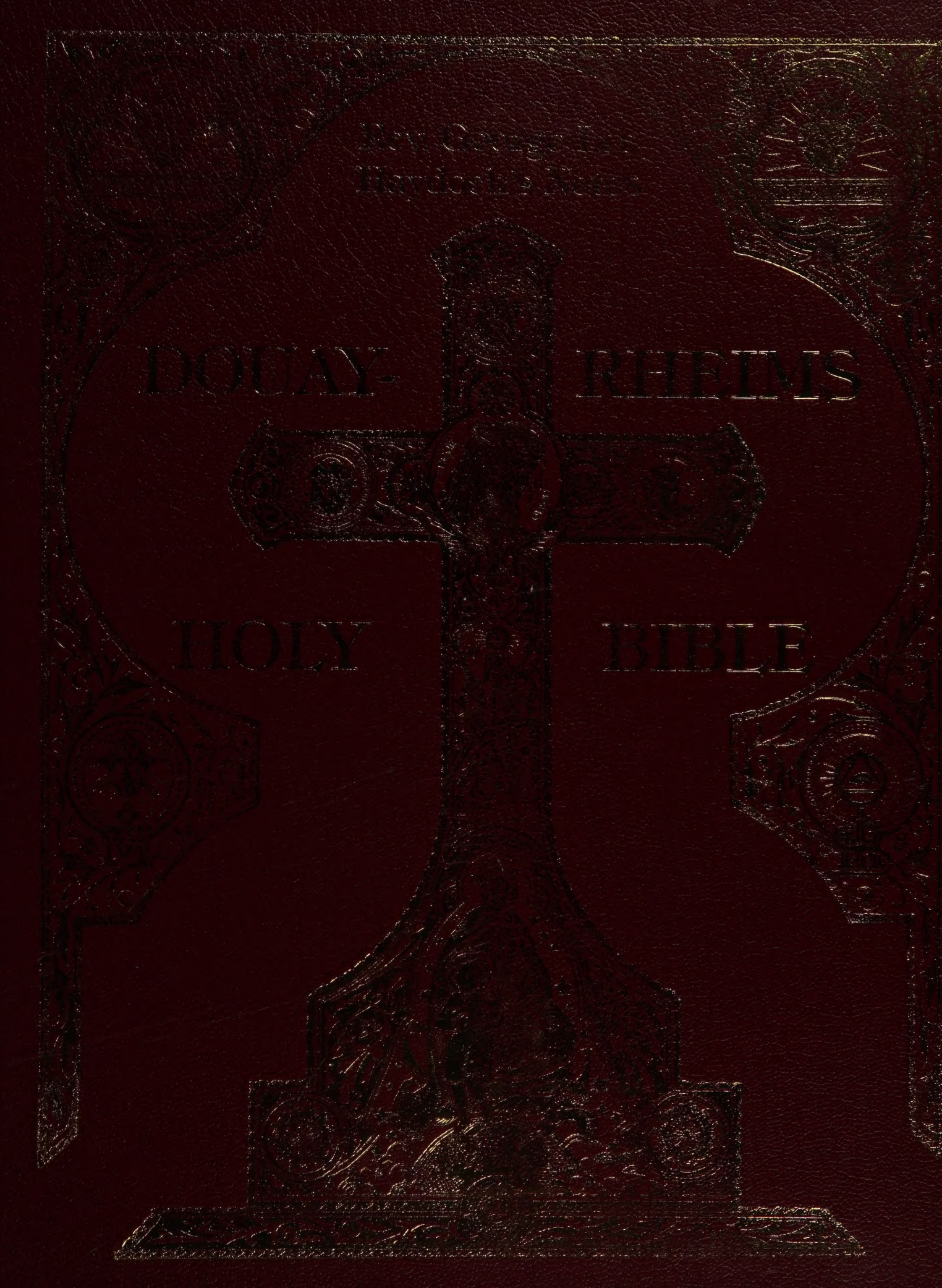

DOUAY-
RHEIMS
HOLY
BIBLE

























HIS HOLINESS POPE PIUS IX.

Thomas Kelly, New-York.

This 2014 Edition of the Haydock Douay-Rheims Bible

is gratefully dedicated to Bill Feeney of Catholic Treasures publishing house who worked so diligently and faithfully for several decades to keep in print this invaluable edition of the best Catholic Bible in the English language. We would also like to thank Millie, his wife of 46 years, and Don and Phyllis Schabow who worked with Bill for so many years to keep orthodox Catholic books available to the Catholic faithful of the English speaking world during a time of great catechetical crisis. Thanks are due also to the Slaves of the Immaculate Heart of Mary who provided the copy of the original 1859 Haydock to Catholic Treasures (from which this edition is derived) and from whom so much of the inspiration that animated everyone at Catholic Treasures over the years was drawn.

Please remember William Peter Feeney, April 20, 1940–August 10, 2014 in your prayers. May his soul and the souls of all the Faithful departed rest in peace.

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THE HOLY BIBLE

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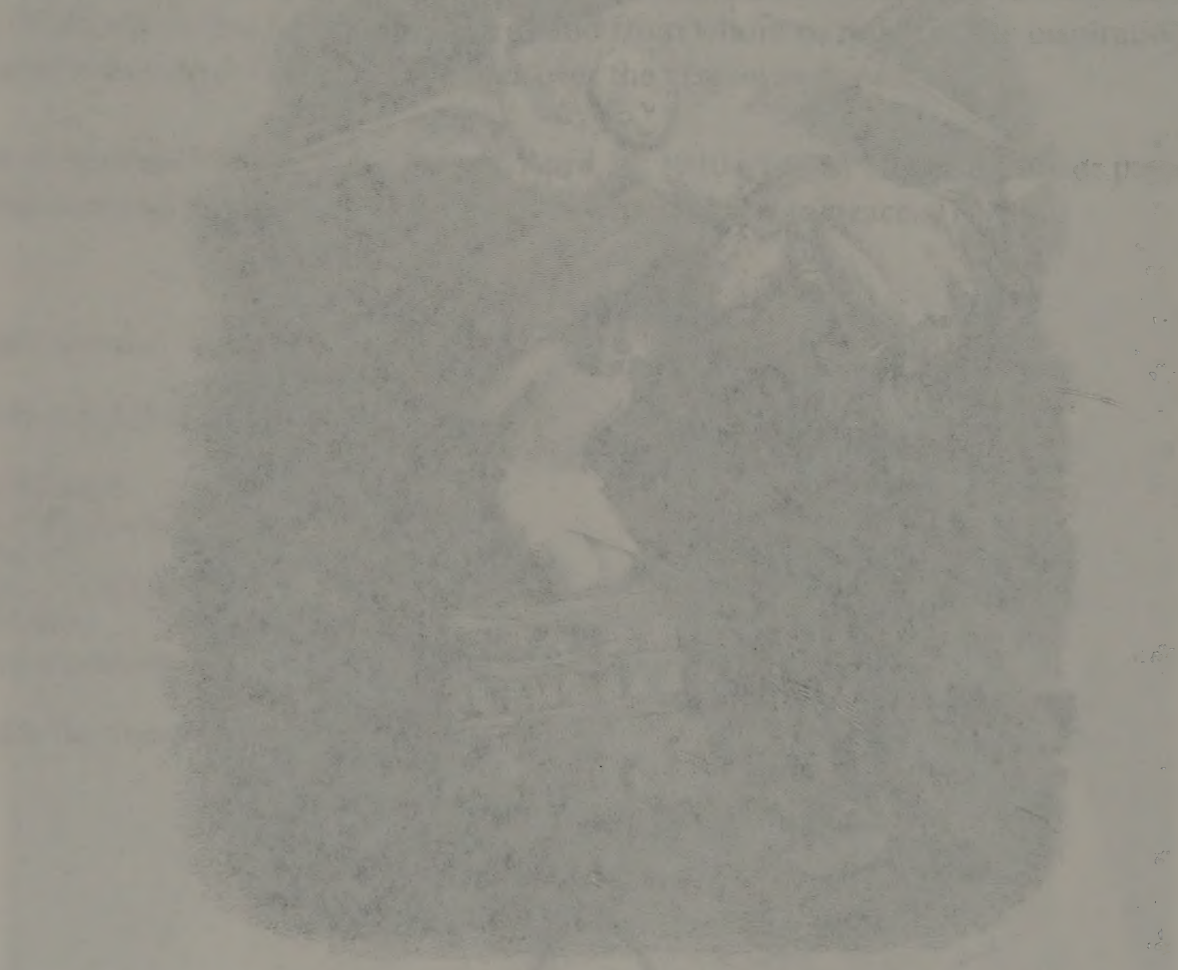
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OF THE

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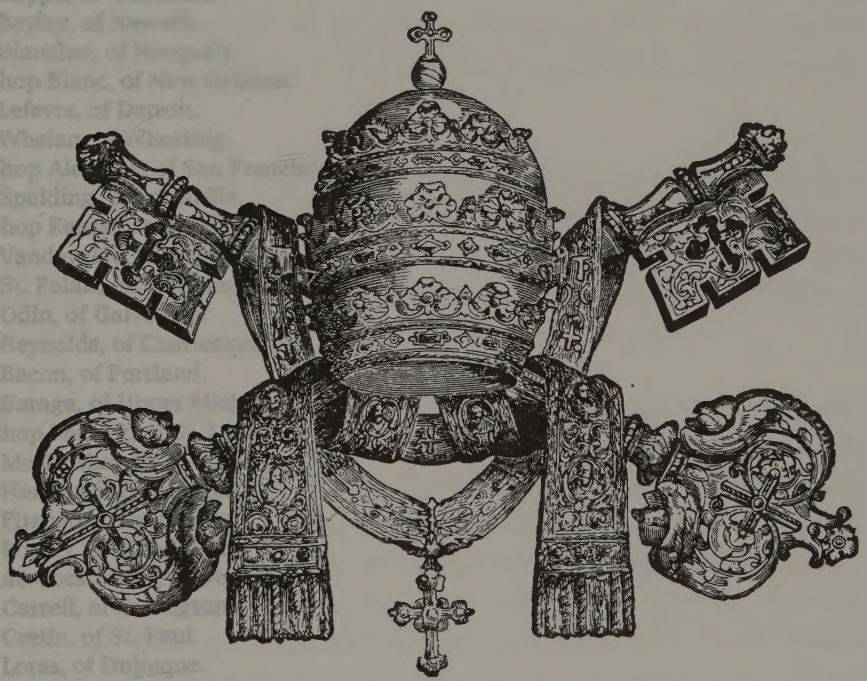
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LORETO PUBLICATIONS

Douay Rheims Edition

OF

THE HOLY CATHOLIC BIBLE



WITH A

COMPREHENSIVE CATHOLIC COMMENTARY

COMPILED

BY REV. FR. GEO. LEO HAYDOCK

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Approbations of the Archbishops and Bishops of the United States and other Countries to Dunigan and Brothers 1859 unabridged edition of *Haydock's Catholic Family Bible and Commentary.*

+ Archbishop Hughes, of New York.
+ Cardinal Wiseman, Archbishop of Westminster.
+ Archbishop Bedini, Nuncio Apostolic.
+ Bishop Charbonnel, of Toronto.
+ Archbishop Purcell, of Cincinnati.
+ Bishop Martin, of Natchitoches.
+ Archbishop Romilli, of Milan.
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+ Bishop O'Regan, of Chicago.
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+ Bishop Loras, of Dubuque.
+ Bishop Miles, of Nashville.
+ Bishop Loughlin, of Brooklyn.
+ Bishop Timon, of Buffalo.
+ Bishop Young, of Erie.

This book was photographically reproduced from an unabridged edition of Haydock's Catholic Family Bible and Commentary printed in 1859 by Edward Dunigan and Brother, New York, NY

Printed in the United States of America



PREFACE TO THE 2006 EDITION

This new edition of the Haydock Bible, fittingly produced in the magnificent style of its many predecessors over the last two centuries, will surely be welcomed by Catholics of the English speaking world.

Father Haydock's commentary has much to offer in addressing modern controversies facing the Church. It was first compiled in early 19th century England, where Catholics were struggling to win repeal of the centuries old Penal Laws used by the sectarian government to keep Catholicism in check. Disputes over the use and interpretation of Scripture played a major part in this controversy. Father Haydock recognized the need for a new edition of the Bible with an extended commentary that would include what the Church's early Fathers and its best scholars over later centuries have taught about the Bible's message. As he states in the Preface, "To obviate the misinterpretations of the many heretical works which disgrace the Scripture, and deluge this unhappy country, has been one main design of the present undertaking." The timeless lessons of these early writers are just as applicable today.

The Haydock Bible is only one of many contributions from this ancient English Catholic family that had already become legendary in its service to the Church. In the 16th century William Haydock, a Cistercian monk, was executed for his role in the Pilgrimage of Grace, a popular Catholic rising suppressed by Henry VIII. Later that century, Blessed George Haydock was one of many priests who suffered martyrdom under the persecution of Elizabeth I.

It was during Elizabeth's reign that the venerable Douay Rheims Version of the Bible was translated, chiefly by Father Gregory Martin from exile across the English Channel. It was revised in the 18th century by Bishop Richard Challoner, whose text was further revised by Father Bernard MacMahon of Ireland. This revised text is the one Father Haydock used for his Bible. For commentary he drew from Challoner's annotations, but added his own remarks and quoted extensively from earlier writers. At the end of the Preface, he lists a total of 210 sources. These cover scholars from the 4th through the late 18th centuries, and even include those who "have been perhaps Men of Learning, but they have erred from the Faith which was once delivered to the Saints, and can be consulted only as Critics, or to be refuted." Among these, he includes figures such as Luther, Calvin and Wesley, each of whom he refutes with eloquence in his commentary.

The first edition was published by Father Haydock's brother, Thomas. It was an impressive production, in large folio, printed in boldface type and including numerous full page engraved plates. To make such an expensive Bible available to ordinary families, especially the sorely pressed Catholics of that era, Thomas issued the Bible a few sheets at a time, in sets called "numbers." These could each be purchased for a nominal amount and accumulated into a complete set for binding. The numbers were issued over the years 1811 - 1814. To maintain the demanding production schedule, an old Haydock friend, Father Benedict Rayment, was called on for assistance with the annotations. He and a group of colleagues compiled those for the New Testament.

The Haydock Bible quickly won acceptance by English and Irish Catholics. Over 1500 copies of the first edition were sold. New editions soon followed from other publishers in England and America. Father Haydock's Bible would remain in print long after his death, through at least 1910. Copies were usually published in large size and with ornate bindings. Later in the 19th century, editions began to include extensive supplementary features such as The Life of the Blessed Virgin Mary and elaborate Marriage Certificates and Family Photograph sections. In the United States editions were mass marketed door-to-door by traveling salesmen in cities and towns of every size, and were even included by the fledgling Montgomery Ward Company in its mail order catalogue.

The Haydock Bible underwent changes over the years in its text and annotations. The present edition is reproduced from an exemplar of the important series originally published over the years 1852-1854 by the Catholic firm of Edward Dunigan and Brother of New York. Editions in this series preserve intact the unabridged commentary from the original edition and add emendations to the New Testament text by Frs. James R. Bayley (later Bishop of Newark) and James McMahon. Examples of changes from the first edition are in Matt 5:25, where Make an agreement with thy adversary is shortened to Agree with thy adversary, and in Matt: 23:27 where whited sepulchers become whitened.

In 1961 an extraordinary honor was afforded the Haydock Bible. A copy was used in the inauguration of the first Catholic President of the United States, John F. Kennedy. That Bible, now in the Kennedy Presidential Library, is from his mother's family, the Fitzgeralds. Coincidentally, the year 1961 was the 150th anniversary of the first edition of the Haydock Bible.

In our own time we have seen a remarkable rebirth of interest in the Haydock Bible. In the 1980's the present publisher began a new series of editions, calling on Father Haydock once again to remind us of the Church's timeless wisdom in its interpretation of Scripture. This latest edition, with its binding featuring the ornate cruciform design distinctive to 19th century Catholic family Bibles, is the most impressive of this series.

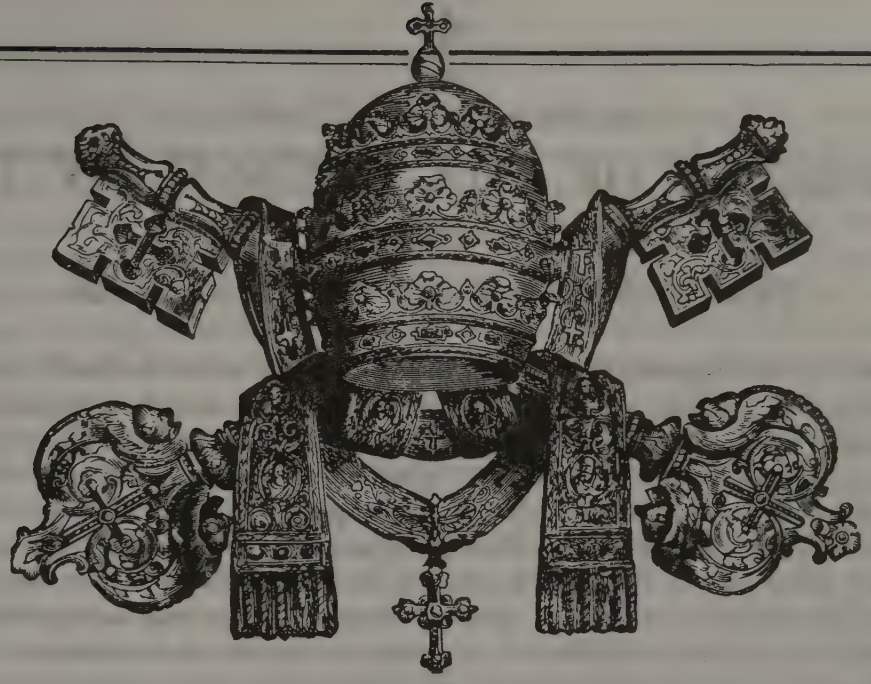
The first edition of the Haydock Bible included the following enthusiastic dedication:

To that enlightened body of men, the Catholics of the United Kingdoms of England, Ireland and Scotland, in admiration of the steady zeal with which they have kept the deposit of faith bequeathed them by their forefathers, and handed it down, without interruption or adulteration, to their grateful posterity.

As the Haydock Bible nears its 200th anniversary, we Catholics of the 21st century are reminded of our obligation to pass an unadulterated faith on to our own posterity. Pray they will have cause to speak of us with the same gratitude!

Sidney K. Ohlhausen

Tristitia vestra vertetur in gaudium. (Your sorrow will be turned into joy.)
The Haydock family motto, from John 16:20.



ADMONITION.

The Scriptures, in which are contained the revealed mysteries of divine truth, are undoubtedly the most excellent of all writings: they were written by men divinely inspired, and are not the *word of men, but the word of God*, which *can save our souls*, 1 Thess. ii. 13, and James i. 21; but then they ought to be read, even by the learned, with the spirit of humility, and with a fear of mistaking a true sense, as many have done. This we learn from the Scripture itself, where St. Peter says, that in the epistles of St. Paul, there *are some things hard to be understood, which the unlearned and unstable wrest*, as they do *also the other Scriptures, to their own perdition*. 2 Peter iii. 16.

To prevent and remedy this *abuse*, and to guard against *error*, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God has appointed to *govern his church*. Acts xx. 28. Christ himself declared, "He that will not hear the church, let him be to thee as the heathen and the publican." Matt. xviii. 17.

Nor is this due submission to the Catholic Church (*the pillar and ground of truth*, 1 Tim. iii. 15) to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride and self-sufficiency.

Therefore let every reader of the sacred writings, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaias, chap. lv. 8, 9: "*My thoughts are not as your thoughts, neither are your ways as my ways, saith the Lord; for as the heavens are exalted above the earth, even so are my ways exalted above your ways, and my thoughts above your thoughts.* How then shall any one by his private reason, pretend to *judge*, to *know*, to *demonstrate*, the *incomprehensible* and *unsearchable ways* of God?

THE FOLLOWING LETTER OF HIS HOLINESS PIUS THE SIXTH, TO THE MOST REV. ANTHONY MARTINI, ARCHBISHOP OF FLORENCE, ON HIS TRANSLATION OF THE HOLY BIBLE INTO ITALIAN, SHEWS THE BENEFIT WHICH THE FAITHFUL MAY REAP FROM THEIR HAVING THE HOLY SCRIPTURES IN THE VULGAR TONGUE.

POPE PIUS THE SIXTH.

BELOVED SON: Health and apostolic benediction. At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times: this you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity; especially when you shew and set forth, that you have added explanatory notes, which, being extracted from the holy fathers, preclude every possible danger of abuse: thus you have not swerved either from the laws of the Congregation of the Index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the pontificate, and formerly, when we held a place near his person, our excellent master in ecclesiastical learning, circumstances which we mention as honourable to us.

We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the meantime, as a token of our pontifical benevolence, receive our apostolic benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the calends of April, 1778, the fourth year of our pontificate.

To our beloved Son, Anthony Martini, at Turin. PHILIP BUONAMICI, LATIN SECRETARY.

(A translation from the Latin original.)

A TRANSLATION OF
THE DECREE OF THE COUNCIL OF TRENT
CONCERNING
THE CANONICAL SCRIPTURES.

Sess. IV., April 8, 1546—*Signed by* 255 *Prelates, Dec.* 4, 1563; *and confirmed by Pius IV., Jan.* 26, 1564.

"The holy Œcumenic and general Council of Trent in the Holy Ghost lawfully assembled, the three aforesaid Legates of the Apostolic See presiding therein, having always this in view, that all errors being taken away, the purity of the Gospel should be preserved in the Church; that Gospel* before promised by the Prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with his own mouth; and afterwards commanded his Apostles to preach the same to all† nations as the source of every saving Truth, and moral discipline: and the Synod clearly seeing that this Truth and discipline is contained in the Written Word, and in the unwritten Traditions, which the Apostles received from the mouth of Christ himself or from the Apostles‡ themselves, being the dictate of the Holy Ghost to them, and delivered as it were from hand to hand, came down to us: following the examples of the Orthodox Fathers, with due veneration and piety receiving all the books as well of the Old as of the New Testament, seeing that God is the immediate author of both and also receiving these Traditions, appertaining to Faith and Morals, as coming from the mouth of Christ, or dictated by the Holy Ghost, and held in the Catholic Church by a continued succession. The Synod therefore thought proper to annex to this decree a catalogue of the Sacred Books, lest any doubt might arise concerning those that were approved of. They are the following: (*Here occur the names of the books of the Old and New Testaments, as mentioned below.*) Now, if any one, reading over these books in all their parts, as they are usually read in the Catholic Church, and being in the Latin Vulgate edition, does not hold them for Sacred and Canonical, and knowing the aforesaid traditions, does industriously contemn them, let him be Anathema."

The 72 books of the Holy Bible, written by divine inspiration, by the authors whose names they bear, or by others of unquestionable authority, were composed, according to Calmet, etc., about the following years, before or after Jesus Christ, whose nativity is generally fixed about the year 4000. Absolute certainty in these matters cannot be obtained, as able chronologists vary concerning this most important epoch 3244 years. R. Nahasson advances it to 3740. K. Alphonsus, on the other hand, postpones it to the year of the world 6984. Pezron places the death of Christ A. M. 6000.

From the above Decree it follows that all these books are of divine and infallible authority; those concerning which some doubts were formerly entertained, such as Judith, the Epistle of Jude, &c. as well as those which have always been venerated by Catholics. Let all therefore who turn the Apocrypha to ridicule, attend and dread this curse!

"Moreover, the same sacred Synod, considering that no small benefit might accrue to the Church of God, if it were stated clearly which among all the *Latin* editions of the sacred books now in circulation should be deemed authentic, she makes the following decree and declaration, that this same old and Vulgate edition, which has been approved by being used in the same Church for so many ages, should be accounted authentic in public lectures, disputations, sermons, and expositions, and that no one should dare or presume to reject it under any pretext whatsoever. In order likewise to restrain petulant geniuses, she enjoins that no one depending on his own prudence in matters of faith and morals, pertaining to the edification of Christian doctrine, twisting the sacred Scripture to their own senses, in opposition to that sense which the holy mother the Church has embraced, and still holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, or even against the unanimous consent of the Fathers, should dare to interpret the same sacred Scripture, although such interpretations were never to be published. Let those who act contrary to this decree be denounced by the Bishops, and suffer the legal punishment. Wishing also to set just bounds in this *point* to printers, who now without any reserve, as if they supposed that they could do lawfully whatever they pleased, print without leave of the Ecclesiastical superiors the sacred books of Scripture and annotations upon them, and expositions of any one without discrimination, often concealing and frequently feigning the place where they keep their printing-office; and what is worse, not specifying the name of the author; and sell such books printed elsewhere, to any person who may ask for them, she enacts the following decree, that

* Jeremias, chap. xxxi. ver. 33. † Mark, chap. xvi. ver. 15. ‡ 2 Thessalonians, chap. ii. ver. 14.

henceforth the sacred Scripture, and particularly this same old and Vulgate edition, shall be printed with the utmost exactitude; and that none shall print, or cause to be printed, any books on sacred topics, without the name of the author; nor sell them in future, nor keep them, unless they have been first examined and approved by the Bishops. Let the approbation appear authentically at the head of the book, and be given gratis, that the things which deserve approbation may be approved, and the reverse condemned. Lastly, being desirous to repress that temerity by which the words and sentences of sacred Scripture are turned and twisted to profane purposes, to scurrilous, fabulous and vain things, to flattery, detractions, impious superstitions and diabolical incantations, divinations, lots, even libels, she commands and orders to take away such irreverence and contempt, that no one, in future, shall dare, in any manner, to use the words of the sacred Scripture for these or similar purposes, that all such profane violators of the word of God shall be repressed by such punishments as the law has specified, or the Bishops shall devise."

How full of wisdom are these ordinances! How solicitous is the Church that we should have the pure word of God; not only the letter, but also the spirit and sense, and that we should make use of it for the edification of our souls! Our dissenting brethren of the church of England have followed the example of the Council of Trent in many particulars, though they unhappily refuse to be guided by her authority, and prefer choosing for themselves, being thus *condemned by their own judgment.* They blame the Council for declaring the Vulgate authentic, and not to be rejected, though the originals and all other versions, except the Latin ones then in use, be not in the least depreciated by this declaration; and at the same time they sanction various contradictory versions of their own, and require the *assent and consent* of their people to them, as the Calvinists of France do, even though they acknowledge that more accurate versions might be given. Bingham, ii. 754, says, "We do not thereby declare it to be the best translation, or absolutely without faults, but only such a one as we can piously use and read publicly in the church." What more does the Council of Trent assert when she declares the Vulgate to be authentic? Let misrepresentation cease and union be restored. Let us hear, understand, and obey the decisions of the Church.

A SHORT SKETCH OF THE PRINCIPAL EPOCHS, WHICH HAVE A RELATION TO SCRIPTURAL HISTORY,

AS THEY ARE SET DOWN BY THE BEST CHRONOLOGERS.

The variation of sentiments will shew, that we cannot decide with absolute certainty on many points of Chronology, before the Christian Æra.

	YEARS OF THE WORLD FROM THE CREATION.					YEARS BEFORE CHRIST.
	Tirin.	Salien.	Tournemine.	Pezron.	Usher.	Lenglet.
I. Age—lasts till the Deluge,	1655	Do.	Do.	2256	1656	2348
Death of Joseph, in	2399	Do.	3021	3809	2369	1635
II. Age—887 Years to Exodus, or the delivery of the Hebrews,	2543	2544	3357	3953	2513	1491
Joshua governs,	2600	Do.	3410	4020	2570	1434
David made King,	2979	Do.	3832	4872	2949	1055
III. Age—480 Years till the Temple of Solomon,	3023	Do.	3876	4915	2993	1011
Israel revolts from Roboam,	3060	Do.	3914	4992	3029	975
First Olympiad (Iphitus),	3228	3278	——	5088	——	——
Rome built, 21st April,	3251	3302	——	5217	3256	753
IV. Age—452 Years till the Temple is destroyed,	3445	3447	3304	5386	3406	588
V. Age—525 Years till Cyrus and the Jews' Liberty,	3475	3517	4354	5436	3468	536
Macedonian Empire,	3675	3724	4560	5641	——	331
Roman Empire, from the Battle of Actium,	3975	4023	4860	5941	——	31
VI. Age—till the last Day,	4000	4052	4887	5967	4000 or 4004	0
CHRIST is crucified,	4034	4086	4921	6000	——	36
St. John dies, and the Scripture History ends	4100	——	4988	——	4099	100

Tirin places the Birth of Christ in the 36th year of Herod, the 40th of Augustus, the 28th from the Battle of Actium, the 749th of Rome, and the 4th of the 193d Olympiad.

TABLES

OF

SCRIPTURE WEIGHTS, MEASURES, COINS, ETC

Measures of Length.*		*Feet.*	*Inch.*	*Dec.*
A Cubit		1	9	888
A Span	*half cubit*	0	10	944
A Hand-Breadth	*6th*	0	3	648
A Finger	*24th*	0	0	912
A Fathom	4	7	3	552
Ezekiel's Reed	6	10	11	328
The Measuring Line	80	145	11	040
		Miles.	*Paces.*	*Feet.*
Sabbath Day's Journey	2000	0	729	3
The Eastern Mile	4000	1	403	1
Stadium or Furlong	400	0	145	4,6
Day's Journey	96000	33	172	4
Measures of Liquids.†		*Gal.*	*Pints.*	*Sq. In.*
The Homer or Cor		75	5	7,6
The Bath	*10th hom*	7	4	15,2
The Hin	*60th*	1	2	2,5
The Log	*720th*	0	0	24,3
The Firkin (*Metretes*)		0	7	4,9
Measures of Things Dry.		*Bush.*	*Pecks.*	*Pints.*
The Homer		8	0	1,6
The Letech	*half hom*	4	0	0,8
The Ephah	*10th*	0	3	3,4
The Seah	*30th*	0	1	1,1
The Omer	*100th*	0	0	5,1
The Cab	*180th*	0	0	2,9

A TABLE OF WEIGHTS AND MONEY.

Weights.		*Lb.*	*Oz.*	*Dwt.*	*Gr.*
A Shekel		0	0	11	2,6
The Maneh	*60 Shek.*	2	3	6	10,3
A Talent	3000	113	10	1	10,3
Money.‡			*L.*	*s.*	*d.*
A Shekel of Silver			0	2	3,3
The Bekah	*half Shek.*		0	1	1,7
The Zuza	*4th*		0	0	6,8
The Gerah	*20th*		0	0	1,4
Maneh or Mina	50		5	13	10
A Talent of Silver	3000		341	10	4,3
A Shekel of Gold			1	16	5,1
A Talent of Gold			5464	5	8,6
Golden Daric or Drachm			1	1	10,3
			s.	*d.*	*f.*
Piece of Silver, (*Drachm*)			0	7	3
Trib. Mon. (*Didrachm*)	2 *Drac.*		1	3	2
Piece of Silver (*Stater*)	4		2	7	0
Pound (*Mina*)	100		64	7	0
Penny (*Denarius*)			0	7	3
Farthing (*Assarium*)	*20th Den.*		0	0	1,5
Farthing (*Quadrans*)	*40th*		0	0	0,8
Mite	*80th*		0	0	0,4

* Note. 5 *Feet* = 1 *Pace.* 1056 = 1 *Mile.*

† Note. 29 *Solid inches, equal a Pint nearly.*

‡ Note. *Silver is here reckoned at 5s. Gold at 4l. per oz.*

TABLE OF SCRIPTURE TIME.

MONTHS OF THE YEAR.

1	Nisan, *or* Abib	March, April.
2	Ijar, *or* Zif	April, May.
3	Sivan	May, June.
4	Thammuz	June, July.
5	Ab	July, August.
6	Elul	August, September.
7	Tisri, *or* Ethanim	September, October.
8	Marchesvan, *or* Bul	October, November.
9	Chisleu	November, December.
10	Tebeth	December, January.
11	Shebat	January, February.
12	Adar	February, March.
13	Veadar, intercalary.	

DAYS OF THE WEEK.

1st Day of the Week	Sunday.
2d Day	Monday.
3d Day	Tuesday.
4th Day	Wednesday.
5th Day	Thursday.
6th Day	Friday.
7th Day, *or* Sabbath	Saturday.

HOURS OF THE DAY.

The Day, reckoning from Sun-rise, and the Night from Sun-set, were each divided into 12 equal parts, called *The 1st, 2d, 3d, 4th, &c. Hours.*

WATCHES.

The 1st watch, *from Sun-set to the 3d hour of the night.*

The 2d or middle watch, *from the 3d hour to the sixth.*

The 3d watch, or cock-crowing, *from the 6th to the 9th.*

The 4th, or morning watch, *from the 9th hour to Sun-rise.*

Note.—Nisan had 30 days; Ijar, 29; Sivan, 30; Thammuz, 29; Ab, 30; Elul, 29; Tisri, 30; Marchesvan, 29; Chisleu, 30; Tebeth, 29; Shebat, 30 Adar, 29; Veadar, the end of March.

ADVERTISEMENT.

In this edition of the Holy Scriptures, we shall adhere to the Text of the venerable and Right Rev. Dr. Richard Challoner; and we shall insert all his Notes either *verbatim*, or at least shall give their full sense, placing his signature, *Ch.*, at the end. In like manner, when any additional observation is made, the author from whom it is taken will be specified, either at length or by an abbreviation, which will easily be understood by attending to the following remarks. The most ancient Greek version, by the Septuagint, or 72 interpreters, about 284 years B. C. or perhaps something later, for some parts of the version, will be designated *Sept.* or 70. The authentic Latin translation of S. Jerom will be written *Vulg.* This version has ever since been esteemed the most accurate, and was rendered into English by Dr. Gregory Martin, and published at Douay and Rheims, 1582, 1609–10, with the Notes of Dr. Thomas Worthington, on the Old Testament, and those of Dr. Richard Bristow on the New. The whole was revised by Dr. R. Challoner, 1750–2. Another translation of the New Testament was published, with excellent Notes, 1730, by Dr. Robert Witham, president of Douay College; and a valuable exposition of the Apocalypse by the late pious and learned Bishop Charles Walmesley, under the name of Pastorini, 1771; who, with the other commentators most frequently consulted, will be thus marked—B. Bristow, C. Calmet, Ch. Challoner, D. Du Hamel, E. Estius, M. Menochius, P. Pastorini or Walmesley, T. Tirinus, W. Worthington, Wi. Witham. We shall also sometimes insert a few original observations, or such; at least, as we cannot easily trace to their real authors, either through forgetfulness, or because we have adopted some alteration, or have received them from some of our learned friends, whose names we are not at liberty to mention. These will be marked with the letter H. With respect to the other Notes, except those of Bishop Challoner, which we shall generally give at length, we shall deem it sufficient to express the sense. When the very words are preserved, and are of such importance as to require this distinction, we shall denote them by inverted commas. We shall reserve the more elaborate Biblical Disquisitions till the Text and Notes be completed; and then, if required, they may be published, and bound up either at the beginning or at the end of the Holy Bible.

CATALOGUE OF THE SACRED BOOKS.

	B. C.
1. Genesis, as a Preface, by Moses	1488
2. Exodus, about	1486
3. Leviticus, perhaps	1480
4. Numbers, perhaps	1470
5. Deuteronomy, Moses died	1448
6. Josue, by that general, who died	1430
7. Judges, probably by Samuel	1176
8. Ruth, by Samuel, who died	1053
9. I. Kings or Samuel, by do. and others till	1051
10. II. Kings or Samuel, by Nathan, etc., till	1016
11. III. Kings or I., by Addo, etc., to	889
12. IV. Kings or II., by Jehu, Esdras, etc., to	562
13. I. Par. or Chronicles, from 4000 to	1011
14. II. Par., from 1010 to 532, by Esdras	
15. I. Esdras, by the same, who died	450
16. II. Esdras or *Nehemias*, who died	420
17. Tobias I. died 637 —II. died	620
18. Judith the widow, died	614
19. Esther, by Mardocheus	500
20. Job or Jobab, by him, etc., died	1340
21. Psalms, by David, etc., died	1010
22. Proverbs 23. Ecclesiastes } by Solomon, who died 24. Canticle	971
25. Wisdom, by Philo, perhaps one of the 70, under the name of Solomon	284
26. Ecclesiasticus, by Jesus	195
27. Isaias, from 754 to	694
28. Jeremias and Lamentations	582
29. Baruch, who died about	580
30. Ezechiel	570
31. Daniel, from 603 to	536
32. Osee, from 777 to	698
33. Joel	600
34. Amos	789
35. Abdias, Jerusalem destroyed	584
36. Jonas, between 821 and	780
37. Micheas, 50 years till	694
38. Nahum, not before	707
39. Habacuc, who died	534
40. Sophonias, about	636
41. Aggeus	516
42. Zacharias	516
43. Malachias, perhaps Esdras	450
44. I. Machabees, J. Hyrcan	131
45. II. Machabees, in Greek, by Jason	157
	A. C.
46. S. Matthew, in Hebrew, etc	41
47. S. Mark, in Greek or Latin	43
48. S. Luke, perhaps	56
49. S. John, about	98
50. Acts by S. Luke	63
51. S. Paul to Romans	58
52. I. Corinthians	57
53. II. Corinthians	57
54. Galatians	56
55. Ephesians	65
56. Philippians	62
57. Colossians	62
58. I. Thessalonians	52
59. II. Thessalonians	52
60. I Timothy	64
61. II. Timothy	65
62. Titus	64
63. Philemon	62
64. Hebrews	63
65. S. James the Less	62
66. I. Peter	50
67. II. Peter	65
68. I. John	70 or 98
69. II. John	70 or 98
70. III. John	70 or 98
71. S. Jude, perhaps	70
72. Apocalypse, or Revelation of S. John	96

From the above Decree it follows that all these books are of divine and infallible authority; those concerning which some doubts were formerly entertained, such as Judith, the Epistle of Jude, etc., as well as those which have always been venerated by Catholics. Let all therefore who turn the Apocrypha to ridicule, attend, and dread this curse!

PREFACE.

"AMONG the many and great blessings which God has bestowed upon his Church, by means of the sacred Council of Trent, we may justly reckon this as one of the greatest, that out of so many Latin editions of the divine Scriptures, he has declared in the most solemn manner, the ancient Vulgate alone to be authentic, which had been approved in the Church, and used during so many hundred years. For, not to mention that many of the late editions seemed to have been falsely translated, on purpose to maintain the heresies of the present times; so great a variety of contradictory versions was undoubtedly calculated to introduce great confusion in the Church of God. For, at the present period the same inconvenience is observable, which was noticed by S. Jerom (præf. in Jos.) in his time; I mean that there were as many different works as there were copies, *tot fuisse exemplaria quot codices;* as each person allowed himself the liberty of inserting or leaving out what he thought proper. The authority, however, of this old Vulgate edition, was always so much superior to that of any other, that no equitable judge can entertain a doubt, but that it deserves to be preferred before them all. For the books which are contained in it, as it has been handed down to us by our ancestors, have been received partly from the version or correction of S. Jerom, partly retained from a very ancient Latin edition, which S. Jerom styles the common and the Vulgate (in C. 49, Isai.) S. Aug. the Italic (De doc. Chri. ii. 15.) and S. Gregory the old translation (Ep. ad Leand. C. 5.) Concerning this old or Italic edition's superior accuracy, there is still extant the glorious testimony of S. Aug. in the second book of Christian Doctrine; where he says, that in his opinion the Italic deserved to be preferred before all the numerous Latin editions which were then in the hands of the public, because it adhered closer to the words of the original, and delivered the sense in a clearer manner. The ancient Fathers have moreover frequently spoken in the highest terms of S. Jerom, whom S. Aug. (above, and de Civ. 18. 43.) styles a most learned man, and one perfectly acquainted with the three languages; and he shews that his translation is accurate, from the testimony of the Jews themselves. S. Gregory extols the same person in such a manner, that he says, his translation, which he calls the new one, is more accurately taken from the Hebrew in all respects than any other; and hence upon it, we may entirely depend. (Moral. 20, 24.) S. Isidore likewise in many places gives the preference to S. Jerom's version, before any other, and testifies that it was generally received and approved of by the Christian Churches, because the words were more expressive of the genuine meaning of the text. (Etymol. 65.) The learned Sophronius, perceiving the approbation which was given to it, not only by the Latins, but also by the Greeks, was so much taken with it, that he gave an elegant Greek version of S. Jerom's translation of the Psalms, and also of the Prophets. The men most eminent for learning in the following ages, Remigius, Bede, Rabanus, Haymo, Anselm, Peter Damian, Richard, Hugh, Bernard, Rupert, Peter Lombard, Alexander, Albert, Thomas, Bonaventure, and all the rest who have flourished in the Church for these nine hundred years, made use of S. Jerom's version in such a manner, that all the others, though they could hardly be numbered, being almost entirely neglected by Divines, have become obsolete. Hence, it is not without reason that the Catholic Church speaks in such exalted terms of S. Jerom, 'the greatest doctor, divinely raised up to interpret the sacred Scriptures;' and it will be no rash or difficult matter to censure the judgment of all those who either do not acquiesce in the learned labours of so renowned a doctor, or even have the boldness to think that they can offer something better, or at least equal, to the public. However, lest this very accurate translation, which has been found of so very great service to all parts of the Church, should in any degree be adulterated, either by the injuries of time or by the negligence of printers, or by the rashness of those who undertake to correct without sufficient grounds, the same most sacred Council of Trent added very wisely in her decree, that this same ancient and Vulgate edition should be printed with all possible accuracy; and that none should be allowed to print it without the permission and approbation of superiors. By which decree, she at the same time set bounds to the licentious temerity of printers, and excited the vigilance and industry of the pastors of the Church to preserve with all vigilance so great a treasure. And although the Divines of some celebrated academies had acquired much applause by their attempts to restore the Vulgate edition to its ancient beauty, yet, as in a matter of so great importance, too great diligence cannot be exerted; and many MSS. of the greatest antiquity had been procured and brought to the city by order of the Pope; in a word, as the execution of decrees of the General Councils, and the integrity and purity of the Scriptures, belong in a particular manner to the care of the apostolic see; hence the sovereign pontiff, Pius IV. watching with the greatest diligence over every part of the Church, commissioned some chosen Cardinals of the Holy Roman Church, and others who were the best acquainted with sacred learning and the various languages, to correct the Vulgate Latin edition in the most accurate manner, after having examined the most ancient manuscripts, the Hebrew and Greek original texts of the Bible, and the commentaries of the ancient Fathers. This plan was pursued by Pius V. But when, on account of the many urgent occupations of the apostolic see, this learned body had not met for a long time, Sixtus V. being called by divine Providence to the high priesthood, assembled them again with all diligence, and ordered the work, which was at last brought to a conclusion, to be put to press. When it was printed, and the same Pope was about to send it forth into the world, perceiving that not a few mistakes had crept into the Bible by the fault of the press, which seemed to require a more diligent revision, he judged it expedient, and determined to begin the work afresh. But as he could not execute this his design, being prevented by death, Gregory XIV. who, after the 12 days pontificate of Urban VII. had succeeded Sixtus V. in compliance with his intention, undertook to perfect what he had begun, and again deputed some eminent Cardinals, and other learned men, for that purpose. But he also, and his successor, Innocent IX. being taken out of this world, in a very short space of time, at last, towards the commencement of the pontificate of Clement VIII. who now governs the Universal Church, the work which Sixtus V. had intended, by the assistance of God, has been brought to a conclusion.

"Receive then, Christian reader, by the consent of the same pontiff, Clement, from the Vatican press, the ancient and Vulgate edition of the sacred Scripture, corrected with all possible diligence, which though indeed it be difficult, considering human weakness, to assert that it is absolutely perfect, yet that it is more correct and pure than any which till this day have been published, cannot admit of any doubt. And truly, though in this revision of the Bibles, no small pains have been taken in examining the manuscripts, the Hebrew and Greek originals, and even in comparing the commentaries of the ancient Fathers, yet in this Vulgate reading, as some alterations have been designedly made, so also some passages which seemed to claim the same privilege, have been purposely left unchanged. The reasons for so doing, are because S. Jerom frequently admonishes

us (Ep ad Sun. & Fret. præf. in Evang.) that this is a necessary precaution to avoid offending the people: besides, we may easily believe that our forefathers, who gave Latin translations out of Hebrew or Greek, were in possession of better and more correct copies than those which are come down to us, which being often copied out, in such a length of time, have perhaps lost something of their purity and correctness: and finally, because it was not the intention of the sacred congregation of most eminent Cardinals, and of other very learned men, who were set over this work by the holy see, to undertake any new edition, or by any means to correct or rectify the old translator, but merely, by removing the mistakes of former transcribers, and the corrections improperly inserted, to restore the same old and Vulgate Latin edition, as far as possible, to its pristine integrity and purity; and to do their utmost endeavours, after it should be thus restored, to have it printed with all accuracy, in compliance with the decree of the General Council. Moreover, in this edition it has been judged expedient to insert nothing but the Canonical books, every other work of human industry, as foreign to our purpose, being removed at a distance; and this is the reason why the 3d and 4th books of Esdras, which the Council of Trent did not number among the Canonical books, and even the prayer of King Manasses, which is extant neither in Hebrew nor in Greek, nor in the more ancient MSS. nor forms a part of any Canonical book, have been placed out of the order of the Canonical Scripture. Besides, there are not here to be seen any concordances in the margin, (which in future editions are not forbidden to be inserted) no notes, no various readings, no prefaces, no arguments at the beginning of books. But, as the apostolic see does not condemn the industry of those who in other editions have inserted concordances, *concordantias locorum*, (or what may help to remove apparent contradictions in the text) and also various readings, prefaces of S. Jerom, and other things of the like nature, so she does not forbid these helps for the advantage of the studious being inserted, in a different type, in future impressions of this Vatican edition, provided the various readings be not marked on the margin of the text itself.———."

This is the Preface originally prefixed to the Vatican edition of the Vulgate. As it contains an abridgment of the Bull of Sixtus V. and gives some account of the pains which have been taken, and of the means adopted, to give a correct edition of this so much admired Vulgate, we thought it could not prove unacceptable to the English reader. The brief of Clement VIII. dated 9th Nov. 1592, in the 1st year of his pontificate, shews the solicitude of his Holiness that this work should descend unadulterated to posterity; and hence he prescribes due limits to the enterprise of printers, and calls upon the vigilance of pastors to prevent any corruption or change being inserted by private authority. This is unquestionably the meaning of those general prohibitions inserted in the Brief, as well as in the Bull of Sixtus V. where this limitation is expressly inserted. "We forbid, in the most decided manner, any person to undertake the impression of the text of a new Vulgate edition of the Bibles, without the express leave of the Apostolic see. Neither let any one dare, or presume, to frame a different edition to suit his own private or peculiar judgment. . . ." They never intended to control future Popes, over whom they could claim no such authority; as they would enjoy the like sovereign power as themselves. Hence if, at any future period, any material improvements should be discovered, by the unremitting labours of the learned, they will be at liberty to authorize them to be adopted; neither can they entertain the smallest apprehension of their infallibility being endangered on this account, nor fear the cavils of Protestants, who, in imitation of Thomas James, (d. 1629) may perhaps amuse their deluded admirers by a sequel to his *Papal war*. Had the doctor rightly understood the Bull of Sixtus V. and the decree of the Council of Trent, when it defined the Vulgate to be the only authentic Latin version, it is probable he would have spared himself the trouble of shewing that there were many variations in the two editions of Sixtus V. and Clement VIII. However, leaving the doctor and his admirers to their own discretion, we cannot but applaud the labours of these great pontiffs for the good of the Church; and we are glad to find, that some of the most learned even of the Protestants, join with us in extolling the accuracy of the Vulgate. I will only mention the learned Mills at present, as his authority must have considerable weight, particularly in this country, to which his labours and judgment have done so much honour. "We look," says he, (Proleg. in N. Test. p. 142) "upon the old Italic version with sovereign respect. . . . We are also far from saying any thing against the Vulgate edition of S. Jerom. . . . We are so far from thinking that it ought to be corrected by any printed Greek copy, that we are persuaded no more essential service can be rendered to it, than by correcting it according to the ancient MSS. that by this method it may become, as much as possible, similar to that which S. Jerom published."

To acknowledge, as Drusius has done, (ad loca dif. Pentat.) that the Vulgate is a good translation, and superior in point of authority, to those Latin versions which had made their appearance before the decree of the Council of Trent was promulgated, is all that the Church requires; and this, no equitable judge, who has compared them together, will surely ever deny. One thing ought particularly to make it dear to all Christians, that it was composed so many years before the late dissensions about religion took place; and that by men who cannot be said to have been biased on either side, and who are revered as men of sound doctrine, both by Catholics and Protestants. That the Vulgate was composed by the inspiration of God, as the originals certainly were, no person asserts; neither do Catholics maintain that it is actually free from every imperfection, much less that it was so at the time of the Council of Trent, 1546, April 8th, when the famous decree was made, 46 years before the Clementine edition was given to the public. Since the last correction, many alterations have been proposed by Lucas Brugensis, whose work is published in the 4to edition of Du Hamel. Bellarmine, who was one of those celebrated Cardinals employed by Clement VIII. to revise his edition of the Vulgate, Baronius, and N. Alexander, in their annals, &c. point out several amendments which might still be made. None of them, indeed, affect the faith or morals of Christians; but still they deserve attention, as nothing can be esteemed little which regards the word of God. Hence, in the notes which will accompany this edition, the most important amendments at least will be noticed: not that we mean to reject the Vulgate, or to take upon ourselves the right of deciding that they ought to be admitted, but only in imitation, and by the authority of so many great and good Catholics, to promote the cause of God, by separating what may be called in question, from his most sacred and undoubted revelation. See Philip's C. Pole, ii. 17. Bellarmine, Diss. &c.

So much we thought proper to premise, in order to obviate the mistakes or clamours of those who may be less informed. In the dissertations which may be printed after the sacred books are finished, a more particular account will be given of the Vulgate, as also of the original texts, and of the most authentic versions; for we must here again observe, with Bellarmine, (Dissert. on the Vulg.) that the oriental churches possess authentic versions, though not declared in such express terms as the Vulgate has been, for those of the western parts; *authentic*, we mean, in the sense of the Council of Trent, conformably to the decision of civilians; "That writing *is authentic* (says Julian J. C. *de fide Instrumentorum*) which in itself deserves credit in courts of judicature, and is of sovereign authority, so that it ought not to be rejected or called in question by any one." *Scriptum aliquod ex se fidem facit in judicio, & supremæ est auctoritatis ut a nullo rejici vel in questionem vocari debeat.* Thus the Vulgate must not be rejected, though there may be a dispute concerning some particular passage; it is of such authority, that in disputes it may be safely alleged. So may also the Septuagint; and still more the originals, which are intrinsically authentic; whereas the versions can possess only an extrinsic authenticity. Yet all must be examined with care. If the originals were certainly in the same state as when they came

from the hands of the sacred penmen, no syllable could be rejected; but as they have been subject to the same inconveniences as other writings, from the carelessness, or from the malice of transcribers, as has been abundantly proved both by Catholics and Protestants, (See Kennicott's two Dissertations, Capellus, Critica sacra, &c.) *Despise not* on this account *the prophecies; but prove every thing, maintain what is right*, 1 Thess. v. 21. We shall shew in another place, that these mistakes do not injure our faith, though they sometimes prove a stumbling-block to infidels, and are truly a scandal to heretics, who build their faith entirely upon the Scriptures, heedless of the command of Christ, when he said to his apostles, *He that heareth you heareth me . . .* and *He that will not hear the Church, let him be to thee as the heathen and the publican.* With some appearance of reason, therefore, did Protestants, for many years, maintain the absolute perfection of the originals; and those who denied it, were declared accursed by the churches of Switzerland, not many years ago, as we learn from Kennicott. This learned man calls upon the English church, (to which he gives the titles of the *ground and pillar of truth*, which were given by S. Paul to the Catholic Church alone) he earnestly solicits the heads of this church, to sanction the many important improvements which he had collected from Hebrew MSS. that when a new English version should be given, as it is loudly called for by him, Dr. Blaney, and others, on account of the inaccuracies of the present Protestant version, it may be more conformable to what was dictated by the Almighty. Such a work, if well executed, might indeed be of great service to those who study the sacred Scriptures, though we could hardly hope but that the false doctrine of those who are engaged in error, would give a leaven of insincerity to their translations, as it did to those of Aquila, Theodotion, and Symmachus, and more recently to that of Beza, of whom Pearson, a Protestant writer of eminence, complains on this very account. (Præf. in Sept. Cantab.)

Timeo Danaos et dona ferentes.

Hence, though we have occasionally consulted some of the heterodox versions and commentators, in points of criticism; yet it has been with fear of deception, and we have dwelt upon the works of Catholic authors, both with greater pleasure and advantage. To obviate the misinterpretations of the many heretical works which disgrace the Scripture, and deluge this unhappy country, has been one main design of the present undertaking. In our endeavours to explain the Vulgate, the notes will be selected from commentators of the highest respectability, whose names we shall mention, at least in matters of any importance, or where any of them has suggested an explanation, striking and peculiar to himself. To adhere on all occasions to their very words, or to attribute to the first inventor every observation, we do not suppose will be requisite; neither would the trouble attending such researches, or expense of printing so many names, be compensated by the utility. We shall subjoin at the end of this preface the names of those who have been chiefly consulted. Little Greek or Hebrew will be inserted; the latter will only be given in English characters, expressing each Hebrew letter by such as are adopted either in the Rabinical, or in a new method of reading Hebrew without points. The English letters which here correspond with the Hebrew alphabet, are, *a, b, g, d, e, u* or *v, z, e, t, i* or *j, c, l, m, n, s, a, p, ts, k, r, ss, th.* Of these, six are vowels, *a, e, u, i,* long *e* and *a:* But *u* and *i* are also consonants before vowels; the other 16 letters are consonants, and are pronounced, when many come together, by inserting *o;* thus *m l c*, must be pronounced *moloc*, a *king;* also the name of an ancient idol, *e d k, edok*, a *thorn; ari*, a *lion; Jeve*, the Self-existent Being, pronounced Jehovah by moderns, though without reason. See Amama, p. 319. This method frees.... the student from the perplexing difficulties of the Massorets, and allows him time to improve himself in things which may be of far greater service. The invention of Hebrew points, is allowed by all good critics to have been a work of too late a date to be of any great authority; and when we reflect that by these points the Jews have frequently rendered passages obscure, which were favourable to the Christian religion; we ought to be upon our guard how we find fault with the versions of S. Jerom, and of the Septuagint, who were acquainted with them. This observation will also serve to point out the cause of the many different versions of the same passage in the ancients, and of the wonderful conformity which is observed among the modern interpreters. The accents and spirits in Greek are not of greater authority; they are entirely omitted in the famous Alexandrian MS. of the Septuagint, (not to mention others) and are also neglected in the Complut. Polyglot; because they were not found in the MSS. which were consulted, nor indeed are they in any of those which are most esteemed for their antiquity. We do not deny but that they may be of some service, as well as the Hebrew points; but they cannot stand their ground in a dispute, or make the victory declare for either party, as their origin is certainly human. Punctuation, though nearly of the same nature, must not however be altered to favour heresy or to pervert morals, which has sometimes been the case. Thus the Socinians read, John i. 1. "and God was. This word was," &c. instead of *the word was God;* and libertines read, 1 Cor. vii. 36. *let him do what he will he does not sin; if he marry.*

In all these things let us cling invariably to the doctrine of the Church, and receive the bread which she breaks for her little ones with gratitude and submission; she invites us to take into our hands the sacred volumes, and to meditate on them, day and night: she cautions us indeed against the false translations and comments of heretics, whose doctrine creepeth as a cancer. But she assures us, that there is nothing to fear from this ancient and Vulgate version, provided we receive it in that sense, in which it was first delivered, and as it has been constantly expounded by the Catholic Church, to whom alone this province belongs. To her judgment we entirely submit all our labours, and retract whatever may be found worthy of censure by her sovereign judgment. "I may fall into a mistake," says the humble S. Aug. "but I will not be a heretic." It was from the Church we received these venerable books: as the same Saint observes, "I would not believe the Gospel, unless the authority of the Catholic Church influenced me to do so." c. Epist. Fundam. And why should we refuse to receive the interpretation of all difficult passages from the same unerring source, *the ground and pillar of truth?* 1 Tim. iii. What has Marcion, Luther, or Wesley to do in her field? she possessed it first; she received it from those Apostles to whom it certainly belonged. No; *the gates of hell* itself *shall not prevail against her.* Christ is with her *all days;* his Holy Spirit is sent purposely *to guide her into all truth* which is necessary for man to know. *Search* then the *Scriptures* under her guidance, Jo. v. 39.) *in which*, as S. Peter admonishes us, (2 Pet. iii. 16, 17.) *are some things hard to be understood, which the unlearned and unstable wrest . . . to their own destruction. You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.* If you read in this spirit, the Scriptures will prove a book of life, *the covenant of the Most High*, as it is justly styled in Ecclus. xxiv. 32. *This is the book of the commandments of God*, says Baruch, *and the law that is for ever; all that keep it, shall come to life; but they that have forsaken it, to death. Return, O Jacob, and take hold of it, walk in the way by its brightness... We are happy, because the things which are pleasing to God, are made known to us.* In a word, whenever we take this sacred book into our hands, let us bless God, who has given such gifts to men, and raising our hearts and minds to the Father of lights, and the God of all consolation, let us beg, with all earnestness, that we may read for our improvement in all virtue, and neither be deceived by misunderstanding what we read, nor lead others astray. *Non decipiar in his, non decipiam ex his.* S. Aug. Come, Holy Spirit, &c. Let us never forget those memorable words of the Prince of the Apostles: *We have also the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart. Understanding this first, that no prophecy of Scripture is made by private interpreta-*

tion; for prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost, 2 Pet. i. 19, 20.—This *Book of God*, as the Arabic version styles the Book of Genesis, as the head of all the Scripture, this Book of *Wisdom, shall praise her own self, shall glory in the midst of her people, and shall open her mouth in the Churches of the Most High... I came out of the mouth of the Most High...as a cloud I covered all the earth...come over to me all ye that desire me, and be filled with my fruits, &c.* Ecclus. xxiv. 1. &c. H.

A LIST OF THE PRINCIPAL COMMENTATORS, &c.,

WITH THE YEAR OF THEIR DEATH.

S. Ambrose	397	† Fagius	1550	Mar. Mersenne	1648	Alf. Salmeron	1585
S. Anselm	1109	† J. A. Fabricius	1736	Ber. Montfaucon	1741	Gas. Sanchez	1628
S. Athanasius	373	† Frishmuth	1687	Jo. Morinus	1659	Nic. Serarius	1609
S. Augustine	430	S. Gregory I.	604	Sim. de Muis	1644	Ch. Sigonius	1594
C. Wm. Allen	1594	Jo. Gerson	1429	† Maimonides	1209	Sixt. of Sienna	1560
† Aquila Gr. Int.	130	Guarin	1729	† Marsham	1685	Hen. Sponda	1643
† Amama	1629	J. Gordon	1641	† Mill	1707	Ric. Simon	1712
S. Basil	379	Gil. Genebrard	1597	† Munster	1552	Aug. Steuchus Eug.	1550
Bede	735	† Grotius	1645	† Michaelis	1700	† Le Mait de Saci	1684
S. Bernard	1153	† Grabe	1712	S. Greg. Naz.	390	† Symmachus	200
S. Bonaventure	1274	S. Hilary, Pict.	368	S. Greg. Nyssa	400	† 2 Scaligers	1558 & 1609
C. Cæs. Baronius	1607	Hesychius	609	Noel, Alexander	1724	† Saumaise	1653
C. Rob. Bellarmine	1621	J. B. Du Hamel	1706	Nob. Flaminius	1590	† Schmid	1697
W. F. Berthier	1782	Jo. Henten	1566	Origen	253	† Selden	1654
Jas. Bonfrere	1642	Houbigant	1783	Œcumenius	10 Cent.	† Spencer	1693
Ric. Bristow	1581	P. Dan. Huet	1721	Jer. Oleaster	1583	† Strabo	16
Alb. Butler	1773	† Hammond	1660	† Onkelos Chald.	1 Cent.	S. Tho. Aquinas	1274
J. B. Bossuet	1704	S. Ignatius, M.	107	S. Paulin	431	Theodoret	458
Bartholocci	1687	S. Isidore, Sev.	636	S. Prosper	463	Theophylact	1071
† Beza	1605	S. Irenæus	202	Sant. Pagnin, tr. and revised by	1536	Theophilus An.	182
† Bayle	1706	Innocent III.	1216	B. Ar. Montanus	1598	Jas. Tirin	1636
† Bochart	1667	S. Jerom	420	Ja. Pamelius	1587	Le Nain Tillemont	1698
S. Chrysostom	407	J. Justin, M.	167	Pelletier	1711	N. Toinarel	1706
Clem. Alex.	217	Jansenius	1576	Den Petau	1652	Alf. Tostat	1454
S. Cyprian	258	C. Jans. of Ypres	1638	Paul Pezron	1706	Fr. Turrian	1584
S. Cyril Jerus.	386	† Juda Hakkad	2 Cent.	Jo. Pineda	1637	R. Jos. Tournemine	1739
S. Cyril Alex.	444	† Josephus	1 Cent.	Bas. Ponce	1629	† Theodotion	185
Ric. Challoner	1781	† Blind Joseph	1 Cent.	Ben Porerius	1610	† Tertullian	245
Den. Carthusian	1471	† Jonathan	1 Cent.	Jo. Price	1676	† Tremellius	1580
Aug. Calmet	1757	† Jarchi Rabbi	1180	† Pliny the elder	79	Laur. Valla	1565
C. Thos. Cajetan	1534	† K. James I.—Bible by 47 Translators, in 6 divisions	1607	† Philo the Jew	1 Cent.	Vatable	1547
C. Amb. Catharin	1553	† Junius	1602	† Polus, or Poole	1669	Correct Edit. of Salamanca	1584
Pet. Collet	1770	† Kennicott	1783	† Pococke	1691	Fr. Vavasseur	1681
Carrieres	1717	† Kimchi, R.	1240	Mic. Le Quien	1733	Gab. Vasquez	1604
De la Chetardie	1714	S. Leo I.	461	† Pas. Quesnel	1719	J. B. Villalpand	1608
De Calasio.—*Conc.*	1621	Louvain Bible	1583	Rab. Maurus	856	Marq. Velesius, or Pet. Faxard	1600
† Calvin	1564	Luc. of Bruges	1619	Mart. Raimond	1286	L. Vives	1540
† Le Clerc	1736	Corn. a Lapide	1637	Rupert	1155	† Mic. Villanovan, or Servetus	1553
† Cappel	1658	Phil. Labbe	1667	Ribera	1591	† Js. Vossius	1689
† Collier.—*Dict.*	1721	Lenglet	1755	J. B. Riccioli	1671	† Jas. Usher	1655
† Chateillon	1563	Liranus	1340	Wm. Reynolds	1592	† Voltaire	1778
S. Jo. Damasc.	780	J. Le Long	1721	Rondet	1785	Th. Worthington	1626
Du Pin	1720	† Leo of Modena	1609	† Rivet	1651	C. Walmesley	1797
Duquesne	1790	† Leigh	1671	† Reland	1718	Rob. Witham	1738
† De Dieu	1642	† Lightfoot	1675	† J. J. Rousseau	1778	Th. Ward	1708
† Drusius	1616	† Luther	1546	Septuagint, B. C. 284, &c. (Edited by Sixtus V. 1587, and Du Bos, from the Vat.; by Grabe, from the Alex. Copy.) Samaritan——Gr. Version older.		† Walton	1661
S. Ephrem	380	Maldonat	1583			† Wetstein	1754
S. Epiphanius	403	T. Malvenda	1628			† Whitby	1726
Eusebius	339	And. Massius	1573			† Wesley	1791
D. Erasmus	1536	Mic. Mauduit	1709			† Whitfield	1769
Wm. Estius	1613	Jo. Mariana	1624	Sulp. Severus	420	† Whiston	1755
Cl. Fleury	1723	Menochius	1655	Em. Sa	1596	† Wolf	1744
Fa. Foreiro	1581	Ed. 4 vol. by Tournemine.		Jas. Salicu	1640	Ximenes the 1st Polyglot	1502–22
M. A. Flaminius	1550					Zunica, or Stunica	1530

Those who have a Cross prefixed to their Names, have been perhaps Men of Learning, but they have *erred from the Faith which was once delivered to the Saints*, and can therefore be consulted only as Critics, or to be refuted. A more particular account of many of these Authors might probably be desired, but we must refer to the Historical Dictionaries, and other sources of information. In quoting any Work, we shall observe the utmost brevity: thus, S. Aug. de C. D. x. 5. Plin. v. 6. will refer to the City of God, 10 Book, 5 number, by S. Aug.; and to the 5 B. 6 number of Pliny's Natural History—this will easily be understood by the Learned, who alone will probably consult the originals.

A TABLE

OF ALL

THE EPISTLES AND GOSPELS

For all Sundays and Holidays throughout the year; and also, of the most notable Feasts in the Roman Calendar

It must be observed, that the Verses at which the Epistle or Gospel begin and end, are set down after the Chapter.

ADVENT, 1 Sund. Ep. Rom. xiii. 11. 14. Gs. Luke xxi. 25. 34.
2 Sund. Ep. Rom. xv. 4. 13. Gs. Matt. xi. 2. 10.
3 Sund. Ep. Philip. iv. 4. 7. Gs. John i. 19. 28.
4 Sund. Ep. 1 Cor. iv. 1. 5. Gs. Luke iii. 1. 6.
Christmas, 1 Mass, Ep. Tit. ii. 11. 15. Gs. Luke ii. 1. 15.
2 Mass, Ep. Tit. iii. 4. 8. Gs. Luke ii. 15. 21.
3 Mass, Ep. Heb. i. 1. 12. Gs. John i. 1. 14.
St. Stephen, Ep. Acts vi. and vii. 54. 59. Gs. Matt. xxiii. 34. 39.
St. John, Ep. Eccl. xv. 1. 7. Gs. John xxi. 20. 24.
H. Innocents, Ep. Apoc. xiv. 1. 6. Gs. Matt. ii. 13. 18.
St. Thomas, Cant. Ep. Heb. v. 1. 7. Gs. John x. 11. 17.
St. Silvester, Ep. 2 Tim. iv. 1. 9. Gs. Luke xii. 35. 41.
New Year, Ep. Tit. ii. 11. 15. Gs. Luke ii. 21. 22.
Epiphany, Ep. Isai. lx. 1. 7. Gs. Matt. ii. 1. 13.
1 Sund. Ep. Rom. xii. 1. 6. Gs. Luke ii. 42. 52.
2 Sund. Ep. Rom. xii. 6. 16. Gs. John ii. 1. 12.
Name of Jesus, Ep. Acts. iv. 8. 12. Gs. Luke ii. 21.
3 Sund. Ep. Rom. xii. 16. 21. Gs. Matt. viii. 1. 13.
4 Sund. Ep. Rom. xiii. 8. 11. Gs. Matt. viii. 23. 28.
5 Sund. Ep. Coloss. iii. 12. 18. Gs. Matt. xiii. 24. 31.
6 Sund. Ep. 1 Thes. i. 2. 10. Gs. Matt. xiii. 31. 36.
Septuagesima, Ep. 1 Cor. ix. 24. x. 5. Gs. Matt. xx. 1. 17.
Sexagesima, Ep. 2 Cor. xi. 19. xii. 10. Gs. Luke viii. 4. 16.
Quinquagesima, Ep. i. Cor. xiii. 1. 13. Gs. Luke xviii. 31. 34.
Ash-Wednesday, Ep. Joel ii. 12. 20. Gs. Matt. vi. 16. 22.
1 Lent, Ep. 2 Cor. vi. 11. Gs. Matt. iv. 1. 12.
2 Lent, Ep. 1 Thes. iv. 1. 8. Gs. Matt. xvii. 1. 10.
3 Lent, Ep. Ephes. v. 1. 9. Gs. Luke xi. 14. 29.
4 Lent, Ep. Gal. iv. 22. 31. Gs. John vi. 1. 15.
Passion-Sunday, Ep. Heb. ix. 11. 15. Gs. John viii. 46. 59.
Palm-Sunday, Ep. Phil. ii. 5. 11. Gs. Matt. xxi. 1. 10. and chaps. xxvi. xxvii.
Maunday-Thursday, Ep. i. Cor. xi. 20. 33. Gs. John xiii. 1. 15.
Good-Friday, Ep. Exod. xii. 12. Gs. John xviii. xix.
Holy-Saturday, Ep. Coloss. iii. 1. 4. Gs. Matt. xxviii. 1. 7.
Easter-Sunday, Ep. 1 Cor. v. 7. 8. Gs. Mark xvi. 1. 7.
Easter-Monday, Ep. Acts xx. 37. 43. Gs. Luke xxiv. 13. 35.
Easter-Tuesday, Ep. Acts xiii. 26. 33. Gs. Luke xxiv. 36. 47.
Low-Sunday, Ep. 1 John v. 4. 10. Gs. John xx. 19. 31.
2 Sund. after Easter, Ep. 1 Pet. ii. 21. 25. Gs. John x. 11. 16.
3 Sund. Ep. 1 Pet. ii. 11. 18. Gs. John xvi. 16. 22.
4 Sund. Ep. James i. 17. 21. Gs. John xvi. 5. 14.
5 Sund. Ep. James i. 22. 27. Gs. John xvi. 22. 30.
Ascension, Ep. Acts i. 1. 11. Gs. Mark xvi. 14. 20.
6 Sund. Ep. 1 Peter iv. 7. 12. Gs. John xv. 26. xvi. 4.
Whit. Sunday, Ep. Acts ii. 1. 11. Gs. John xiv. 23. 31.
Whit. Monday, Ep. Acts x. 42. 48. Gs. John iii. 16. 21.
Tuesday, Ep. Acts viii. 14. 17. Gs. John x. 1. 10.
Trinity-Sunday, Ep. Rom. x. 33. 36. Gs. Matt. xxviii. 18. 20.
Corp. Christi, Ep. 1 Cor. xi. 23. 29. Gs. John vi. 56. 59
2 Sund. Ep. 1 John iii. 13. 18. Gs. Luke xiv. 16. 24
3 Sund. Ep. 1 Pet. v. 6. 11. Gs. Luke xv. 1. 10.
4 Sund. Ep. Rom. viii. 18. 23. Gs. Luke v. 1. 11.
5 Sund. Ep. 1 Pet. iii. 8. 15. Gs. Matt. v. 20. 24.
6 Sund. Ep. Rom. vi. 3. 11. Gs. Mark viii. 1. 10.
7 Sund. Ep. Rom. vi. 19. 23. Gs. Matt. vii. 15. 21.
8 Sund. Ep. Rom. viii. 12. 17. Gs. Luke xvi. 1. 9.
9 Sund. Ep. 1 Cor. x. 6. 14. Gs. Luke xix. 41. 47.
10 Sund. Ep. 1 Cor. xii. 2. 11. Gs. Luke xviii. 9. 14.
11 Sund. Ep. 1 Cor. xv. 1. 10. Gs. Mark vii. 31. 37.
12 Sund. Ep. 2 Cor. iii. 4. 9. Gs. Luke x. 23. 37.
13 Sund. Ep. Gal. iii. 16. 22. Gs. Luke xvii. 11. 19.
14 Sund. Ep. Gal v. 16. 24. Gs. Matt. vi. 24. 33.
15 Sund. Ep. Gal. v. 25. vi. 11. Gs. Luke vii. 11. 16.
16 Sund. Ep. Eph. iii. 13. 21. Gs. Luke xiv. 1. 11.
17 Sund. Ep. Eph. iv. 1. 6. Gs. Matt. xxii. 35. 46.
18 Sund. Ep. 1 Cor. i. 4. 9. Gs. Matt. ix. 1. 8.
19 Sund. Ep. Eph. iv. 23, 28. Gs. Matt. xxii. 1. 14.
20 Sund. Ep. Eph. v. 15. 21. Gs. John iv. 46. 53.
21 Sund. Ep. Eph. vi. 10. 17. Gs. Matt. xviii. 23. 25.
22 Sund. Ep. Philip. i. 6. 11. Gs. Matt. xxii. 15. 21.
23 Sund. Ep. Phil. iii. 17. 21. Gs. Matt. ix. 18. 26.
24 Sund. Ep. Col. i. 9. 14. Gs. Matt. xxiv. 15. 35.

ON THE FEASTS OF THE SAINTS.

St. Andrew, Ep. Rom. x. 10. 18. Gs. Matt. iv. 18. 22.
Conception of the B. V. M., Ep. Prov. viii. 22. 36. Gs. Matt. i. 1. 16.
St. Thomas, Ep. Eph. ii. 19. 22. Gs. John xx. 24. 29.
Conv. S. Paul, Ep. Acts ix. 1. 22. Gs. Matt. xix. 27. 29.
Candlemas, Ep. Malach. iii. 1. 5. Gs. Luke ii. 22. 32.
St. Matthias, Ep. Acts i. 15. 26. Gs. Matt. xi. 25. 30.
St. Patrick, Ep. Eccl. xliv. xlv. Gs. Matt. xxv. 14. 23.
St. Joseph, Ep. Eccles. xlv. 1. 6. Gs. Matt. i. 18. 22.
Annunciation, Ep. Isai. vii. 10. 15. Gs. Luke i. 26. 38.
St. George, Ep. 2 Tim. ii. 8. 10. iii. 10. 12. Gs. John xv. 1. 7.
St. Mark, Ep. Ezec. i. 10. 15. Gs. Luke x. 1. 9.
SS. Philip and Jacob, Ep. Wis. v. 1. 5. Gs. John xiv. 1. 13.
Inv. Cross, Ep. Philip. ii. 5. 11. Gs. John iii. 1. 15.
St. Barnaby, Ep. Acts xi. 21. 27. Gs. Matt. x. 16. 22.
St. John Bapt. Ep. Isai. xlix. 1. 8. Gs. Luke i. 57. 68.
SS. Peter and Paul, Ep. Acts. xii. 1. 11. Gs. Matt. xvi. 13. 19.
Visitation B. V. M., Ep. Cant. ii. 8. 14. Gs. Luke i. 39. 47.
St. Mary Magd. Ep. Cant. iii. 2, &c. Gs. Luke vii. 36. 50.
St. James, Ep. 1 Cor. iv. 9. 15. Gs. Matt. xx. 20. 23.
St. Ann, Ep. Prov. xxxi. 10, &c. Gs. Matt. xiii. 44. 52.
Transfiguration, Ep. 2 Pet. i. 16. 19. Gs. Matt. xvii. 1. 9.
St. Laurence, Ep. 2 Cor. ix. 6. 10. Gs. John xii. 24. 26.
Assumption, B. V. M., Ep. Eccles. xxiv. 11. 20. Gs. Luke x. 38. 42.
St. Bartholomew, Ep. 1 Cor. xii. 27. 31. Gs. Luke vi. 12. 19.
Nativity B. V. M., Ep. Prov. viii. 22. 36. Gs. Matt. i. 1. 16.
Exalt. Cross, Ep. Phil. ii. 5. 11. Gs. John xii. 31. 36.
St. Matthew, Ep. Ezec. i. 10. 15. Gs. Matt. ix. 9. 13.
St. Michael, Ep. Apoc. i. 1. 5. Gs. Matt. xviii. 1. 10.
Angel-Guardians, Ep. Exod. xxiii. 20. 23. Gs. Matt. xviii. 1. 10
St. Luke, Ep. 2 Cor. viii. 15. 24. Gs. Luke x. 1. 9.
SS. Simon and Jude, Ep. Eph. iv. 7. 13. Gs. John xv. 17. 25
All Saints, Ep. Apoc. vii. 2. 12. Gs. Matt. v. 1. 12.
All Souls, Ep. 1 Cor. xv. 51. 57. Gs. John v. 25. 29.
Presentation B. V. M., Ep. Eccl. xxiv. 14. 16. Gs. Luke xi. 27. 28.

NOTE. Ep. stands for Epistle, Gs. for Gospel.



District courtby to act of Congress AD 1844 by James B. Kirker in the clerks office of the District court of the United States for the western district of New York.

Adam and Eve

"She shall crush thy head and thou shalt
lie in wait for her heel"

GENESIS CHAP. 3. VER. 15.

THE

BOOK OF GENESIS.

The Hebrews now entitle all the Five Books of Moses, from the initial words, which originally were written like one continued word or verse; but the Sept. have preferred to give in the titles the most memorable occurrences of each work. On this occasion, the Creation of all things out of nothing, strikes us with peculiar force. We find a refutation of all the heathenish mythology, and of the world's eternity, which Aristotle endeavoured to establish. We behold the short reign of innocence, and the origin of sin and misery, the dispersion of nations, and the providence of God watching over his chosen people, till the death of Joseph, about the year 2369 (Usher) 2399 (Sal. and Tirin) B.C. 1631. We shall witness the same care in the other Books of Scripture, and adore his wisdom and goodness in preserving to himself faithful witnesses, and a true Holy Catholic Church, in all ages, even when the greatest corruption seemed to overspread the land. H.

This BOOK *is so called from its treating of the* GENERATION, *that is, of the Creation and the beginning of the world. The Hebrews call it* BEERSHITH, *from the word with which it begins. It contains not only the History of the Creation of the World, but also an account of its progress during the space of* 2369 *years. that is, until the death of* JOSEPH.

CHAP. I.

God createth Heaven and Earth, and all things therein, in six days.

IN the [a]beginning God created heaven and earth.
2 [b]And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters.
3 And God said: [c]Be light made. And light was made.
4 And God saw the light that it was good: and he divided the light from the darkness.
5 And he called the light Day, and the darkness Night: and there was evening and morning one day.
6 And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

[a] A. M. 1, A. C. 4004.—[b] Acts xiv. 14. and xvii. 24. Psal. xxxii. 6. and cxxxv. 5. Eccli. xviii. 1.—[c] Heb. xi. 3.

7 [d]And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so.
8 And God called the firmament, Heaven: and the evening and morning were the second day.
9 God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.
10 And God called the dry land, [e]Earth: and the gathering together of the waters he called Seas. And God saw that it was good.
11 And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

[d] Psal. cxxxv. 5. and cxlviii. 4. Jer. x. 12 and li. 15.
[e] Job xxxviii. 4. Psal. xxxii. 7. and lxxxviii. 12. and cxxxix. 6.

CHAP. I. VERSE 1. *Beginning.* As St. Matthew begins his Gospel with the same title as this work, *the Book of the Generation*, or Genesis, so St. John adopts the first words of Moses, *in the beginning;* but he considers a much higher order of things, even the consubstantial Son of God, *the same with God* from all eternity, forming the universe, in the beginning of time, in conjunction with the other two Divine Persons, *by the word of his power; for all things were made by Him*, the Undivided Deity. H.—*Elohim*, the *Judges* or Gods, denoting plurality, is joined with a verb singular, *he created*, whence many, after Peter Lombard, have inferred, that in this first verse of Genesis the adorable mystery of the Blessed Trinity is insinuated, as they also gather from various other passages of the Old Testament, though it was not clearly revealed till our Saviour came himself to be the *finisher of our faith.* C.—The Jews being a carnal people and prone to idolatry, might have been in danger of misapplying this great mystery, and therefore an explicit belief of it was not required of them in general. See Collet. &c. H.—The word BARA, *created*, is here determined by tradition and by reason to mean a production out of nothing, though it be used also to signify the forming of a thing out of pre-existent matter. 21. 27. C.—The first cause of all things must be God, who, in a moment, spoke, and *heaven and earth* were made, heaven with all the Angels; and the whole mass of the elements, in a state of confusion, and blended together, out of which the beautiful order, which was afterwards so admirable, arose in the space of six days: thus God was pleased to manifest his free choice in opposition to those Pagans who attributed all to blind chance or fate. *Heaven* is here placed first, and is not declared *empty* and dark like the earth; that we may learn to raise our minds and hearts above this land of trial, to that our true country, where we may enjoy God for ever. H.

VER. 2. *Spirit of God*, giving life, vigour, and motion to things, and preparing the waters for the sacred office of baptism, in which, by the institution of J. C., we must be born again; and, like spiritual *fishes*, swim amid the tempestuous billows of this world. v. Tert., &c. W. H.—This Spirit is what the Pagan philosophers styled the Soul of the World. C.—If we compare their writings with the books of Moses and the prophets, we shall find that they agree in many points. See Grotius. H.

VER. 3. *Light.* The sun was made on the fourth day, and placed in the firmament to distinguish the seasons, &c.; but the particles of fire were created on the first day, and by their, or the earth's motion, served to discriminate day from the preceding night, or *darkness*, which was *upon the face of the deep.* H.—Perhaps this body of light might resemble the bright cloud which accompanied the Israelites, Ex. xiv. 19, or the three first days might have a kind of imperfect sun, or be like one of our cloudy days. Nothing can be defined with certainty respecting the nature of this primeval light. C.

VER. 4. *Good;* beautiful and convenient:—*he divided light* by giving it qualities incompatible with *darkness*, which is not any thing substantial, and therefore Moses does not say it was created. C.—While our hemisphere enjoys the day, the other half of the world is involved in darkness. S. Augustine supposes the fall and punishment of the apostate angels are here insinuated. L. *imp. de Gen.* H.

VER. 6. *A firmament.* By this name is here understood the whole space between the earth and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds. Ch.—The Heb. *Rokiâ* is translated *stereoma*, solidity by the Sept., and expansion by most of the moderns. The heavens are often represented as a tent spread out Ps. ciii. 3. C.

VER. 7. *Above the firmament* and stars, according to some of the Fathers; or these waters were vapours and clouds arising from the earth, and really divided from the lower waters contained in the sea. C.

VER. 11. *Seed in itself*, either in the fruit or leaves, or slips. M.—At the creation, trees were covered with fruit in Armenia, while in the more northern regions they would not even have leaves: Calmet hence justly observes, that the question concerning the season of the year when the world began, must be understood only with reference to that climate in which Adam dwelt. Scaliger asserts, that the first day corresponds with our 26th of October, while others, particularly the Greeks, fix it upon the 25th of March, on which day Christ was conceived; and, as some Greeks say, was born and nailed to the cross. The great part of respectable authors declare for the vernal equinox, when the year is in all its youth and beauty. H. See T. and Salien's Annals, B. C. 4053.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said: Let there be lights made in the firmament of heaven, to divide the day and the night,[a] and let them be for signs, and for seasons and for days and years:

15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

16 And God made two great lights: a greater light to rule the day, and a lesser light to rule the night: and the stars.

17 And he set them in the firmament of heaven, to shine upon the earth.

18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

19 And the evening and morning were the fourth day.

20 God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

22 And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

23 And the evening and morning were the fifth day.

24 And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth, according to their kinds. And it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth, after its kind. And God saw that it was good.

26 And he said: [b]Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: [c]to the image of God he created him: male and female he created them.[d]

28 And God blessed them, saying: [e]Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

[a] Ps. cxxxv. 7.—[b] Infra v. 1. and ix. 6. 1 Cor. xi. 7. Col. iii. 10.

[c] Wis. ii. 23. Eccli. xvii. 1.—[d] Matt. xix. 4.—[e] Infra viii. 17. and ix. 1.

VER. 14. *For signs.* Not to countenance the delusive observations of astrologers, but to give notice of rain, of the proper seasons for sowing, &c. M.—If the sun was made on the first day, as some assert, there is nothing new created on this fourth day. By specifying the use and creation of these heavenly bodies, Moses shows the folly of the Gentiles, who adored them as gods, and the impiety of those who pretend that human affairs are under the fatal influence of the planets. See S. Aug. Confes. iv. 3. The Heb. term *mohadim*, which is here rendered *seasons*, may signify either *months*, or the *times for assembling* to worship God; (C.) a practice, no doubt, established from the beginning every week, and probably also on the first day of the *new moon*, a day which the Jews afterwards religiously observed. Plato calls the sun and planets the *organs of time*, of which, independently of their stated revolutions, man could have formed no conception. The day is completed in twenty-four hours, during which space the earth moves round its axis, and exposes successively different parts of its surface to the sun. It goes at the rate of fifty-eight thousand miles an hour, and completes its orbit in the course of a year. H.

VER. 16. *Two great lights.* God created on the first day *light*, which being moved from east to west, by its rising and setting made morning and evening. But on the fourth day he ordered and distributed this light, and made the sun, moon, and stars. The moon, though much less than the stars, is here called a *great light*, from its giving a far greater light to the earth than any of them. Ch.—*To rule* and adorn, for nothing appears so glorious as the sun and moon. M.—Many have represented the stars, as well as the sun and moon, to be animated. Ecclesiastes xvi, speaking of the sun says, *the spirit goeth forward surveying all places:* and in Esdras ix. 6, the Levites address God, *Thou hast made heaven and all the host thereof; and thou givest life to all these things, and the host of heaven adoreth thee.* S. Aug. *Ench.* and others, consider this question as not pertaining to faith. See Spen. in Orig. c. Cels. v. C.—Whether the stars be the suns of other worlds, and whether the moon, &c. be inhabited, philosophers dispute, without being able to come to any certain conclusion: for *God has delivered the world to their consideration* for *dispute, so that man cannot find out the work which God hath made from the beginning to the end.* Eccles. iii. 11. If we must frequently confess our ignorance concerning the things which surround us, how shall we pretend to dive into the designs of God, or subject the mysteries of faith to our feeble reason? If we think the Scriptures really contradict the systems of philosophers, ought we to pay greater deference to the latter, than to the unerring word of God? But we must remember, that the sacred writings were given to instruct us in the way to heaven, and not to unfold to us the systems of natural history; and hence God generally addresses us in a manner best suited to our conceptions, and speaks of nature as it appears to the generality of mankind. At the same time, we may confidently assert, that the Scriptures never assert what is false. If we judge, with the vulgar, that the sun, moon, and stars are no larger than they appear to our naked eye, we shall still have sufficient reason to admire the works of God; but, if we are enabled to discover that the sun's diameter, for example, is 763 thousand miles, and its distance from our earth about 95 million miles, and the fixed stars (as they are called, though probably all in motion) much more remote, what astonishment must fill our breast! Our understanding is bewildered in the unfathomable abyss, in the unbounded expanse, even of the visible creation.—Sirius, the nearest to us of all the fixed stars, is supposed to be 400,000 times the distance from the sun that our earth is, or 38 millions of millions of miles. Light, passing at the rate of twelve millions of miles every minute, would be nearly 3,000 years in coming to us from the remotest star in our stratum, beyond which are others immensely distant, which it would require about 40,000 years to reach, even with the same velocity. Who shall not then admire thy works and fear thee, O King of ages! Walker.—Geog. justly remarks, "we are lost in wonder when we attempt to comprehend either the vastness or minuteness of creation. Philosophers think it possible for the universe to be reduced to the smallest size, to an atom, merely by filling up the pores;" and the reason they allege is, "because we know not the real structure of bodies." Shall any one then pretend to wisdom, and still call in question the mysteries of faith, transubstantiation, &c., when the most learned confess they cannot fully comprehend the nature even of a grain of sand? While on the one hand some assert, that all the world may be reduced to this compass; others say, a grain of sand may be divided *in infinitum!* H.

VER. 20. *Creeping:* destitute of feet like fishes, which move on their bellies. M.—*Fowl.* Some assert that birds were formed of the earth, but they seem to have the same origin as fishes, namely, water; and still they must not be eaten on days of abstinence, which some of the ancients thought lawful, Socrates v. 20. To conciliate the two opinions, perhaps we might say, that the birds were formed of mud, (C.) or that some of the nature of fish, like barnacles, might be made of water and others of earth. C. 11. 19.—*Under:* Heb. on the face of the firmament, or in the open air. H.

VER. 22. *Blessed them,* or enabled them to produce others.—*Multiply:* the immense numbers and variety of fishes and fowls is truly astonishing.

VER. 26. *Let us make man to our image.* This *image* of God in man, is not in the body, but in the soul; which is a *spiritual* substance, endued with understanding and free-will. God speaketh here in the plural number, to insinuate the plurality of *persons* in the Deity. Ch.—Some of the ancient Jews maintained that God here addressed his council, the Angels; but is it probable that he should communicate to them the title of Creator, and a perfect similitude with himself? C.—Man is possessed of many prerogatives above all other creatures of this visible world: his soul gives him a sort of equality with the Angels; and though his body be taken from the earth, like the brutes, yet even here the beautiful construction, the head erect and looking towards heaven, &c. makes S. Aug. observe, an air of majesty in the human body, which raises man above all terrestrial animals, and brings him in some measure near to the Divinity. As Jesus assumed our human nature, we may assert, that we bear a resemblance to God both in soul and body. Tertullian (de Resur. 5.) says, "Thus that slime, putting on already the image of Christ, who would come in the flesh, was not only the work of God, but also a pledge." H. See S. Bern. on Ps. xcix. W.

VER. 27. *Male and female.* Eve was taken from Adam's side on this same day, though it be related in the following chapter. Adam was not an hermaphrodite as some have foolishly asserted. C.—*Adam* means *the likeness,* or *red earth,* that in one word we may behold our nobility and meanness. H.

VER. 28. *Increase and multiply.* This is not a precept, as some protestant controvertists would have it, but a blessing, rendering them fruitful: for God had said the same words to the *fishes* and *birds,* (ver. 22.) who were incapable of receiving a precept. Ch.—*Blessed them,* not only with fecundity as he had done to other creatures, but also with dominion over them, and much more with innocence and abundance of both natural and supernatural gifts.—*Increase.* The Hebrews understand this literally as a precept binding every man at twenty years of age (C.); and some of the Reformers argued hence, that Priests, &c.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:[a]

30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 [b]And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

CHAP. II.

God resteth on the seventh day, and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

SO the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended his work which he had made: [c]and he rested on the seventh day from all his work which he had done.

3 And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out of the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life; and man became a living soul.[d]

8 And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

11 [e]The name of the one is Phison: that is, it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium, and the onyx stone.

13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.

16 And he commanded him, saying: Of every tree of paradise thou shalt eat.

17 But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of

[a] Infra ix. 3.—[b] Eccli. xxxix. 21. Mark vii. 37.—[c] Exod. xx. 11. and xxxi. 17.

Deut. v. 14. Heb. iv. 4.—[d] 1 Cor. xv. 45.—[e] Eccli. xxiv. 35.

were bound to marry: very prudently they have not determined how soon! But the Fathers in general agree that if this were a precept with respect to Adam, for the purpose of *filling the earth*, it is no longer so, that end being sufficiently accomplished. Does not St. Paul wish all men to be like himself, *unmarried*? 1 Cor. vii. 1. 7. 8. H.

VER. 29. *Every herb*, &c. As God does not here give express leave to eat flesh-meat, which he did after the deluge, it is supposed that the more religious part of mankind, at least, abstained from it, and from wine, till after that event, when they became more necessary to support decayed nature. H. M.—In the golden age, spontaneous fruits were the food of happy mortals. C.

CHAP. II. VER. 1. *Furniture*, ornaments or militia, whether we understand the Angels, or the stars, which observe a regular order and obey God. M.

VER. 2. *He rested*, &c. That is, he ceased to make any new kinds of things. Though, as our Lord tells us, John v. 17. *He still worketh*, viz. by conserving and governing all things, and creating souls. Ch.—*Seventh day.* This day was commanded, Ex. xx. 8. to be kept holy by the Jews, as it had probably been from the beginning. Philo says, it is the festival of the universe, and Josephus asserts, there is no town which does not acknowledge the religion of the sabbath. But this point is controverted, and whether the ancient patriarchs observed the seventh day, or some other, it is certain they would not fail, for any long time, to shew their respect for God's worship, and would hardly suffer a whole week to elapse without meeting to sound forth his praise. The setting aside of stated days for this purpose, is agreeable to reason, and to the practice of all civilized nations. As the Hebrews kept Saturday holy, in honour of God's rest, so we keep the first day of the week, by apostolic tradition, to thank God for the creation of the world on that day, and much more for the blessings which we derive from the resurrection of J. C. and the sending down of the Holy Ghost, which have given it a title above all other days. H.—*On the seventh day*, at the beginning of this verse, must be taken exclusively, as God finished his work on the 6th, whence the same Sept. and Syr. have here *on the 6th day.* H.—But the Heb. and all the other versions agree with the Vulgate. C.—The similarity of v. 6. and v. 7. in Heb. may have given rise to this variation. H.

VER. 4. *Day.* Not that all things were made in one day: but God formed in succession; first, heaven and earth, then the ornaments of both. *Every plant*, &c. which on the first day did not spring up, (as *water* covered the *surface of the earth*,) on the 3d, by the command of God, without having any man to plant, or rain to water them, pushed forth luxuriantly, and manifested the power of the Creator. H.—Thus Christ founded his Church by his own power, and still gives her increase; but requires of his ministers to co-operate with him, as a gardener must now take care of the plants which originally grew without man's aid. D.—By observing that all natural means were here wanting for the production of plants, God asserts his sole right to the work, and confounds the Egyptian system, which attributed plants, &c. to the general warmth of the earth alone. C.

VER. 7. *Breath of life* or a soul, created out of nothing, and infused into the body to give it life. H.

VER. 8. *Of pleasure*, Heb. *Eden*, which may be either the name of a country, as C. iv. 16. or it may signify pleasure, in which sense Symmachus and S. Jerom have taken it.—*From the beginning*, or on the 3d day, when all plants were created, Heb. *mikedem*, may also mean *towards the east*, as the Sept. have understood it, though the other ancient interpreters agree with S. Jerom. Paradise lay probably to the east of Palestine, or of that country where Moses wrote. The precise situation cannot be ascertained. Calmet places it in Armenia, others near Babylon, &c. Some assert that this beautiful garden is still in being, the residence of Henoch and Elias. But God will not permit the curiosity of man to be gratified by the discovery of it. C. iii. 24. How great might be its extent we do not know. If the sources of the Ganges, Nile, Tigris, and Euphrates, be not now changed, and if these be the rivers which sprung from the fountains of Paradise, (both which are points undecided) the garden must have comprised a great part of the world, H., as the Ganges rises in Judea, and the Nile about the middle of Africa. T.

VER. 9. *The tree of life.* So called, because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. *The tree of knowledge.* To which the deceitful serpent falsely attributed the power of imparting a superior kind of knowledge beyond that which God was pleased to give. Ch.—Of what species these two wonderful trees were, the learned are not agreed. The *tree of knowledge*, could not communicate any wisdom to man; but, by eating of its forbidden fruit, Adam dearly purchased the knowledge of evil, to which he was before a stranger. Some say it was the fig-tree, others an apple-tree. Cant. viii. 5. But it probably agreed with no species of trees with which we are acquainted, nor was there perhaps any of the same kind in paradise. T.

VER. 10. *A river*, &c. Moses gives many characteristics of Paradise, inviting us, as it were, to search for it; and still we cannot certainly discover where it is, or whether it exist at all at present, in a state of cultivation. We must therefore endeavour to find the mystic Paradise, Heaven and the true Church; the road to which, though more obvious, is too frequently mistaken. See S. Aug. C. D. xiii. 21. Prov. iii. 18. H.

VER. 15. *To dress it.* Behold God would not endure idleness even in Paradise. H.

VER. 17. *The death* of the soul, and become obnoxious to that of the body; thou shalt become a mortal and lose all the privileges of innocence. Though Adam lived 930 years after this, he was dying daily; he carried along with him

the air, brought them to Adam to see what he would call them: [a]for whatsoever Adam called any living creature, the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: [b]This now is bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 [c]Wherefore a man shall leave father and mother, and shall cleave to his wife:[d] and they shall be two in one flesh.

25 And they were both naked: to wit, Adam and his wife: and were not ashamed.

CHAP. III.

The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.

NOW the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him, *saying:* Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: [e]No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: [f]and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

7 And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig-leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

[a] Psal. cxlvii. 4.—[b] 1 Cor. xi. 9. Eph. v. 31.—[c] Mat. xix. 5. Mark x. 7. [d] 1 Cor. vi. 16.—[e] 2 Cor xi. 3.—[f] Eccli. xxv. 33. 1 Tim. ii. 14.

the seeds of death, as we do, from our very conception. He had leave to eat of any fruit in this delicious garden, one only excepted, and this one prohibition makes him more eager to taste of that tree than of all the rest. So we struggle constantly to attain what is forbidden, and covet what is denied, *cupimusque negata.* God laid this easy command upon Adam, to give him an opportunity of shewing his ready obedience, and to assert his own absolute dominion over him. Eve was already formed and was apprised of this positive command, (C. iii. 3.) and therefore, transgressing, is justly punished with her husband. True obedience does not inquire *why* a thing is commanded, but submits without demur. Would a parent be satisfied with his child, if he should refuse to obey, because he could not discern the propriety of the restraint? If he should forbid him to touch some delicious fruits which he had reserved for strangers, and the child were to eat them, excusing himself very impertinently and blasphemously, with those much abused words of our Saviour, *It is not what enters into the mouth that defiles a man,* &c. would not even a Protestant parent be enraged and seize the rod, though he could not but see that he was thus condemning his own conduct, in disregarding, on the very same plea, the fasts and days of abstinence, prescribed by the Church and by God's authority? All meats are good, as that fruit most certainly was which Adam was forbidden to eat; though some have foolishly surmised that it was poisonous; but, the crime of disobedience draws on punishment. H.—Even when the sin is remitted, as it was to Adam, the penalty is not of course released, as some have pretended. This also clearly appears in baptized infants, who suffer the penalties due to original sin, as much as those who have not been admitted to the laver of regeneration. S. Aug. W. T. &c.—If on this occasion, Eve had alone transgressed, as she was not the head, her sin would have hurt only herself. But with Adam, the representative of all his posterity, God made a sort of compact, (Ose. vi. 7.) giving him to understand, that if he continued faithful, his children should be born in the state of innocence like himself, happy and immortal, to be translated in due time to a happier Paradise, &c. but if he should refuse to obey, his sin should be communicated to all his race, who should be, *by nature, children of wrath.*—S. Aug. C. D. xvi. 27. Bede in Luc. 11. &c.—H. C.

VER. 20. *Names,* probably in the Hebrew language, in which the names of things, frequently designate their nature and quality. See Bochart.—C.

VER. 21. *A deep sleep.* Sept. "an ecstacy," or mysterious sleep, in which Adam was apprised of the meaning of what was done, and how the Church would be taken from the side of Christ, expiring on the cross. M.

VER. 23. *Of my flesh.* God did not, therefore, take a rib without flesh, nor perhaps did he replace flesh without a rib in Adam's side, though S. Aug. thinks he did. These words of Adam are attributed to God, Mat. xix. because they were inspired by him.—*Woman.* As this word is derived from man, so in Hebrew Isha (or Asse) comes from Iish or Aiss; Latin *vira* woman, and *virago* comes from *vir.* H.—But we do not find this allusion so sensible in any of the Oriental languages, as in the Hebrew, whence another proof arises of this being the original language. C.

VER. 24. *One flesh,* connected by the closest ties of union, producing children, the blood of both. S. Paul, Eph. v. 23. discloses to us the mystery of Christ's union with his church for ever, prefigured by this indissoluble marriage of our first parents. C.

VER. 25. *Not ashamed,* because they had not perverted the work of God. Inordinate concupiscence is the effect of sin. H.

CHAP. III. VER. 1. *Why hath God?* Heb. "Indeed hath God, &c." as if the serpent had overheard Eve arguing with herself, about God's prohibition, with a sort of displeasure and presumption. S. Augustine thinks, she had given some entrance to these passions, and the *love of her own power,* and hence gave credit to the words of the serpent, de Gen. ad lit. xi. 30. She might not know or reflect that the serpent could not reason thus, naturally; and she had as yet, no idea or dread of the devil. Lombard, 2 Dist. 21. This old serpent entered into the most subtle of creatures, and either by very expressive signs, or by the motion of the serpent's tongue, held this delusive dialogue with Eve. Moses relates what happened exteriorly: but from many expressions, and from the curse, v. 15, he sufficiently indicates, that an evil spirit was the latent actor. H.—*Of every tree.* Satan perverts the word of God, giving it an ambiguous turn: in doing which, he has set heretics a pattern, which they follow. M.

VER. 3. *Not touch it.* She exaggerates, through dislike of restraint, S. Amb. Or through reverence, she thought it unlawful to touch what she must not eat, *lest perhaps,* as if there could be any doubt. "God asserts, the woman doubts, Satan denies." S. Bern. Thus placed, like Eve, between God and the devil, to whom shall we yield our assent? H.—*Perhaps we die,* Heb. "lest ye die."

VER. 5. *God.* The old serpent's aim is, to make us think God envies our happiness. H.—Or he would have Eve to suppose, she had not rightly understood her maker, who would surely never deprive her of a fruit which would give her such an increase of knowledge, as to make her conclude she was before comparatively blind. M.—*As gods,* Heb. *Elohim,* which means also princes, angels, or judges. It appears, that our first parents had flattered themselves with the hopes of attaining a divine knowledge of all things. C.

VER. 6. *Woman saw,* or gazed on with desire and fond dalliance. M.—Consulting only her senses, which represented the fruit to her as very desirable and caused her to give credit to the devil's insinuations, rather than to the express word of God. Do not unbelievers the like, when they refuse to admit the real presence and transubstantiation, though they cannot be ignorant, that this way of proceeding always leads to ruin.—*Her husband,* who, instead of reproving her for her rashness, *did eat,* through excessive fondness, not being able to plead ignorance, or that he was deceived. "Earth trembled from her entrails, sky loured, and muttering thunder, some sad drops wept at completing of the mortal sin."—Original, &c. Paradise Lost, ix. 1000. H.—Gen ii. 14. In what light soever we consider the fault of this unhappy pair, it is truly enormous: the precept was so easy and just, the attempt to be like God in knowledge so extravagant, that nothing but pride could have suggested such woeful disobedience. *By the disobedience of one man, many were made sinners,* Rom. v. 19. This ruin of himself, and of all his posterity, Adam could not hide from his own eyes. C. ii. 17. C.

VER. 7. *And the eyes,* &c. Not that they were blind before, (for the *woman saw that the tree was fair to the eyes,* ver. 6.) nor yet that *their eyes were opened* to any more perfect knowledge of good; but only to the unhappy experience of having lost the *good* of original grace and innocence, and incurred the dreadful *evil* of sin. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh. Ch.—Behold the noble acquisition of experimental knowledge! This is supposed to have taken place about a week after they had enjoyed the sweets of innocence and of Paradise, that they might afterwards be moved to repentance, when they contrasted their subsequent misery with those few golden days. They saw that they had received a dreadful wound, even in their natural perfections, and that their soul was despoiled of grace, which, of themselves, they could never regain. O! what confusion must now have seized upon them! "Confounded long they sat, as stricken mute." Milton.—H.

Aprons, or they interwove tender branches covered with leaves round their

9 And the Lord God called Adam, and said to him: Where art thou?

10 And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

11 And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

12 And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, [a] and earth shalt thou eat all the days of thy life.

15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.[b]

16 To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art, and into dust thou shalt return.[c]

20 [d] And Adam called the name of his wife Eve: because she was the mother of all the living.

21 And the Lord God made for Adam and his wife garments of skins, and clothed them.

22 And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.

23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

[a] Isa. lxv. 25. Mich. vii. 17. Isa. xlix. 23. Psal. lxxii. 9.—[b] Apoc. xii. Infra xlix. 17. 1 Cor. xiv. 34.—[c] Infra xviii. 27.—[d] Psal. cii. 14. and xxii. 16. Eccle. vii. 12.

middle; a practice, which even the wild Indians and Americans observed, when they were discovered by Columbus. They will rise up in condemnation of those pretended civilized nations, who, like the Greeks, could wrestle or bathe quite naked, without any sense of shame. H.—*Adam's fig-tree*, in Egypt, has leaves above a yard long, and two feet broad. C.

VER. 8. *Afternoon air.* God's presence has often been indicated by an unusual wind, 3 Kings xix. 12. Act. ii. 2. The sovereign judge will not suffer the day to pass over, without bringing our first parents to a sense of their fault. *They hid themselves*, loving *darkness* now, because *their works were evil.*

VER. 9. *Where.* In what state have thy sins placed thee, that thou shouldst flee from thy God? S. Amb. C. 14. Some think it was the Son of God who appeared on this occasion, S. Aug. &c. or an Angel. C.

VER. 10. *Afraid.* The just man is the first to accuse himself: But Adam seeks for excuses in his sin: he throws the blame on his wife, and ultimately on God. M.—*Thou gavest me.* Heretics have since treated the Sovereign Good with the like insolence; saying plainly, that God is the author of sin, and that the crime of Judas is no less his work than the conversion of S. Paul. See Calvin's works, and many of the first reformers, Luther, &c. cited. Ex. 8. 15. H.

VER. 13. *The serpent*, which thou hast made so cunning, and placed with us, *deceived me.* God deigns not to answer their frivolous excuses. M.

VER. 14. *Cursed.* This curse falls upon the natural serpent, as the instrument of the devil; who is also cursed at the same time by the Holy Ghost. What was natural to the serpent and to man in a state of innocence, (as to creep, &c. to submit to the dominion of the husband, &c.) becomes a punishment after the fall. S. Chrys.—There was no enmity, before, between man and any of God's creatures; nor were they noxious to him. T.—The devil seems now to crawl, because he no longer aspires after God and heavenly things, but aims at wickedness and mean deceit. M.

VER. 15. *She shall crush. Ipsa*, the woman: so divers of the fathers read this place, conformably to the Latin: others read it *ipsum*, viz. the seed. The sense is the same: for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head. Ch.—The Hebrew text, as Bellarmine observes, is ambiguous: He mentions one copy which had *ipsa* instead of *ipsum;* and so it is even printed in the Hebrew interlineary edition, 1572, by Plantin, under the inspection of Boderianus. Whether the Jewish editions ought to have more weight with Christians, or whether all the other MSS. conspire against this reading, let others inquire. The fathers who have cited the old Italic version, taken from the Sept. agree with the Vulgate, which is followed by almost all the Latins; and hence we may argue with probability, that the Sept. and the Hebrew formerly acknowledged *ipsa*, which now moves the indignation of Protestants so much, as if we intended by it to give any divine honour to the blessed Virgin. We believe, however, with S. Epiphanius, that "it is no less criminal to vilify the holy Virgin, than to glorify her above measure." We know that all the power of the mother of God is derived from the merits of her Son. We are no otherwise concerned about the retaining of *ipsa*, she, in this place, than in as much as we have yet no certain reason to suspect its being genuine. As some words have been corrected in the Vulgate since the Council of Trent, by Sixtus V. and others, by Clem. VIII. so, if, upon stricter search, it be found that *it*, and not *she*, is the true reading, we shall not hesitate to admit the correction: but we must wait in the mean time respectfully, till our superiors determine. H. Kemnitzius certainly advanced a step too far, when he said that all the ancient fathers read *ipsum*. Victor, Avitus, S. Aug. S. Greg. &c. mentioned in the Douay Bible, will convict him of falsehood. Christ crushed the serpent's head by his death, suffering himself to be wounded in the heel. His blessed mother crushed him likewise, by her co-operation to the mystery of the Incarnation; and by rejecting, with horror, the very first suggestions of the enemy, to commit even the smallest sin. S. Bern. ser. 2, on *Missus est.* "We crush," says S. Greg. Mor. 1. 38. "the serpent's head, when we extirpate from our heart the beginnings of temptation, and then he lays snares for our heel, because he opposes the end of a good action with greater craft and power." The serpent may hiss and threaten; he cannot hurt, if we resist him. H.

VER. 16. *And thy conceptions.* Sept. "thy groaning." The multifarious sorrows of childbearing, must remind all mothers (the blessed Virgin alone excepted) of what they have incurred by original sin. If that had not taken place, they would have conceived without concupiscence, and brought forth without sorrow. S. Aug. C. D. xiv. 26.—Conceptions are multiplied on account of the many *untimely* deaths, in our fallen state. *Power*, which will sometimes be exercised with rigor. H.—Moses here shews the original and natural subjection of wives to their husbands, in opposition to the Egyptians, who, to honour Isis, gave women the superiority by the marriage contract. Diod. i. 2. C.

VER. 17. *Thy work*, sin; *thy perdition is from thyself:* this is all that man can challenge for his own. H.

VER. 18. *Thorns*, &c. These were created at first, but they would have easily been kept under: now they grow with surprising luxuriancy, and the necessaries of life can be procured only with much labour. All men are here commanded to work, each in his proper department. The Jews were careful to teach their children some trade or useful occupation. S. Paul made tents, and proclaims, *If any man will not work, neither let him eat.* 2 Thess. iii. 10. C.

VER. 19. *Dust*, as to the visible part; and thy soul created out of nothing. This might serve to correct that pride, by which Adam had fallen; and the same humbling truths are repeated to us by the Church every Ash-Wednesday, to guard us against the same contagion, the worm of pride, to which we are all so liable. Thus Adam was again assured that he should die the death, with which God had threatened him, and which the devil had told Eve would not be inflicted. V. 4. *God created man incorruptible, (inexterminabilem,* immortal). *But by the envy of the devil, death came into the world.* Wisdom ii. 23. H.

VER. 20. *The living.* Heb. *chai*, one who brings forth alive, (Symmachus) or one who imparts life, in which she was a figure of the blessed Virgin. C.—Adam gives his wife this new name, in gratitude for not being cut off by death on the very day of his transgression, as he had every reason to expect and fear he would have been. C. ii. 17. H.—The printed Hebrew reads here, and in many other places, *Eva, he*, instead of *Eja, she;* thus, *He was the mother*, v. 12. *he gave*, &c. an inaccuracy unknown to the Samar. and the best MS. copies. Kennicott.

VER. 21. *Of skins*, which Adam took from the beasts which he offered in sacrifice to his merciful Judge, testifying thereby that he had forfeited his life, and uniting himself to that sacrifice of the woman's promised seed, by which alone he believed the sin of the world was to be expiated. H.

VER. 22. *Behold Adam*, &c. This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God. Ch. —"These are the words of God, not insulting over man, but deterring others from an imitation of his pride." S. Aug. de Gen. xi. 39.—*For ever.* The sentence is left imperfect: (C.) but by driving man from Paradise, God sufficiently shewed how he would prevent him from eating of the tree of life, (H.) which Adam had not yet found. As he was now condemned to be miserable on earth, God, in mercy, prevented him from tasting of that fruit, which would have rendered his misery perpetual. M.—He would suffer him to die, that, by death, he might come, after a life of 930 years, spent in sorrow and repentance, to the enjoyment of himself. H.—*Lest perhaps.* God does not exercise his absolute

CHAP. IV.

The history of Cain and Abel.

AND Adam knew Eve his wife; who conceived and brought forth [a] Cain, saying: I have gotten a man through God.

2 And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 [b] Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

5 But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

6 And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

8 [c] And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.[d]

9 And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper?

10 And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

11 Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

12 When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

13 And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

14 Behold thou dost cast me out this day from the face of the earth, and from thy face I shall be hid, and I shall be a vagabond and a fugitive on the earth: every one therefore that findeth me, shall kill me.

15 And the Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

17 And Cain knew his wife, and she conceived, and

[a] A. M. 2. A. C. 4002.—[b] Heb. xi. 4.—[c] A. M. 128. A. C. 3876.

[d] Wis. x. 3. Mat. xxiii. 35. 1 John iii. 12. Jude i. 11.

power, or destroy free-will, but makes use of ordinary means and precautions, to effect his designs. S. Aug. W.

VER. 24. *Cherubims.* Angels of the highest order, and of a very complex figure, unlike any one living creature. Theodoret supposes that God forced Adam to retire from that once charming abode, by the apparition of hideous spectres. The devils were also hindered from coming hither, lest they should pluck the fruit of the tree of life, and, by promising immortality, should attract men to their service. *The flaming sword*, might be a fire rising out of the earth, of which Grotius thinks the pits, near Babylon, are still vestiges. These dreadful indications of the divine wrath would probably disappear, when Paradise had lost its superior beauty, and became confounded with the surrounding countries. —Thus we have seen how rapidly Moses describes the creation of all things, the fall of man, and the promised redemption. But in these few lines, we discover a solution of the many difficulties which have perplexed the learned, respecting these most important subjects. We know that the world is not the effect of chance, but created and governed by divine Providence. We are no longer at a loss to explain the surprising contrast of good and evil, observable in the same man. When we have attentively considered the Old Adam and the New, we find a clue to lead us through all the labyrinths of our Holy Religion. We could wish, perhaps, for a greater detail in Moses, but he left the rest to be supplied by tradition. He has thrown light enough upon the subject, to guide the well-disposed, and has left sufficient darkness to humble and to confound the self-conceited and wicked, who love darkness rather than the light. C.—Concerning the transactions of these early times, parents would no doubt be careful to instruct their children, by word of mouth, before any of the Scriptures were written; and Moses might derive much information from the same source, as a very few persons formed the chain of tradition, when they lived so many hundred years. *Adam* would converse with *Mathusalem*, who knew *Sem*, as the latter lived in the days of *Abram*. *Isaac*, *Joseph*, and *Amram*, the father of *Moses*, were contemporaries: so that seven persons might keep up the memory of things which had happened 2500 years before. But to entitle these accounts to absolute authority, the inspiration of God intervenes; and thus we are convinced, that no word of sacred writers can be questioned. H.

CHAP. IV. VER. 1. *Through God.* Heb. may signify also "even God," as if she thought this was the promised seed, who, as Onkelos paraphrases it, would serve the Lord. C.—So little could she foresee the future conduct of Cain, whose name may be derived either from *koné*, *possession* and *acquisition*, or from *kun*, *lamentation*. The latter interpretation would have been better verified by the event, and the name of Abel, *vanity*, or *sorrow*, for which his parents allege no reason, might also have been reversed, on account of his justice, for which he is canonized by Christ himself, and declared *the Just*. Pious and significant names were imposed by either parent. Cain was the second man. He was not conceived till after the fall, and was therefore the first born in original sin. H.

VER. 4. *Had respect.* That is, shewed his acceptance of his sacrifice (as coming from a heart full of devotion): and that as we may suppose, by some visible token, such as sending fire from heaven upon his offerings. Ch.—The offerings of Cain are mentioned without any approbation: those of Abel are the *firstlings* and *fat*, or the very best; by which he testified, that he acknowledged God for his first beginning. Sacrifice is due to God alone, and to Him it has always been offered in the Church. We have the happiness to offer that truly eucharistic sacrifice to God, of which those of ancient times were only figures. What sacrifice can our erring brethren shew? W. C.

VER. 7. *Over it.* This is a clear proof of free-will. To destroy its force, Protestants translate *over him*, as if Cain should still retain his privilege of the first-born, notwithstanding all his wickedness, and should rule over Abel, who would willingly submit, "unto thee his desire," &c. But God had made no mention of Abel. The whole discourse is about doing well or ill; and Cain is encouraged to avoid the stings of conscience, by altering his conduct, as it was in his power, how strongly soever his passions might solicit him to evil. H.—The Hebrew is understood by Onkelos, and the Targum of Jerusalem, in the sense of the Vulgate. The latter reads, "If thou correct thy proceedings in this life, thou wilt receive pardon in the next world. But if thou do not penance for thy sin, it shall remain till the day of the great judgment, and it shall stay, lying at the door of thy heart. But I have given thee power to govern thy concupiscence: thou shalt sway it, either to embrace good or evil." Calmet shews that the Hebrew perfectly admits of this sense. S. Augustine will not allow of the turn which the Manichees gave it. "Thou shalt have dominion over (*illius.*) What? thy brother! (*absit*) by no means: over what then, but sin? De C. xv. 7. Protestants formerly abandoned the translation of 1579, (which they have again resumed) and translated better, "unto thee shall be the desire thereof, and thou shalt rule over it," which R. Abenezra explains also of sin. To which of these editions, all given by royal authority, will Protestants adhere? Luther wrote a book against free-will, and Calvin would not admit the very name. But we, with all antiquity, must cry out with S. Jerom, c. Jov. 2. "God made us with free-will, neither are we drawn by necessity to virtue or vice; else where there is necessity, there is neither damnation nor reward." W. H.

VER. 8. *Let us go forth abroad.* These words are now wanting in the Hebrew; being omitted, according to Kennicott, since the days of Aquila 130; they are found in the Samaritan copy and version, in the Sept. &c. H.—The Masorets place a mark, as if something were defective here, and in 27 other verses, or in 25 at least. H.—Abel's violent death was a figure of that of Jesus Christ, inflicted for the like cause. See Heb. xii. 2. C.—In consequence of these crimes, Cain separated from the Church, and the Jews became no longer God's people: both Cain and the Jews became vagabonds. H.—The Targum of Jerusalem observes, that Cain talked against God's providence and the future world, which Abel hearing with marked indignation, Cain took occasion to kill him. W.

VER. 13. *My iniquity*, &c. Like Judas, Cain despairs. The Rabbins make him complain of the rigour of God's judgment, "My sin (or punishment) is too great to be borne." I must then be driven from the land of my nativity, from the society of my brethren and parents, from thy presence, for ever. Why do I then live? Let the first man I meet, kill me. Liran.

VER. 14. *Every one that findeth me, shall kill me.* His guilty conscience made him fear his own brothers, and nephews; of whom, by this time, there might be a good number upon the earth: which had now endured near 130 years; as may be gathered from Gen. v. 3, compared with Chap. iv. 25, though in the compendious account given in the Scripture, only Cain and Abel are mentioned. Ch.—Cain is little concerned about any thing but the loss of life. M.

VER. 15. *Set a mark*, &c. The more common opinion of the interpreters of holy writ, supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance. Ch.—God gave this first murderer a reprieve, allowing him time for repentance; but he neglected it, and died a reprobate; having been, during life, the head of an apostate church, and of the city of the devil, which has ever since opposed the city of God, and the society of the faithful. Though all his posterity were drowned in the deluge, some were soon found, even in the family of Noe, who stood up for the wretched pre-eminence in wickedness and rebellion, against the truth. See S. Aug. W. &c. H.

VER. 16. *A fugitive*, according to his sentence. Heb. *nod*, which the Sept



The First Fruits of Canaan



brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch.

18 And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,

19 Who took two wives: the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal: he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising.

24 Seven-fold vengeance shall be taken for Cain: but for Lamech seventy times seven-fold.[a]

25 Adam also knew his wife again: and she brought forth a son, and called his name [b]Seth, saying: God hath given me another seed for Abel, whom Cain slew.

26 But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

CHAP. V.

The genealogy, age, and death of the Patriarchs, from Adam to Noe. The translation of Henoch.

THIS is the book of the generation of Adam. In the day that God created man, [c]he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3 [d]And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years, and begot Enos.[e]

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel.

13 And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty-five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety-five years, and he died.

[a] Matt. xviii. 22.—[b] A. M. 130, A. C. 3874.—[c] Wis. ii. 3. Eccle. xvii. 1.

Infra ix. 6.—[d] 1 Par. i. 1.—[e] A. M. 235, A. C. 3769.

have taken for a proper name. "In the land of Naid, over against Eden," (H.) or in the fields of *Nyse*, in Hyrcania, to the east of Eden and Armenia. C.

VER. 17. *His wife.* She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated.—*He built a city*, viz. In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions. Ch.—The Hanuchta, which Ptolemy places in Susiana, (C.) may perhaps have been built after the flood, in the same place. Josephus says, Cain was the first who fortified a city; designing it for a retreat, where he might keep the fruits of his robberies. Ant. 1. 3. Peirere founds his ill-concerted system of *Preadamites*, or of men existing before Adam, on the history of Cain exercising husbandry, building a city, &c.; as if there were any difficulty in supposing, that the arts would have made some progress in the lapse of above a century. H.

VER. 19. *Two wives.* Lamech first transgressed the law of having only one wife at a time. C. 11. 24. None before the deluge is mentioned as having followed his example, even among the abandoned sons of men. Abraham, the father of the faithful, and some others, after that event, when the age of man was shortened, and the number of the true servants of God very small, were dispensed with by God, who tolerated the custom of having many wives at the same time among the Jews, till our Saviour brought things back to the ancient standard. Mat. xix. 4. And why do we excuse the patriarchs, while we condemn Lamech? Because the one being associated with the wicked, gives us reason to judge unfavourably of him, while Abraham is constantly mentioned in Scripture with terms of approbation and praise, and therefore we have no right to pass sentence of condemnation upon him, as some Protestants have done, after the Manichees. Hence the fathers defend the one, and reject the other with abhorrence. H.—Tert. (Monog. c. 5.) and S. Jerom, c. Jovin. 1. says, "Lamech, first of all, a bloody murderer, divided one flesh between two wives." It was never lawful, says P. Innocent III. c. *Gaudemus*, for any one to have many wives at once, unless leave was given by divine revelation;" and S. Aug. joins with him in defending the patriarchs, by this reason, "When it was the custom, it was not a sin."

VER. 22. *Noema*, who is supposed to have invented the art of spinning. C. —All these worthy people were distinguished for their proficiency in the arts, while they neglected the study of religion and virtue. H.—The inventors of arts among the Greeks lived mostly after the siege of Troy. C.

VER. 23. *Said.* This is the most ancient piece of poetry with which we are acquainted. Fleury.—Lamech may be considered as the father of poets. H.—*I have slain a man*, &c. It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast: and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows. Ch.—S. Jerom, 9. 1. ad Dam. acknowledges the difficulty of this passage, on which Origen wrote two whole books. W.

VER. 24. *Seventy times.* A similar expression occurs, Mat. xviii. 22. to denote a great, but indefinite number. God had promised to revenge the murder of Cain seven fold, though he had sinned voluntarily; so Lamech hopes that, as he had acted by mistake, and blinded by passion, in striking the stripling, the son of Tubalcain, he would deserve to be protected still more from falling a prey to the fury of any other. But many reject this tradition as fabulous, unknown to Philo, Josephus, &c. Moses no where mentions the death of Cain. Some, therefore, understand this passage with an interrogation; as if, to convince his wives that his sin was not so enormous as was supposed, he should say, Do not think of leaving me. What! have I killed a young man, as Cain did Abel, and still he is suffered to live unmolested; or have I beaten any one so that I should be punished? Onkelos, in effect, puts a negation to the same purport, "I have not killed, &c.:" (C.) others understand this passage, as if Lamech considered his crimes as much more grievous than even those of Cain. T.

VER. 26. *Began to call upon*, &c. Not that Adam and Seth had not called upon God before the birth of Enos, but that Enos used more solemnity in the worship and invocation of God. Ch.—He directed all his thoughts towards heaven, being reminded by his own name, which signifies one afflicted, that he could look for no solid happiness on earth. Seth had brought him up, from his infancy, in these pious sentiments, and his children were so docile to his instructions, that they began to be known in the world for their extraordinary piety, and were even styled the *Sons of God*. C. vi. 2. H.—Religion was not a human invention, but many ceremonies have been adopted, at different times, to make an impression on the minds of the people. Before Enos, the heads of families had officiated in their own houses; now, perhaps, they met together in places consecrated to the divine service, and sounded forth the praises of the Most High. Enos was probably most conspicuous for his zeal on these occasions: at least, a new degree of fervour manifested itself in his days. On the other hand, "the name of the Lord began to be profaned" about this time, as the Rabbin understand this passage, by the introduction of idolatry; which is a common effect of a dissolute life, which many began now to lead. Wis. xiv. 12. C.—*The beginning of fornication is the devising of idols.* We have, nevertheless, no certain proof of idols being introduced till many years after the deluge. H.

CHAP. V. VER. 2. *Adam:* the common name of mankind, made to the *likeness of God.* H.

VER. 5. *He died.* Ecclus. xiv. 12. says very justly, *the covenant of this world* is, he *shall surely die.* God prolonged the lives of the patriarchs to a more ad-

18 And Jared lived a hundred and sixty-two years, and begot Henoch.

19 And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty-two years, and he died.

21 And Henoch lived sixty-five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty-five years.

24 And he walked with God, and was seen no more: because God took him.[a]

25 And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28 And Lamech lived a hundred and eighty-two years, and begot a son.

29 And he called his name [b]Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth

CHAP. VI.

Man's sin is the cause of the deluge. Noe is commanded to build the ark.

AND after that men began to be multiplied upon the earth, and daughters were born to them,

2 The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

3 And God said: [c]My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.[d]

[a] A. M. 987, A. C. 3017.—[b] A. M. 1056, A. C. 2948.—[c] A. M. 1536, A. C. 2468.

[d] Baruch iii. 26. Amos ii. 9. Wisd. xiv. 6. Eccli. xvi. 8.

vanced age, that the world might be sooner filled. Their constitution was then more excellent, the fruits of the earth more nourishing, &c. But the sole satisfactory reason for their living almost a thousand years, while we can hardly arrive at 70, is, because so it pleased God, in whose hands are all our lots. There is a great difference in the number of years assigned by the Hebrew and Vulgate, from that which the Samaritan copy mentions; and the Sept. differs from both. Whether the difference be real, or only apparent, we shall not pretend to determine. The Church has not decided which system of chronology is the most accurate. In the Martyrology, she adopts that of the Sept. and places the birth of Christ in 5199, after Eusebius and Bede, though Riccioli calculates the Sept. at 5634 years. H.—Adam died penitent, as we are assured by the Holy Ghost. Wis. x. 2.; and tradition affirms the same of Eve, insomuch, that the heresy of the Encratites, who condemned our first parents to hell, was exploded with horror. Epip. S. Aug. in hæres. T.

Ver. 24. *Walked with God.* Sept. "was pleasing to God," by continual recollection and watchfulness over himself. Thus he became perfect.—*Was seen no more;* or, as S. Paul reads, after the Sept. *he was not found.* Heb. xi. 5.—*God took him* alive to some place unknown, which is commonly supposed to be Paradise, conformably to Ecclus. xliv. 16. though in Greek we do not read Paradise. *Henoch pleased God, and was translated* [*into Paradise,*] *that he may give repentance to the nations.* To him, that of Wisdom iv. 10. may be applied. *He . . was beloved, and living among sinners, he was translated.* He will come again, when the charity of many of his children (for we all spring from him) shall have grown cold; and shall at last suffer death for opposing Antichrist. Apoc. xi. H.—"Though it be not an article of faith, whether Henoch be now in that Paradise, from which Adam and Eve were driven, or in some other delightful place; yet the holy Scriptures affirm, that God translated him alive, that he might not experience death," S. Chrys. hom. 21. with whom the other fathers agree, cited in the Douay Bible; so that it is matter of surprise, how any Protestant can call it in question. He is the other witness, who will come with Elias, before the great day of the Lord, to perform the same office to the nations, as the latter will to the Jews. Malac. iv. God preserves these two alive, perhaps to give us a striking proof how he would have treated Adam and his posterity, if they had not sinned; and also to confirm our hopes of immortality, when we shall have paid the debt of nature. W.

Ver. 29. *Noe* means *consolation*, or *repose*. After he had beheld the most dreadful catastrophe or disturbance that ever happened in the world, he settled mankind once more in the friendship of God, and merited a blessing both for himself and for the whole earth. He gave, likewise, comfort to all, by useful inventions in agriculture, and in the art of making wine. He saw an end of the distractions caused by the wicked sons of Cain, and became the restorer of a new world: in a word, he was a progenitor of the Messias, who is the King of Peace, and our only solid comfort. M. H.

Ver. 31. *Old.* It is wonderful if Noe had no children before this time; but he might have had many, whom the Scripture does not mention, either because they were dead before the deluge, or taking evil courses with the daughters of men, deserved to perish with them. Noe kept the three, who were born after God had foretold the deluge, with the greatest care, under his own eyes. S. Augustine (C. D. xv. 20.) thinks, however, that many of the Patriarchs had no children till they were pretty far advanced in years. As Sem was born when Noe was 502, and Cham was the youngest, Japheth must have been the first-born. Comp. C. x. 21., with C. ix. 24. There is no reason to suppose they were all born the same year. C.

CHAP. VI. Ver. 1. *Daughters.* These had borne equal proportion with the males from the beginning; but here they are particularized, because they were the chief instruments in corrupting the descendants of Seth. H.—Even the sons of these libidinous people were so effeminate, as to deserve to be called women. M.

Ver. 2. *The Sons of God.* The descendants of Seth and Enos are here called *Sons of God*, from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in choice by their carnal passion, to the prejudice of virtue or religion. Ch.—See S. Chrys. hom. 22, &c. Some copies of the Sept. having *the angels of God*, induced some of the ancients to suppose, that these spiritual beings (to whom, by another mistake, they attributed a sort of aerial bodies) had commerce with women, as the pagans derived their heroes from a mortal and a god. But this notion, which is borrowed from the book of Henoch, is quite exploded. C.—The distinction of the true Church from the synagogue of satan, here established, has been ever since retained, as heretics are still distinguished from Catholics. W. S. Aug.

Ver. 3. *His days shall be,* &c. The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to 120 years. Or rather, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge. Ch.—He spoke therefore to Noe in his 480th year. S. Aug. Those who suppose, that he foretold this event 20 years later, think with S. Jerom, that God retrenched 20 years from the time first assigned for penance. The *Spirit* of the sovereign Judge was fired with *contending;* or, as others translate it, with remaining quiet as in a *scabbard*, and bearing with the repeated crimes of men. He resolved to punish them severely in this world, that he might shew mercy to some of them hereafter. S. Jer. 9. Heb. C.—If we suppose, that God here threatens to reduce the space of man's life to 120 years, we must say, at least, that he did it by degrees: for many lived several hundred years, even after the deluge. In the days of Moses indeed, few exceeded that term. But we think the other interpretation is more literal, and that God bore with mankind the full time which he promised. W.

Ver. 4. *Giants.* It is likely the generality of men before the flood were of a gigantic stature, in comparison with what men now are. But these here spoken of, are called *giants*, as being not only tall in stature, but violent and savage in their dispositions, and mere monsters of cruelty and lust. Ch.—Yet we need not imagine, that they were such as the poets describe, tearing up mountains, and hurling them against heaven. Being the offspring of men, who had lived hitherto with great temperance, but now gave full scope to their passions, and the love of the fair daughters whom *they chose*, we need not wonder that they should be amazingly strong and violent. *Nephilim, rushing on.* as Ag. translates. That there have been giants of an unusual size, all historians testify. Og, Goliah, &c. are mentioned in Scripture, and the sons of Enac are represented as much above the common size, as the Hebrews were greater than grasshoppers. Num. xiii. 34. If we should suppose they were four or five times our size, would that be more wonderful than that they should live nine or ten times as long as we do? See S. Aug. C. D. xv. 9. 23. Calmet's Dissert. &c. Delrio affirms, that in 1572 he saw at Rouen, a native of Piedmont, above nine feet high. H. —*Of old.* The corruption of morals had commenced many ages ago, and some of the sons of Seth had given way to their lusts; so that we are not to suppose, that these giants were all born within a hundred years of the flood, as some might suppose from their being mentioned here, after specifying the age of Noe. C. v. 31. H.

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,[a]

6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

8 But Noe found grace before the Lord.

9 These are the generations of Noe:[b] Noe was a just and perfect man in his generations, he walked with God.

10 And he begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth),

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.[c]

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

CHAP. VII.

Noe with his family go into the ark. The deluge overflows the earth.

AND the Lord said to him: Go in, thou and all thy house, into the ark: for thee I have seen just before me in this generation.[d]

2 Of all clean beasts take seven and seven, the male and the female.

[a] Infra viii. 21. Matt. xv. 19.—[b] Eccli. xliv. 17.

[c] 1 Pet. iii. 20. 2 Pet. ii. 5.—[d] Heb. xi. 7. 2 Pet. ii. 5.

VER. 5. *At all times.* Heb. only evil continually. They had no relish for any thing else: as we may say of a glutton, he thinks of nothing but his belly. Yet some good thoughts would occur occasionally, and we may grant that they did some things which were not sinful. M.—If we follow corrupt nature, and live among sinners, we find a law within us warring against the spirit; and a very powerful grace is necessary to rescue us from such a dangerous situation. C.—Though the expressions in this place seem general, they must be understood with some limitations. W.

VER. 6. *It repented him,* &c. God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured. Ch.—God acted outwardly as a man would do who repented. H.

VER. 8. *Grace.* Notwithstanding the general denunciation against all flesh, we see here that God will not confound the just with the guilty, in the same punishment. Noe pleased God, by observing the most perfect justice, in the midst of a corrupt generation. S. Chrys. &c. W.

VER. 12. *Its way,* being abandoned to the most shameful and unnatural sins. Liran.

VER. 13. *All flesh.* I will destroy all these carnal and wicked people, and, because all other creatures were made only for man's use, and will be useless, I will involve them in the common ruin, reserving only what will be necessary for the support of the few, who shall be preserved, and for the repeopling of the earth. H.

VER. 14. *Timber planks.* Heb. "gopher wood," which is no where else mentioned in Scripture. It was probably a sort of wood full of rosin, and being besmeared with something like our pitch, was capable of resisting the fury of the ensuing tremendous storm, for a length of time. C. H.—*Rooms* to separate the birds, various animals, provisions, &c.—*Pitch,* lit. "besmear it with bitumen," which has a very strong smell, able to counteract the disagreeable odours arising from beasts confined. M.—It might be mixed with some other ingredients, naphtha, pitch, &c. C.

VER. 15. *Three hundred cubits,* &c. The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which were more than enough to contain all the kinds of living creatures, with all necessary provisions: even supposing the cubits here spoken of to have been only a foot and a half each, which was the least kind of cubits. Ch.—It is therefore unnecessary for us to have recourse, with Cappel, to the sacred cubit, which was twice as large as the common one, but which seems not to have been in use among the Jews before the Babylonish captivity. Still less need we adopt the geometrical cubit, which contains six ordinary ones, as we might be authorised to do by the great names of Origen and S. Aug. de C. D. xv. 27. q. in Gen. i. 4. These dimensions would make the ark as large as a city. Moses always speaks of the same sort of cubit, used probably in Egypt. Apelles and other heretics, with some modern infidels, have attempted to shew, that this account of Moses is fabulous. But they have been amply refuted by able calculators, John Buteo, Pelletier, &c. This amazing structure, for which God himself gave the plan, was divided with three stories, besides the lower part of the vessel, which might serve to keep fresh water. The different species of animals are not so numerous, as some imagine. Fishes, and such creatures as can live in water, would not need to come into the ark. Animals deprived of exercise, and allowed barely what may support nature, will live upon a very little. Even an ox, according to Columella, will live on 30 pounds of hay, or on a cubic foot, a whole day, so that 400 of these large creatures might be supported on 146,000 cubic feet. The middle story for provisions, would alone contain 150,000 cubits. Noe's family, and the birds, would probably occupy the room above, in which was a window all round, of the height of a *cubit,* without glass or crystal, which were not yet invented, but defended with lattice work of wood, like our dairy rooms. H.

VER. 16. *In a cubit.* This is understood by some, of the height of the window; by others, of the roof, which would be almost flat, like the top of a coach. Menoch supposes, that the whole ark was to be measured with the cubit in every part, from the bottom *to the top;* and the words *of it,* properly refer to the ark.—*Side,* or at the end, about the middle way, that the animals might be conveyed easily to their stalls. The door would open into the story allotted to the beasts, and all things might enter it by a sort of bridge, or by sloping planks. C.—Ordure might be thrown down into the lowest part of the ark, separated from the reservoir of fresh water, or might be brought up with ropes and buckets to the window at the top, which would easily open. T.

VER. 18. *My covenant,* that thou shalt be saved, amid the general ruin. This is the second covenant of God with man: the first was with Adam, the third with Abraham, when circumcision was instituted, and the last with Moses. Ex. xix. All others were only ratifications of these; and even these were only figures of that which our Saviour entered into with men, when he undertook to make satisfaction for them to his Father. C.

VER. 19. *Two,* intended for the propagation of their kind. God afterwards specifies what more Noe should preserve for food. C. vii. 2. C.—Wild beasts forgot their savage nature, and became subject to the just Noe; and all came readily at his beck, in the same manner as domestic animals come when we offer them food. Yet, in all this we must acknowledge the work of God, and a sort of miracle. H.

CHAP. VII. VER. 2. *Of all clean.* The distinction of clean and unclean beasts, appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514. Ch.—*Clean:* not according to the law of Moses, which was not yet given, but such as tradition had described—fit for sacrifice; (M.) though they might be of the same species as were deemed clean in the law, which ratified the ancient institution.—*And seven:* (Heb.) simply *seven,* three couple and an odd male, for sacrifice after the deluge: one couple was to breed, the other two perhaps for food. H.—Some imagine, that there were fourteen unclean and four clean animals, of every species, in the ark, because the Sam., Sept., and Vulg. read, "seven and seven." Origen, &c.—But our Saviour, sending the Disciples to preach *two and two,* did not appoint a company of four to go together, but only of two, as is generally allowed. Mark vi. 7. C.

3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

7 [a]And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe,[b] in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood-gates of heaven were opened:

12 And the rain fell upon the earth forty days and forty nights.

13 In the self-same day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth, according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 [c]And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

22 And all things wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

[a] Matt. xxiv. 37. Luke xvii. 26. 1 Pet. iii. 20.

[b] A. M. 1656, A. C. 2348.—[c] Wis. x. 4. Eccli. xxxix. 28. 1 Pet. iii. 20.

VER. 11. *Seventeenth day.* On the tenth, God had given the last warning to the wretched and obstinate sinners, to whom Noe had been preaching both by word and by building the ark, for 120 years; all in vain. This *second month* is, by some, supposed to be the month of May; by others, that of November. Usher makes Noe enter the ark on the 18th Dec. 1656. The waters decrease May 17, mountains appear July 31, he sends out the raven Sept. 8, and leaves the ark Dec. 29, after having remained in it a year and ten days, according to the antediluvian computation, or a full year of 365 days. The systems of those pretended philosophers, who would represent this flood as only partial, affecting the countries which were then inhabited, are all refuted by the plain narration of Moses. What part of the world could have been secure, when the waters prevailed fifteen cubits above the highest mountains? To give a natural cause only for this miraculous effect, would be nugatory: but as waters covered the earth at first, so they surely might again, by the power of God. H.—*Fountains and flood-gates.* These are the two natural causes which Moses assigns for the deluge, the waters below, and those above in the sky or firmament. Heaven is said to be shut when it does not rain, (Luc. iv. 25.) so it is here *opened*, and flood-gates, or torrents of rain, pour down incessantly. But God attributes not the deluge to these causes alone; he sufficiently intimates that it would be miraculous, (v. 4. *I will rain,*) and still more emphatically, (C. vi. 17.) *Behold I.* Heb. "I, even I myself, do bring on a flood of waters." The idea which Moses gives of the flood, corresponds with that which he before gave of chaos, when earth and water were undistinguished in one confused mass. c. i. 6. The Hebrews look upon it as a continual miracle, that the earth is not always deluged, being founded, as they represent it, on the waters. Jer. v. 22. Calmet and others have proved, both from Scripture and from philosophical arguments, the universality of the deluge, against Isaac Vossius, &c. H.

VER. 16. *The Lord shut him in,* by an angel besmearing the door with pitch, to prevent the waters from penetrating, while Noe did the like in the inside. C.—Thus God supplies our wants when we are not able to provide for ourselves, and though he could do all by himself, yet he requires us to co-operate with him, and often makes use of secondary causes. W.

VER. 24. *Days:* counting from the end of the forty days, when the deluge was at its height. C.—In all the histories of past ages, there is nothing so terrible as this event. What became of all those myriads of human beings who perished on this occasion? We know not. Some have charitably supposed, that, although the far greater part perished everlastingly, a few *who had been incredulous* while Noe preached, opened their eyes at last, when it was too late to save their bodies, and by sincere repentance rescued their souls from the flames, and were consigned to do penance, for a time, in the other world. These heard the preaching of J. C., or believed in his redemption, while they were yet living, and so deserved to partake of his mercies, and joyfully beheld his sacred person when he came to visit them in their *prison* of purgatory. 1 Pet. iii. 19. *He came and preached to those spirits that were in prison: which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is eight souls, were saved* from drowning *by water. Whereunto baptism, being of the like form, now saves you also, &c.* See F. S. Bellarmine, &c. In these last words of S. Peter, we may also notice, that the ark was a figure of baptism, which is so necessary, that without its reception, or desire of it at least, no man can be saved. It is also a figure of the cross, and of the one true Church, as the Fathers remark, with S. Aug. de C. D. xv. i. M. &c. S. Greg. hom. 12 in Ezech. &c.—This is so striking, that it deserves to be seriously considered. It was only *one,* though God could have ordered many smaller vessels to be made ready, perhaps with less inconvenience to Noe, that we might reflect, out of the Church the obstinate will surely perish. S. Jer. ep. ad Dam.: In this ark *all* that were truly *holy,* and some imperfect, like Cham, were contained, clean beasts and unclean dwelt together, that we need not wonder if some Catholics be a disgrace to their name. The ark had different partitions, to remind us of the various *orders* of Clergy and Laity in the Church, with one chief governor, the Pope, like Noe in the ark. It was strong, visible, &c. and pitched all over with the durable cement, *bitumen,* and riding triumphant amid the storms, the envy of all who were out of it, till at last it settled upon a *rock.* So the Church is built on a rock, against which the gates of hell shall not prevail: she is not less obvious to the sincere seeker, than a city built on the top of the highest mountain, &c. We might here take a retrospective view of the chief occurrences and personages of the former world; we should observe the same order of things from the beginning,—the conflict of virtue and vice, the preservation of the true faith and worship of God among a few chosen souls, who preferred to be persecuted by worldlings, rather than to offend God. *They contended earnestly for the faith once delivered to the Saints,* to Adam and Eve, once innocent, and afterwards penitent. We behold original sin, and the promised remedy for mankind; while the rebel angels are abandoned, without redress. There was kept up a communion of saints: sacrifice to the one God was performed generally by the heads of families, who were priests in the law of nature. Even Cain, though a bad man, through hypocrisy, chose to offer sacrifice before he had quite broken off from the society of the faithful, and resolved to become the father of all excommunicated persons, and of all seceders. C. iv. 16. He was admonished by God that he had free will, and might merit a reward by a different conduct. His sentence, as well as that pronounced upon Adam, and upon all mankind, before the flood, reminds us of the particular and general judgment; as the translation of Henoch sets before us the happy state of the blessed, and the immortality, of which it was an earnest. See Douay Bible, where the chief mysteries of faith are pointed out as the creed of the Antediluvians. Even the B. Trinity was insinuated, or shewn to them, at a distance, in various texts: the unity and indissolubility of marriage were clearly expressed; the true Church continued in Noe, while the chain of schismatics and heretics was broken, and Cain's progeny destroyed. It

CHAP. VIII.

The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

AND God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated:

2 The fountains also of the deep, and the flood-gates of heaven, were shut up, and the rain from heaven was restrained.

3 And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

5 And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven:

7 Which went forth and did not return, till the waters were dried up upon the earth.

8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

9 But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

10 And having waited yet seven other days, he again sent forth the dove out of the ark.

11 And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

12 And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.

13 Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

14 In the second month, the seven and twentieth day of the month, the earth was dried.

15 And God spoke to Noe, saying:

16 Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.

17 All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: [a] increase and multiply upon it.

18 So Noe went out, he and his sons: his wife, and the wives of his sons with him.

19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the ark.

20 And Noe built an altar unto the Lord: and

[a] Supra i. 28. Infra ix. 1.

this period of time, we may discover what the ancients so often describe respecting the four ages:—The *golden* age is most perfectly found in Paradise; but only for a few days, or perhaps only a few hours, during which our first parents preserved their innocence. The *silver* age may have lasted rather longer, till the murder of Abel, or 128 years, when Cain began to disturb the peace of the world. From that time, till the giants made their appearance, we may reckon the age of *brass*. But that of *iron* had continued for many years before the flood. The like deterioration of morals we may discover after the deluge, and again after the renovation of the world, by the preaching of the gospel. For some time after these two great events, things bore a pleasing aspect; Noe was busy in offering sacrifice to God, Christians were all one heart and one soul, enjoying all things in common, and God gave a blessing to the earth, and confirmed his covenant with men. Then Cham, Nemrod, and Babel appear, heresies in the new law break forth, and disturb the lovely harmony of mankind: but still a sufficient number preserve their integrity, till about the days of Abraham and Arius, in their respective periods, and may be said to have lived in the *silver* age, when compared with the *brazen* insolence of the great majority of those who came after. The *iron* age of these two periods, may be dated from the persecution of Epiphanes against the Jews, when so many apostatized from the faith, and from that much more terrible persecution which will be raised against the Christians by Antichrist, the man of sin, (of which the former was a type) when the charity of many shall grow cold, and Christ will hardly find faith upon the earth. To that age may justly be applied, those strong expressions of disapprobation which God made use of before the flood. G. vi. 3. 6. 12. He will punish the crimes of that age with a deluge of *fire*, and say, *The end of all flesh is come before me*, &c. v. 13. *Time shall be no longer.* Apoc. x. 6. H.

CHAP. VIII. VER. 1. *Remembered;* not as if God had ever forgotten Noe, but he now shews his remembrance of him by the effects. M.—*A wind*, lit. *a spirit*, which S. Amb. and Theodoret understand of the Holy Ghost, that as he moved over the waters at first, (C. 1. 2.) to give them fecundity, and to exercise his power in establishing order, so he may shew the same care and providence for this new world, emerging, like the former, from the waters. H.—Most interpreters, however, understand this of a violent wind; (Prov. xxv. 23. Exod. xiv. 21.) a strong blast, such as was sent to divide the Red sea. M.

VER. 3. *And the waters returned*, &c. S. Jerom on this passage remarks, "that all waters and torrents repair to the womb of the abyss, through the hidden veins of the earth," and by the abyss understands the sea: according to that of Ecclesiastes, 1. 7., *all the rivers run into the sea.* But as the sea itself, on this occasion, exceeded its limits, (otherwise its waters would not have been higher than the land) the sense perhaps is confined to this, that the waters by degrees were diminished; as we may say of the inundations of land, that the waters are gone off, not by the regular course of ditches, but from the effects of the sun and winds which dry them up. E.

VER. 4. *And the ark rested on the mountains of Armenia.* The Hebrew word is *Ararat*, which also occurs in the 37th chap. of Isaias, and the 51st of Jeremias; for in these places our interpreter retained the Hebrew word, but in the 4th book of Kings, xix. 37, where the same history is related, it is translated *by the land of the Armenians.* E.—*Seventh month*, of the year, not of the deluge, as appears from v. 13, &c. M.—*Seven and twentieth.* So also the Sept., but the Heb. &c. have the 17th. It is not easy to decide which is right. On the seventeenth the waters only began to decrease, and some hence argue for the Vulgate, as they say it is not probable the ark would stop that very day. C.—This, however, might be the only mean by which Noe could discern that the waters were abating. H.—The ark being about fourteen cubits sunk in the water, might soon touch the summit of the highest mountains, such as M. Taurus, of which the *Ararat*, here mentioned in the Hebrew, a mountain of *Armenia*, forms a part, according to S. Jerom. The Armenians still boast that they have the remains of the ark. Berosus, the Pagan historian, says bitumen was taken from it as a preservative. Jos. Ant. 1. 3. Eus. præp. ix. 4. The Chaldee has Cordu for Ararat, whence some have supposed, that the ark rested on the Cordyean or Gordiean mountains. The Armenians call the mountain near Erivan, *Mesesonsar*, or the mountain of the ark. C.

VER. 7. *Did not return.* The negation *Not*, is not to be found in any Hebrew copy now extant; though it is still retained by the Septuagint, and several Latin manuscripts, according to the testimony of Liranus. If we adhere, therefore, to the Hebrew text, we must translate it with S. Jerom, thus; *It went forth, going and returning*, (*Egrediebatur exiens et revertens*) sometimes repairing to the mountains, where it found carcasses to feed on, and at other times returning not *unto* the ark, but to rest upon the *top* of it. E. Ch.—Or receded farther from it; as the Hebrew may be explained, agreeably to the Vulgate, Sept. Syr. &c. which admit the negation. C.—*Till*, as long as the waters covered the earth, not that it returned to the ark afterwards. M.

VER. 9. *Whole earth*, excepting the mountains; so that the dove presently returned. H.

VER. 11. *Green leaves.* The olive tree preserves its verdure, and grows even at the bottom of the Red sea, and other seas in the East. Plin. xii. 25.—Many other trees and seeds will live for a long time under the waters. C.—This tender branch of the olive seems to agree better with spring than autumn; whence Tirin infers, that the deluge began and ended in spring.

VER. 13. *Year* of Noe's age, who, we may suppose, was born on the first day of the year. So that his 601st year corresponds with the 1657th of the world, B. C. 2343, on which day the deluge ended. Still Noe waited for God's order to leave the ark till the 27th of the ensuing month, when the earth was more perfectly dried. H.—*Covering.* Some think that the window was at the top, like a sky-light. C.

VER. 17. *Increase.* Heb. "let them increase." This is spoken of the brute creation, the blessing is given to men. C. ix.—Neither Noe's family, nor any of the animals, had any young in the ark. C.

VER. 20. *Holocausts*, or whole burnt offerings. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people. Ch.—This is the first time we read of an altar, though Abel had surely made use of one. M.—Noe delays not to shew his gratitude to God. S, Amb. W,

taking of all cattle and fowls that were clean, offered holocausts upon the altar.

21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: [a]for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.

22 All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease.

CHAP. IX.

God blesseth Noe: forbiddeth blood: and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

AND God blessed Noe and his sons. And he said to them: [b]Increase, and multiply, and fill the earth.

2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

3 And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you:[c]

4 Saving that flesh with blood you shall not eat.[d]

5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

6 [e]Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.[f]

7 [g]But increase you and multiply, and go upon the earth and fill it.

8 Thus also said God to Noe, and to his sons with him:

9 Behold I will establish my covenant with you, and with your seed after you:

10 And with every living soul that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

11 [h]I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

12 And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.

13 I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

14 [i]And when I shall cover the sky with clouds, my bow shall appear in the clouds:

15 And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

16 And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

17 And God said to Noe: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

18 And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.

19 These three are the sons of Noe: and from these was all mankind spread over the whole earth.

20 And Noe a husbandman began to till the ground, and planted a vineyard.

21 And drinking of the wine was made drunk, and was uncovered in his tent.

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[a] Supra vi. 5. Mat. xv. 19.—[b] Supra i. 22. and viii. 17.—[c] Supra i. 29.—[d] Lev. xvii. 14. Acts xv. 29.

[e] Mat. xxvi. 52.—[f] Apoc. xiii. 19.—[g] Supra i. 28. and viii. 17.—[h] Isa. liv. 9.—[i] Eccli. xliii. 12.

VER. 21. *Smelled*, &c. A figurative expression, denoting that God was pleased with the sacrifices which his servant offered, (Ch.) and in this sense it is expressed in the Chaldee, "God received his offering gratefully." God requires sacrifices of us, to testify his dominion, and not for any advantage he derives from them; but rather to bless us, if we perform our duty with fervour.—*For the sake* of, or on account of men's sins. They are so prone to evil, that, if I were to punish them as often as they deserve, new deluges might be sent every day. I take pity on their weakness. I will punish the most criminal, but not as I have done, by cursing the earth. These words of God, are by some addressed to Noe, by others to God the Son. Heb. "he said to his heart;" Onkelos, "he said in his word;" Sept. "he said with reflection." C.—Noe was beloved by God, and therefore may be called his heart. To speak to the heart, often means to comfort. H.

VER. 22. *Seed-time*, according to the Targum of Jonathan, is the equinox of September; *harvest*, that of March; winter and summer denote the solstice of December and of June. But the Hebrews probably divided the year into summer and winter; or perhaps they might also admit the season of spring, with the Egyptians and the ancient Grecks, who represented the seasons by the three hours, daughters of Jupiter. C.

CHAP. IX. VER. 1. *Blessed*, with fecundity. Barrenness was deemed a curse. C.

VER. 2. *Fear*, &c. God confirms the dominion of man over all animals, though he must exercise it now by compulsion; they will not obey always without reluctance, as they would have done in the state of innocence. H.

VER. 3. *Meat*. The more religious, at least, had hitherto abstained from flesh, being content with herbs, &c.: which had been expressly granted. Now, the salt waters of the deluge had vitiated the earth, its plants were no longer so nutritive. M.—God gives leave to eat flesh meat, but with some restriction, that we may still learn to obey. W.

VER. 4. *With blood*. This was a matter of indifference in itself, like the forbidden fruit. But God gave the prohibition, to keep people at a greater distance from imbruing their hands in the blood of others, which nevertheless we know some have drunk! He would also assert his dominion over all things; the blood or life of animals being reserved to be offered in sacrifice to him, instead of the life of man. Lev. xvii. 11. Blood of brutes is gross and unwholesome. M.—The apostles required this law to be observed by the first Christians, that the Jews might not be disgusted: but, after a competent time had been allowed them, the Church thought proper to alter this discipline. S. Aug. c. Faust. xxxii. 13.

VER. 5. *At the hand;* a Heb. idiom. God orders an ox to be stoned, which had slain a man. Ex. xxi. 28.—*Man*, (hominis) *every man*, (viri) *brother*. By these three terms, God inculcates a horror of bloodshed; because we are all of the same nature, ought to act like generous men, and to consider every individual as a brother, since we spring from the same stock. M.

VER. 6. *Shed*. God had not subjected Cain to this law of retaliation, as he was the first murderer, and the earth was unpeopled. H.—Here he declares, that it is just to inflict such a punishment on the offender. M.—Judges are hence authorized to punish murderers with death. C.—The general law, *thou shalt not kill*, admits of exceptions, and forbids killing by private authority, or out of revenge. H.—*The blood of your lives*, may signify the blood on which your life depends; or, according to the Rabbin, it is a prohibition of suicide, which one would think is so contrary to the first law of nature, self-preservation, as to require no prohibition; and yet, to the scandal of philosophers, some have written in its defence! H.

VER. 10. *Soul . . in birds*, &c. The covenant of God is made with animals, only in as much as they are subservient to man. D.—The Egyptians adored most of them; and many oriental nations, and even philosophers, pretended they had intelligent souls, and could speak a rational language, which some of them would have the people believe they could understand. C.—This was the case of those great impostors Apollonius of Tyena, Mahomet, &c. H.—Moses shews sufficiently that beasts were neither divinities nor rational. C.

VER. 13. *My* rain *bow*. This had been from the beginning; but it was not before appointed for a sign that the earth should no more be destroyed by water. It is styled God's bow, on account of its beauty and grandeur. M. Ecclus. xliii. 12.—"As the rain-bow, which makes its appearance in the clouds, borrows all its effulgence from the sun, so those only who acknowledge the glory of Christ in God's clouds, and do not seek their own glory, will escape destruction in the deluge." S. Aug. c. Faust. ii. 21.

VER. 16. *Remember;* or I shall cause men to reflect, when they see the rainbow, of the horrors of the deluge, and of my gracious promises and covenant.

VER. 18. *Chanaan*, who, it seems, is here mentioned to his shame, having first discovered and told his father that Noe was drunk. He was probably but young at the time, being born after the deluge.

VER. 20. *A husbandman*. Heb. lit. "a man of the earth." H.—*To till*, perhaps with a plough, which he is said to have invented. M.

VER. 21. *Drunk*. Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine; because he knew not the strength of it. Ch.—*Wine*,

22 Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

23 But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years.

29 And all his days were in the whole nine hundred and fifty years: and he died.

CHAP. X.

The genealogy of the children of Noe, by whom the world was peopled after the flood.

THESE are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.*

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.

5 By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6 And the sons of Cham: Chus, and Mesraim, and Phuth, and Chanaan.

7 And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba, and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on the earth.

9 And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale.

12 Resen also between Ninive and Chale: this is the great city.

13 And Mesraim begot Ludim, and Anamim and Laabim, Nephthuim.

14 And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Caphtorim.

15 And Chanaan begot Sidon his first-born, the Hethite,

16 And the Jebusite, and the Amorrhite, and the Gergesite.

* 1 Par. iii. 5.

Though vines had grown from the beginning, the art of making wine seems not to have been discovered; and hence Noe's fault is much extenuated, and was at most only a venial sin. M.—His nakedness prefigured the desolate condition of Christ upon the cross, which was a scandal to the Jews, and foolishness to the Gentiles. But by this folly we are made wise; we are redeemed, and enjoy the name of Christians. Sem and Japheth represent the multitude of believers, Cham and Chanaan the audacity and impudence of all unbelievers. S. Aug. c. Faust. xii. 24. de C. D. xvi. 2. S. Cyp. ep. 63. ad Cæcil. W.—Like the Manichees, modern heretics are very free in condemning many innocent actions of the Patriarchs. H.

VER. 23. Neither ought we to be so quick-sighted in discovering the faults of any: which we often represent as real, when they are only apparent. H.

VER. 25. *Cursed be Chanaan.* The *curses*, as well as the *blessings*, of the patriarchs were *prophetical:* and this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's fault? The Hebrews answer, that he being then a boy was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of Cham, this prophetical curse. Ch.—Theodoret, q. 57. The children of Sem executed this sentence, in exterminating many of the Chanaanites under Josue. W.—They perished for their own wickedness, which God foresaw, and revealed to Noe. Cham was severely punished by this denunciation of his children's misery. See Milton, xi. 754. xii. 27. Deut. ix. 4. H.

VER. 27. *Enlarge Japheth.* His name signifies latitude or enlargement. W. —May *he*, God, according to some; but more probably Japheth, of whom the rest of the sentence speaks. H.—This was verified by the extensive dominion of the children of Japheth, both in the islands and on the continent; more particularly, when the Romans subdued the Jews, and posterity of Sem. M.—Referring all this to the Church, the Gentiles entered in, upon the refusal of the Jews, though preachers of that nation were the instruments of their conversion. Chanaan, in the mean time, cherishes his slavery, and seeks not to obtain the liberty and glory of the sons of God, in which he is a figure of heretics, (H.) who serve to make Christians more upon their guard, and by persecuting them, exercise their patience and increase their crown. W.

VER. 29. *He died*, having witnessed the attempt of his children to build the tower of Babel, (we may suppose with disapprobation) and having been concerned in the dispersion of nations. Some imagine he travelled eastward, and founded the empire of China, which is denied by others. H.—The fathers conclude that he had no children after the deluge, as the Scripture mentions the world was divided among his three sons and their offspring. Perhaps the fabulous account of Saturn is a perversion of Noe's history, as the three great pagan deities, Jupiter, Neptune, and Pluto, to whom Saturn gave the empire of heaven, seas and hell, may have been intended for the three sons of Noe. The Egyptians have attributed to their Osiris the erecting of altars, cultivating vines, teaching agriculture, &c. for which we have seen Noe was so famous. C.—This great and virtuous patriarch had only been dead two years, when the faithful Abraham was born, as it were to succeed him in maintaining the cause of God. H.—The Rabbins assert, that God gave some general laws to Noe, which were necessarily to be observed by all who would obtain salvation. 1. To obey the laws. 2. Not to curse God. 3. Nor admit of any false god, nor of any superstition. 4. Not to marry one's mother, mother-in-law, sister by the same mother, or another person's wife, nor to commit sins against nature. 5. Not to shed blood, that of beasts must be buried. 6. Not to steal, or break one's word. 7. Not to eat the limb of a living creature. Maimonides thinks this last was given to Noe, the rest to Adam. C.

CHAP. X. VER. 2. *Japheth.* From his being placed first, some conclude that he was the eldest; and perhaps the famed Japetus of the Greeks is the same person. D.—Sem comes last, though elder than Cham, that the history of the true Church may be more connected. Though it would be a work of great labour to discover what nations sprung from the people here mentioned, yet some are sufficiently obvious; and the learned Bochart has given very plausible applications of the different names to the respective nations, in his *Phaleg.* or sacred Geography. *Gomer* is supposed to be the father of the Cimbri in Germany, from whom the French and English also probably sprung. H.—*Magog*, father of the Scythians, &c. Ezec. 38. *Madai* of the Medes, *Javan* of the Ionians in Greece, *Thubal* of the Iberians and Spaniards, *Mosoch* of the Muscovites, *Thiras* of the Thracians.

VER. 3. Ascenez father of the Germans, Thogorma father of the Turks. M.

VER. 5. *The islands.* So the Hebrews called all the remote countries, to which they went by ships from Judea, as Greece, Italy, Spain, &c. (Ch.) whether they were surrounded with water or not. Jer. xxv. 22. M.

VER. 9. *A stout hunter.* Not of beasts but of men; whom by violence and tyranny he brought under his dominion. And such he was, not only in the opinion of men, but *before the Lord;* that is, in his sight who cannot be deceived. Ch.—The Sept. call him *a giant;* that is, a *violent* man. According to Josephus, he stirred up men to rebel against the Lord, maintaining that all their happiness must come from themselves, &c. Ant. i. 4. Thus he broached the first heresy after the deluge. W.—He seems to have been the same as Bel, father of Ninus, and the author of idolatry. M.

VER. 11. *That land* of Sennaar, near the city of Babylon. *Assur* or Ninus, who founded the Assyrian empire. M.—But many understand this of Nemrod, who, in his progress from Babylonia to conquer the world, and oppress the rest of his brethren, *came forth into Assyria*, as if it were written *Assurah;* the *He* signifying motion towards, being often omitted in names of places. See 2 Kings, vi. 10. Bochart. There he built Ninive, on the Tigris. But the exact situation of this vast city is not even known. C.—*And the streets*, &c. which were amazingly extensive. Jonas iii. 3. It may also signify the *city Rohoboth.* Pagnin.—*Chale* perhaps of Halah. 4 Kings xvii. 6. on the banks, or near the source of the river Chaboras.

VER. 12. *Resen*, perhaps Larissa, here written without the *La;* as 1 Par. v. 26. Hala has the preposition, and is written Lahela. Bochart.—*This*, &c. It is doubtful which of these three cities is meant: but as we know that Ninive was remarkable for size and magnificence, we may suppose that it is designated. C. M.

17 The Hevite and Aracite: the Sinite
18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.
19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.
20 These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.
21 Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born.
22 The sons of Sem: [a]Elam and Assur, and Arphaxad, and Lud, and Aram.
23 The sons of Aram: Us, and Hull, and Gether; and Mes.
24 But Arphaxad begot Sale, of whom was born Heber.
25 And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.
26 Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,
27 And Aduram, and Uzal, and Decla,
28 And Ebal, and Abimael, Saba,
29 And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.
30 And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.
31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.
32 These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

CHAP. XI.

The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

AND the earth was of one tongue,[b] and of the same speech.
2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.
3 And each one said to his neighbour: Come let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar:
4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our name famous before we be scattered abroad into all lands.
5 And the Lord came down to see the city and the tower, which the children of Adam were building.
6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.
7 Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.
8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.[c]
9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.
10 These are the generations of Sem:[d] Sem was a hundred years old when he begot Arphaxad, two years after the flood.
11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.
12 And Arphaxad lived thirty-five years, and begot Sale.
13 And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.
14 Sale also lived thirty years, and begot Heber.
15 And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.
16 And Heber lived thirty-four years, and begot Phaleg.

[a] 1 Par. i. 17.—[b] Wis. x. 5.

[c] A. M. circiter 1800, and A. C. 2204.—[d] 1 Par. i. 17.

VER. 19. *To Lesa*, or Laisa to the north, on the Jordan, as Sodom was on the southern extremity of that river. Sidon and Gaza were on the Mediterranean sea, north and south; so that these four cities are like four points, determining the extent of the promised land, which, as it was important for the Israelites to know, Moses descends to these particulars in speaking of the Chanaanites.

VER. 21. *Of Heber.* That is, of the nations *beyond* the Euphrates. Hebrews, &c. C.—*The elder brother, fratre Japheth majore*, may be rendered as well "Japheth being his elder brother," which, as we have already observed, was probably the case. By mentioning him alone, we may gather that Sem was elder than Cham, who is called the less or younger son. H.—The Hebrew may be translated either way. But the Chald. Liran. and many excellent interpreters, make Japheth the eldest. C.

VER. 24. *Begot Sale;* either his son, or his grandson, by Cainan. See Luke iii. 36. where we shall examine this question; also C. xi. 12. The copies of the Sept. now extant, all assert that Cainan was the son of Arphaxad, in all the places where they are mentioned, both in Gen. and Chronicles; and though some endeavour to prove that this is an interpolation, inserted by a later hand, it is certain it was found in the Sept. in the days of S. Luke, who confirms it by his authority, as all the copies both Greek and Latin, except a very faulty one which belonged to Beza, and is now at Cambridge, testify. Beza was so bold as to expunge the name. But before we allow of this freedom, we must be informed how S. Luke could adopt such an error, being, as he was, under the guidance of the Holy Ghost! See Salien, &c. H.—Mariana asserts, that the Hebrew copies have been vitiated.

VER. 29. *Sons of Jectan;* though not perhaps all born before the dispersion of nations, which may be said of some others, whom Moses here mentions, that he may not have to interrupt his narration. C.

CHAP. XI. VER. 1. *Speech.* Probably Hebrew; in which language, we have the most ancient book in the world, the work of Moses. This language has been preserved ever since, though with some alterations. Most of the oriental languages are but like dialects from it, as French, Italian, &c. are from Latin. The arguments which are brought to prove that other languages are more ancient, because the names of men, &c. have a proper signification in them as well as in Hebrew, do not invalidate the right of the latter The most respectable authors have, therefore, always declared for it. H.

VER. 2. *The East:* Armenia, which lies to the eastward of Babylonia, whither they directed their course in quest of provisions for themselves and cattle, being now grown pretty numerous. M.

VER. 3. *Each one:* not that every individual joined in this undertaking, considered, at least, as a rash and presumptuous attempt to save themselves from a second deluge. Some might innocently give in to it, meaning only to leave a monument of their common origin and friendship, before they separated into distant countries. *Slime:* literally bitumen. H.—The Hebrew, *chomer*, means also slime, or mortar. Stone is very scarce in that country, but the earth is fat, and very proper to make brick; it also abounds in naphtha, bitumen, &c.: hence the ancients notice the brick walls of Babylon. C.

VER. 4. *Famous before;* Heb. *lest*, &c.; as if they intended to prevent that event. H.—Their motive appears to have been pride, which raised the indignation of God. Nemrod, the chief instigator, might have designed the tower for a retreat, whence he might sally out and maintain his tyranny. M.

VER. 6. *In deed.* This seems to be spoken ironically; though the efforts of weak mortals, *the sons of Adam*, when pursued with vigour and unanimity, will produce great effects. These builders had conceived an idea of raising the tower as high as possible, hyperbolically, to touch heaven. H.

VER. 7. *Come ye*, &c. As men seemed bent on taking heaven by storm, like the ancient giants, God turns their expressions, as it were, against themselves, and shews them an example of humility, *let us go down.* He acts the part of a judge, and therefore will examine all with the utmost diligence, as he denotes by these expressions; being really incapable of moving from place to place, on account of his immensity. H.—He seems nearer to men, by the effects or punishments which he inflicted. The address which he here makes is directed, not to the angels, but to the other two co-equal powers of the Blessed Trinity. M.

VER. 9. *Babel*, that is, *confusion.* This is one of the greatest miracles recorded in the Old Testament; men forgot, in a moment, the language which they had hitherto spoken, and found themselves enabled to speak another known

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.
18 Phaleg also lived thirty years, and begot Reu.
19 [a]And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.
20 And Reu lived thirty-two years, and begot Sarug.
21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.
22 And Sarug lived thirty years, and begot Nachor.
23 And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters.
24 And Nachor lived nine and twenty years, and begot Thare.
25 [b]And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters.
26 [c]And Thare lived seventy years, and begot Abram, and Nachor, and Aran.
27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.
28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.
29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.
30 And Sarai was barren, and had no children.
31 [d]And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.
32 And the days of Thare were two hundred and five years, and he died in Haran.

CHAP. XII.

The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then, by occasion of a famine, goeth down to Egypt.

AND the Lord said to Abram: [e]Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.
2 And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.
3 I will bless them that bless thee, and curse them that curse thee, [f]and IN THEE shall all the kindreds of the earth be blessed.
4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.[g]
5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,
6 Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.
7 And the Lord appeared to Abram, and said to him: [h]To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.
8 And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.
9 And Abram went forward, going and proceeding on to the south.
10 And there came a famine in the country:[i] and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.
11 And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:
12 And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.

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[a] 1 Par. i. 19.—[b] 1 Par. i. 26.—[c] Jos. xxiv. 2. Neh. ix. 7.—[d] Judith v. 6. Acts vii. 2.
[e] Acts vii. 3.—[f] Infra xviii. 18. and xxii. 18. and xxvi. 4. Gal. iii. 8. Heb. xi. 8.
[g] A. M. 2083, A. C. 1921.—[h] Gal. iii. 17. Infra xiii. 14. and xv. 18. and xxvi. 2. Deut. xxxiv. 4.—[i] A. M. 2084, A. C. 1920.

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only to a few of the same family (C.); for we must not suppose, that there were as many new languages as there were men at Babel. M.—The precise number of original languages which were then heard, cannot be determined. The learned commonly acknowledge the Hebrew, Greek, Latin, Teutonic, Sclavonian, Tartarian, and Chinese languages, to be original. The rest are only dialects from these. English is chiefly taken from the Teutonic, (C.) with many words borrowed from the Greek and other languages. H.

VER. 12. *Sale*, or Cainan. See C. x. 24. Chron. i. 18. in the Septuagint. The variation in the years of the Patriarchs, between this ancient version and the Hebrew, is here again very considerable, and perhaps unaccountable. H.

VER. 20. *Sarug:* in whose days S. Epiphanius places the origin of idolatry; but Eusebius (Præp. i. v. & 9.) thinks it began in Egypt, among the posterity of Cham. C.

VER. 27. *Abram*, the youngest of the three, being born only in the 130th year of Thare. v. 32, and G. xii. 4. He is placed first, on account of his superior dignity in the church of God, in like manner as Sem, Moses, &c. In his youth, he is supposed to have followed the idolatrous worship of his fathers. S. Aug. de C. D. x. c. ult. Genebrard, A. M. 1949. C.—But being soon enlightened by God, he becomes a glorious witness of the truth, and, according to many, is preserved miraculously, when thrown into the fire *by the Chaldees*. v. 31. H.

VER. 29. *Jescha*, whom many confound with Sarai, as if both Nachor and Abram had married the daughters of their brother Aran. But why then does Moses mention Sarai before, and then call her Jescha in the same verse? It seems as if he intended to designate two different women. H.—In effect, Abram himself says, Sarai was truly his *sister, born of the same father*. G. xii. 13. See C. xx. 12, where we shall give the reasons which seem to prove that she was the daughter of Thare, and not of Aran. C.—Jescha does not accompany her grandfather, preferring, perhaps, to stay with Nachor, or to marry in her own country; if she were not already dead when Thare departed from *Ur*, a city *of the Chaldees*. H.—This city is probably Ura, in Mesopotamia, not far from Nisibis, which the Scripture often mentions as a part of Chaldea. Acts vii. 2. &c. C.—It is not, however certain that the rest of Thare's family remained behind; if they did, they removed soon after into the country about Haran, or Charræ, on the Chaboras. C. xxix. 4. Josep. Ant. 1. 6. H.

CHAP. XII. VER. 1. *Said:* not after his father's death, but before he left Ur; (M.) unless, perhaps, Abram received a second admonition at Haran, which, from his dwelling there with his father, &c., is styled his country. He leaves his *kindred*, Nachor and his other relations, except Sarai and Lot, who go with him into Chanaan; and even his *own house*, or many of his domestics and effects, and full of faith, goes in quest of an unknown habitation. Heb. xi. 8. H.—S. Stephen clearly distinguishes these two calls of Abram. From the second, the 430 years of sojournment, mentioned Gal. 3. Ex. 12., must be dated. C.—This is the third grand epoch of the world, about 2083, when God chooses one family to maintain the one faith, which he had all along supported. See W. &c.

VER. 3. *In thee*, &c. or in the Messias, who will be one of thy descendants, and the source of all the blessings to be conferred on any of the human race. Gal. iii. 16. Many of the foregoing promises regarded a future world, and Abram was by no means incredulous, when he found himself afflicted here below, as if God had forgot his promises. C.—He was truly blessed, in knowing how to live poor in spirit, even amid riches and honours; faithful in all tribulations and trials; *following God* in all things. v. 1.

VER. 5. *Gotten*, (*fecerant*): made or acquired, either by birth or purchase, &c. M.

VER. 6. *Sichem*. At the foot of M. Garizim, where Abram offered his first sacrifice in the land. Deut. xi. 30. Ken.—*Noble;* on account of the many tall and shady oaks, whence the Sept. have the high oak. Heb. *Elon morè*, the plain of Moreh, or of ostension, because God shewed Abram from this place, situated about the middle of the promised land, what countries he would give to him in his posterity, after having exterminated the Chanaanites, who then occupied the land as their own. The mentioning of these idolatrous nations here, gives us reason to admire the faith and constancy of Abram, who neither doubted of the fulfilling of this promise, nor hesitated to adore the true God publicly. v. 7. Hence there is no reason for accounting this an interpolation. H.

VER. 8. *Bethel*, as it was called in the days of Moses, being the ancient Luza.

13 [a]Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.

14 And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15 And the princes told Pharao, and praised her before him: and the woman was taken into the house of Pharao.

16 And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels.

17 But the Lord scourged Pharao and his house with most grievous stripes for Sarai, Abram's wife.

18 And Pharao called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell *me* that she was thy wife?

19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

20 And Pharao gave *his* men orders concerning Abram: and they led him away and his wife, and all that he had.

CHAP. XIII.

Abram and Lot part from each other. God's promise to Abram.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south.

2 And he was very rich in possession of gold and silver.

3 And he returned by the way, that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai,

4 [b]In the place of the altar which he had made before, and there he called upon the name of the Lord.

5 But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.

6 Neither was the land able to bear them, that they might dwell together: [c]for their substance was great, and they could not dwell together.

7 Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

8 Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

9 Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

10 And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.

11 And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.

12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure.

14 And the Lord said to Abram, after Lot was separated from him: [d]Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

15 All the land which thou seest, I will give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also.

[a] Infra xx. 11.—[b] Supra xii. 7.—[c] Infra xxxvi. 7.

[d] Supra xii. 7. Infra xv. 18. and xxvi. 4. Deut. xxxiv. 4.

C. 28. *On the west*, Heb., towards the sea or Mediterranean, which lay west of Palestine. *Bethel* signifies *the house of God*, being honoured with two altars. H.

VER. 9. *Proceeding to the south*, Heb.: means also *the desert*, as the Sept. generally translate *negeb*: other interpreters agree with the Vulgate. C.

VER. 10. *Down into Egypt*, which lies lower than Judea: here the famine did not rage. God would not allow him to go back to his friends. M.

VER. 11. *Beautiful*: having yet had no children, though she must have been 65 years old. Abram acts with prudence, and does not tempt God: if he had made known that the woman was his wife, he would have exposed his life to imminent danger, amid a cruel and lascivious people; and being convinced of the chastity of Sarai, he did not, in the least, apprehend that she would consent to any violation of her conjugal engagements. He did not, therefore, expose her virtue as the Manichees pretended. S. Aug. c. Faust. xxii. 33. de C. D. xvi. 19. Ha. C.—The event proved the justice of Abram's suspicions, and God's interference shewed that He was not displeased with his concealing part of the truth. Who can be so simple as to suppose, that we are bound to explain all our concerns to a foe? Do not we every day act with the like caution as Abram did, when we have reason to fear danger? Do not we wish, when fleeing from an enemy's country, that he should conclude we were taking a walk of pleasure? H.

VER. 13. *My sister.* This was no lie; because she was his niece, being daughter to his brother Aran, and therefore, in the style of the Hebrews, she might truly be called his *sister*; as Lot is called Abraham's *brother*. Gen. xiv. 14. See Gen. xx. 12. Ch.—Others say, Sarai was the half-sister of Abraham, by another mother. H.

VER. 15. *Pharao*: the usual title of the kings of Egypt, in Ezechiel's time. C. 32. 2. Courtiers are often too ready to flatter the passions of the prince: these are punished along with Pharao (v. 17); whence we may conclude, that they concurred with him, to take Sarai against her will.

VER. 16. *Well.* Perhaps they made him some presents to gain his favour; (M.) or, at least, they suffered him to remain quietly among them.

VER. 17. *Scourged Pharao* with unusual pains, sterility, &c. that he might easily perceive that his taking Sarai was displeasing to God. H.—He did not intend to commit adultery indeed, but his conduct was tyrannical and oppressive to the *stranger*, whom God protects. Ps. 44. M.

VER. 20. *Led him away*: perhaps without allowing him time to vindicate his conduct, and with a degree of contumely, to shew the king's displeasure; who durst not, however, injure Abram in his effects, nor suffer any of his subjects to hurt him. The holy patriarch received his wife untouched, and departed with joy. H.

CHAP. XIII. VER. 1. *South.* With respect to Judea, which the sacred writers have always in view.

VER. 2. *Rich in possession.* Heb. may be "heavy laden with cattle, gold," &c. M.

VER. 6. *To bear* or feed their flocks, as well as those of the Chanaanites. C.

VER. 8. *Abram therefore*, for fear of raising a quarrel with the Pherezites also, who might complain that these strangers were eating up what they had before taken possession of, suggests to his nephew the propriety of their taking different courses. Being the older, he divides, and the younger chooses, according to an ancient and laudable custom. S. Aug. de C. D. xvi. 20.

VER. 11. *From the east* of Pentapolis to Sodom, (M.) or to the east of the place where Abram was, as Onkelos has it. The Heb. may signify either. Grotius.

VER. 13. *Sinners before*, &c. That is truly, without restraint or disguise. Lot might not have been acquainted with their dissolute morals, when he made this choice; in which however he consulted only his senses, and looked for temporal advantages, which ended in sorrow. This God permitted for a warning to us; and to restrain the Sodomites, by the example of Lot's justice, contrasted with their abominable lives. H.—Ezechiel xvi. 49. explains the causes of their wickedness.

VER. 15. *And to*: This is by way of explanation to the former words: (Ha.) for Abram never possessed a foot of this land by inheritance. Acts viii. 5. Even his posterity never enjoyed it, at least, for any long time. S. Augustine gives the reason; because the promise was conditional, and the Jews did not fulfil their part by obedience and fidelity. q. 31. in Gen. It is better, however, to understand these promises of another land, which the people, who imitate the faith of Abram, shall enjoy in the world to come. C. Rom. iv. 16.

VER. 16. *As the dust*, an hyperbole, to express a very numerous offspring, which is more exact, if we take in the spiritual children of Abram. M.

VER. 17. *Through.* Lot has chosen a part, I give the whole to thee. Thou mayest take possession of it, and go wherever thou hast a mind. C.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

CHAP. XIV.

The expedition of the four kings: the victory of Abram: he is blessed by Melchisedech.

AND it came to pass at that time, that Amraphel, king of Sennaar, and Arioch, king of Pontus, and Chodorlahomor, king of the Elamites, and Thadal, king of nations,

2 Made war against Bara, king of Sodom, and against Bersa, king of Gomorrha, and against Sennaab, king of Adama, and against Semeber, king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the woodland vale, which now is the salt sea.[a]

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year[b] came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

7 And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrhean that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array, in the woodland vale:

9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs, and were overthrown there: and they that remained, fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen, well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night, and defeated them: and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also, and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 [c]But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

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[a] Infra xix. 24.—[b] A. M. 2092, A. C. 1912.

[c] Heb. vii. 1.

VER. 18. *Vale*, or *grove of oaks*, where there was a famous one which was called the oak of Mambre, either from the neighbouring city, or from a man of that name. C. xiv. 13. M.—Hebron was on the hill above. C.

CHAP. XIV. VER. 1. *Sennaar*, or Babylon—*Pontus*, Heb. Ellasar, perhaps Thalassar, as Jonathan writes, not far from Eden—*Elamites*, or Persians—*Nations* in Galilee, east of the Jordan, whither the conquered kings directed their course. Josue xii. 23. mentions the king of the nations (foreigners) at Galgal. C.

VER. 3. *Now*, in the days of Moses.—*Salt sea*; called also the vale of salts, and the dead sea.

VER. 4. *Served*. Thus Noe's prediction began to be fulfilled, as Elam was the eldest son of Sem, to whose posterity Chanaan should be slaves. C. ix. 26.

VER. 5. *Raphaim*, *Zuzim*, and *Emim*, were all of the gigantic race, robbers, like the Arabs. D.—These dwelt in the land of Basan, or of giants. Deut. iii. 13.

VER. 6. *Chorreans*, or Horreans, who dwelt in one part of that extensive range of mountains, which took their name from Seir; perhaps about mount Hor, where Aaron died. C.—These also were auxiliaries of the five kings, and hence experienced the fury of the four confederates; who cut off all their opponents, before they made their grand attack upon Sodom. H.

VER. 7. *Misphat*, or of judgment and contradiction, because there the Hebrews contended with Moses and Aaron: it was afterwards called Cadez. Num. xx. 11.—*Amalecites*, that is which they afterwards possessed; for as yet Amalec was unborn. C. xxxvi. 16. M.—*Amorrheans*, to the west of Sodom. C.

VER. 10. *Of slime. Bituminis*. This was a kind of pitch, which served for mortar in the building of Babel, Gen. xi. 3. and was used by Noe in pitching the ark. Ch.—Moses does not make this remark without reason. This bitumen would easily take fire, and contribute to the conflagration of Sodom. C.—*Overthrown*, not all slain, for the king of Sodom escaped. v. 17.

VER. 13. *The Hebrew*, or the traveller who came from beyond the Euphrates, (C.) or who dwelt beyond the Jordan, with reference to the five kings. Diodorus.

VER. 14. *Servants*, fit for war. Hence we may form some judgment of the power and dignity of Abram, who was considered as a great prince in that country. C. xxiii. 6 He was assisted by Mambre, Escol, and Aner, with all the forces they could raise on such a short warning; and coming upon the four kings unawares, in four divisions, easily discomfits them, while they were busy plundering the cities, and pursues them *to Dan*; which is either the city that went by that name afterwards, or more probably one of the sources of the Jordan, (H.) which the people of the country call *Medan*. Neither did he suffer them to repose, before he had retaken all the plunder at *Hoba*, or Abila, north of the road leading to Damascus. C.

VER. 18. *Melchisedech* was not Sem: for his genealogy is given in Scripture. Heb. vii. 6.; nor God the Son, for they are compared together; nor the Holy Ghost, as some have asserted, but a virtuous Gentile who adored the true God, and was *king of Salem*, or Jerusalem, and *Priest* of an order different from that of Aaron, offering in sacrifice *bread and wine*, a figure of Christ's sacrifice in the Mass; as the fathers constantly affirm. H.—See Pererius. S. Jerom ep. ad Evagrium, says, "Melchisedech offered not bloody victims, but dedicated the sacrament of Christ in bread and wine . . a pure sacrifice." See S. Cyp. ep. 63. ad Cæcil. S. Aug. de C. D. xvi. 22. &c. Many Protestants confess, that this renowned prince of Chanaan, was also a priest; but they will not allow that his sacrifices consisted of bread and wine. In what then? for a true priest must offer some real sacrifice. If *Christ* therefore, be *a priest for ever according to the order of Melchisedech*, whose sacrifice was not bloody, as those of Aaron were, what other sacrifice does he now offer, but that of his own body and blood in the holy Mass, by the ministry of his priests? *for he was the priest:* this is plainly referred to *bringing forth*, &c. which shews that word to be sacrificial, as in Judges vi. 18. The Hebrew may be ambiguous. But all know that *vau* means *for* as well as *and*. Thus the English Bible had it, 1552, "for he was the priest." W.—If Josephus take notice only of Melchisedech, offering Abram and his men corporal refreshment, we need not wonder; he was a Jewish priest, to whom the order of Melchisedech might not be agreeable. It is not indeed improbable, but Abram might partake of the meat, which had been offered in thanksgiving by Melchisedech; and in this sense his words are true. But there would be no need of observing, that he was a priest on this account; as this was a piece of civility expected from princes on similar occasions. Deut. xxiii. 4. 2 K. xvii. 27. H.

VER. 19. *Blessed him*, as his inferior, and received tithes of him. Heb. iv. 7. This shews the antiquity of the practice of supporting God's priests by tithes.

21 And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself.

22 And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

23 That from the very woof-thread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram.

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

CHAP. XV.

God promiseth seed to Abram. His faith, sacrifice, and vision.

NOW when these things were done, [a] the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

4 And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he brought him forth abroad, and said to him: [b] Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be.

6 [c] Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

8 But he said: Lord God, whereby may I know that I shall possess it?

9 And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon.

10 [d] And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.

11 And the fowls came down upon the carcasses, and Abram drove them away.

12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: [e] Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time.

17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

18 [f] That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river of Egypt even to the great river Euphrates.

19 The Cineans, and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.

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[a] A. M. 2092, A. C. 1912.—[b] Rom. iv. 18.—[c] Rom. iv. 3. Gal. iii. 6. James ii. 23.—[d] Jer. xxxiv. 18.—[e] Acts vii. 6.

[f] Supra xii. 7. and xiii. 15. Infra xxvi. 4. Deut. xxxiv. 4. 2 Par. ix. 26. 1 Kings iv. 20. and 8 Kings iv. 21.

VER. 21. *The persons* (*animas*) the souls subject to my dominion. H.

VER. 22. *I lift up.* This is the posture of one swearing solemnly, by which we testify our belief, that God dwells in the heavens, and governs the world. C.

VER. 23. *Woof-thread.* The first word is added by way of explanation. Abram declares he will not receive the smallest present for himself.

VER. 24. *Their shares*, due to them on account of the danger to which they had exposed themselves. The king of Sodom could not but accept these conditions with gratitude. In a just war, whatever is taken by the enemy, cannot be reclaimed by the original proprietor, if it be retaken. Grotius, iii. 6. de Jure.

CHAP. XV. VER. 1. *Fear not.* He might naturally be under some apprehensions, lest the four kings should attempt to be revenged upon him.—*Reward*, since thou hast so generously despised earthly riches. H.—Abram was not asleep, but saw a vision of exterior objects. v. 5.

VER. 2. *I shall go.* To what purpose should I heap up riches, since I have no son to inherit them? Abram knew that God had promised him a numerous posterity; but he was not apprized how this was to be verified, and whether he was to adopt some other for his son and heir. Therefore, he asks modestly, how he ought to understand the promise.—*And the son*, &c. Heb. is differently rendered, "and the steward of my house, this Eliezer of Damascus." We know not whether Eliezer or Damascus be the proper name. The Sept. have "the son of Mesech, my handmaid, this Eliezer of Damascus." Most people suppose, that Damascus was the son of Eliezer, the steward. The sentence is left unfinished, and must be supplied from the following verse, *shall be my heir.* The son of the steward, *filius procurationis*, may mean the steward himself, as the son of perdition denotes the person lost. C.

VER. 6. *Reputed* by God, who cannot judge wrong; so that Abram increased in justice by this act of faith, believing that his wife, now advanced in years, would have a child; from whom others should spring, more numerous than the stars of heaven. H.—This faith was accompanied and followed by many other acts of virtue. S. Jam. ii. 22. W.

VER. 8. *Whereby*, &c. Thus the blessed Virgin asked, how shall this be done? Lu. i. 34. without the smallest degree of unbelief. Abram wished to know, by what signs he should be declared the lawful owner of the land. H.

VER. 9. *Three years*, when these animals have attained a perfect age.

VER. 12. *A deep sleep*, or ecstasy, like that of Adam. G. ii. 21, wherein God revealed to him the oppression of his posterity in Egypt, which filled him with such *horror* (M.) as we experience when something frightful comes upon us suddenly in the dark. This *darkness* represented the dismal situation of Joseph, confined in a dungeon; and of the Hebrews condemned to hard labour, in making bricks, and obliged to hide their male children, for fear of their being discovered, and slain. Before these unhappy days commenced, the posterity of Abram were exposed to great oppression among the Chanaanites, nor could they in any sense be said to possess the land of promise, for above 400 years after this prophetic sleep. H.

VER. 13. *Strangers, and under bondage*, &c. This prediction may be dated from the persecution of Isaac by Ismael, A. 2112, till the Jews left Egypt, 2513. In Exodus xii. and S. Paul, 430 years are mentioned; but they probably began when Abram went first into Egypt, 2084. Nicholas Abram and Tournemine say, the Hebrews remained in Egypt full 430 years, from the captivity of Joseph; and reject the addition of the Sept. which adds, "they and their fathers dwelt in Egypt, and in Chanaan." On these points, we may expect to find chronologists at variance.

VER. 14. *Judge* and punish the Egyptians, overwhelming them in the Red sea, &c. H.

VER. 16. *Fourth*, &c. after the 400 years are finished; during which period of time, God was pleased to bear with those wicked nations; whose iniquity chiefly consisted in idolatry, oppression of the poor and strangers, forbidden marriages of kindred, and abominable lusts. Levit. xviii. Deut. vi. and xii. M.

VER. 17. *A lamp*, or symbol of the Divinity, passing, as Abram also did, between the divided beasts, to ratify the covenant. See Jer. xxxiv. 18.

VER. 18. *Of Egypt*, a branch of the Nile, not far from Pelusium. This was to be the southern limit, and the Euphrates the northern; the two other boundaries are given, Num. xxxiv.—Perhaps Solomon's empire extended so far. At least, the Jews would have enjoyed these territories, if they had been faithful. M.

VER. 19. *Cineans*, in Arabia, of which nation was Jethro. They were permitted to dwell in the tribe of Juda, and served the Hebrews.—*Cenezites*, who probably inhabited the mountains of Juda.—*Cedmonites*, or *eastern* people, as their name shews. Cadmus was of this nation, of the race of the Heveans, dwelling in the environs of mount Hermon, whence his wife was called Hermione. He was, perhaps, one of those who fled at the approach of Josue; and was said to have sowed dragons' teeth, to people his city of Thebes in Beotia, from an allusion to



Agar and Ishmael



CHAP. XVI.

Abram marrieth Agar, who bringeth forth Ismael.

NOW Sarai, the wife of Abram, had brought forth no children: but having a handmaid, an Egyptian, named Agar,

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian her handmaid, [a] ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

4 And he went in to her. But she perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

6 And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9 And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily, here have I seen the hinder parts of him that seeth me.[b]

14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Barad.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was four score and six years old when Agar brought him forth Ismael.

CHAP. XVII.

The Covenant of Circumcision.

AND after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations.

6 And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

8 And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan, for a perpetual possession, and I will be their God.

9 Again God said to Abraham: [c] And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe between me and you, and thy seed after thee: All the male-kind of you shall be circumcised.

11 And you shall circumcise the flesh of your fore-

[a] A. M. 2093, A. C. 1911.

[b] Exod. xxxiii. 20 and 23. Infra xxiv. 62.—[c] Acts vii. 8.

the name of the Hevites, which signifies serpents. C.—The eleven nations here mentioned, were not all subdued; on account of the sins of the Hebrews. M.

CHAP. XVI. VER. 2. *May have.* Heb. "may be built up," a metaphorical expression: so God is said to have built up houses for the Egyptian midwives. Ex. i. 21. M.

VER. 3. *Ten years* after she was 65; which shews that she might reasonably conclude she would now have no children herself; and as she knew God had promised Abram a son, she thought he might follow the custom of those times, and have him by a second wife. Abram shewed no eagerness on this matter, but only yielded to his wife's petition, *deprecanti*, being well aware of the inconveniences of polygamy, which Sarai had soon reason to observe. This is the first time we read of polygamy since the deluge; but it is not mentioned as any thing singular or unlawful. This was a matter in which God could dispense; but it was never left to the disposal of any man. Hence, when Luther and his associates ventured to dispense with the Landgrave of Hesse, to keep two wives at once, he required him to keep it a secret, being ashamed of his own conduct. He still maintained it was a thing indifferent, even in the law of grace, though Christ has so expressly condemned it. See præp. 62, 65. The practice, so common of late in this country, of marrying again after a bill of divorce has been passed, is no less contrary to the Catholic doctrine, which allows only a separation of the parties from bed and board, in cases of adultery; but never of a second marriage, while both the parties are living. 1 Cor. vii. S. Aug. de adult. conj. i. de C. D. xvi. 25, 38. and other fathers. H.—It was never lawful for one woman to have two husbands. W.—*To wife.* Plurality of wives, though contrary to the primitive institution of marriage, Gen. ii. 24. was by divine dispensation allowed to the patriarchs; which allowance seems to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. S. Matt. xix.

VER. 5. *Despiseth.* Few bear prosperity in a proper manner!—*And thee.* Sarai thinks it is the duty of her husband to restrain the insolence of Agar. She commits her cause to God, and does not seek revenge. M.

VER. 6. *Afflicted her,* as she now resented even a moderate correction. H.

VER. 7. *In the desert;* omitted in Heb. being a repetition of *in the wilderness.* C.

VER. 9. *Humble thyself.* The angel, in God's name, does not blame Sarai; but gives Agar to understand that the fault was wholly on her side. H.

VER. 11. *Ismael,* means "God hath heard" the groans and distress of Agar. C.

VER. 12. *Wild.* Heb. like a *wild ass,* not to be tamed or subdued. The Saracens or Arabs, have almost all along maintained their independence.—*Over against,* ready to fight, without any dread of any one. C.

VER. 13. *Thou the God.* She had imagined before that she was talking to some man; but perceiving at parting, that it was some superior being, she invoked him thus—*The hinder parts,* as Moses did afterwards. Ex. xxxiii. to let us know, that we cannot fully comprehend the nature of an angel, much less of God. Heb. may be "what! have I seen (do I live) after He has seen me." The Hebrews generally supposed, that death would presently overtake the person who had seen the Lord or his angel. Jud. vi. 22. Ex. xxxii. 20. C.

VER. 15. *Agar* being returned home, and having obtained pardon.—*Ismael,* as the angel had foretold; an honour shewn to very few; such as Isaac, Solomon, Jesus, &c. H.

CHAP. XVII. VER. 1. *Walk,* &c. by assiduous meditation and advancement in virtue. This apparition was to inform Abram, that the promised seed should be born of Sarai. H.

VER. 4. *I am* unchangeable, and faithful to my promises, the only God. D. —*Nations.* Jews, Saracens or Arabs, Idumeans, and, by faith, of all nations who shall believe in Christ, the King of kings. C.—The true Church will never then be reduced to a few unknown believers, as the Donatists and Protestants assert. W.

VER. 5. *Abraham. Abram* in the Hebrew, signifies *a high father;* but Abraham the *father of the multitude: Sarai* signifies *my Lady,* but *Sara* absolutely *Lady.* Ch.—God thus receives them as it were into his own family. C.

VER. 7. *Perpetual;* that shall last as long as they remain obedient. M. v. 9.

VER. 11. *You shall,* either by yourselves, or by the ministry of others, with

skin, that it may be for a [a]sign of the covenant between me and you.

12 An infant of eight days old shall be circumcised among you, every man-child in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock:

13 And my covenant shall be in your flesh for a perpetual covenant.

14 The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.

17 Abraham fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a hundred years old? and shall Sara that is ninety years old bring forth?

18 And he said to God: O that Ismael may live before thee.

19 And God said to Abraham: [b]Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

20 And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

22 And when he had left off speaking with him, God went up from Abraham.

23 And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The self-same day was Abraham circumcised and Ismael his son.

27 And all the men of his house, as well they that were born in his house, as the bought servants and strangers, were circumcised with him.

CHAP. XVIII.

Angels are entertained by Abraham. They foretell the birth of Isaac. Abraham's prayer for the men of Sodom.

AND the Lord appeared to him [c]in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent, and adored down to the ground.

3 And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.

4 But I will fetch a little water, and wash ye your feet, and rest ye under the tree.

5 And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

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[a] Rom. iv. 11. Lev. xii. 3. Luke ii. 21.

[b] Infra xviii. 10. and xxi. 2.—[c] A. M. 2107, A. C. 1897. Heb. xiii. 2.

respect to infants. That part of the body was chosen, because the effects of sin first appeared there; and because a part of the Hebrews' creed was, that Christ should be born of the family of Abraham.—*A sign* that Abraham had agreed to the *covenant* with God, and to be a memorial of his faith and justice, Rom. iv. 2.; to distinguish also the faithful from infidels; to purge away original sin in male children, eight days old; and to be a figure of baptism. M. T.—God always appoints some sign of his covenants, as Jesus Christ instituted the holy sacrament of his body and blood, under exterior appearances, to assure us of his new alliance with Christians. C.—The sacraments of the old law caused grace, only by means of faith in the Redeemer, of which they were signs. S. Aug. de Nupt. ii. c. ult. In this sense, the holy fathers assert, that circumcision remitted original sin to those who could receive it; though some think, it was only a bare sign or distinctive mark of the Jews. C.—It is far beneath our baptism, which is more easy, general and efficacious; as the Christian sacraments are not like those of Moses, *weak and needy elements.* Gal. iv. 9. S. Aug. ep. 158, ad Jan. Ps. 73, &c. W.

Ver. 12. *Days,* when he will be able to bear the pain without danger. This might be deferred for a just reason, as it was in the desert. Jos. v. 6. In this case people might be saved, as younger children and all females might, by the application of the remedies used in the law of nature, sacrifice, the faith of parents, &c. M.—*Of your stock,* and, being arrived at years of discretion, is desirous of enjoying your privileges. Some think, that slaves had no choice left; but servants, and people who had a mind to live in the country, were not bound to submit to this rite against their will. It is even more probable, that none were under this obligation, except Abraham and his posterity by Isaac. His other children adopted it in part, but not with the exactitude of the Jews. C.

Ver. 14. *Circumcised.* Sept. add "on the eighth day," with the Sam. and many Latin copies. C.—*Destroyed,* &c. lose the privileges of the Hebrews, or be put to death, when he grows up and does not supply this defect. S. Aug. reading on the eighth day, concluded that as a child of that age, could not, with reason, be put to death for an offence, in which he could have no share, the destruction here threatened is that of the soul, for transgressing, in Adam, the original covenant, and dying in that state unclean, must be excluded from heaven, as people are now who die unbaptized. This difficult passage may, however, be explained as if the threat regarded the negligent parents. "He who shall not circumcise . . shall be destroyed." Syr. or, as the Heb. may be rendered, "the male that doth not," &c.; in which case, he becomes guilty of a transgression, when he is arrived at the years sufficient to understand his duty, and does not fulfil it. W.

Ver. 15. *Sara,* princess of all the nations of the faithful, not simply of one family. M.

Ver. 16. *Bless,* and enable her to have *a son,* who shall also have many children.—*Whom.* This is referred to Sara, in Heb. and Chal.; but to Isaac, in the Syriac. The blessing, at any rate, reverts to the mother; who was a figure of the blessed Virgin, and of the Church; both persecuted with their children; both, in the end, triumphant. Gal. iv. 23. C.

Ver. 17. *Laughed* for joy and admiration at such unexpected news. "He rejoiced," says the Chal.: the faith of Abraham is never called in question. Rom. iv. 19.

Ver. 18. *Before thee,* under thy protection, and in a virtuous manner. M.—He seems to be satisfied, though God should not bless him with any more children, provided this one may live worthy of God. H.

Ver. 19. *Isaac,* "laughter," alluding to the exultation of Abraham, more than to the laughter of Sara, which deserved some reprehension. G. xxi. 6.

Ver. 20. *Nation* of Arabs, who are still divided into twelve tribes. See G. xxv. 13. C.

Ver. 23. *His house.* All were kept in such good order by their master, that none was found unwilling to submit, if indeed it was left to their choice. H.—Abraham loses no time in complying with God's commands. M.

Ver. 25. *Full thirteen,* or beginning his fourteenth year, at which age the Arabs and Mahometans still generally circumcise; but without any order from God. C.

CHAP. XVIII. Ver. 1. *Sitting,* &c. that he might lose no opportunity of exercising hospitality.

Ver. 2. *Men* in outward appearance, but angels indeed. Heb. xiii. 2. S. Aug. de C. D. xvi. c. 29. Some have supposed, that one of them was the Son of God, whom Abraham adored, and who bears throughout the chief authority. *Tres vidit & unum adoravit.* He saw three and adored one, as we read in the Church office. In the former supposition, which is generally adopted, this adoration was only a civil ceremony, if Abraham considered them as mere men; or it might be mixed with a degree of religious, though inferior veneration, if he imagined they were angels; or in fine, he adored God in his representatives. H.

Ver. 4. *Wash ye,* or let your feet be washed by me, or by my servants, *laventur.* M.

Ver. 5. *Therefore,* Providence has directed you hither. Abraham promises but little, and gives much, in the true spirit of generous hospitality. C.

Ver. 6. *Measures,* or one epha; that is, three pecks and three pints, English corn measure.—*Flour,* of the finest quality, *similæ.*—*Hearth,* as being soonest ready

6 Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7 And he himself ran to the herd, and took from thence a calf, very tender and very good, and gave it to a young man, who made haste and boiled it.

8 He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent.

10 And he said to him: [a]I will return and come to thee at this time, life accompanying, and Sara, thy wife, shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

12 And she laughed secretly, saying: After I am grown old, [b]and my lord is an old man, shall I give myself to pleasure?

13 And the Lord said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed?

14 Is there any thing hard to God? According to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay; but thou didst laugh.

16 And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord said: Can I hide from Abraham what I am about to do:

18 [c]Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

19 For I know that he will command his children, and his household after him, to keep the way of the Lord, and do judgment and justice: that for Abraham's sake, the Lord may bring to effect all the things he hath spoken unto him.

20 And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

21 I will go down and see whether they have done according to the cry that is come to me; or whether it be not so, that I may know.

22 And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

23 And drawing nigh, he said: Wilt thou destroy the just with the wicked?

24 If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?

25 Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked; this is not beseeming thee: thou who judgest all the earth, wilt not make this judgment.

26 And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

27 And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28 What if there be five less than fifty just persons? wilt thou for five and forty destroy the whole city? And he said: I will not destroy it, if I find five and forty.

29 And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

30 Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.

31 Seeing, saith he, I have once begun, I will speak to my Lord: What if twenty be found there? He said: I will not destroy it for the sake of twenty.

32 I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for the sake of ten.

33 And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

CHAP. XIX.

Lot entertaining angels in his house; is delivered from Sodom, which is destroyed: his wife, for looking back, is turned into a statue of salt.

AND the two angels came to Sodom in the evening,[d] and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground.

2 And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate:

[a] Supra xvii. 19. Infra xxi. 1. Rom. ix. 9.—[b] 1 Peter iii. 6.

[c] Supra xii. 3. Infra xxii. 18.—[d] A. M. 2107, A. C. 1897. Heb. xiii. 2.

VER. 7. *Himself.* These rich and truly noble people, do not esteem it beneath them to wait on strangers. They provide abundance, but no dainties. H.

VER. 9. *Eaten* apparently. Tob. xii. 19. or perhaps they consumed the food, as fire may be said to eat. S. Justin's Dial.

VER. 10. *Time*, or season of the year ensuing, if I be alive; which he says after the manner of men, as he had assumed also the human form. H.

VER. 12. *Laughed*, as if the promise were incredible.—*My lord*, or husband, which title of respect, S. Peter i. C. iii. 6, commends. D.

VER. 13. *Indeed.* This was the import of Sara's words. By thus revealing what was secretly done in the tent, he shewed himself to be more than man.

VER. 14. *Hard.* So Gabriel says to the blessed Virgin: *there is nothing impossible to God.*

VER. 15. *Afraid;* which does not entirely clear her of sin: for though she might innocently laugh, if she thought the person who spoke was only a man, yet she ought not to have told an untruth; and if she reflected, that he had disclosed what she supposed no one knew, and thereby manifested his superiority over man, her denial was still more inexcusable. But she was taken, as it were, by surprise; and therefore the Lord reproves her very gently. H.

VER. 21. *I will go down*, &c. The Lord here accommodates his discourse to the way of speaking and acting amongst men: for he knoweth all things, and needeth not to go any where for information.—Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.

VER. 25. *With the wicked.* God frequently suffers the just to be here the most afflicted; designing to reward them abundantly hereafter. But this was not so common in the days of Abraham and Job. C.

VER. 32. *Ten.* Abraham's chief solicitude was for Lot; though, out of modesty, he does not mention him; trusting, however, in the divine goodness, that he would be preserved, unless he had forfeited his justice, he proceeds no farther. God thus challenges Jerusalem to produce *one virtuous man*, and the city shall be saved for his sake. Jer. v. 1. H.

CHAP. XIX. VER. 1. *Ground.* Thus shewing himself a true relation and imitator of Abraham.

4 But before they went to bed, the men of the city beset the house, both young and old, all the people together.

5 And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither, that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 Do not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. [a]And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew in Lot unto them, and shut the door.

11 And them, that were without, [b]they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: Hast thou here any of thine? son-in-law, or sons, or daughters, all that are thine bring them out of this city:

13 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

14 So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

15 And when it was morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

17 [c]And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.

18 And Lot said to them: I beseech thee, my Lord,

19 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.

20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

22 [d]Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

23 The sun was risen upon the earth, and Lot entered into Segor.

24 [e]And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

26 [f]And his wife looking behind her, was turned into a statue of salt.

27 And Abraham got up early in the morning, and in the place where he had stood before with the Lord:[g]

[a] 2 Peter ii. 8.—[b] Wis. xix. 16. 2 Kings vi. 18.—[c] Wis. x. 6. [d] Wis. x. 6.

[e] Deut. xxix. 23. Isa. xiii. 19. Jer. l. 40. Ezech. xvi. 49. Osee xi. 8. Amos iv. 11. Luke xvii. 29. Jude i. 7.—[f] Luke xvii. 32.—[g] Supra xviii. 1.

VER. 2. *My lords.* He took them to be men.—*No.* They refuse at first, that he may have the merit of pressing them to accept the invitation. H.

VER. 4. *Together.* The whole city was corrupt; even the children were taught iniquity, as soon as they came to the years of discretion. M.

VER. 5. *Know them.* They boldly proclaim their infamous design.

VER. 7. *This evil,* so contrary to the rights of hospitality, and the law of nature.

VER. 8. *Known man.* They were neglected, while men were inflamed with desires of each other. See Rom. i. H.—*Abuse.* Lot tries by every means to divert them from their purpose; being well assured, that they would have nothing to do with his daughters, who were promised to some of the inhabitants. He endeavours to gain time, hoping perhaps that his guests would escape by some back way, while he is talking to the people. H.—Some allow that, under so great a perturbation of mind, he consented to an action which could never be allowed, though it was a less evil. M.

VER. 9. *Thither;* from whence thou camest, or into the house. Dost thou pretend to tell us what is wrong? We will treat thee more shamefully. M. While they are beginning to offer violence.

VER. 10. *Behold,* &c. the angels not only secure Lot, but strike the whole people with blindness, so that they could neither find Lot's door nor their own homes. Indeed, if they had been able to get back into their own houses, it would have been but a small consolation to them; since in a few minutes, the whole city was buried in sulphur and flame. Wisd. xix. 16.

VER. 14. *Sons-in-law.* Perhaps they also were among the crowd, (v. 4,) and therefore deserved to be abandoned to their incredulity; though, if they would have consented to follow Lot, the angels would have saved them for his sake.—*In jest.* So little did they suffer God's judgments to disturb them!

VER. 16. *He lingered,* intreating the Lord to save the city; and loath, perhaps to lose all his property, for the sake of which he had chosen that abode.—*Spared him,* and his wife and two daughters, for his sake. These four were all that were even tolerably just: for we find them all soon giving signs of their weakness; and of the danger to which even the best are exposed by evil communications. H.

VER. 17. *Look not back.* Flee with all expedition; let no marks of pity for the wretched Sodomites, nor of sorrow for the loss of your property, be seen.

VER. 18. *My lord,* addressing himself to the angel, who led him and his wife. M.

Ver. 19. *The mountain* above Segor. He is faint-hearted, and does not comply with readiness and exactitude; though, when he had obtained leave to remain in Segor, he still fears, and flees to the mountain, v. 30, (H.) on the south-east of the dead sea. C.

VER. 22. *Segor.* That is, *a little one.* Ch.—In allusion to Lot's words, v. 20. As it was small, fewer sinners would of course be contained in it. God had resolved to spare it, and therefore inspired Lot to pray for its preservation. M.—Hence we may learn, how great a treasure and safeguard the just man is. H.

VER. 23. *Risen.* It was morning when he left Sodom; (v. 15.) so this city must not have been very distant. It was before called Bala, or *swallowed up,* and afterwards Salissa. Theodoret supposes it was destroyed as soon as Lot had left it; and it seems Lot's daughters thought so, since they concluded all men, except their father, had perished.

VER. 24. *The Lord rained . . from the Lord,* in a miraculous manner. Sodom and the other cities did not perish by earthquakes and other natural causes only, but by the divine wrath exerting itself in a visible manner. Here is an insinuation of a plurality of persons in God, as the C. of Sirmich declares, c. 14.—*And Gomorrha,* and the other towns which were not so large, nor perhaps so infamous.—*Brimstone and fire;* to denote the bad odour and violence of their disorders. M.

VER. 25. *All the inhabitants,* both body and soul, (Jude v. 7.): even the infants would probably die in original sin, as their parents were unbelievers, and careless of applying the proper remedies. H.—The women imitated the men in pride and dissolute morals, so that all deserved to perish. M.—*All things;* so that even now the environs are barren, and the lake dark and smoking. T.

VER. 26. *And his wife.* As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements. Ch.—*His,* Lot's *wife.* The two last verses might be within a parenthesis.—*Remember Lot's wife,* our Saviour admonishes us. Having begun a good work, let us not leave it imperfect, and lose our reward. Lu. xvii. Mat. xxiv.—*A statue of durable metallic salt,* petrified as it were, to be an eternal monument of *an incredulous soul.* Wisd. x. 7. Some say it still exists. H.—God may have inflicted this temporal punishment on her, and saved her soul. M.—She looked back, as if she distrusted the words of the angel; but her fault was venial. T.

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29 Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him (for he was afraid to stay in Segor) and he dwelt in a cave, he and his two daughters with him.

31 And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.

34 And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

38 The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.

CHAP XX.

Abraham sojourneth in Gerara: Sara is taken into king Abimelech's house, but by God's commandment, is restored untouched.

ABRAHAM removed from thence[a] to the south country, and dwelt between Cades and Sur, and sojourned in Gerara.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.

4 Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said: What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

12 Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: [b]Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara his wife,

[a] A. M. 2107.

[b] Supra xii. 13. and xi. 29.—[c] Infra xxi. 23.

VER. 29. *Lot.* Even he owed his safety to the merits of Abraham.

VER. 31. *No man.* If this had been true, Lot might have had children by them, without any fault. But they ought to have consulted him. H.

VER. 35. *Rose up;* being oppressed with grief and wine, which would not excuse him from sin, particularly this second time. M.

VER. 37. *Elder.* She first proposes: she is not ashamed to call her child *Moab,* "from father." The younger is rather more modest, and calls her son Ammon, "my people," not born of the Sodomites. Many reasons might be alleged to extenuate, or even to excuse the conduct of Lot and his daughters, as many of the fathers have done. But the Scripture barely leaves it upon record, without either commendation or blame. H.

CHAP. XX. VER. 1. *Gerara;* at a greater distance from the devoted country of Sodom. H.

VER. 2. *He said* to the king, and to all others who made inquiry, as it was his custom, whenever he came into a strange land, v. 13. He was encouraged to do this, by the protection which God had shewn him in Egypt.—*Took her,* against her will, as Pharao had done. H.—Though she was ninety years old, and with child, her beauty was still extraordinary, the Rabbin think miraculous. At that time, people lived above 120 years; so that at the age of ninety, she would only be about as near the end of her life as our women are at forty; and we often see people sufficiently attracting at that age. C.

VER. 3. *Abimelech.* This was an usual title of kings in Chanaan, and a very good one, to remind them and their subjects, of their obligations, (H.) as it means "my father the king." The behaviour of this prince shews, that as yet all sense of duty and knowledge of the true God, was not banished from the country. C.—*Shalt die,* unless thou restore the woman, whom thou hast taken by force; on whose account, I have already afflicted thee, (v. 7. 17.) and thus prevented thee from touching her. This testimony was more requisite, that there might be no doubt respecting Isaac's legitimacy. H.

VER. 5. *He say,* &c. The pronouns in Heb. are printed very incorrectly.—*He is my sister; and she, even he, said.* Ken.

VER. 6. *Sincere heart,* abhorring adultery, but not altogether innocent. M.

VER. 7. *A prophet.* One under my particular care, to whom I reveal many things.—*He shall pray for thee.* Behold, God will sometimes grant, at the request of his saints, what he would deny even such as Abimelech or the friends of Job. Is not this sufficient encouragement for us, to have recourse to the intercession of the saints? And can any one be so foolish as to pretend this is making gods of them, and shewing them an idolatrous worship? H.

VER. 8. *In the night,* (*de nocte*) or "as soon as it began to dawn." Sept.

VER. 9. *Why,* &c. He expostulates with him in a friendly but earnest manner.—*A great sin,* or punishment, (M.) v. 18, and exposed me to the danger of committing adultery. Abraham might have answered, this would have been his own fault, as he could not have done it without offering violence to Sara, in whose chastity he could confide. Having an opportunity here to vindicate himself, Abraham speaks freely, which he was not allowed to do in Egypt. G. xii. 20.

VER. 12. *My sister,* or niece, according to those who say she was daughter of Aran, who thus must have had a different mother from Abraham; (M.) or, as we rather think, Sara was *truly* his half-*sister,* born of Thare by another wife. His adding *truly,* seems to restrain it to this sense; and we know that in those countries, marriages of such near relations were allowed, though not when both had the same parents. Why should we not, therefore, believe Abraham, who certainly knew the real state of the question, and who would not tell a lie, rather than seek for improbable and far-fetched solutions? Said, who lived eight hundred years ago, mentions the name of Jona, Abraham's mother, as well as that of Tehevita, who bore Sara to Thare. The Hebrews, in general, give this explanation. C.—By calling Sara his sister without any addition, Abraham intended that the people should conclude he was not married: therefore he did not say she was his half-sister, as this would have frustrated his design, if, as Clem.

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech, on account of Sara, Abraham's wife.

CHAP. XXI.

Isaac is born. Agar and Ismael are cast forth.

AND the Lord visited[a] Sara, as he had promised: and fulfilled what he had spoken.

2 [b]And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, Isaac.[c]

4 And he circumcised him the eighth day, [d]as God had commanded him,

5 When he was a hundred years old: for at this age of his father, was Isaac born.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?

8 And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham:

10 Cast out this bond-woman and her son; for the son of the bond-woman shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 And God said to him: Let it not seem grievous to thee for the boy, and for thy bond-woman: in all that Sara hath said to thee, hearken to her voice: [e]for in Isaac shall thy seed be called.

13 But I will make the son also of the bond-woman a great nation, because he is thy seed.

14 So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away.[f] And she departed, and wandered in the wilderness of Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

16 And she went her way, and sat over-against him a great way off, as far as a bow can carry, for she said: I will not see the boy die: and sitting over-against, she lifted up her voice and wept.

17 And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not; for God hath heard the voice of the boy, from the place wherein he is.

18 Arise, take up the boy, and hold him by the hand, for I will make him a great nation.

19 And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And *God* was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the same time Abimelech, and Phicol the general of his army, said to Abraham: God is with thee in all that thou dost.

23 Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness [g]that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said: I will swear.

25 And he reproved Abimelech for a well of water, which his servants had taken away by force.

26 And Abimelech answered: I knew not who did

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[a] Supra xvii. 19. and xviii. 10.—[b] Gal. iv. 23. Heb. xi. 11.—[c] A. M. 2108, A. C. 1896.
[d] Supra xvii. 10. Matt. i. 2.

[e] Rom. ix. 7. Heb. xi. 18.—[f] A. M. 2113, A. C. 1891.
[g] Supra xx. 13.

Alex. asserts, such might and did marry under the law of nature. H.—Philo observes, the Athenian legislator, Solon, sanctioned the same practice, which was followed also by the Phœnicians. C.

Ver. 14. *Gave*, by way of satisfaction, for having detained his wife; as also to shew his respect for him who was a prophet. 1 Kings ix. 7. H.

Ver. 16. *Thy brother*, as thou hast agreed to call thy husband.—*Pieces*, or sicles *of silver*, worth a little above 2s. 3d. each; total, £113 sterling.—*A covering*, or veil, to shew thou art married, and prevent thee from being *taken* by any one hereafter. It was to be so rich, that all might know her quality. S. Paul (1 Cor. xi. 5. 15.) orders women to be *covered*. C.

Ver. 17. *Healed*. It is not known how God afflicted Abimelech; but the women could not be delivered during the short time that Sara was detained: on her being set at liberty, *they bore children*. M.

CHAP. XXI. Ver. 1. *Visited*, either by the angel, C. xviii. 10, or by enabling her to have what he had promised, at the return of the season.

Ver. 3. *Isaac*. This word signifies *laughter;* (Ch.) or "he shall laugh," and be the occasion of joy to many as S. John was. Luke i. 14; and thus Sara seems to explain it, v. 6.

Ver. 7. *Gave suck;* a certain proof that the child was born of her. M.—*His old age*, when both the parents were far advanced in years, v. 2. The mother being ninety at this time, would render the event most surprising. H.

Ver. 8. *Weaned*. S. Jerom says when he was five years old, though some said twelve. The age of men being prolonged, their infancy continued longer. One of the Machabees suckled her child three years. 2 Mac. vii. 27. 2 Par. xxxi. 16. C.—*Feast*. The life of the child being now considered in less danger. From the time of conception till this took place, the husband kept at a distance from his wife. S. Clem. strom. iii. Samuel's mother made a feast or present when she weaned him. 1 K. i. 24. M.

Ver. 9. *Playing*, or persecuting, as S. Paul explains it. Gal. iv. 29. The play tended to pervert the morals of the young Isaac, whether we understand this term *metsachak*, as implying idolatry, or obscene actions, or fighting; in all which senses it is used in Scripture. See Ex. xxxii. 6. G. xxvi. 8. 2 K. ii. 14. M. Ismael was 13 years older than Isaac; and took occasion, perhaps, from the *feast*, and other signs of preference given by his parents to the latter, to hate and persecute him, which Sara soon perceiving, was forced to have recourse to the expedient apparently so harsh, of driving Ismael and his mother from the house, that they might have an establishment of their own, and not disturb Isaac in the inheritance after the death of Abraham. H.—In this she was guided by a divine light; (M.) and not by any female antipathy, v. 12. Many of the actions of worldlings, which at first sight may appear innocent, have a natural and fatal tendency to pervert the morals of the just; and therefore, we must keep as much as possible at a distance from their society.—*With Isaac her son*. Heb. has simply *mocking*, without mentioning what. But the sequel shews the true meaning; and this addition was found in some Bibles in the days of S. Jerom, as he testifies, and is expressed in the Sept. H.—Ismael was a figure of the synagogue, which persecuted the Church of Christ in her birth. D.

Ver. 11. *For his son*. He does not express any concern for Agar. But we cannot doubt but he would feel to part with her also. It was prudent to let both go together: and the mother had perhaps encouraged Ismael, at least by neglecting to punish or to watch over him, and so deserved to share in his affliction.

Ver. 14. *Bread and water*. This seems a very slender allowance to be given by a man of Abraham's riches. But he might intend her to go only into the neighbourhood, where he would take care to provide for her. She lost herself in the wilderness, and thus fell into imminent danger of perishing. H.—This divorce of Agar, and ejection of Ismael, prefigured the reprobation of the Jews.

Ver. 17. *Of the boy*, who was 17 years old, and wept at the approach of death. —*Fear not*. You are under the protection of God, who will not abandon you, when all human succour fails; nor will he neglect his promises. G. 16. H.

Ver. 20. *Wilderness*, in Arabia Petrea.—*An archer*, living on plunder. C.

Ver. 22. *Abimelech*, king of Gerara, who knew that Abraham was a prophet, and a favourite of God. G. xx. 7. H.

Ver. 23. *Hurt me*. Heb. "lie unto me," or revolt and disturb the peace of my people.

Ver. 24. *I will swear*. The matter was of sufficient importance. Abraham

this thing: and thou didst not tell me, and I heard not of it till to-day.

27 Then Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league.

28 And Abraham set apart seven ewe-lambs of the flock.

29 And Abimelech said to him: What mean these seven ewe-lambs which thou hast set apart?

30 But he said: Thou shalt take seven ewe-lambs at my hand: that they may be a testimony for me, that I dug this well.

31 Therefore that place was called Bersabee; because there both of them did swear.

32 And they made a league for the well of oath.

33 And Abimelech and Phicol, the general of his army, arose and returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

CHAP. XXII.

The faith and obedience of Abraham is proved, in his readiness to sacrifice his son Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nachor's issue.

AFTER these things, [a] God tempted Abraham,[b] and said to him: Abraham, Abraham. And he answered: Here I am.

2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.

3 So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.

5 And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

6 And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

8 And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

9 And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 [c] And he put forth his hand, and took the sword, to sacrifice his son.

11 And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

15 And the angel of the Lord called to Abraham a second time from heaven, saying:

16 [d] By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

[a] Judith viii. 22. Heb. xi. 17.—[b] A. M. 2135, A. C. 1869.—[c] James ii. 21.

[d] Ps. civ. 9. Eccli. xliv. 21. 1 Macab. ii. 52. Luke i. 73. Heb. vi. 13. and 17.

binds himself, but not his posterity, who by God's order fought against the descendants of this king.

VER. 27. *Gave them;* thus rendering good for evil. D.

VER. 31. *Bersabee.* That is, *the well of oath;* (Ch.) or "the well of the seven;" meaning the seven ewe-lambs set apart. M.—This precaution of Abraham, in giving seven lambs as a testimony that the well was dug by him, was not without reason. See G. xxvi. 15. C.

VER. 33. *A grove:* in the midst of which was an altar, dedicated to the *Lord God eternal;* to testify that he alone was incapable of change. Thither Abraham frequently repaired, to thank God for all his favours. Temples were not probably as yet known in any part of the world. The ancient saints, Abraham, Isaac, Josue, &c. were pleased to shew their respect for God, and their love of retirement, by planting groves, and consecrating altars to the supreme Deity. If this laudable custom was afterwards perverted by the idolaters, and hence forbidden to God's people, we need not wonder. The best things may be abused; and when they become a source of scandal, we must avoid them. H. Jos. xxiv. 26. Deut. xvi. 23. Jud. vi. 25.

CHAP. XXII. VER. 1. *God tempted, &c.* God *tempteth no man to evil,* James i. 13. But by trial and experiment, maketh known to the world and to ourselves, what we are; as here by this trial the singular faith and obedience of Abraham was made manifest. Ch.

VER. 2. *Thy only begotten,* or thy most beloved, as if he had been an only child; in which sense the word is often taken, 1 Par. xxix. 1. Ismael was still living; but Isaac was the only son of Sara, the most dignified wife.—*Lovest.* Heb. "hast loved" hitherto; now thou must consider him as dead. He has been to thee a source of joy, but now he will be one of tears and mourning.—*Of vision.* Sept. "high," being situated on Mount Moria, by which name it was afterwards distinguished, v. 14. M.—Every word in this astonishing command, tended to cut Abraham to the heart; and hence we may the more admire the strength and disinterestedness of his faith. He could hope, in a manner, against hope, knowing in whom he had trusted, and convinced that God would not deceive him, though he was at a loss to explain in what manner Isaac should have children after he was sacrificed. H.

VER. 3. *In the night; de nocte,* Heb. "very early in the morning."—*His son,* 25 years old, without perhaps saying a word to Sara about the intended sacrifice; though some believe, he had too great an opinion of her faith and constancy, not to reveal to her the order of God. The Scripture is silent. C.

VER. 5. *Will return.* He hoped, perhaps, that God would restore Isaac to life: (Heb. xi. 19.) and he could not well express himself otherwise to the men, who were not acquainted with the divine decree. C.

VER. 7. *Holocaust.* These were probably the only sacrifices yet in use. C.—The conversation of Isaac could not fail to pierce the heart of his father. M.

VER. 9. *The place.* Mount Moria, on part of which the temple was built afterwards; and on another part, called Calvary, our Saviour was crucified, having carried his cross, as Isaac did the wood for sacrifice.—*His son:* having first explained to him the will of God, to which Isaac gave his free consent; otherwise, being in the vigour of his youth, he might easily have hindered his aged father, who was 125 years old, from binding him. But in this willingness to die, as in many other particulars, he was a noble figure of J. C., who was *offered because it was His will.* H.

VER. 10. *To sacrifice;* a thing hitherto unprecedented, and which God would never suffer to be done in his honour, though he was pleased to try the obedience of his servant so far. The pagans afterwards took occasion, perhaps, from this history, to suppose, that human victims would be the most agreeable to their false deities: (C.) but in this misconception they were inexcusable, since God prevented the sacrifice from being really offered to him, in the most earnest manner, *saying, Abraham, Abraham,* as if there were danger lest the holy man should not hear the first call. H.

VER. 12. *Hast not spared.* Thus the intentions of the heart become worthy of praise, or of blame, even when no exterior effect is perceived. H.

VER. 13. *He took;* God having given him the dominion over it. C.

VER. 14. *Will see.* This became a proverbial expression, used by people in distress, who, remembering how Abraham had been relieved, endeavoured to comfort themselves with hopes of relief. Some translate *the Lord will be seen;* which was verified when Christ was crucified. M.—Or he *will provide,* alluding to what was said, v. 8.

VER. 16. *Own self; as he could not swear by any one greater.* Heb. vi. 13 Jer. xxii. 5.

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies.

18 [a]And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

21 Hus, the first-born, and Buz, his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

24 And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

CHAP. XXIII.

Sara's death, and burial in the field bought of Ephron.

AND Sara lived a hundred and twenty-seven years.

2 And she died [b]in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7 Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth:

8 And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field: for as much money as it is worth he shall give it me before you, for a possession of a burying place.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abranam in the hearing of all that went in at the gate of the city, saying:

11 Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein; in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land.

13 And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field; take it, and so will I bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

16 And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver, of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof, in all its limits round about,

18 Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara, his wife, in the double cave of the field, that looked towards Mambre,[c] this is Hebron in the land of Chanaan.

20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

CHAP. XXIV.

Abraham's servant sent by him into Mesopotamia; bringeth from thence Rebecca, who is married to Isaac.

NOW Abraham was old,[d] and advanced in age; and the Lord had blessed him in all things.

2 [e]And he said to the elder servant of his house, who was ruler over all he had: [f]Put thy hand under my thigh,

3 That I may make thee swear by the Lord, the God of heaven and earth, that thou take not a wife for my

[a] Supra xii. 3. and xviii. 18. Infra xxvi. 4. Eccli. xliv. 25. Acts iii. 25.
[b] A. M. 2145, A. C. 1859.
[c] Infra xxxv. 27.—[d] 140 years.—[e] A. M. 2148, A. C. 1856.
[f] Infra xlvii. 29.

VER. 17. *Stars and dust,* comprising the just and sinners.—*Gates,* shall judge and rule. H.

VER. 20. *Children.* These are mentioned here, to explain the marriage of Isaac with Rebecca, the grand-daughter of Nachor and Melcha.

VER. 21. *Hus,* who peopled Ausitis in Arabia, the desert, where Job lived.—*Buz,* from whom sprung *Elihu the Busite,* the Balaam of the Jews. S. Jerom.—*Syrians,* called Camiletes, to the west of the Euphrates; or father of the Cappadocians. C.

VER. 24. *Concubine,* or wife, secondary in privileges, love and dignity. Though Nachor did not, perhaps, imitate the faith and virtue of his brother Abraham, but mixed various superstitions with the knowledge of the true God; yet we need not condemn him, for having more wives than one. H.

CHAP. XXIII. VER. 1. *Sara.* She is the only woman whose age the Scripture specifies; a distinction which her exalted dignity and faith deserved. Gal. iv. 23. Heb. xi. 11. She was a figure of the Christian Church. C.

VER. 2. *City.* Heb. Cariath *arbah.* Jos. xiv. 15.—*Which is Hebron.* Serarius thinks it took its name from the *society* (cheber) between Abraham and the princes of the city. Hebron the son of Caleb possessed it afterwards.—*Came* from Bersabee, (G. xxii. 19.) or to the place where the corpse lay, at Arbee, which signifies *four;* as Adam, Abraham, Isaac, and Jacob, with their four wives, reposed there. C.—*And weep.* In the middle of this word, in the printed Hebrew, there is left a small c; whence the Rabbins ridiculously infer, that Abraham wept but a short time. But the retaining of *greater, less, suspended and inverted* letters in the Hebrew Bible, can be attributed to no other cause than a scrupulous veneration even for the faults of transcribers. Kennicott.

VER. 3. *Obsequies,* or solemn mourning, accompanied with prayer. Act. viii. 2. Matt. xii. The Jews are still accustomed to say, when they bury their dead, "Ye fathers, who sleep in Hebron, open to him the gates of Eden;" herein agreeing with the Catholic doctrine, as they did in the days of Judas the Machabee. H.

VER. 6. *Prince of God,* powerful and holy, and worthy of respect. H.—A great prince. See Acts vii. 5. where S. Stephen says, that God did not give Abraham a foot of land, meaning as an inheritance; and that Abraham bought this double cave, for a sepulchre, of the sons of *Hemor,* the son of *Sichem;* (C.) from which latter he seems to derive the name of the place, which is here called Hebron. H.—Nothing is more common, than for men and places to have two names; though some think, the name of Abraham has been inserted in the Acts by a mistake of the copyists, when Jacob was meant. See G. xxxiii. 19. C.

VER. 7. *Bowed down to the people. Adoravit,* literally *adored.* But this word here, as well as in many other places in the Latin Scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

VER. 16. *Sicles.* About £50. H.—It was no simony to buy land for a sepulchre, as it was not blessed. M.—*Current money,* was such as passed among merchants, though probably not yet coined in any part of the world; and therefore we find, that Abraham and others weigh the pieces of silver or gold. In this manner were bargains concluded before witnesses, who in those days supplied the want of writings and lawyers. C.

CHAP. XXIV. VER. 2. *Servant.* Eliezer, or Damascus, whom he had once intended for his heir. C. xv. 2. H.—*Under,* &c. either to shew their subjection, (Sa.) or their faith in Christ, who should be born of Abraham, (S. Jer. ep. 140) or to testify that their oath shall be no less binding than the covenant of circumcision. For this last reason, the Jews still observe the custom of sitting upon the hand of the person who takes an oath. M. See C. xlvii. 29. where Jacob imitates the action of his grand-father. These two patriarchs, progenitors of Christ

son, of the daughters of the Chanaanites, among whom I dwell:

4 But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

5 The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out?

6 And Abraham said: Beware thou never bring my son back again thither.

7 The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: [a]To thy seed will I give this land: he will send his angel before thee, and thou shalt take from thence a wife for my son.[b]

8 But if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son back thither again.

9 The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon this word.

10 And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia, to the city of Nachor.

11 And when he had made the camels lie down without the town, near a well of water, in the evening, at the time when women are wont to come out to draw water, he said:

12 O Lord, the God of my master, Abraham, meet me to-day, I beseech thee, and shew kindness to my master, Abraham.

13 Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water:

14 Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this, I shall understand that thou hast shewn kindness to my master.

15 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:[c]

16 An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18 And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

19 And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels.

21 But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drunk, the man took out golden ear-rings, weighing two sicles; and as many bracelets, of ten sicles weight.

23 And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord,

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house all that she had heard.

29 And Rebecca had a brother, named Laban, who went out in haste to the man, to the well.

30 And when he had seen the ear-rings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water,

31 And said to him: Come in, thou blessed of the Lord; why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men servants and women servants, camels and asses.

36 And Sara, my master's wife, hath borne my master a son in her old age, and he hath given him all that he had.

37 And my master made me swear, saying: Thou

[a] Supra xii. 7. and xiii. 15. and xv. 8.—[b] Infra xxvi. 2.

[c] Exod. xi. 16. Infra xxix. 8.

are the only ones in Scripture whom we find practising it; whence S. Aug. and S. Ambrose conclude, that it had a reference to the mysterious birth of our Redeemer. Bonfrere.

VER. 4. *Country.* Haran, where Abraham had dwelt with Thare, &c. There Nachor's family still resided, and had more respect for the true God than the Chanaanites, (H.) though they gave way to some sort of idolatry. M.—Hence Abraham was in hopes that a partner worthy of Isaac, might be found among his relations, better than among those devoted nations; and thus he has left an instruction to all parents, to be solicitous for the real welfare of their children; and to dissuade them earnestly from marrying with infidels; a thing which God forbade in the old law, as the Church still does in the new. H.

VER. 5. *If the woman.* Thus he shews his religious respect for an oath; and will not depend on his own explanation of the sense of it. C.

VER. 7. *He will send his angel before thee.* This shews, that the Hebrews believed that God gave them guardian angels for their protection. Ch.—*Angel.* A proof of the antiquity of our belief respecting angel guardians. C.

VER. 14. *By this.* He chose a mark which would manifest the kindness and humility of the maid, who would be a fit match for the pious Isaac. This was no vain observation. God heard his fervent prayer. S. Chrys. C.—It is sometimes lawful to ask a sign or miracle of God. Acts i. 24. iv. 30. 1 K. xiv. &c.; but we must carefully avoid whatever the Church disapproves. S. Aug. de Gen. ii. 17. xii. 22. W.

VER. 21. *To know,* though he was now almost convinced, that this obliging virgin was the person of whom he was in quest; and hence he proceeds to make her presents of great value. H.

VER. 27. *Mercy and truth:* or a real kindness, so often mentioned in the Psalms. C

shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came to-day to the well of water, and said: O Lord God of my master, Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold, I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

44 And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman, whom the Lord hath prepared for my master's son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put ear-rings on her to adorn her face, and I put bracelets on her hands.

48 And falling down, I adored the Lord, blessing the Lord God of my master, Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore, if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

51 Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 Which when Abraham's servant heard, falling down to the ground, he adored the Lord.

53 And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

56 Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away, and her nurse, and Abraham's servant, and his company.

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands; and may thy seed possess the gates of their enemies.

61 So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

62 At the same time, Isaac was walking along the way to the well [a] which is called Of the living and the seeing: for he dwelt in the south country:

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took *her* cloak, and covered herself.

66 And the servant told Isaac all that he had done.

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

[a] Supra xvi. 14.

VER. 41. *Curse*, which always attends the person who does not endeavour to comply with a lawful oath. H.—The Hebrews commonly added in this sense, *May God do these things to me, and still more*, if I prove false. M.—In this sense, Abraham's steward gives the meaning of his master, as he had hitherto repeated his very words at full length. This perfectly agrees with the style of the heroic ages; such as we find expressed in the poems of Homer, the most ancient work of any heathen author. The account which he gives of the noble simplicity of those ages, when the ladies went for water, and princes prepared the entertainments for their guests, cannot fail to strike us, when we compare the works of that admired author with the inspired writings. H.

VER. 49. *Left*, in quest of some other lady of my master's kindred; as some of Bathuel's brothers might also have children. He was the youngest. H.

VER. 50. *Laban* is placed before his father, having perhaps the administration of affairs in Bathuel's old age; and he had first introduced the stranger. M.

VER. 53. *Present.* Thus ratifying what he had already done (v. 22.) and obtaining full consent, both of the virgin, and of her father and brother.

VER. 54. *Morning.* He loses no time to afford comfort to his masters, and to give proof that he was not esteemed by them without reason.

VER. 57. *Let us call the maid, and ask her will.* Not as to her marriage, as she had already consented, but of her quitting her parents and going to her husband. Ch.

VER. 58. *I will go*, without delay, being well convinced that the good steward was directed by God. Hence, she was guilty of no imprudence or levity, in yielding herself up to the divine will, and consenting so readily to the proposed marriage.

VER. 62. *The well* of Agar, not far from Bersabee.

VER. 63. *To meditate* on the obligations of the state on which he was about to enter, and on other pious subjects, free from noise and distraction. H.—In profane authors, the word used by the Sept. means to talk about trifles, &c. C.—But the known piety of Isaac, and the authority of that version, forbid that we should take it here in that sense. H.

VER. 65. *Cloak*, or summer veil, covering the whole body, and leaving an opening only for the eyes; such as the Eastern ladies use. S. Jer. in Isai. iii. Rebecca does this out of modesty. H.—She prefigures the Gentiles, whom Jesus calls by his servants laden with his gifts, to become his spouse, or his Church, (C.) at the *fountain* of baptism. He adorns her with the *ear-rings* of obedience, and the *bracelets* of good works. D.

VER. 67. *Mother's death*, which happened about three years before. M.—Isaac was now forty years old, and yet he does not pretend to take a wife for himself; leaving the choice to his good father, and to God. D.



Painted by Schopin

THE ARRIVAL OF REBECCA.



CHAP. XXV.

Abraham's children by Cetura, his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birth-right to Jacob.

AND Abraham married another wife named Cetura:[a] 2 Who bore him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsan also begot Saba, and Dadan. The children of Dadan were Assurim, and Latusim, and Loomim.

4 But of Madian was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac:

6 And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abraham's life were a hundred and seventy-five years.

8 And decaying he died in a good old age, [b]and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambre,

10 Which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. [c]The first-born of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

14 And Masma, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.[d]

17 And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, [e]and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20 Who when he was forty years old, [f]took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb, and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering, said: [g]Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

25 [h]He that came forth first was red, and hairy like a skin: and his name was called Esau. [i]Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him.[k]

27 And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob, a plain man, dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

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[a] 1 Par. i. 32. A. M. circiter 2150, A. C. 1854.—[b] A. M. 2182, A. C. 1821.—[c] 1 Par. i. 29. [d] Supra xvii. 20.—[e] A. M. 2281, A. C. 1773.

[f] A. M. 2148, A. C. 1856.—[g] Rom. ix. 10.—[h] Osee xii. 3.—[i] Matt. i. 2. [k] A. M. 2168, A. C. 1836.

CHAP. XXV. VER. 1. *Cetura*, his third wife; the former two being perhaps both dead. This Abraham did in his 137th year, that God might have witnesses also among the Gentiles. Cetura was before one of his handmaids. M.—God enabled him to have children at this advanced age; or perhaps, Moses may have related his marriage in this place, though it had taken place several years before. S. Aug. c. Jul. iii. C. This learned father, de C. D. xvi. 34. supposes that the reason why Cetura is styled a concubine, though she was a lawful and only wife, is because her children prefigured heretics, who do not belong to the kingdom of Christ. W.

VER. 6. *Concubines.* Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are so called) because they were of an inferior degree: and such in Scripture are usually called concubines. Ch.—The solemnities of marriage were omitted on these occasions, and the children were not entitled to a share in the inheritance. Jacob's two wives consented that all his children, by their handmaids, should be placed on the same footing with their own. C.—Abraham contented himself with making suitable *presents* to the children, whom he had by these secondary wives, reserving the bulk of his property for Isaac. G. xxiv. 36. He also provided for their establishment himself, that there might be no contest after his departure.

VER. 8. *Good old age.* Because well spent: though he lived not so long as many of the wicked; *decaying* not by any violent disorder, but dropping off like a ripe apple.—*Being full.* The Heb. does not express of what; but the Sam. Chal. Sept. Syr. and Arab. agree with the Vulgate. See C. xxxv. 29. H.—*Days*, not *years*, as Protestants wrongfully interpolate. Kennicott.—*His people*, the saints of ancient days, in limbo; while his body was placed near the remains of his wife, by the pious attention of his two chief sons, attended by their other brethren. H.—The life of Abraham was a pattern of all virtues, but particularly of faith; and it was an abridgment of the law. His equal was no where found. Eccli. xliv. 20. C.

VER. 16. *By their castles;* or, the castles, towns, and tribes of principal note, received their names from these twelve princes, or phylarks, whose authority is still recognized among all the tribes of the Arabs. Thevenot. H.—The towns of these people were easily built, and more easily destroyed; for they consisted only of tents. Jer. xlix. 31. Their castles were perhaps only *sheep-folds*, as the original *Tiroth* may signify; or they were a sort of watch-towers, to prevent the sudden attack of an invading enemy, and to serve also for a retreat. C.

VER. 18. *In the presence*, &c. As he was the eldest, so he died first; having lived unmolested and fearless among his father's children. G. xvi. 12. C.

VER. 21. *Barren.* They had been married 20 years, (v. 26.) during which time, S. Chrysostom says, Isaac had earnestly besought the Lord, (M.) and obtained by prayer what God long before decreed. See S. Greg. Dial. i. 8. W.

VER. 22. *To be so.* That is, if I must die, and my children also. She feared the worst; and immediately had recourse to the Lord, either in her oratory, or at one of his altars erected by Abraham; and received a gracious answer from him by means of an angel. H.—Others think she consulted Melchisedech at Mount Moria. M.

VER. 23. *The younger.* The Idumeans shall be subdued by the arms of David: and the Jews themselves shall yield to the Christian Church. S. Aug. de C. D. xvi. 35. S. Paul, Rom. ix. draws another very important truth from this history, shewing the mercy of God to be gratuitous in choosing his saints. W.

VER. 25. *Red.* Hence he was called Edom, as well as from the red pottage, v. 30. H.—*Hairy like a skin.* On which account, Rebecca afterwards clothed Jacob's hands and neck with the skins of kids, to make him resemble Esau. Furry robes were not unusual among the Jews. Some imagine that the name of *Seïar*, was given to Esau, on account of his being *hairy:* but *Esau* was the title by which he was commonly known, and it means *one made perfect;* because he came into the world, "covered with hair like a man."—*Jacob:* "a supplanter, or wrestler." C.—From the birth of these twins, S. Gregory shews the folly of astrologers, who pretend that our actions are under the influence of the planets; and that two, born at the same moment, will have the same fate. How different were the lives of Jacob and Esau! H.

VER. 27. *A husbandman:* a rustic, both in profession and manners, like Cain; while Jacob was a shepherd, in imitation of Abel, plain and honest. H.

VER. 28. *Loved Esau*, as his first-born, who shewed him all attention, and whom he would naturally have appointed his heir, if the will of God had not afterwards been revealed to him. Rebecca, to whom this was already known gave the preference in her love to Jacob. H.

29 And Jacob boiled pottage: to whom Esau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.[a]

31 And Jacob said to him: Sell me thy first birth-right.

32 He answered: Lo I die, what will the first birth-right avail me?

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birth-right.

34 And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birth-right.

CHAP. XXVI.

Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.

AND when a famine came in the land,[b] after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech, king of the Palestines, to Gerara.

2 And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries,[c] to fulfil the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed.[d]

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerara.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister: for he was afraid to confess that she was his wife, thinking lest perhaps they would kill him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech, king of the Palestines, looking out through a window, saw him playing with Rebecca, his wife.

9 And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, shall surely be put to death.

12 And Isaac sowed in that land, and he found that same year a hundred-fold: and the Lord blessed him.

13 And the man was enriched, and he went on prospering and increasing, till he became exceeding great.

14 And he had possessions of sheep and of herds, and a very great family. Wherefore the Palestines envying him,

15 Stopped up at that time all the wells, that the servants of his father, Abraham, had digged, filling them up with earth:

16 Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

17 So he departed, and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the servants of his father, Abraham, had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names, by which his father before had called them.

19 And they digged in the torrent, and found living water:

20 But there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

21 And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

22 Going forward from thence, he digged another well, for which they contended not; therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.[e]

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not

[a] Heb. xii. 16. Abd. i. 1.—[b] A. M. circiter 2200.—[c] Supra xii. 3. and xv. 18.

[d] Supra xii. 3. and xviii. 18. and xxii. 17. Infra xxviii. 14.—[e] Psal. iv. 1.

VER. 29. *Pottage*, of Egyptian lentiles, the most excellent in the world. C.

VER. 30. *Give me*, &c. Heb. "make me devour this red;" which denotes, the very red quality of the pottage, and the greediness of Esau. C.

VER. 31. *Sell me.* He had been informed by his mother, that God had transferred the *birth-right* to him; and, therefore, he takes this opportunity to obtain the consent of Esau quietly. The latter, who knew nothing of God's decree, shewed his little regard for that privilege. H.—He perhaps intended to assert his claim by force, notwithstanding this agreement. M.—It is not probable that he could plead in earnest, that he was famishing in the midst of his father's house. D.—The birth-right was a temporal honour; though some assert, that the office of priesthood belonged also to it. This, however, does not seem to be certain; for we find Abel, Abraham, and other younger children offering sacrifice. The first-born were entitled to a double portion, Deut. xxi. 17. 1 Par. v. 2. 5. and to their father's peculiar blessing, Eccli. iii. 12. To despise such advantages, betrayed a bad disposition, for which Esau is condemned, Heb. xii. 16. Rom. ix. C.—Jacob's conduct was perfectly innocent, whether we consider this transaction as serious or not. Isaac never ratified the bargain; nor do we find that Jacob rested his claim on it. H.—But it is recorded by Moses, to shew the disposition of these two young men. C.

VER. 33. *Swore;* and still we find him enraged above measure, when Isaac had, by mistake, ratified the transfer of the birth-right to Jacob; (G. xxvii. 41.) whence we may gather, that he did not intend to perform what he promised, even with the solemnity of an oath; which renders him still more deserving of the title *profane*, which S. Paul gives him. H.

CHAP. XXVI. VER. 5. *Ceremonies* of religion, observed under the law of nature. M.

VER. 7. *Sister*, or niece. Though lawful at that time, it was not very common for people to marry such near relations; and therefore Isaac, by saying Rebecca was his sister, wished the people of Gerara to be ignorant of her being his wife; being under the like apprehensions as his father had been twice before. He imitates his example, trusting in the protection of God, which had rescued Abraham from danger. C. xxi. H.

VER. 8. *His wife;* using greater familiarity than a grave and virtuous man, like Isaac, would offer to do with his sister, or with another person's wife.—*Sin*, or punishment, (M.) such as Abimelech's father had formerly experienced. H.

VER. 11. *Touch*, or hurt, by offering to marry, &c. H.—Adultery was punished with death among these nations. C. xxxviii. 24, as it was by the law of Moses. C.

VER. 12. *And the Lord.* This is not mentioned as a miracle; for Egypt and many other countries produced 100 fold. Pliny xviii. 10. says, some parts of Africa rendered 150 times as much as was sowed. The famine had now ceased. C.

VER. 16. *Depart.* Instead of repressing the outrages of his subjects, the king enters into their jealousies, and banishes a wealthy person, (H.) as the Athenians so frequently did afterwards with respect to their best citizens. Aristot. Polit. iii. 9. And Pharao used the same pretext, when he persecuted the Hebrews. C.

VER. 18. *Servants.* So the Sept. and Syr. versions, and the Sam. copy against the Heb. *in the days*, which is incorrect. Ken.

VER. 19. *Torrent.* That is, a channel where sometimes a torrent, or violent stream, had run. Ch.—In this vale of Gerara, a never-failing spring was found. H.

VER. 22. *Latitude.* That is, wideness, or room. Ch.—Heb. *Rechoboth*, widely extended streams, *latitudines*. See C. x. 11.

VER. 24. *Of Abraham*, who still lives before me, and for whom I always testified such affection, though I suffered him to be persecuted: hence, *fear not.* H.

fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent; and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers, came from Gerara,

27 Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee; but with peace have sent thee away, increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold, the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married wives,[a] Judith, the daughter of Beeri, the Hethite, and Basemath, the daughter of Elon, of the same place.

35 [b]And they both offended the mind of Isaac and Rebecca.

CHAP. XXVII.

Jacob, by his mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

NOW Isaac was old, [c]and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am.

2 And his father said to him, Thou seest that I am old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting,

4 Make me savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die.

5 And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

6 She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8 Now therefore, my son, follow my counsel:

9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth.

10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

11 And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth:

12 If my father should feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her:

16 And the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

19 And Jacob said: I am Esau, thy first-born: I have done as thou didst command me; arise, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God, that what I sought came quickly in my way:

21 And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or no.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands, are the hands of Esau.

23 And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24 He said: Art thou my son Esau? He answered: I am.

[a] A. M. 2208, A. C. 1796.—[b] Infra xxvii. 46.

[c] A. M. 2245, A. C. 1759.

VER. 26. *Ochozath.* This name occurs in the Sept. as well as the other two; (C. xxi. 22.) and means *a company of friends.* Phicol also signifies *the mouth* or face *of all*, being the general of the army, on whom the soldiers must be intent. These are, perhaps, therefore, the names of offices, not of persons; or if they be the same who lived with Abraham, they must have held their high command above 100 years. M. C.

VER. 35. *Offended.* They were the daughters of princes of the Heathens, (Josephus) and being brought up in idolatry and pride, refused to give ear to the advice of Isaac, who never approved of the marriage of his son with them. Esau would not leave the choice of a wife to his father, as Isaac had done at the same age. H.

CHAP. XXVII. VER. 1. *Old:* 137 years, when falling sickly and blind, at least for a time, he wished to bless Esau, who was 77 years old. T.

VER. 4. *That, &c.* He does not mean, that the meat would induce him to give his blessing. Neither can we suppose, that he intended to pervert the order of God, in making the younger son subject to the elder, if he was informed by Rebecca, of that disposition of providence. C.—But of this he seems to have been ignorant, v. 29. 35. W.

VER. 7. *In the sight of the Lord,* answers to *my soul, &c.* v. 4. I will bless thee with all earnestness and sincerity. H.

VER. 12. *Mocked him,* taking advantage of his blindness and old age. M.

VER. 13. *This curse.* Rebecca had too much confidence in God's promises, to think that he would suffer them to be ineffectual. Hence, Onkelos makes her say, "I have learnt by revelation, that thou wilt receive no curse, but only blessing." The sequel shewed, that she was directed by God in this delicate business. Theod. q. 78. C.

VER. 15. *Very good.* Heb. *desirable,* kept among perfumes, v. 27. Such, the Hebrews say, were used by the first-born, when they offered sacrifice. S. Jer. q. Heb.

VER. 19. *I am Esau, thy first-born.* S. Augustine, (L. *Contra Mendacium,* c. x.) treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, which Jacob by prophetic light might understand. So far is certain, that the first birth-right, both by divine election, and by Esau's free cession, belonged to Jacob: so that if there were any lie in the case, it could be no more than an officious and venial one. Ch.—Ignorance might also excuse them from any sin; as many good and learned men have thought an officious lie to be lawful. S. Chrys. hom. 52. Origen. Bonfrere. And even if we allow that they did wrong; the Scripture relates, but does not sanction what they did, *Let him that thinks himself to stand take heed, lest he fall.* 1 Cor. x. 12. C.—As our Saviour says of S. John, *He is Elias,* Matt. xi. 80, Jacob says, *I am Esau,* not in person, but in right of the first-born. W.

25 Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.

28 God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy first-born son, Esau.

33 Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

34 Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father.

35 And he said: Thy brother came deceitfully and got thy blessing.

36 But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: [a]My first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

38 And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry,[b]

39 Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

41 Esau therefore always hated Jacob, for the blessing wherewith his father had blessed him; and he said in his heart: [c]The days will come of the mourning for my father, and I will kill my brother Jacob.

42 These things were told to Rebecca: and she sent and called Jacob, her son, and said to him: Behold Esau, thy brother, threateneth to kill thee.

43 Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran:

44 And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged,

45 And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day?

46 And Rebecca said to Isaac: [d]I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.

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[a] Supra xxv. 34.—[b] Heb. xi. 20.

[c] Abd. i. 10.—[d] Supra xxix. 35.

VER. 22. *Of Esau.* Thus, too often our voice contradicts our hands or actions! H.

VER. 27. *Plentiful.* A word retained by the Sam. and Sept. though lost in the Hebrew copies. Grotius.—*Hath blessed* with abundance of fruit and odoriferous herbs; such as had probably been shut up in the drawers with Esau's robes. M.

VER. 28. *Wine.* "By which Christ gathers together the multitude, in the Sacrament of his Body and Blood." S. Aug.

VER. 29. *Worship thee,* with civil respect, (H.) as the Idumeans, Philistines and Moabites did, with respect to David, Solomon, and the Machabees, acknowledging their dominion, though reluctantly.—*With blessing.* Thus Rebecca had not given her son a vain assurance. Isaac prays that God may ever be his protector, and avenge his cause. H.

VER. 30. *Fear.* Sept. "Isaac was wrapt into an ecstasy exceedingly great;" during which God explained to him the meaning of what had happened, that he might not think of revoking his blessing. S. Aug. q. 80. He permitted Isaac to be in darkness respecting this affair, that it might be more manifest, that the will of man had no part in preferring Jacob; (S. Chrys. hom. 53.) and that Esau might not direct his rage against his father. W.

VER. 33. *Be blessed.* Thus he confirms what he had done; and shews that he bore no resentment towards his younger son, nor esteemed himself to be mocked, v. 12. H.

VER. 34. *Roared,* through savage fury and envy of his brother. Euseb. M.

VER. 35. *Deceitfully.* Heb. slily; directed by *wisdom,* as the Chal. has it. S. Chrysostom (de sacerd.) praises the address of Jacob on this occasion. C.

VER. 36. *Jacob.* That is, a *supplanter.* Ch.—*My blessing.* Both Isaac and Esau speak of this blessing, according to the dictates of nature. But God had disposed of it otherwise. The profane and cruel manners of Esau rendered him unworthy of it; and he could not maintain his natural claim, after having freely resigned it even with an oath. He seems to distinguish the blessing from the birth-right, though one necessarily followed the other. H.

VER. 37. *Brethren,* or relations; (M.) for Isaac had no other children but these two. He never married any other woman but the beautiful and virtuous Rebecca. H.

VER. 39. *Moved;* yet not so as to repent of what he had done; for Esau *found no place of repentance* in his father's breast, *although with tears he had sought it,* (Heb. xii. 17.) desiring to obtain the blessing of the first-born. H.—*In the fat,* &c. Idumea was a barren country; and hence some would translate the Heb. "far from the fat . . shall thy dwelling be; but thou shalt live by the sword." Thus *min* often means *from,* as well as for *in: my flesh is changed on account of* the want of *oil,* Ps. cviii. 24. Heb. *a pinguedine.* C.—But all the ancient versions agree with the Vulg. So that we may say, the blessing of God made those barren regions supply the wants of the people abundantly; and as the Idumeans were to live by the sword, they would seize the rich habitations of their neighbours, (H.) and thus obtain a country rendered fertile without their labour. M.

VER. 40. *Thy brother,* in the reign of David, 2 K. viii. 14, and of the Machabees. Josep. Ant. xiii. 17.—*Yoke.* When the house of Juda shall rebel against the Lord, in the days of Joram, then the Idumeans shall regain their liberty for a time; (4 K. viii. 20.) to be subdued again after 800 years, by John Hyrcan, the high priest. H.—All the blessing of Esau, tends to confirm that already given to his brother; so that the apostle seems to have considered it unworthy of notice. C.—Jacob, in the mean time, never asserted his dominion; but still called Esau his lord, (C. xxxii. 4.) and behaved to him with the greatest deference. H.—Yet the Idumeans always hated the Jews, and assisted Titus to destroy Jerusalem. Joseph. T.

VER. 41. *My father.* He has no regard for his mother. M.—Her love for Jacob filled him with greater indignation; and he resolved to murder him, in order, perhaps, to revenge himself on both. Though this cruel resolution was taken *in his heart,* with full deliberation, he was not so careful to conceal his intentions; but his watchful mother discovered it, and by her prudence, preserved him from committing the external sin: and Jacob from falling a prey to this second Cain.

VER. 45. *Both my sons.* Esau would have forfeited his life for murder. C. ix 6. H.—Perhaps she might also fear that Jacob, in his own defence, should, in the very agony of death, give the aggressor a mortal wound; or that Esau, at least, would be forced to flee his country. Indeed, she considered him already as a lost man, on account of his marriage with the two women of Chanaan, and his savage manners. C.

VER. 46. *To live.* Life will be a burden to me. M.—She does not mention the principal reason of her desiring Jacob to go to Haran, for fear of grieving the tender heart of her husband; who, it seems, knew not the temper of Esau so well as she did. C.

CHAP. XXVIII.

Jacob's journey to Mesopotamia: his vision and vow.

AND Isaac called Jacob, [a]and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban, thy uncle.

3 And God almighty bless thee, and make thee to increase and multiply thee: that thou mayst be a multitude of people.

4 And give the blessings of Abraham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

5 [b]And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria, to Laban, the son of Bathuel, the Syrian, brother to Rebecca, his mother.

6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

7 And that Jacob obeying his parents, was gone into Syria:

8 Experiencing also, that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Maheleth, the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sun-set, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it.

13 And the Lord leaning upon the ladder saying to him: [c]I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleepest, I will give to thee and to thy seed.

14 And thy seed shall be as the dust of the earth:[d] thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed, all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not.

17 And trembling, he said: How terrible is this place? this is no other but the house of God, and the gate of heaven.

18 And Jacob arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it.[e]

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on,

21 And I shall return prosperously to my father's house: the Lord shall be my God:

22 And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

CHAP. XXIX.

Jacob serveth Laban seven years for Rachel; but is deceived with Lia: he afterwards marrieth Rachel.—Lia bears him four sons.

THEN Jacob went on in his journey, and came into the east country.[f]

2 And he saw a well in the field, and three flocks of

[a] A. M. 2245.—[b] Osee xii. 12.—[c] Infra xxxv. 1. and xlviii. 3.

[d] Deut. xii. 20. and xix. 8. Supra xxvi. 4.—[e] Infra xxxi. 13.—[f] A. M. 2245.

CHAP. XXVIII. VER. 2. *Take.* Sept. "flee;" as if Isaac began at last to be apprized of Esau's designs. Wisdom (x. 10.) *conducted the just when he fled from his brother's wrath, &c.—Thy uncle.* He points out the house, but leaves the woman to his choice.

VER. 4. *Grandfather.* Isaac, out of modesty, does not mention that the same promises had been made to himself. He determines the right over Chanaan to belong solely to Jacob, and to his posterity. H.

VER. 9. *To Ismael's* family; for he had been dead fourteen years. Esau asks no advice. It is doubtful whether he meant to appease or to irritate his parents, (M.) by this marriage with the daughter of Ismael. She lived with her brother, the head of the Nabutheans, and is called Basemath. C. xxxvi. 3. C.

VER. 11. *Head* for a pillow. Behold the austerity of the heir of all that country! H.—He departs from home in haste, with his staff only, that Esau might not know. W.

VER. 12. *A ladder and angels, &c.* This mysterious vision tended to comfort the patriarch, with the assurance that God would now take him under his more particular protection, when he was destitute of human aid. H.—The angels *ascending*, foretold that his journey would be prosperous; and *descending*, shewed that he would return with safety. M.—Or rather, the ladder represented the Incarnation of Jesus Christ, born of so many patriarchs from Adam, who was created by God, to the blessed Virgin. He is the *way* by which we must ascend, by observing the *truth*, till we obtain *life* eternal. H.—Mercy and truth are like the two sides; the virtues of Christ are signified by the steps. Angels descend to announce this joyful mystery to men; they ascend to convey the prayers and ardent desires of the ancient saints, to hasten their redemption. M.—Our Saviour seems to allude to this passage. Jo. i. 51. xiv. 6. The Providence of God watching over all things, appears here very conspicuous.

VER. 13. *Thy father,* or grandfather. God joins the dead with the living, to shew that all live to him, and that the soul is immortal. H.

VER. 16. *Knew it not.* Jacob was not ignorant that God fills all places. But he thought that he would not manifest himself thus in a land given to idolatry. He begins to suspect that the place had been formerly consecrated to the worship of the true God, (C.) as it probably had by Abraham, who dwelt near Bethel, (C. xii. 8.) and built an altar on Mount Moria, xxii. 14. Interpreters are not agreed on which of these places Jacob spent the night. S. Aug. q. 83, supposes it was on the latter, "where God appointed the tabernacle to remain." The Chaldean paraphrases it very well in this sense, v. 17. "How terrible is this place! It is not an ordinary place, but a place beloved by God, and over against this place is the door of heaven." H.

VER. 18. *A title.* That is, a pillar or monument. Ch.—Or an altar, consecrated by that rite to the service of the true God. This he did without any superstition; as the Catholic Church still pours oil or chrism upon her altars, in imitation of Jacob. Raban. Instit. i. 45. If pagans did the like, this is no reason why we should condemn the practice. They were blamable for designing thus to worship false gods. Clem. strom. vii. Apul. Florid. i. &c. If Protestants pull down altars, under the plea of their being superstitious, we cannot but pity their ignorance or malice. W.

VER. 19. *Bethel.* This name signifies the house of God. Ch.—Bethel was the name which Jacob gave to the place; and the town, which was built after his return, was called by the same name. Hence those famous animated stones or idols, received their title (*Bethules*, Eus. præp. i. 10.) being consecrated to Saturn, the Sun, &c. Till the days of Mahomet, the Arabs adored a rough stone, taken from the temple of Mecca, which they pretended was built by Abraham. Chardin.—*Luza*, so called from the number of nut or almond trees. Here the golden calf was afterwards set up, on the confines of the tribes of Benjamin and of Ephraim, (C.) the southern limits of the kingdom of Jeroboam. H.

VER. 20. *A vow;* not simply that he would acknowledge one God, but that he would testify his peculiar veneration for him, by erecting an altar, at his return, and by giving voluntarily the tithes of all he had. W. C. xxxv. 7. How he gave these tithes, we do not read. Perhaps he might hereby engage his posterity to give them under the law of Moses. C.

CHAP. XXIX. VER. 1. *East.* Mesopotamia, where Laban dwelt. H.

VER. 2. *Stone.* Not of such an immoderate size, but that Jacob could remove it. In that country water was scarce, and preserved with care. C.

sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

3 And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

5 And he asked them, saying: Know you Laban, the son of Nachor? They said: We know him.

6 He said: Is he in health? He is in health, say they: and behold, Rachel, his daughter, cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep; for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice wept.

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia; and the younger was called Rachel.

17 But Lia was blear-eyed: Rachel was well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel, thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man; stay with me.

20 So Jacob served seven years for Rachel: and they seemed *but* a few days, because of the greatness of his love.[a]

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia, his daughter, to him,

24 Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw *it was* Lia.

25 And he said to his father-in-law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is not the custom in this place, to give the younger in marriage first.

27 Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28 He yielded to his pleasure: and after the week was past, he married Rachel:

29 To whom her father gave Bala, for her servant.

30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

[a] A. M. 2252, A. C. 1752.

VER. 3. *Sheep.* Instead of this, Kennicott would read *shepherds;* as also v. 2. and 8. In which last, the Sam. Arâb. and Sept. agree with him; as the two former do likewise in this third verse. H.

VER. 4. *Brethren.* Jacob understands and speaks their language, either because it was not very different from his own, or he had learnt the Chaldean language from his mother. In the days of Ezechias, the Jews did not understand it. 4 K. xviii. 26. Jer. v. 15. C.

VER. 5. *Of Nachor,* by Bathuel, who was not so well known. M.

VER. 6. *Health,* Heb. "in peace;" by which name all good things are designated. D.

VER. 7. *To feed.* He shews his knowledge of pastoral affairs, and his concern for them. M.

VER. 9. *She.* Heb. *He, ipsa.* Eva is put for Eia, the letters being similar. C. iii. 15. H.—Other copies agree with the Vulg. and the Sept. C.

VER. 10. *Cousin-german,* and *uncle,* are put for brevity's sake by S. Jerom, instead of the Heb. "the daughter of Laban, brother of Rebecca his mother," and "his mother's brother." H.

VER. 11. *Kissed her,* according to the custom of the country, (C. xxiv. 26.) having told her who he was. He was not so young, that she could suspect him guilty of an unbecoming levity, being above 77 years old. C. xxvii. 1. H.—In that age of simplicity, beautiful maids might converse with shepherds, without suspicion or danger. M.—*Wept,* through tenderness, and perhaps on account of his present inability to make her a suitable present. C.

VER. 12. *Brother,* or nephew. The name of brother, in Scripture, almost corresponds with the *Consanguineus* of the Latins, or our *relation.*

VER. 14. *My flesh,* entitled to my utmost protection and friendship. C.

VER. 17. *Blear-eyed.* Heb. racoth. Watery and tender, unable to look steadfastly at any object, but at the same time very *beautiful.* Onkelos, &c.—The beauty of Rachel was perfect; not confined to one part. These two sisters represented the synagogue and the Church of Christ. Lia, though married first, never gains the entire affection of her husband. C.

VER. 20. *For Rachel.* It was then the custom to buy or to pay a dowry for a wife. C. xxxix. 12. Ose. iii. 2. Herodotus says, i. 196, that the Babylonians sold their beautiful women as high as possible, and gave part of the price to help off the more deformed. The Turks do the like. C.—*A few,* &c. So highly did he esteem Rachel, that he thought he had obtained her for just nothing, though delays naturally seem long to lovers. T.—Calmet supposes that he was married to her the second month after he arrived at Haran; and on this account, easily explains his words, as love made all labour tolerable, and even easy, in the enjoyment of the beautiful Rachel. Usher also places the birth of Ruben in the first year of Jacob's service. A. 2246. But Salien and the context decide, that he waited full seven years, and then obtained Lia, by fraud, of Laban; and, seven days after, Rachel. H.—He was then 84 years old! D.

VER. 21. *Go in,* &c. To consummate my marriage; (M.) as the time is expired. H.

VER. 22. *Friends.* Heb. Sept. and Chal. say, "all the men of that place." He was rich, and, though very greedy, could not well avoid conforming to the custom of making a splendid entertainment on such a joyful occasion. H.

VER. 24. *A handmaid,* by way of dowry, as he did afterwards to Rachel. Both sisters considered it so small, as to say they had nothing. C. xxxi. 14.—*Lia,* who committed a great sin of adultery, though she was more excusable than Laban; inasmuch, as she obeyed his order. M.—Jacob might justly have refused to marry her; and then what a dishonour would have been entailed upon her for life! In consequence of this imposition, the legitimacy of Ruben's conception was rendered doubtful. We may suppose, that shame hindered Lia from opening her mouth; so that Jacob had no means of discovering the cheat till daybreak, having gone into the nuptial chamber after it was dark, according to custom, and the woman being also covered with a veil. Tob. viii. 1. Hence Jacob was guilty of no fault, as his mistake was involuntary. H.—He afterwards consented to marry her, (C.) probably on the second day of the feast. H.

VER. 26. *Custom.* This appears to be a false pretext: for all the people saw that Rachel was adorned like the intended bride, (H.) and were invited to her wedding. M.

VER. 28. *Week.* Seven days; not years, as Josephus would have it. The nuptial feast lasted a week. Jud. xiv. 15.

VER. 30. *Latter.* Jacob is the figure of Jesus Christ; who rejected the synagogue, and treated his Church, gathered from all nations, with the utmost affection. C.—Lia means "painful or laborious;" and Rachel a *sheep;* denoting, that a quiet contemplative life must be united with an active one; and that the Church must suffer here, and be crowned in heaven. H. S. Greg. Mor. vi. 28.



Steinle Pinxt

RACHEL



32 And she conceived and bore a son,[a] and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

33 And again she conceived and bore a son, [b]and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.

34 And she conceived the third time, and bore another son,[c] and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.

35 The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Juda.[d] And she left bearing.

CHAP. XXX.

Rachel being barren, delivereth her handmaid to Jacob: she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth two other sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the stock's increase, whereby he becometh exceeding rich.

AND Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

4 And she gave him Bala in marriage: who,

5 When her husband had gone in unto her, conceived and bore a son.

6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son; and therefore she called his name Dan.

7 And again Bala conceived, and bore another,

8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephthali.

9 Lia perceiving that she had left off bearing, gave Zelpha, her handmaid, to her husband.

10 And when she had conceived, and brought forth a son,

11 She said: Happily. And therefore called his name Gad.

12 Zelpha also bore another.

13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

14 And Ruben going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

17 And God heard her prayers; and she conceived: and bore the fifth son:

18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 And Lia conceived again, and bore the sixth son,

20 And said: God hath endowed me with a good dowry; this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

21 After whom she bore a daughter, named Dina.

22 The Lord also remembering Rachel, heard her, and opened her womb.

[a] A. M. 2253, A. C. 1751.—[b] A. M. 2254.

[c] A. M. 2256.—[d] Matt. xii.

VER. 31. *Despised*, or loved less; so Christ orders us to *hate father*, &c. Matt. x. 17. C.

VER. 32. *Ruben.* "See the son, *or* the son of vision;" alluding perhaps distantly, to v. 24. *He saw Lia.* H.

VER. 33. *Despised*, or *the hated wife*, Deut. xxi. 15.—*Simeon*, "hearing or obedient."

VER. 34. *Levi*, "adhesion or union." My husband will now stick to me.

VER. 35. *Juda*, "praise or confession." C.—*Left bearing* for a time. H.—In the imposition of these names, Lia testified her gratitude to God. T.

CHAP. XXX. VER. 1. *Envied*, or desired to have children like her. Thus we may envy the virtues of the saints. C.—*Give me*, &c. These words seem to indicate a degree of impatience, at which we need not be surprised, when we reflect, that Rachel had been educated among idolaters. M.—*Die* of grief and shame. "I shall be considered as one dead." Jun. S. Chrysostom thinks she threatened to lay violent hands on herself, and through jealousy, spoke in a foolish manner. This passion is capable of the basest actions, (H.) and is almost unavoidable where polygamy reigns. C.

VER. 2. *Angry* at the rash and apparently blasphemous demand of Rachel. M.—*As God, pro Deo.* Am I to work a miracle in opposition to God, who has made thee barren? To him thou oughtest to address thyself. The Hebrews justly observe, that God has reserved to himself the four keys of nature. 1. Of generation. 2. Of sustenance, Ps. cxliv. 16. 3. Of rain, Deut. xxviii. 12. And, 4. Of the grave or resurrection, Ez. xxxvii. 12. T.

VER. 3. *Servant*, like a maid of honour. Josephus says she was not a slave, no more than Zelpha.—*My knees*, whom I may nurse with pleasure. It was an ancient custom to place the new-born infants upon the knees of some near relation, who gave them a name, and thus in a manner adopted them. C. l. 22. Job iii. 12. Ps. xxi. 11. Homer. C.

VER. 4. *Marriage.* The Manichees condemned Jacob for having four wives at once. But S. Aug. replied, it was not then unusual nor forbidden. He took the two last only at the pressing instigation of Rachel and Lia, and that only for the sake of children. Lia herself was forced upon him. c. Faust. xxii. 48.

VER. 6. *Dan*, means judgment. From the same root as Adonis; *Adoni*, my lord or judge, &c. Rachel's whole solicitude was for children. H.

VER. 8. *Compared me*, &c. As Lia treacherously got my husband, so I have craftily surmounted the difficulties of barrenness; I have struggled earnestly, and have got the victory. *Patal*, means to act with cunning. Ps. xvii. 27. C.—*Naphtali*, "a crafty wrestler." M.

VER. 11. *Happily*, fortunately.—*Gad*, or Bonaventure. H.—"Good-fortune," was acknowledged by the pagans for a divinity; (Is. lxv. 11.) perhaps for the Sun, or Oromagdes, the *Gad of Aram.* He was opposed to the wicked Arimenes in the Chaldean theology, by Zoroaster, (C.) the inventor of the Two Principles. Whether Lia intended to attribute this child to the influence of the planet Jupiter, the Sun, or some other tool, we cannot determine. H.—Her meaning may be simply; Behold I am now the mother of a troop, or little army, *Gad;* and to which (C. xlix. 19.) Jacob evidently alludes. C.

VER. 13. *Aser:* happy. My servant has now had as many sons as my sister (M.) and I have given them both names, indicating my great felicity and joy. H

VER. 14. *Ruben*, now perhaps about four years old, playing in the fields, in the latter *harvest* time, (Ex. ix. 32.) *found mandrakes* of an extraordinary beauty and *flavour*, (Cant. vii. 13.) whether they were flowers, lilies, jasmine, &c. as some translate; or rather, fruits of the mandrake tree, according to all the ancient versions; or of the citron, lemon, or orange tree, if we believe Calmet. *Dudaim* designates two breasts, or something lovely and protuberant. The ancients have spoken with admiration, and have attributed wonderful effects to the mandrakes, which, though controverted by moderns, might suffice to make Rachel greatly desire to have them; at least, if she believed they would contribute to remove her sterility, as Pliny xxv. 15. Aristotle (de Gener. ii.) and other naturalists of eminence, have maintained they did. H.—The effect which she desired so much, was not, however, to be attributed to them, since she conceived only three years after, and that by the blessing of God. T.

VER. 15. *From me.* Lia was aware that Jacob's affection lay entirely towards Rachel; particularly now as she had ceased to bear children herself. H.—*This night*, when it is my turn to have him. To prevent any jealousy, the husband visited his wives one after another, as was the case with Smerdis, the king of Persia. Herod. iii. 79. Exod. xxi. 10. C.

VER. 18. *Issachar*, "the reward of the man, *or* husband." C.—She might allude also to the reward she had obtained for her mandrakes. H.

VER. 20. *Zabulon*, "dwelling or cohabiting." Zobad (which resembles the sound of Zobal) means to endow, (C.) to which she seems also to refer; as if her marriage was renewed, and God had given her more children for a dowry. M.

VER. 21. *Dina*, "judgment," like Dan. God hath done me justice. The

23 And she conceived, and bore a son,[a] saying: God hath taken away my reproach.

24 And she called his name Joseph: saying: The Lord give me also another son.

25 And when Joseph was born, Jacob said to his father-in-law: Send me away, that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.

27 Laban said to him: Let me find favour in thy sight: I have learned, by experience, that God hath blessed me for thy sake.

28 Appoint thy wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable, therefore, that I should now provide also for my own house.

31 And Laban said: What shall I give thee? But he said: I require nothing; but if thou wilt do what I demand, I will feed and keep thy sheep again.

32 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled; and all that is brown and spotted, and of divers colours, as well among the sheep as among the goats, shall be my wages.

33 And my justice shall answer for me to-morrow before thee, when the time of the bargain shall come; and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

34 And Laban said: I like well what thou demandest.

35 And he separated the same day the she-goats, and the sheep, and the he-goats, and the rams of divers colours, and spotted; and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his sons.

36 And he set the space of three days journey betwixt himself and his son-in-law, who fed the rest of his flock.

37 And Jacob took green rods of poplar, and of almond, and of plane-trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole, remained green: and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

39 And it came to pass, that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

40 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams; and all the white and the black were Laban's, and the rest were Jacob's, when the flocks were separated one from the other.

41 So when the ewes went first to ram, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them.

42 But when the later coming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's; and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maid-servants and men-servants, camels and asses.

CHAP. XXXI.

Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

BUT after that he had heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great.

2 And perceiving also, that Laban's countenance was not towards him as yesterday and the other day.

3 Especially the Lord saying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee.

4 He sent, [b]and called Rachel and Lia into the field, where he fed the flocks,

5 And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

6 And you know that I have served your father to the uttermost of my power.

7 Yea your father hath also over-reached me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.

[a] A. M. 2259, A. C. 1745.

[b] A. M. 2265, A. C. 1739.

Hebrews assert that Dina was married to holy Job. She was born the same year as Joseph, the 91st of Jacob. Lia brought forth seven children in seven years.

VER. 24. *Joseph.* In imposing this name, Rachel looks both to the past and to the future; thanking God for *taking away* (asop) her reproach, and begging that He *would add* (isop or Joseph) the blessing of another son, as he really did, though it occasioned her death: so little do we know what we ask for! Joseph means one "adding or increasing." C. xlix. 22. H.—He was born when the 14 years of *service* were over; being a most glorious figure of Jesus Christ, who came to redeem us from slavery. D.

VER. 28. *Give thee.* He wishes to engage him to continue in his service; being convinced, that a faithful and pious servant is a great treasure. Laban promises every thing, and performs little according to agreement. He never thinks of making Jacob any present for his extraordinary diligence.

VER. 31. *Nothing.* I am willing to depart with my family towards my father. But if I must stay, these are my terms. H.—I require no certain wages, committing myself entirely to what Providence shall send. Salien.

VER. 32. *Speckled;* from those which are all of one colour. Those which should be of the former description must belong to Jacob, while all the black and the white should be Laban's.—*Brown,* or of a dull mixture of white and black.—*Spotted,* having large patches of either colour.—*Divers,* little spots variegating the fleece. M.—The original is extremely obscure. Jacob asks only for the worst; the speckled sheep and goats, also the black sheep and the white goats, v. 35. Bochart. C.

VER. 33. *Of theft,* if they be found in my possession. I am so well convinced that God will reward my justice, that, even contrary to what might naturally be expected, he will enable me to have plenty of spotted sheep and goats, though their mothers be all of one colour. It is not certain, that Jacob agreed to have the flocks parted till the end of the year. M.

VER. 35. *His sons.* These continued to observe the conduct of Jacob, while Laban drove off all the flocks of divers colours to so great a distance, (v. 36.) that there was no danger of the sheep under Jacob's care getting to them. Thus Laban first began to violate the agreement; and the angel of the Lord suggested to Jacob, the plan by which he was preserved from serving a cruel and avaricious man without wages. C. xxxi. 12. M.

VER. 40. *All the white,* &c. Notwithstanding Jacob's stratagem, some had lambs all of a colour. The force of fancy is very surprising on such occasions. Oppian, Aristotle, and others, recommend Jacob's plan as consonant to nature. H.

VER. 42. *Later-coming,* in autumn, when the spring lambs were of an inferior value. These he was willing to abandon for the most part to Laban; and therefore did not use his rods. Pliny viii. 47. and Columella viii. 3. agree, that the lambs which are produced in spring, do not thrive so well as those of autumn, at least in Italy, and in those countries where sheep lamb twice a year. *Bis gravidæ pecudes.* Virg. C.—Many who have tried the same experiment as Jacob, have not experienced the same success; whence S. Chrysostom, and most of the Greek fathers, suppose that it was miraculous. T.

CHAP. XXXI. VER. 1. *After that* six years were expired, and calumnies and ill-will attended Jacob in Laban's family, God ordered him to retire, v. 3. H.

VER. 7. *Ten times.* Very often, or perhaps this exact number of times, v. 41

8 If at any time, he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep, *that* the males which leaped upon the females *were* of divers colours, and spotted, and speckled.

11 And the angel of God said to me in my sleep: Jacob. And I answered: Here I am.

12 And he said: Lift up thy eyes, and see *that* all the males leaping upon the females, *are* of divers colours, spotted and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, [a] where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?

15 Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac, his father, to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father-in-law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day, that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword?

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now indeed,

29 It is in my power to return thee evil; but the God of your father said to me yesterday: [b] Take heed thou speak not any thing harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee, *it was* for fear lest thou wouldst take away thy daughters by force.

32 But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She, in haste, hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

[a] Supra xxviii. 18.

[b] Infra xlviii. 16.

VER. 8. *All*, or the far greatest part, so that I was exceedingly enriched. M.—The Sept. here agrees with the Vulg. But the Heb. and other versions, instead of *white ones*, read *of divers colours*, or *ring-streaked*, which takes away the intended opposition. C.

VER. 12. Are *of divers colours*. Their fancy was strongly impressed with these various colours, in consequence of the pilled rods, which they beheld: and which Jacob was directed by the angel to place in the troughs.—*I have seen* with displeasure, the injustice of Laban; (H.) and therefore, I, the Lord of all things, authorise thee to act in this manner. By this vision, the justice of Jacob would appear; and the authority for removing, given in a second vision, would suffice to induce the two principal wives of Jacob to give their consent to leave their father's house, and to begin a long journey. During the last six years, Providence had given no increase of family, that the little children might be no impediment to the removal. H.

VER. 15. *Eaten up.* Laban kept for himself the dowry paid by Jacob for his wives, though he ought to have allotted it to them, with the addition of something more, in proportion to his immense wealth. M.

VER. 18 *Gotten.* Heb. expresses over again, *the cattle of his getting*, &c. which is omitted in one MS. as well as in the Sept. Syr. and Arab. versions, though yet used in the Samarit. copy. Kennicott.—*To Isaac*, who was still living, though he had apprehended death was at hand 20 years before. He continued to live other 20 years after. Salien.—Jacob spent about 10 years at Sichem and at Bethel, before he went to dwell with Isaac. M.

VER. 19. *Her father's idols.* By this it appears, that Laban was an idolater: and some of the fathers are of opinion, that Rachel stole away these idols, to withdraw him from idolatry, by removing the occasion of his sin. Ch.—Others think she was herself infected with this superstition, till Jacob entirely banished it from his family in Chanaan. C. xxxv. 2. T.—The Heb. *Teraphim*, is translated *images* by the Protestants in this place, though it certainly denotes idols. But Ose. iii. 4, they leave it untranslated, lest they should be forced to allow that images pertain to religious service, as well as *sacrifice*, &c. which are mentioned together, (W.) though they now indeed leave *images* in the same verse of Osee for what the Vulgate renders *altar*. These teraphims are consequently taken in a good as well as in a bad sense. They were, perhaps, made of rich metal, and taken by Rachel and Lia to indemnify them for the want of a dowry. This, however, was wrong, and done without the participation of their husband. H.

VER. 20. *Away.* Heb. "Jacob stole the heart of Laban," concealing his flight from him. M.

VER. 21. *The river* Euphrates.—*Galaad*, as it was called afterwards, v. 48. M.

VER. 22. *Third day.* He was gone to shear his sheep, distant three days' journey.

VER. 24. *Speak not.* Laban did not comply exactly, but he used no violence. H.

VER. 32. *Slain.* Homer says, "the father judges his children and wives;" and thus Jacob pronounces sentence. The Rabbins pretend it had its effect soon after in the death of Rachel. C. xxxv. 18. C.

VER. 35. *Vain.* For who would imagine, that a woman should treat in this manner the objects of her father's adoration? C.—It would hence appear, that she did not herself adore them, unless fear overcame her religion. H.

VER. 36. *Angry.* He was extremely quiet. But patience abused, turns to fury. M.

37 And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I, therefore, been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I shew thee that which the beast had torn; I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father, Abraham, and the fear of Isaac, had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine, and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come, therefore, let us enter into a league; that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title.

46 And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

47 And Laban called it, The witness heap; and Jacob, The hillock of testimony: each of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heap.

49 The Lord behold and judge between us, when we shall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51 And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

52 Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it thinking harm to me.

53 The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac:

54 And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

55 But Laban arose in the night, and kissed his sons and daughters, and blessed them: and returned to his place.

CHAP. XXXII.

Jacob's vision of angels: his message and presents to Esau: his wrestling with an angel.

JACOB[a] also went on the journey he had begun: and the angels of God met him.[b]

2 And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he sent messengers before him to Esau, his brother, to the land of Seir, to the country of Edom:

4 And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day:

5 I have oxen, and asses, and sheep, and men-servants, and women-servants: and now I send a message to my lord, that I may find favour in thy sight.

6 And the messengers returned to Jacob, saying: We came to Esau, thy brother, and behold he cometh with speed to meet thee with four hundred men.

7 Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

8 Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape.

9 And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

10 I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan; and now I return with two companies.

11 Deliver me from the hand of my brother Esau,

[a] Infra xlviii. 16.

[b] A. M. 2265.

VER. 39. *Exact it.* Laban acted in opposition both to custom and to justice, (C.) while Jacob forebore to claim what he might have done, agreeably to both. H.

VER. 42. *The fear of Isaac;* or of that God, whom Isaac fears, on account of the danger to which he is exposed of losing his friendship; a thing which, Abraham being now departed in peace, has not to dread. C.

VER. 43. *Are mine,* or proceed from me originally; so that if I were to injure them, I should disregard the dictates of nature. M.

VER. 47. *Testimony.* Heb. makes Laban give this etymology, *Jegar-sahadutha;* while *Galaad* means the hill or the witness. The Syrian language had now begun to deviate some little from the Hebrew of Jacob.—*Each,* &c. This is added by the Vulgate. C.

VER. 49. *Behold.* Heb. "and Mitspah," or "Hammitspah," the watch-tower, whence God will see us. C.

VER. 50. *Over them.* A wise precaution, which the rich Turks still observe when they give their daughters in marriage. Busbeq. ep. 3.

VER. 51. *I have,* &c. One Sam. copy reads very properly "thou hast set up," (*yarithi*) v. 45. Kennicott.

VER. 53. *God of Nachor.* Heb. uses Elohim, which is often applied to idols; such as Nachor worshipped along with the true God. C.—Jacob swears by the one only God, whom his father revered. M.—*The God of their father,* is omitted in the Sept. and is deemed an interpolation by Kennicott. The Sam. reads again *the God of Abraham.* H.

VER. 55. *Night* (*de nocte*) when it was just at an end, and day-light appeared. —*His daughters,* with Dina, &c. Thus all ended well and in peace, by the divine interposition, after the most serious alarms. H.

CHAP. XXXII. VER. 1. *Angels.* Guardians of Chanaan and Mesopotamia. Jarchi. The latter escorted him as far as the torrent Jaboc. That angels guard different provinces, is well attested, Dan. xii. 1. Acts xvi. 9. C.—Michael protected Chanaan and the people of God. Diodorus of Tarsus. M.

VER. 2. *Mahanaim,* "two camps." A town was afterwards built here.

VER. 3. *Edom;* comprising the countries east, west, and south of the Dead sea. C.—Providentially, Esau had now left his father's house open to his brother; who, on this occasion, addresses him with the utmost civility, and speaks of the riches which he had obtained; in order that Esau might neither be ashamed of him, nor suspect that he would impoverish his father. M.

VER. 6. *Men.* Jonathan has *Polemarchoi;* officers or warriors, either to punish Jacob, (Wisd. x. 12.) as the latter feared, v. 11; or to do him honour, as Esau protested. C. xxxiii. 15. C.

VER. 9. *God of . . Isaac.* It is not true, therefore, that God never has the title of the God of any man, while living, as some assert. C. xxxi. 42. Jacob addresses him by those very titles which he had assumed at Bethel. C. xxviii. 13. H.

VER. 10. *Not worthy.* Chal. "my merits are beneath all thy kindnesses." S. Aug. reads, with S. Cyril, *idoneus es,* &c. "thou art sufficient for me."

VER. 11. *The children;* sparing neither sex nor age, but destroying all. C.—

for I am greatly afraid of him; lest perhaps he come, and kill the mother with the children.

12 Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

13 And when he had slept there that night, he set apart, of the things which he had, presents for his brother Esau,

14 Two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she-asses, and ten of their foals.

16 And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

17 And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

18 Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau; and he cometh after us.

19 In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him.

20 And ye shall add: Thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

21 So the presents went before him, but himself lodged that night in the camp.

22 And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

23 And when all things were brought over that belonged to him,

24 He remained alone; and behold, a man wrestled with him till morning.

25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

26 And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me.

27 And he said: What is thy name? He answered: Jacob.

28 But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men?

29 Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.

30 And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved.

31 And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot.

32 Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

CHAP. XXXIII.

Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

AND Jacob lifting up his eyes,[a] saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids.

2 And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.

3 And he went forward and bowed down with his face to the ground seven times, until his brother came near.

4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.

5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me, thy servant.

6 Then the handmaids and their children came near and bowed themselves.

7 Lia also, with her children, came near and bowed down in like manner; and last of all, Joseph and Rachel bowed down.

8 And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.

[a] A. M. 2265.

Jacob insists on the promises of God; yet fears lest he should, by some offence, have deserved to forfeit his protection; particularly, as he had been living 20 years among idolaters. He acts with all prudence. W.

VER. 15. *Camels.* The milk of these animals is most exquisite, being mixed with three parts water. Pliny xi. 41, who says, "They give milk till they be with young again." The Arabs feed chiefly on their milk and flesh. S. Jer. c. Jor. ii. The value of all these presents, may give us some idea of the prodigious wealth which God had heaped upon Jacob in the space of six years! H.

VER. 20. *He said,* &c. These words were not to be related to Esau; they are the words of the sacred historian. There were probably five droves of *goats, sheep, camels, kine and asses;* by the successive presenting of which, Esau might be appeased.

VER. 22. *Sons,* with Dina his daughter, and all his household.

VER. 23. *All things.* Grotius thinks this has been lost in the Heb. copies; as it occurs in the Sam. Sept. and Syriac.

VER. 24. *A man,* &c. This was an angel in human shape, as we learn from Osee xii. 4. He is called *God,* v. 28. and 30, because he represented the person of the Son of God. This wrestling, in which Jacob, assisted by God, was a match for an angel, was so ordered, (v. 28.) that he might learn by this experiment of the divine assistance, that neither Esau, nor any other man, should have power to hurt him. It was also spiritual, as appeareth by his earnest prayer, urging, and at last obtaining the angel's blessing. Ch.—The father will not refuse a good gift to those who ask him with fervour and humility. Jacob had before set us an excellent pattern how to pray, placing his confidence in God, and distrusting himself, v. 9. &c. H.—It is not certain, whether Jacob remained *alone* on the northern or on the southern banks of Jaboc. C.

VER. 25. *Sinew,* near the coxendix, or huckel-bone. D.—This was to convince Jacob, how easily he could have gained the victory over him; and to make him remember, that it was not simply a vision, but a real wrestling. T.

VER. 28. *Israel.* This name was more honourable, and that by which his posterity were afterwards known; being called Israelites, and not Jacobites. God ratifies the title. C. xxxv. 10. It means a prince of God. S. Jer. q. Heb. (C.) or one standing upright, and contending victoriously with God, *rectus Dei, yisrael.* H.—Many have expounded it, *a man seeing God;* aiss-rae-al. Philo, &c.

VER. 29. *Why,* &c. He represses Jacob's curiosity, (H.) perhaps because God did not as yet choose to reveal his name. Ex. vi. 3. Some Greek and Latin copies add, *which is wonderful,* taken from Jud. xiii. 6. 18. C.

VER. 30. *Phanuel.* This word signifies *the face of God,* or *the sight,* or *seeing of God.* Ch.—Heb. reads here Peni-el, though it has Phanuel in the next verse. Jacob thus returns thanks to God for the preservation of his life, after having seen God or his angel in a corporeal form, and not in a dream only. C.

VER. 31. *Halted,* or was lame. Alulensis thinks the angel healed him very soon. M.

VER. 32. *The sinew* in beasts of any kind, corresponding with that part of *Jacob's thigh.* H.—Some refrain from the whole quarter, others extract the sinew. This they do, without any command, in memory of this transaction. C.

CHAP. XXXIII. VER. 3. *Forward,* before his family; like a good father, exposing himself to the greatest danger. M.—*Seven times,* to testify his great humility and respect for his brother. How, then, can any one find fault with Catholics, if they bow down before the cross thrice on Good Friday, to testify their great veneration for their expiring Lord

VER. 8. *Favour.* Esau had already heard from the servants. But he asks

9 But he said: I have plenty, my brother, keep what is thine for thyself.

10 And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,

11 And take the blessing which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

12 And said: Let us go on together, and I will accompany thee in thy journey.

13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be over-driven, in one day all the flocks will die.

14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.

16 So Esau returned that day, the way that he came, to Seir.

17 And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.

18 And he passed over to Salem, a city of the Sichemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.

19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs.

20 And raising an altar there, he invoked upon it the most mighty God of Israel.

CHAP. XXXIV.

Dina is ravished, for which the Sichemites are destroyed.

AND Dina the daughter of Lia went[a] out to see the women of that country.

[a] A. M. circiter 2278, A. C. 1731.

2 And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

3 And his soul was fast knit unto her; and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said Get me this damsel to wife.

5 But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

6 And when Hemor the father of Sichem was come out to speak to Jacob,

7 Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

8 And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your command, till, trade, and possess it.

11 Sichem also said to her father and to her brethren: Let me find favour in your sight; and whatsoever you shall appoint I will give:

12 Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

13 The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister:

14 We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable.

15 But in this we may be allied with you, if you will be like us, and all the male sex among you be circumcised:

16 Then will we mutually give and take your daughters, and ours; and we will dwell with you, and will be one people:

again, meaning to excuse himself from receiving them. H.—This civil and unexpected behaviour, filled the breast of Jacob with such gratitude and love, that he made use of an hyperbole, *I have seen, &c. . . of God.* Chal. "of a prince," Syr. "of an angel," Elohim. See 2 K. xix. 27. Est. xv. 16. C.—*A little present.* Heb. *monĕe*, or *mincha*, calculated to shew the subjection of the giver. M.

VER. 13. *Young, boves fœtus*, giving milk, having calved lately, Sept. Bochart. C.

VER. 14. *In Seir;* not immediately, but as soon as it might be convenient. This time perhaps never arrived. S. Aug. q. 106.

VER. 18. *The town* of Salem, which was the first town of Chanaan that he came near since his return. It was afterwards called Sichem, and Sichar. J. iv. 5. and Naplosa. *Salim*, mentioned John iii. 23, was probably more to the east. Some translate, "He came quite *sound* to the city of Sichem;" where, Demetrius says, he dwelt ten years, Eus. præp. ix. 21, having stopped at Socoth six months. C.—This seems very probable, as Dina met with her misfortune a little before he left the country; and as she was six years old when she came from Haran, she would be about 15 when she began to go a visiting, &c. C. xxxiv. 1. H.

VER. 19. *Lambs.* Heb. Kossite, or Kesita, a word which occurs also, Jos. xxvi. 32, and Job xlii. 11; and may signify lambs, or a species of money, marked perhaps with their figure. It may also denote pearls, coral, a vessel, or purse of *good* money. S. Stephen, Acts vii. 19. mentions the *price of money.* But he probably speaks of the bargain made by Abraham with Ephron, son of Heth, for which some have substituted Hemor, the son of Sichem. Kista in the Chal. means a vessel or measure; and we learn from Herodotus iii. 130, that the Persians were accustomed to keep their money in this manner. In the Chal. Syr. and Arabic languages, there are words derived from the same root as Kesita, which mean purity, perfection; and thus what Jacob gave was good current money; (C.) or such things as were received among merchants.

VER. 20. *The most, &c.* El Elohe Yisrael. By this name he dignified the altar, consecrating his field and all his possessions to God, and acknowledging that all was his gift. H.

CHAP. XXXIV. VER. 1. *Country,* when a great festival was celebrated. Josep. Ant. i. 18. Dina was urged by curiosity to see and to be seen. Let others take example from her, and beware of associating with infidels, and of opening their hearts to pleasure at fairs and nocturnal meetings.

VER. 2. *Virgin.* Heb. and Sept. "He humbled *or* afflicted the virgin." It is well if she made all the resistance she was able, and resented the indignity; as she seems to have done, though Sichem tried all means to comfort her. H.

VER. 5. *Heard this,* perhaps, from Dina's companion. M.

VER. 7. *In Israel,* or against the honour and peace of their father and all his family.—*An unlawful act,* which some nevertheless commit without scruple, and even dare to represent as a matter of small consequence if they marry afterwards!

VER. 10. *Command,* or you are at liberty to purchase and *till* it as you please. H.

VER. 12. *Dowry* for Dina.—*Gifts* for her parents and brothers. G. xxiv. 53. C.

VER. 13. *Deceitfully.* The sons of Jacob, on this occasion, were guilty of a grievous sin, as well by falsely pretending religion, as by excess of their revenge. Though, otherwise their zeal against so foul a crime was commendable. Ch.—In this light it is viewed by Judith ix. 2. Simeon and Levi spoke on this occasion. Sept. as they were afterwards the chief actors, v. 25. They were commissioned by their father to speak for him; but Jacob was ignorant of their deceit. H.

VER. 14. *Abominable.* To be uncircumcised, was a reproach among the Hebrews. Yet there was no law forbidding to marry such. Laban was of this description, and the Chanaanites also; whose daughters the sons of Jacob themselves espoused, at least Juda and this very Simeon, as the Scripture assures us.

17 But if you will not be circumcised, we will take our daughter and depart.

18 Their offer pleased Hemor, and Sichem, his son:

19 And the young man made no delay, but forthwith fulfilled what was required: for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

20 And going into the gate of the city, they spoke to the people:

21 These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours.

22 One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation.

23 And their substance, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

24 And they all agreed, and circumcised all the males.

25 And behold the third day, when the pain of the wound was greatest: two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city, and slew all the men:[a]

26 And they killed also Hemor and Sichem, and took away their sister Dina out of Sichem's house.

27 And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape.

28 And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

29 And their children and wives they took captive.

30 And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites, the inhabitants of this land. We are few: they will gather themselves together and kill me; and both I, and my house shall be destroyed.

31 They answered: Should they abuse our sister as a strumpet?

CHAP. XXXV.

Jacob purgeth his family from idols: goeth, by God's commandment, to Bethel, and there buildeth an altar. God appearing again to Jacob, blesseth him, and changeth his name into Israel. Rachel dieth in child-birth. Isaac also dieth.

IN the mean time God said to Jacob:[b] Arise and go up to Bethel, and dwell there, and make there an altar to God, [c]who appeared to thee when thou didst flee from Esau, thy brother.

2 And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments.

3 Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the strange gods they had, and the ear-rings which were in their ears: [d]and he buried them under the turpentine tree, that is behind the city of Sichem.

5 And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The house of God: [e]for there God appeared to him when he fled from his brother.

8 At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him,

10 Saying: [f]Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

11 And said to him: I am God almighty, increase thou

[a] Infra xlix. 6.—[b] A. M. 2273.—[c] Supra xxviii. 13.—[d] Exod. xxxii. 20. 2 Kings xviii. 4.

[e] Supra xxviii. 13.—[f] Supra xxxii. 28.

VER. 17. Our daughter, the only one of our father; who, it would hence appear, was detained by Hemor, v. 26. C.

VER. 19. *The greatest man*, (inclytus) perhaps associated to his father in the government of the town. Yet he is willing to submit to this painful operation. H.

VER. 20. *Gate.* Here judgment was given, the markets held, &c. They endeavoured to convince the *people*, that the conditions offered would be for their interest. M.

VER. 23. *Ours*, by mutual commerce. The Rabbin pretend the Sichemite designed to circumvent Jacob and his family. But their conduct seems to screen them from any reproach of this kind, and Jacob throws the blame upon his own sons. C. xlix. 6. If Hemor said more than he was authorized by them to do, this will not palliate their injustice and sacrilegious perfidy. C. M.

VER. 25. *Greatest.* On that day a fever and inflammation likewise often take place. See Hippocrates on fractures, Valesius sac. Phil. xii. M.—*Brothers of Dina* by Lia, and both of a fiery temper. They were assisted by some servants, (M.) and afterwards the other children helped to pillage the city. Theodot. ap. Eus. ix. 22.

VER. 29. *Captive.* No doubt Jacob would force them to restore such ill-gotten goods. C.—They had acted without authority, and even contrary to the known disposition of their father. They rashly exposed him to destruction, which would inevitably have taken place, if God had not protected him. C. xxxv. 5. H.

VER. 31. *Should they*, &c. This answer, full of insolence, to a father who was as much hurt by the indignity offered to Dina as they could be, heightens their crime. Sichem was the only one among the citizens really guilty, unless perhaps some of his servants might have given him assistance; and Hemor, the king, might contract some stain by not causing a better police to be observed, and by not punishing his son with greater severity, and not sending Dina home, &c. But why are the harmless citizens to be involved in ruin? unless

Quicquid delirant Reges, plectuntur Achivi. H.

Procopius says Hemor also abused Dina; but the plural is here used for the singular, and this author builds upon a false supposition. C.

CHAP. XXXV. VER. 1. *God* dissipates Jacob's well-grounded fears, and sends him to perform his vow. C. xviii. 13. H.

VER. 2. *Strange gods*, which his servants had reserved in the plundering of Sichem; perhaps he had also been informed of Rachel's theft. D.—*Garments*; put on your cleanest and best attire, to testify the purity with which you ought to approach to the service of God. M.—See Exod. xix. 10. Lev. xv. 13.

VER. 4. *And the ear-rings.* Heb. hanezamim; such as had been consecrated to some idol, and adorned the ears of those false but gaudy deities. M.—Men and women used them likewise, as phylacteries or talismans, to which many superstitious virtues were attributed. S. Aug. ep. 73, ad Posid. 9. iii. in Gen. Ezec. xvi. 12. Prov. xxv. Ex. xxxv. Jud. viii. C.—*The turpentine tree*; or "an oak tree," as the Heb. *haela* means also. Sept. adds, "and he destroyed them till this present day;" which seems intended to refute the story of their being found and adored by the Samaritans, or employed by Solomon when he built the temple. Jacob buried them privately. C. See Deut. vii. 5.

VER. 5. *Terror of God.* A panic fear, which the pagans thought was sent by Pan. C.—God can easily make the most powerful flee before a few. S. Aug. q. 112.

VER. 6. *Chanaan*, to distinguish it from another. Jud. i. 26, (M.) or because Moses wrote this in Arabia. C.

VER. 7. *To him.* Heb. lit. "He called that place the God of Bethel, because there God (*or* the angels) appeared to him." *Haelohim*, with a verb plural, generally refers to angels; when it is applied to God, the article is omitted, and the verb is singular. C.

VER. 8. *Debora.* The Rabbin say she had been sent to urge Jacob's return. M.—Perhaps she was come to see him and the daughters of Laban, for whom she would naturally have a great regard, as she had lived with Laban.—*Weeping.* This shews the great respect they had for this good old servant. H.

VER. 10. *Israel.* This name signifies one that prevaileth with God; (Ch.) and is more honourable and expressive than that of Jacob. God confirms what had been declared by his angel. C. xxxii. 28.

and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.

13 And he departed from him.

14 But he set up a monument of stone, in the place where God had spoken to him: pouring drink-offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

16 [a] And going forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

17 By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

18 And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, the son of my pain: but his father called him Benjamin, that is, the son of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem.

20 And Jacob erected a pillar over her sepulchre: [b] this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

22 [c] And when he dwelt in that country, Ruben went, and slept with Bala the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

23 The sons of Lia: Ruben the first born, and Simeon, and Levi, and Juda, and Issachar, and Zabulon.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bala, Rachel's handmaid: Dan and Nephthali.

26 The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

27 [d] And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and eighty years.

29 [e] And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

CHAP. XXXVI.

Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

AND these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite:

3 And Basemath, the daughter of Ismael, sister of Nabajoth.

4 [f] And Ada bore Eliphaz: Basemath bore Rahuel.

5 Oolibama bore Jehus, and Ihelon, and Core. These *are* the sons of Esau, that were born to him in the land of Chanaan.

6 And Esau took his wives, and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

7 [g] For they were exceeding rich, and could not dwell together; neither was the land in which they sojourned, able to bear them, for the multitude of *their* flocks.

8 [h] And Esau dwelt in mount Seir: he is Edom.

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[a] A. M. 2274, A. C. 1780.—[b] Infra xlviii. 7.—[c] Infra xlix. 4.—[d] A. M. 2275, A. C. 1729.

[e] A. M. 2288.—[f] 1 Par. i. 35.—[g] Supra xiii. 6.—[h] Jos. xxiv. 4.

VER. 12. *And to*, &c. *And* is often put by way of explanation. Chanaan was possessed by all the twelve sons of Jacob. Those of the handmaids are not excluded, as Ismael had been. W.

VER. 14. *Set up* either a fresh altar, or restored the stone which he had formerly used for sacrifice. S. Aug. q. 116.—*Drink*, wine.—*Oil*. Theophrastus, speaking of a man addicted to superstition, says, "he adores every anointed stone." C.

VER. 16. *Spring*. Heb. cibrath. Sept. leave it untranslated Chalratha, though they render it horse-race, (v. 19.) and join both together. C. xlviii. 7. The word occurs again, 4 K. v. 19; and S. Jerom translates it the spring, or the finest time of the earth. Others suppose it signifies the high road, (v. 19.) or horse-course, or a mile, &c. as if the place, where Rachel died, and not the season of the year, were designated. Calmet concludes, she died about the distance of an acre (*sillon*, furrow or ridge) from Ephrata. But there seems to be no reason why we should recede from the Vulgate. H.

VER. 18. *That is*. These etymologies are given by S. Jerom. D.—*Right hand*, (*jemini*) as he is often styled in Scripture. *Jamin* has the same meaning; though it may also signify *of the south*, with respect to Bethel and Sichem; or *of days and old age*. C. xliv. 20. 1. C. Jacob chooses to give his son a more auspicious name; as the other would have reminded him too sensibly of his loss. H.

VER. 20. *A pillar;* or sepulchral monument, about 500 paces north of Bethlehem, (H.) which was called Ephrata afterwards, from Caleb's wife. C.

VER. 21. *Tower*. Heb. Heder, about a mile to the east of Bethlehem, where the angels appeared to announce the birth of Christ. S. Helen built a temple there in honour of the angels. T.—Shepherds had such places to keep watch. C.—There was a tower of this name near Jerusalem. Mich. iv. 8. S. Jer. q. His.

VER. 22. *The concubine*. She was his lawful wife; but according to the style of the Hebrews, is called *concubine*, because of her servile extraction. Ch.—*Ignorant of;* and therefore, to mark his displeasure, he deprived him of the birthright. C. xlix. 4. Jacob approached no more to Bala, as David had no farther commerce with the wives whom Absalom had defiled, 2 K. xvi. 22. M.—The Sept. add, and it appeared evil in his sight; an omission which the Heb. editions seem to acknowledge, by leaving a vacant space. Kennicott.

VER. 26. *Syria*, all except Benjamin. C.—*All* frequently means the greatest part. H.

VER. 29. *Spent*. He lived 42 years, after he had blessed Jacob.—*His people*, in the bosom of Abraham, in limbo.—*Full of days*, quite satisfied. *Cedat uti conviva satur*. Hor. Sat. i. 1. He was one of the brightest figures of Jesus Christ, on account of his miraculous birth, name, willingness to be sacrificed, marriage with a woman sought at a great distance, &c. C.—*Esau*, who had always shewn a great regard for his father, joins his brother in rendering to him the last rites of burial. H.—Rebecca was probably dead. M.—The death of Isaac is mentioned out of its place, that the history of Joseph may not be interrupted, as it happened when Joseph was in prison, A. 2288. C.

CHAP. XXXVI. VER. 1. *Edom*. His genealogy extends as far as v. 20, where that of Seir, the Horrite, begins. The seven first verses specify Esau's sons, the twelve next his grandsons born in Seir. From the 15th to the 20th verse, we have the most ancient form of government in that nation under the *Aluphim*, or heads of families. To them succeed *kings*, (v. 31 to 40,) and then *dukes* to the end. Moses omits several generations of Oolibama's grand-children, as foreign to his purpose, which was to shew the Israelites whom they were not to molest. The *kings*, of whom he speaks, (v. 31,) might govern different parts of the country at the same time; and that before any form of government was established among the Hebrews, as it was under Moses, who is styled a king, (Deut. xxxiii. 5,) about 200 years after Esau had driven the Horrites from their mountains. C.—Among these nations several good men might exist, as Job, &c. But the true religion was preserved more fully among the 12 tribes. S. Aug. de C. D. xv. xvi. W.

VER. 2. *Ada*. These wives of Esau are called by other names, Gen. xxvi. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom. Ch.—*Ana the daughter of Sebeon*. It is not certain that Ana was a woman. The Sam. and Sept. make him son of Sebeon, both here and v. 14, (H.) as well as some Latin copies; and he is mentioned as such, v. 24. The *daughter* of Sebeon may, therefore, designate his grand-daughter, which is not unusual. Sebeon is called *Hevite*, *Hethite*, and *Horrite*, on account of his dwelling in different countries; though some think they were different persons. C.—This, and innumerable other difficulties, may convince Protestants that the Scriptures are not easy. W.

VER. 4. *Eliphaz;* perhaps the Themanite, and friend of Job, (S. Jer.) or his grandfather, by Theman; as Job was the grandson of Esau, and the second king, v. 33. T.

VER. 6. *Jacob*, by the divine Providence, as Chanaan was to be his inheritance. M.—He had returned from Seir about the same time as Jacob came home. S. Aug. q. 119.

9 And these are the generations of Esau, the father of Edom, in mount Seir.

10 And these the names of his sons: [a] Eliphaz the son of Ada, the wife of Esau: and Rahuel, the son of Basemath, his wife.

11 And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.

12 And Thamna was the concubine of Eliphaz, the son of Esau: and she bore him Amalech. These are the sons of Ada, the wife of Esau.

13 And the sons of Rahuel: *were* Nahath and Zara, Samma and Meza. These *were* the sons of Basemath, the wife of Esau.

14 And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

16 Duke Core, duke Gatham, duke Amalech: these *are* the sons of Eliphaz, in the land of Edom, and these the sons of Ada.

17 And these *were* the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these *are* the dukes of Rahuel, in the land of Edom: these the sons of Basemath, the wife of Esau.

18 And these the sons of Oolibama, the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these the dukes of them: the same is Edom.

20 [b] These are the sons of Seir, the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan. These *are* dukes of the Horrites, the sons of Seir, in the land of Edom.

22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

23 And these the sons of Sobal: Alvan, and Manahat, and Ebal, and Sepho, and Onam.

24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon, his father:

25 And he had a son Dison, and a daughter Oolibama.

26 And these *were* the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

27 These also *were* the sons of Eser: Balaan, and Zavan, and Acan.

28 And Dison had sons: Hus and Aram.

29 These *were* dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these *were* dukes of the Horrites that ruled in the land of Seir.

31 And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:

32 Bela the son of Beor, and the name of his city Denaba.

33 And Bela died, and Jobab, the son of Zara, of Bosra, reigned in his stead.

34 And when Jobab was dead, Husam, of the land of the Themanites, reigned in his stead.

35 And after his death, Adad, the son of Badad, reigned in his stead, who defeated the Madianites in the country of Moab; and the name of his city was Avith.

36 And when Adad was dead, there reigned in his stead, Semla, of Masreca.

37 And he being dead, Saul, of the river Rohoboth, reigned in his stead.

38 And when he also was dead, Balanan, the son of Achobor, succeeded to the kingdom.

39 This man also being dead, Adar reigned in his place; and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

40 And these *are* the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

41 Duke Oolibama, duke Ela, duke Phinon,

42 Duke Cenez, duke Theman, duke Mabsar,

43 Duke Magdiel, duke Hiram: these *are* the dukes of Edom dwelling in the land of their government; the same is Esau, the father of the Edomites.

CHAP. XXXVII.

Joseph's dreams: he is sold by his brethren, and carried into Egypt.

AND Jacob dwelt in the land of Chanaan, wherein his father sojourned.[c]

2 And these are his generations: [d] Joseph, when he was sixteen years old, was feeding the flock with his brethren, being *but* a boy: and he was with the sons of

[a] 1 Par. i. 35.—[b] 1 Par. i. 38.

[c] A. M. 2276, A. C. 1728.—[d] Supra xxxv. 27.

VER. 9. *Of Edom*, or of all the nations who inhabited Idumea, sprung from Esau's grand-children. C.

VER. 15. Heb. *Aluph*, prince of a tribe, or of a thousand; a Chiliarch. Zach. v. 2. The Rabbin assert they wore not a crown, as the kings did. C.—Both obtained their authority by election. An aristocracy prevailed under the dukes. M.

VER. 16. *Duke Core*, being the son of Esau, is omitted in the Sam. though found in all the versions and Heb. Ken.

VER. 24. *Hot waters.* Medicinal, (M.) like the springs at Bath, &c. H.—Heb. *hayemim*, a word which some translate *mules;* others, the nation of that name; or the giants, *Emeans*, with whom he had perhaps some engagement, as Adad (v. 35,) had with the Madianites, the particulars of which were then well known. The Sept. and ancient versions retain the original word. It is used for a body of water. C.

VER. 30. *Seir*, contemporary with the princes of Esau, in another town or region. C.

VER. 31. *A king.* See v. 1. Moses might also add this with reference to the times, when he knew the Hebrews would petition for a king, for whom he gave particular laws. M.—These kings were probably foreigners, who subdued the natives. They did not obtain the kingdom by succession. C.

VER. 33. *Jobab.* Most people suppose this is Job, the model of patience. M.—*Bosra*, or Bezer, was the capital of Idumea, in the tribe of Ruben. C.

VER. 37. *River Rohoboth;* or as it is expressed, 1 Par. i. 48. *of Rohoboth, which is near the river* Euphrates, below where the Chaboras empties itself.

VER. 39. *Adar.* Many confound him with the king, whom David overcame. —*Daughter of Mezaab*, or perhaps her grand-daughter, or adopted child.

VER. 40. *Callings.* They left their names to various places. They were in power when the Hebrews approached their respective territories, and threw them into dismay. Ex. xv. 15.—*Alva.* Sept. gola. C.

VER. 43. *The same* Edom *is Esau.* Moses seems particularly attentive to assert both titles for the same person, v. 8, &c. The time of Esau's death cannot be ascertained. There is reason to hope that he died penitent; though in the early part of his life, he gave way to his ferocious temper, and became a figure of the reprobate. He lived on terms of friendship with his brother, assisted him to bury his father, &c. C.—He was a hunter, indeed; which S. Jerom looks upon as a bad sign: "*nunquam venatorem in bonam partem legi*," in Mic. v. But this was also in his younger days. H.—*I have hated Esau*, Matt. i. refers to his irreligious posterity, and to his being deprived of temporal advantages, attending the birth-right. T. C.

CHAP. XXXVII. VER. 1. *Sojourned* at Hebron and the environs. H.

VER. 2. *Generations.* This connects his history with C. xxxv. What happened to Jacob and his sons, and particularly to Joseph, forms the subject of the remaining part of Genesis. H.—*Old;* complete, or beginning "his 17th year," as the Heb. Chal. and Sept. have it. "He was a son or boy of"—so many years always means the current year unfinished. Bochart 1. R. xiii. 1.—*The sons.* Perhaps these were not so much enraged against Joseph, till he told his father of their scandalous behaviour, in order that he might put a stop to it.—*He accused*

Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

3 Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

5 Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

6 And he said to them: Hear my dream which I dreamed.

7 I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

8 His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to *their* envy and hatred.

9 He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

10 And when he had told this to his father, and brethren, his father rebuked him and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?

11 His brethren therefore envied him: but his father considered the thing with himself.

12 And when his brethren abode in Sichem, feeding their father's flocks,

13 Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14 I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:

15 And a man found him there wandering in the field, and asked what he sought.

16 But he answered: I seek my brethren, tell me where they feed the flocks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

18 And when they saw him afar off, before he came nigh them, they thought to kill him:

19 And said one to another: Behold the dreamer cometh.

20 Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him.

21 [a]And Ruben hearing this, endeavoured to deliver him out of their hands, and said:

22 Do not take away his life, nor shed *his* blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

23 And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:

24 And cast him into an old pit where there was no water.

25 And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

26 And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?

27 It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

28 [b]And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.[c]

29 And Ruben returning to the pit, found not the boy:

[a] Infra xlii. 22.—[b] Wis. x. 13.

A. M. 2276, A. C. 1728.

Some editions of the Sept. read, "they accused him," &c.; but all others confirm the Vulgate and Hebrew. C.—*Crime:* perhaps of sodomy, or bestiality (S. Tho.); or of abusive language to Joseph himself. C.

VER. 3. *Old age*, and therefore expected to have no more children; but he loved him still more, on account of his innocent and sweet behaviour (M.): in which sense the Sam. Chal. &c. have, "because he was a wise and prudent boy."—*Colours.* The nations of the East delight in gaudy attire, "hanging down to the heels" as the original *passim* is sometimes expressed, *talaris & polymita*, v. 3. C.

VER. 4. *Could not*, through envy, which caused them to notice every little distinction shewn to Joseph. They perceived he was the most beloved. His accusing them, and insinuating by his mysterious dreams that he would be their lord, heightened their rage. H.

VER. 5. *A dream.* These dreams of Joseph were *prophetical*, and sent from God, as were also those which he interpreted, Gen. xl. and xli.; otherwise, generally speaking, the observing of dreams is condemned in the Scripture, as superstitious and sinful. See Deut. xviii. 10. and Eccle. xxxiv. 2. 3.

VER. 7. *Sheaf.* Joseph probably knew not what this portended, as the prophets were sometimes ignorant of the real purport of their visions. C.—But it admirably foreshewed the famine, which would bring his brethren to adore him in Egypt. M.

VER. 9. *The sun.* This second dream confirmed the truth of the former. Joseph relates it with simplicity, not suspecting the ill will of his brethren: but his father easily perceives what effect the narration would have, and desires him to be more cautious. He even points out the apparent incoherence of the dream, as Rachel, who seemed intended by the *moon*, was already dead; unless this dream happened before that event. S. Aug. (q. 123.) observes, this was never literally verified in Joseph, but it was in Jesus Christ, whom he prefigured. C.—Some think that Bala, the nurse of Joseph, was intended by the moon. T.

VER. 10. *Worship.* This word is not used here to signify *divine worship*, but an *inferior veneration*, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

VER. 11. *With himself:* not doubting but it was prophetical. Thus acted the B. Virgin. C.

VER. 13. *In Sichem.* About ninety miles off. The town had not probably been as yet rebuilt. Jacob had a field there, and the country was free for any one to feed their flocks. It was customary to drive them to a distance. C.

VER. 14. *Bring me.* He was afraid of letting him remain with them, and retained him mostly at home for company, and to protect him from danger.

VER. 16. *My brethren.* The man was acquainted with Jacob's family, as he had dwelt in those parts for a long time. H.

VER. 17. *Dothain:* twelve miles to the north of Samaria. Euseb.

VER. 19. *The dreamer.* Heb. *Bahal hachalomoth*, "the lord of dreams," or the visionary lord (C.); or one who feigns dreams: so the Jews say of our Saviour, *this seducer.* H.

VER. 20. *Pit:* walled round to contain water: Heb. *Bur. Bar* means a well that has no walls. M.—*Shall appear.* They resolve to tell a lie, and easily believe that Joseph had been as bad as themselves in telling one first. If they had believed the dreams were from God, they would hardly have supposed that they could prevent them from having their effect. H.

VER. 22. *His father.* Ruben wished to regain his father's favour. C. xxxv. 22.

VER. 25. *To eat bread.* How could they do this while their innocent brother was praying and lamenting! C. xlii. 21. H.—*Some:* a caravan of merchants. D.—*Balm*, or rosin; "that of Syria resembles attic honey." Plin.—*Myrrh*, (stacten); Heb. *Lot:* "drops of myrrh or laudanum, or of the Lotus tree." C.

VER. 28. *Of silver.* Some have read, thirty pieces of gold or silver. S. Amb. c. 3.—The price was trifling: twenty sicles would be about £2 5s. 7½d. English. The Madianites and Ismaelites jointly purchased Joseph. H.

VER. 29. *Ruben*, who, in the mean time, had been absent while his brethren hearkened to the proposal of Juda only, and therefore consented to this evil. H.



Overbeck

Joseph sold by his brethren

EDWARD DUNIGAN AND BROTHER NEW YORK



30 And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

33 And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

34 And tearing his garments, he put on sackcloth, mourning for his son a long time.

35 And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping,

36 The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharao, captain of the soldiers.

CHAP. XXXVIII.

The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

AT that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras.

2 [a]And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

3 And she conceived, and bore a son, and called his name Her.

4 [b]And conceiving again, she bore a son, and called him Onan.

5 She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more.

6 And Juda took a wife for Her, his first born, whose name was Thamar.

[a] 1 Par. ii. 1.—[b] Num. xxvi. 19.

7 [c]And Her, the first born of Juda, was wicked in the sight of the Lord: and was slain by him.

8 Juda, therefore, said to Onan his son: Go in to thy brother's wife and marry her, that thou mayst raise seed to thy brother.

9 He knowing that the children should not be his, when he went in to his brother's wife, he spilled *his* seed upon the ground, lest children should be born in his brother's name.

10 And therefore the Lord slew him, because he did a detestable thing:

11 Wherefore Juda said to Thamar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.

12 And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of *his* flock.

13 And it was told Thamar that her father-in-law was come up to Thamnas to shear his sheep.

14 And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.

15 When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

16 And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

17 He said: I will send thee a kid out of the flock. And

[c] Num. xxvi. 19.

VER. 30. *I go* to seek for him. His brethren inform him of what they had done, and he consents to keep it a secret from his father. M.

VER. 33. *A beast.* So he might reasonably conclude from the blood, and from the insinuations of the messengers sent by his ten sons, (H.) whom he would not suspect of so heinous a crime. Wild beasts infested that country. M.

VER. 34. *Sack-cloth*, or hair-cloth, *cilicio.* These garments were made very close, like a sack, of the hair taken from the goats of Cilicia, which grew long, rough, and of a dark colour. The poorest people used them: *Usum in Castrorum & miseris velamina nautis*, (Virg. Geor. 3.); and the Ascetics, or monks, afterwards chose them for the sake of mortification and humility. C.—Jacob was the first, mentioned in Scripture, who put them on, and the Israelites imitated him in their mourning.—*Long time;* twenty-three years, till he heard of his son being still alive. M.

VER. 35. *Into hell;* that is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave*, (whom he supposed to be devoured by a wild beast) and therefore could not mean to go down to him thither: but certainly meant the place of rest, where he believed his soul to be. Ch.—*Soal*, or sheol, *to crave*, denotes the receptacle of the dead, (Leigh) or a lower region; the grave for the body; *limbo*, or *hell*, when speaking of the soul. See Delrio, Adag. in 2 Kings, p. 209. H.—Protestants here translate it, "the grave," being unwilling to admit a third place in the other world for the soul. See the contrary in S. Aug. ep. 99. ad Evod. de C. D. xx. 15. W.

VER. 36. *An eunuch.* This word sometimes signifies a *chamberlain, courtier*, or *officer* of the king: and so it is taken in this place. Ch.—*Soldiers* cooks, or butchers. Heb. *tabachim*, executioners, *mactantium.* He might also be chief sacrificer, governor of the prisons, &c. all these employments were anciently very honourable. Dan. ii. 14. The providence of God never shines more brightly in any part of the Scripture, than in this history of Joseph, except in that of Jesus Christ, of whom Joseph was a beautiful figure. He was born when his father was grown old, as Jesus was in the last age of the world; he was *a son increasing*, as Jesus *waxed in age and grace before God and men;* both were beloved by their father, both comely, &c. C.

CHAP. XXXVIII. VER. 1. *At that time Juda*, twenty years old, marries the daughter of Sue, and has three sons by her during the three following years. The first takes Thamar to wife, when he was seventeen. Onan marries her the next year; after which, she remains a widow about three years, when she bears twins to Juda. Phares goes down with him into Egypt, and has children there during Jacob's life. On this account, they are numbered among those who went down with Jacob, (C. xlvi. 12.) as the children of Benjamin seem to be likewise Thus all these events might happen during the twenty-three years that Jacob dwelt in Chanaan, and the seventeen that he sojourned in Egypt. Some have thought the time too short, and have concluded that Juda had been married long before Joseph's slavery. He was, however, only four years older. C.

VER. 5. *Sela.* Juda gave the name of Her to his first born, as the Heb. shews. His wife gave names to the two latter.—*Ceased;* Heb. *casbi:* "she died in bearing him," as Aquila has it. Most commentators take the word for the name of a place mentioned, Jos. xv. 44. "He (Juda) was at Casbi when she bare him."

VER. 7. *Wicked;* without shame or remorse, sinning against nature, in order, if we may believe the Jews, that the beauty of his wife might not be impaired by having children. Onan was actuated by envy. M.

VER. 8. *Wife.* This was then customary among the Chanaanites, as Philo insinuates. It also continued to be practised in Egypt, till the year of Christ 491 at least, when the marriage had not been consummated. Moses established it as a law, when no issue had sprung from the deceased brother. C. Deut. xxv. 5. The eldest son bore his name; the rest were called after their own father. This law is now abrogated; and the prohibition, which has been issued by the Church, can be dispensed with only by herself, (W.) as was the case in the marriage of Henry VIII. with Catharine, the virgin relict of his brother Arthur. H.

VER. 10. *Slew him*, perhaps by the hand *of evil angels*, Ps. lxxvii. 49. Asmodeus, &c. who slew the libidinous husbands of Sara. Tob. iii. 7. M.—If an exemplary vengeance were oftener taken of the perpetrators of such a *detestable thing*, this abominable and unnatural vice would sooner perhaps be eradicated. H.

VER. 11. *Till.* Juda had no design to give her to Sela, as the custom of that age required. C.—She waited patiently for a time; when, perceiving that she was neglected, she devised a wicked scheme to punish Juda, even at the hazard of her own life. H.

VER. 14. *Veil;* (theristrum) a long robe, covering the whole body, except the eyes. Thus she was *disguised;* or, as it were, masked, as Aquila translates. Harlots herein imitated modest women. C. xxiv. 65.—*Cross way.* Heb. *Henayim*, which the Sept. and Syr. take for a proper name. Others translate "at the gate of the eyes," which means two roads, where a person must open his eyes to judge which is the right one—or "at the gate of the two fountains leading to Thamnas." Jud. xiv. 1. Prostitutes formerly infested the high roads. Jer. iii. 2. Ezec. xvi. 25. Chrysippus says, "at first harlots remained out of the city, and covered their faces; but afterwards growing more hardened, they laid aside the mask," &c.

when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

18 Juda said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.

19 And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20 And Juda sent a kid by his shepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

21 Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

22 He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.

23 Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.

24 And behold, after three months, they told Juda, saying: Thamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.

25 But when she was led to execution, she sent to her father-in-law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

26 But he acknowledging the gifts, said: She is juster than I: because I did not give her to Sela, my son. However he knew her no more.

27 [a] And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

28 This shall come forth the first.

29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.

30 [b] Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.

[a] Mat. i. 3.—[b] 1 Par. ii. 4.

CHAP. XXXIX.

Joseph hath charge of his master's house: rejecteth his mistress s solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.

AND Joseph was brought into Egypt, and Putiphar, an eunuch of Pharao, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house:

3 Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

4 And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

5 And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

7 [c] And after many days, his mistress cast her eyes on Joseph, and said: Lie with me.

8 But he in no wise consenting to *that* wicked act, said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife; how then can I do this wicked thing, and sin against my God?

10 With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.

11 Now it happened on a certain day, that Joseph went into the house, and was doing some business, without any man with him:

12 And she catching the skirt of his garment, said:

[c] A. M. circiter 2286, A. C. 1718.

VER. 18. *Staff.* These were all marks of dignity. "Kings made use of spears, or sceptres, before they wore a diadem." Trogus. 43. C.—Juda might blame himself for exposing these valuable things, and divesting himself of all his dignity, to gratify his unjustifiable passion. If some have excused both the parties concerned, the Scripture at least sufficiently shews in what light we ought to consider their conduct. Juda himself thought her worthy of death; though in some sense, she was *juster* than himself, v. 24. 26. H.—She was guilty of a sort of adultery, being engaged to Sela; and also of incest, &c. whereas the fault of Juda, through ignorance of her person, was simply fornication, which is, however, always contrary to the law of nature, as the pagans themselves confessed. Grot. in Matt. v. C.—From Christ's choosing to be born of such progenitors, we may learn to adore his humility and tender regard for sinners. H.

VER. 21. *Harlot.* Heb. *Kedesha* a person *consecrated* to good or evil. Many nations esteemed prostitution, in honour of Venus, as a laudable action. 2 K. xvii. 30. C.

VER. 23. *A lie.* Heb. "lest we be exposed to shame," by making any farther search. M.

VER. 25. *Execution.* The Rabbin say she was to be marked with a hot iron. If she was to die, before she was delivered, God prevented the cruel sentence from taking effect. H.—Many nations have punished adultery with fire. Macrinus, the Roman emperor, ordered the culprits to be tied together and thrown into the flames. Capitolin.—Moses commanded the daughters of priests, who should be detected in this crime, to be given to the flames, (Lev. xxi. 9,) and others to be stoned; (Lev. xx. 10,) whence the Rabbin have concluded, that Thamar was a priest's daughter. C.

VER. 26. *Juster.* For Juda had been guilty of injustice; and had thus exposed her to the danger of following a life of lewdness. H.—She remained a widow afterwards, as she was now rendered unfit to be married either to Juda or Sela. The latter married another woman. Num. xxvi. 19. C.—While Juda was engaged in this unlawful commerce, and yielded to the temptation, Joseph was triumphing over a much greater temptation, in rejecting the solicitations of his master's wife. H.

VER. 29. *Partition;* the *secundinæ.* The midwife was apprehensive of danger. M.—*Phares.* That is, a breach or division. Ch.

VER. 30. *Zara.* "Orient, or rising;" in whose hand the red ribband denoted, that the blood of Christ is the source of all our merits and happiness. These two brothers were a type of the vocation of the Gentiles, and of the reprobation of the Jews, who lost the privileges to which they thought themselves entitled. S. Iren. iv. 42. S. Chrys. &c. C.—Phares was the ancestor of Jesus Christ. S. Matt. i. 3.

CHAP. XXXIX. VER. 1. *Ismaelites.* They are called Madianites. C. xxxvii. 36. H.

VER. 6. *Bread.* A proverbial expression, to shew how entirely he reposed in Joseph's fidelity and prudence. M.—He was so rich, that he knew not the extent of his wealth. So Petronius says, *Nescit quid habeat, adeo Zaplutus est.* It may also be understood as a commendation of Joseph's disinterestedness.

VER. 7. *Many days.* About 10 years; as Joseph was 30, three years after this. C.

VER. 9. *His wife,* and such things as could not be touched without sin; such as his daughter, if the woman, whom Joseph afterwards married, was the daughter of this man. C. xli. 45.—*My God,* Elohim; which might also be understood of his lord and master. The sin against the latter would be resented by God, who is offended by every transgression. H.

VER. 10. *Both the woman was importunate,* &c. Heb. does not express this so fully. D.

VER. 12. *Out.* He could easily have wrested it from her. But he would not do any thing that might seem disrespectful, nor claim what her impure hands had touched. M.

Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me; and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home:

17 And said: The Hebrew servant, whom thou hast brought, came to me to abuse me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His master hearing these things, and giving too much credit to his wife's words, was very angry,

20 [a] And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up.

21 But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison:

22 Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

23 Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

CHAP. XL.

Joseph interpreteth the dreams of two of Pharao's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

AFTER this, it came to pass, [b] that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

2 And Pharao being angry with them, (now the one was chief butler, the other chief baker,)

3 He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

4 But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

5 And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

6 And when Joseph was come into them in the morning, and saw them sad,

7 He asked them, saying: Why is your countenance sadder to-day than usual?

8 They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed:

9 The chief butler first told his dream: I saw before me a vine,

10 On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

11 And the cup of Pharao was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao.

12 Joseph answered: This is the interpretation of the dream: The three branches, are yet three days:

13 After which Pharao will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou wast wont to do.

14 Only remember me when it shall be well with thee, and do me this kindness: to put Pharao in mind to take me out of this prison:

15 For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

16 The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:

17 And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days:

19 After which Pharao will take thy head from thee,

[a] Ps. civ. 18.

[b] A. M. 2287, A. C. 1717.

VER. 16. *A proof of her fidelity*, or *an argument to gain credit, argumentum fidei.* Ch.—Love neglected, turns to fury. She wishes to take away Joseph's life, according to the laws of Egypt against adulterers. Diodorus says Sesostris burnt some women taken in the crime; and we must attribute it to divine Providence, that the enraged husband did not inflict instant death upon his slave. Perhaps he did not altogether believe him guilty. H.

VER. 17. *Thou hast*, &c. As if her husband were guilty of an indiscretion. M.

VER. 19. *Too much.* The proof was of an ambiguous nature. But Putiphar perhaps thought it unbecoming to distrust his wife, or to interrogate his slave. H.

VER. 21. *Keeper.* Pererius thinks this was the same Putiphar, who, recognizing the innocence of Joseph, allows him every indulgence in prison; but does not liberate him, for fear of the dishonour and resentment of his wife. C.—He had before put him in *irons.* Ps. civ. 18. Wis. x. 13. Joseph here exercises at once the four cardinal virtues. *Prudence*, in keeping out of the company of his mistress, as the Heb. express it, v. 10. "He yielded not to lie with her, or to be in her company." H.—*Justice*, in regard to his master. *Fortitude*, in bearing with all sorts of hardships, loss of character, &c. And *Temperance*, by refusing to gratify the most violent of all passions, at an age when it is the most insidious and ungovernable. This makes the fathers exclaim, We wonder more at the conduct of Joseph, than at the delivery of the three children from the Babylonian furnace. For, like them, Joseph continues unhurt, and more shining, in the midst of the flames. S. Chrys. T.—The stories of Hippolitus, Bellerophon, &c. seem to be copied from this. C.

CHAP. XL. VER. 1. *Two eunuchs; chief officers*, and high in dignity, as the Heb expresses it, v. 2. H.—*Offended*, perhaps, by stealing, or by some treasonable conspiracy. M.

VER. 2. *And* &c. Heb. "Pharao was enraged against two of his officers; against the chief of the butlers," &c. *Mashkim.* S. Jerom translates this word *procurator domus*, "steward of the house." C. xv. 2. No slave was entrusted with these high offices in the courts of Egypt and of Persia.

VER. 3. *Commander.* Putiphar. C.—*Prisoner*, though his chains were struck off. M.

VER. 5. *According to*, &c. foreshewing what would happen to them, as Joseph afterwards interpreted the dreams. T.

VER. 8. *Doth not interpretation belong to God?* When dreams are from God, as these were, the interpretation of them is a gift of God. But the generality of dreams are not of this sort; but either proceed from the natural complexions and dispositions of persons, or the roving of their imaginations in the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities: or they are suggested by evil spirits, to flatter, or to terrify weak minds; in order to gain belief, and so draw them into error or superstition; or at least to trouble them in their sleep, whom they cannot move when they are awake: so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them. Ch.—Physicians indeed, sometimes form some judgment of the nature of a distemper from dreams; on which subject, Hippocrates and Galen have written. But to pretend to discover by them the future actions of free agents, would be superstitious. Deut. xviii. 10. T.—Justin (xxxvi. 2,) says, "Joseph was the first interpreter of dreams, and often gave proofs of his knowledge," &c.

VER. 14. *Prison*, after examining into the justice of my cause.

VER. 15. *Hebrews.* Chanaan, a *foreign* land with respect to Egypt, as was also Mesopotamia, where he was born. H.—Joseph only maintains his own innocence, without accusing any one. M.

VER. 16. *Of meal.* Heb. may also mean "white, full of holes," &c.

VER. 19. *From thee*, by decapitation. This was customary, when a person's

and hang thee on a cross, and the birds shall tear thy flesh.

20 The third day after this was the birth-day of Pharao: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

21 And he restored the one to his place, to present him the cup:

22 The other he hanged on a gibbet, that the truth of the interpreter might be shewn.

23 But the chief butler, when things prospered with him, forgot his interpreter.

CHAP. XLI.

Joseph interpreteth the two dreams of Pharao: he is made ruler over all Egypt.

AFTER two years Pharao had a dream.[a] He thought he stood by the river,

2 Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.

3 Other seven also came up out of the river, ill-favoured, and lean fleshed: and they fed on the very bank of the river, in green places:

4 And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke.

5 He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:

6 Then seven other ears sprung up thin and blasted,

7 And devoured all the beauty of the former. Pharao awaked after his rest:

8 And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, said: I confess my sin:

10 The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers:

11 Where in one night both of us dreamed a dream foreboding things to come.

12 There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command Joseph was brought out of the prison, and they shaved him: and changing his apparel brought him in to him.

15 And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that thou art very wise at interpreting them:

16 Joseph answered: Without me, [b] God shall give Pharao a prosperous answer.

17 So Pharao told what he had dreamed: Methought I stood upon the bank of the river,

18 And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, so very ill-favoured and lean, that I never saw the like in the land of Egypt:

20 And they devoured and consumed the former,

21 And yet gave no mark of their being full: but were as lean and ill-favoured as before. I awoke, *and then* fell asleep again,

22 And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stalk:

24 And they devoured the beauty of the former: I told *this* dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered: The king's dream is one: God hath shewn to Pharao what he is about to do.

26 The seven beautiful kine, and the seven full ears, are seven years of plenty: and *both* contain the same meaning of the dream.

27 And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

28 Which shall be fulfilled in this order.

29 Behold, there shall come seven years of great plenty in the whole land of Egypt:

30 After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 And the greatness of the scarcity shall destroy the greatness of the plenty.

[a] A. M. 2289, A. C. 1715.

[b] Mat. x. 20.

body was to be hung on the cross or gibbet. Deut. xxi. 22. Jos. x. 26. Lament. v. 12. 1 K. xxxi. 10.—*Birds.* So Horace says, *pasces in cruce corvos.*

VER. 20. *Birth-day.* This was a common practice among the pagans. S. Matt. xiv. 6. 2 Mac. vi. 7. C.

VER. 22. That, &c. Thus was verified the prediction of Joseph. M.

VER. 23. *Forgot.* A thing too common among those who enjoy prosperity! H.—God would not have his servants to trust in men. D.—The butler was a figure of the good thief, as the baker represented the impenitent one, between whom our Saviour hung on the cross. C.

CHAP. XLI. VER. 1. *River;* or the branch of the Nile which ran to Tanis, his capital. There were seven principal canals, and this was the most to the east, except that of Pelusium. C.

VER. 2. *Marshy.* Heb. *Achu;* a word which the Sept. and Siracides (Eccli. xl. 16,) retain. D.

VER. 3. *Very bank;* to shew that the Nile had not inundated far, and that consequently a great famine would prevail, as the fertility of Egypt depends greatly on the overflowing of the Nile. "When the river rises 12 cubits, sterility pervades Egypt; when 13, famine is still felt. Fourteen cubits bring joy, 15 security, 16 delight. It has never yet been known to rise above 18 cubits." Pliny v. 9. This successive depression of the waters was an effect of God's judgments, which no astrologers could foretel. T.

VER. 5. *Another dream* of the same import, (v. 25,) to convince Pharao that the event would certainly take place, v. 32. Thus Daniel had a double vision, vii. 2. 3.—*One stalk.* It was of the species which Pliny (xviii. 10,) calls *ramosum*, branchy. What would strike Pharao the most was, that the last ears should devour the former ones. C.

VER. 6. *Blasted* with the eastern wind, blowing from the deserts of Arabia Ose. xiii. 15. M.

VER. 7. *Rest.* Heb. adds, "and behold a dream" sent by God, like Solomon's 3 K. iii. 15. The king's mind was quite full of what he had seen.

VER. 8. *Interpreters: chartumim* is probably an Egyptian word; denoting magicians, priests, and interpreters of their sacred books, hieroglyphics, &c. K. Ptolemy consulted them. Tacit. Hist. iv.

VER. 9. *My sin* against your majesty, and my ingratitude towards Joseph. C.

VER. 12. *Servant.* C. xxxix. 4. He waited also upon the prisoners of rank. C. xl. 4. H.

VER. 14. *Shaved him.* The Egyptians let their hair grow, and neglected their persons, when they were in mourning or in prison. But on other occasions they cut their hair in their youth. Herod. ii. 36. iii. 12. It was not lawful to appear at court in mourning attire. Est. iv. 2. Gen. l. 4. C.

VER. 16. *Without,* &c. The interpretation does not proceed from any natural acquirement, but from God alone. Chal. T.—The Samaritan and Aquila read, "Without me God will not give," &c. See Matt. x. 20.

VER. 30. *The land* of Egypt, and the adjacent countries.

32 And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

34 That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue: and let all the corn be laid up, under Pharao's hands, and be reserved in the cities.

36 And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharao, and all his servants.

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

40 [a]Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharao: without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Egyptian tongue the saviour of the world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis. Then Joseph went out to the land of Egypt.

46 (Now he was thirty years old when he stood before king Pharao), and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corn being bound up into sheaves, was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

50 [b]And before the famine came, Joseph had two sons born: whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore unto him.

51 And he called the name of the first-born Manasses, saying: God hath made me to forget all my labours, and my father's house.

52 And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty.

53 Now when the seven years of the plenty that had been in Egypt were passed:

54 [c]The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there also they began to be famished, the people cried to Pharao, for food. And he said to them: Go to Joseph: and do all that he shall say to you.

56 And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

57 And all provinces came into Egypt, to buy food, and to seek some relief of their want.

CHAP. XLII.

Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.

AND Jacob hearing that food was sold in Egypt, [d]said to his sons: Why are ye careless?

2 I have heard that wheat is sold in Egypt: Go ye down, and buy us necessaries, that we may live, and not be consumed with want.

3 So the ten brethren of Joseph went down, to buy corn in Egypt:

4 Whilst Benjamin was kept at home by Jacob, who

[a] Psal. civ. 21. 1 Mac. ii. 53. Acts vii. 10.—[b] Infra xlvi. 20. and xlviii. 20.

[c] A. M. 2296, A. C. 1708.—[d] A. M. 2297, A. C. 1707.

VER. 34. *Fifth part.* This was a tax laid upon all the Egyptians, (C.) unless Pharao paid for what corn was laid up. H.—This quantity would be sufficient, as the people would be content with a smaller allowance during the famine; and the environs of the Nile would produce something, though not worth mentioning. C. xlv. 6. M.

VER. 38. *God.* Heb. of the gods Elohim. Pharao was probably an idolater.

VER. 40. *Obey.* Heb. *Yishak;* which may signify also "kiss" you, or their hand, in testimony of respect; or "shall be fed, governed, and led forth," &c. *He made him master of his house, and ruler,* &c. Ps. civ. 21. Wis. x. 14.

VER. 42. *His ring,* the sign of power. Thus Alexander appointed Perdiccas to be his successor. Curtius x. 5. Assuerus gave his authority to Aman and to Mardocheus. Est. iii. & viii.—*Silk,* or fine cotton; *shesh* (or ssoss). See byssus. Ex. xxv. 4.—*Chain,* with which the president of the senate in Egypt, or the chief justice, was adorned. The three chief officers among the Chaldees wore chains. Dan. v. 7, 16. C.

VER. 43. *Second chariot.* On public occasions, the king was followed by an empty chariot, (2 Par. xxxv. 24,) or the chariot here spoken of, was destined for the person who was next in dignity to the king. C.—*That all,* &c. Heb. "crying *Abroc,*" which Aquila explains in the same sense as the Vulgate. Others think it is an exclamation of joy, (Grot.) like huzza! (H.) or it may mean father of the king, *or* tender father. C. xlv. 8.

VER. 44. *Pharao,* or the king. This is the preamble to the decree for the exaltation of Joseph, which subjected to him the armies and all the people of Egypt.

VER. 45. *The saviour of the world.* Tsaphenath pahneach. Ch.—In the Coptic language, which is derived from the Egyptian, *Psotemphane* is said to mean the saviour of the world. S. Jerom supposed this word was not Hebrew; and therefore he added, *in the Egyptian tongue,* though he knew it might be interpreted in Hebrew "a revealer of secrets." q. Heb.—*Putiphare.* Whether this person be the same with his old master, cannot easily be decided. Most people think he was not. See S. Chrys. 63. hom.—*Priest.* None were esteemed more noble in Egypt.—*Heliopolis.* Heb. *On,* "the city of the sun," built on the banks of the Nile, about half a day's journey to the north of Memphis.

VER. 47. *Sheaves.* The straw would serve to feed the cattle, and would hinder the corn from spoiling for 50 years, if kept from the air. Varro. Plin. xviii. 30. C.

VER. 51. *Manasses.* That is, *oblivion,* or *forgetting.* Ch.—*Father's house,* or the injuries received from my brethren. H.

VER. 52. *Ephraim.* That is, *fruitful,* or *growing.* Ch.—Being in the plural number, it means "productions."—*Poverty;* where I have been poor and afflicted, though now advanced in honour. H.

VER. 55. *World.* Round about Egypt; such as Chanaan, Syria, &c. M.—*There was.* The Syriac and some Latin copies, read *not,* &c.: there was a famine. We must adhere to the Vulgate and Hebrew.

VER. 57. *All provinces* in the neighbourhood: for the stores laid up would not have supplied all mankind even for a few months. C.

CHAP. XLII. VER. 1. *Careless.* Heb. "gazing one at another," like idle people.

said to his brethren: Lest perhaps he take any harm in the journey.

5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

6 And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,

7 And he knew them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life.

8 And though he knew his brethren, he was not known by them.

9 And remembering the dreams, which formerly he had dreamed, he said to them: You are spies: you are come to view the weaker parts of the land.

10 But they said: It is not so, my lord; but thy servants are come to buy food.

11 We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

12 And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

13 But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

14 He saith, This is it that I said: You are spies.

15 I shall now presently try what you are: by the health of Pharao, you shall not depart hence, until your youngest brother come.

16 Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharao you are spies.

17 So he put them in prison three days.

18 And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses.

20 [a]And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

21 And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

22 And Ruben, one of them, said: Did not I say to you: [b]Do not sin against the boy; and you would not hear me? Behold his blood is required.

23 And they knew not that Joseph understood, because he spoke to them by an interpreter.

24 And he turned himself away a little while, and wept: and returning, he spoke to them.

25 And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

26 But they having loaded their asses with the corn went their way.

27 And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

28 And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?

29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

30 The lord of the land spoke roughly to us, and took us to be spies of the country.

31 And we answered him: We are peaceable men, and we mean no plot.

32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

33 And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

34 And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

35 When they had told this, they poured out their

[a] Infra xliii. 3. and 5.

[b] Supra xxxvii. 21.

VER. 6. *To him.* Conformably to the prophetic dreams. C. xxxvii. 7. 9. M.—Joseph was like a prince or sultan, *shallit*, with sovereign authority. C.

VER. 8. *By them.* Years and change of situation, had made such an alteration in him. God was pleased that Jacob should remain so long ignorant of his son's fate, that, by sorrow, he might do penance, and purify himself from every stain; and that he might not attempt to redeem Joseph, whose slavery was to be the source of so much good to his family. M.—Joseph did not make himself known at first; in order to bring his brethren to a true sense of their duty, that they might obtain pardon for their sin. Thus pastors must sometimes treat their penitents with a degree of severity. S. Greg. hom. 22. Ezec. S. Aug. ser. 82. de Tem. W.

VER. 9. *You are spies.* This he said by way of examining them, to see what they would answer. Ch.—Aquila translates "vagrants" going from place to place, as if to discover the weakest parts. Joseph was a person in authority. It was his duty to guard against invasion. He knew how his brethren had treated Sichem, and how they had behaved to himself; and though he might not suppose, that they had any evil design upon Egypt, yet he had a right to make them give an account of themselves. H.—He wished also to extort from them a true account respecting Jacob and Benjamin. M.

VER. 15. *Health.* This oath implies, that he is willing that even Pharao, whom he so much revered, should perish, if he did not execute what he said: (H.) or, as Pharao is now in health, so true it is you shall not *all* depart, till your youngest brother come. C.

VER. 16. *Or else by the health of Pharao you are spies.* That is, if these things you say be proved false, you are *to be held for spies* for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by the means of affliction to a sense of their former sin, and a sincere repentance for it.

VER. 18. *God.* I shall do nothing contrary to justice or good faith, as I know I have a superior in heaven, to whom I must give an account. M.

VER. 21. *We deserve.* Conscience upbraids. "Punishment opens the mouth, which sin had shut." S. Greg. M.—They had sold Joseph about 22 years before! C.

VER. 22. *His blood.* Ruben supposed his brother was dead, (v. 13,) and judging that Jacob would not let Benjamin come, he thought they must all perish. H.

VER. 23. *Interpreter*, to keep them at a greater distance. It does not appear that the sons of Jacob were ignorant of the language of the country. C.

VER. 25. *Simeon.* If he had joined himself to Ruben and Juda, who seemed inclined to protect Joseph, they might easily have prevented the cruel act, by overawing their younger brothers. Hence he was most guilty. M.—*Presence.* That they might learn to condole with an afflicted brother.

VER. 34. *And you may, &c.* Joseph had said, (v. 20,) *and you may not die*, which they thus interpret. H.

VER. 35. *Astonished.* One had before made the discovery, v. 28. Now all find their *purses* among the corn, which renews their astonishment. C.

corn, and every man found his money tied in the mouth of his sack: and all being astonished together,

36 Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

37 And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

38 But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell.

CHAP. XLIII.

The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

IN the mean time [a] the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food.

3 Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

4 If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee.

5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: [b] You shall not see my face without your youngest brother.

6 Israel said to them: You have done this for my misery, in that you told him you had also another brother.

7 But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

8 And Juda said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

9 [c] I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

10 If delay had not been made, we had been here again the second time.

11 Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

13 And take also your brother, and go to the man.

14 And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

15 So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

16 And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

17 He did as he was commanded, and brought the men into the house.

18 And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

19 Wherefore, going up to the steward of the house, at the door,

20 They said: Sir, we desire thee to hear us. [d] We came down once before to buy food:

21 And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22 And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

23 But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

[a] A. M. 2298, A. C. 1706.—[b] Supra xlii. 20.

[c] Infra xliv. 32.—[d] Supra xlii. 3.

VER. 36. *Without.* Through excess of grief, Jacob speaks with a degree of exaggeration; or he thought his children were now taken from him so fast, that he would soon have none left.

VER. 37. *Kill,* &c. By this proposal, he meant to signify his utmost care and zeal to bring back young Benjamin safe to his father.

VER. 38. *Alone:* the son of my beloved Rachel. H.—*To hell.* That is, to that place where the souls then remained, as above, chap. xxxvii. ver. 35. (Ch.) though with respect to his *grey hairs,* and body, it may signify the grave. H.

CHAP. XLIII. VER. 5. *My face,* in peace. Joseph had told them they should be considered as spies, if they did not produce their youngest brother. M.

VER. 7. *Asked us.* This is perfectly consonant with what they say. C. xlii. 13. and C. xliv. 19. They mentioned their having a brother at home, without the smallest suspicion of doing wrong.

VER. 8. *The boy;* now 24 years old, (C.) and the father of a family. C. xlvi. 21. H.

VER. 9. *For ever.* Always lay the blame on me, and punish me as you think fit. M.

VER. 11. *Best fruits:* Heb. lit. "of the praise, *or* song of the earth;" or of those things for which the country is most renowned, and which are not found in Egypt. Origen.—*Balm.* Literally *rosin, resinæ;* but here by that name is meant *balm.* Ch. See C. xxxvii. 25.—*Honey,* or all sorts of sweet fruit.—*Storax:* Sept. "incense," or perfumes. It is like balm; thick, odoriferous, and medicinal.—*Myrrh,* (stactes); Heb. *Lot.* A liquor stamped from fresh myrrh pilled, with a little water. C.—Sometimes it is translated *Gutta,* a drop. Ps. xliv. 9. M.—*Turpentine.* S. Jer. and the Sept. seem to have read *Bothmin* instead of the present Heb. *Batenim,* which some translate, "nuts of the pistacium," (Bochart); which hang in clusters, and are of an oblong shape. Vitellius first brought them out of Syria. Plin xv. 22. C.—*Almonds;* Sept. *nuts,* of which almonds are one species. M.

VER. 14. *Desolate.* Heb. and Sept. "Since I am deprived of my children, I am deprived of my children:" I must submit.

VER. 16. *Victims:* the blood of which was first offered to God, as he had appointed, (C. xviii. 1. Lev. xvii. 5.) and the flesh brought upon the table. If idolatry was then common in Egypt, as Calmet supposes, in opposition to Grotius, Joseph did not participate at least in that impiety.—*At noon.* This was the time for the chief meal in Egypt. The Hebrews generally took something at this time, and again in the evening. To eat before noon, was esteemed a mark of intemperance. Eccles. x. 16. Acts ii. 15. Plato thought the people of Italy, who eat two full meals in the day, would never be eminent for wisdom or for prudence. Athen. iv. 10. C.

VER. 21. *We opened.* C. xlii. 35. They seem to have discovered the whole of their money only when they were in the presence of Jacob; though they had already, perhaps, seen part of it at the inn, and left it in their sacks for the satisfaction of their father. H.

VER. 23. *Your God.* To Him we must always refer what advantage we derive from men. He inspired Joseph to give such orders to his stewards.—*I have for good.* I received it, and was satisfied that it was good: you need not be uneasy; you are not suspected of any fraud. H.—Heb. "Your money came into my hands." M.

24 And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25 But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

26 Then Joseph came in to his house, and they offered him the presents, holding them in their hands; and they bowed down with their face to the ground.

27 But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?

28 And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.

29 And Joseph lifting up his eyes, saw Benjamin, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee, my son.

30 And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.

31 And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

32 And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane):

33 They sat before him, the first-born according to his birth-right, and the youngest according to his age. And they wondered very much;

34 Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

CHAP. XLIV.

Joseph's contrivance to stop his brethren. The humble supplication of Juda.

AND Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2 And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat And it was so done.

3 And when the morning arose, they were sent away with their asses.

4 And when they were now departed out of the city, and had gone forward a little way: Joseph sending for the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

5 The cup which you have stolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he spoke to them the same words.

7 And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

10 And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my servant, and you shall be blameless.

11 Then they speedily took down their sacks to the ground, and every man opened his sack.

12 Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

13 Then they rent their garments, and loading their asses again, returned into the town.

14 And Juda at the head of his brethren went in to Joseph (for he was not yet gone out of the place) and they all together fell down before him on the ground.

15 And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

VER. 28. *Living.* The Sam. and Sept. add "Joseph replied, Blessed be he of God: and bowing themselves," &c. Thus all Joseph's brethren adore him. C. xxxvii. 7. H.

VER. 32. *Hebrews.* "They had the same aversion for all who did not adopt their superstition." Porphyr. Abstin. iv. Herod. ii. 41. says, they would not use a knife which had been in the hands of a Greek, nor kiss him. This aversion arose, from their custom of abstaining from various meats which other nations eat. Chald. &c. They disliked the Hebrews, because they were also *shepherds*, C. xlvi. 34. (C.); and because they knew they were accustomed to eat goats, oxen, and sheep, the objects of adoration in Egypt, (Exod. viii. 26.): though they were not, probably, served upon Joseph's table. T.—They who dwelt in the towns could not bear even the Egyptian shepherds, because they were of a more stirring and warlike temper. C. Cunæus.

VER. 33. *They sat.* This posture is more ancient than that of lying down at table. The Hebrews adopted the latter, from the Persians, during the captivity. Est. i. 6. vii. 8.—We have at least no earlier vestige of this custom in Scripture. C.—*Very much:* as they were placed in that order by the steward. They knew not how he could so exactly discover who was born first, as there was so short an interval between the births of many of them. H.

VER. 34. *Of him.* Joseph, the master of the feast, sends a portion to each of his guests, according to the ancient custom. Plut. Sympos. ii.—*Five parts:* in order to distinguish Benjamin the more. So Hector reproaches Diomed for fleeing before him, though he was placed in the highest place at table among the Greeks, and had the largest portion both of meat and drink.—*Merry. Inebriati sunt*, sometimes means intoxicated: but it is not at all probable that Joseph's brethren would indulge in any such excess, while they knew him not, (C.) and were under the impressions of fear and wonder. They took what was sufficient, and even decently abundant, with thankfulness for so unexpected an honour. H.—The word is often taken in this sense, as at the feast of Cana, where Jesus would never have furnished such an abundance of wine for people already drunk. Jo. ii. 10. Prov. xi. 24. Homer's feasts consist in every man taking what he pleased. C.

CHAP. XLIV. VER. 4. *Pursue;* escorted by a troop of horsemen, to prevent resistance. M.

VER. 5. *To divine.* This was spoken by Joseph to his steward in jest; alluding to the notion of the people, who took him to be a diviner. Ch.—S. Tho. 2. 2. q. 195. a. 7. Heb. may be translated without attending to the points, "Is not this the cup, out of which my lord drinketh; and he has augured, *or* discovered, by it the evil which you have committed." Pliny (xxx. 2.) mentions a method of divining, by means of water in a basin. C.—The Egyptians probably supposed, that Joseph used some such means to disclose what was hidden; and he alludes, in jest, to their foolish notion. H.—He had a right to afflict his guilty brethren; and as for Benjamin, who was innocent, he made him ample recompense for this transitory terror. Some think that the steward said, *in which he is wont to divine*, unauthorized by his master. M.

VER. 10. *Sentence.* It is but just; yet I shall only insist on the detention of the culprit. C.—Joseph wished to see whether the marks of attention, which he had shewn to Benjamin, would have excited the envy of his brethren (M.); and whether they would be concerned for him: thus he would discover their present dispositions. He might wish also to keep his younger brother out of danger, in case they were inclined to persecute him. H.

VER. 13. *The town*, with heavy hearts, of which their torn garments were signs (H.): yet they say not a word in condemnation of Benjamin. They are determined either to clear him, or never to return home. M.

VER. 14. *Juda*, mindful of his engagements, (C. xliii. 9,) and perhaps more eloquent and bolder than the rest. M.

VER. 15. *The science of divining.* He speaks of himself according to what he was esteemed in that kingdom. And indeed, he being truly a prophet, knew

16 And Juda said to him: What shall we answer my lord? or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

17 Joseph answered: God forbid that I should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

18 Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharao thou art

19 My lord. [a]Thou didst ask thy servants the first time: Have you a father or a brother.

20 And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

21 And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 [b]And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

24 Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25 And our father said: Go again, and buy us a little wheat.

26 And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

27 Whereunto he answered: You know that my wife bore me two.

28 One went out, and you said: [c]A beast devoured him; and hitherto he appeareth not.

29 If you take this also, and any thing befall him in the way, you will bring down my grey hairs with sorrow unto hell.

30 Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him)

31 And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell.

32 Let me be thy proper servant, who took him into my trust, and promised, saying: [d]If I bring him not again, I will be guilty of sin against my father for ever.

33 Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

CHAP. XLV.

Joseph maketh himself known to his brethren: and sendeth for his father.

JOSEPH could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

2 And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharao heard.

3 And he said to his brethren: I am Joseph: Is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: [e]I am Joseph, your brother, whom you sold into Egypt.

5 Be not afraid, and let it not seem to you a hard case that you sold me into these countries: [f] for God sent me before you into Egypt for your preservation.

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt.

9 Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt; come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons'

[a] Supra xlii. 13.—[b] Supra xliii. 3. and 5.—[c] Supra xxxvii. 20. and 33.

[d] Supra xliii. 9.—[e] Acts vii. 13.—[f] Infra l. 20.

more without comparison than any of the Egyptian sorcerers. Ch.—Heb. Sept. and Chal. "knew ye not that a man like me would divine with certainty," and presently discover any fraud? C.

VER. 16. *Iniquity.* He begins with the greatest humility, acknowledging that they were justly punished by God for some transgression, though they were, in his opinion, innocent of any theft. H.—Perhaps he might imagine, that Benjamin had been guilty, (Bonfrere) and is willing to bear a part of the blame with the rest; or his conscience still presents before him the injustice done to Joseph so long before. H.

VER. 18. *Boldly,* perceiving that he had to deal with an equitable judge.—*Thou art;* the second man in the kingdom. Heb. "even as Pharao."

VER. 20. *Is left of,* (*habet mater.*) Rachel had been dead about twenty-four years. H.

VER. 31. *With us,* is not now found in Heb. But it is in the Sam. Sept. Syr. and Chaldee. C.—*His grey hairs.* That is, his person, now far advanced in years.—*With sorrow unto hell* The Hebrew word for *hell* is here *Sheola,* the Greek *hades:* it is not taken for the *hell* of the damned; but for that place of souls below, where the servants of God were kept before the coming of Christ. Which place, both in Scripture and in the creed, is named *hell.* Ch.—In this speech, we find many particulars not mentioned before; whence it appears, that the sacred historian does not always specify every circumstance. But, in relating the same speech, uses various expressions to the same purport. C.

VER. 33. *The boy.* I am older, and more fit for service. M.

VER. 34. *My father;* who will drop down dead, oppressed with grief. How eloquent and pathetic was this address! Joseph could bear no more.

CHAP. XLV. VER. 2. *Weeping,* with a loud cry, being unable to restrain himself. The servants, who were in the adjoining apartments, heard this cry and declaration of Joseph, acknowledging one common father with these men; and they presently conveyed the intelligence to the king. H.

VER. 4. *Nearer;* that no one might hear what he was going to say respecting their fault. M.—It is thus we ought to treat those who have injured us. He excuses his brethren as much as possible. H. See C. l. 20.

VER. 5. *Hard.* Heb. "Be not indignant in your eyes." Perhaps he was afraid, lest they should begin to accuse one another, as the authors of the deed, and thus disturb the harmony of this reconciliation. He perfectly understands the conduct of divine Providence, which can draw good out of evil, and cause even the malice of men to co-operate in the execution of his designs. C.—God did not sanction or *will* this malice, as Calvin, &c. impiously assert. T.

VER. 6. *Reaping,* as in common years, though the places near the Nile might produce some little; (M.) and hence the Egyptians ask Joseph for seed. C. xlvii. 19. C.

VER. 8. *Counsel.* Joseph's brethren had no design of elevating him to so high a dignity; but God's *will* directed Pharao to appoint him his counsellor or prime minister. His *father.* H.—So the Roman emperors styled the prefects o the Prætorium, and the Caliphs their chief minister. C.

VER. 10. *Gessen,* to the north-east of Egypt, *near me,* at Tanis, in the Delta

sons, thy sheep, and thy herds, and all things that thou hast.

11 And there I will feed thee, (for there are yet five years of famine remaining) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you.

13 You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

16 And it was heard, and the fame was spread abroad in the king's court: The brethren of Joseph are come; and Pharao with all his family was glad.

17 And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, *and* go into the land of Chanaan,

18 And bring away from thence your father and kindred, and come to me; and I will give you all the good things of Egypt, that you may eat the marrow of the land.

19 Give orders also that they take waggons out of the land of Egypt, for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed:

20 And leave nothing of your household stuff; for all the riches of Egypt shall be yours.

21 And the sons of Israel did as they were bid. And Joseph gave them waggons according to Pharao's commandment: and provisions for the way.

22 He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver, with five robes of the best:

23 Sending to his father as much money and raiment; adding besides, ten he-asses, to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey.

24 So he sent away his brethren, and at their departing said to them: Be not angry in the way.

25 And they went up out of Egypt, and came into the land of Chanaan, to their father Jacob.

26 And they told him, saying: Joseph, thy son, is living; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

27 They on the other side told the whole order of the thing. And when he saw the waggons, and all that he had sent, his spirit revived,

28 And he said: It is enough for me if Joseph, my son, be yet living: I will go and see him before I die.

CHAP. XLVI.

Israel warranted by a vision from God: goeth down into Egypt with all his family.

AND Israel taking his journey,[a] with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,

2 He heard him, by a vision in the night, calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

3 God said to him: I am the most mighty God of thy father; fear not, go down into Egypt, for I will make a great nation of thee there.

4 I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

5 And Jacob rose up from the well of the oath:[b] and his sons took him up, with their children and wives in the waggons, which Pharao had sent to carry the old man,

6 And all that he had in the land of Chanaan: and he came into Egypt with all his seed;[c]

7 His sons, and grandsons, daughters, and all his offspring together.

8 And these are the names of the children of Israel, that entered into Egypt, he and his children. [d]His first-born Ruben,

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[a] A. M. 2298, A. C. 1706.—[b] Acts vii. 15.—[c] Jos. xxiv. 5. Ps. civ. 23. Isai. lii. 4.

[d] Exod. i. 2. and vi. 14. Numb. xxvi. 5. 1 Par. v. 1. and 8.

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and near the promised land, being a part of Arabia. H.—Heliopolis, where many suppose Joseph resided, is situate in the same canton, and was one of the chief cities after Ramesse, the capital. C. xlvi. 28. This country is often refreshed by showers of rain, (C.) which never falls in most parts of Egypt. It is intersected by many canals, and is very rich and proper for pasturage. H.

VER. 11. *Perish.* Heb. be reduced to poverty. He fed them like the priests. C. xlvii. 12. 22. C.

VER. 12. *My mouth.* You now recognize my features and my speech; particularly you, my dear Benjamin. H.—I speak no longer by an interpreter. M.

VER. 16. *Family,* and courtiers. They were all so enraptured with Joseph's conduct, that they rejoiced in whatever gave him pleasure. M.—They thought, perhaps, that his relations would resemble him, and be of service to Egypt. H.

VER. 18. *Marrow;* which is an emphatical expression, to signify the *best things of Egypt.* Chal. Heb. "the fat, *or* the cream of the land." C.

VER. 20. *Leave nothing.* Heb. may have another meaning, which Calmet approves. "Let not your eye spare your furniture." Be not concerned to leave what may be useless, as most of the husbandry utensils would be in Egypt, "for all," &c.

VER. 22. *Two robes* (*stolas*) hanging down to the feet. These properly belong to women. But they are worn by men in the East. It was customary to make presents of such robes, as it is still among the great men and kings of that country. Lucullus kept 6000 cloaks in his wardrobe. Horat. 1. sat. 2. C.—*Of silver,* sicles. The Sept. has "of gold," as also C. xxxvii. 28.

VER. 23. *As much . . besides.* This is omitted in Heb. or at least is left ambiguous. "He sent in like manner to his father ten," &c. But the Syr. and Sept. explain it like the Vulgate.—*She-asses.* Sept. "mules."—*Bread.* Heb. adds, "meat," *or* provisions. C.—These presents might convince Jacob that Joseph was still alive. H.

VER. 24. *Angry.* A prudent admonition at all times, but particularly now, to Joseph's brethren; lest reflecting on his excessive kindness, they should each wish to remove from themselves the stigma of cruelty towards him, by throwing it upon others. H.—Heb. may be rendered, "fear not." C.

VER. 26. *He awaked,* &c. His heart was overpowered between hope and distrust. He seemed to himself to be dreaming. Sept. "in an ecstacy." Such a sudden transition has oftentimes caused death. H.

VER. 27. *Revived;* like a lamp, which was just going out, for want of oil, resumes fresh vigour when a new supply is poured in. S. Chrys.

CHAP. XLVI. VER. 1. *The well of the oath.* Bersabee.

VER. 3. *Fear not.* He might be apprehensive, lest his children should be depraved, living among idolaters, or prefer Egypt before the promised land. He was also afraid to undertake this journey without consulting God. M.

VER. 4. *Thence;* in thy posterity. Sept. add *at last,* or after a long time. Jacob's bones were brought back and buried in Chanaan. C.—*Eyes,* as he is the most dear to thee. Parents closed the eyes of their children in death. The Romans opened them again when the corpse was upon the funeral pile; thinking it a mark of disrespect for the eyes to be shut to heaven; "ut neque ab homine supremum eos spectari fas sit, *& cælo non ostendi, nefas.*" Plin. xi. 37.

VER. 7. *Daughters.* Dina, and grand-daughters Sara, (v. 17,) and his sons' wives, &c. C.—We may observe, that all here mentioned were not born at the time when Jacob went down into Egypt, but they were before he or Joseph died; that is, during the space of 17 or 71 years. See S. Aug. q. 151. 173. M.—The names in the Heb. and Sept. vary some little from the Vulgate, which may be attributed to the difference of pronunciation, or to the same person having many names. The number is also different in the Sept. as the authors of that version have, perhaps, inserted some names taken from other parts of Scripture, to remove any apparent contradiction. The genealogies of Juda, Joseph, and Benjamin, are carried farther than the rest, as those families were of greater consequence.

9 The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.

10 [a]The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul, the son of a woman of Chanaan.

11 [b]The sons of Levi: Gerson and Caath, and Merari.

12 [c]The sons of Juda: Her and Onan, and Sela, and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

13 [d]The sons of Issachar: Thola and Phua, and Job and Semron.

14 The sons of Zabulon: Sared, and Elon, and Jahelel.

15 These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dina, his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Gad: Sephion and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli.

17 [e]The sons of Aser: Jamne and Jesua, and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

18 These are the sons of Zelpha, whom Laban gave to Lia, his daughter. And these she bore to Jacob, sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 [f]And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore him: Manasses and Ephraim.

21 The sons of Benjamin: [g]Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared.

22 These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.

23 The sons of Dan: Husim.

24 The sons of Nephthali: Jazieland Guni, and Jeser and Sallem.

25 These are the sons of Bala, whom Laban gave to Rachel, his daughter: and these she bore to Jacob: all the souls, seven.

26 All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six.

27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. [h]All the souls of the house of Jacob, that entered into Egypt, were seventy.

28 And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen.

29 And when he was come thither, Joseph made ready his chariot, and went up to meet his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharao, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them.

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

CHAP. XLVII.

Jacob and his sons are presented before Pharao: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.

THEN Joseph went in and told Pharao, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also, the last of his brethren, he presented before the king:

3 And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: make them dwell in the best place, and give them the land of

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Exod. vi. 15. 1 Par. iv. 24.—[b] 1 Par. vi. 1.—[c] 1 Par. ii. 3. and iv. 21.—[d] 1 Par. vii. 1.

[e] 1 Par. vii. 30.—[f] Supra xli. 50.—[g] 1 Par. vii. 6. and viii. 1.—[h] Deut. x. 22.

VER. 9. *Hesron* and *Charmi*, were probably born in Egypt, as Ruben had only two sons. C. xlii. 37. Philo.

VER. 10. *Jamuel.* Num. xxvi. 12, he is called Namuel.—*Jachin* is *Jarid.* 1 Par. iv. 24. C.

VER. 12. *Were born*, afterwards. M.

VER. 15. *Syria.* This must be restrained to her seven children.—*Thirty-three*, comprising Lia or Jacob; but without Her and Onan, who were dead. C.

VER. 20. *Ephraim.* The Sept. take in here the children of both. Num. xxvi. 29. 35.

VER. 21. *Benjamin.* Ten in number; though the Sept. have only nine, and suppose that some of them were his grand-children. He was 33 (or 24, M.) years old. C.—Grotius thinks three names have been made out of two; *Echi*, *Ros*, and *Mophim*, out of *Ahiram* and *Supham*, as we read, Num. xxvi. 38.

VER. 23. *Sons.* The Arab. has *son.* *Husim* is Suham, (Num. xxvi. 42,) by change and transposition of letters. Ken.

VER. 26. *Sixty-six;* not including Jacob, Joseph, and his two children, who make up 70, v. 27. Deut. x. 22. The Sept. taking in Joseph's grand-children, read 75; in which they are followed by S. Stephen. Acts vii. 14. See S. Jer. q. Heb. C.—S. Augustine cannot account for these grand-children and great grand-children of Joseph being mentioned as coming with Jacob into Egypt, since some of them were not born during his life-time. He suspects some hidden mystery. W. See v. 7.—Some think S. Stephen excludes Jacob, Joseph, and his sons; and includes the 64 men, with 11 wives. D.

VER. 34. *Abomination.* See C. xliii. 32. The source of this hatred against foreign shepherds, was probably because, about 100 years before Abraham, the shepherd-kings, *Hycussos*, had got possession of a great part of Egypt, and were at last expelled by the kings of Thebais. See Manetho ap. Eus. præp. x. 13. Another reason why they hated foreigners was, because they slew and eat sheep, &c. which they themselves adored. The Egyptians kept sheep for this purpose, and for the benefits to be derived from their wool, &c. C. xlvii. 17 C.—Joseph took advantage of this disposition of the inhabitants, to keep his brethren at a distance from them, that they might not be perverted. He does not introduce them at court, that no jealousy might be excited. He shews that he is not ashamed of his extraction. M.

CHAP. XLVII. VER. 2. *The last. Extremos.* Some interpret this word of the *chiefest*, and *most sightly:* but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharao might not think of employing them at court, with danger of their morals and religion; (Ch.) or in the army, where they might be distracted with many cares, and be too much separated from one another. H.—He took such of his brethren as came first to hand. Vatable.

Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

8 And being asked by him: How many are the days of the years of thy life?

9 He answered: The days of my pilgrimage are a hundred and thirty years, few and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharao had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

13 For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan;

14 Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: [a]Give us bread: why should we die in thy presence, having now no money?

16 And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharao's hands:

21 And all its people from one end of the borders of Egypt, even to the other end thereof,

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharao; take seed and sow the fields,

24 That you may have corn. The fifth part you shall give to the king; the other four you shall have for seed, and for food for your families and children.

25 And they answered: Our life is in thy hand; only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

29 [b]And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight,[c] put thy hand under my thigh; and thou shalt shew me this kindness and truth, not to bury me in Egypt.

30 But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors. [d]And Joseph answered him: I will do what thou hast commanded.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

[a] A. M. 2300, A. C. 1704.—[b] A. M. 2315, A. C. 1689.

[c] Supra xxiv. 2.—[d] Supra xxiii. 17.

VER. 7. *Blessed him*, Pharao; saying, perhaps, *God save the king;* or, *O king live for ever:* thus wishing that he might enjoy all sorts of blessings. M.—It is generally taken in this sense, when men bless one another; but when they bless God, they mean to praise, supplicate, or thank him. C.

VER. 9. *Pilgrimage.* He hardly deigns to style it *life*, as he was worn out with labour and sorrows, and was drawing fast to an end, so much sooner than his ancestors. Isaac had lived 180 years, and was only dead the year before Joseph was made ruler of Egypt. Some had lived above 900 years. H.

VER. 13. *Chanaan.* The whole world that was then inhabited, and known to the Hebrews, felt perhaps the effects of this raging famine; but the countries here mentioned were the most afflicted. H.

VER. 14. *Treasure*, reserving nothing for himself. Philo.

VER. 15. *Wanted.* Or "failed both in Egypt and Chanaan," as the Hebrew insinuates. H.

VER. 18. *Second;* or the next *year* after they had sold their cattle; the fourth of the famine, or perhaps the last, since they ask for seed, v. 19. In that year, Joseph gave back the cattle, &c. to the Egyptians, on condition that they should ever after pay the fifth part of the products of the land to the king, the sole proprietor, who had thus full authority to send them to till any part of his dominions. C.

VER. 19. *Servants.* A person may part with his liberty, to preserve life. M.

VER. 21. *People*, "he transplanted" *from*, &c. as the Heb. Arab. &c. now read, by the change of one letter. Herodotus, ii. 168, says, the same person has never a field there two years together. Diodorus 1. also attests, that individuals have no property in Egypt, the land being divided among the priests, the king, and the military. Tradesmen always follow their father's profession, which makes them very skilful.

VER. 22. *Priests.* This was done by the king's direction, as they were probably idolaters. M.—The immunities of the sacred ministers have been respected both by Pagans, Jews, and Christians; by all who have had any sentiments of religion. Reason dictates that they should live by the altar. They have to labour for the truest interests of the people, and consequently are worthy of their hire.—*Which had been given*, &c. Inasmuch as their wants were supplied, and the king forebore to claim their land. Heb. "only the land of the priests he, *Joseph*, bought not." H.—If infidels did so much for their priests, ought we to do less for those of God? S. Chrys. hom. 65. W.

VER. 26. *This day.* When Moses wrote, and long after, as we learn from Josephus. S. Clem. Alex. Diod. &c. C.

VER. 29. *Thigh.* To swear, as the steward of Abraham did. C. xxiv. 2.—*Kindness and truth.* This act of real mercy; or, shew me *mercy*, by promising freely to comply with my request; and *truth*, by fulfilling this oath. M.

VER. 30. *Place.* Hebron, where Sara, Abraham, and Isaac reposed. C.—Thus he manifested his belief in a future resurrection with his Saviour, who should be born in that land; and he admonished his descendants never to lose sight of it, nor forfeit the promises by their wicked conduct. C. xxiii. 17. M.—He teaches us likewise, to be solicitous to obtain Christian burial. W.

VER. 31. *To the bed's head.* S. Paul, (Heb. xi. 21,) following the Greek translation of the Septuagint, reads *adored the top of his rod.* Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a *bed* and a *rod.* And to verify both these sentences, we must understand that Jacob, leaning on Joseph's rod, adored, turning towards the head of his bed which adoration, inasmuch as it was referred to God, was an absolute, and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour. Ch.—S. Aug. proposes another very probable explanation. He adored God, supporting himself on the top of his staff, or of Joseph's sceptre, q. 162. The Sept. and Syriac intimate, that Jacob bowed down respectfully towards the sceptre of his son, and thus complied with the explication which he had given to his dream. C. xxxvii. 10. Others, who understood the Hebrew *Hamitta*, in the sense given to it by S. Jerom, Aquila, and Symmachus, suppose that after he had given his last instructions to Joseph in a sitting posture, growing weaker, he laid his head again upon his pillow. C.—God was pleased to have

CHAP. XLVIII.

Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

AFTER these things, it was told Joseph[a] that his father was sick; and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.

3 And when Joseph was come in to him, he said:[b] God almighty appeared to me at Luza, which is in the land of Chanaan, and he blessed me,

4 And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

5 [c]So thy two sons, who were born to thee in the land of Egypt before I came hither to thee, shall be mine: [d]Ephraim and Manasses shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For, when I came out of Mesopotamia, [e]Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons, he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

11 And said to his son: I am not deprived of seeing thee; moreover God hath shewn me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right-hand, that is, towards the left-hand of Israel; but Manasses on his left-hand, to wit, towards his father's right-hand, and brought them near to him.

14 But he, stretching forth his right-hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of Manasses, who was the elder, changing his hands.

15 [f]And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day:

16 [g]The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.

17 And Joseph seeing that his father had put his right-hand upon the head of Ephraim, was much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

18 And he said to his father: It should not be so, my father; for this is the first-born, put thy right-hand upon his head.

19 But he refusing, said: I know, my son, I know: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than he; and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

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[a] A. M. 2315.—[b] Supra xxviii. 13.—[c] Supra xli. 50.—[d] Jos. xiii. 7. and 29.

[e] Supra xxxv. 19.—[f] Heb. xi. 21.—[g] Supra xxxi. 29. and xxxii. 2. Mat. xviii. 10.

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this recorded in a language subject to such various interpretations; as he, perhaps, would have us to understand, that Jacob literally bowed down both to the bed-head and to the top of the sceptre. For many believe, that the Scripture has often several literal meanings. T.—If the Massoretic points had been known to the Sept. we should not have had this variation. But the learned generally agree, that they are of human, and even of very modern invention.

CHAP. XLVIII. VER. 1. *Sick.* Worse than when he was with him before. H.

VER. 2. *Strengthened;* with the thought of seeing this beloved son, and also with the prophetic spirit (M.) of God, which filled him with joy, &c. Gal. v. 22. H.

VER. 4. *Possession.* He makes mention of this first vision of God to him, to shew that he had a right to Chanaan, and to adopt the two children of Joseph, who were each to have as much as his own children. H.—Jacob's posterity enjoyed that land till the Messias came, with some few interruptions. But his spiritual children inherit a much better country, (of which this was a figure) an eternal kingdom in heaven. C.

VER. 5. *Mine,* by adoption; and shall be heads of their respective tribes. M.

VER. 6. *Thine.* They shall not claim the same prerogative: they shall live among their brethren, Ephraim and Manasses. We read not that Joseph had any other children besides these two. C.—The double portion, or birth-right, was thus transferred from Ruben to Joseph. D.

VER. 7. *For when,* &c. Heb. "as for me." Do not wonder that I should so earnestly desire to be laid in the tomb of Mambre, whereas your mother was buried at Ephrata. I was in a manner forced to bury her there, by the heat of the weather, (M.) and the confusion to which my family was then exposed, on account of the slaughter of the Sichemites. H.—That place was, moreover, to be honoured with the birth of the Messias. S. Aug. q. 165.

VER. 11. *Deprived.* Heb. "I did not *expect;* or, I durst not *pray*" to God for a thing which I thought impossible; I mean, the happiness of *seeing thee;* and lo, God, &c.

VER. 12. *Lap,* (*gremio, breast,*) after Jacob had embraced them; or from between his knees, where they knelt to receive his blessing.—*Bowed down,* out of reverence to his father, and to beg of God that he would put words of comfort into the mouth of his father, on this solemn and important occasion. Then, in order that his children might not lean upon, or incommode Jacob, he placed them, the elder at his right-hand, the other at his left. H.

VER. 14. *Changing.* Heb. "making his hands intelligent;" or giving to understand, by forming a cross with his extended hands, that he had some particular reason for so doing. H.—By the preference given to Ephraim, he foreshewed his royal dignity, in giving kings to the ten tribes, (Euseb.) and that his tribe would surpass that of his brother in glory and numbers; (v. 19,) and lastly, give birth to that great leader, Josue; who, as a figure of Christ, should introduce the Israelites into the promised land. M.—The custom of imposing hands on a person, is of high antiquity, and is still practised in the Christian church in the ordination of her ministers. Num. viii. 10. Act. vi. 6. See Matt. xix. 13. Num. xxvii. 23. C.—The cross of Christ is the source of all our exaltation. A preference for the younger children is generally observable in Scripture; being intended to shew that the Church, though chosen later out of all nations, should obtain the preference over the synagogue. Theodoret. T.

VER. 16. *The angel* guardian, who, by God's ordinance, has ever protected me, continue his kind attention towards these my grand-children. It is not probable that he, who was called God before, should now be styled an angel, as some Protestants would have us believe. H.—S. Basil c. Eunom. iii. and S. Chrysostom, with many others, allege this text, to prove that an angel is given to man for the direction of his life, and to protect him against the assaults of the rebel angels, as Calvin himself dares not deny.—*Let my,* &c. Let them partake of the blessings (promised by name to me, to Abraham, and to Isaac) among the other tribes; or, may God bless them, in consideration of his servants. Moses obtained pardon for the Hebrews, by reminding God of these his chosen friends. Ex. xxxii. W.

VER. 17. *Displeased;* (*graviter accepit,*) was grieved to see the elder son neglected; and thinking it might possibly proceed from a mistake, as his father's eyes were so dim that he did not know them, (v. 8,) he ventured to suggest his sentiments to his father; but acquiesced in his decision. H.—The greatest prophets are not always under actual inspiration. C.

VER. 19. *A people,* (*in populos.*) He shall be father of many peoples. The tribe of Manasses was divided, and had a large territory on either side of the Jordan, immediately north of that which fell to the lots of Ephraim and of Gad. H.—*Grow.* Heb. "shall be the fulness of nations;" or shall possess every thing that can make a nation great and enviable. The event justified this prediction. Ephraim was at the head of the ten tribes, most valiant and powerful. 3 K. xi. 26. C.

VER. 20. *In thee,* Joseph. Sept. "in you," Ephraim and Manasses. The Israelites shall wish the same happiness to their greatest friends, as that which you have enjoyed. M.

21 And he said to Joseph, his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 [a] I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite [b] with my sword and bow.

CHAP. XLIX.

Jacob's prophetical blessings of his twelve sons. His death.

AND Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

2 Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel, your father:

3 Ruben, my first-born, thou art my strength, and the beginning of my sorrow; excelling in gifts, greater in command.

4 Thou art poured out as water, grow thou not; [c] because thou wentest up to thy father's bed, and didst defile his couch.

5 Simeon and Levi brethren: vessels of iniquity waging war.

6 Let not my soul go into their counsel, nor my glory be in their assembly: [d] because in their fury they slew a man, and in their self-will they undermined a wall.

7 Cursed be their fury, because it was stubborn: and their wrath, because it was cruel: [e] I will divide them in Jacob, and will scatter them in Israel.

8 Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

9 [f] Juda *is* a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

10 [g] The sceptre shall not be taken away from Juda,

[a] Jos. xvi. 1. and xv. 7.—[b] Jos. xxiv. 8. Deut. xiii. 16.—[c] Supra xxxv. 22. 1 Par. v. 1.

[d] Supra xxxiv. 25.—[e] Jos. xix. 1.—[f] 1 Par. v. 2.—[g] Mat. ii. 6. John i. 45.

VER. 22. *Thee.* In thy posterity; and particularly in Ephraim, to whose lot it shall fall, *a portion.* Heb. *shecem;* which the Sept. explain of the city, or field near it, which Jacob had formerly purchased; and which, being wrested from him after he had left that country, by the Amorrhites, he recovered by the sword. Masius.—The particulars of this transaction are not given in Scripture. M.—The children of Joseph buried their father in this field. Jos. xxiv. 32. There also was Jacob's well. John iv. 5. We have already observed, that Jacob restored whatever his sons had taken unjustly from the unhappy Sichemites. C. xxxiv. 30.—*Sword and bow,* is understood by S. Jerom and Onkelos in a spiritual sense, to denote his justice and earnest prayer, by which he merited the divine protection; (C.) or it may mean the money, which he had procured with hard labour. S. Jer. q. Heb.

CHAP. XLIX. VER. 1. *Last.* Heb. "future days." It was an ancient and commendable custom, for parents to assemble their children in their last moments, to give them salutary instructions. They often also foretold to them what should happen. See Deut. xxxi. Jos. ult. 1 K. xii. Tob. iv. 3. 1 Mac. ii. Cyrus and Socrates both believed that they had then an insight into futurity. C.

VER. 3. *My strength,* &c. He calls him his *strength,* as being born whilst his father was in his full strength and vigour: he calls him *the beginning of his sorrow,* because *cares* and *sorrows* usually come on with the birth of children.—*Excelling in gifts,* &c. because the first-born had a title to a *double portion,* and to have the command over his brethren, which Ruben forfeited by his sin; being *poured out as water;* that is, spilt and lost. Ch.—*In command.* He ought to have succeeded to his father in authority. But Joseph entered in upon his rejection, 1 Par. v. 1. The priesthood was given to Levi's descendants; and the regal power, partly to those of Joseph, who reigned over the ten tribes, for a long time; and partly to the posterity of Juda, who exercised dominion over all the people of Israel. Chaldee. W.

VER. 4. *Grow thou not.* This was not meant by way of a curse or imprecation; but by way of a prophecy, foretelling that the tribe of Ruben should not inherit the pre-eminences usually annexed to the first birth-right, viz. the double portion, the being prince or lord over the other brethren, and the priesthood: of which the double portion was given to Joseph, the princely office to Juda, and the priesthood to Levi. Ch.—Thou hast abandoned thyself to thy brutal passion; do so no more, *ne adjicias.* S. Jer. q. Heb. *Let Ruben live, and die not; let him be small in number.* Deut. xxxiii. 6. His tribe never became very considerable. C.—*Couch.* See C. xxxv. 22. Eternal infamy attends the name of Ruben. H.

VER. 5. *Brethren.* Born of the same parents; similar in disposition.—*Vessels;* instrumenta. Sept. and Chal. "they have completed wickedness," as they read *calu,* instead of the present Heb. *cele,* which is adopted by Aquila. C.

VER. 6. *Slew a man,* viz. Sichem, the son of Hemor, with all his people, Gen. xxxiv. Mystically and prophetically it alludes to Christ; whom their posterity, viz. the priests and the scribes, put to death. Ch.—*A wall,* Sichem, which they destroyed: or, according to the Sept. "they ham-strung" *a bull,* as the same Hebrew word signifies; both which may refer to the prince of the town, or to Joseph, (C.) in whose persecution these two were principally concerned. Jacob declares, he had no share in their attack upon the people of Sichem: his *soul* or his *glory,* was not impaired by their misconduct. H.

VER. 7. *Scatter them.* Levi had no division allotted to him, but only some cities among the other tribes; and Simeon had only a part of Juda's lot, which was so small, that his descendants were forced to seek for a fresh establishment; some in Gader, others in Mount Seir, 1 Par. iv. 39. Jos. xix. 2. Simeon alone was not blessed by Moses. Deut. xxxiii. D.—The Levites obtained a blessing, on account of their distinguished zeal; (Num. xxv.) while Zambri rivets, as it were, the curse upon the family of Simeon. M.

VER. 8. *Praise.* He alludes to his name, his martial prowess, and dominion over all his *brethren;* who should be all called Jews, and submit to his sway. Some explain all this of Jesus Christ; others refer the first part of the prophecy to Juda. H.

VER. 9. *A lion's whelp,* &c. This blessing of Juda foretelleth the strength of his tribe, the fertility of his inheritance, and principally that the sceptre, and legislative power, should not be utterly taken away from his race till about the time of the coming of Christ: as in effect it never was: which is a demonstration against the modern Jews, that the Messias is long since come; for the sceptre has long since been utterly taken away from Juda. Ch.—This none can deny. Juda is compared to *a lion,* which was the emblem of his royal dignity, and was borne in the standards of that tribe.—*To the prey.* Heb. "from the prey." He proceeds from victory to victory. He *couches,* ready to fall upon his prey; and, retiring to the mountains, is still eager to renew the attack. C.—Read the history of David and of Solomon, who, both in peace and war, were a terror to the surrounding nations.

VER. 10. *The sceptre.* Almost every word in this verse has been explained in a different manner. But all the ancient Jews agree with Christians, that it contains a prediction of the Messias, and points out the period of his coming. Whether this was verified when Herod, a foreigner, got possession of the throne, and was acknowledged by the Jews, just about the time of our Saviour's nativity, as most of the fathers suppose; or it only took its full effect when Agrippa II. lost all his power, the temple and city were laid in ruins, and the whole nation dispersed for ever, it is not perhaps so easy to determine. In either supposition, the Messias has long since come. Jacob foretels, either that Christ would make his appearance as soon as the Jews should fall under a foreign yoke, and in this sense he was born about the 37th year of Herod the great—or he should come just before the kingdom of Juda should have an end, which took place in the 70th year of the Christian era, or about 37 years after the public appearance and death of our Saviour. *The sceptre shall not depart* irrevocably from the Jews; over whom the tribe of Juda had always the greatest authority in appointing the princes, when they were not selected from the tribe itself, or *from his thigh; till the Messias,* who has been expected so long, shall come and gather *all nations* into his Church. Then the designs of Providence, in watching over the Jews, being accomplished, their republic shall be dissolved, because they have shed his *blood,* instead of acknowledging his celestial beauty, v. 12. The evident signs of decay in the kingdom of the Jews, were sufficient to excite the attention of all to look for the Messias; and we read, both in S. John iv. 25, in Tacitus, and Suetonius, that his appearance was fully expected about that time. The *sceptre* is the emblem of sovereign, though not always independent, power. Juda and his posterity were always at the head of their brethren. They marched first in the wilderness; two of the judges were of this tribe. But their chief glory began with David, whose posterity the whole nation obeyed, till Jeroboam tore away the ten tribes. Still the tribe of Benjamin and the Levites adhered to Juda. During the captivity, there were judges admitted to superintend over their brethren; and K. Joakim was raised to high authority. The rulers who came into power after the return of the Jews, were either of this tribe, at least by the mother's side, or were chosen and recognized by the tribe of Juda. Even Herod, in this sense might be considered as a Jewish king, though a foreigner, as well as a Thracian might be counted a Roman emperor, without any diminution of the imperial authority of Rome. Perhaps indeed he was an usurper, till the nation acknowledged his authority two years after the birth of Christ. Philo de temp. ii. Josep. Ant. xvii. 3. "Herod was the first foreign king admitted by the Jews." S. Aug. de C. D. xviii. 45. If, therefore, no stranger was to be acknowledged by the nation, till He came, who was to establish a spiritual and everlasting kingdom, the moment was arrived, when the Jews submitted to Herod, and Christ had actually been born two years.—*From Juda,* or from that tribe; for Jacob gave peculiar blessings to each; (v. 28,) and hence the fathers gather, that the Messias should spring from Juda.—*Ruler from his thigh,* lineally descended from him, or acknowledged at least by his posterity, as all the legal princes were till the coming of Christ.—*Mechokek* might also signify a teacher or scribe expounding the law of Moses, which subsisted for the same period; but this is more probably a farther explication of the *sceptre,* &c. C.—*Till had ci,* which words being joined together, are always taken in this sense. Helvicus.—*Sent. Schiloach* (or *Ssoluè*) seems to have been in S. Jerom's copy, though we now read *Shiloh* (or *Ssole*) "to whom" the authority belongs; Sept. "to whom all things are reserved; *or* till the things arrive, which are laid up for him. C.—*Expectation,* or congregation of *nations,* as Aggeus afterwards foretold, ii. 8. If we examine all the plausible explications which have been given to this verse, we shall find that they all tend to convey the same truth. "The sceptre, (shebet, rod, crook, power or tribe) shall not depart (cease, be taken off) from Juda, (the tribe or the Jews) nor a leader

nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

11 Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

12 His eyes are more beautiful than wine, and his teeth whiter than milk.

13 Zabulon shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon.

14 Issachar shall be a strong ass, lying down between the borders.

15 He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

16 Dan shall judge his people like another tribe in Israel.

17 Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.

18 I will look for thy salvation, O Lord.

19 Gad, being girded, shall fight before him: and he himself shall be girded backward.

20 Aser, his bread shall be fat, and he shall yield dainties to kings.

21 Nephthali, a hart let loose, and giving words of beauty.

22 [a] Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;

23 But they that held darts, provoked him, and quarrelled with him, and envied him.

24 His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

25 The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb.

26 The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

27 Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

28 All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one with their proper blessings.

29 And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

30 Over-against Mambre, in the land of Chanaan, [b]

[a] 1 Par. v. 1.

[b] Supra xxiii. 17.

(scribe, lawyer or legislator) from his thigh, (between his feet, or from his banners) till He, who shall be sent, (shio, the pacific, his son, to whom it is, or the things are, reserved) arrive; and Him shall the nations expect, (and obey) to Him they shall look up (and be gathered). Whom will the Jews point out to whom all these characters agree, except our divine Lord, whom they also must one day adore? H.

VER. 11. *Foal.* The nations, which had not been subjected to the yoke of the old law.—*Vineyard;* the house of Israel, the *vineyard* of the Lord of hosts. Isai. v. 7. Christ broke down the wall of separation, and made *both one.* Eph. ii. 14.—*His ass,* or the Jews.—*O my son;* Juda, the Saviour king, who shall be born of thee, shall tie both Jews and Gentiles to the *vine,* which is himself. Jo. xv. To the Jews he shall preach in person: but the Gentiles he shall call by his apostles, chosen out of the vineyard of the Jewish church. M.—*He shall wash his robe,* his flesh; and *his garment,* or all his disciples, in his own *blood;* adorning them with all graces by means of his death, which must be applied to their souls, in the holy sacraments devoutly received, and in the Mass, where his blood is offered under the appearance of *wine.* H. See S. Amb. &c. Tertullian, (ag. Marc. iv.) shewing that Christ fulfilled the figures of the old law, interprets the stole to mean his body, and wine his blood. W.—Jacob alludes also to fertility and abundance of vines, which should enrich the portion of Juda, particularly about Engaddi. Cant. i. 13. C.

VER. 12. *Beautiful.* The eyes and teeth contribute much to the beauty of a face. Our Saviour, rising from the dead, filled the hearts of the beholders with joy, as wine exhilarates the heart of man. M.—The spouse in the Canticle (v. 12,) compares the eyes of the bridegroom to the shining reddish, or fiery ones of pigeons: *chaclili,* beautiful, means shining red, &c. Jesus Christ seems to allude to this prophecy of Jacob, (Matt. xxi. 43. and Jo. x. 16,) telling the Jews, that the *kingdom of God* should be taken from them, and *one fold* should be established for all. God would then cease to distinguish the Jews by any other marks than those of his wrath. He would no longer be their king and shepherd. His sceptre, or pastoral crook, should be taken off the tribe of Juda, and it should be confounded with the rest, as it is at this day. C.

VER. 13. *Road.* The territory of Zabulon was famous for good harbours, being situated between the Mediterranean and the sea of Genezareth. M.—Jacob marks out the limits to be assigned his children, 200 years before Chanaan was conquered; and Moses wrote this before they possessed a foot of land in it. The reason why Zabulon is placed before his elder brother Issachar, is not known.—*Sidon:* not the city, but the territory of Sidon, or Phenicia. C.

VER. 14. *Strong.* Heb. "bony ass." Many of Jacob's children are compared to animals, which was customary in the eastern style. Homer compares Ajax with the ass, for his strength and patience. Iliad xii. Jacob thus indicates the laborious disposition of Issachar's tribe, which did not delight in war. Their country was the most fruitful of all Galilee. C.

VER. 16. *Dan shall judge,* &c. This was verified in Samson, who was of the tribe of Dan. and began to deliver Israel. Judges xiii. 5. But as this deliverance was but temporal and very imperfect, the holy patriarch (v. 18,) aspires after another kind of a deliverer, saying: *I will look for thy salvation, O Lord.* Ch.—Many have supposed, that Antichrist will be one of his descendants, which makes Jacob break out into this exclamation. H. See S. Iren. v. 30, &c. Samson exercised his ingenuity in discomfiting the Philistines. But Antichrist will be far more subtle in deluding the faithful. M.—The Danites took Lais, afterwards called Cæsarea Philippi, by stratagem. Jud. xviii. T.

VER. 19. *Gad being girded,* &c. It seems to allude to the tribe of Gad; when after they had received for their lot the land of Galaad, they marched in arms before the rest of the Israelites, to the conquest of the land of Chanaan: from whence they afterwards returned loaded with spoils. See Josue i. and xxii. Ch.—He alludes continually to the name of Gad, which signifies one "girded, *or* a troop." See Osee vi. 8. Num. xxxii. 17. C.

VER. 20. *Fat,* delicious. This country was very luxuriant. Deut. xxxiii. 24. M.

VER. 21. *A hart.* Barach was of this tribe, and seemed rather timid, till he was encouraged by Debora; and his victory gave occasion to that beautiful hymn, Jud. v. C.

VER. 22. *Run to and fro,* &c. To behold his beauty; whilst his envious brethren turned their darts against him, &c. Ch.—Joseph continued *increasing,* in spite of the envy of his brethren, and the calumny of Putiphar's wife, who was too much enamoured of his beauty. H.

VER. 24. *His bow rested upon the strong,* &c. That is, upon God, who was his strength: who also *loosed his bands,* and brought him out of prison to be the *pastor,* that is, the feeder and ruler of Egypt; and the *stone,* that is, the rock and support of Israel.

VER. 25. *Blessings,* &c. 1. Of rain; 2. of springs; 3. of milk, (*uberum*); and 4. (*vulvæ*) of children and cattle. M.

VER. 26. *The blessings of thy father,* &c. That is, thy father's blessings are made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the blessings of his progenitors Abraham and Isaac.—*The desire of the everlasting hills,* &c. These blessings all looked forward towards Christ, called *the desire of the everlasting hills,* as being longed for, as it were, by the whole creation. Mystically, the patriarchs and prophets are called the *everlasting hills,* by reason of the eminence of their wisdom and holiness.—*The Nazarite.* This word signifies one *separated;* and agrees to Joseph, as being separated from, and more eminent than, his brethren. As the ancient *Nazarites* were so called from their being set aside for God, and vowed to him. Ch.—*Nazir* denotes also one chosen or *crowned,* and is a title of one of the chief courtiers or ministers of the Persian kings. Such was Joseph. C.—These blessings were perhaps forfeited by the misconduct of his posterity, when Jeroboam set up the worship of the golden calves; though probably many would subsist of the tribes of Ephraim and Manasses till the coming of the Messias. T.

VER. 27. *Wolf;* alluding to the wars in defence of the inhabitants of Gabaa, and those waged by Saul, Mardocheus, &c. M. Jud. xix. and xx. S. Paul was of this tribe; and, from a fiery zealot, became an eminent apostle. S. Aug. &c. T.

VER. 28. *Proper blessings,* or predictions; for Ruben received no blessing. H.

VER. 29. *To be gathered to my people.* That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world. Ch.—Jacob's life was embittered with many afflictions, which he bore with admirable patience, and thus deserved to be considered as an excellent figure of Jesus Christ.—*The man of sorrows.* His faith in the promises of God, made him contemplate the land of Chanaan as his own, and parcel it out among his children. C.

which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in.

31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca, his wife: there also Lia doth lie buried.

32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.[a]

CHAP. L.

The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

AND when Joseph saw this, he fell upon his father's face, weeping and kissing him.

2 And he commanded his servants, the physicians, to embalm his father.

3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharao: If I have found favour in your sight, speak in the ears of Pharao:

5 For my father made me swear to him, saying: Behold I die; thou shalt bury me in my sepulchre[b] which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.

6 And Pharao said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharao's house, and all the elders of the land of Egypt.

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was a great company.

10 And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 And carrying him into the land of Chanaan,[c] they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ephron, the Hethite, over-against Mambre.

14 And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

16 And they sent a message to him, saying: Thy father commanded us before he died,

17 That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

18 And his brethren came to him; and worshipping prostrate on the ground, they said: We are thy servants.

19 And he answered them: Fear not: can we resist the will of God?

20 [d]You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.

21 [e]Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

22 And he dwelt in Egypt with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. [f]The children also of Machir, the son of Manasses, were born on Joseph's knees.

23 After which he told his brethren: [g]God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac and Jacob.

24 And he made them swear to him, saying: God

[a] A. M. 2315, A. C. 1689.—[b] Supra xlvii. 29.—[c] Acts vii. 16. Supra xxiii. 17.

[d] Supra xlv. 5.—[e] Supra xlvii. 12.—[f] Numb. xxxii. 39.—[g] Heb. xi. 22.

CHAP. L. VER. 1. *Kissing him*, as it was then the custom, in testimony of an ardent affection. M.

VER. 2. *Physicians*, whose business it was to embalm dead bodies, with a composition of myrrh, &c. in order to keep them from putrefaction, (M.) as the Egyptian mummies are treated. H.—The entrails are taken out, &c. by the embalmer during 30 days, and the body is left in salt and various drugs, for other 40, in all 70 days, as Herodotus informs us, (B. xi. 86,) and as Moses here insinuates, v. 3. This was an honour peculiar to the kings. Before any person was buried, his praises were rehearsed; and it was lawful ón this occasion to declare, what evil even the kings themselves had done; which sometimes caused them to be deprived of funeral honours. We have several funeral canticles preserved in Scripture, 2 K. i. 18. iii. 33. 2 Par. xxxv. 25. C.—The Lamentations of Jeremias were perhaps of this nature, on the death of K. Josias. The usual time for mourning among the Jews, was 30 days for people of eminence, (Num. xx. Deut. xxxiv. 8. Procopius) and seven for the rest. Eccli. xxii. 13. H.

VER. 4. *Expired.* Before the corpse was interred, Joseph could not lay aside his mourning attire, in which it was not lawful to appear at court. C.

VER. 5. *Digged*, in the sepulchre which Abraham had purchased. This circumstance, and the exact words here used by Joseph, are not mentioned elsewhere. H.

VER. 7. *Ancients;* chief officers. C.—This is a name of dignity, like our aldermen. H.

VER. 10. *Atad*, which was so called, from being encompassed with *thorns*. C.—*Beyond;* with relation to Moses, (H.) or on the west side of *the Jordan*. C.

VER. 11. *Mourning:* Heb. "Ebel Mitsraim beyond the Jordan." On this occasion they fasted till the evening: perhaps they also cut their flesh and plucked their hair, according to the manners of the Egyptians, which customs (Lev. xix. 28. Deut. xiv. 1.) were prohibited to the Jews. T.

VER. 16. *A message;* perhaps by Benjamin. M.—They hope thus to obtain pardon for the sake of their deceased father, and for the sake of their common God.

VER. 17. *Wept*, that they should entertain no doubts respecting the reconciliation, which had taken place seventeen years before. H.

VER. 19. *Resist*, &c. Heb. "Am I not subject to God; *or*, Am I a God" to oppose his will. Sept. "I belong to the Lord." You see that your designs against me have turned to our mutual advantage. Can I, therefore, think of punishing you? Repent, and obtain pardon of God: I certainly forgive you. H.—Thus God drew good out of evil, in which he had no share.—S. Aug. de C. D. xiv. 27. S. Chrys. hom. 67.

VER. 22. *And ten;* consequently he had been governor of all the land eighty years; God having made him abundant recompense, even in this world, for a transient disgrace! H.—*Knees.* Joseph adopted the only son of Machir. See C. xxx. 3.; or, according to the Samaritan, "in the days of Joseph" he was born. C.

VER. 24. *Visit you* with various persecutions; or will fulfil his promises.—*Carry my bones.* He would have them to keep his bones till the time of their departure, as an earnest that they should certainly obtain the land of Chanaan, and thus his *bones were visited, and after death, they prophesied.* Eccli. xlix. 18. Perhaps the Egyptians would have been offended, (W.) if the corpse of Joseph had

will visit you, [a] carry my bones with you out of this place:

[a] Exod. xiii. 19. Jos. xxiv. 32.

25 [b] And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.

[b] A. M. 2369, A. C. 1635.

been removed out of the country immediately, as that of Jacob was; and they might have taken occasion hence to envy and persecute his brethren. H.

VER. 25. *Embalmed*, like the Egyptian momies, or *mummies*, which is a Persian word, signifying a dried corpse. Some of them are very magnificent, adorned with golden letters and hieroglyphics, various bandages, &c. They are laid in coffins. Some pretend that Joseph was afterwards adored in Egypt, under the names of Serapis and Osiris: but the grounds of this supposition, are only a few uncertain etymologies and emblems, which might agree with him as well as with those modern deities: (C.) at least it does not at all appear probable, that he was adored in Egypt before the departure of the Israelites, as the king who persecuted them did not know Joseph. Ex. i. 8. His greatest glory was, to have prefigured Jesus Christ in so wonderful a manner during the course of his life, and to have been replenished with all the graces which could form the character of a great man and a saint. Some think, that the history of Joseph has been imitated in the fable of Proteus, or Cetes, king of Egypt. See the True Hist. of Fabulous Times, by Juerin du Roche, a virtuous and learned ecclesiastic, who was put to death for his faith, at Paris, Sept. 8, 1792. See also Rollin's Abridgment. H.

THE BOOK OF EXODUS.

THE second Book of MOSES is called EXODUS from the Greek word Ἔξοδος, which signifies *going out;* because it contains the history of the *going out* of the children of Israel out of Egypt. The Hebrews, from the words with which it begins, call it VEELLE SHEMOTH: These are the names. Ch.—It contains the space of 145 years, till the beginning of the second year after the liberation of the Israelites. T.—Their slavery is described in the first chapters; and is supposed to have continued ninety years. D.—The laws prescribed by God to his people, the sacrifices, tabernacle, &c. were all intended to prefigure the Christian dispensation. S. Aug. de C. D. vii. 31.—Moses himself was a type of Jesus Christ, who was rejected by the synagogue, and received by the Gentiles, as the Jewish Legislator was abandoned by his mother, and educated by the Egyptian princess. She delivers him back to his mother; and thus the Jews will, at last, acknowledge our Saviour. D.—God deigns to address his people in the character of a powerful Eastern monarch, and requires the like attention. He appoints his ministers, like guards, to attend before his tabernacle, &c. The laws which he enacts, are such as suited the Jewish people: they were not able to rise all at once to perfection; but these laws guide them, as it were, on the road. They are infinitely more perfect than those of the surrounding nations. C.

CHAP. I.

The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.

THESE are the names of the children of Israel, [a] that went into Egypt with Jacob: they went in every man with his household:

2 Ruben, Simeon, Levi, Juda,

3 Issachar, Zabulon, and Benjamin,

4 Dan, and Nephthali, Gad and Aser.

5 And all the souls that came out of Jacob's thigh, were seventy: [b] but Joseph was in Egypt.

6 After he was dead, and all his brethren, and all that generation,

7 [c] The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

8 In the mean time there arose a new king over Egypt, that knew not Joseph:

9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.

10 Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

11 Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharao cities of tabernacles, Phithom, and Ramesses.

12 But the more they oppressed them, the more they were multiplied and increased.

13 And the Egyptians hated the children of Israel, and afflicted them and mocked them:

14 And they made their life bitter with hard works in clay and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

17 But the midwives feared God, and did not do as

[a] Gen. xlvi. 8.—[b] Gen. xlvi. 27.

[c] Acts vii. 17.

CHAP. I. VER. 3. *And Benjamin.* He is mentioned here, because he was the son of Rachel, as the preceding were the children of Lia. The offspring of the handmaids follow. H.

VER. 5. *Seventy:* Sept. "75," including the offspring of Joseph. See Gen. xlvi. 26.

VER. 6. *Generation*, or race of mortals who had seen his wonderful works. The tyrant, who knew not Joseph, began his reign about 58 years after that patriarch's death. C.—His name was Pharao Amenophis, (Perer.) or Ramesses Miamum. Usher.

VER. 9. *Numerous.* Calvisius observes, that from Ephraim alone might have sprung 4,112,323,729 people. See S. Aug. q. 43, &c. H.—In the space of 215 years, 70 people may produce an immense multitude, as Bonfrere shews by an accurate calculation. God also was pleased to bless the Hebrews with fecundity, so that they *sprung up* (*ebullierunt*) like frogs or fishes, v. 7. In Egypt, the women had sometimes seven at a birth (Plin. vii. 3,) and Aristotle (Anim. vii. 4,) mentions one woman who had 20 children at four births. T.—*Stronger.* This might easily be true, if this king had only Thebais under his command. But if he was king of all Egypt, it seems an exaggeration. C.—Indeed, human policy often gives birth to all kinds of wickedness. The king justifies his cruelty on this pretext of self-defence. He wishes to keep the Hebrews under; yet he is not willing to let them depart, as he knew they intended, according to Joseph's prediction. H.—God permitted this disposition, in order to punish his people for their idolatry, (Ezec. xxiii. 8,) to admonish them not to fix their abode in Egypt, and to manifest his power and glory in the destruction of the impious. M.

VER. 11. *Masters.* Cruel like himself, who not only made them build without proper materials, (v. 14. and C. v. 10. H.) but oppressed them with heavy burdens of brick and tile. Hence Aristophanes calls the Hebrews in derision *Plinthophoroi.* This servitude is styled *the iron furnace of Egypt*, Deut. iv. 20. Jer. xi. 4.—*Of tabernacles*, or of storehouses. Ch.—To keep his treasures, Chal. or "fortresses," Sept. It may also be the name of a city, *Miscenoth.* C. xii. 37.—*Phithom*, perhaps the same as the town of *Heroum*, where the Sept. say Joseph first met his father. Gen. xlvi. 28. *Ramesses* was the capital, and situate in the Arabic nome. C.

VER. 14. *Service.* They were forced to till the land, reap, &c. M.

VER. 15. *Midwives.* Egyptian women, who assisted all of that district. Josephus xi. 5. There were others under them. Some think all these midwives were of Hebrew extraction, as their names are Hebrew, &c. C.

VER. 16. *The time*, &c. Heb. "and you shall see them upon the two stones." *Abenaim.* Jeremias (xviii. 3,) uses the same expression, speaking of a potter hard at work. C.—*A woman*, from whom nothing could be feared, to be reserved for service and for pleasure. M.—We must not obey princes in their unjust commands. Act. iv. and v. Matt. x. 28. W.

the king of Egypt had commanded, but saved the men children.

18 And the king called for them and said: What is it that you meant to do, that you would save the men children?

19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

21 And because the midwives feared God, he built them houses.

22 Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

CHAP. II.

Moses is born, and exposed on the bank of the river; where he is taken up by the daughter of Pharao, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

AFTER this there went a man of the house of Levi; [a]and took a wife of his own kindred.

2 And she conceived, and bore a son: [b] and seeing him a goodly *child*, hid him three months.[c]

3 And when she could hide *him* no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar off, and taking notice what would be done.

5 And behold the daughter of Pharao came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought,

6 She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews.

7 And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

8 She answered: Go. The maid went and called her mother.

9 And Pharao's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up, she delivered him to Pharao's daughter.

10 And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

11 [d]In those days, after Moses was grown up, [e]he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews, his brethren.

12 And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.

13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharao heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

16 And the priest of Madian had seven daughters,

[a] Infra vi. 20.—[b] Heb. xi. 23.—[c] A. M. 2433, A. C. 1571.

[d] A. M. 2473, A. C. 1531.—[e] Heb. xi. 24.

VER. 19. *Skilful*, &c. Heb. Caioth means *midwives:* or they are full of *vigour*, or bring forth *alive*, like *brutes*. By this allusion they not only excuse themselves, but seem also to enter into the king's sentiments of hatred and scorn for the Hebrews. M.—Women in Egypt, and in the eastern regions, are easily delivered, and hardly stand in need of any assistance. Ludolf. 1 K. iv. 19. Perhaps, therefore, the midwives spoke truth, with regard to the generality of the Hebrew women. But they gave way to a lie of excuse, with regard to some, (v. 17,) which S. Augustine would not allow, even to save all the Hebrew children. c. Mend. 15. It was not so easy to discover this delusion, as women in that country seldom appear in public; and hence Jochabed was enabled to hide Moses so long. C.

VER. 21. *Because the midwives feared God*, &c. The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity; but this reward was only temporal, in *building them houses;* that is, in establishing and enriching their families. Ch.—This alone the Scripture specifies, though they might also be filled with heavenly graces. W.—Some conclude from this verse, that the midwives embraced the true religion. The Hebrew refers *built them* to the Hebrews, as if they multiplied in consequence of the humanity of these women; (C.) and the Vulgate may be explained in the same sense. H.—De Muis supposes, that Pharao ordered houses to be built for the midwives, where the Hebrew women were forced to appear when they were to be delivered, in the presence of commissaries.

VER. 22. *The river* Nile, where the persecuting successor of this king found his end. H.—It seems this inhuman decree was not published till after Aaron was born, and it was probably revoked soon after the birth of Moses; for if it had been rigorously put in execution, there would have been nothing but old men 80 years after, when Moses led the people out of Egypt. C.—But perhaps even the Egyptians abhorred and refused to execute this edict. M.

CHAP. II. VER. 1. *After this.* In process of time, without reference to what immediately precedes. The Heb. and Sept. omit these words. H.—The marriage of Amram, grandson of Levi, with his aunt or cousin, had taken place before the persecution. Tostat and others suppose, that people were not then forbidden to marry their aunts. But it is probable Jochabed was only the grand-daughter of Levi, and the daughter of one of Amram's brothers, as the Sept. insinuate. Otherwise their ages would have been very disproportionate. See C. vi. 20. C.

VER. 2. *Goodly.* Handsome, *elegant.* Heb. xi. 23; *agreeable to God.* Act. vii. 20. Josephus says, Amram had been assured by God that the child should be the deliverer of his people. Yet he neglects not to use every prudent precaution. W.—*Months.* Heb. *moons;* whence some erroneously infer, that the Hebrew year was not solar. C.

VER. 3. *Bulrushes*, or paper plant, growing on the banks of the Nile. Such little vessels were used in Egypt in Lucan's time. *Conseritur bibula Memphitis cymba papyro.* M.—*Sedges*, to prevent it from being carried away by the stream. Cajetan thinks the Hebrews did not drown their children; but by thus exposing them, abandoned them to the king's use. Act. vii. 19.

VER. 4. *His sister*, Mary, who was born at the beginning of this persecution, and was therefore called *bitterness.* H.—She was about 12 years old. M.

VER. 5. *Daughter*, and sole heiress. She is called Thermut by Josephus, and Meris by Artapanus. She was going to bathe, or to purify herself, according to the custom of the country; or perhaps she was going to wash linen, as Nausicrae, the daughter of Alcinous, was doing, when she met Ulysses. C.

VER. 6. *Hebrews*, against whom the persecution raged. She saw it had received circumcision. Theod. q. in Ex.

VER. 10. *Moses*, or *Moyses*, in the Egyptian tongue, signifies one *taken or saved out of the water.* Ch.—*Mo*, signifies water in the Egyptian tongue; *Mosse*, "*he drew out*," in Hebrew. Philo believes that the princess feigned him to be her own child. Moses denied that he was, and would not take advantage of this adoption, Heb. xi. 24. He was grown up, and had been well instructed by his parents, v. 9. He afterwards became well versed in all the sciences, (Act. vii. 22,) rejecting what was idle and superstitious. Josephus assures us he became a great conqueror. C.

VER. 12. *He slew the Egyptian.* This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. *He thought*, says S. Stephen, (Acts vii. 25,) *that his brethren understood that God by his hand would save them.* But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired, on this occasion, to stand up in defence of the innocent. M. S. Tho. ii. 2. q. 60.—The laws of Egypt required every person to protect the oppressed; or, if unable to do it, he was to call in the aid of the magistrate. Diod. i. C.—Moses *looked* round to see if there was any help near. He was 40 years old when he was forced to flee.

VER. 14. *Feared.* S. Paul, (Heb. xi. 27,) in speaking of his leaving Egypt, at the head of the people, when he says, *not fearing the fierceness of the king.* Without being dismayed on this occasion, by the unexpected discovery of what he had done, (which was perhaps undesignedly made public by the Hebrew whom he had rescued) he resolves not to tempt God. H.

VER. 15. *Madian.* A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity. Ch.—There were, perhaps, some of the descendants of Cham, by his son Chus, intermixed with them; (H.) and hence Aaron reproaches the wife of Moses for being a Chusite. Num. xii. 1. Jethro was a Cinean, descended from the same stock.

VER. 16. *Priest.* Heb. *cohen*, (or *cèn*) means also a prince, as the Chal. has it. When put in this manner, with the name of a place, it is generally taken in this sense. But formerly kings were also priests. Jethro served the true God, like



Dudensing

The Finding of Moses.

Ex. II v. 2.



who came to draw water: and when the troughs were filled, desired to water their father's flocks.

17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

18 And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

20 But he said: Where is he? why have you let the man go? call him that he may eat bread.

21 And Moses swore that he would dwell with him.[a] And he took Sephora his daughter to wife:

22 And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper, hath delivered me out of the hand of Pharao.

23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.

25 And the Lord looked upon the children of Israel, and he knew them.

CHAP. III.

God appeareth to Moses in a bush, and sendeth him to deliver Israel.

NOW[b] Moses fed the sheep of Jethro, his father-in-law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.

2 [c]And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

3 And Moses said: I will go, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.

5 And he said: Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is holy ground.

6 And he said: [d]I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

7 And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works;

8 And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite.

9 For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

10 But come, and I will send thee to Pharao, that thou mayst bring forth my people, the children of Israel, out of Egypt.

11 And Moses said to God: Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt?

12 And he said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13 Moses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them?

14 God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

[a] Infra xviii. 2. and 3. 1 Par. xxiii. 15.—[b] A. M. 2513, A. C. 1491.

[c] Acts vii. 30.—[d] Mat. xxii. 32. Mark xii. 26. Luke xx. 37.

Job, in the midst of a perverse generation, and offered sacrifice to him, when he joined the camp of the Israelites. Ex. xviii. 11. C.

VER. 18. *Raguel.* He had two names, being also called *Jethro*, as appears from the first verse of the following chapter. Ch.—He is also called Hobab and Ceni. Num. x. ii. Jud. i. 16. Perhaps Raguel was father of Jethro. Drusius.

VER. 21. *Swore.* Heb. *Goel* is rendered "was willing."—Sym. has "He conjured Moses;" and Theod. "Moses began to dwell." The Sept. neglect the word entirely. "But Moses took up his abode."

VER. 22. *Gersam*, or *Gershom.* This name signifies, *a stranger there:* as *Eliezer* signifies *the help of God.* Ch.—*And she, &c.* is wanting both in Heb. and Chal. but found in the Complut. edit. of the Sept. It occurs (C. xviii. 4,) and we might naturally expect to find it in this place. C.

VER. 23. *Died* in the year 2494. His successor, Amenophis, treading in his footsteps, was drowned 19 years afterwards. Usher.

VER. 25. *Knew them;* that is, he had respect to them, he cast a merciful eye upon them Ch.—Heb. "he had regard *for them;*" and, as some Latin copies read, *delivered them.* C.

CHAP. III. VER. 1. *Fed* for the space of 40 years. During which time, he composed the books of Genesis and Job, for the consolation of his countrymen; (M.) though others believe he wrote all the Pentateuch in the desert. Theodor. &c.—*Of God,* on account of its height; or on account of God's appearing to Moses.—*Horeb* is so close to Mount Sinai, that the shadow of the latter reaches it when the sun rises. It is watered with three fine springs; and the summit is adorned with fruit trees. C.

VER. 2. *The Lord appeared.* That is, an angel representing God, and speaking in his name. Ch. Act. vii. 30. Gal. iii. 19.—The apparitions of God to the patriarchs are generally understood in this sense. S. Aug. de Trin. 3. 11. W.—Yet many of the fathers suppose, that this angel was no other than the Son of God, *the angel of the great council.* (Mal. iii. 1,) and S. Aug. (q. 2. in Ex.) does not disapprove of this opinion. C.—*Not burnt.* Thus the Hebrews were afflicted, but not destroyed. M.—God is styled *a consuming fire.* Deut. iv. 24. He appeared in fire again. C. xxiv. 17. C.

VER. 5. *Shoes.* Juvenal, sat. 6, takes notice of this custom. *Observant ubi festa mero pede sabbata reges.* D.—The Ethiopian Christians and the Turks never enter their churches or mosques, without putting off their shoes. The priests did the like when they entered the temple of Jerusalem, and God ordered them moreover to wash their feet and hands. Ex. xxx. 19. C.—We observe the same ceremony, out of respect for Jesus Christ, when we go to kiss the cross. Pythagoras said, "Offer sacrifice and adoration barefoot." Jamblic. 24. On such occasions, we ought to have our hearts disengaged from the world. H. See Lev. ii. 25.

VER. 6. *Hid,* out of respect, and perhaps fearing lest he should die. Gen. xvi. 13. C.—God takes the title of these three patriarchs, because he had promised Chanaan to each of them, and because they were eminent for virtue. God is repeated thrice, to insinuate the mystery of the blessed Trinity, and to shew that the Lord watches over each individual, as if that one alone existed. M.

VER. 8. *Spacious,* compared with that of Gessen. Chanaan was not above 210 miles long, and 70 broad. Brocard. S. Jerom does not allow so much. Hecateus says the Jews had three million acres of excellent land.—*Milk and honey* are still very plentiful in Palestine, (C.) though the country has lost much of its ancient beauty and luxuriance, for want of cultivation. The Sam. and Sept. number the *Gergesites* among the rest of the Chanaanites.

VER. 12. *A sign.* Moses had modestly represented his own inability to perform so great a work, and such God generally selects. He encourages him therefore with a *sign;* to the *splendour* of which he was then a witness; and with another, which should appear in future, to convince him and all the world, that the undertaking was from God, when they should see him offering sacrifice in that place, out of the reach of Pharao. C. xxiv. 3. Thus a future event is assigned to Achaz and Ezechias, as a sign of something that was to happen first. Is. vii. 4 K. xix. 29. Perhaps the sign here appointed is the *presence of God* enabling Moses to work miracles. M.

VER. 13. *His name.* Many of them had embraced idolatry, and had forgotten God. Moses very properly begs to have his extraordinary mission sanctioned by miracles, without which he might well have been rejected, as heretics are. H.

VER. 14. *I am who am.* That is, I am *being* itself, eternal, self-existent, independent, infinite; without beginning, end or change; and the source of all other beings. Ch.—Heb. agrees with the Vulg. though it seems to read *aeje,* "I shall

15 And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial unto all generations.

16 Go and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you; and I have seen all that hath befallen you in Egypt.

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

18 And they shall hear thy voice; and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us; we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will stretch forth my hand, and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.

21 And I will give favour to this people, in the sight of the Egyptians:[a] and when you go forth, you shall not depart empty:

22 But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

CHAP. IV.

Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.

MOSES answered, and said: They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee.

2 Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that Moses fled from it.

4 And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

5 That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6 And the Lord said again: Put thy hand into thy bosom. And when he had put it into *his* bosom, he brought it forth leprous as snow.

7 And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

8 If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

9 But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

10 Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

11 The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

12 Go therefore, [b]and I will be in thy mouth; and I will teach thee what thou shalt speak.

13 But he said: I beseech thee, Lord, send whom thou wilt send.

14 The Lord being angry at Moses, said: Aaron the Levite is thy brother, I know that he is eloquent:

[a] Infra xi. 2. and xii. 35.

[b] Mat. x. 20.

be," &c. A. Lapide, &c.—No name can fully explain the divine perfections. As God is alone, he stands in need of no distinctive appellation, as Lactantius, and even the pagans have confessed. Orig. c. Cels. vi. C.—All other beings are just nothing, compared with God. He alone is self-existent and infinitely perfect. W.

VER. 15. *Memorial.* By this title he is still known among Christians. M. Hitherto God had generally been called Elohim. But now he assumes the incommunicable name (T.) consisting of four vowels, Jod, He, Vau, He, *Jehovah, the essence*, or ΟΩΝ, a word which the Greek Scriptures leave undeclined, to denote the unchangeable nature of the Deity. The word has been pronounced Jehovah by the moderns, and by the ancients Jevo, Jao, Jave, &c. H.

VER. 16. *Ancients.* Perhaps there might be 72 magistrates already among the Hebrews, as there were afterwards in the desert (Grotius); or more probably they were only the chiefs of families, and leading men among their brethren, though without any public authority derived from the king of Egypt.—*Visiting.* So Joseph had foretold, Gen. l. 23. God examines before he punishes, Gen. xviii. 21. C.

VER. 18. *Called.* Sam. and Sept. "hath been invoked upon us." Heb. "hath occurred or appeared to us." H.—*Journey*, to Sinai, which was about this distance, to go straight. But the Israelites spent 48 days in arriving at it by a circuitous road. C.—In Heb. they ask, "Let us go, we beseech thee." They do not tell a lie, but withhold the truth. M.

VER. 21. *Egyptians*, among whom the Hebrews were forced to live, not being now allowed to enjoy the fertile country of Gessen alone, according to Joseph's disposition. The subsequent kings altered that wise regulation. H.

VER. 22. *Shall spoil*, &c. That is, you shall strip, and take away the goods of the Egyptians. This was not authorizing theft or injustice: but was a just disposal made by him, who is the great Lord and master of all things; in order to pay the children of Israel some part of what was due to them from the Egyptians for their labours. Ch.—Wisdom (x. 17,) *rendered to the just the wages of their labours:* and (v. 19,) the *just took the spoils of the wicked*, in a just war. It is an ancient tradition of the Jews, that the Egyptians appealed to Alexander the Great for the recovery of these spoils; but when the Jews demanded their wages, they were willing to desist from their claims. Selden, de Ture vii. 8. Tert. c. Marcion ii. 20. C.—God had a mind to punish the extravagance of the Egyptians, while he enabled his people to appear with suitable presents before him. It was on this last plea that the Hebrews borrowed precious garments, gold, &c. H. See Clem. strom. 1. S. Aug. q. 23.

CHAP. IV. VER. 1. *They*, &c. Many of the common people, not of the ancients. C. iii. 18. M.—He knew that all ought to bring credentials from God, when they come in his name to institute a new order of things. This Moses, Jesus Christ, and the apostles did. Nothing less than a miracle can suffice to guard against impostors, who will never be able to stand this test throughout, in such a manner, but that God will evidently confound their delusive signs, if they should even attempt to work miracles. H.—*Believe the works.* S. Jo. x. 15. Mar. xvi. W.

VER. 4. *A rod.* This alluded to the three states in which the Hebrews had lived in Egypt. 1. As holding the sceptre; 2. as persecuted in a crafty and cruel manner; and 3. as liberated by Moses. M.—The dragon was so terrible as to make even Moses flee. Philo.

VER. 7. *Again.* When Moses first appeared in defence of his brethren, Pharao afflicted them more grievously; but at last he was forced to let them go. M.

VER. 9. *Blood.* This third sign had the same tendency as the former. It shewed the cruel persecution inflicted upon the Hebrews, particularly in drowning their male infants; a cruelty which God would shortly revenge, by turning the waters of Egypt into blood, and by slaying the first-born and the army of the Egyptians. T.

VER. 10. *Of tongue*, being impressed with awe, at the divine presence. He feared, therefore, that he should not be able to deliver himself intelligibly at the court of Pharao, and might rather excite the disgust of that haughty tyrant. H.—He had been 40 years absent in the land of Madian, and might have forgotten both the Egyptian and Hebrew languages in some degree; in which sense *slowness* or *heaviness of tongue* is taken, (Ezec. iii. 5.) to express an unknown language. C.—God was thus pleased to shew, that all the glory arising from this enterprize belonged to himself; and he thus also gave occasion to Moses to humble himself, while he wrought miracles. M.

VER. 13. *Send.* Many of the fathers think Moses here prays for the coming of the Messias, who was to be the deliverer of his people; (S. Justin, &c.) or he begs at least that one more proper than himself may be selected; in which some discover marks of pusillanimity, others of great and laudable modesty; so that the anger of God here only means an earnest expression of his will, that Moses should make no farther demur. Lyran supposes that Aaron was the person pointed at by Moses; and God grants his request. C.

behold he cometh forth to meet thee, and seeing thee, shall be glad at heart.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, [a] and will shew you what you must do.

16 He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

17 And take this rod in thy hand, wherewith thou shalt do the signs.

18 Moses went his way, and returned to Jethro his father-in-law, and said to him; I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace.

19 And the Lord said to Moses, in Madian: Go, and return into Egypt; for they are all dead that sought thy life.

20 Moses therefore took his wife, and his sons, and set them upon an ass; and returned into Egypt, carrying the rod of God in his hand.

21 And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

22 And thou shalt say to him: Thus saith the Lord: Israel is my son, my first-born.

23 I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy first-born.

24 And when he was in his journey, in the inn, the Lord met him, and would have killed him.

25 Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me.

26 And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

27 And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

28 And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

29 And they came together, and they assembled all the ancients of the children of Israel.

30 And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people.

31 And the people believed. And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction: and falling down they adored.

CHAP. V.

Pharao refuseth to let the people go. They are more oppressed.

AFTER these things, [b] Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert.

2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said: The God of the Hebrews hath called us, to go three days' journey into the wilderness, and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us.

4 The king of Egypt said to them: Why do you Moses and Aaron draw off the people from their works? Get you gone to your burdens.

5 And Pharao said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?

6 Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying:

7 You shall give straw no more to the people to make brick, as before; but let them go and gather straw.

8 And you shall lay upon them the task of bricks, which they did before; neither shall you diminish any thing thereof, for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

[a] Infra vii. 2.

[b] A. M. 2518, A. C. 1491.

VER. 16. *To God.* Heb. "thou shalt be to him in the place of God." He shall hear and obey thee, explaining to the people the instructions thou shalt give him. I have established thee the god of Pharao, and Aaron shall be *thy prophet.* C. vii. 1. C.—I will address myself immediately to thee. T.

VER. 17. *Rod.* So the devil taught Mercury and Bacchus to mimic Moses, and to carry a wand. *Tum virgam capit, hâc animas ille evocat orco.* Virg. iv. C.

VER. 19. *Life.* "After those many days were elapsed, the king of Egypt died," who had obliged Moses to flee, as the Sept. Jos. and Philo add at the end of v. 18. Upon which God, who had already commissioned him to go, and saw him willing, gives him this farther assurance that he has nothing to fear for his own person. H.

VER. 21. *I shall harden,* &c. Not by being the efficient cause of his sin; but by withdrawing from him, for his just punishment, the dew of grace, that might have softened his heart; and so suffering him to grow harder and harder. Ch.—*Non impertiendo misericordiam.* S. Aug. ep. 194. ad Sixt. Thus God permitted the false miracles of the magicians, and did not suffer the scourges to continue long, so that the tyrant soon relapsed and forgot his promises. Orig. Philos. xx. Theod. in Rom. ix. 17. C.

VER. 22. *First-born,* heir to my promises, and the object of my complacency.

VER. 23. *Thy son.* This was the tenth and last scourge, which forced the king to relent. M.

VER. 24. *The Lord met him, and would have killed him.* This was an angel representing the Lord, who treated Moses in this manner, for having neglected the circumcision of his younger son: which his wife understanding, circumcised her child upon the spot, upon which the angel let Moses go. Ch.—Both his children were born about this time. But Eliezer, the younger, had not been circumcised; and therefore remained under the power of the destroying angel. Orig. c. Cels. v. Others think the angel was going to kill Moses. C.

VER. 25. *Stone,* like a flint. Such stones are very common in Egypt, and are used by the embalmers to open the side of the deceased. The Galli priests make themselves eunuchs without danger, by means of sharp stones. Plin. xxxv. 12. Josue v. circumcises with the like. But any instrument will suffice. C.—Sephora seized the first thing that came in her way, to save the life of her husband, with whom God was displeased for this neglect of complying with the law, whatever might be his pretext. It was not fit that he should be a legislator, who was not a pattern of obedience. T.—*Spouse.* I have redeemed thee from destruction, by shedding the blood of my son; therefore, I will deem this a ratification of our marriage. Never forget our union, which costs me so much, and which has placed you in such imminent danger. The Hebrew mothers style their newly circumcised infants bloody spouses, in imitation of Sephora, who on this occasion perhaps addresses the words to Eliezer. The Sept. read, "Sephora . . fell at his feet, and said, the blood of my son's circumcison has ceased to flow," &c. which is not very easy to understand.

VER. 27. *Of God.* Horeb, where both brothers met, after Sephora was returned to her father.

VER. 30. *The* three *signs,* prescribed above, in proof of their mission. C.

CHAP. V. VER. 1. *Went in* alone. Aaron was substituted instead of the ancients. C. iii. 16.—*Pharao* Amasis, Cenchres or *Amenophis.* Usher.—*Sacrifice,* which is the principal part of a religious festival. M.

VER. 2. *The Lord.* Is there any one above me?

VER. 3. *Upon us.* They include themselves in the common danger, in case of disobedience; and they admonish the king respectfully, that there is no resisting the God of the Hebrews with impunity.

VER. 4. *Get you.* He knew not that Moses had been so long absent; and if he had known, he would not probably have treated him more mildly. H.

VER. 5. *Increased,* the edict against children being abrogated. M.—He insists upon their labour being so intense and toilsome, as to thin their ranks.

VER. 6. *Overseers,* natives of Egypt, who had under them some Hebrews for *task-masters,* as *the people* were more willing to obey them, v. 14.

VER. 7. *Straw,* beaten small and mixed with clay, to make brick and mortar See Ezec. xiii. 11. 15. Chardin, Perse ii. p. 76.

VER. 8. *Idle.* Thus the impious speak of those who consecrate any part of

9 Let them be oppressed with works, and let them fulfil them; that they may not regard lying words.

10 And the overseers of the works, and the task-masters, went out and said to the people: Thus saith Pharao: I allow you no straw;

11 Go, and gather it where you can find it; neither shall any thing of your work be diminished.

12 And the people was scattered through all the land of Egypt to gather straw.

13 And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.

14 And they that were over the works of the children of Israel, were scourged by Pharao's task-masters, saying: Why have you not made up the task of bricks, both yesterday and to-day, as before?

15 And the officers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so with thy servants?

16 Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is unjustly dealt withal.

17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

18 Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moses and Aaron, who stood over-against them as they came out from Pharao:

21 And they said to them: The Lord see and judge, because you have made our savour to stink before Pharao and his servants, and you have given him a sword, to kill us.

22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

23 For since the time that I went in to Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

CHAP. VI.

God reneweth his promise. The genealogies of Ruben, Simeon and Levi, down to Moses and Aaron.

AND the Lord said to Moses: [a]Now thou shalt see what I will do to Pharao: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

2 And the Lord spoke to Moses, saying: I am the Lord

3 That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name ADONAI I did not shew them.

4 And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers.

5 I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I *am* the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God, who brought you out from the work-prison of the Egyptians:

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I *am* the Lord.

9 And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

10 And the Lord spoke to Moses, saying:

11 Go in, and speak to Pharao king of Egypt, that he let the children of Israel go out of his land.

12 Moses answered before the Lord: Behold the children of Israel do not hearken to me: and how will Pharao hear me, especially as I am of uncircumcised lips?

[a] A. M. 2513.

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their time to the service of God: and thus Protestants often condemn the holy-days prescribed by the Catholic Church!

VER. 9. *Lying words*, alluding to the proposals of Moses. H.—Let them not spend their time in idle conversation. C.

VER. 12. *Straw.* While some continued at the works, (M.) others went about the fields to gather up every grain of chaff and piece of straw which they could find.

VER. 14. *And they*, the officers of the children of Israel, established over their brethren, as the Heb. more clearly insinuates, *were scourged*, or bastinadoed on the soles of the feet, as smaller faults are commonly punished in the East; (C.) or they were beaten also with rods, v. 16. H.

VER. 16. *Withal.* Heb. "the fault is in thy own people," who require impossibilities. C.—They throw the blame upon the king's officers, (M.) though it was his own. H.

VER. 21. *Kill us.* You are the occasion of our more cruel treatment. You have made the king have a bad opinion of us. Heb. "you have made our savour to be abhorred in the eyes of Pharao." So Jacob said, (Gen. xxxiv. 30,) you have made me stink or become odious. Those who attempt to do a kindness, unsuccessfully, often experience a similar ingratitude. C. xiv. 11. M.—It does not appear from the original, whether the officers or Moses was coming from the king's presence. They met in some appointed place. C.

VER. 22. *Wherefore.* These are not the words of anger, but of earnest prayer. S. Aug. q. 14. Moses does not attempt to satisfy the exasperated officers, but commits the whole to God. M.—In great undertakings, there are commonly many difficulties; which ought not to discourage us. T.

CHAP. VI. VER. 1. *Said*, in answer to his prayer.—*Cast out*, so eager he will be to have you dismissed, after he has repeatedly felt my *hand*. C. iii. 19. H.

VER. 3. *My name Adonai.* The name which is in the Hebrew text, is that most proper name of God, which signifieth his *eternal self-existing being*, (Exod. iii. 14,) which the Jews, out of reverence, never pronounce; but instead of it, whenever it occurs in the Bible, they read *Adonai*, which signifies *the Lord*: and therefore they put the points or vowels, which belong to the name *Adonai*, to the four letters of that other ineffable name Jod, He, Vau, He. Hence some moderns have framed the name *Jehovah*: unknown to all the ancients, whether Jews or Christians: for the true pronunciation of the name, which is in the Hebrew text, by long disuse, is now quite lost. Ch.—This name was first clearly revealed to Moses, that he might have confidence in his special protection and love. M.—To know one by his name, is to treat him with familiarity and distinction. Ex. xxxiii. 17. The pronunciation of the name of God might be known to Abraham, &c. but it was not so fully explained, nor the power and excellence of it declared in such a stupendous manner, as it was to Moses. D.—Or perhaps Moses made use of this name in the history of the patriarchs, because he wrote his account of them after this revelation. C.—The Sept. always put Kurios, "the Lord," instead of the ineffable name; and our Saviour and his apostles, citing texts where it occurs, follow their example. Mat. iv. 7. 10. Rom. xv. 11. W. —Philo informs us, that it was death to pronounce it out of the temple; and since that was destroyed, it has never been heard. C.—Galatinus, who wrote in 1518, is supposed to have invented the word Jehovah, (see Amama Antib. p. 319,) the year after the pretended reformation began. H.—S. Jerom (ep. 136 ad Marc.) explains the ten names of God, but never reads Jehovah. T.

VER. 7. *God*, Elohim, who will pass sentence in your favour, as a just *judge*. M.

VER. 8. *Hand;* swearing. C. xiv. 22. 2 Esd. ix. 15.

VER. 9. *Anguish:* Sept. "pusillanimity." They would not even hope for a change. M.—The Samaritan copy records the speech which they made to Moses. Kennicott, p. 313.

VER. 12. *Uncircumcised lips.* So he calls the defect he had in his words, or utterance. Ch.—The Hebrews call the heart, &c. *uncircumcised*, when it has any natural or moral defect. Act. vii. 15. T.—"I do not speak the language in its purity." Sym. "I express my sentiments with difficulty." C. iv. 10. Onkelos.

13 And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharao the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 [a] These are the heads of *their* houses by their families. The sons of Ruben the first-born of Israel: Henoch and Phallu, Hesron and Charmi.

15 These are the kindreds of Ruben.[b] The sons of Simeon, Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the son of a Chanaanitess: these are the families of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty-seven.

17 [c] The sons of Gerson: Lobni and Semei, by their kindreds.

18 [d] The sons of Caath: Amram, and Isaar, and Hebron and Oziel. And the years of Caath's life, were a hundred and thirty-three.

19 The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the father's side: and she bore him Aaron and Moses. And the years of Amram's life, were a hundred and thirty-seven.

21 The sons also of Isaar: Core, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites.

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds.

26 These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

27 These are they that speak to Pharao, king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron,

28 In the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying: I am the Lord; speak thou to Pharao, king of Egypt, all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

[a] Gen. xlvi. 9. Num. xxvi. 5. 1 Par. v. 1.—[b] 1 Par. iv. 24.
[c] 1 Par. vi. 1. and xxiii. 6.

VER. 14. *These.* From this place to v. 26, is written in a kind of parenthesis: the remainder of the chapter is a recapitulation of what had been said. C.—Moses intends to give his own genealogy, and the state of affairs when he began to afflict Egypt. H.—He mentions three tribes, which Jacob had rebuked, lest any one might think they had forfeited their title to some distinctive tribes. M.

VER. 16. *Levi* died the last of his brethren, and Joseph the first. W.

VER. 20. *Aunt;* Heb. *Doda* is applied to various degrees of kindred. The Chaldee says, Jochabed was daughter of Amram's *sister*, the Sept. assert of his *brother*, and consequently his own cousin. But she might be his aunt. C. ii. 1. C.

VER. 23. *Nahason*, prince of the tribe of Juda. Num. i. 7. Observe the modesty of Moses, who passes over his own family almost in silence. M.

VER. 26. *Aaron* is sometimes placed first, as the elder; sometimes last, as inferior in dignity. v. 27.—*Companies*, or bands, in order of battle. C. xiii. 18. C.

CHAP. VII. VER. 1. *The God of Pharao*, viz. to be his *Judge;* and to exercise a *divine power*, as God's instrument, over him and people. Ch.—Artapanus says, Moses was afterwards adored by the Egyptians.—*Prophet*, or interpreter. Thou shalt reveal my orders to him. C.—Moses participated in the divine nature, as judge, priest, prophet, &c. W.

CHAP. VII.

Moses and Aaron go in to Pharao: they turn the rod into a serpent; and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharao's heart is hardened.

AND the Lord said to Moses: [e] Behold, I have appointed thee the god of Pharao; and Aaron, thy brother, shall be thy prophet.

2 [f] Thou shalt speak to him all that I command thee; and he shall speak to Pharao, that he let the children of Israel go out of his land.

3 But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt.

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people, the children of Israel, out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord had commanded; so did they.

7 And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharao.

8 And the Lord said to Moses and Aaron:

9 When Pharao shall say to you, Shew signs; thou shalt say to Aaron: Take thy rod, and cast it down before Pharao, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharao, and did as the Lord had commanded. And Aaron took the rod before Pharao and his servants, and it was turned into a serpent.

11 [g] And Pharao called the wise men and the magicians; and they also by Egyptian enchantments and certain secrets, did in like manner.

12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

13 And Pharao's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharao's heart is hardened, he will not let the people go.

15 Go to him in the morning, behold he will go out

[d] Num. iii. 19. and xxvi. 57. 58. 1 Par. vi. 2. and xxiii. 12.—[e] A. M. 2513.
[f] Supra iv. 15.—[g] 2 Tim. iii. 8.

VER. 3. *I shall harden*, &c.; not by being the efficient cause of his hardness of heart, but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened. Ch.—He took occasion even from the miracles to become more obdurate. H.—Yet Pharao was less impious than Calvin, for he takes the *sin* to himself. C. ix. 27. T.

VER. 10. *Took*, or "threw down," as the Heb. and Sept. read.

VER. 11. *Magicians. Jannes* and *Mambres*, or *Jambres*. 2 Tim. iii. 8. Ch.—The pagans represented Moses as the greatest of magicians. Plin. xxx. 1. Justin xxxvi.—*They also*, &c. Heb. has three terms: "wise men, diviners, and magicians;" but the two last seem to be of the same import. "The enchanters did the like by their secret practices," either by words or by actions. Some say these operations were real; others affirm they were only apparent, and mere delusions. C.—"Whoever believes that any thing can be made, or any creature changed or transmuted into another species or appearance, except by the Creator himself, is undoubtedly an infidel, and worse than a pagan. Coun. of Orange. See S. Aug. q. 21. de Trin. iii. 7.; S. Tho. 2. 2. 9. 17. a 2.—The devil deceived the senses of the beholders; or brought real serpents, &c. thither. M.

to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desert: and hitherto thou wouldst not hear.

17 Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

18 And the fishes that are in the river, shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.

19 The Lord also said to Moses: Say to Aaron, Take thy rod; and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

20 And Moses and Aaron did as the Lord had commanded: [a]and lifting up the rod, he struck the water of the river before Pharao and his servants: and it was turned into blood.

21 And the fishes that were in the river died; and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

22 [b]And the magicians of the Egyptians with their enchantments did in like manner; and Pharao's heart was hardened, neither did he hear them, as the Lord had commanded.

23 And he turned himself away, and went into his house, neither did he set his heart to it this time also.

24 And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fully ended, after that the Lord struck the river.

CHAP. VIII.

The second plague is of frogs. Pharao promiseth to let the Israelites go, but breaks his promise. The third plague is of scinifis. The fourth is of flies. Pharao again promiseth to dismiss the people, but doth it not.

AND the Lord said to Moses: Go in to Pharao, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

2 But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

3 And the river shall bring forth an abundance of frogs; which shall come up and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats:

4 And the frogs shall come in to thee, and to thy people, and to all thy servants.

5 And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams, and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.

6 And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians also, by their enchantments, did in like manner, and they brought forth frogs upon the land of Egypt.

8 But Pharao called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord.

9 And Moses said to Pharao: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river.

10 And he answered: To-morrow. But he said: I will do according to thy word; that thou mayest know that there is none like to the Lord our God.

11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

12 And Moses and Aaron went forth from Pharao: and Moses cried to the Lord for the promise, which he had made to Pharao concerning the frogs.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 And they gathered them together into immense heaps, and the land was corrupted.

15 And Pharao seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron: Stretch

[a] Infra xvii. 5. Ps. lxxvii. 41.

[b] Wisd. xvii. 7.

VER. 12. *Devoured.* Thus the superiority remained with Aaron. The rod was then restored to its pristine form, v. 15. H.

VER. 17. *My hand.* The rod was in the hand of Moses, but he was God's agent. M.

VER. 18. *River.* The Samaritan copy repeats here the very words of God to Pharao, as the other *speeches* are also twice put at length. "Moses and Aaron went to meet Pharao, and said to him, The Lord," &c. as v. 16. 18. See C. xi. 7. C.—This is very agreeable to the style of Homer; and Kennicott believes that the repetitions have been omitted in the Heb. for brevity's sake, (Diss. 1 Chron. p. 383;) and that before the Greek version had been made. H.

VER. 21. *All the land,* even in that of Gessen, which belonged to the Egyptians; while the Hebrews had good water. M.

VER. 22. *Like.* They got a small quantity of water, either from the sea, from Gessen, (Wisd. xi. 5,) or by digging wells, v. 24. C.—This plague lasted a full week, v. 25. The water which they found in the mean time in the wells, was mixed with blood, Philo. S. Aug. in Ps. lxxvii. Wisdom xi. 7, *thou gavest human blood to the unjust.*

CHAP. VIII. VER. 3. *Frogs,* not by a new creation; but the spawn was miraculously brought to maturity. C.—Angels, or a divine instinct, brought them to infest all places; and thus they became a more grievous plague than that of blood. M.

VER. 4. *Servants.* The Abderites and Dardanians were formerly obliged to abandon their country by such a plague. Orosius iii. 23. Plin. viii. 29. C.—Here the Samaritan copy adds, that Moses delivered this message to Pharao. H.

VER. 7. *Frogs,* few in number, and brought by the ministry of devils. M.

VER. 8. *Pray ye to the Lord,* &c. By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take them away: God being pleased to abridge in this the power of Satan. So we see they could not afterwards produce the lesser insects; and in this restraint of the power of the devil, were forced to acknowledge *the finger of God.*

VER. 9. *A time.* Moses thus prevents the king from attributing their departure to natural causes. Pharao was perhaps inclined to suspect this would be the case, and therefore had a mind to wait till the *morrow.* M.

VER. 14. *Corrupted.* This helped to produce the ensuing plague of flies, &c. C.—The Egyptians might then recollect the putrid carcasses of the children, whom they had drowned. H.

VER. 15. *Pharao hardened his own heart.* By this we see that Pharao was himself the efficient cause of his heart being hardened, and not God. See the same repeated in ver. 32. *Pharao hardened his heart at this time also;* likewise chap. ix. 7. 35, and chap. xiii. 15. Ch.—This is the constant doctrine of the holy fathers. S. Aug. ser. 88. de temp. q. 18. 28. 36. S. Basil, orat. "that God is not the author of evil." S. Chrys. hom. 67. in Jo. &c. Hence Origen,

forth thy rod, and strike the dust of the earth; and may there be sciniphs in all the land of Egypt.

17 And they did so. And Aaron stretched forth his hand, holding the rod; and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

18 And the magicians with their enchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts.

19 And the magicians said to Pharao: This is the finger of God. And Pharao's heart was hardened, and he hearkened not unto them, as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharao; for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.

22 And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the Lord did so.[a] And there came a very grievous swarm of flies into the houses of Pharao and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharao called Moses and Aaron, and said to them: Go and sacrifice to your God in this land.

26 And Moses said: It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us.

27 We will go three days' journey into the wilderness; and we will sacrifice to the Lord our God,[b] as he hath commanded us.

28 And Pharao said: I will let you go to sacrifice to the Lord your God in the wilderness, but go no far ther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharao, and from his servants, and from his people to-morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharao, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was not left so much as one.

32 And Pharao's heart was hardened, so that neither this time would he let the people go.

CHAP. IX.

The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharao promiseth again to let the people go, and breaketh his word.

AND the Lord said to Moses: Go in to Pharao, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

2 But if thou refuse, and withhold them still:

3 Behold my hand shall be upon thy fields; and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

4 And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

5 And the Lord appointed a time, saying: To-morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

[a] Wisd. xvi. 9.

[b] Supra iii. 18.

periar. 3. says, "The Scripture sheweth manifestly that Pharao was hardened by his own will; for God said to him, *thou wouldst not: if thou wilt not dismiss Israel.* Even the priests of the Philistines were so well convinced of this, that they said, (1 K. vi. 6.) *Why do you harden your hearts, as Egypt and Pharao hardened their hearts?* God therefore hardened them only by not absolutely hindering their wickedness, and by punishing them with less severity, as they did not deserve to be corrected like dear children, Heb. xii.—*Perdition is from thyself.* Ose. xiii. 9. As cold naturally congeals water, so we of ourselves run to evil. Thus God *cast Pharao into the sea,* by permitting, not by forcing, him to enter. Ex. xv. 4. How shocking must then the blasphemous doctrine of Zuinglius, (ser. de provid. 5,) Calvin, (Instit. 8, 17,) &c. appear, who attribute every wicked deed to God, though they pretend at the same time that he is not unjust, even when he commands and impels a man to commit murder or adultery. *Idem facinus puta adulterium . . .quantum Dei est auctoris, motoris, impulsoris opus est, crimen non est; quantum hominis est, crimen ac scelus est.* Zuing. sup. The light of reason may suffice to confute such absurdity. W.

Ver. 16. *Sciniphs,* or *Cinifs,* Hebrew *Cinnim,* small flying insects, very troublesome both to men and beasts. Ch.—Like midges. Origin, hom. 4. Others think they were lice. Bochart. Pharao is not forewarned of this plague.

Ver. 18. *Practised, fecerunt;* the same expression as v. 7: whence some argue, that the former were delusions, not real changes. H.—God was pleased to shew here the vanity of their attempts, and the imbecility of the devil, who could not even bring a single animalcule or insect, though he had before appeared to work great wonders. T.

Ver. 19. *Finger,* the spirit, (Lu. xi. 20. comp. Matt. xii. 28,) or power *of God.* Is. xl. 12. The magicians here confess, that Moses is something more than themselves. C.—Thus God interferes, whenever a contest of miracles, real or apparent, might lead any sincere seeker astray. He caused the priests of Baal to be confounded; (3 K. xix,) and Simon Magus flying in the air, was hurled down at the prayer of S. Peter. Hegesip. Cyrola, the Arian patriarch, attempting to deceive the people, by giving sight to a man whom he bribed to feign himself blind; and Calvin, who wished to have the honour of raising a man to life, at Geneva, by the like imposition, were both deservedly covered with confusion; while, of those unhappy men who joined in the collusion, one lost his sight, and the other his life. Greg. of Tours ii. Hist. 3. Bolsec. On such occasions, we are admonished to be on our guard, and to adhere to the old religion. Deut. xiii. Matt. xxiv. W.—The magicians, though fully convinced, were not still converted.

Ver. 21. *Flies.* Heb. *heharob.* Sept. "dog-flies." Some include under this plague all sorts of wild beasts. Josep. ii. 13. Wisd. xi. 9. 16. 18. Insects are very troublesome, and the pagans honoured Jupiter with the title of Apomuios, because he delivered them from flies. Beelzebub, "the god-fly," got his name for the same reason. 4 K. i. 1. C.

Ver. 22. *Gessen,* where the Hebrews dwelt. The Egyptians who lived among them, would not, however, escape this plague.

Ver. 23. *Be.* Here again the Sam. copy observes, that Moses told this to Pharao. H.

Ver. 24. *The Lord,* without the intervention of the rod, lest any inherent power might be supposed to rest in it. M.—*Corrupted,* ravaged; men and beasts being destroyed by their bite or sting. Ps. lxxvii. 45. Wisd. xvi. 9.

Ver. 26. *The abominations,* &c. That is, the things they worship for gods: oxen, rams, &c. It is the usual style of the Scriptures to call all idols and false gods, *abominations;* to signify how much the people of God ought to detest and abhor them. Ch.—The Egyptians adored the stars, and even the vilest creatures, on account of some advantage which they derived from them. Cicero, N. Deor. i. They sometimes sacrificed animals; though, at first, "they offered only prayer and incense." Macrob. Satur. i. 7. Gen. xliii. 16. Their belief in the transmigration of souls, perhaps, induced them to abstain from the immolation of beasts. C.

Ver. 32. *Hardened.* Heb. and Sept. "Pharao hardened his heart this time also." M.

CHAP. IX. Ver. 3. *My hand.* God inflicts the fourth, fifth, and tenth plagues without Moses.

Ver. 5. *Land.* Moses related all this to the king, according to the Samaritan copy.

Ver. 6. *All the beasts.* That is, many of *all* kinds. Ch.—So it is said, (Jer. ix. 26,) *all the nations are uncircumcised,* though some few observed the rite of circumcision with the Jews. H.

7 And Pharao sent to see; and there was not any thing dead of that which Israel possessed. And Pharao's heart was hardened, and he did not let the people go.

8 And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharao.

9 And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt.

10 And they took ashes out of the chimney, and stood before Pharao, and Moses sprinkled it in the air; and there came boils with swelling blains in men and beasts.

11 Neither could the magicians stand before Moses, for the boils that were upon them, and in all the land of Egypt.

12 And the Lord hardened Pharao's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

13 And the Lord said to Moses: Arise in the morning, and stand before Pharao, and thou shalt say to him: Thus saith the Lord, the God of the Hebrews: Let my people go to sacrifice to me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayst know that there is none like me in all the earth.

15 For now I will stretch out my hand to strike thee, and thy people, with pestilence, and thou shalt perish from the earth.

16 [a] And therefore have I raised thee, that I may shew my power in thee, and my name may be spoken of throughout all the earth.

17 Dost thou yet hold back my people; and wilt thou not let them go?

18 Behold I will cause it to rain to-morrow at this same hour, an exceeding great hail; such as hath not been in Egypt from the day that it was founded, until this present time.

19 Send therefore now presently, and gather together thy cattle, and all that thou hast in the field; for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields which the hail shall fall upon, shall die.

20 He that feared the word of the Lord among Pharao's servants, made his servants and his cattle flee into houses:

21 But he that regarded not the word of the Lord, left his servants, and his cattle in the fields.

22 And the Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

23 [b] And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded.

25 And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country.

26 Only in the land of Gessen, where the children of Israel were, the hail fell not.

27 And Pharao sent and called Moses and Aaron, saying to them: I have sinned this time also, the Lord is just: I and my people, are wicked.

28 Pray ye to the Lord that the thunderings of God and the hail may cease: that I may let you go, and that ye may stay here no longer.

29 Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord, and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's:

30 But I know that neither thou, nor thy servants do yet fear the Lord God.

31 The flax therefore, and the barley were hurt, because the barley was green, and the flax was now bolled:

32 But the wheat, and other winter corn were not hurt, because they were lateward.

33 And when Moses was gone from Pharao out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

34 And Pharao seeing that the rain, and the hail, and the thunders were ceased, increased his sin:

35 And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.

CHAP. X.

The eighth plague of the locusts. The ninth, of darkness: Pharao is still hardened.

AND the Lord said to Moses: Go in to Pharao; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him,

[a] Rom. ix. 17.

[b] Wisd. xvi. 16. and xix. 19.

VER. 7. *Hardened.* He did not beg for a deliverance, as the beasts were dead. M.

VER. 9. *Blains.* Pestiferous buboes, or burning swellings. C.—Thus were the pride and luxury of the Egyptians punished by Moses; and they who had kept the Hebrews in an iron furnace, were themselves scorched with fiery ashes and ulcers. M.

VER. 11. *Stand before* to oppose *Moses.* They could not screen themselves. H.

VER. 12. *Hardened,* &c. See the annotations above, chap. v. 21, chap. vii. 3, and chap. viii. 15. Ch.—*The wicked man, when he is come into the depth of sins, contemneth: but ignominy and reproach follow him.* Prov. xviii. 3.

VER. 14. *Plagues* of fire and hail, that thy *heart* may relent. But as all my chastisements will not produce this effect, I will be glorified in thy fall. H.—I could now strike thee dead; (v. 15,) but I reserve thee for a more dreadful punishment (v. 17,) in the waters of the Red Sea. C.

VER. 15. *Pestilence,* or various evils which now came fast upon Pharao. M.

VER. 16. *Raised thee* to the throne, or preserved thee hitherto from the former plagues. God disposes of things in such a manner, as to draw good out of the evil designs of men. S. Aug. de C. D. xi. 17. Rom. ix. 17. C.

VER. 19. *Cattle.* Some had escaped the former plague, or the Egyptians had purchased more from their neighbours, and in the land of Gessen. H.—God tempers justice with mercy. S. Aug. q. 33.—*Die.* This message was accordingly delivered to Pharao. Sam. copy. H.

VER. 24. *In all the land of.* So the Heb.: but the Sam. and some Heb. MSS. have simply in Egypt. Ken.—*Founded,* about 627 years before. Hence it appears that rain falls in some parts of Egypt, (M.) particularly about Tanis, v. 18. 34 C. Wisd. xvi. 17.

VER. 32. *Lateward.* The hail fell in February. Bonfrere. Aristophanes (ir Avibus) says, the Egyptians and Phenicians have their harvest when the cuckoo begins to sing. The month *Nisan,* which answers to part of March and April, was honoured with the first fruits. C. xiii. 4. M.

VER. 35. *Hard.* Heb. "and he hardened his heart." W.

2 And thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord.

3 Therefore Moses and Aaron went in to Pharao, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me.

4 [a]But if thou resist, and wilt not let them go, behold I will bring in to-morrow the locusts into thy coasts;

5 To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharao.

7 And Pharao's servants said to him: How long shall we endure this scandal? let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

8 And they called back Moses, and Aaron, to Pharao; and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10 And Pharao answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharao's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night; and when it was morning, the burning wind raised the locusts.

14 And they came up over the whole land of Egypt; and rested in all the coasts of the Egyptians, innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left; and there remained not any thing that was green on the trees, or in the herbs of the earth, in all Egypt.

16 Wherefore Pharao in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moses going forth from the presence of Pharao, prayed to the Lord:

19 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.

20 And the Lord hardened Pharao's heart, neither did he let the children of Israel go.

21 And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt.

22 And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

23 [b]No man saw his brother, nor moved himself out of the place where he was: [c]but wheresoever the children of Israel dwelt, there was light.

24 And Pharao called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

26 All the flocks shall go with us; there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

27 And the Lord hardened Pharao's heart, and he would not let them go.

28 And Pharao said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

29 Moses answered: So shall it be as thou hast spoken, I will not see thy face any more.

[a] Wisd. xvi. 9.

[b] Wisd. xvii. 2.—[c] Wisd. xviii. 1.

CHAP. X. VER. 1. *Servants.* They took occasion, from God's withdrawing his chastisements, to become more obdurate. S. Aug. q. 30. and 36.

VER. 7. *Scandal*, or source of repeated misery; whether they meant their own resistance to God's orders, or Moses, with the Hebrew nation. C.

VER. 9. *Herds.* Out of which the Lord may choose what victims he requires. M.—The people of Egypt kept solemnities of this description. Herod. ii. 58, 59.

VER. 10. *So be.* A form of imprecation mixed with scorn: as, I shall not let you go, so may God abandon you. C.

VER. 11. *Desired.* Moses had requested that all might go. He had not specified the men only, as the king boldly asserts. M.—A partial obedience will not rescue him from the threatened plague. H.

VER. 13. *Wind* from "the south," (Sept.) or "east," (*Kadim*) or perhaps blowing from the south-east. Bonfrere. The locusts would come from Ethiopia, or from Arabia, in both which countries they abound. Ludolf, &c. They lay their eggs in autumn, and hatch in spring. Frequently they devastate one country after another. They are very large in the East, and sometimes will fasten upon the heads of serpents, and destroy them, as they did on this occasion the Egyptians. Wisd. xvi. 9. In Cyrene, bordering upon Egypt, it is requisite to encounter these creatures thrice in the year. C. See Lev. xi. 22.

VER. 14. *Hereafter.* Joel i. 2, speaking of locusts which infested Judea, uses the same expressions to denote a very heavy judgment. Two events never perfectly agree. C.

VER. 17. *Also.* Heb. "only," and I will amend.—*Death*, or plague. M.

VER. 18. *Moses.* The printed Heb. and Chal. do not read his name; but some MSS. have it agreeably to the Sept. and Syr. versions. Ken.

VER. 19. *West.* Heb. *sea*, (Mediterranean) to the north and west of Egypt.—*Red sea.* Heb. "of suph," or green herbs, which abound there. It has also a reddish appearance in some places, from the coral branches of a saffron colour. It probably was called red from Edom, or Erythros, the son of Isaac. C.—God drowned the locusts in this sea, by means of the wind, which often proves the destruction of those animals. Plin. xi. 29.

VER. 21. *Darkness upon the land of Egypt so thick that it may be felt.* By means of the gross exhalations, which were to cause and accompany the darkness. Ch.—Thus were the Egyptians punished for keeping the Hebrews in dark prisons. M.—Philo says, even a lighted lamp or fire was extinguished. The Egyptians were affrighted with hideous spectres and evil angels. Ps. lxxvii. 49. Wisd. xvii. 4.

VER. 29. *More.* Of my own accord. M.—Thou wilt send for me. C

CHAP. XI.

Pharao and his people are threatened with the death of their first-born.

AND the Lord said to Moses: Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go, and thrust you out.

2 [a] Therefore thou shalt tell all the people, that every man ask of his friend, and every woman of her neighbour, vessels of silver, and of gold.

3 And the Lord will give favour to his people in the sight of the Egyptians. [b] And Moses was a very great man in the land of Egypt, in the sight of Pharao's servants, and of all the people.

4 And he said: Thus saith the Lord: At midnight I will enter into Egypt:

5 And every first-born in the land of the Egyptians shall die, from the first-born of Pharao who sitteth on his throne, even to the first-born of the handmaid that is at the mill, and all the first-born of beasts.

6 And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

7 But with all the children of Israel there shall not a dog make the least noise, from man even to beast; that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and shall worship me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

9 And he went out from Pharao exceeding angry. But the Lord said to Moses: Pharao will not hear you, that many signs may be done in the land of Egypt.

10 And Moses and Aaron did all the wonders that are written, before Pharao. And the Lord hardened Pharao's heart, neither did he let the children of Israel go out of his land.

CHAP. XII.

The manner of preparing and eating the paschal lamb: the first-born of Egypt are all slain: the Israelites depart.

AND the Lord said to Moses and Aaron in the land of Egypt:

2 This month shall be to you the beginning of months; it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5 And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid.

6 And you shall keep it until the fourteenth day of

[a] Supra iii. 22. Infra xii. 35.

[b] Eccli. xlv. 1.

CHAP. XI. VER. 1. *To Moses*, before he was gone out from Pharao. M.—This revelation had been made at Mount Horeb. Calmet places the three first verses within a parenthesis; and the fourth, &c. he supposes that Moses addressed to the king at the last interview. C. x. 29. Kennicott maintains, that the Samaritan copy preserves the unity of this awful transaction *almost* in its original perfection, by preserving the speech of God to Moses, part of which the Hebrew seems to address to Pharao.

VER. 2. *Ask;* "not borrow," as the Protestants translate; nor "jewels of silver," but *vessels*, such as the princes offered at the dedication of the tabernacle, Num. vii. The Sam. and Sept. add "and raiment," which they also asked for, (C. xii. 35,) according to God's command. C. iii. 22. Kenn. 1. Dis. p. 391.

VER. 3. *The Lord.* The Sam. makes this a continuation of God's speech, "and I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.—4. For, about midnight, I will go forth into the midst of the land of Egypt.—5. And every first-born in the land of Egypt shall die, &c. (as in our fifth verse.)—6. And there, &c.—7. But against any of the children of Israel shall not a dog move his tongue against man, nor even against beast, that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.—8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharao's servants, and in the sight of the people.—9. Then said Moses unto Pharao, Thus saith Jehovah: Israel is my son, my first-born; and I said unto thee, let my son go, that he may serve me.—10. But thou hast refused to let him go; behold! therefore Jehovah slayeth thy son, thy first-born."—11. And Moses said, (as above, v. 4. 5. 6. 7. 8. 9. 10.) The Jews have retained the parts of the 3d and 8th verses, which were honourable to their nation, but they have given them as an historical narration. The 9th and 10th verses in the Sam. copy, record what God had before commanded Moses to declare. C. iv. 22. 33. As, therefore, all had been once written in the Heb. text, the transcribers might probably think themselves dispensed from repeating the same things; and thus they might change some passages, and still repel the accusation of any wilful corruption, which seems to be the meaning of Ben Chaim's preface to Bomberg's Heb. Bible; where he acknowledges 13 such alterations made in the copies which were presented to King Ptolemy, and translated by the Sept. Ken. Dis. 2. p. 310.—*Moses.* This exaltation of Moses and the people, took place only after the slaughter of the first-born. C. xii. 36. Hence the Sept. observes here, the *Egyptians* gave *or* lent them (echresan) all. H.—The greatness and dignity of Moses, impressed the king with awe, and made the people more willing to assist the Hebrews. M.

VER. 4. *I will enter*, by means of a good angel, (Wisd. xviii. 14. S. Chrys.) or by evil angels. Ps. lxxvii. 49. S. Aug. ibid. C.—Moses spoke this on the morning of the 14th Nisan; and that same night, after the paschal lamb had been eaten, the dreadful carnage commenced. M.

VER. 5. *Mill.* The vilest slaves were thus employed in a sort of *prison*. C. xii. 21. God makes no distinction between the king and the beggar. Death levels all.

VER. 7. *Dog.* They shall enjoy a profound peace, (Judith xi. 5,) while Egypt is in tears. Calmet here inserts the speech from the Samaritan copy, "And the man Moses;" &c. (v. 3. and seq.) deeming it essential to the context, and very agreeable to the spirit of Moses, who has many repetitions. H.

VER. 9. *Angry*, at such obstinacy. M.

VER. 10. *The Lord hardened*, &c. See the annotations above, chap. iv. 21. and chap. vii. 3.

CHAP. XII. VER. 1. *Said*, some time before. Moses mentions all the plagues together. M.

VER. 2. *Year*, sacred or ecclesiastical, which is most commonly used in Scripture. The civil year commenced with Tisri, in September, and regulated the jubilee, contracts, &c. Lapide.—January was the first month to determine the age of trees, and August to decide when cattle became liable to be tithed. C. xxii. 29. Levit. xix. 23. C.—Before the captivity, the months were not styled Nisan, &c. but *abib*, (C. xiii. 4,) the first . . *Bul* the 11th, (1 K. vi.), &c. *Sa.*

VER. 3. *Children;* a word which has been dropped in the printed Heb. and in the Chaldee, which has been assimilated to it, though found still in some MSS. and in the Sam. Sept. Syr. and Arab. versions. Ken.—*Day.* This regarded only the present occasion. Jonathan.—The Jews no longer eat the paschal lamb, as they are banished from Chanaan. C. *Man*, who has a family sufficient to eat a *lamb;* Heb. *se*, which means also a *kid*, (as either was lawful, v. 13,) and perhaps also a calf. Deut. xvi. 2.

VER. 4. *Less.* Moses does not specify the number. But it never comprised fewer than ten, nor more than twenty, in which number Menoch does not think women or children are comprised. The Jews satisfied the inquiry of Cestius, concerning the multitude which might be assembled at the paschal solemnity, by allowing ten for every victim; and finding that 250,600 victims had been sacrificed in the space of two hours, they concluded 2,700,000 people were collected at Jerusalem. Josep. Bel. vii. 16.

VER. 5. *Lamb.* Heb. *se*, which denotes the young of either sheep or goats. Kimchi. He who had not a lamb, was to sacrifice a kid. Theodoret.—*A kid.* The *Phase* might be performed, either with a lamb or with a kid; and all the same rites and ceremonies were to be used with the one as with the other. Ch. —Many have asserted, that both were to be sacrificed. But custom decides against them. All was to be perfect, *Momim*, as even the pagans required; (Grotius) and God (Lev. xxii. 22,) orders the victims in general must have no fault. The Egyptians rejected them, if they were even spotted, or twins.—*A male*, as all holocausts were to be. Pagans gave the preference to females. C.—*One year*, not older, though it would do, if above eight days old. M.—The paschal lamb prefigured Jesus Christ, who has redeemed us by his death, being holy, set apart, and condescending to feed us with his sacred person, in the blessed Eucharist. Here we eat the lamb without breaking a bone, though we take the whole victim. Jo. xix. 36. 1 Cor. v. 7. C.—To fulfil this figure, Christ substituted his own body, and, making his apostles priests, ordered them to continue this sacrifice for ever. He came to Jerusalem on the 10th day of Nisan, on Sunday. He gave himself to his disciples on the evening of the 14th, and died at noon on the 15th. The unleavened bread, and the cup, (Lu. xxii. 17,) clearly denoted the blessed Sacrament, which was ordered to be eaten in the house or church of God, S. Cyp. Unit. See S. Greg. hom. 22. in Evang. Tert. c. Marc. iv. "The bread he made his own body." If, therefore, the truth must surpass the figure, surely the blessed Sacrament must be more than bread and wine; otherwise it would yield in excellence and signification to the paschal lamb. W.

VER. 6. *Sacrifice*, not simply *kill*, as the Protestants would have it. W.—

this month; and the whole multitude of the children of Israel shall sacrifice it in the evening.

7 And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door-posts of the houses, wherein they shall eat it.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof.

10 Neither shall there remain any thing of it until morning. [a] If there be any thing left, you shall burn it with fire.

11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

12 And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgments; I *am* the Lord.

13 And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

14 And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance.

15 Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses; whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

16 The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.

17 And you shall observe *the feast of* the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

18 [b] The first month, the fourteenth day of the month, in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month, in the evening.

19 Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land.

20 You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread.

21 And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Phase.

22 [c] And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door-cheeks: let none of you go out of the door of his house till morning.

23 For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt *you*.

24 Thou shalt keep this thing as a law for thee and thy children for ever.

25 And when you have entered into the land which the Lord will give you, as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is the meaning of this service?

27 You shall say to them: It is the victim of the

[a] Levit. vii. 15.

[b] Levit. xxiii. 5. Num. xxviii. 16.—[c] Heb. xi. 28.

Evening. Heb. "between the two evenings," or "suns," according to the Chaldee, alluding to the sun when it declines and when it sets, including about the space of two hours. This time belonged to the evening of the 14th, at which time the lamb was to be sacrificed, though it was to be eaten in the night, which pertained to the 15th. M.—The Jews began the day at sun-set, and some began the first evening soon after mid-day. Matt. xiv. 15. and seq. C.

VER. 7. *Houses.* Those who joined their neighbours to eat the paschal lamb, were therefore to continue with them that night, if they would escape destruction, v. 23. M.

VER. 8. *Unleavened*, in testimony of innocence, 1 Cor. v. 7. The priests of Jupiter did the like. Servius.—*Lettuce*, or some "bitter herbs." Heb. and Sept. The Jews allow of five sorts.

VER. 9. *Raw.* Some nations delighted in *raw flesh*, in the feasts of Bacchus, who hence received the title of *Omadios*. Porphyr. de Abstin. 3. The Heb. term *na*, occurs nowhere else, and may perhaps signify half-roasted or boiled, *semicoctum*. It cannot be inferred from this prohibition, that the Hebrews commonly lived on such food.—*In water*, as the other victims usually were, 1 K. ii. 13. 2 Par. xxxv. 13.—*You shall eat*, is not in the original, nor in the Sept. We may supply it, however, or "you shall roast all, head," &c. but in eating, you shall avoid breaking any bone, as the Sept. and Syr. express it, (v. 10,) and as we read, v. 46, and Num. ix. 12. These were to be burnt, that they might not be profaned. C.

VER. 11. *Haste*, as all the aforesaid prescriptions intimate. M.—Many of them regarded only this occasion, and were not required afterwards.—*Phase*, which the Chaldee writes Pascha, signifies the *passing over* (C.) of the destroying angel, when he spared those houses only which were marked with blood, to insinuate the necessity of faith in Christ's death. Some have derived the word from the Greek *Pascho*, "to suffer," on account of the similarity of sound. H.

VER. 12. *First-born*, often denotes the most beloved; or, when spoken of those under oppression, the most miserable. Is. xiv. 30. Ps. lxxxvii. 27. Moses observes, (v. 30,) that every house had *one dead*, which would not probably be true of the first-born, taken in a literal sense; but where there was no child, there the most dear and honourable person was cut off. Hab. iii. 13. 14.—*Gods*, idols, whose statues some assert were overthrown; (S. Jer. ep. ad Fabiol. Euseb. præp. ix. ult.) or sacred animals, which were adored by the Egyptians; (Origen) or the word may imply that the princes and judges of the land would be mostly destroyed. C.—Forbes observes, that by the destruction of the first-born, all the proper sacrifices, and priests of Egypt, were destroyed.

VER. 14. *This day.* The Jews assert, that as their fathers were delivered out of Egypt on the 15th of Nisan, so Israel will be redeemed on that day by the Messias; which has been literally verified in Jesus Christ.—*Everlasting.* This is what will be done with respect to our Christian passover, (C.) of which the Jewish was a figure, designed to subsist as long as their republic. M.

VER. 15. *Perish*, either by sudden death, or by forfeiting all the prerogatives of God's people; (v. 19,) or his offence shall be deemed mortal. See Gen. xvii. 14. The punishment of *Kerith, separation*, among the Jews, bore some resemblance to our excommunication. These menaces presuppose, that the law is possible, and that the land of Chanaan be in the possession of the Jews. Thus, the people who were not circumcised during the 40 years' sojournment in the desert, were not liable to this punishment of separation, as they knew not when the cloud would move, and they would have to march.

VER. 16. *Eating.* On the sabbath, meat was not even to be prepared. C. xvi. 23. During the five intermediate days, any work might be done.

VER. 17. *Bread.* Heb. *matsoth.* But the Sam. and Sept. read *Motsue*, precept, *or* ordinance. C.

VER. 18. *Unleavened bread.* By this it appears, that our Saviour made use of unleavened bread, in the institution of the blessed Sacrament, which was on the evening of the paschal solemnity, at which time there was no leavened bread to be found in Israel.

VER. 19. *Stranger.* Heb. *ger*, signifies also a proselyte. M. See v. 43.—Only those men who had been circumcised, were allowed to eat the Phase. Women, belonging to the Hebrews, might partake of it. The unclean were excluded. C.

VER. 22. *Hyssop;* Heb. *ezob:* which some translate rosemary. M.—*Sprinkle*, &c. This sprinkling the doors of the Israelites with the blood of the paschal lamb, in order to their being delivered from the sword of the destroying angel, was a lively figure of our redemption by the blood of Christ. Ch.—S. Jerom, in Is. lxvi. says the doors were to be sprinkled in the form of a cross.

VER. 24. *Children;* twelve years old. Lu. ii. 42. M.—*Ever.* Sam. adds, "in this month."

VER. 27. *Victim*, sacrificed upon the altar, in honour *of the passage*, &c. It was a true "sacrifice of propitiation," as the Arab. translates, and of thanksgiving. C.

passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

28 And the children of Israel going forth, did as the Lord had commanded Moses and Aaron.

29 And it came to pass at midnight, [a] the Lord slew every first-born in the land of Egypt, from the first-born of Pharao, who sat on his throne, [b] unto the first-born of the captive woman that was in the prison, and all the first-born of cattle.

30 And Pharao arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

31 And Pharao calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take along with you, as you demanded, and departing bless me.

33 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

34 The people therefore took dough before it was leavened; and tying it in *their* cloaks, put it on their shoulders.

35 [c] And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

37 [d] And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude, without number, went up also with them, sheep and herds, and beasts of divers kinds, exceeding many.

39 And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth-cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay; neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years.

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase; no foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 [e] In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

CHAP. XIII.

The paschal solemnity is to be observed; and the first-born are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.

AND the Lord spoke to Moses, saying:

2 [f] Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chanaanite, and the Hethite, and the Amorrhite, and the Hevite, and the Jebusite, which he

[a] Supra xi. 5.—[b] Wisd. xviii. 5.—[c] Supra iii. 22. and xi. 2.—[d] A. M. 2513, A. C. 1491.

[e] Num. ix. 12. John xix. 36.—[f] Infra xxxiv. 19. Levit. xxvii. 26. Num. viii. 16. Luke ii. 23.

VER. 30. *Pharao*, who it seems was not the eldest son. Where the first-born of a family had a son, both were consigned to destruction. M.

VER. 32. *Bless me*, by exposing me to no farther danger by your stay.

VER. 34. *Leavened;* which dough afterwards made unleavened ember-cakes. Heb. "and *misharoth* (a word which the Vulg. does not translate) provisions" of flour, &c. v. 39. Josep. ii. 6.—This flour might be tied up in their cloaks, as they were only square pieces of cloth. Ruth iii. 15. C.

VER. 36. *The Egyptians*, who afterwards, pursuing them unjustly, put it out of their power to restore, if they had not been otherwise dispensed with by God. H.

VER. 37. *Ramesse.* The first of the 42 stations or encampments of the Hebrews. M.—*Socoth*, or *tents*, perhaps the *Scenæ* of Antoninus, or the *Mischenot*, mentioned C. i. 11.—*About.* Moses does not speak with such precision, as after the people had been numbered, and were found, 13 months after, to be 603,550 men, without the Levites, or those under 20 years. C.—Women and old men, and Egyptians, who joined their company, might make them amount to three millions. M.

VER. 40. *Egypt.* Sam. and Sept. add "and in the land of Chanaan, they and their fathers," dating from the departure of Abraham from Haran in his 75th year; from which period, till Jacob's going into Egypt, 215 years elapsed. Kennicott produces this instance, as a proof that the Hebrew text is defective: Dis. 1. p. 399. Josephus ii. 15. S. Aug. q. 47. and others, admit this addition as genuine; which, however we have observed on Genesis, is rejected by Ayrolus, Tournemine, &c. H.

VER. 42. *Observable*, in which the Lord has been our sentinel and preserver. Vatab.

VER. 48. *Dwell*, or become a proselyte, by circumcision, if a male; or by baptism, if a female; receiving a sort of new-birth. Jo. iii. 10. The Jews would not suffer any to dwell among them, who would not observe the seven precepts given to Noe. Gen. ix. But the *proselytes of justice* embraced the Jewish religion. C.

CHAP. XIII. VER. 2. *Sanctify unto me every first-born.* Sanctification in this place means, that the first-born males of the Hebrews should be deputed to the ministry in the divine worship: and the first-born of beasts to be given for a sacrifice. Ch.—*Sanctify*, set apart. M.—*Openeth*, the first male fruit of the womb. If a female was born the first, none of the children were to be redeemed. Lu. ii. 23. Jesus Christ submitted to this law; though many of the fathers have asserted that, on account of his miraculous conception and birth, he was not subjected to it; while others maintain the contrary. C.

VER. 4. *Corn.* Heb. *Abib;* which was styled Nisan, after the Babylonian captivity. At this time, peculiar names were not yet given to the months, by the Hebrews or Egyptians. C.—They were distinguished by their respective order, productions, or appearances. H.

VER. 5. *When.* These regulations did not therefore take place in the desert. M.

swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

6 Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

12 [a] Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13 The first-born of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men thou shalt redeem with a price.

14 And when thy son shall ask thee to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharao was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt, from the first-born of man to the first-born of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the first-born of my sons I redeem.

16 [b] And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand.

[a] Infra xxii. 29. and xxxiv. 19. Ezec. xliv. 30.—[b] Deut. vi. 8.

17 And when Pharao had sent out the people, the Lord led them not by the way of the land of the Philistines, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

18 But he led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: [c] God shall visit you, carry out my bones from hence with you.

20 And marching from Socoth, they encamped in Etham, in the utmost coasts of the wilderness.

21 [d] And the Lord went before them to shew the way, by day in a pillar of a cloud, and by night in a pillar of fire; that he might be the guide of their journey at both times.

22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

CHAP. XIV.

Pharao pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharao and his army following them, are drowned.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel: Let them turn and encamp over-against Phihahiroth, which is between Magdal and the sea over-against Beelsephon: you shall encamp before it upon the sea.

3 And Pharao will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

4 And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharao, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyptians that the people was fled: and the heart of Pharao and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

[c] Gen. l. 24.—[d] Num. xiv. 14. 2 Esdr. ix. 12. and xix. 1 Cor. x. 1.

VER. 9. *And it*, &c. The festivals appointed by God and his Church, naturally remind us of the favors which we have received, and help us to meditate on the law. H.—The Jews, understanding the precept literally, write verses taken from this chapter, and Deut. vi. and xi. upon parchment, and bind these *tephilins*, or phylacteries, on their forehead. But if these scrolls were requisite, why do they not also put them in their mouth and in their heart? Jesus Christ condemns the vanity of the Pharisees, who wore these bandages extremely large. Matt. xxiii. 5. The Mahometans teach their scholars, by writing the Coran upon a tablet, and exposing it to their view: (C.) a plan lately introduced in England with great success by Mr. Lancaster.

VER. 13. *Price.* No other option is given, as the Levites were selected for the ministry. H.—The first offspring of impure animals, were to be redeemed or killed; those of the pure were to be offered in sacrifice. Num. xviii. 15. Philo. Dogs, cats, poultry, &c. were to be slain. Deut. xxiii. 18. C.

VER. 14. *To-morrow.* At any future period. Matt. vi. 2. M.

VER. 15. *Hardened.* Heb. "by himself," or by his own malice. W.

VER. 16. *It.* This ordinance shall cause thee never to forget the goodness of God. H.

VER. 17. *Lest.* God maketh use of precautions, to shew the free-will of man. W.—The Philistines had before made a great slaughter of the Ephraimites, 1 Par. vii. 21. The Chanaanites would also be ready to oppose the Hebrews, if they had attempted to enter by the road of Pelusium, and perhaps the Idumeans and Amalecites also would have met them in front, while the Egyptians attacked their rear. C.—This journey, Philo says, would not have taken up above three days. The battle with Amalec took place only 40 days afterwards, and God protected his people. M.

VER. 18. *Armed*, in order of battle. Heb. *chamushim*, "by fives, or in five battalions. Jos. i. 14. Jud. viii. 11. C.—Calvin asks where the Hebrews could procure arms, as if to cavil with this translation. But surely they might get them in the same manner as the vessels of gold; and they undoubtedly were not destitute of arms when they encountered the Amalecites, v. 17. H.

VER. 19. *Joseph's.* This attention to the dead is commended. Heb. xi. W.—S. Stephen assures us, that the bones of the other patriarchs were deposited at Sichem; and we may conclude, that they were transported on this occasion by their respective families. Act. vii. 16.

VER. 20. *Etham.* A city on the banks of the Red Sea, giving its name to one of the gulphs, which the Greeks called after the city Heropolis. Plin. vi. 29. The Sept. translate, "They encamped at Othon, which is near the desert;" and (Num. xxxii. 6,) the Hebrews marched three days in the desert of Buthan, before they arrived at Mara.

VER. 22. *Never.* From the station of Etham; or, if we follow S. Jerom, from that of Socoth, or even from Ramesses, according to Bonfrere, till the passage of the Jordan, when the ark supplied its want. Jos. iii. 11. This cloud assumed different appearances, as the exigencies of the Hebrews required. It was a figure of baptism; (1 Cor. x. 1.) the fire designated Jesus Christ, and the cloud the Holy Ghost. S. Amb. de sac. 6. C.

CHAP. XIV. VER. 1. *Beelsephon*, means "the lord of the watch-tower." Some think an idol was thus denominated, whose office it was to prevent people from quitting the country. How vain were his efforts against God's people!

VER. 3. *In.* Between craggy mountains and the Red Sea. H.

VER. 4. *And he will.* Protestants falsely translate "that he may," &c. contrary to the Heb. and other versions. W.

VER. 6. *People*, fit for war, who could be got ready on such short warning Ezechiel (ap. Eus.) makes the number amount to a million.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharao, king of Egypt, and he pursued the children of Israel; but they were gone forth in a mighty hand.

9 [a]And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharao's horse and chariots and the whole army were in Phihahiroth, before Beelsephon.

10 And when Pharao drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord.

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand, and see the great wonders of the Lord, which he will do this day; for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will fight for you, and you shall hold your peace.

15 And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward.

16 But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

17 And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharao, and in all his host, and in his chariots and in his horsemen.

18 And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharao, and in his chariots, and in his horsemen.

19 And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore-part,

20 Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

21 [b]And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went in through the midst of the sea dried up; for the water was as a wall on their right-hand and on their left.

23 And the Egyptians pursuing went in after them, and all Pharao's horses, his chariots and horsemen, through the midst of the sea.

24 And now the morning watch was come, [c]and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

25 And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us.

26 And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

27 And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain.

29 But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right-hand and on the left:

30 And the Lord delivered Israel in that day out of the hands of the Egyptians.

31 And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

[a] Jos. xxiv. 6. 1 Mac. iv. 9.

[b] Ps. lxxvii. 13. and civ. 37. and cxiii. 3. Heb. xi. 29.—[c] Wisd. xviii. 15.

VER. 7. *Captains.* Sept. "Tristatas." Three men rode on every chariot; which was armed with scythes, to cut down all that came within contact, the chief warrior, with his armour-bearer and charioteer. S. Greg. Nys. H.—Or these three captains may very probably be the three chief officers of state, (C.) or the generals of cavalry, and of infantry, and the chief treasurer, or receiver of taxes, *principes equitum peditumque erant, & tributorum.* S. Jer.

VER. 8. *Hand.* Without any dread. Num. xv. 30. C.—All the army of Egypt could do nothing against them. Yet presently, at their approach, the Hebrews were suffered to fall into dismay, that they might learn not to confide in their multitudes, and might pray with greater earnestness for protection, v. 10.

VER. 12. *Wilderness.* This is the language of dastardly souls. They had begun to be almost in love with their chains. Every difficulty gives them occasion to repine at the gracious purposes of God, and the exertions of his servant Moses. But God bears patiently with the defects of a carnal and long oppressed nation. H. v. 13.—The wiser sort pray to God, while others thus upbraid Moses.

VER. 13. *Ever.* They saw their floating carcasses, the following morning. Heb. "you shall not see the Egyptians any more as you see them at present." They were not in the same condition.

VER. 14. *Peace.* You will not have to draw a sword. The Syriac subjoins, "Therefore Moses cried unto the Lord," which connects this with the following verse. C.

VER. 15. *Criest.*—"A vehement desire is a cry, which reaches the ears of the Lord." S. Bern.

VER. 17. *To pursue.* God did not restrain the perverse will of the Egyptians; but suffered them to be guided by their blind passions, and to rush presumptuously into the bed of the sea. If the retiring of its waters had been owing to any natural cause, this wise nation could not be ignorant but that, at the stated time, the ebbing would cease, and consequently that they would be overtaken by the waters. But the waters stood up like walls on both sides, and they were so infatuated as to suppose that the miracle would be continued for their protection. H.

VER. 20. *A dark cloud, and enlightening the night.* It was a *dark cloud* to the Egyptians; but enlightened the night to the Israelites, by giving them a great light.

VER. 21. *Wind.* This served to dry up the sandy channel of the Red Sea, which was mixed with mud and weeds. It blew from the east, Kodim, or from Arabia.—*Divided,* some say into 12 parts or *divisions,* Ps. cxxxv. 13. But the words of the psalmist may be verified by the sea opening a spacious passage, such as was requisite for so many millions to travel through, (H.) e. g. a distance of perhaps 18 miles, in so short a space of time. Silara Adrichomius thinks the breadth of the division would not be less than nine miles.

VER. 24. *Watch.* About four o'clock. The Hebrews divided the night into three equal parts, (C.) or four, consisting each of three hours, (M.) which varied in length as the night was longer. H.—*Slew* many by his thunderbolts, as Artapanus relates, and the Scripture elsewhere insinuates. C. xv. 6. 12. Ps. lxxvi. 16. 18. Josep. ii. 7.

VER. 25. *Lord.* Thus they reluctantly confess his might, and are forced to glorify Him in their destruction. Their change is only the effect of fear and temporal danger, v. 18. H.

VER. 31. *Sea-shore.* The Hebrews would thus again be enriched by their spoils. C.—*Servant.* Those who believe God, submit to the direction of his ambassadors. S. Jerom in Philem. 5. In this merited catastrophe of the Egyptians, which fixed the last seal to the mission of Moses, the fathers contemplate how God's servants are rescued by baptism, and by the merits of Jesus Christ, from Satan and from all sin. 1 Cor. x. 1. 4. Orig. hom. 5. H.

CHAP. XV.

The canticle of Moses. The bitter waters of Mara are made sweet.

THEN [a] Moses and the children of Israel sung this canticle to the Lord, and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

2 [b] The Lord *is* my strength and my praise, and he is become salvation to me: he *is* my God, and I will glorify him: the God of my father, and I will exalt him.

3 The Lord *is* as a man of war, Almighty *is* his name.

4 Pharao's chariots and his army he hath cast into the sea: his chosen captains are drowned in the Red Sea.

5 The depths have covered them, they are sunk to the bottom like a stone.

6 Thy right-hand, O Lord, is magnified in strength: thy right-hand, O Lord, hath slain the enemy.

7 And in the multitude of thy glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.

8 And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.

9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

11 Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praise-worthy, doing wonders?

12 Thou stretchedst forth thy hand, and the earth swallowed them.

13 In thy mercy thou hast been a leader to the people which thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become immoveable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For Pharao went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

20 So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances.

21 And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea.

22 And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

23 And they came into Mara, and they could not

[a] Wisd. x. 20.

[b] Ps. cxvii. 14. Isa. xii. 2.

CHAP. XV. VER. 1. *Canticle.* Origen reckons this to be the most ancient piece of poetry. It is truly sublime, and calculated to fill the souls of those, who saw their late cruel masters, now prostrate at their feet in death, with sentiments of the greatest gratitude and piety towards their almighty benefactor. H.—God miraculously gave utterance to the dumb on this occasion, (Wisd. x. ult.) and taught the whole congregation of Israel to join in harmonious concert. De Mirab. S. S. inter. op. S. Aug. This mode of perpetuating the memory of past benefits by canticles, is very common in Scripture. C.—*Let us sing.* So the Sept. The Heb. has "I will sing . . for he hath triumphed gloriously." This canticle was composed by Moses about 1491 years B. C. H.

VER. 2. *Praise.* The printed Heb. is here irregular, but some MSS. agree with the Vulg. Chal. and Arab. Ken. i. p. 400.—To him *my praise* is due on all titles. H.—*God.* Heb. *el,* "the strong one." M.

VER. 3. *The Lord.* Sept. "breaking wars in pieces," A MAN OF WAR, a conqueror. C.—*Almighty.* Jehova, *I am.* This is the most awful and incommunicable name. H.

VER. 4. *Captains.* Lit. Princes. Heb. *shalishim,* chiefs. The three great officers. C. xiv. 7. We find three were entrusted with the highest power in the empire of Chaldea, (Ezec. xxiii. 15. Dan. v. 7.) as well as at the court of David. 2 K. xxiii. 8. 1 Par. xi. 10. *Hadino, Eleazar,* and *Semma,* had various other princes under them. C.

VER. 7. *Wrath.* A tempest of lightning. See Isai. lxiii. 11. Habac. iii. 15.

VER. 8. *Together.* "Congealed on either side," as the Chal. and Sept. express it. C.

VER. 9. *Enemy.* Miracles make but small impression upon the wicked. They pursue their schemes of destruction, which end in their own ruin!—*Slay.* Heb. "despoil." Sept. "bring them into subjection." H.

VER. 10. *Wind.* Sept. "spirit," which S. Amb. and S. Aug. understand of the Holy Ghost. C.

VER. 11. *Who . . Lord.* The initials of these four Hebrew letters, which the Maccabees placed on their banners, (*m c b i*) probably gave that title, to those stout heroes, who rose up in defence of their religion. H.—*Strong,* may be applied either to men, or to the pretended gods of the Gentiles, which seems to agree best with the sequel. Sept. "among the gods . . wonderful in praises."—*Terrible and.* Heb. "terrible to praise," requiring that we should perform that duty with awe. C.

VER. 12. *Earth.* When their carcasses were corrupted, such as were not eaten by fishes, mixed with the earth at the bottom, or on the shore of the sea.

VER. 13. *Hast been.* This is a prophecy of what should happen to the Hebrews till they should be put in quiet possession of Chanaan, (C.) of which they had an earnest, in the protection which they had already experienced. H.—*Holy,* on account of the temple, and of the patriarchs, and Jesus Christ, who dwelt there. M.

VER. 15. *Stiff,* with consternation. See Jos. ix. 9. The nations of Chanaan found auxiliaries even among the near relations of the Hebrews, the children of Esau, (who were now governed by *princes,* Alphim, as Gen. xxxvi.) and of Lot. We easily forget our relations, when our interest is at stake! Heb. instead of being stiff, says, they "melted away." Both words insinuate, that their heart was under such a violent struggle, that they could perform no duty.

VER. 16. *In the,* &c. When they shall behold thy wonders, wrought in our defence.—*Let them* cease to make opposition. Heb. "let them be silent as a stone." H.

VER. 17. *Mountain.* Chanaan was very mountainous, and different from Egypt. C.—Sion was the peculiar mountain of God, consecrated to his worship. M.

VER. 18. *And ever.* Lit. *et ultra,* "and beyond;" *holam,* which denotes a long duration, is often used to mean a time that will have an end. To add the greater emphasis to it, the latter term is sometimes used when eternity is meant. The Sept. "*The Lord shall reign over* this *generation,* or age of the Mosaic law, *and over an age* lasting from Christ to the end, *and still.*" His kingdom shall extend over all eternity. C.

VER. 19. *For,* &c. He is not tired with repeating this wonderful judgment, which gave him reason to hope that God would complete his work; and at the same time, give a sanction to his mission. If the most potent of the monarchs of the earth could so little withstand his power, what had he to fear from a few jarring clans of barbarians and shepherds? H.

VER. 20. *Mary,* or Mariam, as it was formerly pronounced; though the Masorets now read Miriam: may signify one "exalted, lady, star, bitterness of the sea."—*Prophetess;* having revelations from God, (Num. xii. 1,) and singing his praises.—*Of Aaron.* Moses passes over himself out of modesty. She is known by this title, whence it is supposed she never married. S. Amb. C.—*Timbrels,* which were already used in solemn worship.—*And dances. Choris* may mean companies of women, singing and dancing in honour of God. The men repeated what Moses had entoned, and the women did the same after Mary; unless, perhaps, the multitude of both sexes, respectively, repeated only the first verse by way of chorus; or Mary and her band took up each verse "in answer" to the men, as the Heb. intimates. This divine canticle will afford joy even to the elect. Apoc. xv. 3.

VER. 22. *Sur,* which is called Etham, "*Pough,*" (Num. xxxiii. 7,) on which account both sides of the Red Sea are described by the same name; hence some have groundlessly asserted, that the Hebrews came out of the Red Sea by the same way they entered it. H.

VER. 23. *Mara,* about half-way between Suez and M. Sinai. The waters are said to be still potable, though of a disagreeable nitrous taste. C.

drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

24 And the people murmured against Moses, saying: What shall we drink?

25 But he cried to the Lord, and he shewed him a tree, [a]which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him,

26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27 [b]And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

CHAP. XVI.

The people murmur for want of meat: God giveth them quails and manna.

AND they set forward from Elim, [c]and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.[d]

2 And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine?

4 And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not.

5 But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

6 And Moses and Aaron said to the children of Israel In the evening you shall know that the Lord hath brought you forth out of the land of Egypt:

7 And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?

8 And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord.

9 Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord; for he hath heard your murmuring.

10 And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness;[e] and behold the glory of the Lord appeared in a cloud.

11 And the Lord spoke to Moses, saying:

12 I have heard the murmuring of the children of Israel, say to them: In the evening you shall eat flesh, and in the morning you shall have your fil' of bread; and you shall know that I am the Lord your God.

13 So it came to pass in the evening, [f]that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

14 And when it had covered the face of the earth, [g]it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar-frost on the ground.

15 And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: [h]This is the bread which the Lord hath given you to eat.

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[a] Judith v. 15. Eccli. xxxviii. 5.—[b] Num. xxxiii. 9.—[c] Wisd. xi. 2.—[d] A. M. 2513.
[e] Eccli. xlv. 3.

[f] Num. xi. 31.—[g] Supra xvi. 20. Num. xi. 7. Ps. lxxvii. 24. John vi. 31.
[h] 1 Cor. x. 3.

VER. 25. *A tree;* (lignum) or piece of wood, which had the natural property here ascribed to it. Eccli. xxxviii. 4. C.—Though we can hardly suppose, that all that collection of waters would be thus rendered sweet, unless God had given it a miraculous efficacy. H.—It foreshewed the virtue of the cross. Theodoret ix. 26.—*Him*, Moses, and the people of Israel, of which he was now the sole head or king. H.—God *proved* on this occasion the disposition of the Hebrews to enter into the alliance, of which he proposes to them the heads, v. seq. Josue xxiv. 25, makes use of nearly the same words. God begins to take upon himself the administration of the republic, appointing the forms of judicature. Jer. vii. 22. What regarded sacrifices, was given upon occasion of their idolatry. D.

VER. 26. *Healer.* God delivered his people from every infirmity, which might prevent any one from joining the rest of their tribes on the night of the exit. Ps. civ. 37.

VER. 27. *Elim*, to the north-west of Sinai. Shaw says there are now only nine fountains. H.—Strabo mentions a place of this description, five days' journey from Jericho, which was consecrated to the gods. B. xvi. p. 511. C.—We might here, (at the conclusion of the third age, according to those who call the deluge the first, and Abraham's call, the second,) pause, with Dr. Worthington, to take a view of the progress of the Church, and of the true doctrine, which has at all times been believed. But the attentive reader of the sacred text, and of these notes, will find this done to his hand almost in every page. *Meditate upon these things . . Take heed to thyself and to doctrine, be earnest in them.* 1 Tim. iv. 15. The holy Job probably lived about this time, so that his book may serve to corroborate those truths, which were the objects of faith to some good men living among the Gentiles, as well as to the more favoured nation of the Jews. H.

CHAP. XVI. VER. 1. *Sin*, after they had encamped on the Red Sea. Num. xxxiii. 10. The 33d station was also in the desert of Sin, or Cades. But that is far remote from this desert. Num. xx. 1. C.—*Month* of May, Jiar. Their provisions lasted a whole month. On their failure, they presently have recourse to murmurs.

VER. 3 *Over*, greedily feasting on the most nutritive meats. H.

VER. 4. *Prove.* Shew by experience. Therefore he orders the Hebrews to gather manna only for one day, except on Friday. Many suppose that this bread of angels began to fall on Sunday, (v. 22. Origen. hom. 7.) or on Friday. C.

VER. 5. *Provide.* Hence, this day was called Parasceve, or the day of preparation.

VER. 7. *Morning*, when manna fell, as quails were brought the former evening, v. 12. and 13. These fresh instances of protection, might convince them that they had not been imposed upon by Moses in leaving Egypt. M.

VER. 8. *Lord.* All rebellion against lawful authority is resented by God. D.

VER. 9. *Before*, to the place appointed for public worship. C. xxxiii. 7. C.

VER. 12. *Say.* Similar promises are often repeated, to appease the seditious mob. H.

VER. 13. *Quails.* All the Oriental languages express these birds by *solaem*, though some have asserted, that pheasants or locusts are here meant. Josephus (Ant. 3. 1.) informs us, that great flocks of quails are found about the gulph of Arabia. They return into Europe from the warmer regions, about the beginning of May, at which time God directed the course of vast multitudes to the camp of Israel. Hesychius says, the chennion, a smaller species of quails, was salted and dried, as the Hebrews did theirs. Num. xi. 32. See Ps. lxxvii. 26. C.—*Dew*, upon which lay the miraculous bread, around the camp. None fell within, as the place was not sufficiently clean. M.

VER. 15. *Manhu.* S. Jerom adds the explanation, (D.) which is almost universally adopted, though some pretend that *man*, even in Chaldee, means *who*, and not *what?* Calmet refers them to Ps. lx. 7. for a proof of the contrary. Manna is found in various parts of the world, the best in Arabia. But this was of a different nature, and wholly miraculous, falling every day, except Saturday, throughout the 40 years that the Hebrews dwelt in the desert. It melted with the heat of the sun, (v. 21,) though it would bear the fire, and might be made into cakes, which cannot be done with the Arabian manna. It filled the mouth of God's servants with the most delightful tastes, (Wisd. xvi. 20,) while the wicked were disgusted with it. Num. xi. 6.—*Our soul is dry*, &c. It is called the bread of angels, being made or brought by their ministry, and of such a quality, that they would desire nothing better, if they stood in need of food. C.—Whatever a man gathered, he had only a gomor full, and this sufficed for young and old, sick and healthy; if any was kept over the night it became corrupt, except that which was reserved for Saturday, and that which was preserved in the ark for a memorial for several hundred years. W.—Yet this wonderful bread was only a figure of that which Jesus Christ promised to give, (S. John vi.) and as the figure

16 This is the word that the Lord hath commanded: Let every one gather of it as much as is enough to eat; a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it.

17 And the children of Israel did so: and they gathered, one more, another less.

18 And they measured by the measure of a gomor;[a] neither had he more that had gathered more; nor did he find less that had provided less: but every one had gathered, according to what they were able to eat.

19 And Moses said to them: Let no man leave thereof till the morning.

20 And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, and it putrified, and Moses was angry with them.

21 Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

22 But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses.

23 And he said to them: This is what the Lord hath spoken: To-morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it; and the meats that are to be dressed, dress them; and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moses had commanded, and it did not putrify, neither was there worm found in it.

25 And Moses said: Eat it to-day, because it is the sabbath of the Lord: to-day it shall not be found in the field.

26 Gather it six days; but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

27 And the seventh day came; and some of the people going forth to gather, found none.

28 And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

29 See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

30 And the people kept the sabbath on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste thereof like to flour with honey.

32 And Moses said: This is the word which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.

33 And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold; and lay it up before the Lord, to keep unto your generations,

34 As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.

35 [b]And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36 Now a gomor is the tenth part of an ephi.

CHAP. XVII.

The people murmur again for want of drink: the Lord giveth them water out of a rock. Moses lifting up his hand in prayer, Amalec is overcome.

THEN all the multitude of the children of Israel setting forward [c]from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

2 [d]And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

4 And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

5 And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, [e]and go.

6 Behold I will stand there before thee, upon the

[a] 2 Cor. viii. 15.—[b] 2 Esdr. ix. 21. Judith v. 15.—[c] A. M. 2513.

[d] Num. xx. 41.—[e] Supra xiv. 21. Ps. lxxvii. 15. 1 Cor. x. 4.

must come beneath the reality, (Col. ii.) what we receive in the blessed Eucharist, must undoubtedly be something better than manna. Would Zuinglius and Calvin attempt then to persuade us, that Christ appointed their mere sacramental *bread*, to supersede and excel the favour of manna granted to the fathers, who are dead! Mere bread cannot stand in competition with this miraculous food. But the truth which it foreshewed, according to all the doctors of the Church, I mean the body and blood, soul and divinity of Jesus Christ, in the blessed sacrament, under the appearances of bread and wine, are surely more excellent than manna itself. It is miraculously brought upon our altars by the words of Jesus Christ, spoken by his priests at Mass, and dispensed to infinite multitudes, in the most distant places from each other, and even in the smallest particle. H.—It giveth grace in this life, and glory in the next, and this in proportion to each one's disposition. To the wicked it may appear contemptible, but to the servants of God it is most delightful and *supersubstantial*. W.—Button allows that the Protestant version of this verse "seems to make Moses guilty of a contradiction. *It is manna, for they wist not what it was.* But the Sept. (he might add the Vulg. also) translate it according to the original." H.

Ver. 18. *Eat.* Each one's provision was just enough to fill a gomor; (M.) or those who had collected more, gave to those who wanted. 2 Cor. viii. 15. Any one might take less. C.

Ver. 20. *Putrified.* So God was pleased to punish their diffidence in Providence. H.

Ver. 21. *Morning.* Wisd. xvi. 28, we find the reason of this ordinance, which enforces diligence, and was a constant admonition to bless God without delay. H.—*It melted*, that it might not be trodden under foot by the profane. M.

Ver. 22. *Told Moses*, wishing to know why God had given this injunction.

Ver. 29. *Place.* Onkelos allows a person to travel 2000 cubits on the sabbath. Some heretics understood this literally, and would not alter the posture in which they were found by the festival. Orig. Philos. 1.

Ver. 31. *Manna.* This miraculous food, with which the children of Israel were nourished and supported during their sojourning in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament, for the food and nourishment of our souls, during the time of our mortal pilgrimage, till we come to our eternal home, the true land of promise: where we shall keep an everlasting sabbath: and have no further need of sacraments. Ch.—*Seed* in size, but *white;* whereas the seed of coriander is black. M.—Sam. "like a grain of rice."—*Honey*, or oil. Num. xi. 8. C.—This was the usual taste. But if any one liked another better, the manna assumed it. Wisd. xvi. 20. M.

Ver. 33. *A vessel*, "a golden urn," as the Sept. and S. Paul (Heb. ix. 4,) express it. This was placed in the tabernacle, where the Hebrews met to pray, till the ark was made. C.

Ver. 35. *Land.* Manna was withdrawn as soon as usual food could be easily procured. H.—In this desert of the world, we are supported by the sacraments. As manna fell in the night, so the mysteries of faith are concealed from the curious researches of men. It melted with the sun beams; so mysteries confound the idle attempts of those who would fathom their impenetrable depth. Those who ate manna died, but the worthy receiver of the blessed sacrament will live for ever. C.

CHAP. XVII. Ver. 1. *Mansions*, at Daphca, (Num. xxxiii. 12,) and perhaps at Aluz. C.—*Raphidim*, the 11th station mentioned by Moses, which was afterwards called *Massa*, "temptation," because the people murmured in this place. M.

Ver. 2. *Chode*, quarrelled and murmured. H.—*Tempt*, requiring a miracle, v. 7.

Ver. 6. *Before thee*, ready to grant thy request at Horeb, a *rock* to the west of Sinai, and a figure of Jesus Christ, according to S. Paul; who says, (1 Cor.

rock Horeb; and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel:

7 And he called the name of that place Temptation, because of the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?

8 [a]And Amalec came, and fought against Israel in Raphidim.

9 And Moses said to Josue: Choose out men; and go out and fight against Amalec: to-morrow I will stand on the top of the hill, having the rod of God in my hand.

10 Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur, went up upon the top of the hill.

11 And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame.

12 And Moses's hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass, that his hands were not weary until sunset.

13 And Josue put Amalec and his people to flight, by the edge of the sword.

14 And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue; for I will destroy the memory of Amalec from under heaven.

15 And Moses built an altar; and called the name thereof, The Lord, my exaltation, saying:

16 Because the hand of the throne of the Lord, and the war of the Lord shall be against Amalec, from generation to generation.

CHAP. XVIII.

Jethro bringeth to Moses his wife and children. His counsel.

AND when [b]Jethro the priest of Madian, the kinsman of Moses, had heard all the things that God had done to Moses, and to Israel his people, and that the Lord had brought forth Israel out of Egypt:

2 He took Sephora, the wife of Moses, whom he had sent back:

3 And her two sons, of whom one was called Gersam: his father saying, [c]I have been a stranger in a foreign country.

4 And the other Eliezer: For the God of my father, said he, is my helper, and hath delivered me from the sword of Pharao.

5 And Jethro, the kinsman of Moses, came with his sons, and his wife to Moses into the desert, where he was camped by the mountain of God.

6 And he sent word to Moses, saying: I Jethro, thy kinsman, come to thee, and thy wife, and thy two sons with her.

7 And he went out to meet his kinsman, and worshipped and kissed him: and they saluted one another with words of peace. And when he was come into the tent,

8 Moses told his kinsman all that the Lord had done to Pharao, and the Egyptians in favour of Israel: and all the labour which had befallen them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians.

10 And he said: Blessed is the Lord, who hath delivered his people out of the hand of Egypt.

11 Now I know, that the Lord is great above all gods; [d]because they dealt proudly against them.

12 So Jethro, the kinsman of Moses, offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came, to eat bread with him before God.

13 And the next day Moses sat to judge the people, who stood by Moses from morning until night.

14 And when his kinsman had seen all things that

[a] Deut. xxv. 17. Judith iv. 13. Wisd. xi. 3.—[b] A. M. 2514, A. C. 1490.

[c] Supra ii. 22.—[d] Supra i. 14. and v. 7. and x. 10. and xiv. 8.

x. 4,) that the spiritual *rock* followed the Hebrews. Some say a part of the real rock was carried in a chariot. S. Chrys. Others, that the rivulet of waters accompanied them till it fell into the sea near Asiongaber. Usher.—The Rabbins say, that these waters never failed the Israelites till the death of Mary, for whose sake they were given, and that the bright cloud disappeared with Aaron, and manna at the decease of Moses.

VER. 7. *Temptation.* Massa and Meriba "quarrel," as the Heb. reads.

VER. 8. *Amalec.* The descendants of Esau by his grandson, living about the Red Sea.

VER. 9. *Josue*, who was before called Osee, or Ausem, was the son of Nun. From the victory obtained over the Amalecites, he was ever after called Josue, Jehosuah, or Jesus, "Saviour." He attached himself to Moses, and is styled his *servant*, as Patroclus and Merione are called servants of Achilles and of Idomen, by Homer; though they were men of high birth.—*Hand*, to defend the cause of the Hebrews by a miracle, if it be requisite.

VER. 10. *Hur*, grandfather of Beseleel, (1 Par. ii. 19,) grandson of Esron by Caleb.

VER. 11. *And when Moses lifted up his hands.* Here Moses was a figure of Christ on the cross, by whose power and mediation we overcome our spiritual enemies. Ch.—*Hands*, forming the sign of the cross, as the fathers observe, in the posture of a suppliant. S. Jerom says, the people fasted also till the evening, c. Jos. ii. C.—If heretics deride the priests of God, standing with their hands extended at the altar, let them reflect on Moses, and on Jesus Christ, who, *lifting up his hands, blessed* his disciples; and hence learn, that such ceremonies are not vain. W.

VER. 14. *Of Josue*, and of all who shall govern after him, that they may remember to execute my decree of extermination, against these cruel Amalecites, who have first dared to oppose the progress of my dejected people. H.—Moses mentions, that they particularly attacked the feeble and stragglers, (Deut. xxv. 18,) though their army was very formidable. Judith iv. 13. Saul received an express order to destroy this nation; and he made such havoc among them, that they never rose again to any importance, and were confounded with the Idumeans. 1 K. xv. 3. C.

VER. 15. *Exaltation.* He has given me the victory. He has supported my hands on high, holding the rod as a standard. H.

VER. 16. *Hand of the throne.* The Lord hath lifted up his hand, and sworn on his throne, that war, &c. (Chald.) or the hand of Amalec hath attacked the throne (Israel, the inheritance) of the Lord; therefore shall he pursue them for ever. The Sept. have followed a different reading, "because with a secret hand the Lord will fight; and some suggest, that instead of *ces*, *throne*, we should read *nos*, *signal*, or *standard*." Since the hand has attacked the standard of the Lord, the war of the Lord is against Amalec. Le Clerc.—Or "the Lord has taken his standard into his hand to destroy the Amalecites for ever." Chateillon. C.

CHAP. XVIII. VER. 1. *Jethro.* See C. ii. 18.—*Priest.* Heb. Cohen means also a prince. Both offices were performed by the heads of families, in the law of nature. W.—It is supposed that this interview took place later, and should be placed. Num. x. 10. C.

VER. 2. *Back*, with her consent, when he was going to the court of Pharao. M.—Since he had the vision of God, S. Epiphanius says, he lived in continence with her. Hœr. 78.

VER. 5. *Mountain.* Horeb, (C. iii. 1,) or Sinai. M.

VER. 6. *Word.* Heb. "And he said unto Moses, I, &c. 7. And Moses went out to meet," &c. which seems very strange, after he had been just talking with him. The authors of the Sept. and Syr. read *behold*, instead of *I*. "It was told Moses. Behold thy," &c. Kennicott observes, that five Samaritan copies retain *ene*, "behold," instead of *ani*, "I," and thus obviate the *nonsense* which disturbs the reader of the present Hebrew.

VER. 7. *Worshipped*, bending to the ground, according to the custom of the country. H.—*Tent* of the Lord, if it were then erected, and afterwards into that of Moses. C.

VER. 9. *Rejoiced.* Sept. "was in an ecstacy," of admiration, mixed with joy. M.

VER. 11. *I know.* I am now more convinced of this truth. Jethro instructed his family in these principles. The Rechabites were his descendants. 1 Par. ii. 55. Jer. xxxv. M.—*Proudly.* Heb. "because in the thing in which they did proudly, *he was* against, *or* above them." Something must be supplied. God turned the wisdom and arms of the Egyptians to their own confusion. C.

VER. 12. *Sacrifices.* Peace offerings, of which he might partake with the *ancients*. H.—Jethro being a stranger, and a servant of the true God, might perform this duty in person, even though we allow that the priesthood was restrained

he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night?

15 And Moses answered him: The people come to me to seek the judgment of God?

16 And when any controversy falleth out among them, they come to me to judge between them, and to shew the precepts of God, and his laws.

17 But he said: The thing thou dost is not good.

18 Thou art spent with foolish labour, both thou, and this people that is with thee; the business is above thy strength,[a] thou alone canst not bear it.

19 But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him:

20 And to shew the people the ceremonies, and the manner of worshipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens,

22 Who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others.

23 If thou dost this, thou shalt fulfil the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

24 And when Moses heard this, he did all things that he had suggested unto him.

25 And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

27 And he let his kinsman depart: and he returned and went into his own country.[b]

[a] Deut. i. 12.—[b] Num. xx. 29.—[c] Num. xxxiii. 13.—[d] Acts vii. 38.

to the family of Aaron before this time with regard to the Hebrews. C.—*Before God.* S. Aug. who supposes that the tabernacle was not yet erected, explains this *in honour of God:* but others, who believe this happened at the close of the year, say that the feast was made before the tabernacle, the house of God. M.

VER. 17. *Good,* or convenient, either for yourself, or for the people. H.

VER. 18. *Foolish.* Sept. "intolerable."—*Labour.* Heb. "thou wilt surely sink, *or* be wasted away."

VER. 20. *To do.* Be a mediator between God and the people: explain their wants, and bring back his decision: but let inferior officers see them executed. H.

VER. 21. *Avarice.* That they may not be bribed against their better knowledge. The wise, rich, and disinterested, must be appointed magistrates; such as may not be under any undue influence. Aristotle blames the Lacedemonians for entrusting such offices to people who had nothing. See Isai. iii. 7.

VER. 23. *Thou shalt.* Heb. "and God shall order thee." Jethro does not wish his advice should be followed, till God had been consulted. C.—By his plan, he thought Moses would have time to confer more with God, and promote his own welfare, and the convenient dispatch of business. M.

VER. 25. *Tens.* The Samaritan copy here inserts, from Deut. i. 9. to 19, where this is related at greater length. The Sept. also add to the other officers, the Grammatoeisagogeis, or *Shoterim,* mentioned in the same place, as lectors or scribes, whose business it perhaps was to present written requests.

VER. 26. *To him.* Whether they regarded religious or civil matters. No appeal was made from an inferior to any other tribunal, but that of the supreme magistrate. C.

VER. 27. *Depart,* upon his consenting to leave his son Hobab, for a guide, (Bonfrere on Num. x. 29,) or perhaps he departed for a time, and returned again. C. —Moses shews by his example, that superiors ought not to disdain receiving prudent admonitions from any one. S. Chrys. W.

CHAP. XIX.

They come to Sinai: the people are commanded to be sanctified. The Lord coming in thunder and lightning, speaketh with Moses.

IN the third month of the departure of Israel [c] out of the land of Egypt, on this day they came into the wilderness of Sinai:

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over-against the mountain.

3 [d] And Moses went up to God; and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 [e] You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: [f] for all the earth is mine.

6 [g] And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel.

7 Moses came; and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

9 The Lord said to him: Lo now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

10 And he said to him: Go to the people, and sanctify them to-day, and to-morrow, and let them wash their garments.

11 And let them be ready against the third day; for on the third day the Lord will come down in the sight of all the people, upon Mount Sinai.

12 And thou shalt appoint certain limits to the people round about, and thou shalt say to them: [h] Take heed ye go not up into the mount, and that ye touch

[c] Deut. xxix. 2.—[f] Ps. xxiii. 1.—[g] 1 Pet. ii. 9.—[h] Heb. xii. 18.

CHAP. XIX. VER. 1. *This day.* The same on which they departed from Raphidim, or on the third day of the third month; though S. Aug. understands the first of the month; (C.) on which last supposition, allowing 16 days of the month Nisan, 30 of Jiar, and 4 of Sivan, the law was given 50 days after the liberation of the Jews, as the new law was promulgated on Whit-Sunday, on the day of Pentecost. S. Aug. ep. 119. 16. W.

VER. 3. *And Moses went up to God.* Moses went up to Mount Sinai, where God spoke to him.

VER. 4. *Eagles.* Out of the reach of danger. As eagles carry their young upon their wings, so I have protected you from all your enemies. Deut. xxxii. 11. C.

VER. 5. *Possession, (peculium.)* Heb. *segula,* "a chosen portion or treasure." M.—*Mine.* I could have made choice of others. We cannot but admire the goodness of God, who asks for the free consent of the people. Hence they can have no pretence for breaking this solemn covenant. C. Theod. 9. 35.

VER. 6. *Priestly kingdom.* "Priests and kings." Chal. You shall rule over the Chanaanites, &c. and you shall offer sacrifice to me, at least, by slaying the paschal lamb. This kingdom shall not be merely of a civil nature; it shall be also sacred. The whole nation shall be *holy,* separated from the pagans, and consecrated to me. M.

VER. 8. *Related,* as a mediator acting between two parties, (H.) though God knew all before. Thus his servants cease not to lay before him their own and our wants. W.

VER. 9. *Cloud,* to veil his majesty, while he spoke to Moses in the hearing of all. H.—Then they began to place an entire confidence in their leader. Maimonides.

VER. 10. *Garments,* with their bodies, as the Jews understand by this expression. They were also to abstain from their wives, &c. By which exterior practices, they were admonished of the interior purity which God required. All nations seem to have adopted similar observances of continence, washing them-

not the borders thereof: every one that toucheth the mount, dying he shall die.

13 No hands shall touch him, but he shall be stoned to death, or he shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

14 And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

15 He said to them: Be ready against the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared.

17 And when Moses had brought them forth to meet God, from the place of the camp, they stood at the bottom of the mount.

18 [a]And all Mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible.

19 And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him.

20 And the Lord came down upon Mount Sinai, in the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither,

21 He said unto him: Go down, and charge the people; lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

22 The priests also that come to the Lord, let them be sanctified, lest he strike them.

23 And Moses said to the Lord: The people cannot come up to Mount Sinai: for thou didst charge, and command, saying: Set limits about the mount, and sanctify it.

24 And the Lord said to him: Go, get thee down; and thou shalt come up, thou and Aaron with thee: but let not the priests and the people pass the limits, nor come up to the Lord, lest he kill them.

25 And Moses went down to the people and told them all.

CHAP. XX.

The ten commandments.

AND the Lord spoke all these words:[b]

2 [c]I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt not have strange gods before me.

4 [d]Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

[a] Deut. iv. 11.—[b] A. M. 2513.—[c] Deut. v. 6. Ps. lxxx. 11.

[d] Levit. xxvi. 1. Deut. iv. 15. Jos. xxiv. 14. Ps. xcvi. 7.

selves, and putting on their best attire, when they appeared before God. See Herod. &c. C.

VER. 13. *Him.* In detestation of his impiety, which has made him unclean. H.—*Go up into* the precincts of the *mountain*, to which Moses conducted them; (v. 17. 21,) or they might ascend after the trumpet ceased, and the law was given. For some understand *shall begin*, in a contrary sense with the Roman Sept. "when the voices of thunder, and the trumpets, and the cloud shall be no more;" (*apelthe*) so also the Chal. Syr. Vatable. The sound which was heard, resembled that of a horn. (Jobel.) See Levit. xxv. 10. C.

VER. 15. *Wives.* S. Paul recommends continence when people have to pray. 1 Cor. vii. On the pagan temple of Epidaurus, this inscription was placed, "Let those be chaste who enter here." Clem. strom. 5.

VER. 18. *Terrible*, by the display of so many instruments of God's power; lightning, fire, a thick cloud, and various peals of thunder, and the sound of a trumpet; besides rain, and the company of millions of angels. Ps. lxvii. 9. 18. How different was the appearance of Sion, when Jesus proclaimed his gospel! Heb. xii. 18.

VER. 19. *Answered him*, "in a speech," articulated and heard by all the people, as the Heb. Sept. Syr. &c. intimate. Many legislators have pretended that their laws came from heaven. But they had no witnesses. Moses does all openly. His laws are preceded, accompanied, and followed by prodigies.

VER. 22. *Sanctified*, in an extraordinary manner, above the rest. These priests, according to S. Aug. are the children of Aaron, and the whole race of Levi, who would shortly be selected by God. But others think, they are those who, by the law of nature, were accustomed to officiate. Or, as God had declared that they were all a *priestly kingdom*, some of the most comely and irreproachable youths of each family, had been chosen to present victims, when the covenant with God was to be ratified. C. xxiv. 15. C.

VER. 23. *The people.* Glassius understands this with an interrogation, "Can no one?" God exempts Aaron from the common law, v. 24. H.

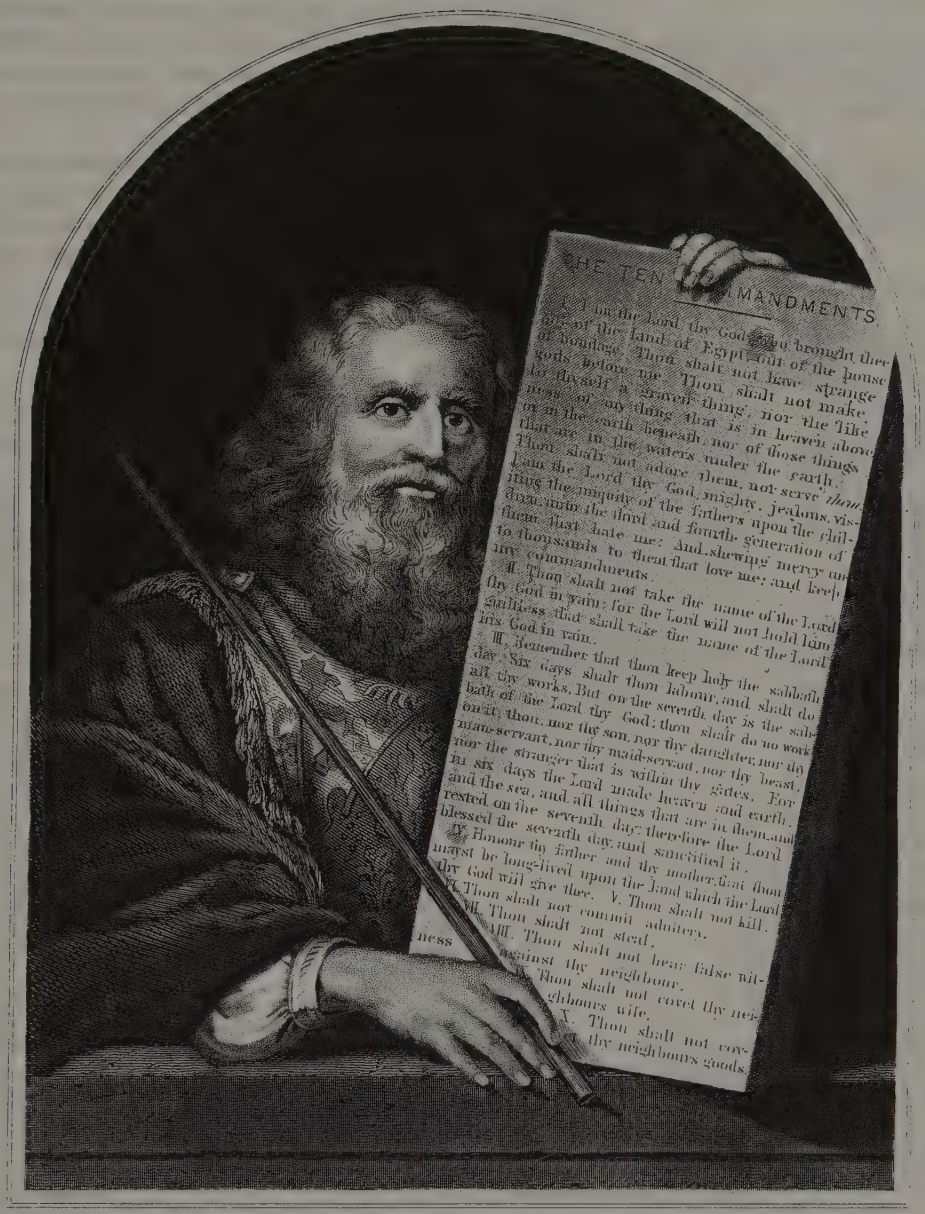
VER. 24. *Pass.* Sept. "contend violently to pass." *The kingdom of heaven suffereth violence*, Matt. xi. 12. M.—Moses was the mediator of this covenant, and Aaron his interpreter, to explain to the people the orders of Moses. C.—Thus we have seen the dreadful apparatus of the law of fear, with the preface to it, and the approbation of the people.

CHAP. XX. VER. 1. *The Lord* now, by his angel, delivers in an intelligible manner, the ten *words*, or commandments, which contain the sum of all the natural law, and may be reduced to the two precepts of charity, Matt. xxii. 40. Mar. xii. 31. How these commandments are to be divided into ten, the ancients are not perfectly agreed. We follow the authority of S. Augustine, (9. 71,) Clement, (strom. 6,) and others, in referring three of the precepts to God, and seven to our neighbour. Protestants adopt the Jewish method, of making four commandments of the first table, and six of the second, as they divide our first into two, and unite the 9th and 10th; though it surely must appear rational to admit a distinct precept, for an internal as well as for an external object; and the desires of committing adultery or theft, require a distinct prohibition no less than the external actions. Whereas the forbidding to have strange gods, or to worship images, or creatures of any description, is exactly of the same tendency. For no one can worship an idol, without admitting a strange god. The latter part, therefore, of the first commandment, or the second of Protestants, is only a farther explanation of what had gone before, as Moses himself clearly insinuates, v. 23. *You shall not make gods of silver*, &c.

VER. 2. *Thy God.* By this endearing title, we are all required to consecrate our whole hearts and souls to our only Maker and Redeemer; and therefore we must love God sincerely, and comply with all his commandments. This preface to the Decalogue, enforces the acts of faith, hope, charity, religion, &c. H.

VER. 3. *Before me*, or in my presence. I shall not be content to be adored with idols. C.

VER. 4. *A graven thing, nor the likeness of any thing*, &c. All such images or likenesses, are forbidden by this commandment, as are made to be *adored* and *served*; according to that which immediately follows, *thou shalt not adore them, nor serve them.* That is, all such as are designed for *idols* or *image gods*, or are worshipped with *divine honour.* But otherwise images, pictures, or representations, even in the house of God, and in the very sanctuary, so far from being forbidden, are expressly authorized by the word of God. See Exodus xxv. 15, &c. chap. xxxviii. 7. Num. xxi. 8. 9. 1 Chron. xxviii. 18. 19. 2 Chron. iii. 10. Ch.—Protestants insidiously translate "any graven image," though pesel, eidolon, glupton, and sculptile, in the Heb. Gr. and Lat. denote a graven thing or idol. They will, however, hardly condemn his majesty for having his representation stamped upon the coin of the nation, nor so many of our wealthy noblemen, who adorn their rooms with the choicest efforts of painting and of sculpture. They know that the object of prohibition is the making and adoring of *idols.* But they probably wish to keep the ignorant under the stupid delusion of supposing, that Catholics are idolaters, because they have images, and that they themselves are not, though they have them likewise at home; and even in their churches admit the absurd figures of the lion and the unicorn, stretching their paws over the tables of the law, instead of the pious representations of Jesus expiring on the cross, &c. which were set up by their Catholic ancestors. Let them read, and adopt herein *just weights and measures*, proposed to them by Thorndike, one of their more discerning and moderate teachers. In the mean time, we will assure them, that we abhor all idols; both those made with hands, and those which are formed by the head of heretics, who set up their own fancies and delusions, to be adored instead of the true God. Our general councils of Nice and of Trent define what we ought to believe on this head; and the matter is so fully explained in our catechisms and books of instruction, as well as from our pulpits, that no person can well remain in ignorance. If we perform various actions of respect before pictures, which are also done in honour of God, can any man of sense infer, that we look upon both with equal respect? Do we not read of the people falling down to shew respect to the king, and supreme worship to God, by the same act of the body? H.—Altars and sacrifice we reserve solely for God, as S. Aug. (c. Faust. xx. 21,) well observes. Other indifferent practices must be determined by the intention.—*Latria*, or supreme worship, can be given to none but the Deity



Moses with the Tablets of the Law



5 Thou shalt not adore them, nor serve *them:* I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

6 And shewing mercy unto thousands to them that love me, and keep my commandments.

7 [a] Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8 [b] Remember that thou keep holy the sabbath day.

9 Six days shalt thou labour, and shalt do all thy works.

10 But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

11 [c] For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

12 [d] Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

13 [e] Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 [f] Thou shalt not covet thy neighbour's house; neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor any thing that is his.

18 And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking; and being terrified and struck with fear, they stood afar off,

19 Saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die.

20 And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin.

[a] Lev. xix. 12. Deut. v. 11. Mat. v. 33.—[b] Infra xxxi. 13. Deut. v. 14. Ezec. xx. 12.
[c] Gen. ii. 2.

[d] Deut. v. 16. Mat. xv. 4. Eph. vi. 2.—[e] Mat. v. 21.—[f] Rom. vii. 7. and xiii. 9.

But we shew our respect and veneration for his servants in glory, by an inferior service called *Dulia*, giving *honour to whom honour* is due. How profane and impious must the words of the first reformers appear, who, after saying most falsely, that "papists make the Virgin Mary a god, (Luther. postil.) and worship images in heathenish manner," (Melanct. Loc. com.) attribute various fictitious crimes to the blessed Virgin and other saints! Cent. Magd. Calvin, &c. They knew that all the saints abhorred their impiety; and therefore, in revenge, they vilify the saints, and condemn all the doctors and fathers of the Church, since the death of the apostles, as guilty of superstition and idolatry. H.—"By this occasion, dead creatures, and bloodless half worm-eaten bones, began to be honoured, invocated, and worshipped with divine honour. All which the doctors of the Church not only winked at, but also set forward." Cent. Magd. C. vi. What is then become of the promises of God, to teach all the *truth* by the mouths of his pastors? Matt. xxviii, &c. Let others judge, whether we ought to pay greater deference to Saints Jerom, Aug. Greg. &c. or to Luther, Calvin, and the Centuriators of Magdeburg. But some will even admit, that images were commanded by God. C. xxv. 18, &c. Hence they lay great stress upon the words *to thyself;* as if all images were forbidden that man should make, without the express sanction of God. So Parkhurst Lexic. But those who are conversant in Hebrew, know that these words have no such import; and if things were inseparable from idolatry, they could not be sanctioned by God. H.—No creature must be represented as a deity. But sovereign worship, both internal and external, must be given to the great Author of all good, while we abstain from every superstitious act, and from all dealings with the devil and false religions. C.—Protestants, therefore, who only forbid *images*, diminish God's law. Were not the idols of Chanaan, Chamos, &c. which represented nothing in nature, also condemned?

VER. 5. *Adore.* Protestants translate again, with the same view, as in the preceding verse, "thou shalt not bow down thyself to them," in condemnation of Catholics, who kneel before the cross. But do not they kneel, when they receive their sacramental bread, or when they ask for their parents' blessing? Did not S. John, and other saints, bow down out of respect to angels? And were these all idolaters! We are forbidden therefore, to shew any respect to strange gods. But we must honour the true God in his saints, referring all the glory to him. H.—*Hate me.* Those who do not imitate their wicked ancestors, need not fear being involved in their punishment. M. S. Aug. q. 42. S. Greg. mor. 15. 22. S. Jer. in Ezec. xviii.—Sometimes, indeed, God takes away the lives of children and of subjects, to punish the sins of parents and of kings; but this may be no real detriment to the deceased. H.—Grotius thinks, that this menace is directed against idolaters. Others believe, it may be placed at the conclusion of each of the commandments. C.

VER. 7. *In vain.* On trifling occasions, rashly, or falsely. "Those who swear often, diminish their credit among the wise." Philo.

VER. 8. *Sabbath day,* on which rest from servile work is prescribed, that we may worship God with greater fervour. Saturday was kept holy by the Jews, in honour of God's resting. The apostles have authorized us to keep Sunday instead, to commemorate the mysteries of Christ's resurrection, &c.

VER. 9. *Six,* &c. This must be understood if no festival of obligation occurred. For many were in force in the old law; such as the Passover, Encenia, Purim, &c. as there are still in the Church. H.

VER. 10. *Stranger.* Of some other nation. Good policy required, that all should conform to this regulation, whatever their religion might be. Grotius.—Maimonides says, without any probability, that "a Gentile observing the law, was guilty of death." C.

VER. 12. *Honour.* Love, respect, feed, if requisite; support the infirmities of parents. See Num. xxiv. 1. 1 Tim. v. 3. 17. They are ministers of God, in the production of children; and those who offer an affront to his minister, irritate God. Philo.—*Land* of Chanaan. The promises are of a temporal nature; but they should bring to our reflection the eternal rewards which attend the virtuous. The duties of parents are not specified, as nature would shew their extent, and as the obligations of parents and children are reciprocal. C.

VER. 13. *Kill.* These precepts are to be taken in their full extent, as prohibiting not only the ultimate act, but every thing which leads to it. Magistrates are authorized to inflict capital punishments. We are allowed also to defend ourselves against an unjust aggressor. But we must never *intend* to kill him. C.—The laws will not condemn us, perhaps, if we do; but God sees the heart, and judges. A night thief may be slain, because we know not how far our own lives may be endangered. C. xxii. 2. H.

VER. 14. *Adultery.* This precept is placed before the former one, in the Sept. S. Mark x. 19, and S. Luke xviii. 20. Adultery was punished with death, Lev. xx. 10. All civilized nations have held it in abhorrence, as destructive of all peace. Job. xxxi. 11. All other impure actions are forbidden, under different penalties.

VER. 15. *Steal;* by which name fraud of every description is condemned. Some have erroneously restrained this prohibition to the stealing of men for slaves. C. xxi. 16. C.

VER. 16. *False.* Calumniators were subjected to the law of retaliation, and were forced, by the Egyptians and others, to undergo the same punishment, which they would have inflicted upon others. This law is the guardian of good faith and honesty in all our dealings. It is explained more in detail. C. xxiii. 1 Lev. xix. 11.

VER. 17. *House.* Sept. place *wife* first, as all do. Deut. v. 21. The express prohibition of lustful and unjust desires, might suffice to have obviated the mistake of Josephus, and of the Jews, in our Saviour's time, who looked upon them as indifferent, provided they were not carried into effect. They render us guilty in the sight of God, (Matt. v. 28,) whenever we give consent to them, as even Ovid and the pagan philosophers acknowledged. Grotius.—At the conclusion of this 10th commandment, we find five verses in the Samaritan copy and version, as well as in the Arabic, and a sufficient vacant space is left in an ancient Syriac MS. translated from the Hebrew, which induce Kennicott (D. 2. p. 97,) to conclude that they are genuine; particularly as they explain what law was to be engraven on the two stones set up by Josue, which the Hebrew leaves ambiguous. They are as follows, repeated, for the most part, Deut. xxvii. 2. "And it shall come to pass, when the Lord thy God shall bring thee into the land of the Chanaanites, whither thou goest to possess it, then thou shalt set thee up great stones; and thou shalt plaster them with plaster, and shalt write upon the stones all the words of this law.—And it shall come to pass, when ye are passed over the Jordan, ye shall put these stones, which I command you this day, upon Mount Gerizim.—And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them.—Thou shalt build the altar of the Lord thy God of whole stones, and shalt offer thereon burnt-offerings to the Lord thy God, and shalt sacrifice peace-offerings; and thou shalt eat there, and rejoice before the Lord thy God.—That mountain is on the other side Jordan, by the way where the sun goeth down, in the land of the Chanaanites, which dwell in the flat country over-against Gilgal, beside the plain of Moreh, near Sichem." This particular designation of *Gerizim*, makes Calmet suspect, that it is an interpolation of the Samaritans. But Kennicott hesitates not to lay the blame of omission upon the Jews; as he endeavours to shew, that they have corrupted Deut. xxvii. 4, substituting *Hebal*, instead of Gerizim. "Certainly the Jews *might omit*, as easily as the Samaritans *might insert*." p. 100. H.

VER. 18. *Saw.* The Hebrews often substitute one organ of sense for another. S. Aug. 9. 72. Jer. ii. 30.—The Samaritan reads, "the people heard the thunders and the sound of the trumpet, and beheld the lightning." Henceforward till C. xxiv. Moses and Aaron alone heard the voice of God; and the laws delivered, C. xxv. to xxxi. were revealed to Moses only.

VER. 19. *Die.* The Sam. copy inserts here what we read, Deut. v. 24, 5, 6, 7.

21 And the people stood afar off. [a] But Moses went to the dark cloud wherein God was.

22 And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven.

23 You shall not make gods of silver, nor shall you make to yourselves gods of gold.

24 [b] You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to thee, and will bless thee.

25 [c] And if thou make an altar of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled.

26 Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.

CHAP. XXI.

Laws relating to justice.

THESE are the judgments which thou shalt set before them.

2 [d] If thou buy a Hebrew servant, six years shall he serve thee; in the seventh he shall go out free for nothing.

3 With what raiment he came in, with the like let him go out: if having a wife, his wife also shall go out with him.

4 But if his master gave him a wife, and she hath borne sons and daughters; the woman and her children shall be her master's: but he himself shall go out with his raiment.

5 And if the servant shall say: I love my master and my wife and children, I will not go out free:

6 His master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his servant for ever.

7 If any man sell his daughter to be a servant, she shall not go out as bond-women are wont to go out.

8 If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

9 But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

10 And if he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.

11 If he do not these three things, she shall go out free without money.

12 [e] He that striketh a man with a will to kill him, shall be put to death.

13 But he that did not lie in wait for him, but God delivered him into his hands: [f] I will appoint thee a place to which he must flee.

14 If a man kill his neighbour on set purpose, and by lying in wait for him: thou shalt take him away from my altar that he may die.

15 He that striketh his father or mother, shall be put to death.

16 He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

17 [g] He that curseth his father or mother, shall die the death.

18 If men quarrel, and the one strike his neighbour

[a] Deut. xviii. 16. Heb. xii. 18.—[b] Infra xxvii. 8. and xxxviii. 7.—[c] Deut. xxvii. 5. Jos. viii. 31.—[d] Deut. xv. 12. Jer. xxxiv. 14.

[e] Lev. xxiv. 17.—[f] Deut. xix. 2.—[g] Lev. xx. 9. Prov. xx. 20. Mat. xv. 4. Mark vii. 10.

VER. 22. *Seen:* no visible form; (C.) but *I have spoken* from the top of Sinai. H.

VER. 23. *Make.* Heb. adds, "with me." v. 3. This people was prone to idolatry, and stood in need of having the first commandment often inculcated. M.

VER. 24. *Earth*, which may be destroyed with ease, to prevent any profanation.—*Place.* Where the tabernacle shall be fixed, you shall offer sacrifice, and I will hear you. The ark was afterwards deposited in the temple, where alone the Jews were, consequently, allowed to sacrifice. H.—Samuel offered victims at Mespha and Ramatha, by the dispensation of God. 1 K. vii. 9. 17. M.

VER. 25. *Defiled;* because done in opposition to God's order, who required, on this occasion, the utmost simplicity, to prevent any undue veneration. Iron was not used about the tabernacle or temple, as brass was more common. Altars raised in haste, like that, Deut. xxvii. Jos. viii. 30, and that which was designed for the ratification of the covenant, (C. xxiv. 4,) were required to be of this construction, unpolished and simple, as was the altar erected, 1 Mac. iv. 47. But other altars were not built after this model. C.

VER. 26. *Steps.* These were afterwards allowed in the temple. Ezec. xliii. 17. The Egyptians made use of their pyramids for altars; and some suppose, that the high places of Juda were of a similar nature, and exposed the priests, who wore long robes without breeches, to the danger of being seen. C. xxviii. 42. The steps allowed by God were therefore very low, and enclosed with boards, after the Greek fashion. Such were used by the priest and priestess of Jupiter. Serv. in Æneid iv. 646. Linen breeches, or girdles, were afterwards required. Lev. xxxix. 27. and Ex. xxviii. 42. C.

CHAP. XXI. VER. 1. *Judgments*, or laws directing the civil conduct of the Israelites. M.

VER. 2. *Servant*, or slave. A man might sell himself and his children. But if they were females, under age, God prescribes how they are to be treated. v. 7.—*Six years:* in case he were bought immediately after the expiration of the Sabbatic law: none could be detained for a longer period. If a person lost his liberty in the fourth year after the general release, he would recover it in the space of two or three years at latest. H. Bonfrere.

VER. 3. *Raiment.* Heb. *Gaph* may signify also the *body.* "If he come (with his body) alone, let him so depart." Sept. C.

VER. 6. *To the gods:* Elohim. That is, to the judges, or magistrates, authorized by God. Ch.—In a matter of such consequence, great deliberation was requisite.—*Posts*, of his own house. This ceremony tended to punish the slave for neglecting his liberty, and shewed, that he should not pass the threshold any more without his master's leave.—*For ever;* till the year of Jubilee, when all the Hebrews were to be set free. Lev. xxv. 40. M.

VER. 7. *Go out*, to work in the fields, according to Grotius; or rather, to enjoy her liberty. A father who sold his daughter, always expected that she should be the wife of the purchaser, or of his son. If this did not take place, she was free after six years, or before, if her master died. Constantine sanctioned the power of the Romans to sell their children. The Phrygians and Thebans had the like custom. C.

VER. 9. *Daughters.* When she is old enough to be married, he shall give her a dowry like his own daughter, or like a free woman. H.

VER. 10. *Marriage.* This seems to insinuate that she was divorced: but the best commentators suppose, that the introduction of the second wife was not to infringe the rights of the first. Heb. "he shall not diminish her food, raiment, and dwelling," but treat her as his wife. The Athenians required husbands to visit their wives thrice a month.—*Price, &c.* A sufficient dowry, or the rights of marriage; "her company," (omilian.) Sept.

VER. 12. *With a will.* The Heb. and Sept. do not express this, but the context shews it to be necessary.—*Death*, by the sword, as people soliciting others to idolatry were also. Eighteen crimes were punished with lapidation, ten with fire, or melted lead poured down their throats, and six with strangling. The royal tribunals always commanded the criminal's head to be struck off. C.—When the punishment is not defined, stoning must be understood; (Rabbins and Selden, Syned ii. 13.) at least when it is said, *his blood be upon him.* But when it is only determined that he shall die, Grotius understands he must be *strangled*, with towels put round the malefactor's neck, while he stands up to the knees in a dunghill; (Drusius) as he does also when he is to be killed with melted lead. Murder was punished by the ancient Greeks with exile. Plato, &c. "At that time it was deemed unlawful to inflict a capital punishment upon any, who, however criminal, were still men." Lartant 2. But as these crimes became more frequent, God enacts this law of retaliation, *blood for blood.* Gen. ix. 6. Ten paces from the place of execution, the criminal Hebrew had to confess his sin. Maimon. C.

VER. 13. *God.* When a person was slain undesignedly, the Providence of God was to be adored in silence, as nothing happens without his permission. H. See Num. xxv. 6.

VER. 14. *Altar*, if he should flee thither for safety. No asylum was allowed to such murderers. Thus Joab was slain by Solomon. 3 K. ii. 31. M.

VER. 15. *Striketh*, even though death should not ensue. But some require a grievous wound, and that the son should be twice admonished. Deut. xxi. 18. Parricide seemed a crime so shocking and unnatural, that neither Moses nor Solon made any express law against it.

VER. 17. *Curseth*, or speaketh injuriously. The Athenians put such in prison.

with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

20 He that striketh his bond-man, or bond-woman, with a rod, and they die under his hands, shall be guilty of the crime.

21 But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

22 If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

23 But if her death ensue thereupon, he shall render life for life,

24 [a] Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall let them go free for the eye which he put out.

27 Also if he strike out a tooth of his man-servant or maid-servant, he shall in like manner make them free.

28 If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit.

29 But if the ox was wont to push with his horn yesterday, and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, and his owner also shall be put to death.

30 And if they set a price upon him, he shall give for his life whatsoever is laid upon him.

31 If he have gored a son, or a daughter, he shall fall under the like sentence.

32 If he assault a bond-man or bond-woman, he shall give thirty sicles of silver to their master, and the ox shall be stoned.

33 If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it,

34 The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.

35 If one man's ox gore another man's ox, and he die: they shall sell the live ox, and shall divide the price, and the carcass of that which died they shall part between them:

36 But if he knew that his ox was wont to push yesterday, and the day before, and his master did not keep him in; he shall pay ox for ox, and shall take the whole carcass.

CHAP. XXII.

The punishment of theft and other trespasses. The law of lending without usury, of taking pledges, of reverence to superiors, and of paying tithes.

IF any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, [b] and four sheep for one sheep.

2 If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

3 But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold.

4 If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.

5 If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

6 If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

7 If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found, he shall restore double:

8 If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour's goods,

[a] Lev. xxiv. 20. Deut. xix. 21. Mat. v. 38.

[b] 2 Kings xii. 6.

VER. 19. *Staff*, as people in health do, or even as a convalescent. In the mean time the other person was confined, and subjected to the law of retaliation, if the sick man lost either limb or life, v. 24. C.

VER. 21. *Money*, which purchased the slave. Hence, as he will be punished in some degree, and it is not absolutely certain that the slave died of his wounds, his master shall not be put to death. "They are slaves, (says Seneca, ep. 47,) but they are *our fellow-slaves*." We have one common origin, and one master over us all. Job xxxi. 13. H.—Many nations tolerated the murder of slaves by their masters. But this was contrary to reason and humanity, (C.) and condemned by many of the Roman laws. Christen.

VER. 22. *But live herself*. So Josephus also reads, Ant. iv. 8. But Philo and the Sept. have, "of a child unformed;" and v. 23. "But if the child be formed, (*exeikonismenon*, animated and organized) he shall give soul for soul;" as if all were referred to the child, which the Vulg. explains of the mother. To destroy the life of either was punished with death. "She who first taught the art of expelling the tender fœtus, deserved to perish by her own malice." Ovid. C.—The precise time when the soul begins to animate the body is so very uncertain, that, after conception, the person who should cause a miscarriage wilfully, would expose himself to incur the guilt of murder. Josephus, c. Ap. ii. shews how the Jews abhorred such wickedness. The Romans punished it with death. H.—*Homicidii festinatio est prohibere nasci*. Tert. apol. Onkelos says, that "if the mother should not die of the stroke, the offender was to satisfy the husband by paying a fine, to be awarded by the husband, or by the judges: but in case the mother died, he should render life for life:" (C.) in which decision he agrees with the Vulg. H.—The Heb. is ambiguous, "If death ensue not." C.

VER. 24. *Eye*. "This law tended to restrain, not to encourage, fury and revenge." S. Aug. c. Faust. xix. 25. Some explain it, as if a sum of money could only be required, equivalent to the ransom of an eye, in case a person should be under a necessity of losing or of redeeming it. Muis. Jonathan.—Retaliation was not left to the injured party's discretion. The judge was to decide. Christ enjoins what is more perfect, ordering us to turn the left cheek, when we have received a blow on the right. The canon law inflicts the punishment of retaliation upon the calumniator. C.

VER. 28. *Stoned*, that he may do no more harm, and that the owner may be punished at least by this loss. H.—Sentence was passed by the 23 judges. By the Roman law, the animal which struck a man was forfeited to him; (C.) and its master had to make good all damages. Justinian iv. 9.

VER. 32. *Bondman*, &c. of any of those uncircumcised nations, (Jonathan) whom it was lawful to put to death; and hence their life was esteemed of less value. H.—*Sicles*. Sept. "didrachmas." This was the price of a slave, for which our Saviour was sold: that of a free-man was double. C.

CHAP. XXII. VER. 1. *Five oxen;* because they are of greater value than *sheep*. Theodor.—As these things may easily be stolen, a heavier fine is imposed than on those who steal money. The Scythians punish theft with the utmost severity. Grot.—All these punishments, till the 25th chapter, were inflicted by the judge. T.

VER. 2. *Blood*. The reason is, because it could not easily be known whether the thief had not a design upon the life of the people in the house; and therefore, the law gave them authority to defend themselves. But they were not authorized to kill the thief designedly. The laws of Athens and of Rome, permitted nocturnal robbers to be slain, at least when they came armed. Plato de leg. ix. &c. To defend our goods or honour, by killing the aggressor, is contrary to justice and reason. C.

VER. 4. *Double*. This is an exception from the general law, v. 1, (C.) because he can more easily make restitution, as he has not sold or destroyed the thing. D

VER. 8. *Gods*. "In the presence of the Lord." Sept.

9 To do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

10 If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it:

11 There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution.

12 [a]But if it were taken away by stealth, he shall make the loss good to the owner.

13 If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

14 If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

15 But if the owner be present, he shall not make restitution, especially if it were hired, and came for the hire of his work.

16 [b]If a man seduce a virgin not yet espoused, and lie with her: he shall endow her, and have her to wife.

17 If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive.

18 Wizards thou shalt not suffer to live.

19 Whosoever copulateth with a beast, shall be put to death.

20 [c]He that sacrificeth to gods, shall be put to death, save only to the Lord.

21 Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt.

22 [d]You shall not hurt a widow or an orphan.

23 If you hurt them, they will cry out to me, and I will hear their cry:

24 And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.

26 [e]If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sun-set.

27 For that same is the only thing, wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

28 Thou shalt not speak ill of the gods, and [f]the prince of thy people thou shalt not curse.

29 Thou shalt not delay to pay thy tithes and thy first-fruits: [g]thou shalt give the first-born of thy sons to me.

30 Thou shalt do the same with the first-born of thy oxen also and sheep: seven days let it be with its dam: the eighth day thou shalt give it to me.

31 You shall be holy men to me: [h]the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

CHAP. XXIII.

Laws for judges: the rest of the seventh year, and day: three principal feasts to be solemnized every year: the promise of an angel, to conduct and protect them: idols are to be destroyed.

THOU shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person.

2 Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth.

3 Neither shalt thou favour a poor man in judgment.

4 [i]If thou meet thy enemy's ox or ass going astray, bring it back to him.

5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him.

6 Thou shalt not go aside in the poor man's judgment.

7 Thou shalt fly lying.[k] The innocent and just person thou shalt not put to death: because I abhor the wicked.

8 [l]Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just.

9 Thou shalt not molest a stranger, for you know the hearts of strangers: [m]for you also were strangers in the land of Egypt.

[a] Gen. xxxi. 39.—[b] Deut. xxii. 28.—[c] Lev. xix. 4.—[d] Zac. vii. 10.—[e] Deut. xxiv. 13. [f] Acts xxiii. 5.

[g] Supra xiii. 2. and 12. Infra xxxiv. 19. Ezec. xliv. 30.—[h] Levit. xxii. 8.—[i] Deut. xxii. 1. [k] Dan. xiii. 53.—[l] Deut. xvi. 19. Eccli. xx. 31.—[m] Gen. xlvi. 6.

VER. 9. *Damage.* Heb. "thing lost, which another challengeth . . . and whom the judges condemn, he," &c. If the person who had deposited a thing, pretended that the one produced was not the same, or not equally good, and failed in proving the charge, he was liable to pay double its value. C.

VER. 12. *Stealth*, of the person to whom it was entrusted, or by his connivance, as the Heb. *mâmu*, (*de cum eo*) "from with him," intimates. M.

VER. 13. *Slain.* Or any part of its mangled remains, in proof of his assertion. Syr.

VER. 14. *Restitution.* It is to be presumed he was guilty of some negligence. C.

VER. 15. *Especially*, &c. This is a third case, in which the person who lends, suffers all the loss, in consideration of the money which he had received. Others explain, "If he be a hired servant, he shall pay out of his wages." Syr. Grotius.

VER. 17. *Money.* Fifty sicles, as it is expressed, Deut. xxii. 29. If the maid were of high birth, the magistrates might inflict other punishments on the seducer.

VER. 18. *Wizards.* Heb. "a witch." Women are more given to such delusions, which imply an apostacy from God to serve the devil, and disturb the republic.

VER. 20. *Death.* Heb. "shall be anathema," (*èrom*) which denoted utter destruction both of the person and of his goods. Jonat. 1 K. xv. 3.

VER. 21. *Were strangers.* The Celtes punished with death the murderer of a stranger, while they only banished him who had murdered a citizen. C.

VER. 24. *Fatherless.* Thus God will retaliate upon the oppressors of the poor. H.

VER. 25. *Poor.* Such are often most in want. Usury is not lawful, even with respect to the rich. The Heb. terms it *a bite.* M.—"What is usury, said Cato, but to kill a man." The Romans required thieves to restore double, but usurers were to render four times as much as they had taken. Varro Rustic. i.—Restitution is prescribed, 2 Esd. v. 11. Some Calvinists have stood up in its defence, in opposition to the Scripture, fathers, and Councils of the Catholic Church. *Lend, hoping to gain nothing by it.* Lu. vi. 35. "Let him who loves money, . . lend (in the persons of the poor) to Him who says, *Give, and it shall be given to you.*" S. Leo ser. The Jews themselves have reprobated usury in any use. C.

VER. 28. *Gods.* Judges, priests, &c. Josephus and Philo say, we must not speak ill of strange gods, lest the Gentiles should take occasion to blaspheme the true God, and that we may be farther removed from the danger of taking the name of God in vain, and losing that respect which we owe to it.

VER. 29. *Tithes.* Heb. "thy plenitude, (first-fruits and tithes) and thy tears;" (or liquors distilled from odoriferous trees) in a word, all that is most excellent. Censorinus (de die nat.) says, excellently well: "They who acknowledged that they had received food, a country, light, and even their very persons, from the bounty of the gods, failed not to consecrate a part of all to the gods, . . . to the temples and chapels, where they worshipped them." C.

VER. 31. *Beasts.* "Wild beasts." Sept.—This was to encourage humanity. Theodoret.

CHAP. XXIII. VER. 1. *Lie*, by countenancing calumny. Judges must never do any thing which they know to be unjust, whatever the witnesses may assert. The person who speaks against his neighbour, would injure him, if he had an opportunity. Quintel.—Heb. "Thou shalt not raise a false report." H.

VER. 3. *Favour.* Mercy would then be contrary to justice. Ps. lxxi. 2. S. Aug. q. 88.

VER. 8. *Bribes*, which naturally induce the receiver to shew favour, and therefore cannot be too carefully avoided. The Athenians put to death those who bribed the judges, and required the latter to restore ten-fold. C.

VER. 9. *The hearts.* You have experienced what sorrow and misery they feel. M

10 Six years thou shalt sow thy ground, and shalt gather the corn thereof.

11 [a]But the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy oliveyard.

12 Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy hand-maid and the stranger may be refreshed.

13 Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth.

14 Three times every year you shall celebrate feasts to me.

15 Thou shalt keep the feast of unleavened bread. [b]Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: [c]thou shalt not appear empty before me.

16 And the feast of the harvest of the first-fruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field.

17 [d]Thrice a year shall all thy males appear before the Lord thy God.

18 Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning.

19 [e]Thou shalt carry the first-fruits of the corn of thy ground to the house of the Lord thy God. [f]Thou shalt not boil a kid in the milk of his dam.

20 Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him.

22 [g]But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

23 [h]And my angel shall go before thee, and shall bring thee in unto the Amorrhite, and the Hethite, and the Pherezite, and the Chanaanite, and the Hevite, and the Jebuzite, whom I will destroy.

24 Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues.

25 And you shall serve the Lord your God, that I may bless your bread and *your* waters, and may take away sickness from the midst of thee.

26 There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee:

28 [i]Sending out hornets before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before thou come in.

29 I will not cast them out from thy face in one year; lest the land be brought into a wilderness, and the beasts multiply against thee.

30 By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

31 And I will set thy bounds from the Red Sea to the sea of the Palestines, and from the desert to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

32 [k]Thou shalt not enter into league with them, nor with their gods.

33 Let them not dwell in thy land, lest perhaps they make thee sin against me, if thou serve their gods; which, undoubtedly, will be a scandal to thee.

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[a] Levit. xxv. 4.—[b] Supra xiii. 3 and 4. Infra xxxiv. 22.—[c] Deut. xvi. 16. Eccli. xxxv. 6. [d] Infra xxxiv. 23. Deut. xvi. 16.—[e] Infra xxxiv. 26.—[f] Deut. xiv. 21.

[g] Deut. vii. 11.—[h] Infra xxxiii. 2. Jos. xxiv. 11. Deut. vii. 22.—[i] Deut. vii. 20. [k] Infra xxxiv. 15. Deut. vii. 2.

VER. 11. *Year.* Thus God was pleased to teach them to place entire confidence in him, and to compassionate the distress of the poor. Most people suppose, that the sabbatic year commenced in autumn; as otherwise the land would have remained without any harvest two years. This law began to be observed the 7th year after Josue crossed the Jordan. Jerusalem was thrice besieged during the sabbatic years. Jer. xxxiv. 8. 1 Mac. vi. 51. See Josep. Ant. xii. 14. xiv. 28. God blessed the 6th year, so that it produced as much as *three.* Lev. xxv. 21. C.—On the feast of tabernacles, (in September) at the beginning of the 7th year, Deuteronomy was to be read aloud to all the people, the Hebrew slaves might obtain their liberty, and if a person could not restore what he had borrowed, it was to be remitted for ever. Deut. xv. and xxxi. 10. T.

VER. 13. *Name.* Hence it is supposed, the Jews have given abusive titles to the idols; as they call Beelzebub the god-fly, &c. No respect was to be shewn to them. C.

VER. 14. *Three.* Women are not here mentioned: but they are, Deut. xxxi. 12. Children under 13, were exempted from the obligation, according to the Caraites. Men from 20 to 60, not lawfully hindered, were bound to appear. Levit. xxvii. 3.

VER. 15. *Empty.* But shalt offer something in sacrifice, and for the support of the Levites, *freely.* Deut. xvi. 10. At the Passover, the first-fruits of barley were to be offered, as those of wheat would be ready at Pentecost. The third feast, was that of tabernacles, at the conclusion of the civil year. Presents were to be made to God, in testimony of their submission to him; as they were to the kings of the east, by their subjects. Tavernier, Perse. iv. 16. See 1 K. x. 27. 1 Par. xviii. 2.—A sixtieth part of the fruits, at least, was carried to the temple. They consisted of wheat, barley, grapes, figs, apricots, olives, and dates. The king himself carried his basket, and when the solemn procession arrived at the temple, the Levites began to sing the Ps. xxix. *I will extol thee, O Lord,* &c. After which, the people repeated the words of Deut. xxvi. 3.; and having given their baskets to the priests (v. 4,) recited parts of the 5th, 6th, 7th, 8th, 9th, and 10th verses. C.—*God.* Here the Sept. add, "For when I shall have cast the Gentiles from before thy face, and extended thy limits."

VER. 18. *Thou,* &c. This has a reference to the feast of the Passover, v. 15. (Onkelos) as well as the following verse. C.

VER. 19. *Dam.* The paschal victim must not be so young as to be still suckled. The Sam. subjoins, "Because that would be like immolating an animal found dead, and the God of Jacob hates it." C.—Some imagine that this law alludes to a superstitious custom of the pagans, (Spencer Rit. ii. 8,) or it forbids eating animals while they are, as it were, *all milk,* not eight days old. Rivet.

VER. 20. *Angel;* my only son. Philo.—S. Paul says, they tempted Jesus Christ, (1 Cor. x. 9,) who is styled, the *angel of the covenant.* Mal. iii. 1. Some apply this to Josue, others to S. Michael, who, from the cloud, conducted the army of Israel. C.

VER. 21. *Forgive. Dimittet,* as well as the Heb. and Sept., may signify, "he will not abandon." H.—*My name.* Moses, Josue, and still more our Saviour, acted in the name and by the authority of God the Father.

VER. 25. *Waters,* or all things necessary for your sustenance.

VER. 26. *Fruitless.* Heb. may also be, "miscarrying."—*Days.* An untimely death was a judgment of God on the wicked, though sometimes he chooses to draw his elect quickly out of this dangerous world. Wisd. iv. 11.

VER. 27. *Destroy.* Heb. "fill with consternation."

VER. 28. *Hornets,* or wasps. Wisd. xii. 8. Josue (xxiv. 12,) assures us this was verified. Thus scorpions forced the Ethiopians to abandon their country: and flies and wasps drove away the Mysians and Phaselides. See Bochart iv. 13. The latter people were of Phœnician extraction, and probably fled before Josue. Most of the Chanaanites withdrew into Africa; some perhaps into America. C.

VER. 29. *Beasts.* Herod the great killed many in hunting. Josep. Bel. i. 16. Two bears rushed upon the children, 4 K. ii. 24. How much would they have increased in all the countries from the Euphrates to the Nile, had they been destitute of any other inhabitants but the Hebrews, (C.) many of whom perished in the desert!

VER. 33. *Scandal.* If you have any society with these nations, it will turn to your ruin, which was but too literally manifested afterwards.

CHAP. XXIV.

Moses writeth his law; and after offering sacrifices, sprinkleth the blood of the testament upon the people: then goeth up the mountain, which God covereth with a fiery cloud.

AND he said to Moses: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy of the ancients of Israel, and you shall adore afar off.

2 And Moses alone shall come up to the Lord, but they shall not come nigh; neither shall the people come up with him.

3 So Moses came and told the people all the words of the Lord, and *all* the judgments: and all the people answered with one voice: We will do all the words of the Lord, which he hath spoken.

4 And Moses wrote all the words of the Lord: and rising in the morning, he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord.

6 Then Moses took half of the blood, and put it into bowls; and the rest he poured upon the altar.

7 And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken, we will do, we will be obedient.

8 And he took the blood and sprinkled it upon the people, and he said: [a] This is the blood of the covenant, which the Lord hath made with you concerning all these words.

9 Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up:

10 And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear.

11 Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat and drink.

12 And the Lord said to Moses: Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written; that thou mayest teach them.

13 Moses rose up, and his minister Josue: and Moses going up into the mount of God,

14 Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them.

15 And when Moses was gone up, a cloud covered the mount.

16 And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.

17 And the sight of the glory of the Lord, was like a burning fire upon the top of the mount, in the eyes of the children of Israel.

18 And Moses entering into the midst of the cloud, went up into the mountain: [b] And he was there forty days and forty nights.

[a] Heb. ix. 20.—[b] Deut. ix. 9.

CHAP. XXV.

Offerings prescribed for making the tabernacle, the ark, the candlestick, &c.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel,[c] that they bring first-fruits to me: of every man that offereth of his own accord, you shall take them.

3 And these are the things you must take: Gold, and silver, and brass,

4 Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair,

5 And rams' skins dyed red, and violet skins, and setim-wood:

6 Oil to make lights: spices for ointment, and for sweet-smelling incense:

7 Onyx stones, and precious stones to adorn the ephod, and the rational.

8 And they shall make me a sanctuary, and I will dwell in the midst of them:

9 [d] According to all the likeness of the tabernacle which I will shew thee, and of all the vessels for the service thereof: and thus you shall make it:

[c] Infra xxxv. 5.—[d] Heb. ix. 2.

CHAP. XXIV. VER. 1. *You*, Aaron, &c. The people had heard the voice of the Lord, as it were the sound of thunder, giving the foregoing commands; which Moses explains to them distinctly (v. 3,) by the mouth of Aaron; and afterwards draws up a memorial of their solemn ratification. H.

VER. 4. *Titles.* That is, pillars; (Ch.) or altars, round that made of turf; (C. xx. 24,) which represented God. Part of the blood was poured upon this altar, and the rest upon the Hebrews, to remind them, that if they proved rebellious, their blood should be spilt. C.

VER. 5. *Holocausts:* whole burnt-offerings: in which the whole sacrifice was consumed with fire, upon the altar. Ch.—It is not said that these young men were to officiate as priests. Moses acted alone in this capacity, pouring the blood.—*Calves*, and he-goats also. Heb. ix. 19. This book was also sprinkled with the blood (C.) mixed with water; for which purpose scarlet wool and hyssop were employed, as S. Paul learnt from tradition, or by inspiration. H.

VER. 8. *Covenant.* Thus Christ confirmed the new covenant, by the effusion of his blood. T.—This is daily renewed upon our altars for ever. C.—Our Saviour alludes to this transaction in the consecration of the chalice. D.—If wine alone had been substituted instead of blood, the figure would have surpassed the reality. Isichius. W.

VER. 11. *Saw God*, under the appearance of a *burning fire*, v. 17. They beheld some rays of his glory, but no distinct similitude, (Deut. iv. 15,) though Cajetan thinks that God appeared in a human form. C.—*Drink.* They made a feast of thanksgiving for so great a favour, and for the preservation of their lives, after beholding such a glorious apparition. Vat.

VER. 14. *Wait ye.* They returned soon to the camp; and the people not perceiving Moses with them, and supposing he was dead, made the golden calf.

VER. 16. *Called him*, to come up still higher, while Josue remained there.

VER. 18. *Forty*, including the six mentioned before, v. 16. The Rabbins pretend that Moses received the written law during the days, and their traditions during the nights. R. Bechai ap. Buxt. syn. 1. C.

CHAP. XXV. VER. 2. *First-fruits:* offerings, of some of the best and choicest of their goods. Ch.—This was the first time such a *voluntary offering* was made by the Hebrews. M.—It is a lesson for Christians to be liberal for God's service. W.

VER. 4. *Scarlet twice dyed.* Aq. and Sym. have *transparent.* This colour is often confounded with purple, as our Saviour's robe is styled scarlet by S. Matt. xxvii. 28, and purple by S. John xix. 2. It was dyed with a worm called shani in Heb. S. Jer. ep. ad Fabiol.—*Fine linen*, byssus. Heb. *shesh*, "of six folds;" or it may mean *cotton*, which was highly esteemed by the ancients; (Arab. version. Herod.) and it is not probable that Moses would have passed over it unnoticed. C.

VER. 5. *Setim-wood.* The wood of a tree that grows in the wilderness, which is said to be incorruptible, (Ch.) as the Sept. intimate. It is perhaps the Acacia, which is very black and hard. S. Jer. in Joel iii. 18, says it resembles our white thorn.

VER. 7. *Onyx*, emeralds. C.—*The ephod and the rational.* The *ephod* was the high priest's upper vestment; and the *rational* his breast-plate, in which were twelve gems, &c. Ch.—Ephod means a kind of girdle or stole, peculiar to priests, or used by others only of the highest distinction, (C.) and in religious solemnities. S. Jer. ad Marcel. Josephus (Ant. ii. 8,) describes it as different from what it was in the days of Moses. Many other alterations had then taken place; the Urim and Thummim were disused, &c. The *Pallium* is in imitation of the high priest's ephod. The *rational* is so called, because by it the high priest was enabled to give his oracles. C. xxviii. 15. C.—The precise import of the Heb. *cheshen*, which Protestants render *breast plate*, is not known. It was certainly fastened on the ephod over the breast, and consisted of 12 stones, on which the names of the 12 patriarchs were engraven. H.

VER. 8. *Sanctuary*, or tabernacle, to serve as a portable temple. Such alone were probably used at that time. The high priest entered into this holy place once a year. C.

10 Frame an ark of setim-wood, the length whereof shall be of two cubits and a half; the breadth, a cubit and a half; the height, likewise, a cubit and a half.

11 And thou shalt overlay it with the purest gold, within and without; and over it thou shalt make a golden crown round about:

12 And four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.

13 Thou shalt make bars also of setim-wood, and shalt overlay them with gold.

14 And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them:

15 And they shall be always in the rings, neither shall they at any time be drawn out of them.

16 And thou shalt put in the ark the testimony which I will give thee.

17 Thou shalt make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

18 Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.

19 Let one cherub be on the one side, and the other on the other.

20 Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.

21 In which thou shalt put the testimony that I will give thee.

22 Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

23 Thou shalt make a table also of setim-wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

24 And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about.

25 And to the ledge itself a polished crown, four inches high; and over the same another little golden crown.

26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table, over each foot.

27 Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

28 The bars also themselves thou shalt make of setim-wood, and shalt overlay them with gold, to bear up the table.

29 Thou shalt prepare also dishes, and bowls, censers, and cups, wherein the libations are to be offered, of the purest gold.

30 And thou shalt set upon the table loaves of proposition in my sight always.

31 Thou shalt make also a candlestick of beaten work, of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

32 Six branches shall come out of the sides, three out of one side, and three out of the other.

33 Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of

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VER. 10. *Ark*, to contain the tables of the law, as a constant memorial of the alliance made between God and his people, v. 16. In, or on the side of it, were also placed the rod of Aaron, (Num. xvii. 10.) and the golden urn, containing manna. Heb. ix. 3. Hence the pagans perhaps took occasion to keep their secret mysteries in an ark, *cista secretorum*. Apul. Met. 2. C.—The ark was three feet nine inches long, two feet three inches high, and as much in breadth. H.

VER. 11. *Gold* (deaurabis). Our method of gilding was not yet discovered.—*Crown*, or border, resembling "waves." (kumatia) Sept.

VER. 14. *Carried on them*, when exposed in solemn processions. These were covered along with the ark: and other bars were used to remove the ark during the journeys in the desert. Num. iv. 6. C.

VER. 16. *Testimony*, the law which testifies the will of God to us. M.—An authentic record. Jeremias (xxxii. 11,) uses *præceptum* in the same sense. C.

VER. 17. A *propitiatory:* a covering for the ark; called a *propitiatory*, or *mercy-seat*, because the Lord, who was supposed to sit there upon the wings of the cherubims, with the ark for his footstool, from thence shewed mercy. It is also called the *oracle*, ver. 18 and 20, because, from thence, God gave his orders and his answers. Ch.—It was the lid or covering of the ark, from *kapha*, "to cover, efface," &c. C.—Here the *hanan*, or cloud representing God, rested, (Lev. xvi. 2.) and the divine oracles were audibly given: for which reason, God is said to sit upon the *cherubims*, the mercy-seat being his *footstool*. Ps. lxxix. 2.

VER. 18. *Cherubims*, symbolic figures, which Moses does not perfectly describe, and therefore we cannot pretend to know their exact form. Some represent them as young men, with their wings joined over the propitiatory, in a contrary direction to those of birds, in order to form a throne for God, and bending towards Him, with profound respect. Others only admit their heads, with six wings: while many suppose, that they resembled those compounded figures mentioned, Ezec. i. 5. x. 20. They denote some extraordinary figure not found in nature. 3 K. vii. 29. An order of angels is known by this name. Yet the four *animals*, or cherubims, represent the saints. Apoc. v. 8. 10. The different forms under which they appear, set before us their various perfections. Their wings denote agility, &c. The Egyptians adored Anubis, under the form of a man, with a dog's head. Isis had the head of a cow, Apis that of a bull. They placed a sphinx at the entrance of their temples, to shew that their theology was enigmatical. God condescended perhaps to satisfy the inclinations of his people, by representing the mysteries of religion under similar forms. Wisd. xviii. 24. C.—Would he have allowed such things, if they were so dangerous, as to be inseparable from idolatry! H.

VER. 23. *A table:* on which were to be placed the twelve *loaves of proposition;* or, as they are called in the Hebrew, the *face bread;* because they were always to stand before the *face* of the Lord in his temple: as a figure of the eucharistic sacrifice and sacrament, in the church of Christ; (Ch.) which shews that Christ must be present in the eucharist. W.—By this bread, renewed at the public expense every sabbath-day, the Israelites made profession that they were indebted for their food to God's providence; and in gratitude, offered him this sacrifice, with incense and wine, v. 29. The priests alone were to eat these loaves (1 K. xxi.) at the expiration of the week. T.

VER. 25. *Polished*, (*interrasilem*, sculptured and plain, at equal distances). Heb. "Thou shalt make all round at the top, a ledge (border) of a hand's breadth," &c. The tabernacle was the tent of God, the king of Israel: and food and lights were on that account placed before him, (C.) though he stood not in need of them. The idolatrous priests set all sorts of meats before Bel. Dan. xiv. H.

VER. 29. *Dishes.* (*acetabulum.*) Properly a vessel to hold vinegar, but used for various purposes.—*Bowls*, or vials full of wine. Tostat.—*Censers*, to contain incense, &c. C. xxxvii. 16. The first term *karuth*, might also mean vessels to contain the flour and oil of which these loaves were made. Num. vii. 13. The Levites made the bread themselves, (1 Par. xxii. 29,) and even sowed the corn, and did every thing about it. S. Jer. in Mal. i. 7. The second term, *coputh*, may denote vessels to keep incense; the third, *monkiuth*, instruments to clean either the flour or the table, &c. All these vessels seem intended to accompany the table of shew-bread.—*Cups*, used for *libations* (C. xxxvii. 16. Num. iv. 7,) of wine, on the sabbath. *Kossuth* signifies a porringer or dish, like the ancient *patera*. Whether wine was placed on this table, we cannot determine. But we read of salt, (C.) which was to accompany all God's sacrifices. Lev. ii. 13.

VER. 30. *Loaves.* There were 12, containing each six pints of flour, made up in a square form, without leaven. They were placed in two rows, one above the other, and were kept separate by plates of gold. C. See Levit. xxiv. 5.

VER. 31. *A candlestick.* This candlestick, with its seven lamps, which was always to give light in the house of God, was a figure of the light of the Holy Ghost, and his seven-fold grace, in the sanctuary of the church of Christ. Ch.—It contained a talent of gold, or above 113 lb.; worth 5475l. sterling, including the snuffers, &c. (v. 39,) and had seven branches, adorned alternately with cups, bowls, or knobs, and lilies; (H.) or with cups, pomegranates, and lilies. The shaft was adorned with 15, the branches with only 12 of these ornaments. All was of massive gold, *moksse.*—*Bowls, sphærulas*, globes, apples, &c. C.—*Thou shalt make.* The Heb. *thiasse*, has evidently the letter *i* redundant, and rejected by the best MSS. Ken. Dis. i. Houbigant.

VER. 33. *Cups.* Heb. "cups which produce almonds *or* nuts;" that is, three buds of flowers, out of which comes the stalk, as fruit does from the flower. The Heb. Gr. and Lat. languages use the word *chalice*, or cup, for a flower full-blown. The height of this candlestick is undetermined; but it would not exceed five feet.

the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

34 And in the candlestick itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

35 Bowls under two branches in three places, which together make six, coming forth out of one shaft.

36 And both the bowls and the branches shall be of the same beaten work of the purest gold.

37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.

38 The snuffers also, and where the snuffings shall be put out, shall be made of the purest gold.

39 The whole weight of the candlestick, with all the furniture thereof, shall be a talent of the purest gold.

40 [a]Look, and make *it* according to the pattern that was shewn thee in the mount.

CHAP. XXVI.

The form of the tabernacle, with its appurtenances.

AND thou shalt make the tabernacle in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with embroidery.

2 The length of one curtain shall be twenty-eight cubits; the breadth shall be four cubits. All the curtains shall be of one measure.

3 Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.

4 Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.

5 Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

6 Thou shalt make also fifty rings of gold, wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

7 Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle.

8 The length of one hair-curtain shall be thirty cubits; and the breadth, four: the measure of all the curtains shall be equal.

9 Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.

10 Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

11 Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering.

12 And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back parts of the tabernacle.

13 And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.

14 Thou shalt make also another cover to the roof of rams' skins dyed red: and over that again another cover of violet-coloured skins.

15 Thou shalt make also the boards of the tabernacle standing upright of setim-wood.

16 Let every one of them be ten cubits in length, and in breadth one cubit and a half.

17 In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

18 Of which twenty shall be in the south side southward.

19 For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

20 In the second side also of the tabernacle that looketh to the north, there shall be twenty boards,

21 Having forty sockets of silver, two sockets shall be put under each board.

22 But on the west side of the tabernacle thou shalt make six boards.

23 And again other two which shall be erected in the corners at the back of the tabernacle.

24 And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners.

25 And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.

26 Thou shalt make also five bars of setim-wood, to hold together the boards on one side of the tabernacle.

27 And five others on the other side, and as many at the west side:

[a] Heb. viii. 5. Acts vii. 44.

VER. 37. *Against.* The table of proposition on the north, and that of perfumes in the middle, before the veil. T.—The lamps might be detached from the rest, (C.) and were trimmed every evening to burn all night; but, in the day, four were extinguished. Bonfrere.

VER. 38. *Put out,* with the oil, &c. Nothing was to be treated with disrespect that had been dedicated to God's service. H.—Alexander adorned the temple of Apollo with a grand candlestick, resembling a tree laden with fruit; (Plin. xxxiv. 3,) and Dionysius the younger made a present of one to the prytaneum of Athens, which had 365 lamps upon it. They stood on the ground, and burnt oil, being the more necessary, as the ancient temples had generally no windows. The Egyptians, according to S. Clem. (strom. 1,) were the first who introduced them into their temples. C.—Solomon set up ten candlesticks, five on the north, and five on the south of the holy place. 3 K. vii. 49.

CHAP. XXVI. VER. 1. *Twisted,* for greater strength, with double threads. D.—*Diversified,* &c. Heb. "cherubim wrought by a skilful workman." A cherubic work is one extremely diversified, and wonderful; representing birds, flowers, monsters; either in gold, wood, painting, or tapestry. When it is done with a needle, it is styled *rokom,* "feathers," (*plumarium opus.*) But when the variety of colours is done with the loom, being more ingenious, the Heb. call it *essob* "of an inventor." Such were these curtains.

VER. 3. *Five curtains,* which would cover half the tabernacle, or 20 cubits. C.—Being *joined together,* they remind us of fraternal charity and union; which ought to adorn the members of the church. W.

VER. 6. *Rings.* Hooks or taches, v. 11.

VER. 13. *A cubit.* As these curtains were two cubits longer, and four broader, than those more precious ones below, they hung down to the ground. Josep. iii. 5.

VER. 14. *Skins.* These two were probably as large as the last, to keep out rain; (M.) though the text only specifies the *roof.*

VER. 17. *Mortises,* (incastraturæ). Heb. "tenons," which corresponded with the former. C.

VER. 19. *Corners.* Heb. tenons, lit. "hands," which has the same meaning as the Vulg. Some think, the sockets or bases rested on the ground, and had a point which entered into the boards, to keep them in their places. Lyran.—The ornaments on the north and south were the same. C.

VER. 22. *Six,* at the western end, with two other strong boards, or pillars, to connect the whole, as they were placed at the two corners, and were half a cubit each. M.

VER. 26. *Bars,* 30 cubits long, on two sides, and ten on the western end, to fasten the boards.

28 And they shall be put along by the midst of the boards, from one end to the other.

29 The boards also themselves thou shalt overlay with gold, and shalt cast rings of gold to be set upon them, for places for the bars to hold together the board-work: which *bars* thou shalt cover with plates of gold.

30 And thou shalt rear up the tabernacle according to the pattern that was[a] shewn thee in the mount.

31 Thou shalt make also a veil of violet, and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work and goodly variety:

32 And thou shalt hang it up before four pillars of setim-wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.

33 And the veil shall be hanged on with rings, and within it thou shalt put the ark of the testimony, and the sanctuary and the holy of the holies shall be divided with it.

34 And thou shalt set the propitiatory upon the ark of the testimony, in the holy of holies.

35 And the table without the veil, and over-against the table the candlestick in the south side of the tabernacle: for the table shall stand in the north side.

36 Thou shalt make also a hanging in the entrance of the tabernacle of violet, and purple, and scarlet twice dyed, and fine twisted linen with embroidered work.

37 And thou shalt overlay with gold five pillars of setim-wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.

CHAP. XXVII.

The altar: and the court of the tabernacle, with its hangings and pillars. Provision of oil for lamps.

THOU shalt make also an altar of setim-wood, which shall be five cubits long,[b] and as many broad, that is four square, and three cubits high.

2 And there shall be horns at the four corners of the same: and thou shalt cover it with brass.

3 And thou shalt make for the uses thereof pans to receive the ashes, and tongs and flesh-hooks, and fire-pans: all its vessels thou shalt make of brass.

4 And a grate of brass in manner of a net; at the four corners of which, shall be four rings of brass,

5 Which thou shalt put under the hearth of the altar: and the grate shall be even to the midst of the altar.

6 Thou shalt make also two bars for the altar, of setim-wood, which thou shalt cover with plates of brass:

7 And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

8 [c] Thou shalt not make it solid, but empty and hollow in the inside, as it was shewn thee in the mount.

9 Thou shalt make also the court of the tabernacle, in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

10 And twenty pillars with as many sockets of brass, the heads of which, with their engraving, shall be of silver.

11 In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

12 But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets.

13 In that breadth also of the court, which looketh to the east, there shall be fifty cubits.

14 In which there shall be for one side, hangings of fifteen cubits, and three pillars, and as many sockets.

15 And in the other side, there shall be hangings of fifteen cubits, with three pillars, and as many sockets.

16 And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars, with as many sockets.

17 All the pillars of the court round about shall be garnished with plates of silver, silver heads, and sockets of brass.

18 In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass.

19 All the vessels of the tabernacle for all uses and

[a] Supra xxv. 40.—[b] Infra xxxviii. 6.

[c] Supra xx. 24.

VER. 31. *A veil*, to hang before the entrance of the tabernacle, at the east side, which had no boards. Within was the ark, v. 33. H.

VER. 32. *Heads.* Chaptrels of setim-wood, overlaid with gold,—(*Vovim*), not little hooks for the curtains. C.

VER. 33. *The sanctuary*, &c. That part of the tabernacle, which was without the veil, into which the priests daily entered, is here called *the sanctuary*, or holy place; that part which was within the veil, into which no one but the high priest ever went in, and he but once a year, is called *the holy of holies*, (literally, *the sanctuaries of the sanctuary*) as being the most holy of all holy places. Ch.—It occupied only one-third of the tabernacle. M.

VER. 36. *Hanging*, or veil, suspended on five pillars, before the sanctuary. H.—It was the other veil, which was rent at the death of Christ. Baronius observes, that Christian temples were formerly built in imitation of the Jewish tabernacle. It was a figure of the Catholic church. 1 Tim. iii. 15.

CHAP. XXVII. VER. 1. *Altar*, of holocausts, in the open air, before the tabernacle. T.—*Four square*, or five cubits in length and breadth, and three in height, which the Rabbins measure from the grate, (v. 5,) or middle of the altar's height. So high the altar was sunk in the earth, (C.) or was built of unhewn stone, on which the wood of the altar rested, being secured by plates of brass above, from the heat of the fire. It was hollow within, and had neither top nor bottom fixed to it. M.

VER. 2. *It.* The altar, wood. The horns were for ornament, and were made of brass. Upon them also they might hang the grate, and instruments for sacrifice. C.—Some of the pagan altars consisted of the horns of animals, (Ovid) and were designed to shew what a number of victims had been offered in their temples. Their gods had frequently horns on their heads. Spencer Rit. iii. 4.

VER. 3. *Pans*, &c. The Sept. have "a crown *or* border, for the altar, and its covering, and its cups, and flesh-hooks, and fire-place, *or* pan." Heb. also has five terms; which Calmet renders, 1. a small kettle to receive the ashes under the grate; 2. fire-shovels; 3. bowls to receive blood, (*mozrokoth*, which term the Vulg. does not perhaps notice); 4. flesh-hooks; 5. chafing-dishes. The Protestant version has also the basins or broad cups, *phialas*, of the Sept. H.

VER. 5. *Midst.* Hanging down half way. On this, the wood designed to consume the victim, was placed. The Sept. and Vulg. refer *which* to the rings, and the present Heb. refers to the grate, or net. But it seems to be inaccurate. The rings were fixed about the middle of the altar's height, to the same holes, through which the bars intended for its removal were put. The altar stood upon feet, which took up half the height, and let in air below the grate, to fan the fire, and to prevent the brass from melting. All the altars described in the table of Isis, are of this nature. C.—The Sept. do not distinguish the grate from the hearth, or little altar, (*arula*) as they use the word hearth, *escharaboth*, (v. 4. and 5,) and place it about the middle of the altar, or where the feet supported the box or frame of the altar, which was almost a yard high. The hearth may therefore denote the bottom of the frame, where the grate was suspended by four rings.

VER. 9. *Court.* This inclosed the tabernacle, and the altar of holocausts, being 50 yards long and 25 broad. At the bottom or western end, there were ten pillars, and on the north and south 20, ornamented in the same manner, and supporting curtains of cotton. But on the eastern side, 10 yards were left, with four pillars in the middle, for an entrance, supporting a richer veil, and on either side three pillars of brass, adorned with *circles* of silver, as all the rest were. H.

VER. 10. *Engraving.* Heb. and Chal. "circles," adorning the chaptrels, (M. v. 17,) or rather the body of the pillars. The chaptrels were covered with plates of silver.

VER. 19. *Tabernacle*, with respect to this court; for surely the utensils pre-

ceremonies, and the pins both of it and of the court, thou shalt make of brass.

20 Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle: that a lamp may burn always,

21 In the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.

CHAP. XXVIII.

The holy vestments for Aaron and his sons.

TAKE unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou shalt make a holy vesture for Aaron, thy brother, for glory and for beauty.

3 And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated, may minister to me.

4 And these shall be the vestments that they shall make: A rational and an ephod, a tunic and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

5 And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

6 And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours.

7 It shall have the two edges joined in the top on both sides, that they may be closed together.

8 The very workmanship also, and all the variety of the work, shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

9 And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

10 Six names on one stone, and the other six on the other, according to the order of their birth.

11 With the work of an engraver, and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

12 And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold.

14 And two little chains of the purest gold, linked one to another, which thou shalt put into the hooks.

15 And thou shalt make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

16 It shall be four square and doubled: it shall be the measure of a span both in length and in breadth.

17 And thou shalt set in it four rows of stones: In the first row shall be a sardius stone, and a topaz, and an emerald:

18 In the second a carbuncle, a sapphire, and a jasper:

19 In the third a ligurius, an agate, and an amethyst:

20 In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.

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scribed in the former chapter, were to be of gold. The Sept. do not mention the tabernacle. C.

VER. 20. *Pestle.* That it may be as free from dregs as possible; *quasi luxurians defluxerit.* Colum. xii. 50. The Heb. and Sept. are silent about the pestle. The olives must, however, be a little bruised, before they will yield their oil. H. —*Always:* four of the seven lamps were extinguished every morning. Josep. iii. 9. 1 K. iii. 3. Hecateus (ap. Eus. præp. ix. 4,) assures us, that a light was kept always burning in the tabernacle. The temple of Hercules, at the Straits, its priests and ceremonies, bore some resemblance with the tabernacle and usages prescribed by Moses. It was probably erected by the Phenicians. C.—"The wood seemed to be incorruptible. Women and swine are kept at a distance. White linen covers the priests at the altar; that which adorns their head is most beautiful, and brought from Pelusium. *Et Pelusiaco præfulget stamine vertex.* They offer incense in long ungirded robes, but the vestment in which they sacrifice, is distinguished with a *Latus clavus*, or with broad studs of purple, (like the Roman senators.) They go barefoot, their hair is shaved, and they observe continency, *castumque cubile.* They keep a perpetual fire burning on the altars. But no images or statues of the gods have filled the place with majesty and sacred fear."

Sed nulla effigies, simulacraque nota Deorum,
Majestate locum & sacro implevere timore. Sil. Italic. iii.

VER. 21. *Aaron.* Here God declares that the sons of Aaron are chosen by him to perform this office. They were not anointed priests till C. xxix. H.—*Light.* Thus God admonishes us to let our good works always shine before men. Bede Taber. iii. 1.

CHAP. XXVIII. VER. 1. *Take,* &c. Priests must be called by God, as Aaron was. Heb. v. W.

VER. 2. *And beauty,* that all may be filled with awe, and adore the majesty of God. C.—Our priestly vestments, which are objects of derision to the ignorant, are made so rich and beautiful for the same purpose. They have the sanction of God, by a parity of reason; and the authority of his church. H.

VER. 3. *Heart.* The Hebrews generally attributed to the heart, what we give to the head.—*Wisdom.* All good, both in the order of grace and of nature, proceeds from God.—*Consecrated,* as if they imparted a sort of virtue. C.

VER. 4. *Rational and ephod.* See C. xxv. 7.—*Tunic,* long robe or cloak of blue wool.—*Carment,* next the body, and woven very close and thick.—*Mitre,* like a tiara or turban of linen, or rather of byssus, or fine cotton. This was never laid aside in the temple; as, to appear uncovered was then esteemed a mark of insolence. Eneas introduced the Phrygian custom into Italy, of sacrificing with a cap on the head.—*Girdle,* for his under-garment, besides that which formed a part of the ephod. C.—By these vestments, we are admonished to exercise the virtues of discretion, &c. S. Jer. ep. ad Fab.

VER. 6. *Ephod,* (*superhumerale.*) That of the other priests was made of linen; and such were worn by Samuel, and by David, when he danced before the ark. M.

VER. 7. *Together,* by the hooks, under the two precious stones. Josep. iii. 8.

VER. 8. *Work.* Heb. "all the work, and the girdle, shall be of the same" materials, and not sewed on afterwards. C.

VER. 9. *Onyx.* Sept. emeralds. C.—Heb. *shoham* which the Protestants render onyx-stone. H.

VER. 10. *Birth.* On the right shoulder were engraven Ruben, Simeon, Juda, Dan, Nephtali, and Gad. On the left, Aser, Issachar, Zabulon, Ephraim, Manasses, and Benjamin. The high priest himself represented the tribe of Levi. M.

VER. 12. *Remembrance,* for both, v. 29. The sins or burdens of the people, were thus to be borne by the high priest, and he was to make intercession for them. T.

VER. 13. *Hooks.* Sept. *aspidiscas,* "imitating the form *or* biting of an asp." C.—*Gold,* on the ephod, by which the rational was suspended from the shoulders. H.

VER. 14. *Linked,* &c. The present Heb. has "at the ends," *migbaloth.* But the Vulg. seems to have read more properly *k* instead of *g,* as in C. xxvi. 4. C.

VER. 15. *The rational of judgment.* This part of the high priest's attire, which he wore at his breast, was called *the rational of judgment;* partly because it admonished both priest and people of their duty to God; by carrying the names of all their tribes in his presence; and by the *Urim* and *Thummim,* that is, *doctrine* and *truth,* which were written upon it: and partly because it gave divine answers and oracles, as if it were *rational* and endowed with judgment.

VER. 16. *Span,* or half a cubit, (Ezec. xliii. 13. 17,) formed like a purse, in which the Rabbins say the Urim and Thummim were placed. C.

VER. 17. *Stones.* It is difficult to ascertain the true names of these stones, interpreters are so much at variance; as they are also respecting the names of the 12 patriarchs, which were engraven upon each. They probably stood according to the order of their birth, v. 10. 21. Thus Ruben, Simeon, and Levi, would occupy the first places, upon the *sardius, topaz,* and *emerald.* See on these stones, Plin. xxvii. 5. xxxviii. 8.

VER. 18. The *carbuncle,* (ruby) *sapphire,* and *jasper,* (or diamond) had on them Juda, Dan, and Nephtali.

VER. 19. *Ligurius, agate,* and *amethyst,* (or eumeces, Plin. xxxvii. 7,) had Gad, Aser, and Issachar.

VER. 20. *Chrysolite,* (beryl or opale) *onyx,* (Sept. beryl; Chal. or emerald, C.) *beryl,* (Heb. jasper; Sept. &c. onyx) were inscribed with the names of Zabulon, Joseph, and Benjamin. In Ezec. xxviii. 13, the jasper stone comes in the sixth place, as it does in the Vulg. here. C.—The mystical interpretation of these stones, may be seen in A Lapide. S. Epiphanius has written a learned work on the 12 precious stones. H.

21 And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.

22 And thou shalt make on the rational chains, linked one to another, of the purest gold:

23 And two rings of gold, which thou shalt put in the two ends at the top of the rational.

24 And the golden chains thou shalt join to the rings, that are in the ends thereof.

25 And the ends of the chains themselves, thou shalt join together with two hooks, on both sides of the ephod, which is towards the rational.

26 Thou shalt make also two rings of gold, which thou shalt put in the top parts of the rational, in the borders that are over-against the ephod, and look towards the back parts thereof.

27 Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,

28 And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

29 And Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.

30 And thou shalt put in the rational of judgment, Doctrine and Truth, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

31 And thou shalt make the tunic of the ephod all of violet,

32 In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.

33 And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:

34 So that there shall be a golden bell and a pome granate, and again another golden bell and a pome granate.

35 [a]And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

36 Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work, Holy to the Lord.

37 And thou shalt tie it with a violet fillet, and it shall be upon the mitre,

38 Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.

39 And thou shalt gird the tunic with fine linen, and thou shalt make a fine linen mitre, and a girdle of embroidered work.

40 Moreover, for the sons of Aaron thou shalt prepare linen tunics, and girdles and mitres for glory and beauty:

41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.

42 Thou shalt make also linen breeches, to cover the flesh of their nakedness, from the reins to the thighs:

43 And Aaron and his sons shall use them when they shall go into the tabernacle of the testimony, or when they approach to the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

[a] Eccli. xlv. 11.

VER. 28. *Another.* Hence the ephod, rational, urim, &c. are used to denote the same thing. See 1 K. xxx. 7. C.

VER. 30. *Doctrine and truth.* Heb. *Urim* and *Thummim: illuminations* and *perfections.* These words, written on the *rational*, seem to signify the light of doctrine, and the integrity of life, with which the priests of God ought to approach to him. Ch.—*Aurim* means things *brilliant*, "declarations," Sept. and *thomim*, "perfections," or "truths." Some imagine, that God required the stones of the rational to be of the utmost brilliancy and perfection; Oleaster and Josephus (Ant. iii. 8,) say, it was by the appearance of those stones that the high priest was enlightened, when he consulted God. If God approved of what was in agitation, they assumed a surprising brightness, as well as those on the high priest's shoulders. But this had not happened for 200 years before he began his history. The Urim and Thummim were not in the second temple, 1 Esd. ii. 63. Some think these words were engraven on stones in the rational. Whether God explained his will by articulate sounds, as (Matt. iii. 17,) *this is my beloved son*, or internally instructed the high priest, when he was consulted, cannot be determined. C.—S. Chrysostom is of the former opinion. "If any thing was to be known, a voice came from between the cherubim, from the propitiatory, to declare what would happen." As the Jews lost the propitiatory, when they were led captives to Babylon, it seems they never afterwards obtained this privilege of having an oracle. God sometimes instructed them by his prophets. But, for a long time, none had appeared; that all might attend more earnestly to the voice of the Messias. T.—*Judgment.* He shall be the supreme judge in religious matters, and must strive to pass sentence according to the dictates of my law, with truth. H.—The chief judge in Egypt wore a golden chain, hanging from the neck on the breast, to which was attached the image of Truth, on a sapphire stone. Olian (Var. Hist. xxxiv. 14,) also observes, that this office was always held by a venerable and honest priest.

VER. 33. *Bells*, to denote the harmony of the universe, (Philo) and that all the actions of a priest ought to give edification. S. Jerom.

VER. 35. *Die*, for coming in disrespectfully, without giving notice. See Judith xiv. 8

VER. 36. *Plate;* reaching from ear to ear, two fingers' breadth, tied behind like a *diadem.* Wisd. xviii. 24.—*Holy*, or "sanctity, belongeth to the Lord," and all who approach to Him, ought to be holy. C.—Josephus represents the ornamants of the high priest's head, like the triple crown of the pope. Ant. iii. 8.

VER. 38. *Iniquities.* This means, perhaps, that he shall wear these grand vestments and crown only on the solemn day of expiation, when he makes atonement for all the sins of the people, as a figure of Jesus Christ. Josephus tells us, that on other occasions, he wore a less costly attire. De Bel. v. 6. or 15. C.—By bearing on his forehead *kodesh la Yehovah*, "Holiness to the Lord," he confessed that all mankind were sinners, and stood in need of pardon. H.

VER. 40. *Linen.* In Ezechiel (xliv. 17,) woollen garments are forbidden to be worn by priests. Many of the pagans required their priests to be clothed in white linen. All these prescriptions of God, which seem to us so minute, had a more sublime and mysterious meaning. *For in the priestly robe . . was the whole world*, by the colours denoting the air, light, earth, and water: the two stones on the shoulders, signified the sun and moon, as the 12 did the signs of the zodiac, or *the glory of the fathers; and thy majesty was written upon the diadem of his head.* Wisd. xviii. 24. Thus the priest was a mediator between God and his people, and was to be solicitous for the welfare of all. S. Tho. 1. 2. q. 102. a. 5. S. Aug. S. Jer. &c.

VER. 41. *Consecrate.* Heb. and Sept. "thou shalt anoint and fill their hands" with oil, and the instruments of their office.

VER. 42. *Linen breeches*, descending as far as the knees. S. Jer. In the C. xxxix. 29, they seem to have been made of byssus, or cotton. But as linen is prescribed in all other places, perhaps a word has crept in there, by mistake of the transcribers. They were intended to remind the priests of superior modesty, as they were not commonly worn. Homer never mentions them. Virgil only specifies the cloak and tunic of Evander. Augustus wore breeches and stockings in winter. Sueton.—But the ancient breeches were not like ours, but resembled rather an apron or girdle, enveloping both thighs, and hanging from the waist. C.

CHAP. XXIX.

The manner of consecrating Aaron and other priests: the institution of the daily sacrifice of two lambs, one in the morning, the other at evening.

AND thou shalt also do this, that they may be consecrated to me in priesthood. [a] Take a calf from the herd, and two rams without blemish,

2 And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: thou shalt make them all of wheaten flour.

3 And thou shalt put them in a basket, and offer *them:* and the calf and the two rams.

4 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou hast washed the father and his sons with water,

5 Thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shalt gird with the girdle.

6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre,

7 And thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated.

8 Thou shalt bring his sons also, and shalt put on them the linen tunics, and gird them with a girdle:

9 To wit, Aaron and his children, and thou shalt put mitres upon them; and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands,

10 [b] Thou shalt present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head,

11 And thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of the testimony.

12 And taking some of the blood of the calf, thou shalt put *it* upon the horns of the altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof.

13 [c] Thou shalt take also all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burnt-offering upon the altar:

14 But the flesh of the calf, and the hide and the dung, thou shalt burn abroad, without the camp, because it is for sin.

15 Thou shalt take also one ram, upon the head whereof Aaron and his sons shall lay their hands.

16 And when thou hast killed him, thou shalt take of the blood thereof, and pour round about the altar.

17 And thou shalt cut the ram in pieces, and having washed his entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

18 And thou shalt offer the whole ram for a burnt-offering upon the altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord.

19 Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.

20 And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right-hand and foot, and thou shalt pour the blood upon the altar round about.

21 And when thou hast taken of the blood that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated,

22 Thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration:

23 And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord:

24 And thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord.

25 And thou shalt take all from their hands; and shalt burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation.

26 Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord, and it shall fall to thy share.

27 And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram,

28 Wherewith Aaron was consecrated and his sons,

[a] Lev. ix. 2.—[b] Lev. i. 3.

[c] Lev. iii. 3.

CHAP. XXIX. VER. 2. *Wafers*, (*lagana.*) They knead them with water, and afterwards fry or bake them with oil. S. Isid. Such wafers are very common in Italy. C.

VER. 4. *Washed.* The pagans never approached their mysteries, without divers purifications and washing. S. Clem. strom. 5. Exterior cleanliness was designed to signify the purity of the heart, with which we must appear before God. C.—It is for this reason we take holy-water, when we go into our chapels, and we wash our fingers before and during Mass. H.

VER. 5. *Vestments.* No mention is made of breeches, because they had them on, while they were washing. V. Bede.—*Belt.* Sept. have read *esson*, instead of *chesheb.* "Thou shalt tie the rational to the ephod." C.

VER. 7. *Pour*, in the form of a cross or T, according to many of the Rabbins, &c. The inferior priests were anointed only on the *hands.* The Levites were sprinkled with oil, mixed with the blood of the victims. The custom of anointing prophets, priests, and kings, was peculiar to the Jews; as if to prefigure Christ, the great anointed of the Lord. S. Aug. Ps. xliv. Dan. ix. 24.

VER. 10. *Head.* Confessing that they are sinners, and deserve to die. Thus they shall substitute the victim instead of themselves, and obtain pardon. In the holocaust, (v. 15,) and the peace-offering, (v. 19,) they impose their hands, having first washed them) and pronounce some prayer. C.

VER. 11. *Beside. Al*, is now wanting in the printed Heb. and Sam. though expressed by the Protestant translators, (who often help their text) and by all the ancient versions. Kennicott mentions one MS. which retains it very properly. H.—The victim was offered on the altar of holocausts, before the tabernacle, the seat of God's majesty. C.—Moses was the priest on this occasion. M. Ps. xcviii. 6.

VER. 12. *Horns.* This was done in all the sacrifices of expiation. After Aaron was ordained, he carried the blood into the sanctuary, for the sins of all. C.

VER. 13. *Burnt-offering*, (*incensum.*) To evaporate like incense. M.—God requires what is most fat and delicious. C.—The Persians never reserved any of the victims for their idols, except the caul. Strabo xv.

VER. 14. *Sin* of the high priest and people. In the other sin-offerings, this was not done. M.

VER. 16. *About*, upon the altar, and at the foot of it. So the pagans did. Euseb. præp. iv. 9.

VER. 18. *Victim.* Heb. *ishe*, means a whole burnt-offering.

VER. 20. *Tip*, or "softer part." Sept. This ceremony insinuated, that the priests ought to be all attentive, and perform their office with diligence. Philo. Vit. Mos. 3.

VER. 22. *Rump*, or tail, for which the sheep of Arabia were famed; some having tails three yards long, others a yard thick. Herodot. iii. 113. They weighed from 12 to 30 pounds, and were almost all fat. C.

VER. 23. *Roll.* (*torta*) Heb. *kikkar* "a loaf." Sept. "a loaf *or* cake of oil." H.

VER. 24. *Elevating*, and then letting them descend towards the earth. After which, Moses lifted the victims towards the east and west, and from north to south, to shew that God is the Sovereign of the world. R. Solomon.—Cato (Rustic. 34,) mentions a similar custom, of agitating or waving bread, in honour of Janus and of Jupiter. C.

VER. 28. *Israel.* As these parts have been offered by Aaron to the Lord, so the Israelites shall present them to him and his sons, when they offer sacrifice. M.—All the different kinds of victims were immolated on this occasion, because the priests were consecrated to offer them all. D.

and they shall fall to Aaron's share, and his sons', by a perpetual right from the children of Israel: because they are the choicest and the beginnings of their peace-victims which they offer to the Lord.

29 And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it.

30 He of his sons that shall be appointed high priest in his stead, and that shall enter into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days.

31 And thou shalt take the ram of the consecration, and shalt boil the flesh thereof in the holy place:

32 And Aaron and his sons shall eat it. [a] The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of the testimony,

33 That it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy.

34 And if there remain of the consecrated flesh, or of the bread, till the morning, thou shalt burn the remainder with fire: they shall not be eaten, because they are sanctified.

35 All that I have commanded thee, thou shalt do unto Aaron and his sons. Seven days shalt thou consecrate their hands:

36 And thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the altar when thou hast offered the victim of expiation, and shalt anoint it to sanctify it.

37 Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy. Every one, that shall touch it, shall be holy.

38 This is what thou shalt sacrifice upon the altar: Two lambs of a year old every day continually,

39 One lamb in the morning, and another in the evening.

40 With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.

41 And the other lamb thou shalt offer in the evening, according to the rite of the morning oblation, and according to what we have said, for a savour of sweetness:

42 It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the Lord, where I will appoint to speak unto thee.

43 And there will I command the children of Israel, and the altar shall be sanctified by my glory.

44 I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me.

45 And I will dwell in the midst of the children of Israel, and will be their God:

46 And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

CHAP. XXX.

The altar of incense: money to be gathered for the use of the tabernacle: the brazen laver: the holy oil of unction, and the composition of the perfume.

THOU shalt make also an altar to burn incense, of setim-wood.

2 It shall be a cubit in length, and another in breadth, that is, four square, and two in height. Horns shall go out of the same.

3 And thou shalt overlay it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

4 And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

5 And thou shalt make the bars also of setim-wood, and shalt overlay them with gold.

6 And thou shalt set the altar over-against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee.

7 And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it:

8 And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

9 You shall not offer upon it incense of another com-

[a] Lev. viii. 31. and xxiv. 9. Matt. xii. 4.

VER. 29. *Vesture.* A new one was not made for every high priest. C.—One of the other priests had to perform the ceremony of consecration. M.

VER. 30. *Days.* During which he could not leave the sanctuary. Levit. viii. 33. On each day, the aforesaid ceremonies were to be repeated, v. 35.

VER. 31. *Holy place.* The court of the tabernacle, where a constant fire was kept, to prepare the food of the priests, and sometimes of others, who wished to eat their share of the victims in the presence of the Lord.

VER. 33. *Stranger.* The Levites themselves could not partake of these things.

VER. 37. *Seven.* This number is frequently prescribed in Scripture. Balaam required seven altars, (Num. xxiii.) and the Egyptians never spent less than seven days in their expiations. Porphyr. Abstin. 4. C.—*Shall be holy,* consecrated according to this rite, (M.) or defiled; for sacred things purify those who approach in a proper manner, while they defile, or increase the guilt of the unworthy. C. —By the unleavened bread, (v. 23,) we are reminded of the blessed eucharist; and by oil, of the grace of the spirit. D.

VER. 39. *Morning.* About sun-rise.—*Evening,* or between the two vespers. Ex. xii. 6. The lambs were provided by the people; flour, wine, and oil, by the priests. Philo.—The wine was poured at the foot of the altar, the flour and oil were burnt upon it, and not placed on the head of the victim, as was customary among the pagans, *frontique invergit vina sacerdos.* Virg. vi. Maimon.—By these sacrifices, God was to be adored as the author both of day and night; (M.) and we are admonished of our duty of praying to him, particularly at those times. H. —All the sacrifices prefigured that of Christ, (S. Aug. c. advers. i. 18,) but none more than these of lambs. Orig. in Jo. W.

VER. 40 *Part* of an epha, half of which was used in each sacrifice.

VER. 43. *Glory,* or presence, or by the flame which shall come down from heaven to consume the victim. Lev. ix. 24. C.

CHAP. XXX. VER. 1. *An altar to burn incense.* This burning of incense was an emblem of prayer, ascending to God from an inflamed heart. See Ps. cxl. 2. Apocal. v. 8. and viii. 4. Ch.—Nothing but incense was daily offered by the high priest upon this altar. On the day of expiation, he touched the four corners with blood. It stood over-against the bread of proposition.

VER. 2. *Height.* Ezechiel (xli. 22,) describes his altar of incense, a cubit higher.

VER. 3. *Grate,* or covering. Some think the fire and incense were placed on this grate, and the ashes fell under the altar. But fire was taken hence, and put in the thuribles; (Num. xvi. 17. C.) *or* a brazen thurible was placed on the fire. Lev. x. 1. M.—*Walls,* or sides, of setim-wood.—*Crown,* cornice or moulding. See C. xxv. 25.

VER. 6. *Where,* &c. Hence some infer, that its situation was in the most holy place. But God spoke also to Moses at the door of the sanctuary; (C. xxix. 42 H.) and most people suppose, that it was placed out of the holy of holies, beside the veil. The golden censer, which S. Paul (Heb. ix. 4,) tells us was within, might be that of Aaron, which was placed there after the sedition of Core, (Num. xvi.) or one that might be left smoking before the ark, on the day of expiation. C.— S. Augustine, &c. believe, however, that it was in the holy of holies. q. 133. Orig. hom. 19. S. Greg. 1 K. xiv. &c.

VER. 7. *Aaron,* or some other priest. They did it by turns, and were bound to observe continence during the time of their ministry. Lev. xv. 16. Luc. i. 9. C.

VER. 9. *Composition,* than what is prescribed, v. 34. M

position, nor oblation, and victim, neither shall you offer libations.

10 And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin; and shall make atonement upon it in your generations. It shall be most holy to the Lord.

11 And the Lord spoke to Moses, saying:

12 [a] When thou shalt take the sum of the children of Israel, according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

13 And this shall every one give that passeth at the naming, half a sicle according to the standard of the temple. [b] A sicle hath twenty obols. Half a sicle shall be offered to the Lord.

14 He that is counted in the number from twenty years and upwards, shall give the price.

15 The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

16 And the money received, which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and he may be merciful to their souls.

17 And the Lord spoke to Moses, saying:

18 Thou shalt make also a brazen laver with its foot, to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And water being put into it:

19 Aaron and his sons shall wash their hands and feet in it:

20 When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,

21 Lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions.

[a] Num. i. 3.

22 And the Lord spoke to Moses,

23 Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much; that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty,

24 And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin:

25 And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

26 And therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament,

27 And the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense,

28 And of holocaust, and all the furniture that belongeth to the service of them.

29 And thou shalt sanctify all, and they shall be most holy: he that shall touch them shall be sanctified.

30 Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the office of priesthood unto me.

31 And thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations.

32 The flesh of man shall not be anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you.

33 What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.

34 And the Lord said to Moses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight.

35 And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification.

36 And when thou hast beaten all into very small

[b] Lev. xxvii. 25. Num. iii. 47. Ezec. xlv. 12.

VER. 10. *It.* This altar, or this rite; all deserve a singular respect.

VER. 12. *Sum.* David perhaps neglected this injunction. 2 K. xxiv. Josep. Ant. vii. 10. Yet we do not read that Moses took the half sicle when he numbered the people. Num. i. Whence others gather, that this sum was to be paid every year, as it was done in our Saviour's time, for the support of the temple. Matt. xvii. 23. Vespasian ordered the Jews to pay the same money for the capitol. Josep. Bel. vii. 13. After the captivity, the third part of a sicle was demanded. 2 Esd. x. 32. C.

VER. 13. *Half a sicle.* A *sicle* or *shekel* of silver, (which was also called a *stater*) according to the standard or weight of the sanctuary, which was the most just and exact, was half an ounce of silver; that is, about half a crown of English money. The *obol* or *gerah*, was about three halfpence. Ch.—A priest kept the weights and measures. 1 Par. xxiii. 29. The Egyptians and Romans took the like precaution to prevent any fraud; and Justinian required that such things should be kept in churches. Some have supposed, that the royal or common sicle was less than that of the sanctuary. But Moses admits of no distinction. Lev. xxvii. 25. Ezec. xlv. 12. Perhaps the weights of the Egyptians, &c. might differ from this, which Moses therefore particularizes so well. C.—Arbuthnot makes the weight of the sicle equal to 9 dwt. 2,57 gr. English Troy weight; and he values that of silver at 2s. 3,375d. sterling. H.

VER. 15. *Rich.* The life of every man is equal in the sight of God, and He will not give the rich occasion to despise his poor neighbour. Thus also the number of the people would be ascertained. M.

VER. 18. *Its foot* also of brass, made of mirrors which the women gave. C. xxxviii. 8. It was double; one vessel being shallower, to wash the feet, &c. and the other containing a quantity of water, which was let out by pipes. The pagans had lavers also; and our holy-water vessels should remind us of that purity and *holiness* which become the *house of God.* H.

VER. 19. *Feet.* The priests went barefoot in the tabernacle. In the Misna we find the same law binds laymen. None were allowed to enter the temple of Diana, in Crete, with shoes on; and the Roman ladies followed the same custom, when they came down to the temple of Vesta. *Huc pede matronam nudo descendere vidi.* Ovid. Fast. 6. C.—The priest is ordered to put off his shoes on Good Friday, out of respect for Jesus Christ, who suffered on the cross. H.

VER. 23. *Spices.* Perfumes were probably first invented in Arabia and Egypt. Ovid makes Bacchus the author of bloody sacrifices, and of incense offered to Jupiter. Fast. 3.—*Myrrh.* Heb. "the head of the myrrh of liberty," or such as flowed freely and was most excellent, free from any mixture. *Sudant sponte . . . stacten dictam.* Plin. xii. 15. C.—Stacte takes its name from distilling. M.—*Sicles;* this is not expressed in the Heb., as this measure is commonly meant.—*Cinnamon,* a plant extremely rare. Matthæole assures us, that it is not now to be found in Arabia, no more than balm in Judea.—*Calamus.* Heb. adds the epithet sweet-smelling both to cinnamon and calamus, or cane, the latter of which grows in the Indies. Dioscor. i. 17. That which druggists sell, under this name, is not a proper ingredient for ointments.

VER. 24. *Cassia,* not the common sort, which would spoil the perfumes, but the essence of iris, (Heb. kode) mentioned in the Sept. Ezec. xxvii. 19. Joseph. &c. C.

VER. 29. *Sanctified.* But if he ought not to touch it, he shall be defiled the more: (Deut. xxii. 9,) a double effect which we perceive in the Christian sacraments. C.

VER. 31. *Holy* unto me, or set apart for the persons and things employed in my service. H.

VER. 32. *Of man.* Some except the kings of Juda, till the reign of Josias. Rabbins.—But they were anointed with common oil. M.

VER. 33. *Cut off.* Excommunicated, and deprived of all the privileges of the Israelites; (C.) or even put to death for his presumption. M.

VER. 34. *Onycha.* An aromatic root, shining like "the nail," or perhaps the *bdellium* of Arabia, which is clearer than that of the Indies. Dioscor. Galen Medic. It distils from a tree. Others affirm, that it is the shell of a fish which feeds on spikenard (spica nardi) in the watery places of India.—*Galbanum,* an unctuous gum, of a strong but not very agreeable smell when alone.—*Frankincense,* is a juice proceeding by incision from the trees of Saba.—*Weight.* The Rabbins say 70 or 74 pounds of each.

VER. 35. *Together.* Heb. lit. "salted," (Chald.) as salt was to accompany all the sacrifices. Lev. ii. 13. But it was not, perhaps, to be mixed with this perfume, no more than with the wine of libations. The word may signify "a thing used in embalming, pure and holy."

VER. 36. *Place.* On the table of perfumes, to be burnt morning and evening. C.

powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be unto you.

37 You shall not make such a composition for your own uses, because it is holy to the Lord.

38 What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.

CHAP. XXXI.

Beseleel and Ooliab are appointed by the Lord to make the tabernacle, and the things belonging thereto. The observation of the sabbath day is again commanded. And the Lord delivereth to Moses two tables written with the finger of God.

AND the Lord spoke to Moses, saying:

2 Behold, I have called by name Beseleel the son of Uri, the son of Hur, of the tribe of Juda,

3 And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work,

4 To devise whatsoever may be artificially made of gold, and silver, and brass,

5 Of marble, and precious stones, and variety of wood.

6 And I have given him for his companion Ooliab, the son of Achisamech, of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee,

7 The tabernacle of the covenant, and the ark of the testimony, and the propitiatory, that is over it, and all the vessels of the tabernacle,

8 And the table and the vessels thereof, the most pure candlestick with the vessels thereof, and the altars of incense,

9 And of holocaust, and all their vessels, the laver with its foot,

10 The holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office, about the sacred things:

11 The oil of unction, and the incense of spices in the sanctuary, all things which I have commanded thee, shall they make.

12 And the Lord spoke to Moses, saying:

13 Speak to the children of Israel, and thou shalt say to them: [a]See that you keep my sabbath; because it is a sign between me and you in your generations: that you may know that I am the Lord, who sanctify you.

14 Keep you my sabbath: for it is holy unto you: he that shall profane it, shall be put to death: he that shall do any work in it, his soul shall perish out of the midst of his people.

15 Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die.

16 Let the children of Israel keep the sabbath, and celebrate it in their generations. It is an everlasting covenant

17 Between me and the children of Israel, and a perpetual sign. [b]For in six days the Lord made heaven and earth, and in the seventh he ceased from work.

18 And the Lord, when he had ended these words in Mount Sinai, [c]gave to Moses two stone tables of testimony, written with the finger of God.

CHAP. XXXII.

The people fall into idolatry. Moses prayeth for them. He breaketh the tables: destroyeth the idol: blameth Aaron, and causeth many of the idolaters to be slain.

AND the people seeing [d]that Moses delayed to come down from the mount, gathering together against Aaron, said: [e]Arise, make us gods, that may go before us: For as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him.

2 And Aaron said to them: Take the golden ear-rings from the ears of your wives, and your sons and daughters, and bring them to me.

3 And the people did what he had commanded, bringing the ear-rings to Aaron.

4 [f]And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

5 And when Aaron saw this, he built an altar before

[a] Supra xx. 8. Ezec. xx. 12.—[b] Gen. i. 31. and ii. 2.

[c] Deut. ix. 10.—[d] A. M. 2513.—[e] Acts vii. 40.—[f] Ps. cv. 19.

CHAP. XXXI. VER. 2. *By name.* I have fixed upon and taken into my service, as Is. xliii. 1.

VER. 3. *Spirit.* "God, our master, causeth our genius to shew itself." Senec. Ben. iv. 4.

VER. 4. *Brass.* Sept. add, "and violet, and purple, and scarlet spun, and byssus twisted."

VER. 5. *Marble and* (or) *precious stones.* Marble was not used in the tabernacle. C.

VER. 6. *Wisdom.* Good artists deserve this title, provided they make things of real use. Orig. hom. 22. Num.

VER. 7. *Vessels.* Tables, curtains, &c. C.

VER. 8. *Table and* (all) *the.* The Sam. copy retains the word *col*, "all," as well as the Sam. Sept. Syr. and Arab. versions, and one Heb. MS. though the printed editions have rejected it. In a Chaldaic MS. it is also found. The omission, probably was occasioned by the custom of the Jews, who always fill up their line with the initial letters of the next line; and as *colia* followed, the transcriber supposed that *col* was in that predicament. Ken. dis. 2.—*Most pure* gold, always giving light, or kept clean. C. xxxix. 37.

VER. 13. *Sabbath.* Let not the workmen do any thing for the tabernacle on that day. M.—God reiterates and insists particularly on this commandment, which begins with the word *remember;* because men are so apt to forget, or to transgress a precept, which seems to interfere with those worldly concerns and profits, which they love more than God and their own souls. H.

VER. 18. *Testimony,* to inform men of their duty.—*Written,* not by Moses, or by any man, but by God himself, or by an angel. C. xxxiv. 1. Gal. iii. 19. C.

CHAP. XXXII. VER. 1. *Delayed.* They waited perhaps about a month, with some patience; and then, becoming seditious, assembled *against* Aaron, and extorted from him a compliance with their impious request. He was thus guilty of a grievous crime, though the violence might extenuate it in some degree. Salien.—He was not yet ordained high priest. C. xl. 12. H.—*Gods.* Aaron gratified their request by the golden calf. They had the pillar to conduct them, but they wanted something new. They speak with contempt of Moses. M.

VER. 2. *And your sons.* The Sept. omit this. But in the East, it was fashionable for men also to wear ear-rings. Plin. xi. 37. Judg. viii. 24. Ezec. vii. 20. Aaron hoped the people would relent at this proposal. S. Aug. q. 141.

VER. 4. *Received them,* "in a purse, (as Gideon did afterwards, Judg. viii. 25,) he made a molten calf." Jonath.—Perhaps he engraved on it the peculiar marks of the Egyptian idol, Apis; a square white spot on the forehead, and a crescent upon the side. For it is generally believed, that this calf was designed to imitate that object of worship, to which the Hebrews had been too much accustomed. Acts vii. 39. 41. S. Jer. in Ose. iv. The Egyptians adored not only the living ox, but also its image, which they kept in their temple. Porphyr. Abst. ii. Mela. i. 8. Some of the fathers think, that the head of a calf only appeared. S. Amb. Lactant. &c. The rest of the figure was perhaps human, as Osiris was represented with the head of an ox, as well as Astarte and Serapis. Monceau pretends that Aaron represented the true God, under the form of a cherub, in which he falsely asserts he had appeared on Mount Sinai, and that his fault consisted only in giving occasion of superstition to the people. But his opinion (though adopted by many Protestants, who excuse all from the guilt of idolatry, but papists. H.) has been condemned at Rome, and refuted by Visorius, &c.—*Thy gods,* &c. Thus spoke the infatuated ringleaders. C.—*And they changed their glory,* the true God, *into the likeness of a calf that eateth grass.* Ps. cv. 19.—*They forgot* God, who saved them, ib. (v. 21,) and *forsook* Him, (Deut. xxxii. 18,) to adore the calf. W.

VER. 5. *The Lord.* The most sacred name of God is prostituted, (Judg. xvii. and xviii. Wisd. xiv. 21,) and an altar is erected to this idol; though some pretend, that Aaron meant God to be adored under this similitude. His weakness

it, and made proclamation by a crier's voice, saying: To-morrow is the solemnity of the Lord.

6 And rising in the morning, they offered holocausts, and peace-victims, [a] and the people sat down to eat and drink, and they rose up to play.

7 And the Lord spoke to Moses, saying: [b] Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned.

8 They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: [c] These are thy gods, O Israel, that have brought thee out of the land of Egypt.

9 And again the Lord said to Moses: [d] I see that this people is stiff-necked:

10 Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

11 But Moses besought the Lord his God, saying: [e] Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: [f] I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever.

14 And the Lord was appeased from doing the evil which he had spoken against his people.

15 And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

16 And made by the work of God; the writing also of God was graven in the tables.

17 And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp.

18 But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

19 And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

20 And laying hold of the calf which they had made, he burnt it, [g] and beat it to powder, which he strewed into water, and gave thereof to the children of Israel to drink.

21 And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin?

22 And he answered him: Let not my lord be offended; for thou knowest this people, [h] that they are prone to evil.

23 They said to me: Make us gods, that may go before us; for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him.

24 And I said to them: Which of you hath any

[a] 1 Cor. x. 7.—[b] Deut. ix. 12.—[c] 3 Kings xii. 28.—[d] Infra xxxiii. 3. Deut. ix. 13.

[e] Num. xiv. 13. Ps. cv. 23.—[f] Gen. xii. 7. and xv. 7. and xlviii. 16.—[g] Deut. ix. 21. [h] 1 John v. 19.

was unaccountable, and God would have slain him, had not Moses interceded. Deut. ix. 20. Those who undertake to justify him, enter not into the sentiments of God; and the offender himself pleads no excuse, but the violence of the people, v. 23. Salien.—*To-morrow*, when the 40 days expired, and Moses returned arrayed in terrors. H.

VER. 6. *They offered*, by the hands of Aaron, to whom the Sept. refer all this. "He offered," &c. appearing at the head of the idolaters. A Lapide insinuates, that he wished to supplant his brother in the supreme command; and after a faint resistance, became the promoter of idolatry, to ingratiate himself with the people. The Scripture lays not this, however, to his charge. C.—*To eat* of the victims.—*To play*, dancing and singing in honour of their idol, probably with many indecent gestures, as was customary on such occasions among the nations of Chanaan. H.—Tertullian (de jejunio) understands impure play. The word means also to dance, and to play on instruments of music. *Ludere quæ vellem calamo permisit agresti.* Virg. Ec. i. C.—Sulpitius says, the people abandoned themselves to drunkenness and gluttony, or debauchery, *vinoque se & ventri dedisset.* H.—They might get wine from Madian. Salien.—Foolish mirth is the daughter of gluttony, and the mother of idolatry. S. Greg. Mor. xxxi. 31. W.

VER. 7. *Thy people.* They are not worthy to be styled my people; and thou didst ratify the covenant with me, in their name, and as their interpreter. They have *sinned*, giving way to idolatry in thought, word, and deed.

VER. 9. *And again.* The Sept. omit this verse. Moses, at the first intimation of the people's sin, fell prostrate before the Lord, to sue for pardon, and pleaded the natural weakness of an ungovernable multitude, in order to extenuate their fault. This God admits.—*I see*, &c. But while he seems bent on punishing them, to try his servant, he encourages him inwardly to pray with fervour. Salien.

VER. 10. *Alone.* One fully determined on revenge will bear with no expostulation; whence S. Greg. (Mor. ix. 11,) and Theodoret (q. 67,) look upon this as an incitement to pray more earnestly, seeing God's servants have such influence over Him. The mercy of God struggled with his justice, and stopped its effects.—*Nation*, as I promised to Abraham; or I will make thee ruler over a nation greater than this, as Moses explains it, (Deut. ix. 14,) and as the like offer is made, Num. xiv. 12. The Sam. subjoins here, "And God was likewise much irritated against Aaron, and would have destroyed him; but Moses prayed for him:" which we are assured was the case. Deut. ix. 20. C.

VER. 11. *Why*, &c. Calvin here accuses Moses of arrogance, in prescribing laws to God's justice. But S. Jerom (ep. ad Gaud.) commends his charity and "prayer, which hindered God's power." W.

VER. 12. *Craftily.* Heb. "with a malicious design." Moses insinuates, that the glory of God is interested not to punish the Hebrews, lest the Gentiles should blaspheme, particularly as the land of Chanaan seemed to be promised unconditionally to the posterity of Abraham, who were now, all but one, to be exterminated. H.

VER. 13. *Thy servants.* Thus God honours his friends, and rewards their merits, which are the effects of his grace. W.

VER. 14. *Appeased.* Yet of this Moses was not fully assured, and in effect only those who had been less guilty, were reprieved to be punished afterwards, v. 30. 35. H.

VER. 15. *Both sides.* The ten commandments were written twice over, or on both sides, that all who stood round Moses, might be able to read them. M. —On one side, appeared the laws regarding God; on the other, those which relate to man. H.—They were like two originals. The common way of writing was only on one side. C.

VER. 17. *Josue*, who was waiting for Moses lower down on the mountain. C. xxiv. 13.

VER. 18. *Cry*, &c. Heb. "the cry answering strength . . or . . weakness," which the Vulgate elucidates.—*Singers.* Sept. "I hear the cry of those who contend for pre-eminence in wine," *or* over their cups. H.

VER. 19. *Mount.* "Finding the people abandoned to luxury and sacrilege, he broke the tables, deeming it a nation unworthy to be entrusted with the law of God." Sulpit. i. 33. By this action, Moses foreshewed the dissolution of the covenant with the Jews, that the new covenant might take place. S. Aug. q. 144. The Jews kept the 17th of the fourth month as a fast, in memory of this event. S. Jer. in Zac. viii.

VER. 20. *Calf.* Having manifested his disapprobation of the people's conduct, in the most signal manner, by breaking the two tables; Moses proceeds to convince them of their stupidity, in adoring what he, in a few minutes, reduces to *powder*. H.—He breaks the calf in pieces, after burning it, and then grinds it to dust in a mill, with files; as the Heb. Chal. and Sept. intimate. He throws it, with contempt, into the torrent, which supplied the camp with *water*, and thus caused the idolaters to swallow their gods. T.—Sa assures us, that he saw an alchymist pulverize gold, which Abenezra says is done by means of some herbs which turn the gold quite black, when it is melted. C.—Some use aquafortis for this purpose. T.—But from the account of Moses, (Deut. ix. 21,) it seems fire, and the mill, or file, reduced the gold into the smallest particles, so as to be even potable. Josephus (viii. 2,) mentions the gold dust used by the courtiers of Solomon. C.

VER. 22. *Evil.* Aaron answers his younger brother with humility, being now touched with repentance; on which account, God still grants him the high priesthood. H.

VER. 24. *Came out.* The Rabbins pretend alive, and able to walk. Hence

gold? and they took and brought it to me; and I cast it into fire, and this calf came out.

25 And when Moses saw that the people were naked, (for Aaron had stripped them by occasion of the shame of the filth, and had set them naked among their enemies)

26 Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:

27 And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, [a] and friend, and neighbour.

28 And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.

29 And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.

30 And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.

31 And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass,

32 Or if thou do not, strike me out of the book that thou hast written.

33 And the Lord answered him: He that hath sinned against me, him will I strike out of my book:

34 But go thou, and lead this people whither I have told thee: my angel shall go before thee. And I in the day of revenge will visit this sin also of theirs.

35 The Lord therefore struck the people for the guilt, on occasion of the calf which Aaron had made.

CHAP. XXXIII.

The people mourn for their sin. Moses pitcheth the tabernacle without the camp. He converseth familiarly with God. Desireth to see his glory.

AND the Lord spoke to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: [b] To thy seed I will give it:

2 [c] And I will send an angel before thee, that I may cast out the [d] Chanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite,

3 That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee, [e] because thou art a stiff-necked people; lest I destroy thee in the way.

4 And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom.

5 And the Lord said to Moses: Say to the children of Israel: Thou art a stiff-necked people, once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do to thee.

[a] Deut. xxxiii. 9.—[b] Gen. xii. 7.—[c] Supra xxxii. 34.

[d] Deut. vii. 22. Jos. xxiv. 11.—[e] Supra xxxii. 9. Deut. ix. 13.

they say Aaron was filled with astonishment, and induced to erect the altar in its honour. R. Salomo and Burgens. But these are Jewish fables, injurious to God, and invented to hide, in some degree, the shame of their ancestors. For the same reason, Josephus passes over the whole in silence, and Philo throws the blame on a few Egyptian converts. They might very probably be the ringleaders, as Num. xi. 4. But the Hebrews in general readily gave in to the delusion. 1 Cor. x. 7. H.

VER. 25. *Naked.* Having lost not only their gold, and their honour, but what was worst of all, being stripped also of the grace of God, and having lost him.—*The shame of the filth.* That is, of the idol, which they had taken for their god. It is the usual phrase of the Scripture to call idols *filth*, and *abominations*. Ch.—*Of the filth*, is not in Heb. But it serves to explain how the Hebrews came to be so unprotected and disconcerted. See 2 Par. xxviii. 19.

VER. 26. *All the sons;* that is, the great majority of them; for some were probably slain, v. 29.

VER. 28. *About*, &c. The Heb. letter *c* means about, and stands also for *twenty*. All the versions, and some copies of the Vulg. retain the first signification; but our edition gives also the second. Sixtus V. and the Louvain Bible have about 33,000. H.—S. Paul (1 Cor. x. 7. 8,) mentions, that *three and twenty thousand* perished, in punishment of their fornication, (with the Moabites) which some explain of the adoration of the calf, and say that Moses only specifies those slain by the Levites; while S. Paul gives the number of all those who perished by the hand of God on this occasion, v. 35. C.—S. Cyril, Alex. glap. 2, Sulpit. and many other fathers, agree with the Vulgate. The fornication with the Moabites, was followed by the death of 24,000. Num. xxv. 9. So that S. Paul cannot refer to it, unless he only mention those who perished *in one day;* and Moses expresses the total amount of the slain during the whole affair. H.

VER. 29. *To you.* Thus they merited the priesthood, and a blessing; (Deut. xxxiii. 9. M.) having been the ministers of God's just indignation, without sparing any of the most guilty. With these they could not be unacquainted. No external signs on their bodies were requisite to make the delinquents known. They had appeared too publicly. H.—The Levites acted with due authority and order, which their father, Levi, had neglected. Gen. xxxiv. W.

VER. 30. *You.* Many who had not been slain, had followed the bad example, and Aaron, in particular, had brought *upon them a most heinous sin.* v. 21. Yet on account of their repentance, they were not subjected to immediate punishment; but they were visited afterwards, v. 34. Though God was appeased, (v. 14,) so as not to destroy the whole multitude, Moses thought it a very arduous task to obtain a full reconciliation, notwithstanding the exemplary vengeance he had taken of the ringleaders. Hence he addresses himself to God with the greatest humility, and with such earnestness as scarcely seems justifiable, if we understand that he put his own eternal salvation at stake. But he makes an impossible supposition, or proposal, which he knew God would not admit, to extort as it were the requested favour. As he is willing to die for his people, God pardons them for his sake. S. Aug. q. 147, &c. H.

VER. 32. *The book* of the predestinate. S. Paul uses a similar expression, Rom. ix. 3. Neither could he really desire or consent to be accursed, even for a time. Hence their words can be understood only as an hyperbole, to denote the excess of their love for their brethren, as if a child should say to his father, pardon my brother, or kill me. T.—Some explain this *book*, of the *law or covenant*, by which Moses was appointed the prince of the Hebrews, which title he is willing to forego, with pleasure, to obtain their pardon. C.—Others understand the *book, or* register of the living. He is willing to die for his people. See Num. xi. 15. S. Greg. Mor. x. 7. S. Jer. ad Algas.—This sense is very good, and sufficiently expresses the fervour of Moses. *Greater love than this no man hath.* Jo. xv. 13.

VER. 33. *Book:* him will I slay; and, if he die impenitent, I will punish him for ever. H.

VER. 35. *Struck*, with some judgment not specified; (Lyran.) or perhaps, the various punishments which were inflicted on the Hebrews in the wilderness, were all partly designed to chastise this first act of idolatry. Calmet explains this of the devastation caused by the Levites, as he supposes the narration of Moses does not observe the order of time. He thinks Moses expostulated with the people, and was then sent by God to punish them; and while they were unarmed, (C. xxxiii. 5,) the Levites fell upon them. Then Moses removed the tabernacle out of the camp, and obtained of God that he would go before them, and not an angel only, v. 34. C. xxxiii. 17. Moses continued full forty days, standing or lying prostrate on the mount, before the Lord, to obtain the pardon of his people. Deut. ix. 25. x. 10. At the expiration of which term he returned, with an order to prepare two other tables of stone, on which, after a supplication of the same length of time, he obtained the law to be again engraven. C. xxxiv. 28. The favour cost him therefore 120 days' earnest prayer; and yet how little are we touched with God's mercy, in giving us his law! H.

CHAP. XXXIII. VER. 1. *This place*, Mount Sinai, (M.) or the tabernacle. v. 7. C.

VER. 3. *I will not go:* "in majesty" (Chal.) and "brightness," Arab. The angel shall go in his own name, and shall not perform such great miracles. My tabernacle shall be removed to a respectful distance, lest, not being able to endure the barefaced impiety of the people, I slay you in my fury. God addresses Moses, as the representative of the nation, (M.) and adopts the language of men, appearing as a king, who cannot bear to be insulted to his face. H.

VER. 4. *Ornaments.* Chal. and Syr. "arms." They had brought jewels, &c. out of Egypt. M.

VER. 5. *Once*, &c. "In a moment." Pagnin.—*Shall destroy*, if you prove rebellious any more, as I foresee you will.—*Lay aside*, as you have done.—*To thee*, according to the measure of your repentance or negligence. M.

6 So the children of Israel laid aside their ornaments by Mount Horeb.

7 Moses also taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any question, went forth to the tabernacle of the covenant, without the camp.

8 And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.

9 And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses.

10 And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood and worshipped at the doors of their tents.

11 And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue, the son of Nun, a young man, departed not from the tabernacle.

12 And Moses said to the Lord: Thou commandest me to lead forth this people; and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found favour in my sight.

13 If therefore I have found favour in thy sight, shew me thy face, that I may know thee, and may find grace before thy eyes: look upon thy people this nation.

14 And the Lord said: My face shall go before thee, and I will give thee rest.

15 And Moses said: If thou thyself dost not go before, bring us not out of this place.

16 For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified by all people that dwell upon the earth?

17 And the Lord said to Moses: This word also, which thou hast spoken, will I do; for thou hast found grace before me, and thee I have known by name.

18 And he said: Shew me thy glory.

19 He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee: [a] and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

20 And again he said: Thou canst not see my face: for man shall not see me, and live.

21 And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

22 And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my right-hand till I pass:

23 And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

CHAP. XXXIV.

The tables are renewed: all society with the Chanaanites is forbid: some precepts concerning the first-born, the sabbath, and other feasts. After forty days fast, Moses returneth to the people with the commandments, and his face appearing horned with rays of light, he covereth it, whensoever he speaketh to the people.

AND after this he said: [b] Hew thee two tables of stone like unto the former, and I will write upon them the words, which were in the tables, which thou brokest.

[a] Rom. ix. 15.

[b] Deut. x. 1.

VER. 6. *By Horeb,* or at the foot of the mount. Some think they put them on no more in the wilderness; (C.) or at least till they had obtained the tables of the law again, in testimony of God's reconciliation with them. Salien.

VER. 7. *Tabernacle:* not that which God had described, which was set up later, (C. xl.) but one destined for public and private prayer. M.—*Afar,* a thousand yards. Thalmud and Villet.—*Covenant;* or alliance, which God had entered into with the people. T.—The Heb. may signify, "of the assembly *or* congregation," because there the people met to hear the divine doctrine explained, and to offer up their prayers.—*Camp.* Thus were the people reminded of their excommunication, or separation, from the God whom they had so wantonly abandoned, and whose protection and presence were their only support and comfort. H.—The record of the covenant was also probably torn, as Moses was ordered to write it again. C. xxxiv. 27. T.

VER. 8. *Rose up,* out of respect to their prince, who was now their mediator also. H.

VER. 9. *He spoke.* The angel, conducting the pillar, spoke in God's name. M.

VER. 10. *And worshipped.* This the Sam. copy omits. The people bowed towards Moses and the angel. C.

VER. 11. *Face to face.* That is, in a most familiar manner. Though, as we learn from this very chapter, Moses could not see *the face* of the Lord. Ch.—The angel assumed a human form, (M.) which Moses knew could not fully display the majesty of God; and hence he begs to see his face, or his glory, (v. 13. 18,) which God declares is impossible for any mortal to do, v. 20. H.—He addresses him, however, with unusual condescension, and speaks to him without any ambiguity, "without any medium," as the Arab. expresses it. Other prophets were instructed by visions, and were filled with terror. Dan. x. 8.—*Young man,* though 50 years old, and the general who defeated the Amalecites. C. xvii. 13. *Puer* means a servant also, in which capacity Josue waited on Moses, and was alone allowed to be present with him in the tabernacle. He did not sleep there, (C.) but guarded it from all profanation. Some say he was still called young, because he was unmarried; in which sense the Chal. styles him *hullema,* which corresponds with the Heb. *halma,* a virgin. Serarius. T.

VER. 12. *To the Lord.* This conversation probably took place on Mount Horeb, (v. 22,) after God had threatened that he would not go up with the people. C. xxxii. 34. And here (v. 3,) Moses, considering that God would thus withdraw his special providence from his people, begins to expostulate with him; and first, having mentioned with gratitude, the repeated kindnesses of God towards himself, he begs to be informed what angel shall accompany him, and then proceeds to beg that God would still shew his wonted favour to the penitent Hebrews, and conduct them himself, as he had done before the transgression. We do not read before, that God said to Moses, *I know thee by name;* (S. Aug. q. 193,) but he had used that expression in some conversation with him, as he did afterwards, v. 17. H.

VER. 13. *Face.* Heb. "way." Be thou our guide.—*Thy people.* Acknowledge them again. Moses begs not for any special favour for himself, but only for the Hebrews. Salien.

VER. 14. *Face.* Arab. "light." Syr. "walk in my presence," and fear not. The Messias is called *the angel of his face.* Isai. lxiii. 9.—*Rest.* I will grant thy request. C.

VER. 15. *Thyself.* Moses desires a farther explanation, or a positive assurance that God would conduct them.—*By all, ab omnibus,* distinguished in glory from all others. Chal.

VER. 18. *Glory,* or face, v. 13. 20. The angel was robed in darkness, which Moses begs may be removed. Tertullian supposes, he wished to behold the Messias. Many think he desired to contemplate the divine essence. S. Aug. q. 161. Philo, &c. But, could he be ignorant that such a request could not be granted? C.—God promised to shew him *all good,* or the beatific vision after death. H.

VER. 19. *All good,* that could reasonably be desired. "I will pass before thee in all my glory," (Sept.) and principally in my beneficence. C. xxxiv. 6. 7. C.—I will shew thee what great favours I have in reserve for Israel. Divines dispute whether Moses saw the divine essence. S. Tho. 1. p. q. 12. a. 11. M.—If he requested to do so now, it seems to be denied, v. 20. Jo. i. 17. T.—*Proclaim,* &c. When I pass, I will repeat some of my glorious titles, and particularly that I am merciful. M.—Yet I will shew mercy with discretion, and will punish some of you. C.

VER. 20. *My face,* even in my assumed form. M.—The effulgence would cause death, as was commonly believed. Gen. xiii. 16. To behold the divine essence, we must be divested of our mortal body. 1 Cor. ii. 9. S. Greg. Naz. or 49. H.—Moses, therefore, did not see it on earth, though he had greater favours shewn to him than the other prophets. Num. xii. 6. Theod. q. 68. S. Chrys. &c. W.

VER. 23. *See my back parts.* The Lord, by his angel, usually spoke to Moses in the pillar of the cloud, so that he could not see the glory of Him that spoke familiarly with him. In the vision here mentioned, he was allowed to see something of Him, in an assumed corporeal form: not in the face, the rays of which were too bright for mortal eye to bear, but to view Him as it were behind, when his face was turned from him. Ch.—Thus our curiosity is repressed. D.—Servius observes, on Virgil, that the "gods mostly declare themselves by suddenly disappearing. They will not shew their faces." Iliad. N. Grotius. The *rock* was Christ, (D.) in whose sacred humanity we discern, at a distance, the majesty of God. S. Aug. q. 154. Moses saw the *hinder parts* of God, or what should happen to Jesus Christ in the latter days of the synagogue. Orig. hom. 12. By this wonderful vision, God was pleased to declare that he was appeased. H.

CHAP. XXXIV. VER. 1. *Former.* Deut. x. 1, adds, *and come up to me into the mount, and I,* &c. *Here.*

2 Be ready in the morning, that thou mayst forthwith go up into Mount Sinai, and thou shalt stand with me upon the top of the mount.

3 Let no man go up with thee, and let not any man be seen throughout all the mount; neither let the oxen nor the sheep feed over-against it.

4 Then he cut out two tables of stone, such as had been before; and rising very early he went up into the Mount Sinai, as the Lord had commanded him, carrying with him the tables.

5 And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.

6 And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true,

7 [a]Who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, [b]and no man of himself is innocent before thee. [c]Who renderest the iniquity of the fathers to the children, and to the grandchildren unto the third and fourth generation.

8 And Moses making haste, bowed down prostrate unto the earth, and adoring,

9 Said: If I have found grace in thy sight, O Lord, I beseech thee that thou wilt go with us, (for it is a stiffnecked people) and take away our iniquities and sin, and possess us.

10 The Lord answered: [d]I will make a covenant in the sight of all, I will do signs such as were never seen upon the earth, nor in any nations; that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

11 Observe all things which this day I command thee: I myself will drive out before thy face the Amorrhite, and the Chanaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

12 Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13 But destroy their altars, break their statues, and cut down their groves:

14 Adore not any strange god. The Lord his name is Jealous, he is a jealous God.

15 [e]Make no covenant with the men of those countries; lest, when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

16 [f]Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

17 Thou shalt not make to thyself any molten gods.

18 Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month of the new corn: for in the month of the spring time thou camest out from Egypt.

19 [g]All of the male kind that openeth the womb, shall be mine. Of all beasts, both of oxen and of sheep, it shall be mine.

20 The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear before me empty.

21 Six days shalt thou work, the seventh day thou shalt cease to plough and to reap.

22 [h]Thou shalt keep the feast of weeks with the first-fruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

23 [i]Three times in the year all thy males shall appear in the sight of the almighty Lord the God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in a year.

[a] Deut. v. 10. Jer. xxxii. 18.—[b] Psa. cxlii. 2.—[c] Deut. v. 9. Jer. xxxii. 18.—[d] Deut. v. 2. Jer. xxxii. 40.—[e] Supra xxiii. 32. Deut. vii. 2.

[f] 3 Kings xi. 2. Deut. vii. 3.—[g] Supra xiii. 2. 12. and xxii. 29.—[h] Supra xxiii. 15. [i] Supra xxiii. 17. Deut. xvi. 16.

VER. 2. *Go up.* From these expressions we might infer, that God gave the order first on Mount Sinai, and repeated it to Moses in the tabernacle, the night before he commenced his third fast and supplication of 40 days. H.—After the first tables were broken, others were given; so after baptism we may obtain remission of sin by penance. S. Jer. ad Dem. W.

VER. 3. *Let no,* &c. This was to impress all with sentiments of reverence.

VER. 6. *He said.* Some refer this to Moses; others, more probably, to God, who had promised, by this signal of the name of the Lord, to testify his presence. C.—The angel addresses God in this manner, while Moses lies concealed in the rock, covered with the hand or cloud of God's representative. H.—Of the eleven attributes here claimed by God, three regard his essence, six his mercy, and the two last his justice. C.

VER. 7. *Keepest.* So the Targum of Jerusalem reads. Heb. and Sept. have "keepeth."—*No man,* &c. *All have sinned.* Rom. iii. 23. Heb. "who will not clear the guilty," which is followed by the Chal. and Sept. God is a just judge, who will assuredly punish the impenitent. Yet even in justice, he will remember mercy, and will stop at the third and fourth generation, (C.) when the influence of the progenitors' example can have but small influence upon their descendants. If, however, they prove guilty, they must expect chastisement. Ex. xx. 5.

VER. 9. (*For it,* &c.) If thou do not support me, I shall not be able to govern. H.—*Possess us.* Take us for thy peculiar inheritance. M.

VER. 10. *Covenant.* The first had been made void by idolatry. C.—Notwithstanding the former threats, (C. xxxiii. 3,) God here promises new benefits. W.

VER. 11. *Observe,* O my people, (M.) you who shall serve under Josue, when these promises shall be fulfilled. H.—The Sept. add the *Gergesite* to the list of people who should be expelled. But Lyran. thinks they are omitted in Hebrew, because they had already retired before the approach of the Hebrews. C.

VER. 13. *Statues.* Sept. have "pillars," and subjoin after *groves,* (unless it be another translation, as Grabe insinuates) "you shall burn with fire the graven things of their gods."

VER. 14. *Jealous.* Like a husband, He will watch all your motions.

VER. 15. *Covenant.* The same word occurs here, as (v. 12,) in Heb. and Sept. H.—It relates chiefly to contracts of marriage, which God forbids the faithful to enter into with the Chanaanites, and with other idolatrous nations, lest they should follow their example. Solomon is reprehended for transgressing this law, (3 K. xi. 1,) and such marriages are called abominations. 1 Esd. ix. 1. x. 2. 10. Joseph.—But if any of those people became converts, the reason of the prohibition ceased. Hence a captive woman might be married, (Deut. xxi. 11,) and Salmon took Rahab to wife. If Samson and Esther married with heathens, it might be done by God's dispensation, for weighty reasons. T.—*Fornication.* On account of the dissolute behaviour of those idolaters, their worship is often condemned under this name, Jer. ii. and iii. Ezec. xvi. C.—*Sacrificed,* and thus thou be drawn into a participation in his guilt. The other laws are here repeated from C. xxiii. M.

VER. 16. *Son.* The Chal. and Sept. add, "nor give any of thy daughters to their sons;" or, joining this verse with the 15th, the Sept. say, "make no covenant . . lest they commit fornication after their gods . . and call thee and thou eat . . and thou take of their daughters wives for thy sons, and thou wilt give some of thy daughters to their sons, and thy daughters shall go fornicating after their gods." The most imminent dangers attend those *women,* who have infidel husbands. H.—The intention of Moses, and the custom of the Hebrews, justly reprobated such marriages. C.

VER. 18. *New corn.* Heb. *Abib,* the name of the month Nisan, which corresponds with our March and April.

VER. 21. *Reap;* when the most urgent necessity might seem to authorize labour. H.

VER. 22. *Harvest.* Pentecost.—*Laid in,* at the feast of tabernacles, in September. M.—The Sept. have "the feast of gathering, in the middle of the (sacred) year." The greatest solemnity of the Passover is mentioned, v. 18. H.

VER. 24. *In wait.* Heb. and Sept. "shall desire." C.—God engages to protect their land. M.

25 [a]Thou shalt not offer the blood of my sacrifice upon leaven; neither shall there remain in the morning any thing of the victim of the solemnity of the Phase.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. [b]Thou shalt not boil a kid in the milk of his dam.

27 And the Lord said to Moses: Write thee these words, by which I have made a covenant both with thee and with Israel.

28 And he was there with the Lord [c]forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables [d]the ten words of the covenant.

29 And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord.

30 And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

31 And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them,

32 And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord on Mount Sinai.

33 And having done speaking, [e]he put a veil upon his face.

34 But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him.

35 And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them.

CHAP. XXXV.

The sabbath. Offerings for making the tabernacle. Beseleel and Ooliab are called to the work.

AND all the multitude of the children of Israel being gathered together, [f]he said to them: These are the things which the Lord hath commanded to be done:

2 Six days you shall do work; the seventh day shall be holy unto you, the sabbath and the rest of the Lord: he that shall do any work on it, shall be put to death.

3 You shall kindle no fire in any of your habitations on the sabbath day.

4 And Moses said to all the assembly of the children of Israel: This is the word the Lord hath commanded, saying:

5 Set aside with you first-fruits to the Lord. [g]Let every one that is willing and hath a ready heart, offer them to the Lord: gold, and silver, and brass,

6 Violet and purple, and scarlet twice dyed, and fine linen, goats' hair,

7 And rams' skins dyed red, and violet-coloured skins, setim-wood,

8 And oil to maintain lights, and to make ointment, and most sweet incense,

9 Onyx stones, and precious stones, for the adorning of the ephod and the rational.

10 Whosoever of you is wise, let him come, and make that which the Lord hath commanded:

11 To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work with the bars, the pillars and the sockets:

12 The ark and the staves, the propitiatory, and the veil that is drawn before it:

13 The table with the bars and the vessels, and the loaves of proposition:

14 The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires:

15 The altar of incense, and the bars, and the oil of unction, and the incense of spices: the hanging at the door of the tabernacle:

16 The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot:

[a] Supra xxiii. 18. and 19.—[b] Supra xxiii. 19. Deut. xiv. 21.—[c] Supra xxiv. 18. Deut. ix. 9. and 18.—[d] Deut. iv. 23.—[e] 2 Cor. iii. 13.—[f] A. M. 2513.—[g] Supra xxv. 2.

VER. 25. *Sacrifice* of the paschal lamb, to which the Chaldee properly restrains this verse. C.

VER. 26. *Dam.* Chal. "thou shalt not eat flesh with milk." See C. xxiii. 19.

VER. 28. *Wrote.* God wrote on the tables, as he had promised, v. 1. C.—Moses recorded all in this book, as he was ordered, v. 27. S. Cyprian (de Sp. S.) and S. Augustine (q. 186,) infer, however, from this text, that the second tables had not the same honour as the first. The contrary appears from Deut. x. 4. *He* (*God*) *wrote . . as before.* Estius, Calmet, and Menoch. think the forty days here mentioned, were those which Moses spent with God to obtain the people's pardon, and the law, at the same time. See C. xxxii. 35. He continued all that time without meat or sleep, by the power of God, who supports Enoch and Elias in the vigour of health without corporal sustenance. Salien. A. 2544, in which year of the world he fixes the death of Job, the great prophet of the Gentiles.

VER. 29. *Horned.* That is, shining, and sending forth rays of light like horns. Ch.—Sept. "encircled with glory." S. Paul (2 Cor. iii. 7,) says, the Hebrews could not look steadfastly at the face of Moses, on account of the glory of his countenance. Hence, he was forced to have a veil, which the apostle observes, was not taken off from the old law till Christ appeared. The Jews and heretics still read the law and the gospel with a veil over their eyes and heart, without understanding them, as they are *hidden to those who perish*, 2 Cor. iv. 3. The Jews are much enraged at some Christians, who have represented Moses with horns, as if, they say, he were a devil, or his wife an adulteress. Stacchus and Drusius.—Heb. "his skin was radiant" all over his face. These rays commanded respect and awe from the people, who had before said contemptuously, *Moses—the man*, (C. xxxii. 1,) as they shewed that God was with him. They had not appeared before, though he had often conversed with the Lord: but now, having seen the glorious vision, they adhered to him during the remainder of his life, particularly when he enforced the obligations of the law to the people. H.—The Arabs make their hair stand up like little horns, when they are about 40 years old. Patric. ii. 4. Navig. Homer mentions the like custom, and Diomed laughs at Paris calling him *the pretty-horned.* Iliad xi. Many of the ancient heroes and gods are represented with horns, particularly Bacchus, whose history reminds us of many particulars, which belong to Moses. He was born or educated in the confines of Egypt, was exposed on the waters, in a box; had two mothers, and was very beautiful. While his army enjoyed the light, the Indians were in darkness. He was preceded by a pillar, had women in his train, dried up rivers with his *thyrsus* or wand, which had crawled, like a serpent, &c. Huet. &c. S. Epiphanius (her. 55,) says the Idumeans adored Moses. Their idol is called Choze by Josephus, (Ant. xviii. 11,) which may be derived from Chus, the ancestor of Sephora, as Bacchus and Iacchus may denote "the son *Bar*, or the god Chus," *Jah-Chus*, who was adored in Arabia; so that Moses, Choze, and Bacchus, probably mean the same person. Chus peopled that part of Arabia where the Hebrews sojourned. Num. xii. 1. C.

VER. 33. *And having,* &c. At first, he spoke uncovered. M.—The Protestants insert the word *till* in Italics, to insinuate that Moses spoke with a veil on, as S. Paul mentions; (H.) and Calmet would translate, "for Moses had ceased to address the people, and had put a veil upon his face," as soon as he perceived that they could not bear the blaze of his countenance. This he did out of modesty, that they might not be afraid of coming to speak freely to him, (Jansenius) though it was also mysterious, as S. Paul remarks. *For even until this day, when Moses is read, the veil is upon their heart,* (2 Cor. iii. 15,) as it is upon that of heretics, who cannot see the church. S. Aug. in Ps. xxx. W.

CHAP. XXXV. VER. 2. *Sabbath.* The frequent repetition of this precept, cannot escape the notice of the attentive reader. The sabbath was a distinctive mark of the Jews, and was generally observed by them with the utmost care, and even with scrupulosity. H.—They were not allowed to do on it any thing that had the appearance of servility, if it could be avoided without serious inconveniences. But in any urgent necessity of the sick, &c. they might provide meat, and do other work, that could not be done before. They might also repel an enemy, water cattle, &c. Though a mere rest be positively ordered, the design of it shewed that the day was to be spent in religious duties, reading the Bible, &c. Josephus assures us, many were so diligent herein, as to know almost the whole law by heart. T.

VER. 3. *No fire,* to dress meat. The Rabbins say it is lawful to light a fire, to warm oneself, or for light. But they generally employ some other to do it for

17 The curtains of the court, with the pillars and the sockets, the hanging in the doors of the entry.

18 The pins of the tabernacle, and of the court, with their little cords:

19 The vestments that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

20 And all the multitude of the children of Israel going out from the presence of Moses,

21 Offered first-fruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service and to the holy vestments,

22 Both men and women gave bracelets and earrings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

23 If any man had violet, and purple, and scarlet twice dyed, fine linen and goats' hair, ramskins dyed red, and violet-coloured skins,

24 Metal of silver and brass, they offered it to the Lord, and setim-wood for divers uses.

25 The skilful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

26 And goats' hair, giving all of their own accord.

27 But the princes offered onyx stones, and precious stones, for the ephod and the rational,

28 And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour.

29 All, both men and women, with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.

30 And Moses said to the children of Israel: [a]Behold, the Lord hath called by name Beseleel, the son of Uri, the son of Hur, of the tribe of Juda,

31 And hath filled him with the spirit of God, with wisdom and understanding, and knowledge, and all learning,

32 To devise and to work in gold and silver and brass,

33 And in engraving stones, and in carpenters' work. Whatsoever can be devised artificially,

34 He hath given in his heart: Ooliab also, the son of Achisamech, of the tribe of Dan:

35 Both of them hath he instructed with wisdom, to do carpenters' work, *and* tapestry, *and* embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

CHAP. XXXVI.

The offerings are delivered to the workmen: the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

BESELEEL therefore, and Ooliab, [b]and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made [c]the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

2 [d]And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

3 He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

4 Whereupon the workmen being constrained to come,

5 Said to Moses: The people offereth more than is necessary.

6 Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts,

7 Because the things that were offered did suffice, and were too much.

8 And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

9 The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

10 And he joined five curtains, one to another, and the other five he coupled one to another.

11 He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,

12 That the loops might meet one against another, and might be joined each with the other.

13 Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

14 He made also eleven curtains of goats' hair, to cover the roof of the tabernacle:

15 One curtain was thirty cubits long, and four cubits broad: all the curtains were of one measure.

16 Five of which he joined apart, and the other six apart.

17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

19 He made also a cover for the tabernacle of rams' skins dyed red; and another cover over that of violet skins.

20 He made also the boards of the tabernacle of setim-wood standing.

[a] Supra xxxi. 2.—[b] Supra xxvi. 1.—[c] A. M. 2514.

[d] 1 Par. xxi. 29.

them. The Samaritans and Caraites look upon this as an evasion. C.—It was customary to light candles and dress meat before sun-set on Friday. On other festivals, even the greatest, this was not required, as they were not instituted chiefly in memory of God's rest, as the sabbath was. C. xii. 16. H.

Ver. 19. *Vestments,* in which the vessels of the tabernacle were folded up. Vatable.

Ver. 22. *And women,* by the hands of their husbands, as the Heb. and Sept. intimate.—*Tablets,* (*dextralia*) ornaments worn on the right hand or arm.

Ver. 25. *Spun.* The wool, it seems, was dyed first, unless it were naturally of these colours. See Ex. xxv. 5. C.

CHAP. XXXVI. Ver. 3. *Vows,* or voluntary oblations to *Moses,* according to the Heb. C.—These donations are called first-fruits, because they were the best of all things, and the first offerings that were made by the people, in the desert. T.—They shew great alacrity in performing this action, as it was to make some atonement for their liberality in honour of the golden calf. H.—But as matter alone will not suffice, unless it be properly managed, so neither will the

21 The length of one board was ten cubits; and the breadth was one cubit and a half.

22 There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23 Of which twenty were at the south side southward,

24 With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

25 At that side also of the tabernacle, that looketh towards the north, he made twenty boards,

26 With forty sockets of silver, two sockets for every board.

27 But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six boards,

28 And two others at each corner of the tabernacle behind:

29 Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:

30 So there were in all eight boards, and they had sixteen sockets of silver, to wit, two sockets under every board.

31 He made also bars of setim-wood, five to hold together the boards of one side of the tabernacle,

32 And five others to join together the boards of the other side; and besides these, five other bars at the west side of the tabernacle towards the sea.

33 He made also another bar, that might come by the midst of the boards from corner to corner.

34 And the boards themselves he overlaid with gold, casting for them sockets of silver. And their rings he made of gold, through which the bars might be drawn: and he covered the *bars* themselves with plates of gold.

35 He made also a veil of violet, and purple, scarlet, and fine twisted linen, varied and distinguished with embroidery:

36 And four pillars of setim-wood, which with their heads he overlaid with gold, casting for them sockets of silver.

37 He made also a hanging in the entry of the tabernacle of violet, purple, scarlet, and fine twisted linen, with the work of an embroiderer.

38 And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

CHAP. XXXVII.

Beseleel maketh the ark: the propitiatory, and cherubims, the table, the candlestick, the lamps, and the altar of incense, and compoundeth the incense.

AND Beseleel made [a] also, the ark of setim-wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.

2 And he made to it a crown of gold round about,

3 Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.

4 And he made bars of setim-wood, which he overlaid with gold,

5 And he put them into the rings that were at the sides of the ark to carry it.

6 He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

7 Two cherubims also of beaten gold, which he set on the two sides of the propitiatory:

8 One cherub in the top of one side, and the other cherub in the top of the other side: two cherubims at the two ends of the propitiatory,

9 Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.

10 He made also the table of setim-wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

11 And he overlaid it with the finest gold, and he made to it a golden ledge round about,

12 And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.

13 And he cast four rings of gold, which he put in the four corners at each foot of the table,

14 Over-against the crown: and he put the bars into them, that the table might be carried.

15 The bars also themselves he made of setim-wood, and overlaid them with gold.

16 And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.

17 He made also the candlestick of beaten work of the finest gold. From the shaft whereof *its* branches, its cups, and bowls, and lilies came out:

18 Six on the two sides: three branches on one side, and three on the other.

19 Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that went out from the shaft of the candlestick was equal.

20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

21 And bowls under two branches in three places, which together made six branches going out from one shaft.

22 So both the bowls, and the branches were of the same, all beaten work of the purest gold.

23 He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

[a] A. M. 2514, A. C. 1490.

letter of the Scripture instruct us, unless God teach us, by his pastors. Ephes. iv. 11. W.—From this place to the end, the Roman edition of the Sept. is very confused. That of Alcala agrees better with the Vulgate than the Alexandrian or Aldine. See Grabe. Almost all the three following chapters might be comprised in these words. The workmen did all according to God's prescription. Moses perhaps gave them plans of what each was to execute; and hence Calmet accounts for these repetitions. H.

VER. 33. *Bar*, not mentioned, (C. xxvi. 28,) but specified by Josephus, (iii. 5,) at the west end of the tabernacle, going across the breadth of the planks. Tostat.

VER. 38. *Which* heads, according to the Heb. and Sept. On some parts of the pillars the wood appeared.

CHAP. XXXVII. VER. 1. *Half*, duos semis cubitos, v. 6, and C. xxv. 10. T.

VER. 9. *Covering* . . This indicated that the Scriptures were to be studied with diligence, as they have a literal and a mystical sense. S. Greg. Nys.

VER. 14. *Over-against*, or under. C xxv. 27. T.

VER. 16. *Censers*. Heb. *Kapoth*, means broad deep dishes or bowls. C—*Wherein*, meaning the golden vessels aforesaid. H.

24 The candlestick with all the vessels thereof weighed a talent of gold.

25 He made also the altar of incense of setim-wood, being a cubit on every side four-square, and in height two *cubits:* from the corners of which went out horns.

26 And he overlaid it with the purest gold, with *its* grate, and the sides, and the horns.

27 And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

28 And the bars themselves he made also of setim-wood, and overlaid them with plates of gold.

29 He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.

CHAP. XXXVIII.

He maketh the altar of holocaust. The brazen laver. The court with its pillars and hangings. The sum of what the people offered.

HE made [a] also the altar [b] of holocaust of setim-wood, five cubits square, and three in height:

2 The horns whereof went out from the corners, and he overlaid it with plates of brass.

3 And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, flesh-hooks, pot-hooks, and fire-pans.

4 And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth,

5 Casting four rings at the four ends of the net at the top, to put in bars to carry it:

6 And he made the bars of setim-wood, and overlaid them with plates of brass:

7 And he drew them through the rings that stood out in the sides of the altar. [c] And the altar itself was not solid, but hollow, of boards, and empty within.

8 He made also the laver of brass, with the foot thereof, of the mirrors of the women that watched at the door of the tabernacle.

9 He made also the court, in the south side whereof were hangings of fine twisted linen of a hundred cubits.

10 Twenty pillars of brass with their sockets, the heads of the pillars, and the whole graving of the work, of silver.

11 In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.

12 But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.

13 Moreover, towards the east he prepared hangings of fifty cubits:

14 Fifteen cubits of which, were on one side with three pillars, and their sockets:

15 And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.

16 All the hangings of the court were woven with twisted linen.

17 The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.

18 And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the court.

19 And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver.

20 The pins also of the tabernacle and of the court round about he made of brass.

21 These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar, son of Aaron the priest:

22 Which Beseleel, the son of Uri, the son of Hur of the tribe of Juda, had made, as the Lord commanded by Moses.

23 Having for his companion Ooliab, the son of Achisamech, of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.

24 All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.

25 And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.

26 There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

27 A hundred sockets were made of a hundred talents, one talent being reckoned for every socket.

28 And of the thousand seven hundred and seventy-five he made the heads of the pillars, which also he overlaid with silver.

[a] A. M. 2514.—[b] 2 Par. i. 5.

[c] Supra xxvii. 8.

CHAP. XXXVIII. VER. 8. *Mirrors.* Formerly all sorts of metal, silver, copper, tin, &c. were used for mirrors, till the Europeans began to make them of glass. The best were made of a mixture of copper and tin. Plin. xxxiii. 9.—*Watched.* Heb. served like soldiers: fasting and praying, according to the Sept. and Chal. These devout women came thither with great alacrity, to shew their affection towards God, and to consecrate to his service what had hitherto served to nourish vanity. Such were the virgins, mentioned 2 Mac. iii. 19, and those who were abused by the sons of Heli. 1 K. ii. 22. Ann, the prophetess, and our blessed Lady, were thus also employed in the temple. Luke ii. 37. Women kept watch, singing and dancing before the palace of the Persian kings. C.—When the tabernacle was fixed at Silo, small apartments were probably built for the convenience of these pious women. T.

VER. 10. *Brass.* The Heb. does not say the pillars were of brass, but only the *bases.* The body was of wood, encircled with silver, v. 12. See C. xxvii. 10. C.

VER. 17. *The,* &c. Some render the Heb. "The bases of the pillars were of brass, the hooks of the pillars and the circles were of silver, their chaptrels were covered with silver." Bonfrere supposes that the pillars were of the Ionic order, and that the chaptrels here designate the summit or abacus; while the hooks (vuim) mean the voluta, (M.) or bolster, representing the head-dress of virgins in their long hair. Vitruvius. H.

VER. 21. *Ithamar,* some time after this, (Num. i. 50,) was appointed to deliver the necessary vessels to the Levites; part of whose duty it was to take down the tabernacle and set it up again, and to keep an account of all things. M.

VER. 24. *Gifts,* voluntarily. The following verse mentions what arose from the tax of half a sicle per head. C. xxx. 13.

VER. 25. *And it,* &c. Heb. is rather more express, "And the silver given by those who were numbered, was a hundred talents, 1775 sicles of the weight of the sanctuary, v. 26. They gave each half a sicle, paid by all those who were 20 years old and upwards, amounting to 603,550 men." Hence the talent would weigh exactly 3000 sicles, (C.) or 12,000 drachmas. Some say that the common talent weighed 100 pounds, and that of the sanctuary 120, each pound containing 25 sicles. D.

29 And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides,

30 Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with the grate thereof, and all the vessels that belong to the use thereof.

31 And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle, and of the court round about.

CHAP. XXXIX.

All the ornaments of Aaron and his sons are made. And the whole work of the tabernacle is finished.

AND he made,[a] of violet and purple, scarlet and fine linen, the vestments[b] for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.

2 So he made an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen,

3 With embroidered work, and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the foresaid colours,

4 And two borders coupled one to the other in the top on either side,

5 And a girdle of the same colours, as the Lord had commanded Moses.

6 He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel:

7 And he set them in the sides of the ephod, for a memorial of the children of Israel, as the Lord had commanded Moses.

8 He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen:

9 Four-square, double, of the measure of a span.

10 And he set four rows of precious stones in it. In the first row was a sardius, a topaz, an emerald.

11 In the second, a carbuncle, a sapphire, and a jasper.

12 In the third, a ligurius, an agate, and an amethyst.

13 In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

14 And the twelve stones, were engraved with the names of the twelve tribes of Israel, each one with its several name.

15 They made also in the rational little chains, linked one to another, of the purest gold,

16 And two hooks, and as many rings of gold. And they set the rings on either side of the rational,

17 On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod.

18 These both before and behind so answered one another, that the ephod and the rational were bound together,

19 Being fastened to the girdle, and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

20 They made also the tunic of the ephod all of violet,

21 And a hole for the head in the upper part at the middle, and a woven border round about the hole:

22 And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

23 And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunic round about:

24 To wit, a bell of gold, and a pomegranate, wherewith the high priest went adorned, when he discharged his ministry, as the Lord had commanded Moses.

25 They made also fine linen tunics with woven work for Aaron and his sons:

26 And mitres with their little crowns of fine linen:

27 And linen breeches of fine linen:

28 And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery work, as the Lord had commanded Moses.

29 They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord:

30 And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses.

31 So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses.

32 And they offered the tabernacle, and the roof, and the whole furniture, the rings, the boards, the bars, the pillars and their sockets,

33 The cover of rams' skins dyed red, and the other cover of violet skins,

34 The veil, the ark, the bars, the propitiatory,

35 The table, with the vessels thereof, and the loaves of proposition:

36 The candlestick, the lamps, and the furniture of them, with the oil:

37 The altar of gold, and the ointment, and the incense of spices:

38 And the hanging in the entry of the tabernacle:

39 The altar of brass, the grate, the bars, and all the vessels thereof: the laver, with the foot thereof: the hangings of the court, and the pillars, with their sockets:

40 The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for

[a] A. M. 2514.

[b] Supra xxviii. 6.

VER. 29. *Seventy.* Heb. confines the number of talents to 70, and allows "two thousand and four hundred sicles." The Greek interpreters vary.

CHAP. XXXIX. VER. 1. *Vestments.* Heb. distinguishes "the clothes of service" destined to fold up the tabernacle and vessels, from "the holy garments for Aaron."

VER. 3. *Threads.* Heb "wires to work it in the blue . . . with cunning work." The ancients had the art of beating gold into thin plates, with which they adorned the horns of their victims, &c. Æneid iv. See Num. xvi. 58. C.

VER. 19. *Fastened to the girdle.* This is not specified in the Heb. The Vulgate has abridged some verses, in these chapters, to avoid repetitions.

VER. 24. *Pomegranate,* alternately. C. xxviii. Clement of Alexandria observes, that the 366 bells denoted the leap year, in which Christ began to preach. T.

VER. 27. *Of fine linen,* or cotton, and of common linen, as Pollux describes it. The Samaritan copy adds, "Breeches of linen, of byssus, of violet, of scarlet, of purple, of embroidery work, according to the command of the Lord."

VER. 29. *Veneration,* of which it was deserving. Heb. "the crown of holiness." It reminded the high priest of his consecration to the Lord, and of the sanctity with which he ought to appear before him.

the ministry of the tabernacle, and for the roof of the covenant.

41 The vestments also, which the priests, to wit, Aaron and his sons, use in the sanctuary,

42 The children of Israel offered, as the Lord had commanded.

43 And when Moses saw all things finished, he blessed them.

CHAP. XL.

The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

AND the Lord spoke to Moses, saying:

2 The first month, the first day of the month, thou shalt set up the tabernacle of the testimony,

3 And shalt put the ark in it, and shalt let down the veil before it:

4 And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

5 And the altar of gold, whereon the incense is burnt before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

6 And before it the altar of holocaust.

7 The laver between the altar and the tabernacle, and thou shalt fill it with water.

8 And thou shalt encompass the court with hangings, and the entry thereof.

9 And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

10 The altar of holocaust and all its vessels:

11 The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

13 [a] Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

14 And Moses did all that the Lord had commanded.

15 So in the first month of the second year, [b] the first day of the month, the tabernacle was set up.

16 [c] And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars,

17 And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

18 And he put the testimony in the ark, thrusting bars underneath, and the oracle above.

19 And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the commandment of the Lord.

20 And he set the table in the tabernacle of the testimony, at the north side, without the veil,

21 Setting there in order the loaves of proposition, as the Lord had commanded Moses.

22 He set the candlestick also in the tabernacle of the testimony, over-against the table on the south side,

23 Placing the lamps in order, according to the precept of the Lord.

24 He set also the altar of gold under the roof of the testimony, over-against the veil,

25 And burnt upon it the incense of spices, as the Lord had commanded Moses.

26 And he put also the hanging in the entry of the tabernacle of the testimony,

27 And the altar of holocaust in the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded.

28 And he set the laver between the tabernacle of the testimony and the altar, filling it with water.

29 And Moses and Aaron, and his sons, washed their hands and feet,

30 When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.

31 He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,

32 [d] The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.

33 Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all.

34 If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:

35 If it hung over, they remained in the same place.

36 For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

[a] Supra xxv. 35. Lev. viii. 2.—[b] A. M. 2514.

[a] Num. vii. 1.—[d] Num. ix. 15. 3 Kings, viii. 10.

VER. 43. *Finished*, exactly according to God's prescriptions.—*Blessed them*, the people, who had contributed so liberally; and the workmen, who had performed their task so much to his satisfaction. C.—He also blessed the sacred vessels, as they were destined for the worship of God. H.

CHAP. XL. VER. 2. *Month* of the second year, v. 15. The first day of every month was kept with some degree of solemnity, though it was not a day of rest. Num. xxxiii. 11. 1 K. xx. 5. &c. C.

VER. 13. *Priesthood.* Heb. "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may serve me in the priest's office: (14) and thou shalt bring his sons, and put on them their tunics; (15) and thou shalt anoint them, as thou didst anoint their father, that they may perform the office of priests to me for ever, in their generations." As the priesthood was hereditary in Aaron's family, this first unction might suffice for all. Yet, the new high priests were always anointed till the days of our Saviour. C. xxix. 7.

VER. 17. *Cover* of purple, goat skins, &c.

VER. 18. *Testimony*, or tables of the law. The pagans enclosed various symbolical figures, cakes, &c. in their mystic arks. Clem. Alex. But how different were they from the sacred records of religion! C

VER. 24. *Roof*, covering both the holy of holies and the sanctuary. M.

VER. 28. *Laver.* This is a repetition of v. 7, (C.) shewing that the command was fulfilled. H.

VER. 32. *Glory.* The cloud which had rested over the tent, appointed for prayer, came now to the grand tabernacle, in the midst of the camp. C.—By its superior lustre, it signified that the glory of God was there. S. Aug. q. 173.

VER. 33. *Moses*, out of respect, abstained from entering that day. C.—The cloud of legal observances, though designed to prefigure Christ and the gospel, seems however to hinder the Jews from recognizing them. S. Aug. T.

VER. 36. *A fire.* The same cloud overshadowed the camp by day, and enlightened it by night. Chal C. xiii. 22.

THE BOOK OF LEVITICUS.

This Book is called LEVITICUS: because it treats of the offices, ministries, rites and ceremonies of the Priests and Levites. The Hebrews call it VAYYICRA, from the word with which it begins; (Ch.) "and (the Lord) called." The *a* at the end of this word is printed in a smaller size, to insinuate that little children should begin to read this Book first, if we may give any credit to those who attempt to account for all the irregularities sanctioned by the great Massora! But such irregular letters are the faults of some transcribers, and are of no authority. Kennicott Dis. 1.—This Book is styled also, "The Priests' Law." H.—The seven first chapters explain the sacrifices; the sixteen next, the offices and ordination of the Priests and Levites. From the 23d chapter to the end, the feasts are designated, and some regulations respecting vows are interspersed. All these rites and sacrifices foreshewed the eucharistic sacrifice of Jesus Christ, (S. Leo. ser. 8. de pas. Trid. sef. 22. c. 1.) and tended to keep the Hebrews employed, and at a greater distance from idolatry. S. Jer. on Isai. i. &c.—These prescriptions were given during the month of Nisan, in the second year after the exit, while the Hebrews remained at the foot of Mount Sinai. God spoke from the New Tabernacle. T.—In the Book of Deuteronomy we find but few regulations respecting sacrifices, as Moses had sufficiently explained them in this book. D.—If we confine ourselves to the letter, we may say these precepts are *not good*, and carnal; (Ezec. xx. 25. Heb. vii. 16.) but if we consider the spirit, we shall confess that they are excellent, and *spiritual*. Rom. vii. 14. 2 Cor. iii. 6. Orig. c. Cels. vii. C.

CHAP. I.

Of holocausts or burnt-offerings.

AND the Lord called Moses, [a] and spoke to him from the tabernacle of the testimony, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep,

3 [b] If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him:

4 And he shall put his hand upon the head of the victim, and it shall be acceptable, and help to his expiation.

5 And he shall immolate the calf before the Lord, and the priests, the sons of Aaron, shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle:

6 And when they have flayed the victim, they shall cut the joints into pieces,

7 And shall put fire on the altar, having before laid in order a pile of wood:

8 And they shall lay the parts that are cut out in order thereupon, to wit, the head. and all things that cleave to the liver,

9 The entrails and feet being washed with water: and the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

10 And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male without blemish:

11 And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about:

12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put:

13 But the entrails and the feet they shall wash with water. And the priest shall offer it all, and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

14 But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons,

[a] A. M. 2514, A. C. 1490.

[b] Exod. xxix. 10.

CHAP. I. VER. 2. *Offer*, voluntarily, without any command. Some sacrifices were of precept. Ex. xxii. 29. M.—These first chapters are addressed to the people; the 6th from v. 9, to the priests. Oxen, goats, and sheep, pigeons, and turtles, were to be offered in sacrifice, and small birds also, in the purification of epers, (C. xiv. 4,) as they might easily be procured. C.—By sacrifice, we testify the dominion of God over all. They were offered by the patriarchs, and by all nations. God requireth that the victim should be without blemish, and slain with certain ceremonies wisely ordained. Ps. ciii. 24. W.—*A sacrifice.* Heb. *korban*, a present of any sort. Mark vii.—*Sheep and goats*, v. 10. The same term, *tson*, signifies both. M.

VER. 3. *A holocaust.* That is, a whole burnt-offering; (olocauston) so called, because the whole victim was consumed with fire; and given in such manner to God as wholly to evaporate, as it were, for his *honour and glory;* without having any part of it reserved for the use of man. The other sacrifices of the Old Testament were either *offerings for sin*, or *peace-offerings:* and these latter again were either offered in *thanksgiving* for blessings received; or by way of *prayer* for new favours or graces. So that sacrifices were then offered to God for four different ends or intentions, answerable to the different obligations which man has to God: 1. By way of adoration, homage, praise, and glory, due to his divine Majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardon for sins. 4. By way of prayer and petition for grace and relief in all necessities. In the New Law we have but one sacrifice, viz. that of the body and blood of Christ: but this one sacrifice of the New Testament perfectly answers all these four ends; and both priest and people, as often as it is celebrated, ought to join in offering it up for these four ends. Ch. S. Aug. de C. D. viii. 17. S. Chrys. in Ps. xcv.—*We have an altar*, (Heb. xiii. 10,) on which the unbloody sacrifice is offered, (Matt. xxvi. 25,) as the blood of Christ was on the cross. Heb. ix. 25. W.

VER. 4. *Victim.* To transfer all the curses due to him upon it, (Eus. Demon. i. 10,) and to testify that he gives it up entirely for the honour of God. Lyran.—The Egyptians cut off the head of the victim, and vented upon it imprecations, begging that the gods would discharge upon it all the evils which they had deserved. Then they sold it to some foreigner, or threw it into the Nile. Herod. ii. 39. All nations seem to have acknowledged, that life should be given for life. *Hæc animam vobis pro meliore damus:* (Ovid Fast. i.) and they had holocausts, in imitation of the Hebrews. Bochart.—*Expiation.* Heb. "it shall be accepted for him to make atonement for him," provided he be in proper dispositions. M.—The primary intention of the holocaust was to honour God: but this insured his favour also, and pardon. D.

VER. 5. *He*, by the hands of the priests, (C. x. 1,) as the Sept. express it, "they shall immolate;" (M.) though we might infer from this text, that the person who offered the victim, had to slay it; (C.) while the priests alone could pour the blood upon and around the altar. *Without the effusion of blood remission is not made.* Heb. ix. 22. H.

VER. 6. *They.* Regularly the Levites performed this office. The skin belonged to the priest. C. vii. 8. C.

VER. 7. *Fire.* Heb. and Sept. place the fire first, then the wood. It was the sacred fire which was never extinguished, but removed from the altar in marches, (C. iv. 13,) perhaps in a censer or pan. H.

VER. 8. *All things*, &c. Heb. *pader*, may signify the *fat*, or the *trunk* of the animal. C.

VER. 9. *Sweet.* Not that the Deity can take delight in sweet odours: but he is pleased with the devotion of men. For their advancement in piety, he required these sacrifices; 1. to keep the people from idolatry; 2. to teach them to consecrate their body and effects to him, as well as their souls, *to serve justice unto sanctification;* (Rom. vi. 19. Jo. iv. 24,) as without the help of exterior observances, the mind will hardly rise to the contemplation of truth; 3. to prefigure the greater mysteries of the Christian religion, of which the law was only a shadow, incapable of conferring justifying *grace.* Jo. i. 17. Gal. iii. 11. W.—*The law was our pedagogue, in Christ, that we might be justified by faith*, v. 24.

VER. 10. *Male.* Lyranus seems to have read "a year old," in the Vulg. But it is not found in the Heb. or in any version. It may have been taken from Exod. xii. 5, where the paschal *lamb* must be *a male of one year.*—*Blemish.* The Sept. add, "and he shall put his hand upon its head." H.

VER. 14. *Pigeons.* Heb. and Sept. say nothing about the age; though the Rabbins assure us, that old turtles and young pigeons were to be immolated, as being more excellent. God requires only what each person may easily procure This third species of holocaust was chiefly intended for the poor. C. xii. 8. But if they could not afford even this, they might offer flour. C. ii.

15 The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the altar.

16 But the crop of the throat, and the feathers he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out;

17 And he shall break the pinions thereof, and shall not cut, nor divide it with a knife, and shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

CHAP. II.

Of offerings of flour, and first-fruits.

WHEN [a] any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense,

2 And shall bring it to the sons of Aaron, the priests: and one of them shall take a handful of the flour and oil, and all the frankincense, and shall put it a memorial upon the altar, for a most sweet savour to the Lord.

3 [b] And the remnant of the sacrifice shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

4 But when thou offerest a sacrifice baked in the oven, of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers anointed with oil:

5 If thy oblation be from the frying-pan, of flour tempered with oil, and without leaven,

6 Thou shalt divide it into little pieces, and shalt pour oil upon it.

7 And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil:

8 And when thou offerest it to the Lord, thou shalt deliver it to the hands of the priest.

9 And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord.

10 And whatsoever is left, shall be Aaron's and his sons', holy of holies of the offerings of the Lord.

11 Every oblation, that is offered to the Lord, shall be made without leaven, neither shall any leaven or honey be burnt in the sacrifice to the Lord.

12 You shall offer only the first-fruits of them and gifts: but they shall not be put upon the altar, for a savour of sweetness.

13 Whatsoever sacrifice thou offerest, [c] thou shalt season it with salt, neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.

14 But if thou offer a gift of the first-fruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and break it small like meal, and so shalt thou offer thy first-fruits to the Lord,

15 Pouring oil upon it, and putting on frankincense, because it is the oblation of the Lord.

16 Whereof the priest shall burn for a memorial of the gift, part of the corn broken small, and of the oil, and all the frankincense.

CHAP. III.

Of Peace-offerings.

AND if his oblation be a sacrifice of peace-offerings, [d] and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord.

2 And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the taber-

[a] A. M. 2514.—[b] Eccli. vii. 34.

[c] Mark ix. 48.—[d] A. M. 2514.

VER. 15. *The neck.* Some say, without pulling the head off (Grotius); which the Rabbins deny. C.

VER. 16. *Throat.* Heb. *mierath*, is rendered "the crop and its contents," by the Chal. Syr. and Sam.

VER. 17. *Pinions*, as if it were to be roasted. Eusebius remarks, that the pagans plunged their birds into the sea, then poured the blood round the altar, and afterwards burnt them. Abram did not divide the birds. Gen. xv. 10. C.—*Oblation.* Heb. "made by fire;" or which must be all consumed, except the crop and feathers. H.

CHAP. II. VER. 1. *One*, (anima). The *soul* is put to denote the whole person.—*Of sacrifice.* Heb. *mincha*, which is applied to inanimate things, particularly to flour, "a present of wheat." Vatable.—As the other sacrifices have peculiar names, this is barely called sacrifice by the Vulg. It was instituted, 1. for the poor; 2. to support the ministers of religion; 3. to shew that God was to be honoured with the fruits of the earth; 4. sacrifice being intended as a sort of feast, bread, salt, wine, and oil accompany it; and also incense, which was almost solely reserved for God. M.—The person who offered the sacrifice, had to furnish all things belonging to it. The Sam. and Sept. add at the end of this verse, "Behold what is the offering of the Lord." Similar words occur, (v. 6. and 16,) in Heb. Sacrifices of flour were the most ancient of all. Ovid (Fast. ii.) says, *Farra tamen veteres jaciebant, farra metebant*, &c. "Numa taught the people to worship the gods with fruit and flour, and to make supplication with a salted cake." Plin. xviii. 2. *Fruge deos colere, & molâ salsâ supplicare.* C.

VER. 2. *Memorial.* "To worship and celebrate the name of God." Louis de Dieu.

VER. 3. *Holy of holies.* That is, *most holy:* as being dedicated to God, and set aside by his ordinance for the use of his priests. Ch.—All was to be eaten or consumed in the tabernacle. The high priest offered a gomor full of flour and oil, rather baked, every day. C. vi. 20. C.

VER. 9. *Out of.* The handful, which shall be burnt, shall cause God to remember and grant the request of the offerer, equally as if the whole were consumed. M.

VER. 11. *Without leaven or honey.* No *leaven* or *honey* was to be used in the sacrifice offered to God: to signify that we are to exclude from the pure worship of the gospel, all double-dealing and affection to carnal pleasures. Ch.—The prohibition of leaven regarded these sacrifices. It was offered with the first-fruits, (C. xxiii. 17,) and perhaps also in peace-offerings. C. vii. 13. Honey is here rejected, as incompatible with the other ingredients: to admonish us to lead a penitential life, and to keep at a greater distance from the customs of the pagans, who generally accompanied their oblations with honey. Ezec. xvi. 18. Herodotus (B. ii.) says, the Egyptians used honey in sacrifice. C.—By unleavened bread, the Hebrews were reminded of their flight out of Egypt; and by refraining from honey, they were taught to act like men. M.

VER. 12. *First-fruits*, &c. to be voluntarily given to the priests, in honour of God. The honey arising from dates might also be offered.—It was little inferior to that of bees. Josep. Bel. v. 3. See Num. xv. 19.

VER. 13. *Salt.* In every sacrifice salt was to be used, which is an emblem of *wisdom* and *discretion*, without which none of our performances are agreeable to God. Ch.—Salt is not prescribed in the sacrifices of animals. But it was to be used in them, as we learn from the Jews, and from S. Mark ix. 48. *Every victim shall be salted.* The ancient poets never specify salt in their descriptions of sacrifices. But Pliny assures us, that in his time it was of the greatest authority, and always used in sacrifices, with cakes. *Maxime in sacris intelligebatur salis auctoritas, quando nulla conficiuntur sine molâ salsâ.* B. xxxi. 7.—*Covenant.* It is so called, because it was a symbol of the durable condition of the alliance with God, which was renewed in every sacrifice; (C.) or it may signify "the salt prescribed" by God: for the law and covenant are often used synonymously. M.—*Let your speech be always in grace, seasoned with salt.* Col. iv. 6. See Num. xviii. 19.

VER. 14. *And break*, &c. Heb. has simply, "corn beaten out (*or* ready to be beaten out) of full ears." H.—These were to be offered at the Passover. D.

CHAP. III. VER. 1. *Peace-offerings. Peace*, in the Scripture language, signifies happiness, welfare or prosperity; in a word, all kind of blessings. Such sacrifices, therefore, as were offered either on occasion of blessings received, or to obtain new favours, were called *pacific* or *peace-offerings.* In these some part of the victim was consumed with fire on the altar of God: other parts were eaten by the priests, and by the persons for whom the sacrifice was offered. Ch.—Female beasts might here be sacrificed, but not birds. The victims were either offered to praise God for past favours, or to comply with some vow, or were perfectly free. C. vii. 12. Three sorts of victims, the ox, the sheep, and the goat, denoted all those who *serve* God in innocence, or in the state of penance. D.—Of these sacrifices "of the perfect," none of the unclean could taste. C. vii. 20. When only flour or bread was given, the donor received no part again.

VER. 2. *Which shall.* Heb. "which he gives, he shall slay it . . . . the priests shall pour," &c. Yet some assert, that laymen were not allowed to approach the altar.

nacle of the testimony, and the sons of Aaron, the priests, shall pour the blood round about upon the altar.

3 And they shall offer of the sacrifice of peace-offerings, for an oblation to the Lord, [a]the fat that covereth the entrails, and all the fat that is within:

4 The two kidneys, with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

5 And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.

6 But if his oblation, and the sacrifice of peace-offering be of the flock, whether he offer male or female, they shall be without blemish.

7 If he offer a lamb before the Lord,

8 He shall put his hand upon the head of his victim: and it shall be slain in the entry of the tabernacle of testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

9 And they shall offer of the victim of peace-offerings a sacrifice to the Lord: the fat and the whole rump,

10 With the kidneys, and the fat that covereth the belly and all the vitals, and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

11 And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

12 If his offering be a goat, and he offer it to the Lord,

13 He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

14 And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15 The two little kidneys, with the caul that is upon them, which is by the flanks, and the fat of the liver with the little kidneys:

16 And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's,

17 By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall ye eat at all.

CHAP. IV.

Of offerings for sins of ignorance.

AND the Lord spoke to Moses,[b] saying:

2 Say to the children of Israel: The soul that sinneth through ignorance, and doth any thing concerning any of the commandments of the Lord, which he commanded not to be done:

3 If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin, a calf without blemish.

4 And he shall bring it to the door of the testimony before the Lord, and shall put his hand upon the head thereof, and shall sacrifice it to the Lord.

5 He shall take also of the blood of the calf, and carry it into the tabernacle of the testimony.

6 And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary.

7 And he shall put some of the same blood upon the horns of the altar of the sweet incense most acceptable to the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.

8 And he shall take off the fat of the calf for the sin-offering, as well that which covereth the entrails, as all the inwards:

9 The two little kidneys, and the caul that is upon them which is by the flanks, and the fat of the liver, with the little kidneys,

10 As it is taken off from the calf of the sacrifice of

[a] Exod. xxix. 13.

[b] A. M. 2514.

VER. 3. *Fat.* All the fat was carefully presented to the Lord. The Persians offered this alone. *Omentum in flammâ pingue liquefaciens.* Catul. Epig. de Magis.

VER. 4. *Flanks.* S. Jerom sometimes translates the Heb. *loins*, as the Sept. and Sym. do; (Ps. xxxvii. 7,) and this Bochart believes is the most proper signification. C.—*Two* is not specified in the Latin, nor *little* in the Hebrew.

VER. 5. *For a.* Some translate, "upon the," others "after the burnt-sacrifice;" as if that were always to be offered first, every day. C.—But it seems that the peace-offering was an imitation of the holocaust, with respect to the fat, caul, and kidneys, which were to be entirely consumed. H.

VER. 8. *It.* Heb. and Sept. "he shall slay," v. 2. 13. C.

VER. 9. *Whole rump.* Sept. "the loin without blemish." The tail of the Arabian sheep is extremely large and fat, weighing eight or ten pounds; so that it is necessary to support it on a vehicle. Busbecq. ep. 3. The tail was not sacrificed in any other species. M.

VER. 10. *With, &c.* Heb. "and the two kidneys with their fat by the flanks, and the great lobe of the liver, above the kidneys, shall they take." H.—All our affections must be consecrated to God, and our passions kept under. D.

VER. 11. *Food*, destined for the honour of God, and to be consumed by *fire*. In other places, God calls these sacrifices *his food*, and the altar his *table*. C. xxi. 21. Mal. i. 7. 12.

VER. 17. *Fat.* It is meant of the fat, which by the prescription of the law was to be offered on God's altar: not of the fat of meat, such as we commonly eat. Ch.—This distinction is sufficiently insinuated; (C. vii. 25,) whence it also appears that the fat, here forbidden, is only that, which, in all sacrifices, appertains to the Lord, v. 9. 10. The fat which was intermingled with the flesh, might be eaten, and even the rest if the animal was not sacrificed. God repeatedly forbids the use of *blood*. C. xvii. 13. Yet the Jews abstain from the *fat* also of all oxen, sheep, and goats; (Josep. iii. 10,) and some, adhering to the words of this text, forbid the use of fat indiscriminately. C.—A Lapide condemns it, if the animal might be offered in sacrifice, though it were slain at home.

CHAP. IV. VER. 2. *Ignorance.* To be ignorant of what we are bound to know is sinful: and for such culpable ignorance, these sacrifices, prescribed in this and the following chapter, were appointed. Ch.—*Not to be done.* Hence the Rabbins admit sins of ignorance, only against the negative precepts. But when God forbids one thing, he commands the contrary; and we may sin by ignorance against any of his ordinances. If the ignorance be voluntary, it enhances the crime; and Aristotle well observes that drunkards, who do an injury, are to be doubly punished, because their fault is voluntary in its cause, (ad Nicom. iii. 7). But if the ignorance were perfectly involuntary, and inculpable, no sacrifice was required; so that God here speaks only of that sort of ignorance which involved some degree of negligence. This fault could not be forgiven without interior good dispositions. The sacrifices only reached to *the cleansing of the flesh*, (Heb. ix. 13,) or to screen the culprit from the severity of the law and of the magistrates; (C.) though they might help the inward dispositions of the heart, and thus contribute to obtain God's pardon. Orig. S. Aug. q. 20. The difference between *peccatum* and *delictum*, is not perfectly ascertained. Some think the former word denotes sins of malice, and the latter those of ignorance. Tirinus maintains the contrary, as a more costly sacrifice, he says, is required for the latter. H.

VER. 3. *Anointed.* That is, "the high priest." Sept. Inferior priests were not anointed, except the sons of Aaron, at the beginning. C.—Ignorance in such a one is greatly to be avoided, as it tends to scandalize the people. H.—The same ceremonies are prescribed, as on the day of expiation; only the priest did not enter the most holy place.—*Offend*, in some smaller matter. If he engaged his brethren in the crime of idolatry, he should die. Deut. xiii. 15. C.—Before the solemn unction, he might be expiated, like one of the princes. M.

VER. 3. *Calf.* Heb. *par*, does not specify the age. C.

VER. 5. *The blood.* As the figure of the *blood* of Christ shed for the remission of our sins; and carried by him into the sanctuary of heaven.

VER. 6. *Seven.* A number consecrated in Scripture, (C.) and not superstitious. W.—Apuleius (Met. xi.) mentions it. *Septies submerso fluctibus capite* C.—*Sanctuary*, or most holy place. M.

peace-offerings, and he shall burn them upon the altar of holocaust.

11 But the skin and all the flesh, with the head and the feet, and the bowels, and the dung,

12 And the rest of the body, he shall carry forth without the camp into a clean place, where the ashes are wont to be poured out: and he shall burn them upon a pile of wood, they shall be burnt in the place where the ashes are poured out.

13 And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord,

14 And afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle.

15 And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord,

16 The priest that is anointed, shall carry of the blood into the tabernacle of the testimony,

17 And shall dip his finger in it, and sprinkle it seven times before the veil.

18 And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony: and the rest of the blood, he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony.

19 And all the fat thereof he shall take off, and shall burn it upon the altar:

20 Doing so with this calf, as he did also with that before: and the priest praying for them, the Lord will be merciful unto them.

21 But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the sin of the multitude.

22 If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth,

23 And afterwards shall come to know his sin, he shall offer a buck-goat without blemish, a sacrifice to the Lord.

24 And he shall put his hand upon the head thereof; and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,

25 The priest shall dip his finger in the blood of the victim for sin, touching therewith the horns of the altar of holocaust, and pouring out the rest at the foot thereof.

26 But the fat he shall burn upon it, as is wont to be done with the victims of peace-offerings: and the priest shall pray for him, and for his sin, and it shall be forgiven him.

27 And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending,

28 And shall come to know his sin, he shall offer a she-goat without blemish.

29 And he shall put his hand upon the head of the victim that is for sin, and shall immolate it in the place of the holocaust.

30 And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust, and shall pour out the rest at the foot thereof.

31 But taking off all the fat, as is wont to be taken away of the victims of peace-offerings, he shall burn it upon the altar, for a sweet savour to the Lord: and he shall pray for him, and it shall be forgiven him.

32 But if he offer of the flock a victim for his sin, to wit, an ewe without blemish:

33 He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain.

34 And the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust, and the rest he shall pour out at the foot thereof.

35 All the fat also he shall take off, as the fat of the ram that is offered for peace-offerings is wont to be taken away: and shall burn it upon the altar, for a burnt-sacrifice of the Lord: and he shall pray for him and for his sin, and it shall be forgiven him.

CHAP. V.

Of other sacrifices for sins.

IF any one sin, [a] and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.

[a] A. M. 2514.

VER. 12. *Ashes* of the victims. They were first laid beside the altar of holocausts. By this ceremony, the priest begged that his sins might be removed from the sight of God, (M.) by virtue of Christ's sacrifice, who suffered out of the gate of Jerusalem. Heb. xiii. 13. The high priest was obliged to offer this sacrifice himself, to expiate his own sin, as well as that of the people. Heb. ix. 7.

VER. 13. *Multitude* assembled. Sept. add, "be involuntarily ignorant, and no one of the congregation perceive the truth, (*or* word) and shall transgress by commission or omission, one of all the precepts of the Lord." Such was the offence of Saul and of the people. 1 K. xiv. 33. On these occasions, the elders were to put their hands on the victim, to acknowledge the general offence, if it were not of too heinous a nature to be expiated by sacrifice. See Deut. xiii. 12.

VER. 22. *A prince.* King, magistrate, general, chief of a tribe, or great family; in a word, one *elevated* above the rest, (*Nasi*) as appears, Num. i. 4. vii. 2.

VER. 24. *He.* Sam. and Sept. read, "they shall have," referring it to the priests.

VER. 26. *Him.* Moses does not here specify what was to be done with the flesh. But (C. vi. 26,) he commands it to be given to the priests. C.—In the sacrifices for the sins of the multitude, or of the priest, all was consumed; to express a greater detestation of such offences, (T.) and that the priests might derive no benefit from them. Theod. q. 3. S. Tho. i. 2. q. 102. a. 3. W.—Those who offered these victims received no part of them again, nor were oil or incense used; as all delicacies must be rejected by penitents. T.

VER. 27. *The land.* A rustic or plebeian. M.—The offences of such might be expiated by the sacrifice of a goat, ewe, lamb, ram, two pigeons, or flour. C. v. 7. xi. 15. C.

VER. 29. *Of*, &c. One Heb. MS. the Sept. and Syriac read "in the place in which he shall slay the holocaust." The Sam. has *they slay*, both here and v. 24. and 33, which seems the truer reading. Kennicott.

VER. 35. *For a.* Heb. may be "according to, like (H.) upon, besides, after the holocausts." C. See C. iii. 5.

CHAP. V. VER. 1. *Swearing.* We are accountable for the sins of others, to which we are accessory, as appears from this and part of the following chapter. No distinction of persons is here noticed. If any one, therefore, be witness to another's promise, confirmed by oath, and, being cited to the bar, refuse to speak, he shall be guilty of sin, and offer the sacrifice prescribed (v. 6,) for all the preceding cases. Restitution must also be made to the injured person. M.—But others suppose that no sacrifice was allowed for such an obstinate wretch as would not answer when the judge *swore* or adjured him. He was liable to be put to death. The associate of the thief fell under the like punishment as the thief himself, when he would not reveal the theft to the judge. Prov. xxix. 24. Others again understand this *swearing* to mean blaspheming God. If the hearer do not reprehend him, he shall suffer as his accomplice. Orig. Philo.—Junius thinks that the neglect of fraternal correction, was to be expiated by the sacrifice prescribed for the sins of ignorance, concerning which Moses is treating. But it seems that the person here mentioned was to die, as the words *he shall bear his iniquity*, commonly denote. C. xix. 8. &c. C.—When perjury prejudiceth another's cause, we are bound to reveal what we know to the judge, if it can be done

2 Whosoever toucheth any unclean thing, either that which has been killed by a beast, or died of itself, or any other creeping thing: and forgetteth his uncleanness, he is guilty, and hath offended:

3 And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

4 The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it afterwards understandeth his offence,

5 Let him do penance for his sin,

6 And offer of the flocks an ewe-lamb, or a she-goat, and the priest shall pray for him and for his sin:

7 But if he be not able to offer a beast, let him offer two turtles, [a] or two young pigeons to the Lord, one for sin, and the other for a holocaust,

8 And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

9 And of its blood he shall sprinkle the side of the altar, and whatsoever is left, he shall let it drop at the bottom thereof, because it is for sin.

10 And the other he shall burn for a holocaust, as is wont to be done: and the priest shall pray for him, and for his sin, and it shall be forgiven him.

11 And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin:

12 And he shall deliver it to the priest: who shall take a handful thereof, and shall burn it upon the altar for a memorial of him that offered it:

13 Praying for him and making atonement: but the part that is left, he himself shall have for a gift.

14 And the Lord spoke to Moses, saying:

15 If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary:

16 And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him.

17 If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity,

18 He shall offer of the flocks a ram without blemish to the priest, according to the measure, and estimation of the sin; and *the priest* shall pray for him, because he did it ignorantly: and it shall be forgiven him,

19 Because by mistake he trespassed against the Lord.

CHAP. VI.

Oblations for sins of injustice: ordinances concerning the holocausts and the perpetual fire: the sacrifices of the priests, and the sin-offerings.

THE Lord spoke to Moses, [b] saying:

2 Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by force extort any thing, or commit oppression,

[a] Infra xii. 8. Luke ii. 14.

[b] A. M. 2514.

so as to avoid scandal. W.—*Not.* Heb. editions read *loa*, instead of *la*, both here and in 34 other places; an irregularity unknown to some MSS. and to the Samaritan copy. Perhaps it may have been occasioned by *lu*, "to him," being of the same sound with *la*. Kennic.

VER. 2. *Beast.* All wild beasts were deemed unclean; but domestic clean cattle, though slain, did not defile; (C.) while some of the unclean did, even alive. C. xi. 26. 31. H.—Fishes are comprised under the name of *reptiles;* yet some were not unclean. C. xi. 9. The Sept. neglect *reptiles*, and put "the carcasses of impure abominations;" by which they probably mean dogs, and such things as the Egyptians adored. This verse does not regard those who had only touched something unclean, as such were to be purified at night, by washing their garments; but it refers to those who, having neglected that ordinance, had still ventured to touch something sacred, and were therefore required to offer the sacrifice, *assom*, (C.) as for an irreligious behaviour towards God. T.

VER. 3. *Of man*, who may be in a state of legal uncleanness. If he neglect or forget to purify himself, he must offer a sacrifice, either such as he may choose, (S. Aug. q. 2.) or such as the priest may require. Lyran. C.

VER. 4. *Lips.* This is necessary before he can be punished by men; but every secret promise binds before God. Tostat.—*Evil or good:* any thing whatsoever, whether favour or punishment, whether the completion of it be difficult or easy. C.—Thus parents sometimes foolishly swear that they will chastise their children unmercifully; libertines that they will live in luxuries as long as they have any money; ill-natured people that they will never speak to such a one, that they will murder, &c. To execute such promises, even confirmed by an oath, would be a double crime. Let them ask pardon of God for their rash oath. Philo.—Herod made his oath a pretext for killing the Baptist, deluding himself, perhaps, with a false interpretation of this law. H.—As such hasty oaths are easily forgotten, when the guilty person recollected himself, he was bound to confess his fault to the priest in the following manner, according to the Rabbins: Placing his hands between the horns of his victim, he shall say, "I beseech you, Lord, I have sinned; I have committed iniquity and prevarication; I have committed such a fault. I repent, I am filled with sorrow and confusion for having done so; I will relapse no more." These doctors teach, that without confession and sorrow no sacrifices will remit sin. C.—To preserve the *secret* of confession, the priests were ordered to eat the victims *alone*. Philo, &c. T.

VER. 5. *Let*, &c. Heb. "and surely when he is guilty in one of these things, he shall confess that he hath sinnéd therein; (6.) and he shall bring his sin-offering unto the Lord, for his transgression," &c. Confession to the priest was requisite, before all the other sacrifices for sin. See Josep. iii. 10. H.

VER. 9. *Sin.* The flesh belonged to the priest. C. vi. 26.

VER. 11. *Ephi*, or a gomer, which is the tenth part of three pecks and three pints, English. Arbuthnot.—*For sin*, and therefore to shew how odious sin is to God, he will not allow any frankincense to be offered. M.

VER. 12. *Memorial.* See C. ii. 2. At the end, the Heb. and Sept. add, "It is a sin-offering;" *peccatum.* C.—Hence the priests are said to eat the *sins* of the people. Osee iv. 8.

VER. 15. *The ceremonies:* omitted in Heb. and Sept.—*Sanctified*, neglecting to pay the first-fruits; or, by mistake, eating any of the victims reserved for God, or for the priests.—*Two sicles.* S. Jerom seems to have read in the dual number, whereas the Hebrew pointed copies have sicles indefinitely; and the Rabbins understand two, when the word is plural and undetermined. Theodoret reads fifty, which some maintain is the ancient translation of the Sept. though it is not found in any of our copies. Heb. may be rendered "a ram (or) according to thy estimation, sicles of silver." The particle *or* is sometimes understood. It is probable that when the fault was considerable, a ram was to be sacrificed, and restitution made of what was due with the fifth part besides; but if the fault was small, the priest determined how many sicles were to be presented for sacred purposes.—*Sanctuary.* See Ex. xxx. 13.

VER. 17. *Through ignorance.* These words are not found in the Heb. or Sept.; but the context shews, that they must be understood. Some pretend that the ignorance here spoken of, is that by which a person *doubts* whether the thing which he touched was unclean or not. But we may explain these last verses as a recapitulation of what had been already ordered. C.

VER. 18. *Sin.* If it were grievous, the priest required a more valuable victim, v. 15.

VER. 19. *Lord.* Heb. "It is a victim for the sin which he has committed against the Lord." From this chapter, as well as from Num. v. 7, it is obvious that a special confession was necessary, not only for those who had fallen into the disorder of leprosy, which was a figure of sin, and often inflicted by God in punishment of it; but also, when they had given way to the smallest transgression against the commands and ceremonies of the Lord. H.—This custom is still observed by the Jews. Galatinus x. 3.

CHAP. VI. VER. 2. *Despising:* interpretatively; not formally, as Num. xv. Estius.—*The Lord*, who knows the truth, and is an avenger of all injustice, even the most secret. H.—The law inflicts indeed a smaller punishment, as these offences are supposed to be secret, and the offender is thus invited to repent, and to repair the injury done. When the crime is public, the law is more severe. C.—Heb. "If a soul transgress and sin against the Lord." Sept. "If any one wilfully despise the commands," &c. H.—*Trust.* Heb. and Sept. "or a sum given for traffic for their common benefit."—*Oppression*, by any means whatsoever detaining the wages of the labourer, &c.

3 Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin,

4 Being convicted of the offence, he shall restore

5 All that he would have gotten by fraud, in the principal, [a] and the fifth part besides to the owner, whom he wronged.

6 Moreover for his sin he shall offer a ram without blemish out of the flock, and shall give it to the priest, according to the estimation and measure of the offence:

7 And he shall pray for him before the Lord, and he shall have forgiveness for every thing in doing of which he hath sinned.

8 And the Lord spoke to Moses, saying:

9 Command Aaron and his sons: This is the law of a holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar.

10 The priest shall be vested with the tunic and the linen breeches; and he shall take up the ashes of that which the devouring fire hath burnt, and putting them beside the altar,

11 Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place.

12 And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning, and laying on the holocaust, shall burn thereupon the fat of the peace-offerings.

13 This is the perpetual fire which shall never go out on the altar.

14 This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar.

15 The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn it on the altar for a memorial of most sweet odour to the Lord:

[a] Num. v. 7.

16 And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

17 And therefore it shall not be leavened, because part thereof is offered for the burnt-sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass.

18 The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord: every one that toucheth them shall be sanctified.

19 And the Lord spoke to Moses, saying:

20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their anointing: They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning, and half of it in the evening:

21 It shall be tempered with oil, and shall be fried in a frying-pan.

22 And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord, and it shall be wholly burnt on the altar.

23 For every sacrifice of the priest shall be consumed with fire, neither shall any man eat thereof.

24 And the Lord spoke to Moses, saying:

25 Say to Aaron and his sons: This is the law of the victim for sin: In the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies.

26 The priest that offereth it, shall eat it in a holy place, in the court of the tabernacle.

27 Whatsoever shall touch the flesh thereof, shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place.

28 And the earthen vessel, wherein it was sodden, shall be broken; but if the vessel be of brass, it shall be scoured, and washed with water.

29 Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies.

VER. 3. *Lost.* We acquire no title to the thing by finding it. The Roman law, as well as divines, condemn those who appropriate the thing found to their own use, as guilty of theft, whether they knew to whom it belonged or not; and Plato greatly commends the law of Solon, "*Take not what thou didst not put down*," a rule which the Dyrbeans and the people of Biblos rigorously observed. We may, however, take up what is lost, (C.) and endeavour to find the owner, who must indemnify us for our trouble; and, if we never find him, we are directed to give the price to the poor, for the owner's welfare. H.

VER. 4. *Convicted*, by his own conscience, and by the judgment of the priest to whom he has confessed his sin. The Heb. expresses the different sorts of sins specified above, which the Vulgate denotes by the word *offence*.

VER. 5. *Wronged.* Heb. and Chaldee add, "in the day of his sin-offering;" and the Sept. "in which he is convicted." No unnecessary delay in making restitution can be allowed to the sincere penitent, who wishes to make his peace with God.

VER. 6. *The.* Heb. "thy estimation for a sin-offering." H.—Wilful sins require a more noble victim than those of ignorance, which were expiated by the sacrifice of a goat. M.

VER. 9. *Holocaust.* The regulations respecting it, as they regard the priests, are here given, as C. i. directions were given to those who presented the victims.—*Morning.* All the parts of the victim were not laid on at the same time. The like was observed during the day also, when no other sacrifices were to be offered on this altar.—*Of the same*, not strange, unhallowed fire, but such as was kept continually burning on the altar of holocausts, as the Heb. intimates; "the fire of the altar shall be burning in it." During the marches in the desert, it is not written how this fire was preserved. The Persians believed that their eternal fire came down from heaven, and the vestal virgins kept their sacred fire at Rome, with superstitious care. Theophrastus (ap. Euseb. præp. i. 9,) mentions the keeping of fire in the temples, as one of the most ancient rites of religion.

VER. 11. *Others;* such as were worn on common occasions, out of the tabernacle.—*And shall*, &c. Heb. has only, "unto a clean place," as the other versions and some Latin copies read. The meaning of the addition is, that all the bones, &c. must be perfectly reduced to dust, before they be carried out of the camp. C.

VER. 12. *Fat*, along with the whole burnt-offering. M.

VER. 13. *The perpetual fire.* This fire came from heaven, (*infra* chap. ix. 24,) and was always kept burning on the altar: as a figure of the heavenly fire of divine love, which ought to be always burning in the heart of a Christian. Ch. —It must be fed by assiduous meditation on the Scripture and holy things. D.

VER. 14. *Sacrifice* of flour, *monèe*. C. ii. 1.—*And libations.* These words are added, to shew that oil and wine accompanied this sacrifice.

VER. 16. *He.* Only the priests, who were actually officiating, could partake of it. C.

VER. 18. *Lord.* As long as this law shall be in force. M.—*Sanctified.* Theodoret (q. 5,) seems to assert, that all such were obliged to serve the altar in some function or other. If any unclean person touched the victims wilfully, he was slain; if, by mistake, the blood sprinkled a garment, it was to be washed, v. 27.

VER. 20. *Evening.* And this shall continue as long as they are high priests, from the day of their consecration, (Josep. iii. 20. Cajetan,) *a perpetual sacrifice.* C.

VER. 22. *Rightfully.* According to the law, which decides that, if the first-born be deformed, the next shall succeed. C. xxi. 18. Heb. "the priest, of his sons, who is anointed in his stead, shall offer it." No mention is made of its being *hot*, either here or in the Sept. H.

VER. 23. *Sacrifice* of flour, not of animals. Ex. xxix. 28.

VER. 25. *Sin* of individuals. The victims offered by the priest, or by the whole people, were to be burnt. C. iv. 7.

VER. 26. *Tabernacle.* No part shall be given to those who are not of the sacerdotal race. C.

VER. 27. *Place*, in the court, that so it may be worn again. M.

VER. 28. *Sodden*, or boiled. Such vessels, of private people, as had been used to boil part of the victim, (1 K. ii. 13,) were either to be abandoned to the service of the altar, or *broken*, &c. C.—Earthen vessels might imbibe some part of the consecrated juice. M.

30 For the victim that is slain for sin, [a] the blood of which is carried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

CHAP. VII.

Of sacrifices for trespasses and thanks-offerings. No fat nor blood is to be eaten.

THIS [b] also is the law of the sacrifice for a trespass, it is most holy:

2 And where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

3 They shall offer thereof the rump and the fat that covereth the entrails:

4 The two little kidneys, and the fat which is by the flanks, and the caul of the liver, with the little kidneys.

5 And the priest shall burn them upon the altar, it is the burnt-sacrifice of the Lord for a trespass.

6 Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy.

7 As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices: it shall belong to the priest that offereth it.

8 The priest that offereth the victim of holocaust, shall have the skin thereof.

9 And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the frying-pan, shall be the priest's that offereth it:

10 Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

11 This is the law of the sacrifice of peace-offerings that is offered to the Lord.

12 If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil:

13 Moreover loaves of leavened bread, with the sacrifice of thanks, which is offered for peace-offerings:

14 Of which one shall be offered to the Lord for first-fruits, and shall be the priest's that shall pour out the blood of the victim.

15 And the flesh of it shall be eaten the same day, neither shall any of it remain until the morning.

16 If any man by vow, or of his own accord, offer a sacrifice, it shall in like manner be eaten the same day: and if any of it remain until the morrow, it is lawful to eat it:

17 But whatsoever shall be found on the third day shall be consumed with fire.

18 If any man eat of the flesh of the victim of peace-offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of transgression.

19 The flesh that hath touched any unclean thing, shall not be eaten, but shall be burnt with fire: he that is clean shall eat of it.

20 If any one that is defiled, shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord, he shall be cut off from his people.

21 And he that hath touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people.

22 And the Lord spoke to Moses, saying:

23 Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

24 The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

25 If any man eat the fat that should be offered for the burnt-sacrifice of the Lord, he shall perish out of his people.

26 Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27 Every one that eateth blood, shall perish from among the people.

28 And the Lord spoke to Moses, saying:

29 Speak to the children of Israel, saying: He that offereth a victim of peace-offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof.

30 He shall hold in his hands the fat of the victim, and

[a] Supra iv. 5. Heb. xiii. 11.

[b] A. M. 2514.

VER. 30. *Fire.* As they are the victims for the sins of the priest and of the people. C. iv. 6. 18. M.

CHAP. VII. VER. 1. *Trespass.* Trespasses, for which these offerings were to be made, were less offences, than those for which the sin-offerings were appointed. Ch.—*Delictum, trespass,* answers to the Heb. *asham,* and the Gr. *plemmeleia;* (H.) being of a more extensive signification than the Heb. *chete, sin,* as it comprises even sins against knowledge. Parkhurst. See C. iv. 2.—No particular ceremonies are enjoined, (v. 7,) only a he-goat or a ram was to be offered; if the former, the rump, &c. were to be given (v. 3); if the latter, the fat of the intestines and the reins were to be offered, and the blood poured out at the foot of the altar.—*Victim.* Sept. "ram."—*Holy.* To be eaten by the priests, and in the court of the tabernacle, v. 6. C.—Sins of commission, *peccata;* and of omission, *delicta,* are equally offensive to God. S. Aug. q. 20. W.

VER. 8. *Skin.* Of these skins a great profit was made. Philo de præm. sacerd.

VER. 9. *Priest's;* to be divided among his brethren, v. 10. They officiated a week by turns. C.—Each, therefore, claimed the parts allotted by God to the priest on duty. But it is not certain what part they could retain for their own use. Some think that the unbaked flour alone was to be distributed equally, v. 10. Bonfrere.

VER. 11. *This.* Here the Roman, Sept., Junius, &c. commence the 7th chapter.

VER. 12. *Oil.* Any of these sorts of bread would suffice. Jacob and Jethro had formerly offered sacrifices of praise, and the Greeks had some which they termed *Soteria.* C.

VER. 13. *Bread,* for the use of the priests. C. ii. 11.

VER. 14. *Of which* leavened bread, *one,* representing all the rest, *shall be offered for first-fruits.* Heb. "a heave-offering," not as a sacrifice. M.—Others maintain that a loaf, without leaven, was laid upon the altar; and all the rest given to the priest. C.

VER. 15. *Morning.* Thus were they admonished to let the poor share of the bounty which God had bestowed upon them. Theod. and Philo.

VER. 16. *It.* The victim of thanksgiving was more worthy, as it proceeded from a more disinterested motive. M.—Such victims as were perfectly voluntary might be received, though they had some defect. C. xxii. 23.

VER. 17. *Fire.* No part must be reserved so long, as to become offensive and putrid. C.

VER. 18. *Yea rather.* Heb. "it is an abomination to be thrown away," and the soul, &c. Thus by neglecting to comply exactly with God's commands, we lose the fruits of our former piety. H.—The flesh of these victims might be eaten in any clean place, by all those who were not defiled. C. x. 14. Joseph. T.

VER. 19. *Shall eat of it.* That is, of the flesh of the thanks-offering. Ch.—People might eat the flesh of animals which had been touched by something unclean. Deut. xii. 15. 22. But victims, defiled by any accident, were to be burnt. The others were to be eaten only by such as were clean. M.

VER. 20. *People* excommunicated, or even slain, either by God or by the judge. C.

VER. 21. *Uncleanness of man,* means a person defiled, or his excrements. A Lapide.

VER. 23. *Eat,* when they have been once immolated. See C. iii. 17.

VER. 24. *Uses.* Heb. "for any other use: but you shall not eat it." Origen (hom. 5,) seems to reject this fat entirely.

VER. 26. *Beasts.* Hence the Rabbins except the blood of fishes, as it is not specified. C.

VER. 29. *Sacrifice.* . . Libations, flour, wine, and oil. Lyran.

VER. 30. *Hands,* upon a silver dish. The priest shall direct his hands to form a triple cross. Cajet. T.

the breast: and when he hath offered and consecrated both to the Lord, he shall deliver *them* to the priest,

31 Who shall burn the fat upon the altar, but the breast shall be Aaron's, and his sons'.

32 The right shoulder also of the victims of peace-offerings, shall fall to the priest for first-fruits.

33 He among the sons of Aaron, that offereth the blood and the fat, he shall have the right shoulder also for his portion.

34 For the breast that is elevated, and the shoulder that is separated, I have taken of the children of Israel, from off their victims of peace-offerings, and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

35 This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,

36 And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

37 This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace-offerings:

38 Which the Lord appointed to Moses in Mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.

CHAP. VIII.

Moses consecrateth Aaron and his sons.

AND the Lord spoke to Moses, [a]saying:

2 [b]Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two rams, a basket with unleavened bread,

3 And thou shalt gather together all the congregation to the door of the tabernacle.

4 And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle,

5 He said: This is the word that the Lord hath commanded to be done.

6 And immediately he offered Aaron and his sons: and when he had washed them,

7 He vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunic, and over it he put the ephod,

8 And binding it with the girdle, he fitted it to the rational, in which was Doctrine and Truth.

9 He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold consecrated with sanctification, as the Lord had commanded him.

10 He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

11 And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof, and the laver with the foot thereof he sanctified with the oil.

12 [c]And he poured it upon Aaron's head, and he anointed and consecrated him:

13 And after he had offered his sons, he vested them with linen tunics, and girded them with girdles, and put mitres on them, as the Lord had commanded.

14 He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof,

15 He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof.

16 But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar:

17 And the calf with the skin, and the flesh, and the dung, he burnt without the camp, as the Lord had commanded.

18 He offered also a ram for a holocaust: and when Aaron and his sons had put their hands upon its head,

19 He immolated it, and poured the blood thereof round about upon the altar.

20 And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire,

21 Having first washed the entrails, and the feet; and the whole ram together, he burnt upon the altar, because it was a holocaust of most sweet odour to the Lord, as he had commanded him.

22 He offered also the second ram, in the consecration of priests: and Aaron and his sons put their hands upon the head thereof:

23 And when Moses had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.

24 He offered also the sons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the altar round about:

[a] A. M. 2514, A. C. 1490.

[b] Exod. xxix. 35. and xl. 13.—[c] Eccli. xlv. 18.

VER. 31. *The breast*, and other parts mentioned, Deut. xviii. 3.

VER. 34. *Separated* from the breast for the Lord, and *waved* before Him, as the Heb. intimates.

VER. 35. *Anointing.* Le Clerc translates *the food.* On this Aaron shall be maintained. This shall be his salary or portion, in quality of God's anointed.

VER. 36. *Israel.* Heb. adds, "in the day of his anointing," or consecration. C.

VER. 37. *Law.* Six sorts of sacrifices are here specified, holocausts, flour-offerings, sin and trespass-offerings, those for the consecration of priests, and the peace-offerings.

VER. 38. *In*, or at the foot of Mount Sinai. H.

CHAP. VIII. VER. 2. *Bread.* This basket stood near the altar of holocausts, in the court. Most part of this chapter has been already explained. Exod. xxix.

VER. 7. *Garment, subucula*, which is styled a strait tunic. Ex. xxviii. This was girded close, while the upper garment (*māil*) was fastened by the ephod, contrary to what Josephus and others have asserted. C.—*Truth.* When the ephod and rational were joined together, God gave his oracles, 1 K. xxiii. 9. No woman could wear the ornaments, which were made by divine wisdom. S. Cyril in Lev. xiii. 6. W.

VER. 9. *Sanctification.* Having these words engraven on it, *Holiness to the Lord.*

VER. 12. *Head.* To shew that he was the fountain of the priesthood, and that power was derived from him.

VER. 13. *Linen.* Aquila translates "inward." It was next to the skin.—*Mitres*, caps. Ex. xxviii. 4. These were the garments of priests. Those of the Levites are not particularized. About six years before the destruction of the temple by Titus, the Levites obtained of Agrippa leave to wear the linen tunic, which was deemed a great innovation, seldom left unpunished. Joseph. Ant. xx. 8.

VER. 14. *Calf.* This ceremony was repeated for seven days, v. 33. C.—At the same time, Moses consecrated the altars and all the furniture of the tabernacle, v. 10.

VER. 23. *Foot.* The whole person was thus sensibly consecrated to God's service. H.—The pagan high priest, among the Romans, was adorned in silk and ribbands, with a crown of gold. Being conducted under ground, the blood of an ox, which had been sacrificed, came upon his head, ears, and other parts of his body, through little holes, made in a board; and thus besmeared, he was recognized by the people. Prudent. hym. S. Romani, Saumaise, &c.

25 But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated.

26 And taking out of the basket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil, and a wafer, he put *them* upon the fat, and the right shoulder,

27 Delivering all to Aaron, and to his sons: who having lifted them up before the Lord,

28 He took them again from their hands, and burnt them upon the altar of holocaust, because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord.

29 And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord had commanded him.

30 And taking the ointment, and the blood that was upon the altar, he sprinkled Aaron, and his vestments, and his sons and their vestments with it.

31 And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: [a]Aaron and his sons shall eat them:

32 And whatsoever shall be left of the flesh and the loaves, shall be consumed with fire.

33 And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished:

34 As at this present it hath been done, that the rite of the sacrifice might be accomplished.

35 Day and night shall you remain in the tabernacle, observing the watches of the Lord, lest you die: for so it hath been commanded me.

36 And Aaron and his sons did all things which the Lord spoke by the hand of Moses.

[a] Exod. xxix. 31. and xxx. 22. and xl. 9. Infra xxiv. 9.

CHAP. IX.

Aaron offereth sacrifice for himself and the people. Fire cometh from the Lord upon the altar.

AND when[b] the eighth day was come, Moses called Aaron and his sons,[c] and the ancients of Israel, and said to Aaron:

2 Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

3 And to the children of Israel thou shalt say: Take ye a he-goat for sin, and a calf, and a lamb, both of a year old, and without blemish, for a holocaust,

4 Also a bullock and a ram for peace-offerings: and immolate them before the Lord, offering for the sacrifice of every one of them flour tempered with oil: for to-day the Lord will appear to you.

5 They brought therefore all things that Moses had commanded before the door of the tabernacle: where when all the multitude stood,

6 Moses said: This is the word which the Lord hath commanded: do *it*, and his glory will appear to you.

7 And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin: offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.

8 And forthwith Aaron approaching to the altar, immolated the calf for his sin:

9 And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

10 And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses:

11 But the flesh and skin thereof he burnt with fire without the camp.

12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar.

[b] A. M. 2514.—[c] Exod. xxix. 1.

VER. 27. *Who having.* Moses supported and directed the hands of the priests.

VER. 30. *Vestments.* It is a maxim among the Rabbins, that a priest without his vestments, is not considered as such; and he is put to death, if he should dare to approach the altar in that condition. When the priests lay aside their sacred robes, they are looked upon as laymen. C.—The high priest was consecrated by the unction on the head; (v. 12,) those of an inferior condition, were sprinkled with ointment mixed with blood, &c. M.

VER. 33. *Finished.* During this time, some say they were allowed to go out for a short time, to satisfy the calls of nature; while others say they were to continue always in the tabernacle, or in the court. Afterwards the priests on duty continued all the time in the temple, adorned with their sacred robes. The high priest could not wear his on other occasions, except some very urgent affair required it, as was the case when Jaddus went to meet Alexander. C.

VER. 34. *Done . . so.* The Heb. adds, "the Lord hath commanded to do, to make atonement for you." H.

VER. 35. *Watches.* They might be permitted to take a little sleep during part of this week. T.—*In:* Heb. "at the door of the tabernacle of the assembly, attentive to the ordinances of the Lord." H.—*Die,* as Nadab did afterwards. Moses officiated as the consecrating priest. One of the most venerable of the order, consecrated the successors of Aaron. Some assert, that they only invested him with the pontifical robes. Num. xx. 25. 1 Mac. x. 21. C.—The power of Moses was extraordinary; that of Aaron was ordinary, designed to continue in after ages. S. Aug. q. 23. None must presume to take this office of priest, but such as are called by God. Heb. v. Those of the old law, were initiated by sacred rites or sacraments, which signified the grace of God, requisite to perform their duties well. They were chosen from among men, to be more holy; of which their washing was a sign, as their splendid robes were to remind them of their sublime dignity and authority over the people. The high priest had seven special ornaments: 1. white linen, to denote purity; 2. a curious girdle, intimating that he must use discretion in all things; 3. the long tunic of various colours, with bells, &c. signifying heavenly conversation upon earth, union and harmony in faith and morals; 4. an ephod, with two precious stones on the shoulders, teaching him to support the failings of the multitude; 5. the rational, with its ornaments, shew that the pontiff should be solicitous to teach sound and profitable doctrine; 6. the mitre indicates, that all his actions should be referred to God above; and lastly, the plate of gold denotes that he should have God always in view, and never forget that consummate holiness which He requireth. See S. Jerom ep. ad Fabiol.—The three ornaments of the priests, put them in mind of purity, discretion, and a right intention, to be observed in all their conduct. On this occasion, a change was introduced in the priesthood, as the law was new; the first-born being obliged to give place to Aaron's family. Thus, when these were deprived of the exclusive privilege, and people from any family were chosen by Christ, the law of Moses ceased to exist. Heb. vii. The ordination of the former was a figure of that sacrament, by which Christian priests still receive grace and power. 2 Tim. i. Theod. q. 48. Num. S. Aug. de bono conj. 24. W.

CHAP. IX. VER. 1. *Come.* From the consecration of the tabernacle, (M.) and of Aaron.—*Israel.* The princes of the tribes. C.—They were to offer sacrifice by the hands of their new priests.

VER. 2. *Calf.* As they had formerly adored a calf, so now they sacrifice one to God. S. Jer. in Jer. vii.

VER. 3. *Children.* Sam. and Sept. "the ancients," or princes of the people, for whom a *he-goat* is sacrificed.—*Old.* Not above, though they might be younger.

VER. 4. *Offering,* &c. Heb. simply, "and a flour-offering tempered with oil; for," &c. H.—All these sacrifices were accompanied with an offering of this nature, as they were in imitation of a dinner presented to God. M.—*You.* By the cloud, resting upon the tabernacle, or by fire proceeding thence. God will manifest his presence by miracles, v. 24.

VER. 7. *Thy sin.* Christ *needed not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the people's.* Heb. vii. 27.

VER. 9. *The altar* of holocausts; as he is yet considered only as a private person; afterwards he touches the altar of perfumes. C.

VER. 10. *Burnt,* or placed in order to be burnt by the fire sent by God, v. 24. M.

VER. 11. *Camp.* According to the prescription given. C. iv. 12.

13 And the victim being cut into pieces, they brought to him the head and all the members, all which he burnt with fire upon the altar,

14 Having first washed the entrails and the feet with water.

15 Then offering for the sin of the people, he slew the he-goat: and expiating the altar,

16 He offered the holocaust:

17 Adding in the sacrifice the libations, which are offered withal, and burning them upon the altar, besides the ceremonies of the morning holocaust.

18 He immolated also the bullock and the ram, the peace-offerings of the people: and his sons brought him the blood, which he poured upon the altar round about.

19 The fat also of the bullock, and the rump of the ram, and the two little kidneys, with their fat, and the caul of the liver,

20 They put upon the breasts. And after the fat was burnt upon the altar,

21 Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded.

22 And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace-offerings, being finished, he came down.

23 And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. [a]And the glory of the Lord appeared to all the multitude:

24 And behold a fire coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces.

[a] Mac. ii. 10.—[b] A. M. 2514.

VER. 14. *Water.* Heb. adds, "he burnt them upon the holocaust, upon the altar."

VER. 15. *And expiating the altar.* Heb. "he offered it (the goat) for sin, as the first," for himself, placing the parts of the victim upon his own holocaust. H.—The Chaldee says, "he expiated the altar with the blood of the he-goat, as he did before."

VER. 17. *Holocaust.* Which were religiously observed every day. The law respecting the libations was given already, though it be related, Num. xv. 4. M.

VER. 21. *Elevating them.* After which they were used by the priest. C. vii. 31. C.—*As.* Samar. and some Heb. MSS. read, "as the Lord had commanded Moses." Kennic.

VER. 22. *Hands.* Thus representing the form of a cross, on which Christ redeemed us; in memory of which we still make the same sign. W.—*Them.* The blessing is recorded, Num. vi. 24. *And the Lord bless thee,* &c. M.—In blessing an individual, the priest laid his hands upon him; but he stretched them out towards the multitude, as a mark of superiority.

VER. 23. *Testimony.* To offer incense, which always preceded the morning holocaust.—*Glory;* or fire, probably issuing from the tabernacle, and consuming the victims in a moment. Thus God was pleased to shew his approbation of the priests and victims; (C.) and at the same time, to impress a religious awe upon the minds of the spectators. H.—This fire was carefully preserved and nourished by the priests with wood; though the Rabbins say, this was done only to conceal the miracle of its perpetual continuance. A fire, of the same nature, came down upon the victims, when Solomon dedicated his temple, (2 Par. vii. 1,) and was kept burning till the captivity, when it was hidden in a cistern. Being found afterwards, like muddy water, God kindled it again, (2 Macc. i. 18. ii. 10,) and it was not lost till the persecution of Epiphanes.

VER. 24. *The Lord:* 2 Mac. ii. 10, explains this text. *Fire came down from heaven,* appearing like a flash of lightning, in the midst of the victims. Jos. Ant. iii. 9. C.

CHAP. X.

Nadab and Abiu for offering strange fire, are burnt by fire. Priests are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.

AND [b]Nadab and Abiu, [c]the sons of Aaron, taking *their* censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them.

2 And fire coming out from the Lord, destroyed them, and they died before the Lord.

3 And Moses said to Aaron: This is what the Lord hath spoken: I will be sanctified in them that approach to me, and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace.

4 And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.

5 And they went forthwith and took them as they lay, vested with linen tunics, and cast them forth, as had been commanded them.

6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled:

7 But you shall not go out of the door of the tabernacle, otherwise you shall perish: for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

8 The Lord also said to Aaron:

9 You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into

[c] Num. iii. 4. and xxvi. 61. 1 Par. xxiv. 2.

CHAP. X. VER. 1. *The* eldest *sons,* as they are mentioned first. Ex. vi. 23.—*Censers.* On the same evening of their consecration.—*Fire.* Not taken from the altar of holocausts. C. vi. 9. Whether they neglected to do so out of respect for the miraculous fire, or out of thoughtlessness and inattention, their fault was severely punished, however venial in itself; (T.) that all might learn to comply exactly with God's commands, and not dare to explain them away. Thus we must carefully avoid the mixing of falsehood with the word of God. Theod. q. 9. W.—Those in power, like priests, if they be negligent, shall suffer great torments. Wisd. vi. 7. They must expect to be treated with rigour. S. Aug. q. 21. Estius infers, from the command to abstain from wine being given, (v. 8,) that these priests had been rather intoxicated. Josephus says, they had not offered proper victims; and the Rabbins assert, that they were not clothed with the sacred garments: but the Scripture only condemns them for taking strange fire. Some imagine, that no formal precept had yet been given. But had not God commanded (C. vi. 9. 12,) that the victims should be burnt with the *perpetual fire on the altar,* and were not these young priests guilty of rashness in doing any thing of their own head, without positive instructions? Hence some infer that their offence was mortal, and their punishment a prelude of eternal torments; while others piously hope that their sin was only venial, and that it was expiated by their repentance and violent death; in which sense Philo explains *they died before the Lord.* Hence they were buried honourably.

VER. 2. *Lord.* Near the altar of incense, being stricken, as it were with lightning, so that their garments were not injured. C.

VER. 3. *Spoken,* by this exemplary judgment. H.—We do not find the exact words recorded before: but there are some equivalent, shewing that God requires a particular sanctity in his ministers. C. viii. 35. Ex. xix. 22. *The altar shall be sanctified by my glory;* (Ex. xxix. 43,) may be considered as a prediction of what happened on this melancholy occasion.—*Peace.* Excessive grief requires silence; *curæ graviores silent.* "He was filled with grief." Sept. adoring the judgments of God. The fortitude of Mino and Xenophon, who, upon hearing of the death of their sons, did not desist from sacrificing, is greatly admired. C.

VER. 4. *Brethren;* cousins. These were ordered to bury the priests, as Aaron and his family were employed about the altar, (H.) and could not perform the office without contracting a legal uncleanness. Josephus. T.

VER. 6. *Uncover not.* Take not off your mitres; (Sept.) let not your hair grow long, (Chal.) as the Egyptians do in mourning, nor yet shave your heads, like the priests of Isis. This God forbids. C. xxi. 5. And Ezechiel (xliv. 20,) probably with reference to this law, says, *Neither shall they shave their heads, nor wear long hair . . and no priest shall drink wine when,* &c.—*Garments,* sacred vestments, which were worn only in the tabernacle or temple. C.—The high priests are forbidden to tear their garments at funerals, (C. xxi. 10,) as this would betray a want of fortitude.—*Perhaps.* This does not imply any doubt. M. See Gen. iii. 3.—*Indignation* of God, punishing the people, while there is none to entreat for them.—*Burning* of the two priests.

VER. 7. *On you.* So that you cannot now join in the funeral, as there are so few anointed. H.—On other occasions, priests are allowed to mourn. C. xxi.

VER. 9. *Drunk.* Heb. *shekar;* which the Sept. and Vulg. commonly translate by *sicera,* any strong liquor, (S. Jerom) particularly palm-wine. S. Chrys. in Isai. v. 11. Jonathan says old wine. Hecateus assures us, that the Jews drink no wine at all in the temple. But the Rabbins admit of some exceptions. This abstinence was prescribed by many other nations to their priests and magistrates

the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations:

10 And that you may have knowledge to discern between holy and unholy, between unclean and clean:

11 And may teach the children of Israel all my ordinances, which the Lord hath spoken to them by the hand of Moses.

12 And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons, that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.

13 And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me.

14 The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace-offerings of the children of Israel:

15 Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar, and they belong to thee, and to thy sons, by a perpetual law, as the Lord hath commanded.

16 [a] While these things were a doing, when Moses sought for the buck-goat, that had been offered for sin, he found it burnt: and being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:

17 Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord,

18 Especially whereas none of the blood thereof hath been carried within the holy places, and you ought to have eaten it in the sanctuary, as was commanded me?

19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what thou seest has happened: how could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?

20 Which when Moses had heard he was satisfied.

CHAP. XI.

The distinction of clean and unclean animals.

AND the Lord spoke [b] to Moses and Aaron, saying:

2 Say to the children of Israel: [c] These are the animals which you are to eat of all the living things of the earth.

3 Whatsoever hath the hoof divided, and cheweth the cud among the beasts you shall eat.

4 But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel and others, that you shall not eat, but shall reckon it among the unclean.

5 The cherogrillus which cheweth the cud, but divideth not the hoof, is unclean.

6 The hare also: for that too cheweth the cud, but divideth not the hoof.

7 [d] And the swine, which, though it divideth the hoof, cheweth not the cud.

8 The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.

9 These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales,

[a] 2 Mac. ii. 11.—[b] A. M. 2514, A. C. 1490.

[c] Deut. xiv. 3.—[d] 2 Mac. vi. 18.

in office. C.—The intent of the law, is to prevent any mistake arising from the fumes of wine, (v. 10,) as likewise all drowsiness or foolish mirth. As mourning and excessive grief are prohibited on the one hand; so are intoxicating liquors, on the other. H.

Ver. 12. *Sacrifice*, of flour or bread. A tent was undoubtedly erected, where the priests might take the necessary refreshments of meat and sleep, during the days of their service.

Ver. 14. *Place*, at home. The Sept. translate, "in the holy place;" understanding that these sacrifices for sin were to be eaten in the court of the tabernacle. Malvenda allows, that the children of the priests, and their wives, might come thither to eat the parts of the peace-offerings allotted to them. But of this there is no proof.

Ver. 15. *Sons.* Sam. and Sept. add, "and thy daughters." The male children were allowed to partake of the sin-offerings: those of *peace*, were given also to females.

Ver. 16. *While*, &c. Heb. "and Moses sought diligently for," &c. This goat had been offered the same day, for the sins of the priest and of the people. C. ix. 15. Aaron had not taken the parts allotted to his family, being too much grieved, and perhaps thinking that they could not eat all. C.—Therefore, he judged it conformable to God's command to consume the whole. C. vii. 17. Moses fearing lest the thing had been done through negligence, finds fault with his two *sons*; but on hearing the remonstrance of Aaron, is satisfied. H.

Ver. 17. *People.* Offering the sacrifices of expiation, as mediators between them and God.

Ver. 18. *Places.* This is not a victim, the blood of which is to be poured out in the holy place, and the flesh consumed with fire. C.—*You ought*, or might lawfully *have eaten it.* C. vi. 25.

Ver. 19. *How*, &c. My children are slain. Heb. "and if I had eaten the sin-offering to-day, would it have been agreeable to the Lord?" H.

CHAP. XI. Ver. 1. *Aaron.* God shews him this honour after his consecration, though not always. See C. xii. and xvii. &c. W.

Ver. 2. *Animals which you are to eat*, &c. The prohibition of so many kinds of beasts, birds, and fishes, in the law, was ordered, 1. to exercise the people in obedience and temperance; 2. to restrain them from the vices of which these animals were symbols; 3. because the things here forbidden were for the most part unwholesome, and not proper to be eaten; 4. that the people of God, by being obliged to abstain from things *corporally unclean*, might be trained up to seek a *spiritual cleanness.* Ch.—These animals had no natural uncleanness: for all *things are clean to the clean.* Tit. i. 15. But they were looked upon as such by the prejudice of the people, and many of them possessed noxious qualities. If they had been the most excellent, the will of God is a sufficient reason to enforce the duty of abstinence; (C.) as it was in the case of Adam and Eve. As some animals were adored, and others were deemed unclean by the Gentiles, the Hebrews were commanded to sacrifice some of the former description, and to abhor also the latter, that they might never be so foolish, as to imitate the perversity of the nations, in looking upon any animal as a god. Theod. q. 11. S. Thomas (i. 2. q. 102. a. 6,) explains at large, out of the holy fathers, the different vices, which the unclean animals represent. W.—By the distinction of these creatures, God would have his people known. C. xx. 24. 26. Those who chose rather to die than to transgress in this point, are justly honoured by the Church as martyrs, 2 Macc. vi. and vii. S. Greg. or. 20. H.

Ver. 3. *Hoof divided, and cheweth the cud.* The dividing the hoof, and chewing the cud, signify discretion between good and evil, and meditating on the law of God: and where either of these is wanting, a man is unclean. In like manner, fishes were reputed unclean that had not fins and scales: that is, souls that did not raise themselves up by prayer, and cover themselves with the scales of virtues, (Ch.) particularly of mortification and penance. W.

Ver. 4. *Camel*, which hath a hard skin connecting its hoof below. The Arabs and Persians eat its flesh. God will have his people keep at a distance from imitating them; and that is one of the reasons for this and similar precepts. C.

Ver. 5. *The cherogrillus.* Some suppose it to be the *rabbit*, others the hedgehog: S. Jerom intimates that it is another kind of animal common in Palestine, which lives in the holes of rocks, or in the earth. We choose here, as also in the names of several other creatures that follow, (which are little known in this part of the world) to keep the Greek or Latin names. Ch.—Bochart (Hierozoicon) may be consulted on this subject. He supposes, that the Heb. *shaphan*, denotes the Arabian rat called aliarbuho. But the Jews themselves are ignorant of many of these animals. C.—Both *choiros* and *grullos*, signify swine. The porcupine, or the bear-mouse of Palestine, may be meant. M.

Ver. 6. *Cheweth.* Some copies of the Sept. add *not*, which agrees with the nature of the hare; though the people to whom Moses addresses himself were of a different persuasion. Its hoof is not divided into two parts only, and therefore it is accounted unclean.

Ver. 7. *Swine.* This animal was abhorred by many other nations. If an Egyptian happened to touch one, he plunged into the Nile. Herod. ii. 47. Few are to be seen in the East. Yet the people of Crete and of Samos held swine in veneration; and they were offered in sacrifice to Venus, by the Cyprians. They seem designed for slaughter, as they are good for nothing alive. They are very subject to the leprosy. C.—The Jews would hardly name them, but called them "the beast." Old Eleazar was strongly instigated to pretend at least to eat swine's flesh, but preferred a painful death before the transgression of God's law, 2 Mac. vi. 18. H.

Ver. 8. *Carcasses.* They might be touched while alive, v. 24.

Ver. 9. *Eat.* The Egyptians, and the priests of the Syrian goddess, abstained from fish.—*Pools.* Heb. and Sept. *torrents.* C.—Eels are prohibited, &c. M.

as well in the sea, as in the rivers, and the pools, you shall eat.

10 But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination unto you,

11 And detestable: their flesh you shall not eat, and their carcasses you shall avoid.

12 All that have not fins and scales, in the waters, shall be unclean.

13 Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey,

14 And the kite, and the vulture, according to their kind.

15 And all that is of the raven kind, according to their likeness.

16 The ostrich, and the owl, and the larus, and the hawk according to its kind.

17 The screech-owl, and the cormorant, and the ibis,

18 And the swan, and the bittern, and the porphyrion,

19 The heron, and the charadrion according to its kind, the houp also, and the bat.

20 Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

21 But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

22 That you shall eat, as the bruchus in its kind, the attachus, and the ophiomachus, and the locust, every one according to their kind.

23 But of flying things, whatsoever hath four feet only, shall be an abomination to you:

24 And whosoever shall touch the carcasses of them, shall be defiled, and shall be unclean until the evening:

25 And if it be necessary that he carry any of these things when they are dead, he shall wash his clothes, and shall be unclean until the sun set.

26 Every beast that hath a hoof, but divideth it not, nor cheweth the cud, shall be unclean: and he that toucheth it shall be defiled.

27 That which walketh upon hands, of all animals which go on all four, shall be unclean: he that shall touch their carcasses shall be defiled until evening.

28 And he that shall carry such carcasses, shall wash his clothes, and shall be unclean until evening; because all these things are unclean to you.

29 These also shall be reckoned among unclean things, of all that move upon the earth, the weasel, and the mouse, and the crocodile, every one according to their kind:

30 The shrew, and the chameleon, and the stellio, and the lizard, and the mole:

31 All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

32 And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or hair-cloths; or any thing in which work is done, they shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

33 But an earthen vessel, into which any of these shall fall, shall be defiled, and therefore is to be broken.

34 Any meat which you eat, if water *from such a vessel* be poured upon it, shall be unclean; and every liquor that is drunk out of any *such* vessel, shall be unclean.

35 And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean: whether it be oven, or pots with feet, they shall be destroyed, and shall be unclean.

36 But fountains and cisterns, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled.

37 If it fall upon seed-corn, it shall not defile it.

38 But if any man pour water upon the seed, and

VER. 10. *Scales.* Numa forbade fish without scales to be used in the sacred feasts. Plin. xxxii. 2.

VER. 13. *The griffon.* Not the monster which the painters represent; which has no being upon earth; but a bird of the eagle kind, larger than the common. Ch.—*Osprey.* The sea or black eagle, which is very clear-sighted, and expert in catching fish. Pliny relates, (B. x. 3,) that it tries its young by making them look at the sun, and hurls them down if they refuse. But this seems fabulous.

VER. 16. *Ostrich;* which was served up at the tables of the Persian kings. Heb. "the daughter of the hiena;" (*both ĕiāne*) or the swan. Isai. xiii. 21.—*Owl,* or perhaps the male ostrich, which cruelly abandons its young.—*Larus,* the water-hen. C.—Some have the cuckow. H.

VER. 17. *Owl,* or the onocrotalus, which makes a hideous noise like *an assibis,* a bird adored in Egypt. Bochart takes the Heb. to mean an owl, as well as the following term, *swan,* (C.) which is not probable.

VER. 18. *Bittern,* onocrotalum. See v. 17. Prot. version has "pelican and the gier-eagle," for *porphyrion.* H.—Its beak and long legs are *red.* Plin. x. 46. Bochart understands the vulture, and the Samaritan version the pelican; both of which are remarkable for the care they take of their young. *Rème* may be derived from *rēm,* "mercy."

VER. 19. *Heron,* or "stork," noted for the same quality: *chasida,* means "piety." —*Charadrion,* a kind of heron, (C.) mentioned by Aristot. viii. 3. It is found in deep holes and rocks. M.—Some translate parrot, peacock, kite, &c. *Anapha,* may denote a bird easily vexed. C.—*Houp,* or lapwing. H.—*Bat.* Strabo (xvii.) speaks of some very large, which were salted and eaten at Borsippe.

VER. 20. *Feet.* Such as bees, (C.) and other insects of which he speaks. M.

VER. 21. *Walketh.* Heb. adds *lo,* "not." But the Massorets read *lu,* "to it," agreeably to the Vulg. C.—Prot. version, "Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth."

VER. 22. *Locust.* The three former are species of the same kind. The *bruchus* is a young locust, without wings, (S. Aug. in Ps. civ.) and the *attachus* the least of all. Plin. xxix. 5. The *ophiomachus* is large, "encounters serpents," and is destitute of wings. The nations called *Acridophagi,* received their name from their feeding upon locusts, which are the food of the common people in Syria and Africa. See Plin. xi. 29, &c. Clenard, in 1541, wrote from Fez, that he had seen the sky darkened with clouds of locusts, which the people endeavoured presently to destroy, and filled waggons with their bodies, for food. Kirsten says, they are very delicious. Arnulph assures us, that they are a finger's breadth, and are fried in oil by the poor. Raban. in Matt. iii. 4. See Joel ii. C.—There is no need, therefore, of having recourse to crab fish and wild pears, for the Baptist's food, as Beza has done. T.

VER. 23. *Only.* Equal in length, v. 20–1. M

VER. 24. *Evening.* If he were guilty of sin in so doing, contrition would be necessary to regain God's favour. W.—But the legal uncleanness would not be removed till the evening; as the one might subsist while the other was remitted. H.

VER. 25. *Necessary.* To prevent the obstruction of the road, or the infection of the air. M.—When any person touched these carcasses, he was obliged to wash his clothes immediately, and still to refrain from touching any thing sacred *till sun-set.* Estius.—If a dog chanced to die in the house of an Egyptian, all the family shaved their hair and began to mourn. The food and wine in the house could no longer be used. Euseb. præp. ii. 1. They adored the dog. But other nations, which did not adore animals, esteemed those unworthy of sacred things who had touched a carcass, though they invoked their gods by *slaying beasts,* as Porphyrius remarks, ib. v. 10. They put off their *shoes* when they entered certain temples, for the same reason. *Scortea non ulli fas est inferre sacello—ne violent puros exanimata Deos.*

VER. 26. *It.* When dead. It was lawful to ride on a camel, but not to eat its flesh.

VER. 27. *Hands.* Like a monkey, frog, &c. the fore-feet of which rather resemble hands.

VER. 29. *Weasel.* Bochart understands the mole, in opposition to all the versions: *choled,* means indeed "to root up the earth." C.

VER. 30. *Chameleon,* feeds upon air, and assumes various colours. Plin. viii. 38. It resembles a lizard, as does the *stellio,* ib. xxix. 4.—*Lizard.* Prot. "snail." H.

VER. 30. *Unclean,* either to eat or touch, v. 41–3. C. v. 2.

VER. 33. *Broken.* See C. vi. 28, where a similar injunction is given. M.—And (v. 35,) ovens and pots, made of earthenware, according to Pollux, are to be destroyed. T.

VER. 34. *Water,* unclean, or in a polluted vessel.

VER. 36. *Clean.* They would be so difficult to purify, and water is so necessary

VER. 38. *Defiled,* and given to the beasts. M.

afterwards it be touched by the carcasses, it shall be forthwith defiled.

39 If any beast die, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until the evening:

40 And he that eateth or carrieth any thing thereof, shall wash his clothes, and shall be unclean until the evening:

41 All that creepeth upon the earth shall be abominable, neither shall it be taken for meat.

42 Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

43 Do not defile your souls, nor touch aught thereof, lest you be unclean.

44 For I am the Lord your God: [a] be holy, because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth.

45 For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

46 You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth.

47 That you may know the differences of the clean and unclean, and know what you ought to eat and what to refuse.

CHAP. XII.

The purification of women after child-birth.

AND the Lord spoke to Moses,[b] saying:

2 Speak to the children of Israel, and thou shalt say to them: [c] If a woman having received seed shall bear a man-child, she shall be unclean seven days, according to the days of the separation of her flowers.

3 [d] And on the eighth day the infant shall be circumcised:

4 But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing, neither shall she enter into the sanctuary, until the days of her purification be fulfilled.

5 But if she shall bear a maid-child, she shall be unclean two weeks, according to the custom of her monthly courses, and she shall remain in the blood of her purification sixty-six days.

6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon, or a turtle, for sin, and shall deliver them to the priest:

7 Who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man-child or a maid-child.

8 And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, [e] or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

CHAP. XIII.

The law concerning leprosy in men, and in garments.

AND the Lord spoke [f] to Moses and Aaron, saying:

2 The man, in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that is, the stroke of the leprosy, shall be brought to Aaron the priest, or any one of his sons.

3 And if he see the leprosy in his skin, and the hair turned white, and the place where the leprosy appears lower than the skin and the rest of the flesh; it is the stroke of the leprosy, and upon his judgment he shall be separated.

4 But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days.

5 And the seventh day he shall look on him: and if the leprosy be grown no farther, and hath not spread

[a] 1 Pet. i. 16.—[b] A. M. 2514.—[c] Luke ii. 22.

[d] John vii. 22.—[e] Supra v. 7. and 11. Luke ii. 24.—[f] A. M. 2514.

VER. 39. *Beast die* a natural death, or be suffocated, or be slain by a wild beast. C.

VER. 40. *Clothes*, and his whole body, either together or separate, as the Rabbins explain the law. Selden syn. i. 3. If any one eat or touch these things, on purpose, he was liable to a more severe punishment, (M.) and his *soul was defiled* by disobedience, v. 43. C.

VER. 42. *Abominable.* Serpents, worms, and reptiles, are proscribed. M.

VER. 44. *Holy*, and detest the uncleanness of the Gentiles, in their sacrifices and feasts. S. Aug. de C. D. vi. 7.

VER. 45. *Your God.* By these laws, the Jews were to be distinguished from other nations. H.—They were also to be reminded, that God was very jealous of their interior sanctity, since he required so great a legal purity. Without the former, they might easily conclude that the latter would not please him. C.

CHAP. XII. VER. 2. *Child.* By this manner of expressing himself, Moses excludes the blessed Virgin, as the ancient fathers and the moderns generally remark. She conceived without concupiscence, and was subject to none of the usual inconveniences of child-birth. Suarez.—So that whether this law was instituted to expiate the former, or to purify the latter, she was not included. All other mothers were separated, at least seven days, and longer if their state required it; (C.) during which time, they were treated like those mentioned, C. xv. 19. After that period they were allowed to manage their affairs, as usual, but not to touch any thing sacred, nor suffer their husbands to approach to them, till the expiration of 33 days more, v. 4. M.—Euripides blames Diana for keeping such women at a distance from her altar, while she delighted in human sacrifices. Iphigen. v. 380. Censorinus says, "Prægnans ante diem quadragesimum non prodit in Fanum; & post partum pleræque graviores sunt, nec sanguinem interdum continent." Grotius.

VER. 3. *Eighth.* Nothing but the child's health could retard the day, (C.) unless the parents were under the necessity of taking a journey, as they were in the desert, &c. H.

VER. 4. *Sanctuary*, or court of the tabernacle, where the women had probably a place apart. C.

VER. 5. *Days.* In all 80, double the time required for a male child, as the infirmities of women continue so much longer when they bear a female. Vales. sac. Philos. c. xviii. Hippocrates allows forty-two days for the one, and thirty for the other.—*Purification.* Some copies of the Sept. read, *in her pure*, others, *in her impure blood*; which Origen attempts to reconcile by observing, that she is deemed less impure during the last thirty-three or sixty-six days, than in the preceding ones. C.—During these, she was treated almost like those who were under the greatest legal uncleannesses, C. xv. Num. v. Those who were under the *less*, might enter the court of the Gentiles, and did not infect others by their touch. Josep. c. Apion 2. T.

VER. 6. *Lamb*, to thank God for her happy delivery.—*Sin*, or uncleanness, which was esteemed a legal offence. Perhaps this sacrifice was also designed to expiate the sins she might have fallen into, (M.) since she was last able to offer one; and likewise the original sin of her female offspring. That of males was effaced by circumcision. H.

VER. 7. *Blood*, which has caused her legal uncleanness.

VER. 8. *Lamb.* This was the case of the blessed Virgin: (Luc. ii. 24,) so poor was she! M.—It seems difficult to conceive, how all the women of Palestine could present themselves before the tabernacle, 40 or 80 days after childbirth. Perhaps the law regarded those only who lived in the neighbourhood. The priests explained to the rest what they had to do, whether they might defer bringing their offspring to the next great festival, or they might send it by another hand. We read that Anna came to the temple after she had weaned Samuel, 1. K. i. 21. C.

CHAP. XIII. VER. 2. *Colour*, &c. Heb. "a tumour, abscess, or white spot," which are three marks of leprosy. C.—*Leprosy.* The leprosy was a figure of sin: and the observances prescribed in this and the following chapter, intimate what ought spiritually to be done, in order to be delivered from so great an evil, or preserved from it. Ch.—The authority of the priests in the new law to bind or loose sins, was hereby prefigured. S. Chrys. de Sacerd. 3. W.

VER. 3. *Flesh.* These two signs indicated the species of leprosy called volatile, or *impetigo*, (M.) resembling a scab, which did not penetrate the flesh or bones, as our leprosy or elephantiasis does. Vales. C. xix.—*Separated* from society. Heb. he shall contaminate him. See v. 11. H.—Some assert, that the physician was first to be consulted. But none but the priests could declare them unclean, or set them at liberty. After they had pronounced sentence, the lepers might apply for medicines to others.

itself in the skin, he shall shut him up again other seven days.

6 And on the seventh day he shall look on him: if the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is *but* a scab: and the man shall wash his clothes, and shall be clean.

7 But if the leprosy grow again, after he was seen by the priest, and restored to cleanness, he shall be brought to him,

8 And shall be condemned of uncleanness.

9 If the stroke of the leprosy be in a man, he shall be brought to the priest,

10 And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear:

11 It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean, and shall not shut him up, because he is evidently unclean.

12 But if the leprosy spring out running about in the skin, and cover all the skin from the head to the feet, whatsoever falleth under the sight of the eyes,

13 The priest shall view him, and shall judge that the leprosy which he has is very clean: because it is all turned into whiteness, and therefore the man shall be clean.

14 But when the live flesh shall appear in him,

15 Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean: for live flesh, if it be spotted with leprosy, is unclean.

16 And if again it be turned into whiteness, and cover all the man,

17 The priest shall view him, and shall judge him to be clean.

18 When also there has been an ulcer in the flesh and the skin, and it has been healed,

19 And in the place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest:

20 And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white, he shall declare him unclean; for the plague of leprosy is broken out in the ulcer.

21 But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it, he shall shut him up seven days.

22 And if it spread, he shall judge him to have the leprosy:

23 But if it stay in its place, it is *but* the scar of an ulcer, and the man shall be clean.

24 The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar,

25 The priest shall view it, and if he see it is turned white, and the place thereof is lower than the other skin: he shall declare him unclean, because the evil of leprosy is broken out in the scar.

26 But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the appearance of the leprosy be somewhat obscure, he shall shut him up seven days,

27 And on the seventh day he shall view him: if the leprosy be grown farther in the skin, he shall declare him unclean.

28 But if the whiteness stay in its place, and be not very clear, it is the sore of a burning, and therefore he shall be cleansed, because it is *only* the scar of a burning.

29 If the leprosy break out in the head or the beard of a man or a woman, the priest shall see them,

30 And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them unclean, because it is the leprosy of the head and the beard.

31 But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black, he shall shut him up seven days:

32 And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:

33 The man shall be shaven all but the place of the spot, and he shall be shut up other seven days.

34 If on the seventh day the evil seem to have staid in its place, and not lower than the other flesh, he shall cleanse him, and his clothes being washed he shall be clean.

35 But if after his cleansing, the spot spread again in the skin,

36 He shall seek no more whether the hair be turned yellow, because he is evidently unclean.

37 But if the spot be staid, and the hair be black, let him know that the man is healed, and let him confidently pronounce him clean.

38 If a whiteness appear in the skin of a man or a woman,

39 The priest shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the leprosy, but a white blemish, and that the man is clean.

Ver. 6. *Obscure.* Some translate the Heb. "retired," with the Syr. and Arab. versions.—*Scab,* "an ebullition," or pustule. Theod. S. Jer. in Nah. ii.—*Clothes,* and himself. See C. xi. 40.

Ver. 8. *Uncleanness,* or permanent leprosy.

Ver. 10. *Living flesh.* The leprosy is caused by immense numbers of worms, which crawl between the skin and the flesh, and sometimes infect the latter, and the very bones, garments, &c. Hence the flesh seems all in motion, and living. H.—The different spots in the skin represent heretical opinions obscuring the true faith, of which priests are the judges. Deut. xvii. S. Aug. q. Evang. ii. 40. W.

Ver. 11. *Inveterate.* Celsus says, this sort of leprosy is hardly ever cured.—*Up.* But, as the Rom. Sept. reads, "shall separate him" from the people.

Ver. 13. *Clean.* The white leprosy causeth no itching. Gorrheus. Cels. v. 28. Theodoret (q. 16,) says, it is incurable; and therefore, the person infected is not shut up, out of pity. So S. Paul (1 Cor. v. 11,) forbids us to eat with a dissolute Christian, while he allows us to have commerce with infidels, though they be wholly corrupt. But others assert, it is not so difficult to cure as that which is partial, v. 14. The hand of Moses was stricken with this white leprosy. Ex. iv. 6. C.—This species is not so contagious. M.

Ver. 14. *Live flesh,* raw, the skin being consumed in various parts.

Ver. 16. *Whiteness,* after the red flesh is covered with skin as usual.

Ver. 20. *Ulcer,* as before, v. 3.

Ver. 23. *Place,* which is contrary to the nature of leprosy.

Ver. 24. *Scar.* If it had proceeded from burning it would have been black. M.

Ver. 26. *Obscure.* Heb. may be, "stopped," as it is opposed to v. 22, *if it spread.* See v. 55–6.

Ver. 27. *Unclean.* Heb. adds, "it is the stroke of leprosy," and the Sept. "it has spread in the ulcer."

Ver. 30. *Leprosy,* or scurf. C.—This species causes the hair to be yellow, and not white. M.

Ver. 31. *Black.* The Heb. Sam. &c. prefix "not," which ought probably to be away, as the natural colour of the hair, in that country, is black; while yellow, or white hair, give reason to suspect the leprosy; and (v. 32,) the Heb. says, "if there be no yellow hair in it," which insinuates that it was black before. The Sept. have explained both verses in the same sense, as they found the negation also. If we admit it, we may distinguish black hair from that which approaches to brown, or light-coloured hair. When therefore a person, who had before black hair, has experienced some *change,* he must be shut up seven days; after which, if his hair be not become yellow or reddish, he must be shaved, &c. C.

Ver. 39. *Blemish,* or scab, of which Celsus speaks, B. 5.

40 The man whose hair falleth off from his head, he is bald and clean:

41 And if the hair fall from his forehead, he is bald before and clean.

42 But if in the bald head, or in the bald forehead, there be risen a white or reddish colour,

43 And the priest perceive this, he shall condemn him undoubtedly of leprosy, which is risen in the bald part.

44 Now whosoever shall be defiled with the leprosy, and is separated by the judgment of the priest,

45 Shall have his clothes hanging loose, his head bare, his mouth covered with a cloth, and he shall cry out that he is defiled and unclean.

46 All the time that he is a leper and unclean, he shall dwell alone without the camp.

47 A woollen or linen garment that shall have the leprosy

48 In the warp, and the woof, or a skin, or whatsoever is made of a skin,

49 If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shewn to the priest.

50 And he shall look upon it, and shall shut it up seven days:

51 And on the seventh day, when he looketh on it again, if he find that it is grown, it is a fixed leprosy: he shall judge the garment unclean, and every thing wherein it shall be found:

52 And therefore it shall be burnt with fire.

53 But if he see that it is not grown,

54 He shall give orders, and they shall wash that part wherein the leprosy is, and he shall shut it up other seven days.

55 And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean, and shall burn it with fire, for the leprosy has taken hold of the outside of the garment, or through the whole.

56 But if the place of the leprosy be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound.

57 And if after this there appear in those places that before were without spot, a flying and wandering leprosy: it must be burnt with fire.

58 If it cease, he shall wash with water the parts that are pure, the second time, and they shall be clean.

59 This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins, how it ought to be cleansed, or pronounced unclean.

CHAP. XIV.

The rites or sacrifices in cleansing the leprosy. Leprosy in houses.

AND the Lord spoke to Moses,[a] saying:

2 This is the rite of a leper, when he is to be cleansed: He shall be brought to the priest:

3 [b] Who, going out of the camp, when he shall find that the leprosy is cleansed,

4 [c] Shall command him, that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar-wood, and scarlet and hyssop.

5 And he shall command one of the sparrows to be immolated in an earthen vessel, over living waters:

6 But the other that is alive he shall dip, with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated:

7 Wherewith he shall sprinkle him that is to be cleansed seven times, that he may be rightly purified: and he shall let go the living sparrow, that it may fly into the field.

8 And when the man hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water; and being purified, he shall enter into the camp, yet so that he tarry without his own tent seven days:

9 And on the seventh day he shall shave the hair of

[a] A. M. 2514.—[b] Matt. viii. 4.

[c] Mark i. 44. Luke v. 14.

VER. 42. *Colour*, indicating some bad humours, which had caused the hair to fall off.

VER. 45. *Loose*, both for the benefit of the leper, and that others may beware of him. M.—*Bare*, letting the hair grow, (C. xxi. 5. 10,) in testimony of mourning. The leper behaved like one in mourning, tearing his garments, neglecting his hair and beard, or cutting them, and, through shame, covering his face. Ezec. xxiv. 22. The Persians would not allow any lepers to enter their cities. Herod. ii. 138. C.

VER. 46. *Camp*, or city, unless some great man, like king Ozias, might be permitted to dwell there in a house, secluded from all society. 4 K. xv. 5.—2 Par. xxvi. 21.

VER. 47. *Garment that shall have the leprosy.* These prescriptions, with relation to garments and houses infected with the leprosy, are to teach us to fly all such company and places as are apt to be the occasion of sin.

VER. 49. *White.* Heb. and Sept. "greenish."

VER. 51. *Grown.* Heb. adds here, (and v. 53-6-7-9,) "in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of a skin."

VER. 55. *Returned*, which it had before it was infected, and, consequently, as the Heb. reads, "behold the plague has not changed its colour." H.

VER. 56. *Dark*, or "at a stand." See v. 6. Heb. *keha*, means to sink, like the eyes of an old man, &c.

VER. 57. *Flying*, as that in man, v. 12. Heb. it is a leprosy, which returns and is rooted. Chal. "it spreads." C. See Calmet's Diss. on the Leprosy.—This dreadful disorder is very common in Arabia and Palestine. During the holy wars, many of the Europeans were infected with it. The Jews believe, that the leprosy of garments and of houses was restrained to Judea, and attacked them only when the people rebelled against God. Oleaster.—The providence of God often visited those, who would not obey his ministers, with this disorder. Deut. xxiv. 8. Num. xii. Theod. q. 18. T.

VER. 59. *Pronounced.* This word should refer to both; *mundari vel contaminari, how it ought to be pronounced clean or unclean;* as the law regards the declaration of the priests, and not the medicines to be used for the leprosy. H.

CHAP. XIV. VER. 3. *Camp.* The leper was not left to his own judgment to mix with society, as soon as he perceived himself cleansed. He had to send for a priest; and one of the most discerning among those who made it their employment to study in the court of the tabernacle, was commissioned to examine him. Grotius.—The sacrifice was offered without the camp, (C.) if it may be called a sacrifice. M.—That of Christ's body was not yet instituted, which supplies all the rest. S. Aug. c. adv. i. 19. W.

VER. 4. *Sparrows.* Heb. *tsipporim.* Sept. "little birds," which the law only determines must be clean; such probably as might be procured most easily. The leper was to present them, and kill one. But the priest sprinkled with its blood the other bird, which was tied with a scarlet ribband to the cedar-wood and hyssop, in such a manner that its head and wings were not much wet, as it was to fly away. C.—The cedar prevents putrefaction, the hyssop is very odoriferous; the scarlet and the bird denote beauty and life, which qualities the leper must acquire. So the penitent regains the virtues he had lost, with interest. T.

VER. 5. *Living waters.* That is, waters taken from a spring, brook, or river: (Ch.) not stagnant or rain water.

VER. 7. *Rightly.* According to law. H.—The number seven is used to denote perfection, v. 15, &c. M.—*Field.* An emblem of the liberty which the leper would soon enjoy. H.—The pagans cast over their head the things which had been used for their purification. Virg. Ec. viii. 102. *Fer cineres, Amarilli, foras, rivoque fluenti—Transque caput jace, ne respexeris.*—They were afraid to trample upon them. Gell. x. 15. Metam. xiii. 954. They were also accustomed to set birds at liberty in honour of their gods. Demosthenes accuses Conon of having eaten those which had been used in his purification. Bonfrere believes that Moses does not here prescribe any sacrifice. Why then is a priest employed to make these aspersions? C.

VER. 8. *Body*, even to the *feet.* Isai. vii. 20. H.—Probably with a pair of scissors. C.—The Egyptian priests did so every third day, that nothing impure might be concealed. Herod. ii. 37. The greatest caution was requisite to prevent the return of the leprosy; and therefore, after the first purification, (v. 4,) the leper is not allowed to go home, till a sufficient time has elapsed to ascertain whether he be radically healed, and then he must offer a sacrifice, v. 10. H.—But why so many prescriptions for a disease so involuntary, (C.) which must have already caused the unhappy sufferer so much pain? H.—The Rabbins assert, that the leprosy was sent to punish some secret transgression, particularly

his head, and his beard and his eye-brows, and the hair of all his body. And having washed again his clothes, and his body,

10 On the eighth day he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart.

11 And when the priest that purifieth the man, hath presented him, and all these things before the Lord, at the door of the tabernacle of the testimony,

12 He shall take a lamb, and offer it for a trespass-offering with the sextary of oil: and having offered all before the Lord,

13 He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust; that is, in the holy place: for as that which is for sin, so also the victim for a trespass-offering pertaineth to the priest: it is holy of holies.

14 And the priest taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot.

15 And he shall pour of the sextary of oil into his own left hand,

16 And shall dip his right finger in it, and sprinkle it before the Lord seven times.

17 And the rest of the oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot, and upon the blood that was shed for trespass,

18 And upon his head.

19 And he shall pray for him before the Lord, and shall offer the sacrifice for sin: then shall he immolate the holocaust,

20 And put it on the altar with the libations thereof, and the man shall be rightly cleansed.

21 But if he be poor, and his hand cannot find the things aforesaid: he shall take a lamb for an offering for trespass, that the priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and a sextary of oil,

22 [a]And two turtles, or two young pigeons, of which one may be for sin, and the other for a holocaust:

23 And he shall offer them on the eighth day of his purification to the priest, at the door of the tabernacle of the testimony before the Lord.

24 And *the priest* receiving the lamb for trespass, and the sextary of oil, shall elevate them together.

25 And the lamb being immolated, he shall put of the blood thereof upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot:

26 But he shall pour part of the oil into his own left hand,

27 And dipping the finger of his right hand in it, he shall sprinkle it seven times before the Lord:

28 And he shall touch the tip of the right ear of him that is cleansed, and the thumb of his right hand, and the great toe of his right foot, in the place of the blood that was shed for trespass,

29 And the other part of the oil that is in his left hand, he shall pour upon the head of the purified person, that he may appease the Lord for him.

30 And he shall offer a turtle, or young pigeon,

31 One for trespass, and the other for a holocaust, with their libations.

32 This is the sacrifice of a leper, that is not able to have all things that appertain to his cleansing.

33 And the Lord spoke to Moses and Aaron, saying:

34 When you shall be come into the land of Chanaan, which I will give you for a possession, if there be the plague of leprosy in a house,

35 He whose house it is, shall go and tell the priest, saying: It seemeth to me, that there is the plague of leprosy in my house.

36 And he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And afterwards he shall go in to view the leprosy of the house,

37 And if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all the rest,

[a] Supra v. 7. 11. and xii. 8. Luke ii. 24.

some pride or detraction; as they maintain, that every illness is in punishment of some offence. Abarbanel. Grotius.—If was often the effect of intemperance or negligence; and the sacrifices were exacted, to make some reparation to God for remaining in the camp and near the tabernacle, at the commencement of the disorder. C.—This foul cutaneous disease was also very infectious, and the law was designed to impress people with a horror of it, and to teach them to prevent its ravages as much as possible. H.—A sparrow is slain, and the hair shaved, to indicate that all sinful affections must be cut off by the true penitent, while the sparrow, which is sent away into the desert, reminds him that he must live a stranger to pleasure, and perfectly mortified. D.—*Days;* without having any communication with his wife. Lyran.

VER. 10. *A sextary;* Heb. *log:* a measure of liquids, which was the twelfth part of a *hin;* and held about as much as six eggs. Ch.—For each of the victims a sacrifice of flour and oil was required. H.

VER. 12. *Offered.* Heb. "elevated, *or* waved," as Ex. xxix. 24.

VER. 13. *Place;* on the left hand of the altar of holocausts. C. i. 11. This sacrifice is different from that for sin, v. 19. C.

VER. 14. *Taking of the blood,* &c. These ceremonies, used in the cleansing of a leper, were mysterious and very significative. The sprinkling seven times with the blood of the little bird, the washing himself and his clothes, the shaving his hair and his beard, signify the means which are to be used in the reconciliation of a sinner, and the steps by which he is to return to God, viz. by the repeated application of the blood of Christ; the washing his conscience with the waters of compunction; and retrenching all vanities and superfluities, by employing all that is over and above what is necessary in alms deeds. The sin-offering, and the holocaust or burnt-offering, which he was to offer at his cleansing, signify the sacrifice of a contrite and humble heart, and that of adoration in spirit and truth, with gratitude and thankfulness, for the forgiveness of sins, with which we are ever to appear before the Almighty. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, first with the blood of the victim, and then with the remainder of the oil, which had been sprinkled seven times before the Lord, signify the application of the blood of Christ, and the unction of the sevenfold grace of the Holy Ghost to the sinner's right ear, that he may duly hearken to and obey the law of God; and to his right hand and foot, that the works of his hands, and all the steps or affections of his soul, signified by the feet, may be rightly directed to God. Ch. See C. viii. 23.—These ceremonies might serve to call to the leper's recollection the benefit which he had received, and to distinguish him from others. C.

VER. 17. *Blood.* Sept. and Syr. "upon the place of the blood," on the person's ear, thumb, and toe.

VER. 21. *Offering.* Heb. "a trespass-offering to be waved," v. 12. 24.—*Oil.* The same quantity of oil is required as v. 10. The rest is diminished two-thirds; only instead of the ewe and one lamb, two turtles or pigeons are substituted. H.

VER. 31. *Trespass.* Heb. "sin," v. 19. The Chal. and Sept. agree with the original text. M.

VER. 34. *If there.* Heb. "and I send the plague;" whence some infer, that this *leprosy* was an effect of God's special indignation against the owners of the house. Muis, &c.

VER. 36. *Become.* If any thing was left in the house, it was deemed unclean, as soon as the priest had declared that the house was infected; and therefore, all was to be removed before he came, (C.) and might be used without scruple, unless some marks of leprosy appeared afterwards upon the *garments.* C. xiii. 47.

VER. 37. *Paleness.* Heb. "greenish." H.—Such spots are often observable in damp churches and cloisters, and cause the plaster to fall off. It is probable

38 He shall go out of the door of the house, and forthwith shut it up seven days,
39 And returning on the seventh day, he shall look upon it. If he find that the leprosy is spread,
40 He shall command, that the stones wherein the leprosy is, be taken out, and cast without the city into an unclean place:
41 And that the house be scraped on the inside round about, and the dust of the scraping be scattered without the city into an unclean place:
42 And that other stones be laid in the place of them that were taken away, and the house be plastered with other mortar.
43 But if, after the stones be taken out, and the dust scraped off, and it be plastered with other earth,
44 The priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house is unclean:
45 And they shall destroy it forthwith, and shall cast the stones and timber thereof, and all the dust, without the town into an unclean place.
46 He that entereth into the house when it is shut, shall be unclean until evening.
47 And he that sleepeth in it, and eateth any thing, shall wash his clothes.
48 But if the priest going in perceive that the leprosy is not spread in the house, after it was plastered again, he shall purify it, it being cured.
49 And for the purification thereof he shall take two sparrows, and cedar-wood, and scarlet and hyssop:
50 And having immolated one sparrow in an earthen vessel over living waters,
51 He shall take the cedar-wood, and the hyssop, and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water, and he shall sprinkle the house seven times:
52 And shall purify it as well with the blood of the sparrow, as with the living water, and with the living sparrow, and with the cedar-wood, and the hyssop, and the scarlet.
53 And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house, and it shall be rightly cleansed.
54 This is the law of every kind of leprosy and stroke,
55 Of the leprosy of garments and houses,
56 Of a scar and of blisters breaking out, of a shining spot, and when the colours are diversely changed:
57 That it may be known when a thing is clean, or unclean.

CHAP. XV.

Other legal uncleannesses.

AND the Lord spoke [a] to Moses and Aaron, saying:
2 Speak to the children of Israel, and say to them: The man that hath an issue of seed, shall be unclean.
3 And then shall he be judged subject to this evil, when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.
4 Every bed on which he sleepeth, shall be unclean, and every place on which he sitteth.
5 If any man touch his bed, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.
6 If a man sit where that man hath sitten, he also shall wash his clothes: and being washed with water, shall be unclean until the evening.
7 He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be unclean until the evening.
8 If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.
9 The saddle on which he hath sitten shall be unclean:
10 And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be unclean until the evening.
11 Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes: and being washed with water, shall be unclean until the evening.
12 If he touch a vessel of earth, it shall be broken: but if a vessel of wood, it shall be washed with water.
13 If he who suffereth this disease be healed, he shall number seven days after his cleansing; and having washed his clothes, and all his body in living water, he shall be clean.
14 And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest:
15 Who shall offer one for sin, and the other for a holocaust: and he shall pray for him before the

[a] A. M. 2514.

that little worms produce this effect. To prevent these vermin from spreading, Moses orders the whole house to be demolished and carried away, if it cannot be otherwise purified. C.—Thus the plague is communicated not only by persons, but also by all the things which they have touched. The same signs of leprosy are found both in men and in houses. M.

VER. 41. *Scraped.* Heb. "he shall scrape." But the Sam. copy has more properly, "they shall scrape." Houbig.

VER. 53. *For the house,* that it may be no more infected; and for the people, to whom it belongs; that they may carefully avoid offending God, the avenger of all sin. Heb. "you shall make an atonement for the house," or for the sins of its inhabitants. H.

VER. 54. *Stroke.* Heb. "scurf," ulcers, wounds, &c. C.—"The leprosy of the head or beard." Chal. Montan. T.

VER. 57. *Be known when.* Heb. "to teach in what day, &c. . . This is the law of leprosy." H.

CHAP. XV. VER. 2. *Issue of seed, shall be unclean.* These legal uncleannesses were instituted in order to give the people a horror of carnal impurities. Ch.—If the gonorrhœa, and the lawful act of marriage, (v. 16,) and nocturnal delusions, (Deut. xxiii. 10,) induce a kind of uncleanness—surely to imitate Onan is most detestable, Gen. xxviii. 9. T.—The Jews rank the latter crime with murder, and so does Tertullian. See Ex. xxi. 22.

VER. 3. *At every moment,* is not in Heb., but something like it occurs in the Sam. and Sept. According to the Heb. the uncleanness subsists for some time after the issue has ceased. Grotius pretends that these disorders were contagious; but the reason why God requires such purity in his people, is given v. 31. He dwelt among them, and would not allow of any disrespectful behaviour. They were to live like priests in his temple. The pagans in Egypt, Greece, and Italy, required the like attention to cleanliness in their priests. Herod. ii.—*Noctem flumine purgas.* Persius ii. C.

VER. 11. *Such a one;* the person under the disorder, unless he have washed his hands.

VER. 12. *Broken,* after he is perfectly healed. C

VER. 15. *Offer,* (faciet) "shall sacrifice." D.—*For sin.* Legal, or any other that he may have incurred.

Lord, that he may be cleansed of the issue of his seed.

16 The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

17 The garment or skin that he weareth, he shall wash with water, and it shall be unclean until the evening.

18 The woman, with whom he copulateth, shall be washed with water, and shall be unclean until the evening.

19 The woman, who at the return of the month hath her issue of blood, shall be separated seven days.

20 Every one that toucheth her, shall be unclean until the evening.

21 And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled.

22 He that toucheth her bed shall wash his clothes: and being himself washed with water, shall be unclean until the evening.

23 Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

24 If a man copulateth with her in the time of her flowers, he shall be unclean seven days: and every bed, on which he shall sleep, shall be defiled.

25 The woman that hath an issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

26 Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

27 Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.

28 If the blood stop and cease to run, she shall count seven days of her purification:

29 And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony.

30 And he shall offer one for sin, and the other for a holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.

31 You shall teach therefore the children of Israel, to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them.

32 This is the law of him that hath the issue of seed and that is defiled by copulation,

33 And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.

CHAP. XVI.

When and how the high priest must enter into the sanctuary. The feast of expiation.

AND the Lord spoke to Moses,[a] after the death of the two sons of Aaron,[b] when they were slain upon their offering strange fire:

2 And he commanded him, saying: Speak to Aaron thy brother,[c] that he enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the ark is covered, lest he die, (for I will appear in a cloud over the oracle)

3 Unless he first do these things: He shall offer a calf for sin, and a ram for a holocaust.

4 He shall be vested with a linen tunic, he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle, and he shall put a linen mitre upon his head: for these are holy vestments: all which he shall put on, after he is washed.

5 And he shall receive from the whole multitude of the children of Israel two buck-goats for sin, and one ram for a holocaust.

6 And when he hath offered the calf, and prayed for himself, and for his own house,

7 He shall make the two buck-goats to stand before the Lord, in the door of the tabernacle of the testimony:

8 And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary-goat:

9 That whose lot fell to be offered to the Lord, he shall offer for sin:

[a] A. M. 2514.—[b] Supra x. 1.

[c] Exod. xxx. 10. Heb. ix. 7.

VER. 16. *Evening*, whether the action were lawful or not. M.—Some explain this verse, of nocturnal inconveniences; and v. 18, of the act of marriage. The latter rendered unclean only in as much as it hindered a person from partaking of any thing sacred, though he might perform the duties of life. C.—This law was to lay some restraint on the too frequent use of marriage. Theodoret. D.

VER. 19. *At . . month.* The Heb. and other versions omit this. C.—But "*her issue in her flesh*," implies as much. H.—Naturalists anciently deemed this very contagious. Solin c. i. Plin. ix. 15. C.—*Days*, not out of the camp, but from the company of men.

VER. 20. *One*, except infants, &c.

VER. 24. *Days*, supposing the case was not brought before the judge, and the man did it through ignorance: otherwise it was death. C. xx. 18.

VER. 25. *Blood*, hæmorrhoids. M.—*Flowers.* Heb. "all the days of the issue of her uncleanness shall be as the days of her separation. She shall be unclean."

VER. 28. *Run.* Then she might act as usual, without defiling what she touched. It seems from v. 13, that this law regarded only the time while the tabernacle was in the camp. It would have been very difficult to observe it, when the people were dispersed throughout the land of Chanaan. C.

VER. 31. *Teach.* So the Sept. also read. Heb. "Thus you shall remove . . from their filth." Houbig.—*Filth.* God threatens to kill them, if they approach unclean. M.—S. Jerom (in Gal. v.) understands this of those abominable sins, which ought not to be mentioned. W.

CHAP. XVI. VER. 1. *Fire.* It was upon this occasion that the feast of expiation (*kippurim*) was instituted, to enforce the reverence due to holy things, and particularly to the tabernacle. Heb. adds, "before the Lord." (H.) and does not specify *strange fire*; but the Chaldee and Syriac do. C.

VER. 2. *Enter not.* No one but the high priest, and he but once a year, could enter into the sanctuary: to signify that no one could enter into the sanctuary of heaven till Christ our high priest opened it by his passion, Heb. x. 8. Ch.—When the tabernacle was to be removed, and when he had to consult the Lord, he might also enter, arrayed in his pontifical attire. If the high priest was prevented by any legal uncleanness, the next priest was substituted to perform his office. Josep. xvii. 8. *Adjutor vicarius propter cognationem ei datus est.*

VER. 4. *Washed.* On this day the high priest appeared in linen clothes, like one of the inferior priests, without the jewels; though Josephus (de Bel. v. 15,) asserts the contrary. C.—This was a feast of sorrow and of penance. T.—Perhaps he put on his more costly attire before he entered the holy of holies, v. 23. 4. •H.

VER. 6. *Calf*, or young bull, which Aaron offered for himself and all the family of Levi, to expiate the sins which they might have committed during the year. If their sins were voluntary, they were obliged also to have perfect charity and contrition. The ram was offered for the sins of the people. Moses speaks of the red heifer, (Num. xix.) which was also offered, out of the camp, for the people. This solemn day was to be kept by all as a rigid "fast from meat, drink, washing, anointing, wearing shoes, or using marriage." This is the idea which the Oriental nations generally have of a fast. They commence at midnight, and end with the following sun-set; after which they eat what they think proper. C.—On the day of expiation, the Jews made a tenfold confession of their sins. Morin. pœnit. ii. 22.

VER. 8. *The emissary-goat: caper emissarius;* in Greek, *apopompaios;* in Hebrew, *Hazazel. The goat to go off*, or as some translate it, the *scape-goat.* This goat, on whose head the high priest was ordered to pour forth prayers, and to make a general confession of the sins of the people, laying them all, as it were,

10 But that whose lot was to be the emissary-goat, he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness.

11 After these things are duly celebrated, he shall offer the calf, and praying for himself and for his own house, he shall immolate it:

12 And taking the censer, which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incense, he shall go in within the veil into the holy place:

13 That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the testimony, and he may not die.

14 He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east.

15 And when he hath killed the buck-goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over-against the oracle,

16 And may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation.

17 [a]Let no man be in the tabernacle when the high priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out.

18 And when he is come out to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf, and of the buck-goat, let him pour it upon the horns thereof round about:

19 And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

20 After he hath cleansed the sanctuary, and the tabernacle, and the altar, then let him offer the living goat:

21 And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: and praying that they may light on his head, he shall turn him out, by a man ready for it, into the desert.

22 And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert,

23 Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

24 He shall wash his flesh in the holy place, and shall put on his own garments. And after that he is come out, and hath offered his own holocaust, and that of the people, he shall pray both for himself and for the people:

25 And the fat that is offered for sins, he shall burn upon the altar.

26 But he that hath let go the emissary-goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

27 But the calf and the buck-goat, that were sacrificed for sin, and whose blood was carried into the sanctuary, to accomplish the atonement, they shall carry forth without the camp, [b]and shall burn with fire, their skins, and their flesh, and their dung:

28 And whosoever burneth them, shall wash his clothes and flesh with water, and so shall enter into the camp.

29 And this shall be to you an everlasting ordinance: [c]The seventh month, the tenth day of the month, you shall afflict your souls, and shall do no work, whether

[a] Luke i. 10.—[b] Heb. xiii. 11.

[c] Infra xxiii. 27. and 28.

on his head; and after that to send him away into the wilderness, to be devoured by wild beasts, was a figure of our Saviour, charged with all our sins, in his passion.

VER. 11. *After . . celebrated.* These words are not in the Hebrew.

VER. 12. *Censer*, which resembled one of our chalices; without any chains, &c. Apoc. v. 8. C.

VER. 13, 14. *The cloud,—The blood*, &c. This is to teach us, that if we would go into the sanctuary of God, we must take with us the incense of prayer, and the blood, that is, the passion of Christ. Where also note, that the high priest, before he went into the holy of holies, was to wash his whole body; and then to put on white linen garments; to signify the purity and chastity with which we are to approach to God. Ch.—The Sept. call this goat *apopompaion*, "the averter of evils, *or* the one sent away." *Hazazel* is taken by Spencer Julian, the apostate, (ap. S. Cyr. 9. and ep. 39,) to mean the devil; as if the goat was sent or sacrificed to him, which is very foolish. C.—*East.* That is, the forepart of the mercy-seat, which was not to be touched with the blood, (M.) no more than the veil. Rabbins.

VER. 15. *Oracle.* He probably took this blood at the same time with that of the calf. Heb. ix. 7. M.—Though some Rabbins assert, the high priest entered the holy of holies four times on that day. Drusius.—Pausanias tells us, that the temples of Dindymenes and Orcus were opened only once a year. C.

VER. 16. *Filth.* God deigned to have his tabernacle in the midst of the camp, where so many sins, and marks of disrespect, as well as legal uncleannesses, were found. H.—Sin so defileth the soul, that the most holy place is contaminated thereby. Theod. q. 22.

VER. 17. *Out.* Even the other priests were excluded from the tabernacle. The high priest placed incense on the censer as soon as he was entered within the veil, and prayed for all blessings, in few words, that the people might not be uneasy, fearing lest something had befallen him. This was the form: "Be pleased to grant, O Lord our God, that this year may be warm and rainy, that the sovereign power may abide in the house of Juda, that thy people may not be deprived of any of the necessaries of life; and hear not the petitions of travellers," (which are commonly vain and selfish) or "of sinners," as others translate. C.—Those who were forbidden to be present on this occasion, might have made the same objections as Protestants do against the law of the Church which prescribes a language not commonly understood by all, in the administration of her sacraments. Have either any reason to be offended? H.

VER. 18. *Let him pray for himself.* Heb. "he shall expiate or purify it," the altar of incense. Josephus says he also sprinkled with blood the great altar of holocausts, v. 20. Ant. iii. 10.

VER. 22. *Desert*, to be devoured by wild beasts, (M.) or hurled down a precipice.

VER. 24. *Flesh*, which was, in some sort, defiled by touching the goat.—*Garments*, belonging to his office.—*Come out* of the holy of holies. C.—The remainder of the day was spent in joy. The priest washed himself, as a sign that he had obtained pardon. M.

VER. 26. *Camp.* This was always required of those who had burnt the bodies of the victims out of the camp, as v. 28, and Num. xix. 7. Outram.—In some of the sacrifices for sin, the priests might eat part of the flesh. But here all was consumed, as the victim was offered for the sins of all.

VER. 29. *Tenth.* Beginning on the evening of the ninth Tisri, which corresponds with part of our September and October, and is the first month of the civil year. C. xxxiii. 32. *Afflict*, by a rigid abstinence from all that might give delight to the body. Children of seven years old begin to join in this mortification. Boys of 13, and girls of 11 years old complete, were obliged to fast. See v. 6. The Samaritans pray all the day, and give no food even to infants during the 24 hours. C.—Moses was the first who shewed them the example; and this was the only day which he prescribed to be kept as a fast. The Jews afterwards appointed many more. H.—Maimonides says, this festival was instituted in memory of the descent of Moses from Mount Sinai the third time, when he came to announce to the people that God had pardoned their idolatry. Usher thinks it was in memory of Adam's fall. The Jews still observe it in some degree. As they are not allowed to sacrifice, they kill a white cock, and the women a hen, on the 9th at evening. Those with child kill both. They confess their sins, receive 39 lashes, ask pardon of those whom they have offended, and generally spend the fore part of this month in acts of piety and of penance. Buxtorf. Syn. 20.—*Stranger;* a proselyte of justice, such as were bound to observe the law.

it be one of your own country, or a stranger that sojourneth among you.

30 Upon this day shall be the expiation for you, and the cleansing from all your sins: you shall be cleansed before the Lord.

31 For it is a sabbath of rest, and you shall afflict your souls by a perpetual religion.

32 And the priest that is anointed, and whose hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement: and he shall be vested with the linen robe and the holy vestments,

33 And he shall expiate the sanctuary, and the tabernacle of the testimony, and the altar, the priests also and all the people.

34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once in a year. He did therefore as the Lord had commanded Moses.

CHAP. XVII.

No sacrifices to be offered but at the door of the tabernacle: a prohibition of blood.

AND the Lord spoke [a] to Moses, saying:

2 Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word which the Lord hath commanded, saying:

3 Any man whosoever of the house of Israel, if he kill an ox, or a sheep, or a goat, in the camp or without the camp,

4 And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood: as if he had shed blood, so shall he perish from the midst of his people.

5 Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony, and they may sacrifice them for peace-offerings to the Lord.

6 And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony, and shall burn the fat for a sweet odour to the Lord.

7 And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

8 And thou shalt say to them: The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim,

9 And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people:

10 If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people:

11 Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul.

12 Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood.

13 Any man whosoever of the children of Israel, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which it is lawful to eat, let him pour out its blood, and cover it with earth.

14 [b] For the life of all flesh is in the blood: therefore I said to the children of Israel: You shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.

15 The soul that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.

16 But if he do not wash his clothes, and his body, he shall bear his iniquity.

CHAP. XVIII.

Marriage is prohibited in certain degrees of kindred: and all unnatural lusts.

AND the Lord spoke to Moses,[c] saying:

2 Speak to the children of Israel, and thou shalt say to them: I am the Lord your God.

3 You shall not do according to the custom of the

[a] A. M. 2514.

[b] Gen. ix. 4. Supra vii. 26.—[c] A. M. 2514.

VER. 31. *Of rest.* Heb. "of sabbaths;" that is, a day of most perfect rest; so that even meat is not allowed to be dressed on it, as it is on other festivals. C. xxiii. 27. C.—*Religion.* Fasting is therefore an act of religion. D.

CHAP. XVII. VER. 3. *If he kill, &c.* That is, in order to sacrifice. The law of God forbids sacrifices to be offered in any other place but at the tabernacle or temple of the Lord: to signify that no sacrifice would be acceptable to God, out of his true temple, the one, holy, Catholic Apostolic Church. Ch.—On other occasions, many believe that the blood of oxen, sheep, and goats, was to be poured out in honour of God by the priest, who received a part of each. Deut. xviii. 3. xii. 15. 22. Theod. q. 23. Perhaps this law regards the time when the Hebrews sojourned in the desert; and that of Deuteronomy has a reference to those times when they should obtain possession of Chanaan. C.—We read of some private people, like Manue and Elias, who offered sacrifice at a distance from the tabernacle. But this was done by a particular inspiration of God, who dispensed with his own law. S. Aug. q. 56. 3 K. xviii. 23. Judg. xiii. 19. M. See Jos. viii. 31.

VER. 5. *They.* The Egyptians and other nations, *kill in the field*, as the Hebrews had also done, till it was now prohibited. Some were, perhaps, still much inclined to adore, (C.) and to offer sacrifice privately to devils; (v. 7,) and therefore God forbids any sacrifice, but such as was performed by his priests at the tabernacle. H.

VER. 7. *Devils.* Heb. *sehirim:* which some translate goats, (the hairy ones) satyrs, &c. The Egyptians adored the goat, (which they represented like the god Pan) particularly in the territory of Mendes, near which the Hebrews had dwelt. Its worship was very abominable and obscene. Strabo xvii. C.—Ezechiel (xvi. 22,) intimates, that the Hebrews were given to idolatry in Egypt. They had also recently adored the calf. H.

VER. 10. *Eat blood.* To eat *blood*, was forbidden in the law; partly because God reserved it to himself to be offered in sacrifices on the altar, as to the Lord of life and death; and as a figure of the blood of Christ; and partly to give men a horror of shedding *blood*. Gen. ix. 4, 5, 6. Ch.—Some barbarians feast on human blood. The Massagetes drunk the blood of horses, and the Gelonians of Pontus mixed it with milk. Georg. iii. 463. If the Hebrews did any such thing, and it became public, they were put to death. But if it remained private, God threatens to take vengeance himself of their cruelty and disobedience. The *face* often denotes anger.

VER. 11. *Life, (anima).* The sensitive soul depends on the blood. The soul and the blood are often used in the same sense. Deut. xii. 23. Ps. xxix. 10. *Sanguine quærendi reditus animâque litandum—Argolicâ.* Æneid. ii. C.—If any one think that blood is the soul of cattle, we need not examine this question very nicely. S. Aug. q. 57. D.

VER. 13. *Hunting,* with nets, or with bow and arrow. If a dog had killed the prey, it would have rendered it unclean. Tostat. But perhaps dogs were not employed in hunting by the Hebrews. The Persians use lions, &c. Chardin. C.—*Earth,* to prevent any abusive custom, such as that of the magicians, who pretended to raise spirits by blood. Tiresias would not disclose the truth to Ulysses, till he had drunk some blood. Odys. xxii. The Jews abhorred things strangled, and the apostles forbade the primitive Christians to use them. Act. xv. Phocilides, the pagan, says, "abandon such remains to dogs; beasts eat the leavings of beasts." Euseb. C.

VER. 15. *Stranger.* Perhaps the proselyte of justice, not simply of the gate for the latter were allowed to eat and to purchase what had died of itself. Deut. xiv. 21.—*Clean,* having offered the sacrifice. C. iv. 27. But if he ate such things knowingly, or neglected these regulations, he was more severely punished. H.

CHAP. XVIII. VER. 2. *God,* to whom the right of giving laws belongs. D.

VER. 3. *Ordinances* respecting marriages, divine worship, &c. H

land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you, nor shall you walk in their ordinances.

4 You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

5 [a] Keep my laws and my judgments, which if a man do, he shall live in them. I am the Lord.

6 No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

8 Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

9 Thou shalt not uncover the nakedness of thy sister, by father or by mother, whether born at home or abroad.

10 Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

11 Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father, and who is thy sister.

12 Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

13 Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

14 Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach to his wife, who is joined to thee by affinity.

15 Thou shalt not uncover the nakedness of thy daughter-in-law: because she is thy son's wife, neither shalt thou discover her shame.

16 Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

17 Thou shalt not uncover the nakedness of thy wife, and her daughter. Thou shalt not take her son's daughter, or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

18 Thou shalt not take thy wife's sister for a harlot, to rival her, neither shalt thou discover her nakedness, while she is yet living.

19 Thou shalt not approach to a woman having her flowers, neither shalt thou uncover her nakedness.

20 Thou shalt not lie with thy neighbour's wife, nor be defiled with mingling of seed.

21 [b] Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God: I am the Lord.

[a] Ezec. xx. 11. Rom. x. 5. Gal. iii. 12.

[b] Infra xx. 2.

VER. 5. *Live in them*, a long and happy life, (Chal.) attended with grace and glory. Lyran.—Jesus Christ and S. Paul explain it of eternal life. Matt. xix. 17. Rom. x. 5. C.

VER. 6. *Approach* to marry, much less to gratify his sensual appetite. H.—*To him.* Heb. "None shall approach to any of their descendants;" *ad omnes reliquias carnis suæ;* to any of those who spring from the same stock. The Jews assert, that all are bound by the law of nature to abstain from their own mother and sister, from another's wife, and from unnatural conjunctions. Seld. Jur. v. 11. C.—*Nakedness*, or turpitude, which title the body deserves, when it is used in a manner contrary to the law of God.

VER. 7. *Father*, with whom the daughters must not have any connexion, as Myrrha had with Cynoras. Metam. x. H.—All relations in a right line are excluded for ever, according to the emperor Justinian. The reason of these various impediments is, 1. That God's people may not resemble infidels, who permitted such things, v. 3. The Persians married their own mothers, daughters, and sisters. S. Clem. strom. 3. Semiramis married her son Justin. Cleopatra was both mother and wife of the two Ptolemies, Philometor and Euergetes, or Physcon. T.—The Egyptians took their sisters to wife for a long time, by the authority of their laws, and in imitation of Isis. Diod. 1. Clem. recogn. 9. Solon permitted people to marry their step-sisters by the same father, and Lycurgus only those by the same mother. Philo ad 6. præc. 2. By this law, the bands of society are strengthened, and families become connected. S. Aug. C. D. xv. 16. 3. Disorders which would easily take place under the same roof, on the prospect of a future marriage, are prevented. 4. The contrary practice would often prove contrary to order and decency, as the son would be raised above his mother. These regulations seem to have been made from the beginning, or at least from the time of the deluge; since the nations not subject to the law of Moses, are condemned for the transgression of them, v. 24. See Gen. xix. 33. C.

VER. 8. *Father.* He hath known her; and to him she belongs, as being one flesh. H.—If he were even dead, it would shew a want of respect to marry his widow, though she were not your own mother. C.—This law, Ruben and the incestuous Corinthian transgressed. T.

VER. 9. *Abroad;* being born of your mother, while she was married to another. The marriages of brothers and sisters at the beginning, were authorized by necessity; but now they are the more to be condemned, as religion forbids them. S. Aug. de C. xv. 16. Some Rabbins assert, that such connexions were lawful till the time of Moses. But S. Epiphanius (hær. 39,) maintains, they had been condemned long before. Seneca (S. Aug. de C. D. vi. 10,) acknowledges that such marriages of the pagan gods were not right; *ne piè quidem:* and Plato says, they are *hateful to God.* The Romans punished them with death. Many barbarians do not, however, make any scruple to contract marriage with their children, or with their mothers. S. Jerom c. Jov. ii. 2. Eurip. Hermione. C.

VER. 11. *Sister*, by thy step-mother.

VER. 12. *Father.* Nearly related, and springing from the same source. M.

VER. 14. *Who . . affinity.* Heb. "she is thy aunt." Some say that, in the old law, a person might marry his niece, but not his aunt; as the order of nature would be inverted if the aunt were subject to her nephew. But others assert that the law was reciprocal, and excluded the marriage of both. The emperor Claudius married his niece Agrippina, and authorized others to do the like. But only one imitated him at Rome; (Sueton.) though Tacitus (An. xii.) says, other nations did it with solemnity, as they had no law to the contrary. *Aliis gentibus solemnia*, &c. C.

VER. 16, *Brother;* though she may be even divorced from him. S. Aug. q. 61. If the brother were dead without offspring, the next relation was bound to marry her; (Deut. xxv. 5,) and the kinsman of Booz was accounted infamous for neglecting this duty. Ruth iv. 6.

VER. 17. *Daughter*, together, or successively; even if she were the child of another husband.—*Incest.* Heb. "a crime." Aquila, "an abomination." Sept. "an impiety."

VER. 18. *Rival her, (in pellicatum).* Heb. Chal. "to trouble her." After the death of one sister, it seems, another might be taken. Jacob had two at once. Some think that polygamy is here forbidden. But the law seems to have tolerated it; and only condemns *many*, or too great a number, with respect to the king. Deut. xvii. 17. The impediments specified in this chapter, may be comprised in these four verses.

Nata, soror, neptis, matertera, fratris & uxor,
Et patrui conjux, mater, privigna, noverca,
Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vetantur. C.

VER. 19. *Thou*, &c. The refractory were to be slain. C. xx. 18. It was thought that the infant would be in danger; and hence the Jews punished with death the man whose child was born lame. S. Augustine (q. 64,) believes that this law is still in force; and some accuse the person who neglects it, as guilty of a venial sin. Bonfrere.

VER. 20. *Wife.* This crime is to be punished like the rest, v. 29.

VER. 21. *Consecrated.* Heb. "to pass through *the fire* to Moloch." Sept. "to serve the ruler." Syr. "to marry strange women;" as also C. xx. 2. One of the sons of Achaz was offered to this idol of the Ammonites; and yet, perhaps, succeeded his father; (4 K. xvi. 3. xviii. 1,) which shews that the children were not always burnt to death, but only lustrated, or made to pass over or between two fires. Yet many assert, that the children were frequently consumed in the flames, and God condemns the cruel parents to be punished with death. C. xx. 2. The brazen idol was heated red hot, and the unhappy victim was placed in its arms, or the priests dragged the child over or between the fires. The surrounding nations delighted in human victims. The Carthaginians offered them till the time of Iphicrates. Adrian abolished several such cruel customs among the Greeks. See Porphyr. de Abst. ii. Jerem. vii. 31.—*God;* by causing any to suppose that he is cruel, like the idols. We must mention his name with the utmost respect. "The mouth, which utters the sacred name of God, ought never to pronounce a shameful word." Philo de 10. præc. Some think, that the idolaters honoured their god by committing an abominable action in his presence. See Malvenda. But most people understand that human sacrifices are here forbidden. C.—The nations of Carolina very lately observed the same custom as the ancient idolaters, in sacrificing their children to the devil, by burning them to death in a brazen statue. Vives in Civ. Dic. vii. 19. Moloch was represented as a king, in all his ornaments, with the head of a calf. He was, perhaps, the idol adored by other nations, under the name of Saturn, who devoured his own children. Bonfrere. T.

22 Thou shalt not lie with mankind as with womankind, because it is an abomination.

23 Thou shalt not copulate with any beast, neither shalt thou be defiled with it. [a] A woman shall not lie down to a beast, nor copulate with it: because it is a *heinous* crime.

24 Defile not yourselves with any of these things, with which all the nations have been defiled, which I will cast out before you,

25 And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

26 Keep ye my ordinances and my judgments, and do not any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you.

27 For all these detestable things, the inhabitants of the land have done that were before you, and have defiled it.

28 Beware then lest in like manner, it vomit you also out, if you do the like things, as it vomited out the nation that was before you.

29 Every soul that shall commit any of these abominations, shall perish from the midst of his people.

30 Keep my commandments. Do not the things which they have done, that have been before you and be not defiled therein. I am the Lord your God.

CHAP. XIX.

Divers ordinances, partly moral, partly ceremonial or judicial.

THE Lord spoke to Moses, [b] saying:

2 Speak to all the congregation of the children of Israel, and thou shalt say to them: [c] Be ye holy, because I, the Lord your God, am holy.

3 Let every one fear his father and his mother. Keep my sabbaths. I am the Lord your God.

4 Turn ye not to idols, nor make to yourselves molten gods. I am the Lord your God.

5 If ye offer in sacrifice a peace-offering to the Lord, that he may be favourable,

6 You shall eat it on the same day it was offered, and the next day: and whatsoever shall be left until the third day, you shall burn with fire.

7 If after two days any man eat thereof, he shall be profane and guilty of impiety:

8 And shall bear his iniquity, because he hath defiled the holy thing of the Lord, and that soul shall perish from among his people.

9 [d] When thou reapest the corn of thy land, thou shalt not cut down *all that is on* the face of the earth to the very ground: nor shalt thou gather the ears that remain.

10 Neither shalt thou gather the bunches and grapes that fall down in thy vineyard, but shalt leave them to the poor and the strangers to take. I am the Lord your God.

11 You shall not steal. You shall not lie, neither shall any man deceive his neighbour.

12 [e] Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord.

13 [f] Thou shalt not calumniate thy neighbour, nor oppress him by violence. [g] The wages of him that hath been hired by thee, shall not abide with thee until the morning.

14 Thou shalt not speak evil of the deaf, nor put a

[a] Infra xx. 16.—[b] A. M. 2514.—[c] Supra xi. 44. 1 Peter i. 16.—[d] Infra xxiii. 22.

[e] Exod. xx. 7.—[f] Eccli. x. 6.—[g] Deut. xxiv. 14. Tob. xiv. 15.

VER. 22. *Abomination*, punished so severely in the Sodomites. Gen. xix. Yet, even the philosophers of Greece were not at all ashamed of it. Bardesanes assures us, that the eastern nations punished it with death, and would not allow the guilty the honours of burial. Those beyond the Euphrates were so shocked at it, that they would kill themselves if they were only accused of such a crime. Ap. Eus. præp. vi. 10.

VER. 23. *Crime.* Heb. "confusion." The Egyptians did so with goats, as part of their religion. See C. xx. 16. and An. Univ. Hist. We need not, however, infer from this law, that the crime was common among the Jews, as Voltaire would insinuate. H.—Nothing but monsters can proceed from such wickedness. M.

VER. 28. *Vomited.* Moses speaks of what would shortly happen, as if it had already come to pass, which is familiar with the prophets. C.—He represents the earth as sick and disgusted with the crimes of its inhabitants, in the same manner as the Book of Wisdom (v. 23,) says, *the water of the sea shall rage* (or foam, *excandescet*) *against them.* The strong expression used by Moses, shews to what a length the Chanaanites had carried their abominations; so that God, justly irritated, orders them all to be exterminated.

VER. 29. *People.* Heb. *hammam.* The same temporal punishment is inflicted upon all the aforesaid crimes, though they were not all equally grievous. The smallest of them deserved to be treated with such severity, to prevent the spreading of such contagious vices. H.—The regulations respecting marriage, were not immutable, or all determined by the law of nature, which admits of no dispensation. Only those relations in a right line, and the first in the collateral line, can be esteemed of this description. D.—If Protestants maintain, that all these regulations of Moses are part of the natural law, and bind Christians, they must also allow that a person must marry the widow of a deceased brother, if he has left no children. Deut. xxv. God would never have established this general rule for his people, if it were in opposition to the *natural law;* which is clear and obvious to all people by the light of reason, according to Aristotle. Polit. ii. Neither would so many holy men have violated this law without reproof, if it had prohibited the marriages of two sisters, of aunts, &c. See Gen. xxix. Exod. vi. 20. God never dispensed in the right line; (1 Cor. v. 1,) and such relations, or even people in the first collateral degree of consanguinity, marrying, are punished with death. C. xx. Whereas those in the second degree, or in the first of affinity, undergo a smaller punishment; which shews that the transgression, in both cases, is not against the law of nature. No man ever undertook to dispense with the marriage of brothers and sisters; though Beza lays this to the charge of Pope Martin V. But the person alluded to, only obtained leave to retain the sister of her whom he had privately dishonoured, when his marriage could not be dissolved without great scandal. S. Antonin. 3. p. tit. i. 11. As, therefore, some of these impediments were introduced by the positive ceremonial law of the Jews, which was abrogated by Jesus Christ, they have no other force at present than what they derive from the authority of Christian republics, which have adopted some and changed others, appointing, in some countries, death for the punishment of theft, and not of adultery, though the old law enjoined the reverse. See C. xx. 10, and Gen. xxxviii. 24. Ex. xxii. 1. The Church may, therefore, surely dispense with those laws which she has enacted. W. Trid. Ses. xxiv. 3.—She has indeed restricted marriage between relations to the fourth degree included, both of consanguinity and of affinity. See the C. of Lateran, under Inn. III. But she will not allow people to marry their aunts, brothers' widows, or sisters of their deceased wife, as the Jews do. T.

CHAP. XIX. VER. 3. *Sabbaths.* Both those which occur every week, and extraordinary ones, v. 30.

VER. 4. *Idols.* Heb. "vain things." C.—*Molten*, or any other sort of workmanship. M.

VER. 7. *Profane.* Heb. "it shall be defiled." Sept. "improper for sacrifice." Aquila, "It shall be rejected." C.—So that the person who had offered it, shal. become more guilty. M.

VER. 9. *Ground.* Heb. and Sept. "the extremity of thy field." The Rabbins say, a sixtieth part of all the products of the earth, was to be left for the poor. Seld. Jur. vi. 6. Thus God teaches his people to exercise themselves in the acts of mercy. D.

VER. 10. *Strangers.* Sept. and Syr. "proselytes," who might dwell in the country. As the soil did not belong to them, great compassion was requisite: otherwise they must have perished, or become slaves.—*Lord;* the sole proprietor. C.

VER. 11. *Lie.* "When no injury is done to another, it is a great question whether a lie can ever be justified. The case would perhaps be easily decided, if we considered the commandments alone, and not the examples," of those holy men who seem to have sometimes thought it lawful. S. Aug. q. 68. But is it not better to allow that these were under an inculpable mistake, than to defend one fault, because it is not attended with the guilt of another, by hurting others? Even lies of jest and of excuse, are contrary to the gravity and open-dealing of a Christian; and God never speaks of lying without marks of disapprobation. H.—Heb. "you shall not deny, *or* refuse" to restore, what has been entrusted to you; (Grotius) "nor deal falsely, *or* extenuate yourselves," pretending that you cannot give alms. Oleaster.

VER. 12. *Profane.* No greater indignity can be offered to God, than to solicit Him, as it were, to assist us in doing evil, by attesting falsehood. Philo.

VER. 13. *Morning.* Pay what is due to the labourer, immediately, if he desires it. H.—It was customary among the Jews to pay their workmen in the evening. Matt. xx. 8.

VER. 14. *Deaf.* The word *Kophos*, used by the Sept. means also the dumb,

stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15 Thou shalt not do that which is unjust, nor judge unjustly. [a]Respect not the person of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to justice.

16 Thou shalt not be a detracter nor a whisperer among people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.

17 [b]Thou shalt not hate thy brother in thy heart,[c] but reprove him openly, lest thou incur sin through him.

18 Seek not revenge, nor be mindful of the injury of thy citizens. [d]Thou shalt love thy friend as thyself. I am the Lord.

19 Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts.

20 If a man carnally lie with a woman that is a bond-servant and marriageable, and yet not redeemed with a price, nor made free: they both shall be scourged, and they shall not be put to death, because she was not a free woman.

21 And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony:

22 And the priest shall pray for him, and for his sin, before the Lord, and he shall have mercy on him, and the sin shall be forgiven.

23 When you shall be come into the land, and shall have planted in it fruit-trees, you shall take away the first-fruits of them: the fruit that comes forth shall be unclean to you, neither shall you eat of them.

24 But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord.

25 And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the Lord your God.

26 You shall not eat with blood. You shall not divine nor observe dreams.

27 Nor shall you cut *your* hair round-wise: nor shave *your* beard.

28 You shall not make any cuttings in your flesh,

[a] Deut. i. 17. and xvi. 19. Prov. xxiv. 23. Eccli. xlii. 1. James ii. 2.—[b] 1 John ii. 11. and iii. 14.

[c] Eccli. xix. 13. Matt. xviii. 5. Luke xvii. 3.—[d] Matt. v. 43. and xxii. 39. Luke vi. 27. Rom. xiii. 9.

as these defects are generally found in the same person. Nothing can be more base, than to attack those who are unable to defend themselves. Solon forbids any one "to speak ill of the dead," though he may receive an injury from his children. Those who undermine and ruin the reputation of the absent, are no less to be condemned.

VER. 16. *Detracter, whisperer.* Heb. *rakil*, stands for both these terms. Some translate a parasite, a merchant, vilifying the goods of others to enhance the price of his own; or a spy, seeking to discover and laugh at others' faults.—*Neighbour;* accusing him wrongfully, to the danger of his life; or lying in wait for him like an assassin. But strive rather to rescue those who are attacked. Those who neglect this duty, are responsible for the consequences, according to the Jews, (Seld. Jur. iv. 3,) and the laws of the Egyptians. Diodor. 1.

VER. 17. *Openly*, is not in the Heb. or other versions. Instead of bearing malice at the heart, we are authorized to demand our right in a legal manner, or to correct in a fraternal manner, the person who may have injured us, lest we *incur sin* for our neglect, and the offender continue impenitent. Jesus Christ instructs us to do this with as little disturbance as possible. Matt. xviii. 15. Yet public sins must undergo a public correction. 1 Tim. v. 20. S. Aug. ser. 82. Love should regulate our complaints. Id. q. 70.

VER. 18. *Revenge*, by private authority, or out of passion, which the pagans themselves acknowledged was more becoming a brute than a man, *feræ est.* Muson. Sen. de ira ii. 32.—*Citizens.* Heb. "observe *or* lie not in wait." Sept. "act not with fury against the son of thy people." C.—Heb. *notor*, means to upbraid when doing a kindness.—*Thy friend.* Heb. *rehaka*, may denote thy neighbour, or any one with whom we have any thing to do. Thus God orders us to love strangers as ourselves, (v. 34,) and to help our enemy. Exod. xxiii. 4. The false insinuations of the Jews, are fully exploded by Jesus Christ. Matt. xxii. 39. We must love the offender, but detest the offence. S. Aug. c. Faust. xix. 24. If God required his people to exterminate the Chanaanites, he did not authorize them to entertain any personal animosity against their persons, but they were to act as ministers of his justice. "O Lord, (said Philo very justly) we do not rejoice at the misfortune of our enemy, (Flaccus) having learnt from thy holy laws to compassionate the distress of others. But we thank thee for . . delivering us from our afflictions." C.

VER. 19. *Kind.* Mules were therefore either brought from other countries, (3 K. x. 28,) or they were produced by some of the same species, as, good authors assert, is frequently the case in Syria, Cappadocia, &c. Plin. viii. 44. Pineda. T.—Spencer (Leg. ii. 20,) says, without any proof, that this law had a reference to the impure conjunctions of animals, in honour of Venus and of Priapus.—*Different seeds, &c.* This law tends to recommend simplicity and plain-dealing in all things; and to teach the people not to join any false worship or heresy with the worship of the true God. Ch.—*Draw not the yoke with infidels.* 2 Cor. vi. Theod. q. 27. These different colours were not in themselves evil, since they were used in the priests' vestments. They insinuate, that we must avoid schisms. W.—The sowing of different seeds tends to impoverish the soil. Plin. xviii. 10. The Egyptians sowed various seeds on a board, covered with fine mould; and, observing which sort was destroyed by the heat of the sun in the dog-days, superstitiously refrained, that year, from sowing any of it, lest it should produce no crop. Palladius.—*Sorts.* The Rabbins say of linen and wool, as Deut. xxii. 11. They allow other sorts. Josephus (iv. 8,) supposes, that garments of the former description were thus reserved for the priests alone. The *Flamen*, among the Romans, could not wear a woollen garment sowed with thread, without committing a sin; *piaculum erat*, says Servius. These precepts were to be literally observed, though they concealed a moral instruction of the greatest consequence. importing that all unnatural intercourse was to be avoided. Pythagoras conveyed his instructions under similar enigmatical expressions, saying, "we must not stir up the fire with a sword," as Solomon does likewise. Prov. xxx. 15. Eccles. xii. 3. 6. C.

VER. 20. *Marriageable.* Heb. "promised, *or* given in marriage." Sept. "reserved for another . . she shall," &c. Onkelos and the Arabic version suppose also, that the woman alone was to be scourged with leather thongs; a punishment to which the Samaritan copy condemns only the man. The Rabbins agree with the Sept. Others translate, "there shall be an enquiry made, *or* they shall be set free, and shall not die."

VER. 22. *Pray.* Heb. and Sept. "shall atone for him with the ram of the sin-offering, before the Lord, for his sin."

VER. 23. *The first-fruits. Præputia*, literally their fore-skins: it alludes to circumcision, and signifies that for the first three years the trees were to be as uncircumcised, and their fruit unclean; till the fourth year their increase was sanctified and given to the Lord, that is, to the priests. Ch.—In some countries, people take off the buds to strengthen the tree. C.—The fruit, during the three first years, is not esteemed so good or wholesome; and therefore, it could not with propriety be presented to God. Philo de Creatione.—*Unclean.* Heb. "three years shall it be as uncircumcised unto you; it shall not be eaten." H.

VER. 24. *Lord.* It was to be brought to the holy city, and offered with the other tithes, out of which a feast was made for the poor, &c. Joseph. iv. 8. Besides the first-fruits for the priests, and the tithes for the Levites, out of which they again paid tithes to the priests, there was an annual tithe prescribed, (Deut. xii. 12,) to supply a feast for the indigent, &c. at Jerusalem, along with this fruit; and another, every third year, designed for the poor alone, (Deut. xiv. 28,) at the place of each one's abode. T.

VER. 26. *Blood.* The flesh of any animal. The blood must belong to God. The members of the Sanhedrim eat nothing on the day that a criminal is executed, supposing that this is the meaning of the precept. The Sept. read *erim*, "on the mountains;" and another version has, "on the roof," as if the worship of idols on high places were forbidden.—*Divine.* Perhaps by means of "serpents," or "plates of brass," as the Heb. *nèss*, may insinuate. These methods were known to the ancients. Horace, Ode iii. 37. Plin. xxx. 2. C.—*Dreams.* Heb. times. See Gal. iv. 10. H.

VER. 27. *Cut your hair, &c.* This, and other such like things, of themselves indifferent, were forbidden by God, that they might not imitate the Egyptians or other infidels, who practised these things out of superstition, in honour of their false deities. Ch.—The pagans consecrated locks of hair, and their beard, when it was first cut, to Apollo, the river gods, the hours, Esculapius, &c. Some, at Rome, hung the hair on a tree. T.—The Arabians and Macæ left only a tuft of hair at the top of their head, in imitation of Bacchus. Herod. iii. 8. iv. 175. This tuft is called *sisoe* by the Sept. who seem to have alluded to the Heb. term *tsitsith*. See Ezec. viii. 3. The ancient scholiast says, this was left in honour of Saturn. It resembled a crown. The same custom was observed by the Syrians, (Lucian) Idumeans, &c. Jer. ix. 25.—*Beard.* Heb. "the angle, *or* extremity of your beard." These regulations would seem beneath the attention of a lawgiver. But they were made in opposition to some profane customs of the surrounding nations. The Jews still observe this direction, and leave the beard from the ear to the chin, (where they let it grow pretty long) and also two mustaches, or whiskers, on the top lip. The Egyptian mummies have only the beard on the chin. The eyebrows and other hair of the gods and inhabitants of Egypt, were entirely cut off. In mourning the chin was also shaved. God forbids his people to imitate them. C.—But heretics need not hence infer, that the tonsure of priests and monks is reprehensible. Radulph.—Superstition and affected delicacy in curling, &c. are to be avoided. T.

VER. 28. *Dead.* Adonis or Osiris; as if you were mourning for them, in which sense the former verse may be explained. At funerals it was customary to cut off the hair. Achilles and his soldiers did so at the death of Patroclus. Homer.—The Persians also cut the manes of their horses, to shew their grief for the loss of Masistius, (Herod. ix. 24,) as Alexander did when Hephæstion died. Plutarch.—The Egyptians, Assyrians, &c. cut their hair on the like occasions,

for the dead, neither shall you make in yourselves any figures or marks: I am the Lord.

29 Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

30 Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.

31 Go not aside after wizards, neither ask any thing of soothsayers, to be defiled by them: I am the Lord your God.

32 Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God. I am the Lord.

33 [a] If a stranger dwell in your land, and abide among you, do not upbraid him:

34 But let him be among you as one of the same country: and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God.

35 Do not any unjust thing in judgment, in rule, in weight, or in measure.

36 Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37 Keep all my precepts, and all my judgments, and do them. I am the Lord.

CHAP. XX.

Divers crimes to be punished with death.

AND the Lord spoke to Moses, [b] saying:

2 Thus shalt thou say to the children of Israel: [c] If any man of the children of Israel, or of the strangers, that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him.

3 And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

4 And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

5 I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

6 The soul that shall go aside after magicians and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people.

7 [d] Sanctify yourselves, and be ye holy, because I am the Lord your God.

8 Keep my precepts, and do them. I am the Lord that sanctify you.

9 [e] He that curseth his father or mother, dying let him die: he hath cursed his father and mother, let his blood be upon him.

10 [f] If any man commit adultery with the wife of another, and defile his neighbour's wife, let them be put to death, both the adulterer and the adulteress.

11 If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

[a] Exod. xxii. 21.—[b] A. M. 2514.—[c] Supra xviii. 21.—[d] 1 Peter i. 16.

[e] Exod. xxi. 17. Prov. xx. 20. Matt. xv. 4. Mark vii. 10. [f] Deut. xxii. 22. John viii. 5.

and the Hebrews did so too; whether they neglected this law, or it was rather designed only to hinder them from joining in a superstitious lamentation for some idol. They also cut their bodies, Gen. l. Jer. xli. 5. The pagans did so, intending thereby to appease the anger of the infernal deities: *ut sanguine . . inferis satisfaciant*, (Varro, Servius): or to please the deceased. Plutarch, de consol. Thus Virgil represents Anna, Æn. iv.: *Unguibus ora soror fœdans & pectora pugnis.* The Roman and Athenian laws restrained this cruelty of women towards themselves. But in Persia, the children and servants of great men still make an incision upon their arms, when their father or master dies. The women in Greece also observe a solemn mourning, with loud lamentations, tearing their cheeks and hair, and reciting the memorable actions of the deceased. The Christians and Jews of Syria inflict still more dangerous wounds upon themselves. The latter have always esteemed it lawful to adopt the customs of the nations with whom they lived, provided they were not attended with superstition; which makes us conclude, that what Moses here forbids, was done in honour of some idol.—*Marks*, made with a hot iron, representing false gods, as if to declare that they would serve them for ever. Philo.—The Assyrians had generally such characters upon their bodies. Philopater ordered the converts from the Jewish religion to be marked with ivy, in honour of Bacchus. 3 Macc. Theodoret (q. 18,) mentions, that the pagans were accustomed to cut their cheeks, and to prick themselves with needles, infusing some black matter, out of respect for the dead, and for demons. Allusion is made to these customs, Apoc. xiii. 16, and Isai. xlix. 15. Christians have sometimes marked their arms with the cross, or name of Jesus. Procop. in Isai. xliv. 5. C.—As S. Jane Frances de Chantal did her breast. Brev. Aug. 21. *Nomen pectori insculpsit.* S. Paul says, *I bear the marks of the Lord Jesus in my body.* Gal. vi. 17. The Church historians relate, that S. Francis and S. Catharine received miraculously the prints of his wounds. H.

VER. 29. *Strumpet*, which was done formerly in honour of idols. "They gave to Venus the prostitutions of their daughters." S. Aug. de C. xviii. 5. "In Cyprus they lead the unmarried women to the sea-shore, in order to acquire a dowry by these means on certain stated days, as a libation to Venus." Justin.—Such things were common in the East. See Lucian de dea Syr. Strabo xvi.—Joel (iii. 3,) reproaches the Jews with prostituting their sons and daughters for bread; for there were also *effeminate* men among them. 3 K. xiv. 24. 4 K. xxiii. 7. See Bar. ult. xlii. Ose. iv. 14. C.

VER. 31. *Wizards.* Heb. *oboth*, denotes familiar spirits, (1 K. viii. 7,) which gave answers from the belly or breast, as from *a bottle;* whence such wizards are called by the Greeks, *engastrimuthoi;* and by Sophocles, *sternomanteis.* C.—*Soothsayers*, are properly those who judge what will happen by inspecting victims. M. Heb. *yiddehonim*, means connoisseurs, intelligent people, *gnostics*, or those who pretend that they can penetrate the secrets naturally impenetrable to the mind of man. Sept. *epaoidoi*, "enchanters," who undertake to keep off all misfortunes. "Surely, (says Pliny, xxx. 1,) to learn this art, (of magic) Pythagoras . . and Plato undertook long voyages by sea, or rather went into banishment. This they extolled at their return; this they kept as a secret. *Hanc in arcanis habuere.*"

VER. 32. *Aged man.* Such are supposed to be possessed of wisdom and experience. The Egyptians and Lacedemonians rose up out of respect to an old man. Herod. ii. 80. The Rabbins pretend that a person ought to rise up when the old man is four cubits distant, provided he be, as he ought, a man of wisdom; for otherwise he is entitled to no honour. But this would be making inferiors judges of their merit. The Chaldee, Philo, &c. comprise those "learned in the law," under the name of old men.

VER. 35. *Rule;* Heb. "taking dimensions" with a yard, tape, &c.

VER. 36. *Weights.* Heb. "stones of justice," for stone weights were formerly used. Prov. xvi. 11.—*Bushel*, &c. Heb. "a just epha, and a just hin." C.

CHAP. XX. VER. 2. *Moloch.* See C. xviii. 21.

VER. 3. *I will* thus execute vengeance upon him by the hands of the people; and, in case they neglect it, or the crime be secret, I will surely punish the guilty person, and all who may have consented to his wickedness, v. 5. H.—*Face:* Chal. "wrath," which manifests itself on the countenance. D.

VER. 4. *My commandment:* Heb. "If the people hide their face not to see:" (C.) or Sept. "look over on purpose, and neglect the man who has given of his seed to the ruler."

VER. 6. *Them.* To have recourse to them, is to deal with the devil and to commit idolatry. See C. xix. 31.

VER. 8. *Sanctify you*, and order you to keep at a distance from the impure worship of other nations. H.

VER. 9. *Die.* The Rabbins say, by being strangled, when nothing farther is added: but if the following addition be made, stoning is understood. But their authority is not of much weight, and is contradicted, v. 2. Stoning was the most usual method of putting to death in the days of Moses, and is commonly meant; or perhaps the judges might determine the mode of execution.—*Upon him.* He deserves to die. He can blame no other. See Matt. xxvii. 25. C.—For greater infamy, the person to be stoned or hung, was stripped of his clothes. T.—The punishment of lapidation (v. 2,) seems to be designed for the following crimes, as it was for adultery. Deut. xxii. 24. M. John viii. 5.

VER. 10. *Adulteress.* Philo (de Joseph.) says, whoever discovered a man in the very act, might kill him; and the Roman law allowed the same liberty, *impunè necato.* But God requires a juridical process, and witnesses, as we see in the case of Susanna, (Dan. xiii.) and in that of the woman who was brought to our Saviour. One witness might authorize a person to put his wife away, and if he then retained her, he was esteemed *a fool.* Prov. xviii. 23. But more witnesses were requisite before she could be put to death. They put their hands on the heads of the guilty, thus taking their blood upon themselves, if they accused them wrongfully. Solon allowed the husband to kill the adulterer. The woman was not permitted to wear any ornaments, or to enter any temple afterwards. If she did, any one might tear her clothes, and beat, but not kill her.

VER. 11. *Father.* See C. xviii. 8. It is supposed that the father was dead, otherwise the punishment would probably be greater than for adultery. The Sam. "with the wife of his father's brother." C.

12 If any man lie with his daughter-in-law, let both die, because they have done a heinous crime: their blood be upon them.

13 If any one lie with a man as with a woman, both have committed an abomination, let them be put to death: their blood be upon them.

14 If any man, after marrying the daughter, marry her mother, he hath done a heinous crime: he shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

15 He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

16 [a] The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them.

17 If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime: they shall be slain, in the sight of their people, because they have discovered one another's nakedness, and they shall bear their iniquity.

18 If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood, both shall be destroyed out of the midst of their people.

19 Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father: he that doth this, hath uncovered the shame of his own flesh, both shall bear their iniquity.

20 If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin: they shall die without children.

21 He that marrieth his brother's wife, doth an unlawful thing, he hath uncovered his brother's nakedness: they shall be without children.

22 Keep my laws, and my judgments, and do them; lest the land, into which you are to enter to dwell therein, vomit you also out.

23 Walk not after the laws of the nations, which I will cast out before you; for they have done all these things, and therefore I abhorred them.

24 But to you I say: Possess their land, which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.

25 Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean: defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shewn you to be unclean.

26 [b] You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine.

27 [c] A man, or woman, in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them.

CHAP. XXI.

Ordinances relating to the priests.

THE Lord said also to Moses: [d] Speak to the priests, the sons of Aaron, and thou shalt say to them: Let not a priest incur an uncleanness at the death of his citizens:

2 But only for his kin, such as are near in blood, that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also,

3 And for a maiden sister, who hath had no husband:

4 But not even for the prince of his people, shall he do any thing that may make him unclean.

[a] Supra xviii. 6. 23.—[b] 1 Peter i. 16.

[c] Deut. xviii. 11. 1 Kings xxviii. 7.—[d] A. M. 2514.

VER. 12. *Crime.* Heb. *tebel,* "confusion," the same term which is used in speaking of bestiality, (C. xviii. 23,) though the latter crime be more enormous. H.

VER. 14. *Alive,* is not in the original; but must be understood. The Rabbins say melted lead was to be poured down the throats of the guilty. The words of Moses seem rather to refer to external fire. C.—*With them,* if they both gave their consent to the crime. M.

VER. 15. *The beast also ye shall kill.* The killing of the beast was for the greater horror of the crime, and to prevent the remembrance of such abomination. Ch.—The beast was to be killed with clubs; the man was stoned to death. Jonathan.

VER. 16. *Them.* This monstrous abomination, *teras,* as Herodotus, an eye-witness, calls it, was not unknown to the Egyptians. *Gunaiki tragos emisgeto;* (B. ii. 46,) nor to other nations. Apul. Met. 10.

VER. 17. *A crime.* Heb. *chesed,* commonly signifies an act of piety or goodness, as if Moses intended to insinuate that such marriages were at first lawful. Thalmud. Sel. Jur. v. 8. But a softer term is used to denote a great impiety, as the Hebrews say to *bless,* when they mean to *curse,* or to blaspheme; (C.) and the Greeks call the furies Eumenides, or "the good-natured."—*One another's.* Heb. "He hath uncovered his sister's," &c. Whether they saw what was indecent or not, if they admitted of any unlawful commerce, they were to be stoned to death. H.

VER. 18. *People,* if the action become public; otherwise the man may be purified. C. xv. 24. This intemperance was by a positive law declared a mortal offence in the Jews, though in itself it might be venial. Sanchez ix. 21. The text shews that the woman here gives her consent.—*And she open.* Hence she deserves to die, for exposing herself and children to great danger. H.

VER. 19. *Flesh,* or relation. M.

VER. 20. *Children.* The Sadducees read, "they shall die naked." The present Heb. has simply "they shall be without children;" their offspring shall be illegitimate. S. Aug. q. 76. God will not bless their marriage. "Such we know can have no children." S. Greg. q. 6. S. Aug. Apost. Anglorum. The guilty shall be slain without delay Grot. C.

VER. 24. *Honey.* Most fertile and delicious. M.

VER. 26. *Mine.* This is the reason of these different prescriptions, that they may know the dignity to which they have been raised, and may avoid the manners of the profane. C.

VER. 27. *Spirit.* Heb. *ob,* means also *a bottle.* See C. xix. 31. If those who consult such people be guilty, the authors of the delusion deserve death still more. H.—The spirit of python is no other than the spirit of the devil, or of Apollo, who was called Pythius, on account of his having slain the serpent python. His oracles were in great request, as he was supposed to know the secrets of futurity. C.

CHAP. XXI. VER. 1. *An uncleanness;* viz. such as was contracted in laying out the dead body, or touching it; or in going into the house, or assisting at the funeral, &c. Ch.—*At the death.* Heb. "for a soul;" by which name the carcass is here denoted, because it had once been ruled by the soul. S. Aug. q. 81. This law related only to the family of Aaron, when no absolute necessity or near relationship required their attendance. When such offices of charity should be deemed defiling, it is not easy to say. But the ancients generally looked upon them in this light. C. x. 6. Porphyrius enquired of Anebo, why the *holy inspector* touched not the dead, since in all sacred transactions, the death of animals generally intervenes. We know not the answer of this pretended prophet of Egypt; and Jamblicus confesses, that he cannot resolve the difficulty. The Romans placed a branch of cypress before the door where a corpse was lying, lest any priest might see it unthinkingly, and be defiled. Servius. "At their return from a funeral they sprinkled themselves with water, and passed over fire." Festus. The Rabbins say, that no one could be buried in Jerusalem, or in the towns of the Levites, on account of the sanctity of those places, and for fear lest the priests might thus contract some uncleanness. C.—To account for all these regulations, we only need to observe that such was the will of God; and here it may surely be said, *stat pro ratione voluntas.* He might thus intend to exercise their obedience; to keep their minds from being too much depressed by the sight of the dead, and to remind us all that we ought carefully to avoid sin, which kills the soul, and renders us really unclean before God. H.

VER. 3. *Sister,* of the same parents. Vatable.—*Husband;* for if she have, he ought to bury his wife, and to mourn for her. To be deprived of these advantages, was then esteemed a great misfortune.

VER. 4. *Prince.* Heb. "Let not the prince (of the priests, Act. xxiii. 5,) render himself unclean," by attending the funerals of any of the people; *or,* "let not the husband," &c. He may be allowed to attend his wife to the grave: or, as others more probably assert, even this is not permitted. She is not one of the persons privileged, v. 2, and Ezec. xliv. 25. Ezechiel (xxiv. 16,) receives a command not to bewail the death of his wife. The Romans thought their priests would be defiled, by attending the funerals even of their own wives; and Sylla,

5 [a]Neither shall they shave their head, nor their beard, nor make incisions in their flesh.

6 They shall be holy to their God, and shall not profane his name: for they offer the burnt-offering of the Lord, and the bread of their God, and therefore they shall be holy.

7 [b]They shall not take to wife a harlot or a vile prostitute, nor one that has been put away from her husband: because they are consecrated to their God,

8 And offer the loaves of proposition. Let them therefore be holy, because I also am holy, the Lord, who sanctify them.

9 If the daughter of a priest be taken in whoredom, and dishonour the name of her father, she shall be burnt with fire.

10 The high priest, that is to say, the priest that is the greatest among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments, shall not uncover his head, he shall not rend his garments:

11 Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled.

12 Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord, because the oil of the holy unction of his God is upon him. I am the Lord.

13 [c]He shall take a virgin unto his wife:

14 But a widow, or one that is divorced or defiled, or a harlot, he shall not take, but a maid of his own people:

15 He shall not mingle the stock of his kindred with the common people of his nation: for I am the Lord who sanctify him.

16 And the Lord spoke to Moses, saying:

17 Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God,

18 Neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose,

19 If his foot, or if his hand be broken,

20 If he be crook-backed, or blear-eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture:

21 Whosoever of the seed of Aaron the priest hath a blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God.

22 He shall eat nevertheless of the loaves that are offered in the sanctuary,

23 Yet so that he enter not within the veil, nor approach to the altar, because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

24 Moses therefore spoke to Aaron, and to his sons, and to all Israel, all the things that had been commanded him.

CHAP. XXII.

Who may eat the holy things: and what things may be offered.

AND the Lord spoke to Moses, [d]saying:

2 Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel, and defile not the name of the things sanctified to me, which they offer. I am the Lord.

3 Say to them, and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

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[a] Supra xix. 27. Ezec. xliv. 20.—[b] Supra xix. 29.

[c] Ezec. xliv. 22.—[d] A. M. 2514.

going to dedicate a temple to Hercules, sent Metella a bill of divorce, and ordered her to be removed from his house, when she was just expiring. Plutarch.

VER. 5. *Flesh.* This would indicate an impotent grief, and want of patience. H.—They were not allowed to put on the usual signs of mourning, as the common people were, provided they did it not in honour of an idol. C. xix. 27.

VER. 7. *Vile,* (v. 14,) *defiled,* (*sordidam*). Heb. *chalala,* "a profane woman," (Pagnin) or one of ill-fame; as captives, inn-keepers, are generally esteemed. *Zone,* means a common prostitute. Joseph. iii. 3. None of these were fit matches for the priests.

VER. 8. *And offer.* Heb. addresses this to Moses. "Thou shalt sanctify him, therefore, because he offereth the bread of thy God."

VER. 9. *Fire.* Provided she be betrothed, and still in her father's house; so that the infamy fall upon him. Jonathan.—For if she be with her husband, she must undergo the usual punishment of stoning. Other young women received no corporal chastisement for simple fornication: the man was bound to marry them, if the father consented; and, at any rate, he was forced to give them a dowry. Ex. xxii. 16. C.—But if the women pretended falsely that they were virgins, they were stoned. Deut. xxii. 20.

VER. 10. *Head.* Sept. "by taking off his cidaris, or tiara." He shall not shave his head. C. x. 6.—*Garments,* at funerals, nor the sacred vestments at all. C.

VER. 12. *Places.* This is to be understood in the same sense. He must not leave his sacred functions to attend any corpse whatever. Having the honour of representing God, and being his first minister upon earth, the utmost purity is required of him. Inferior priests may mourn on some occasions; and the Levites are not distinguished, in this respect, from the people; to shew that God requires sanctity in his officers, proportionate to their exaltation.—*Oil.* Heb. "He is the Nozor; *or* the crown of the anointing oil of," &c. Joseph has the title of Nazir, (Gen. xlix. 26,) which is borne by the prime ministers of the Eastern kings. Such is the high priest in the temple. Let Christian priests hence learn what sanctity will be required of them. But why is the pontiff forbidden to bury *his father,* since he obtains that dignity after his decease. S. Augustine (q. 83,) answers, that he was to be consecrated immediately after, that he might offer incense. Another might, however, perform that office. On some occasions, the high priest was deposed, or the dignity transferred to another family. Infirmities might also hinder him from performing the duty. C.—Priests must be detached, as much as possible, from all things which might divert them from their sacred offices. The greatest holiness is required of those who receive the body of Jesus Christ. D.

VER. 13. *Wife.* Josephus says he could not divorce her. The Rabbins allow him only one wife at a time. It is said that Joiada had two. But that might be successively; and it is not certain that he was the high priest; (2 Par. xxiv. 3. C.) though he has that title in the Vulg. C. xxii. 11, ibid. H.—His wife must be an Israelite. The Sept. intimates, "of his own race." But this is denied by others. He could not marry his brother's widow, (Selden) nor a girl under twelve and a half. "The Egyptian priests marry only one, while others have as many wives as they please." Diod. i. C.

VER. 14. *Widow.* Other priests might marry the widows of their fellow-priests. Ezec. xliv. 22.

VER. 15. *Nation.* The wife of the high priest must be of noble birth, that he may speak to kings and princes with more authority. M.—Heb. "he shall not defile his race," &c. by marrying one of another nation, or contrary to law. If he do, the children shall have no share in the priesthood.

VER. 17. *A blemish.* These corporal defects or deformities, which disqualified the priests from officiating in the old law, were figures of the vices which priests are to beware of in the new law. S. Gregory, *Cura pastorum.* Ch.—The Rabbins reckon 140 blemishes on which the Sanhedrim had to pass sentence. They also require in the high priest superior beauty, strength, riches, and wisdom.

VER. 18. *Nose.* Heb. "a flat nose, or any thing superfluous." Sept. "the nose, (hand) or ears slit." This verse rejects those whose members are too large, as the next does those who have them too small.

VER. 20. *Eyed.* Heb. *dak,* may denote "a dwarf." Syriac, or something very thin. Ex. xvi. 14.—*Pearl,* (*albuginem*) whiteness.—*Rupture,* (*herniosus*). One perhaps troubled with the stone, (M.) whose testicles have been bruised, (Onkelos) or who has only one. Sept. and Syriac.

VER. 23. *Veil,* which separates the sanctuary from the court. The Athenians chose the most handsome man to be the king of ceremonies; and the people of Eli appointed such only to carry the sacred vessels, &c. Atheneus xiii. 2. C.

CHAP. XXII. VER. 2. *Offer.* He does not speak of such things as fell to the share of the priests; (M.) but orders them to behave with great reverence when they perform their sacred offices, lest others should take occasion to treat the name of God and holy things with disrespect. Heb. and Sept. "let them not profane my holy name, which they are bound to sanctify; *or* in what they consecrate to me." Such things must not be used for ordinary purposes. S. Bas. ser. de bapt. ii. 2. and 3.

VER. 3. *Approacheth,* &c. This is to give us to understand, with what purity of soul we are to approach to the blessed sacrament, of which these meats that had been offered in sacrifice were a figure. Ch.—Such as were unclean, either

4 The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead, and he whose seed goeth from him as in generation,

5 And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling,

6 Shall be unclean until the evening, and shall not eat those things that are sanctified: but when he hath washed his flesh with water,

7 And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.

8 [a] That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

9 Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

10 No stranger shall eat of the sanctified things: a sojourner of the priest's, or a hired servant, shall not eat of them.

11 But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

12 If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified, nor of the first-fruits.

13 But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid; no stranger hath leave to eat of them.

14 He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

15 And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord;

16 Lest perhaps they bear the iniquity of their trespass, when they shall have eaten the sanctified things. I am the Lord who sanctify them.

17 And the Lord spoke to Moses, saying:

18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord,

19 To be offered by you, it shall be a male without blemish, of the beeves, or of the sheep, or of the goats.

20 If it have a blemish, you shall not offer it, neither shall it be acceptable.

21 [b] The man that offereth a victim of peace-offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish that it may be acceptable: there shall be no blemish in it.

22 If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

23 An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a vow may not be paid with them.

24 You shall not offer to the Lord any beast that hath the testicles bruised or crushed, or cut and taken away: neither shall you do any such thing in your land.

25 You shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled: you shall not receive them.

26 And the Lord spoke to Moses, saying:

27 When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord.

[a] Supra xvii. 5. Exod. xxii. 31. Deut. xiv. 21. Ezec. xliv. 13.

[b] Deut. xv. 21. Eccli. xxxv. 14.

fasted till the evening, or ate unconsecrated meats till they were purified.—*Perish.* The Rabbins say, by the hands of the other priests. The judges could only condemn him to be whipped. If his crime were secret, the punishment was left to God. Seld. syn. ii. 1.

VER. 4. *And he,* &c. Hence it is plain, even the Jewish priests were bound to observe continence during the time of their ministry. C.—For the same reason, the priests of the new law, who may be called at any time to perform their more sacred functions, engage voluntarily in the state of perpetual celibacy. H.

VER. 5. *Or any.* Heb. "or a man who may contaminate," as lepers, &c. M.

VER. 8. *That.* See C. xvii. 15.

VER. 9. *In the sanctuary,* is not found in Heb. which is difficult to explain. "They shall observe my precepts, (*or* "watches," entering upon the ministry at 17. Josep. M.) and not bear sin for it, and die in it, because they have profaned it;" which *it,* may be understood either of the consecrated food, (v. 7,) or of the sanctuary. C.

VER. 10. *Sojourner.* "Guest," or friend. Syriac. None but priests could taste this meat, except they were going to remain in the family for ever. Hence servants and slaves of the Jewish nation, who would one day regain their liberty, are excluded.

VER. 13. *Children.* If she had any, she remained with them. Philo. Monar. 2.

VER. 14. *He.* A layman, who, through mistake, ate of any of the tithes, &c. was obliged to give the capital, and a fifth part besides, with a sacrifice, mentioned C. v. 15.—*Sanctuary.* Heb. and Sept. "He shall give to the priest the holy thing." But if he ate it on purpose, he was to be slain. Mum. xv. 30.

VER. 15. *They;* the common people *shall not profane,* by touching them afterwards, or by retaining any part. C.—The priests shall answer for the profanation, if it be committed through their neglect. H.

VER. 18. *Strangers:* proselytes of justice, or converts to the Jewish religion. See v. 25.

VER. 19. *Without blemish.* To teach us to aim at perfection in all our offerings and performances.

VER. 22. *Scar.* Sept. "If its tongue be cut out, *or* slit," which was a blemish among the heathens. Servius in Æn. vi.; *lectas de more bidentes.* They also required the victims to be perfect. The Egyptians had officers called *Sealers,* who were directed by many books how to choose the proper victims. The Hebrew priests had to examine such as were offered to them, with the utmost nicety. See the Misna of Babylon. The idea of God's perfection, has taught all nations to present to Him nothing but what is perfect, particularly when they offer victims.

VER. 23. *Ear . . cut.* Heb. *saruang,* which is translated a *crooked nose.* C. xxi. 18. The Sept. and Syriac agree here with the Vulg.: but the moderns generally adopt the interpretation of the Rabbins, who say the word is applied to those animals whose double members, feet, ears, &c. are disproportionately long; as *kolut,* means too short. Bochart. C.—*Voluntarily,* for the use of the priests, but not for any sacrifice, v. 21. D.

VER. 24. *Bruised.* Heb. does not specify what part, no more than the Syr. or Arab. versions; but the Sept., Chal., Rabbins, and most commentators agree with us.—*Do any,* &c. (*faciatis.*) You shall not sacrifice (Syriac) any thing that is rendered unfit to propagate its kind: neither shall you reduce either man or beast to that condition. Josephus c. App. ii. Rabbins.

VER. 25. *Bread,* which always accompanies the sacrifices for sin. Holocausts might be offered by the Gentiles, 2 Mac. iii. 3. 1 Esd. vi. 9. Josep. Ant. xviii. 7. Seld. Jur. iii. 4. 7.—*Them.* To reconcile this with v. 18, we must understand *because* in the sense of *in as much as; they are all corrupted,* when contrary to these regulations. The strangers shall not be allowed to offer any blemished victim. Heb. "Neither from the hand of a stranger shall you offer the bread (or victims) of your God of any of these; because . . blemishes are in them: they shall not be accepted (by God) for you (or them)." The Chal. and other versions explain it in the same sense. Presents of gold, &c. were accepted, and kept in the temple. The family of Augustus shewed their generosity in this respect. Philo Legat. C.—Strangers, or pagans, could not offer victims, but they might give money to purchase them. T.

VER. 27. *Lord.* In this and the following verses, we are taught a lesson of humanity. Tert.—The Romans did not offer sheep or goats till they were eight days old: though the Jews were at liberty to sacrifice them after that term, they generally waited till they were thirty days old. C.

28 Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.

29 If you immolate a victim for thanksgiving to the Lord, that he may be favourable,

30 You shall eat it the same day, there shall not any of it remain until the morning of the next day. I am the Lord.

31 Keep my commandments, and do them. I am the Lord.

32 Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you,

33 And who brought you out of the land of Egypt, that I might be your God: I am the Lord.

CHAP. XXIII.

Holy-days to be kept.

AND the Lord spoke to Moses, [a] saying:

2 Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy.

3 Six days shall ye do work: the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations.

4 These also are the holy-days of the Lord, which you must celebrate in their seasons.

5 [b] The first month, the fourteenth day of the month at evening, is the Phase of the Lord:

6 And the fifteenth day of the same month, is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread.

7 The first day shall be most solemn unto you, and holy: you shall do no servile work therein:

8 But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein.

9 And the Lord spoke to Moses, saying:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priest:

11 Who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it.

12 And on the same day that the sheaf is consecrated, a lamb without blemish, of the first year, shall be killed for a holocaust of the Lord.

13 And the libations shall be offered with it, two tenths of flour tempered with oil, for a burnt-offering of the Lord, and a most sweet odour: libations also of wine, the fourth part of a hin.

14 You shall not eat either bread, or parched corn, or frumenty of the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout your generations, and all your dwellings.

15 [c] You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks,

16 Even unto the morrow after the seventh week be expired, that is to say, fifty days, and so you shall offer a new sacrifice to the Lord.

17 Out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord.

18 And you shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and two rams, and they shall be for a holocaust with their libations, for a most sweet odour to the Lord.

[a] A. M. 2514.—[b] Exod. xii. 18. Num. xxviii. 16.

[c] Deut. xvi. 9.

CHAP. XXIII. VER. 2. *Holy.* The Heb. Chal. and Sept. add, "and meet together; *or*, these are my feasts of assembly." On these days the people were called together, to hear the word of God, &c. M.

VER. 3. *Sabbath.* Heb. "the rest of rest;" a day in which no unnecessary servile work must be done, no more than on the great holidays, v. 6. 8. H.—*Called* holy, because it shall be really so: in which sense the word is often used. Isai. ix. 6. &c.—*Day;* you must not even dress meat, which was also forbidden on the day of expiation.—*Lord*, on which he ceased from work, and which you must keep in his honour.—*Habitations.* In the temple, the priests were intent upon sacrificing, which was indeed a material, but not a formal, violation of the sabbath. Matt. xii. 5.

VER. 6. *Bread.* The obligation of eating none but this sort of bread began at the second evening of the 14th, which was the beginning of the 15th of Nisan. Exod. xii. 6. 12. M.

VER. 8. *In fire.* Sept. "holocausts," extraordinary ones, besides the daily burnt-offerings. Num. xxviii. 19.—*More holy* than the five intermediate days, on which servile work was allowed. In this and the former verse, *more* and *most* are not specified in the Heb. and Sept. C.

VER. 10. *Land* of Chanaan, at which time these feasts began to be observed. M. See Lev. ii. 14.—Before the harvest commenced, first-fruits were offered to the Lord. A gomer containing about three pints of barley was given to the priests, by the nation at large, as each individual was not bound to make a particular solemn offering. The judges deputed three men to gather this barley on the evening of the 15th Nisan, where the neighbourhood assembled near Jerusalem. It was gathered by them in three different fields, after having been thrice assured that the sun was set, and that they had leave to reap, in answer to their triple demands on each head. Then they placed the ears in three boxes, which they brought to the court of the sanctuary, and having there ground the barley, and poured a log of oil and a handful of incense upon it, presented it to the priest, who heaving it in the form of a cross, threw as much as he could hold in his hand upon the altar, and kept the rest for himself. Joseph. iii. 10. &c. Private people offered also in kind or in money their first-fruits, or between the 40th and the 60th part of what their land produced. This custom is almost as ancient as the world, (Gen. iv. 3,) and we may say that it forms a part of natural religion, which all nations have observed. Porphyrius esteems it an impiety to neglect it. He says that the Thoes, living on the borders of Thrace, were in a moment destroyed, because they offered neither sacrifices nor first-fruits. De Abstin. ii. 7. The ancient Romans and Greeks were very punctual in this respect. Plin. xviii. 20. Those officers who collected the first-fruits among the latter were styled *Parasites.* Most of the festivals among the heathens, occurred at the end of harvest. Aristot. ad Nicom. viii. The Jews might reap their wheat, but they could not taste it, before they had offered the first-fruits, at Pentecost. C. xxiii. 17. Ex. xxiii. 16.—*Of ears.* Heb. *homer*, or gomer, "a sheaf," denotes also a measure, which was called an assaron, containing almost three pints.

VER. 11. *Sabbath.* Onkelos has "the good day," from which the 50 days of Pentecost were counted. C.

VER. 14. *Corn*, (*polentam*). Some translate bruised corn, or a sort of cake. See C. ii. 14.—*Dwellings*, even out of the holy land, which was peculiar to this law. Grotius.

VER. 15. *Sabbath.* Not the ninth day of the week, but the first day of the Passover; from the morrow of which seven weeks or 49 days were reckoned; and the next day was Pentecost. M.—They began, therefore, to count on the 16th of Nisan, and end on the 6th of the third month Sivan. All the intermediate days took their denomination from this second day of the Passover; so that the next Saturday was called *the first sabbath after the second day*, in Greek *Deuteroproton*, the second-first; (Lu. vi. 1,) a term which had puzzled all the interpreters till Jos. Scaliger made this discovery. Emend. vi. The Samaritans count from the day after that sabbath which follows the Passover; so that if the festival fall on Monday, they celebrate Pentecost later than the Jews. See their Letter to Huntington. C.

VER. 16. *Sacrifice.* Heb. *mincha*, which relates to the offerings of corn and liquors. Two loaves of wheaten flour leavened, were presented probably by the nation. This festival was instituted in memory of the law being given from Mount Sinai, which was a figure of the law of grace promulgated by the Holy Ghost and by the apostles, on the day of Pentecost. C.

VER. 17. *Loaves.* The Protestants supply wave loaves, (H.) though their Heb. text has nothing. The Sam. is more correct. Houbigant.

VER. 18. *Lambs.* More were prescribed. Num. xxviii. 27. Josephus joins all together. B. iii. 10.

19 You shall offer also a buck-goat for sin, and two lambs of the first year, for sacrifices of peace-offerings.

20 And when the priest hath lifted them up with the loaves of the first-fruits before the Lord, they shall fall to his use.

21 And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations.

22 [a] And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain: but you shall leave them for the poor and for the strangers. I am the Lord your God.

23 And the Lord spoke to Moses, saying:

24 [b] Say to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets, and it shall be called holy.

25 You shall do no servile work therein, and you shall offer a holocaust to the Lord.

26 And the Lord spoke to Moses, saying:

27 [c] Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord.

28 You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you.

29 Every soul that is not afflicted on this day, shall perish from among his people:

30 And every soul that shall do any work, the same will I destroy from among his people.

31 You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings.

32 It is a sabbath of rest, and you shall afflict your souls, *beginning on* the ninth day of the month: from evening until evening you shall celebrate your sabbaths.

33 And the Lord spoke to Moses, saying:

34 Say to the children of Israel: From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles seven days to the Lord.

35 [d] The first day shall be called most solemn and most holy: you shall do no servile work therein. And seven days you shall offer holocausts to the Lord.

36 The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is the day of assembly and congregation: you shall do no servile work therein.

37 These are the feasts of the Lord, which you shall call most solemn and most holy, and shall offer on them oblations to the Lord, holocausts and libations according to the rite of every day.

38 Besides the sabbaths of the Lord, and your gifts, and those things that you shall offer by vow, or which you shall give to the Lord voluntarily.

39 So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days: on the first day and the eighth shall be a sabbath, that is, a day of rest.

40 And you shall take to you on the first day, the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God.

41 And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate *this* feast,

[a] Supra xix. 9.—[b] Num. xxix. 1.

[c] Supra xvi. 29. Num. xxix. 7.—[d] John vii. 37.

VER. 20. *Use.* None of the peace-offerings were burnt upon the altar, as the bread was leavened. C.

VER. 21. *Most holy.* Heb. "a holy convocation." H.—It is generally supposed that it had an octave, though the Scripture says nothing of it.

VER. 24. *Memorial,* or a memorable sabbath. This third great festival sanctified the commencement of the civil year in Tisri, the sabbatical month, according to the ecclesiastical calculation. T. See Num. xxix. 3.—The sound of trumpets, which ushered in the year with great solemnity, reminded the Jews of the approaching fast, v. 27, (Maimon.) and of those terrible sounds which had been heard at Sinai. Theodoret, q. 32. The Rabbins say that a ram's horn was used, because Abraham had sacrificed a ram instead of his son. Gen. xxii. 11. Zac. ix. 14. The Jews on this day sound the horn 30 times, feast, and wish one another a happy year. Buxtorf. syn. xix. We know not on what account this festival was instituted. But it was probably ordained in order that the people might learn to thank God for the favours received during the past year, and might beg his blessing on that, upon which they were now entering. C.

VER. 28. *Servile* is not in the original, or in the other versions, nor in the Vulg. v. 30; whence it is inferred, that this day of atonement was to be kept like the sabbath: so that even meat could not be made ready on it lawfully. C. xvi. 29. C.

VER. 29. *Every.* It was difficult for any grown person to be entirely guiltless, amid such a variety of precepts, (M.) which S. Peter says neither they nor their fathers could *bear,* Act. xv. 19: and S. James (iii.) observes, *in many things we all offend.* If any proved so happy as to keep without blame, (Lu. i. 6. H.) they were bound, at least, to grieve for the injury done to God by their fellow-members. See Dan. ix. 5. M.

VER. 32. *Sabbaths.* The Church adopts this custom in her divine office. The Jewish day began and ended with sun-set. Ex. xii. 6. C.—No part of the ninth of Tisri belonged to this feast, (v. 27,) which only began at the expiration of it. H.

VER. 34. *Seven days,* during which the people were bound to rejoice, but not to abstain from servile work; except on the first and eighth day. T.—*Tabernacles:* Gr. *Scenopegia;* because during the octave, the Jews lived in *tents,* or booths, made of branches, &c. v. 42.

VER. 36. *Most holy.* Heb. "an holy assembly." *The great day of the festivity,* Jo. vii. 37.—*Congregation.* Heb. *hatsereth,* "retention." All were bound to wait till this day was over. In other festivals, it was sufficient if they were present one day. This was the concluding day of the feast of tabernacles. Sept. *exodion.* Plutarch (Sym. iv. 5.) observes, that this festival greatly resembles that of Bacchus. Ovid (Fast. iii.) speaking of the feast of Anna Perenna, describes it thus:

Sub Jove pars durat, pauci tentoria ponunt,
Sub quibus e ramis frondea facta casa est.

Casaubon (on Athen. iv. 9. and v. 5.) mentions other feasts, on which the pagans dwelt under tents. The devil has caused his slaves to imitate most of the holy ceremonies of the true religion. C.

VER. 39. *Eight.* On the feast of the Passover, the 7th day after the 15th was kept holy, because the 14th, or the *Phase,* made also a part of the solemnity, v. 5. 8. H.

VER. 40. *Fairest tree,* branches of the orange or citron tree, laden with blossoms and fruit. T.—Josephus (iii. 10,) says, they took branches of myrtle, willows, and palm trees, on which they fixed oranges. This is the fruit which the Hebrews generally understand to be hereby designated. In the same sense the Arab. and Syriac translate "golden apples."—*Thick trees,* of any species; though Josephus, &c. restrain it to the myrtle, which was certainly used on this occasion. 2 Esd. viii. 12.—*Willows.* Sept. adds also, "branches of agnus from the torrent." Perhaps Moses only meant, that these branches should be used in forming the tents; but the Jews hold them in their hands, while they go in solemn procession round the pulpit in their synagogues, during every day of the octave, before breakfast, crying out *Ana hosiah na,* &c. "Save us we beseech thee, O Lord; we beseech thee, grant us good success." They gave the title of hosannah to those branches; in allusion to which, the children sung in honour of Jesus Christ, *Hosanna to the Son of David.—Rejoice;* dancing and singing before the altar of holocausts, 2 K. vi. 14. The wisdom of God shines forth, in thus attaching to his worship a carnal people, by intermingling with the most solemn ceremonies some relaxation and pleasure. By calling them together so often in the year, they became also better acquainted with one another, and more in love with their religion and country. The ancient lawgivers entertained the like sentiments. Seneca, Strabo x. But the pagans generally carried these diversions to excess. C.—In this chapter we find six festivals specified: 1. sabbath; 2. Passover; 3. Pentecost; 4. trumpets; 5. expiation; 6. tabernacles, lasting till the octave

42 And you shall dwell in bowers seven days: every one that is of the race of Israel, shall dwell in tabernacles:

43 That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses spoke concerning the feasts of the Lord to the children of Israel.

CHAP. XXIV.

The oil for the lamps. The loaves of proposition. The punishment of blasphemy.

AND the Lord spoke to Moses, [a] saying:

2 Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually,

3 Without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service, and rite in your generations.

4 They shall be set upon the most pure candlestick before the Lord continually.

5 Thou shalt take also fine flour, and shalt bake twelve loaves thereof, two tenths shall be in every loaf:

6 And thou shalt set them six and six, one against another, upon the most clean table before the Lord:

7 And thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord.

8 Every sabbath they shall be changed before the Lord, being received of the children of Israel by an everlasting covenant:

9 And they shall be Aaron's and his sons', that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord, by a perpetual rite.

10 And behold there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel, and fell at words in the camp with a man of Israel.

11 And when he had blasphemed the Name, and had cursed it, he was brought to Moses: (now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan:)

12 And they put him into prison, till they might know what the Lord would command.

13 And the Lord spoke to Moses,

14 Saying: Bring forth the blasphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people stone him.

15 And thou shalt speak to the children of Israel: The man that curseth his God, shall bear his sin:

16 And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die.

17 [b] He that striketh and killeth a man, dying let him die.

18 He that killeth a beast, shall make it good, that is to say, shall give beast for beast.

19 He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him:

20 [c] Breach for breach, eye for eye, tooth for tooth shall he restore. What blemish he gave, the like shall he be compelled to suffer.

21 He that striketh a beast, shall render another. He that striketh a man shall be punished.

22 Let there be equal judgment among you, whether he be a stranger or a native that offends: because I am the Lord your God.

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[a] A. M. 2514.—[b] Exod. xxi. 12.

[c] Exod. xxi. 24. Deut. xix. 21. Matt. v. 38.

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day of assembly and collection. These three last were celebrated in the 7th month, the 1st of the civil year. There was also a feast on all the new moons. Num. xxviii. 11. H.

VER. 42. *Days.* Tostatus affirms they might pass the nights in their houses; but most people suppose, the Jews spent the whole octave *in bowers.*

VER. 44. *Feasts.* In the institution of these feasts, as in the other regulations of Moses, there was something ceremonial, which might be altered, and something moral, which regards even those times when the Jewish religion was to cease. S. Aug. q. 43.—Hence we must conclude, that the obligation of keeping certain days holy, must always remain. But those appointed for the Jews, as they foretold the future Messias, must be changed, lest otherwise we might seem to confess that he is still to come. Rom. xiv. Gal. iv. Colos. ii. We are not therefore allowed to *Judaize abstaining from work* on the Jewish sabbath, (C. of Laodicea) as Antichrist will require. S. Greg. ep. xi. 3.—But we must keep Sunday instead, (as even Protestants maintain, though there be no Scripture for it) by authority of tradition, in memory of Christ's resurrection, &c. S. Jerom, ep. ad Hed. ib. S. Aug. de C. xxii. 30. So also we observe the Christian festivals, in honour of our Lord and his saints, instead of those which God appointed for the Jews, either by himself or by his ministers: for we find that some were instituted after the time of Moses, (Est. ix. and 1 Macc. iv.) and these were sanctioned by the observance of Christ himself, *It was the feast of the dedication, and Jesus walked in the temple,* &c. Jo. x. 22–3. W.

CHAP. XXIV. VER. 2. *Command.* It is probable that this order was given while Beseleel was working at the tabernacle. C.—The people were to furnish the necessary sacrifices, &c. by the half sicle, Ex. xxx. 13, and by voluntary contributions on the three great festivals, on which no one was to appear empty-handed, Ex. xxiii. 15. Some chose to put their contributions towards the temple in the *treasury,* Lu. xxi. 1.—*Oil:* Heb. "pure oil of the olive beaten, for light to," &c.

VER. 5. *Bake.* The family of Caath had to perform this office, 1 Par. ix. 32. xxiii. 29. M.—*Incense.* Sept. add, "salt." Villalpend also places *wine* on the table. B. iv. 57.—*Memorial* for the Lord to bless his people, and for them to make their oblations to him as to the living God, from whom all blessings are derived. H.—The incense was burnt instead of the bread, when fresh loaves were placed there. C.

VER. 8. *Of the,* &c. The Israelites gave a sufficient maintenance to the ministers of religion, out of which these provided the loaves; as S. Jerom testifies, Mal. i.

VER. 10. *Egyptian.* Many of these came out along with the Hebrews. Exod. xii. 38.

VER. 11. *The Name.* Some Latin copies add, "of God;" but the best omit it, with the Heb. &c. This is, however the meaning. C.—The son of Salumith being in a rage, cursed that sacred name; (v. 15,) and, as he perhaps had attempted to vent his fury upon whatever came in his way, God here reiterates the laws against murder, &c. v. 17. The Jews are so much afraid of taking the name of God (Yehovah) in vain, that they have for a long time abstained from pronouncing it at all; (H.) and here they have probably omitted it on purpose. Houbigant. But this seems to border upon superstition, is contrary to the design of God, who revealed that august name, and inserted it very frequently in the holy Bible, and in the very prayer, which the senators have to recite; (Deut. xxi. 8,) and, can any one suppose, that he would not have them pronounce it, even in their solemn devotions? Many of the Rabbins suppose, that blasphemy is not to be punished with death, if any other name of God be used: but others are more reasonable. Our Saviour was not accused by the Jews of transgressing, in this respect, when they condemned him as guilty of blasphemy. Matt. xxvi. 64. The *name of God,* is often used in the same sense as we use the words majesty, lordship, &c. as being more emphatical, and dignified. C.

VER. 14. *Head.* To testify, that if they witness falsehood, they are willing to suffer the same punishment; and to beg that God would accept this victim, and not afflict all his people. T.

VER. 15. *His God.* Heb. *Elohaiv.* Philo explains this of idols, as if it were unlawful to speak ill of them, lest we should proceed to do so with respect to the true God. But the prophets, and the most holy personages, had no scruple in speaking contemptuously of the pagan divinities.—*His sin,* and the punishment of it. C.

VER. 19. *Blemish.* Heb. *mum,* denotes any thing by which the body is disfigured or hurt. M.

VER. 20. *Breach,* or fracture: if he break a bone, the like detriment shall he receive.

VER. 21. *Striketh,* so as to kill or render useless, *percusserit,* (H.) v. 18.—*Punished.* Sept. "slain." They omit the first part of this verse.

VER. 22. *Stranger.* The Jews improperly restrain this law to those nations only which have embraced their religion. God requires that the judges shall not shew more favour to their countrymen, than to others who may dwell among them. C.

23 And Moses spoke to the children of Israel: and they brought forth him that had blasphemed, without the camp, and they stoned him. And the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

The law of the seventh and of the fiftieth year of jubilee.

AND the Lord spoke to Moses[a] in Mount Sinai, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the sabbath to the Lord.

3 [b]Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof:

4 But in the seventh year there shall be a sabbath to the land, of the resting of the Lord: thou shalt not sow thy field, nor prune thy vineyard.

5 What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes of the first-fruits as a vintage: for it is a year of rest to the land:

6 But they shall be unto you for meat, to thee and to thy man-servant, to thy maid-servant and thy hireling, and to the strangers that sojourn with thee:

7 All things that grow shall be meat to thy beasts and to thy cattle.

8 Thou shalt also number to thee seven weeks of years, that is to say, seven times seven, which together make forty-nine years:

9 And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land:

10 And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family:

11 Because it is the jubilee and the fiftieth year. You shall not sow nor reap the things that grow in the field of their own accord, neither shall you gather the first-fruits of the vines,

12 Because of the sanctification of the jubilee: but as they grow you shall presently eat them.

13 In the year of the jubilee all shall return to their possessions.

14 When thou shalt sell any thing to thy neighbour, or shalt buy of him, grieve not thy brother: but thou shalt buy of him according to the number of years from the jubilee,

15 And he shall sell to thee according to the computation of the fruits.

16 The more years remain after the jubilee, the more shall the price increase: and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits.

17 Do not afflict your countrymen, but let every one fear his God: because I am the Lord your God.

18 Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear,

19 And the ground may yield you its fruits, of

[a] A. M. 2514.

[b] Exod. xxiii. 10.

CHAP. XXV. VER. 2. *The rest, (sabbathises sabbatum).* The land was to enjoy the benefit of rest every seventh year, to remind God's people that he had created the world, and that he still retained dominion over it, (S. Aug. q. 91. 92,) requiring the spontaneous fruits of that year as a tribute, part of which he gave to the poor. In the mean time, all creatures rested from their labours, and the people were taught to have an entire confidence in Providence. C.—This law was given in the desert of *Sinai*, in the month of Nisan, the second year after the exit: but it did not begin to be in force, till the Hebrews *entered into the land* of Chanaan. H.

VER. 5. *Reap* entirely, but only take a part, v. 6.—*First-fruits.* None shall be this year presented to the Lord. Heb. has the word *Nezireka*, "Nazareat," alluding to the custom of those who, out of devotion, let their hair grow; as here only the spontaneous fruits of the unpruned vine were to be eaten; they were *separated*, as the word also means, or "sanctified," (Sept.) being abandoned indifferently for the use of any one that pleased to eat of them, and no longer fenced in by the proprietor, (C.) though he might take the *first*, or choicest fruit, for his own use, (M.) or at least he might take his share like the rest. T.

VER. 6. *They.* Heb. and Sept. "The sabbath of the earth shall be meat for you" in common.

VER. 7. *Cattle.* This last term in Heb. Sept. &c. means "wild beasts," which must also live. At this period of the seventh year, debts were to be remitted, the law read, &c. Ex. xxi. 2. Deut. xv. 2. and xxxi. 10. But in the jubilee year, even those Hebrew slaves, whose ears had been pierced, and those who had sold their land, regained their liberty and possessions. C.—Their children and wives, according to Josephus, went out with them, v. 41. Houses and suburbs for gardens, &c. might be sold for ever, if they were not redeemed the first year, excepting those of the Levites, v. 34. T.

VER. 8. *Years.* It is dubious whether the 49th or the 50th year was appointed for the jubilee. The former year is fixed upon by many able chronologers, who remark, that if two years of rest had occurred together, it would have been a serious inconvenience; and Moses might have said the 50th year for a round number, or comprise therein the year of the former jubilee, as we give five years to the olympiad, and eight days to the week, though the former consists only of four years, and the latter of seven days. Rader, Scaliger, &c. But others decide for the fiftieth year, v. 10. Philo, Joseph. iii. 10. S. Aug. q. 92. Salien, &c. C.—On the feast of expiation of the 49th year, they promulgated the following to be the year of jubilee. M.—Usher places the first A. M. 2609, 49 years after the *partition* of the land by Josue in 2560: Salien dates 50 years from the *entrance* (v. 2,) of the Hebrews into Chanaan, A. M. 2583, six years sooner; and places the first jubilee 2633, immediately after the sabbatic year, which fell in the 32d year of Othoniel. He supposes that both were proclaimed at the same time, on the 1st of Tisri, *Ros Hassana*, "the head of the year;" though the heralds went about the country only on the 10th. The writers both of the Synagogue and of the Church, generally adopt the 50th for the year of jubilee; and the pretended inconvenience of two years' rest is nugatory, since God promised a three years' crop, v. 21. H.

VER. 10. *Remission;* that is, a general release and discharge from debts and bondage, and a reinstating of every man in his former possessions. Ch.—*Jubilee:* Heb. *jubol* means "liberty," (Joseph.); "re-establishment," (Philo); C.—"deliverance," (Abenezra). The Rabbins falsely assert, that a ram's horn was used on this occasion: but Bochart shews that it is solid and unfit for the purpose. B. ii. 42. They also maintain, that from the 1st of this *sacred month*, as it is called by Philo, till the 10th, the slaves spent their time in continual rejoicings in their master's house, and on the latter day they were set free. Cunæus (Rep. i. 6,) observes, that the jubilee was discontinued after the captivity, though the sabbatic year was still kept. C.—Indeed the Jews were often very negligent in these respects, and God complained and punished them for it. C. xxvii. 32. &c. The avarice of the great ones chiefly caused these wise regulations to be despised, though, from time to time, God enforced their observance, that it might be clearly known from what family the Messias sprung. After his birth they were abrogated, as no longer necessary. H.—Something similar was instituted by Solon, and styled "the shaking off burdens," for the redemption both of men and goods. Laertius. M.—The Locrians could not alienate their patrimony. Aristotle polit. ii. 7. and vi. 4. The Rabbins deviate from the spirit of their lawgiver, when they assert, that persons might sell their inheritance for a greater number of years than 50, if they specified how many, &c. Seld. Succes. iii. 24. In the Christian dispensation, the jubilee denotes a time of indulgence, in consequence of the power left by Jesus Christ. Matt. xvi. 19. 2 Cor. ii. 10. The first was given by Boniface VIII. in 1300; and others were granted every century, till Clement IV. reduced the space to 50 years, 1542. Gregory XI. would have them dispensed to the faithful every 33 years, and Paul XI. every 25th, that more might partake of so great a benefit. This has been done since his time, and the Popes often grant them when the Church is in great danger, and also in the year when they are consecrated. C.—They are designed to promote the fervour of piety, and the remission of the punishment due to sin. H.—*Family.* Slaves shall obtain their liberty. This law set a restraint upon the rich, that they might not get possession of too much land, or oppress the poor. Lycurgus, with the same view, established an equality of lands among the Spartans, and Solon acknowledged the propriety of the regulation, which he probably saw practised in Egypt. Diod. i. C.—The Agrarian laws at Rome, were often proposed; but they caused nothing but confusion and riot. H.

VER. 12. *Eat them.* No wine was to be made of the grapes, nor the corn heaped up, to the detriment of the poor. All is claimed by God, as his own property.

VER. 14. *Grieve.* Heb. "deceive not." S. Chrysostom observes, that to engage another to sell us any thing for what we know is beneath its value, is

which you may eat your fill, fearing no man's invasion.

20 But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits?

21 I will give you my blessing the sixth year, and it shall yield the fruits of three years:

22 And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old store.

23 The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me.

24 For which cause all the country of your possession shall be under the condition of redemption.

25 If thy brother, being impoverished, sell his little possession, and his kinsman will, he may redeem what he had sold.

26 But if he have no kinsman, and he himself can find the price to redeem it:

27 The value of the fruits shall be counted from that time when he sold it: and the overplus he shall restore to the buyer, and so shall receive his possession again.

28 But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

29 He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired:

30 If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

31 But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields: if it be not redeemed before, in the jubilee it shall return to the owner.

32 The houses of Levites, which are in cities, may always be redeemed:

33 If they be not redeemed, in the jubilee they shall all return to the owners, because the houses of the cities of the Levites are for their possessions among the children of Israel.

34 But let not their suburbs be sold, because it is a perpetual possession.

35 If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee,

36 Take not usury of him, nor more than thou gavest: fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits.

38 I am the Lord your God, who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

39 If thy brother, constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bond-servants:

40 But he shall be as a hireling, and a sojourner: he shall work with thee until the year of the jubilee,

41 And afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers.

42 For they are my servants, and I brought them out of the land of Egypt: let them not be sold as bond-men:

43 Afflict him not by might, but fear thy God.

44 Let your bond-men, and your bond-women, be of the nations that are round about you.

45 And of the strangers that sojourn among you, or that were born of them in your land, these you shall have for servants:

46 And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren, the children of Israel, by might.

47 If the hand of a stranger, or a sojourner, grow strong among you, and thy brother being impoverished sell himself to him, or to any of his race:

48 After the sale he may be redeemed. He that will of his brethren shall redeem him:

49 Either his uncle, or his uncle's son, or his kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself,

50 Counting only the years from the time of his selling unto the year of the jubilee: and counting the money, that he was sold for, according to the number of the years and the reckoning of a hired servant.

51 If there be many years that remain until the jubilee, according to them shall he also repay the price.

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theft. Grot. Jur. ii. 12. The Rabbins also decide that, if an Israelite be defrauded a sixth part, restitution must be made, v. 17. Seld. Jur. vi. 6.

VER. 21. *Three years.* After the harvest of the sixth year was gotten in, the land rested from September to September, the beginning of the 8th year, when it was tilled again. Nothing would be ripe till about March; yet the harvest of the 6th year would suffice to furnish food till that time, or even for a year longer, as it would be requisite, when the year of jubilee succeeded that of rest, v. 8. H.

VER. 23. *For ever.* Sam. version, "absolutely." The only exception to this law is, when a person makes a vow to give some land to the Lord, and will not redeem it. C. xxvii. 20. In that case, God re-enters upon his property, and it belongs to his priests. C.

VER. 27. *Fruits.* An estimation shall be made of what the buyer would probably have gotten for the fruits of the land, till the year of jubilee, and that sum shall be given to him; (C.) or what benefit he has already derived from the land shall be computed; so that, if he purchased it for 100 sicles, and had received the value of 80, he should be content with the addition of 20 more, v. 53. H.

VER. 29. *City.* These houses are of greater consequence, and therefore God dissuades his people from selling them; though if they think proper to do so, he holds out an encouragement to those who buy, that they may afford a better price, on the prospect of keeping possession for ever. M.

VER. 33. *Owners.* The Levites had no other *possessions*, but these cities and 2000 cubits of land round them. The priests might buy of one another. Jer. xxxi. 7.

VER. 35. *And thou.* Heb. "thou shalt receive him: and of the stranger . . (36) take no usury." There are two precepts; to relieve those in distress, and not to injure any one. C.

VER. 40. *Hireling,* who has engaged to work for a term of years, either of six, or at most 49. After the year of jubilee, he might enter into fresh engagements with his late master. H.—The Hebrews have always hated slavery. *We have never been slaves to any.* Jo. viii. 33. They were not allowed to part with their liberty, except from absolute distress; (Maimonides) and then they do not submit to what they call *intrinsical* slavery.—*Children.* His wife and children were not made slaves with him. But if his master gave him a second wife, her children belonged to their common master. Seld. Jur. vi. 1.

VER. 43. *Might.* Heb. "rigour *or* haughtiness." Sept. "Do not make him strain himself with work."

VER. 45. *Servants,* or slaves, whom you may treat with greater severity than the Hebrews, and keep for ever, even though they may have embraced the true faith. But still you must remember that they are your brethren.

VER. 47. *Stranger,* or Gentile, who engages at least to keep the precepts given to Noe. H.

VER. 49. *Himself.* He might have saved up something by greater industry The Athenians allowed their slaves the same privilege. C.

52 If few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer for what remaineth of the years,

53 His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

54 And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought forth out of the land of Egypt.

CHAP. XXVI.

God's promises to them that keep his commandments. And the many punishments with which he threatens trangressors.

I AM the Lord [a] your God: [b] you shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it: for I am the Lord your God.

2 Keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

3 [c] If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons,

4 And the ground shall bring forth its increase, and the trees shall be filled with fruit.

5 The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and you shall eat your bread to the full, and dwell in your land without fear.

6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

7 You shall pursue your enemies, and they shall fall before you.

8 Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword.

9 I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you.

10 You shall eat the oldest of the old store, and, new coming on, you shall cast away the old.

11 I will set my tabernacle in the midst of you, and my soul shall not cast you off.

12 [d] I will walk among you, and will be your God, and you shall be my people.

13 I *am* the Lord your God: who have brought you out of the land of the Egyptians, that you should not serve them, and who have broken the chains of your necks, that you might go upright.

14 [e] But if you will not hear me, nor do all my commandments,

15 If you despise my laws, and contemn my judgments, so as not to do those things which are appointed by me, and to make void my covenant:

16 I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

17 I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you, you shall flee when no man pursueth you.

18 But if you will not yet for all this obey me, I will chastise you seven times more for your sins,

19 And I will break the pride of your stubbornness, and I will make to you the heaven above as iron, and the earth as brass:

20 Your labour shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit.

21 If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins:

22 And I will send in upon you the beasts of the field, to destroy you, and your cattle, and make you few in number, and that your highways may be desolate.

23 And if even so you will not amend, but will walk contrary to me:

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[a] A. M. 2514.—[b] Exod. xx. 4. Deut. v. 8. Ps. xcvi. 7.

[c] Deut. xxviii. 1.—[d] 2 Cor. vi. 16.—[e] Deut. xxviii. 15. Malac. ii. 2.

VER. 53. *Wages.* Heb. "as a yearly hired servant shall he be with him." What was customarily given to a hired servant for a certain number of years, might be a rule to judge how much was to be paid for redemption. H.—Thus if a man had engaged to serve 20 years for 100 sicles, and at the expiration of 10 years wished to redeem himself, he might do it for half that sum. Some think, that those Hebrews who had sold themselves to a Gentile, sojourning among them, could not take the benefit of the sabbatic year, (Ex. xxi. 6,) because Moses is silent on this head. But this argument is not satisfactory. C.

CHAP. XXVI. VER. 1. *To adore it.* This explains the prohibition of making *graven things*, &c. The Protestants translate as usual, "Ye shall make you no idols, nor graven image, neither rear ye up a standing image, neither shall ye set up *any* image of stone in your land to bow down unto it." They seem terribly afraid of images, as if they were all idols. See Ex. xx. 4. H.—*Pillars.* Heb. *mattseba*, "statue, *or* monument." Such were erected by Jacob, Josue, and even by Moses himself, without any offence or danger of idolatry. Gen. xxviii. 18. Jos. iv. 4. Ex. xxiv. 4. Apuleius (Flor.) makes mention, among other species of superstition, "of a stone anointed, and of an altar crowned with flowers."—The *stone*, which is here condemned, is one set up "for adoration." Onkelos.—Heb. "a stone of sight," placed on some eminence, or on the high roads. Strabo, (xvii.) speaking of those which he had seen in Egypt along the roads, says, "they are lofty, polished, and almost like a sphere, some 12 feet in diameter. There are sometimes three, of different dimensions, one upon another. Some were to be seen upon Mount Libanus. They were objects of adoration." The Greeks raised heaps of stones on the high roads, in honour of Mercury. Prov. xxvi. 7. C.—We are not forbidden to place land-marks, &c.: but we must not adore them. D.

VER. 2. *Reverence.* The Rabbins inform us, with what respect their ancestors appeared in the temple. They left their sticks and shoes behind them, and washed their feet; entering solely to perform some act of religion, and not to go a shorter road to another street. When they had ended their devotions, they retired slowly without turning their back to the sanctuary. Outram, Sacrif. lib. 3. n. 7.

VER. 3. *Due seasons.* Before harvest, in spring; and after that in autumn; when they sow their wheat and barley in Palestine. C.

VER. 5. *Time.* So great shall be the abundance, that you will scarcely have time to get all the work done before you will be called off to something else. H.—These promises would be so much the more agreeable to them, as in Egypt, they had been forced to keep in their houses two or three months together, on account of the overflowing of the Nile. In that country, as well as in Greece and Palestine, people sow both wheat and barley about October; while in other countries the latter is sown in spring. The harvest is ready in about six months, and that of wheat in seven. Plin. xviii. 18. Hesiod, ep. ii. C.

VER. 8. *Five.* Thus Gedeon's 300 men put to flight the great army of the Madianites; (Jud. vii. 22,) and the Machabees destroyed vast numbers with a small force.

VER. 10. *Old;* being unable to consume all. M.—Heb. "ye shall eat old store, and bring forth the old because of the new." Sept. "you shall eat the old of old, and you shall bring out the old from the face of the new." *Like a householder, who bringeth forth out of his treasury new things and old.* Matt. xiii. 52. H.

VER. 13. *Upright;* and be no longer bowed down with a heavy yoke, like oxen. "I have broken the locks of your prison, and have set you at liberty." Arab. C.—A Greek proverb says, "Never was a slave's head right, but always crooked, like his neck." M.

VER. 16. *Heat.* Heb. *kaddachath*, is rendered "scab and jaundice," by the Sept.: and by others "a dangerous wind," like that which causes so many diseases in Egypt. The precise meaning of some terms in this verse is not well known.

VER. 18. *More,* (*septuplum.*) "Very often, *or* very much;" in which sense it is used in this chapter. C.

VER. 19. *As brass,* (*æneam.*) "Brazen," without moisture, and barren. Onkelos

VER. 22. *Desolate,* none being left to frequent them: or the few who remain shall keep within doors, lest the wild beasts should meet and devour them Isai. xxxiii. 8.

24 I also will walk contrary to you, and will strike you seven times for your sins.

25 And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies.

26 After I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled.

27 But if you will not for all this hearken to me, but will walk against me:

28 I will also go against you with opposite fury, and I will chastise you with seven plagues for your sins,

29 So that you shall eat the flesh of your sons and of your daughters.

30 I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you,

31 Insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours.

32 And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

33 And I will scatter you among the Gentiles, and I will draw out the sword after you, and your land shall be desert, and your cities destroyed:

34 Then shall the land enjoy her sabbaths all the days of her desolation: when you shall be

35 In the enemies' land, she shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt therein.

36 And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall flee as it were from the sword: they shall fall, when no man pursueth them,

37 And they shall every one fall upon their brethren, as fleeing from wars, none of you shall dare to resist your enemies.

38 You shall perish among the Gentiles, and an enemy's land shall consume you.

39 And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own:

40 Until they confess their iniquities and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me.

41 Therefore I also will walk against them, and bring them into the enemies' land, until their uncircumcised mind be ashamed: then shall they pray for their sins.

42 And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I will remember also the land;

43 Which when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws.

44 And yet for all that when they were in the land of their enemies, I did not cast them off altogether, neither did I so despise them that they should be quite consumed, and I should make void my covenant with them. For I am the Lord their God.

45 And I will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. I *am* the Lord. These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel, in Mount Sinai, by the hand of Moses.

CHAP. XXVII.

Of vows and tithes.

AND the Lord spoke to Moses, [a] saying:

2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation.

3 If it be a man from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:

[a] A. M. 2514.

VER. 26. *Bread;* or that which supports you. You shall be deprived of the necessaries of life.—*One oven* shall be used by 10 families, so little bread shall be baked, and even that little shall be delivered out by weight. I will also deprive it of its nutritive qualities, so that it shall not satisfy your craving appetite. C. See Ps. civ. 16. Isai. iii. 1.

VER. 28. *Fury.* You will gain nothing by opposing me, but your own destruction. I will treat you, as you would deal with me. H.

VER. 29. *Daughters.* To such extremities were the Jews reduced, at the sieges of Samaria and Jerusalem. 4 K. vi. 28. Lament. iv. 10. Josep. Bel. vii. 8.

VER. 30. *Places.* The temple of Solomon was built on Mount Moria or Sion. The Persians sacrificed upon the mountains, and the Romans and Athenians built their most magnificent temples on the highest parts of their respective cities.—*Idols.* Heb. *chammanim,* denotes the chariots dedicated to the sun; (4 K. xxiii. 11,) or the *pyreia,* or enclosures for the sacred fire, in honour of the god Homanus, (Strabo xv.) whose name is probably derived from this Hebrew word, (C.) as well as Hammon, a title of Jupiter. M.—*Ruins.* Heb. "and cast your carcasses upon the carcasses of your gods of dirt, and my soul shall vomit you out." The Egyptians embalmed the carcasses of their sacred animals. God threatens that, if his people be so stupid as to adore them, they shall die, and be deprived of sepulture.

VER. 31. *Odours.* Even the sanctuary of the Lord shall be destroyed, as you will be unworthy to have it among you, or to offer sacrifices to me. H.

VER. 34. *Desolation.* It shall be uncultivated; and though you would not comply with my injunctions to let it rest one year out of seven, it shall now remain desolate for many years together. H.—Theodoret (q. 37,) says for 70 years; the number of sabbatic years, from the reign of Saul till the captivity of Babylon, during the space of 490 years. This verse seems evidently to allude to those days of distress. C. 2 Par. xxxvi. 21.—But we can hardly suppose that none of the sabbatic years should have been duly observed during the reigns of David, Solomon, &c. H.—Instead of *enjoy,* Heb. may be "shall expiate her sabbaths," or the neglect of them. The same term *tirtse,* is used, (v. 41. 43,) and the Vulg generally renders it *agreeable,* speaking of sacrifices. C. i. 4. xxii. 20. C.

VER. 35. *Your sabbaths,* holidays and years of rest, and of jubilee. The earth is represented as entering into the views of God, and rejoicing in his judgments. H.

VER. 36. *Fear.* Sept. "timidity, *or* slavishness." Heb. *morec,* "softness *and* inactivity." C.—Their haughty temper shall be broken; and though they have dared to rebel against their God, the fall of a leaf shall now terrify them. H.

VER. 37. *Brethren,* in their flight; while each one is endeavouring to save himself. The Rabbins say they shall be punished for the sins of their brethren, if they have not endeavoured to prevent them.

VER. 38. *Consume you.* The Hebrew spies said that the land of Chanaan devoured its inhabitants. Such shall be in reality the enemies' country in your regard. You shall not be able to establish yourselves or be happy there.

VER. 39. *Own.* The sins of their fathers, which they have imitated, shall fall upon them; so that they shall pine away with remorse and misery. C.

VER. 41. *Mind.* Heb. "heart," wicked, rebellious, and unclean. M.—*Pray for.* Heb. and Syr. "please themselves in," &c. They shall see what advantage they have derived from their sins. C.—Then they shall enter into themselves, like the prodigal son. H.

VER. 42. *Jacob* is placed first, because he was the father of no other nation; as Abraham and Isaac were. W.

VER. 44. *I did not.* He speaks of a future event, which he sees will certainly come to pass, as if it had already happened. As God had preserved his people, in Egypt, conformably to his covenant with the patriarchs, so he will be reconciled to them, after they shall have done penance, and acknowledged all their excesses, in the captivity of Babylon. H.—The church never ceases all together. W.

VER. 45. *Moses.* What has been hitherto recorded, was mostly prescribed by God at Mount Sinai, as some of the following laws were also. C.—It would seem as if this were the conclusion of Leviticus. We must remember, however, that these divisions were not introduced by Moses, as he wrote his five books without any interruption, like one verse. So S. John seems to conclude his gospel, (C. xx. 31,) though he afterwards adds another chapter. H.

CHAP. XXVII. VER. 2. *Estimation.* Heb. is obscure. "Whoever has sepa-

4 If a woman, thirty.

5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

6 From one month until the fifth year, for a male shall be given five sicles: for a female three.

7 A man that is sixty years old, or upwards, shall give fifteen sicles: a woman ten.

8 If he be poor, and not able to pay the estimation, he shall stand before the priest: and as much as he shall value him at, and see him able to pay, so much shall he give.

9 But a beast, that may be sacrificed to the Lord, if any one shall vow, shall be holy,

10 And cannot be changed, that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be consecrated to the Lord.

11 An unclean beast, which cannot be sacrificed to the Lord, if any man shall vow, shall he brought before the priest:

12 Who judging whether it be good or bad, shall set the price:

13 Which if he that offereth it will give, he shall add above the estimation, the fifth part.

14 If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad, and it shall be sold according to the price which he shall appoint.

15 But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above, and shall have the house.

16 And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty sicles of silver.

17 If he vow his field immediately from the year of jubilee that is beginning, as much as it may be worth, at so much it shall be rated.

18 But if some time after: the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated.

19 And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it.

20 And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more;

21 For when the day of jubilee cometh, it shall be sanctified to the Lord, and *as* a possession consecrated pertaineth to the right of the priests.

22 If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord,

23 The priest shall reckon the price according to the number of years, unto the jubilee: and he that had vowed, shall give that to the Lord.

24 But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

25 All estimation shall be made according to the sicle of the sanctuary. [a]A sicle hath twenty obols.

26 The first-born, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's.

27 And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another, for how much soever it was estimated by thee.

28 [b]Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold, neither may it be redeemed. Whatsoever is once consecrated, shall be holy of holies to the Lord.

29 And any consecration that is offered by man, shall not be redeemed, but dying shall die.

[a] Exod. xxx. 13. Num. iii. 47. Ezech. xlv. 12.

[b] Jos. vi. 17. and 25.

rated, or made a singular vow; the souls to the Lord according to thy estimation." C.—Sept. "shall vow as it were the price of a soul to the Lord." H.—The person or the beast shall belong to the Lord; but if it be redeemed, the priests shall fix a price, according to the following regulations. Whatever was vowed must be subject to these rules, or it shall remain for the service of the altar. The priests may sell it, if it be an impure animal. Those which were fit for sacrifice, were to be immolated, v. 9, &c. No change of them was allowed, lest a worse should ever be substituted for a better; (C.) and because God is better pleased with things that are offered to him by vow. W.

VER. 5. *Fifth.* The parents might make a vow of their children. M.

VER. 8. *The estimation.* Heb. is pointed improperly, "thy estimation;" for the price was fixed already. The priest had leave to reduce it only in favour of the poor. Houbigant. See v. 2, and seq.

VER. 13. *That offereth it.* This addition of the Vulgate shews, that if any other purchased the animal, he would not have to give a fifth part more than the value. That only concerned the person who had made the vow, to punish him for his inconstancy, and that he might not have a desire to get possession again of what he had once consecrated to the Lord. If the beast was valued at 40 sicles, he would therefore have to pay 50. C.

VER. 15. *House.* The Rabbins say this fifth part went towards repairing the temple. We may suppose it was laid on to indemnify the priests, for the loss which they sustained by selling a house, or *a field*, (v. 16,) to the former owner; since if any other had purchased them, the priests would have been able to sell them again at the return of every jubilee. At that period, even the former proprietor would not obtain a title to possess them for ever; (v. 21,) and therefore he would not need to pay any more than the stated value. Tostat. C.

VER. 16. *Possession*, or inheritance. If he had only purchased the field, he could not, by his vow, transfer the property of it to the priests beyond the year of jubilee, v. 22.—*Seed*, not of the produce, which is uncertain. The goodness of the soil must also be considered.—*Silver:* which rent must be paid every year, except on those of *rest*, when the earth was not cultivated. C.

VER. 21. *Consecrated.* Heb. "a field of anathema," devoted and separated from common uses for ever *to the Lord.* H.—*Priests.* They were bound to sell it from one jubilee to another to some of the same tribe, to which the person, who vowed it, had belonged. M.—In the new law, religious people often consecrate themselves and their effects to the service of God; and it would be a sacrilege to alienate them from such pious uses to any thing profane. They are *anathēma*, a deposit of offering to the Lord; while those who violate them are *anathēma*, accursed. H. T.

VER. 25. *Obols.* Heb. "gerah." which were worth 1d.-2687; so that a sicle amounts to 2s. 3d.-375. Arbuthnot.

VER. 26. *First-born.* Sept. add "of beasts." Men, though belonging to the Lord on that title already, (Ex. xiii. 2,) might still be more particularly consecrated to him by vow, as Samuel was. C.—A vow must be concerning some greater good to which we are not otherwise bound. Such vows are agreeable to God, and can never be broken without sin. See Gen. xxxi. 13. 1 Tim. v. 12. W.

VER. 27. *Unclean*, either on account of some blemish, or because it is of those species which cannot be sacrificed; such as the horse, camel, &c. which might nevertheless be vowed to the Lord, and sold for the benefit of his priests.—*By thee.* Moses and the succeeding priests. Many MSS. read, with the Sept. and Chal. "by him," leaving the matter to the person's conscience; but the printed Hebrew and Vulgate agree. C.

VER. 28. *Devoted.* Heb. "anathema," different from the other vows. In this case all that had life was slain, (or consecrated to God, H.) houses were demolished, the land belonged to the priests for ever, so that they could only let it out to laymen for a certain rent. Moses thus devoted the Amalecites to destruction; (Ex. xvii. 14,) and Saul had orders to put in execution what he had denounced, 1 K. xv. It is doubtful whether people could thus devote their children and slaves. Most authors suppose, that it was necessary that God or the nation at large should pronounce such a sentence, as was done with respect to Achan. Jos. viii. See Num. xxi. 2. Judg. xi. 31. C.

VER. 29. *Die.* Grotius says, only public enemies and deserters could be thus devoted. Other men and women were only consecrated for ever to the divine service. D.

30 All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him.

31 And if any man will redeem his tithes, he shall add the fifth part of them.

32 Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord.

33 It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed.

34 These are the precepts which the Lord commanded Moses, for the children of Israel, in Mount Sinai.

VER. 30. *Tithes.* Abraham and Jacob paid tithes, out of devotion. Gen. xiv. and xxviii. 22. Moses first made a law on this subject, which began to be in force when the Hebrews had obtained quiet possession of Chanaan. The people paid them more exactly when they were determined to keep God's law, and had pious princes at their head. 2 Par. xxxi. 5. At other times they were very negligent. Mal. iii. 10. This forced Esdras to appoint inspectors, *Namnim*, to collect them. The Pharisees affected a degree of exactitude in this respect, (Lu. xi. 42. Matt. xxiii. 23,) paying what some Jews do not suppose to be necessary, though our Saviour says it was. Since the destruction of the temple the Jews pay none. The first-fruits and tithes of wheat, barley, figs, raisins, olives, pomegranates, and dates, were required, though it be not certain what quantity of the first-fruits was given; some say between the 40th and the 60th part of the produce. Wine and wool were also to be offered. The tithes were taken after the first-fruits and the heaved oblations (*thorume*) were paid. They belonged to the Levites, and these gave a tithe to the priests. Num. xviii. 28. See C. xix. 24. The Eastern kings required a tithe of their subjects, for the support of their families. 1 K. viii. 15. God does the like. Mal. iii. 10. The Persians, Carthaginians, Greeks, Romans, and even the Arabs and Scythians, religiously paid their tithes in honour of their false gods. See Cyrop. iv. and Q. Curt. iv. 2. Herod. ii. 135. Plin. xii. 14. Mela. ii. 5, &c. The Romans often consecrated the tithes of their spoils to Hercules, as the Carthaginians did also. The Scythians sent them to Apollo. Solin 27, &c. C.—Scaliger and Amama dispose the tithes, and the oblations of the Hebrews, in the following order. Supposing a person's annual produce amount to 6000 bushels, an oblation (*thorume*) of at least 100 was to be made to the priests: out of the remaining 5900, a first tithe of 590 belonged to the Levites, out of which they paid 59 to the priests. The residue, of 5310 bushels, paid a second tithe of 531, to be consumed in feasts in the temple, (a custom which the ancient Christians imitated in their love-feasts, called *agape*. C.) The original produce was thus reduced to 4779 bushels; and both the tithes amounted to 1121, and the oblation to 100. The thorume consisted of flour dressed, and of oil, wine, (Amama) and wool, (C.) to be given to the priests on the feast of Pentecost. C. xxiii. 15. It could not be less than the 60th part of the produce, (Ezec. xlv. 13.) and it was necessary to pay it before any could be used in the family. Hence these oblations are often called *first-fruits*, and have been confounded with those sheaves which were to be offered at the beginning of harvest. Amama.

VER. 31. *Of them.* When the distance from Jerusalem was great, so that a person judged it more convenient to sell his tithes, and with the money purchase more for a feast in Jerusalem, (which the Rabbins call *Zudui, Charisterion*, grace or thanksgiving) he had to pay something additional, 12, for example, instead of 10. Scaliger.

VER. 32. *Rod;* on which was some red colouring, to mark the tenth animal as it passed through a narrow gate. If it was proper for sacrifice, its blood was poured out around the altar, and its flesh was returned to the giver. If it could not be offered in sacrifice, it was slain. The priest received none of the victim no more than of the pascal lamb. Outram, sac. i. 11. But a feast was made of flesh for the person's friends, and he gave a portion to the poor and to the Levites.—*The Lord*, as a sacrifice of thanksgiving, in which the greatest part of the victim is consumed by the person who offers it. The priests have but a small share. C. iii. C.

VER. 34. *Sinai.* The laws specified in the ten first chapters of the following book, were given here also. H.

THE BOOK OF NUMBERS.

This fourth Book of Moses is called NUMBERS, because it begins with the numbering of the people. The Hebrews, from its first words, call it VAYEDABBER. It contains the transactions of the Israelites, from the second month of the second year after their going out of Egypt, until the beginning of the eleventh month of the 40th year; that is, a history of almost thirty-nine years. Ch.—In the nine first chapters various orders of people are described, and several laws are given or repeated. From the 10th to the 33d, the marches and history of God's people are related; (H.) from the 20th of the second month, in the second year after their departure out of Egypt, till the eleventh month of the 40th year, and the last of Moses: so that this Book contains the transactions of almost thirty-nine years; (T.) whereas, the Book of Leviticus specified only some of the laws and occurrences of one month. Here we behold what opposition Moses experienced from Aaron and his sister, from Core, and from all the people; and yet God protected him, in the midst of all dangers, and confounded, not only their attempts, but those also of Balaam, and of all his external foes. H.—Moses conquers the Madianites, and divides the conquered country between the tribes of Ruben, Gad, and half of the tribe of Manasses. In the three last chapters, he describes the land of Chanaan, orders all the inhabitants to be exterminated, assigns cities to the Levites, and for refuge; and forbids such marriages, as might cause any confusion in the distribution of the lands belonging to each tribe. Moses composed this part of the Pentateuch, as well as that of Deuteronomy, a little while before his death, out of the memoirs which he had carefully preserved. C.—According to Usher, the people were numbered this second time, A. M. 2514, C. i.; after which, they leave the desert of Sinai, (C. x. 11.) go to Cades-barne, and return thither again 2552. Soon after this, Mary and Aaron die; Moses lifts up the brazen serpent; and the Hebrews take possession of part of the promised land (2553) on the eastern banks of the Jordan. That on the western side, flowing with milk and honey, was conquered by Josue in the following years. H.

CHAP I.

The children of Israel are numbered: the Levites are designed to serve the tabernacle.

AND the Lord spoke to Moses [a] in the desert of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

2 [b] Take the sum of all the congregation of the children of Israel, by their families, and houses, and the names of every one, as many as are of the male sex,

3 From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

[a] A. M. 2514, A. C. 1490.

[b] Exod. xxx. 12.

CHAP. I. VER. 1. *First day of the second month*, called after the captivity, Jiar, which partly corresponds with our April. These injunctions were given from the tabernacle, (C.) in the *desert*, the 12th station, (H.) at the foot of Mount *Sinai*.

VER. 2. *Houses.* The *families* consisted of the immediate descendants of the 12 patriarchs; the *houses* were subdivisions of these. The same plan of numbering the people was adopted on other occasions. Jos. viii. 16. 1 K. x. 20.—*Sex*, between 20 and 60 years of age. All the subjects of the Eastern kings may be called upon, if they be able to bear arms; and hence we find such immense armies in the Scripture, and in profane history. Moses numbered the people *once* before, (Ex. xxx. 2,) and found exactly the same number of warriors, the dead being replaced by others, during the space of seven months. Perhaps the odd numbers might not be specified, as all the totals consist of so many exact hundreds, except that of the tribe of Gad, v. 25. On the former occasion, the people were not perhaps ranged according to their tribes, which was now deemed necessary, as the army was going to begin its march under its respective leaders. C.

VER. 3. *Arms*, (*fortium*). "Strong or brave." The psalmist (civ. 37,) says, *there was not one feeble.* M.—*Troops.* Heb. "army." Sept. "force." Their officers shall be at their head, and shall assist you in the work. Some might command 1000, others 100, and some only 50. See Ex. xiii. 18. xviii. 21.—*Princes;* the first born, or most ancient, (Lyran.) the lineal descendants of the patriarchs; (Jansen) or, in fine, such as were chosen for their merit, as all were equally noble; and hence Nahasson, prince of Juda, is mentioned, though he was not a descendant of the eldest son of Juda, but of Phares; and those who were

4 And there shall be with you the princes of the tribes, and of the houses in their kindreds,
5 Whose names are these: of Ruben, Elisur the son of Sedeur.
6 Of Simeon, Salamiel the son of Surisaddai.
7 Of Juda, Nahasson the son of Aminadab.
8 Of Issachar, Nathanael the son of Suar.
9 Of Zabulon, Eliab the son of Helon.
10 And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud: of Manasses, Gamaliel the son of Phadassur.
11 Of Benjamin, Abidan the son of Gedeon.
12 Of Dan, Ahiezer the son of Ammisaddai.
13 Of Aser, Phegiel the son of Ochran.
14 Of Gad, Eliasaph the son of Duel.
15 Of Nephthali, Ahira the son of Enan.
16 These *are* the most noble princes of the multitude, by their tribes and kindreds, and the chiefs of the army of Israel:
17 Whom Moses and Aaron took with all the multitude of the common people:
18 And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one from twenty years old and upward,
19 As the Lord had commanded Moses. And they were numbered in the desert of Sinai.
20 Of Ruben the eldest son of Israel, by the generations and families, and houses, and names of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,
21 Were forty-six thousand five hundred.
22 Of the sons of Simeon by the generations and families, and houses of their kindreds, were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,
23 Fifty-nine thousand three hundred.
24 Of the sons of Gad, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,
25 Forty-five thousand six hundred and fifty.
26 Of the sons of Juda, by the generations and families, and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,
27 Were reckoned up seventy-four thousand six hundred.
28 Of the sons of Issachar, by the generations and families, and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,
29 Were reckoned up fifty-four thousand four hundred.
30 Of the sons of Zabulon, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,
31 Fifty-seven thousand four hundred.
32 Of the sons of Joseph, namely of the sons of Ephraim, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,
33 Forty thousand five hundred.
34 Moreover of the sons of Manasses, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,
35 Thirty-two thousand two hundred.
36 Of the sons of Benjamin, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,
37 Thirty-five thousand four hundred.
38 Of the sons of Dan, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,
39 Sixty-two thousand seven hundred.
40 Of the sons of Aser, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,
41 Forty-one thousand five hundred.
42 Of the sons of Nephthali, by the generations and families, and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,
43 Fifty-three thousand four hundred.
44 These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds.
45 And the whole number of the children of Israel, by their houses and families, from twenty years old and upward, that were able to go to war,
46 Were six hundred and three thousand five hundred and fifty men.
47 But the Levites in the tribe of their families were not numbered with them.
48 And the Lord spoke to Moses, saying:
49 Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel:
50 But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.
51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it shall be slain.

at the head of those who were numbered a little before the death of Moses, were not the descendants of these. C. xxvi. 64. In effect, we find that Moses chose for his council, *able men out of all Israel.* Ex. xviii. 25. Bonfrere. C.

VER. 14. *Duel.* Heb. *Dehuel.* But (C. ii. 14,) we find the word begins R, as the Septuagint have read, *Ragouel.* H.

VER. 16. *Army.* Heb. "of a thousand." The Vulg. commonly styles them tribunes. They were "people of name in the assembly," as the Heb. indicates. C.

VER. 26. *Juda.* This tribe was the most numerous. But it is not here placed first, because the order of birth in Lia's children is observed. Then come those of Rachel; and last of all, the children of the two handmaids, Bala and Zelpha. H.

VER. 47. *Levites.* As they attended the tabernacle, like God's peculiar servants, and were not obliged to go forth to battle, it was not necessary to number them with the rest. C.—They might, however, fight if they thought proper, as the Machabees did. See Josep. Ant. iii. 11. iv. 4. T.

VER. 51. *Stranger,* even of any other tribe. S. Aug. q. 3. W.

52 And the children of Israel shall camp every man by his troops, and bands, and army.

53 But the Levites shall pitch their tents round about the tabernacle, lest there come indignation upon the multitude of the children of Israel, and they shall keep watch, and guard the tabernacle of the testimony.

54 And the children of Israel did according to all things which the Lord had commanded Moses.

CHAP. II.

The order of the tribes in their camp.

AND the Lord spoke [a] to Moses and Aaron, saying:
2 All the children of Israel shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the tabernacle of the covenant.

3 On the east Juda shall pitch his tents by the bands of his army: and the prince of his sons shall be Nahasson, the son of Aminadab.

4 And the whole sum of the fighting men of his stock, were seventy-four thousand six hundred.

5 Next unto him, they of the tribe of Issachar encamped, whose prince was Nathanael, the son of Suar.

6 And the whole number of his fighting men were fifty-four thousand four hundred.

7 In the tribe of Zabulon, the prince was Eliab, the son of Helon.

8 And all the army of fighting men of his stock, were fifty-seven thousand four hundred.

9 All that were numbered in the camp of Juda, were a hundred and eighty-six thousand four hundred: and they, by their troops, shall march first.

10 In the camp of the sons of Ruben, on the south side, the prince shall be Elisur, the son of Sedeur:

11 And the whole army of his fighting men, that were numbered, were forty-six thousand five hundred.

12 Beside him camped they of the tribe of Simeon: whose prince was Salamiel, the son of Surisaddai.

13 And the whole army of his fighting men, that were numbered, were fifty-nine thousand three hundred.

14 In the tribe of Gad, the prince was Eliasaph, the son of Duel.

15 And the whole army of his fighting men, that were numbered, were forty-five thousand six hundred and fifty.

16 All that were reckoned up in the camp of Ruben, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

17 And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their places, and ranks.

18 On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama, the son of Ammiud.

19 The whole army of his fighting men, that were numbered, were forty thousand five hundred.

20 And with them the tribe of the sons of Manasses, whose prince was Gamaliel, the son of Phadassur.

21 And the whole army of his fighting men, that were numbered, were thirty-two thousand two hundred.

22 In the tribe of the sons of Benjamin, the prince was Abidan, the son of Gedeon.

23 And the whole army of his fighting men, that were reckoned up, were thirty-five thousand four hundred.

24 All that were numbered in the camp of Ephraim, were a hundred and eight thousand one hundred, by their troops: they shall march in the third place.

25 On the north side camped the sons of Dan: whose prince was Ahiezar, the son of Ammisaddai.

26 The whole army of his fighting men, that were numbered, were sixty-two thousand seven hundred.

27 Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel, the son of Ochran.

28 The whole army of his fighting men, that were numbered, were forty-one thousand five hundred.

29 Of the tribe of the sons of Nephthali, the prince was Ahira, the son of Enan.

30 The whole army of his fighting men were fifty-three thousand four hundred.

31 All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.

32 This is the number of the children of Israel, of *their* army divided according to the houses of their kindreds

[a] A. M. 2514, A. C. 1490.

VER. 52. *Army.* Heb. "they shall have their respective camp, and follow their own standard, with their army." They were drawn up in four large bodies, C. ii. 2, &c. C.—The first contained 151,450, the second 186,400, the third 108,100, and the fourth 157,600, under Ruben, Juda, Ephraim, and Dan.

VER. 53. *Watch.* Lest any thing should offer any indecency to the tabernacle, and thus provoke God's *indignation.* H.

CHAP. II. VER. 2. *By,* &c. Heb. "by his own standard, in the ensigns of their father's house, far off, about," &c. Perhaps a general standard, belonging to the chief tribe, was set up for each of the four great bodies; while the two inferior tribes had their peculiar ensign, as well as the different companies. It is supposed, that these standards were distinguished either by their colour, or by the representation of some animals. Jonathan says, each of the great standards, made of silk, were of three colours, similar to those precious stones, on which the names of the patriarchs were engraven on the rational; and also exhibited the figure or emblem of the principal tribe, with some text of Scripture, and the names of the three tribes. Thus the tribe of Juda, with those of Issachar and Zabulon, occupying the space of 4000 paces, had a lion's whelp on their standard, with this inscription, *Let God arise, and his enemies be put to flight;* Juda, Issachar, Zabulon. The tribes of Ruben, Simeon, and Gad, bore the figure of a stag, *Hear, O Israel, the Lord thy God is one God.* The standard of Ephraim, Manasses, and Benjamin, had a child embroidered, *The cloud also of the Lord was over them by day, when they marched.* Some give to the tribes of Dan, Aser, and Nephtali, the figure of a basilisk, others that of an eagle; with these words, *Return, O Lord, and dwell with thy glory in the midst of the host of Israel.* See C. x. 34-5-6. Deut. vi. 4. Some imagine that the standard of Juda was green, with a lion's whelp embroidered upon it: Ruben's red, with the head of a man. That of Ephraim, yellowish, the colour of the Chrysolite, and represented an ox, or a calf's head. The standard of Dan had a mixture of white and red, like the jasper, with an eagle grasping a serpent in its talons; all in allusion to various passages of Scripture, and to the cherubim of Ezechiel. We cannot, however, vouch for the accuracy of these Rabbinical accounts. The custom of bearing the figures of animals on armour and standards, is very ancient. Anubis and Macedo had a dog and a wolf engraven on their arms, when they accompanied their father Osiris. Diod. ii. 2. The heroes at Troy had similar emblems on their bucklers. Plin. xxxv. 3. Others adorned their helmets with them. Hence some derive the custom of armour-bearing.—*Covenant,* at the distance of 2000 cubits, as at the passage of the Jordan. Jos. iii. 4. The tabernacle in the middle formed the camp of the Lord, the Levites were round it; the third camp was for the army, (C.) occupying a large square. The nearest soldiers were a mile distant from the centre.

VER. 9. *First.* The gate of the tabernacle looked towards the east. H.—Juda marched therefore in the first ranks. Then followed Ruben, the Levites, with the camp of the Lord. C.—(Yet see C. x. 17. H.)—Afterwards came Ephraim; and last of all, Gad, v. 16. 17. 24. 31. But in the camp, Juda, Issachar and Zabulon, Moses and Aaron, dwelt on the eastern side of the tabernacle; Ruben, Simeon and Gad, with the Caathites, on the south; Ephraim, Manasses and Benjamin, with the sons of Gerson, to the west; and Dan, Aser and Nephtali, with the Merarites, on the north. C.

VER. 17. *And.* Heb. "when the tabernacle of the assembly shall depart, the camp of the Levites in the midst of the camp, they shall depart in the same order as they encamp, each in his rank, with his ensigns." The Levites shall always be in the middle. C.—So the Romans made their camps, of a square form, and placed the sacred things in the centre. Grotius.—*Down.* The same officers who took it down, shall set it up again. M.

VER. 23. *Five,* is omitted in the Samaritan copy.

VER. 24. *Eight.* Onkelos has 180,000. C.—But both these are incorrect. C. i. 37. 52. H.

and their troops, six hundred and three thousand five hundred and fifty.

33 And the Levites were not numbered among the children of Israel: for so the Lord had commanded Moses.

34 And the children of Israel did according to all things that the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

CHAP. III.

The Levites are numbered, and their offices distinguished. They are taken in the place of the first-born of the children of Israel.

THESE are the generations of Aaron and Moses, in the day that the Lord spoke to Moses in Mount Sinai.

2 [a]And these the names of the sons of Aaron: his first-born Nadab, then Abiu, and Eleazar, and Ithamar.

3 These the names of the sons of Aaron, the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

4 [b]Now Nadab and Abiu died without children, when they offered strange fire before the Lord, in the desert of Sinai: and Eleazar and Ithamar performed the priestly office, in the presence of Aaron, their father.

5 And the Lord spoke to Moses, saying:

6 Bring the tribe of Levi, and make them stand in the sight of Aaron the priest, to minister to him, and let them watch,

7 And observe whatsoever appertaineth to the service of the multitude, before the tabernacle of the testimony,

8 And let them keep the vessels of the tabernacle, serving in the ministry thereof.

9 And thou shalt give the Levites for a gift,

10 To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death.

11 And the Lord spoke to Moses, saying:

12 I have taken the Levites from the children of Israel, for every first-born that openeth the womb among the children of Israel, and the Levites shall be mine.

13 [c]For every first-born is mine: since I struck the first-born in the land of Egypt: I have sanctified to myself whatsoever is first-born in Israel, both of man and beast, they are mine: I *am* the Lord.

14 And the Lord spoke to Moses in the desert of Sinai, saying:

15 Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

16 Moses numbered them as the Lord had commanded.

17 [d]And there were found sons of Levi, by their names, Gerson and Caath, and Merari.

18 The sons of Gerson: Lebni and Semei.

19 The sons of Caath: Amram and Jesaar, Hebron and Oziel:

20 The sons of Merari: Moholi and Musi.

21 Of Gerson were two families, the Lebnites, and the Semeites:

22 Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred.

23 These shall pitch behind the tabernacle on the west,

24 Under their prince Eliasaph, the son of Lael.

25 And their charge shall be in the tabernacle of the covenant:

26 The tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

27 Of the kindred of Caath, come the families of the Amramites and Jesaarites, and Hebronites and Ozielites. These are the families of the Caathites, reckoned up by their names:

28 All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

29 And shall camp on the south side.

30 And their prince shall be Elisaphan, the son of Oziel:

[a] Exod. vi. 23.—[b] Lev. x. 1. and 2. 1 Par. xxiv. 2.

[c] Exod. xiii. 2. Infra viii. 16.—[d] Exod. vi. 16.

CHAP. III. VER. 1. *Generations;* descendants *of Aaron*, whose names are specified; *and of Moses*, whose children are left unnoticed among the rest of the Levites, v. 27. This enhances the merit of the Jewish legislator, and shews his modesty and disinterestedness. H.

VER. 4. *Presence*; or as it is expressed, (1 Par. xxiv. 19,) *under the hand of Aaron*, by his direction, and in quality of his assistant, (C.) while he lived, Eleazar succeeded him in the high priesthood; (Jos. xxiv. 33,) and his children possessed that dignity, till the posterity of Ithamar came in under Heli. C. xxv. 13. H.

VER. 6. *To him*, and to the other priests, who had to perform the higher offices. The Levites did not approach near the altar, except when they had to carry it and the tabernacle. C.

VER. 7. *And.* Heb. "They shall watch over him, and over all the congregation," to assist the priests in their sacred office, and to take care that the people behave respectfully. H.—All were bound to prevent any sacrilegious abuse. M.

VER. 10. *To whom.* Sam. and Sept. "to me." They must serve God in the persons of his priests. They are called *a gift*, people bestowed, as the *Nothnim*, to serve in the meanest functions; and hence the Nathineans take their name. The Gabaonites were employed by Josue in this quality. Jos. ix. 23.—*Over.* Heb. "they shall retain," &c. They shall permit no *stranger* to interfere. Cuneus (Rep ii. 11,) observes, that if a Levite undertook to do the office allotted to another, he was to be slain, after sentence had been passed by the judge. C.

VER. 12. *Mine.* God claimed the first-born, on account of having spared them. Ex. xii. 23. He requires that all the males shall be redeemed, except those of the tribe of Levi, whom he claims as his peculiar portion, as the price of the redemption of those who were living in Egypt, when the destroying angel passed by This honour was wholly gratuitous, though the Levites deserved to obtain a confirmation of it by their zeal. Ex. xxxii. 29. Deut. xxxiii. 9. God seems to have revealed to Moses the destination of Aaron's family, long before they were appointed to exercise the functions of the priesthood. Ex. xix. 22. 24. xxiv. 1. C.

VER. 15. *Month;* at which time the first-born were to be redeemed. C. xviii. 16. M.—If only those of 20 years of age had been counted, they could not have amounted to nearly an equal number with the first-born of all the other tribes. C.

VER. 17. *Names.* These had been long ago dead. M.

VER. 22. *Five hundred*, expressed by the letter c, has, according to Kennicott, been put for 200, which the Hebrews denote by a similar letter, r. See 2 K. xxiii. 8. and 1 Par. xi. 11, for other mistakes. H.

VER. 26. *Thereof.* The Gersonites had the care of the veils round the court, and of the cords and gates. The priests guarded the tabernacle, v. 32. The sons of Caath carried the altars, (v. 31,) and the Merarites took care of the cords, which were attached to the pillars of the court, v. 37. Heb. may be translated "(among the vessels of) the tabernacle, the covering thereof, and the hanging for the door of the sanctuary, (*or* tabernacle of the congregation) and the hangings of the court, and the curtain for the door of the court, which is beside the tabernacle, and by the altar round about, and the cords belonging to the service of the tabernacle." C.—*Whatsoever*, in the Vulg. must only be referred to the curtains.

VER. 28. *Sanctuary*, with respect to the things mentioned, v. 31. M.—The Sam. copy observes, that they also carried the brazen laver, as we find they did, C. iv. 14. All these things were folded up in the violet curtains of the sanctuary, while the ark was covered with the *veil* which hung before it. C. iv. 5. Some pretend that the number here specified ought to be 830, to obviate a difficulty v. 39. But this amendment has no solid foundation. C.

31 And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

32 And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

33 And of Merari are the families of the Moholites, and Musites, reckoned up by their names:

34 All of the male kind from one month and upward, six thousand two hundred.

35 Their prince Suriel, the son of Abihaiel: they shall camp on the north side.

36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service:

37 And the pillars of the court round about with their sockets, and the pins with their cords.

38 Before the tabernacle of the covenant, that is to say, on the east side, shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

39 All the Levites that Moses and Aaron numbered [a] according to the precept of the Lord, by their families, of the male kind, from one month and upward, were twenty-two thousand.

40 And the Lord said to Moses: Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

41 And thou shalt take the Levites to me for all the first-born of the children of Israel, I am the Lord: and their cattle for all the first-born of the cattle of the children of Israel:

42 Moses reckoned up, as the Lord had commanded, the first-born of the children of Israel:

43 And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.

44 And the Lord spoke to Moses, saying:

45 Take the Levites for the first-born of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

46 But for the price of the two hundred and seventy-three, of the first-born of the children of Israel, that exceed the number of the Levites,

47 Thou shalt take five sicles for every head, according to the weight of the sanctuary. [b] A sicle hath twenty obols.

48 And thou shalt give the money to Aaron and his sons, the price of them that are above.

49 Moses therefore took the money of them that were above, and whom they had redeemed from the Levites,

50 For the first-born of the children of Israel, one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary,

51 And gave it to Aaron and his sons, according to the word that the Lord had commanded him.

CHAP. IV.

The age and time of the Levites' service: their offices and burdens.

AND the Lord spoke [c] to Moses and Aaron, saying:

2 Take the sum of the sons of Caath from the midst of the Levites, by their houses and families,

3 From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.

4 This is the service of the sons of Caath:

5 When the camp is to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it,

6 And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

7 They shall wrap up also the table of proposition

[a] A. M. 2514, A. C. 1490.

[b] Exod. xxx. 13. Levit. xxvii. 25. Infra xviii. 16. Ezec. xlv. 12.—[c] A. M. 2514.

VER. 32. *Eleazar* had authority over the Levites, as his father had over the priests also. Thus we find princes of the priests, different from the sovereign pontiff. Matt. ii. 4. xvi. 21. Lu. iii. 2. Eleazar had also a particular charge of the Caathites, (C. iv. 16,) and was to take care that they handled the sacred vessels with due respect. C.

VER. 38. *Sons*, the children of Aaron. Those of Moses were among the Levites. 1 Par. xxiii. 13. They did not remain with their father.—*In thee*, &c. Heb. "to guard the," &c. in order to supply for the rest of the Israelites, v. 9. S. Aug. q. 4.

VER. 39. *And Aaron;* a word omitted in the Sam. and Syriac, and in the oldest Heb. MS. and marked in the printed copies as dubious. Kennicott.—*Thousand.* If we collect the different sums, we shall find other 300; so that the Levites would be 27 more than the first-born of the other tribes, though Moses says (v. 43-6,) that they were fewer by 273. Some say that the 28th verse has been corrupted, (C.) or the 22d, where we read 500 instead of 200. H.—Others observe, that in the 22,000, the first-born of the Levites and the priests of Aaron's family are not included, and these might amount to 300 men. Lyran.—But Bonfrere rightly observes that this number is too small, as only one is allowed for 74 people. He thinks that the first-born, who were heads of families, are omitted, and those also who were born before the angel destroyed the Egyptians. On this supposition, however, 22,000 will appear too great a number to be produced by the Levites in the space of a year, when some were too young, and others too old to have children, and others had children already before that event. We may, therefore, either admit the solution of Lyranus, or confess that some fault has crept into the number, though this must be very difficult, since Moses argues in the sequel on the supposition of its certainty. C.—S. Jerom hence infers, that these numbers are full of mystery; and Origen (hom. 4,) says, that the exact number, 22,000, may signify the perfection which God requires from those whom he takes into his service, as there are just 22 Hebrew letters, and 22 patriarchs, from Adam to Jacob, the father of the Israelites. W.—The 22,000 might be accepted by God, instead of so many Israelites; and the 300 other Levites might be due to him on their own account, being the first-born since the Hebrews left Egypt. T. D.

VER. 41. *Cattle.* These were kept by the Levites, and were not intended for sacrifice. M.

VER. 46. *Levites*, omitting the 300, as v. 39. For each of these 273, five sicles were to be paid, the price of the redemption of a child who had been vowed. Lev. xxvii. 6. The money was to be paid either by those who were counted last, or by a tax laid upon all the people, or it was determined by lot who should pay it. The Scripture is silent on this head. C.

CHAP. IV. VER. 3. *Thirty.* Moses speaks of those who had to carry the sacred vessels. Those of 25 years old might perform some offices; (C. viii. 24,) and even at 20, they began to serve the tabernacle, in the reign of David, (1 Par. xxiii. 24,) the fatigue being then diminished, and the splendour of religion increasing. The Sept. read 25 instead of 30, in this and all other places, and some think that the Heb. should be so too. The time for the admission of *priests* to their more august functions is not specified, but was determined by themselves to be at 20 years of age. Outram, Sacrif. i. 7.—*To stand.* This was the ordinary posture of the priests in the temple. The king alone was allowed to sit. Maimonides.—Heb. "all that enter into the host, *or* army, to do the work in the tabernacle of the assembly," shall be of a competent age and strength. H.

VER. 5. *Sons.* Necessity excused them on this occasion. Out of respect for the ark, the Levites were not allowed to behold or to touch it uncovered. C.—*That hangeth before the door.* Heb. "the covering veil, and shall," &c. H.

VER. 6. *Put in the bars.* Heb. "place the bars," upon the shoulders of the Levites; for they were never taken out of the sides of the ark. Ex. xxv. 15. Other bars, like hand-barrows, were used to carry the ark and the other different vessels, after they were folded up. Two Levites bore them on their shoulders. C.—Perhaps the bars of the ark, after it was enveloped with the three curtains, might project, so that the bearers might take hold of them. M.

VER. 7. *Loaves.* Some imagine this precept was not observed in the desert, as the people fed on manna. But might not they procure some flour of the

in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it:

8 And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

9 They shall take also a cloth of violet, wherewith they shall cover the candlestick with the lamps and tongs thereof, and the snuffers, and all the oil vessels, which are necessary for the dressing of the lamps:

10 And over all they shall put a cover of violet skins, and put in the bars.

11 And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

12 All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13 They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

14 And shall put it with all the vessels that they use in the ministry thereof, that is to say, fire-pans, flesh-hooks and forks, pot-hooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

15 And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the [a] sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant.

16 And over them shall be Eleazar, the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

17 And the Lord spoke to Moses and Aaron, saying:

18 Destroy not the people of Caath from the midst of the Levites:

19 But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry.

20 Let not others, by any curiosity, see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

21 And the Lord spoke to Moses, saying:

22 Take the sum of the sons of Gerson also, by their houses, and families, and kindreds,

23 From thirty years old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant.

24 This is the office of the family of the Gersonites:

25 To carry the curtains of the tabernacle, and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

26 The curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords, and the vessels of the ministry,

27 The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned.

28 This is the service of the family of the Gersonites, in the tabernacle of the covenant, and they shall be under the hand of Ithamar, the son of Aaron the priest.

29 Thou shalt reckon up the sons of Merari also, by the families and houses of their fathers,

30 From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

31 These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and their sockets,

32 The pillars also of the court round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

33 This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar, the son of Aaron the priest.

34 So Moses and Aaron and the princes of the synagogue, reckoned up the sons of Caath, by their kindreds and the houses of their fathers,

35 From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

36 And they were found two thousand seven hundred and fifty.

[a] 1 Par. xv. 15.

neighbouring nations? and do not the princes offer flour. C. vii.? See Deut. xii. 7. C.

VER. 10. *The bars*, which were not attached to it. Ex. xxv. 37. Heb. and Sept. "They shall place it upon the bars." *Mot*, signifies a stick, upon which two people may carry burdens. C. xiii. 24. It might be put through the foldings, v. 12.

VER. 13. *Ashes*, which might be upon the grate of the altar, where the sacred fire had been burning. This shews that the precept was already observed. The Sept. do not mention the ashes. But some copies, with Origen, (hom. iv.) and the Samar. Pentateuch, insert some words at the end of v. 14, which Grotius believes have been omitted by the Massorets, in the present Hebrew Bibles. "They shall take a purple veil, and fold up the laver and its foot, and put them in a covering of violet skins, and place them upon the bars." C.—The children of Caath were the most honoured among the Levites, as Moses and Aaron sprung from the same family, Eleazar, the future pontiff, presided over them in a particular manner, while his younger brother Ithamar, directed the rest. H.

VER. 15. *Vessels of*, &c. Some say, not even their coverings. God threatens to punish all idle curiosity or negligence, particularly with respect to the ark, which the Caathites had to carry, till the priests became sufficiently numerous to perform that office, as they generally did. Deut. xxxi. 9. C.

VER. 16. *Over them.* The sons of Caath, to whose care the more sacred things were entrusted; or Heb. "over the oil," &c.—*Sacrifice* of flour, wine, &c. These always accompanied the morning and evening holocaust. It hence appears that this law was already in force, and probably all such precepts were observed as were not incompatible with the wandering state of the Hebrews. C.

VER. 20. *Curiosity.* Sept. "suddenly." Let them not rush in before all the vessels be properly covered. The priests folded them up with all haste, that they might see them as little as possible themselves. C.

VER. 23. *Thirty.* Sept. "25," as v. 3. C.—They began to be taught how to act, at 25; but did not officiate till 30. D.

VER. 26. *All things.* Heb. "veils round the altar" of holocausts in the court. C.

VER. 27. *Assigned.* Heb. "you shall count over to them what they have to carry." Sept. "you shall call (the Levites) by name, and all that shall be entrusted to them." v. 32. C.—From the different offices of the priests and Levites in the old law, Innocent III. takes occasion to shew the distinction of the orders in the Christian Church. De S. Altar. 2. ad 7.

37 This is the number of the people of Caath, that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

38 The sons of Gerson also were numbered by the kindreds and houses of their fathers,

39 From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:

40 And they were found two thousand six hundred and thirty.

41 This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

42 The sons of Merari also were numbered by the kindreds and houses of their fathers,

43 From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

44 And they were found three thousand two hundred.

45 This is the number of the sons of Merari, whom Moses and Aaron reckoned up, according to the commandment of the Lord by the hand of Moses.

46 All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

47 From thirty years old and upward, unto fifty years old, that go in to the ministry of the tabernacle, and to carry the burdens,

48 Were in all eight thousand five hundred and eighty.

49 Moses reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.

CHAP. V.

The unclean are removed out of the camp: confession of sins, and satisfaction: first-fruits and oblations belong to the priests: trial of jealousy.

AND the Lord spoke to Moses, [a] saying:

2 Command the children of Israel, that they cast out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead:

3 Whether it be man or woman, cast ye them out of the camp, lest they defile it when I shall dwell with you.

4 And the children of Israel did so, and they cast them forth without the camp, as the Lord had spoken to Moses.

5 And the Lord spoke to Moses, saying:

6 Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,

7 They shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.

8 But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

9 All the first-fruits also, which the children of Israel offer, belong to the priest:

10 And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

11 And the Lord spoke to Moses, saying:

12 Speak to the children of Israel, and thou shalt say to them: The man whose wife shall have gone astray, and contemning her husband,

13 Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery:

14 If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

15 He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put

[a] A. M. 2514.

CHAP. V. VER. 2. *Camp;* in the midst of which God had fixed his tabernacle. See Lev. xvi. 16. Some pretend that these unclean persons were only excluded from the camp of the Lord, and from that of the Levites, which occupied 2000 cubits round the tabernacle. But God will not permit any of the camp to be defiled by such people. They were to absent themselves for seven days, and then wash themselves, &c. C. xix. 11. If lepers be excluded from the camp, how much more do heretics deserve to be cast out of the Church! Theod. q. 8. W.

VER. 3. *It.* Heb. "their camps, in the midst of which I dwell." C.

VER. 6. *To commit,* against one another, v. 7. S. Aug. q. 9. When the thing is secret, so that the judges cannot take cognizance of it, the offender must nevertheless abide by the decision of the priest. Moses condemns him who had stolen an ox to restore it with another, or even to give five oxen, if he have not the one stolen in his possession. Ex. xxii. 1. 4. H.—Here to reward the sincerity of the man, who confesses his private fault, he only requires the thing itself to be restored, with a fifth part besides. C.—*Negligence,* not with contempt; (M.) though he knows that he is transgressing the divine and natural law. T.

VER. 7. *Shall confess.* This confession and satisfaction, ordained in the old law, was a figure of the sacrament of penance. Ch.—A special confession of their *sin,* with satisfaction, and a sacrifice, are required. So Christ orders us to lay open our consciences to his priests. S. John xx., &c. W.

VER. 8. *But if.* Moses does not mention this case. Lev. vi. 2. 5. Here he determines that the heirs, if known, must be entitled to the restitution. A Hebrew could not die without an heir; but a proselyte might, and then restitution was to be made to God. The Rabbins say, that when the person injured was already dead, the offender took 10 persons with him to the grave of the deceased, and said, "I have sinned against the Lord and against N.; I have injured him *thus.*" After which he gave what was due to his heirs; or, if none could be found, to the house of judgment or the judges, who might restore it, if any claimant appeared afterwards.

VER. 9. *First-fruits;* (*teruma,*) a term which comprises also voluntary oblations of all sorts, and the parts of the victims which belong to the priests; unless the person offering expressed a different intention. C.

VER. 14. *The spirit of jealousy,* &c. This ordinance was designed to clear the innocent, and to prevent jealous husbands from doing mischief to their wives: as likewise to give all a horror of adultery, by punishing it in so remarkable a manner. Ch.—*The spirit of jealousy,* of fear, &c. denotes those passions of the soul. This very remarkable law of Moses suited the genius of his people, (C.) and tended greatly to restrain the infidelity of the married couple, and the fury of suspicious husbands. Theod. q. 10. God was pleased, by a continual miracle, to manifest the truth, on this occasion, provided the husband were not also guilty: for, in that case, the Rabbins assert, the waters had no effect. They relate many particularities, which seem contrary to Philo and Josephus, who inform us that the trial was still made in their time, though the former writers pretend that it was disused, on account of the many adulteries which were committed, in the age preceding the destruction of the temple by Titus. They say that the person who had committed the crime with the woman, died at the same time that the bitter waters put an end to her existence. When the suspected person was brought before the Sanhedrim, they tried, by all means, to extort a confession from her. But if she persisted in maintaining her innocence, they made her stand in black, before the eastern gate of the court, denouncing to her what she had to expect. If she answered *Amen,* the priest wrote the imprecations (v. 19–22,) on vellum, with ink, which had no mixture of vitriol in it; and taking water from the laver, and dust from the court, with something bitter, like wormwood, effaced the writing in a new earthen vessel; while another priest tore her garments as far as the breast, and tied them up with an *Egyptian* cord, to remind her of the miracles wrought by God. If she confessed the crime before the writing was effaced, she was to be repudiated, without any dowry; or, if she kept company with a suspected person, contrary to her husband's admonition, after she had come off victorious from drinking the bitter waters, she was subjected to the same punishment, and could not demand to be admitted any more to make the miraculous experiment. See Selden, Uxor. iii. 13.

VER. 15. *Measure,* (*sati*). Heb. and Sept. "epha," of which the measure was

frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

16 The priest therefore shall offer it, and set it before the Lord.

17 And he shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it.

18 And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

19 And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20 But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man:

21 These curses shall light upon thee: The Lord make thee a curse, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

22 Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer: Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

24 And he shall give them her to drink. And when she hath drunk them up,

25 The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first,

26 To take a handful of the sacrifice of that which is offered, and burn it upon the altar: and so give the most bitter waters to the woman to drink.

27 And when she hath drunk them, if she be defiled, and having despised her husband be guilty of adultery, the malediction shall go through her, and *her* belly swelling, *her* thigh shall rot: and the woman shall be a curse, and an example to all the people.

28 But if she be not defiled, she shall not be hurt, and shall bear children.

29 This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

30 And the husband, stirred up by the spirit of jealousy, bring her before the Lord, and the priest do to her according to all the things that are *here* written:

31 The husband shall be blameless, and she shall bear her iniquity.

CHAP. VI.

The law of the Nazarites: the form of blessing the people.

AND the Lord spoke to Moses,[a] saying:

2 Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord:

[a] A. M. 2514.

only one-third. C.—*Oil*, &c. These were rejected in sacrifices for sin. Lev. v. 11. Jealous husbands have no sentiments of commiseration, or of sweetness; (H.) nor can any experience the emotions of joy, while they are in such a situation. T.

VER. 17—18. *Holy water*, destined for sacred uses, which is called *most bitter*, v. 18, (M.) and *cursed*, (v. 22,) on account of the imprecations used to detect the guilty. W.—*Earth*, to shew the woman, that if she had been unfaithful, she deserved to be *trodden upon as dung*. Ecclus. ix. 10.—*Head*, that she may remember all is naked before the Lord. M.—Heb. may signify, "he shall cut the hair of her head," (see Lev. x. 6. C.) or take off her veil. Joseph. iii. 10. H. —*Remembrance*, by which God was requested to manifest the truth, either by punishing or by rewarding the woman, v. 15, 28. M.—*Bitter*, either on account of the wormwood, or because of their effects on the guilty. C.

VER. 19. *Adjure*. The woman was put to her oath. Josephus. H.

VER. 21. *Curse*. Heb. "an object of execration, and an oath," &c. so that people can wish no greater misfortune to befall any one, than what thou shalt endure. H.

VER. 22. *Amen*. Our Saviour often uses this form, to confirm what he says, *verily, truly*. The woman gives her assent to what had been proposed, "so be it." C.

VER. 23. *Book*. Heb. *sepher*, may also denote a board covered with wax, which was used as one of the most ancient modes of writing. C.—Josephus says, the priest wrote the name of God on parchment, and washed it out in the *bitter waters*.

VER. 24. *Up*. Heb. "and the water, which causeth the malediction, shall enter into her, bitter." According to Josephus, the jealous husband threw first a handful of the gomer of barley flour, upon the altar, and gave the rest to the priest; and after the other ceremonies were finished, the woman drunk the water, and either had a son within ten months, or died with the marks of infamy. B. iii. 11. Edit. Bern. Some Rabbins say she became livid and rotten, though she might linger on part of the year. Sotæ. iii. But if she proved innocent, she acquired fresh beauty and health, and was delivered with ease of a son. Maimon. H.

VER. 27. *Through her*. Heb. "into her," exerting all their efficacy.

VER. 28. *Children*, that her husband may love her the more, and she may receive some compensation, for the stain thrown upon her character. M.—We do not read in Scripture that any was ever subjected to this trial. The method of giving a bill of divorce was more easy. C.

VER. 31. *Blameless*. To act in conformity with God's injunctions could not be reprehensible. But it would have been certainly criminal to tempt God in this manner, in order to discover a secret offence, if he had not authorized it expressly. If the husband wished to avoid the displeasure of God, he was bound to banish from his heart all malice, rash judgments, &c. The permission here granted, was owing to the hardness of heart of this stiff-necked people, as well as the laws regarding divorces and retaliation. Women, being of a more fickle and suspicious temper, are not indulged with the privilege of divorcing their husbands, or of making them drink the waters of jealousy. But if a man were taken in the act of adultery, he was put to death. Lev. xx. 10. The crime is equal in both parties. "The husband, says Lactantius, (de V. Cultu. xxiii.) ought, by the regularity of his conduct, to shew his wife what she owes him. For it is very unjust to exact from another, what you do not practise yourself. This injustice is the cause of the disorders, into which married women sometimes fall. They are vexed at being obliged to continue faithful to those, who will not be so to them." The Romans would not allow wives to bring an action against their husbands. "You would kill, with impunity, your wife taken in adultery, without any trial, said Cato, and she would not dare to touch you with her finger, if you fell into the same crime." Gell. x. 23. The authority which was given to husbands over their wives, was deemed a sufficient restraint; and men being obliged to be often from home, and in company, would have been exposed to continual alarms, from the suspicious temper of their wives, if they had been subjected to the like trials. C.—In latter ages, however, the Jewish ladies began to assume the right of divorcing their husbands, in imitation of Salome, sister of Herod the great, and of Herodias, his grand-daughter. Matt. xiv. 3. Josep. Ant. xv. 11. xviii. 7. Grotius supposes that the Samaritan woman had divorced her five husbands. Jo. iv. 18. But this being contrary to the law, her first marriage alone subsisted. H. —*Her iniquity*, in giving her husband any grounds of suspicion. The Rabbins observe, that he was bound first to admonish her, before witnesses, not to keep company with people of bad character; and if he could bring witnesses that she had been found afterwards with them for ever so short a time, he might have the remedy of the law. The pagans maintained, that several of their fountains and rivers had the power of disclosing and punishing perjury. Polemon mentions a fountain of this nature in Sicily; and Solinus (C. xi.) says, that one in Sardinia caused the perjured to go blind. The waters of the Styx were greatly feared on this account. Hesiod, Theog. 783. Tatitus (vii. 20,) mentions some other fountains, which had the same effects as the bitter waters. C.—The various ordeal trials which were formerly in use, were probably established in imitation of this law of Moses; but not having the same authority or sanction, they were in danger of being looked upon as superstitious. H.

CHAP. VI. VER. 2. *Sanctified*, and separated from the common sort of people, and obliged to observe abstinence like the Nazarites, as the Heb. intimates in one word, *nazir*. All this was done to acquire greater sanctity and perfection. Sept. "whoever has made a great vow to be very pure to the Lord," and intends thus to signalize his zeal for God's glory. The original term, means also to distinguish oneself by a wonderful thing. There were Nazarites for life, like Samson and S. John the Baptist; and others for a limited time, like S. Paul. Their abstinence from wine, &c. lasted generally for a month, and was to be performed at Jerusalem. Those of the female sex could not bind themselves by vow, till they were ten years and a day old, nor boys before they were full 13. The custom of cutting the hair, in honour of some god, was very common among the pagans; and S. Cyril (de ador. 16,) seems to think that the Hebrews had seen it practised in Egypt, and that Moses judged it expedient to let them do so for the sake of the true God, in order to divert their minds from giving way to superstition. C. —The Hebrews made vows to abstain from wine for 30 days, and then to offer sacrifices, and to cut their hair, when they were attacked by any dangerous illness. Josep. Bel. ii. 15. S. Paul perhaps made a vow of this nature, in the perils of the sea. Act. xviii. 11. Spencer, Rit. iii. 6. Juvenal alludes to this

3 They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried.

4 All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

5 All the time of his separation,[a] no razor shall pass over his head until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow.

6 All the time of his consecration he shall not go in to any dead,

7 Neither shall he make himself unclean, even for his father, or for his mother, or for his brother, or for his sister, when they die, because the consecration of his God is upon his head.

8 All the days of his separation he shall be holy to the Lord.

9 But if any man die suddenly before him, the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again the seventh day.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest in the entry of the covenant of the testimony,

11 And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day:

12 And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.

13 This is the law of consecration. When the days which he had determined by vow shall be expired, he shall bring him to the door of the tabernacle of the covenant,

14 And shall offer his oblation to the Lord: one he-lamb of a year old, without blemish, for a holocaust, and one ewe-lamb of a year old, without blemish, for a sin-offering, and one ram, without blemish, for a victim of peace-offering,

15 A basket also of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

16 And the priest shall present them before the Lord, and shall offer both the sin-offering and the holocaust.

17 But the ram he shall immolate for a sacrifice of peace-offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

18 [b]Then shall the hair of the consecration of the Nazarite, be shaved off before the door of the tabernacle of the covenant: and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace offerings.

19 And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven.

20 And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine.

21 This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hands shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.

22 And the Lord spoke to Moses, saying:

23 Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:

24 [c]The Lord bless thee, and keep thee.

25 The Lord shew his face to thee, and have mercy on thee.

26 The Lord turn his countenance to thee, and give thee peace.

27 And they shall invoke my name upon the children of Israel, and I will bless them.

[a] Judges xiii 5.

[b] Acts xxi. 24.—[c] Eccli. xxxvi. 19.

custom, when he observes, that sailors with their heads shaved, delight in safety to recount the dangers to which they have been exposed:

Gaudent ubi vertice raso,
Garrula securi narrare pericula Nautæ. Sat. ii.

VER. 3. *Drunk.* Heb. *shecar,* may signify old or palm wine. Lev. x. 9.—*Drink.* Heb. "of shecar," which was a clear wine, with perhaps a mixture of sugar.—*Vinegar* was a common beverage among the ancients. Plin. xiv. 16. Ruth ii. 14. The soldiers gave our Saviour some of theirs to drink. The Turks, who are not allowed to drink wine of the grape, make use of various other sorts of made wine.—*Grape,* or the liquor procured from grapes, with a mixture of water, after they have served already to make wine. This liquor is called secondary wine by the Greeks, (M.) being designed for labourers in winter. Varro 54, and Colum. xii. 40. Grapes of every description are forbidden to the Nazarites, as they either tend to inebriate, or at least are too luxurious. H.—God deigns to give those a rule, who voluntarily consecrate themselves to his service. "What do the Nazarites designate, but the life of those who abstain, and are continent!" S. Greg. Mor. xxxii. 23. W.

VER. 4. *Kernel,* or stone. Neither the inside nor the outside must be eaten.

VER. 5. *Grow.* At the commencement, and at the end of the Nazariteship, the hair was cut; though perhaps a sort of crown was left at the top of the head, as the 7th verse may be rendered, "the crown of his God," &c. C.—The Nazarite is under the same regulations as the high priest, with respect to any corpse, v. 6. Maimon. More. p. 3. Lev. xxi. 11. Both were consecrated to God in the most perfect manner. M.—When the hair of Samson was cut off, he immediately lost his supernatural strength. Jud. xvi.

VER. 6. *Dead.* To teach us that those who are consecrated to God, ought to abstain from the works of death. H.

VER. 9. *Day.* That none might escape; (Theod. q. 11,) though the Heb. may imply that the hair was only shaved on the ninth day, when he was to be purified. C. xix. 12. Then the Nazarite had to begin again, as if he had done nothing, (C.) if his vow were only for a time. Those who had taken a vow for life never shaved.

VER. 11. *Sinned.* Contracting a legal uncleanness.—*That day,* and commence his vow. M.

VER. 13. *He.* The priest.

VER. 18. *Fire,* on the altar, where the ram has been sacrificed. Abulensis. Lyranus thinks it was burnt on the fire, with which the meat was boiled. M. Chaldee. T.—The Sept., Philo. &c. understand it in the former sense; and Theodoret says the consecrated hair was placed upon the victim on the fire. C.

VER. 20. *Priest,* contrary to what was required in other sacrifices. Josep. iv. 4. Both the priest and the Nazarite waved the sacrifice towards the four quarters of the world.

VER. 21. *Mind.* If he have vowed any thing more, he must perform it. H.

VER. 23. *Sons.* The three forms of benediction for the high priests, have all the same meaning, and they might choose which they pleased. Grotius observes, that they pronounced them aloud standing, with their hands lifted up. The books of Moses are the ritual of the priests.

VER. 25. *Shew.* Heb. "make his face shine," joyful and serene, (C.) like a light to direct thy steps. Ps. lxvi. 2.

VER. 26. *Turn.* With loving mercy, may he comfort and protect thee. M.

VER. 27. *Invoke.* Heb. "they shall name my name (Yehovah, in pronouncing blessings) upon the sons of Israel," which I will ratify. H.—"They shall place the blessing of my name," &c. Chal. They shall praise my name. C.—God authorizes us to use a determinate form of blessing, and grants the

CHAP. VII.

The offerings of the princes at the dedication of the tabernacle: God speaketh to Moses from the propitiatory.

AND it came to pass in the day[a] that Moses had finished the tabernacle, and set it up, and had anointed and sanctified *it* with all its vessels, the altar likewise and all the vessels thereof,

2 The princes of Israel and the heads of the families, in every tribe, who were the rulers of them who had been numbered, offered[b]

3 Their gifts before the Lord, six waggons covered, and twelve oxen. Two princes offered one waggon, and each one an ox, and they offered them before the tabernacle.

4 And the Lord said to Moses:

5 Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 Moses therefore receiving the waggons and the oxen, delivered them to the Levites.

7 Two waggons and four oxen he gave to the sons of Gerson, according to their necessity.

8 The other four waggons, and eight oxen, he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar, the son of Aaron, the priest.

9 But to the sons of Caath he gave no waggons or oxen: because they serve in the sanctuary, and carry their burdens upon their own shoulders.

10 And the princes offered for the dedication of the altar, on the day when it was anointed, their oblation before the altar.

11 And the Lord said to Moses: Let each of the princes, one day after another, offer their gifts for the dedication of the altar.

12 The first day Nahasson, the son of Aminadab, of the tribe of Juda, offered his offering:

13 And his offering was a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

14 A little mortar, of ten sicles of gold, full of incense:

15 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

16 And a buck-goat for sin:

17 And for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of a year old. This was the offering of Nahasson, the son of Aminadab.

18 The second day Nathanael, the son of Suar, prince of the tribe of Issachar, made his offering:

19 A silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

20 A little mortar of gold, weighing ten sicles, full of incense:

21 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

22 And a buck-goat for sin:

23 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Nathanael, the son of Suar.

24 The third day the prince of the sons of Zabulon, Eliab, the son of Helon,

25 Offered a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, by the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

26 A little mortar of gold, weighing ten sicles, full of incense:

27 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

28 And a buck-goat for sin:

29 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This is the oblation of Eliab, the son of Helon.

30 The fourth day the prince of the sons of Ruben, Elisur, the son of Sedeur,

31 Offered a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

32 A little mortar of gold, weighing ten sicles, full of incense:

33 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

34 And a buck-goat for sin:

35 And for victims of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Elisur, the son of Sedeur.

36 The fifth day the prince of the sons of Simeon, Salamiel, the son of Surisaddai,

37 Offered a silver dish, weighing one hundred and thirty sicles, a silver bowl of seventy sicles, after the

[a] Exod. xl. 16.

[b] A. M. 2514.

effect, when his minister pronounces it, (W.) if no obstacle be put by the party. H.

CHAP. VII. VER. 1. *The day.* The second of the second month, the year after the Hebrews left Egypt. We might read this chapter immediately after the 10th of Leviticus.

VER. 3. *Covered.* Destined to carry some parts of the tabernacle. C.—The Sept. use a term which, according to Hesychius, denotes the chariots in which people of quality travelled, *Lampenes.* M.

VER. 8. *Four.* The sons of Merari were not very numerous, (C. iv. 44,) and they had the heaviest parts of the tabernacle to carry. The metal alone would weigh 274,875 Roman pounds, of 12 ounces each; not to mention the pillars, &c. If 100 waggons carried each 3000 pounds, and every man 50, they would not carry one half; so that the people must have furnished them with many more waggons besides these four of the princes. Jansen. C.—Abulensis thinks the Merarites carried all that was not laid on the four waggons. M.

VER. 9. *Serve in* removing the most sacred vessels of the *sanctuary.* C. iv. 4. —*Shoulders,* out of respect. Yet the ark itself was placed on a cart, (2 K. vi. 3. H.) improperly. D.

VER. 10 *The day.* About that time; the ceremony lasted at least 12 days, v. 84. T.

VER. 11. *Altar* of holocausts, the dedication of which continued seven days. Ex. xxix. 36. M.

VER. 13. *Dish,* (*acetabulum.*) Heb. *kaharath.* See Ex. xxv. 29. This present of the prince of Juda weighed five Roman pounds. It was of silver, and consequently could not be used in the sanctuary, but in the court, (C.) at the altar of holocausts. T.

VER. 14. *Mortar.* Heb. *caph,* which the Vulgate commonly renders *phiala,* "a cup," (M.) may signify a spoon for incense, as it generally accompanies the censer. 3 K. vii. 20. It means literally "the palm of the hand." The high priest took his hands full of incense on the day of expiation. Lev. xvi. 12. But on other occasions, a spoon was probably used to throw incense on the altar, or on the coals which were burning in the censers. C.

VER. 23. *Buck-goats,* (*hircos*). The same as the *he-goats* given by Nahasson. The presents of all the 12 princes are equal; and Moses mentions them in detail with equal honour. They give them according to the order in which they encamped. Juda, with his two tribes, first; then Ruben, &c.

weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

38 A little mortar of gold, weighing ten sicles, full of incense:

39 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

40 And a buck-goat for sin:

41 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Salamiel, the son of Surisaddai.

42 The sixth day the prince of the sons of Gad, Eliasaph, the son of Duel,

43 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, by the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

44 A little mortar of gold, weighing ten sicles, full of incense:

45 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

46 And a buck-goat for sin:

47 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Eliasaph, the son of Duel.

48 The seventh day the prince of the sons of Ephraim, Elisama, the son of Ammiud,

49 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

50 A little mortar of gold, weighing ten sicles, full of incense:

51 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

52 And a buck-goat for sin:

53 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Elisama, the son of Ammiud.

54 The eighth day the prince of the sons of Manasses, Gamaliel, the son of Phadassur,

55 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

56 A little mortar of gold, weighing ten sicles, full of incense:

57 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

58 And a buck-goat for sin:

59 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Gamaliel, the son of Phadassur.

60 The ninth day the prince of the sons of Benjamin, Abidan, the son of Gedeon,

61 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, by the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

62 A little mortar of gold, weighing ten sicles, full of incense:

63 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

64 And a buck-goat for sin:

65 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Abidan, the son of Gedeon.

66 The tenth day the prince of the sons of Dan, Ahiezer, the son of Ammisaddai,

67 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

68 A little mortar of gold, weighing ten sicles, full of incense:

69 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

70 And a buck-goat for sin:

71 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahiezer, the son of Ammisaddai.

72 The eleventh day the prince of the sons of Aser, Phegiel, the son of Ochran,

73 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

74 A little mortar of gold, weighing ten sicles, full of incense:

75 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

76 And a buck-goat for sin:

77 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Phegiel, the son of Ochran.

78 The twelfth day the prince of the sons of Nephtali, Ahira, the son of Enan,

79 Offered a silver dish, weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil, for a sacrifice:

80 A little mortar of gold, weighing ten sicles, full of incense:

81 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

82 And a buck-goat for sin:

83 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahira, the son of Enan.

84 These were the offerings made by the princes of Israel, in the dedication of the altar, in the day wherein it was consecrated. Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold:

85 Each dish weighing a hundred and thirty sicles of silver, and each bowl seventy sicles: that is, putting all the vessels of silver together, two thousand four hundred sicles, by the weight of the sanctuary.

86 Twelve little mortars of gold, full of incense, weighing ten sicles a piece, by the weight of the sanctuary: that is, in all, a hundred and twenty sicles of gold.

87 Twelve oxen out of the herd for a holocaust,

twelve rams, twelve lambs of a year old, and their libations: twelve buck-goats for sin.

28 And for sacrifices of peace-offerings, oxen twenty-four, rams sixty, buck-goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

89 And when Moses entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that was over the ark between the two cherubims, and from this place he spoke to him.

CHAP. VIII.

The seven lamps are placed on the golden candlestick, to shine towards the loaves of proposition: the ordination of the Levites: and at what age they shall serve in the tabernacle.

AND the Lord spoke to Moses, [a]saying:

2 Speak to Aaron, and thou shalt say to him: When thou shalt place the seven lamps, let the candlestick be set up on the south side. Give orders, therefore, that the lamps look over-against the north, towards the table of the loaves of proposition, over-against that part shall they give light, towards which the candlestick looketh.

3 And Aaron did so, and he put the lamps upon the candlestick, as the Lord had commanded Moses.

4 Now this was the work of the candlestick, it was of beaten gold, both the shaft in the middle, and all that came out of both sides of the branches: according to the pattern which the Lord had shewn to Moses, so he made the candlestick.

5 And the Lord spoke to Moses, saying:

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them,

7 According to this rite: Let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh. And when they shall have washed their garments, and are cleansed,

8 They shall take an ox of the herd, and for the offering thereof, fine flour tempered with oil: and thou shalt take another ox of the herd for a sin-offering:

9 And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel:

10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them:

11 And Aaron shall offer the Levites, as a gift in the sight of the Lord, from the children of Israel, that they may serve in his ministry.

12 The Levites also shall put their hands upon the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust of the Lord, to pray for them.

13 And thou shalt set the Levites in the sight of Aaron and of his sons, and shalt consecrate them, being offered to the Lord,

14 And shalt separate them from the midst of the children of Israel, to be mine.

15 And afterwards they shall enter into the tabernacle of the covenant, to serve me. And thus shalt thou purify and consecrate them for an oblation of the Lord: for as a gift they were given me by the children of Israel.

16 [b]I have taken them instead of the first-born that open every womb in Israel:

17 For all the first-born of the children of Israel, both of men and of beasts, are mine. From the day that I slew every first-born in the land of Egypt, have I sanctified them to myself:

18 And I have taken the Levites for all the first-born of the children of Israel:

19 And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

20 And Moses and Aaron, and all the multitude of the children of Israel, did with the Levites all that the Lord had commanded Moses:

21 And they were purified, and washed their garments. And Aaron lifted them up in the sight of the Lord, and prayed for them,

[a] A. M. 2514, A. C. 1490.

[b] Exod xiii. 2. Supra iii. 13. Luke ii. 23.

VER. 89. *Oracle* of God, whose majesty appeared, in the form of a bright cloud, upon the *propitiatory*, or mercy-seat. H.—Moses is allowed to enter in quality of God's messenger, to announce his will to the people; or perhaps he heard the mandates of God, standing without the veil. D.

CHAP. VIII. VER. 2. *Looketh.* This candlestick stood on the south side, with one branch extending towards the altar of incense, on the east; and the other to the west, so as to give light to the loaves of proposition, on the north. Ex. xxv. 31. C.—It was intended to illumine the holy of holies, where a sort of feast was prepared for God, and where no windows were found. M.—Heb. simply, "When thou lightest the lamps, the seven lamps shall give light over against," upon, *or* near to "the candlestick." H.—The lamps might be separated from the branches and stem of the candlestick. D.

VER. 7. *Let them be sprinkled with the water of purification.* This was the holy water, mixed with the ashes of the red cow, (Num. xix.) appointed for purifying all that were unclean. It was a figure of the blood of Christ, applied to our souls by his holy sacraments. Ch.—*Purification, (lustrationis)* or "expiation." The water, mixed with ashes, was taken and sprinkled round about the houses, and upon those persons who wished either to be cleansed from some defilement, or to advance in virtue and purity. We use salt instead of ashes. Theocritus (Idyl. xxiv. 100,) puts these words in the mouth of Tiresias, "then mixt with salt, according to the law, with a green branch sprinkle the honoured and pure water, and sacrifice to the supreme Jupiter a hog, if you wish to gain the victory over your adversaries."—*Flesh*, to remind them that they must cut off all superfluous thoughts, the roots of which they will however never be able to destroy entirely, as S. Greg. (Mor. v. 23,) says, "the flesh always produces superfluities, which the spirit must always cut away with the sword of solicitude." See Lev. xiv. 8. xxi. 5. 10. H.—The priests serving in the temple, were obliged to cut their hair every month; and the Levites probably observed the same regulation, to acknowledge, that they who approached to God, must be pure and detached from earthly cares, (C.) and particularly from the works of sin; to remind them of which, they were to be sprinkled with water, their garments washed, and they were to offer two oxen by the hands of Aaron, and to be lifted up or offered to God, to serve in his court. T.

VER. 10. *Upon them.* Some of the princes performed this ceremony, to testify that they gave up the Levites to serve God, (v. 15,) and would not be answerable, if they were guilty of any irreverence or neglect. C.—They offered them as a sort of sacrifice for the people, (M.) and gave their approbation to them, setting them at liberty. D. v. 14. 20.

VER. 11. *A gift.* Heb. "he shall heave them as a heave-offering before the Lord." Some assert, that Aaron lifted each of them towards the four quarters of the world; (v. 21,) or he made them go up towards the altar, and on each side. This ceremony was performed whenever a Levite was taken into the ministry. 2 Par. xxix. 34.

VER. 12. *Thou*, Moses, though the Heb. here seems to refer it to Aaron, "he shall." But the Sept. and Arab. agree with the Vulg. and the context shews that Moses is the person (C.) who had chiefly to officiate. Aaron also performed his part, v. 11. H.

VER. 14. *Mine.* Free from the burdens of the state, and employed in singing and keeping the doors of the sanctuary. M.

VER. 15. *Into*, or "towards, about;" for the priests alone could enter in. Heb. "The Levites shall go in (or be admitted) to do the service of the tabernacle," and to remove it, &c. H. v. 19.

VER. 21. *Lifted.* Heb. *tenupha*, Ex. xxix. 24. Perhaps only a few were received at once. M.—*Prayed.* Heb. means also "to expiate, or redeem," as v. 19.

22 That being purified, they might go into the tabernacle of the covenant, to do their services before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.

23 And the Lord spoke to Moses, saying:

24 This is the law of the Levites: From twenty-five years old and upwards, they shall go in to minister in the tabernacle of the covenant.

25 And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

26 And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the Levites touching their charge.

CHAP. IX.

The precept of the pasch is renewed: the unclean, and travellers, are to observe it the second month: the camp is guided by the pillar of the cloud.

THE Lord spoke to Moses [a] in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

2 [b] Let the children of Israel make the Phase in its due time,

3 The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.

4 And Moses commanded the children of Israel that they should make the Phase.

5 And they made *it* in its proper time: the fourteenth day of the month at evening, in Mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.

6 But behold some who were unclean by occasion of the soul of a man, who could not make the Phase on that day, coming to Moses and Aaron,

7 Said to them: We are unclean by occasion of the soul of a man. Why are we kept back, that we may not offer in its season the offering to the Lord among the children of Israel?

8 And Moses answered them: Stay, that I may consult the Lord what he will ordain concerning you.

9 And the Lord spoke to Moses, saying:

10 Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the Phase to the Lord,

11 In the second month, in the fourteenth day of the month, in the evening, they shall eat it with unleavened bread and wild lettuce:

12 They shall not leave any thing thereof until morning, [c] nor break a bone thereof, they shall observe all the ceremonies of the Phase.

13 But if any man is clean, and was not on a journey, and did not make the Phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

14 The sojourner also, and the stranger, if they be among you, shall make the Phase to the Lord, according to the ceremonies and justifications thereof. The same ordinance shall be with you, both for the stranger, and for him that was born in the land.

15 [d] Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire, until the morning.

16 So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

17 And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

18 At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. [e] All the days that the cloud abode over the tabernacle, they remained in the same place:

19 And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,

20 For as many days soever as the cloud staid over

[a] A. M. 2514, A. C. 1490.—[b] Exod. xii. 3.

[c] Exod. xii. 46. John xix. 36.—[d] Exod. xl. 16. Supra vii. 1.—[e] 1 Cor. x. 1.

VER. 25. *Serve*, in any laborious functions, as the original imports.

VER. 26. *Ministers.* Heb. "to watch over," (C.) direct, and "train up their brethren." Sam. Grot.

CHAP. IX. VER. 1. *The Lord.* The 15 first verses might be placed at the head of this book. God gave orders to celebrate the first passover in the desert, about the 14th of the first month, in the second year of liberty, soon after the consecration of the tabernacle. C.—This is the only passover which the Jews are recorded to have celebrated during the 40 years' sojournment; as they were not allowed to celebrate it, without having circumcised all the males of their family, (Ex. xii. 43,) which they could not do in the wilderness, (His cuni, &c.) being uncertain how soon they would have to remove by the direction of God. H.—*First month.* Hence, Moses does not always observe the order of time, as he spoke (C. i.) of what happened in the second month. D.

VER. 2. *Make the Phase.* That is, keep the paschal solemnity, and eat the paschal lamb.

VER. 3. *In the.* Heb. "between the two evenings." Ex. xii. 6. Sept. "towards the evening, in its season, according to its law, and determination," *sugkrisin*, (v. 14,) *suntaxin*, "arrangement;" in both places we have *justifications.* H.—God's law is so called, because nothing can be done right without it. M.—The merit of human actions depends on their conformity with the will of God; (D.) and when he gives directions, we must comply exactly. H.

VER. 5. *In Mount.* Heb. "desert (*or* mountainous country) of Sinai." Ex. xiv. 3. C.

VER. 6. *Some.* Heb. "and there was men," a solecism, rejected by the Sam. and Arab. copies. Houbigant.—*Man.* That is, by having touched, or come near, a dead body, out of which the soul was departed. Ch.—Such were forbidden to offer any sacrifice. Lev. xxii. 4. Yet they could not refrain from burying the dead. Philo. de vita. Mos. 3. As, therefore, the action was far from being criminal, and they had partaken of the paschal lamb without restriction, in Egypt, and heard that God required all to offer this sacrifice, under pain of excision, (v. 13,) they reasonably wished to know how they were to act, particularly as the 14th of Nisan alone was appointed for this sacrifice, and they could not be purified in less than seven days. If the law, by which they were excluded from the camp, (C. v. 2,) were already published, they consulted Moses by some friend. The Rabbins suppose, that those who buried Nadab and Abiu, are meant. C.—The common people did not properly offer a sacrifice, though they might kill the victim. D.

VER. 10. *Unclean*, in what manner soever. Philo.—*Nation;* or at a great *distance*, whether in the country or out of it. The Rabbins say 15 miles, or leagues, (C.) which make 45 miles. H.—Sept. all such were bound to observe the passover in the second month, as the whole people did under Ezechias; (2 Par. xxx.) though the Rabbins falsely pretend, that when the greater part of the people were under this predicament, the law did not oblige, and they might eat the paschal lamb in the month of Nisan. Women were not bound to make the second Phase. Ex. xii. 19. C.—This festival was never to be transferred beyond the second month. M.

VER. 14. *Stranger.* Both the Jews who lived at a distance from the promised land, and those of other nations who had embraced their religion, were obliged to observe this law; while the uncircumcised were absolutely excluded. C.

VER. 15. *A cloud*, and *fire*, alternately covered the tabernacle of the covenant, which was 30 cubits long and 15 broad. The pagans, perhaps, hence took occasion to accuse the Jews of adoring the clouds. *Nil præter nubis & cœli Numen adorant.* Juv. Sat. xiv. C.

VER. 16. *By day.* These words are omitted in Heb.; but the context shews that they must necessarily be supplied; as they are in the Sept. The same cloud assumed different appearances. C.

VER. 20. *For*, &c. Heb. "and so it was when the cloud was days of number upon the tabernacle; by the mouth of the Lord they staid in their tents, &c." Days of number, *yamim mispar*, most probably means a few days; (see Deut. iv. 27,) though Louis de Dieu would translate "a full year;" as *yamim*, according to

the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed, after a day and a night, they took down their tents.

22 But if it remained over the tabernacle for two days, or a month, or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord, according to his commandment by the hand of Moses.

CHAP. X.

The silver trumpets and their use. They march from Sinai.

AND the Lord spoke to Moses, [a] saying:

2 Make thee two trumpets of beaten silver, wherewith thou mayst call together the multitude, when the camp is to be removed.

3 And when thou shalt sound the trumpets, all the multitude shall gather unto thee, to the door of the tabernacle of the covenant.

4 If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

5 But if the sound of the trumpets be longer, and with interruptions, they that are on the east side, shall first go forward.

6 And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

7 But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

8 And the sons of Aaron the priests shall sound the trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land, against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace-offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

11 The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

12 And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13 And the first went forward according to the commandment of the Lord by the hand of Moses.

14 [b] The sons of Juda by their troops: whose prince was Nahasson, the son of Aminadab.

15 In the tribe of the sons of Issachar, the prince was Nathanael, the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab, the son of Helon.

17 And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18 And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur, the son of Sedeur.

19 And in the tribe of Simeon, the prince was Salamiel, the son of Surisaddai.

20 And in the tribe of Gad, the prince was Eliasaph, the son of Duel.

21 Then the Caathites also marched, carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.

22 The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama, the son of Ammiud.

[a] A. M. 2514.

[b] Supra i. 7.

him, signifies, v. 22. It is understood, however, by others, to denote a week, a month, a year, or an indeterminate number of days. Gen. xxiv. 55.

VER. 23. *Watches*, like sentinels, observing the signal of the cloud; and regulating the time and course of their marches by its direction. H.

CHAP. X. VER. 2. *Two trumpets.* These were probably deemed sufficient at first, though in the days of Josue there were seven, (C.) and in those of Solomon 20,000. Josep. viii. 2. T.—They were used for all public assemblies. Josephus (iii. 11,) says, one was sounded to call the princes together, and the other to collect the people, which is not quite conformable to the Scripture. C.

VER. 4. *Once.* Heb. "with one trumpet." If both sounded together uniformly, the people assembled, v. 7.

VER. 5. *Longer, and with interruptions.* Heb. *teruha*, "a signal," an alarm. Sept. "a loud cry of victory." Chal. "the taratantara," as Montanus translates, in allusion to the sound of the Hebrew word, (C.) or of the trumpets. When they were sounded with a variety of notes, or at different intervals, all knew that the camp was to break up, even though they had not been attentive to the motions of the cloud. Then Juda led the van. C. ii. 9. H.

VER. 6. *And, &c.* Heb. "they shall blow an alarm for their marches." This must be referred to the camps on the west, which proceeded forward at the third sounding, as those on the north did at the fourth, according to the Sept. H.

VER. 7. *Sound.* High mysteries must be reserved for the more learned. Theod. q. 15. W.

VER. 8. *Priests.* God's officers and heralds. Curtius (3) observes, that among the Persians at day-break, the signal was given from the king's tent by sound of trumpet.

VER. 9. *Your God*, who will reward your obedience with victory.

VER. 10. *And on.* This serves to explain what kind of banquet is meant. On the festivals of religion, *peace-offerings* were made, of which those who were pure, might partake. H.—On solemn and extraordinary occasions, *holocausts* were also presented to God by the whole nation; and the trumpets announced these public rejoicings. 2 Par. v. 12. xxix. 26. C.—*Months.* The day when the moon first appeared, was a festival day among the Jews, (M.) or the first day of the month, while they observed the solar year.

VER. 11. *The second.* The Samar. copy here places what we read, Deut. i. 7. 8; and it is certain that those words were addressed to Moses on this occasion, though it be not so certain, that they were written by him in this place. C.—*Of the month* Jiar. The Hebrews had continued near Sinai a year and 20 days. Thence they went to the desert of Pharan, encamping first at the sepulchres of concupiscence, and at Haseroth, which were probably in that desert. Moses only specifies those encampments, where something memorable took place. He mentions none between Asiongaber and Cades, though the length of the journey required many. Num. xi. 34. xiii. 1. C.—Perhaps he only reckons those among the stations where the people continued a considerable time.

VER. 17. *It.* Hence it would appear, that part of the Levites followed Juda's division, which was preceded by the priests bearing the ark, (v. 33,) while the Caathites bore the sacred vessels after Ruben, (v. 21,) and were followed by Ephraim and Gad. But Calmet observes, that the Levites, and the whole camp of the Lord, came in the middle of the four great divisions, immediately after Ruben. C. ii. 9. 17. Salien thinks, that the ark and cloud led the way, and *returned* to the middle at the end of the journey, v. 36. H. T.

VER. 21. *Sanctuary*, or holy vessels. They never set them down, till they arrived at the place where the tabernacle was to be fixed. Heb. may be, "the sons of Caath set forward, bearing the *vessels of the* sanctuary, (C.) and they (*the other Levites*, v. 17,) set up the *boards and curtains* of the tabernacle, till they arrived;" that so both the vessels and the ark might be placed in proper order. If the ark had to return into the middle of the camp from leading the way, as Salien insinuates; while it passed between the ranks of Juda, the Levites would have time to arrange every thing. H.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel, the son of Phadassur.

24 And in the tribe of Benjamin, the prince was Abidan, the son of Gedeon.

25 The last of all the camp marched the sons of Dan, by their troops, in whose army the prince was Ahiezer, the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel, the son of Ochran,

27 And in the tribe of the sons of Nephthali, the prince was Ahira, the son of Enan.

28 This was the order of the camps, and marches of the children of Israel, by their troops, when they set forward.

29 And Moses said to Hobab, the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30 But he answered him: I will not go with thee, but I will return to my [a]country, wherein I was born.

31 And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.

32 And if thou comest with us, we will give thee what is the best of the riches, which the Lord shall deliver to us.

33 So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them, for three days, providing a place for the camp.

34 The cloud also of the Lord was over them by day when they marched.

35 And when the ark was lifted up, Moses said: Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

36 And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

CHAP. XI.

The people murmur, and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.

IN the mean time [c] there arose a [d]murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. [c]And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp.

2 And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them.

4 For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: [f] Who shall give us flesh to eat?

5 We remember the fish that we ate in Egypt free-cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

6 Our soul is dry, our eyes behold nothing else but manna.

[a] Exod. xviii. 27.—[b] Ps. lxvii. 2.—[c] A. M. 2514.—[d] Infra xxxiii. 16.

Ps. lxxvii. 19. 1 Cor. x. 10.—[e] Ps. lxxvii. 21.—[f] 1 Cor. x. 8.

VER. 29. *Hobab;* probably the brother of Sephora, and son of Raguel or Jethro, who had departed, leaving this son for a guide to Moses. Though God directed the marches of the Hebrews, he would not have them to neglect human means.—*Kinsman.* The Heb. *chothen*, and Greek *gambros*, are not more determinate, as they signify either father, son, or brother-in-law; (See Ex. ii. 18. C.) or in general a relation. S. Jerom. D.

VER. 31. *Guide*, being well acquainted with the country, and consequently able to point out the best places for pasturage and for water, and to inform us what sort of people we are near. Heb. "thou shalt serve us for eyes." Sept. "as a senator." The Persians had officers who had the title of eyes and ears of the king. Brisson 1. Some suppose that Moses stood in no need of Hobab, having lived himself in that country 40 years, with Jethro; and that he *only* wished to keep his kinsman with him, that he might observe the true religion. He supposed at that time that they would presently obtain possession of Chanaan. But the sins of the people caused almost all to perish in the desert. Hobab probably accepted of the proposal, as we find the Cineans, descendants of Jethro, holding a portion of the land. C. Judg. i. 16. His posterity, the Rechabites, were noted for more than usual piety, and were the same with the Essenes, according to Serarius, and the first authors of a monastic life. Jerem. xxxv. T.

VER. 33. *Journey.* During this time, we know not where they encamped. The first place that is specified is Tabera, or "the burning," (C. xi. 3. C.) which S. Jerom believes is the same place, which was also called the sepulchres of concupiscence, (v. 34,) the 13th station, (H.) which is described above as the *desert of Pharan.* M.—*Before them.* See v. 17. H.—The Rabbins assert that there were two arks; one containing the writings of Moses going before, with the lawgiver, at the head of the army; and the other, carried by the Levites, in the centre. Drusius.—Calmet would rather translate "went in their presence;" that is, in the midst. The kings of Persia always marched in the centre, for greater safety, and that they might communicate their orders with more expedition, as well as to keep all in order, and to observe what was doing. Xenophon. Cyrop. iv. and viii. Arian ii. and iii. C.—But the ark of God would probably go before the people, with the cloud, which hung over it.

VER. 36. *Host.* Sept. "Bring, or turn back, (H.) O Lord, the thousands, the myriads in Israel." Some give the same sense to the Hebrew. C.—Prayers are composed, not only for the obtaining of good in general, but also for particular purposes. W.

CHAP. XI. VER. 1. *Fatigue.* Heb. simply, "and the people were like those who complain of evil, *or* who seek pretexts, inwardly, in the ears of the Lord." S. Jerom explains this *evil* to mean the fatigue of the journey, which lasted for three days together. C.—Hence, some who were ready to lay hold of every pretext, took occasion to murmur, and to contrast their present wearisome life with the false pleasures of Egypt. The people of that country were now desirous of returning, and prevailed upon many of the Hebrews to join with them, v. 4. H.—They were chiefly those who were farthest from the ark, the dregs of the people; though some pretend that the *uttermost part* means the principal men *of the camp.* See Gen. xlviii. 2. "The fire devoured one part of the camp." Sept.

VER. 2. *Up*, as rain is by the earth. Amos ix. 5.

VER. 3. *The burning.* Heb. *tabherah.* Ch.—Calmet uses no reason for confounding this station with that mentioned, v. 34.

VER. 4. *For*, seems, however, to connect the burning of some with the destruction of many more, who had eaten the quails, as if both judgments took place at the same encampment. Sept. render the Heb. "and a mixt rabble among them, desired greatly; and sitting, cried, as well as the Israelites, and said," &c. H.—*A mixt multitude.* These were people that came with them out of Egypt, who were not of the race of Israel: who, by their murmuring, drew also the children of Israel to murmur: this should teach us the danger of associating ourselves with the children of Egypt; that is, with the lovers and admirers of this wicked world. Ch.—This verse may relate a different history from the preceding ones, as the punishment was of another kind. D.—The murmurers were burnt to death. H.

VER. 5. *Fish.* The Nile abounds in fish, which they might catch freely. The fish of the lake Mœris, brought a considerable revenue to the king of Egypt. Herod. ii. 149. The Hebrews had dwelt also near the Mediterranean sea. Fish was formerly in greater esteem than it is at present. The priests of Egypt abstained from it, (Herod. ii. 37,) and the people from such as had scales, and from eels, because they believed they were sacred, (ib. C. lxxii). Porphyrius and Ovid even maintain that they refrained from all fish, as well as the Syrians. But they had not probably carried their superstition so far, in the days of Moses.—*Garlic.* These things are much more delicious and wholesome in hot countries. The Greeks fed much on cucumbers and garlic. Aristophanes.—The Turks still delight in them, eating the former raw with sour milk, (which would be very dangerous in our climate), and onions, which are as good as our pears. Spon. Bellon. iii. 18, &c. The wounded Machaon feasts upon onions, &c. Iliad. ix. The Egyptians afterwards scrupled to eat leeks and onions. C.—*Porrum & cepe nefas violare . . O sanctas gentes! quibus hæc nascuntur in hortis—Numina.* Juven. Sat. xv. But in the earlier ages Moses represents them as accustomed to such food. H.

VER. 6. *Dry*, like people quite worn out for want of food. Ps. ci. 5. 12. Lamen. iv. 8.—*Nothing.* An exaggeration. We are disgusted with this light food. C.—They wished not only for the taste, but also for the colour, of other meats. M.—How often do we imitate their folly, when we are disgusted with the bread of life! H.

7 [a]Now the manna was like coriander-seed, of the colour of bdellium.

8 And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof, of the taste of bread tempered with oil.

9 And when the dew fell in the night upon the camp, the manna also fell with it.

10 Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

11 And he said to the Lord: Why hast thou afflicted thy servant? wherefore do I not find favour before thee? and why hast thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom, as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

13 Whence should I have flesh to give to so great a multitude? they weep against me, saying: Give us flesh that we may eat.

14 I am not able alone to bear all this people, because it is too heavy for me.

15 But if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thy eyes, that I be not afflicted with so great evils.

16 And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee,

17 That I may come down and speak with thee: and I will take of thy spirit, and will give to them, that they may bear with thee the burden of the people, and thou mayst not be burthened alone.

18 And thou shalt say to the people: Be ye sanctified: to-morrow you shall eat flesh: for I have heard you say; who will give us flesh to eat? it was well with us in Egypt. That the Lord may give you flesh, and you may eat:

19 Not for one day, nor two, nor five, nor ten, no nor for twenty.

20 But even for a month of days, till it come out at your nostrils, and become loathsome to you, because you have cast off the Lord, who is in the midst of you, and have wept before him, saying: Why came we out of Egypt?

21 And Moses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month?

22 [b]Shall then a multitude of sheep and oxen be killed, that it may suffice for their food? or shall the fishes of the sea be gathered together to fill them?

23 And the Lord answered him: [c]Is the hand of the Lord unable? Thou shalt presently see whether my word shall come to pass or no.

24 Moses therefore came, and told the people the words of the Lord, and assembled seventy men of the ancients of Israel, and made them to stand about the tabernacle.

25 And the Lord came down in a cloud, and spoke to him, taking away of the spirit that was in Moses, and giving to the seventy men. And when the spirit had rested on them, they prophesied, nor did they cease afterwards.

26 Now there remained in the camp two of the men, of whom one was called Eldad, and the other Medad, upon whom the spirit rested; for they also had been enrolled, but were not gone forth to the tabernacle.

[a] Exod. xvi. 14. Ps. lxxvii. 24. Wisd. xvi. 20. John vi. 31.

[b] John vi. 10.—[c] Isa. lix. 1.

VER. 7. *Bdellium.* *Bdellium*, according to Pliny, (l. xxi. c. 9.) was of the colour of a man's nail, white and bright; (Ch.) or like wax, (B. xii. 9,) between white and yellow. It might resemble a tarnished pearl or ivory in colour, and coriander-seed in shape.

VER. 8. *Oil;* or, when unprepared, like *flour and honey.* Ex. xvi. 31. C.

VER. 10. *By.* Heb. "for." Jonathan and others endeavour to excuse their ancestors, by saying that they wept because they were forbidden to marry their near relations.—*His tent.* Some explain the Heb. of the tent of Moses. But the Israelites more probably staid at home.

VER. 12. *Nurse.* We often read of men nursing and watching over others. 4 K. x. 5. Est. ii. 11. Thus kings shall nurse the Church. Isai. xlix. 23. C.—All who have authority should treat their subjects with love. M.

VER. 14. *For me.* Had he not the judges, whom Jethro advised him to appoint? But all matters of consequence were still brought to Moses. He was made answerable for all things.

VER. 15. *Evils.* Heb. "my misfortune." The Rabbins say *their,* or *thy,* was formerly written, but corrected by the scribes. C.—Moses fears the anger of God falling upon the people. H.—It is very wonderful that the Heb. text here retains the feminine pronoun *att,* instead of *atta; thy, thee;* as if Moses were addressing himself to some woman; and this absurd peculiarity is more absurdly accounted for, by saying that Moses was "so exasperated during this his address to the divine Being, as to be incapable of pronouncing both syllables!" The same mistake occurs, 1 K. xxiv. 19. Kennicott i. 412. God does not reprehend Moses as guilty of any disrespect or pusillanimity. H.—The holy man prays with due submission to the will of the most High. W.

VER. 16. *Seventy men.* This was the first institution of the council or senate, called the *Sanhedrim,* consisting of seventy, or seventy-two senators or counsellors. Ch.—Calmet calls this in question. Dissert. on the Police, &c. Moses chose these senators from among the officers, whom he had before set over the people, (Ex. xviii.) or from those who had superintended their affairs in Egypt, according to the Rabbins, (Ex. iii. 14,) who say that the traditions explaining the law were entrusted to them. Jarchi, &c.—*Ancients;* a title of authority in the East. See Gen. l. 7. It was not so necessary that they should be far advanced in years, as that they should be men of prudence and of consummate virtue. These qualifications received a great increase, when they were filled with the spirit of God. C.—They were thus authorized to decide controversies peremptorily, and to consult God, like Moses, being endued also with a prophetic spirit. M.

VER. 17. *Thy spirit.* S. Augustine (q. 18,) reads "of the spirit which is on thee;" (Sept.) referring it to the indivisible spirit of God, so that these ancients received what was sufficient for them, while Moses suffered no diminution. Thus one lamp communicates light to another, without being impaired. Orig. hom. vi. Theodoret (q. 18,) also adds, that a person confers baptism on thousands, and yet loses no part of the grace himself. Selden (Syn. ii. 4,) shews that the Jews explain this spirit of a certain emanation of divine light or inspiration, which causes the prophets to speak. They have not in general, a distinct belief of the blessed Trinity. "I will make an increase of the spirit, which is upon thee, and will place it upon them." Chal. v. 25.

VER. 18. *Sanctified.* Prepare yourselves to receive flesh. The word is often used in this sense. Jer. vi. 4, &c. Onkelos.—Cease to murmur, and bewail your sin. C.

VER. 20. *Of days* complete. So two years of days, means *two full years.* 1 Mac. i. 30.—*Loathsome to you.* "Indigestible." Sym. "Bilious." Sept. Till it become loathsome to you, and a source of scandal, (Chal.) or of dispersion, as some translate the Heb.

VER. 21. *People,* able to bear arms. H.—In all there were above two millions. C.

VER. 22. *Fishes.* Moses does not distinguish them from flesh, no more than S. Paul does. 1 Cor. xv. 39. Fish was not formerly allowed on fasting days. C.

VER. 23. *Unable:* Heb. "shortened." Sept. "insufficient." Moses had expressed his astonishment, not his doubts; though the words might convey the latter idea to us more than his behaviour in C. xx. 10. But God sees the heart.—*To pass.* Heb. may be also, "hath called thee;" (C.) Sept. "shall come upon thee," and execute the thing, as soon as thou shalt promise it. H.

VER. 25. *Afterwards.* Some give a contrary meaning to the Heb., with the Sept., Syr., &c.: "They prophesied, (on that occasion) but they did not continue" to do so; except when they were favoured with the influence of the spirit. When it was requisite, they were enabled to declare God's will and his praise to the people. C.—Saul is said to have prophesied when he praised God, 1 K. x. 5. 10. M.

VER. 26. *Forth,* being lawfully hindered, (C.) or out of humility. S. Jer. ep 127.

27 And when they prophesied in the camp, there ran a young man, and told Moses, saying: Eldad and Medad prophesy in the camp.

28 Forthwith Josue the son of Nun, the minister of Moses, and chosen out of many, said: My lord Moses, forbid them.

29 But he said: Why hast thou emulation for me? O that all the people might prophesy, and that the Lord would give them his spirit?

30 And Moses returned, with the ancients of Israel, into the camp.

31 [a]And a wind going out from the Lord, taking quails up beyond the sea brought them, and cast them into the camp for the space of one day's journey, on every side of the camp round about, and they flew in the air two cubits high above the ground.

32 The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that *did* least, ten cores: and they dried them round about the camp.

33 [b]As yet the flesh was between their teeth, neither had that kind of meat failed: when behold, the wrath of the Lord being provoked against the people, struck them with an exceeding great plague.

34 And that place was called The graves of lust: for there they buried the people that had lusted. And departing from the graves of lust, they came unto Haseroth, and abode there.

[a] Ps. lxxvii. 26. and 27.—[b] Ps. lxxvii. 30.

VER. 27. *Man.* The Rabbins say, without proof, that he was Gersom, the son of Moses, and that the two prophets were half-brothers of the lawgiver, and foretold his death and the persecutions of Gog, &c. C.—Hermas (11. 2.) refers to some of their predictions: "The Lord is nigh to those who are converts." See Ps. xxxiii. 19. H.—But they prophesied probably, by announcing only as men inspired, the praises of God and sentiments of piety, without diving into futurity. C.—Theodoret (q. 21,) thinks they were not of the 70 judges, but equal in dignity to them. Cotelier.

VER. 28. *Chosen* among the seventy, and designed, *from his youth*, to be the *general*, and successor of Moses; the Heb. may be understood in all these senses. See Ex. xvii. 10. C.—Josue was afraid lest they had assumed this air of authority in opposition to Moses. S. John addressed our Saviour, under the same impressions of zeal, Luc. ix. 49.

VER. 30. *Camp* of the people, from the tabernacle, which was in the midst of it. H.

VER. 31. *Sea;* the Mediterranean and the Red Sea. The wind blew from the south-west to the west with respect to Moses, or from the *south* with respect to Jerusalem. Ps. lxxvii. 26. Many quails are found about Rinocorura, and some have imagined that these had continued during winter at the bottom of the waters, as they say swallows do. Bochart i. 15. God had sent the Hebrews a similar provision, for one day, about the same season of the year. Ex. xvi. 13.—*Flew.* The Heb. says simply, "as it were two cubits upon the earth;" whether they were heaped one upon another to that height, or, as it is more probable, (C.) they flew only so much above the ground, and might easily be killed. H.—The Sept. call them *ortygometra*, the leader, or the largest sort of quails. Suppose twenty of these filled a bushel, or the thirtieth part of a corus, each person would have at least 6,000 quails; and if there were three million people, they must have had 18,000 million such birds. M.—Philo takes notice, that the Jews were very fond of this food; and Aristotle (Anim. viii. 12,) says, their flesh is as good as that of woodcocks. T.

VER. 32. *Cores.* Heb. "Chomarim," each of which contained 100 gomers. One gomer was the daily allowance of manna for each person, and of course there must have been sufficient quails for one hundred days. But Moses tells us that each one collected at least ten times that quantity, or as much as he could eat for 1000 days. Bochart therefore supposes, that only each *family*, of ten people, gathered so much: or the Heb. should be rendered *heaps*, as the *core*, or chomer, is not a proper measure for birds, but for corn and liquors. The Sept. Syr., &c. have "heaps." We need not have recourse to a new creation of these birds, as their numbers are very surprising. Plin. x. 23. In Italy above 100,000 have been caught in one day, within the space of 5,000 paces. Blond. The Psalmist compares the numbers brought on this occasion, to the dust, or to the sand of the sea-shore. Ps. lxxvii. 27.—*Dried them* in the sun, having first *salted* them, as the Egyptians did. C. Athenæus.—Many quails are found in Egypt, and around the Arabian Gulf. Josep. iii. D.

VER. 33. *Plague* of fire, v. 3, Ps. lxxvii. 21. C. a Lapide.—*Failed*, after the month was expired. M.—They had been accustomed to live upon manna, which was a light food, during the space of a year; and now eating greedily of this flesh, their stomachs were overcharged, and they died of an indigestion. C.—The Rabbins say, God punished their gluttony by death, and obliged the rest of the Hebrews to abstain from all flesh, except from that of the peace-offerings, till they entered the promised land. Seld. Syn. ii. 4.

VER. 34. *The graves of lust;* or the sepulchres of concupiscence: so called from their irregular desire of flesh. In Heb. *Kibroth Hattaavah.* Ch.—Hence S Augustine observes that, "it is not a matter of so much moment to be heard by

CHAP. XII.

Mary and Aaron murmur against Moses, whom God praiseth above other prophets. Mary being struck with leprosy, Aaron confesseth his fault. Moses prayeth for her, and after seven days' separation from the camp, she is restored.

AND Mary and Aaron spoke against Moses, [c]because of his wife the Ethiopian,

2 And they said: Hath the Lord spoken by Moses only? hath he not also spoken to us in like manner? And when the Lord heard this,

3 (For Moses was a man exceeding meek above all men that dwelt upon earth)

4 Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

5 The Lord came down in the pillar of the cloud, and stood in the entry of the tabernacle, calling to Aaron and Mary. And when they were come,

6 He said to them: Hear my words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.

7 But it is not so with my servant Moses, [d]who is most faithful in all my house:

[c] A. M. 2514.—[d] Heb. iii. 2.

God. For some he hears in his wrath, granting their requests, while he refuses to comply with some petitions of his friends." D.

CHAP. XII. VER. 1. *Ethiopian.* Sephora, the wife of Moses, was of Madian, which bordered upon the land of Chus, or Ethiopia; and therefore she is called an Ethiopian: where note, that the Ethiopia here spoken of, is not that of Africa but that of Arabia, (Ch.) on the east side of the Red Sea. Ex. ii. 15. Jealousy instigated Aaron and his sister on this occasion. C.—Perhaps Sephora had claimed some pre-eminence on account of her husband's glory, in being a mediator between God and his people, and therefore they pretend to the same honour, v. 2. H.—The Heb. insinuates, that they laid hold on the pretext of Moses having married, or received again, a woman of a different nation contrary to the law which he had promulgated, "for it adds, he had married *or* retaken an Ethiopian woman." Others believe that he had put her away, and that Aaron and Mary stood up in her defence. "Mary and Aaron murmured against Moses, on account of the wife whom he had taken, who was a perfect beauty, because he had separated himself from his beautiful wife." Onkelos.—Some are of opinion, that this woman was Tarbis, the daughter of the king of Ethiopia, whom Moses espoused after he had terminated the wars between him and the Egyptians, before he retired to Madian. But this account of Josephus, (Ant. ii. 5,) and the explication of Onkelos, and of the Rabbins, seem to be destitute of any solid foundation. C.

VER. 3. *Exceeding meek.* Moses being the meekest of men, would not contend for himself; therefore God inspired him to write here his own defence: and the Holy Spirit, whose dictate he wrote, obliged him to declare the truth, though it was so much to his own praise. Ch.—So he mentions his defects without reserve. C.—There are occasions when a person may be not only authorized, but in a manner forced to declare what may be to his own praise. Moses was in such a situation. The peace of the whole nation was in danger, when false insinuations were thrown out against the lawgiver and king, by his own nearest relations, and by them who were next in authority to himself. Aaron, the high priest, countenanced at least the remarks of his sister, who seems to have been the most to blame, as she alone is punished with the leprosy. H.—Some have suspected, that this verse has been inserted by a later inspired writer. A. Lapide.—But whether it was or not, there is no reason to infer with T. Paine, that Moses was either "a vain and arrogant coxcomb, and unworthy of credit, or that the *books* (attributed to him) are without authority." For if he did not write this verse, it does not follow that he wrote none of the Pentateuch; and if he did write it, he was justified by the predicament in which he stood, to do so. Paine scruples not to write of himself: "the man does not exist, that can say . . I have in any case returned evil for evil;" and is not this praising himself as a very meek man, when at the same time he is writing to cause all the mischief he can both in church and state, and thus, during the heat of revolutionary madness, to involve thousands in ruin! Watson. H.

VER. 5. *Come* to the door of the tabernacle, where Moses also was standing.

VER. 6. *Vision.* Other prophets were inspired in a more mysterious manner: Moses, though he saw not the majesty of God in any corporeal figure, was instructed by him in the most secret things with the utmost perspicuity, (C.) as if a man were explaining his sentiments to his most intimate friend. Ex. xxxiii. 19. H.

VER. 7. *Faithful:* Heb. *Neeman*, steward or master of the palace. Such were Samuel, 1 K. iii. 20; David, (C.) 1 K. xxii. 14; Naaman, the general of Syria, 2 K. v.; and Bacchides, 1 Mac. vii. H.—Ambassadors had this title, (Prov. xiii. 17,) and *fidelity* often denotes an office. 1 Par. ix. 22. Job (xii. 20,) speaks of the *Namonim.* C.—But none among the Israelites was more justly entitled to this honour than Moses. He announced the word of God without any mixture of falsehood, and did not arrogate to himself more than his due, as Aaron seems to have done, v. 2. H.

8 [a]For I speak to him mouth to mouth: and plainly, and not by riddles and figures, doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses?

9 And being angry with them, he went away:

10 The cloud also that was over the tabernacle departed: [b]and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,

11 He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed:

12 Let her not be as one dead, and as an abortive that is cast forth from the mother's womb. Lo, now one half of her flesh is consumed with the leprosy.

13 And Moses cried to the Lord, saying: O God, I beseech *thee* heal her.

14 And the Lord answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp, and afterwards she shall be called again.

15 Mary, therefore, was put out of the camp seven days: and the people moved not from that place, until Mary was called again.

CHAP. XIII.

The twelve spies are sent to view the land: The relation they make of it.

AND the people marched from Haseroth, [c]and pitched their tents in the desert of Pharan.

2 And there the Lord spoke to Moses, saying:

3 Send men to view the land of Chanaan: which I will give to the children of Israel, one of every tribe, of the rulers.

4 Moses did what the Lord had commanded, sending from the desert of Pharan, principal men, whose names are these:

5 Of the tribe of Ruben, Sammua, the son of Zechur.

6 Of the tribe of Simeon, Saphat, the son of Huri.

7 Of the tribe of Juda, Caleb, the son of Jephone.

8 Of the tribe of Issachar, Igal, the son of Joseph.

9 Of the tribe of Ephraim, Osee, the son of Nun.

10 Of the tribe of Benjamin, Phalti, the son of Raphu.

11 Of the tribe of Zabulon, Geddiel, the son of Sodi.

12 Of the tribe of Joseph, of the sceptre of Manasses, Gaddi, the son of Susi.

13 Of the tribe of Dan, Ammiel, the son of Gemalli.

14 Of the tribe of Aser, Sthur, the son of Michael.

15 Of the tribe of Nephthali, Nahabi, the son of Vapsi.

16 Of the tribe of Gad, Guel, the son of Machi.

17 These are the names of the men, whom Moses sent to view the land: and he called Osee, the son of Nun, Josue.[d]

18 And Moses sent them to view the land of Chanaan, and said to them: Go you up by the south side. And when you shall come to the mountains,

19 View the land, of what sort it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many:

20 The land itself, whether it be good or bad: what manner of cities, walled or without walls:

21 The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the first ripe grapes are fit to be eaten.

22 And when they were gone up, they viewed the land from the desert of Sin, unto Rohob as you enter into Emath.

23 And they went up at the south side, and came to Hebron, where were [e]Achiman and Sisai, and Tholmai, the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt.

[a] Exod. xxxiii. 11.—[b] Deut. xxiv. 9.—[c] A. M. 2514.

[d] Acts vii. 45. and Heb. iv. 8.—[e] Jos. xv. 14.

VER. 10. *Departed* from the door to its former place, (C.) as if in abhorrence of Mary's leprosy, (Hiscuni) and still more of the sin, which had brought upon her that punishment. C.—Perhaps the cloud was raised higher in the air than usual, but did not proceed forward; (M.) otherwise the Israelites would have decamped. They remained at Haseroth till Mary was returned into the camp, v. 15. H.—*Leprosy*, of an incurable kind, like that of Giezi, 4 K. v. 27. It covers the whole skin with a white scurf. Lev. xiii. 10. Aaron is spared, either because he had sided with his sister only out of complaisance, without any formal malice against his brother; or because God, in consideration for his priestly character, would not render him contemptible in the eyes of all people, intending to punish him in a more secret manner: for we are not always to judge of the grievousness of a fault, by its present punishment. Perhaps Aaron obtained pardon by his speedy repentance, v. 11. C.

VER. 12. *Dead;* consumed by leprosy, or incapable of performing the duties of life M.—Heb. "*an abortive*, whose flesh is half consumed before he comes forth from his mother's womb." Sept. "he eateth half her flesh." "Permit not her to be separated from us, I beseech you, for she is our sister: pray, I beg, that her flesh may be healed." Chaldee.

VER. 14. *Answered him.* The force of this reply must be very obvious. If a father had been so irritated by his daughter, as to shew his indignation in the strongest manner, (see Job xxx. 10. Mar. xiv. 65,) she would surely keep out of sight for a time: and can she complain, if I, who have been more injured in the person of my minister, exclude her from society seven days, after having covered her with the leprosy as with spittle. C.—The excommunication, in the Christian Church, bears some resemblance with this exclusion. Mary did not undergo all the legal purifications, (Lev. xxxiv.) as the miraculous cure dispensed her from them. M.—Origen (hom. vi. 7,) and other Fathers, explain the mystery of this historical event. Moses, taking to wife the Ethiopian, represents Christ calling the Gentiles, which excites the murmurs of the synagogue. Mary shews the deformity of the latter religion at the present day, without head or sacrifice. The encomiums bestowed upon the Jewish legislator, belong in a still stricter sense to Jesus Christ, the mildest of men, fully acquainted with all the secrets of God, and the *most faithful in all his house.* S. Jer. ep. ad Fab. mansion xiv.

CHAP. XIII. VER. 1. *Pharan*, at Rethma, C. xxxiii. 48.; though Barradius confounds that station with that at Cades-barne. The Samaritan copy inserts here a long passage, taken probably from Deut. i. 20. 21. and 22, which shews that the Hebrews first proposed the sending spies, out of timidity; which God severely punished in the sequel, though in his anger he here consents to their proposal, which seemed to originate in motives of prudence, v. 3.

VER. 3. *Rulers* of a hundred men, according to Hiscuni, inferior to those mentioned, C. x. 14. C.

VER. 6. *Huri:* Sept. "Souri." None of the tribe of Levi, the third son of Jacob, are sent; but two represent the different branches of the tribe of Joseph, v. 9. 12. The tribe of Ephraim comes out of its natural order, and has been overlooked by Calmet. H.

VER. 12. *Sceptre.* Heb. *matte*, means also a "tribe."

VER. 17. *Josue.* His former name Osee, or Hoseah, means "one saved, *or* salvation;" but the addition of the *i*, taken from the name of the Lord, intimates "he shall save, *or* the Saviour of God." Some think that Moses had given him this name after the defeat of the Amalecites; but the Book of Exodus, where the name is found, might have been written after he received this commission. C.—The Sept. have, "Ause, the son of Nave, Jesus," as he was a striking figure of our blessed Saviour, and their names are written with the same letters, *Yehoshuah.* This Moses foresaw, and also that he would be the happy instrument, in the hand of God, of saving the Israelites, by introducing them into the land of promise, and establishing them in peace therein. M.—The changing of his name imported likewise, that he should be the chief leader. Theod. q. 25. W.

VER. 18. *South side*, which is to the north of where you now dwell. Moses enters into several details for the satisfaction of the people, though they had probably a general idea of the country and of its fruitfulness already, having lived not far off. They might not know, however, but that some part of the inhabitants might dwell in tents, instead of *towns*, as many of the Arabians did.

VER. 21. *First ripe*, (*præcoquæ:*) Heb. lit. "the first-born." Sept. "the days of spring, forerunners of the grape." In Madeira, grapes ripen in March. Some suppose the messengers departed in June, others in July. In Palestine, they have fresh grapes from the end of June till Martinmas, and three vintages in August, and in each of the two following months.

VER. 22. *Sin.* The desert of Pharan was contiguous to that of Sin. They departed from Cades-barne, and went along the Jordan to Rohob, at the foot of Mount Libanus, and on the road to Emath; then they returned by the confines of the Sidonians and Philistines, through Hebron, to the camp at Cades.

VER. 23. *And came.* The printed Heb. has, "and he came:" but the Sam. and all the versions, as well as some MSS. properly retain the plural, which the Massorets allow is right. Kenn. Dis. i.—*Enac*, the founder of Hebron, and father of the giants of Chanaan. Jos. xv. 13. The Greek word *anax*, "king," was perhaps derived from him, as also the famous Inachides, who settled in Greece, after they were driven out by Josue. Grot.—*Tanis*, where the tyrants of the Hebrews resided; a city, which the Egyptians represented as the most

24 [a]And going forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place:

25 Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.

26 And they that went to spy out the land returned after forty days, having gone round all the country,

27 And came to Moses and Aaron, and to all the assembly of the children of Israel, to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land:

28 And they related, and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits:

29 But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.

30 Amalec dwelleth in the south; the Hethite, and the Jebusite, and the Amorrhite in the mountains: but the Chanaanite abideth by the sea and near the streams of the Jordan.

31 In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it.

32 But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

33 And they spoke ill of the land, which they had viewed, before the children of Israel, saying: The land, which we have viewed, devoureth its inhabitants: the people, that we beheld, are of a tall stature.

[a] Deut. i. 24.

34 There we saw certain monsters of the sons of Enac, of the giant-kind: in comparison of whom, we seemed like locusts.

CHAP. XIV.

The people murmur. God threateneth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest going to fight against the will of God are beaten.

THEREFORE the whole multitude crying, wept that night,

2 And all the children of Israel murmured against Moses and Aaron, saying:

3 Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another: Let us appoint us a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

6 [b]But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land, which we have gone round, is very good:

8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over

[b] Eccl. xlvi. 9. 1 Mac. ii. 55. and 56.

ancient in the world. Moses represses their vain boasting, by informing them that Hebron was of greater antiquity. It was afterwards assigned to the priests, and for a city of refuge, in the tribe of Juda. Jos. xx. 7.

VER. 24. *Torrent.* Sept. "vale."—*Its.* Heb. "one cluster."—*Two men,* Josue and Caleb; (S. Maximus) though the Rabbins say they carried nothing.—*Lever,* or staff, suspending it thus, in order that it might not be crushed. In that valley, Doubdan (i. 21,) was assured by the religious, that clusters, weighing twelve pounds, might still be found. Pliny (xiv. 1,) says, there are some in Africa, larger than a male infant. Strabo (xi.) describes some in Carmania, two cubits high. Forster saw a religious man at Nuremberg, who had lived eight years in Palestine, and assured him that two men could hardly carry a bunch of grapes, such as grew in the vale of Hebron: (C.) but this may seem to be an hyperbole. H.—Lucas (T. i. p. 310,) assures us, that he had seen a bunch at Damascus, weighing above forty pounds. The Fathers here contemplate Jesus Christ, suspended between the two testaments, the synagogue and the Church: the juice, or *blood of the grape,* (Gen. xlix. 2. Deut. xxxii. 14,) denotes his passion. S. Jer. ep. ad Fab. S. Bern. in Cant. ser. xliv. C.

VER. 27. *Cades.* The desert of Pharan, or of Cades, is the same. H.—The town is sometimes called Cades-barne, or Recem, (Chald.) which is Petra, the capital of the stony Arabia, and lies rather nearer to the Dead Sea than to the Mediterranean. It was on the high road from the Red Sea to Hebron. In one part of the desert of Cades, the people murmured for want of water. C. xx. 1. But there was plenty near the city. Moses continued here a long time after the return of the spies. Deut. i. 19. 46. C.

VER. 30. *South.* They had already routed the Amalecites; but the spies insidiously recall to their remembrance, that they would be again in arms to obstruct their passage.—*Hethites,* dwelt nearest the Philistines, in the country which fell to the shares of Simeon and of Dan. The *Jebusites* occupied Jerusalem; and the *Amorrhites,* the most powerful of all those nations, held possession of most of the territory which was allotted to Juda. Nearer the Dead Sea, on the same mountains, dwelt the Cinezeans and the Cineans. Bonfrere places the *Chanaanites* on the banks of the Jordan, from the lake of Sodom as far as the sea of Tiberius. But they dwelt also near the Mediterranean; and the Phœnicians maintained themselves at Tyre and Sidon, against the most powerful kings of the Jews, and extended their commerce over the old world, to many parts of which they sent out colonies. C.

VER. 31. *Caleb,* to whom Josue alone joined himself, to bear witness of the truth against the other ten; whom the people were, however, more inclined to believe, (C. xiv. 6. Eccli. xlvi. 9,) paying more attention to numbers than to authority, when it suited their humour. H.

VER. 33. *Spoke ill,* &c. These men, who, by their misrepresentations of the land of promise, discouraged the Israelites from attempting the conquest of it, were a figure of worldlings, who, by decrying or misrepresenting true devotion, discourage Christians from seeking in earnest and acquiring so great a good, and thereby securing to themselves a happy eternity. Ch.—*Devoureth,* by being exposed to continual wars from the Arabs, Idumeans, and from its own inhabitants, the monsters of the race of Enac. With this God had threatened the Hebrews, if they proved rebellious. Lev. xxvi. 38. See Ezec. xxxvi. 13. C.

VER. 34. *Monsters.* Heb. "giants."—*Locusts,* or grasshoppers. So much inferior in size were we to them. Heb. insinuates that the spies entertained these sentiments when they beheld the giants, and the latter seemed to look down upon them with contempt; "and so we were in their sight." These wicked men scrupled not to exaggerate in order to fill the people with dismay. H.—Their suggestions tended to make them distrust the goodness or the power of God; and therefore he would not suffer them to enjoy the sweets of the land. C. xiv. 23. 29. W. See Deut. i. 28. Isai. xl. 21.

CHAP. XIV. VER. 3. *We may.* The Latin MSS. and Bibles before Sixtus V. read "in Egypt, and not in this," &c. But the present translation agrees with the Heb. Sept. and Chaldee. C.—They obtained what they said they wished for, v. 28 C. xiv. 29. xxvi. 64. W.—*And that.* Heb. &c. "and wherefore hath God brought us into this land, that we may fall," &c. In a rage they attribute a malicious design to God. C.—*Better.* And who would have given them food in the wilderness? M.

VER. 4. *Captain,* instead of Moses, whom they could not bring over to their criminal design, no more than Aaron, Josue, Caleb, &c. H.—Some imagine the rebels wanted to choose themselves a king, (C.) or even another god. Drusius.—Every community acknowledges the necessity of having one at the head. W.

VER. 5. *Israel;* begging that God would not destroy them, as he had done their brethren. C. xi. M.

VER. 6. *Garments,* in testimony of their disapprobation and zeal; to make these insolent people reflect upon the evils into which they are throwing themselves. C.

VER. 9. *To eat,* or consume them, as easily as we devour a piece of bread. The expression is proverbial. Ps. xiii. 4.—*All aid.* Heb. "their shadow," which is taken in the same sense. Sept. "their time *or* opportunity is gone." The Rabbins refer this to holy Job, who, they say, died at this time. A. Lapide.—He dwelt near the Jordan. Pineda in Job. C. i. 1. and 27.

VER. 10. *Cried out,* &c. Heb. "said stone them."

the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14 And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, [a] and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

15 May hear that thou hast killed so great a multitude, as it were one man, and may say:

16 He could not bring the people into the land for which he had sworn, [b] therefore did he kill them in the wilderness.

17 Let then the strength of the Lord be magnified, as thou hast sworn, saying:

18 [c] The Lord is patient and full of mercy [d] taking away iniquity and wickedness, and leaving no man clear, [e] who visitest the sins of the fathers upon the children unto the third and fourth generation.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said: I have forgiven according to thy word,

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 [f] Shall not see the land for which I swore to their fathers, neither shall any one of them that hath detracted me behold it.

24 [g] My servant Caleb, who being full of another spirit hath followed me, I will bring into this land, which he hath gone round: and his seed shall possess it.

25 For the Amalecite and the Chanaanite dwell in the valleys. To-morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

29 [h] In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me,

30 [i] Shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.

31 But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land which you have despised.

32 Your carcasses shall lie in the wilderness.

33 Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

34 According to the number of the forty days wherein you viewed the land: [k] a year shall be counted for a day. [l] And forty years you shall receive your iniquities, and shall know my revenge:

35 For as I have spoken, so will I do to all this wicked

[a] Exod. xiii. 21.—[b] Exod. xxxii. 28.—[c] Ps. cii. 8.—[d] Exod. xxxiv. 7.—[e] Exod. xx. 5.

[f] Deut. i. 35.—[g] Jos. xiv. 6.—[h] Ps. cv. 26.—[i] Deut. i. 35.—[k] Ezech. iv. 6.—[l] Ps. xciv. 10.

VER. 11. *Detract.* Heb. "despise, irritate, *or* blaspheme." God is incapable of anger, says Origen; he only foretells what will come to pass.

VER. 13. *That the.* The sentence is left imperfect, to signify the agitation and distress with which Moses was oppressed, as if he had said, Thou wilt thus afford a pretext, that the Egyptians and Chanaanites may say to one another, that thou couldst not perform what thou hadst promised; and therefore, that in vexation thou hadst destroyed thy people. H.—Heb. "Then the Egyptians shall hear it . . . and will tell it to the inhabitants of this land . . . because the Lord could not," &c. v. 16. C.—Thus they will blaspheme thy holy name. M.

VER. 15. *One man.* All at once, (C.) entirely, without sparing so much as one. Vatable.

VER. 16. *Sworn.* God swore to give this land to the Hebrews, but not to this particular generation. His oath would be equally fulfilled by raising posterity to Moses, v. 13. But, at his entreaty, he spared the descendants of this people, and gave the land to their children under Josue. H.

VER. 17. *Lord,* in overcoming all difficulties, raised either by the enemy, or by thy rebellious people.

VER. 18. *Mercy.* Sept. "merciful and true," as Exod. xxxiv. 6. 7. On that occasion, it is not written that God *swore.* H.—But equal credit is to be given to his word, as to an oath. M.—*Clear,* or as S. Jerom expresses it in Exodus, *and no man of himself is innocent before thee.* C.—By these titles God will be addressed; and therefore Moses mentions them all, though some of them might seem to obstruct his petition of pardon. M.—He knew that none of God's perfections were contrary to one another, or to his nature of consummate goodness; and he sued for the pardon of his people, with all due submission to the dictates of his justice. H.

VER. 20. *Forgiven* the sins to those who repent; but the punishment due to them must be undergone, though not so soon as I had threatened, v. 12. 19. How happy is that nation, which has one like Moses to intercede for them! H.

VER. 21. *Lord.* I will surely punish the guilty; and all the earth shall know that their own crimes, and not my imbecility, prevented their taking possession of Chanaan. My *glory* shall shine both in my long-suffering, and in the effects of my justice. Let me pass for a *dead god,* like the idols, if I do not perform what I say.

VER. 22. *The men,* above 20 years of age, v. 29.—*Majesty,* manifested by *the signs,* &c. H.—*Ten times;* very often. It is not necessary to specify the number of the rebellions, as some have done, placing the first on the other side of the Red Sea, (Ex. xiv. 11,) and the tenth here. The expression is often used to express a great but indefinite number. Eccles. vii. 20. C.

VER. 23. *It.* None of those who murmured ever entered the land of promise. Origen (hom. 27,) believes that the Levites behaved with fidelity, and were not comprised in the punishment. In effect, Eleazar certainly entered Chanaan. Jos. xiv. 1. Salmon also, who espoused Rahab, had seen the wonders of God, but had not joined with the rest; so that, when it is said (v. 2,) that *all murmured,* we must explain it by S. Jerom's rule, of the greatest part; as, no doubt, many would abhor the conduct of the seditious. C.—*Omnia non ad totum referenda esse sed ad partem maximam.* S. Jer. ep. 146. ad Dam.

VER. 24. *Spirit.* The spirit of obedience and of courage. M.—*Followed me,* as a guide, and hath fulfilled all my desires. Vatab.—This he was enabled to do by God's free grace. But his co-operation merited a reward. See S. Aug. de Grat. & Lib. vi. W.

VER. 25. *For.* Heb. "Now," &c. The enemy is ready to attack you in the defiles, and I will not expose you at present to their fury, as you shall not enter the land for many years. Wherefore *to-morrow,* &c. H.—It seems they complied reluctantly, for they probably encamped in that neighbourhood about a year. C.

VER. 30. *Hand,* the posture of one taking an oath. Gen. xv. 18.

VER. 33. *Years.* Within five days from the departure out of Egypt, (M.) and above 38 from this time. Heb. "they shall be shepherds," without any fixed dwelling, like the shepherds of that country.—*Consumed.* They had complained that Chanaan consumed or devoured its inhabitants. C.—Their children underwent a temporal, but salutary, punishment for their sin. S. Aug. ep. 75. W.

VER. 34. *Revenge.* Heb. "my breach of promise, *or* if my threats be vain," &c. Sept. "you shall know the fury of my anger." C.—I will convince you by the severity with which I shall execute this sentence, that you had no reason to distrust my former promises. S. Jerom (in Ezec. xx.) entertains hopes of the eternal salvation of many of these Hebrews, who had time to do penance for their sins.

multitude, that hath risen up together against me: in this wilderness shall it faint away and die.

36 [a]Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught,

37 Died and were struck in the sight of the Lord.

38 But Josue the son of Nun, and Caleb the son of Jephone lived, of all them that had gone to view the land.

39 And Moses spoke all these words to all the children of Israel, and the people mourned exceedingly.

40 And behold, rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken: for we have sinned.

41 And Moses said to them: Why transgress you the word of the Lord, which shall not succeed prosperously with you?

42 [b]Go not up, for the Lord is not with you: lest you fall before your enemies.

43 The Amalecite and the Chanaanite are before you, and by their sword you shall fall, because you would not consent to the Lord, neither will the Lord be with you.

44 But they being blinded went up to the top of the mountain. But the ark of the testament of the Lord, and Moses, departed not from the camp.

45 And the Amalecite came down, and the Chanaanite, that dwelt in the mountain: and smiting and slaying them, pursued them as far as Horma.

CHAP XV.

Certain laws concerning sacrifices. Sabbath-breaking is punished with death. The law of fringes on their garments.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall be come into the land of your habitation, which I will give you,

3 And shall make an offering to the Lord for a holocaust, or a victim, paying your vows, or voluntarily offering gifts, or in your solemnities burning a sweet savour unto the Lord, of oxen or of sheep:

4 Whosoever immolateth the victim, shall offer a sacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

5 And he shall give the same measure of wine to pour out in libations for the holocaust, or for the victim. For every lamb,

6 And for every ram there shall be a sacrifice of flour of two tenths, which shall be tempered with the third part of a hin of oil:

7 And he shall offer the third part of the same measure of wine for the libation, for a sweet savour to the Lord.

8 But when thou offerest a holocaust or sacrifice of oxen, to fulfil *thy* vow, or for victims of peace-offerings,

9 Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

10 And wine for libations of the same measure, for an offering of most sweet savour to the Lord.

11 Thus shalt thou do,

12 For every ox, and ram, and lamb, and kid,

13 Both they that are born in the land, and the strangers,

14 Shall offer sacrifices after the same rite.

15 There shall be all one law and judgment, both for you, and for them who are strangers in the land.

16 And the Lord spoke to Moses, saying:

17 Speak to the children of Israel, and thou shalt say to them:

18 When you are come into the land, which I will give you,

19 And shall eat of the bread of that country, you shall separate first-fruits to the Lord,

20 Of the things you eat. As you separate first-fruits of your barn-floors:

21 So also shall you give first-fruits of your dough to the Lord.

22 And if through ignorance you omit any of these things, which the Lord hath spoken to Moses,

[a] Judith viii. 24. 1 Cor. x. 10. Heb. iii. 17. Jude i. v.

[b] Deut. i. 42.

VER. 37. *Lord*, by pestilence, (v. 12, Philo) or by the exterminating angel, 1 Cor. x. 10. They were burnt to death before the tabernacle, or at least died suddenly. Jans. The Jews have appointed a fast on the 7th of the 6th month, to bewail this event. C. v. 39.

VER. 41. *Which* conduct *shall not*, &c. They had been ordered to return: now they will advance, and, though admonished that the Lord will not assist them, they depend upon their own efforts, being ever full of themselves, and distrustful of God, the two sources of all spiritual misfortunes. H.

VER. 44. *Blinded*, with presumption, as the Heb. *yahpilu*, insinuates. "Their heart was puffed up with pride, and they ascended." Deut. i. 43. C.—The enemy was ready to receive them, and easily routed this rabble, abandoned by God, and by Moses, Aaron and his sons, Josue, and other men of virtue and sense. They who before lay lurking in the valleys, (v. 25,) assume fresh courage, when they become the executioners of God's vengeance, and come pouring down from their mountains, with irresistible fury; nor do they stop till they had made a dreadful carnage of the Hebrews. The same place was again deluged with blood, (C. xxi. 3,) and was called *Horma*, or "the Curse." The Sam. and Sept. add, *and they returned into the camp.* Thus, by their own woeful experience, they began to feel that God would keep his word in punishing the common people, as well as the leaders, v. 37. H.

CHAP. XV. VER. 2. *Speak.* This law was probably given towards the end of the 40 years, v. 23.

VER. 3. *Victim* "of peace," as some Latin copies read, including all the different sorts, v. 28. C.

VER. 4. *Ephi.* Heb. "a tenth of flour," or one gomer. D.

VER. 6. *Oil.* Greater libations are required for a ram, as it is *larger* than the former victim, which was accompanied with only half the quantity of fine flour. H.—Part of the wine and oil was poured on the flour, and burnt on the altar; the rest was given to the priests.

VER. 11—15. *Thus*, &c.—*Land.* In this last verse, the Sam. copy observes a more correct manner of punctuation than the Heb. which is commonly rendered "O congregation." Houbig.—The author of the Vulgate has preserved the sense, but not all the words of the original. The *strangers* here spoken of are *the proselytes of justice*, who kept all the law. *Those of the gate*, who lived in the land, uncircumcised, could only present holocausts, without libations. Lev. xxii. 25. C.—"The many sacrifices (of the old law) prefigured this one sacrifice" of the new. S. Aug. de C. x. 20. Christ, represented by the *oil*, offers himself the *victim*, under the forms of *bread* and *wine*. D.

VER. 20. *Eat.* Heb. and Sept. "of your dough." They elevated a part towards heaven, and gave it to the priest or Levite, who lived nearest them; and, in case none could be found, as at the present day, they were to burn it in honour of God. Tradition determines the quantity to be between a 40th and a 60th part. S. Jer. in Ezec. xlv. This they do every time they bake, according to Philo, and Leo of Modena, (2. 9,) though the law be not clear, and some might think it sufficient to give a part, the first time they baked with new flour.

VER. 22. *Ignorance.* Other victims are prescribed; (Lev. iv. 13,) so that the ignorance here mentioned must be of a different nature. The former was perhaps a sin of commission, and this a sin of omission; such as if the whole people should neglect to eat the paschal lamb. The Rabbins think that the law alludes here to idolatry, committed for want of knowledge. But that is next to impossible in a whole nation. Outram believes, that the Book of Leviticus speaks of those who transgress the negative precepts, without abandoning the true religion; but the present law alludes to those who forget the laws of their fathers, and embrace a false worship. Thus Ezechias offered the victims here prescribed, though more in number, to expiate the idolatry of the people under Achaz, 1 Par. xxix. 21. See also 1 Esdr. viii. 35. Some think Moses has supplied in this place what was left deficient before. But it is more probable, that he supposes here only some of the *tribes* have sinned ignorantly, while in Leviticus he speaks of the whole nation. C.—No one sins for the sake of the offence, but for some advantage which we falsely persuade ourselves we shall derive from doing so. S. Aug. q. 24.

23 And by him hath commanded you, from the day that he began to command and thence forward,

24 And the multitude have forgotten to do it: they shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck-goat for sin:

25 And the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned ignorantly; offering, notwithstanding, a burnt-offering to the Lord, for themselves and for their sin and their ignorance:

26 And it shall be forgiven all the people of the children of Israel, and the strangers that sojourn among them: because it is the fault of all the people through ignorance.

27 But if one soul shall sin ignorantly, he shall offer a she-goat of a year old for his sin:

28 And the priest shall pray for him, because he sinned ignorantly before the Lord: and he shall obtain his pardon, and it shall be forgiven him.

29 The same law shall be for all that sin by ignorance, whether they be natives or strangers.

30 But the soul that committeth any thing through pride, whether he be born in the land, or a stranger, (because he hath been rebellious against the Lord) shall be cut off from among his people:

31 For he hath contemned the word of the Lord, and made void his precept: therefore shall he be destroyed, and shall bear his iniquity.

32 And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath day,

33 That they brought him to Moses and Aaron, and the whole multitude.

34 And they put him into prison, not knowing what they should do with him.

35 And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp.

36 And when they had brought him out, they stoned him, and he died as the Lord had commanded.

37 The Lord also said to Moses:

38 Speak to the children of Israel, and thou shalt tell them [a] to make to themselves fringes in the corners of their garments, putting in them ribands of blue:

39 That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things,

40 But rather being mindful of the precepts of the Lord, may do them, and be holy to their God.

41 I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

CHAP. XVI.

The schism of Core and his adherents: their punishment.

AND behold Core, the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron, the sons of Eliab, and Hon, the son of Pheleth, of the children of Ruben,

2 Rose up against Moses, and *with them* two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name.

3 [b] And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among

[a] Deut. xxii. 12. Matt. xxiii. 5.

[b] Eccli. xlv. 22. 1 Cor. x. 10. Jude i. 12.

VER. 25. *And for.* Heb. "and their sin (offering) in the presence of the Lord, for their ignorance." C.

VER. 30. *Pride.* Heb. and Sept. "with hand, *or* with head (Chald.) uplifted," without shame or control. The Rabbins say, he must deny that God is the author of the law, and sin deliberately, after being admonished, &c. before he will incur this penalty. But why all these restrictions?—*Rebellious.* Heb. "he hath blasphemed, *or* irritated the Lord." Such crimes imply a contempt of the law.—*Cut off* by God, if the judges neglect to do it. The Hebrews maintain, that each individual has a right to kill such scandalous offenders, as Phinees did Zambri. C. xxv. 7. 1 Mac. ii. 23. It is not clear whether all strangers, living in the country, were subjected to this law. Seld. Jur. ii. 11. Though such crimes were not pardoned by the law, true repentance will free us from them. S. Aug. q. 25. W.

VER. 32. *Wilderness* of Pharan, if this crime were committed soon after the murmuring of the people, or in some other part of the desert. This example tends to show the severity and extent of the former precept. The law had condemned the breaker of the sabbath to be put to death. But Moses consulted the Lord, to know in what manner; or perhaps there were some circumstances attending the offender, which extenuated or enhanced his crime. Some of the Rabbins have unjustly aspersed the character of Salphaad, as if he were the person, because it is said that *he died in the desert in his own sin.* C. xxvii. 3. C.—Those who transgress with full knowledge, deserve to be severely chastised; (Lu. xii. 47,) and this is the more necessary, when the law has been lately promulgated, to restrain the insolent. H.—God generally makes an example of those who first transgress his laws, as he did of our first parents, of Cain, the Sodomites, the worshippers of the golden calf, &c. He punished thus the sacrilege of Nadab, the disobedience of Saul, the lie of Ananias and Saphira. Cajetan. D.

VER. 38. *Fringes.* The Pharisees enlarged these fringes through hypocrisy, (Matt. xxiii. 5,) to appear more zealous than other men for the law of God. Ch. —Our Saviour conformed to this law. Luke viii. 44. Moses shews that these fringes were to be made for the cloak, which was square, and not for the tunic. Deut. xxii. 12. The colour, in S. Justin's time, was purple. Dial. It seems that the Phœnicians were accustomed to wear such fringes. *Sidoniam picto chlamidem circumdata limbo.* Æneid, iv. C.—God ordained that his people should be thus distinguished from other nations. T.

VER. 39. *Astray, (fornicantes).* The eyes being left without restraint, easily fix upon dangerous objects, which captivate the heart, and lead to idolatry and the contempt of God's law. C.—We are also admonished to meditate on the law, and not follow our own *thoughts* or interpretations, so as to render it of no effect, in the regulation of our morals. H.

CHAP. XVI. VER. 1. *Isaar* was brother of Amram; and, consequently, his son was the cousin of Moses.—*Core* engaged the rest in his revolt. Heb. "took or replied," interrupting Moses at the very time when he was speaking, in the name of God, and requiring that he should shew, by what right he arrogated to himself alone that authority. "Core separated himself." Chal. "He retired." Syr. "Core spoke . . and Dathan . . . and they rose up." Sept. The Caathites encamped near the tribe of Ruben; and hence Core had an opportunity to engage some of them in his revolt, by insinuating that Moses occupied the post in the state which ought to belong to them, as Ruben was the first-born; while Aaron had obtained the high priesthood, and the rest of the Levites, though of equal nobility, were to be treated as his servants. It is not known when this revolt happened. Some place it at the camp of Sinai; others at that of Jetebata. Deut. x. 8.

VER. 2. *Rose up.* The crime of these men, which was punished in so remarkable a manner, was that of schism, and of rebellion against the authority established by God in the Church; and their pretending to the priesthood without being lawfully called and sent: the same is the case of all modern sectaries. Ch. —Let them dread a similar punishment; not only the authors of such wicked pretensions, but those also *who consent* to them. Rom. i. 32. For we find that Core and all his adherents were buried in hell; (v. 33,) and those likewise who complained that their punishment was too severe, fell victims to the raging fire. v. 49. With what earnestness ought we not, therefore, to *contend for the faith once delivered to the saints!* Jude 3. For if those be so severely punished who rise up in opposition to lawful superiors, either in church or state, what swift destruction do they not bring upon their own heads who *deny God, who bought them,* and make him a liar, by calling in question his most sacred truths! 2 Pet. ii. 1. H.—Core and his companions impugned not the law directly, but resisted Moses and Aaron. S. Ignat. ep. ad Magnes. They believed in the same God; yet, because they took upon themselves to sacrifice, they were forthwith punished by God, and their unlawful sacrifices could do them no service. S. Cyp. ep. i. 6. Thus we are warned to keep in the true Church, and to obey those who are set over us; and never, for any temporal consideration whatever, to encourage, by our presence, the sermons or meetings of heretics, or of schismatics, lest we perish with them, v. 26. W.—*Assembly.* Heb. "famous in the assembly, men of name," and distinction, senators. It seems Hon left the rest of the conspirators, as he is mentioned no more. The princes of Ruben were desirous of obtaining the temporal power only. But the Levites aspired at that sacred pre-eminence, which had been given by God to Aaron and his sons. C.

VER. 3. *Let it be enough.* Heb. *rab,* "too much you take upon you;" or "suffice it for you." Sept.—*Holy ones,* as deserving of the priesthood as yourselves, v. 10. Why then would you treat them as your inferiors? We will throw off the yoke, and assert our just rights. C.—On the same plea, Luther (de abrog.

them: why lift you up yourselves above the people of the Lord?

4 When Moses heard this, he fell flat on his face:

5 And speaking to Core, and all the multitude, he said: In the morning the Lord will make known who belong to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him.

6 Do this therefore: Take every man of you your censers, thou Core, and all thy company,

7 And putting fire *in them* to-morrow, put incense upon it before the Lord: and whomsoever he shall choose, the same shall be holy: you take too much upon you, ye sons of Levi.

8 And he said again to Core: Hear, ye sons of Levi:

9 Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him?

10 Did he therefore make thee, and all thy brethren, the sons of Levi, to approach unto him, that you should challenge to yourselves the priesthood also,

11 And that all thy company should stand against the Lord? for what is Aaron that you murmur against him?

12 Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not come.

13 Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desert, except thou rule also like a lord over us?

14 Thou hast brought us indeed into a land, that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.

15 Moses therefore being very angry, said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

16 And he said to Core: Do thou and thy congregation stand apart before the Lord to-morrow, and Aaron apart.

17 Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers: let Aaron also hold his censer.

18 When they had done this, Moses and Aaron standing,

19 And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

20 And the Lord speaking to Moses and Aaron, said:

21 Separate yourselves from among this congregation, that I may presently destroy them.

22 They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin, shall thy wrath rage against all?

23 And the Lord said to Moses:

24 Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25 And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

26 He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming out, stood in the entry of their pavilions, with their wives and children, and all the people.

28 And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head:

29 If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me:

30 But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

Missa,) rejects all ecclesiastical hierarchy, and will have no distinct priesthood, because all Christians are called *priests*, (Apoc. i.) and *a holy priesthood*, 1 Pet. ii. 5. W.—But they do not take notice that the apostle immediately explains himself, by saying, *to offer up spiritual sacrifices, and to declare the virtues* of Christ; in which sense, they are also styled a *kingly priesthood*. ib. v. 9. H.

VER. 5. *The holy* ones, whom he has chosen for the high priesthood. The psalmist, speaking of this sedition, says, *they provoked . . Aaron, the holy one of the Lord.* Ps. cv. 16. C. See 1 Tim. ii. 19.—Only those who are chosen by God, can lawfully perform this sacred office, as the Almighty declares by a miracle. H.

VER. 6. *Censers.* It was not lawful for the Levites to offer incense: but they had prepared for themselves the ensigns of the priestly power, and Moses permits them to try their success. H.—They might have brought the censers, or broad plates, bowls, or vials, (Apoc. v. 8,) out of Egypt, where every family offers incense to their domestic gods and sacred animals. In Sicily and Greece they were also very common, as well as at Babylon; where married people always purified themselves with the smoke of incense. Herod. i. 197.

VER. 7. *Lord*, in his sanctuary, where the priests alone offered incense twice a day upon the altar. C.—*Too much.* Moses retorts upon them their own words, v. 3.

VER. 9. *To him:* Heb. and Sept. "to them," or instead of the people. God had chosen them for that post of honour, to the exclusion of all the rest, so that they ought, the least of all, to have complained. But it often happens, that those who are the most exalted, take occasion to esteem themselves deserving of still higher honours; and thus, like Lucifer, fall into the bottomless pit! H.—Core was perhaps the more irritated, because he was not at the head of the Caathites, though a descendant of the second son of Caath, while Elisaphan, sprung from a fourth son, was preferred to him. C. iii. T.

VER. 11. *Him.* The injury is offered to God, who made choice of Aaron freely.

VER. 14. *Eyes.* These princes of Ruben were not desirous of the priesthood, as Core was; they repined, that Moses had got possession of the sovereign authority, and therefore they endeavour to represent him as an impostor, who had promised great things, but in reality had deprived the people of all the happiness which they formerly enjoyed in Egypt, and was now disposed to exercise his tyranny upon their very persons. H.—"Do you wish that we should not see through your impostures?" Heb. "wilt thou put out the eyes of these men," who have informed us what sort of a country Chanaan is? Sept. "thou hast blinded these men," who are so stupid as to obey thee. C.—Chaldee, "though thou pull out our eyes, we will not come."

VER. 15. *Very angry.* This anger was a zeal against sin; and an indignation at the affront offered to God; like that which the same holy prophet conceived upon the sight of the golden calf, Ex. xxxii. 19. Ch.—*Respect not.* Heb. "thou wilt not have regard for *their sacrifices*," as long as they continue in these sentiments of pride and of rebellion. H.—*Thou knowest.* Heb. "I have not," &c.—*Ass.* This expression is proverbial, 1 K. xii. 3. The Samar. and Sept. read, *chamod*, "any thing desirable," instead of *chamor*, "an ass." C.

VER. 22. *God*, who givest life to all, and searchest the inmost recesses of the heart. M.

VER. 26. *Depart.* If we give any encouragement to schismatics, or go to their meetings, we must expect to be involved in their sins. S. Cyp. de Lapsis 5. W.

VER. 27. *People*, (*frequentiâ.*) The Sept. generally translate *tappam* by *aposkene*, "family and effects," of every denomination. C.—Here was a full assembly waiting for the event, between fear and hope. As these rebels would not come, when Moses sent for them, he condescended to go to them, and denounced the impending ruin, v. 14, 25. He commits his whole cause to God, and is willing to be rejected as a vile impostor, if God do not shew, by a miraculous and exemplary punishment of his opponents, that what he had hitherto done, as the head of the people, and particularly in the consecration of Aaron, was by his direction. H.—He had before proved his mission by miracles. Ex. iv. W.

VER. 30. *Hell.* See Ps. liv. 16. Prov. i. 12. "They were consigned to the tomb before they were dead," (S. Optatus, B. i.) while their impenitent souls were buried in hell. The souls of their infant children, which had no share in their rebellion, might be exempted from the latter part of their punishment. C.—If some have the rashness to blame the severity of this judgment of God, let them shew the disparity between it and the various other accidents occasioned by earthquakes, &c. which involve millions of such "smiling infants" in destruction; or, if they do not infer from these misfortunes, that the laws of nature are unjust; neither ought they to conclude that the religion, delivered by God to Moses, was

31 [a]And immediately as he had made an end of speaking, the earth broke asunder under their feet:

32 And opening her mouth, devoured them with their tents, and all their substance.

33 And they went down alive into hell, the ground closing upon them, and they perished from among the people.

34 But all Israel, that was standing round about, fled at the cry of them that were perishing, saying: Lest perhaps the earth swallow us up also.

35 And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense.

36 And the Lord spoke to Moses, saying:

37 Command Eleazar, the son of Aaron, the priest, to take up the censers that lie in the burning, and to scatter the fire on one side and the other: because they are sanctified

38 In the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial.

39 Then Eleazar the priest took the brazen censers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the altar:

40 That the children of Israel might have for the time to come wherewith they should be admonished, that no stranger, or any one that is not of the seed of Aaron, should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his congregation, according as the Lord spoke to Moses.

41 The following day all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord.

42 And when there arose a sedition, and the tumult increased,

43 Moses and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

[a] Deut. xi. 6. Ps. cv. 17. and 18.

44 And the Lord said to Moses:

45 Get you out from the midst of this multitude, this moment will I destroy them. And as they were lying on the ground,

46 Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

47 When Aaron had done this, and had run to the midst of the multitude, which the burning fire was now destroying, he offered the incense:

48 And standing between the dead and the living, he prayed for the people, and the plague ceased.

49 And the number of them that were slain, was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

50 And Aaron returned to Moses to the door of the tabernacle of the covenant, after the destruction was over.

CHAP. XVII.

The priesthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3 And the name of Aaron shall be for the tribe of Levi, and one rod shall contain all their families:

4 And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.

5 Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you.

6 And Moses spoke to the children of Israel: and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of Aaron.

7 And when Moses had laid them up before the Lord in the tabernacle of the testimony:

an imposture, or that the Jewish legislator was cruel. He continued a silent spectator of this transaction, which he was informed by the Spirit would surely take place, and could not be averted by his intercession, which had before rescued the less guilty multitude, v. 22. H.—"They descend into hell alive; *that is*, feeling their own perdition, who, imitating Core, . . . separate from the Church, and presently fall into heresy." S. Aug. ep. 93.

Ver. 32. *Tents.* Heb. adds, "all those who belonged to (*or* sided with) Core, and all their riches." Moses informs us, (C. xxvi. 10,) how some of Core's children were miraculously preserved. Their descendants were appointed by David to sing and to guard the doors of the temple, 1 Par. ix. 19. C.—Samuel was of the same family. 1 Par. vi. 33. T.

Ver. 33. *Hell.* Heb. adds, "they, and whatsoever *belonged* to them, descended into hell, *or* the pit." *Sale.*—The souls of the impenitent into the former, the bodies of the cattle, &c. into the bowels of the earth. H.

Ver. 35. *Incense.* Core had left them, and was busy in stirring up the people to rebellion, when a fire proceeding from the cloud, or from the altar, or perhaps a thunderbolt, (C.) came to arraign them before God's tribunal, there to meet their chief, and to hear the eternal sentence of separation from all good, which was instantly pronounced upon all who died impenitent. H.—Perhaps Core might have been offering incense with his 250 men, when the fire seized him, v. 40. D.

Ver. 38. *Sinners.* These censers were *sanctified* or set apart for God's altar: 1. By the intention of those who used them, though contrary to his will; 2. by the exemplary vengeance which he exercised upon the rash pretenders to the priesthood; 3. by being a monument of their folly, and therefore placed, by God's order, upon the altar, to deter all others from imitating their conduct. Eleazar was commanded to take them up, and scatter the strange fire; that Aaron might not be defiled with touching the carcasses or ashes of the deceased, nor seem to exult in their death. C.—God was thus also pleased to manifest, that the children of Aaron, and not of the other Levites, should succeed him. S. Aug. q. 30. W.

Ver. 39. *Altar* of holocausts, which was already covered with plates of brass. C

Ver. 40. *Stranger*, though he be even of royal dignity. Thus Osias was afflicted with a perpetual leprosy, which rendered him incapable of exercising even the office of king, because he had attempted to offer *incense*, 2 K. xv. 5. 2 Par. xxvi. 17. H.

Ver. 45. *Get ye out.* Moses and Aaron complied with the spirit, though not with the letter of this injunction. They lay prostrate on their faces, with all humility and earnestness, begging that the Lord would preserve them, and at the same time take pity on the frailty of the multitude, who had been deluded, and had, in words at least, approved the conduct of the rebels. H.—God encourages them inwardly to persevere in prayer, in the same manner as when he said to Moses, (Ex. xxxii. 10,) *Let me alone, that my wrath may be enkindled*, &c.

Ver. 46. *Take.* Moses was inspired by God, on this extraordinary occasion, to pass over the common rules, which forbade the high priest to offer incense any where but in the tabernacle, and never to appear among the dead. C.

Ver. 49. *Core.* We cannot reckon less than 15,000, who perished in consequence of their adherence to this innovator. Behold the first-fruits of ambition and of rebellion. H.

CHAP. XVII. Ver. 2. *Speak.* The cause of the different families of the Levites being now fully decided, that none of the other tribes might pretend to the honour of the priesthood, God orders Moses to propose another miracle to them, of a less terrible nature than the preceding one.—*Man*, or prince of the tribe. H.—The name of Aaron was written upon his staff, which was taken from an almond tree, those of the princes of the other tribes appeared upon their respective rods, and represented their different families, v. 3. C.

Ver. 5. *They murmur.* Hence it seems this miracle was not unnecessary, as the people were still inclined to murmur at the pre-eminence given to Aaron. H.

Ver. 6. *Besides*, &c. Heb. and the other versions, "the rod of Aaron was in the midst of their rods." Whence some infer, that there were only 12 rods. But Origen (hom. 9,) and most others, allow 13, as the tribe of Joseph was divided into those of Ephraim and Manasses; (C.) each of whom had a proper representative or prince. See C. ii. 18. 20. x. 22. xiii. 9. 12. The tribe of Levi is generally placed by itself. If there were only 12 rods, whether would the name of Elisama or that of Gamaliel, designate the tribe of Joseph? Who was properly the prince of that undivided tribe? H.

8 He returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling, it had bloomed blossoms, which spreading the leaves, were formed into almonds.

9 Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw, and every one received their rods.

10 And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, [a] that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me, lest they die.

11 And Moses did as the Lord had commanded.

12 And the children of Israel said to Moses: Behold we are consumed, we all perish.

13 Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

CHAP. XVIII.

The charge of the priests, and of the Levites, and their portion.

AND the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood.

2 And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready at hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony.

3 And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die, and you also perish with them.

4 But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

5 Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

6 I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministries of the tabernacle.

7 But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.

8 And the Lord said to Aaron: Behold I have given thee the charge of my first-fruits. All things that are sanctified by the children of Israel, I have delivered to thee, and to thy sons for the priestly office, by everlasting ordinances.

9 These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee, and thy sons.

10 Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing.

11 But the first-fruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.

12 All the best of the oil, and of the wine, and of the corn, whatsoever first-fruits they offer to the Lord, I have given them to thee.

13 All the first-ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.

14 Every thing that the children of Israel shall give by vow, shall be thine.

15 Whatsoever is first-born of all flesh, which they offer to the Lord, whether it be of men, or of beasts,

[a] Heb. ix. 4.

VER. 8. *The rod of Aaron for the house of Levi, was budded,* &c. This rod of Aaron, which thus miraculously brought forth fruit, was a figure of the blessed Virgin conceiving and bringing forth her Son, without any prejudice to her virginity. Ch.—*Almonds.* Buds, blossoms, leaves, and fruit just formed, (Is. xviii. 5,) appeared upon the rod, which before was dry. Tostat believes, that it continued in the same state during the whole time that it was preserved in the ark. "The grace of the priesthood never fades." S. Amb. ep. 63. or 58. The almond tree is the first which blossoms, and therefore it is styled *a watching rod.* Jer. i. 11. The Fathers observe in this of Aaron, a figure of Christ's passion and glorious resurrection; and Origen (hom. 9,) remarks, that from his cross proceed the sweet odours of virtue, and the fruits of converted nations. C.—For Christ made peace *through the blood of his cross.* Colos. i. 20. The blessed Virgin, whom the blooming rod also represents, might as easily become a mother without losing her virginal integrity, as this dry rod might produce fruit, without receiving any moisture from the earth. S. Aug. S. Greg. Nys. S. Bern. &c. W.

VER. 10. *Testimony.* S. Paul (Heb. ix. 4,) says it was in the ark. See Deut. xxxi. 26. C.—It was not the rod with which so many miracles had been wrought. T.

VER. 12. *All perish.* Many had been already destroyed. Those who remained, and were conscious of their seditious practices, feared a similar treatment. H.

VER. 13. *Destroyed.* They betray the sentiments of their hearts; though some believe that they were now entering into themselves, and desirous to know what they must do to escape the fate of their brethren. God gives them an answer in the following chapter, teaching them that they must refrain from approaching to *the tabernacle,* unless they be authorized; and provide such things as are requisite for the maintenance of those, whom he has chosen for his ministers. C.—Afterwards, he passes over the transactions of about 35 years, in profound silence, that the memory of those who had so often murmured, might perish. Salien. A. C. 1505.

CHAP. XVIII. VER. 1. *Priesthood.* If you transgress, or if you neglect to instruct and watch over those who are employed about the *sanctuary,* you shall be responsible for it. C.—You must resist those strangers who would intrude themselves into the office, which I have confirmed to you by miracles. M.

VER. 2. *Sceptre.* Heb. *shebet,* denotes also "tribe, family," &c. The princes of families probably bore a sceptre, as we find all magistrates did in the days of Homer. Iliad i. Æneid xii. C.—All the other children of Aaron's father, were to be in the order of the Levites, among whom even Moses left his own family, though he was himself an extraordinary priest. H.

VER. 4. *Stranger;* even born of a woman of the tribe of Levi. Maimonides.

VER. 7. *Priests.* Heb. "you shall serve in the ministry of priests which I have given you." The office was not due to them on account of any superior merit. H.

VER. 8. *Charge,* as stewards or dispensers (C.) of what is offered to me; part of which I abandon to your use, as long as your republic shall subsist. M.—*First-fruits,* or "heave-offerings," which comprised also the victims, first-born, &c. over which the high priest had a general inspection.—*Office.* Heb. "unction." Sept. "as a reward," or salary for your labour, in performing the duty of priest. C.

VER. 9. *And are.* Heb. "This shall be thine, of the most holy things, from the fire." Some parts of the victims for sin and of the libations, were to be consumed, while the rest was given to the priests. These libations were not properly styled *holy of holies,* (which were to be eaten only in the holy place, by those who were in actual service) no more than the peace-offerings were, of which even women might partake, v. 11. 12. Lev. x. 14.

VER. 11. *House,* perpetually. Hired servants were not admitted to eat of them. Lev. xxii. 10. C.

VER. 12. *The best,* (*medullam.*) Lit. "the marrow." H.—The fattest and most delicious. M.

VER. 13. *First-ripe,* (*initia.*) "The beginnings" (H.) of the fruit of trees, in the fourth year. Lev. xix. 24. It may also comprise all the fruits of the earth. C.—First-fruits must be distinguished from tithes, which were only the tenth part. The former were offered immediately to the Lord, but the latter to the priests, &c. for their support. Besides the first-fruits of ears of corn at the Passover, and of bread at Pentecost, and at every weekly baking, first-fruits were to be given in the 7th month of the harvest and of the vintage, according to each person's generosity, provided he gave between the 40th and the 60th part of his revenue; and these last are commonly the first-fruits meant in Scripture.—*Lord,* in sacrifice. If they were given to the priest, the unclean might partake of them. M.

VER. 14. *Vow.* Heb. *cherem,* "anathema:" man, beast, or land might be thus consecrated to God, either for sacrifice, or for the benefit of his priests. Lev. xxvii. 28. H.

VER. 15. *Beast.* The Rabbins restrain this to the ass alone, which they pretend was deemed the only unclean animal by the Israelites, in Egypt, when this law was established; and Moses indeed specifies it alone. Ex. xiii. 13. Abenezra.—But we cannot doubt but that camels, and all other unclean animals, were to be included, if the Hebrews kept them; (C.) and those which were rendered impure by some defect, were also to be redeemed. M.

shall belong to thee: only for the first-born of man thou shalt take a price, and every beast that is unclean, thou shalt cause to be redeemed;

16 And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. [a]A sicle hath twenty obols.

17 But the firstling of a cow, and of a sheep, and of a goat, thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.

18 But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder, shall be thine.

19 All the first-fruits of the sanctuary, which the children of Israel offer to the Lord, I have given to thee, and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt for ever before the Lord, to thee and to thy sons.

20 And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

21 And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve me in the tabernacle of the covenant:

22 That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin,

23 But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. [b]They shall not possess any other thing,

24 But be content with the oblation of tithes, which I have separated for their uses and necessities.

[a] Exod. xxx. 13. Levit. xxvii. 25. Supra iii. 47. Ezec. xlv. 12.

VER. 16. *Of it;* the first-born of man. The child might be redeemed sooner, and sometimes they waited till after the purification of the mother, or 40 days, as our blessed Lady did. Lu. ii. 22. C.—Five sicles of silver, or about 11*s.* 6*d.* Eng. were then to be paid, unless poverty obliged them to give only two turtles or pigeons. H.—Beasts might be redeemed after they were eight days old. Ex. xiii. 12. Leo of Modena, (p. 1. c. 9,) informs us, that when a child is to be redeemed, at present, the father sends for a descendant of Aaron, who, after enquiring of the mother, if she have had no child before; and of the father, if he wish to redeem the infant, says aloud, "This child, being the first-born, belongs to me; as it is said, (Num. xviii. 16,) *Thou shalt redeem the child of a month old for five sicles.* But I take this (about two crowns of gold) instead." C.—But how can these priests prove their genealogy, since the distinction of the tribes has been so long lost?—*Of silver.* Heb. "according to thy estimation, for the money of five sicles, by the sicle of the sanctuary, which hath 20 geras." H.

VER. 18. *Thine.* So that thy wife and children, if clean, may eat the flesh. C.

VER. 19. *A covenant of salt.* It is a proverbial expression, signifying a covenant not to be altered or corrupted; as salt is used to keep things from corruption; a covenant perpetual, like that by which it was appointed that salt should be used in every sacrifice. Levit. ii. 3. Ch.—Thus God gave the kingdom to David for ever, by a covenant of salt, 2 Par. xiii. 5. Salt is an emblem of eternity. Oleaster believes, that salt was used in the ratification of all solemn covenants, to denote their stability. C.

VER. 20. *Nothing.* No *portion* of land, like the other tribes; but only some towns and suburbs, allotted to thy children in the midst of the Israelites. They might purchase land as well as others, and might obtain a property by the *vows* of their brethren. Lev. xxvii. 14. Jeremias (xxxii. 7,) and S. Barnaby had land. Act. iv. 37. God had provided for his ministers abundantly, without exposing them to much trouble. The Levites enjoyed the tithes of all the produce of the country, besides the first-fruits of corn, dough, &c. and some parts of each beast that was killed in the town. Deut. xviii. 3. The priests, who were still fewer in number, enjoyed the 100th part of the revenue of all Israel, receiving tithes from the Levites, and innumerable accidental offerings of wine, &c. which made Philo say (de præm. Sacerd.) that "the law of Moses gave the priests all the splendour of kings." They might, therefore, be zealous to preserve religion for their own temporal advantages.—*I am,* &c. God promises to reward those who serve him with fidelity. Deut. xviii. 1. Jos. xiii. 14. The priests of the new law ought more particularly to serve him with disinterestedness, for his own sake. C.—Of this they are reminded, when they take the first step towards holy orders. The bishop cuts off some of their hair in the form of a cross, while they recite, *The Lord is the portion of my inheritance, and of my cup; it is Thou that wilt restore my inheritance to me.* Ps. xv. 5. Pontif. Rom. H.—"Some possess riches, while they serve Christ, who appeared in the garb of poverty." S. Jerom ad Nepot.

25 And the Lord spoke to Moses, saying:

26 Command the Levites, and declare unto them. When you shall receive of the children of Israel the tithes, which I have given you, offer the first-fruits of them to the Lord, that is to say, the tenth part of the tenth:

27 That it may be reckoned to you as an oblation of first-fruits, as well of the barn-floors as of the wine-presses:

28 And of all the things of which you receive tithes, offer the first-fruits to the Lord, and give them to Aaron the priest.

29 All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

30 And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reckoned to you as if you had given the first-fruits of the barn-floor and the wine-press:

31 And you shall eat them in all your places, both you and your families: because it is your reward for the ministry, wherewith you serve in the tabernacle of the testimony.

32 And you shall not sin in this point, by reserving the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

CHAP. XIX.

The law of the sacrifice of the red cow, and the water of expiation.

AND the Lord spoke to Moses and Aaron, saying:

2 This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

[b] Deut. xviii. 1.

VER. 22. *Deadly sin.* That is, sin which will bring death after it. Ch.—Heb. "lest they bear sin unto death," and fall like their brethren. C. xvii. 13. H.

VER. 23. *People;* or the Heb. may be also "they shall bear their *own* iniquity." If they prove negligent in performing their duty, they shall be punished; and if they do not restrain the people from approaching the tabernacle, they shall be answerable for their offence, and both shall incur death. C.—They shall, however, save their own souls, if they have not been deficient in instructing the people, and in doing their utmost to prevent any profanation. H.

VER. 27. *As an.* Thus you will perform your duty, as well as if you gave corn and wine of your own growth. M.—*Presses.* Heb. *yakeb,* means also the tub where wine was kept. Jonathan translates, "as the ripe (old) wine of the tub of your wine-press;" insinuating that the wine must be fit for use. C. v. 29. 30.

VER. 32. *By,* &c. Heb. "when you have made a heave-offering of the best of it; nor shall you profane the holy things of," &c. H.—This they would do, if they gave the worst only, to the priests. D.—There were only three at this time; yet they received the 100th part of the produce of so many thousands. Well therefore might God say, *I will fill the souls of the priests with fatness: and my people shall be filled with good things.* Jer. xxxi. 14. T.

CHAP. XIX. VER. 2. *Observance.* Heb. "ceremony." Sept. "distinction, (*diastole,* S. Aug. q. 33,) or ordinance." C.—*Victim.* Heb. "the ordinance of the law." D.—*A red cow,* &c. This red cow, offered in sacrifice for sin, and consumed with fire without the camp, with the ashes of which, mingled with water, the unclean were to be expiated and purified; was a figure of the passion of Christ, by whose precious blood, applied to our souls in the holy sacraments, we are cleansed from our sins. Ch.—*Age,* three years old. Some translate, "entirely red." They suppose, that these regulations are in opposition to the customs of the Egyptians, who never sacrificed the cow, esteeming it sacred to Isis, or to the moon. Spencer (Rit. ii. 15,) adds, that the *red* colour was formerly in the highest estimation; and this victim represented the death of Christ, who expiated our defilements. The Egyptians immolated bulls of a red colour, in hatred of Typhon, and to appease that dangerous god, whom they depicted perfectly red. Plut. (Isis) observes, that they hate all animals of that colour; and the Copths precipitate a red ass down a precipice. The ancient kings of Egypt sacrificed red men on the tomb of Osiris or Typhon; (Diod. Bib. 1,) and Manetho assures us, that they scattered their ashes in the wind. If this custom prevailed in the days of Moses, we need not wonder that he teaches the Hebrews to have so little dread of Typhon, as even to choose a red cow in preference, to purify themselves.—*Yoke.* Such victims were generally chosen by the Romans, Greeks, and Egyptians, as more delicate and respectful. *Intacta totidem cervice juvencas.* Georg. iv. Bochart, anim. 2. 33. S. Jerom (ep. 27,) says, that a red cow was sacrificed every year, as in reality one would be requisite for all the people, though the Rabbins

3 And you shall deliver her to Eleazar the priest, [a] who shall bring her forth without the camp, and shall immolate her in the sight of all:

4 And dipping his finger in her blood, shall sprinkle it over-against the door of the tabernacle seven times,

5 And shall burn her in the sight of all, delivering up to the fire her skin, and her flesh, and her blood, and her dung.

6 The priest shall also take cedar-wood, and hyssop, and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

7 And then, after washing his garments and body, he shall enter into the camp, and shall be unclean until the evening.

8 He also that hath burned her shall wash his garments and his body, and shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion, because the cow was burnt for sin.

10 And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers that dwell among them, shall observe this for a holy thing, by a perpetual ordinance.

11 He that toucheth the corpse of a man, and is therefore unclean seven days,

12 Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

13 Every one that toucheth the corpse of a man, and is not sprinkled with this mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

14 This is the law of a man that dieth in a tent: All that go into his tent, and all the vessels that are there, shall be unclean seven days.

15 The vessel that hath no cover nor binding over it, shall be unclean.

16 If any man in the field, touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

17 And they shall take of the ashes of the burning and of the sin-offering, and shall pour living waters upon them into a vessel.

18 And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing.

19 And in this manner he that is clean shall purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.

20 If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.

21 This precept shall be an ordinance for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be unclean until the evening.

22 Whatsoever a person toucheth who is unclean, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.

[a] Heb. xiii. 11.

pretend that only seven, or ten at most, were treated in this manner, from Moses till the destruction of the temple by Titus. Drusius.

VER. 3. *Of all.* Heb. "before his face." Sept. "they shall bring her out, slay and burn her before him," which must be referred to some other priests, who accompanied Eleazar on this occasion, v. 8. C.—Aaron did not perform this office, as the sacrifice was not solemn, but sorrowful, and designed for purification. M.—The Rabbins say, however, that the high priest performed this ceremony ever after; and, since the building of the temple, they did it upon Mount Olivet. This is also remarked by S. Jerom, ep. 27. It was thus a more lively figure of Jesus Christ sweating blood on that same ground; as the smoke might represent his ascension. Act. i. 10. Lu. xxii. 44. C.—He died out of Jerusalem, in full age, (v. 2,) or 33 years old, being wounded in every part for our transgressions, (v. 5,) setting us an example how to suffer, (v. 6,) and by his blood communicating virtue to the sacraments, v. 5. His body, derived from Adam, (or *red earth*, v. 2,) was buried in a most clean place, (v. 9,) and those who crucified him became more unclean; (v. 8,) while even those who were employed in burying him, (v. 9,) required to be cleansed by the grace of his passion, which must be communicated to them by baptism, in the name of the blessed Trinity, without which they cannot partake of any of the sacraments. C. xii. The old law could bring nothing to perfection. Those who lived under that dispensation, were forced to wait till the evening, (v. 7,) when in the last ages the new law commenced, that by faith in Christ, they might obtain the remission of their sins. Thus we perceive the meaning of many things which to the Jews were veiled in shadows. Heb. x. S. Aug. q. 33. Theod. q. 36. W.—The Fathers observe also, that the infirmity of our Saviour's flesh, and his liberty in giving and resuming his life, (Jo. x. 18,) were denoted by the cow, which had never been yoked. C.

VER. 4. *And.* Heb. "And Eleazar, the priest, shall take part of her blood with his finger." He looked from the pile of wood, where he was standing, towards the west, and sprinkled the blood, and wiping his fingers upon the skin of the cow, waiting till the fire was kindled, before he opened her belly; he then threw into the fire the cedar-wood, &c. Drusius.—Others believe that this last ceremony was performed by some one else, (v. 7,) as it is not clear that Eleazar became unclean. His being substituted instead of Aaron, might shew that Christ would institute a new priesthood.

VER. 6. *Dyed*, with which the cedar and hyssop were tied together, as being deemed most proper instruments of purifications. Lev. xiv. 4. 49. S. Paul informs us, (Heb. ix. 19,) that Moses thus sprinkled the people and the book: and branches of this description were probably used when the people took this holy water, v. 18. The *ashes* intimate, that those who have sinned, may be purified by the sacrament of penance, v. 9. C.

VER. 10. *Strangers.* Even those who had not embraced the Jewish religion. Grotius.—Thus, the baptism of Christ brings salvation both to the Jews and to the Gentiles. S. Aug.

VER. 12. *Seventh.* If he neglect to be sprinkled on the third day, his purification will be protracted till the 10th. As this was the only means of removing the legal uncleanness contracted by touching a dead body, some of the ashes must have been reserved in various parts of the country, after the Israelites were dispersed. C.

VER. 13. *Upon him*, unless he be excused by ignorance, (Lev. v. 3. 6,) he shall be slain.

VER. 14. *Days.* Almost all nations seem to have considered themselves defiled by the presence of a corpse. Virgil (Æn. vi. 149,) writes, *Præterea jacet exanimum tibi corpus amici—Heu nescis! totamque incestat funere classem.*

VER. 15 *Cover.* Sam. "neither chains nor bands." Formerly boxes were tied down. Hom. Odys. viii. If the covering of any hollow vessel was off, when a corpse was present, it became unclean. C.

VER. 16. *Grave.* The Hebrews buried at a distance from towns, and set up some mark to apprise all people, that they might not be defiled for seven days. C.

VER. 17. *Burning* of the red cow, which was also a *sin-offering*, v. 9. H.—Upon the ashes they poured some running or spring water. The pagans generally preferred the water of the sea; or if they could not procure any, they mixed salt with common water. Ovid. (Fast iv,) mentions a lustration made with the ashes of a calf, mixed with horse blood; and another, which was used in honour of Pales, the goddess of harvests, by the oldest virgin present, who sprinkled the ashes of calves, *populos purget ut ille cinis.* Athenæus (ix. 18,) observes that a stick taken from the fire of the altar, was extinguished in water for the purification of the unclean; and the ancient Romans, who had been at a funeral, sprinkled themselves with water, and jumped over fire for the same purpose; as the Greeks were accustomed to place a vessel full of water, at the doors where a corpse was lying, that all might purify themselves when they came out. C.

VER. 20. *Church*, or assembly of the people. H.—He shall be put to death by the judges, or by God. M.

VER. 21. *Evening.* The victims which were appointed for the expiation of sin, communicated a legal uncleanness to those who were employed about them. They were looked upon as so holy, that the most pure were guilty of a sort of irreverence by touching them. C.

VER. 22. *Is unclean*, by touching the dead, must remain defiled seven days. But those whom he touches, as well as all who may have communication with them *in infinitum*, may be purified in the evening. C.

CHAP. XX.

The death of Mary, the sister of Moses. The people murmur for want of water: God giveth it them from the rock. The death of Aaron.

AND the children of Israel, and all the multitude came [a] into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

2 And the people wanting water, came together against Moses and Aaron:

3 And making a sedition, they said: Would God we had perished among our brethren before the Lord.

4 [b] Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?

5 Why have you made us come up out of Egypt, and have brought us into this wretched place, which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6 And Moses and Aaron, leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them thy treasure a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them.

7 And the Lord spoke to Moses, saying:

8 Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

9 [c] Moses therefore took the rod, which was before the Lord, as he had commanded him,

10 And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: [d] Can we bring you forth water out of this rock?

11 And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank.

12 And the Lord said to Moses and Aaron: [e] Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them.

13 This is the water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

14 In the mean time Moses sent messengers from Cades to the king of Edom, to say: Thus sayeth thy brother Israel: Thou knowest all the labour that hath come upon us:

15 In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us, and our fathers:

16 And how we cried to the Lord, and he heard us, and sent an angel, who hath brought us out of Egypt. Lo we are now in the city of Cades, which is in the uttermost of thy borders,

17 And we beseech thee, that we may have leave to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aside to the right hand nor to the left, till we are passed thy borders.

18 And Edom answered them: Thou shalt not pass by me, if thou dost, I will come out armed against thee.

[a] A. M. 2552, A. C. 1452.—[b] Exod. xvii. 3.—[c] Exod. xvii. 5. and 6. Wisd. xi. 4.—[d] Ps. lxxvii. 15. and 20. 1 Cor. x. 4.—[e] Deut. i. 37.

CHAP. XX. VER. 1. *Sin*, Zin, or Tsin, nearer to Judea than the desert, where the Hebrews encamped before. Ex. xvi. 1. H.—Moses informs us of very little from the time when the people murmured at Cades-barne, in the second year, till the beginning of the 40th year of their sojournment.—*In Cades.* The Rabbins assert, they remained there the first time twenty-nine years, (C. xiv. 45,) and the second, ten. Genebrard, A. M. 2670. But we do not believe they continued there above a year the first time.—*Mary.* S. Gregory of Nyssa, and S. Ambrose, suppose she was always a virgin, in which respect she was a figure of our blessed Lady, as well as in her name. She was probably 130 years old, as she was very discreet at the time of the birth of Moses, and employed by Providence in preserving his life, as the blessed Virgin screened our Saviour from the fury of Herod. She had the superintendence over the Hebrew women; (Ex. xv. 20. Theod. in Mic. vi. 4,) and hence, many apply to her and her brothers, those words of Zacharias, (xi. 8,) *I cut off three shepherds in one month.* Mary died without being permitted to enter the promised land, on account of her murmuring, C. xii. Thus the synagogue, though proud of her prerogatives, cannot enter the land of rest. C.—*There.* Some place this Cades not far from the Red Sea, (v. 20,) south of Idumea, while the other was to the north, and nearer Chanaan, being generally called Cades-barne. Bonfrere and C. a Lapid. C. xx. 16.—In this place Mary died, four months before Aaron. M.

VER. 3. *Brethren*, Core, &c. (C. xvi. 32,) or with them who died, (C. xi.) at *the graves of lust.* C.

VER. 6. *And cried . . . to murmur.* These words are not found in the Heb., Sept., &c. nor in the new edition of S. Jerom, though they occur in most of the Latin MSS. C.—If it be an addition, it must be very ancient. Mariana.

VER. 8. *The rod*, with which Moses had wrought so many miracles, and which was placed in the tabernacle, v. 9. It is called *his rod*, in the Heb. v. 11. We do not find that the rod of Aaron, which budded, was used to work miracles.—*Thou.* Sept. "you." Both Moses and Aaron concurred in the action, (v. 12,) but Moses was the chief agent. C.

VER. 10. *Rock.* Your frequent murmurs will stop the course of God's bounty. If God had not condemned the conduct of his ministers on this occasion, we could hardly find any reason to blame them. But the Fathers observe, that they betrayed a want of resolution, and intended to throw the blame upon the incredulity of the people, in case they failed of success. *Because they exasperated his spirit, and he distinguished with his lips.* Ps. cv. 33. See S. Chrys. and S. Aug. on this psalm. They were not commanded to strike the rock at all; and when the water did not come at first, they struck again, (C.) being afraid lest they should now be taken for impostors. H.—They speak as if the work was their own.—*Can we*, &c. They exasperate the people, instead of promoting their conversion. In a word, they did not glorify God, (C.) by representing him as the sovereign holiness and mercy; and the God of unbounded power. H.

VER. 11. *The rock.* This rock was a figure of Christ, and the water that issued out from the rock, of his precious blood, the source of all our good; (Ch.) while the striking twice with the rod, denoted the cross, composed of two pieces of wood. S. Aug. q. 35. W.

VER. 12. *You have not believed*, &c. The fault of Moses and Aaron, on this occasion, was a certain diffidence and weakness of faith: not doubting of God's power or veracity; but apprehending the unworthiness of that rebellious and incredulous people, and therefore speaking with some ambiguity. Ch.—S. Augustine (c. Faust. xvi. 16,) does not think them guilty of any grievous crime. M. —But this must be left undetermined. C.—*Land*, beyond the Jordan, which is described (C. xxxiv. 2,) as the land of promise, though the east side of the Jordan was so too. H.

VER. 13. *The water of contradiction* or *strife.* Heb. *Meribah.* Ch.—*Sanctified:* he shewed the effects of his power and clemency towards the people, and he treated his ministers with a just severity. The Samaritan copy here inserts what we read in Deuteronomy, only it places the speech of Moses in an historical form. "Then Moses said, *Lord*, &c. C. iii. 24–28. Moreover, the Lord said to Moses, *you shall pass by*," &c. C. ii. 4–6.

VER. 14. *Cades*, not far from Mount Hor, on the confines of Idumea, v. 22. and Jud. xi. 16. C.

VER. 16. *Angel*, who had performed so many wonders in favour of the Hebrews. He is generally supposed to have been S. Michael in the cloud.

VER. 18. *Edom*, the people who dwelt near Mount Hor. Those of Seir, lying more to the west, (D.) granted them leave to pass, and to buy food. Deut. ii. 28. 29. Grotius maintains, that the Hebrews might justly have forced a passage upon this refusal; as S. Augustine (q. 44,) says, that they might lawfully have waged war upon the Amorrhites, on the like occasion; and the holy wars have been defended on the same plea, because the Saracens would not suffer the Christians to go in pilgrimage to the holy land. See Mare, lib. i. 1. But Selden (Mare, claus. 20,) asserts, that princes have a right to hinder others from passing through their territories; and S. Augustine only excepts one case, when they are sure the strangers can or will do no harm. But how can they obtain this assurance Calmet answers, the long continuance of the Hebrews near the confines of Seir without offering any molestation, and their being conducted by so holy a general, might give the people of Hor sufficient security. But at any rate the Israelites could not wage war upon them for refusing a passage, since they were expressly

19 And the children of Israel said: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is just: there shall be no difficulty in the price, only let us pass speedily.

20 But he answered: Thou shalt not pass. And immediately he came forth to meet them, with an infinite multitude, and a strong hand:

21 Neither would he condescend to their desire, to grant them passage through his borders. Wherefore Israel turned another way from him.

22 And when they had removed the camp from Cades, they came to Mount Hor, which is in the borders of the land of Edom:

23 Where the Lord spoke to Moses:

24 Let Aaron, saith he, go to his people: for he shall not go into the land, which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction.

25 [a] Take Aaron and his son with him, and bring them up into Mount Hor:

26 And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar, his son: Aaron shall be gathered *to his people*, and die there.

27 Moses did as the Lord had commanded: and they went up into Mount Hor before all the multitude.

28 And when he had stripped Aaron of his vestments, he vested Eleazar, his son, with them.

29 And Aaron being dead in the top of the mountain, he came down with Eleazar.

30 And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

[a] Infra xxxiii. 38. Deut. xxxii. 50.—[b] A. M. 2552.

CHAP. XXI.

King Arad is overcome. The people murmur, and are punished with fiery serpents: they are healed by the brazen serpent. They conquer the kings of Sehon and Og.

AND [b] when king Arad, the Chanaanite, who dwelt toward the south, had heard this, to wit, that Israel was come by the way of the spies, he fought against them, and overcoming them, carried off their spoils.

2 But Israel binding himself by vow to the Lord, [c] said: If thou wilt deliver this people into my hand, I will utterly destroy their cities.

3 And the Lord heard the prayers of Israel, and delivered up the Chanaanite; and they cut them off, and destroyed their cities: and they called the name of that place Horma, that is to say, Anathema.

4 And they marched from Mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom. And the people began to be weary of their journey and labour:

5 And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food.

6 [d] Wherefore the Lord sent among the people fiery serpents, which bit them, and killed many of them.

7 Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people:

8 And the Lord said to him: Make a brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

[c] Infra xxxiii. 40.—[d] Jud. viii. 25. Wisd. xvi. 5. 1 Cor. x. 9.

forbidden by God: *Stir not against them*, (Deut. ii. 5,) the people of *Seir*, nor against any of the Idumeans, *the children of Esau*, who had taken possession of the country of the Horrhites. Gen. xiv. 6. The Hebrews seem to have been convinced of this, otherwise they would not have feared their multitudes, nor taken such a circuitous road. The angel in the cloud directed them to proceed, without molesting their territory. They went, therefore, towards the south, round the land of the Idumeans, who dwelt near the Dead Sea. H.

Ver. 19. *Price.* Heb. "I will only do one thing, walk through." Sept. "the matter is of no consequence, we go by the mountain." Louis de Dieu translates, "It is not indeed a word, (or idle pretence) I will pass through on foot."

Ver. 22. *Hor*, in the territory of Cades, or Rekem, which is the same town as Petra. Onkelos. Josep. Ant. iv. 4. Hor was part of a range of mountains, like Libanus. The Hebrews encamped at a place called Mosera. Deut. x. 6. C.

Ver. 24. *People*, in the bosom of Abraham, while his body is consigned to the grave.—*Incredulous.* Heb. "you rebelled against," &c. the words were addressed to both. Sept. "you irritated me." H.

Ver. 26. *Vesture*, or pontifical attire. Eleazar had been anointed already, so that perhaps he stood in need of no other ceremony to be acknowledged high priest. He was dispensed with on this occasion to attend his dying father. The spirit of God gives great encomiums to Aaron. Malac. ii. 4–7. Eccli. xlv. 7. 27. He, at the same time, prefigured Christ, the gospel, and the old law. He spoke plainly, and was allowed to enter the holy of holies; while Moses was excluded, spoke with difficulty, and had a veil on his face. See S. Jer. ep. ad Fab. mon. 33. But on the other hand, he represented the law with all its defects. He falls into several great faults, and dies despoiled of his glorious vestments, to shew the abrogation of his priesthood. The pagans have, perhaps, introduced some parts of his history into that of Mercury, the god of thieves and of travellers, the messenger of the other gods, whom they adorn with a wand, &c. in imitation of the *rod* of Aaron, who was the *interpreter* of Moses, and the head of that people, which *wandered* for 40 years, after *plundering* Egypt. C.

Ver. 29. *Dead*, in the 123d year of his age. M.—Neither Moses, Aaron, nor Mary, representing the Law, the priests, and the prophets of the Old Testament, could introduce the people into the promised land. This honour was reserved for Josue, the illustrious figure of Jesus Christ, and of his Church. C.

CHAP. XXI. Ver. 1. *Arad.* This was either the name of the king, or of his city, which was situated in the southern parts of Chanaan, and which fell to the share of Hobab, in the tribe of Juda. H.—When this king *heard*, by means of his *spies*, or was informed that *Israel* intended to make an irruption into his country like *spies*, without declaring war, or *by the way* which their *spies* had marked out either just before, or in the second year after their exit; or in fine, by the road, which the Sept. leave untranslated, *Athrin*, and which means, "of the spies," he resolved to be beforehand with them; and, coming suddenly upon them, took some spoils, or, according to the Heb. Sept. &c. "captives." These, by the ancient laws of war, he might either sell or put to death. *Vendere cum possis captivum, occidere noli.* Horace. Grot. Jur. iii. 7. The Rabbins pretend that this king took fresh courage on account of the death of Aaron, and the consequent disappearance of the cloud, and that he drove the Israelites seven encampments back, as far as Mosera, which they confound with Haseroth.

Ver. 2 *Cities.* Heb. "I will subject their cities to anathema, *or* utter destruction." This vow they probably made at the place called *Horma*, or "Anathema," which was anciently called Saphaad. Judg. i. 17. They fully executed their threat under Josue, who defeated the king of Hered, (Jos. xii. 14,) though they destroyed, at present, whatever they could. Arad was afterwards rebuilt by Hobab.

Ver. 3. *Anathema.* That is, a thing devoted to utter destruction. Ch.—The explanation of Horma is inserted by S. Jerom. H.

Ver. 4. *Edom*, one of the princes, had refused them a passage; upon which they went by Salmona to Phunon, (C. xxxiii. 37. 42,) where they probably murmured, (C. v.) and were bitten by the serpents, as we read in this chapter. C.

Ver. 5. *God.* They had before often directed their complaints against the two brothers. Now, Aaron being no more, they attack God himself, who had always resented the injury done to his ministers.—*Food.* So they call the heavenly manna: thus worldlings loathe the things of heaven, for which they have no relish. Ch.—Sept. "our soul is indignant at this most empty bread," which has no solidity in it, nor support. Many translate the Heb. "most vile bread." Thus, in the blessed eucharist, the substance of bread is removed, and the accidents only appear; so that to the worldly receiver, it seems very *empty* and *light*, though in reality it be *supersubstantial;* containing Christ himself, who fills the worthy communicant with grace and comfort, and enables him to go forward, on the road to heaven, without fainting. H.

Ver. 6. *Fiery serpents.* They are so called, because they that were bitten by them were burnt with a violent heat. Ch.—Hence they are called *seraphim*, by which name an order of angels is known. The Egyptians adored a serpent which they called serapis, at Rome; and they represented their god serapis, with a serpent entwining a monstrous figure, composed of a lion, a dog, and a wolf. Macrob. Saturn i. 20. The seraph was a winged serpent. Isai. xiv. 29. and xxx. 6. Such often infested Egypt, in spring, coming from Arabia, unless they were intercepted by the ibis. Their wings resembled those of bats. Herod. ii. 76. Mela, &c. God probably sent some of this description into the camp of the Israelites. C.—Some call them præster, (Plin. xxiv. 13,) from their burning; others the hydra, or, when out of water, the chershydra, the venom of which is most dangerous. The Sept. style them simply, "the destroying, *or* deadly serpents." See Bochart. T. ii. B. iii. 13. Deut. viii. 15. Wis. xvi. 5. 10. H.

Ver. 8. *Brazen.* Heb. "fiery." But in the following verse, it is said to have

9 [a] Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

10 And the children of Israel setting forwards camped in Oboth.

11 And departing thence, they pitched their tents in Jeabarim, in the wilderness, that faceth Moab toward the east.

12 And removing from thence, they came to the torrent Zared:

13 [b] Which they left, and encamped over-against Arnon,[c] which is in the desert, and standeth out in the borders of the Amorrhite. [d] For Arnon is the border of Moab, dividing the Moabites and the Amorrhites.

14 Wherefore it is said in the book of the wars of the Lord: As he did in the Red Sea, so will he do in the streams of Arnon.

15 The rocks of the torrents were bowed down, that they might rest in Ar, and lie down in the borders of the Moabites.

16 *When they went* from that place, the well appeared, whereof the Lord said to Moses: Gather the people together, and I will give them water.

17 Then Israel sung this song: Let the well spring up. They sung thereto:

18 The well which the princes dug, and the chiefs of the people prepared by *the direction* of the lawgiver, and with their staves. *And they marched* from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looketh towards the desert.

[a] John iii. 14.—[b] Deut. ii. 9.—[c] A. M. 2553.

[d] Judges xi. 18. Deut. ii. 24.

been "of brass." We might translate, "make a seraph, and fix it upon a standard," (C.) in which form it would resemble one suspended on a cross. It was placed at the entrance of the tabernacle. S. Just. apol. Ezechias afterwards destroyed it, because it was treated with superstitious honours. 4 K. xviii. 4. Thus the best things are often abused. H.—God commands this image to be erected, while he forbids all images of idols. W.—By comparing the different passages of Scripture, we may discern the true import of them. Pictures may often prove very useful and instructive. They serve the ignorant instead of books. But then the ignorant must be carefully instructed not to treat them with improper respect, as S. Gregory admonishes. And is not the same caution requisite for those who read even the word of God, lest they *wrest it to their own destruction*, as both the *unlearned and the unstable* frequently do. 2 Pet. iii. 16. If every thing must be rejected which is liable to abuse, what part of the creation will be spared? The Bible, the sacraments, all creatures must be laid aside. For we read, (Rom. viii. 20. 22,) *the creature was made subject to vanity—every creature groaneth.* H.—It is probable that Moses represented on the standard, such a serpent, as had been the instrument of death. This was not intended for a charm or talisman, as Marsham would impiously pretend. Chron. x. p. 148. Such inventions proceed from the devil; and the Marsi were famous for curing the bites of serpents, by giving certain plates of brass. Arnob. ii. See Psal. lviii. 5. But this image was set up by God's express command; and the Book of Wisdom (xvi. 5. 7,) assures us, that the effect was entirely to be attributed to him, the figure of a brazen serpent being rather calculated to increase than to remove the danger. Kimchi. Muis. Hence Jonathan well observes, that only those were healed who raised their hearts to God. C.

VER. 9. *A brazen serpent.* This was a figure of Christ crucified, and of the efficacy of a lively faith in him, against the bites of the hellish serpent. John iii. 14. (Ch.) S. Amb. Apol. i. 3. As the old serpent infected the whole human race, Jesus Christ gives life to those who look at him with entire confidence. Theod. q. 38. The brazen serpent was destitute of poison, though it resembled a most noxious animal; so Jesus Christ assumed our nature, yet without sin. C.

VER. 10. *Oboth*, where Obodas, an ancient king of the Nabatheans, was adored. Hither they came from Phunon, celebrated for its copper-mines, where Bochart believes the Hebrews were bitten by the serpents, though others say that judgment was inflicted upon them at Salmona; which may be derived from *tselem enu*, "our image."

VER. 11. *Jebarim*, means "the ford, (of Zared, v. 12,) *or* the straits of passages, passengers, *or* Hebrews; *or* the hills of Abarim," which extended over the eastern parts of *Moab*. It was the 38th station, (C.) at the southern extremity of Mount Abarim. H.—After which Moses specifies those of Zared, (v. 12,) Mathana, Nahaliel, Bamoth, Arnon, (v. 19,) *Dibon-gad*, and *Helmon-dablataim*, (C.) all on the sides of that mountain, before they came to the summit, which was also called Phasga and Nabo. C. xxxiii. 45, &c. But Pococke reckons only the two last among the stations, and makes those of Abarim and Shittim the 41st and 42d. The Sept. read, "they encamped in Achelgai, on the other side, in the desert." H.—Eusebius and S. Jerom call this station of Jee, *Gai* or *Hai*, which they place near Petra. Jer. xlix. 4.—*East.* The Sam. here inserts, (Deut. ii. 9,) "And the Lord said to Moses, *Fight not*," &c.

VER. 12. *Zared.* The Israelites passed over this torrent, 38 years after the murmur at Cades-barne, (Deut. ii. 14,) when God ordered Moses not to attack the Moabites.

VER. 13. *Against.* Heb. "on the other, *or* on this side of (the river, v. 14,) Arnon," which runs from the east, almost in the same direction as the torrent of Zared, but empties itself into the Dead Sea higher up, near the mouth of the Jordan, C.—It divides the Moabites from their brethren, the children of Ammon, who lay to the north-east. The Hebrews encamped on the south side of this river, in the desert of Cademoth, (Deut. ii. 26,) whence they sent to ask leave of Sehon to pass through his dominions; but, on his refusal, God ordered them to cross the Arnon by force. C.

VER. 14. *The book of the wars*, &c. An ancient book, which, like several others quoted in Scripture, has been lost. Ch.—S. Augustine (q. 42,) thinks this book was written by one of that country. Others believe, that Moses wrote a more detailed account of the wars which he had to wage with the Amalecites, (Ex. xvii. 14,) and these other nations, out of which he has only inserted some of the heads in the Pentateuch. But whether these two verses were taken from another work of Moses, or from the history of some other person, they are now of divine authority. Saul says to David, (1 K. xviii. 17,) *fight the battles of the Lord, ... and the children of Gad and of Ruben pass all armed for war before the Lord*, (C. xxxii. 29. C.) whence it appears, that the wars of the Hebrews were attributed to God. Tostat is of opinion, that the *Book of the Just*, is the same with that to which Moses here refers. See Jos. x. 13. 2 K. i. 18. But Theodoret thinks rather, that the former was a more extensive account of the transactions of Josue, out of which the book which bears his name was compiled. Such records certainly existed, to which the sacred historians frequently refer: and it is very probable, that a work of this nature was compiled in the days of Moses, or perhaps before his time. S. Aug. C. D. xviii. As it contained a prediction, respecting the future wars, in which the Hebrews were about to engage, it could not but make a suitable impression upon them. It might already be in every one's mouth, and the Heb. may insinuate, that it would be handed down to the latest posterity: "Wherefore in the history, *or* account of the wars of the Lord, this also *shall be* mentioned," *jamor, dicetur.* According to this interpretation, it would not be necessary to suppose, that Moses refers to any more ancient book, as *sepher* means also, "a narration" by word of mouth; and R. Menachem believes, that God had revealed this event to Moses, encouraging him with the assurance, that he would give him the victory over the nations bordering upon the Arnon, as he had done over the Egyptians and Amalecites at the Red Sea. See Sixt. Senens. H.—*Of Arnon*, the waters of which are supposed to have given the Hebrews a passage, as the Chaldee asserts on the authority of Ps. lxxiii. 15. Habacuc (iii. 13,) also mentions, that several rivers were dried up by God. The Hebrew text is almost unintelligible, "From, *or* against, Vaheb to Supha." As there is no verb, some translate, "he (Sehon) fought against Vaheb (Grotius reads Moab) at Supha, *or* he came to *Veb*." Some render this word, *he made*, "a whirlpool in the torrents of Arnon." But Calmet would substitute Zared instead of Vaheb: "They *encamped* at the torrent of Zared, and came to Supha, (Deut. i. 1, where we read *the Red Sea*) to the torrent of Arnon." Protestants translate, "What he did in the Red Sea, and in the brooks of Arnon, (16) and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab." H.

VER. 15. *The rocks.* Some assert, that the rocks fell upon the enemy; others, that they gave way and opened a passage for the Hebrews, while the rivers were also dried up. Heb. "They *encamped* on the stream of the torrents, which bends towards the dwelling (or city) of Ar, and rests upon the frontiers of Moab." Thus the book to which Moses alludes, confirms his account of these different encampments. C.—The Sept. give rather a different turn to these two verses: "Hence it is said in a book, The war of the Lord has burnt Zoob and the torrents of Arnon—and has sent the torrents to inhabit Er: and it lies upon the borders of Moab." The river, it seems, had been removed out of its bed by a subterraneous fire or earthquake, and deluged the city of Ar, belonging to Moab. The mighty hand of God terrified those nations, while all nature fought *against* the wicked and *the unwise*. Wisd. v. 21. H.—Rocks were hurled upon the heads of the Amorrhites, and the waters conveyed their dead bodies into the vale of Moab. W.

VER. 16. *Well.* Heb., Beer. H.—This station is not mentioned under the same name at least, C. xxxiii. Probably the inhabitants had covered up this well with sand, and God having discovered it to Moses, he informed the princes, who pushed their staves down. Upon which the waters appearing, the people sung a hymn of thanksgiving and joy. Water is very scarce, and, of course, of great value in those deserts, where, even still, the Arabs conceal their wells, and often fight to hinder passengers from taking any of the water. C.

VER. 17. *They sung.* Heb. "sing ye unto it," in chorus, men and women. Sept. "commence *a canticle* unto it. This well the princes dug, the kings of nations hewed in the rock, in their kingdom, while they held dominion."

VER. 18. *Mathana.* Perhaps they did not stop here, though all the encampments are not specified, C. xxxiii. Nahaliel, "God my torrent," and Bamoth, "the heights," are also situated upon the Arnon.

VER. 20. *Desert.* Heb. and Chal. "Yeshimon," (Jos. xiii. 28. Ezec. xxv. 9,) a city of the Moabites.

21 [a]And Israel sent messengers to Sehon, king of the Amorrhites, saying:

22 I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink water of the wells, we will go the king's highway, till we be past thy borders.

23 And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desert, and came to Jasa, and fought against them.

24 [b]And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.

25 So Israel took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and in the villages thereof.

26 Hesebon was the city of Sehon, the king of the Amorrhites, who fought against the king of Moab: and took all the land, that had been of his dominions, as far as the Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built, and set up:

28 A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar, of the Moabites, and the inhabitants of the high places of the Arnon.

29 [c]Woe to thee, Moab: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon, the king of the Amorrhites.

30 Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

31 So Israel dwelt in the land of the Amorrhite.

32 And Moses sent some to take a view of Jazer: and they took the villages of it, and conquered the inhabitants.

33 [d]And they turned themselves, and went up by the way of Basan; and [e]Og, the king of Basan, came against them with all his people, to fight in Edrai.

34 And the Lord said to Moses: Fear him not, for I have delivered him, and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon, the king of the Amorrhites, the inhabitant of Hesebon.

35 So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

CHAP. XXII.

Balac, king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

AND they went forward [f]and encamped in the plains of Moab, *over-against* where Jericho is situate beyond the Jordan.

2 And Balac, the son of Sephor, seeing all that Israel had done to the Amorrhite,

3 And that the Moabites were in great fear of him, and were not able to sustain his assault,

4 He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

5 [g]He sent therefore messengers to Balaam, the son

[a] Deut. ii. 26. Judges xi. 19.—[b] Ps. cxxxiv. 11. Amos ii. 9.
[c] Judges xi. 24. 3 Kings xi. 7.

[d] Deut. iii. 3. and xxix. 7.—[e] A. M. 2553.—[f] A. M. 2553, A. C. 1451.
[g] Jos. xxiv. 9.

VER. 21. *Messengers*, not from the city of Cademoth, which was in the midst of Phasga, but from a desert of the same name, situated out of the dominions of *Sehon*. Deut. ii. 24. Euseb.—God and already promised this country to Abraham, and though Moses did not intend to attack the king at present, being eager to fall upon the Chanaanites on the other side of the Jordan, God punishes the refusal of Sehon, to let his people pass, by a swifter destruction. C.—The measure of his crimes was full, though the mere denial of a passage to such a vast multitude might even be justified by sound policy. H.

VER. 22. *Wells.* We shall content ourselves with the torrents. They had only to travel about thirty miles. C.

VER. 23. *Jasa* was not far from the Arnon, between Medaba and Dibon. Isai. xv. 4. Euseb.

VER. 24. *Garrison*, either against Sehon, or against the Hebrews, whom God did not, as yet, authorize to attack the Ammonites, (C.) though the latter knew it not. H.

VER. 26. *Arnon.* Hence this territory, which formerly belonged to Moab, being taken in a just war, the Moabites could not lawfully retain it, as they attempted to do under Jephte. Jud. xi. 13. Grot. Jur. iii. 6.—*Hesebon*, or Esbus, was the capital, and lay over-against Jericho, twenty miles from the Jordan.

VER. 27. *Proverb.* Heb. *Moshelim:* "Those who speak proverbs, *or* enigmas, say." Those were the ancient poets of the Amorrhites, who composed this canticle on the victory of Sehon. C.—Moses inserts it in his work, as an additional proof, that the country was entirely lost to Moab, and as a denunciation of the evils which still hung over the head of that people, and would be inflicted upon them by David, &c. 2 K. x. i. and 4 K. iii. 16. Amos. i. 13. H.

VER. 28. *A fire and flame*, denote the horrors of war. Jud. ix. 20.—*Ar.* Sam. and Sept. read *ad*, "hath consumed even the country of the Moabites and the lords (or *pillars*, Sept.) of Bamoth, (the heights mentioned v. 18, 19,) on the Arnon." These lords may be the principal men, priests, or gods of the city. Jeremias (xlviii. 45,) reads this passage in a different manner, "it (the flame) shall devour part of Moab, and the crown of the head of the children of tumult." The city of Ar (which some confound with Aroer) always continued in the hands of the Moabites, so that the efforts of Sehon against it, seem to have proved abortive. Deut. ii. 9. 18. 29. Bonfrere. See C. xxiv. 17.

VER. 29. *He.* Chamos, the idol of Moab, is upbraided as too weak to defend his people. The pagans generally formed their judgments of the power of their gods, by the event; and, if that proved unfortunate, they were ever ready to consign the idols to the flames. Chamos was probably the sun. C.—Some say he was Bacchus, whom the Greeks call Komas. M.

VER. 30. *Hesebon* in the north, to *Dibon* in the southern extremity of the conquered country, near the Arnon, where Moses places the station of Dibon-gad. The *yoke*, or dominion of the Moabites, was ruined in all those parts. C.—Heb. "We have shot at them; *or* their lamp, (*children or power*) from Hesebon as far as Dibon is extinguished; and their wives (*or* we have destroyed them) even unto Nophe and Medaba." Sept. "Their women have still kindled a fire against Moab." Nophe is probably the Nabo of Isaias, (xv. 2,) in the environs of Medaba, where the fainting Moabites had time to breathe. The fire, which the Sept. say the women enkindled against Moab, might seem to indicate that the war was commenced on their account, like that which brought on the destruction of Troy. They entailed a still heavier destruction upon their country, when, by alluring the Hebrews to sin, they enkindled God's indignation. C. xxv. With this verse the quotation, from the Amorrhite proverbial writers, concludes, v. 27. H.

VER. 32. *Jazer*, a famous city, 15 miles from Hesebon, given afterwards to the Levites. Moses "*took* the Amorrhites who were there" prisoners, according to the Heb.; or, "drove them away," (Sept.) putting to death those who continued to make resistance. C.

VER. 33. *Og*, the king of the most fertile country of Basan, was of gigantic stature. Deut. iii. 11. The Rabbins relate many fables concerning him.—*Edrai* was 15 miles to the north of the torrent Jeboc, (C.) which was the southern extremity of this territory. H.

CHAP. XXII. VER. 1. *Plains.* Sept. "to the west of Moab." These plains had formerly belonged to that people, but the Hebrews had lately taken them from Sehon, and intended now to pass over the Jordan. The Moabites, however, being jealous of their growing power, called in the aid of the Madianites, and of the magician Balaam, and, by their wanton provocation, brought destruction upon themselves. We know not exactly the extent of the dominions of the Moabites. They seem to have lost the greatest part of the country north of the Arnon. Their last town and capital was Ar. C. xxi. 13. Yet they still kept possession of Mount Phasga. C.

VER. 3. *Of him:* Israel. M.—They knew not that God had forbidden the Hebrews to attack the Moabites, unless they were first assailed. Joseph.—Heb. "Moab was much afraid of the people, because of their numbers, and was distressed (*and upon his guard*) on account of the children of Israel." H.

VER. 4. *Elders of Madian*, who dwelt also upon the Arnon, towards the lake of Sodom. These Madianites were a different people from those who inhabited the country to the east of the Red Sea. S. Jerom.—They were not governed by kings, but by an aristocracy, or senate of *princes*. H.

VER. 5. *Beor.* S. Peter (ii. 11. 15) reads Bosor.—*A soothsayer*, or magician, (*ariolum*) as this word always indicates. Jos. xiii. 22. The Hebrews believe he was once a true prophet, a descendant of Buz, the son of Melcha, and the same as Eliu, the friend of Job. S. Jer. q. 3. Heb. in Gen. He certainly foretold the Messias, or star of Jacob, by divine inspiration. C. xxiv. 17. H.—He consults

of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over-against me.

6 Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.

7 And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac,

8 He answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

9 What mean these men that are with thee?

10 He answered: Balac, the son of Sephor, king of the Moabites, hath sent to me,

11 Saying: Behold a people that is come out of Egypt, hath covered the face of the land: come and curse them, if by any means I may fight with them and drive them away.

12 And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

13 And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

14 The princes returning, said to Balac: Balaam would not come with us.

15 Then he sent many more, and more noble, than he had sent before:

16 Who, when they were come to Balaam, said: Thus saith Balac, the son of Sephor: Delay not to come to me:

17 For I am ready to honour thee, and will give thee whatsoever thou wilt: come and curse this people.

18 Balaam answered: [a]If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

19 I pray you to stay here this night also, that I may know what the Lord will answer me once more.

20 God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so that thou do what I shall command thee.

21 Balaam arose in the morning, and saddling his ass went with them.

22 [b]And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

23 The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

24 The angel stood in a narrow place between two walls, wherewith the vineyards were inclosed.

25 And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again:

26 And nevertheless the angel going on to a narrow place, where there was no way to turn aside, either to the right hand or to the left, stood to meet him.

27 And when the ass saw the angel standing, she fell under the feet of the rider: who, being angry, beat her sides more vehemently with a staff.

28 And the Lord opened the mouth of the ass, and she said: What have I done to thee? why strikest thou me, lo, now this third time?

29 Balaam answered: Because thou hast deserved it,

[a] Infra xxiv. 18.

[b] 2 Pet. ii. 15.

and acknowledges the true God, v. 8. 18. 20. Origen (hom. 13,) believes that he left a book of his prophecies, which was known to the wise men, and discovered to them the birth of the Messias; and some Rabbins think that Moses has here inserted from that work what relates to Balaam. S. Augustine (q. 48,) shews that he was a wicked man, of whom nevertheless God made use to convey important instructions; and that he is one of those reprobates who will say, *Lord, have we not prophesied in thy name?* He is placed with Cain and Core. S. Jude 11. S. Ambrose (ep. 50,) observes, that he might prophesy, like Caiphas, without knowing what he said, and that the gift of prophecy on this occasion, was no proof of his virtue. Many of the Fathers look upon him as a mere magician, who could utter no blessing, but only curses, by the rules of his infernal art. He did not design to consult God, but the Lord puts answers into his mouth. Theod. q. 39. 42. The method of consultation seemed to border on superstition. He wished to make God change his resolutions, as if he were an idol, and attempted to evade the impressions of his spirit. C.—*The river*, Euphrates, which waters the country of the Ammonites. M.—Heb. "to Pethora, which is by the land of the children of his people." S. Jerom has translated Pethora "soothsayer," and has left *Ammon* undeclined. H.—The Chaldee informs us, that he was resident at Petor, a city of Syria, on the Euphrates. It is probably the same town with the Pacora of Ptolemy, near Thapsacus. Balaam is styled an Aramean; (C. xxiii. 17,) and we know that he came from Mesopotamia. Heb. *Aram Naharaim*, (Deut. xxiii. 4. C.) or "Syria, between the two rivers," the Euphrates and Tigris. Salien.—*Me*, ready to fall upon my dominions. It appears hence, that Balaam was in high estimation, since a distant king depends more upon his power, than upon the efforts of all his own armies, and those of his auxiliaries, and is willing to pay him for cursing his enemies at so dear a rate. Perhaps he thought that they employed magical arts to conquer their enemies, by prayer. See Ex. xvii. 11. Orig. hom. 13. H.

VER. 6. *Curse.* The ancients placed great confidence in those whom they believed to be under the guidance of a superior spirit, whether good or bad. They thought their blessing or cursing would surely have its effect. By means of charms, they also strove to evoke or draw off the tutelary god of a place, before they could expect to take possession of it. Hence, as it was requisite to mention the true name of the place, fictitious names were given to most cities of importance, while the real appellation was kept a profound secret; and Valerius Soranus was severely punished for discovering the name of Rome, Valentia. See Plin. iii. 5. Solin. ii. Plut. prob. vi. C.—*Rome*, in Greek, has the same import as *Valentia* in Latin, and signifies *strength*. H.—Macrobius has preserved the form of a solemn curse, pronounced by the Roman general against the Carthaginians. Saturn iii. 9. "Dis Pater, or Jupiter, or if you prefer any other title, I beg that you will send fright and terror, and put this city of Carthage, and this army which I intend to specify, to flight, &c. If you will perform these things, according to my intention, I promise to offer in sacrifice to you, O earth, mother of all things, and to you, great god Jupiter, three black sheep." Thus, probably, Balac wished the Hebrews to be devoted or cursed. C.

VER. 7. *The price.* Heb. lit. "the enchantments." But they took *money*, to engage the soothsayer to comply more readily with their iniquitous request. 2 Pet. ii. 15. Sept. &c. It was customary to offer presents to the prophets. 1 K. ix. 7.

VER. 8. *Night.* He was accustomed to exercise his art by night; *loving darkness, for his works were evil.* Jo. iii. 19. H.

VER. 18. *Less.* Not that he was resolved to comply with God's will, but because he found an insuperable impediment to oppose it at present. C.

VER. 19. *To stay.* His desiring them to stay, after he had been fully informed already that it was not God's will he should go, came from the inclination he had to gratify Balac for the sake of worldly gain. And this perverse disposition God punished by permitting him to go, (though not to curse the people, as he would willingly have done) and suffering him to fall still deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money. Ch. S. Aug. q. 48.—Philo (de vita, Mos. i.) thinks that Balaam *feigned* this leave of God, v. 22. C.

VER. 22. *Angry.* Either because he had not granted him permission to go, or he saw that Balaam was disposed to curse the Israelites, v. 32. Sept. "the angel (Michael) rose up on the road to oppose him," *diaballein.* Lit. "to calumniate, accuse, resist, *or* to be a *satan*." Hence *diabolus* means an accuser, opponent, calumniator, &c. S. Aug. H.

VER. 23. *Ass.* The angel appeared thrice to the ass, before he was perceived by Balaam. C. xxiv. 3. 4. The second time, S. Augustine (q. 50,) thinks he was standing in the vineyard. C.

VER. 28. *Opened the mouth*, &c. The angel moved the tongue of the ass, to utter these speeches, to rebuke, by the mouth of a brute beast, the brutal fury and folly of Balaam. Ch.—S. Thomas (ii. 2. q. 105,) says, an angel spoke by the mouth of the ass, in like manner as the devil did by that of the serpent. Gen. iii. Infidels deride this miracle, and some have thought that it was only in the imagination of Balaam, that this dialogue was formed. Maimon.—S. Gregory of Nyssa, seems to think that the ass only brayed as usual, and that the soothsayer, being accus-

and hast served me ill: I would I had a sword that I might kill thee.

30 The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me if I ever did the like thing to thee. But he said: Never.

31 Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way, with a drawn sword, and he worshipped him, falling flat on the ground.

32 And the angel said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me:

33 And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived.

34 Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return.

35 The angel said: Go with these men, and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

36 And when Balac heard it, he came forth to meet him in a town of the Moabites, that is situate in the uttermost borders of Arnon.

37 And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately to me? was it because I am not able to reward thy coming?

38 He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

39 So they went on together, and came into a city, that was in the uttermost borders of his kingdom.

40 And when Balac had killed oxen and sheep, he sent presents to Balaam, and to the princes that were with him.

41 And when morning was come, he brought him to the high places of Baal, and he beheld the uttermost part of the people.

CHAP. XXIII.

Balaam, instead of cursing Israel, is obliged to bless them, and prophesy good things of them.

AND Balaam said to Balac: Build me here seven altars, and prepare as many calves, and the same number of rams.

2 And when he had done according to the word of Balaam, they laid together a calf and a ram upon *every* altar.

3 And Balaam said to Balac: Stand a while by thy burnt-offering, until I go *to see* if perhaps the Lord will meet me, and whatsoever he shall command, I will speak to thee.

4 And when he was gone with speed, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid on *every one* a calf and a ram.

5 And the Lord put the word in his mouth, and said. Return to Balac, and thus shalt thou speak.

6 Returning he found Balac standing by his burnt-offering, with all the princes of the Moabites:

7 And taking up his parable, he said: Balac, king of the Moabites, hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob: make haste and detest Israel.

8 How shall I curse *him* whom God hath not cursed? By what means should I detest *him*, whom the Lord detesteth not?

9 I shall see him from the tops of the rocks, and shall consider him from the hills. *This* people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and know the number of the stock of Israel? Let my soul die the death of the just, and my last end be like to them.

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tomed to augur from the voice of animals, understood its meaning. But S. Peter says, *the dumb beast.. speaking with man's voice, forbade the folly of the prophet.* 2 Pet. ii. 16. God did not endue it with understanding on this occasion, but only formed, by its mouth, such sounds as might serve to repress the cruel folly of Balaam. But he was more stupid than the ass. "Being accustomed, it seems, to such prodigies," (*monstris*) and intent upon lucre, he paid no farther regard to such a wonderful transaction, but held conversation with his ass, without any emotion. S. Aug. q. 48. 50. C.—The pagan historians relate many instances of beasts and trees speaking; (Grotius) so that they object to this history, and to that of the serpent, with a very bad grace, as S. Cyril remarks, in his third book against Julian. H.—They relate that the ass of Bacchus spoke to him, and the horse and elephant of Achilles and Porus addressed their respective masters, while the oaks of Dodona were famous for their oracles. C.—The river Causus said, "Hail, Pythagoras." Porphyrius, cited by S. Cyril, &c. H.

VER. 31. *Ground*, with religious worship; not as God, but as an angel. See Ex. xx. W.

VER. 36. *A town.* Eusebius thinks it was Ar, the capital.

VER. 39. *City*, &c. Heb. "Kiryath, *chutsoth.*" Calmet would read *Hares*, a city mentioned, Isai. xvi. 7. 11, and styled the *walls of brick*, (4 K. iii. 25,) being the same with Ar. But then the former town must be situated somewhere upon the frontiers of Moab, as they *came* from it to the capital. H.

VER. 40. *With him.* Only two servants were mentioned, (v. 22,) and the princes sent by Balac, v. 15. Perhaps others from Mesopotamia might attend Balaam. H.—The king sent parts of the victims to all. Chal.

VER. 41. *People.* From the heights or temple of Baal, or the god of Chamos, where a statue or pillar (Sept.) was erected in his honour, (C.) on Mount Abarim, (M.) the soothsayer was enabled to take a distinct view of all the camp of Israel, (C. xxiii. 13,) and not of a part only, as the Sept. and Arab. versions would insinuate. It was deemed necessary to have those present upon whom people intended to vent their imprecations. C.

CHAP. XXIII. VER. 2. *Altar.* They both join in sacrificing to Chamos or the devil, whom Balaam styles his lord, *Yehovah:* but the true God was pleased to hinder the idol from interfering at present, and answered Balaam, in order that he might see the folly of his conduct, and repent; and that others, who are more willing to listen to him, than to the servants of God, might be instructed by his declaration. H.—"God's voice is heard sounding from a profane mouth." S. Jer. de 42. mans. W.

VER. 4. *Speed.* Heb. *shephi*, may signify also "on the straight road," (Sept.) "into the plain," (Louis de Dieu) "all alone," (Onkelos) or most probably "upon an eminence" Kimchi. C.—*God*, in the visible form of an angel. M.—*To him.* Balaam might suppose that he was addressing his idol. But Moses informs us, that the true God or his angel was present, and forced Balaam to deliver an unwelcome message to the king. H.

VER. 7. *Parable.* Beginning to speak in a beautiful and poetic style, like a man inspired. C.—*Mashal*, denotes a striking and elegant prophecy. M.—*Aram*, when placed alone, properly means Syria; but when Padan or Naharaim are added, Mesopotamia is meant, whence Balaam came. Deut. xxii. 5.—*East* of Moab, though lying to the north, or higher part of Mesopotamia. C.

VER. 9. *Hills.* But all in vain. C.—I am prevented from cursing him; and if I should do it, my imprecations would be turned into blessings by a superior Being. H.—*Alone*, without standing in need of any auxiliaries, and devoid of fear. Deut. xiii. 28. Jer. xlix. 31. The Jews had but few connections with foreign nations, keeping at a distance from them, as being of a different religion. C.—Indeed, when they applied for aid to the Egyptians, &c. it generally turned out to their detriment, that they might learn to trust in God alone, who would effectually protect them, if they observed his law, as he had repeatedly promised. H.—*Nations.* Israel shall not be like other people. He is under the peculiar care of God, covered with glory, full of confidence, and inspired with the love of independence; so that he will have nothing to do with the rest of the world. C.

VER. 10. *Dust.* God had promised to multiply the seed of Abraham as the dust of the earth. Gen. xiii. 16. Balaam had just beheld several thousands of them, and in rapture, exclaims, according to the Heb. "Who can count the dust of Jacob, and the number of the fourth part of Israel?" Their camp was divided into four great battalions, surrounding the ark and the Levites. Who can tell the number of one of these divisions, much less of all the multitudes there assembled, and what millions may, in a short time, proceed from them? You have reason, therefore, O Balac, to tremble, if they continue faithful to their God. But strive to make friends with them.—*Let*, &c. Heb. may also admit of the version of the Sept. "May my soul die among the souls of the just, and may my offspring be like this." We behold in this sentence, the sentiments of all worldly and interested people, who wish to obtain a reward without submitting to the necessary labour. Impotent desires! selfish views! H.—"All," says S. Bernard, (in Cant. serm. 21,) "wish to enjoy the felicity which Jesus Christ has promised. But how few are willing to imitate Him who invites us to do it." C.—Thus, infidels desire sometimes to die like Catholics, though they will not live in that religion. W.—Even those who are in the Church, frequently give in to this delusion, making fine prayers, and, in the time of temptation, forgetting all their sighs and tears, to whom God will say, as S. Gregory justly observes on those words of Job xli. 3. *I will not spare him nor his mighty words, and framed to make supplication.* For, like Balaam, when the fit of devotion is over, such people are ready to give the

11 And Balac said to Balaam: What is this that thou dost? I sent for thee to curse my enemies: and thou, contrariwise, blessest them.

12 He answered him: Can I speak any thing else but what the Lord commandeth?

13 Balac therefore said: Come with me to another place, from whence thou mayst see part of Israel, and canst not see them all: curse them from thence.

14 And when he had brought him to a high place, upon the top of Mount Phasga, Balaam built seven altars, and laying on *every one* a calf and a ram,

15 He said to Balac: Stand here by thy burnt-offering while I go to meet *him.*

16 And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him.

17 Returning he found him standing by his burnt-sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

18 But he taking up his parable, said: Stand, O Balac, and give ear: hear, thou son of Sephor:

19 God is not as a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

20 I was brought to bless, the blessing I am not able to hinder.

21 There is no idol in Jacob, neither is there an image-god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

22 [a]God hath brought him out of Egypt, whose strength is like to the rhinoceros.

23 There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel, what God hath wrought.

24 Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

25 And Balac said to Balaam: Neither curse, nor bless him.

26 And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

27 And Balac said to him: Come, and I will bring thee to another place, if, peradventure, it please God that thou mayst curse them from thence.

28 And when he had brought him upon the top of Mount Phogor, which looketh towards the wilderness,

29 Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams.

30 Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

CHAP. XXIV.

Balaam still continues to prophesy good things in favour of Israel.

AND when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination: but setting his face towards the desert,

2 And lifting up his eyes, he saw Israel abiding in

[a] Infra xxiv. 8.

most pernicious advice against the lives of those, whom they pretend they would be desirous to resemble in death. "That prayer is vain, which is not followed by continual perseverance in charity." S. Greg. Mor. xxxiii. 27. The false prophet says not a word about living like the just; he only wishes, that after his soul has enjoyed all the pleasures of this world, it may depart to joys eternal, while his posterity is left behind in the midst of temporal prosperity.—*Soul die,* or be separated from its body. Even Balaam establishes the immortality of the soul. H.

VER. 13. *Thence.* He has a mind to try a new experiment. We have observed, that the object of malediction was to be in view. C. xxii. 41. But Balac, supposing perhaps that the multitude made too deep an impression upon the soothsayer, judged it expedient to place him in another situation, where he might see only *a part of Israel.* Some, however, imagine that he had only seen a *fourth part,* or the *utternost part of the people,* who lay nearest to him before; (v. 10, and C. xxii. 41,) and hence, would have him to take now a distinct view of the whole; and, in this sense, the Samaritan and Glassius translate *from whence,* &c. thus, "for thou hast seen only part of Israel, and couldst not see them all." C.—By a similar superstition, the Syrians imagined that the God of Israel was a God of the hills, and that they could more easily conquer his people on the plain country, 3 K. xx. 23. M.

VER. 14. *Place.* Heb. *sede tsohpim,* or "the field of the sentinels." Chald. such were commonly stationed on the top of high hills, to give notice, by kindling a fire, &c. of the approach of an enemy. Is. xxi. 11. Jer. vi. 1. C.

VER. 18. *Hear,* Heb. "to me." Sept. read *hăd,* instead of *hadai,* and translate, "Give ear, thou witness, (martus) son, &c." H.

VER. 19. *Changed.* Heb. "repent." Sept. "to be overawed by threats." Origen, "to be terrified." In the book of Judith, (viii. 15,) it is said, *For God will not threaten like man, nor be inflamed to anger, like the son of man.* C.—*Do.* Will he suffer me to curse Israel, after he has once given me a decided prohibition? M.

VER. 20. *To bless,* not by my own intention, or by that of Balac, but by God, who hath only suffered me to proceed on my journey, on condition that I would declare his will. C. xxii. 35. H.—Heb. "Behold, I have received an order to bless;" or, with the Sept. "I have been chosen to pronounce a blessing; I will bless, and will not revoke it, *or* leave off." C.

VER. 21. *Image-god,* (*simulachrum*) "a statue." Chal. "falsehood." Heb. may also signify "perversity, or punishment." As long as Israel refrains from idol-worship, and from other transgressions, as they do at present, God will be so far from punishing them, that he will fight their battles, as their king; (H.) and at the sound of the silver trumpets, will grant them victory. C. x. 9. M.—*The sound.* Heb. "the shout of a king among them," encouraging his people by his presence and by his words. H.—"I behold those who do not serve idols in the house of Jacob . . . the word of the Lord their God is helping them, and the majesty of their king is among them." Chaldee. M.

VER. 22. *Rhinoceros.* Heb. *ream,* which is sometimes rendered *unicorn.* Bochart thinks it means the oryx, or the strong Arabian goat. The animal, of which the Scripture so often speaks, was remarkable for its strength, (C.) and could not easily be tamed. Job xxxix. 9. H.—The Sept. generally translate *monoceros,* which is a fish, with a horn proceeding from its upper jaw. This is often shewn in cabinets for the horn of the unicorn. There are various animals which have only one horn. Pliny and Aristotle instance the oryx, &c. Various authors of credit specify likewise the rhinoceros, which has "a horn upon its nose," and is found in Ethiopia. The emperor of that country sent one to the court of Persia, which Chardin saw and describes. It is as large as an elephant, and the people have learnt the method of taming both these huge beasts. C.—It seems the art was unknown in the days of Job, if this be the animal of which he speaks. H.—Moses (Deut. xxxiii. 17,) seems to attribute two horns to the *ream;* and Pausanias allows a greater and a less one to the rhinoceros; the latter is very strong and erect. It is of a brownish colour. C.—Whatever may be the precise meaning of *ream,* it certainly denotes an animal of superior strength, and very formidable. Balaam represents God, or the people of Israel, in this light. God had given repeated instances of his dominion over all nature, in delivering the Hebrews out of Egypt. They were also capable of striking the Moabites with terror, on account of their known prowess, and surprising numbers, v. 24. H.

VER. 23. *Soothsaying.* This may be joined to what goes before, as an explanation why Israel is so much to be feared; because the people have no dealings with the devil, in which case neither he nor all his agents can hurt them, since God is their protector, and will direct them when and how to act.—*Hath wrought.* Sept. "will bring to perfection." Orig. c. Cels. The Heb. may also signify, "undoubtedly there is no charm *powerful enough* against . . . Israel," *or* "Jacob has no regard for *the vain art of* divination. Israel does not apply to augury. This very time will be memorable among their posterity for the wonders which God has wrought." Indeed, never was there a greater display of the divine power in favour of the Hebrews, than in this 40th year after their exit from Egypt; and in the following, which was noted for the victories and miracles of Josue. H.

VER. 24. *Lioness.* Sept. "lion's whelp." Some explain the Heb. "a lion" of full growth and strength. But the antithesis of the Vulgate is more natural and beautiful. C.—The lioness, being solicitous for its young ones, becomes more furious.—*A lion,* ready to fall upon its prey. So Israel will not lay down the sword, till he has conquered the nations of Chanaan, (M.) and those who dare to molest him. The allusion to the prediction of Jacob in favour of Juda seems very plain. Gen. xlix. 9. H.

VER. 25. *Neither,* &c. When infidels cannot prevail upon people to side with them entirely, in their false worship, they endeavour to induce them at least not to *bless,* nor follow up the true religion. W.

VER. 28. *Phogor.* Heb. "Pehor, which looketh towards Jeshimon, *or* the desert." This was a part of the same chain of the mountains *Abarim,* with Phasga, v. 14. Balac foolishly supposed that in a different aspect, he might still obtain what he wanted; and the soothsayer was no less infatuated in following him. But he soon felt an internal monitor, who informed him, that he need put himself to no farther trouble, in retiring alone, to prepare himself for the operation of the spirit. More glorious predictions in favour of Israel, presented themselves so forcibly, that he could hardly refrain, and durst no longer forbear proclaiming them aloud. C. xxiv. 1. H

CHAP. XXIV. VER. 1. *Divination.* Sept. "to meet the birds." The augure judged of future events by the flying, eating, and other appearances of birds. Heb. "enchantments." M.—*Desert.* The plains of Moab, where the Israelites were encamped. He found himself, as it were, involuntarily transported by the

their tents, by their tribes: and the spirit of God rushing upon him,

3 He took up his parable, and said: Balaam, the son of Beor, hath said: The man hath said, whose eye is stopped up:

4 The hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened:

5 How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!

6 As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the water side.

7 Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be removed, and his kingdom shall be taken away.

8 God hath brought him out of Egypt, [a] whose strength is like to the rhinoceros. They shall devour the nations *that are* his enemies, and break their bones, and pierce them with arrows.

9 Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed: he that curseth thee, shall be reckoned accursed.

10 And Balac being angry against Balaam, clapped his hands together, and said: I called thee to curse my enemies, and thou, on the contrary, hast blessed them three times.

11 Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.

12 Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

13 [b] If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord, my God, to utter any thing of my own head, either good, or evil: but whatsoever the Lord shall say, that I will speak:

14 But yet going to my people, I will give thee counsel, what thy people shall do to this people in the latter days.

15 Therefore taking up his parable, again he said: Balaam, the son of Beor, hath said: The man whose eye is stopped up, hath said:

16 The hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, who falling hath his eyes opened:

17 I shall see him, but not now: I shall behold him, but not near. [c] A STAR SHALL RISE out of Jacob, and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth.

18 And he shall possess Idumea: the inheritance of Seir shall come to their enemies; but Israel shall do manfully.

19 Out of Jacob shall he come that shall rule, and shall destroy the remains of the city.

[a] Supra xxiii. 22.—[b] Supra xxii. 18.

[c] Matt. ii. 2.

spirit of God, v. 2. C.—Yet, for all that, he did not become more holy. Some work miracles, and are damned. S. Matt. vii. 22. W.

VER. 3. *Up.* The same term only occurs again, (Lament. iii. 8,) where it may have the same sense, though the Sept. &c. give it here a quite opposite meaning, "the man whose eyes are open," the prophet. But Balaam alludes to his not being able to see the angel as soon as his ass, as he does, v. 4. C. xxii. 31. C.

VER. 4. *Falleth.* Out of respect to God, or in a trance. Sept. "in sleep, his eyes are uncovered." He was accustomed to commune with the spirits in the night. C. xxii. 8. H.—He who is clear-sighted enough in teaching others, neglecteth his own salvation; or, being naturally incapable of diving into futurity, he derives this power solely from the operation of the spirit. M.

VER. 6. *Woody.* Heb. also "extensive torrents."—*Tabernacles.* Heb. *ahalim*, which some render lign-aloes, or stacte, as S. Jerom does, Ps. xliv. 9. Prov. vii. 17. Cant. iv. 14. The aloe-tree, however, was brought from India, and was not common in Arabia. The Syrian aloe was only a shrub; and this tree, of which Balaam speaks, must have been tall and beautiful.—*Pitched.* Heb. "planted." C.—The Sept. agree however with the Vulg. H.—*Side.* Cedars grow very large on the top of Libanus, and are always green; the fruit resembles the pine-apple; the wood is incorruptible. Sionita 6. By humility we must rise to the summit of perfection. D.

VER. 7. *Waters.* Sept. Chal. and Syr. "From his seed a man shall spring, who shall have dominion over many nations." This must be understood of the Messias; or, his posterity shall be very numerous; (See Prov. v. 15. 16,) or his country shall be well watered, and his crops luxuriant.—*Agag.* Saul lost his crown for sparing the king of the Amalecites, who always took this title, 1 K. xv. 9. Heb. may be translated, "Above Agag shall his (Israel's) king be exalted, yet," &c. *or* "and his kingdom shall increase." Philo and S. Ambrose read, "his kingdom shall be raised on high." The Sam. and some copies of the Sept. have, "Over Gog;" while others have Og, (C.) which may be referred to the king of Basan, who, though lately overthrown, had been possessed of great power and wealth. Israel was not satisfied with the extent of his dominions. H.—Those who read Gog, suppose that the victories of Christ over Antichrist are foretold. Origen, hom. 17. S. Cyp. Test. i. 10. C.

VER. 8—9. *Lioness.* See v. 22. 24, of the preceding chapter. H.—This prediction was accomplished under the reigns of David and of Solomon. M.

VER. 10. *Together*, to hinder him from being heard, and through indignation. Job xxxvii. 23.

VER. 11. *Honour*, or reward.

VER. 14. *Counsel*, out of my own head. This he was going to do, (C.) that he might not lose his reward, when again he found himself impelled by the Lord to speak what was contrary to his temporal interest. After complying reluctantly, God ceased to strive, as it were, with his rebellious will any longer, and left him to follow the bent of his corrupt heart. Upon which he proceeded to give that infernal counsel which involved many of the Israelites and himself in utter destruction. H. C. xxxi. 16. Apoc. ii. 4.—*Days.* Heb. "Come, I will admonish thee what this people shall do to thy people," &c. Onkelos, and Origen hom. 18. and 20.) give both senses. C.—Indeed, the transactions of both people were so blended, when they were fighting together, that to give the history of one, would be explaining the fortune of the other. H.

VER. 16. *Who knoweth.* This is a new title which he had not before assumed, v. 4.

VER. 17. *Him.* The great personage whom I have in view, whose coming is deferred yet for many ages. H.—The whole prediction refers to the Messias, whom Balaam beheld by the eyes of his posterity, the wise men, (C.) or in the prophetic vision. M.—Some modern Rabbins pretend that he speaks of David, who was indeed a figure of Christ, (C.) and defeated the Moabites, 2 K. v. 8. But the prophecy was perfectly fulfilled only in our Saviour's person, who is called the bright and morning star, (Apoc. xxii. 28,) to whom all nations were given for an inheritance. Ps. ii. Act. i. 8. W.—Heb. also, "I see this *thy ruin*, but," &c. Sept. "I will shew to him, yet not now; I will make him happy; (C.) but (makarizo, I bless) it, *or* he does not approach." God executed all he ever promised in favour of all Israel, when he sent them his beloved Son.—*A Star.* Christ, the light of the world, the splendour of his Father's glory, whose birth was made known in the East, by a star, or meteor of unusual brightness. H.—This material star is not the primary object of the prediction, since it did not rise *out of Jacob*, but it pointed out the *orient from on high*, and then disappeared. The ancient Jews understood this passage of the Messias. Onkelos, &c. Hence the impostor, Ben. Cusiba, took advantage of this general opinion, to draw the people after him, as the person designated; when he assumed the title of Bar-chocheba, "the son of the star," in the second age of the church.—*Of Seth.* Though David, as the figure of the Messias, conquered the Moabites, he cannot be said to have subdued all nations, the descendants of Seth, by Noe, nor all the just of whom Seth was the father, in opposition to the children of Cain. But Christ will subject all the *just* to his empire, and will judge *all mankind.* Some, nevertheless, take the children of Seth to be the Moabites, who had been already mentioned; and Junius translates the Heb. with allusion to the shameful origin of that people. The Samar. may also signify, if we substitute *d* for *r* in *korkor*, as Jeremias also reads (C. xlviii. 45,) *kodkod.* "He shall penetrate the ends of Moab, and shall overturn the walls of the children of elevation, *or* of pride." There were many hills in the country of the Moabites, and the people were noted for haughtiness. Jer. xlviii. 28. 29. 45. C.—Some also assert, that Seth was the name of a king, (Grot.) and of a town of Moab. R. Nathan.—But of this there is no proof. H.

VER. 18. *Idumea* and *Seir.* The children of Esau shall acknowledge the dominion of *Israel*, from David to Josaphat, and again under Hircan. 3 K. xi. 15. 4. K. viii. 20. Josep. xiii. 17. C.—Not only the faithful Israelites, but also the profane and headstrong sons of Esau, shall bend the knee before Christ, who will subdue them by the power of his grace, and by the preaching of his disciples. H.

VER. 19. *City* of this world. Jesus will destroy their evil habits, (Orig. hom. 18,) and will select some whose lives had been hitherto scandalous, to be his intimate friends. H.—He will save those who abandoned paganism, which had fixed its seat at the great *city* of Rome, (C.) and he will raise up Constantine (M. T.) to *rule* over *Jacob*, his people. At his second coming, he will exterminate all who shall have refused to acknowledge his sovereignty, and who have remained out of the *city* of his Church. H.—Those who have fled out of the cities for safety, shall be sought out by David, and destroyed. He slew all the male children of Edom, 3 K. xv. 15. C.—In this prophecy, some particulars

20 And when he saw Amalec, he took up his parable, and said: Amalec the beginning of nations, whose latter ends shall be destroyed.

21 He saw also the Cinite: and took up his parable, and said: Thy habitation indeed is strong: but though thou build thy nest in a rock,

22 And thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee captive.

23 And taking up his parable, again he said: Alas, who shall live when God shall do these things?

24 [a] They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish.

25 And Balaam rose, and returned to his place: Balac also returned the way that he came.

[a] Dan. xi. 30.—[b] A. M. 2553, A. C. 1451.—[c] Jos. iii. 1.

CHAP. XXV.

The people fall into fornication and idolatry; for which twenty-four thousand are slain. The zeal of Phinees.

AND [b] Israel at that time [c] abode in Settim, and the people committed fornication with the daughters of Moab,

2 Who called them to their sacrifices. And they ate *of them*, and adored their gods.

3 [d] And Israel was initiated to Beelphegor: upon which the Lord being angry,

4 Said to Moses: [e] Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel.

5 And Moses said to the judges of Israel: [f] Let every man kill his neighbours, that have been initiated to Beelphegor.

[d] Jos. xxii. 17.—[e] Deut. iv. 3.—[f] Exod. xxxii. 27.

relate to him, as that he shall subject Moab and Idumea by the valour of his troops, while other things can belong only to Christ, the star, who shall destroy the remains of the city. M.—By changing one letter, Calmet would translate, "Princes shall spring from Jacob: but Seir shall perish from his cities." A long train of princes in Jacob prefigured the Messias, while the Idumeans have been unknown for many ages. C.

Ver. 20. *Nations*, which rose up to attack the Hebrews. Onkelos.—Saul will punish them, 1 K. xv. The Amalecites were a very *ancient* people, known in the days of Abraham. Gen. xiv. 7. But now they are no more. H.

Ver. 21. *Cinite.* From the top of the hill, he cast his eyes across the Dead Sea, and beholding the strong holds of the Cinite, whose country had been promised to the Hebrews, he is inspired to foretel what would happen to this people. He alludes to their name, which signifies a *nest;* (C.) and to the manner in which those nations of Arabia lived, in caverns cut out of a *rock.* Bellon, ii. 61.

Ver. 22. *Captive.* The Sam. insinuates that they should return, 1 Par. ii. 55. "Though thy nest should be entirely consumed, thy inhabitants shall return out of Assyria." C.—Sept. "If to Beor (the capital) there should be nests of iniquity, the Assyrians will reduce thee to captivity." Heb. "Yet the Cinite shall be wasted, till," &c. H.—The family of Jethro was now among the Hebrews, and their posterity were suffered to dwell with the tribe of Juda. Abor afterwards removed into the tribe of Nephthali, and was led away by Salmannsar, 4 K. xvii. M.—Some of the Cinites were mixed with the Amalecites, 1 K. xv. 6. The Assyrians infested the neighbouring nations, as well as the Hebrews, under Sennacherib and Nabuchodonosor, as the prophets inform us. C.

Ver. 23. *Things*, of which he is about to speak. The time is remote, but very dreadful, when the Assyrians shall be chastised, in their turn, as well as the Greeks and Romans, who shall have destroyed Assur, and even the most favourite nation of God. Balaam began by announcing the prosperity of the Hebrews, but he at last gives some comfort to Balac, by letting him know that they shall also be laid waste, as well as his kingdom, and the powerful nations around him. This is the condition of all human things! H.

Ver. 24. *Italy.* Heb. "Cittim," which Bochart endeavours to prove with great erudition to mean Italy; while Grotius contends it means Macedon, and Calmet doubts not but this is the import of the present text. The Macedonians, under Alexander and his successors, conquered the countries of Assyria, Palestine, &c. Antiochus Epiphanes raised a cruel persecution against the Jews. But many suppose that the *Hebrews* here mentioned, are the nations beyond the Euphrates. C.—Heb. "ships . . shall afflict Heber, and he also shall perish for ever," which seems to refer to Heber alone, and not to those who shall oppress them, as the Vulg. Sept. &c. express it. H.—Indeed, we do not find that the Scripture mentions the end of the Roman empire, of which many explain this passage. C.—Grotius (Jur. ii. 9,) maintained that it still subsisted in the German empire. Others think it will be destroyed only in the days of Antichrist. T. Dan. ii. 40.—But many have asserted that it was overturned by the Goths, and that the Romans are the people who would reduce the Hebrews to the greatest misery, under Titus. M.—The kings of *Macedon* are, however, styled kings of *Cethim*, (1 Mac. i. 1. viii. 5,) and they were the immediate subverters of the Persian empire, as theirs fell a prey to the Romans. Theod. q. 44. C.

Ver. 25. *Place*, in Aram. He returned soon after to the country of the Madianites, and was deservedly involved in their ruin. H. C. xxxi. 8.—Perhaps he only began his journey homeward, and stopped on the road. C.—As for *Balac*, he *fought against Israel*, (Jos. xxiv. 9,) at least by endeavouring to get them cursed. Severus says, "he was overcome." But we know not the particulars of the battle. H.

CHAP. XXV. Ver. 1. *Settim*, which had *Abel*, "mourning," prefixed to it, (C. xxxiii. 49,) on account of the slaughter of 24,000 of the Israelites, v. 6. 9. It was situated in the plains of Moab, near the Jordan, and was the last station of the Hebrews. C.—In this neighbourhood all the following transactions occurred, which are recorded, till the end of the Pentateuch. M.—Balaam, being convinced that the Hebrews would be invincible, as long as they continued faithful to God, advised the nations, who had sent to consult him, to let their daughters converse freely with the Israelites, but not to yield to their impure desires, unless they consented to offer sacrifice to their idols. C.—Thus they first captivated their hearts, and then subverted their understanding: For *some rejecting a good conscience, have made shipwreck concerning the faith.* 1 Tim. i. 19. H.—By the same method many have been drawn into heresy. W.—The counsels of an able but wicked man, are often followed by the most dreadful effects. That these women were sent by the Moabites, and also by the Madianites, (v. 6. 17,) instigated by the perverse counsels of Balaam, (C.) appears not only from the event being recorded in this place, but also by the express declaration of Moses, C. xxxi. 7. 8, and of the Apocalypse, C. ii. 14. Salien, Mic. vi. 5. H.

Ver. 3. *Initiated to Beelphegor.* That is, they took to the worship of Beelphegor, an obscene idol of the Moabites, and were consecrated as it were to him. Ch.—Heb. "Israel was attached, *or* married to Beelphegor," the sun, Adonis or Osiris, whom the psalmist (cv. 28,) styles, *the dead*, because the people were accustomed to bewail the death of Adonis every year, with great solemnity. C.—S. Jerom supposes this god "of opening, *or* nakedness," Beelphegor, to be the obscene Priapus. M.—The people fell by degrees into the depth of abomination. They first defiled their bodies with women, then their souls were contaminated by the *sacrifices* of their idols, till they began really to *adore* them, and even to *consecrate* themselves to their service, meaning to ratify their base apostacy from the true God. H.—Yet it is probable all those who were cut off by pestilence, were not thus *initiated:* but only those who were the princes or ringleaders, and who are sentenced to be gibbeted. Salien.—The mother of Asa, king of Juda, was not ashamed to preside over the mysteries of this obscene idol, (3 K. xv. 13,) which people worshipped by prostitution. Villalpand. S. Jer. in Osee iv. 9. T.

Ver. 4. *People.* Assemble the judges, and by their sentence, hang them who have been most guilty. Onkelos.—If any of the judges, or princes themselves, have gone astray, let them not be spared. H.—The Jews assert, that the malefactor was always killed before his body was hung on a gibbet; and that crucifixion was not known among them. But the contrary is asserted by many. It is not clear whether these criminals were hung by the neck, or crucified, after they had been first stoned, as guilty of idolatry, or whether they were fastened to the gibbet alive, for greater torment and disgrace. C.—*Sun;* publicly. See 2 K. xii. 11. M.

Ver. 5. *Judges*, who had not been guilty. Sept. "to the tribes." The judges, and even private individuals, were thus authorized to exterminate the guilty, as the Levites had been before, Ex. xxxii. 27. While punishment was inflicted but slowly, and some perhaps of the more noble were spared, so that Zambri, even became more insolent. God began to supply the defect of his ministers, by sending the *plague* among the people, as Onkelos insinuates. H.

Ver. 6. *One*, Zambri, v. 14. M.—*Went in.* Heb. "brought unto his brethren, *or* came . . with a woman of Madian." Sept. "introduced one of his brethren to a Madianite woman." But the Sam. copy agrees with the Vulg.; and the ancient edition of the Sept. must have done so too, since the Fathers explain it in the same sense. Philo de vita Mos. Origen, &c. Josephus (iv. 6,) pretends, that Zambri had married the most noble Cozbi, and that Moses finding fault with such infractions of his laws, this prince of the house of Simeon, arraigned him publicly of cruel tyranny and imposture in thus imposing his own laws upon a free people, and that for his part, he would retain his wife and ingratiate himself with many gods, that he might discover *the truth.* Phinees heard this with just indignation, and following him to his tent, transfixed him with Cozbi, his wife, while those young men who were desirous of imitating his zeal, treated similar offenders in like manner. "God destroyed the rest by the plague, so that not less than 14,000 perished," as Epiphanius translates, omitting *dis*, or ten thousand, though many copies have only 23,000, which agrees with the number specified by S. Paul, if indeed he allude to this transaction. 1 Cor. x. 7. Philo observes, that Phinees slew the Israelite who had sacrificed to the idols, and was in the company of the harlot; and, "that 24,000 perished in one day." H.—Perhaps 1000 of the heads might be gibbeted, and 23,000 of the common people slain. D.

Ver. 7. *Dagger.* Josephus translates *romach*, by *romphaia*, "a sword." Sept. by *sciromasten*, a long and sharp iron rod, like a spit, such as people use to try if any smuggled goods be concealed. H.—It denotes any sort of offensive weapon. C.—The Vulg. sometimes translates, a lance or spear. M.

Ver. 8. *Parts.* Ovid says, *Lethifer ille locus*, "That place where wounds so often deadly prove." Heb. *kubbak*, means a *brothel-house* just before, a bed, vault, cistern, belly, &c. Sept. translate, "through her womb." The plague, inflicted by God, instantly ceased, to shew the divine approbation of this exemplary punishment, and all were so much filled with terror and repentance, that it was no longer necessary for the judges to sentence any more to death. An effectual stop was also put to the spreading disorder of both carnal and spiritual *fornication.* H.

6 And behold one of the children of Israel went in, before his brethren, to a harlot of Madian, in the sight of Moses, and of all the children of Israel, who were weeping before the door of the tabernacle.

7 [a] And when Phinees, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the multitude, and taking a dagger,

8 Went in after the Israelite, into the brothel-house, and thrust both of them through together, to wit, the man and the woman in the genital parts. And the scourge ceased from the children of Israel:

9 And there were slain four and twenty thousand men.

10 And the Lord said to Moses:

11 Phinees, the son of Eleazar, the son of Aaron the priest, hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal.

12 Therefore say to him: [b] Behold I give him the peace of my covenant,

13 And the covenant of the priesthood for ever shall be both to him and his seed, because he hath been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

14 And the name of the Israelite, that was slain with the woman of Madian, was Zambri, the son of Salu, a prince of the kindred and tribe of Simeon.

15 And the Madianite woman, that was slain with him, was called Cozbi, the daughter of Sur, a most noble prince among the Madianites.

16 And the Lord spoke to Moses, saying:

17 [c] Let the Madianites find you their enemies, and slay you them:

18 Because they also have acted like enemies against you, and have guilefully deceived you by the idol Phogor, and Cozbi, their sister, a daughter of a prince of Madian, who was slain in the day of the plague, for the sacrilege of Phogor.

CHAP. XXVI.

The people are again numbered by their tribes and families.

AFTER [d] the blood of the guilty was shed, the Lord said to Moses, and to Eleazar, the son of Aaron the priest:

2 [e] Number the whole sum of the children of Israel, from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.

3 Moses therefore and Eleazar the priest, *being* in the plains of Moab, upon the Jordan, over-against Jericho, spoke to them that were

4 From twenty years old and upward, as the Lord had commanded: and this is the number of them:

5 Ruben the first-born of Israel. [f] His sons *were* Henoch, of whom *is* the family of the Henochites: and Phallu, of whom *is* the family of the Phalluites:

6 And Hesron, of whom *is* the family of the Hesronites: and Charmi, of whom *is* the family of the Charmites.

7 These are the families of the stock of Ruben: whose number was found to be forty-three thousand seven hundred and thirty.

8 The son of Phallu *was* Eliab.

[a] Ps. cv. 30. 1 Mac. ii. 26. 1 Cor. x. 8.—[b] Eccli. xlv. 30. 1 Mac. ii. 54.—[c] Infra xxxi. 2.

[d] A. M. 2553.—[e] Supra i. 2. and 3.—[f] Gen. xlvi. 9. Exod. vi. 14. 1 Par. v. 3.

VER. 9. *Slain.* Heb. adds, "in the plague," or pestilence sent by God, (Ps. cv. 29,) and in the punishments inflicted by the judges, "twenty and four thousand." H.—The tribe of Simeon, lying to the south, had given way to greater disorders with the Madianites; (C.) so that they were found to have 37,100 fewer than when they were numbered before. C. ii. 13. See C. xxvi. 14. H.

VER. 12. *Peace.* He has the honour of restoring the people to peace and to my favour, so that my covenant shall still subsist with them. He shall surely be his father's successor in the high priesthood, and shall not be prevented by death.

VER. 13. *Seed.* A short interruption of 150 years, (from Heli to Abiathar, of the race of Ithamar) may be accounted trifling in a duration of so many ages, during which the posterity of Phinees enjoyed this dignity. Phinees succeeded Eleazar, and had for his successors, Abiezer, Bocci, and Elsi. C.—Some add Zatarias, Meraioth, and Amarias, upon whose death, 1157 years before Christ, Heli got possession, by some means, and was followed by Achitob, Achielech, and Abiathar, of the same family, till David joined Sadoc with the latter, and he was acknowledged sole pontiff on the rebellion of Abiathar. B. C. 1014. See Lenglet's tables. H.—We have no proof that the succeeding high priests were of a different family, (C.) till our Saviour's time, who re-united in his person the right both to the priesthood and to the kingdom of Israel *for ever.* See S. Aug. C. D. xvii. 6. H.—God did not promise that no interruption should take place. He only granted a perpetual right to the family of Phinees, (Cajetan) which they might forfeit by their misconduct. T.—He was certainly always disposed to comply with his promise, and really granted the effects of it to the posterity of Phinees, at least for almost 1000 years, even if we grant that the Machabees were not his lineal descendants, of which there is no positive proof either way. Thus, *for ever,* often denotes a long duration. Though Phinees was entitled already to the high priesthood, in quality of the eldest son of Eleazar, he had before no assurance of surviving him, nor of having a succession of children who might be capable of the high office, and free from every blemish; (C.) so that the promise made to him, was not only a ratification of his title, but a new and real benefit. H.—*Zealous.* The Jews allow any person to kill one who publicly, or in the presence of ten people, commits idolatry, sacrilege, fornication with a strange woman, and also a priest who, being unclean, approaches to the altar. This they call *the judgment of zeal.* Seld. Jur. iv. 4. Grotius ii. 20. This practice they authorize by the example of Phinees, Mathathias, &c. 1 Mac. ii. 24. Such liberty was carried to a great excess by the Zealots, in the last siege of Jerusalem; and it would be very criminal, where such a law is not in force. C.—Phinees was, however, either one of the judges, and thus gave an example of just severity to his fellow magistrates, or he was inspired by God to resent the public injury done to his name. It is never lawful to kill by private authority. Catec. Rom. p. 3. C. vi. 5. S. Thomas ii. 2. q. 60. 6. W.—Those who act under the influence of inspiration, must be very careful not to give in to any delusion; and the examples of holy persons who are mentioned, with applause, in Scripture, for having been the instruments of God's vengeance, will not authorize us to do the like, unless we can produce the like testimony. H.—*Atonement,* by averting the scourge of God, (v. 8. 11,) and by putting a stop to the corruption of the people, which might otherwise have greatly increased, if Zambri had escaped with impunity. C.

VER. 14. *Kindred.* Heb. "of a chief house among the Simeonites," as Sur was of equal nobility, "head over a people, and of a chief house in Madian," v. 15. H.—He is styled *king,* and one of the five *princes* of the nation. C. xxxi. 8.

VER. 17. *Madianites.* God spared the Moabites for the sake of Lot (Deut. ii. 19,) and of Ruth, of whom David and Christ should be born. They were perhaps less guilty, but they did not escape due chastisement under David, 2 K. viii. 2. M.—The war against Madian was the last which the Hebrews waged in the lifetime of Moses. C. xxxi. H.

CHAP. XXVI. VER. 1. *Shed.* Heb. and Sept. "after the plague," which destroyed so many. Chal. After all who had murmured were cut off, the new progeny is numbered. S. Jerom. W.

VER. 2. *Number.* This was done, that the general might know what forces he could muster to attack the nations of Chanaan on the west side of the Jordan, and also in order that the lands might be properly distributed. The war lasted seven years, and the distribution of lands was not completed till some time afterwards. It is not clear that those who were not enrolled at this time, as being 20 years of age, would have any portion, except that of their fathers, allotted to them; but it seems however rational, that those who were arrived at that age when the distribution was made, would have their share like the rest. There were 1820 people fewer than in the register which was taken before, (C. i.) thirteen months after the departure from Egypt. The Levites seem not to have been numbered with the utmost exactitude, as only five families are mentioned, (v. 58, Jans.) though there were many more, 1 Par. xxiii. 6, &c. Their numbers amount to only 23,000. C.—They had rather increased in the desert during 38 years; (see C. iii. 39,) as had also the tribes of Juda, Issachar, and Zabulon, which lay to the east; of Manasses, (who perhaps on that account precedes *Ephraim*) and Benjamin, to the west; Dan and Aser to the north. Nephtali proved deficient; so did likewise the tribes of Ruben, Simeon, and Gad, who were stationed to the south of the tabernacle. When they were numbered the first and the second time, (Ex. xxxviii. 25, and Num. i. 46,) they amounted to 603,550, exclusively of the Levites. Now they could only count 601,730 men fit for war. Considering their frequent disasters, it is even a matter of surprise that their ranks were not thinned still more, particularly as we are assured that all who had been numbered before, except Josue and Caleb, the Levites, and such as had kept themselves free from murmuring, had perished, v. 64. H.—In the particular accounts of the tribes, and in the names of persons, the Sept. frequently differ from the Hebrew But the total amount agrees.

VER. 4. *Them.* Heb. "commanded Moses and the children of Israel, who came forth out of the land of Egypt." The same plan was now to be pursued as formerly.

VER. 7. *Thirty.* They had lost therefore 2870 men. C. i. 21.

9 His sons *were* Namuel, and Dathan, and Abiron. These are Dathan and Abiron the princes of the people, [a] that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

10 And the earth opening her mouth swallowed up Core, many *others* dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

11 That when Core perished, his sons did not perish.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachin, of him is the family of the Jachinites:

13 Zare, of him is the family of the Zareites: Saul, of him is the family of the Saulites.

14 These are the families of the stock of Simeon, of which the whole number was twenty-two thousand two hundred.

15 The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 These are the families of Gad, of which the whole number was forty thousand five hundred.

19 [b] The sons of Juda, Her and Onan, who both died in the land of Chanaan.

20 And the sons of Juda, by their kindreds, were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zareites.

21 Moreover the sons of Phares, *were:* Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

22 These are the families of Juda, of which the whole number was seventy-six thousand five hundred.

23 The sons of Issachar, by their kindreds: Thola, of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites:

24 Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.

25 These are the kindreds of Issachar, whose number was sixty-four thousand three hundred.

26 The sons of Zabulon, by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27 These are the kindreds of Zabulon, whose number was sixty thousand five hundred.

28 The sons of Joseph, by their kindreds, Manasses and Ephraim.

29 Of Manasses was born Machir, of whom is the family of the Machirites. [c] Machir begot Galaad, of whom is the family of the Galaadites.

30 Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

31 And Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites:

32 And Semida, of whom is the family of the Semidaites: [d] and Hepher, of whom is the family of the Hepherites:

33 And Hepher was the father of Salphaad, who had no sons, but only daughters, whose names are these: [e] Maala, and Noa, and Hegla, and Melcha, and Thersa.

34 These are the families of Manasses, and the number of them fifty-two thousand seven hundred.

35 And the sons of Ephraim, by their kindreds, were these: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36 Now the son of Suthala was Heran, of whom is the family of the Heranites.

37 These are the kindreds of the sons of Ephraim: whose number was thirty-two thousand five hundred.

38 These are the sons of Joseph, by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40 The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

41 These are the sons of Benjamin, by their kindreds, whose number was forty-five thousand six hundred.

42 The sons of Dan, by their kindreds: Suham, of whom is the family of the Suhamites: these are the kindreds of Dan, by their families.

43 All were Suhamites, whose number was sixty-four thousand four hundred.

[a] Supra xvi. 1. and 2.—[b] Gen. xxxviii. 3. and 4.—[c] Jos. xvii. 1.—[d] Infra xxvii. 1.—[e] Ibid.

VER. 9. *Princes.* Heb. "men of name in the congregation," senators. Vatab. C. xvi. 2.

VER. 10. *Miracle.* Heb. "they became a sign" of reproach, and a memorial of God's just judgments, who caused the earth to swallow up Core and his companions alive, by a most disgraceful kind of death, to which the faithless vestal virgins were condemned at Rome, being buried alive; while those who had offered incense, were consumed by fire. Many of the ancients assert that Core was also burnt, meaning perhaps by the fire of *hell;* to which he descended. Josep. iv. 3. —Others have thought that the children of Core were swallowed up with their father. But this is not true, with respect to some of them at least, (H.) who by a miracle of the divine grace and goodness, were preserved from joining in his sedition; (C.) while Core, his wife and servants, all concurred to shew them such a pernicious example. H.—Lyran. and the Rabbins tell us, that the children stopped to intreat their father to repent; and while the earth opened under them, God supported them in the air, and gave them the spirit of prophecy; so that they sung, (Ps. xlv.) *God is our refuge,* &c., or, according to others, the Ps. xli. which has their name in the title. But these accounts are to be received with caution. The Samaritan text, *fuerunt in fugam,* (C.) may be translated, "out of this world they fled away, (11) and the sons of Core did not perish."

VER. 12. *Namuel.* N has been substituted for i, in the name of *Iamuel,* as it is read elsewhere, and in the Syriac, both here and 1 Par. iv. 24, where Ahod is by mistake written with r, instead of d. See also the Arab. Ken. H.

VER. 14. *Families.* Ahod is not mentioned, as he, probably, died without children. See Gen. xlvi. 10. M.—*Hundred.* Their numbers were the most reduced. See C. xxv. 9. H.

VER. 18. *Hundred.* Sept. add, "4000." This tribe had formerly 45,650. It had lost 5100.

VER. 22. *Hundred. Juda* had increased 1900.

VER. 25. *Issachar* had also 9900 more.

VER. 27. *Zabulon* was more numerous by 3100; so that this division had an additional strength of 13,100, while the former was diminished by 45,070 men. H.

VER. 29. *Machir:* 1 Par. vii. 20, we find Ezriel also mentioned. See C. xxxi. 39.

VER. 30. *Jezer,* who is called Abihezer. Jos. xvii. 2. and Paral.

VER. 34. *Hundred.* Manasses had increased his numbers by 20,500, while

VER. 37. *Ephraim* had lost 8000. H.

VER. 38. *Bela* was the father of two families, v. 40. The other five children of Benjamin probably left no issue. Gen. xlvi. 21. D.

VER. 41. *Benjamin* had 10,200 added to his former number. Hence this division of the army, though hurt by Ephraim, (v. 37,) had an increase of 22,700.

VER. 43. *Suhamites.* Their father is called Huthim in Genesis, and also by

44 The sons of Aser, by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

45 The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46 And the name of the daughter of Aser, was Sara.

47 These are the kindreds of the sons of Aser, and their number fifty-three thousand four hundred.

48 The sons of Nephtali, by their kindreds: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites:

49 Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

50 These are the kindreds of the sons of Nephtali, by their families: whose number was forty-five thousand four hundred.

51 This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand seven hundred and thirty.

52 And the Lord spoke to Moses, saying:

53 To these shall the land be divided for their possessions according to the number of names.

54 To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

55 Yet so that by lot the land be divided to the tribes and families.

56 Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

57 [a] This also is the number of the sons of Levi, by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Now Caath begot Amram,

59 Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bore to her husband Amram, sons, Aaron and Moses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar, and Ithamar:

61 [b] Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

62 And all that were numbered, were twenty-three thousand males, from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63 This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab, upon the Jordan over-against Jericho.

64 [c] Among whom there was not one of them that were numbered before by Moses and Aaron in the desert of Sinai.

65 [d] For the Lord had foretold, that they should all die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

CHAP. XXVII.

The law of inheritance. Josue is appointed to succeed Moses.

THEN [e] came the daughters of Salphaad, the son of Hepher,[f] the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are Maala, and Noa, and Hegla, and Melcha, and Thersa.

2 And they stood before Moses and Eleazar the priest, and all the princes of the people, at the door of the tabernacle of the covenant, and said:

3 Our father died in the desert, and was not in the sedition [g] that was raised against the Lord, under Core, but he died in his own sin: *and* he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

4 And Moses referred their cause to the judgment of the Lord.

5 And *the Lord* said to him:

6 The daughters of Salphaad demand a just thing: give them a possession among their father's kindred, and let them succeed him in his inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

Exod. vi. 16.—[b] Levit. x. 1. Supra iii. 4. 1 Par. xxiv. 2.—[c] 1 Cor. x. 5. [d] Supra xiv. 23 and 24.

[e] A. M. 2553.—[f] Supra xxvi. 32. and 33. Infra xxxvi. 1. Jos. xvii. 1. [g] Supra xvi. 1.

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the Sept. This branch of Dan was more numerous than formerly by 1700 soldiers.

VER. 47. *Aser* had an addition of 11,900; and, both together, 13,600. But they were let down by

VER. 50. *Nephtali*, who had lost 8000; so that this division had only 5600 more. H.

VER. 54. *A less.* God introduced among his people that equality, which was so much desired by Lycurgus, Solon, &c. The fertility of the land assigned to Benjamin, compensated for the smallness of its quantity.

VER. 55. *Lot.* Josue appointed commissioners, who measured the land, and divided it according to its fertility; and the portions assigned to each of the tribes by lot, corresponded with the predictions of Jacob and of Moses; God so regulating the lots by his allwise Providence, in order that the people might be more convinced of the truth of the prophecies, and that no undue favour was shewn to any one by Josue, Eleazar, or by the other men in authority. He took the whole upon himself, that none might complain of their rulers. C.—Masius supposes that the different divisions of the land were written down, and placed in an urn, and that the heads of the tribes drew according to their birth. Jos. xv. 1.—The *heads* of *families*, such as *Henoch*, &c., (v. 5.) probably also drew lots, to know what part of territory allotted to the *tribe*, should fall to their share; (H.) and they parcelled out their land among their children. M.

VER. 58. *Core.* Three other families are mentioned. Ex. vi. 17, &c. They were not going out to war. D.

VER. 59. *Levi.* Sept. "who bore these (*Lobni*, &c.) to Levi, in Egypt; and she bore to Amram, Aaron" &c. as if Jochabed had been wife both of Levi and of Amram, which is very improbable. It is more likely that the wives of these two bore the same name. The Heb. may agree very well with the Vulg. See Ex. ii. 1. C.—It was afterwards forbidden for a person to marry his aunt. Lev. xviii. W.

VER. 64. *Sinai*, if we except the Levites. M. See C. xiv. 23.—Origen (hom. 21.) makes a very good remark on this subject. This circumcised, but rebellious people, conducted by Moses into the desert, clearly points out the Hebrews, who come to the frontiers of the promised land, but are not suffered to cross the Jordan. The uncircumcised are introduced into the land flowing with milk and honey, not by Moses, but by Josue, the figure of our Saviour, who opens heaven to true believers. "The first people is rejected, which had received circumcision, and the second is introduced, which is gathered from the Gentiles; and it is this people which obtains its father's inheritance. . . If Moses give any inheritance, it is not within the Jordan . . it is a land fit for cattle . . he does not distribute it by lot . . nor can he know the merits of each. This is done by Jesus only, to whom his *Father has given all judgment.*" H.

CHAP. XXVII. VER. 1. *Salphaad*, a descendant of *Joseph*, had departed this life in the desert, being one of those who *sinned*, by murmuring, at Cades-barne. See C. xiv. and xv. 32. C.—He only left these five daughters behind him; and, as many others might be under the same predicament, their case deserved the attention of the legislator, who referred it to God. H.

VER. 3. *Father*, the portion which would have been assigned him; that so those whom we may marry, may take the inheritance, under the name of Salphaad, which some of the children may also bear. M.

VER. 4—6. *Their.* The first of these pronouns is written larger than usual,

9 If he have no daughter, his brethren shall succeed him.

10 And if he have no brethren, you shall give the inheritance to his father's brethren.

11 But if he have no uncles by the father, the inheritance shall be given to them that are the next a-kin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

12 [a]The Lord also said to Moses: [b]Go up into this mountain, Abarim, and view from thence the land, which I will give to the children of Israel.

13 And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

14 [c]Because you offended me in the desert of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction, in Cades, of the desert of Sin.

15 And Moses answered him:

16 May the Lord the God of the spirits of all flesh provide a man that may be over this multitude:

17 And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd.

18 And the Lord said to him: [d]Take Josue, the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 And he shall stand before Eleazar the priest, and all the multitude.

20 And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

21 If any thing be to be done, Eleazar the priest shall consult the Lord for him. He, and all the children of Israel with him, and the rest of the multitude, shall go out and go in at his word.

22 Moses did as the Lord had commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people,

23 And laying his hands on his head, he repeated all things that the Lord had commanded.

CHAP. XXVIII.

Sacrifices are appointed as well for every day as for sabbaths, and other festivals.

THE Lord also said to Moses:

2 Command the children of Israel, and thou shalt say to them: Offer ye my oblation and my bread, and burnt-sacrifice of most sweet odour, in their due seasons.

3 These are the sacrifices which you shall offer: [e]Two lambs of a year old, without blemish, every day for the perpetual holocaust:

4 One you shall offer in the morning, and the other in the evening:

5 *And* the tenth part of an epha of flour, which shall be tempered with the purest oil, of the measure of the fourth part of a hin.

6 It is the continual holocaust which you offered in Mount Sinai for a most sweet odour of a sacrifice by fire to the Lord.

7 And for a libation you shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the Lord,

8 And you shall offer the other lamb in like manner in the evening, according to all the rites of the morning sacrifice, and of the libations thereof, an oblation of most sweet odour to the Lord.

9 [f]And on the sabbath day, you shall offer two lambs of a year old, without blemish, and two tenths of flour tempered with oil in sacrifice, and the libations,

[a] A. M. 2553.—[b] Deut. xxxii. 49.—[c] Supra xx. 12. Deut. xxxii. 51.

[d] Deut. iii. 21.—[e] Exod. xxix. 38.—[f] Matt. xii. 5.

the second is improperly masculine in Heb.; both, it is pretended, to honour the young women. Kennicott.

VER. 9. *Him.* The Jews observe, that if the father of the deceased were still alive, he would take the inheritance. Seld. Succes. xii. and xiii. But if his wife were inclined to marry again, she might insist on his next relation taking her, before she could be required to give up his goods. Deut. xxv. 5. Hence the Gemarra of Babylon says, "If we are the daughters of Salphaad, let them give us his estate; but if we are not his daughters, let them make the brother of Salphaad marry our mother."

VER. 11. *Uncles.* His nephews are at a greater distance from the original stock. The Phœnicians carried the same regulations into Africa. Grot. Jur. ii. 7. The relations by the mother's side, could claim no part. The husband was heir to all his wife's goods, except her dowry, which went to her children. People born of a slave, or of a harlot or strange woman, were not lawful heirs. "These regulations have been adopted by all civilized nations." Orig. hom. 22. C.

VER. 13. *People,* in limbo. M.—He was not buried in the grave of his ancestors, but on some part of Mount Abarim, called Nebo. Deut. xxxiv. 1. 6. H.—Moses, hoping that his sentence of exclusion from the promised land might be only a threat, had earnestly besought God to let him enter. But being forbidden to speak of the matter any more, he understood that it was as irrevocable as an *oath.* Deut. iii. 26. iv. 21. He turned, therefore, his whole solicitude to obtain of God some one, who might enjoy the honour and happiness of conducting the people, and putting them in possession of God's promises. He regards not flesh and blood on this occasion, (Philo, de caritate. Salien,) but sets a noble pattern for all ecclesiastical superiors to imitate. D.

VER. 16. *Flesh,* who gives life, and penetrates the secrets of hearts. C. xvi. 22.

VER. 17. *Shepherd.* Christ makes use of the same comparison. Jo. x. 1. Kings are often styled shepherds in Homer. Moses begs that his successor may be enabled to conduct the multitude both in peace and war.—*To go in and out,* means to govern, (3 K. iii. 7,) and includes all the occurrences of life. Act. i. 21. Ps. cxx. 8. C.—Thus, temporal princes are the shepherds of the people. But they are not, on that account, supreme in spiritual causes. For here Josue only receives part of the glory of Moses, while Eleazar is appointed to consult the Lord for him, and to direct him in all matters of importance, v. 20. 21. W.

VER. 18. *Spirit* of God, which was given to him, when he was appointed a judge; (C. xi. 17,) the spirit of prophesy, (Onkelos,) and of *wisdom,* (Deut. xxxiv. 9,) of which he received a fresh increase, by the imposition of the hands of Moses. By the like ceremony people are confirmed, and ministers of religion are still ordained. Act. vi. 6. 1 Tim. iv. 14. C.—God endues Josue with all the necessary qualifications for his high office. He makes choice of him, and not of any of the relations of Moses, that the people might not be offended at the supreme power being in a manner engrossed by one family; and he appoints one 93 years old, that the success of war might not be attributed to Josue, though he had been long at the head of the armies, and a man of the greatest authority, even the vicegerent of Moses. He declares his election before all the multitude, with the high priest at their head, that there might be no dispute about the matter; and, on this account, he requires various external ceremonies to be observed. Salien.

VER. 20. *Precepts,* to accept of this office, (C.) and to discharge it with integrity. H.—*Glory,* not that which shone on the face of Moses, as Onkelos would have it, but all the marks of distinction due to a chief magistrate, (C.) the insignia of his office. See Ex. xviii. 21. Salien.—Treat him with respect, as your successor. M.—Let him henceforward commence to exercise his authority before you, that all the people may *hear* and obey him. Sararius. T.

VER. 21. *For him.* Heb. adds, "according to the judgment of Urim." See Ex. xxviii. 30. Nothing better shews the *theocracy* of the Hebrews, as Josephus styles it, (c. Apion. ii.) than this order for the chief magistrate in civil affairs, to consult and be guided by God's minister, and by the sentence which he should pronounce in his name. Till the reign of David, at least, we find few wars undertaken, without consulting God: (C.) and the Rabbins assert, that the kings could not declare any war of their own accord, without the consent of the high priest and Sanhedrim. Seld. Syned. iii. 12. Saul lost his crown and life for not complying with the injunctions of God, which were communicated to him by the prophet Samuel. H.

VER. 23. *Commanded.* This Moses executed on his birth-day, when he was 120 years old, (Deut. xxxi. 2. 7,) having frequently before given proper instructions to Josue. Deut. i. 38. and xxxii. 44. H.

CHAP. XXVIII. VER. 2. *Seasons.* These precepts had often been repeated already: but perhaps they had not been exactly observed in the desert, so that Moses inculcates them once more, as if to remind the people that they will now have no excuse, if they neglect these sacrifices in the promised land. C.—These frequent repetitions may also remind us, with what attention we ought to worship God. D.

VER. 3. *Lambs.* Kids would not suffice. See Ex. xxix. 38. The lambs must not be above a year old. But it is not clear whether they could be offered eight days after their birth, as on other occasions. Ex. xxiii. 19. C.

VER. 6. *Sinai.* Hence, it seems to have been discontinued for 38 years. C. Lev. ix. 17. M.

VER. 7. *In the.* Heb. "in the holy thou shalt cause the shecar to be poured out unto the Lord, a drink-offering." See C. iv. 3, on the meaning of *shecar.* H—Some believe, that artificial wine of palm-trees, &c., might serve for libations. In this sacrifice, the priests furnished the liquor; so that all was to be poured out on the altar of holocausts, which stood in the court. C.

10 Which regularly are poured out every sabbath for the perpetual holocaust.

11 And on the first day of the month you shall offer a holocaust to the Lord, two calves of the herd, one ram, and seven lambs, of a year old, without blemish,

12 And three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil for every ram:

13 And the tenth of a tenth of flour *tempered* with oil in sacrifice for every lamb. It is a holocaust of most sweet odour and an offering by fire to the Lord.

14 And these shall be the libations of wine, that are to be poured out for every victim: Half a hin for every calf, a third for a ram, *and* a fourth for a lamb. This shall be the holocaust for every month, as they succeed one another in the course of the year.

15 A buck-goat also shall be offered to the Lord for a sin-offering over and above the perpetual holocaust with its libations.

16 [a]And in the first month, on the fourteenth day of the month, shall be the Phase of the Lord,

17 And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

18 And the first day of them shall be venerable and holy: you shall not do any servile work therein.

19 And you shall offer a burnt-sacrifice a holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old, without blemish:

20 And for the sacrifices of every one three tenths of flour which shall be tempered with oil, to every calf, and two tenths to every ram,

21 And the tenth of a tenth, to every lamb, that is to say, to all the seven lambs:

22 And one buck-goat for sin, to make atonement for you,

23 Besides the morning holocaust which you shall always offer.

[a] Exod. xii. 18. Levit. xxiii. 5.

24 So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the Lord, which shall rise from the holocaust, and from the libations of each.

25 The seventh day also shall be most solemn and holy unto you: you shall do no servile work therein.

26 The day also of first-fruits, when after the weeks are accomplished, you shall offer new fruits to the Lord, shall be venerable and holy: you shall do no servile work therein.

27 And you shall offer a holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish:

28 And in the sacrifices of them, three tenths of flour tempered with oil to every calf, two to every ram,

29 The tenth of a tenth to every lamb, which in all are seven lambs: a goat also,

30 Which is slain for expiation: beside the perpetual holocaust and the libations thereof.

31 You shall offer them all without blemish with their libations.

CHAP. XXIX.

Sacrifices for the festivals of the seventh month.

THE first day also of the seventh month shall be venerable and holy unto you: you shall do no servile work therein, because it is the day of the sounding and of trumpets.

2 And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

3 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

4 One tenth to a lamb, which in all are seven lambs:

5 And a buck-goat for sin, which is offered for the expiation of the people,

6 Besides the holocaust of the first day of the month, with the sacrifices thereof, and the perpetual holocaust

VER. 10. *Which*, &c. Heb. "the burnt-offering of every sabbath, besides the perpetual holocaust and its libations," which were due for every day. H.—On the sabbath, two more were to be offered of the same age. Jansenius observes, that three of these belonged to the morning service, and one to that of the evening. M. C.

VER. 11. *Month.* This is not reckoned among the festivals. Lev. xxiii. The Rabbins look upon it as a day of devotion, particularly for women. Buxtorf. Syn. xvii. Spencer (Rit. iii. 1,) maintains, that the Hebrews began their month when the moon first appeared, and that they imitated the pagans in keeping that day holy. But his proofs on both heads are very unsatisfactory. The Hebrews followed the solar year for many ages after Moses, though they might have adopted the lunar towards the close of the republic; and the pagans themselves ridiculed those as vile imitators of the Jews, who kept the new moons as a festival. Hor. Sat. i. 9. *Sabbata Vin tu Curtis Judæis oppedere.*—The Greeks, Romans, Egyptians, Arabs, and Turks, have given in to various superstitious practices in honour of the moon. See Macrob. Sat. i. 15, &c. C.—The devil is commonly the ape of God, and teaches his votaries to adopt the ceremonies of the true religion, either to elude them more easily, or to bring those practices into discredit. Thus Middleton has endeavoured to shew the conformity of *Pagan and Papal Rome*, as if the ceremonies of the Catholic religion were to be rejected, because some of them have been in use among the heathens. By the same argument, he may ridicule the revelation of God himself, on this subject, and represent vestments, holy water, &c. as superstitious. He may pull down altars, condemn all forms of prayer, abolish all worship, both of soul and body. For such things have all been prostituted to idols! But those who are not totally infatuated by prejudice, will deplore the abuse of these things, and will not refrain from adoring the true God according to his will, with all the faculties both of their soul and body, on account of the devil and his false prophets having extorted similar acts of worship from their followers. It is no wonder that Protestants should ridicule our holy ceremonies, since they scruple not to assign so base an origin to those which God expressly prescribed. H.—The sacrifices which were ordered to be offered up on the first day of the month, were probably designed to renew the memory of the world's creation, or rather of the divine Providence, which regulates the seasons. Nothing was sold on this day. Amos viii. 5. But people went to hear the prophets, (4 K. iv. 23.) and feasted among themselves, 1 K. xx. 18. It is thought that many rested also from servile work, though this is no where commanded. C.—Tirin agrees with Tostat and Sanctius, in supposing that servile work was prohibited, for which he refers to 1 K. xx. 19. He also asserts, that the Jews observed the lunar system, and that their months consisted of 29 and 30 days alternately, as 29 days and a half elapse from one moon to another. The sound of trumpets probably announced this solemnity. C. x. 10. Lev. xxiii. H.

VER. 13. *Tenth.* An assaron, gomer, or chomer, which is the tenth part of an epha, as that is the tenth of a core or chomer, which is the largest Hebrew dry measure, containing 32 pecks and one pint English; so that the gomer would be equivalent to five pints. H.—This quantity of flour accompanied each holocaust at the beginning of every month. C.

VER. 15. *Above.* This is the import of the Heb. &c.: for no libations accompanied the sin-offerings, nor incense. See C. xv. 3. Lev. v. 12. M.

VER. 16. *Phase*, or Passover, the most solemn of all the festivals, when the lamb was to be eaten on the 15th of Nisan, and during the eight days no leavened bread was allowed. The Jews searched all the corners of their houses, lest some might be concealed by mice, and they would not so much as name it. S. Paul exhorts us to do the like, in a spiritual sense, by purifying ourselves from every defilement of sin when we receive the blessed sacrament, and by not even mentioning sins of impurity. 1 Cor. v. 7. Ephes. v. 3. H.

VER. 23. *Offer*, as well as that in the evening, which was in less danger of being forgotten.

VER. 24. *Fire.* Heb. "food of the sacrifice made by fire."—*Rise.* Heb. "it shall be offered besides the perpetual holocaust, and its libations," morning and evening. All the aforesaid sacrifices and libations were to be repeated on each of the seven days, v. 19. 22.

VER. 26. *The day* of Pentecost, seven *weeks* after the Passover, was the next in solemnity, to thank God for the wheat harvest, of which the *first-fruits* were now presented. H.—Two loaves, made with leaven, were given to the priests. Lamy. See Lev. xxiii. 17.

VER. 27. *Two calves.* Only one is specified in Leviticus, being that designed for the morning; another was immolated at night. C.—The same victims are prescribed as v. 19. M.

CHAP. XXIX. VER. 1. *The first.* This day was doubly solemn, as being

with the accustomed libations. With the same ceremonies you shall offer a burnt-sacrifice for a most sweet odour to the Lord.

7 [a] The tenth day also of this seventh month shall be holy and venerable unto you, and you shall afflict your souls: you shall do no servile work therein.

8 And you shall offer a holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

9 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

10 The tenth of a tenth to every lamb, which are in all seven lambs:

11 And a buck-goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust, with their sacrifice and libations.

12 And on the fifteenth day of the seventh month, which shall be unto you holy and venerable, you shall do no servile work, but shall celebrate a solemnity to the Lord seven days.

13 And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, *and* fourteen lambs of a year old, without blemish:

14 And for their libations, three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,

15 And the tenth of a tenth to every lamb, being in all fourteen lambs:

16 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

17 On the second day you shall offer twelve calves of the herd, two rams, and fourteen lambs of a year old, without blemish:

18 And the sacrifices and the libations for every one, for the calves and for the rams, and for the lambs you shall duly celebrate:

19 And a buck-goat for a sin-offering, besides the perpetual holocaust, and the sacrifice and the libation thereof.

20 The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish:

21 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs you shall offer according to the rite:

22 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

23 The fourth day you shall offer ten calves, two rams, and fourteen lambs of a year old, without blemish:

24 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs you shall celebrate in right manner:

25 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

26 The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish:

27 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite:

28 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

29 The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish:

30 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite:

31 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice thereof and the libation.

32 The seventh day you shall offer seven calves, and two rams, and fourteen lambs of a year old, without blemish.

33 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite:

34 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

35 On the eighth day, which is most solemn, you shall do no servile work:

36 But you shall offer a holocaust for a most sweet odour to the Lord, one calf, one ram, and seven lambs of a year old, without blemish:

37 And the sacrifices and the libations of every one for the calves and for the rams, and for the lambs, you shall celebrate according to the rite:

38 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.

39 These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace-offerings.

CHAP. XXX.

Of vows and oaths: and their obligation.

AND Moses told the children of Israel all that the Lord had commanded him:

2 And he said to the princes of the tribes of the children of Israel: This is the word that the Lord hath commanded:

3 If any man make a vow to the Lord, or bind himself by an oath: he shall not make his word void, but shall fulfil all that he promised.

[a] Levit. xvi. 29. and xxiii. 27.

the first day of the month, consequently entitled to all the sacrifices enjoined for it; and also a holiday, for which other victims are requisite, besides the perpetual holocausts, v. 2. 6. C. xxviii. 11. H.

VER. 7. *Tenth.* The feast of expiation, on which see Lev. xvi. 29. xxiii. 27, where we have also explained what relates to the feast of tabernacles, v. 34.

VER. 12. *Seven days,* not refraining indeed all that time from servile work, but remaining under tents, and daily peforming what is required, v. 13. &c.

VER. 35. *Eighth day,* which was more solemn than the preceding ones, but less so than the first. The victims are every day diminished. C.—This day, in the Hebrew calendar, is called the feast of retention, (*atsroth*) as they staid near the tabernacle. D.

VER. 39. *Vows.* The general regulations did not hinder any private ones from being fulfilled. C.—*Sacrifice.* Mincha, or offering of flour, &c. H.

CHAP. XXX. VER. 3. *Oath,* to do something commendable, shall observe his promise, whether any body has heard him or not. The Rabbins pretend, that if the vow be not expressed in words, it is not obligatory. But this is only true before men, who cannot subject their fellow creatures to punishment for internal faults. H.—The obligation of a vow or oath is founded upon common honesty, which requires that we should comply with our lawful promises; and, though all properly belong to God, yet, as he does not strictly require us to do every good work, which may be in our power, we may, by vow, testify our desire to please and honour him the more. Some of the Rabbins have very loose sentiments with respect to vows, which they look upon as no better than building an altar, or immolating a victim upon the high places. It is sufficient, they say, to observe the law, apud Fagium. C.—Luther was desirous of introducing the same loose morality among Christians. But we need not ask, what the Rabbins said, or

4 If a woman vow any thing, and bind herself with an oath, being in her father's house, and but yet a girl in age: if her father knew the vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow:

5 Whatsoever she promised, and swore, she shall fulfil in deed.

6 But if her father, immediately as soon as he heard it, gain-said it, both her vows and her oaths shall be void, neither shall she be bound to what she promised, because her father hath gain-said it.

7 If she have a husband, and shall vow any thing, and the word once going out of her mouth, shall bind her soul by an oath:

8 The day that her husband shall hear it, and not gain-say it, she shall be bound to the vow, and shall give whatsoever she promised.

9 But if as soon as he heareth, he gain-say it, and make her promises, and the words wherewith she hath bound her soul of no effect; the Lord will forgive her.

10 The widow, and she that is divorced, shall fulfil whatsoever they vow.

11 If the wife, in the house of her husband, hath bound herself by vow and by oath:

12 If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.

13 But if forthwith he gain-say it, she shall not be bound by the promise: because her husband gain-said it, and the Lord will be merciful to her.

14 If she vow, and bind herself by oath, to afflict her soul by fasting, or abstinence, from other things, it shall depend on the will of her husband, whether she shall do it, or not do it.

15 But if the husband hearing it, hold his peace, and defer the declaring his mind till another day: whatsoever she had vowed and promised, she shall fulfil: because immediately as he heard it, he held his peace.

16 But if he gain-say it after that he knew it, he shall bear her iniquity.

17 These are the laws which the Lord appointed to Moses, between the husband and the wife, between the father and the daughter, that is as yet but a girl in age, or that abideth in her father's house.

CHAP. XXXI.

The Madianites are slain, for having drawn the people of Israel into sin. The dividing of the booty.

AND the Lord spoke to Moses,[a] saying:

2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

3 And Moses forthwith said: [b]Arm of you men to fight, who may take the revenge of the Lord on the Madianites.

4 Let a thousand men be chosen out of every tribe of Israel, to be sent to the war.

5 And they gave a thousand of every tribe, that is to say, twelve thousand men, well appointed for battle:

6 And Moses sent them with Phinees, the son of Eleazar the priest, and he delivered to him the holy vessels, and the trumpets to sound.

7 And when they had fought against the Madianites and had overcome them, they slew all the men,

8 [c]And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also, the son of Beor, they killed with the sword.

[a] A. M. 2553, A. C. 1451.

[b] Supra xxv. 17. —[c] Jos. xiii. 21.

Luther, &c. But what does God and his Church assert? The Scripture repeatedly commends prudent vows; and those who can persuade themselves, that they can infringe such solemn promises without offence, will be little solicitous about keeping their word to a fellow creature, unless when interest, or fear of shame, force them to do it. H.—He who makes a vow to abstain from any thing lawful, would be guilty of sin if he should not observe it afterwards. S. Aug. q. 56. W.

VER. 4. *Girl in age*, not 12; or, if more, at least not married, nor out of her father's house, v. 17. For either of these conditions rendered a girl incapable of binding herself irrevocably. The father, or all who had the care of her, might rescind her vow, provided they did it as soon as it came to their knowledge, or on the same day, v. 15. Boys under 13, were under similar restrictions. Grotius.—Wives, and, in general, all who are under subjection, could not dispose of themselves without the consent of their superiors, as their want of prudence, &c. might have otherwise injured what belonged, in some measure, to another. H.—The law, therefore, submits their case to the decision of their immediate judges. C.—But if the thing, which a person vowed, was already of strict obligation, as to fast on the day of expiation, (Lev. xxiii. 29,) no one could presume to hinder his wife from complying with this double duty. W.

VER. 7. *Husband*, whether she live with him, or with her father; whether she be only espoused, or the marriage be consummated. Women often staid for some time at their father's house after they were married; and, in this case, some people say that either her father or her husband might disannul her vow. But others allow this right only to her husband. Bonfrere. See v. 11. C.

VER. 14. *It.* The Rabbins restrain this law to fasting and abstinence. But the Heb. seems more general, (v. 13,) "every vow, and every binding oath to afflict the soul, her husband may ratify or annul." The vows of abstinence are most common, and generally more disagreeable to husbands. C.—S. Augustine (q. 59,) thinks it unreasonable that the husband should have a control over the vows of continency in his wife, any more than she should have over him, in this particular, as their rights are equal: he seems inclined to allow him to annul the vows of abstinence only. Indeed this seems to be the meaning of *afflicting the soul*, which is done by submitting to various restraints, required on days of fasting. See Lev. xxiii. 27. H.—In things which could nowise hurt the parent or husband, many believe, that the person who had made a vow, was bound to perform it secretly, even though the superior had declared his dissent. But with respect to fasting, pilgrimages, &c. which could not be performed, without his knowledge, it does not seem that they were under any farther obligation, even though the superior should retract what he had connived at for a whole day. In doubtful cases, inferiors must not refuse to obey. The sin lies at the door of him who exercises his authority in an improper manner. Lyran. T. v. 16.

VER. 15. *Day.* Heb. "from day to day." If he has not given his decision on the first day when the vow came to his knowledge, unless he asked for a delay, as some allow, the person was bound to perform what she had promised. C.—*Immediately.* Heb. "in the day," which seems to restrict the power of annulling the vow to a single day, v. 4. It would be unreasonable for the person to be kept long in suspense; and the law of God requires that we should not defer to perform our vows. Eccles. v. 3. 4. H.

VER. 16. *That.* Sept. "the day." If he retract his consent, he shall incur all the guilt. S. Aug. q. 59. The woman need not be under any disquietude, as the fault is not in her. C.—If a person had made a rash vow, he might obtain a dispensation from the tribunal of three judges, or from a doctor of the law, who would enjoin him to offer the sacrifice for ignorance, to punish his levity. See Seld. Jur. vii. 2. Those who break their vow are to be scourged among the Jews, which shews that they do not, in general, approve the sentiments of those Rabbins whom Fagius, a Protestant, alleges, v. 3. They make a distinction between vows and promises confirmed by an oath, v. 11. The former change the nature of a thing, according to them; so that, if a person should vow not to wear the phylacteries ordained by Moses, he must comply, though not if he had only promised on oath to refrain. But this distinction is absurd. No vow or oath can bind any person to transgress the law of God. H.

CHAP. XXXI. VER. 2. *Madianites.* The five princes (v. 8,) had joined Sehon, in his attack upon the Hebrews. Jos. xiii. 21. They had united with the Moabites against them, and had been most active in perverting the people of God. They had even the wicked Balaam still among them, who was bent upon destruction; so that God saw the measure of their crimes was full, their provocations unsufferable, and he was pleased to let Moses be witness of their just punishment. This he would effect with a very small force, v. 5. H.—This war of religion was terminated about a month before the death of Moses.

VER. 6. *Trumpets.* These are the *holy vessels* just specified, though some believe that he carried the ark, which was done in some wars. Jos. vi. 1. 1 K. iv. 5. Priests always sounded the trumpet. Deut. xx. 2. Phinees was appointed general of this expedition to reward him for his zeal against the fornicators. C.—Or Josue headed the army, as he did on other occasions, though his name be not here specified. The tribe of Levi was not obliged to go to battle, and therefore only twelve tribes send each 1000. Josue had been elected general by God, so that it was not necessary to mention his name. Salien.

VER. 8. *Recem;* by which name Petra, the capital of Arabia Petrea, is known. This petty king probably took his title from this city, over which he presided. C.—All the five had been, perhaps, tributary to Sehon. Jos. xiii. 21. H.—*Sur*, the wretched parent of Cozbi. C. xxv. 15. C.—*Balaam.* Some think he was a native of Madian, though he had resided in Mesopotamia. He had either stopped in this country, or hearing of the calamities of the Hebrews, had returned to

9 And they took their women and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

10 And all their cities, and their villages, and their castles, they burned.

11 And they carried away the booty, and all that they had taken, both of men and of beasts:

12 And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use they carried to the camp, on the plains of Moab, beside the Jordan, over-against Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the synagogue, went forth to meet them without the camp.

14 And Moses being angry with the chief officers of the army, the tribunes, and the centurions, that were come from the battle,

15 Said: Why have you saved the women?

16 [a]Are not these they that deceived the children of Israel by the counsel of Balaam, and made you transgress against the Lord by the sin of Phogor, for which also the people was punished?

17 [b]Therefore kill all that are of the male sex, even of the children: and put to death the women that have carnally known men.

18 But the girls, and all the women that are virgins, save for yourselves:

19 And stay without the camp seven days. He that hath killed a man, or touched one that is killed, shall be purified the third day and the seventh day.

20 And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

21 Eleazar also, the priest, spoke to the men of the army that had fought, in this manner: This is the ordinance of the law,[c] which the Lord hath commanded Moses:

22 Gold, and silver, and brass, and iron, and lead, and tin,

23 And all that may pass through the fire, shall be purified by fire; but whatsoever cannot abide the fire, shall be sanctified with the water of expiation:

24 And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

25 And the Lord said to Moses:

26 Take the sum of the things that were taken, both of man and beast, thou, and Eleazar the priest, and the princes of the multitude:

27 And thou shalt divide the spoil equally, between them that fought and went out to the war, and between the rest of the multitude.

28 And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred, as well of persons as of oxen and asses and sheep,

29 And thou shalt give it to Eleazar the priest, because they are the first-fruits of the Lord.

30 Out of the moiety also of the children of Israel, thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites, that watch in the charge of the tabernacle of the Lord.

31 And Moses and Eleazar did as the Lord had commanded.

32 And the spoil which the army had taken, was six hundred seventy-five thousand sheep,

33 Seventy-two thousand oxen,

34 Sixty-one thousand asses:

35 And thirty-two thousand persons of the female sex, that had not known men.

36 And one half was given to them that had been in the battle, to wit, three hundred thirty-seven thousand five hundred sheep:

37 Out of which, for the portion of the Lord, were reckoned six hundred seventy-five sheep.

38 And out of the thirty-six thousand oxen, seventy-two oxen:

39 Out of the thirty thousand asses, sixty-one asses:

40 Out of the sixteen thousand persons, there fell to the portion of the Lord thirty-two souls.

[a] Supra xxv. 18.—[b] Judges xxi. 12.

[c] Levit. vi. 28. and xi. 33. and xv. 11.

receive the reward of his pernicious counsel. Thus he was overtaken by God's just judgment, and he fell into the pit which his avarice had dug for him. C. xxiv. 25. H.—Probably he was busy with his incantations; for this sort of men is generally cowardly. He had no sword. C. xxii. 29. Salien.

VER. 9. *Possessions.* Lit. "all that they could, they plundered." It seems they did not advance very far into the country; or many saved themselves by flight; for we find the Madianites soon powerful enough to enslave the Hebrews. Judg. vi. 1.

VER. 10. *Castles.* Heb. *tiroth*, means also, "palaces, or shepherds' huts." C.

VER. 13. *Camp.* They had sent news of their victory, and of the plunder which they were bringing to the camp, (H.) to be divided equally among their fellow soldiers, when they were met by Moses, &c. who came to congratulate with them, and to examine how they had executed their commission, as well as to admonish them to be purified before they entered the camp, v. 19. C.

VER. 15. *Women.* They had received no positive orders respecting them, and it was customary to spare their lives. But these dissolute women had rendered themselves unworthy of such indulgence, (C.) and the sight of them raised the just indignation of Moses, who was afraid lest their manners should corrupt the victors. H.

VER. 16. *The sin of Phogor.* The sin committed in the worship of *Beelphegor*. Ch.—Many of the prostitutes had returned home, being terrified at the slaughter of their queen, Cozbi. H.

VER. 17. *Of children.* Women and children, ordinarily speaking, were not to be killed in war. Deut. xx. 14. But the great lord of life and death was pleased to order it otherwise in the present case, in detestation of the wickedness of this people, who by the counsel of Balaam, had sent their women amongst the Israelites on purpose to draw them from God. Ch.—Only those who were under twelve, would be thus reserved; and as their tender minds might yet receive the impressions of virtue, by a proper education, they might, one day, be married by some of the Hebrews. The boys were all slain, either because they might be inclined to resent the injury done to their relations, or because they were all consecrated to Beelphegor; the first-born to be his priests, the rest to be victims, if necessary, to avert any evil. For "the heathens in cold blood," says Paine, "offered their children in sacrifice to Baalpeor." It was on this account, that the killing of all the first-born in Egypt, was felt so terribly, as the people could not lawfully approach their gods. Forbes.—Moses did not reserve the girls for the purpose of debauchery, as Paine ignorantly pretends; for that was contrary to his own laws, nor did he wantonly kill the innocent, which he also strictly forbade, and which he would have been still more afraid to do, if he had been an impostor. But he preserved the lives of those girls who might be presumed innocent, and who might live to do good, while he took *the revenge of the Lord* (v. 3,) upon the rest. H.

VER. 19. *Shall be.* Heb. "purify yourselves and your captives on the," &c. The girls, and all the booty, might probably be rendered unclean by the presence of a corpse, &c. C. xix. 14.

VER. 23. *Expiation*, with which even the vessels which had been through the fire, were to be purified, or washed, as the Heb. Sept. &c. observe. C.—Moses perhaps gave this ordinance by word of mouth, on this occasion, (M.) though something similar be prescribed before. Lev. vi. 28. xi. 33. xv. 12.

VER. 27. *Equally.* Those who had been in battle, had about a 50th part more than the rest. They gave the first-fruits to the priests, while those in the camp presented theirs to the Levites. Other rules were afterwards observed. See 1 K. xxx. 24. 2 Mac. viii. 28. The Rabbins assign the greatest share to the king, (Seld. Jur. vi. 16,) and Homer gives the largest portion to the general; after which the rest was equally divided, and even the absent partook. The gods were not forgotten. So also among the Hebrews, Syrians, &c. the general made an equal division. David assigns a part of the booty for sacred uses, 1 Par. xxvi. 26. See Ex. xv. 9. C.

VER. 32. *Spoil.* Heb. "the remains of the spoil," which had not been consumed by the 12,000. C.

41 And Moses delivered the number of the first-fruits of the Lord to Eleazar the priest, as had been commanded him,

42 Out of the half of the children of Israel, which he had separated for them that had been in the battle.

43 But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty-seven thousand five hundred sheep,

44 And out of the thirty-six thousand oxen,

45 And out of the thirty thousand five hundred asses,

46 And out of the sixteen thousand persons,

47 Moses took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord had commanded.

48 And when the commanders of the army, and the tribunes, and centurions were come to Moses, they said:

49 We, thy servants, have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting.

50 Therefore we offer as gifts to the Lord, what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us.

51 And Moses, and Eleazar the priest, received all the gold in divers kinds,

52 In weight sixteen thousand seven hundred and fifty sicles, from the tribunes and from the centurions.

53 For that which every one had taken in the booty was his own.

54 And that which was received, they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

CHAP. XXXII.

The tribes of Ruben and Gad, and half of the tribe of Manasses, receive their inheritance on the east side of the Jordan, upon conditions approved of by Moses.

AND the sons of Ruben and Gad [a] had many flocks of cattle, and their substance in beasts was infinite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,

2 [b] They came to Moses, and Eleazar the priest, and the princes of the multitude, and said:

3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,

4 The land which the Lord hath conquered in the sight of the children of Israel, is a very fertile soil for the feeding of beasts: and we, thy servants, have very much cattle:

5 And we pray thee, if we have found favour in thy sight, that thou give it to us, thy servants, in possession, and make us not pass over the Jordan.

6 And Moses answered them: What, shall your brethren go to fight, and will you sit here?

7 Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them?

8 Was it not thus your fathers did, when I sent from Cades-barne to view the land?

9 [c] And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel, that they should not enter into the coasts, which the Lord gave them.

10 [d] And he swore in his anger, saying:

11 If these men, that came up out of Egypt, from twenty years old and upward, shall see the land which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,

12 Except Caleb, the son of Jephone, the Cenezite, and Josue, the son of Nun: these have fulfilled my will.

13 And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in his sight, was consumed.

14 And behold, said he, you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.

15 For if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the destruction of all.

16 But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children:

17 And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have,

[a] Deut. iii. 12.—[b] A. M. 2553.

[c] Supra xiii. 24.—[d] Supra xiv. 29.

VER. 41. *Fruits.* Heb. "a heave-offering to," &c. v. 29.

VER. 49. *Wanting.* Sept. "all were unanimous," (Origen,) and "all answered to their names." Thus God was pleased to shew, that his Providence had directed the battle. H.

VER. 50. *Garters.* Sept. "bracelets," put on the arm, 2 K. i. 10. Sometimes the Eastern nations wore large precious rings on their legs.—*Tablets.* Heb. *tsamid,* an ornament of the hand. Gen. xxiv. 22. The *armillæ* or *viriliæ,* were worn by men near the shoulder.—*Bracelets,* (*dextralia*) for the right hand. Eccli. xxi. 14. Heb. *hagil,* means an ear-ring, Ezec. xvi. 12.—*Chains* of gold and silver interlaced, worn round the neck. S. Jerom, ep. ad Marcel. The Madianites went to battle in their richest attire, (Judg. vi. 21,) as did also the Persians; (Bellon. 2,) and the Turks do so still, (C.) being descended from Ismael, the half brother of Madian, who both settled in Arabia. H.

VER. 50. *His own.* Gold, and such ornaments as might easily be concealed by the soldiers, were not required to be brought to the common stock to be equally divided. C.—There were 840,000 head of living creatures, including the 32,000 virgins, which were distributed. The gold, which was voluntarily presented to the Lord, amounted to above five talents. Salien. B. C. 1470.—The princes made a voluntary offering of their gold, but the common soldiers retained what each man had gotten. D.

CHAP. XXXII. VER. 3. *Saban, and Nebo.* These towns were afterwards retaken by the Moabites. Isai. xv. 2. 8.—*Beon.* Perhaps the same with Mehon, or Beth Baal Mehon. Jos. xiii. 17. C.

VER. 5. *Jordan.* They are a figure of those who would possess heaven without labour. But none is *crowned,* except he strive *lawfully.* 2 Tim. ii. 5. W.

VER. 7. *Overturn.* Heb. *nua,* "to discourage," (H.) break, dissolve, &c. v. 9. M.—The same history is mentioned, (Deut. iii. 12. 18,) but without these reproaches. C.

VER. 11. *If,* &c. They shall not see Chanaan. M.—In Scripture, odious things are not fully expressed, particularly in oaths. Ps. lxxxviii. 36. and cxxxi. 2. C.—Heb. "surely none . . shall see . . because they have not perfectly followed me." Grot. H.

VER. 12. *Cenezite.* His father was either called Cenez, or a part of the country of the Cenezites, being promised to Caleb at Cades-barne, he assumed this title. Jos. xiv. 6.

VER. 13. *Led,* &c. Sept. "he rolled them over," to denote their afflictions. H.

VER. 15. *Of all.* Heb. "if, *or* because you will not follow after him. He will stop them in the desert, and you will destroy all the people." Sept. "because you will turn away from him, to abandon him again in the desert, and you will sin against all this congregation." God had decreed that all should go together to the conquest of the promised land; so that, if these children of Ruben and of Gad should refuse to comply, Moses was afraid that all might be ruined. Perceiving that his discourse turned on this subject, they approached with greater confidence, and shewed their readiness to fight for their brethren. Upon which Moses was satisfied. H.

VER. 17. *Cities,* which in the space of two months they would repair sufficiently, so that their children might be protected against the Amorrhites, &c. They left strong garrisons very prudently, to keep possession of the conquered country: 70,580 remained in the cities; while 40,000 went before their brethren See C. xxvi. 7. 18. and Jos. iv. 13.

shall be in walled cities, for fear of the ambushes of the inhabitants.

18 We will not return into our houses, until the children of Israel possess their inheritance:

19 Neither will we seek any thing beyond the Jordan, because we have already our possession on the east side thereof.

20 And Moses said to them: [a]If you do what you promise, go on well appointed for war before the Lord:

21 And let every fighting man pass over the Jordan, until the Lord overthrow his enemies,

22 And all the land be brought under him: then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.

23 But if you do not what you say, no man can doubt but you sin against God: and know ye that your sin shall overtake you.

24 Build therefore cities for your children, and folds and stalls for your sheep and beasts: and accomplish what you have promised.

25 [b]And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.

26 We will leave our children, and our wives, and sheep, and cattle, in the cities of Galaad:

27 And we, thy servants, all well appointed, will march on to the war, as thou my lord speakest.

28 Moses therefore commanded Eleazar the priest, and Josue, the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

29 [c]If the children of Gad, and the children of Ruben, pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you: give them Galaad in possession.

30 But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.

31 And the children of Gad, and the children of Ruben, answered: As the Lord hath spoken to his servants, so will we do:

32 We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

33 Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses, the son of Joseph, the kingdom of Sehon, king of the Amorrhites, and the kingdom of Og, king of Basan, and their land and the cities thereof round about.

34 And the sons of Gad built Dibon, and Ataroth, and Aroer,

35 And Etroth, and Sophan, and Jazer, and Jegbaa,

36 And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

37 But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

38 And Nabo, and Baalmeon, (their names being changed) and Sabama: giving names to the cities which they had built.

39 [d]Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorrhites, the inhabitants thereof.

40 And Moses gave the land of Galaad to Machir, the son of Manasses, and he dwelt in it.

41 And Jair, the son of Manasses, went and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

42 Nobe also went, and took Canath, with the villages thereof: and he called it by his own name, Nobe.

CHAP. XXXIII.

The mansions or journeys of the children of Israel towards the land of promise.

THESE are the mansions of the children of Israel, who went out of Egypt by their troops, under the conduct of Moses and Aaron,

2 Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

3 Now the children of Israel departed from Ramesses

[a] Jos. i. 14.—[b] Jos. iv. 12.

[c] Deut. iii. 12. Jos. xiii. 8. and xxii. 4.—[d] Gen. l. 22.

VER. 19 *Jordan.* Heb. adds, "or forward," any where, in case fresh conquests be made. C.

VER. 20. *Lord,* or the ark, under the guidance and protection of God.

VER. 21. *Man,* that may be required: Josue only took 40,000 for the vanguard. H.

VER. 25. *Ruben.* No mention is made of those of the half tribe of Manasses. Perhaps they only joined the rest afterwards. C. v. 33. They occupied the northern parts. H.—The Heb. has here a solecism, "the sons of Gad *he* said;" to avoid which, Onkelos adds, *the tribe,* &c. Houbig.

VER. 26. *Galaad.* Only a small part of the territory properly went by that name, v. 39. C.

VER. 30. *With you.* Sept. "armed for war before the Lord; take by force their baggage, wives and cattle, before you, into Chanaan, and let them have shares with you in Chanaan." H.

VER. 34. *Built,* or repaired; for they had been cities of the Amorrhites before.—*Aroer* was occupied by the Moabites after the Israelites were led into captivity. Jerem. xlviii. 1. 19.

VER. 35. *Sophan.* Some believe that this is the same city with *Etroth,* and that it took its name from *Saphon,* the son of Gad. C. xxvi. 15.—*Jegbaa,* perhaps the Beon, v. 3. See Judg. viii. 11.

VER. 36. *Betharan,* which Herod enlarged, and called Livias, south of Hesebon. C.

VER. 38. *Nabo.* Probably the same as Nebo and Nobe.—*Baalmeon.* This city had a variety of names, v. 3. 35. Those who rebuilt these cities gave them their own names, v. 42. Heb. Targum of Jerus. Yet they were often known by their former appellations. C.—The rebuilders chiefly objected to the names of idols, *Baal,* &c. which were joined with these cities. M.

VER. 40. *In it,* by means of his descendants. For Machir must have been above 250 years old, if he were still alive. Many children are attributed to Machir and his father Manasses, who were not their immediate offspring. The latter had only Machir, who survived him; Ezriel was probably a grandson of Machir, as he is styled the son of Galaad. C. xxvi. 31. Jos. xvii. 2. See 1 Par. vii. Adoptive and legal children, are often confounded with those who are really born of a person, as also those *places* which are inhabited by his posterity. C.

VER. 41. *Jair* was born of Segub, the son of Esron, by a daughter of Machir, 1 Par. i. 21. He did not remain in the tribe of Juda, but dwelt in that of his mother, (C.) or perhaps he married a descendant of Machir, and obtained these villages. Seld. Suc. c. xviii.—*Havoth,* means "a circle of cabins or shepherds' huts," in Arabic. Bochart.

VER. 42. *Canath.* This town is reckoned among those of Jair, (1 Par. ii. 23,) either because Nobe conquered it under his banners, or because it fell to the share of Jair, after the death of Nobe. C.

CHAP. XXXIII. VER. 1. *The mansions.* These mansions, or journeys of the children of Israel from Egypt to the land of promise, were figures, according to the Fathers, of the steps and degrees by which Christians, leaving sin, are to advance from virtue to virtue, till they come to the heavenly mansions, after this life, to see and enjoy God. Ch.—*Conduct.* Lit. "hand." Aaron died before they came to the last of these 42 stations, or encampments. H.—The observance of the law, and the true worship of God, can alone insure us eternal happiness, and enable us to sing *Holy,* &c. S. Jer. ep. ad Fab. W.

VER. 2. *Which.* Heb. "and Moses wrote down their departure and their marches, by the commandment of the Lord; and these are their journeys, according to their going out." These are the places of any note in that wide and dreary desert, near which the Israelites passed. All the encampments are not intended to be specified. The people marched on slowly, and sought for pasturage, with all diligence. The names of these more remarkable places, have been so differently pronounced, that many of them have been greatly confounded; (C.) and interpreters vary so much in their situation, that nothing can be decided with certainty. H.

VER. 3. *Ramesses,* a city of great note, about 60 miles from the Red Sea. Ex i. 11. C.

the first month, on the fifteenth day of the first month, the day after the Phase, with a mighty hand, in the sight of all the Egyptians,

4 Who were burying their first-born, whom the Lord had slain [a] (for even upon their gods also he had executed vengeance),

5 And they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness.

7 [b] Departing from thence, they came over-against Phihahiroth, which looketh towards Beelsephon, and they camped before Magdalum.

8 And departing from Phihahiroth, they passed through the midst of the sea, into the wilderness: [c] and having marched three days through the desert of Etham, they camped in Mara.

9 [d] And departing from Mara, they came into Elim, where there were twelve fountains of waters, and seventy palm trees: and there they camped.

10 But departing from thence also, they pitched their tents by the Red Sea. And departing from the Red Sea,

11 They camped in the desert of Sin.

12 And they removed from thence, and came to Daphca.

13 And departing from Daphca, they camped in Alus.

14 And departing from Alus, they pitched their tents in Raphidim, [e] where the people wanted water to drink.

15 And departing from Raphidim, they camped in the desert of Sinai.

16 But departing also from the desert [f] of Sinai, they came to the graves of lust.

17 And departing from the graves of lust, they camped in Haseroth.

18 [g] And from Haseroth they came to Rethma,

19 And departing from Rethma, they camped in Remmonphares.

20 And they departed from thence, and came to Lebna.

21 Removing from Lebna, they camped in Ressa.

22 And departing from Ressa, they came to Ceelatha.

23 And they removed from thence, and camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came to Arada.

25 From thence they went and camped in Maceloth.

26 And departing from Maceloth, they came to Thahath.

27 Removing from Thahath, they camped in Thare.

28 And they departed from thence, and pitched their tents in Methca.

29 And removing from Methca, they camped in Hesmona.

30 And departing from Hesmona, they came to Moseroth.

31 And *removing* from Moseroth, they camped in Benejaacan.

32 [h] And departing from Benejaacan, they came to Mount Gadgad.

33 From thence they went and camped in Jetebatha.

34 And from Jetebatha, they came to Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

36 [i] They removed from thence, and came into the desert of Sin, which is Cades.

37 And departing from Cades, they camped in Mount Hor, in the uttermost borders of the land of Edom.

38 [k] And Aaron, the priest, went up into Mount Hor, at the commandment of the Lord: and there he died, in the fortieth year of the coming forth of the children of Israel out of Egypt, [l] the fifth month, the first day of the month,

39 When he was a hundred and twenty-three years old.

40 And king Arad, the Chanaanite, who dwelt towards the south, heard that the children of Israel were come into the land of Chanaan.

41 And they departed from Mount Hor, and camped in Salmona.

42 From whence they removed and came to Phunon.

43 And departing from Phunon, they camped in Oboth.

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[a] Exod. xii. 12.—[b] Exod. xiv. 2.—[c] Exod. xv. 22.—[d] Exod. xv. 27.
[e] Exod. xvii. 1.—[f] Ex. xix. 2. Supra xi. 34.
[g] Supra xiii. 1.—[h] Deut. x. 7.—[i] Supra xx. 1.—[k] Supra xx. 25. Deut xxxii. 50.
[l] A. M. 2552, A. C. 1452.

VER. 4. *Gods.* Their idols were thrown down. S. Jer. ep. 127. See Ex. xii. 12. M.

VER. 6. *Soccoth*, the second station. H.—*Etham.* Sept. "Butham," the Butum of Herodotus, (ii. 75,) situated in a plain.

VER. 7. *Beelsephon;* perhaps the city of Clysma, or Colzan, where the Hebrews crossed the sea.

VER. 8. *Etham*, or Sur. Ex. xv. 22.—*Mara*, 60 miles to the south of the Red Sea. C.

VER. 9. *Elim.* "The wood o palm-trees, five days' journey from Jericho." Strabo. See Ex. xv.

VER. 10. *Red Sea.* This encampment is not specified before. C.—It was the seventh in order. H.

VER. 11. *Sin.* Farther from the promised land than that of Tsin, (C. xx. 1,) or Cades-barne.

VER. 12. *Daphca.* Sept. and Eusebius read, Raphca; (C.) D and R, in Hebrew, are easily confounded. H.—This encampment is passed over in Exodus, as well as the following at Alus.

VER. 14. *Raphidim* and Sinai. See Ex. xvii. and xix. 1.

VER. 16. *Lust.* After three days' journey, passing by the station of burning. C. x. 33. xi. 3.

VER. 17. *Haseroth*, near Cades-barne, the same as Aserim, ("the unwalled towns" of the Heveans, extending as far as Gaza) or Asor, called afterwards Esron, on the south of Chanaan. Jos. xi. 10. Moses does not specify here the memorable encampment at Cades-barne, where the Israelites arrived, after 11 days' march from Horeb. Deut. i. 2. 19. It was not far from Asor, on the frontiers of Idumea, (C.) in the desert of Pharan. C. xiii. 1.

VER. 19. *Rethma.* The situation of this and the following station, cannot be fixed.

VER. 21. *Lebna.* A strong place besieged by Sennacherib, (4 K. xix. 8.) between Cades and Gaza. Jos. x. 29. The Hebrews encamped a long while about Mount Seir. Deut. ii. 1.

VER. 22. *Ressa* was in the same neighbourhood. S. Hilarion converted its inhabitants.

VER. 24. *Arada.* Herad, Adar, or Barad, are probably the same place, on the southern limits of Chanaan, four miles from Maceloth, the Malatis of Eusebius.

VER. 30. *Hesmona*, or Asemona, a city of the tribe of Juda, towards Egypt. C. xxxiv. 4.

VER. 32. *Gadgad.* These three stations are placed in a different order, Deut. x. 6. But some word has been transposed, as Aaron died on Mount Hor, when the Hebrews encamped at Mosera, or *Moseroth*, a second time. C.

VER. 34. *Jetebatha.* It may be rendered also "Hills of concupiscence," famous for torrents of water. Deut. x. 7.

VER. 35. *Asiongaber.* Some place this station on the Mediterranean, where Strabo fixes the city of Gassion Gaber, the Beto Gabria of Ptolemy. But the Scripture informs us it lay on the Red Sea. 3 K. ix. 16. Cellarius thinks most probably upon the Elanitic gulph, to the east of that of Suez, or Heroopolis, where Josephus maintains Asiongaber or Bernice stood. The Hebrews came to this station from that of *Elat.* Deut. ii. 8. C.

VER. 36. *Sin*, or Tsin. *Cades* is another name of the same desert. Near the city of Cades-barne, the Hebrews encamped a long while, and had plenty of water; but here they murmured for want of it, and Mary departed this life. C. xx. C

VER. 37. *Hor*, at a place called Mosera. Deut. x. 6. This was the road from Arabia to Chanaan, and the Hebrews attempted to enter by it, but were repulsed by the king of Arad, though they afterwards defeated him at Horma. C. xxi. 3.

VER. 41. *Salmona*, where it is thought by some that God sent the fiery serpents. C. xxi. 6. The Israelites being refused a passage by the Idumeans and Moabites, God orders them to measure back their steps towards Asiongaber, and to go round their territories. C.

44 And from Oboth they came to Ijeabarim, which is in the borders of the Moabites.

45 And departing from Ijeabarim, they pitched their tents in Dibongad.

46 From thence they went and camped in Helmondeblathaim.

47 And departing from Helmondeblathaim, they came to the mountains of Abarim, over-against Nabo.

48 And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over-against Jericho.

49 And there they camped from Bethsimoth, even to Abelsatim in the plains of the Moabites,

50 Where the Lord said to Moses:[a]

51 Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan,

52 Destroy all the inhabitants of that land: [b] beat down their pillars, and break in pieces their statues, and waste all their high places,

53 Cleansing the land, and dwelling in it. For I have given it you for a possession.

54 And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families:

55 But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in *your* eyes, and spears in *your* sides, and they shall be your adversaries in the land of your habitation.

56 And whatsoever I had thought to do to them, I will do to you.

[a] A. M. 2553.—[b] Deut. vii. 5. Judges ii. 2.

CHAP. XXXIV.

The limits of Chanaan: with the names of the men that shall make the division of it.

AND the Lord spoke to Moses, [c] saying:

2 Command the children of Israel, and thou shalt say to them: When you are entered into the land of Chanaan, and it shall be fallen unto your possession by lot, it shall be bounded by these limits:

3 [d] The south side shall begin from the wilderness of Sin, which is by Edom: and shall have the most salt sea for its furthest limits eastward:

4 Which limits shall go round on the south side by the ascent of the Scorpion, and so into Senna, and reach toward the south as far as Cades-barne, from whence the frontiers shall go out to the town called Adar, and shall reach as far as Asemona.

5 And the limits shall fetch a compass from Asemona to the torrent of Egypt, and shall end in the shore of the great sea.

6 And the west side shall begin from the great sea, and the same shall be the end thereof.

7 But toward the north side, the borders shall begin from the great sea, reaching to the most high mountain,

8 From which they shall come to Emath, as far as the borders of Sedada:

9 And the limits shall go as far as Zephrona, and the village of Enan. These shall be the borders on the north side.

10 From thence they shall mark out the bounds towards the east side, from the village of Enan unto Sephama,

11 And from Sephama the bounds shall go down to

[c] A. M. 2553.—[d] Jos. xv. 1.

VER. 45. *Dibongad*, is often called *Dibon*. Moses observes, (C. xxi.) that the Hebrews passed by or encamped at various places, before they came to this town. It is sometimes attributed to Ruben, and at other times to Gad, being on the confines of both tribes. C.

VER. 49. *Moabites*. Here they were deluded by wicked women. C. xxv. H. —From these 42 stations, the Fathers take occasion to shew, how we must advance in a spiritual life. D.

VER. 52. *Pillars*. Heb. stones placed on high "to be seen." Sept. "towers of the sentinels." Chal. "where they adore their idols."

VER. 53. *Land* of its old inhabitants, and of the places dedicated to superstitious purposes. H.—Heb. "occupy the land." Sept. "drive out the inhabitants, and dwell there."

VER. 55. *Nails*. Sept. "goads," &c. by which they will force you in a manner to gratify your curiosity, by an imitation of their idol worship; and thus will prove to you more dangerous, than if you had nails piercing your eyes. See Jos. xxiii. 13. Ezec. xxviii. 24. These abandoned nations must not be spared through a false pity. Deut. xx. 16. C.—The Israelites, however, proved negligent, and God made use of the remains of these nations to scourge his people, and to train them for war. D.

CHAP. XXXIV. VER. 3. *The most salt sea*. The lake of Sodom, otherwise called the Dead Sea. Ch.—*Limits*. These are very properly defined in this place, that the Hebrews may know what nations they ought to destroy. M.—A line may be drawn from the southern point of the Dead Sea, through Adar, as far as the Nile and the Mediterranean Sea, comprising a part of the desert of Sin, or Zin.

VER. 4. *The Scorpion*. A mountain so called, from having a great number of scorpions. Ch.—Heb. *Hakrabbim*. There was a city of the same name, the capital of Acrabathene, (1 Mac. iii. 3,) not far from Petra.—*Senna*, a town of the desert of Zin, (C.) or a mountain specified Judg. i. 36. S. Jerom.—*Adar*. Heb. "Hasor Adar." But they seem to be two distinct towns. Jos. xv. 3.—*Asemona*. See C. xxxiii. 30.

VER. 5. *Egypt*. Many suppose the rivulet of Rinocorura is meant. M.—But it seems more probable that the Nile, the only *river of Egypt*, or the eastern branch of it, where Pelusium stands, is designated. There is no proof that the former rivulet belonged to Egypt; and though some assert that the Hebrews never dwelt to the west of it, the territory was so barren, that nothing may be said respecting that affair. We find, however, that under Solomon they inhabited as far as the river of Egypt; (1 Par. xiii. 5. 3. K. viii. 65,) and if they had not, God's promise entitled them to that part of the country; as well as to that which extends to the great river Euphrates, though they perhaps never took possession of it. See Gen. xv. 18. Jos. xiii. 3. Pelusium is commonly reckoned the frontier town of Egypt. Ezec. xxx. 15. Strabo xvi. In another place, the promised land extends from Emath to *the torrent of Egypt*, (1 K. viii. 55,) or *of the desert*. Amos vi. ult. C.

VER. 6. *Great sea*, compared with those of Palestine, which were only like pools or lakes. The Hebrews call every great collection of water, a sea. The Mediterranean bounded the promised land entirely, on the west.

VER. 7. *The most high mountain*. Libanus. Ch.—Heb. "the mountain of the mountain, *or* of Hor." Some understand Mount Casius, Hermon, Taurus, or Amanus; which last lies on the confines of Cilicia, and hence the Rabbins draw a line by the straits of Gibraltar to Pelusium, so as to comprise all the islands and the waters of the Mediterranean. Selden. Marc. Claus. i. 6. But Grotius denies that the sea can be claimed by any one, nor was it, even for fishing, says he, before the days of Justinian. Jur. ii. 2, 3. C.—At any rate, Moses here seems to mean the northern limits from the point of the Mediterranean, where Libanus is situated, across the country eastward to Emath, and as far as the village of Enan, v. 9. H.

VER. 8. *Emath*. It is of great importance to fix the situation of this city. Some take it to be Antioch, the capital of Syria, on the Orontes. But that was a modern city, founded by Nicanor, and called after his father, Antiochus, and embellished by Callinicus and Epiphanes. Strabo xvi.—Others believe it is Epiphania, at the foot of Libanus, on the same river, and a distinct city from Emath *Rabba*, or "the great," of Amos vi. 2. Josephus i. 7. (C.) and S. Jerom (in Isai. x.) seem to be of this opinion. M.—But the city in question was most probably Emesa, of which Amos speaks above. It was also upon the river Orontes, at a small distance to the east of Libanus, on the road to Damascus. This road was the northern boundary. Emesa was perhaps formerly the capital of the country of Soba, (2 Par. viii. 3,) and was taken by Solomon. Reblatha, or Rebla, (v. 11,) was a part of its territory. Theod. in Jer. xxxix. 5. C.

VER. 9. *Enan*. Heb. "Hazer Henan." In Ezechiel, (xlvii. 17,) it is called *the court of Enon*. It may be Gaana, north of Damascus, or rather Inna, placed to the south of that city by Ptolemy.

VER. 11. *Sephama*, or Apamea. Targum. *Rebla*. Sept. "Bela, *or* Asbela." H.—S. Jerom understands Antioch, near which was the fountain of *Daphnis*, or Daphne, a word which is inserted in the Targum, though it be not found in Hebrew. But Antioch did not lie on the eastern borders, and this fountain may be the same place as Enan, v. 9.—*Against*. Heb. "on the east side of Ain, *or* the fountain." C.—*Cenereth*. This is the sea of Galilee, illustrated by the miracles of our Lord. Ch.—The line was not drawn to this lake of Genesareth, or of Tiberias, as it was likewise called, but comprised a large territory lying to the east of it, (C.) and given to the tribes of Manasses, Gad, and Ruben, which inhabited the country east of the Jordan and of the Salt Sea. H.—*Eastward:* the Sept. insinu-

Rebla, over-against the fountain of Daphnis: from thence they shall come eastward to the sea of Cenereth,

12 And shall reach as far as the Jordan, and at the last shall be closed in by the most salt sea. This shall be your land with its borders round about.

13 And Moses commanded the children of Israel, saying: This shall be the land which you shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, and half of the tribe of Manasses,

15 That is, two tribes and a half, have received their portion beyond the Jordan, over-against Jericho, at the east side.

16 And the Lord said to Moses:

17 [a] These are the names of the men, that shall divide the land unto you: Eleazar the priest, and Josue, the son of Nun,

18 And one prince of every tribe,

19 Whose names are these: Of the tribe of Juda, Caleb, the son of Jephone.

20 Of the tribe of Simeon, Samuel, the son of Ammiud.

21 Of the tribe of Benjamin, Elidad, the son of Chaselon.

22 Of the tribe of the children of Dan, Bocci, the son of Jogli.

23 Of the children of Joseph of the tribe of Manasses, Hanniel, the son of Ephod.

24 Of the tribe of Ephraim, Camuel, the son of Sephthan.

25 Of the tribe of Zabulon, Elisaphan, the son of Phamach.

26 Of the tribe of Issachar, Phaltiel, the prince, the son of Ozan.

27 Of the tribe of Aser, Ahiud, the son of Salomi.

28 Of the tribe of Nephtali, Phedael, the son of Ammiud.

29 These are they whom the Lord hath commanded to divide the land of Chanaan to the children of Israel.

CHAP. XXXV.

Cities are appointed for the Levites. Of which six are to be the cities of refuge

AND the Lord spoke [b] these things also to Moses, in the plains of Moab, by the Jordan, over-against Jericho:

2 [c] Command the children of Israel, that they give to the Levites out of their possessions,

3 Cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for their cattle and beasts:

4 Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side:

5 Toward the east shall be two thousand cubits: and toward the south in like manner shall be two thousand cubits: toward the sea also, which looketh to the west, shall be the same extent: and the north side shall be bounded with the like limits. And the cities shall be in the midst, and the suburbs without.

6 [d] And among the cities, which you shall give to the Levites, six shall be separated for refuge to fugitives, that he who hath shed blood may flee to them: and besides these there shall be other forty-two cities,

7 That is, in all forty-eight, with their suburbs.

[a] Jos. xiv. 1. and 2.—[b] A. M. 2553.

[c] Jos. xxi. 2.—[d] Deut. xix. 2. Jos. xx. 2.

ate, "to the south, leaving the sea of Cenereth on the east."—The *fountain of Daphnis* may probably be that near the Semechonite lake, through which the Jordan runs. Josep. Bel. iv. 1. It may have received the title of Daphnis, from the *laurels* with which it is adorned, like the suburbs of Antioch. Bonfrere. M. —It appears that Moses has only in view, the nine tribes for which a provision was not yet made; and their eastern limits extended from Emath, down the Jordan to the Dead Sea, so as to comprise no part to the east of that river, which was already given to their brethren; (see v. 13, 15, 29,) and thus the observation of Calmet, respecting the countries *east* of *Cenereth*, will be rather inaccurate, as the line must run through that sea, following the course of the Jordan. These were properly the eastern limits of *Chanaan*, which country comprised all between Egypt and Idumea, as far as Sidon and Mount Libanus, being bounded by the Jordan on the east. The other three tribes were hemmed in on the north and east by the mountains of Hermon, Basan, Galaad, and Arnon; beyond which, the nations about Damascus, and the descendants of Ammon, Ismael, and Moab dwelt, in Syria and the desert of Arabia, so that the latter country was the eastern boundary of the promised land, taken in its utmost extent. H.—The respective limits must naturally vary, when we speak of the whole or a part only. D. T.

CHAP. XXXV. VER. 3. *Cities*, in all forty-eight, with a thousand paces round them. This land belonged to the community: but some built upon it, Jos. xxi. 18. 1 Par. vi. 60. The burial place for the Levites lay behind it. Drusius.—In these cities alone, the Levites had houses and gardens of their own; others might live with them, and indeed the cities acknowledged other lords, as Hebron belonged to Caleb, Jos. xiv. 14. The Levites were dispersed throughout the land, that they might instruct the people both by word and by example. Deut. xxxiii. 10. They had a clear revenue without labour of husbandry, equivalent to any two of the other tribes. Abulensis.—Six of *their cities* were assigned for places of refuge, as they were the proper judges of the cases, in which murder may be excused, and to remind them that they ought to be very merciful. Hence arose the privileges, granted to some churches, of protecting those who fled to them for an asylum. That none might be hindered from enjoying this benefit, three of these cities were situated on each side of the Jordan, and at equal distances. Salien.

VER. 4. *Paces.* This is equivalent to 2000 cubits, (v. 5,) or a sabbath day's journey. Selden, Jur. iii. 9. S. Jerom. q. 9. ad algas. Heb. retains the same word, *amma*, "cubit," in both verses: but some copies of the Sept. Philo, and Josephus, have "2000 cubits," (C.) which Dr. Wall and Kennicott deem to be the original reading. H.—Bonfrere would also correct the Hebrew by the Vulgate, as a pace among the Greeks consisted of three feet, and a cubit of half that quantity. The geometric pace of the Romans, contained five feet, and the sacred cubit of Villalpand, half as much; so that 2000 sacred cubits make 1000 geometric paces. Thus the Vulgate is perfectly consistent with itself. M.—Some imagine that Moses speaks of the common cubit here and of the sacred one, which was doubly as large, v. 5. But this is not probable; and the distinction of cubits, (C.) at least in his days, (H.) is very uncertain. Perhaps Moses may first specify the depth of this space of ground from the wall, and afterwards its length, which would be doubly greater. C. See Servius on Jos. xxi. q. 8, &c.—The semidiameter was probably 1000 cubits. D.

VER. 5. *Sea.* Heb. simply "on the west side 2000 cubits, and on the north side 2000 cubits, and the city in the midst. This shall be to them the suburbs of the city."

VER. 6. *Cities.* Maimonides pretends, that all the forty-eight cities of the Levites were asylums; though only six were bound to receive the fugitive gratis. Moses had promised a place of refuge, which he now grants. Ex. xxi. 13. The altar and temple enjoyed the like privilege; the latter even till its destruction. Philo.—Josephus mentions only six cities of refuge. Those who could not be supposed to have killed a person designedly, were not obliged to flee to them; as, on the other hand, the murderer was not permitted to enter, if his malice were notorious, or his negligence extreme. Rabbins ep. Seld. Jur. iv. 2. To be secured at the altar of holocausts, it was necessary to touch the grate. If the judges declared that the person's case was such as the law admitted, he was conducted away, under a strong guard, to one of the cities; or, if he were deemed unworthy, he was put to death, out of the holy place. The altar was commonly the refuge only of priests. Those who were not of Hebrew extraction, could not claim the rights of an asylum, according to the Rabbins. But the contrary seems to be asserted, v. 15. The roads to the cities of refuge were to be kept in good repair, and in case more than six should be found necessary, three others might be appointed. Deut. xix. 3. 8. This privilege is founded on the law of nature, which decrees that the life of the innocent man, who has had the misfortune to kill another, should not be taken away. Other nations extended this right to almost every crime, that the weak might have an opportunity of defending themselves. The sons of Hercules erected for this purpose the *altar of mercy*, at Athens. Some of the pagan temples could protect even the greatest criminals, as well as the innocent, who might fear oppression. Those of Apollo, at Delphos, of Bacchus, at Ephesus, &c. were very famous. See Marsham, Chron. sæc. 13. Tiberius found it necessary to recall these privileges among the Greeks, as they were greatly abused. Tacit. An. iii. 6. But his decree was not much regarded. The Romans had their asylums also, at Naples, &c. where those who had been condemned to die, might be secure. Rome itself was an asylum for all strangers, as S. Aug. remarks, de C. D. i. The Christian emperors afforded the like privileges to our churches. But some who were guilty of the crimes of adultery, murder, heresy, &c. were deprived of the benefit. C.—Those who fled to the altar among the Jews were first to be purified; (Philo) and if they had committed murder publicly, like Joab, they were dragged away, 3 K. ii. T.

8 And of these cities which shall be given out of the possessions of the children of Israel, from them that have more, more shall be taken: and *from them* that have less, fewer. Each shall give towns to the Levites according to the extent of their inheritance.

9 And the Lord said to Moses:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have passed over the Jordan into the land of Chanaan,

11 Determine what cities shall be for the refuge of fugitives, who have shed blood against their will.

12 And when the fugitive shall be in them, the kinsman of him that is slain may not have power to kill him, until he stand before the multitude, and his cause be judged.

13 [a] And of those cities, that are separated for the refuge of fugitives,

14 Three shall be beyond the Jordan, and three in the land of Chanaan,

15 As well for the children of Israel as for strangers and sojourners, that he may flee to them, who hath shed blood against his will.

16 If any man strike with iron, and he die that was struck: he shall be guilty of murder, and he himself shall die.

17 If he throw a stone, and he that is struck die: he shall be punished in the same manner.

18 If he that is struck with wood, die: he shall be revenged by the blood of him that struck him.

19 The kinsman of him that was slain, shall kill the murderer: as soon as he apprehendeth him, he shall kill him.

20 [b] If through hatred any one push a man, or fling any thing at him with ill design:

21 Or being his enemy, strike him with his hand, and he die: the striker shall be guilty of murder: the kinsman of him that was slain, as soon as he findeth him, shall kill him.

22 But if by chance-medley, and without hatred,

23 And enmity, he do any of these things,

24 And this be proved in the hearing of the people, and the cause be debated between him that struck, and the next of kin:

25 The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled, and he shall abide there until the death of the high priest, that is anointed with the holy oil.

26 If the murderer be found without the limits of the cities that are appointed for the banished,

27 And be struck by him that is the avenger of blood: he shall not be guilty that killed him.

28 For the fugitive ought to have stayed in the city until the death of the high priest: and after he is dead, then shall the manslayer return to his own country.

29 These things shall be perpetual, and for an ordinance in all your dwellings.

30 The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man.

31 You shall not take money of him that is guilty of blood, *but* he shall die forthwith.

32 The banished and fugitives before the death of the high priest may by no means return into their own cities.

33 Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.

34 And thus shall your possession be cleansed, myself abiding with you. For I am the Lord that dwell among the children of Israel.

[a] Deut. iv. 41. Jos. xx. 7. and 8.

[b] Deut. xix. 11.

VER. 12. *Kinsman*, the nearest relation, who was called *the revenger of blood*, (v. 25. 27, H.) or the redeemer, because it was his duty to see that justice was done to the deceased. When the person, who had involuntarily committed murder, arrived at the city, he was to make his appearance before the judges of it, and, if they thought his account satisfactory, they admitted him, but upon condition that he should take his trial before the judges and the people of that country, where the murder had taken place, (v. 25. Jos. xx. 4. 9, T.) though some think that the judges of the city of refuge, passed sentence. Masius, &c.—If it proved favourable, he was bound to remain in the city, till the death of the high priest, otherwise the relations might kill him as an outlaw; as they might also if he was declared guilty. In case the murder were *voluntary*, the judges of the place where it was committed sent to demand the criminal. Deut. xix. 11.

VER. 18. *If*, &c. Heb. "or he smite him with a wooden weapon, (wherewith he may die) and he die, he is a murderer; the murderer shall surely be put to death." The two former verses are expressed in the same awful manner, intimating that the weapon must be of such a nature that it might easily give a mortal wound, and also that the effect really followed. In these cases, if the person could not clear himself, no refuge or reprieve was allowed. H.—But the deceased must have been killed upon the spot, otherwise the person who struck him could only be required to pay a fine. Ex. xxi. 19. M.

VER. 19. *Him*, with impunity. If the judges have passed sentence, he shall be obliged to put it in execution, v. 21. 31. S. Aug. q. 65. E.—The laws of Athens required also that a relation should put the murderer to death, though the deceased were even of servile condition. Demost.—Those of Rome condemned the involuntary manslayer to retire for a year, and afterwards to appease some one of the relations, and to offer the sacrifices, and submit to the usual purifications. Even at the present day, the Persians and Arabs deliver the murderer to be slain by the kinsmen of the deceased, after sentence has been passed by the judges.

VER. 21. *Kill him.* It seems when the case was evident, he was not only permitted, but commanded to punish the criminal. Bonfrere. Deut. xix. 12. M.

VER. 25. *Delivered.* Heb. "the multitude shall deliver the slayer." It seems the judges pronounced sentence, according to the votes of the people assembled; (C.) or the plurality of voices among the 21 judges decided the matter. Grot. H.—*High priest.* This mystically signified that our deliverance was to be effected by the death of Christ, the high priest and the anointed of God. Ch.—He rescued us from the hand of the *revenger*, the devil. Theod. q. 50 51.—Before his death, the way to our true country was not open, nor secure. S. Greg. hom. 6. in Ezec. W.—By this law, Moses shewed a horror for murder, and the respect due to the person of the high priest, during whose life even the involuntary murderer was obliged to keep himself retired in a city of refuge. Masius.—At the death of the pontiff, all Israel put on mourning, so that private injuries were to be forgotten, when the public had such cause for sorrow; and in the mean time, the vengeance of kinsmen would relent. Maimon. More. iii. 40.—Murder was punished by the Greeks, in the days of Homer, with banishment, though sometimes this was remitted by the relations, for a sum of money. Iliad ix. C.

VER. 27. *Him.* Custom explained this law, as giving leave to any person to inflict the punishment upon the wandering murderer, though the relation seem only to be specified. Grot.—Some think, that to kill such a person was still criminal in the sight of God. But others believe that, as he had forfeited the privilege of an asylum, by absenting himself from it, (C.) the law subjected him to the same rigour, with which he might have been treated before he came thither; (v. 19, H.) and provided proper moderation were observed, and malicious revenge avoided, no guilt would attach to him, who executed the implied sentence of death. The Jews observe, that God allows us to revenge another sooner than ourselves, as there is less danger of excess or of delusion. C.

VER. 30. *Man.* A person might be tried on such evidence. Deut. xix. 15.

VER. 32. *Cities.* Heb. "you shall take no money to retire to a city of refuge, to return into his own country, till the death of the priest." The Sept. supply, "you shall take no redemption money, to permit (a voluntary murderer) to flee into a city of refuge, (nor of an involuntary one) to return," &c. Grotius,—*The banished*, may refer to people of the former description, who had gone away to screen themselves from prosecution. But they could never be allowed to inhabit the country any more. Their presence would seem to defile it. H.—"You shall not take money of him who has fled to a city of refuge, to suffer him to return home." Chaldee.

VER. 33. *Defile not.* To inspire a greater horror for murder, the earth was represented as defiled by blood, and only to be purified by the death of the criminal. *Without shedding of blood, there is no remission.* Heb. ix. 22. H.—On the same principle, our churches, &c. are deemed profane, when murder, or some great indecencies, have been committed in them, so that they require a fresh consecration. C.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

AND the princes of the families of Galaad,[a] the son of Machir, the son of Manasses, of the stock of the children of Joseph, came: and spoke to Moses before the princes of Israel, and said:

2 The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad, our brother, the possession due to their father:

3 Now if men of another tribe take them to wives, their possession will follow them, and being transferred to another tribe, will be a diminishing of our inheritance.

4 And so it shall come to pass, that when the jubilee, that is the fiftieth year of remission is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

5 Moses answered the children of Israel, and said by the command of the Lord: The tribe of the children of Joseph hath spoken rightly.

6 And this is the law, promulgated by the Lord, touching the daughters of Salphaad: [b]Let them marry to whom they will, only so that it be to men of their own tribe:

7 Lest the possession of the children of Israel be mingled from tribe to tribe. For all men shall marry wives of their own tribe and kindred:

8 And all women shall take husbands of the same tribe: that the inheritance may remain in the families,

9 And that the tribes be not mingled one with another, but remain so

10 As they were separated by the Lord. And the daughters of Salphaad did as was commanded:

11 And Maala, and Thersa, and Hegla, and Melcha, and Noa, were married to the sons of their uncle, by their father

12 Of the family of Manasses, who was the son of Joseph: and the possession that had been allotted to them, remained in the tribe and family of their father.

13 These are the commandments and judgments, which the Lord commanded by the hand of Moses to the children of Israel, in the plains of Moab, upon the Jordan, over-against Jericho.

[a] Supra xxvii. 1.

[b] Tobias vii. 14.

CHAP. XXXVI. VER. 1. *Galaad.* The descendants of Machir, who were settled in Galaad, were particularly interested, in knowing how their female relations of the house of Salphaad, were to dispose of their fortunes, which God had allowed them. They knew that, by the law, their husbands would obtain possession; and if those husbands should be of another tribe, part of the land allotted to Manasses might be lost. See C. xxvii. and Jos. xvii. 1. 3.

VER. 4. *That is,* an explanation of the jubilee, added by S. Jerom, who gives the sense of the Heb. though not the very words.—*Lots.* Heb. "when the jubilee of the children of Israel is come, then shall their inheritance be added to that of the tribe in which they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers." H.

VER. 6. *Tribe.* Heb. adds *family* also: for heiresses were obliged to marry in their own family, to prevent the confusion of the inheritances. If they had a mind to renounce their right, they were at liberty to marry where they pleased. C.—The nearest relations, who chose to receive their land, were under an obligation of marrying them. Ruth iv. 6. H.—A similar law prevailed at Athens.

VER. 7. *Wives.* Heb. "shall keep to the inheritance of the tribe of his fathers." Those who marry heiresses must be of the same family: but others may take wives from any of the tribes of Israel, as the most holy did without scruple. S. Jerom in Jer. xxxii. T. E.—The Rabbins extend this law to all, with the Vulgate: but only during the time that the land of Chanaan remained undivided. Seld. Succ. c. xviii.

VER. 8. *Women.* Heb. "every daughter that possesseth an inheritance . . shall be wife to one of the family of the tribe of her father." Commonly the females were debarred from inheriting land, when they had any brothers. The Levites were not concerned in these regulations, as they had no inheritance; and hence we need not be surprised to find that S. Elizabeth, *of the daughters of Aaron,* (Luc. i. 36,) was related to the blessed Virgin, who was of the *family of David.* The mother of S. Elizabeth might be of the tribe of Juda; or a maternal ancestor of the blessed Virgin might spring from the tribe of Levi. C.—Tradition determined the lawfulness of such marriages, and in this case, S. Augustine (Consens. Ev. ii. 2,) admires the providence of God, in causing his beloved Son, the great anointed, to be born both of the regal and priestly tribes, in which an unction was required, before the priests and kings were put in possession of their respective offices. Thus Christ was both priest and king, and such were anointed in the law of Moses. W.

VER. 11. *Father.* They married their cousin-germans. The original is rather undecisive, as *Dod* may signify, "an uncle, great uncle, or cousin;" and a *son,* in Scripture, is often put for any descendant. The marriages of cousins were not expressly forbidden by the law, and if they had, they might have been dispensed with on this occasion, as well as when a brother died without issue. C.—Claudius was the first of the Romans who obtained leave of the senate to marry his brother's daughter Sueton. D.

THE BOOK OF DEUTERONOMY.

This Book is called DEUTERONOMY, which signifies a SECOND LAW, because it repeats and inculcates the ordinances formerly given on Mount Sinai, with other precepts not expressed before. The Hebrews, from the first words in the Book, call it, ELLE HADDEBARIM. Ch.—It may be divided into many discourses, which Moses made to the people during the two last months of his life. H.—The first was delivered by him on the first day of the eleventh month of the fortieth year, since the deliverance of the Hebrews out of Egypt, and relates various particulars which had occurred to them. In C. iv. 41, and seq., a supplement from the Book of Numbers is given to this discourse. C. v., a fresh exhortation to the people commences, which continues till C. xxvii., where the famous blessings and maledictions, from the mountains of Garizim and Hebal, are related. In the following chapters, Moses exhorts the people, in the most pathetic manner, to be faithful to the Lord, adding the strongest threats and promises to enforce their compliance; and having appointed Josue to succeed him, and repeated that beautiful canticle which God ordered *them to write*, (C. xxxi. 19,) he gives the Book of Deuteronomy, to be kept with care, (v. 9,) blesses the tribes like a good and tender father, and gives up his soul to God on Mount Nebo, in the 120th year of his age. C.—There can be no doubt but that Moses was the author of this book, as well as of the four preceding ones; though the last chapter may, perhaps, form a part of the Book of Josue, which formerly was written immediately after the works of Moses, without any such marks of distinction as we find at present. The whole Bible seemed to make but one verse. How easily, therefore, might the account of the death of Moses be taken in, as forming a part of the Pentateuch, when the different books came to be distinguished by separate titles! Such an insertion cannot hurt the general claim of Moses to be the author of the Pentateuch; or, if it should be thought to do so, no absolute proof can be brought to shew that he did not write this chapter also, by the spirit of prophecy. *All the people spoke to Esdras, the scribe, to bring the book of the law of Moses, which the Lord had commanded, to Israel.* The whole nation of the Jews has all along maintained, that Moses wrote these books; and he himself repeatedly asserts, that he was ordered to leave on record many things of importance. Hence both internal and external evidence concur to establish his title to them; and if we be not disposed to cavil with all other authors, and to deny that Demosthenes, for example, Cæsar, and others, have written the works which bear their names, we must confess that the Pentateuch is to be attributed to the Jewish Legislator. Yet if this were a matter of doubt, the things contained in these books could not, on that account, be controverted. How many anonymous works have been published, which are of unquestionable authority! Many of the books of Scripture are of this nature. But as we have every reason to believe, that they have come down to us without any material corruption, and were written by people of veracity, by divine inspiration, they deserve to be regarded as authentic records. This is true, whether we speak of the originals or of the versions authorized by the Church; though it should suffice to stop the mouths of infidels, if we can procure an authentic history of the Bible by the collation of the different copies, which are extant. Thus, where the Hebrew editions appear to be incorrect, they may receive great light from the Samaritan copy of the Pentateuch, and from the versions of the Sept., and of other respectable authors on the whole Bible. The variations, which we may discover, are not of such moment, but that, if the very worst copy were selected, we should find the same great outlines of Scripture history, the same precepts of faith and morality. The laws of Moses, which are scattered through his five books, may be seen all together in their natural order, collected by Cornelius a Lapide and Calmet. But the spirit of God was pleased to intersperse historical facts among them, which both shew the occasion on which they were given, and enable us to read them with greater pleasure and satisfaction. The four preceding books might be compared to the four Gospels; Deuteronomy represents the whole, (V. Bede) and may be styled a Diatessaron, as it recalls to our mind the great Creator of all things, who was about to fulfil the promises which he had made to the Patriarchs. Almost all those to whom Moses addresses himself, had been unborn or very young, when their parents received God's commands at Sinai, and wandered in the desert. He therefore gives them an account of what had happened during the last eventful period of forty years. He shews what had brought on so many disasters, and cautions his hearers, that if they imitate the perfidy of their fathers, as he foresees, with sorrow, that they will, (C. xxxi.) they must expect to be treated with no less severity. This prediction we behold verified, at the present day, in the persons of the scattered remnants of Israel. How sublime! how terrifying are the truths which Moses enforces with so much earnestness! The same threats which he denounces against the perfidious Jews, regard us in some measure. If we feel not their effects at present, in being driven out from our country, we have more reason to fear lest we should be excluded from our heavenly inheritance, if we do not repent. H.

CHAP. I.

A repetition of what passed at Sinai and Cades-barne; and of the people's murmuring, and their punishment.

THESE are the words, which Moses spoke to all Israel beyond the Jordan, in the plain wilderness, over-against the Red Sea, between Pharan and Thophel, and Laban and Haseroth, where there is very much gold:

2 Eleven days' journey from Horeb, by the way of Mount Seir, to Cades-barne.

3 [a] In the fortieth year, the eleventh month, the first day of the month, Moses spoke to the children of Israel, all that the Lord had commanded him to say to them:

4 [b] After that he had slain Sehon, king of the Amorrhites, who dwelt in Hesebon: and Og, king of Basan, who abode in Astaroth, and in Edrai,

5 Beyond the Jordan in the land of Moab. And Moses began to expound the law, and to say:

6 The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain:

[a] A. M. 2553, A. C. 1451.

[b] Num. xxi. 24.

CHAP. I. VER. 1. *Beyond.* The eastern side of *the Jordan* is so called in Scripture, with reference to the promised land. M.—Heb. may mean also, "on this side, *or* at the passage" about *Bethabara*, "the house of passage," near which the Hebrews were encamped, and where Josue probably crossed over the Jordan, as it was the usual ford. Calmet seems to think that these two first verses have been inserted by Esdras, &c. or interpolated, as he says Moses never crossed the Jordan, and certainly addressed the Hebrews near that river, at a great distance from the Red Sea: but the text does not assert the contrary. It only determines that the place where he harangued them, was a part of the wilderness, or the plains of Moab, *over-against the Red Sea*, which they had left when they came from Asiongaber, unless the term *Suph*, which signifies *red*, may be a proper name of the station Supha, near the torrent Zared, (Num. xxi. 14,) as Calmet maintains. If this be admitted, this difficulty vanishes, for the camp of Israel was certainly *over-against*, and not even remote from this place. The other cities may have been in the environs, or Moses may have referred to the stations and places in the desert of Pharan, at Tophel, *Laban*, or Lebna, *Haseroth*, (Num. xxxiii. 17,) *where there is very much gold*, (Sept. "gold mines;" Heb. "*di zahab*,") and Cades-barne. Lebna, Haseroth, and Cades-barne, were in the territory of the Idumeans, who dwelt to the south-west of the plains of Moab. Tophel and Dizahab are unknown (C.) as well as Laban, Haseroth, and Pharan, if they be not the names of encampments. Geographers vary so much in their descriptions of the road, which the Hebrews followed, and in maps of the adjacent countries, that it is now impossible to decide. H.

VER. 2. *Cades-barne.* All the distance between Horeb and the Jordan, by Mount *Seir*, on the road to Cades-barne, might have been travelled in eleven days' time, being about 300 miles; or the Hebrews were so long in going thither. Num. xxxiii. 17. C.—It was to punish the Israelites for their frequent rebellions, that they were condemned to wander in that wilderness forty years. D.—They might have entered the promised land, when they first came to Cades-barne, from Mount Horeb, (Num. xiii. 1. 27,) which, even by the circuitous road of Mount Seir, would not have taken them above eleven days. He mentions this to remind them of their folly. Perhaps all the aforesaid places may have been between Horeb and Cades-barne, as Bonfrere maintains that *Laban* was in the neighbourhood of Sinai, where Moses first received the law which he is now going to explain. His discourse turns upon the chief occurrences of the forty years' journey; and hence *these are the words*, (v. 1,) may refer not only to what he was going to say, but also to the commands which he had already notified to the Israelites, from the passage of the *Red Sea* till the station Abelsetim, upon the banks of the Jordan. Num. xxxvi. 13. H.—Deuteronomy contains a recapitulation of the law, and therefore it was to be read aloud to all the people on the feast of tabernacles, every seventh year; and the new kings, or rulers of the Hebrews, were commanded to transcribe it, and every day read some part for the rule of their conduct. C. xvii. 18. and xxxi. 10. T.

VER. 3. *Month*, corresponding with our January, if the ecclesiastical calculation be followed; but if we date from Tisri, this *eleventh month* will be our July or August. Moses died on the 7th of the following month. D.

VER. 4. *Astaroth* signifies "sheep," particularly ewes, with their dugs distended with milk. Hence the Sidonians formed the idea of their Astarte, 1 K. xi. 5. H.—The Rabbins say, that Astaroth denotes large mountains, generally covered with sheep. *Astaroth-Carnaim*, was the city. Euseb.—Here the famous Og resided, though he was defeated at Edrai, as the Heb. intimates. C.

VER. 5. *Expound.* He begins, as usual, with commemorating the wonders of God, in favour of an ungrateful people. This book may be considered as a supplement to the other four books. C.—We need not wonder, therefore, if we find

7 Turn you, and come to the mountain of the Amorrhites, and to the other places that are next to it, the plains, and the hills, and the vales, towards the south, and by the sea shore, the land of the Chanaanites, and of Libanus, as far as the great river Euphrates.

8 Behold, said he, I have delivered it to you: go in and possess it, concerning which the Lord swore to your fathers, Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.

9 And I said to you at that time:

10 [a] I alone am not able to bear you: for the Lord your God hath multiplied you, and you are this day as the stars of heaven, for multitude.

11 (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)

12 I alone am not able to bear your business, and the charge *of you* and *your* differences.

13 Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers.

14 Then you answered me: The thing is good which thou meanest to do.

15 And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

16 And I commanded them, saying: Hear them, and judge that which is just: [b] whether he be one of your country, or a stranger.

17 [c] There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it.

18 And I commanded you all things that you were to do.

19 And departing from Horeb, we passed through the terrible and vast wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cades-barne,

20 I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

21 See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.

[a] Ex. xviii. 18.—[b] John vii. 24.—[c] Lev. xix. 15. Infra xvi. 19. Prov. xxiv. 23. Eccli. xlii. 1. James ii. 1.

22 [d] And you came all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

23 And because the saying pleased me, I sent of you twelve men, one of every tribe:

24 Who, when they had set forward, and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land,

25 Taking of the fruits thereof, to shew its fertility, they brought them to us, and said: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous to the word of the Lord our God,

27 You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us.

28 Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.

29 And I said to you: Fear not, neither be ye afraid of them:

30 The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all.

31 And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place.

32. And yet for all this you did not believe the Lord your God,

33 [e] Who went before you in the way, and marked out the place wherein you should pitch your tents; in the night shewing you the way by fire, and in the day by the pillar of a cloud.

34 And when the Lord had heard the voice of your words, he was angry and swore, and said:

35 [f] Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers:

36 Except Caleb, the son of Jephone: for he shall see it, and to him I will give the land, that he hath trodden upon, and to his children, because he hath followed the Lord.

37 Neither is his indignation against the people to be wondered at, since the Lord was angry with me also

[d] Num. xiii. 3. and xxxii. 8.—[e] Exod. xiii. 21. Num. xiv. 14.
[f] Num. xiv. 23. Ps. xciv. 11.

some new observations. The reason why the sabbath is to be kept, is here said to be in the memory of the law being given to the Hebrews, and their liberation from slavery; (C. v. 15,) whereas in Exodus, it seems to be designed to remind people that God rested on the seventh day. But here is no contradiction. Watson.

VER. 7. *Turn you.* The Hebrews, after the passage of the Red Sea, seemed to turn their backs upon the promised land, to go southward. Now, therefore, they are ordered to bend their course to the north, and to enter Chanaan, (H.) on the western side of the lake of Sodom, where the *Amorrhites* dwelt. C.—Their *mountain*, and the other *hills* and *plains*, and *vales*, (Heb. *shephela*, mentioned 1 Mac. xii. 38,) as far as the Nile and the Mediterranean, were the southern limits of the *Chanaanites*, whose country extended to Libanus. See Num. xxxiv. H.—God promises also to deliver the country as far as the *Euphrates* to the Hebrews, provided they continue faithful to him. C. xix. 8. As they neglected this condition, they never possessed the whole country, not even that of Chanaan, unmolested. Yet the whole was *tributary* to them, in the days of David and Solomon. S. Aug. q. 21. in Jos. Masius. T.

VER. 9. *I said*, following the advice of Jethro. Exod. xviii. 18.

VER. 15. *Who*, &c. Heb. "and *shoterim* (*officers* like our serjeants, designed to publish and execute the sentence of the judges) over *or* among your tribes." The Persians still call such officers *chaters*. The Rabbins say, that the shoterim were generally selected from among the Cinites, the descendants of Jethro, 1 Par. ii. 55. But we find that the Levites were also chosen, 2 Par. xix. 11. They seem to have had sometimes the authority of judges, princes, or doctors for the *instruction* of the people, as the Vulgate here expresses it. C.

VER. 17. *Respect.* Heb. "fear." M.—Those who judge ought to be quite impartial, and never suffer their sentence to be dictated either by love or by fear. H. Eccli. vii. 6.—*Of God*, to whom you must give an account of your conduct. Wisd. vi. 4. Speak therefore in his name, and imitate his justice and other perfections. See Ps. lxxxi. 1. C.—If any one absolve an oppressor because he is rich, that judge is guilty of partiality. D. Isai. i. 23.—*Hear it*, as the supreme judge M.—The people selected such as might be most proper, out of whom Moses made his choice. Salien.—An appeal might still be made to himself. Abulensis, q. 11

VER. 23. *Pleased me.* Even Moses was deceived by the appearance of prudence: and God permitted the people to follow the directions of their cowardice, v. 26. 32. C. ix. 29. Num. xiii. 1. C.

VER. 26. *Being.* Heb. "but rebelled against, irritated, or rendered useless," &c. C.

VER. 27. *Hateth us.* Such an opinion, can bring nothing but destruction. D.

VER. 30. *For you.* Sept. "he will defeat them along with you." For man must do something. S. Aug. q. 1.

VER. 37. *Neither*, &c. Heb. simply, "The Lord was also angry with me on your account," &c. Moses had been so long witness of the rebellions of the He

on your account, and said: Neither shalt thou go in thither.

38 But Josue, the son of Nun, thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to Israel.

39 Your children, of whom you said that they should be led away captives, and your sons, who know not this day the difference of good and evil, they shall go in: and to them I will give the land, and they shall possess it.

40 But return you and go into the wilderness by the way of the Red Sea.

41 [a]And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

42 The Lord said to me: Say to them: [b]Go not up, and fight not, for I am not with you: lest you fall before your enemies.

43 I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride, you went up into the mountain.

44 And the Amorrhite that dwelt in the mountains, coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma.

45 And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.

46 So you abode in Cades-barne a long time.

CHAP. II.

They are forbid to fight against the Edomites, Moabites, and Ammonites. Their victory over Sehon, king of Hesebon.

AND departing from thence, we came into the wilderness, that leadeth to the Red Sea, as the Lord had spoken to me: and we compassed Mount Seir a long time.

2 And the Lord said to me:

3 You have compassed this mountain long enough: go towards the north:

4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you.

5 Take ye then good heed that ye stir not against them: For I will not give you of their land so much as the step of one foot can tread upon, because I have given Mount Seir to Esau, for a possession.

6 You shall buy meats of them for money, and shall eat: you shall draw water for money, and shall drink.

7 The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness for forty years, and thou hast wanted nothing.

8 And when we had passed by our brethren, the children of Esau, that dwelt in Seir, by the way of the plain from Elath, and from Asiongaber, we came to the way that leadeth to the desert of Moab.

9 And the Lord said to me: [c]Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

10 The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

11 They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.

12 The Horrhites also formerly dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.

13 Then rising up to pass the torrent Zared, we came to it.

14 And the time that we journeyed from Cades-barne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn:

[a] Num. xiv. 40.

[b] Num. xiv. 42.—[c] Num. xxi. 13.

brews, that at last he gave way to a certain diffidence, when he was ordered by God to give them water out of the rock. He was afraid that the Lord would not bear any longer with their repeated acts of ingratitude, nor work a miracle on this occasion. C. iii. 26. Num. xx. 12. H.—He had also consented to the sending of the 12 spies imprudently. D. v. 23.

VER. 39. *Evil.* These words were spoken by God to the Hebrews, after they had refused to go from Cades-barne, to take immediate possession of the land of Chanaan, and not after Moses had offended at the waters of contradiction, which happened only a short time before his death. H.—Those who were not come to the use of reason at the former period, (M.) or who had not arrived at 20 years of age, were now permitted to enter. H.

VER. 40. *Sea.* This they deferred complying with for a long time, (v. 46,) and then they directed their course along Mount Seir, towards the west, and encamped at Hesmona. C.—Many years after, they arrived at a different branch of the Red Sea from that which they had crossed. Num. xxxiii. 30, 35. H.

VER. 41. *Armed.* Sept. "in crowds." Arab. "quickly." Syr. "encouraging one another." Chaldee, "impiously." C.—The conduct of these people might seem to authorize all these interpretations. The Hebrew term occurs no where else. H.

VER. 44. *Bees do.* This similitude shews the vivacity, courage, and numbers of those who pursued the Hebrews from Seir to Horma. See Num. xxi. 3. Ps. cvii. 12. Isai. vii. 18.

VER. 46. *Time.* Heb. adds, "according to the days that you abode." All the time that the Hebrews spent in that neighbourhood, they remained at Cades-barne. The Rabbins say 38 years; but Moses informs us, that they were so long in coming thence to the torrent of Zared. C. ii. 14. C.

CHAP. II. VER. 1. *Sea,* encamping again at Mosera. When they were at Asiongaber, they were ordered to go to the north, by the mountains of Idumea, or of Seir. Being arrived at Cades, they attempted to penetrate into Chanaan, by the road of the spies, but were repulsed. Upon which they asked leave of the Idumeans to pass through their country, lying south of the Dead Sea, but could not obtain permission, and God would not suffer them to force a passage, but ordered them to go round their territories. Num. xx. and xxi. C.

VER. 5. *Stir.* Heb. *gur,* meddle not, wage not war, do not molest, &c. The Idumeans near Mount Hor, afterwards refused the Hebrews a passage, and the necessaries of life, though their brethren in Mount Seir had granted them the latter, while they passed quietly along their borders, v. 28. See Num. xx. 21. H.

VER. 6. *Meats,* if they wanted any other sort, besides manna. M.

VER. 7. *Knoweth,* or approveth, directing by his loving providence. Ps. i. 6. and xxxvi. 18.

VER. 9. *Moabites.* They allowed the Hebrews to pass, as the Idumeans had done; (v. 29,) but they treated them with no peculiar marks of affection, (C. xxiii. 3,) nor would they suffer them to go across their country. Judg. xi. 17.—*Ar,* is sometimes called Rabbath Moab, "the great city of the Moabites," (Jos. xiii. 25,) and Areopolis. Euseb.

VER. 10. *Emim,* signifies "the terrible," or "men of cubits or length." See Num. xiii. 33. They had been probably ruined in the war of Chodorlahomor, (Gen. xiv. 5,) a little before the birth of Moab. C.—But those few who remained, were sufficient to strike the beholders with terror, as they were not inferior to the other giants who were known, since the deluge, of the race of Enac, or of Rapha. H.

VER. 11. *Giants.* Heb. *Raphaim,* which Grotius thinks is a word retained from the primitive language. It sometimes denotes giants, and those who groan in hell, on account of the great antiquity of the Raphaim. Job. xxvi. 5. Og was one of their descendants, and inhabited the same country, which they had occupied in the days of Abraham. C. iii. 2. C.—They lost much of their power in the war of Sodom. Some of them fled into the land of the Philistines, and established themselves there, 1 K. xxi. 16. As these gigantic nations had been overthrown, as well as the Horrhites, when God formerly gave their territories to Moab and to Esau, (H.) so the Hebrews may be assured, that nothing will be able to resist their power, while He is with them. M.

VER. 12. *Gave him,* on the east side of the Jordan. They had not yet taken possession of Chanaan. But Moses foresees that they shortly will; and in this sense we may translate, "Esau dwelt there, as Israel will in the land," &c. v. 29. The neighbouring nations could not rationally object to their coming, as they themselves had dispossessed the former owners of the land, v. 20. 23. C.

VER. 14. *Years.* They had continued another year at Sinai, and some months at least at Cades-barne; so that the few remaining months of the 40 years' sojournment, were spent in conquering the kingdoms east of the Jordan. H.

15 *For* his hand was against them, that they should perish from the midst of the camp.

16 And after all the fighting men were dead,

17 The Lord spoke to me, saying:

18 Thou shalt pass this day the borders of Moab,[a] the city named Ar:

19 And when thou comest nigh the frontiers of the children of Ammon, take heed thou fight not against them, nor once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot for a possession.

20 It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims,

21 A people great, and many, and of tall stature, like the Enacims, whom the Lord destroyed before their face: and he made them to dwell in their stead,

22 As he had done in favour of the children of Esau, that dwell in Seir, destroying the Horrhites, and delivering their land to them, which they possess unto this day.

23 The Hevites also, that dwelt in Haserim as far as Gaza, were expelled by the Cappadocians: who came out of Cappadocia, and destroyed them, and dwelt in their stead.

24 Arise ye, and pass the torrent Arnon: [b]behold I have delivered into thy hand Sehon, king of Hesebon, the Amorrhite, and begin thou to possess his land, and make war against him.

25 This day will I begin to send the dread and fear of thee upon the nations, that dwell under the whole heaven: that when they hear thy name they may fear and tremble, and be in pain like women in travail.

26 [c]So I sent messengers from the wilderness of Cademoth to Sehon, the king of Hesebon, with peaceable words, saying:

27 We will pass through thy land, we will go along by the high way: we will not turn aside neither to the right hand nor to the left.

28 Sell us meat for money, that we may eat: give us water for money, and so we will drink. We only ask that thou wilt let us pass through,

29 As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and pass to the land, which the Lord our God will give us.

30 And Sehon, the king of Hesebon, would not let us pass: because the Lord thy God had hardened his spirit and fixed his heart, that he might be delivered into thy hands, as now thou seest.

31 And the Lord said to me: [d]Behold I have begun to deliver unto thee Sehon, and his land; begin to possess it.

32 And Sehon came out to meet us with all his people to fight at Jasa.

33 And the Lord our God delivered him to us: and we slew him, with his sons, and all his people.

34 And we took all his cities at that time, killing the inhabitants of them, men, and women, and children. We left nothing of them,

35 Except the cattle, which came to the share of them that took them: and the spoils of the cities, which we took:

36 From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad, there was not a village or city, that escaped our hands: the Lord our God delivered all unto us:

37 Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places, which the Lord our God forbad us.

CHAP. III.

The victory over Og, king of Basan. Ruben, Gad, and half the tribe of Manasses, receive their possession on the other side of the Jordan.

THEN we turned [e]and went by the way of Basan [f]and Og, the king of Basan, came out to meet us with his people to fight in Edrai.

2 And the Lord said to me: Fear him not: because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon, king of the Amorrhites, that dwelt in Hesebon.

3 [g]So the Lord our God delivered into our hands Og also, the king of Basan, and all his people: and we utterly destroyed them,

4 Wasting all his cities at one time; there was not a town that escaped us: sixty cities, all the country of Argob, the kingdom of Og, in Basan.

[a] A. M. 2553, A. C. 1451.—[b] A. M. 2553.—[c] Num. xxi. 21.

[d] Amos ii. 9.—[e] A. M. 2553.—[f] Num. xxi. 34.—[g] Num. xxi. 35.

VER. 20. *Zomzommim*, means "wicked wretches," famous for their stature, &c. M.—They are probably the same nation as the Zuzim. Gen. xiv. 5.

VER. 21. *Enacims*. See on this race of giants what has been said, Num. xiii. 23. They made place for the Zomzommim, as the latter did for the Ammonites. H.

VER. 22. *Horrhites*, so called because they dwelt in caverns. S. Jerom.

VER. 23. *Haserim*, the same as Haseroth. Num. xxxiii. 17.—*Gaza* belonged to the Philistines. The intermediate country, or the south part of Chanaan, occupied by the *Hevites* was seized by invaders from the isle of Cyprus, (Heb. Caphtorum. C. Gen. x. 14,) or from Egypt, which the Nile intersects, forming many islands, in the Delta. Jer. xlvii. 4. The *Cappadocians*, who dwelt in Asia Minor, on the Euxine sea, were a different nation, and sprung from Japhet. T.

VER. 24. *Arise*. God did not forbid Moses to ask for leave to pass through the land quietly, as the latter did; (v. 26.) but he gives him to understand that his demand will be rejected with disdain, and he is at liberty to attack this insolent king, and thus to commence his conquests.

VER. 25. *Heaven*. All who hear of thy exploits, will have cause to *fear*. H.

VER. 26. *Cademoth*, "to the east" of the Arnon. There was a city of the same name on the other side of its banks, which belonged to Sehon, and was given afterwards to the Levites, 1 Par. vi. 79. C.

VER. 29. *As*, &c. These nations had only permitted them to pass along their borders, and furnished them, through fear, (v. 4,) with the necessaries of life. Sehon will not even grant so much.

VER. 30. *Hardened*, &c. That is, in punishment of his past sins, he left him to his own stubborn and perverse disposition, which drew him to his ruin. See the note on Exod. vii. 3. Ch.—God did not soften his heart, (M.) nor make him see the danger to which he was exposing his dominions, by provoking such an army. H.

VER. 34. *Killing*, according to God's express command. C. xx. 16. M.

VER. 37. *Jeboc*, towards its source; for both sides of the torrent were taken by the Hebrews from the kings Sehon and Og, who had already driven the Ammonites farther into the mountains, on the east. H.—When these demanded the conquered country to be restored to them, Jephte shewed that their claim was inadmissible. Jud. xi. 13. C.—They had lost possession when the Hebrews came; and, as God had authorized the latter to take the land from those kings, without enquiring who were the former proprietors, the Ammonites, who had themselves expelled the Zomzommim, came with a very bad grace to assert their title, after a lapse of near 300 years. God only forbids the Hebrews to molest the actual dominions of the sons of Ammon, Moab, and Esau, in consideration of their fathers, to whom they were so nearly related. H.

CHAP. III. VER. 1. *Turned*. Instead of going straight forward across the Jordan, we directed our arms against Basan, in the north. See Num. xxi. 33.

VER. 4. *Country*. Heb. "the line" with which lands were measured. C. xxxii. 9.—*Argob*, may signify *rich* and fertile; "all that fertile region, the kingdom of Og." Vatable thinks that Basan, Argob, and Trachonitis, denote the same country. But Cellarius observes, that the last mentioned country was ill cultivated and very poor, the inhabitants living mostly in the caverns of rocks, whereas Argob or Basan was adorned with 60 *cities*.

5 All the cities were fenced with very high walls, and with gates and bars, besides innumerable towns that had no walls.

6 And we utterly destroyed them, as we had done to Sehon, the king of Hesebon, destroying every city, men, and women, and children:

7 But the cattle, and the spoils of the cities, we took for our prey.

8 And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mountain Hermon,

9 Which the Sidonians call Sarion, and the Amorrhites Sanir[a]:

10 All the cities, that are situate in the plain, and all the land of Galaad and Basan, as far as Selcha, and Edrai, cities of the kingdom of Og, in Basan.

11 For only Og, king of Basan, remained of the race of the giants. His bed of iron is shewn, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.

12 And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of Mount Galaad: [b]and I gave the cities thereof to Ruben and Gad.

13 And I delivered the other part of Galaad, and all Basan, the kingdom of Og, to the half tribe of Manasses, all the country of Argob: and all Basan is called the land of giants.

14 Jair, the son of Manasses, possessed all the country of [c]Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.

15 To Machir also I gave Galaad.

16 And to the tribes of Ruben and Gad, I gave of the land of Galaad, as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:

17 And the plain of the wilderness, and the Jordan, and the borders of Cenereth, unto the sea of the desert, which is the most salt sea, to the foot of Mount Phasga, eastward.

18 And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance; go ye well appointed before your brethren, the children of Israel, all the strong men of you:

19 Leaving your wives, and children, and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you,

20 Until the Lord give rest to your brethren, as he

[a] Infra. iv. 48.—[b] Num. xxxii. 29.

[c] Num. xxi. 34.

VER. 5. *Walls.* Tacitus remarks, that "a great part of Judea is covered with villages, though towns may likewise be found in the country." Hist. v. 8. See 3 K. iv. 13. Sept. "besides the towns of the Pherezites, which were very numerous." C.—The spies had not travelled in this country, when they gave an account of the walled towns being as high as heaven. But Moses here informs us, that the cities on the east side of the Jordan were not much inferior to those on the west, and the land was infested also with *giants*, v. 13. H.

VER. 6. *Utterly.* Yet out of the ruins they soon raised other strong cities. Num. xxxii. 26. All the walls were not probably demolished, (v. 19,) but only a part, so that they might be repaired with no great labour or expense. The inhabitants were all destroyed, that they might not pervert the Hebrews by their bad example; and because God had pronounced the sentence of death upon them, in punishment of their crimes. Heb. seems to insinuate, that the cities were destroyed only by the death of the inhabitants. "We subjected them to anathema . . utterly destroying the men," &c. H.—We devoted to utter ruin the men, women, and children of the cities which we took. C.

VER. 8. *Beyond.* East of the promised land of *Chanaan*, which the sacred writers have generally in view. H.—Heb. *heber*, means, "alongside, opposite to, at the passage, on this side," &c. See C. i. 1. 3 K. iv. 24. C.—There is no need, therefore, to suppose that this and similar passages have been inserted by a later writer. H.—*Hermon*, which profane authors commonly call Antilibanus, (C.) was a part of the range of the *mountains of Galaad*, by which name it goes frequently, though it be also denominated Seon, or Sion, (C. iv. 48. M.) and the different nations had other names for it, v. 9. H.—It does not appear that Moses went much beyond the torrent Jeboc. But he knew that the territory, as far as Hermon and Emath, belonged to the Hebrews, and he probably sent some troops to take possession of it. They did not, however, entirely banish the Hevites, that *dwelt from Baal-Hermon to the entering into Emath.* These and some other nations were left by God to *instruct Israel.* Judg. iii. 3.

VER. 10. *Plain.* Heb. *Mishor*, which the Sept. leave untranslated. It has perhaps the same meaning as Argob, v. 4. C.

VER. 11. *Giants.* Heb. "Raphaim." Og was the only survivor of this family, in Basan, though there were other giants dispersed throughout the land. 1 Par. xx. 6. T.—Some of the *stock of Rapha*, were also seen afterwards at Geth, but they did not reign in the country of their fathers, as Og alone did at this time. Jos. xv. 14. xvii. 15. Heb. may be, "Now Og, king of Basan, was a remnant of the Raphaim." C.—Sept. "for, moreover, Og . . . was left of the Raphaim." *His bed* was 13½ feet long, and 6½ broad, taking the cubit at 18 inches, with Arbuthnot; though Calmet allows 20½ French inches, which are greater than ours. As beds are commonly made larger than the person who lies in them, he concludes that Og might be 14 or 15 feet high, unless he was possessed with the same vanity as Alexander the Great, who caused beds five cubits long to be left in his camp, when he returned from his Indian expedition, in order that the people might think that his soldiers were of a gigantic stature. Allowances must here be made for a royal bed; and, at any rate, it will not easily be proved that a human body might not exceed 12 or 15 feet in height, without injuring the just proportions, as T. Paine would have us to believe. We know that the difference in size between the inhabitants of Shetland and of Patagonia is still very great; and the people of the former island would act very irrationally, if they would not credit the existence of the Lincolnshire ox, or of the large dray horses in London, because their own oxen are not bigger than mastiffs. See Watson, p. 26.—*Iron.* Bedsteads are frequently made of iron, brass, silver, or gold, in hot countries, for the sake of cleanliness and grandeur. Prov. xxv. 11. Est. i. 6. The Parthian kings reserved to themselves the privilege of lying on golden beds. Josep. xx. 20. The Thebans made beds of iron and brass out of the spoils of Platea, and consecrated them to Juno. Thucid. iii.—*Ammon.* Heb. "Behold his bedstead was of iron; is it not in Rabbath?" &c. This town is called Rabbatamana, by Polybius; and Ammana, by Eusebius, who says it had afterwards the name of Astarte, till Ptolemy Philadelphus gave it the title of Philadelphia. It lay to the east of Jazer, not far from the Arnon. Cellar. iii. 14. It is probable that the bed of Og continued in this city, till it was taken by David, 2 K. xxii. 30. How the Ammonites got possession of it, we do not know. It seems that the account of it, and of Jair, (v. 15,) have been given by some one who lived a long time after these events had taken place. C.—This conjecture, however, is not well founded, for though Moses was addressing those who had been witnesses to these transactions not many months before, his appeal to them gives the strongest authority to a narration, which was to be handed down to the latest posterity. They could attest the surprising stature of that giant, whom they had slain, and their neighbours kept his bed as a proof of his having existed, the terror of all that country. *Until this present day,* (v. 14,) is an expression often used in Scripture, to denote an event which had taken place at no very great distance of time. C. xi. 4. Thus S. Matthew, (xxvii. 8,) writing about eight years after the ascension of our Saviour, says, the *field was called Haceldama . . even to this day.* See Jos. viii. 29. H.—It is sufficient if the thing be still in the same state as it was before. M.—*Hand.* Heb. "according to the cubit of a man," from the elbow to the finger ends. C.—Syr. "of giants." Chal. "of the king;" whence some have imagined, that the bed was nine times as long as the cubit of Og, which is very improbable. H.—The Rabbins, who delight in fables, say that this bed was used by Og only while he was in his infancy: for he grew to be 120 cubits high; and some say his foot alone was this length. He would have hurled a mountain to overwhelm all the Hebrews at once, only a bird, or some ants, made a hole in it, and the mountain falling upon his shoulders, he could not extricate his head, God causing his teeth to grow ten cubits, and in this condition he was taken and killed by Moses. Lyran, &c.—Noble discovery of these blind guides! C.—The poets have not been more extravagant in their descriptions of Typheus, or Typho, whose name signifies *burning*, as well as that of Og, (or *hôg*, he burnt) with whom he has probably been confounded. Vossius on Idolat. H.

VER. 12. *Galaad.* Moses comprises under this name, all the conquered country. C.

VER. 14. *Jair.* Some have supposed that this was one of the judges of Israel, but without foundation. He was a *son*, or descendant of Manasses. Num. xxxii. 41. Jud. x. 4.—*And Machati.* These were the most southern towns of this half tribe. C.—*Day.* If Esdras added these words, he did it not against the law, but to explain it. W

VER. 15. *Machir's* posterity was settled in the same part of Galaad. M.

VER. 16. *Torrent.* The other part belonged to the Monbites. (C.) on the south and east.—*Ammon*, See C. ii. 37. The two tribes of Gad and Ruben, occupied the territory lying between the Jeboc and the Arnon, hemmed in by the mountains of Galaad, on the east, and by the Jordan and the most salt sea, and that of Cenereth, on the west. Gad occupied the northern division of this country. H.

VER. 17. *Foot.* Heb. and Sept. *Ashdoth-pisga*, Eusebius seems to have taken these for two different towns. The former was situated near Phasga. Jos. xii. 3. This mount was the eastern boundary of Ruben. The *plain* here mentioned was that where Moses was speaking. C.

VER. 20. *Rest.* Abulensis says, this took place only 14 years after. M.

hath given to you. and they also possess the land, which he will give them beyond the Jordan: then shall every man return to his possession, which I have given you.

21 [a] I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms, to which thou shalt pass.

22 Fear them not: for the Lord your God will fight for you.

23 And I besought the Lord at that time, saying:

24 Lord God, thou hast begun to shew unto thy servant thy greatness, and most mighty hand; for there is no other God, either in heaven, or earth, that is able to do thy works, or to be compared to thy strength.

25 I will pass over, therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

26 And the Lord was angry with me on your account, and heard me not, but said to me: It is enough: speak no more to me of this matter.

27 Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, [b] for thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

29 And we abode in the valley over-against the temple of Phogor.

CHAP. IV.

Moses exhorteth the people to keep God's commandments: particularly to fly idolatry. Appointeth three cities of refuge, on that side of the Jordan.

AND now, O Israel, hear the commandments and judgments, which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land, which the Lord, the God of your fathers, will give you.

2 You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God, which I command you.

3 [c] Your eyes have seen all that the Lord hath done against Beelphegor, how he hath destroyed all his worshippers from among you.

4 But you that adhere to the Lord your God, are all alive until this present day.

5 You know that I have taught you statutes and justices, as the Lord my God hath commanded me: so shall you do them in the land, which you shall possess:

6 And you shall observe, and fulfil them in work. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

7 Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.

[a] Num. xxvii. 18.—[b] Infra xxxi. 2. and xxxiv. 4.

[c] Num. xxv. 4. Jos. xxii. 17.

VER. 25. *I will.* Moses flattered himself, that God's refusal to let him cross the Jordan, was only conditional; and therefore he begs, with all humility, for leave to enter Chanaan, at the head of the people. But, though God had pardoned his fault, he would not deprive Josue of the honour, which to fulfil the mystery, was reserved for him. Num. xx. 12. xxvi. 64. C.—Moses might very lawfully desire to behold a place, consecrated by the abode of the Patriarchs, and to be honoured still more by the presence of the Messias, a happiness for which he had been labouring now forty years. D.—*And Libanus.* Whether this *and* be an explanation of what mountain he meant, (T.) is a matter of doubt. He unquestionably desired to see, and to put his people in possession of all the country designed for their inheritance, in which various fruitful mountains appeared. That of Bethel was very high, and most delightful where Abraham and Jacob had dwelt. Moria and Sion, the future seat of the temple, might also attract his notice, and the mountains of Judea, as well as all the other lofty hills, which diversify the country from Idumea to Libanus. H.—Egypt was a flat country. New and grander prospects now open to his view. Libanus is styled Antilibanus by the Sept., and by profane authors, as it lies, in effect, to the land of the Hebrews. Behind it Cœlosyria extends, as far as Libanus. This mountain comprises four different hills, rising one above another, and taking in a circuit of 300 miles. The first of these hills, Antilibanus, is remarkable for its fertility in corn; the second has abundance of fine springs: but the third resembles an earthly paradise, being constantly adorned with fruits and flowers. Cedars grow chiefly upon the fourth, amidst the snows which lie there perpetually, notwithstanding the burning heats of the adjacent countries. *Lebanon* signifies both "whiteness and incense," for which it is very renowned. C.—De la Roque thinks that it is higher than the Alps or Pyrenees. It stands in the form of a horse-shoe, extending from above Smyrna to Sidon, and thence towards Damascus, (Buffon) unless this be a part of Antilibanus, which runs north, from Damascus, in a parallel direction to Libanus, and includes the hollow Syria. H.—Serarius makes these two mountains run eastward, almost from the Mediterranean sea, as Strabo (xvi.) and Ptolemy seem also to do. Bonfrere.

VER. 26. *Your account.* Moses cannot help reminding the people, that they were the occasion of his giving way to diffidence, and thus incurring a most sensible chastisement from the hands of God. Their conduct had provoked him so, that he gave some outward signs of the trouble with which his mind was so much disturbed. C. xx. 12. Yet God admits of no excuse, particularly in the sins of those who act in his name, and who, of course, ought to guard against the smallest deviation from virtue. *Be ye holy and perfect,* is addressed to such in a particular manner. H.

VER. 27. *East.* It seems, if Phasga was the eastern boundary of Ruben, (v. 17,) there was no occasion for Moses to cast his eyes that way. He is ordered to take a full view of the countries allotted by God to the Hebrews; and if we consider that the territory, as far as the Euphrates, was promised to them, if they would continue faithful, and that it was made tributary, under Solomon, we need not wonder if Moses should be pleased to behold it. C. i. 7. H.

VER. 29. *Phogor.* Heb. *Beth pehor,* "the house, temple, or city of Phogor," where that idol was the object of adoration. The city was probably at the foot of Mount Phasga, and fell to the share of Ruben. Jos. xiii. 20. C.—The Hebrews dwelt in the *valley* when Moses made the aforesaid supplication to God, and was ordered to desist; and, after taking a view of the promised land, to give the necessary injunctions to his successor, v. 23. H.—Perhaps this might take place before the defeat of the two kings. C.

CHAP. IV. VER. 1. *And judgments,* regarding religion and civil affairs. C.—Live a happy life. M.

VER. 2. *Add* any thing repugnant to the spirit of my law. No interpretation of this kind can be admitted. But this does not condemn well authorized traditions, and laws enacted by lawful superiors. The Jews always boast of their close adherence to the letter of the law, but they often forget the spirit of it, and by their traditions render it deformed, like a carcass. Demosthenes takes notice, that the Locrians had such a regard for their laws, that if any one chose to propose any fresh ones, he came with a rope about his neck, that if they did not meet with the approbation of the people, he might be strangled immediately. C.—Moses cannot mean to forbid any more divine or civil commandments being written by Josue and the subsequent prophets. He only enjoins that nothing shall be altered by human authority. The other books of the Old Testament serve to explain the law; and so do the apostolical traditions (W.) afford great assistance to understand the true meaning of all the Scriptures, and hence we learn whatever we have to perform, without danger of being led astray. H.—To these the Scriptures frequently refer. *He that heareth you, heareth me.* Lu. x. *Hold the traditions which you have learnt.* 2. Thes. ii. *The rest I will set in order when I come.* 1 Cor. xi. 34. Hence S. Augustine (c. Cresc. i. 33,) observes, "Though no evident example can be produced from Scripture, yet we hold the truth of the same Scripture, when we do what meets with the approbation of that Church whose authority the Scripture establishes." See ep. 80. S. Chrys in 1 Thes. iv. S. Iren. iii. 4. W.—The Jews themselves never had the folly to imagine with the modern innovators, that all laws both of a religious or civil nature were here proscribed. Under David, Mardocheus, and the Machabees, various laws and feasts were commanded, and observed in the true spirit of the law. 1 K. xxx. 25. Est. ix. 1 Mac. iv. God does not leave to the discretion of the Jews, the appointing of different victims, &c. in his worship, (C. xii. 30,) as they might very easily give way to the superstitious observances of their neighbours, and these things had been sufficiently determined. But he enjoins all to obey the declarations of the priests and judges. C. xvii. 10. Bellarm. T.—Thus when the Apocalypse records a prohibition similar to this, (C. xxii. 18, 19,) it is not intended to seal up the divine volume, so that nothing more shall be admitted into it, for S. John wrote his gospel afterwards. But it must be explained in the same sense as this passage, and condemns all those who, of their own authority, would set up fresh doctrine in opposition to the word of God. Let Protestants consider if they be not concerned in this caution, when they not only cut off whole books of Scripture, but deny the authority of the Church itself, without which the Scriptures can be of little service. They are the book *sealed with seven seals,* impenetrable to man, without the aid of the divine author; (Apoc. v. 5,) and this aid he will never grant to those who obstinately refuse to *hear the Church.* Mat. xviii. 17. 2 Pet. i. 20. H.

VER. 3. *Among you,* when the guilty Israelites and the Madianites were slain. Num. xxv. and xxxi.

VER. 4. *Day.* Not but that many of these had fallen into sin; but they had not abandoned the Lord, to worship any idol. H.

VER. 6. *This is* a proof of *your wisdom,* &c. if you observe these commands. Your conduct will excite the admiration of all. M.—Solomon often inculcates

8 For what other nation is there so renowned, that hath ceremonies, and just judgments, and all the law, which I will set forth this day before your eyes?

9 Keep thyself therefore, and thy soul carefully. Forget not the words, that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

10 From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

11 [a] And you came to the foot of the mount, which burned even unto heaven: and there was darkness, and a cloud, and obscurity in it.

12 And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

13 And he shewed you his covenant, which he commanded you to do, and the [b] ten words, that he wrote in two tables of stone.

14 And he commanded me at that time that I should teach you the ceremonies and judgments, which you shall do in the land that you shall possess.

15 Keep therefore your souls carefully. [c] You saw not any similitude, in the day that the Lord God spoke to you in Horeb, from the midst of the fire:

16 Lest perhaps being deceived you might make you a graven similitude, or image of male or female,

17 The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven,

18 Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth:

19 Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error, thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven.

20 But the Lord hath taken you, and brought you out of the iron furnace of Egypt, to make you his people of inheritance, as it is this present day.

21 [d] And the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land, which he will give you.

22 Behold I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.

23 Beware lest thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyself a graven likeness of those things, which the Lord hath forbid to be made:

24 [e] Because the Lord thy God is a consuming fire, a jealous God.

25 If you shall beget sons and grandsons, and abide in the land, and being deceived make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath:

26 I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when

[a] Exod. xix. 18.—[b] Exod. xx. xxi. xxii. and xxiii. cap.

[c] Exod. xxiv. 10.—[d] Supra i. 37.—[e] Heb. xii. 29.

the same truths. Prov. i. 7. Eccli. i. 34. Even profane writers applauded the laws and fidelity of the Jews. See Jos. de Bel. i. 5. Strabo xvi. C.

VER. 7. *Gods.* Supposing they deserved that title, which of them has the power to shew their votaries such favours as the true God hath shewn to us? The idols are nothing but *devils*, which seek to destroy. C.—But God had manifested his power and love to the Hebrews in the most astonishing manner. He seemed to choose his residence among them, in the tabernacle. H.—This Jesus does in a still more wonderful manner, with respect to Christians, remaining with them in the sacrament of love. The other sacraments which he has instituted, are more noble and efficacious than those of the old law. He was pleased to take our nature, (C.) and to *dwell among us.* Jo. i. The providence of God pervades all things; and, though all live *in Him*, (Act. xvii. 28,) yet he shews the marks of the most parental tenderness to his elect. H.

VER. 8. *Eyes.* Most of these laws had been already promulgated; so that the people could set a just value upon them. But Moses undertakes to place them in a more beautiful point of view, as it were altogether, and accompanied with some fresh regulations. How imperfect are all the codes of the ancient lawgivers, when compared with this of Moses! H.

VER. 9. *Words.* Heb. also, "things." H.—Both sacred and profane authors use the term of *seeing*, to denote any of the senses, v. 12. Eschylus (in Prometh.) says, "you shall neither see the form nor the *voice* of mortals."

VER. 12. *At all.* Heb. "but saw no similitude, only a voice." See Ex. xx. 18.

VER. 13. *Stone.* Josephus (Ant. iii. 4. 6,) says, that each table contained five precepts, two and a half being inscribed on one side. The Jews now suppose that four appeared on one table, and six on the other. But each table probably contained an entire copy of the law. C.—It hence appears, that there are just ten precepts. W.—But the manner of dividing them is rather uncertain. S. Aug. and Catholics in general, place the three commandments, which regard God, by themselves. See Ex. xx. 1. Their greater importance and length would require as much space as the other seven, which ascertain the mutual duties of people to each other. H.

VER. 15. *Carefully.* Heb. "Be therefore particularly attentive, as much as you love your own soul." Vatab. By keeping my commandments, you can alone obtain salvation, v. 9. M.—*Similitude* of any living creature, such as were the objects of adoration among the pagans. Some represented their gods under the forms of men, women, beasts, birds, or reptiles; while others adored the sun, moon, and stars. H.—This last was indeed the most ancient species of idolatry. Job. xxi. 26. Baal, Astarte, Moloc, Chamos, &c. were different names by which they denoted the heavenly bodies. But the Egyptians carried their superstition to the greatest excess. There was hardly any sort of animal which did not obtain sovereign worship among them. C.—Their great gods, Isis and Osiris, were sometimes depicted like a man and woman; at other times, like beasts, and frequently they appeared with parts of both. The head of Isis was generally adorned or disfigured with the horns of a bull; (H.) and that animal, either alive or in a picture, as well as dogs and cats, were adored throughout the country, while some places had their peculiar idols. The lion, the wolf, and the fish called *latus*, gave their names to the cities Leontopolis, &c. which had a particular veneration for them. Moses takes care to inform the Hebrews, that the true God is like none of these things; and that they cannot pretend to represent him under any such forms, without doing him an injury. C.—If Catholics endeavour to put the people in mind of the blessed Trinity, by representing a venerable old man, Jesus Christ in his human nature, and a dove, under which forms the Scripture has introduced the three divine persons, they do not pretend that their divine and most spiritual nature can be thus expressed. "If, says the Council of Trent, Sess. 25, the historical accounts of Scripture be sometimes set forth in paintings, for the benefit of the illiterate, let the people be informed that the Divinity is not thus represented, with a design to insinuate that it may be seen with the eyes of the body." So neither can the figure of a triangle, with the ineffable name of God in Heb., &c., explain this adorable mystery. But such things may recall to our remembrance, the innumerable benefits which we have received from the three divine persons, after we have been once informed what we have to believe respecting them. This is the laudable motive which has induced the Church to encourage the keeping of such pictures, as well as those of the saints, with due respect. "Not as if we believed that any divinity or virtue resided in them for which they were to be worshipped, or that we should ask any thing of them, or place our confidence in images, as the Gentiles formerly did, who hoped in their idols, (Ps. cxxxiv.) but because the honour given to them is referred to the originals, which they represent," &c. C. of Trent, Sess. 25. H.

VER. 19. *Service.* How then could the nations give way to such stupidity, but because they had forgotten the design of God in creating the heavenly bodies, which Moses therefore takes care to inculcate? Gen. i. 14. Heb. and Sept. "which God has divided unto all," &c.; whence some have falsely supposed, that God had tolerated the worship of the stars in other nations. See C. xxix. 26. Drusius. C.

VER. 20. *Furnace.* This expression gives us some idea of the cruelties to which the Hebrews had been exposed, 3 K. viii. 51. Iron and other metals were melted in furnaces: Heb. *cur.* Ezec. xxii. 20. In the countries of the East, workmen have them in the middle of their shops, and sit round them to work. Bellon. iii. 45. C.

VER. 21. *Words.* The murmurs of the people occasioned the diffidence of Moses, and he often reminds them of it, that they may reflect how severely God will punish them, if they transgress, since he spares not his greatest favourites. C.—Even venial faults must be punished. W.

VER. 23. *Made.* Heb. "and make to thyself a sculpture, the likeness of any thing which the Lord thy God commanded thee." He ordered them to abstain from idolatry. D.

VER. 24. *Fire.* God often appeared in the midst of fire. *All the land shall be devoured by the fire of his jealousy.* Sophon. i. 18. and iii. 8. C.—By these expressions, we are exhorted not to do any thing which would excite the indignation of our true lover, nor ever be unfaithful to him. H.—The pagans thought that fire was the fittest symbol of the divinity. Porphyr. de Abstin.

VER. 26. *And earth*, or all their rational inhabitants. S. Jer. and S. Bas. in Isai. i. 2. Moses conjures the Israelites, by all that is most sacred, to continue faithful. He speaks with the greatest earnestness, as he does again, C. xxxii. 1

you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,

27 And scatter you among all nations, and you shall remain a few among the nations, to which the Lord shall lead you.

28 And there you shall serve gods, that were framed with men's hands; wood and stone, that neither see, nor hear, nor eat, nor smell.

29 And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul.

30 After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God, and shalt hear his voice:

31 Because the Lord thy God, is a merciful God: he will not leave thee, nor altogether destroy thee, nor forget the covenant, by which he swore to thy fathers.

32 Ask of the days of old, that have been before thy time, from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

33 That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

34 If God *ever* did so as to go, and take to himself a nation out of the midst of nations, by temptations, signs, and wonders, by fight, and a strong hand, and stretched-out arm, and horrible visions, according to all the things that the Lord your God did for you in Egypt, before thy eyes:

35 That thou mightest know that the Lord he is God, and there is no other besides him.

36 From heaven he made thee to hear his voice, that he might teach thee. And upon earth he shewed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

37 Because he loved thy fathers, and chose their seed after them. [a] And he brought thee out of Egypt, going before thee with his great power,

38 To destroy at thy coming very great nations, and stronger than thou *art*, and to bring thee in, and give thee their land in possession, as thou seest at this present day.

39 Know therefore this day, and think in thy heart, that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee.

41 [b] Then Moses set aside three cities beyond the Jordan, at the east side,

42 That any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities:

43 [c] Bosor in the wilderness, which is situate in the plains of the tribe of Ruben: and Ramoth, in Galaad,

[a] Exod. xiii. 21.

[b] Num. xxxv. 14.—[c] Jos. xx. 8.

C.—He makes use of a sort of oath, by the creatures, in which God shines forth. M.—*Destroy you.* He will take from you that delightful country, though he will save a remnant of you out of the captivity of Babylon, and in the latter days, v. 31. The Jews, in the promised land, were almost always prone to idolatry, till God severely chastised them by the hands of the Babylonians. Since that time, few of them have willingly yielded to the worship of idols, though some have fallen by compulsion, as we read, Dan. iii. 1 Mac. i. 53, and ii. 16. Jeremias (v. 19,) foretold that this would be the case. *As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.* H.

VER. 27. *Nations.* This prediction we see verified at the present day. They are despised by all. No one of their numerous masters embraces their religion. They are so few, as hardly to possess a single town. C.

VER. 29. *There.* Heb. 'thence" from the place of captivity, or returning from the love of idols to the service of the true God.—*Soul.* Heb. "with all thy soul. (30) In thy tribulation after," &c. C.—God often sends chastisements as the most effectual means of salvation, to make his children enter into themselves. In this state, the soul is more at liberty to consider the folly of adhering to any thing in opposition to the sovereign Lord. Then she is forced to confess that her idols cannot afford her any protection. How, in effect, could any one fall into such an abyss of corruption and stupidity, as to imagine those things to be gods which have not even the dignity and advantages which they themselves possess? Their soul must first have been strangely blinded, and their heart corrupt. Even the more enlightened pagans acknowledged the folly of pretending to represent the Divinity under sensible forms. "God, says Empedocles, has no human members . . He is a pure and ineffable spirit, who governs the world by his profound wisdom." Numa would not allow any picture of Him, conformably to the doctrine of Pythagoras; and, for the first 170 years of Rome, no representation of God was set up in the temples. Plutarch.—The ancient Phœnicians seemed to have acted on the same principle, as the temple of Hercules, at the Straits, had no image. It is well known that the Persians rejected both the statues and temples erected in honour of the gods; and the Germans esteemed it beneath the majesty of the heavenly Beings, to represent them under any human form. Tacitus, Hist. v. C.—Yet these sages gave way to the folly of the people, and, against their better knowledge, adored the stupid and senseless idols. H.

VER. 30. *Voice*, after the captivity of Babylon, or rather at the end of the world. The nation at large has not embraced the worship of idols since the former period. But it will not be perfectly converted, *until the fulness of the Gentiles . . come in.—And so all Israel . . be saved.* Rom. xi. 25. C.—S. Paul terms their present state *a blindness in part*, because, though a few have embraced the revelation of God, made to all by his only Son, the far greater part have obstinately shut their eyes, so that, even while they read the clearest prophecies, they seem to have a *veil* on them. But, after they shall have been the sport of their passions and errors till the *latter time*, when *the man of sin* shall be fully *revealed*, they will see how wretchedly they have been deluded, and, the grace of God touching their hearts, they will remember the *covenant*, and embrace Christ, the end of all the law. Happy those who do not defer their conversion till that awful period! H.

VER. 32. *Heaven.* To our senses the sky seems to rest upon the horizon. So Jesus says, *Then he . . shall gather . . his elect . from the uttermost part of the earth, to the uttermost part of heaven.* Mat. xxiv. 31. Vatable translates, "from the east to the west." In no age or place did God ever declare his will, as he had done at Sinai. C.

VER. 33. *And lived.* It was generally supposed, that those who had seen a vision of God, or of his angel, would instantly die. See Gen. xvi. 13. H. C. v. 24.

VER. 34. *Temptations.* The Chal. and Arab. understand this of the prodigies which God wrought in favour of his people; though they may also denote the trials to which the Patriarchs and the Hebrews had been exposed, that their virtue might shine more brightly. Many indeed lost courage under these trials, but they were of great service to form a perfect people; and those who continued to lead a virtuous life, received the reward of their labours. C.—*Visions*, during the three days' darkness mentioned, Wisd. xvii. 9. 18, &c. (M.) or those terrible appearances on Sinai, v. 33. 6. C. v. 22. C. Heb. may be, "by great terrors."—*In Egypt.* God himself fought for his people, when he brought them out of that country. He repeatedly made the king and his people feel the impressions of terror, but as they presently recovered their wonted insolence and pride, he at last miraculously divided the Red Sea, and buried vast multitudes in its waters. H.

VER. 38. *Day.* They had already conquered the mighty kingdoms of Sehon and of Og. M.

VER. 39. *Other.* The power of the true and only God is not confined to the sea, or to the land, &c. (C.) as the pagans believed that of their various idols was. H.

VER. 41. *Then*, &c. This piece of history seems to be placed out of its natural order, by another hand. C.—Yet if we attend to the method of Moses, in his other works, we shall not hastily conclude that it is an interpolation. He frequently repeats what has been already specified. He had received an order from God to appoint these three cities of refuge, (Num. xxxv. 14,) after he had given the land to the tribes of Ruben, &c. Num. xxxii. This he executes at the conclusion of this discourse; and hence takes occasion to mention how they had taken possession of this country. H.

VER. 42. *Before.* The Rabbins say, when two people had refused to speak to one another for three days, it was a sufficient indication of their enmity. Seld. Jur. iv. 2.

VER. 43. *Wilderness*, or plains of Moab, at the mouth of the Jordan. It is sometimes called Besor, and is very different from Bozra of Idumea, (Isai. lxiii. 1,) a very famous city, known to profane authors by the name of Bostra.—*Ramoth*, one of the strongest towns of Galaad, 15 miles west of Philadelphia, (Euseb.) where Achab, king of Israel, received a mortal wound, 3 K. xxii. 3.—*Golon*, or Gaulan, gave its name to Gaulanitis, a part of Batanea, lying on the southern parts of the division of Gad, though the city belonged to Manasses. The lower

which is in the tribe of Gad: and Golan, in Basan, which is in the tribe of Manasses.

44 This is the law, that Moses set before the children of Israel.

45 And these are the testimonies, and ceremonies, and judgments, which he spoke to the children of Israel, when they came out of Egypt,

46 Beyond the Jordan, in the valley over-against the temple of Phogor, in the land of Sehon, king of the Amorrhites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt,

47 Possessed his land, and the land of Og, king of Basan, of the two kings of the Amorrhites, who were beyond the Jordan, towards the rising of the sun:

48 From Aroer, which is situate upon the bank of the torrent Arnon, unto Mount Sion, which is also called Hermon,

49 All the plain beyond the Jordan, at the east side, unto the sea of the wilderness, and unto the foot of Mount Phasga.

CHAP. V.

The ten commandments are repeated and explained.

AND Moses [a] called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work.

2 The Lord our God made a covenant with us in Horeb.

3 He made not the covenant with our fathers, but with us, who are now present and living.

4 He spoke to us face to face in the mount out of the midst of fire.

5 I was the mediator, and stood between the Lord and you at that time, to shew you his words; for you feared the fire, and went not up into the mountain, and he said:

6 [b] I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

7 [c] Thou shalt not have strange gods in my sight.

8 [d] Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that *are* in the earth beneath, or that abide in the waters under the earth.

9 [e] Thou shalt not adore them, and thou shalt not serve *them.* For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation to them that hate me,

10 And shewing mercy unto many thousands to them that love me, and keep my commandments.

11 [f] Thou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

12 Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee.

13 Six days shalt thou labour, and shalt do all thy works.

14 [g] The seventh is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy man-servant and thy maid-servant may rest even as thyself.

15 Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand, and a stretched-out arm. Therefore hath he commanded thee that thou shouldst observe the sabbath-day.

16 [h] Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 And thou shalt not steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 [i] Thou shalt not covet thy neighbour's wife: nor *his* house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

[a] A. M. 2553.—[b] Exod. xx. 1. Lev. xxvi. 1. Ps. lxxx. 11.—[c] Exod. xx. 3. Ps. lxxx. 10. [d] Exod. xx. 4. Lev. xxvi. 1. Ps. xcvi. 7.—[e] Exod. xxxiv. 14.

[f] Exod. xx. 7. Lev. xix. 12. Mat. v. 33.—[g] Gen. ii. 2. Exod. xx. 10. Heb. iv. 4.—[h] Ex. xx. 12. Eccli. iii. 9. Mat. xv. 4. Mark vii. 10. Ephes. vi. 2.—[i] Matt. v. 28. Rom. vii. 7.

Gaulanitis lay towards the lake of Genezareth, and had Gamala for its capital. Cellarius. C.

VER. 48. *Sion* begins here with *s*, being the northern boundary of the tribe of Manasses, east of the Jordan; whereas the famous Sion, on which the temple was built, is written with *ts*, and lay on the west side of the Jordan, (H.) in the tribe of Juda. C. iii. 8. C.

VER. 49. *Wilderness*, which Moses commonly calls the salt sea, (on account of the asphalte with which it abounds) or the sea of Araba, as it lies at the extremity of the plains of Moab, which are sometimes called *Araboth*, "deserts," because they were more fit for pasturage than for ploughing. C.

CHAP. V. VER. 1. *All Israel:* not one was wanting, C. xxix. 10. God enabled all to hear the words of their lawgiver, (M.) by an evident miracle. Jansen. C.

VER. 3. *Fathers*, the ancient patriarchs, who were not favoured in such a signal manner. M.—Though many of those who had heard the words of God at Horeb, were dead, and had not enjoyed the full benefit of the covenant, some still remained, and the children of the deceased were about to enter the land which had been there promised. H.—God did not make a covenant with the Patriarchs only, but also with their posterity at Horeb. D.

VER. 4. *To us.* Heb. and Sept. "to you."—*Face to face*, in such a manner that no doubt could be entertained of his presence. S. Aug.—God addressed the decalogue to all the people, who saw no similitude. But to Moses he delivered the rest of his ordinances, with as much familiarity and condescension as one friend would use in speaking to another. Ex. xxxiii. 2. C.

VER. 5. *Mediator.* S. Paul acknowledges this title of Moses, (Gal. iii. 9,) who was a figure of Jesus Christ, the mediator of the New Testament. Heb. viii. 6. ix. 15. xii. 24. C.—Let not Protestants, therefore, reject this title with so much indignation, when it is applied in the like limited sense to the saints, to denote that they pray for us, as we pray for one another. Christ is the *one mediator* (1 Tim. ii.) of redemption. H.

VER. 7. *Sight.* Chaldee, "Thou shalt not have any other god but me." *Elohim* often designates the true God. C.—See the decalogue explained, (Ex. xx.) where we have observed, that pictures are only forbidden when they are the objects of sovereign worship, as the context here plainly shews, v. 9. Other images God himself authorized, (W.) even in the old law, and in the most sacred place, where people were ordered to fall prostrate before the ark, to *adore his footstool.* Ps. xcviii. 5. If, therefore, a people so prone to idolatry as the Jews were, might have pictures in the temple of God without danger, how can any one suppose that the images of Jesus Christ, and of his saints, are necessary incentives to idolatry among Christians, who all know that God will allow of no rival! H.

VER. 9. *Serve.* We must neither treat idols, nor their images, with the honour due to God alone. S. Aug. q. 61. in Gen.—If we do, he will punish our infidelity.—*Generation*, for a long time, or as long as the remembrance of the parents' wickedness subsists, so as to have an influence upon others. H.—God mercifully defers correction. S. Jer. in Ezec. xviii. He chastises those who imitate their wicked forefathers.

VER. 11. *In vain*, by perjury. See v. 20, where the same word is used, (D.) or by any irreverent speech. M.

VER. 15. *Therefore.* This is another reason why the Jews were to observe the sabbath with particular rigour. The institution of a day of rest every week, (H.) was intended to preserve the memory of the creation. C.—God also requires that his people should be grateful on this day for the *rest* which he had granted to them, (H.) and preserve carefully all the monuments of the true religion. C.

VER. 18. *Adultery.* Under this name, God forbids every species of impurity. S. Aug. q. 71. M.

VER. 20. *False.* Heb. *shave*, "vain," is synonymous with *sheker*, "false," used Ex. xx. 16.

VER. 21. *His.* Here the Samaritan copy inserts the order for erecting an

22 These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

23 But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said:

24 Behold the Lord our God hath shewn us his majesty and his greatness; we have heard his voice out of the midst of the fire, and have proved this day, that God speaking with man, man hath lived.

25 Why shall we die therefore, and why shall this exceeding great fire consume us? For if we hear the voice of the Lord our God any more, we shall die.

26 What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live.

27 Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

28 And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

29 Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

30 Go and say to them: Return into your tents.

31 But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land which I will give them for a possession.

32 Keep, therefore, and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand nor to the left:

33 But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and *your* days may be long in the land of your possession.

CHAP. VI.

An exhortation to the love of God, and obedience to his law.

1 [a]THESE are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land, into which you pass over to possess it:

2 That thou mayst fear the Lord thy God, and keep his commandments and precepts which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

3 Hear, O Israel, and observe to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the Lord the God of thy fathers hath promised thee a land flowing with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 [b]Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6 And these words which I command thee this day, shall be in thy heart.

7 And thou shalt tell them to thy children, and thou shalt meditate upon them, sitting in thy house, and walking on thy journey, sleeping and rising.

8 And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes.

9 And thou shalt write them in the entry, and on the doors of thy house.

10 And when the Lord thy God shall have brought thee into the land, for which he swore to thy fathers, Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

11 Houses full of riches, which thou didst not set up,

[a] A. M. 2553.—[b] Infra xi. 13.

Mat. xxii. 37. Mark xii. 30. Luke x. 27.

altar upon Mount Garizim, which we have given, Ex. xx. 27. It occurs below. C. xxviii. 2, &c. C.

VER. 22. *More* to the people: the other precepts were communicated to Moses. The Chaldee and others gives a contrary turn to the Heb. "and he ceased not" ever since to instruct us. C.—Moses gives the sense, not the very words of the decalogue, in which he is not guilty of any lie. S. Aug. q. 8. D.

VER. 23. *You said*, by the mouths of your princes. Ex. xx. 19.

VER. 25. *Die.* Past experience did not entirely remove from them the fear which was so generally entertained, that the sight of the heavenly beings would prove destructive. So Daniel (C. x. 17,) said on a similar occasion, *my breath is stopped.* H.

VER. 29. *A mind.* God speaks like men, and insinuates how agreeable to him is a disposition influenced by a salutary fear. He does not mean that He cannot convert the heart of man. E.—God exerts his power over our will by persuasive invitations. Maimonides.

VER. 32. *Left:* a proverbial expression, to signify that no sort of transgression is to be allowed. M.—It is of the same import as, *You shall not add*, &c. C. iv. 2. C.

CHAP. VI. VER. 3. *Hear.* The Jews have a particular respect for the seven following verses, which they write on vellum, and recite every day, as a preservative against the power of the devil. Clarius.—*To do.* It will not suffice to hear nor to *learn* the law, we must also put it in execution. C. v. 1. W.

VER. 5. *Whole heart . . soul . . and strength.* God admits of no partner, nor will he suffer any rivulet to be drawn from the fountain of love, which is not ultimately referred to himself. Our neighbour we must love only for his sake, and by the observance of this two-fold precept, we shall fulfil the whole law and the prophets. Matt. xxii. 40. H. See S. Aug. de Doct. i. 22.—We must love God disinterestedly for his own sake: we must sacrifice our *soul* and life for his honour, with all our *strength*, beginning every good work with fervour, and persevering in our undertakings. All our faculties and senses must be consecrated to the divine service, as well as all our goods; in which sense the Chaldee, &c. understand the word *strength.* Heb. lit. *ex toto valdè tuo.* By this singular expression, Moses seems to insinuate, that he cannot find words to specify how much we ought to love the Sovereign Good. C.—"The measure of loving God, is to love without measure." S. Bernard. H.—By many words, the same thing is more forcibly inculcated. T. M.—In the gospel we find, *with thy whole mind*, (Luc. x. 27,) added by the lawyer. H.—We must give God the preference before all, and thus have our heart perfect before him, like David, &c. T.

VER. 7. *Tell.* Heb. "thou shalt chew them" as nurses do bread for their little ones; or thou shalt "sharpen," like a razor, "explain clearly and often," these precepts, which are of the utmost importance.—*Meditate;* speak of them to others, (C.) and entertain thyself with them in thy own heart. *The mouth of the just man shall meditate wisdom, and* (that is) *his tongue shall speak judgment.* Ps. xxxvi. 30. Ex. xiii. 9.—*Sleeping.* The spouse, in the canticle, (v. 2,) says, *I sleep, and my heart watcheth.* If we carefully direct our intention, we may merit even when we are incapable of thinking. God will reward our good desires. Our last and first thoughts ought, in a particular manner, to be consecrated to God, (H.) when we go to rest and when we arise, (M.) as he is our first beginning, the source of all graces, and our last end, to whom we ought to refer every thing, even our ordinary actions of sleeping, labour, and diversion. If we make his divine perfections and his law the subject of our daily meditations, our soul will naturally be affected with the same sentiments during the night. *Quicquid luce fuit tenebris agit.* "The occurrences of the day have an influence upon our dreams;" (Petronius) and as we are accountable for many things by placing the cause, which in the hours of sleep or of drunkenness we are not able to prevent, so it cannot be doubted but that we shall increase in virtue, if we regulate our thoughts and actions in a proper manner, even when our soul is incapable of exerting her faculties. Hence we may perceive, of what vast importance it is to have a pure intention. H.

VER. 8. *Sign*, or seal, (Cant. viii. 6. C.) attached to the ring which the Jews wore on their fingers, (H.) to seal their letters, after they were enveloped and tied with linen. The Jews have bandages of vellum on their hand, with sentences of the law inscribed upon them, (C.) as well as others upon their forehead; while many get the whole law, particularly the Book of Deuteronomy, by heart: for which purpose, the Rabbins inform us, there were above 400 schools and synagogues at Jerusalem, where the law of God was learnt and explained. The design of this injunction was not, however, to enforce the wearing of such bandages, as the Pharisees imagined, (Mat. xxiii. 5,) but to put all in mind that they ought to meditate frequently upon the commandments, (T.) and regulate their lives by their direction.—*Shall move.* Sept. adds a negation, but to the same import, "it (the sign) shall not be removed from before thy eyes." H.—Heb. "they shall be as *totaphoth*, frontlets," ornaments hanging between the eyes. (Ex. xiii. 9. C.) "Tephilim," (Chald.) or "spectacles." Grotius.

cisterns which thou didst not dig, vineyards and oliveyards, which thou didst not plant,

12 And thou shalt have eaten, and be full:

13 Take heed diligently, lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. [a] Thou shalt fear the Lord thy God, and shalt serve him only, and thou shalt swear by his name.

14 You shall not go after the strange gods of all the nations, that are round about you:

15 Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and take thee away from the face of the earth.

16 [b] Thou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation.

17 Keep the precepts of the Lord thy God, and the testimonies and ceremonies, which he hath commanded thee:

18 And do that which is pleasing and good in the sight of the Lord, that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the Lord swore to thy fathers,

19 That he would destroy all thy enemies before thee, as he hath spoken.

20 And when thy son shall ask thee to-morrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us?

21 Thou shalt say to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a strong hand.

22 And he wrought signs and wonders, great and very grievous in Egypt, against Pharao, and all his house, in our sight,

23 And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers

24 And the Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

CHAP. VII.

No league nor fellowship to be made with the Chanaanites: God promiseth his people his blessing and assistance, if they keep his commandments.

WHEN [c] the Lord thy God shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many nations before thee, [d] the Hethite, and the Gergezite, and the Amorrhite, and the Chanaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou:

2 And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. [e] Thou shalt make no league with them, nor shew mercy to them:

3 Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

4 For she will turn away thy son from following me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.

5 But thus rather shall you deal with them: [f] Destroy their altars, and break their statues, and cut down their groves, and burn their graven things:

6 [g] Because thou art a holy people to the Lord thy God. [h] The Lord thy God hath chosen thee, to be his peculiar people, of all peoples that are upon the earth.

7 Not because you surpass all nations in number, is the Lord joined unto you, and hath chosen you, for you are the fewest of any people:

8 But because the Lord hath loved you, and hath

[a] Infra x. 20. Mat. iv. 10. Luke iv. 8.—[b] Mat. iv. 7. Luke iv. 12.—[c] A. M. 2553. [d] Ex. xxiii. 23. and xxxiii. 2.

[e] Ex. xxiii. 32. and xxxiv. 15. 16.—[f] Ex. xxiii. 24. Infra xii. 3. and xvi. 21. [g] Infra xiv. 2.—[h] Infra xxvi. 18.

VER. 12. *Full.* Our Saviour seems to apply this to his disciples, in a spiritual sense, remarking that Moses and the prophets had prepared the way for them. *Others have laboured, and you have entered into their labours.* Jo. iv. 38. H.

VER. 13. *Only.* This is omitted in Heb.; but the Sept. and Jesus Christ retain it, (Mat. iv. 10,) as the sense requires. *You cannot serve God and mammon.* Lu. xvi. 13. C.—*Name,* and not by that of idols, whenever you may be authorized to take an oath. H.—To *swear* by any other, is to acknowledge him in some sort for a god. When we take an oath on proper occasions, and with due respect and caution, we perform an act of religion. C.

VER. 16. *Temptation.* Heb. "in *Massa,*" where Moses gave the people water from Horeb. Ex. xvii. 7.

VER. 25. *Merciful.* Heb. "he will justify us." Chal. "reward us." Justice often denotes the mercy which God shews to his people, and the punishment which he inflicts upon their enemies. C. Mat. vi. 1.—Past, present, and future benefits concur to make the Hebrews observe the commandments. God had rescued them from slavery; (v. 21,) he had already given them great possessions, and would grant them still more if they would be faithful; as on the other hand, all will be lost if they prove rebellious, v. 15. H.

CHAP. VII. VER. 1. *Destroyed.* So the Vulgate often expresses the Hebrew term, which signifies, "to cast out."—*Seven.* Ten are mentioned, Gen. xv. 9.; but some of the less powerful nations were either mixed with the others, or were exterminated. The Hevites are omitted in the passage of Genesis, and sometimes no notice is taken of the Gergezite or the Pherezite. The latter had been already conquered by Moses, as well as the Raphaim and the Amorrhites, over whom Og and Sehon ruled. C. iii. 5. C.—It seems, however, that some of the same nations, on the other side of the Jordan, remained to be subdued, and that any one of them was naturally too strong for the Hebrews, v. 7. Hence the latter might be convinced, that their victories were to be attributed to God.

VER. 2. *League.* Yet Josue, (ix. 3,) by mistake, entered into one with the Gabaonites, and observed it; (H.) whence we may conclude, that only such leagues are forbidden as would leave these nations in possession of their lands and idols. C. xx. 10. xxiii. 6. With foreign nations it was lawful to make leagues defensive and offensive, as David, Asa, and the Machabees did with Hiram, Benadad, and the Romans, 3 K. xv. 18, &c. If the Hebrews were so hostile to the nations of Chanaan, it was in execution of God's decree, who had sentenced them to die; and Tacitus hence unjustly inferred, that *they hated all* but their own nation. See Grot. Jur. ii. 15.—*Them.* This was ill executed. Jos. xiii. 13. Judge. i. M.

VER. 3. *Marriages.* Some believe that it was unlawful to marry the people of Chanaan, if they were even converted, and also those of other nations, as we find that Esdras (1 C. x. 2. 12,) ordered such *strange wives* to be sent away. But the context shews, as well as the practice of the most pious Hebrews, that it was only forbidden to marry with those who adhered to their idolatry, v. 4. Salmon took to wife Rahab, of Jericho; Mahalon and Booz successively married Ruth, the Moabitess, and Moses himself allows the Hebrews to espouse their captives, and to preserve the lives of women and children, C. xx. 14. xxi. 11. C. See Ex. xxxiv. 15.—Hence all the Chanaanites were not necessarily to be slain. The few exceptions did not hinder the rule from being general. See v. 16. Num. xiv. 23.

VER. 4. *Gods.* So great is the natural tendency to evil, that though a woman be generally inclined to follow the inclinations and religion of her husband, yet, when his method of living is more repugnant to flesh and blood, she is but too apt to influence him to glide smoothly with her down the hill of pleasure, into the very abyss of dissolution. The prediction, *she will turn,* &c. is so often verified, that those who marry with unbelievers ought to tremble. H.

VER. 5. *Things.* This was to be done with regard to the idols of Chanaan, when it was first conquered, v. 25. Afterwards David made no scruple in wearing a crown, which had been taken from the spoils of Melchon, the idol of the Ammonites. 1 Par. xx. 2. C.

VER. 6. *Peculiar.* Heb. *segula,* laid up like something most precious and desirable. M.—God seemed to have abandoned other nations to the corruption of their own heart. "This was, by a particular mystery, a prophetical nation." S. Aug. ep. cii. Ex. xix. 5. C.—Therefore must they destroy every idol in their land, to set a pattern to all other less favoured nations how they ought also to treat them.

VER. 7. *Joined.* Heb. "has set his love upon you." God is the most disinterested lover. H.

kept his oath, which he swore to your fathers: and hath brought you out with a strong hand, and redeemed you from the house of bondage, out of the hand of Pharao the king of Egypt.

9 And thou shalt know, that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations:

10 And repaying forthwith them that hate him, so as to destroy them, without further delay, immediately rendering to them what they deserve.

11 Keep therefore the precepts and ceremonies, and judgments, which I command thee this day to do.

12 If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers:

13 And he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, *and* the flocks of thy sheep upon the land, for which he swore to thy fathers that he would give it thee.

14 Blessed shalt thou be among all people. [a] No one shall be barren among you of either sex, neither of men, nor cattle.

15 The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies.

16 Thou shalt consume all the people, which the Lord thy God will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their gods, lest they be thy ruin.

17 If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

18 Fear not, but remember what the Lord thy God did to Pharao, and to all the Egyptians,

19 The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched-out arm, with which the Lord thy God brought thee out: so will he do to all the people, whom thou fearest.

20 [b] Moreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

22 He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether, lest perhaps the beasts of the earth should increase upon thee.

23 But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

24 And he shall deliver their kings into thy hands, and thou shalt destroy their names from under heaven: no man shall be able to resist thee, until thou destroy them.

25 [c] Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold, of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.

26 Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema.

CHAP. VIII.

The people is put in mind of God's dealings with them, to the end that they may love him and serve him.

ALL the commandments, that I command thee this day, [d] take great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the Lord swore to your fathers.

2 And thou shalt remember all the way, through which the Lord thy God hath brought thee for forty years through the desert, to afflict thee, and to prove

[a] Ex. xxiii. 26.—[b] Exod. xxiii. 28. Jos. xxiv. 12.

[c] 2 Mac. xii. 40.—[d] A. M. 2553.

VER. 9. *Strong.* Heb. *el*, means also God. He requires us to imitate his perfections, as much as we are able. Being *faithful*, he will comply with his *covenant* exactly, and will punish those who neglect it. C.

VER. 10. *Deserve.* Heb. "he will repay to his face," or "he will punish immediately the person who hateth him to his face." God does not always defer the correction of the wicked till their death. C.—But this seems to be spoken principally of those who have engaged in the covenant, 2 Mac. vi. 12. D.—Thus he immediately chastised those who adored the calf, Core, Mary, &c. (M.) and he does not dissemble the faults even of his chosen servants. T.—The Chaldee and some Rabbins give another interpretation. "The Lord rewards his enemies for the good works which they perform in this life, reserving their punishment till the life to come. He does not delay to reward what good they do, but he will punish them (for their crimes) in another world." C.

VER. 12. *If.* The promises of God to the Hebrews were conditional. W.

VER. 13. *Womb.* He will grant thee many children. M.—This was esteemed a very great blessing, at a time when they might hope to give birth to the Messias. C.

VER. 14. *Cattle.* This shews, that no precept to marry is here given, but only a blessing. Even men cannot be commanded not to be *barren*, as that is not in their own power. It was, however, deemed a mark of some secret transgression when married people had no children. Vasques. T.

VER. 15. *Sickness*, sent in punishment of sin, (H.) like the plagues *of Egypt*. Ex. ix. M.—Egypt was afflicted with some peculiar disorders, such as the leprosy, called *Elephantiasis*. Plin. xxvi. 1. The people were also much troubled with sore eyes, or blindness, and with ulcers upon their legs. Juven. Sat. xiii. 91. One-fourth of the inhabitants of Grand Cairo have sore eyes, or are blind. Brun.—Joinville speaks of the diseases which attacked the army of S. Louis in Egypt, preying chiefly upon the legs and gums, and causing them to putrify. C.

VER. 16. *Consume.* Kill the inhabitants, plunder their effects, (M.) destroy their idols.

VER. 19. *Plagues.* Heb. "trials." God manifested by this means the latent dispositions of the Egyptians, while he punished their wickedness at the same time. H.

VER. 20. *Hornets.* Abenezra understands the leprosy, which the Hebrew may also signify. But hornets and such like insects are very destructive in hot countries; and Pausanias informs us that the Minsiens were driven out of their country by them. C.—God destroyed the army of Sapor II. the Persian king, by sending an army of gnats, at the prayer of S. James of Nisibis, A. D. 350. "Lord, said the saint, thou art able by the weakest means to humble the pride of thy enemies, defeat these multitudes by an army of gnats." Butler, July 11.—We may, therefore, explain this text in a literal sense. C. Wisd. xii. 8. and xvi. 9. Jos. xxiv. 12.

VER. 21. *Fear.* Sept. "be wounded." In the war with the Madianites, not one was killed, (Num. xxxi. 49,) as Josephus (iii. 2,) informs us, was also the case when king Amalec and his people attacked the Hebrews. Ex. xvii. 13. The people seem to have expected such a miraculous interference of Providence in their favour; and hence, when 36 were slain at the siege of Hai, all were greatly dejected. Jos. vii. 5. H.

VER. 22. *Thee.* Three millions of people not being sufficient to cultivate the land. Ex. xxiii. 29. M.—God could easily have destroyed those mighty nations at once; but he would not give the Israelites any occasion of boasting. D.—If they never succeeded to expel them entirely out of the country, they might attribute it to their own negligence and other sins. H.

VER. 25. *Graven things.* Idols, so called by contempt. Ch.—*Made.* Heb. "gold (plates) on them," to cover the wood, &c. See v. 5.

VER. 26. *An anathema.* That is, a thing devoted to destruction; and which carries along with it a curse. Ch.—*Like it.* The curse rested upon those who kept any of the spoils. This brought death upon Achan, (Jos. vii. 1,) and upon some of the soldiers of Judas the Machabee, who had secreted *some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews*, 2 Mac. xii. 40. C.

CHAP. VIII. VER. 1. *Live* a long and happy life; which was often promised to the carnal Jews, to encourage them to fulfil God's commands. Christians are willing to forego these temporal advantages, that they may obtain such as may last for ever. C.

VER. 2. *Prove*, which is done frequently by prosperity also, v. 8. 12. 14. After trying the fidelity of his people by various means, to make them sensible

thee, and that the things that were in thy heart might be made known, whether thou wouldst keep his commandments or not.

3 He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to shew that [a] not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

4 Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year.

5 That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up,

6 That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him.

7 For the Lord thy God will bring thee into a good land, of brooks, and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8 A land of wheat, and barley, and vineyards, wherein fig-trees, and pomegranates, and oliveyards grow: a land of oil and honey.

9 Where without any want thou shalt eat thy bread, and enjoy abundance of all things: where the stones are iron, and out of its hills are dug mines of brass:

10 That when thou hast eaten, and art full, thou mayst bless the Lord thy God, for the excellent land, which he hath given thee.

11 Take heed, and beware, lest at any time thou forget the Lord thy God, and neglect his commandments, and judgments, and ceremonies, which I command thee this day:

12 Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

13 And shalt have herds of oxen, and flocks o sheep, and plenty of gold, and of silver, and of all things,

14 Thy heart be lifted up; and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15 And was thy leader in the great and terrible wilderness, [b] wherein there was the serpent burning with his breath, and the scorpion, and the dipsas, and no waters at all: [c] who brought forth streams out of the hardest rock,

16 [d] And fed thee in the wilderness with manna, which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

17 Lest thou shouldst say in thy heart: My own might, and the strength of my own hand, have achieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day sheweth.

19 But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee, that thou shalt utterly perish.

20 As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God.

[a] Mat. iv. 4. Luke iv. 4.—[b] Num. xx. 9. and xxi. 6.

[c] Exod. xvii. 6.—[d] Exod. xvi. 14.

of their own weakness and inability to do good, God takes pity on them, v. 16. C.—*Known.* Heb. "to know (by experience) what was in thy heart, whether," &c. The original term signifies also to make known to others. Gen. xxii. 12. H.

VER. 3. *Not in bread alone, &c. i. e.* That God is able to make food of what he pleases for the support of man. Ch.—Obedience to his law will ensure a happy life, v. 1.—God can support a person's life without any sustenance, as he did Moses, Elias, &c. for a long time. When the usual food is wanting, he can send some of a supernatural kind, as he did the *manna.*—*Word.* Heb. "by whatever proceedeth," &c. The Sept. and our Saviour (Mat. iv. 4,) cite it, however, agreeably to the Vulgate. The word of God and Jesus Christ nourish our souls. S. Chrys.—Philo says, "God feeds us with his most universal word . . which is more ancient than the creation." C.—God could make the most poisonous things afford more nutrition, if he commanded us to eat them, than even the most delicious viands. Abulensis. T.—God can make food of whatever He pleases, or sustain men without meat. W.

VER. 4. *Worn,* for want of shoes. C. xxix. 5. Chaldee. This miracle of the Hebrews, being so well provided with raiment in a desert country, is mentioned, 2 Esd. ix. 21. Cosmas (B. v.) allows only that merchants constantly supplied them, and Abenezra thinks that they had brought plenty for change out of Egypt. C.—But the Scripture seems to acknowledge something more wonderful; namely, the good condition of the people's feet, and of their garments, after they had been worn for such a length of time. As their numbers had not increased, the children might be supplied with the clothes of the deceased; so that there is no need of making the miracle still greater, by asserting, as some have done, that the garments grew larger with the bodies of those who wore them. H.—The miracle was in favour both of good and bad, like manna, &c. T.

VER. 5. *Up,* by mildness and correction alternately. Heb. "chastiseth thee." Prov. iii. 12.

VER. 7. *Out.* The Jordan was the only river of consequence; but there were many torrents, &c. which rendered the country very different from that where they had been travelling for 40 years. H.—Heb. "of fountains, of abysses, which spring in vales and on mountains," having their origin in the sea. Chal. Eccli. i. 7. "Judea is famous for its waters, says Solinus, (35,) and the Jordan, a most enchanting river, runs through regions of equal beauty." C.

VER. 8. *Honey,* extracted from dates. D.—Almost all the luxuries of the earth might be found in the promised land; so that it was justly said to flow *with milk and honey.* H.

VER. 9. *Iron,* equal in hardness, and used to cut things, in the same manner as we use iron or steel. Isai. lx. 17.—*Brass.* There were mines of both in Mount Libanus; and David collected great quantities of such metals from Cœlosyria, 3 K. xviii. 8. 1. Par. xxii. 3. 14. Sidon was noted for its brass. Homer, Odys. xv. 425. Sarepta probably took its name from the "foundry" established there. Dan and Aser had abundance of iron and of brass. C. xxxiii. 25. Ezec. xxvii. 19. Cadmus brought from this country the art of melting gold, &c. into Greece. Plin. vii. 56. In latter ages, many Christians were condemned to work in the mines of Palestine. Euseb.

VER. 10. *Bless,* not forgetting to give thanks after meat, as well as to beg God's blessing before: *for it is sanctified by the word of God and prayer,* 1 Tim. iv. 45. M.—*In all things give thanks,* 1 Thes. v. 18. Our Saviour did so at the last supper. Mat. xxvi. 26. At taking the cup, the Jews say, "Blessed be thou, O Lord, who createdst the fruit of the vine." At the end of the repast, one of the most dignified at table, holding a cup full of wine, says, "Let us bless Him, who has fed us with his goods, and who preserves our life by his goodness;" and all answer, "Blessed be He from whom we have received food and life:" after which a long prayer is recited. Fagius.—In compliance with this custom, our Lord took the *cup after supper,* and recited (H.) or sung a *hymn.* Lu. xxii. 20. Mat. xxvi. 30. C.

VER. 15. *Breath.* Heb. *saraphh,* or the basilisk, as it is rendered, Isai. xxx. 6. It destroys both the grass and animals, by the burning infection of its breath. Galen. Plin. viii. 19. See Num. xxi. 6. T.—*Scorpion* stings with its tail.—*Dipsas.* A serpent whose bite causes a violent thirst: from whence it has its name; for in Greek, *dipsa* signifies *thirst.* Ch.—It is impossible to quench this thirst, (W.) and those who are bitten by this serpent can discharge no water. C.—They drink till they burst, unless they can procure some treacle, or remedy against the poison. Dioscorides. T.—Some translate the Heb. "scorpions, and (*at the place of*) drought, where there was no water: he brought," &c. whether *Tsommaon* be the name of a particular place, (Isai. xxxv. 7. Onkelos. C.) or it may be applied to the greatest part of that desert, where the want of water so often occasioned the murmurs of the people. H.

VER. 17. *For me.* Heb. "hath procured me this wealth," or *strength,* v. 18.

VER. 19. *Thee.* Heb. "I attest this day against you, (Sept. add heaven and earth) that you shall," &c. God had already forbidden the worship of strange gods. Ex. xx. 3. He now threatens to punish the transgressors most severely. All nations have deemed it criminal to abandon the religion of their ancestors, unless when there were evident proofs of its absurdity, as was the case when so many embraced the doctrine of Jesus Christ, for which they were so cruelly persecuted. The Athenians would not suffer a word to be spoken against their gods; (Josep. c. Ap. ii.) and Cicero (Leg. ii.) lays down this as a law, "Let no one have gods to himself, nor any new ones: let him not adore, even in private, strange gods; unless they have been publicly acknowledged." C.

VER. 20. *Destroyed.* Heb. "destroys." Some were already subdued, others on the brink of ruin.—*Disobedient to.* God punished this sin in the most exemplary manner. H.

CHAP. IX.

Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed but God spared them for his promise made to Abraham, Isaac, and Jacob.

HEAR, O Israel: Thou shalt go over the Jordan [a] this day: to possess nations very great, and stronger than thyself, cities great, and walled up to the sky,

2 A people great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no man is able to stand.

3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land, whereas these nations are destroyed for their wickedness.

5 For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, which he promised by oath to thy fathers, Abraham, Isaac, and Jacob.

6 Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices; for thou art a very stiff-necked people.

7 Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness. From the day that thou camest out of Egypt unto this place, thou hast always strove against the Lord.

8 [b] For in Horeb also thou didst provoke him, and he was angry and would have destroyed thee,

9 [c] When I went up into the mount, to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

10 [d] And the Lord gave me two tables of stone written with the finger of God, and containing all the words that he spoke to you in the mount from the midst of the fire, when the people were assembled together.

11 And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant;

12 And said to me: [e] Arise, and go down from hence quickly: for thy people, which thou hast brought out of Egypt, have quickly forsaken the way, that thou hast shewed them, and have made to themselves a molten *idol.*

13 And again the Lord said to me: I see that this people is stiff-necked:

14 Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation that is greater and stronger than this.

15 And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16 And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shewed you:

17 I cast the tables out of my hands, and broke them in your sight.

18 And I fell down before the Lord, as before, forty days and nights, neither eating bread nor drinking water, for all your sins, which you had committed against the Lord, and had provoked him to wrath:

19 For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

20 And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

21 And your sin that you had committed, that is, the calf, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent which cometh down from the mountain.

22 [f] At the burning also, and at the place of temptation, and at the graves of lust you provoked the Lord:

23 And when he sent you from Cades-barne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

24 But were always rebellious from the day that I began to know you.

25 And I lay prostrate before the Lord forty days

[a] A. M. 2553.—[b] Exod. xvii. 6. and xix. 3.—[c] Exod. xiv. 18.

[d] Exod. xxxi. 18. and xxxii. 15.—[e] Exod. xxxii. 7.—[f] Num. xi. 1. and xvi. 2. and xxi. 5.

CHAP. IX. VER. 1. *This day,* very soon, (M.) within the space of a month. C.—*Sky:* an hyperbole to denote their surprising height. W.

VER. 2. *Stand.* Heb. "who can stand before the sons of Enak?" as if this were a sort of proverb. C.—The spies had formerly terrified the people with the report of the high walls and gigantic inhabitants of Chanaan. Num. xiii 18.

VER. 3. *Fire.* See C. iv. 24. The conducting angel would fight for the Hebrews. H.

VER. 7. *Strove.* Heb. "irritated." C.—Sept. "continually disbelieved the Lord." Moses hence takes occasion to lay before the people their frequent and most heinous offences, on account of which they might justly have feared being destroyed, as much as the infamous nations whom they were about to supplant. They might thus be convinced that they had been chosen gratuitously. H.—For God hates nothing more than ingratitude and presumption. C.

VER. 8. *Would,* if He had not been appeased by earnest supplication, as v. 20.

VER. 12. *Have quickly.* Heb. "have become corrupt; they have quickly abandoned the way which I commanded them." H.—Sept. "the people hath sinned . . they have quickly transgressed," &c. C.—*Idol.* Protestants have "image." The Hebrews had called the similitude of a calf their god. Ex. xxxii. H.

VER. 16. *Sinned,* by idolatry, which comprises every sort of sin. Hence the Scripture only specifies that Jeroboam caused Israel *to sin,* when it means to assert that he engaged the people in the worship of idols. C.

VER. 18. *Sins.* Many believe that Moses spent the whole time in obtaining pardon. Hiscuni agrees herein with the other Rabbins, only he thinks that Moses was all the time in the tabernacle. Other 40 days, or a third rigid fast, were requisite to obtain the second tables of the law, as the text seems to insinuate, (v. 25. C. x. 10,) unless Moses repeat what he has here asserted, as many able chronologers suppose. Torneil, Usher, &c. C. T.—The former opinion is maintained, however, by Salien, &c. Ex. xxxiv. H.

VER. 21. *Sin.* The Scripture designates by this name not only the evil action, but also the propensity to it, the object, matter, occasion, punishment, or victim of sin.—*The calf.* He broke the idol in pieces, and then ground it small. Ex. xxxii. 20. C.

VER. 22. *Burning,* &c. The places called in Heb. "Tabera, Masa, and Kibroth Hattaavah." H.—At the first, the murmurers were burnt; (Num. xi. 1,) at the second, or at Raphidim, (C.) the people demanded water, and were supplied from Horeb; (Ex. xvii. 2. 7. M.) though some confound this with the former place. It seems rather to refer to the *temptation,* or murmur of the people, on account of quails. Num. xi. 34. Ps. lxxvii. 18. C.

VER. 23. *Slighted.* Heb. "rebelled against," &c. as v. 24. Sept. "you were incredulous to." See Num. xiii. 3.

VER. 24. *To know you.* When Moses slew the Egyptian, and would have pacified two of his contending brethren, they refused to receive his mediation; so also, when he returned from Madian, to rescue them from slavery, they presently began to murmur against him, and continued to do so frequently for 40 years. H.—Sept. refers this to God, "from the day that he was known to you," and received you for his peculiar people. Ex. xi. 25.

VER. 25. *Nights.* See v. 18. C.—After specifying various seditions of the

and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

26 And praying, I said: O Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin:

28 Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land, that he promised them, and he hated them: therefore he brought them out, that he might kill them in the wilderness,

29 Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched-out arm.

CHAP. X.

God giveth the second tables of the law: a further exhortation to fear and serve the Lord.

AT [a] that time the Lord said to me: Hew thee two tables of stone, like the former, and come up to me into the mount: and thou shalt make an ark of wood,

2 And I will write on the tables the words that were in them which thou brokest before, and thou shalt put them in the ark.

3 And I made an ark of setim-wood. And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.

6 [b] And the children of Israel removed their camp from Beroth, of the children of Jacan into Mosera, where [c] Aaron died, and was buried, and Eleazar, his son, succeeded him in the priestly office.

7 From thence they came to Gadgad: from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

8 At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day.

9 Wherefore Levi hath no part, nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him.

10 And I stood in the mount, as before, forty days and nights: and the Lord heard me this time also, and would not destroy thee.

11 And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I swore to their fathers that I would give them.

12 And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul:

13 And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lord's thy God, and the heaven of heaven, the earth, and all things that are therein:

15 And yet the Lord hath been closely joined to thy fathers, and loved them, and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

[a] A. M. 2553. Exod. xxxiv. 1.

[b] Num. xxxiii. 31.—[c] Num. xx. 28. and 29.

people, Moses returns to what he had been saying respecting the tables of the law, and shews with what difficulty he obtained pardon for the people, and the second tables. H.—Some people believe that Moses was thrice 40 days in the mountain. He mentions the prayer which he addressed to God before his first descent. Ex. xxxii. 11. M.

CHAP. X. VER. 1. *Wood.* Moses had received this injunction, before he ascended the mount the second time. Ex. xxv. 10. But he executed it only after he had received the second tables of the law. Ex. xxxvii 1. M.—Some pretend that he made an ark of setim-wood, to contain the tables, till Beseleel should have completed his, which was covered with gold, and inclosed the former. Drus.—But this seems unnecessary. C.

VER. 3. *I made*, or gave orders to have one ready against my return. C.

VER. 4. *To me.* God had already promulgated the same laws in the hearing of all. Ex. xix. 17. H.

VER. 6. *Mosera*, by Mount Hor, for there Aaron died. Num. xx. This and the following verses seem to be inserted by way of parenthesis, (Ch.) as far as the 10th. The reason of their insertion here cannot easily be explained; but we must adore, in silence, the designs of the Holy Spirit. C.—Moses had just mentioned the ark, designed to contain the tables of the law; and as the priests and Levites were to be the guardians of those sacred things, he takes occasion to specify something with respect to their institution, &c. Mosera was perhaps twice visited by the Hebrews. The first time, they came thither from *Beroth*-Benejaacan, or from "the well *of the children of Jacan*," and thence measured back their steps; though, the second time, Mosera, or Moseroth, is not noticed, because it had been specified already, and they did not stop long there, but proceeded to Gadgad. Num. xxxiii. 30. Bonfrere. M.—Others think that Mosera and Benejaacan are not the same places as Moseroth and Beroth Bensacan, though the names be similar. A. Lapide.—Perhaps it will be more satisfactory to acknowledge, that Mosera has been transposed by the copyists, as it ought to come before Beroth, particularly as Moses places it in that order, where he gives an account of the 42 stations; and the Samaritan copy agrees with him in this place. C.—It also retains many words which have been omitted in Hebrew, and in all the versions taken from it; whence the omission seems to have taken place before the appearance of the version of the Septuagint. The Samaritan version, which is acknowledged to have preceded the Septuagint, agrees with its text, and reads, "And the children of Israel journeyed from *Moseroth*, and pitched in *Benejaakan:* from thence they journeyed, and pitched in *Hagidgad:* from thence they journeyed, and pitched in *Jotbathah*, a land of rivers of waters: from thence they journeyed, and pitched in *Ebronah:* from thence they journeyed, and pitched in *Eziongaber:* from thence they journeyed, and pitched in the wilderness of Zin, which is *Kadesh:* from thence they journeyed, and pitched in Mount *Hor.* And there Aaron died," &c. Kennicott. 2 Dis.—Thus Mosera will be the 27th, and Mount Hor the 34th station; (Pococke) whence the Israelites departed, after the death of Aaron, to Salmona, directing their course to the countries east of the Jordan, which had been promised to them. The appointment of Eleazar to succeed Aaron, and the separation of the Levites unto the Lord, should be all placed together, after the different encampments. H.

VER. 8. *Time*, during the pontificate of Aaron. Num. iii. 6. M.—God had made this appointment at Sinai, (Ex. xxviii. 1,) where he ordered the tabernacle and the priests to be consecrated. Upon the sedition of Core, which probably took place at Jetebata, he confirmed the rights of the Levitical tribe. Num. xvi. 17. and 18. C.—*Ark.* The priests carried it, on more solemn occasions, (Jos. iii. 3,) as they also blessed the people. M.—Yet the Levites sung the praises of God, in which sense the word *blessing* is often used, 1 Par. xxiii. 13. Hence Castalio translates, "to celebrate his name."

VER. 10. *Stood.* Moses does not follow the order of events, but recalls to the minds of his audience what might serve to make the deepest impression upon them. He mentions some farther instructions which he had received from God on Mount Sinai, during the second term of 40 days. C.—It might have been placed in a more natural order at the head of this chapter. M.—Some believe that Moses speaks of the third fast of 40 days. Salien.

VER. 12. *And now.* He shews what advantages may be derived from a constant observance of the commandments, *that it may be well with thee*, v. 13. God stands not in need of our services, (v. 14,) but chooses whom he pleases to display the treasures of his love, (v. 15,) which ought to move us strongly to make him a suitable return of gratitude, (C.) by withdrawing our affections from every thing that may be displeasing to him, v. 16. If we refuse, we must expect to fall under the rod of his indignation, notwithstanding all the efforts of his clemency, which he holds forth for our imitation, v. 17. 19. He will judge all alike, the rich and the poor. H.

VER. 14. *Of heaven.* The Scripture mentions the third heaven, (2 Cor. xii. 2,) where the majesty of God most gloriously appears. The second is the region of the stars, and the first the atmosphere, where the birds and the clouds move about. C.

VER. 15. *Joined*, (*conglutinatus*) as it were, with glue, (H.) to shew the vehemence of love. M.

16 Circumcise therefore the foreskin of your heart, and stiffen your neck no more:

17 Because the Lord your God he is the God of gods, and the Lord of lords, a great God, and mighty and terrible, [a] who accepteth no person, nor taketh bribes.

18 He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

19 And do you therefore love strangers, because you also were strangers in the land of Egypt.

20 [b] Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

22 In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

CHAP. XI.

The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.

THEREFORE [c] love the Lord thy God, and observe his precepts and ceremonies, his judgments and commandments, at all times.

2 Know this day the things that your children know not, who saw not the chastisements of the Lord your God, his great doings and strong hand, and stretched-out arm,

3 The signs and works which he did in the midst of Egypt to king Pharao, and to all his land,

4 And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them, when they pursued you, and how the Lord destroyed them until this present day:

5 And what he hath done to you in the wilderness, till you came to this place:

6 [d] And to Dathan and Abiron, the sons of Eliab, who was the son of Ruben: [e] whom the earth, opening her mouth, swallowed up, with their households and tents, and all their substance, which they had in the midst of Israel.

7 Your eyes have seen all the great works of the Lord that he hath done,

8 That you may keep all his commandments, which I command you this day, and may go in, and possess the land, to which you are entering,

9 And may live in it a long time: which the Lord promised by oath to your fathers, and to their seed, *a land* which floweth with milk and honey.

10 For the land, which thou goest to possess, is not like the land of Egypt, from whence thou camest out, where when the seed is sown, waters are brought in to water it after the manner of gardens:

11 But it is a land of hills and plains, expecting rain from heaven.

12 And the Lord thy God doth always visit it, and his eyes are on it from the beginning of the year unto the end thereof.

13 [f] If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul:

14 He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

15 And your hay out of the fields to feed your cattle, and that you may eat and be filled.

16 Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them:

17 And the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the Lord will give you.

[a] 2 Par. xix. 7. Job xxxiv. 19. Wisd. vi. 8. Eccli. xxxv. 15. Acts x. 34. Rom. ii. 11. Gal. ii. 6.

[b] Supra vi. 13. Mat. iv. 10. Luke iv. 8.—[c] A. M. 2553.—[d] Num. xvi. 1.—[e] Num. xvi. 32. [f] Supra x. 12.

VER. 16. *Circumcise.* The Hebrews esteem circumcision as a mark of their greatest glory. All who had it not, were looked upon as profane. They call the ears, mind, and heart uncircumcised, when they would not hear, understand, or obey the law of God. S. Paul (Rom. ii. 28,) frequently inculcates this interior circumcision, to which Moses alludes in these his last exhortations. C. xxx. 6. The people had not regularly practised circumcision in the desert. Moses takes care to raise their thoughts to something more spiritual; and declares, in clearer terms than he had hitherto done, the necessity of loving God. All must be banished from the heart which might resist this love. C.—Vanity, blindness, luxury, must be retrenched. M.

VER. 17. *Gods.* Idols are *nothing*, 1 Cor. viii. 4. Hence Theodoret supposes, that all who have authority upon earth are here designated. But admitting the false notions of the pagans respecting their gods, the superiority of the true God is here asserted; (C.) and all, both in heaven and on earth, *gods and lords*, must bow before him. H.

VER. 18. *Widow.* God resents the injuries done to such. Ex. xxii. 22.

VER. 20. *Only,* ▪ word not found in the Hebrew, but deemed necessary by the Sept. to express the true meaning of this passage. See C. vi. 13. C.—*Name*, when an oath is necessary. Thou shalt never swear by false gods. W.

VER. 21. *Praise*, the object whom thou must praise, and the source of all thy happiness and glory. Other nations will revere the Jews on this account. C.—An ancient oracle could not refuse giving them this singular commendation, though to the prejudice of idolatry. "Chaldees alone philosophy may claim—but Hebrews worship God, the self-born king—with pure religion." H.—*agnŏs*, (C.) S. Cyr. c. Julian 5. and S. Just. Exhort. read auton, *him.* But the meaning is clear from the context. The palm of wisdom is given to the Chaldees for natural learning, and to the Jews for divinity. Walton, Proleg. xii. Porphyrius owns the oracle. Theodoret. H.

VER. 22. *Seventy.* Some copies of the Sept. add "five," with S. Stephen. See Gen. xlvi. 26. C.

CHAP. XI. VER. 2. *Know,* &c. Reflect on the wonders of God, which you must explain to your children, who were not born, or able to discern them, when they were effected at the Red Sea, and in the punishment of the seditious, v. 7. Heb. "know ye this day, for I do not address myself to your children, who know not, (or have not understanding) and saw not," &c. C.

VER. 4. *Day.* So that none of the Egyptians have since been able to molest you.

VER. 8. *That.* Fear might stimulate them to observe God's commands, lest they should be overtaken by a similar chastisement. H.

VER. 10. *Gardens.* Heb. "where thou didst sow the seed, and water it with the foot, as a garden," by means of various machines or wheels, which were turned by the feet. Philo.—Solinus (ii. 22. 36,) takes notice of this inconvenience in Egypt. The country is watered only by the Nile, which overflows for six weeks, about the beginning of June. Various canals or reservoirs are formed to preserve a sufficient supply of water during the remainder of the year. Pliny (xviii.) observes, that "if the Nile rise less than 12, or more than 16 cubits high, famine is inevitable." C. See Gen. xlii. 3.—Prince Radzivil saw the canals of Egypt, which the people said had been dug by the Hebrews. Augustus ordered his soldiers to clean them out. Sueton. c. 18.—After the seed was committed to the earth, it was necessary to water it frequently, as the sun would harden the soil too much. No rain falls in that part of Egypt where the Hebrews had dwelt, according to many respectable authors; (T.) or at least what little may fall is not sufficient to keep the earth moist. Proclus allows that some showers are felt in Lower Egypt, which lies nearest to the Mediterranean Sea; and travellers often take notice of them, in their journeys from Alexandria to Memphis. Yet the country in general is destitute of this advantage. Zac. xiv. 18. Lloyd. H.

VER. 14. *Rain*, which falls in Judea, chiefly about the vernal and the autumnal equinoxes, in March and October.—The *latter rain*, (Heb. *malkosh*,) is that which falls when the seed is just sown, though the Rabbins pretend that *yore* has this signification, in opposition to the Sept. It fell at the beginning of the Jewish year, which commenced in September. Joel ii. 23. Zac. x. 1. C.—Rain contributed to make the seeds take root, and to bring the fruit to maturity, and God promises to give what may be requisite, provided his people serve him with fidelity. H.—His *grace* helps us to begin and to perfect every good work. W.

VER. 15. *Hay.* Seed grass was sown, like corn, in Palestine, as it is still in the Levant, where meadows are unknown. The hay consisted chiefly of trefoil, and was carried on beasts in long journeys. Gen. xliii. 27. Judg. xix. 19. Cattle fed commonly on straw and barley. The hay grass which grew on mountains was of a different sort, and used for pasturage, (Job xl. 15,) though it might also be cut. Prov. xxvii. 25. C.

VER. 17. *You.* In all this discourse, Moses attributes the fertility of the promised land to the blessing of God, and indeed it seems to be naturally far from being so luxuriant as to be able to feed so many inhabitants. Travellers inform us, that

18 [a] Lay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

19 Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

20 Thou shalt write them upon the posts and the doors of thy house:

21 That thy days may be multiplied, and the days of thy children in the land, which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

22 For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

23 The Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you.

24 [b] Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders.

25 None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land, that you shall tread upon, as he hath spoken to you.

26 Behold I set forth in your sight this day a blessing and a curse:

27 A blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 A curse, if you obey not the commandments of the Lord your God, but revolt from the way, which now I shew you, and walk after strange gods, which you know not.

29 And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon Mount Garizim, the curse upon Mount Hebal:

30 Which are beyond the Jordan, behind the way that goeth to the setting of the sun, in the land of the Chanaanite, who dwelleth in the plain country over-against Galgala, which is near the valley that reacheth and entereth far.

31 For you shall pass over the Jordan, to possess the land, which the Lord your God will give you, that you may have it, and possess it.

32 See therefore that you fulfil the ceremonies and judgments, which I shall set this day before you.

CHAP. XII.

All idolatry must be extirpated: sacrifices, tithes, and first-fruits, must be offered in one only place: all eating of blood is prohibited.

THESE [c] are the precepts and judgments, that you must do in the land, which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

2 Destroy all the places, in which the nations that you shall possess, worshipped their gods, upon high mountains, and hills, and under every shady tree.

3 [d] Overthrow their altars, and break down their statues, burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

4 You shall not do so to the Lord your God:

5 But you shall come to the place, which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

6 And you shall offer in that place your holocausts and victims, the tithes and first-fruits of your hands, and your vows and gifts, the first-born of your herds and your sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your houses, wherein the Lord your God hath blessed you.

8 You shall not do there the things we do here this day, every man that which seemeth good to himself.

[a] Supra vi. 6.—[b] Jos. i. 3.—[c] A. M. 2553.

[d] Supra vii. 25. 2 Mac. xii. 40.

a great part is incapable of cultivation. But it is no longer the object of God's complacency, v. 12. It is under the curse. C. xxviii. 23. C.

Ver. 18. *Place.* Heb. "that they may be as frontlets between your eyes." C. vi. 9. Ex. xiii. 9. H.

Ver. 20. *Posts.* Upon one post the Jews hang boards, enclosing a piece of parchment, with the 13th to the 21st verse of this chapter; and from v. 4. to the 9th of the 6th chapter, they hang with great solemnity upon the other post.

Ver. 21. *Earth,* as long as the world shall endure. The psalmist (lxxxviii. 30,) expresses the duration of the reign of the Messias nearly in the same terms. See Bar. i. 2. C.—If the Jews had continued faithful to God, and had submitted to the Messias, they might never have been banished from their country. H.

Ver. 24. *Yours.* The nations of Chanaan, how strong soever, should fall, and their country be lawfully possessed by the Hebrews.—*Western sea.* Heb. "the sea of the back." The Jews speak of the different parts of the world, with respect to a man who has his face turned towards the east. Gen. xiii. 9. The countries, from the desert of Zin to the Euphrates, were never entirely occupied by the Israelites, except under the reigns of David and of Solomon. C.—God never intended to subject the whole world to their dominion, as the Rabbins would hence infer. M.

Ver. 26. *Curse.* Their respective effects you shall experience, according to your behaviour. C.—God helps our free will to do good. S. Aug. q. 15. W.

Ver. 29. *Put the blessing,* &c. See Deut. xxvii. 12, &c. and Josue viii. 33, &c. Ch.—Six tribes were to be stationed on each of these mountains. C. xxviii.—*Garizim.* Eusebius says the Samaritans are grossly deceived, in placing this mountain in the vicinity of Sichem, instead of Jericho. But this is a mistake: for Jotham addressed the inhabitants of Sichem from that mountain. Judg. ix. 7. Morizon informs us that it is of the same shape as Hebal, and separated from it only by a valley of about 200 paces, in which the town of Sichem stands. Hebal is a barren rock, while Garizim is very fertile, (Ludolf.) though an ancient poet makes both equally covered with verdure. Ap. Euseb. præp. ix. 22. C.

Ver. 30. *Far.* Heb. "over-against Galgal, beside the plains of More, *or* Aluni More." Samar. reads, "the plain of More, near Sichem," as Ex. xx. 17. H.—This is styled the *noble vale.* Gen. xii. 6. C.—The road from Jericho to the Mediterranean Sea, left these mountains on the north. The Chanaanite inhabited all that region, from Galgal to Sichem. How far these places were distant from each other, is not here specified; though Eusebius seems to have inferred from this text, that Garizim was near Jericho. But the plain might be very extensive, or *noble,* and reach from Sichem as far as Galgala.

Ver. 32. *Fulfil.* How inconsistent must such exhortations be, if, as Protestants assert, the commandments be impossible, and "the law exacteth impossible things." Luther in Gal. iii. H.

CHAP. XII. Ver. 1. *These.* Having inculcated the general precepts, and the obligation of loving God above all things, Moses now descends to particular duties. C.

Ver. 2. *Tree.* See Gen. xxi. 33. All the monuments of idolatry must be destroyed. The very names of the idols must be abhorred and obliterated, (Ex. xxiii. 13,) to shew that they have lost possession of the country. So (v. 5,) *to put his name there,* means to take possession of a place.

Ver. 3. *Statues.* The most ancient idols were not finely carved, but only rough stones. The Phrygian goddess, sent to Rome by Attalus, was a small dark-coloured stone of this nature. Arnob. c. Gentes. 8.—The Venus of the Arabs was but a stone in the form of a pyramid. C.

Ver. 5. *It,* where the ark was to be kept. H.—Before the building of the temple, it was removed from one tribe or place to another. Jerusalem was thenceforward styled *the city of the great king.* Ps. xlvii. i. 9.

Ver. 6. *Hands,* which you have procured by your industry, (M.) or what you are able to present to the Lord. Lev. v. 11.

Ver. 7. *You.* In gratitude, you shall therefore offer your victims. H.—The Jews were accustomed to make a feast thrice a year in the holy city. They might also *eat* some parts of the peace-offerings. M.

Ver. 8. *Himself.* Some confine this to the sacrifices, which each person might offer, where he thought proper, till the ark was fixed at Silo. But many other parts of the ceremonial law, seem not to have been in force till the Hebrews crossed the Jordan. Amos v. 25. Circumcision was omitted, as well as most of the festivals. Several laws were, however, designed for the people during their sojournment, such as those which regard the order of judgment, the cleanness of the camp, the purification of women, and of those who had touched a dead body, &c. Ex. xviii. 25. Num. v. 2. Lev. xv. 31. It was not left to their option to observe or to neglect the sabbath, (Num. xv. 32,) the loaves of proposition, or the perpetual fire, &c. Num. iv. 7. 13. C.

9 For until this present time you are not come to rest, and to the possession, which the Lord your God will give you.

10 You shall pass over the Jordan, and shall dwell in the land, which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without any fear,

11 In the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things that I command you, holocausts, and victims, and tithes, and the first-fruits of your hands: and whatsoever is the choicest in the gifts, which you shall vow to the Lord.

12 There shall you feast before the Lord your God, you, and your sons, and your daughters, your men-servants, and maid-servants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

13 Beware lest thou offer thy holocausts in every place that thou shalt see:

14 But in the place, which the Lord shall choose, in one of thy tribes, shalt thou offer sacrifices, and shalt do all that I command thee.

15 But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it;

16 Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17 Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the first-born of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the first-fruits of thy hands:

18 But thou shalt eat them before the Lord thy God in the place, which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and maid-servant, and the Levite that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt put thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

20 [a] When the Lord thy God shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy soul desireth:

21 And if the place which the Lord thy God shall choose, that his name should be there, be far off, thou shalt kill of thy herds, and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

22 Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

23 Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 But thou shalt pour it upon the earth as water,

25 That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26 But the things which thou hast sanctified, and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

27 And shalt offer thy oblations, the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

28 Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

29 [b] When the Lord thy God shall have destroyed before thy face the nations, which thou shalt go in to possess, and *when* thou shalt possess them, and dwell in their land,

30 Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy

[a] Gen. xxviii. 14. Exod. xxxiv. 24. Infra xix. 8.

[b] Infra xix 8.

VER. 11. *Therein.* While you are performing your duty to God, you need not fear the incursions of your enemies; or, according to the Heb. Sept. and Chaldee, "There shall be a place which . . . Thither, &c." M.—*Hands.* Aquila, &c. have, "your voluntary oblations."—*Gifts.* Heb. "your choice-vows." C.

VER. 12. *You.* The Levite hath no portion of the land like the rest. He and all people in distress shall be invited to these feasts. C. xvi. 11. M.

VER. 13. *See.* On the high places, &c. as the heathens did, (v. 2,) or in any other place but that which God appointed.

VER. 15. *But.* Heb. "Yet thou mayst kill and eat the flesh which thy soul desireth in all thy gates, with which the Lord thy God hath blessed thee, the unclean and the clean may eat thereof, as of the roe buck," &c. H.—The Vulgate translates v. 22 in this sense, intimating that these meats did not contract any such peculiar sanctity, as to exclude those who were unclean, v. 20. Lev. xvii. 3. Fagius pretends, that only the clean were allowed as yet to eat of such meats, though the unclean might eat in the promised land what was lawful, without bringing the beast to be slain before the tabernacle. But this opinion seems to have no solid foundation. Unclean beasts could never be eaten. C. —But those which had any defect, were excluded from being sacrificed. Lev. xxii. 22. M.

VER. 16. *Water*, without any ceremony. It was afterwards to be covered. Lev. xvii. 13.

VER. 17. *Tithes.* These were of an extraordinary nature, destined for feasts. C. xiv. 22. Lev. xxvii. 30. The usual tithes belonged entirely to the Levitical tribe. C.—*First-born*, or the most excellent, v. 11. Exod. xii. 11. 12. The first-born, if it proved to be without defect, and a male, was given to the priests. Num. xviii. 15.—*Voluntarily.* If the thing was vowed to the Lord without restriction, it fell to the share of the priests alone: but if the person specified that he intended it for a peace-offering, &c. the priest could only claim what was allotted to him by the law. C.—*Hands.* The fruits of trees, in the fourth year, may be insinuated. Josep. iv. 8. M.

VER. 18. *Hand*, in all thy undertakings and labours, (H.) and in all thy goods. M.

VER. 21. *Far off.* Hence many conclude, that those who lived near the tabernacle, were bound to bring the animals which they designed for their own use, to be slain there, as they did in the desert. Others suppose that all were under the same predicament, and are hereby authorized to follow the same regulations, and to eat the flesh, whether they be clean or otherwise, provided they abstain from the blood. See Lev. xvii. 3. C.—The custom of bringing the beasts to be slain before the door of the tabernacle, was to be no longer obligatory. M.

VER. 22. *Alike.* This must be understood of those who had contracted only a smaller stain, which did not communicate the uncleanness to others, but debarred people from approaching to sacred things. C.—Those who had touched the dead, &c. were not allowed to eat with people, who were not under any such legal uncleanness. M.

VER. 23. *Soul.* See Gen. ix. 4. Blood maintains the life of animals, and it would seem cruel to begin to eat them before they were perfectly dead. But the obligation of this positive law has long ago ceased, as it was intended chiefly for the Jews.

VER. 27. *Oblations.* Heb. "holocausts . . and the blood of the sacrifices" of peace. Parts of the latter were eaten by the offerer, but the former victims were entirely burnt. H.

VER. 30. *Imitate.* Heb. "be ensnared by imitating them." The example of the wicked, is one of the most dangerous snares which the devil can place in our way. Notwithstanding these repeated admonitions of God, we see how prone the Hebrews were to adopt the superstitious customs of these nations, whose destruction ought surely to have warned them to keep at a distance. H.

VER. 31. *Fire.* See Lev. xviii. 21.

God. For they have done to their gods, all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

32 What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.

CHAP. XIII.

False prophets must be slain, and idolatrous cities destroyed.

IF [a] there rise in the midst of thee a prophet, or one that sayeth he hath dreamed a dream, and he foretell a sign and a wonder,

2 And that come to pass which he spoke, and he say to thee: Let us go, and follow strange gods, which thou knowest not, and let us serve them:

3 Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go and serve strange gods, which thou knowest not, nor thy fathers,

7 Of all the nations round about, that are near or afar off, from one end of the earth to the other,

8 Consent not to him, hear him not, neither let thy eye spare him to pity and conceal him,

9 But thou shalt presently put him to death. [b] Let thy hand be first upon him, and afterwards the hands of all the people.

10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:

11 That all Israel hearing may fear, and may do no more any thing like this.

12 If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say:

13 Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not:

14 Enquire carefully and diligently, the truth of the thing, by looking well into it, and if thou find that which is said to be certain, and that this abomination has been really committed,

[a] A. M. 2553.

[b] Infra xvii. 7.

Ver. 32. *That only do thou,* &c. They are forbid here to follow the ceremonies of the heathens, or to make any alterations in the divine ordinances. Ch.—To adopt fresh regulations, in the same spirit, was not forbidden. Thus David ordered those who had kept the baggage, to share equally with the soldiers who had gone to battle; (1 K. xxx.) and our Saviour approved, by his presence, the feast of the dedication of the temple, instituted long after Moses. 1 Mac. iv. Jo. x. W.—He perfected the law by the precepts of the gospel. Mat. v. 17. Josephus (c. Ap. ii.) says, "During so many years, no one has dared to retrench any thing from, (the sacred books) or to make any addition to them. We look upon them as of divine authority, . . and we would lay down our lives, if necessary, to defend them. (C.) Among us, who believe that the law was first given by the will of God, nothing is pious but the exact observance of it. For who can introduce any change, or invent any thing better?" C. iv. 2. Christ is *full of grace and truth.* Jo. 1. He has fulfilled the law and the prophets. H. S. Aug. c. Faust. xvii. 2. and xix. 9.—"*Grace,* says he, pertains to the fulness of charity, *truth* to the completion of the prophesies." D.

CHAP. XIII. Ver. 1. *If . . . a prophet,* or even *an angel from heaven,* as S. Paul (Gal. i. 8,) says on a similar occasion, (C.) should work a miracle, and afterwards adduce it in proof of a false religion, believe him not. The Jews and Christians had already received such convincing proofs from God, of the truth of what they had been taught, that they had reason to conclude either that the miracle was false, or that the person who would persuade them to embrace a different religion had fallen, after God had honoured him with miraculous powers: or, in fine, that if he were an impostor at the time when he exercised that power, like the magicians of Egypt, or Balaam, the miracle was either not wrought in confirmation of what he preached, or at least it was eclipsed by some greater miracle in favour of the truth. Whether God will ever suffer a real miracle which may seem to countenance error, or not, this appears to be unquestionable, that he will never *deny himself,* or, in a contest of miracles, permit falsehood to gain the victory. If the magicians performed wonderful works, they were forced at last to confess their inferiority, and yield to Moses. Ex. viii. 18. 19. Miracles are generally a proof of the truth of any doctrine; but when the doctrine is already established, as in this case of the unity of God, (v. 2,) it may be adduced with propriety as a criterion of miracles. Truth can never be in contradiction to truth. The light of reason suffices to evince that there is but one God. The same truth had been repeatedly confirmed by miracles, particularly during the last forty years, during which God had manifested his power over all nature, in the sight of all the Hebrews, and had trampled on the idols of the Gentiles. If therefore any person should attempt, by his dreams or predictions, to invalidate this most fundamental and undeniable article, his testimony could not be received. H.—The Jews, in vain, allege this passage against the religion of Jesus Christ. He did not subvert, but fulfilled the law; so far was he from endeavouring to persuade them to abandon the true God. C.—If he had not come to act in this manner, the law would have contained in itself the seeds of dissolution, by *falsely* holding forth the expectation of a future Messias, who would bring all things to perfection. C. xviii. 15. Gen. iii. 15. and xlix. 10, &c. Hence when he really appeared, the Jews desired him to prove his mission by a miracle, as he did repeatedly. Mat. xii. 38. Jo. viii. 40. and x. 25.—*A dream,* of a mysterious kind, like those of Joseph and of the prophets. H.

Ver. 2. *To pass.* The completion of a prophecy does not always prove, that the person who uttered it was a true prophet. Chance, a knowledge of natural causes, &c. may enable an impostor sometimes to hit upon the truth. God may also, for reasons known to himself, declare what will come to pass by the mouth of a false prophet, or of a wicked man, as he did by Balaam and Caiphas. Judas wrought miracles before his apostacy. C.—Yet if any who had been so highly favoured, should attempt to enforce by their preceding miracles, any false doctrine, *let him be anathema.* Gal. i. 8.—*Not.* The Hebrews had incontrovertible proofs of the existence of one God. They could not therefore acknowledge any other. H.—Novelty in religion is a mark of idolatry or of heresy. W.

Ver. 3. *Trieth you,* not in order to induce you to embrace evil, (Jam. i. 13,) nor to discover your real dispositions, but to lay open your hearts to yourselves and to the world, (H.) that, if you continue steadfast, others may be encouraged to imitate you; but if you fall, they may take warning, and stand with all humility and circumspection. C.—*Appear.* Heb. "to know, *or* to disclose." M.

Ver. 5. *Forger.* Heb. "dreamer," to whom God reveals his secrets in the night, as he does to the *prophet* while he is awake.—*Slain.* Philo says, without any trial or delay; but the Rabbins allow that, although the impostor was not to receive an admonition, no ignorance being able to excuse him, as in other cases, he was to be brought before the Sanhedrim, at Jerusalem, and strangled. See Luc. xiii. 33. The Jews, it is thought, condemned our Saviour on the plea that he was a false prophet. Mat. xxvi. 57. They commonly required before this condemnation, that a person should have assumed the character of a prophet, and not barely that he should have performed some wonderful work by his ingenuity. For if he only did the latter, and thereby endeavoured to withdraw the people from the service of the true God, he was punished as a seducer. They also refused to condemn one who had foretold evils, if they did not take place, because God, being merciful, might have pardoned those who did penance, (C.) as was the case with Jonas and the Ninivites. H.—But those who taught or did any thing contrary to the law, in quality of prophets, were in danger of condemnation, unless their great reputation might screen them from suspicion. Thus Elias offered sacrifice on Mount Carmel, without giving offence, 3 K. xviii. 23. If a true prophet bore witness to another, the latter might also claim respect. C—Yet though S. John the Baptist, had repeatedly commended Jesus Christ, the Jews did not hesitate to call him a *seducer,* and to put him to death. H.—"*The evil* one." Syr. 1 Cor. v. 13.

Ver. 6. *If thy* own *brother,* to distinguish him from the rest of the Jews, who were all styled brethren, as being descended from the same stock of the Patriarchs. M.

Ver. 9. *Presently put him to death.* Not by killing him by private authority, but by informing the magistrate, and proceeding by order of justice. Ch. W.—Philo seems to assert the contrary. But he perhaps speaks of those who publicly endeavoured to lead the people astray. *Presently* is not in Heb. Other criminals were allowed twenty-four hours after condemnation. No delay was granted to false prophets. No excuse was admitted. If he had even been once acquitted, he might be examined again.—*Thy hand.* The accuser or witness first threw a stone, after the wretch had been conducted out of the city. C. xvii. 4. Acts vii. 58.

Ver. 12. *Cities.* If the inhabitants agreed, in general, to introduce the worship of idols, they were to be first admonished, (C.) and if incorrigible, to be utterly destroyed. H.—The obligation of seeing that this was executed, was left to the magistrates. D.

Ver. 13. *Belial:* that is, *without yoke.* Hence the wicked, who refuse to be

15 Thou shalt forthwith kill the inhabitants of that city with the edge of thy sword, and shalt destroy it, and all things that are in it, even the cattle:

16 And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shalt burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more.

17 And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers,

18 When thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayst do what is pleasing in the sight of the Lord thy God.

CHAP. XIV.

In mourning for the dead, they are not to follow the ways of the Gentiles: the distinction of clean and unclean meats: ordinances concerning tithes, and first-fruits.

BE [a] ye children of the Lord your God: you shall not cut yourselves, nor make any baldness for the dead;

2 [b] Because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth.

3 [c] Eat not the things that are unclean.

4 These are the beasts that you shall eat, the ox, and the sheep, and the goat,

5 The hart, and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

6 Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat.

7 But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the cherogril: because they chew the cud, but divide not the hoof, they shall be unclean to you.

8 The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean; their flesh you shall not eat, and their carcasses you shall not touch.

9 These shall you eat of all that abide in the waters: All that have fins and scales, you shall eat.

10 Such as are without fins and scales, you shall not eat, because they are unclean.

11 All birds that are clean you shall eat.

12 The unclean eat not: to wit, the eagle, and the grype, and the osprey,

13 The ringtail, and the vulture, and the kite according to their kind:

14 And all of the raven's kind:

15 And the ostrich, and the owl, and the larus, and the hawk according to its kind:

16 The heron, and the swan, and the stork,

17 And the cormorant, the porphyrion, and the night-crow,

18 The bittern, and the charadrion, every one in their kind: the houp also and the bat.

19 Every thing that creepeth and hath little wings shall be unclean, and shall not be eaten.

20 All that is clean, you shall eat.

21 But whatsover is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates to eat, or sell it to him: because thou art the holy people of the Lord [d] thy God. Thou shalt not boil a kid in the milk of its dam.

[a] A. M. 2553.—[b] Supra vii. 6. Infra xxvi. 18.—[c] Levit. xi. 4.

[d] Exod. xxiii. 19. and xxxiv. 26.

subject to the divine law, are called in Scripture the sons of Belial. Ch.—The devil is called Belial, or "an apostate, rebel," &c. The word is also applied to Antichrist, to idols, and to those who are notoriously wicked. S. Jer. in Nahum i. and Isai. xxvii. 3 K. xxi. 13.

VER. 15. *Even the cattle.* Nothing at all must be spared. Yet the Rabbins, and some who argue that penal laws must be restrained as much as possible, exempt the women, and boys under thirteen years of age, and understand this law only of the *central cities*, v. 13. If the city was seduced by one man, or by women, or by people of a different tribe, the culprit was only to be stoned, and the Sanhedrim had to take cognizance of the whole affair. If many cities joined in the idolatry, or if any of them were cities of refuge, &c. they were not included. Seld. Syned. iii. 5. Grotius.—But these limitations seem visibly to contradict the law. The goods of the innocent were involved in the common ruin, that they might learn to make all possible resistance to the introduction of so abominable a crime; and those of the guilty were destroyed wherever they were found. C. —But the persons of those who fled away, to shew their disapprobation, and denounce the attempt of their brethren, (H.) would no doubt be saved. C.—If they continued among them, their indolence or connivance deserved punishment. H. —Grotius (Jur. ii. 15,) maintains, that the magistrate is authorized by the law of nature to punish those who deny the existence of God or his Providence, as these errors strike at the root of all society.—*For the Lord*, as a victim of expiation, and to manifest your zeal for the honour of the only true God.—*No more.* Sept. "it shall be uninhabited." The Rabbins are so exact, as to entertain a doubt whether the place might even be used as a garden. C.

VER. 17. *Hand.* Thou shalt reserve nothing for thyself, (M.) as Achan did. Jos. vii. H.

CHAP. XIV. VER. 1. *Be ye.* Heb. "you are," &c. It may be connected with the preceding chapter.—*Cut*, as the barbarians and infidels do, *who have no hope*, 1 Thes. iv. 12. Lev. xix. 28.—*Dead* idols, Adonis, &c. The Arabs and Saracens cut the hair on the forepart of the head only, and so did the ancient Scotch monks, in imitation, as they pretended, of S. John. The Egyptians cut off the hair of their head and eye-brows, when they were initiated in the mysteries of Isis, (S. Amb. ep. 58,) to testify that they partook in her sorrow for the death of her husband, Osiris. Hence, it is probable, that Moses forbids any conformity in such superstitious practices; particularly as the Israelites were consecrated to the service of the living God. C.

VER. 3. *Unclean.* See the annotations on Leviticus xi. Ch.—Some of the beasts here specified were not mentioned before, as the buffle, &c.

VER. 5. *Buffle.* Heb. *yachmur*, which some translate "the fallow-deer." The Arabs give this name to a beast resembling a hart, which has horns and red hair. C.—It was served up on the table of Solomon, 3 K. iv. 23. Pliny (viii. 13,) mentions the bubalus of Africa, which is like a calf. M.—*Chamois*, (*tragelaphum*) a beast which has the head of a he-goat, and the carcass of a hart. Scaliger. Plin. viii. 33.—Bochart translates *akko* after the Arab. "the wild goat."—*Pygarg*, another species of the goat, (Plin. viii. 53,) of the colour of ashes. Bellon. q. 51. *Dishon* means "ashes" in Hebrew.—*Goat*, (*orygem*) "a wild goat, (Sept.) Bochart, &c.) or ox." Aristotle allows it only one horn. Juvenal mentions that the Getulians feasted on its flesh; and the Egyptian priests, according to Horus, were allowed to eat it, without any scrupulous examination of the sealers. C.—*Camelopardalus.* This animal resembles a camel in its head and longish neck, and the panther in the spotted skin. Plin. viii. 18.—Bochart (iii. 21,) thinks that the Heb. *zamer*, means "a wild goat," noted for "leaping."

VER. 7. *Cherogril*, or porcupine. Lev. xi. 5. S. Barnabas and Clem. Alex. (Pæd. ii. 10,) subjoin the *hyena* to the hare, though the name occur not in Moses. This animal was supposed to change sexes every year, and was a symbol of incontinency. M.

VER. 10. *Unclean.* S. Barnabas adds, "Thou shalt not eat the murena, polypus, or cuttle fish;" and these are in effect of the description given by Moses. C.

VER. 13. *Ringtail*, (*ixion.*) Heb. *raa.* The same bird seems to be called *dae*, in Leviticus, by the change of the first letter, though it is there translated *the kite.* The ixion is a sort of white, quick-sighted vulture.—*Kite.* Heb. *diae*, according to Bochart, means the vulture, as Isaias (xxxiv. 15,) insinuates that this bird goes in flocks, while the kite is a solitary bird.

VER. 15. *Ostrich.* Heb. "the daughter of the *jâne*." The Rabbins say only the young ones were eaten. But this seems doubtful, with respect to many nations, which formerly served up ostriches at table. Heliogabalus presented some of these, as well as camels, to his guests, falsely asserting, (C.) that the Jews were commanded to eat them, *præceptum Judæis ut ederent.* Lamprid.

VER. 19. *Wings.* Heb. "every reptile that flyeth," such as bees. C.

VER. 21. *Of itself*, or by suffocation.—*Stranger*, who has not embraced your religion. M.—Hence it is inferred, that the Jews might keep unclean animals, and sell them; as they did not defile till they were dead. Jans.—If they had been unclean by nature, they could not have been sold, which shews that this ceremonial law regarded only the Jewish religion.—*Dam.* All appearance of cruelty must be avoided. Christ, who is signified by the kid, on account of his assuming our sinful nature, shall not be slain in his infancy. S. Tho. i. 2. q. 102. a. 6. W.—Some take this prohibition literally, and extend it to calves and lambs. The Arabs use milk in almost all their ragouts. Roger. ii. 2.—Others think that kids must not be eaten, while they are as yet too tender, *Qui plus lactis habet quam sanguinis.* Juv. Sat. xi.—But we believe that God forbids the paschal lamb or kid to be offered while it sucks. It must be of a competent age, *of one year.* Ex. xii. 5. and xxiii. 19. Other victims would do if they were only eight days old. Lev. xxii. 27. C.

22 Every year thou shalt set aside the tithes of all thy fruits that the earth bringeth forth,

23 And thou shalt eat before the Lord thy God, in the place which he shall choose, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the first-born of thy herds and thy sheep: that thou mayst learn to fear the Lord thy God at all times.

24 But when the way, and the place which the Lord thy God shall choose, are far off, and he hath blessed thee, and thou canst not carry all these things thither,

25 Thou shalt sell them all, and turn them into money, and shalt carry it in thy hand, and shalt go to the place which the Lord shall choose:

26 And thou shalt buy with the same money, whatsoever pleaseth thee, either of the herds, or of sheep, wine also and strong drink, and all that thy soul desireth: and thou shalt eat before the Lord thy God, and shalt feast, thou and thy house:

27 And the Levite that is within thy gates: beware thou forsake him not, because he hath no other part in thy possession.

28 The third year thou shalt separate another tithe of all things that grow to thee at that time: and shalt lay it up within thy gates.

29 And the Levite that hath no other part nor possession with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall come and shall eat and be filled: that the Lord thy God may bless thee in all the works of thy hands that thou shalt do.

CHAP. XV.

The law of the seventh year of remission. The firstlings of cattle are to be sanctified to the Lord.

IN [a] the seventh year thou shalt make a remission.

2 Which shall be celebrated in this order. He to whom any thing is owing from his friend, or neighbour, or brother, cannot demand it again, because it is the year of remission of the Lord.

3 Of the foreigner or stranger thou mayst exact *it:* of thy countryman and neighbour thou shalt not have power to demand it again.

4 And there shall be no poor nor beggar among you: that the Lord thy God may bless thee in the land which he will give thee in possession.

5 Yet so if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bless thee, as he hath promised.

6 Thou shalt lend to many nations, and thou shalt borrow of no man. Thou shalt have dominion over very many nations, and no one shall have dominion over thee.

7 If one of thy brethren, that dwelleth within the gates of thy city, in the land which the Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand,

8 But shalt open it to the poor man; [b] thou shalt lend him, that which thou perceivest he hath need of.

9 Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: [c] The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee.

10 But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand.

11 [d] There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

12 [e] When thy brother, a Hebrew man, or Hebrew woman, is sold to thee, and hath served thee six years, in the seventh year, thou shalt let him go free:

[a] A. M. 2553, A. C. 1451.—[b] Mat. v. 42. Luke vi. 34.—[c] Exod. xxiii. 10. Lev. xxv. 2.—[d] Mat. xxvi. 11.—[e] Exod. xxi. 2. Jer. xxxiv. 14.

VER. 22. *Tithes.* The Jews carried with them some money to buy peace-offerings. E.

VER. 26. *Herds.* Heb. "oxen."—*Sheep;* under which name are comprised goats.

VER. 29. *Filled.* Of this feast the owner did not partake, (S. Aug. q. 20,) as he did of the former, v. 26. M.—Josephus (iv. 8,) acknowledges three sorts of tithes: but Calmet thinks that only two were paid every third year, and that the same tithe is mentioned, v. 22. and 28. Tobias i. 7. The only difference is, that on the third and sixth years, the products were consumed on the spot, and in other years they were spent at Jerusalem. See Lev. xxvii. Many, however, believe that three tithes were then exacted: 1. For the Levites. 2. For a feast at Jerusalem, and to defray the expenses on the road. 3. For the poor at home. D. &c. H.

CHAP. XV. VER. 1. *In the.* Heb. "at the extremity of seven years," which some erroneously refer to the end, though the original signify also the beginning. C.

VER. 2. *Again.* Heb. does not mention *friend.* H.—"He shall not exact it, (or urge) his neighbour or his brother, because," &c. Whence Cajetan gathers, that debts might be demanded after the expiration of the seventh year, on which the products of the earth did not enable the Jews to pay any thing. Grotius also asserts, that perpetual debts might be required; and Menoch, includes things *lent* under the same regulation. But all debts became extinct as soon as the seventh year commenced; (v. 9. C.) at least they could not be demanded till it was expired; though things merely lent, might be taken back. D.

VER. 3. *Stranger,* who has not received circumcision. Such were entitled only to the common privileges of people in distress. They could not claim a share in the feasts, made out of the tithes of the Jews, &c. Grotius.

VER. 4. *There shall be no poor,* &c. It is not to be understood as *a promise,* that there should be no poor in Israel, as appears from v. 11, where we learn that God's people would never be at a loss to find objects for their charity: but it is an ordinance that all should do their best endeavours to prevent any of their brethren from suffering the hardships of poverty and want. Ch.—*Beggar,* is not expressed, though it be implied in Heb. or the Sept. which connect this with the preceding verse, (H.) "because (or save when) there shall be no poor among you;" as if the rich could not derive the benefit from the remission of debts. Vatable.—God had made abundant provision for the poor. He might have prevented any from falling into distress. C.—But he suffered this sometimes to take place, to try the dispositions both of the rich and of the poor. H.—If they had faithfully complied with his laws, he would not have permitted them to fall into the last degree of misery. C.—He allows no public begging, which all well regulated nations discountenance. M.—The Jews carefully relieve their brethren. They gather alms, and one of the judges distributes what may be sufficient for the ensuing week. Leo, p. i. c. 14.—Those who refused to give according to their abilities, were formerly ordered by the Sanhedrim to be scourged, till they had complied with their duty; and sometimes, things were taken forcibly from their houses. Maimon.—They relieve the distressed in proportion to their former condition. Seld. Jur. vi. 6.

VER. 6. *Lend.* The Jews give a wrong interpretation to this passage, to authorize usury with regard to strangers. But God can never sanction injustice. He promises such riches to his people, if they be faithful, that they shall be in a condition to lend to many, without wanting themselves. C.—*Over thee.* Hence the Jews submitted to a foreign yoke with so much reluctance. But they should have remembered to keep God's law. H.

VER. 8. *Need of.* The Rabbins understand this of giving freely without any prospect of receiving again, much less of any advantage by usury. They esteem themselves bound also, by the laws of humanity, to assist even idolaters, though they will not beg of such, in public. Some assert, that they never allow public beggars among themselves, and indeed such are seldom to be seen. Yet no law forbids it; and Juvenal (vi. 541,) upbraids them with begging slyly at Rome. *Arcanum Judæa tremens mendicat in aurem.* C.—If people be in extreme want, the law requires that necessaries should be given them; but if they be not so far reduced, but that they may be able to pay again in a little time, it may suffice to lend. H.

VER. 9. *Eyes.* Heb. "and thy eye be evil against," &c. This expression denotes one who is a prey to the base passions of avarice, jealousy, envy, &c. C. xxviii. 54. Mat. xx. 15. C.—*A sin,* or draw on punishment. M.—"If thou hast not fed, thou hast killed" thy neighbour in extreme want. S. Amb. Off. ii. 7. W.

VER. 10. *Neither.* Heb. "thy heart shall not be evil in giving: for to this end the Lord . . hath blessed thee." Imitate his clemency.—*Hand,* in all thy undertakings and possessions.

VER. 11. *Needy.* Heb. expresses the order to be observed in giving alms, "open thy hand wide (give with profusion) to thy brother, (or relations) to thy needy, (in extreme want) and to thy poor in the land," whoever they may be. C.—To exercise the charity of his people, God suffered some to be poor. W.

VER. 12. *Free.* The Hebrews might sell themselves only to their own countrymen; and the judges might condemn those who had committed a theft, and had not wherewith to make restitution, to be sold to their brethren. See Ex. xxi. 2.

13 And when thou sendest him out free, thou shalt not let him go away empty:

14 But shalt give him for his way out of thy flocks, and out of thy barn-floor, and thy wine-press, wherewith the Lord thy God shall bless thee.

15 Remember that thou also wast a bond-servant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee *this.*

16 But if he say: I will not depart: because he loveth thee, and thy house, and findeth that he is well with thee:

17 Thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever: thou shalt do in like manner to thy woman-servant also.

18 Turn not away thy eyes from them, when thou makest them free: because he hath served thee six years according to the wages of a hireling: that the Lord thy God may bless thee in all the works that thou dost.

19 Of the firstlings, that come of thy herds, and thy sheep, thou shalt sanctify to the Lord thy God whatsoever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep.

20 In the sight of the Lord thy God shalt thou eat them every year, in the place that the Lord shall choose, thou and thy house.

21 [a] But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God.

22 But thou shalt eat it within the gates of thy city: the clean and the unclean shall eat them alike as the roe, and as the hart.

[a] Levit. xxii. 20. and 21. Eccli. xxxv. 14.

23 Only thou shalt take heed not to eat their blood, but pour it out on the earth as water.

CHAP. XVI.

The three principal solemnities to be observed: just judges to be appointed in every city: all occasions of idolatry to be avoided.

OBSERVE [b] the month of new corn, which is the first of the spring, that thou mayst celebrate the Phase to the Lord thy God: because in this month the Lord thy God brought thee out of Egypt by night.

2 And thou shalt sacrifice the Phase to the Lord thy God, of sheep, and of oxen, in the place which the Lord thy God shall choose, that his name may dwell there.

3 Thou shalt not eat with it leavened bread: seven days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in fear: that thou mayst remember the day of thy coming out of Egypt, all the days of thy life.

4 No leaven shall be seen in all thy coasts for seven days, neither shall any of the flesh of that which was sacrificed the first day, in the evening, remain until morning.

5 Thou mayst not immolate the Phase in any one of thy cities, which the Lord thy God will give thee:

6 But in the place which the Lord thy God shall choose, that his name may dwell there; thou shalt immolate the Phase in the evening, at the going down of the sun, at which time thou camest out of Egypt.

7 And thou shalt dress, and eat it in the place which the Lord thy God shall choose, and in the morning rising up thou shalt go into thy dwellings.

8 Six days shalt thou eat unleavened bread: and on

[b] A. M. 2553, A. C. 1451.

VER. 14. *Way.* Heb. lit. "Thou shalt put round his neck, (*or* furnish him abundantly) out of thy flock," &c. This is not specified in the Book of Exodus.

VER. 17. *House*, before a judge. It is supposed that this law regarded only those who had sold themselves, or had been condemned to be slaves. Fagius.—*For ever;* that is, till the year of jubilee.—*Also*, not by piercing her ear, as some have thought, but by setting her at liberty, and giving her something, v. 14.

VER. 18. *Hireling.* His freedom is due to him, as much as wages are due to the hireling. He is also entitled to a decent provision, for which he has laboured. Heb. "he hath been worth twice as much to thee as a hired servant," by his greater diligence, labour, and fidelity. Servitude has also rendered his work doubly severe. C.

VER. 19. *Firstlings.* Some belonged to the priests. Others, of which Moses speaks here, might be disposed of by the owners. C. xii. 17. C.—Thus females, which came first, belonged to them, but they could not *work* with them; (M.) with such at least as were the best, and fattened for a religious feast. Sheep designed for this purpose were not to be shorn; or, as the original term means, their wool was not to be "torn away." Bellon observes, that this is still the custom in some parts of the East, as it was formerly in Italy, according to Varro. Plin. (viii. 48,) also remarks, that the fleece was torn off in some places, (C.) and the same method is said to prevail still in Shetland. H.

VER. 22. *Unclean.* This shews, that they could not be peace-offerings. M. C. xiii. 15. C.

CHAP. XVI. VER. 1. *Corn.* Heb. *abib*, "green ears of corn," when barley begins to ripen, and wheat is yet green in Palestine; at the time of the year, which corresponds with half of our March and April. The Chaldees called this month *Nisan*, "of the standards;" because the armies then left their winter quarters. The first-fruits of the barley harvest were offered on the second day of the paschal solemnity. Lev. xxiii. 10. Ex. xiii. 4. C.—*Night.* We read (Ex. xii. 22, and Num. xxxiii. 3,) that the Hebrews were ordered not to leave their houses till morning, and that they departed from Ramesses on the day after the passage of the destroying angel. They began, therefore, to prepare for their journey on the *evening* of the 14th, and began their march at day-break on the 15th of Nisan, v. 6. Their departure may be considered in its different stages: 1. Of eating the paschal lamb, with their staves in their hands; 2. of being urged by the Egyptians to depart, at midnight; 3. of their leaving their respective homes, to meet all together at Ramesses; and lastly, of their beginning their march from that place to leave Egypt. They did not, however, quit the confines till they had passed the Red Sea, which took place effectually in the *night.* Ex. xiv. 20. 24. H.—Thus they departed in the evening, at night, in the morning, and in the open day. C.

VER. 2. *Phase.* Heb. and Sept. "the Phase (or lamb) to the Lord thy God, sheep and oxen," or "of the flock and the herd," (Protest.) offered on the same festival, (H.) or victims proper for the solemnity, besides the paschal lamb. Num. xxviii. 19. 2 Par. xxx. 15. Peace-offerings were also made; (Lev. vi. 12. 2 Par. xxxv. 7,) and of these free offerings, some explain the words of the Jews, Jo. xviii. 28,) as they suppose the lamb had been eaten the night before. M. Bochart. T.—They might, however, have refrained from eating of these on that day. C.—But they perhaps did not choose to be debarred of that privilege.—*There.* The place peculiarly consecrated to the worship of God, for length of days. H.

VER. 3. *Affliction.* Heb. also, "of poverty." Syr. "of humility." Sept. "of evil treatment;" or such bread as the poorest sort of people and slaves are forced to eat. The Jews serve the bread in small pieces, to denote their former poverty. This unleavened bread is also less palatable, and less wholesome.—*Fear.* Sept. "in haste." Ex. xii. 11. The psalmist (civ. 43,) mentions, the *exultation and joy* of the Hebrews, but it was mixed with fear, lest they should lose so great a benefit.

VER. 6. *Phase*, or paschal lamb, which was to be sacrificed *between the two evenings*, during the space of about four hours, in the court before the ark. Some think that this precept was binding only in times of peace; and that when the people could not assemble in the place appointed, they might sacrifice the lamb elsewhere, which seems very probable, though no positive proof can be adduced. In the reign of Amon, when the priests could not perform their sacred functions in the temple, they removed the ark to another place: but Josias caused it to be brought back. 2 Par. xxxv. 3. C.—As the Jews have now no temple, they cannot sacrifice the paschal lamb. T.—The priests were very expert, and observed an admirable order in offering such a surprising multitude of victims, (C.) as would be offered by every family of ten people. H.—The blood, and perhaps the fat also, was presented on the altar of holocausts, which was very large, and the court exceedingly spacious. C.—*Which.* This may not signify the precise hour, but may refer to all the time while the Hebrews were preparing for and commencing their journey. M. v. 1.—Heb. "at the (return of the) season in which," &c.

VER. 7. *Dress*, (*coques.*) Heb. *bashal* means frequently, to *boil*, and sometimes to *roast*, as it must here, if it refer to the paschal lamb; the other victims might however be boiled, and the Sept. use both expressions, "Thou shalt boil and roast." See 2 Par. xxxv. 13. It seems that Moses speaks only of the lamb, the method of preparing which he had abundantly explained before. C.—Heb. has not *it*, and of course the passage may be understood of all the victims offered on this solemnity. On the *morning* after it was concluded, people might all depart to their respective homes. The Rabbins observe, that they could not do this on the morning of the 15th Nisan, as it was a solemn festival, on which long journeys were prohibited, and they ought to wait till the end of the seventh day, to make their offering. Under Ezechias and Josias, the people appear to have continued together during the whole octave. 2 Par. xxx. and xxxv. 17. H.—Others are of opinion that the people might retire home after the 15th, (Tostat,) or in the morning after they had eaten the paschal lamb. C.

VER. 8. *Six days* after the solemn day is ended, or in all seven; (Ex. xiii. 7. C.) or the seventh day is here remarkable, for some particular distinction. M.—

the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

9 Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn:

10 And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God:

11 And thou shalt feast before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, who abide with you: in the place which the Lord thy God shall choose, that his name may dwell there:

12 And thou shalt remember that thou wast a servant in Egypt: and thou shalt keep and do the things that are commanded.

13 Thou shalt celebrate the solemnity also of tabernacles, when thou hast gathered in thy fruit of the barn-floor and of the wine-press:

14 And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy man-servant, and thy maid-servant, the Levite also, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou celebrate feasts to the Lord thy God, in the place which the Lord shall choose: and the Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16 Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. [a] No one shall appear with his hands empty before the Lord:

17 But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.

18 Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

19 And not go aside to either part. [b] Thou shalt not accept person, nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

20 Thou shalt follow justly after that which is just: that thou mayst live and possess the land which the Lord thy God shall give thee.

21 Thou shalt plant no grove, nor any tree, near the altar of the Lord thy God:

22 Neither shalt thou make, nor set up to thyself a statue: which things the Lord thy God hateth.

[a] Exod. xxiii. 15. and xxxiv. 20. Eccli. xxxv. 6.

[b] Exod. xxiii. 8. Levit. xix. 15. Supra i. 17. Eccli. xx. 31.

Assembly. Heb. "the feast of prohibition, or of withholding," or rather the festival day, in which all must make their appearance, to do homage to their Lord. Lev. xxiii. 36. C.—Sept. "on the 7th is the dismission, (*or* termination) a feast to the Lord." H.

VER. 9. *Corn:* that is from the 16th of Nisan, (M.) the second day of the paschal solemnity, on which new barley was presented before the Lord, as new wheat was on the second day of Pentecost. Lev. xxiii. 10.

VER. 10. *Hand.* Heb. and Sept. "as much as thy hand is able;" an offering, bearing a due proportion with what God has bestowed upon thee. H.—Each one was exhorted to make peace-offerings and feasts, at Jerusalem, in honour of God, v. 11. On these festival days the *first-born*, fattened animals, were brought to be slain. C. xii. 17. and xiv. 23. The Jews think that by these feasts their solemnities are very much honoured. But the intention of the lawgiver, was only to keep them at a distance from the profane rejoicings of the pagans, and to raise their thoughts and their hearts, by degrees, to the more solid spiritual delights. They were, however, too much inclined to stop at the gratification of the senses, and understood in that sense the *sabbath*, which Isaias (lviii. 13,) calls *delightful*, or delicate. Buxt. Syn. x.

VER. 12. *Commanded*, in gratitude for past favours.

VER. 15. *In joy.* Heb. adds, "surely, *or* wholly." Hence the Rabbins esteem it unlawful to marry on these days, lest they should blend sacred and worldly joy together.

VER. 16. *Empty.* All were bound to make some offering, which was left to their option, and thus the festivity was much increased, by the abundance of all things; so that all might find a particular pleasure in being present at these feasts, even though they were not influenced by sentiments of piety and of religion. See Ex. xxiii. 15. C.—While the masters of families were from home, *thrice in the year*, God protected their houses and children from the incursions of enemies, so that they were never more secure. Sanctius. T.

VER. 18. *Magistrates*, (*magistros,*) "masters;" people learned in the law, who may assist the judges with their counsel in any emergency. Heb. *shotrim*, "officers, heralds, lictors," &c. C. i. 15. H.—Bonfrere (in Ex. xviii. 25,) thinks that these were the judges set over each tribe, or else the assessors of the judges. M. —The Rabbins mention three tribunals of the Jews: 1. The Sanhedrim, consisting of seventy judges, with a prince at the head of them; 2, the twenty-three judges, who resided in considerable cities; 3, the tribunal of three judges, who administered justice in the villages, which had not above 120 inhabitants. But Josephus (iv. capt. ult.) only mentions, that Moses established in each city seven judges, who had each two officers of the tribe of Levi.—*Gates*, where the judges sat.

VER. 19. *Just.* Avarice is like a cloud, (C.) which darkens the understanding. *Oppression troubleth the wise, and* (Heb.) "a present destroyeth the *heart.*" A timid or interested judge is unfit for his office. Sir Thomas More was very careful not to receive presents, while he was high chancellor of England. H.—If even the just are in danger of being perverted by presents, what must we think of others! D.

VER. 20. *Just.* Heb. "thou shalt follow justice." Thou shalt be guided solely by the dictates of justice, in passing sentence. Ex. xxiii. 1. 9. C.—That judge who passes sentence according to truth, executes his office unjustly if he be actuated by the love of a temporal reward. S. Greg. mor. 9.

VER. 21. *Tree.* The pagans had consecrated different sorts of trees to their idols. They always planted groves near their temples, to increase the reverential awe, and but too often to hide the abominations which were there committed. The Hebrews frequently imitated them in these particulars. Yet Hecateus observes, that no tree was to be seen near the temple of Jerusalem.

VER. 22. *Statue.* Heb. *matseba*, means also a pillar, monument, heap of stones, image, title, &c. Gen. xxviii.—*Hateth*, when they are designed for superstitious purposes. On other occasions, statues and pictures may be very instructive and commendable. H.—The patriarchs set up pillars, altars, &c. as did also the Israelites, (Jos. xxii. 10.) Samuel, &c. even after this prohibition, and without any offence. The Rabbins allow, that the proselytes of justice do well in erecting such monuments of religion, provided they be not intended for false worship. Seld. Jur. ii. 6. C.—How blind then must be our dissenting brethren, who cannot make this easy and obvious distinction, but indiscriminately condemn all Catholics as guilty of idolatry, because they make and keep in their chapels, and bow down before images of the saints. This trifling objection is pressed with great vigour by J. Wesley, the founder of the Methodists. "The Papists, says he, set up their idols in their churches—they worship the picture of the Queen of heaven—they idolize a dead man or woman." To whom Dr. Parker, a Protestant bishop, replies: (Disc. for the Abrog. of the Test.) "Yet, after all, we have no other ground for the bold conceit, than the crude and rash assertions of some *popular divines*, who have no other measures of truth and zeal, but their hatred of popery. . . As to the use of images in the worship of God, I cannot but admire at the confidence of these men, to make so bold a charge against them in general, when the images of the cherubim were commanded by God himself. Ex. xxv. 22. They were the most solemn and sacred part of the Jewish religion, and therefore, though images, so far from idolatry, that God made them the seat of his presence, and from between them delivered his oracles. This instance is so plain and obvious to every reader, . . that it is a much greater wonder to me that those men, who advance the objection of idolatry so groundlessly, (*against* the greater *part of Christendom*, as he observed before) can so slightly rid themselves of so pregnant a proof against it." See an answer to the Rev. J. Wesley's *Misrepresentations*, &c. by the Rev. N. G. published at Whitby, 1811, where some of the variations in doctrine of the *pillars* of Methodism, are also briefly noticed, as well as the absurdity of a man setting up for a reformer of religion, who at the time did not believe in Christ, (Journal ii. p. 102-3,) and for forty-two years afterwards preached a doctrine either Popish (Jour. for 1739) or Antinomian, than which, to use the words of his own recantation, "*nothing could be more false.*" (Minutes of a Conference, 1770.) It may not be improper to observe, that in the last great deluge of error, the Methodist Society began, 1st May, 1738, at London, though it had a more obscure beginning at Oxford, 1729, and another at Havannah, 1736. Yet even when this third grand attempt was made to spread it wider, and to rectify former mistakes, the author acknowledges that he was not converted, no not till many days afterwards, when, being in a *Lutheran* society! (26th May) "an assurance, says he, was given me, that Christ had taken away my sins, even mine;" (Journal) and still, in the year 1770, he had to "review the whole affair." Such is the man who has deluded so many thousands! *Out of thy own mouth will I condemn thee.* Surely those who wilfully follow such blind guides, deserve to fall into the ditch. What confidence now can the Methodists have in the interpretations which Wesley has given them of the Scriptures, since he stumbled in broad daylight; and even preached for above thirty years together, that the observance of God's law is not only unnecessary, but *sinful*, an error to which he was forced, at last, to open his eyes by the scandalous immoralities of several of his deluded admirers, whom he had been all along foolishly flattering with the assurance that *faith alone* would ensure their salvation. Strange it may appear that he should not be put on his guard by the fall of Lu-

CHAP. XVII.

Victims must be without blemish. Idolaters are to be slain. Controversies are to be decided by the high priest and council, whose sentence must be obeyed, under pain of death. The duty of a king, who is to receive the law of God at the priest's hands.

THOU [a]shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God.

2 When there shall be found among you, within any of thy gates, which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant,

3 So as to go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which I have not commanded:

4 And this is told thee, and hearing it thou hast enquired diligently, and found it to be true, and that the abomination is committed in Israel:

5 Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned.

6 [b]By the mouth of two, or three witnesses, shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him.

7 The hands of the witnesses shall be first upon him to kill him, [c]and afterwards the hands of the rest of the people; that thou mayst take away the evil out of the midst of thee.

8 If thou perceive that there be among you a hard and doubtful *matter* in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou

[a] A. M. 2553.—[b] Infra xix. 15. Mat. xviii. 6. 2 Cor. xiii. 1.

[c] Supra xiii. 9.

ther, who split against the same rock, and scrupled not to condemn the Epistle of S. James as not worth a straw, *stramineam epistolam*, an expression for which he is said afterwards to have been sorry, as Wesley was for the doctrine which he had been delivering for so many years. But the evil was then done. Multitudes had been deceived by these arch impostors. Their surviving followers might however, if they would, derive this lesson from their tardy repentance and recantation, to examine with more caution their other doctrines, which they have delivered with the like confidence; and as they have reason to fear the yielding an implicit belief to such innovators, so they may be induced to flee to *the ark*, the true Catholic Church, that they may be protected from *the contradiction of tongues*, Ps. xxx. 21. S. Aug. ib. "After Christ and the gospel, we have no farther enquiry to make." Tert.—We know that novelty in religion is a sure mark of falsehood, as no one can place any other foundation besides that which has been fixed by the beginner and finisher of our faith. From the written and unwritten *Word of God*, we learn what He has taught, and among the rest, we are authorized to keep holy pictures with respect. This is not an attempt against the worship of God, but designed to promote it. We do not make them to *ourselves*, without a divine authority. The same things which we are not allowed to *adore*, we must not *make*. Yet Methodists have and make pictures. We have God's will clearly expressed to us by his Church, which he has commanded us to hear and to obey. If we be led astray by so doing, we may at least plead that we did, to the best of our judgment, as we were ordered by God; which those, who choose for themselves, cannot do. If this Church, so strongly recommended to us in Scripture, be capable of deceiving us in an affair of so great consequence as in that of idolatry, to what article of the Christian revelation can we yield our assent with safety? So, on the other hand, if Luther and Wesley have grossly imposed on their followers, by teaching them to believe that Catholics are idolaters, and that faith alone is necessary for salvation, as they are *self-convicted* in the latter point, how can their disciples forget the old proverb, "A liar is not believed even when he speaks the truth;" and consequently, how can they take up their faith on their bare word, though they may pretend to ground their doctrine on the word of God? They confessedly misapplied that sacred word, with respect to faith alone, and they shut their eyes to the obvious meaning of the texts which forbid graven things. Ought not, therefore, the unlearned and the unstable to dread lest they may have *wrested* the other Scriptures to their own perdition? 2 Pet. iii. 16. See Ex. xx. This subject is of such vast importance, the accusation of idolatry is of so black a nature, that it deserves to be accurately and frequently refuted. It is not an accusation brought only by a few obscure individuals, who have not the power to do any great harm by it; the most exalted dignitaries of the Protestant church, such as Dr. Shute, of Durham, in two charges to his clergy, the most famous modern reformers, like Wesley, &c. have not scrupled to repeat the calumny; and the Legislature has, for many years, been actuated by what they perhaps have thought a pious zeal, to exterminate the imitators of the Chanaanites! They may have listened too attentively to the intolerant institutor of the love-feasts, (who seems, nevertheless, to threaten the overthrow of the established church) and who, in the excess of his zeal, exclaims, "I insist upon it that no government, not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion." Letter written 1780, a short time before the riots. They must then be murdered, banished, or forced into the church, that *little society* which began in the *evening* of the 1st of May, 1738, in Fetter-lane; (Journal i.) for Methodists assert, that the God of this world *has hitherto triumphed over every revival of true religion*, (Dedic. prefixed to the Life of J. Wesley, by Drs. Coke and Moore) and consequently over the reformed Church of England; so that they can hardly insist, that we should embrace her doctrine, and thus increase the triumph of the devil. We have therefore no alternative left, but either to abandon our country or our religion. These are the apostles, worthy of Mahomet, who would have us believe that they are inspired by the Holy Ghost, and divinely commissioned to raise *another holy temple out of the scattered lively stones of that* once beautiful building, which was erected by Jesus Christ, against which they say (Ibid.) *the gates of hell have never* WHOLLY *prevailed*. These are the *teachers* whom they have heaped up to *themselves, having itching ears*. 2 Tim. iv. 3. These are the interpreters of the sacred oracles! Both Wesley and Coke have, at least, acquired great celebrity with their adherents, by their labours in this way; but how much their explications may be depended upon, we may form some judgment from the preceding remarks. The character of bishop, which Dr. Coke extorted from the hands of his great master, 10th of Sept. 1784, at Bristol, will not give us any higher idea of the sagacity of either. It disgusted all thinking men, as a similar action of Luther, a fallen priest, consecrating a bishop had done long before. Mr. Charles Wesley upon hearing of his brother having ordained a bishop, being but a presbyter himself, is said to have exclaimed,

"So easily are bishops made, by man's or woman's whim;
Wesley his hands on Coke has laid—but who laid hands on him?"

See Nightingale, &c. for farther information on Methodism, which now makes such a noise, though its novelty, variations, acknowledged mistakes, calumnies, spirit of persecution, want of lawful pastors, &c. here briefly instanced, might suffice to put people upon their guard. H.

[a] CHAP. XVII. VER. 1. *Ox.* By this name all bulls, cows, &c. are designated. For it was never lawful to sacrifice any thing which had lost any member. Ex. xii. 5. Lev. i. 3.

VER. 2. *Covenant*, by incurring the *evil* of idolatry. C. Heb. x. 29.

VER. 3. *The host of heaven.* That is, the stars. Ch.—This species of idolatry was the most ancient and common in the East. Job. (xxxi. 26. 8,) takes notice of the adoration of the sun and of the moon, and calls it *a very great iniquity, and a denial against the most high God.* He lived in Arabia, and probably not far from the place where Moses was addressing the Israelites. H.—The pagans looked upon the sun and moon as the king and queen of heaven, and the stars as their guards. Plato says (in Phædro) that "the sun marches at the head of the gods, in a winged chariot, and the eleven other gods lead on their bands of demons," or the stars, &c.

VER. 5. *Stoned*, not far from the *gates*, where they received sentence. Thus the sabbath-breaker was stoned without the camp, (Num. xv. 35,) and S. Stephen out of the city of Jerusalem, Acts vii. 57. When only a few were concerned, the twenty-three judges passed sentence: but if a whole tribe had been guilty, the cognizance of the affair was left to the Sanhedrim. When a city was infected with this abomination, it was wholly destroyed. But no one was punished, except two witnesses (v. 6,) attested that formal idolatry, by sacrifice, &c. had been committed. Seld. Syned. iii. 4.

VER. 6. *Slain.* When the action was public, this formality was not requisite. C. xiii. 9.—*Him.* One witness was never admitted to prove any crime; neither would the Jews receive for witnesses, women, infants under thirteen, slaves, publicans, thieves, &c. Josep. iv. c. ult. The Rabbins also reject other notorious offenders, enemies, relations, and those who had not a competent knowledge of the law, &c. Ap. Seld. Syn. ii. 13. 11. and Grot.—But we could wish for some authors of more credit. C.

VER. 7. *Kill him.* Thus testifying that they approve the sentence, and are willing that his blood should be required at their hands, if they had accused him falsely. The criminal was hurled down a precipice by one of the witnesses, and, if he survived, he was stoned by the other, and by the whole people. Maimonides asserts, that the execution took place on some great festival, for the terror and instruction of the multitude; but others call this in question. Fagius. C.

VER. 8. *If thou perceive*, &c. Here we see what authority God was pleased to give to the church-guides of the Old Testament, in deciding, without appeal, all controversies relating to the law; promising that they should not err therein; and punishing with death such as proudly refused to obey their decisions: and surely he has not done less for the church-guides of the New Testament. Ch.—*Hard.* Heb. also means, "doubtful, hidden, divided;" so that the opinions of the judges do not agree. In matters of fact, the thing is more easily investigated on the spot. But in these cases, where the law is ambiguous, as even the divine ordinances frequently are, being delivered in human language, (Grot.) a living judge is necessary. God remits the Jews to the council of the priests, at the head of whom was the sovereign pontiff, who was the natural and supreme judge of such difficulties, v. 9. 12. H.—*And blood*, to decide when murder must be punished with death, and when the right of an asylum may be claimed. C.—The Vulg. renders the same words, 2 Par. xix. 10.—*Between kindred and kindred*, as the different degrees cause many embarrassments, with regard to marriages, &c. T.—The Rabbins understand that the judge had to declare when a woman was rendered unclean. Lev. xii. 4. Lyran.—*And cause*, or lawsuit; some thinking that a greater sum for reparation of an injury should be required, others judging that one of the contending parties should be set at liberty, while the other judges are of a contrary sentiment. Heb. "between judgment and judgment," when a doubt arises whether laymen or the Levites may be the proper judges. The Rabbins only remit three cases to the tribunal of the latter, respecting, 1. The red heifer; 2. the woman accused of adultery by her jealous husband; 3. the heifer to be offered in sacrifice, for a murder committed by a person unknown. C. xxi. 5.—*And leprosy.* Various difficulties might arise concerning this matter, of which the priests had to pass sentence. Lev. xiii. Some render the Heb. *negah*, "wound."

see that the words of the judges within thy gates do vary: arise and go up to the place, which the Lord thy God shall choose:

9 [a] And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment.

10 And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee,

11 According to his law: and thou shalt follow their sentence; neither shalt thou decline to the right hand nor to the left hand.

12 But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel:

13 And all the people hearing it shall fear, that no one afterwards swell with pride.

14 When thou art come into the land, which the Lord thy God will give thee, and possessest it, and dwellest in it, and shalt say: I will set a king over me, as all nations have that are round about:

15 Thou shalt set him, whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

16 And when he is made *king*, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

[a] 2 Par. xix. 8.

The law of retaliation required a scrupulous nicety. *Blood, cause, and leprosy,* may denote lawsuits of a criminal, less important, and ceremonial nature. Jans. —*Vury.* Heb. "*which are* matters of contention within thy gates."

VER. 9. *Judge.* Moses does not specify whether the contending parties, or the judges themselves thought proper to have the matter debated before a higher court. The Rabbins observe, that appeals to the Sanhedrim were only the last resort, and that the sentence of that tribunal was to be complied with under pain of death, v. 12. Seld. Syned. iii. 2. 2. The judge here mentioned, according to them and the generality of commentators, after Josephus, Philo, &c. is no other than the high priest, as the Scripture plainly indicates. C. xxi. 5. Ezec. xliv. 24. He abode near the tabernacle, and God enabled him to explain the law, when he was arrayed with the ephod, and the Urim and Thummim. Some moderns, who have an interest to lessen the authority of the ecclesiastical jurisdiction, with Calvin, Ainsworth, &c. pretend that an appeal was to be made to the priests, in disputes which concerned religion, and to the civil magistrate in other cases. The latter were indeed commissioned to pass sentence in the different cities. 2 Par. xix. 5. C.—But an appeal to the high priest, in doubtful cases, could not be denied. The government of the Jews was a theocracy, and the pontiff acted as the vicegerent of God. H.

VER. 10. *Preside.* The high priests who are to succeed each other. W.

VER. 11. *According,* &c. This law was to be the rule of the priests, in passing sentence. It was not left to the judgment of individuals to comply or not, according as they might explain the law for themselves. Such a proceeding would be nugatory, as they would thus be themselves the ultimate judges of their own cause. H.—*They shall seek the law at his* (the priest's) *mouth.* Mal. ii. 7. Protestants make, therefore, a very frivolous restriction, when they allow his sentence to bind only "so long as he is the true minister of God, and pronounceth according to his word." Bible, 1603. W.—If any had been proud enough among the Jews, to persuade himself that he understood the law better than the high priest, he would not on that account have escaped death. H.—The authority of the Christian Church is not inferior to that of the Synagogue, only, "instead of death, excommunication is now inflicted" on the rebellious. S. Greg. Mat. xviii. 17 S. Aug. q. 38. In effect, S. Paul assures us that the priests of the law, *serve unto the example and shadow of heavenly things. But now he* (Christ) . . *is the mediator of the better covenant, which is established on better promises.* Heb. viii. 5. 6. If therefore the privilege of deciding points of faith and morality, without danger of mistake, was granted to the synagogue, can any one doubt but that Christ would provide as ample a security for his Church, with which he has promised to *remain for ever,* and with his *Holy Spirit* to *teach* her *all* the *truth?* H.—S. Augustine dwells upon this argument, (Doct. 4.) and proves the infallibility both of the Jewish and of the Christian Church. Hence Christ said, with respect to the former, which was not yet rejected, *All therefore whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say* the truth, *and do not* practice what they require of others. If the heads of the Catholic Church should be equally immoral, their true doctrine must not therefore be despised, lest Christ and his Father be at the same time *despised.* For this is the express admonition of our heavenly lawgiver, *hear the Church:* (Mat. xviii. 17,) and this he does not require without giving us a full assurance, that we may do it without fear of being led astray. The sole command of God implies as much, if he had said no more. For can he order us to sin? The pretended reformers, who blushed not to make this blasphemous assertion, might easily swallow down the other, respecting the defection and fallibility of the whole Church; and might even believe, that the *whole world had been drowned in abominable idolatry for eight hundred years and more.* Hom. on the peril of idolat. p. 3. How much *more* they do not determine, lest they should be forced to tell when the religion of the Catholics began, and that they will never do without dating from Christ and the apostles, the foundations of the only true Church. H.—The Jews had such a respect for the decisions of their Rabbins, in consequence of this command of God, that some hesitate not to assert, that if one of them should declare that the left hand was the right, they would believe him; and they condemn the refractory to most grievous torments in hell. Buxtorf. Syn. i.—We must shew the most profound submission to the decrees of the Church. C.—Yet we are not bound to assent to the decisions of every teacher. Only, when the Church speaks, we must not refuse to obey, nor pretend to appoint ourselves judges of what she teaches. A private doctor, however eminent, may fall into some absurdities, but the major part of the pastors of the Church, with the Pope at their head, never can. In vain have the records of nineteen centuries been ransacked, to find a single instance of such a general agreement in error. If the Synagogue passed a wicked sentence upon Jesus Christ, we must reflect that the forms here required (v. 8,) were neglected; and it was then *expiring,* and giving place to a *better covenant,* as the prophets had foretold. Yet even in that sentence, which was so unjust on the part of Caiphas, S. John (xi. 51.) acknowledges the truth of God. *And this he spoke not of himself: but being the high priest, that year, he prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that were dispersed.* The Synagogue could claim submission no longer, after the great prophet had come to abrogate the law of fear, and to substitute that of love. Hence while he was there to teach himself, (Heb. i. 2,) there was no danger of deception for the people. But the covenant which he has established is to last for ever: no prophet or lawgiver is promised to introduce any change, or greater perfection, so that no one can plead for an excuse of his rebellion, that the Church may deceive and pass an erroneous judgment; or, if he do, he must be cut off from the society of the faithful, by the spiritual sword; and, dying in that state, without the Church for his mother, he need never expect that God will acknowledge him for his son. See S. Cyp. Unit. Ecc. If an individual pastor should pass such a perverse sentence, the case would be very different. Yet, even in such trying cases, an humble conduct will be the best security and proof of innocence, and God will reward those who have suffered unjustly. H.

VER. 12. *And the decree.* Some copies read with Sixtus V. *ex decreto,* by, &c. "decree," (H.) as if a lay-judge stood ready to put the sentence in execution. C. —But there was no necessity of any farther judgment after the high priest had spoken, who is here declared the sovereign *judge.* S. Cyp. ep. 55. Heb. "or to the judge." Amama ridicules his friend, Ant. a Dominis, for saying that the Heb. and Vulg. have *et decreto.* H.—The Rabbins inform us, that if any judge refused to acquiesce in the decision, and endeavoured to draw others into his opinion, in matters of consequence, (as those are where the guilty is ordered to be cut off) he was to be strangled, on a festival day, at Jerusalem, *that all the people hearing it* might *fear,* v. 13. Seld. Syned. iii. 3. C.

VER. 13. *Pride.* Heb. "do presumptuously," as the Prot. translate. How will they excuse their leaders, Luther, &c. and themselves, from this grievous charge? If the person, who presumed to assert that the leprosy had not infected some one, whom the priest condemned, (v. 8.) could not escape death, shall we esteem those innocent whom the whole Church rejects? *Hic niger est, hunc tu Romane caveto.* Hor. H.

VER. 14. *King.* The Rabbins observe, that one was to be elected before the place for the temple was fixed upon, that the tribes might not contend about that honour. Grotius.—God foresees that the people will insist upon having a king, and gives his consent, reserving to himself the choice, and appointing laws for him, that he may not forget that he is only the lieutenant of the most high. Yet God testified his displeasure, when the Israelites demanded a king, because they did it in a seditious manner, so as to reject the prophet Samuel, whom he had given them for a ruler, in whom they could discover no fault. C. 1 K. viii. 7 and x. 19.

VER. 15. *Choose,* as he did Saul, David, and Solomon, who succeeded to the throne of his father, though he was not the eldest son. M.—Then the throne began to be hereditary, in virtue of God's promise to David. C.—*Brother.* The Jews neglected this law, when they willingly recognized the authority of Herod, two years after the birth of Christ. See Gen. xlix. 10. H.—A stranger might attempt to draw off the people from the service of the true God, and mutual love would not so easily subsist between them. M.

VER. 16. *Horses.* Josue and David rendered the captured horses useless, (Jos. xi. 6. 2 K. viii. 4,) and the judges rode on asses. Judg. x. 4. and xii. 14. Solomon began to keep some, and in his days Egypt was noted for the traffic of horses; though, after Sesostris had intersected the country with canals, they were more neglected. Marsham. Canon. sæc. xiii. and xiv. God did not wish his people to engage in the tumults of war, nor would he permit their king to be puffed up with his own strength. Ps. xix. 8. and xxxii. 17. Philo says he would not have them to listen to any who might promise to conduct them to a better country, and thus teach them to lead a wandering life. C.—He precludes also the attempt to conquer Egypt. Heb. "he shall not make the people return to Egypt, in order that he may multiply horses," by their buying them for him in that country, 3 K. x. 29.—*Way.* When the people proposed returning, God severely punished them. Num. xiv. 5.

17 He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

18 But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe,

19 And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law,

20 And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

CHAP. XVIII.

The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET, CHRIST, *is promised. False prophets must be slain.*

THE [a] priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations.

2 And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them.

3 This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

4 [b] The first-fruits *also* of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

5 For the Lord thy God hath chosen him of all thy tribes, to stand, and to minister to the name of the Lord, him and his sons for ever.

6 If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose,

7 He shall minister in the name of the Lord his God, as all his brethren the Levites *do*, that shall stand at that time before the Lord.

8 He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.

9 When thou art come into the land, which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

10 [c] Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard,

[a] A. M. 2553. Num. xviii. 20. and 28. Supra x. 9. 1 Cor. ix. 13.

[b] Num. xviii. 21.—[c] Levit. xx. 27.

VER. 17. *Mind*, and reign in his name. Heb. "and his heart turn not away" from the worship of the true God, as it happened to Solomon, and to many other kings, whom Moses seems to have had in view. Too great a number of wives would tend to perplex and enervate the king, and to eat up the treasures of his people. The Jewish lawyers allow the king only 18, and they say David and Roboam had that number. But the latter had moreover 60 concubines, (2 Par. xi. 21,) and Solomon had many more. In effect, the number seems not to be restricted, and, what is very singular, the Rabbins allow all but the hight priest and the king as many as they can keep, though the sages advise people to have no more than four, which seems to be the sentiment of the Mahometans. This liberty was taken by the Jews till the emperors restricted them, A. D. 593. Seld. Uxor. i. 8, &c. Plurality of wives was not formerly a sin, though Solomon offended by too great excess. S. Aug. q. 27. W.—*Gold.* Immense riches are seldom possessed even by kings, without the oppression of their subjects, and great danger of falling into extravagance. If David amassed so much gold, it was destined for the building of the temple. But Solomon laying on heavy taxes, alienated the hearts of his people, and gave occasion to the revolt of 10 tribes; and Ezechias brought on a severe chastisement, by making a parade of his treasures to the ambassadors of the king of Babylon, 4 K. xx. 15. C.

VER. 18. *Of this law*, perhaps from the 14th verse to the end of the chapter, (H.) or the whole Book of Deuteronomy, which contains an abridgment of the law, (Jos. viii. 32. M.) or even the five books, which were formerly written without any division, and went under the name of the law. Grotius, &c.—Heb. seems favourable to this last opinion, (C.) "he shall write a copy of this law in a book, out of that which is kept by the priests," unless Moses might only require that he should have a copy of what he was then delivering. H.—Some say that the king was obliged to take two copies, one of which he was to have always about him. It is not certain whether he was obliged to write himself, as Philo asserts, or another might do it for him. The diadem and the law were presented to Joas, when he ascended the throne, 2 Par. xxiii. 11. C.—If (H.) Josias had not seen a copy of the law before the 18th year of his reign, this precept must have been very ill observed, 4 K. xxii. 11. C.—But, very probably, that book, which Helcias discovered in the temple, was the autograph of Moses, and therefore made a deeper impression upon all who saw and heard it read, than if it had been only an ordinary copy. This copy might have been mislaid or secreted in those troublesome times; and when the high priest brought it to light again, he as well as the king and all the people, were filled with joy and amazement. H.—It was the custom of the Jews to present a copy of the law to their kings, when they first sat upon the throne; and hence, perhaps, they make a similar present to the Pope, when he goes to take possession of the Lateran church. Morus.—They presented one to Innocent II. when he made his entry into Paris, 1146, and another to king Louis the Fat, as Suger informs us. C.—*Priests.* Temporal princes who desire to become virtuous and wise, will ever take the law of God at the priest's hands. W.

VER. 19. *Law.* Pious Christian emperors and kings have esteemed it their greatest glory and happiness to read and meditate on the holy commandments of God, in order to regulate their conduct, amid the various dangerous occupations of their station. H.—Constantine the Great, Charlemagne, S. Stephen of Hungary, Alphonsus I. of Spain, were noted for the zeal which they shewed in this particular. Alphonsus of Arragon, had read the Bible, with the Commentaries, 14 times over, and the great Alfred wrote all the New Testament twice over with his own hand. C.—He had translated into English Saxon all or most of the Bible before 900, as king Athelstan did about 925. Encyc. Brit. Bible, &c. Yet the Catholic Church never condemned this conduct of her children, as Protestants would insinuate. Cath. Doct. by N. G.

VER. 20. *With pride.* This is not expressed in Heb. but it is clearly (H.) implied. Humility is the most difficult virtue for a prince to practice, amid the flattery of his courtiers, and the splendour with which he is environed. See S. Aug. C. D. v. 24. C.—*His sons.* Wicked kings seldom left a quiet possession of the throne to their heirs. M.—David and his posterity reigned in succession, by an effect of the divine bounty. C.

CHAP. XVIII. VER. 1. *Oblations.* Heb. "they shall eat the holocausts of the Lord and his inheritances." The priests shall have the parts of the sacrifices for peace allotted to them, &c. tithes shall be given to support the Levites. (H.) These parts are what God claims from the people, as their Sovereign, (C.) and these he assigns to his ministers. Sept. "The fruits of the Lord are their inheritance, they shall eat them." H.

VER. 3. *Due*, (*judicium.*) Moses only mentions a part, having explained the rest. Ex. xxix. 27. Lev. vii. 32.—*Breast*, (*ventriculum.*) In the other places *pectusculum* occurs. Heb. "the shoulder, the two cheeks and the maw, *or* caul," called in Latin *omasum*, being the last and the fattest of the four ventricles, and highly esteemed by the ancients. The cheeks or chaps are specified no where else; so that some think that Moses here supplies what he had left imperfect, assigning to the priests the cheeks and the tongue. Jansenius supposes that this is only a part of the breast, which appears to have two cheeks when the shoulders are cut off. But Moses here probably speaks not of the peace-offerings, but of the beasts which were killed by the Israelites at home for their own uses, &c. (Clerc) as Philo explains it, (de præm.) and Josephus (iv. 4.) only specifies the right shoulder and the breast, which were given to the priests on these occasions. C. —Sept. "the shoulder, the cheeks, and the last ventricle." The victims were not, therefore, of a sacred nature; as they were only sacrificed, inasmuch as the blood was to be offered to the Lord. H. See Gen. xliii. 16.

VER. 4. *Corn*, besides those which were offered to the Lord at the feast of Pentecost. Each landholder was bound to give between the 40th and the 60th part of his produce. S. Jer. See Ex. xxii. 29.

VER. 5. *Stand.* This was the usual posture of the priests ministering in the temple, as well as of people praying.—*Minister.* Sam. and Sept. add, "and to bless in," &c.

VER. 6. *Levite.* In the days of Moses, all the Levites probably assisted in the service of the tabernacle, when they thought proper. But, after they should be dispersed, he encourages them to come willingly. David afterwards divided the priests and the Levites into classes, which were obliged to serve in their turns, 1 Par. xxiii. &c. Though he derogated from the words of the law, he followed the spirit of the injunction, which was intended to promote the great glory and decency of religion; and even after this regulation, (C.) those who desired, like Samuel, (M.) to consecrate their labours to the Lord for life, or for a long time, were in all probability entitled to the privileges here granted. C.

VER. 8. *Portion.* Whence this was taken, whether from the tithes in general, or from the treasury of the temple, or from the revenue of the high priest, &c. does not appear. C.—*Fathers.* The Levites might possess houses, suburbs, and cattle. M.—Heb. "besides that which ariseth from the sale of his patrimony." H

VER. 10. *Fire.* This impiety is not punished with death, (Lev. xviii. 21,) as the burning of children was. Lev. xx. 2. Grotius.—It was done in imitation of the latter, and became more common, as it was less cruel; the person who was thus expiated, being to pass between or to jump over fire. The council in Trullo (c. 65,) was forced to condemn this remnant of an abominable superstition. But the

11 Nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers,[a] or that seeketh the truth from the dead.

12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

13 Thou shalt be perfect, and without spot before the Lord thy God.

14 These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God.

15 [b]The Lord thy God will raise up to thee a PROPHET of thy nation, and of thy brethren, like unto me: him thou shalt hear,

16 As thou desiredst of the Lord thy God in [c]Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die.

17 And the Lord said to me: They have spoken all things well.

18 [d]I will raise them up a prophet out of the midst of their brethren, like to thee: and I will put my words in his mouth, and he shall speak all that I shall command him.

19 And he that will not hear his words, which he shall speak in my name, I will be the revenger.

20 But the prophet, who being corrupted with pride, shall speak in my name, things that I did not command him to say, or in the name of strange gods, shall be slain.

21 And if in silent thought thou answer: How shall I know the word, that the Lord hath not spoken?

22 Thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.

[a] 1 Kings xxviii. 7.—[b] John i. 45. Acts iii. 22.—[c] Exod. xx. 21.

CHAP. XIX.

The cities of refuge. Wilful murder, and false witnesses must be punished.

WHEN [e]the Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities and houses thereof:

2 [f]Thou shalt separate to thee three cities in the midst of the land, which the Lord will give thee in possession,

3 Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manslaughter, may have near at hand whither to escape.

4 This shall be the law of the slayer that fleeth, whose life is to be saved: He that killeth his neighbour ignorantly, and who is proved to have had no hatred against him yesterday and the day before:

5 But to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle, struck his friend and killed him: he shall flee to one of the cities aforesaid, and live:

6 Lest perhaps the next kinsman of him whose blood was shed, pushed on by his grief, should pursue and apprehend him, if the way be too long, and take away the life of him who is not guilty of death, because he is proved to have had no hatred before against him that was slain.

[d] John i. 45.—[e] A. M. 2553.—[f] Num. xxxv. 11. Jos. xx. 2.

other inhuman worship of Moloc, and of other pagan divinities, was certainly very common, and chiefly brought down destruction upon the people of Chanaan. See Jer. xix. 5. Ezec. xxiii. 37. Ps. cv. 37. 4 K. xvii. 31. Ennius says, *Pœni sunt soliti suos sacrificare puellos.* See S. Aug. C. D. vii. 17. S. Jer. in Jer. vii. 31. C.—*Soothsayers.* The original term may also signify, "that useth divination." Both those who set up for diviners, and those who consult them, are condemned. H.—Hiscuni explains it of a superstitious practice, by which a person measured a stick with his finger, saying first *I will go;* and then *I will not;* and if, when he came to the end of the stick, he had to say *I will go,* he determined to begin his journey. See Ezec. xxi. 21.—*Dreams.* Heb. *mehonen,* Lev. xix. 26,) may denote one who judges from the sight of the clouds, or feigns revelations.—*Wizard.* Heb. "witch." Sept. "poisoner," or one who gives things to do harm. Rabbins.

VER. 11. *Charmer* of serpents. Ps. lvii. 6. One who makes a compact with the devil.—*Spirits.* Python was the name of the serpent, which Apollo slew. It might be derived from the Heb. *patah,* "to seduce," because a serpent seduced Eve, and dealers with the devil generally deceive those who consult them. Sept. "a belly talker," as these impostors muttered some sounds, intimating that a spirit gave answers from their belly. See Isai. xxix. 4.—*Tellers.* Heb. "wise men." H.—Those who promise great knowledge from the secrets of the caballa, or magic.—*Dead.* Necromancy was already very common. Thus the witch of Endor made the ghost of Samuel appear to Saul, 1 K. xxviii. 7. The Rabbins say that the person took a bone, or the skull of the dead, when he intended to enquire into futurity. Drusius.

VER. 13. *And without spot.* This is by way of explication of the word *perfect.* Any mixture of superstition in the worship of God is hateful to him; and that man who acknowledges any other spirit capable of foretelling what will come to pass, freely (H.) denies the Lord. C.

VER. 14. *God,* who has already informed thee how to proceed in difficult emergencies, (C. xvii. 8,) by having recourse to the council of priests, and will also, after any death, send in due time a succession of true prophets. Heb. "God hath not suffered thee" to imitate those nations; (H.) or those prophets, whom the Lord thy God will give thee, shall not resemble these (C.) soothsayers (or observers of times) and diviners. H.—They shall be filled with my spirit. C.

VER. 15. *Prophet.* This passage plainly proves, that the Scripture may have many literal senses; for the context insinuates that God would supply the wants of his people, so that they should not need to go far in order to consult diviners, since they should have leaders and prophets, after the death of Moses, who might explain to them God's will, as they had desired; but at the same time, it clearly refers to the Messias, as it is explained by S. Peter, (Acts iii. 22. W.) and by S. Stephen, Acts vii. 37. The Jews, at that time, were convinced of the truth of this application: but they only denied that Christ was the Messias. They have since gone a step farther, and deny that it regards the Messias, some referring it to Josue, others to Jeremias, &c. Ap. Munster & Fag. But surely what other prophet could be compared with Moses? C. xxxiv. 10. What other man reunited in his person the qualifications of lawgiver, chief of God's people, mediator, &c. or who was *like* him? Hence *prophet* is written in the singular, to denote his eminent dignity. S. Aug. c. Faust.—S. Philip recognized the claim of Jesus, as did the people after the multiplication of bread, Jo. i. 45. and vi. 14. God the Father seems to allude to this passage, according to the remark of Tertullian, (c. Mar. iv. 22,) when he says *hear ye him,* (Lu. ix. 35,) as S. Cyprian believes our Saviour does also, Jo. v. 46. S. Athanasius (c. Arianos 2,) condemns the error of the Jews, who would apply this passage to any other prophet but to the Messias. If they could be excused for denying him this latter claim, they surely cannot in calling in question that Jesus was a true *prophet,* since he has all the marks of one; (Grotius) and if they would once acknowledge this, they must soon confess that he is also the Messias, and the Son of God, as these truths are so necessarily connected. C.—The miracles of Moses were far exceeded by those of Jesus Christ, and the latter conversed more intimately with his eternal Father, &c. M.

VER. 16. *Die.* This promise is not recorded, Ex. xx. 19. God will send you a mediator, who shall hide the splendour of his divinity (C.) under the *form of a servant.* Phil. ii. 7. H.

VER. 18. *Mouth.* So Christ says, *The words that I speak to you, I speak not of myself.* Jo. xiv. 10.

VER. 19. *Revenger.* S. Peter (Acts iii. 23,) reads, *And it shall be that every soul which will not hear that prophet;* (instead of Heb. "my words which he shall speak in my name, I will require it of him,") or he *shall be destroyed from among the people.* Tert. c. Mar. iv. 22. H.—God now chastises the faithless Jews. D.

VER. 20. *To say.* These denote heretics, as the following point out apostates. W.

VER. 22. *Fear him.* Sept. "you shall not spare him," but cut him off by death. H.—Though the completion of what has been foretold be not a sure sign of a true prophecy, (C. xiii. 2,) yet when the thing does not come to pass which the prophet had spoken unconditionally, he must undoubtedly be rejected; as also when he speaks in the name of false gods. No miracles can then establish his credit. The prophecy of Jonas, and many of the other prophecies, were conditional. C.

CHAP. XIX. VER. 2. *Cities.* These were Hebron, Sichem, and Cades, on the west side of the Jordan. Jos. xx. 7. Those on the east were already appointed. C. iv. 41. Three others might also have been added, (v. 8. C.) in case the Hebrews had gotten full possession of the countries as far as the Euphrates. H.—The cities of refuge were not above forty-five miles distant from each other, in the land of Chanaan. Those in Galaad were not so far off, as the territory was smaller. C.

VER. 3. *Way,* and keeping all in good repair, with guide-posts at the cross roads, on which Oleaster says *moklot,* "escape," was written. See Num. xxxv.

VER. 6. *Grief.* The law granted so much to the sudden passion of a relation, who met the man slayer out of the cities of refuge, as not to punish him if he gave way to the dictates of vengeance, how unjust soever. C.

7 Therefore I command thee, that thou separate three cities at equal distance one from another.

8 [a]And when the Lord thy God shall have enlarged thy borders, as he swore to thy fathers, and shall give thee all the land that he promised them,

9 (Yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou shalt add to the other three cities, and shalt double the number of the three cities aforesaid:

10 That innocent blood may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of blood.

11 [b]But if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid,

12 The ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him, whose blood was shed, and he shall die.

13 Thou shalt not pity him, and thou shalt take away the *guilt* of innocent blood out of Israel, that it may be well with thee.

14 Thou shalt not take, nor remove thy neighbour's landmarks, which *thy* predecessors have set in thy possession, which the Lord thy God will give thee in the land that thou shalt receive to possess.

15 [c]One witness shall not rise up against any man, whatsoever the sin, or wickedness be: but in the mouth of two or three witnesses every word shall stand.

16 If a lying witness stand against a man, accusing him of transgression,

[a] Gen. xxviii. 14. Ex. xxxiv. 24. Supra xii. 20.—[b] Num. xxxv. 20.—[c] Supra xvii. 6. Mat. xviii. 16. 2 Cor. xiii. 1.

17 Both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days.

18 [d]And when, after most diligent inquisition, they shall find that the false witness hath told a lie against his brother:

19 They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

20 That others hearing may fear, and may not dare to do such things.

21 Thou shalt not pity him, [e]but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

Laws relating to war.

IF thou go out to war against thy enemies, [f]and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them: because the Lord thy God is with thee, who brought thee out of the land of Egypt.

2 And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner:

3 Hear, O Israel, you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

4 Because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

5 And the captains shall proclaim through every band, in the hearing of the army: [g]What man is there,

[d] Dan. xiii. 62.—[e] Ex. xxi. 23. and 24. Levit. xxiv. 20. Mat. v. 38.
[f] A. M. 2553.—[g] 1 Mac. iii. 56.

VER. 7. *At equal*, &c. This addition is not in Heb. (C.) or the Sept.; (H.) but is conformable to the regulation given, v. 3. C.

VER. 8. *And when.* Sept. "but if." This condition was never fulfilled *at all times;* (v. 9,) and therefore the Israelites could blame only themselves, if the promises which God had made to Abraham, Isaac, and Jacob, (Gen. xv. and xxvi. and xxviii. and xxxv.) were not realized. H.—Though the country was conquered under David and Solomon, the Israelites did not drive out the former inhabitants, (C.) nor did they keep possession for any long time. H.

VER. 12. *His city.* Strict enquiry was made into the circumstances attending the manslaughter. Num. xxxv. 12. If the refugee was proved guilty, he was delivered up to the next relation of the deceased to be put to death. H.

VER. 13. *Innocent.* Many Latin copies have "guilty blood," *noxium.* By putting the offender to death, Israel was expiated from the blood which had been shed unjustly. C.

VER. 14. *Landmarks*, either which divided the tribes, or the inheritance of individuals. The former were strictly kept up till after the captivity. Those who removed the latter were to be scourged for theft, and again for disobeying this law. Seld. Jur. vi. 3. Josephus (iv. 8,) understands that encroachments on the territories of others, which give rise to many wars, are hereby prohibited. C.—So are likewise innovations in religion. The Romans had a superstitious veneration for these landmarks, which they adored under the name of the god Terminus, (H.) crowning them with flowers, and offering cakes and sacrifices to them. *Spargitur et cæso communis Terminus agno.* Ovid. Fast.—They punished the crime of removing them either with death, banishment, or a fine.

VER. 15. *One* would suffice to make an enquiry into the affair, and to oblige the person accused, in pecuniary matters, to take an oath that he owed nothing. Maimonides.—*Stand.* This expression was become proverbial, to denote the certainty of a thing. Mat. xviii. 16. 2 Cor. xiii. 1. Two witnesses cannot so easily carry on a cheat, (C.) as was seen in the case of Susanna. H.—The law is satisfied with moral certainty. C.

VER. 16. *Transgression* against the law, by apostacy or by idolatry, (Junius) or by any other grievous crime. The person accused might, in this case, be examined, but he could not be condemned unless another witness appeared. Demosthenes (c. Aristocrat.) informs us how (C.) the Athenians (H.) required the witness in criminal matters, to swear on the flesh of a wild boar, ram, and bull, that he spoke the truth, and to utter horrible imprecations against himself and family, if he did otherwise. C.

VER. 17. *Lord*, in the tabernacle. M.—*Judges.* Hence it appears evidently that the priests were to pass sentence in all difficult questions, as well in those which regarded individuals, as in those which attacked the worship of God; since the false accuser is to lose life or limb, according as he had attempted to injure his neighbour; (v. 21,) and the Lord ratifies their sentence. C.

VER. 20. *Things.* This is the design of penal laws, to render justice to the innocent, and to prevent the spreading of a contagious evil, by cutting off the hopes of impunity. Grot. Jur. ii. 10. 9.—"I would cause the criminal's throat to be cut, says Seneca, (de Ira ii.) with the same countenance and mind as I kill serpents and venomous animals."

VER. 21. *Pity.* This regarded the judge, who must act with impartiality W.—The law admits of no mitigation, but inflicts the same punishment on the calumniating witness, as he intended should fall upon his brother. Lyran, &c.—Some Rabbins (apud Fag.) pretend that this was executed with rigour, only when the innocent had sustained some real injury. See Ex. xxi. 24. C.

CHAP. XX. VER. 1. *Egypt.* Hence it appears that the doctrine of the Quakers, who condemn all wars, is contrary to that of *God.* If they were always essentially unlawful, He would never have authorized them. H.

VER. 2. *Priest.* Eleazar, the high priest, acted in this capacity in the war against Madian, and sounded the trumpet, as it was not beneath his dignity. Many priests always attended the army, (C.) the *captain* of whom (H.) first made the declarations (v. 5. 6. 7,) to the whole army; and these were repeated by the inferior priests at the head of each company, when the army was set in array. So were also the promises of protection, (v. 3. 4,) when all were ready for battle. The Rabbins assert, that the option was granted only in those wars which were undertaken without the express command of God, and that officers were placed in the rear with hatchets or scythes, to cut the legs of those who attempted to flee. Grotius, &c.—But this seems to be an invention of their own, and Moses makes no distinction between voluntary wars and those of precept. These regulations were, no doubt, observed, though the sacred historians do not mention the particulars. C. See 1 Mac. iii. 56.

VER. 3. *Back.* Heb. "do not quake," (H.) or fall into disorder, hurry, &c.

VER. 4. *God.* All must be done in his name, by the direction of his ministers. The Jews pretend that the ark was carried, in the midst of the army. But this does not seem to have been generally the case. C.—*Of you.* "We must co-operate, being assisted" by God, as S. Aug. (q. 30,) observes, in our spiritual conflicts. D.

VER. 5. *Captains.* Heb. "*shoterim,* (Sept. *grammateis,*) shall proclaim to the people." Whether these were the chief officers, or only heralds, does not appear. C.—They were probably the priests attached to the army, v. 2. See C. i. 15. H. —*Dedicate it.* Heb. "begin to use it," on which occasion a feast was made. Jans. —Ps. xxix. seems to have been intended for such a solemnity. At the dedication of the walls of Jerusalem, great rejoicings were made, 2 Esd. xii. 27. Josephus and the Rabbins allow a whole year for the occupation of the house, before the builder or new owner, could be obliged to go to war, in like manner as that term is specified for a person who had lately married a wife. C. xxiv. 5. The ancient Greeks deemed it a great misfortune to leave a house unfinished and a new wife desolate, which was the case of Protesilaus. Homer, Il. i.

that hath built a new house, and hath not dedicated it? let him go, and return to his house, lest he die in the battle, and another man dedicate it.

6 What man is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? let him go, and return to his house, lest he die in the battle, and another man execute his office.

7 What man is there, that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

8 After these things are declared, they shall add the rest, and shall speak to the people: [a] What man is there, that is fearful and faint-hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

9 And when the captains of the army shall hold their peace, and have made an end of speaking, every man shall prepare their bands to fight.

10 If at any time thou come to fight against a city, thou shalt first offer it peace.

11 If they receive it, and open the gates to thee, all the people that are therein shall be saved, and shall serve thee, paying tribute.

12 But if they will not make peace, and shall begin war against thee, thou shalt besiege it,

13 And when the Lord thy God shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

14 Excepting women and children, cattle and other things, that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the Lord thy God shall give thee.

15 So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

16 But of those cities that shall be given thee, thou shalt suffer none at all to live:

17 But shalt kill them with the edge of the sword, to wit, the Hethite, and the Amorrhite, and the Chanaanite, the Pherezite, and the Hevite, and the Jebusite, as the Lord thy God hath commanded thee:

18 Lest they teach you to do all the abominations which they have done to their gods: and you should sin against the Lord your God.

19 When thou hast besieged a city a long time, and hath compassed it with bulwarks, to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee.

20 But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

[a] Judges vii. 3.

VER. 6. *Common.* Heb. "hath not profaned it." M.—During the three first years, the fruit was not eaten. In the fourth it was sacred to the Lord, and given to the priests, so that the owner could not partake of the fruit till the fifth year, when it ceased to be in a manner sacred. Jonathan translates, "and has not redeemed it," by paying the first-fruits of the fifth year. Sept. "has not rejoiced in it," by feasting, as was probably the custom at the first vintage. Other fruit-trees entitled the owner to the like privilege. Schikard. Jus. reg. 5.—*Whereof all may eat,* is added by the Vulg. to explain what is meant by *common.* C.

VER. 7. *Taken her.* It was customary to leave the espoused virgin in her father's house for the space of a year, (during which time, if she proved unfaithful, she was punished like an adulteress. C. xxi. 23, &c.) and she could not be given till she was 12 years old. If she were 13 complete, when she was asked in marriage, she was only obliged to wait 30 days. Seld. Uxor. ii. 1. C. xxv. 5. Philo allows this immunity from war, only to those who had espoused a virgin. They were also freed from paying taxes, mending roads, &c. C. xxix. 5. C.—Those who are entangled with worldly cares, are apt to discourage the valiant, and to dissuade fighting, for fear of losing these advantages: much more are those in danger who have to fight for a heavenly kingdom, if they be too much attached to the things of the earth. W. H.—"That man who is enslaved to his wife, cannot serve in the warfare of the Lord." S. Jer. c. Jov. i.

VER. 8. *Fear.* Such often occasion the loss of battles. Alexander sent away all who had not courage to follow him in his expeditions. Curt. x. The Rabbins condemn these faint-hearted soldiers to carry water, &c. for the army, to prepare the roads and places for encampments. C.—But this seems contrary to the intention of the lawgiver, who sends them back to their *houses.*

VER. 9. *Man.* Heb. and Sept. "when the officers have made an end of speaking to the people, they shall appoint captains of the armies to lead forth the people." H.—It seems rather late to have this to do, when the battle was ready to commence, unless perhaps the whole was arranged in a general assembly, when no one was at the head of the people, (C.) as was sometimes the case in the days of the judges. H.—Heb. of the Massorets implies, "The princes of the army shall make a review (or take down the numbers) at the head of the people."

VER. 10. *Peace.* Interpreters are not agreed whether this law was general, and included the nations whom God had ordered the Hebrews to exterminate, or not. They were nothing but the executioners of his decree. They were commanded not to marry any of their daughters, but to put all to fire and sword. Ex. xxxiv. 15. 16. The cities which were not assigned to them for a possession, were to be treated in a different manner; (v. 15,) and hence the Gabaonites, being convinced that they were comprised in the number of the devoted cities, pretended that they came from a great distance. Josue (ix. 4. 7,) and the heads of the people, acknowledge that they could not make a league with those nations whose lands they were to possess. Yet the Gemarra of Jerusalem asserts, that Josue proposed to the Chanaanites, "flight, peace, or war." The Gergesites hereupon fled into Africa, the Gabaonites accepted peace, and 31 kings declared for war. Seld. Jur. vi. 13.—Maimonides and Grotius (Jur. ii. 13,) maintain, that no war can be lawful, unless an offer of peace be made. The latter undertakes to prove, that the commands respecting the Chanaanites were conditional, and presupposed that they would not yield to the terms which were offered. Hence Rahab was saved, the league with the Gabaonites was kept, even after it was known who they really were. Solomon, who conquered some of the surviving Chanaanites, did not think himself bound to destroy them, 3 K. ix. 2. 2 Par. viii. 7. The reason why they seem to be consigned to death without pity, is because God foresaw their evil disposition, as Josue (xi. 20,) insinuates, and the Israelites under his eye gave quarter to some Chanaanites. "War, says S. Aug. (ep. 189. ad. Bonif.) is waged only that peace may be obtained." But these arguments do not seem so convincing, as to take away the opposition which God has established between these devoted nations and others, v. 15. What he commands cannot be unjust, and the army only executes his sentence. S. Aug. in Jos. q. 10. Grotius allows that he foresaw the obstinacy of the Chanaanites, so that it would have been useless to offer them any terms; and in effect, we find no vestiges of any being offered in the books of Moses or of Josue. C.—Yet see C. xxi. 10. H.—The Israelites might have many reasons for going to war either with their brethren, or with foreign nations, as to punish a heinous crime, a rebellion, &c. (see Judg. xx. 2 K. x. 4. and xx. 15,) on which occasions they were bound to offer terms. C.—"A wise man ought to try every expedient before he takes up arms." Terence.

VER. 11. *Tribute.* This was usually imposed by the victor, to defray the expenses of the war, and to prevent its breaking out again. The kings of Moab had to pay 100,000 rams, and as many sheep, to the kings of Juda, 4 K. iii. 4. Hiram gave 120 talents of gold to Solomon, by way of tribute, 3 K. ix. 15. Josue and Solomon condemned some of the Chanaanites to manual labour, 2 Par. viii. 8.

VER. 12. *Besiege it.* The Rabbins assert, that when the city of Madian was attacked in the days of Moses, one side was left unmolested, that the inhabitants might escape, and that this practice was afterwards observed as a law. But we see nothing of the kind in Scripture.

VER. 14. *Excepting women,* &c. These were supposed incapable of making any resistance, or of carrying arms. Slaves also were excused, on account of their want of liberty to choose for themselves, and old men, unless the war was undertaken by their advice. "I am not accustomed to wage war with captives, nor with women," said Alexander. Curt. 5.

VER. 16. *Live.* Heb. "thou shalt save alive nothing that breatheth." Josephus (iv. 8.) acknowledges that all were to be slain; though some of the Rabbins have supposed that they might be spared, if they would abandon idols, &c.

VER. 17. *Jebusite.* Sam. and Sept. add "the Gergesite." C.

VER. 19. *Not a man.* Heb. "the tree of the field, man." Which the Protestants supply, "*is* man's *life* to employ *them* in the siege." Sept. "is the tree . . a man?" H.—We might render the Heb. "as for the tree of the field, it shall come to thy assistance in the siege." v. 20. H.—They are "like men," and may be of great service in making warlike engines. They are here contrasted with fruit-trees, which must not be cut down, unless they be in the way, or of service to the enemy. All other things of the same nature, as houses, corn, water, &c. must be spared, as well as those who do not bear arms. Yet God ordered the houses to be demolished in the war with the Moabites, 4 K. iii. 19. C.—Pythagoras enjoins his disciples not to spoil a fruit tree. Jamblic and the greatest generals have complied with this advice. C.

VER. 20. *Engines.* Heb. *matsor,* Besieged cities were surrounded with palisades, for which a great deal of wood was requisite. Lu. xix. 45. Josephus (Bel. v. 31,) informs us, that Titus surrounded Jerusalem with a wall in the space of three days, having cut down the wood all around. See 4 K. vi. and xvii. and xxv. Ezec. xxvi. 7. C.

CHAP. XXI.

The expiation of a secret murder. The marrying of a captive. The eldest son must not be deprived of his birth-right for hatred of his mother. A stubborn son is to be stoned to death. When one is hanged on a gibbet, he must be taken down the same day, and buried.

WHEN [a] there shall be found in the land which the Lord thy God will give thee, the corpse of a man slain, and it is not known who is guilty of the murder,

2 Thy ancients and judges shall go out, and shall measure from the place where the body lieth, the distance of every city round about:

3 And the ancients of that city, which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

4 And they shall bring her into a rough and stony valley, that never was ploughed, nor sown: and there they shall strike off the head of the heifer:

5 And the priests, the sons of Levi, shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter *should be decided*, and whatsoever is clean or unclean should be judged.

6 And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

7 And shall say: Our hands did not shed this blood, nor did *our* eyes see it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge in the midst of thy people Israel. And the guilt of blood shall be taken from them:

9 And thou shalt be free from the innocent's blood that was shed, when thou shalt have done what the Lord hath commanded thee.

10 If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captives,

11 And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

[a] A. M. 2553, A. C. 1451.

CHAP. XXI. VER. 1. *Land.* The Jewish doctors hence infer, that if the corpse was found hanging or drowned, &c. or nearer a town of the Gentiles than one of the Israelites, this law did not oblige. They are so exact as to dispute whether the distance must be measured from the nose or from the navel of the deceased. Seld. Syned. iii. 7. But the law shews us, that the author of the murder must be discovered, if possible, as the crime is so grievous as, in a manner, to defile the land, and draw down the vengeance of God, if it be carelessly left unpunished. C.

VER. 2. *Ancients and judges.* After the strictest enquiry, if the murderer could not be discovered, the magistrates and senate of the neighbouring cities measured which city the corpse was nearest. Josep. iv. 8. The Rabbins pretend that five of the Sanhedrim were commissioned to make this enquiry, along with the magistrates of the neighbourhood. Others think that the *ancients* were only the old men. The measuring took place only when the point was contested, and those cities are probably meant, which were of sufficient importance to have twenty-three judges fixed in them. C.—It was presumed that the nearest had been guilty of greater negligence. H.

VER. 3. *Heifer*, not above three years old, say the Rabbins. The pagans esteemed those victims more agreeable to the gods, which had not been yoked. Chermon observes, that the Egyptians rejected such as had been once "consecrated to labour." Grotius.—This circumstance might here indicate, that the murderer was a son of Belial, or "without yoke;" (C. xiii. 13. M.) and the heifer was slain to shew what he deserved, and must expect if he be discovered. H.

VER. 4. *Valley.* In such places murders are most frequently perpetrated. Heb. may signify, "a desert," deep or inaccessible torrent, (H.) on the side of which the heifer was to be slain, and its body was then, it seems, thrown into the water. The ancients first washed their hands over her. Thus the victim of malediction against those who break a covenant, is buried in a ditch, or cast into the sea. Hom. Iliad i.—*Was.* Some translate the Heb. "shall be," as if the place was to be hereafter considered as unclean and accursed. C.—The roughness and depth of the valley, denote the hardness of the murderer's heart, and the depth of his malice. M.—*Strike off*, or *cædent*, "cut the neck," (H.) at the top, without perhaps separating it entirely from the body. Blood was given for blood, and this was the chief design of the bloody sacrifices. For this reason, the Egyptians impressed a seal on the horns of the victim, representing a man kneeling, with his hands tied behind his back, as if ready to receive the stroke of death. Plut. Isis.

VER. 5. *Judged.* We see here again the great authority of the priests. C. xvii. 9. Heb. "by their word shall every controversy and every stroke be tried," as the Prot. render it. H.—Some understand by stroke, the leprosy, of which they were undoubtedly the judges. But it is better to explain it of all wounds, and even of death, (C.) concerning which Moses is here speaking. H.—The Rabbins restrain the authority of *priests* as much as they can, to give greater power to their chimerical Sanhedrim. They pretend that here they had only to pronounce the blessing, v. 8. Josephus (iv. 8,) joins the magistrates with them in the whole ceremony. This awful meeting of so many people, tended to discover the authors of the murder, as all would naturally converse together on the subject, and each person declaring what he knew, some suspicions might at last be formed, which might by degrees lead to the detection. Josephus says rewards were proposed to any who might make a discovery. Draco decreed, that on the very day when a murder was announced, if the author was not known, the whole people (of Athens) should be purified. C.—Abulensis insinuates, that if the murderer was present in the crowd, he might be detected by blood gushing from the corpse of the deceased, &c. as God often brings murder to light in a wonderful manner. Cic. Div. i. T.

VER. 6. *Wash.* This was intended to testify that they were not guilty of the blood which had been shed, and that they wished to remove the punishment of it from themselves upon the head of the heifer, (C.) the representative of the unknown murderer. So Pilate conformed to this custom, when he condemned Christ on the bare accusation of the Jews; (Mat. xxvii. 24,) and the priest, at mass, washes his hands, as an emblem of that innocence, with which he ought to approach to the holy of holies. H.—Asterius was stricken with lightning, for touching the altar of Jupiter without having washed his hands. Natal. Myth. i. 10. 14. The pagans generally purified themselves with fumigations, or by sprinkling sea water upon their bodies. Achilles ordered the things which had been used to purify the Greeks, at the siege of Troy, to be thrown into the sea, as being unclean. Iliad i.

VER. 7. *It.* Magistrates are in some degree responsible, if by their neglect the high roads are unsafe. C.—They had testified that they had done their duty. W.

VER. 9. *And*, &c. Heb. "Thou shalt put away," (H.) or "extinguish *the voice of* innocent blood," which otherwise would cry to heaven for vengeance. Gen. iv. 10. In this sacrifice, (C.) though it deserves not the name, (M.) we may consider Jesus Christ suffering for the sins of others. C.

VER. 10. *Captives.* Some Rabbins say this was only lawful in what they call voluntary wars, which the Lord had not commanded, as in those which were waged against the devoted nations, it was not permitted to reserve the women, even though they should embrace the true religion. Calmet seems to be of the same opinion in the preceding chapter, to which he even refers. But here he thinks, that upon their complying with the condition specified, they might be married, as Rahab was, and consequently this law must be considered as an exception to those general laws, which prohibit matrimony with those nations of Chanaan, which were otherwise ordered to be entirely destroyed. C. vi. 16. "We believe, says he, that if these women changed their religion, they might be espoused, of whatever nation they might be." He seems still to exclude the Chanaanite women, (C. xxiii. 3,) which variation of sentiment shews that the point is not to be easily decided. H.

VER. 11. *Lovest her.* The Jewish doctors explain this of an action, which modesty disallows, and which they tolerate nevertheless in the first transports of victory; (Seld. Jur. v. 13,) though the pagans condemned it as unjust and contrary to reason. Grot. Jur. iii. 4.—All know with what reserve Alexander treated the captive women; and the Romans banished one Torquatus, for having violated a prisoner of war. Plut.—Yet the Jews blush not to assert, that such liberties might be taken even with married women, as their former marriage with a pagan was by some deemed null, and by others thought to be dissolved. Josep. iv. 8. C.—The law, however, seems only to allow the marrying of those who had *no husbands* before, as the women are only said to *mourn for father and mother*, v. 13. H.—On these occasions the Chinese, and probably the Egyptians also, and the Roman matrons, formerly clothed themselves in white, while almost all other nations assumed black. T.

VER. 12. *Hair.* In mourning, people did the reverse to what they were accustomed to do in the days of joy. The men let their hair grow, the women cut this ornament of their head, a thing which the prophets often threaten. Is. xv. 23. Jer. xlvii. 5. &c. C.—*Nails.* Some would translate the Heb. "she shall make her nails *grow*," as a mark of sorrow, perhaps usual among the pagans, *faciet ungues.* But the Sept. Philo, &c. agree with the Vulg.; (M.) and the Heb. may very well have the same sense. We must not judge of the idea which others have of beauty, by our own sentiments. Some women in America have long nails, and esteem them as marks of beauty and nobility; and in China, they let those of the left hand grow, and cut them in mourning. Hist. Sin. iii. 1. The people of Mauritania take a pride in having long nails. Strabo xvii. The Duke of Burgundy, not 300 years ago, was distinguished among the slain, before Nancy, in France, (H.) by the length of his nails; (C.) and, in ancient times, people never cut them in voyages at sea, unless to express their grief in extreme danger. *Huic fluctus vivo radicitus abstulit ungues.* Propert. iii. Petron. Why, therefore, might not these captives follow the same custom, as all depends on fashion? C.—The woman being deprived of her ornaments, the passion of the soldier might probably abate. S. Jerom (ep. 84,) applies this to worldly learning, which he endeavoured to make subservient to the truth, after he had cut away what was dead and pernicious in it. D.

13 And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

14 But if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money, nor oppress her by might: because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the first-born;

16 And he meaneth to divide his substance among his sons: he may not make the son of the beloved the first-born, and prefer him before the son of the hated;

17 [a]But he shall acknowledge the son of the hated for the first-born, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birth-rights.

18 If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19 They shall take him, and bring him to the ancients of his city, and to the gate of judgment,

20 And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery, and banquetings:

21 The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

22 When a man hath committed a crime for which he is to be punished with death, and being condemned to die, is hanged on a gibbet:

23 His body shall not remain upon the tree, but shall be buried the same day: [b]for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

CHAP. XXII.

Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided, even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.

THOU [c]shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother.

2 And if thy brother be not nigh, or thou know him not: thou shalt bring *them* to thy house, and they shall be with thee until thy brother seek them, and receive them.

[a] 1 Par. v. 1.—[b] Gal. iii. 13.

[c] A. M. 2553. Exod. xxiv. 4.

VER. 13. *Raiment.* In mourning, people wore different clothes from what they did at other times. 2 K. xiv. 2.—*One month.* So long the mourning for Aaron and Moses continued. C. ult. Num. xx. M.

VER. 14. *Her.* Nothing shews the weakness of the Hebrews more than this liberty, which the law was in a manner forced to allow, to prevent greater evils. The soldier who has married a captive, may abandon her, if he set her free, (C.) which was but a slight punishment for his inconstancy.

VER. 15. *Two wives.* Moses never expressly (H.) sanctions polygamy; but he tolerates it frequently, as excused by custom, the example of the Patriarchs, &c. a toleration which Christ has revoked, as contrary to the primary design of God, and the institution of matrimony. C. Mat. xix.

VER. 16. *Hated,* or less loved. H.—The inheritance goes to the first-born independently of the father's disposition, in order to prevent the disturbances which would otherwise have taken place in families, where the different wives would have been continually endeavouring to get their respective children preferred before the rest. David indeed assigned the throne to Solomon, to the exclusion of Adonias; but this was done by the command of God. 3 K. i. 17. The regulation of Jacob, in favour of Joseph was made prior to this law. The Jewish doctors inform us, that a father cannot disinherit any of his lawful heirs, except the judges ratify his sentence, while he is in health. But if he be dangerously ill, his verbal declaration will suffice, provided he appoint some one whom the law does not reject. For if he were to make a Gentile his heir, the will would be null. The testament must be made in the day time, for which they cite Eccli. xxxiii. 24. They say likewise that a father may, while living, give his effects to whom he pleases, and by this means disinherit his children; or he may give the succession to one of them, who is then considered as a tutor of the rest, and is bound to maintain them with necessaries till the year of jubilee, when each may claim his respective share. Seld. Succes. c. xxiv. But all these regulations seem to contradict the law. C.

VER. 17. *Double portion.* If a person left six children, his effects were divided into seven equal parts, and the eldest son received two of them, though others think that he was entitled to one-half of the whole, (C.) in order to enable him to support the dignity of the family, (H.) and the greater expenses which he had to incur for sacrifices and solemn feasts. Grot.—If he were dead, his children or heirs were entitled to his portion. This was the prerogative of the first-born, 1 Par. v. 2. Selden.—The right to the priesthood, if they might have claimed it before the law, was now given to the family of Aaron. Females had no privilege above one another. They received equal shares, when there was no male issue, Num. xxxvi. H.—*First.* Heb. "the beginning of his strength." See Gen. xlix. 3.

VER. 18. *Son.* The Rabbins do not look upon children as bound by the law, till they be 13 years old. Their faults, before that age, are imputed to the father, and he is to be punished for them. When, therefore, a son has attained the competent years, the father makes attestation of it in the presence of ten Jews, declaring that he has instructed his son in the commandments, customs of the nation, and daily prayers; and that he now sets him at liberty to answer, in future, for his own faults, praying that God would enable him to lead a virtuous life. C.

VER. 19. *Ancients.* In considerable cities there was a tribunal of three, and another of 23 judges. The former took cognizance of the first accusation, and condemned the stubborn child to be scourged: but the latter sentenced him to be stoned in case of a relapse, provided both parents concurred in prosecuting their son, as they would not both surely be guided by passion. Theod. q. 20. The Rabbins, according to their custom, modify this law, and exempt girls, orphans, and boys under 13 years of age. Seld. Syned.—Josephus (xvi. 17,) says, that the parents laid their hands on the head of the undutiful, and then all the people stoned him. Moses has not specified the punishment of parricides, (C.) as he deemed it next to impossible. H.—But we may hence judge how he would have chastised so heinous a crime. The Romans formerly sewed such wretches in a leathern sack, (Cic. Invent. ii.) but afterwards they enclosed with them a dog, a cock, a viper, and a monkey; and having first whipped them so as to fetch blood, placed them in a chariot drawn by black oxen, and hurled them into the sea or into some river. Justinian.—Solomon sentences those who contemn their parents to be the food of crows and eagles. Prov. xxx. 17. No restraints were laid by the ancient Greeks on the authority of a father, as he was esteemed the most equitable judge. Sopater, ap. Grot. C.

VER. 22. *Gibbet.* Whether the person was first killed, as the Jews assert, or he was left to die upon the gibbet, see Calmet's Diss. It is also a matter of doubt, whether he was nailed to the gibbet, or hung on it by a rope. Bonfrere.

VER. 23. *Of God.* Chal. "he has been fixed on the gibbet for sinning against God." Sym. and Arab. "he has blasphemed the Lord." Syriac, "the man who has blasphemed shall be hung." Only people accused of great crimes, such as blasphemy and idolatry, were condemned to this reproachful death, and prayers were not said for them in the synagogue, as they were for other persons, during the 11 months following their decease. C.—They are not to be remembered before God. Their dead bodies are to be buried before sunset, that the country may not be *defiled.* The punishment itself is extremely infamous, and the name *of God* is often used by the Jews, to express something in the highest degree, as the *cedars of God,* &c. H.—Some understand this passage, as if the body were not to be left on the gibbet, because man, being created to the likeness of God, he will not allow the body to be insulted. Homer (Il. xxiv.) says that Achilles offered an insult to the earth, when he dragged the dead body of Hector round the walls of Troy. Others think, that the criminal having been treated with due severity, as *accursed of God,* his corpse must not be deprived of decent burial. *Res sacra miser.* The Jews refused this privilege to none but suicides, (Josep. Bel. iii. 25,) while the Egyptians and Phœnicians suffered the bodies to rot upon the gibbet, whose inhumanity God here reproves. S. Paul reads this verse in a different manner both from the Heb. and Sept. leaving out *of God,* and substituting, with the Sept. the words *every one,* and *on a tree. Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.* Gal. iii. 13. S. Jerom remarks, that on this as well as on other occasions, he adheres to the sense, without following the express words of Scripture. He also observes, with Tertullian, that only those are declared accursed by the law, who are hung for their crimes; and as Jesus Christ suffered, not for any fault of his own, but being willing to appear in the character of one accursed, he has procured for us all blessings. C.—In a mystical sense, that man is accursed who is obstinate in sin, hanging as it were on the tree, which was the occasion of our first parents' transgression. W.—S. Jerom seems to think that the Jews have inserted *of God,* to intimate that Christ was accursed of him. H.

CHAP. XXII. VER. 1. *Pass by.* Heb. "hide thyself," pretending not to see it.—*Brother.* Any fellow creature. Ex. xxiii. 4. Lu. x. 30. C.—"We are very inhuman, not to shew as much concern for a man, as the Jews do for a beast of burden." S. Chrys. ser. 13. D.

VER. 2. *Not nigh,* either in blood or in place, (C.) though the latter signification seems more applicable; as, if the person lived at too great a distance, it would suffice to inform him where he might find what he had lost; and, if the owner was unknown, the thing must be taken care of by him who finds it, till he be discovered. H.

3 Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

4 If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

5 A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doth these things is abominable before God.

6 If thou find, as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young, or upon the eggs: thou shalt not take her with her young:

7 But shalt let her go, keeping the young which thou hast caught: that it may be well with thee, and thou mayst live a long time.

8 When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip and fall down headlong.

9 Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment, that is woven of woollen and linen together.

12 [a] Thou shalt make strings in the hem at the four corners of thy cloak, wherewith thou shalt be covered.

13 If a man marry a wife, and afterwards hate her,

14 And seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin:

15 Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

16 And the father shall say: I gave my daughter unto this man to wife: and because he hateth her,

17 He layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city:

18 And the ancients of that city shall take that man, and beat him,

19 Condemning him besides in a hundred sicles of silver, which he shall give to the damsel's father, because he hath defamed by a very ill name a virgin of

[a] Num. xv. 38.

VER. 3. *If*, &c. Heb. "thou must not hide thyself," so as to pass it by, nor yet conceal it from the right owner. When a thing is certainly abandoned by him, it belongs to the person who seizes it first; but if it be only lost, it must surely be restored, if possible, (Grot. Jur. ii. 10,) as nature forbids us to take advantage of another's misfortune. Cicero.—The Rabbins have corrupted this law, like so many others, by their evil interpretations. They pretend that a Jew must restore what he has found belonging to another true believer, if it have certain marks by which it may be known, but not if it belonged to a prevaricator or infidel. In the former supposition, they got the thing cried on a high stone near Jerusalem four times, and if the owner did not then claim his property, the finder might keep it. Seld. Jur. vi. 4.—The inhabitants of Cumæ condemned the next neighbour to restore what had been lost; as Hesiod (op. 348,) very well remarks, that things would not easily be lost, if the neighbours were not ill-disposed.

VER. 4. *With him.* Heb. "thou shalt not hide thyself, but help him to lift up." Ex. xxiii. 4.

VER. 5. *God.* Some take this literally, as the contrary practice is contrary to decency, and might be attended with very pernicious consequences. All know what noise was occasioned by the action of Clodius, who put on women's apparel, that he might be present with the Roman ladies at the feast of the good goddess. Yet others think that Moses here forbids some superstitious practice. S. Ambrose (ep. 69,) remarks, that in some of the mysteries of the idols, it was requisite for those present to change clothes in this manner, *sacrum putatur*. Lucian testifies, that men put on women's clothes at the feasts of Bacchus. They did the like in those of Venus, while the women took men's clothes in the festivals of Mars. Jul. Hirmic. c. 4. Maimon.—In the East, people honoured the moon, to which they attributed both sexes, and Venus in like manner. Josephus (iv. 8,) believes that women are here prohibited to engage in warfare. Heb. "the vessels (armour) of man shall not be upon a woman." Semiramis gained a great name by her martial exploits, and commanded all her subjects to dress like herself. Justin. i.—The Amazons were likewise very famous in war, and it is said that half the army of Bacchus was composed of women. Alb. Gentil maintains that Moses here condemns an abominable crime, which he did not wish to mention, at which the Book of Wisdom hints, (C. xiv. 26,) and which S. Paul condemns more explicitly. Rom. i. 26. Moses had already denounced death against the perpetrators of it; and surely the manner in which he now speaks, seems to forbid something more than simply putting on the garments of the other sex, *for he*, &c. C.—Yet that disorderly conduct deserved to be reprobated in strong terms, (H.) when it was not excused by some necessity or proper motive, such as actuated some holy virgins, S. Theodora, &c. T.

VER. 6. *Thou shalt not take*, &c. This was to shew them to exercise a certain mercy even to irrational creatures; and by that means to train them up to a horror of cruelty; and to the exercise of humanity, and mutual charity one to another. Ch.—Some were of opinion that the person who could take the old bird on the nest, might assure himself of good fortune, fecundity, &c. S. Thom. i. 2. q. 102. a. 6. Such superstition is reprehensible. Phocilides advises not to take all the young ones, nor the hen, in consideration of one's having more birds. C.

VER. 7. *Time.* Those who refrain from cruelty, even towards beasts, will be induced more easily to shew mercy to their fellow creatures, (Tert. c. Marc. ii.) and will draw down the blessings of God upon themselves. M.

VER. 8. *Battlement.* This precaution was necessary, because all their houses had flat tops; and it was usual to walk and to converse together upon them. Ch.—King Ochozias had the misfortune to fall from the top of his house, (4 K. i. 2,) and David saw Bethsabee when he was walking on the roof of his palace, 2 K. xi. 2. Saul slept on the top of Samuel's house, 1 K. ix. 25. See Jos. ii. 6. Mat. x. 27. H.

VER. 9. *Together.* If wheat was sown in a vineyard, it would ripen much sooner than the grapes; and as the first-fruits of both were offered to the Lord, the owner would lose the profit which he had too greedily sought after, the place being esteemed both pure and impure at the same time. This mixture of seeds would also impoverish the land, so that it would be like a place *defiled*, and unfit for cultivation, Jansen. in Lev. xix. 19. Maimonides supposes that the practice of the Zabians is here reprobated. They sowed the land with corn and dry grapes, in honour of Ceres and Bacchus, (More. Nev. p. 3. c. 37,) who presided over the harvest and vintage among the pagans. Wm. of Paris. Leg. 13.—Moses might also, by this symbolical language, condemn unnatural connexions, as he perhaps does, v. 10.

VER. 10. *Plough.* In Levit. xix. 19, this law is expressed, so as to forbid the procreation of mongrels. See Judg. xiv. 18. People who have treated on agriculture observe, that it is a pernicious practice to make animals of unequal size and speed work together. Colum. vi. 2.—S. Paul explains to us the mystical sense of this passage. *Bear not the yoke together with infidels*, 2 Cor. vi. 14. C.—Marry not with such. H.—Employ not in the sacred ministry the imprudent and wicked with those of a virtuous disposition. S. Greg. Mor. i. 16.

VER. 11. *Together.* This is now lawful. But a virgin consecrated to God, must not dress like a married woman: the different states of life must not be confounded. S. Aug. c. Faust. vi. 9. D.

VER. 12. *Strings*, probably to gird the outer garment round the loins. See Num. xv. 38.

VER. 14. *Name.* Heb. "and occasion reports against her to bring an evil name upon her," (H.) that he may not have to return her dowry. For, according to many of the Rabbins, he might give her a bill of divorce, simply if he did not like her. Seld. Uxor. iii. 1, &c.—They allow the proof here specified, only with respect to a Hebrew woman between twelve and twelve and a half years old, during the period of her being espoused, but not taken home by her husband. The cause was to be tried before the 23 judges. Oftentimes only witnesses, probably matrons, were examined in defence of the woman. Josep. iv. 8. S. Ambrose (ep. 8. 64. ad Syagr.) highly disapproves of such unsatisfactory methods. The marks assigned by the law were commonly observed in Syria, Persia, &c. The Arab physicians speak of them. See Valesius, c. xxv. The age in which women were then married, the climate, &c. caused these indications to be more clear, and deposed for or against the fidelity of the bride. The mother had them entrusted to her care by the friends of the husband, who had kept watch at the door on the wedding night. M. Nachman, ap. Fagium.

VER. 15. *Her.* It does not appear that the woman was present at the trial; she remained at her father's, or rather at her husband's house, till sentence was passed. C.—Heb. "then shall the father of the damsel and her mother take and produce the damsel's virginity," or the tokens of it.

VER. 18. *Beat him.* Heb. "chastise." Sept. may signify also, "reprimand him." But (H.) Josephus says the husband was to receive 39 lashes; and Philo informs us that the woman might leave him, if she thought proper; though, if she were willing to stay, he had not the power to divorce her, v. 19.

VER. 19. *A hundred.* Josephus only mentions 50. As it was presumed that the false accusation proceeded from a desire to defraud the woman of her dowry, the law obliged the husband to allow her double (C.) the usual sum. Yet this punishment, together with the scourging, was very inadequate to what the woman would have had to suffer if she had been condemned. H.—S. Augustine (q. 33,) is surprised at this decision, as in other cases calumny was subjected to the law of retaliation, or punished with death. This shews also that wives, among the Jews, were considered as little more than servants. C.

Israel: and he shall have her to wife, and may not put her away all the days of his life.

20 But if what he chargeth her with be true, and virginity be not found in the damsel:

21 They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel, to play the whore in her father's house: and thou shalt take away the evil out of the midst of thee.

22 [a] If a man lie with another man's wife, they shall both die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

23 If a man have espoused a damsel that is a virgin, and some one find her in the city, and lie with her,

24 Thou shalt bring them both out to the gate of that city, and they shall be stoned: the damsel, because she cried not out, being in the city: the man, because he hath humbled his neighbour's wife. And thou shalt take away the evil from the midst of thee.

25 But if a man find a damsel that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die:

26 The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer:

27 She was alone in the field: she cried, and there was no man to help her.

28 If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment,

29 [b] He that lay with her, shall give to the father of the maid, fifty sicles of silver, and shall have her to wife, because he hath humbled her: he may not put her away all the days of his life.

30 No man shall take his father's wife, nor remove his covering.

[a] Levit. xx. 10.—[b] Exod xxii. 16.—[c] A. M. 2553.

CHAP. XXIII.

Who may and who may not enter into the church: uncleanness to be avoided: other precepts concerning fugitives, fornication, usury, vows, and eating other mens' grapes and corn.

AN [c] eunuch, whose testicles are broken or cut away, or yard cut off, shall not enter into the church of the Lord.

2 A mamzer, that is to say, one born of a prostitute, shall not enter into the church of the Lord, until the tenth generation.

3 [d] The Ammonite, and the Moabite, even after the tenth generation, shall not enter into the church of the Lord, for ever:

4 Because they would not meet you with bread and water in the way, when you came out of Egypt: [e] and because they hired against thee Balaam, the son of Beor, from Mesopotamia in Syria, to curse thee:

5 And the Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, because he loved thee.

6 Thou shalt not make peace with them, neither shalt

[d] 2 Esdr. xiii. 1.—[e] Num. xxii. 5. Jos. xxiv. 9.

VER. 21. *Die.* It was concluded that she had committed the sin after her espousal. If it had happened before, she was to receive only 25 sicles for a dowry; though, if she took an oath that violence had been offered to her, she was entitled to 50: which opinion of the Rabbins seems very equitable. Æschines (in Timarch.) relates, that a man at Athens punished the transgression of which his daughter had been guilty, while she was at home, by shutting her up with a horse, in order that she might be torn in pieces by the famished animal. C.

VER. 22. *Die.* The man was to be strangled as well as the married woman; if she were espoused only, she was to be stoned. The daughter of a priest was burnt alive. Rabbins. C. See Lev. xx. 10.

VER. 24. *Wife.* After the woman was *espoused*, (v. 23,) she was called a wife, and punished accordingly, if she proved unfaithful.

VER. 25. *Hold.* Sept. "offering violence," as also v. 28. H.—*Die.* Moses supposes that the woman in the field had made all possible resistance, and that the one in the city had, by silence at least, consented. But if the case were otherwise, the judges were to make all necessary enquiries, and pass sentence accordingly. C.

VER. 29. *Life.* A law nearly similar occurs, Ex. xxii. 16. (H.) only there Moses speaks of seduction. M.—If the father or the woman refused their consent to the marriage, the person had only to pay the 50 sicles; which the woman received, if her father was not alive. But if they consented, the person who had been condemned by the judge, was bound to marry the woman, how deformed soever. Seld. Uxor. i. 16. C.

VER. 30. *Covering.* See Lev. xx. 11. A wife should be hidden from all but her husband. H.

CHAP. XXIII. VER. 1. *Eunuch.* By these are meant, in the spiritual sense, such as are barren in good works. Ch. Theod. q. 25. W.—The Heb. also specifies three sorts of eunuchs, though the Sept. and Chald. have only two. No mention is made of natural eunuchs, who are not excluded from *the church of the Lord.* C.—This outrage of castration was first offered to nature by Semiramis. Am. Marcellin. 14.—*Church.* That is, into the assembly or congregation of Israel, so as to have the privilege of an Israelite, or to be capable of any place or office among the people of God. Ch.—Philo says, they were not to enter the court of the temple. See Lament. i. 10. Others think they could not embrace the Jewish religion. Ex. xii. 48. But this privilege could not be refused. Most probably the custom of making eunuchs is forbidden, and if any were found among the Jews, they should not be admitted to any place of authority. Isaias (lvi. 5,) speaks of some faithful eunuchs, to whom God will give a place in his house; but he alludes to those of the new law, who embrace the state of celibacy. Mat. xix. 12. Eunuchs were rejected from the magistracy among the Romans; and when some were at last received, it was deemed unnatural, as their disposition is generally cruel and selfish. *Omnia cesserunt Eunucho Consule monstra.* Claud. in Eutrop. i. C.—Those who had the misfortune among the Jews to be eunuchs, did not perhaps (H.) lose the right of citizenship. T.

VER. 2. *Mamzer,* &c. The author of the Vulg. adds the explication of mamzer, which only occurs again, Zac. ix. 6. It may in both places denote a stranger, or one of a different religion from the Jews, as Jephte was the son of a prostitute, (Jud. xi. 1,) and yet became a judge of Israel. But strangers, as long as they professed a false religion, could not be entitled to the privileges of Jewish citizens; and even after they had relinquished their false worship, they were bound to wait ten whole generations, or a long time, before they could fill the posts of honour and command. C.—This, however, seems to be contrary to the disposition made in favour of the Idumeans and Egyptians, who were admitted *in the third generation.* A mamzer may, therefore, be (H.) a bastard of a different nation from the Jews, (M.) which was not the case of Jephte. H.—The Rabbins specify three sorts of mamzers: 1. those born of parents who, by the law, are forbidden to marry, being too near akin; 2. those who are the fruit of adultery, or of some criminal commerce, which is punished with death; and 3. those whose birth subjects the parents to be cut off or retrenched from the people. Seld. Jur. v. 16.—The Sept. &c. exclude the children "of a harlot," which is the sense of mamzer in the canon law. The Christian Church rejects such from holy orders, and the Athenians would not suffer bastards to offer sacrifice in the city, but only in the Cynosarge, dedicated to Hercules, whose birth was hardly legitimate. In a word, some understand that mamzer comprises all concerning whose birth any doubts might be entertained. C.—It is observable, that such often imitate the wicked conduct of their parents; in which case, they are unfit for the magistracy; and though they may live a very exemplary life, the law is intended to discourage such practices in parents, which may entail dishonour and loss upon their children; that, if they be not sufficiently restrained by their own personal disgrace, they may at least by the love for their innocent offspring. H.—*Tenth.* In the 11th *generation*, when the stain was obliterated, the descendant might become a magistrate. M.—Some understand that they were excluded for ever, as when the judges of the Areopagus ordered a man to appear again before them in 100 years' time, they meant that his cause was entirely rejected. Vatab. Casaub. in Athen. vi.

VER. 3. *Ever.* This shews that the former verse only excludes bastards for a time. But why are these nations treated with more severity than the Edomite and Egyptian? Because their enmity seemed to proceed from pure malice, and they attempted to ruin the souls of the Hebrews by lust and by idolatry, without any prospect of interest to themselves. Their parents were also of very base origin, and Abraham had rescued their father, Lot, from destruction; so that for his children to oppose with such virulence the descendants of Abraham, manifested a degree of ingratitude and perversity. C.—They had found their attempts to hurt Israel abortive, and yet ceased not to persecute their near relations, (H.) by drawing them into carnal sins. Those who are obstinate in their evil ways, can never be rightly received into the Church of God. W.—Achior and Ruth embraced the Jewish religion, but it does not appear that they were admitted to places of trust. Jud. xiv. 6. H.—These regulations were observed till the Babylonian captivity, while the genealogies might be ascertained. C.—In cases of extraordinary merit, as in that of Achior, the Ammonite, (Judit. xiv.) a dispensation might be granted. T.

VER. 4. *Water:* the necessaries of life. This inhumanity is highly resented. —*Son.* Heb. "of Beor, of Pethor, *a city* of Mesopotamia, to curse thee." II Num. xxii. 5.

VER. 6. *Peace.* Heb. "ask or seek not their peace nor their advantage" as a nation; keep at a proper distance; have no familiarity with them. H.—Their

thou seek their prosperity all the days of thy life for ever.

7 Thou shalt not abhor the Edomite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.

8 They that are born of them, in the third generation shall enter into the church of the Lord.

9 When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.

10 If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp,

11 And shall not return, before he be washed with water in the evening: and after sun-set he shall return into the camp.

12 Thou shalt have a place without the camp, to which thou mayst go for the necessities of nature,

13 Carrying a paddle at thy girdle. And when thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

14 That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanness appear therein, lest he go away from thee.

15 Thou shalt not deliver to his master the servant that is fled to thee.

16 He shall dwell with thee in the place that shall please him, and shall rest in one of thy cities: give him no trouble.

17 There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel.

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vices, not their persons, are to be hated. David behaved in a friendly manner with the king of Ammon, 2 K. x. 2. He was afterwards forced to make war upon the people, though, without such extraordinary provocations, war was not to be declared against them. C.—*Prosperity.* Have no intercourse with them. M.—Sept. "Salute them not, *wishing them what may tend to their* peace and advantage."

VER. 7. *Brother.* Esau and Jacob were twins.—*Land.* The Egyptians had for some time afforded the Hebrews an asylum in their country, and though the kings had of late persecuted them, the people seem not to have entered into the views of their rulers, and spared the male children notwithstanding their cruel edicts. They gave them also very rich presents before their departure. Ex. xii. 35. Gratitude required that these things should be considered, (H.) and God orders his people generously to pass over the subsequent ill treatment of these two nations.

VER. 8. *Lord.* The Rabbins explain this of the permission to marry the grandchildren of such as had embraced the Jewish religion, though some of them suppose that an Idumean or an Egyptian woman might be taken to wife, as Solomon took the daughter of Pharao; but the Israelites could not give their children in marriage to the men of those nations. The grand-children of converts are rather hereby entitled to the privileges of other Jewish citizens. C.

VER. 9. *Thing*, rapine, libertinage, &c. which are but too common among soldiers. C.—We know what instructions S. John the baptist gave to those who followed that lawful profession. Lu. iii. 14. H.

VER. 10. *Camp* of the Levites, according to the Rabbins. C.—Bonfrere explains this of priests. M.—But it rather refers to all who dwelt in the camp, where the ark seems to have been generally present, along with the armies, v. 14. Num. xxxi. 6. C.—It is not clear, however, that the law alludes to any other camp, but that in the midst of which the tabernacle was fixed; and Calmet, elsewhere, denies that the ark commonly followed the army. H.

VER. 11. *Water* of the fountain. M.

VER. 13. *Girdle.* Heb. *azon*, means "a balance," as the Hebrews generally carried weights, &c. about them. C. xxv. 13. Moderns translate, "a paddle upon thy weapon." But the Sept. seem to have read *ezor*, "a girdle," (C.) which is more intelligible, as the Jews were accustomed to carry the necessary utensils, money, &c. not in their pockets, as we do, but in a bag, which they fixed to their girdles, or belts. All the Jews who dwelt in the *camp*, were bound to have a paddle, for the purpose here mentioned. H.—Josephus (Bel. ii. 7,) observes, that the Essenians always made use of one, with which they made a hole a foot deep, and covered it with their robes, that nothing indecent might be exposed to view. H.—The Turks still follow the same custom, when they are encamped. Busbec, ep. iii. C.

VER. 14. *No uncleanness.* This caution against suffering any filth in the camp, was to teach them to fly the filth of sin, which driveth God away from the soul. Ch.—Those who have had the misfortune to fall into the sink of iniquity, must not fail to use the sharp instrument of compunction, with which they may hide the enormity of their crimes. H.—*Incessanter terram mentis nostræ pœnitentiæ dolore confodiat & . . abscondat.* S. Greg. Mor. iii. 13.—In a camp where three million people were collected, if some such regulation had not been made, great and serious inconveniences would have ensued. The lawgiver, therefore, descends to several particulars which to us might appear minute; but besides the obvious meaning, which is very rational, the words convey other mystical instructions of the highest importance. *God* was pleased to assume the character of a powerful monarch, residing among his people, and hence every appearance of indecency must be removed. H.

VER. 15. *To thee*, from among the Gentiles. The promised land was thus declared a land of liberty, (C.) to encourage poor slaves to embrace the service of the true God, and to flee from the slavery of the devil, and from the society of those who adored him in their idols. The whole earth belongs to the Lord, and He was thus pleased to punish those who might claim a right to these slaves. H.—Some believe that the price was given to the owner, at the public expense. The Rabbins allow this privilege of an asylum, only to those who fled from a foreign country, or from an infidel master, to embrace the true religion. Circumcision was given to them as an inviolable mark of liberty. Chald. Those who had been sold for their crimes, or for debt, by the sentence of the judge, could not claim this exemption. Grot. Jur. iii. 7.—Philo (de humanit.) says, it would be unjust to give up a slave who has sought refuge with us. We ought either to reconcile him to his master, or sell him to another, and give the price to the former owner. Some translate the Heb. in a contrary sense, "Thou shalt not shut up the slave who has fled to thee from his master," as if it were unjust to refuse to deliver him up. But the law points out some cases where it is lawful for a slave to flee away, and consequently people must be allowed to receive him. The following verse is decisive in favour of this explanation.

VER. 17. *Israel.* Some hence very erroneously infer, that before this prohibition the thing was not criminal. Seld. Jur. v. 4. Notwithstanding the law, such lewd practices continued to be very common. The original expresses that both the women and the men were consecrated, "*kadash*," in all probability to some idol, whom they intended to honour by abominable prostitutions, a thing very common in all the East, as we learn both from profane and sacred authors. Athen. xiii. 5. 4 K. xxiii. 7. The men were called *the effeminate*, 3 K. xiv. 24. C.—Some copies of the Sept. have a double translation of this verse, and add, "None of the daughters of Israel shall bear the mysteries, nor shall any of the sons of Israel be initiated (in these mysteries of idols) to make every vow." *Telesphoros* denotes a *strumpet for hire*, v. 18; or, according to Vossius, one who is initiated or performs the pagan mysteries, as fornication and idolatry, commonly go together in the sacred writers. Hesychius seems to understand, that it refers to "the house where a person has been delivered of a child." But Tertullian (pudic. ix.) explains it thus, "No one . . shall pay tribute;" as *telos* means tribute, (H.) and the Jews are supposed to have refused to pay any to the Romans on the authority of this verse. See Casaub. in Bar. ii. 19. Grot. C.—But it seems far more probable, that it is a farther elucidation of the text, and prohibits that scandalous impiety by which many were not ashamed publicly, like dogs, to commit the most obscene actions, and to present the hire of their bodies to the idols. Mic. i. 7. Clem. Alex. Exhort. Villal. in Ezec. xliii. We could hardly give credit to those who have attested such things, did not God here find it necessary to caution his people not to fall into such blindness and delusion. That the poor ignorant idolater should think by these means to appease those gods who, while here on earth, had been infamous for the like excesses, needs not so much to excite our surprise. But that the Gnostics, Manichees, and other heretics, almost of all ages since the light of the gospel shone forth, should have thought that they could honour the true God by abusing the flesh, is truly astonishing. Yet they gave into this delusion, by first persuading themselves that the flesh was the creature of an evil principle, fighting against the author of the spirit and of all good, with whom they intended to take part. *The way of a fool is right in his own eyes.* Yea, *there is a way that seemeth to a man right, and the ends thereof lead to death.* Prov. xii. 15. and xvi. 25. These wretches grounded their opinion on the authority of their gods, or of the Scripture. Will this excuse be admitted by the Sovereign Judge? But these delusions are perhaps now at an end.—A principle, however, is still maintained of a far more pernicious tendency, inasmuch as it strikes at the root of every law, divine and human. This horrible doctrine was inculcated by J. Wesley for above thirty years, as we have already observed. C. xvi. 22. "O natural man, says he, (Serm. on Orig. Sin,) thou canst do good. Thy natural actions are sin; thy civil actions are sin; thy religious actions are sin. As many thoughts, words, and actions, so many sins; for nothing but sin comes from thee. Thy duties are sins. Can an evil tree bring forth good fruit?" Thus Scripture teaches him that to work for one's family, to pay taxes, to pray, read the Scriptures, or even to believe, will be a sin! "Knowest thou not that thou canst do nothing but sin, till thou art reconciled to God?" Serm. on the Righteousness of Faith. Hence arose the Still-Methodists, Jour. iv. p. 92. Even after this celebrated reformer had begun, when almost 70 years of age, to discover "the subtle poison, which he says, (Jour. viii. p. 90,) has infected, more or less, almost all, from the highest to the lowest among us," it is astonishing that he still acknowledges those who were infected with it, as the "real children of God by faith." Many of these, he says, (serm. on the law) lay it down as an unquestionable truth, that when we are come to Christ, we have done with the law; and that in this sense, *Christ is the end of the law* to every one that believeth. We need, therefore, no longer wonder that the pagans should think they honoured their idols by prostitution, (which on other occasions they condemned as "a great disgrace," *oneidos megu*, as Musonias calls it,) since in this enlightened age, a man of no mean abilities, and far advanced in years, a man who requires that all the preachers in his connexion shall conform to his *Sermons and Notes on the New Testament*, or be superceded, (Jour. xx. p. 34,) could decide that those who maintain this principle, and make it a branch of their religion to break the law of God on purpose, are the "real children of God by faith;" people, "whom God has taken out of the world." As well might he say that a man may live on *subtle poison*, and please God, by following a doctrine than which "nothing can be more false," as he styles this

18 Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of the Lord thy God, whatsoever it be that thou hast vowed: because both these are an abomination to the Lord thy God.

19 Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing:

20 But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury; that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.

21 When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.

22 If thou wilt not promise, thou shalt be without sin.

23 But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will, and with thy own mouth.

24 Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none out with thee.

25 If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not reap them with a sickle.

CHAP. XXIV.

Divorce permitted to avoid greater evil: the newly married must not go to war. of men-stealers, of leprosy, of pledges, of labourer's hire, of justice, and of charity to the poor.

IF [a] a man take a wife, and have her, and she find not favour in his eyes for some uncleanness: he shall write a bill of divorce, [b] and shall give it in her hand, and send her out of his house.

[a] A. M. 2553.

[b] Mat. v. 32. and xix. 7. Mark x. 4.

very principle of Antinomianism, to which he and his preachers had "leaned" for such a length of time. "If, says a great admirer of his, Mr. Fletcher, (1 Check, 4th letter,) the three first propositions of the minutes are scriptural, Mr. Wesley may well begin the remaining part, by desiring the preachers in his connexion to emerge along with him from under the noisy billows of prejudice, and to struggle quite out of the muddy streams of Antinomian delusions, which have so long gone over our heads, and carried so many souls down the channels of vice into the lake that burneth with fire and brimstone." This is then to be the abode of those whom "God has taken out of the world, and who are real children of God by faith!" This is the heaven, of which they may boast in dying that they are infallibly sure of! At least, the man whom they have so eagerly followed as their judge, has passed this woful sentence upon them, as if he had a mind to laugh at their credulity. If he join us also in the same condemnation, and say, "I have the same assurance that Jesus is the Christ, and that no Romanist can expect to be saved, according to the terms of his covenant;" (Jour. iii. p. 94.) we are not solicitous about his good opinion; we have not chosen him for our judge, nor have his writings given us reason to think that he knew the nature of our covenant. If he did, so much the more dreadful must have been his reckoning with that unerring Judge, before whom he has appeared 20 years ago. It is the glory and happiness of the Catholic Church, that no one attempts to assail her, but he presently betrays the spirit by which he is inspired, the spirit of calumny, and of the perverse application of Scripture. It was thus that our divine head was treated by the father of lies, who alleged Scripture to encourage suicide, or presumption. Mat. iv. 6. So in the various points of faith which Mr. Wesley attacks, he shamefully misrepresents our doctrine, that he may have something to oppose. We have seen how unjustly he accuses us of idolatry. C. xvi. 22. But in order, perhaps, to comfort us with the reflection, that we have many partners in guilt, he represents the Protestants as equally criminal. "They set up their idols in their churches; you set up yours in your heart . . O how little is the difference before God! How small pre-eminence has the money worshipper at London over the image worshipper at Rome; or the idolizer of a living sinner over him that prays to a dead saint." Word to a Prot. How much soever the Protestants may be entangled in this species of idolatry, they do not at least pretend to authorize it by the principles of religion, as some of the Methodists have done. Witness the man with whom J. Wesley conversed at Birmingham. Do you believe that you have nothing to do with the law of God? He answered, I have not, I am not under the law . . Have you also a right to all the women in the world? Yes, if they consent. And is not this a sin? Yes, to him who thinks it is a sin; but not to those whose hearts are free. The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the first-born children of Satan. Journal vi. p. 133. Witness Mr. Fletcher, a celebrated clergyman in the Methodist connexion, who has informed us that Antinomian principles and practices had spread like wild fire among the Methodists. Nor need I go far, says he, for a proof of this sad assertion. In one of his (Wesley's) societies, not many miles from my parish, a married man, who professed being in a state of justification and sanctification, growing wise above what is written, despised his brethren as legalists, and his preachers as persons not clear in the gospel. He instilled his principles into a serious young woman; and what was the consequence? Why, they talked about finished salvation in Christ, and the absurdity of perfection in the flesh, till a perfect child was conceived and born; and, to save appearances, the mother swore it to a travelling man that cannot be heard of. Thus, to avoid legality, they plunged into hypocrisy, fornication, adultery, perjury, and the depth of ranterism, &c. Check i. Let. 2. But enough of such absurdity. We may now easily believe to what length the dissolute examples and maxims of the heathenish mythology, would lead their unhappy votaries, when we behold the purest lessons of the gospel so strangely perverted. H.—*Whoremonger.* It is very probable, that the Scripture here means such as were guilty of unnatural impurities, "consecrated," as it were, to some idol of lust, as these crimes were common under several faithless kings of Israel and of Juda, 3 K. xv. 12. and xxii. 47. Simple prostitutes are styled zona. C.—God will not allow these to be publicly tolerated, though they contrived but too often in private to ensnare the hearts of God's people, 3 K. iii. 16. T.—Onkelos translates, "No Israelite shall give his daughter in marriage to a slave, nor take one for his son's wife," as the contract would be null, according to the Rabbins, for want of liberty. C.—He may, perhaps, have given this singular turn to this verse, because the preceding one speaks of fugitive slaves.

VER. 18. *Dog.* Many explain this in a figurative sense, as we have done in the last verse, to denote the public impudence by which some thought to honour their gods. H.—Such impiety the Lord abhors, though practiced by all the surrounding nations, as ancient records unanimously attest. How incredible soever it might otherwise appear, that a false notion of religion, joined to a natural depravity, could prompt people to such excesses, we cannot call in question the veracity of so many historians. See Herod. i. and ii. Just. xviii. 5. Euseb. præp. iv. 6. S. Aug. C. D. iv. 10. and the sacred writers, Bar. vi. 42. Prov. xix. 13. The Rabbins explain dog literally, and observe that a prostitute, or one who has had any commerce with a man with whom it was not lawful for her to marry, could not offer what she had thus gained to the Lord, nor what had been received in exchange for a dog. Josephus (iv. 8,) understands it of such hunting or shepherds' dogs as had been lent for hire to propagate the breed. Maimonides thinks that what the strumpet had received in kind, could not be presented, but with the price of it she might buy suitable victims. But Josephus and Philo admit of no such exceptions. They reject all sorts of presents made by strumpets, in detestation of their crimes; and it was probably from the same motive that the Jews concluded it was unlawful to put *the price of blood* into the treasury of the temple. Mat. xxvii. 6. In the Christian Church, the offerings of public sinners were not received, even to be distributed among the poor. These would not even take an alms from the hands of S. Afra, while she remained a courtesan of Augsbourg. Even the pagan emperor, Severus, refused to admit into the sacred treasury the tribute arising from such unworthy means. Lamprid.—Some believe that Moses forbids the price of a dog to be presented, as the Egyptians had a sovereign respect for dogs; and many nations offered them in sacrifice, particularly for expiation. All the Greeks purified themselves, by making a dog be carried round them. Bochart, p. 1, B. ii. 56. Isaias (lxvi. 3,) seems to insinuate that dogs were sometimes immolated. S. Augustine (q. 38,) and others, believe that dogs are not to be redeemed, as the first-born of other things are, probably because they were too mean, and the price too insignificant to purchase another victim. But we may adhere to the explication which was first proposed. C.—*Both.* The dog was an unclean animal, and strumpets defile their own bodies, and draw down the indignation of that God, who is a pure Spirit, and loves chaste souls. *Without are dogs and sorcerers, and unchaste, and murderers, and servers of idols.* Apoc. xxii. 15. H.

VER. 20. *To the stranger.* This was a dispensation granted by God to his people, who being the Lord of all things, can give a right and title to one upon the goods of another. Otherwise the Scripture every where condemns usury, as contrary to the law of God, and a crying sin. See Exod. xxii. 25. Lev. xxv. 36. 37. 2 Esd. v. 7. Ps. xiv. 5. Ezec. xviii. 8. 13, &c. Ch.—The *stranger* means the devoted nations of Chanaan, &c. whom God authorized his people to destroy "Exact usury of him whom thou mayest kill without a crime," says S. Amb. (de Tob. c. 15,) though this principle will not always excuse usury. This practice was always considered as unjustifiable, except when God gave permission to his people to get by this means the possession of the property of the stranger, the right to which he had already given to them; unless we may consider, that he only tolerates this practice towards the stranger, on account of the hard-hearted ness of the Jews. Christ has now expressly declared it unlawful for any one. See Ex. xxii. 25. C.

VER. 21. *Delay,* beyond the time appointed. M.—If no time was specified, the vow must be fulfilled without any unnecessary procrastination. See Num. xxx. 2. H.—Vows induce an obligation which before did not exist. W.

VER. 24. *Thee.* Heb. "thou shalt not put into thy vessel," or basket. This privilege is restrained by the Chal. &c. to the vintagers. But Josephus (iv. 8,) extends it to all; and he says, that those who did not even invite travellers to partake of their grapes, and other fruit, were to be punished with 39 lashes.

CHAP. XXIV. VER. 1. *Uncleanness.* Tertullian (c. Marc. iv.) reads, "if she be found guilty of any impurity," *negotium impudicum.* Sept. "unseemly action;" and many learned commentators suppose that Moses only allows a divorce in cases of adultery, or in those which render the woman dangerous to a family, as if she had the leprosy, or some other infectious disorder, or was likely to corrupt the morals of her children, or if she were barren. The Pharisees were divided

2 And when she is departed, and marrieth another husband,

3 And he also hateth her, and hath given her a bill of divorce, and hath sent her out of his house, or is dead:

4 The former husband cannot take her again to wife: because she is defiled, and is become abominable before the Lord: lest thou cause thy land to sin, which the Lord thy God shall give thee to possess.

5 When a man hath lately taken a wife, he shall not go out to war, neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife.

6 Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.

7 If any man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee.

8 Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

9 [a] Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

10 When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge:

11 [b] But thou shalt stand without, and he shall bring out to thee what he hath.

12 But if he be poor, the pledge shall not lodge with thee that night,

13 But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment, and bless thee, and thou mayst have justice before the Lord thy God.

14 [c] Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger, that dwelleth with thee in the land, and is within thy gates:

15 But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life, lest he cry against thee to the Lord, and it be reputed to thee for a sin.

16 [d] The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin.

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless, neither shalt thou take away the widow's raiment for a pledge.

[a] Num. xii. 10.—[b] Exod. xxii. 16.—[c] Lev. xix. 13. Tob. iv. 15.

[d] 4 Kings xiv. 6. 2 Par. xxv. 4. Ezec. xviii. 20.

among themselves in determining the sense of this law, (C.) and they endeavoured to inveigle our Saviour, by proposing the question to him. If it were lawful for a man to put away his wife for every cause, *quacumque ex causa*, or for any reason whatsoever. Mat. xix. 3. H.—Our Lord does not take notice of the limitation here added by Moses; (Mat. v. 31,) nor do the Pharisees, when he asks them, *What did Moses command you?* Mar. x. 3. Whence it seems, that the liberty which was taken was very great, and that the limitation was not regarded. Our Saviour, nevertheless, alludes to it, when he admits that Moses permitted a divorce, in case of adultery. But he recalls them to the institution of marriage, and will no longer allow people to marry again, even in this case, as Moses had been forced to permit the Jews, on account of the hardness of their heart. C.—Before this permission, the Jews were therefore, it seems, much addicted to this practice.—*Bill.* The law does not command divorces; but in case the parties come to such a determination, it requires a bill to be given to the woman. The Jews require the greatest formality in drawing it up, and witnessing it, and they say the divorce must take place upon a fountain or river. Schikard. Jur. iii. 9.—Munster gives this form of a bill: "The 4th day of the month of Sivan, of the year 5293 from the creation of the world, in this place and in this city of N, T. N, son of N, had a mind to divorce, and has divorced N, daughter of N, who hitherto has been my wife; and I grant her leave to go whither she has a mind, and to marry whomsoever she pleases, so that no one shall hinder her. In witness whereof, I have given her this bill of divorce, according to the ordinances of Moses and of Israel." The Jews still assert their right to put away their wives. Buxt. Syn. xxix. C.—But it is sinful for them, or for any other, to marry the woman divorced, till the first husband be dead. If they do, they are guilty of adultery, as our Saviour and S. Paul repeatedly inculcate. S. Aug. de Adult. Conj. i. 11. W.

VER. 4. *Defiled.* This insinuates that the second marriage was a real adultery, (C.) and only tolerated by the law to prevent greater evils. H.—It might be said indeed that the woman was defiled, with regard to her former husband, who could not take her back without condemning his former proceeding; (C.) as he would seem to have only lent her for some mean consideration. M.—Domitian took the privilege of a judge from a Roman knight, who had resumed his wife after he had divorced her for adultery. Sueton. viii. But how then is the woman *abominable before the Lord?* Some say the thing itself is extremely dishonourable, as the Heb. intimates, though the woman have done nothing but what the law allows. Grotius believes that the man might take back his wife, at any time, before she was married to another. But the Rabbins limit this privilege to three months after the date of separation. God forbids his priests to marry with those who had been divorced, as it is to be presumed that they have not been rejected by their former husbands without great reason. Lev. xxi. 7. The man who cohabits with an adultress, is deemed a fool; (Prov. xviii. 22,) and some have believed, that it was necessary to put such away. But S. Paul advises a reconciliation, 1 Cor. vii. 11.—*To sin*, or to incur the punishment due to it. C.—If the state connived at the transgression of the law, the judgments of God would fall upon the people.

VER. 5. *Wife.* This indulgence was granted to those who had married a widow also. Heb. "a new wife," as she was new to him, (H.) which right he could not claim, if he only resumed the one whom he had divorced. R. Salom. Drus. See C. xx. 7.

VER. 6. *Life*, or the means of supporting himself. H.—The upper millstone was deemed the less necessary. In more ancient times it was customary to dry the wheat by fire and afterwards to pound it in a mortar. Then millstones were invented, which slaves of the meanest condition had to turn. Pliny (xviii. 10,) mentions, that some few water-mills were used in his time. But this useful invention had been neglected, till Belisarius restored it again in the fifth century, when he was besieged in Rome by the Goths. Procop.—Jonathan, and the paraphrast of Jerusalem, explain this quite in a different sense: "Thou shalt not use any enchantment for the consummation of marriage, since it would be to destroy the lives of the children to be born."

VER. 7. *Soliciting.* Heb. "stealing a soul;" (M.) or decoying one to a distance from home, where he may have an opportunity of selling him for a slave. H. Ex. xxi. 16.

VER. 8. *Leprosy.* Do nothing which may expose you to the danger of being infected, and if you have the misfortune to contract it, obey the directions of the priests. C.—It seems from this and the following verse, that God frequently punished disobedience to his ministers, as he did *Mary*, (Num. xii.) by inflicting upon them this shameful disorder. H.—So he punished king Ozias, 2 Par. xxvi. M.—The design of this precept is, therefore, not so much to order people not to contract a disease, which they cannot perhaps always avoid, as to caution them against pride and rebellion. H.

VER. 10. *Pledge.* This was left to the choice of the debtor, provided he gave sufficient. The Athenian and Roman laws allowed a person to search his neighbour's house, for what he had lost: but he was to enter covered only with a short garment round his middle, (C.) to prevent his taking away any thing which did not belong to him.

VER. 12. *Night*, if it be a garment or bed covering, which may be necessary for the poor man. H.—By allowing the creditor to keep the pledge such a short time, God wished to discourage the taking of any from such as were in real distress. M.—The same regulation required, that if a necessary implement for labour, during the day time, was pledged, it should be returned in the morning. C.—This was done every day, to admonish the creditor and the debtor to exercise mercy and justice in their respective situations. The debtor was to remember to do his utmost in order to pay his debts. S. Aug. q. 41.—These daily debts were not remitted in the sabbatic years, according to the Rabbins, whose opinion seems very hard and inconsistent. H.—Solomon advises not to stand bond for another's debts. Prov. xx. 16. and xxii. 26. Many nations in the Indies allowed no action at law to recover debts, as the creditor ought to have taken his precautions before he parted with his money or merchandize. Stobœus. Strabo xv. C.

VER. 13. *Justice*, or mercy, which never enters the breast of the unjust. Prov. xii. 10. M.

VER. 14. *Hire.* Heb. "Commit no violence (or fraud) towards an hired servant." Lev. xix. 13. H.

VER. 15. *Maintaineth:* encourageth him. C.—Sept. "in it he placeth his hope." H.—Day labourers are obliged to support themselves and families with their wages; (M.) so that if they agree to have them paid every day, it would be an injustice to detain them. H.

VER. 16. *Sin.* Judges have no right to punish any but those who have transgressed. C.—God may for reasons known to himself, which cannot be unjust, visit the sins of the fathers upon their children; (Ex. xx. 5,) and hence, (Jos. vii.) he ordered the family of Achan to be involved in his punishment. Temporal sufferings, or death itself, are not however always a misfortune. They frequently prove a source of inconceivable blessings. Rom. v. 3. H.—The Rabbins understand, that fathers and children are not to be received as witnesses against each other, (Onkelos) which seems foreign to the sense of the present law. C.

VER. 17. *Pervert.* Thou shalt not pass an unjust sentence upon any one, particularly (H.) upon those who are least able to defend themselves. M.

18 Remember that thou wast a slave in Egypt, and the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

19 When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless, and the widow to take it away: that the Lord thy God may bless thee in all the works of thy hands.

20 If thou have gathered the fruit of thy olive-trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and for the widow.

21 If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the fatherless, and the widow.

22 Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

CHAP. XXV.

Stripes must not exceed forty. The ox is not to be muzzled. Of raising seed to the brother. Of the immodest woman. Of unjust weight. Of destroying the Amalecites.

IF [a] there be a controversy between men, and they call upon the judges: they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness.

2 And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be:

3 Yet so, [b] that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes.

4 [c] Thou shalt not muzzle the ox that treadeth out thy corn on the floor.

5 [d] When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother:

6 And the first son he shall have of her, he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brother's wife, who by law belongeth to him, the woman shall go to the gate of the city, and call upon the ancients, and say: [e] My husband's brother refuseth to raise up his brother's name in Israel: and will not take me to wife.

8 And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not take her to wife:

9 The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man, that will not build up his brother's house:

10 And his name shall be called in Israel, The house of the unshod.

[a] A. M. 2553.—[b] 2 Cor. xi. 24.—[c] 1 Cor. ix. 9. 1 Tim. v. 18.

[d] Mat. xxii. 24. Mark xii. 19. Luke xx. 28.—[e] Ruth iv. 5.

VER. 18. *This thing.* It is uncertain whether this refer to the preceding or to the following law. It may be applied to both, as the remembrance of the Egyptian slavery might teach God's people not to oppress, but rather to shew mercy to those in distress. As the same thing is however repeated, v. 22, it seems more probable that the present verse forbids any oppression. H.

VER. 19. *Forgot.* The Rabbins say, that both the owner and the labourers must forget the sheaf: but this is a vain subtlety. C.—Josephus (iv. 8,) is more agreeable to the spirit of the law, when he (H.) observes that gleanings, and some of the fruit of the vine and olive trees, were to be left on purpose for the poor. Lev. xix. 9. M.

CHAP. XXV. VER. 2. *Down*, tying him to a low pillar; (M. Grot.) though many assert, that the criminal was forced to lie prostrate on the ground, as the Jews still do, in Germany, when they undergo this punishment. Buxtorf, Syn. 20. The Jews do not commonly give above 39 strokes, and double the number is inflicted on the back, from what fall upon the breast.

VER. 3. *Eyes.* Heb. "depart covered with confusion (or more vile) before thy eyes." Hence the Jews do not consider this chastisement as ignominious. C.

VER. 4. *Not muzzle*, &c. S. Paul understands this of the spiritual labourer in the church of God, who is not to be denied his maintenance. 1 Cor. ix. 8. 9. 10. Ch.—Other labourers, and even beasts, must likewise be treated with humanity. It was formerly the custom in Egypt, Judea, Spain, &c. to have a clean spot in the field, round a tree, where during the heat of the day, they spread the sheaves, and made oxen continually go round, to tread out the corn. Some had the ill nature to muzzle them, or to cover their mouths with dung; (Ælian iv. 25,) whence arose the proverb, "an ox in a heap" of corn, to denote a miser, who amidst plenty will not eat. Suidas.—Moses condemns this cruelty; as it is not just, says Josephus, to refuse these animals so small a recompense for the assistance which they afford us in procuring corn. C.—Besides this literal sense, God had principally in view the mystical one, which S. Paul unfolds to us. M.—Paine hence takes occasion to ridicule priests, who, he says, "preach up Deuteronomy, for Deuteronomy preaches up tithes." But this book enjoins them no more than other books of Scripture, and common reason dictates that the labourer is worthy of his hire. If the artizan, &c. will not work for nothing, why should priests spend their lives and fortunes, for the benefit of the people, without deriving any advantage from them? Who has served in the wars at his own charge at any time? 1 Cor. ix. 7. Whether the mode of paying tithes be the most eligible, for the support of God's ministers, is a question of smaller importance. It may at least plead a very high antiquity, (H.) as it was in force 400 years before the law of Moses. Abraham paid tithes to Melchisedeck, who was both king and priest; and Pisistratus received tithes from the people of Athens, to be expended in the public sacrifices, and for the general good. Laert. in Solone. Watson, let. 2.

VER. 5. *Together*, as the sons of Juda did: (Gen. xxxviii. 8,) though custom (C.) and analogy extend this to other brothers, at least to those who live in the promised land, and have the inheritance in common, as appears from the history of Ruth, i. 13. &c. Noemi supposes that all the sons whom she might have had, would have been under the same obligation towards her daughter-in-law. The Rabbins restrain this law as much as they can, asserting that if the deceased left an adopted or natural child, the brother need not marry his widow, nor was any obliged but the next in age, and not married. S. Justin (q. 132,) teaches the reverse. C.—Half-brothers were included, (M.) and indeed every relation, in order, who, upon the refusal of the next heir, wished to take possession of the deceased person's land. Ruth iv. H.—The Jews no longer observe this law, as they have not possession of Chanaan. Cuneus i. 7.—Fagius asserts that it was neglected after the captivity of Babylon, because the inheritances were confounded. C.—This, however, does not seem to have been the opinion of those who have undertaken to reconcile the genealogy of our Saviour, given by SS. Matthew and Luke, by supposing that S. Joseph was the son of Jacob by birth, and of Heli according to the law. S. Hilary. Africanus says, (Ep. to Aristides) that "Heli dying without issue, Jacob was obliged to marry his widow, by whom he had Joseph, a descendant of Solomon by Jacob, and of Nathan by Heli," as their common mother, Esta, had married successively Mathan and Melchi, (or rather Mathat) who sprung from those two branches of David's family. Dupin. H.—The Athenians followed a similar regulation with respect to orphan young women, whom the next of kin were bound to marry and to endow. The Tartars assert their right to marry the widows of their brethren. The Egyptians did not consider the marriage as real, nor any relationship contracted, in case the woman had no issue, on which principle there was no impediment to prevent the brother from marrying the widow of his brother. On other occasions such contracts were declared illegal. Lev. xviii. 16. C.—This was a positive law, (W. Gen. xxxviii.) which admitted of an exception.

VER. 6. *Name.* Josephus (iv. 8,) takes this literally, as S. Aug. once did, though afterwards he retracted that opinion, (B. ii. 12,) on considering that Booz called his son Obed, and not Mahalon, which was the name of the first husband of Ruth. C. iv. 17. C.—Houbigant thinks some omissions have taken place in the very short genealogy of David, mentioned in that chapter, and instead of Obed, he would substitute Jachin, as the first-born of Ruth. He thinks that Solomon alluded to two of his ancestors, when he styled the two pillars before the temple Jachin and Booz. "In strength it shall stand *or* establish." 3 K. vii. 21. Heb. "the first-born which she beareth shall arise (or succeed) in the name (or by the right and title) of his brother." See Num. xxiv. 3. H.—Name is sometimes put for succession, (C.) or instead of another. M.

VER. 9. *In his face*, or presence, upon the ground, as appears from the Gemarra of Jerusalem, where we read this form: (H.) "In our presence, (the three judges are specified) N, widow of N, hath taken off the shoe of N, son of N. She brought him before us, and took off the shoe from his right foot, and spat in our presence, so that we saw her spittle upon the ground; and she said to him, So shall he be treated who will not establish the house of his brother." Before this ceremony took place, the widow was obliged to wait three months, to prove that she was not in a state of pregnancy; for if she were, the brother could not marry her. He was never obliged to do it, but if he refused he was deemed infamous. The taking off the shoe was intended to humble him, as well as to shew that he relinquished all his claim to the inheritance. Josephus (v. 11,) says, that Ruth gave the relation who would not marry her, a slap on the face, or rather as it ought to be printed "she spat in his face," which was a mark of the greatest ignominy. C. xii. 14. Isai. l. 6. Mat. xxvi. 67. C.

VER. 10. *Unshod.* Those who have no consideration for their brethren, or for the commonwealth, deserve to be despised. Much more do they who are appointed pastors of the Church, if they do not zealously endeavour to increase the number of God's servants, whom they must attach to him, and not to them

11 If two men have words together, and one begin to fight against the other, and the other's wife, willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets:

12 Thou shalt cut off her hand, neither shalt thou be moved with any pity in her regard.

13 Thou shalt not have divers weights in thy bag, a greater and a less:

14 Neither shall there be in thy house a greater bushel and a less:

15 Thou shalt have a just and a true weight, and thy bushel shall be equal and true: that thou mayst live a long time upon the land which the Lord thy God shall give thee.

16 For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.

17 [a] Remember what Amalec did to thee in the way when thou camest out of Egypt:

18 How he met thee: and slew the hindmost of thy army, who sat down, being weary, when thou wast spent with hunger and labour, and he feared not God.

19 Therefore when the Lord thy God shall give thee rest, and shall have subdued all the nations round about in the land which he hath promised thee: thou shalt blot out his name from under heaven. See thou forget it not.

CHAP. XXVI.

The form of words with which the first-fruits and tithes are to be offered. God's covenant.

AND when thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it:

2 Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there:

3 And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land, for which he swore to our fathers, that he would give it us.

4 And the priest taking the basket at thy hand, shall set it before the altar of the Lord thy God:

5 And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father, who went down into Egypt, and sojourned there in a very small number, and grew into a nation great and strong, and of an infinite multitude.

6 And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens:

7 And we cried to the Lord the God of our fathers: who heard us, and looked down upon our affliction, and labour, and distress:

8 And brought us out of Egypt with a strong hand, and a stretched-out arm, with great terror, with signs and wonders:

9 And brought us into this place, and gave us this land, flowing with milk and honey.

10 And therefore now I offer the first-fruits of the land, which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God.

11 And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou, and the Levite, and the stranger that is with thee.

12 When thou hast made an end of tithing all thy fruits, in the third year of tithes, thou shalt give *it* to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates, and be filled:

13 And thou shalt speak *thus* in the sight of the Lord thy God: [b] I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as thou hast commanded me: I have not transgressed thy commandments, nor forgotten thy precepts.

14 I have not eaten of them in my mourning, nor

[a] Exod. xvii. 8.

[b] Supra xiv. 29.

selves. Thus the disciples of S. Paul were known by the general name of Christians. S. Aug. c. Faust. xxxii. 10. W.

VER. 12. *In her regard:* words supplied also by the Sept. conformably to the context. C.—The indecency and impudence of the woman, left her no excuse; (H.) though the Rabbins falsely maintain, that she might transgress this law in case of necessity, and might cut off the hand of her husband's antagonist. Grotius. C.—She would thus put the man in danger of having no posterity. M.—If even the imminent danger of her husband would not authorize her to act in this manner, when the person was stripped to fight, how severely will God punish all wanton liberties!

VER. 16. *Injustice.* Prov. xx. 10. To have a greater weight for buying, and a less one for selling, is the way to grow rich here, or to obtain the mammon of iniquity; though, when such mean practices are detected, the man who cheats often loses more than he had gained; and at any rate, must either make restitution, if possible, or receive the wages of his unjust labour and craft in the world to come. H.

VER. 17. *Amalec.* This order for destroying the Amalecites, in the mystical sense, sheweth how hateful they are to God, and what punishment they are to look for from his justice, who attack and discourage his servants when they are but just come out, as it were, of the Egypt of this wicked world, and being yet weak and faint-hearted, are but beginning their journey to the land of promise.

VER. 18. *God.* This circumstance is not mentioned, Ex. xvii. 14.

VER. 19. *Heaven.* Destroy him entirely, a sentence which Saul was ordered to put in execution, 1 K. xv. H.

CHAP. XXVI. VER. 1. *It.* The land where Moses was speaking, which had been already conquered, was no less under the obligation of paying the first-fruits, &c. than Chanaan, and the parts of Syria which were promised to the Israelites. H.—All the products of the earth seem to have been liable to be offered, (Mat. xxiii. 23,) in proportion as they ripened, at the feasts of the Passover and of Pentecost, (C.) and of tabernacles. M.—Yet we find no mention here of the *therumah*, or offering, of which the Rabbins speak so much, as distinct at least from the first-fruits, which were heaved both by the priest and the offerer towards heaven and earth, on the right and left hand. Each (C.) landholder, (H.) and even the king himself, was bound to bring his own basket to the temple, and to recite the words here prescribed. The wheat and barley were first winnowed, and the grapes and olives made into wine and oil. Before the offering was made to the Lord, no one was allowed to taste any of the produce. Lev. xxiii. 10. Num. xviii. 12. &c. Whether legumes were to be tithed, seems a matter of dispute. C.

VER. 5. *The Syrian.* Laban. See Gen. xxvii. Ch.—Heb. "My father was a Syrian, poor, (or ready to perish) and he went down," &c. The ancestors of Jacob had, in effect, come from beyond the Euphrates, and he had dwelt in Mesopotamia for twenty years. But the translation of the Sept. seems preferable, "My father abandoned (*apebalen*) Syria." C.

VER. 8. *Terror.* Sept. "with surprising visions," (Heb.) *or* "with astonishing prodigies," &c. C.

VER. 10. *God,* with profound humility, acknowledging that all comes from him, (H.) and praying for a continuance of his fatherly protection. M.

VER. 11. *Feast.* The Jews could not yet be required with propriety to raise themselves to delights purely spiritual. C. xii. 7. Strabo (x.) observes, that the Greeks and barbarians accompanied their sacrifices with feasting and music, which served to take off their thoughts from earthly concerns, and gave them a sort of foretaste of the divinity. C.

VER. 12. *Third.* It has been remarked, (C. xiv. 28. and Lev. xxvii. 30,) that the Jews gave two tithes every year, the second was for feasts at Jerusalem, or on the third year, at home, if there was not also a third tithe due on that year. H.

VER. 13. *Taken.* Heb. "burnt." C.—I have brought all that was due, (T.) so that no more can be found in my house than what the fire would have spared, if it had been thrown into it.

VER. 14. *Mourning.* It was then unlawful to taste what was set apart for the Lord, and even to touch a thing, at that time, would render it unclean. Osee ix. 4. Others explain it thus: I have not eaten, how much soever I was distressed; or, I eat it with a cheerful heart. But these interpretations seem unnatural. Spencer (Rit. ii. 24,) thinks rather that the Jews thus disclaim having given any worship to Isis, whom the Egyptians invoked after the harvest, with mournful cries. Diod. Sic. i. About the same season of the year, lamentations

separated them for any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me.

15 [a] Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey.

16 This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them, with all thy heart, and with all thy soul.

17 Thou hast chosen the Lord this day to be thy God, and to walk in his ways, and keep his ceremonies, and precepts, and judgments, and obey his command.

18 [b] And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments:

19 And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God, as he hath spoken.

[a] Isai. lxiii. 15. Baruch ii. 16.

CHAP. XXVII.

The commandments must be written on stones: and an altar erected, and sacrifices offered. The observers of the commandments are to be blessed, and the transgressors cursed.

AND Moses, [c] with the ancients of Israel, commanded the people, saying: Keep every commandment that I command you this day.

2 And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster,

3 That thou mayst write on them all the words of this law, when thou art passed over the Jordan: that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as he swore to thy fathers.

4 Therefore when you are passed over the Jordan, set up the stones which I command you this day in Mount Hebal, and thou shalt plaster them with plaster·

[b] Supra vii. 6.—[c] A. M. 2553.

were also made for the death of Adonis, (Marcel. xxii.) and for that of Osiris. Firminus.—The Phœnicians mourned in like manner for the desolate appearance of the earth, after the fruits were collected. The Egyptians thought that Isis had discovered fruits and corn, and therefore offered the first-fruits to her. But the Jews are here taught to refer all such favours to God alone, and they testify that they have taken no part in the superstitious rites of other nations, nor spent any thing *in funerals*. Heb. "upon the dead;" Osiris, &c. here styled *uncleanness*, by way of contempt. C.

VER. 16. *This day.* In this last solemn harangue of Moses, the covenant between God and his people was ratified. M.

VER. 19. *To his own praise.* Heb. Sept. &c. "higher . . in praise, reputation, and glory." H.

CHAP. XXVII. VER. 1. *Ancients*, particularly *the priests*, v. 9. H.—These exhorted the people to observe diligently, what they had all heard from the mouth of Moses. C. v. 1. C.

VER. 2. *Stones.* The Latin translation of the Sam. copy, defines the number to be two, (Ex. xx. 18,) and shews that the law, which was to be written upon them, was no other than the decalogue, to which the curses and blessings here recorded have a direct reference. When no number is specified, the dual is commonly understood. H. Lev. xii. 5, &c.—Two large stones would be sufficient to contain the words of the decalogue, and they would more strikingly represent the two tables written with the finger of God. They were probably first polished, and the letters raised upon them *in relievo*, as the Arabic marbles in the University of Oxford are done. The white plaster being then used to fill up the interstices between the letters of black marble, the words would appear *very plainly*. Kennicott, Dis. 2.—Others think that a high and durable monument was raised both for an altar and for the inscription, though some would allow four others for this purpose. C.—*Plaster.* The Heb. does not specify *all over;* and Houbigant supposes, that the cement was only used to join the stones together. Neither do the Heb. or Sept. intimate that the plaster was laid on for the purpose of writing more easily.

VER. 3. *That*, &c. Heb. and Sept. "And thou shalt write upon them (stones) all the words of," &c. H.—*This law*, the decalogue, (Masius in Jos. viii. 32,) or all the laws of Moses, leaving out the historical parts of his work, or the 20th and three following chapters of Exodus, or the discourses of Moses in this book, &c. Josue, in effect, *wrote upon stones the Deuteronomy of the law of Moses*, which Josephus explains of the curses and blessings inscribed upon the two sides of the monument, as an abridgment of the whole law. C.—*The Jordan* is not in Heb. expressly, but in the Sept. After the Israelites had crossed this river, they were thus to make a solemn profession of their adherence to the law of God, (H.) as they did (v. 12,) after they had taken Hai; though Josephus insinuates, that they deferred for five years the accomplishment of what is here required. T.

VER. 4. *Hebal.* It affords matter of surprise to Ludolf, that this barren mountain of cursing, (v. 13,) should be fixed upon by God, for the erection of his altar and for solemn feasting, instead of Garizim, which is most luxuriant. Reland believes that their very names designate *sterility* and *fruitfulness*. But we must observe that the Sam. copy, both here and Ex. xx. specifies that Garizim was to be the place so highly distinguished. Almost all interpreters agree in condemning the Samaritans of a wilful corruption of their text, on this account. But Kennicott adduces several very plausible arguments in their defence, and even throws the blame upon the Jews, who are accused of having taken similar liberties with their text, by S. Jerom, (Gal. iii. 10,) in leaving out the word col, *all*, which he found in the Sam. Pentateuch, (v. 26,) as well as in S. Paul. It is remarkable that the Prot. "version allows the corruption of the present Heb. copies. For as it inserts other necessary words elsewhere, so here, says the Doctor, it inserts the word *all*, noting it with a different character, as deficient in the present Hebrew." Another plain instance of fraud is acknowledged by many of the Jews, (Judg. xviii. 30,) where, because the grandson of their lawgiver became the first priest of Michas' idol, in the tribe of Dan, they have inserted an *n* over or in the name of Moses, to change it into Manasseh. "The letter nun was written, says Jarchi, in order to change the name for the honour of Moses." Talmud, fol. 109. Michaelis adduces the same reason from Abendana, (Gottingen, comment. 4, 1753) thus acknowledging a wilful corruption made by the Jews, which in the former volume he had asserted had never yet been clearly proved against them. Kennicott himself had once been of the same persuasion. Josue xv. 60, eleven cities are omitted, perhaps originally by mistake, though S. Jerom thinks that they may have been left out by the ancient Jews, because Bethlehem Ephrata is there described as in the tribe of Juda, agreeably to the prophecy of Mic. v. 2. It seems, therefore, that the Jews were as capable of falsifying the text as the Samaritans. Their hatred against the latter was also excessive, insomuch that they vented all sorts of imprecations against them, and even decreed, "that no Israelite eat of any thing that is a Samaritan's, nor that any Samaritan be proselyted to Israel, nor have any part in the resurrection." R. Tanchum. Walton, proleg. 11. 4. —Hence we read, (Jo. iv. 9,) *the Jews do not communicate with the Samaritans.* See Eccli. 1. 25. Many passages of the New Testament set the character of the latter, however, in a more favourable light than that of the Jews. They were open to conviction, on the preaching of Christ and of the apostles. See S. Chrys. on Jo. iv. and the history of the Samaritan cured of the leprosy, whose behaviour, contrasted with the ingratitude of the nine Jews, obtained the glorious approbation of the Son of God, who disdained not to describe himself, on another occasion, under the character of the good Samaritan. Lu. x. and xvii. The Samaritans are also acknowledged by the Jews themselves, to be more zealous for the law of Moses, and more rigid observers of the letter of it, than people of their own nation. Obadias. Hottinger.—It is not probable, therefore, that they would designedly interpolate that very law, which alone they received as of divine authority among the writings of the prophets. Besides, what interest could they have on this occasion to substitute Garizim? As they had possession of both the mountains in question, if they had known that Hebal had been honoured with the altar, &c. what hindered them from building their temple upon it? What could be the reason why Joatham chose Mount Garizim as the place from which he might address the men of Sichem, to bring them to a sense of their duty? unless because he was convinced not only that Abraham had sacrificed there when he first came into Chanaan, (Gen. xii. 6,) but also that God had chosen it for the place where his covenant with Israel should be ratified, as soon as the Israelites had taken possession of the country. But it may be said all the ancient versions agree with the Hebrew. No doubt those which have been taken from that text, agree with it. But the Samaritans have a version in their own dialect, and another in Arabic, both which were in the possession of Walton, who believes that the former "was made not long after the days of Esdras, while the Samaritans and the Jews followed the same religion." This, as well as the Arabic, which is extant in this place, both in its own and in the Samaritan character, all admit the word Garizim; and the Greek version, which some believe was made from the same text soon after the reign of Alexander the Great, (Hottinger) if it really ever existed, must no doubt have retained the same reading. These versions claim a higher antiquity than that of the Sept. But in reality the versions can prove nothing on either side, in the present case, as the interpolation is supposed to have taken place before they were made, and soon after the building of the famous temple of Sanaballat, which Prideaux places about the year 409, B. C. This temple chiefly enkindled the mortal hatred of the Jews against the Samaritans; and as it was built upon Mount Garizim, they were afraid lest they might from this text conciliate greater authority to that place, and assert that it was the house of the sanctuary, as they afterwards did, having priests of the stock of Aaron, who there offered holocausts, when Benjamin visited them above 400 years ago. Their claim however was unjustifiable, and their priesthood schismatical. Though Moses commanded that an altar should be erected on one of these mountains, he did not determine that the ark was to remain there for ever, nor does he seem to have decided where it was to be fixed. God afterwards chose Mount Sion for his habitation, and revealed his will by his prophets. These the Samaritans ought to have obeyed, as well as the pastors, whom the Almighty had commissioned to determine all difficult matters. C. xvii. The text before us decides nothing in their favour. The substitution of Hebal makes nothing against them, much less does it establish the pretensions of the Jews, who, if they had

5 And thou shalt build there an altar to the Lord thy God, [a] of stones which iron hath not touched,

6 And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God.

7 And shalt immolate peace-victims, and eat there, and feast before the Lord thy God.

8 And thou shalt write upon the stones all the words of this law plainly and clearly.

9 And Moses, and the priests of the race of Levi, said to all Israel: Attend, and hear, O Israel: This day thou art made the people of the Lord thy God:

10 Thou shalt hear his voice, and do the commandments and justices which I command thee.

11 And Moses commanded the people in that day, saying:

12 These shall stand upon Mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin.

13 And over-against them shall stand on Mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.

14 [b] And the Levites shall pronounce, and say to all the men of Israel, with a loud voice:

15 Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer, and say: Amen.

16 Cursed be he that honoureth not his father and mother: and all the people shall say: Amen.

17 Cursed be he that removeth his neighbour's landmarks: and all the people shall say: Amen.

18 Cursed be he that maketh the blind to wander out of his way: and all the people shall say: Amen.

19 Cursed be he that perverteth the judgment of the stranger, of the fatherless, and the widow: and all the people shall say: Amen.

20 Cursed be he that lieth with his father's wife, and uncovereth his bed: and all the people shall say: Amen.

21 Cursed be he that lieth with any beast: and all the people shall say: Amen.

22 Cursed be he that lieth with his sister, the daughter

[a] Exod. xx. 25. Jos. viii. 31.

[b] Dan. ix. 11.

intended to authorize the building of the temple at Jerusalem, ought rather, it should seem, to have written Moria or Sion. As they have not done this, perhaps it may be as well to admit that this variation may have originally happened, by the inadvertency or malice of some transcriber of great authority, whose copy being followed by others for some time, without any criminal design, might at last supersede the proper word, particularly when the erroneous reading was become common, and was found to annoy an enemy. Authors of great eminence are forced, at least, to account for many variations of equal importance in this manner. It seems difficult to lay the blame of such mistakes upon a whole nation, which can never be prevailed upon to join in the collusion so heartily, but that some man of more conscience than the rest will expose the imposture. When this variation took place, we may well suppose that the copies of the law were not very numerous. After a succession of wicked princes had reigned in Judea, they drew down the vengeance of God upon the whole nation, and almost all were led away captives to Babylon, where they remained seventy years. In this state of confusion, while impiety overflowed the land, how few would have an opportunity or a will to take an exact copy of the law! Some have thought that it was almost entirely forgotten in the days of Joas. Others have asserted that Esdras had to write afresh, as it were by inspiration, all that had been given by the more ancient sacred penmen. These opinions are not indeed to be admitted, but they shew that many have supposed that the copies of the law were once exceedingly scarce. Perhaps they were never more so than when the Jews were just returning from captivity, the time when the schismatical temple of Garizim was erected, and when, we have before observed, this variation is supposed to have taken place. Josephus, though a bitter enemy of the Samaritans, speaks with hesitation respecting the precise situation of the altar prescribed by Moses. The ancient Fathers seem to have taken no notice of this controversy, perhaps because it was not yet agitated with so much heat as it has been since. Our Saviour condemns neither party. If however the Samaritan copy be in this respect interpolated, as we know the reason of it, the authority of the whole Pentateuch must not on that account be rejected, as Houbigant well observes. The Jews objected to the Samaritans, that they had inserted the word Sichem: (C. xi. 30,) "I have said to you, O Samaritans, ye have falsified your law: for ye say the plain of More which is Sichem. [they add *Sichem* of their own accord.] We ourselves indeed confess that the plain of Moreh is Sichem." Eliezer.—Lightfoot, who mentions these words, (V. ii. p. 505,) expresses great surprise at this Jew's accusing the Sam. of so slight a matter, and at his not at all mentioning that far greater subornation as to Mount Garizim. What seems still more wonderful is, that no such accusation is brought against them in that famous dispute which Josephus (xiii. 3,) informs us took place before king Ptolemy, in which the parties bound themselves by oath to produce their proofs according to *the law;* and yet the historian mentions not one text from it, nor does he insinuate that the Samaritans were arraigned on account of any wilful corruption, which might then have been so easily proved. The king condemned them unheard, if we believe Josephus, though the Samaritans give quite a different account, and say that Ptolemy decreed the victory to them. Act. Erud. Lips. 1691. See Jos. viii. 30. Kennicott. H.

VER. 5. *Stones:* the same as those which composed the monument, (C.) or rather different from them, (M.) as those were polished, v. 2.

VER. 6. *Polished.* Heb. simply, "of whole stones."

VER. 8. *And clearly.* Heb. "very plainly;" (H.) so that they might be easily read. Some Rabbins say that Josue wrote them in 70 different languages, that all nations might read them. Happy expedient! C.

VER. 12. *Garizim.* The children of Jacob, by Lia and Rachel, have the more honourable function of blessing, while those of the handmaids, with Ruben and Zabulon, the first and the last of the sons of Lia, at their head, on Hebal, have to answer to the various curses which were to be proclaimed by the priests and Levites, v. 14. These were stationed with the ark, between the two mountains; and when they pronounced, for example, "Blessed is he that maketh not a graven or molten thing," &c. those on Garizim answered *Amen;* and when they turned towards those on Hebal, and said, *Cursed,* &c. they replied in like manner. In the mean time, the body of the Levites might be with the other five tribes on Mount Garizim, though the priests, and those of greater dignity, might remain beside the ark, to perform this sacred function; as we read in Josue that they were stationed between the two divisions of the army. Bonfrere.—Some think that Levi is placed with the rest only according to the order of his birth, and that Joseph stands for two tribes. Vatab.—Josephus asserts, that the whole army was divided into two parts, as well as the tribe of Levi, part of which stood on each of the mountains. Then the tribes on Garizim prayed that God would bless the observers of his law; and those on Hebal answered, Amen; and after they had repeated the same blessings, those on Garizim made a similar acclamation. In like manner, they repeated the curses one after another. C.—But this would make both the mountains equal in dignity. He places the altar likewise, with the inscription of blessings and curses on each side of it, in the midst of the valley, or rather nearer to Garizim; as he says it was not far from *Sichem,* which was built at the foot of that mountain, on the north side, while Hebal lay still farther to the north of the city, and being scorched with the sun-beams, was rendered fruitless and unpleasant. H.—If Josephus afterwards (Ant. v. 1,) say that the altar was on *Hebal,* we must either acknowledge that his work has been there interpolated, or that he contradicts himself. Kennicott also takes notice of a strange mistake in the grand edition of S. Ephrem, in the Latin translation, by Benedict; which, in opposition to the Syriac, has (v. 13,) "these shall rise to curse on Mount Garizim," though Hebal is universally allowed to have been the mount of cursing.

VER. 14. *Pronounce.* Heb. "answer," as the older Protestant editions, 1540, &c. had it; though "our last translators, 1613, says Kennicott, in this, as in several other instances, altered for the worse," *shall speak.* A select company of Levites in the valley, repeated what had been declared from Hebal.

VER. 15. *Thing.* Protestant, *any . .* image. They insert the word *any,* and translate *image,* as they almost constantly do where idols are meant, to make the ignorant believe, that all images are to be rejected with the utmost abhorrence, as *cursed* things. Why then do they not observe the injunction themselves? C. xvi. 22. H.—*Secret.* The magistrates had to punish all acts of public idolatry with the utmost severity. But God will not suffer those to escape who do such things even in the most private manner.—*Amen,* truly; (C.) so be it.

VER. 16. *Honoureth not.* Heb. "curseth." Sept. "despiseth." See Lev. xx. 9.—"Ex. xxi. 17. Moses proclaimed, *He that curseth his father or* (Heb. *and*) *mother, shall die the death.*" But here he goes still farther, and denounces a curse on those who make light of (Heb. *makle, vilipendit*) their parents; or, as the Carthusian expresses it not amiss, on him "who does not honour, by shewing them obedience in due time, or by not relieving their wants as far as possible; and chiefly, if instead of honouring, he curses and uses opprobrious language towards them." "I have made this remark, says Amama, (p. 376,) in order to admonish the Germans and the Dutch that this passage has been translated by Luther with too great carelessness, *curseth,* as if the same Heb. word *kalal,* were here used as in the text of Exodus. But those who are not too brazen, will confess that the Heb. text, and the more accurate versions, require greater reverence to be shewn to parents. *Etiam illi judicabunt qui nondum ære lavantur.*" This author, in his animadversions upon the Vulg. often takes occasion to mention the blunders "of B. Luther," as well as of the Sept. and other interpreters; for he seems to be satisfied with no version which has hitherto been published. H.

VER. 17. *Landmarks,* contrary to the prohibition, C. xix. 14. The Rabbins say that Cain first adopted such distinctions. The ancient Greeks placed little pillars at the end of their fields, with the name of the owner engraven upon them. Pollux, iii. 9.—All Thrace was divided in this manner. Xenophon, Anab.

VER. 18. *Blind;* or, according to the Rabbins and Grotius, those who are on a journey, and do not know the road. "Cursed, said Diphilis, is the man who does not tell the right road." Those who lead the simple astray, are no less blameable. Lev. xix. 14. C.

of his father, or of his mother: and all the people shall say: Amen.

23 Cursed be he that lieth with his mother-in-law: and all the people shall say: Amen.

24 Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

25 Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen.

26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

CHAP. XXVIII.

Many blessings are promised to the observers of God's commandments: and curses threatened to transgressors.

NOW [a]if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

2 And all these blessings shall come upon thee, and overtake thee: yet so if thou hear his precepts.

3 Blessed shalt thou be in the city, and blessed in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5 Blessed shall be thy barns, and blessed thy stores.

6 Blessed shalt thou be coming in and going out.

7 The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

8 The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

9 The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that the name of the Lord is invocated upon thee, and they shall fear thee.

11 The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

12 The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

13 And the Lord shall make thee the head, and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God, which I command thee this day, and keep and do them,

14 And turn not away from them, neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

15 [b]But if thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, cursed in the field.

17 Cursed *shall be* thy barn, and cursed thy stores.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

19 Cursed shalt thou be coming in, and cursed going out.

20 The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

21 May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

22 May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with

[a] A. M. 2553.—[b] Lev. xxvi. 14.

Lament. ii. 17. Baruch i. 20. Malac. ii. 2.

VER. 23. *Mother.* Some copies of the Sept. have "daughter-in-law;" and some Latin MSS. add, "Cursed is he who sleepeth with his neighbour's wife; and all the people shall say, Amen." C.

VER. 24. *Secretly,* as is commonly the case; though such as committed murder in public, were equally if not more guilty. H.—Assassins, traitors, and those guilty of calumny, &c. are to be abhorred.

VER. 26. *In the.* The Sam. Sept. and S. Paul (Gal. iii. 10,) read, *in all the words,* &c. which must probably be understood of the principal points of the law, specified in the preceding verses. C. See v. 4.—The Jews could derive no advantage from the omission of the word *all,* as the general proposition would be equivalent. Capellus.—Some are of opinion, that the blessings which Moses ordered to be proclaimed, were the reverse of these curses, v. 12. But, is that man truly blessed who observes one point of the law, while he perhaps is transgressing the rest? At this rate, the same man might be blessed and cursed at the same time. Kennicott.—They are more probably, therefore, expressed in the following chapter, where the observance of all the commandments is previously required. The curses are denounced indefinitely, to imply that those who transgress the law, must stand before an unerring Judge, to receive an adequate punishment in eternity for their crying sins against the law, which was given on Mount Horeb. C. xxix. 1. Against such criminals the preceding curses are levelled. But those recorded in the ensuing chapter, are of a temporary nature, and to be publicly inflicted without delay upon those who refuse to adhere to the service of the Lord. "God had made such a covenant with the Israelites, says Houbigant, that he would so long uphold their republic as they should worship the true God." H.—The foregoing curses may thus refer to the ten commandments; v. 15, denounces vengeance against all who transgress the first table of the law, which relates to God; v. 16, sanctions the honour due to parents; v. 18, 24, and 25, condemn those who injure or kill; as v. 20-1-2-3, do those who are guilty of impurity; v. 17, curseth those who steal; and v. 19, those who bear false witness; v. 26, is intended as a general sanction of the law, as the two last commandments secure the observance of it most effectually, by forbidding even the thought or desire of doing evil. See Kennicott, Dis. ii. p. 86. H.

CHAP. XXVIII. VER. 1. *Earth.* Similar denunciations are made. Lev. xxvi. M.

VER. 2. *All these blessings,* &c. In the Old Testament, God promised *temporal* blessings to the keepers of his law, heaven not being opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the New Testament, the goods that are promised us are spiritual and eternal: and temporal evils are turned into blessings.

VER. 3. *Field.* Wherever thou art, all thy undertakings shall prosper. C.

VER. 4. *Womb.* This was most fully verified in the birth of the Messias, as the Holy Ghost insinuated, by causing S. Elizabeth to address these words to the mother of Jesus Christ. Luc. i. 42. C.

VER. 5. *Barns.* Heb. *tene,* is translated (C. xxvi. 2,) *basket,* in which bread was kept, and served up at table. Loaves were placed thus in baskets, near the altar of holocausts.—*Stores.* What thou hast laid up for thy provisions in corn, fruit, &c. C.

VER. 6. *Out,* in all thy actions and affairs, (M.) at home and abroad; in peace and war.

VER. 7. *Down.* Heb. "dead." Sept. "bruised to pieces," v. 25. C.—*Seven.* This denotes the confusion and hurry with which the enemy shall endeavour to escape. M.

VER. 10. *Upon thee;* so that thou art called God's people (C.) with truth. M.—He has taken thee under his protection, and defended them against every attack. H.

VER. 12. *Lend.* To do this with usury, is far from being a blessing; but to be able to assist those who are in distress, is a happiness; particularly for that nation which as yet does not know the merit of evangelical poverty. C.

VER. 13. *Tail,* as he had promised, v. 1. M.—You shall have dominion over others. C.—So Isaias (ix. 14,) says, *the Lord shall destroy the head,* (the magistrate) *and the tail,* or (v. 15,) the lying *prophet.* H.

VER. 15. *All these curses,* &c. Thus God dealt with the transgressors of his law in the Old Testament: but now he often suffers sinners to prosper in this world, rewarding them for some little good they have done, and reserving their punishment for the other world.

VER. 20. *Rebuke,* or "curse." Sept. the pestilence, (C.) *or* destruction, (*analōsin.*) H.

VER. 22. *Cold.* The word occurs no where else. The Chal. Syr. &c. have the

heat, and with corrupted air, and with blasting, and pursue thee till thou perish.

23 Be the heaven, that is over thee, of brass: and the ground, thou treadest on, of iron.

24 The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

25 The Lord make thee to fall down before thy enemies; one way mayst thou go out against them, and flee seven *ways*, and be scattered throughout all the kingdoms of the earth:

26 And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away.

27 The Lord strike thee with the ulcer of Egypt, and the part of thy body by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

28 The Lord strike thee with madness, and blindness, and fury of mind,

29 And mayst thou grope at mid-day as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

30 Mayst thou take a wife, and another sleep with her. Mayst thou build a house and not dwell therein. Mayst thou plant a vineyard, and not gather the vintage thereof.

31 May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

32 May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

33 May a people which thou knowest not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times,

34 And be astonished at the terror of those things, which thy eyes shall see.

35 May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of thy head.

36 The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation, which thou and thy fathers know not: and there thou shalt serve strange gods, wood, and stone.

37 And thou shalt be lost, as a proverb and a bye-word to all people, among whom the Lord shall bring thee in.

38 [a] Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

39 Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

40 Thou shalt have olive-trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off, and perish.

41 Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

42 The blast shall consume all the trees and the fruits of thy ground.

43 The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

44 He shall lend to thee, and thou shalt not lend to him. He shall be as the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardst not the voice of the Lord thy God, and didst not keep his commandments and ceremonies, which he commanded thee.

[a] Micheas vi. 15. Aggeus i. 6.

reverse, "*heat.*"—*Blasting.* In the original, either the mildew destroying the corn, (H.) or the jaundice, which attacks the human body, may be meant. C.

VER. 23. *Of brass*, and yield no rain. M.—Pindar says, (Pyth. x.) "The heaven of brass they never can ascend." See Lev. xxvi. 19.

VER. 24. *Consumed.* Prot. "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, till thou be destroyed." H.—The dust coming instead of rain, shall render the land more barren. C.—In those dreary regions, where clouds of sand and of dust overwhelm the poor traveller, the Israelites would have a good idea what inconveniences would attend such a state of the atmosphere, if it were only for a short continuance. But when it was intended for destruction, how could they possibly support life!

VER. 25. *Scattered*, as they are at present. The real import of the Heb. is doubtful. Some agree with the Vulg. and Sept.; (H.) others translate, Thou shalt be trembling, an object of astonishment and horror. Others, All who see thee shall quake; they shall insult over thee, wagging their head. C.

VER. 26. *Away.* No threat could be more terrible to the Jews. They did not refuse burial to those who had been hung on the gibbet. C. xxi. 23. Even the high priest, if he should find a corpse in the field, was obliged to bury it; though he was not allowed, on other occasions, to attend the funeral of his relations. God threatens the impious king (C.) Joachim, that *he shall be buried with the burial of an ass.* Jer. xxii. 19. H.—The ancient Christians allowed the sacred vessels to be sold, in order to bury the dead. "For we shall not suffer the figure and the work of God to be exposed a prey to the wild beasts and birds." Lactant. 6.

VER. 27. *Egypt.* See C. vi. 15, and xxviii. 60. Ex. ix. 9, and xv. 25; or with such diseases as those with which he afflicted Egypt. C.—*Out.* Heb. "with the emerods, scab, and itch." H. 1 K. v. 6. 12.

VER 28. *Madness*, folly, or phrensy; with such Saul was attacked, and David feigned himself (1 K. xxi. 13,) to be in a similar condition at the court of Achis.

VER. 29. *Ways.* Is not this visibly the present condition of the Jews, amid the blaze of the gospel light, the miracles and divine conduct of the Son of God! They shut their eyes, and will not acknowledge him for the Messias. C.

VER. 30. *Her.* Job makes use of the same imprecation. C. xxxi. 10. *Let my wife be the harlot of another.* But he immediately subjoins, *For this is a heinous crime*, &c. which may be applied, both to him who seeks to commit an impure action, (v. 9,) and to those who attempt to punish it by a similar abomination. No person is allowed to wish that a sin may be committed. The Hebrew and Sept. very properly render all these imprecations in the future tense. "Thou shalt marry (or betroth) a wife, and another man shall," which, no doubt, would be an intolerable provocation. H.

VER. 31. *Slain*, (*immoletur*,) for a feast, and not for a sacrifice. M.

VER. 32. *Hand.* Heb. also, "thy hand shall not be lifted up towards God." Targ. of Jerusalem says, Thou shalt possess nothing, wherewith thou mayst render God propitious. C.—Thou shalt not be able to rescue, (M.) or to assist thy distressed children.

VER. 33. *A people.* The Gentiles, whom the Jews so much despised, and whom the Scripture styles, *not a nation*, have supplanted the Israelites, and entered into the inheritance, which they had lost by their prevarications. Rom. x. 19. H.

VER. 34. *Astonished.* Heb. "go mad," become stupified at such a scene of misfortunes.

VER. 36. *Thy king.* Nabuchodonosor thus led Joachin and Sedecias, with almost all their people, captives to Babylon, 4 K. xxiv. and xxv. 7.—*Stone.* The ten tribes mixed with other nations, (C.) and for the most part followed their idolatrous worship. Only some few returned with the tribes of Juda, Benjamin, and Levi, and became more careful than before not to irritate God by that hateful sin. H.

VER. 37. *Lost.* Heb. "an object of desolation, a fable and a mockery." Sept. "thou shalt be a riddle, a parable, and an example," to employ the thoughts and tongues of all nations, who will not be able to comprehend the greatness of thy distress. C.

VER. 38. *All:* so that the little which thou mayst gather will not be worth mentioning. H.—Heb. also may signify, "Thy field shall produce a great deal, and give thee abundant expectations, but the locusts shall consume it," to mortify thee the more.

VER. 42. *Blast.* This is a different word from that mentioned, v. 22. *Tselatsal* may here probably denote a grasshopper, which delights in the shade, and has a shrill note. In hot countries it does great hurt to trees, &c. C.

VER. 43. *Lower.* Heb. repeats this word, to signify the utmost abjection. H.—The Fathers gather hence the glorious superiority to which the Christian Church is raised. Orig. Rom. ii. Theod. q. 34.

46 And they shall be as signs and wonders on thee, and on thy seed for ever.

47 Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

48 Thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

49 The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flieth swiftly: whose tongue thou canst not understand:

50 A most insolent nation, that will shew no regard to the ancient, nor have pity on the infant,

51 And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee,

52 And consume thee in all thy cities, and thy strong and high walls be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land, which the Lord thy God will give thee:

53 * And thou shalt eat the fruit of thy womb, and the flesh of thy sons, and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

54 The man that is nice among you, and very delicate, shall envy his own brother, and his wife that lieth in his bosom,

55 So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

56 The tender and delicate woman that could not go upon the ground, nor set down her foot for overmuch niceness, and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter.

57 And the filth of the after-births, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly, for the want of all things, in the siege and distress wherewith thy enemy shall oppress thee within thy gates.

58 If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name, that is: The Lord thy God:

59 The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

60 And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

61 Moreover the Lord will bring upon thee all the diseases, and plagues, that are not written in the volume of this law, till he consume thee:

62 And you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardst not the voice of the Lord thy God.

63 And as the Lord rejoiced upon you before, doing good to you, and multiplying you: so he shall rejoice, destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

64 The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of, and thy fathers, wood and stone.

65 Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the soul of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

66 And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

* Lament. iv. 10. Baruch ii. 2. and 3.

VER. 46. *For ever.* The nations which were employed by God to scourge the Jews, recognized that they were the instruments of his indignation. We are accustomed to consider many evils as the necessary appendages of human nature; but the surprising misfortunes, with which God visited his people, subjecting them to the Babylonians, Greeks, and Romans, could not be taken in this light. C.

VER. 47. *Things:* as in gratitude thou oughtest to have done. On the contrary, the more the Jews were cherished by God, the more insolent they became. C. xxxii. 15.

VER. 49. *Swiftly.* The Chaldees are designated in the same manner. Jer. v. 15. Ezec. xvii. 3. 12. The Romans also carried an *eagle*, as their chief standard, and the rapidity of their conquests astonished all the world.

VER. 50. *Insolent.* Heb. "of a fierce countenance." It is well known how the Babylonians treated the princes of the Jews. C.

VER. 51. *Until thou be destroyed.* This was not expressed in the Sept.

VER. 53. *Womb;* a cruelty which the Jews were guilty of in the sieges of Samaria and of Jerusalem. See Bar. ii. 2. 13. Lament. ii. 20. and iv. 4 K. vi. 28. Josep. Bel. vii. 8. C.

VER. 54. *Delicate,* (*luxuriosus,*) abandoned to his pleasures. Josephus (Bel. vi. 11,) seems to have had this passage in view, when he informs us, that parents and children snatched from each other's mouths the wretched food, with which they endeavoured to support themselves. C.

VER. 56. *Envy.* Heb. "her eye shall be evil towards the husband of her bosom," &c. H.

VER. 57. *And the filth,* &c. They will eat the child just born, through extreme hunger. Lament. ii. 20. The Chal. Sept. &c. agree with the Vulg. which conveys an idea of the most horrible distress. C.—Indeed it is so horrible and disgusting, that we find no vestiges in history of the completion of the prophecy, taken in this sense. Some, therefore, explain the original: "And her feast, *or* dressed meat, (shall be) between her feet, even of her own children, which she shall bring forth." Bate, p. 71. Parkhurst on *itsoth.* Others believe that the Hebrew is corrupted by the insertion of *b* before another *b*, in *children;* and by the transposition or addition of *i* in the first word; so that to translate, with the generality of interpreters, "She shall grudge every bit, *or* her eye shall be evil towards her husband, and towards her son, and towards her daughter, and towards her afterbirth . . . and towards her sons which she shall have brought forth," seems absurd enough. For if the woman's eye be evil towards her son, and towards her afterbirth, (which, however, is incapable of depriving her of food) what need of repeating, and towards her sons? Yet the present construction requires this translation; though it is obvious that the woman must have been actuated in a different manner, with respect to these different things, as all allow that she was afraid lest those who were grown up, how dear soever to her, might deprive her of her abominable food, while her eye was evil towards her afterbirth, (or secundines, if the word *asolithe* can have this meaning) because she was designing to eat it privately. The Sept. translate *Korion,* "the skin," or *Chorion,* "a little girl," (Houbigant) unless (H.) the former word may rather have this signification. Hill.—The Arab. deviates a little from the Heb. "She will deny her husband, her son, and her daughter, her secundines, which fall from her." If, therefore, the two corrections proposed by Houbigant, and approved by Kennicott, (who produces for one of them (*ubnie*) the authority of the oldest Heb. MS. in England) be admitted, all will be clear and conformable to the event. "56. Her eye shall be evil towards . . . her son, and towards her daughter. 57. And she shall boil, (*ubossilthe,* instead of *ubossolithe*) that which cometh out from between her feet, even her children, (*ubnie,* not *ubobnie*) which she shall bear; for she shall eat them, for want of all things, secretly." This prophetical and terrible denunciation was realized in the siege of Samaria, when two women agreed to eat their own children, one of whom was actually boiled, and the very word here in dispute is used, 4 K. vi. 29. Kennicott.—And in the last siege of Jerusalem, we read (Joseph. vii. 8,) of a mother killing her own child, to satisfy the cravings of hunger and rage against the rioters who had repeatedly plundered her house. Her name was Mary. She also boiled her suckling infant, and actually devoured a part of it. H.

VER. 59. *Increase.* Heb. distinguish, or render thy plagues wonderful. C.—*Perpetual.* Heb. "lasting." H. See v. 27.

VER. 65. *Fearful,* dejected, distrustful. The Jews are under continual alarms. C.

VER. 66. *Thy life,* being in danger from all sides. The Fathers explain this verse of the behaviour of the Jews towards their Messias, who was crucified before

67 In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things, which thou shalt see with thy eyes.

68 The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee, that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bond-men and bond-women, and no man shall buy you.

CHAP. XXIX.

The covenant is solemnly confirmed between God and his people. Threats against those that shall break it.

THESE [a] are the words of the covenant, which the Lord commanded Moses to make with the children of Israel, in the land of Moab: beside that covenant which he made with them in Horeb.

2 And Moses called all Israel, and said to them: [b] You have seen all the things that the Lord did before you in the land of Egypt to Pharao, and to all his servants, and to his whole land.

3 The great temptations, which thy eyes have seen, those mighty signs, and wonders.

4 And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

5 [c] He hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

6 You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

7 And you came to this place: [d] and Sehon, king of Hesebon, and Og, king of Basan, came out against us to fight. And we slew them,

8 And took their land and delivered it for a possession to [e] Ruben and Gad, and the half tribe of Manasses.

9 Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

10 You all stand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

11 Your children and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood, and them that bring water:

12 That thou mayst pass in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee:

13 That he may raise thee up a people to himself, and he may be thy God, as he hath spoken to thee, and as he swore to thy fathers, Abraham, Isaac, and Jacob.

14 Neither with you only do I make this covenant, and confirm these oaths,

15 But with all that are present and that are absent.

16 For you know how we dwelt in the land of Egypt, and how we have passed through the midst of nations; and passing through them,

17 You have seen their abominations and filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped.

18 Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve

[a] A. M. 2553.—[b] Exod. xix. 4.—[c] Supra viii. 2.—[d] Supra iii. 1.

[e] Supra iii. 15. Num. xxxii. Jos. xiii. 8. and xxii. 4.

their eyes; and still they will not believe in him, though he is their *life*, (C. xxx. 20,) *the way, the truth, and the life.* Jo. xiv. 6. and i. 4. S. Leo. S. Aug. c. Faust. xvi. 22, &c. H.

VER. 68. *With ships*, so that thou wilt have no means of escaping by flight. M.—The Romans had a fleet in the Mediterranean, with which they would probably convey the captives into Egypt. Josephus (Ant. xii. 2, &c. Bel. vii. 16,) informs us, that many of the Jews had been conveyed into that country after Jerusalem had been ruined by the Chaldees; (C.) and after it was at last destroyed by the Romans, some of "those who were above 17 years of age, were sent thither in chains to work at the public works;" others were reserved to grace the victor's triumph, or "to be destroyed by the sword, or by wild beasts in the theatres, while those who were under 17, were sold. During the time that Fronto was making the selection, 12,000 were starved to death, either by the cruelty of their keepers, or because they refused food; the multitudes causing it to be very scarce. In the course of the war 97,000 were taken prisoners, and in the siege 1,100,000 perished. For then the whole nation was shut up in prison, as it were by fate, and the city was besieged when full of inhabitants," at the feast of the Passover; "so that the number of those whom the Romans slew publicly, or took prisoners, was greater than ever was destroyed," at once, "by the fury of man, or by the wrath of God." ib. C. xvii. Pompey had carried away many captives into Egypt about 120 years before. Pharao Sesac took and pillaged the city, under Roboam, 2 Par. xii. 2.—*That.* Heb. "by the way concerning which I spoke to thee, (that is, by returning back, through this wilderness, as thou formerly desiredst) thou shalt see it no more." *Set to sale*, (*vendêris,*) lit. "shalt be sold." After the Jews had been sold, their new masters could not find any to take them off their hands. H.—*Buy you.* Prot. "there ye shall be sold . . . and no man shall buy you." Can a man be sold without being bought? Whereas if the verb *hithmaccartem* was rendered, *and ye shall offer yourselves for sale*, the sense would be proper, and expressive of the most bitter sufferings." Kennicott.—Hegesippus (v 47,) says, "there were many to be sold, but few purchasers; because the Romans disdained receiving the Jews as slaves, nor were there any Jews left to redeem their countrymen."

CHAP. XXIX. VER. 1. *Covenant* renewed, and confirmed with an oath, v. 12. M.—*Horeb.* Thus the speech of Moses is concluded, (C.) and consequently this verse should be at the end of the last chapter, as it is placed in the celebrated editions of Michaelis and Houbigant. The latter observes that, *beside that covenant*, &c. shews, that the curses there recorded, are not by way of explication of those mentioned in the preceding 27th chapter, "but of a quite different kind. The former are denounced against those who violate the law of the decalogue, which was given at Horeb; neither do they threaten that the chastisements shall be inflicted in this life: the latter maledictions threaten present punishments, and those of a public nature." See C. xxvii. 26. H.—Josue put in execution in a more solemn manner, what Moses here describes, (Jos. viii. 30,) to intimate that Jesus would give the last finishing to the outlines of the old covenant.

VER. 3. *Seen.* Many who were present had seen the plagues of Egypt, and what the Israelites themselves had suffered in the wilderness. C.

VER. 4. *Hath not given you*, &c. Through your own fault, and because you resisted his grace. Ch.—If they had not been guilty, Moses would never have made them this reproach. "But he shews that they could not understand or obey, without God's assistance, . . and yet if . . it be wanting, *si adjutorium Dei desit*, the vice of man is not on that account, deserving of excuse, since the judgments of God are just, though they be hidden." S. Aug. q. 50.—Others explain it thus: Hitherto you have not been able to discern the designs of God in your regard: but now, being on the point of crossing the Jordan, to take possession of the land which God had promised to your fathers, you ought to place an unbounded confidence in him. Others read with an interrogation, which entirely removes the evil interpretation of the wicked, who pretend that God requires impossibilities. "Hath not the Lord?" &c. C.—God sometimes delivers people over to a reprobate sense, and to their own will. Theod. q. 37. W.

VER. 6. *Bread*, &c. as your ordinary food, (M.) though they might have both bread and wine on some occasions; as when they adored the calf, &c. S. Aug. q. 51. See C. viii. 4. C.—*Your God*, by providing a miraculous food for you. M.

VER. 9. *Understand.* Heb. "succeed in all your undertakings." C.

VER. 10. *Doctors.* Heb. *Shoterim.* Sept. *Grammateisagôgeis*, (C.) "officers, heralds," &c. C. i. 15. 19. 18, they are translated *magistros*, "masters or magistrates." H.

VER. 11. *Besides*, (*exceptis,*) which may signify that all were present; or rather that the strangers of Egypt, &c. who were employed in servile offices, were alone excluded, as having no part in the covenant made with the Israelites. C.—S. Jerom seems to have rendered *min, præter*, in the latter sense; but the Chal. Sept. &c. take it in the former, as if none at all were absent, from the highest to the lowest. M.

VER. 12. *Pass;* alluding to the custom of people who pass between the victims, when they engage in a solemn covenant, as Abraham did, Gen. xv. 10.—*Oath.* Sept. "imprecations," specified in the preceding chapters, v. 14. C.

VER. 15. *Absent.* Heb. "with *him* that standeth here this day before the Lord, and with him that is not here with us this day." If all were present, (v. 11,) the absent must here denote the posterity of the Israelites yet unborn. H.—God made the covenant with Abraham and with his seed, before he had any children in the world.

VER. 17. *Idols.* Heb. "you have seen their abominations and their filth, (or idols) wood," &c. Sept. "their abominations and their idols."

VER. 18. *Bitterness;* an Israelite, who cherishes now in his heart any idol, (H.) and who may draw God's judgments upon the people, (C.) or induce them

the gods of those nations: and there should be among you a root bringing forth gall and bitterness.

19 And when he shall hear the words of this oath, he should bless himself in his heart, saying: I shall have peace, and will walk on in the naughtiness of my heart: and the drunken may consume the thirsty.

20 And the Lord should not forgive him: but his wrath and jealousy against that man should be exceedingly enkindled at that time, and all the curses that are written in this volume should light upon him: and the Lord should blot out his name from under heaven,

21 And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant:

22 And the following generation shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land, and the evils wherewith the Lord hath afflicted it,

23 Burning it with brimstone, and the heat of salt, so that it cannot be sown any more, nor any green thing grow therein, [a] after the example of the destruction of Sodom and Gomorrha, Adama and Seboim, which the Lord destroyed in his wrath and indignation:

24 And all the nations shall say: [b] Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

26 And they have served strange gods, and adored them, whom they knew not, and for whom they had not been assigned:

27 Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

28 And he hath cast them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

29 Secret things to the Lord our God: *things* that are manifest, to us and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

Great mercies are promised to the penitent: God's commandment is feasible. Life and death are set before them.

NOW [c] when all these things shall be come upon thee, the blessing, or the curse, which I have set forth before thee: and thou shalt be touched with re-

[a] Gen. xix. 24.—[b] 3 Kings ix. 8. Jer. xxii. 8.

[c] A. M. 2553.

to follow his wicked example. H.—Let all watch over their children, lest they fall off. Chaldee, "Let there be none among you now, whose heart may be filled with the sin of pride." See Acts viii. 13. and Heb. xii. 15, where this text is cited. The Heb. seems to allude to some very bitter herbs. *Rass* is mentioned as growing in the ground, and the juice of it is often alluded to. Ose. x. 4. Jer. viii. 13. Ps. lxviii. 22. *Lâne* is generally joined with the former term, and God threatens to make the faithless Israelites eat of it. Jer. ix. 15. Prov. v. 4. It may denote a poisonous bitter herb, as well as rass, which signifies "the head, gall, wormwood, aconite," &c. C.—The *root* designates a mind secretly infected with idolatry, and the appetite, being once drunken with pleasures, thirsteth still more. W.

Ver. 19. *The drunken*, &c.: *abeumat ebria sitientem.* It is a proverbial expression, which may either be understood as spoken by the sinner, *blessing*, that is, flattering himself in his sins with the imagination of peace, and so great an abundance as may satisfy, and as it were, *consume* all *thirst* and want; or it may be referred to the *root of bitterness*, spoken of before, which being *drunken* with sin may attract, and by that means *consume* such as *thirst* after the like evils. Ch.—S. Jerom seems to have translated *sephoth* by *assumat*, as the MSS. and interpreters read, before the correction of Sixtus V. who adopted the other signification of the Heb. *absumat.* C.—The sense however seems to be the same, as *evil communications corrupt good manners*, the wicked draw on those who before were dry, or *thirsty*, and superior to the allurements of pleasure, but not quite so sincere and constant as to shut out from their hearts the desire of tasting, what the man of the world so highly extols, and thus the just give way to the temptation, and become the companion of the libertine and of the idolater, and of course share in his destruction. The feasts of the idols were generally celebrated with the most dissolute mirth, which seemed more congenial to the depraved heart of man, than the sober feasts, which the Lord allowed his people. The drunken revellings in honour of Bacchus, who was worshipped in Arabia, &c. were a disgrace to human nature. Yet it is well known with what eagerness the deluded pagans joined in these *religious sports.* How prone to such excesses the Israelites also were, sacred history too plainly shews, so that they might well be described as *thirsty*, and willing to imitate those who were already *drunk* with dissolute pleasures; and this proverbial warning was not unnecessary to remind them what they had to expect from such conduct, at least if the people should become generally addicted to the service of idols. The most terrible chastisements mentioned below, (v. 20, &c. and in the preceding chapters, and still *greater*, C. xxviii. 61,) hung over their guilty heads. But the man who should give occasion to such a defection from the Lord, and, like Jeroboam, cause *Israel to sin*, must remember that he will have to suffer for the sins of all those whom he has perverted. Hence this cutting remark almost always accompanies the mention of Jeroboam's name, *He made Israel to sin.* Such a one walked in *the way*, or imitated *the sins* of the *house of Jeroboam*, &c. A similar infamy and destruction attend arch-heretics and impostors. H.—Chal. translates, "Let him not say . . . lest he should add sins of ignorance to sins of pride." C.—Sept. "lest the innocent be involved in the destruction of the sinner." Cornelius a Lapide would leave out the negation, and translate, "that the innocent may be," &c. M.—Bonfrere believes that *the earth* is to be understood; "and the earth *drunken* or deluged with rain, may take away its former dryness, yet so as to be rendered unfit for cultivation." The proverb affects those who wish for things which will prove destructive to them: so the man who expects to derive great pleasure and advantage from the practice of idolatry, will be miserably deceived, and will only bring on his own ruin; or, if his passions be gratified for a moment, he must, if he die in that state, endure eternal torments in destruction from the face of the Lord. Homer (Odys.) says, "Crimes prosper not; the slow outstrips the quick." *Festina lentè.* Hasten slowly, is an old and useful admonition. *Ebria*, a drunken woman, is a very indifferent partner for one that is sober at a dance. H.—The flesh being indulged, presently perverts the understanding. D.

Ver. 20. *Enkindled*, (*fumet.*) Lit. "smoke." H.—Heb. "the anger (lit. nose) . . smoke." The Greeks and Romans adopt similar expressions, to denote the wrath and eagerness with which a person is actuated. "Fierce anger always sits upon his nose." Theocrit. So Persius says, *Disce, sed ira cadat naso, rugosaque sanna.*

Ver. 23. *Of salt.* This salt was of a bituminous or sulphureous nature, which would burn like oil, and was sometimes used in lamps. Herod. ii. 62. Plin. ii. 104. It dried up the moisture of the earth, and rendered it barren. For which reason, it was scattered upon such places as were no longer to be cultivated, or inhabited. Abimelech sowed some on the ruins of Sichem. Jud. ix. 45. It seems that Palestine now feels the effects of this curse; as, for the most part, it is uncultivated, and a desert, though once so flourishing. C.

Ver. 26. *Knew not*, as their gods. M.—Indeed the gods of the heathens, were for the most part more recent than the days of Abraham, or of Moses, and only *newly come up;* (C. xxxii. 17,) which was a sufficient proof that they were not gods. H.—*Assigned.* It seems, as if God had in a manner abandoned other nations to the dominion of idols, while he chose Israel for his peculiar people. Hence, if they followed another god, they were to be treated as rebels. Heb. may have another sense, "and from whom they have received nothing." Chal. Syr. C.—Sept. "gods to whom they were not faithful, (*or* whom they did not believe) and whom I did not appoint for them." Even while the people pretended to follow the worship of idols, they could surely place no confidence in them, knowing that they were either mere creatures, or even the work of their own hands. H.

Ver. 29. *Secret things*, &c. As much as to say, secret things belong to, and are known to God alone: our business must be to observe what he has *revealed* and *manifested* to us, and to direct our lives accordingly. Ch.—The nations full of surprise, at the miseries, which were inflicted upon the Jews, and upon their country, could not comprehend what might have brought on so severe a chastisement, as they little suspected that it was their worshipping those gods, which they themselves adored, v. 2. But those who had been converted, and had been able to penetrate the secrets of God, by means of his gracious revelation, *answered* (v. 25, &c.) that idolatry had been the chief cause of such inconceivable distress, and a crime of no less enormity, the refusing to acknowledge the true God, in the person of the Messias, and the putting him even to a disgraceful death, when he *came unto his own*, (Jo. i.) had served to complete their misery. H.—Moses resumes his discourse, and says that these chastisements had been reserved in the treasury of God's wrath, and he had not denounced them to their father; but now, since he had told them so plainly, what they had to expect, they would be inexcusable if they ran into the danger. Heb. may signify, "The secrets of the Lord . . are manifest to us." He has shewn us this favour, in preference to other nations. Ps. cxlvi. 20. Vatab.—Secret things are known to God, while those only which are manifest can be discerned by men. Theod. q. 38. W.—Amama wonders at the *negligence* of B. Luther's version; and observes, that his commentators illustrate "the word of Luther, not of God," in this place, p. 378. H.

CHAP. XXX. Ver. 1. *Or the curse.* The sequel shews that this would prove their portion, and that they would have to do penance *among all the nations.* H.

pentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee,

2 And shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

3 The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before.

4 If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from thence,

5 [a] And will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers.

6 The Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayst love the Lord thy God with all thy heart, and with all thy soul, that thou mayst live.

7 And he will turn all these curses upon thy enemies, and upon them that hate and persecute thee.

8 But thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commandments which I command thee this day:

9 And the Lord will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

10 Yet so, if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart, and with all thy soul.

11 This commandment, that I command thee this day, is not above thee, nor far off from thee:

12 Nor is it in heaven, that thou shouldst say: Which of us can go up to heaven, to bring it unto us, and we may hear and fulfil it in work?

13 Nor is it beyond the sea: that thou mayst excuse thyself, and say: [b] Which of us can cross the sea, and bring it unto us that we may hear, and do that which is commanded?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.

15 Consider that I have set before thee this day life and good; and on the other hand, death and evil:

16 That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies, and judgments; and thou mayst live, and he may multiply thee, and bless thee in the land, which thou shalt go in to possess.

17 But if thy heart be turned away, so that thou wilt not hear, and being deceived with error, thou adore strange gods, and serve them:

18 I foretell thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the Jordan, and shalt go in to possess it.

19 I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou, and thy seed may live:

20 And that thou mayst love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days), that thou mayst dwell in the land, for which the Lord swore to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

CHAP. XXXI.

Moses encourageth the people, and Josue, who is appointed to succeed him. He delivereth the law to the priests. God foretelleth, that the people will often forsake him, and that he will punish them. He commandeth Moses to write a canticle, as a constant remembrancer of the law.

AND [c] Moses went, and spoke all these words to all Israel,

2 And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in, especially as the Lord also hath said to me: [d] Thou shalt not pass over this Jordan.

3 The Lord thy God then will pass over before thee:

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[a] 2 Mac. i. 29.—[b] Rom. x. 6.

[c] A. M. 2553.—[d] Supra iii. 27. Num. xxvii. 13.

VER. 3. *Before.* The Jews are still in expectation of this deliverance, as they say this prediction does not relate to the captivity at Babylon. But Nehemias understood it in this sense, (2 Esd. i. 8,) though it will not have its perfect accomplishment till the latter days, when the Israelites will embrace the true faith. Rom. xi. 25.

VER. 4. *Poles.* The arctic and antarctic, the northern and southern poles; that is, into the most distant regions. M.—Heb. "the end of heaven," where it seems to rest upon the earth. C.

VER. 5. *Fathers.* Some sinners have risen to greater eminence by sincere repentance, than others who have offended less. W. See Luc. vii. 47.

VER. 6. *Circumcise.* Sept. "purify." Chal. "take away the folly from." After the captivity, idolatry was never very prevalent among the Jews. H.—But this prediction will not be fulfilled till the Jews acknowledge the Messias. C.—Those whose hearts are circumcised, as God here promises, are enabled to love him above all things; and no doubt he will fulfil what he has thus engaged to do, with regard to some. W. S. Aug. q. 53.

VER. 9. *Fathers.* He will again take pleasure in bestowing favours upon thee, (C.) of a spiritual and more lasting nature. Hence the Jews may understand that they have not yet repented, as they ought to do; since they have been under the wrath of God for above 1500 years. Salien. H.

VER. 11. *Above.* Heb. "separated, unknown," &c. Sept. "too heavy." S. Paul (Rom. x. 6,) adapts this to the Christian law, which is the perfection of that given by Moses. The precepts of Jesus Christ are well known, and easily accomplished (C.) by the sincere lover of justice, (H.) assisted by powerful grace. S. Aug. q. 54. S. Peter (Acts xv.) insinuates, that it was very difficult under the old law, to comply with all the regulations, at a time when the sacraments did not convey such great graces. D.

VER. 12. *Work.* There is no need of studying the mysteries of astrology, as the Magi do, to understand the will of God. Grot.—S. Paul adds (v. 7.) *or who shall descend into the deep?* which is not in Heb. C.—But he probably alludes to the following verse, as *the sea* is often styled *the deep.* It was not necessary for the Jews, or for Christians, (H.) to undertake long voyages, to discover the true God, as the ancient philosophers were obliged to do; and after they had obtained some idea of the truth, they were afraid to declare it, on account of the prejudices of the people. C.—But the most illiterate among us, may easily obtain sufficient knowledge to regulate his life. H.

VER. 14. *Heart.* Sept. add, "and in thy hands." Thou art often obliged to talk about the law, and to learn it by heart. Nothing hinders thee, with the grace of God, from putting it in practice. C.—No teacher could more plainly inculcate the liberty of the human will. Theod. q. 38. S. Aug. de Nat. 69. S. Amb. &c. W.

VER. 15. *Evil.* Obedience will insure eternal life: but if thou give the preference to evil, the second death must be thy portion, v. 19. H. Eccli. xv. 17. M.—It may also refer to the goods and evils of the present life, of which Moses has been speaking. C.

VER. 19. *I call.* He begins his canticle in the same emphatical manner, (C. xxii.) as Isaias does his prophecy. H.

VER. 20. *He is.* From God all advantages are derived. We may render the Heb. with the Sept. "Because this is thy life (C.) . . . to dwell," &c. By observing the law of God, long life and possession of the promised land can be alone attained. H.

CHAP. XXXI. VER. 1. *Went.* Began. M.—"Concluded." Sept. continued, or just before he dismissed the audience, he spoke to them as follows. Josephus (iv. 8,) thinks that this took place the day after his first harangue. C.

VER. 2. *Come in,* to conduct you. M.—*Especially.* Heb. "and the Lord." It was not the want of strength, which hindered Moses from continuing to perform his arduous functions, as he was still full of vigour both in soul and body; (C. xxxiv. 7. C.) but it was his submission to the will of God, who had resolved thus to punish his former diffidence. H.

VER. 3. *Then.* This word is not in Heb. or the Sept.; neither does Moses mean to insinuate, that God would take his place in conducting the people; but only that after he should be no more, the divine Providence would no less watch

he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall go over before thee, as the Lord hath spoken.

4 And the Lord shall do to them [a] as he did to Sehon and Og, the kings of the Amorrhites, and to their land, and shall destroy them.

5 Therefore when the Lord shall have delivered these also to you, [b] you shall do in like manner to them as I have commanded you.

6 Do manfully, and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee, nor forsake thee.

7 And Moses called Josue, and said to him before all Israel: [c] Take courage, and be valiant: for thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot.

8 And the Lord who is your leader, he himself will be with thee: he will not leave thee, nor forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.

10 And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacles,

11 When all Israel come together, to appear in the sight of the Lord thy God, in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing,

12 And the people being all assembled together, both men and women, children and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

13 That their children also, who now are ignorant, may hear, and fear the Lord their God, all the days that they live in the land whither you are going over the Jordan to possess it.

14 And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went, and stood in the tabernacle of the testimony:

15 And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle.

16 And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up, will go a whoring after strange gods in the land to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them:

17 And my wrath shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: in truth it is because God is not with me, that these evils have found me.

18 But I will hide, and cover my face in that day, for all the evils which they have done, because they have followed strange gods.

19 Now therefore write you this canticle, and teach the children of Israel: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel.

20 For I will bring them into the land, for which I swore to their fathers, that floweth with milk and honey. And when they have eaten, and are full, and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant.

[a] Num. xxi. 24.—[b] Supra vii. 2.

[c] Jos. i. 6. 3 Kings ii. 2.

over his people, and direct the counsels of *Josue*, who stood beside him. H.—The ark preceded the army, (Jos. iii.) and God invisibly put the enemies of Israel to flight. M.

VER. 7. *Called.* Heb. "unto Josue." He did this publicly, that no dispute might arise after his death, respecting the choice of a successor. H.—*Lot.* Heb. and Chal. "thou shalt put them in possession of it." C.

VER. 9. *This law* of Deuteronomy. M.—Some think that he had written so far before he came to the assembly, as well as the *Canticle;* because God commanded him the same day to ascend the mount. C. xxxii. 48. C.—But Moses did not speak the discourses recorded in this book, at one time. After he had, therefore, dismissed the people with his blessing, and with an assurance that God would be with their newly appointed leader, he committed to writing what he had delivered by God's order, at different times, and gave a copy of the Pentateuch to the priests, who were to keep it carefully on the side of the ark, and explain it to the people, particularly every seventh year. The Jews understand *this law* to mean the whole Pentateuch. It may denote also, more particularly (H.) Deuteronomy, as far as this place, or the 27th, and three subsequent chapters of it. He gave two copies; one to be deposited beside the ark, and the other (v. 26,) to be kept by the priests. In all contracts of consequence, this method is observed, one copy being laid carefully by, and the other left in the hands of those who may be concerned. Jer. xxxii. 12. The Rabbins say that 13 copies were taken; one for each of the 12 tribes, and one to be placed on the side of the ark. But of this new assertion we must not expect to hear any proof.—*Priests,* whose duty it is to instruct the people. Mat. ii. 7. C.—*Ancients,* or magistrates, who must put the law in execution, and guide their decisions by it. H.—The mention of the *ark* in this place, is to insinuate, that the book was to be deposited on one side of it, v. 26. The priests might carry the ark, if they thought proper, (M.) as they did sometimes on the more solemn occasions; (Jos. iii. and vi. 1 K. iv. 4,) though the duty belonged to the Levites. Num. iii. and iv. The pagans placed their sacred books in their temples, under the care of the priests, who were obliged to transcribe them. C.

VER. 10. *Years* commenced. Heb. "at the extremity of seven years." The sabbatic years began at the expiration of every six years, (H.) after the land of Chanaan was conquered, (C.) or perhaps after the passage of the Jordan, which took place soon after this discourse was made. Josue spent above six years in the conquest of the country, and then divided it among the tribes. The seventh year was the first *year of remission;* as the Israelites, particularly on the east side of the Jordan, had already enjoyed the benefits of the country for a considerable time. If they had been required to wait till the whole had been conquered, no sabbatical year would have been of obligation before the reign of Solomon, as he had still some of the devoted nations to subdue. See Ex. xxiii. Lev. xxv. Salien. A. C. 1463. At this time, the ark was removed from Galgala to Silo, where it remained about 350 years. Jos. xviii. H.

VER. 11. *Thou shalt.* Sept. "you shall read." Josephus says, the high priest had to perform this office; while the Rabbins assert, that the chief magistrate, Moses, and his successors, the kings of Juda, had to read the law publicly. The princes did this in the court of the temple, designed for the *women,* as they also were bound to hear it. We find that Josias read aloud in the temple the words of the covenant, which had been lately discovered, 4 K. xxiii. 2. C.—But Esdras, a Levite, did the like; (1 Esd. viii. 2,) and the command seems to be directed chiefly to the priests, from whose number Moses was not excluded. Ps. xcviii. 6. H.

VER. 12. *Children,* (*parvulis.*) Those who were above 12 years of age, attended the festivals as much as possible, particularly the three great ones. Even little children came to the temple, when they did not live at too great a distance. The lawgiver knew of what importance it was to inspire their tender minds with a love and respect for religion, and for the laws. C.

VER. 14. *In the* court, as none but priests were allowed to enter the *tabernacle.* M.

VER. 17. *My face,* as one indignant and much displeased. C.—I will withdraw my special protection and favours from them. M.

VER. 19. *This canticle,* which will be given in the following chapter. Hence this law, (v. 9,) may comprise not only what had gone before, but also the remaining part of the book of Deuteronomy. This Moses would write before his death, and deliver entire, with the preceding books, to be kept with the utmost care, by the priests, as a *testimony* to remind all of what had happened in past ages, and what would befal the transgressors of God's law. H.—The canticle, containing an abridgment of the book of Deuteronomy, (C.) as the latter did of the whole law, was to be copied out more frequently, (H.) and committed to memory. Some suppose, that Moses and Josue are here ordered to see this put in execution. Others think that Moses gives this commission to the priests.—*That they.* Heb. "put it in their mouths, (C.) that this song may be a witness for me against," &c. God foresaw that the Israelites would prove rebellious; but he leaves them without excuse, as they could not plead ignorance. H.—This testimony against them was written in the form of a canticle, that it might be more easily remembered. W.

VER. 20. *Despise,* (*detrahent,*) "detract," (H.) and represent me as an unjust

21 And after many evils and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promised them.

22 Moses therefore wrote the canticle, and taught it the children of Israel.

23 And the Lord commanded Josue, the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

24 Therefore after Moses had wrote the words of this law in a volume, and finished it:

25 He commanded the Levites, who carried the ark of the covenant of the Lord, saying:

26 Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.

27 For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

28 Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them.

29 For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

30 Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

CHAP. XXXII.

A canticle for the remembrance of the law. Moses is commanded to go up into a mountain, from whence he shall see the promised land, but not enter into it.

HEAR, [a] O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

2 Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

3 Because I will invoke the name of the Lord: give ye magnificence to our God.

4 The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity, he is just and right.

5 They have sinned against him, and are none of his children, in *their* filth: *they are* a wicked and perverse generation.

6 Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee?

7 [b] Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee.

8 When the Most High divided the nations: when he separated the sons of Adam, he appointed the bounds

[b] A. M. 2553, A. C. 1451.

[b] Job. viii. 8.

and weak God. Heb. "they will despise, or blaspheme," &c. Sept. "they will irritate me." C.

VER. 21. *Thoughts.* Heb. "imagination." Sept. "wickedness."—*Them.* Heb. "concerning which I swore." Sept. add "to their fathers." H.

VER. 23. *The Lord.* Heb. has not this word, so that it would seem as if *Moses* had given this charge to Josue; but the context shews (C.) that it was the Lord; (v. 14.) for he swore to give the land to Israel. The Sept. insert the words Moses and the Lord. "And Moses commanded Josue . . the land which the Lord swore." H.—This is the first time that God addresses Josue, in order to confirm his authority. M.

VER. 26. *Side.* But not within, (M.) according to the generality of interpreters, whom Calmet follows. Ex. xxv. 10. But here he adopts the contrary opinion of *Jonathan* and Grotius, and asserts that this writing, containing the 29th, 30th, and 31st chapters, on thin boards, was placed in the ark, beside the tables of the law, in the same manner as the Philistines placed it in a coffer of gold, 1 K. vi. 8. We read (3 K. viii. 9,) that there was *nothing in the ark except the two tables,* which might be true at the time that book was written; though S. Paul (Heb. ix. 4,) tells us, that *the golden pot, and the rod of Aaron,* were *in* the *ark.* If they were there in the days when the author of the first book of Kings lived, the passage in question must be understood with these exceptions. C.—This difficulty cannot, however, be now easily decided, as the Scripture often uses the word *in,* to denote near to, &c. v. 14. The coffer of the Philistines might also be on the *outside* of the ark. H.—*Thee.* This act of the ratification of the covenant, which had been made at Horeb, 39 years before, (C.) was placed in or near the ark. H.—The three chapters, of which it probably consisted, seem to have been what was discovered in the reign of Josias; as the threats and blessings which they contain, would naturally tend to make a strong impression upon all, 4 K. xxii. 8. C.—Kennicott thinks that Helcias discovered the very MS. which Moses had written with his own hand, and which he deposited neither in, nor fastened to any side of the ark, but only placed by the side (*mitsad, juxta,* Noldius) of it, or upon the same table; so that it might not be taken by the Philistines, but kept in some suitable place. Dis. ii. It is surprising that Huet cites Jonathan as delivering this sentiment, *in capsâ ad latus dextrum.* H.

CHAP. XXXII. VER. 1. *Speak.* Heb. and Sept. "Heaven attend, and I will speak." H.—Never was there an exordium more pompous, or better adapted to the subject. Moses calls those who never die to witness what he asserts, as if to insinuate that these truths ought never to be forgotten. See Num. iv. 6. Virgil (xii.) imitates this style, *Esto nunc sol testis & hæc mihi terra precanti,* (C.) which he puts in the mouth of Æneas, to whom Latinus replies, *Hæc eadem Æneа, terram, mare, sidera juro.*

VER. 2. *Gather,* as rain does from vapours; (M.) so let the sum of what I have taught you be collected into this short canticle, and penetrate your hearts. H.—Chal. "may my discourse be as delightful as the rain." Sept. "may my apophthegm (or sententious discourse, C.) be expected with earnestness, like rain," when the soil is thirsty. H.—Preachers are compared to clouds, and their speech to rain. Is. lx. 8. Eccli. xxxix. 4.—*Drops.* Some explain this and the former term in the original, of "a stormy and vehement shower," while others attach this idea only to the last part of the sentence. C.—The lawgiver wishes to engage the hearts of his audience by mildness, though he is forced also to thunder, in order to rouse their attention, v. 15. H.—Sound doctrine produces much fruit in good dispositions, as rain causeth the seed to push forth which has been sown in an excellent soil. W.

VER. 3. *Invoke,* or praise. Vatab.—*Magnificence;* admire and fear his greatness. C.—The first duty of men is to praise God, the next to confess their sins. v. 5. W.

VER. 4. *Right.* You cannot complain of having been first abandoned by God. All his works and proceedings are entitled to praise. Heb. "This rock, (*hatsur*) his works are perfect." C.—Sept. "God, his works are true." H.—God is often styled a *rock,* to denote his strength. v. 18. Ps. lxii. 8

VER. 5. *Filth,* or idolatry. The fidelity of God is contrasted with the infidelity of his people, who deserve not to be called his children. The Sept. Chal. Syr. and Arab. seem to have read in a different manner from what the Hebrew does at present. C.—As it stands it is quite unintelligible: *Corrupit, non filii ejus, macula eorum.* Two letters have been carelessly inserted, and *la* has been placed after *lu,* contrary to the Sam. text, which is perfectly clear: "They are corrupted, they are not his, *but filii maculæ,* children defiled." Houbigant, prol. 75.—Capellus (p. 288,) condemns the Sept. as he follows a wrong punctuation, and translates, "they did not sin against him, reprehensible children;" whereas, it more properly signifies, "they sinned, not his, *but* children deserving reprehension, (*or* children of blame, they did not belong or stick close to him) being a crooked and perverse generation." H.—Their wickedness cannot be attributed to God. He is no less powerful and holy, though they have given themselves up to the service of idols. S. Aug. q. 55. C.—He had given them all necessary instructions and assistance; so that, finding them always prone to evil, the more favours he heaped upon them, he was on the point of exterminating all the guilty at once, v. 26. H.

VER. 6. *Possessed thee,* as his peculiar inheritance. M.—Heb. "has purchased thee, made thee, and established thee." The Sept. render this last word like the Vulg. as they seem to have read, *ibnoc.* C.

VER. 8. *Israel.* He suffered the people of Chanaan to occupy as much land as would be requisite for the Israelites. Sept. "according to the number of the angels of God." Hence many of the ancients gathered that there were seventy angel guardians of provinces, and as many languages; while others did not pretend to determine the exact number. But the version which they have followed, is in opposition to all the rest. C.—They have also disputed on this occasion, whether the elect will be equal in number to the good angels, as S. Greg. thinks; (hom. 34, in Luc. xv.) or they will only fill up the places of those who have fallen. See Mag. Sent. ii. 9. Abenezra observes, that interpreters understand this text as alluding to the dispersion of nations, (Gen. xi.) when God decreed that the land of the seven nations should belong to and be sufficient for the Israelites. Amama. H.—The Heb. may be rendered, "He fixed the limits of each people. At that time the children of Israel were few in number, (9) when the Lord chose

of people according to the number of the children of Israel.

9 But the Lord's portion is his people: Jacob the lot of his inheritance.

10 He found him in a desert land, in a place of horror, and of waste wilderness: he led him about, and taught him: and he kept him as the apple of his eye.

11 As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him, and carried him on his shoulders.

12 The Lord alone was his leader: and there was no strange god with him.

13 He set him upon high land: that he might eat the fruits of the field, that he might suck honey out of the rock, and oil out of the hardest stone.

14 Butter of the herd, and milk of the sheep, with the fat of lambs, and of the rams of the breed of Basan: and goats with the marrow of wheat, and might drink the purest blood of the grape.

15 The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook God who made him, and departed from God his Saviour.

16 They provoked him by strange gods, and stirred him up to anger with *their* abominations.

17 They sacrificed to devils and not to God, to gods whom they knew not: that were newly come up, whom their fathers worshipped not.

18 Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.

19 The Lord saw, and was moved to wrath: because his own sons and daughters provoked him.

20 And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse generation, and unfaithful children.

21 They have provoked me with that which was no god, and have angered me with their vanities: [a] and I will provoke them with that, which is no people, and will vex them with a foolish nation.

22 A fire is kindled in my wrath, and shall burn even to the lowest hell: and shall devour the earth with her increase, and shall burn the foundations of the mountains.

23 I will heap evils upon them, and will spend my arrows among them.

24 They shall be consumed with famine, and birds shall devour them with a most bitter bite: I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.

25 Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the sucking child with the man in years.

[a] Jer. xv. 14. Rom. x. 19.

his people," &c. Long after the division of the earth, (which the Lord had ordered, Acts xvii. 26,) the Israelites were very few in number, as Jacob observes, Gen. xxxiv. 30. See C. xxvi. 5. Ps. civ. 9. 12. C.—But this explication does not satisfy Houbigant, (p. 76, Prol.) no more than that of Le Clerc. He is convinced that a word has been transposed, and another left out, as the Sam. copy has Israel twice, and he would therefore translate, "He divided his people according to the number of the sons of Israel." In his eternal decrees, He allotted twelve portions of land in Chanaan to the descendants of Jacob, and these Josue was ordered to mark out for them. See Jos. iv. 5. H.

VER. 9. *Lot.* Heb. lit. "the cord," in allusion to the ancient method of dividing lands with a cord. Herodotus (ii. 6,) observes, that the length of one, in Upper Egypt, was 60 stadia, or 7700 paces, while it was only half as much in Lower Egypt.

VER. 10. *He found.* Sept. and Chal. "he gave him what was sufficient, in the desert land." God made choice of a nation destitute of every thing, that they might confess with gratitude that they had received all from him. C.—"Taught him" both by "instructions," and by various "chastisements." Sept. *epaideusen.* H.—The space of forty years was necessary (C.) to eradicate the propensity to evil, and the corrupt manners of the Hebrews, who were therefore conducted through a wilderness, where they might not be contaminated by the company of other nations, (H.) but might have leisure to meditate on the law of God. C.—*Eye,* with the utmost care. M.—He protected those whom he had chosen out of pure mercy. W.

VER. 11. *Shoulders,* as (Ex. xix. 4,) upon *the wings of eagles.* It is said that the eagle hovers over the nest, to encourage her young ones to fly, and when she sees them exhausted, she takes them upon her back. This similitude shews the extreme affection of God towards his people. Heb. and Chal. may also be, "as an eagle makes (C. or stirs up) her nest, hatches her young, spreads her wings over them, and bears them upon her wings, *so* the Lord alone was his leader." H.

VER. 12. *With him,* to stand up in their defence, though the Israelites adored but too many others in the desert.

VER. 13. *High land,* in a place of safety, both against the enemy, and the inundations of water. The Nile renders Egypt like one continued sea for about 80 days, in the summer season. C.—God had already begun to put the Israelites in possession of the fertile countries east of the Jordan, where there were several high mountains. H.—But when this canticle should be recited, in after ages, they would also enjoy the other regions, which had been promised unto them, on the west. Moses speaks, like a prophet, of things to come, as if they were already past. M.—*Stone.* Bees make honey in such places, and olive trees flourish on the side of a hill. Vestiges still remain of the industry with which the Jews have formerly cultivated their territory, supporting the earth with walls (C.) when it was in danger of falling down, or of becoming barren, for want of moisture. H.

VER. 14. *Butter* or "cream," as the former article was probably not yet discovered. Gen. xviii. 8. C.—The proofs of this assertion, from the original, *chemath,* and from the Scripture, frequently representing butter as a *liquid,* seem not, however, very solid. See Judg. v. 25. Prov. xxx. 33. The Sept. have lit. "the butter of oxen," but the latter name includes all of the species. H.—*Basan.* The Sept. have "the young of bulls and of he-goats;" though they generally translate "fat sheep." See S. Jer. in Isai. liii.—*Wheat.* Heb. "fat of the kidneys of wheat."—*Grape.* See Gen. xlix. 11. Androcides wrote to Alexander, who loved wine too much, "when thou art about to drink wine, remember, O king, that thou art drinking the blood of the earth." Plin. xiv. 15.

VER. 15. *Beloved.* Heb. *yeshurun,* is supposed to be a diminutive of Israel. C. xxxiii. 5. and 26. C.—Prot. "Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God, *which* made him, and lightly esteemed the rock of his salvation." This sudden change of persons is not found in the Sept. "And Jacob eat, and was filled, and the beloved kicked; he grew fat, thick, and broad, and he abandoned God . . and revolted from God his Saviour." H.—Temporal prosperity occasioned the revolt of the Jews against their benefactor. W.

VER. 17. *Devils.* Heb. "to the destroyers, *or* to those of the fields." See Lev. xvii. 7. Baruc. iv. 7. 35. C.—*Knew not.* Sept. "revered not." H.—Heb. may be "who knew them not," who had bestowed nothing upon them. C. xxix. 26.—*Come up.* Heb. "of the neighbourhood;" gods whose origin they knew, (C.) as well as the people who had given them that title; (H.) gods of human invention. M.—Novelty allureth to the worship of idols and to heresy. W.

VER. 18. *Created.* Sept. "gave thee food." Heb. "of the rock that begat thee, thou art unmindful, and hast forgotten God that formed thee, (H.) or praises thee," the source of thy felicity. C.—Calvin (Instit. i. 11. 9,) to insinuate that Catholics adore pictures, as the Israelites did the golden calf, pretends that they could not have forgotten that God delivered them out of Egypt. Thus he contradicts the Scriptures! W.

VER. 19. *Daughters.* The women of Israel, who were not less addicted to idolatry than the men. H.

VER. 20. *From them.* The Jews themselves acknowledged, in the siege of Jerusalem, that God had abandoned and given up to destruction his once beloved people. Joseph. Bel. vii. 8. C.—*Consider,* or look on their utter ruin with indifference, or rather with complacency. H.—*I will laugh at your destruction.* Prov. i. 16. C.—God loves without seeing any preceding merit in his creatures, but he never abandons them till they have first proved unfaithful. W.

VER. 21. *Vanities.* Sept. "idols." H.—*Nation.* The Gentiles were of this description, when they were called to the true faith. This excited the indignation of the Jews, as they would neither enter heaven themselves, nor suffer others to obtain that happiness. Rom. i. 19. Theod. q. 41. "An association bound together by law, constitutes a nation. A multitude which has no laws, or bad ones, is unworthy of the name." Grot.—The Jews looked upon all others with sovereign contempt. C.—Now, in their turn, they are despised. W.

VER. 22. *A fire.* He alludes to the destruction of Sodom, (C.) which may be considered as a figure of that which will overtake the whole world at the last day, and excruciate both the souls and the bodies of the reprobate in the flames of *hell.* H.—Fire also denotes war, the horrors of which overwhelmed the Jews both at the first and the last sieges of Jerusalem. C.

VER. 23. *Arrows.* Pestilence, famine, war, sickness, and death, are termed the arrows of God.

VER. 24. *Birds.* This refers in a particular manner to those who are deprived of sepulture, and hung on a gibbet. C. xxvii. 26. Josephus (Bel. vi. 12,) informs us, that the multitude of Jews who were to be crucified, was so great, that sufficient wood could not be procured to make crosses for them, nor was there place for them to stand. Heb. "they shall be burnt with hunger, and devoured with burning heat;" (H.) or with the disease called the carbuncle. C.—But the Sept. and Chal. explain it of "birds." H.—*Bite.* Sept. "with a painful contraction of the nerves." Chald. 'infested with evil spirits."—*Beasts.* Thus God forced the people of Samaria to obey his law, 4 K. xvii. 25.—*Fury,* "venom." Pagnin. M.

26 I said: Where are they? I will make the memory of them to cease from among men.

27 But for the wrath of the enemies, I have deferred it: lest perhaps their enemies might be proud, and should say: Our mighty hand, and not the Lord, hath done all these things.

28 They are a nation without counsel, and without wisdom.

29 [a] O that they would be wise, and would understand, and would provide for their last end.

30 How should one pursue after a thousand, and two chase ten thousand? Was it not because their God had sold them, and the Lord had shut them up?

31 For our God is not as their gods: our enemies themselves are judges.

32 Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrha: their grapes are grapes of gall, and their clusters most bitter.

33 Their wine is the gall of dragons, and the venom of asps, which is incurable.

34 Are not these things stored up with me, and sealed up in my treasures?

35 [b] Revenge is mine, and I will repay them in *due* time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come.

36 The Lord will judge his people,[c] and will have mercy on his servants: he shall see that *their* hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.

37 And he shall say: [d] Where are their gods, in whom they trusted?

38 Of whose victims they ate the fat, and drank the wine of their drink-offerings: Let them arise and help you, and protect you in your distress.

39 See ye that I alone am, and there is no other God besides me: [e] I will kill, and I will make to live: I will strike, and I will heal, [f] and there is none that can deliver out of my hand.

40 I will lift up my hand to heaven, and I will say: I live for ever.

41 If I shall whet my sword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.

42 I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the captivity, of the bare head of the enemies.

43 [g] Praise his people, ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

44 So Moses came and spoke all the words of this canticle, in the ears of the people, and Josue, the son of Nun.

45 And he ended all these words, speaking to all Israel.

[a] Jer. ix. 12.—[b] Eccli. xxviii. 1. Rom. xii. 19. Heb. x. 30.—[c] 2 Mac. vii. 6.—[d] Jer. ii. 28.

[e] 1 Kings ii. 6. Tobias xiii. 2. Wisd. xvi. 13.—[f] Job. x. 7. Wisd. xvi. 15.—[g] 2 Mac. vii. 6.

VER. 26. *Men.* Heb. "I said I will disperse *or* exterminate them." Samar. "my fury shall consume them." We may translate, "I had resolved to destroy them; 27. But," &c. (C.) or Prot. "I said I would scatter them into corners, and would . . were it not that I feared the wrath of the enemy," &c.—*Where are they?* in the mouth of God, shews an utter destruction, so that no vestiges of them remain. *Their memory is perished.* H.—God sometimes defers punishing the sinner for just reasons. W.

VER. 27. *Wrath.* The enemies of the Israelites wished nothing more than their destruction. If therefore God had gratified this desire, by punishing his people, as they deserved, the enemy would have presently insinuated, that He had not been able to drive them out, or that (H.) he was fickle, &c.—*Mighty.* (*excelsa;*) "lifted up." This expression shews the pride and insolence of those who make use of it, as if they despised God and all his laws. Procopius mentions this wicked inscription, to be still seen at Rome, "I lift up my hands to (or against) God, who destroyed me, though innocent, in the 20th year of my age." Pos. Procius, (C.) who seems to have been a woman, *quæ viri,* &c. H.

VER. 28. *Wisdom.* Interpreters generally explain this and the eight following verses, of those nations whom God employed to scourge his people, though some understand it all of the Israelites. C.—The words may be applied to all who transgress the law of God, as this is a sure mark of folly and impiety, and the Lord earnestly wishes that all should be converted, v. 29. True wisdom reflects on the past, present, and future, (W.) in order to make provision for the last great conflict. H.

VER. 30. *Thousand.* In the battles which the Israelites had fought, the hand of God had appeared so visibly in their defence, giving them the victory over nations much more numerous, (C.) that all must confess their defeat must be in punishment of some former transgression, and that it is not the *mighty hand* of the *enemy,* but God himself, who chastises his people, as he had foretold. C. xxviii. 7. 25. 49. H.—Of this the neighbouring nations were convinced, as Achior declared to Holofernes. Judit. v. 17. When the Hebrews neglected the law of God they were oppressed, and their conversion was presently rewarded with liberty, (C.) and a profusion of blessings.

VER. 31. *Judges.* The Egyptians, Amalecites, &c. had witnessed the miracles which God had now wrought for 40 years' time, in favour of his people. H.—They knew also how the Israelites had been punished for their sins. M.—Though they followed a false religion themselves, they could discern the beauty of the true one. W.—*Video meliora proboque—Deteriora sequor.* Ovid.

VER. 32. *Bitter.* The enemies of Israel, were of an accursed progeny. H.—They imitated the vices of those wicked cities. Moses cautioned his people to beware of the root of bitterness. C. xxix. 18. C.—If they should neglect the admonition, and become like the Chanaanites, they knew what they had to expect. H.—Their works being hateful to the Lord, (M.) he would surely punish them. The fruits which grow near the lake of Sodom, though sometimes fair to the eye, (H.) are full of dust, "black and empty, they fall to ashes," *in cinerem vanescunt.* Tacit. v. Jos. Bel. v. 5. Growing on a bituminous soil, they could not but have a disagreeable taste. C.—The authors of the Universal History call in question what the ancients have reported concerning the fruits of Sodom. H.

VER. 34. *Treasures.* Whether we refer the preceding remarks to the faithless Israelites, whose corruption was less pardonable, as they had received so many favours from above, or to their proud and cruel enemies, who exceeded the bounds of moderation in their wars, God keeps an exact account of all, and will shortly punish both, according to their deserts. H.

VER. 35. *Time.* Men are eager to punish their enemies, for fear lest they should escape. But God defers his chastisements frequently in this world, designing to make his enemies feel the weight of his indignation for all eternity. How consoling it is for the just, to think that they have God for an avenger. "If thou, says Tertullian, remit the injury, which thou hast received, into his hands, he is the avenger . . How much ought patience to endure, in order to make God a debtor." *Adeo satis idoneus patientiæ sequester Deus.—That.* Sept. "when" (C.) they shall fall and come to ruin. M.

VER. 36. *People* who have been guilty, that he may spare them, when they repent. M.—"He will give judgment in favour of his people," &c. Houbig.—*Servants.* He will not involve the innocent in the ruin of the rebellious. M.—But, at the same time, he will have them to be convinced that their salvation came not from themselves. He will assist them when all human aid has proved abortive, (H.) and when they are reduced to the utmost distress. See Isai. xxxv. 3. 3 K. xxi. 21. Those who may have thought themselves secure in their sins, will not escape punishment. W.

VER. 38. *Wine.* Hence the Jews abhor the wine of Christians, whom they consider as the greatest enemies of God. The pagans were accustomed to make libations to their idols, even in their ordinary repasts. C.—The *fat* was always sacred to God. Lev. iii. 17. M.

VER. 40. *For ever.* God can swear by no one greater than himself. Heb. vi. 13.

VER. 41. *Lightning,* equally terrible and penetrating: *fulminis acta modo.* Æn. ix. C.—*Judgment,* to punish with rigour my declared enemies. H.—These verses seem to regard the idolatrous nations, (M.) though God will not fail to punish the guilty, wherever they may be found. H.

VER. 42. *Enemies.* I will tear the crown from off their head. Chal. I will destroy the king, as well as the meanest captives. Prot. "from the beginning of revenges upon the enemy." At the very first I will completely destroy them. H.—I will punish them for the slaughter and captivity of my people, whom they have shaved, as a mark of their servile condition. M.—Their bare head, or vain counsels, will be detected and punished. W.

VER. 43. *People.* Though God afflicted the Israelites for a time, he was always disposed to receive them to his favour again, upon their repentance; and he will even receive them into his Church, before the day of judgment. Rom. xi. 25. C.—This decided predilection for them, would naturally induce other nations to *praise* them. Grabe's Sept. reads, "Rejoice ye heavens with him, and let all the sons of God adore him, and let all the angels of God strengthen them, because He revengeth the blood of his sons; and he will continue to do so, and he will punish his enemies, and will render to those who hate him; and the Lord will purify the land of his people." H.—In some editions, after *Let all the angels of God adore him,* (cited Heb. i. 6. Cappel.) they read, *Rejoice, ye Gentiles, with his people,* which S. Paul quotes, Rom. xv. 10; and then they add, "And Moses wrote this canticle on that day, and he taught it to the children of Israel; (C.) 44. and Moses came forth to the people, and spoke all the words of this law, in the ears of the people, he and Jesus, the son of Nave," by which name they designate *Josue, the son of Nun.* H.—He assisted Moses in singing the canticle, as his colleague in office, to whom the obligation of withdrawing the people from idolatry

46 And he said to them: Set your hearts on all the words which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this law:

47 For they are not commanded you in vain, but that every one should live in them: and that doing them, you may continue a long time in the land whither you are going over the Jordan to possess it.

48 And the Lord spoke to Moses the same day, saying:

49 Go up into this mountain Abarim, (that is to say, of passages) unto Mount Nebo, which is in the land of Moab, over-against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain.

50 When thou art gone up into it, thou shalt be gathered to thy people, [a] as Aaron thy brother died in Mount Hor, and was gathered to his people:

51 [b] Because you trespassed against me, in the midst of the children of Israel, at the waters of contradiction, in Cades, of the desert of Sin: and you did not sanctify me among the children of Israel.

52 Thou shalt see the land before thee, which I will give to the children of Israel, but thou shalt not enter into it.

CHAP. XXXIII.

Moses, before his death, blesseth the tribes of Israel.

THIS is the blessing wherewith the man of God, Moses, blessed the children of Israel, before his death.

2 And he said: The Lord came from Sinai, and from Seir he rose up to us: he hath appeared from Mount Pharan, and with him thousands of saints. In his right hand a fiery law.

3 He hath loved the people, [c] all the saints are in his hand: and they that approach to his feet, shall receive of his doctrine.

4 Moses commanded us a law, the inheritance of the multitude of Jacob.

5 He shall be king with the most right, the princes of the people being assembled with the tribes of Israel.

6 Let Ruben live, and not die, and be he small in number.

[a] Num. xx. 26. and xxvii. 13.—[b] Num. xx. 12. and xxvii. 14.

[c] Wisd. iii. 1. and v. 5.

would henceforth devolve. M.—God always preserved some of the Jews from the general corruption, till the time of the Messias. W.

VER. 47. *Live.* Heb. "it is your life." They were to cherish the law as their own lives; for their prosperity and length of days depended on their observance of it.

VER. 49. *Passages.* The author of the Vulgate has given this explication of *Abarim.* C.

VER. 51. *Cades.* Heb. "at the waters of Meriba-Cadesh," &c.

VER. 52. *Into it.* By repeating this reproach and judgment, God excited in his servant the most lively sentiments of repentance for his fault. Num. xx. H.—Aaron had been deprived of the sight of this delightful country. If they had been labouring for its acquisition alone, the reflection must have been very cutting. But they had a better country in view, though they had greatly desired to enter into that land which was to be ennobled and purified by the birth and blood of the Son of God. H.—Having received the order from God in the evening, after Moses had taught his canticle to the people, he immediately set his house in order, and on the following morning he gave his last blessing to the tribes of Israel, and was attended by the chiefs to the foot of the mountain. Salien.

CHAP. XXXIII. VER. 1. *Blessing.* The Fathers, S. Aug. (q. 56,) &c. explain this of the Christian Church, rather than of the Synagogue. Theod.—*Man of God.* A title given to a prophet, 1 K. ii. 27. and ix. 6. The prophets often speak of things to come, as if they were past, as we have seen in the conduct of Balaam. Num. xxiv. 3. Moses here delivers his last testament, and speaks as one no longer in the world, so that there is no reason to affirm that this chapter has been added by another hand; (C.) though Kennicott thinks it probable. He suggests, that the first verses of this blessing have been corrupted in the Heb. and should be translated: 2. He, Jehovah, came from Sinai, and he arose upon them from Seir; (Judg. v. 4.) 3. He shone forth from Mount Pharan, and he came from Meriba-Cadesh. (Num. xx. 1. 13.) From his right hand a fire shone forth upon them. 4. Truly he loved the people, and he blessed all his saints. 5. For they fell down at his feet, and they received of his words. 6. He commanded us a law, the inheritance of the congregation of Jacob. 7. And He became king in Jeshurun, when the heads of the people were assembled, together with the tribes of Israel. See (Dis. i. p. 423,) the arguments which he produces in favour of this version. H.

VER. 2. *Pharan.* Habacuc iii. 3, mentions this apparition. See also Ps. lxvii. 9.—*Saints.* God was accompanied by legions of angels, when he delivered the law to the Israelites, who are styled a nation of saints. Num. xvi. 3. Sept. "he hastened from Mount Pharan, with ten thousands to Cades. At his right hand are his angels attending." H.—*Kodesh* does not mean *saints*, but holiness, or the city of Cades; and the preceding word, which Prot. translate, *with ten thousands*, more probably refers to another title of the city, as it is specified Meriba-Cadesh. C. xxxii. 51. Ezec. xlviii. 28. Ken.—*Law.* Chal. "from the midst of the fire he has given us a law, written with his own hand." We may translate, "He hath shone from Mount Pharan, and multitudes accompanied him. The Holy One, who hath in his hand fire and the law." See Isai. vi. 3. God conducted his people, like a victorious general, through the wilderness, frequently appearing to them to strike terror into the rebellious. C.—When he first descended upon Sinai, his glory shone on Pharan and Seir, as it were in its progress thither. M.—The *law* is styled *fiery*, not only because it was given from the midst of flames, but also because it was to be put in execution with the utmost rigour. H.—But *doth* is Chaldee, and no where else used for the *law*, in the books written before the captivity, nor is it acknowledged by the Sept. Syr. &c. Perhaps it was originally *aur*, as it is in the Sam. version, "*shone forth*," conformably to a similar passage, Hab. iii. 4. "His brightness was as the sun, *horns*, or rather splendours (issuing forth) from his hand," &c. Ken.

VER. 3. *People*, (*populos.*) God loves and watches over all, but particularly (C.) over the nation which he has chosen. Chal. See Wis. iii. 1. Isai. xlix. 16.—*Doctrine.* It was formerly the custom for disciples to sit at their master's feet, (Act. xxii. 3,) as it is still in the eastern countries. Bellon. iii. 12. Sept. "and these are under thee;" (H.) subject to thy orders. C.—Heb. is here extremely confused: "Yea, he loved the people; all his saints *are* in thy hand, and they sat down at thy feet; *every one* shall receive of thy words." Moses here addresses the Lord. How could he say therefore, *all his*, &c.? whose *saints*, and in whose hand? The Vulg. and Chal. have not the same difficulty, as they read, *in his hand, bidu.* But the Syriac has, "and he blessed all his saints." *Boroc* is not very unlike the present Heb. *bidoc*, (Ken.) *r* and *d* being frequently mistaken for each other, and *i* as often neglected by the Hebrew copyists. H.—The Sam. version confirms this alteration; and the text also has the *v, and*, at the beginning, which makes the whole to be clearly connected, particularly if we allow that *c*, which stands for *thy*, has been substituted for *v, his*, in the following words, *thy feet* and *thy words*, which ought to be *his*, as all the context speaks of God in the third person. This is agreeable to the Vulg. and to the Sept. also, in the last instance. In the former, the Heb. is printed *thy foot*, though the Sam. and several MSS. read *thy feet.* Instead of *yissa*, "he shall receive," (H.) the plural ought to be substituted, *v* being omitted both at the beginning and end, as it is in the name of Benaihu, 1 Par. xi. 22. See 2 K. xxiii. 20. The Sam. Syr. and Arab. read, *and they received*, (Ken.) and the Vulg. *they shall receive.* The Sept. seem to refer this to Moses, "And Moses received from his words, the law which he enjoined to us." H.—That *Moses* should speak of himself, in this manner, seems very unaccountable, and therefore a word may perhaps have crept in, on account of its resemblance with the following term, *Mursse.* If it has not, Moses must have assumed the title of *king*, (v. 5,) which he seems nevertheless to have disclaimed; (C. xvii. 14,) and there was none in Israel before Saul. 1 K. viii. 7. Ken.—We may, however, suppose that he puts these words in the mouths of the people, who would repeat this blessing after he was dead, and mention with gratitude, how Moses had delivered to them so excellent a law, and administered the affairs of state with all the power and dignity of a king. H.

VER. 4. *Moses.* He expresses himself as if the people were speaking. The change of persons is very frequent in this discourse.—*Inheritance.* So the psalmist (cxviii. 111,) says, *I have purchased thy testimonies for an inheritance for ever.* C.

VER. 5. *He shall*, &c. *Erit rex*, may perhaps be as well rendered indefinitely, "There shall be a king;" or, with the Sept. "And there shall be over the beloved a ruler," as (H.) some understand this of Moses, others of Saul, though it most probably refers to God himself, who gave the law, and was acknowledged, in the most solemn manner, for the king of *Israel.*—*Right.* Heb. *yishurun*, a term which S. Jerom translates, with the Sept. (C.) C. xxxii. 15, *the beloved*, as it is supposed to be a diminutive of Israel, to express greater tenderness. Thus Cicero called his daughter Tulliola. H.

VER. 6. *Number.* This is conformable to the prophecy of Jacob, who deprived Ruben of his birth-right, on account of incest. He is even treated with indulgence, in being permitted to form one of the tribes. Yet some copies of the Sept. Syr. (Theod. q. 42,) and many interpreters, take this in a quite contrary sense, "let him be numerous, or not few;" the negation being supplied from the former part of the verse, which is not unusual in Hebrew. See Gen. ii. 6. Ps. ix. 19. Prov. xxxi. 1, &c. The tribe of Ruben was in effect more numerous than those of Gad, Joseph, or Benjamin. Simeon receives no blessing, probably on account of the crimes for which so many of that tribe were exterminated, (Num. i. 23. and xxvi. 14. C.) and particularly Zambri, one of the chief princes. ib. C. xxv. W.—But Grabe's Sept. applies to Simeon what the rest attribute to Ruben. "And let Simeon be many in number." No solid reason can be given why he should be passed over entirely, as, notwithstanding the infidelity of some of his children, and his own cruelty in not endeavouring to rescue Joseph, &c. he was to form a tribe among his brethren. H.—Some, therefore, imagine that he was to share in the blessings of Ruben, or of Levi, (with whom he is joined by Jacob. Gen. xlix. 5,) or of Juda, near whom he had his allotment of the promised land

7 This is the blessing of Juda. Hear, O Lord, the voice of Juda, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.

8 To Levi also he said: Thy perfection and thy doctrine *be* to thy holy man, whom thou hast proved in the temptation, and judged at the waters of contradiction:

9 [a] Who hath said to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,

10 Thy judgments, O Jacob, and thy law, O Israel: they shall put incense in thy wrath, and holocaust upon thy altar.

11 Bless, O Lord, his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him rise.

12 And to Benjamin he said: The best beloved of the Lord shall dwell confidently in him: as in a bride-chamber shall he abide all the day long, and between his shoulders shall he rest.

[a] Exod. xxxii. 27. Levit. x. 5.

13 To Joseph also he said: Of the blessing of the Lord be his land, of the fruits of heaven and of the dew, and of the deep that lieth beneath.

14 Of the fruits brought forth by the sun and by the moon:

15 Of the tops of the ancient mountains, of the fruits of the everlasting hills:

16 And of the fruits of the earth, and of the fulness thereof. The blessing of him [b] that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite, among his brethren.

17 His beauty as of the firstling of a bullock, his horns *as* the horns of a rhinoceros: with them shall he push the nations even to the ends of the earth. These are the multitudes of Ephraim, and these the thousands of Manasses.

18 And to Zabulon he said: Rejoice, O Zabulon, in thy going out: and Issachar, in thy tabernacles.

19 They shall call the people to the mountain: there shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

[b] Exod. iii. 2.

Part of the tribe of Simeon afterwards dwelt in the territories of Juda. Jos. xix. 1. 1 Par. iv. 42. Judg. i. 3. But (C.) it is more likely that the name has been omitted or changed in the original, by the mistake of some early transcriber, in like manner as the tribe of Manasses, included in that of *Joseph*, seems to have been placed for that of Dan, which otherwise would be omitted. Apoc. vii. 6. 8. Some have recourse to a mystery in both these places. H.

VER. 7. *Of Juda*, "when he goes to war, and bring him back in peace to his people." Onkelos.—The general made a solemn prayer on such occasions; and the Ps. xix. was composed, and is still used, to draw down God's blessing in times of war. Moses thus clearly insinuates that the tribe of Juda should obtain the sovereign authority, though it would not be without opposition, that Israel would submit to David. He begs that God would remove all obstacles. This tribe was always distinguished for its valour. It was directed by God to attack the Chanaanites, under Othoniel. Judg. i. 2. But its chief glory appeared under the reigns of David and Solomon. The other tribes were scarcely a match for the single tribe of Juda. C.—*And he*, God. M.—*If God be for us, who is against us?* Rom. viii. 31. H.

VER. 8. *Holy man.* Aaron and his successors in the priesthood. Ch.—They were adorned with the Urim and Thummim, which are here rendered *perfection* and *doctrine*. C.—Sept. "give to Levi his insignia, (*dēlous*) and his truth, to the holy man, the same whom they tried at the temptation, they spoke ill of him at the waters," &c. It was in consequence of the seditious conduct of the Israelites that the two brothers betrayed a want of confidence in God, and were excluded from the land of promise, as Moses often reminds them. C. iii. 26. H.—*Temptation.* The place which goes by this name is at Raphidim, near Horeb. Ex. xvii. 6. But the word here probably includes all the other places, where the Hebrews tempted God, and particularly that, where so holy a man as Aaron was permitted to fall. C. Num. xx. 12.—The priesthood is the peculiar blessing and honour of the tribe of Levi. M.

VER. 9. *Who hath said*, &c. It is the duty of the priestly tribe to prefer God's honour and service before all considerations of flesh and blood: in such manner as to behave as strangers to their nearest akin, when these would withdraw them from the business of their calling. Ch.—The Levites shewed no mercy to such of their brethren as had adored the golden calf. Ex. xxxii. 28. 29. The Chaldee, and many able interpreters, consider them here as judges, who must not be biased in passing sentence, by any natural affection. Vatab.—Others think they must not assist at the funerals of their relations. Lev. xxi. 10. C.—But the two former opinions seem much better. H.—*Covenant.* Priests ought to be more exemplary in their conduct than other men. W.—It is their duty also to instruct others, and to inculcate the observance of the law, as Heb. and Sept. more clearly specify. "They shall teach thy judgments to Jacob, and thy law to Israel." H.—They were appointed judges (C. xvii. 8. and xix. 17,) and monitors. Ose. iv. 6, &c.

VER. 10. *Wrath.* He seems to allude to the action of Aaron. Num. xvi. 46. C. —Heb. has, "incense before thee," (H.) as it is explained by the Chal. Sept. &c.—*Holocaust*, of flour, &c. *calil;* that of beasts, was styled *ōule*. See C. xiii. 16. C.

VER. 11. *Rise.* The martial prowess of the Machabees, who were of this tribe, was conspicuous. M.—As the Levites had no portion with the rest, but were to live by tithes, &c. Moses begs that God would bless their labours, (C.) and suffer none to defraud them of their right. H.

VER. 12. *Shall dwell*, &c. This seems to allude to the temple being built in the confines of the tribe of Benjamin, (Ch.) on the northern part of Jerusalem. The southern division of the city was in the territory of Juda; and hence Jerusalem is attributed to both. Jos. xv. 63. and Judg. i. 21. C.—*He rest.* The temple was situated on Mount Moria, which was higher than the rest of the city, as the head is above the *shoulders*. M.—Chal. "The majesty of the Lord shall dwell in his land." This was the sure ground of confidence to Benjamin. As long as God continued with his people, they had nothing to fear, no more than in a bride-chamber, being under the protection of the most High. H.—As Benjamin had been the object of his father's love, so God chose the first king out of his tribe; (M.) and by protecting his temple in a more particular manner, secured him. W.

VER. 13. *Fruits.* Heb. "for the precious things of heaven, for the dew," &c. so also it has *precious*, v. 14, &c.

VER. 14. *Moon;* both those which are annual, as wheat, and those which come every month. Chal. The sun and moon greatly contribute to nourish (H.) and to bring fruit to maturity. Plin. ii. 100. C.—Both the tribes of Ephraim and of Manasses inhabited a fertile region. M.

VER. 15. *Everlasting hills.* Chal. "which never fail" to produce an abundant crop. H.—The hills of the Israelites were very productive. But when they rebelled against their God, *in very deed the hills were liars*, and yielded little or nothing. Jer. iii. 23.

VER. 16. *Thereof*, whatever the earth can produce, particularly wheat, &c. The *fruits of heaven*, (v. 13,) may denote such as grew on trees. C.—*Bush;* God, who appeared to Moses. H.—*Nazarite.* See the note on Gen. xlix. 26. Ch.—Joseph was *distinguished* by God, by his father, and by the king of Egypt, in a particular manner. The high priest was the *Nasir* in the house of God, (Lev. xxi. 12,) as Joseph was the chief officer, at the court of Pharao. The eastern kings still give this title to their prime minister. Chardin. Perse. T. ii. 5, p. 136.

VER. 17. *Bullock*, or cow. *Shor*, denotes all the species. C. xv. 19.—*Firstling*, is likewise often put for the most excellent. Thus "his beauty, like the finest bullock." The Egyptians had a high esteem for bulls; and Elian (ii. 10,) informs us that Mnevis, one of their kings, ordered the people to adore the bull, as the most beautiful of animals. Moses points at the kingdom of Israel, which was chiefly governed by the tribe of Ephraim; or perhaps he alludes to Josue, (C.) who was to succeed him, and to conquer the nations on the other side of the Jordan, with so much resolution and ability. H.—*Rhinoceros*, as stronger and more penetrating. See Num. xxxii. 22. C.—*Horns*, designate strength and beauty. Ps. lxxiv. M.—*Push*, alluding to the manner in which bulls attack their opponents, and hurl them into the air, *sparsâ ad pugnam proludit arenâ*. Georg. iii. C.—Some of the Fathers have explained this passage of Jesus Christ, the first-born of the creation, who is possessed of all the treasures of wisdom (H.) and beauty, whose strength drew all things to himself, after he had lifted up the nations on his cross, as it were with horns, and rescued them from the power of the devil. S. Aug. q. ult. C.—*Manasses.* To these two tribes, the blessings of their father, Joseph, belong; and their multitudes shall render them very formidable to the nations around them, as long as they obey their God. H.—The younger brother, Ephraim, is preferred before the elder. Gen. xlviii. W.

VER. 18. *Out* to sea. C.—The territory of Zabulon had the Mediterranean sea on the west, and the lake of Tiberias, into which the Jordan flowed, on the east. H.—By the advantages of their situation, and by the example of the Tyrians, the people were induced to engage in commerce, and to study the art of navigation.—*Tabernacles.* Issachar preferred staying at home to cultivate his rich soil. Gen. xlix. 13. C.

VER. 19. *Mountain.* Full of gratitude to God, who has bestowed such advantages upon them, these tribes shall go with zeal to the place which the Lord shall choose, (H.) and invite the people, on the road, to go along with them, to offer sacrifice. M.—Perhaps this may allude also to their conduct in the war against Jabin, in which they were particularly active, appointing the place of rendezvous at Mount Thabor, where, though the Scripture be silent, it is probable they would offer a sacrifice of thanks, as they had the prophetess, Debora, along with them, (C.) in like manner as Samuel immolated a calf at Bethlehem, (1 K. xvi.) and Elias a bullock on Mount Carmel, 3 K. xviii. H. See 1 K. xiii. 12.—*Sands.* This blessing chiefly regarded Zabulon, who received the riches of the sea by commerce, bringing home the gold dust which is found among the sand of some rivers. The river Belus, near Ptolemais, was particularly famous for a sort of sand, of which glass was made. Josephus (Bel. ii. 17,) says, that near the tomb of Memnon, a bed of such sand is found, about 100 cubits long, which, though many vessels

20 And to Gad he said: Blessed be Gad in *his* breadth: he hath rested as a lion, and hath seized upon the arm and the top of the head.

21 And he saw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the justices of the Lord, and his judgment with Israel.

22 To Dan also he said: Dan is a young lion, he shall flow plentifully from Basan.

23 And to Nephthali he said: Nephthali shall enjoy abundance, and shall be full of the blessings of the Lord: he shall possess the sea and the south.

24 To Aser also he said: Let Aser be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

25 His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

26 There is no other god like the God of the rightest: he that is mounted upon the heaven, is thy helper. By his magnificence the clouds run hither and thither.

27 His dwelling is above, and underneath are the everlasting arms: he shall cast out the enemy from before thee, and shall say: Be thou brought to nought.

28 Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew.

29 Blessed art thou, Israel: who is like to thee, O people, that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee, and thou shalt tread upon their necks.

CHAP. XXXIV.

Moses seeth the promised land, but is not suffered to go into it. He dieth at the age of 120 years. God burieth his body secretly, and all Israel mourn for him thirty days. Josue, replenished (by the imposition of Moses's hands) with the spirit of God, succeedeth. But Moses, for his special familiarity with God and for most wonderful miracles, is commended above all other prophets.

THEN [a]Moses went up from the plains of Moab, upon Mount Nebo, to the top of Phasga, [b]over-against Jericho: and the Lord shewed him all the land of Galaad, as far as Dan,

2 And all Nephthali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthermost sea,

3 And the south part, and the breadth of the plain of Jericho, the city of palm-trees, as far as Segor.

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[a] A. M. 2553.—[b] Supra iii. 27,

and xxxii. 49. 2 Mac. ii. 4.

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have been filled from it, has never been exhausted. See Plin. v. 19. Strabo xvi.—The discovery of glass is supposed to have been the effect of chance; some merchants having placed a nitrous stone under their pot, as soon as it grew hot, and mixed with the sand, which is found near the shore of Tyre, a transparent substance was formed, which the Greeks called *ualos*, "glass," perhaps in imitation of the Heb. *êul*, or "sand," of which it was chiefly composed. C.—The Sept. render this verse, "They shall destroy the nations, and you shall call thither, and there you shall sacrifice, . . . because the riches of the sea shall suckle thee, and the merchandise of those who inhabit the sea shore." These tribes greatly contributed to overthrow the army of Sisara beside the torrent of Cisson, which divides their territories. Judg. iv. and v. H.

VER. 20. *Breadth.* The tribe of Gad, &c. slew or drove the Agarites from their neighbourhood, and seized their country, 1 Par. v. 18. 22. Heb. Sept. and Chal. "Blessed be he that enlargeth Gad," which was verified in Jephte. Jos. xi. 33. C.

VER. 21. *He saw*, &c. The pre-eminence of the tribe of Gad, to which this alludes, was their having the lawgiver, Moses, buried in their borders; though the particular place was not known. Ch. Prot. "and he provided the first part for himself; because there, *in* a portion of the lawgiver, *was he* seated, and he came with the heads of the people," &c. Sept. "And he saw his first-fruits, (the first conquered country of Sehon and of Og) because there the land of the princes was divided, the leaders of the people being assembled, *or* who were assembled with the leaders. H.—Gad and the two other tribes petitioned for that part of the country, and obtained their request of Moses. Num. xxxii. 27.—*Israel.* This is generally understood of Moses; but it may be explained of the tribe of Gad, which complied with the conditions imposed on him, and on his brethren, by the Lord, when he allotted the land of Galaad to them. C. iii. 18. C.—Heb. "he executed the justice of the Lord," &c. Sept. "the Lord did justice and his judgment with Israel," approving his choice. H.

VER. 22. *Basan.* As the Jordan rushes with impetuosity (H.) from Lais, which was seized by some of this tribe; (Judg. xviii.) and as a lion falls on its prey from the mountains of Basan, so shall this tribe give birth to Samson, who was stronger than a lion, (C.) and terribly harassed the Philistines. Judg. xiv. 5. 14, &c. When the Danites found themselves straitened for room, they sent a colony, (H.) which took possession of Lais, and called it after their own name: one of the fountains of the Jordan was in this place, the other was called Jor, (M.) though the river may have a more distant and obscure source in the lake of Phiala, whence Josephus says (H.) it runs by a subterraneous passage, to the fountain of Dan. As it then takes its course through the promised land, of which it is the principal river, Dan may thus be said to supply waters abundantly for the whole country. M.—But the Heb. and Sept. have, "he shall leap from Basan," which must be understood of the lion, since the territory of Dan was very remote from that mountain. H.

VER. 23. *The sea.* The lake of Genesareth. Ch.—*South.* That lake forms the southern extremity of the tribe of Nephthali. H.—The Mediterranean, and the countries south of Palestine, are commonly understood in this manner, but they cannot be understood here. C.—By means of their neighbours of Tyre and Sidon, (M.) and of Zabulon, who lay on the west, (H.) they would be supplied with all the luxuries of the sea and of the south. M.

VER. 24. *Blessed.* He alludes to the name of *Aser*, which has this signification. H.—This tribe had been upon the increase in the desert, (C.) and now comprised 53,000 warriors. H.—The province of Galilee, where Aser dwelt, was one of the most fertile of all Chanaan, and noted for abundance of oil. Gen. xlix. 20. Joseph. Bel. iii. 2. and ii. 22. C.—*Oil.* So Job (xxix. 6,) says, *When I washed my feet with butter.* M.

VER. 25. *Iron and brass*, to denote the warlike disposition of this tribe. Goliah, and the heroes before Troy, wore boots of brass, 1 K. xvii. 6. Homer—The greatest part of the army of Antiochus had even golden nails in their shoe soles, (Val. Max.) while the Romans contented themselves with iron. Joseph. Bel. vii. 3.—But this custom was not peculiar to the soldiers. People of all descriptions did the like, either for ornament, or to make their sandals last longer. Empedocles wore brass at the bottom of his sandals; (Laert. viii.) and as one of them was thrown out from the top of Mount Etna, it was discovered that he had destroyed himself in that volcano, to make people suppose (C.) that he was a god, and had gone up to heaven. H.—S. Clement (Pœd. ii.) complains, that some wore such gaudy ornaments in his days. C.—This passage is interpreted in a figurative sense by some, as if Aser would trample under his feet and despise the instruments of war, (Jans.) and would turn those metals to the purposes of agriculture. Others render the Heb. "Thy bars shall be of iron and brass, and thy reputation (strength, repose, or sorrow,) shall endure as long as thy life; or, May they," &c. in the form of a wish. Moses desires that Aser may be secure against his enemies, as if he had a mind to insinuate, that this tribe would be led captive among the first by Teglathphalasar, 4 K. xv. 29. Many of the cities of this tribe were strongly fortified. Joseph.—If we adopt *thy sorrow shall*, &c. we must observe, that the neighbourhood of the Phœnicians exposed the people to continual incursions, (C.) and the king of Assyria at last came to complete their ruin. H.

VER. 26. *Rightest*, (*rectissimi.*) Heb. *yeshurun*, "the beloved" Israel. H.—*Thither*, as messengers. Heb. "the clouds are in his elevation," like so many steps to his throne. *Who makest the clouds thy chariot*, (*ascensum tuum*) *who walkest upon the wings of the winds.* Ps. ciii. 3. C.—Sept. "He is the great ornament of the firmament." None is like to him in power and majesty. H.

VER. 27. *Underneath are the everlasting arms.* Though the dwelling of God be above in heaven, his arms are always stretched out to help us here below. Ch.—Heb. "The eternal God is thy refuge; *or*, From eternity is the abode of God, *or in fine*, the protection of the Lord is before, and his eternal arms underneath;" so that nothing can hurt you. C.

VER. 28. *Alone*, without standing in need of the assistance of any other but God. See Num. xxiii. 9. H.—Some of the ancient Germans would have no communication with any other nation; and they depopulated the country around, to keep all at a distance. C.—The Chinese seem to be at present nearly of the same disposition, as well as those who inhabit Japan, &c.—*The eye of Jacob.* His posterity, by whom he sees the transactions of the world. H.—Heb. *the fountain*, is taken in the same sense. The country which his descendants enjoyed, was well watered with springs. Num. xxiv. 7.—*Dew*, it will be so abundant. Chald. The heavens will drop down dew. C. xxxii. 2.

VER. 29. *Deny thee.* Break their word and most solemn treaties. Heb. "shall lie unto thee," which will afford thee a just reason to seize their effects. H.—Some translate, "the efforts of thy enemies shall be frustrated."—*Necks.* Thus Josue ordered the five kings to be treated, (Jos. x. 24,) and Tamerlane used Bajazet as a footstool, when he had to mount his horse. C.—This fierce Tartarian conqueror, the enemy of the Christian name, humbled the pride of the Turkish emperor, by confining him in a cage of iron, A. D. 1403. H.

CHAP. XXXIV. VER. 1. *Phasga* was the highest part of Nebo, which was a summit of the Abarim mountains.—*Dan.* All the conquered countries east of the Jordan, as far as the source of that river. C. xxxiii. 22. Gen. xiv. 14. C.—God miraculously enabled Moses to see so far. W.

VER. 2. *Nephthali*, from Libanus to the lake of Genesareth. C.—The other three tribes occupied the greatest part of the country southward, as far as Idumea. H.—*Sea.* Heb. "the sea behind," or to the west; as, in determining the situation of places, the Jews looked towards the east. Moses took a view of all the countries which the people should possess, as far as the Mediterranean.

VER. 3. *South part:* the mountains of Judea. C.—*Trees.* Jericho, (H.) or Engaddi.—*Segor* was on the south of the Dead Sea. C.

4 And the Lord said to him: [a] This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

5 And Moses, the servant of the Lord, died there, in the land of Moab, by the commandment of the Lord:

6 And he buried him in the valley of the land of Moab, over-against Phogor: and no man hath known of his sepulchre until this present day.

7 Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

8 And the children of Israel mourned for him, in the plains of Moab, thirty days: and the days of their mourning, in which they mourned for Moses, were ended.

9 And Josue, the son of Nun, was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses.

10 And there arose no more a prophet in Israel, like unto Moses, whom the Lord knew face to face,

11 In all the signs and wonders which he sent by him, to do in the land of Egypt to Pharao, and to all his servants, and to his whole land,

12 And all the mighty hand, and great miracles, which Moses did before all Israel.

[a] Gen. xii. 7. and xv. 18.

VER. 4. *This land*, which has been just described, is what God chiefly promised to the Patriarchs, comprising the countries on the east, as well as those on the western side of the Jordan. H.—*To it.* But thou shalt be translated to a better land, the land of the living. Moses was now perfectly resigned to the will of God. Salien.—He no longer cherished those ardent desires of introducing the people into Chanaan, which he had not long before expressed: as he found that God had decreed that he should be deprived of the honour. He received this refusal as a just punishment of his transgression, and calmly reposed in the Lord. There seems no reason why Moses might not have written the preceding verses at least, though the names of some of the tribes are mentioned, who obtained possession only after his death. As he knew the limits of the promised land, so by the prophetic spirit, he might know that these tribes would be settled in the country; and he does not mark out their divisions with any degree of precision. In a word, there seems to be hardly a single passage in the Pentateuch, which may not have Moses for its author. H.

VER. 5. *Died there.* This last chapter of Deuteronomy, in which the death of Moses is related, was written by Josue, or by some of the prophets. Ch.—Josephus, (iv. 9,) Philo, and Origen (c. Cels. ii. p. 95,) believe, however, that Moses wrote the account of his own death. See pref. to Deut. H.—*Moab*, which had formerly belonged to that nation. M.—*Commandment.* Heb. lit. "the mouth." The Rabbins say God kissed him, and thus released his soul. Some have nevertheless pretended that Moses was translated, like Elias, without dying. Chal. Catharin. &c. But his death and burial are too clearly mentioned in Scripture. S. Jerom (in Amos viii.) seems, at first view, to countenance the former opinion: but he only speaks of a spiritual translation, and not of the body. C.—Josephus thinks that it was to prevent this mistake, that Moses wrote this chapter.

VER. 6. *He buried him*, viz. by the ministry of angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with divine honours. Ch.—S. Michael therefore contended with satan about his body. Jude 9. Some have maintained that Josue and Eleazar performed these last rites to their deceased lawgiver. C.—But then some men would have known where he was buried. H.—*Day.* It is pretended that Jeremias discovered the place, 2 Mac. ii. 4. 5: *He found* indeed *a hollow cave . . and so stopped the door.* Yet this does not prove that he found the sepulchre of Moses, (C.) who was buried in some valley *over-against Phogor*, but it is not said in a cave. H.—Cajetan infers from the body of Moses not being buried in the mountain, that it was conveyed by angels to some vale, where his attendants could not see him.

VER. 7. *Eye.* Heb. also, "colour." His sight and complexion were as good as in his youth, though he was 120 years old.—*Moved.* The rays "of glory never changed," but attended him to the grave. Chal. Heb. "his natural force (and vigour) never left him; *or* his cheeks did not fall in." C.—The Rom. Martyrology places the death of Moses on the 4th of September, though the Rabbins say he died in the 12th month. Salien.

VER. 8. *Days*, as they had done for Mary and for Aaron: (Joseph.) the usual term was only seven days. C.—The Jews would probably have prolonged their mourning for Moses forty days, in honour of the years of his government, if they had not been ordered to cross the Jordan. Salien.

VER. 9. *Because.* God was pleased to accompany this exterior sign with his blessing. H.

VER. 10. *Moses.* No prophet ever appeared with greater dignity, in the old law, than Moses. He behaved in all respects as the envoy of God, who has been pleased to give his character and eulogium. Num. xii. 6. Eccli. xlv. 1. His miracles were most astonishing, performed in the presence both of friends and of enemies, not for a short time, but for a continuance of many years. C.—But when we compare Moses with the Messias, his person and law must be regarded indeed as illustrious figures, but infinitely beneath the reality. Moses was liable to failings, which caused him to be debarred from entering the land of promise; and he wore a veil, to shew that his law was only the shadow of a better, and that it could bring nothing to perfection. He works miracles in the name of the Lord, and with a rod: Jesus performs all *by* the word of *his* own *power*, (Heb. i. 3,) as the sovereign of the world. But though Moses must sink in a comparison with Christ, yet no other personage sustained a more exalted character, or shone with greater splendour, as lawgiver, priest, prophet, ruler of a great and ungovernable people, and a sacred writer of the highest antiquity. Hence the Jews almost adore him. The Mahometans place him next to Jesus and their false prophet. H.—The pagans have very probably ascribed many parts of his history to their idols, Bacchus, Mercury, and Typhon; and their greatest philosophers, Pythagoras, Plato, &c. have borrowed many things from his writings. "What, said Numenius, is Plato, but Moses in the Attic language?" See Ex. xxxiv. 29. Clem. Strom. 1. and 5. Joseph. c. Ap. i. Bochart, &c. C.—In a word, S. Gregory of Nyssa, S. Ambrose, (de Cain 2,) and Philo, represent Moses as the most perfect example of a great and pious leader and legislator. Salien. A. 2583. H.

THE BOOK OF JOSUE.

THIS Book is called JOSUE, because it contains the history of what passed under him, and, according to the common opinion, was written by him. The Greeks call him Jesus; for Josue and Jesus, in the Hebrew, are the same name, and have the same signification, viz. *A Saviour*. And it was not without a mystery, that he who was to bring the people into the land of promise, should have his name changed from *Osee* (for so he was called before, Num. xiii. 17,) to *Josue*, or *Jesus*, to give us to understand, that Moses, by his law, could only bring the people within sight of the promised inheritance, but that our Saviour, *Jesus*, was to bring us into it. Ch.—The Hebrews who had been so rebellious under Moses, behaved with remarkable fidelity and respect towards his successor; who, by these means, more forcibly represented the Christian Church, (D.) which will be ever obedient to her divine head and observe his directions. Josue had been trained up a long time under the hand of Moses, and God had given him the commission to govern his people, in so public a manner, that no one offered to claim that high and arduous office. In effect, the whole conduct of Josue before and after his exaltation, shewed him to be the most deserving of command. H.—Josue, says the Holy Ghost, (Eccli. xlvi. 1,) *was successor of Moses among the prophets*, or, according to the Greek, "in prophecies." Many explain this of the obligation incumbent on him, to continue the sacred history (C.) and revelations where Moses had left off. The last chapter of this book informs us that he did so. Perhaps some additions, by way of farther explication, have been made by subsequent inspired writers, though most of the passages which are adduced to prove this assertion, seem to be of little force. Respecting the death of Josue, we may make the same observations as on that of Moses. It may have been written by the author of the Book of Judges. Theodoret seems to have thought that the work before us, was compiled out of the public registers, which are quoted C. x. under the name of the *book of the Lord*. See Num. xxi. 14. The Samaritans have a book or chronicle of Josue, which relates in 39 or 47 chapters, many facts of scriptural history, (H.) down to the reign of Adrian, intermingled with a variety of fables. It seems to be of modern date. Hottinger undertook to publish it in Latin, but was prevented by death. C.—The true history of Josue sets before us the passage of the Jordan, the conquest of Chanaan, and the distribution of the country. After the pious general had performed all that could be expected from him, after he had twice ratified the covenant between God and his people, and exhorted the latter, with his last breath, to observe an inviolable fidelity to their only Lord, he departed this life in peace, in the 110th year of his age, and was buried at Thamnath Sare, which he had built for the place of his abode. H.—As the five books of Moses contain the law, intermixed with history, so this first of the historical books exhibits a variety of useful precepts and predictions. The prophetical and sapiential books must be considered in the same light. W.—They all tend to promote true wisdom and the salvation of men, provided they be perused in the same spirit with which they were written. H.

CHAP. I.

Josue, encouraged by the Lord, admonisheth the people to prepare themselves to pass over the Jordan.

NOW [a] it came to pass after the death of Moses, the servant of the Lord, that the Lord spoke to Josue, the son of Nun, the minister of Moses, and said to him:

2 Moses my servant is dead: arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel.

3 [b] I will deliver to you every place that the sole of your foot shall tread upon, as I have said to Moses.

4 From the desert, and from Libanus unto the great river Euphrates, all the land of the Hethites, unto the great sea toward the going down of the sun, shall be your border.

5 No man shall be able to resist you all the days of thy life: [c] as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

6 [d] Take courage, and be strong: for thou shalt divide by lot to this people the land for which I swore to their fathers, that I would deliver it to them.

7 Take courage therefore, and be very valiant: that thou mayst observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

8 Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it.

9 Behold I command thee, take courage, and be strong. Fear not, and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

10 And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say:

11 Prepare your victuals: for after the third day you

[a] A. M. 2553, A. C. 1451.—[b] Deut. xi. 24.

[c] Infra iii. 7. Heb. xiii. 5.—[d] Deut. xxxi. 7. and 23. 3 Kings ii. 2.

CHAP. I. VER. 1. *Now:* lit. *And.* Thus the sacred history is connected, the last chapter of Deuteronomy being, in the opinion of many, a part of the work of Josue. H.—Moses died on the 1st of the 12th month, Adar, and as soon as that month of mourning had expired, and the spies had returned on the 4th of Nisan, God ordered the people to prepare for their departure.—*Minister.* This was by no means degrading. He was designed for the successor of Moses, as Eliseus was to succeed Elias. The heroes at Troy had servants of the same high character as themselves, attached to their persons by the ties of friendship. See Ex. xvii. 10.

VER. 2. *Jordan*, a river well known, which rises in Antilibanus, not from Panion, but from the lake Phiala, as Herod the Tetrarch discovered by throwing some straw into the latter, which passed by a subterraneous passage into Panion. Thence it proceeds to the Semonite lake and to Daphne, where it begins to be called the Great Jordan. Joseph. Bel. iii. 33. Having traversed the land of Palestine in a southern direction, it loses itself in the lake of Sodom. C.—It is a very rapid river, and hence its appellation from *irod*, or *jord, descendit*, is very probably derived. H.—The Arabs call it Zacchar, "overflowing," because the snows and rains caused it *formerly* to overflow about Easter. Univ. Hist.—When Maundrell travelled through this country, the stream was too rapid for a person to swim against it. Parkhurst.—Hence the miracle of the Hebrews passing through the Jordan on dry land, when its waters were the most copious and violent, would be the more observable. H.

VER. 3. *Moses.* Thus the preceding permission, which the Jews extend, as if God had authorized them to conquer the whole world, is limited. H. See Deut. xi. 24.—Their right to the land of Chanaan depends on this grant of God, who is the Lord of all things, and who thus took away all the privileges of the former inhabitants. But the warrant of destruction only regarded the people of Chanaan. Those who lived towards the Euphrates, were obliged only to pay tribute by David and Solomon, though their country formed part of what had been promised to the Israelites. They might have possessed all that region, if they had proved faithful. The limits of the promised land vary, as they are considered under various lights. C.—The desert of Arabia Petrea and Antilibanus formed the boundaries on the south and on the north, the Euphrates and Mediterranean were on the east and west, when the territories of the Israelites were considered in their utmost extent. H.

VER. 4. *Hethites*, the most formidable of the nations of Chanaan. Masius.

VER. 5. *Resist you.* They shall at last be overcome, and their resistance will prove detrimental to themselves. C.

VER. 6. *Lot.* Heb. "thou shalt give for an inheritance." H.

VER. 7. *From it.* Heb. *him*, Moses. But the Masorets order us to read *it*. H.—*Understand*, or "succeed." Chal. Vat.

VER. 10. *Princes. Shoterim* may denote both judges and heralds, such as those mentioned in Homer, the messengers of gods and men, whose persons were deemed sacred. They bore a wand or sceptre, as a mark of their authority.

VER. 11. *Victuals.* The manna still supplied the army after they had passed the Jordan. C. v. 12. But Josue might fear lest the people might not have liberty to gather it in the midst of the enemy's country, or he might perhaps suppose that this miraculous food would be withdrawn, as soon as they had entered Chanaan. He therefore takes all necessary precautions, and gets other sorts of provisions in the neighbourhood. C.—This might foreshew, that in the primitive Church the ceremonies and privileges of the old law would not be abrogated immediately, but they might be used for a time along with the rites of the gospel, till the old law should be buried with honour. W.—*Third day*, after their departure from Setim; or perhaps this order was only published when the Israelites were arrived on the banks of the Jordan. C.

shall pass over the Jordan, and shall go in to possess the land, which the Lord your God will give you.

12 And he said to the Rubenites, and the Gadites, and the half tribe of Manasses:

13 Remember the word, which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and all this land.

14 [a] Your wives, and children, and cattle, shall remain in the land which Moses gave you on this side of the Jordan: but pass you over armed before your brethren, all of you that are strong of hand, and fight for them,

15 Until the Lord give rest to your brethren, as he hath given you, and they also possess the land which the Lord your God will give them: and so you shall return into the land of your possession, and you shall dwell in it, which Moses the servant of the Lord gave you beyond the Jordan, toward the rising of the sun.

16 And they made answer to Josue, and said: All that thou hast commanded us, we will do: and whithersoever thou shalt send us, we will go.

17 As we obeyed Moses in all things, so will we obey thee also: only be the Lord thy God with thee, as he was with Moses.

18 He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully.

CHAP. II.

Two spies are sent to Jericho, who are received and concealed by Rahab.

AND Josue, [b] the son of Nun, sent from Setim two men, to spy secretly: and said to them: Go, and view the land, and the city of Jericho.[c] They went, and entered into the house of a woman that was a harlot, named Rahab, and lodged with her.

2 And it was told the king of Jericho, and was said: Behold there are men come in hither, by night, of the children of Israel, to spy the land.

3 And the king of Jericho sent to Rahab, saying: Bring forth the men that came to thee, and are entered into thy house: for they are spies, and are come to view all the land.

4 [d] And the woman taking the men, hid them, and said: I confess they came to me, but I knew not whence they were:

5 And at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone: pursue after them quickly, and you will overtake them.

6 But she made the men go up to the top of her house, and covered them with the stalks of flax, which was there.

7 Now they that were sent, pursued after them, by the way that leadeth to the fords of the Jordan: and as soon as they were gone out, the gate was presently shut.

8 The men that were hid were not yet asleep, when behold the woman went up to them, and said:

9 I know that the Lord hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength.

10 We have heard that [e] the Lord dried up the water

[a] Num. xxxii. 26.—[b] A. M. 2553.—[c] Heb. xi. 31. James ii. 25.

[d] Infra vi. 17.—[e] Exod. xiv. 21.

VER. 14. *Armed before*, in order of battle, at the head of the army, and not according to the disposition of the tribes, which was observed in the desert. Only 40,000 men were selected out of 110,580, the rest were very prudently left to guard the new conquered country. See Num. xxxii. 17.—*For them.* Heb. "help them."

VER. 15. *Beyond.* The same expression is translated *on this side*, v. 14. Heb. *beheber* means also, "in the passage." If we have regard to Josue, when he spoke this, he was *beyond*, that is on the east side of the river, though perhaps (H.) he might be on the other side when he wrote the history. Deut. i. 1. C.

VER. 17. *Moses.* Thus they express their ardent wish, that God would extend his protection to Josue. M.—They do not mean to insinuate, that they will obey him only as long as he complies with God's law. C.

VER. 18. *Die*, as guilty of high treason. The person's goods were confiscated, and became the property of the king. Thus David disposed of the effects of Saul, (2 K. xvi. 4.) and Achab seized the vineyard of Naboth, 3 K. xxi. 15. C.

CHAP. II. VER. 1. *Sent*, or as many translate, "had sent," as if Josue had dismissed the spies immediately after the mourning for Moses was ended, (C.) on the 1st of Nisan. On the second day they examined the city, and were obliged to flee in the night. But they only returned to their brethren on the 6th. On the following day Josue gave orders to make all necessary preparations for their departure, and crossed the Jordan on the 10th of the month. Salien. B. C. 1469. —*Setim* was about eight or nine miles from the river, "or sixty stadia." Joseph. v. 1.—*Two men.* Sept. intimate that they were *young*. See C. vi. 23. H.—The Rabbins assert, without reason, that Caleb and Phinees were chosen, and that they pretended that they were *deaf*, (*eross*) a word which the Vulg. translates, *secretly*. C.—*Jericho.* Josue had himself examined the country some time before. But there might have been many changes, and he might not know the present disposition of the people of Jericho. H.—This city was built in a delightful plain, surrounded by mountains, (C.) except on the east side. C. iv. 13. H.—*Harlot.* Heb. *zona* may also signify an "inkeeper," as such places were under the direction of women, who were commonly of a very loose character. Hence the Greeks deemed it a dishonour to enter into a public house. Isocrates says, that "even an honest servant will not dare to enter into an ale-house, to eat or drink." Athen. Dipn. 13.—*Rahab* might have been formerly addicted to pleasure, as the Scripture and the Fathers agree; (Heb. xi. 31. Jam. ii. 25. C.) though she might at this time be very discreet, being awakened by the account of the miracles which God had wrought in favour of his people, who, she knew, were approaching to take possession of the country. The spies might, therefore, take shelter in her house with the least suspicion, and without danger of injuring their character. H.—The woman was not very old, as she was afterwards married to Salmon. S. Mat. i. 5.—*With her.* They spent the first night in her house, entering the city in the dusk of the evening, so that they had not time to make any observations till the following day. Salien.—Others think that they were suspected by the people of the town almost immediately, and denounced to the king. Hence they were forced to flee that same night, without having accomplished their design, and were only informed by Rahab of the dismay which had seized the inhabitants, v. 11.

VER. 2. *By night.* Heb. "this night." C.

VER. 3. *House.* She spoke to them through a window. The messengers did not enter into her house; whence Serarius infers, that Rahab was a person consecrated to some impure deity, and therefore held in some estimation among the people of Jericho, as this was a city of the moon, in whose honour such consecrations were generally made. But these arguments are not very convincing. C.

VER. 4. *Hid*, or "had hidden," as (v. 6,) she had made the men retire before she spoke to the messengers, and probably before they came to demand them. As soon as she was informed of their design, she took all prudent precautions both for her own and their safety, as she could not have escaped death, if she had been discovered affording shelter to the enemies of her country. She felt herself authorized by God on this occasion, to abandon those upon whom he had declared war, and who could have derived no benefit from the spies being betrayed to them. H.

VER. 5. *At the time*, not precisely, as otherwise the men who shut the gates must have seen them, but about that time, (C.) Rahab pretends that the spies had left her house, and had directed their course towards the gate, so that she made no doubt but they might easily overtake them. H.—Notwithstanding this officious lie, which is a venial sin, S. Paul and S. James testify that she was justified by her faith in God, and by good works towards these men. See S. Aug. c. Mend. 17. and note on James ii. 25. W.—Rahab might suppose that an officious lie was not a sin, (M.) as many great and learned men seemed to have maintained this doctrine. See Grotius Jur. iii. 1. 9. Orig. c. Cels. iv. p. 171. S. Chrys. hom. 53. Gen. She was so far from intending to do an injury to any one, that she consulted the welfare both of her guests and of her countrymen, who, if they had detected the spies and committed murder, would have thus brought greater destruction upon themselves, as they could not escape the wrath of God. C.

VER. 6. *There.* The roofs were flat in that country, and consequently very proper to dry flax, or "cotton," as Masius understands.

VER. 7. *Jordan*, where they had probably come over, though perhaps in a boat, (M.) and where the messengers concluded they would have the best chance of finding them, as the Israelites were on the opposite side of the river. H.—As soon as they were gone out of the city, the guards shut the *gate*, that if the spies should still be lurking within, they might be hindered from making their escape. M.

VER. 8. *Asleep.* It seems as if the spies had been ignorant of the danger to which they had been just exposed, and had gone to the roof of the house with a design to pass the night in greater security. Rahab perceives, however, that it would be extremely rash for them to continue with her any longer, and therefore she gives them the best advice, to secure their safety by fleeing in the dead of the night, and without further delay. H.

VER. 9. *Strength.* Heb. "they faint *or* melt away," deprived both of strength and counsel.

of the Red Sea, at your going in, when you came out of Egypt: [a] and what things you did to the two kings of the Amorrhites, that were beyond the Jordan, Sehon and Og, whom you slew.

11 And at the hearing these things, we were affrighted, and our heart fainted away, neither did there remain any spirit in us, at your coming in: for the Lord your God he is God in heaven above, and in the earth beneath.

12 [b] Now, therefore, swear ye to me by the Lord, that as I have shewed mercy to you, so you also will shew mercy to my father's house: and give me a true token,

13 That you will save my father and mother, my brethren and sisters, and all things that are theirs, and deliver our souls from death.

14 They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth.

15 Then she let them down with a cord out of a window: for her house joined close to the wall.

16 And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return: and there lie ye hid three days, till they come back, and so you shall go on your way.

17 And they said to her: We shall be blameless of this oath, which thou hast made us swear,

18 If, when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren, and all thy kindred into thy house.

19 Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath, which thou hast made us swear.

21 And she answered: As you have spoken, so be it done: and sending them on their way, she hung the scarlet cord in the window.

22 But they went and came to the mountains, and stayed there three days, till they that pursued them were returned. For having sought them through all the way, they found them not.

23 And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue, the son of Nun, and told him all that befel them,

24 And said: the Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

CHAP. III.

The river Jordan is miraculously dried up, for the passage of the children of Israel.

AND [c] Josue rose before day-light, and removed the camp: and they departed from Setim, and came to the Jordan: he, and all the children of Israel, and they abode there for three days.

2 After which, the heralds went through the midst of the camp,

3 And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before:

4 And let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

5 And Josue said to the people: Be ye sanctified: for to-morrow the Lord will do wonders among you.

6 And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up, and walked before them.

[a] Num. xxi. 24.—[b] Infra vi. 22.

[c] A. M. 2553.

VER. 11. *Beneath.* This is the confession of a true convert, (C.) inspired by God. H.—For S. Paul commends her *faith.* Heb. xi. 31. M.—The pagans confined the power of their idols to certain districts; the power of the true God is infinite. C.

VER. 12. *True token,* such a one as, when I shew it to the Israelites, they may preserve me and mine. She is not content with a verbal promise, she requires something permanent and sensible, as a mark of their mutual engagements, (C.) a token of their sincerity. They afterwards appointed a piece of *scarlet* to be hung out of the house, where those were to be collected who should be entitled to protection. Rahab was bound not to divulge their secret, nor to betray them. If she had instructed others of her fellow-citizens to hang out the same mark, she would have forfeited all her privileges, v. 20. H.

VER. 14. *Death.* We are willing to die instead of you, if we do not fulfil our promises.—*Truth,* a real and effectual *mercy.*

VER. 16. *Days;* the remainder of this night, and the day and night following. It is probable that they would travel only in the night time. C.—If they had gone by the high road, they might easily have been discovered by the messengers, who would be on their return. H.—But retiring to the mountains south of Jericho, till they had re-entered the city, the spies made their escape. C.

VER. 18. *By which* window or cord. C.—The cord was left as a signal. M.

VER. 24. *Fear,* as Rahab had testified. They might also have been witnesses of the people's consternation, which gave them the most assured hopes of victory, as the Lord had given this sign, among others, that he would be with them. Deut. xxviii. 10. H.

CHAP. III. VER. 1. *Days,* in part, as they arrived on the 8th of Nisan, staid there the following day, and crossed the Jordan on the 10th, on Friday the 30th of our April. Thus Christ is said to have remained three days in the tomb, (C.) though he was there only a small part of Friday and of Sunday, and the whole of Saturday. Heb. "they lodged there before they passed over, (2) and it came to pass after three days that the," &c.

VER. 2. *Heralds. Shoterim.* C. i. 10. Prot. "the officers went through the host." H.

VER. 3. *Levi.* Sigonius thinks that the Caathites performed this office on this as on other occasions. But the Vulgate shews that the priests sometimes carried the ark, perhaps because it was uncovered. C. vi. 6. 2 K. xv. 25. At this period the number of priests was but small. Some of the sons of Eleazar and of Ithamar might be old enough to assist their parents: only two would be necessary at a time, though the Rabbins assign four, (which is not improbable. Theodoret) and pretend that the two who went first were obliged to go backwards, in order that their faces might be turned towards the ark, out of respect. The ark now marked the way for the people, as the cloud had disappeared on the death of Moses. S. Aug. q. 3. Masius. C.—It had been carried at the head of the army in the desert. H.

VER. 4. *Space of.* Heb. adds, "about . . by measure." It was not easy to observe the exact distance in a march. This was prescribed both to keep the people at a respectful distance, and also to enable them to see which way they were to proceed. When the priests stood in the bed of the river, the waters rose up like a firm wall on the north side, while those to the south flowed away into the lake of Sodom, leaving about 16 miles open for the army of Israel to pass on dry land. The soldiers did not approach within 600 paces of the ark.—*Before.* This insinuated that they would pass over in a miraculous manner; though perhaps Josue did not know by what means God would enable them to cross (C.) the overflowing waters. Josephus only seems to intimate that they abated suddenly, so that they might be forded, &c. He also greatly diminishes or destroys the miracle performed at the passage of the Red Sea. Yet here he acknowledges a sort of "prodigy in the waters being restrained," and resuming their usual course as soon as the priests had left the channel of the river.—*And take,* &c. Heb. places these words at the beginning of the sentence, after *cubits.* H.

VER. 5. *Sanctified,* as Moses had required at Mount Sinai, (Ex. xix. 10. 15,) ordering the people to wash their garments, and to abstain from their wives, that by this exterior purity, they might be reminded not to neglect that of the soul, without which they would derive but small benefit or instruction from the greatest miracles.

VER. 6. *Commands.* Josue was only the organ of God, (C.) whose orders he announces to the sacred ministers; (v. 8. M.) though as a civil magistrate, he was bound to hear and to obey them in matters of religion. C.—When *he* ordered

7 And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with [a] Moses, so I am with thee also.

8 And do thou command the priests, that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

9 And Josue said to the children of Israel: Come hither, and hear the word of the Lord your God.

10 And again he said: By this you shall know, that the Lord, the living God, is in the midst of you, and that he shall destroy, before your sight, the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also, and the Jebusite, and the Amorrhite.

11 [b] Behold, the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

12 Prepare ye twelve men of the tribes of Israel, one of every tribe.

13 And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

14 So the people went out of their tents, to pass over the Jordan: and the priests that carried the ark of the covenant, went on before them.

15 And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, [c] it being harvest time, had filled the banks of its channel,)

16 The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off, from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness, (which now is called the Dead Sea) until they wholly failed.

17 And the people marched over-against Jericho: and the priests that carried the ark of the covenant of

[a] Supra i. 5.—[b] Acts vii. 45.

[c] Eccli. xxiv. 36.

circumcision to be administered, when he blessed the multitude, and ratified the covenant between God and the people, (C. v. and xxiv. &c.) he did nothing but what a virtuous governor ought to do; yet he did not these things by virtue of his civil jurisdiction, or in opposition to the spiritual authority of Eleazar. Moses had been the supreme head, being both priest and king. But only *part of his glory* was communicated to Josue, while Eleazar was directed to consult the Lord for him, (Num. xxvii. 21. Theod. q. 48. in Num.) Josue was to govern *at his word*, so that he was bound to consider the high priest as his superior. What he therefore did, was in subordination and conformity to the will of Eleazar and of God, and not designed to shew that the priestly authority belonged to himself, as English Protestants would hence infer. The best of princes, both in the Old and New Testament, have always looked upon it as a part of their duty to promote the true religion. W.—Isaias (xlix) foretold that kings and queens would esteem it their glory to guard and to advance the prosperity of the Church. H.—Hence they may enact laws for this purpose. S. Aug. c. Crescon. iii. 51. Constantine ratified the judgment passed already by the bishops in the cause of Cecilian, though he confessed at the same time that the determination did not belong to his tribunal; (W.) and he greatly disapproved of the conduct of the Donatists, who appealed to him, as the heathens might have done to an emperor, who was at the same time one of their high priests. H.—*O rabida furoris audacia*, said he, *sicut in causis gentilium fieri solet, appellationem interposuerunt.* 1. Optat. c. Parm. i. S. Aug. ep. 166. Other emperors and kings have acquired great fame, on account of their labours and zeal in defence of the Church. Thus the kings of Spain and of France have obtained the titles of *Catholic* and *Most Christian*, and our Henry VIII. was honoured by Pope Leo X. with the title of *Defender of the Faith*, in 1521, (W.) on account of the book which he presented to that pontiff, while he was yet an obedient son of the Catholic Church, and undertook to defend her faith on the sacraments, against the objections of Luther. Is this the faith which the kings of England defend at present? Whatever the princes might do in the old law in spiritual matters, no inference can be drawn for the same right being now exercised by civil magistrates, how supreme soever in their own sphere. Those princes, Josue, &c. might be considered not only in the light of civil governors, but also in that of *prophets*, who had a great share in the administration of affairs under the Jewish theocracy. If God chose to make known his will by the mouth of a king, or by that of a *shepherd*, his mandates were to be put in execution with equal exactitude. But now the distinctive limits of the ecclesiastical and of the civil power are more clearly ascertained. *Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.* Mat. xxii. 21. The kingdom of Christ is not of *this world;* neither did he appoint kings to be the *pastors* of his Church. H.

VER. 7. *Also.* Grotius remarks that God made known his choice of the governors of his people by miracles, till the days of Saul. In effect, we hardly find any, before that time, whose public authority was not sanctioned by some prodigy. C.

VER. 8. *It.* Heb. "when you shall have come to the brink (or extremity) of the water of the Jordan, you shall stand still in the Jordan," (H.) which some explain by saying that they were to stop on the eastern bank, as soon as they had wet their feet, (Serarius) while others say they crossed quite over, and stood at the other side. Masius.—But it is more probable, that as soon as they had touched the waters, the priests halted till the bed of the river was presently dried up, and then they placed themselves in the middle of it, close to the raging billows, which, rising up like mountains, were stopped in their career, (H.) and forced to retire backwards to their source, v. 15. 17. C. iv. 9. Bonfrere. A. Lap.—Some translate, "into the division," instead of *part*, or *extremity*. C.

VER. 9. *Hither*, probably to the door of the tabernacle, where the assemblies were held.

VER. 10. *Living God*, in opposition to the idols of the Gentiles, who were dead men, or at least incapable of affording any assistance to their votaries. Josue gives the people two signs of the divine protection, the destruction of the devoted nations, and the miraculous division of the Jordan, or rather the latter prodigy would be an earnest of the former event; and all, both friends and enemies, might be convinced, that the Lord was with his people, and their present leader, as he had been with Moses. No miracle could have been more suitable for the occasion, none more convincing or useful. C.—It would naturally inspire the Israelites with confidence, at the revival of the miracles wrought 40 years before, when their fathers and some of themselves had passed the Red Sea, in a similar manner. At the same time, it would fill the Chanaanites with still greater dismay and teach them that all resistance would prove fruitless. Some have wondered that they did not oppose the passage of the Israelites on this occasion. But it is a greater matter of surprise that they should have ventured on the dangerous expedient of encountering them in war, after what they had seen and heard. It can be attributed to nothing but their infatuation, and that blindness with which God punished them, that they might draw on a more speedy and merited destruction for their crimes. H.—*Destroy.* Heb. "dispossess, *or* drive out before you the Chanaanite," &c. These seven nations comprised the *ten* which are mentioned, Gen. xv. 19. The *Chanaanite* occupied the countries chiefly about Tyre, while the *Hethite* dwelt in the southern part of Palestine. The *Hevite* possessed Mount Hermon, Garizim, &c. The *Pherezite* were not perhaps a separate people, but employed in cultivating the country. The *Gergesite* were fixed to the east of the lake of Genesareth, the *Jebusite* at Jerusalem, and the *Amorrhite* about the Dead Sea. C.—But they were often mixed with one another, so that their limits cannot be ascertained with any degree of precision. H.

VER. 12. *Prepare.* Heb. "take." But they must have been selected from the tribes, either to carry twelve stones out of the bed of the Jordan, and to place twelve others in their stead, as monuments of this stupendous miracle; (C.) or to accompany the priests and the ark, out of respect. Cajetan. M.

VER. 13. *Heap.* Heb. "the waters of the Jordan shall be cut off: the waters that come down from above, even they shall stand as upon a heap," like mountains of ice. The Vulg. informs us what became of the waters (H.) below this division. Where it took place we do not find recorded, so that we cannot know exactly how large a space would be left dry. Calmet allows, "near six leagues." v. 4. and 16. But here, supposing that the Jordan was divided over-against Jericho, he says, that "the waters running off into the Dead Sea, would, in all probability, leave not less than two or three thousand paces of the channel dry."

Interruptus aquis fluxit prior amnis in æquor;
Ad molem stetit unda fluens.——Lucan, Phar. ii.

VER. 15. *Water.* Thus they manifested the strength of their faith. C.—Immediately the obedient waters divided, and the gravel or sand was left dry. v. 17. H.—*Channel.* The barley harvest was ready about the 30th of April. Lev. xxiii. 10. On other occasions this overflowing of the Jordan is noticed, 1 Par. xii. 15. Eccli. xxiv. 36. Doubdan says that when he visited these parts, at the same season of the year, the Jordan was quite full, on account of the melted snow, and ready to leave its banks. It was about a stone throw across, and very rapid. See C. i. 2. The rains which fall in spring, serve to increase the inundation, (Deut, xi. 14,) as well as the snow which melts at that time on Libanus, though a great part resists the violent heats. *Mirum dictu*, says Tacitus v. *tantos inter ardores opacum fidumque nivibus.* Jer. xviii. 14. and xlix. 19.

VER. 16. *Mountain.* Heb. "heap or bottle." The billows were forced to roll back almost as far as the lake of Genesareth, where Sarthan stands, about twenty leagues above Jericho.—*Sarthan.* Heb. "rose up on a heap, very far from (or to) the city of Adom, that is beside Sarthan." The situation of Adom can only be ascertained by that of Sarthan, which was near Bethsan, or Scythopolis, (3 K. iv. 12,) in the vale of Jezrahel, on the Jordan. Many copies of the Sept. read Cariathiarim, though it was six or seven leagues up the country, west of Jericho. C.—The swelling billows might perhaps be seen from this place. H.—But it could not properly determine how far the waters rolled back. C.—*Failed.* Heb. "and those that came down towards the sea of the plain, (or of *Araba*, which means a desert, fit only for pasturage) the salt sea, failed, were cut off" from the waters above Jericho. The Jordan after running three miles in the lake of Sodom, without mixing its waters, becomes at last reluctantly confounded with it. *Velut invitus . . postremo ebibitur, aquasque laudatas perdit, pestilentibus mixtus.* Plin. v. 15.

VER. 17. *Jericho*, at Bethabara, which was five or six leagues from the Dead Sea, all which space was left dry. Jericho was three leagues from the Jordan. C.—*Girded.* Sept. "ready," preparing the way for all the army. Heb. "firm," and undaunted. H.—A great part of the day must have been spent in crossing the river, and erecting the two monuments. M.

the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over, through the channel that was dried up.

CHAP. IV.

Twelve stones are taken out of the river, to be set up for a monument of the miracle: and other twelve are placed in the midst of the river.

AND when they were passed over, the Lord said to Josue:

2 Choose twelve men, one of every tribe:

3 And command them to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

4 And Josue called twelve men, whom he had chosen out of the children of Israel, one out of every tribe,

5 And he said to them: Go before the ark of the Lord your God to the midst of the Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel,

6 That it may be a sign among you: and when your children shall ask you to-morrow, saying: What mean these stones?

7 You shall answer them: The waters of the Jordan ran off before the ark of the covenant of the Lord, when it passed over the same: therefore were these stones set for a monument of the children of Israel for ever.

8 The children of Israel therefore did as Josue commanded them, carrying out of the channel of the Jordan twelve stones, as the Lord had commanded him, according to the number of the children of Israel, unto the place wherein they camped, and there they set them.

9 And Josue put other twelve stones in the midst of the channel of the Jordan, where the priests stood, that carried the ark of the covenant: and they are there until this present day.

10 Now the priests that carried the ark, stood in the midst of the Jordan, till all things were accomplished, which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste, and passed over.

11 And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

12 The children of Ruben also, and Gad, and half the tribe of Manasses, went armed before the children of Israel, [a] as Moses had commanded them.

13 And forty thousand fighting men by their troops and bands, marched through the plains and fields of the city of Jericho.

14 In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses, while he lived.

15 And he said to him:

16 Command the priests, that carry the ark of the covenant, to come up out of the Jordan.

17 And he commanded them, saying: Come ye up out of the Jordan.

18 And when they that carried the ark of the covenant of the Lord, were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

19 And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over-against the east side of the city of Jericho.

20 And the twelve stones, which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

21 And said to the children of Israel: When your children shall ask their fathers to-morrow, and shall say to them: What mean these stones?

22 You shall teach them, and say: Israel passed over this Jordan through the dry channel,

23 The Lord your God drying up the waters thereof in your sight, until you passed over:

24 [b] As he had done before in the Red Sea, which he dried up till we passed through:

25 That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

[a] Num. xxxii. 28.

[b] Exod. xiv. 21.

CHAP. IV. VER. 1. *Over.* Heb. and Sept. "clean, *or* entirely;" perhaps two million people, with all their possessions, had crossed the river on that day, the 10th of Nisan, leaving many of their brethren to cultivate and defend the eastern parts of the Jordan. H.

VER. 2. *Choose.* Heb. "take," as C. iii. 12. Those twelve men were ordered to attend the ark, and to observe the miracle with care: these are chosen to carry the stones for the monuments. Salien.—Calmet supposes that they are the same people, and that the former verse might be translated, "the Lord had said." But this does not agree with the context. Heb. "and it came to pass, when all the people were clean passed over the Jordan, that the Lord spake." The former injunction was given before they entered the river. Heb. "The ark passeth. . . Now therefore take," &c. H.—One was selected from the tribe of Levi, and one from that of Joseph, so that all the twelve tribes were represented. M.

VER. 3. *Hard.* The Heb. term is referred by some to the *priests*, "from the station of the priests, prepared, *or* standing firm," (C. iii. 17,) by others to *the stones*, which were to be prepared, hard, or exactly twelve. C.—The Sept. have taken it in the latter sense, "twelve stones ready," or such as they might easily find, in the place where the priests had stood. They were of a flinty nature, (H.) that they might perpetuate the memory of this event. M.

VER. 5. *Of Israel*, who had twelve *sons*. The same expression occurs Deut. xxxii. 8, and must be explained of the immediate sons of Jacob, without including those grandchildren who might be born before his death. H.

VER. 9. *Day.* Some hence infer that Josue did not write this book. But surely if he wrote it towards the end of his life, he might well use this expression, (M.) as S. Matthew does to denote a shorter term. The twelve stones at Galgal, and in the bed of the Jordan, at Bethabara, (H.) were probably each placed apart. See Ex. xxiv. 4. M.—They were still to be seen in the days of S. Jerom. Such monuments were formerly very common, and very useful, to make a lasting impression upon the minds of a gross people. See Gen. xxviii. 18. Lev. xxvi. 1.

VER. 10. *To him.* Moses had been dead forty days. But it seems this miraculous division of the Jordan had been revealed to him, and he had cautioned Josue to let slip no opportunity of attaching the people to God's service, by erecting monuments of religion, as he did on this occasion. C.—*Haste.* Though they were assured by the divine promise, they experienced a certain fear. Salien.—Even the most constant are liable to such impressions. Mat. xiv. 30.

VER. 11. *People*, who passed over 2000 cubits lower down, and always kept the same distance, till they arrived at Galgal. C.

VER. 12. *Them.* C. i. 14. Num. xxxii. 28. Forty thousand were only chosen. H.

VER. 13. *Bands.* Heb. "prepared for war passed over, before the Lord, unto battle, to the plains of Jericho." H.—These formed the van-guard.—*Plains.* Heb. *harboth*, which is translated *desert.* Jer. lii. 8. A large plain, fit for pasturage, extended from the city to the Jordan, on the east side. C.

VER. 14. *In*, &c. Josue recapitulates how this miracle established his authority, and how he was ordered to command the priests to come up from the midst of the Jordan, after the people had all got to the other side, and the stones were fixed, to denote where the ark had stood, like a wall, to hinder the waters from rushing down. H.

VER. 19. *Month* of the ecclesiastical year. They had left Egypt on the 15th of Nisan, so that they had spent forty years, within five days, on their journey. C.

VER. 20. *Galgal.* It received this name afterwards. C. v. 9. It lay in a direct line from Jericho to the Jordan eastwards, being ten stadia from the former, and fifty from the latter place. Josue had his camp here while he subdued the kings of Chanaan, (C.) as it had plenty of water and wood in its environs; (M.) though perhaps at this time, there were no houses. Saul was here recognized king of all Israel. 1 K. xi. 14. Tertullian (c. Marc. iv.) supposes, that the twelve stones were placed on the ark, *in arcam*, which is not at all probable. C.—But they might be erected in its vicinity, and that may perhaps be the meaning of the author. H.—R. Levi says the stones were placed near the ark, that all Israel might see them thrice a year. Josephus believes that an altar was formed of them.

VER. 25. *Earth*, particularly of Chanaan. This miracle tended to inspire the enemy with fear and consternation, and to confirm the faith and hope of the Israelites. The obstinacy of the former was thus rendered more inexcusable. C

CHAP. V.

The people are circumcised: they keep the Pasch. The manna ceaseth. An angel appeareth to Josue.

NOW when all the kings of the Amorrhites, who dwelt beyond the Jordan, westward, and all the kings of Chanaan, who possessed the places near the great sea, had heard that the Lord had dried up the waters of the Jordan before the children of Israel, till they passed over, their heart failed them, and there remained no spirit in them, fearing the coming in of the children of Israel.

2 At that time the Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel.

3 He did what the Lord had commanded, and he circumcised the children of Israel in the hill of the foreskins.

4 Now this is the cause of the second circumcision: All the people that came out of Egypt that were males, all the men fit for war, died in the desert, during the time of the long going about in the way:

5 Now these were all circumcised. But the people that were born in the desert,

6 During the forty years of the journey in the wide wilderness, were uncircumcised: till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not shew them the land flowing with milk and honey.

7 The children of these succeeded in the place of their fathers, and were circumcised by Josue: for they were uncircumcised even as they were born, and no one had circumcised them in the way.

8 Now after they were all circumcised, they remained in the same place of the camp, until they were healed.

9 And the Lord said to Josue: This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this present day.

10 And the children of Israel abode in Galgal, and they kept the Phase, on the fourteenth day of the month at evening, in the plains of Jericho:

11 And they ate on the next day unleavened bread of the corn of the land, and frumenty of the same year.

12 [a] And the manna ceased after they ate of the corn of the land, neither did the children of Israel use that food any more, but they ate of the corn of the present year of the land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over-against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

14 And he answered: No; but I am prince of the host of the Lord, and now I am come.

[a] A. M. 2553.

CHAP. V. VER. 1. *Chanaan.* These occupied the countries situated on the Mediterranean sea, as far as Egypt: the *Amorrhites* dwelt nearer to the lake of Sodom. The whole country is divided between these two nations, including that territory which the Philistines had seized, and which belonged also to Israel. Almost every city had its respective king, according to the ancient custom in the east, *intra suam cuique patriam regna finiebantur.* Justin. i. Strabo (xvi.) says this was particularly verified in the cities of Phœnicia. C.—*Till they.* Heb. "we . . their heart melted, neither was there spirit in them any more, because of the children of Israel." They fainted as it were through fear, and could not take their breath, or according to the Sept. adopt any thing rational; "they had no prudence," *phronesis.* H.

VER. 2. *Time.* While the enemy was rendered incapable of attacking the Israelites by excessive fear (C.) and consternation, Josue was commanded to renew the sign of the covenant, by which they were to take possession of the land, and it is supposed that he complied the day after he arrived at Galgal; (H.) so that the wound would be healing, when the feast of the Passover commenced four days after. On the third day it is most painful. Gen. xxxiv. 25.—*Of stone.* Heb. *tsurim,* which some translate, "sharp;" but the Sept. and the best interpreters agree, that the word indicates a stone. Such a knife was used by Sephora. Ex. iv. 25. It was supposed that sharp stones would cause less inflammation or danger. *Samiâ testâ . . amputabant, nec aliter citra perniciem.* Plin. xxv. 12. Herodotus (ii. 86,) observes, that the Egyptian embalmers opened the body of the deceased with a "sharp Ethiopian stone." The people of Africa, and of America, have frequently used stone to cut wood, &c. Some of the Fathers assert, that Christ was circumcised with a knife of stone. But any other sharp instrument might be used for the purpose. Any person might perform the operation. Izates, king of the Adiabenians, received circumcision from the hand of a surgeon. Joseph. xx. 2. C.—*Time.* Not that such as had been circumcised before were to be circumcised again: but that they were now to renew, and take up again the practice of circumcision; which had been omitted during their 40 years' sojourning in the wilderness; by reason of their being always uncertain when they should be obliged to march. Ch.—S. Augustine (q. 6,) seems to think that the Israelites despised this ceremony in the desert. Theodoret (q. 2,) supposes it was disused because it was not then necessary, to distinguish the Israelites from other nations. Masius is of opinion that God would not allow them to employ it, after their revolt at Cades-barne, when they would not take possession of the land of Chanaan; and hence they could not resume that privilege, till God had authorized them again, v. 7. Num. xiv. 33. The covenant with God, of which circumcision was the seal, had been, in the mean time, suspended. But as the Israelites are no where blamed, in Scripture, on account of this omission, it seems that God dispensed with them during the 38 years after they left Sinai, that the children might not be exposed to the evident danger of perishing, as the people knew not how soon the cloud would give notice for an immediate departure. C.—Since they were now in the midst of the nations of Chanaan, this distinctive mark (M.) was to be henceforth diligently observed. H.

VER. 3. *Hill,* at Galgal. Josue took care to have this ceremony performed. S.—Perhaps he circumcised some himself, as Abraham did those of his own *house.* Gen. xvii. 23. M.

VER. 4. *Second.* Heb. "this is the thing, (the cause why) Josue gave circumcision."

VER. 5. *Desert.* After the departure from Sinai, where the Passover was celebrated, and where, of course, the people must have been circumcised. C.

VER. 6. *Forty.* Some copies of the Sept. add, "two," as if the 40 years' wandering in the desert, were to be dated from the time that the spies discouraged the people, in the second year of their departure from Egypt. But the Heb. and the best chronologers allow only 40 years in the whole. C.—Heb. "For the children of Israel walked 40 years in the wilderness, till all the men fit for war, who came out of Egypt, were consumed, because they obeyed not the voice of the Lord, unto whom the Lord swore that he would not shew them the land, which the Lord swore unto their fathers that he would give us, a land flowing with milk and honey; (7) and their children he raised up in their stead, them Josue circumcised." H.—The Sept. is also rather fuller than the Vulg. but gives the same sense. These children who receive, what their rebellious fathers had been refused, are a sensible figure of the Christian Church; as that *second circumcision* under Josue, represents the spiritual cleansing of the heart, which Jesus Christ has enjoined. Rom. ii. 28. 1 Cor. vii. 19.

VER. 8. *Healed.* The Passover lasted eight days: after which they proceeded to attack Jericho. Yet the people, unfit for war, remained at Galgal; where the camp continued a long time afterwards.

VER. 9. *Egypt.* The people of that country adopted circumcision only after this period, (C.) and it never became general among them. They were therefore held in abhorrence, like the rest of the uncircumcised nations, among the Jews. Gen. xxxiv. 14. 1 K. xiv. 6. Theodoret (q. 4,) looks upon circumcision as a symbol of the liberation from the servitude of Egypt, where, he says, history informs us, that many of the Hebrews had neglected this rite.—*Galgal* is interpreted liberty, by Josephus; but moderns render it "a rolling away," (C.) or revolution. Heb. "I have rolled away the reproach of Egypt from off you." H.—Those Israelites who remained at the other side of the river, were ordered to be circumcised at the same time with their brethren. But they could not partake in the solemnity of the Passover, as they were at a distance from the ark. Salien.

VER. 10. *Phase.* This was the third. The first was celebrated in Egypt. Ex. 12. The second at Sinai. Num. ix. M.—Afterwards it was disused till the Israelites took possession of Chanaan, as it was chiefly designed for that country. Ex. xii. 25.

VER. 11. *Corn.* Some pretend that the Heb. means "old corn." But the ancient interpreters take no notice of this restriction. The offering of corn was probably omitted on this occasion, as the Israelites had not cultivated the land. —*Frumenty.* Sept. "new corn." Heb. "parched, on that same day." These last words are taken by the Sept. as a part of the next sentence.

VER. 12. *Land.* The Sept. intimate on the 15th. The Heb. seems to say the 16th, Nisan, "on the morrow after they had eaten of the (old) corn." C.—Grabe's Septuagint agrees with the Vulgate and Heb. and specifies that the Israelites "eat of the corn of the country on the day after the Passover, unleavened and new. On that day, the morrow, manna ceased." All depends on the determination of the first day of the festival. If we date from the eating of the paschal lamb on the 14th, or from the solemn day, which was the 15th, manna must have been withdrawn either on the 15th or 16th of the month; though Salien thinks that it ceased as soon as the Israelites had begun to eat of the fruit of the country, on the eastern side of the Jordan. This miraculous food was withholden as soon as the Israelites entered the land of promise; and so the blessed Eucharist, of which it was a figure, and all the sacraments, will cease, when the Christian people shall have taken possession of their heavenly country. H.

VER. 13. *Adversaries?* Dost thou bear arms for or against us? C.

VER. 14. *Prince of the host of the Lord,* &c. S. Michael, who is called prince

15 Josue fell on his face to the ground. And worshipping, said: What saith my lord to his servant?

16 [a] Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

CHAP. VI.

After seven days' processions, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.

NOW [b] Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 Go round about the city all ye fighting men once a day: so shall ye do for six days.

4 And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

5 And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Then Josue, the son of Nun, called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

7 And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

8 And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

9 And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

10 But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry and shout.

11 So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

12 And Josue rising before day, the priests took the ark of the Lord,

13 And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord, walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

14 And they went round about the city the second day once, and returned into the camp. So they did six days.

15 But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

16 And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

17 And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab, the harlot, live, with all that are with her in the house: [c] for she hid the messengers whom we sent.

18 But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

20 [d] So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that was over-against him: [e] and they took the city,

21 And killed all that were in it, man and woman,

[a] Exod. iii. 5. Acts vii. 33.—[b] A. M. 2558, A. C. 1451.

[c] Supra ii. 4. Heb. xi. 31.—[d] Heb. xi. 30.—[e] 2 Mac. xii. 15.

of the people of Israel. Daniel x. 21. Ch.—Some of the Fathers explain it of the Son of God. Orig. hom. 6. But S. Aug. C. D. xi. 13. S. Jerom in Gal. iii. and interpreters in general agree, that the person who here appeared to Josue, was the archangel Michael. He came, in the name of God, to assure Josue of success, as the angel had appeared to Moses in the *burning* bush, as if to denote the distress of the Hebrews, and to encourage Moses to undertake their liberation. C.—Chal. "I am an angel sent by God." In that character he is called *the Lord.* H.

Ver. 15. *Worshipping.* Not with divine honour, but with a religious veneration of an inferior kind, suitable to the dignity of his person. Ch.—He styles the angel *Adonai*, which is a title frequently given to men; and hence he does not seem to have designed to give him supreme worship. C.—If he did, (H.) it was referred to God. C. See Ex. xx.

Ver. 16. *Loose.* The angel did not only accept of the honour done to him, but also required more, shewing that the field near Jericho was rendered *holy*, by his presence. W.—Hence he ordered Josue to put off his shoes, as Moses had done at the bush. Ex. iii. 5. The Turks leave their shoes at the doors of their mosques, and do not dare to tread on the bare floor. Formerly the pagans would not spit in their temples. Arrian. "If, says Porphyrius, in the sacrifices instituted by men, in honour of the gods, people be careful to have their shoes clean, with how much greater attention ought we to preserve our bodies, which are, as it were, the garments of the soul, free from every impurity and corruption!" Abstin. 2. C.

CHAP. VI. Ver. 2. *The Lord*, in the person of the angel, who appeared to Josue, as he was praying in silent meditation, or reconnoitring the city of Jericho. C. v. 13. H.—*Men.* People of the different nations had come to defend the city. C. xxiv. 11.

Ver. 3. *Men.* These went first. Afterwards the priests bore the ark, which was followed by all the people. C.—The procession began on a Sunday. Rabbins.

Ver. 4. *Jubilee.* Num. x. 2. The number seven, is often used to express an indefinite number. But here a particular stress is laid upon it. See Masius. As, on the 7th year the Hebrews regained the possessions which they had sold: so now they assert their right to the land of Chanaan. The sound of the trumpets announced joyful tidings to them. M.

Ver. 5. *Tune*, with certain modulations, continued for a long time. Num. x. 5. H.—*Ground.* The Rabbins say they sunk in, so that the ruins might not impede the march of the army. Some think only a large breach was made, opposite to the Israelites, as the house of Rahab upon the walls was preserved. C.

Ver. 7. *He said.* Some MSS. and Heb. editions have, "they said," though the points shew it must be singular, whatever Michaelis may object in favour of the Masora. Leusden foolishly admits here *a double literal sense.* Ken. H.

Ver. 11. *There.* This singular procession served to exercise the obedience of the people, and to teach them to despise the enemy, who durst not come out to attack them, though many were unarmed. C.

Ver. 15. *Seventh day.* The Jews say it was the sabbath; but of this there is no proof. Marcion hence took occasion to accuse God of inconsistency, as he forbad all working, and yet ordered the people to go round Jericho on a sabbath day. But Tertullian (iv. 12,) answers very well, that servile work is forbidden, and not the works of God or of religion, and God may change the ceremonial law as he thinks proper. C.—*Sabbato opera humana prohibentur non divina.* D.

Ver. 16. *Said*, or "had said," when he gave the people the sound of the trumpet for a sign (H.) when they were to shout, v. 5. He probably gave the regulations respecting the plunder of the city, before the army left the camp. C.

Ver. 17. *An anathema.* That is, a thing accursed and devoted to utter destruction. Ch.—Only the metal that was found, was consecrated to the Lord, (v. 19,) and the family of Rahab saved. In devoting things, the person who laid on the curse, might extend its operation as he pleased. On some occasions, all was to be destroyed; on others, some things were preserved. Deut. ii. 34. Lev. xxvii. 21. C.—This first city, which the Israelites attacked, was treated with peculiar severity, to terrify the rest.

Ver. 18. *Forbidden, transgression, sin.* Heb. has always *anathema.* H.

Ver. 19. *Treasures*, probably in the tabernacle. See Num. xxxi. 48. God claims the first-fruits of the booty, as an acknowledgment that he granted the victory, (C.) and all the riches of the country, to his people. H.

young and old. The oxen also, and the sheep, and the asses, they slew with the edge of the sword.

22 [a] But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath.

23 [b] And the young men went in, and brought out Rahab, and her parents, her brethren also, and all her goods, and her kindred, and made them to stay without the camp.

24 [c] But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated unto the treasury of the Lord.

25 But Josue saved Rahab the harlot, and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

26 [d] Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his first-born may he lay the foundation thereof, and in the last of his children set up its gates.

27 And the Lord was with Josue, and his name was noised throughout all the land.

CHAP. VII.

For the sin of Achan, the Israelites are defeated at Hai. The offender is found out, and stoned to death; and God's wrath is turned from them.

BUT [e] the children of Israel transgressed the commandment, and took to their own use of that which was accursed. [f] For Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel.

2 And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

[a] Supra ii. 1. and 14.—[b] Heb. xi. 31.—[c] Infra viii. 2. [d] 3 Kings xvi. 34.

3 And returning, they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why should all the people be troubled in vain, against enemies that are very few?

4 There went up therefore three thousand fighting men: who immediately turned their backs,

5 And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

6 But Josue rent his garments, and fell flat on the ground, before the ark of the Lord, until the evening, both he and all the ancients of Israel: and they put dust upon their heads.

7 And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God we had stayed beyond the Jordan, as we began.

8 My Lord God, what shall I say, seeing Israel turning their backs to their enemies?

9 The Chanaanites, and all the inhabitants of the land, will hear of it, and being gathered together will surround us, and cut off our name from the earth: and what wilt thou do to thy great name?

10 And the Lord said to Josue: Arise, why liest thou flat on the ground?

11 Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their goods.

12 Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness.

13 Arise, [g] sanctify the people, and say to them: Be ye sanctified against to-morrow: for thus saith the Lord

[e] A. M. 2553. Infra xxii. 20.—[f] 1 Par. ii. 7.—[g] Lev. xx. 7. Num. xi. 18. Supra iii. 5. 1 Kings xvi. 5.

VER. 23. *Men.* Heb. "boys;" a name given to people advanced in years.—*Camp.* A respect for the majesty of God, would not permit the Israelites to introduce unbelievers into the camp. They were first instructed, and then the men were circumcised, and the women received baptism. C.

VER. 25. *Day.* Rahab prefigured the wild olive tree, which S. Paul says was engrafted on the good olive tree, (Rom. xi. 24,) and which will remain till the end of the world. Theod. q. 8. She married Salmon, of the tribe of Juda, and became the ancestor of David and of the Messias. C.

VER. 26. *Cursed,* &c. Jericho, in the mystical sense, signifies *iniquity;* the sounding of the trumpets by the priests, signifies the preaching of the word of God; by which the walls of Jericho are thrown down, when sinners are converted: and a dreadful curse will light on them who build them up again. Ch.—*Gates.* Some copies of the Sept. insert here that the curse fell upon Azan (Hiel) of Bethel, 3 K. xvi. 34. Before his time, there was a city of palm-trees, or Jericho, built in the neighbourhood. Joseph. Bel. v. 4. Though Hiel was so severely punished, no one made any scruple to live there. Elias and Jesus Christ himself honoured the place with their presence. The city is now almost in ruins, and the territory uncultivated. Ancient history mentions similar imprecations against obnoxious cities. Thus the Romans cursed the rebuilders of Carthage, and Agamemnon followed "the ancient custom," says Strabo, (xiii.) laying a curse upon those who should rebuild the city of Troy. The Ionians and Greeks forbad those temples to be re-established, which the Persians had destroyed, that they might remain eternal monuments of the impiety of the latter, and of the hatred which subsisted between the two nations. Pausanias in Phoc. C.

CHAP. VII. VER. 1. *Children.* Achan was guilty of theft: some of the rest might have connived at his fault. He had taken what was reserved for the Lord. The offender was discovered, to inspire all with a horror for his conduct. Some of his brethren were punished, (v. 5,) but they suffered for their own secret transgressions, or death might be no real punishment to them; while the Israelites were awakened to a sense of their own inability to conquer without the divine protection, and were forced to humble themselves. H.—Chastisements are the marks of God's displeasure, though they frequently proceed also from his clemency.—*Achan* is called *Achar,* 1 Par. ii. 7. These five persons occupy the space of 265 years; so that they must have been 50 or 55 years old, when they had children.

VER. 2. *Against Hai,* to see the situation and strength of that city, which was about 10 miles west, or rather north, of Jericho. It was afterwards rebuilt, 1 Esd. ii. 28.—*Bethaven* and *Bethel* are the same place; (S. Jerom. C.) though many distinguish them, with Cellarius. The former name means "the house of iniquity," because Jeroboam there set up a golden calf. Bethel was its former appellation, in consequence of the vision of Jacob. Gen. xxviii.

VER. 3. *Few.* It appears, however, that the city contained 12,000 fighting men; so that these spies must have formed a false notion of its strength. C. viii. 25.

VER. 5. *Sabarim,* which means people "broken and defeated." Sept. "they pursued them from the gate, till they had entirely broken them," destroying 36, and putting the rest to flight. C.—This small disaster filled the whole camp with dismay, as the Lord generally caused the victories of his people to be complete, and without any loss, as long as they continued in his favour. None were found wanting of those who attacked and destroyed so many of the Madianites. Num. xxxi. 49. H.

VER. 6. *Heads.* These marks of grief were very common. Achilles covered his head with ashes, tore his garments and face, when he received news of the death of his friend, Patroclus. Homer and Virgil, (xii.) speaking of Latinus, the king, says, *It scissa veste Latinus—Canitiem immundo perfusam pulvere turpans.*

VER. 7. *Began.* Some had established themselves in the land of Galaad. M. —Heb. "would to God we had been content, and dwelt on the other side of the Jordan." Josue speaks in this animated manner, through zeal for the glory of God, (C.) more than for any personal inconvenience. He was grieved that any one should have merited God's displeasure. He was afraid that the Chanaanites would blaspheme the *great name* of the Lord, v. 9.

VER. 11. *Lied.* Each one, on delivering up what he had taken, made profession, at least by his behaviour, (H.) that he retained nothing. Achan did like the rest, but he kept back part of the plunder. C.—He lied, and did not comply with the promise made by all Israel, which he was bound to observe, as much as if he had made it with his own mouth.

VER. 13. *Sanctified.* Prepared by washing, &c. to appear before the tab-

God of Israel: The curse is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee, that is defiled with this wickedness.

14 And you shall come in the morning, every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds, and the kindred by its houses, and the house by the men.

15 And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire, with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

16 Josue, therefore, when he rose in the morning, made Israel to come by their tribes, and the tribe of Juda was found.

17 Which being brought by its families, it was found to be the family of Zare. Bringing that also by the houses, he found it to be Zabdi:

18 And bringing his house man by man, he found Achan, the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda.

19 And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

20 And Achan answered Josue, and said to him: Indeed I have sinned against the Lord, the God of Israel, and thus and thus have I done.

21 For I saw among the spoils a scarlet garment, exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent, and the silver I covered with the earth that I dug up.

22 Josue therefore sent ministers: who running to his tent, found all hid in the same place, together with the silver.

23 And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord.

24 Then Josue, and all Israel with him, took Achan, the son of Zare, and the silver, and the garment, and the golden rule, his sons also, and his daughters, his oxen, and asses, and sheep, the tent also, and all the goods: and brought them to the valley of Achor:

25 Where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire.

26 [a]And they gathered together upon him a great heap of stones, which remaineth until this present day. And the wrath of the Lord was turned away from them. And the name of that place was called the Valley of Achor, until this day.

CHAP. VIII.

Hai is taken and burnt, and all the inhabitants slain. An altar is built, and sacrifices offered. The law is written on stones, and the blessings and cursings are read before all the people.

AND the Lord said to Josue: [b]Fear not, nor be thou dismayed: take with thee all the multitude of fighting men, arise, and go up to the town of Hai: Behold I have delivered into thy hand the king thereof, and the people, and the city, and the land.

2 And thou shalt do to the city of Hai, and to the king thereof, [c]as thou hast done to Jericho, and to the king thereof: but the spoils, and all the cattle, you shall take for a prey to yourselves: lay an ambush for the city behind it.

3 And Josue arose, and all the army of the fighting men with him, to go up against Hai: and he sent thirty thousand chosen valiant men. in the night.

4 And commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready.

5 But I, and the rest of the multitude which is with me, will approach on the contrary side against the city. And when they shall come out against us, [d]we will flee, and turn our backs, as we did before:

6 Till they pursuing us be drawn farther from the city: for they will think that we flee as before.

7 And whilst we are fleeing, and they pursuing, you shall rise out of the ambush, and shall destroy the

[a] 2 Kings xviii. 17.—[b] A. M. 2553.

[c] Supra vi. 24.—[d] Supra vii. 4.

ernacle, and to see the event. Sept. "purify the people." Chal. "call an assembly."

VER. 14. *Find.* Heb. "it shall be the tribe which the Lord taketh." H.—This was done by lots, as on similar occasions, 1 K. x. 20. and xiv. 41. When God authorized this method, there could be no danger in it. But to have recourse to lots without such authority, would be often tempting God. The apostles chose an apostle by lot: but they had first taken every precaution (C.) to select two persons, both fit for the important charge. H.—To commit the choice of sacred ministers to chance would be extremely improper. "We forbid the use of lots in the elections," said Honorius. C.

VER. 18. *Juda.* The dignity of this tribe enhanced the fault of Achan. M.

VER. 19. *My son.* Clemency is the virtue of great souls.—*Give glory.* Confess candidly. Jo. ix. 24.

VER. 21. *Garment.* Heb. "a robe of Sannaar, *or* of Babylon." This city was famous for embroidered, or painted robes, such as were worn by kings. Jonas iii. 6. Plin. viii. 48.—*Rule,* or linget. No coin was yet used. C.

VER. 24. *His sons,* &c. Probably conscious to, or accomplices of the crime of their father, (Ch.) as he could hardly have concealed these things in the midst of his tent without their knowledge. M.—But granting, with S. Aug. (q. 8,) that they were innocent of this crime, God, who is the sovereign arbiter of life and death, might order them out of the world, on this occasion, without injustice.

VER. 25. *Day.* Hence some have drawn a very weak argument, to prove the repentance of Achan, as if he had only to undergo a temporary punishment. It is probable, however, that his sincere confession, proceeding from a penitent heart, might influence God to shew him mercy.—*Fire.* Children, as well as his other effects; though some have supposed that the former were spared, as they are not here specified. Heb. seems to include them; "and burnt them with fire after they had stoned them with stones." Chaldee says they were stoned first. C.

VER. 26. *Achor.* That is, trouble; (Ch.) in allusion to the name of Achar, as he is called in the Sept. invariably, and in the Heb. and Vulg. in the Book of Chronicles. H.—This *heap of stones* was thrown upon the ashes of the deceased, or perhaps at his person, while he was burning at the stake, as it is the custom still among the Turks. Roger. ii. 7. The king of Hai was treated in this manner. C. viii. 29. See 2 K. xviii. 17. The *vale of Achor* was on the road between Jerusalem and Jericho, where a small castle, at Adommim, was built to protect travellers from the insults of robbers, who infested that part. Lu. x. 30. C. xv. 7.

CHAP. VIII. VER. 1. *Men.* Masius and Salien (H.) suppose that Josue selected out of them 30,000; 5000 of whom were to be placed in ambush, and the rest were to pretend that they were terrified at the approach of the king of Hai, and to flee with Josue. But the text seems to assert that all accompanied their general, (C.) excepting such as were left to guard the camp. H.

VER. 2. *King.* There was this difference, that the king of Hai was to be gibbeted, and his corpse stoned, while the city was to be plundered by the Israelites. —*It.* This mode of warfare is equally just, as if the enemy was attacked in the open field. *Dolus an virtus quis in hoste requirat?* Virg.—God was pleased to authorize it on this occasion, that his people might be less exposed, being under some apprehensions on account of the former defeat. Some nations have preferred to encounter the enemy openly. Grot. Jur. iii. 1. 20. But their example is no law for others. "When the war is just, it matters not whether a person gain the victory by open fighting or by stratagem." S. Aug. q. 10. "It is often prudent to conceal the truth." c. Mend. x. People engaged in warfare, allow each other to take such advantages. God could easily have routed these few men by means of the army of Israel, or by a miracle, as he did at Jericho. H.—But he is at liberty to act as he thinks proper. The ambush was laid on the south-west side of Hai, so that those of Bethel might not perceive it, as they came out to the assistance of their countrymen, v. 17. Five thousand were placed in one place, and 25,000 in another, while the main body of the army, under Josue, took a circuit by the east, and came to attack the city on the north side. C.

VER. 4. *Ready* to enter the city, when its soldiers are all in pursuit of us. H.

VER. 5. *And turn,* &c. Josue had not fled before. C.—Heb. "against us, as at the first, we will flee before them."

city: and the Lord your God will deliver it into your hands.

8 And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

9 And he sent them away, and they went on to the place of the ambush, and abode between Bethel and Hai, on the west side of the city of Hai. But Josue staid that night in the midst of the people,

10 And rising early in the morning, he mustered his soldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting men.

11 And when they were come, and were gone up over-against the city, they stood on the north side of the city, between which and them there was a valley in the midst.

12 And he had chosen five thousand men, and set them to lie in ambush between Bethel and Hai, on the west side of the same city:

13 But all the rest of the army went in battle array on the north side, so that the last of that multitude reached to the west side of the city. So Josue went that night, and stood in the midst of the valley.

14 And when the king of Hai saw this, he made haste in the morning, and went out with all the army of the city, and set it in battle array, toward the desert, not knowing that there lay an ambush behind his back.

15 But Josue, and all Israel gave back, making as if they were afraid, and fleeing by the way of the wilderness.

16 But they shouting together, and encouraging one another, pursued them. And when they were come from the city,

17 And not one remained in the city of Hai and of Bethel, that did not pursue after Israel, leaving the towns open as they had rushed out,

18 The Lord said to Josue: Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his shield towards the city, the ambush, that lay hid, rose up immediately: and going to the city, took it, and set it on fire.

20 And the men of the city, that pursued after Josue, looking back, and seeing the smoke of the city rise up to heaven, had no more power to flee this way or that way: especially as they that had counterfeited flight, and were going toward the wilderness, turned back most valiantly against them that pursued.

21 So Josue, and all Israel, seeing that the city was taken, and that the smoke of the city rose up, returned, and slew the men of Hai.

22 And they also that had taken and set the city on fire, issuing out of the city to meet their own men, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both sides, not one of so great a multitude was saved.

23 And they took the king of the city of Hai alive, and brought him to Josue.

24 So all being slain that had pursued after Israel, in his flight to the wilderness, and falling by the sword in the same place, the children of Israel returned and laid waste the city.

25 And the number of them that fell that day, both of men and women, was twelve thousand persons, all of the city of Hai.

26 But Josue drew not back his hand, which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain.

27 And the children of Israel divided among them, the cattle and the prey of the city, as the Lord had commanded Josue.

28 And he burnt the city, and made it a heap for ever:

29 And he hung the king thereof on a gibbet, until the evening and the going down of the sun. Then Josue commanded, and they took down his carcass from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to the Lord, the God of Israel, in Mount Hebal,

31 [a] As Moses, the servant of the Lord, had commanded the children of Israel, and it is written in the book of the law of Moses: an altar of unhewed stones, which

[a] Exod. xx. 25. Deut. xxvii. 5.

VER. 8. *Fire.* They were to set some houses on fire for a signal, but the whole city was not to be destroyed (C.) till the Israelites had collected the plunder. H.

VER. 10. *Ancients,* who had a command in the army, and assisted Josue with their counsel. They gave him an account of the state and numbers of the army. C.

VER. 12. *Five thousand.* These were part of the 30,000 mentioned above, v. 3. Ch.—Josue had given orders to have them placed in ambush apart; (C.) unless, perhaps, he places these himself in some secret place. H.

VER. 13. *Night.* He spent the forepart of it at Galgal, to prevent any suspicion, v. 9. But setting out very early, (v. 10,) he arrived at Hai before sun-rise.

VER. 14. *Desert* of Bethel, fit only for pasturage. C. xviii. 12.

VER. 15. *Afraid.* Heb. "made as if they were beaten before them, and fled." Thus they drew on the king of Hai, so as to leave the ambush in his rear. C.

VER. 17. *Not one* fit to bear arms. W.—*Bethel.* As soon as the people of this city perceived the Israelites fleeing, they rushed out to assist the king of Hai in the pursuit. But when they saw the former rally, before they had joined their friends, (C.) they very prudently retired, and left the unhappy citizens of Hai to their fate. H.—Hence all who were slain, belonged to the latter city, v. 25.

VER. 18. *Shield,* as Moses lifted up his hands. Ex. xvii. 11. Some translate, "dart, spear," or "sword." Sept. and Eccli. xvi. 3. C.—The buckler might be suspended on a spear, (M.) that it might be seen afar off (W.) by some appointed to keep watch on purpose. H.

VER. 23. *Josue.* This king was reserved for greater torments and ignominy. It was the ancient custom to present kings and chief commanders to the victorious general, who rewarded those who brought them. Grotius.

VER. 28. *For ever,* or for a long time. It was rebuilt before the captivity. 2 Esd. vii. 31.

VER. 29. *Gibbet.* Sept. "a cross." Some say that the king was first killed; but that assertion is destitute of proof. The corpse was taken down before night. Deut. xxi. 22.

VER. 30. *Hebal.* The Sam. Chronicle says, on Mount Garizim. No doubt Josue complied with the injunctions of Moses: but we have seen that there are reasons to doubt which mountain he pitched upon. Deut. xxvii. 4. H.—It seems more probable that the altar would be upon Garizim, where the blessings were proclaimed, if the texts of Moses and Josue did not formally assert the contrary. C.—But if they have been interpolated, nothing certain can be deduced from those passages. Josephus (iv. 8,) says that the altar was between the two mountains, not far from Sichem, which was built at the foot of Garizim; and it is not probable that this historian, the mortal enemy of the Samaritans, would have hesitated to assert that the altar was upon Hebal, if the texts had been so positive, in his time. It is undeniable that the tribes of Levi, and of Ephraim, were upon Garizim; and consequently Josue and the *priests* must have been there; and who would then officiate at the altar on Hebal? See Kennicott, who ably refutes the insinuations of the infidel, Collins, against the character of the Samaritans. When this altar was erected the learned are not agreed. H.—Some say, immediately after the passage of the Jordan, and that the 12 stones taken from the bed of the river, were used for that purpose. Josephus says five years elapsed, and R. Ismael supposes that the altar was not built during the 14 years after the passage of the Jordan. But it is most probable that Josue complied with the command of God as soon as he had procured a sort of peace, (H.) by the conquest of these two cities, and was thus enabled to penetrate into the heart of the country, where Garizim was situated, not in the plain of Jericho, as Eusebius imagined, but near Sichem, (C.) about 30 or 40 miles to the north-west of Jericho. H.

VER. 31. *Iron.* Spencer complains that the Prot. have not translated *barzel,* "iron tool," as Deut. xxvii. 5. This translation is found in their more ancient editions of 1537–49, &c. Ken.—But the difference is very unimportant. The

iron had not touched: and he offered upon it holocausts to the Lord, and immolated victims of peace-offerings.

32 And he wrote upon stones, the Deuteronomy of the law of Moses, which he had ordered before the children of Israel.

33 And all the people, and the ancients, and the princes, and judges, stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger and he that was born among them, half of them by Mount Garizim, and half by Mount Hebal, as Moses, the servant of the Lord, had commanded. And first he blessed the people of Israel.

34 After this, he read all the words of the blessing and the cursing, and all things that were written in the book of the law.

35 He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children, and strangers, that dwelt among them.

CHAP. IX.

Josue is deceived by the Gabaonites; who, being detected, are condemned to be perpetual servants.

NOW [a] when these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains, and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwelt by Libanus, the Hethite, and the Amorrhite, the Chanaanite, the Pherezite, and the Hevite, and the Jebusite,

2 Gathered themselves together, to fight against Josue and Israel, with one mind, and one resolution.

3 But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

4 Cunningly devising, took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again,

5 And very old shoes, which for a shew of age were clouted with patches, and old garments upon them: the loaves also, which they carried for provision by the way, were hard, and broken into pieces:

6 And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you. And the children of Israel answered them, and said:

7 Perhaps you dwell in the land which falls to our lot; if so, we can make no league with you.

8 But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9 They answered: From a very far country thy servants are come, in the name of the Lord thy God. For

[a] A. M. 2553, A. C. 1451.

reason of this prohibition is given, Ex. xx. 25.—*He offered;* so we read that *he wrote, blessed and cursed,* &c. because these things were done at least by his authority. It is not necessary to suppose that he engraved the words of the law with his own hands, or that he passed from Garizim, where he had been pronouncing the blessings, to Hebal, in order to denounce the curses. H.—He probably commissioned some of the princes on Hebal to perform the office of cursing, after he had repeated the blessings himself from Garizim; and the select company of Levites before the ark, having answered or repeated the words, the whole multitude stationed at the foot of each mountain, testified their entire approbation by shouting *Amen;* the six tribes near Garizim thus ratifying the blessings; and the rest, at the foot of Hebal, giving their consent that the transgressors should be cursed. Ken.—Hence Josue must have sacrificed by the hands of the priests. H.—Various instances are produced, to shew that princes and prophets have, on extraordinary occasions, performed this office themselves, 1 K. vi. 15. and vii. 9. 3 K. xviii. 32. C.—But these must have either received a dispensation from God, or they must have employed the ministry of the legal priests; or, in fine, their actions, like that of Saul, (1 K. xiii. 9,) of Absalom, (ib. i. 9,) Herod, &c. may have been deserving of blame. H.—The Jews assert that in the desert no one was permitted to sacrifice, except in the tabernacle; but that this prohibition ceased at Galgal, as the ark had no fixed abode, and thus Josue might offer sacrifice himself. Afterwards the law was enforced, while the ark was at Silo. But upon its being removed to Nobe, Maspha, and Gabaon, people resumed their former liberty; and hence there was nothing to hinder Samuel, Saul, and David from offering sacrifice, till the temple was erected. Outram de Sac. i. 2. Grot. in Deut. xii. 8. This sacred office was formerly exercised by kings, particularly at Athens, where, after the people became more numerous, Theseus appointed *the king of sacrifices* to keep up the memory of the ancient practice. Demost. c. Neream. C.—The like was done at Rome under the republic. H.

Ver. 32. *Stones,* of which the altar was formed, (C.) or on a separate monument, (Masius) consisting of two stones of black marble, so as to leave the letters prominent, and to fill up the vacuities with white plaster, that they might be seen more plainly, and might, at the same time, be more durable than if they had been only written on the cement, whatever some may have said of the tenacity of the ancient plaster.—*Deuteronomy,* &c. or copy of the Decalogue, which, by way of eminence, is called *the law.* Act. vii. 53. It is distinguished from the blessings and the curses; (v. 34,) and Moses referred to it, as already existing, (Deut. xxvii. 3. 8,) though the Book of Deuteronomy was not finished till afterwards. He might point to the very tables contained in the ark. "This law, consisting of only 16 verses, might easily be engraven on this solemn day; whereas to engrave the 80 verses of blessings and cursings, would be improbable; and engraving the Pentateuch, or indeed the Book of Deuteronomy, had been impossible." That the Decalogue was to be thus solemnly proclaimed is evident, from the Sam. text. Ex. xx. 18. Kennicott.—This was the covenant which God had made with his people, (Deut. iv. 13,) and which Moses cautions the Israelites to observe; as upon their fidelity, their present and future happiness entirely depended. It was on this title alone that they could hold the land of Chanaan; and therefore Josue takes care thus publicly to admonish them of their duty. H.—The Rabbins say that the whole Pentateuch was written on this occasion in 70 languages, that no nation might plead ignorance. But we can hardly believe that even the Book of Deuteronomy could be written, and read, and explained to the people, as that would require many days. C.

Ver. 33. *Hebal.* "Gerizim and Ebal, says Maundrell, p. 59, are separated by a narrow valley, not above a furlong broad; and Naplosa, (the ancient Sychem) consisting chiefly of two streets lying parallel, is built at the foot of, and under Gerizim." The princes, representing the different tribes, were stationed on these mountains, and the crowd at the foot of them, while a select company of Levites attended the ark in the midst, and repeated what the princes proclaimed, that the multitude might answer *Amen,* as they turned successively to them; (Kennicott) or the princes might answer *Amen,* from the top of the two hills. C.—*And first.* Prot. "as Moses . . . had commanded before, that they should bless the people of Israel." But if Josue blessed them himself, (H.) all superiors might do so, as parents bless their children. W.

Ver. 34. *Words.* Heb. "words of the law, the blessings," &c. H.

Ver. 35. *Repeated.* Coverdale's Bible has "Josua caused it to be proclaimed." "It is very common in Scripture to represent a person as doing that which is done by another, in his name and by his authority." Kennicott.—Josue might be in the midst to preside, (C.) or rather he would be along with the princes of the six tribes on Mount Garizim, v. 30. H.—Thus the covenant entered into between God and the Israelites, was solemnly ratified when the latter first entered the promised land. The greatest part of those who had been present at Horeb had perished in the wilderness. C.

CHAP. IX. Ver. 1. *These things.* The solemn covenant by which the Israelites took possession of Chanaan, (H.) and the destruction of the two cities of Jericho and Hai. C.—The kings on that *side of the Jordan,* and in all the neighbourhood, perceiving that, if the Israelites were suffered to attack them singly, in this manner, they would all presently lose their dominions and their lives. They resolved, therefore, to form a general league, offensive and defensive. H.—*Beyond.* Heb. "on the side of."—*Mountains,* on the south of Judea.—*Sea.* All the nations of Phœnicia, and the country of the Philistines, (C.) who had seized a part of the country, which belonged to the Israelites. Josue divided their territory among the people, though he did not live to make the conquest of it. H.—*Libanus.* Heb. "and in all the coasts of the great sea, over-against Libanus," as if the Phœnicians were alone meant. C.

Ver. 4. *Provisions.* By the alteration of a single letter, Heb. means, "they feigned themselves to be ambassadors." But the Chal. Syr. and Sept. agree with the Vulgate. C.—The Gabaonites were Hevites, though they are called by the more general name of Amorrhites, 2 K. xxi. 2. S. Jerom says that their city stood in the tribe of Benjamin; according to Josephus, 40 or 50 stadia north of Jerusalem. M.—They alone had the prudence to submit, (C.) being terrified and converted by the miracles of God. H.—*Again.* In the East, goat skins with the hair inwards, are used to carry wine.

Ver. 5. *Patches.* Heb. "spotted," or of different colours, like shoes worn out and spoiled with dirt.—*Pieces.* Heb. is translated, "dry, burnt, eaten, mouldy," &c. But it means fine thin bread, or wafers, (3 K. xiv. 3,) full of holes. The Israelites partook of this bread, which they would hardly have done if it had been mouldy. C.

Ver. 7. *You.* The Gabaonites addressed themselves to the first whom they met in the camp; and these made this remark to them before they were brought into the presence of Josue. The Israelites could make no league with the Chanaanites, as with equals, but only on condition that the latter should embrace the true religion, and acknowledge the dominion of the former. Grot. Ex. xxiii. 32. Deut. vii. 2.

Ver. 8. *Servants.* They did not mean to submit to servitude, but to make a league; otherwise they would not have needed to have recourse to such artifices. C.—But finding that no other terms could be procured, they were willing, at any rate, to save their lives. H.

we have heard the fame of his power, all the things that he did in Egypt,

10 [a]And to the two kings of the Amorrhites, that were beyond the Jordan, Sehon, king of Hesebon, and Og, king of Basan, that was in Astaroth:

11 And our ancients, and all the inhabitants of our country, said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us.

12 Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

13 These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey, are worn out, and almost consumed.

14 They took therefore of their victuals, and consulted not the mouth of the Lord.

15 [b]And Josue made peace with them, and entering into a league, promised that they should not be slain: the princes also of the multitude swore to them.

16 Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities on the third day, the names of which are, Gabaon, and Caphira, and Beroth, and Cariathiarim.

18 And they slew them not, because the princes of the multitude had sworn in the name of the Lord, the God of Israel. Then all the common people murmured against the princes.

19 And they answered them: We have sworn to them in the name of the Lord, the God of Israel, and therefore we may not touch them.

20 But this we will do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn:

21 But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

22 Josue called the Gabaonites, and said to them: Why would you impose upon us, saying: We dwell very far off from you, whereas you are in the midst of us?

23 Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water, into the house of my God.

24 They answered: It was told us, thy servants, that the Lord thy God had promised his servant Moses, to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly, and provided for our lives, compelled by the dread we had of you, and we took this counsel.

25 And now we are in thy hand: deal with us as it seemeth good and right unto thee.

26 So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he gave orders in that day, that they should be in the service of all the people, and of the altar of the

[a] Num. xxi. 13.

[b] 2 Kings xxi. 2.

VER. 9. *God.* So the queen of Saba came to Solomon, 3 K. x. The people of Gabaon being convinced that the God of Israel was the only true God, came to join themselves to his people, and to worship him. Serarius.

VER. 10. *Astaroth.* They take care not to mention what had happened so recently at Jericho, lest they might be detected. C.

VER. 13. *And almost.* This is added by way of farther explanation of the Heb. "are become old." H.

VER. 14. *Victuals,* to examine whether they were as old as they pretended; or they eat of them in sign of friendship. M.—Thus we find a feast generally accompanied the making of a league. Gen. xxvi. 30. and xxxi. 54. To betray a guest was deemed a heinous injury. Ps. liv. 15. Euripides.—*Lord.* By the high priest, clothed with the Urim and Thummim. C.—This remark shews that the Israelites had been guilty of some negligence. H.—Hence they were so easily deceived, being perhaps overjoyed that their friendship should be courted by so distant a nation. M.—The high priest was ordered to consult the Lord for Josue, at the door of the tabernacle. Ex. xxix. 42. Num. xxvii. 21. W.

VER. 15. *Them.* Were they bound to keep this promise? Some maintain the negative, as it was obtained by fraud, and therefore the Gabaonites leave themselves to the mercy of Josue, (v. 25,) who condemns them to perpetual servitude in the house of the Lord. He could not, however, have taken away their lives after what had passed. The error was not essential, but the people might have obtained the same conditions, if they had frankly told the truth. If we make a contract with a person who pretends to be of a nation to which he does not belong, the contract will hold good. The deceit of the Gabaonites was punished as it deserved. But God required that the conditions which were granted to them, should be diligently observed; and the family of Saul was severely punished, because he had slain some of them. 3 K. xxi. If the rest of the Chanaanites had changed their religion, and submitted to the Israelites, they might have been preserved, as Rahab, and so many others were, with whom the pious kings scrupled not to form alliances. C. xi. 19. Deut. xx. 10, &c. Masius. Bonfrere. C.—They were, however, obliged to yield possession of the land to the Israelites, and to renounce idolatry. The Gabaonites were willing to accede to these conditions, and therefore Josue might justly make a peace with them. M.

VER. 16. *Now.* The five kings coming to attack the Gabaonites, these were forced to confess the truth, and to implore the assistance of the Israelites; (C.) or perhaps Rahab had given information who they really were. M.—Josue flew to their assistance in the night, and arrived the day following. C. x. 9.

VER. 18. *Israel.* This is one reason why their lives were spared. But we have seen that they could not, with justice, have treated them as enemies, on their submitting to the conditions required, even if they had not engaged themselves by oath. The Gabaonites knew with what respect oaths were then kept by the Hebrews, even when they might have some specious pretext for dispensing themselves from their obligation. "People had not yet begun to neglect God, as they do in the present age; nor did they allow themselves the liberty of interpreting an oath, and accommodating the laws to their own humour, but they rather regulated their morals by their prescription." *Nondum hæc quæ nunc tenet sæculum, negligentia Dei venerat,* &c. Livy iii.

VER. 21. *Multitude.* The common people, only considering their own private advantage, murmured at the conduct of their leaders, as they supposed that they were thus deprived of the plunder (C.) of many cities, and engaged in a dangerous war, with the five confederate kings. But this war was in no degree detrimental to them, as they knew they had to subdue the whole country; and as for the Gabaonites, they eased the people of Israel of a great burden, by doing the drudgery of the tabernacle, which otherwise must have fallen upon them. H.—These people were dispersed through the country, particularly in the cities of the priests and Levites, whose servants they were forced to be. Gabaon was allotted to the priests. In latter ages, many of these poor people being slain by Saul, &c. David was obliged to select some others, called *Nathineans,* or "people given," to supply their place, (C.) unless these were the remnants of the Gabaonites. M.—Josephus (Bel. ii. 17,) speaks of the feast of *Xylophoria,* or "wood carrying," for the uses of the temple; and we read, (2 Esd. x. 34,) that lots were cast *among the priests and the Levites, and the people, for the offering of wood,* &c. which seems to insinuate that the ancient institution was then altered. Many authors speak of a fountain which furnished the temple with water, after the captivity, so that the service of the Gabaonites was not much wanted. We find no mention of them after that time.

VER. 23. *Curse.* Heb. "you are cursed, and there shall be none of you freed from being bondmen;" (H.) you are a part of those nations which are under an anathema, and you deserve to be severely punished. C.—But we shall fulfil our engagements with you, only in punishment for your craftiness: (H.) you must submit to change your religion, (C.) which will be your greatest blessing, (H.) and to perform the meanest offices, which may be considered as a sort of curse. It is thought that some recompense was allowed the Gabaonites for their labour. Serarius, q. 17.—This sentence was probably pronounced at Galgal, (C.) though we might as well conclude that Josue would wait till he came to Gabaon, before he arraigned the people, as no doubt they would make the best of their way out of the camp, as soon as they had obtained their request. H.—*Water.* Slaves of the meanest condition were employed in these offices. Deut. xxix. 11. Athen. x. 22.

VER. 24. *Thereof.* It seems they knew not that any conditions would be admitted; and many interpreters have supposed, that none could be offered by the Israelites. See Deut. xx. 15.

VER. 25. *Thee.* They acknowledge not only that Josue is too strong for them, but also that he has a right to punish them for their deceit. They accept, therefore, of whatever terms he is pleased to allow them. C.

VER. 27. *Chosen* in the tabernacle and temple. M.—In these Gabaonites, of the race of Chanaan, the prediction of Noe, that he should *serve* Sem, was fulfilled. Gen. ix. W.

Lord, hewing wood, and carrying water, until this present time, in the place which the Lord hath chosen.

CHAP. X.

Five kings war against Gabaon. Josue defeateth them: many are slain with hail-stones. At the prayer of Josue, the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.

WHEN [a]Adonisedec, king of Jerusalem, had heard these things, to wit, that Josue had taken Hai, and had destroyed it, (for as he had done to Jericho and the king thereof, so did he to Hai and its king) and that the Gabaonites were gone over to Israel, and were their confederates,

2 He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

3 Therefore Adonisedec, king of Jerusalem, sent to Oham, king of Hebron, and to Pharam, king of Jerimoth, and to Japhia, king of Lachis, and to Dabir, king of Eglon, saying:

4 Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

5 So the five kings of the Amorrhites being assembled together, went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

6 But the inhabitants of the city of Gabaon, which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly, and save us, and bring us succour: for all the kings of the Amorrhites, who dwell in the mountains, are gathered together against us.

7 And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

8 But the Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

9 So Josue going up from Galgal all the night, came upon them suddenly.

10 [b]And the Lord troubled them, at the sight of Israel: and he slew them with a great slaughter, in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and Maceda.

11 And when they were fleeing from the children of Israel, and were in the descent of Bethoron, the Lord cast down upon them great stones from heaven, as far as Azeca: and many more were killed with the hail-stones, than were slain by the swords of the children of Israel.

12 Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Aialon.

13 And the [c]sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

[a] A. M. 2553.—[b] 1 Kings vii. 10.

[c] Eccli. xlvi. 5. Isai. xxviii. 21.

CHAP. X. VER. 1. *Adonisedec* means, "Lord of justice," as Melchisedec denotes "the king of justice;" perhaps Salem was originally styled *Zedec.* Masius.—This king had probably some control over the neighbouring cities. M.—He was also in the greatest danger; and not daring to attack the Israelites, he resolves to fall upon the Gabaonites unawares, that other cities might be deterred from following their example.—*Confederates.* Heb. "and were among them," which may signify either that the Israelites were to dwell in the towns belonging to the Gabaonites, or that the latter should live along with them, as one and the same people, following the same religion, and bound together by the same interests.

VER. 2. *Cities.* Yet we read not of its king. C. ix. 11. C.—Sept. "It was like a royal metropolis." H.—*Valiant.* Prudence therefore, and not fear, had influenced them to take this step.

VER. 3. *Hebron* was about 24 miles south of Jerusalem, and *Jerimoth* 16. *Lachis* was a very famous city, (4 K. xiv. and xviii. 14,) about nine miles south of Eleutheropolis, which was itself situated about 20,000 paces towards the south of Jerusalem; (Itin. Anton.) though some assert it was 22 or 32 miles distant. Eusebius and S. Jerom generally fix the situation of places by this city. *Eglon* was twelve miles to the eastward of it. The Sept. read *Odollam,* (C.) which was either the same city, (Euseb.) or one probably near it. C. xii. 12. 5. and v. 35. 9.

VER. 5. *Amorrhites* is a generical term, as well as Chanaanite, to denote the people of the country. The other kings did not come to the assistance (C.) of these five, v. 40. H.—Yet the people of Gabaon might suspect the worst, or exaggerate, in order to make Josue come with greater expedition. He was then at Galgal, above twenty miles distant, and set off the next night, coming unexpectedly upon the confederate kings early in the morning, v. 9.

VER. 10. *Troubled them.* Sept. "filled them with consternation;" so that they knew not what to do. Ex. xxiii. 17.—*Bethoron.* There were two cities of this name in the tribe of Ephraim, rebuilt by *Sara.* 1 Par. vii. 24. The *lower* was twelve miles from Jerusalem. *Maceda* was eight from Eleutheropolis to the east, as *Azeca* was about the same distance west of Jerusalem, and not far from Soco. 1 K. xvii. 1. Thus Josue proceeded westward to Gabaon and Bethoron, where he defeated the confederates, and pursued them, as they fled to their respective cities in the south, on the road between Jerusalem and the country of the Philistines, as far as Maceda. H.

VER. 11. *Azeca,* for the space of twelve miles.—*Hailstones,* of an uncommon size, accompanied with thunder and lightning. Hab. iii. 11. Joseph. v. 1. C. Eccli. xlvi. 6.—Of the same nature was the seventh plague of Egypt. Ex. ix. 23 M.—Real stones may very probably have been hurled against the enemy, by means of some hurricane or volcano, which God directed against the Chanaanites. Several instances of showers of stones are recorded in history. C. Dissert.—Even quantities of stone and earth, sufficient to form new islands, have been thus thrown up. Montfaucon.—The isle of Santorin, in the Archipelago, appeared in 1707.

VER. 12. *Them.* This may be considered as a canticle of victory, containing a fervent prayer, which was presently followed with the desired effect.—*Aialon.* Heb. "Sun, in Gabaon, be silent; (move not) and thou, moon, in the valley of Aialon," or "of the wood," which was probably not far from Gabaon. Josue had pursued the enemy at mid-day, to the west of that city, when turning round, he addressed this wonderful command to the sun. It is supposed that the moon appeared at the same time. But the meaning may only be, that the sun and the course of the stars should be interrupted for a time. C.—*The sun and the moon stood still in their habitation.* Heb. iii. 11. M.—Many have called in question this miracle, with Maimonides, or have devised various means to explain it away, by having recourse to a parhelion or reflection of the sun by a cloud, or to a light which was reverberated by the mountains, after the sun was set, &c. Prædam iv. 6. Spinosa, Grotius, Le Clerc.—But if these authors believe the Scriptures, they may spare themselves the trouble of devising such improbable explanations, as this fact is constantly represented as a most striking miracle. If S. Paul (Heb. xi. 30,) make no mention of it, he did not engage to specify every miracle that had occurred. He does not so much as mention Josue, nor the passage of the Jordan, &c. so that it is a matter of surprise that Grotius should adduce this negative argument, to disprove the reality of the miracle. C.—The pretended impossibility of it, or the inconvenience arising to the fatigued soldiers from the long continuance of the day, will make but small impression upon those who consider, that God was the chief agent; and that he who made all out of nothing, might easily stop the whole machinery of the world for a time, and afterwards put it in motion again, without causing any derangement in the different parts. C.—It is not material whether the sun turn round the earth, or the contrary. H.—The Hebrews generally supposed that the earth was immovable; and on this idea Josue addresses the sun. Philosophers have devised various intricate systems: but the Scripture is expressed in words suitable to the conceptions of the people. The exterior effect would be the same, whether the sun or the earth stood still. Pagan authors have not mentioned this miracle, because none of the works of that age have come down to us. We find, however, that they acknowledged a power in magic capable of effecting such a change.

Cessavere vices rerum dilataque longâ,
Hæsit nocte dies: legi non paruit æther,
Torpuit & præceps audito carmine mundus.
Lucan. Phars. vi. See Odys. xii. 382. and xxiii. 242.

This miracle would not render Josue superior to Moses, as some have argued. For all miracles are equally impossible to man, and equally easy to God: the greatness of a miracle is not a proof of greater sanctity. C.—*Aialon* lay to the south-west of Gabaon. H.—Josue ordered the moon to stop, as a necessary consequence of the sun's standing still. God condescended to grant his request. W.

VER. 13. *The book of the just.* In Hebrew *Sepher hayashar;* an ancient book long since lost. Ch.—It was probably of the same nature with that of the *wars of the Lord,* (Num. xxi. 4,) containing an account of the most memorable occurrences which concerned the people of Israel, *the just,* or *Ischuron.* Deut. xxxiii. 5. Josephus (v. 2,) says, such "records were kept in the archives of the temple." They were

14 There was not before, nor after, so long a day, the Lord obeying the voice of a man, and fighting for Israel.

15 And Josue returned, with all Israel, into the camp of Galgal.

16 For the five kings were fled, and had hid themselves in a cave of the city of Maceda.

17 And it was told Josue, that the five kings were found hid in a cave of the city of Maceda.

18 And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men to keep them shut up:

19 And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the Lord God hath delivered into your hands, to shelter themselves in their cities.

20 So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

21 And all the army returned to Josue, in Maceda, where the camp then was, in good health, and without the loss of any one: and no man durst move his tongue against the children of Israel.

22 And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

23 And the ministers did as they were commanded: and they brought out to him the five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

24 And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

25 He said again to them: Fear not, neither be ye dismayed, take courage, and be strong: for so will the Lord do to all your enemies, against whom you fight.

26 And Josue struck, and slew them, and hanged them upon five gibbets; and they hung until the evening.

27 [a] And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave, where they had lain hid, and put great stones at the mouth thereof, which remain until this day.

28 The same day Josue took Maceda, and destroyed it with the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Maceda, as he had done to the king of Jericho.

29 And he passed from Maceda with all Israel to Lebna, and fought against it:

30 And the Lord delivered it with the king thereof into the hands of Israel: and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, [b] as they had done to the king of Jericho.

31 From Lebna he passed unto Lachis, with all Israel: and investing it with his army, besieged it.

32 And the Lord delivered Lachis into the hands of Israel, and he took it the following day, and put it to the sword, and every soul that was in it, as he had done to Lebna.

33 At that time Horam, king of Gazer, came up to succour Lachis: and Josue slew him with all his people, so as to leave none alive.

[a] Deut. xxi. 23.

[b] Supra vi. 2.

drawn up by people of character. The quotations inserted are in a poetical style, as the book might contain various canticles, though the rest was written in prose. See 2 K. i. 18. It might appear unnecessary for Josue to appeal to this work, as the fact in question was known to all. C.—But too great precaution could not be taken to prevent the danger of people calling in question the reality of the miracle. If the book of the just was a more detailed history of facts, out of which this work of Josue has been compiled, as Theodoret supposes, the author might very well remit the more inquisitive reader to that authentic source. H.—*Midst.* It was then almost noon. C.—Josue was nevertheless afraid lest the day should not allow them time to destroy their fleeing enemies completely. H.—If the evening had been at hand, he would have said, *return sun* towards Gabaon, as it would have been on the west of his army. The battle had begun early in the morning, and the pursuit had lasted perhaps four or five hours. C.—*Day.* Heb. "about a whole day." Many think that a day here comprises 24 hours; and as the sun had been above the horizon six hours, and continued other six, it must have been visible for the space of 36 hours, as the Jews believe, and as it is specified in S. Justin. Dial. The author of Eccli. xlvi. 5, says, *Was not the sun stopped in his anger, and one day made as two?* that is, 24 hours long, allowing 12 unequal ones to form a day, according to the reckoning of those times. Others suppose that the day of Josue might consist of 18 (C.) or of 48 hours. But how would the soldiers be able to support such a fatigue? They had been marching all the preceding night from Galgal. H.—If they had stopped to take refreshment, their enemies would have escaped. Hence some of the Fathers imagine, that God enabled his people to pursue them without taking any food. S. Jer. c. Jov. ii. They might, however, take some along with them, as it was then customary; and eat as they pursued, whenever they could find an opportunity. Josue had given no prohibition; and Jonathan observed that his father, Saul, had troubled Israel, by following a different plan. 1 K. xiv. 24.. C.

VER. 14. *Long.* This word is not found in Heb. "and there was no day like that, before it or after it, that the Lord hearkened unto," &c. But God had often wrought miracles before, at the prayer of his servants. The difference between this day and all others, must be therefore in the length, or in the stopping of the heavenly bodies. H.—The long day which the prayer of Ezechias procured, (4 K. xx. and Isai. xxxviii.) consisted of 32 hours; or, supposing that the retrograde motion of the sun was instantaneous on the dial, it might only be 22 hours in length. C.—But if the day of Ezechias had been even longer, the words of this text may be verified, that neither in times past, nor while the author lived, had any such day been known. See Amama, p. 383. H.—*Obeying.* God is ready to grant the requests of his servants. Isai. lviii. 9. "We remark something still stronger, in the power which he has given to priests, to consecrate the body and blood of Jesus Christ in the sacrament of the eucharist." C.

VER. 15. *Galgal.* Masius supposes, that here the quotation from the book of the just terminates. The Roman and Alex. Sept. place this verse at the end of the chapter. C.—Grabe has it in both places with a star, to shew that it is taken from Theodotion. H.—In effect, Josue did not return to his camp till he had completed the business of the day, by destroying the five kings. After which, he proceeded to conquer that part of the country. He might have designed to return, (C.) and even have begun his march, (D.) when he was diverted from proceeding, by the news that the kings had been discovered. So we often say, that a person does what he is on the point of doing. See Gen. xxxvii. 21. Num. xxxiv. 25.

VER. 17. *City*, or territory. C.—The kings had sought their own safety in flight, leaving their people to make their escape as well as they could. But their cowardly behaviour only brought upon them a more dishonourable death. Josue and some of the forces stopped in the environs of Maceda, while the rest pursued after the fugitives, and slew all that had not strength to enter the fenced cities. H.—Then all the army assembled round their leader, took Maceda, and completed the victory of that most memorable day, by the ignominious death of the five kings. C.—God permitted some to escape, lest the land should be overrun with wild beasts; (Ex. xxiii. 29,) and to instruct us that his children must suffer tribulation, to prevent the growth of vice. W.

VER. 21. *No man*, (*nullus.*) Some supply *canis*, "dog," alluding to the proverbial expression. Ex. xi. 7. Masius, &c.—Sept. "not one of the Israelites moved his tongue." C.—All was profound silence, in expectation of what would be determined respecting the unfortunate kings. H.

VER. 24. *Feet*, as Moses had foretold. Deut. xxxiii. 29. The conduct of Josue would appear cruel, if we did not reflect that he was only the executioner of the divine justice, which was pleased thus to punish these proud and impious princes, that others might not imitate their example.

VER. 27. *Down.* Deut. xxi. The victorious army had returned some time before the evening, and had time to take the city of Maceda; though some, without reason, believe that this took place the day following.

VER. 28. *Remains* of inhabitants. C.—The *king* was gibbeted and stoned. H.

VER. 30. *Lebna*, not far from Eleutheropolis. From before this city Sennacherib dispatched his menacing orders to Ezechias, 4 K. xix. 8. C.

VER. 32. *Lachis* was still farther south. Josue took it the second day of the siege.

VER. 33. *Gazer*, near Azotus, in the country of the Philistines. It is not said

34 And he passed from Lachis to Eglon, and surrounded it,

35 And took it the same day: and put to the sword all the souls that were in it, according to all that he had done to Lachis.

36 He went up also with all Israel from Eglon to Hebron, and fought against it:

37 Took it, and destroyed it with the edge of the sword: the king also thereof, and all the towns of that country, and all the souls that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, putting to the sword all that he found in it.

38 Returning from thence to Dabir,

39 He took it, and destroyed it: the king also thereof, and all the towns round about, he destroyed with the edge of the sword: he left not in it any remains: as he had done to Hebron and Lebna, and to their kings, so did he to Dabir, and to the king thereof.

40 So Josue conquered all the country of the hills, and of the south, and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the Lord, the God of Israel, had commanded him.

41 From Cades-barne even to Gaza. All the land of Gosen even to Gabaon,

42 And all their kings, and their lands he took and wasted at one onset: for the Lord the God of Israel fought for him.

43 And he returned with all Israel to the place of the camp in Galgal.

CHAP. XI.

The kings of the north are overthrown: the whole country is taken.

AND when Jabin king of Asor had heard these things, he sent to Jobab, king of Madon, and to the king of Semeron, and to the king of Achsaph:

2 And to the kings of the north, that dwelt in the mountains and in the plains over-against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:

3 To the Chanaanite also, on the east and on the west, and the Amorrhite, and the Hethite, and the Pherezite, and the Jebusite, in the mountains: to the Hevite also who dwelt at the foot of Hermon, in the land of Maspha.

4 And they all came out with their troops, a people exceeding numerous as the sand that is on the sea-shore, their horses also and chariots, a very great multitude.

5 And all these kings assembled together at the waters of Merom, to fight against Israel.

6 And the Lord said to Josue: Fear them not: for to-morrow at this same hour I will deliver all these to be slain in the sight of Israel: thou shalt hamstring their horses, and thou shalt burn their chariots with fire.

7 And Josue came, and all the army with him, against them, to the waters of Merom, on a sudden, and fell upon them,

8 And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon, and the waters of Maserephoth, and the field of Masphe, which is on the east side thereof. He slew them all, so as to leave no remains of them:

9 And he did as the Lord had commanded him, he hamstringed their horses, and burnt their chariots.

10 And presently turning back, he took Asor, and slew the king thereof with the sword. Now Asor, of old, was the head of all these kingdoms.

11 And he cut off all the souls that abode there: he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.

12 And he took and put to the sword and destroyed all the cities round about, and their kings, [a] as Moses, the servant of God, had commanded him:

[a] Deut. vii. 1.

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that Josue took this city. It was given long after to Solomon by the king of Egypt, 3 K. ix. 15. Josue xvi. 10. C.

Ver. 37. *The king*, viz. the new king, who succeeded him that was slain, v. 26. Ch.—Caleb afterwards took Hebron, which, it seems, the Chanaanites had seized again and fortified, while Josue was conquering other parts of the country. He could not leave garrisons in all the cities which he took, and hence he set many of them on fire. After the strength of the country was broken, he knew that the Israelites might easily subdue the few isolated cities which he was forced to leave behind. But they proved so negligent, that many places were left in the possession of the Chanaanites, which proved a stumbling block to God's people.

Ver. 38. *Dabir*, which was formerly called *Cariath sepher*, "the city of the book," (C. xv. 15,) or of *Senna*, (ib. 45,) near Hebron. It was taken again by Othoniel and Caleb.

Ver. 40. *Hills* of Judea.—*South* of the promised land.—*Plain.* Heb. Sephela, a flat country near Eleutheropolis. S. Jer. in Abd. i. 19. 1 Mac. xii. 38.—*Asedoth*, "of the springs."—*Remains.* God ordered these people to be utterly destroyed, in punishment of their manifold abominations; and that they might not draw the Israelites into the like sins. Ch.

Ver. 41. *Gaza.* These cities were on the southern limits of the land of Chanaan, and of the Philistines.—*Gosen*, or Gessen, where the Hebrews had formerly dwelt. It was then very fertile. C. xiii. 3. The territory of Juda extended as far as the Nile; (C.) or this country may have resembled the country of Gessen. Gen. xlvi. M.—It seems indeed rather wonderful, that if this was a part of the promised land, God should order his people to leave it, as it were, to the Egyptians; and after they had occupied another part of the country, should seize it again. But he might have secret reasons for this order. H.

CHAP. XI. Ver. 1. *Jabin*, "the intelligent," was perhaps the common name of the kings of *Asor*, the most powerful city in the northern parts of the country, (v. 10. C.) not far from the Cæsarea, (M.) which was built by Philip, where Lais stood before. H.—Josue burnt Asor to the ground; but it was rebuilt by the Chanaanites, and a powerful king reigned here, and subjugated the Israelites, about 130 years after the death of Josue. Judg. iv. 1. C.—Being the most interested in this warfare, Jabin assembled all the petty kings of the country as far as Dor, to resist the common enemy. H.—He was the generalissimo, (Grot.) and went to stop the progress of Josue, who had conquered the southern parts, and was making ready to march against the north.

Ver. 2. *Ceneroth*, or having the lake of Genesareth on the south. The city of Cineroth, or of Tiberias, was situated on the southern borders of the lake. S. Jerom.—*Side.* Dor lay on the Mediterranean, the last of the cities of Phœnicia. All below was in a manner subdued. The Philistines did not enter into this league, nor were they invited, as they bore a certain antipathy to the people of Chanaan.

Ver. 3. *Chanaanite.* Some lived near the Jordan, others upon the Mediterranean.—*Maspha.* Probably where Laban and Jacob had met. Gen. xxxi. 48. *Hermon* lay to the east of Libanus. C.—There was another Hermon near the torrent Cisson. M.

Ver. 4. *Shore.* The Scripture sometimes uses an hyperbole, as well as the other figures of speech. S. Aug. C. D. xvi. 21. Josephus says they had 300,000 foot, 10,000 horse, and 20,000 chariots. These were frequently armed with scythes. The ancient heroes often fought on chariots of a different kind. C.

Ver. 5 *Merom*, or the lake of Semechon, according to most interpreters; though it is more probable, that the confederates would advance to meet Josue near the lake of Cisson, to the important pass 12 miles north of Samaria, in the canton of Meron, or Merone. Judg. iv. 10. and v. 18. This place was famous for the victory of Barac, and for the defeat of king Josias.

Ver. 6. *Hamstring their horses*, &c. God so ordained, that his people might not trust in chariots and horses, but in him. Ch.—He mentions the very time, when the victory will be obtained, to inspire the Israelites with greater confidence. Josue had proceeded from Galgal to Meron, about 90 miles; or if he had to go to the Semonite lake, 120 miles. Josephus says he had marched five days.

Ver. 8. *Thereof.* Josue divided his forces, and sent some to pursue the fugitives to Sidon and Sarepta, and others he dispatched to the east side of the Jordan.—*Sidon* was famous for its commerce, and for its glass works. Plin. v. 19.

Ver. 10. *King.* Jabin had thrown himself into the city, or perhaps a new king had been appointed, according to the custom of Persia, &c. when the former went to battle. Hence we find so many kings of Israel were chosen very young, and while their fathers were living.

Ver. 12. *Him.* Deut. vii. 22. All the Chanaanites in arms, are ordered to be slain. C.—Josue took the greatest part of the strong cities, and indeed all which he attacked. M.

13 Except the cities that were on hills and high places, the rest Israel burnt: only Asor, that was very strong, he consumed with fire.

14 And the children of Israel divided among themselves all the spoil of these cities, and the cattle, killing all the men.

15 [a] As the Lord had commanded Moses, his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone, of all the commandments which the Lord had commanded Moses.

16 So Josue took all the country of the hills, and of the south, and the land of Gosen, and the plains, and the west country, and the mountain of Israel, and the plains thereof:

17 And part of the mountain that goeth up to Seir, as far as Baalgad, by the plain of Libanus, under Mount Hermon: all their kings he took, smote, and slew.

18 Josue made war a long time against these kings.

19 There was not a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon: for he took all by fight.

20 For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses.

21 At that time Josue came, and cut off the Enacims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities;

22 He left not any of the stock of the Enacims, in the land of the children of Israel: except the cities of Gaza, and Geth, and Azotus, in which alone they were left.

23 So Josue took all the land, as the Lord spoke to Moses, and delivered it in possession to the children of Israel, according to their divisions and tribes.[b] And the land rested from wars.

[a] Exod. xxxiv. 11. Deut. vii. 1.

CHAP. XII.

A list of the kings slain by Moses and Josue.

THESE are the kings whom the children of Israel slew, and possessed their land, beyond the Jordan, towards the rising of the sun, from the torrent Arnon unto Mount Hermon, and all the east country that looketh towards the wilderness.

2 Sehon, king of the Amorrhites, who dwelt in Hesebon, *and* had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon.

3 And from the wilderness to the sea of Ceneroth, towards the east, and to the sea of the wilderness, which is the most salt sea, on the east side, by the way that leadeth to Bethsimoth: and on the south side, that lieth under Asedoth, Phasga.

4 The border of Og, the king of Basan, of the remnant of the Raphaims, who dwelt in Astaroth, and in Edrai, and had dominion in Mount Hermon, and in Salecha, and in all Basan, unto the borders

5 Of Gessuri, and Machati, and of half Galaad: the borders of Sehon, the king of Hesebon.

6 Moses, the servant of the Lord, and the children of Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the kings of the land, whom Josue and the children of Israel slew, beyond the Jordan, on the west side, from Baalgad, in the field of Libanus, unto the mount, part of which goeth up into Seir: and Josue

[b] Infra xiv. 15.

VER. 13. *Fire.* Several towns built on eminences, were reserved to keep the country in subjection. But it was thought proper to destroy Asor. Heb. may be, "He burnt not the towns which remained standing, with their fortifications," &c. or such as had opened their gates to the Israelites. Chal. Sept. &c.

VER. 14. *Spoil*, excepting what was found on the idols, which was burnt. Deut. vii. 25. C.

VER. 15. *Moses.* It is not to be doubted but that the lawgiver would communicate many instructions, by word of mouth, to his successor. He would also tell him, in general, to observe whatever laws had been given to regulate the conduct of the leader, (C.) as they were given not only to Moses, but to all who should afterwards occupy his post. H.

VER. 16. *So.* Here follows a recapitulation of the victories of Josue.—*Israel*, or of Ephraim, which was the chief tribe of the kingdom of Israel: after the commencement of which, this seems to have been inserted; (C.) or having designated the southern parts by the name of *Juda*, (v. 21,) the more northern countries are called the *mountain of Israel*, which refers particularly to Samaria, or Bethel, which might receive the appellation of *Israel*, among his descendants, from the vision of the ladder, with which that patriarch was favoured. H.

VER. 17. *And part.* Heb. "from Mount Halak, (H. or the bald mountain, destitute of wood) going up to Seir, (which is very shady; that is, from the southern parts of Chanaan, by Seir) as far as Baalgad," on the east side of the Jordan, perhaps unto Cœlosyria. C.

VER. 18. *A long time.* Seven years, as appears from chap. xiv. 10. (Ch.) where Caleb informs us that he was 85 years old. He was 40 when he went to explore the country, and 38 years were spent in the wilderness. God was pleased to allow the Chanaanites time to repent, and he would not render the country desolate all at once, lest wild beasts should overrun it. Ex. xxiii. 19. Wisd. xii. 10. C.

VER. 20. *Hardened.* This hardening of their hearts, was their having no thought of yielding or submitting: which was a sentence or judgment of God upon them, in punishment of their enormous crimes. Ch.—God might indeed by his all-powerful grace have changed their hearts, but their crimes caused him to withhold that grace; and thus they were suffered to shut their eyes to their true interest. C.—They alone therefore were the cause of their own obduracy, which God only did not prevent. Ex. vii. W.

VER. 21. *Time.* Among his other conquests, after the victory of Gabaon, Josue defeated the Enacim at Hebron, &c. Many of them fled into the country of the Philistines, and afterwards seized an opportunity of re-establishing themselves, so that Caleb had to drive them out afresh. C. xv. 14.—*Cities*, or inhabitants. We have seen that he did not demolish all the cities, which were built on a commanding situation, v. 13.—*Enacim.* Goliah is supposed to have been of this family, being *six cubits and a span* high, 1 K. xvii. 4. C.—The Phœnicians probably took their name from Enak, *bene anak*, "sons of Enak;" whence Phœnix might easily be formed. Bochart.—Carthage was founded by them, and styled *Chadre-Anak*, "the dwelling of Anak," (Plautus) as they chose to pass for descendants of that giant, though they were not in reality. Anak means "a chain;" and some have asserted that he wore one, as the kings of the Madianites did when they were vanquished by Gedeon, and the *Torquati* at Rome, as a mark of honour. But this is uncertain. C.

VER. 22. *Gaza*, the most southern city of the Philistines, was afterwards taken by the tribe of Juda, but lost again in a short time. It was particularly addicted to the worship of Jupiter, *Marnas*, or "the Lord."—*Geth* was probably taken by David, who found a refuge with its king, 1 K. xxi. After the reign of Solomon, it returned to its former masters.—*Azotus*, or as the Heb. writes, Asdod, on the Mediterranean, was noted for the temple of Dagon, (1 K. v. 1,) which Jonathas destroyed. Joseph. xxii. 8. C.—*Wars*, of a general nature. The different tribes had only to take some cities. C. xv. 1. W.

CHAP. XII. VER. 1. *Wilderness.* Heb. "all the plain country (*Araba*) on the east."

VER. 2. *Galaad.* Sehon occupied from the middle of the torrent Arnon, as far as half of the mountains of Galaad, and the torrent Jaboc. C.—Og possessed the other half of the mountains northward, while the Ammonites had the eastern parts. H.

VER. 3. *Bethsimoth* is ten miles from Jericho, (Eus.) near the Dead Sea, in the plains of Moab. C.—*Phasga.* Asedoth lay at the foot of this mountain, being well supplied with water. *Subjacet Acedoth usque Phasga*, the southern limits of Sehon's dominions had "abundance of springs, as far as Phasga." H.

VER. 4. *Og.* See Num. xxi. 33. Deut. iii. 11.

VER. 7. *Seir.* The same expression occurs, C. xi. 17. Heb. "from Baalgad, in the vale of Libanus, even unto Mount Halak, that goeth up to Seir." H.—Halak means, "bald or naked." It is not known what mountain it denotes. Josue, (C.) or the Israelites, (H.) conquered "all the country beyond the Jordan, on the north from Baalgad, at the foot of Libanus, and from Hermon, where these mountains meet, as far as the mountains of separation," which divide the country of Chanaan from that of Seir, on the south of Judea. C.—Baalgad was situated on the north *western* borders of this territory, not of the Jordan. H.

delivered it in possession to the tribes of Israel, to every one their divisions,

8 As well in the mountains as in the plains, and the champaign countries. In Asedoth, and in the wilderness, and in the south, was the Hethite and the Amorrhite, the Chanaanite and the Pherezite, the Hevite and the Jebusite.

9 The king of Jericho, one; the king of Hai, which is on the side of Bethel, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jerimoth, one; the king of Lachis, one;

12 The king of Eglon, one; the king of Gazer, one;

13 The king of Dabir, one; the king of Gader, one;

14 The king of Herma, one; the king of Hered, one;

15 The king of Lebna, one; the king of Odullam, one;

16 The king of Maceda, one; the king of Bethel, one;

17 The king of Taphua, one; the king of Opher, one;

18 The king of Aphec, one; the king of Saron, one;

19 The king of Madon, one; the king of Asor, one;

20 The king of Semeron, one; the king of Achsaph, one;

21 The king of Thenac, one; the king of Mageddo, one;

22 The king of Cades, one; the king of Jachanan, of Carmel, one;

23 The king of Dor, and of the province of Dor, one; the king of the nations of Galgal, one;

24 The king of Thersa, one: all the kings, thirty and one.

CHAP. XIII.

God commandeth Josue to divide the land: the possessions of Ruben, Gad, and half the tribe of Manasses, beyond the Jordan.

JOSUE was old, [a] and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot,

2 To wit, all Galilee, Philistia, and all Gessuri.

3 From the troubled river, that watereth Egypt, unto the borders of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accaronites.

4 And on the south side are the Hevites, all the land of Chanaan, and Maara of the Sidonians, as far as Apheca, and the borders of the Amorrhite,

5 And his confines. The country also of Libanus toward the east, from Baalgad under Mount Hermon, to the entering into Emath.

6 Of all that dwell in the mountains, from Libanus to the waters of Maserephoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

7 And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

8 With whom Ruben and Gad have possessed the land, [b] which Moses, the servant of the Lord, delivered to them beyond the river Jordan, on the east side.

9 From Aroer, which is upon the bank of the torrent Arnon, and in the midst of the valley, and all the plains of Medaba, as far as Dibon:

10 And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

11 And Galaad, and the borders of Gessuri and Machati, and all Mount Hermon, and all Basan, as far as Salecha,

12 All the kingdom of Og, in Basan, who reigned

[a] A. M. 2559.

[b] Num. xxxii. 33.

VER. 8. *Asedoth*, or "in the springs," or valleys, v. 3.

VER. 14. *Herma*, "a curse," where the Israelites defeated king Arad. Num. xiv. 45. and xxi. 3.

VER. 15. *Odullam*, ten miles east of Eleutheropolis, and famous for the retreat of David. C.

VER. 16. *Bethel*. Josue perhaps slew the king, but did not take the city. Judg. i. 22. M.

VER. 18. *Aphec*. A place of this name was in the tribe of Aser, another in that of Juda.—*Saron*. Heb. "Lasharon;" probably *Sarona*, (Acts ix. 35,) or a canton near Joppe. Euseb.

VER. 19. *Madon*, or *Maron*. Sept. C. xi. 1. This place is joined with Semeron, in Heb. (v. 20,) improperly. Perhaps it may be the *Meros*, (Judg. v. 23,) or Maronia, a city of Phœnicia.

VER. 21. *Thenac*, a city of the Levites, but seized afterwards by the Chanaanites. Judg. i. 27. It was near the town of Legion, built by the Romans.—*Mageddo*, where Josias was overcome, 2 Par. xxxv. 22. C.

VER. 22. *Jachanan* was near Mount *Carmel*. Sometimes Josue specifies both the city and the canton, where it was situated; at other times he only mentions the latter, as in the following verse.

VER. 23. *Galgal*, not where the Israelites had encamped, but that part which was afterwards called the *Galilee* of the Gentiles, in some corner of which the king in question had fixed his residence. For we cannot suppose that he ruled over all that country, extending from Tyre to beyond the Jordan. His people might probably be a mixed multitude of various nations, as Strabo (xvi.) observes, that many parts of Palestine were peopled by men of this description.

VER. 24. *Thersa*. Here the kings of Israel kept their court, till Amri built Samaria, (C.) about nine miles more to the north. Brocard.—*One*. The two kings slain by Moses (W.) are not included. M.

CHAP. XIII. VER. 1. *Age*. Josue was now 100 years old. He lived ten more, (C.) having governed the people in all 17. H.—During the first seven years, he had performed all that could be expected from an able general, and he probably designed to conquer the whole country before he divided it. But God, who chose to leave some of the ancient inhabitants in the country, to try the fidelity of his people, &c. ordered him to proceed to the distribution, that the different tribes might take care to exterminate those idolaters, who might be found in their territory.—*Lot*. Heb. "to be possessed." Only the country east of the Jordan was yet divided.

VER. 2. *Galilee*. As Josue had been making such conquests in that part lately, some would translate *Geliloth*, "the confines" of the Philistines, in which sense it seems to be taken. C. xviii. 18, and xxii. 10. C.—Bonfrere suspects that S. Jerom wrote *Galila*.—*Gessuri*, either near Mount Hermon, (M.) or bordering upon Arabia. 1 K. xv. and xxvii. 10.

VER. 3. *Egypt*. Heb. "from the *Shicor*, (or *Sichor*) which is on the face, (or over-against) Egypt." Jeremias (ii. 18,) informs us that this river was *in Egypt* which is not true of the torrent of Rhinocorure; which the Sept. and many commentators, understand in this place to be the boundary fixed for the promised land. Strabo, &c. attribute that torrent to Phœnicia; which they extend as far as Pelusium. S. Jerom (in Amos vi.) seems dubious whether the branch of the Nile passes by that city, or the aforesaid torrent be meant. David collected all his forces from the Sichor, or the torrent of Egypt, to the entrance of Emath, 1 Par. xiii. 5. Epiphanes constituted Lysanias governor of all the countries between the Euphrates and the river of Egypt, (2 Mac. iii. 32,) and he undoubtedly had extended his conquests as far as the Nile. Though the country beyond Gaza be now mostly barren, and therefore little inhabited or noticed, yet the Israelites were entitled to assert their right to it, as they seem to have done by taking possession of Gosen. C. x. 41. Some parts were formerly well peopled, 1 K. xxvii. 8. It is not unusual for the Nile, and other great rivers, to be styled torrents. The Heb. *nèl*, is often applied to rivers. Eccle. i. 7. The *troubled* state in which the waters of the Nile generally appear, is very remarkable, as their taste is most excellent. The natives have discovered a method of rendering them clear, by the mixture of almond powder. The names of this river bear some relation to the Heb. term which is here used. It was formerly called Siris; and the star, which rose when it overflowed, received the name of Sirius. The Ethiopians style it Schichri. Another name was Melas, or Egyptus, denoting "blackness." The people of the country idolized this river, because it supplied the want of rain. Tibul. i. 8. C.—*Accaron*, the most northern city of the Philistian principalities, (H.) attributed to Juda or Dan, though neither held it for any length of time. Beelzebub was chiefly adored here, 4 K. i. 2.—*Lords*, who seem to have been independent. They are styled *Sornim*, as the next in dignity to the king of Persia was a *Surena*. Marcellin. 24. The Philistines took this country from the Chanaanites, or Eveans, (C.) who are a different people from the Hevites. Bochart.

VER. 4. *Chanaan*. From the south to Sidon was yet undivided, and thence eastward (H.) to *Apheca* of Syria, where was the capital of the kings of that country, and a famous temple of Venus, 3 K. xx. 26. Sozom. i. 58.—*Amorrhite*, or perhaps Aramean, (C.) though we may understand that all the country of the Amorrhite on the south, as well as the northern parts of Chanaan, were to be divided, (H.) as far as Emesa.—*Will*, &c. provided the Israelites observe their part of the covenant. C.

VER. 8. *With whom*. That is, with the other half of that same tribe.

VER. 9. *Aroer*, and part of the town of *Dibon*, belonged to Gad. Num. xxxii. 34.

in Astaroth and Edrai, he was of the remains of the Raphaims: and Moses overthrew and destroyed them.

13 And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel, until this present day.

14 [a] But to the tribe of Levi he gave no possession: but the sacrifices and victims of the Lord God of Israel, are his inheritance, as he spoke to him.

15 And Moses gave a possession to the children of Ruben, according to their kindreds.

16 And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain that leadeth to Medaba,

17 And Hesebon, and all their villages, which are in the plains. Dibon also, and Bamothbaal, and the town of Baalmaon,

18 And Jassa, and Cedimoth, and Mephaath,

19 And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

20 Bethphogor and Asedoth, Phasga and Bethiesimoth,

21 And all the cities of the plain, and all the kingdoms of Sehon, king of the Amorrhites, that reigned in Hesebon, [b] whom Moses slew, with the princes of Madian: Hevi, and Recem, and Sur, and Hur, and Rebe, dukes of Sehon, inhabitants of the land.

22 Balaam also, the son of Beor, the soothsayer, the children of Israel slew with the sword, among the rest that were slain.

23 And the river Jordan was the border of the children of Ruben. This is the possession of the Rubenites, by their kindreds, of cities and villages.

24 And Moses gave to the tribe of Gad, and to his children, by their kindreds, a possession, of which this is the division.

25 The border of Jaser, and all the cities of Galaad, and half the land of the children of Ammon; as far as Aroer, which is over-against Rabba:

26 And from Hesebon unto Ramoth, Masphe, and Betonim: and from Manaim unto the borders of Dabir.

27 And in the valley Betharan, and Bethnemra, and Socoth, and Saphon, the other part of the kingdom of Sehon, king of Hesebon: the limit of this also is the Jordan, as far as the uttermost part of the sea of Cenereth, beyond the Jordan, on the east side.

28 This is the possession of the children of Gad, by their families, their cities, and villages.

29 He gave also to the half tribe of Manasses, and his children, possession according to their kindreds,

30 The beginning whereof is this: from Manaim, all Basan, and all the kingdoms of Og, king of Basan, and all the villages of Jair, which are in Basan, threescore towns:

31 And half Galaad, and Astaroth, and Edrai, cities of the kingdom of Og, in Basan: to the children of Machir, the son of Manasses, to one half of the children of Machir, according to their kindreds.

32 This possession Moses divided in the plains of Moab, beyond the Jordan, over-against Jericho, on the east side.

33 [c] But to the tribe of Levi he gave no possession: because the Lord, the God of Israel, himself is their possession, as he spoke to them.

CHAP. XIV.

Caleb's petition. Hebron is given to him, and to his seed.

THIS is what the children of Israel possessed in the land of Chanaan, which Eleazar the priest, and Josue, the son of Nun, and the princes of the families, by the tribes of Israel, gave to them:

2 Dividing all by lot, [d] as the Lord had commanded by the hand of Moses, to the nine tribes, and the half tribe.

3 For to two tribes and a half, Moses had given possession beyond the Jordan: besides the Levites, who received no land among their brethren:

4 But in their place succeeded the children of Joseph, divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their suburbs to feed their beasts and flocks.

5 As the Lord had commanded Moses, so did the children of Israel, and they divided the land.

6 Then the children of Juda came to Josue, in Galgal; and Caleb, the son of Jephone, the Cenezite, spoke to him: [e] Thou knowest what the Lord spoke to Moses, the man of God, concerning me and thee in Cades-barne.

7 I was forty years old when Moses, the servant of

[a] Num. xviii. 20.—[b] Num. xxxi. 8.

[c] Num. xviii. 20.—[d] Num. xxxiv. 13.—[e] Num. xiv. 24.

VER. 13. *Day.* The Israelites were satisfied with what they had already conquered. M.—But herein they deserved blame, as they were ordered to reduce them entirely, and never suffer them to continue their idolatrous practices in the country which God had chosen for his people. H.

VER. 14. *Victims.* Heb. "the sacrifices of the Lord made by fire."

VER. 18. *Mephaath*, near the desert, where the Romans afterwards kept a garrison. It was given to the Levites, but was seized by the Moabites after the reign of David. C.

VER. 21. *The princes of Madian.* It appears from hence that these were subjects of king Sehon: they are said to have been *slain with him*, that is, about the same time, but not in the same battle. Ch.—After the death of their sovereign, they looked upon themselves as independent. They had reigned before as the viceroys of Sehon, being natives of the country, and not come from some other part, like the Amorrhites. C.

VER. 22. *Slain.* Sept. "they slew Balaam . . with the sword in the moment." Num. xxii. 5 and xxxi. 8. H.

VER. 25. *Rabba*, "the great," being a title of Ar, the capital of the Moabites. The Israelites thought themselves justified in keeping what had been taken from the children of Ammon, by Sehon, (Judg. xi. 13. C.) and the Amorrhites. W.

VER. 27. *Betharan*, which was enlarged by Herod, and called Livias, or Julias, as the Greeks called Livia, the wife of Augustus, Julia. Joseph.—*Saphon*, or "the northern part of," &c.

VER. 30. *Towns*, which were conquered by Jair, of the tribe of Juda; though he belonged, in some degree, to that of Manasses, by his grandmother. Num. xxxii. 41.

CHAP. XIV. VER. 1. *Princes*, whose names are given. Num. xxxiv. 17. There were 12, including Josue and Eleazar. The tribes of Ruben and Gad sent none of their princes, as they were not concerned in this distribution.

VER. 2. *Tribe.* God regulated the lots, as he had authorized Jacob and Moses to foretell how the country should be divided. By this method, he precluded every pretence of discontent among the tribes. Each of them drew a ticket, on which a certain portion of land was described; or perhaps in one urn the names of the tribes, and in another the lands were specified, (C.) and the tickets were drawn by two persons of irreproachable character, probably by Eleazar and Josue. H. Num. xxvi. 54.—Only the tribes of Juda and of Joseph received their portions at Galgal. C. xviii.

VER. 4. *Suburbs.* A certain quantity of ground, which the Levites were not allowed to till or plant with vines. Grot. Num. xxxv. 4.—The tribe of Manasses, which was divided, fell heir to the portion which would have been allotted to Levi, who was also scattered among his brethren. H.—Thus Joseph obtained the birth-right of Ruben. C.—Twelve portions were made, as Jacob had adopted Ephraim and Manasses. Gen. xlviii. W.

VER. 5. *Land:* or they were making all necessary preparations for the work, when Caleb came to remind Josue of what had been promised to him. No doubt land-measurers would be sent through the country.

VER. 6. *Jephone* was the father of Caleb. Esron and Cenez probably some of his ancestors, 1 Par. ii. 18. Num. xxxiii. 12. What Caleb here asserts, must have been delivered by word of mouth, in the hearing of the people Deut. i. 36. Moses declared not that Caleb was to have the whole country but that he should enter into it, and possess the environs of Hebron. C.

the Lord, sent me [a] from Cades-barne, to view the land, and I brought him word again as to me seemed true.

8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God.

9 And Moses swore in that day, saying: The land which thy foot hath trodden upon, shall be thy possession, and thy children's, for ever, because thou hast followed the Lord my God.

10 The Lord therefore hath granted me life, as he promised, until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old.

11 As strong as I was at that time when I was sent to view *the land:* [b] the strength of that time continueth in me until this day, as well to fight, as to march.

12 Give me therefore this mountain, which the Lord promised, in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord *will* be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and gave him Hebron in possession.

14 And from that time Hebron belonged to Caleb, the son of Jephone, the Cenezite, until this present day: because he followed the Lord, the God of Israel.

15 The name of Hebron before was called Cariath Arbe: Adam, the greatest among the Enacims, was laid there: [c] and the land rested from wars.

CHAP. XV.

The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

NOW [d] the lot of the children of Juda, by their kindreds, was this: [e] From the frontier of Edom, to the desert of Sin, southward, and to the uttermost part of the south coast.

2 Its beginning *was* from the top of the most salt sea, and from the bay thereof, that looketh to the south:

3 And it goeth out towards the ascent of the Scorpion, and passeth on to Sinai: and ascendeth into Cades-barne, and reacheth into Esron, going up to Addar, and compassing Carcaa,

4 And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof shall be the great sea: this shall be the limit of the south coast.

5 But on the east side, the beginning shall be the most salt sea, even to the end of the Jordan: and towards the north, from the bay of the sea unto the same river Jordan.

6 And the border goeth up into Beth-Hagla. and passeth by the north into Beth-Araba: going up to the stone of Boen, the son of Ruben:

7 And reaching as far as the borders of Debara, from the valley of Achor, and so northward, looking towards Galgal, which is opposite to the ascent of Adommim, on the south side of the torrent: and *the border* passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

8 And it goeth up by the valley of the son of Ennom, on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is over-against Geennom to the west, in the end of the valley of Raphaim, northward.

9 And it passeth on from the top of the mountain, to the fountain of the water of Nephtoa: and reacheth to the towns of Mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

10 And it compasseth from Baala westward, unto Mount Seir: and passeth by the side of Mount Jarim to

[a] Deut. ii. 14.—[b] Eccli. xlvi. 11.—[c] Supra xi. 23.

[d] A. M. 2560.—[e] Num. xxxiv. 3.

VER. 11. *March.* Heb. "to enter and to go out." Sept. add, "to war."

VER. 12. *Me.* He trusts not in his own strength, but in the assistance of God, which he modestly acknowledges is not due to him. C.—God's promises are indeed sure on his part; but being conditional, and the will of man being free, he adds *perhaps.* W.

VER. 13. *Blessed him,* wishing him all success.—*Gave him.* Some think that Josue himself attacked the giants of that country with all the forces, as it is mentioned by anticipation. C. x. 28. But there seems to be no need of this, as Caleb might attack them a second time with his own family and the assistance of the tribe of Juda, after they had seized those places again, while Josue was in the north. Hebron was granted to him without drawing lots. When he was besieging Cariath Sepher, he promised his daughter to the person who should first enter; and Othoniel, his brother, or nephew, obtained her in marriage. C. xv. 17. Judg. i. 10. It seems, therefore, that this family carried on this war, as the *Fabii* did at Rome, without the interference of the commonwealth, though Grotius asserts the contrary. C.

VER. 14. *Hebron belonged,* &c. All the country thereabouts, depending on Hebron, was given to Caleb; but the city itself, with the suburbs, was one of those that were given to the priests to dwell in. Ch.—Caleb might also dwell, (C.) and be lord of the city, (Salien) though the profits (H.) or the town belonged to the priests. C. xxi. 11. W.

VER. 15. *Cariath Arbe,* "the city of Arbe," an ancient giant; or "of four," which the Jews explain of four great patriarchs, who were buried there.—*Adam,* &c. S. Jerom seems to favour the opinion that Adam was one of those, whose tomb ennobled Hebron, though many of the Fathers think he was buried on Mount Calvary. Others think that his body, or skull at least, was translated thither. But we cannot depend on any of these traditions. Most commentators explain the Heb. "The ancient name of Hebron was Cariath Arbe; (C.) he was a man great among the Enacim." H.—*Adam* is often put for a man in general, 2 K. vii. 19. Ose. xi. 4. C. Amama.—Sept. "the city of Arbo. This was the metropolis of the Enacim." H.—*Wars,* for a time, particularly from such wars as engaged the attention of all Israel. The different tribes had to encounter and drive out the Chanaanites who might be left in their respective districts. C.

CHAP. XV. VER. 1. *Sin,* or *Sina,* (v. 3,) bordering upon Idumea, where the city of Cades-barne was situated. Num. xiii. 22. It is now impossible to ascertain the precise situation of all the places mentioned in Scripture, as the land of Chanaan has been subject to so many changes. But this inconvenience attends all ancient geography. If those who attempt to unravel such labyrinths in profane authors, deserve praise, much more do those who do their utmost to explain the difficulties of sacred history. It was once very necessary to have the limits of the tribes marked out with precision, that, at the return from captivity, they might occupy their own. Now we may be satisfied if we can point out some of the places of the greatest importance. The limits of the tribe of Juda are specified with particular care, on account of the dignity and power of that tribe, which was to give kings to all the land, and a Messias to the world, as well as to preserve the true religion. The greatest part of the southern regions of Chanaan fell to their share, from the Dead Sea, by Idumea, to the Nile, and as far north as Jerusalem and the torrent of Cedron. C.

VER. 2. *Bay,* (*lingua,*) tongue. Chal. "a promontory," or rather a gulph. C.

VER. 3. *Scorpion.* A mountain infested with those creatures, by which people travelled from Idumea into Chanaan, leaving *Sina* on the left.

VER. 4. *Asemona,* which lies nearest to the river of *Egypt* of all the cities of Juda. Num. xxxiv. 4. C. xiii. 3

VER. 5. *Jordan,* where it discharges itself into the Dead Sea, or mixes its waters with the latter; which, as we observed, (C. v. 16,) does not take place for three miles. H.—The north-western part of this sea belonged to Benjamin.

VER. 6. *Stone.* It is not certain that this was a city.

VER. 7. *Galgal.* Heb. *Gilgal,* may designate "the limits." The valley of Achor lay south of Galgal.—*Sun.* Heb. "Hen-Shemesh." It was not "a city."—*Rogel,* "of the fuller." This fountain was in the king's gardens, running eastward from Sion into the torrent of Cedron. Joseph. vii. 11. It was used to wash linen. *Rogel,* signifies "to trample on," as they formerly washed their linen with their feet. Nausicrae is represented in Homer doing so, in holes or basins, prepared for the purpose. Odys. Σ.

VER. 8. *Ennom.* Heb. Ge-ben-Hinnom, or simply Ge-ennom, whence Gehenan has probably been formed. In this vale, children were immolated to Moloc: the beating of drums, to hinder their lamentations from being heard, caused it perhaps to be called *Tophet.* It was to the east of Jerusalem, (C.) inclining to the south. H.—*Northward.* The valley extends south to Bethlehem. Joseph. vii. 10. Here David gained a great victory, 2 K. v. 23. C.—*Woods.* This explanation is added by S. Jerom. H.—The ark remained at this city for some time, 1 K. xv. 6. It was 10 miles north of Jerusalem.

VER. 10. *Bethsames,* "the house of the sun," was at the same distance, west-

the north into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

11 And it reacheth northward to a part of Accaron, at the side: and bendeth to Sechrona, and passeth Mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

12 These are the borders round about of the children of Juda, in their kindreds.

13 But to Caleb, the son of Jephone, he gave a portion in the midst of the children of Juda, as the Lord had commanded him; Cariath Arbe, the father of Enac, which is Hebron.

14 [a]And Caleb destroyed out of it the three sons of Enac, Sesai, and Ahiman, and Tholmai, of the race of Enac.

15 And going up from thence, he came to the inhabitants of Dabir, which before was called Cariath Sepher, that is to say, the city of letters.

16 And Caleb said: He that shall smite Cariath Sepher, and take it, I will give him Axa, my daughter, to wife.

17 And Othoniel, the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa, his daughter, to wife.

18 And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?

19 But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a *land* that is watered. And Caleb gave her the upper and the nether watery ground.

20 This is the possession of the tribe of the children of Juda, by their kindreds.

21 And the cities from the uttermost parts of the children of Juda, by the borders of Edom, to the south: were Gabseel, and Eder, and Jagur,

22 And Cina, and Dimona, and Adada,

23 And Cades, and Asor, and Jethnam,

24 Ziph, and Telem, and Baloth,

25 New Asor and Carioth, Hesron, which is Asor,

26 Amam, Sama, and Molada,

27 And Asergadda, and Hassemon, and Bethphelet

28 And Hasersual, and Bersabee, and Baziothia,

29 And Baala, and Jim, and Esem,

30 And Eltholad, and Cesil, and Harma,

31 And Siceleg, and Medemena, and Sensenna,

32 Lebaoth, and Selim, and Aen, and Remmon: all the cities, twenty-nine, and their villages.

33 But in the plains: Estaol, and Sarea, and Asena,

34 And Zanoe, and Engannim, and Taphua, and Enaim,

35 And Jerimoth, and Adullam, Socho, and Azeca,

36 And Saraim, and Adithaim, and Gedera, and Gederothaim: fourteen cities, and their villages.

37 Sanan, and Hadassa, and Magdalgad,

38 Delean, and Masepha, and Jecthel,

39 Lachis, and Bascath, and Eglon,

40 Chebbon, and Leheman, and Cethlis,

41 And Gideroth, and Bethdagon, and Naama, and Maceda: sixteen cities, and their villages.

42 Labana, and Ether, and Asan,

43 Jephtha, and Esna, and Nesib,

44 And Ceila, and Achzib, and Maresa: nine cities, and their villages.

45 Accaron, with the towns and villages thereof.

[a] Judg. i. 20. Num. xiii. 28.

ward. Here the sight of the ark proved so fatal to 50,070 of the inhabitants, 1 K. vi 19. C.

VER. 13. *Arbe*, who was *the father*, and the *greatest man* of the race of *Enac*. C. xiv. 15. H.

VER. 14. *Enac*. These three giants were at Hebron when the spies came thither. Num. xiii.

VER. 15. *Letters*, as the Sept. render it. S. Jerom adds this interpretation. H.—It means literally "the city of the book." *Senna*, may also mean "instruction," v. 49. Here probably a famous school was kept, before the arrival of the Israelites; or the archives of the nation might be deposited among these giants, as the Chal. *Kiriat-arche*, "the city of the library, *or* archives," insinuates. Bochart. Phaleg. ii. 17.

VER. 16. *Wife*. Parents had full authority to do this. Saul promised his daughter to the person who should overcome Goliah. Something was required by way of dowry for the lady. Grot. 1 K. xvii. 25.

VER. 17. *Brother*. It is not clear in the original whether this relates to Cenez or to Othoniel, (H.) as *younger* is not found in Heb. but it is in the Syr. Sept. and Judg. i. 13. Many think that Cenez was the brother of Caleb. If Othoniel had been brother of the latter, they say he could not have legally married his niece. C.—But though Moses forbids a nephew to marry his aunt, it does not follow that uncles could not take their nieces to wife, as they would be still the head; (W.) whereas there would be a sort of indecency for a nephew to command his aunt. The Jews allow these marriages, while the Samaritans condemn them. Lev. xviii. 14. In confirmation of the Vulg. we may remark, that Cenez is never (C.) clearly (H.) represented as the brother of Caleb; and there is no inconvenience in asserting that Othoniel was the *brother* of the latter, whether we take this word to denote a near relation, or strictly. In the former supposition, Othoniel might marry his cousin, Axa, the daughter of Caleb, while he himself was descended from Cenez, the brother of Jephone. C.—But if we take the word strictly, as the remark of his being *younger brother*, both here and Judg. i. 13. may seem to imply, we must then allow that Othoniel followed the custom of his nation, (H.) in marrying his niece. M.—Sept. here make him "the younger son of Cenez, who was brother of Caleb;" and in the Book of Judges, they say, "Gothoniel, the son of Cenez, (and) the younger brother of Caleb, first made himself master of it, under him;" as if Othoniel and Caleb had been born of the same mother, but of a different father, unless we suppose that they were only nearly related, and the former much less advanced in years; so that he might well marry the daughter of Caleb and afterwards become a judge and deliverer of Israel. Judg. iii. 9. See Masius. Bonf. H.

VER. 18. *Was moved;* as the Syr. Arab. Junius, &c. represent the matter. Others render the Heb. in a different sense: "she moved him to ask of her father a field, and she lighted off *her* ass, and Caleb said unto her," &c. which seems very abrupt, as she herself is represented as soliciting for the favour in the next verse, instead of her husband. The Chaldee supposes that she was restrained by natural modesty, from preferring the petition; but when Othoniel refused to do it, or was denied what he requested, she took courage and asked herself. The sense of the Vulgate seems more natural, (C.) as the husband might easily suppose that she would have greater influence with her father. H.—*Sighed*. The original term is found only in this history, and in that of the death of Sisara. Judg. iv. 21. Sept. "she cried out." Others translate, "she remained fixed," (M.) or "she waited sitting on the ass," till she had obtained her request.

VER. 19. *Blessing*, or "favour, present," &c. 1 K. xxv. 27. C.—*And dry*. This is a farther explanation of *southern;* as the lands in that situation being exposed to the sun-beams, in Palestine, are often destitute of sufficient moisture, which is the cause of the sterility of Mount Hebal, &c.—*Watery ground*. Heb. "springs of water, and he gave her the upper springs and the lower springs." Aquila leaves springs untranslated. H.—*Golgot*. Sept. "Golathmaim, and the upper Golath," &c. Sym. translates "possession on the high places." Judg. i. C.—Caleb had probably given his daughter a part of the mountain. He now grants her also some field that lay lower down, and was better supplied with water on all sides (H.) by springs above, and cisterns below.

VER. 25. *New Asor*, to distinguish it from the capital of Jabin, in the north This was dependent on Ascalon. Euseb.—Heb. "and Hazor, Hadatta, and (or) Kerioth ("the towns") of Hezron, which is Hazor." The Sept. only specify the same town of Asor by different names. There was one towards Arabia. Num. xi. 35.

VER. 28. *Bersabee*, noted for the residence of Abraham, &c. It is attributed to Simeon, (C. xix. 2,) with some other of these towns, as the two tribes lived intermixed, and some changes might be made in the first regulation, to bring things to a greater equality, and as circumstances might require.

VER. 31. *Siceleg*. The Philistines kept possession of it till king Achis gave it to David; and it continued afterwards the property of the kings of Juda.

VER. 32. *Villages*. Twenty-nine of the former cities were of greater note the six, or taking in the three belonging to Caleb, the nine others which are mentioned, (C.) were only *villages*. M.—Others think that these nine towns are not numbered here, because they were allotted to the tribe of Simeon. C xix. 2, &c.

VER. 33. *Plains*. Heb. *Schephela*, near Eleutheropolis. Chap. x. 40.—*Estaol* was afterwards given to Dan. Samson was buried near it and *Sarea*. Judg. xvi.

VER. 36. *Fourteen*. One of those mentioned above, may have been a village. M.—Others think that *Enaim* may be the name of a *fountain*, near which perhaps Juda met Thamar. Gen. xxxviii. 14.

VER. 44. *Ceila*, which David took from the Philistines, and where he was nearly betrayed into the hands of Saul, 1 K. xxiii. Habacuc was buried here, on the road between Eleutheropolis and Hebron.

46 From Accaron, even to the sea: all places that lie towards Azotus, and the villages thereof.

47 Azotus, with its towns and villages. Gaza, with its towns and villages, even to the torrent of Egypt, and the great sea, that is the border thereof.

48 And in the mountain: Samir, and Jether, and Socoth,

49 And Danna, and Cariath-senna, this is Dabir:

50 Anab, and Istemo, and Anim,

51 Gosen, and Olon, and Gilo: eleven cities, and their villages.

52 Arab, and Ruma, and Esaan,

53 And Janum, and Bethaphua, and Apheca,

54 Athmatha, and Cariath Arbe, this is Hebron, and Sior: nine cities, and their villages.

55 Maon, and Carmel, and Ziph, and Jota,

56 Jezrael, and Jucadam, and Zanoe,

57 Accain, Gabaa, and Thamna: ten cities, and their villages.

58 Halhul, and Bessur, and Gedor,

59 Mareth, and Bethanoth, and Eltecon: six cities, and their villages.

60 Cariathbaal, the same is Cariathiarim, the city of woods, and Arebba: two cities, and their villages.

61 In the desert Betharaba, Meddin, and Sachacha,

62 And Nebsan, and the city of salt, and Engaddi: six cities, and their villages.

63 But the children of Juda could not destroy the Jebusite, that dwelt in Jerusalem: and the Jebusite dwelt with the children of Juda, in Jerusalem, until this present day.

CHAP. XVI.

The lot of the sons of Joseph. The borders of the tribe of Ephraim.

AND [a] the lot of the sons of Joseph fell from the Jordan over-against Jericho, and the waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:

2 And goeth out from Bethel to Luza: and passeth the border of Archi, to Atharoth:

3 And goeth down westward, by the border of Jephleti, unto the borders of Bethoron the nether, and to Gazer: and the countries of it are ended by the great sea:

4 And Manasses and Ephraim, the children of Joseph, possessed it.

5 And the border of the children of Ephraim was according to their kindreds: and their possession towards the east, was Atharoth-addar unto Bethoron the upper.

6 And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo; and passeth along on the east side to Janoe:

7 And it goeth down from Janoe into Atharoth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.

8 From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the most salt sea. This is the possession of the tribe of the children of Ephraim, by their families.

9 And there were cities with their villages, separated

[a] A. M. 2560.

VER. 55. *Carmel.* Not where Elias dwelt, but a city and mountain 10 miles east of Eleutheropolis. Nabal rendered it famous by his imprudence, (1 K. xxv.) and Saul by a triumphal arch, 1 K. xv. 12.

VER. 58. *Bessur.* About 20 miles from Jerusalem, fortified by Simon, 1 Mac. xiv. 33. It is there said to be only five stadia distant from that city. But the Alex. copy reads *five schœnus*, or cords, each of which consisted of at least 30 stadia. Cellarius.

VER. 59. *Eltecon:* given afterwards to the tribe of Dan, (C. xix. 44,) and then to the Levites. C. xxi. 13. The Alex. Sept. here add many cities, which are omitted in Heb. C.—"Theco and Ephrata, (this is Bethlehem) and Phagor, and Artam, and Koulon, and Tatami, and Sores, and Karem, and Gallim, and Baither, and Manocho, eleven cities and their villages." H. See S. Jer. in Mic. v. 1. C. Deut. xxvii. 4.—Dr. Wall says, "these cities were doubtless in the Heb. copy of the Sept." and "they are of such a nature, that it is scarcely possible to think them an interpolation." The former critic thinks "the omission in the Heb. was occasioned by the word *villages* occurring immediately before, and at the end of the words thus omitted; and indeed the same word occurring in different places, has been the cause of many and great omissions in the Heb. MSS. He thinks it less likely that the Jews should have *designedly* omitted Bethlehem here, because that place is mentioned as belonging to Juda, in several other parts of Scripture." But is Ephrata ever joined with it, except in this passage, and in the text of Micheas? "And, therefore, though this remarkable omission was probably owing, at first, to some transcriber's mistake, its not being reinserted might be owing to the reason specified by S. Jerom, out of malice to Christianity." Kennicott, 2 Diss. 56.—Reland is astonished to find a place which was to be rendered so famous by the birth of the Messias, not enumerated in this place among the cities of Juda. But he observes that it is found in the Alexandrian version, p. 643. Palest.—S. Jerom will not decide absolutely whether the Jews have erased these cities, or the Sept. have inserted them. As he undertook to translate the Hebrew as he found it, he has not admitted these cities into his translation, though there seems to be abundant reason for supposing that they are genuine. H.

VER. 62. *Salt.* Bonfrere supposes it is Segor, which was preserved for Lot's sake.—*Engaddi*, which was famous for its balm and palm-trees, in the desert of Jericho. Solin. xxxv.—We may here remark that in the preceding catalogues, many towns are repeated like *Zanoe*, (v. 34. and 56,) and others are left out. Some are also afterwards attributed to other tribes. Hence some have inferred that alterations have been made in the original copies. But we may rather believe that the reason of these variations is, because the cities were parcelled out among the 10 families of Juda, (1 Par. ii. 3,) as was the case in the distribution of land to Manasses; (C. xvii. 2,) and hence the same cities were sometimes given to two different families. They are also attributed to different tribes, because many families of the respective tribes dwelt in them. The priests, for example, lived along with their brethren of other tribes. C.

VER. 63. *Jerusalem.* The Benjamites claimed the northern part of this city; (H.) and they did not drive out the Jebusites, but lived with them Judg. i. 21. The tribe of Juda had burnt a part of the city, ib. v. 8. But it seems the Jebusites kept their hold, (C.) at least in the citadel, (H.) and frequently in the lower town, till they were entirely banished by David, 2 K. v. 7. See Judg. xix. 11. In latter times, the Jews considered this place as the common city of all the nation, to which none of the tribes had an exclusive right; and hence, in the last siege, there was no head, and all the Jews were admitted without examination. Josephus. Bel. iv. 5, &c. C.—*Day*, and even till the reign of David. The author of this observation must have lived before that period. Josue might have made this and many other similar remarks, when he finished this work, towards the end of his life. H.

CHAP. XVI. VER. 1. *Joseph.* The double portion is given to him, as Ruben forfeited his birth-right. Chal. W.—*Waters;* or the celebrated fountain, which renders the territory so fruitful, and which was made sweet, by Eliseus casting salt into it, 4 K. ii. 19.—*Wilderness* of Bethaven. C. xviii. 12. and viii. 14. C.—*Which*, is not to be referred to *wilderness*, but to the word *lot*. Masius. M.

VER. 2. *To Luza.* The Vulg. reads *Bethel Luza*, which may be supposed to be two names, (C. xviii. 13. H.) for the same city. M. Gen. xxviii. 29.—Bethel was probably the country, (C.) or mountain, (H.) to the east of Luza, on the frontiers of Benjamin and of Ephraim; for which reason it is sometimes attributed to both.—*To Atharoth.* This city, and *Archi*, are supposed by some to be the same city. Archi seems, however, to have been a distinct place, where Chusai was born, 2 K. xv. 32. Atharoth is styled *Addar*, "the illustrious," v. 5. It was 15 miles from Jericho.

VER. 3. *Nether.* See C. x. 11. The upper Bethoron was of much less note, near the Jordan.—*Gazer* was in the vicinity of *Azotus*, 1 Mac. xiv. 34. C. x. 33. C.

VER. 4. *Possessed it*, or *divided* the country between them. The territories of Ephraim are henceforward described, to the end of the chapter. M.

VER. 6. *Looketh to the north*, &c. The meaning is, that the border went towards the north, by *Machmethath;* and then turned eastward to *Thanathselo*. Ch.—*Borders.* It should be *terminus.* "The border turneth eastward." Sept. Bonfrere.—*Janoe*, twelve miles east of Sichem. Euseb. 4 K. xv. 29.

VER. 8. *Reeds.* Sept. "of Cana." The vale belonged to Manasses, but the cities were ceded to Ephraim, v. 9. C. xvii. 19. The limits of these two tribes are very confused. C.—*Most salt.* This is the title generally applied to the lake of Sodom. But here the Mediterranean is meant, which, compared with many of the seas of Palestine, is certainly *most salt.* M.—The epithet is not, however, found in Heb. or Sept. (C.) and Serarius thinks it has crept in here by mistake. M.

VER. 10. *Gazer.* It is not certain when the Ephraimites rendered this city tributary, or when it threw off the yoke. The king of Egypt afterwards conquered it, and gave it with his daughter to Solomon. C. x. 33. C. See Judg. i. 29.—The negligence of Ephraim was contrary to God's order. Ex. xx. M.—The Alex. Sept. here inserts after *day*, "till Pharao, king of Egypt, went up and took the city, and burnt it with fire, and the Chanaanites and Pherezites, and the inhabitants of Gazer, he slew; and Pharao gave it as a dowry to his daughter" Grabe adds what seems deficient, "and they became tributary slaves." H.

for the children of Ephraim, in the midst of the possession of the children of Manasses.

10 And the children of Ephraim slew not the Chanaanite, who dwelt in Gazer: and the Chanaanite dwelt in the midst of Ephraim until this day, paying tribute.

CHAP. XVII.

The lot of the half tribe of Manasses.

AND [a] *this* lot fell to the tribe of Manasses, (for he is the first-born of Joseph) to Machir, the first-born of Manasses, the father of Galaad, who was a warlike man, and had for possession Galaad and Basan:

2 [b] And to the rest of the children of Manasses, according to their families: to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida; these are the male children of Manasses, the son of Joseph, by their kindreds.

3 [c] But Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, had no sons, but only daughters: whose names are these, Maala, and Noa, and Hegla, and Melcha, and Thersa.

4 And they came in the presence of Eleazar, the priest, and of Josue, the son of Nun, and of the princes, saying: The Lord commanded by the hand of Moses, that a possession should be given us in the midst of our brethren. And he gave them, according to the commandment of the Lord, a possession amongst the brethren of their father.

5 And there fell ten portions to Manasses, beside the land of Galaad and Basan, beyond the Jordan.

6 For the daughters of Manasses possessed inheritance in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of Manasses.

7 And the border of Manasses was from Aser, Machmethath, which looketh towards Sichem: and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

8 For the lot of Manasses took in the land of Taphua, which is on the borders of Manasses, and belongs to the children of Ephraim.

9 And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses is on the north side of the torrent, and the outgoings of it are at the sea:

10 So that the possession of Ephraim is on the south, and on the north that of Manasses, and the sea is the border of both; and they are joined together in the tribe of Aser, on the north, and in the tribe of Issachar, on the east.

11 And the inheritance of Manasses, in Issachar and in Aser, was Bethsan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof: the inhabitants also of Endor, with the villages thereof: and in like manner the inhabitants of Thenac, with the villages thereof: and the inhabitants of Mageddo, with their villages: and the third part of the city of Nopheth.

12 Neither could the children of Manasses overthrow these cities, but the Chanaanite began to dwell in his land.

13 But after that the children of Israel were grown strong, they subdued the Chanaanites, and made them their tributaries, and they did not kill them.

14 And the children of Joseph spoke to Josue, and said: Why hast thou given me but one lot and one portion to possess, whereas I am of so great a multitude, and the Lord hath blessed me?

[a] A. M. 2560.—[b] Num. xxvi. 30.

[c] Num. xxvii. 1. and xi. 86.

CHAP. XVII. VER. 1. *Born.* Machir was the only son of Manasses. But the Scripture uses the word *first-born* for such, as it does for our Saviour. Mat. i. M.—If Machir was living when Moses assigned the territory to the half tribe of Manasses, he must have been 180 years old. C.—But he probably received the inheritance only in his posterity. H.—*Galaad* did not give his name to the country, as it was called so in the days of Jacob. Perhaps he took his name from the land, as many noblemen do, though he is styled Galaad before the war against Sehon commenced. Num. xxvi. 29. By giving Ephraim the preference before his elder brother, Jacob did not deprive the latter of his birth-right. C.—In effect, Manasses was partly (H.) provided for before Ephraim received any portion. C.—This, however, was a privilege, and not a right. He had also two allotments, because his numbers required so much land. H.

VER. 2. *Children* here comprises grandchildren, &c. These who are specified sprang from Galaad or from Jair, as they all dwelt on the east side of the Jordan, 1 Par. v. 23. and vii. 14. C.

VER. 4. *Father*, adjoining to Ephraim. See Num. xxvii. and xxxvi.

VER. 5. *Jordan.* Some of the families, which had possessions there already, were permitted to have a share on the west side also. Here Manasses had ten portions, *schœnus*, or cords, which Herodotus (ii. 6,) reckons to contain each 60 stadia; so that he would have 600 stadia, (C.) or at least half of that quantity. C. xv. 58. Herod. ii. H.—There were six sons and five daughters to be provided for. But the portion of Hepher, the father of Salphaad, being given to his granddaughters, he is not counted. Masius.—The Jews say the five daughters had only four portions, two for their grandfather, who, they say, was the eldest of the family; one for their father, and another for their uncle, who died without children. Selden.—But of this no proof is adduced. C.—The five daughters would only have the one portion, which would have been enjoyed by their father. M. See 1 Par. v. 23.

VER. 7. *Aser* was contiguous to *Machmethath*, 15 miles from Sichem, towards Scythopolis. S. Jerom. C.—The limits of Manasses are described from the south, where he joins Ephraim. C. xvi. 6. C.

VER. 8. *Taphua;* which city, though situated in the territory of Manasses, belonged to Ephraim, (W.) as the Heb. intimates.

VER. 10. *East.* These two tribes are contiguous to the tribe of *Joseph*, taken all together, v. 14. M.—*Aser* extended as far as Mount Carmel, which was not far from *Dor*, a city of Manasses, v. 11. C. xix. 26. The tribes of Issachar and of Zabulon seem, indeed, to come between Manasses and Aser; so that we might say, that the tribe of Joseph finding itself too much straitened, was forced to seek for more room in the cities of the other tribes, which we find it really inhabited, v. 11. We might avoid all difficulties, by translating "they invaded (or made an irruption into) the tribe of Aser," &c. as the Heb. will allow. Thus Dan conquered Lais, which lies at so great a distance from his own portion, and the tribes of Juda and Simeon were frequently intermixed. C.—Aser and Manasses may, however, have been really united on the north-west, or Mediterranean point. M.

VER. 11. *In Aser.* The following towns were upon the frontiers of these two tribes, (M.) or they properly belonged to them respectively. But the children of Manasses took possession of them, after conquering by degrees, the former inhabitants, who were suffered to live among them, as the Jebusites were for some time, at Jerusalem. C. xv. 63. H.—*Bethsan*, or Scythopolis, as it was called by the Greeks, after the Scythians had invaded those countries, (Herod. 1. 105,) A. M. 3391, almost 100 years from the destruction of the kingdom of Israel. Unless these Scythians may rather be the Cutheans, who were sent to people the kingdom of Samaria, most of whom embraced the Jewish religion, while those of Bethsan adhered to their ancient idolatry, and therefore retained their name. Even in the days of Josephus, most of the inhabitants were heathens: the kings of Juda were not able to subdue them entirely. Bethsan was situated to the south of the sea of Tiberias, 600 stadia from Jerusalem; (2 Mac. xii. 29,) that is, about 37 leagues, (C.) or 111 miles. H.—*Dor*, nine miles north of Cæsarea.—*Endor*, "the fountain of Dor," four miles south of Mount Thabor. Euseb.—Here Saul consulted the witch, 1 K. xxxviii. 7.—*Thenac*, near Legion, and the torrent of Cisson, where Barac gained a victory. Judg. v.—*Nopheth*, means "a canton," and thus Manasses may have had three portions of land round the three aforesaid cities, in which sense it is translated. C. xi. 2. C. Masius.—But Serarius takes Nopheth to mean a city, (M.) agreeably to the Sept. "the third part of Naphetha, and its villages." H.—The other two parts of the city might be occupied by Zabulon. Bonfrere.—No mention is made of Nopheth. Judg. i. 27. H.

VER. 12. *Could*, because they would not. Judg. i. 27. The children of Manasses took these cities; but not putting the inhabitants to death, the latter got possession again, as was the case with respect to many other cities taken (C.) and destroyed (H.) by Josue. Heb. "the Chanaanite consented to dwell," &c. The Israelites spared their lives on their paying tribute; and this prevarication was the cause of their being afterwards reduced to submit to the yoke of these nations. C. Judg. ii. 20. Deut. xx. 16. M.—The Chanaanite dwelt with Manasses for a time; (W.) perhaps they were never wholly expelled. H.

VER. 14. *Spoke.* Sept. "contradicted Josue." In effect, they spoke with a good deal of emotion.—*Portion.* Heb. "cord." C.—They addressed themselves to the general, before their territory was divided. Masius.—Or they insinuate that the portion allotted to them both, would scarcely suffice for one tribe and

15 And Josue said to them: If thou be a great people, go up into the woodland, and cut down room for thyself, in the land of the Pherezite and the Raphaims: because the possession of Mount Ephraim is too narrow for thee.

16 And the children of Joseph answered him: We cannot go up to the mountains, for the Chanaanites that dwell in the low lands, (wherein are situate Bethsan, with its towns, and Jezrael, in the midst of the valley) have chariots of iron.

17 And Josue said to the house of Joseph, to Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot only:

18 But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in: and mayst proceed farther, when thou hast destroyed the Chanaanite, who, as thou sayst, hath iron chariots, and is very strong.

CHAP. XVIII.

Surveyors are sent to divide the rest of the land into seven parts, for the other seven tribes. The lot of Benjamin.

AND [a] all the children of Israel assembled together in Silo, and there they set up the tabernacle of the testimony, and the land was subdued before them.

2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

3 [b] And Josue said to them: How long are you indolent and slack, and go not in to possess the land which the Lord, the God of your fathers, hath given you?

4 Choose of every tribe three men, that I may send them, and they may go and compass the land, and mark it out according to the number of each multitude. and bring back to me what they have marked out.

5 Divide to yourselves the land into seven parts: let Juda be in his bounds on the south side, and the house of Joseph on the north.

6 The land in the midst between these, mark ye out into seven parts; and you shall come hither to me, that I may cast lots for you before the Lord your God.

7 For the Levites have no part among you; but the priesthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses, have already received their possessions beyond the Jordan eastward: which Moses, the servant of the Lord, gave them.

8 And when the men were risen up, to go to mark out the land, Josue commanded them, saying: Go round the land and mark it out, and return to me: that I may cast lots for you before the Lord, in Silo.

9 So they went: and surveying it, divided it into seven parts, writing them down in a book. And they returned to Josue, to the camp, in Silo.

10 And he cast lots before the Lord, in Silo, and divided the land to the children of Israel, into seven parts.

11 And first came up the lot of the children of Benjamin, by their families, to possess the land between the children of Juda and the children of Joseph.

12 And their border northward was from the Jordan: going along by the side of Jericho on the north side, and thence going up westward to the mountains, and reaching to the wilderness of Bethaven,

13 And passing along southward by [c] Luza, the same

[a] A. M. 2560.—[b] A. M. 1561, A. C. 1443.

[c] Gen. xxviii. 19.

there was but little room for them to enlarge their dominions by subduing the Chanaanites, as the rest might do. Manasses was most concerned, as his numbers had increased 20,500 since he left Egypt, while his brother had diminished. Num. xxvi. 34. C.—But then he had an extensive country on the other side of the Jordan. H.

Ver. 16. *Thee.* Destroy the Pherezite, &c. (M.) take their cities, and destroy the inhabitants, like so many trees, or cut down the wood to build houses, and in order to cultivate the land for the production of corn and grass.

Ver. 17. *Iron,* armed with scythes, who will obstruct our passage to the mountains, as we dare not encounter them in the open field. H. 4 K. xx. 23.—Heb. "the hill is not enough for us, (or it will not be found, *or* be attacked by us) and all the Chanaanites," &c. C.—Sept. "the mountain of Ephraim will not contain us; all the Chanaanites who dwell in the land of Emek, (or of the valley) in Bethsan, and its villages, and in the vale of Jezrael, have chosen cavalry and iron." H.—They are invincible. C.—*The slothful man saith there is a lion without.* Prov. xxii. 13. Josue over-rules the cowardly objection, and argues, from their own boasting, that they were numerous enough to overcome all their opponents. He was himself of the tribe of Ephraim. H.—*Valley,* extending about 10,000 paces from Bethsan to Legion. Jezrael was in the middle of it, and is attributed to Issachar. C. xix. 18. But it was probably on the frontiers of Manasses, who seems to have spoken as if it would belong to the first who had driven out the Chanaanites. The kings of Israel had a palace at Jezrael, and the vineyard of Naboth being contiguous to it, gave occasion to the sin of Jezabel, and to the destruction of Achab's family, 3 K. xxi. 1. In this vale, Gedeon routed the Madianites. Judg. vi. 33.

Ver. 18. *Mountain,* probably of Gelboe, as that of Ephraim was not sufficient, v. 15. Gelboe extended almost as far as Bethsan, and it would afford a fine opportunity of attacking the nations below. Josue persists in his first resolution; and though of the same tribe, he is so little actuated by partiality towards his brethren, that they alone seem to have been dissatisfied with their portion. C.

CHAP. XVIII. Ver. 1. *Silo* was delightfully situated, about the midst of the country, 12 miles south of Sichem. Hither the Israelites removed with the ark from Galgal after having had their camp in the latter place seven years at least; the Jews say 14. But Josue might reproach the Israelites for their indolence, (v. 3,) without waiting seven years after the country was divided.—*Tabernacle.* The Jews pretend that this was not the same as that set up by Moses; and others say that *a house* was built for the Lord at Silo, 1 K. i. 23. But there seems to be no reason for these assertions. David informs us that the ark of the Lord was covered with *skins,* 2 K. vii. 2. If any repairs were found necessary for the tabernacle erected by Moses, they might be made. It is supposed that this tabernacle continued at Silo till the days of Samuel. The ark was certainly in it till the Israelites unfortunately sent it into the camp, where it was taken by the Philistines. When they sent back the ark, it was deposited at Gabaa, and not in the tabernacle, which was at Si . Then it was sent to Nobe. We find that the tabernacle was at Gabaon some time after the ark was translated to Jerusalem. C.—*Them.* They might, therefore, remove the ark into the interior, and measure the country without danger. M.—The greatest part of the country had submitted to Josue. C.

Ver. 3. *Slack.* These seven tribes had been accustomed to live in indolence, having their food provided for them in a miraculous manner. They were perhaps afraid lest, if the army of Israel should be divided, the different tribes would be too weak to make head against the enemy. C.—Josue had, however, made all things easy, and they might at their leisure conquer the few towns which yet remained in the hands of the Chanaanites, if they had not cherished this indolent disposition, which was so displeasing to God, and brought upon them so many evils. H.

Ver. 4. *Tribe:* it is not clear whether any but these seven were concerned. —*Out.* Josephus says, that people well skilled in geometry accompanied them. C.—They had to mark out seven portions of land, which might suffice for these remaining tribes, (H.) who would receive them by lot, to take away all cause of discontent. They still received according to their numbers. Num. xxvi. 54. W.

Ver. 5. *North,* with respect to Silo. Juda had taken possession of his territory, as well as the tribes of Joseph.

Ver. 6. *The land in the midst, between these mark ye out into seven parts:* that is to say the rest of the land, which is not already assigned to Juda or Joseph. Ch. —For we must not suppose that Joseph occupied the most northern parts of the country, so as, with Juda on the south, to enclose all the other tribes. H.—Heb. "As for you, you shall describe the land into seven parts." C.—Only the tribe of Benjamin was between these two tribes, (v. 11,) so that Serarius thinks that *mediam* has been substituted for *aliam,* "the other." M.—*Lots.* The deputies divided the country into seven portions, equal in goodness, though not in extent. After the lots were drawn, some alterations might be made by common consent, and those tribes which were too much straitened for room, received what was requisite among those who had too large a territory. Hence we find Joseph occupying the cities of Issachar, &c. C. xvii. 10. It was equally inconvenient to have too much or too little.

Ver. 7. *Priesthood,* and the rights attached to it, tithes, &c. C.—It was therefore necessary to make eight portions. M.

Ver. 9. *Book.* Heb. "described it, according to the cities, into seven parts, in a volume," (H.) or table, resembling a map. The ancients commonly wrote on boards covered with wax, and engraved on stone, lead, &c.

Ver. 11. *First.* A person might proclaim that the tribe, whose name was drawn first out of the urn, should have the territory which was described in the book by the land surveyors; or the names of the seven tribes might be in one urn, and seven parcels of land in another. C.

Ver. 12. *Bethaven,* or Bethel. Josephus says, (Ant. v. 3,) that the territory of Benjamin extended as far as the Mediterranean: but it only went to Ataroth, v. 13. M.

is Bethel: and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Bethoron:

14 And it bendeth *thence*, going round towards the sea, south of the mountain that looketh towards Bethoron to the south-west: and the outgoings thereof, are into Cariathbaal, which is called also Cariathiarim, a city of the children of Juda. This is their coast towards the sea, westward.

15 But on the south side, the border goeth out from part of Cariathiarim, towards the sea, and cometh to the fountain of the waters of Nephtoa:

16 And it goeth down to that part of the mountain, that looketh on the valley of the children of Ennom: and is over-against the north quarter, in the furthermost part of the valley of Raphaim, and it goeth down into Geennom, (that is the valley of Ennom) by the side of the Jebusite to the south: and cometh to the fountain of Rogel,

17 Passing *thence* to the north, and going out to Ensemes, that is to say, the fountain of the sun:

18 And it passeth along to the hills that are over-against the ascent of Adommim: and it goeth down to Abenboen, that is, the stone of Boen, the son of Ruben: and it passeth on the north side to the champaign countries, and goeth down into the plain,

19 And it passeth by Bethhagla northward: and the outgoings thereof are towards the north of the most salt sea, at the south end of the Jordan,

20 Which is the border of it on the east side. This is the possession of the children of Benjamin by their borders round about, and their families.

21 And their cities were, Jericho, and Bethhagla, and Vale-Casis,

22 Betharaba, and Samaraim, and Bethel,

23 And Avim, and Aphara, and Ophera,

24 The town Emona, and Ophni, and Gabee: twelve cities, and their villages,

25 Gabaon, and Rama, and Beroth,

26 And Mesphe, and Caphara, and Amosa,

27 And Recem, Jarephel, and Tharela,

28 And Sela, Eleph, and Jebus, which is Jerusalem, Gabaath and Cariath: fourteen cities, and their villages. This is the possession of the children of Benjamin by their families.

CHAP. XIX.

The lots of the tribes of Simeon, Zabulon, Issachar, Aser, Nephthali, and Dan. A city is given to Josue.

AND the second lot came forth for the children of Simeon by their kindreds: and their inheritance was

2 In the midst of the possession of the children of Juda: Bersabee, and Sabee, and Molada,

3 And Hasersual, Bala, and Asem,

4 And Eltholan, Bethul, and Harma,

5 And Siceleg, and Bethmarchaboth, and Hasersusa,

6 And Bethlebaoth, and Sarohen: thirteen cities, and their villages:

7 Ain, and Remmon, and Athor, and Asan: four cities, and their villages:

8 And all the villages round about these cities to Baalath Beer Ramath, to the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 In the possession and lot of the children of Juda: because it was too great, and therefore the children of Simeon had their possession in the midst of their inheritance.

10 And the third lot fell to the children of Zabulon by their kindreds: and the border of their possession was unto Sarid.

11 And it went up from the sea, and from Merala, and came to Debbaseth: as far as the torrent, which is over-against Jeconam.

12 And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth, and ascendeth towards Japhie.

13 And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

14 And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jepthahel,

15 And Cateth, and Naalol, and Semeron, and Jedala, and Bethlehem: twelve cities and their villages.

VER. 15. *Sea*, on the west. H.—The northern limits of Juda form the southern ones of Benjamin, only here Josue proceeds in a contrary direction, from west to east. M. See C. xv. 5. 8.

VER. 16. *Part.* Heb. "end, *or* summit." C.—*That is*, &c. an explication added by S. Jerom. Some say this dreadful vale (H.) was on the *south* of Jerusalem. Button.

VER. 18. *Hills.* Heb. *Geliloth*, "the limits," (C.) or Galgal, on the road to Jerusalem from Jericho, and different from that where the Israelites encamped, C. xv. 7.—*Adommim* is a narrow pass in the vicinity, much infested with robbers. —*Abenboen.* The explication is alone given. C. xv. 6.—*Plain.* Sept. "and it shall pass by Betharaba, on the south from the north, and it shall descend." Grabe supplies "to Araba;" or the plain desert country. H.—Betharaba is, in effect, mentioned as one of the cities of Benjamin, (v. 22,) as it had before been assigned to Juda, (C.) being inhabited by both tribes. H.

VER. 19. *Towards*, (*contra linguam*) "the bay on the north," &c. H.—There is another on the south. C. xv. 2.

VER. 21. *Vale of Casis*, "incision," so called, as some pretend, on account of the balm, which was extracted by cutting the bark with a stone, or with glass. But this etymology seems too far fetched, and there is no proof that balm was cultivated there in the days of Josue. C.—Some of the cities of Benjamin have been here omitted, as two others are mentioned, C. xxi. 18. M.

VER. 24. *Ophni*, the Gophna so celebrated in latter times, fifteen miles from Gabaa. S. Jerom attributes it to Ephraim, as perhaps it was chiefly inhabited by people of that tribe.—*Gabee.* The wickedness of its citizens almost involved the whole tribe in destruction. Judg. xix. It was twenty miles north of Jerusalem. Joseph. v. 2.

VER. 26. *Mesphe*, where Samuel assembled the people, 1 K. vii. 5. It was regarded as a place of devotion, while the temple was in the hands of the profane, 1 Mac. iii. 46.

VER. 28. *Jebus.* The city was called Salem in the days of Abraham, Gen. xiv. 18. Ps. lxxv. 3. S. Jerom supposes that Melchisedec resided near Scythopolis, at Salem. Gen. xxxiii. 17. ep. ad Evag. Usher thinks he lived at *Salim.* Jo. iii. 23.—*Gabaath.* There seems to have been two cities of this name; one famous for the tomb of Habacuc, (S. Jer.) and the other in the tribe of Ephraim C. xxiv. 33. C.

CHAP. XIX. VER. 2. *Juda.* Thus was verified the prediction of Jacob, that Simeon and Levi, who had been too much united for the destruction of Sichem, should be scattered among their brethren. Gen. xxxiv. and xlix. 6. The tribe of Simeon was not very numerous. Num. xxvi. 14. Yet all his cities are not here enumerated, but only such as served to point out the limits. The Jews suppose that this tribe occupied the cities of Juda only as long as the latter pleased, and that it was driven out of them in the days of David, (1 Par. iv. 31. Rabbins ap. Mas.) or at least under the reign of Ezechias, when it was forced to seek fresh settlements in Gador and Seir, ib. v. 39. It was, however, led into captivity by Salmanasar along with the other nine tribes, in the sixth year of Ezechias, 4 K. xvii. 6. The lot of Simeon was not in the centre of Juda, but only within his limits, (C.) either on the south, (Cellarius) or on the west side, (C.) or on both. H.—*And Sabee.* This is the same town with the preceding, otherwise there would be 14 instead of 13, v. 6. M.—If this be not the case, we may give the same solution as C. xv. 62.

VER. 4. *Bethul.* We shall see elsewhere whether this be the Bethulia of Judith. Some place a town of this name in Galilee, near Tiberias, (Brocard) of which, however, there is no proof. Cellar. iii. 31.

VER. 9. *Great.* The land measurers, it seems, had been under a mistake, (M.) which was corrected by the ancients. Distributive justice was to be observed.

VER. 11. *From the sea.* Heb. "towards the sea." Bonfrere asserts that Zabulon did not extend quite to the shore of the Mediterranean. C. xvii. 10. C.—*Torrent*, near Sidon, which some call the river Belus or Papia. Plin. v. 19.

VER. 13. *Geth-hepher*, the birth-place of Jonas, 4 K. xiv. 25. See C. xii. 17.

VER. 15. *Bethlehem*, very different from that of Juda.—*Twelve.* Nineteen are

16 This is the inheritance of the tribe of the children of Zabulon, by their kindreds, the cities and their villages.

17 The fourth lot came out to Issachar by their kindreds.

18 And his inheritance was Jezrael, and Casaloth, and Sunem,

19 And Hapharaim, and Seon, and Anaharath,

20 And Rabboth, and Cesion, Abes,

21 And Rameth, and Engannim, and Enhadda, and Bethphases.

22 And the border thereof cometh to Thabor, and Sehesima, and Bethsames: and the outgoings thereof shall be at the Jordan: sixteen cities, and their villages.

23 This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 And their border was Halcath, and Chali, and Beten, and Axaph,

26 And Elmelech, and Amaad, and Messal: and it reacheth to Carmel by the sea, and Sihor, and Labanath,

27 And it returneth towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 And to Abaran, and Rohob, and Hamon, and Cana, as far as the great Sidon.

29 And it returneth to Horma to the strong city o Tyre, and to Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

30 And Amma, and Aphec, and Rohob: twenty-two cities and their villages.

31 This is the possession of the children of Aser by their kindreds, and the cities and their villages.

32 The sixth lot came out to the sons of Nephthali by their families:

33 And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum: and their outgoings unto the Jordan:

34 And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.

35 And the strong cities *are* Assedim, Ser, and Emath, and Reccath, and Cenereth,

36 And Edema, and Arama, Asor,

37 And Cedes, and Edrai, Enhasor,

38 And Jeron, and Magdalel, Horem, and Bethanath, and Bethsames: nineteen cities and their villages.

39 This is the possession of the tribe of the children of Nephthali, by their kindreds, the cities and their villages.

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mentioned, but some of them belonged to other tribes, (C.) or were not properly cities. M.—All the towns of Zabulon are not specified. C.

VER. 17. *Issachar.* The reason why he has been placed after his younger brother, Zabulon, both here and in the blessing of Jacob, is not known.

VER. 18. *Jezrael.* This was a city of the first note, (M.) situated in the vale between Mount Hermon and Gelboe, having Bethsan on the east.—*Sunem*, where Eliseus raised the child to life, five miles south of Thabor. S. Jerom.—Here the Philistines were encamped the day before the battle, in which Saul was slain and Israel dispersed, 1 K. xxviii. 4. C.

VER. 20. *Rabbath.* These four cities formed the western boundary, though Serarius observes, this tribe extended as far as the Mediterranean, being in possession of Carmel, which lay close to the shore. M.

VER. 21. *Engannim*, called Enam, 1 Par. vi. 73.—*Enhadda.* There was another town of this name, 10 miles from Eleutheropolis. C.—This and the four following towns lay on the north of Issachar. M.—*Bethsames*, "the house of the sun." Juda and Nephthali had also a Bethsames.

VER. 26. *Carmel*, so famous for the miracles of Elias, 3 K. xviii. 20. Josephus (Bel. ii. 17,) places it 120 stadia south of Ptolemais. This range of mountains extended northward through the tribes of Issachar and of Zabulon. Pliny (v. 17,) speaks of a promontory and of a town of this name. Here also the god Carmel was adored, having an altar, but no temple or image, as the ancients had decreed. *Nec simulacrum Deo aut templum, (sic tradidere majores) ara tantum et reverentia.* Tacit. Hist. ii. 78.—Vespasian consulted the priest Basilides. Carmel means "the vineyard of the Lord," or the excellent vineyard, &c. It was so rich and beautiful as to become proverbial. The spouse compares the head of his beloved to Carmel. C. vii. 5. Isaias (xxxii. 15,) foretels that the deserts shall be equal to Carmel. It was covered with wood and fruit. S. Jerom in Isai. x. 18. Jer. iv. 26. The city, which was built upon this mountain, and which Pliny calls by the same name, was formerly styled Ecbatana. The oracle had denounced to Cambyses that he should die at Ecbatana, and he concluded that the city of Media was meant; but it was "that of Syria," says Herodotus, (iii. 64,) where he died.—*Labanath.* Heb. leaves out the conjunction.—*Sihor* means a "troubled" river, (C. xiii. 3,) or brook, which probably ran near the white promontory mentioned by Pliny, (v. 19,) near Tyre. *Labanath* signifies "white."

VER. 27. *Bethdagon.* "The temple of Dagon, *or* of the fish," different from the town of Juda. C. xv. 41.—*Zabulon*, a city which took its name from the tribe, and separated Ptolemais from Judea. Joseph. Bel. ii. 37.—*Left;* that is, the north *side of Cabul*, which means either the canton where the 20 cities of Hiram were situated, or a village which Josephus (Vita) calls Chabolo, which lies near the sea, and Ptolemais.

VER. 28. *Rohob*, on the northern extremity of the land. Num. xiii. 22. It was assigned to the Levites. But the tribe of Aser never drove out the Chanaanites. Judg. i. 31.—*Cana*, where Christ wrought his first miracle, about 23 miles west of Tiberias, as we may gather from Josephus. (Vita) Cellarius.—Some would admit another Cana nearer Sidon.

VER. 29. *Horma.* Heb. Sept. &c. *Rama*, "a height."—*Of Tyre.* When this city was founded, is wrapped up in obscurity. The Tyrian priests claim a very high antiquity; whereas Josephus (Ant. viii. 2,) allows that the city was founded only 200 years after Josue, on which supposition this name must have been added by a subsequent writer. The matter, however, is so uncertain, that nothing can be concluded. It was a colony of Sidon. Isai. xxiii. 12. Old Tyre was on the continent; the new city was built in an island, where the temple of Jupiter Olympius formerly stood. Alexander made a road between the two cities, when he besieged New Tyre: which, on that account, may be considered either as an island, or as a part of the continent. He used for this purpose the ruins of the old city, which he threw into the sea. Hiram had formed a similar road to the temple of Jupiter. Dius. ap. Joseph. c. Ap. 1. Whether Nabuchodonosor besieged the Old or the New Tyre, soon after he had taken Jerusalem, authors are not agreed. S. Jerom (in Ezec. xxviii. Amos. i. &c.) seems to think that he attacked the new city; whereas Marsham believes that it was built only after the other had fallen a prey to the arms of the Chaldees. It was only five or 700 paces from the continent. *Tyrus quondam insula prœalto mari septingentis passibus divisa, nunc vero Alexandri oppugnantis operibus continens.* Plin. v. 19.—*Portion.* Heb. "from the coast to Achzib," which is the same town as Ecdippe, south of Tyre, and nine miles from Ptolemais. C.

VER. 30. *Amma;* perhaps on mount Amana, a part of Libanus. Cant. iv. 8 For though the Israelites had possession of these parts only a short time, they had a right to them, and to the countries as far as the Euphrates and Pelusium. Sept. read, "Akom or Archob," (C.) in some copies, though the Alexandrian agrees with the Vul. H.—Perhaps Acco, the ancient name of Ptolemais, may be meant, as it is hardly probable that so famous a city should be omitted.—*Aphec*, beyond Antilibanus, from which city the Israelites could not drive the Chanaanites. Judg. i. 31. Here the kings of Syria assembled their forces to attack the people of God, 1 K. xx. 26. Profane authors speak of the temple of Venus Aphachitis, who appeared in the eyes of the superstitious to shed tears. The city lay between Biblus and Heliopolis. Zozimus, i. 58. Eusеb. (laud. Const.) Macrob. i. 21.—*Twenty-two.* More are mentioned above, but some might belong to other tribes.

VER. 33. *Heleph* seems to have been on the north-eastern limits of Nephthali. The cities on the Jordan southwards, as far as Genesareth, are specified. H.

VER. 34. *Juda* was in possession of the southern parts of the Jordan, as Nephthali had the northern, so that by means of navigation they might enjoy the riches (C.) of each other, and of the other tribes. H. Deut. xxxiii. 23.—Sept. do not read *Juda*, which forms all the difficulty, as five tribes lay between these two. They have "and the Jordan is towards the rising sun." C.—Grabe inserts, with a star, "*to Juda*, the Jordan," &c. intimating that *to Juda*, was not a part of the Sept. version.

VER. 35. *Ser.* The Sept. seem to have read rather differently. "And the fortified, *or* walled cities of the Tyrians, Tyre and Emath, (and) Rekkath," &c. H.—*Assedim* may be the name of a people. The situation of *Ser* is also unknown. —*Emath* is the famous Emesa. Num. xiii. 22. C.—Tyre, &c. belonged to Aser, and not to Nephthali, as the Sept. might insinuate. But Emesa would be within the borders of the latter. H.—*Cenereth*, the lake of that name, as S. Jerom says that the city of Cenereth was Tiberias, on the southern extremity of the lake whereas Nephthali possessed only the northern part. C.—Bonfrere supposes that Caphernaum, or some adjacent city, is meant; and indeed the first words of the verse indicate that a list is given of the *strong cities*, unless that should be restricted to those of the *Assedim*, which are not specified. H.

VER. 36. *Arama.* Heb. "Rama."—*Asor*, the capital of Jabin. C. xi. 1.

VER. 37. *Enhasor*, "the fountain of Asor," or Daphne, a delightful spot resembling the famous suburbs of Antioch. Josep. Bel. iv. init.

VER. 38. *Bethanath*, "the house of poverty," is Betanea, 15 miles from Cæsarea. Eus.—*Nineteen.* Twenty-three places are mentioned. But some might only be villages, &c. C. xv. 62.

40 The seventh lot came out to the tribe of the children of Dan by their families:
41 And the border of their possession was Saraa, and Esthaol, and Hirsemes, that is, the city of the sun.
42 Selebin, and Aialon, and Jethela,
43 Elon, and Themna, and Acron,
44 Elthece, Gebbethon, and Balaath,
45 And Jud, and Bane, and Barach, and Gethremmon:
46 And Mejarcon, and Arecon, with the border that looketh towards Joppe,
47 And is terminated there. And the children of Dan went up and fought against Lesem, and took it: and they put it to the sword, and possessed it, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.
48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their villages.
49 And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue, the son of Nun, in the midst of them,
50 According to the commandment of the Lord, the city which he asked for, Thamnath Saraa in Mount Ephraim: and he built up the city, and dwelt in it.
51 These are the possessions, which Eleazar, the priest, and Josue, the son of Nun, and the princes of the families, and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord at the door of the tabernacle of the testimony, and they divided the land.

CHAP. XX.

The cities of refuge are appointed for casual manslaughter.

AND [a] the Lord spoke to Josue, saying: Speak to the children of Israel, and say to them:
2 Appoint cities of refuge, [b] of which I spoke to you by the hand of Moses:

[a] A. M. 2562, A. C. 1442.—[b] Num. xxxv. 10. Deut. xix. 2.

3 That whosoever shall kill a person unawares may flee to them: and may escape the wrath of the kinsman, who is the avenger of blood:
4 And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city, such things, as prove him innocent: and so they shall receive him, and give him a place to dwell in.
5 And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before.
6 And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high-priest, who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.
7 And they appointed Cedes in Galilee, of Mount Nephthali, and Sichem in Mount Ephraim, and Cariatharbe, the same is Hebron in the mountain of Juda.
8 And beyond the Jordan to the east of Jericho, [c] they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.
9 These cities were appointed for all the children of Israel, and for the strangers that dwelt among them: that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause.

CHAP. XXI.

Cities, with their suburbs, are assigned for the priests and Levites.

THEN [d] the princes of the families of Levi came to Eleazar, the priest, and to Josue, the son of Nun, and to the princes of the kindreds of all the tribes of the children of Israel:

[c] Deut. iv. 43.—[d] A. M. 2562.

VER. 41. *Sun.* Some suppose that it is the same with Bethsames of Juda, which was ceded to the Levites. C.—Dan lay on the west of Juda. H.—*Selebin*, where the Amorrhites maintained themselves. Judg. i. 35.

VER. 43. *Themna;* the Thamna of the tribe of Juda. C. xv. 10.—*Acron*, or Accaron.

VER. 44. *Elthece*, or Elthecon of Juda, given to the Levites. All the three tribes might dwell in it.

VER. 45. *Barach.* Heb. "Bene-barac," or "Jud, of the sons of Barac."

VER. 46. *Mejarcon*, "the waters of Jarcon" and *Arecon*, were near *Joppe*. C.

VER. 47. *There.* Heb. "and the limits of Dan went out from them. They were not able to keep the cities in subjection; so that, finding themselves too much confined, they sought for fresh settlements at Lessem; or, their borders were known by these cities, through which they passed, (C.) though most of them had been already assigned to the tribe of Juda. M.—*Dan.* This city was not Peneas, or Cæsarea, but the utmost boundary of Palestine on the north, as Bersabee was on the south. This history is given more at large. Judg. xviii. 1. The Sept. vary from the Heb. in the 46. 7. and 8. verses, (C.) and add that "the children of Dan did not destroy the Amorrhites, who afflicted them in the mountain, and would not suffer them to descend into the plain. . . But the hand of Ephraim lay heavy upon them, and they became tributary to them. (See C. xvii. 13.) 49. And they went to take possession of their limits, and the children of Israel," &c. H.

VER. 50. *Lord*, by the mouth of Eleazar. Josue was content with one of the most barren parts of the country. He waits till all are provided for, shewing throughout his life a pattern of moderation and disinterestedness, which render him worthy to be considered as a figure of Jesus Christ, who reduced himself to the lowest state of abjection for our sakes. C. See C. xiv. 6. M.—*Ephraim.* It was before called *Gaas;* and the city, which Josue enlarged, lay on the north side of it. C. xxiv. 30. Judg. ii. 9.

CHAP. XX. VER. 3. *Of blood*, and authorized to kill the manslayer, (M.) if he find him out of one of these cities. See Num. xxxv. 6. Deut. xix. 4. Revenge was never lawful: but to prosecute offenders in the courts of justice, (C.) or agreeably to the law of God, can never deserve blame. H.—If some of the saints of the old law seem to have taken delight in revenge, their expressions must be explained in a favourable sense. David, who is accused of this crime, (C.) repels the charge with horror. Ps. vii. 5. The evils which he denounces to his adversaries, were predictions of what they had reason to expect. Ps. lvii. 11 Jer. xi. 20. H.—If some of the Jews looked upon vengeance as lawful, it cannot be a matter of surprise, when we reflect that even some, who have been taught the mild law of the gospel, think themselves bound, in some cases, to revenge an affront. C.—So far have the maxims of the world supplanted Christianity in their breasts! How severely does Jacob rebuke his children for what they had done to the Sichemites, though they falsely thought that the affront offered to their sister, would justify them! Gen. xxxiv. H.

VER. 4. *Gate*, where justice was administered. M.—Here the ancients heard what the manslayer had to say in his own defence; and if they thought his account plausible, they gave him a retreat till he might be safely brought to answer the charges of the avenger, who might endeavour to prove that the murder was wilful.

VER. 5. *Before.* This is generally taken literally. But if sufficient proof could be brought that the contending parties were at variance, or reconciled some time before the accident happened, the person who had taken refuge, would be judged accordingly. It might lawfully be presumed that they were enemies, if, after being at variance, they had given no signs of reconciliation. C.

VER. 6. *Fact.* Sept. "before the synagogue for judgment." H.—Whether this took place in the same city, or where the murder was committed, (see Num. xxxv. 12. and v. 25.) the reasons are given why the manslayer was released at the death of the high priest. C.—By the death of Christ, the greatest criminals are redeemed. M.

VER. 7. *Cedes* and *Gaulon* lay on the north, *Sichem* and *Ramoth* in the middle, *Hebron* and *Bosor* on the south of the country. H.

VER. 9. *Strangers.* The limitations of the Jews in favour of their own nation are rejected. The civil and criminal law should affect all alike, except God order it otherwise.—*Stand.* This was the posture of the people accused, while the judges sat. Drusius. C.

CHAP. XXI. VER. 1. *The priest*, who seems to have presided, as he is always placed first. A select number of the tribe of Levi came to represent the priests, and those of an inferior order; and to obtain what God had promised them. Num. xxxv. 2. There was one family of priests who sprang from Aaron, the son of Caath. The rest of Caath's family, with the children of Gerson and Merari,

2 And they spoke to them in Silo, in the land of Chanaan, and said: [a] The Lord commanded by the hand of Moses, that cities should be given us to dwell in, and their suburbs to feed our cattle.

3 And the children of Israel gave out of their possessions, according to the commandment of the Lord, cities and their suburbs.

4 And the lot came out for the family of Caath, of the children of Aaron the priest, out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities:

5 And to the rest of the children of Caath, that is, to the Levites who remained, out of the tribes of Ephraim, and of Dan, and the half tribe of Manasses, ten cities.

6 And the lot came out to the children of Gerson, that they should take of the tribes of Issachar, and of Aser, and of Nephthali, and of the half tribe of Manasses in Basan, thirteen cities.

7 And to the sons of Merari, by their kindreds, of the tribes of Ruben, and of Gad, and of Zabulon, twelve cities.

8 And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded by the hand of Moses, giving to every one by lot.

9 Of the tribes of the children of Juda and of Simeon, Josue gave cities: [b] whose names are these,

10 To the sons of Aaron, of the families of Caath, of the race of Levi, (for the first lot came out for them)

11 The city of Arbe, the father of Enac, which is called Hebron, in the mountain of Juda, and the suburbs thereof round about.

12 [c] But the fields and the villages thereof he had given to Caleb, the son of Jephone, for his possession.

13 He gave therefore to the children of Aaron the priest, Hebron a city of refuge, and the suburbs thereof: and Lobna with the suburbs thereof,

14 And Jether, and Estemo,

15 And Holon, and Dabir,

16 And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two tribes, as hath been said.

17 And out of the tribe of the children of Benjamin, Gabaon, and Gabae,

18 And Anathoth, and Almon, with their suburbs: four cities.

19 All the cities together of the children of Aaron the priest, were thirteen, with their suburbs.

20 And to the rest of the families of the children of Caath, of the race of Levi, was given this possession.

21 Of the tribe of Ephraim, Sichem one of the cities of refuge, with the suburbs thereof in Mount Ephraim, and Gazer,

22 And Cibsaim, and Beth-horon, with their suburbs, four cities.

23 And of the tribe of Dan, Eltheco and Gabathon,

24 And Aialon and Gethremmon, with their suburbs, four cities.

25 And of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities.

26 All the cities were ten, with their suburbs, which were given to the children of Caath of the inferior degree.

[a] Num. xxxv. 2.—[b] 1 Par. vi. 2.

[c] Supra xiv. 14. 1 Par. vi. 56.

were simply Levites, constituting three other families. God was pleased that they should be dispersed through Israel, that they might instruct the people both by word and by example, 1 Par. xxvi. 29. C.—Josue would not have neglected them. M.—But they were naturally solicitous to know where they were to live, as the tribes had now all received their portions. H.

VER. 3. *Gave*, by lot, v. 4, &c. M.—Whether any changes were afterwards made, to grant more or less, in proportion to the numbers of the four families, (as seems to have been done with regard to the other tribes) or the cities were specified in four parcels, and the priests received the first lot, the text does not explain. C.—It is also uncertain what right the Levites had to these 48 cities. Some say that they had only the use of them, while others maintain that the cities were their property entirely, so that no other could live there without their consent. They could sell the houses, which returned to them in the year of jubilee, if not redeemed before; but the suburbs were a common property of all the Levites, and could not be sold by any. Lev. xxv. The cities, therefore, belonged to God, and he abandoned the property to his ministers. Other people might live among them, as they were not debarred from choosing their habitation in places which were not originally allotted to them. Thus we find that Gabaa was chiefly peopled by the tribe of Benjamin, when the outrage was offered to the Levite's wife, and no blame attached to the latter. Judg. xix. Saul and his family were of the same town, though it belonged to the Levites, and David kept his court at Hebron, a sacerdotal city, for the first seven years of his reign. C.—Here also Caleb had probably resided. C. xiv. 14. The priests and Levites were not indeed at this time sufficiently numerous to people all these cities; and Calmet supposes that they only received as many houses as they might occupy, being supplied with more by the magistrates as their numbers increased. But might not they let the houses, which they did not want to occupy, and receive the profits, so as to take possession of them when they had occasion? Were these 48 cities, which were the only part of the land to which the Levites had any claim, too many or too rich to compensate the labours of this most deserving tribe? It seems, therefore, unnecessary to call in the aid or interference of the magistrate, except any person were so bold as to refuse to give up what the law had so positively assigned to the Levites. Their rights were as well defined as those of any of the other tribes. H.—The land beyond the suburbs, was cultivated by the proprietors, who might either live in the town or country. Many of the priests and Levites chose to reside near the tabernacle, as Moses had encouraged them to do. Deut. xviii. 6. Thus Nobe became a sacerdotal city; (1 K. xxi. 1,) and after the temple was built, Jerusalem and its environs were the places of abode for most of the priests. C.

VER. 4. *Thirteen.* These three tribes give more cities than any of the others, because their territories were the largest. Num. xxxv. 8. Juda in particular, had a most extensive portion allotted to him at first; so that a part was afterwards taken away to accommodate Simeon and Dan, and now so many cities are appointed for the priests, (C.) who would thus have their residence near the temple, when it should be built. H.—God ordered the lots according to the designs of his providence; and gave the priests, though so few in number, more than what fell to the share of all the rest of the family of Caath. C.—This family had in all twenty-three cities, lying south of Dor and Bethsan, and leaving the tribe of Issachar on the north. Gerson had thirteen cities among the three other northern tribes, and that of Manasses on the east side of the Jordan; while Merari had twelve, more southward on the same side, in the tribes of Gad and of Ruben, and on the west of the Jordan, in the tribe of Zabulon. Thus these two families were more intermixed. H.

VER. 12. *Possession.* Only the houses which the priests occupied, were taken from him. C.—Caleb enjoyed all the dependencies of Hebron, and took the city, as he would not have been secure while the Chanaanites dwelt there. Magalian. —Serarius thinks that he abandoned the city to the priests, in which he follows Tostat, who supposes that they had to pay tribute to the tribes among whom they lived; and that mines, &c. belonged to the latter. M.

VER. 16. *Ain and Jeta.* Sept. of Grabe agrees with the Vulg. But the Vatican copy (H.) has, "Asa . . and Tanu." In 1 Par. vi. 59, only *Asan and Bethsemes* are mentioned. Several other variations may also be observed, which may be attributed either to the changes which were afterwards made when the Chanaanites kept their hold, (Rabbins) or to the different places having two names, or to the mistakes of transcribers, &c. See C. xv. 62. Only eleven cities are specified in the Book of Paralipomenon, though it observes that there were thirteen. C.—*As hath*, &c. words added by S. Jerom, or rather expressing more fully the Heb. "those" *two tribes.* H.

VER. 21. *One of*, (*urbes confugii Sichem . . and Gazer.*) Lit. "cities of refuge, Sichem, . . Gazer," &c. as if all the Levitical cities had enjoyed this privilege, which we have seen (Num. xxxv. 6,) is the opinion of some. But the Heb. Sept. and Chal. read in the singular, "Sichem, a city of refuge;" and interpreters generally allow only six cities of this description. C.—Without extending this privilege to all the rest, we may observe that all the cities of refuge were given to the Levites, v. 11. 21-7-32-6-7. Prot. "For they gave them Shechem, with her suburbs in Mount Ephraim, *to be* a city of refuge for the slayer; and Gazer," &c. By inserting *to be*, they seem to countenance the opinion that all the subsequent towns were of the same nature as Sichem. The text would be clearer without the addition, to prove the contrary sentiment. H.—See Bonfrere how the Vulg. may be vindicated. M.

VER. 22. *Beth-horon.* Grabe's Sept. adds, "the upper," which is the received opinion. C.

VER. 23. *And of*, &c. This verse is omitted in Paralipomenon, (H.) whence we find Helon and Gethremmon (probably the same as Aialon and Beth-remmon, v. 24, assigned to Ephraim.—*Eltheco.* See C. xv. 59. and xix. 44.—*Gabathon* continued a long time in the hands of the Philistines. 3 K. xv. 27.

VER. 25. *Cities.* Instead of these, *Aner and Balaam* are mentioned in Paralipomenon. C.

VER. 26. *Degree*, who were not priests. Caath is placed before his eldest brother Gerson, on account of the honour of the priesthood and of Moses. M.

27 To the children of Gerson also, of the race of Levi, out of the half tribe of Manasses, Gaulon, in Basan, *one of* the cities of refuge, and Bosra, with their suburbs, two cities.

28 And of the tribe of Issachar, Cesion, and Dabereth,

29 And Jaramoth, and Engannim, with their suburbs, four cities.

30 And of the tribe of Aser, Masal, and Abdon,

31 And Helcath, and Rohob, with their suburbs, four cities.

32 Of the tribe also of Nephthali, Cedes in Galilee, *one of* the cities of refuge: and Hammoth Dor, and Carthan, with their suburbs, three cities.

33 All the cities of the families of Gerson, were thirteen, with their suburbs.

34 And to the children of Merari, Levites of the inferior degree, by their families, were given of the tribe of Zabulon, Jecnam, and Cartha,

35 And Damna, and Naalol, four cities, with their suburbs.

36 Of the tribe of Ruben, beyond the Jordan over-against Jericho, Bosor in the wilderness, *one of* the cities of refuge, Misor, and Jaser, and Jethson, and Mephaath, four cities, with their suburbs.

37 Of the tribe of Gad, Ramoth in Galaad, *one of* the cities of refuge, and Manaim, and Hesebon, and Jaser, four cities, with their suburbs.

38 All the cities of the children of Merari by their families and kindreds, were twelve.

39 So all the cities of the Levites within the possession of the children of Israel were forty-eight,

40 With their suburbs, each distributed by the families.

41 And the Lord God gave to Israel all the land that he had sworn to give to their fathers: and they possessed it, and dwelt in it.

42 And he gave them peace from all nations round about: and none of their enemies durst stand against them, but all were brought under their dominion.

43 Not so much as one word, which he had promised to perform unto them, was made void, but all came to pass.

CHAP. XXII.

The tribes of Ruben and Gad, and half the tribe of Manasses, return to their possessions. They build an altar by the side of the Jordan, which alarms the other tribes. An embassage is sent to them, to which they give a satisfactory answer.

AT [a] the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses,

2 And said to them: You have done all that Moses the servant of the Lord commanded you: you have also obeyed me in all things,

3 Neither have you left your brethren this long time, until this present day, keeping the commandment of the Lord your God.

4 Therefore as the Lord your God hath given your brethren rest and peace, as he promised: return and go to your dwellings, and to the land of your possession, [b] which Moses the servant of the Lord gave you beyond the Jordan:

5 Yet so that you observe attentively, and in work fulfil the commandment, and the law which Moses the servant of the Lord commanded you: that you love the Lord your God, and walk in all his ways, and keep all

[a] A. M. 2562, A. C. 1442.

[b] Num. xxxii. 33. Supra i. 13. and xiii. 8.

VER. 27. *Refuge.* Lit. "the cities of refuge, Gaulon . . and *Bosra.*" See v. 21. H.—The latter gives place to *Asteroth*, in Paral.

VER. 29. *Cities.* These are called *Cedes and Daboreth, Ramoth and Anem*, in Paralipomenon.

VER. 35. *Suburbs.* Paralipomenon only mentions two, *Remmono and Thabor.*

VER. 36. *Four cities.* There are no more, though there be five names: for *Misor* is the same city as *Bosor*, which is to be observed in some other places, where the number of names exceeds the number of cities. Ch.—With regard to the 36th and 37th verses, there seems to have been great confusion in the Hebrew MSS. both ancient and modern. In some they have been totally omitted, in others only a part. H.—The famous MS. of Hillel, and the Masoreta, reject them, (C.) because they had reckoned only 656 verses in Josue, and these two verses would destroy their authority. Hence they erased them wherever they might be found; and Kimchi assures us, that he never could meet with them "in any MS. (thus) corrected." Yet the Paralipomena universally acknowledge them, (Ken.) as the context of Josue must also do, otherwise there will be only eight cities instead of twelve, and four will be wanting to complete the number of forty-eight. The Prot. version therefore is forced to admit them, (H.) as they are found in the Eng. Polyglot, on the authority of some ancient MSS. They do not, however, express them so fully as the Sept. have done. Ken.—These read, "And beyond the Jordan, over-against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor, in the wilderness, (Misor) and her suburbs, and Jazer and her suburbs, (37) and Gedson and her suburbs, and Mapha (Alex. copy reads Maspha) and her suburbs, four cities." Grabe.—Prot. only admit, "And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah . . Kedemoth . . and Mephaath with her suburbs, four cities." Kennicott finds in some Heb. MSS. "the city of refuge for the slayer, Bosor;" one MS. has, "*in the wilderness*," &c. H.—These verses were not in the Heb. text of the Hexapla, as they are obelized in the Sept. and in the Syriac MS. of Masius; and yet, as they are found in the old Greek and Syriac versions, and in the Chal. paraphrase, they were probably omitted between the year 100 and 200. They are left out in several printed editions of the Heb. Bible, and even in that of Jablonski, (1699) though in opposition to his better judgment and all the MSS. which he had consulted: *legunt omnia nostra MSS.* Michaelis (1720) reprinted this text, with some few emendations, particularly with these two verses very laudably inserted. Kennicott, 2 Diss.—In the Bened. Edit. of S. Jerom, Martianay observes, that the Heb. MSS. of S. Jerom seem to have been mutilated, for if they had admitted this 36th verse, S. Jerom would have translated it, and it would have been found in the more ancient MSS. of the Latin edition, where it is wanting. Hence this editor leaves it out. He also remarks that other Heb. MSS. omit "a city of refuge for the slayer, in the desert." The last word, he says, occurs in several copies of the best note; and Houbigant inserts it on the authority of the oratorian MS. 54. H.—In some editions of the Vulg. this verse is transposed, and placed after the cities of Gad. Louvain, R. Steph. &c.—It is therefore, probable that S. Jerom found it not in Heb. but, if he inserted it, he borrowed it from the Sept. The Syriac version places these verses before the 34th and 35th. All this shews that the Heb. MSS. have not been kept with great care in this place. Some have surmised that the Sept. have inserted this necessary supplement from Paral. But they do not entirely agree with that book, so that it seems that they found these verses in their Heb. copies. C.—We have already given the Hebrew and Sept. as it is found in the common editions. In Paral. (vi. 78,) it is thus expressed: *Beyond the Jordan also, over against Jericho, on the east side of the Jordan, out of the tribe of Ruben, Bosor in the wilderness, with its suburbs, and Jassa . . 79. Cademoth also . . and Mephaath with its suburbs.* The word Misor, which Grabe's Sept. and the Vulg. leave untranslated, is the Heb. word which denotes *a plain*, (H.) as Aquila and Sym. agree, and as appears C. xx. 8. Deut. iv. 43, where Bosor is said to have been *upon the plain of the wilderness.* This city was the famous Bosra, in the desert Arabia, between Philadelphia and Jazer, towards the east. C.—We might translate, "the cities of refuge, Bosor in the wilderness, *which is also* the plain" of Moab, v. 21. H.—*Jaser*, or Jassa, (C. xiii. 18,) different from that v. 37, which lay on the river of the same name in the tribe of Gad. C.

VER. 40. *Families*, the four great ones, which parcelled out the cities among the several branches. H.—The Levites were only 23,000, (Num. xxvi. 62,) yet they receive more cities than what are specified for any other tribe. It must be observed, however, that all the cities of the different tribes are not mentioned, and the Israelites might live along with those of the tribe of Levi, v. 3. Moreover, these had only the cities, with 2000 cubits of land round them. The Sept. here insert that Josue divided the land, and received the city of Thamnasachar; (Grabe substitutes Thamnasarach) where he deposited the knives of stone with which he had circumcised those who were born in the desert. H.—They farther remark, that they were buried in his tomb. C. xxiv. 30.

VER. 43. *Pass.* How then did the Chanaanites keep possession of so many places? S. Augustine (q. 21,) answers, that they were suffered to do it for the "utility and trial" of the Israelites. For the latter were not sufficiently numerous at first to cultivate all the land. God had therefore promised that the nations should not be driven out all at once, lest the country should fall a prey to wild beasts. Ex. xxiii. 29. Masius.—During the life-time of Josue, none of them durst make head against him; and if many of the tribes did not take possession of all their cities, it was owing to their own negligence. After this hero was no more, the natives took courage, and greatly harassed the Israelites; but it is plain that the latter were not straitened for room, while Josue lived, since they invited the other tribes east of the Jordan to come and reside with them on the west, if they thought proper. C. xvii. 19. C.

CHAP. XXII. VER. 1. *Time;* before the assembly broke up. The 40,000 had continued to fight along with their brethren, (C.) as long as there was occasion. Now peace being obtained, they are permitted to return to their families. H.

VER. 4. *And peace.* This is a farther explication of *rest*, (H.) which alone occurs in Heb. It may denote a fixed and permanent abode. Deut. iii. 20. Ruth i. 9.

his commandments, and cleave to him, and serve him with all your heart, and with all your soul.

6 And Josue blessed them, and sent them away, and they returned to their dwellings.

7 Now to half the tribe of Manasses, Moses had given a possession in Basan: and therefore to the half that remained, Josue gave a lot among the rest of their brethren, beyond the Jordan to the west. And when he sent them away to their dwellings, and had blessed them,

8 He said to them: With much substance and riches, you return to your settlements, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren.

9 So the children of Ruben, and the children of Gad, and the half tribe of Manasses, returned, and parted from the children of Israel in Silo, which is in Chanaan, to go into Galaad, the land of their possession, which they had obtained according to the commandment of the Lord, by the hand of Moses.

10 And when they were come to the banks of the Jordan, in the land of Chanaan, they built an altar immensely great near the Jordan.

11 And when the children of Israel had heard of it, and certain messengers had brought them an account that the children of Ruben, and of Gad, and the half tribe of Manasses, had built an altar in the land of Chanaan, upon the banks of the Jordan over-against the children of Israel:

12 They all assembled in Silo, to go up and fight against them.

13 And in the mean time they sent to them, into the land of Galaad, Phinees the son of Eleazar the priest,

14 And ten princes with him, one of every tribe,

15 Who came to the children of Ruben, and of Gad, and the half tribe of Manasses, into the land of Galaad, and said to them:

16 Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord, the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

17 Is it a small thing to you [a] that you sinned with Beelphegor, and the stain of that crime remaineth in us to this day? and many of the people perished.

18 And you have forsaken the Lord to-day, and tomorrow his wrath will rage against all Israel.

19 But if you think the land of your possession to be unclean, pass over to the land wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our society, by building an altar beside the altar of the Lord our God.

20 [b] Did not Achan, the son of Zare, transgress the commandment of the Lord, and his wrath lay upon all the people of Israel? And he was *but* one man, and would to God he alone had perished in his wickedness.

21 And the children of Ruben, and of Gad, and of the half tribe of Manasses, answered the princes of the embassage of Israel:

22 The Lord the most mighty God, the Lord the most mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately:

23 And if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and victims of peace-offerings, let him require and judge:

24 And not rather with this thought and design, that we should say: To-morrow your children will say to our

[a] Num. xxv. 3. Deut. iv. 3.

[b] Supra vii. 1.

VER. 6. *Blessed them*, like a good magistrate, having given them a solemn admonition not to forget God, the source of all blessings. H.—This expression may also intimate that he loaded them with praises and with presents, and wished them all prosperity.—*Dwellings.* Lit. "tents," in which they had been accustomed to live, in the desert. Hence they gave the name to houses, temples, &c.

VER. 8. *Riches.* Heb. Sept. &c. "cattle."—*Brethren.* Grotius pretends that they were to keep what they had gotten. But his proofs rather shew that they were to follow the ancient custom and law, which prescribed that those who had remained at home to guard the country, should share the booty with those who had gone to battle, 1 K. xxx. 24. Num. xxxi. 27. Some suppose that the booty was divided into equal parts, and the 40,000 would retain as much as all the rest of their brethren, who had been less exposed. The Israelites, however, made all alike, as other nations seem to have done. Ex. xv. 9. &c.

VER. 9. *Galaad* here denotes all that country, (C.) as Chanaan does that on the west of the Jordan (H.) and Ephraim, the ten tribes. C.

VER. 10. *Banks.* Heb. *Goliluth*, which is (C. xiii. 2, &c.) rendered *Galilee*, Galgal, "limits," &c. H.—*Chanaan*, consequently on the western banks. Vatable, however, says that the eastern country went sometimes by this name, on account of the Amorrhites having dwelt in it. Josephus (v. 1,) and the Jews affirm, that the altar was built on that side; and it seems natural that these tribes would erect it in their own territories, for the benefit of their children. C.—The effect would nevertheless have been equal, on which side soever it appeared, as the Jordan was not so broad but they might see over. H.—*Immensely.* Heb. "a great altar to be seen," like those heaps which Bacchus and Alexander raised to perpetuate the memory of their victories. Plin. vi. 16.

VER. 12. *In Silo*, without being called, as they were all fired with a holy zeal, (M.) to prevent the growth of idolatry among their brethren. H.—They knew that one altar was to be allowed (M.) in the place which the Lord should appoint. Lev xvii. 8. Deut. xii. 5. &c. H.—God had ordered such cities as embraced idolatry among them, to be exterminated. Deut. xiii. 12. C.

VER. 14. *Tribe.* Another of the tribe of Levi, and deputies from the other nine tribes, accompanied Phinees on this important occasion. The Levites were most of all concerned, as their rights seemed to be particularly invaded. H.—The princes of the tribes did not (C.) perhaps (H.) go, but only men of high rank. Kimchi says, men set over a thousand. Heb. "ten princes with him of each chief house, a prince of all the tribes of Israel, and each one head of the house of his fathers, among the thousands of Israel." C.—These were commissioned by Eleazar, Josue, and all the congregation, to endeavour to bring back their brethren to a sense of their duty, if they had so soon forgotten God, (H.) or if they should persist in their rebellion, to denounce an eternal war against them M.

VER. 16. *Lord.* Thus Phinees shews that he speaks in the name of those who still continued faithful to the Lord. He imputes the crime of apostacy to Ruben, &c. that they may declare more openly for what reason they had built this altar. M.

VER. 17. *Beelphegor.* As they lived in the country, where this idol had been adored, Phinees was afraid lest they might have built the altar in his honour. He reminds them what destruction that worship had brought upon all Israel. He had been particularly zealous in appeasing the wrath of God, and therefore speaks with more authority. Heb. "is not the crime of Phegor enough for us, that we should not wish to expiate it until this day?" (C.) or Prot. "is the iniquity of Peor too little for us, from which we are not cleansed until this day? (although there was a plague in the congregation of the Lord)." The stain of this impiety still remained upon Israel. They ought, therefore, to endeavour by sincere repentance, to obliterate it entirely, and not, by fresh provocations, enkindle the dreadful wrath of God. H.—There was reason to fear lest the Lord should punish this sin still more, as he is accustomed to do, when people relapse. C.—All must therefore shew their zeal to prevent such crimes, as the multitude sometimes suffers for the offence of one, when they do not take all possible care to prevent it, v. 20. H.

VER. 19. *Unclean*, as being destitute of the ark, &c. The Israelites had the greatest veneration for the land which God had chosen for their habitation. Naaman loaded two mules with some of the earth. We cannot help admiring the zeal and the disinterestedness of Phinees. He proposes to abandon some of the possessions on the other side of the Jordan, rather than that his brethren should forsake God, or offend him.

VER. 20. *Wickedness.* Heb. "he did not expire in his sin," (C.) but repented; (H.) or, Did he not? &c. Sept. "he did not alone die in his sin." Chal. "but this man alone did not die in his transgression." C.—All Israel was in consternation, and 36 were slain. If this secret offence was so severely punished, what judgments will not the public apostacy of so many thousands draw down upon our heads!

VER. 21. *Israel.* Sept. "answered the Chiliarchs of Israel," who had spoken by the mouth of their president. They repel the charge with earnestness. H.

VER. 22. *God.* In Heb. there are three terms, (C.) *El, Elohim, Yehova*, "the strong, the judge, the self-existent Being." To him they make their appeal. Him they acknowledge in the first place, as the only true God, as they had been accused of departing from him, v. 19. H.—They are willing to undergo any punishment, if they had any evil intention. M.

VER. 23. *Sacrifice.* Heb. intimates particularly "of flour or libations." C.

VER. 24. *To-morrow.* At any future period. H.—*Israel.* The same idea is

children: What have you to do with the Lord the God of Israel?

25 The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children of Gad: and therefore you have no part in the Lord. And by this occasion your children shall turn away our children from the fear of the Lord. We therefore thought it best,

26 And said: Let us build us an altar, not for holocausts, nor to offer victims,

27 But for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims and sacrifices of peace-offerings: and that your children to-morrow may not say to our children: You have no part in the Lord:

28 And if they will say so, they shall answer them: Behold the altar of the Lord, which our fathers made, not for holocausts, nor for sacrifice, but for a testimony between us and you.

29 God keep us from any such wickedness that we should revolt from the Lord, and leave off following his steps, by building an altar to offer holocausts, and sacrifices, and victims, beside the altar of the Lord our God, which is erected before his tabernacle.

30 And when Phinees the priest, and the princes of the embassage, which were with him, had heard this, they were satisfied: and they admitted, most willingly the words of the children of Ruben, and of Gad, and of the half tribe of Manasses.

31 And Phinees the priest, the son of Eleazar, said to them: Now we know that the Lord is with us, because you are not guilty of this revolt, and you have delivered the children of Israel from the hand of the Lord.

32 And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

34 And the children of Ruben, and the children of Gad, called the altar which they had built, Our testimony, that the Lord is God.

CHAP. XXIII.

Josue being old, admonisheth the people to keep God's commandments; and to avoid marriages, and all society, with the Gentiles, for fear of being brought to idolatry.

AND[a] when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued, and Josue being now old, and far advanced in years:

2 Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years:

3 And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

4 And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

5 The Lord your God will destroy them, and take them away from before your face, and you shall possess the land, as he hath promised you.

6 Only take courage, and be careful to observe all things that are written in the book of the law of Moses: and turn not aside from them, neither to the right hand nor to the left:

7 Lest after that you are come in among the Gentiles,

[a] A. M. 2570, A. C. 1434.

expressed, v. 27. *You have no part in the Lord.* You are not his peculiar people. Of this title the Israelites were always very jealous, even when they neglected the worship and covenant of the Lord. C.—Hence these tribes take these precautions, that they may not be excluded from the society and privileges of their brethren on the other side of the Jordan. They profess openly that they do not esteem it lawful to offer sacrifice in any other place, besides that which God had chosen. H.

VER. 31. *Lord*, who would not have failed to punish Israel for such a crime. C.—They rejoice, therefore, not only at the fidelity of their brethren, but also on their own account, because they may now confidently look up for protection to God, instead of being in continual apprehensions of feeling his avenging arm. H.

VER. 32. *Into*, &c. (*finium Chanaan*) "of the confines of Chanaan," which is ambiguous. H.—But the Heb. removes the difficulty in this manner.

VER. 34. *God.* Heb. seems rather defective; (C.) "called the altar, (Syriac supplies the altar of witness) for it shall be a witness between us, that the Lord he is the God. *Ed*, "witness," is placed in the margin of Plantin's edit. (Kennic.) and the Prot. have inserted it in the text, though in a different character, (H.) as "it is confirmed by the Syr. Arab. and Vulg. versions." Kimchi quotes the Chal. paraphrase, as having the word *seid*, "witness," twice, which, if read in two places formerly, has been lately omitted in one, as many other alterations have *perhaps* been made in it, in conformity to the later copies of the Hebrew text. It is still found in one Chal. MS. and in that of Masius. Between the two last words of this verse, some Heb. MSS. read *eva*, "He." "The Lord, He is the God;" which not only gives an emphasis, but is expressly confirmed by the Chal.; and indeed this seems to have been a common form of confessing the belief of the one true God, 3 K. xviii. 39. Kennic. Diss. i.—Masius would translate, "They made an inscription upon the altar, declaring that it should be an eternal witness of their attachment to the Lord." *Cora*, in effect, sometimes means to write, as *Alcoran*, in the Arabic tongue, signifies "the scripture" (C.) of the Mahometans, which they hold in the utmost veneration, as containing the life and doctrine of their great prophet. The Sept. (Grabe) insinuate that Josue approved of what had been done, "and Jesus gave a name to the altar, . . . and said, it is a witness in the midst of them, that the Lord God is their God." Thus, instead of war and destruction, which seemed to threaten Israel on all sides, all ended in peace and harmony. If Christians would imitate the conduct of the Israelites, they would not so rashly condemn their neighbours on every idle report; and, if our adversaries would condescend to examine seriously into the grounds of charging idolatry upon us, and on that account waging an eternal war against us, it is to be hoped they would pronounce our doctrine innocent, and reform their own iniquitous proceedings. H.

CHAP. XXIII. VER. 1. *Long time.* Josue governed only ten years after the distribution of the land. Towards the close of his life, perceiving that the Israelites were too indolent in subduing the people of the country, and fearing lest they should by degrees begin to imitate their corrupt manners, he called a general assembly either at his own city, or at Silo, or more probably at *Sichem*, (as it is mentioned C. xxiv. 1, which seems to give farther particulars of this assembly) and laid before his people, in the strongest terms, the dangers to which they would be exposed, by entertaining a friendship for the enemies of God, and by abandoning him. C.—He called together all the heads of the people. M.

VER. 3. *For you.* God fought for his people three ways: 1. By destroying their enemies himself in a miraculous manner, as he did the Egyptians; 2. By assisting their endeavours, as at Jericho, and in the victory of Gabaon, when he caused the walls of the former town to fall down, and hurled stones upon the fleeing enemy near the latter; (C. x.) 3. By giving courage and strength to Israel, while he filled their opponents with dismay, and this was most frequently the case. He continues to assist his servants in their spiritual warfare against the world, the flesh, and the devil, in all these different ways. W.

VER. 4. *And now.* Heb. "Behold, I have divided unto you by lot these nations, which remain *to be subdued*, to be an inheritance for your tribes from the Jordan, (these two words are transposed, and should come after, C.) with all the nations that I have cut off—even unto the great sea westward." He mildly expostulates with them for not following up his victories, by reducing the few scattered nations whom he had abandoned to them as a prey. H.—They ought to be considered not only as the enemies of God, but also as unjust detainers of another's right, and Josue promises that nothing will be wanting on the part of God to render their reduction easy, if they will but do their duty to Him and to themselves. H.

VER. 7. *Come in*, an expression which may denote any familiarity, or marriage. M.—Heb. is in the form of a prohibition, "Come not among (have no connections with) these nations . . Neither mention their gods, nor swear (or cause to swear by them.") The psalmist (xv. 4,) says, speaking either of idols, (H.) or of sinners, *Nor will I be mindful of their names by my lips.* Osee (ii. 16,) says, *She shall call me no more* BAALI, ("my lord," a term applied by wives to their husbands) on account of its reminding one of the idol Baal. Hence David calls Jerobaal, or Gedeon, Jeroboschot, 2 K. xi. 21. S. Paul would not have Christians so much as to name the sins of impurity. Ephes. v. 3. The more religious Jews will not even mention an idol, or an unclean animal; and they beg *pardon* before they

who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

8 But cleave ye unto the Lord your God: as you have done until this day.

9 And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

10 One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

11 This only take care of with all diligence, that you love the Lord your God.

12 But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

13 Know ye for a certainty that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

14 [a] Behold this day I am going into the way of all the earth, and you shall know with all your mind, that of all the words which the Lord promised to perform for you, not one hath failed.

15 Therefore as he hath fulfilled in deed what he promised, and all things prosperous have come: so will he bring upon you all the evils he hath threatened, till he take you away and destroy you from off this excellent land, which he hath given you,

16 When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land which he hath delivered to you.

[a] 3 Kings xxiii. 2.—[b] A. M. 2570.—[c] Gen. xi. 26.—[d] Gen. xi. 31.—[e] Gen. xxi. 2. [f] Gen. xxv. 26.

CHAP. XXIV.

Josue assembleth the people, and reneweth the covenant between them and God. His death and burial.

AND[b] Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes, and the judges, and the masters: and they stood in the sight of the Lord:

2 And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, [c] Thare, the father of Abraham, and Nachor: and they served strange gods.

3 [d] And I took your father, Abraham, from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed,

4 [e] And gave him Isaac: [f] and to him again I gave Jacob and Esau. [g] And I gave to Esau Mount Seir for his possession: [h] but Jacob and his children went down into Egypt.

5 [i] And I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

6 [k] And I brought you and your fathers out of Egypt, and you came to the sea: [l] and the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

7 And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time.

8 And I brought you into the land of the Amorrhite, who dwelt beyond the Jordan.[m] And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

9 And Balac, son of Sephor, king of Moab, arose and fought against Israel.[n] And he sent and called for Balaam, son of Beor, to curse you:

[g] Gen. xxxvi. 8.—[h] Gen. xlvi. 6.—[i] Exod. iii. 10.—[k] Exod. xii. 37.—[l] Exod. xiv. 9. [m] Num. xxi. 24.—[n] Num. xxii. 5.

speak of a heretic. Drusius.—Some understand that the worship of idols is meant by naming them, as those who invoked the name of Jesus Christ, were his disciples. Acts ix. 14. 1 Tim. ii. 19. Ex. xx. 24. To swear by idols is always sinful, (Ex. xxiii. 13,) while it is an act of religion to swear on proper occasions, by the name of God. Theophrastus (ap. Joseph. c. Ap. i.) observes, that the laws of the Tyrians prohibit the using of foreign oaths, such as that of the Corban, which was peculiar to the Jews. C.

VER. 8. *Day.* Those who had formerly given way to idolatry were all cut off, and all Israel had lately given a proof of their attachment unto the Lord. H.

VER. 10. *Thousand.* This Moses had repeatedly foretold. Lev. xxvi. 13. Deut. xxviii. 7.

VER. 13. *Side.* Heb. "snares and traps unto you, and scourges in your sides." Children and slaves were formerly beaten on this part. Eccli. xxx. 12. and xlii. 5. Horace (epod. iv.) says, *Ibericis peruste funibus latus.* The first word S. Jerom seems to have read with *th* at the end, as *peth*, means a hole, (C.) by which means it was customary to take wild beasts, and to annoy the enemy. H.—Sept. render *side*, "they shall be nails in your heels."

VER. 14. *This day:* shortly I must die. C.—*Metam properamus ad unam.* (Hor.) "We hasten to one common goal." H.—The pagans called death, or the grave, *the common place;* and Plautus says, in the same sense, *Quin prius me ad plures penetravi.* (C.) "Before I penetrate the receptacle of the many." H.—*Mind.* Heb. "you know in your hearts, and in all your souls;" you are convinced, you cannot be ignorant that God has fulfilled his engagements. C.—The Sept. read, "you shall know," &c. The experience of future ages will only establish this truth more fully. H.

VER. 16. *And speedily.* This word is added to express the force of the Heb. term. M.—"Punishment is seldom lame in overtaking the wicked." H.—*This.* He emphatically sets before them what labours they had sustained in making the acquisition, and what ingratitude they will be guilty of, if they ever forfeit so great a blessing. M.—The threat or prediction was verified during the captivity, and still more after the destruction of Jerusalem. C.

CHAP. XXIV. VER. 1. *Of Israel.* There seems no reason for restricting this to the *ancients*, &c. On this solemn occasion, when all Israel was probably assembled at one of the great festivals, Josue concluded his exhortation, by renewing the covenant (C.) in the place where he had formerly complied with the injunction of Moses. C. viii. 31. H.—*In Sichem*, in the field which Jacob had purchased, and where a great *oak* (v. 26,) was growing, that had been honoured, it is thought, with the presence of the patriarchs. It was near the two famous mountains of Garizim and Hebal. C.—Sichem was at the foot of the former mountain of blessings; and Josephus informs us, the altar was erected in its vicinity. No fitter place could therefore have been selected by the aged chief, to conclude the actions of his life, and to attach the people to the religion which they had once received, in the most signal manner. The Vat. and Alex. copies (H.) of the Sept. followed by S. Aug. (q. 30,) read Silo, where the tabernacle was fixed: but all the rest agree with the original, and with the ancient versions, in retaining Sichem, to which place the ark was removed on this occasion, (C.) the distance of ten (S. Jer.) or twelve miles. Eus.—It is not probable that an oak would be growing in the sanctuary, near the altar, contrary to the express prohibition of the Lord, v. 26. Deut. xvi. 21. C.—Many interpreters suppose that the assembly might be held at Silo, in the territory of Sichem. T. M. Serarius.—But the distance seems too great; and Bonfrere rather thinks that the copies of the Sept. have been altered. H.—Salien remarks, that they might go in solemn procession from Sichem to Silo. A. 2600.

VER. 2. *Of the river.* The Euphrates. Ch.—*Gods.* Some think that Abraham himself was in his youth engaged in the worship of idols, (though this is denied by S. Aug. C. D. xvi. 13. Theod. q. 18, &c. W.) as well as his father, &c. v. 14. Gen. xi. 31. Thare was the father of both Abraham and Nachor, (Gen. xi. 26,) unless (H.) the grandfather (M.) of Abraham be meant, who was also called Nachor, (H.) as well as Rebecca's grandfather. Gen. xxiv. W.

VER. 3. *From the.* Heb. and Sept. "other side of the flood *or* river," where *Mesopotamia* commences. H.

VER. 4. *Isaac*, the promised seed and heir of the blessings, (C.) after Ismael was born. H.

VER. 6. *You.* Many still survived, and had seen these wonders, as God had only exterminated those who had murmured.

VER. 9. *Fought*, not perhaps with the sword, but by endeavouring to get Israel cursed, that so he might be unable to make any resistance. He had the will to fight, and in this sense princes are said to be at war, though they never come to an engagement. 3 K. xiv. 38. C.—Balac shut his gates against Israel. S. Aug. q. 26.

10 And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

11 [a] And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrhite, and the Pherezite, and the Chanaanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

12 [b] And I sent before you hornets: and I drove them out from their places, the two kings of the Amorrhites, not with thy sword, nor with thy bow.

13 And I gave you a land, in which you had not laboured, and cities to dwell in, which you built not, vineyards and olive-yards, which you planted not.

14 [c] Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia, and in Egypt, and serve the Lord.

15 But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve the Lord.

16 And the people answered, and said: God forbid we should leave the Lord, and serve strange gods:

17 The Lord our God he brought us and our fathers out of the land of Egypt, out of the house of bondage: and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

18 And he hath cast out all the nations, the Amorrhite, the inhabitant of the land, into which we are come. Therefore we will serve the Lord, for he is our God.

19 And Josue said to the people: You will not be able to serve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins.

20 If you leave the Lord, and serve strange gods, he will turn, and will afflict you, and will destroy you, after all the good he hath done you.

21 And the people said to Josue: No, it shall not be so as thou sayest, but we will serve the Lord.

22 And Josue said to the people: You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: *We are* witnesses.

23 Now therefore, said he, put away strange gods from among you, and incline your hearts to the Lord, the God of Israel.

24 And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments.

25 Josue therefore on that day made a covenant,

[a] Supra iii. 14. and vi. 1. and xi. 3.—[b] Exod. xxiii. 28. Deut. vii. 20. Supra xi. 20.

[c] 1 Kings vii. 3. Tob. xiv. 10.

VER. 11. *Men.* Heb. "the masters of Jericho," which may denote either the king or the inhabitants. It is thought that people of the different nations were come to defend the city, or the text may signify that not only Jericho, but these different people, (C.) fought successively against the people of God, but all in vain. H.—The fighting of the inhabitants of Jericho was only intentional; a miracle rendered all their efforts abortive. Yet this is called fighting in scripture (v. 9,) as well as in other authors. "We judge of actions by the intention, says S. Isidore: (Pelus. ii. ep. 289,) the person who intended to murder is punished, though he only inflicted a wound; and on the other hand, he who kills undesignedly receives a pardon." So Orion was said to have violated Diana, because he wished to do it; and Virgil, (viii.) speaking of some who already thought they were in possession of the capital, says, *Galli per dumos aderant, arcemque tenebant*, "they seized the citadel," though they never entered it. C.—Yet it is probable that the inhabitants of Jericho would defend themselves. M.

VER. 12. *Hornets.* S. Aug. explains this of the rumours, or devils, which terrified the people of the country. But it is generally understood literally. Wisd. xii. 8. M. Ex. xxiii. 28. C.—*The two*, &c. not only the nations on the west, but also those on the east side of the Jordan, who fell, not so much by the valour of the Israelites, as by the terror and judgments of God. H.—The resistance which they made was hardly worth mentioning.

VER. 14. *The gods.* Some still retained in their hearts an affection for these idols, though privately; (C.) so that Josue could not convict them, or bring them to condign punishment; as no doubt he, and Moses before him, would have done, if they had been apprized of any overt act of idolatry. Amos (v. 26,) says, *You carried a tabernacle for your Moloch and the image of your idols*, &c. which is confirmed by Ezec. xxiii. 3. 8. and Acts vii. 42. For these acts many of the people were punished, (Num. xxv. 3. 9,) and the rest were either sincerely converted, or took care to hide their impiety till after the death of Josue. Yet the secret inclination of many was still corrupt; and these no sooner found a proper opportunity than they relapsed repeatedly into the worship of idols, for which reason the prophets represent their disposition as criminal from their *youth*. H.—S. Augustine (q. 29,) cannot think that the people, who are so often praised for their fidelity during the administration of Josue and of the ancients, (C. xxii. 2. and xxiii. 3. 8. and xxiv. 31,) and who had testified such zeal against every appearance of idolatry in Ruben, (C. xxii.) should be themselves infected with this deadly poison. He therefore supposes that Josue exhorts them to repent, if any of them should have retained a predilection for the worship of their ancestors in Mesopotamia, and in Egypt, (C.) which, by the prophetic light he saw, was secretly the case. W.—Yet, though the great majority was clear of this crime, it seems many concealed from their leaders their secret attachment to it, v. 23; (C.) or if they were sincere, for a time, their former bad habits soon gained the ascendancy, and involved them in perdition. H.—*Fathers.* He does not exempt Abraham, and the Jews acknowledge that he was once an idolater, which is the opinion of S. Ephrem, of the author of the Recognitions, B. i., and of many moderns; some of whom think that S. Paul gives him the epithet of impious, or *ungodly*, on that account. Rom. iv. 5. The idolatry of the Hebrews in Egypt, is no less certain than that of their ancestors in Mesopotamia. Ezec. xxiii. 2. 8. 27. C.

VER. 15. *Choice.* Josue was persuaded that no restraint could bind the will; (H.) and that, if the Israelites did not freely adhere to the Lord, they would not serve him long, nor would their adoration have any merit. C.—Hence he endeavours by all means to draw from them a free and candid acknowledgment of his divinity; and he leads the way, by declaring that all his *house* will adhere to the true and only God. They answer his fullest expectations, and profess in the most cordial manner, that every tie of gratitude must bind them for ever to the service of the same Lord. H.—Elias makes a similar proposition; (3 K. xviii. 21. See Eccli. xv. 18. M.) not that it can be ever lawful to choose evil and to reject the sovereign good. But by this method the minds and hearts of the audience are stimulated to make the free and decided election of what alone can ensure their eternal happiness. H.—Thus we often set before the people hell or heaven for their choice. M.

VER. 19. *You will not be able to serve the Lord*, &c. This was not said by way of discouraging them; but rather to make them more earnest and resolute, by setting before them the greatness of the undertaking, and the courage and constancy necessary to go through with it. Ch.—Josue knew the fickle temper of his subjects. He insinuates, therefore, that if they do not lay that aside, they will not stand to their engagements, (C.) and will irritate God the more, if they enter into a covenant with him, and afterwards prove inconsistent. Heb. *La thuclu*, "you cannot," may perhaps have the first *u* redundant; (Ken.) as that is a letter which is often inserted or omitted at the transcriber's pleasure. Aben Ezra. Simon.—Hallet suggests that we ought to read *lo thucelu*, "you shall not cease," which would obviate the apparent difficulty of Josue's attempting, as it were, to cool the fervour of the people, by insinuating that they will not be able to stick to their resolutions, and that at a time when he is exerting every nerve to make them sensible of their duty, and to engage them to swear an inviolable fidelty to the Lord. "Cease not to serve the Lord, for he is a holy God, he is a jealous God, he will not forgive your rebellion, (*Copssācos.* Job xxxiv. 27,) nor your sins; if you forsake the Lord, and serve strange gods, then he will turn and consume you." Ken. Dis. 2.—If we were to read with an interrogation, "Will you not be able?" &c. it might answer the same end. Josue may be considered as starting an objection, which is but too common in the mouth of the slothful, and of many of the pretended reformers, Luther, &c. who endeavour to persuade the world that they are not able to comply with the rigour of God's law, and even make his severity an encouragement for their despair. Josue replies that these pretexts are groundless, and that God, who has already done so much for them, (v. 20,) will not abandon them in their wants, if they cry unto him; and that, instead of being dejected by the thought of his judgments, they ought to strive, with the utmost fervour, to comply with his divine will. H.—A general sometimes withholds the ardour of his soldiers, telling them that they are not a match for the enemy, in order to inflame their courage the more. M.—A torrent which has been long repressed, rushes forward with greater fury when the dam is broken down. H.

VER. 20. *Turn*, and alter his conduct in your regard, instead of being your protector, he will *destroy you.*

VER. 21. *Lord.* We shall not experience the chastisements with which thou hast threatened us, because we will adhere inviolably to the Lord. C.

VER. 25. *Covenant.* He renewed the one that had been formerly made, stipulating, on the part of God, that the people should serve Him alone, v. 23. After which he probably read some of the most striking passages of Deuteronomy, (C.) particularly the Decalogue, or ten *commandments*, with the blessings and curses

and set before the people commandments and judgments in Sichem.

26 And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord:

27 And he said to all the people: Behold this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God.

28 And he sent the people away, every one to their own possession.

29 And after these things Josue, the son of Nun, the servant of the Lord, died, being a hundred and ten years old:

30 And they buried him in the border of his possession, in Thamnathsare, which is situate in Mount Ephraim, on the north side of Mount Gaas.

31 And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord, which he had done in Israel.

32 [a]And the bones of Joseph, which the children of Israel had taken out of Egypt, they buried in Sichem, in that part of the field [b]which Jacob had bought of

[a] Gen. lix. 24.

[b] Exod. xiii. 9. Gen. xxxiii. 19.

which enforced the observance of them. C. v. and xxvii. and xxviii. and xxix. and xxx. H.—Then the people swore that they would observe the law, the customary sacrifices were offered, and a record of the whole was subjoined by Josue to that of Moses, in order that it might be deposited in or near the ark. Deut. xxxi. 26. C.—This renewal of the covenant prefigured the law of grace. S. Aug. q. 30. W.

VER. 26. *Lord*, particularly what related to the ratification of the covenant, which was the last public act of this great man. He placed it in its proper order in the continuation of the sacred history, which Moses had commenced. H.—*Stone* unpolished, except where there was an inscription, relating what had taken place. M.—This monument of religion was not forbidden. Deut. xvi. 22. C.—*Oak.* Heb. *alla*, is translated a *turpentine tree*, Gen. xxxv. 4. (H.) and by the Sept. here. But most people translate *the oak*. Chal. Aquila, &c. Under it Jacob buried the idols of Laban, and Abimelech was chosen king; (Judg. ix. 6,) as Abraham had entertained the angels under the same tree, Gen. xviii. 1, (C.) and had sat under it when he first came into Sichem. Gen. xii. 6. On which supposition it must have subsisted about 500 years. M.—It was even shewn some ages after Christ. But it is hardly credible that the same tree should have continued for such a length of time.—*Sanctuary*, or tent, where the ark was placed on this occasion under the oak. C. Bonfrere.—Some think it was at Silo. M. v. 1.—Kennicott denies that the ark was present, and supposes that they offered sacrifice upon the very altar which Josue had erected on Garizim, between 20 and 30 years before; and that this mountain is here called *the sanctuary*, or "holy place." Upon it the *oak* might very well grow, and Josue might "with great propriety take some large stone, and set it up for a witness, making at the same time this striking remark, that this stone *had heard all the words of the Lord*, or had been present when his law was inscribed and read to the people at their former solemn convention." Hence he infers against Collins, "that the Jews had thoughts of worshipping, and did worship at Gerizim long before the separation of Israel from Juda;" and it was probably for fear of the Israelites returning to a sense of their duty, by the sight of these monuments of the old religion, that Jeroboam refrained from setting up his golden calves in the vicinity. Diss. ii. p. 119. H.

VER. 27. *It hath heard.* This is a figure of speech, by which sensation is attributed to inanimate things; and they are called upon, as it were, to bear witness in favour of the great Creator, whom they on their part constantly obey, (Ch.) which is the best manner of hearing. They rise up to our confusion. Theod. q. 19. W.—The oriental writers delight in these strong figurative expressions, which are not confined to poetry. Jesus Christ says, that if the children were silent, *the stones would cry out.* Luc. xix. 40. See Num. xiii. 33. Gen. iv. 10. C.—*Lest.* Heb. "it shall be therefore a witness unto you, lest you deny your God;" or lit. "lie unto your Elohim." H.—The expression often means to revolt and prove faithless. Deut. xxxiii. 29. &c.

VER. 29. *And after*, &c. If Josue wrote this book, as is commonly believed, these last verses were added by Samuel, or some other prophet. Ch.—Scholastic Hist. W.—Josue had governed Israel 17 years with the greatest prudence and fidelity. C.—Some extend his administration to a longer period. H.—He paid the debt of nature probably not long after the ratification of the covenant. It does not appear that he was ever married. S. Jerom, c. Jov. 1. S. Chrys.—The Scripture does not mention that the people mourned for him, as they had done for Moses, &c. Yet we cannot doubt but they would shew this mark of respect to his memory, on account of the many benefits which they had received from him. The Holy Ghost has vouchsafed to be his panegyrist. Num. xxvii. 12. Eccli. xlvi. 1. &c. Josephus (v. 1,) represents him as a most universal character, equally perfect in every thing that he took in hand. His greatest honour is to have been so striking a figure of Jesus, whose name he bore, (C.) and whose sacred office in administering a second circumcision after he had caused the people to cross the Jordan, he so well described. Like him he introduces the faithful into the land of promise, overthrows their enemies, and establishes them in peace, taking care both at the beginning and at the end of his administration, to set before their eyes the will of the heavenly Father, the God who is both holy and jealous, v. 19. Under Josue the Israelites are invincible, only as long as they continue faithful. C. vii. But Jesus secures his Church both from infidelity and from the attacks of all her enemies, by his all-powerful grace. H.—The Jews have attributed to Josue ten regulations, which are too trifling to have been made by him. Seld. Jur. vi. 2.—The Samaritan chronicle embellishes the account of this great man with many surprising and puerile fictions, as if the true history were not sufficient to excite our attention. See Basnage and Serarius. C.—The Jews say Josue died on the 26th of Nisan, unmarried. The Roman martyrology honours his memory on the 1st of Sept. Salien, A. C. 1453. It is probable that the Egyptian or Tyrean Hercules, who encountered so many giants and difficulties, was no other than Josue, whose history the pagans have obscured with fables. Vossius. H.

VER. 30. *Thamnathsare.* Judg. ii. 9. The last word is written *hares* (*eros*) the first and last letters being transposed in one of these places. It may probably be in this verse, as we read of Mount *Hares*, Jud. i. 35. Kennicott rather thinks that Sare is the proper reading, as it is found in the Syr. Arab. and Vulg. versions of the Book of Judges. He observes, that if we were to read in an English historian that the renowned Marlborough was buried at *Blenheim*, near Woodstock, and a few pages after that his remains were interred "at *Blenmeih*, &c. we should naturally conclude that two letters had exchanged their places. And may we not allow the same in this part of the sacred history, as it is universally printed" in Hebrew? Dis. i. Some, however, maintain that *Thamnath hares* was so called, on account of "the image of the sun" being placed in the tomb of Josue, along with the knives of stone used by him in circumcision, which last the Sept. and S. Aug. (q. 30,) admit. But these must be reckoned among the Jewish or Oriental fables, (C.) though it is not improbable but the circumcising knives might be thus preserved, as a monument of the covenant made with the Israelites. H.—*Gaas.* This was another name for Mount Sare, or Hares, a part of Mount Ephraim; where S. Jerom tells us S. Paula visited the tomb of Josue. It was shewn near Thamna in the days of Eusebius. C.—No mention is made of mourning, as for Moses, &c. to insinuate that under the law the saints descended into limbo, but are admitted into paradise under the gospel. S. Jer. mans. 34. W.

VER. 31. *Long time;* perhaps fifteen years. These ancients kept the people in order by their authority (C.) and good example, so great an influence have the manners of superiors upon those of the subjects. M.—*Regis ad exemplar totus componitur orbis.* See 2 Par. xxiv. 2. 16. After the death of these virtuous rulers, who had been formed in the school of Moses and of Josue, and had beheld the wonders of God, (H.) the people began to embrace the worship of *Baalim.* Judg. ii. 11.

VER. 32. *Sichem.* Joseph had charged his brethren to take his bones with them. Gen. l. 24. Ex. xiii. 19. Masius supposes that they were solemnly interred after the altar was erected near Sichem, and the covenant ratified, when all the people were together. Others think that they deferred doing this till the country was conquered and divided. Josue would lose no time unnecessarily in performing these last rites to the revered patriarch.—*Field.* Jacob had given this field to his son. He had first purchased it; (Gen. xxxiii. 19,) and when the Amorrhite had taken possession again, after the unhappy affair at Sichem, he recovered it by the sword. Gen. xlviii. 22.—*Ewes.* Heb. *Kesita* may denote also some species of money, though not perhaps marked with any figure of a lamb, &c. C.—Prot. "pieces of silver." H.—The mausoleum of Joseph at Sichem, was to be seen in S. Jerom's time. q. Heb. in Gen. W.

VER. 33. *Eleazar*, the second high priest, was succeeded by his son *Phinees.* They were both of a very unexceptionable character. The Holy Ghost says, (Eccli. xlv. 28,) *Phinees, the son of Eleazar, is the third in glory, by imitating him* (his father or grandfather) *in the fear of the Lord*, &c. The Jews seem to have adopted the doctrine of Pythagoras, with respect to Phinees, (H.) as they say that he was the man of God, (3 K. ii. 27,) who appeared to Heli, (Trad. Heb. in Reg.) and that he was consulted by Jephte, and gave him advice to fulfil his vow; that he was the same person with Elias, and with one Phinees, who returned from the captivity with Esdras. 1 Par. ix. 20. They will even have him to be an incarnate angel. Ap. Munster, &c. But without dwelling any longer on these fabulous accounts, (C.) he was surely a man of the greatest zeal and piety. H.—In consideration of his extraordinary merit, the city of Gabaath was given to him, though it was not properly a sacerdotal city, and priests could not regularly possess any land as their inheritance. Grotius supposes that he obtained this city along with his wife, as she was an heiress of the tribe of Ephraim. But if that had been the case, must she not have married some of the same tribe? Num. xxxvi. 8. C.—Sept. (Grabe) add, "In that day the children of Israel taking the ark of the covenant of God, carried it about among themselves, and Phinees was priest instead of his father, till he died, and he was buried in Gabaath, his own city. But the Israelites went each to his own place and city; and the children of Israel worshipped Astarte and Asteroth, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon, the king of Moab, and he held them in subjection 18 years." See Judg. iii. 12. 14. Why this is recorded in this place does not appear, unless it be to insinuate that the servitude under Eglon did not commence till after the death of Phinees, who had been high priest 40 years. Abisue, his son, entered upon the pontificate in the first year of the administration of Aod. 1 Par. vi. 4. 50. Salien, A. M. 2641, A. C. 1412. Josue and Eleazar had reigned nearly during the same period of time, and finished their course together. They had assisted each other in keeping the people of God under due restraint. Their successors in office acted with the like zeal and concord, though they were not quite so successful. It is probable that Phinees would have the chief sway in "the aristocracy" of the *ancients*, which Josephus says took place between Josue

the sons of Hemor, the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

33 Eleazar also, the son of Aaron, died: and they buried him in Gabaath, *that belongeth to* Phinees, his son, which was given him in Mount Ephraim.

and Othoniel. Their government is acknowledged by most authors, though Salien supposes that their authority, as distinct from the Sanhedrim, consisted in giving good example. Many assert that Phinees ruled the people twenty three years. H.

THE BOOK OF JUDGES.

THIS Book is called JUDGES, because it contains the history of what passed under the government of the judges, who ruled Israel before they had kings. The writer of it, according to the more general opinion, was the prophet Samuel. Ch.—Some are of opinion, that the judges might have each left records of their respective administrations, (M.) which might be put in order by Samuel. The author of this book seems to have lived under the reign of Saul, before David had expelled the Jebusites. C. xviii. 31. D.—The captivity, which is mentioned v. 30, must be understood of that when the ark of God, as well as the idol Micha, and many of the people were taken by the Philistines. Huet.—Many passages of the Psalms, &c. are taken from this book, which shew its antiquity. Ps. lxvii. 8. 2 K. xi. 21. The divine Providence is here displayed in a very striking manner. D.—The theocracy still subsisted: and God generally chose these judges to be his ministers, and to deliver the people, on their repentance, from some dreadful calamity. H.—They exercised a supreme power, yet without bearing the insignia of regal authority, or imposing taxes, or making any alteration in the established laws. The *Suffetes*, who were Carthaginian magistrates, seem to have taken their name from these *Ssuptim*. D.—When God did not raise up judges, in an extraordinary manner, a kind of anarchy prevailed. H.—Each of the tribes regarded only their own affairs, and the republic was dissolved. Grotius.—Prosperous and unfortunate days succeeded each other, in proportion as the people gave themselves up to repentance or to dissolution. *Sicut se habebant peccata populi & misericordia Dei, alternaverunt prospera & adversa bellorum.* S. Aug. C. D. xviii. 23. S. Jerom (ep. ad Eust. & ad Paulin.) exhorts us to penetrate the spiritual sense of the historical books, and he regards "the judges as so many figures" of the apostles, who established the church of Christ. Though some of them had been noted for their misconduct, they were reclaimed by the grace of God. *Then all the judges, every one by name, whose heart was not corrupted, who turned not away from the Lord, that their memory might be blessed*, &c. Eccli. xlvi. 13. 14. W.—S. Paul mentions four of them, though the conduct of Jephte and of Samson might have been regarded as more exceptionable than that of Othoniel, who is said to have been filled with the *spirit of the Lord*. C. iii. 10. Serarius doubts not but they are all in heaven. Salien (A. 2640,) supposes that the transactions recorded in the five last chapters, took place before this 40th year from the death of Josue, which was the last of Othoniel. With respect to the chronology of these times, there are many opinions. Houbigant endeavours to shew that the system of Usher is inadmissible, as well as that of Petau. Marsham maintains that many of the captivities, and of the Judges, related only to some tribes, so that the different years which are specified, must be referred to the same period of time. Thus while Jephte ruled over those on the east side of the Jordan, and fought against the Ammonites, other judges endeavoured to repel the armies of the Philistines on the west. See 3 K. vi. 1. Judg. xi. 16. By this expedient, he finds no difficulty in shewing that 480 years elapsed from the departure out of Egypt till the building of the temple, and that the Israelites had occupied the country of the Ammonites during the space of 300 years. H.—Houbigant seems to adopt this system in some respects, and he thinks that errors have crept into some of the numbers, so that Aod procured a peace of only 20 instead of 80 years, &c. He observes that the name of *judge* here designates, 1. A warrior, like Samson; 2. a person who passes sentence according to the law, which was the office of Heli; 3. one divinely commissioned to exercise the sovereign authority, as Samuel did, even after Saul had been elected king. Proleg. Chronol. Others have compared the power of these judges with that of the Roman Dictators, or the Archontes of Athens. Serarius.—They were properly God's lieutenants. Their revenue seems to have been very precarious, and their exterior deportment modest and unassuming. They were guided by the declarations of the high priests, when arrayed with the Urim and Thummim; and their business was to promote the observance of the true religion, and to defend the people of God. This book concludes with the history of Samson, describing the transactions of 317 years, (C.) according to the calculation of Usher, which has met with the approbation of many of the learned, and is therefore chiefly inserted in this edition, as it was in that which was published in 1791, at Dublin, by the care of the Rev. B. Mac Mahon, who seems to have made some alterations. It is not indeed free from many serious difficulties. But we have not leisure to examine them at present. See C. iii. 11. 30. We shall only subjoin the chronological table of Houbigant, which is not very common, that the reader may perceive where they are chiefly at variance. *Moses* governed 40 years, *Josue* 20, the *Ancients* 20, king of Mesopotamia 8, *Othoniel* 40, Moabites 18, *Aod* 20, *Samgar* 0, the Chanaanites 20, *Debora* and Barac 40, Madianites 7, *Gedeon* 40 Abimelech 3, *Thola* 23, Ammonites 0, *Jair* 22, *Jephte* 6, *Abesan* 7, *Ahialon* 10, *Abdon* 8, Philistines 0, *Samson* 20, and with Heli 20, *Heli and Samuel* 25 Samuel and *Saul* 20, *David* 40, *Solomon* 3. In the 4th year of his reign the temple was begun, 480 years after the liberation from Egypt. Those to whom no years are assigned, lived at the same time with others whose years enter into the calculation. Thus Samgar gained a victory over the Philistines, while the Chanaanites held the Israelites in subjection. C. iii. 31. For other particulars we must refer to the author. Chron. sacra. H.

CHAP. I.

The expedition and victory of Juda against the Chanaanites: who are tolerated in many places.

AFTER [a] the death of Josue, the children of Israel consulted the Lord, saying: Who shall go up before us against the Chanaanite, and shall be the leader of the war?

2 And the Lord said: Juda shall go up: behold I have delivered the land into his hands.

3 And Juda said to Simeon, his brother: Come up with me into my lot, and fight against the Chanaanite, that I also may go along with thee into thy lot. And Simeon went with him.

4 And Juda went up, and the Lord delivered the Chanaanite, and the Pherezite into their hands: and they slew *of them* in Bezec ten thousand men.

5 And they found Adonibezec in Bezec, and fought against him, and they defeated the Chanaanite, and the Pherezite.

[a] A. M. 2570, A. C. 1434.

CHAP. I. VER. 1. *After.* Heb. "And after," as if this consultation had taken place immediately after the decease of their late victorious general, who had not pointed out his successor. But it is probable that the ancients who governed in their respective tribes, (C.) were only roused to this act of vigour some time after, on seeing the preparations of the Chanaanites, particularly of Adonibezec, whose power became very alarming. H.—Indeed it is wonderful how he had escaped the vigilance of Josue, if he had been king during the lifetime (C.) of that enterprising leader. It is therefore more likely that he took advantage of the lethargy of the Israelites after his death, and rose to a degree of eminence, which made the people of God consult the high priest, how they were to resist his efforts, (H.) who was to be their generalissimo, (C.) or which of the tribes was to make head against him. M.—God only gave answer to the last question, and it does not appear that all Israel was engaged in this war. After the defeat of the king, the different tribes might easily have subdued the enemies who held possession of part of their territory, if they had been vigorous.

VER. 2. *Said*, by the mouth of Phinees, (Josephus v. 2,) who had succeeded Eleazar in the pontificate. The latter survived Josue some little time, so that this must have happened some time later. Le Clerc offers violence to the text, when he asserts that the war against Adonibezec took place under the government of Josue.—*Juda.* Some suppose that this is the name of the leader: but most people conclude from the sequel, that it designated the tribe. C.—The first judge was of this tribe, but not all of them. The manner of consulting the Lord was by the high priest praying before the tabernacle. Ex. xxix. W.

VER. 3. *Brother.* They had the same mother, Lia, and were intermixed in the same country. The two tribes unite both for the public and their own private advantage. The king whom they attacked first, did not dwell in the territory of Juda, as the others did, whom they defeated in this chapter.

VER. 4. *Pherezite.* This name denotes "a countryman," as the former does "a merchant." • None of the children of Chanaan were of this appellation. Gen. x. 15. The people of the country assembled therefore at *Bezec*, where Saul called

6 And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

7 And Adonibezec said: Seventy kings, having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 And the children of Juda besieging Jerusalem, took it, and put it to the sword, and set the whole city on fire.

9 And afterwards they went down and fought against the Chanaanite, who dwelt in the mountains, and in the south, and in the plains.

10 [a] And Juda going forward against the Chanaanite, that dwelt in Hebron, (the name whereof was in former times Cariatharbe) slew Sesai, and Ahiman, and Tholmai:

11 And departing from thence, he went to the inhabitants of Dabir, the ancient name of which was Cariathsepher, that is, the city of letters.

12 And Caleb said: He that shall take Cariath-sepher, and lay it waste, to him will I give my daughter Axa to wife.

13 And Othoniel, the son of Cenez, the younger brother of Caleb, having taken it, he gave him Axa his daughter to wife.

14 And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

15 But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery *land.* So Caleb gave her the upper and the nether watery ground.

16 And the children of the Cinite, the kinsman of Moses, went up from the city of palms, with the children of Juda, into the wilderness of his lot, which is at the south side of Arad, and they dwelt with him.

17 And Juda went with Simeon, his brother, and they together defeated the Chanaanites that dwelt in Sephaath, and slew them. And the name of the city was called Horma, that is, Anathema.

18 And Juda took Gaza, with its confines, and Ascalon, and Accaron, with their confines.

19 And the Lord was with Juda, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

20 And they gave Hebron to Caleb, [b] as Moses had said, who destroyed out of it the three sons of Enac.

21 But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

22 The house of Joseph also went up against Bethel, and the Lord was with them.

23 For when they were besieging the city, which before was called Luza,

[a] Jos. xv. 14.

[b] Num. xiv. 24. Jos. xv. 14.

a rendezvous when he was going to attack Jabes, and which seems to have been near the Jordan, 17 miles from Sichem. Eus. S. Jer.—It signifies "lightning." A place of this name lies to the west of Bethlehem. M.

VER. 5. *Adonibezec*, "Lord of Bezec." The cruelty of this tyrant, and the oppression which he probably made some of the Israelites suffer, roused their attention, and they treated him as he had treated others. He had perhaps recourse to such a cruel expedient, to disable his enemies from ever entering the lists against him afterwards, as the Athenians, who cut off the fingers of the inhabitants of Egina, that these islanders might not dispute with them the empire of the sea. Cic. Offic. 3. Some have thus maimed themselves that they might be exempted from going to war, a practice not unusual among the Romans; and the Italian word *poltron*, signifies one whose fingers are cut off, as it was supposed, out of cowardice. David ordered the hands and the feet of the murderers of Isboseth to be cut off, and this sort of punishment is common in the eastern countries. Eight hundred Greeks who had been treated in this manner by the Persians, presented themselves to Alexander, at Persepolis, to implore his protection. Curt. &c.

VER. 7. *Table*, at different times. H.—These were probably princes of some cities of Chanaan, who had been conquered by the tyrant. He obliged them to feed, like dogs, of what he threw down from his splendid table. Thus Sesostris made the kings whom he had overcome, drag his chariot. Sapor forced the Emperor Valerian to serve as a footstool, when he got on horseback. Tamerlane fed Bajazet in a cage, like a wild beast. Jovius, &c. C.—*Me.* So true is that Wisd. (xi. 17,) *by what things a man sinneth, by the same also he is tormented.* M.

VER. 8. *Jerusalem.* This city was divided into two; one part was called *Jebus*, the other *Salem;* the one was in the tribe of Juda, the other in the tribe of Benjamin. After it was taken and burnt by the men of Juda, it was quickly rebuilt again by the Jebusites, as we may gather from v. 21, and continued in their possession till it was taken by king David. Ch.—*Fire.* They treated it with such severity, because it seems to have revolted, (Serarius) though the text of Josue (x. 25,) only says that the king was slain. But (C. xv. 63. and here) v. 21. it is said, that the children of Juda and of Benjamin dwelt along with the Jebusites.

VER. 9. *Plains*, towards the west, which were very fruitful. They did not expel all the inhabitants from this part, as they had done from the mountains, which lay on the south of the promised land, v. 19. C.

VER. 10. *Hebron.* This expedition against Hebron, &c. is the same as is related Jos. xv. 24. It is here repeated, to give the reader at once a short sketch of all the achievements of the tribe of Juda against the Chanaanites. Ch.—Josue had taken Hebron before; (Jos. x. 37,) and Caleb retakes it. C.

VER. 11. *The city of letters.* Perhaps so called, from some famous school or library kept there. Ch.—The explanation, *that is*, &c. is added by the Vulg. H.—*Madrid*, in Arabic, means "the mother of sciences." M.

VER. 13. *Brother*, or near relation, but much *younger.* See Jos. xv. 17. C.

VER. 16. *The Cinite.* Jethro, the father-in-law of Moses, was called *Cinæus*, or the Cinite: and his children, who came along with the children of Israel, settled themselves among them in the land of Chanaan, embracing their worship and religion. From these the Rechabites sprang, of whom See Jerem. xxxv.—

The city of palms. Jericho, so called from the abundance of palm-trees, (Ch.) or rather Engaddi, which is sometimes called Hazazon-Thamar, on that account. It lies nearer to the Dead Sea. Jericho was not rebuilt till the reign of Achab. See Jos. vi. 26.—*Arad* was one of the most southern towns of Juda, near the country of the Amalecites. Saul ordered the descendants of Jethro to depart from among them. 1 K. xv. 6. The Israelites had defeated the king of Arad long before. Num. xxi. 1. C.—*With him.* Heb. "the people" of Israel, (M.) or of Arad. C.

VER. 17. *Sephaath*, near Maresa, where Asa defeated the king of Arabia. 2 Par. xiv. 9. It was also called Sephata, and afterwards Horma. C.—Sept. "they anathematized it, and utterly destroyed it, and they called the city *Exolethreusis*, "utter ruin." H.—Whether they had engaged themselves by vow to do so, or they treated the city in this manner in thanksgiving for the victory, is uncertain. M.

VER. 18. *Gaza*, &c. These were three of the principal cities of the Philistines, famous both in sacred and profane history. They were taken at this time by the Israelites; but as they took no care to put garrisons in them, the Philistines soon recovered them again, (Ch.) or perhaps the villages and territory were only seized by Juda; the cities being too well defended. Josue had not attacked them. Jos. xii. 3. Josephus says that only Ascalon and Azotus, in the plain, fell into the hands of the Israelites; and the Roman Sept. reads with a negation, (C.) which is inserted by Grabe in his edition as an interpolation, or as a peculiarity of the Alex. MSS. "and Juda did [not] possess Gaza with its dependencies, and Ascalon . . and Accaron . . and Azotus, with its fields around." H.—The situation of Gaza, Ascalon and Accaron in the plain, would seem to secure them from being captured, v. 19. S. Aug. and Procopius admit the negation. But the original and all the versions reject it, so that the children of Juda must have had possession of these cities at least for a short time. C. See C. xv. and xvi. 1 K. vi. 17. M.

VER. 19. *Was not able*, &c. Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in God. Ch.—Heb. does not say expressly that Juda could not: *quia non ad expellendum*, &c. He had not the courage or the will. With God's assistance, what had he to fear? Were these Philistines with their chariots, more terrible than the giants in their fortresses?—*Scythes.* Heb. *receb barzel*, "chariots of iron." C.—The Rom. and Alex. Sept. have "Rechab was opposed to them." H.—The edit. of Basil adds, "and they had chariots of iron," as S. Aug. (q. 5,) reads. A double translation is thus given. C.—These chariots were calculated to cut down all that came in contact with them. Curt. iv. W.

VER. 20. *Enac*, mentioned v. 10. Sept. add, that "he took the three cities . . . and *destroyed*," &c. See Jos. xv. 14. H.

VER. 21. *Day*, before the reign of David. See Jos. xv. 63. The Jebusite occupied the citadel, &c. C.

VER. 22. *Of Joseph*, on the west side of the Jordan, attacked Bethel, which it does not appear that Josue molested. H.—Instead of *house*, some Heb. MSS and the Arab. and Sept. read, "the sons," which seems to be the better readin Kennicott.

VER. 23. *Besieging.* Heb. "sent to descry," or they came upon it like spies

24 They saw a man coming out of the city, and they said to him: Shew us the entrance into the city, and we will shew thee mercy.

25 And when he had shewed them, they smote the city with the edge of the sword: but that man, and all his kindred, they let go:

26 Who being sent away, went into the land of Hetthim, and built there a city, and called it Luza: which is so called until this day.

27 Manasses also did not destroy Bethsan, and Thanac, with their villages; nor the inhabitants of Dor, and Jeblaam, and Mageddo, with their villages. And the Chanaanite began to dwell with them.

28 But after Israel was grown strong, he made them tributaries, and would not destroy them.

29 Ephraim also did not slay the Chanaanite that dwelt in Gazer, but dwelt with him.

30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chanaanite dwelt among them, and became their tributary.

31 Aser also destroyed not the inhabitants of Accho, and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

32 And he dwelt in the midst of the Chanaanites, the inhabitants of that land, and did not slay them.

33 Nephthali also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the Chanaanites, the inhabitants of the land, and the Bethsamites and Bethanites were tributaries to him.

34 And the Amorrhite straitened the children of Dan in the mountain, and gave them not a place to go down to the plain:

35 And he dwelt in the mountain Hares, that is, of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy *upon him*, and he became tributary to him.

36 And the border of the Amorrhite was from the ascent of the scorpion, the rock, and the higher places.

CHAP. II.

An angel reproveth Israel. They weep for their sins. After the death of Josue, they often fall, and repenting, are delivered from their afflictions; but still fall worse and worse.

AND an angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

2 On condition that you should not make a league with the inhabitants of this land, but should throw down their altars: and you would not hear my voice: why have you done this?

3 Wherefore I would not destroy them from before your face; that you may have enemies, and their gods may be your ruin.

4 And when the angel of the Lord spoke these words to all the children of Israel: they lifted up their voice, and wept.

5 And the name of that place was called, The place of weepers, or of tears: and there they offered sacrifices to the Lord.

6 [a] And Josue sent away the people, and the children of Israel went every one to his own possession to hold it:

7 And they served the Lord all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the Lord, which he had done for Israel.

[a] Jos. xxiv. 28.

VER. 24. *Mercy.* The city belonged of right to them, so that they might use this means, as they were not bound to enquire by what motives the man was actuated thus to betray his country. He might be convinced, like Rahab, that God had granted it to the Israelites, and these might justly requite his good dispositions and suffer him to depart in peace. Bonf. Grot. C.

VER. 26. *Hetthim.* The Hethite lived towards the south of Chanaan. The man probably retired into the stony Arabia, where we find the city of Lusa or Elysa. Ptolemy v. 16.—He gave it this name in memory of his native city, (C.) which was called Luza, or "of nuts." M.

VER. 27. *Bethsan,* &c. See Jos. xvii. 11.—*Began.* Heb. "would dwell." H.—The Israelites sinfully acquiesced, partly through slothfulness and the dislike of war, and partly that they might receive tribute from the Chanaanites. M.

VER. 28. *Them.* We shall see the punishment of their prevarication during the greatest part of this book. C.

VER. 31. *Accho.* Heb. *haco,* The Greeks not knowing the derivation of this word, supposed that the city was so called from *akè,* "a remedy," as they pretend that Hercules was cured in this place. It was also called Ptolemais, after the king of Egypt. The little river Belus, and the famous bed of sand so proper for making glass, were in the neighbourhood. Plin. v. 19.—*Ahalab.* The situation is unknown, unless it be Aleppo. They say it is the famous city of Berea. C.

VER. 35. *He dwelt.* That is, the Amorrhite. Ch.—Heb. "But the Amorrhites would dwell in Mount Hares, in Aialon, and in Salebim." Some copies of the Sept. seem to give the meaning of these proper names, though inaccurately. H.—Solomon had one of his twelve officers at Salebim, in the tribe of Dan. 3 K. iv. 9.

VER. 36. *Rock,* Petra, the capital of Arabia, which Josephus (iii. 2,) assigns to Amalec. The Amorrhites dwelt in many parts of the land of promise, (C.) particularly in the higher places about the Dead Sea. H.

CHAP. II. VER. 1. *An angel.* Taking the shape of a man, (Ch.) such as had appeared to Josue, (C. v. 13. M.) the guardian angel of Israel. H.—The Jews commonly suppose that it was Phinees, the *high priest.* Mal. ii. 8. Drusius. But he might be dead with the rest of the ancients when this took place, as the Israelites seem to have experienced many difficulties in consequence of their repeated prevarications, before this messenger was sent to them. He might very probably be some *prophet,* who speaks in the name of God, (Agg. i. 13,) as he is said to come not from heaven, but *from Galgal to the place of weepers.* Heb. at *Habbocim,* "the mulberry trees." Sept. *Klauthmon.* This place, the *valley of tears,* (Ps. lxxxiii. 7,) perhaps received his name afterwards, from what happened, v. 4. Some suppose it designates Silo, where the people might be assembled on some great festival, and where sacrifice was offered, v. 5. Bonfrere collects from the Sept. and Josephus, (vii. 4,) that it lay beyond the vale of the Raphaim, on the south side of Jerusalem, (M.) where this messenger might summon the people together, and authorize them to offer sacrifice, as was frequently done (C.) by dispensation (H.) at a distance from the tabernacle. C. vi. 20. and xiii. 19.—*I made.* If he was an angel, his authority could not be called in question; and if he was the high priest, or a prophet known to the people, they would hear him with attention and respect. C.—He appeared at least in human form, and spoke in the name of God. W. Jos. v.

VER. 2. *League.* None of a public nature had been perhaps made by the whole nation, to sanction the idolatry of the Chanaanites. But so many individuals had entered into marriages with them and imitated their perverse manners, so many tribes had spared the cities, &c. that the Israelites in general merited the reprimand. Whether these leagues, made in contradiction to God's command, were to be observed or broken, is a matter of dispute. We may steer a middle course, and assert that such agreements as stipulated the protection of the idolatrous worship and *altars,* were null, and never to be observed; whereas those which secured to the inhabitants their lives and property, could not be lawfully broken, though the contractors did wrong in making such leagues. See 1 Esd. ix. C.

VER. 3. *Ruin.* Sept. "stumbling-block," the occasion of ruin. M.—Thus by a false compassion (C.) and negligence, the Israelites brought upon themselves the most serious difficulties, while those whom they had spared, turned against them by a just judgment of God, and proved the ruin both of their souls and bodies, by drawing them into idolatry and then putting them to the sword. H.

VER. 5. *Lord:* holocausts to acknowledge his dominion, and sacrifices of expiation for the transgressions of the people. Only the tabernacle and temple were appointed for such sacrifices, though they might be offered elsewhere by dispensation. S. Aug. q. 36. W.

VER. 6. *And Josue,* &c. This is here inserted out of Josue, (xxiv.) by way of recapitulation of what had happened before, and by way of an introduction to that which follows. Ch.—The sacred penman gives a short description of the general conduct of the Israelites, shewing how they abandoned their former fidelity, after Josue and the elders were no more, and in consequence were severely punished. Upon their repentance, God shewed them mercy again and again, as will be explained more at large (H.) in the subsequent chapters. Salien and some others have hence inferred, that Josue was living when the angel made this reproach. C.—But that is contradicted by many passages in the Book of Josue, where the fidelity of the people is commended, as well as here, v. 7; and C. i. we read of the death of Josue, so that S. Aug. (q. 14,) says, "there can be no doubt but this is a recapitulation." M.—As little had been said before, to enable us to see the grounds of the accusation, these few remarks are subjoined to justify the words of the angel, who appeared while the people was groaning under the afflictions which their sins had deserved. C.

8 And Josue, the son of Nun, the servant of the Lord, died, being a hundred and ten years old;

9 And they buried him in the borders of his possession in Thamnathsare, in Mount Ephraim, on the north side of Mount Gaas.

10 And all that generation was gathered to their fathers: and there arose others that knew not the Lord, and the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and they served Baalim.

12 And they left the Lord, the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger,

13 Forsaking him, and serving Baal and Astaroth.

14 And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies:

15 But whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed.

16 And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,

17 Committing fornication with strange gods, and adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

18 And when the Lord raised them up judges, in their days, he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.

19 But after the judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk.

20 And the wrath of the Lord was kindled against Israel, and he said: Behold this nation hath made void my covenant, which I had made with their fathers, and hath despised to hearken to my voice:

21 I also will not destroy the nations which Josue left when he died:

22 That through them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not.

23 The Lord therefore left all these nations, and would not quickly destroy them, neither did he deliver them into the hands of Josue.

CHAP. III.

The people falling into idolatry, are oppressed by their enemies; but repenting, are delivered by Othoniel, Aod, and Samgar.

THESE are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites;

2 That afterwards their children might learn to fight with their enemies, and to be trained up to war:

3 The five princes of the Philistines, and all the Chanaanites, and the Sidonians, and the Hevites that dwelt

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VER. 10. *Fathers.* These expressions prove the immortality of the soul. Job xxxiv. 4. &c. *Knew not*, or did not approve or cordially serve the Lord. His tabernacle was still at Silo. But many joined the worship of idols with that of the true God, (C.) and light and darkness can never agree. H.

VER. 12. *They followed strange gods.* What is here said of the children of Israel, as to their falling so often into idolatry, is to be understood of a great part of them; but not so universally, as if the true worship of God was ever quite abolished among them: for the succession of the true church and religion was kept up all this time by the priests and Levites, at least in the house of God in Silo. Ch.—At different times God raised up deliverers, who were taken from among his people, and no doubt abhorred the impiety of the multitude.

VER. 13. *Baal*, "Lord," a title given to many of the idols, (H.) both male and female. M.—They are often distinguished by some additional name, as *Beelzebub*, "fly," and *berith*, "covenant," gods adored at Accaron and Sichem. Under this name the pagans adored heaven or the sun, (C.) as Astaroth denoted some female deity, the moon, Venus, &c. M.

VER. 14. *Who took.* Heb. "that spoiled them, and he sold" or abandoned them, &c. C.

VER. 16. *Them*, for any long time. Their inconstancy was astonishing. H.—These *judges* raised up by God, or chosen by the people under his direction, often rescued Israel from servitude; and during the remainder of their lives, watched to see the laws put in execution, being assisted by the counsels of the senators (M.) and magistrates of the nation. H.—They were commissioned to rescue the penitent and suffering Israelites. W.

VER. 17. *Quickly.* They had persevered in virtue under the government of Josue and of the elders, for the space of forty years, according to Marsham and Houbigant. The former places the first state of anarchy and of idolatry 34 years after Josue, allowing 15 years for the administration of the surviving ancients, and the remainder to bring the nation to such a pitch of wickedness as to force God to abandon it to the dominion of Chusan, for eight years.—*Walked.* Heb. and Sept. "walked, obeying the commands of the Lord: they did not so."

VER. 18. *Moved*, &c. Heb. and Sept. "and the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge, (for it repented the Lord (Sept. he was moved to compassion) on account of their groans, &c.) H.—The repentance of God denotes a change of conduct in our regard. C.—*Delivered.* Hence the judges have the title of *Saviour.* C. iii. 9. 2 Esd. ix. 27. M.

VER. 19. *And did.* Heb. "and corrupted *themselves.*" Sept. "were more depraved than," &c.—*By which*, &c. is put instead of the Heb. "their stubborn (or hard) (H.) Chal. 'corrupt' way." This hard and rough path denotes the labours which the wicked have to encounter, in the pursuit of pleasure, as they themselves confess. *We wearied ourselves in the way of iniquity.. and have walked through hard ways.* Wisd. v. 7. C.—Though the life of the libertine seem delightful, it draws on the most serious evils and provokes the anger of God. M.

VER. 21. *Nations.* Heb. "any." Sept. "a man of those nations," which must be understood, unless the Israelites return to a proper sense of their duty. For then he destroyed not only individuals, but whole armies, by the hand of the judges. Yet we do not find that such havoc was made among the infidels afterwards, as had been made in the days of Josue. They frequently rose up and harassed the Israelites; and God suffered them to do so, that the latter might learn to know themselves, and might perceive how dreadful a thing it is not to comply, at first, with his injunctions. H.

VER. 22. *Or not.* The secrets of hearts cannot be hidden from the omniscience of God. C.—But he would have an experimental knowledge of the fidelity of his people, by leaving these nations in the midst of them. It was partly on this account that he withheld the sword of Josue, who would otherwise have easily followed up his victories, and exterminated all the inhabitants. The cowardice and secret indispositions of the people was another obstacle. H.—God acted like a person who distrusted the fidelity of his servant, and left something in his way to see if he would steal it. C.

CHAP. III. VER. 1. *Instruct.* The original is translated *try*, v. 4, and C. ii. 22.—*And all.* Heb. "as many of *Israel* as had not," &c. H.—Those who had served under Josue, were so strongly impressed with a sense of the divine power and severity, that they never forgot them: but there was danger lest their children should grow careless, if they were suffered to enjoy a constant state of prosperity. Virtue or *power is made perfect in infirmity.* 2 Cor. xii. 9. C.—*He that hath been experienced in many things, multiplieth prudence.* Eccli. xxxiv. 10.

VER. 2. *And be.* Heb. "at least, such as before knew nothing thereof." Though war be in itself an evil, the passions of men render it necessary, and God makes use of it as of a scourge, to punish the wicked, and at the same time to keep all under due restraint. H.—Too long a peace has proved sometimes fatal to states and to the virtue of individuals. In adversity we call upon God, and adhere to him with greater fervour and constancy. The Jews were so prone to evil, that, if they were permitted to enjoy tranquillity for a few years, they presently forgot themselves and the author of all their good, and even turned their backs upon the only true God. Their enemies forced them to have recourse to Him. C.

VER. 3. *Princes*, (*satrapas*) a Persian word. M.—These heads of the five great cities of the Philistines, are called *Seranim*, (H.) but never *kings*, whether they were governors of so many petty states, united in the same form of republican or aristocratical government, or independent of each other. See Jos. xiii. Three of these cities are said to have been taken by Juda, (C. i. 18,) unless the Sept. be more accurate, as this passage would seem to insinuate. C.—They might have thrown off the yoke in a short time, as we before observed. These five cities were Gaza, Geth, Ascalon, Azotus, and Accaron. H.—All but Geth were on the Mediterranean sea. C.—*All the Chanaanites, &c. who dwelt in Libanus*, with some others, who were dispersed through the country, v. 5. H.—These chiefly inhabited the environs of Sidon.—*Baal Hermon.* The idol of Baal might probably be adored on this mountain. M.—We find *Baal-gad* in the same neighbourhood, and both may mean the same city. C.

in Mount Libanus, from Mount Baal Hermon to the entering into Emath.

4 And he left them, that he might try Israel by them, whether they would hear the commandments of the Lord, which he had commanded their fathers, by the hand of Moses, or not.

5 So the children of Israel dwelt in the midst of the Chanaanite, and the Hethite, and the Amorrhite, and the Pherezite, and the Hevite, and the Jebusite:

6 And they took their daughters to wives, and they gave their own daughters to their sons, and they served their gods.

7 And they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth.

8 And the Lord being angry with Israel, delivered them into the hands of Chusan Rasathaim, king of Mesopotamia, and they served him eight years.

9 And they cried to the Lord, who raised them up a saviour, and delivered them; to wit, Othoniel, the son of Cenez, the younger brother of Caleb:

10 And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered Chusan Rasathaim, king of Syria, and he overthrew him:

11 And the land rested forty years, and Othoniel, the son of Cenez, died.

12 And the children of Israel did evil again in the sight of the Lord: who strengthened against them Eglon, king of Moab: because they did evil in his sight.

13 And he joined to him the children of Ammon, and Amalec: and he went and overthrew Israel, and possessed the city of palm-trees.

14 And the children of Israel served Eglon, king of Moab, eighteen years.

15 And afterwards they cried to the Lord, who raised them up a saviour, called Aod, the son of Gera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon, king of Moab, by him.

16 And he made himself a two-edged sword, with a haft in the midst, of the length of the palm of the hand, and was girded therewith, under his garment, on the right thigh.

17 And he presented the gifts to Eglon, king of Moab. Now Eglon was exceeding fat.

VER. 4. *Not.* Various reasons are assigned, on the part of God, for not exterminating these nations at once. But their being spared so long, must be imputed to the disobedience of the Israelites, otherwise they would surely never have been tolerated with their idol-worship in the land of promise, to contaminate, by their wicked example, the manners of God's people. If they would have redeemed their lives, they must at least have given up the land and their idols. As the Israelites proved so little zealous in destroying the latter, they were justly punished by God, in being deprived of what would have contributed to make them richer and more comfortable in this world. H.

VER. 6. *Gods.* This was the fatal consequence which God had foretold. Deut. vii. 4. H.

VER. 7. *Astaroth.* Heb. *Asheroth*, Sept. "the groves," (M.) of which Astaroth was the goddess, (C.) like Diana. C. ii. 11. Various trees were sacred to idols. M.

VER. 8. *Chusan.* This name leads us to conclude that this prince was of Scythian extraction, a descendant of Chus: (C.) it signifies "black, *or* an Ethiopian." M.—*Rasathaim* was perhaps the place of his nativity. As it means "of two sorts of malice," Arias thinks that the Syrian kings took this title to shew that they would punish or repress all crimes against the civil or criminal law, (M.) those which affected the property as well as the lives of their subjects. H.—*Mesopotamia.* In Hebrew *Aram naharayim. Syria of the two rivers;* so called because it lies between the Euphrates and the Tigris. It is absolutely called Syria, v. 10. Ch.—*Eight years,* by manual labour and presents, testifying their submission to their oppressor, who might not perhaps live among them. C.—Moir's edition, by mistake, reads *eighty years.* The Hebrews were equally fallible. C. iii. 30. H.

VER. 9. *Saviour.* "We must remark, that the man by whom God grants us safety, is styled a saviour," (S. Aug. q. 18,) though Christ is the proper and principal Saviour. W.—*Caleb.* Sept. "the younger son of Cenez, who was the brother of Caleb." H.—Othoniel was one of the ancients. If he could not prevent the people from falling into idolatry, he rescued them from it. C.

VER. 10. *In him,* to instruct and enable him both to rout the enemy, and to govern the people with prudence. H.—Chal. "the spirit of prophecy." The oracle excited him to attack Chusan. Joseph. v. 3. He was entrusted with an extraordinary authority, in a wonderful manner, and God gave him all those virtues which were requisite for his exalted station. C.—*Him.* Heb. "his hand was strong upon Chusan Rasathaim." He gained a complete victory over him, (H.) the particulars of which are not mentioned, though they must have been very interesting and extraordinary, as the power of Chusan was so extensive. C.

VER. 11. *Died,* "forty years after Josue, according to the chronology of Usher, which we follow," (C.) or rather Usher translates the land began to rest "in the fortieth year" from the peace of Josue. He places the death of that leader A. 2570, and the end of Chusan's dominion 2599; so that, if we deduct 40 years from this last date, we shall come to the year 2559, the sixth of Josue's administration, when he began to divide the conquered lands. He supposes that the peace of Othoniel lasted about 62 years, when Eglon disturbed it for *eighteen years.* "Aod delivered Israel. After him Samgar appeared, and the land rested till the 80*th* year from the peace of Othoniel." Houbigant censures this indiscriminate use of cardinal and of ordinal numbers, and the blending the times of servitude with those of peace; (H.) and "surely this method of reckoning is very harsh, and contrary to the usual acceptation of words." C.—Yet it is adopted by many. W.—It may suit to form a system, but can have no solid foundation. H.—The epoch from which Usher dates is no where so distinctly specified, as that we should suppose that the author of the Book of Judges had it in view. Moreover, by this method, we are left to guess how long each of the judges reigned, or how long the peace which they had procured, subsisted. Usher admits that the years of servitude are specified; and, why not also the years of peace, since they are expressed exactly in the same manner? If the ordinal numbers 40th, 80th, &c. were intended, *h* would be prefixed, as Deut. i. 3.; and this grammatical observation alone, suffices to overturn the calculation of Usher. Houbig. Proleg.—Salien dates from the death of Josue in 2600, and allows that 40 years elapsed from that period till the decease of Othoniel; including the years which some attribute to the ancients, and to the anarchy; (C. xvii. &c. to the end,) and also the eight years of servitude; so that instead of a rest of 40 years, we shall find that all was in confusion the greatest part of the time. The idolatry of Israel, which shortly brought on the servitude under Eglon, commenced immediately after the conclusion of these 40 years, when Salien begins to enumerate the years of Aod's government. Thus he does from one judge to another. This system does not indeed make the text bend to uphold it, but it supposes that the sacred writer includes anarchy and servitude under the name of *rest.* In these matters much is to be supplied by conjecture, and hence the chronological difficulties which infidels propose, to invalidate the authority of the Scripture, can have but little weight, till the learned shall have discovered the exact disposition of former times. The first judge of Israel was of the tribe of Juda. The second was chosen from the almost ruined tribe of Benjamin, as the learned commonly place the dreadful catastrophe which befel that tribe during the anarchy which ensued, and the death of Josue and of the ancients. Aod had no share in the crime. H.

VER. 12. *Eglon,* signifies "a calf." C.—God made use of this prince to scourge his people, with the assistance of the neighbouring nations. He took Engaddi, in the plains of Jericho, and was thus enabled to keep an eye both upon his own subjects and the conquered Israelites. C.—Here he probably met with his untimely end. H.

Ver. 15. *Aod,* signifies "praise," whence perhaps Josephus calls him *Judes,* which has the same import. M.—He was a descendant of *Jemini* or Benjamin, by his son *Gera.* Gen. xlvi. 1.—*Right.* Sept. and many interpreters agree, that Aod was "Ambidexter," a quality which Plato exhorted those who were designed for war, to strive to acquire. Several of the heroes before Troy are praised on this account; and the Scripture takes particular notice of 700 citizens of Gabaa, who could use both hands alike, and could hit even a hair with a stone. C. xx. 16. The Jews explain *itter,* very absurdly; Aod "had his right hand maimed or tied:" (C.) and Prot. render "a man left-handed." H.—This would be a very awkward recommendation for a warrior, though it is pretended that such are more resolute, and more difficult to encounter than others. The number of the men at Gabaa who are praised for their skill, as well as the brave men of David, (1 Par. xii. 2,) shews sufficiently that the term does not mean left-handed. But the Scripture here takes notice that Aod could use his left hand so well, because he placed his dagger, contrary to custom, on his right side, and the motions of his left hand would not be so narrowly watched. Rufin does not agree with the present text of Josephus, which indeed seems very confused, saying, "that all the strength of Aod lay in his left hand." Gelenius also translates, *utraque manu ex æquo promptus;* (Ant. v. 5,) so that perhaps the Greek of Josephus may have been altered.—*Presents;* that is, tribute; an odious expression, instead of which the Scripture often puts presents, 1 K. x. 27. 1 Par. xviii. 2. No tribute was imposed in Persia till the reign of Darius Hystaspes; the subjects had to make presents to the king. Herod. iii. 89. C.

VER. 16. *He made,* or procured, though it was formerly honourable for a person to do such things himself. C.—*Hand.* Heb. *gomed,* is translated by the Prot. "of a cubit length," (H.) though the term is never used elsewhere for that measure. Sept. have *spithamē,* a measure of 12 fingers.—*Garment.* The *sagum,* as well as the Sept. *mandua,* from the Heb. *mad,* denote a military garment. But such a dress might have rendered Aod suspected, (C.) unless an uniform might then be deemed a suitable dress for an ambassador. H.—*Thigh.* The Jews wore the sword there; (Ps. xliv. 4,) and it would be more convenient on the left thigh, as the nations of Gaul and Germany had it, while the Roman cavalry wore the sword on the right; and the infantry had two swords, the long one on the left, and a shorter, about a hand's length, on the right. Joseph. Bel. iii. 3. Lipsius.

VER. 17. *Fat.* The ancient version used by S. Aug. had, "lean," which he justly took in an ironical sense. Sept. *asteios,* signifies "beautiful *and* genteel." C.—Serarius explains it in the same sense as the Vulgate. M.

18 And when he had presented the gifts unto him, he followed his companions that came along with him.

19 Then returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, O king. And he commanded silence: and all being gone out that were about him,

20 Aod went in to him: now he was sitting in a summer parlour alone, and he said: I have a word from God to thee. And he forthwith rose up from his throne.

21 And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

22 With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in: and forthwith, by the secret parts of nature, the excrements of the belly came out.

23 And Aod carefully shutting the doors of the parlour, and locking them,

24 Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said: Perhaps he is easing nature in his summer parlour.

25 And waiting a long time, till they were ashamed, and seeing that no man opened the door, they took a key: and opening, they found their lord lying dead on the ground.

26 But Aod, while they were in confusion, escaped, and passed by the place of the idols, from whence he had returned. And he came to Seirath:

27 And forthwith he sounded the trumpet in Mount Ephraim: and the children of Israel went down with him, he himself going in the front.

28 And he said to them: Follow me: for the Lord hath delivered our enemies, the Moabites, into our hands. And they went down after him, and seized upon the fords of the Jordan, which are in the way to Moab: and they suffered no man to pass over:

29 But they slew of the Moabites at that time, about ten thousand, all strong and valiant men: none of them could escape.

30 And Moab was humbled that day under the hand of Israel: and the land rested eighty years.

31 After him was Samgar, the son of Anath, who slew of the Philistines six hundred men with a ploughshare: and he also defended Israel.

VER. 18. *Him;* or according to the Heb. Sept. and Chal. "he sent away the men who had brought the presents." C.—But it seems he followed after them as far as Galgal, (H.) whence he returned, as if he had been consulting the oracle, and had orders to communicate something of importance to the king, unless we translate, "He dismissed, &c. (19.) and as he was returned from the idols at Galgal, he said," &c. at the same interview. C.—He would not expose his companions to danger. M.

VER. 19. *Idols.* Heb. *pesilim*, Some take these to be only heaps of stones. Prot. "quarries." H.—But the Sept. &c. represent them as "carved" idols. The same expression is used Ex. xx. 4, &c. The Moabites had probably placed idols here, to profane that sacred place, which was resorted to out of devotion by the Israelites. Osee iv. 14. Amos iv. 5. Here also the prophets inform us that the ten tribes adored and consulted idols; resembling perhaps that of Michas, C. xvii. 4.—*Silence* to Aod, (C.) that none of the people might be able to divulge the secret. Heb. "be thou silent." M.

VER. 20. *Alone.* Heb. "Aod approached unto him, and he was sitting in a summer parlour, which he had for himself, alone." It seems to have been a private closet, to which he retired for greater secrecy, as his officers concluded that he was there only to ease nature. H.—It might be rendered, "a hall of audience." C.—But the place where Aod presented the tribute, was more probably of this description, and Eglon retired thence into a back parlour, and was followed by Aod alone, v. 24. H.—*A word.* What Aod, who was judge and chief magistrate of Israel, did on this occasion, was by a special inspiration of God: but such things are not to be imitated by private men. Ch. S. Aug. q. 20. Num. xxv. W.—Heb. "a thing (message, &c.) from God, (Aleim) or the gods." Probably the king would imagine that he was speaking of the idols at Galgal, and being full of awe for them, would be off his guard, and rise up out of respect. See Num. xxiii. 18. Ex. iii. 5. C.—But as the word *Elohim* was only abusively applied to idols and to great men, Aod might say with truth, that he had a word or an errand from *Elohim* to the king, without minding in what sense Eglon would take the expression. See S. Aug. q. 20. Orig. hom. 4. Though God permitted this king to attack his people, and to scourge them for a time, he did not approve of his injustice, and now authorized the chief magistrate of Israel to revenge their wrongs. H.—God is the arbiter of our lives, and may order whomsoever he pleases to put us to death. But the doctrine of J. Huss, who preached, "It is lawful for every subject to kill any tyrant," was condemned in the C. of Constance. David severely punished the man who pretended that he had slain Saul. The first Christians never entered into any revolt against those cruel and impious emperors who oppressed them, and whose title to the throne was evidently unjust. See Rom. xiii. 1. Under what government are all satisfied, or of the same religion with the sovereign? Even if any should pretend that they have an order from God to kill a tyrant, they must give proof of their commission to the lawful superiors, or they must expect to be treated as fanatical impostors. C.—*Throne;* or Heb. "seat." The throne of state would not probably be placed in a retired chamber. H.—The king rose up out of respect to the deity; (M.) and at the same moment, Aod plunged the dagger into his bowels. H.

VER. 22. *With,* &c. Heb. Prot. "And the haft also went in after the blade, and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the dirt came out." By the word *belly*, the Jews mean all the vital parts. C.—The wound was so deep, that Aod did not think proper to strive long to extract his sword; and indeed, being all bloody, it would have only tended to excite suspicion. H.—The Chal. agrees with the Vulg. in rendering *parshedona* "excrements," though it seem to be rather irregularly in construction with a masc. תרע, &c. If we should read *peristana*, "a porch," the difficulty would be avoided. C.—Sept. "(23) and Aod went out into the porch, (*prostada*) and he shut the doors of the upper chamber . . (24) and he himself went out." H.

VER. 24. *Door.* Lyranus would prefer *porticum*, "the porch," as the Chal. explains the Heb. by *exedra*, a portico highly ornamented with pillars and seats, where the princes formerly used to administer justice. Homer gives a grand description of the portico of Alcinous. Odys. H.—See that of Solomon described, 3 K. vii. 6. C.—The Rom. Sept. adds after *prostada*, what may perhaps be a second version, "and he went through those who were drawn up," or the guards. He shewed no signs of fear. H.—It was not necessary for him to take the key with him, as a common one was used for several chambers, and was necessary only to unloose some bands, with which the doors were fastened. The keys in the East are very large, and of a very different construction from ours. C.—*Nature.* Heb. "he covereth his feet." The ancients did not wear breeches: they covered themselves with great care. C. See Deut. xxiii. 13. H.—*Parlour.* Heb. "chamber." Sept. "bed-chamber."

VER. 25. *Ashamed,* perceiving that their hopes had been vain, (C.) and not knowing what to do, (M.) they began to fear the worst. H.

VER. 26. *Confusion.* Heb. "tarrying," as they waited a long time before they ventured to open the door.

VER. 27. *Seirath* seems to have been on the road from Galgal to Mount Ephraim. Some conjecture that Josephus speaks of it under the name of Syriad, (C.) where he saw the inscriptions, which he asserts were left by the children of Seth before the deluge. H.—They might perhaps be the *idols* which are mentioned here.

VER. 28. *Fords.* That none, from the other side, might come to the assistance of the Moabites, (M.) who were at their prince's court, in the territory of Jericho, and that none of these might make their escape. H.

VER. 29. *Strong.* Heb. lit. "the fatness, denoting what is most excellent. Ps. xxi. 30. and lxxvii. 31. C.—Eglon would have his chief nobility and most valiant soldiers round his person. H.

VER. 30. *Eighty.* The Hebrews use the letter *p* to express this number; and, as it is very like their *c*, which stands for 20, Houbigant suspects that the first number is a mistake of the transcribers. Usher confesses that it is "extremely improbable" that Aod should have governed so long, after he had slain Eglon, as he must have been at that time, about 40 years old; and the Israelites were not often so constant for such a length of time. Houbig. Proleg.—But this difficulty does not affect Usher, as he brings Aod forward only in the 80th year from the peace of Othoniel; and instead of allowing him 80 years of peaceful sway, he says Samgar appeared after him; but, it seems, both together did not reign a year, since in that 80th year, he commences the servitude, which Jabin brought upon Israel, from A. 2679 till 2699, and peace was not restored by Barac for other 20 years! H.

VER. 31. *Samgar.* His reign seems to have been short, and only perhaps extended over the tribes of Juda, Simeon, and Dan, while Debbora governed in another part. Some exclude him from the list of judges. But Josephus, Origen, &c. allow his title, with most of the moderns. C.—The Alex. Chronicle gives him a reign of 24 years, which Salien would understand, as if he had acted under the orders of Aod, when the latter was grown too old, if the author had not said that "after the death of Aod, Samgar, his son, judged Israel 24 years," which he subtracts from the 80 years allotted to Aod. He makes Bocci succeed Abisue in the pontificate, at the same time, which Salien admits, A. 2696.—*Hundred.* Sept. "as far as 600," which might be at different times, when the Philistines were dispersed through the country in order to plunder.—*Plough-share.* Sept. *aratropodi.* H.—Some translate the Heb. "an ox-goad." Maundrell describes those, which are used in Palestine, as eight feet long; and, at the thick end, 10 inches round, with a kind of spade, to clean the plough, while the other end is very sharp. Samgar might probably use such an instrument. From its being mentioned, we may gather that he did not engage the enemy in a pitched battle, (C.) but as he could find an opportunity. Thus Samson slew 1000 of the same nation with the jaw-bone of an ass. C. xv. H.—*Defended.* Heb. and Sept. "saved," which shews that he was a proper judge. M.—It is true, he did not rescue the Israelites entirely, but he stood up in their defence. C.—The duration of his

CHAP. IV.

Debbora and Barac deliver Israel from Jabin and Sisara. Jahel killeth Sisara.

AND the children of Israel again did evil in the sight of the Lord after the death of Aod:

2 [a] And the Lord delivered them up into the hands of Jabin, king of Chanaan, who reigned in Asor: and he had a general of his army named Sisara, and he dwelt in Haroseth of the Gentiles.

3 And the children of Israel cried to the Lord: for he had nine hundred chariots set with scythes, and for twenty years had grievously oppressed them.

4 And there was at that time Debbora, a prophetess, the wife of Lapidoth, who judged the people.

5 And she sat under a palm-tree, which was called by her name, between Rama and Bethel, in Mount Ephraim: and the children of Israel came up to her for all judgment.

6 And she sent and called Barac, the son of Abinoem, out of Cedes, in Nephthali: and she said to him: The Lord God of Israel hath commanded thee: Go, and lead an army to Mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephthali, and of the children of Zabulon:

7 And I will bring unto thee in the place of the torrent Cison, Sisara, the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

[a] 1 Kings xii. 9.

8 And Barac said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

9 She said to him: I will go, indeed, with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac to Cedes.

10 And he called unto him Zabulon and Nephthali, and went up with ten thousand fighting men, having Debbora in his company.

11 Now Haber, the Cinite, had some time before departed from the rest of the Cinites, his brethren, the sons of Hobab, the kinsman of Moses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes.

12 And it was told Sisara, that Barac, the son of Abinoem, was gone up to Mount Thabor:

13 And he gathered together his nine hundred chariots armed with scythes, and all his army, from Haroseth of the Gentiles, to the torrent Cison.

14 And Debbora said to Barac: Arise, for this is the day wherein the Lord hath delivered Sisara into thy hands: behold, he is thy leader. And Barac went down from Mount Thabor, and ten thousand fighting men with him.

15 [b] And the Lord struck a terror into Sisara, and

[b] Ps. lxxxii. 10.

government is not specified, nor is it said that the land rested, because he ruled for a short time only: Josephus says not quite a year; and the *roads* were continually infested with the incursions of the Philistines on the south, and of the Chanaanites on the North. C. v. 6. Samgar seems to have been a ploughman, and he seized the first weapon that came to hand. The Hungarians and Spaniards formerly defended themselves against the attacks of the Turks and Moors with their plough-shares, in memory of which the Spaniards long after went armed to plough. The most valiant Roman generals, Camillus, Curius, Cincinnatus, and Fabricius, were called from the plough to the Dictatorship; and Pliny (xviii.) observes, that "countrymen make the best soldiers."

CHAP. IV. VER. 1. *Aod.* Samgar is passed over, either because he was only a private man, who performed a feat of valour like Jahel, (C. v. 6. Salien) or because his government was so short and limited. Hence we need not wonder that he could not put a stop to the ravages of the Chanaanites, nor to the disorders of the people.

VER. 2. *Asor.* Josue defeated the king of this country. Jos. xi. 8. But some of his successors had contrived to raise themselves again to power. His dominion probably extended only over the tribes of Nephthali, Zabulon, and Issachar, while Debbora judged in Mount Ephraim, and Samgar in Juda.—*He dwelt.* It is not clear whether Jabin or Sisara dwelt in *Haroseth*, but most probably it was the latter, v. 13. This city was on the northern banks of the Semechonite lake, (C.) surrounded with "woods," as the Heb. word signifies; (Vatab.) though Bonfrere explains it "a shop, foundry, or arsenal," as if the arms and chariots were made and kept here. A mixture of different idolatrous nations dwelt in it.

VER. 3. *Scythes.* Heb. "chariots of iron." C.

VER. 4. *Lapidoth*, signifies "lamps," and Barac, "thunder;" which has given rise to various conjectures, as if they were the same person. S. Ambrose thinks that Debbora was a widow at this time, and the mother of Barac. But S. Jerom says there is no proof of either. Others suppose that the excellence of the gift of prophecy would not permit her to cohabit with her husband. It is not unusual for women to possess this gift. Mary, the sister of Moses, Holda, the blessed Virgin, the daughter of S. Philip, &c. were prophetesses. The devil most commonly chose women to explain his oracles.—*Judged.* Many deny that this word is taken in the same latitude here, as when it is applied to men. The Jews exclude women from government, and Athalia was only a tyrant. The Roman laws will not admit women to exercise the right of judicature. But the text, as it is explained by the Fathers in general, will not permit us to refuse the prerogatives of a judge to Debbora. Her authority was not merely voluntary, in consequence of the people's high opinion of her, as many would believe, with Salien, W. &c. (H.) but she gave decisions which were binding on the Israelites; and she seems to have continued in the exercise of her functions along with Barac, after the victory which they gained over Sisara. The governmer[illegible] of the latter was perhaps limited to the tribes which he had rescued from slavery. C.—He is guided by her counsel, as Christian princes ought to be by their spiritual superiors. Orig. W.

VER. 5. *Name.* Heb. "she dwelt (or sat to judge) under the palm-tree of Debbora." "The oak of weeping," *allon Bacuth*, under which Debbora, the nurse of Rebecca, was interred, was also near *Bethel*. Gen. xxxv. 8. H.—This city was on the confines of the tribes of Ephraim and of Benjamin, over which Debbora chiefly exercised her authority; and here she was consulted by the people. C

VER. 6. *Cedes.* There was another city of this name in Juda. H.—Barac was of the tribe of Nephthali. C.—*The Lord*, &c. Prot. translate, "hath not the Lord?" &c. as if the will of God had been notified to him before. We find that he makes some demur, v. 8. H.—*Thabor.* A city of this name was also built at the foot or on the top of the mountain, and belonged to Zabulon. It is attributed to the Levites, 1 Par. vi. 77. The mountain rises in the midst of a vast plain, to the height of 30 stadia, (Joseph. Bel. iv. 2. S. Jer. in. Ose. v. 1,) or above 3000 paces, "which make a league, or an hour's walk." It is inaccessible on the northern side. There was a platform two-thirds as broad, at the top, where Polybius says a fortified city stood. Antiochus took possession of this strong place, and Josephus repaired the fortifications, to keep the country in subjection. It is commonly supposed that Jesus Christ was transfigured on this once delightful mountain, which is now a desert. During the crusades, there was an episcopal city and a Benedictine monastery here. C.

VER. 7. *Hand.* Cison flows through a luxuriant vale or champaign country, on the south of Mount Thabor, whence Barac came rushing down the rocks and precipices upon the army of Sisara. C. v. 15. C.—This general was delivered into the hand of Barac, to be routed, though he was afterwards slain by the hand of Jahel, v. 9. and 21. H.

VER. 8. *Not go.* Sept. and S. Aug. (q. 26,) add, "because I know not when the Lord will send his angel to grant me success." S. Paul (Heb. xi. 32,) praises the faith of Barac, so that he spoke thus out of prudence, that the people, seeing (C.) their revered prophetess in his company, (H.) might not condemn the undertaking as too rash and perilous. He therefore entreats her, in this earnest manner, to come with him, and point out the time when he must attack the enemy.

VER. 9. *Thee.* Prot. "the journey that thou takest, shall not be for thine honour, for the Lord shall sell Sisara," &c. It is certain, however, that Barac acquired great commendations on this occasion: but if he had not been accompanied by Debbora, he would not have shared the glory of the victory with her and another woman. H.—Some suppose that Debbora speaks of herself; others explain her words of Jahel. They may both be right. M.—*Cedes.* Here the Israelites took the generous resolution to throw off the yoke, and marched to seize the fort of Thabor. This motion gave the alarm to Jabin, who sent his general to besiege them, and to occupy the passages of the Cison. C. v. 18.

VER. 11. *Valley.* Heb. *elon*, may denote also, (Sept.) "a wood of oaks," (C.) or a plain. H.—Haber probably left the first settlement of the Cinites near Engaddi, when his brethren went (C.) into the southern parts of the tribe of Juda. C. i. 16. This is mentioned, that we might know how his wife came to be in those parts, v. 17, &c. Whether he had given information to Jabin of these movements, as he was at peace with him, we cannot assert; but his being mentioned in this place, might seem to insinuate as much. Heb. v. 12, "they told *or* shewed Sisara," &c. His wife, at least, did not prove unfaithful to Israel. H.

VER. 13. *Cison.* Part of this torrent falls into the Mediterranean, and part into the sea of Tiberias. It rises from Mount Thabor, (which is about two hours' walk, south-west of Nazareth) and from Gelboa, &c. M.—Here Sisara displayed his *immense* army, if we may credit Josephus, Jonathan, &c. But the Scripture only specifies 900 chariots of iron. C.—Whence, however, we may conclude that his horse and foot would be very formidable. Yet all were presently routed by the small company of Barac, who had God for his *leader*, v. 14. H.

VER. 15. *Terror.* The most dreadful storms of thunder, lightning, &c. (C. v. 20,)

all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac; insomuch, that Sisara leaping down from off his chariot, fled away on foot,

16 And Barac pursued after the fleeing chariots, and the army, unto Haroseth of the Gentiles; and all the multitude of the enemies was utterly destroyed.

17 But Sisara fleeing, came to the tent of Jahel, the wife of Haber, the Cinite, for there was peace between Jabin, the king of Asor, and the house of Haber, the Cinite.

18 And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord; come in, fear not. He went into her tent, and being covered by her with a cloak,

19 Said to her: Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him.

20 And Sisara said to her: Stand before the door of the tent, and when any shall come and enquire of thee, saying: Is there any man here? thou shalt say: There is none.

21 So Jahel, Haber's wife, took a nail of the tent, and taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died.

22 And behold, Barac came pursuing after Sisara: and Jahel went out to meet him, and said to him: Come, and I will shew thee the man whom thou seekest. And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples.

23 So God that day humbled Jabin, the king of Chanaan, before the children of Israel:

24 Who grew daily stronger, and with a mighty hand overpowered Jabin, king of Chanaan, till they quite destroyed him.

CHAP. V.

The canticle of Debbora and Barac, after their victory.

IN that day Debbora and Barac, son of Abinoem, sung, and said:

2 O you of Israel, that have willingly offered your lives to danger, bless the Lord.

3 Hear, O ye kings, give ear, O ye princes: It is I, it is I, that will sing to the Lord, I will sing to the Lord, the God of Israel.

4 O Lord, when thou wentest out of Seir, and passedst by the regions of Edom, the earth trembled, and the heavens and clouds dropped water.

5 The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Israel.

6 In the days of Samgar, the son of Anath, in the days of Jahel, the paths rested: and they that went by them, walked through bye-ways.

discomfited the enemy, while the sword of Barac (C.) dealt death around, so that Sisara and all his army presently turned their backs, (H.) and the general himself being stricken with a panic, leapt from his chariot, as if he thought his horses did not run fast enough. Thus Homer represents two Trojans abandoning their chariots, to escape the fury of Diomed and of Achilles. Iliad v. and xx.

VER. 16. *Multitude.* Josephus allots Sisara the same number of horse and foot as he did to Jabin, whom Josue defeated and slew. C. xi. 4. But instead of 20,000 chariots, he only gives Sisara 3000, which number appears to be far too great, and unauthorized by the Scripture. H.

VER. 17. *Tent.* The women had separate tents from their husbands. Haber, it seems, was from home, and was not molested by the Chananites. He continued neuter during this war. What then must we think of the conduct of his wife? Commentators generally justify her, as the Scripture gives her great commendations, and as the family of the Cinites enjoyed the religion and privileges of the Israelites. Hence this portion of it could not make a league with the enemy of God's people, to the detriment of the latter; and if they did, they were bound to break it as soon, at least, as God manifested his will, that the enemy should be destroyed. Jahel might however deserve the praise of fortitude, which the Scripture gives her, and yet mingle some human imperfection in her manner of acting. She seems to speak with fraud, and to betray the sacred rights of hospitality; and it is doubtful whether Haber himself could renounce the alliance with Jabin, (particularly if they had taken mutual oaths to observe it, as was then customary) without informing him of his resolution. *Fides, quando promittitur, etiam hosti servanda est.* S. Aug. ep. i. ad Bonif. See Grot. Jur. iii. 19. C.—Yet, if she told a lie, it was only an officious one, (M.) such as Sisara desired should be told for his safety, v. 20. H.—It is lawful to use stratagems against an enemy. Salien, A. 2741. See Jos. ii. and viii. 4. Debbora pronounces the name of Jahel to be most blessed, (C. v. 24,) which shews that she was inspired by God to kill Sisara. If we consider her action in any other light, it will certainly appear very shocking, as Rahab could not escape the accusation of treason towards her country by any other means. Aod, Judith, &c. who washed *their hands in the blood of sinners*, (Ps. lvii. 11,) would undoubtedly have been condemned at any merely human tribunal, which would not admit the plea of inspiration. H.—Besides this secret impulse, Jahel might be acquainted with the prediction of Debbora, (v. 9,) and with the miraculous victory which encouraged her to destroy the common enemy, (Abulensis, Josephus, &c. T.) the only remnant of an immense army. H.—The *peace* which subsisted between her family and the Chanaanites, was a forced one, (T.) and perhaps consisted only in the former being allowed to live quietly (D.) in the midst of these idolaters, whose manners they abhorred; (H.) while the Israelites, though at a greater distance, were so severely treated even when they were so weak as to adore the idols (T.) of their oppressors. Thus the divine Providence was pleased to reward virtue, and to punish infidelity. H.—The Fathers consider Debbora as a figure of the Synagogue, which begins the attack against the empire of the devil, while the victory is reserved for the Christian Church, represented by Jahel, a woman living among the Israelites, though of a different nation, and engrafted, as it were, like the wild olive on the good olive tree. She gains strength in the midst of persecutions, and, armed with the cross of Christ, destroys the captain of the worldly empire. Orig. hom. v. S. Aug. c. Faust. xii. 31, &c. C.—Jahel was also a figure of the blessed Virgin, who crushed the serpent's head. W.

VER. 18. *Cloak*, or rough hairy bed coverlet. Heb. *Semica*, occurs no where else. C.

VER. 19. *Milk*, out of a shew of greater civility. The Rabbins say the milk was sour, which is conformable to the manners of the oriental nations. Valle remarks, that the Arabs still give the preference to it. The bottle in which it was kept was made of leather, (*utrem*) and the milk was like cream. C. v. 25. Some think that wine was not then used in this family, as the Rechabites, descendants of the Cinites, always refrained from it. Jer. xxxv. But it is not certain that they did at this time, nor that they sprang from this branch of the family.

VER. 21. *Tent.* Such nails were used to fasten down the skins, of which the tent was composed. C.—This resembled a stake, though Josephus says it was made of iron. M.—*And died.* Thus he met a more ignoble fate, which would be more hateful to a warrior. Abimelech ordered his armour-bearer to kill him, that it might not be said that he had fallen by the hand of a woman. C. ix. 54. Extreme fatigue, and the will of Providence, caused Sisara to fall asleep so soon. How many, like him, lie down in health, and rise no more! H.

VER. 23. *Humbled Jabin*, though he was not present in this battle. The Israelites followed up the victory, and presently brought their late oppressor to ruin, that all might confess, none could resist their power, when God was propitious to them; as, on the other hand, the most feeble state was able to reduce them to servitude, when they proved rebellious. H.

CHAP. V. VER. 1. *Debbora* probably composed this most flowery and animated canticle, v. 3, 7. C.

VER. 2. *Lord.* Heb. may have different senses: "bless the Lord for having avenged Israel, the people willingly exposing themselves, *or* shewing their concurrence." Roman Sept. "What was hidden has been disclosed in Israel, when the people shewed their good will, bless the Lord." *Porà*, which the Vulg. has not expressed, commonly means to disclose, liberate, &c. *èthondob* signifies to give freely, to expose one's self, &c. Sept. and Theodotion together, (C.) and the Alex. copy have, "bless the Lord, for that leaders have risen up in Israel, and the people have shewn their good will." These two things were to be greatly desired, as a general can do but little without an obedient army, and the latter is, in a manner, useless, without a head. Both had been wanting in Israel for some time, and even still, some of the tribes seem to be blamed for not co-operating with zeal, v. 15, &c. This verse is repeated as a kind of chorus, v. 9. The zeal and concord of the little troop, which had met the formidable army of Sisara, deserved the highest applause. H.—Men bless God when they give him thanks; superiors bless by imparting some spiritual benefit. W.

VER. 3. *Kings.* She invites all who have authority, whether in or out of Israel, to attend unto the dispensations of Providence. God alternately cherishes and corrects his people. David makes a similar appeal to all kings and judges, Ps. ii. 10.—*It is I.* She dwells with a degree of rapture on the thought that God had shewn his power so wonderfully, and had effected his gracious purposes by the hand of a woman! H.—She directed Barac. W.

VER. 4. *Edom.* Sinai, where God gave his law amid thunder and lightning, was situated in Idumea. C.—God displayed his glory on this mountain, and also on Mount Seir. Deut. xxxiii. 2. Some believe that Debbora compares the wonders which attended the late victory, with those which God wrought when he led his victorious bands through the desert, and conquered the countries of Sehon, &c. H.—He provided for the wants of his people, even in the most desolate regions, giving them water out of the hard (C.) rock of Horeb or Sinai, (H.) and causing all nature to change her appearance at his approach. Ps. lxvii. 8. Ex. xix. 18. C.

VER. 6. *The paths rested.* The ways to the sanctuary of God were unfrequented; and men walked in the bye-ways of error and sin. Ch.—Though

7 The valiant men ceased, and rested in Israel: until Debbora arose, a mother arose in Israel.

8 The Lord chose new wars, and he himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of Israel.

9 My heart loveth the princes of Israel: O you, that of your own good will offered yourselves to danger, bless the Lord.

10 Speak, you that ride upon fair asses, and you that sit in judgment, and walk in the way.

11 Where the chariots were dashed together, and the army of the enemies was choaked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel: then the people of the Lord went down to the gates, and obtained the sovereignty.

12 Arise, arise, O Debbora, arise, arise, and utter a canticle. Arise, Barac, and take hold of thy captives, O son of Abinoem.

13 The remnants of the people are saved, the Lord hath fought among the valiant ones.

14 Out of Ephraim he destroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: out of Machir there came down princes, and out of Zabulon they that led the army to fight.

15 The captains of Issachar were with Debbora, and followed the steps of Barac, who exposed himself to danger, as one going headlong, and into a pit. Ruben being divided against himself, there was found a strife of courageous men.

16 Why dwellest thou between two borders, that thou mayst hear the bleatings of the flocks? Ruben being divided against himself, there was found a strife of courageous men.

17 Galaad rested beyond the Jordan, and Dan applied himself to ships: Aser dwelt on the sea shore, and abode in the havens.

Samgar and Jehel were so remarkable for their valour, as they had manifested on a late occasion, yet they did not prevent the incursions of the enemy both on the south and north. H.—The merchants durst not travel, as usual, through the country. Drusius.—God had threatened the faithless Israel with this punishment, Lev. xxvi. 22. Lament. i. 4. Isai. xxiii. 8. C.—*They that went by them* formerly without apprehension, are now forced to seek out *bye-ways*. H.—Thus was justly punished the negligence of those who observed not the festivals of the Lord, nor frequented his tabernacle. M.

VER. 7. *Valiant.* Heb. is also translated, "the villages ceased," as no one thought himself in safety out of the strong cities.—*Until.* Heb. "until I, Debbora, arose, that I arose, a mother," &c. The Holy Ghost obliges her to declare her own praises. She deserved the glorious title of "mother of her country."—*Mother* denotes an authority, mixed with sweetness: such had been exercised by Debbora, in deciding the controversies of the people, (C.) and in directing them to follow the right path. H.

VER. 8. *Israel.* What could be more astonishing and *new*, than this method of warfare, in which a few unarmed Israelites gain the victory over an immense army, and oblige the general to leap from his chariot, that he may escape observation? A woman calls to battle. Heb. is rather different, "They chose new gods:" some copies of the Sept. have "vain gods, (C.) as barley bread." Others agree with the Heb. "Then war was in the gates." Jabin would not allow any arms in the country, and hence Samgar was forced to use the implements of husbandry. So the Philistines afterwards would not suffer the Hebrews to have a smith among them, lest they should make arms, 1 K. xiii. 19. 22.

VER. 9. *Princes.* Heb. "legislators," governors, judges. I cannot refuse them due praise, and I invite them earnestly to bless the Lord, v. 2.

VER. 10. *Fair asses.* Heb. "shining, white, or of divers colours, particularly red and white, with which the people were accustomed to paint their asses. Bochart.—The rich Arabians paint the back part red. Tavernier iii. 5.—The Persians also give a yellowish hue to their horses as well as to themselves, with *henna*. Chardin.—Asses and mules were formerly much more in use than horses. Num. xxii. 21. Mat. xxi. 25. 3 K. i. 33. C.—*Way.* You who can now proceed on your journey without molestation, join the judges of the land in sounding forth God's praises, v. 6. H.—Those who bring the flesh into subjection to the spirit, ride upon fair asses, (Orig. hom. vi. W.) and they may preach to others with more authority. H.

VER. 11. *Choaked* in the waters of the Cison, and of *Mageddo*, v. 19. 21. Heb. is very obscure: "from the noise of archers, in the places of drawing water, there shall they relate the justices of the Lord, the righteous acts of his villages, (*or* brave men) then shall the people of the Lord go down to the gates," where the courts of judicature are held. The peaceful inhabitants shall be no more disturbed with the shouts of archers, but rehearsing what obligations they are under to the Lord, and the warriors of Barac, they shall pursue their usual employments without fear. H.—Sept. You shall make your voices heard, playing on instruments, C. (*anacrouomenôn, pulsantium.*)—Among those who rejoice, there shall they give righteous deeds to the Lord: they have wrought justice in Israel, &c. H.—If we neglect the points, we may render the Heb. more agreeably to the Vulgate. "At the voice of those who are pierced with arrows in the midst of those who draw water (or are drowned) there they shall publish," &c. C.—*And obtained.* This is not in Hebrew expressly; but it is added to shew that the people could now act as a free nation, having cleared their country of its enemies. H.

VER. 12. *Captives.* Heb. "Take thy captivity prisoner." Hold those in subjection who so lately domineered over you. C.

VER. 13. *Remnants.* Many of the Israelites had been slain by Jabin, but the Lord enabled the valiant Barac to requite him. Heb. "Then he made him that remaineth have dominion over the nobles among the people. The Lord made me rule over the mighty." Barac and Debbora were raised from an humble state to govern Israel; while the nobles were passed over. H.—The people of God, which was reduced to such abjection and misery, is now become formidable to the greatest princes, who look upon themselves as something great, and *are called beneficent.* Luc. xxii. 25. Sept. "Then his (Barac's) force was magnified: Lord, humble before me those who exceed me in strength." Chal. "Then one of the army of Israel (Barac) crushed the power of these mighty nations," &c. C.

VER. 14. *Out of Ephraim,* &c. The enemies struggling in their flight, were destroyed, as they were running through the land of Ephraim, and of Benjamin, which lies after, that is, beyond Ephraim; and so on to the very confines of Amalec. Or, it alludes to former victories of the people of God, particularly that which was freshest in memory, when the men of Ephraim and Benjamin, with Aod at their head, overthrew their enemies, the Moabites, with the Amalecites their allies. See C. iii. Ch.—*Fight.* Debbora insinuates that the late victory had rendered Nephthali and Issachar as famous as these tribes, which had formerly sent forth the greatest generals; Josue, who conquered Amalec, (Ex. xvii. 10,) and Aod, of the tribe of Benjamin, (C.) who had so greatly signalized himself, and sounded the alarm in Mount Ephraim with success. C. iii. 13. 27. H.—Heb. "out of Ephraim he has torn them (Prot. *was there* a root of them against, or) into Amalec, and after thee Benjamin among thy people." There was a mountain called *Amalec*, in the tribe of Ephraim, (C. xii. 15,) where some victory may have been obtained, though we know not the particulars of it. C.—They and the neighbouring tribes might have encountered Amalec, coming to assist Jabin. D.—It is hardly probable that the army of Sisara would flee in that direction, as they would have had to encounter all the multitudes of Israel, and could have no prospect of saving themselves. Benjamin, who was farther off Debbora than Ephraim, is praised for expelling the king of Moab out of their city of Engaddi; (H.) or else the victories which this tribe obtained over the joint forces of the *people* of Israel are meant, (C.) as they shewed the valour of this tribe, though in so bad a cause. H.—It is thought that the Moabites fell upon their territory only after most of the inhabitants were cut off. C. xix. and xx. The Sept. and Theodotion take no notice of Amalec, as they have read, *Amok*, a valley: "the people of Ephraim chastised them in the valley, and thy brother Benjamin, in his people." The Chaldee understands the whole verse, of the wars against Amalec, who had been routed by Josue, and would fall a prey to the arms of Saul, who was of the tribe of Benjamin. Many commentators follow this explanation. It does not appear that Barac received any aid from these tribes, nor from *Machir*, or any of those who lived at a distance. C.—As for *Zabulon*, the Vulgate intimates that great generals were found among them but the Heb. rather gives them the praise of learning: "They that handle the pen of the writer." H.—Yet *sopher* is applied not only to writers, and to those who are learned in the law, as the *scribes*, Esdras, Baruch, &c. were, but also to commissaries, secretaries of state, and officers who were employed both in peace and war. 2 Par. xxvi. 11. Hence the Sept. translate, "out of Zabulon, the powerful in the sceptre of learning;" (C.) (Grabe) "of instruction." H.—Some, without any proof, attribute the institution of these officers to Moses, others to David. We read of many who possessed this title under his reign; and ever after, the kings of Juda had scribes, as some great men had also. The kings of Persia kept secretaries to write their edicts, and some they sent, with greater authority, into the provinces. See 1 Esd. iv. 8. Eccli. (x. 5,) says, *upon the person of the scribe God shall lay his honour.* The scribes, or sopherim, seem therefore to have enjoyed an extensive authority, and the tribe of *Zabulon* used it on this occasion for the common good, (v. 18. C.) while many of the other tribes seem to be accused of backwardness in the cause of God.

VER. 15. *Exposed.* Heb. "he was sent on foot into the vale," to contend with the 900 chariots of Sisara. Issachar boldly followed him to battle. They came down with such fury and speed, as if they were falling headlong down a precipice. H.—Sisara presently turned his back, being affrighted with the apparition of angels, who probably fought at the head of Barac's troop. Salien.—Only three tribes exposed themselves to danger, while the rest were either engaged in civil broils, or in their usual employments. C.—*Divided.* By this it seems that the valiant men of the tribe of Ruben were divided in their sentiments, with relation to this war; which division kept them at home within their own borders, to hear the bleating of their flocks. Ch.—Heb. may have different explanations, "In the divisions (families) of Ruben, there are princes of a great heart," renowned for their prudence and valour: or "Ruben dwelt in his division, (or territory) there are chiefs," &c. C.—Prot. "for the divisions of Ruben, *there were* great thoughts of heart." Bonfrere supposes that these disputes excited the surprise and observations of all. H.

VER. 16. *Borders,* trusting in the strength of thy situation. Ruben was protected on all sides by the rivers Jordan, Arnon, and Jaboc.

VER. 17. *Galaad* was inhabited by the tribes of Gad and Manasses; and took no part in this war. C.—*Dan.* Heb. "Why did not Dan remain in ships?" Debbora now rebukes those who lived on the west side of the Jordan, as well as

18 But Zabulon and Nephthali offered their lives to death in the region of Merome.

19 The kings came and fought, the kings of Chanaan fought in Thanac, by the waters of Mageddo, and yet they took no spoils.

20 There was war made against them from heaven: the stars, remaining in their order and courses, fought against Sisara.

21 The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cison: tread thou, my soul, upon the strong ones.

22 The hoofs of the horses were broken whilst the stoutest of the enemies fled amain, and fell headlong down.

23 Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men.

24 Blessed among women be Jahel, the wife of Haber the Cinite, and blessed be she in her tent.

25 He asked her water, and she gave him milk, and offered him butter in a dish *fit* for princes.

26 She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

27 Between her feet he fell: he fainted, and he died: he rolled before her feet, and *there* he lay lifeless and wretched.

28 His mother looked out at a window, and howled: and she spoke from the dining-room: Why is his chariot so long in coming back? Why are the feet of his horses so slow?

29 One that was wiser than the rest of his wives, returned this answer to her mother-in-law:

30 Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him: garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn necks.

31 So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising.

32 [a] And the land rested for forty years.

[a] A. M. 2719, A. C. 1235.

those on the east. Dan might think himself remote enough from the kingdom of Jabin. But Aser dwelt very near, yet durst not make any attempt to throw off the yoke.—*Havens.* Heb. "Breaches." He had, perhaps, suffered much already, (H.) and preferred to remain quiet, even in his half-ruined cities, before engaging in the perilous attempt of his brethren. C.—He was too much taken up with commerce, to pay any attention to the oracles of the Lord. Grabe's Sept. "Aser . . pitched his tents upon his cavities, *or* the broken ground of it," the sea shore, which is commonly intersected with a variety of rivulets amid the cliffs. H.

VER. 18. *Merome.* Heb. "In the heights of the field, *or* of Merome." Some take this place to be the lake Semechon, but we have endeavoured to shew that it was in the vicinity of *Thanac*, Jos. xi. 5. C.—Thabor was in the midst of a great field or plain. D.—Barac seems to have been at the head of 10,000 men, of the tribe of Issachar, attacking Sisara, at the foot of Thabor, while 40,000 of the tribes of Nephthali and Zabulon, almost without arms, fell upon the kings of Chanaan, who had posted themselves near *the waters of Mageddo*, to intercept any recruits that might be sent from the southern tribes, v. 8. 15. 19. C.

VER. 19. *Spoils.* So far from it, they even lost their lives. M.—Heb. "they took no piece (*or* gain) of money." If we understand this of the Israelites, we may say that they stopped not to plunder the slain, nor would they suffer any to redeem their life by the promise of a great ransom. Whatever riches they found afterwards, they consecrated to the Lord, in testimony of their gratitude. C. Num. xxxi. 54.

VER. 20. *Stars*, or angels, who are compared to the stars, and often fought for Israel. 2 Mac. x. 29. Vales, Philos. c. xxxi. C.—The favourable and malignant influences of the stars, which the Rabbins talk of, would here be nugatory, (H.) unless they might contribute to bring on rain. Cajet.—Josephus (v. 6,) informs us that a furious tempest of hail, &c. met the enemy in the face, and rendered all their efforts useless. C.—A similar instance of the divine protection was obtained by the prayers of the thundering legion, in the army of M. Aurelius; (Tert. Euseb. Hist. v. 5,) and again, when Theodosius attacked the tyrant Eugenius, of which Claudian speaks, (in 3 Cons. Honor.) "Te propter gelidis Aquilo de monte procellis—Obruit adversas acies, revolutaque tela—Vertit in Auctores et turbine repulit hastas—O nimium dilecte Deo, cui fundit ab antris—Æolus armatas hiemes, cui militat æther—Et conjurati veniunt ad classica venti." H.—*Courses.* This miracle was of a different kind from that which proved so fatal to the enemies of Josue. Lyran.—Sept. Alex. "They fought with (meta) Israel," for which Grabe puts, against Sisara. H.

VER. 21. *Dragged.* Prot. "swept them away, that ancient river, the river Kishon."—*Cadumim*, which the Prot. translate *ancient*, (H.) means also *eastern*. The former epithet seems very insignificant. Some assert, that the Cison divided its streams about Mount Thabor, and one part ran towards the east into the lake of Genesareth, which is here designated, while the other empties itself above Carmel into the great sea. But there is no proof of this assertion in the Scripture, nor in Josephus. We read (Judith vii. 3,) of a place, which the Syriac properly calls Cadmon, and the Vulg. Chelmon, in this neighbourhood. Instead of *Kedumim*, Sym. and Theodotion read Kodssim, which the former translates, "the holy vale." Many of the army (C.) of the kings, and perhaps of Sisara also, (H.) endeavouring to make their escape, were drowned in the Cison. C.

VER. 22. *Broken* (*ceciderunt*) "fell off," the hoofs being fractured by the hard road, while the riders galloped full speed. H.—Some translate the Heb. "the hoofs of the horses made a sound like that of a hammer beating an anvil, on account of the hurry of the strong ones who push them forward." *Quadrupedante putrem sonitu quatit ungulâ campum*, as Virgil attempts to imitate the sound in verse. Others, "the hoof . . was broken by the precipitation (C.) (Prot. prancings, the prancings of the mighty ones. H.) of those who fled." Formerly, Xenophon observes, the horses were not usually shod with iron. The feet of Bucephalus were consequently much worn. Yet some took the precaution to defend the feet of their horses with brass, (Homer) or iron, in the shape of crescents. Eustathius.—Nero shod his mules with silver; (Sueton.) and Poppea, his wife, had shoes of gold for her more delicate beasts. *Soleas ex auro quoque induere solebat.* Plin. xxxiii. 11.—Yet many excellent horses in Arabia and Tartary are never shod. Tavern. T. i. B. ii. 5.

VER. 23. *Meroz.* Where this land of Meroz was, which is here laid under a curse, we cannot find: nor is there mention of it any where else in holy writ. In the spiritual sense, they are cursed who refuse to assist the people of God in their warfare against their spiritual enemies. Ch.—Eusebius seems to have thought that Merom, a body of water, and the village Meroz (H.) were the same place, 12 miles from Sebaste. The inhabitants were surely under an obligation of assisting their brethren; and these, it appears, lived in the vicinity, and neglected their duty. Sept. Alex. reads Mazor. Some stars are styled Mazzaroth. Job xxxviii. 32.—*Angel*, Michael; or the high priest, or Barac, Debbora, &c. See C. ii. 1. C.—Prot. "Curse ye Meroz, (said the angel of the Lord) curse ye bitterly the inhabitants thereof."—*To help.* Prot. "to the help of the Lord against the mighty." Sept. "our helper is the Lord in the mighty warriors." He assists their endeavours, which would otherwise prove unsuccessful. H.—The Jews think that Barac cursed Meroz, the star or the angel of the Chanaanites, who protected Sisara. Chal. See Serar. q. 15. Others say that he was an ally of that general, who was excommunicated by Barac, at the sound of 400 trumpets. But these opinions only deserve contempt. C.

VER. 24. *Among.* Heb. "above." After cursing those who befriended the enemy, Debbora pronounces a blessing upon Jahel. H.—The blessed Virgin is surely still more entitled to praise. W.—*Tent.* It was esteemed a mark of virtue for a woman to keep at home. Drusius.

VER. 25. *Dish.* Heb. *sephel;* whence the sympule of the Lydians, Tuscans, and Romans, was probably derived, denoting a bowl or jug with a handle, designed for libations. They were formerly made of potter's ware, *fictilibus prolibatur sympuciis*, or *sympulis.* Plin. xxxv. 13. "Aut quis—Sympuvium ridere Numæ, nigrumve catinum—Aut vaticanas fragiles de monte patellas—Ausus erat." Juv. Sat. vi. C.

VER. 26. *Sisara.* Heb. says with the hammer; (Prot.) "she smote off his head, when she had pierced and stricken (*the nail*) through his temples." But we may rather translate, (H.) "she pierced his head, she struck it, and pierced through his temples." C.—For we cannot suppose that she severed his head from his body with the hammer; but she fastened it to the ground with the nail. C. iv. 21.

VER. 27. *Wretched.* Heb. "he expired where he fell down." H.—Debbora represents Jahel as ready to tread the unhappy Sisara under her feet, if he should offer to stir. She thrice repeats his death.

VER. 28. *His mother, &c.* This poetical imagination is very natural.—*Room.* Heb. "through the lattices," *eshnab*, of which the windows then consisted. Prov. vii. 6. C.—*Horses.* Prot. "why tarry the wheels of his chariots?" H.

VER. 29. *Wives.* This is not expressed in Heb. "his wise ladies answered her," or joined in her lamentations. Then the mother comforted herself with the hope that they might possibly be employed in dividing the spoils. C.—Heb. "yea she answered herself, Have they not gained the victory? have they divided the prey? to every man a damsel, yea two? to Sisara a booty of divers colours," &c. H.—Perhaps instead of damsel, lit. "a belly or two," which occurs no where else, the Heb. should be, "to the general a most beautiful embroidery work." C.

VER. 30. *Necks.* Heb. "the spoils of various colours, the embroidery of divers colours, on both sides, for the necks (of the captors) of the spoil." H.—Or more simply, "for the neck (general) of the army;" (Vatab.) or "the necks of the soldiers," who will be laden with the abundance of spoils. C.—The ladies dwell with great delight on the thought of possessing rich embroidery or needle work. How dreadfully would their hopes be blasted, when a few hours after they saw Barac at their gates, and their city in flames! H.

VER. 31. *Rising.* Heb. "when he goeth forth in his might." Let the just advance in virtue, and glory, as the sun becomes more beautiful and hot as he leaves the horizon, on a clear summer day. This comparison is often applied to the servants of God. Eccli. xvii. 16. 2 K. xxiii. 5. Mat. xiii. 45. C.

VER. 32. *Forty.* Usher says only 20 from the victory of Barac. Petau and

CHAP. VI.

The people, for their sins, are oppressed by the Madianites. Gedeon is called to deliver them.

AND the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Madian seven years,

2 And they were grievously oppressed by them. And they made themselves dens and caves in the mountains, and strong holds to resist.

3 And when Israel had sown, Madian and Amalec, and the rest of the eastern nations, came up:

4 And pitching their tents among them, wasted all things as they were in the blade, even to the entrance of Gaza: and they left nothing at all in Israel for sustenance of life, nor sheep, nor oxen, nor asses.

5 For they and all their flocks came with their tents, and like locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched.

6 And Israel was humbled exceedingly in the sight of Madian.

7 And he cried to the Lord, desiring help against the Madianites.

8 And he sent unto them a prophet, and he spoke: Thus saith the Lord, the God of Israel: I made you to come up out of Egypt, and brought you out of the house of bondage,

9 And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I cast them out at your coming in, and gave you their land.

10 And I said: I *am* the Lord your God, fear not the gods of the Amorrhites, in whose land you dwell. And you would not hear my voice.

11 And an angel of the Lord came, [a] and sat under an oak that was in Ephra, and belonged to Joas, the father of the family of Ezri. And when Gedeon, his son, was threshing and cleansing wheat by the wine-press, to flee from Madian,

12 The angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

13 And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of Madian.

14 And the Lord looked upon him, and said: [b] Go, in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee.

15 He answered, and said: I beseech thee, my lord, wherewith shall I deliver Israel? Behold, my family is the meanest in Manasses, and I am the least in my father's house.

16 And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

17 And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me:

[a] A. M. 2759, A. C. 1245.—[b] 1 Kings xii. 11.

other able chronologers allow the full term of 40 years, after that event. See C. iii. 11. H.—Barac was buried at Cedes, where Benjamin (Itin.) saw his tomb. C.—Ozi, the high priest for the last 40 years, was succeeded by Zaraias, A. 2760, who reigned an equal length of time, and died with Gedeon. Maraioth took his place, A. 2801, at the commencement of Abimelech's usurpation, and died A. 2841. Salien.

CHAP. VI. VER. 1. *Madian.* This nation had formerly been almost extirpated by Moses. Num. xxxi. 7, &c. H.—But they had re-established themselves, and dwelt in the neighbourhood of the Moabites, whom they had assisted. They now made a league with Amalec, and other eastern nations, (C.) in order to revenge themselves upon the Israelites. H.—Madian was a descendant of Abraham by Cetura. Gen. xxv. 2. The shortness of the servitude, which the Israelites had to suffer from them, was compensated by its severity. M.

VER. 2. *Resist* is not expressed in Heb. neither did Israel dare to encounter the enemy. They retreated into the strongest holds, to rescue their goods and persons from the depredations of the Madianites. H.

VER. 3. *Amalec* was formerly widely dispersed through Arabia. Some dwelt to the south of the promised land. Ex. xvii. Num. xiii. 3. 1 K. xv. 6. and xxxi. 1. But these inhabited the eastern countries, concerning whom Balaam spoke, Num. xxiv. 20. The Amalecites were scattered from Hevila upon the Euphrates, as far as the Red Sea and Sur, which is near Egypt. 1 K. xv. 7. and xxvii. 8. The other *eastern nations* denote those who inhabited the desert Arabia, the Moabites, Ammonites, Idumeans, Cedarenians, &c. Isai. xi. 14. Jer. xlix. 28. Ezec. viii. 7.

VER. 4. *Blade.* Heb. "the increase of the earth." They waited till the corn was almost ripe, and what they could not carry off they destroyed. C.—It seems they had allowed Gedeon time to gather in some corn, (v. 11.) and other Israelites would seize their opportunity, and perhaps cut the corn before it was perfectly ripe, which the Vulg. may insinuate by mentioning *the blade.—Gaza.* They ravaged the whole country from east to west. H.—This method of warfare is, in effect, more cruel than any other.—*Asses.* They left no cattle, nor animals that they could take, wherewith the Israelites might cultivate the earth. C.—In the extremity of famine, the flesh of asses would have been used to sustain life, as the text insinuates. H.

VER. 5. *Locusts.* This comparison shews the rapacity and devastation of the enemy. Locusts in those countries often obscure the air with their numbers, and presently eat up every green thing. They proceed in regular order like a great battalion, and it is reported that they send some before to explore the country. S. Jer. in Joel ii. Bochart. C. Gen. x. 4.

VER. 8. *A prophet.* The people no sooner repent, than God shews them mercy. H.—The name of this prophet is unknown. The Jews say it was Phinees; others think it was an angel in human shape: but he might be one divinely commissioned on this occasion, to make an exhortation to the people, assembled on some of the great festivals, (see C. ii. 1. C.) though he might continue to exercise his authority afterwards. M.—S. Aug. (q. 31,) thinks that the angel (v. 11,) is here called a prophet, because he appeared in human form. W.

VER. 10. *Fear not.* Idols can do you no hurt, if you continue faithful to me. H.—Shew them no respect or worship. *The fear of Isaac* means the God (C.) whom Isaac worshipped, Gen. xxxi. 42. Idolatry owed its rise to a groundless fear: *primos in orbe deos fecit timor.* Lucret. The pagans offered sacrifice to Paventia, to fear and paleness, &c. that they might be secure from them. Lactan. H.

VER. 11. *Angel;* Michael. M.—Some think it was the prophet who had addressed the people, or Phinees, according to the Rabbins. See S. Aug. q. 31. Others believe it was the Son of God, who takes the name of Jehovah. Broughton and other Protest.—But the most natural opinion is, that a real angel was sent, in the name of God, like that which appeared to Moses, and assumed the incommunicable name, as the ambassador of God. Gedeon took him for a man, and presented him a noble feast, without designing to offer sacrifice to him. Maimonides and Grotius seem to suppose that all this passed in a dream; but the sequel refutes this opinion.—*Ephra,* a city of the half tribe of Manasses, on the west side of the Jordan, of which Joas was the richest citizen. He was of the family of Ezri, and a descendant of Abiezer. 1 Par. viii. 18. Heb. might be rendered, "Joas, the Abiezerite." C. viii. 32. and xiii. 2.—*Madian.* Not having the convenience of cleansing the wheat in the open field, Gedeon was doing it privately, with a design to carry it off, at the approach of the enemy, and to support himself and family in some cavern. Heb. takes no notice of cleaning: "Gedeon threshed wheat, by the wine press, to hide it, *or* to flee," &c. He probably used a flail, or some smaller sticks, such as were employed to beat out olives. Isai. xxviii. 27. Ruth ii. 17. C.—The wheat harvest was about Pentecost, that of barley was at Easter. It seems the Madianites had been later than usual this year, in making their incursions, v. 33. H.

VER. 12. *Is.* We should naturally translate, *be with thee,* if the answer of Gedeon did not shew (C.) that it is to be taken as an assertion, that the Lord was already reconciled to Israel, and had made choice of this valiant man to rescue his people from slavery, though he was not of the first nobility, v. 15.

VER. 13. *My lord.* This he says out of respect, supposing that he was addressing a prophet, (H.) or some virtuous person, of whom he desires to know what reasons could be given for the assurance of divine favour, which he held out. He speaks not out of distrust. M.

VER. 14. *Lord,* Jehova. H.—The Chal. and Sept. have, "the angel of the Lord," as the best interpreters understand it. C.—*Upon him,* with benevolence and an air of authority, that he might know that he was speaking to some one more than man. H.—*Strength,* with which I have endued thee. M.—Though Gedeon was naturally brave, he was no more disposed to attack the Madianites than the rest of his dispirited countrymen; and, even after he was strengthened from above, he was so conscious of his own inability to effect so great a deliverance, that he stood in need of the most convincing miracles, to make him act as the judge of Israel. H.

VER. 15. *The meanest in Manasses,* &c. Mark how the Lord chooses the humble (who are mean and little in their own eyes) for the greatest enterprises. Ch.—Heb. and Sept. lit. "My *millenary* is poor, *or* lowly," &c. This term means a great family, from which many others spring, or a city inhabited by such. Bethlehem was of this description in Juda. Mic. v. 2. Ephra and the family of Abiezer were not the first in Manasses. Grotius observes, that Gedeon and Cincinnatus were called to the highest offices, when they least expected it.

VER. 17. *Thou,* the Lord, or his angel, capable of fulfilling these great promises; or be pleased, by some sign, to manifest thyself to me. C.—He began to perceive that he was talking with some person of authority: (H.) yet still he did

18 And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

19 So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

20 And the angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

21 The angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight.

22 And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face.

23 And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

24 And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

25 That night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

26 And thou shalt build an altar to the Lord thy God, in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

27 Then Gedeon, taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

29 And they said one to another: Who hath done this? And when they enquired for the author of the fact, it was said: Gedeon, the son of Joas, did all this.

30 And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

31 He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to-morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

32 From that day Gedeon was called Jerobaal, because Joas had said: Let Baal revenge himself on him that hath cast down his altar.

33 Now all Madian, and Amalec, and the eastern

not suspect that it was a spirit, otherwise he would not have offered food, nor would he have been so much surprised and afraid, only when the angel disappeared so suddenly, v. 22.

VER. 18. *A sacrifice*, or some provisions to present unto thee. Heb. *mincha*, is taken for a *present*, particularly of flour and wine. It is used to denote those presents which were made by Jacob to Esau, and Joseph, and by Aod to the king of Moab. C. iii. 15. Gen. xliii. 14. C.—*To sacrifice*, often means to kill things for a feast, Mat. xxii. 4. What Gedeon brought, was afterwards turned into a sacrifice by the angel, v. 21. M.—Gedeon was not a priest, nor was there any altar prepared for a sacrifice. If Gedeon had intended to offer one, he would not have boiled nor baked the food, which he presented before his guest. C.

VER. 19. *Measure.* Heb. "epha," containing ten gomors, each of which was sufficient for the daily maintenance of a man; so that Gedeon brought as much as would have sufficed for ten men. Abraham presented no more before the three angels, Gen. xviii. 6. The magnificence of the ancients consisted rather in producing great abundance, than in multiplying dishes.—*Broth.* Syr. and Arab. translate, "a good (old) wine."

VER. 20. *Thereon.* Thus he would shew Gedeon that he had no need of food. He would exercise his obedience, and manifest a greater miracle, as the flesh and bread would be less apt to take fire, when the angel touched them, even though some might imagine that he caused a spark to come from the rock. For the like purpose, Elias ordered thrice four buckets of water to be poured on the bullock, which fire from heaven would miraculously consume. 3 K. xviii. 34. H.—This broth might serve to anoint the altar, (Ex. xl. 10. M.) or answer instead of the usual libations. A. Montan.

VER. 22. *Alas.* He makes this exclamation, concluding that he should soon die. Ex. xxxiii. 20. Callimachus says that "it was a law of Saturn, that the man who saw an immortal, unless the god himself chose to shew him that favour, should pay dearly for it." Grot.—This opinion was groundless; and it is wonderful that it should prevail among the Israelites, (H.) since so many had seen angels without receiving any harm. M.

VER. 23. *Said to him*, as he was ascending into heaven, (M.) or the following night. C.—It seems that Gedeon heard the angel's proclamation of peace, and shewed his gratitude by forming the rock, or stone, into a kind of rough altar, which he entitled *Yehova shalom*, "God's peace." (H.) for doing which he received an order, v. 26. M.—Others erect altars, in various places; but they must be authorized by God. C.—*Ezri.* Prot. "unto this day it *is* yet in Ophra, of the Abiezrites." Sept. is ambiguous. "He, *or* it, being yet in Ephra," &c. H.

VER. 25. *And another*, or "the second." Only one seems to have been sacrificed; (v. 28. Cajetan) though others think that the second bullock was designed for a peace-offering. Bonfrere. Some infer that it had been fattened for Baal. Sept. observe, that the first bullock or "calf *was* fattened:" but it does not appear for what purpose. C.—*Seven years*, in memory of the duration of the slavery. M.—Before that age, bulls were not deemed so fit for yoking. Hesiod would have them to be nine years old.—*Altar.* We may render the Heb. "Cut down the idol which is upon the altar; *or*, Break in pieces the *ashera*," &c. This is the title of the idol of the grove, Astarte or Asteroth. Syr. and Arab. The Sept. is favourable to this explanation. C.—But the groves themselves were to be cut down, where an altar of God was to be erected. It seems this altar and the grove belonged to Joas, who is hence supposed to have joined in the worship of Baal. If he did formerly, his eyes were now opened, and he boldly approved of the conduct of his son, (v. 31. H.) who had probably never been infected. M.

VER. 26. *Top.* Heb. "on the top of this fortress, (*Mawz.* Dan. xi. 38. Sept.) on the platform, (C.) *or* place appointed." H.—*Offer.* Though Gedeon was not a priest, he was authorized to offer sacrifice. M.—God can dispense with his own laws. H.

VER. 27. *House*, his relations and fellow-citizens, (C.) who were addicted to idolatry. Prudence dictated that he should do this privately, lest he might be prevented by them. They would soon perceive the weakness of their idol. Yet some of the servants, or others who had been on the watch, disclosed to the idolaters that Gedeon had done the daring deed, unless perhaps they accused him on suspicion, as his enmity to that worship could not be concealed. H.

VER. 30. *Bring.* Parents took cognizance of the evil actions done in their family. The citizens require Joas to punish his son, or to deliver him up to them. On the same principle, the Israelites insisted that the tribes of Benjamin should not neglect to punish the citizens of Gabaa; and the Philistines demand Samson. C. xv. 12. and xx. 13. Cato advised that Cæsar should be given up to the Germans, whom he had unjustly invaded; and the Gauls would not be satisfied, unless the Fabii should be abandoned unto them. Grot. Jur. ii. 21. 4. C.

VER. 31. *His*, Baal's, or rather my son's *adversary;* (C.) let him die before this morning be spent, as the Heb. insinuates. Joas represents to the men of the city, who looked upon him with a degree of respect, (H.) as the first in power and riches among them, (C.) how ill it became the Israelites to vindicate an idol. If Baal were truly so powerful, as they seemed to imagine, (H.) and so eager to revenge himself, he could never be restrained from bringing his adversary to condign punishment. "Let the gods punish those who injure them," said Tacitus, Ann. i. "They would take care that their sacred things were not abused." Livy x. This argumentation would suit the idolaters, who supposed that their gods were animated with the same sentiments and eagerness for revenge as themselves. But the true God, who can feel no such impressions, bears for a long time with the impiety of men, though he requires that those who are in power should punish notorious offenders. The magistrate is the instrument of God's justice, and must stop, as much as possible, the growth of vice and irreligion. C.—It seems the citizens of Ephra acquiesced to the reason or authority of Joas, and even enlisted under the banners of Gedeon. H.

VER. 32. *Altar.* Prot. "Therefore on that day he called him Jerubbaal, saying, let Baal plead against him, because he hath thrown down his altar." Sept. Alex. says that he then styled it (*auto*, the altar,) "the judgment-seat of Baal," *Dikasterion Baal.* But the Vat. copy leaves Terobaal; and this title rather belonged to *Gedeon.* H.—David, out of horror for the name of Baal, calls him Jeruboseth, 2 K. xi. 21. "Let confusion plead," &c. For the same reason, Esbaal and Meribaal are called Isboseth and Miphiboseth in Scripture. We read that Sanconiathon consulted "Jerombaal, priest of the god Jao," concerning the antiquities of Phœnicia, which has led some to conclude that he had seen Jerobaal. The work, however, of that author is generally supposed to be a fabrication of Porphyrius, and was unknown to Josephus. It contains a multitude of fabulous accounts, intermixed with some truths, which might be taken from the Bible. Gedeon was no priest, and we may suppose little concerned about the Phœnician affairs or antiquities. C.

VER. 33. *Jezrael* They crossed the Jordan, probably at Bethsan, expecting

people, were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

34 But the spirit of the Lord came upon Gedeon, and he sounded the trumpet, and called together the house of Abiezer, to follow him.

35 And he sent messengers into all Manasses, and they also followed him: and other messengers into Aser, and Zabulon, and Nephthali, and they came to meet him.

36 And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

37 I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

38 And it was so. And rising before day, wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: Let not thy wrath be kindled against me, if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

40 And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

CHAP. VII.

Gedeon with three hundred men, by stratagem, defeats the Madianites.

THEN [a] Jerobaal, who is the same as Gedeon, rising up early, and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley, on the north side of the high hill.

2 And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength.

3 Speak to the people, and proclaim in the hearing of all: [b] Whosoever is fearful and timorous, let him return. So two and twenty thousand men went away from Mount Galaad and returned home, and only ten thousand remained.

4 And the Lord said to Gedeon: The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return.

5 And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

6 And the number of them that had lapped water, casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place.

8 So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of Madian was beneath him in the valley.

9 The same night the Lord said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara, thy servant, go down with thee.

[a] A. M. 2759.

[b] Deut. xx. 8. 1 Mac. iii. 56.

to find rich booty in this most fertile vale, where it is reported that grass, or the plants, grow to such a size, that a man on horseback can scarcely be seen! They met with a defeat near Endor and Mount Thabor. C. viii. 18. Ps. lxxxii. 11. C.

VER. 34. *Him.* He first calls his relations, and then the neighbouring tribes, to march against the enemy. He had before declared God's orders, and was recognized as judge and deliverer of Israel; so that no one objects to his exercising this act of sovereignty.

VER. 35. *Him.* Heb. "them." M.—The people readily obey the summons, though many of them had not got the better of their fears. C. vii. 3. H.

VER. 38. *So.* Gedeon besought the Lord to confirm his mission, in order to raise the drooping spirits of his soldiers. If he had not believed that he was chosen for the purpose of rescuing Israel, he would never have exposed himself, by destroying the idol and grove of Baal, and by calling the people to arms. Yet he might fear at present, lest he might be destitute of some of the necessary qualifications, and might entertain some apprehensions, lest the promises of God might be only conditional. The readiness with which God grants his requests, shews that he was inspired to act as he did, and his faith is greatly commended. Heb. xi. 32. Other great saints have asked for a miraculous confirmation of what was promised. Ex. iv. 1. Jos. v. 13. Luc. i. 34. C.—*Vessel.* Heb. *sephel*, Sept. *lecanē*, "a dish." Syr. "a basin." The dew in Chanaan is very copious, resembling a shower of rain, insomuch that the roads are rendered extremely slippery. Roger. i. 2. C.

VER. 40. *Ground.* In these two miracles the Fathers observe, that the fleece represented the Jewish nation, favoured with so many graces, while the rest of the world was dry and barren; and that, when the latter was watered with dew from heaven, by the coming of Jesus Christ, the Synagogue was deprived of those favours. Orig. hom. viii. Theod. q. 14. S. Jer. ad Paulin. S. Aug. &c.—In the first miracle we may also contemplate, the incarnation of our Saviour in the womb of the most pure Virgin. Ps. lxxi. 6. S. Bern. serm. S. Jer. epist. Paul. C.

CHAP. VII. VER. 1. *Fountain.* The same is also called Areth, as the copies of the Sept. and of S. Jerom vary. Bonf.—*Harad*, or "of trouble," either because the Madianites were filled with terror at the approach of Gedeon, or because so many of his soldiers returned home through fear. M.—Perhaps it may be the same which is called the fountain of Jezrael, near which Saul encamped, 1 K. xxix. 1. C.—Adrichomius places it on the south of Gelboe, which is called the *high hill*. M.—Heb. "on the north side of them, by the hill of More, in the vale." H.—Jezrael was between Gelboe to the south, and Hermon to the north. C.

VER. 2. *Lest Israel*, &c. By this we see that God will not choose for his instruments in great achievements, which depend purely on his grace, such as, through pride and self-conceit, will take the glory to themselves. Ch.—Yet Gedeon had only 32,000 to encounter 135,000 fighting men; so that if all had remained with him, they would each had to engage above four men, v. 3. C. viii. 10. M.

VER. 3. *Return*, agreeably to the law of Moses. Deut. xx. 8. If God had not enforced this order, it would perhaps have been neglected in the hurry, particularly as all seemed to have joined the army with such alacrity. M.—Scipio going to destroy Carthage, was informed that some Sicilian knights went on this expedition with extreme reluctance and fear; whereupon he gave 300 leave to depart. Livy xxix.—*Galaad* perhaps may have been substituted for Gelboe, as there seems to have been none from the Galaad, on the other side of the Jordan, in the army of Gedeon. C.—Abulensis thinks that some little mountain of this name might be in the vicinity of Jezrael.—*Home.* They were terrified at the sight of the enemy's camp. M.

VER. 5. *Tongues.* Some Latin copies add, "and hand," as it is expressed in Heb. &c. in the following verse. They resembled *dogs* more in the hurry than in the method of taking water. An old proverb says, "the dog drinks and flees away," (C.) alluding to the dogs in Egypt, who, through fear of the crocodiles which infest the banks of the Nile, lap the water with all expedition, "like a dog from the Nile." Erasmus. H. Macrob. ii. 2.—Hence we might infer, that these 300 men were the most cowardly in the army, as Joseph. (v. 8,) Theod. (q. 15,) have done; (C.) and thus the glory of the victory would belong more incontrovertibly to God. H.—But as these 300, on this supposition, ought to have been disbanded, as well as the rest, we may rather conclude that they shewed greater courage and temperance by their posture, and were therefore retained (C.) to accompany their heroic leader in his perilous expedition. We must, nevertheless remark, that only those who preferred to acknowledge their fear, were disbanded according to the law; and as, among those who were not quite so cowardly, (H.) there would be some less courageous than others, (Amama) these might be selected by God, *that no flesh should glory in his sight*, 1 Cor. i. 29. H.

VER. 7. *That lapped water.* These were preferred that took the water up in their hands, and so lapped it, before them who laid themselves quite down to the waters to drink; which argued a more eager and sensual disposition. Ch.—It is thought that the former would be more capable of supporting the fatigues of war. M.—The Jews suppose that those who knelt, had been accustomed to do so in honour of Baal. Lyranus concludes that they were extremely fatigued and thirsty, while the 300 underwent the labours of war with less inconvenience. Josephus observes that this experiment was made in the heat of the day; yet, if Providence had not interfered, it seems very improbable that 10,000 men should all be so eager for water. H.

VER. 8. *Victuals.* It appears that they did not take sufficient, (C.) not expecting that they would have to pursue the enemy so far. C. viii. 5. 8.

11 And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara, his servant, into part of the camp, where was the watch of men in arms.

12 But Madian and Amalec, and all the eastern people, lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth on the sea shore.

13 And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth-cake of barley-bread rolled and came down into the camp of Madian: and when it was come to a tent, it struck it, and beat it down flat to the ground.

14 He to whom he spoke, answered: This is nothing else but the sword of Gedeon, the son of Joas, a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand.

15 And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

17 And he said to them: What you shall see me do, do you the same: I will go into one part of the camp, and do you as I shall do.

18 When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp, and shout together to the Lord and to Gedeon.

19 And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch, and the watchmen being alarmed, they began to sound their trumpets, and to clap the pitchers one against another.

20 And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out: The sword of the Lord and of Gedeon:

21 Standing every man in his place round about the enemies' camp. So all the camp was troubled, and crying out and howling, they fled away:

22 And the three hundred men nevertheless persisted sounding the trumpets. [a]And the Lord sent the sword into all the camp, and they killed one another,

23 Fleeing as far as Bethsetta, and the border of Abelmehula, in Tebbath. But the men of Israel, shouting from Nephthali, and Aser, and from all Manasses, pursued after Madian.

24 And Gedeon sent messengers into all Mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera.

25 [b]And having taken two men of Madian, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the wine-press of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon, beyond the waters of the Jordan.

CHAP. VIII.

Gedeon appeaseth the Ephraimites. Taketh Zebee and Salmana. Destroyeth Soccoth and Phanuel. Refuseth to be king. Maketh an ephod of the gold of the prey, and dieth in a good old age. The people return to idolatry.

AND[c] the men of Ephraim said to him: What is this that thou meanest to do, that thou wouldst

[a] Ps. lxxxii. 10.

[b] Ps. lxxxii. 12. Isai. x. 26.—[c] A. M. 2759.

VER. 11. *Servant.* Thus he confessed that he was not entirely free from *fear* himself, v. 5. 10. H.—The most courageous feel less alarm, when they have a companion, (M.) as Diomede observed, when he desired that one or two might accompany him in the attempt to explore the enemy's camp. Iliad x.—*Arms.* The greatest part of this immense crowd of people, who came to plunder, neglected the laws of war; as the Israelites had not dared, for a long time, to oppose them. A select number of 135,000 men in arms was destined to keep them in order, and to protect them. Among these Gedeon insinuated himself, to know how they were encamped, and what sentiments they entertained. C.

VER. 13. *A dream.* Observation of dreams is commonly superstitious, and as such is condemned by the word of God; but in some extraordinary cases, as we here see, God is pleased by dreams to foretel what he is about to do. Ch. See Gen. xl. Lev. xix. 26. Deut. xviii. 10. W.—The small company of Gedeon stood in need of every sort of encouragement. H.

VER. 14. *Sword* and *loaf* are both derived from the same Heb. word, which signifies "to make war." See Num. xiv. 9. But if there had been no connection or reason in the discourse of the soldier, (which was not the case, as Providence put it into his mouth,) the end would be equally obtained, which was to encourage Gedeon, and to inform him that the enemy was not without some apprehensions. C.—Gedeon was not of the richest family, but came with great expedition, as the rolling of the *barley-loaf* might designate. M.—He was also encamped upon an eminence, and presently threw the affairs of Madian into confusion. H.—He understands the language of the Madianites, as it was not very different from the Hebrew.

VER. 15. *Interpretation.* Heb. "the breaking," in allusion to a loaf or nut which must be broken. C.—*Adored* God, in thanksgiving. M.

VER. 16. *Lamps,* or flambeaux, (C.) made of wood, full of turpentine. H.—The soldiers held one end in their hand, and when they had thrown down their pitchers, the sudden light, the sound of trumpets and of men on three sides of the camp, threw the various nations into the utmost consternation, as they very naturally supposed that they were surrounded with a great army. God also sent among them the spirit of confusion, so that they knew not one another. An ancient author, under the name of Tertullian, asserts that the 300 men were on horseback, and conquered by virtue of the cross, as the letter T, in Greek, stands for 300; (C.) and S. Aug. (q. 37,) follows up this idea, saying that, as the Greeks are put by the apostle for all the Gentiles, this letter was to insinuate, that the Gentiles chiefly would believe in Christ. Some of the Fathers have given a like mysterious explanation of the 318 servants of Abraham, as the two first letters of the name of Jesus denote 18. Eucher. Gen. xiv. 14. S. Amb. de Abr. i. 3.—We can never conquer our spiritual enemies, without a lively faith in our crucified Saviour. If Amama, and other enemies of the cross of Christ, ridicule these pious meditations of the Fathers, we need not wonder. See Apoc. xiii. 18. H.

VER. 17. *Camp.* The three divisions stopt at the entrance, v. 21. C.

VER. 18. *Camp, and shout together to the Lord and to Gedeon;* or rather "the sword of, &c. v. 20. The war is the Lord's, victory to *or* by the hand of Gedeon." Chald. He is the minister of God's justice to punish Madian. M.—It is no derogation to God (C.) that honour is given to his servants. W.—Prot. supply the word which seems to be wanting. *The sword* of the Lord, &c. H.

VER. 19. *Watch.* This was the second of the three watches known to the ancient Hebrews: in the New Testament, they followed the Roman discipline, and admitted four. Mat. xiv. 25. C.—Menoch. thinks they did the same at this time. H.—*Alarmed.* The were not asleep. M.—We read of similar stratagems in the Roman history. The Falisci threw the Romans into consternation, by appearing among them in mourning weeds; (C.) others read in priestly attire, (H.) with flambeaux and serpents; as those of Veii did by means of burning torches. Grot. Frontin. Strat. ii. 4, &c. C.—*Trumpets.* In a mystical sense, the preachers of the gospel, in order to spiritual conquests, must not only sound with the trumpet of the word of God, but must also break the earthen pitchers, by the mortification of the flesh and its passions, and carry lamps in their hands by the light of their virtues. Ch.—These lamps denote the virtues and miracles of the martyrs. V. Bede, c. 5. The things which would seem ridiculous, fill the enemy with terror and dismay. ibid. W.

VER. 21. *Camp.* Hence the Madianites made no doubt but a great army was in the midst of the camp, and began to cut in pieces all whom they met. C.

VER. 23. *Bethsetta.* These cities seem to have been near Bethsan.—*And the border.* Heb. "in Zererath," (H.) which Junius takes to be Sarthan.—*Abelmehula* gave birth to Eliseus, and was 12 miles from Scythopolis. S. Jer.—*Tebbath* occurs no where else. But we read of Thebes, three miles from the last mentioned city, famous for the death of Abimelech. C. xi. 50.—*Men.* Probably those who had been sent home the preceding night. Upon hearing of the success which attended Gedeon, all the tribes began to be in motion.

VER. 24. *Bethbera,* "the house of corn." Serarius.—Many take it to be Bethabera, "the house of passage," or the ford of the Jordan. The river was fordable on camels at any time. But in summer, people might cross the Jordan in many places on foot. C.

VER. 25. *Two men.* That is, two of their chiefs. Ch.—*Press.* Heb. *yekeb,* denotes a cistern fit to contain wine. Isai. v. 2. Prov. iii. 10.—*Zeb* had concealed himself in it.—*Jordan.* They afterwards took occasion from this exploit to extol their own valour, and to quarrel with Gedeon. C.

CHAP. VIII. VER. 1. *Ephraim.* The valour and insolence of these men are

not call us, when thou wentest to fight against Madian? And they chid him sharply, and almost offered violence.

2 And he answered them:, What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

3 The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb: what could I have done like to what you have done? And when he had said this, their spirit was appeased, with which they swelled against him.

4 And when Gedeon was come to the Jordan, he passed over it with the three hundred men that were with him: who were so weary that they could not pursue after them that fled.

5 And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana, the kings of Madian.

6 The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

7 And he said to them: When the Lord therefore shall have delivered Zebee and Salmana into my hands, I will thresh your flesh with the thorns and briers of the desert.

8 And going up from thence, he came to Phanuel: and he spoke the like things to the men of that place. And they also answered him, as the men of Soccoth had answered.

9 He said, therefore, to them also: When I shall return a conqueror in peace, I will destroy this tower.

10 But Zebee and Salmana were resting with all their army. For fifteen thousand men were left of all the troops of the eastern people, and one hundred and twenty thousand warriors that drew the sword were slain.

11 [a] And Gedeon went up by the way of them that dwelt in tents, on the east of Nobe, and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt.

12 And Zebee and Salmana fled, and Gedeon pursued and took them, all their host being put in confusion.

13 And returning from the battle before the sun-rising,

14 He took a boy of the men of Soccoth: and he asked him the names of the princes and ancients of Soccoth, and he described unto him seventy-seven men.

15 And he came to Soccoth, and said to them: Behold Zebee, and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint.

16 So he took the ancients of the city, and thorns and briers of the desert, and tore them with the same, and cut in pieces the men of Soccoth.

17 And he demolished the tower of Phanuel, and slew the men of the city.

18 And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? They answered: They were like thee, and one of them as the son of a king.

19 He answered them: They were my brethren, the sons of my mother. *As* the Lord liveth, if you had saved them, I would not kill you.

20 And he said to Jether, his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

21 And Zebee and Salmana said: Do thou rise and run upon us: because the strength of a man is according to his age: [b] Gedeon rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, with

[a] Osee x. 14.

[b] Ps. lxxxii. 12.

placed together. Afterwards we have an account of the transactions of Gedeon in the pursuit, v. 4. H.—The tribe of Ephraim seems to have had some grounds for being displeased at not being summoned at first, as well as the tribes of Aser, &c. which were farther off; particularly as they sprang from Joseph, no less than Manasses, and had their portion in common. The general answers them with great respect, as otherwise their displeasure might have had very pernicious consequences. C.

VER. 2. *What could I, &c.* A meek and humble answer appeased them; who otherwise might have come to extremities. So great is the power of humility both with God and man. Ch. Prov. xv. 1.—*Could.* Heb. and Sept. "What have I yet done like you? M.—Is not the gleaning?" &c. I only commenced the war; you have brought it to a happy termination, by killing the princes of the enemy. Debrio adag. 157. At the first siege of Troy, Telamon having entered the city before Hercules, the latter was on the point of killing him, when Telamon, collecting a heap of stones, which he said he intended for an altar in honour of "the victorious Hercules," the hero's fury was appeased. Apol. Bib. ii. 6.

VER. 4. *Jordan.* Notwithstanding the precautions of Gedeon, some had got over the river, whom he resolves to follow at Bethsan. This city was about 15 miles from Mount Thabor. His men had been in motion a great part of the night, and had not taken provisions (C.) for so long a journey; so that he was obliged to apply for some when he had crossed the Jordan. H.

VER. 5. *Soccoth.* "The tents," where Jacob had encamped. Gen. xxxiii. It belonged to the tribe of Dan. M.—The people of this town, as well as the ancients of *Phanuel*, return an insolent reply to the just request of Gedeon. In cases of such extremity, all are bound to assist the defenders of their country; and the refusal is punished as a sort of rebellion, 2 K. xxv. 10. C.

VER. 6. *Hand.* Perhaps thou makest sure of taking these kings. H.—We apprehend that they will return with greater forces, and punish our compliance. M.

VER. 7. *Desert.* An usual mode of punishment, (2 K. xii. 1 Par. xx. 3. C.) which the cruel irrision of Gedeon and his army, who were fighting in the cause of God and of the nation, richly called for.

VER. 9. *Tower;* on the strength of which they ventured to treat him with insolence. Phanuel, "the face of God," (Gen. xxxii. 33,) was near the Jaboc. M.

VER. 10. *Resting,* as the Heb. word *Korkor,* signifies. Bochart.—Prot. have, in Karkor," as if it were the name of a place. H.

VER. 11. *Tents.* The *Scenitæ,* (M.) who inhabited part of the desert Arabia. C.—*Hurt.* They had probably been mounted on camels, &c. (H.) and did not suspect that Gedeon would be so soon after them across the Jordan. M.

VER. 13. *Sun-rising.* It would seem as if all these exploits had been performed between midnight and sun-rising, in the month of May, which is quite incredible; and hence many translate, "the sun being up." Sept. and Theodotion, "from the height *or* ascent of Hares," (the situation of which we know not,) or "of the mountains," (Aquila) or "woods," (Symmachus) or perhaps "from the eastward." C.—The Scripture does not, however, specify that all this took place in the space of six or seven hours, or of one night, but only that Gedeon came to Soccoth so early, as to take the magistrates unawares, being informed by a young man where they lived. This might probably happen on the second morning, after he had surprised the camp of the Madianites, at Jezrael. Prot. and Chal. agree with the Vulg. "before the sun was up." The other translations explain *chares,* as if it denoted the place or situation from which Gedeon was returning. H. —*Described.* The text may signify either that the boy marked them out, or that Gedeon took down a memorandum of their names. C.—He would not punish the innocent with the guilty. M.

VER. 16. *Tore.* Heb. seems to be corrupted in this place. "And he shewed, (instructed *or* chastised) with these thorns." The Sept. and Vulg. read the same word as v. 7. He crushed the people with such instruments as are used to beat out corn. It is probable that he only treated the magistrates of Soccoth and of Phanuel in this manner. C.

VER. 18. *Thabor.* Some of the relations or brothers of Gedeon had retired thither, as to a place of safety; and the latter wished to know what was become of them, that he might redeem them, if alive. C.—*King.* They answer with flattery, insinuating that Gedeon had the air of a king. M.

VER. 19. *Kill you.* They were not included in the number of the seven devoted nations, (W.) and the precept for destroying the Madianites no longer subsisted. Num. xxxi. 17. M.—The laws of war permitted the Hebrews to kill their prisoners, if they thought proper. No public executioner was necessary. Samuel killed Agag, 1 K. xv. 32. See 3 K. ii. 25. 2 K. i. 15. C.—Gedeon had a mind to make his son partake in the victory, and punish these kings for an unjust murder of his relations. He would also inure him to fight against the enemies of God, &c. M.

VER. 21. *Age.* They beg that they may die in a more speedy and noble manner. Tacitus (Hist. iv.) observes, "it was reported that Civilis exposed some of

which the necks of the camels of kings are wont to be adorned.

22 And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

23 And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

24 And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

25 They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

26 And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment, which the kings of Madian were wont to use, and besides the golden chains that were about the camels' necks.

27 And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon, and to all his house.

28 But Madian was humbled before the children of Israel, neither could they any more lift up their heads: but the land rested for forty years, while Gedeon presided.

29 So Jerobaal, the son of Joas, went and dwelt in his own house:

30 And he had seventy sons, who came out of his thigh, for he had many wives.

31 And his concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

32 And Gedeon, the son of Joas, died in a good old age, and was buried in the sepulchre of his father, in Ephra, of the family of Ezri.

33 But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god:

34 And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about:

35 Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done to Israel.

CHAP. IX.

Abimelech killeth his brethren. Joatham's parable. Gaal conspireth with the Sichemites against Abimelech, but is overcome. Abimelech destroyeth Sichem; but is killed at Thebes.

AND Abimelech, [a] the son of Jerobaal, went to Sichem, to his mother's brethren, and spoke to them, and to all the kindred of his mother's father, saying:

[a] A. M. 2768, A. C. 1236.

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the Roman captives to his little son, in order that he might fix his arrows and javelins in their bodies."—*Ornaments.* Most interpreters understand "crescents." The veneration of the Arabs for the moon, the celestial Venus, or Alilat, is well known. The Turks still make use of this sign, as Christians employ the cross on their standards, temples, &c. Men and women anciently wore on their neck or forehead ornaments of the same nature, as these camels did. Isai. iii. 18. Latinus adorned his horses in the most splendid manner. Virg. Æn. vii: *Aurea pectoribus demissa monilia pendent.* Caligula decorated with extravagance his famous horse *Incitatus*, on which he designed to confer the consulate. Sueton.—In Egypt the camels are sometimes painted yellow, and hung with a variety of little bells. Vaneb.

VER. 22. *Israel*, who were in his army, and of whom he receives the *earlets* for his share of the spoil. C.—But as those who staid at home received a share of the booty, and no doubt would come to congratulate Gedeon on his victory, it seems equally probable that this offer of the regal dignity was made to him in a full assembly of the people, (H.) which is greatly to the honour of this valiant man. M.—*Rule thou.* They wish to confer upon him a dignity which he did not now possess, and which he absolutely refused, being, as he thought, incompatible with the theocracy. This shews that it was not the dignity of judge, which he retained till his death, but that of king, which was so displeasing to God, when the Israelites resolved to establish it among them. 1 K. viii. 7. M. T. Grot. C.—Josephus (v. 8.) thinks that Gedeon wished to resign the former dignity, but was forced to retain it forty years. The judges were chosen by God, and acted as his lieutenants, so that the people having no part in their election, the Lord alone was considered as the king of Israel. Some are of opinion that the people wished, on this occasion, to make the dignity hereditary. C.—Serarius thinks that they made an offer of the regal power to Gedeon, to his son, and grandson, only. But it seems rather that they meant to make the sovereign authority over entirely to his family, (M.) so great a sense had they of his courage, moderation, and just severity, of which he had given such striking proofs. H.

VER. 24. *Request.* It was not then thought dishonourable to ask nor to receive presents. The most precious part of the booty had been already presented to the general, according to the custom of the heroic times. But, as the people wished to make Gedeon king, he consents to receive the earlets, as a memorial of their affection.—*Earlets.* Heb. and Sept. (M.) may also signify, "each an earlet," as if he would only accept of one from each soldier. The original signifies also, the rings which women put under their noses; but, as men never did, it has not that meaning here, (C.) though there might be women in the camp of the Madianites. H.—*Ismaelites.* By this title various nations are designated. It seems almost as general as the word Arab among us. These nations were no more distinguished by these ornaments than the Hebrews themselves. Ex. xxxii. 2. and xxxv. 12. The Persians, Africans, Lybians, &c. wore ear-rings. C.

VER. 26. *And jewels.* Some translate, "crescents (Sept. "little moons,") and boxes" (*netiphoth*, M.) of perfumes, such as Alexander found among the spoils of Darius, and reserved to put his Homer in. These ornaments were also used by women. Isai. iii. 18. C.—The eastern nations delight in perfumes. M.—The ear-rings alone would amount to 3102*l.* 10*s.* sterling. H.

VER. 27. *An ephod.* A priestly garment; which Gedeon made with a good design: but the Israelites, after his death, abused it by making it an instrument of their idolatrous worship, (Ch.) and perhaps consulting their idols with it. No law forbad the making of such a garment. M.—It was not peculiar to the high priest, since we find that Samuel and David occasionally wore the ephod, (2 K. vi. 14,) and probably Gedeon would, on public occasions, do the like with this most costly one, which would serve to remind the people of the victory which they had gained over Madian. The chief judge in Egypt wore a great golden chain and collar, adorned with curious figures, as a mark of his dignity. Diod. ii. 3. This monument of the victory, and of the dignity of Gedeon, became, after his death, an occasion of superstition to the people, who foolishly imagined that they might consult the Lord, wherever an ephod was found. See C. xvii. 5. Ex. xxv. 7. They began to neglect the tabernacle, and to form a religion of their own choice. Many think that Gedeon was guilty of indiscretion in making it. S. Aug. q. xli. Lyran. E.—But the thing was in itself indifferent. He did not intend to arrogate to himself the privileges of the Levitical tribe. The Scripture nowhere condemns him, but speaks of his faith and of his death with honour, v. 32. Heb. xi. 3.—*With it.* Heb. "after it *or* him," which may either signify that this superstition took place after the death of Gedeon, (Sept. Pagnin. M.) or in consequence of the making of the ephod. Jonath. Drus. Prot. &c. versions. C.—*And to.* This explains how it affected Gedeon, who was probably dead. He suffered in the ruin of his family, (H.) as it is explained in the following chapter. M.

VER. 31. *His concubine.* She was his servant, but not his harlot; and is called his concubine, as wives of an inferior degree are commonly called in the Old Testament, though otherwise lawfully married. Ch.—They had not all the privileges of wives; (Gen. xxv. 6,) and their children could not claim the inheritance. C.—Abimelech means, "my (H.) father king;" alluding to the dignity of Gedeon; or perhaps the mother imposed this name, hoping that her son would obtain the highest honours. Josephus calls her Druma. She dwelt at Sichem, to which place the judge of Israel often resorted, though his usual residence was at Ephra. This son of theirs is included among the 70.

VER. 32. *Good.* He left an excellent reputation, and died in God's friendship. M.

VER. 33. *After.* This is the most solid proof of Gedeon's piety, since he kept the people in awe, and faithful to the Lord during his life.—*God.* Heb. "and appointed Baal Berith their god," or goddess; for Berith, "of the covenant," is feminine. In the temple of this idol, the citizens of Sichem kept money. C. ix. 4. The pagans had many gods who presided over treaties; and the parties were, it seems, at liberty to choose whom they thought proper. They commonly pitched upon Jupiter, who is, therefore, styled *Zeus orkios*, or *Dius fidius*, or *Fistius Jupiter.* Laert. in Pythag. Halicar. iv. A statue "of Jupiter for oaths," was seen at Olympus, holding the thunderbolts in his hands, ready to hurl against those who proved faithless. Pausan. Eliac. Philo of Byblos speaks of the Phœnician god Eliun, "the High," and (C.) of the goddess "Beruth," which last has a visible connection with Berith. The former title is sometimes given to the true God in Scripture. The city of Berytus was so called, probably in honour of the latter. Nonnus seems to have styled her Beroe. Bochart. Chanaan ii. 17.—Pliny (xxxi. 1.) mentions the god Briaze, at the foot of whose temple runs the river Olachas, the waters of which are said to burn those who are guilty of perjury. The Chaldee reads, "they chose Beel-kiam for their error." Amos (v. 26.) speaks of the images of *Chiun.* May he not be the same as Berith or Kiam? Spencer says, that Chiun was Saturn: but Vossius thinks it was the moon. Idol. ii. 23. C.

VER. 35. *Mercy* is here put for many virtues: gratitude, justice, kindness, &c. M.—The Israelites did not take care to provide for (C.) the family of one who had rendered them such essential services. H.

CHAP. IX. VER. 1. *Abimelech* was encouraged to contend with his brethren

2 Speak to all the men of Sichem: whether is better for you that seventy men, all the sons of Jerobaal, should rule over you, or that one man should rule over you? And withal, consider that I am your bone, and your flesh.

3 And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

4 And they gave him seventy weight of silver out of the temple of Baalberith: wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

5 And he came to his father's house in Ephra, and slew his brethren, the sons of Jerobaal, seventy men, upon one stone: and there remained *only* Joatham, the youngest son of Jerobaal, who was hidden.

6 [a] And all the men of Sichem were gathered together, and all the families of the city of Mello: and they went and made Abimelech king, by the oak that stood in Sichem.

7 This being told to Joatham, he went, and stood on the top of Mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye men of Sichem, so may God hear you.

8 The trees went to anoint a king over them: and they said to the olive-tree: Reign thou over us.

9 And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?

10 And the trees said to the fig-tree: Come thou and reign over us.

11 And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

12 And the trees said to the vine: Come thou and reign over us.

13 And it answered them: Can I forsake my wine,

[a] A. M. 2769, A. C. 1235.

as he saw the indifference which the people shewed for them, and as he was of a bold enterprising temper. C.

VER. 2. *Men*, particularly to those who have the greatest influence. Heb. *Bahalim* M.—The argumentation of Abimelech tended to prove that monarchy was the most perfect and eligible form of government, and that it would be hard upon the people, and greatly weaken the state, if seventy princes were to be supported in all the dignity of kings. But it was easy to discern the fallacy of his reasons. The dignity of judge was not hereditary, and it does not appear that the sons of Gedeon claimed it. If it had belonged to his family, the eldest would have been entitled to it, or any of the children, in preference to this son of the servant. v. 18. He was, indeed, born at Sichem; but the others were by no means strangers: (C.) and what right had the men of this town to give a ruler to Israel? H.—*Flesh*, an usual expression in Scripture to denote kindred. v. 3. Gen. ii. 23. 2 K. xix. 13. C.

VER. 4. *Weight.* Heb. Chal. and Sept. do not express what quantity of silver was given. M.—But sicle on such occasions is generally supplied. C.—Hence this sum would amount to little more than 8*l.* sterling. H.—As this appears too insignificant a sum to maintain an army, (C.) some would supply pounds, each consisting of 24 sicles, or talents, which were equivalent to 3000 sicles. M.—But this is without example, and the army of Abimelech was, probably, a company of banditti, or villains, who went with him to Ephra, to murder his brethren, and afterwards kept near his person. When he had got possession of his father's estate, and of the sovereign power, he found means to supply his wants. C.—*Baalberith.* That is, Baal of the *covenant*, so called from the covenant they had made with Baal, c. viii. 33. Ch.—The custom of keeping money in temples was formerly very common. Almost all the cities of Greece sent money to the temple of Apollo, at Delphos, (Marsham, sæc. xvii.) where the people of Rome and of Marseilles had also some. The different cities had likewise holes cut in the rock of Olympia, in Elis, for the same purpose. The public treasury was, almost universally, some temple. That of Rome was the temple of Saturn.—*Vagabonds.* Heb. "empty and inconstant" (C.) people who had nothing to lose, and who would not embrace any proper method of getting a livelihood. H.—Chal. "seekers." Sept. "stupid. Sym. "idle and of desperate fortunes, *or* frantic." C.—Such people are generally at the head of every revolution, or, at least, are ready to follow the directions of some powerful and designing man; as but too many instances, both in ancient and modern times evince; which ought to be a caution for all to watch their motions. H.

VER. 5. *Stone* where criminals were, perhaps, commonly executed, that he might seem to act with justice, (Tostat) or he might slaughter his brethren on the very altar, which had been erected to God by Gedeon, after he had thrown down that of Baal. By doing so, he would seem to vindicate the idol, and gratify the people of Sichem, who were zealous idolaters, v. 46. Joatham escaped his fury, yet he, also, uses a round number, 70, when he says *you have killed* 70 *men*, v. 18. C.—Abimelech himself must also be deducted from the number. Thus we say the seventy interpreters, (M.) though the Greek interpreters of the Bible are supposed (H.) to have been 72. M.—The history of nations is full of similar instances of cruelty. Ochus, king of Persia, killed his uncle, and 80 or 100 of his sons. Phraartees, son of Herod, king of the Parthians, by a concubine, slew his father and his 30 children. Justin. x. and xlii.—The Turkish emperors have shewn equal barbarity on many occasions, and they still murder or confine all their brothers. Serar. q. 6.

VER. 6. *Mello.* We know of no such city in the vicinity of Sichem. Heb. "all the house of Millo:" which some take to be the town-house of Sichem, full of the chief citizens, as Mello signifies "filled up;" (Vatable) or it might designate some part of the city which had been levelled, like the deep valley at Jerusalem, (3 K. ix. 15. H.) and where some powerful family, probably the father of Abimelech's mother, might dwell. C.—This family would interest itself the most in the advancement of the tyrant, v. 3. H.—*Oak.* Heb. "the plain, *or* oak of the statue," (alluding to the monument which was left here by Josue, v. 37. Jos. xxiv. 26) or Sept. "of the station," as those of Sichem might assemble here to deliberate on public affairs, (C.) in memory of the solemn covenant between God and the people. H.

VER. 7. *Stood on.* As Abimelech was a figure of Antichrist, who will reign for a time, so Joatham denotes the pastors of the church, who shall stand up for the truth. W.—*Garizim.* At the foot of this mountain Sichem was built. Joatham addressed the people of the city, probably during the absence of Abimelech, (C.) when, Josephus (v. 9.) says, a great festival was celebrated.

VER. 8. *Us.* By this parable, Joatham expostulates with the men of Sichem, who had so basely requited the labours of Gedeon, and had given the preference to the son of a servant, who was of the most savage temper. H.—In a spiritual sense, which the Fathers chiefly regard, heretics and schismatics act in this manner, and choose rather to be governed by those who will allow them to follow their passions, than by such governors as God has appointed, though the latter be endued with the grace of the Holy Ghost, and with all virtues, signified by the olive and other fruit trees. They prefer the bramble, or the worst dispositions, like Nemrod, Mahomet, Antichrist, &c. who, after persecuting the virtuous, and Catholics for a time, (2 Thess. ii.) will, in the end, prove their ruin, though they themselves be involved in the common destruction. "Fire shall rise (says V. Bede, q. 6.) against this bramble, Antichrist, and shall devour him, and all his together." W.—The use of parables has been very general. M.—Agrippa brought the Roman plebeians, who had retired to the sacred mount, to a sense of their duty, and to a love of mutual harmony with the nobles, by observing that the members once refused to supply the wants of the belly, because it did not labour like the rest. Livy ii.—In the application of these parables, Maimonides justly remarks, that we must consider their general scope, and not pretend to explain every circumstance; (More. Neboc.) a remark which Origen had already made. Many things are only added for the sake of ornament. H.—Thus we need not imagine that the people of Sichem offered the sovereign authority to many, who refused to accept of it, and at last only prevailed upon Abimelech. Gedeon had, indeed, rejected a similar offer, (C. viii. 22.) and his other sons not endeavouring to retain the authority of their father, the Sichemites acceded to the petition of Abimelech, to *anoint* him *king.* This expression does not always imply a material unction, though such was used among the Jews. It signifies the granting of all the power of a king; in which sense it is applied to foreign princes, (Isa. lxv. 1.) and to Jesus Christ, (Dan. ix. 24.) who received the reality of that sovereign dominion, of which this unction was only a figure. C.

VER. 9. *Leave.* But, would this advancement prove any disadvantage? The king is bound to give himself up wholly for the good of the public, so that he must frequently be full of anxiety and care. C.—*Use of.* The olive-tree is introduced, speaking in this manner, because oil was used, both in the worship of the true God, and in that of the false gods, whom the Sichemites served. Ch.—The pagans burnt lamps in honour of their idols, and anointed their statues: *unguentoque lares humescere nigro.* Prud. c. Sym. 1.—They also anointed their military standards at Rome. Plin. xiii. 3.—The same author observes, that "two sorts of liquor are very delightful to the bodies of men: wine to drink, and oil for the outside: *intus vini, foris olei.* B. xiv. 22.—Men use oil to strengthen and foment their bodies, as well as to give them light. C.—It spiritually denotes the grace of God, which establishes the peace of the soul, as the fig-tree signifies the sweetness of God's law, producing good works, and the vine shews forth those noble actions, which are performed without the affectation of outward show; and which are therefore, most agreeable both to God and to men. W.—*Promoted.* Some translate the Heb. "to put myself in motion for." Syr. &c. We might also render, "which honoureth the gods, (or the judges) and men to come to be promoted among (or disquieted on account of) the trees."

VER. 11. *Sweetness.* The fig is the sweetest of fruits, and is regarded as the symbol of sweetness. Aristop. Bonfrere.

VER. 13. *Cheereth God and men.* Wine is here represented as agreeable to God, because he had appointed it to be offered up with his sacrifices. But we are not obliged to take these words, spoken by the trees in Joatham's parable, according to the strict rigour of divinity; but only in a sense accommodated to the design of the parable expressed in the conclusion of it. Ch.—The same word, *Elohim*, which is translated *God*, may also signify any powerful man, as in v. 9. H.—Yet wine may be said to cheer God, in the same figurative sense, as the odour of victims is sweet and delightful to him. C. He is pleased with the devotion of men, and requires these things as a testimony of their love and fidelity. H.—Joatham might speak according to the notions of idolaters, who thought that their gods really fed on ambrosia and nectar, and were pleased with the smell of victims and of perfumes. That *wine cheereth the heart of man* needs no

that cheereth God and men, and be promoted among the other trees?

14 And all the trees said to the bramble: Come thou and reign over us.

15 And it answered them: If, indeed, you mean to make me king, come ye, and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

16 Now, therefore, if you have done well, and without sin, in appointing Abimelech king over you, and have dealt well with Jerobaal, and with his house, and have made a suitable return for the benefits of him who fought for you,

17 And exposed his life to dangers, to deliver you from the hand of Madian,

18 And you are now risen up against my father's house, and have killed his sons, seventy men, upon one stone, and have made Abimelech, the son of his handmaid, king over the inhabitants of Sichem, because he is your brother:

19 If therefore you have dealt well, and without fault, with Jerobaal and his house, rejoice ye, this day, in Abimelech, and may he rejoice in you.

20 But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem, and from the town of Mello, and devour Abimelech.

21 And when he had said thus, he fled, and went into Bera: and dwelt there for fear of Abimelech, his brother.

22 So Abimelech reigned over Israel three years.

23 And the Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem; who began to detest him,

24 And to lay the crime of the murder of the seventy sons of Jerobaal, and the shedding of their blood, upon Abimelech, their brother, and upon the rest of the princes of the Sichemites, who aided him.

25 And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed robberies, taking spoils of all that passed by: and it was told Abimelech.

26 And Gaal, the son of Obed, came with his brethren, and went over to Sichem. And the inhabitants of Sichem, taking courage at his coming,

27 Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing, they went into the temple of their god, and in their banquets and cups they cursed Abimelech.

28 And Gaal, the son of Obed, cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul, his servant, ruler over the men of Emor, the father of Sichem? Why then shall we serve him?

29 Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

30 For Zebul, the ruler of the city, hearing the words of Gaal, the son of Obed, was very angry,

31 And sent messengers privately to Abimelech, saying: Behold, Gaal, the son of Obed, is come into Sichem with his brethren, and endeavoureth to set the city against thee.

32 Arise, therefore, in the night, with the people that is with thee, and lie hid in the field:

33 And betimes in the morning, at sun-rising, set upon the city, and when he shall come out against thee, with his people, do to him what thou shalt be able.

34 Abimelech, therefore, arose with all his army, by night, and laid ambushes near Sichem in four places.

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proof. Ps. ciii. 15.—*Tunc veniunt risus, tunc pauper cornua sumit.—Tunc dolor et curæ rugaque frontis abit.* Ovid.

VER. 14. *Bramble.* Sept. *rhamnos*, "the white, *or* hawthorn." Some suppose that *atad* means "a wild rose, (Vatab.) thistle," &c. C.—It is here put for any base and ambitious man. W.

VER. 15. *Shadow* or protection, Ps. xvi. 8. Baruc i. 12. C.—Joatham hints at the insolence of Abimelech, (H.) and foretels that he and his foolish subjects will soon be at variance, and destroy each other. *Fire* is often put for war. The people of Sichem began soon to despise their new king, and he made war upon them, and destroyed their city; though the people afterwards took ample revenge, v. 20. C.—Tyrants promise much, but their rage soon falls upon the more wealthy and powerful citizens, (H.) here signified by the *cedars*. M.

VER. 18. *You are.* People are answerable for the injuries which they do not prevent, when they have it in their power. C.—Many of the chief citizens of Sichem had assisted Abimelech, v. 4.—*Brother.* The ties of kindred could not hide their ingratitude and cruelty. H.

VER. 20. *Town of.* Heb. "the house of Mello," v. 6. C.—The imprecation of Joatham was prophetical. He had not the smallest doubt but the people had done wrong; (H.) and the three different fruit-trees, which rejected the offer of promotion, represented all the virtuous Israelites, who knew that they could not lawfully assume the regal or judicial authority, without the divine call. Ezechiel (xvii. 24,) attributes knowledge to trees by the same figure of speech, as Joatham does here. M.

VER. 21. *Bera.* Heb. Bar or Beera. "the well." There was a place of this name in the tribe of Ruben, where the Israelites encamped. Num. xxi. 16. Bersabee, in the tribe of Juda, was another famous well, and it is probable that Joatham would retire to some distant place. H.—S. Jerom mentions a Bera, eight miles north of Eleutheropolis; and Maundrell speaks of another, about 21 miles from Sichem, on the road to Jerusalem. The dominion of Abimelech did not extend far. C.

VER. 23. *Spirit.* God permitted the spirit of discord to arise, like an executioner, (C.) to punish the sins both of the ruler and of his subjects. H.—S. Aug. (q. 45.) observes, that God caused the people to be sorry for what they had done: but they afterwards proceeded to acts of violence and enmity, at the instigation of the devil, to whose advice they gave ear, in consequence of their former transgression. W.—The common people began to open their eyes, and beheld the cruelty of Abimelech, and of some of the principal citizens, who had espoused his cause, with abhorrence. M.—They reflected on the justice of Joatham's parable, which tended to rouse them not to suffer the tyrant to remain unpunished any longer. H.—*Detest him.* Heb. "revolted against (or dealt treacherously with) Abimelech, (24) that the crime (or punishment of the murder) of the, &c. might come, and their blood be laid upon," &c. H.—God permitted that Abimelech should be punished by those very men who had been the occasion of his sin. To obtain the sceptre over them, he had committed the most horrible cruelty. C.

VER. 25. *Coming.* Abimelech resided at Ephra, having appointed Zebul governor of Sichem, from whom he received information of what was doing. The malcontents began to plunder his adherents; (C) and as it was the time of vintage, they gave way to all the sallies which fury, heated by wine, can suggest; particularly after Gaal, a powerful man of the neighbourhood, came to put himself at their head, v. 28. H.

VER. 27. *Cups.* Such revellings were common in the days of vintage; (Isai. xvi. 10. Jer. xlviii. 33,) and they generally accompanied the heathenish sacrifices. C. xvi. 24. They went to give thanks to their god, for having delivered them, (C.) as they thought, from the power of Abimelech. H.

VER. 28. *Sichem.* Why should this ancient city be thus degraded? This son of Jerobaal deigns not to reside among us, but sets one of his servants over us! H.—He mentions *Jerobaal* instead of Gedeon, to remind the people of the indignity formerly offered to their great idol, by the father of their present ruler. M.—Heb. may have another sense. "Who is Abimelech? . . Is he not the son of Jerobaal, and Zebul his officer? Serve the men of Hemor," &c. It seems that Gaal was of the race of Chanaan, by the manner in which he speaks of Hemor, whose history is given, Gen. xxxiv. Many of the same nation might still inhabit Sichem, (C.) which made the people so bold and zealous in the adoration of Baal. H.—The insidious Gaal hence takes occasion to propose to his countrymen, that they had better acknowledge the authority of their ancient magistrates, who occupied the place of Hemor. C.—But he immediately insinuates, that the most effectual method to expel the tyrant, would be to vest him with the sovereign authority. H. v. 29.—The party of Abimelech was now the weaker. C.

VER. 31. *Thee.* Heb. "they besiege (C.) or fortify the city." H.—The partizans of Gaal attacked those who were still favourable to Abimelech, and fortified themselves as much as possible, in those parts which they had already seized. Vat. Drusius.—Or as *tsarim* means "enemies," we may as well translate, "lo, the enemies are in (or with) the city against thee." C.

VER. 34. *Places.* Heb. "companies, (H.) *or* heads." He divided his army into four parts, over each of which he appointed a commander. C.

35 And Gaal, the son of Obed, went out, and stood in the entrance of the gate of the city. And Abimelech rose up, and all his army with him, from the places of the ambushes.

36 And when Gaal saw the people, he said to Zebul: Behold, a multitude cometh down from the mountains. And he answered him: Thou seest the shadows of the mountains as if they were the heads of men, and this is thy mistake.

37 Again Gaal said: Behold, there cometh people down from the midst of the land, and one troop cometh by the way that looketh towards the oak.

38 And Zebul said to him: Where is now thy mouth, wherewith thou saidst: Who is Abimelech, that we should serve him? Is not this the people which thou didst despise? Go out, and fight against him.

39 So Gaal went out, in the sight of the people of Sichem, and fought against Abimelech,

40 Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

41 And Abimelech sat down in Ruma: but Zebul drove Gaal, and his companions, out of the city, and would not suffer them to abide in it.

42 So the day following the people went out into the field. And it was told to Abimelech,

43 And he took his army, and divided it into three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose, and set upon them

44 With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

45 And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he sowed salt in it.

46 And when they who dwelt in the tower of Sichem, had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

47 Abimelech also hearing that the men of the tower of Sichem were gathered together,

48 Went up into Mount Selmon, he and all his people with him: and taking an ax, he cut down the bough of a tree, and laying it on his shoulder, and carrying it, he said to his companions: What you see me do, do ye out of hand.

49 So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort, they set it on fire: and so it came to pass, that with the smoke and with the fire a thousand persons were killed, men and women together, of the inhabitants of the town of Sichem.

50 Then Abimelech, departing from thence, came to the town of Thebes, which he surrounded and besieged with his army.

51 And there was in the midst of the city a high tower, to which both the men and the women were fled together, and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

52 And Abimelech, coming near the tower, fought stoutly: and, approaching to the gate, endeavoured to set fire to it:

53 [a] And behold, a certain woman casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull.

54 [b] And he called hastily to his armour-bearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. He did as he was commanded, and slew him.

[a] 2 Kings xi. 21.

[b] 1 Kings xxxi. 4. 1 Par. x. 4.

VER. 36. *To Zebul.* It seems the latter had acted with such dissimulation, that Gaal supposed he had come over to his party. Zebul laughs at him, as if he were disturbed with groundless fears, (H.) in order that Abimelech may take him unawares. M.

VER. 37. *Midst.* Heb. *Tabur*, here signifies "a little hill, *or* the navel," which title is given to places which are elevated and in the centre of the country. Ezec. xxxviii. 12. Joseph. Bel. iii. 2. Varro mentions the lake of Cutilia, as the navel of Italy. The wood of Enna and Etolia are styled the navel of Sicily and of Greece, by Cicero and Livy. Bonfrere. C.—*Oak*, which is probably mentioned, v. 6. M.—Heb. "another company comes by the oak or plain of Mehonenim," which may signify, "of the augurs." Sept. "of those who make observations," *apoblepontôn.* C.

VER. 41. *Ruma* may be the same place as Arimathea, between Joppe and Lidda. S. Jer. M.—But this seems to be too remote from Sichem, (H. Bonfrere) in the neighbourhood of which Abimelech halted, to give the citizens time to enter into themselves, (C.) and to open their gates to him without farther resistance. Gaal entered the city after his defeat: but was forced the next day to leave it by Zebul. Whereupon he was met by two divisions of Abimelech's army, which routed him, and pursued the fugitives, while the king marched straight to the city; and though he had a party within the walls, headed by Zebul, (H.) unless he was slain, (C.) the rest of the inhabitants made such a stout resistance, that the tyrant resolved to demolish the city, when he took it, at night. H.

VER. 45. *Sowed salt.* To make the ground barren, and fit for nothing; (Ch.) and to testify his eternal hatred towards the place, as salt is the symbol of duration. See Deut. xxix. 23. Sophon. ii. 9. Jer. xvii. 6.—*Salsa autem tellus & quæ perhibetur amara—Frugibus infelix.* Virg. Geor. ii. Notwithstanding the fury of Abimelech, Sichem was afterwards rebuilt, and became as fertile as before. The city of Milan was destroyed and sowed with salt in 1162. Sigon.—The houses of traitors were formerly treated in this manner in France, (Brantome) as was that of the admiral de Chatillon. C. See on this custom Bochart, animal. iii. 16.—Some think it denoted that the ground might henceforth be cultivated, and grow corn where houses had stood. Salt is the source of fertility, if there be not too much of it. H.

VER. 46. *Tower.* Serarius thinks it was the house of Mello, out of the city, v. 6. M.—It was the citadel, large enough to contain 1000 soldiers. They durst not, however, stop here to encounter Abimelech, but retired to the temple, either because it was still stronger and higher, or in hopes that they would be secure, on account of the veneration (C.) to which the place was entitled among the idolaters.—*Berith.* Prot. "they entered into an hold of the house of the god Berith." Sept. "of the covenant." H.—*Where*, &c. is added by way of explanation, (C.) except the word *strong*, which the Sept. render *ochurôma*, "a fortress." The tower and temple seem to have been contiguous, since Abimelech, by setting fire to the tower, destroyed these people at the same time, v. 49. H.

VER. 48. *Selmon.* This mountain lay towards the Jordan, and was covered with trees and snow. Ps. lxvii. 16. M.—*Bough.* Sept. "a burden *or* faggot of sticks." Josephus observes that they were dry. C.

VER. 49. *And so.* Heb. and Sept. "upon them, so that all the men of the tower of Sichem died also, about a thousand men and women." The sanctity of the place where they had taken refuge, made no impression upon the tyrant's mind, who was equally devoid of religion as of humanity. H.

VER. 50. *Thebes*, about 13 miles from Sichem, towards Scythopolis. Euseb.—*Besieged.* Heb. &c. "took," as the sequel shews, (v. 52,) since Abimelech was killed, as he was attacking the tower or citadel, in the midst of the city. C.

VER. 51. *Battlements*, or roof of the tower, which was flat. Hence the defendants hurled down stones, &c. upon the enemy.

VER. 53. *Above*, or "of the upper millstone," according to the Heb. and Sept. Pyrrhus met with a similar fate at Argos. Plutarch observes, (in Scylla) that the Lacedemonians did not like to attack walls, because the bravest men are there often slain by the greatest cowards. C.—Hence Joab puts this advice in the mouth of David, that it is imprudent to come too near the walls, 2 K. xi. 21.—*Skull*, (cerebrum) "brain." Yet the tyrant's understanding was not perhaps so much impaired, as to excuse him for commanding his armour-bearer to kill him. H.

VER. 54. *Slew him.* The ancient heroes were always attended by their armour-bearers. C.—Marius ordered his servant to run him through, that he might not be exposed to the insults of his enemies; and V. Maximus (vi. 8,) greatly commends the servant for doing so. *Nihil eorum pietati cedit, a quibus salus Dominorum protecta est.* David was not of the same opinion, since he punished the Amalecite who pretended that he had rendered this service to Saul, 2 K. i. 16. The Christian religion condemns both those who engage others to take away their life, and those who comply with the impious request. Hercules was affected in the same manner as Abimelech, when he found that he was to die by the malice

55 And when he was dead, all the men of Israel that were with him, returned to their homes.

56 And God repaid the evil that Abimelech had done against his father, killing his seventy brethren.

57 The Sichemites also were rewarded for what they had done, and the curse of Joatham, the son of Jerobaal, came upon them.

CHAP. X.

Thola ruleth Israel twenty-three years: and Jair twenty-two. The people fall again into idolatry, and are afflicted by the Philistines and Ammonites. They cry to God for help, who, upon their repentance, hath compassion on them.

AFTER Abimelech, there arose a ruler in Israel, Thola, son of Phua, the uncle of Abimelech, a man of Issachar, who dwelt in Samir of Mount Ephraim:

2 And he judged Israel three and twenty years, and he died, [a] and was buried in Samir.

3 To him succeeded Jair, the Galaadite, who judged Israel for two and twenty years,

4 Having thirty sons, that rode on thirty ass-colts, and were princes of thirty cities, which from his name were called Havoth Jair, that is, the towns of Jair, until this present day, in the land of Galaad.

5 And Jair died, and was buried in the place which is called Camon.

6 But the children of Israel, adding new sins to their old ones, did evil in the sight of the Lord, and served idols, Baalim and Astaroth, and the gods of Syria, and of Sidon, and of Moab, and of the children of Ammon, and of the Philistines: and they left the Lord, and did not serve him.

7 And the Lord being angry with them, delivered them into the hands of the Philistines, and of the children of Ammon.

8 And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad:

9 Insomuch that the children of Ammon, passing over the Jordan, wasted Juda, and Benjamin, and Ephraim: and Israel was distressed exceedingly.

10 And they cried to the Lord, and said, We have sinned against thee, because we have forsaken the Lord our God, and have served Baalim.

11 And the Lord said to them: Did not the Egyptians, and the Amorrhites, and the children of Ammon, and the Philistines,

12 The Sidonians also, and Amalec, and Chanaan, oppress you, and you cried to me, and I delivered you out of their hand?

13 And yet you have forsaken me, and have wor-

[a] A. M. 2816.

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of a woman. *O turpe fatum! femina Herculeæ necis—Auctor feratur.* Seneca.—The Lacedemonians were not eager to besiege Argos, when they saw that the women were engaged in its defence. Pausan. ii. C.—Notwithstanding the wicked precaution of Abimelech, what he so much feared took place; for Joab said, *Did not a woman cast a piece of a millstone upon him from the wall, and slay him in Thebes?* 2 K. xi. 21. His skull was so much fractured, that he had received a mortal wound: the sword only hastened his death. Thus was he justly punished with a stone, who had slaughtered 68 or 69 of his brethren *upon one stone.* H.—He can only be considered as an usurper or tyrant, since he was neither chosen by God nor by the Israelites in general. Hence he is only said to have reigned at Sichem. A. Lapide.—He was going to extend his conquests over the other cities and tribes, when he was slain at Thebes. Josephus. H.

CHAP. X. VER. 1. *Uncle of Abimelech.* i. e. Half-brother to Gedeon, as being born of the same mother, but by a different father, and of a different tribe. Ch.—The wife of Joas might have been married to a person of the tribe of Issachar, by whom she had Phua, who was half-brother of Gedeon. H.—Thola was cousin-german of Abimelech. S. Aug. q. xlvii. &c. The Israelites elected Thola for their judge, (Abulensis) out of respect to Gedeon, (A. Lapide) that he might put an end to the commotions which had been excited by the tyrant. M.—Joatham might be passed over on account of his youth. The Sept. and Chal. have "Thola, the son of Phua, the son of his uncle by the father's side," which may be true, if the brother of Gedeon adopted him; or this *uncle* might refer to Abimelech. The uncertainty arises from the Heb. *Dodo,* which may be taken as a proper name. "Phua, the son of Dodo;" (Pagnin. Prot. &c. H.) or as denoting a relation, the paternal uncle of Abimelech, or of Thola, (Bonf. &c. C.) or simply "his kinsman." The Heb. Sept. &c. assert that Thola "arose to defend *or* to save Israel." He seems to have kept all quiet during the 23 years of his administration.—*Samir.* Sept. Alex. reads "Samaria;" but the city was not built till the reign of Amri. There was a city on a mountain, (H.) called Samir, in the tribe of Juda, (Jos. xv. 48,) different from this. M.—People were at liberty to dwell where they pleased, out of their own tribe. C.—This judge was buried among the Ephraimites. H.—But we know not the exact place where Samir stood. C.—There seems, however, to be no inconvenience in allowing that there was a town in the vicinity of Sichem, long before Amri made Samaria the capital of his kingdom; (see 3 K. xiii. 22. and xvi. 24,) and here Thola might reside. He was probably of the eldest, or of the second branch, of Issachar, (Num. xxvi. 23,) of great nobility and virtue, and the 10th judge of Israel.

VER. 2. *Years.* S. Severus says 22, making the reign of Jair of equal length. *Cum æque viginti & duos annos principatum obtinuisset.* But this is contrary to all the best chronologers. The fidelity of the Israelites seems to have been of no longer continuance at this period than usual, as we find that they relapsed into idolatry again, at least after the death of Jair, within 45 years after they had been scourged by the tyrant Abimelech, v. 6. H.

VER. 4. *Havoth Jair.* This name was now confirmed to these towns, which they had formerly received from another Jair. Num. xxxii. 41. Ch.—Sixty are there specified, and only 30 here, which might either be the same, or different from those villages to which the former Jair had left his name. Grotius thinks that judge Jair was the son of Segub, who left 23 cities to him. These, with seven belonging to his grandfather, Hesron, make up the number here specified. 1 Par. ii. 22.—The Heb. does not say that these 30 cities were called after the judge: "they had 30 cities, which are called *Havoth Jair,*" &c. C.—Some copies of the Sept. add "two" to the number of sons, asses, and cities, as if there had been 32 of each. In other respects they agree with the original. It was formerly a mark of distinction to ride on fair asses. C. v. 10. H.—S. Jerom thinks that horses were prohibited, as they were in Egypt, without the king's leave. But we no where find this law recorded, (C.) and it is not universally true that it existed. M. Hieropolit. iii. 15.—Some have inferred from Jair's children having 30 cities, that he exercised a sovereign authority over Israel: but he might only give his children the authority of magistrates in them, as Samuel did. 1 K. viii. E.—We know not by what means Jair was raised to the chief command, nor what he did for the benefit of the people. He is supposed to be the same who is called *Bedan.* 1 K. xii. 11. Serar. Usher, &c.; though others think that Bedan is a title of Samson. He was of the tribe of Manasses in Galaad. Having kept the people under due restraint during his administration, they burst forth, like a torrent, at his death, and, on all sides, abandoned themselves to a multiplicity of idols, so that God made some difficulty in restoring them again to favour. H.—A. Lapide thinks that they had begun to relapse 18 years before the death of Jair, and were, consequently, chastised by the Ammonites. Serarius is of a contrary opinion, though Houbigant rather inclines to the former sentiment, as it is not said that Jair gave rest to the land, no more than Samgar. H.

VER. 5. *Camon* is placed in Galaad by Adrichomius, though S. Jerom mentions another, six miles from Legion, where he supposes that Jair was buried. It seems more natural to say that he was interred in his own country, on the east side of the Jordan. Bonfrere.—It is, probably, the same city as Hamon (1 Par. vi. 16,) and Hammothdor. Jos. xxxi. 32. C.

VER. 6. *Gods.* The sun and moon were principally adored among these nations, under different names.

VER. 7. *Ammon.* While these infested the eastern parts, the Philistines made incursions into the territories of their neighbours. H.—This servitude resembled that of Madian. Jephte attacked the Ammonites, and Abesan, with other judges, made head against the Philistines (C.) on the west. H.

VER. 8. *Years* by the Ammonites, whose dominion was suppressed by the victory of Jephte. When the servitude commenced is uncertain, v. 4. Heb. "And that year they vexed," &c. C.—Roman Sept. "at that time." Grabe's copy has "in that year;" and though the former expression appear to be more indefinite, yet it must refer to some period, (H.) either prior to the death of Jair, (Salien) or subsequent to that event. Euseb. Genebrard.—The text will not decide with certainty. How long the Philistines harassed Israel is specified, C. xiii. 1.

VER. 9. *Exceedingly.* Not only those who lived in Galaad, but also three tribes on the west of the Jordan, were treated as the half tribe of Manasses had been, (C.) when Gedeon delivered them. H.

VER. 11. *Said* by the mouth of an angel, or of some prophet. M.

VER. 12. *Chanaan.* Heb. "Maon." Sept. Rom. and Alex. "Madian." The Maonites are styled *Mineans* by the Sept. (1 Par. iv. 40,) and these inhabited Arabia, (Diod. iii. 42,) and might join themselves to Madian and Amalec, in their attacks upon the Israelites. As for Chanaan, which other editions of the Sept. retain, we know that they were domestic enemies, like thorns in the sides of Israel. Jos. xxiii. 13. All the persecutions, which the Hebrews had to undergo, are not particularized in this book. C.—They were grievously tormented in Egypt, they had to contend with the Amorrhites at their first entrance into the land. H.—The Ammonites and Amalecites had assisted Eglon before, and the Philistines had attacked Samgar. The Sidonians, it seems, had also greatly molested those who lived near them, and probably were the auxiliaries of Jabin. C.—But the Chanaanites were ready to fall upon every weak spot, living in various parts of the country, (H.) and continually tempted the people of Israel to abandon the service of God. C.

VER. 13. *No more,* so readily as I have done formerly. I will make you feel the rod of your oppressors. H.—Unless you change your conduct, I will never deliver you. C.

shipped strange gods: therefore I will deliver you no more:

14 Go, and call upon the gods which you have chosen: let them deliver you in the time of distress.

15 And the children of Israel said to the Lord: We have sinned, do thou unto us whatsoever pleaseth thee: only deliver us this time.

16 And saying these things, they cast away out of their coasts all the idols of strange gods, and served the Lord their God: and he was touched with their miseries.

17 And the children of Ammon shouting together, pitched their tents in Galaad: against whom the children of Israel assembled themselves together, and camped in Maspha.

18 And the princes of Galaad said one to another: Whosoever of us shall first begin to fight against the children of Ammon, he shall be the leader of the people of Galaad.

CHAP. XI.

Jephte is made ruler of the people of Galaad: he first pleads their cause against the Ammonites; then making a vow, obtains a signal victory: he performs his vow.

THERE was at that time Jephte, the Galaadite, a most valiant man, and a warrior, the son of a woman that was a harlot, and his father was Galaad.

2 Now Galaad had a wife of whom he had sons: who, after they were grown up, thrust out Jephte, saying: Thou canst not inherit in the house of our father, because thou art born of another mother.

3 Then he fled and avoided them, and dwelt in the land of Tob: and there were gathered to him needy men and robbers, and they followed him as their prince.

4 In those days the children of Ammon made war against Israel.

5 And as they pressed hard upon them, the ancients of Galaad went to fetch Jephte out of the land of Tob to help them:

6 And they said to him: Come thou, and be our prince, and fight against the children of Ammon.

7 And he answered them: [a]Are not you the men that hated me, and cast me out of my father's house, and now you are come to me, constrained by necessity?

8 And the princes of Galaad said to Jephte: For this cause we are now come to thee, that thou mayst go with us, and fight against the children of Ammon, and be head over all the inhabitants of Galaad.

9 Jephte also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and the Lord shall deliver them into my hand, shall I be your prince?

10 They answered him: The Lord, who heareth these things, he himself is mediator and witness that we will do as we have promised.

11 [b]Jephte therefore went with the princes of Galaad, and all the people made him their prince. And Jephte spoke all his words before the Lord in Maspha.

12 And he sent messengers to the king of the children of Ammon, to say in his name: What hast thou to do with me, that thou art come against me, to waste my land?

13 And he answered them: [c]Because Israel took away my land, when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now, therefore, restore the same peaceably to me.

[a] Gen. xxvi. 27.

[b] A. M. 2817, A. C. 1187.—[c] Num. xxi. 24.

VER. 14. *Go.* This is not a command, but an ironical expression, as Deut. xxxii. 38.

VER. 15. *Time.* They are willing to suffer from the hand of God, (2 K. xxiv. 14,) if they prove inconstant any more. M.

VER. 16. *Touched.* Lit. "grieved." Heb. "his soul was straitened," as in joy it is said to be enlarged. He speaks of God in a human manner. C. Gen. vi. 6. M.

VER. 17. *Together,* as people sure of victory.—*Galaad,* the capital of the country of the same name. It belonged to Gad.—*Maspha,* near the springs of the Jaboc. Jos xi. 3. and xiii. 26. C.—It signifies "a watch-tower." M.

VER. 18. *Galaad.* It seems none of them durst accept the offer, as the first onset was the most hazardous. Hence they invited Jephte to take upon him the command. The Israelites consulted the Lord on a former occasion, who should begin the attack upon the Chanaanites. C. i. 1. In these wars much depended on one battle. The wars were seldom protracted to such a length as they have been since. C.

CHAP. XI. VER. 1. *Harlot.* Heb. *Zona.* Jos. ii. 1. It is uncertain whether she was properly a concubine, or a wife of inferior dignity. She lived with her son in the house of Galaad; (C.) at least the latter was in his father's house. H.—Hence Jephte complains that he had been expelled, not that he was debarred from enjoying his father's inheritance, and consequently the law was not observed in his regard. Moses makes no provision for illegitimate children, but he excludes the son of a *mamzer from the church of God.* Deut. xxiii. 2. Some think that the mother of Jephte was of a nation with whom it was not lawful to marry. Josephus, v. 9. *Said.* Grot.—Serarius believes that his father was already married, when he had to do with this harlot. M.—But he might have first taken her to wife, without the usual formalities. Drus. A. Lapide.—It is equally uncertain whether Jephte was of the tribe of Gad or of Manasses, as both occupied the country of Galaad. Interpreters generally conclude that he was of one of these tribes, and most probably of the latter; his father also was called *Galaad.* H.

VER. 2. *Sons.* Grabe's Sept. determines the number to be "two." H.—They caused the magistrates to declare that Jephte should not partake in the inheritance, v 7. M.

VER. 3. *Tob,* to the north of Galaad, of which it is a part. Joseph.—It is called Tubim, 1 Mac. v. 13. See 2 K. x. 6.—*And robbers.* This is a farther explication of *rekim,* poor, vain fellows. C. ix. 4. They did not infest the Israelites, but made war on their enemies around; *latro,* in Latin, often signifies a soldier, particularly such as lived on plunder, as we read in Plautus. Mil. glorios. *Latrocinatus annos decem, mercedem accipio.* Some have imagined that Jephte was at the head of some banditti, q. 43. inter. op. S. Aug.—But David's followers were of the same description (1 K. xxii. 2,) as those of Jephte, men of determined resolution and valour. C.—Such a man as Jephte, was therefore a valuable acquisition to the dispirited Israelites; and Providence had inured him to labour, and endued him with extraordinary prudence, notwithstanding his want of education, v. 12. Necessity has often supplied every deficiency, and produced the most consummate generals. *Prince.* Heb. and Sept. "and there were gathered unto Jephte vain men, and they went out with him." H.

VER. 5. *Hard.* Heb. "and when the Ammonites made war." As both armies were encamped near Maspha, they could hardly avoid having some skirmishes. But the Israelites durst not come to a pitched battle till they had Jephte at their head. H.—The Ammonites infested them every year with similar incursions, v. 12. C.

VER. 7. *House.* Perhaps he saw some of his brothers among them; though he might speak thus to the magistrates, because they had not prevented this injustice, (C.) as it was their duty to do. H.

VER. 8. *Cause* to make some reparation for our offence, though we must acknowledge that our present distress caused us to think of doing so. H.—Heb. "therefore we turn again to thee," &c. C.—*Galaad.* They only engage that the tribes of Gad and Manasses, who inhabited that country, should submit to his authority. M.—But as they were the most in danger, they first make head against the enemy, not doubting but their brethren in other parts would come to their assistance. C. xii. 1. God ratifies their choice, v. 11. 29; (H.) and he was acknowledged, after his victory, judge of all Israel. M.

VER. 11. *Prince.* Heb. "head or captain," (H.) to carry on the war, with a promise that he should be the judge of all the people, if he succeeded. C.—*Words.* Plans, explaining how he would first send a message to the king of Ammon, and if he would not accede to reasonable terms, he would collect all the forces of Galaad, and invite all their brethren on the other side of the river to make a joint attack upon him. H.—The Lord was considered as present in their public assemblies. Deut. vi. and xx. M.—He had also been taken by the people to witness their engagement; and Jephte promises, in like manner, to perform his part with fidelity. H.—They promise on oath to be constant to each other. C.

VER. 12. *Land.* Jephte acts with a prudence and moderation which could not have been expected from one who had been brought up amid the noise of arms. C.—He gives notice that he has been recognized by the lawful proprietors of the land for their head; and therefore begs that the Ammonites would desist from their unjust warfare. If words prove ineffectual, he must then try the fortune of a battle. H.

VER. 13. *To me.* The king falsely asserts, that all the country between the Arnon and the Jaboc belonged to him when Moses took it. The Amorrhites had possession when the Israelites arrived, and it had formerly been occupied by Moab, and not by Ammon, Deut. ii. 19. and 37; (M.) unless both might claim different parts. C.

14 And Jephte again sent word by them, and commanded them to say to the king of Ammon:

15 Thus saith Jephte: Israel did not take away the land of Moab, nor the land of the children of Ammon:

16 But when they came up out of Egypt, he walked through the desert to the Red Sea, and came into Cades.

17 [a]And he sent messengers to the king of Edom, saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of Moab, who, likewise, refused to give him passage. He abode, therefore, in Cades,

18 And went round the land of Edom at the side, and the land of Moab: and came over-against the east coast of the land of Moab, and camped on the other side of the Arnon: [b]and he would not enter the bounds of Moab.

19 So Israel sent messengers to Sehon, king of the Amorrhites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land to the river.

20 But he, also despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

21 And the Lord delivered him, with all his army, into the hands of Israel, and he slew him, and possessed all the land of the Amorrhite, the inhabitant of that country,

22 And all the coasts thereof from the Arnon to the Jaboc, and from the wilderness to the Jordan.

23 So the Lord, the God of Israel, destroyed the Amorrhite, his people of Israel fighting against him, and wilt thou now possess his land?

24 Are not those things which thy god Chamos possesseth, due to thee by right? But what the Lord our God hath obtained by conquest, shall be our possession:

25 [c]Unless, perhaps, thou art better than Balac, the son of Sephor, king of Moab: or canst shew that he strove against Israel, and fought against him,

26 Whereas he hath dwelt in Hesebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for so long a time attempted nothing about this claim?

27 Therefore I do not trespass against thee, but thou wrongest me by declaring an unjust war against me. The Lord be judge, and decide this day, between Israel and the children of Ammon.

28 And the king of the children of Ammon would not hearken to the words of Jephte, which he sent him by the messengers.

29 Therefore the spirit of the Lord came upon Jephte, and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon,

30 He made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands,

31 Whosoever shall first come forth out of the doors of my house, and shall meet me, when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord.

[a] Num. xx. 14.—[b] Num. xxi. 18.

[c] Num. xxii. 2.

VER. 15. *Moab.* After the death of Eglon, the Ammonites had probably seized upon his dominions, (v. 25,) as we find no farther mention of the Moabites among the enemies of Israel, nor any king of that nation till the reign of David. Hence, as the king of Ammon laid claim to all the country, and had many of the Moabites in his army, Jephte answers at once, that the land under dispute belonged to neither of these nations. C.—They had entirely lost it when Israel attacked Sehon, and took it from him, as was plain from the history both of Moses and of the Amorrhites. Num. xxi. 27. H.—Jephte refers to facts universally known. C.

VER. 16. *Red Sea*, at Asiongaber, many years after they left Egypt.

VER. 17. *Moab.* This is not specified by Moses, but he sufficiently insinuates that he had done it. Deut. ii. 8. 9. C.

VER. 23. *His land*, which the Amorrhite had first conquered, and which God took from him to give to Israel. It was clear that this country was not then considered as the property of the sons of Lot, since God expressly forbad his people to molest them. H.—Jephte produces the right of conquest, the grant of God, and the possession of 300 years, to prove that the country belonged to the Israelites. All acknowledge that the right of conquest, in a just war, gives a good title. Grot. Jur. iii. 6. 7.—The children of Lot had lost all hopes of recovering what Sehon had taken from them. C.—He could not be proved to be a thief or an usurper, but was in peaceable possession when the war with Israel commenced, in which he lost all his dominions. H.—By the same right, David kept what he had taken from the Amalecite plunderers, (1 K. xxx. 20,) and Abraham might have retained the spoils which had been carried off from Sodom. Gen. xiv. 21. The Roman and Grecian histories are full of such examples; and this right was admitted by all as the law of nations, *Quæ ex hostibus, jure gentium, statim capientium fiunt.* Caius. J. C.—The second argument of Jephte is unanswerable, since God may undoubtedly transfer the property of one to another. But as the Ammonites might reply that they did not admit the God of Israel, he observes that the latter might at least have the same privilege as their Chamos, v. 24. Prescription of so long a time, with good faith, was the third argument, as the Amorrhites being destroyed, and the Moabites disheartened, could not pretend to reclaim the conquered country. There would never be an end of disputes among men, if the undisturbed possession of a country for such a length of time did not confirm their right to it. These principles establish the tranquillity of families and of states. C. Grot. Jur. ii. 4.

VER. 24. *Chamos.* The idol of the Moabites and Ammonites. He argues from their opinion, who thought they had a just title to the countries which they imagined they had conquered by the help of their gods: how much more then had Israel an indisputable title to the countries which God, by visible miracles, had conquered for them. Ch.—Heb. "And shall not we possess those (countries occupied by the people whom) the Lord our God has driven out from before us?" H.—The Emim had been expelled by these people. Deut. ii. 10. Chamos was the peculiar deity of Moab, (Num. xxi. 29. Jer. xlviii. 46. &c. C.) and signifies "as taking away." It is commonly supposed to be the sun. H.

VER. 25. *Him.* Josue (xxiv. 9,) says that Balac *fought* against Israel. But it was not in a pitched battle, (C.) at least of which we have the particulars, (H.) nor to recover the territory which the Israelites had taken from Sehon, but only to defend his own dominions. He collected an army, and called the soothsayer to curse Israel. Num. xxii. 4, &c. C.

VER. 26. *He.* Heb. "While Israel," &c.—*Years.* He makes use of a round number. H.—Chronologists generally suppose that either more or fewer years had elapsed; (M.) and the Scripture only relates what Jephte said. Sa.—The Jews reckon 394. Some date from the coming out of Egypt 305. C.—Petau has 365. But as Jephte only speaks of the time during which the Israelites had occupied the land, the 40 years' sojournment must be deducted, and still Petau will have 25 years too many; (H.) whereas "those who adduce the title of prescription, are accustomed rather to increase than to diminish the length of time." Usher, p. 74.—Hence this author allows only 263 years. Houbigant comes rather nearer to the number of Jephte, and reckons 281, which the ambassadors might represent, in a round number, as 300. Proleg.—Salien almost agrees with Usher, dating 306 years from the exit, and 266 from the victory over Sehon. He observes, with Eusebius, that Hercules instituted the Olympic games in the first year of Jephte, A. 2849. But they were restored, and became a famous epoch only 430 years after. He places the first rape of Helen by Theseus at the same time, when she was about 12 years old. In her 24th, she was stolen again by Paris, and gave occasion to the famous siege of Troy. H.

VER. 27. *And decide.* Lit. "the arbiter of this day." Jephte is so well convinced of the justice of his cause, that he is willing to abide by God's decision, (H.) to be manifested by the issue of the battle. M.—At the same time, he threatens the Ammonites with God's judgments, if by their fault blood be shed unjustly, as he, like a good prince, had tried every means to prevent that misfortune, and to bring things to an amicable conclusion. C.

VER. 29. *Therefore.* Heb. "then." Sept. "and." The refusal of the king of Ammon was not precisely the reason why God endued Jephte with such wisdom and courage, though we may say that it was the occasion. H.—Jephte summoned the troops in Galaad, and in the two tribes of Manasses, to attend his standard. He also invited Ephraim, (C. xii. 2. C.) and we may reasonably suppose the other tribes also, who were near enough to be ready for the day of battle. Having collected what force he could in so short a time, he returned to Maspha, and thence proceeded to attack the enemy. H.

VER. 30. *He.* Heb. and Sept. "And he vowed." A new sentence commences; (Cajet.) so that it is not clear that Jephte was moved to make this vow by the spirit of the Lord; else it could not be blamed. H.

VER. 31. *Whosoever*, &c. Some are of opinion, that the meaning of this vow of Jephte, was to consecrate to God whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a holocaust, if it were such a thing as might be so offered by the law; or to devote it otherwise to God, if it were not such as the law allowed to be offered in sacrifice. And therefore they think the daughter of Jephte was not slain by her father, but only consecrated to perpetual virginity. But the common opinion followed by the generality of the holy fathers and divines is, that she was offered as a holocaust, in consequence of her father's vow: and that Jephte did not sin, at least not mortally, neither in

32 And Jephte passed over to the children of Ammon to fight against them: and the Lord delivered them into his hands.

33 And he smote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter: and the children of Ammon were humbled by the children of Israel.

34 And when Jephte returned into Maspha, to his house, his only daughter met him with timbrels and with dances: for he had no other children.

35 And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

36 And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies.

37 And she said to her father: Grant me only this, which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions.

38 And he answered her: Go. And he sent her away for two months. And when she was gone with

making nor in keeping his vow; since he is no ways blamed for it in scripture; and was even inspired by God himself to make the vow, (as appears from ver. 29, 30.) in consequence of which he obtained the victory; and therefore he reasonably concluded that God, who is the master of life and death, was pleased, on this occasion, to dispense with his own law; and that it was the divine will he should fulfil his vow. Ch.—S. Thomas (2. 2. q. 88. a. 2.) acknowledges that Jephte was inspired to make a vow, and his devotion herein is praised by the apostle. Heb. xi. 32. But he afterwards followed his own spirit, in delivering himself, without mature deliberation, and in executing what he had so ill engaged himself to perform. This decision seems to be the most agreeable to the Scripture, and to the holy fathers. S. Jerom (in Jer. vii.) says, *non sacrificium placet, sed animus offerentis*. "If Jephte offered his virgin daughter, it was not the sacrifice, but the good will of the offerer which deserves applause." Almost all the ancients seem to agree that the virgin was really burnt to death; and the versions have *whosoever*, which intimates that Jephte intended to offer a human victim; particularly as he could not expect that a beast fit for such a purpose, would come out of the doors of his house to meet him. C.—Yet many of the moderns, considering how much such things are forbidden by God, cannot persuade themselves that Jephte should be so ignorant of the law, or that the priests and people of Israel should suffer him to transgress it. The original may be rendered as well, "whatsoever proceedeth . . shall surely be the Lord's, and (Prot.) or I will offer it up for a holocaust." Pagnin. &c.—The version of Houbigant is very favourable to this opinion. See Hook's Principia.—It is supposed that the sacrifice of Iphigenia, which took place about this time, (Aulis. v. 26,) was only in imitation of this of Jephte's daughter. But the poets say, that Diana saved her life, and substituted a doe in her place; (Ovid Met. xii.) which, if true, would make the conformity more striking, if we admit that the sacrifice of Jephte's daughter was not carried into effect. Iphigenia was made a priestess of Diana, to whom human victims were immolated. The daughter of Jephte, whom the false Philo calls Seila, was consecrated to the Lord, and shut up (H.) to lead a kind of monastic life; as the wives of David, (2 K. xx. 3. Grotius) after they had been dishonoured, were obliged to live in a state of continency. Although (H.) forced chastity be not a virtue, (C.) yet Jephte had no reason to believe that his daughter would not enter into the spirit of his vow, and embrace that state for God's honour and service. We know that she gave her entire consent to whatever might be the nature of his vow; and surely she would be as ready to refrain from marriage, however desirable at that time, as to be burnt alive, which would effectually prevent her from becoming a mother, v. 37. To require this of her, was not, at least, more cruel in her father than to offer her in sacrifice. The Chaldee paraphrast says, "Jephte did not consult Phinees, the priest, or he might have redeemed her;" and Kimchi gives us a very mean idea, both of Jephte and of the high priest, the great Phinees, whom the Rabbins foolishly suppose was still living, and of course above 300 years old, v. 26.—"Phinees said, *He wants me, let him come to me.* But Jephte, the head of the princes of Israel, *shall I go to him?* During this contest the girl perished." To such straits are those reduced who wish to account for the neglect of Jephte in redeeming his daughter, as the Targum observes, was lawful for a sum of money. Lev. xxvii. 2. 3. 28.—But (H.) his vow was of the nature of the *cherom*, which allowed of no redemption, and required death. C.—On this point, however, interpreters are not agreed, and this manner of devoting to death, probably, regarded only the enemies of God, or such things as were under a person's absolute dominion. H.—If a dog had first come out to meet Jephte, could he have offered it up for a holocaust? Certainly not, (Grot.) because it was prohibited, (Deut. xxiii. 18,) to offer even its *price*, (H.) and only oxen, sheep, goats, turtles and doves, were the proper victims. If, therefore, a person made a vow, of a *man*, he was to be consecrated to the Lord, (Grot.) like Samuel, and he might marry. But a woman could not, as she was already declared the servant of the Lord, and was not at liberty to follow her husband. Amama.—We need not herein labour to defend the conduct of Jephte. The Scripture does not canonize him on this account. If he did wrong, his repentance, and other heroic acts of virtue, might justly entitle him to be ranked among the saints of the old law. S. Aug. q. 49.—"Shew me the man who has not fallen into sin . . Jephte returned victorious from the enemy, but in the midst of his triumph, he was overcome by his own vow, so that he thought it proper to requite the piety of his daughter, who came out to meet him, by parricide. In the first place, what need was there of making a vow so hastily, to promise things uncertain, the event of which he knew not, instead of what was certain? Then why did he perform so sorrowful a vow to the Lord God, by shedding blood?" S. Amb. Apol. Dav. i. 4.—This saint adopts the common opinion that Jephte really immolated his daughter. But he is far from thinking that he was influenced by the holy spirit to make the vow, otherwise he would never represent it in such odious colours. If God had required the life of Jephte's daughter, as he did formerly command Abraham to sacrifice his son, the obedience and faith of the former would have been equally applauded, as the good will of the latter. But most of those who embrace the opinion that Jephte sacrificed his daughter, are forced to excuse or to condemn the action. They suppose that he was permitted to fulfil his vow, that others might be deterred from making similar promises, without the divine authority. S. Chrys. hom. xiv. ad pop. Ant. S. Jer. c. Jov. i. "I shall never, says S. Amb. (Off. iii. 12,) be induced to believe that Jephte, the prince, did not promise incautiously that he would immolate *whatever* should meet him, . . since he repented of his vow," &c. We may observe that this great Doctor supposes, that Jephte promised to sacrifice the first thing that should meet him "at the door of his own house;" whence he seems to take *whosoever* in the same latitude as we have given in the Hebrew. He concludes, "I cannot accuse the man who was obliged to fulfil his vow," &c. We may imitate his moderation, (H.) rather than adopt the bold language of one who has written notes on the Prot. Bible, (1603) who says, without scruple, that by this rash vow and *wicked performance, his victory was defaced;* and again, that he was overcome with *blind zeal*, not considering whether the vow was lawful or not. W.—If Jephte was under the immediate influence of the Holy Ghost in what he did, as Salien believes, and the context by no means disproves, we ought to admire the faith of this victorious judge, though he gave way to the feelings of human nature, v. 35. We should praise his fidelity either in sacrificing or in consecrating his daughter to God's service in perpetual virginity: but if he followed his own spirit, we cannot think that he was so ill-informed or so barbarous as to murder his daughter, nor that she would consent to an impiety which so often disgraced the pagan superstition, though she might very well agree to embrace that *better part*, which her father and God himself, by a glorious victory, seemed to have marked out for her. Amid the variety of opinions which have divided the learned on this subject, infidels can derive no advantage or solid proof against the divine authority of the Scripture, and of our holy religion. The fact is simply recorded. People are at liberty to form what judgment of it they think most rational. If they decide that Jephte was guilty of an oversight, or of a downright impiety, it will in the first place be difficult for them to prove it to the general satisfaction; and when they have done so, they will only evince that he was once a sinner, and under this idea the word of God gives him no praise. But if he did wrong in promising, as many of the Fathers believe, he might be justified in fulfilling his vow, as God might intimate to him both interiorly, and by granting him the victory, that he dispensed with his own law, and required this sort of victim in order to foreshew the bloody sacrifice of Jesus Christ for our sins, (Serarius and Salien, A. 2850) or the state of virginity which his blessed Mother and so many nuns and others in the Christian Church embrace with fervour.—*Peace*, with victory.—*Same*. Heb. "it shall be the Lord's, and (or) I will make it ascend a whole burnt-offering." H.—The particle *ve* often signifies *or* as well as *and*, and it is explained in this sense here by the two Kimchis, by Junius, &c. See Ex. xxi. 17. Piscator says, the first part of the sentence determines that whatever the thing was it should be consecrated to the Lord, with the privilege of being redeemed, (Lev. xxvii. 11,) and the second shews that it should be immolated, if it were a suitable victim. Amama.

VER. 33. *Aroer*, upon the Arnon, belonged to the tribe of Gad. *Mennith* was four miles from Hesebon, towards Rabbath.—*Abel* was noted for its vineyards, 12 miles east of Gadara, so that Jephte pursued the enemy, as they fled towards the north, for about 60 miles, and during the course of the war destroyed 20 of their cities, (C.) to punish them for their unjust ravages and usurpation of another's property. H.

VER. 34. *Daughter*. It seems the vow had been kept secret, as no precautions were taken to prevent the affliction of the general; (C.) and indeed to have done so, would have been injurious to God's providence, and childish in Jephte, as he meant to offer whatever should come to meet him. It would have been very mean, and contrary to the meaning of the vow, for him to procure something for which he had no great value, to present itself. H.—*Dances*, as it was customary on such occasions. 1 K. xviii. 6.

VER. 35. *Alas*. These indications of grief are the effects of nature. Salien.—S. Amb. considers them as the marks of repentance; (v. 31,) and we might hence infer that the vow was not dictated by the holy spirit, who would have endued Jephte with fortitude, as he did Abraham, though all may not possess the virtue of that great father of believers. Gen. xxii. H.—*Deceived*. We mutually expected comfort from each other's presence: but we must both experience the reverse. Heb. may signify, "depressed, terrified," &c.—*Thing*. Heb. "I cannot recede." H.—It appears that he could not redeem what he had promised, (C.) as the condition had been fulfilled on the part of God. He might consider that he was no longer at liberty to use the privilege which the law allowed, when no condition had been specified. Lev. xxvii. 4. H.

VER. 37. *Bewail my virginity*. The bearing of children was much coveted under the Old Testament, when women might hope that from some child of theirs the Saviour of the world might one day spring. But under the New Testament virginity is preferred. 1 Cor. vii. 35.

VER. 38. *Mountains*. Such places were frequented in times of mourning. Jer. xxxi. 15. Is. xv. 2. C.—Jephte allowed his daughter this short respite, without any offence, (Deut. xxiii. 21,) before he immolated her, (M.) or before he debarred her from the society of men. Grot. &c.

her comrades and companions, she mourned her virginity in the mountains.

39 And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept:

40 That, from year to year, the daughters of Israel assemble together, and lament the daughter of Jephte, the Galaadite, for four days.

CHAP. XII.

The Ephraimites quarrel with Jephte: forty-two thousand of them are slain: Abesan, Ahialon, and Abdon, are judges.

BUT behold there arose a sedition in Ephraim. And passing towards the north, they said to Jephte: When thou wentest to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

2 And he answered them: I and my people were at great strife with the children of Ammon: and I called you to assist me, and you would not do it.

3 And when I saw this, I put my life in my own hands, and passed over-against the children of Ammon, and the Lord delivered them into my hands. What have I deserved, that you should rise up to fight against me?

4 Then calling to him all the men of Galaad, he fought against Ephraim: and the men of Galaad defeated Ephraim, because he had said: Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and Manasses.

5 And the Galaadites secured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and said: I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not:

6 They asked him: Say then, Shibboleth, which is interpreted, An ear of corn. But he answered, Sibboleth, not being able to express an ear of corn by the same letter. Then presently they took him and killed him in the very passage of the Jordan. And there fell at that time of Ephraim, two and forty thousand.

7 And Jephte, the Galaadite, judged Israel six years: and he died, and was buried in his city of Galaad.

8 After him Abesan of Bethlehem judged Israel:

9 He had thirty sons, and as many daughters, whom he sent abroad, and gave to husbands, and took wives for his sons, of the same number, bringing them into his house. And he judged Israel seven years:

10 And he died, and was buried in Bethlehem.

11 To him succeeded Ahialon, a Zabulonite: and he judged Israel ten years:

12 And he died, and was buried in Zabulon.

13 After him, Abdon, the son of Illel, a Pharathonite, judged Israel:

VER. 39. *Father.* Her fortitude is commended by S. Ambrose (Off. iii. 12,) as more worthy of admiration than that of the two Pythagorean friends, one of whom, being sentenced to die, procured the other to stand bond for his return; and, at the time appointed, came freely to deliver himself up; an instance of generosity which made the tyrant who had sentenced him to die, beg that they would admit him into the society of their friendship. H.—Whatever we may think of Jephte, "we cannot sufficiently admire the dutiful behaviour, and amiable simplicity of the daughter, who voluntarily submitted to her parent's will, and exhorted him to do as he had vowed. To die to sin, to resign the pomps of a licentious world, to renounce those pleasures and incentives to vice, which are inconsistent with a clean heart, is a sacrifice truly meritorious, and acceptable to God; it is a sacrifice which was solemnly begun at the font of baptism." Reeves, A. 2817.—*No man.* It is remarked by those who believe that she was not slain, that this observation would be very unnecessary in the contrary opinion. No mention of death is made. The virgin only deplores, with pious resignation, that she cannot be the happy mother of the Messias.

VER. 40. *Lament.* Heb. *Lethanoth.* On this term the solution of this question greatly depends. H.—Kimchi translates, "to talk with," or "to comfort the daughter of Jephte," as he supposes that the custom subsisted during her life, while she was shut up either near the tabernacle, or in her father's house. C.—Montanus renders "to speak to." Junius and the Tigurin version, "to discourse with." —*Thanan* certainly is used for "he related," &c. Judg. v. 11. *yethannu narrentur,* or rather *narrent;* and the construction here seems to require this sense. Amama. —If this be admitted, the bloody sacrifice is at an end, since the daughters of Israel could not meet to comfort the virgin every year, if she was immolated at the expiration of two months. But if we follow the translation of the Vulg. Sept. and Chal. as the Protestants have done, the lamentation might still be viewed in the same light, as tending to condole with the lady, rather than bewail her untimely death, (H.) as, for the latter purpose, it would not have been necessary for them to assemble together. Amama.—They might well enter into her sentiments, when she *mourned her virginity,* (v. 38,) and strive to yield her some comfort in her secluded state, by coming in such numbers, and with the permission of the priests of God, continuing with her *four days.* H.—Some translate "to publish," or sound forth the praises (C.) of this heroic virgin, which may be true, whether she was slain, or only consecrated to the Lord. H.—S. Epiphanius (hær. 55. and 78,) informs us that "at Sichem an annual sacrifice was still offered up in the name of the virgin, and that she was revered as a goddess by the people in the vicinity." The vow of Jephte seems to have given rise to what we read in profane authors, of that which Idomeneus, king of Crete, made in the midst of a storm at sea: "He vowed that he would sacrifice to the gods whatever met him first. It happened that his son was the person, whom, when he had immolated, or, as others say, had wished to do it, and afterwards a pestilence had ensued, his subjects drove him from his kingdom." Servius in Æn. iii. and xi. C.—Aldrovandus (in Asino) relates a similar vow of Alexander the Great. Even the more sober pagans could not, it seems, approve of the unwarranted vows of parents to destroy the lives of their children. But of people consecrated to the Lord, by their parents, without first requiring their consent, we have many examples, in Samuel. S. Bonaventure, July 14, &c.—If we explain the vow of Jephte in the same sense, every difficulty will be removed, and infidels will not allege this example to prove that human victims are pleasing to God. H.

CHAP. XII. VER. 1. *Sedition.* Heb. "the men of Ephraim shouted together" to arms.—*North.* Sept. "Sephena." The Heb. may either signify the north, or some city. Mont.—It is probable that Ephraim went to quarrel with Jephte at Abel, before he had returned to Maspha. C.—*House.* Heb. and Sept. add, "with *or* upon thee." M.

VER. 2. *Strife,* to defend our property.—*I called.* Drusius doubts whether he sent an express invitation to Ephraim, otherwise how durst they assert that they had not been summoned? C.—But we may rather give credit to Jephte. The condition of the nation was a sufficient invitation, as they knew that the greatest preparations were making for war on both sides, and it was their duty to come forward. H.

VER. 3. *Hands* exposed to all sorts of danger. I resolved to defend myself to the utmost, 1 K. xix. 6. Eccles. x. 2. C.

VER. 4. *Fugitive.* Vile and timid, so that his brethren around him might destroy him at any time. M.—Galaad dwelt in the midst of the descendants of Joseph. H.—But Ephraim, in despite, had represented him as an outcast. Their envy deserved to be severely punished. C.—The same passion had nearly excited them to make war upon Gedeon. C. viii. M.

VER. 6. *Letter.* Prot. "Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right." The interpretation of the first word is added by S. Jerom, (H.) and denotes also "a running water;" (M.) whereas the Ephraimites pronounced a word which signifies "a burden," not being able to utter properly *sh,* or schin, for which they substituted *s,* or samec, sobloth. H.—In the same nation, a variety of pronunciation frequently distinguishes the inhabitants of the different provinces. The Galileans were thus known from the rest of the Jews. Mat. xxvi. 23.

VER. 7. *His city.* Maspha, in the country *of Galaad.* C. xi. 34. C.—Heb. "in the cities;" whence the Rabbins have idly conjectured, that parts of his body were interred in different cities out of respect, or that they rotted off, in punishment of the sacrifice of his daughter. Munster.—Grotius compares Jephte with the renowned Viriatus. His character, both in peace and war, deserves the highest commendations; and in many respects, he was a striking figure of Jesus Christ. C.—The uncertainty of his birth, and the subsequent persecution which he endured from his brethren, foreshewed the deformity of the synagogue, and the conduct of the Jews (H.) towards their Messias, from whom alone they could expect salvation. Hence they are forced to have recourse to him, as the Israelites found themselves under a necessity of recalling Jephte to lead them on to victory. Those who refused obedience to him, were deservedly exterminated, as the faithless Jews were by the arms of the Romans. Whether the daughter of Jephte was immolated, or only consecrated to God, we may discover in her person a figure of the death and of the resurrection of our Saviour, who voluntarily made a sacrifice of his human nature to the justice of his father. See S. Aug. q. 49. Serar. q. 26. C.

VER. 8. *Bethlehem* of Juda, where Booz also was born. C.—The Rabbins make him the same person with Abesan. Serar. q. 5.—Maldonat (in Mat. ii. 1,) believes that this judge was of a city in Zabulon. Jos. xix. 15. M.—In the 6th year of Abesan, the Philistines compelled the Israelites to pay tribute, (C. xiii. 1,) and Samson was born A. 2860. Salien.

VER. 9. *House,* or family, though perhaps not under the same roof. M.

VER. 11. *Ahialon.* Eusebius calls him Adon, and his successor Labdon. C.—Salien says that he entirely omits the 10 years of Ahialon's administration, though his name occurs in the body of the Chronicle, as being in the Heb. and not in the Sept. H.

VER. 13. *Illel.* Josephus reads "the son *or* servant of Helon," whom some have confounded with Ahialon, though contrary to the Hebrew. C.—That author

14 And he had forty sons, and of them thirty grandsons, mounted upon seventy ass-colts, and he judged Israel eight years:

15 And he died, and was buried in Pharathon, in the land of Ephraim, in the mount of Amalech.

CHAP. XIII.

The people fall again into idolatry, and are afflicted by the Philistines. An angel foretelleth the birth of Samson.

AND [a] the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

2 Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

3 [b] And an angel of the Lord appeared to her, and said: Thou art barren and without children: [c] but thou shalt conceive and bear a son.

4 [d] Now therefore beware, and drink no wine nor strong drink, and eat not any unclean thing.

5 Because thou shalt conceive, and bear a son, and no razor shall touch his head: for he shall be a Nazarite of God, from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines.

6 And when she was come to her husband, she said to him: A man of God came to me, having the countenance of an angel, very awful. And when I asked him whence he came, and by what name he was called, he would not tell me:

7 But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

8 Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born.

9 And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife, as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel,

10 She made haste, and ran to her husband: and told him, saying: Behold the man hath appeared to me, whom I saw before.

11 He rose up, and followed his wife: and coming to the man, said to him: Art thou he that spoke to the woman? And he answered: I am.

12 And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

13 And the angel of the Lord said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

14 And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her, let her fulfil and observe.

15 And Manue said to the angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

16 And the angel answered him: If thou press me, I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord.

[a] Supra x. 6.—[b] A. M. 2848.—[c] Gen. xvi. 11.

[d] 1 Kings i. 20. Luke i. 31.—[d] Num. vi. 34.

supposes that Abdon reigned in peace. But it seems that he and the two others preceding him in the government of the people, were forced to purchase rest by paying tribute. Salien, A. C. 1193.

VER. 14. *Forty sons.* At this we need not be surprised, in a country where polygamy prevailed. Priam had 50 sons, and the Turks have often as many.—*Colts.* This was as great a distinction as to keep one's coach among us. C. x. 4. C.—This judge succeeded Ahialon, A. 2872, A. C. 1182, the year after Troy was taken, having endured a ten years' siege, by the treachery of Antenor, and of Æneas, Dictys, &c. Dares says the Greeks lost 886,000, and the Trojans 676,000, before the city was taken. Salien.

VER. 15. *Amalec.* The situation of this mountain, as well as of the town of Pharathon, is unknown. Some have supposed that Amalec had formerly had possession of this country. C. v. 14. Sept. Alex. reads "Mount Lanak." But this place occurs no where else, and other copies agree with the Vulgate. H.—Amarias, who entered upon the pontificate the same year that Heli was born, died after a reign of 39 years, A. 2879, and left the care of the people to Achitob and Samson for 20 years. Salien.

CHAP. XIII. VER. 1. *Years.* It is not clear whence this sixth and longest servitude is to be dated. If it terminated at the death of Samson, when the Philistines lost their chief nobility, &c. we must allow that the Israelites began to be obliged to pay tribute in the 6th year of Abesan. A. C. 1193. Salien. C. xii. 8. H.—Marsham dates from the third month after the death of Jair, to the third year of Samuel, during which period Heli governed in one part, and Jephte, Abesan, Ahialon, and Abdon in other provinces of Palestine. It is not very material which of these systems be adopted, as they do not contradict the text. All Israel was not reduced under the power of the Philistines; but the neighbouring tribes were infested with their incursions, and were obliged to pay tribute. Juda complains at their invading his territory, and they allege that it was because Samson had been the aggressor, which shews that the Israelites retained some little liberty. C. xv. 9. C.—The servitude had scarcely commenced, when God provided Samson a deliverer for his people. Salien, A. 2860. H.

VER. 2. *Saraa,* in the confines of Juda and of Dan, ten miles north of Eleutheropolis. Euseb.—*Manue* seems to have resided in the country, near this town. v. 25. M.

VER. 3. *Angel,* in human form. Some Protestants pretend that he was "the Son of God," and yet (v. 16) they say, "he sought not his own honour, but God's, whose messenger he was," (Bible, 1603) in which they plainly contradict themselves, or else teach Arianism, as if the Son were not true God, and equal to his Father. W.—The title of God, (Jehova) which is given to this angel, (v. 15, 21) is no proof that he was the Supreme Being. C. vi. 11.

VER. 4. *Thing.* Exhortations to observe the law are not unnecessary S. Aug. q. 50. Besides the things which common people might take, such as wine, grapes, &c. were unclean for the Nazarites. The mother of Samson was required to abstain from every species of uncleanness as much as possible, at least while she bore and nursed her child. C.—Abulensis says, she was unquestionably under peculiar restrictions till her delivery. M.—This was a preparation for the child who should abstain from all unclean things, not only for a time, (Num. vi.) but during his whole life, that he might be a more perfect figure of Christ. W.—His dignity was not of choice, nor could he forfeit it by touching any thing unclean, nor by the violent cutting off his hair. As the deliverer of the people, he must often have been obliged to touch dead bodies. C.—*Begin.* The power of the Philistines was greatly broken by Samson. C. xvi. 13. M.—But Samuel, Saul, and David had still to contend with them. 1 K. vii. 13. H.

VER. 6. *And when,* &c. Heb. Chal. Syr. Arab. and the Vatican Sept. read a negation, "And I did not ask him whence he came; neither did he tell me his name." The other copies of the Sept. S. Aug. (q. 51.) &c. agree with the Vulg. though S. Aug. suspected that the negation was wanting. C.

VER. 8. *Born.* Josephus (v. 10.) insinuates that Manue was touched with a sort of jealousy, as his wife had mentioned the comeliness of the stranger. H.—But S. Ambrose (ep. 70) has undertaken his defence; and surely God would not have wrought a miracle to gratify his request, if it had not proceeded from a virtuous motive, desiring to enjoy the same happiness as his wife, and to know precisely how they were to educate their son. C.—Procopius thinks that the wife of Manue was of more eminent virtue than her husband, and was therefore honoured with the first vision. She had been most afflicted at her sterility, and had prayed more earnestly for the people's safety. M.

VER. 12. *Himself.* Heb. and Sept. "What shall be the judgment (education. C.) of the boy, and what his works? (or Prot.) how shall we do unto him?" H.

VER. 13. *Let her refrain,* &c. By the Latin text, it is not clear whether this abstinence was prescribed to the mother or to the child; but the Heb. (in which the verbs relating thereto are of the feminine gender) determines it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a *Nazarite of God,* (v. 5) that is, one set aside in a particular manner, and consecrated to God; now the Nazarites, by the law, were to abstain from all these things.

VER. 15. *Dress.* Heb. and Sept. "let us make." Vulg. *faciamus,* is used either for a common feast or for a sacrifice. Ex. xxix. 36. Virg. (eclog. iii.) *Cras faciam vitulâ.* Manue did not yet know who the angel was. He only designed to give him something to eat. A kid was then esteemed the most delicious food, and physicians esteem it very wholesome. The taste of people has since altered. Bochart, Anim. p. i. b. ii. 52. C.

VER. 16. *Bread* is put for all sorts of food. Angels eat none. Toby xii. 19. M

17 And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee?

18 And he answered him: [a] Why askest thou my name, which is wonderful?

19 Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

20 And when the flame from the altar went up towards heaven, the angel of the Lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground;

21 And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

22 And he said to his wife: We shall certainly die, because we have seen God.

23 And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands; neither would he have shewed us all these things, nor have told us the things that are to come.

24 [b] And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

CHAP. XIV.

Samson desireth a wife of the Philistines. He killeth a lion: in whose mouth he afterwards findeth honey. His marriage feast and riddle, which is discovered by his wife. He killeth and strippeth thirty Philistines. His wife taketh another man.

THEN [a] Samson went down to Thamnatha, and seeing there a woman of the daughters of the Philistines,

2 He came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife.

3 And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me; for she hath pleased my eyes.

4 Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him, raging and roaring.

6 And the Spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

7 And he went down, and spoke to the woman that had pleased his eyes.

8 And after some days, returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honey-comb.

9 And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them that he had taken the honey from the body of the lion.

[a] Gen. xxxii. 29.—[b] A. M. 2849.

[a] A. M. 2867, A. C. 1137.

VER. 17. *Honour* thee with a suitable *reward.* 1 Tim. v. 17.

VER. 18. *Wonderful.* Heb. *Peli.* Some have concluded that this was the proper name of the angel, as it is one of the titles of the Messias. Isai. ix. 6. But it is more probable that the angel did not reveal his name. Chal. Others divide this sentence thus, "and he (the angel, or rather God) was wonderful." He was the author of all miracles, to whom sacrifice was immediately offered. It is doubted whether the angels have distinctive names. But we read of Michael, &c. and there is no reason why they should not have names denoting their peculiar dignity and offices. C.—Michael, the guardian of the church, perhaps appeared on this occasion. M.

VER. 19. *On.* Manue was convinced that the person who had authorized him to offer sacrifice, had power to dispense with him. W.—The angel "did wonderful things," as the Heb. may be explained, causing a flame to proceed from the rock and to consume the victim, as Josephus assures us, (C.) and as the angel who had appeared to Gedeon had done. C. vi. 21. M.

VER. 22. *Seen God:* not in his own person, but in the person of his messenger. The Israelites, in those days imagined they should die if they saw an angel, taking occasion perhaps from those words spoken by the Lord to Moses, (Ex. xxxiii. 20.) *No man shall see me and live.* But the event demonstrated that it was but a groundless imagination. Ch.—*Elohim* is applied to angels and men, as well as to *God.* C.

VER. 23. *Come.* The wife of Manue allays his fears with great prudence, as she observes that God had just promised them a son. H.

VER. 24. *Samson* signifies, "His sun, or joy;" or Syr. "service." C.—"His, *or* a little sun." M.—*Blessed him* with graces and strength, suitable for his office. C.

VER. 25. *To be.* Sept. "to walk along." Jonathan, "to sanctify." Samson began to manifest an eager desire to deliver his brethren. C.—*Dan,* as it was called from those 600 men who encamped here, when they were going to take Lais. C. xviii. 12. H.—God inspired him to commence the liberation of his country, when he was about 17 years old, (Usher) or 20 according to Salien. Then he entered upon his judicial authority, and punished the wrongs which the Philistines did him in person, as well as his countrymen. The seven years wandering of Æneas had terminated in his death just before, at the river Numicus. Halicar. 1. Salien, A. C. 1176. H.

CHAP. XIV. VER. 1. *Thamnatha,* in the confines of the tribes of Juda and Gad, and of the Philistines, who often took it from the latter. It is called Thamna, Gen. xxxviii. 12, (Bonfrere) and lies near Lidda. Euseb.

VER. 3. *Eyes.* He probably informed his parents (H.) that he was inspired *by the Lord,* v. 4. W.—The Jews say that he had first converted this woman; and interpreters generally excuse his conduct. But S. Ambrose thinks that he forfeited God's grace; (ep. 19) and Theodoret also supposes that he transgressed the law, (Ex. xxxiv. 12.) and God only permitted him to fall in love with women, without approving his conduct, q. 21. The Scripture often says, that he does and wills what he only permits. Ex. iv. 21. Jos. xi. 20. C.—If the conversion of this woman were well attested, there would be no difficulty about his marrying her, as Salmon did Rahab. S. Mat. i. 5. We have only conjectures that the women whom these and other holy personages espoused, embraced the true faith. But these may suffice in a matter of this nature. We cannot condemn Samson on this occasion, without involving his parents in the same censure, as they were charged to keep him from any contamination. S. Ambrose justly observed that a woman was the occasion of his fall, but he might allude to Dalila. C. xvi. 4. It seems hard to pass sentence on this judge of Israel, on his first appearance, without the most cogent reasons. See Lyran, A. Lapide, &c. H.—Heb. "She is right in my eyes." His parents were at length convinced that he was directed by God. T.

VER. 4. *He sought.* This may be understood either of *the Lord,* or rather of Samson. C.—Sept. "because he himself sought to retaliate upon the Philistines." Heb. "that it was of the Lord that, *or* because he sought an occasion to take," &c. H.

VER. 5. *Young lion,* not quite so strong as an old one, but in its vigour. Rabbins. C.—*Met him.* Heb. "roared against him." H.—His parents were at some distance. M.—S. Aug. (in Ps. lxxxviii.) shews the application of this history to Christ's establishing and adorning the church of the Gentiles with sweet and wholesome laws. D.

VER. 6. *Spirit,* increasing his courage and strength. M.—This shews that the strength of Samson was miraculous, attached to the keeping of his hair, and the observance of the duties of the Nazarites. C. C. xvi. 19.—*Mother.* The modesty which he displays is more wonderful than the feat of valour. H.—Brave men are never boasters. M.—He kept what he had done secret, designing to propose a riddle. Salien.

VER. 7. *Spoke.* Sept. "they spoke;" both Samson and his parents (M.) asked the young woman in marriage. Gen. xxiv. 57. Cant. viii. 8. C.—*That had.* Prot. "and she pleased Samson well," as at first, v. 3. H.

VER. 8. *A honeycomb.* There was a very remarkable providence in this particular of the history of Samson. From which also in the mystical sense we may learn what spiritual sweetness and nourishment our souls will acquire from slaying the lions of our passions and vices. Ch.—Samson waited some time before he went to celebrate his marriage. The Rabbins say a full year was the usual term after the espousals; (Est. ii. 12,) and many have translated "after a year." Chal. Arab. &c. During this space the flesh of the lion would be consumed, and bees might make honey in its skeleton. Herodotus (v. 114,) informs us that a swarm lodged in the skull of Onesylus, the tyrant of Cyprus, which had been suspended for a long time. They keep at a distance from carrion and every fetid

10 So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do.

11 And when the citizens of that place saw him, they brought him thirty companions to be with him.

12 And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

13 But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle, that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not for three days expound the riddle.

15 And when the seventh day came, they said to the wife of Samson: Sooth thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?

16 So she wept before Samson and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle, which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother: and how can I tell it to thee?

17 So she wept before him the seven days of the feast: and, at length, on the seventh day, as she was troublesome to him, he expounded it. And she immediately told her countrymen.

18 And they, on the seventh day before the sun went down, said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away, and gave to them that had declared the riddle. And being exceeding angry, he went up to his father's house:

20 But his wife took one of his friends and bridal companions for her husband.

CHAP. XV.

Samson is denied his wife: He burns the corn of the Philistines, and kills many of them.

AND [a] a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber, as usual, her father would not suffer him, saying:

2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless *in what I do* against the Philistines: for I will do you evils.

4 And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails:

[a] A. M. 2868, A. C. 1136.

smell. Some say that they were produced from the corrupted flesh of the lion, in the same manner as Virgil (iv.) describes them proceeding from a young ox beaten to death, and covered with boughs, in a place closely shut up. The bees might have laid their eggs upon these boughs, and the grass upon which an ox feeds, &c. But none of these precautions were taken with the lion which Samson tore in pieces. C.

VER. 10. *Father.* Before the nuptials, the young man was not accustomed to go to the house of his future bride. Montanus.—Samson's mother also accompanied him. Abul.—*Do.* Sept. "Samson made there a feast for seven days, because young men do so." H.

VER. 11. *With him.* Some imagine that these were placed to watch his motions. But he had surely invited them, v. 15. During the time that the nuptials were celebrated, these men (who are called the friends of the bridegroom, Mat. ix. 15,) are said to have been exempted from all public charges. Mont. C.

VER. 12. *Riddle.* Such obscure and ingenious questions were much liked in the East. 3 K. x. 1. The Egyptians concealed the mysteries of their religion, and Pythagoras his choicest maxims under them. S. Clem. strom. 5. The Greeks proposed these *γριφους* at feasts, determining some reward or punishment to those who succeeded or failed to explain them. Athenæus (x. 22,) relates that Simonides proposed this to his companions, after he had seen a blacksmith asleep, with a skin of wine and a craw-fish beside him. "The father of the kid, which eateth all sorts of herbs, and the miserable fish knocked their heads against each other, and he who has received upon his eye-lids the son of the night, would not feed the minister, who kills the oxen of king Bacchus." He could not get his ax mended. The ancients kept their wine in the skins of kids, &c. whence he alludes to the bottle of wine, near the miserable craw-fish or lobster.—*Shirts.* Heb. *sedinim*, "sindons," the garment which was worn next the skin. Mar. xiv. 51. It was used also by women, (Isai. iii. 23,) and is probably the same which is called a *tunic.* C.—*Coats.* Heb. "change of garments." Some understand new and splendid garments. But Samson complied with his promise, by giving such as he found upon the 30 men, whom he slew, v. 19. H.—The custom of making presents of garments has long prevailed in the East. The Turkish emperor still receives and makes such presents to ambassadors. C.—Their long robes may easily be made to fit any person. H.

VER. 14. *Sweetness.* The explication of the ancient riddles frequently depended on the knowledge of something that had taken place. Our riddle-makers follow other rules. In a spiritual sense, the Philistines might be considered as those strong ones who had domineered over Israel, but would shortly afford them the spoils of a glorious victory. Jesus rises triumphant from the grave, and, after he has been persecuted and torn in pieces, becomes the food of Christians. S. Aug. &c. C.

VER. 15. *Seventh day* of the week, (Salien) which was the fourth of the feast; and the Syr. Arab. and some editions of the Sept. read, "the fourth." The young men tried their skill for three days; when, despairing of success, they solicited Samson's wife to draw the secret from him. She tried; but the seventh day being come, or at hand, (M.) the men began to threaten her, so that she became more importunate, and obtained her request. She had been weeping during a great part of the seven days, (v. 17. C.) or perhaps she had begun to tease him from the beginning. M.—*Strip us.* Sept. "to impoverish us." Homer (Odys. Z.) insinuates, that it was customary for the bride to furnish her attendants with white linen garments. These companions of Samson fear that they are going to be losers, by the honour which they do him. C.—They compel his wife by threats to betray his secret, and still destroy her afterwards: thus persecutors frequently treat those who comply with their demands, and deny the faith. W.

VER. 18. *Down*, at which time the day ended among the Jews.—*Heifer.* This proverbial expression means, that another's property had been used against himself; (Delrio adag. 162) or it may intimate, that improper liberties had been taken with Samson's wife, (C.) as her so readily taking one of them for her husband, (v. 20) might lead us to suspect. H.—The Greek and Latin authors speak of a faithless wife in similar terms. Theognis. lviii. &c.

VER. 19. *Riddle.* Samson must no longer be considered as a private man. He was authorized by the Spirit of the Lord, thus to punish the oppressors of Israel. C.—Though these 30 men had done him no injury in person, (H.) they had sinned against God, and deserved to die. Salien.—He slew them publicly in the city (M.) though others believe that he did it in the neighbouring country, as it does not appear that the people knew of their death. C.

VER. 20. *Companions*, the chief *friend of the bridegroom*, (Jo. iii. 29,) the paranymph. S. Amb. C.—Prot. "But Samson's wife was *given* to his companion, whom he had used as his friend." It seems her father had supposed, from Samson's keeping away for a long time, that he had abandoned her. H.—But, though he offered some sort of recompense, (M.) he justly fell a victim to the people's rage, who abhorred adultery, (C.) and were irritated at the persecution which he had brought upon them. C. xv. 2. 6. H.

CHAP. XV. VER. 1. *After.* The same term is used in the original as C. xiv. 8, which may be rendered "a year after," as it is not probable that the wife of Samson should be married to another, nor that he should lay aside his resentment much sooner. C.

VER. 2. *Sister.* Jacob had married two sisters, and such marriages were not uncommon among the eastern nations. C.—Samson does not accept the offer, as it was now contrary to the law. Lev. xviii. 18. M.

VER. 3. *Evils.* This is a declaration of war, made by Samson in person, against a whole nation. H.—He does not wish to engage his countrymen in the quarrel, that they may not be more oppressed. God chose that he should weaken the Philistines by degrees. They had been apprised of the injustice done to Samson, and did not strive to hinder it, so that they all deserved to suffer. Grot. E. C.

VER. 4. *Foxes.* Being judge of the people, he might have many to assist him to catch with nets or otherwise a number of these animals; of which there were great numbers in that country, (Ch.) as we may gather from Cant. ii. 15. Lament. v. 15. M.—Hence many places received the name of *Sual.* Jos. xv. 28. and xix. 42. Pompey exhibited 600 lions at Rome, and the Emp. Probus 5000 ostriches, and as many wild boars, &c. in the theatre. Vopisc. Plin. viii. 16. A. Lap.—Is

5 And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch that the flame consumed also the vineyards and the olive-yards.

6 Then the Philistines said: Who hath done this thing? And it was answered: Samson, the son-in-law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

7 But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

8 And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

9 Then the Philistines going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jaw-bone, where their army was spread abroad.

10 And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

11 Wherefore three thousand men of Juda went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

12 And they said to him: We are come to bind thee, and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me that you will not kill me.

13 They said: We will not kill thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

14 Now when he was come to the place of the Jaw-bone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

15 And finding a jaw-bone, even the jaw-bone of an ass, which lay there, catching it up, he slew therewith a thousand men.

16 And he said: With the jaw-bone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand men.

17 And when he had ended these words, singing, he threw the jaw-bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw-bone.

18 And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

19 Then the Lord opened a great tooth in the jaw of the ass, and waters issued out of it. And when he had drunk them, he refreshed his spirit, and recovered his strength. Therefore the name of that place was called The Spring of him that invoked from the jaw-bone, until this present day.

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it more incredible that Samson should collect 300 foxes? By this means he cleared his country of a pernicious animal, the most proper for carrying flambeaux, and spreading fire far and wide among the fields of the enemy. By tying the foxes together, he hindered them from retiring into their holes, and gave the fire time to take hold of the corn and vineyards. C.—Ovid mentions a Roman custom of burning foxes in the theatre, with torches tied upon their backs, in the month of April; which some have imagined was in memorial of this transaction. Serar. q. 7.

"Factum abiit, monumenta manent, nam vivere captam
Nunc quoque lex vulpem Carseolana vetat.
Utque luat pœnas genus hoc cerealibus ardet,
Quoque modo segetes perdidit, illa perit."———Fast. iv.

—*Torches.* Heb. and Sept. "a torch *or* firebrand," (H.) made of resinous wood, such as the pine, olive, &c. which easily catch fire, and are extinguished with difficulty. C.—*Quâ fugit incendit vestitos messibus agros—Damnosis vires ignibus aura dabat.* Ovid.

"Where'er he flees, corn-fields in flames appear,
The fanning breeze brings devastation near."

A hundred and fifty firebrands, in different parts of the country, destroy the farmer's hopes. H.—*And olive.* The conjunction is now wanting in Heb. and some translate, "the vineyards of olive-trees." Kimchi.—But who ever heard of such an expression? It is better therefore to supply *and*, with the Sept. (C.) as the Prot. also have done. H.—"The foxes signify the deceitful ensnarers, and chiefly heretics." S. Aug. in Ps. viii. D.

VER. 6. *Father.* Thus they met with the fate which the woman had endeavoured to avoid, by an infidelity to her husband. Salien.—The princes of the Philistines acknowledged the wrong which had been done to Samson, and thus testify their abhorrence of adultery. C.—Some Heb. MSS. confirm the Sept. Ar. and Syr. versions; and instead of "her father with her," read, "and her father's house," (Kennicott) or all his family.

VER. 7. *Of you.* He intimates that they should answer for the injustice which they ought to have prevented, or punished sooner. H.—Heb. "If you had done like this," and slain the father and daughter, I should be quiet. D.

VER. 8. *Thigh.* Striking this part is often mentioned as a mark of consternation. Jer. xxxi. 19. M.—Heb. "and he smote them thigh and leg, with a great slaughter." H.—Vatable supposes this means an entire destruction. Chaldee, "he smote both horse and foot." He rendered them incapable of fleeing, or of making resistance. Nah. ii. 5. C.—*Cavern.* Heb. *sahiph*, signifies, "the top, branch," &c. The rock might be covered with wood, (C.) and was situated in the confines of the tribes of Simeon, Juda, and Dan. 1 Par. iv. 32. M.

VER. 9. *Spread.* Heb. "encamped in Juda, and spread themselves in Lechi." H.

VER. 12. *Kill me*, in a treacherous manner. He was not afraid of them. C.

VER. 13. *Cords.* Heb. *habothim*, Sept. Καλωδίοις, denote strong ropes or cables M.—*Etam* is not in Heb. or the Sept. H.

VER. 14. *Bone.* Heb. "Lechi," as it was called after the slaughter made by Samson, v. 15. It is about 20 miles to the east of Ascalon. C.—*Approach:* lit. "the smell." This expression is often used to denote burning. Sept. C. xvi. 9. Dan. iii. 94.

VER. 15. *There.* The Sept. Josephus, and the Vulg. agree, reading Heb. *truth*, instead of the present *teriya*, "fresh," or raw, which seems an useless remark in this place. C.—Asses are very large in Palestine. M.

VER. 16. *Asses.* He insists on this particular, as such an unusual weapon rendered his victory more astonishing, and he would not leave any room for doubt. Heb. is variously translated, "with the jaw-bone of an ass, *I have made* a heap, yea two heaps; with the jaw-bone of an ass, I have defeated a thousand men." Syr. &c. Castalion and Bonfrere defend the Vulg. The Sept. have, "with the jaw-bone of an ass I have entirely taken them off, (H. defeating them) with," &c. They have explained *chamorathayim*, as the first person of *ĕmor, rubefecit*, or Chal. *destruxit*, "I have covered them with blood;" and indeed to understand it of "two she asses," is impossible. C.—This verse formed the chorus of Samson's song. H.—He did not take the glory to himself, as Josephus (v. 10,) would insinuate, but attributed the victory to God, v. 18. Salien, A. C. 1172. This miracle of strength can no more be accounted for by reason, than many others. W.

VER. 17. *Which is*, &c. This is added by the Vulg. being the interpretation of the Sept. Αναιρησις; (C.) though it also signify, "the slaughter." S. Amb. ep. 19. H.—The Syr. and Arab. have read *domoth*, "the blood," instead of *ramath Lechi*, "the lifting up;" or as others would have it, "the throwing down of the jaw-bone." C.—Samson had snatched it from the ground, slew the thousand Philistines, and left it as a monument of his victory. H.

VER. 18. *Thirsty.* S. Ambrose (ep. 19 or 70) follows Josephus, (M.) in supposing that the arrogance of Samson, in attributing the victory to his own strength, was thus punished. But others are more favorable to the hero, (C.) and suppose that his thirst was occasioned by the extraordinary fatigue. He sufficiently testifies that he had received all from God, (M.) and he is immediately favored with an other miracle. H.—God is able to grant victory by the most feeble instruments, and he is never wanting when his presence is requisite. S. Aug. Doct. iv. 15. T.

VER. 19. *Then.* Heb. "And God clave the *Mactesh* (H. hollow place, great tooth;" or the name of a rock, as Josephus and others understand it, perhaps on account of its resemblance with a tooth) which was at Lechi; and . . . . . he called it the fountain of him who cries out, (C. En-hakkore. Prot.) which is in Lechi, until this day." The translating of some proper names has given occasion to various difficulties. See 2 K. vi. 3. 1 Par. iv. 22. H.—Sophonias (i. 11,) mentions a place called (Mactesh, or) Machtes, in Hebrew, which seems to have been built where the fountain of Samson was. C.—It is a greater miracle

20 And he judged Israel, in the days of the Philistines, twenty years.[a]

CHAP. XVI.

Samson is deluded by Dalila: and falls into the hands of the Philistines. His death.

HE [b] went also into Gaza, and saw there a woman, a harlot, and went in unto her.

2 And when the Philistines had heard this, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might kill him as he went out.

3 But Samson slept till midnight, and then rising, he took both the doors of the gate, with the posts thereof and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

4 After this he loved a woman, [c] who dwelt in the valley of Sorec, and she was called Dalila.

5 And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver.

6 And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is, wherewith if thou wert bound, thou couldst not break loose.

7 And Samson answered her: If I shall be bound with seven cords, made of sinews not yet dry, but still moist, I shall be weak like other men.

8 And the princes of the Philistines brought unto her seven cords, such as he spoke of, with which she bound him;

9 Men lying privately in wait with her, and in the chamber, expecting the event of the thing, and she cried out to him: The Philistines are upon thee, Samson. And he broke the bands, as a man would break a thread of tow, when it smelleth the fire: so it was not known wherein his strength lay.

10 And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayest be bound.

11 And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other men.

12 Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

13 And Dalila said to him again: How long dost thou deceive me, and tell me lies? Shew me wherewith thou mayest be bound. And Samson answered her: If thou plattest the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak.

14 And when Dalila had done this, she said to him: The Philistines are upon thee, Samson. And awaking out of his sleep, he drew out the nail with the hairs and the lace.

[a] Infra xvi. 31.—[b] A. M. circiter 2880.

[c] A. M. circiter 2885.

to draw water out of a dry bone, than out of the earth or stones. But all things are possible to God. W.

Ver. 20. *Years.* Salien gathers from this remark being made here, that the Philistines still asserted their dominion over Israel, but with greater moderation than they had done before: and both nations acknowledged the judicial authority of Samson, who had now been giving them such proofs of his valour for two years, soon after he performed the feat at Gaza, A. C. 1169, being on some business. H.

CHAP. XVI. Ver. 1. *A harlot,* or an innkeeper; for the Heb. word signifies either. Ch.—We have already noticed the ambiguity of the word *zona,* which occurs Jos. ii. 1, and is applied to Rahab. This woman seems to have been of the same profession. Gaza was one of the strongest towns of the Philistines, on the south of the country. Some have erroneously supposed, (C.) that it was so called from a Persian word, which signifies a treasury, as Cambyses there deposited his most valuable effects. Mela. i. 11.

Ver. 2. *Setting.* Heb. "they laid wait for him all night in the gate, . . . and were quiet all night, saying, in the morning, when it is day, we shall kill him." They hoped to seize him unawares, (H.) as they were afraid to rouse this lion, and hence probably refrained from setting fire to the house: (C.) though they might be deterred from doing this, by the fear of the conflagration spreading to other parts of the city, (H.) and by an over-ruling Providence. Salien.

Ver. 3. *Bolt,* (*serâ*) which many translate, "lock." H.—The doors of the Hebrews were fastened with bars tied in a curious manner, so as to require a sort of a key, and not to be opened but on the inside. Hebron was above thirty miles distant: but travellers mention a small hill, where they say the doors were left in the vicinity of Gaza; (C.) and the text does not assert that Samson carried them as far as Hebron. H.—He went out by that gate, contrary to the expectations of the Philistines, who supposed that he would go towards Thamnatha. If any saw him, none durst encounter the hero, as they had not yet forgotten the thousand slain with the jaw-bone. Salien.—The pagans confound their Hercules with Samson; (S. Aug. C. D. xviii. 19.) but the former durst not attack two at a time, whereas the latter engaged and slew so many. W.

Ver. 4. *After this.* The lamentable fall of Samson took place in the last year of his administration, when Heli, of the house of Thamar, succeeded Achitob I. in the high priesthood. A. C. 1154. Salien.—*Sorec* was not far from Saraa, where Samson was born. It probably belonged to the Philistines, as Dalila is generally supposed to have been of that nation, and most people believe a harlot. C.—Adrichomius says the eunuch was here baptized. T.—*Dalila.* Some are of opinion she was married to Samson; others that she was his harlot. If the latter opinion be true, we cannot wonder that, in punishment of his lust, the Lord delivered him up by her means into the hands of his enemies. However, if he was guilty, it is not to be doubted, but that under his afflictions he heartily repented and returned to God, and so obtained forgiveness of his sins. Ch.—*Dolol* means, "to be impoverished or weakened," as Samson was in all respects by this wicked woman.

Ver. 5. *Princes,* (*seranim;*) the five satraps, who had the chief sway in the nation, either came in person or sent messengers to Cephar-Sorec. They were convinced that the strength of Samson was supernatural; but they wished to learn whether it depended on some magical charm, or on some religious observation, or whether he was vulnerable only in some particular part, like Achilles, who could only be slain by a wound in the heel, according to the pagans. C.—If Dalila would learn, and endeavour to remove the obstacle, these princes engaged to give her each 1100 *pieces* (or sicles, C.) *of silver.* Salien.

Ver. 7. *Her,* in jest. H.—*Sinews;* such were frequently used for strength. Vegetius iv. 9. Ps. x. 2. Cato often speaks of *loreos funes,* (C.) or "leathern thongs." H.—*Moist.* Heb. "seven bands, green and moist;" as if he were speaking of willow twigs, or bands made of the rind of trees, &c. But we need not abandon the Sept. and Vulg. to follow the moderns in this place, as *yetharim* unquestionably means cords of sinews, and the epithet, *green,* is applied to the eyes of Moses, (Deut. xxiv. 7.) to denote their shining vigour and strength; so here it may signify, that the sinews were to be fresh and in full perfection. C.—Dalila might easily think that such bands would make Samson her prisoner. She had people to assist her, in case she proved successful. But Samson probably broke the bands before they made their appearance; otherwise he would have resented the woman's infidelity, and not exposed himself again. He supposed she only made these exclamations to see what he would do, v. 9. &c.

Ver. 9. *Fire.* Prot. "and he brake the withs, as a thread of tow is broken when it toucheth the fire." H.—Thus he played with her, never suspecting that the enemy was concealed so near. C.

Ver. 13. *Lace,* (*licio;*) "the woof about the beam," &c. Heb. "the web, (14) and she fastened *it,*" &c. The original text is here imperfect. H.—The Sept. have preserved eighteen words, which have been omitted in Heb. "the web, [and fasten them with a pin unto the wall, then shall I be weak, and be as another man. (14) And it came to pass, when he slept, that Dalila took seven locks of his head, and wove them with a web] and fastened them with a pin, [unto the wall] and said," &c. Kennicott, Diss. ii.—The Vulg. expresses the whole idea in fewer words: but the Heb. leaves the proposal of Samson imperfect. It is observable that Grabe's edition of the Alex. Sept. has no mark of any thing being redundant; whence we might suppose, that in the days of Origen, (whose marks he endeavours to exhibit) the Hebrew agreed with the Greek version: but the 14th verse is rather different from the Vatican copy, which has been given above. —"And Dalida (so the Sept. always style her) lulled him asleep; (κοιμισεν, as v. 19, (H.) perhaps by giving him some potion, with which people of her character are frequently provided; Salien) and she wove the seven curls of his head with the woof, (εκτασεως) and she fastened them with the pins of wood into the

15 And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy greatest strength lieth.

16 And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even unto death.

17 Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.

18 Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised.

19 But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him.

20 And she said: The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him.

21 Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison made him grind.

22 And now his hair began to grow again,

23 And the princes of the Philistines assembled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy Samson into our hands.

24 And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country, and killed very many.

25 And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson

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wall," &c. H.—The Heb. text is liable to many difficulties, says Calmet; "If thou shalt make a tissue of seven locks of my head with the veil, which thou weavest, and shalt fasten it to a nail, I shall become weak as another man: *or*, If thou weave together my hair and thy thread," &c. The ancients were accustomed to weave standing. Samson was probably lying on the ground, while Dalila was acting this farce. C.

VER. 16. *Death.* Heb. "and pressed him so, that his soul was straitened unto death." It would be well if Christians would always make as stout a resistance against manifest temptations to sin, as Samson did on this occasion, when he might consider the revealing of the truth rather as an indiscretion than as a crime. It is difficult to determine in what precisely the fault consisted, which was followed by so severe a punishment. Perhaps he may have been placed as a pattern of patience, like holy Job, without incurring the divine displeasure. Yet most people suppose, that he fell by the love of women, and by disclosing the secret of his strength. But where do we read that he had received a precept from God, not to mention it even to his *wife?* For in this light SS. Ephrem and Chrys. Sulp Severus, Pererius, and others, represent Dalila, which removes the greatest objection to his character. We have seen (v. 1) that the *harlot* of Gaza might be only an innkeeper; and the first object of his love, was proposed to him by the holy spirit. C. xiv. 4. But even allowing that Dalila was a harlot, though the Scripture does not assert it, what harm was there in Samson's endeavouring to reclaim her, and to make her his wife, as Osee (i. 2.) was commanded to do? It is only said, (v. 4) that *he loved a woman;* and his subsequent conduct with her, might be nothing more than what is lawful among lovers, or even commendable between married people. Isaac's *playing with Rebecca, his wife,* (Gen. xxvi. 8.) was a proof of his conjugal love for her, as S. Francis of Sales observes. Generous souls are frequently prone to love, and delight to unbend their minds in the company of the fair sex, with whom they can fear no rivalship in strength. Samson, in particular, seemed unable to deny their importunate requests. He yielded at last to explain his riddle to his first wife, and though he was justly offended at her infidelity, he took occasion from it to begin the work for which he was sent by God, the destruction of the enemy. Perhaps he thought that his compliance with the repeated solicitations of Dalila would be attended with the like effect, as in reality it was, and he destroyed more in death than during the whole course of his life. Without the strongest proofs, it seems unjust to pass sentence of condemnation upon a great character, the number of the perfect being already too small. Our Saviour, laden with the sins of mankind, as with the treacherous Dalila, exclaimed, *my soul is sorrowful unto death.* Mat. xxvi. 38. Yet (H.) the weakness of Samson's heart throughout this history, is still more surprising than the strength of his body. C.—Tirin asserts that God had granted him such strength, with an order not to disclose the secret, that it was attached to the not wilfully having his hair cut.

VER. 17. *Thing.* Heb. and Sept. "He told her all his heart."—*That is to say, consecrated,* is added by the Vulg. H.—*Men.* Was the hair the physical, or only the moral, cause of his wonderful strength? It is generally believed that it was only a moral cause, or a token appointed by God, that as long as Samson retained his hair he should be endued with such force. The pagans relate, that the kingdom of Nisus and of Pterelaus depended on a fatal lock of hair, which their daughters cut off. *Crinis inhærebat, magni fiducia regni.* Ovid, Met. viii. Apoll. 2. C.

VER. 18. *To me.* Heb. "to her." *Lah* instead of *li,* perhaps in all the printed editions except the Complutensian, which has corrected the mistake, and is authorized by some MSS. Kennicott.

VER. 19. *Knees,* by some soporiferous draught, as on the other occasions. M.—*Barber.* He only produced the razor, or rather a pair of scissors, such as were used to shear sheep. Barbers were unknown at Rome for 454 years; and the ancient Greeks looked with indignation upon those who introduced the custom of shaving among them. Plin. vii. 59. The Hebrews did not cut all their beard, and generally let the hair of their head grow long. Samson wore his curled, which is still the fashion among some people.—*And began.* Sept. "he began to be humbled, (C.) *or* rendered abject, and his strength," &c. Heb. "she began to render him contemptible." H.

"But what is strength without a double share
Of wisdom? vast, unwieldy, burdensome."—Milton's Samson.

VER. 20. *Myself.* This might insinuate that he was bound, though it may only mean that he will extricate himself from the hands of the Philistines. C.—We read of no bands on this occasion. But the loss of the sign of his being a Nazarite was Samson's greatest misfortune, and rendered him less formidable than if he had been bound with chains of adamant. He was not sensible of his loss at first; or he himself was uninformed that his strength depended on the preservation of his hair. The cutting it off was wholly involuntary, so that, if he sinned by losing it, we must conclude that he was guilty in putting himself in the power of a woman, by revealing a secret which he ought to have kept to himself. Other Nazarites were surely under no such obligation. If a barbarous ruffian or infidel had, by violence, deprived them of their sacred ornament, or touched them with something unclean, they would have been obliged to submit to the legal purifications, but no blame could have attached to them. H.—*From him,* as to the gratuitous and supernatural degree of strength. M.

VER. 21. *Chains.* Heb. and Sept. add, "of brass," which were more ancient than those of iron or of steel. Brass was generally used instead of the latter, for knives, &c. C.—*Gaza,* the place where he had lately given such an instance of strength, v. 3. H.—*Grind.* Before the invention of wind or of water mills, the ancients forced their meanest slaves to grind with a hand-mill, consisting of two large stones. Many such are made in the isle of Milo. The mill was the common place for slaves, who had given an offence not deserving of death. Isai. xlvii. 2. Lament. v. 13. Cod. Theod. de pœnit. Apuleius describes their condition as most pitiful; half naked, with their hair half cut, their feet chained, disfigured with scourges, &c. Metam. ix. Herodotus (iv. 2.) says, that the Scythians put out the eyes of their slaves, that they may not become dizzy with turning round vessels of milk, upon which these people feed. Such was the condition of Samson. S. Jerom (in Isai. xlvii.) mentions a foolish interpretation of the Rabbins, as if the Philistines obliged this strong man to have children by their women. See Thalmud, sutah 1, fol. 10. C. Job xxxi. 10. H.—Samson "laboured hard, that he might not eat his bread for nothing." Lyra.

VER. 22. *Again.* Heb. adds, "as when he was shaven." H.—He was in prison three or four months. M.—As his hair grew his strength returned, because he entered into himself and did penance, so that he was restored to the rank and privileges of a Nazarite. C. M.

VER. 23. *Dagon.* Probably the derceto, whom Diodorus (3,) represents with the head of a woman, and the rest of the body like a fish, the chief object of adoration at Ascalon. C.—Dagon may signify "wheat;" and hence Eusebius (præp. 1,) styles him "the ploughing Jupiter," or "a fish."—*Hands.* For this purpose they were offering sacrifices of thanksgiving, (M.) which they did not only when they first took Samson, but probably on all their great festivals, till the hero's death. This could not but excite the indignation and zeal of this great judge, and God resented the indignity offered to himself. They cursed Samson, (H.) as the Sichemites had done Abimelec on a similar occasion. C. ix. 27. M.

God "will not connive or linger, thus provoked,
But will arise and his great name assert."—Milton, v. 466.

VER. 25. *Played.* Dancing in a ridiculous manner, (Montanus) running against the walls, or falling down, so as to make the people laugh, (Lyran) or rather (H.) Serarius gathers from the Sept. that "they buffetted him," and made a sport of him. M.—It is not at all probable that Samson would act the ape before the Philistines; but, in attempting to keep off the rabble with many a fruitless blow, against his will he might make them merry. C.—He appeared before them in the garb of a slave, covered with the dust of the mill, (Salien) like our Saviour in the fool's garment. H.—*Two pillars.* The temples of Hercules, at Tyre and in Africa, had the same number. Porphyr. Abst. 2.—The temple of Dagon was supported on wooden pillars standing near each other

should be called, and should play before them. And being brought out of prison, he played before them; and they made him stand between two pillars.

26 And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little.

27 Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes, from the roof and the higher part of the house, were beholding Samson's play.

28 But he called upon the Lord, saying: O Lord God remember me, and restore to me now my former strength, O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.

29 And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left,

30 He said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life.

31 And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol, in the burying-place of his father Manue: and he judged Israel twenty years.

CHAP. XVII.

The history of the idol of Michas, and the young Levite.

THERE was at that time a man of Mount Ephraim, whose name was Michas.

2 Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him: Blessed be my son by the Lord.

3 So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten *god;* so now I deliver it to thee.

People might see down from the roof. Serar.—We read that the theatre of Rome rested on one pivot, and the amphitheatre on two. *Ecce populus Romanus universus*, says Pliny, (xxxvi. 15,) *binis cardinibus sustinetur.* C.—The roofs of the Philistine temples were flat, and galleries all around them, so that an immense crowd might be collected, (M.) to gaze on this terror of their country, now their prey. They had forgotten how he had formerly carried off their gates, or they concluded that his amazing strength was gone for ever. H.

VER. 27. *Play.* It is not clear from the text, whether the 3000 were distinct from those who were below. It seems this is the number of all the slain, (C.) as Josephus asserts. But the Prot. insert, "the lords of the Philistines *were* there: and *there were* upon the roof," &c. which shews that they understand it in the same sense as the Vulg. and the Sept. which distinguish these outside spectators from those who filled the *house*, and were in company with the *princes*. H.

VER. 28. *Revenge myself.* This desire of revenge was out of zeal for justice against the enemies of God and his people; and not out of private rancour and malice of heart. Ch.—He was judge of his people, and concerned for their wrongs: God, by a miracle, testified that he approved of his sentiments. C.—Sept. insinuate that the cry of Samson was accompanied with tears, (*eklause.*) It was the cry of the heart, which is most eloquent with God. Heb. and Sept. "strengthen me yet this once, O God, and I will repay," &c. H.

VER. 29. *Both the.* Heb. adds "middle" *pillars*, so that their fall occasioned that of the whole temple, (C.) excepting perhaps some of the ruins, which are still shewn at Gaza. Button.

"He tugged, he shook till down they came, and drew
The whole roof after them with bursts of thunder." Milton. H.

VER. 30. *Let me die.* Literally, *let my soul die.* Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a particular inspiration of God, who also concurred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson, by dying in this manner, was a figure of Christ, who by his death overcame all his enemies. Ch. W.—S. Aug. says, "he was not under a human delusion, but divinely inspired . . Who will accuse his obedience?" De C. i. 21. and 26. &c. And S. Bern. (de præc. 3.) observes that he would have sinned, if he had not received a particular inspiration. But many think that he might have acted as he did, without it, in quality of judge, as he might intend primarily to avenge his people and the glory of God. He was willing to sacrifice his life for this purpose, though he would have preserved it, if it had been in his power. Cajet. Lessius, &c.—The Church honours many virgin martyrs, (C.) who have thrown themselves into fire or water, in similar dispositions. S. Amb. says, "it is to be presumed that their zeal came from God." De Virg. iii. 7. He mentions S. Pelagia, and her mother and sisters, and S. Soteris, a relation of his, whose memory is honoured on the 10th of February. S. Apollonia's feast occurs the day before. "She leapt into the fire, having her breast enkindled with a stronger flame of the holy spirit." Brev. Rom. See the fact of Razias, 2 Mac. xiv. 37. H.—So that the revelation of S. Mathildes doubting of his, Solomon's, Origen's, and Trajan's salvation, as if God would thus keep mankind in fear, seems to be a fabrication. Baronius. A. D. 604. S. Paul ranks Samson among the saints. Heb. xi. 32.—*Life.* Express mention is made of 1030 slain by Samson, besides the great numbers, which excited the *astonishment* of the Philistines. C. xv. 8. But on this occasion he destroyed 3000 at once, and the death of all the princes made the slaughter more terrible, (C.) insomuch that the people being without a head, were glad to let Samson's brethren take away his body without molestation, as they had every reason to fear that the Israelites would now fall upon them. Salien.—If 3000 perished on the outside of the temple, (H.) Serarius concludes that not less than 20,000 were destroyed in all.

VER. 31. *Twenty.* "Why then, says the Thalmud of Jerusalem, does the Scripture allow him 40? That thou mightest understand the Philistines were kept in awe, by the fear of him, for 20 years after his decease." The Hebrew copies seems to have varied. Drusius.—Some refuse Samson the title of judge, (Masius) as they suppose (H.) that Heli filled that office at the same time. But there might be several in different parts of the country, and Heli might administer sacred things, while Samson acted in the character of a warrior. C.—Salien believes that Heli only commenced high priest and judge at the death of Samson, and continued for 40 years, though he was 58 years old when he entered upon office, A. 2900. A. C. 1153. Samson prefigured the Messias, not only in death, but also in his annunciation, birth, name, and in many particulars of his life. He was a Nazarite: Jesus receives that title even from his enemies. Samson marries a foreign woman; is delivered by his brethren of Juda into the hands of his enemies; judges and delivers his people. Christ, the sun of justice, calls the Gentiles; is betrayed by Judas, and abandoned to the fury of the Romans; is appointed Judge and Saviour of all. He embraces the cross, as Samson did the pillars, and by his humiliations redeemed the world. The pagan temple falls and crushes the idolaters. The Jews are overwhelmed in the ruins of their temple and city; and the earth trembles at the death of Christ. He is buried with honour, notwithstanding the malice of his enemies, (C.) as the body of Samson was taken from the midst of the raging inhabitants of Gaza, and interred peaceably in his father's tomb. The fabulous account of the Phœnician, or of another (H.) Hercules, who lived about this time, seems to have been chiefly taken from the history of Samson. Both encountered many difficulties, and perished by woman's malice. Hercules never used a sword, and we do not read that Samson had any. C.—"He was possessed of an incomparable strength both of mind and body, says Josephus, (v. 10,) which he employed for the destruction of the enemy even to the last breath. His being deceived by a woman, we ought to attribute to human weakness, which is prone to such faults. In all other respects, his virtue entitles him to eternal praise." H.

"Tax not divine disposal; wisest men
Have err'd, and by bad women been deceived;
And shall again, pretend they ne'er so wise." Sams. Agon. v. 210.

CHAP. XVII. VER. 1. *At that time*, is not in the Heb. or Sept. It only means that the event which is recorded took place at some time, which the sacred writer does not determine. We should conclude, that the histories which fill up the remainder of this book, ought to be placed after the death of Samson, (Serarius, &c.) if some passages did not determine us to allow that their proper order must be soon after the death of Josue and of the ancients. The grandson of Moses must, on the former supposition, have been extremely old, whereas he is said to have been a young man, v. 7. The tribe of Dan was still straitened for room. C. xviii. 1, &c. C.—Josephus, (v. 2,) who passes over the history of Michas. Salien, A. 2622, the 22d year of Othoniel and Phinees. H.—Anarchy at that time prevailed, (v. 6,) so that we need not wonder to behold such confusion among the Israelites. M.—*Ephraim.* The country was mountainous for nine miles. Adrichomius.

VER. 2. *Mother.* A rich (C.) old widow, since she had grandchildren, one of whom was appointed to serve her domestic chapel. M.—She had lost a sum of money, and was venting *imprecations* against the thief, when her son came and informed her that he had it safe, upon which she changed her curses into blessings —*Swear*, may have another meaning, as if she had made a vow of this money. C. M.—*Lord.* Heb. *Yehova*, the title of God, which she gives to idols, (M.) or perhaps she preposterously adored both the true and false gods at the same time. C. —Many Protestants assert that her intention was good, in what she did. Monceius, Grot. &c.—So willing are they to excuse all from idolatry but Catholics! H.—Almost all interpreters condemn Michas and his mother of superstition, and of acting contrary to the express orders of God, in appointing a priest who was not of the family of Aaron, &c. C.—Their graven image was an idol. But this is no proof against the sacred images of Catholics. W.

VER. 3. *God.* Heb. *pesel umaseca.* The word *thing*, would perhaps be as well substituted, as (H.) all are not convinced that the woman was guilty of idolatry. Cajetan.—The same figure might be both graven and molten. The image was first carved, and then covered with plates of gold, &c. in the more ancient times. C.—There might be two figures made by Michas. Salien.—The Theraphim denote "images which foretel what is to happen." Rabbins. T -But this is not always the case. H.

4 And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a graven and a molten *god*, which was in the house of Michas.

5 And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and idols: and he filled the hand of one of his sons, and he became his priest.

6 In those days there was no king in Israel, but every one did that which seemed right to himself.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 Now he went out from the city of Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to Mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

9 He was asked by him whence he came. And he answered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I shall find a place to my advantage.

10 And Michas said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

11 He was content, and abode with the man, and was unto him as one of his sons.

12 And Michas filled his hand, and had the young man with him for his priest, saying:

13 Now I know God will do me good, since I have a priest of the race of the Levites.

CHAP. XVIII.

The expedition of the men of Dan against Lais: in their way they rob Michas of his priest and his gods.

IN those days there was no king in Israel, and the tribe of Dan sought them an inheritance to dwell in: for unto that day they had not received their lot among the other tribes.

2 So the children of Dan sent five most valiant men, of their stock and family, from Saraa and Esthaol, to spy out the land, and to view it diligently: and they said to them: Go, and view the land. They went on their way, and when they came to Mount Ephraim, they went into the house of Michas, and rested there:

3 And knowing the voice of the young man the Levite, and lodging with him, they said to him: Who brought thee hither? what dost thou here? why wouldst thou come hither?

4 He answered them: Michas hath done such and such things for me, and hath hired me to be his priest.

5 Then they desired him to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect.

6 He answered them: Go in peace: the Lord looketh on your way, and the journey that you go.

7 So the five men going on came to Lais: and they saw how the people dwelt therein without any fear, according to the custom of the Sidonians, secure and easy, having no man at all to oppose them, being very rich, and living separated, at a distance from Sidon and from all men.

8 And they returned to their brethren in Saraa and

VER. 5. *That . . idols* is added by the Vulg. S. Jerom supposes that the ephod denotes all the sacerdotal vestments, and the *theraphim* whatever else was requisite for priestly functions, ep. ad Marcel. Grotius is of opinion that these theraphim, or cherubim, are styled elohim, *gods*, (v. 5) and that the altar, candlesticks, &c. are designated above by whatever was to be *graven* or *molten*. Michas had a mind to represent the tabernacle, with its ornaments, in miniature. By the theraphim he might imitate the urim, &c. at the expense of 200 sicles, while 900 might be set apart for the other ornaments. C.—Many think that he wished to have domestic gods, like the *Lares* or *Penates*.—*Hand.* That is, appointed and consecrated him to the priestly office. Ch.—He put in his hand the offerings which he had to make, as was customary. Ex. xxviii. 41. C. *Priest*, contrary to all order. M. Num. iii. 10. Heb. v. 4. C.—The anointing of his hands with oil, as prescribed, (Lev. viii.) could give him no authority. W.

VER. 6. *Himself.* Serarius thinks this took place before Heli was appointed to succeed Samson. But the opinion of Salien (M.) is more probable. For, though he places this history in the 22d year of Othoniel, yet we must remember that he attributes to him all the years of anarchy, so that this liberty was taken by an individual, when none had power or zeal enough to restrain it. How much would Phinees be mortified at this prevarication if he were still alive! H.—The title of *king* may be applied to the judges. But this book was probably written after the appointment of Saul. C.

VER. 7. *Another*, is not in Heb. or the Sept. but it refers to the former young priest, the son of Michas, whose place he took.—*Thereof.* It is uncertain whether this be spoken of the city or of the man. Some think that this Levite's mother was of Juda, though his father was the son of Moses. C. xviii. 30. C.—He was poor, as the people neglected to pay tithes, and he imitated their irreligion, being of a fickle temper. He was yet single, (v. 10) though he married among the Danites. C. xviii. 30. M.—Being a Levite, he is esteemed fitter for the priesthood; so Protestants receive with joy an apostate Catholic priest. W.

VER. 10. *A father.* So he styles him out of respect, as we do our directors. H.—It is a title of dignity. Est. xvi. 11. 2 Mac. xiv. 37. 2 Par. ii. 13. C.—*Pieces, sicles.*—*Double suit*, one for summer and another for winter, (M.) or such as might be worn on common, or on sacred occasions, unless it rather mean a cloak and a tunic; (C.) a change of dress. C. xiv. 13.

VER. 13. *Good.* He was in hopes that the people would come and make their offerings with more zeal, so that he would derive greater advantage: the true character of superstitious misers. 1 Tim. vi. 5. C.—He foolishly flattered himself that God would be pleased with his devotion; though he had done so many things contrary to the law. M.—Thus many form a religion to themselves, and would still claim the title of Christians. But the judge will drive them away with, *I never knew you.* Mat. vii. 23. They think that if they believe some things (which they are pleased to call fundamental, though they cannot agree what they are) they may form a "true *Catholic* church" out of *all* the contradictory heresies which have made such havoc in the world! Perhaps Michas thus deluded him self with the idea that his innovations were not fundamental. It is rather ridiculous to hear J. Wesley, and a late very weak defendant of his, (Mr. Slack,) refusing the title of Christian to Roman Catholics, while they prostitute it to almost every sectary. But heretics have, indeed, no just pretensions to it. See S. Athanas. &c.

CHAP. XVIII. VER. 1. *Days*, after the death of Josue and the ancients. Debbora speaks of the tribe of Dan, as addicted to navigation. C. v. 17. C.—It had now conquered most of the enemies who had formerly forced some to seek fresh settlements, (H.) as it is hinted at, Jos. xix. The particulars are here given in detail. C.—*Received*, &c. They had their portions assigned them, Josue xix. 40. But through their own sloth, possessed as yet but a small part of it. See Judges i. 34. Ch. W.—Prot. supply, "*all their* inheritance had not fallen unto them among the tribes of Israel." H.

VER. 2. *Family.* Heb. "From their extremity." Which may denote such as came to hand, (C.) or princes, (De Dieu) or people of mean appearance, (Castalion) unless we explain it "from their coasts," with Montanus, Prot. &c. H.

VER. 4. *Voice.* His pronunciation was different from that of the Ephraimites. C. xii. 6.

VER. 5. *Lord* (*Elohim.*) A title sometimes given to false gods. The Levite answered in the name of *Jehova;* whence it is inferred that they all adored the true God, though their worship was not clear of superstition. C.

VER. 6. *Looketh* with approbation. H.—It is uncertain whether this prediction proceeded from God, from the devil, or from the crafty Levite, (C.) who might answer as he thought the messengers wished him to do. M.—Their undertaking proved successful. But the devil, who knew the valour of the Danites, and the security of the citizens of Lais, or even a man of moderate prudence and sagacity, might have told what would be the probable event of an attack in such circumstances. C.—Whether God approved or condemned the Levite's worship, he might speak by his mouth, as he did by that of Balaam. H.—But it is generally supposed that Jonathan was the organ of the devil, (C.) who answered with a degree of obscurity, as he was accustomed, (W.) that, in any case, his credit might subsist. H.

VER. 7. *Lais*, four miles from Paneas, towards Tyre. It is called *Lesem Dan;* (Jos. xix. 47.) both the ancient and the new name being joined together.—*Rich.* Heb. has almost as many different meanings as interpreters. De Dieu. "There was no one to put them to shame, no chief magistrate." C.—Prot. "and *there was* no magistrate in the land that might put them to shame in *any* thing." H. —The citizens of Lais were perhaps a colony, and followed the manners and religion of *Sidon*, but were at a day's journey from their territory; (Josephus) so that the latter could not come to their assistance at a very short warning. The Danites were therefore encouraged to make the attack, (C.) particularly as this city was confident in its own strength and riches, and made no alliance with any other. H.—Sept. Alex. &c. read, *Aram* instead of *Adam.* "They had no commerce with Syria." But the Roman edition (C.) has, "they are far off from the

Esthaol, who asked them what they had done: to whom they answered:

9 Arise, and let us go up to them: for we have seen the land *which* is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

10 We shall come to a people that is secure, into a spacious country, and the Lord will deliver the place to us, in which there is no want of any thing that groweth on the earth.

11 There went therefore of the kindred of Dan, to wit, from Saraa and Esthaol, six hundred men, furnished with arms for war.

12 And going up they lodged in Cariathiarim of Juda: which place from that time is called the camp of Dan, and is behind Cariathiarim.

13 From thence they passed into Mount Ephraim. And when they were come to the house of Michas,

14 The five men, that before had been sent to view the land of Lais, said to the rest of their brethren: You know that in these houses there is an ephod and theraphim, and a graven and a molten *god:* see what you are pleased to do.

15 And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace.

16 And the six hundred men stood before the door, appointed with their arms.

17 But they that were gone into the house of the young man, went about to take away the graven *god*, and the ephod, and the theraphim, and the molten *god*, and the priest stood before the door, the six hundred valiant men waiting not far off.

18 So they that were gone in took away the graven thing, the ephod, and the idols, and the molten *god*. And the priest said to them: What are you doing?

19 And they said to him: Hold thy peace, and put thy finger on thy mouth, and come with us, that we may have thee for a father, and a priest. Whether is better for thee, to be a priest in the house of one man, or in a tribe and family in Israel?

20 When he heard this, he agreed to their words, and took the ephod, and the idols, and the graven *god*, and departed with them.

21 And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

22 And were now at a distance from the house of Michas, the men that dwelt in the houses of Michas gathering together followed them,

23 And began to shout out after them. They looked back, and said to Michas: What aileth thee? Why dost thou cry?

24 And he answered: You have taken away my gods which I have made me, and the priest, and all that I have, and do you say: What aileth thee?

25 And the children of Dan said to him: See thou say no more to us, lest men enraged come upon thee, and thou perish with all thy house.

26 And so they went on the journey they had begun. But Michas seeing that they were stronger than he, returned to his house.

27 And the six hundred men took the priest, and the things we spoke of before, and came to Lais, to a people that was quiet and secure, and smote them with the edge of the sword: and the city they burnt with fire,

28 There being no man at all who brought them any succour, because they dwelt far from Sidon, and had no society or business with any man. And the city was in the land of Rohob: and they rebuilt it, and dwelt therein,

29 Calling the name of the city Dan, after the name of their father, who was the son of Israel, which before was called Lais.

30 And they set up to themselves the graven idol, and Jonathan the son of Gersam, the son of Moses, *he*

Sidonians, and have no (word or) commerce with man." The edition of Grabe repeats a great part of this verse again; v. 9, with an obelus.

VER. 9. *There will*, &c. is added to signify, that it will be necessary only to go to take possession. H.

VER. 10. *Secure.* "No one is sooner overcome than the man who has no fear; and security is generally the forerunner of ruin." Velleius 2. *initium est calamitatis securitas.*

VER. 11. *War*, besides their wives, &c. v. 21.

VER. 12. *Behind*, on the west. C.

VER. 14. *To do.* Whether we must take them by force or by craft. H.—It seems they had a premeditated design to seize them. C.

VER. 17. *They.* Heb. and Sept. "and the five men that went to spy out the land." H.—*Off.* The Levite's attention was drawn off for a while by the 600 men, till the five, who had formerly become acquainted with him, had ransacked his little temple. C.—Perceiving them as they came out, he began to complain, but was soon persuaded to follow the Danites, and to abandon his former protector. So little dependence can be had on those who are faithless to their God! H.

VER. 19. *Mouth;* to signify that silence must be observed. Job xxix. 9. Eccli. v. 12. Angerona, among the Romans, and Harpocrates, in Egypt, were represented in this posture; *digitoque silentia suadet.* Ovid, Met. ix.

VER. 22. *Houses.* Heb. "near the house of Michas." The poor fellow called his neighbours, and pursued the Danites, (H.) despising as it were all his other effects, in comparison with his god. M.

VER. 25. *House.* The violence and injustice of the Danites cannot be excused, particularly as they were stealing what they deemed sacred. C.

VER. 27. *And*, &c. Heb. "and they took what Michas had made, and the priest, . . and came." H.—*Fire*, as they could not make themselves masters of it otherwise. They were forced afterwards to rebuild it. Some Rabbins have supposed, that Sidon and its colonies were not given by God to Israel: but their proofs are unsatisfactory. Lais was inhabited by the Chanaanites; and though it was in the territory of Aser, as the people of Dan had made the conquest, they were suffered to keep quiet possession of it. See Jos. xvii. 10.

VER. 28. *Rohob*, which stood at the foot of Libanus. The vale belonging to this city, extended for about twenty miles.

VER. 29. *Lais.* Heb. *Ulam Layish*, as the Sept. express it. C.—But the former term is explained by the Alex. and other copies in the sense of the Vulgate, *before.* H.—*Dan* is often placed for the northern boundary of Palestine. C.

VER. 30. *Idol.* Heb. *pasel.* W.—Grabe's Sept. "the graven thing of Michas, and Jonathan the son of Gersam, of the son of Manasses." The Roman copy omits "of Michas," but retains Manasses, as the present Heb. reads, instead of *Moses.* H.—It is suspected that the Jews have inserted an *n* over the word Mose, that it might not be known that a grandson of their lawgiver had been guilty of such impiety. They have not dared, however, to place the letter in the same rank as the others, but have suspended it, (C.) as if it were suspected, says Michaelis. Abendana relates, that by (or on) the authority of the ancients, this nun was added for the honour of Moses, lest his grandson might appear to be the first little sacrificing priest of an idol. The Latin Vulgate reads the name of Moses; and I am convinced that Moses, and not Manasses, ought to be understood: for how could a Levite have Manasses for his ancestor? Got. Comm. 1753. The Jews pretend that this relationship to the idolatrous king of Juda was not real, but figurative, in as much as Jonathan acted like him. But thus the reproach would fall on Gersam, who is said to be the son of Manasses, while the idolatrous priest is only placed as the son of Gersam. It is surely very absurd to say that he was the son of Manasses, because Manasses acted like him 800 years afterwards; and Sol. Jarchi honestly confesses that, "for the honour of Moses nun was written, on purpose to change the name, and it was written suspended, to indicate that it was not Manasses, but Moses." See Talmud Bava. fol. 109. The letter has, however, sometimes been suspended half way, and sometimes uniformly inserted, so that it has at last supplanted the genuine word. Some copies of the Sept. agree with the Vulg. Brug.—Theodoret reads, "Jonathan, the son of Manasses, of the son (υιου) of Gersam, of the son of Moses," retaining both words, in order to be sure of the right one, as the copies varied. Kennicott, Dis. 2. see Deut. xxvii. 4. Here we have a plain proof of the liberties which the Jews have taken with their text. But the providence of God has left

and his sons *were* priests in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time, that the house of God was in Silo. In those days there was no king in Israel.

CHAP. XIX.

A Levite bringing home his wife, is lodged by an old man at Gabaa, in the tribe of Benjamin. His wife is there abused by wicked men, and in the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.

THERE was a certain Levite, who dwelt on the side of Mount Ephraim, who took a wife of Bethlehem Juda:

2 And she left him, and returned to her father's house in Bethlehem, and abode with him four months.

3 And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father-in-law had heard this, and had seen him, he met him with joy,

4 And embraced the man. And the son-in-law tarried in the house of his father-in-law three days, eating with him and drinking familiarly.

5 But on the fourth day, arising early in the morning, he desired to depart. But his father-in-law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

6 And they sat down together, and ate and drank. And the father of the young woman said to his son-in-law: I beseech thee to stay here to-day, and let us make merry together.

7 But he rising up, began to be for departing. And nevertheless his father-in-law earnestly pressed him, and made him stay with him.

8 But when morning was come, the Levite prepared to go on his journey. And his father-in-law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayest depart. And they ate together.

9 And the young man arose to set forward with his wife and servant. And his father-in-law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to-day also, and spend the day in mirth, and to-morrow thou shalt depart, that thou mayest go into thy house.

10 His son-in-law would not consent to his words: but forthwith went forward, and came over-against Jebus, which by another name is called Jerusalem, leading with him two asses loaden, and his concubine.

11 And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

12 His master answered him: I will not go into the town of another nation, who are not of the children of Israel, but I will pass over to Gabaa:

13 And when I shall come thither, we will lodge there, or at least in the city of Rama.

14 So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

15 And they turned into it to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

16 And behold they saw an old man, returning out

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us means to detect their fraud, by the Vulg. &c. In other difficulties of a like nature, the collation of ancient MSS. and versions will generally remove the uncertainty, and we may pronounce that the word of God has not been adulterated, though perhaps no one copy may now represent it in all its genuine beauty and integrity. See Prælog. in SS. Mariana, C. xxiii. T. iii. Menoch. &c. Prot. here follow the corrupted Heb. "Manasseh." H.—*Captivity*, under the Philistines, when many of their brethren were taken prisoners, (Ps. lxxvii. 61. T.) and when Samuel obliged all Israel to renounce idolatry. 1 K. vii. 4. E.—Serarius, (q. 7.) or the sacred penman, speaks of a captivity, the particulars of which are not recorded. Salien understands it of the captivity of Nephthali, 35 years before the rest of the kingdom of Israel was destroyed: (4 K. xv. 29. H.) though Lyran and Bonfrere explain it of the latter event, under Salmanaser. ib. C. xvii. M.—We may allow that some interruptions took place under Samuel, David, &c. Salien.—In effect, Jonathan and his posterity might serve the idol of Michas till it was destroyed, at the same time as the ark was removed from Silo; (v. 31.) and afterwards they might relapse into their wonted impiety, and act in the character of priests to the golden calves of Jeroboam; who, no doubt, would prefer such of the tribe of Levi as would come over to him, (Ezec. xliv. 10.) though he was generally forced to select his priests from the dregs of the people. 3 K. xii. In this sense they might be priests in Dan, till Salmanaser led them captives. By substituting *galoth* for *geloth*, we might translate, "till the *deliverance* of the land," which was effected by Samuel; (C.) who not only repressed the Philistines, (1 K. vii. 13.) but also persuaded all Israel to renounce the service of idols. ib. v. 4. H.

VER. 31. *In Silo.* The ark was taken by the Philistines, (1 K. iv.) after remaining at Silo 349 years, and 217 from the idolatry of Michas and of Dan. Salien. H.—*In those.* The Heb. here commences the following chapter, which contains an account of another instance of licentiousness, which probably took place after the two former. Phinees was high priest; but there was no civil head. C.

CHAP. XIX. VER. 1. *Ephraim.* Some think at Silo, to which place, he says, he was going, (v. 18,) though it might be only out of devotion. C.—*A wife.* Heb. "a concubine." Sept. joins both together, "he took a harlot to wife." H.

VER. 2. *Left him.* Heb. *thoznē.* Now *tizne*, (D.) "his concubine, fell into fornication against (Junius improperly translates with) him." Chal. "She despised and went from him." Sept. "She was vexed at *or* she left him." C.—Josephus, 'as he was deeply in love with her on account of her beauty, he was displeased that she did not correspond with his love. Hence a quarrel ensuing, the woman would not bear his continual expostulations, and leaving her husband, after four months, returns to her parents. Hither, overcome by his love for her, he follows, and, by the mediation of her parents, he is reconciled to his wife, both agreeing to lay aside all complaints." Ant. v. 2.—It is clear that the Sept. Vulg. &c. have read the text in a different manner from what we do at present, and their explanation seems more rational than the Hebrew. For, is it probable that a Levite should go to be reconciled to an adulteress, contrary to the intention of the law (Deut. xxiv. 2. Jer. iii. 1. Prov. xviii. 22.) and the custom of the Jews, as well as of pagan nations, who looked upon those with contempt, who kept a woman of this character! The word concubine, we have often remarked, signifies a wife without a dowry, &c. (C.) such as the Mahometans still maintain as lawful wives. Busbec. ii.—*Months.* Josephus explains this of the time she had remained with her husband.

VER. 3. *With him.* Heb. "her husband arose and followed her to speak to her heart, to bring her back." Gen. xxxiv. 3. He shewed great condescension and love, (H.) and she received him with suitable sentiments of regard, and did not become more haughty, as women, who perceive themselves to be courted, frequently do. If she had been married to another, she could not have been received by her former husband.

VER. 7. *With him.* A beautiful instance of hospitality, like that of the disciples at Emaus. Luc. xxiv. 29. M.

VER. 8. *Advanced.* Heb. "and they tarried until the evening." Sept. "rest till the day decline." H.—He wishes them to wait till the heat of the day be over. C.—When he had obtained this request, he made the late hour an excuse for detaining them longer. But unhappily, the Levite was too resolute and desirous of returning home.

VER. 9. *Depart.* Heb. and Sept. add, "early," before the sun was up to render travelling incommodious. H.

VER. 10. *Jebus* was about six short miles from Bethlehem, and as many from Gabaa. It had not yet fallen into the hands of Juda (C.) and Benjamin, (H.) or they had been expelled again, so that the old inhabitants held possession of it at this time, (C.) as they did of the citadel till the reign of David. See C. i. 6. 21. H.—*Concubine.* She was his lawful wife: but even lawful wives are frequently in Scripture called concubines. See above, chap. viii. ver. 31. Ch. —ver. 2.

VER. 13. *Rama* was not so far as Gabaa; so that, if they could not travel to the latter place, they might turn to the former, and lodge all night. They held on their journey, however, till they came not very late, to Gabaa.

VER. 15. *Lodge.* No one invited them in. How much had these people degenerated from the manners of Abraham and of Lot, to imitate those of the men of Sodom! H.—There was no inn it seems at Gabaa, though we read of some at Jericho, Gaza, &c. C. xvi. 1. Jos. ii. 1. Gen. xlii. 27. C.

VER. 16. *Jemini.* That is, Benjamin. Ch.—C. iii. 15.

of the field and from his work in the evening, and he also was of Mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

17 And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

18 He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of Mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof:

19 We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

20 And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

22 While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke), came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: [a]Bring forth the man that came into thy house, that we may abuse him.

23 And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and cease I pray you from this folly.

24 I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

25 They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: And when they had abused her all the night, they let her go in the morning.

26 But the woman, at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

27 And in the morning the man arose, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshold.

28 He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

29 And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of Israel.

30 And when every one had seen this, they all cried out: There was never such a thing done in Israel, from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

CHAP. XX.

The Israelites warring against Benjamin are twice defeated; but in the third battle the Benjamites are all slain, saving six hundred men.

THEN all the children of Israel went out, and gathered together as one man, [b]from Dan to Bersabee, with the land of Galaad, to the Lord in Maspha:

2 And all the chiefs of the people, and all the tribes of Israel, met together in the assembly of the people of God, four hundred thousand foot-men fit for war.

[a] Gen. xix. 5.

[b] Osee ix. 9.

VER. 17. *Bundles.* Heb. "saw a traveller in," &c.

VER. 18. *Of God.* Sept. "to my house I return in haste; and no one brings me into his house." The tabernacle was fixed at Silo in Ephraim. H.—Chal. "the house of the sanctuary of God." M. v. 1.

VER. 19. *Straw.* It used to be cut small, as hay was very scarce. S. Jer. in Isai. xxv. Heb. "straw and provender."

VER. 20. *I will.* Heb. "all thy wants be upon me." I will furnish all that may be requisite. In this wicked city, there was at least, one generous soul, like Lot in Sodom. Gen. xviii. and xix.

VER. 22. *That is,* &c. An interpretation of the Vulg. Belial is sometimes rendered "devilish, apostate," &c. Sept. "lawless, *or* transgressors." M.—Aquila, "rebels." Sym. "libertines," without education or restraint. C.—Josephus lays the blame on some young men, who had been captivated with the charms of the Levite's wife, whom they had seen in the street. But they seem to have had designs still more criminal, though they were prevailed upon to desist, when she was abandoned to them. H.—They demanded the Levite himself. C.

VER. 24. *I have,* &c. A similar proposal was made by Lot; (Gen. xix. 8,) and hence the old man, who was brought up to hard labour, and the young Levite might, through ignorance, suppose it lawful for them to do the like. M.—It is lawful to advise a man, who is about to commit two crimes, to be satisfied with the less: but we cannot persuade any one to do even the smallest offence, that good may ensue. Rom. iii. 8. The ignorance or good intention of these people might extenuate, but could hardly excuse their conduct, as it was unjust to the woman, whom the people of Gabaa did not ask for; and they ought rather to have encountered the utmost fury of the populace. Had the latter even come to the extremity proposed, if the Levite had made all possible resistance, his virtue could not have been injured. C.—His crown would have been doubled, as S. Lucy observed when the judge threatened to have her prostituted. *Castitas mihi duplicabitur ad coronam.* Dec. xiii. H.—Perhaps in the agitation of mind, caused by such a brutal proposal, the old man might have been so disturbed, as scarcely to know what he was saying, and he did not afterwards expose his daughter. C.—But the Levite, seeing him in such a dilemma, on his account (H.) took his wife by force. Heb. &c. See Tostat. Bonf. E. C.—*Against nature.* Heb 'unto this man do not so vile a thing."

VER. 25. *And abandoned.* Heb. "and they knew her and abused her." H.—Interpreters say in the most unnatural manner. C.

VER. 26. *Lord.* So wives styled their husbands. 1 Pet. iii. 5.—*Down* dead through fatigue, (M.) shame, and grief. Joseph.—She had not power to knock. C.—Though the former misconduct of this unhappy woman might call for punishment, yet, after she was reconciled to her husband, we cannot but think he used her ill, though he acted through a sort of constraint and ignorance. H.—Instances of women dying under a similar treatment, may be found in Herodotus, and in the Russian and Turkish historians. C.

VER. 29. *Israel.* One part, like an epistle, written with blood, to every tribe. Salien.—Some, without reason, think that Benjamin was neglected: but they were to be summoned, to bring their guilty brethren (C.) to condign punishment, or to share in their fate, as accomplices of the crime. H.—The state of the republic authorized the Levite to take this extraordinary method of rousing all to a sense of horror for what had been done. C.—His brethren, dispersed through the country, would no doubt take part in his grief.

VER. 30. *Egypt,* that is for the space of eighty years. Salien.—Indeed the annals of all past ages could hardly furnish an instance of such barbarous lust.—*Done.* In every city, people gathered together to consult how the crime was to be expiated; (H.) and all agreed to assemble before the Lord. C.—Grabe's Sept. observes, that the Levite "gave order to the men, to whom he sent, saying, these things shall you speak to every Israelite. If such a word (*or* thing) has come to pass, from the day of the coming up of the sons of Israel out of Egypt, till the present day? Take ye advice concerning it, and speak." H.

CHAP. XX. VER. 1. *Bersabee,* from the northern to the southern extremity of the land, (C.) west of the Jordan, as *Galaad* denotes that on the east, belonging to Israel. Only the Benjamites and the town of Jabes declined attending. H.—*Maspha,* on the confines of the tribes of Juda and of Benjamin. Here the people frequently assembled; and it was a place of prayer, 1 Mac. iii. 46. It is thought that an altar of *the Lord* had been erected. C.—Maspha denotes, "a height or watch-tower," (H.) near Silo. Mas. in Jos. xviii. 26.

VER. 2. *Chiefs.* Lit. "angles or corner-stones," whose business it was to keep the people in order; or, all the different ranks of men may be designated. C.—Sept. "the climate," *or* country. H.—Syr. and Arab. "the families of all the people." 1 K. xiv. 38. C.

3 (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha). And the Levite, the husband of the woman that was killed, being asked, how so great a wickedness had been committed,

4 Answered: I came into Gabaa, of Benjamin, with my wife, and there I lodged:

5 And behold the men of that city, in the night beset the house wherein I was, intending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

6 And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

7 You are all here, O children of Israel, determine what you ought to do.

8 And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into his own house:

9 But this we will do in common against Gabaa:

10 We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we may fight against Gabaa of Benjamin, and render to it for its wickedness, what it deserveth.

11 And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

12 And they sent messengers to all the tribe of Benjamin, to say to them: Why hath so great an abomination been found among you?

13 Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken to the proposition of their brethren the children of Israel:

14 But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15 And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

16 Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords and were prepared to fight.

18 And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

19 And forthwith the children of Israel rising in the morning, camped by Gabaa:

20 And going out from thence to fight against Benjamin, began to assault the city.

21 And the children of Benjamin coming out of Gabaa, slew of the children of Israel that day two and twenty thousand men.

22 Again Israel, trusting in their strength and their number, set their army in array in the same place, where they had fought before:

VER. 3. *Levite.* Heb. and Sept. do not say that the discourse was addressed to him; but he was the most interested, and capable of giving a true account. Heb. "Then said the children of Israel, Relate (Sept. ye) how this wickedness happened, (4) And the Levite," &c. answered.

VER. 5. *Kill me.* He expressed an abominable crime by another less horrible. Salien.—But he does not say that he brought out his wife. He might conclude, that if he had been exposed to their fury, he would have experienced a similar ate. H.—So determined was he to resist to the last extremity. The outrage would have been more hateful to him than death. C.—We may reasonably conclude that his wife had the same sentiments, and that she died a martyr to her conjugal fidelity, resisting even unto death, and thus making some atonement for her past misconduct.

VER. 6. *Because,* &c. Heb. and Sept. "for they have wrought (*zimma*, a word which the Sept. (Alex. and Vat.) leave untranslated, others render *dishonesty*) lewdness and folly," or a most impious act of lust. H.—They do not compare this crime with every other that had been committed, as idolatry, and other sins, which directly attack God, are greater. But this was the most atrocious injustice which could be done to a fellow creature. Salien.

VER. 9. *In common.* Heb. "by lot." C.—They chose one man out of ten to procure provisions, selecting 40,000 for that purpose, or the 10th part of the forces. H.

VER. 11. *With,* &c. This is added to explain. C.—Heb. "united *as one man.*" H.

VER. 12. *Sent.* The law of nations requires that satisfaction be demanded, (C.) before a war commence. M.—The former resolution (v. 9,) was only conditional, if the Benjamites should prefer defending their brethren of Gabaa, before punishing them, as they deserved. C.—Indeed their absenting themselves from this general assembly, implied as much, and the Israelites were determined, at any rate, to see that the guilty were duly punished. H.—*Tribe.* Heb. "tribes," denoting the great families of Benjamin. Gen. xlvi. 21. Num. xxvi. 38.

VER. 15. *Men.* This number is verified, v. 35. The Benjamites had 25,700 in all, of whom they lost 25,100; so that 600 remained. Heb. reads here 26,000; and some pretend (C.) that 1000 fell in the two victories which they obtained. Grot. &c.—But this is without proof, and the Vulg. is confirmed by Josephus, and by most of the copies of the Sept. though the Vat. copy has only 23,000. C.—*Gabaa.* Heb. and Sept. add, "which were numbered 700 chosen men." Grabe repeats in the following verse with the Heb. "Among all this people, 700 chosen men," which seems to insinuate that these expert archers were selected out of all the army. H.—But the other copies of the Sept. agree with the Vulg. that they were all of Gabaa, (C.) as if they were trained at this city with more particular care, to hit a mark how small soever.

VER. 16. *Right.* Sept. "ambidextrous." Moderns generally translate the Heb. "left-handed." But we have seen that such a meaning is improbable. C. iii. 15.—*Side.* The inhabitants of Palestine formerly applied themselves very much to this exercise, and by them it was propagated over other parts of the world. Plin. vii. 56. Strabo (iii.) observes that the people of the Balearic islands became so famous for slinging, only after the Phœnicians had taken possession of their country, which is the present Majorca and Minorca. They could hit the mark without failing, and penetrate every sort of armour. Florus iii. Their bullets of lead were sent with such violence, as sometimes to melt in the air, according to Ovid and Seneca, q. 2. 56. The slingers commonly stood 600 paces from the mark of white, which they seldom missed. Veget. ii. 23. The stones which they used weighed a pound among the Romans. The sling would frequently carry farther than a bow. Xenophon, Anab. v. Yet the exploits of bowmen are not less extraordinary than what is here recorded. Philostorgius (ii. 12,) assures us that the Indians, after they have been drinking, will shoot at a child, and only touch the ends of his hair. Domitian would shoot from a great distance, and make the arrow pass between the extended fingers of a child, and at other times would divert himself with piercing an animal with two arrows, so that they would stick out like horns. Sueton. Soranus could send an arrow into the air, and pierce it with another as it fell. The emperor Hadrian writes of him,

"Emissumque arcu dum pendet in aere telum,
Ac redit ex alto, fixi fregique sagitta." C.

VER. 17. *Thousand.* Their numbers had decreased since they came out of Egypt, (Num. i. and xxvi.) when they were 600,000 fighting men. M.—But we must reflect, that some would be left to garrison the cities, &c. The Benjamites must surely have been infatuated to encounter so great a force in such a cause. H.

VER. 18. *Silo.* Heb. simply "to Bethel." which the Sept. Syr. Josephus, and others, explain of the city: but others generally understand "the house of God," at Silo, for which Bethel is placed. C. xxi. 2. 9. and 12. Phinees resided near the tabernacle, and was desired to consult God.—*Juda* is not the name of a man, but of the tribe; (C.) and probably Othoniel would have the chief command. Salien.—The Israelites do not ask whether they ought to make war on their brethren, &c. but only desire to know which tribe shall begin the attack. C. i. 1. and x. 18. They manifest a degree of presumption, which God soon chastised, (C.) as well as the idolatry of Dan, &c. which they had neglected to punish, though they had an express command to do it. Deut. xiii. 12. Salien.—They were full of pride, and only concerned to revenge their own wrongs. H.

VER. 22. *Trusting in their strength.* The Lord suffered them to be overthrown, and many of them to be slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the tribe of Dan, and else where; and partly because they trusted in their own strength: and therefore though he bid them fight, he would not give them the victory, till they were thoroughly humbled, and had learned to trust in him alone. Ch.—God's thoughts are often very different from ours; and he frequently delays to crown with success the most holy enterprises, that man may learn to be more humble, and to trust wholly in his mercy. C

23 Yet so that they first went up and wept before the Lord until night: and consulted him and said: Shall I go out any more to fight against the children of Benjamin my brethren or not? And he answered them: Go up against them, and join battle.

24 And when the children of Israel went out the next day to fight against the children of Benjamin,

25 The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them, made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

26 Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace-offerings,

27 And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

28 And Phinees, the son of Eleazar, the son of Aaron, was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin, our brethren, or shall we cease? And the Lord said to them: Go up, for to-morrow I will deliver them into your hands.

29 And the children of Israel set ambushes round about the city of Gabaa:

30 And they drew up their army against Benjamin the third time, as they had done the first and second.

31 And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel, and the other to Gabaa, and they slew about thirty men:

32 For they thought to cut them off as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.

33 Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also, which were about the city, began by little and little to come forth,

34 And to march from the west side of the city. And other ten thousand men chosen out of all Israel, attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

35 And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men, and that drew the sword.

36 But the children of Benjamin, when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

37 And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

38 Now the children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might shew that the city was taken.

39 And when the children of Israel saw this in the battle, (for the children of Benjamin thought they fled, and pursued them vigorously, killing thirty men of their army)

40 And perceived, as it were, a pillar of smoke rise up from the city; and Benjamin looking back, saw that the city was taken, and that the flames ascended on high:

41 They that before had made as if they fled, turning their faces, stood bravely against them. Which the children of Benjamin seeing, turned their backs,

42 And began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

43 And so it was, that they were slain on both sides by the enemies, and there was no rest of their men dying. They fell and were beaten down on the east side of the city of Gabaa.

44 And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers.

45 And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also,

VER. 23. *And join battle.* This is an explanation of Heb. "against him." H.—The Israelites still neglected to sue for the divine protection, trusting in their numbers. God sends them again to battle, and suffers them to be routed. Did he deceive them? By no means. He wished them to learn the important lesson of self-diffidence, and he had not promised them the victory. H.—But after they had humbled themselves, He acts like a master. *I will deliver,* &c. v. 28. C.

VER. 25. *Sword.* In each battle the Benjamites kill almost as many as their whole army, in all 40,000 Israelites, without losing a man, v. 15. H.

VER. 26. *Evening.* Till then the Jews never eat on fasting days. The Turks still do the like: but they only change day into night, as they sleep till sunset, and then begin to feast and to make merry. C.

VER. 28. *Was over.* Heb. "stood before it at that time," (H.) in the camp, (C.) or perhaps at Silo, which was not so remote; but some, if not the whole army, might go thither to weep, and to consult the Lord. Phinees had formerly displayed his zeal against the impiety of Beelphegor. Num. xxv. 7. He was cotemporary with Jonathan, the priest of Michas. Kennicott.—Hence it appears that this took place not long after the death of Eleazar. Jos. xxiv. W.

VER. 31. *To Gabaa,* from some other city. H.—This body of men consisted of 10,000, who were designed to draw off the Benjamites from the city into the midst of the forces of Israel, at Baalthamar; while another division, in ambush, on the west of Gabaa, had to enter the city, and having set it on fire, were to prevent the inhabitants from re-entering. C.—They used a similar stratagem to that which Josue (C. viii.) had employed against Hai. Salien.

VER. 33. *Baalthamar,* the plain of Jericho; (Chal.) or rather a village in the vicinity of Gabaa, which Eusebius calls Besthamar.

VER. 34. *West side.* Heb. *mâre,* "a cavern," (C.) "a plain," (Chal.) "the thickets." Vat. &c. But the Sept. have read *mârbe,* "the west," with the Vulg. C.—The Vat. copy leaves Maraagabe. M.—Gabaa was situated on a hill, and the ambuscade might be concealed in a cavern, some of which in Palestine are very spacious. C.

VER. 35. *The sword.* It seems the slingers also used the sword, v. 16.

VER. 36. *Flee;* some towards the city, others to the wilderness, and to Remmon. v. 45. H.—*That.* Heb. "because they confided in those whom they had placed in ambush, near Gabaa." Hence they were not so eager to prevent their flight, by surrounding them.

VER. 37. *Arose.* Heb. "drew along (advanced or sounded the trumpet a long time,") perhaps for a signal, (C.) though the firing of the city seems to have been designed for this purpose, v. 40. H.

VER. 39. *Saw.* Heb. "retired in the battle, Benjamin began to smite and to kill . . about thirty men; for they said, surely they are destroyed before us, (or flee) as in the first battle." It is wonderful that they should thus so easily fall into the very snare laid formerly for the men of Hai. Jos. viii. 5.

VER. 42. *Them.* Heb. "and those who *came* out of the cities, (of Benjamin) they (destroyed, (H.) or the other Israelites) destroyed them who fled in the midst of them."

VER. 43. *Rest.* Heb. "with ease, *or* at leisure they crushed them," &c. Others translate, (C.) *Monvêe,* "from Nucha, Noua, (Sept. Rom. H.) Menucha," &c. We read of a place in the tribe of Juda, called Menuchta, 1 Par. ii. 52. C.—The same word may be taken as a proper name, or may signify rest. M.

VER. 45. *In that.* Heb. "and they gleaned of them in the highways 5000 men, and pursued them close to Giddom," of which the Vulg. takes no notice. The Roman Sept. reads "Gedan;" the rest have "Galaad."

as they were straggling, and going different ways, they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

46 And so it came to pass, that all that were slain of Benjamin, in divers places, were five and twenty thousand fighting men, most valiant for war.

47 And there remained of all the number of Benjamin *only* six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months.

48 But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

CHAP. XXI.

The tribe of Benjamin is saved from being utterly extinct, by providing wives for the six hundred that remained.

NOW the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife.

2 And they all came to the house of God in Silo, and sitting before him till the evening, lifted up their voices, and began to lament and weep, saying:

3 O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us?

4 And rising early the next day, they built an altar: and offered there holocausts, and victims of peace, and they said:

5 Who is there among all the tribes of Israel that came not up with the army of the Lord? for they had bound themselves with a great oath, when they were in Maspha, that whosoever were wanting should be slain.

6 And the children of Israel being moved with repentance for their brother Benjamin, began to say: One tribe is taken away from Israel,

7 Whence shall they take wives? For we have all in general sworn, not to give our daughters to them.

8 Therefore they said: Who is there of all the tribes of Israel, that came not up to the Lord to Maspha? And, behold, the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time also when they were in Silo, no one of them was found there,)

10 So they sent ten thousand of the most valiant men, and commanded them, saying: Go and put the inhabitants of Jabes Galaad to the sword, with their wives and their children.

11 And this is what you shall observe: [a]Every male, and all women that have known men, you shall kill, but the virgins you shall save.

12 And there were found of Jabes Galaad four hun-

[a] Num. xxxi. 17. 18.

VER. 46. *War.* The Scripture, and other authors of the greatest exactitude, sometimes use round numbers. C.—An odd hundred (v. 35, and 15. H.) is here neglected. C.

VER. 47. *Escape.* Mercy was shewn to these, as the tribe had been already treated with sufficient severity. S. Jerom says, they were "reserved for the sake of the apostle Paul," (epit. Paul. M.) who was descended from some of them. H.—*Remmon*, near Gabaa. Zac. xiv. 10. Eusebius places it fourteen miles north of Jerusalem. C.

VER. 48. *And villages*, is not expressed in Heb. &c. But as both cities, and all the inhabitants were destroyed, the villages would share the same fate, (H.) as being under a curse. The Israelites concluded, from the exemplary vengeance which had been taken of Sodom and Gomorra, that they were authorized to treat their brethren in guilt with the utmost severity. C.

CHAP. XXI. VER. 1. *Sworn*, (juraverunt.) The mention of *Maspha*, seems to determine that this oath was taken before the battle; though it would otherwise appear, that the Israelites engaged themselves to extirpate the tribe in the heat of their fury, and after they had destroyed the women of Benjamin. If they could lawfully slay their brethren indiscriminately, as connected in the same wicked cause, (H.) they might surely refuse their daughters to any of those (M.) who might chance to make their escape. H.—But they ought first to have consulted the Lord, as this was a matter of as great consequence as to know who was first to go to battle. They seem to have discovered the rashness of their proceedings, and to have repented when it was too late; and they ridiculously attempt to elude the obligation of the oath, which lay heavy on their consciences. Salien.—They think it sufficient to adhere to the letter, while they neglect the spirit of their oath. H.—The ancients had a scrupulous regard for oaths, and did not allow themselves the liberty of interpreting them away. Gen. xxiv. 5. Jos. ix. 15. 1 K. xiv. 24. C.—But here the Israelites wish to keep and to evade the oath at the same time. H.—Serarius, &c. declare that their oath was lawful, as they did not consider the inconveniences which would attend its execution. As soon as they perceived them, the obligation ceased; though, if their erroneous conscience dictated the contrary to them, they were obliged to follow it, (T.) if they could not receive a more certain information. H.—Tostat and others maintain that the oath was null, as being illegal, and consequently of no force. Grotius (Jur. ii. 2, 21,) lays it down as the right of nature, for people to marry with their neighbours, (C.) though any individual may refuse such connexions; (H.) and S. Augustine (de C. ii. 17.) allows, that the Romans had "a right, perhaps, to seize the Sabine women, in a war declared on account of the unjust refusal." We can excuse the Benjamites for taking the women of Silo, by force, on no other plea, (C.) unless the consent of the parents and of the virgins intervened. H. v. 22.—If, therefore, the Israelites could not lawfully deny their daughters in marriage to the Benjamites, their oath was unjust, and nowise obligatory. C.—They had no right to punish the innocent with the guilty, as they had received no order from God; (Salien) and therefore they ought not to have slain the unoffending females of Benjamin, or of Jabes, v. 11. It is not necessary for us to defend the rash oaths or the conduct of the Israelites, in exterminating their fellow creatures, who were innocent; nor in the rape, &c.

VER. 2. *Silo.* Heb. simply, "to Bethel," as C. xx. 18. Sept. Alex. "to Maspha and Bethel." H.

VER. 3. *Evil.* Thus they style their own cruelty, in destroying the women and children, and in taking an oath to prevent the remaining Benjamites from having any posterity, unless they married with strangers, which the law forbade, (C.) though it would hardly bind in cases of such necessity. H.—Hence the sons of Noemi are excused for entering into such marriages. Ruth i. 4. T.—Heb. and Sept. do not mention, *so great an evil*, but only *this*. The context however shews, that the people considered the extermination of a whole tribe, as a dreadful misfortune; and, as it was going to take place in consequence of their oath, unless some expedient could be discovered to prevent it, without the guilt of perjury, they were moved with repentance, and endeavoured to appease God's wrath by a multiplicity of victims. How much better would it have been not to have made a vow, than after making it, to strive to render it ineffectual! Eccle. v. 3. 4. It does not appear that God gave them any answer in all this affair; and the concluding verse seems to indicate, that their conduct was displeasing to him. Perhaps he punished this, as well as the other faults of his people, by delivering them over to Chusan for eight years, as Salien and Usher place the first year of servitude immediately after the close of this unfortunate war, which would enable the Chanaanites to gain fresh strength, and to rejoice at the civil broils of Israel. C. iii. 8. Aod, who slew Eglon, about 94 years afterwards, was not yet born. H.

VER. 4. *Altar*, within the tabernacle, to suffice for the number of victims, as Solomon did; (3 K. viii. 64. T.) or out of the court, by God's dispensation, as they were defiled with blood; (Num. xxxi. 24. C.) though this is not certain, as four months elapsed between the battle and the reconciliation of the remaining Israelites with their brethren: (C. xx. 47.) so that during that interval, they might have committed the massacres in the different cities, and still have had time to be purified seven days, as the law required, before they could be allowed to enter the *camp* or the tabernacle. H.—Some think that *one* altar was prescribed only during the sojournment in the desert. See Serar. M.

VER. 5. *Slain.* Why then did they deem it lawful to reserve the virgins? or if they meant only those who were fit for war, why were the married women, &c. involved in the common ruin? The people of Jabes deserved chastisement, for seeming to connive at the wickedness of Gabaa, and by separating themselves from the religious sacrifices of the rest. But it does not appear that they were legally summoned, nor had the majority of the people a right to execute such summary justice upon a few, who perhaps might not have been acquainted with their vows and new made laws. H.

VER. 6. *Say.* Governors should use great discretion, and correct with justice and mercy. S. Greg. 1. ep. 24. W.

VER. 7. *In general.* Heb. "by the Lord," with an imprecation, v. 18. M.

VER. 8. *Jabes* was between Pella and Gerasa, upon a mountain, east of the Jordan. It was after its destruction rebuilt, (C.) and became very famous, (1 K. xi. M.) if it was indeed ever demolished. We know not what prevented the inhabitants from joining in the common cause. H.

VER. 10. *Ten.* Heb. Chal. Sept. and Josephus read, *twelve.* The refusal to serve in the national army was punished like a sort of rebellion, with death, no less than to desert. Debora curses the inhabitants of Meros, on this account. C. v. 23.

VER. 11. *But*, &c. This is not expressed in the Heb. or the Sept. though it be sufficiently implied, (C.) as the males and married women only are ordered to be slain. H.—It is doubted whether the virgins, who were not fit for marriage, were reserved or butchered. But probably all the younger children were saved (C.) of that sex, though the order was to kill the wives and children; and the reason for sparing any was, that the Benjamites might be supplied with wives immediately. H.—Heb. and Sept. intimate, that the citizens were to be treated as those who were under an anathema: "ye shall utterly destroy;" anathematize Yet the houses and cattle were spared. M.

dred virgins, that had not known the bed of a man, and they brought them to the camp in Silo, into the land of Chanaan.

13 And they sent messengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

14 And the children of Benjamin came at that time, and wives were given them of Jabes Galaad: but they found no others, whom they might give in like manner.

15 And all Israel was very sorry, and repented for the destroying of one tribe out of Israel.

16 And the ancients said: What shall we do with the rest, that have not received wives? for all the women in Benjamin are dead.

17 And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel.

18 For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife.

19 So they took counsel, and said: Behold, there is a yearly solemnity of the Lord in Silo, which is situate on the north of the city of Bethel, and on the east side of the way, that goeth from Bethel to Sichem, and on the south of the town of Lebona.

20 And they commanded the children of Benjamin, and said: Go, and lie hid in the vineyards,

21 And when you shall see the daughters of Silo come out, as the custom is, to dance, come ye on a sudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

22 And when their fathers and their brethren shall come, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away as by the right of war or conquest, but when they asked to have them, you gave them not, and the fault was committed on your part.

23 And the children of Benjamin did as they had been commanded: and, according to their number, they carried off for themselves every man his wife of them that were dancing: and they went into their possession, and built up their cities, and dwelt in them.

24 The children of Israel also returned by their tribes, and families, to their dwellings. In those days there was no king in Israel: but every one did that which seemed right to himself.

VER. 13. *Them*, the messengers to, &c. Heb. "and to make unto them a proclamation of peace." H.

VER. 15. *Sorry, and.* Heb. "for Benjamin, because the Lord had made a breach in Israel." C.

VER. 17. *And we*, &c. Heb. "and they said: an inheritance for those Benjamites who have escaped, that a tribe," &c. They wish to repair the breach as fast as possible, so that each of the 600 may have a wife.

VER. 19. *Counsel*, among themselves. H.—*Solemnity.* It is not known which is meant, as all the three great festivals occurred during the time that the vines were covered with leaves; (v. 20) or this feast might be one peculiar to the city of Silo, in memory of the ark being transported thither. Vatable thinks that the description here given, regards the place where the dance was to be, as all must have known the situation of the city. Silo rather lies to the west than to the east, (C.) if we draw a line from Bethel to Sichem, but the road might be circuitous. H.—S. Jerom places Silo ten miles west of Sichem.—*Lebona* may be Chan Lebna, four miles to the south of it. C.

VER. 21. *To dance;* not in a lascivious manner, as a certain heretical interpreter would have it, but out of a religious motive. M.—Such dances were formerly very common among all nations. The Therapeuts, who are supposed to have been the first Jewish converts to the Christian faith, in Egypt, and were remarkable for their modesty and serious deportment, danced nevertheless in their religious assemblies, first in two separate bands, and afterwards men and women together. Philo. contemplat. The women still dance round the tombs of their relatives, in Palestine, with solemn lamentations. Roger, and Le Brun's Voyages.—*Come.* Josephus insinuates, that the women were to be seized as they came from different parts to the solemnity. But it hence appears that they were coming out of the city; (C.) though it is very probable that the virgins did not all belong to it, but came from all Israel: for why should the people of Silo be forced to supply wives for these surviving Benjamites, against whose character they might reasonably entertain such strong objections? But, if all the assembly agreed that the Benjamites should select from among their daughters whomsoever they could lay their hands on, they could not complain that they were treated with peculiar severity. H.—But did not the Israelites offend by giving this counsel, so contrary to the import of their vow? And were not the Benjamites equally guilty in following such advice? It is answered that, in odious matters words must be taken in all their rigour, and the person who vows not to *give*, does not engage himself to reclaim if the thing be *taken*. Those who gave the advice are not perhaps deserving of excuse, on account of the artifice which they employ to get rid of their oath; but the rest, who were not apprised of it till after the execution, were surely without blame; and the Benjamites, who followed the counsel of respectable men, in such circumstances, cannot be considered as guilty of a rape, &c. Grot. Jur. ii. 13. A. Lapide. C.—S. Ambrose (ep. 6,) seems to be of this opinion. Tostat and others cannot, however, approve of these arguments. "As they erroneously supposed that they were bound by their oath, they *prudently* turned aside to advise the rape." T.—So Liran. &c.—But this was only a human prudence. H.—The ancients gave counsel to the Benjamites, to ask the people of Silo to give them their daughters in marriage, knowing they would not grant the request, that they might afterwards have recourse to the expedient of taking them by force. "No doubt they were not without blame. For as they believed that their oath was binding, they ought neither to have done nor to have advised any thing, by which it might be violated." Salien, A. 2622.—The rape at Silo preceded that of the Sabines, at Rome, about 700 years, and both probably happened in September. T.

VER. 22. *Part.* Heb. is variously translated; but the Sept. and Arab. agree with the Vulg. By your refusal, and by your oath, you have constrained them to take what you would not, (C.) or could not grant. Prot. "Be favourable to them for our sakes, because we reserved not to each man his wife, in the war; for ye did not give unto them, at that time, *that* ye should be guilty." H.—You have not to answer for the infraction of the oath, since you did not *give* your daughters. C.—They had no objections to the Benjamites on any other head, and the young women were not very reluctant. T.—It is wonderful that the high priest, Phinees, appears so little on this occasion. If he had spoken in the name of God, the rest would have been under no perplexity.

VER. 24. *Himself.* This remark has been made twice before, respecting the conduct of Michas and of Dan, both which deserved reprehension. It seems to be added here for the same purpose, that we might not be so much startled at the relation of such strange proceedings. Soon after this event, the angel came to upbraid the Israelites. C. ii. 1. H.—There was no judge perhaps, but anarchy then prevailed. D.—At least the people were under more restraint when they had kings, (W.) or judges divinely appointed at their head. H.

THE BOOK OF RUTH.

THIS Book is called RUTH, from the name of the person whose history is here recorded; who, being a Gentile, became a convert to the true faith, and marrying Booz, the great-grandfather of David, was one of those from whom Christ sprang according to the flesh, and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel. Ch.—The Holy Ghost chose that the genealogy of David, and of the Messias, should be thus more clearly ascertained. Theodoret.—Christ proceeded from the Gentiles, as well as from the Jews, and his grace is given to both. W.—*Send forth, O Lord, the lamb, the ruler of the earth, from Petra.* Isai. xvi. This was the capital city of Arabia Petrea, where Ruth is supposed to have lived, (Tostat) being, according to the Chal. &c. the daughter of Eglon, king of Moab. The Jews also pretend that Booz was the same person as Abesan, the judge. But it is by no means certain to what period this history belongs. Usher places it under Samgar, about 120 years after Josue. C.—Salien believes that the famine, which obliged Elimelech to leave Bethlehem, happened under Abimelech, and that Noemi returned in the 7th year of Thola, A. C. 1243. This event certainly took place under some of the judges; so that we may consider this book as an appendix to the preceding, like the last chapters, (Judg. xvii. &c. H.) and a preface to the history of the kings. C.

CHAP. I.

Elimelech of Bethlehem going with his wife Noemi, and two sons, into the land of Moab, dieth there. His sons marry wives of that country, and die without issue. Noemi returneth home with her daughter-in-law, Ruth, who refuseth to part with her.

IN the [a] days of one of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and his two sons.

2 He was named Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

3 And Elimelech the husband of Noemi died: and she remained with her sons.

4 And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt there ten years,

5 And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband.

6 And she arose to go from the land of Moab to her own country, with both her daughters-in-law: for she had heard that the Lord had looked upon his people, and had given them food.

7 Wherefore she went forth out of the place of her sojournment, with both her daughters-in-law: and being now in the way to return into the land of Juda,

8 She said to them: Go ye home to your mothers, the Lord deal mercifully with you, as you have dealt with the dead and with me.

9 May he grant you to find rest in the houses of the husbands which you shall take. And she kissed them. And they lifted up their voice, and began to weep,

10 And to say: We will go on with thee to thy people.

11 But she answered them: Return, my daughters, why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

12 Return again, my daughters, and go your ways: for I am now spent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 If you would wait till they were grown up, and come to man's estate, you would be old women before you marry. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me.

14 And they lifted up their voice, and began to weep again: Orpha kissed her mother-in-law, and returned: Ruth stuck close to her mother-in-law.

15 And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her.

16 She answered: Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people *shall be* my people, and thy God my God.

17 The land that shall receive thee dying, in the same will I die: and there will I be buried. The Lord do so and so to me, and add more also, if ought but death part me and thee.

18 Then Noemi seeing that Ruth was steadfastly de-

[a] A. M. circiter 2706, A. C. 1298.

CHAP. I. VER. 1. *Of one.* Heb. "And it came to pass in the days when the judges ruled." H.—The *and* shews the connection with the former book. C.—*Land.* Chal. adds, "of Israel," (M.) while the less fertile country of Moab had abundance. God thus punished the idolatry of his people. Some say the famine lasted ten years; but this is uncertain, though Noemi continued so long out of the country, v. 4. Salien.

VER. 2. *Elimelech.* Josephus and others read erroneously, Abimelech. He was probably called also Jokim. 1 Par. iv. 22.—*Ephrathites.* This title often designates people of the tribe of Ephraim; (Judg. xii. 5. 1 K. i. 2,) but here it means those of Ephrata, which is also called Bethlehem of Juda, about five or six miles south of Jerusalem. Gen. xxxv. 19. Mic. v. 2. C.

VER. 4. *Ruth* was the wife of Mahalon; (C. iv. 10,) and signifies one "well watered, (M.) or inebriated," &c. H.—The sons of Noemi were excused by necessity in marrying idolaters, though they ought to have done their best to convert them. The Chaldee greatly condemns their marriage, and thinks that their death was in punishment of their prevarication. Deut. vii. 3. and xx. 11. C.—Salien is of the same opinion. So various have always been the sentiments of people on this head! H. See Serarius, q. 11.

VER. 8. *Mothers,* who had separate apartments from the men. C.—*Me.* They had behaved with great respect and love towards their husbands, and towards Noemi, whom they even wish to accompany. M.—The pronouns in this, and verses 9, 11, 13, and 19, are surprisingly corrupted in Heb. being masculine or feminine, where we should expect the contrary. Kennicott.

VER. 9. *Take.* She proposes marriage to them, as a state more suitable to their years, (H.) and wishes that they may experience none of its solicitudes, (1 Cor. vii. 28,) but be constantly protected by their husbands. Widows are exposed to many difficulties. M.

VER. 11. *Of me.* Hence it appears that the Rabbins are under a mistake, when they say that those children who are born after the death of their brothers, are not obliged to take their widows.

VER. 13. *Marry.* Heb. "would you stay for them from having husbands?"

VER. 14. *And returned,* is not expressed in Heb. But the Sept. have, "and she returned to her people." H.

VER. 15. *To her gods,* &c. Noemi did not mean to persuade Ruth to return to the false gods she had formerly worshipped; but by this manner of speech, insinuated to her, that if she would go with her, she must renounce her false gods, and turn to the Lord, the God of Israel. Ch.—She wished to try her constancy. Salien.—Most infer from this passage, that Orpha was never converted, or that she relapsed.—*Her gods,* may indeed be rendered in the singular, "god." But what god was peculiar to her and the Moabites, but Chamos? C.—Noemi might well fear that Orpha would give way to the superstition of her countrymen, to which she had been addicted, even though she might have made profession of serving the true God, while she lived with her. H.

VER. 17. *The Lord do so and so,* &c. A form of swearing usual in the history of the Old Testament, by which the person wished such and such evils to fall upon them, if they did not do what they said. Ch.—It is not certain that they expressed what particular evils. C.—They might be willing to undergo any punishment, if they should transgress. H.—The pagans used a similar form of imprecation. 3 K. xix. 4 K. xx. 10. C.

termined to go with her, would not be against it, nor persuade her any more to return to her friends:

19 So they went together, and came to Bethlehem. And when they were come into the city, the report was quickly spread among all: and the women said: This is that Noemi.

20 But she said to them: Call me not Noemi (that is, beautiful), but call me Mara (that is, bitter), for the Almighty hath quite filled me with bitterness.

21 I went out full and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?

22 So Noemi came with Ruth, the Moabitess, her daughter-in-law, from the land of her sojournment: and returned into Bethlehem, in the beginning of the barley harvest.

CHAP. II.

Ruth gleaneth in the field of Booz: who sheweth her favour.

NOW her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz.

2 And Ruth, the Moabitess, said to her mother-in-law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder, that will be favourable to me. And she answered her: Go, my daughter.

3 She went, therefore, and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

4 And behold, he came out of Bethlehem, and said to the reapers: The Lord be with you. And they answered him: The Lord bless thee.

5 And Booz said to the young man that was set over the reapers: Whose maid is this?

6 And he answered him: This is the Moabitess, who came with Noemi, from the land of Moab,

7 And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

8 And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

9 And follow where they reap. For I have charged my young men, not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

10 She fell on her face, and worshipping upon the ground, said to him: Whence cometh this to me, that I should find grace before thy eyes, and that thou shouldst vouchsafe to take notice of me, a woman of another country?

11 And he answered her: All hath been told me, that thou hast done to thy mother-in-law after the death of thy husband: and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore.

12 The Lord render unto thee for thy work, and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

13 And she said: I have found grace in thy eyes, my lord, who hast comforted me, and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

14 And Booz said to her: At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

15 And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

16 And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathereth them.

VER. 19. *That Noemi.* This exclamation might proceed either from surprise, or from contempt. M.

VER. 20. *That is.* The explanations are added by S. Jerom. H.—Noemi had formerly a husband and two sons, with great riches, of which she was now deprived. W.

VER. 21. *Almighty.* Heb. *Sadai*, ("the self-sufficient) hath afflicted."

VER. 22. *Harvest.* About the month of Nisan, or our March (C.) and April. M.

CHAP. II. VER. 1. *Booz.* The Scripture does not specify how nearly they were related. R. Josue says Elimelech, Salmon, and Tob (C. iii. 13,) were brothers, and Booz was the son of Salmon, which cannot be refuted, (Serar. q. 1. M.) though the authority and proofs be very weak. It is not, however, more probable that Booz was the *brother* of Elimelech. Some think that he was not the immediate son of Salmon, as four persons seem too few to fill up the space of 366 years, from the marriage of Rahab till the birth of David. But this is not impossible. C. See C. iv. 20.

VER 2. *To me.* It was the privilege of the poor and of strangers to glean. Deut. xxiv. 19. Lev. xix. 9. Yet Ruth asks leave, through civility. C.—This law is no longer in force, but it would be inhuman for the rich to deny this liberty to those who are in distress, and willing rather to work than to beg. T.

VER. 4. *With you.* This blessing the Church still adopts in her service. W. —It was customary to bless one another during harvest. Ps. cxxviii. 5. 8. C.—Booz did, as Cato advises, *Ne opera parcas viscre;* "See what is going forward." The master's eye makes the servants diligent. H.

VER. 5. *Man.* Heb. *nâhar*, a man in the prime of life. He had the care of all in the field, during the absence of his master; whence Josephus styles him *agrocomos*, or *agronomos*. M.—Homer mentions an officer or king, standing with his sceptre in the midst of the reapers, and silently rejoicing at the rich profusion of the field. Iliad.—Thus we see the taste of the ancients, while agriculture was honourable.

VER. 7. *Moment.* Heb. "her tarrying in the house is but small, *or* till now, that she remains a little in the house." She entered the house with the reapers, during the excessive heat of the day, and to avoid the suspicion of taking more than was allowed, during their absence. C.—Sept. "she hath not discontinued to work in the field even a little." Her diligence and modesty attracted the notice of Booz. H.

VER. 9. *Thee.* The men tied the corn after the female reapers, (C.) and Ruth was authorized to follow, close at their heels, without fear. H.—*The waters.* This is not expressed in Heb. but it is in the Sept. and the Chal. C.—The privilege of having water in those countries was very considerable. M.

VER. 10. *Country.* S. Elizabeth was impressed with similar sentiments, when she was visited by the blessed Virgin; (H.) and so was David, when he considered the wonderful condescension of God. Ps. viii. 5. and cxliii. 3. Job vii. 17. C. —Frequent instances occur in Scripture of people worshipping, or shewing their gratitude to their fellow creatures, by this posture of the body. M.—Yet no suspicion of idolatry attaches to them. Gen. xxiii. 7. &c. H.

VER. 11. *Heretofore*, to embrace the same religion. M.

VER. 12. *Work.* Booz doubted not but a full and eternal reward was due to good works. W.—*Fled.* This similitude frequently occurs, (Ps. xxxv. 8. Mat. xxiii. 37,) to denote protection. C.—Chal. "Thou art come to be a proselyte, and to hide thyself under the shade of the majesty of his glory." M.

VER. 13. *Heart.* This has the same meaning as the former part of the sentence. C. See Ose. ii. 14.—*Maids*, but more lowly and mean. M.

VER. 14. *Vinegar*, or small wine, made on purpose for working people. Some think that such was presented to our Saviour. Yet vinegar was very frequently mixed with other things, and was esteemed particularly refreshing. Plin. xxiii. 1. C.—*Side.* Not in front, that they might not stare at her. M.—*And she*, &c. Heb. "and he gave her frumenty, *or* parched corn." A little oil might be poured upon it. See Lev. ii. 14. 2 K. xxvi. 28. H.—Travellers in Ethiopia only take parched barley with them. C.—*The leavings*, to Noemi. "Learn, says Seneca, (ep. 110,) to be content with a little." Sept. "and Booz heaped up food before her, and she ate and was filled, and left *a part.*" H.—But it appears that she afterwards took it home, v. 18. M.—The vinegar and corn which were given to Ruth were very refreshing. The Spaniards still drink *posca*, or water and vinegar. T.

VER. 15. *Reap.* Heb. "if she will glean, even among the sheaves, do not cover her with confusion," (H.) or hinder her. Ps. xliii. 10. C.

17 She gleaned therefore in the field till evening: and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

18 Which she took up, and returned into the city, and shewed it to her mother-in-law: moreover, she brought out, and gave her of the remains of her meat, wherewith she had been filled.

19 And her mother-in-law said to her: Where hast thou gleaned to-day, and where hast thou wrought? blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

20 And Noemi answered her: Blessed be he of the Lord: because the same kindness which he shewed to the living, he hath kept also to the dead. And again she said: The man is our kinsman.

21 And Ruth said: He also charged me, that I should keep close to his reapers, till all the corn should be reaped.

22 And her mother-in-law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

23 So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

CHAP. III.

Ruth, instructed by her mother-in-law, lieth at Booz's feet, claiming him for her husband by the law of affinity: she receiveth a good answer, and six measures of barley.

AFTER she was returned to her mother-in-law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

2 This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshing-floor.

3 Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barn-floor: but let not the man see thee, till he shall have done eating and drinking.

4 And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the clothes wherewith he is covered towards his feet, and shalt lay thyself down there: and he will tell thee what thou must do.

5 She answered: Whatsoever thou shalt command, I will do.

6 And she went down to the barn-floor, and did all that her mother-in-law had bid her.

7 And when Booz had eaten, and drunk, and was merry, he went to sleep by the heap of sheaves, and she came softly, and uncovering his feet, laid herself down.

8 And behold, when it was now midnight the man

VER. 17. *Rod*, as Gedeon had done. Judg. vi. 11.—*That is*, &c. an explanation of the Vulg. C.—The ephi contained three pecks and three pints. Arbuthnot.—Alcazar and A. Lapide say 960 ounces. M.

VER. 20. *Dead.* He hath not forgotten Elimelech, his friend, for whose sake he treats his daughter-in-law with kindness. H.—*Kinsman.* Heb. adds, "one of our redeemers, (C.) *or* next kinsmen." H.—To such the right of avenging the slain, of marrying the widow of the deceased, and entering upon his property, belonged. The best interpreters suppose that Booz was the nephew of Elimelech. C. Lev. xxv. 25. Deut. xxv. 5. M.

VER. 23. *And the wheat.* Heb. Syr. and Arab. "*It is good* that thou keep close to the maidens of Booz, and continue to glean with them till," &c. This was the advice of Noemi: but Providence ordered that Ruth should be married to Booz before the commencement of the wheat harvest. C.—The Prot. agree with the Vulg. and Sept. "So she kept fast by, &c. unto the end of the barley harvest, and of the wheat harvest, and dwelt with her mother-in-law." These last words are expressed by the Vulg. in the following chapter. H.

CHAP. III. VER. 1. *I will.* Heb. and Sept. may be read with an interrogation in the same sense. "Shall I not seek rest?" H.—By this expression she means a husband. C. i. 9. Marriage fixes the unsettled condition of women. C.—Noemi being apprised of the law, entertained hopes that she could engage Booz to marry Ruth. H.—Thus her penury would cease, and she would perhaps have children, as she earnestly desired. M.

VER. 2. *Night.* In Palestine, and other maritime countries, a breeze generally arises from the sea in the evening. It was then that Booz seized the opportunity of winnowing his barley; so that, at an early hour, he gave Ruth six measures, and retired to rest, beside some of the remaining sheaves (C.) in an adjoining apartment, erected for the protection of the reapers during the great heats, and to contain the corn in case of a shower. Columella, i. 7. and ii. 51. This shade was probably in the same field where Ruth had been gleaning. C.—She might lawfully seize this opportunity (H.) to obtain an honest marriage. D.

VER. 3. *Garments.* External cleanliness has many attractions. Judith x. 3. Many editions of the Heb. are very confused, by the improper insertion of *i*: "I will put the garments on thee, and *get me down*," &c. Ken.

VER. 4. *Sleepeth.* People of fortune did not disdain to sleep among the corn.

Non pudor in stipulâ placidam cepisse quietem,
Nec fœnum capiti supposuisse suo.——————Ovid, Fast. i. M.

—*Feet.* It is said that women in the East, enter their husbands' bed at the feet, to shew their submission. C.—Ruth was conducted on this occasion by a superior Being, who gave success to her undertaking, and disposed the mind of Booz (Theodoret) to grant her just claim. It was according to the law of Moses, that a widow might demand in marriage the next kinsman of her deceased husband, if she had no children by him. Ruth considered Booz in this light. H.—She was not actuated by a love of pleasure, as the latter was convinced, otherwise she would have desired to marry some young man, (C.) in her own country, v. 10. Both parties would probably have their clothes on among the straw, so that there would be less danger; though, if their virtue had not been very constant, (H.) the situation was no doubt sufficiently perilous, and in other circumstances could not have been tolerated. C.—We must also remember, that clandestine marriages were not then forbidden. Salien.—That same night they might have married, had not another's being nearer akin proved an obstacle; (T.) so that Booz could not have claimed the inheritance of Elimelech, though he might have taken Ruth to wife. By deferring another day he obtained both. H.—Lyran thinks Ruth could be excused only by ignorance, in thus exposing herself to danger, and that Noemi was guilty of a grievous sin, in giving her such advice. But they both had the purest views, seeking only an honest marriage, by arts which were not blamable. See S. Tho. 2. 2. q. 154. and 169. and Cajet. T.—Noemi was well assured of the virtue of both parties, and followed the directions of the Holy Spirit, (C.) as the event shewed. W.—Dr. Watson justly reproves the censure of Paine, who calls Ruth, "a strolling country girl, creeping slily to bed to her cousin," and exclaims, "pretty stuff indeed to be called the word of God!" But in correcting this impertinent remark, he seems to allow that some things have been inserted in the Scriptures by human authority, so as not to be the word of God. This concession is more dangerous than the censure of Paine, and the quotation from S. Aug. by no means countenances it, as it barely insinuates that an express *revelation* was not requisite to insert some things, which the authors might know by other means. The holy father never doubted but every part of Scripture was equally inspired, and to be received without the smallest hesitation. What Dr. Law, and other such "good Christians," might think, does not regard us. H.—"As a person imploring protection, Ruth laid herself down at the foot of an aged kinsman's bed, and she rose up with as much innocence as she laid herself down. She was afterwards married to Booz, and reputed by all her neighbours as a virtuous woman; and they were more likely to know her character than you are. Whoever reads the Book of Ruth, bearing in mind the simplicity of ancient manners, will find it an interesting story of a poor young woman," &c. Watson, let. 4.—*Must do.* She trusted to the superior wisdom of Booz, knowing perhaps that he was not absolutely the nearest relation, but being convinced, as the event proved, that the other would not consent to marry Ruth on the conditions specified by the law. Salien, A. 2810.

VER. 7. *Merry.* Heb. "good," yet by no means intoxicated. D. M.—It was formerly the custom, as it is still in many places, (H.) to conclude the harvest with a feast; (C.) on which day Cato observes, that the men and oxen did not work. De re Rust. c. 131. Hence the *vacuna* of Ovid. Fast. vi. T.—The pagans did this in honour of Jupiter and Ceres. But the true God had enjoined his people (H.) to offer the first-fruits to him, and to feast in his presence. Lev. xxiii. 10. Deut. xxvi. 21.—*Sheaves*, either of corn or of straw. Sept.—The Arabs and neighbouring nations still delight to rest upon the ground, with some clothes thrown over them. C.

VER. 8. *Troubled.* Heb. may be rendered, "and turned himself, *or* felt," &c. C.—He perceived something at his feet, when he awoke, and was in consternation, particularly when he perceived, through the glimmering light, a woman at his feet. H.

VER. 9. *Kinsman.* Heb. "a redeemer;" (C.) one bound to defend and to espouse a brother's widow, if others more nearly akin refuse. H.—Ruth modestly admonishes him of this duty, and begs that he would take her to wife, (C.) as he might then have done without any other formality. Serar. q. vii.—We find a similar expression, Ezec. xvi. 8. Deut. xxii. 30. Some think that she only asked for protection. The custom of the husband, stretching a part of his garment over his bride, was perhaps already established among the Hebrews. C.—Heb. and Sept. "stretch thy wing over," &c. Chal. "Let thy name be invoked upon thy handmaid, to take me to wife." M. Is. iv. 1.

VER. 10. *Thy latter kindness;* viz. to thy husband deceased, in seeking to keep up his name and family, by marrying his relation according to the law, and not following after young men: for Booz, it seems, was then in years. Ch.—Salien supposes about seventy years old. H.—The affection which Ruth had all

was afraid, and troubled: seeing a woman lying at his feet,

9 And he said to her: Who art thou? And she answered: I am Ruth, thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

10 And he said: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

11 Fear not, therefore, but whatsoever thou shalt say to me, I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman.

12 Neither do I deny myself to be near of kin, but there is another nearer than I.

13 Rest thou this night: and when morning is come, if he will take thee by the right of kindred, all is well: but if he will not, I will undoubtedly take thee, *as* the Lord liveth: sleep till the morning.

14 So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it, and went into the city,

16 And came to her mother-in-law. Who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

17 And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother-in-law.

18 And Noemi said: Wait, my daughter, till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

CHAP. IV.

Upon the refusal of the nearer kinsman, Booz marrieth Ruth, who brings forth Obed, the grandfather of David.

THEN Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his name: Turn aside for a little while, and sit down here. He turned aside, and sat down.

2 And Booz, taking ten men of the ancients of the city, said to them: Sit ye down here.

3 They sat down, and he spoke to the kinsman Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech.

4 I would have thee to understand this, and would tell thee before all that sit *here*, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it, and possess it: But if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the field.

5 And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth, the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance.

6 He answered: I yield up my right of next akin: for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

7 [a] Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his

[a] Deut. xxv. 7.

along displayed towards her husband, deserved applause. C.—Much more did her present endeavours to comply with God's law. W.

VER. 11. *Woman. Virtuous* here may denote, "strong, generous," &c. Prov. xxxi. 10. C.—But it includes the assemblage of all virtues. H.

VER. 12. *Than I.* The Jews think that he was brother of Elimelech, while Booz was only his nephew. But they might be in the same degree; the other being only older. C.

VER. 13. *Well.* Heb. *tob.* H.—Hence the Jews would translate, "If Tob will redeem thee, let him." They say that Tob was the paternal uncle of Mahalon: but it is not probable that his proper name should be only here mentioned, and not C. iv. The Sept. and Chaldee are conformable to the Vulg. and the opinion of the Jews is abandoned by most interpreters; (C.) and by the Prot. "well, let him do the kinsman's part." H.—*Liveth.* Chal. "Bound by an oath, before the Lord, I say that I will fulfil my promise unto thee."

VER. 14. *Hither.* The next kinsman might otherwise allege this as a pretext for not marrying her, (Salien) as people are but too apt to suspect the worst, though nothing amiss had passed between them. H.—Booz consulted his own as well as Ruth's reputation: for the apostle admonishes us to *abstain from every appearance of evil.* 1 Thess. v. 22. M.

VER. 15. *Mantle.* The Syrian and Arab. ladies cover themselves all over with a large white veil, or piece of cloth, which has no holes, so that Ruth might conveniently carry the barley in it.—*Measures* is not in Heb. or Sept. Most people supply ephi. S. Jerom, who has translated six bushels, (allowing three to the ephi; C. ii. 17,) has understood that Booz gave Ruth two ephi. If we explain it of six ephi, the burden would be great enough, consisting of 180 pints or pounds of barley. Bonfrere would supply six gomers, each of which consisted of only the tenth part of the ephi, or three pints, in all 18. But such a present seems too inconsiderable. We may therefore stick to S. Jerom, whose six measures (C.—*modios*, bushels; H.) make about 60 pints; (C.) or, according to others, 160 pounds, which, though heavy, a woman might carry. The Sept. insinuate, that Ruth carried the barley in her apron. M.—*And.* Heb. "he *went.*" But the text is probably corrupted. C.

VER. 16. *What,* &c. Heb. "Who *art* thou?" It was yet so dark that she did not know her. C.

CHAP. IV. VER. 1. *Gate,* where justice was administered.—*Calling.* Heb. Ploni Almoni. C.—Prot. "Ho! such a one." H.—This form of speech is used concerning a person whose name we know not, or will not mention. 1 K. xxi. 2. C.—The name of this man is buried in eternal oblivion, perhaps because he was so much concerned about the splendour of his family, that he would not marry the widow of his deceased relation. T.

VER. 2. *Here,* as witnesses, not as judges, v. 9. C.—This number was requisite in matters of consequence. Grot.

VER. 3. *Will sell.* Some Latin copies read, "sells, or has sold." But the sequel shews that she was only now disposed to do it. But what right had Noemi or Ruth to the land, since women could not inherit? The latter might indeed retain her title, as long as she continued unmarried. But Noemi only acted in her behalf. Selden thinks that their respective husbands had made them a present of some land. Josephus (v. 11) asserts, that the person whom Booz addressed had already possession, and that he resigned his claim, as he would not take another wife. C.—*Our brother.* He was his nephew, and calls him brother, as Abraham did Lot. W.

VER. 4. *This.* Heb. "I thought to uncover thy ear," or to admonish thee. Virgil (frag.) uses a similar expression, *Mors aurem vellens, vivite, ait, venio:* "Death pulls the ear; live now, he says, I come."—*Not.* Heb. printed erroneously, "But if he will not redeem it." Ken.

VER. 5. *When.* Heb. again corruptly, "On the day thou buyest the land of the hand of Noemi, I will also buy it of Ruth," &c. It ought to be, conformably to some MSS. and the ancient versions, "thou must also take Ruth," v. 10. Capel, p. 144, and 362. Kennicott. H.—We see here the observance of two laws, the one preserving the inheritance in the same family, and the other obliging the next of kin to marry the widow of the deceased, if he would enjoy his land. Lev. xxv. 10. Deut. xxv. 5. C.—Such widows as designed to comply with this condition, took possession of the land on the death of their husband, and conveyed it to those whom they married, till their eldest son became entitled to it. Abulensis, q. 30 to 61.—*Inheritance.* The son to be born, would be esteemed the heir of his legal parent. M.

VER. 6. *Family.* Heb. "I cannot redeem it for myself, lest I spoil my own inheritance." He was afraid of having too many children, and sensible that the first son that should be born of the proposed marriage would not be counted as his. H.—The miserable Onan had the same pretext. Gen. xxxviii. 9. Chal. "Since I cannot make use of this privilege, having already a wife, and not being allowed to take another, as that might cause dissensions in my family, and spoil my inheritance, do thou redeem it, . . as thou art unmarried."

VER. 7. *Israel.* Heb. "and this was the testimony in Israel." The ceremony here specified is very different from that which the law prescribed. Deut. xxv. 7. But Josephus says, that they complied with all the regulations of the law, and that Ruth was present on this occasion. C.—Perhaps the law was not executed in all its rigour, when another was found to marry the widow, (W.) and when no real brother was living. T.

VER. 9. *Chelion.* As Orpha, his widow, took no care to comply with the law,

right to another: that the grant might be sure, the man put off his shoe, and gave it to his neighbour; this was a testimony of cession of right in Israel.

8 So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

9 And he said to the ancients, and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

10 And have taken to wife Ruth, the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance, lest his name be cut off, from among his family and his brethren, and his people. You, I say, are witnesses of this thing.

11 Then all the people that were in the gate, and the ancients, answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem:

12 And that thy house may be, as the house of Phares, [a] whom Thamar bore unto Juda, of the seed which the Lord shall give thee of this young woman.

13 Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive, and to bear a son.

14 And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor: that his name should be preserved in Israel.

15 And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter-in-law: who loveth thee: and is much better to thee, than if thou hadst seven sons.

16 And Noemi taking the child, laid it in her bosom, and she carried it, and was a nurse unto it.

17 And the women, her neighbours, congratulating with her, and saying, There is a son born to Noemi, called his name Obed: he is the father of Isai, the father of David.

18 These are the generations of Phares: [b] Phares begot Esron,

19 Esron begot Aram, Aram begot Aminadab,

20 Aminadab begot Nahasson, Nahasson begot Salmon,

21 Salmon begot Booz, Booz begot Obed,

22 Obed begot Isai, Isai begot David.

[a] Gen. xxxviii. 29.

[b] 1 Par. ii. 5. and xi. 15. Mat. i. 3.

all his possessions devolved on his brother's posterity. M.—It was presumed that she would marry some Moabite. C.

VER. 10. *Moabitess.* The sons of Elimelech were excused in taking such women to wife, on account of necessity, and to avoid the danger of incontinence, which is a greater evil. Booz was under another sort of necessity, and was bound to comply with the law; (C.) so that he was guilty of no sin, as Beza would pretend. T.—Some also remark, that the exclusion of the people of Moab from the Church of God, regarded not the females, (S. Aug. q. 35, in Deut. Serar. T. &c.) particularly if they embraced the true religion. According to the Rabbins, Obed should have been accounted a Moabite, as they say children follow the condition of their mothers: but we need not here adopt their decisions.—*People.* Heb. "and from the gate of his place." In the assemblies, the legal son of Mahalon would represent him, though he was also considered as the son of Booz, at least if the latter had no other, as was probably the case.

VER. 11. *Israel,* by a numerous posterity.—*That she.* Heb. "mayst thou acquire riches," &c. C.—Prot. "do thou (Booz) worthily in," &c. H.—*Ephrata:* another name of Bethlehem. Ch.

VER. 12. *Phares.* His family was chief among the five, descended from Juda. M.

VER. 14. *Successor.* Heb. "redeemer, that his (Booz, or the Lord's) name," &c. C.

VER. 15. *Comfort.* Heb. "to make thy soul revive."

VER. 17. *Obed;* "serving," to comfort the old age of Noemi, (v. 15,) who gave him this name, (Serar. q. 14,) at the suggestion of her neighbours. M.

VER. 18. *These.* Hence the design of the sacred writer becomes evident, (C.) to shew the genealogy of David, from whom Christ sprang, as it had been foretold. See Gen. xlix. Mat. i. &c. W.

VER. 19. *Aram.* He is called Ram in Heb. and 1 Par. ii. 9.

VER. 20. *Salmon.* Heb. and Chal. Salma, (H.) though we read Salmon in the following verse. C.—This is one argument adduced by Houbigant, to shew that this genealogy is now imperfect. He concludes that Salma ought to be admitted, as well as Salmon; and, as the reason for calling the first son of Ruth, Obed, "serving *or* ploughing," seems rather harsh, as we should naturally expect some more glorious title. He thinks that the immediate son of Ruth was called Jachin, "he shall establish;" and that Solomon called one of the pillars before the temple by his name, as he did the other Booz, "in strength," in honour of his ancestors. *Baz icin* means, "In strength (or solidity) it (he) shall (stand *or*) establish." As the son of Booz established his father's house, (v. 10. 11,) so these pillars denoted the stability of the temple. We must thus allow that the hand of time has mutilated the genealogy of David, and that two ought to be admitted among his ancestors, who have been here omitted, as S. Matthew likewise passes them over as well as three others, who were the descendants of Joram. The same omission of Jachin occurs 1 Paral. ii. 11, where we find Salma instead of Salmon. Houbigant supposes that the sacred writers, Esdras and S. Matthew, gave the genealogies as they found them, without correcting the mistakes of transcribers. Chronolog. sacra, p. 81. But there might be some reason for the omission which we do not know; and Nahasson, Booz, and Joram might be said to beget Salmon, Obed, and Jechonias, though they were not their immediate children. Salien and many others assert, that there were three of the name of Booz, succeeding each other, so that six persons instead of four fill up the space of 440 years, from the taking of Jericho till the building of the temple. Salien, A. 2741, in which year he places the birth of the third Booz, who married Ruth, seventy years afterwards. Petau allows 520 years from the coming out of Egypt till the fourth year of Solomon, so that he leaves above 420 years to the three generations of Booz, Obed, and Isai. But he prudently passes over this chronological difficulty. Usher supposes that each of these people were almost 100 years old when they had children; and he produces many examples of people who lived beyond that age, but he does not mention any, since the days of Moses, who had children at such an advanced age, much less that many in the same family, and in succession, were remarkable for such a thing. Moreover, according to Houbigant's chronology, Booz and Obed must have had children when they were almost 120, and Isai in his 107th year. But by admitting Salma and Jachin, the five persons might each have sons when they were about seventy, and thus would complete 347 years. See C. ii. 1. H.

VER. 22. *David,* the king, whom Samuel crowned, though he did not live to see him in the full enjoyment of his power, (H.) as he died before Saul. C.—Thus the greatest personages have people of mean condition among their ancestors, that none may be too much elated on account of their high birth. Ruth, notwithstanding her poverty, was a striking figure of the Christian Church. H.—The Gentiles were *strangers* to Christ, on account of their errors, but related to him in as much as they were his creatures. Their miserable condition pleaded hard for them, that Jesus would receive them under his protection, espouse and give them rest and peace. Booz would not marry Ruth till the nearer relation had refused, and thus brought dishonour on himself; (Deut. xxv.) so Jesus was principally sent to the lost sheep of the house of Israel, and did not send his apostles to the Gentiles till the Jews had rejected their ministry. C.—See S. Amb. de fide, iii. 5. D.—Ruth was also a pattern of the most perfect virtues. See Louis de Puente. T

THE FIRST BOOK OF SAMUEL;

OTHERWISE CALLED,

THE FIRST BOOK OF KINGS.

THIS and the following Book are called by the Hebrews, the Books of Samuel, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers, the First and Second Book of Kings. As to the writer of them, it is the common opinion that Samuel composed the first book, as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first and wrote the second book. See 1 Par. alias 1 Chronicles, xxix. 19. Ch.—The authors of the Third and Fourth Books of Kings were also prophets, but we know not exactly their names. These works have nevertheless been always esteemed authentic (H.) and canonical. W.—V. Bede takes occasion to observe, from the Books of Kings (or as the Sept. read, "of kingdoms;" H.) being placed after that of Judges, that the everlasting kingdom of Christ will succeed the general judgment. The translation of the priesthood and of the regal dignity, recorded in these books, denote also that Christ would unite both in his own person; as the two wives of Elcana intimated, that both Jews and Gentiles would acknowledge the same Lord. S. Jerom, S. Aug. &c.—The transactions of Heli, Samuel and Saul, and the persecutions which David sustained from the latter, form the subject of the first book, (H.) during the space of 100 years. All the four books carry down the sacred history near 600 years, from A. 2849 till the transmigration of Juda, A. 3420. C. Usher.

CHAP. I.

Anna, the wife of Elcana, being barren, by vow and prayer obtaineth a son: whom she calleth Samuel: and presenteth him to the service of God in Silo, according to her vow.

THERE was a man of Ramathaimsophim, of Mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite:

2 And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children.

3 And this man went up out of his city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord.

4 Now the day came, and Elcana offered sacrifice, and gave to Phenenna, his wife, and to all her sons and daughters, portions:

5 But to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb.

6 Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb:

7 And thus she did every year, when the time returned, that they went up to the temple of the Lord: and thus she provoked her: but Anna wept, and did not eat.

8 Then Elcana, her husband, said to her: Anna, why weepest thou? and why dost thou not eat? and why dost thou afflict thy heart? Am not I better to thee than ten children?

9 So Anna arose after she had eaten and drunk in Silo: [a]And Heli, the priest, sitting upon a stool before the door of the temple of the Lord;

10 As Anna had her heart full of grief, she prayed to the Lord, shedding many tears,

11 And she made a vow, saying: O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man-child: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

[a] A. M. 2848, A. C. 1156.

CHAP. I. VER. 1. *There.* Heb. Sept. &c. "And there," &c. The books of Scripture are thus frequently connected. The authors present us with a series of events, without prefixing any title, or their own names, that our attention may be wholly fixed on what we read. The birth of Samuel being so miraculous, deserves to be recorded, as he was the last judge of Israel, and had so much to do under the first of their kings, whose election and misconduct brought a great change into the state of the commonwealth. C.—*Ramathaimsophim.* Rama, or Ramatha, "a height," and the environs were occupied by the family of Suph, a descendant of Core; (1 Par. vi. 29.) though the place did not properly belong to the Levites. It lay probably between Gabaa and Bethel, where Samuel spent much of his time, while he was judge, and obliged to be frequently absent from the tabernacle. C.—Ragusinus and Prince Radzivil think it was afterwards called Arimathea, the birth-place of Joseph, and now Ramula. T. C. ii. 11.—*Ephraimite.* He was of the tribe of Levi, (1 Par. vi. 34.) but is called an Ephraimite from dwelling in Mount Ephraim. Ch.—So we read of Cretan Jews. Acts ii. 11. T.

VER. 2. *Phenenna.* She was only of inferior dignity. At that time polygamy was lawful, (M.) as Moses insinuates, if he do not expressly allow it.

VER. 3. *Days,* the three great festivals. His family accompanied him, though the law only lays an express injunction upon the males to attend. We find, however, that females did not neglect to come. C.—*Hosts.* Heb. (*Tsebaoth*) of "armies," both of angels and of Israel. God is attended by myriads of angels, and decides the fate of armies. H.—This title has not appeared in the former books. The pagans took occasion from it to form their *Jupiter Sabazius.* C.—Elcana might go up from the height of Ramatha to Silo, which was the highest mountain round Jerusalem of all in the holy land. Adrichom. T.

VER. 4. *Sacrificed,* by the hand of the priests, (M.) who had the breast and the right shoulder; the rest was given back to the person who had presented the fattened victim, that he might feast with his friends. C.

VER. 5. *With sorrow.* Heb. *apayim,* "of faces, indignation, (C.) sorrow;" (M.) or that was presented before him. Chal. and many others translate, "a chosen:" (C.) Prot. "a worthy portion." H.—The shew-bread is called, "the bread of the face," because it stood before the Lord. Joseph sent to each of his brethren, "a portion of his faces," as the Heb. expresses it; (Gen. xliii. 33.) or of such meat as was placed upon his table. In the East, the master of a family has all set before him, and he sends to each his portion, to the place where he is sitting. Chardin, Perse.—Thus Elcana sent some more excellent, or "double," part to his beloved Anna, (C.) grieving inwardly that she had no children, to whom he might also send. H.—By this distinction, he wished to alleviate the sorrow of his wife. M.—*Womb.* Sterility was deemed a curse, and a mark of God's displeasure, with which women were often reproached. Hence Anna prays so earnestly that God would be mindful of her. v. 11—19. The power of the Almighty, in giving children to the barren, is frequently mentioned. Gen. xxviii. 13. Ps. cxii. 9. C.—Luke i. 25. &c. H.

VER. 6. *Insomuch.* Heb. "to make her fret, *or* rage; because the Lord," &c. C.

VER. 7. *Lord.* Then they could hardly avoid being together on the road, and Anna was accustomed to pray earnestly (M.) to be delivered from her reproach. H.

VER. 9. *Silo;* either in some private house, or in the porch before the tabernacle. She complied with the entreaty of her husband. M.—*Stool.* Heb. "Heli was sitting upon a throne, near the steps, leading to the palace of the Lord." It is also called the temple, or the house of God, though it was only a tent. Mat. xii. 4. &c. Perhaps women were not allowed to go beyond the porch.

VER. 11. *A vow;* rightly trusting that her husband would give his consent. Num. xxx. 7.—*Razor.* Heb. *mora,* "scissors." Sept. "iron." Some copies add, "he shall not drink wine, nor any intoxicating drink." In quality of Levite, Samuel was bound to serve the tabernacle from 25 or 30 years of age till he was 50. Num. iv. 2. Anna consecrates him to the Lord for life, and promises that he shall be a Nazarite, like Samson, and S. John Baptist. The law prescribes no rules for these perpetual Nazarites. Num. vi. 3. Many of the ancients believe that Samuel always observed the prescriptions of Moses, and abstained from intoxicating liquors; though the Heb. and Vulg. are silent on this head. We find that during his administration as Judge, he was not able to continue always near the tabernacle. C.—When he came to years of discretion, he might depart if he thought proper, like other Levites. Had he been of any other tribe, he must

12 And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth.

13 Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,

14 And said to her: How long wilt thou be drunk? digest a little the wine, of which thou hast taken too much.

15 Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord.

16 Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now.

17 Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him.

18 And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed.

19 And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife: And the Lord remembered her.

20 And it came to pass when the time was come about, Anna conceived and bore a son, [a] and called his name Samuel: because she had asked him of the Lord.

21 And Elcana, her husband, went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow.

22 But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.

23 And Elcana, her husband, said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil his word. So the woman staid at home, and gave her son suck, till she weaned him.

24 And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young:

25 And they immolated a calf, and offered the child to Heli.

26 And Anna said: I beseech thee, my lord, as thy soul liveth, my lord: I am that woman, who stood before thee here praying to the Lord.

27 For this child did I pray, and the Lord hath granted me my petition, which I asked of him.

28 Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:

[a] A. M. 2849, A. C. 1155.

CHAP. II.

The canticle of Anna. The wickedness of the sons of Heli: for which they are not duly corrected by their father. A prophecy against the house of Heli.

MY heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation.

2 There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God.

3 Do not multiply to speak lofty things, boasting. let old matters depart from your mouth: for the Lord

have been redeemed. W.—Esther, Elcana, or Samuel, might have annulled this vow. Salien, A. 2900.

VER. 12. *Prayers*, out of fervour; not through vain superstition and ostentation, as the Pharisees and pagans did. Mat. xxiii. 14. Christ does not condemn many, or long prayers, since he prayed whole nights for our instruction. Luc. xxi. 43. and vi. 12. 1 Thes. v. 17.—*Mouth.* He tried, but could not hear what she said. C.

VER. 14. *Much.* Heli's "son or servant," (παιδαριον, according to the Sept.) addressed these words to Anna. Her going to pray immediately after a feast, instead of taking recreation, increased the suspicion. S. Chrys. hom. 1.—Salien (A. C. 1153) observes the many instances of patience which Anna exhibits on this occasion. H.—She teaches us not to answer the unjust reproaches of our superiors with haughtiness. D.

VER. 15. *My lord.* She gives him this title, though he had called her a drunken women. H.—*Unhappy.* Heb. "of a hard (or afflicted) spirit." See Cant. viii. 6. C.

VER. 16. *Belial;* "without restraint;" abandoned. H.—Sept. "pestiferous."—*Sorrow.* Heb. "meditation;" (C.) what preys upon my spirits. H.

VER. 17. *Peace*, with all blessings. M.

VER. 18. *Eyes:* that thou wouldst lay aside thy suspicions against my character, and pray (C.) that I may obtain so great a happiness.—*Changed.* Heb. "no more," as it had been sad, and defaced with tears. H.—She was now full of hope and joy. M.—Sept. "her countenance fell not." She was not moved with anger or with jealousy. Gen. iv. 6. C.

VER. 20. *About*, at the expiration of the year, which term the ancients frequently allowed between the conception and the nativity. Gen. xviii. 10.—*Samuel.* This name imports, *asked of God.* Ch.—Some letters are omitted for the easier pronunciation, as the Hebrews would now write it, Saul-meel; (C.) or it may signify, "God placed him," *sum-hal.* T.—*Shaal* means, "to ask." But Vatable thinks that Anna retained only the first letter. M.

VER. 21. *Vow*, in consequence of his son's nativity. The sacrifice might be of precept, such as the paschal lamb, or for his wife's purification and the redemption of his first-born, as they could not attend in person. C.—Heb. "the victim of days and his vow," which he had probably made in conjunction with Anna. M.

VER. 22. *Weaned.* The mother of the Machabees weaned her children when they were three years old; (2 Mac. vii. 27.) which Gallien asserts as the proper time, though Avicenna fixes upon two years. See Gen. xxi. 8. Iremellius translates, "till the child be grown up." But we must not allow any long term, since he was *very young* when he was presented to the Lord. v. 24.

VER. 23. *Word*, by preserving the life of the child, (C.) and enabling him to serve according to our engagement. H.—*Word* is often put for "a thing," in Heb. May God perfect his own work. M.

VER. 24. *Three calves.* Sept. "a calf three years old," such as Abraham sacrificed, Gen. xv. 9. We only find one offered up, v. 25.—*Bushels.* Heb. *epha*, (C.) each of which contained three bushels or measures. Ruth, ii. 17. H.—*Bottle.* Heb. *nebel*, a large measure containing above 87 pints. C.—The sacrifices seem to have been for thanksgiving, accompanied with an ephi for each calf, and with wine. Num. xv. Ezec. xlvi. 7.

VER. 26. *Liveth:* a strong attestation. M.—As sure as you live; or, may you enjoy a long and happy life. See C. xvii. 55. and xx. 3. Dan. iii. 9. 2 Esd. ii. 3.

VER. 28. *Lent.* This is equivalent to giving entirely. Anna presents her son to the Lord, to serve in his tabernacle as long as God shall think proper. He dispensed with his personal attendance, when he appointed him judge. C. vii. 15. C.—As much as depended on Samuel's mother, he was consecrated for ever. But he was at liberty to ratify the vow if he pleased. M.—The expression, *lent*, seems to reserve the dominion of the thing, which Anna had entirely given up, so that we might translate the Heb. "Therefore I have him *simply* as one lent . . . he is a thing lent, which belongs to the Lord." C.—*They.* Heb. "he worshipped the Lord there." Grabe found not these words in the Alex. copy, which by a comparison of this chapter with the Vatican edition, appears to be more accurate. Both omit this sentence: but it is found in the Aldine edition of the Sept. Proleg. C. iv. The Targum adds, "and she prayed in the spirit of prophecy, and said." H.

CHAP. II. VER. 1. *Rejoiced.* Sept. and Chal. "been strengthened." Anna composed this canticle at the nativity of her son; or rather at his presentation in the tabernacle. She foretells the reign and glory of the Messias, and of his church. S. Aug. de C. xvii. 4.—*Horn.* The *horn* in the Scripture signifies strength, power, and glory: so the horn is said to be exalted, when a person receives an increase of strength or glory. Ch.—So Horace (3 Ode, 21.) says, *addis cornua pauperi.—Enlarged.* Chal. "I have opened my mouth, to speak great things against my enemies." She has Phenenna principally in view, and compares her present glory with her former distress. C.—I may boast more on account of Samuel, than my rival can of her numerous offspring. M.

VER. 2. *Holy.* This is frequently a title of God, the holy one of Israel. Isai i. 4. and v. 19. He is essentially holy.—*Strong.* Heb. "no rock like," &c. The rocks of Palestine were the common fortresses of the nation, having caverns to which the people fled for refuge. Hence God is often called a rock, (C.) as none can afford such protection. H. Ps. xvii. 2. Deut. xxxii. 15.

VER. 3. *Old.* Heb. *hathak* means also, "hard things." D.—"Let arrogance come out of your mouth," to return no more. Yet most people supply the ne-

is a God of all knowledge, and to him are thoughts prepared.

4 The bow of the mighty is overcome, and the weak are girt with strength.

5 They that were full before, have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

6 [a] The Lord killeth and maketh alive, he bringeth down to hell, and bringeth back again.

7 The Lord maketh poor and maketh rich, he humbleth and he exalteth:

8 He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; because no man shall prevail by his own strength.

10 The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens: The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

11 And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.

12 Now the sons of Heli were children of Belial, not knowing the Lord,

13 Nor the office of the priests to the people: but whosoever had offered a sacrifice, the servant of the priest came, while the flesh was in boiling, with a flesh-hook of three teeth in his hand,

14 And thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the flesh-hook brought up, the priest took to himself. Thus did they to all Israel that came to Silo.

15 Also before they burnt the fat, the servant of the priest came, and said to the man that sacrificed: Give me flesh to boil for the priest: for I will not take of thee sodden flesh, but raw.

16 And he that sacrificed said to him: Let the fat first be burnt to-day, according to the custom, and then take to thee as much as thy soul desireth. But he answered, and said to him: Not so: but thou shalt give it me now, or else I will take it by force.

17 Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord.

18 But Samuel ministered before the face of the Lord: being a child girded with a linen ephod.

19 And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the solemn sacrifice.

20 And Heli blessed Elcana and his wife: and he

[a] Deut. xxxii. 39. Tobias xiii. 2. Wisd. xvi. 13.

gation from the former member; "Let *not* arrogance *or* hard things." Chal. "blasphemy," &c. C.—Cease to praise idols, as you have done. W.—Use not the malevolent language to which you have been accustomed.—*Knowledge.* The secrets of hearts are open to him.—*And to him.* Heb. "and by him actions are weighed," as in scales; (H.) or, "thoughts (and actions) are not established." Sym. The Syr. and Arab. also read the negation, "there are no pretexts before him;" or, "are not actions founded upon him?" Will he not execute what he has wisely designed, in spite of opposition? H.—Sept. "and God prepares his thoughts;" C. (επιτηδευματα αυτου) or, "what is convenient for him." H.—They have read *lu*, "of him," instead of *la*, "not," as they are authorized to do by the Keri, (or various readings in the margin) and by several Heb. MSS. The Prot. think rightly, and suppose that *la*, "not," has been omitted, "Let *not* arrogancy;" because we find it in Chal. Sept. Syr. and Arab. versions. *Lu* is substituted for *la*, v. 16. When some have been pressed with the argument of variations, called Keri, they have said that they were rather explanations of obscure words in the text: but is there any obscurity in *lu*, "to him," and *la*, "not;" or can they explain each other? Leusden answers in the affirmative, v. 16! Kennicott.

VER. 4. *Overcome.* Heb. "broken." Sept. "he has weakened the bow," having deprived it of its elasticity. H.

VER. 5. *Many.* Heb. "seven," which is often used in the same sense. Anna had never more than six children; (C.) whereas Phenenna had perhaps ten. C. i. 8. and iii. 21. H.—The Rabbins pretend that she lost one every time that Anna brought forth. But the text says nothing of the kind. It only insinuates at most, that she had no more. This admirably represents the state of the Synagogue, compared to the Christian Church. S. Aug. sup. C. W.—The blessed Virgin conveys the same idea in other words. Luke i. M.

VER. 6. *Hell,* (*inferos,*) "the lower regions." God calls us out of this world, or restores the dead to life, as he thinks proper. H.—He easily makes the greatest prosperity succeed extreme distress, which is often denoted by death, hell, &c. So Seneca says, *Mortis habet vices—Lentis cum trahitur vita gemitibus.* The prodigal son is said to have come to life again, when his father received him, contrary to his expectations. Luke xv. 24. Ps. xxix. 4. &c. C.

VER. 7. *Exalteth.* The same instances of God's power and providence are related, Ps. cxii. 7. Luke i. 52. M.—Hesiod (op.) says, "Jupiter easily gives or takes away power," &c.

VER. 8. *World.* The Hebrews represented the earth as resting on a firm basis, or on pillars, or turning on poles. Ps. ciii. 5. Prov. viii. 25. &c. The magistrates of the earth may be also thus designated, as the world is entrusted to their care. God compares Jeremias to an iron pillar. Jer. i. 18. Apoc. iii. 12. C.—The last sentence is omitted in the Sept.

VER. 9. *Saints.* Heb. "kind, merciful, pious ones;" (C.) those to whom he shews mercy, and who comply with his will in assisting others. Sept. "Granting their petition to those who ask him, and he has blessed the years of the just, because man is not strong by *his own* strength." H.—*Silent:* condemned to death. *Mox etiam Lemures animas dixere silentes.* Ovid, Fast. v. *Loca nocte silentia late.* Virg. vi. Unable to act as they had done, and ashamed of themselves, (C.) they seek for the most obscure retreat, where they may not behold the glory of those whom they had despised. They will pray that the hills would fall upon them, and hide them from the indignation of the Lamb. H.

VER. 10. *Him.* Sept. "The Lord will render his adversary weak. The holy Lord. Let not the prudent boast of his prudence," &c. (H. which seems to be added from Jer. ix. 23. C.) "The Lord has mounted the heavens, and thundered. He judges the ends of the earth, and gives power to those who rule, as kings, over us," &c. H.—*Heavens.* This prediction against the Philistines was exactly verified. C. vii. 10. It denotes the protection which God grants to his servants. Ps. xvii. 8. 14.—*Christ.* Chaldee, and the best interpreters, understand this of the Messias: "He will multiply the kingdom of his Messias." Jonathan.—Anna might also have David in view, who was one of his most express figures. C.—But neither he, nor Solomon, ever ruled over all the earth, as Christ will. Ps. ii. 18. W.—Zachary seems to allude to this text. Luke i. 69. C.—The empire of Christ rose from the smallest beginnings. M.

VER. 11. *Ramatha.* Heb. *Rama.* Sept. Alex. "and they left him there before the Lord, and went away to Armathaim." H.

VER. 12. *The Lord,* whom they denied by their works. Tit. i. 16.

VER. 13. *Nor the office.* The Vulg. repeats the negation from the preceding sentence. Others translate, "The priests' custom with the people *was*," &c. or, "the *pretended* right of the priests," &c. They neither performed their duty towards God, (C.) nor were they content with what the law authorized them to receive from the people. H.—*Servant,* or son; perhaps Ophni or Phinees.—*Boiling.* In the heroic times, the meat was never boiled, but roasted. Athen. i. 10. and Servius; though Hesiod asserts the contrary, v. 748. C.—Abulensis (q. 8.) observes that the person who offered the victim, boiled the parts which belonged to himself, as well as the priest's share. But, whereas in the peace-offerings, only the breast and the right shoulder fell to the priest, these rapacious men took whatever they pleased. M.

VER. 14. *Pan.* Heb. has also four terms, but their precise meaning cannot be determined. The vessels were of different forms, or intended for various uses.

VER. 15. *Raw.* Here are two other abuses. The fat ought first to have been burnt, in honour of the Lord; and the meat should have been boiled, in order that the priest might not be taken off from his sacred functions; as custom, it seems, had determined, though the law be silent on this head.

VER. 16. *Desireth.* The Laic gives an example of moderation and zeal, to which the priest might well have paid some deference. The former is willing to abandon his goods, provided the honour of God be not neglected. H.

VER. 17. *Lord.* People, seeing that the law was not observed, refrained from presenting victims. M.—They are but too apt to follow the bad example of their teachers. H.—Hence God punishes the smallest faults of his ministers, with great severity, since they withdraw people from his service, by their scandalous behaviour, and are guilty of a more horrid sacrilege than those who laid violent hands on the Lord of majesty. S. Bern. ser. i. Nothing brings a greater discredit on religion. C.

VER. 18. *Ephod.* It was not, therefore, peculiar to priests, 2 K. vi. 14.

VER. 19. *Coat.* Heb. *mehil,* the outer garment. Hence it appears that the parents of people consecrated to the Lord, furnished them with clothes, till they were able to serve the tabernacle, otherwise they would have been a burden to it. C.

VER. 20. *Lent.* This was in reply to what Anna had said. C. i. 28. H.—God always gives back with interest. M.

said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home.

21 And the Lord visited Anna, and she conceived, and bore three sons, and two daughters: and the child Samuel became great before the Lord.

22 Now Heli was very old, and he heard all that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle:

23 And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people?

24 Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.

25 If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him? And they hearkened not to the voice of their father, because the Lord would slay them.

26 But the child Samuel advanced, and grew on, and pleased both the Lord and men.

27 And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharao?

28 And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel.

29 Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the first-fruits of every sacrifice of my people Israel?

30 Wherefore thus saith the Lord the God of Israel: [a]I said indeed that thy house, and the house of thy father, should minister in my sight for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised.

31 Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see thy rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.

[a] 3 Kings ii. 27.

VER. 21. *Lord.* He behaved well in the tabernacle, (C.) notwithstanding the ill example of Heli's own sons. H.

VER. 22. *Waited,* like an army of guards. Ex. xxxviii. 8. The Rabbins pretend that these priests only sent away these women who came to be purified, and allowed them to return to their husbands before the appointed time, and thus caused the latter to offend. These authors are generally very fertile in discoveries. C.—The virgins or widows gave themselves up to work for the tabernacle. M.—The sons of Heli found an opportunity in the sacred practices of religion to gratify their passions. Perhaps some false pastors in the Church of Christ may have imitated their perversity. A man of the character of Mr. Crowley, a late deserter of the Catholic faith, judging of others by the corruption of his own heart, would hence insinuate that they all take these liberties, or at least that it is "a miracle," if they can admit females to confession, without yielding to such base temptations. If this be a miracle, we may confidently hope that wonders have not ceased, otherwise among his other malicious remarks, he would surely have adduced some proofs of his assertion, from the records of past ages. But in reality he seems to be little acquainted (though he pretends to have been converted by it, &c. and falsely asserts it is kept from laymen) either with history or with the Bible, having read perhaps little more than what his Catechism set before him; and this he boldly contradicts, as if he supposed that his "Thoughts" would have more weight than the decisions of the Fathers and of the whole Church. If he can find a professor of Maynooth, and another or two Irish priests, disposed to follow his example, (which we need not believe on his assertion) what would this prove? Yet Mr. Slack lays great stress on this man's authority, in his late defence of Wesley. Letters to R. Campion, Esq. Whitby, 1811. So ready are the enemies of the Catholic faith to scrape together every idle remark that may tend to defame the mother Church! So eager are infidels to reject the faith, on account of the misconduct of some of its degenerate professors! H.—The best of fathers have often very profligate children, as the latter take pride in the honours of their family, and expect to obtain the same without trouble. Grot.

VER. 23. *People.* They could not refrain from complaining of the iniquity of his children, how much soever they might revere him. Though he was not a witness himself of their abominations, such an uproar must have convinced him that they were guilty. H.—The Fathers in general blame the lenity of the high priest, who ought not only to have rebuked, but also to have put a stop to the crying sins of his sons, by the utmost severity. C.

VER. 25. *Who shall pray for him.* By these words Heli would have his sons understand, that by their wicked abuse of sacred things, and of the very sacrifices which were appointed to appease the Lord, they deprived themselves of the ordinary means of reconciliation with God; which was by sacrifices. The more, because as they were the *chief priests,* whose business it was to intercede for all others, they had no other to offer sacrifice and to make atonement for them. Ch. —We need not, however, consider the words of Heli as an oracle of God. Sanchez —In human transactions, a person would find more difficulty in obtaining pardon, when the judge himself had received the injury. Sept. instead of *appeased,* have "and they shall pray for him." M.—Some may be found to plead his cause, but if he have offended the judge, who will undertake to be his advocate? What medicines shall be used, when those, which God has appointed, are trodden under foot? H.—By persevering in such wickedness, no redress can be expected: and indeed, the infinite distance between God and man, would place an insuperable obstacle to a reconciliation, if Jesus Christ had not undertaken the cause even of the most desperate sinner. C.—*Because the Lord would slay them.* In consequence of their manifold sacrileges, he would not soften their hearts with his efficacious grace, but was determined to destroy them. Ch.—They had filled up the measure of their crimes: and, though God wills not the death of a sinner, they had treasured up to themselves wrath, which he will now display. We might also translate *ci,* "therefore," (Noldius. Ose. ix. 15, &c.) or "that." They would not be convinced that the threat of their father would be executed. Schmid. C.—Sins directly against God, and which hinder his service, are remitted with greater difficulty, though to all true penitents pardon is promised. Ezec. xxxiii. God did not take away the free will of Ophni and Phinees, but left them to their own obstinacy, and justly punished them. See S. Aug. c. Jul. v. 3. W.—They had already rendered themselves unworthy of extraordinary graces. T. S. Tho. 1 p. q. 23, a. 3.

VER. 26. *And men.* Thus he is, in some degree, compared with our Saviour. Luke ii. 52. When one minister prevaricates, God presently raises up another, so that he never abandons his Church. H.

VER. 27. *A man.* His name is not known. Some say it was Elcana, Samuel, or an angel, &c. The Rabbins suppose that Phinees peformed this office. But he was long ago dead, (C.) or he would still have enjoyed the high priesthood instead of Heli.—*Father's.* Aaron was the chief both of the house of Eleazar and of Ithamar, and was selected by God to be his ambassador and priest. H.—His posterity held the high priesthood till after the reign of Herod. T.

VER. 28. *Ephod,* and all the pontifical attire. H.—The high priest wore a different sort of ephod from that of other people. C.—*All the,* &c. Even of the holocausts, the priests received the skin. M.

VER. 29. *Away,* by scandalizing the people, and causing them to neglect offering the appointed victims. H.—*To eat.* Heli seems to have refrained from divesting his sons of their high office, that the riches of his family might not be impaired. C.—Avarice is the root of many evils, and those who seek to become rich fall into many snares. Poverty soon overtook the descendants of Heli, while the immediate perpetrators of the wickedness were punished with death. H.

VER. 30. *Ever.* God had promised the priesthood to Aaron's seed (C.) as long as the Jewish religion should subsist. H.—He had also selected the branch of Eleazar, to recompense the zeal of Phinees; (Num. xxv. 13,) and yet we find that the house of Ithamar had possession for a time of the high priesthood. We know not when or by what means they obtained it. The promises of God to them were surely only conditional; and some think that they only meant, that as He had permitted them to acquire this high dignity, so it was an earnest that he would not deprive them of it, unless they proved unworthy. But it is generally supposed that God had expressed his determination on this head. Heli, Achitob, Achias, Achimelech, and Abiathar, (C.) were the only pontiffs of the family of Ithamar. The last was obliged to resign to (H.) Sadoc, under the reign of Solomon, 3 K. ii. 27. Some suppose that Heli usurped this dignity, (Capel) when he entered upon the civil administration, as the people thought none more fit for the office, in a time of trouble. Bertram.—Others think that the descendants of Eleazar forfeited this honour by their crimes or indolence, or because they were not of sufficient age. But this reason would not have excluded them for ever. The Scripture, therefore, insinuates that Heli was appointed by God, and that his descendants would have enjoyed his office, if they had not offended. C.—These promises were of a conditional nature both to Phinees and to Heli, and Sadoc, v. 35. See Num. xxv. &c. H.—God never changes. M.

VER. 31. *Arm,* strength or children. I will slay some; others I will reduce to extreme want. Some explain it of the ark, which was the protection of Israel. C.—*Old man,* to govern. D.—It is often a title of dignity. But the four succeeding pontiffs did not live long. In the course of little more than 100 years, the last was deposed. C.

VER. 32. *Thy rival.* A priest of another race. This was partly fulfilled when Abiathar, of the race of Heli, was removed from the priesthood, and *Sadoc,* who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that

33 However, I will not altogether take away a man of thee from my altar: but that thy eyes may faint, and thy soul be spent: and a great part of thy house shall die, when they come to man's estate.

34 And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: in one day they shall both of them die.

35 And I will raise me up a faithful priest, who shall do according to my heart, and my soul: and I will build him a faithful house, and he shall walk all days before my anointed.

36 And it shall come to pass, that whosoever shall remain in thy house shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

CHAP. III.

Samuel is four times called by the Lord: who revealeth to him the evil that shall fall on Heli and his house.

NOW [b] the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision.

2 And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see:

3 Before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

4 And the Lord called Samuel. And he answered: Here am I.

5 And he ran to Heli, and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

6 And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I: for thou calledst me. He answered: I did not call thee, my son: return and sleep.

7 Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

8 And the Lord called Samuel again the third time. And he arose up and went to Heli,

9 And said: Here am I: for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak, Lord, for thy servant heareth. So Samuel went, and slept in his place.

10 And the Lord came, and stood, and he called, as he had called the other times, Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth.

11 And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle.

12 In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end.

13 For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.

14 Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

15 And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli.

16 Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I.

17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not

[b] A. M. 2861, A. C. 1143.

of Christ. Ch.—Some suppose that this rival was Samuel, in whom this prediction was partly fulfilled, though more completely in Christ. Bede, q. W.—Heli saw not in person the exaltation of Eleazar's family. Heb. and other versions are very much embarrassed here. C.—Prot. "and thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel." H.

VER. 33. *Spent.* Hence we may learn to adore the depth of God's judgments, who knows how to punish both in life and death.—*Part.* Sept. "the most exalted of thy house shall fall by the sword of men."

VER. 35. *Faithful* often denotes what shall continue a long time. Isai. xxxiii. 16. and lv. 3. C.—But in the conduct of Sadoc, we find nothing reprehensible. M.—This faithful priest pointed out the Christian priesthood, as the sequel shews. C.—*All days.* He shall perform his office. H.—*Anointed,* king Solomon. M.—The priests of the new law ought always to have Christ in view. C.

VER. 36. *Bread;* like the poorest sort of people. M.—Being degraded, they shall ask the other priests to offer sacrifice for them. Heb. "shall bend before him for a piece of silver, and for a morsel of bread." He shall humbly intreat to be employed as a priest, in order to get a livelihood.—The *piece of silver.* Heb. *agorath,* probably denotes the *gerah,* the smallest coin, or what was given for a day's wages. *Agor* means to hire, in Chal. Syr. &c. Hence the Greek, αγοραζω, "I purchase."—*Office.* The priests served in their turns; (1 Par. xxiv.) so that the descendants of Heli must have been entitled to a subsistence. But whether God punished them, by requiring that they should ask the high priest for this, as for a favour, or this was required of all the inferior priests before they could be employed, or whether, in fine, the descendants of Abiathar were reduced to the condition of Levites, or wholly degraded, we know not. See 4 K. xxiii. 9. Ezec. xliv. 10. C.—They may petition for a part of the victims which fell to the share of the priests, (M.) and might be eaten by any that was not defiled. H.

CHAP. III. VER. 1. *Before.* Chal. "in the days of Heli." The young Levite slept in an adjoining chamber, to wait on the high priest, not far from the sanctuary.—*Precious;* that is, rare: (Ch.) as such things are generally more esteemed, (H.) which are granted to few. W.—Some prophets had appeared under the former judges: but they were not so common as they were from the days of Samuel, till a little after the captivity. S. Peter ranks Samuel in the first place. Act. iii. 24. C.—*Vision.* No prophet was publicly recognized, to whom the people might have recourse. M.

VER. 3. *Out,* towards morning, (C. Ex. xxvii. 20.) when some of the lamps were to be extinguished. W.—*Samuel slept.* Some would transpose these words to the end of the verse, as they think it improbable that Samuel should be in the place where the high priest himself could enter only once a year. Vatab. &c.—But this change seems harsh and unnecessary, as Heli and Samuel might be in apartments contiguous to the holy place. Sanctius. M. C.—During the night none of the priests would be in the sanctuary, so that Heli might form a judgment that none of them had called Samuel. T.

VER. 7. *Him.* He had not before an experimental knowledge of the manner in which God revealed his will to men. C.

VER. 9. *Heareth;* ready to comply with whatever may be required. H.

VER. 10. *Times, (secundò:)* a second time, or repeatedly, or mentioning the name twice, (M.) as God does sometimes in urgent cases. Gen. xxii. 11. H.

VER. 11. *Tingle,* through astonishment and fright. Jer. xix. 3. 4 K. xxi. 12.

VER. 12. *House,* by the prophet. C. ii. 27.

VER. 13. *Wickedly.* Sept. "were cursing God." This is one of the places which the Jews have corrected. D.—*Judge;* or condemn and punish. Prov. xix. 29. C.—*Chastise them,* not in words only, or in a soft manner, as he had done. Heb. "because his sons made themselves despicable, and he did not frown upon them." H.—*Cihe* denotes, to correct with a wrinkled face. M.—Aquila, "he did not look black at them," nor avert his eyes with horror. All this iniquity was done publicly, and in his presence; (C.) and he suffered his children to proceed without any restraint. It is not sufficient to reprove, when a father can correct. H.

VER. 14. *Sworn.* We read not of an express oath; (C.) but the denunciation of God was equivalent. H.—*Iniquity,* or punishment. Nothing could withhold the indignation of the Lord, in correcting the sinner, though he would shew mercy eternally to the penitent. But he saw the obstinacy of these priests, and their unhappy end. The sacrifices of the old law always presupposed suitable internal sentiments, to grant the remission of sin; and even for the avoiding of the legal punishments, they must have been offered in the true spirit of religion, which these abandoned wretches despised and neglected. C.—God threatens that he will punish their crimes for ever, as he abominates the contempt of priests. T.

VER. 15. *Slept.* Heb. and Sept. "laid himself down to sleep." For how could he take any rest after such terrible threats? (C.) particularly as light was beginning to appear, when he was called by God. v. 3.—*Doors.* Some walls had probably been built, to enclose the curtains of the tabernacle. A priest would have been employed to open the sanctuary. C.

VER. 17. *And so.* Lit. "May God do these things to thee, and add these also." It is not certain that he mentioned the particular punishment, (H.)

from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

19 And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.

20 And all Israel, from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

CHAP. IV.

The Israelites being overcome by the Philistines, send for the ark of God: but they are beaten again: the sons of Heli are killed, and the ark taken: upon the hearing of the news Heli falleth backward and dieth.

AND it came to pass in those days, [a] that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec,

2 And put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines: and there were slain in that fight, here and there in the fields, about four thousand men.

3 And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to-day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

4 So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts, sitting upon the cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again.

6 And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, saying: God is come into the camp. And sighing, they said:

8 Woe to us: for there was no such great joy yesterday, and the day before: Woe to us. Who shall deliver us from the hand of these high Gods? these are the Gods that struck Egypt with all the plagues in the desert.

9 Take courage, and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you: take courage and fight.

10 So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

12 And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

[a] A. M. 2888, A. C. 1116.

though it is most probable. The Scripture refrains from repeating them. Grot. —Ruth i. 17. C.

Ver. 18. *Sight.* Some of the Fathers think that these words proceeded from an habitual indifference, as he was not disposed to molest his sons any farther, let the consequences be what they might. S. Greg. S. Ephrem, &c.—But others believe, that Heli was actuated by the spirit of humanity and resignation, and saved his soul. C. See C. iv. 18.—*Years.* The author of the Concord. between the Books of Kings and of Chronicles, thinks Samuel was then 39. D.

Ver. 19. *Ground,* unfulfilled. This may be understood of the words of the Lord, (C.) which Samuel had announced. His other predictions were constantly verified, so that he was justly regarded as a true prophet. H.

Ver. 20. *Faithful.* Heb. *Neeman,* may be a title of dignity, or may signify that Samuel was confirmed and continued to be a prophet. C.—*According to,* or by. God revealed his will to him by *word,* and not by visions. Sanchez.—*Israel.* The whole people suffered along with their leaders. H.—They were concerned in the prediction which was denounced against the house of Heli. M. —Sept. "and Samuel was entrusted to be the prophet of the Lord, to all Israel, from the ends of the earth to the ends: And Heli was very old, and his sons going went forward, and their way was wicked before the Lord." Thus they usher in the following catastrophe. H.

CHAP. IV. Ver. 1. *And.* Heb. inserts here the conclusion of the last verse, whence some would infer that Samuel told the Israelites to make war upon the Philistines. But as it turned out so ill, this would have tended to discredit him; and we find that the Philistines were the aggressors.—*Days.* This war took place immediately after the threats denounced to Heli; (Serarius) or according to Usher, and the best chronologists, about 27 years after that event. C.—The addition of the Sept. seems to insinuate, that the sons of Heli persevered for a long time in their wicked course. C. iii. 20. H.—Josephus says that Phinees was his father's coadjutor.—Salien observes that this must be considered as a fresh blot in the character of the latter, since he ought to have delivered the delinquents up to execution. Deut. xxi. 16. Tirin, on the contrary, adduces the power of his sons, and the debilitated state of Heli, to excuse his neglect. H. —*Help.* In Heb. *Eben-ezer;* so called, from the *help* which the Lord was pleased afterwards to give to his people, Israel, in that place, by the prayers of Samuel, C. vii. 12. (Ch.) about 21 years afterwards.—*Aphec,* in the tribe of Juda, not far from Maspha.

Ver. 2. *Here,* &c. Heb. "in the field" of battle. C.—Sept. "in the ranks, in the field." H.

Ver. 3. *Ancients;* the commanders of the respective tribes. Heli was not able to lead on the people to battle, on account of his blindness and great age. —*Enemies.* All nations attribute much to the exterior marks of religion. The Israelites had witnessed the victories which had been obtained while the ark was present. Jos. vi. 4. See Num. xiv. 45. But they ought to have considered, that their infidelity rendered them unworthy of the divine protection; and that God was more displeased at their profanations, than at the indignity to which the sacred vessels would be exposed. He would know how to vindicate his own honour and glory. The symbols of religion were thus carried in the army, by the Persians, &c. Herod. vii.—The Romans regarded their standards as so many deities. Halicar. vi. See 2 K. vi. 21. 2 Par. xiii. 8. C.—The confidence which the Israelites placed in the ark was commendable, but their sins deserved to be punished. W. Num. x. 35.

Ver. 4. *Ark.* On this extraordinary emergency they thought it lawful. Abulensis, q. 6.—They easily obtained the consent of Heli; and his sons went to take it down, and to attend it to the army, as he was incapable of doing duty. We know not what ceremonies were used, nor whether the brothers acted as high priests alternately. C.—*Cherubim.* The Scripture often represents God in this manner. Ex. xxv. 22. Ps. xvii. 10. Ezec. x. 1. The commonality of the Jews attributed bodies to the angels, but to denote that they were not like those with which we are acquainted, they called them cherubim, or complex and unusual figures. C.

Ver. 7. *God:* "Elohim." Sept. "these gods." They speak of the true God according to their false ideas. C.—*Sighing.* Sept. "deliver us, O Lord, this day."

Ver. 8. *Joy.* A few days ago the Hebrews were dismayed, now they shout for joy, as they did at the taking of Jericho. Heb. and Sept. "it was not so heretofore." H.—*Gods.* Heb. may be rendered in the singular, with the Chal. and Arab. But the Sept. and most commentators, explain it in the sense of the Vulg. The title of high, (*adirim*) or magnificent, was given by the Philistines to Dagon, whom they styled Atergatis. C.—Sept. στερεων, means, "stable, perfect," &c. H.—*Plagues,* till they were overwhelmed in the Red Sea, which is surrounded with deserts. Some supply, "and (*his people*) in the desert." Sept. Syr. &c. C.

Ver. 9. *Fight.* To serve those whom they had lately oppressed, would be doubly afflicting. Salien.—If these people had seriously attended to the instructions, which they might have derived from the fall of others, they would surely never have exposed themselves to fight against the high God. But they looked upon him in no other light than their own contemptible idols. Homer often represents them as wounded, and conquered by mortal men.

Ver. 10. *Footmen.* They had no cavalry, (C.) as God seemed to discourage any. H.—Even after Solomon's time, they had not many horsemen. C.—The Israelites had before lost 4,000: now when they were full of confidence, and fought with valour, they behold 30,000 fall. The ark proved thus fatal to them. H.

Ver. 11. *Slain.* Abulensis (q. 17,) thinks they were fighting in defence of the ark, when they might have saved themselves by flight; so that he does not despair of their salvation. God permitted them to lose their lives in the exercise of a holy ministry, which they had so scandalously profaned. C.

Ver. 12. *Man.* The Jews say that Saul carried these melancholy tidings, and that Goliah slew the sons of Heli. H.

13 And when he was come, Heli sat upon a stool over-against the way, watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out.

14 And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli.

15 Now Heli was ninety and eight years old, and his eyes were dim, and he could not see.

16 And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

17 And he that brought the news answered, and said: Israel is fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the ark of God is taken.

18 And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck and died. For he was an old man, and far advanced in years: And he judged Israel forty years.

19 And his daughter-in-law, the wife of Phinees, was big with child, and near her time: and hearing the news that the ark of God was taken, and her father-in-law, and her husband, were dead, she bowed herself and fell in labour: for her pains came upon her on a sudden.

20 And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them.

21 And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God was taken, and for her father-in-law, and for her husband:

22 And she said: The glory is departed from Israel, because the ark of God was taken.

CHAP. V.

Dagon twice falleth down before the ark. The Philistines are grievously afflicted, wherever the ark cometh.

AND[a] the Philistines took the ark of God, and carried it from the Stone of help into Azotus.

2 And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon.

3 And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and set him again in his place.

4 And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold:

5 And only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple, tread on the threshold of Dagon in Azotus unto this day.

6 And the hand of the Lord was heavy upon the Azotians, and he destroyed them,[b] and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city.

7 And the men of Azotus seeing this kind of plague,

[a] A. M. 2888.

[b] Psal. lxxvii. 66.

VER. 13. *Stool.* Heb. *cisse;* "a throne or tribunal," where Heli sat to decide any controversies, and where he had blessed the mother of Samuel. C.—*God.* He had great reason to fear that this was the day when his sons would perish, and he apprehended that the ark would be in danger. H.

VER. 17. *Taken.* Every sentence expresses something more distressing to the aged judge and father; the flight and slaughter of his people, the ruin of his children, and the loss of the ark, which must have filled all Israel with a mortal gloom and terror, lest God should have abandoned them. So many dismal circumstances oppressing the heart of Heli, he fainted away, and falling backwards, expired. H.—The Scripture takes notice of his great age, that we might not think that he killed himself in despair. Salien.

VER. 18. *Named the ark,* &c. There is great reason, by all these circumstances, to hope that Heli died in the state of grace; and by his temporal punishments, escaped the eternal. Ch.—But many of the Fathers condemn him, and the Scripture says nothing of his conversion, or of that of his children, so that the matter is doubtful. C.—*Years.* Heb. "and heavy."—*Forty.* Sept. "twenty," in which they are followed by many Fathers. Euseb. Sulpit. &c.—Some reconcile the two texts by saying, that Heli and Samson judged together for twenty years. But the Sept. is probably corrupted, as the other versions agree with the original. C.

VER. 19. *Sudden,* through extreme affliction. M.—Josephus says the child was only in his seventh month, but alive. Abulensis thinks he did not long survive his mother.

VER. 21. *Ichabod.* That is, *Where is the glory?* or, *there is no glory.* We see how much the Israelites lamented the loss of the ark, which was but the symbol of God's presence amongst them. How much more ought Christians to lament the loss of God himself, when by sin they have drove him out of their souls? Ch.—The ark is often called the glory of Israel. Isai. lxiv. 21. Ps. xxv. 8. Ichabod might remind the people that the greatest loss had been sustained by them, as well as by his family. His mother had both in view the *ark,* Heli, and Phinees, *her husband,* (H.) when she exclaimed, *icabod,* "Woe! or, Alas! the glory." Mendoza.—The Scripture does not mention Ophni's posterity. But besides this posthumous son, Phinees had one elder, who now succeeded Heli in the pontificate, (C. xiv. 3. Josephus. Salien, A. 2940, A. C. 1113,) while Samuel took possession of the civil administration, and almost totally eclipsed the glory of Achitob. Many of the Fathers have even looked upon him as the high priest. But he was only a Levite, though, by dispensation, he acted sometimes as an extraordinary priest. S. Jerom c. Jov. i. and in 1 Cor. He reduced the people to a sense of their duty, and taught them to trust in the true God alone, and they would be protected, though deprived of the ark. This was also presently restored to them. H.

CHAP. V. VER. 1. *Azotus,* one of the five principal cities of the Philistines. It is astonishing that God permits these infidels to touch the ark, He who resented the conduct of Oza, and of the Bethsamites, with such severity. But the law regarded the Israelites, and the pagans were ignorant of it. C.—The servant, who knows his master's will, and does not obey, shall suffer many stripes; and those who have the happiness of professing the true religion, and dishonour it by their immorality, must expect to feel the heavy hand of the judge, much more than ignorant unbelievers. H.—The Philistines could not suppose that they had gained a victory over God, since they knew he might be displeased with the conduct of his people; and they soon began to perceive that they had brought the greatest misfortunes upon themselves.

VER. 2. *Dagon* is the same as Derceto, Atergatis, Venus, and the moon, (C.) and was represented like a woman, (T.) as far as the waist, and a fish below. H. Judg. xvi. 23.—The ark was placed near the idol, out of respect; (C.) or as a trophy of the victory, which they attributed to Dagon. M.—Thus they hung up the arms of Saul in the temple of Asteroth; (C. xxxi. 10,) and David placed the sword of Goliah in the tabernacle.

VER. 3. *Lord,* as if to acknowledge his superiority. C.—No sooner was the gospel preached, than the power of the idols began to decrease. Bede. W.

VER. 4. *Threshold.* The idol is treated worse the second time. M.

VER. 5. *The stump of,* seems to be wanting in Heb. H.—Only the lower part, which resembled a fish, (*Dag*) was left on its pedestal.—*Day.* The Philistines themselves established this custom, which was a tacit confession of the imbecility of the idol, which they nevertheless continued to adore. The prophet Sophonias, (i. 9,) is supposed to accuse the Jews of imitating this superstition. The ancient Christians, out of respect, kissed the thresholds of the churches of the apostles and martyrs. Prudentius in S. Romano.—The Persians still refrain from treading on those of certain mosques, which are covered with silver. Tavernier i. 5.

VER. 6. *Emerods.* The particular disorder which attacked them, (Ps. lxxvii. 66,) is very uncertain. Some say it was the dysentery, or the fistula, or the venereal disease, &c. Eusebius believes that it was in punishment of their incontinency. It was very painful, and sometimes proved mortal, v. 12. Aristophanes assures us that the Athenians were punished with a shameful disorder, because they had not received the mysteries of Bacchus with due respect; and they were ordered, by the oracle, to make and carry aloft some obscene figures, before they could obtain a cure. Acharn. ii. 6.—*And in,* &c. The remainder of this verse is not found in Heb. Chal. Syr. Arab. &c. nor in many Greek and Latin copies. But it is conformable to the truth of history, since we read that figures of these animals were placed beside the ark, in memory of this event. C. vi. 6.—*Mice,* or rats. Such vermin have often obliged people to abandon their country. Plin. viii. 28.—Bellon. (ii. 78,) testifies that he saw, near Gaza, such multitudes, as to depopulate whole fields; and, if Providence had not caused the birds, called boudres, to destroy them, the people could have had no harvest.

VER. 7. *God.* The ark was terrible to this idol, as the relics of S. Babylas were to Apollo. W.

said: The ark of the God of Israel shall not stay with us: for his hand is heavy upon us, and upon Dagon, our god.

8 And sending, they gathered together all the lords of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Gethites answered: Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about.

9 And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great slaughter: and he smote the men of every city, both small and great, and they had emerods in their secret parts. And the Gethites consulted together, and made themselves seats of skins.

10 Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought the ark of the God of Israel to us, to kill us and our people.

11 They sent therefore, and gathered together all the lords of the Philistines: and they said: Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people.

12 For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

CHAP. VI.

The ark is sent back to Bethsames: where many are slain for looking through curiosity into it.

NOW [a]the ark of God was in the land of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? tell us how we are to send it back to its place. And they said:

3 If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you shall be healed: and you shall know why his hand departeth not from you.

4 They answered: What is it we ought to render unto him for sin? and they answered:

5 According to the number of the provinces of the Philistines you shall make five golden emerods, and five golden mice: for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice, that have destroyed the land, and you shall give glory to the God of Israel: to see if he will take off his hand from you, and from your gods, and from your land.

6 Why do you harden your hearts, as Egypt and Pharao hardened their hearts? [b]did not he, after he was struck, then let them go, and they departed?

7 Now, therefore, take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home.

8 And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box at the side thereof: and send it away, that it may go.

9 And you shall look: and if it go up by the way of his own coasts, towards Bethsames, then he hath done us this great evil: but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

10 They did therefore in this manner: and taking two kine, that had sucking calves, they yoked them to the cart, and shut up their calves at home.

11 And they laid the ark of God upon the cart, and the little box that had in it the golden mice, and the likeness of the emerods.

12 And the kine took the straight way, that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

13 Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes, they saw the ark, and rejoiced to see it.

14 And the cart came into the field of Josue, a Beth-

[a] A. M. 2888.

[b] Exod. xii. 31.

VER. 8. *Lords*, next in dignity to a king, like the Persian surena. Judg. iii. 3. and xvi. 5.—*About.* Heb. "and they answered, let the ark . . be carried unto Geth," in which sense the Sept. seem to have taken it. But the Vulg. is more natural. Theodoret (q. 10,) concludes, that the people imagined the mortality proceeded from some natural cause; (C.) otherwise it would have been very absurd to give such advice, as the ark would spread the contagion throughout the country, by being removed. From Geth it was sent to Accaron, when the magistrates of the city objected to its being admitted, v. 10. Josephus says, however, that it visited all the five principal cities, as if to punish them for their impiety. H.

VER. 9. *Came upon*, to punish, as on other occasions, to protect. Ezec. i. 3, and xiii. 9. M.—*Parts.* Lit. "Their lower intestines coming out, rotted," as v. 6. H.—Heb. "their malady was concealed." Grot.—The emerods attacked them inwardly, with the most excruciating pains, for which they could find no remedy. —*Skins.* The ancients knew no greater luxury. Homer, Odys. i. and iii. The Heb. &c. take no notice of this particular; and there are many other omissions in the Books of Kings, which have been supplied from the Sept. C.—The skins were used instead of breeches, and to hold up the plaster and other medicines. T.

VER. 12. *Die*, at the sight of the ark, as the Bethsamites did afterwards. M.

CHAP. VI. VER. 2. *Diviners.* The *priests* generally pretended to a knowledge of magic, among the pagans. C.

VER. 3. *If*, &c. The lords were already determined to send back the ark. But the priests knew that some still would not believe that it was the cause of their affliction. To convince all, they try an experiment, which would decide the matter; and in case the ark went back, some suitable presents must accompany it, as a propitiation (H.) for the sin which they would not (M.) then doubt had been incurred. H.—Though God stands in need of nothing, all must acknowledge their dependance on him. The pagans always made some present, when they appeared before their idols or monarchs, and God requires the like testimony of submission Ex. xxiii. 15.

VER. 5. *Provinces.* Heb. *seranim*, "lords."—*Emerods.* Theodoret observes, that the tombs of the martyrs were adorned with figures of eyes, &c. in gratitude for their having procured redress for the afflicted.—*Israel*, whose ark you have treated in an improper manner. C.—You shall thus confess that He chastises, and grants health. M.—*Gods.* Not only Dagon, but the other idols, were humbled, (H.) though the Heb. word denotes also one god, or princes, &c.

VER. 6. *Hearts.* Even these confess that obduracy proceeds from men; (W.) though Calvin would make God the author of it. H.

VER. 7. *New cart.* It would have been deemed irreverent to use one that had been employed for other profane purposes, 2 K. vi. 3.—*Home.* All these circumstances tended to prevent the ark from being conveyed home, (C.) unless Providence interfered.

VER. 8. *Box.* Heb. *argaz*, (which the Sept. retain. H.) means also "a purse or basket." C.—Josephus (vi. 1,) says, "the box was placed upon the ark." H. —We do not read what became of these presents afterwards: but it is supposed that they were kept in the sanctuary till the time of the captivity. C.

VER. 9. *Way.* Josephus observes, that they stationed the kine at three lane ends; (H.) and, as we may infer from the Heb. (v. 12,) rather with their heads turned from Bethsames. But, by this conduct, did they not tempt God? Some believe that He inspired them on this occasion, (E.) that even his enemies might be convinced, (H.) the grace of prophecy being frequently granted to wicked men, like Balaam: others believe that He gave success to their plan, though it was dictated by superstition. Even the devil sometimes speaks the truth. Mendoza. C.—People frequently used to pitch upon signs, to which God often assented. Prov. xvi. 33. M. Gen. xxiv. 14. H.

VER. 13. *Wheat*, about Pentecost, in May; so that the ark must have been taken in November. M.

VER. 14. *Bethsamite*, not the renowned general. C.—*Stone*, which served instead of an altar. M.—*Lord.* Some pretend that the lords of the Philistines followed so far, and offered this holocaust, as the cart belonged to them: but the

samite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocaust to the Lord.

15 And the Levites took down the ark of God, and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The men also of Bethsames offered holocausts, and sacrificed victims that day to the Lord.

16 And the five princes of the Philistines saw, and they returned to Accaron the same day.

17 And these are the golden emerods, which the Philistines returned for sin to the Lord: For Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one:

18 And the golden mice, according to the number of the cities of the Philistines, of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (*the stone*) whereon they set down the ark of the Lord, which was till that day in the field of Josue the Bethsamite.

19 But he slew of the men of Bethsames, because they had seen the ark of the Lord, and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter.

20 And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord, come ye down and fetch it up to you.

CHAP. VII.

The ark is brought to Cariathiarim. By Samuel's exhortation the people cast away their idols and serve God alone. The Lord defeateth the Philistines, while Samuel offereth sacrifice.

AND [a] the men of Cariathiarim came, and fetched up the ark of the Lord, and carried it into the house of Abinadab, in Gabaa: and they sanctified Eleazar, his son, to keep the ark of the Lord.

2 And it came to pass, that from the day the ark of

[a] A. M. 2888.

Bethsamites might suppose that they had abandoned their property, as well as the golden figures; and, as the city belonged to the priests, it is most probable that they would perform this office. Males indeed were to be offered in the tabernacle. But this was an extraordinary case; so that, if there were no priests, the sacrifice might be lawful (C.) by dispensation, as we see Samuel and Elias did the like. H.—The kine and cart being consecrated to God, it was thought that they could not be turned to a more suitable purpose. C.—The ark was also present, on account of which, sacrifices were offered in the tabernacle. The arguments of Abulensis, (q. 19,) who accuses the Bethsamites of sin on this account, are not therefore satisfactory. M.

Ver. 15. *Vessels.* Prot. less properly, "jewels of gold." H.

Ver. 16. *Day.* It was distant about 18 miles. C.—*Provinces.* Heb. "lords." Some think that only five images of each sort were inclosed in the box: others suppose that the people of each village presented a golden mouse, to satisfy their own devotion, and that they might not be infested with such vermin. Clarius thinks they also sent an equal number of the other images of the anus. C. v. H.

Ver. 18. *Abel.* A stone or rock, on which the Jews say Abraham had offered sacrifice; (S. Jer. Trad. T.) Heb. "or mourning," was so called afterwards, on account of so many being slain; (M.) so the place, to which the Egyptians accompanied the remains of Jacob, was styled "Abol," *the mourning of Egypt.* Gen. l. 11. H.—The Sept. read *Abon,* "the stone." All the towns belonging to the Philistines, as far as this place, sent each their golden images, or contributed towards those which were presented by the five lords.—*Which,* ark, according to the Vulg. though some would explain it of the stone. The ark might remain here for some time, and would probably have continued longer, if the people had not been so much afflicted. In the mean time, this record may have been written, as it was afterwards inserted in this book. C.—*Which,* though of the feminine gender, is referred to stone, because Abol is of that description, (M.) and we find several such allusions to the Heb. in our version. Prot. "unto the great *stone of* Abel, whereon they set down the ark of the Lord, *which stone remaineth* unto this day," &c. H. Vatab. &c.—Others think that the ark remained there till it was removed to Cariathiarim. C. vii. 1. Malvenda says, the *memory* of the transaction was fresh till the author wrote; while others maintain, that the golden figures continued with the ark till that time. C.—The Roman Sept. omits the words *till this day;* and reads, "where they placed upon it (the stone) the ark . . . upon the stone in the field," &c. Then with the Alex. copy, and Procopius, &c. it subjoins 19. "And the sons of Jechonias did not approve, among the men of Bethsames, that they saw the ark of the Lord, and he slew of them 70 men, and 50,000 of the people." Theodoret suspects that they were more impious than the rest. But we might as well say that they shewed more (C.) reverence, as we may explain *slew of them,* to denote the two curious citizens, (H.) if any dependance could be had on this addition. C.

Ver. 19. *Seen;* and curiously looked into. It is likely this plague reached to all the neighbouring country, as well as the city of Bethsames. Ch.—For we need not suppose that all these deaths took place in one day. The ark seems to have continued there for some time, v. 18. Heb. "because they had looked into, *or* at the ark." H.—It was unlawful, even for the Levites, to touch or to look *at* the ark uncovered; (T. Num. iv. 15. 20,) and the Heb. expression *into,* is often taken in this sense. Prov. vii. 15. and xi. 4.—*Men* of rank. S. Greg. &c. "Ancients." Chal. Some would suppose that only these 70 perished, and were of as much value as 50,000 of the common people: for they will not allow that the latter number was slain. Out of that number, 70 were made victims of the divine justice. T. Sa.—Bochart translates, "he slew 70 out of 50,000." The Syr. and Arab. read, "5070 men." Josephus only admits 70 who were slain, "because they dared to touch the ark with their profane hands, as they were not priests." Heb. "and he slew of the people 70 men, 50,000 men." C.—Kennicott seems to suspect that a cipher has been added in the Heb. at the end. Prot. "50,000, and threescore and ten men." H.—Some would insert *aderant* in the Vulg. and 50,000 "were present." D.—The Chal. Sept. &c. constantly retain these numbers, and we must not judge of God's severity by our feeble reason. C.—This decision is the most common. M.—The people had indulged their curiosity, to see whether the Philistines had taken the tables of the law out of the ark, &c. Serarius.—As the ark was terrible to the infidels, so it was also to those true believers, who treated it with disrespect. W.

Ver. 20. *Us.* These words may denote that they thought God too severe, or else, that they judged themselves unworthy of his presence. There is no proportion between an offence of God, and what the creature can do to make him satisfaction. C.

Ver. 21. *Up.* This is the import of the Heb. The Vulg. *reducite,* "bring it back," insinuates, that the Bethsamites desired the people of Cariathiarim to convey the ark to their city, on the road to Silo, where they probably thought it ought to be placed, in the tabernacle. But it seems God ordered it otherwise, and the ark was never restored to its former splendid station, surrounded with all the vessels and ornaments of the tabernacle. David made something similar, and placed an altar before it, while the Mosaic tabernacle and altar were removed from Silo to Nobe, (C. xxi. 1.) and afterwards to Gabaon. 2 Par. i. 5. Salien (A. 3030) doubts not but they were thence translated to Solomon's temple, during the octave of the dedication, along with those of David, from Mount Sion. 2 Par. v. 2. and viii. 3. Why the ark was not placed in this most magnificent abode, but removed from the stone of Abel to the houses of Abinadab, of Obededom, of David in Sion, till all the original ornaments, prescribed by God to Moses, with a still more splendid apparatus, met to adorn the temple of Solomon, we cannot easily explain. Perhaps it might be to render that event more glorious, and to represent the troubled state of the Jewish Synagogue, immediately preceding the appearance of the great Redeemer, who would establish a church without spot or wrinkle, shining brighter than the sun, and replenished with all heavenly graces. H.—Cariathiarim is the same place as Cariathbaal, and Baala, (Jos. xv. 9. 60.) Baalim Juda, (2 K. vi. 2.) and Sedeiarim, about ten miles from Jerusalem. Gabaa was "a hill," (C.) belonging to the same city, where the house of Abinadab stood; (H.) and Nobe was also in the vicinity, while Silo was much farther north. C.—The priests still remained, and offered sacrifice in the tabernacle, though occasionally some of them might come to offer extraordinary victims before the ark, in those private houses which were thus converted, as it were, into the holy of holies. Salien, A. 2941, where he observes from S. Jerom, that the tabernacle was removed to Nobe about the same time as the ark was deposited at Cariathiarim; and no doubt both the translations were in consequence of the divine command, signified by the mouth of his prophet Samuel. H.

CHAP. VII. Ver. 1. *In Gabaa.* That is, on the hill, for Gabaa signifieth a hill. Ch. 1 Par. xiii. 6.—It was perhaps the citadel, (H.) or an elevated situation, such as were generally chosen for the temples both of the true and of false gods. C.—*Abinadab* was a Levite of renowned virtue. M.—The people of this city knew that the ark was a source of blessings to those who received it with respect; and, that the Bethsamites had been punished only for their irreverence. W.—Samuel was first consulted before the people, in a body, undertook to remove the ark; and here he was probably recognized for the judge of Israel, in which character he henceforward appears, exhorting all to obey the Lord with sincerity. He appoints a general assembly at Masphath, to enter into a solemn covenant with the Lord, and to adopt means for recovering their liberty. We have only a very concise account of these important transactions, owing to the modesty of the author, which the Holy Spirit would teach us to imitate. C.—*Sanctified.* Chal. "set over," (M.) prepared by suitable purifications, &c. C.—Some think, that Eleazar received the priestly or the Levitical consecration, Num. viii. 7. We have no proof that he was of the family of Aaron, nor does his name occur in the genealogies of the Levites, as they are perhaps too short. Josephus (vi. 2.) asserts that he was a Levite. C.—But even a laic, like Obededom of Geth, might have been the guardian of the ark, as he would not have to touch it. Salien, A. C. 1112.—Eleazar had two brothers, who acted in the same capacity when David intended to remove the ark to Sion. At that time he was perhaps dead, or decrepit, as his father might be on this occasion. H.—It is not improbable but they were of the race of Aaron. T.

Ver. 2. *Year.* Some would date all the subsequent events from this period. But is it credible that Samuel should neglect for twenty years to make this ex-

the Lord abode in Cariathiarim, days were multiplied (for it was now the twentieth year) and all the house of Israel rested, following the Lord.

3 And Samuel spoke to all the house of Israel, saying: [a] If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel put away Baalim and Astaroth, and served the Lord only.

5 And Samuel said: Gather all Israel to Masphath, that I may pray to the Lord for you.

6 And they gathered together to Masphath, and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath.

7 And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines.

8 And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

10 And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: [b] but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel.

11 And the men of Israel going out of Masphath, pursued after the Philistines, and made slaughter of them till they came under Bethchar.

12 And Samuel took a stone, and laid it between Masphath and Sen: and he called the place The stone of help. And he said: Thus far the Lord hath helped us.

13 And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorrhites.

15 And Samuel judged Israel all the days of his life:

16 And he went every year about to Bethel and to

[a] Deut. vi. 13. Mat. iv. 10.

[b] Eccli. xlvi. 21.

hortation to the people? and how will it be true, that God humbled the Philistines during the whole time (C.) of his administration, which perhaps (H.) only lasted so many years? v. 13. C.—It is more probable, therefore, that the power of the enemy was broken by the destruction caused by the presence of the ark, which kept them under due restraint for a long time; and when they attempted, once more, to molest the Israelites, they were entirely discomfited by a miraculous storm, at the prayer of Samuel, v. 10. Salien (A. 2960) allows, that this took place in the twentieth year since the ark came to Cariathiarim, in which year Samuel appointed his children judges at Bersabee, though he continued to act, and was judge for twenty-three years, (some say thirty-eight) and even under the reign of Saul had almost an absolute sway, as the prophet of the Lord. H.—*Rested:* continued steadfast, (Sanctius) "cried unto," (Pagnin.) "Looked (H.) *or* returned." Sept. "Lamented after the Lord." Heb. M.—They were not soon induced to break this solemn covenant. Isai. vii. 2. T.

VER. 3. *Saying.* When the ark was translated, (C.) and on many other occasions, this was the theme of his discourse to the Israelites, pressing them to cease from doing evil, and to perform good works. H.—Thus he preached every year in the different cities. v. 16. Lyran.—*Astaroth.* These were the principal idols of the country, (Salien, Judg. ii. 11.) under which all the others are included. M. —*Prepare.* God lays this injunction upon us, to remind us of our liberty, and we beg that he would convert us, acknowledging the necessity of his grace. C.—"God does not require impossibilities, but by his command, admonishes thee to do what thou canst, and to pray for what thou art not able to perform, and he assists thee, that thou mayst be able to perform it." C. Trid. vi. 11. S. Aug. &c.

VER. 5. *Masphath* lay south of Jerusalem, (C.) and was a convenient place for all to meet at. M. They came armed, and the Philistines (C.) suspecting their designs, proceeded to attack them. H.

VER. 6. *Lord,* having purified themselves with it. Ex. xix. 24. Others think that it was a kind of a protestation, that they were willing to perish if they proved faithless; (Sa.) or a symbol that they rejected every vestige of idolatry, and every sin, with true repentance. Sanctius. T.—Water was also the most ancient species of libation, before honey, and afterwards wine were adopted. Porphyrius.—Though the law did not prescribe it, there was no prohibition. On the last day of the feast of tabernacles, the people went to the pool of Silo to fetch water, and to pour it out in the temple, as a libation to the Lord; and it is thought that Jesus Christ alludes to this custom, Jo. vii. 24. Lamy. Introd. See 2 K. xxiii. 16. C.—*Fasted.* They confess their sins and do penance, while Samuel sits as judge, (Salien) and had been endeavouring for twenty years to excite them to repentance, and to adhere to the one true religion. T.

VER. 8. *Philistines.* Those who distrust their own strength, and join true repentance with prayer, striving to interest the friends of God in their cause, may confidently hope for victory. H.

VER. 9. *Sucking lamb.* Any might be used, when eight days old, except for the paschal lamb, which must be older; *a yearling.* Ex. xxiii. 9. Lev. xxii. 27. —*Offered it,* either by the hands of the priests, or by dispensation, which authorized him to sacrifice out of the tabernacle.—*Whole,* without blemish; (Eccli. xlvi. 19.) or, not having time to divide it, according to the ritual. Lev. i. 12. He consumed even the skin. Salien.—Sept. "with all the people."

VER. 10. *Israel.* The princes of the Tyrians had come to the assistance of the enemy; (Eccli. xlvi. 21. C.) but all in vain. The greatness of the army only increases the greatness of the carnage, when the Lord enters the lists. H.—The sacred penman speaks with great modesty of this victory, which is nevertheless one of the most important recorded in Scripture. The Philistines could not recover themselves for 20 years; they found it necessary to restore the cities which they had taken, (C.) to relinquish the tribute, and to come to such conditions as Samuel imposed upon them. He suffered them, however, to keep possession of some strong holds, such as Gabaa, from which they were expelled by Jonathan. Salien says in the 22d year of Samuel, and the last of Achitob, the high priest, A. 2961.

VER. 11. *Bethchar,* "the house of the penetrator." *Cor* denotes the celestial fluid, which the Philistines probably supposed was discharged by the heavens, independently of the great Creator. Hence their punishment was very appropriate. Parkhurst.—The latter heathens always represented their Jupiter armed with thunder and lightning—

"The thunder roared aloud—
Th' affrighted hills from their foundation nod,
And blaze beneath the lightning of the God;
At one regard of his all-seeing eye,
The vanquish'd triumph, and the victors fly."
Pope, Iliad xvii. 596.

VER. 12. *Sen,* "the tooth," a craggy rock of that appearance. Syr. *Beth jasan.* C.—Some take it to be the same with Bethchar. Malvenda.—It was before ignoble, (Salien) and the situation not known, till this monument was erected, with the inscription, *Thus far,* &c.—*Help;* "Aben-ezer," mentioned before, C. iv. 1. These religious monuments were not prohibited by the law. Lev. xxvi. 1. Samuel would take every precaution that they should not become objects of idolatry, as he was under the immediate influence of the Holy Spirit. C.

VER. 13. *Any more,* for a long time, (M.) during *Samuel's* administration; for we find them again attacking Saul. C. xiii. This expression is often used to denote a cessation of some continuance. Isai. xxiii. 12. 15. 2 K. vii. 10.

VER. 14. *Geth,* which two cities still continued in their possession. Others, which had fallen to the share of Dan, they gave up, which explains Judg. xviii. 1. 31.—*Philistines.* Here ended the forty years' servitude. C.—Salien (A. 2860) rather thinks that it terminated in the death of Samson, when it was judged expedient to entrust the reins of government into the hands of an old man, Heli, the high priest, as there was no need of an expert general, the heads of the Philistines being all destroyed. Judg. xiii. 1. H.—*Amorrhites:* the dispersed nations of Chanaan were all kept under. C.

VER. 15. *Life;* as sole judge for twenty years, (Gordon. D.) and conjointly with Saul till he died, almost 100 years old, a year or two before the unfortunate king. Saul put him on a level with himself; (C. xi. 7.) and he continued to be regarded as the oracle of Israel ever since he was about forty years old; (C.) or he did not long survive the election of the new king, (M.) as Tirin, Sanctius, &c. reduce his reign to two years, allowing thirty-eight to Samuel, so that both filled up the space of forty years. Act. xiii. 20. The life of Samuel, on this supposition, will not much exceed sixty, and he must have come into power in early life. C. xii. 2. H.—This verse is no proof that the present book was written long after Samuel's time. D.

VER. 16. *Places.* Sept. "in all these holy places." Some take *Bethel* to mean the city, where the ark was, (C.) or the holy of holies, in the tabernacle, at Silo, &c. H.—The northern tribes might meet him at Bethel; those on the east of the Jordan, at *Galgala,* of Benjamin; and the tribes of Juda, Simeon, and

Galgal and to Masphath, and he judged Israel in the foresaid places.

17 And he returned to Ramatha: for there was his house, and there he judged Israel: he built also there an altar to the Lord.

CHAP. VIII.

Samuel growing old, and his sons not walking in his ways, the people desire a king.

AND[a] it came to pass, when Samuel was old, that he appointed his sons to be judges over Israel.

2 Now the name of his first-born son was Joel: and the name of the second was Abia, judges in Bersabee.

3 And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the ancients of Israel being assembled, came to Samuel to Ramatha.

5 And they said to him: Behold thou art old, and thy sons walk not in thy ways: [b]make us a king, to judge us, as all nations have.

6 And the word was displeasing in the eyes of Samuel, that they should say: Give us a king to judge us. And Samuel prayed to the Lord.

7 And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them.

8 According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee.

9 Now, therefore, hearken to their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them.

10 Then Samuel told all the words of the Lord to the people that had desired a king of him,

11 And said: This will be the right of the king that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen, to run before his chariots,

12 And he will appoint of them to be his tribunes, and his centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

13 Your daughters also he will take to make him ointments, and to be his cooks, and bakers.

14 And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

15 Moreover he will take the tenth of your corn,

[a] A. M. 2908, A. C. 1096.

[b] Osee xiii. 10. Acts xiii. 21.

Dan, might have an opportunity of hearing the holy prophet, and decide their controversies, at *Masphath*. C.—Thus Samuel gave an excellent instruction to pastors and governors, to watch over their people. H.

VER. 17. *Ramatha;* his native place. His high office would not allow him to remain always near the tabernacle. C. i. 11. and 28. C.—*Lord*, by his direction, (M.) both to satisfy his own devotion, and that he might consult the Lord when the people wanted advice. C.

CHAP. VIII. VER. 1. *Old.* Houbigant would translate, "when he was growing old," *senesceret*, as he supposes he was now nearly sixty, having judged about twenty-five years, and living other twenty as partner with Saul. Prol. lxii. See C. vii. 15. H.—*Judges*, as his delegates in the southern parts of the country. C.—Josephus says one of them was stationed at Bethel. Ant. vi. 3.

VER. 2. *In*, or "as far as" *Bersabee*, from Dan, that is, throughout Palestine. C.

VER. 3. *Judgment.* Samuel was not to blame, and hence he was not punished like Heli. M.—However, the misconduct of the children of these two judges, in succession, (H.) gave occasion to the people to demand a king, who might not be tempted by bribes. W.—It is surprising that most of the great men who are mentioned in history, had degenerate children. C.—Such were some of David's sons, as well as Cambyses, the son of Cyrus, &c. H.—Was it because their fathers were too much taken up with the affairs of state, to watch over the education of their children? or rather, because these young men confided too much on the merits of their family, and took no pains to tread in the footsteps of their parents? C.—"We have here, says Josephus, a manifest proof that children do not always resemble their parents, but sometimes good men spring from the wicked; and on the contrary, the virtuous have an evil progeny."

VER. 5. *Judge us*, in a different manner from what had been hitherto done. H.—By a crying ingratitude, they reject the government of a wise old man, who had rendered them the most signal services. Perhaps the power of Naas, king of the Ammonites, might afford them some pretext for acting as they did. C.—*As all*, &c. They seem to prefer the dominion of kings, who ruled over the surrounding barbarous nations as they thought proper, (H.) before one who should be tied down to observe the laws, prescribed by God, (M.) in case the Israelites should wish to have a king. Deut. xvii. H.—In the East, monarchy was the most ancient form of government. Tacit. Hist. iv. Just. i. "Principio, imperium penes Reges erat."

VER. 6. *Samuel.* Nothing could be more disrespectful to him, nor more ungrateful to God, who had distinguished them from all other nations, and had taken the government upon himself, and appointed the judges as his lieutenants. The foolish Israelites wish to throw off this sweet yoke, and to be ruled in an arbitrary manner, like the infidels, as if God could not otherwise protect them from their enemies.—*Lord.* Josephus says that he passed the night without food or sleep, and the Lord appeared to him. The will or petition "of the people, filled Samuel with great uneasiness, who on account of his innate justice, did not like the regal power, as being too exorbitant. He rather approved of an aristocracy, as more conducive to the welfare of the people." Ant. vi. 4. He means such an aristocracy as the Israelites had been accustomed to, under the guidance of men divinely commissioned, whence he elsewhere very properly styles it a *theocracy*, or "the government of God." H.

VER. 7. *Thee.* "God, in anger, grants a person what he desires wrongfully." S. Aug.—He permits the people to follow their own plans; and the Hebrews believe, that he gave them Saul to punish them, being well apprised of his proud and cruel nature. Cuneus Rep. C.—*Rejected*, &c. The government of Israel hitherto had been a theocracy: in which God himself immediately ruled, by laws which he had enacted, and by judges extraordinarily raised up by himself: and therefore he complains that his people rejected him, in desiring a change of government, (Ch.) and wishing to appoint their own magistrates. The priests and judges had been commissioned by God. Ex. xix. Deut. xvii. W.

VER. 8. *Thee.* He comforts Samuel, by observing that it was not so much any fault of his, as the people's habitual fickle temper, which made them seek for this change. M.

VER. 9. *The right.* That is, the *manner* (*mishpat*) after which he shall proceed, having no one to control him, when he has the power in his hands. Ch.—He intimates that the kings will frequently act in a tyrannical manner, v. 11. M.—But the holy Fathers observe, that herein they do what is unjust, and contrary to God's law. S. Gregory remarks, that Achab is punished for taking the vineyard of Naboth, (3 K. xxi.) while David will not take a piece of ground belonging to Ornan, even for an altar, without first paying a just price for it. 1 Par. xxi. 25. Some of these *rights* or customs are prohibited to the *king*. Deut. xvii. 16. It is true, kings enjoy great prerogatives above judges, but never contrary to the law. They cannot take their subjects' goods: but the latter are bound to contribute to the maintenance of government; and, if they refuse, may be compelled. If kings should be guilty of excesses, "yet they are not to be deposed by the people, . . but must be tolerated with patience, peace, and meekness, till God, by his sovereign authority, left in his Church, dispose of them, which his divine wisdom and goodness often deferreth to do, as here he expressly forewarneth, (v. 18) because he will punish the sins of the people by suffering evil princes to reign." Job xxxiv. 30. Conc. Later. c. iii. de hœret. W. See S. Thomas, 2. 2. q. 12. a. 2.—We may here also remark, that the people petitioned for a king, yet God made the choice; and, when he proved rebellious, selected another by the hand of Samuel, though he permitted the former to enjoy his dignity till death. C. xiii. and xxxi. H.—Grotius (Jur. i. 1. and 4.) maintains that Samuel here proposes the just rights of the king, and that the prince has a greater right to any one's personal property, for the public good, than he has himself. In effect, the eastern kings regarded their subjects as slaves. But those who governed the Hebrews were to follow a different conduct; and Samuel is so far from approving of what some of them would do, that he mentions their tyranny, in order to dissuade the people from what they so inconsiderately requested. C.—The misconduct of rulers, is one of the most trying inconveniences to which a nation can be exposed. In such circumstances, "bear, says a pagan historian, (H.) with the luxury and avarice of those who hold dominion, as with other natural evils. There will be vices as long as men subsist, but neither will these continue for ever, and they are compensated by the intervention of better things or men." *Meliorum interventu pensantur.* Tacit. —Grotius at last seems to conclude, (Sup. c. iv. p. 97) that the right of the king here specified is only apparent, in as much as it includes "the obligation of making no resistance." H.

VER 11. *Chariots;* to be drivers, (M.) or will make them fight from them.—*Footmen*, or guards. Xenophon places 4000 armed with bucklers before, and 2000 with lances all round the chariot of Cyrus. See C. xxii. 17.

VER. 12. *Centurions*, or body-guards. M.—These offices might be honourable, but at the same time disagreeable, when people were forced to accept of them, and to neglect their more pleasing agricultural employment. The multitude of officers increases the expenses of the prince, and falls heavy upon the people. C.

VER. 14. *Vineyards*, as Achab did, though he first proposed to buy it.

VER. 15. *Tenth.* God had already claimed one tithe, which he had aban

and of the revenues of your vineyards, to give to his eunuchs and servants.

16 Your servants also, and handmaids, and your goodliest young men, and your asses, he will take away, and put them to his work.

17 Your flocks also he will tithe, and you shall be his servants.

18 And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king.

19 But the people would not hear the voice of Samuel, and they said, Nay: but there shall be a king over us,

20 And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us.

21 And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

CHAP. IX.

Saul, seeking his father's asses, cometh to Samuel, by whom he is entertained.

NOW[a] there was a man of Benjamin, whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong.

2 And he had a son whose name was Saul, a choice and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

[a] A. M. 2909, A. C. 1095.

3 And the asses of Cis, Saul's father, were lost: and Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses. And when they had passed through Mount Ephraim,

4 And through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

5 And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us.

6 And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now, therefore, let us go thither, perhaps he may tell us of our way, for which we are come.

7 And Saul said to his servant: Behold we will go: *but* what shall we carry to the man of God? the bread is spent in our bags: and we have no present to make to the man of God, nor any thing at all.

8 The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

9 Now in time past in Israel, when a man went to consult God, he spoke thus: Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer.

10 And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, where the man of God was.

11 And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?

doned to his sacred ministers. We do not read that the kings of the Hebrews ever claimed (C.) a second tithe precisely, (H.) though they might have done it by the example of other kings. Lev. xxvii. 30. Joseph had asserted the fifth part of the revenues of Egypt for its monarchs. Gen. xlvii. 26.—*Eunuchs.* Heb. *saris*, denotes an officer of the court. It was not lawful for the Israelites to make any eunuchs, but they might employ foreigners.

VER. 16. *Goodliest*, in strength (C.) and beauty. M.—Solomon made his people work at his buildings, and David employed an officer in the fields, 1 Par. xxvii. 26. Sept. have read in a different manner. "He will tithe . . your excellent droves of oxen." C.—They also specify, "the tithe of asses for his work." H.

VER. 17. *Servants*, or slaves. The Hebrews enjoyed greater liberty than any of the nations in the East, yet they are styled slaves. C. xvii. 8. They were nearly on the same footing as the ancient Germans. "Each governed in his own place of abode. The Lord requires of them a quantity of corn, cattle, or clothing, and so far the slave obeys;" *servus hactenus paret.* Tacit. Germ. The Hebrews were also bound to follow the king to battle. The Egyptians, Persians, &c. were under greater oppression. Herodotus (iii. 31,) informs us, that when Cambyses designed to marry his own sister, his counsellors replied, that they found no express law to this effect; but there was another, "that the king of Persia may do whatever he please." The highest officers, and even his brothers, were styled "slaves, Δουλοι, of the great king." Arist. Mund.

VER. 18. *The face*, privately; for even groans will not be free. M.—The event justified this prediction, as most of the kings of the Hebrews ruled like tyrants, and what was worse, engaged their subjects in idolatry, and drew down the heaviest judgments upon them. C.—*Hear you*, so as to deliver you from oppression, though he is always willing to hear those who truly repent. W.

VER. 19. *Over us.* The populace is generally inconstant, and fond of changes. M.

VER. 20. *Nations.* We are neither better nor worse than the rest. What extravagance! for a people to abandon a state of happiness, and the dominion of God, and to prefer the service of a man! C.—*For us.* This was the pretext, as Naas threatened them with war. C. xii. 12. M.

CHAP. IX. VER. 1. *Abiel*, who is also called Ner. 1 Par. viii. 33. Cajetan. —*Strong.* Heb. "a mighty man of power," either of body, or of riches.

VER. 2. *Goodlier*, better proportioned, more handsome, (H.) as the daughters of men are styled good, or *fair.* Gen. vi. 1. People seek for corporal advantages in those who command. The poets always represent their deities and heroes as taller than the rest of men. A king of Sparta was fined for marrying a little woman. Arist. Polit. iv. The Ethiopians give their highest offices to those who have the most engaging appearance. Herod. iii. 20. C.—Little people may be elegant, but never majestic or perfectly beautiful. Arist. Ethic. iv. 3.

M.—*Choice*, is taken in the same sense as goodly, and does not intimate that Saul was one of the elect. Carthus.

VER. 3. *Asses.* The greatest noblemen rode upon such. Judg. v. 10. A prince of Esau fed asses. Gen. xxx. 24. Agriculture, and keeping sheep, were the employment of men of the first eminence in the heroic ages, as hunting and other equally laborious exercises are now in fashion. C.

VER. 4. *Salisa*, the ancient Segor, (M.) or rather a place 15 miles from Diospolis. Euseb.—*Salim*, or Sual, not far from Galgal. C. xiii. 17.

VER. 5. *Suph*, where Ramatha, the birth-place of Samuel, was situated. C. i. 1. C.

VER. 6. *Famous.* Chal. "honourable." Sept. "covered with glory." The observations of a servant may often claim attention. Saul seemed to be less acquainted with this extraordinary personage than his servant. H.

VER. 7. *What.* Were they uninformed of the disinterestedness of Samuel? or did they think that he would sell his oracles? By no means. But the manners of the ancients were very different from ours, and people chose to shew their respect for God, the king, prophets, &c. by making them some present. People still never go to visit one another in Syria without something of the kind, as it would be deemed uncivil or cruel to act otherwise. See 3 K. xiv. 1. Mic. iii. 11.—*Bread.* They would have made a present of some. Saul received two loaves. C. x. 4. See C. xvi. 20. Hence we may form some idea of the beautiful simplicity of those ages. People were then forced to carry their own provisions, as there were no inns which supplied any. C.—*Present. Sportula* means a little basket. H.—But here it is taken for a present, as meat was commonly given. M.—Cyrus sent his friends geese half eaten, from his own table, for greater distinction. Xenop H.—Heb. "what have we?" Syr. "we have none of our provisions left." C.

VER. 8. *Silver.* About seven-pence English.—*Stater*, (H.) is put instead of Heb. "sicle." M.

VER. 9. *A seer.* Because of his *seeing*, by divine light, hidden things, and things to come, (Ch.) by inspiration. W.—They had the things which they foretold so clearly in view. The Sybil cries out,

Bella, horrida bella.

Et Tiberim multo spumantem sanguine cerno. Virg.

The Egyptians had their "seers of the gods." Manetho.—Balaam styles himself "the man seeing visions." Num. xxiv. 4. 16. Some suppose that Samuel wrote this towards the close of his life, when the title of prophet was become more common, though the former was in use many years afterwards. 1 Par. xxi. 9. 2 Par. xvi. 10. Others think that this verse was added by Esdras, &c.

VER. 11. *Water*, perhaps for the sacrifice. Thus Fab. Victor says, "Rhea, according to the established custom, by which young women went to draw water for the sacrifices, proceeded to the fountain in the grove of Mars." C

12 They answered and said to them: He is: behold he is before you, make haste now: for he came to-day into the city, for there is a sacrifice of the people to-day in the high place.

13 As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come; because he blesseth the victim, and afterwards they eat that are invited. Now, therefore, go up, for to-day you shall find him.

14 And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over-against them, to go up to the high place.

15 [a] Now the Lord had revealed to the ear of Samuel the day before Saul came, saying:

16 To-morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand of the Philistines: for I have looked down upon my people, because their cry is come to me.

17 And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

18 And Saul came to Samuel in the midst of the gate, and said: Tell me, I pray thee, where is the house of the seer?

19 And Samuel answered Saul, saying: I am the seer; go up before me to the high place, that you may eat with me to-day, and I will let thee go in the morning: and tell thee all that is in thy heart.

20 And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

21 And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

22 Then Samuel taking Saul, and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty men.

23 And Samuel said to the cook: Bring the portion which I gave thee, and commanded thee to set it apart by thee.

24 And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat; because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

25 And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house, and he slept.

26 And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose: and they went out both of them: to wit, he and Samuel.

[a] Acts xiii. 21.

VER. 12. *A sacrifice.* The law did not allow of sacrifices in any other place, but at the tabernacle, or temple, in which the ark of the covenant was kept; but Samuel, by divine dispensation, offered sacrifices in other places. For which dispensation this reason may be alleged, that the house of God in Silo, having lost the ark, was now cast off; as a figure of the reprobation of the Jews. Psal. lxxvii. 60. 67. And in Cariathiarim, where the ark was, there was neither tabernacle, nor altar. Ch.—At least that of Moses was in the tabernacle. See C. vi. 21. H.—Samuel was just come up to the city, from a place called Naiot, where he instructed some other prophets. C. xix. 19. The maids point him out to Saul; and God, at the same time, reveals to his prophet, that the person who addressed him should be king. C.—*The high place. Excelsum.* The *excelsa*, or *high places*, so often mentioned in Scripture, were places of worship, in which were altars for sacrifice. These were sometimes employed in the service of the true God, as in the present case: but more frequently in the service of idols, and were called *Excelsa*, which is commonly (though perhaps not so accurately) rendered *high places;* not because they were always upon hills, for the very worst of all, which was that of *Topheth*, or *Geennom*, (Jer. xix.) was in a valley; but because of the *high altars*, and *pillars*, or *monuments* erected there, on which were set up the idols, or images of their deities; (Ch.) so that they might be called "the high things." H.—Before Solomon built the temple, from the time that the tabernacle was deprived of the honour of having the ark, people immolated on such heights, 3 K. iii. 2. M.—On one of these, at Ramatha, Samuel was going to offer a peace-offering, and to feast with the heads of the city, (C.) or perhaps of the nation, who were expecting the result of his consultation of the Lord, respecting their petition of a king. H.

VER. 13. *The victim*, begging the blessing, which was the office of the most honourable person at table, as he also gave thanks for all. C.

VER. 14. *Midst.* That is, simply in the city, or entering the gate, where Samuel met them, v. 18.

VER. 15. *Ear*, privately. C.—Thus Jonathan promises to give David private information. C. xx. 13. H.

VER. 16. *Ruler.* Heb. *Nagid*, "Leader." Sept. "Archon." Chal. "King." The Israelites demanded a king, to lead them, and to fight for them; and Homer (Iliad iii.) gives this idea of the chief magistrate, "a good king and stout warrior," which Alexander so much admired.—*Philistines.* They had been repressed by Samuel; but they had begun to gain the ascendancy, so as not to suffer the Israelites to have a blacksmith among them, &c. Saul gained some victories over them, and over the other enemies of his people, towards the beginning of his reign. C. xiii. and xiv. C.—*To me.* God threatened that he would not hear them, when they should grow weary (H.) of their king. C. viii. 18. But he protects his people against the efforts of their foreign enemies. M.—Oppression of the innocent cries to heaven for vengeance. W.

VER. 18. *Gate.* Sept. "city." Chal. "within the gate," where business was transacted.

VER. 19. *Place*, while Samuel retired, for a while, to his own house. He sends Saul to the assembly, (C.) where he would meet him to dine. H.—*Heart*, or desirest to know. M.

VER. 20. *Best.* The regal power, which all desired. Heb. "to *or* on whom is all the desire of Israel?" Any great felicity is called a desire, as the Messias, the spouse in the Canticle, v. 16. Ag. ii. 8. Sept. "to whom the beautiful things of Israel?"

VER. 21. *Jemini*, or Benjamin, which was always one of the smallest tribes, and, since the unfortunate war, still more reduced; so that none of the other tribes could well take umbrage, or be filled with jealousy, when they saw a king selected from it.—*Last.* Though all were equally noble, yet some families were more numerous, possessed greater riches, or had filled the posts of honour more frequently than others. Nothing can be more charming than the modesty of Saul on this occasion. C.—Happy would he have been, had he continued always to cherish the like sentiments. H.—He and his posterity might then have long enjoyed the regal dignity. C. xiii. 13. M.

VER. 22. *At the head.* Sept. "among the first of those . . . . seventy men," which number Josephus also has instead of 30. Saul's servant was probably an Israelite, who had hired himself for a time. The first place, at the head of the table, was the most honourable. Luke xiv. 8. The king of Persia placed his most trusty friend at his left hand, and those of the highest dignity, in order, at his right. Cyropæd. vii. &c. C.

VER. 24. *Shoulder.* It was the left, (M.) as the right shoulder belonged to the priest, and laymen were not allowed to taste of it after it had been offered in sacrifice. Lev. vii. 32. Some suppose that Samuel had this right shoulder for his portion. But he was not a priest. C.—This part was assigned to the most eminent man at table; and Josephus calls it "the royal portion." M.—Heb. "the shoulder, and what was upon it, (*or* he held it up) and set it (the whole quarter) before Saul." Aquila, &c. translate "the thigh," *left* or reserved. Sept. "laid by." It was then the fashion to place large pieces of meat before those who were to be most honoured. Gen. xviii. 6. Homer, &c.—*People.* Heb. "till now it has been kept for thee, I said, I have invited the people." He insinuates that he knew of his coming, though it seemed so accidental, even when he invited the company. Sept. "eat, for it is placed before thee, as a memorial, by the people, cut it in pieces." H.—As the shoulder supports a burden, so the king was reminded to maintain the interests of the commonwealth. M.

VER. 25. *House*, probably giving him some instructions respecting his future dignity.—*And he*, &c. This seems to be a second translation of the former sentence, taken from the Sept. It is omitted in several Latin MSS. C.—Sept. "and he went down from the Bama (perhaps "the steps" or high place, where the sacrifice and feast had been celebrated) into the city; and they made a bed for Saul, on the house top; and he lay down, (26) and when the day dawned, Samuel," &c. The roofs are flat in those countries, and such an airy situation would be most agreeable in such hot climates. H.—The common people, generally, only spread a mat on the ground, and cover themselves with a sheet; to take their rest, either under a gallery, or in the open air. Homer places his strangers with

27 And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the word of the Lord.

CHAP. X.

Saul is anointed. He prophesieth, and is changed into another man. Samuel calleth the people together, to make a king: the lot falleth on Saul.

AND [a]Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.

2 When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father, thinking no more of the asses, is concerned for you, and saith: What shall I do for my son?

3 And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

5 After that thou shalt come to the hill of God where the garrison of the Philistines is: and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a timbrel, and a pipe, and a harp before them, and they shall be prophesying.

6 And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man.

7 When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee.

8 And thou shalt go down before me to Galgal, (for I will come down to thee), that thou mayst offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, [b]till I come to thee, and I will shew thee what thou art to do.

9 So when he had turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day.

10 And they came to the foresaid hill, and behold a company of prophets met him: and the Spirit of the Lord came upon him, and he prophesied in the midst of them.

11 And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? *is* Saul also among the prophets?

12 And one answered another, saying: And who is their father? therefore it became a proverb: [c]Is Saul also among the prophets?

[a] A. M. 2909, Acts xiii. 21.

[b] Infra xiii. 8.—[c] Infra xix. 24.

their bed upon the ground under the gallery, which was erected before the house. Aristophanes (in Vespis) mentions the custom of sleeping on the house top. See 2 K. xvi. 22. C.—Saul had not been educated with the greatest delicacy. M.

VER. 27. *Before us, and.* Heb. ("and he passed on,") agreeably to his master's order. H.

CHAP. X. VER. 1. *Vial*, in the form of a *lentil*. Plin. xviii. 12.—*Oil.* This anointing seems to have been peculiar to the kings, priests, and prophets of the Hebrews, who prefigured Jesus, the great anointed of God. S. Aug. in Ps. xliv. The custom was very ancient. Judg. ix. 8. It is thought that those kings, who succeeded their fathers by their birth-right, and without opposition, did not receive any unction. C.—But the silence of Scripture is no proof on this head; and the Fathers seem to be convinced that the custom subsisted till Christ appeared. S. Just. dial. &c. H.—The Rabbins pretend that the sacred ointment was used for the kings of Juda, but not for those of Israel. It is not probable that it was used for either. Ex. xxx. 32. 3 K. i. 39. We read that Jehu was anointed king of Israel; (4 K. ix. 6,) and we may suppose that common oil was used, in his regard, as well as for the other kings. The perfume or balm of Judea, does not spot the garments on which it may fall. Plin. xii. 25. It was poured on the head; the Rabbins say in the form of a crown, (C.) or cross. H.—But this is uncertain. The ceremony has been preserved, with respect to Christian kings, who, according to Innocent I. should be anointed on the shoulders and arms, while prelates receive the unction on the head.—*Kissed him*, out of respect. Ps. ii. 12. C.—*Behold.* Heb. "Is it not because?" &c. H.—*And thou . . prince.* All this is wanting in the Heb. &c. But it is conformable to the Vat. Sept.; (C.) the Alex. has "to be prince over his people, over Israel! and thou shalt rule over the people of the Lord, and shalt save it from its enemies around;" as we have explained. C. ix. 16. H.—Saul was anointed with *a small vessel*, to signify that his kingdom should not subsist long; and with *oil*, to remind him of mercy, light, and health to his people. S. Greg. W.

VER. 2. *Rachel*, near Bethlehem. Gen. xxxv. 16.—*South.* Sept. or "mid-day." Heb. *Tseltsach*, is very obscure. Some take it for a proper name. C.—Prot. "at Zelzah." Others for some musical instrument, as if these travellers were "dancing," as the Sept. insinuate, and playing on musical instruments, like the prophets, v. 5. It does not appear how Saul would come near Bethlehem, in his journey from Ramatha to Gabaa, unless Ramatha lay more to the south than it is represented, which it could not do, being in the tribe of Ephraim; so that we might translate the Heb. "Thou wilt find two men of Zelzelach, a place near the tomb of Rachel, on the borders of Benjamin, and they," &c.

VER. 3. *Thabor*, very distant from the famous mountain (C.) in Zabulon. M. —*Bethel.* Where there was at that time an altar of God; it being one of the places where Samuel judged Israel, (Ch.) and which had always been considered as a place of devotion, since Jacob had his vision. Gen. xxviii. 19. It lay to the east of Gabaa, so that Saul might easily meet these pilgrims. C.—*Wine*, for libations, as the other things were for a sacrifice and feast, as well as for presents to the officiating priests.

VER. 4. *Hand.* They would be very acceptable to Saul, who had none. The strangers might suppose that they could purchase more at Bethel. C.

VER. 5. *The hill of God.* Gabaa, in which there was also at that time, a *high place* or *altar.* Ch.—The prophets were not molested by the infidels, in performing their devotions, as people consecrated to the Lord, who do not meddle with war, are privileged by the consent of nations. Grot. Jur. iii. 11. 10. C.—*Prophets.* These were men whose office it was to sing hymns and praises to God; for such in holy writ are called *prophets*, and their singing praises to God is called *prophesying.* See 1 Par. alias 1 Chron. xv. 22. and xxv. 1. Now there were in those days colleges, or schools for training up these prophets; and it seems there was one of these schools at this *hill of God;* and another at Naioth in Ramatha. See 1 Samuel xix. 20. 21. &c. Ch.—The Jews say there were in every city of Judea congregations of this nature. They lived like monks, abstaining, for the most part, from marriage, though some had children, 4 K. iv. 1. They had a superior at their head, to whom God frequently revealed future things. The rest were instructed how to explain the prophecies, to compose and sing canticles. Some of them were inspired, like Saul, only for a time. It is supposed that Samuel instituted these colleges, and this is the first time we find them mentioned. C.—They were of infinite service in preserving the true religion. H.

VER. 6. *Spirit* of piety. M.—*Man.* Thou shalt act, and entertain sentiments worthy of a great prince, (C.) and be no longer employed in rustic works. M.—*Cape regis animum et in istam fortunam, quâ dignus es, istam continentiam profer.* "Adopt the sentiments of a king, said the deputies of Alexander to Abdalonymus, but carry along with you this moderation, when you assume the dignity which you deserve to enjoy." Curtius iv.

VER. 7. *Find.* Undertake any enterprise, how difficult soever, which God may propose to thee. C.

VER. 8. *Galgal.* Here also by dispensation was an altar of God. Ch.—*To do.* Saul went thither, after the victory which he had obtained over the Ammonites, when he was confirmed in his dignity. C. xi. 14. But the mention of seven days, seems to indicate that Samuel is here speaking of that event, when the war against the Philistines was at hand, and Saul neglected to wait the appointed term, before he ventured to offer sacrifice. C. xiii. 8. C.—Some think that Samuel engages always to meet him at Galgal, on any important business, within the space of seven days. Serar.—Others translate, "I will be at Galgal with thee, and we will offer sacrifices, for seven days." C.—Prot. "I will come down to thee to offer burnt-offerings," &c. which is conformable to the Sept. Indeed Saul was probably blamed for offering the victims himself. H.—Obedience was enjoined him to try his humility. S. Greg. W.

VER. 11. *Prophets.* This proverb received a fresh confirmation, when Saul was going to seize David, and was forced by the Spirit to join with the college of prophets, in singing God's praises. C. xix. ult. H.—It may be applied to those who are unexpectedly raised to a high dignity, or enabled to speak or to do extraordinary things, like the apostles, when they spoke various languages, &c. Delrio adag. 178. C.

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses: and not finding them, we went to Samuel.

15 And his uncle said to him: Tell me what Samuel said to thee.

16 And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

17 And Samuel called together the people to the Lord in Maspha:

18 And he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

19 But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations: and you have said: [a] Nay: but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

20 And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

21 And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul, the son of Cis. They sought him therefore, and he was not found.

22 And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home.

23 And they ran and fetched him thence: and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

24 And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

25 And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord: and Samuel sent away all the people, every one to his own house.

26 Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched.

27 But the children of Belial said: Shall this fellow be able to save us? And they despised him, and brought him no presents; but he dissembled as though he heard not.

CHAP. XI.

Saul defeateth the Ammonites, and delivereth Jabes Galaad.

AND [b] it came to pass about a month after this, that Naas, the Ammonite, came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee.

2 And Naas, the Ammonite, answered them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel.

[a] Supra viii. 19.

[b] A. M. 2909.

VER. 12. *Their father.* That is, their teacher or superior. As much as to say, Who could bring about such a wonderful change as to make Saul a prophet? (Ch.) but the Lord, whose *Spirit breatheth where he will.* Jo. iii. 8. H.—Sept. "Who is his father? is it not Cis?" The Jews seem to have been in a like consternation, when they observed respecting Jesus, who wrought such miracles, Is not this the *carpenter's son?* People are unwilling to reflect, that God can select his instruments and ministers from every profession, and make the tongues of infants eloquent. H.—The spirit of prophecy is a gift of God, not of parents. M.—But a *prophet is not without honour, save in his own country.* Mat. xiii. 57. H.

VER. 13. *Place.* Returning to his father's house, after the Spirit had ceased to inspire him, and the prophets had retired home. His relations, suspecting something more than common had been revealed to Saul by Samuel, began to ask him questions: but he had the prudence to keep (C.) his secret to himself, either in obedience to Samuel's injunction, when he sent the servant before, (H.) or out of humility, (M.) or to prevent the dangers of envy from his own kindred. Josephus.

VER. 17. *Lord,* who always presided over such assemblies. This was convened to elect a king, whom God pointed out by lots. Some assert that the ark, and the high priest, in his pontifical ornaments, were present. C.—Adrichomius says Maspha was only three hours' walk from Cariathiarim. M.

VER. 19. *Families.* Lots were first drawn to determine the tribe, then to find out which of the great families, and which house, was to give a king to Israel. H.—See Jos. vii. 14. M.—God was pleased thus to convince them that the election proceeded from him. S. Greg. W.

VER. 21. *Metri.* We find none of this name, 1 Par. viii. 1. It is probably a title which some of the great patriarchs of Benjamin had acquired by shooting, as Metri means "an archer or bowman." C.

VER. 22. *Home.* Heb. "he hath hidden himself among the stuff," (H.) instruments, or baggage, at Masphath. He acted thus out of modesty, judging himself unfit for the exalted dignity, (C.) and shewed that he did not seek for it. M.

VER. 23. *Upwards.* God condescended to gratify the desires of the people, who chiefly regarded the stature and corporal qualifications of their king. "Many nations are accustomed to look with veneration on a majestic person, and think none are capable of great exploits except those whom nature has made very handsome." Curtius vi. See C. ix. 2. More civilized nations rather consider the qualities of the mind. Alexander, Agesilaus, &c. were not of a majestic stature.

VER. 24. *King.* Our favourite song, "God save," &c. is an amplification of this sentiment. H.

VER. 25. *Before the Lord.* It seems that the ark was therefore present. This record of Samuel is lost, so that we cannot determine what laws he prescribed on this occasion. C.—Josephus (vi. 5.) says that he wrote and read in the hearing of all, and in the presence of the king, what evils would ensue under the regal overnment; and deposited the writing in the tabernacle, that the truth of the prediction might be ascertained. He probably alludes to the denunciation of tyranny, which had been made C. viii. and which he says Samuel repeated on this occasion. But the prophet would also take a copy of *the law of the kingdom,* prescribed by Moses, (Deut. xvii.) and deliver it to Saul, that he might make it the rule of his conduct, and not imitate the wicked customs of tyrants. H.—The whole process of this memorable event he would also write down, (M.) as we read it at present in this chapter, placing it in the proper order, as a continuation of the sacred history which Moses and Josue had commenced; and like them, depositing the sacred volume beside the ark, or in the tabernacle. See Jos. xxiv. 26. H.

VER. 26. *Touched;* to consider the appointment of Saul, as his act. Afterwards they retired home, and the new king returned to his wonted occupations. The *army* here denotes part of the assembly, as the young men came with their leaders ready, if called, to march to battle. Ex. vi. 26. Deut. xx. 9. C.

VER. 27. *Belial;* seditious men, perhaps of the tribe of Ephraim, (Judg. xii.) or of Juda, to whom the regal power seemed to belong. Gen. xlix. Salien.—*Presents,* in testimony of their submission. See Judg. iii. 15. 3 K. iv. 21. The eastern kings still expect that ambassadors should bring noble presents, otherwise they deem themselves insulted. P. Martyr.—Subjects dare not appear before their king, in Thrace, without some such offering. Xenophon, Anab. vii. &c. C.—*Not.* He knew that the throne is established by mercy. Prov. xx. 28. Hence he chose to pardon these discontented people after he had obtained the victory, and was even solicited to make an example of them. Salien, A. 2962.—Severity might have alienated the minds of many, as he was hardly yet confirmed in his dignity, and the war against Ammon was threatening. M.

CHAP. XI. VER. 1. *After this.* So far is omitted in the Heb. &c. but we find it in most editions of the Sept. and in Josephus. C.—*Fight.* He had threatened an invasion before, and had perhaps (H.) attacked some of the tribes on the east side of the Jordan, and treated them with the same cruelty as he intended for those of Jabes, which was a city of the first consequence. Josephus, vi. 5.—*Naas,* "a serpent." There was a king of this country of the same name, in the days of David. The people had been quiet since Jephte had made such havoc among them, about ninety years before. Judg. xi. C.—*Covenant.* They were willing to pay him tribute. But it seems they had offered him some insult, which made the king resolve to punish them more severely. They make no mention of Saul, as they did not wish to let the king know of his election; (Salien) and perhaps had no great confidence in him, (H.) as he was not yet fully confirmed in his dignity, (C.) and had let a whole month pass without taking any measures for the deliverance of his country, though it was on that pretext that he was elected. H.—They considered what had passed as of no consequence. C. xii. 12.

VER. 2. *Eyes:* strange proposal! He would not render them quite blind, that he might not be deprived of their service. But he wished to render them

3 And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us, we will come out to thee.

4 The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up their voices, and wept.

5 And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes.

6 And the Spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

7 And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel, by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man.

8 And he numbered them in Bezec: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

9 And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: To-morrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes, and they were glad.

10 And they said: In the morning we will come out to you: and you shall do what you please with us.

11 And it came to pass, when the morrow was come, that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

12 And the people said to Samuel: [a] Who is he that said: Shall Saul reign over us? Bring the men, and we will kill them.

13 And Saul said: No man shall be killed this day: because the Lord this day hath wrought salvation in Israel:

14 And Samuel said to the people: Come, and let us go to Galgal, and let us renew the kingdom there.

15 And all the people went to Galgal, and there they made Saul king, before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly.

CHAP. XII.

Samuel's integrity is acknowledged. God sheweth, by a sign from heaven, that they had done ill in asking for a king.

AND [b] Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you.

2 And now the king goeth before you: but I am old and grey-headed: and my sons are with you: having then conversed with you from my youth until this day, behold here I am.

3 [c] Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you.

4 And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand.

5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you

[a] Wisd. x. 27.—[b] A. M. 2909.

[c] Eccli. xlvi. 22.

unfit for war, (C.) as the buckler covers the left eye; (Josephus) and people who shoot with bow and arrow, keep it closed. C.

VER. 3. *Days.* We have examples of similar requests in history. Grot. Jur. iii. 23. See Judith vii. 23.

VER. 4. *Of Saul.* Sept. "to Saul," which may remove the surprise of Abulensis, that the king is not mentioned. Salien.—Saul was absent at the time, so that they made known the threatening danger to the people.

VER. 5. *Field.* So David fed sheep, even after he was anointed king. The ancients had very different sentiments of royalty from what we have. Their kings and great men did not esteem it beneath them to cultivate the earth. Several of them wrote on the subject.

Jura dabat populis, posito modo prætor aratro,
Pascebatque suas ipse Senator oves.——Ovid, Fast i.

Many of the most eminent Roman generals were taken from the plough. C.—Xenophon introduces the younger Cyrus, saying, "Many of these trees were planted with my own hands." Cicero. Senect. 17.

VER. 6. *Spirit* of fortitude, prudence, and zeal. H.

VER. 7. *Oxen*, with which he had been ploughing.—*Pieces.* Heb. does not say that he sent *them;* and Josephus intimates, that he only "hamstrung them, and sent messengers," &c. H.—But such actions are far more impressive than words. See Judg. xix. 29. Act. xxi. 10. &c. C.—*Samuel.* Saul adds the name of the prophet, as the people had still great confidence in him, and he always acted as God's envoy. H.—*Oxen.* He does not threaten capital punishment, but insinuates that both duty and interest require the presence of all. Salien. —*Of the Lord;* that is, a great fear: (C.) or, God moved the people to shew a ready obedience and reverence to their king's commands.

VER. 8. *Bezec*, where Adonibezec had reigned, (Judg. i. M.) near the place where they crossed the Jordan, a little below Scythopolis, to go to Jabes, which was about thirty miles distant. C.—*Thousand.* Josephus makes the army consist of 770,000, who were collected at Bala. Sept. have 600,000 of Israel; and they agree with this author, in allowing also 70,000 to Juda alone. But this is a larger army than what came out of Egypt, and exceeds the limits of probability, unless *all* assembled, as the preceding verse seems (H.) to insinuate; (M.) and we find far greater numbers, 2 Par. xiii. 3. 17, if no (H.) error have there crept in. Kennicott.

VER. 9. *Hot.* Josephus says, Saul "being seized with the divine spirit, ordered them to inform the citizens of Jabes, that he would come to their assistance on the third day, and rout the enemy before the sun arose." But the message of which the Scripture here speaks, (H.) was sent from Bezec. Saul, in effect, came upon the Ammonites unawares before it was light, gained a complete victory, (C.) and then pursued the fugitives till noon.

VER. 10. *To you*, Naas, (H.) which they speak in irony, and that the enemy may be off his guard. C.—We must thus deceive our passions, that we may not be blinded (H.) or slain by them. S. Greg. v. 1. in Reg. W.

VER. 11. *Camp.* It was not then customary to throw up any fortifications, but only to place sentinels in all the avenues.—*Watch*, which ended at sunrise. C.

VER. 12. *Them.* It seems there were but few discontented persons. Salien. —They address themselves to *Samuel*, who they knew had not regarded their request of a king with approbation, as if to give him a little mortification. But he makes a proposal of confirming the election with still greater solemnity, if they persevered in their resolution, (H.) as he intimated they might still recede, (C.) and be content with the former mode of government, as being far better. H

VER. 15. *They made.* Sept. "and there (again the prophet; Josephus) Samuel anointed Saul king." The same ceremonies as had been used before, except the casting lots, were here repeated, particularly the solemn anointing, (Salien) whence, in the following chapter, (v. 3) Saul is styled *the anointed.* M. —*The Lord.* His ark was probably present, and the priest to offer victims. Salien, A. 2963.

CHAP. XII. VER. 1. *You.* He speaks with the authority of a prophet, (C.) and takes this opportunity to draw from the whole people a confession of his integrity, that the kings might follow the pattern which he had set them. H.

VER. 2. *Goeth*, as your leader, according to your request. I am like a private man, (C.) willing to submit to his and the people's judgment, (H.) though it could not be required. M.—*Grey-headed.* This he might be at the age of sixty, which most chronologers allow him, (H.) as he had been at the head of affairs from his early years, in most difficult times. T.—*With you.* As soon as I heard of your complaints, I deprived them of their power, so that you cannot blame me for their misconduct. If they were guilty, they may stand their trial before the king. C.

VER. 3. *Anointed*, "Christ," as the anointing of kings prefigured that of the *Messias*, which, in Hebrew, has the same import as the word χριστος has in Greek. C.—*Wronged.* Lit. "by calumny," or by any other mode of oppression. H.—*Despise.* Heb. "hide my eyes," through confusion. C.—Prot. "to blind my eyes therewith." H.—Sept. have read *nălim*, "shoes," instead of *anăm*. C.—"Have I taken from the hand of any one a present, to render me favourable, so much as a shoe? (*upodêma*, or latchet) answer against me," &c. H

have not found any thing in my hand. And they said: He is witness.

6 And Samuel said to the people: *It is* the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt.

7 Now, therefore, stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers:

8 [a]How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt, and made them dwell in this place.

9 And they forgot the Lord their God, [b]and he delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee.

11 [c]And the Lord sent Jerobaal, and Badan, and Jephte, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

12 But seeing that Naas, king of the children of Ammon, was come against you, you said to me: [d]Nay, but a king shall reign over us: whereas the Lord your God was your king.

13 Now, therefore, your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

14 If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

15 But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers.

16 Now then stand, and see this great thing which the Lord will do in your sight.

17 Is it not wheat-harvest to-day? I will call upon the Lord, and he shall send thunder and rain: and you shall know, and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

18 And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

19 And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

20 And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

21 And turn not aside after vain things, which shall never profit you, nor deliver you, because they are vain.

22 And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people.

23 And far from me be this sin against the Lord, that I should cease to pray for you: and I will teach you the good and right way.

24 Therefore fear the Lord, and serve him in truth, and with your whole heart, for you have seen the great works which he hath done among you.

25 But if you will still do wickedly: both you and your king shall perish together.

CHAP. XIII.

The war between Saul and the Philistines. The distress of the Israelites. Saul offereth sacrifice before the coming of Samuel: for which he is reproved.

SAUL [e]was a child of one year when he began to reign, and he reigned two years over Israel.

[a] Gen. xlvi. 5.—[b] Judges iv. 2.—[c] Judges vi. 14.

[d] Supra viii. 19. and x. 19.—[e] A. M. 2911, A. C. 1093.

VER. 6. *Made*, and appointed them to rule the people. Jerem. xxxvii. 15. Le Clerc.—*Egypt.* Sept. add, "is witness;" and some Latin copies have, "is present." C.

VER. 7. *Stand up*, like people cited to the bar. Having undergone his own trial with applause, Samuel shews that the people will not come off so well at the tribunal of God, whom they had treated with greater disrespect, injustice, and ingratitude than they had himself, as he convinced them by an astonishing and terrible storm. H.—*Kindness.* Sept. "justice," as the same Heb. word implies both. God had treated his people with mercy and with justice (C.) alternately. H.

VER. 9. *Hasor.* See Judg. iv. 1.—*Moab.* Jephte delivered the people from the hands of the Ammonites, who claimed all that country. Judg. xi. 15. Eglon had been slain by Aod, before the Chanaanites enslaved Israel. C.

VER. 11. *Jerobaal and Badan.* That is, Gedeon and Samson, called here Badan or Bedan, because he was of Dan. Ch. Chald. &c. W.—Others think that Jair, (Judg. x. 3. Junius, Usher,) or, according to the Sept. "Barac," are designated. Jair was a descendant of one Bedan, 1 Par. ii. 21. C.—But we do not read that Jair performed any great exploit. H.—*Samuel.* He speaks of himself as of any other man: as the interests of God were not to be betrayed by an unseasonable modesty. C.—Josephus only specifies Jephte and Gedeon. H. —The Israelites thought that they could dispose things better than God had done under the judges; and hence their sin is so often repeated. S. Greg. W.

VER. 13. *Desired.* S. Aug. (in Ps. li.) considers this as a kind of sarcasm. C.—You will see what advantages you will derive from your choice. M.

VER. 14. *Of the Lord*, causing him to look upon you and treat you with indignation. C.—Sept. "and do not contend with the mouth," or against the orders of the Lord, which cannot fail to excite his displeasure. M.—If you prove faithful under this new form of government, though it be less agreeable to God, he will still protect you. H.

VER 15. *Fathers.* Sept. "king," v. 25. Superiors (W.) are often styled fathers. Syr. &c. "as upon your fathers," (C.) which is adopted by the Prot. "as *it was* against," &c. H.

VER. 17. *Wheat-harvest.* At which time of the year it never thunders or rains in those countries. Ch.—The wheat-harvest is towards the end of June. The usual seasons for rain are only spring and autumn. S. Jerom in Amos iv. 7, &c.—*Thunder.* Lit. "voices." Ps. xvii. 14. C.—*See.* Being fully convinced by the miracle, which declares the will of God in the clearest manner. Though God was pleased thus to manifest his displeasure, at the people's assuming to themselves the right of changing the established form of government, by insisting so much upon having a king at this time, we cannot hence infer, as Paine and some late seditious writers have done, that the regal power is in itself an evil. It might be contrary to a theocracy, and still might suit the manners of some nations better than any other form. To determine precisely what sort of government is the best, would be an arduous task. We admire our own constitution; yet our ally, the prince of the Brazils, has lately forbidden any panegyric of it to be printed in his dominions. All innovations are, generally, attended with the most serious inconveniences. H.

VER. 19. *And Samuel*, at whose prayer the Lord had sent such a storm, lest he should punish them as they deserved. But the prophet alleviates their fears, and teaches them to refrain from idolatry, and he will still continue to perform his duty in praying for them, and giving them good advice. Salien.—The fear of God is increased by that which the people shew for his servants.

VER. 20. *Following*, as that would imply despair. To come boldly before him would argue presumption. Therefore, S. Mary Magdalene keeps at the feet of Jesus Christ. W.

VER. 21. *Vain* and wicked idols. Heb. *thohu*, full of "confusion" and disorder.

VER. 22. *Sake.* This motive often proved the salvation of Israel. Ex. xxxii. 12. The Scriptures wholly tend to impress upon our minds, a sense of our own weakness, and of God's infinite glory and perfection. C.—We may all say, "Our hope to rise is all from Thee—our ruin's all our own." Austin.

VER. 23. *The Lord.* For a pastor to neglect instruction, is not only detrimental to the people, but injurious to God. H.—*Way.* None contributed more than Samuel to keep the people within due bounds, during the reign of Saul. C.

VER. 25. *Together.* Sept. "shall be rejected." Saul soon experienced the effect of this prophetic menace; and the Jews were, at last, also cast away. H.

CHAP. XIII. VER. 1. *Of one year.* That is, he was good, and like an innocent child, and for two years continued in that innocency. Ch. S. Greg. W

2 And Saul chose him three thousand men of Israel: and two thousand were with Saul in Machmas, and in Mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin: and the rest of the people he sent back every man to their dwellings.

3 And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear.

4 And all Israel heard this report: Saul hath smitten the garrison of the Philistines: and Israel took courage against the Philistines. And the people were called together after Saul to Galgal.

5 The Philistines also were assembled to fight against Israel, thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the sea-shore for number. And going up they camped in Machmas, at the east of Bethaven.

6 And when the men of Israel saw that they were straitened (for the people were distressed), they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.

7 And *some of* the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid.

8 And he waited seven days, according to the appointment of Samuel, [a] and Samuel came not to Galgal, and the people slipt away from him.

9 Then Saul said: Bring me the holocaust, and the peace-offerings. And he offered the holocaust.

10 And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him.

11 And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas,

12 I said: Now will the Philistines come down upon

[a] Supra x. 8.

—*Israel.* This verse is omitted in some copies of the Sept. It is extremely difficult to explain. Some translate Heb. "Saul was a son of one year old," &c. Sym. Others, "Saul begot a son the first year of his reign, (Raban) Isbosath, who was 40 years old when his father died, after governing all that while. Serar.—Syr. and Arab. "In the first or second year of the reign of Saul . . he chose," &c. Hardouin supposes that the people dated their years by his reign only so long. Some think that the Heb. is imperfect; and an ancient interpreter has, "Saul was 30 years old, when he began," &c. C.—The Rabbins and many commentators assert, that the reign of Saul lasted only two years. T.—But some of them explain this, as if he reigned alone only that term before he was rejected, when he could only be regarded as an usurper. Others, that he obtained the whole power for two years, after the death of Samuel. Usher concludes that, during the incursions of the Philistines, he could hardly be said to reign, and these commenced after he had been king two years. We might also translate, "Saul was the son of the year of his reign, (when he was confirmed at Galgal) and in the second year . . he chose," &c. C.—Perhaps the first translation, though somewhat mystical, may be the most literal, shewing that for one year Saul continued to act with the most engaging affability and moderation. But in the second he threw off the yoke, and was, in his turn, rejected by the Lord, as we shall soon behold. H.—Scaliger seems to prefer allowing that the numeral letters have been omitted by some transcriber, and that we should read, Saul was 30 years old. This, and similar variations, he attributes to the compendious method of using numeral letters; (Kennicott) an inconvenience very frequently attending all MSS. both sacred and profane. Taylor.

VER. 2. *Dwellings,* from Galgal (Salien) or from some other general assembly. C.—These 3000 were to be the king's guards, supported at the expense of the nation, that the people might begin to feel one part of the royal prerogative. Salien, A. C. 1089.

VER. 3. *Land.* As soon as the next cities had heard the alarm, they sounded the trumpet, and so the news was conveyed to the most distant parts, in a short time. Judg. iii. 27.—*Hebrews.* Probably those "on the other side" the Jordan, who presently came to the assistance of their brethren, v. 7. Osiander.—It might also be the usual beginning of a proclamation. See Dan. iii. 4. M.—Sept. and Aquila have read *a* instead of *r,* in *hibrim.* "Let the servants (subjects) attend." Aq. "The slaves have rebelled," (Sept.) meaning the Philistines, who ought to have been subject to Israel. H.

VER. 4. *Courage.* Heb. "and Israel was in abomination (stinking) with the Philistines." See Ex. v. 21. C.—Sept. "despised as nothing the strangers."—*Were* should be omitted, as the verb is active, *clamavit,* in the Vulg. and Sept. though the Prot. have "were called," &c. They shouted with alacrity, that Saul would lead them on to battle. H.—Osiander thinks that they "exclaimed against him," for engaging them in this new war.

VER. 5. *Chariots.* This number seems almost incredible, as the Philistines were but a contemptible nation, compared with various others which never brought so many chariots into the field. Zara, king of Ethiopia, in his army of a million men, had only 300. 2 Par. xiv. 9. Adarezer had 1000, and Sesac 1200 chariots, while Solomon could only boast of 1400. Hence the Syr. and Arab. read "3000;" and it is supposed that the Heb. has *im,* at the end of *shelosh,* redundant. Bochart, Capel, &c. The number of horsemen would otherwise bear no proportion with the chariots. We must also observe, that under this name the Scripture denotes those who are upon the chariots. They were drawn by two horses, and one man guided the horses, while another stood on the chariot; and in battle, eight other soldiers attended it. These remarks will tend to explain many difficult passages, in which we read of chariots being slain and hamstrung, which may be understood of the men and horses, 2 K. viii. 4. and x. 18. In one place we read 700, and in another 7000 chariots were slain, (1 Par. xix. 18,) the latter number comprising the 10 attendants; so here, the Philistines might have 3000 chariots, which being each accompanied with ten men, might be counted 30,000. C.—Others think that there were 30,000 men fighting on chariots. Lyran. Salien.—The Tyrians might have come to the assistance of their old friends, as C. vii. 10. See 3 K. iv. 26. M.—*Number.* Josephus specifies "300,000 infantry." H.—*Bethaven.* Many copies of the Sept. read "Bethoron," more probably, as Bethel must have been on the east of Machmas, which lay north of Gabaa, C. xiv. 5. (C.) "over-against Bethoron on the south." Grabe. H.—Heb. also, "having Bethaven on the east." Bethel was called Bethaven after the schism of Jeroboam, so that this name seems to have been substituted by a later writer, (C.) unless it might have had both names long before. Jos. xviii. 12. H.—This is not contrary to C. vii. 13, as the Philistines had been quiet for a long time. Heb. *ālom,* properly denotes the term of a jubilee or 50 years. D.

VER. 6. *Straitened,* the people from the northern provinces, and provisions being cut off, by the immense army of the Philistines. C.—Providence was pleased to convince the people that, though they had been able to muster so large a force against the Ammonites, at so short a warning, they must not depend on the efforts of their new king. H.—He suffered many of the army to retire, as he sent away most of Gedeon's soldiers, that the whole glory of the victory might be attributed to him. Salien.—*Dens.* So the Chal. Some explain the Heb. "high places (H.) or towers." C.—Sept. "ditches or holes." M.—Βοθροις. In that country there are many spacious caverns. C. xxiv. Jos. x. H.

VER. 7. *Hebrews.* Sept. "the people, who came over, (the river) crossed the Jordan." H.—The title of Hebrews, "passengers," seems to be applied to those who lived on the east side of the river, (C.) though probably some others would seek for a retreat in that country, or even hide themselves in the regions of the Ammonites, out of which they had lately driven the inhabitants. H.—Heb. "the Hebrews passed over the Jordan, the land of," &c. C.—*Afraid.* Sept. in a sort of "ecstasy" of fear.

VER. 8. *Of Samuel.* Yet the prophet condemns his proceedings, either because he did not wait till the expiration of the seventh day, (C. S. Ignatius, &c. Salien) or because he ventured to offer sacrifice himself. Lyra. after Sulp. Severus, &c. H. W.—He had however the high priest with him; (C. xiv. 3,) so that he might have performed this sacred function, at the request of Saul: and we do not find that the latter is accused of sacrilege. Salien.—The magnitude of the punishment is no proof of the nature of the transgression, as God often punishes, with great severity, sins which to us might appear venial. H.—This is true, particularly with respect to those who first dare to transgress a positive command; (Num. xv. 32. M.) as Saul seems to have done the injunction of the prophet C. x. 8. The regal dignity was a gratuitous gift. Salien.—With a trembling heart, we must consider how he was rejected for neglecting to wait so short a time," (S. Greg.) when the circumstances seemed to plead so strongly in his favour. How impenetrable are the judgments of God! and how punctually does he require his orders to be obeyed! C.

VER. 12. *Lord,* by sacrifices.—*Holocaust.* Heb. "I forced myself therefore," &c. It is asked whether Saul offered sacrifice, or caused it to be offered by the priests. The text seems to assert that he did it himself. Samuel and David did the like; and we read that Solomon ascended to the brazen altar, at Gabaon, for the same purpose. 2 Par. i. 5. If it was lawful to erect altars out of the tabernacle, notwithstanding the divine prohibition, why might not individuals also offer sacrifice on certain solemn occasions? The Hebrew kings seem to have exercised some of the sacerdotal functions, particularly before the building of the temple; for afterwards we find one of their kings severely punished for presuming to offer incense. 4 K. xv. 5. C.—Yet the proofs that they ever lawfully offered sacrifice, are not very satisfactory, as, in the Scripture language, a person is often said to do what he enjoins another to perform on his account; and if some prophets have acted in the character of priests, by divine dispensation, we need not extend the privilege to all who have dared to assume the like prerogative. The law is clear. It is the duty of all who do not regulate their conduct by it, to know that they have God's approbation. Their expressing no scruple on the occasion, proves nothing, no more than the sacred writer's omitting to stigmatize their proceedings. But here, if Saul really offered the holocaust, the words of Samuel, *Thou hast done foolishly,* convey a sufficient reproach: but if he did not, we must suppose that he blames the neglect of waiting the full term of days. H.

me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust.

13 And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever:

14 But thy kingdom shall not continue. [a] The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

15 And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin: But the Philistines encamped in Machmas.

17 And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual.

18 And another went by the way of Bethoron, and the third turned to the way of the border, above the valley of Seboim towards the desert.

19 Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears.

20 So all Israel went down to the Philistines, to sharpen every man his ploughshare, and his spade, and his axe, and his rake.

21 So that their shares, and their spades, and their forks, and their axes, were blunt, even to the goad, which was to be mended.

22 And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son.

23 And the army of the Philistines went out in order to advance further in Machmas.

CHAP. XIV.

Jonathan attacketh the Philistines. A miraculous victory. Saul's unadvised oath, by which Jonathan is put in danger of his life, but is delivered by the people.

NOW it came to pass one day that Jonathan, the son of Saul, said to the young man that bore his armour: Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

2 And Saul abode in the uttermost part of Gabaa, under the pomegranate-tree, which was in Magron: and the people with him were about six hundred men.

3 And Achias, the son of Achitob, brother of Ichabod, the son of Phinees, [b] the son of Heli, the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone.

4 Now there were between the ascents, by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the name of the one was Boses, and the name of the other was Sene:

5 One rock stood out toward the north, over-against Machmas, and the other to the south, over-against Gabaa.

6 And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us:

[a] Acts xiii. 22.

[b] Supra iv. 21.

VER. 13. *Ever.* He foresaw this want of obedience, and therefore promised the sceptre to Juda. Gen. xlix. M.—God's foresight of sin, and preordination to punish it, does not take away free-will nor the possibility of a reward. S. Aug. W.

VER. 14. *Continue* long. This seems to have been a threat, which Saul might still have escaped, if he had not proved disobedient again. S. Greg. says, "he might have been loosed from the bonds of his former disobedience;" *prioris inobedientiæ nexus enodaret.* The second rebellion caused him to be entirely rejected, and the prophet was ordered to go and anoint David. C. xv. Salien.

VER. 15. *Samuel.* Piscator suspects that we ought to read *Saul*, as no mention is made of the prophet in the sequel of this war, and he is never consulted. C.—Josephus says he returned home. H.—But all the versions are conformable to the text: and Samuel went with the king and his 600 soldiers, to Gabaa, (C.) that he might not appear to retain any ill-will towards Saul, and that his followers might not be quite dispirited, as they knew that he had the thunderbolts of heaven in his hand; and if he was with them, they had nothing to fear from the myriads of their opponents. His presence was very seasonable, for they had to cut their way through the enemy. Salien.—*And the . . . . Benjamin.* All this is omitted in Heb. Chal. and in many Greek and Latin copies. C.—It is found in the Alex. and Vat. Sept.—*In the hill,* is a translation of *Gabaa,* which alone occurs in those editions. H.

VER. 17. *Plunder,* seeing that the Israelites durst not come to an engagement. Jonathan took advantage of their absence. C. xiv.—*Land of Sual,* "foxes," not far from the birth-place of Gedeon. Judg. vi. 11.

VER. 18. *Bethoron,* the lower, to the north-west of Gabaa.—*Seboim* was one of the cities which perished along with Sodom. C.

VER. 19. *Smith.* The Philistines had taken these precautions before Samuel gained the victory over them, and he consented that the people should employ the Philistines as before, when he made peace with them; (Salien) or they had again begun to get the upper hand at the beginning of Saul's reign, as the Israelites had been long in the enjoyment of peace, and negligent. T.—Josephus extends this species of servitude only to the neighbourhood of Gabaa, and says the major part of Saul's 600 men "was destitute of arms, because that country had neither iron nor people to make arms." The immense army which had so lately discomfited the Ammonites, was surely not without weapons. But most of them had retired, (H.) and those who accompanied the king might rely chiefly on their expertness in using the sling. Judg. xx. 16. M.—The brave men who came to join David, are praised on this account, as well as for shooting with bow and arrow. 1 Par. xii. 2. Furious battles have been also fought with sharpened stakes, burnt at the end, (Æn. vii.) and with various implements of husbandry, of which the Hebrews were not deprived. In the defeat of Sisara, they had not a buckler nor a lance among 40,000, (Judg. v. 8. C.) as the Philistines had already begun to deprive the Israelites of such weapons. H.—Other nations have since imitated their policy. 4 K. xxiv. 14. Justin. i. 7.

VER. 20. *All Israel,* whom the Philistines had conquered, particularly the neighbouring tribes. C.—They were obliged to go to the places where the enemy kept garrisons, (M.) as they did at Gabaa, Bethel, &c.—*Share.* Sept. Syr. &c. "scythe," or "sickle for corn;" θεριστηριον. H.—The original term, *macharesha,* may signify all sorts of implements.—*Spade.* Heb. is supposed to mean, "a coulter." Sept. "instrument," which the prophets often say will be turned into a sword, in times of war. Joel iii. 15. Mic. iv. 3.—*Rake.* The same generical term is used in Heb. as was before translated *a plough-share.* Sept. have "scythe;" δρεπανον. C.

VER. 21. *Mended,* by the Philistines. H.—The Heb. is variously translated. "Their implements were like saws; *or,* they had a file to sharpen the," &c. C.—Sept. "and the fruits were ready to be gathered. But the vessels (instruments for labour) were three sicles for a tooth, and the same price (or station, υποστασις, a word used v. 23, in the latter sense) for an axe or a scythe;" as if the Philistines required three sicles for doing the smallest thing, when the harvest was at hand. H.

VER. 23. *Further.* Heb. "went out to the passage (H.) *or* defile of Machmas," leading to Gabaa. C.—Sept. "and there came out of the station of the strangers, to the other side (or beyond) Machmas," where they had been fixed. C. vi. 11. 16. H.

CHAP. XIV. VER. 1. *Day,* while it was yet dark. Josephus.—This action would seem rash, and contrary to military discipline, which requires that the general should be apprised of any hazardous enterprise. C.—But it is thought that Jonathan was directed by God, who granted him success. A. Lapide.—The Rabbins say, "every augury which is not like that of Eleazar and Jonathan, is null. If they had done ill, . . God would not have heard them." Kimchi.

VER. 2. *Magron,* a village between Gabaa and Machmas. Isai. x. 28. Heb. reads "Remmon," which means "a pomegranate tree," and denotes a famous impregnable rock, with extensive caverns, where an equal number of men had formerly saved themselves. Judg. xx. 47. C. T. M.

VER. 3. *Ephod;* or was high priest, v. 18. Achias is called Achimelech, C. xxii. 9. C.—He had succeeded his father, Achitob, in the beginning of Saul's reign, after the former had held the dignity twenty-two years. Salien, A. 2962.

VER. 6. *Uncircumcised.* The Hebrews looked upon the Gentiles as unclean

because it is easy for the Lord to save either by many, or by few.

7 And his armour-bearer said to him: Do all that pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

8 And Jonathan said: Behold we will go over to these men. And when we shall be seen by them,

9 If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

10 But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us.

11 So both of them discovered themselves to the garrison of the Philistines: and the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid.

12 And the men of the garrison spoke to Jonathan, and to his armour-bearer, and said: Come up to us, and we will shew you a thing. And Jonathan said to his armour-bearer: Let us go up, follow me: [a] for the Lord hath delivered them into the hands of Israel.

13 And Jonathan went up creeping on his hands and feet, and his armour-bearer after him. And some fell before Jonathan, others his armour-bearer slew as he followed him.

14 And the first slaughter which Jonathan and his armour-bearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day.

15 And there was a miracle in the camp, in the fields: and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

16 And the watchmen of Saul, who were in Gabaa of Benjamin looked, and behold a multitude overthrown, and fleeing this way and that.

17 And Saul said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armour-bearer were not there.

18 And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.)

19 And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand.

20 Then Saul, and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbour, and there was a very great slaughter.

21 Moreover, the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan.

22 And all the Israelites that had hid themselves in Mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men.

23 And the Lord saved Israel that day. And the fight went on as far as Bethaven.

24 And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food.

25 And all the common people came into a forest, in which there was honey upon the ground.

[a] 1 Mac. iv. 30.

and they, in their turn, spoke of the Jews in the most contemptuous manner. C.—*It may.* Lit. "if perchance." H.—This does not express any doubt. The hero found himself impelled to undertake this work, but he knew not by what means God would crown it with success. He therefore prays to him in this manner, as Abraham's servant had done. Gen. xxiv. 12. He does not tempt God no more than Gedeon and Moses, who begged that the Lord would manifest his will by miracles. C.—*Few.* These words are often repeated, (2 Par. xiv. 11. 1 Mac. iii. 18,) and were verified. C. xvii. 47. Judg. vii. 4. M.

VER. 10. *This shall be a sign.* It is likely Jonathan was instructed by divine inspiration, to make choice of this sign; otherwise, the observation of *omens* is superstitious and sinful. Ch. M. W.

VER. 11. *Philistines,* probably on the northern rock, as they afterwards climbed up that on the south, (C.) where they had not been discovered. Salien.

VER. 12. *A thing,* making you pay dear for this temerity. Herodotus (v.) mentions, that the Peonians were commanded by the oracle not to attack the Perinthians, unless they were challenged. They did so, and gained a complete victory.

VER. 14. *Day.* Varro, &c. allow 120 feet, Columella only 70, for a day's work, so that these twenty men were slain in the space of 60 or 35 feet. Louis de Dieu rejects all the other versions, and would translate the Heb. "in almost the half of the length of a furrow, and in the breadth which is between two furrows in a field," so that the enemy would be very close together. Lit. "almost in the half of a furrow of a yoke of the field," which seems rather to be understood of the length, (C.) if indeed it have any meaning. Prot. are forced to help out the text: "within as it were a half acre of land, *which* a yoke *of oxen might plough.*" H.—But a whole acre was the usual allowance. M.—Hallet observes, "the Sept. read the Heb. in a different manner, and have rendered the verse thus, 'That first slaughter was . . of about twenty men, with darts, and stones, and flints of the field:' I suppose they read, *Bĕtsim ubomāuth.*" Kennicott adds, and *ubgomri,* as the Arabs still use *gomor,* to denote "a small flint." Golius. H.

VER. 15. *Miracle.* Heb. *charada,* "consternation *or* trembling," a panic fear, as the Philistines imagined that all the army of Israel had got into the camp. "In the terrors sent by demons, (*or* superior beings) even the sons of the gods flee away." Pindar. Nem. The earth quaked (C.) to increase the enemies' apprehensions, so that those who had gone out to plunder, hearing of the disaster, which report had greatly magnified, and all the people feeling this unusual and alarming motion of the earth, perceived that God was fighting against them, and rembled. H.

VER. 16. *Gabaa,* where they were stationed to observe the enemies' motions, and to give notice of them to Saul, at Remmon, v. 2. C.—*Overthrown.* Heb. "melted down, (without courage) and they went crushing" one another in the narrow passes, (H.) and turning their arms against all they met. Josephus.

VER. 17. *Were not.* Heb. "when they had numbered, behold Jonathan, &c. not" in the number. H.

VER. 18. *Ark.* Sept. "the ephod." Kimchi, &c.—Spencer follows the sentiment of the Rabbins, and explains it of a little box, in which the ephod and pectoral were placed, when they were brought to the army. But what need of this explication? C.—How the oracle was given is uncertain. M.

VER. 19. *Hand.* He prayed with his hands extended. Saul believed that God had sufficiently intimated his will, by affording such a favourable opportunity. "The best of omens is to revenge our country's wrongs." Hector. Iliad. M.—*Optimis auspiciis ea geri, quæ pro Reip. salute fierent,* was the observation of Q. F. Maximus. Senect. C.—Saul did not wait for God's answer, and therefore had nearly lost his son by a rash vow, and by too eager zeal. W.

VER. 21. *Before;* that is, for some time, as slaves. M.—Having retired to their *camp,* to avoid the plunderers, (C.) they rose upon their oppressors, as Christian slaves have often done upon the Turks, when a galley has been engaged, and fallen into the hands of their friends. M.—*Camp.* Heb. adds, "round about," as if they guarded the baggage, (Piscator) or had retreated thither from the environs. C.

VER. 22. *And there,* &c. This is not found in Heb. &c. nor in many Latin copies. The Sept. specify the number, (v. 24) where it is not in the original. C.

VER. 23. *Bethaven.* They pursued the stragglers thither, as well as to Aialon, v. 31. H.

VER. 24. *Together.* Which interpretation is more natural (C.) than the Prot "were distressed, . . for Saul had adjured," &c. H.—Sept. "And all the people was with Saul, about 10,000, and the war was spread through all the city in Mount Ephraim, and Saul was guilty of great ignorance that day, and he adjures (H. *or* cursed) the people," &c. He saw not that he was acting against his own interest. The sequel does not evince that God approved of his conduct. But the people were to be taught not to make light of oaths, nor to neglect the curses which their rulers should denounce. C.—*Food.* Lit. "bread," which comprises all sorts of food, honey, &c. (v. 25. H.) but not drink, which might lawfully have been taken, as thirst is more difficult to bear. M.—Salien (A. 2964) defends the conduct of Saul, and condemns Jonathan.

VER. 25. *Ground.* Even still travellers perceive the smell of honey very frequently in that country. Maundrell.—The people use honey almost in every sauce. and in every repast. Virgil assures us, that "bees dwell in holes under

26 And when the people came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath.

27 But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honey-comb: and he carried his hand to his mouth, and his eyes were enlightened.

28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.)

29 And Jonathan said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

30 How much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater slaughter among the Philistines?

31 So they smote that day the Philistines, from Machmas to Aialon. And the people were wearied exceedingly.

32 And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

33 And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed: roll here to me now a great stone.

34 And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord, in eating with the blood. So all the people brought every man his ox with him till the night: and slew them there.

35 And Saul built an altar to the Lord: and he then first began to build an altar to the Lord.

36 And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do all that seemeth good in thy eyes. And the priest said: Let us draw near hither unto God.

37 And Saul consulted the Lord: Shall I pursue after the Philistines? wilt thou deliver them into the hands of Israel? And he answered him not that day.

38 And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath happened to-day.

39 As the Lord liveth, who is the Saviour of Israel, if it was done by Jonathan, my son, he shall surely die. In this none of the people gainsayed him.

40 And he said to all Israel: Be you on one side and I, with Jonathan, my son, will be on the other side. And the people answered Saul: Do what seemeth good in thy eyes.

41 And Saul said to the Lord: O Lord God of Israel, give a sign, by *which we may know*, what the meaning is, that thou answerest not thy servant to-day: If this iniquity be in me, or in my son Jonathan, give a proof: or if this iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped.

42 And Saul said: Cast lots between me, and Jonathan, my son. And Jonathan was taken.

43 And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I *must* die.

44 And Saul said: May God do so and so to me, and add still more: for dying thou shalt die, O Jonathan.

45 And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? this must not be: As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die.

46 And Saul went back, and did not pursue after the Philistines: and the Philistines went to their own places.

47 And Saul having his kingdom established over Israel, fought against all his enemies round about,

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ground, in hollow stones, and trees." Georg. iv. The Scripture frequently mentions honey flowing. Ex. ii. 8. Ps. lxx. 17. Job xx. 17.

Mella fluant illi, ferat & rubus asper amomum. Virg. Ec. iii.

Sanctius says, that in Spain, streams of honey may be seen on the ground; and Maldonet observes, that the countrymen get a livelihood by gathering it from the trees in Betica, or Andalusia.

VER. 27. *Enlightened.* Extreme hunger and fatigue hurt the eyes. Jer. xiv. 6. Sanctius saw a man who through fasting lost his sight, and recovered it again as soon as he had eaten. This is conformable to the observation of Hippocrates, and to nature. C.—*Tenebræ oboriuntur, genua inedià succedunt. Perii, prospicio parum.* "Through hunger . . I see but little." Plautus. H.

VER. 29. *Land.* Chal. "the people of the land." M.—He speaks his sentiments freely. But we ought not to find fault, in public, with the conduct of the prince. C.—The people might have eaten a little without stopping the pursuit, as they generally carried provisions with them, or might find some easily on the road, so as to run with fresh vigour, (See Jos. x.) and make ample amends for the time that they had delayed. H.

VER. 31. *Aialon*, in the tribe of Dan. It might be about ten miles from Machmas.

VER. 32. *Blood*, contrary to a two-fold law. Gen. ix. 4. Lev. xvii. 14. The blood ought to have been carefully extracted and buried. C.—This was another bad effect of Saul's rash oath. W.

VER. 34. *With the blood*, as you have done. M.

VER. 35 *First.* Saul begins to exercise himself in acts of religion, which only belonged to a prophet, &c. He thought he might do so in quality of king, thus consecrating a monument of his victory to the God of armies. It was perhaps the very stone on which the oxen had been just before killed for the people. C.

VER. 36. *God*, to consult him, whether the enterprise met with his approbation. Saul is too eager to follow his own prudence. H.—He would not before wait for God's answer; (v. 19) now he can get none. W.

VER. 38. *Corners*, to the very last; or all the princes. Judg. xviii. 9.

VER. 39. *Gainsayed him*, out of respect. Saul gives another proof of his precipitation, in swearing; and the people, by this silence, acquiesce, not suspecting that Jonathan could have offended in what he had done. C.—One of them, at least, knew that he had transgressed the order of his father, v. 28. But extreme necessity might plead his excuse. H.—They might be silent through fear, or reverence, without giving their consent. Salien.

VER. 41. *A sign*, (judicium;) "pass sentence;" declare why, &c. H.—Heb. "give purity." Shew who is innocent. C.—Sept. "give the proofs" by the *Thummim*, which they seem to have read. C.

VER. 42. *Jonathan was taken.* Though Jonathan was excused from sin, through ignorance of the prohibition, yet God was pleased on this occasion to let the lot fall upon him, to shew to all, the great obligation of obedience to princes and parents, (Ch.) the sacred nature of an oath, and at the same time to give Saul a warning not to swear rashly. C.—How must he have been afflicted, when he saw that he had brought his beloved son into such danger! M.

VER. 44. *Die.* We may here admire the respect which the ancients had for an oath, without seeking for any modification; and the blindness of Saul, who condemns his son with as much haste as he had pronounced the curse, thinking thus to honour God. The thing surely required some deliberation, and he ought to have consulted the Lord about it. The action of Jonathan was not criminal, and the former silence of God did not prove that he deserved death. C.—If it had, the people would never have been able to have rescued him, no more than the unhappy Achan. Jos. vii. H.—If Saul had been more enlightened, and more humble, he would have concluded that God was displeased at him, and not at Jonathan. C.—Yet Cajetan and Serarius find fault with the latter. M.

VER. 45. *The people*, directed probably by the high priest, who pronounced the oath null. Salien.—*Ground.* He shall not be hurt. M.—*With God.* He has been visibly "the minister of God's mercy." Sept.—*Die.* They obtained his pardon. They ought not to have permitted the king's oath to be put in execution, as it was so horribly unjust. Grot. Jur. ii. 13. 6. C.

VER. 47. *Soba*, in the north. M.—Rohob was the capital of another part of Cœlosyria. 1 Par. xviii. 3. 2 K. x. 6.—*Overcame.* We are not to judge of the

against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines: and whithersoever he turned himself, he overcame.

48 And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them.

49 And the sons of Saul, were Jonathan, and Jessui, and Melchisua: and the names of his two daughters, the name of the first-born *was* Merob, and the name of the younger Michol.

50 And the name of Saul's wife was Achinoam, the daughter of Achimaas; and the name of the captain of his army was Abner, the son of Ner, the cousin-german of Saul.

51 For Cis was the father of Saul, and Ner, the father of Abner, was son of Abiel.

52 And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself.

CHAP. XV.

Saul is sent to destroy Amalec: he spareth their king and the best of their cattle: for which disobedience he is cast off by the Lord.

AND Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel: now therefore hearken thou unto the voice of the Lord:

2 Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: [a] how he opposed them in the way when they came up out of Egypt.

3 Now therefore go, and smite Amalec, and utterly destroy all that he hath: spare him not, nor covet any thing that is his: but slay both man and woman, child and suckling, ox and sheep, camel and ass.

4 So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda.

5 And when Saul was come to the city of Amalec, he laid ambushes in the torrent.

6 And Saul said to the Cinite: Go, depart, and get ye down from Amalec: lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec.

7 And Saul smote Amalec from Hevila, until thou comest to Sur, which is over-against Egypt.

8 And he took Agag, the king of Amalec, alive: but all the common people he slew with the edge of the sword.

9 And Saul and the people spared Agag, and the best of the flocks of sheep, and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them: but every thing that was vile, and good for nothing, that they destroyed.

10 And the word of the Lord came to Samuel, saying:

11 It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night.

12 And when Samuel rose early, to go to Saul in the morning, it was told Samuel that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocaust to the Lord, out of the choicest of the spoils, which he had brought from Amalec.

13 And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord, I have fulfilled the word of the Lord.

14 And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear?

15 And Saul said: They have brought them from Amalec: for the people spared the best of the sheep and of the herds, that they might be sacrificed to the Lord thy God, but the rest we have slain.

16 And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak.

17 And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the

[a] Exod. xvii. 8.

virtue of a man from his success in the world. C.—Under the reign of Saul, the tribe of Ruben overcame the Agarites. 1 Par. v. 10. 18. Salien, A. 2965.

VER. 48. *Amalec.* The particulars of this war will be given C. xv. as it explains the cause of Saul's rejection, and David's advancement to the throne. Salien.

VER. 49. *Sons*, who accompanied Saul in his wars. Isboseth was too young. —*Jessui* is called Abinadab, 1 Par. viii. 33. C.

VER. 50. *Achinoam.* After he came to the throne, he had Respha. 2 K. iii. 7. M.

CHAP. XV. VER. 1. *Lord*, in gratitude for so great an honour. H.

VER. 2. *Reckoned up.* God speaks in a human manner, as if he had been reading the history of ancient times. Ex. xvii. 14. M.—The Amalecites had treated Israel with inhumanity, above 400 years before. God's vengeance is often slow, but only so much the more terrible. C.—Heb. *pakadti*, I have visited, or will punish and remember.

VER. 3. *Destroy*, as a thing accursed. H.—*Child.* The great master of life and death (who cuts off one half of mankind whilst they are children) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents, and that they might not live to follow the same wicked ways. But without such ordinance of God, it is not allowable in any wars, how just soever, to kill children. Ch.—The Israelites were now to execute God's orders with blind obedience, as he cannot be guilty of injustice.—*Nor covet . . his*, is omitted in Heb. &c. C.—Amalec is stricken when the flesh is chastised—He is destroyed when we repress evil thoughts. S. Greg. W.

VER. 4. *As lambs.* This comparison is very common. Isai. xl. 11. Ezec. xxxiv. 2. But many translate the Heb. "in Telaim." S. Jerom reads Heb. c, *as*, instead of b, *in*, with greater propriety. Sept. and Josephus, "in Galgal," which in effect would have been the most proper place for rendezvous. C.—*Footmen.* Vat. Sept. "400,000 ranks *or* standards, (Josephus, men) and Juda 30,000."

VER. 5. *Amalec.* The people dwelt in tents, and removed from one place to another. So in Ethiopia there are properly no cities, the place where the prince encamps is deemed the capital. C.—*Torrent.* Heb. or "valley."

VER. 6. *Egypt.* See Judg. i. 16. Ex. xviii. 12. Num. x. 31. and xxiv. 21. Saul gave private instructions to the Cinite, who had been settled at Arad, and had mixed with Amalec, to depart. C.

VER. 7. *Sur.* See Gen. ii. 11. and xvi. 7. and xxv. 18. Ex. xv. 22. M.—These people had occupied a great part of the country, from the Persian Gulf to Egypt. H.

VER. 9. *Garments.* Heb. is commonly rendered, "fatlings." Sept. "eatables." C.—Avarice seems to have actuated Saul, (Lyran) or a false pity, (Josephus) or a desire to grace his triumph, v. 12. Glossa. M.

VER. 11. *Repenteth.* God cannot change: but he often acts exteriorly as one who repents. He alters his conduct when men prove rebellious. S. Justin. p. 22.—*Grieved.* Heb. "indignant." C.—He was sorry to think that Saul would now lose his temporal, and perhaps his eternal crown. Salien.—"The choice of Judas and of Saul, do not prove that God is ignorant of future events, but rather that he is a Judge of the present." S. Jer. in Ezec. ii.

VER. 12. *Arch.* Here we behold what a change prosperity makes in the manners of those who before shewed the greatest humility. Saul erects a monument to his own vanity. Heb. "he has set him up a hand," (as Absalom did, 2 K. xviii. 18.) or "a place" to divide the booty, (Jonathan) or "a garrison," to keep the country in subjection. C.—Perhaps he erected the figure of "a hand," as an emblem of strength, and in honour of Benjamin, "the son of the right hand," of whose tribe he was. H.

VER. 14. *Hear*, and which manifestly prove, that God's order has not been put in execution. M.

VER. 15. *Thy God.* This was probably a falsehood, like the rest. Salien.

VER. 17. *Eyes.* God rejects the proud, and *gives* his *grace to the humble.* See Luke i. 52. H.

tribes of Israel? And the Lord anointed thee to be king over Israel.

18 And the Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them.

19 Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord?

20 And Saul said to Samuel: Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag, the king of Amalec, and Amalec I have slain.

21 But the people took of the spoils, sheep and oxen, *as* the first-fruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

22 And Samuel said: [a]Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams.

23 Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. For as much, therefore, as thou hast rejected the word of the Lord, the Lord hath *also* rejected thee from being king.

24 And Saul said to Samuel: I have sinned, because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice.

25 But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord.

26 And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said to him: [b]The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee.

29 But the Triumpher in Israel will not spare, and will not be moved to repentance: for he is not a man that he should repent.

30 Then he said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

31 So Samuel turned again after Saul: and Saul adored the Lord.

32 And Samuel said: Bring hither to me Agag, the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner?

33 And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

34 And Samuel departed to Ramatha: but Saul went up to his house in Gabaa.

35 And Samuel saw Saul no more till the day of his death: nevertheless, Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

CHAP. XVI.

Samuel is sent to Bethlehem, where he anointeth David: who is taken into Saul's family.

AND [c]the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai, the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said: How shall I go? for Saul will

[a] Eccli. iv. 17. Osee vi. 6. Mat. ix. 13. and xii. 7.

[b] Infra xxviii. 17.—[c] A. M. circiter 2934, A. C. 1070.

VER. 20. *Lord.* Sept. "of the people."

VER. 21. *First-fruits*, or the best.—*Slain.* Heb. "of the anathema."

VER. 22. *Rams.* Can God be pleased with victims which he has cursed! H.

VER. 23. *Obey.* Heb. "Rebellion is the sin of divination *or* witchcraft, and resistance is iniquity, and the Theraphim." Sym. "the injustice of idols." Theraphim here designate idolatrous representations. Gen. xxxi. 19. They were probably of Chaldee original, in honour of the sun and fire, (C.) and were venerated like the Penates, and supposed to be the sources of prosperity, from the Arab. *Taraph*, "to give abundance." Hence Laban was so solicitous to recover what Rachel had taken away. Louis de Dieu.—By sacrifices we give our goods, or another's flesh is immolated; (Mor. xxxiii. 10. D.) by obedience, we give ourselves to God. S. Greg. W.

VER. 24. *Voice:* miserable excuse for a king, who ought to prevent the sins of his people! C.—Saul's transgression seems less than David's; but the one repents, and the other proudly defends what he had done. D.

VER. 25. *Bear*, or take away. Pardon my fault. Do not expose me in public.—*The Lord*, by offering sacrifices, v. 31. C.

VER. 27. *Rent:* a dreadful prognostic that Saul was cast away. H.

VER. 29. *Triumpher.* Some suppose that he speaks ironically of Saul. A prince, like you, will not repent. C.—But it more probably refers to God, who would not fail to execute his threats against the king. H.—Heb. "the victor in Israel will not lie, he will not repent." Sept. "and Israel shall be split in two, and the holy one of Israel shall not turn nor repent." Saul's rejection became now inevitable. C.

VER. 30. *Israel.* He is wholly solicitous to shun disgrace in this world. H. —His confession was not actuated by such contrition as that he might deserve to hear, *the Lord has removed thy sin.* He begins by falsehood; continues making idle excuses, and throwing the blame on others, and concludes, by shewing that he is more concerned for what his subjects may think and do against him, than for the displeasure of God. He boldly ventures to offer victims. But Samuel joins not with him in prayer, looking upon him as a person excommunicated; and he only attends that he may see the word of the Lord fulfilled, and Agag treated as he deserved. Salien, A. 2965.

VER. 32. *Trembling.* Heb. "and Agag came to him delicately." Sept. "trembling," (H.) or walking with a soft step, or "with bands *or* chains;" *maadinnoth.* See Pagnin. M.—Some think that he presented himself boldly, like a king, fearing nothing. Vatab.—*Manner.* Heb. "Surely the bitterness of death is past." I have obtained pardon from Saul. But the sense of the Vulg. seems preferable, as he must have perceived, from the looks of the prophet, that death was hanging over him. Hence others translate, "is pouring upon me," instead of, *is past.* Sept. "Is death thus bitter?" Chal. "I pray my Lord: the bitterness of death." H.—*O death! how bitter is the remembrance of thee to a man that hath peace in his possessions*, &c. Eccli. xli. 1. So Aristotle (Nicom. iii. 6.) says, "Death is most terrible, (πρας γαρ) for it is a passage," or separation, from all the things which could attach a man to this world. C.—This catastrophe of Agag and Saul, had been long before predicted. Num. xxiv. 7. H.

VER. 33. *Pieces.* Josephus says, by the hand of others. M.—But zeal put the sword into his own hand; and he imitated the Levites and Phinees, (Ex. xxxii. 27.) to shew Saul how preposterous had been his pity, when the Lord had spoken plainly. C.—*Lord*, as a sort of victim. Isai. xxxiv. 6. M.

VER. 35. *Saw Saul no more till the day of his death.* That is, he went no more to see him: he visited him no more. Ch.—He looked upon him as one who had lost the right to the kingdom, though he was suffered for a time to hold the reins of government, as a lieutenant to David. He might afterwards see Saul passing, but never went to visit him, (Salien) or to consult with him about the affairs of state; (M.) nor perhaps did he even see him, when Saul came to Najoth. C. xix. 19. 24. His spirit came to announce destruction to Saul, the night preceding the death of that unfortunate king. C. xxxviii. H.—*Repented.* God is said, improperly, to repent when he alters what he had appointed. S. Amb. de Noe, c. iv. W.

CHAP. XVI. VER. 1. *How long.* It seems his tears were not soon dried up, as he lamented the fall of one whom he had formerly so much admired, and perceived what evils would ensue. Salien.—He had hoped that the decree might have been revokable. But God now convinces him of the contrary, by ordering him to go and anoint a successor.—*Horn.* Such vessels were formerly very common, and were used to contain liquor, and instead of cups. 3 K. i. 39. Horace ii. Sat. 2. The ancient silver cups, at Athens, resembled horns. Athen. xi. 7. But the northern nations, particularly Denmark, &c. used horns to drink, as the Georgians still do. The rims are ornamented with silver, &c. Plin. xi. 37. Chardin. C.—A fragile vial was not used, but a horn, to denote the duration and abundance of David's reign. Rupert. M.

VER. 2. *Of the herd.* Heb. "a heifer in thy hand." H.—Females might be employed as peace-offerings. Lev. iii. 1.—*Lord.* This was one, though not the

hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord.

3 And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee.

4 Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

5 And he said: *It is* peaceable: I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him?

7 And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, [a] but the Lord beholdeth the heart.

8 And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this.

9 And Isai brought Samma, and he said of him: Neither hath the Lord chosen this.

10 Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The Lord hath not chosen any one of these.

11 And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him: for we will not sit down till he come hither.

12 He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he.

13 Then Samuel took the horn of oil, [b] and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And the servants of Saul said to him: Behold *now* an evil spirit from God troubleth thee.

16 Let our lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayst bear it more easily.

17 And Saul said to his servants: Provide me then some man that can play well, and bring him to me.

18 And one of the servants answering, said: Behold I have seen a son of Isai, the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.

19 Then Saul sent messengers to Isai, saying: Send me David, thy son, who is in the pastures.

20 And Isai took an ass laden with bread, and a

[a] Psal. vii. 10.—[b] 2 Kings vii. 8.

Psal. lxxvii. 70. and lxxxviii. 21. Acts vii. 46. and xiii. 22.

principal reason. No one doubted but that he might lawfully offer sacrifice, at a distance from the tabernacle, as he was guided by God. The Jews allow that prophets have this privilege, and may dispense with the ceremonial law, (Grot.) when they act by God's authority, as we ought to believe they do, as long as there is no proof to the contrary. H.

VER. 3. *Sacrifice*, to partake of the feast, (M.) which must be consumed in two days, or thrown into the fire. Lev. vii. 16. C.

VER. 4. *Wondered.* Heb. "trembled," being full of consternation, (H.) as the prophet did not now stir much from home; and fearing lest he had some bad news to impart, or had incurred the king's displeasure, (C.) unless he came to punish some of the people at Bethlehem. M.

VER. 5. *Sanctified*, prepared by aspersions, washing, and continence. Ex. xix. 14. What sorts of uncleanness excluded from the feast, are specified, Lev. xxii. M.—Samuel arrived in the evening, and announced that sacrifice would be offered the ensuing morning. T.

VER. 6. *Him.* Heb. "surely the Lord's anointed is in his presence." This he spoke by his own spirit, judging from the comeliness of Eliab. C.—But the beauty of Saul's body had concealed a deformed soul. H.

VER. 7. *Rejected*, or not chosen. M.—God had positively rejected this eldest son, as his pride seems to have been the greatest. C. xvii. 28. H.—*Heart.* This is one of God's perfections. Glorified saints see man's heart in his light, for their own and our advantage, (S. Greg. Mor. xii. 11. S. Aug.) as the prophets have sometimes done. 3 K. xiv. W.

VER. 10. *Seven.* David was absent. Isai had eight sons. C. xvii. 12. Yet only seven are mentioned, 1 Par. ii. 13. Perhaps one of those whom he produced on this occasion, might be a grandson, or one is omitted in Chronicles. C.

VER. 11. *Young son*, (*parvulus*,) "a little one;" (H.) or the youngest, who might be about 15, (C.) or 28. Seder. olam. iii. M.

VER. 12. *Ruddy*, like the spouse, Cant. v. 10. Some explain it of his hair. So Alexander is said to have had reddish or golden locks.—*Behold.* Heb. "with the beauty of the eyes."

VER. 13. *Brethren.* Some say, without informing him, (C.) or them, (M.) what the unction meant. If he told the brothers, he would no doubt take the necessary precautions to keep it secret, as the whole family would have been in imminent danger, if the transaction had come to the ears of Saul, v. 2. Josephus says, that Samuel only informed Isai in private: and David's brothers treat him with no peculiar distinction. Whence it is inferred, that they had not been present when he was anointed. Some witnesses seem, however, to have been requisite, as the title of David to the regal dignity depended on this ceremony, and none were more interested than his own family to assert his pretensions. He now had a right to the kingdom, but not the possession; being like a son expecting his father's estate as his future right, of which, as yet, he cannot dispose. C.—*Came upon*, to make him prosper. M.—Heb. "came with prosperity; (Sept.) impetuosity." God endued him with all those graces which might render him fit to command. C.—So David prays himself, "with a princely spirit confirm me;" (Ps. l. 14.) or, *strengthen me with a perfect spirit.* Salien observes, that he did not now receive the spirit of charity, as if he had hitherto been in enmity with God, (C. xiii. 14.) but he began to advance in virtue with more rapid strides, while Saul became every day more criminal and abandoned to the devil. H.—David received the spirit of fortitude and of prophecy, of which Saul had formerly had some experience, when he was first elevated to that high dignity. C. x. He was changed into a new man, and adorned with all that could render a king most glorious. Though he returned to his wonted occupations, the spirit of the Lord enabled him to destroy wild beasts, as in play, (Eccli. xlvii. 3.) and to compose and sing many of those divine canticles which we still admire. Salien, A. 2969. —Whether he composed all the Psalms, as S. Chrysostom endeavours to prove, (præf.) we shall examine hereafter. H.

VER. 14. *From the Lord.* An evil spirit, by divine permission, and for his punishment, either possessed or obsessed him. Ch.—We no longer behold in Saul any generous sentiments. He falls a prey to melancholy, anger, suspicion, and cruelty. "He was seized with an illness, inflicted by the devil, says Josephus, (vi. 9.) so that he seemed to be choking; nor could the physicians discover any other means of alleviating his distress, except by employing some person skilled in music. . . David alone could bring the king to his right senses, by singing hymns with the sound of the harp. Wherefore Jesse consented that his son should remain with the king, since he was so much delighted with his company." H.—The Jews, and many Christians, suppose that Saul's illness was melancholy, or "madness," as S. Chrysostom calls it. It was inflicted by an evil, or even by a good angel, as the minister of God's vengeance, (Ex. xi. 4. C.) who punished his former pride and rebellion, by reducing him to so mean a condition. H.—S. Aug. and V. Bede suppose, that the evil spirit troubled him by God's permission. W.

VER. 16. *Easily.* The effects which have been produced by music are truly surprising, if we may believe what the ancients have related. Our music may not at present be so striking, or we may keep a greater restraint upon our passions, and moderate the exterior demonstrations of our sentiments more than they did. C.—But, in the present case, there was probably some miraculous interference. H.—The disciples of Pythagoras lay a great stress on music, to calm the passions, (Quintil. ix. 4. M.) or to rouse them. p. 439. H.—It may also frequently contribute to restore health. Gallien, &c. See C. x. 10. 4 K. iii. 15. C.—But God made it so efficacious here, to shew the virtue of David, and the injustice of Saul. W.—Thus, by the prayers of the Church, the devil is expelled. Theodoret. T.

VER. 18. *Him.* Some think that this took place before David's victory over Goliath; others believe, that David was only made armour-bearer to Saul, after that event. We must not disturb the order of the sacred historian without some cogent reason: and the courtiers might already have heard of David's prowess and virtue, of which he gave such evident proofs, after he was confirmed by the Holy Spirit, v. 13. C.

bottle of wine, and a kid of the flock, and sent them by the hand of David, his son, to Saul.

21 And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armour-bearer.

22 And Saul sent to Isai, saying: Let David stand before me: for he hath found favour in my sight.

23 So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.

CHAP. XVII.

War with the Philistines. Goliath challengeth Israel. He is slain by David.

NOW [a] the Philistines gathering together their troops to battle, assembled at Socho of Juda: and camped between Socho and Azeca, in the borders of Dommim.

2 And Saul and the children of Israel being gathered together, came to the valley of Terebinth, and they set the army in array to fight against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a man base-born from the camp of the Philistines, named Goliath, of Geth, whose height was six cubits and a span:

5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armour-bearer went before him.

8 And standing, he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand.

9 If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us.

10 And the Philistine said: I have defied the bands of Israel this day: give me a man, and let him fight with me hand to hand.

11 And Saul and all the Israelites hearing these words of the Philistine, were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite, of Bethlehem Juda, before mentioned, [b] whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men.

[a] A. M. circiter 2942, A. C. 1062.

[b] Supra xvi. 1.

VER. 20. *Laden.* So Chal. M.—Lit. *plenum*, "full of." H.—Sept. "a gomor," which they seem to have read instead of the Heb. *chamor*, "an ass of bread," as Sosibius says, "he eats three asses' panniers of loaves." C.—Prot. supply, "*laden.*"

VER. 21. *Bearer.* This was an honourable office. H.—Cyrus had been employed by his grandfather Astyages in the same capacity, before he came to the empire. Athen. xiv. C.

VER. 22. *Sight.* He had sent him back, as people of a melancholy temper are often hard to please; (M.) and before David married Michol, he did not remain with the king, but only came when his presence was deemed necessary. C.

VER. 23. *Departed from him.* Chased away by David's devotion. Ch.—"The melody of David's harp, as some of the Fathers remark, represents that sweet and engaging demeanour, which should distinguish the peaceful ministers of the gospel, . . whether they strive to allay the rage, or dispel the fears of a troubled mind." Reeves.—Nothing can equal the divine harmony of those sublime truths which are contained in the Psalms of David, and nothing can so powerfully contribute to drive away the spirit of pride from our hearts, and awaken them to the voice of heaven. S. Aug.—Some of these truths might make some passing impression even on the mind of Saul; and the devil could not bear to hear the praises of God. H.

CHAP. XVII. VER. 1. *Battle.* They perhaps had heard of Saul's malady, (Salien) and bore a constant hatred to the Israelites during his reign. C. xiv. 52. —*Azeca*, about 15 miles south of Jerusalem.—*Dommim*, or Phesdommim, 1 Par. xi. 13.

VER. 2. *Terebinth.* Heb. *ela*, "the oak." Aquila.

VER. 3. *Valley* of the Terebinth, which S. Jerom seems to call *Magala*, v. 20.

VER. 4. *Base-born.* Heb. "of two sons," or of obscure origin. A. Lapide. —His parents are no where specified, as Arapha is not, as some pretend, the name of his mother, but denotes that he was of the race of the Raphaim. 2 K. xxi. 16. Some translate, a man who challenges to fight a duel, or one who comes into the midst as "a champion," to decide the cause of all the rest. Thus the Gaul defied the most valiant of the Romans, but was slain by M. Torquatus, Livy vii. Sept. "A strong man went out from the station," &c. Chal. "There came out from among them, out of the camp of the Philistines, a man named Goliath." But many able interpreters adhere to the Vulg.—*Span*, about 12½ feet, so that he was taller than two common men. Those who call in question the existence of giants, will surely have nothing to object to this formal proof from Scripture. C.—The Vat. Sept. and Josephus read, however, "four cubits and a span," or near eight feet. Ken.—Some reduce his height to 11 feet 3 inches, or even to 9 feet 9 inches, English. H.—His helmet weighed 15 pounds, avoirdupois; his collar, or buckler, about 30; the head of his spear (26 feet long) weighed about 38 pounds; his sword 4; his greaves on his legs 30; and his coat of mail 156: total, 273 pounds. Button. H.—Goliath was a figure of the devil, or of any arch-heretic, who provoketh the Church of God, but is slain by the humble with his own weapons. W.

VER. 5. *Scales*, like those of fishes. Sept. insinuate, that it was armed with things resembling fish-hooks; αλτσιδωτον, *hamata.—Brass*, which was used for the armour of the ancients. Plutarch (in Demetrio) speaks of a coat of mail weighing forty pounds: the usual weight was twenty pounds. Lipsius.—The strength of the giant must have borne proportion with his size. C.

VER. 6. *Legs*, on the forepart, from the knee to the ankle. Vegetius observes, that the infantry wore such greaves of iron, only on one leg. C.—*Shoulders*, when he marched. M.—Some understand a dart, &c. but without any proof. C.

VER. 7. *Beam*, which was of a very different construction from ours. Hostius concludes, that all the armour of Goliath must have weighed 272 pounds and 13 ounces, including the buckler and spear which his armour-bearer carried before him. Plutarch allows a talent, or 60 pounds, for the usual weight of a soldier's armour. Alcimus was remarked in the army of Demetrius, for having double that weight.—*Bearer.* Heb. "one bearing a shield," or whose office it was to carry it, or any other part of the armour, when required. It would appear singular that the giant should have two bucklers, though David seems to specify two sorts. Ps. xxxiv. 2. This attendant might carry a large one, which would cover most part of the body, and was of service when a person had not to remove far from his place in battle. The buckler of Ajax was like a tower, and consisted of seven hides, covered with a plate of brass. Homer, Iliad Z. C.

VER. 8. *Out;* exulting. Eccli. xlvii. 5. M.—*Servants;* I am free. H.—*Hand.* Such combats were very common in ancient times. Paris and Menelaus, Hector and Ajax. The Horatii and Curiatii fought to decide the fate of contending nations. Iliad γ, and H.—Livy i. 23. C.

VER. 9. *Us.* It does not appear that this proposal was accepted or ratified by either party. The Israelites had still to pursue the enemy. E.

VER. 12. *Now*, &c. to v. 32. *And when*, is omitted in the Vatican Sept. which begins the latter verse thus, "And David said," as the Alex. copy does now the 12th, which leads Kennicott to suspect that the intermediate verses are an interpolation, formerly unknown to the Greek version. Houbigant includes these verses between crotchets, "that it may be understood that these are not of the same author as the rest, and that the sacred writer may not be accused of making useless repetitions." It has been observed in the last chapter, that David was the son of Isai, &c. "If, says he, this be omitted, there will be no vacuum in the context," as there is none in the Roman edition: (11) "they were greatly afraid. (32.) And David said to Saul," &c. As he had been appointed Saul's armour-bearer, it is very natural to suppose that he would be near the king's person on such an occasion, rather than feeding sheep. We find also, that he had a *tent* of his own, (v. 54) which he could not have had, if he had only come to bring provisions to his brethren. The unaccountable conduct of Eliab, the timidity of all Israel for forty days, &c. will thus be avoided. Josephus is supposed to have given occasion to this embellishment, though he takes no notice of many of those particulars which excite the surprise of Pilkington, Kennicott, &c. Dis. ii. p. 421. These verses were, however, in the Heb. before the days of Aquila, &c. and Origen received them from the Jews as genuine. A Hebrew Bible, (1661) with marginal criticisms, by a Jew, includes these verses within parentheses, as interpolated, as well as from v. 55 to C. xviii. 6, observing that, "the history consists at present of different and inconsistent accounts." The Syriac MS. of Masius generally confirms the Vatican Sept. (Morin) so that we may conclude, that these verses are there asterisked on the authority of Origen, as not being in the original Greek, nor consequently in Hebrew. ib. p. 575.—*Mentioned.* Heb. "Juda, whose name . . . and the man went among men, an old man in the days of Saul." We have already observed that the Alex. Sept. seems to promise a *speech*, but defers it till v. 32, thus, "And David said, the son of an Ephrathite. He was from," &c. H.—*Men.* Chal. "He was an old man, whom they ranked among the young," as still vigorous. *Jam senior, sed cruda senī viridisque senectus.* C.

13 And his three eldest sons followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab, the first-born, and the second, Abinadab, and the third Samma:

14 But David was the youngest. So the three eldest having followed Saul,

15 David went, and returned from Saul, to feed his father's flock at Bethlehem.

16 Now the Philistine came out morning and evening, and presented himself forty days.

17 And Isai said to David, his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren,

18 And carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed.

19 But Saul, and they, and all the children of Israel, were in the valley of Terebinth, fighting against the Philistines.

20 David, therefore, arose in the morning, and gave the charge of the flock to the keeper: and went away loaded, as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle.

21 For Israel had put themselves in array, and the Philistines who stood against them were prepared.

22 And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle, and asked if all things went well with his brethren.

23 And as he talked with them, that base-born man, whose name was Goliath, the Philistine, of Geth, shewed himself coming up from the camp of the Philistines: and he spoke according to the same words, *and* David heard *them.*

24 And all the Israelites, when they saw the man, fled from his face, fearing him exceedingly.

25 And some one of Israel said: Have you seen this man that is come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

26 And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him the same words, saying: These things shall be given to the man that shall slay him.

28 Now when Eliab, his eldest brother, heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? and why didst thou leave those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that thou art come down to see the battle.

29 And David said: What have I done? is there not cause to speak?

30 And he turned a little aside from him to another: and said the same word. And the people answered him as before.

31 And the words which David spoke were heard, and were rehearsed before Saul.

32 And when he was brought to *Saul*, he said to him: Let not any man's heart be dismayed in him: I thy servant will go, and will fight against the Philistine.

33 And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him: for thou art *but* a boy, but he is a warrior from his youth.

34 And David said to Saul: [a]Thy servant kept his father's sheep, and there came a lion, [b]or a bear, and took a ram out of the midst of the flock:

35 And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled, and killed them.

36 For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as

[a] Eccli. xlvii. 3.

[b] or, for and.

VER. 13. *Battle.* In these wars, all attended as much as possible. C. xvi. 10.

VER. 15. *Bethlehem*, the king being relieved from his malady. "The greatest men formerly kept sheep." *Ex antiquis illustrissimus quisque pastor erat.* Varro ii. 1. In this profession, David found many opportunities of signalizing his courage against wild beasts. C.

VER. 17. *Loaves.* The soldiers at that time, and perhaps always among the Hebrews, lived at their own expense, as the tribute which was paid to the king was not sufficient to support large armies, v. 25. C.—S. Paul insinuates, however, that soldiers were paid. 1 Cor. ix. 7. H.

VER. 18. *Cheeses.* Heb. "of milk." Sept. "pieces of soft cheese:" *ĕrts* is no where else used to denote cheese. This was a present (C.) for (Heb.) "the Chiliarch."—*Placed*, who is their immediate officer. H.—Heb. "how they are mixed:" their company. Sept. &c. "what they stand in need of." Sym. "Thou shalt receive their pay." Syr. and Arab. "what news." Others would translate, "their pledge," or bill of divorce to their wives, that, in case they be made prisoners for three years, the latter may be allowed to marry. Trad. Heb. C.

VER. 19. *Fighting*, or ready to engage. H.

VER. 20. *Magala* signifies, "the circle, *or* chariots." The Arabs still place their waggons and baggage round the camp, or in a circle. C.—It may also be a proper name. M.

VER. 22. *Brethren.* This inquiry seems rather unseasonable, when all were shouting for battle. Ken.

VER. 23. *Up*, or proceeding into the vale. M.—*Camp.* Heb. "ranks, *or* armies."

VER. 24. *Exceedingly*, though they had now heard him twice a-day for so long a time, (Ken.) and came purposely to engage him and all the Philistine army. Perhaps he proceeded farther than usual. H.

VER. 25. *Tribute*, and all public charges, which may be burdensome. C.—It does not appear that these words are addressed to any one in particular, nor that the king had authorized such a declaration. H.—Yet the people all persist in the same declaration, so that a promise must have been made. M.—It was never at least fulfilled. H.—Christ having overcome the devil, receives the Church for his spouse. W.

VER. 28. *Battle.* This speech is too insulting, even though David might seem to have given vent to the sentiments of his soul with too much ardour; particularly as Eliab knew that he had received the royal unction, (C.) if that were not kept a secret from him. C. xvi. 13.

VER. 29. *Speak.* Lit. "is it not a word" (H.) of no farther consequence? May I not speak my sentiments? (C.) as all others do. M.—Is not the thing enough to excite the indignation even of the coldest person, to hear this monster insulting God's armies? The repeated inquiries of David, made people conclude that he was ready to fight the giant, (H.) though as yet he had made no such proposal, whence it seems more improbable that his words would be reported to the king. Kennicott.—Prot. "Is there not a cause?" H.—Have I not an order from my father to come? M.

VER. 32. *Saul.* Lit. "to him." But Heb. and Sept. have, "And David said to Saul," which makes the connection between this and v. 11, more clear. H.—*In him*, or on account of Goliath. M.

VER. 33. *Boy*, compared with the giant, (H.) or Saul, though David might be about 22 years old, (Salien) or near 30. T.—S. Aug. and Theodoret say only 14 or 16. M.—He had not yet been in the wars. C.

VER. 35. *Them.* He refers to two events, shewing his fortitude (C.) and generous disposition, which rendered him fit for command, as he was not afraid to expose his life to protect his charge. H.—The pastoral care is an apprenticeship for the throne to him who is designed to be at the head of the mild flock of men, as hunting with dogs conducts to martial exploits. Philo in Vita Mosis.—He who has overcome the spirit of pride and of carnal pleasures, signified by the lion and the bear, is able also to gain a victory over the devil. W.

VER. 36. *I will . . Philistine.* This is not in Heb. or the Sept. and it is marked as an addition in the ancient MSS. C.—Single combats, to prevent the spilling of more blood, may sometimes be authorized by public authority. Grotius.

one of them. I will go now, and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

37 And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

38 And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

39 And David having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off,

40 And he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine.

41 And the Philistine came on, and drew nigh against David, and his armour-bearer *went* before him.

42 And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance.

43 And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods.

44 And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

45 And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied

46 This day, and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel.

47 And all this assembly shall know, that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands.

48 And when the Philistine arose, and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine.

49 And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about, struck the Philistine in the forehead, and he fell on his face upon the earth.

50 [a] And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine. And as David had no sword in his hand,

51 He ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away.

52 And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell *many* wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron.

53 And the children of Israel returning, after they had pursued the Philistines, fell upon their camp.

54 And David taking the head of the Philistine, brought it to Jerusalem: but his armour he put in his tent.

55 Now at the time that Saul saw David going out against the Philistines, he said to Abner, the captain of the army: Of what family is this young man descended, Abner? And Abner said: As thy soul liveth, O king, I know not.

56 And the king said: Inquire thou, whose son this young man is.

57 And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand.

58 And Saul said to him: Young man, of what family art thou? And David said: I am the son of thy servant Isai, the Bethlehemite.

[a] Eccli. xlvii. 4. 1 Mac. iv. 30.

VER. 39. *Armour.* Heb. "he tried to go." Sym. "he went lame." Sept. "he laboured in walking once and twice." C.—Salien supposes that the armour was not made for Saul, as he was much more bulky than young David. Yet we find that the latter could use the sword of the giant without difficulty. S. Chrys. &c. H.

VER. 40. *Smooth.* Louis de Dieu translates broken "pieces of stones," as he pretends, contrary to the common opinion, that rough stones are more suitable for the sling. C.—The learned Jew, whom we have cited above, (v. 12,) and several others, have inferred from this verse, that David seems to have just come from the flock. But Kennicott justly observes, that slingers were of great service in the army; and the "vessel of shepherds," the bag or scrip, might well be used to contain the stones; as the staff, *makel*, denotes a military weapon. (Taylor, Conc.) Diss. ii. p. 555. David was very expert in using these weapons, and the ordinary armour was encumbering to him. H.—"Valour depends more on its own efforts than on armour," *tegumentis.* S. Amb. Off. i.

VER. 43. *Gods.* Dagon or Baalim. M.—Sept. Alex. has, "idols." The beauty and accoutrements of David, made the rough warrior suppose that he was not coming to fight, but only to laugh at him and run away. H.

VER. 44. *Earth.* The heroes of modern days refrain from such compliments. Homer frequently describes his champions making long speeches in praise of their former exploits. David displays his piety and confidence in God. C.

VER. 47. *Battle,* whose armies thou hast defied, (v. 45. H.) or in general, He is the God of war, who grants victory to whom He pleases. C.

VER. 48. *Arose.* The Roman Triarii and the Gauls expected the hour of battle sitting. C.

VER. 49. *Forehead.* "The soul . . more probably resides in the callous body of the brain," (Eyre, Thesis 1797,) between the eyes. H.—*Earth,* quite lifeless, (Salien) or unable to resist. M.—The Balearic slingers scarcely ever missed their mark. Livy, viii. 4. The Chaldee supposes that David hit the eye, which was not covered with brass: but the stone might penetrate or kill Goliath through his helmet. Even a buckler is not capable of withstanding their violence. Diodorus, v. 207. See Judg. xx. 16. C.—Pride sits on the forehead, and manifests itself by impudent behaviour. We must destroy it by humility, and by the cross of Christ. S. Aug. W.

VER. 54. *Tent,* or the tabernacle of the Lord, which David erected in his honour, at Jerusalem, many years afterwards. Jun. Piscator, &c. The lower part of Jerusalem was already in the hands of the Israelites. He might place the armour for the present in the tent of his brethren. We find that the sword was deposited in the tabernacle, at Nobe. C. See v. 12. H.—The head was carried about to various cities. It would serve to strike terror into the Jebusites, at Jerusalem, and others. M.—The Vat. Sept. &c. immediately subjoin, C. xviii. 6. *Now,* &c. Lit. "And the women dancing, came to meet David." H.—These five last verses occur only in the Alex. MS. though Theodoret (q. 43,) seems to have read them. In some other Greek copies, there is a long addition respecting David's combat. See the New Hexapla. These verses are found, however, in Heb. Chal. &c. It is astonishing that Saul should not have known David. He was now more interested to be acquainted with his family, as he had engaged to give him his daughter in marriage. We must reflect that his malady might have impaired his memory, and David was still growing, so that a few months absence might produce a wonderful alteration, &c. C.—*Know not.* Lit. "if I know." The different dress, in which David now appeared, gave rise to this ignorance. M.—Abner was not surely affected with the same malady as the king, who was obliged to ask David who was his father. But courtiers easily forget those from whom they have no expectations. H.—These strange proceedings make others conclude that this history is interpolated. Kennicott.—Huet maintains the contrary. D.—Saul only enquires about David's parentage. Mariana. T.

CHAP. XVIII.

The friendship of Jonathan and David. The envy of Saul, and his design upon David's life. He marries him to his daughter Michol.

AND [a] it came to pass, when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his father's house.

3 And David and Jonathan made a covenant, for he loved him as his own soul.

4 And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.

6 Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy, and cornets.

7 And the women sung as they played, and they said: [b] Saul slew his thousands, and David his ten thousands.

8 And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given *but* a thousand, what can he have more but the kingdom?

9 And Saul did not look on David with a good eye from that day and forward.

10 And the day after, the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand,

11 And threw it, thinking to nail David to the wall: and David stept aside out of his presence twice.

12 And Saul feared David, because the Lord was with him, and was departed from *Saul* himself.

13 Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people.

14 And David behaved wisely in all his ways, [c] and the Lord was with him.

15 And Saul saw that he was exceeding prudent, and began to beware of him.

16 But all Israel and Juda loved David, for he came in and went out before them.

17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, [d] and fight the battles of the Lord. Now Saul said within himself: Let not my hand be upon him, but let the hands of the Philistines be upon him.

18 And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son-in-law of the king?

19 And it came to pass at the time when Merob, the daughter of Saul, should have been given to David, that she was given to Hadriel, the Molathite, to wife.

20 But Michol, the other daughter of Saul, loved David. And it was told Saul, and it pleased him.

21 And Saul said: I will give her to him, that she may be a stumbling-block to him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son-in-law this day.

22 And Saul commanded his servants to speak to David privately, saying: Behold, thou pleasest the

[a] A. M. 2942.—[b] Infra xxi. 11. Eccli. xlvii. 7.

[c] Supra xvi. 13.—[d] Infra xxv. 28.

CHAP. XVIII. VER. 1. *Soul.* Pythagoras said, "that friendship is an equality, and one soul, and that the friend is another self." It would be difficult to find two souls more tender and generous than those of David and Jonathan. C.—Josephus speaks of their friendship on another occasion, as these five verses are omitted in the Rom. Sept. &c. Ken.

VER. 3. *For he,* Jonathan. H.—*Soul.* "Friends have one soul." Arist. Mor. ix. 8.

VER. 4. *Girdle,* which perhaps was of great value. Job xii. 18. He wished that David should lay aside his shepherd's dress, and appear like himself at court, that all might know how much he loved him. M.

VER. 5. *Prudently,* or with success. C.—*Especially.* Heb. "also," which enhances his praise, as courtiers are but too apt to envy those who are taken from a low condition and set over them in the king's favour. David must have displayed great wisdom and moderation. H.

VER. 6. *Philistine.* Some explain this of some fresh achievement against that nation, (Malvenda. W.) but without reason.—*Dancing.* Heb. also playing on the flute, or on some such instrument of music. C.—So Mary sung after the Israelites had crossed the Red Sea. Ex. xv. 20. 2 K. i. 20. Judg. xi. 34.

VER. 7. *Sung.* The chorus of their song is given. C.—"The women sung, *Saul slew his thousands;* and the virgins answered, *And David,*" &c. Josephus. —The death of Goliath was equivalent to the slaughter of thousands, as he had filled the whole army of Israel with dismay. H.

VER. 8. *A thousand.* These women were guilty of an indiscretion, through excess of zeal, as it is always displeasing for the sovereign to hear any of his subjects preferred before him. S. Chrys. hom. i. de Saul.—The jealousy of Saul was the more excited, as he had been threatened with the loss of his kingdom, and perceived in David all the qualifications of a king. *A malo principe tanquam successor timetur quisquis est dignior.* Pliny in Traj.—But was David responsible for what was spoken in his praise? C.—The Vat. Sept. omit what follows till v. 12. "And Saul feared David, (13) and he removed," &c. The Alex. copy agrees with the Vulg. H.—Those who are proud, cannot bear the praises of others. W.

VER. 9. *Eye.* Sept. "and Saul suspected." H.—Chal. "laid snares for David." C.

VER. 10. *Prophesied.* Acted the prophet in a mad manner, (Ch.) like an enthusiast, (C. 2 K. ix. 11.) or one possessed by the devil, as the Sybil was agitated by Apollo. *Et rabie fera corda tument.* Æneid vi. To alleviate his distress, David took up his harp. H.—*Spear.* With this weapon he was generally armed. C. xix. 10. and xxvi. 7. "It was used as a diadem formerly, and the ancients adored spears as gods." Justin. xliii.

VER. 13. *People,* as their leader. Saul gave him an honourable, but dangerous office, to procure his destruction. This is frequently the manner in which men of superior talents have been treated, (C.) as Corbulo, Germanicus, and Agricola were by three Roman emperors. Tacit. Ann. ii. &c.

VER. 15. *Began.* Sept. "he was filled with awe in his presence." Heb. "he was afraid of him," as he perceived that God protected him in all perils.

VER. 17. *And Saul.* This and the two following verses are omitted in the Rom. Sept. which subjoins, "And Michol, the daughter of Saul, loved David," &c. H.—*Wife.* He had promised her already, (M.) if the verses in the preceding chapter be genuine. But why then had he delayed so long, and why does he require other conditions? The comparison made by the women, (v. 7,) and the inconstant temper of Saul, might account for this. H.—*The Lord* defends his people. As long as the Israelites followed the orders of God, their wars might justly be attributed to him; but not when they were waged to satisfy the cravings of ambition. C.

VER. 18. *Life.* What exploits have I performed deserving such an honour? or what offices have my relations yet enjoyed? C.—David considers only his abject condition, and forgets his victories. H.

VER. 19. *Wife.* If this were the case, the character of Saul is rendered more despicable and perfidious. David never reclaims Merob, as he did Michol. H.—All the children of the former were gibbeted, 2 K. xxi. 9. The latter was given to David for his destruction, like Cleopatra (Dan. xi. 17,) to Ptolemy. T.

VER. 20. *Other,* is not found in the Heb. Sept. &c. H.—Some Latin copies read, "David loved Michol," (C.) as the Douay Bible translates; the authors living before the Popes had published their authentic editions. H.—Both might be true. Drus.

VER. 21. *Day.* Heb. "In two thou shalt," &c. C.—Prot. "in *the one of* the twain," Merob or Michol. H.—Saul had deceived him with respect to the first; but he promises that he shall have "the second," (C.) or two motives induced the king to make him this offer, the victory over Goliath, and the slaughter of 100 Philistines. M. T.—The Sept. omit this sentence, and read, "And the hand of the Philistines was upon Saul, and Saul commended," &c.

king, and all his servants love thee. Now, therefore, be the king's son-in-law.

23 And the servants of Saul spoke all these words in the ears of David. And David said: Doth it seem to you a small matter to be the king's son-in-law? But I am a poor man, and of small ability.

24 And the servants of Saul told him, saying: Such words as these hath David spoken.

25 And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines.

26 And when his servants had told David the words that Saul had said, the word was pleasing in the eyes of David to be the king's son-in-law.

27 And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son-in-law. Saul therefore gave him Michol, his daughter, to wife.

28 And Saul saw, and understood that the Lord was with David. And Michol, the daughter of Saul, loved him.

29 And Saul began to fear David more: and Saul became David's enemy continually.

30 And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

CHAP. XIX.

Other attempts of Saul upon David's life. He cometh to Samuel. Saul's messengers, and Saul himself, prophesy.

AND Saul spoke to Jonathan, his son, and to all his servants, that they should kill David. But Jonathan, the son of Saul, loved David exceedingly.

2 And Jonathan told David, saying: Saul, my father, seeketh to kill thee: wherefore look to thyself, I beseech thee, in the morning, and thou shalt abide in a secret place, and shalt be hid.

3 And I will go out and stand beside my father in the field where thou art: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

4 And Jonathan spoke good things of David to Saul, his father: and said to him: Sin not, O king, against thy servant, David, because he hath not sinned against thee, and his works are very good towards thee.

5 And he put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel. Thou sawest it and didst rejoice. Why therefore wilt thou sin against innocent blood, by killing David, who is without fault?

6 And when Saul heard this, he was appeased with the words of Jonathan, and swore: As the Lord liveth, he shall not be slain.

7 Then Jonathan called David, and told him all these words: and Jonathan brought in David to Saul, and he was before him, as he had been yesterday and the day before.

8 [a]And the war began again, and David went out, and fought against the Philistines, and defeated them with a great slaughter, and they fled from his face.

9 And the evil spirit from the Lord came upon Saul; and he sat in his house, and held a spear in his hand: and David played with his hand.

10 And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall, and David fled, and escaped that night.

11 Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol, David's wife, had told him this, saying: Unless thou save thyself this night, to-morrow thou wilt die:

12 She let him down through a window. And he went and fled away, and escaped.

13 And Michol took an image, and laid it on the bed, and put a goat's skin, with the hair at the head of it, and covered it with clothes.

14 And Saul sent officers to seize David; and it was answered that he was sick.

[a] A. M. 2944.

VER. 23. *Ability*, or riches. Sept. "without glory." H. See v. 18.

VER. 25. *Dowry.* Among the Hebrews, the man had to purchase his wife. —*Philistines.* They were the nearest nation of those who were not circumcised; and thus Saul would prove that David had attacked them, which would greatly irritate them against him. C.—Josephus specifies six hundred heads, (H.) falsely, (Horn) as he frequently disguises what might give his readers offence, as being either mean or incredible. C.—*Hundred* is not specified in the oriental Heb. copies, (Capel, iii. 17,) and David gives 200, v. 27. But Saul only stipulated for 100. See 2 K. iii. 14. C.—*Wife*, "thinking it mean to be guilty of an untruth," &c. says Josephus; "yet his disposition was not altered. He resolved, therefore, to take away his life, and wished Jonathan and his most trusty servants to put his designs in execution." He then mentions the friendship of these two. But he takes no notice of the proffered marriage of Merob, and he seems not to have known that she was ever promised. See v. 17. and 19. and C. xvii. 12. H.

VER. 28. *David.* Of the subsequent verses, the Rom. Sept. has only the following words. "And all Israel loved him; (29) and Saul still continued to be in awe of him." The Alex. MS. agrees with the Heb. only, instead of *Michol*, &c. it reads, "all Israel." If the contested passages were omitted, the history would be less perplexed. But we must wait for the decision of the Church in matters of this nature, and never decide too peremptorily. H.

VER. 30. *Forth*, probably to revenge the recent insult. C.

CHAP. XIX. VER. 1. *Jonathan.* He was most interested, as David might be feared as a competitor; (M.) and, under the cloak of friendship, he might more easily destroy him. Saul was a stranger to the generous sentiments of his son, or he would never have made the proposal. H.—Grotius compares him with Germanicus. C.

VER. 2. *Morning.* Sept. add, "to-morrow." M.

VER. 3. *Field.* Saul would come thither, or Jonathan would sound his father's disposition, and give David information in the place appointed. C.

VER. 3. *Hand*, in danger. M.

VER. 6. *Slain.* His inconstant temper might cause him to be moved with the expostulation of his son; but he presently relapsed, if he were ever sincere. C.—The Scripture seems to insinuate that he was. M.

VER. 9. *Saul.* His jealousy was again enkindled by the success of David. C. —*Hand*, on music, to assuage the paroxysms of the king's fury. H.

VER. 11. *Morning*, fearing lest they might miss him in the night, (Salien) and perhaps desiring to see his execution, after he had been tried. Joseph.— The Philistines would not attack Samson at night. See Judg. xvi. 2. Ex. xiv. 20. The Parthians and Mahometans will do nothing at that time; moved perhaps by some superstitious notion. C.

VER. 13. *Image.* Heb. *Teraphim.* Aquila, "figures." Sym. "idols." Some believe that David had idols in his house, as ornaments, or to treat them with ignominy. Mercer.—But others cannot persuade themselves that he would keep such dangerous things. What Michol took, might therefore be some sacred representation, or a statue of some great man. Genebrad. (Kimchi. Maim.) Or it might be some piece of wood, or clothes folded up, so as to make the guards believe that David was in bed. Bochart, Anim. i. 2. 51. See Gen. xxxi. 19. C.—They would not examine very narrowly. H.—The Teraphim denote both idolatrous and sacred things. Ose. iii. 4. M.—*Skin.* Vat. and Alex. Sept. "liver," still warm and in motion. T.—But they have followed a false reading, as well as Josephus and Aquila. C.—Some have inferred that the hair of goats in that country is reddish, because it was designed to resemble David's hair, of the same colour. T.—This is, however, uncertain. The skin might form his pillow or coverlet. C.

VER. 14. *Sick.* This is an officious lie. She tells another to excuse herself,

15 And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain.

16 And when the messengers were come in, they found an image upon the bed, and a goat skin at his head.

17 And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

18 But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him: and he and Samuel went and dwelt in Najoth.

19 And it was told Saul by some, saying: Behold David is in Najoth, in Ramatha.

20 So Saul sent officers to take David: and when they saw a company of prophets prophesying, and Samuel presiding over them, the Spirit of the Lord came also upon them, and they likewise began to prophesy.

21 And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceeding angry,

22 Went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they are in Najoth, in Ramatha.

23 And he went to Najoth, in Ramatha, and the Spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth, in Ramatha.

24 And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: [a]What! is Saul too among the prophets?

[a] Supra x. 12.

CHAP. XX.

Saul being obstinately bent upon killing David, he is sent away by Jonathan.

BUT David [b]fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? what is my iniquity, and what *is* my sin against thy father, that he seeketh my life?

2 And he said to him: God forbid, thou shalt not die: for my father will do nothing, great or little, without first telling me: hath then my father hid this word only from me? no, this shall not be.

3 And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight, and he will say: Let not Jonathan know this, lest he be grieved. But truly as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

4 And Jonathan said to David: Whatsoever thy soul shall say to me, I will do for thee.

5 And David said to Jonathan: Behold to-morrow is the new moon, and I, according to custom, am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.

6 If thy father look and inquire for me, thou shalt answer him: David asked me that he might run to Bethlehem, [c]his own city: because there are solemn sacrifices there for all of his tribe.

7 If he shall say: *It is* well: thy servant shall have peace: but if he be angry, know that his malice is come to its height.

8 Deal mercifully then with thy servant: for thou hast brought me, thy servant, into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

9 And Jonathan said: Far be this from thee: for if

[b] A. M. 2944, A. C. 1060.—[c] Luke ii. 4.

v. 17. The children of Saul strive to prevent their father's cruelty, by taking part with the innocent David. H.—It is thought that David composed the 68th Psalm, *Eripe*, &c. on this occasion. C.

Ver. 19. *Najoth.* It was probably a school or college of prophets, in or near Ramatha, under the direction of Samuel. Ch.—Chal. "in the house of doctrine." See C. x. 5. M.

Ver. 20. *Prophesying.* That is, singing praises to God by a divine impulse. God was pleased on this occasion that both Saul's messengers and himself should experience the like impulse, that he might understand, by this instance of the divine power, how vain are the designs of man against him whom God protects. Ch.—The messengers did not return. M.—They were seized by the spirit only when they arrived at Najoth. But Saul felt the impression even at Socho, threw aside his garments, and began to act and to speak as one inspired. C.

Ver. 24. *Naked.* Divested of his regal ornaments, (T.) though not in an indecent posture. People are said to be undressed, when they have not such clothes on as might be expected. Hesiod and Virgil say, *Nudus ara, sere nudus; hiems ignava colono.* "Plough and sow naked; choose a fine season for work, and rest in winter." H. See Mic. i. 8. 2 K. vi. 20.—Yet some assert (C.) that Saul was entirely undressed, as some pretended prophets and slaves go in the hot countries. Isai. xx. 1. We are not to judge of the indecency of such behaviour from our own manners. Some copies read *cecinit*, (C.) and the Douay Bible has "and sang naked." H.—Saul had not the gift of prophecy, like holy men, but only like Balaam's ass, for a time. S. Aug. ad Simp. ii. 1. W.—*Prophets.* This is something wonderful. M.—The proverb was now confirmed. C. x. 11. C.

CHAP. XX. Ver. 1. *To Jonathan*, at Gabaa. He thought it no longer safe to remain at Najoth.

Ver. 2. *Be.* The recent machinations and orders of Saul had been concealed from his son, with whom he used to consult on all important matters. C.—Perceiving, however, that Jonathan was unwilling to come into his measures, Saul, in his phrenzy, tried to destroy David. H.—But Jonathan, forming his judgment of others by his own upright heart, relied on the oath of his father, (C.) and on the information he had lately communicated to him, when he desired David to be slain. M.—Abulensis believes that the particulars of a preceding reconciliation have been lost, which Salien supplies, A. 2973.

Ver. 3. *As I may say*, is not in Heb. Sept. "the space between me and thy father is filled up, unto death." We can never more have any union, nor dwell together in safety. H.

Ver. 4. *Soul*, is often put for desire. Ps. xxvi. 12. C.

Ver. 5. *To-morrow is the new moon.* The *neomenia*, or first day of the moon, kept according to the law, as a festival; and therefore Saul feasted on that day; and expected the attendance of his family. Ch. Num. x. 10.—*Moon.* Lit. "calends," a Greek word, intimating that the people were informed, or "called" together, on that occasion; as many nations followed the lunar system in the regulation of the year. H.—The Rabbins say that people were stationed on the highest hills to observe the first appearance of the moon, and to give notice of it. But for fear of a mistake, two days were observed, as here we see that Saul gave a feast for such a length of time. This, however, is very uncertain. David speaks without any reference to the watchmen, as of a thing well known to all. The reason of Saul's feasting two days, was because one of them was the sabbath. The following work-day David came to Nobe, (v. 19,) and partook of the loaves which had been changed on the sabbath day. C. xxi. 6. Lev. xxiv. 8.—*Sit.* The custom of sitting at table seems to have been more ancient than that of lying. The Persians chiefly introduced the latter. They had very low tables, so that one of them was placed under the feet of Alexander, when he sat upon the throne of Darius, which was too high for him. Curt. v. Both customs frequently prevailed at the same time. Eccli. ix. 12. and xxxi. 12. Women probably always sat, as the Chaldee says Esther did. Est. vii. 8. See Athen. i. 14. V. Max. ii. 1. —*Day.* The second of the month, after the sabbath was ended. C.—Pezron thinks that both the last and first days of the month were festivals. D.

Ver. 6. *Tribe.* It might seem an effect of pride, not to accept of such invitations of the king, without some good excuse. Ovid speaks of feasts instituted for relations alone. Fast. ii.

Proxima cognati dixere Charistia cari
Et venit ad socios turba propinqua Deos.——M.

—Saul might pretend that his throwing his spear at David, was an effect of his distemper; and as the latter had returned to his palace after the first attempt, he might judge that he would do the like now, though he had so lately sought his life. David probably retired to *Bethlehem*, and returned the third day, when he bid adieu to Jonathan and to the court of Saul for ever, (v. 21. C.) though he saw Jonathan once more at Ziph. C. xxiii. 16.

Ver. 7. *Height.* Heb. "the evil is completed (or resolved upon) by him." H.

Ver. 8. *Lord*, the most durable and sacred, confirmed by the name of God. C.—*Kill.* So Moses besought God to take away his life. A friend would put him to as little torture as possible. M.—But David only means strongly to assert his own innocence. H.

Ver. 9. *Thee.* Heb. "then, should I not tell thee?" C.—Sept. "and if it reach not thy cities, I will inform thee."

I should certainly know that evil is determined by my father against thee, I could do no otherwise than tell thee.

10 And David answered Jonathan: Who shall bring me word, if thy father should answer thee harshly concerning me?

11 And Jonathan said to David: Come, and let us go out into the field. And when they were both of them gone out into the field,

12 Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, to-morrow, or the day after, and there be any thing good for David, and I send not immediately to thee, and make it known to thee,

13 May the Lord do so and so to Jonathan, and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear, and will send thee away, that thou mayst go in peace, and the Lord be with thee, as he hath been with my father.

14 And if I live, thou shalt shew me the kindness of the Lord: but if I die,

15 Thou shalt not take away thy kindness from my house for ever, when the Lord shall have rooted out the enemies of David, every one of them from the earth, may he take away Jonathan from his house, and may the Lord require it at the hands of David's enemies.

16 Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies.

17 And Jonathan swore again to David, because he loved him: for he loved him as his own soul.

18 And Jonathan said to him: To-morrow is the new moon, and thou wilt be missed:

19 For thy seat will be empty till after to-morrow. So thou shalt go down quickly, and come to the place where thou must he hid, on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel.

20 And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark.

21 And I will send a boy, saying to him: Go and fetch me the arrows.

22 If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath sent thee away.

23 And concerning the word which I and thou have spoken, the Lord be between thee and me for ever.

24 So David was hid in the field, and the new moon came, and the king sat down to eat bread.

25 And when the king sat down upon his chair, (according to custom) which was beside the wall, Jonathan arose, and Abner sat by Saul's side, and David's place appeared empty.

26 And Saul said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

27 And when the second day after the new moon was come, David's place appeared empty again. And Saul said to Jonathan, his son: Why cometh not the son of Isai to meat neither yesterday, nor to-day?

28 And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem.

29 And he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me: and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table.

30 Then Saul being angry against Jonathan, said to him: Thou son of a woman that is the ravisher of a man, do I not know that thou lovest the son of Isai to thy own confusion, and to the confusion of thy shameless mother?

31 For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.

VER. 12. *After.* Sept. "The Lord . . has known that I will sift my father, as opportunity shall serve, thrice," or repeatedly. H.

VER. 13. *Father,* at the beginning of his reign. Jonathan foresees that David will be his father's successor. C.—Hence he commends himself and family to his protection. M.

VER. 14. *Die.* Heb. lit. "If I live, thou shalt not shew me, &c. . . and if I die, (15) thou shalt not," &c. It seems there is a negation too much. Jonathan requests that David would shew mercy to him and to his family; or he is willing that neither should partake of his kindness, if he prove a traitor to his friend. C.—Prot. "And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not: (15) But *also* thou shalt not cut off thy kindness from my house for ever, no not when the Lord hath cut off," &c. H.

VER. 15. *May he.* It is a curse upon himself, if he should not be faithful to his promise.—*It.* That is, revenge it upon David's enemies, and upon me, if I should fail of my word given to him. Ch.—The Heb. and several Latin MSS. stop at *earth;* and what follows, is not found in some Greek and Latin editions. C.—*Enemies.* May God punish David's enemies, and me among the rest. M.

VER. 16. *Enemies.* This seems to be a second translation of the former sentence, with a small variation.—*Required* may be expressed in the future, as an imprecation made by the two friends against those who should attempt to break the covenant, or to oppose David's reign. Sept. omit this verse entirely, and translate the following, (17) "and Jonathan continued to swear to David, inasmuch as he loved him, because he loved the soul of the man who loved him." He had such an affection for David, that he extended his love to all his friends. Prot. "so Jonathan made *a covenant* with . . David, *saying:* Let the Lord even require *it* at," &c. H.—He did so in due time, and the covenant between these two had its effect. C.

VER. 19. *Morrow.* Heb. "and after three days (H. or, on the third day) thou shalt," &c. Syr. and Arab. "Thou wilt be called for at table, at the third hour." C.—Sept. use the same word, τρισσευσεις, as in the following verse: "I will shoot thrice at wild beasts, with arrows, sending as far as Laarmattarai," so here they may insinuate that David must "wait three days," (H.) or come on each of these days, that he may not slip an opportunity. Cajet.—*Work.* Le Clerc translates, "in the day of the business." Prot. "where thou didst hide thyself when the business was *in hand,* and shalt remain by the stone Ezel." Sept. Alex. "by this affair." Vat. "*Ergab,*" a word which Grabe admits instead of εργον, in his edition. H.—Other copies, with the Syr. and Arab. have simply, "near this stone," which Junius styles *speculam,* as if it were a butt or landmark, (C.) or a stone to shew the road, (Lyran) or mile-stone, (T.) which latter supposition is not probable, as David desired to be concealed. M.—He would therefore choose some cavern, so as to be able to hear what Jonathan said, without being seen. H.—This precaution was necessary for the safety of both. M.

VER. 23. *Ever.* Let us always inviolably adhere to our covenant. H.

VER. 24. *Field,* on the third day, having gone in the mean time to Bethlehem, v. 6.

VER. 25. *Arose,* out of respect. Sept. "he had the precedence over Jonathan" alone, as the latter sat "on the king's right hand, and Abner on the left." Arab. C.—David's place was after Abner. M.

VER. 26. *Purified,* having perhaps touched some dead body, &c. Lev. xi. 24.

VER. 27. *To-day,* which was the sabbath. C.—On the new moons people did not travel far. M.

VER. 29. *Sacrifice.* Heb. "my family hath a sacrifice," &c. v. 5. H.

VER. 30. *A man.* Heb. "of an unjust revolt." Thou hast taken part against thy father. C.—Prot. "son of the perverse rebellious *woman.*" Sept. "of the fugitive, (H.) *or* of those girls who go in quest of men." We must not suppose that Jonathan's mother was really of this description. Saul, in rage, wishes to affront his son, (C.) as some frantic parents call their children bastards, not reflecting that the reproach would fall upon themselves.—*Isai,* as he styles him out of contempt, v. 27.—*Mother.* Heb. &c. "of thy mother's nakedness *or* shame." M.—Instead of a crown, thou must expect to be reduced to a private station, to the disgrace of my family. H.

VER. 31. *The son of death.* That is, one that deserveth death, and shall surely be put to death. Ch.—So people are often styled sons of perdition, of hell, of

32 And Jonathan answering Saul, his father, said: Why shall he die? what hath he done?

33 And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David.

34 So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

35 And when the morning came, Jonathan went into the field according to the appointment with David, and a little boy with him.

36 And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy.

37 The boy therefore came to the place of the arrow which Jonathan had shot: and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee.

38 And Jonathan cried again after the boy, saying: Make haste speedily, stand not. And Jonathan's boy gathered up the arrows, and brought them to his master:

39 And he knew not at all what was doing: for only Jonathan and David knew the matter.

40 Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city.

41 And when the boy was gone, David rose out of his place, which was toward the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together; but David more.

42 And Jonathan said to David: Go in peace: and let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever.

43 And David arose, and departed: and Jonathan went into the city.

[a] A. M. 2944.

light, &c. (C.) when they are worthy of such things. H.—All the crime of David, was his too exalted merit, which, under a jealous prince, is often fatal. *Nec minus periculum ex magnâ famâ, quam ex malâ.* Tacit. Agricola.

VER. 34. *Great.* Lit. "in the anger of fury." H.—*Him,* either David or Jonathan. C.—Indeed the crime of rebellion had been imputed to both. H.—Jonathan was grieved on account of the affront and danger (M.) to which he had been publicly exposed, as well as for his friend, upon whose destruction he perceived that his father was now deliberately bent, and not merely during his fits of madness.—*Confusion.* Sept. "because his father had completed *his malice* against him;" (H.) or, "had resolved to make an end of him." C.

VER. 36. *Another.* The Heb. &c. do not express this distinctly; (C.) but we find, v. 38, "the lad gathered up the arrows."

VER. 40. *Arms.* Prot. "artillery:" but the bow and arrow, &c. are meant. The boy was sent away under this pretext.

VER. 41. *Place.* Prot. "out of a place towards," &c. H.—Chal. "from the side of the rock Asha;" (or Ezel, v. 19,) though the name is written rather differently in Hebrew. But this was the place appointed. C.—Sept. "from sleep, . . . and *adored* him, . . . and each bewailed his neighbour, to great perfection." H.—*More.* Jonathan strove to comfort him, as he was leaving wife, friends, and all. M.

VER. 42. *Stand.* This is not expressed in the text, which is left imperfect, (H.) to denote the anguish of the parting friends, (M.) very beautifully. Salien.—David did not exactly comply with this covenant, and his grandson lost half the kingdom. 2 K. xix. T.

CHAP. XXI.

David receiveth holy bread of Achimelech, the priest: and feigneth himself mad before Achis, king of Geth.

AND [a] David came to Nobe, to Achimelech, the priest and Achimelech was astonished at David's coming. And he said to him: Why art thou alone, and no man with thee?

2 And David said to Achimelech, the priest: The king hath commanded me a business, and said: Let no man know the thing for which thou art sent by me, and what manner of commands I have given thee: and I have appointed my servants to such and such a place.

3 Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatsoever thou canst find.

4 And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women?

5 And David answered the priest, and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before, when we came out, and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels.

6 [b] The priest therefore gave him hallowed bread: for there was no bread there, but only the loaves of proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up.

7 Now a certain man of the servants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg, an Edomite, the chiefest of Saul's herdsmen.

8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? for I brought not my own sword, nor my own weapons with me, for the king's business required haste.

[b] Mat. xii. 3. 4.

CHAP. XXI. VER. 1. *Nobe.* A city in the tribe of Benjamin, to which the tabernacle of the Lord had been translated from Silo. Ch.—It was about 12 miles south-west of Gabaa. Tudelensis.—There was another Nobe on the east side of the Jordan, to which Serarius thinks David was three days in travelling. But when David made that assertion, he wished to conceal the real state of his affairs, as he had not seen Saul since he was at Najoth, v. 5. Nobe was afterwards accounted a sacerdotal city, v. 19. 2 Esd. xi. 32.—*Achimelech,* who is perhaps the same with Achia (C. xiv. 3,) and Abiathar. Mark ii. 32.—*With thee.* He would not expose his men to the resentment of Saul, (C.) though he afterwards gave the priest to understand that he had some attendants, (v. 2) as the gospel relates. Mat. xii. 3. He dismissed them before he entered Geth. C.

VER. 2. *The king,* &c. This was an untruth, which David, like many other great men, might think lawful in such an emergency. But it is essentially evil. C.—*And such,* which he deems it unnecessary to specify. Sept. retain the Heb. words, "Phelanni almoni." See Ruth iv. 1.

VER. 4. *If the young men be clean,* &c. If this cleanness was required of them that were to eat that bread, which was but a figure of the bread of life which we receive in the blessed sacrament; how clean ought Christians to be when they approach to our tremendous mysteries? And what reason hath the Church of God to admit none to be her ministers, to consecrate and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity. Ch.—*Women.* God required this on many occasions. Ex. xix. 15. Urgent necessity determined Achimelech to grant the loaves, as our Saviour intimates, though it is probable that he first consulted the Lord. C. xxii. 16. C.—David perhaps went to Nobe on purpose to ask advice. M.—We have here an example of a dispensation, and of the distinction between *lay,* or common, and holy bread. W.

VER. 5. *Vessels,* i. e. the bodies, have been *holy;* that is, have been kept from impurity: (Ch.) in which sense S. Paul uses the word. 1 Thess. iv. 4. It also includes garments, arms, &c. All was to be clean. Sept. "my men are all purified." C.—*Defiled.* Is liable to expose us to dangers of uncleanness, (Ch.) as we shall perhaps have to fight. H.—*Sanctified.* That is, we shall take care, notwithstanding these dangerous circumstances, to keep our *vessels holy;* that is, to keep our bodies from every thing that may defile us. Ch.—The text is very obscure. Heb. "the way is impure, because to-day it shall be purified in the vessel." C.—Prot. "and *the bread is* in a manner common, yea though it were sanctified this day in the vessel." We might eat of it in a case of such necessity. H.—Though laics be commonly debarred from tasting of it, we will partake of it with all due respect. C.—Sept. "the journey is (of a disagreeable nature, or) impure, therefore it will be rendered holy by my vessels," or arms, in the king's cause. H.—He seemed to be going towards the infidel nations. M.

VER. 7. *Within.* Heb. *nehtsar,* "detained, *or* assembled before the Lord." Theodoret thinks he was possessed; others believe he had made a vow, &c.—*Edomite.* Some Greek copies read, a Syrian, as also C. xxii. 9. C.—He had embraced the Jewish religion. M.

9 And the priest said: Lo here is the sword of Goliath, the Philistine, whom thou slewest in the valley of Terebinth, wrapped up in a cloth behind the ephod: if thou wilt take this, take it, for here there is no other but this. And David said: There is none like that, give it me.

10 And David arose and fled that day from the face of Saul: and came to Achis, the king of Geth:

11 And the servants of Achis, when they saw David, said to him: Is not this David, the king of the land? Did they not sing to him in their dances, saying: [a] Saul hath slain his thousands, and David his ten thousands?

12 But David laid up these words in his heart, and was exceedingly afraid at the face of Achis, the king of Geth.

13 And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard.

14 And Achis said to his servants: You saw the man *was* mad: why have you brought him to me?

15 Have we need of mad men, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?

CHAP. XXII.

Many resort to David. Doeg accuseth Achimelech to Saul. He ordereth him and all the other priests of Nobe to be slain. Abiathar escapeth.

DAVID [b] therefore went from thence, and fled to the cave of Odollam. And when his brethren, and all his father's house, had heard of it, they went down to him thither.

2 And all that were in distress, and oppressed with debt, and under affliction of mind, gathered themselves unto him: and he became their prince, and there were with him about four hundred men.

3 And David departed from thence into Maspha of Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me.

4 And he left them under the eyes of the king of Moab, and they abode with him all the days that David was in the hold.

5 And Gad, the prophet, said to David: Abide not in the hold, depart, and go into the land of Juda. And David departed, and came into the forest of Haret.

6 And Saul heard that David was seen, and the men that were with him. Now whilst Saul abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him,

7 He said to his servants that stood about him: Hear me now, ye sons of Jemini: will the son of Isai give every one of you fields, and vineyards, and make you all tribunes, and centurions:

8 That all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the son of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

9 And Doeg, the Edomite, who stood by, and was the chief among the servants of Saul, answering, said: I saw the son of Isai, in Nobe, with Achimelech, the son of Achitob, the priest.

10 And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath, the Philistine.

[a] Supra xviii. 7. Eccli. xlvii. 7.

[b] A. M. 2944.

VER. 9. *This.* Chaldee observes, he gave this sword "after he had consulted the Lord with the ephod." In a just war, the ornaments of the temples may be used. *Pro republic i plerumque templa nudantur.* Seneca. Grot. Jur. iii. 5. 2. C.—Tostatus believes that David would restore this sword, as soon as he had procured other arms.

VER. 10. *Achis.* He is elsewhere called Achimelech. This bold step was taken by God's order, (Salien) or secret impulse, as the high priest and Doeg knew not whither David had directed his course. H.—Sanchez thinks David received no express declaration, as the event was not very prosperous. M.—Many great men have taken refuge among their greatest enemies, as Themistocles, Alcibiades, and Coriolanus fled respectively to the Persians, Lacedæmonians, and Volscians, and were received with great respect. Indeed the acquisition of such men is equivalent to a victory. C.—Though David might expect that his name would be hateful at Geth, as he had slain their great champion, &c. yet he had done it in an open manner, and had displayed the most heroic courage, so that the king and nobility might raise their thoughts above the vulgar sentiments of jealousy and revenge. Salien.—David only retired from the court of this king, to avoid the hatred of the courtiers; he returned again, and was kindly received. C. xxvii. 1. C.

VER. 11. *Land*, equal to a king in glory. M.—Perhaps they had heard of the rejection of Saul, and reflected that their own country belonged to him, according to the terms proposed by Goliath. C.

VER. 13. *Countenance.* Heb. "sentiment, (C.) *or*, behaviour." H.—Chal. "reason." He no longer acted as a prudent man, but like a fool.—*Down;* not fainting, (C.) but like one in an epileptic fit. H.—Heb. "he feigned himself mad." Chal. "stupid."—*Stumbled.* Heb. "wrote, or made figures upon." Sept. "beat the drum upon the gates of the city, and he was carried about, or acted the fool, in his hands, (παρεφερετο εν ταις χερσιν, αυτου: Amama would have, αυτων, *their*) and he fell against the doors of the gate," &c. They seem to give a double translation. S. Aug. says, "we cannot understand how David could be carried in his own hands. But we understand how it was verified in Christ. For Christ was carried in his own hands at his last supper, when he gave, *or* commending, his own body, he said, This, &c. for he then carried his own body in his own hands." In Ps. xxxiii. conc. i. *Ferebat enim illud corpus in manibus suis.* Amama may laugh at S. Augustine's ignorance of Hebrew, but the holy doctor was at least a sincere Catholic. H.—*Beard.* We find some wretched objects doing the same. Mar. ix. 17. The spittle was deemed infectious. *Et illic isti qui sputatur, morbus interdum venit.* Plautus in Captivis.

VER. 15. *House.* David had not rushed into the palace of his own accord, but wished to remain concealed. Some of the people however knew him, and would have him to enlist as one of the soldiers of Achis; (M.) or even designed to get him put to death, which made him have recourse to this expedient. Some of the saints have imitated him, to avoid worldly honours and dignities of the Church. H.—Thus the conduct of Jesus Christ himself, was accounted foolishness by worldlings. Mark iii. 21. Luke xxiii. 11. 1 Cor. i. 23. V. Bede. W.

CHAP. XXII. VER. 1. *Odollam*, about two days' journey from Geth, (Salien) nine miles east of Eleutheropolis, in the tribe of Juda. Euseb. C.—Jos. xii. 15. 2 Mac. xii. 38. M.—*Thither*, to avoid the fury of Saul, which fell so heavy upon the priests, v. 16. The most warlike sons of Gad came hither also, to join David. 1 Par. xii. 8. Abul. Salien, A. 2973.

VER. 2. *Men.* His title to the crown was incontestable, so that he might justly make war, particularly in his own defence, and receive those who flocked to him to screen themselves from the persecution of Saul, and from their debtors, whom they would thus enable themselves to repay in time, by the plunder which they would take from the enemy. David maintained the strictest discipline, and withheld his men from making any disturbance, always manifesting the greatest respect for the person of the king. C.—The soldiers of Jephte were of the same description as these of David. Judg. xi. 3. H.

VER. 3. *Of Moab*, to distinguish it from the city of Benjamin, where Samuel had assembled the people; (M.) and perhaps also from the birth-place of Jephte, unless the Moabites had taken possession again of that part of Galaad. C.—Saul had made war upon this king, so that he was more ready to protect David, who departing soon after, by the admonition of Gad, (v. 5. C.) left those who could not follow him under his care. In the mean time he lived on plunder, taken from the surrounding enemies, (Tostat) and was joined by 200 men from the tribes of Benjamin and of Juda, (1 Par. xii. 16,) with Amasai, his nephew, by his sister Abigail, at their head. Salien, A. C. 1079.

VER. 4. *The hold.* The strong hold, or fortress of Maspha. Ch.—It signifies "a watch-tower." H.—In this place the parents of David probably finished their days, as we find no farther mention of them. Salien.

VER. 5. *Haret*, west of Jerusalem. Sept. read "the town of Haret," (Euseb.) or "Sarec." M.—*Rama*, "the height," in Gabaa. C.—God would not suffer David and his followers to continue long among the infidels, for fear of danger. M.—The hero shews his ready obedience to the word of the unknown prophet, and is willing again to expose himself in the midst of Saul's dominions. Salien.

VER. 7. *Jemini.* Benjamites, my countrymen. Saul reproaches them with being too little concerned about his interests, and falsely accuses his own son, who, it seems, had retired from court, after his father had attempted to kill him. But he shewed no signs of disloyalty. C.—The king mentions *the league* between Jonathan and David, on suspicion. C. xx. 23. M.

VER. 9. *Servants*, or herdsmen. C. xxi. 7. Sept. "the Syrian, who was set over the mules of Saul." H.—Informers are a set of men destructive to the public," says Tacitus, Hist. i. 4.

VER. 10. *Consulted.* Some think this was a falsehood, as it is not mentioned before. Hugo.—But Achimelech does not deny the fact, v. 15. C.

11 Then the king sent to call for Achimelech, the priest, the son of Achitob, and all his father's house, the priests that were in Nobe, and they came all of them to the king.

12 And Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord.

13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day.

14 And Achimelech answering the king, said: And who amongst all thy servants is so faithful as David, who is the king's son-in-law, and goeth forth at thy bidding, and is honourable in thy house?

15 Did I begin to-day to consult the Lord for him? far be this from me: let not the king suspect such a thing against his servant, *or any one* in all my father's house: for thy servant knew nothing of this matter, either little or great.

16 And the king said: Dying thou shalt die, Achimelech, thou and all thy father's house.

17 And the king said to the messengers that stood about him: Turn, and kill the priests of the Lord, for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord.

18 And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg, the Edomite, turned, and fell upon the priests, and slew in that day eighty-five men that wore the linen ephod.

19 And Nobe, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and ox, and ass, and sheep, with the edge of the sword.

20 But one of the sons of Achimelech, the son of Achitob, whose name was Abiathar, escaped, and fled to David,

21 And told him that Saul had slain the priests of the Lord.

22 And David said to Abiathar: I knew that day when Doeg, the Edomite, was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

CHAP. XXIII.

David relieveth Ceila, besieged by the Philistines. He fleeth into the desert of Ziph. Jonathan and he confirm their former covenant. The Ziphites discover him to Saul, who pursuing close after him, is called away by an invasion from the Philistines.

AND [a] they told David, saying: Behold the Philistines fight against Ceila, and they rob the barns.

2 Therefore David consulted the Lord, saying: Shall I go and smite these Philistines? And the Lord said to David: Go, and thou shalt smite the Philistines, and shalt save Ceila.

3 And the men that were with David, said to him: Behold we are in fear here in Judea, how much more if we go to Ceila against the bands of the Philistines?

4 Therefore David consulted the Lord again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the Philistines into thy hand.

5 David, therefore, and his men, went to Ceila, and fought against the Philistines, and brought away their cattle, and made a great slaughter of them: and David saved the inhabitants of Ceila.

6 Now at that time, when Abiathar, the son of Achimelech, fled to David, to Ceila, he came down, having an ephod with him.

7 And it was told Saul that David was come to Ceila: and Saul said: The Lord hath delivered him into my hands, and he is shut up, being come into a city that hath gates and bars.

8 And Saul commanded all the people to go down to fight against Ceila, and to besiege David and his men.

9 Now when David understood that Saul secretly prepared evil against him, he said to Abiathar, the priest: Bring hither the ephod.

[a] A. M. 2945, A. C. 1059.

VER. 12. *Achitob.* He gives him no honourable title, no more than David, (v. 7, &c.) out of disrespect. M.

VER. 14. *Faithful . . and honourable,* are titles given to people of great distinction at court. C. ix. 6. Num. xii. 7. Gen. xxxiv. 19.

VER. 15. *For him?* We might read without an interrogation, "I have to-day begun . ." (Chald.) never suspecting that it would be disagreeable to the king. C.—His character and his declarations, led me to conclude quite the contrary, so that I cannot lawfully be accused of any conspiracy. H.

VER. 17. *Messengers.* Heb. "runners." These officers remained at court, and were people of great account, (C.) like the king's guards, 2 K. xv. 1. 3 K. i. 5. H.—*Lord,* out of reverence, and being convinced of their innocence. M.—The obedience which we owe to superiors is subordinate to that which we must always shew towards God and justice. C.—Saul unjustly condemned them as the abettors of his competitor. W.

VER. 18. *Five.* Josephus reads "385." Sept. "305."—*Ephod.* They all appeared in this dress, as they were priests. C.—It was different from the sacred ephod. Abulensis.—Thus the posterity of Heli was almost entirely cut off, as God had threatened. C. ii. D. T.

VER. 19. *Sword.* Saul, now abandoned by God, acts against all law. He probably, on this occasion, destroyed the inhabitants of Gabaon, to make place for the tabernacle, which was removed hither. C. See C. xxvii. 12.—He might also appoint Achitob high priest, the father of Sadoc, who supplanted Abiathar, 1 Par. xii. and xvi. 29. T.

VER. 20. *Escaped.* He had perhaps remained at Nobe, to do duty. M.—God was pleased to reserve him, (C.) to convey the sacred ornaments of the high priest to *David.* H.—S. Bachiarius looks upon the slaughtered priests as martyrs. T.

VER. 22. *House.* Lit. "I am guilty," &c. H.—"Good people acknowledge a fault, where there is none." S. Greg.—David was aware of the malicious temper of Doeg, but he could not prevent its evil effects, as he had applied to the high priest without perceiving that he was there. H.—He received Abiathar at Ceila, which he had protected against the Philistines. C. xxiii.

VER. 23. *Saved.* We will be as one soul. On this occasion David composed the 51st Psalm, *Quid gloriaris,* to reprobate the conduct of Doeg. Salien.—We may consider David as the fourth in order of the sacred writers, as he appears after Moses, Josue, and Samuel. H.

CHAP. XXIII. VER. 1. *Barns.* The floors were composed of earth and the dregs of oil, made into a sort of mortar, so that rain, mice, &c. could not hurt them. Cato 91 and 129.—Hither the people of Ceila had gathered their corn, and the enemy came to plunder, or to spoil, according to custom. Judg. v. 4. and xv. 5. C.—Ceila was about seven miles from Hebron, and as many from Eleutheropolis. S. Jerom.

VER. 2. *Lord,* by the prophet Gad, (Salien. v. 6. M.) or by Abiathar, who brought the ephod along with him. David undertakes nothing without his advice.

VER. 3. *Judea,* in the midst of the country, remote from the Philistines; and in a forest, where Saul cannot so easily attack us, as in a city.

VER. 4. *Again,* in the presence of his soldiers. C.—Thus Gedeon requested a double miracle of the Lord, to encourage his men. M.

VER. 6. *An ephod,* or *the ephod.* That is, the vestment of the high priest, with the *Urim* and *Thummim,* by which the Lord gave his oracles.

VER. 7. *Bars.* This was what David's men apprehended. Saul thinks this is a fit opportunity for taking them all prisoners; and he supposes that God was on his side, though, after his repeated crimes, he had little reason to flatter himself with hopes of this nature. The wicked, however, easily delude themselves. H.

VER. 8. *People,* in the neighbourhood. It is hardly probable that all Israel should be put in motion to take a few men. C.

VER. 9. *Secretly.* He might have pretended that the armament was against the Philistines. M.—*Ephod.* Some say that David put it on. But this was the privilege of the high priest, who gave the answer to David's consultation, which

10 And David said: O Lord God of Israel, thy servant hath heard a report, that Saul designeth to come to Ceila, to destroy the city for my sake:

11 Will the men of Ceila deliver me into his hands? and will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy servant. And the Lord said: He will come down.

12 And David said: Will the men of Ceila deliver me and my men into the hands of Saul? And the Lord said: They will deliver thee up.

13 Then David and his men, who were about six hundred, arose, and departing from Ceila, wandered up and down, uncertain where they should stay: and it was told Saul that David was fled from Ceila, and had escaped: wherefore he forbore to go out.

14 But David abode in the desert in strong holds, and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always: but the Lord delivered him not into his hands.

15 And David saw that Saul was come out to seek his life. And David was in the desert of Ziph, in a wood.

16 And Jonathan, the son of Saul, arose, and went to David, into the wood, and strengthened his hands in God: and he said to him:

17 Fear not: for the hand of my father, Saul, shall not find thee, and thou shalt reign over Israel, and I shall be next to thee; yea, and my father knoweth this.

18 And they two made a covenant before the Lord: and David abode in the wood: but Jonathan returned to his house.

19 [a]And the Ziphites went up to Saul, in Gabaa, saying: Lo, doth not David lie hid with us in the strong holds of the wood, in Mount Hachila, which is on the right hand of the desert.

20 Now therefore come down, as thy soul hath desired to come down: and it shall be our business to deliver him into the king's hands.

21 And Saul said: Blessed be ye of the Lord, for you have pitied my case.

22 Go, therefore, I pray you, and use all diligence, and curiously inquire, and consider the place where his foot is, and who hath seen him there: for he thinketh of me, that I lie craftily in wait for him.

23 Consider, and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he should even go down into the earth to hide himself, I will search him out in all the thousands of Juda.

24 And they arose, and went to Ziph before Saul: and David and his men were in the desert of Maon, in the plain at the right hand of Jesimon.

25 Then Saul and his men went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the wilderness of Maon: and when Saul had heard of it, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain: and David and his men were on the other side of the mountain: and David despaired of being able to escape from the face of Saul: and Saul and his men encompassed David and his men round about, to take them.

27 And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land.

28 Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause, they called that place the rock of division.

CHAP. XXIV.

Saul seeketh David in the wilderness of Engaddi: he goeth into a cave, where David hath him in his power.

THEN [b]David went up from thence, and dwelt in strong holds of Engaddi.

2 And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi.

3 Saul, therefore, took three thousand chosen men out of all Israel, and went out to seek after David and his men, even upon the most craggy rocks, which are accessible only to wild goats.

4 And he came to the sheep-cotes which were in his way. And there was a cave, into which Saul went, to ease nature: now David and his men lay hid in the inner part of the cave.

5 And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayst do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe.

[a] Infra xxvi. 1.

[b] A. M. 2946, A. C. 1058.

he might perhaps repeat after him. C.—He put on the rational to consult God. Ex. xxviii. Lev. viii. W.

VER. 12. *Up.* God had only answered the first question before. He now informs David, that it is the intention of the men of Ceila to deliver him into the hands of Saul, who was preparing to attack their city, and that he would inevitably fall into his hands, (C.) if he did not retire. W.—God sees contingent events with the same certainty as those which will really take place. H.—The people of Ceila could not have justly delivered up the innocent David, but they might have insisted that he should quit their city, to save it from destruction; or they might have forced him. Scholastic. T.

VER. 14. *Ziph*, eight miles east of Hebron, (S. Jer.) towards the southern Carmel. Euseb.—Abdias (v. 3) takes notice of the *clefts of the rocks* of Edom. S. Jerom says, this mountain was "dark and cloudy." M.

VER. 16. *In God* exceedingly, reminding him of God's promises. C.—He hoped to see David king, and himself next to him in power. H.

VER. 17. *Next*, in dignity; thy helper and associate. See Eccli. iv. 8. 11.—*This*, our league, (C.) or the decree appointing David to be king. M.

VER. 18. *Lord*, Gad or Abiathar being present. S. Jer.—This is the third time they had confirmed their alliance, to satisfy their love. M.

VER 19. *Hand*, to the south. D.

VER. 22. *Him*, and therefore will be upon his guard. H.—Syriac, "because I am told he is crafty." C.—Sept. "because Saul said, lest this crafty man should exert all his art;" or, "lest he should be very cunning." H.—Saul foreboded that he would again elude his pursuit. Vatable.

VER. 23. *And if.* Heb. "if he be in the land, I will."—*Thousands;* the cities, or with all the troops. D.

VER. 24. *Maon*, in Arabia Petrea, not far from Bersabee. C.

VER. 26. *Other side*, to the south.—*Despaired*, without the divine assistance. Salien.—Heb. *nechpaz*, "feared, or (D.) made haste to flee." Sept. "David was screened to depart." He used all possible precautions not to fall into Saul's hands, though he knew he should succeed him. He might still experience some fear of ill treatment. H.

VER. 28. *Division*, as it alone had been between the two rivals. Saul was obliged to leave the place, though he and his men were in suspense what to do. C.

CHAP. XXIV. VER. 1. *Engaddi*, below Jericho, on the west side of the Dead Sea. It was famous for rocks and caverns. C.

VER. 3. *Goats;* an hyperbole. M.—Heb. "upon the rocks of the wild goats." H.

VER. 4. *Cotes.* These were probably no other than the caverns, in which shepherds there secure themselves and their flocks, in the night, and from storms. T.—Some of them, in Syria, are so capacious as to contain 4,000 men, (Strabo xvi.) so that David might well remain unperceived by Saul, who did not enter so far. Polyphemus and Cacus dwelt in caverns, with their flocks. Virg. Æneid viii.—*Nature.* Heb. "to cover his feet," which has the same import. Syr. and Arab. "to rest, *or* sleep."

VER. 5. *Eyes.* This might have been spoken by Gad, or by Samuel; (M.) or they only mean that this is a most favourable opportunity. Some think that

6 After which David's heart struck him, because he had cut off the hem of Saul's robe.

7 And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master, the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed.

8 And David stopped his men with his words, and suffered them not to rise against Saul: but Saul, rising up out of the cave, went on his way.

9 And David also rose up after him: and going out of the cave, cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped,

10 And said to Saul: Why dost thou hear the words of men that say: David seeketh thy hurt?

11 Behold this day thy eyes have seen, that the Lord hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the Lord's anointed.

12 Moreover, see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.

13 The Lord judge between me and thee, and the Lord revenge me of thee: but my hand shall not be upon thee.

14 As also it is said in the old proverb: *From the wicked shall wickedness come forth:* therefore my hand shall not be upon thee. After whom dost thou come out, O king of Israel?

15 After whom dost thou pursue? After a dead dog, after a flea.

16 Be the Lord judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

17 And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept:

18 And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil.

19 And thou hast shewed this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me.

20 For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day.

21 And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand:

22 Swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father.

23 And David swore to Saul. So Saul went home: and David and his men went up into safer places.

CHAP. XXV.

The death of Samuel. David, provoked by Nabal, threateneth to destroy him: but is appeased by Abigail.

AND [a] Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rose, and went down into the wilderness of Pharan.

2 Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel, and the man was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in Carmel.

[a] A. M. 2947, A. C. 1057. Infra xxviii. 3. Eccli. xlvi. 23.

David ought to have embraced it, and put an end to these troubles, by the death of the usurper. But this was not the opinion of David; and God, who had promised him the throne, had not authorized him to lay violent hands on Saul. He might act on the defensive, but not be the aggressor. T.—*Arose*, with an intention to kill his unjust persecutor, v. 11.—*Robe*, to convince him how easily he might have taken away his life. S. Aug. de C. xii. 6.—The noise of Saul's attendants hindered him from being perceived. Perhaps Saul might have put off his robe. M.—S. Chrysostom observes, that David obtained more glory by sparing Saul than by killing Goliath. T.—Clemency makes a man like God. Cicero.

Ver. 6. *Heart struck him;* viz. with remorse, as fearing he had done amiss. Ch.—A tender conscience is uneasy about things which are not sinful, while some stick at nothing. W.—The action of David seemed disrespectful. C.—"The subjects of kings adore the royal name as a divinity." Curtius vii. *Regium nomen . . pro deo colunt.*

Ver. 7. *Anointed.* He was chosen by God, and to be judged by him. C.—*Reges in ipsos imperium est Jovis.* Hor.—David was not to mount the throne, till Saul was removed, by God's ordinance. W.

Ver. 11. *A thought to kill thee.* That is, a suggestion, to which I did not consent. Ch.—Heb. "and he spoke to kill thee, and he has pardoned thee; and he said, I will not," &c. C.—Prot. "and *some* bade *me* kill thee, but *mine eye* spared thee, and I said." Sept. "and I would not kill thee, and I spared thee, and said," &c. H.

Ver. 12. *Father.* He had married Saul's daughter; (M.) and the king ought to be the common father of his people. H.

Ver. 13. *Revenge me of thee;* or, as it is in the Hebrew, *will revenge me.* The meaning is, that he refers his whole cause to God, to judge and punish according to his justice; yet so as to keep himself, in the mean time, from all personal hatred to Saul, or desire of gratifying his own passion, by seeking revenge. So far from it, that when Saul was afterwards slain, we find that, instead of rejoicing at his death, he mourned most bitterly for him. Ch.—If it be lawful to seek redress from a magistrate, much more may we appeal to the Sovereign Judge! M.

Ver. 14. *Thee:* the tree is known by its fruit. If therefore I have behaved in this manner, no longer trust the reports of others against me. C.—The wicked, if left to themselves, will be their own tormentors. He may thus indirectly threaten Saul, as iniquity is often put for punishment. M.—The wicked shall at last open their eyes, and be reclaimed. Rabbins ap. Munster.—David entertained hopes that even Saul would now be convinced of his innocence. H.

Ver. 15. *Dog.* This expression is still used to denote a contemptible person. 2 K. xvi. 9. What honour can so great a king derive, from gaining the victory over a man unarmed? &c. C.

Ver. 17. *Voice.* He was at such a distance, as not to be able to distinguish his features.—*Wept.* The greatest reprobates may sometimes feel sentiments of compunction, so that we need not here doubt of Saul's sincerity. C.—He might otherwise have turned upon David with his 3,000, and easily have seized his prey. H.

Ver. 22. *Father.* David complied with this request as far as he was able: but, as God was resolved to punish the posterity of Saul, for the injury done to the Gabaonites, he was forced to give them all up, except Miphiboseth, the son of Jonathan. C.—He could not promise to defend them, if they proved guilty.

Ver. 23. *Places,* knowing that no dependence was to be had on Saul. M.—How blind and ungrateful must this king have been, thus to fight against the known designs of Providence, instead of endeavouring to reward and to make a friend of so great a person! H.

CHAP. XXV. Ver. 1. *Samuel died.* The Rabbins say four months before Saul. Seder, olam 13. T.—Others believe about two years; and suppose that he was 98 years old, twenty of which he had been judge: (C.) Salien says 38, and that he lived seventy-seven years. M.—On all these points the learned are divided. C. vii. 15. They are more unanimous in praising (H.) the conduct of this most holy statesman. Grotius compares him with Aristides. C.—But the Holy Ghost gives Samuel a far more glorious character. Eccli. xlvi. 16. &c. H.—Both he and his mother are figures of the two testaments. Anna becomes fruitful—Samuel is substituted in the place of Heli. The sterility of Anna represents the incapacity of the Synagogue, to produce living and virtuous children. She bears Samuel, the figure of Jesus Christ, who reunites in his person the royal and the sacerdotal dignity. But under another point of view, Samuel, how perfect soever, must give place to the more perfect David, the glorious type of Jesus Christ, and thus the Synagogue, notwithstanding all her prerogatives, must yield to the Church. See S. Aug. de C. xvii. 1. 4. Many of the ancients have looked upon Samuel as the high priest: but the generality have acknowledged that he was only a Levite, (C.) or an extraordinary priest, like Moses. H.—*All Israel,* or many from every tribe, assembled to attend his funeral; (T.) and all mourned for him, as they had done for Moses and Aaron. Salien.—*House,* or among his kindred, (T.) in a place which he had chosen for his tomb. This is called *the house* of the wicked *for ever;* but the just raise their hopes much higher, and await a more splendid palace above, and a glorious resurrection. H.—They would not bury Samuel in his dwelling-house, as it could not then be entered without incurring an uncleanness. C.—His bones were translated with great

3 Now the name of the man was Nabal: and the name of his wife was Abigail. And she was a prudent and very comely woman: but her husband was churlish, and very bad and ill natured: and he was of the house of Caleb.

4 And when David heard in the wilderness, that Nabal was shearing his sheep,

5 He sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace.

6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast.

7 I have heard that thy shepherds that were with us in the desert were shearing: we never molested them, neither was there ought missing to them of the flock at any time, all the while they were with us in Carmel.

8 Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

9 And when David's servants came, they spoke to Nabal all these words in David's name, and then held their peace.

10 But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now a days who flee from their masters.

11 Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are?

12 So the servants of David went back their way, and returning came and told him all the words that he said.

13 Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and there followed David about four hundred men, and two hundred remained with the baggage.

14 But one of the servants told Abigail, the wife of Nabal, saying: Behold, David sent messengers out of the wilderness, to salute our master: and he rejected them.

15 These men were very good to us, and gave us no trouble: neither did we ever lose any thing all the time that we conversed with them in the desert.

16 They were a wall unto us, both by night and day, all the while we were with them keeping the sheep.

17 Wherefore consider, and think what thou hast to do: for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

18 Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

19 And she said to her servants: Go before me: behold, I will follow after you: but she told not her husband, Nabal.

20 And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them.

21 And David said: Truly in vain have I kept all that belonged to this fellow in the wilderness, and nothing was lost of all that pertained unto him: and he hath returned me evil for good.

22 May God do so and so, and add more to the foes of David, if I leave of all that belong to him till the morning, any that pisseth against the wall.

23 And when Abigail saw David, she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground.

24 And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech thee, in thy ears, and hear the words of thy servant.

25 Let not my lord the king, I pray thee, regard this

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respect to Constantinople, and a noble mausoleum was built for them by the emperor Justinian. Procop. v. S. Jer. c. Vigil. T.

VER. 2. *Maon.* Vat. Sept. has the same word in the preceding verse, instead of Pharan. H.—*Possessions.* Heb. "work." Cattle then formed the chief source of riches. Carmel and Maon were not far from Pharan, in Arabia. C.

VER. 3. *Caleb*, the famous companion of Josue. His name means, "a dog;" whence the Sept. "he was a Cynic." Josephus, "he followed the manners of the Cynics," who were remarkable for their impudence, like dogs. Caleb was of the same tribe as David, and ought to have been more favourable to him on that account, v. 6. H.

VER. 7. *Molested them.* This deserved some acknowledgment, as they might have done it with impunity. But David had also been of service to Nabal's men, as one of them told Abigail, v. 16—21.

VER. 8. *Good day*, set aside for rejoicing, when the sheep were shorn. 2 K. xiii. 24.

VER. 10. *Masters.* As if he had said, you and David are but fugitive slaves. C.—He might also insinuate, that David encouraged such practices. C. xxii. 2. H.

VER. 11. *Water*, under which name all sorts of drink are included. Nabal had plenty of wine, and was much intoxicated, v. 36. Sept. translate, "wine." Syr. and Arab. "drink."—*Cattle.* Heb. "victim," which is a term used both for sacred and profane feasts.

VER. 14. *Rejected them.* Heb. "flew against them." Chal. "saw them with disgust."

VER. 17. *Determined*, and as if it had already taken place. C. xx. 7.

VER. 18. *Raisins.* Heb. *tsimmukim*, "dried raisins," or clusters of an extraordinary size. Roger speaks of some gathered in the vale of Sorec, which weighed 25½ pounds. A. D. 1634. Sept. "a gomor of dry raisins." Syr. and Arab. "a hundred cheeses."—*Cakes.* Chal. "pounds." Heb. is imperfect, two hundred . . of figs. We must supply (C.) *cakes*, with the Prot. &c. or pounds, with the Chaldee, (H.) as each of the cakes perhaps weighed so much. M.

VER. 19. *Nabal.* Knowing his churlish temper, and that he was drunk at this time, (v. 36. H.) she might be well excused from the ordinary laws which forbid a wife to dispose of her husband's property, without his consent. The emergency left no time for consultation. She gave a part to save the whole. C.

VER. 20. *Foot.* Heb. "in the obscurity," or road covered with trees. Sept. "in the shade." Chal. "on the side." David was descending from the mountains of Pharan, at the same time.

VER. 22. *The enemies*, is left out in some editions of the Sept. But David wishes all evils to himself, though, to avoid the ominous expression, he specifies his enemies, if he do not punish Nabal.—*Leave.* David certainly sinned in his designs against Nabal and his family, as he himself was afterwards sensible, when he blessed God for hindering him from executing the revenge he had proposed. Ch.—*All.* Chal. "any one who is come to the use of reason." Syr. and Arab. "the least thing hanging upon the wall." I will destroy the guilty, and plunder all the valuable effects. C.—But the Heb. Sept. &c. agree with the Vulg. and the meaning is, either that every *man*, or that every *dog*, and even the meanest things, should be enveloped in the general ruin. H.—The manners of men vary, but those of dogs are always the same. Hence, it is more generally supposed that this expression (C.) denotes that even dogs shall be exterminated, and consequently other things for which Nabal would have a greater affection. H.—Aurelian being irritated against the inhabitants of Thiane, swore, "I will not leave a dog in this town;" which all people explained as if he meant to leave nothing alive in it. But being afterwards moved with compassion at the distress of the people, he executed his threat literally, and killed all the dogs. Vopisc. See 3 K. xiv. 10. and xv. 29. and xxi. 21. and 4 K. v. 6. Bochart, Anim. ii. 55. Delrio, adag. 184. C.—The unhappy Geddes translates, "a dog," to avoid the indelicate allusion. It would have been well if he had allowed himself no greater liberties! H.—The Heb. *mashtin*, may denote a shepherd's, or a mastiff dog. M

VER. 24. *Iniquity*, or the punishment of this fault, v. 28. C.—She wishes to divest the mind of David from the consideration of her husband's incivility; and, after condemning it herself, insinuates that it would be unbecoming for a great king to mind so insignificant an enemy, v. 28. H.—Thus the emperor Adrian, and Louis XII. would not resent the affronts which they had received before they were raised to that high dignity. T.

VER. 25. *The king*, is not in Heb. Sept. &c. David's title was not yet publicly

naughty man, Nabal: for according to his name, he is a fool, and folly is with him: but I, thy handmaid, did not see thy servants, my lord, whom thou sentest.

26 Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek evil to my lord.

27 Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

28 Forgive the iniquity of thy handmaid: for the Lord will surely make for my lord a faithful house, [a] because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life.

29 For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God: but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling.

30 And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince over Israel,

31 This shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the Lord shall have done well by my lord, thou shalt remember thy handmaid.

32 And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech:

33 And blessed be thou, who hast kept me to-day from coming to blood, and revenging me with my own hand.

34 Otherwise, *as* the Lord liveth, the God of Israel, who hath withholden me from doing thee any evil, if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light, any that pisseth against the wall.

35 And David received at her hand all that she had brought him, and said to her: Go in peace into thy house, behold I have heard thy voice, and honoured thy face

36 And Abigail came to Nabal: and behold he had a feast in his house, like the feast of a king: and Nabal's heart was merry, for he was very drunk: and she told him nothing less or more until morning.

37 But early in the morning, when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone.

38 And after ten days had passed, the Lord struck Nabal, and he died.

39 And when David had heard that Nabal was dead, he said: Blessed be the Lord, who hath judged the cause of my reproach, at the hand of Nabal, and hath kept his servant from evil, and the Lord hath returned the wickedness of Nabal upon his head. Then David sent and treated with Abigail, that he might take her to himself for a wife.

40 And David's servants came to Abigail, to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife.

41 And she arose, and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my lord.

42 And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of David, and became his wife.

43 Moreover David took also Achinoam of Jezrahel: and they were both of them his wives.

44 But Saul gave Michol, his daughter, David's wife, to Phalti, the son of Lais, who was of Gallim.

CHAP. XXVI.

Saul goeth out again after David, who cometh by night where Saul and his men are asleep, but suffereth him not to be touched. Saul again confesseth his fault, and promiseth peace.

AND [b] the men of Ziph came to Saul in Gabaa, saying: Behold David is hid in the hill of Hachila, which is over-against the wilderness.

[a] Supra xvi. 18. and xvii. 40.

[b] A. M. 2947, Supra xxiii. 19.

acknowledged. C.—But Abigail plainly alludes to it, v. 28. H.—*Name. Nabal*, in Hebrew, signifies *a fool*. C.—Thus she extenuates his fault, by attributing it to a deficiency in understanding.

VER. 26. *To thee.* She felicitates David on not having put his design in execution. C.—Theodoret thinks he might lawfully have done it; but others believe that the fault bore no proportion with the intended punishment. T.—*As Nabal*, devoid of sense. Abigail displays the eloquence of nature. C.

VER. 27. *Blessing*, or present. M. See 2 Cor. ix. 5. C.

VER. 28. *House.* Thy family shall long continue in the enjoyment of the royal power. Chal. "an established kingdom." H.—*Lord*, as his general.—*Evil.* Do no manner of injustice. Heb. "and evil has not been found," &c. Hitherto thy life has been irreproachable. C.

VER. 29. *Bundle.* Such things are more secure than those which are loose. W.—*Of the living*, or predestinate, over whom Providence watches in a particular manner. She seems to allude to the method of carrying pieces of silver in bundles. Prov. vii. 20. Chal. "the soul of my lord shall be in the treasury of the lives of the age, before the Lord God." C.—It shall be preserved for length of days, like something most precious, (H.) while the wicked shall be in continual danger and anxiety, like a stone in a sling. Zac. ix. 15. By substituting *c* for *b* in Heb. the sense may be still more striking: "the soul of my lord shall be preserved like a living (precious, serviceable,) stone. But the soul of thy enemies shall be whirled in a sling." The Hebrews had a great esteem for slingers, so that this comparison would be sufficiently noble. A living stone is often mentioned both in sacred and in profane authors, 1 Pet. ii. 4. Virgil Æneid i. 171. *Vivoque sedilia saxo.*

VER. 30. *Israel*, a thing which all expected, and even Saul himself. C. xxiv. 21.

VER. 31. *Scruple.* Heb. "scandal," or sin, for David might defend himself, but ought not to attack or take revenge, like a king. Grot.—*Innocent.* Many of Nabal's family were such, and even his fault did not deserve death. Heb. "shed blood without cause." C.—*Handmaid*, who has suggested this good advice. M.—David was so much pleased with her prudence and beauty, that he afterwards married her.

VER. 32. *Speech.* Heb. "advice, *or* wisdom." Sept. "conduct." C.

VER. 35. *Face.* I have been pleased with thy coming, and granted thy request. H.—David had sworn with too much haste. C.—"It is sometimes wrong to perform what has been promised, and to keep an oath." S. Amb. Off. i. C. ult.

VER. 36. *Morning.* Admirable pattern of discretion, and how reprimands may be made with advantage. C.—A medicine given at an improper time often does harm. Plin. xvii. 27. When a person said to Cleostratus, "Are you not ashamed to get drunk?" he replied, "Are you not ashamed to rebuke a drunken man?"

VER. 37. *Stone.* Stupified at the thought of the imminent danger to which he had foolishly exposed himself. So the poets represent Niobe as metamorphosed into a stone, at hearing of her children's death. T.—Josephus intimates that Nabal was killed by the malignant influence of the stars, *sideratus.* Ant. vi. 14. Thus, says he, David "learnt that no wicked person can escape the vengeance of God, and that Providence does not neglect human affairs, and abandon them to chance."

VER. 39. *Blessed be*, &c. David praises God on this occasion, not out of joy for the death of Nabal, (which would have argued a rancour of heart) but because he saw that God had so visibly taken his cause in hand, in punishing the injury done to him; whilst, by a merciful providence, he kept him from revenging himself. Ch. Ps. lvii. 10.

VER. 41. *Thy servant.* She speaks to David's representatives, as if he had been present. H.—The marriage was proposed probably a month or two after the death of Nabal; and Abigail followed the messengers, in a short time. M.

VER. 43. *Took*, or "had taken before," according to Josephus. Hence she is placed first, (C.) as the mother of David's first-born, Amnon. 2 K. iii. 2. M.—Michol, whom he married first, had no children. H.—*Jezrahel*, a city of Juda. M. Jos. xv. 56.—There was another more famous place of this name in Issachar.

VER. 44. *Phalti*, or Phaltiel, 2 K. iii. 15. Saul violated all laws by so doing, and David took her back when he came to the throne, which he could not have done if he had given her a bill of divorce. Deut. xxiv. 4. C.—Michol was not blameless in living thus with another man. M.—The Rabbins say that a sword hindered Phalti from approaching to her. Horn in Sulp.—*Gallim*, a city of Benjamin. Isai. x. 30. C.

CHAP. XXVI. VER. 1. *Ziph.* Having declared themselves so decidedly against

2 And Saul arose, and went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph.

3 And Saul encamped in Gabaa Hachila, which was over-against the wilderness in the way: and David abode in the wilderness. And seeing that Saul was come after him into the wilderness,

4 He sent spies, and learned that he was most certainly come thither.

5 And David arose secretly, and came to the place where Saul was: and when he had beheld the place, wherein Saul slept, and Abner, the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him,

6 David spoke to Achimelech, the Hethite, and Abisai, the son of Sarvia, the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

7 So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground at his head: and Abner and the people sleeping round about him.

8 And Abisai said to David: God hath shut up thy enemy this day into thy hands: now then I will run him through with my spear, even to the earth at once, and there shall be no need of a second time.

9 And David said to Abisai: Kill him not: for who shall put forth his hand against the Lord's anointed, and shall be guiltless?

10 And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle, and perish:

11 The Lord be merciful unto me, and keep me that I never put forth my hand against the Lord's anointed. But now take the spear which is at his head, and the cup of water, and let us go.

12 So David took the spear, and the cup of water which was at Saul's head, and they went away: and no man saw it, or knew it, or awaked, but they were all asleep, for a deep sleep from the Lord was fallen upon them.

13 And when David was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them,

14 David cried to the people, and to Abner, the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou, that criest, and disturbest the king?

15 And David said to Abner: Art not thou a man? and who is like unto thee in Israel? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.

16 This thing is not good, that thou hast done: as the Lord liveth, you are the sons of death, who have not kept your master, the Lord's anointed. And now where is the king's spear, and the cup of water, which was at his head?

17 And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king.

18 And he said: Wherefore doth my lord persecute his servant? What have I done? or what evil is there in my hand?

19 Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice: but if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.

20 And now let not my blood be shed upon the earth before the Lord: for the king of Israel is come out to seek a flea, as the partridge is hunted in the mountains.

21 And Saul said: I have sinned; return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things.

22 And David answering, said: Behold the king's spear: let one of the king's servants come over and fetch it.

23 And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed.

24 And as thy life hath been much set by this day

David, they apprehended the utmost danger if he should ascend the throne.—*Hill.* Heb. "Gabaa," as the Vulg. leaves it, v. 3. It lay to the right hand of Ziph, (C. xxiii. 19,) or "of Jesimon." Sept.

VER. 4. *Certainly*, or in a place strongly secured by nature. Sept. "well armed."

VER. 5. *Tent*, or covered chariot, such as the Scythians use in their marches. Justin. i. or in a "royal tent." Sept. λαμπήνη, (Pollux. M.) "richly ornamented," (Lucifer of Cagliari) "in the midst" (Aquila) of his troops. C.—David might see all was quiet from an eminence, or he might be informed by his spies. M.

VER. 6. *Hethite.* He had probably embraced the Jewish religion.—*Abisai* was the son of Sarvia, David's sister, and made a great figure at court. C.—David was directed by God to manifest his clemency (M.) and reverence for Saul in this perilous attempt. H.

VER. 8. *My.* Heb. "the spear," which was fixed in the ground at Saul's pillow. Prot. "let me smite him, I pray thee, with the spear, even to the earth, at once, and I will not *smite* him the second time." H.

VER. 9. *Guiltless.* Saul was still his king, how wicked soever, and this title rendered his person inviolable. The eastern nations are very seldom guilty of rebellion, or of murdering their kings; a thing of which we find so many examples in the Roman, English, and French histories. C.—A private man could not lay violent hands upon the king without a crime; and therefore David represses Abisai, and commits his cause to God. C. xxiv. 13. M.—He will not permit any one to destroy the life of the king, though he was already anointed to succeed him. W.

VER. 10. *To die* a natural death. Thus those who are slain, are said to die before their day. Ps. liv. 28. Jesus was not taken, *because his hour was not yet come.* John ii. 4, and vii. 30. C.—David waits with patience, that God might take off his adversary by sickness, old age, or the sword. M.—He will not ascend the throne before the time appointed, and he will not kill Saul, except it be in battle, in his own defence. H.

VER. 12. *Water*, for refreshment, or for purifications.—*Lord.* It is not necessary to have recourse to a miracle, (C.) though it must have been by a special providence that all continued in such a deep sleep, (H.) to give David an opportunity of manifesting his innocence. W.

VER. 15. *Israel.* This was a cutting irony. C.—Salien attributes to it the enmity which Abner bore to David for above seven years. M.

VER. 16. *Death;* i. e. you deserve to die. Such negligence was punishable with death, according to the Roman laws; *& qui excubias.* Grot.

VER. 19. *Sacrifice*, that he may be appeased; (Jonathan. Vatab.) or rather, I am willing to fall a victim, (M.) and pray that thy sacrifice may be acceptable, and all thy designs against me succeed. Ps. xix. 4.—*They are.* The opposition of this sentence to the preceding seems to require "let them be," &c. What in effect did not those deserve who wished to make David adore false gods? C.—*Lord* in the land of Israel.—*Gods.* They said so, at least by their actions. M.—All other countries were in a manner abandoned to idol-worship, so that a person could not dwell in them, without the most imminent danger. See 2 K. xiv. 16. Ps. lxxxiii. 12. C.

VER. 20. *Before*, and contrary to the decrees of *the Lord*, (H.) who will be my avenger.—*Hunted*, (*persequitur*) is here used in a passive sense; (C.) or it may be rendered, "as a partridge pursues" what it feeds upon. H.

VER. 21. *Precious*, and treated as such, with care and respect. See 4 K. i. 14. Ps. xlviii. 9. Isai. xliii. 4.—*Ignorant.* Yet Saul was inexcusable. 2 K. xxiv. 10, &c.

VER. 22. *It.* He would not keep the spear, lest it might seem disrespectful.

VER. 24. *Set by.* Lit. "magnified," or deemed very precious. H.—*Distress.*

in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress.

25 Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

CHAP. XXVII.

David goeth again to Achis, king of Geth, and obtaineth of him the city of Siceleg.

AND [a]David said in his heart: I shall one day or other fall into the hands of Saul: is it not better for me to flee, and to be saved in the land of the Philistines, that Saul may despair of me, and cease to seek me in all the coasts of Israel? I will flee then out of his hands.

2 And David arose, and went away, both he and the six hundred men that were with him, to Achis, the son of Maoch, king of Geth.

3 And David dwelt with Achis at Geth, he and his men; every man with his household, and David with his two wives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

4 And it was told Saul that David was fled to Geth, and he sought no more after him.

5 And David said to Achis: If I have found favour in thy sight, let a place be given me in one of the cities of this country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achis gave him Siceleg that day: for which reason Siceleg belongeth to the kings of Juda unto this day.

7 And the time that David dwelt in the country of the Philistines, was four months.

8 And David and his men went up, and pillaged Gessuri, and Gerzi, and the Amalecites: for these were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt.

9 And David wasted all the land, and left neither man nor woman alive: and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis.

10 And Achis said to him: Whom hast thou gone against to-day? David answered: Against the south of Juda, and against the south of Jerameel, and against the south of Ceni.

11 And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines.

12 And Achis believed David, saying: He hath done much harm to his people Israel: Therefore he shall be my servant for ever.

CHAP. XXVIII.

The Philistines go out to war against Israel. Saul being forsaken by God, hath recourse to a witch. Samuel appeareth to him.

AND [b]it came to pass in those days, that the Philistines gathered together their armies, to be prepared for war against Israel: And Achis said to David: Know thou now assuredly, that thou shalt go out with me to the war, thou, and thy men.

2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life for ever.

3 [c]Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha, his city. And

[a] A. M. 2947.—[b] A. M. 2949, A. C. 1055.

[c] Supra xxv. 1. Eccli. xlvi. 23.

These were the last words which David addressed to Saul; and they seem to have made a deep impression upon him. But as no dependance could be placed on Saul's most solemn promises, David resolved, by God's advice, to retire to the country of Geth. Salien. A. 2978.

VER. 25. *Prevail*, and mount the throne.—*Place*, Gabaa. M.

CHAP. XXVII. VER. 1. *Hands.* God requires that we should act with prudence. D.—David probably consulted the Lord, and sent ambassadors to Achis, before he went into his dominions, (M.) where he had been in such danger before. D.

VER. 2. *Maoch*, or Maacha. 3 K. ii. 29. This king had perhaps seen David, when he counterfeited madness. But now he was convinced that, by granting him protection, he would greatly annoy Saul, and draw many brave men out of his dominions.

VER. 3. *Household.* They were aware of the cruelty of Saul. The names of these valiant men are specified, 1 Par. xii. 1. &c.

VER. 5. *Country*, less peopled, and more remote from the sea.—*With thee.* David was attended like a king, so that he wished to avoid giving umbrage to Achis, and, at the same time, keep his own men at a greater distance from the contagious morals of the idolaters.

VER. 6. *Day.* This was written some time after the death of Samuel.—*Siceleg* belonged at first to Juda, and was afterwards given to the tribe of Simeon, till it fell into the hands of the Philistines, and being restored by them to David, was considered afterwards as the property of the kings of Juda. It lay not far from Horma. Jos. xix. 4.

VER. 7. *Months.* Heb. "days and four months." The former expression denotes a year; though some would have it, that David remained "four months and a few days" in the country. He probably continued so many months at Geth, (v. 9. 11,) and about a year at Siceleg. C.—Sept. have "days, four months;" and Salien adopts that term. H. See C. xxix. 3. D.

VER. 8. *Pillaged Gessuri*, &c. These probably were enemies of the people of God; and some, if not all of them, were of the number of those whom God had ordered to be destroyed; which justifies David's proceedings in their regard. Though it is to be observed here, that we are not under an obligation of justifying every thing that he did: for the Scripture, in relating what was done, doth not say that it was *well* done. And even such as are true servants of God, are not to be imitated in all they do. Ch.—The nations of Chanaan, who inhabited as far as Egypt, and the Amalecites, who had escaped the arms of Saul, were devoted to destruction. Ex. xvii. &c. In such cases, any man might fall upon them, without any other formal declaration of war. C.—There was another *Gessuri* of Syria, in the tribe of Manasses, across the Jordan. M.—The country which these people inhabited, to the south of Palestine, was afterwards depopulated by the kings of Egypt and of Syria, in their continual wars, so that many of the cities which are mentioned in Scripture, were never known to profane geographers. C.—S. Jerom, (Trad.) Sa, and others, think that David attacked some of the Philistines. But it is as probable at least that he would abstain from molesting them, who had so generously afforded him an asylum. Salien concludes, that he did not attack the other nations, (except the Amalecites, who were sufficiently marked out for destruction, Deut. xxv. 19,) without consulting the Lord, by the high priest, as he was accustomed to do in every difficulty. A. 2979. M.—They all dwelt in part of the land of Chanaan, (W.) which was sufficient. H.

VER. 9. *Apparel.* Saul alone had been ordered to destroy all the property of Amalec. Abulensis.

VER. 10. *Jerameel*, the son of Esron, inhabited the most southern parts of Juda.—*Ceni*, or the Cinites, descendants of Jethro, (C.) who dwelt at Arad and the environs. The words of David might signify that he attacked these people of Israel, as Achis understood him; or that he made inroads upon those who dwelt to the south of them, which was really the case. H.—At his return, he passed by Siceleg, where he left the spoil, carrying some of the choicest things, as a present, to Achis. M.—But he suffered none of the human race to be carried away captive, lest any of them might disclose the true state of affairs to the king, who might have apprehended that the injured nations would make an attack upon his dominions. Salien.

VER. 12. *Harm.* Heb. "he hath made himself stinking (an object of horror) to his people." A strong expression used, Gen. xxxiv. 30. Ex. v. 21. C.—Sept. "he is quite covered with confusion." Achis supposed that David had thus forfeited all his pretensions to dwell among, much less, to reign over, Israel: so that he might keep him always in his service. H.—In the mean time, Saul was exterminating the people of Gabaon, which brought a pestilence on Israel, 40 years after. Theodoret.—He perhaps supposed that the oath of Josue had not been yet put in execution, as it ought to be, herein indulging too much his cruel temper. Salien.

CHAP. XXVIII. VER. 1. *Israel.* God made use of the ill-will of the Philistines to punish Saul, and to make way for David to the throne. Salien.—Each of the five lords brought their armies into the field, where they were united. Achis, placing the greatest confidence in David, requires his attendance. C.

VER. 2. *Do*; or "can do." Thou wilt be convinced of my valour and fidelity H.—But could David lawfully fight against his brethren? or could he desert Achis in the heat of the engagement? His answer is ambiguous. C.—He prudently committed his cause into the hands of Providence, resolved to do

Saul had put away all the magicians and soothsayers out of the land.

4 And the Philistines were gathered together, and came and encamped in Sunam: and Saul also gathered together all Israel, and came to Gelboe.

5 And Saul saw the army of the Philistines, and was afraid, and his heart was very much dismayed.

6 And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets.

7 And Saul said to his servants: Seek me a woman that hath a [a] divining spirit, and I will go to her, and enquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor.

8 Then he disguised himself: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee.

9 And the woman said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death?

10 And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing.

11 And the woman said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul.

13 And the king said to her: Fear not: what hast thou seen? and the woman said to Saul: I saw gods ascending out of the earth.

14 And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored.

15 And Samuel said to Saul: [b] Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayst shew me what I shall do.

16 And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival?

17 For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David:

18 Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

19 And the Lord also will deliver Israel with thee into the hands of the Philistines: and to-morrow thou

[a] Lev. xx. 27. Deut. xviii. 11. Acts xvi. 16.

[b] Eccli. xlvi. 23.

nothing contrary to his duty, and to abide by God's decision, in this critical juncture, so that Cajetan blames him unjustly. Salien. M. T.—*Guard.* Sept. "captain of my body guard."

VER. 3. *Samuel.* His death is here recorded, as well as the abolition of magic, to explain what follows, when Saul, not being able to obtain an answer from God, as his prophet had been withdrawn in anger, had recourse to the devil. H.—*Land,* while he reigned virtuously, (M.) according to the law. Lev. xix. 31. Deut. xviii. 11.

VER. 4. *Gelboe.* So that he occupied the parts south of the vale of Jezrahel, while the Philistines were encamped on the north, in the tribe of Issachar. M.

VER. 5. *Dismayed.* It was so numerous, while his own conscience upbraided him with being at enmity with God, who increased his fears. Salien.

VER. 6. *Dreams.* During which God often revealed his will. See Deut. xiii. 3.—*Priests.* Heb. "nor by Urim." It seems Saul had appointed some priests, and had fabricated a fresh ephod, with the Urim, &c. after the departure of Abiathar. C.—But Salien calls this in question, and there might neither be priests nor prophets for Saul to consult. H.—God despised a man, who had slain so many of his sacred ministers. M.

VER. 7. *Spirit.* Heb. "an *ob,*" or vessel distended, as such impostors seemed to swell at the presence of the spirit. Sept. "a belly talker." They endeavour to speak from that part. We read of some who, without magic, have possessed the art in great perfection, so as to deceive the company, and make them think that some one was calling them from a great distance; as was the case with one Farming in England, 1645. Dickinson, c. 9.—Brodeus mentions that the valet of Francis I. could thus counterfeit the speech of people deceased, and by these means prevailed upon a rich young woman to marry him, and a banker of Lyons to give him a large sum of money. James Rodoginus, a possessed person in Italy, 1513, could make articulate sounds from the hollow of his belly, when his lips and nostrils were closed up. The oracles of idols were generally given in a low tone, as if they proceeded from the earth. *Submissi petimus terram & vox fertur ad aures.* Virg.—Those of Apollo were the most famous, and hence a divining spirit is called a *Python.* Saul must have been stupidly blind, thus to depend on what he had formerly banished with such care. C.—He flattered himself that some would still be left, especially among the women, who are most addicted to superstition, as well as to religion. M.—*Endor* was distant from Gelboe about four hours' walk. Adrichomius.—But Saul made a long circuit to avoid the enemy. Salien, v. 20.

VER. 8. *Clothes,* that he might not fill the woman or his army with dismay. C.

VER. 10. *Thing.* He adds this crime of swearing unjustly, to all the rest. Saline.

VER. 11. *Samuel.* Here we behold the antiquity of necromancy, which is a proof that people believed the soul's immortality; *animas responsa daturas.* Horace i. sat. 8. C.—Protestants sometimes deny (H.) that souls appear again, contrary to this history and Mat. xvii. S. Aug. W.

VER. 12. *Woman.* The Rabbins pretend that she was Abner's mother, (C.) which is extremely improbable, as he was of the tribe of Benjamin, and a man of such renown. Salien.—Theodoret follows their opinion, in supposing that the woman was startled, because Samuel appeared in a standing posture, and not with his feet upwards, or lying down on his back, as in a coffin, which they say (C.) is the usual manner of spirits appearing to people of her character. Bellarm. Purgat. ii. 6.—She *cried out,* because he appeared before she had begun her incantations, and was arrayed like a priest, according to Josephus, (H.) in great majesty, or she pretended to see him, the better to impose upon the king; for some think that all was a delusion. C.—*Saul.* This she learnt either from Samuel, (Josephus) or from her familiar spirit. M.

VER. 13. *Gods,* or one venerable and divine personage. W.—*Elohim,* is applied to Samuel for greater honour. It is a title given to the true God, to idols, and people in dignity. C.

VER. 14. *Understood that it was Samuel.* It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed; and not, as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him. See Ecclesiasticus xlvi. 23. Ch.—The passage is decisive; (T.) *he slept and he made known to the king, and shewed him the end of his life, and he liftea up his voice from the earth, in prophecy,* &c. Those who have called in question the reality of Samuel's apparition, seem not to have remembered this passage. H.—Yet his soul was not united to his body, (Salien) nor was he adduced by the power of the devil, but (D.) by a just judgment of God, to denounce destruction to the wicked king. S. Aug. &c. T.—The woman, beholding Samuel, fled out of the place, to Saul's companions, and left him alone with the king, v. 21.—*Adored* Samuel with an inferior honour, as the friend of God, exalted in glory. Salien.—That Samuel really appeared, is the more common opinion of the fathers. S. Aug. Cura. xv. W.

VER. 15. *Up.* To inform a person of something very terrible, is distressing; and though the saints deceased cannot partake in the afflictions of mortals, yet we read that "the angels of peace will weep, but they will approve of the just sentence of the judge" against the reprobate. H.—The Scripture language conforms itself to the opinions of the people, who thought that such avocations disturbed the soul's repose. Hence the fathers at Elvira (C. xxxi.) forbid "the lighting of wax candles in church-yards during the day, for the spirits of the saints are not to be disquieted." Isaias (xiv. 9,) represents hell all in commotion, at the approach of the king of Babylon. These expressions are figurative. C.—God does not encourage magical arts, on this occasion, but rather prevents their operation, as he did, when Balaam would have used some superstitious practices. Num. xxiv. D.

VER. 16. *Rival.* How vain is it to expect that a prophet can give an answer, when the Lord is silent! Heb. "is become thy enemy." H.

VER. 17. *To thee.* Heb. "to him." This was only a repetition of what Samuel had before denounced. C. xv. 28. If the evil spirit spoke this, he was not guilty of falsehood, no more than Mat. viii. 29. C.—But would he dare so often to repeat the name of the *Lord?* H.—Could he know what would happen to Saul, &c. the next day? W.

VER. 19. *To-morrow.* Usher supposes some days afterwards. But all might take place the day after this was spoken. C.—*Sons,* except Isboseth, who en-

and thy sons shall be with me: and the Lord will also deliver the army of Israel into the hands of the Philistines.

20 And forthwith Saul fell all along on the ground; for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

21 And the woman came to Saul, (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spokest to me.

22 Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayst eat and recover strength, and be able to go on thy journey.

23 But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground, and sat upon the bed.

24 Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal, kneaded it, and baked some unleavened bread,

25 And set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

CHAP. XXIX.

David going with the Philistines, is sent back by their princes.

NOW [a] all the troops of the Philistines were gathered together to Aphec: and Israel also encamped by the fountain, which is in Jezrahel.

2 And the lords of the Philistines marched with their hundreds and their thousands: but David and his men were in the rear with Achis.

3 And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: Do you not know David, who was the servant of Saul, the king of Israel, and hath been with me many days, or years, and I have found no fault in him, since the day that he fled over to me until this day?

4 [b] But the princes of the Philistines were angry with him, and they said to him: Let this man return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight: for how can he otherwise appease his master, but with our heads?

5 Is not this David, to whom they sung in their dances, saying: Saul slew his thousands, and David his ten thousands?

6 Then Achis called David, and said to him: As the Lord liveth, thou art upright and good in my sight: and so is thy going out, and thy coming in with me in the army: and I have not found any evil in thee, since the day that thou camest to me unto this day: but thou pleasest not the lords.

7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines.

8 And David said to Achis: But what have I done, or what hast thou found in me thy servant, from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king?

9 And Achis answering, said to David: I know that thou art good in my sight, [c] as an angel of God: But the princes of the Philistines have said: He shall not go up with us to the battle.

10 Therefore arise in the morning, thou, and the servants of thy lord, who came with thee: and when you are up before day, and it shall begin to be light, go on your way.

11 So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

CHAP. XXX.

The Amalecites burn Siceleg, and carry off the prey: David pursueth after them, and recovereth all out of their hands.

NOW [d] when David and his men were come to Siceleg on the third day, the Amalecites had made

[a] A. M. 2947.—[b] Supra xxvii. 8. 1 Par. xii. 19.

[c] 2 Kings xiv. 17. and 20. Item xix. 27.—[d] A. M. 2949. 1 Par. xii. 20.

joyed, for a time, part of his father's kingdom. H.—*With me.* That is, in the state of the dead, and in another world, though not in the same place. Ch.—Saul was guilty of suicide, so that he could not be with Samuel in happiness, (C. xxxi. 4. T.) though he was in the other world. W.—See S. Aug. ad Simp. ii. 3. Cura pro mort. c. xv. S. Justin. Dial. Origen, &c.

VER. 20. *Day,* through excessive anguish. H.—He fainted away; upon which his attendants and the woman rushed in. Salien.

VER. 21. *Hand,* in the most imminent danger. See Judg. xii. 3.

VER. 24. *Calf,* destined for a victim or feast. Luke xv. 23. Prov. xv. 17. C.—The generosity of this woman deserves commendation. Josep. vi. 15. H.

CHAP. XXIX. VER. 1. *Aphec.* Hence they proceeded to Sunam, and attacked Saul, near the *fountain,* which were all places in the vale of *Jezrahel.* The sacred writer thus leaves the two armies ready to engage, being intent on giving the particulars of David's history, and only relating the affairs of Saul, &c. in as much as they may refer to him. C.—David had retired from the army of the Philistines before Saul went to Endor, and some of the tribe of Manasses went after him, and were present in the battle, in which the Amalecites were slain and plundered. 1 Par. xii. 19. Salien.

VER. 2. *Thousands,* making the troops pass in review, as the Heb. insinuates. Their army seems to have been divided, in the same manner as that of the Israelites, each company of 10, 50, &c. having its respective officer, under the five lords. —*Were.* Heb. "passed." David's band was connected with the troops of Achis, yet so that they might be easily distinguished by their dress, &c. C.—The Roman *Triarii,* who were esteemed the bravest soldiers, occupied the rear. M.—Josephus gives us to understand that Achis was the commander in chief. Ant. vi. 14. T.

VER. 3. *Know David.* It seems they were not unacquainted with him, since they knew that Achis had given him a *place,* (v. 4,) or city. H.—But they prudently judged that it would be very hazardous to employ him on this occasion. Providence thus brought him honourably out of the scrape, as he could not have remained even inactive, among the troops of the Philistines, without rendering himself suspected both to them and to his own people. C.—*Years.* Abulensis thinks that Achis told an untruth, to persuade the lords that he had been long witness of David's fidelity. He might also allude to the first time, when he came to his court, or the four months specified C. xxvii. 9, might fall into different years. Sept. "he has been with us days, this is the second year." M. —Syr. "two years (Arab. "one year,") and some months." C.—The true term was only four months. W.

VER. 4. *Adversary.* Heb. *Satan,* "a calumniator, enemy," &c. C.—Tacitus (Hist. iv.) speaking of the Batavian corps, says, "which, being bribed, pretended to be faithful, that it might flee, and become more acceptable after it had betrayed the Romans in the heat of the engagement."

VER. 6. *Lord.* Heb. Jehova. H.—Achis speaks of the true God, as David was accustomed to do. Salien.—Perhaps he adored him, like his other gods; as the Israelites are accused of swearing by the Lord and by Melchom. Soph. i. 5.—The pagans often appealed to the gods of those with whom they were treating. C.

VER. 8. *King.* He speaks thus that he might not increase the suspicions of the Philistines. M.—In the mean time, God called him to fight against Amalec, and to defend his own property, which was actually, or the next day, taken from Siceleg; (H.) so that nothing could have been more desirable to him, than to be thus dismissed with applause. Salien.

VER. 9. *Angel of God,* equally incapable of any meanness. The pagans admitted the existence of good and of evil spirits. Sanctius. This exaggerated compliment occurs, Gen. xxxiii. 10. 2 K. xiv. 17. and xix. 27.

VER. 10. *Thy Lord.* He may allude to Saul, (v. 3,) or to himself, (C. v. 8,) or to God, as David was under obligations to all three. H.—*Light,* that none might know or be dejected, in the rest of the army. M.

CHAP. XXX. VER. 1. *Day.* It was distant from Aphec about 90 miles.—*Smitten,* yet without killing any. C.—We may adore a merciful Providence,

an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire,

2 And had taken the women captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way.

3 So when David and his men came to the city, and found it burnt with fire, and that their wives, and their sons, and their daughters, were taken captives,

4 David and the people that were with him, lifted up their voices, and wept till they had no more tears.

5 For the two wives also of David were taken captives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel.

6 And David was greatly afflicted: for the people had a mind to stone him, for the soul of every man was bitterly grieved for his sons and daughters: but David took courage in the Lord his God.

7 And he said to Abiathar, the priest, the son of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David.

8 And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the Lord said to him: Pursue after them: for thou shalt surely overtake them and recover the prey.

9 So David went, he and the six hundred men that were with him, and they came to the torrent Besor: and some, being weary, stayed there.

10 But David pursued, he and four-hundred men: for two hundred stayed, who, being weary, could not go over the torrent Besor.

11 And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

12 As also a piece of a cake of figs, and two bunches of raisins. And when he had eaten them, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunk water, three days and three nights.

13 And David said to him: To whom dost thou belong; or whence dost thou come? and whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite: and my master left me, because I began to be sick three days ago.

14 For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire.

15 And David said to him: Canst thou bring me to this company? and he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him.

16 And when he had brought him, behold they were lying spread abroad upon all the ground, eating and drinking, and as it were keeping a festival day, for all the prey and the spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

17 And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

18 So David recovered all that the Amalecites had taken, and he rescued his two wives.

19 And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken, David recovered all.

20 And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.

21 And David came to the two hundred men, who, being weary, had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.

22 Then all the wicked and unjust men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife, and his children, and be contented with them, and go his way.

23 But David said: You shall not do so, my breth-

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which prevented these barbarians from treating David's men as he had treated theirs. C. xxvii. 11. Salien. A. C. 1074.—He would allow them to burn the city, &c. that David might be roused to execute the divine vengeance upon them. Theodoret.

VER. 4. *Tears.* Heb. "till they had no more power to weep." M.—See Lament. ii. 11. Cicero exclaims, *Hei mihi! consumptis enim lachrymis, infixus tamen hæret in corde dolor.* Phil. ii.

VER. 6. *Stone him,* as the author of all their losses, because he had not left a sufficient garrison at Siceleg, and had irritated the Amalecites. Inconstant people! they thought that he was indebted to them for all that he possessed! C.—David, without being too much dejected, sought out for an immediate remedy, and led them on to battle. Their ancestors had once threatened to stone Moses. Ex. xvii. &c. T.

VER. 7. *To David.* Some think that David put on the ephod; but this was the function of the high priest, who, according to Grotius, turned towards David, that he might see the brightness of the precious stones. See Ex. xxviii. 30. By means of the priest David was enlightened. W.

VER. 9. *Besor* is formed by the water falling from the mountains of Idumea, and discharges itself into the Mediterranean, below Gaza. C.—Some take it to be the torrent of the desert, or the river of Egypt. Adrichomius makes it run from the mountains of Juda, so as to form the southern boundary of the tribe of Simeon. H.

VER. 10. *Weary.* Heb. *pigru,* denotes those who are "lazy and dead." Sept. 'some sat down on the other side of the torrent." Syr. and Arab. insinuate, to defend the passage. But why then do the rest complain? C.—They acted irrationally, as David shewed afterwards. Some of the 600 might well be more exhausted than others, and these were selected to guard the baggage, v. 24. This was only the third day since they left Aphec, v. 1. H.

VER. 12. *Raisins.* Heb. *tsimmukim.* See C. xxv. 18. C.—The soldiers very prudently took some provisions with them, as they were going into a desert country, M.

VER. 13. *Ago.* His master's inhumanity was justly punished, and God provided for the safety of this poor slave, while he sent a guide for David. H.

VER. 14. *Cerethi,* denotes the Philistines, (R. David. See v. 16. H.) who came originally from Crete. 2 K. xv. 18. Ezec. xxv. 16. C.—They might be natives of some province of the Philistines, (Vatab.) belonging to Gaza, (M.) or Geth. H.—*Caleb.* Hebron and Cariath-sepher fell to his share. The enemy had a good opportunity to ravage all those places, as most of the soldiers were absent (C.) at Jezrahel. H.

VER. 15. *Him.* David did not require this slave to betray his master, for the latter had lost all his claim, and David had acquired it by relieving the distressed. *Si herus negaverit servo suo alimenta, & alius suppeditet, sit occupantis.* See Martyr. and the Roman laws. The Amalecites dwelt in tents, and the slave knew where they commonly lodged. C.—Perhaps his master had told him where to meet him, in case he recovered.

VER. 16. *Drinking.* Heb. adds, "and dancing," (Salien) in honour of their gods. M.

VER. 17. *Evening.* Heb. "twilight," in the morning (C.) or evening. H.—Some think that the pursuit lasted three days; others only from three till five in the evening. But David more probably slaughtered the intoxicated people, during the space of a whole day, from morning till evening. C.—Sept. "from the morning *or* evening star rising, ἀπὸ ἑωσφόρου, till the afternoon, and on the following day," (H.) which commenced at sun-set. C.—It was no battle, but flight and carnage. M.

VER. 19. *All,* excepting what had been eaten, or consumed with fire. M.

VER. 20. *And made.* Heb. "*which* they drove before those things (*or* cattle," taken from the Amalecites. H.) "which were separated from those which David had recovered." Each one reclaimed what he had lost. Perhaps David's portion was placed by itself. C.—Grotius thinks that, as the things taken in war cannot be reclaimed by the former proprietors, all was equally divided. See Seld. Jur. vi. 16.

VER. 22. *Unjust.* Heb. *Belial.* See Deut. xiii. 13. C.—David saluted those who had remained at Besor, to shew that he approved of their conduct, unless we may attribute it to his great clemency. M.

ren, with these things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands:

24 And no man shall hearken to you in this matter. But equal shall be the portion of him that went down to battle, and of him that abode at the baggage, and they shall divide alike.

25 And this hath been done from that day forward, and since was made a statute and an ordinance, and as a law in Israel.

26 Then David came to Siceleg, and sent presents of the prey to the ancients of Juda, his neighbours, saying: Receive a blessing of the prey of the enemies of the Lord.

27 To them that were in Bethel, and that were in Ramoth to the south, and to them that were in Jether,

28 And to them that were in Aroer, and that were in Sephamoth, and that were in Esthamo,

29 And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

30 And that were in Arama, and that were in the lake Asan, and that were in Athach,

31 And that were in Hebron, and to the rest that were in those places, in which David had abode with his men.

[a] A. M. 2949.

CHAP. XXXI.

Israel is defeated by the Philistines: Saul and his sons are slain.

AND [a] the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in Mount Gelboe.

2 [b] And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab, and Melchisua, the sons of Saul.

3 And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers.

4 [c] Then Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armour-bearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it.

5 And when his armour-bearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men that same day together.

7 And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came and dwelt there.

8 And on the morrow the Philistines came to strip

[b] 1 Par. x. 2. and 8.—[c] 1 Par. x. 4.

VER. 24. *Alike.* Nothing could be more just and prudent; as this decision prevents continual murmurs and inconveniences. Those who are left behind, are bound to defend the baggage at the hazard of their lives, and each man must obey the orders of the general. Hence all nations seem to have adopted similar regulations, though Achilles declaims against it. Iliad i.—Coriolanus observes, that formerly the Romans brought all the spoil into the public treasury. Halicar. vii.—The soldiers promised on oath to bring all they should take, and an equal division was made to the whole army. Polyb. x.—The sick and absent also partook of the plunder. C.—The same was observed by the Machabees, 2 B. viii. 28. H.

VER. 25. *A law.* Custom, (C.) and a particular injunction, had long before made way for it. Num. xxxi. 27. H. Jos. xxii. 8.—We might translate the Heb. "And this law had been observed in Israel from that day and before." David restored to its full vigour this ancient regulation. The Hebrews have no compound verbs, such as re-establish, re-build, &c. instead of which, they say, to establish, (C.) and build again. Thus, by the addition of adverbs, they can explain the same thing. Prot. "from that day forward he made it a statute," &c. H.—It is not, therefore, unlawful to make new laws, provided they be conformable to those of God. Deut. iv. and xii. W.

VER. 26. *Neighbours.* Heb. "friends;" some were at a distance, v. 28. H.—The number of presents shews the quantity of spoil, and the generosity of David towards those who had formerly assisted him. C.

VER. 27. *Bethel,* "the house of God," as the priests had afforded him protection. H.—It is not certain whether he speaks of a town of Ephraim, or of the cities where the ark and the tabernacle were now fixed.—*Ramoth,* in the tribe of Simeon: (C.) there was another in the tribe of Gad. M.—*Jether,* or "Jethira," (Euseb.) a priests' town, called *Ether.* Jos. xv. 42.

VER. 28. *Aroer,* on the Arnon. David had sojourned among the Moabites.—*Sephamoth:* perhaps *Sephama,* (Num. xxxiv. 10,) though it was a great way beyond the Jordan. C.—Abulensis assigns Sephamoth to Juda. M.—*Esthamo* was in the same tribe, belonging to the priests. Jos. xxi. 14.

VER. 29. *Rachal;* perhaps the same with Hachila. C. xxiii. 19, and xxvi. 1.—*Jerameel.* See C. xxvii. 10.—*Ceni,* a canton to the south of the Dead Sea.

VER. 30. *Arama,* or *Horma.* Num. xxi. 3.—*Lake.* Heb. "at Chor Aschan." It is called Asan, Jos. xv. 42, and xix. 7.—*Athach,* or *Athar.* Jos. xix. 7.

VER. 31. *Hebron,* twenty miles south of Jerusalem.—*Rest.* David remunerated all his old friends, which was the sure way to procure more. H.—He was still uncertain what would be the event of the war between Saul and the Philistines; and desirous to make friends, who might smooth his way to the throne, according to God's appointment. Salien.

CHAP. XXXI. VER. 1. *Fled.* They make but a feeble resistance, as God was not with them. H.—The first onset was made by the archers, and Saul's three sons fell, while the king himself was dangerously wounded. C.—The death of his sons would increase his anguish. M.—He seems not to have told them of the divine decree, as he might deem it irrevocable and unavoidable, so that flight would have been of no service to them. H.

VER. 2. *Jonathan.* Ven. Bede, &c. doubt not of his salvation. Salien.

VER. 3. *Overtook.* Heb. "attacked, found, *or* hit him." He was running away. H.—*Wounded.* Some translate Heb. "terrified," as they believe the words of the Amalecite, "my whole life is in me." But that wretch deserves no credit; and Saul would probably not take the desperate resolution of killing himself, till he saw there was no possibility of escaping. Sept. "the archers find him, and they wounded him in the lower belly." Theodotion, "in the part near the liver."

VER. 4. *Bearer.* The Rabbins say he was Doeg. They were not yet come to a close engagement.—*Mock at me,* as was then customary. See Jos. viii. 29. Judg. i. 7. He might recollect the treatment of Samson. C.—*Fear.* "To spill the royal blood's a direful thing." Homer.

VER. 5. *With him.* Thus to avoid a little shame and temporal punishment, they rushed into those which are inconceivably great and eternal. H.—The Jews in vain attempt to excuse Saul, as they deem suicide in such cases lawful, though in others they deprive those of burial, who have been guilty of it. Joseph. Ant. vi. 14.—This author applauds the behaviour of Saul; and indeed, his courage called forth the praises of David. But even the pagans have deemed those no better than cowards, who have killed themselves to avoid misery.

Rebus in adversis facile est contemnere mortem:
Fortiter ille facit, qui miser esse potest.————————Martial.

The civil laws deny suicides the rites of burial, as they are also guilty of a crime against the state, which they deprive of their labours. They unjustly abandon what God has only committed to their care. Saul seems to have been afraid of receiving any insult himself, rather than to have been desirous of preventing the blasphemies of the infidels against God, as the Jews pretend. He gave no signs of repentance, and the spirit of God pronounces his condemnation. *So Saul died for his iniquities, because he transgressed;* (C. Heb. and Sept. in his iniquities, by which he prevaricated. T.) . . *and moreover consulted also a witch, and trusted not in the Lord: therefore he slew him.* 1 Par. x. 13, 14. Saul prefigured those, who having yielded to temptations, persist and die in their evil ways. S. Greg. W.

VER. 6. *His men.* Paral. *his house fell together.* The hopes of his family were at an end, (H.) though Isboseth, Abner, and some few survived him, (M.) who had fled, (C.) or had not been in the engagement. H.

VER. 7. *Beyond,* or about "the passage" or fords of the Jordan, as the Heb. means. M.—The Philistines did not pursue after them, as God set bounds to their ambition. It might otherwise have proved very fatal to his people, who were now so much divided and terrified. In the parallel passage, in Chronicles, it is only said, *When the men . . that dwelt in the plains* (of Jezrahel) *saw this, they fled.* 1 Par. x. 7. The Philistines seized the abandoned cities, particularly Bethsan, (v. 10. H.) which had been retained by the Chanaanites in the days of the judges, and which David took back. Judg. i. 27. 3 K. iv. 12.

VER. 9. *Head,* as David had treated that of Goliath. C. xvii. 54.

VER. 10. *Astaroth.* The like custom was observed by the Hebrews, (C. xxi. 9,) and by the Greeks and Romans, (C.) to acknowledge that victory was granted by God. The Philistines insulted Saul's body, and blasphemed the true God, as much as if they had taken the king alive. He only avoided the mortification of hearing them while he was forced to attend to the furies below.—*Body,* with those of his three sons, v. 12. H.—Saul's head was hung up in the temple of Dagon, at Azotus: (1 Par. x. 10,) his body was suspended on the *wall* or *street of Bethsan;* (2 K. xxi. 12,) or in the most public place, near the gate of the city.

VER. 11. *Jabes,* in gratitude for the deliverance which he had procured for them. C. xi. 11. C.—They are also deserving of praise for shewing mercy to the dead, as well as for their bravery. W.

the slain, and they found Saul and his three sons lying in Mount Gelboe.

9 And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols, and among their people.

10 And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan.

11 [a]Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul,

12 All the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there.

13 And they took their bones, and buried them in the wood of Jabes: and fasted seven days.

[a] 2 Kings ii. 4.

VER. 12. *Burnt them*, or the flesh, reserving the ashes and bones to be buried, as was customary among the Greeks (Homer, ψ.) and Romans:

Sed cœnam funeris hæres
Negliget iratus quod rem curtaveris; urnæ
Ossa inodora dabit.—Persius. vi.

See Amos vi. 10. Jonathan insinuates, that they burnt over the bodies aromatic spices.

VER. 13. *Wood.* Par. *under the oak.*—*Days*, at their own option. David fasted one day, (C.) as he did for Abner. Salien.—There was no obligation of mourning for the kings, though it is probable that those near the royal city, would shew this mark of attention to the deceased monarch. See Jer. xxxiv. 5. 2 Par. xxxv. 25. The usual term of mourning was seven days. Eccli. xxii. 13. C.—It is very difficult to ascertain the length of Saul's reign. Sanctius and Tirin allow him only 2 years, Petau 12, Calvisius 15, Salien 18, Bucholeer, and probably Josephus 20, though most copies of the latter have 38, S. Aug. Serarius, Usher, &c. 40, which is the term mentioned Acts xiii. 20. But most chronologers suppose that the time of Samuel's administration is there also included. H.—Sulpitius thinks that Saul only "reigned a very short time," as "the ark was brought to Cariathiarim before he appeared on the throne, and was removed by David, after it had been there twenty years."

THE SECOND BOOK OF SAMUEL;

OTHERWISE CALLED,

THE SECOND BOOK OF KINGS.

THIS Book contains the transactions of David till the end of the pestilence, occasioned by his numbering the people. C. xxiv. The last six chapters of the preceding book were probably written by Gad, who delivered God's orders to David, after he was deprived of the company of Samuel. Gad, Nathan, and other prophets, continued the sacred history, 1 Par. xxix. 29. After the unfortunate death of Saul, his general, Abner, instead of submitting quietly to the dominion of David, (H.) set the son of the deceased monarch upon the throne, at Mahanaim; and two years elapsed before the rival kings came to open war. C. ii. 10. Salien.—David was 30 years old when he was anointed at Hebron, (C. v. 4,) where he reigned seven years and a half over Juda. On the death of Isboseth, he was anointed a third time, as king of all Israel, and reigned in that character 37 years. H.—The partisans of Isboseth might be excused in their adherence to him, as he was the son of the late king, and the election of David was not sufficiently notified to them. Salien.—We here behold the many virtues of David, and his repentance for some faults into which he had fallen. His predictions, and the names and exploits of many of his valiant men, are likewise recorded. W.

CHAP. I.

David mourneth for the death of Saul and Jonathan: he ordereth the man to be slain who pretended he had killed Saul.

NOW [a]it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg.

2 And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head: and when he came to David, he fell upon his face, and adored.

3 And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel.

4 And David said unto him: What is the matter that is come to pass? tell me. He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul, and Jonathan, his son, are slain.

5 And David said to the young man that told him: How knowest thou that Saul, and Jonathan, his son, are dead?

6 And the young man that told him, said: I came by chance upon Mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew nigh unto him,

7 And looking behind him, and seeing me, he called me. And I answered: Here am I.

8 And he said to me: Who art thou? And I said to him: I am an Amalecite.

9 And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

10 So standing over him, I killed him: for I knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm, and have brought *them* hither to thee, my lord.

[a] A. M. 2949, A. C. 1055.

CHAP. I. VER. 1. *Siceleg*, though it had been burnt down. Salien, A. 2949.

VER. 6. *Chance.* He feigned this to obtain the favour of David; but the king punished him as he deserved. W.—*Spear*, or sword, as it is before expressed. M.

VER. 8. *Amalecite.* The Rabbins say he was the son of Doeg; and has this appellation because Amalec sprung from Esau. Gen. xxxvi. 12. But this is all very uncertain. The man seems to have gotten possession of the marks of the royal dignity in the night, as the Philistines deferred till the next day stripping the bodies of the deceased. C.

VER. 9. *Anguish.* Heb. "the coat of mail withholds me." Sept. "horrid darkness encompasses me." *Shabah*, signifies a coat of mail, made of cloth, very thick, and boiled in vinegar, to render it more impenetrable. The Greek emperors and the French formerly wore them much, instead of iron. C.—Prot. however agrees with us.—*In me.* I have yet received no mortal wound. H.

VER. 10. *I killed him.* This story of the young Amalecite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book. Ch.—*Fall.* This he says, apprehending that David would perhaps disapprove of what he had done.—*Diadem*, or ribband, which was tied round his head, as a badge of his dignity. Heb. "the crown." But it was not of metal, though such were already common. Ex. xxviii. 36. 1 Par. xx. 2. Some pretend that Doeg gave these insignia to his son, that he might ingratiate himself with the future king. But they were upon Saul, so that the enemy could easily distinguish him. —*Bracelet.* The Hebrews took a great many from the Madianites. Num. xxxi.

11 Then David took hold of his garments and rent them, and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until evening, for Saul, and for Jonathan, his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec.

14 David said to him: [a] Why didst thou not fear to put out thy hand to kill the Lord's anointed?

15 And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

16 And David said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

17 And David made this kind of lamentation over Saul, and over Jonathan, his son.

18 (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the Book of the just.) And he said: Consider, O Israel, for them that are dead wounded on thy high places.

19 The illustrious of Israel are slain upon thy mountains: how are the valiant fallen?

20 Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gelboe, let neither dew nor rain come upon you, nor let there be in you fields of first-fruits: for there was cast away the shield of the valiant, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

23 Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

25 How are the valiant fallen in battle? *how was* Jonathan slain in the high places?

26 I grieve for thee, my brother Jonathan, exceeding beautiful, and amiable *to me* above the love of women. As the mother loveth her only son, so did I love thee.

27 How are the valiant fallen, and the weapons of war perished?

[a] Ps. civ. 15.

50. Such presents were made by the Romans to soldiers who had performed some feats of valour. Plin. xxxiii. 2. Livy i. 10.

VER. 11. *Rent them*, in sign of grief, as many other nations did.

Tum pius Æneas humeris abscindere vestem. Æneid v. C.

VER. 12. *Of the Lord*, the priests; (Abulensis) though it seems to be explained by the following words, of all the Israelites. H.

VER. 13. *Stranger*, residing among the Hebrews.

VER. 16. *Head.* None but thyself can be answerable for thy death. See Mat. xxvii. 25. David was already supreme magistrate, and he wished that all should be convinced that he rejoiced not at the death of the king, and that none might imitate the example of this wretch. C.—Thus Vitellius punished the murderers of Galba, "not out of respect to Galba; but, according to the custom of princes, as a protection for the present, and a threat of vengeance for the future," in case any should dare to treat him in like manner. Tacit. i. *Tradito principibus more, munimentum in præsens, in posterum ultionem.*

VER. 18. *Bow.* So this canticle was entitled, because it spoke in praise of the bow and arrows of Saul and Jonathan, v. 22. So one of the works of Hesiod is called "a buckler;" of Theocritus "a flute;" of Simmias "a wing;" &c. Sept. have neglected this word entirely (C.) in the Roman edition. But it is found in the Alex. copy, which reads "Israel," instead of *Juda*, perhaps properly. Grabe, prol. iv. 2. H.—Chal. "to shoot with the bow." Many suppose that David cautioned his men to exert themselves in that art, (M.) as they might soon expect to have to encounter the Philistines, (T.) who were very expert bowmen. W.—But the former interpretation seems preferable. C.—The bow might be also the beginning of some favourite song, to the tune of which (D.) David would have his men to sing this canticle, (H.) particularly when they went to battle. Grotius. —*Just.* See Jos. x. 3. M.—It seems this was a more ancient record, to which the author of this book refers. C.—He might have in view the canticle of Anna, (1 K. ii. 4,) or some other. H.—The custom of composing canticles, on such solemn occasions, is very ancient and frequent. See 3 K. iii. 33. and xiii. 29. Jer. xlviii. 31. Iliad ψ & χ. The style of this piece can hardly be equalled by the most polite writers. C.—David is chiefly occupied with the praises of Jonathan. H.—*Consider . . places.* This sentence is omitted in Heb. Chal. Sept. and in some copies of S. Jerom's version. T. i. p. 365, Nov. edit. op. It is a farther explication of the subsequent verse. C.—Yet the Sept. read, "Erect a pillar, O Israel, [upon thy heights; the Vat. Sept. places this after *slain.* H.] in honour of the slain, thy wounded *soldiers.* How are the mighty fallen?" The Heb. seems to be different from what the Sept. Chal. &c. read, as the Masora now adopts *etsbi*, instead of *etsib*, which has greatly puzzled interpreters. Hence Aquila translates ἀκριβώσον, with the Sept. of Ximenes, i. e. "Execute *or* consider with attention," this sepulchral monument on which you shall inscribe, "For the dead *and* for thy wounded." It was to be placed on some "eminence," according to custom. The present Heb. is very indeterminate, denoting "glory, a honey-comb," &c. Ezec. xx. 6. Dan. xi. 16. 41. See Grabe, Prol. H.

VER. 19. *Illustrious.* Heb. "the glory (beauty, hart, &c.) of Israel hath been pierced," &c. The comparison of Saul with a hart, is noble enough in the ideas of the ancients. Ps. xvii. 34. Cant. ii. 9. and viii. 14. Syr. and Arab. "O hart of Israel, they have been slain," &c. C.—*Slain.* Heb. *chalal*, signifies also "a soldier;" and this word agrees perfectly well with *giborim*, "valiant," both here and v. 22. and 25. Kennicott would apply it to Jonathan, upon whom David's attention is mostly fixed. "O ornament of Israel! O warrior, upon thy high places! *How*," &c. H.—In this manner many such pieces commence. Lament. i. T.

VER. 20. *Triumph.* He was aware of the exultation of the infidels. H.

VER. 21. *Fruits*, which may be offered to the Lord. Inanimate things could not offend, nor does David curse them in earnest. But (T.) nothing could more strikingly express his distress and grief, than this imprecation. It is false that those mountains have since been barren. This canton is one of the most fruitful of the country. Brocard. C.—Job (iii.) speaks with the same animation, and curses his day. M.—*Of Saul*, or "Saul, the shield of his people, was cast away, as," &c. Prot. "*as though he had* not *been* anointed with oil." H.—He is not reproached for throwing away his buckler, for nothing was deemed more shameful. The ancient Germans would not allow such a one to enter their temples or places of assembly. Tacit. mor. Germ.—A woman of Sparta told her son, when she delivered one to him, "Bring this back, or be brought upon it" dead. *Impositum scuto referunt Pallanta frequentes.* Æneid x. Sanctius. C.—*As though.* Heb. seems to have *sh*, instead of *s*, (as it is in several MSS. correctly, in *noshug*) and *bli*, instead of *eli*, (Delany) as the former word seems no where else to signify *quasi non*; and the Syr. Arab. and Chal. omit the negation. It might therefore be *the shield of Saul*, "the arms of him who has been anointed with oil." Kennicott.—Some would refer this unction to the shield, (Vatab.) as this was some times done: (M.) but the reflection would be here too trifling. C.

VER. 22. *From.* Heb. "without the blood of soldiers, without the fat of the valiant, the bow of Jonathan had never returned." Kennicott.—*Fat.* The entrails. It might also denote the most valiant of the soldiers, as we read of "the fat or marrow of corn" for the best. Ps. lxxx. 17. C.—Jonathan attacked the most courageous, and laid them dead at his feet. H.—*Empty.* Saul carried destruction wherever he went.

Et nos tela, pater, ferrumque haud debile dextrâ,
Spargimus & nostro sequitur de vulnere sanguis. Æn. xii. 50.

VER. 23. *Lovely*, or united. Jonathan always behaved with due respect towards his father, though he could not enter into his unjust animosity against David. C.—The latter passes over in silence all that Saul had done against himself, and seems wholly occupied with the thought of the valour and great achievements of the deceased. H.—Sanchez believes that these epithets were introduced of course into funeral canticles, like *Alas! my noble one*, (Jer. xxii. 18. M.) as Saul could have no pretensions to be styled lovely, or friendly, towards the latter part of his reign; since he treated the priests, David, and even his son Jonathan, with contumely, and even with unrelenting fury. But all this David would willingly bury in oblivion. He will not even notice how different was the end of the two heroes. Jonathan died like a virtuous soldier in his country's cause; Saul was wounded, but impiously accelerated his own death, through dread of torments and of insult. Though they died, therefore, on the same field of battle, their end was as different as that of the saint and of the impenitent sinner. H.

VER. 25. *Battle.* Heb. "in the midst of battle! O Jonathan, thou warrior upon thy high places!" Kennicott, Diss. i. p. 123.

VER. 26. *Brother.* So they lamented, *Alas! my brother.* Jer. xxii. 18. M.—*Women.* He indicates the ardour of his love, not any inordinate affection. D. —I love thee more than any person can love a woman, (C.) more than women can love their husbands or children. M.—Chal. "thy love is more wonderful to me than the love of two who are espoused."—*As*, &c. This is not found in Heb. Sept. or S. Jerom. C.

VER. 27. *Perished*, falling into the hands of the enemy; though Saul and Jonathan may be styled the arms, as well as the shield, of Israel. M.—No character could be more worthy of praise than the latter. His breast was never

CHAP. II.

David is received and anointed king of Juda. Isboseth, the son of Saul, reigneth over the rest of Israel. A battle between Abner and Joab.

AND [a] after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron.

2 So David went up, and his two wives, Achinoam, the Jezrahelitess, and Abigail, the wife of Nabal of Carmel:

3 And the men also that were with him, David brought up, every man with his household: and they abode in the towns of Hebron.

4 [b] And the men of Juda came, and anointed David there, to be king over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul.

5 David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shewed this mercy to your master, Saul, and have buried him.

6 And now the Lord surely will render you mercy and truth, and I also will requite you for this good turn, because you have done this thing.

7 Let your hands be strengthened, and be ye men of valour: for although your master, Saul, be dead, yet the house of Juda hath anointed me to be their king.

8 But Abner, the son of Ner, general of Saul's army, took Isboseth, the son of Saul, and led him about through the camp.

9 And made him king over Galaad, and over Gessuri, and over Jesrahel, and over Ephraim, and over Benjamin, and over all Israel.

10 Isboseth, the son of Saul, was forty years old when he began to reign over Israel, and he reigned two years; and only the house of Juda followed David.

11 And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

12 And Abner, the son of Ner, and the servants of Isboseth, the son of Saul, went out from the camp to Gabaon.

13 And Joab, the son of Sarvia, and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over-against one another: the one on the one side of the pool, and the other on the other side.

14 And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

15 Then there arose and went over twelve in number of Benjamin, of the part of Isboseth, the son of Saul, and twelve of the servants of David.

16 And every one catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together: and the name of the place was called: The field of the valiant, in Gabaon.

17 And there was a very fierce battle that day: And Abner was put to flight, with the men of Israel, by the servants of David.

18 And there were the three sons of Sarvia there, Joab, and Abisai, and Asael: now Asael was a most swift runner, like one of the roes, that abide in the woods.

[a] A. M. 2949.

[b] 1 Mac. ii. 57. Infra v. 3.

agitated by envy, though he seemed to be the most interested to destroy David. Even Saul had many excellent qualities; which makes Ven. Bede compare him in those respects with Jesus Christ; as most of the memorable persons and events of the Old Testament had a view to Christ on the one hand, and to the Synagogue on the other. Saul is one of the most striking figures of the reprobation and conduct of the Jewish church. As he was adorned with many glorious prerogatives, and chosen by God, yet he no sooner beheld the rising merit of David, than he began to persecute him: so the Jews had been instructed by the prophets, and had been selected as God's peculiar inheritance; and nevertheless took occasion from the virtues and miracles of the Son of God, to conspire his ruin. The Romans were sent to punish the Jews, who are now become the most abject of all mankind, and are filled with rage, seeing the exaltation of the Christian Church, as Saul was reduced by the Philistines to the greatest distress, and his children were forced to implore the protection of the man whom he had so cruelly persecuted, &c. C.—Saul and Judas may be a warning to us, that no person ought to live without fear, since they perished so miserably, though they had been elevated by the hand of God. S. Amb. &c. H.

CHAP. II. VER. 1. *Juda.* David thought it was his duty to co-operate with the designs of Providence. He consults the Lord (C.) by means of Abiathar, (Abul.) or by a prophet. Joseph.—*Hebron*, ennobled by the patriarchs. M.—It was also in the centre of Juda, and the strongest place belonging to that tribe. C.—Part of Jerusalem was still in the hands of the Jebusites. H.

VER. 3. *Towns*, villages, and dependencies *of Hebron.*

VER. 4. *Juda*, without the concurrence of the other tribes, (C.) which would be an evil precedent in a commonwealth, unless God had authorized them by the declaration of his will. Grot.—Samuel had before anointed David, and given him a right to the crown, (W.) *jus ad regnum.* But this anointing gives him a right to govern, *jus in regno;* (C.) or rather it proves, that the tribe submitted voluntarily to his dominion, which he had already (H.) lawfully begun to exercise, when he put the Amalecite to death. Abulensis. T.—*Told*, perhaps by some ill-designing men, who wished to irritate David against those who had shewn an attachment to Saul, unless the king had made enquiry, thinking it his duty to bury the deceased. C.

VER. 6. *And truth*, or a real kindness. God will reward you for the sincere piety which you have shewn towards the dead. C.—*Will.* I do, by these messengers, thank you. Louis de Dieu.

VER. 7. *King.* He invites them to concur with the men of Juda, hoping that all Israel would be influenced by their example. But his hopes proved abortive, as Abner caused Isboseth to be proclaimed king in the vicinity at Mahanaim.

VER. 8. *Camp.* Heb. *Machanayim*, which many take for a proper name (C.) of the town, on the river Jabok, where Jacob had encamped. Gen. xxxii. 2. H.—Abner was aware that he should not retain his authority under David, and therefore conducted Isboseth to the camps in various places, (M.) but chiefly on the east side of the Jordan, (H. v. 29.) where the people were particularly attached to Saul's family. Isboseth seems to have been a fit tool for his purpose.

VER. 9. *Gessuri.* There was one south of Juda: but this country was probably near Hermon, and might be tributary to Israel. David perhaps married this king's daughter, in order to detach him from the party of Isboseth. C. iii. 3. Heb. reads, "Assuri;" and S. Jerom observes, that many explained it of the tribe of Aser, (Trad. Heb.) with the Chaldee, (D. M.) or of the Assurians. Gen. xxv. 3.—*Israel*, by degrees. In the mean time the Philistines occupied many cities, which might prevent Isboseth from attempting to fix his residence on the west side of the Jordan, v. 19.

VER. 10. *He reigned two years*, viz. before he began visibly to decline: but in all he reigned seven years and six months: for so long David reigned in Hebron. Ch. W.—The Jews admit of an interregnum in Israel of above five years, which is by no means probable. Two years elapsed before the two houses came to an open war; (Salien) soon after which, the power of Isboseth was greatly weakened by the defeat, and afterwards by the defection, of Abner. H.—Hence the sacred historian refers to the commencement of hostilities, and not to the end of Isboseth's dominion. E. T. C.

VER. 12. *Servants;* guards, army. M.—*Camp;* or from Machanayim to *Gabaon*, in the tribe of Benjamin, about six miles from Jerusalem. C.—Sept. leave the former word untranslated, "Manaeim." H.

VER. 14. *Play*, like the gladiators with drawn swords, which formed one of the principal diversions at Rome, (C.) while it was pagan. This might be considered as a prelude to the ensuing engagement; or like a detachment of twelve on each side, fighting to shew the prowess of their respective armies; as the three Horatii and Curiatii did afterwards, to spare the effusion of blood. But there is no mention that Abner and Joab had authority to agree that these champions should decide the fate of the two kingdoms, (H.) whence they are generally accused of ostentation; though the soldiers, not being acquainted with their motives, were obliged to obey. T. M.

VER. 16. *Together.* Some understand this only of Abner's soldiers, as the original may be explained: "And they (David's men) caught every one his," &c. But it is more generally believed that all fell. C.—Rufin has erroneously translated Josephus in the former sense, and has led Comestor, Lyran, &c. into this opinion. T.—*Valiant.* Heb. "the portion of the smooth stones, (*hatsurim*, 1 K. xvii. 40. *or*) of the brave." C.

VER. 18. *Woods.* Swiftness was one great qualification of a warrior. C. i. 23. Homer generally styles Achilles, "the swift-footed."

19 And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner.
20 And Abner looked behind him, and said: Art thou Asael? And he answered: I am.
21 And Abner said to him: Go to the right hand, or to the left, and lay hold on one of the young men, and take thee his spoils. But Asael would not leave off following him close.
22 And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab, thy brother.
23 But he refused to hearken to him, and would not turn aside: wherefore Abner struck him with his spear, with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died, stood still.
24 Now while Joab and Abisai pursued after Abner, the sun went down: and they came as far as the hill of the aqueduct, that lieth over-against the valley, by the way of the wilderness in Gabaon.
25 And the children of Benjamin gathered themselves together to Abner: and being joined in one body, they stood on the top of a hill.
26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?
27 And Joab said: As the Lord liveth, if thou hadst spoke sooner, *even* in the morning the people should have retired from pursuing after their brethren.
28 Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.
29 And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Beth-horon, came to the camp.
30 And Joab returning, after he had left Abner, assembled all the people: and there were wanting of David's servants nineteen men, beside Asael.
31 But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died.
32 And they took Asael, and buried him in the sepulchre of his father, in Bethlehem: and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

CHAP. III.

David groweth daily stronger. Abner cometh over to him: he is treacherously slain by Joab.

NOW [a] there was a long war between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily.
2 [b] And sons were born to David in Hebron: and his first-born was Amnon, of Achinoam, the Jezrahelitess.
3 And his second, Cheleab, of Abigail, the wife of Nabal, of Carmel: and the third, Absalom, the son of Maacha, the daughter of Tholmai, king of Gessur.
4 And the fourth, Adonias, the son of Haggith: and the fifth, Saphathia, the son of Abital.
5 And the sixth, Jethraam, of Egla, the wife of David: these were born to David in Hebron.
6 Now while there was war between the house of Saul and the house of David, Abner, the son of Ner, ruled the house of Saul.
7 And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner:
8 Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shewn mercy unto the house of Saul, thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me, to charge me with a matter concerning a woman?
9 So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him,
10 That the kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda, from Dan to Bersabee.

[a] A. M. 2951.

[b] 1 Par. iii. 1.

VER. 21. *Spoils.* Attack one who may be a more equal match for thee. H.
VER. 22. *Brother.* It seems they were great friends, though they had espoused different parties. C.
VER. 23. *Stroke,* (*aversâ.*) Heb. "with the hinder end of the spear, under the fifth *rib.*" Sept. "in the loin."
VER. 24. *Wilderness,* or land which was not ploughed, though fruitful.
VER. 26. *Destruction.* Sept. "till *thou hast gained a complete* victory?" Chal. "to separation?" Must we come to an eternal rupture?—*Despair?* Heb. "that it will be bitterness in the end?" Abner insinuates that they had commenced in a sort of play, but the consequences had already proved too serious; and if Joab continued to pursue, his men would be rendered desperate. C.—Despair makes people perform wonders, to revenge themselves. M.
VER. 27. *Sooner.* Heb. "If thou hadst not spoken," (D.) by challenging, v. 14. Josephus, &c. C.
VER. 28. *Trumpet.* It was not dishonourable for a general to do this himself. C. xviii. 16. But among the Hebrews, the priests generally performed this office. C.
VER. 29. *Beth-horon.* Sept. "the extended plain." Heb. *Bithrun,* (H.) or the country towards the Jordan. C.—Thus the battle ended in his disgrace; (H.) and many from all Israel began to flock to the standard of David. 1 Par. xii. 22. T.
VER. 32. *Day,* after a march of ten hours. Adric. M.
CHAP. III. VER. 1. *War,* the particulars of which are not given. C.—But David's power continually increased, and he was blessed with many children. H.—"Legions and fleets are not such strong bulwarks of the throne, as a numerous family." Tacit. Hist. v.
VER. 2. *Amnon,* who was murdered by Absalom, for his incest. C. xiii. 32. M.
VER. 3. *Chelcab,* or Daniel. 1 Par. iii. 1. Sept. "Dalnia." C.—Alex. "Dalouja." H.—Others, "Abia."—*Gessur,* not far from Damascus. The lady probably first embraced the true religion, though the Scripture seldom enters into these details. C.—David is never blamed for marrying strange women. Salien supposes that he entered into this alliance before the civil war broke out, that Isboseth, who had fixed his court at Mahanaim, might have an opponent near at hand. The fruits of this marriage were very unfortunate, and brought great distress upon David: so little do men know what will be the event of the most splendid connections! H.
VER. 4. *Adonias* was slain by Solomon, (3 K. ii. 24. M.) for arrogating to himself the right of the first-born, and pretending that the crown belonged to him. H.—The names of his mother, and of those who follow, are barely known. Salien.
VER. 5. *Wife.* She was otherwise of no nobility, but perhaps loved by David more than the rest, as Rachel was by Jacob. The Rabbins would infer that Egla and Michol are the same person. But the latter had no children, (C. vi. 23. Salien) and is mentioned v. 13.
VER. 8. *Concubine.* To marry the king's widow was deemed an attempt upon the throne. 3 K. ii. 22. Hence Solomon was so displeased at Adonias, v. 24. Some think that Isboseth formed the accusation on mere conjecture; but Abner does not deny the fact. C.—*Dog's head:* of no account, like a dead dog; (H.) or no better than a servant, who leads a dog. The Jews considered the dog as one of the vilest of animals. C. ix. 8. Job xxx. 1.—*Juda.* This word is neglected by the Sept. Some would substitute *Liduth,* "to be cast away." C.—God permits the defenders of a wrong cause to fall out, that the right one may be advanced. W.
VER. 9. *Sworn.* It seems therefore that he knew of God's appointment, and had hitherto resisted it for his own temporal convenience. H.—If both he and Isboseth were ignorant of this decree, Abner had no right to deprive the latter of the crown. Abulensis, q. 7. M.

11 And he could not answer him a word, because he feared him.

12 Abner [a]therefore sent messengers to David for himself, saying: Whose is the land? and that they should say: Make a league with me, and my hand shall be with thee: and I will bring all Israel to thee.

13 And he said: Very well: I will make a league with thee: but one thing I require of thee, saying: Thou shalt not see my face before thou bring Michol, the daughter of Saul; and so thou shalt come, and see me.

14 And David sent messengers to Isboseth, the son of Saul, saying: [b]Restore my wife, Michol, whom I espoused to me for a hundred fore-skins of the Philistines.

15 And Isboseth sent, and took her from her husband, Phaltiel, the son of Lais.

16 And her husband followed her, weeping, as far as Bahurim: And Abner said to him: Go and return. And he returned.

17 Abner also spoke to the ancients of Israel, saying: Both yesterday and the day before you sought for David, that he might reign over you.

18 Now then do it: because the Lord hath spoken to David, saying: By the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies.

19 And Abner spoke also to Benjamin. And he went to speak to David, in Hebron, all that seemed good to Israel, and to all Benjamin.

20 And he came to David, in Hebron, with twenty men: and David made a feast for Abner, and his men that came with him.

21 And Abner said to David: I will rise, that I may gather all Israel unto thee, my lord the king, and may enter into a league with thee, and that thou mayst reign over all as thy soul desireth. Now when David had brought Abner on his way, and he was gone in peace,

22 Immediately David's servants and Joab came, after having slain the robbers, with an exceeding great booty: And Abner was not with David in Hebron, for he had now sent him away, and he was gone in peace.

23 And Joab and all the army that was with him, came afterwards: and it was told Joab, that Abner, the son of Ner, came to the king, and he hath sent him away, and he is gone in peace.

24 And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: Why didst thou send him away, and he is gone and departed?

25 Knowest thou not Abner, the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou dost?

26 Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it.

27 And when [c]Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him, treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother.

28 And when David heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the Lord for ever of the blood of Abner, the son of Ner:

29 And may it come upon the head of Joab, and upon all his father's house: and let there not fail from the house of Joab one that hath an issue of seed, or that is a leper, or that holdeth the distaff, or that falleth by the sword, or that wanteth bread.

30 So Joab, and Abisai, his brother, slew Abner, because he had killed their brother Asael, at Gabaon, in the battle.

31 And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier.

[a] A. M. 2956, A. C. 1048.

[b] 1 Kings xviii. 27.—[c] 3 Kings ii. 5.

VER. 11. *Him.* And no wonder; since even David could not repress the insolence of his chief commander, v. 39. So Otho "had not yet sufficient authority to hinder the perpetration of crimes." Tacit. Hist. i.

VER. 12. *Himself.* Heb. may be also "immediately," (Piscat.) or "in secret," (Kimchi) as the matter seems not to have transpired. C.—Sept. Alex. "to Thelam, where he was, without delay, saying, Make," &c. H.—*Land?* Is it not thine? or have not I the disposal of a great part of it? M.

VER. 13. *Thee.* Could David thus authorize treachery? It is answered, that Abner knew that the throne belonged to him, and he was already responsible for all the evils of the civil war. David does not approve of his conduct, but only makes use of him to obtain his right.—*Michol.* He might justly think that the people would have less repugnance to acknowledge him for their sovereign, when they saw that he had married the daughter of Saul. She had never been repudiated by him. C.

VER. 14. *Isboseth.* Thus he would screen the perfidy of Abner, (M.) and hinder him from using any violence. C.—The pacific king accedes immediately to the request, as he had no personal aversion to David, and saw that he was in a far more elevated condition than Phaltiel. H.—Moreover, this was no time to irritate him more, as Abner was discontented. M.

VER. 16. *Bahurim,* in the tribe of Benjamin. Adric. 28.

VER. 18. *Enemies.* We read not of this promise elsewhere. But how many other things are omitted in the sacred books? C.—Abner alleges God's decree, that he may not be deemed a traitor. Cajet.

VER. 19. *Benjamin,* which tribe was naturally most attached to Saul's family. They followed, however, the example of the ten tribes, and 20 of them accompanied their general to Hebron. Salien.

VER. 20. *Feast.* through joy at the reception of his wife, and of such good news. M.

VER. 21. *And may.* Some Latin copies read with the Heb. "and it (Israel) may enter," *ineat.*

VER. 22. *Robbers* Amalecites, (Salien) or Philistines, who had made some incursions into David's territories. Abulensis.

VER. 25. *Dost.* This explains *going out,* &c. H.—Joab pretends to be wholly solicitous for the king's welfare. But he was afraid lest Abner should take his place, and he also desired to revenge Asael's death. M.

VER. 26. *Messengers,* in the king's name.—*Sira.* See Judg. iii. 26. Josephus says the place was 20 stadia from Hebron. Ant. vii. 1.

VER. 27. *Middle.* Sept. "sides."—*Brother;* (who had been wounded in the same place) a just punishment of Abner's licentiousness. Salien.—This was given out as the pretext of the murder; but envy seems to have been the chief promoter. M.—Joab treated Amasa in the same manner. C. xx. 10. Ambition was his god. C.—Abisai was ready to assist him to murder Abner, v. 30. Thus the fairest prospects of union seemed to vanish, and David was sincerely grieved, as he manifested in the most decided manner, confessing it was only the want of power which prevented him from bringing these merciless and potent brothers, his own nephews, to immediate punishment, v. 39. H.

VER. 28. *Innocent.* I would not purchase a kingdom at such a price. C.—I beg that the crime may not be imputed to us, who are innocent. H.—God sometimes punishes a whole kingdom for the sins of the rulers. M.—Yet not without some fault of the subjects. H.

VER. 29. *Issue.* Such were looked upon as unclean, (Lev. xv. 3,) and incapable of having children. Aquila translates *zab,* "blind." Sept. "afflicted with the gonorrhœa."—*Distaff,* like eunuchs. Delrio, adag. 190. Claud in Eutrop. *Tu telas non tela pati,* &c. Some translate a stick, with which the blind, lame and aged endeavour to walk. C.—Any of these conditions would be very mortifying to great warriors. H.—*Bread.* Hunger and famine were considered as a scourge of God. Ps. lviii. 7. 15, and cviii. 10. David is not moved with hatred, but foretells what will befall the posterity of these men, whose crime he abhors. C.

VER. 31. *Joab.* Requiring him to make some reparation, at least, for the offence, and to render the funeral pomp more solemn. All were obliged to rend their garments, and to put on sackcloth, on such occasions. It was very rough, and consisted chiefly of goat and camel's hair.—*Bier,* contrary to the custom of kings. Some copies of the Sept. say, he "went before the bier," (C.) where women commonly were placed. Grotius.

32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept.

33 And the king, mourning and lamenting over Abner, said: Not as cowards are wont to die, hath Abner died.

34 Thy hands were not bound, nor thy feet loaden with fetters: but as men fall before the children of iniquity, so didst thou fall. And all the people repeating it, wept over him.

35 And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sun-set.

36 And all the people heard, and they were pleased, and all that the king did seemed good in the sight of all the people.

37 And all the people, and all Israel understood that day, that it was not the king's doing, that Abner, the son of Ner, was slain.

38 The king also said to his servants: Do you not know that a prince and a great man is slain this day in Israel?

39 But I as yet am tender, *though* anointed king: and these men, the sons of Sarvia, are too hard for me: the Lord reward him that doeth evil according to his wickedness.

CHAP. IV.

Isboseth is murdered by two of his servants: David punisheth the murderers.

AND [a] Isboseth, the son of Saul, heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled.

2 Now the son of Saul had two men captains of his bands; the name of the one was Baana, and the name of the other Rechab, the sons of Remmon, a Berothite, of the children of Benjamin: for Beroth also was reckoned in Benjamin.

3 And the Berothites fled into Gethaim, and were sojourners there until that time.

4 And Jonathan, the son of Saul, had a son that was lame of his feet: for he was five years old, when the tidings came of Saul and Jonathan from Jezrahel. And his nurse took him up and fled: and as she made haste to flee, he fell and became lame: and his name was Miphiboseth.

5 And the sons of Remmon, the Berothite, Rechab and Baana, coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the door-keeper of the house, who was cleansing wheat, was fallen asleep.

6 And they entered into the house secretly, taking ears of corn; and Rechab, and Baana, his brother, stabbed him in the groin, and fled away.

7 For when they came into the house, he was sleeping upon his bed in a parlour; and they struck him and killed him: and taking away his head, they went off by the way of the wilderness, *walking* all night.

8 And they brought the head of Isboseth to David, to Hebron: and they said to the king: Behold the head of Isboseth, the son of Saul, thy enemy, who sought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his seed.

9 But David answered Rechab, and Baana, his brother, the sons of Remmon, the Berothite, and said to them: As the Lord liveth, who hath delivered my soul out of all distress,

10 [b] The man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news.

11 How much more now, when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?

12 And David commanded his servants, and they slew them, and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of

[a] A. M. 2956.

[b] Supra i. 14.

VER. 33. *Died.* Heb. "Is Abner dead, like *Nabal*," "a fool," (Chal.) "like the wicked?" "Ought so brave a man to have died in this treacherous manner?"

VER. 34. *Iniquity.* David does not spare Joab, in this canticle, which was sung by all the people. C.—He intimates, that if he had not used deceit, Abner would not have been so easily overcome. H.

VER. 35. *David.* Heb. "to cause David to eat meat" (H.) at the feast, which usually accompanied funerals. Gen. l. 3. C.

VER. 38. *Israel.* And that all this pomp is not unseasonable. M.—The chief, if not the only virtue of Abner, was military skill, or a blunt valour.

VER. 39. *King.* Sept. "and that I am to-day a relation, (by my wife) and appointed king by the king?" H.—He seemed as yet to have little more than the title. His throne was not well established; (C. W.) and to undertake to punish the offenders now, might have had as pernicious consequences as the attempt of Isboseth to correct his general. H.—It is better to temporize than to increase the distemper, (C.) by a fruitless zeal for justice. H.—The punishment was only deferred. 3 K. ii. 5. M.—*Hard.* Powerful or insupportable. C.—This year was memorable for the death of Codrus, king of Athens. Salien. A. 2985.

CHAP. IV. VER. 1. *Isboseth* is omitted in Heb. but understood. He is expressed in the Sept. The Alex. copy generally substitutes *Memphibosthai*, by mistake; as he (Miphiboseth) was the son of Jonathan, v. 4. H.—*Weakened.* Hitherto Abner had been the chief support of Saul's family His traitorous practices had been kept secret from Isboseth, (C.) who hoped that his former declaration had been dictated by a sudden passion, and would not be carried into effect. C. iii. 10. H.—*Troubled,* not knowing what turn things would now take, and fearing the resentment of the sons of Sarvia, though they were convinced of David's good dispositions. Salien, A. C. 1067.

VER. 2. *Bands,* (*Latronum.*) Lit. "robbers," or people who live on plunder, like the posterity of Ismael, and of Esau. Gen. xxvii. 40. The life-guards of princes are often styled *latrones,* (C.) from their being stationed at their "sides," as if *Laterones.* M.

Fixumque latronis,
Impavidus frangit telum.——Æn. xii. 7.

See Servius. Judg. xi. 3.—*Beroth* was one of the towns of the Gabaonites. It is not certain that the inhabitants retired, in consequence of the persecution of Saul; but they went to the territory of Geth, or to another town of Benjamin. 2 Esd. xi. 33. C.

VER. 3. *That.* Heb. &c. "this day," when the historian wrote. M.

VER. 4. *Miphiboseth.* All from *Beroth,* (v. 2,) may be included within a parenthesis, being only mentioned here to let us know the state of affairs, (H.) and how the son of Jonathan could have no pretensions to the crown. Grot. C.—He would be almost 12 years old at the death of his uncle. H.

VER. 5. *At noon,* "to divide the day," as Varro (iii. 2,) writes. This custom is very prevalent in hot countries.—*And the,* &c. is all omitted in Heb. and in the most ancient MSS. of S. Jerom's version. It is taken from the Sept. (C.) who do not notice any farther the *taking ears of corn,* v. 6. H.—Probably the Heb. had this sentence formerly. D.—It was customary to have women to keep the doors; (Mat. xxvi. 69,) and they were often employed in *cleansing wheat.* Petronius says, *in lance argentea pisum purgabat.* C.—The ears of corn, hardly ripe, were cleansed, and used as a delicious food. T. 1 K. xvii. 17. Sanctius.

VER. 6. *Corn.* Soldiers were paid with corn, instead of money. They came, therefore, under this pretext; or they brought some as a present to the king, (Liran) or pretended that they were come to purchase, (M.) or bringing a sample to sell; (T.) *ut emptores tritici.* Chal. Prot. "*as though* they would have fetched wheat, and they smote him under the fifth *rib.*"

VER. 7. *Parlour.* Heb. "bed-chamber."—*Wilderness.* Avoiding places frequented. H.—The distance was about 40 leagues, which they could not travel in one night. C.—Adrichomius says it was 30 hours' walk. Sept. "west-ward." H.

VER. 8. *Life.* They wish to recall to David's remembrance what Saul had done against him, that he may approve the more of what they had perpetrated. M.—They supposed that, as Abner had been well received, they should obtain still greater favour. Salien.

VER. 11. *Innocent.* Isboseth was such, at least, in their regard. He might also have mounted his father's throne, *bona fide*; and, at any rate, it was not their business to decide the matter (C.) in this treacherous manner. Thus Alexander punished Bessus, who had murdered his master, Darius, with whom the former was at war. H.

VER. 12. *Feet,* while they were alive, (Theodoret. M.) almost as Adonibezec had treated many; (Judg. i. 6,) or they were first put to death, and the parts

Isboseth they took and buried in the sepulchre of Abner, in Hebron.

CHAP. V.

David is anointed king of all Israel. He taketh Jerusalem, and dwelleth there. He defeateth the Philistines.

THEN all the tribes of Israel came to David, in Hebron, saying: [a]Behold we are thy bone and thy flesh.

2 Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel

3 The ancients also of Israel came to the king, to Hebron, and king David made a league with them in Hebron before the Lord: [b]and they anointed David to be king over Israel.

4 David was thirty years old when he began to reign, [a]and he reigned forty years.

5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the king and all the men that were with him went to Jerusalem, to the Jebusites, the inhabitants of the land: and they said to David: Thou shalt not come in hither, unless thou take away the blind and the lame, that say David shall not come in hither.

7 But David took the castle of Sion: the same is the city of David.

8 For David had offered that day a reward to whosoever should strike the Jebusites, and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: Therefore it is said in the proverb: The blind and the lame shall not come into the temple.

9 [d]And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

10 And he went on prospering and growing up; and the Lord God of hosts was with him.

11 [e]And Hiram, the king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

12 And David knew that the Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

[a] A. M. 2956, 1 Par. xi. 1.—[b] Supra ii. 4.

[c] 3 Kings ii. 11.—[d] 1 Par. xi. 8.—[e] 1 Par. xiv. 1.

cut off were fastened to a cross; as the head and right hand of Cyrus were by his brother Artaxerxes. Xenop. Anab. iii. C.—Josephus seems to be of the former opinion, saying, "he ordered them to be executed in the most excruciating torments," "while the head of Jebosthe (Isboseth) was buried with all honour." Ant. vii. 2.—Thus David convinced the people that he would punish crimes, when it was in his power, and that he would give no encouragement to the treason or perfidy of any one. H.

CHAP. V. VER. 1. *Tribes.* Thus were God's promises sweetly fulfilled, and David obtained the quiet dominion over all Israel, excepting perhaps a few of the tribe of Benjamin, according to the Vulgate. 1 Par. xii. 29. An army of 340,822 was collected on this occasion; and David signalized the commencement of his reign, by the taking of Jerusalem. C.—The tribe of Issachar is not specified in the text; but Josephus asserts, that 20,000 of them assembled; so that the army would amount to 359 (Salien) or 60 thousand, besides the 822. C.—These might be considered as the deputies of all the rest of their brethren. 1 Par. xii. 38. They were abundantly supplied with all necessaries. Salien.—*Flesh*, of the same nation, as Moses had specified. Deut. xvii. 15. C.—They now relinquish all the seeds of division, which had before hindered them from joining with their brethren of Juda. Kennicott discovers several important alterations, by comparing this history with 1 Chron. xi. Dissert. i. H.

VER. 2. *Lead out* to battle. His experience in war was a great recommendation. M.—*Feed*, as a shepherd, under which character he is *first* represented. H.—Other rulers were afterwards honoured with the same title, (C.) particularly the governors of the Church. Act. xx. &c. David's name is written without *i*, in the books before the captivity; whence Kennicott would infer, that the canticles were perhaps not the work of Solomon, as the *i* occurs there; Duid for Dud. H.

VER. 3. *Ancients;* princes of the tribes, and officers, (C.) with all the chief magistrates. H.—The high priest, Abiathar, received the oaths of allegiance from the people, and of the king, who promised to govern according to the laws of God. The ark was probably present, and innumerable sacrifices offered on this solemn occasion, as was usual. 1 Par. xii. 26. Hebron continued to be a place for sacrifices. C. xv. 7. C.—David had erected here a temporary altar and tabernacle, where Abiathar officiated in his pontifical robes, as it was not safe for the people to go into the dominions of Isboseth, either to Gabaon or to Cariathiarim. Tostat.—*Israel*, acknowledging the right which David had to the throne, by God's appointment. H. W.

VER. 4. *Forty*, a round number, as another half year is specified below; (C.) or Solomon might be crowned at the expiration of the 40th year. D.

VER. 6. *Land.* This was the only canton which the infidels still retained, as they had still possession of the citadel of Jebus, (C.) though the Israelites had been in the country above 400 years. Ken.—Nothing could reflect greater glory on the beginning of David's reign, than the seizing of this place, (C.) which was deemed so impregnable, that the Jebusites thought *the blind and the lame* were sufficient to defend it. H.—They placed some upon the walls, (M.) "despising him, on account of the strength of their walls."

VER. 7. *Castle:* "the lower city," (Josephus) spread over Mount Sion.

VER. 8. *Gutters.* Heb. *Tsinnor*, "through (Noldius) the subterraneous passage," (leading to the tops of the houses.) Hugo of Vienna.—Thus Babylon was taken by Cyrus, who passed through the channel of the Euphrates, the waters of which he had let off; though the inhabitants had derided his attempt to take the city by siege, as the men of Jebus do here. Polybius says, "Rabatamana, a city of Arabia, could not be taken, till one of the prisoners shewed the besiegers a subterraneous passage, (ὑπόνομον) through which the besieged came down for water." Of the same nature were the gutters here spoken of. Ken.—"The king promised to give the command of the army to the man who would pass through the cavities (φαράγγων) below, and take the citadel." Josephus.—This reward is expressly mentioned in 1 Paral. xi. 6, with the person who obtained it; (S. Jer. Trad.) and it seems, after *David*, this ought to be inserted, "shall be the head and captain. And Joab, the son of Sarvia, went up first, and was made the general." H.—*Hated.* Heb. "that are hated by David's soul." Cajetan supposes that the Jebusites in the citadel, are thus distinguished from those who dwelt peaceably in the lower town, with the Israelites. C.—*Proverb.* Prot. insert, "*He shall be head and captain.* Wherefore they said, the blind . . into the house." What is translated *temple*, may denote also, "the house" of David, or "the place" where this provocation had been given. H.—Idols shall never be adored in the true Church. W.—Some think that the blind and the lame were excluded from the temple, or from David's palace. But we find that they had free access to the temple; (Mat. xxi. 14. Acts iii. 2.) and Miphiboseth ate at David's table, though he was lame. If the Jebusites be designated, they were already excluded from the temple, like other infidels of Chanaan. C.—Josephus (vii. 3.) insinuates, that "David drove them from Jerusalem," though we read of Areuna residing there. C. xxiv. 16. But he might be a proselyte before, and not dwell in the fort. The expression seems however to be proverbial, to signify any very difficult enterprize, which proves successful, and contrary to expectation. H.—The Jebusites were thus derided (Sanctius) in their turn. T.—Whether Joab took this strong place by a subterraneous passage, (H.) or scaled the walls, and so got to the top, whence the water falls, as from a gutter; (C.) it is certain that he displayed the utmost valour, and thus obtained the confirmation of his authority, which David would perhaps have willingly taken from him, (Salien) if another had offered himself, and performed this hazardous enterprize. H.—He made a fair offer to all Israel, as they probably expected. Kennicott.

VER. 9. *Inwards.* He built or repaired the higher "city of David," beginning at *Mello*, to "fill up" the valley, which Solomon finished, and adorned with a palace. 3 K. ix. 15. 4 K. xii. 20. The place is probably called Asaramel. 1 Mac. xiv. 27. C.—Sept. and Josephus generally understand Mello to designate the citadel of Sion, or "a complete fortification," to defend the city. Instead of *inwards*, the Sept. have, "and his house." But *ubithe* means, "and to the house," temple, or fort, whence he began the enclosure, so as to make a complete communication. Ken.—This city became "the most famous in all the East." Plin. v. 14.—"Walls, built in a crooked manner, according to the rules of art, enclosed two hills, immensely high." Tacit. Hist. v.—These hills were multiplied, on account of their different summits, so that Josephus speaks of five hills. The palace of David stood on Sion, and the temple on Moria, which was a part of it still more elevated, towards the east. The other hill is often called Acra, by Josephus, and lay southward of Sion. Here the ancient town of Jebus was built. The Machabees took in an adjoining eminence. Joseph. Bel. vi. 6.—Bethsetta, or the new city, was afterwards enclosed. Herod adorned the city with many superb monuments, both of a public and of a private nature. C.—We read of ten gates, and of four towers, belonging to this city. It was not well supplied with water, and what it had was brackish. The walls seem never to have exceeded four and a half miles; now they are only three, and include Mount Calvary, which was formerly no part of the city. Button says a valley run from west to east, between the two hills of Zion on the south, and Acra on the north; which contradicts the former statement. H.—Villalpand supposes that the citadel was nine and a half stadia, and all the city thirty-five stadia in circumference, eight of which make an Italian mile. M.

VER. 11. *Hiram* was a magnificent prince, who kept up a correspondence with Solomon. He greatly adorned the city of Tyre. See Josep. c. Ap. 1.

VER. 12. *Over.* Heb. "for." The king is bound to promote the welfare of his people. C.—But the same word means "over," as the Prot. allow. H.—Success constantly attending David, was an earnest that the Lord had not rejected him. C.

13 [a]And David took more concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters:

14 And these are the names of them that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Solomon,

15 And Jebahar, and Elisua, and Nepheg,

16 And Japhia, and Elisama, and Elioda, and Eliphaleth.

17 And the Philistines heard that they had anointed David to be king over Israel: and they all came to seek David: and when David heard of it, he went down to a strong hold.

18 [b]And the Philistines coming, spread themselves in the valley of Raphaim.

19 And David consulted the Lord, saying: Shall I go up to the Philistines? and wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand.

20 [c]And David came to Baal Pharisim: and defeated them there, and he said: The Lord hath divided my enemies before me, as waters are divided. [d]Therefore the name of the place was called Baal Pharisim.

21 And they left there their idols; which David and his men took away.

22 And the Philistines came up again, and spread themselves in the valley of Raphaim.

23 And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them, but fetch a compass behind them, and thou shalt come upon them over-against the pear trees.

24 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face, to strike the army of the Philistines.

25 And David did as the Lord had commanded him, and he smote the Philistines from Gabaa, until thou come to Gezer.

[a] 1 Par. iii. 1. and 2.—[b] 1 Par. xiv. 9.—[c] Isaias xxviii. 21.—[d] 1 Par. xiv. 11.

CHAP. VI.

David fetcheth the ark from Cariathiarim. Oza is struck dead for touching it. It is deposited in the house of Obededom: and from thence is carried to David's house.

AND David again gathered together all the chosen men of Israel, thirty thousand.

2 [a]And David arose, and went, with all the people that were with him of the men of Juda, to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it between the Cherubims.

3 And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa; and Oza, and Ahio, the sons of Abinadab, drove the new cart.

4 [f]And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio, having care of the ark of God, went before the ark.

5 But David and all Israel played before the Lord on all manner of instruments made of wood, on harps, and lutes, and timbrels, and cornets, and cymbals.

6 And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked, and made it lean aside.

7 And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.

8 [g]And David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day.

[a] 1 Par. xiii. 5. A. M. 2959.—[f] 1 Kings vii. 1.—[g] 1 Par. xiii. 11.

VER. 13. *David took more concubines and wives of Jerusalem.* Not harlots, but wives of an inferior condition: for such in Scripture are styled *concubines.* Ch.—He had in all eight wives, and ten whom he married with less solemnity. He might desire to attach the principal families of the nation, as well as some foreign princes, to his interests. Moses forbids a king to have too many wives. Deut. xvii. 17. C.—But David is never blamed for the transgression of this precept. See C. iii. 1. M.

VER. 16. *Eliphaleth.* Sept. reckon twenty instead of eleven. C.—The Vat. copy has twenty-four, as some of the names have been read differently, so as to make two persons, and thus frequently a double translation occurs in the Sept. the one being taken either from Aquila, &c. or from some more early version, of which we know not the author. Grabe. Kennicott, Diss. ii. p. 404.

VER. 17. *Seek,* or attack *David.* He went out to meet them. Par. But receiving an order not to join battle as yet, retired to Odollam, (C. xxiii. 13. 1 Par. xi. 15. C.) a *strong hold,* with which he was perfectly acquainted. H.

VER. 18. *Raphaim.* Sept. "of Titans," (C.) or giants who had dwelt there. M.—It lay to the west (M.) or south of Jerusalem, and extended as far as Bethlehem. David was still more to the south, (C.) so that he seemed to be cut off from his capital. But it was secure enough. H.—On this occasion, three of his brave men went through the midst of the enemies' ranks, to fetch water from the spring of Bethlehem. C. xxiii. 16.

VER. 20. *Baal-Pharisim,* "the master of the divisions, *or* god of the scattered;" as the place was afterwards called, in memory that David became *master,* and put the enemy to flight, taking their *idols,* (C.) which were unable to save themselves. H.

VER. 21. *Away,* and burnt. Par. The ark had on the contrary proved fatal to the gods, and to the people of the Philistines; who might hence perceive the difference there was between the true God and their false gods.

VER. 23. *Shall,* &c. This consultation is omitted in Heb. C.—Prot. "and when David inquired of the Lord, he said, Thou shalt not," &c. Sept. "and David," &c. H.—*Trees.* Heb. *Becaim.* Sept. "of lamentation." Judg. ii. 1.

VER. 24. *Trees.* Many translate the Heb. "mulberry trees," or leave the original word, *becaim,* "the heights of Bochim." Sept. seem to give a double version: "the sound of the agitation (or Alex. "shutting up," (H.) as with an army on all sides) of the *woods,* of the *lamentation.*" M.—Theodoret supposes, "the woods put in motion, without any wind." It is thought that an army of spirits went before David, and threw the enemy into a panic. Storms of hail, &c. seem to have also cut them down. Isai. xxviii. 21. Ps. xvii. 9.

VER. 25. *Gabaa,* which some would understand of "the hill" of Bochim. C. —But in Sept. (Alex.) and in Par. we read *Gabaon,* a city near the birth-place of Saul. H.—David pursued the enemy by Gabaa, and took from them all the cities of which they had taken possession, after their victory. C.—*Gezer* was in the tribe of Ephraim, (M.) on the confines of the Philistines. C.

CHAP. VI. VER. 1. *Again,* after he had been anointed. David consulted his officers, &c. (1 Par. xiii. 1.) and called a numerous assembly of the priests and people to meet him at Cariathiarim.—*Thousand,* in arms, to protect the rest, (C.) who might probably amount to 300,000. H.—This number Capel and Grotius would substitute for the one here mentioned. Some copies of the Sept. read 70,000. In the former assembly, there were 340, or 359, (C.) or 60 thousand. C. v. 1. H.

VER. 2. *Juda.* But why are not the other tribes mentioned? and whither did they go? We should probably translate, "from the city of Baalim, in Juda;" which is another name of Cariathiarim, as the Par. intimate, v. 6. See Jos. xv. 9. 60.—*Invoked;* or which is called "the ark of the Lord."

VER. 3. *Cart,* out of respect, as the Philistines had done, 1 K. vi. 7. But God had ordered the Levites to carry it themselves, and the neglect here proved so dreadful; for which reason, David required the priests to attend when he removed the ark from the house of Obededom, 1 Par. xv. 12.—*Gabaa* means "the hill of Cariathiarim," where the ark had been in the house of Abinadab, from the time of its being restored back by the Philistines. Ch.—Hunnius would multiply the places where the ark was fixed, to show, against Catholics, that the Church is not confined to one place; (Amama) as if Catholics did not maintain the universality of the Church! H.

VER. 5. *Wood.* Heb. specifies "fir wood," of which the instruments were, perhaps, usually made.

VER. 6. *Nachon.* 1 Par. *Chidon.* Heb. may be rendered, "prepared;" (Chal.) as they were almost arrived at the end (C.) of the procession.—*His hand,* is wanting in Heb. Kennicott.—*Kicked.* Prot. "shook it." H.

VER. 7. *Rashness.* Heb. *shal,* means also "error, ignorance," &c. Syr. and Arab. better, "because he put forth his hand." Ken.—Oza had touched the ark uncovered, (Serarius) shewing too little confidence in God, as if he could not have hindered it from falling; (Rabbins) or perhaps he was the adviser of the ark's being placed upon a cart, instead of the Levites' shoulders. T.—It is not certain that he was a Levite; and the privilege belonged to the sons of Caath, who could claim this honour only after the ark had been folded up with three covers Moreover, the priests seem to have been always selected to carry the ark, after they came into the promised land, v. 3. 1 K. iv. 4. &c. It is hoped that the fault of Oza would be expiated by his sudden death, (C.) as his intention was lauda

9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

10 And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom, the Gethite.

11 And the ark of the Lord abode in the house of Obededom, the Gethite, three months: and the Lord blessed Obededom, and all his household.

12 [a]And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obededom, into the city of David, with joy. And there were with David seven choirs, and calves for victims.

13 [b]And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram:

14 And David danced with all his might before the Lord: and David was girded with a linen ephod.

15 And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet.

16 And when the ark of the Lord was come into the city of David, Michol, the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

17 And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and peace-offerings before the Lord.

18 And when he had made an end of offering holocausts and peace-offerings, he blessed the people in the name of the Lord of hosts.

19 And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed, every one to his house.

[a] 1 Par. xv. 25.—[b] 1 Par. xv. 26.

20 And David returned to bless his own house and Michol, the daughter of Saul, coming out to meet David, said: How glorious was the king of Israel today, who uncovered himself before the handmaids of his servants, and was undressed, as if one of the vain fellows should strip himself.

21 And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel,

22 I will both play, and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids, of whom thou speakest, I shall appear more glorious.

23 Therefore Michol, the daughter of Saul, had no child to the day of her death.

CHAP. VII.

David's purpose to build a temple is rewarded with the promise of great blessings in his seed: His prayer and thanksgiving.

AND [c]it came to pass when the king sat in his house, and the Lord had given him rest, on every side, from all his enemies,

2 He said to Nathan, the prophet: [d]Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins?

3 And Nathan said to the king: Go, do all that is in thy heart: because the Lord is with thee.

4 But it came to pass that night, that the word of the Lord came to Nathan, saying:

5 Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in?

6 Whereas I have not dwelt in a house from the day that I brought the children of Israel, out of the land of Egypt, even to this day: but have walked in a tabernacle, and in a tent.

7 In all the places that I have gone through with all the children of Israel, did I ever speak a word to any one of the tribes of Israel, whom I commanded to feed

[c] A. M. 2960, A. C. 1044.—[d] 1 Par. xvii. 1.

ble. T.—But God would teach his ministers with what caution they were to treat sacred things, (C.) and how exactly all his injunctions were to be observed. H.

VER. 10. *Gethite*, a native of Geth-remmon, a Levitical city; (Jos. xxi. 24,) or he might have been born at Geth; (C.) or his father might have resided there a long time, (Serar. T.) unless he was there with David. Salien.—He was a Levite, 1 Par. xv. 18. and xvi. 5. and xxvi. 4. C.

VER. 12. *Choirs.* Or companies of musicians. Ch.—This sentence is not found in Heb. nor in S. Jerom's version. C.—The Vat. and Alex. Sept. have, "David brought the ark of the Lord from the house of Obeddara, into the city of David, with joy; (13) and there were seven choirs with him, taking up the ark, and the sacrifice, a calf and lamb; (14) and David played on tuneful organs before the Lord; and David had on a beautiful stole." H.

VER. 13. *Paces.* So altars of turf (Grot.) were erected at this distance from each other, on each side of the road. The pagans have sometimes treated their emperors and deities with the like respect. Sueton. in Otho and Calig.—Paris thus addresses Helena in Ovid's Heroic Epistles.

Ibis Dardanias ingens Regina per urbes,
Teque novam vulgus credet adesse Deam,
Quaque feres gressus, adolebunt cynnama flammæ,
Cæsaque sanguineam victima planget humum.

VER. 14. *Ephod* which ordinarily was the habit of priests. But no law restrained others from using it, (C.) particularly on sacred occasions; as we often see laics in a surplice, when they have to sing Church music, &c. M.—David had also on a cloak of byssus; (Paral.) and still Michol speaks as if he had been uncovered; because in this solemn ceremony, he was inspired to divest himself of his royal robes, and to act with a degree of enthusiasm; (H.) which would not have been otherwise becoming in a king. David is considered by some of the fathers as a figure of the priests of the new law; as he ate the loaves of proposition, was dressed like priests, &c. *Sacerdos scitus erat David.* 1 Iræn. iv. S. Amb. v. in Luc. vi. C.

VER. 16. *Leaping.* Sept. "beating" musical instruments . . she counted him as nothing, &c. H.—She rather partook of her father's disposition and pride. M.

VER. 18. *Blessed.* Wishing all sorts of happiness. Only priests and kings perform this function publicly, 3 K. viii. 55. Afterwards David went to his palace, to impart the same blessing to his family, and particularly to the women, who had not been present. This is a vestige of the sacerdotal power, which masters of families formerly enjoyed.

VER. 19. *Cake*, made very thin, with a mixture of oil.—*Beef*, sufficient for a meal.—*Oil.* This was much esteemed in those days. Many would translate the Heb. "a bottle of wine."

VER. 20. *Fellows.* Sept. "dancers." Michol exaggerates, as David had been guilty of no indiscretion, v. 14. C.—S. Gregory (Mor. xxvii. 27,) styles her "insane." Yet Abulensis does not sufficiently approve of David's conduct. M.

VER. 22. *Eyes.* Humility in a king is truly noble.—*Glorious.* He accepts the compliment of Michol, though she had spoken ironically. H.

VER. 23. *Death.* Thus was she punished. The five sons who are attributed to her (C. xxi. 8.) were only adopted; or perhaps we ought to read Merob, instead of *Michol;* (C.) as the latter had been connected with Phaltiel, and not with Adriel, who was the former's husband. H.

CHAP. VII. VER. 1. *Enemies*, before he had made war upon the surrounding nations. 1 Par. xviii. 1.

VER. 2. *Nathan.* An admirable courtier, (Grot.) and a great saint. Eccli. xlvii. He was neither too rough, nor too complaisant.—*Cedar.* This was the most esteemed species of wood. The palace of the Persian kings, at Ecbatana, was chiefly built of it, and of cypress wood. Polyb. x.—Houses were not there built in such a solid manner, as they are in colder climates. They consisted mostly of wood.—*Skins.* The outer veils of the tabernacle were made of skins, as others generally were. C.—Heb. and Chal. "of curtains."

VER. 3. *Thee.* David did not, perhaps, consult him as a prophet; and Nathan thought that the proposal was so just, that it might be safely carried into effect. The prophets are not inspired in all their actions. Joseph was of a different opinion from his father. Gen. xlviii. 19. Samuel supposed that Eliab should have been king; (1 K. xvi. 6,) and Eliseus confesses, that God had concealed from him the affliction of the woman with whom he lodged. 4 K. iv. 27. C.—God afterwards sent the same Nathan to rectify his former decision, that he might not pass sentence, in future, without consulting him. M.

VER. 7. *Tribes.* 1 Paral. xvii. 6, by the substitution of *p* for *b*, reads *Shophete*, "judges," which seems more natural. Some farther information is there given

my people Israel, saying: Why have you not built me a house of cedar?

8 And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: [a] I took thee out of the pastures from following the sheep, to be ruler over my people Israel:

9 And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great name, like unto the name of the great ones that are on the earth.

10 And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more, as they did before,

11 From the day that I appointed judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house.

12 [b] And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [c] He shall build a house to my name, and I will establish the throne of his kingdom for ever.

14 [d] I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

15 [e] But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face.

16 And thy house shall be faithful, and thy kingdom for ever before thy face, [f] and thy throne shall be firm for ever.

17 According to all these words, and according to all this vision, so did Nathan speak to David.

18 And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house that thou hast brought me thus far?

19 But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come; for this is the law of Adam, O Lord God.

20 And what can David say more unto thee? for thou knowest thy servant, O Lord God.

21 For thy word's sake, and according to thy own heart, thou hast done all these great things, so that thou wouldst make it known to thy servant.

22 Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears.

23 And what nation is there upon earth, as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things, upon the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nation and its god?

24 For thou hast confirmed to thyself thy people Israel, to be an everlasting people: and thou, O Lord God, art become their God.

25 And now, O Lord God, raise up for ever the word that thou hast spoken concerning thy servant, and concerning his house: and do as thou hast spoken,

26 That thy name may be magnified for ever, and it may be said: The Lord of hosts *is* God over Israel. And let the house of thy servant, David, be established before the Lord.

27 Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to pray this prayer to thee.

28 And now, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.

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[a] 1 Kings xvi. 13. Ps. lxxvii. 70.—[b] 3 Kings viii. 19.—[c] 3 Kings v. 5.

[d] 1 Par. xxii. 10. Heb. l. 5.—[e] Psal. lxxxviii. 4. and 37.—[f] Heb. i. 8.

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and we learn that the reason why David was denied the privilege of building a temple, was because he had been so much engaged in war. C.

VER. 10. *Before*, provided they be faithful. These promises are conditional.

VER. 11. *House*, or give thee children, who shall hold the sceptre. M.

VER. 12. *I will establish his kingdom.* This prophecy partly relates to Solomon; but much more to Christ, who is called the Son of David in Scripture, and the builder of the true temple, which is the Church, his everlasting kingdom, which shall never fail, nor be cast off for any iniquity of her children. Ch.—God passes over all the children whom David had already, 3 K. ii. 15. The temporal kingdom was enjoyed by David's posterity for a long time, sufficient to verify the expression *for ever*, as it is often used in Scripture. C.—But the spiritual kingdom of the Messias will last till the end of time, and be perfected in eternity. H.—In these predictions we must always distinguish the type from the reality. C.

VER. 14. *Men*, who are not to be entirely destroyed, like the Chanaanites. C.—This is not unlike the *human temptation* of which S. Paul speaks. 1 Cor. x. 13. See Ps. lxxii. 5. and lxxxviii. 33. H.—The *rod of men* denotes war, and *stripes* signify those punishments which God inflicts. S. Jer. Trad.—Some parts of this declaration regard Christ; others Solomon. Heb. i. 5. D.

VER. 16. *Faithful*; or continue a long time. M. 3 K. xi. 38.—Where is now the house of David? or how is this accomplished, except in the Church?—*Thy face.* Sept. "before me," which is conformable to Ps. lxxxviii. 38. David saw Solomon on the throne, and beheld the Messias in spirit. C.—Souls departed still see what regards them, (Sa.) if they be happy. H.

VER. 18. *Lord.* "More in soul, than by this posture of the body, remaining quiet in meditation and prayer." Cajet.—Vatable says only kings were allowed to pray sitting, (Sa. M.) and they must be of the house of Juda. Maimon.—They say the priests always stood in the temple. But Josephus mentions seats of lead for them. Bel. vii. 11. The Heb. expression may denote no more, than that David continued for a long time in fervent prayer; Josephus says, prostrate on the ground before the ark. It is not so much the posture of the body as the fervour of the soul, which God regards. See S. Aug. ad Simp. ii. q. 4. Pythagoras ordered his disciples to pray sitting; and Homer represents Thetis in that attitude. C.—*Far*, in power and glory. H.

VER. 19. *God.* Thus man wishes to be treated. This maxim prevails universally. People seek for their own and their children's happiness; a favour which thou hast graciously promised unto me. C.—Thus immortality, and all happiness, were proposed unto the first man. M.—Some use an interrogation; "Is this the law of Adam?" C.—Prot. "manner of man." Can this felicity attend a man in his fallen state? Does the greatest friend treat his companion with so much condescension and regard? H.—In 1 Par. xvii. 17, it is thus expressed, *and hast made me remarkable above all men, O Lord God.* Osiander translates, "Behold the law of man, of the Lord God." I now discern the mysterious union of the godhead with our humanity, in the person of the Son. C.—Luther attributes this version, *Hæc est ratio hominis, qui Dominus Deus est*, to Zisgler; and hence proves the incarnation. Amama and Tarnovius shew the weakness of the proof, though the article of faith be otherwise indubitable. H.—David is full of admiration that God should treat a weak mortal in such a manner. D.

VER. 20. *Unto thee.* To express his sentiments of gratitude. M.—What more can he desire?

VER. 21. *Word's sake.* Some copies (H.) of the Sept. read "servant's sake," as 1 Par. xvii. C.

VER. 23. *A name.* So that all might praise God, for the favours which he had bestowed upon his people, (H.) and admire his power and glory.—*Gods*, whom thou didst *cast out* of Chanaan. Par. C.—*From*, is not expressed in the Vulg. or Heb. though Prot. also supply it. H.—Some explain *Elohim*, "gods," of the *chief* men of the Hebrew *nation.* The power of the idols was overthrown; (Num. xxxiii. 4,) and the Israelites were rescued both from oppression, and from the service of false gods. Ezec. xvi. C.—Adonai is often substituted for Jehova; as appears from 1 Par. xvii. 21. 22. Kennicott.

VER. 25. *Raise up.* As long as the promises were not fulfilled, they seemed to be dormant. M.

VER. 27. *In his heart.* Lit. "has found his heart," (H.) following the inspirations of divine grace, to pray with attention and love, (C.) and confidence. H.

29 And now begin, and bless the house of thy servant, that it may endure for ever before thee: because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

CHAP. VIII.

David's victories, and his chief officers.

AND it came to pass after this, that David defeated the Philistines, and brought them down, [a] and David took the bridle of tribute out of the hand of the Philistines.

2 [b] And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death, and one to save alive: and Moab was made to serve David under tribute.

3 David defeated also Adarezer, the son of Rohob, king of Soba, when he went to extend his dominion over the river [c] Euphrates.

4 And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

5 And the Syrians of Damascus came to succour Adarezer, the king of Soba: and David slew of the Syrians two and twenty thousand men.

6 And David put garrisons in Syria of Damascus: and Syria served David under tribute: and the Lord preserved David in all his enterprizes, whithersoever he went.

7 And David took the arms of gold, which the servants of Adarezer wore, and brought them to Jerusalem.

8 And out of Bete, and out of Beroth, cities of Adarezer, king David took an exceeding great quantity of brass.

9 And Thou, the king of Emath, heard that David had defeated all the forces of Adarezer.

10 And Thou sent Joram, his son, to king David, to salute him, and to congratulate with him, and to return him thanks; because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass.

11 And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations which he had subdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer, the son of Rohob, king of Soba.

13 David also made himself a name, when he returned after taking Syria, in the valley of the salt-pits, killing eighteen thousand:

14 And he put guards in Edom, and placed *there* a garrison: and all Edom was made to serve David: and the Lord preserved David in all enterprizes he went about.

15 And David reigned over all Israel: and David did judgment and justice to all his people.

16 And Joab, the son of Sarvia, was over the army: and Josaphat, the son of Ahilud, was recorder:

[a] 1 Par. xviii. 1.—[b] A. M. 2960.—[c] 1 Par. xviii. 3.

VER. 29. *Begin.* Heb. "please, *or* deign to bless." Sept. and Jonathan, "begin." C.

CHAP. VIII. VER. 1. *Tribute.* Aquila, and probably S. Jerom, translated, "cubit." Others suppose that *Amma*, or *Meteg-ama*, is some unknown place, which David wrested from the hands of the Philistines. It is hardly probable that the Israelites would have paid the latter tribute till the 20th year of his reign, (C.) or even till the 12th. Salien.—He might now force them to pay tribute. S. Jerom, &c. H.—Perhaps a letter may have been transposed, and instead of Meteg, we should read, "*Geth*, the mother," or metropolis, and its dependencies; (1 Par. xviii. 1.) or "he took Metec, (Num. xxxiii. 28.) and its mother," Geth, which reconciles the two passages. Chal. &c. "he deprived them of the advantage of the rivulet." Sept. "David took the separated" place, (Serar.) or the city of Geth. M.

VER. 2. *Earth*, like criminals condemned to die. Theodoret.—Some of them he chose to spare, and made tributary, having levelled the strong places with the ground. Den. the Carthusian.—Sept. intimate that half were destroyed. C.—But the Heb. rather implies that the greatest part was saved, "a full cord to save alive;" (M.) unless there were three lots, and only one of them, larger indeed than the rest, spared. H.—Death, or slavery, were the portion of all who were taken in war. Grot. Jur. iii. 4. 20.—*Lex nulla capto parcit aut pœnam impendit.* Seneca.—*Tribute.* Heb. "brought gifts," which is a softer term. The Moabites were thus punished for former and, probably, for some recent offences. H.

VER. 3. *Adarezer.* He is styled Adadezer in Heb. and this seems to have been his true name, though it is written Adarezer in Paral. Adad, or "the sun," was the chief idol of Syria, and the kings inserted the name with their own; as Benadad did. Josephus produces a fragment from Nicolaus of Damascus, in which he says that "Adad was king of Damascus, and of all Syria, except Phœnicia, and was defeated by David. . . His successors took his name, as the kings of Egypt did that of Ptolemy; and that the third in descent from this king, made an attack upon Samaria," and upon Achab. Ant. vii. 6.—*Euphrates*, which had been promised by God, Gen. xv. 18. Num. xxiv. 17. C.—Adadezer was probably the aggressor. Salien. M.

VER. 4. *A thousand.* Prot. supply *chariots*, (H.) after the Sept. and 1 Par. (xviii. 4.) which have 7000 *horsemen*. See how we have attempted to reconcile these texts, 1 K. xiii. 5. Perhaps the numbers were expressed by single letters; and the Heb. final *n*, (700) has been mistaken for *z*, (7000) both here and C. x. 18. *Literis numeralibus non verbis antiquitus numeri concipiebantur.* Scaliger, apud Walton prol.—"Will any other hypothesis so naturally solve this repeated difficulty?" Kennicott, Diss. on 1 Chron. xi. p. 96 and 463.—Kimchi thinks that the king's horse-guards are only specified here; and Salien supposes, that those who fought on chariots are also included in Chronicles, as they are often styled horsemen. Isai. xxi. 7. 9. M.—*Houghed.* Aquila, "destroyed." He rendered them unfit for war, as Josue had done, (Jos. xi. 6.) supposing that this was the import of the decree, forbidding many horses to be kept. Deut. xvii. 16.—*Horses* is not expressed in Heb. though the Prot. supply the word; as also, *for*. We should translate lit. "He left out of them 100 chariots;" (H.) as we read elsewhere, that Adarezer had 1000. M.—But this expression being unintelligible, no less than, "he houghed all the chariots," as the text stands at present in the original, may lead us to suspect that this verse has been inaccurately printed Sept. "David paralyzed, (or rendered useless) all the chariots; and 100 chariots were reserved for himself out of them." Josephus says the rest of the 100(chariots were burnt, 5000 horse slain, and 20,000 foot. H.

VER. 5. *Men.* As Adarezer had brought upon himself the arms of David, perhaps by attempting to succour the Moabites, as he afterwards did the children of Ammon; (C. x.) so the king of Damascus was ruined by coming too late to his assistance. This king may be the Adad mentioned by Nicolaus. B. 4. Salien, A. 2993, the 14th year of David. See v. 1 and 3.

VER. 7. *Arms.* "*Quivers.*" Paral. and Syr. "Bucklers." Heb. and Chal. "Bracelets." Sept. C.—These bucklers might be for ornament, like those of Solomon. 3 K. x. 16. Salien.—They were taken afterwards by Sesac, king of Egypt. Joseph. vii. 6. H.

VER. 8. *Beroth*, or Boroe. C.—*Brass.* All for the use of the temple. 1 Par. xviii. 8. The battle seems to have been fought near Beroth. Salien.

VER. 9. *Emath*, or Emesa. Its king, Thou, being alarmed at the ambition of his neighbour Adarezer, (C.) was pleased with the victories of a prince from whom he thought he had less to fear, as he lived at a greater distance. H.

VER. 10. *Joram*, called Adoram in Chron. C.—*His*, Joram's *hand*. M.

VER. 11. *Subdued.* This was the custom of most conquerors. But no prince was ever more religious in this respect than David. He had an officer appointed over the sacred treasure, which contained the presents of Samuel, Saul, &c 1 Par. xxvi. 26. 28.

VER. 13. *Name*, or triumphal arch. Rabbins.—He acquired great fame. C. vii. 9. 1 Mac. v. 57. M.—*Syria*, which is styled *Aram* in Heb. The Sept. have read *Edom*, or Idumea, as the two names have often been confounded, on account of the similarity of the letters. The following verse seems favourable to this reading, as well as the title of the Ps. lix.; and 1 Par. xviii. 12, says, *Abisai . . slew of the Edomites, in the valley of the salt-pits*, 18,000. It is probable that David was present. This Idumea was on the east of the Dead Sea, and had Bosra for its capital. The salt-pits might be a great plain, about three miles south of Palmyra or Thadmor, which supplies almost all Syria with salt. Brun. C.—Others think that the borders of the most salt lake of Sodom are denoted. M. See Gen. xiv. 10.

VER. 14. *Guards*, or officers to administer justice in his name, after Joab had killed all the males, during six months. 3 K. xi. 15. C.

VER. 15. *All Israel*, not only over Juda. M.—All the people who dwelt within the promised land, as far as the Euphrates, were forced to acknowledge his dominion. H.—*People*, settling their differences, &c. Kings formerly performed in person, the most important office of rendering justice; whence three kings of Crete are mentioned as judges in the realms below. C.—David acted with wisdom and justice. M.

VER. 16. *Sarvia*, sister of David. 1 Par. ii. 16.—*Army.* Joab had acquired such influence over it, that his power was formidable even to David. He was a great warrior, and had contributed more than any other person to establish the throne of his uncle; but he was devoid of justice, and not much unlike Achilles.

Jura negat sibi nata, nihil non arrogat armis. Horace.

17 And Sadoc, the son of Achitob, and Achimelech, the son of Abiathar, were the priests: and Saraias was the scribe:

18 And Banaias, the son of Joiada, was over the Cerethi and Phelethi: and the sons of David were the princes.

CHAP. IX.

David's kindness to Miphiboseth for the sake of his father Jonathan.

AND David said: Is there any one, think you, left of the house of Saul, that I may shew kindness to him for Jonathan's sake?

2 Now there was of the house of Saul, a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba, thy servant.

3 And the king said: Is there any one left of the house of Saul, that I may shew the mercy of God unto him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet.

4 Where is he? said he. And Siba said to the king: Behold he is in the house of Machir, the son of Ammiel, in Lodabar.

5 Then king David sent, and brought him out of the house of Machir, the son of Ammiel, of Lodabar.

6 And when Miphiboseth, the son of Jonathan, the son of Saul, was come to David, he fell on his face and worshipped. And David said: Miphiboseth? And he answered: Behold thy servant.

7 And David said to him: Fear not, for I will surely shew thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul, thy father, and thou shalt eat bread at my table always.

8 He bowed down to him, and said: Who am I, thy servant, that thou shouldst look upon such a dead dog as I am?

9 Then the king called Siba, the servant of Saul, and said to him: All that belonged to Saul, and all his house, I have given to thy master's son.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and Miphiboseth, the son of thy master, shall always eat bread at my table. And Siba had fifteen sons and twenty servants.

11 And Siba said to the king: As thou, my lord the king, hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat at my table, as one of the sons of the king.

12 And Miphiboseth had a young son, whose name was Micha: and all the kindred of the house of Siba served Miphiboseth.

13 But Miphiboseth dwelt in Jerusalem: because he ate always at the king's table: and he was lame of both feet.

CHAP. X.

The Ammonites shamefully abuse the ambassadors of David: they hire the Syrians to their assistance: but are overthrown with their allies.

AND [a]it came to pass after this, that the king of the children of Ammon died, and Hanon, his son, reigned in his stead.

2 And David said: [b]I will shew kindness to Hanon, the son of Naas, as his father showed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon,

3 The princes of the children of Ammon said to Hanon, their lord: Thinkest thou that for the honour of thy father, David hath sent comforters to thee, and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it?

4 Wherefore Hanon took the servants of David, and

[a] A. M. 2967, A. C. 1037.—[b] 1 Par. xix. 2.

Grot.—*Recorder*, or chancellor. Ch.—*A commentariis.* Aquila.—"Remembrancer," (H.) or the person who kept a journal of all memorable transactions. The kings of Persia employed people to keep such journals. 1 Esd. iv. 15. Est. vi. 1. Joseph. xi. 2.—The power of these writers was very great. Judg. v. 14. 4 K. xviii. 18. C.—Reference is often made to their "words of days." They had also to present petitions and memorials from the people. M.

Ver. 17. *Achimelech* is also called the father of *Abiathar*, as these two had both names indiscriminately. 1 K. xxi. 2. During the contest between the families of Saul and of David, two high priests were acknowledged, in their respective dominions. Sadoc was also permitted to officiate at Gabaon, during the reign of David; and, as Abiathar took part against Solomon, he was invested with the whole authority, and thus were accomplished the predictions made to Phinees and to Heli. Num. xxv. 12. 1 K. ii. 35. C.—Yet Salien considers Abiathar as the sole pontiff, from the time that his father was murdered by Saul. Sadoc, in the mean while, was his arch-priest or delegate, at Gabaon; (H.) though Abulensis and Josephus acknowledge both as high priests, (1 Par. xxiv. 3,) officiating by turns. M.—*Scribe*, or secretary. Ch. See Judg. v. 14.—Sept. "counsellor." He is called Susa, in Chronicles. H.

Ver. 18. *The Cerethi and Phelethi.* The king's guards. Ch.—They were Philistines, and had attached themselves to David while he was at Geth, continuing always faithful to him. We read of them in the Vulgate, under the reign of Joas. 4 K. xi. 19. David selected some out of all Israel, towards the end of his reign. 1 Par. xxvii.—*Princes:* literally, *priests;* (Cohen) so called, by a title of honour, and not from exercising the priestly functions. Ch.—Sanctius translates, they "were like priests." The book of 1 Par. (xviii. 17,) explains, *were chief about the king.* Sept. "masters of the palace." David kept them near his person, and employed them as he thought proper: Bertram thinks, in embassies, till after the revolt of Absalom, when Ira took their place. C. xx. 26. C.—Prot. "David's sons were chief rulers." Chal. "grandees;" (H.) "ministers." Grot. D.

CHAP. IX. Ver. 1. *Saul.* David was solicitous only about the descendants of Jonathan, who was the eldest son. The rest he afterwards gave up to be crucified, while he ordered the patrimony of Saul to be given to Miphiboseth, who was now about twenty years old. Salien, A. C. 1058.—It is rather wonderful that David had not thought of his old friend sooner. But we are not obliged to suppose that he had reigned fifteen years, without being mindful of his repeated promises to Jonathan. 1 K. xx. 42. H.—This event took place towards the beginning of his reign. C.

Ver. 2. *Servant*, or free man of Saul, and a convert. Josephus. M.—Yet he might very well be a Hebrew, who refused to accept of his liberty, and continued as superintendent over the rest in his master's house, (v. 10,) like Eleazar, Joseph, (Gen. xxiv. and xxxix.) or the servant of whom our Saviour speaks. Luke xii. 42. C.

Ver. 4. *Lodabar*, probably on the east side of the Jordan. C.—*Machir* was a powerful man of the tribe of Manasses. M.

Ver. 7. *Father*, or grandfather. H.—It is thought that all his goods had been confiscated, in consequence of Isboseth's assuming the regal dignity. C.—David might give the property to whom he pleased. M.—*Always.* This was a mark of the greatest distinction. Luke xxii. 30. The Romans sometimes made their slaves free, in this manner, *per mensam.* C.

Ver. 9. *Son*, Miphiboseth. Some understand less correctly, (C.) "I have given to Micha, the son of Miphiboseth, all that belonged to Saul; and, as for Miphiboseth, I give him my table." Munster. Vatab. Salien. M.—Saul's patrimony might be administered by Siba, to support Micha. D.

Ver. 10. *Servants* under him, though all belonged to Miphiboseth. H.

Ver. 11. *My table*, if the king shall please so to order. Sanchez.—It would seem that Siba did not properly understand the king. C.—The Sept. Syr. and Arab. read, perhaps more correctly ש, "his," instead of י, "my table," in *shulchani.* "And Memphibosthai ate at David's table, as one," &c. H.—He did not merely eat *of the king's table*, (v. 13,) but at it, *super mensam*, as the Heb. Chal. and Sept. express. M.

Ver. 13. *Feet*, from five years of age. C. iv. 4. If we add the seven years and a half of his uncle's reign, and suppose that David would take this notice of him, as soon as he had it in his power, after the taking of *Jerusalem*, we may conclude that he was about thirteen years old when he was presented to the king, and behaved with the most engaging modesty and respect. If he had already a son, (v. 12,) we may allow a few years more. H.

CHAP. X. Ver. 2. *Naas*, whom Saul had defeated, and who on that account is supposed to have received his rival more willingly, (C.) when he had retreated into the country of Moab. 1 K. xxii. 3. After receiving many presents from Naas, he retired to Odollam. S. Jer. Tradit. M.—Though the Israelites were not to seek the friendship of these nations, (Deut. xxiii. 6,) they were not forbidden to make a return of gratitude. M.

Ver. 3. *It.* Thus, by their insinuations, they pervert the good dispositions of their prince, and by too much policy bring ruin on the nation. H.—History affords many examples of similar effects of worldly wisdom. M.

Ver. 4. *Away*, having forced them as it were to go into mourning for the de

shaved off the one half of their beards, and cut away half of their garments, even to the buttocks, and sent them away.

5 When this was told David, he sent to meet them: for the men were sadly put to confusion, and David commanded them, *saying:* Stay at Jericho, till your beards be grown, and then return.

6 And the children of Ammon seeing that they had done an injury to David, sent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thousand footmen, and of the king of Maacha a thousand men, and of Istob twelve thousand men.

7 And when David heard this, he sent Joab, and the whole army of warriors.

8 And the children of Ammon came out, and set their men in array at the entering in of the gate: but the Syrians of Soba, and of Rohob, and of Istob, and of Maacha, were by themselves in the field.

9 Then Joab, seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered to Abisai, his brother, who set them in array against the children of Ammon.

11 And Joab said: If the Syrians are too strong for me, then thou shalt help me: but if the children of Ammon are too strong for thee, then I will help thee.

12 Be of good courage, and let us fight for our people, and for the city of our God: and the Lord will do what is good in his sight.

13 And Joab, and the people that were with him, began to fight against the Syrians: and they immediately fled before him.

14 And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

15 Then the Syrians, seeing that they had fallen before Israel, gathered themselves together.

16 [a]And Adarezer sent and fetched the Syrians, that were beyond the river, and brought *over* their army: and Sobach, the captain of the host of Adarezer, was their general.

17 And when this was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought against him.

18 And the Syrians fled before Israel, and David slew of the Syrians *the men* of seven hundred chariots, and forty thousand horsemen: and smote Sobach, the captain of the army: who presently died.

19 And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by Israel, were afraid and fled away, eight and fifty thousand men, before Israel. And they made peace with Israel, and served them: and the Syrians were afraid to help the children of Ammon any more.

CHAP. XI.

David falleth into the crime of adultery with Bethsabee: and not finding other means to conceal it, causeth her husband, Urias, to be slain: then marrieth her, and she beareth him a son.

AND [b]it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab, and his servants with him, and all Israel, and they ravaged the country of the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

2 In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: and he saw from the roof of his house,

[a] A. M. 2968, A. C. 1036.

[b] 1 Par. xx. 1. A. M. 2969, A. C. 1035.

ceased king. These nations adopted the same customs as the Hebrews: they cut their hair, and rent their garments, to express their deep affliction. Isai. xv. 2. The Arabs would deem it a great insult, and a piece of irreligion, to shave their beard. Darvieux vii. p. 175. Plutarch (Agesil) observes, that the Lacedemonians obliged those who acted in a cowardly manner in war, to wear only one whisker: and Herodotus (ii. 121,) takes notice of a person who, in contempt, cut off the beard on the right cheeks of some soldiers, who were placed to guard the body of his brother, who had been gibbeted, having first made them drunk, that he might take away the body. The *garments* (Aquila says, "the tunic," Sept. "the cloak, *or* mandua," which is a military garment used in Persia) were cut (C.) for the same purpose, like our spencers, (H.) that the ambassadors might be exposed to derision, as breeches were not usually worn, (C.) except by priests officiating. D.—This was in contempt of circumcision. M.—Yet we cannot suppose, but that the ambassadors would procure something to cover themselves before they arrived at Jericho, where they remained till their beard and the hair of their head (1 Par. xix.) were grown. The city was not rebuilt, but there were some houses in the territory of that devoted place. Jos. vi. 26. H.

VER. 6. *Rohob*, the capital, between Libanus and Antilibanus.—*Soba* was subject to Adarezer. C. viii. 3.—*Maacha*, at the foot of Hermon.—*Istob* (Heb. *ish tob*) signifies, the man, or prince, or "the master of Tob," (C.) where Jephte lived. Judg. xi. 5. D. Salien.—Josephus thinks that Istob is the name of a fourth king, who, together with the king of Micha, brought 22,000 into the field. The first he styles king "of the Mesopotamians," (1 Par. xix. 6.) which Salien explains of the country between Abana and Pharphar, the two great rivers of Syria, (4 K. v. 12,) though, on this occasion, he allows that Adarezer hired forces from the utmost parts beyond the Euphrates. H.

VER. 7. *Warriors.* The outrage offered to the ambassadors was a sufficient reason. The king of Ammon might have refused to receive them; but he could not, with any propriety, treat them with scorn. "The right of ambassadors has both a divine and human sanction." Cicero, c. Verrem 3.—The Romans have frequently waged war to revenge such wrongs. Grot. Jur. ii. 18.

VER. 8. *Ammon.* David was disposed to have lived in peace with this nation: but they voluntarily provoke his arms, after he had made such havoc upon all the neighbouring idolaters, and thus draw down the scourge of Providence; who suffers those to be blinded whom he has resolved to punish. The preparations for this war seem to have been greater than usual, and it continued for a longer period, and in the end proved destructive to all. H.—*Gate* of Medaba. Paral. Besides the 33,000 auxiliaries (v. 6) and the natives, 32,000 chariots of war were hired from beyond the Euphrates. 1 Par. xix. 7.

VER. 12. *City*, Jerusalem, the metropolis; or, all *the cities* of Israel. Paral.

VER. 15. *Together*, expecting that David would punish them farther. M.

VER. 17. *Helam.* Ptolemy mentions *Alamata*, on the Euphrates. But perhaps we ought to read the Heb. *Lehem*, "he came upon them." See 1 Par. xix. 17. Some translate, "he came to their army."

VER. 18. *Hundred.* Paral. *thousand*, allowing ten men for each chariot. D. M.—*The men* is omitted in both texts. See C. viii. 4. H.—*Horsemen.* Paral. reads, *footmen*, supplying what is here omitted, (Salien) so that 87,000 Syrians perished, unless there be a mistake of the transcribers. C.—*Smote*, though not perhaps with his own hand, as he slew so many thousands by means of his army. M.

VER. 19. *Before Israel.* Heb. and Sept. only read, "And when all the kings, servants of Adarezer, saw that they were smitten before Israel, they made peace with Israel, and served them," &c. H.—The addition is not found in the ancient version of S. Jerom. These tributary kings lived in Syria, and some perhaps beyond the Euphrates. See Ps. lix. C.—The army had consisted of 145,000 men. After the loss of 87,000, the *servants of Adarezer went over to David, and served him.* Paral. M.

CHAP. XI. VER. 1. *Year.* Heb. "at the end of the year," (Chal. Syr.) which may be explained either of the year after the preceding engagement, or at the end of the civil year, in the autumnal equinox, (C.) or of the sacred year, which begins in the spring, (H.) when kings more commonly go to battle, about the month of March. M.—In hot countries they make a campaign also in autumn.—*Ammon.* They had not been sufficiently chastised, as they had saved themselves within their strong cities. They had added to their other crimes, that of stirring up the Syrians against David. C.—*Rabba*, the capital of Ammon, which Polybius calls "Rabatamana." See C. v. 8. H.

VER. 2. *Noon.* He had been reposing, according to custom. C. iv. 7. C.—But the devil was not idle. He was meditating a temptation and crime, which involved a great part of the remainder of David's life in misery. H.—He had reigned 18 years, and lived 48, almost without blame. Salien, A. 2998.—*His house*, as the Heb. explains it. The Vulg. *might* insinuate that the woman was upon "the roof of her house." But she was probably in her garden, as the Jews

a woman washing herself, over-against him: and the woman was very beautiful.

3 And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee, the daughter of Eliam, the wife of Urias, the Hethite.

4 And David sent messengers, and took her, and she came in to him, and he slept with her: [a] and presently she was purified from her uncleanness:

5 And she returned to her house, having conceived. And she sent and told David, and said: I have conceived.

6 And David sent to Joab, saying: Send me Urias, the Hethite. And Joab sent Urias to David.

7 And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on.

8 And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king.

9 But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.

10 And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? why didst thou not go down to thy house?

11 And Urias said to David: The ark of God, and Israel, and Juda dwell in tents, and my lord Joab, and the servants of my lord, abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? by thy welfare, and by the welfare of thy soul, I will not do this thing.

12 Then David said to Urias: Tarry here to-day also, and to-morrow I will send thee away. Urias tarried in Jerusalem that day and the next.

13 And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch, with the servants of his lord, and went not down into his house.

14 And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias,

15 Writing in the letter: Set ye Urias in the front of the battle, where the fight is hottest: and leave ye him, that he may be wounded, and die.

16 Wherefore, as Joab was besieging the city, he put Urias in the place where he knew the bravest men were.

17 And the men coming out of the city, fought against Joab, and there fell some of the people of the servants of David, and Urias, the Hethite, was killed also.

18 Then Joab sent, and told David all things concerning the battle.

19 And he charged the messenger, saying: When thou hast told all the words of the battle to the king,

20 If thou see him to be angry, and he shall say: Why did you approach so near to the wall to fight? knew you not that many darts are thrown from above, off the wall?

21 Who killed Abimelech, the son of Jerobaal? [b] did not a woman cast a piece of a mill-stone upon him from the wall, and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias, the Hethite, is also slain.

22 So the messenger departed, and came and told David all that Joab had commanded him.

23 And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them, even to the gate of the city.

24 And the archers shot their arrows at thy servants, from off the wall above: and some of the king's servants are slain, and thy servant Urias, the Hethite, is also dead.

25 And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discourage thee,

[a] Lev. xv. 18.

[b] Judg. ix. 53.

have their baths in the open air. They are frequently obliged to purify themselves. C.—The house must have been very near David's palace. Salien.

VER. 3. *Eliam.* By a transposition of letters, he is called Ammiel, in 1 Par. iii. 5. Both words signify "my people is God's." This son of Achitophel (C. xxiii. 34,) was one of David's valiant men, as well as Urias, who is styled *the Hethite*, being born at Eth; (S. Jer. Salien) or on account of his extraction, or because he or his ancestors (H.) had performed some great exploit against that nation; as Germanicus, Africanus, &c. received those titles among the Romans, for conquering the Germans, &c. C.—Eth was a place near Hebron. Adric. 128. M.—The name of Bethsabee is also different in Paral.; the last *b* in Heb. being changed into *v*. *Both-shua, both-al-i-am;* instead of *Both-shobā, both-am-i-al.* H. Kennic.—The grandfather of Bethsabee is supposed to have revolted against David, to revenge the wrong done to her. T. A. Lapide. "Let the weak tremble at the fall of the strong." S. Aug. in Ps. 1.

VER. 4. *Purified.* Lit. "sanctified." Heb. and Sept. "for she was," &c. H.—*Hoc ideo additum ne miraremur illicò eam concepisse.* Grot. Arist. Anim. vii. 20. —Women were obliged to bathe after such actions. Lev. xv. 18.

VER. 8. *Feet.* As they did not wear stockings, this practice was very common after a journey. David thus insinuated that Urias might take his rest, and go to his wife, that so he might suppose that the child was his own, and the crime of Bethsabee might be concealed. C.—*King,* as a mark of honour, but in reality that he might be more excited to indulge his pleasures. Abulensis. M.

VER. 9. *House,* in the court, for the guards. See Athen. v. 2. &c.

VER. 10. *Journey,* of thirty hours' length. Adrichomius.

VER. 11. *Ark.* Most people suppose that the ark and the priests were before Rabba, as they seem to have been present in all expeditions of consequence. M. C.—But, at any rate, the ark was covered with skins or veils, even in the tabernacle at Gabaon, or at Sion. H.—*Thing.* He binds himself by an oath not to gratify his natural inclinations, that the king might desist from pressing him any farther. Salien.—But David resolves to endeavour to make him forget his oath, during the moments of intoxication. The valour and temperance of Urias, and divine Providence, render all his craft useless; and a concatenation of crimes cannot hide the original offence. H.

VER. 13. *Couch.* It seems he was one of the guards. Josephus says he was Joab's armour-bearer, (Ant. vii. 7.) and one of David's heroes. C. xxiii. 39.

VER. 14. *Morning* of the fourth day, as Urias staid three nights at Jerusalem. It is not clear that he was intoxicated the last of them. On that night David permitted him to act as he should think proper; and finding that he obstinately persisted in the resolution of not going to sleep with his wife, he had recourse to the last and most barbarous expedient of making way for his own marriage with the woman, as he saw this was the only method left for him to save her honour. The utmost expedition was requisite, as many days must have elapsed before she perceived her situation; (H.) and if many more should pass over, it would be manifest to the world that she had been guilty of adultery, and must either be stoned, or, if David spared her, he must bear the blame. Salien. —*Urias.* The fable of Bellerophon being sent by Prœtus to Jobates, king of Syria, with a letter, desiring the king to put the bearer to death, seems to have been copied from this history. Their letters have become proverbial. Chry.

Aha Bellerophontem jam tuus me fecit filius,
Egomet tabellas detuli ut vincirer.———Plaut. Bacchide.

VER. 15. *Die.* We no longer behold the genius of that David who would not hurt his persecutor. What a change does a shameful passion introduce in the whole conduct of a man! and how does one false step conduct from one abyss to another! *Proprium humani ingenii est odisse quem læseris.* Tacit.—David could no longer bear the sight of a man whom he had injured so grievously. C.

VER. 17. *Also.* Hence David prays with reason; Deliver me from blood (*sanguinibus*) of many slain. He was answerable for all. Cajetan.

VER. 21. *Jerobaal?* Hebrews write Jeroboseth, to avoid the mention of Baal, as they also do with respect to the name of Isboseth, who was probably called Isbaal. C. See Judg. ix. 57.—Joab supposed that David might probably adduce this instance, to shew the danger of approaching too near the wall, as it had proved destructive to part of his army, and had been fatal to Abimelech. But it seems the messenger did not allow him time to express any resentment, before he told him the agreeable news, which he desired so much to hear v. 24. H.

for various is the event of war: and sometimes one, sometimes another, is consumed by the sword: encourage thy warriors against the city, and exhort them, that thou mayst overthrow it.

26 And the wife of Urias heard that Urias, her husband, was dead, and she mourned for him.

27 And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which David had done, was displeasing to the Lord.

CHAP. XII.

Nathan's parable. David confesseth his sin, and is forgiven: yet so as to be sentenced to most severe temporal punishments. The death of the child. The birth of Solomon. The taking of Rabbath.

AND [a]the Lord sent Nathan to David: and when he was come to him, he said unto him: There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many sheep, and oxen.

3 But the poor man had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house, together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

4 And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him; but took the poor man's ewe, and dressed it for the man that was come to him.

5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death.

6 [b]He shall restore the ewe four-fold, because he did this thing, and had no pity.

7 And Nathan said to David: Thou art the man. Thus saith the Lord, the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul,

8 And gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee.

9 Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias, the Hethite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Therefore, the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias, the Hethite, to be thy wife.

11 Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes, [c]and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun.

13 And David said to Nathan: I have sinned against the Lord. And Nathan said to David: [d]The Lord also hath taken away thy sin: thou shalt not die.

14 Nevertheless, because thou hast given occasion

[a] A. M. 2970, A. C. 1034.—[b] Exod. xxii. 1.

Infra xvi. 21.—[d] Eccli. xlvii. 13.

VER. 26. *For him.* We may apply to her tears those words of Lucan:

——Lachrymas non sponte cadentes
Effudit, gemitusque expressit pectore læto.

"None affected more sorrow for the death of Germanicus, than those who rejoiced the most at that event." Tacit. An. ii.—The mourning for the dead usually lasted seven days; (Eccli. xxii.) and after that period, David seems to have married Bethsabee. Abulen. q. 21.

VER. 27. *Lord;* not that David had married the woman, but on account of his former conduct towards her and her husband. M.—The canon law forbids the marriages of those who have been accomplices in the death of their former partner; and some have thought that this marriage of David was null. But this is inaccurate; and the fruits of it were (C.) all deemed legitimate. See 1 Par. iii. 5. H.—The Rabbins even pretend that David was guilty of no sin in marrying Bethsabee during the life-time of Urias; as the latter, they say, must have given her a bill of divorce when he went to war. Grotius.—But why should we excuse an action which was so severely condemned and punished by God? C. xii. 1. &c. Ps. l. C.—In David's conduct, we here behold a complication of the basest passions of lust and cruelty; which make David neglect the sanctity of an oath, (v. 11) and attempt to ruin, by drunkenness, the soul of one to whom he was much indebted; and, afterwards, to expose him to an untimely death, perhaps without repentance; if indeed Urias exceeded the bounds of moderation. This however is not certain; as the word *drunk* is often used to denote a degree of blameless conviviality. Gen. xliii. 34. Yet the design of David was equally criminal. How soon may the man *according to God's own heart*, fall from his elevated station into the depth of the abyss! *Wherefore let him that thinketh himself to stand, take heed lest he fall.* 1 Cor. x. 12. H.

CHAP. XII. VER. 1. *Unto him,* after the birth of the child. A whole year had nearly elapsed, and David continued blind and impenitent. The spirit of prophecy had left him; and, though he was clear-sighted, and equitable enough to punish the faults of others, he could not discern his own picture, till Nathan had removed the veil. The prophet acted with the utmost prudence, and did not condemn the king till he had pronounced sentence on himself. It is commonly supposed that the interview was private. But S. Chrysostom believes that the chief lords of the court were present; which would enhance the discretion of Nathan, as well as David's humility. C.

VER. 3. *Daughter.* All these expressions tended to shew the affection of the owner for this pet lamb. H.—In Arabia, one of the finest is commonly fed in the house along with the children. Bochart, Anim. T. i. B. ii. 46.—It is not necessary that every word of this parable should have been verified in Bethsabee. C.—Many things are usually added for ornament. M.—Yet she had been treated in the most tender manner by her husband, who had her alone, while David had eighteen wives H.

VER. 4. *To him.* This wanton cruelty caused David to pronounce him deserving of death; as simple theft was punished with only a four-fold restitution. Ex. xxii. 1. Judges sometimes diminish, and at other times increase, the severity of the law, according to the dispositions of the offenders, which lawgivers could not exactly foresee. C.

VER. 6. *Fold.* Sept. "seven-fold," which Grabe corrects by the Heb. H.—David lost four of his sons; the first born of Bethsabee, Amnon, Absalom, and Adonias: and saw his daughter Thamar, (C.) and his ten inferior wives, dishonoured, in punishment of his crime. M.

VER. 7. *The man,* against whom thou hast pronounced sentence, and who hast treated thy neighbour with still less pity. H.

——Mutato nomine de te
Fabula narratur.——Hor.

VER. 8 *Wives.* We know of none that David married. But, as king, he enjoyed alone that privilege. Grot. C. iii. 7. and xvi. 21.—*Unto thee.* Heb. "I would have given thee such and such." C.—Sept. "I will moreover give thee like unto these;" a continuation of prosperity. H.—This singular love, which God was still disposed to manifest unto David, touched his heart with peculiar force. Salien.

VER. 10. *House.* What a dismal scene opens itself to our view during the remaining part of David's reign! H.—Scarcely one of his successors was free from war; even Solomon was disturbed by the rebellion of Jeroboam, &c. and many of David's family and descendants came to an untimely end, v. 6. C.—Six sons of Josaphat, all Joram's, except one, Josias, the children of Sedecias, &c. 4 K. xxv. &c. W.

VER. 11. *I will raise,* &c. All these evils, inasmuch as they were *punishments,* came upon David by a just judgment of God, for his sin; and therefore God says, *I will raise,* &c. But inasmuch as they were *sins,* on the part of Absalom and his associates, God was not the author of them, but only permitted them. Ch.—God permitted the wicked prince to succeed for some time, that he might punish David. C.—*Neighbour,* most dearly beloved. To be treated ill by such a one, is doubly severe. Ps. liv. 15. M.

VER. 12. *Sun,* publicly. C. xvi. 22. How abominable soever this conduct of an unnatural son must have been to God, he says, *I will do this;* because, when he might have prevented it by a more powerful grace, or by the death of the delinquent, he suffered him to carry his infernal project into execution. H.

VER. 13. *Sinned.* His confession was sincere, and very different from that of Saul, 1 K. xv. 24. "The expression was the same; but God saw the difference of the heart." S. Aug. con. Faust. xxii. 27.—*Sin.* He has remitted the fault and the eternal punishment, and he has greatly diminished the temporal chastisement, and will not inflict instant death, as he seemed to have threatened, v. 10. C.—"The speedy remission shewed the greatness of the king's repentance" S. Amb. Apol. 2.

VER. 14. *Occasion.* Lit. "made" almost, in the same sense, as God threatened

to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die.

15 And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of.

16 And David besought the Lord for the child: and David kept a fast, and going in by himself, lay upon the ground.

17 And the ancients of his house came to make him rise from the ground: but he would not, neither did he eat meat with them.

18 And it came to pass on the seventh day that the child died: and the servants of David feared to tell him that the child was dead. For they said: Behold, when the child was yet alive, we spoke to him, and he would not hearken to our voice: how much more will he afflict himself, if we tell him that the child is dead?

19 But when David saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him: He is dead.

20 Then David arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the house of the Lord, and worshipped; and then he came into his own house, and he called for bread, and ate.

21 And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive: but after the child was dead, thou didst rise up and eat bread.

22 And he said: While the child was yet alive, I fasted and wept for him: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?

23 But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

24 And David comforted Bethsabee, his wife, and went in unto her, and slept with her: [a]and she bore a son, and he called his name Solomon, and the Lord loved him.

25 And he sent, by the hand of Nathan, the prophet, and called his name Amiable to the Lord, because the Lord loved him.

26 [b]And Joab fought against Rabbath, of the children of Ammon, and laid close siege to the royal city.

27 And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters is about to be taken.

28 Now, therefore, gather thou the rest of the people together, and besiege the city and take it: lest, when the city shall be wasted by me, the victory be ascribed to my name.

29 Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it.

30 And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones; and it was put upon David's head, and the spoils of the city, which were very great, he carried away.

31 And bringing forth the people thereof, he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brick-kilns: so did he to all the cities of the children of Ammon. And David returned with all the army to Jerusalem.

CHAP. XIII.

Amnon ravisheth Thamar. For which Absalom killeth him, and flieth to Gessur.

AND [c]it came to pass after this, that Amnon, the son of David, loved the sister of Absalom, the son of David, who was very beautiful; and her name was Thamar.

2 And he was exceedingly fond of her, so that he

[a] A. M. 2971, A. C. 1033.—[b] 1 Par. xx. 1.

[c] A. M. 2972, A. C. 1032.

to *do*, what was effected by Absalom, v. 12. David did not co-operate with the malice of infidels; but he was responsible for it: in as much as he had committed an unlawful action, which gave them occasion to blaspheme God, as if he had not been able to foresee this scandalous transaction. Thus God and religion are often vilified, on account of the misconduct of those who have the happiness to be well informed, but do not live up to their profession: but this mode of argumentation is very fallacious and uncandid. It ought, however, to be a caution to the servants of the true God, never to do any thing which may have such fatal consequences; and alienate the minds of weak men from the truth.—*Die.* Thus infidels would see, that God did not suffer David to pass quite unpunished. H.

Ver. 15. *Of.* Heb. "it was sick" (C.) of a fever.

Ver. 16. *A fast*, (*jejunavit jejunio*) denotes, with more than ordinary rigour. Salien.—*By himself.* Heb. "he went in, and lay all night upon the ground." H.

Ver. 18. *Day.* After his birth, when he had received circumcision; (Salien) or on the 7th day since the commencement of his malady. C. M.

Ver. 23. *To me.* No instance of any one being raised from the dead had yet occurred; though David did not disbelieve its possibility. M.

Ver. 24. *Wife.* She had partaken in his affliction and repentance. The Jews say that David told her the divine oracle, which is mentioned 3 K. i. 13. 17, that her next son should succeed to the throne. Salien (A. 3000) supposes that he was conceived in May, two months after the death of Bethsabee's first-born, and came into the world about the time of the Passover.—*Solomon*, "the pacific." See 1 Par. xxii. 9. M.

Ver. 25. *Amiable to the Lord.* Or beloved of the Lord. In Hebrew, *Yedideya.* Ch.—*Loved him*, is not expressed in Heb. "because of the Lord." H.—Theodotion, "in the word, or agreeably to, the order of the Lord." Solomon never went by the name which God here gives him, (C.) except in this place. M.—It shews the gratuitous predilection which God had for him; but affords no proof of his predestination to glory, of which there is too much reason to doubt. C.

Ver. 27. *The city of waters.* Rabbath, the royal city of the Ammonites, was called *the city of waters*, from being encompassed with waters. Ch. See C. v. 8. —The Heb. in the preceding verse seems to insinuate, (H.) that "he had taken the royal city." But he was only on the point of doing it, or had, perhaps, made himself master of some part of it. Here the Heb. "I have taken," may be explained in the same sense, unless *the city of waters* were the lower part of Rabbath, lying on the Jaboc. Junius translates, "He cut off the waters, which entered the city;" and Josephus favours this explanation. It seems the siege lasted about two years. C.—Antiochus took this city, by depriving the inhabitants of water. Polyb. v.

Ver. 28. *Take it.* The higher, and more impregnable part; which honour Joab reserved for David.

Ver. 30. *King.* Heb. *Malcam*, "their king." Moloc, "king," or the chief idol of the Ammonites. It was forbidden to use the ornaments of the idols of Chanaan, but not of other nations. This crown might be worth a talent, on account of the gold and precious stones; (1 Par. xx. 2. Sanchez. Bochart,) or it might weigh so much as almost 87 pounds, (C.) or above 113 pounds English. H. —Such immense crowns were sometimes suspended for ornament, over the throne; as Benjamin of Tudela says was done by the emperor Commenes. Pliny describes one of nine pounds; and Athenæus (v. 8,) another of 80 cubits, or 40 yards (H.) in circumference. C.—The idol, or the king of Ammon, (M.) might have one of the like nature, suspended. The Rabbins say David caused it to hang in the air by means of a load-stone; as if it would attract gold! C.

Ver. 31. *Sawed.* Heb. "he put *them* under saws, and under rollers of iron, and under knives," &c. H.—The Jews say that Isaias was killed by being sawed asunder; to which punishment S. Paul alludes. Heb. xi. 37. M.—*Brick-kilns*, or furnaces. Ps. xx. 10. Muis.—Daniel and his companions were thrown into the fiery furnace. Dan. iii. 6. 11. Est. xiii. 7. C.—Some condemn David of excessive cruelty on this occasion. T. Sanctius.—But the Scripture represents his conduct as irreproachable, except in the affair of Urias; (3 K. xv. 5,) and at this distance of time, we know not the motives which might have actuated him to treat his enemy with such severity. The Ammonites had probably exercised similar cruelties on his subjects. See 1 K. xi. 2. Amos i. 13. C.—They had shamefully violated the law of nations, and had stirred up various kings against David. M.—Salien blames Joab for what may seem too cruel. But, though he was barbarous and vindictive, we need not condemn him on this occasion, no more than his master; as we are not to judge of former times by our own manners. H.—War was then carried on with great cruelty. C.

CHAP. XIII. Ver. 1. *Thamar* was born of Maacha, as well as Absalom.

Ver. 2 *Her.* He had seen her on some solemn occasions, when virgins were

fell sick for the love of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

3 Now Amnon had a friend, named Jonadab, the son of Semmaa, the brother of David, a very wise man:

4 And he said to him: Why dost thou grow so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Amnon said to him: I am in love with Thamar, the sister of my brother Absalom.

5 And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

6 So Amnon lay down, and made as if he were sick: and when the king came to visit him, Amnon said to the king: I pray thee, let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

7 Then David sent home to Thamar, saying: Come to the house of thy brother Amnon, and make him a mess.

8 And Thamar came to the house of Amnon, her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight, she made little messes.

9 And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Amnon said: Put out all persons from me. And when they had put all persons out,

10 Amnon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them into her brother Amnon, in the chamber.

11 And when she presented him the meat, he took hold of her, and said: Come, lie with me, my sister.

12 She answered him: Do not so, my brother, do not force me: for no such thing must be done in Israel. Do not thou this folly.

13 For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel: but rather speak to the king, and he will not deny me to thee.

14 But he would not hearken to her prayers, but being stronger, overpowered her, and lay with her.

15 Then Amnon hated her with an exceeding great hatred: so that the hatred, wherewith he hated her, was greater than the love with which he had loved her before. And Amnon said to her: Arise, and get thee gone.

16 She answered him: This evil, which now thou dost against me, in driving me away, is greater than that which thou didst before. And he would not hearken to her.

17 But calling the servant that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

18 And she was clothed with a long robe: for the king's daughters, that were virgins, used such kind of garments. Then his servant thrust her out; and shut the door after her.

19 And she put ashes on her head, and rent her long robe, and laid her hands upon her head, and went on crying.

20 And Absalom, her brother, said to her: Hath thy brother Amnon lain with thee? but now, sister, hold thy peace, he is thy brother: and afflict not thy heart for this thing. So Thamar remained pining away in the house of Absalom her brother.

21 And when king David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Amnon, for he loved him, because he was his first-born.

22 But Absalom spoke not to Amnon, neither good nor evil: for Absalom hated Amnon, because he had ravished his sister Thamar.

23 And it came to pass, after two years, [a] that the

[a] A. M. 2974, A. C. 1030.

allowed to go out, well attended. At other times they were so strictly guarded, that Amnon thought it almost impossible to gratify his passion, (C.) which made him grow pale. He afterwards feigned himself to be more sickly than he really was, v. 6. H.

VER. 3. *A very wise man.* That is, a crafty and subtle man: for the counsel he gave on this occasion shews that his wisdom was but carnal and worldly. Ch. —Jonadab seems to be styled Jonathan, C. xxi. 21. C.

VER. 4. *King?* to whom every indulgence must be allowed. M.

VER. 5. *To me.* Heb. "and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it*," &c. H.—He pretends to be disgusted with food, (C.) unless he see his sister make it ready. H.

VER. 6. *Messes.* Heb. "cakes, *or* cordials;" what might refresh the heart, and give an appetite. The queen of Perdiccas, of Macedon, baked bread for her servants. Herod. viii. 137. Gen. xviii. 6.

VER. 9. *Out.* This conveys the idea of something liquid. C.—It was a thin wafer, (H.) or cake, of which there were different sorts.

VER. 10. *Chamber.* Heb. *Chadera*, "bed-place," (Cant. i. 4.) where Amnon was lying. C.

VER. 12. *Folly*, or impiety, so directly contrary to the law. Levit. xviii. 6. and 9. and 11. H.

VER. 13. *Thee.* Was she ignorant that such marriages could not be allowed? C.—Some think she was. Grot. M.—Others believe that, in her present situation, she said what first came into her head, to get out of the hands of her brother. The Rabbins pretend that she was conceived before David married her mother, and that the latter was a pagan; so that they suppose there was no relationship between Thamar and Amnon. But this is all asserted without proof. C.

VER. 15. *Before.* Such changes are not unfrequent in those who give way to disorderly passions, as Aristotle (prob. iv.) proves. Semiramis slew her lovers, and among the rest her own son. T.—God caused Amnon to be stung with remorse, and the evil spirit pushed him on to extremities, which filled the palace with scandal and bloodshed. M.

VER. 16. *Greater*, as being more public; (T.) and all would think her guilty of some horrible misdemeanor. H.—It made the divulging of the crime in some degree necessary. M.—Unhappy woman! why did she not cry out, at least, before the perpetration of the act, as the law directed? Deut. xxii. 24. Salien, A. 3000.

VER. 18. *Robe.* Heb. *passim;* long and variegated, like Joseph's. Gen. xxxvii. 3. The Sept. call it, καρπωτος, to insinuate that it was "adorned with fruits," &c. H.

VER. 19. *Head*, as if to hide her face. Ezec. xxvii. 30. Jer. ii. 37. So Mezentius:

"Canitiem immundo deformat pulvere et ambas
Ad Cœlum tendit palmas."———Virgil, Æneid x. See Iliad 2. C.

—*Crying*, that no one might think she had consented. M.—She probably went directly to her brother's house, and related the affair to him; or he met her in this condition. Salien.

VER. 20. *Brother.* His disgrace will fall upon the whole royal family, and the king will not bring him to punishment, like another. C.—*Away.* Heb. and Chal. "desolate." M.—Sept. "like a widow."

VER. 21. *And he*, &c. This is not in Heb. &c. nor in S. Jerom's version. Josephus and some copies of the Sept. read it. But the reason here alleged would not suffice to excuse David. C.—He might think that, as he had shewn such a bad example himself, he could not with a good grace punish others. Sanctius.—This however was requisite, as long as he was king. Whatever faults he might have fallen into, he was not on that account to suffer crimes to remain unpunished; (H.) and it is supposed that he testified his resentment to Amnon; (Salien, &c.) though the Scripture be silent thereon. H.—Abulensis condemns him for too great remissness. M.

VER. 23. *Two.* Heb. "full years." He waited so long, that he might put his murderous designs in execution with less suspicion. H.—*Sheep.* It was esteemed the best husbandry, "to have fine flocks:" *benè pascere:* (Cato) even for the nobility.—*Ephraim*, or Ephrem; (Jo. ii. 54.) probably near Bethel. Joseph. Bel. v. 33. C.—Nabal had made a feast on a similar occasion. 1 K. xxv Ab-

sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons:

24 And he came to the king, and said to him: Behold thy servant's sheep are shorn: Let the king, I pray, with his servants, come to his servant.

25 And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go; he blessed him.

26 And Absalom said: If thou wilt not come, at least let my brother, Amnon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee.

27 But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast, as it were the feast of a king.

28 And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him; fear not: for it is I that command you: take courage, and be valiant men.

29 And the servants of Absalom did to Amnon, as Absalom had commanded them. And all the king's sons arose, and got up every man upon his mule, and fled.

30 And while they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king rose up, and rent his garments, and fell upon the ground: and all his servants, that stood about him, rent their garments.

32 But Jonadab, the son of Semmaa, David's brother, answering, said: Let not my lord the king think, that all the king's sons are slain: Amnon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister, Thamar.

33 Now, therefore, let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Amnon only is dead.

34 But Absalom fled away: and the young man that kept the watch, lifted up his eyes and looked: and behold there came much people by a bye-way on the side of the mountain.

35 And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is.

36 And when he had made an end of speaking, the king's sons also appeared: and, coming in, they lifted up their voice, and wept: and the king also, and all his servants, wept very much.

37 But Absalom fled, and went to Tholomai, the son of Ammiud, the king of Gessur. And David mourned for his son every day.

38 And Absalom, after he was fled, and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Amnon.

CHAP. XIV.

Joab procureth Absalom's return, and his admittance to the king's presence.

AND [a]Joab, the son of Sarvia, understanding that the king's heart was turned to Absalom,

2 Sent to Thecua, and fetched from thence a wise woman: and said to her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayst be as a woman that had a long time been mourning for one dead.

3 And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

4 And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king.

5 And the king said to her: What is the matter with thee? She answered: Alas, I am a widow woman: for my husband is dead.

6 And thy handmaid had two sons: and they quarrelled with each other in the field, and there was none to part them: and the one struck the other, and slew him.

7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth.

8 And the king said to the woman: Go to thy house, and I will give charge concerning thee.

9 And the woman of Thecua said to the king: Upon

[a] A. M. 2977, A. C. 1027.

salom invites his father to avoid suspicion; (M.) though he would be glad at his refusing to come, unless perhaps he would not have hesitated to order his brother to be murdered in his very presence, in order to punish both. H.

VER. 25. *Blessed him*, wishing him joy. Absalom kept a separate establishment, and had many children. C. xiv. 27. M.

VER. 26. *Amnon.* He mentions him as the eldest, and that David might suppose that they were perfectly reconciled. C.—The unhappy father seems for a long time to have expressed a reluctance and foreboding. H.

VER. 28. *It is I:* the blame will fall on me; I will rescue all from danger. These servants were probably infidels, of Gessur, and fled with their master. M.

VER. 29. *Mule.* This is the first time we find these animals used to ride on. The judges had fair asses. These mules were not the offspring of horses and asses. They bear young in Syria, (Aristot. anim. vi. 24.) and are little inferior to horses in size, though they are shaped like our mules. Ibid. c. xxxvi.

VER. 30. *Left.* Fame often magnifies. M.—*Crescit eundo.* H.

VER. 32. *Mouth.* Chal. Syr. "heart." Aquila, "because Absalom was in wrath against him." He had resolved upon his destruction. C.—Perhaps he had expressed his intention to some of the court; and this Jonadab (by whose means the crime had been committed, v. 5) had heard of it. H.

VER. 34. *Mountain.* Olivet. C.—They had not kept the high road through fear of Absalom; (Abul.) who, on his part, fled out of the country, as no city of refuge was able to protect wilful murderers. H.

VER. 37. *Tholomai*, or Tholmai, (H. C. iii. 3.) his maternal grandfather. C.

VER. 38. *Ceased.* We do not read that he had pursued Absalom before. C.—Now he laid aside all thoughts of punishing him, as he began even to desire to see him again, when he reflected that Amnon had deserved death. H.—Heb, also, "he burnt with a secret desire to receive Absalom." C. xiv. 1. Jonathan. Vatab. &c. C.—Prot. "*the soul of* king David longed to go forth unto," &c. H.

CHAP. XIV. VER. 2. *Thecua*, twelve miles south of Jerusalem. S. Jer.—Joab causes this unknown woman to come from the country to conceal his design, (C.) hoping that Absalom would be his father's successor. M.

VER. 4. *Save me.* So the Jews frequently repeated Hosanna; and David addressed God, *Save us.* 1 Par. xvi. 35. T.

VER. 5. *Dead.* Some conclude from v. 16, that this is a true history; but it appears rather, that it was only a parable, (v. 19. C.) invented by Joab. M.

VER. 7. *Heir.* She expresses their sentiments more than their words. C.—Some of the relations might desire to obtain the inheritance. M. See Num. xxxv. 18.—*Spark.* Posterity is often denoted by a lamp. C. xxi. 17. Heb. and Sept. "my coal," reserved to enkindle my fire, (C.) or to perpetuate our *name* in Israel, (H.) or that of his father, to whose title the son succeeded. The mother could claim no inheritance. M.

VER. 9. *Guiltless*, if the murderer be not brought to execution. I am willing to bear all the blame and punishment. C.—Abigail and Rebecca speak in the same manner. 1 K. xxv. 24. Gen. xxvii. 13. T.—Though kings may not pardon as they please, yet in this instance David might protect the widow's son, as there was no witness to prove that he had committed the murder. M.—The woman was not satisfied with the former promise. She wished to extort something more decisive. She intimates that the danger is pressing, and if any misfortune should arrive, she cannot impute it to the king, (C.) which gives him occasion to encourage her the more. H.

me, my lord, be the iniquity, and upon the house of my father: but may the king and his throne be guiltless.

10 And the king said: If any one shall say ought against thee, bring him to me, and he shall not touch thee any more.

11 And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said: Let thy handmaid speak one word to my lord the king. And he said: Speak.

13 And the woman said: Why hast thou thought such a thing against the people of God? and why hath the king spoken this word, to sin, and not bring home again his own exile?

14 We all die, and like unto waters that return no more, we fall down into the earth: [a] neither will God have a soul to perish, but recalleth; meaning that he that is cast off, should not altogether perish.

15 Now therefore I am come, to speak this word to my lord the king, before the people. And thy handmaid said: I will speak to the king; it may be the king will perform the request of his handmaid.

16 And the king hath hearkened to me, to deliver his handmaid out of the hand of all that would destroy me, and my son together, out of the inheritance of God.

17 Then let thy handmaid say, that the word of my lord the king be made as a sacrifice. [b] For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing; wherefore the Lord thy God is also with thee.

18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak, my lord the king.

19 And the king said: Is not the hand of Joab with thee in all this? The woman answered, and said: By the health of thy soul, my lord king, it is neither on the left hand, nor on the right, in all these things, which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid.

20 That I should come about with this form of speech, thy servant Joab commanded this: but thou, my lord the king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.

21 And the king said to Joab: Behold I am appeased, and have granted thy request: Go, therefore, and fetch back the boy Absalom.

22 And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day thy servant hath understood, that I have found grace in thy sight, my lord the king: for thou hast fulfilled the request of thy servant.

23 Then Joab arose and went to Gessur, and brought Absalom to Jerusalem.

24 But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.

25 But in all Israel there was not a man so comely, and so exceedingly beautiful, as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.

26 And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.

27 And there were born to Absalom three sons, and one daughter, whose name was Thamar; and she was very beautiful.

28 And Absalom dwelt two years in Jerusalem, and saw not the king's face.

[a] Ezec. xviii. 32. and xxxiii. 11.

[b] 1 Kings xxix. 9.

VER. 11. *Multiplied*, or overwhelm me with their numbers. C.

VER. 13. *Exile*, the banished Absalom, (H.) who, in similar circumstances, has only committed a crime like that which the king is willing to pardon at the entreaty of a poor widow; though all the people of God seem interested for the welfare of Absalom, whom they look upon as the heir apparent. This was the drift of the whole parable. C.—*To sin*, may be referred to Absalom, who might be driven by despair to worship idols. M.

VER. 14. *Earth*; so great was the distress of the people at the absence of their darling prince. H.—His death would not bring Amnon to life again. We must not cherish sentiments of eternal enmity.—*Perish*. Chal. "a just judge cannot take the money of iniquity." Le Clerc, "And cannot the prince (or judge) pardon a man, and devise means to leave his son no longer in exile?" C.—Prot. "neither doth God respect *any* person; yet doth he devise means, that his banished son be not expelled from him." Let the king imitate this example. H.

VER. 15. *Before the people*. Heb. also, "through fear, *or* respect for the people," who generally wished that Absalom might return. H.—Joab was present, (v. 21) and no doubt many others; who, if requisite, might join their prayers with hers. C.

VER. 16. *Me*. She identifies her cause with that of her son, as if she could not survive his death; or, at least, could not retain the *inheritance*, if he should perish. H.

VER. 17. *Sacrifice*; perfect and inviolable. T.—*Cursing*, provided he be in the right. M.—Heb. "the king to discern (hear) good and bad;" of consummate wisdom; (v. 20. H.) so that no one can impose upon him.

VER. 19. *Right*, but he hath ordered me to say all these things. Joab had given her leave to make this declaration, as he perceived that the king's heart was already inclined towards Absalom, v. 1. M.

VER. 21. *Boy*. This expression might tend to excuse what he had done amiss; as it shewed also the tenderness of David for Absalom. M.

VER. 22. *Blessed*. That is, praised, and gave thanks to the king.

VER. 24. *Face*, though he lived at Jerusalem. C.—This was done, in order that he might enter seriously into himself, and avoid similar excesses. M.—He felt this privation more than exile. H.

VER. 26. *A year*. Heb. and Sept. "from the end of days to days."—Chal. as it was convenient." But the Vulg. seems the best, (C.) and is followed by the Prot. version. H.—*Sicles*, including all his hair. The Hebrews wore their hair very long. It does not commonly grow above four inches in a year; so that the hair which was cut off could not weigh 200 sicles. C.—*Weight*. Heb. "after the king's stone," *Beeben*; but one MS. has *Boshkol*, with the Sept. "after the king's sicle (Ken.) weight," at Babylon, as Pelletier supposes that this work was written towards the end of the captivity. He allows that Absalom's hair might weigh almost 31 ounces. Some women wear above 32 ounces, if we may believe the hair-dressers. Some suppose that *r* (200) has been substituted instead of *d*, (4) or *c*, (20) &c. But all are not convinced that the Hebrews formerly marked the numbers by letters. Sept. have, "100 sicles," (C.) which some attempt to reconcile with the common reading, by saying, that they speak of the sicles of the sanctuary, which were double the weight of the king's sicle. Yet the Alex. and Vat. copies agree with the Vulgate: (H.) and of this distinction of weights there is no proof. The Rabbins assert that the value, and not the weight, of Absalom's hair is given; (C.) and that he made a present of his hair to some of his friends, who sold it to the ladies of Jerusalem, to adorn their heads. Sanctius. —Tirin adopts this sentiment, and ridicules those who say that the weight is meant; as he says, 200 sicles would be equivalent to 8¾ Roman pounds, which comes near to Arbuthnot's calculation in English. H.—Bochart reduces the weight to four such pounds, each consisting of twelve ounces; and he supposes that the hair was so heavy, on account of the gold dust with which it was covered, according to the fashion of those times. Joseph. viii. 1.—But this weight would be only accidental. C.—Josephus (vii. 8.) intimates, that Absalom's hair was "cut every eight days," or "for the space of eight days." It is quite incredible that it should weigh 200 sicles, or five minæ of Alexandria, each consisting of twenty ounces. The Latin interpreter reads, "every eight months." C.—S. Epiphanius and Hero have 125 sicles, or about 31 ounces. H.—The Babylonian sicle, here mentioned, was only the third part of that used by the Hebrews. D.

VER. 27. *Sons*, who all died before their father. C. xviii. 18.—*Thamar*, in memory of his sister; (Abul.) or this Thamar received the name from her aunt, who resided with Absalom. M.—Some Greek and Latin copies add, that she was married to Roboam, the son of Solomon, by whom he had Abias. But this addition is of no authority, and can hardly be reconciled with chronology. We read that Roboam espoused Maaca, the daughter of Absalom; (2 Par. xi. 20.)

29 [a] He sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent the second time, and he would not come to him,

30 He said to his servants: You know the field of Joab, near my field, that hath a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming, with their garments rent, said: The servants of Absalom have set part of the field on fire.

31 Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire?

32 And Absalom answered Joab: I sent to thee, beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? It had been better for me to be there. I beseech thee, therefore, that I may see the face of the king: and if he be mindful of my iniquity, let him kill me.

33 So Joab going in to the king, told him all: and Absalom was called for, and he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.

CHAP. XV.

Absalom's policy and conspiracy. David is obliged to flee.

NOW [b] after these things Absalom made himself chariots, and horsemen, and fifty men, to run before him.

2 And Absalom, rising up early, stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such a tribe of Israel.

3 And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And Absalom said:

4 O that they would make me judge over the land, that all that have business might come to me, and I might do them justice.

5 Moreover, when any man came to him to salute him, he put forth his hand, and took him, and kissed him.

6 And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

7 And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron.

8 For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord.

9 And king David said to him: Go in peace. And he arose, and went to Hebron.

10 And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron.

11 Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design.

12 Absalom also sent for Achitophel, the Gilonite, David's counsellor, from his city, Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

[a] A. M. 2979, A. C. 1025.

[b] A. M. 2980, A. C. 1024.

but she might be only his grand-daughter, by Thamar. C.—Josephus had adopted this addition. H.

Ver. 29. *To him.* Joab, like a crafty courtier, would neither disoblige the king nor the prince, and therefore wished not to meddle in this affair; as he might either excite the suspicions of the one, or the resentment of the other. C.

Ver. 33. *Kissed Absalom,* and thus was reconciled to his prodigal son. Luke xv. 20. The ungrateful wretch only took occasion, from his father's goodness, to alienate the minds of the people from him, by insinuating that he neglected the welfare of the people. H.

CHAP. XV. Ver. 1. *Before him.* Romulus instituted the 300 guards, whom he called *Celeres,* for the like purpose. C.—Absalom's ambition could not wait patiently for the death of his father, who was not yet sixty years old, and had been first anointed forty years before, v. 7. He looked upon himself as the heir apparent, Amnon being now slain, and Cheliab (or Daniel) either dead, as it is thought, or unfit for government, while Solomon was only eight years old. Salien.—The quality of his mother, and his own personal qualifications, made him despise his brethren, and he began to assume the equipage of a king. C.—David considered this as only the effect of juvenile vanity, and he had not a mind to irritate him, without the utmost necessity. Salien.—Heb. "Absalom prepared for himself a chariot, (Prot. chariots) and horses," &c. H.—It is not certain whether he had any other horsemen but those who mounted the chariots. Horses were then very scarce in Israel. C.—Adonias afterwards imitated his brother's ambition, during his father's life; (3 K. i. 5.) so that *evil* was continually raised up against David, out of his *own house.* C. xii. 11.

Ver. 2. *Israel.* Absalom rises early for wickedness. He assumes the character of a most zealous and disinterested judge, as if to contrast his conduct with the remissness of some appointed by the king; though the Holy Ghost bears witness to the integrity of David. C. viii. 15. Who would not be deceived by such appearances, if the arts of hypocrites had not taught us to examine things to the bottom, and to be upon our guard? *If thy eye be evil, thy whole body will be darksome.* The intention decides all. H.

Ver. 5. *Kissed him.* Engaging affability! How often abused by the ambitious, for similar purposes! H.—Thus acted Otho. *Protendens manum, adorare vulgus, jacere oscula et omnia serviliter pro dominatione.* Tacit. Hist. i.—"Stretching out his hand, he bowed to the common people, dispensed his kisses at random, and performed all the acts of servility to obtain the throne." H.

Ver. 6. *Enticed.* Heb. "stole." The people were not aware of his designs. C.—Absalom rendered them dissatisfied with the present government, and led them to expect better days, under his administration. H.

Ver. 7. *Forty,* which Vatable dates from the time when the people petitioned for a king; Salien, from the first anointing of David. M.—It is probable enough that this number has been substituted instead of *four,* which Josephus, Theodoret, Syr. Arab. and many Latin MSS. read; and Absalom would employ this term in securing the interest of Israel, before he declared himself openly their king. C.—He had been so long at Jerusalem, since his return. Salien.—The canon of Heb. verity, supposed to be made about the ninth century, is said (by Martinnay. H.) to be altered by some correcting hand, from four to forty. Kennicott.—This is the famous Memmian canon, which Theodulph, bishop of Orleans, is believed to have ordered, as the standard of truth, according to the Hebrew copies of that day: (H.) and this seems to have guided the Ben. editor of S. Jerom's works, and of his translation; so that it is no wonder if "the printed copies agree in so many places with the corrupted Heb." *Canon Memmianus purè leget juxta Hebræum, quod nos edidimus.* Note on 2 Par. xiii. 3. 17. The Vulgate of Sixtus V. in that passage, as well as in the present, reads the smaller numbers, as he was guided by the best *Latin* copies, whereas Clement VIII. has also consulted "the Heb. fountains." The former, says Kennicott, (Diss. ii. p. 205) "seems to have been printed on a juster plan . . and the old Latin version is likely to be found more pure in the edition of Sixtus than in that of Clement, since the latter seems to have corrected his Latin by the modern (i. e. the corrupted) Heb. copies." Dr. James observes, that "almost all the Latin editions received in the Church, for many years, (preceding 1590) agree with Sixtus," who here reads *quatuor,* with many others; so that Grotius is well supported in having pronounced so decisively, "without doubt there is a mistake, two letters having been added at the end of *arbā.* The thing itself declares that *four* years had elapsed." Kennicott.—It appears to be indubitable, that some mistakes have taken place with regard to numbers. But that this place is incorrect may not be so certain, as the chronology of Salien, Usher, &c. explains it well enough. The Hebrew text was esteemed more correct when the last editions of S. Jerom, and of the Vulg. were given, than it is at present. H.

Ver. 8. *Lord.* The pretext seemed very bad, since he ought not to have delayed so long to perform his vow. Moreover, the usual places for sacrifice were Gabaon or Sion. But Absalom might plead a respect for the patriarchs, who were buried at Hebron. S. Jer. Trad. M.

Ver. 10. *Spies,* or men to give a plausible appearance to his ambition, and to insinuate that all was done according to order, and with David's approbation. "The first word (or step) is the most difficult," on such occasions; (Tacit. Hist. ii. Grot.) and those who find themselves incautiously entangled, find a repugnance to recede. H.—*Reigneth.* He was solemnly anointed. C. xix. 10. M.

Ver. 11. *Design.* Their hearts had been stolen, v. 6. They only meant to do honour to the prince, but by no means to join in his rebellion, like the rest. C.

Ver. 12. *Achitophel,* the grandfather of Bethsabee; to revenge whose dis honour, he had instigated the young prince to revolt, and had planned his rebellion; (Salien) so that he was ever ready to lend his assistance. C.

13 And there came a messenger to David, saying: All Israel, with their whole heart, followeth Absalom.

14 And David said to his servants, that were with him in Jerusalem: Arise, and let us flee: for we shall not escape *else* from the face of Absalom: make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword.

15 And the king's servants said to him: Whatsoever our lord the king shall command, we, thy servants, will willingly execute.

16 And the king went forth, and all his household, on foot: [a] and the king left ten women, his concubines, to keep the house.

17 And the king going forth, and all Israel, on foot, stood afar off from the house:

18 And all his servants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, six hundred men, who had followed him from Geth on foot, went before the king.

19 And the king said to Ethai, the Gethite: Why comest thou with us? return and dwell with the king; for thou art a stranger, and art come out of thy own place.

20 Yesterday thou camest, and to-day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take back thy brethren with thee, and the Lord will shew thee mercy, and truth, because thou hast shewed grace and fidelity.

21 And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord the king, either in death, or in life, there will thy servant be.

22 And David said to Ethai: Come, and pass over. And Ethai, the Gethite, passed, and all the men that were with him, and the rest of the people.

23 And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

24 And Sadoc, the priest, also came, and all the Levites with him, carrying the ark of the covenant of God, and they set down the ark of God: and Abiathar went up, till all the people that was come out of the city had done passing.

25 And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and will shew me *both* it, and his tabernacle.

26 But if he shall say to me: Thou pleasest me not; I am ready: let him do that which is good before him.

27 And the king said to Sadoc, the priest: O seer, return into the city in peace: And let Achimaas, thy son, and Jonathan, the son of Abiathar, your two sons, be with you.

28 Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me.

29 So Sadoc and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

30 But David went up by the ascent of Mount Olivet, going up and weeping, walking barefoot, and with his head covered; and all the people that were with him, went up with their heads covered, weeping.

31 And it was told David, that Achitophel also was in the conspiracy with Absalom; and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

32 And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai, the Arachite, came to meet him with his garment rent, and his head covered with earth.

33 And David said to him: If thou come with me, thou wilt be a burden to me.

34 But if thou return into the city, and wilt say to Absalom, I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel.

[a] A. M. 2981.

VER. 13. *Absalom.* How came they to abandon a king, appointed by heaven, and adorned with so many virtues? God was resolved to punish him. Many are always desirous of novelty. David had lately been guilty of two scandalous crimes. Joab remained unpunished, and arrogant; the judges neglected their duty, &c. v. 3. Some had still a partiality for the family of Saul. C. Grotius.

VER. 14. *Ruin*, of a house falling. Heb. "evil." David gives way to the fury of the rebels, hoping that they will enter into themselves, without bloodshed. He departs on foot, like a penitent, acknowledging the justice of God. Fear does not prompt him to leave Jerusalem, which was a place of such strength, (C. v. 6.) nor are his attendants abandoned on a sudden by that courage, which made some of them a match for a whole army. David disposes of all things with great coolness and prudence. C.—He wishes to appease God. M.

VER. 16. *Concubines.* That is, wives of an inferior degree, (Ch. Gen. xxv. W.) who might perhaps have some influence to pacify the rioters.

VER. 17. *House*, or palace, (H.) at the foot of the walls, (C.) that all who were well disposed, might join the king's standard. Heb. "in a place that was far off;" (H.) or, "this house of flight (this family of David, in flight) stopped." C.

VER. 18. *Phelethi*, the king's foreign guards, of Philistine extraction. C. viii. 18.—*Gethites*, who had been probably induced to enter his service by Ethai. v. 19. C.—*Men.* This number David kept up, in honour of those valiant companions who had defended him at Odollam, &c. Salien.—It is observable, that David is attended only by his own family, and by strangers; representing Jesus Christ, who rejects the Synagogue and its sacrifices, while he makes choice of the Gentiles. C.

VER. 19. *Ethai.* Many assert that he was the son of Achis, and had embraced the true religion. M.—*King;* Absalom, who will not molest you. H.—Some translate the Heb. "Return from the king." Syr. Arab.

VER. 20. *The Lord.* Heb. "mercy and truth with thee." As thou hast acted towards me, so mayest thou be rewarded. H.

VER. 23. *Cedron.* Heb. *nachal Kidron*, may signify, "the shady torrent," or "vale," as it is styled by Josephus. It does not take its name from cedars. It is dry in summer, and when filled with water, is only three steps across. Doubdan xxvii.—*Desert*, of Bethel, (C.) or of Jericho, where S. John Baptist and our Saviour dwelt for some time. David passed over Kedron, only after he had dismissed the priests. M.

VER. 24. *Went up* to the ark, or along with the rest. C.

VER. 25. *City.* Abiathar had consulted the Lord for David, and received no answer; whence the king concluded that he had not suffered enough. M.—David displays a faith which could hardly have been expected of the carnal Jews. He confesses that God will reward the virtuous, and punish the wicked, independently of the ark, the symbol of his presence, and of which he deemed himself unworthy. C.

VER. 27. *Seer*, supposing he was high priest, along with Abiathar, he might be thus addressed as one who consulted God by the ephod, as he might also, if he presided over the prophets, like Chonenias. 1 Par. xv. 22. Dionysius. M.—Heb. "*Art not* thou a seer?" a prudent man, who may be of greater service to me in the city; (H. *or*) seest thou not "the state of my affairs?" Sept. "See and return." Follow my advice, or then act as your own wisdom dictates. C.

VER. 30. *Weeping*, &c. David on this occasion wept for his sins, which he knew were the cause of all his sufferings. Ch.—*Barefoot*, like a criminal, or one in mourning. Isai. xx. 4. Ezec. xxiv. 17. C.—*Covered*, that the people might not see him. W.

VER. 31. *Infatuate:* "render useless;" (Theodotion) "dissipate." Sept. C.—God hindered the wise counsel of Achitophel from being regarded. H.

VER. 32. *The Lord*, before he lost sight of the holy city, where the ark was kept. C.—*Arachite*, a convert, (M.) from Arach, or Edessa. S. Jerom. Trad. in Gen. x.

VER. 33. *To me*, as he was perhaps advanced in years, though very prudent. M.

VER. 34. *Defeat;* (*dissipabis*) "render of no effect." H.—Thus princes keep spies in an enemy's country. C.

35 And thou hast with thee Sadoc, and Abiathar, the priests: and what thing soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc, and Abiathar, the priests.

36 And there are with them their two sons, Achimaas, the son of Sadoc, and Jonathan, the son of Abiathar: and you shall send by them to me every thing that you shall hear.

37 Then Chusai, the friend of David, went into the city, and Absalom came into Jerusalem.

CHAP. XVI.

Siba bringeth provisions to David. Semei curseth him. Absalom defileth his father's wives.

AND [a] when David was a little past the top of the hill, behold Siba, the servant of Miphiboseth, came to meet him, with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

2 And the king said to Siba: What mean these things? And Siba answered: The asses *are* for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink, if any man be faint in the desert.

3 And the king said: Where is thy master's son? [b] And Siba answered the king: He remained in Jerusalem, saying: To-day will the house of Israel restore me the kingdom of my father.

4 And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee, let me find grace before thee, my lord the king.

5 And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul, named Semei, the son of Gera; and coming out, [c] he cursed as he went on.

6 And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors walked on the right, and on the left side of the king.

7 And thus said Semei, when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial.

8 The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom, thy son: and behold thy evils press upon thee, because thou art a man of blood.

9 And Abisai, the son of Sarvia, said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

10 And the king said: What have I to do with you, ye sons of Sarvia? let him alone, and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?

11 And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life: how much more now a son of Jemini? let him alone, that he may curse as the Lord hath bidden him:

12 Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.

13 And David, and his men with him, went by the way. And Semei, by the hill's side, went over-against him, cursing, and casting stones at him, and scattering earth.

14 And the king, and all the people with him, came weary, and refreshed themselves there.

15 But Absalom and all his people came into Jerusalem, and Achitophel was with him.

16 And when Chusai, the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king; God save thee, O king.

17 And Absalom said to him: Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Chusai answered Absalom: Nay: for I will be his whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.

19 Besides this, whom shall I serve? is it not the king's son? As I have served thy father, so will I serve thee also.

20 And Absalom said to Achitophel: Consult what we are to do.

21 And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the

[a] A. M. 2981, A. C. 1023.

[b] Infra xix. 27.—[c] 3 Kings ii. 8.

CHAP. XVI. VER. 1. *Siba* was a mean character, but of sufficient discernment to judge that David would gain the day. He came to calumniate his master; and David paid too much attention to him, though his testimony would not have been received in a court of judicature. C.—We must reflect that the mind of David was full of trouble, and devoid of suspicion. H.—But he did wrong (W.) in condemning Miphiboseth unheard.—*Raisins.* See 1 K. xxv. 18. C.—*Figs;* (*palatharum*) which are often called *caricarum.* M.—Heb. *mea kayits,* "a hundred of summer" fruits, like fresh grapes, (Num. xiii. 21.) and other fruits, gathered after harvest time. Mic. vii. 1.

VER. 2. *Loaves.* Heb. "and to fight." But the Sept. and the Masorets reject the letter *l,* which causes the difference. C.

VER. 3. *Father:* a very improbable story, as the son of Jonathan was lame, and all Israel had declared for Absalom. M.

VER. 4. *All.* In the East, crimes are generally punished with the loss of goods. C.—*King.* He intimates that he had not spoken against his master, with a design to obtain his effects. M.

VER. 5. *Bahurim,* a fortress of Benjamin, about an hour's walk east of Bethania. Adric. xxviii.—It signifies, "chosen youths;" and it is called Almut, or Almon, "youth." 1 Par. vi. 60. &c. Hither Phaltiel conducted Michol. C. iii. 16. C.

VER. 7. *Belial;* contemner of the laws, and murderer. M.

VER. 9. *Dog.* David's nephew was moved with indignation. He could easily have punished the insolence of Semei. H.

VER. 10.—11. *Hath bid him curse.* Not that the Lord was the author of Semei's sin, which proceeded purely from his own malice, and the abuse of his free-will; but that knowing and suffering his malicious disposition to break out on this occasion, he made use of him as his instrument to punish David for his sins. Ch.—He adored the justice of God; who is often said to do what he does not hinder, or what he only permits. E.—David is here a noble figure of Jesus Christ, excusing his executioners, (H.) and receiving the insults of the Jews, without complaining. C.—If Semei had not been guilty of sin, but acted according to God's will, he could not have been justly punished. 3 K. ii. W.

VER. 12. *Affliction,* of which he makes a sort of sacrifice, being convinced that God will not reject the contrite and humble heart. Ps. l. 19. C.

VER. 13. *Earth,* like a man in fury. Acts xxii. 23.

VER. 14. *There,* on the hill side, (H.) at Bahurim, v. 5. M.

VER. 16. *Arachite;* perhaps descended from the ancient Arachites, who dwelt near Arad and Tripoli, where the pretended Sabbatic river is said to flow; (Jos. Bel. xii. 13.) or rather, as the names are written in a different manner, this person might be a native of Arachi, in Benjamin, west of Bethel. Jos. xvi. 2. C. See C. xv. 32.—*Friend.* This was his peculiar title of office. 1 Par. xxvii. 33. C.—*King.* (*Salve.*) Lit. "Hail, O king," in both places. The salutation is repeated for greater emphasis. H.

VER. 17. *Friend.* He rather accuses him of treachery. H.—But he does not mention the name of *king,* or of *father,* lest it should too plainly speak his own condemnation, as an ungrateful rebel. Salien.

VER. 18. *Chosen.* (*Vox populi, vox Dei.*) Private people are not commonly able, or allowed, to judge of the right, which the prince has to the throne. But here Absalom was manifestly an usurper; and many still adhered to David. C.—Chusai assumes the character of a courtier, and flatters the prince; (Salien) who ought to have been on his guard. See C. xv. 34. C.

VER. 21. *Their hands may be strengthened,* &c. The people might apprehend lest Absalom should be reconciled to his father; and therefore they followed him with some fear of being left in the lurch, till they saw such a crime committed,

house: that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened with thee.

22 [a] So they spread a tent for Absalom on the top of the house; and he went in to his father's concubines before all Israel.

23 Now the counsel of Achitophel, which he gave in those days, *was* as if a man should consult the oracle of God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

CHAP. XVII.

Achitophel's counsel is defeated by Chusai: He sendeth intelligence to David. Achitophel hangeth himself.

AND [b] Achitophel said to Absalom: I will choose me twelve thousand men, and I will arise and pursue after David this night.

2 And coming upon him, (for he is now weary, and weak-handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king, who will be left alone.

3 And I will bring back all the people, as if they were but one man: for thou seekest *but* one man: and all the people shall be in peace.

4 And his saying pleased Absalom, and all the ancients of Israel.

5 But Absalom said: Call Chusai, the Arachite, and let us hear what he also saith.

6 And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner: shall we do it or not? what counsel dost thou give?

7 And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good.

8 And again Chusai said: Thou knowest thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

9 Perhaps he now lieth hid in pits, or in some other place where he list: and when any one shall fall at the first, every one that heareth it, shall say: There is a slaughter among the people that followed Absalom.

10 And the most valiant man, whose heart is as the heart of a lion, shall melt for fear: for all the people of Israel know thy father to be a valiant man, and that all who are with him are valiant.

11 But this seemeth to me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea, which cannot be numbered: and thou shalt be in the midst of them.

12 And we shall come upon him in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground; and we shall not leave of the men that are with him, not so much as one.

13 And if he shall enter into any city, all Israel shall cast ropes round about that city, and we will draw it into the river: so that there shall not be found so much as one small stone thereof.

14 And Absalom, and all the men of Israel, said: The counsel of Chusai, the Arachite, is better than the counsel of Achitophel: and by the will of the Lord, the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom.

15 And Chusai said to Sadoc, and Abiathar, the priests: Thus and thus did Achitophel counsel Absalom, and the ancients of Israel: and thus and thus did I counsel them.

16 Now therefore send quickly, and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over: lest the king be swallowed up, and all the people that are with him.

17 And Jonathan and Achimaas stayed by the foun-

[a] Supra xii. 11.

[b] A. M. 2981.

as seemed to make a reconciliation impossible. Ch.—This was the most heinous outrage that a son could offer to his father. Jacob resented it to the last. Gen. xlix. 4. Amyntor devoted his son Phœnix to all the furies, for a similar offence. Iliad ix. Armais treated the wives of his brother Sesostris in this manner, when he had resolved to rebel. Joseph. c. Ap. i.

VER. 22. *Israel*, who saw him enter the tents, (C.) on the flat roof. C. xi. 2. and xii. 11. H.—The wives of the conquered king were reserved for the victor. Smerdis married all the wives of his predecessor, Cambyses. Herod. iii. 68. and 83. C.

VER. 23. *Absalom.* It tended to promote the end which was desired, (H.) whether good or bad. His prudence is hyperbolically compared with the divine oracles; (M.) and his authority must have had great weight, since David began to take precautions, only after he had heard that Achitophel had joined the rebels; and Absalom was persuaded (C.) to perpetrate so foul and unnatural a crime publicly, no one daring to make any opposition. Chusai was silent; as he was aware that, if he began to contradict this counsellor at first, he would only incur suspicion. H.—The unjust commonly endeavour by all means to attach people to themselves: but God, in the end, turns their counsels against themselves. W.

CHAP. XVII. VER. 1. *This night.* Achitophel has a mind to shew that he is not only an able statesman, but a good general. H.—On such occasions, expedition is of the utmost consequence, that the people may not have time to enter into themselves, or to concentrate about their lawful king. "Nothing is more delightful than haste in civil discord, where action is more requisite than consultation." By delays, "he would give the wicked an opportunity to repent, and the good would unite together. Crimes are confirmed by rushing on; good counsels by deliberation." *Scelera impetu; bona consilia mora valescere.* Tacit. Hist. i.

VER. 2. *Handed.* He has not had time to collect forces.—*Alone.* Heb. also, "the king also;" so that the people will be saved by flight. H.

VER. 3. *One man.* They will return with such unanimity, when their leader is cut off. M.—David was the *one man* whom his son desired to kill, as the latter was the only one whom David ordered to be spared. C. xviii. 5. H.—Heb. seems rather transposed: "I will bring back all the people to thee, as all the people, whom thou seekest, are returned; and all the people shall be in peace:" or, . . . "when all those, whom thou desirest, shall be returned," &c. C.—Sept. "as a bride returns to her husband; only the soul of one thou seekest, and peace shall be to all the people." H.

VER. 7. *This time*, though he displays such prudence on all other occasions; or, "at this time" the situation of affairs is such, that it may prove dangerous to push people, who are already desperate, to extremities. Here we behold, how different sentiments may appear equally plausible. H.—*Mind*, reduced to despair. The maxim is beautiful, as well as the comparison. See Osee xiii. 7. Prov. xvii. 12. Lam. iii. 10.—*People.* Heb. adds, "in the night;" or, "he will not suffer the people to pass the night" in repose. C.—He will not entrust his person to a faithless multitude, but will be surrounded with a chosen band, with whom he may escape, even though the rest should flee. H.—Achitophel had represented David abandoned by his men. M.

VER. 9. *First.* Heb. "If they attack them at first." C.—Report will easily represent the engagement as unfavourable to Absalom; and this will be readily believed, as all are convinced of David's valour. H.—Nothing ought to be risked in such beginnings. C.

VER. 10. *Man.* Heb. "the son of valour himself." Achitophel, or any other. M.

VER. 11. *Of them*, their general. Heb. "and thy face shall go to battle." Ex. xxiii. 14.

VER. 12. *Dew*, which there falleth every night, in summer, like rain. Deut. xxxiii. 28. Some of the light armed troops of the Romans were called *Rorarii*, because they fell upon the enemy, and began the battle.

VER. 13. *Ropes*, armed with hooks, to pull down the walls, and to move the battering engines. All the discourse of Chusai tends to fill the mind of the young prince with vanity; as if he could overcome all opposition when surrounded with the armies of Israel, (C.) at the head of which he would appear, instead of Achitophel, v. 1. M.

VER. 14. *Profitable*, to the cause of Absalom, more than that of Chusai, which was also very plausible. H.—*Lord.* The Scripture always directs us to fix our thoughts on God, as the arbiter of all human affairs. C.—Heb. "for the Lord had ordained to dissipate the good counsel," &c. H.—"Plerumque qui fortunam mutaturus est consilia corrumpit, efficitque, quod miserrimum est, ut quod accidit, etiam meritò accidisse videatur, et casus in culpam transeat," Paterc. ii.

VER. 15. *Thus.* He discloses the secrets of the person who had consulted

tain Rogel: and there went a maid and told them: and they went forward, to carry the message to king David, for they might not be seen, nor enter into the city.

18 But a certain boy saw them, and told Absalom: but they making haste, went into the house of a certain man in Bahurim, who had a well in his court, and they went down into it.

19 And the woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley: and so the thing was not known.

20 And when Absalom's servants were come into the house, they said to the woman: Where is Achimaas, and Jonathan? and the woman answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them not, returned into Jerusalem.

21 And when they were gone, they came up out of the well, and going on, told king David, and said: Arise, and pass quickly over the river: for this manner of counsel has Achitophel given against you.

22 So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone over the river.

23 But Achitophel, seeing that his counsel was not followed, saddled his ass, and arose, and went home to his house and to his city: and putting his house in order, hanged himself, and was buried in the sepulchre of his father.

24 But David came to the camp, and Absalom passed over the Jordan, he and all the men of Israel with him.

25 Now Absalom appointed Amasa in Joab's stead, over the army: and Amasa was the son of a man who was called Jethra of Jezrael, who went in to Abigail, the daughter of Naas, the sister of Sarvia, who was the mother of Joab.

26 And Israel encamped with Absalom in the land of Galaad.

27 And when David was come to the camp, Sobi, the son of Naas, of Rabbath, of the children of Ammon, and Machir, the son of Ammihel of Lodabar, and Berzellai, the Galaadite, of Rogelim,

28 Brought him beds, and tapestry, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse,

29 And honey, and butter, and sheep, and fat calves; and they gave to David and the people that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the wilderness.

CHAP. XVIII.

Absalom is defeated, and slain by Joab. David mourneth for him.

AND[a] David having reviewed his people, appointed over them captains of thousands, and of hundreds,

2 And sent forth a third part of the people under the hand of Joab; and a third part under the hand of Abisai, the son of Sarvia, Joab's brother; and a third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

3 And the people answered: Thou shalt not go forth: for if we flee away, they will not much mind us: or if half of us should fall, they will not greatly care: for thou alone art accounted for ten thousand: it is better, therefore, that thou shouldst be in the city to succour us.

4 And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands.

5 And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

6 So the people went out into the field against Israel, and the battle was fought in the forest of Ephraim.

7 And the people of Israel were defeated there by David's army, and a great slaughter was made that day of twenty thousand men.

[a] A. M. 2981, A. C. 1023.

him, (C.) as his engagements to David and to his country were prior, and more to be observed, to prevent the effects of civil war. H.

VER. 16. *Over* the Jordan, that it might be some sort of barrier, in case Absalom changed his mind, to follow the advice of Achitophel.

VER. 17. *Rogel*, near Jerusalem, on the east. M.—*Maid*, under pretence of washing linen. S. Jer. Trad.

VER. 18. *It*, as it was level with the ground; so that a cloth being spread over it, prevented all suspicion. It had no water.

VER. 19. *Barley*, which was afterwards fried with oil, and eaten. *Ptisanas* may also denote wheat, &c. *Grana contusa.* Theodot.—"Figs." C.—Sept. leave the original (hariphoth) untranslated. H.

VER. 20. *Water.* Heb. "they have crossed the brook of water." C.

VER. 22. *River.* Heb. "Jordan." H.—They had travelled twenty leagues in the day and night after their departure from Jerusalem. C.

VER. 23. *Order*, making his will. M.—*Hanged himself.* Some Rabbins pretend that he died of quinsey, or suffocated with grief. But it is almost universally believed that he set a pattern to Judas, the traitor, in this mode of dying, as well as in perfidy. He was aware that Absalom was undone, and vexed that his counsel had been disregarded. The most prudent of this world are often blind to their own welfare. The Jews had not yet begun to refuse the rites of sepulture to suicides. C.

VER. 24. *To the camp.* The city of Mahanaim, the name of which in Hebrew, signifies *The Camp.* It was a city of note at that time; as appears from its having been chosen by Isboseth for the place of his residence. Ch.—The Vulgate often translates Mahanaim, or Manaim. See C. ii. 8. 12. H.—*Him.* It is not known how soon. But he probably waited till he had collected his forces. David had done the like, and was joined by the king of Ammon, v. 27.

VER. 25. *Jezrael*, or Israel. D.—Grotius would read Ismael, as 1 Par. ii. 17, *Jether, the Ismaelite.* H.—*Went in.* This expression makes Sanchez believe that Amasa was illegitimate. M.—*Naas* is either the name of Isai's wife, or rather the latter had both names. 1 Par. ii. 13. 16. Sept. read Jesse, in the edition of Complut.; in others, Naas. C.—*Joab;* so that these two were own cousins, and both nephews of David.

VER. 27. *Camp*, v. 24. H.—*Sobi*, whom David had set upon the throne, instead of Hanon. C. x.—*Machir*, who had the care of Miphiboseth. C. ix. 4.—*Berzellai.* See C. xix. 31.

VER. 28. *Beds*, with all the necessary furniture, coverlets, &c. Roman Sept. "ten beds, with fur on both sides."—*Tapestry.* Some would translate, "bottles," (Chal.) or "cauldrons;" (Rom. Sept.) but other editions agree with the Vulg.—*Vessels.* These are necessary, as much as things of greater magnificence. Precious metals were then rarely used in the kitchen.—*Pulse*, (*cicer*) or "parched peas." Heb. *kali*, is thus twice translated, as it had been rendered *parched corn.* It signifies any thing "parched." The ancients made great use of such food in journeys, as the Ethiopians and Turks do still. Athen. ii. 13. Busbec. iii. Bellon. ii. 53. C.

VER. 29. *Calves.* Many translate the Heb. "cheese of kine." Theodotion.—"Calves fed with milk." H.—*Wilderness*, where they had been; unless this be placed out of its natural order. C.—The value of a present depends greatly on the time when it is made. H.—"How much dost thou esteem a hospitable reception in a wilderness!" &c. Seneca, Ben. vi. 15.

CHAP. XVIII. VER. 1. *Hundreds.* Josephus only allows David 4000 men. But his army seems to have been pretty numerous, since he divides it into three parts, and appoints three head commanders, with officers of a thousand, &c. under them. See v. 4. C.—He designed to lead them to battle himself, if the people had not dissuaded him. Salien.

VER. 3. *Ten thousand*, "like us." Heb. C.—*Succour us*, "by praying for us." (Chal.) or by sending reinforcements, where they may be necessary. M.—David was persuaded "to reserve himself (like Otho) for the interest of the state, at a distance from the dangers of battle." Tacit. An. ii.

VER. 5. *Save me:* do not hurt, v. 12. S. Aug. (Doct. iii. 23.) concludes, that David wished to allow his son time for repentance. M.—He seems to have been sure of victory. Abul.

8 And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed, than whom the sword devoured that day.

9 And it happened that Absalom met the servants of David, riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode passed on.

10 And one saw this, and told Joab, saying: I saw Absalom hanging upon an oak.

11 And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and a belt?

12 And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son: for, in our hearing, the king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom.

13 Yea, and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me?

14 And Joab said: Not as thou wilt; but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom: and whilst he yet panted for life, sticking on the oak,

15 Ten young men, armour-bearers of Joab, ran up, and striking him, slew him.

16 And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare the multitude.

17 And they took Absalom, and cast him into a great pit in the forest, and they laid an exceedingly great heap of stones upon him: but all Israel fled to their own dwellings.

18 Now Absalom had reared up for himself, in his life-time, a pillar, which is in the king's valley: for he said: I have no son, and this shall be the monument of my name. And he called the pillar by his own name, and it is called the hand of Absalom, to this day.

19 And Achimaas, the son of Sadoc, said: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies.

20 And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day: this day I will not have thee bear tidings, because the king's son is dead.

21 And Joab said to Chusi: Go, and tell the king what thou hast seen. Chusi bowed down to Joab, and ran.

22 Then Achimaas, the son of Sadoc, said to Joab again: Why might not I also run after Chusi? And Joab said to him: Why wilt thou run, my son? thou wilt not be the bearer of good tidings.

23 He answered: But what if I run? and he said to him: Run. Then Achimaas, running by a nearer way, passed Chusi.

24 And David sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone.

25 And crying out, he told the king: and the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace and drawing nearer,

26 The watchman saw another man running, and crying aloud from above, he said: I see another man running alone. And the king said: He, also, is a good messenger.

27 And the watchman said, the running of the foremost seemeth to me like the running of Achimaas, the son of Sadoc. And the king said: He is a good man: and cometh with good news.

28 And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against my lord the king.

29 And the king said: Is the young man, Absalom, safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant: I know nothing else.

30 And the king said to him: Pass, and stand here.

31 And when he had passed, and stood still, Chusi

VER. 6. *Ephraim*, where the men of that tribe had formerly signalized themselves. Judg. vii. and viii. and xii. C.

VER. 8. *Country;* people fighting in great numbers. But the army of Absalom was soon dispersed. H.—*Consumed*, viz. by pits and precipices: (Ch.) "wild beasts." Syr. &c. Many also died of their wounds, and were slain in the wood; (C.) so that not less, probably, than 50,000 perished on this fatal day. H.

VER. 9. *Oak*, between the branches, which hindered him from escaping. C. —His beautiful curls got also entangled. M.

VER. 11. *Silver*, somewhat above a guinea: sicles are not expressed in Heb. H.—*Belt*, the richest part of armour. Jonathan and Ajax made presents of their belts to David and Hector. 1 K. xviii. 4. Iliad H. See Job xiii. 18. The Romans wore very splendid belts. *Balteus et notis fulserunt cingula bullis.* Claud. Proserp. ii.

VER. 12. *Save.* Prot. "beware that none *touch* the young man."

VER. 13. *My own.* Some copies of the Heb. and Sept. read "*his;*" others, *my*, &c. The soldier would have acted against his conscience, and exposed his life to danger, if he had transgressed the king's order. H.—*By me?* or, omitting the mark of interrogation, "Thou wouldst have declared thyself against me." C.

VER. 14. *Sight.* Heb. "I will not tarry thus with thee." I will not stand to refute these reasons, nor imitate thy example. H.

VER. 15. *Ten.* Naharai alone is specified. C. xxiii. 37. Why he had ten does not appear. C.—*Slew him*, inflicting many wounds on him; though Joab had already done sufficient. H.—These men abused his corpse, as if to revenge the insult offered to David's ten wives. Salien.—It is asked whether Joab did wrong? He consulted the public welfare, rather than the parental affection of the king for a son, whom the law condemned to die for rebellion, incest, and murder. Lev. xviii. 29. C. xiii. 28. But still he was not a proper judge to inflict his death in cold blood; and thus to render the salvation of Absalom's soul more desperate. David would, however, have done well to have punished this son, as incorrigible and dangerous to the state. H.

VER. 17. *Him.* Thus was the law executed upon Absalom. Deut. xxi. 18. S. Jerom. M.—History scarcely affords a more detestable character; and his punishment was no less terrible than instructive. He was a figure of the Jews persecuting Jesus Christ, while he gave his blood for the redemption of these his enemies, and prayed for them. As they continued obdurate, they were held up as objects of horror both to heaven and to all nations, like Absalom suspended on the tree, and rejected by heaven and earth. C.

VER. 18. *No son.* The sons mentioned above, C. xiv. 27, were dead when this pillar was erected; unless we suppose he raised this pillar before they were born: (Ch.) or meant this pillar to perpetuate his memory, when they should be no more. Joseph. vii. 9.—This author says that it was a pillar of marble; so that it is different from that which Doubdan (15) mentions, observing, that all who pass throw a stone at it. Thus was his vanity chastised!—*Hand*, work. So Martial (viii. 51.) says of a vial! *Mentoris hæc manus est an, Polyclete, tua?* M. —The same word is translated, triumphal arch. 1 K. xv. 12. G.

VER. 21. *Chusi:* perhaps, of Ethiopian extraction. Grot.

VER. 22. *Tidings.* People of reputation did not wish to perform this office. 3 K. ii. 42. Heb. "these tidings will bring thee nothing;" or, "do not suit thee." C.—Prot. "seeing thou hast no tidings ready?" H.

VER. 24. *Two gates*, one leading into the town, the other into the country. In the middle was a chamber for public meetings, and another above. Job xxix. 7. On the roof a guard was stationed on this occasion.

VER. 25. *Mouth.* If the army had been routed, all would have been in confusion. C.—Now they are employed in plundering the vanquished. M.

VER. 28. *Shut up;* frustrated the attempts of the enemy, and consigned many to the grave. H.

VER. 29. *Else.* This was false. v. 20. C.—But he wished not to communicate the bad news; for which reason he had got first to the king. H.

VER. 32. *Is.* This was as much as to tell plainly that he was dead, (M.) or at least, a prisoner. But David understood him right H.

appeared: and coming up, he said: I bring good tidings, my lord the king: for the Lord hath judged for thee this day, from the hand of all that have risen up against thee.

32 And the king said to Chusi: Is the young man, Absalom, safe? and Chusi answering him, said: Let the enemies of my lord the king, and all that rise against him unto evil, be as the young man is.

33 The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went, he spoke in this manner: [a] My son, Absalom; Absalom, my son: would to God that I might die for thee, Absalom my son, my son Absalom.

CHAP. XIX.

David, at the remonstrances of Joab, ceaseth his mourning. He is invited back, and met by Semei and Miphiboseth: a strife between the men of Juda and the men of Israel.

AND [b] it was told Joab, that the king wept and mourned for his son:

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son.

3 And the people shunned the going into the city that day, as the people would do that hath turned their backs, and fled away from the battle.

4 And the king covered his head, and cried with a loud voice: O my son Absalom, O Absalom my son, O my son.

5 Then Joab, going into the house to the king, said: Thou hast shamed this day the faces of all thy servants, that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast shewed this day, that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive, that, if Absalom had lived, and all we had been slain, then it would have pleased thee.

7 Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee, than all the evils that have befallen thee, from thy youth until now.

8 Then the king arose, and sat in the gate: and it was told to all the people, that the king sat in the gate: and all the people came before the king: but Israel fled to their own dwellings.

9 And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines: and now he is fled out of the land for Absalom.

10 But Absalom, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?

11 And king David sent to Sadoc, and Abiathar, the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.)

12 You are my brethren, you are my bone and my flesh, why are you the last to bring back the king?

13 And say ye to Amasa: Art not thou my bone and my flesh? So do God to me, and add more, if thou be not the chief captain of the army before me always, in the place of Joab.

14 And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou and all thy servants.

15 And the king returned, and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

16 [c] And Semei, the son of Gera, the son of Jemini, of Bahurim, made haste and went down with the men of Juda, to meet king David,

17 With a thousand men of Benjamin, and Siba, the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and going over the Jordan,

18 They passed the fords before the king, that they

[a] Infra xix. 4.—[b] A. M. 2981.

[c] 3 Kings ii. 8.

VER. 33. *Wept*, in private. M.—*Would.* David lamented the death of Absalom, because of the wretched state in which he died; and therefore would have been glad to have saved his life, even by dying for him. In this he was a figure of Christ weeping, praying, and dying for his rebellious children, and even for them that crucified him. Ch. S. Amb. (de Ob. Valent.) Theod. q. 35.—David had presently ceased to weep for the son of Bethsabee, because he had reason to hope that he was saved. C.

CHAP. XIX. VER. 2. *Mourning*, as is commonly the case in civil wars. The king being oppressed with grief, a triumph was out of season. M.

VER. 3. *Shunned.* Heb. "stole away," fearing to enter; though they did at last, in a clandestine manner, (C.) by another gate. M.

VER. 4. *Head*, continuing to mourn. See C. xv. 30.—*Absalom.* The name is often repeated, as is usual on such occasions. Virg. Ec. v.—Thus Bion says, "I bewail Adonis. The beautiful Adonis is no more," &c.

VER. 5. *Shamed;* deceived the expectations. See Joel ii. 12. Joab was one of those who spoil all their services by ostentation and rudeness. Like the first Anthony, *Immodicus linguâ, obsequii insolens, nimius commemorandis quæ meruisset.* Tacit. Hist. iv.—He speaks to David, his king, as one friend would not do to another. "That sort of men is truly odious, who upbraid with their kindness; which those who have experienced, rather than the authors, ought to remember." Cicero. Amicit.

VER. 6. *Thee.* What insolence! Kings are often forced to brook the affronts of their higher servants, as well as other masters. There is a gradation in human affairs, which makes the next in dignity and power think himself equal to the highest. *Similis ero altissimo.* Isai. xiv. 14. H.—David sincerely desired the welfare of all his people, as well as of Absalom. M.

VER. 7. *To.* (*satisfac*). Heb. "speak to the heart," &c. with a cheerful countenance, to testify that their services will be rewarded. C.

VER. 8. *Israel*, the rebels, as distinguished from Juda, or those who adhered to David; though many of all the tribes had sided with Absalom, v. 11. H.

VER. 10. *Silent;* inactive and indifferent, as this word often denotes. Jos. x. 12. C.

VER. 11. *Priests*, whose influence was very great. H.—*Last.* David, like an able politician, shews the men of his own tribe, how dishonourable it will be for them to be outdone by the rest. C.—*Talk:* reported by a solemn embassy. S. Jer. Trad. M.—Sept. λογος, "the word, (H.) council," &c. Salien.

VER. 13. *Flesh?* Amasa was his nephew, and as he had been appointed general by Absalom, his influence would be the greatest to bring back those who had given into the delusion. A sense of his misconduct would also render him more humble, and easier to manage than Joab, whose insolence caused him to be insupportable to the king. David designed to transfer the authority of the latter, (C.) which he had now enjoyed 23 years, since the taking of Sion. David's promise did not oblige him to keep Joab in that office for life, if his conduct should prove unsatisfactory. Hence he appointed Amasa to pursue the rebels, and afterwards Abisai, setting Joab aside. But the haughty warrior supplanted both, and retained the command, as it were in spite of his sovereign. C. xx. 4. 15. &c. H.

VER. 14. *And he;* God, David, or rather Amasa. C.—All contributed, in different degrees, to bring about this happy union. H.

VER. 15. *Galgal*, and thence proceeded across the Jordan, (C.) an hour and a half's walk. M.

VER. 16. *Semei*, who had cursed David in his adversity, is now ready to fawn upon him, when he sees him restored to his throne. He was chief of a thousand, in Benjamin.

VER. 17. *Over*, or "into:" (*irrumpentes.* H.) probably on horseback. M.

VER. 18. *Fords.* Heb. also, "they took over the ferry-boat;" (C.) or, "there went across a ferry-boat to carry over the," &c.

might help over the king's household, and do according to his commandment. And Semei, the son of Gera, falling down before the king, when he was come over the Jordan,

19 Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy servant, on the day that thou, my lord the king, wentest out of Jerusalem, nor lay it up in thy heart, O king.

20 For I, thy servant, acknowledge my sin: and therefore, I am come this day the first of all the house of Joseph, and am come down to meet my lord the king.

21 But Abisai, the son of Sarvia, answering said: Shall Semei, for these words not be put to death, because he cursed the Lord's anointed?

22 And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day, I am made king over Israel?

23 And the king said to Semei: Thou shalt not die. And he swore unto him.

24 And Miphiboseth, the son of Saul, came down to meet the king, and he had neither washed his feet, nor trimmed his beard: nor washed his garments, from the day that the king went out, until the day of his return in peace.

25 And when he met the king, at Jerusalem, the king said to him: Why camest thou not with me, Miphiboseth?

26 And he answering, said: My lord king, my servant despised me: for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king: for I thy servant am lame.

27 [a] Moreover he hath also accused me, thy servant, to thee, my lord the king: but [b] thou, my lord the king, art as an angel of God, do what pleaseth thee.

28 For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me, thy servant, among the guests of thy table: what just complaint therefore have I? or what right to cry any more to the king?

29 Then the king said to him: Why speakest thou any more? what I have said is determined: thou and Siba divide the possessions.

30 And Miphiboseth answered the king: Yea, let him take all, for as much as my lord, the king, is returned peaceably into his house.

31 Berzellai also, the Galaadite, coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river.

32 [c] Now Berzellai, the Galaadite, was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a man exceedingly rich.

33 And the king said to Berzellai: Come with me, that thou mayst rest secure with me in Jerusalem?

34 And Berzellai said to the king: How many are the days of thé years of my life, that I should go up with the king to Jerusalem?

35 [d] I am this day fourscore years old; are my senses quick to discern sweet and bitter? or can meat or drink delight thy servant? or can I hear any more the voice of singing-men and singing-women? why should thy servant be a burden to my lord the king?

36 I, thy servant, will go on a little way from the Jordan with thee: I need not this recompence.

37 But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is thy servant Chamaam, let him go with thee, my lord the king, and do to him whatsoever seemeth good to thee.

38 Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain.

39 And when all the people and the king had passed

[a] Supra xvi. 3.—[b] Supra xiv. 17. and 20. 1 Kings xxix. 9.

[c] 3 Kings ii. 7.—[d] Supra xvii. 27.

VER. 20. *Joseph.* Semei was a Benjamite: but Joseph designates all the Israelites, except those of Juda, (W.) as these two possessed the birth-right of Ruben. 1 Par. v. 1. M. See Ps. lxxix. 1. Zac. x. 6.—But we may translate with the Sept. "before all the house of Joseph." Chal. Syr. &c. C.

VER. 22. *Sons.* He refers to the preceding opposition of Joab, whom Abisai was beginning to imitate. H.—*Satan;* adversary. Mat. xvi. 23.—*This day.* Formerly, no one was to be put to death on days of rejoicing, and the prisoners were liberated when the king ascended the throne. A malefactor continued for a long time to be set free on the day of the passover. Mat. xxvii. 15. C.—The Romans would never punish any one with death, on the days "whenever (Augustus) entered the city." Sueton. lvii.—David considers this memorable day as a new epoch of his sovereignty, and will not suffer it to be rendered sorrowful. See 1 K. xi. 13. H.—The punishment of Semei might have had the most pernicious consequences, as the rest of Israel would have feared a similar treatment. M.—Salien, A. 3010.

VER. 23. *Die,* during my life, (M.) or by my hand, without some farther transgression. Hence the oath is worded, *I will not kill thee with the sword.* 3 K. ii. 8. H.—Solomon was charged not to let his crime pass unpunished. But he did not kill him till he had shewed his disobedience. C.—The oaths of parents do not always (H.) pertain to their heirs. Grotius.

VER. 24. *Feet,* which was very requisite in those countries, to prevent a disagreeable smell, for which the Jews were noted. Martial iv. 4.—Ammianus (2) speaking of the emperor Marcus, says, *Cum Palestinam transiret, fœtentium Judæorum et tumultuantium sæpe tædio percitur.* Some have thought that this odour was removed by baptism. Basnage, T. iii. p. 194. Rom. Sept. adds, "neither had he cut his nails, nor (made or) dressed his mustaches," or upper lip. The chin, as far as the ears, was not shaved by the Jews. To cut all the hair was a mark of sorrow, no less than to neglect dressing it. See Lev. xxi. 5. C.—By the external appearance of Miphiboseth, David might be convinced that he had indulged his grief for a long time; (M.) which might serve to remove the ill impressions which he had received against the helpless son of his friend Jonathan.

VER. 25. *Met.* Prot. "was come to Jerusalem, to meet the king." H.—But his usual residence was in the city, where Siba had left him. C. xvi. 3. We should therefore translate, "And coming to meet the king at his arrival in Jerusalem." C.

VER. 26. *Despised.* Heb. and Chal. "acted treacherously with me." M.

VER. 27. *God.* It is not necessary for me to say any more in my defence. Thou art convinced of my innocence; and the accusation was in itself improbable, as I could never expect to be better treated by another king. I am resigned to abide by thy decision. H.—I cannot complain. C.

VER. 28. *Death,* on account of Saul's persecution, and his sons assuming the purple; so that all his adherents might have been justly slain. C.—*Cry,* as if I had been wronged. M.

VER. 29. *More.* Heb. adds, "concerning thy affairs. I have said, Thou and Siba divide the inheritance." H.—Thou as the owner, Siba as the administrator, or steward, as he was before. Jun. Malv.—Sanchez thinks that David made a compensation to Miphiboseth, for what he left in the hands of his servant, as he did not wish to disturb the harmony of the day, nor to inflict any punishment on offenders. M.—But most interpreters accuse David of injustice, in suffering Siba to reap the fruits of his perfidy, &c. Salien. C. &c.—It is not probable, however, that he would deviate from his wonted generosity, nor suffer Miphiboseth to be injured, if he were convinced of his innocence. Perhaps he might judge it expedient that Siba should have a separate establishment, as he was now unfit to act in his former capacity, and had shewn some sort of affection towards his sovereign, when his own son, and most of his subjects, had revolted against him. H

VER. 30. *House.* He is all to me. M.

VER. 32. *Camp;* Mahanaim. C. xvii. 28.

VER. 33. *Secure.* Sept. "I will continually nourish thy old age." H.

VER. 35. *Burden,* as I am unfit for any service. M.

VER. 36. *With thee.* He did not proceed as far as Galgal; (H.) but took his leave of the king, intimating, what we never witness at the present day, that he was too old to enjoy the pleasures of a court! C.

VER. 37. *Chamaam,* is supposed to have been the son of the good old man. C

over the Jordan, the king kissed Berzellai, and blessed him: and he returned to his own place.

40 So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there.

41 Therefore all the men of Israel running together to the king, said to him: Why have our brethren, the men of Juda, stolen thee away, and have brought the king and his household over the Jordan, and all the men of David with him?

42 And all the men of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?

43 And the men of Israel answered the men of Juda, and said: I have ten parts in the king more than thou, and David belongeth to me more than to thee: why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

CHAP. XX.

Seba's rebellion. Amasa is slain by Joab. Abela is besieged; but upon the citizens casting over the wall the head of Seba, Joab departeth with his army.

AND [a] there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

2 And all Israel departed from David, and followed Seba, the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

3 And when the king was come into his house at Jerusalem, he took the ten women, his concubines, whom he had left to keep the house, and put them in ward, allowing them provisions; but went not in unto them: so they were shut up unto the day of their death, living in widowhood.

4 And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here.

5 So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

6 And David said to Abisai: Now will Seba, the son of Bochri, do us more harm than did Absalom: take thou, therefore, the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

7 So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem, to pursue after Seba, the son of Bochri.

8 And when they were at the great stone, which is in Gabaon, Amasa came and met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword, hanging down to his flank in a scabbard, made in such manner as to come out with the least motion and strike.

9 And Joab said to Amasa: God save thee, my brother. [b] And he took Amasa by the chin with his right hand to kiss him.

10 But Amasa did not take notice of the sword which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai, his brother, pursued after Seba, the son of Bochri.

11 In the mean time, some men of Joab's company, stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead, the companion of David.

12 And Amasa, embrued with blood, lay in the midst of the way. A certain man saw this, that all

[a] A. M. 2981, A. C. 1023.

[b] 3 Kings ii. 5.

VER. 40. *There;* coming up, for the most part, after the king had crossed the river. They had intended to have escorted him from Mahanaim. H.

VER. 41. *Stolen;* as if the king were not the common father of all. Salien.

VER. 42. *Ncarer* related. H.—*Us.* What advantage have we gained? or, what have you lost? C.

VER. 43. *Ten parts.* They might have said they were twelve tribes for one; and though the tribe of Juda was more numerous than many others, it was not equal to them all. C.—But the disproportion was by no means so great as ten to one; so that the Israelites unjustly pretended, that they had so much greater pretensions to the honour of bringing the king to his capital, in a sort of triumph. David might perhaps have waited a little longer, (H.) and shewed less predilection for his own tribe. C. Salien.—But what obligation was there for either? He had been long enough from Jerusalem, and eager to return, as soon as Amasa brought to him the tribe of Juda, and several of Benjamin, v. 16. What hindered the rest from coming in time? They seem to have pretended more loyalty than they really possessed; otherwise they would not have joined in every rebellion. H.—*First.* Heb. may be, "did not I first propose the bringing back the king?" v. 11. C.—*Israel.* Tostat says, it is probable Juda asserted that the king did not, at all, belong to Israel; and hence Seba repeated the words with indignation. C. xx. 1. It is wonderful that David did not repress this altercation. Abulensis supposes that he leaned too much towards his own tribe; for which, if true, we behold he was soon chastised; as God is always ready to reward or to punish his servants. Salien.—But all that David said is not recorded. He could hardly have continued silent. All his endeavours to appease the sedition were, however, rendered abortive, by the evil dispositions of his subjects. H.

CHAP. XX. VER. 1. *Belial.* Sept. "lawless."—*Jemini.* The tribe of Benjamin continued to be rather disaffected. H.—*Part.* This was an usual mode of expressing a disunion. 3 K. xii. 16. Act. viii. 21. C.—See C. xix. 43. H. Seba was perhaps a kinsman of Saul, (M.) in some command. C.

VER. 2. *Jordan,* near which the contest had happened. Some chosen troops attended Seba to the north, while the rest went home. H.

VER. 3. *Widowhood,* or celibacy, (M.) like nuns. Grot. Salien.—David could not with propriety approach to them, (E.) as they resembled his daughters-in-law; (Lev. xviii. 15. M.) and no other person could marry them, while he was still their husband. H.—The punishment of seclusion was very small in the East, where women seldom go out. The Jews assert, that the widows of the Hebrew kings could not marry again. Selden. Uxor. i. 10.—The like custom formerly prevailed in Spain. Coun. of Toledo. xiii. 3. A. D. 683, of Saragossa, c. 5. A. 691 So great was the respect for the king, or the apprehension, lest those who married their widows, should aspire to the throne. C.

VER. 4. *Here,* to be invested with the command over the army, and to pursue Seba. M.

VER. 5. *Him,* owing to some insuperable difficulties. He was not long behind, since he joined the forces at Gabaon, where he was treacherously slain by the envious Joab. H.

VER. 6. *Lord,* the king; or perhaps Joab. M.—A select company always attended the king; and some of these he sent, for greater expedition, to attack Seba, before he had become too strong. H.

VER. 7. *Men.* It seems Joab accompanied them, though in a manner divested of his command, by the king's appointing Amasa, and then Abisai, to his exclusion. After the slaughter of the former, he resumed his authority; (v. 10) and David was forced to acquiesce, for fear of another civil war, reserving his punishment for more peaceable times. H.

VER. 8. *Stone,* where Abner and Joab had formerly joined battle. C. ii. M.—*Habit,* or body.—*Flank;* they usually hung at the thigh. Ps. xliv. 4.—*Strike:* the scabbard was very wide; so that, when it was hanging very high, it would easily fall out, when he stooped; and thus afford Joab an opportunity of stabbing Amasa, without suspicion. C.—Prot. "Joab's garment, that he had put on, was girded unto him, and upon it a girdle *with* a sword, fastened upon his loins, in the sheath thereof, and as he went forth, it fell out."

VER. 9. *God,* &c. Lit. "Hail, my brother." H.—*Kiss him.* "In former times it was the custom, in Greece, for suppliants to touch the chin, (Plin. xi. 45.) having the left hand upon the person's knees. Iliad A. They touched a woman's cheeks; (Eurip. Hecuba.) or, among the Hebrews, her chin. Cant. ii. 6. The Turks and Arabs still kiss the beard, with the utmost reverence. Thevenot xxii. Darvieux, C. vii. C.

VER. 10. *Struck him* with his left hand. H.—*Side.* The same word is, elsewhere, translated *groin;* Sept. "loin." Moderns commonly render "in the fifth *rib.*" C. ii. 23. and iii. 27. and iv. 6. C.—Josephus, "the belly."

VER. 11. *Some men.* The same author and the Heb. only mention "one of," &c. H.—*Behold.* Thus they insult over him, being attached to Joab. Heb

the people stood still to look upon him, so he removed Amasa out of the high-way, into the field, and covered him with a garment, that they who passed might not stop on his account.

13 And when he was removed out of the way, all the people went on following Joab, to pursue after Seba, the son of Bochri.

14 Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.

15 And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

16 And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.

17 And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

18 And she again said: A saying was used of old as a proverb: They that inquire, let them inquire in Abela: And so they made an end.

19 Am not I she that answer truth in Israel, and thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord?

20 And Joab answering, said: God forbid, God forbid that I should; I do not throw down, nor destroy.

21 The matter is not so; but a man of Mount Ephraim, Seba, the son of Bochri by name, hath lifted up his hand against king David: Deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall.

22 So she went to all the people, and spoke to them wisely: and they cut off the head of Seba, the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: And Joab returned to Jerusalem to the king.

23 [a]So Joab was over all the army of Israel: and Banaias, the son of Joiada, was over the Cerethites and Phelethites.

24 But Aduram over the tributes: and Josaphat, the son of Ahilud, was recorder.

25 And Siva *was* scribe: and Sadoc and Abiathar, priests.

26 And Ira, the Jairite, was the priest of David.

CHAP. XXI.

A famine of three years, for the sin of Saul against the Gabaonites; at whose desire, seven of Saul's race are crucified. War again with the Philistines.

AND [b]there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: *It is* for Saul and his bloody house, because he slew the Gabaonites.

2 Then the king calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrhites: [c]and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were, for the children of Israel and Juda.)

3 David, therefore, said to the Gabaonites: What shall I do for you? and what shall be the atonement for you, that you may bless the inheritance of the Lord?

4 And the Gabaonites said to him: We have no contest about silver and gold, but against Saul, and against his house: neither do we desire, that any man be slain of Israel. And the king said to them: What will you, then, that I should do for you?

5 And they said to the king: The man that crushed

[a] Supra viii. 16.—[b] A. M. 2983, A. C. 1021.

[c] Josue ix. 16.

"Who loves Joab? and who is David's? Let him follow Joab;" or, "Who is this who wished *to supplant* Joab? and who desired to be in David's favour, after Joab?" C.

Ver. 12. *A certain.* Heb. "the man" stationed by Joab, near the body, to inform those who passed, that he had been justly slain. Josephus, (vii. 10,) who observes, that this crime of Joab proceeded from envy, and was less deserving of excuse than the murder of Abner. H.

Ver. 14. *Tribes,* north-west of the Jordan. C.—*Abela and Bathmaacha.* Cities of the tribe of Nephtali. Ch.—The former is called simply Abel (4 K. xv. 29. C.) as it is here by the Prot. version. H.—It is also called Abyla, (Luke iii. 1,) and Hoba, (Gen. xiv. 15. C.) between Damascus and Paneas, (Euseb.) situated on the borders of Syria, as well as Beth Maaca, or "the canton of Maacha," or Machati. Jos. xii. 5.—*Chosen.* Heb. *Berim,* (which is translated "Berites," by the Prot. H.) is derived from Bara, "to choose," by S. Jerom. Sept. have read *airim,* "cities." Some suppose that the inhabitants of Beroth chiefly followed the rebel: or more probably, his fellow-citizens of Bahurim (near Mount Ephraim, v. 21, where Semei, a relation of Saul, and many disaffected peopled resided) shut themselves up with him in Abela.

Ver. 15. *Works.* Heb. a bank, *or* terrace against the city, and it stood in the trench; (H.) so that the town ditch was filled up, (Grot.) or terraces were raised, from which archers assailed the besieged. Joab made a ditch to defend his men from foreign assailants; and he had already taken the outward wall, so that the town could not hold out for any length of time.—*The walls.* S. Jerom thinks with battering rams: but they were not yet invented. C.—They undermined the walls, while some attempted to pull them down with hooks and ropes. C. xvii. 13. H.

Ver. 16. *Say to Joab.* This woman was noted for her prudence, and it was hoped that her words would have more influence to disarm Joab. She addresses those who were nearest the wall, that she may have an interview with the general, at the request of her fellow-citizens.

Ver. 18. *End* of their disputes, (H.) as Abela was remarkable for its wise counsellors, (M.) and equitable decisions; (H.) so that many came, from a distance, to consult the learned of this city. C.—Others suppose that she refers to the law, which ordains that peace shall first be proposed, and, if this had been done, the affair would long ago have been decided. Deut. xx. 10. Jonath. E. &c.—Heb. "They spoke a word at first: Let them ask at Abela, and so they shall make an end." Much must be supplied to make the text conformable to the former explication. We may translate, "They said, in ancient times: Let those who require more, go seek at Abela: so they finished their discourse." C. —Prot. "They shall surely ask *counsel* at Abel: and so they ended *the matter.*"

Ver. 19. *Truth.* Heb. "I *am* peaceable, faithful in Israel." H.—I am one of the cities most inclined to peace, and to the king's service, noted for lessons of loyalty. C.—Probably there was an academy here. M.—*Mother,* city, or metropolis. The Hebrews style the inferior towns, *daughters.* C.—*Lord,* a city belonging to Israel. H.

Ver. 20. *God,* (*Absit.*) Lit. "Far be it, far be it from me;" as we need not put the name of God in the mouth of this profane man, without reason. H.

Ver. 26. *Jairite,* a descendant of Jair, (C.) son of Manasses. H.—*Priest.* Heb. *cohen,* respected like a priest, (H.) chief favourite, (W.) the Rab. (Chal.) chief counsellor of David, (Vatab.) almoner, &c. It is not certain that he was of the family of Aaron, or qualified to be the domestic chaplain of the king. See C. viii. 16, &c. No other king of Israel had an officer to whom this title was given. C.

CHAP. XXI. Ver. 1. *Of David,* after the revolt of Seba. C.—*House.* It seems the family and chief officers of Saul, had concurred in his cruelty and unjust zeal. Hence many of them might be still living, to undergo this chastisement; and the rest of the people were guilty of some faults. H.—If they had been perfectly innocent, still God is the dispenser of his own gifts. He is under no obligation of sending health and peace to his creatures. The just often derive greater advantage from crosses than from prosperity. The exemplary punishment of Saul's family was a lesson to kings, and to all mankind, to teach them how they ought to observe justice and the sanctity of oaths.—*Gabaonites;* probably after the slaughter of the priests, at Nobe. 1 K. xxii. 19. C.

Ver. 2. *Amorrhites,* by which name all the nations of Chanaan were frequently designated. Gen. xv. 16. M.—They were properly Hevites.—*Juda.* As if Josue, and all succeeding governors, had acted wrong. Ex. xxiii. 33. Jos. vi. 19. Saul ought, at least, to have consulted God. C.

Ver. 3. *Atonement,* to expiate the injury done to you by Saul; (M.) and that you may turn your curses into blessings. The ancients were convinced, that God attends to the imprecations of the innocent. C.

Ver. 4. *Gold.* It is supposed that David made them an offer of some. Salien A. 1040.—*Israel* besides. At first they required all the progeny of Saul, nine in

us and oppressed us unjustly, we must destroy in such manner, that there be not so much as one left of his stock in all the coasts of Israel.

6 Let seven men of his children be delivered unto us, that we may crucify them to the Lord, in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

7 [a]And the king spared Miphiboseth, the son of Jonathan, the son of Saul, because of the oath of the Lord, that had been between David and Jonathan, the son of Saul.

8 So the king took the two sons of Respha, the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseth: and the five sons of Michol, the daughter of Saul, whom she bore to Hadriel, the son of Berzellai, that was of Molathi,

9 And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped.[b]

10 And Respha, the daughter of Aia, took hair-cloth, and spread it under her upon the rock, from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night.

11 And it was told David, what Respha, the daughter of Aia, the concubine of Saul, had done.

12 And David went, and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabes Galaad, [c]who had stolen them from the street of Bethsan, where the Philistines had hanged them, when they had slain Saul in Gelboe.

13 And he brought from thence the bones of Saul, and the bones of Jonathan, his son: and they gathered up the bones of them that were crucified,

14 And they buried them with the bones of Saul, and of Jonathan, his son, in the land of Benjamin, in the side, in the sepulchre of Cis, his father: and they did all that the king had commanded, and God shewed mercy again to the land after these things.

15 And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint,

16 Jesbibenob, who was of the race of Arapha, [d]the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David;

17 And Abisai, the son of Sarvia, rescued him, and striking the Philistine, killed him. Then David's men swore unto him, saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

18 [e]There was also a second battle in Gob against the Philistines: then Sobochai, of Husathi, slew Saph, of the race of Arapha, of the family of the giants.

19 And there was a third battle in Gob against the

[a] 1 Kings xviii. 3.—[b] A. M. 2. 86, A. C. 1018.—[c] 1 Kings xxxi. 12.

[d] 1 Kings xvii. 7.—[e] 1 Par. xx. 4.

number, to be crucified: but, at David's request, and intimation that he had sworn to protect the sons of Jonathan, Miphiboseth and Micha, (H.) they were content with the death of seven. M.—They insist upon the law of retaliation. Salien.—The custom of delivering up criminals to be executed by the relations of the injured dead, still subsists in the East. C.

VER. 6. *Chosen.* Some think it improbable that they should give Saul this title; and Castalion would substitute *ber*, "in the mountain," (v. 9) instead of *bèchir*, "anointed," a title which Junius, however, refers to David: "O thou anointed," &c. C.—But why might not these people recognize this character in Saul, which would make the punishment more disgraceful, as they chose the city of Saul, in preference, for the execution of his unhappy offspring? H.—*Them*, having received an order from God, lest the people might suspect that he was gratifying his private revenge. E. Josep. vii. 10. 12.

VER. 8. *Of Michol.* They were the sons of Merob, who was married to Hadriel; but they are here called the sons of Michol, because she adopted them, and brought them up as her own: (Ch. Chal. S. Jer. Trad.) or Merob was called Michol; (Sa.) or, what seems most probable, from the word *she bore* being used, (Cajet.) and as two sisters would hardly have the same name, (H.) Michol has crept into the text instead of Merob. Capel. Salien. C. 1 K. xxv. 44.

VER. 9. *Lord.* The prophets had frequented this hill. 1 K. viii. 4. 13. So the Gabaonites crucified these seven, before an ancient altar, as victims to appease God's anger, (C.) for the treaty with them having been violated, (H.) particularly after they had embraced the true religion. Salien. Deut. x. 19.—*Barley*, about Easter. M.

VER. 10. *Hair-cloth*, to sleep on, occasionally.—*Heaven.* The famine had been caused by drought. As soon therefore as rain fell, David was assured that God was appeased. He had suffered the bodies to hang so long, for that purpose, though commonly they were to be taken down before night. M.—Respha is supposed, by some, to have guarded the bodies from spring till the rain fell in autumn. But the former opinion seems more plausible. We here behold the custom of watching by the bodies of the dead. See Iliad xxiii.—*Beasts.* The gibbets were formerly very low. C.—Thus Blandina was exposed to wild beasts. Euseb. Hist. v. 1.

VER. 11. *Done.* Her piety and affliction were extraordinary. She had been brought up in delicacies, and was a person of uncommon beauty, so as to captivate Abner. C. iii. 8. She must now have been advanced in years. H.

VER. 14. *Side* of the mountain, or in distinct cavities. C.—Many suppose that *Tselā*, or Sela, is the name of a place (M.) not far from Gabaa. Jos. xviii. 28. C.—Many proper names are thus translated. D.

VER. 15. *Again:* it is not certain at what time. Some think it was towards the beginning of David's reign, since he leads his men to battle; or the Philistines might have made an irruption into his dominions, about three years after the death of Absalom. C.—David had offered to put himself at the head of the army, against his son. C. xviii. 2. H.—*Faint.* He was now sixty-four years old. Salien.

VER. 16. *Jesbibenob* may signify, "Jesbi, the son of Ob." Sept. "Jesbe, of Nob, who was of the race of the giants." Arapha seems to have been one of great fame, (v. 18–21–22) who had several children; unless other giants assumed his name. C.—*Ounces.* Heb. "*sicles* of brass, in weight." Sicles is only understood, as on similar occasions. Neither is *sword* expressed; (H.) so that some think he had on a new suit of armour. Sym. "a sword." Rom. Sept. "a club." The weight of the whole spear is specified in Heb. Sept. &c. (C.) as weighing "300—of brass," (H.) of which metal it seems to have been formed, as the Jews had no such money till after the captivity. C.

VER. 17. *Lamp;* glory and protection. Achilles reproaches himself for not having been "a light to" his friend. Iliad Σ.

VER. 18. *Gob*, as *Gazer* was called by the Philistines; (1 Par. xx. 4. Salien) unless (H.) the former word be a mistake of the transcriber. C.—Sept. (Alex.) reads, Geth. H.—*Sobochai*, one of David's valiant men. 1 Par. xi. 29.—*Saphai* is added in Chron. xx.

VER. 19. *Adeodatus, the son of Forrest.* So it is rendered in the Latin Vulgate, by giving the interpretation of the Hebrew names, which are Elhanan, the son of Jaare. Ch.—We should translate all the proper names, or none; as the present mode is extremely perplexing. Adeodatus might therefore be rendered, "God given;" (*Dieudonné*, as the French have it, though they will not translate *Saltus*, but leave *Jaare*) or, if *Adeodatus* must remain, as it is sometimes a proper name, why may not *Saltus?* A mere English reader might suppose that *Forrest* was a Hebrew name, and, with Swift in jest, maintain the high antiquity of our language. H.—Regularly proper names should be retained. C.—But the learned have often chosen to give the import of foreign names, in the language in which they have been writing. See Du Thou's History. Thus *Dubois* is styled Sylvius; Newman, Neander; &c.—*An embroiderer.* Prot. make this a part of the man's name "Jaare-oregim." Sept. "the son of Ariorgeim." In 1 Par. xx. no notice is taken of his profession. H.—That passage will evince that *Elhanan* is not the same with David, as some would infer from the mention of Goliath's death, but the son of Jair, uncle of Joab, (C. xxxiii. 24.) who was born at Bethlehem, though the verse in Paral. would insinuate less correctly, that the giant's name was Lechem, thus, "Elehanan . . slew Lechem, the brother," &c. as the copyist had written *ath* instead of *bith*. C.—Our version has not this mistake: "Adeodatus, the son of Saltus, a Bethlehemite, slew the brother of Goliath, the Gethite," &c. 1 Par. xx. 5. H.—"It would be difficult to find a passage more disfigured than the present; and, without the help of the Paral. it would be impossible to make it out." C.—Kennicott makes a similar remark. Diss. i. and ii. But he believes that the Book of Chronicles, though the latest, and usually the most corrupt, of the Old Testament, is here perfectly correct; and that the passage before us is strangely corrupted, "Jaare Oregim, a Bethlehemite," being placed instead of, . . "Jaor slew Lahmi," as he thinks that *oregim*, "weavers," has been inserted from the line below, p. 79. Josephus (vii. 10.) relates this transaction as follows "When the king had sent a fresh army against them, Nephan, his relation, displayed the greatest valour. For engaging in a single combat with the bravest man of the Philistines, and killing his antagonist, he caused the rest to turn their backs, and many of the enemy fell in that battle." Thus he evades all the difficulty, adding much out of his own head; and by Nephan, designating *Elehanan, the son of his* (Joab's) *uncle*, (C. xxiii. 24.) or Dodo, a word which the Vulg. ren

Philistines, in which Adeodatus, the son of Forrest, an embroiderer, of Bethlehem, slew Goliath, the Gethite, the shaft of whose spear was like a weaver's beam.

20 A fourth battle was in Geth: where there was a man of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha.

21 And he reproached Israel: and Jonathan, the son of Samaa, the brother of David, slew him.

22 These four were born of Arapha, in Geth, and they fell by the hand of David, and of his servants.

CHAP. XXII.

King David's psalm of thanksgiving for his deliverance from all his enemies.

AND David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said: [a] The Lord is my rock, and my strength, and my saviour.

3 God is my strong one, in him will I trust: my shield, and the horn of my salvation: he lifteth me up, and *is* my refuge: my saviour, thou wilt deliver me from iniquity.

4 [b] I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies.

5 For the pangs of death have surrounded me: the floods of Belial have made me afraid.

6 The cords of hell compassed me: the snares of death prevented me.

7 In my distress, I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry shall come to his ears.

8 The earth shook and trembled, the foundations of the mountains were moved and shaken, because he was angry with them.

9 A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.

10 He bowed the heavens, and came down: and darkness *was* under his feet.

11 And he rode upon the Cherubims, and flew: and slid upon the wings of the wind.

12 He made darkness a covering round about him: dropping waters out of the clouds of the heavens.

13 By the brightness before him, the coals of fire were kindled.

14 The Lord shall thunder from heaven: and the Most High shall give forth his voice.

15 He shot *his* arrows, and scattered them: *his* lightning, and consumed them.

16 And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.

17 He sent from on high, and took me, and drew me out of many waters.

18 He delivered me from my most mighty enemy, and from them that hated me: for they were too strong for me.

19 He prevented me in the day of my affliction, and the Lord became my stay.

20 And he brought me forth into a large place, he delivered me, because I pleased him.

21 The Lord will reward me according to my justice: and according to the cleanness of my hands he will repay me.

22 Because I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments are in my sight: and his statutes I have not removed from me.

24 And I shall be perfect with him: and shall keep myself from my iniquity.

25 And the Lord will recompense me according to my justice: and according to the cleanness of my hands in the sight of his eyes.

26 With the holy one, thou wilt be holy: and with the valiant perfect.

27 With the elect, thou wilt be elect: and with the perverse, thou wilt be perverted.

28 And the poor people thou wilt save: and with thy eyes, thou wilt humble the haughty.

29 For thou art my lamp, O Lord: and thou, O Lord, wilt enlighten my darkness.

30 For through thee I shall be girded and run: through my God I shall leap over the wall.

31 As for God, his way *is* spotless, the word of the Lord is tried by fire: he is the shield of all that trust in him.

[a] Psalm xvii. 3.

[b] Psalm xvii. 4.

ders *patrui ejus*, "his paternal uncle," though it hath a wider signification, and denotes other relations. Hence, as Joab was the nephew of David, this brave man might be in the same degree, and born of one of the children of Isai; or, perhaps, Josephus infers that he was a kinsman of David, because he was of the same city. H.—*Goliath.* He might have the same name as his brother, who had been slain by David forty-three years before; (Salien) or the title of *brother* may only signify, that this giant resembled the former in size and strength. Prov. xviii. 9.—*Beam.* See 1 K. xvii. 7. C.

VER. 20. *Fourth.* Josephus says this was the last war with the Philistines; and Tostat. supposes, that they wished to retake the city of Geth. Salien.—*Stature*, or "of contradiction." Aquila.—Heb. *Madon.* Sept. leave it as the proper name of a place, "Madon," specified Jos. xi. 1. and xii. 19. Capel would read, "a man of Madian."—*Six.* Such people were styled *Sedigiti*, among the Romans. The daughters of Horatius were thus distinguished, as well as the poet Volcatius. Pliny xi. 43.

VER. 22. *Of David*, who was present, though it does not appear that he slew any of the four. C.

CHAP. XXII. VER. 1. *Spoke*, &c. By comparing this with the 17th Psalm, we may be convinced how much the Hebrew varies, particularly if we examine also the MSS. Kennicott specifies no less than 600 variations in this one canticle, and refutes the opinion of those who say that the 17th Psalm is a second edition, corrected by David's own hand, as the MSS. frequently shew the inaccuracies of the printed copies. He has collated them with Walton's Polyglott. The variations are not however all distinct from each other, sometimes twenty MSS. having the same various readings, and many of them relate to the letter *v*. See Diss. ii. p. 565. We shall give the explication in the order of the Psalms. The collation of parallel passages is of infinite advantage. Frequently (H.) the words differ so as to explain one another.—*Saul.* He is specified as the most dangerous. David, by divine inspiration, thanks God for his deliverance from all his enemies, both corporal and spiritual, enjoying peace of mind on account of his sins being forgiven, and all his opponents repressed. W.—This year, the thirty-seventh of David's reign, was free from any commotion. Yet the king seems to have given way to a little vanity, on account of the many valiant men whom God had collected in his service; (C. xxiii.) and hence he consented to the unfortunate resolution of numbering his subjects. Salien, A. 3016.

VER. 7. *Temple.* David was now busy in making preparations for it.

VER. 11. *Upon.* Cordell (M.) would translate the Heb. "as in contest."

VER. 13. *Kindled.* The words *abju abru* seem to be wanting here, as they are found in Syr. Arab. and the Psalm. Kennicott would render this most striking image, "at the brightness of his presence his clouds removed; They kindled into coals of fire," &c. Diss. i.

VER. 14. *Shall.* Heb. as well in the past tense. "The Lord thundered," &c. H.

VER. 16. *Overflowings.* Heb. "channels," the waters receding as at the Red Sea, and at the passage of the Jordan.

VER. 22. *God.* Perhaps David might have written this before his fall; or, if afterwards, his sincere repentance had restored him to his former state.

VER. 26. *Holy;* treating all according to their deserts. H.

VER. 29. *Lamp.* Heb. *Thair*, "thou wilt light" *my lamp*, seems deficient; as it is found in some MSS. Syr. Arab. Psalm xvii. &c. Kennicott.

32 Who is God but the Lord: and who is strong but our God?

33 God, who hath girded me with strength: and made my way perfect.

34 [a] Who maketh my feet like the feet of harts, and setteth me upon my high places.

35 Who teacheth my hands to war: and maketh my arms like a bow of brass.

36 Thou hast given me the shield of thy salvation: and thy mildness hath multiplied me.

37 Thou shalt enlarge my steps under me: and my ancles shall not fail.

38 I will pursue after my enemies, and crush them: and will not return again till I consume them.

39 I will consume them, and break them in pieces, so that they shall not rise: they shall fall under my feet.

40 Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me.

41 My enemies, thou hast made to turn their back to me: *and* them that hated me, and I shall destroy them.

42 They shall cry, and there shall be none to save: to the Lord, and he shall not hear them.

43 I shall beat them as small as the dust of the earth: I shall crush them, and spread them abroad like the mire of the streets.

44 Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, shall serve me.

45 The sons of the stranger will resist me, at the hearing of the ear they will obey me.

46 The strangers are melted away, and shall be straitened in their distresses.

47 The Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted.

48 God, who givest me revenge, and bringest down people under me.

49 Who bringest me forth from my enemies, and liftest me up from them that resist me: [b] from the wicked man, thou shalt deliver me.

50 [c] Therefore will I give thanks to thee, O Lord, among the Gentiles, and will sing to thy name.

51 Giving great salvation to his king, and shewing mercy to David, his anointed, and to his seed for ever.

CHAP. XXIII.

The last words of David. A catalogue of his valiant men.

NOW these are David's last words. David, the son of Isai, said: The man to whom it was appointed concerning the Christ of the God of Jacob, [d] the excellent psalmist of Israel, said:

2 The Spirit of the Lord hath spoken to me, and his word by my tongue.

3 The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in the fear of God.

4 As the light of the morning, when the sun riseth, shineth in the morning, without clouds, and as the grass springeth out of the earth by rain.

5 Neither is my house so great with God, that he should make with me an eternal covenant, firm in all things, and assured. For *he is* all my salvation, and all my will: neither is there ought thereof, that springeth not up.

6 But transgressors shall all of them be plucked up as thorns, which are not taken away with hands.

7 And if a man will touch them, he must be armed with iron, and with the staff of a lance: but they shall be set on fire, and burnt to nothing.

8 [e] These are the names of the valiant men of David. *Jesbaham*, sitting in the chair, *was* the wisest chief

[a] Psalm cxliii. 1.—[b] Psalm xvii. 49.

[c] Rom. xv. 9.—[d] Acts ii. 10.—[e] 1 Par. xi. 11.

VER. 44. *Me.* Though David conquered some Gentiles, and some were converted to the true faith under the Old Testament, yet the fulness of the Gentiles belongs to the Church of Christ, the perpetual stability of which is here foretold, v. 51. W.

CHAP. XXIII. VER. 1. *Last words*, which he spoke by inspiration, (M.) or which may be considered as the conclusion of his Psalms, and inserted after the 71st, (C.) or as a preface or summary of those divine canticles; (D.) or they relate to the last ages, and to the Messias, (Chal.) *the end of the law.* H.—Some think it has not been inserted among the Psalms, as not being written in verse: (Sanctius) but it is composed in the true spirit of the Hebrew poetry, though very obscure.—*Christ*, who should be born of him; or David himself was appointed to be "the king" of God's people. Sept. "he whom God raised up, the Christ of," &c. Heb. "sovereign anointed of," &c.—*Psalmist.* The Holy Spirit directs David to speak in his own praise. His Psalms were always most highly esteemed in Israel. C.—*Said.* This preamble may remind us of a similar one of Balaam. Num. xxiv. 3. The prophets generally declare who they are. H.

VER. 2. *Tongue.* Nothing could more decisively prove the inspiration of the sacred books.

VER. 3. *Strong one.* This is one of the most common titles of God, 1 K. ii. 2. Heb. "the rock."—*In the fear.* Heb. "of the fear;" that is, of the just, who live in the fear of God. Such abstract expressions are frequent; so "the son of the captivity, of riches," &c. means a captive or a rich man. C.—God spoke such words to David as tended to promote solid virtue and piety. H.—We may explain *the ruler*, &c. of the Messias, who shall diffuse grace and glory throughout the earth. Prot. "He that ruleth over men, *must be* just, ruling in the fear of God." An excellent lesson for all in power. H.

VER. 4. *As the light*, &c. So shall be the kingdom of Christ. Ch.—Heb. "Like the morning light, shall the sun arise." But is this sense? Is not the sun the light of the morning? The oldest Heb. MS. in England has the word *Jehova* before *Sun*, which seems to have been acknowledged by the Sept. though now unintelligible; and thus we are freed from this difficulty, and the passage is proved to be prophetical of the great sun of justice. Malac. iv. 2. Isai. lx. 2. Kennicott, Dis. i. p. 471—The Heb. is extremely obscure. C.—Prot. And *he shall be* as the light of the morning, *when* the sun riseth, even a morning without clouds; *as* the tender grass *springeth* out of the earth by clear shining after rain. H.—These comparisons may be applied to the Psalms and other inspired writings, which enlighten the eyes; (Ps. xviii. 9,) or to Christ, whose glory surpasses that of the sun, (Ps. lxxi. 5,) and whose graces produce the just. Isai. xlv. 8. M.—We might expect that David was going to compare the glory of his reign and of his family, with that of the rising sun. Judg. v. ult. But he does not finish the comparison, being filled with a sense of his own misery. C.

VER. 5. *Neither is my house*, &c. As if he should say: This everlasting covenant was not due to my house: but purely owing to his bounty, who is all my salvation, and my will; that is, who hath always saved me, and granted me what I desired of him; so that I and my house, through his blessing, have sprung up, and succeeded in all things. Ch.—He clearly distinguishes between the covenant made with him as to his earthly kingdom, and that which regards Christ. W.—Even the former should be of long duration. Ps. cxxxi. 11. H.—*Up.* Heb. seems to contradict all that had gone before; "for it shall not flourish." C.—Prot. "although he make *it* not to grow;" (H.) unless we read with an interrogation, "And shall not my family flourish?" which was a natural reference to v. 4. C.—God had blessed David with the dew of heaven, and with the fatness of the earth. M.—His glory and happiness should not be of short duration, like the brightest summer-day, or a transient flower. H.

VER. 6. *But.* This word is neglected by the Sept. who subjoin this to the preceding verse. "Because the lawless man shall not flourish. They are all like thorns thrust out, for they shall not be handled," lest they prick. H.

VER. 8. *Jesbaham*, the son of Hachamoni. For this was the name of this hero, as appears from 1 Chron. xi. v. 11. Ch.—But then *sitting*, &c. should not be retained. H.—*Most tender*, &c. He appeared like one tender and weak, but was indeed most valiant and strong. It seems the Latin has here given the interpretation of the Hebrew name of the hero, to whom *Jesbaham* was like, instead of the name itself, which was *Adino* the *Eznite*, one much renowned of old for his valour. Ch.—The Vulg. has, contrary to custom, translated many of the proper names. C.—The French version would suppose that Adino, the Heznite, was the hero's name; and queen Elizabeth's version (1599) is, "He that sat in the seat of wisdom, being chief of the princes, was Adino, the Eznite." H.—But no such person is mentioned any where else, in the Bible; and these words have been corrupted, like many others in this chapter, as may be gathered from collating it with Chronicles, &c. Kennicott was encouraged to continue, if not to begin his labours, to shew the imperfection of the printed Hebrew, by comparing these passages, though he had formerly imagined that the text had been preserved in its original purity. See Diss. ii. p. 496. He shews the inaccuracy of queen Elizabeth's version, and observes that some have very abruptly inferred, that David was the first of his own mighty men, from the Vulg. which is literally, "These are the names of the valiant men of David. Sitting in the chair, the

among the three; he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

9 After him was Eleazar, the son of Dodo, the Ahohite, one of the three valiant men that were with David, when they defied the Philistines, and they were there gathered together to battle.

10 And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.

11 And after him was Semma, the son of Age, of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines,

12 He stood in the midst of the field, and defended it, and defeated the Philistines: and the Lord gave a great victory.

13 Moreover, also before this, these three who were princes [a] among the thirty, went down, and came to David, in the harvest time, into the cave of Odollam: and the camp of the Philistines was in the valley of the giants.

14 And David was then in a hold: and there was a garrison of the Philistines then in Bethlehem.

15 And David longed, and said: O that some man would give me a drink of the water out of the cistern, that is in Bethlehem, by the gate.

16 And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord,

17 Saying: The Lord be merciful to me, that I may

[a] 1 Par. xi. 15.

most wise prince among the three. The same is like the most tender," &c. No name is here specified, (H.) though the catalogue be given expressly to honour their names.—*In the chair.* Heb. *Bashebeth*, "seems to be carelessly transcribed in here from the line above," as *Oregim* was taken from the subsequent line. C. xxi. 19.—*Wisest.* Heb. "the Hachmonite."—*Three;* it is in Heb. "the third;" and in Chron. *thirty*, improperly. Prot. "the Tachmonite, that sat in the seat, chief among the captains, (the same was Adino, the Eznite) against 800 whom he slew at one time," is therefore inaccurate.—*Tachmonite* has the *th* corrupted, from *c*, which stands for *ben*, "*the son* of Hachmoni;" though, as the father of Jashobeam was Zadiel, if would be better rendered the Hachmonite, being his family or local name. It is not always possible to know which is meant. The ellipsis in the Prot. version, and the confounding of Jashobeam with Adino, cannot be excused. *Adinu* seems to be (H.) corrupted from *âuror*, (as v. 18, and 1 Par.) "lifted up;" *eatsnu*, a word retained in the Arabic language, for "his spear;" (Vulg.) *wood.* Le Clerc reads *eatsni*, which he deems inexplicable, no less than *Adinu:* but the best copies have *eatsnu;* so that we need not reject it.—*Killed*, or "wounded," is the general interpretation of *elol*; but it signifies also, "a soldier."—*Eight* is *three*, in Paral. Similar mistakes have probably arisen from the use of numeral letters. See 4 K. viii. 26. We read, that *Abisai lifted up his spear against* 300. This was, perhaps, an usual number for a regiment of three companies. 1 K. xxix. 2. Both Jesbahan and Abisai ventured to contend, singly, with so superior a force; but the latter displayed rather less valour, so that he did not attain unto the glory of the former; which he ought to have done, if both had killed the same number. Kennicott would therefore translate, "These are the names of the mighty men, whom David had: Jashobeam, the Hachmonite, chief of Three: He lifted up his spear against 300 soldiers, at one time." He observes that thirty-seven heroes are particularly specified: (v. 39) Joab, (the captain-general) Jashobeam, Eleazar, Shammah, (the first ternary) Abishai, Benaiah, and Asael; (the second ternary) after whom follow thirty, whose exploits are not recorded. If any should still maintain that this verse is correct, we must say (H.) that Adino is a different person from Jesbaham, (as the Vulg. reads it, 1 Par.) and that he killed 800; whereas the latter was only *like* him, in as much as he slew 300. M.—The marvellous is greatly diminished by substituting 300 instead of 800, and by allowing that the heroes contended with, though they might not kill, the whole company of 300 soldiers. See Kennicott. It seems most rational to admit some corrections, to which we are led by the Sept. "Jesbaath, (Vatic. Jesbosthe, the Chanaanite) the son of Thakemoni. He was the chief of the three. *Adino, the Asonean*, is useless, (C.) as a proper name: when corrected, it is rendered, (H.) "he drew," &c. Whence have they taken this, as it is not in Heb. at present, unless they read, (C.) *âuror, elevavit*, "he lifted up his spear." Ken.—The number of 300 slain by one man, in one engagement, is also more credible than 800. C.—Josephus increases the number to 900; but then he supposes they were slain in various battles. "The king had thirty-eight, chiefly renowned for their achievements. . . The first, Issaimos, the son of Achamani, who rushing, not once, but frequently, into the midst of the enemy, did not cease from slaughtering till he had killed 900." We may observe that he increases the number of the mighty men. H.—Delany reduces it to thirty-six, though he afterwards reckons thirty-seven, erroneously making thirty-one commanders of the third order, when he ought to have allowed the odd one to be the captain-general, and placed him before the two ternaries. Lightfoot also reckons thirty-six, and mentions them in this remarkably false order: 1, Joab; 2, Adino, of Ezni, called Jashobeam, by office; 3, Eleazar. And in the second rank: 1, Abishai; 2, Shammah; 3, Benaiah. Kennicott.—All these officers were styled, *Shalischim.* See Ex. xiv. 7. C.—A body of "Thirty" was, perhaps, originally formed by David; and, though he afterwards admitted a greater number, they all went by the first name. Salien.

VER. 9. *Dodo.* In Latin, *Patrui ejus*, which is the interpretation of the Hebrew name *Dodo.* The same occurs in v. 24, (Ch.) and signifies, "of his paternal uncle." H.—Sept. read *Dudia*, (C.) "of his father's brother." He, or his father, is styled Dudai. 1 Par. xxvii. 4. C.—Sept. (Alex.) translate both Dodo and Dodi, "the son of his father's brother," the son of Sousei, or (Vat.) Doudei. Dodi seems to be the more accurate here, as he is thus more distinguished from Dodo, v. 24. Chron. v. 26.—*Defied.* Heb. is incorrect, and ought to be a proper name as is evident from the word *there.*—Josephus calls it, ἀφασδαμω, (perhaps originally, ἀφασδαμω) Chron. Pasdammim, or Ephesdammim. 1 K. xvii. 1. It is hardly probable that the Hebrews should defy or upbraid the Philistines, and immediately run away. We should therefore translate with 1 Par. *men.* "He was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were gone away, he arose," &c. Kennicott.

VER. 10. *Sword;* holding it, and exerting himself so long; (Sanctius) or on account of the blood, which glued, as it were, his hand to the sword. Joseph. M.—This verse, and as far as *troop* in the following, is omitted in 1 Par.; so that Semma is not so much as mentioned, (H.) and of course the number thirty seven cannot be found. Ken.—Perhaps Samaoth may be the same hero. 1 Par. ii. 27. and xxvii. 8. C.

VER. 11. *Troop.* Heb. *Lachaya*, has been much controverted: but it appears to be the name of Lechi, or Lehi, "the jaw-bone," (Josephus and Sept. Complut.) so memorable for the exploit of Samson. Bochart Anim. p. 1. B. ii. 15.—Vulg. lit. *in statione*, "in a station." Some copies of the Sept. "against wild beasts;" "To hunt wild beasts." Syr. and Arab. But it is most probably the name of a place. C.—*Lentils.* 1 Par. *Barley* seems more correct, as the field could not be full of both at the same time; (H.) and barley is of more general utility. Kennic.—Yet some would assert, that there was barley in one part and lentils in the other. Buxtorf, &c.

VER. 13. *Before this.* The exploits performed before the death of Goliath have been recorded. The following took place soon after the taking of Jerusalem. Heb. simply, "And three of the Schalischim came to David at harvest-time, (Paral, more correctly, *to the rocks*,) and into the cave," &c. C.—*Three* is undoubtedly the proper word, though the printed Heb. copies have *thirty* in the text; except the most ancient edition of Ximenes, 1515, which retains *three*, with all the versions, and some Heb. MSS. and as the v. 17. itself reads *among*, would be better *above;* (v. 23,) as the three officers aforesaid were not of the body of thirty, but of a still higher order.—*Harvest.* Heb. *el Katsir*, is never used elsewhere in this sense; and the Sept. have left the latter word as a proper name, "at Kasoar;" *etsur* seems to have been the original word, as in Paral. "to the rock." Such places had frequently caverns or strong holds, 1 K. xxiv. 1. 4.—*Camp.* The Sept. also seem to have read *mene*, as in Par. instead of *eith*, which never occurs, for "a troop." Ken.—This camp was distant from the station at Bethlehem, (M.) which was distant from Jerusalem "two hours travel." Maundrell.—*Giants*, or Raphaim, 2 K. xxi. 18. M.

VER. 14. *Garrison.* Lit. "station," (H.) or advanced guard.—*In.* The *b* is omitted in Heb. as on many other occasions; (4 K. xiv. 14. Ken.) owing perhaps to the following words beginning with the same letter. H.

VER. 15. *Gate.* David had been educated in that town. M.—He expresses his wish to see his native place delivered from the hands of the enemy, more than for water; (Sanctius. Ken.) or being very thirsty, he speaks his sentiments without designing that any should attempt to procure him the water. C.—The three valiant men considered his desire as a law. M.—They were not to be condemned of rashness, though it would have been such in ordinary men. Salien.—David only intended to try the valour of his soldiers. When they brought the water he would not drink, judging that precious things should be offered to God. W.

VER. 16. *Camp*, or station of soldiers, v. 13. 14.—*Offered it*, as "a libation," according to the Heb. and Sept. *Vayasec* is commonly used; but *vinsoc*, in Par. is the truer reading, as "it contains the three radical letters; and it were greatly to be wished that the verbs in every other place had also those radical letters restored, which have been omitted by the Masorets, and supplied by their punctuations." Ken. Dis. i. p. 154.—*Lord*, as a sacrifice, worthy of him, and to teach his followers to be temperate, (M.) and not to expose their lives unnecessarily. H.—"He had formerly indulged himself in forbidden pleasures." S. Greg.—David thus asked pardon for having, undesignedly, hazarded the lives of his men, (Ken.) and gave thanks for their safe return. Josephus.—A libation of water was solemnly made, 1 K. vii. 6. The pagans used water when they had no wine, as they never sat down to meat, or offered sacrifice, without making a libation C. See Iliad H. Æneid viii. 279.

Dixit & in mensâ laticum libavit honorem. Æneid i. 740.

VER. 17. *Drink.* This word is acknowledged in 1 Par. and in all the ancient

not do this: Shall I drink the blood of these men that went, and the peril of their lives? therefore he would not drink. These things did these three mighty men.

18 Abisai, also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred, whom he slew; and he was renowned among the three,

19 And the noblest of three, and was their chief; but to the three first he attained not.

20 And Banaias, the son of Joiada, a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he went down, and slew a lion in the midst of a pit, in the time of snow.

21 He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear.

22 These things did Banaias, the son of Joiada.

23 And he was renowned among the three valiant men, who were the most honourable among the thirty: but he attained not to the first three: And David made him of his privy council.

24 Asael, the brother of Joab, was one of the thirty; Elehanan, the son of Dodo, of Bethlehem,

25 Semma, of Harodi, Elica, of Harodi,

26 Heles, of Phalti, Hira, the son of Acces, of Thecua,

27 Abiezer, of Anathoth, Mobonnai, of Husati,

28 Selmon, the Ahohite, Maharai, the Netophathite,

29 Heled, the son of Baana, also a Netophathite, Ithai, the son of Ribai, of Gabaath, of the children of Benjamin,

30 Banaia, the Pharathonite, Heddai, of the torrent Gaas,

31 Abialbon, the Arbathite, Azmaveth, of Beromi,

32 Eliaba, of Salaboni: of the sons of Jassen, Jonathan,

33 Semma, of Orori, Aliam, the son of Sarar, the Arorite,

34 Eliphelet, the son of Aasbai, the son of Machati, Eliam, the son of Achitophel, the Gelonite,

35 Hesrai, of Carmel, Pharai, of Arbi,

36 Igaal, the son of Nathan, of Soba, Bonni, of Gadi,

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versions. Ken.—Prot. supply, "*Is not this* the blood of the men that went in jeopardy of their lives?" Instead of *Jehova*, (H.) which ought to have *m* prefixed, we find *maleim;* (1 Par.) a word never used in such solemn appeals to the Lord. This seems owing to the superstition of the Jews, who would not pronounce the former name, perhaps in imitation of the heathens, who kept the names of their tutelar gods secret, lest the enemy might call them out, and thus obtain possession of the country. See Macrob. iii. 9. No mention is made of the Romans making use of this mode of evocation at the last siege of Jerusalem, as they were unacquainted with the true name of God. Virgil (ii. 351,) writes,—

Excessere omnes Adytis Arisque relictis,
Dii quibus imperium hoc steterat.———See Servius. Kennicott.

VER. 18. *Three.* Sept. (Alex.) and Josephus read "six hundred," (H.) against all the rest.

VER. 19. *Three.* Heb. *hâci*, seems to be mistaken for *bossnim*, "above two;" as one of the Greek versions in the Hexapla renders it, with the Sept. "Of the three he was more honourable than two; therefore he was their captain, and yet to," &c. Thus we see a double ternary fully established, v. 8. Kennicott.

VER. 20. *Banaias.* The *v* at the end of this man's name, is wanting in Par. It serves to distinguish him more from one of the Thirty, who was the 11th captain in waiting on the king; (1 Par. xxvii. 14,) whereas this was the third, (Ib. v.) and one of great renown. 3 K. i. 32.—*Lions.* Heb. *ari*, "a lion;" and *el*, "god," designate people "of extraordinary valour." Ken.—Hence the Arabians give the title to Ali, the son-in-law of Mohammed. Bochart, Anim. iii. 1.—These two were noblemen, (Chal.) giants, (Joseph.) or fortresses; (Vatab.) namely, Areopolis, which is divided into two parts by the Arnon. C.—Some suppose that he slew three real lions. The last, being in such a confined situation, enhanced his merit. Cajet. M.—The Alex. copy of the Sept. has a great omission of the words between *slew*, occasioned by the word recurring twice; as also v. 21. Dr. Milles attributes the omission of the famous text 1 John v. 7, to a similar cause; μαρτυροῦντες, being found in the subsequent verse. "*Proclivi admodum errore, quod norunt, quibus cum veteribus membranis res est.*" 2nd edit.—"A source of frequent mistakes, as all know who have consulted old MSS."

VER. 21. *Sight*, for size. Josephus.—Heb. "a man of great aspect," which 1 Par. properly explains "five cubits high."—*Hand.* Sept. supply what seems to be omitted, "like a weaver's beam," (Ken.) as it is found in Paral.—*Rod*, or rather "a staff," like David's. 1 K. xvii. 43. and xl. 43. H.—Some men, with a stick or cudgel, will not fear to encounter a man armed; (C.) as we see exemplified in Q. Curtius, (ix. 7,) where Dioxippus, the Athenian wrestler, overcame Horratas of Macedon, who had challenged him out in a fit of drunkenness. H.

VER. 23. *Who were.* Heb. "he was honourable above the thirty." Sept. erroneously read *three;* as he was only the second in this series, though superior to the body of thirty. See v. 13. The versions seem here perplexed, for want of observing this distinction of ranks.—*Council.* Heb. "over his obedience," or "guard." Joseph. C. xx. 23.—Sept. "over his own country," *mossphthu*, instead of the present *el mishmahto, super auscultationem suam:* or rather *mossmorthu, custodiam suam.* Grot. Ken.—Banaias held a very distinguished rank among the officers at court. He was like the king's eye and ear. H.—These titles were given to some by the eastern kings. Apuleius, Mundo. Brisson. Pers. i.—Midas was said to have such great ears, only on account of his spies. Conon. narrat. i. C.

VER. 24. *Was one.* Heb. the preposition *b* is here used, which signifies above;" as v. 13. and 23. and as Junius renders it. H.—"Asael . . was head of the thirty." Arab.—He could not be one of that body, as the number is complete without him, and he is necessary to fill up the second ternary. The Book of Chronicles does not point this out with so much precision as it had been already done. Kennicott.—Asael was slain by Abner. C. ii. 23. He was captain of the fourth band. 1 Par. xxvii. 7.—*Elehanan*, the first of the thirty.—*Dodo.* Lit. *patrui ejus*, "of his (Asael's) uncle," which might, perhaps, be as well translated as 1 Par. xi. 26. See C. xxi. 19. The Sept. give both, "Dodei, the son of his father's brother," as v. 9; (H.) or "rather those two translations are by some transcriber, or editor, injudiciously thrown together." Kennicott.

VER. 25. *Semma.* The same with the third hero, though his country is differently written, v. 11. C.—But this is very improbable, as the number of 37 would be thus destroyed. The former was an Hararite. The Sept. style the present captain, *Samoth*, in 1 Par.; Vulg. *Sammoth;* and the Ald. copy has *Semoth* here. He was the fifth captain; (1 Par. xxvii. 8,) and the four subsequent ones relieved each other in waiting on the king.—*Harodi*, more correct than *Arorite*, 1 Par. (H.) as the Sept. also there terminate with *di.*—*Elica* is omitted, 1 Par. xi. (Kennic.) as he perhaps died soon; and *Zabad* succeeding to his honours, comes at the end of these 30 heroes. Ib. v. 30. Junius.

VER. 26. *Phalti.* Par. Phalonite. H.—*Nu* has been mistaken for *t*. This is the seventh captain in waiting. Heb. "Heletz, the Pelonite." It will suffice here to express how Kennicott would write the names of the following mighty men; referring for more particulars to his learned Diss. on 1 Chron. xi. and to the notes on that chap. v. 28, &c. In the body of 30, he places, 1. Elehanan, the son of Dodo, of Bethlehem; 2. Shamhoth, the Harodite; 3. Elika, the Harodite; (supplied by Zabad) 4. Heletz, the Pelonite; 5. Ira, the son of Ikkesh, the Tekoite; 6. Abiezer, the Anathothite; 7. Sibbecai, the Hushathite; (as C. xxi. 18. 1 Par. xx. 4. and xxvii. 11,) 8. Ilai, the Ahohite; 9. Maharai, the Netophathite; 10. Heled, the son of Baanah, the Netophathite; 11. Ithai, the son of Ribai, of Gibea, of the sons of Benjamin; 12. Benaiah, the Pirathonite; 13. Hurai, of the brooks of Gaash; 14. Abialbon, the Arbathite; 15. Azmaveth, the Bahurimite; 16. Elihaba, the Shaalbonite; 17. Gouni, (a word lost in Heb.) of the sons of Hassum; 18. Jonathan, the son of Shamha, the Hararite; (see C. xxi. 21,) 19. Ahiham, the son of Shacar, the Hararite; 20. Eliphelet, the son of Abasbai, the Maacathite; 21. Eliam, the son of Ahithophel, the Gilonite; 22. Hetzrai, the Carmelite; 23. Naarai, the son of Azbai; 24. Joal, the brother of Nathan, of Tzobah; (see 1 Par.) 25. Bani, the Gadite; 26. Tzelek, the Ammonite; 27. Naharai, the Barothite, armour-bearer to Joab, the son of Zeruiah; 28. Ira, the Ithrite; 29. Gareb, the Ithrite; 30. Uriah, the Hethite. After these follow Zabad and 15 other brave men, though less renowned than the preceding. 1 Par. xi. 42. It is a pity that the Masorets have introduced a new mode of pronunciation, and that it has been adopted by the Prot. so that it is almost impossible to recognize in their work the scriptural names of the most ancient versions of the Sept. and Vulg. H.

VER. 27. *Mobonnai.* Sept. have translated the Heb. "of the sons," *mobni*, (Kennicott) which is corrupted from *sobci*, or (H.) *Sobbochai*, who was *a Husathite.* 1 Par. xi. 29. C.

VER. 28. *Selmon*, or Ilai.

VER. 29. *Heled.* Heb. ends improperly in *b*.

VER. 30. *Heddai: d* is exchanged for *r* in Paral. *Hurai.*

VER. 31. *Abialbon*, or *Abiel.—Beromi*, or *Azmoth, a Bauramite.*

VER. 32. *Jonathan.* David's nephew, (1 Par.) of the sons of Assem, a Gezonite. This ought, perhaps, to be "Gouni, of the sons," &c. otherwise the name will be lost, contrary to the design of the sacred writer. The verse is not terminated at Jonathan. But he was *the son of Sage*, (or rather of Semma, as here, v. 33) *an Ararite.* 1 Par. H.—Sage was also the son of Samma, (v. 11,) as Sage and Age are visibly the same; (C.) though of this we may doubt. H.

VER. 33. *Aliam*, &c. Par. *Ahiam, the son of Sachar.* The change is easy.

VER. 34. *Eliphelet*, &c. or *Eliphal, the son of Ur; Hepher, a Macherathite; Ahia, a Phelonite; Hesro, a Carmelite.* See 1 Par. xi. 35.

VER. 35. *Arbi.* Par. "Naari, the son of Azbai." H.

VER. 36. *Igaal*, or Joel, the brother of Nathan. To reconcile these texts, we

37 Selec, of Ammoni, Naharai, the Berothite, armour-bearer of Joab, the son of Sarvia,
38 Ira, the Jethrite, Gareb, also a Jethrite.
39 Urias, the Hethite; thirty and seven in all.

CHAP. XXIV.

David numbereth the people: God sendeth a pestilence, which is stopt by David's prayer and sacrifice.

AND [a] the anger of the Lord was again kindled against Israel, and stirred up David among them, saying: Go, number Israel and Juda.
2 And the king said to Joab, the general of his army: Go through all the tribes of Israel, from Dan to Bersabee, and number ye the people, that I may know the number of them.
3 And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundred-fold in the sight of my lord the king, but what meaneth my lord the king by this kind of thing?
4 But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the soldiers, went out from the presence of the king, to number the people of Israel.
5 And when they had passed the Jordan, they came to Aroer, to the right side of the city, which is in the vale of Gad.
6 And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of Dan. And going about by Sidon,
7 They passed near the walls of Tyre, and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda, into Bersabee:
8 And having gone through the whole land, after nine months and twenty days, they came to Jerusalem.
9 And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword: and of Juda, five hundred thousand fighting men.
10 [b] But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.
11 And David arose in the morning, and the word of the Lord came to Gad, the prophet, and the seer of David, saying:
12 Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them, which thou wilt, that I may do it to thee.
13 And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days, there shall be a pestilence in thy land. Now

[a] A. M. 2987, A. C. 1017. 1 Par. xxi.

[b] 1 Kings xxiv. 6.

may say the person was adopted by his brother, or had married his daughter, which was not prohibited by the law.—*Bonni*, or Mibahar, the son of Agarai.

VER. 37. *Bearer*, or "squire." W.—He is the only one specified, though there were others. H.

VER. 39. *Urias*, the husband of Bethsabee. We have observed (v. 25,) that in Paral. the number of 37 is completed by Zabad, instead of Elica. H.—Only 36 are specified in these catalogues, as the name of the sixth hero (v. 18,) is omitted, whom some take to be Sobati, Jonathan, (C. xxi. 22,) Joiada, (v. 20,) or Joab. C.—But the truth is, Joab is not mentioned here at all, as he was sufficiently known for the *chief;* (1 Par. xi. 6,) and he makes up the number of 37. The sixth, therefore, was Asael; (v. 24,) and after him there are exactly 30. For though *Gouni* be lost, (v. 32,) Semma is substituted in the following verse. H.

CHAP. XXIV. VER. 1. *Stirred up*, &c. This *stirring up*, was not the doing of God, but of satan; as it is expressly declared, 1 Chron. xxi. 1. Ch.—David was moved by vanity, &c. thus to displease God.—*Among.* Heb. "against;" as the king could have done nothing more prejudicial to his people, 70,000 of whom perished on this occasion, v. 15. H.—We might also translate, "The anger of the Lord continued against Israel: for David, for their misfortune, was moved to say, Go," &c. as this would obviate the harshness of the expression. C.—However, as it is the same in the Sept. &c. and as similar words do not prove that God is the author of sin, we may explain this in the same sense, allowing that he suffered the evil to take place, knowing how to draw good out of it. S. Aug. &c. H.—Some take this *Satan* to be an evil counsellor. C.—The devil may be styled "the fury of God!" as he is his creature, though rebellious. W.

VER. 2. *Them.* He was led by curiosity. M.

VER. 3. *Thing.* He speaks in stronger terms, and adds, (1 Par. xxi. 3,) *which may be imputed as a sin to Israel.* Joab was not extremely religious: yet he perceived the evil consequences, and, along with the other *captains*, expressed his sentiments with more respect than on former occasions. H.

VER. 5. *Gad*, at the eastern extremity, on the banks of the Arnon.

VER. 6. *Hodsi.* Sept. Alex. (5) "of Gad and Eliazer, (6) and they came into Galaad, and into the land of Ethaon Adasai, and they went into Dan Jaran." The other editions vary. Heb. means, "to the land of new subjects," or "lately conquered" (Junius) from the Agarites, (1 Par. v. 10,) which agrees with this situation. C. Lyran.—The commissioners first took an account of the tribe of Ruben, (M.) and then proceeded northward, till they returned from Dan towards the south. H.—*Woodlands.* S. Jerom reads *jâr*, instead of *jân.* By transposing a letter, *âin* would signify *Dan*, "the spring," which feeds the Jordan.

VER. 7. *Tyre*, the ancient; about 4000 paces from the new city, which stands in an island. Strabo xvi. See Jos. xix. 29.

VER. 8. *Land.* Yet they did not number the Levites or Benjamin, nor even the rest exactly, as Joab acted with reluctance. 1 Par. xxi. 6. and xxvii. 24. M.

VER. 9. *Eight . . and five.* Theodotion says nine and four, which comes to the same sum. H.—But 1 Par. xxi. 5, reads, *eleven hundred thousand, and four hundred and seventy thousand fighting men;* though even there the Arab. version has the number here specified, which is less incredible. The fighting men are not above a fifth part of the population; and we may allow that David might have about seven million subjects. It seems, therefore, best to abandon the latter number as incorrect, since all commentators confess that similar mistakes have been made by the transcribers; and to maintain the contrary, would be indirectly to throw the blame upon the sacred writers. C.—Yet some account for the variation, by saying, that Joab gave not in the full number here, (M. Abul. &c.) which seems contrary to the text, *there were found*, &c. H.—A. Lapide supposes, that the excess of number was occasioned by the subsequent list of the Levites, &c. But could they amount to so many? C.—And what proof is there that they were numbered, after the anger of God had manifested itself so severely? H.—Others affirm, that Joab did not take an account of the 288,000 chosen out of the twelve tribes, that 24,000 of them might guard the palace by turns, in each of the twelve months. 1 Par. xxvii. 1 Bochart Anim. p. 1, B. ii. 37. Grot. &c.—But thus there will be 18,000 more than even in Paral. where we find in all 1,570,000, though the tribe of Juda have fewer, by 30,000, than in this book. To account for this, some say, (H.) the proselytes are here taken in, or the inhabitants of all the territory, which was at first assigned to Juda. Jos. xix. 29. M.—All this is conjecture, (H.) and must remain among the systems of history. C.—If Joab chose to diminish the numbers of Israel, why has he increased those of Juda? Did he wish to flatter the king's vanity, or partiality for his own tribe? It is difficult to say what interest Joab could have in withholding the truth; and for the sacred historian to countenance his delusion, would expose us to the same danger of mistake, and overthrow the authority of Scripture, no less than if the author had been liable to error, and uninspired. It seems, therefore, most rational to suppose that we have here the true list of the warriors, and that the book of Paral. has been injured by the negligence of transcribers, as it has on many other occasions. H.

VER. 10. *David's heart struck him, after the people were numbered.* That is, he was touched with a great remorse for the vanity and pride which had put him upon numbering the people. Ch.—His sin must have been internal, and probably involved a secret confidence in his riches and power, without referring all to God, (H.) or trusting entirely in him. S. Amb. pœn. c. 9. S. Aug. c. Faust. xxii. 66. &c.—There was otherwise no prohibition for David's taking this account, (C.) which is so natural for a prince, and may frequently prove of great service H.—Josephus (vii. 13.) and others assert, that he neglected to require the payment of half a sicle. T. E.—But where does God complain of this neglect? and how do they know that the injunction which was once given to Moses, when the tabernacle was to be furnished, (Ex. xxx. 12.) was to remain in force afterwards? Oleaster (on Exod.) says David acted against God's intention, who had promised that the Israelites should be innumerable. But this reason seems childish; and did not the king abstain, on that very account, from numbering any but those who were fit for war? 1 Par. xxvii. 23. C.—*Struck him.* Contrition and confession are specified here, as satisfaction is, v. 12. Temporal sufferings are inflicted, even after the sin has been remitted, v. 16. W.

VER. 11. *And seer.* This was a peculiar distinction of the *prophet*, (H.) who was appointed to direct David, (M.) to whom he had been long attached. 1 K. xxii. 5. C.

VER. 13. *Seven.* Par. *three;* which makes the contrast more striking. H.—The Sept. and some copies of the Arab. version, have the latter number. C.—Gad might first propose seven, and then reduce it to three. M.—But did the prophet deliver the message twice? Usher pleads for the truth of both numbers, though he says, "It was always my opinion, that the Hebrew copy of the Old Testament has been no less exposed to the errors of writers, than that of the New, and all other books." Synt. p. 219. Buxtorf also declares, "it is better piously

therefore deliberate, and see what answer I shall return to him that sent me.

14 And David said to Gad: I am in a great strait: [a] but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

15 And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee, seventy thousand men.

16 And when the angel of the Lord had stretched out his hand over Jerusalem, to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand: And the angel of the Lord was by the threshing-floor of Areuna, the Jebusite.

17 And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house.

18 And Gad came to David that day, and said: Go up and build an altar to the Lord, in the threshing-floor of Areuna, the Jebusite.

19 And David went up according to the word of Gad, which the Lord had commanded him.

20 And Areuna looked, and saw the king and his servants coming towards him:

21 And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the threshing-floor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease.

22 And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him: thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood.

23 All these things, Areuna, as a king, gave to the king: And Areuna said to the king: The Lord thy God receive thy vow.

24 And the king answered him, and said: Nay, but I will buy it of thee, at a price, and I will not offer to the Lord my God holocausts, free-cost. So David bought the floor, and the oxen, for fifty sicles of silver:

25 And David built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

[a] Dan. xiii. 23.

to believe that both is right." Why? "because both is written." Antic. p. 401 and 420! The contradiction, in fact, seems to have been occasioned by the mistake of a numeral letter, *g* (3) for *z*, (7.) Kennicott.—Usher, Malvenda, &c. adopt an hypothesis, beautiful enough, but destitute of proof, when they say that God proposed three years in *punishment* of David's criminal curiosity. But as that famine would have immediately followed the three years' scarcity, already endured, (C. xxi.) and during the seventh, or sabbatical year, nothing could be reaped, the famine would thus rage for seven years. C.—Salien places the 62nd sabbatical year at this very time, A. 3017, and terminates the famine occasioned by the cruel injustice of Saul, A. 1013, which cannot agree with the aforesaid system. H.

VER. 14. *Lord*, and be exposed to the violence of pestilence, which attacks both rich and poor; whereas the rich can frequently escape the dangers of war, or of famine. C.—David knew that he had sinned, and he did not wish to screen himself from suffering the temporal punishment due to sin. H.—God punishes us equally by the hand of men, as by other means: but the king thus intimates, that he looks upon Him as an indulgent father, who is less severe than the ministers of justice. M.

VER. 15. *And.* Sept. insert, "And David chose death, (the pestilence, as they usually render it; Salien.) And it was the time of the wheat-harvest. And the Lord gave death in Israel, from morning till dinner-time." H.—*Appointed*, for three days; though before the end of the last, God took pity on the people, v. 16. C.—Bochart thinks the pestilence ceased to rage at some hour of the first day. Syr. and Arab. "till the sixth hour."

VER. 16. *Areuna.* Heb. styles him, Araniah, (v. 18. C.) *i* being substituted for *u*, and placed after *n*. He is called *Ornan*, 1 Par. xxi. 18, (H.) and has the title of Jebusite, as he was originally of that nation, and had been permitted to retain his effects, on his embracing the true religion. Moria was his property, and seems not to have been much inhabited. It was not yet enclosed within the city walls. Here David saw the angel, in the air, ready to strike the inhabitants, and heard the voice from heaven. C.—He had already witnessed the death of many in the city. 1 Par. xxi. 14. The angel waited for God's orders how many to destroy. H.—He did not sheath his sword till David had offered sacrifice to appease the Lord; (v. 21) though others think that the sacrifice was to thank God for the deliverance. C.

VER. 17. *Are*, like sheep. M.—They were not accountable for the fault of their shepherd, or king; nor were they punished for it, (H.) but for joining in the revolts of Absalom, Seba, &c. (Salien) as well as for other secret offences. H.—Some groundlessly condemn the people, for entertaining sentiments of pride, along with David. Both king and people suffer, when either draws down the vengeance of heaven.

VER. 18. *Altar.* This was done by a positive order. People still had the liberty of sacrificing on the heights of Gabaon. C.—This place was honoured with the tabernacle; and David would have gone thither, if he had not been so much terrified. 1 Par. xxi. 30. H.

VER. 22. *Wain.* So Josephus reads. Sept. "wheels." Heb. "rollers," to beat out the corn. C.—Prot. "threshing-instruments, and *other* instruments of the oxen for wood." Paral. adds, that Areuna offered also wheat, and saw the angel, as his four sons, and probably most of the inhabitants of Jerusalem, did

VER. 23. *As a king.* Lit. "king Areuna:" *e* may have been substituted for *c*, "like," though the latter word is often understood. H.—Some suppose that he was formerly king of the Jebusites, (Vatab.) or one of their descendants, (Grot.) or possessed of great riches, &c. But why is the title never given to him elsewhere? Bochart.—The Sept. Syr. and many Latin copies, do not recognize it; nor was it found in the Chaldean, in the 12th age. Yet without making any change, we may translate, "O king, Areuna has given all these things to the king." The Jews often speak of themselves in the third person, out of respect. Le Clerc. C.

VER. 24. *Free-cost*, or given gratis. This shews that subjects have property, otherwise they could only yield what was due to the king, as his own. W.—*Silver.* Sept. "for the silver of fifty sicles." H.—Bochart explains for the money of 50 sicles *of gold*, which make 600 sicles *of silver*. Gold was formerly as twelve to one, compared with silver. Plato in Hippareho.—But the best method of reconciling this passage with 1 Par. is to say, that David gave the 50 sicles for the oxen and floor, and afterwards purchased the whole piece of ground for 600 (C.) sicles of gold, (or 902*l.* 5*s.* sterling. H.) being informed that the temple was to be erected there, (C.) where Isaac had formerly been brought to be sacrificed. M.—We might also make a colon, or pause, at *floor*, as if its price were specified elsewhere, and the fifty sicles were given for the oxen. D. M.—The sum amounts to only about 1*l.* 14*s.* H.

VER. 25. *Holocausts;* a second time. The former victims had been consumed by *fire* from heaven. 1 Par. xxvi. 28. C.

THE THIRD BOOK OF KINGS.

THIS and the following Book are called by the holy Fathers, The Third and Fourth Book of Kings; but by the Hebrews, the First and Second. They contain the history of the kingdoms of Israel and Juda, from the beginning of the reign of Solomon to the captivity. As to the writer of these books, it seems most probable they were not written by one man, nor at one time; but as there was all along a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets. See 2 Paral. alias 2 Chron. ix. 29, xii. 15, xiii. 22, xx. 34, xxvi. 22, xxxii. 32. Ch.—This book informs us of the death of David, C. ii. 11, where some Greek copies concluded the second book "of the reigns or kingdoms," as they style all the four books. Theodoret and Diodorus follow this division. The point is of no consequence; and the Hebrew editions have often varied. Origen observes, that the Jews denoted these two books from the first words, "Ouammelech David." Euseb. Hist. vi. 25. H.—In S. Jerom's time, the four books made only two. The present book details the actions of Solomon, (C.) till the end of the 12th chapter. Then we behold the division of the kingdom: Roboam, Abias, Asa, and Josaphat, reign over Juda; Jeroboam, &c. over Israel; while the prophets Abias, Elias, and Eliseus, appear in the remaining eleven chapters. W.—Though the memoirs seem to have been left by contemporary authors, (H.) one, and most probably Esdras, made the compilation, after the captivity, inserting frequently the very words of his authors, yet so as to make some additional reflections. C.—The Rabbins generally attribute the work to Jeremias. H.—He is more attentive to the house of David, and to display the rewards of piety, and the punishment of vice, as well as the glory of the temple and of religion, than to describe the military exploits, which occupy so much of the profane history. C.

CHAP. I.

King David growing old, Abisag, a Sunamitess, is brought to him. Adonias, pretending to reign, Nathan and Bethsabee obtain that Solomon should be declared, and anointed king.

NOW [a]king David was old, and advanced in years: and when he was covered with clothes, he was not warm.

2 His servants therefore, said to him: Let us seek for our Lord the king, a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king.

3 So they sought a beautiful young woman, in all the coasts of Israel, and they found Abisag, a Sunamitess, and brought her to the king.

4 And the damsel was exceedingly beautiful, and she slept with the king, and served him, but the king did not know her.

5 And Adonias, the son of Haggith, exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him.

6 [b]Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom.

7 And he conferred with Joab, the son of Sarvia, and with Abiathar, the priest, who furthered Adonias's side.

8 But Sadoc, the priest, and Banaias, the son of Joiada, and Nathan, the prophet, and Semei, and Rei, and the strength of David's army, was not with Adonias.

9 And Adonias having slain rams and calves, and all fat cattle, by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren, the king's sons, and all the men of Juda, the king's servants:

10 But Nathan, the prophet, and Banaias, and all the valiant men, and Solomon, his brother, he invited not.

11 And Nathan said to Bethsabee, the mother of Solomon: Hast thou not heard that Adonias, the son of Haggith, reigneth, and our lord David knoweth it not?

12 Now then, come, take my counsel, and save thy life, and the life of thy son Solomon.

13 Go, and get thee in to king David, and say to

[a] A. M. 2989, A. C. 1015.

[b] 1 Kings ii. 29. 2 Kings xiii. 21. and xv. 1.

CHAP. I. VER. 1. *Years;* sixty-nine, as he died when he was seventy years old. C. 2 K. v. 4.—*Warm.* Though David was of a strong constitution, he had been so much exposed to fatigue, and so harassed with domestic broils, that his vigour was nearly decayed. C.—The Rabbins say, that the sight of the angel had greatly contributed to weaken him. Lyran, and others, suppose that he was affected with the palsy. Abul. Salien, A. 3019.

VER. 2. *Servants.* Physicians. Josep. vii. 14.—People of the faculty still adopt the same sentiments; and when fire and clothes will not procure heat, they advise the application of living creatures. Bartholin ix. Galen vii. Vales. Philos. c. 19.

VER. 3. *Sunamitess.* Sunam was not far from Thabor, in the tribe of Issachar. C.—This history leads us to explain the ambition and death of Adonias. H.

VER. 4. *Her.* Which shews the virtue and temperance of David. M.—She was his wife, at least of a secondary order. Adonias flattered himself, on account of Abisag's virginity, that the law did not hinder him from marrying her; (Lev. xviii. 8. Kimchi) or he was blinded by ambition. C.—Heretics and persecutors thus attempt in vain, (H.) to defile the Church, the chaste spouse of Jesus, that they may usurp his throne. C.

VER. 5. *Him.* He was not deterred by the fate of Absalom. H.—He was now the eldest son, and gave himself out for the presumptive heir. C.—David is blamed for some remissness, in not repressing him; (Salien) as his conduct tended to excite confusion, and to frustrate the appointment of God. But the king was convinced that nothing would be able to disturb that order; and he would take measures, in due time, to curb the ambition of his eldest son, from which, as yet, he apprehended no danger. H.—Old age renders people slow. M.

VER. 7. *Side.* For their own interest, and because they supposed that the throne belonged of course to him. M.—This was the natural privilege, when no other disposition was made by God, or by the kings who succeeded David. They did not esteem themselves bound to leave the crown to their eldest sons. Hitherto God had made choice himself, as he had required. Deut. xvii. 15. In favour of David, he pleased to grant the sovereignty to his descendants. But the king was expected to declare which he preferred, in case he chose to deviate from the natural order, v. 20.

VER. 8. *Sadoc,* the rival of Abiathar, and a descendant of Eleazar. David had permitted both to perform the functions of the high priesthood; (C.) or one had acted as the delegate of the other. Salien.—*Banaias* was distinguished for his valour, 2 K. xxiii. 20. He was in the flower of his age, and, perhaps, aspired at the authority of Joab, whose credit began to decline; as he was grown old, and was known to be rather disagreeable to David, and had been guilty of such horrid murders. Both the contending princes sought to ingratiate themselves with the army and with the priests, as their influence was of the utmost consequence. Solomon was more fortunate, in having also *Nathan the prophet* on his side; but the throne was secured to him much more on account of the divine decree, 2 K. vii. 12. and xii. 25. H.—Nathan is commonly considered as the tutor of the young prince, (M.) and was styled his "father." C.—*Semei,* or Nabath, father of Jeroboam; and *Rei,* or Ira, who is styled the *priest* of David, 2 K. xx. 26. S. Jer. Tradit. M.—To confound Semei with Nabath is wrong. Salien.—*Army;* the king's guard consisting chiefly of the Cerethi, &c. (C.) who were under Banaias. The whole army, over which Joab was general, was not always in arms. Sept. "Semei and Resi, other copies read (H.) his friends," (with Syr. Arab.) "and Daia, heroes of David." Heb. may be, "neither the hearers nor the seers, nor the brave men of David, were with Adonias." The populace, or the disciples, as well as the prophets, may be thus denoted.

VER. 9. *Slain.* Either for sacrifice, or simply for a feast; (C.) though it is probable that victims of peace would be offered, as on similar occasions, on which the guests would afterwards feast. 1 K. xi. H.—*Rogel,* east of Jerusalem, in the vale of Josaphat. M.

VER. 10. *Not.* Out of contempt, (C.) and because he knew that they would oppose his measures. H.

VER. 11. *It not.* So that we may safely endeavour to overturn his plans. M.

VER. 12. *Life.* Both would have been in imminent danger, if the ambitious projects of Adonias succeeded, as he knew that the throne had been promised to Solomon by his father, and he would consider him as a dangerous rival. C.—The Turkish emperors usually destroy or confine their brethren, when they commence their reign. H.

VER. 13. *Swear.* This he did, either when he *comforted* her, after the death

him: Didst not thou, my lord, O king, swear to me, thy handmaid, saying: Solomon, thy son, shall reign after me, and he shall sit on my throne? why then doth Adonias reign?

14 And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

15 So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag, the Sunamitess, ministered to him.

16 Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will?

17 She answered, and said: My lord, thou didst swear to thy handmaid, by the Lord thy God, saying: Solomon, thy son, shall reign after me, and he shall sit on my throne.

18 And behold, now Adonias reigneth, and thou, my lord the king, knowest nothing of it.

19 He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar, the priest, and Joab, the general of the army: but Solomon, thy servant, he invited not.

20 And now, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

21 Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I, and my son, Solomon, shall be accounted offenders.

22 As she was yet speaking with the king, Nathan, the prophet, came.

23 And they told the king, saying: Nathan, the prophet, is here. And when he was come in before the king, and had worshipped, bowing down to the ground,

24 Nathan said: My lord, O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne?

25 Because he is gone down to-day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar, the priest: and they are eating and drinking before him, and saying: God save king Adonias:

26 But me, thy servant, and Sadoc, the priest, and Banaias, the son of Joiada, and Solomon, thy servant, he hath not invited.

27 Is this word come out from my lord the king, and hast thou not told me, thy servant, who should sit on the throne of my lord the king after him?

28 And king David answered, and said: Call to me Bethsabee. And when she was come in to the king, and stood before him,

29 The king swore, and said: As the Lord liveth, who hath delivered my soul out of all distress,

30 Even as I swore to thee, by the Lord, the God of Israel, saying: Solomon thy son, shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

31 And Bethsabee, bowing with her face to the earth, worshipped the king, saying: May my lord David live for ever.

32 King David also said: Call me Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada. And when they were come in before the king,

33 He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon:

34 And let Sadoc, the priest, and Nathan, the prophet, anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

35 And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.

36 And Banaias, the son of Joiada, answered the king, saying: Amen: so say the Lord, the God of my lord the king.

37 As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.

38 So Sadoc, the priest, and Nathan, the prophet, went down, and Banaias, the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.

39 And Sadoc, the priest, took a horn of oil out of the tabernacle, and anointed Solomon: and they sounded the trumpet, and all the people said: God save king Solomon.

40 And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

41 And Adonias, and all that were invited by him, heard it, and now the feast was at an end. Joab also, hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

42 While he yet spoke, Jonathan, the son of Abia-

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of her first-born; (2 K. xii. 24.) or rather, when Solomon had received so glorious a name, and was declared the heir by Nathan. 2 K. vii. 12. 1 Par. xxii. 10. and xxviii. 5. Adonias acknowledges that God had made choice of his brother. C. ii. 15. C.

VER. 14. *Words*, and confirm what thou hast said, (M.) reminding the king of God's express declaration. H.

VER. 16. *Worshipped.* Prot. "did obeisance." Heb. "fell prostrate on the ground before the king," (C.) without any danger of idolatry. H.

VER. 18. *Of it.* So that thy authority is also contemned. M.

VER. 20. *Thee.* Adonias boasts that all Israel was on his side. C. ii. 15. C.—But, in reality, the people waited for the final decision of David. H.

VER. 21. *Offenders.* I, as guilty of adultery; and my son, as a mamzer; (Deut. xxiii. 2. T.) or we shall be accounted pretenders, (H.) and condemned as guilty of high treason. C.—Our hopes and expectations will be frustrated. Vat. E.—We shall be despised or punished. W.

VER. 28. *Come in.* Nathan went out, at the same time; (M.) so that each had a private audience. C.

VER. 33. *Lord*, David. M.—The Cerethi, and other life-guards, went under the command of their captain, Banaias, (C.) to repel any force that might disturb this solemn inauguration. H.—*Mule.* None but the king was allowed to mount it.—*Gihon*, a fountain, or place of public resort, on the west of Jerusalem. Ezechias brought its waters into the city. 2 Par. xxxii. 30. C.—Adonias was at Rogel, on the east. M.

VER. 34. *Save*, (*Vivat.*) "Live." May Solomon reign for many years. H.

VER. 35. *Stead.* Not after me only. David voluntarily abdicates the throne, so that Solomon reigned in his life-time. M.

VER. 36. *King.* May all have a prosperous issue, conformably to the wishes of your majesty and the decrees of God. C.

VER. 37. *David.* Parents wish their children to be still more happy than themselves, how jealous soever they may be of their own glory. C.

Aspice completum votum; jam natus adæquat
Te meritis, &, quod magis est optabile, vincit. Claud. iv. Con. Honor.

VER. 39. *Horn of oil.* Such liquors were commonly kept in vessels of horn. C.—Some say that oil, for the consecration of priests, was used on this occasion; and that the ceremony was performed only, when the throne was contested: as in the case of Joas, Joachaz, &c. H.—Nathan assisted Sadoc, (v. 34,) who was not yet the high priest. M.

VER. 40. *Rang.* Heb. "was split." Chal. "shook." M.

VER. 41. *Uproar.* Nathan had conducted the affair with singular address. A little delay might have plunged the kingdom into all the horrors of a civil war

thar, the priest, came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news.

43 And Jonathan answered Adonias: Not so: for our lord, king David, hath appointed Solomon king;

44 And hath sent with him Sadoc, the priest, and Nathan, the prophet, and Banaias, the son of Joiada, and the Cerethi, and the Phelethi, and they have set him upon the king's mule:

45 And Sadoc, the priest, and Nathan, the prophet, have anointed him king, in Gihon: and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard.

46 Moreover, Solomon sitteth upon the throne of the kingdom.

47 And the king's servants going in, have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And the king adored in his bed:

48 And he said: Blessed be the Lord, the God of Israel, who hath given this day one to sit on my throne, my eyes seeing it.

49 Then all the guests of Adonias were afraid, and they all arose, and every man went his way.

50 And Adonias fearing Solomon, arose and went, and took hold of the horn of the altar.

51 And they told Solomon, saying: Behold Adonias, fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword.

52 And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him, he shall die.

53 Then king Solomon sent, and brought him out from the altar: and going in, he worshipped king Solomon: and Solomon said to him: Go to thy house.

CHAP. II.

David, after giving his last charge to Solomon, dieth. Adonias is put to death; Abiathar banished; Joab and Semei are slain.

AND [a] the days of David drew nigh that he should die, and he charged his son Solomon, saying:

2 I am going the way of all flesh: take thou courage and shew thyself a man.

3 And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, [b] as it is written in the law of Moses: that thou mayst understand all thou dost, and whithersoever thou shalt turn thyself:

4 That the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

5 Thou knowest also what Joab, the son of Sarvia, hath done to me, what he did to the two captains of the army of Israel, [c] to Abner, the son of Ner, and to Amasa, the son of Jether: whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

6 Do, therefore, according to thy wisdom, and let not his hoary head go down to hell in peace.

7 But shew kindness to the sons of Berzellai, the Galaadite, and let them eat at thy table: [d] for they met me when I fled from the face of Absalom, thy brother.

8 [e] Thou hast also with thee Semei, the son of Gera, the son of Jemini, of Bahurim, who cursed me with a grievous curse, when I went to the camp: but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with the sword:

9 Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to the grave.

10 [f] So David slept with his fathers, and was buried in the city of David.

11 [g] And the days that David reigned in Israel, were forty years: in Hebron he reigned seven years, in Jerusalem thirty-three.

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[a] A. M. 2990, A. C. 1014.—[b] Deut. xvii. 19.—[c] 2 Kings iii. 27.—[d] 2 Kings xix. 31.

[e] 2 Kings xix. 23. and xvi. 5. and xix. 19.—[f] Acts ii. 29.—[g] 1 Par. xxix. 27.

VER. 43. *Not so.* Heb. "Misfortune or mourning, or verily." A man of character did not willingly deliver a disagreeable message. 2 K. xviii. 25. C. —But Jonathan was concerned for his father. H.

VER. 47. *Blessed.* Congratulating him on the exaltation of Solomon.—*Bed.* Shewing respect to the new king, as Jacob had done to Joseph; (Gen. xlvii. 31. Sanctius) or laying himself down again; (C.) or rather giving thanks to God, (M.) whom he adored, in gratitude for the favour of a successor being granted to him. W.

VER. 49. *Afraid.* As they had offended both David and Solomon, and had rendered themselves suspected of high treason.

VER. 51. *Altar.* At Gabaon, (2 Par. i. 3,) or at Sion. All nations seemed to grant the right of an asylum to sacred places; but only in favour of the innocent. Ex. xxi. 14. C.

VER. 53. *House.* He does not forbid him the court, but grants him pardon. M.

CHAP. II. VER. 2. *Flesh,* to the tomb. *Omnium idem exitus est, sed & idem domicilium.* Petron.—In life each follows his own course. C.

VER. 3. *Charge,* what he orders.—*Understand.* Heb. "act prudently," (M.) or "with success." Gr. interp. (C.) and Chal. M.—The observance of God's law, both in private and in public, will ensure to thee the title of a wise prince.

VER. 4. *Truth* and sincerity. C.—This promise was made, 2 K. vii. 16. M.

VER. 5. *Joab.* These instructions given by David to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice: that crimes so public and heinous might not pass unpunished. Ch.—David and Solomon esteemed themselves, in a manner, defiled, as long as these continued unpunished, v. 31. Joab had behaved to David with great insolence, after the death of Absalom. H.—He had lately sided with Adonias. M.—But what touched the good old king more particularly, were the treacherous murders of two great generals, who had put themselves under his protection, and were endeavouring to promote his welfare. Only the fear of greater commotions had hitherto prevented David from bringing his nephew to public execution, as the people expected. He deemed it requisite to remind his successor of this obligation, when his power should be sufficiently strong, that the impunity of such daring offenders might not destroy the commonwealth. H. —*Peace.* Pretending affection. Joab had treated Abner and Amasa as the worst of enemies, and their blood had stained his garments. M.

VER. 6. *To hell.* This word *hell* doth not here signify the place or state of damnation; but the place and state of the dead. Ch.—It would have been a great scandal if this murderer had died quietly in his old age. Joab had rendered great services to his uncle, for which he had been rewarded. He had been at the head of the armies 40 years. His great age rendered him now less formidable; particularly as the nation enjoyed peace.

VER. 7. *Table,* or of the meat, which had been served upon it; as was the custom at the court of Persia. Dan. i. 5.—*Brother.* See 2 K. xix. 31. C.

VER. 8. *Curse.* Saying, *Go out,* &c. 2 K. xvi. 5.—*Camp.* Heb. Machanayim. H.—*Sword.* He would not revenge his private wrongs, but reserved the punishment of a notorious offender, till a time when passion would have no influence. Solomon was not bound by the personal oath of his father.

VER. 9. *Man.* Many have thought that Solomon was only 12 years old. Euseb. &c.—But the best chronologers suppose that he was about 20. God had blessed him with a happy disposition, which he adorned with various graces. C. iii. 12. Wisd. viii. 19.

VER. 10. *David.* Thus died this perfect model of princes, and this great saint, whose only fault, of consequence, was occasioned by Bethsabee: (2 K. xi. 4.) and this served to display his repentance. S. Chrys. hom. lxxvii.—He pre

12 And Solomon sat upon the throne of his father, David, and his kingdom was strengthened exceedingly.

13 And Adonias, the son of Haggith, came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: *It is* peaceable.

14 And he added: I have a word to speak with thee. She said to him: Speak. And he said:

15 Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.

16 Now therefore, I ask one petition of thee; turn not away my face. And she said to him: Say on.

17 And he said: I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag, the Sunamitess, to wife.

18 And Bethsabee said: Well, I will speak for thee to the king.

19 Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.

20 And she said to him: I desire one small petition of thee; do not put me to confusion. And the king said to her: My mother ask, for I must not turn away thy face.

21 And she said: Let Abisag, the Sunamitess, be given to Adonias, thy brother, to wife.

22 And king Solomon answered, and said to his mother: Why dost thou ask Abisag, the Sunamitess, for Adonias? ask for him also the kingdom; for he is my elder brother, and hath Abiathar, the priest, and Joab, the son of Sarvia.

23 Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word against his own life.

24 And now, as the Lord liveth, who hath established me, and placed me upon the throne of David, my father, and who hath made me a house, as he promised, Adonias shall be put to death this day.

25 And king Solomon sent by the hand of Banaias, the son of Joiada, who slew him, and he died.

26 And the king said also to Abiathar, the priest: Go to Anathoth, to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David, my father, and hast endured trouble in all the troubles my father endured.

27 So Solomon cast out Abiathar from being the priest of the Lord, [a] that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo.

28 And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon: and Joab fled into the tabernacle of the Lord, and took hold on the horn of the altar.

29 And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias, the son of Joiada, saying: Go, kill him.

30 And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me.

31 And the king said to him: Do as he hath said; and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father:

32 And the Lord shall return his blood upon his own head; because he murdered two men, just and better than himself: and slew them with the sword, my father,

[a] 1 Kings ii. 31.

figured Jesus Christ in a wonderful manner; in his birth, at the same city; his election, in preference to his brethren; his persecutions, and subsequent glory. Jesus was, in like manner, betrayed by a false friend, and obliged to go out of Jerusalem, laden with his cross. But he acquired fresh splendour by his sufferings, and purchased a more faithful people. The tomb of David remained for many ages. Acts ii. 29. Josephus says that it contained vast riches: but this seems to be fabulous. S. Jerom often went to pray at this tomb. Ep. ad Marcel. —If it be now unknown, the Holy Ghost has left us a more illustrious monument to the honour of this great man, in the Psalms, and Eccli. xlvii. 2. &c. C. —We have now only an abridgment of his history. 1 Par. xxix. 29.

VER. 11. *Seven years.* The odd six months are not noticed. 2 K. ii. 11. H.

VER. 12. *Sat*, exercising the same authority, as he had done in his father's life-time. C. i. 53. C. S. Aug. de C. xvii. 8. Salien, A. C. 1033.—The public assembly of Israel, convoked by David, had already sworn fidelity to him. 1 Par. xxviii. 1. H.

VER. 15. *Mine*, according to the ordinary course of things. But I was willing to forego my claims, when I perceived that the Lord had made choice of my brother. C.

VER. 17. *Wife.* Some think that Joab had instigated Adonias to make this petition, that his party might be strengthened. Theod. q. 7. But love might be his prompter. C.—Bethsabee consented to further his petition, (M.) without suspecting any bad consequences. H.

VER. 19. *To her.* Only fools will despise their parents. Prov. xv. 20. Eccli. iii. 18. Tob. iv. 3. The Persians would allow no one to sit in his mother's presence, without her leave; and Alexander would treat Sysigambis with the like respect. Q. Curt. v.—*Right hand.* In the most honourable place, next to his own. Gen. xlviii. 13. The Turks and Persians give the preference to the left. Xenop. Cyrop. viii.

VER. 20. *Thy face*, with confusion. He engages to grant her request, if it could be done with any propriety, (C.) as a son ought to do. W.

VER. 22. *The kingdom.* It was a maxim in most of the oriental courts, that the things which had belonged to the king, should not be enjoyed by any but his successor. Grotius.—Hence Adonias might be suspected of ambitious projects, as his party was still formidable. C.—The marriage seems also to be unlawful. M. See C. i. 4.--Yet, if the aforesaid custom subsisted at that time; or, if the marriage had been evidently prohibited, both Adonias and Bethsabee must have acted in a very inconsistent manner, so that we must hesitate before we pronounce sentence. H.—Many condemn Solomon of precipitation and cruelty in his judgment; (Cajet.) while others approve of his conduct, (Theod. q. 7,) and think any delay might have proved dangerous. *Ubi facto magis quam consulto opus.* Tacit. C.

VER. 24. *House.* This generally denotes children, and Roboam was born this year. Some have considered his birth as miraculous, supposing that Solomon was not above 12 years old, v. 9. S. Jer. Ep. ad Vital.

VER. 25. *Banaias.* The chief officers became executioners, on such occasions. Dan. ii. 24. The Romans employed soldiers; which makes Tertullian (Coron. xi.) dissuade Christians from entering the service.

VER. 26. *Priest.* Sadoc had been anointed in his stead, probably by Nathan, in the general assembly, while David was present: *they anointed . . Sadoc to be high priest*, 1 Par. xxix. 22. Salien.—But now, Solomon orders Abiathar to retire to his estate, in punishment of his conspiracy. C.—He might have justly put him to death, if he had committed a crime worthy of it; as his dignity did not give him a right to disturb the peace of the state with impunity. H.—Solomon acted as a prophet. W.—God had long before denounced that the family of Eleazar should regain the dignity, which Heli had obtained by some means or other. 1 K. ii. 31. H.—Solomon only put the divine decree in execution. Pineda vi. 15.—Sadoc had perhaps also passed sentence, as the Levitical tribe had a great sway in the courts of judicature. M.—Abiathar was still honoured with his former title. C. iv. 4. But he was not permitted to officiate, (C.) nor to remain in the royal city, as he seemed now to be a dangerous man. H.—Anathoth was a sacerdotal town in Benjamin. M.—A portion of the suburbs had been assigned to Abiathar, unless he had obtained a field by inheritance, or by marrying an heiress. See Jer. xxxii. 7. C.

VER. 28. *Joab.* The Latin MSS. except one, and almost all the ancient editions of Sixtus, &c. read Solomon. "And a messenger came to Solomon that Joab," &c.—*Solomon.* Heb. Absalom. Sept. vary. The difference is of little consequence. C.

VER. 30. *Die*, if my life must not be spared. H.—He knew that the like precaution would not have been able to protect Adonias. It was not just that he, who had despised all that was sacred, should find an asylum at the altar itself

David, not knowing it; [a]Abner, the son of Ner, general of the army of Israel, and Amasa, the son of Jether, general of the army of Juda;

33 And their blood shall return upon the head of Joab, and upon the head of his seed for ever. But to David and his seed, and his house, and to his throne, be peace for ever from the Lord.

34 So Banaias, the son of Joiada, went up, and setting upon him slew him, and he was buried in his house in the desert.

35 And the king appointed Banaias, the son of Joiada in his room over the army; and Sadoc, the priest, he put in the place of Abiathar.

36 The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and go not out from thence any where.

37 For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death: thy blood shall be upon thy own head.

38 And Semei said to the king: The saying is good: as my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem many days.

39 And it came to pass after three years, that the servants of Semei ran away to Achis, the son of Maacha, the king of Geth: and it was told Semei that his servants were gone to Geth.

40 And Semei arose, and saddled his ass, and went to Achis, to Geth, to seek his servants, and he brought them out of Geth.

41 And it was told Solomon, that Semei had gone from Jerusalem to Geth, and was come back.

42 And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk abroad any where, know that thou shalt die? And thou answeredst me: The word that I have heard is good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I laid upon thee?

44 And the king said to Semei: Thou knowest all the evil, of which thy heart is conscious, which thou didst to David, my father: the Lord hath returned thy wickedness upon thy own head.

45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Banaias, the son of Joiada: and he went out and struck him; and he died

CHAP. III.

Solomon marrieth Pharao's daughter. He sacrifices in Gabaon: in the choice which God gave him, he preferreth wisdom. His wise judgment between the two harlots.

AND [b]the kingdom was established in the hand of Solomon, and he made affinity with Pharao, the king of Egypt: for he took his daughter, and brought her into the city of David: [c]until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 But yet the people sacrificed in the high places: for there was no temple built to the name of the Lord until that day.

3 And Solomon loved the Lord, walking in the precepts of David, his father; only he sacrificed in the high places, and burnt incense.

4 He went therefore to Gabaon, to sacrifice there: for that was the great high place: a thousand victims for holocausts, did Solomon offer upon that altar, in Gabaon.

5 And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee.

6 And Solomon said: Thou hast shewed great mercy to thy servant David, my father, even as he walked before thee in truth, and justice, and an upright heart with thee: and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord God, thou hast made thy servant king instead of David, my father: and I am but a child, and know not how to go out and come in;

8 And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude.

[a] 2 Kings iii. 27.

[b] A. M. 2991, A. C. 1013. 2 Par. i. 1.—[c] 1 Par. viii. 11.

VER. 34. *Slew him*, holding the altar; though some think that he was removed by force, like Athalia, 4 K. xi. 15. Both actions were contrary to the reverence due to so holy a place, and perhaps inexcusable; (C.) unless the law had ordered it otherwise. Ex. xxi. 14. H.

VER. 35. *Abiathar.* See v. 26. Secular princes sometimes nominate, but they must obey, the pastor. W.

VER. 37. *Cedron*, which led towards Bahurim. He was equally forbidden to go out by any other road; and was put to death for going to Geth.—*Head.* Thou canst blame only thyself. Solomon might have put this man to death before: but he chose to pay so much deference to the oath of his father, as not to bring him to execution without a fresh offence.

VER. 29. *Servants.* Two in number; (Heb. Sept.) perhaps originally from Geth; (M.) to the king of which place David had fled, 44 years before. Abul. q. 44.

CHAP. III. VER. 1. *Solomon.* By the death of his enemies, and by his affinity with the king of Egypt, and his friendship with Hiram, king of Tyre, who were the most potent princes in the neighbourhood. Eupolemus (ap. Euseb. præp.) has a letter of Solomon to Pharao Vaphres, in which the latter is said to have been the friend of David; (Salien) and S. Clement (Strom. i.) produces the testimony of Polyhistor, saying, that Vaphres sent 80,000 Egyptian workmen to assist Solomon to build the temple.—*Daughter.* Who, probably, embraced the true religion; so that her praises are supposed to be recorded in the 44th Psalm, and in the canticles: though it seems she afterwards relapsed, and became the chief instrument in the perversion of the king. C. xi. 1.—*David.* She dwelt in the apartments of Bethsabee, (Cant. iii. 4. and viii. 2,) till a magnificent palace could be built for her reception. C. vii. 8. To marry idolatrous women was strictly forbidden. Deut. vii. 3. 1 Esd. x. 2. 2 Esd. xiii. 26.

VER. 2. *But yet.* It is not clear to what this refers. Heb. "for the rest, (C.) *or* only;" (as also v. 3,) which may signify that the people, and their king, were blamable; or else, that they zealously offered sacrifices to God, even before the temple was erected. H.—Those who afterwards left that sacred place, to imitate the conduct of idolaters, or of the ancient patriarchs, which was no longer tolerated, are justly condemned. C.—*High places.* That is, altars where they worshipped the Lord, indeed, but not according to the ordinance of the law; which allowed of no other places for sacrifice but the temple of God. Among these high places, that of Gabaon was the chief, because there was the tabernacle of the testimony which had been removed from Silo to Nobe, and from Nobe to Gabaon. Ch.—Hither David would have gone, as Solomon did, v. 4. C.—Hence this was not, at least, one of those high places, where it was unlawful to offer sacrifice; as the tabernacle was there, and the altar of holocausts, which Moses had erected. The obligation of sacrificing in no place, except in that which the Lord had appointed, regarded the times while the ark was in the desert, (H.) and when it was placed in the temple. While it continued in an unsettled state, people enjoyed more liberty in this respect; (C.) particularly when there was a prophet present, to sanction what they did. H.

VER. 3. *Only, &c.* Which David had not done, though it was lawful. Pineda.—Yet we read that he offered victims on Sion, &c. 2 K. vi. 18. H.

VER. 4. *Victims.* These he accompanied with most fervent prayer. Wisd. vii. 7. 2 Par. i. 9.

VER. 5. *In a* prophetic *dream*, or ecstasy. His mind had been so filled with the desire of wisdom, that the same thoughts recurred to him while he slept; and, as he had entertained them voluntarily before, he acquired fresh merit even during that time; as a man, who indulges sensual affections, becomes responsible for the accidents of the night. S. Tho. 1. 2. q. 113. a. 2. and 2. 2. 9. 154. a. 5. S. Aug. de Gen. ad lit. xii. 15. C.

VER. 7. *In.* So as to judge with discretion, and to lead my people. C.

9 [a]Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people, which is so numerous?

10 And the word was pleasing to the Lord, that Solomon had asked such a thing.

11 And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment;

12 Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, in so much that there hath been no one like unto thee, before thee, nor shall arise after thee.

13 [b]Yea, and the things also which thou didst not ask, I have given thee; to wit, riches and glory: so that no one hath been like unto thee, among the kings, in all days heretofore.

14 And, if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days.

15 And Solomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace-offerings, and made a great feast for all his servants.

16 Then there came two women that were harlots, to the king, and stood before him.

17 And one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber.

18 And the third day after I was delivered, she also was delivered; and we were together, and no other person with us in the house; only we two.

19 And this woman's child died in the night: for in her sleep she overlaid him.

20 And rising in the dead time of the night, she took my child from my side, while I, thy handmaid, was asleep, and laid it in her bosom: and laid her dead child in my bosom.

21 And when I arose in the morning, to give my child suck, behold it was dead: but considering him more diligently, when it was clear day, I found that it was not mine which I bore.

22 And the other woman answered: It is not so as thou sayst, but thy child is dead, and mine is alive. On the contrary, she said; Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

23 Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay; but thy child is dead, and mine liveth.

24 The king therefore said: Bring me a sword. And when they had brought a sword before the king,

25 Divide, said he, the living child in two, and give half to the one and half to the other.

26 But the woman, whose child was alive, said to the king; (for her bowels were moved upon her child) I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine; but divide it.

27 The king answered, and said: Give the living child to this woman, and let it not be killed; for she is the mother thereof.

28 And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

CHAP. IV.

Solomon's chief officers. His riches and wisdom.

AND king Solomon reigned over all Israel:

2 And these were the princes which he had: Azarias, the son of Sadoc, the priest:

3 Elihoreph, and Ahia, the sons of Sisa, scribes: Josaphat, the son of Ahilud, recorder:

4 Banaias, the son of Joiada, over the army: and Sadoc, and Abiathar, priests.

5 Azarias, the son of Nathan, over them that were about the king: Zabud, the son of Nathan, the priest, the king's friend:

6 And Ahisar, governor of the house: and Adoniram, the son of Abda, over the tribute.

7 And Solomon had twelve governors over all Israel,

[a] 2 Par. i. 10.

[b] Wis. vii. 11. Mat. vi. 21.

VER. 9. *Understanding.* Lit. "docile." H.—Heb. "willing to hear," and to obey God. M.

VER. 12. *After thee.* Solomon has given us some idea of his wisdom in the works which he has left. They were dictated by the Holy Spirit, who adorned his soul with so many graces. C. iv. 29. 30. H.—His knowledge of nature, and of the art of governing, excelled that of any of the kings of Israel; (Lyran, &c. 2 Paral. ix.) though Moses and the apostles had a more comprehensive knowledge of the mysteries of God. C.—Yet, even granting that no mere man might come up to him, Jesus Christ, in whom the treasures of wisdom were contained, was far superior. H.—General propositions are often to be understood with a limitation. M.

VER. 13. *Heretofore:* 2 Paral. (i. 12,) adds, *nor after thee.* Eccle. ii. 7. This is also limited by some to the kings of that country. But the riches of Solomon were not exceeded by those of the greatest monarchs. Diss. "on the riches which David left." C.

VER. 14. *Days.* But this he forfeited. M.

VER. 15. *Dream.* Sent by God, as Gen. xli. 1. C.

VER. 16. *Harlots.* Rather than simply, "innkeepers." Chal. M.—The latter signification of *Zona* might, however, seem more natural; as harlots seldom have children; or, at least, any affection for them. Neither would such people have dared to appear before the king. Deut. xxiii. 17.

VER. 19. *Him.* This she suspected to be the case. They did not then place infants in the cradle, but let them sleep in their bosoms. C.

VER. 25. *Other.* This sentence manifested the wisdom of Solomon, who knew that the real mother would feel the emotions of parental tenderness. By similar experiments, the truth has sometimes been discovered. Claudius obliged a mother to own her son, by ordering her to take him for a husband. Suet. xv. —The king of Trace told three who pretended to be the sons of the deceased king of the Cimmerians, to shoot an arrow at the corpse; which the real son would not do. C. Diod. Sic.—A native of Mexico, reclaiming a horse which a Spaniard pretended was his, as the judge was under some doubts, the American threw his cloak over the horse's head, and asked which eye was blind? The Spaniard replied, the right; and thus was detected. Palafox.

CHAP. IV. VER. 2. *Azarias.* Some translate, "grandson of Sadoc, (and son of Achimaas) was priest," to assist his father, unless he was born of some other. *Cohen* signifies also *prince*, v. 5. Azarias was *scribe*, as well as the two following, though not all at the same time. The office was very important. Judg. v. 14.

VER. 3. *Sisa.* Perhaps the same with Siva, who was under David.—*Recorder.* Historiographer; (C.) the presenter of petitions. Grot. 2 K. viii. 16.

VER. 4. *Abiathar.* By this it appears that Abiathar was not altogether deposed from the high priesthood; but only banished to his country house; and by that means excluded from the exercise of his functions. Ch.—He retained the name, as bishops still do, after they have resigned their see. C.—Some think that Solomon reinstated Abiathar in his office. E.

VER. 5. *King.* President of the council, (M.) steward of the household.—*Priest* refers to Zabud here, though the Heb. is ambiguous. It means also a prince. H.—He was chief officer and favourite of Solomon, (C.) as Chusai had been of David, 2 K. xvi. 16.

VER. 6. *House.* Sept. "Eliak was also director of the house" οἰκονομος. H. —It is impossible to mark, with precision, the extent of these offices.—*Tribute*, or *levy* of workmen, as it is expressed. C. v. 14.

VER. 7. *Month.* The lunar year was not then in use; (C.) or else, the first of these governors, was in office during the 13th, or intercalary month, every third year, and the rest in succession. Tostat.

VER. 8. *Benhur. Ben* here, and in the following verses, may signify "the son



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JUDGMENT OF SOLOMON.

Divide, said he, the living child in two

3RD KINGS, CHAP. III, Ver. 25.

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who provided victuals for the king and for his household: for every one provided necessaries, each man his month in the year.

8 And these are their names: Benhur, in Mount Ephraim.

9 Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

10 Benhesed, in Aruboth: his was Socho, and all the land of Epher.

11 Benabinadab, to whom belonged all Nephath-Dor: he had Tapheth, the daughter of Solomon, to wife.

12 Bana, the son of Ahilud, who governed Thanac, and Mageddo, and all Bethsan, which is by Sarthana, beneath Jezrael, from Bethsan unto Abelmehula, over-against Jecmaan.

13 Bengaber, in Ramoth Galaad: he had the towns of Jair, the son of Manasses, in Galaad: he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

14 Ahinadab, the son of Addo, was chief in Manaim.

15 Achimaas, in Nephthali: he also had Basemath, the daughter of Solomon, to wife.

16 Baana, the son of Husi, in Aser, and in Baloth.

17 Josaphat, the son of Pharue, in Issachar.

18 Semei, the son of Ela, in Benjamin.

19 Gaber, the son of Uri, in the land of Galaad, in the land of Sehon, the king of the Amorrhites, and of Og, the king of Basan, over all that were in that land.

20 Juda and Israel *were* innumerable, as the sand of the sea in multitude; eating and drinking, and rejoicing.

21 [a]And Solomon had under him all the kingdoms, from the river to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life.

22 And the provision of Solomon, for each day, was thirty measures of fine flour, and threescore measures of meal;

23 Ten fat oxen, and twenty out of the pastures, and a hundred rams; besides venison of harts, roes, and buffaloes, and fatted fowls.

24 For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.

25 And Juda, and Israel, dwelt without any fear, every one under his vine, and under his fig-tree, from Dan to Bersabee, all the days of Solomon.

26 [b]And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.

27 And the foresaid governors of the king fed them; and they furnished the necessaries also for king Solomon's table, with great care, in their time.

28 They brought barley also, and straw for the horses and beasts, to the place where the king was, according as it was appointed them.

29 And God gave to Solomon wisdom, and understanding exceeding much, and largeness of heart, as the sand that is on the sea shore.

[a] Eccli. xlvii. 15.

[b] 2 Par. ix. 25.

of *Hur*, &c. C.—Sept. retain both the original term, and its explanation. "Ben, the son of Or." But they afterwards read only "the son of Dakar . . of Esed . . of Abinadab . . and Gaber."

VER. 11. *To wife.* Not at the beginning of his reign, v. 15. M.—This chapter gives a general idea of the officers who lived under Solomon. C.

VER. 14. *Manaim*, which is often rendered *the camp.* The word is read Mahanaim, by the Masorets, (2 K. ii. 8,) and by the Vulg. Gen. xxxii. 2. H.

VER. 19. *Land.* Heb. "the only officer who *was* in the land," (H.) except in the towns of Jair, v. 13. C.—His province had belonged to two kings. M.

VER. 20. *Multitude.* We may suppose seven millions; though, if the calculation of Chronicles be more accurate, they were much more numerous. See 2 K. xxiv. 9. H.

VER. 21. *The river.* Euphrates. Ch.—To, or "of the land," *terræ.* H.—This river may denote the torrent Besor, as Solomon's dominions extended not only as far as *Gaza*, but also to the oriental branch of the Nile, v. 24. Thus one verse explains the other. There were, indeed, no *kingdoms* (C.) in this portion of land, which is now quite barren: but formerly it had several cities, and they belonged to various kings of Egypt. Arabia, the Philistines, &c. H.—Heb. may be rendered "from the river, (Euphrates) the land of the Philistines, and to the border," &c. (C.) agreeably to 2 Par. ix. 26. *He exercised authority over all the kings from the river Euphrates to the land*, &c. Heb. "the river even unto," &c. Solomon had all the kings of Syria, Ammon, the Philistines, &c. under him; so that his empire took in all that had been promised to Abraham. H. See S. Aug. q. 21. Josue.

VER. 22. *Measures*, (*cori.*) Each of which contained little less than 300 pints. C.—A corus is equivalent to 30 modii, and would support as many men a day; so that the family of Solomon would contain 2,700 people. A Lapide. M.—Villalpand calculates 48,600, and Calvisius 54,000.

VER. 23. *Buffaloes. Yachmur* means also a sort of wild-goat, like a stag. Deut. xiv. 5. Bochart, Anim. i. B. iii. 22.—*Fowls.* Some Rabbins explain *barburim*, (or *borbrim*) of capons, or birds from Barbary; as if this name had been known in the days of Solomon. C.—There was an ancient Ethiopian Barbary on the Persian gulf, (Bochart) with which the Rabbins were not acquainted. C.

VER. 24. *Beyond.* Heb. "on the side of," without determining on which. Deut. i.—*Thaphsa.* The famous Thapsacus, on the Euphrates.—*To Gazan.* Heb. Hazza. This name is written in a different manner from Gaza, and may signify a country of the Medes, on the frontiers of Armenia. But, as it is pronounced almost alike, and the parallel passage determines for the country of the Philistines, (v. 21,) we may explain it of Gaza. C.

VER. 25. *Vine.* This expression is often used to imply a state of peace and happiness. The people were then content with rural pleasures. C.

VER. 26. *Forty:* 2 Par. ix. 25. has *four* in the Heb. Sept. read in both places 40,000 mares, for chariots, and 12,000 horses. C.—The Alex. copy has 40 here, and 4000 in the latter place; where, instead of horses, it gives horsemen, with the Vulg. These two words are often used as synonymous by the best authors. But it is more difficult to reconcile the number; (C.) as (2 Par. xiv.) we read again differently, *he had* 1400 *chariots, and* 12,000 *horsemen.* H.—*Forty* might easily be mistaken for *four*, by only adding *im* at the end of *arbā.* Bochart. Grot.—Instead of stalls, Calmet supposes stables to be understood, and in each he would place ten horses, which completes the number here assigned. If this be admitted, no change is necessary: but, as *præsepe* signifies "a stall," we may adhere to the Vulg. which has 40,000 in both places; whereas the Heb. varies, though the sense may be the same. The number of Solomon's chariots was 1400. As two horsee were usually employed to draw them, 2800; or, allowing for accidents, changes, &c. 4000 horses would have been amply sufficient. It seems, therefore, that we should admit only so many horses or stalls. H.—"Vignoles conjectures, that the Jews formerly used marks analogous to our common figures; as the Arabians have done for many hundred years. And, if so, the corruption" of hundreds for tens, &c. "may be easily accounted for, by the transcriber's carelessly adding or omitting a single *cypher.*" Kennicott, Diss. ii.—Yet, if 40,000 horses must be admitted, we may say that they were not all intended for the chariots of war, but some for draught-horses, to convey the stones and other materials for the numerous buildings, which Solomon carried on. This might serve to excuse him for having so many horses, (H.) contrary to the letter of the law, and the example of Josue and of David. His subjects were thus, perhaps, engaged in too much commerce with the Egyptians: and the king was forced to burden them with taxes, which at last proved so fatal. Serar. Pineda. C.—Yet some undertake his defence, by saying that he did not act against the spirit of the law; that many of the horses were imposed as a tribute, and Solomon did not place his trust in them. Prov. xxi. 31. 2 Par. ix. 24. Tostat. Bochart. B. ii. 9.—His empire was become more extensive, and his works more splendid; so that what might appear an useless parade in some, might be worthy of praise in Solomon. The law is not so precise. *He shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen.* Deut. xvii. 16. There is a like prohibition of many wives and treasures.

VER. 27. *Fed them and* is omitted in Heb. and Sept. H.

VER. 28. *Beasts. Racesh* denotes horses of extraordinary swiftness, (Bochart) or dromedaries, &c. Junius translates, "post-horses."—*King:* so also the Sept. Prot. "*the officers* were, every man according to his charge." The twelve governors employed others to bring all necessary provisions, (H.) to the places where the king was travelling; (C.) or they took care not only of the king's table, but they had also the general inspection over his stables. H.—Few oats are grown in the East. They feed their horses on barley and straw. C.

VER. 29. *Hart;* magnanimity, which pride often attempts to imitate, and is therefore designated by the same expression. Prov. xxi. 4. The genius of Solomon was also most penetrating and comprehensive. C.—Ænomaus thus addresses Apollo, "Thou who knowest both the number of the sands and the extent of the sea—who understandest the dumb, and hearest the man who has not spoken." Eus. præp. v. 34. H.

30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians;

31 [a]And he was wiser than all men: wiser than Ethan, the Ezrahite, and Heman, and Chalcol, and Dorda, the sons of Mahol, and he was renowned in all nations round about.

32 Solomon also spoke three thousand parables: and his poems were a thousand and five.

33 And he treated about trees, from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.

34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

CHAP. V.

Hiram, king of Tyre, agreeth to furnish timber and workmen for building the temple: the number of workmen and overseers.

AND[b] Hiram, king of Tyre, sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for Hiram had always been David's friend.

2 Solomon sent to Hiram, saying:

3 Thou knowest the will of David, my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest round about; and there is no adversary nor evil occurrence.

5 Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David, my father, saying: [c]Thy son, whom I will set upon the throne, in thy place, he shall build a house to my name.

6 Give orders, therefore, that thy servants cut me down cedar-trees, out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask: for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

7 Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people.

8 And Hiram sent to Solomon, saying: I have heard all thou hast desired of me; and I will do all thy desire concerning cedar-trees, and fir-trees.

9 My servants shall bring them down from Libanus to the sea: and I will put them together in floats, on the sea, and convey them to the place, which thou shalt signify to me, and will land them there, and thou shalt receive them: and thou shalt allow me necessaries to furnish food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

[a] Eccli. xlvii. 16.—[b] A. M. 2992, A. C. 1012.

[c] 2 Kings vii. 13. 1 Par. xxii. 10.

VER. 30. *Orientals* of Chaldea, Arabia, Idumea, &c. Dan. ii. 2. Abd. viii. Num. xxii. 5. Job and his friends were of this description. The Greeks acknowledged that they had received their philosophy from the barbarians; (Laert. proem.) and Casaubon observes, that the ancient defendants of the Christian faith proved the same truth. Not. Ibid. They shewed that all true saving knowledge had been derived from the Hebrews. H.—The Chaldees maintain that their countrymen were the fountains of science; and many suppose that Abraham communicated these treasures to the Egyptians; whereas the latter pretend, that a colony from their country had imparted that blessing to the Chaldees. Diodorus (B. i.) says that Belus conducted such a colony, and the Greeks chiefly owed their information to the *Egyptians*. God had communicated to Solomon all that was of real use in those sciences, in a superior degree. Wisd. vii. 17. Joseph. viii. 2. He was eminently skilled in natural philosophy, &c. C.

VER. 31. *All men*, of his time (Lyran.) and nation. Munster.—But why should we limit these general expressions? C. See C. iii. 12. 13. H.—Ethan is the same as Idithun. The title of Ezrahite does not seem to belong to him; and Chalcol and Dorda seem to be inserted here by some transcriber from 1 Par. ii. 6. where we read, *the sons of Zara.. Ethan and Eman, and Chalchal and Dara*, of the tribe of Juda. But they were different from these men, who were probably Levites. C.—We find Chalcol and Dorda mentioned no where else. Heman was an Ezrahite, (Ps. lxxxvii.) and a seer of the king, presiding over the singers, (1 Par. xv. 19. and xxv. 4. and 5. M.) who stood in the middle. Ethan's band surrounded the altar, (Ib. C. vi. 44.) while Asaph's were on the right hand.—*Mahol* was the mother of the four, unless the word denote their profession, as *sons of* "the choir," singing and playing on musical instruments. C.—Solomon was eminent in both respects, as well as in poetry; as he is compared with those who were most noted for compositions and music. Sanctius.

VER. 32. *Three thousand parables.* These works are all lost, excepting some part of the parables extant in the book of Proverbs; and his chief poem called the Canticle of Canticles. Ch.—The title of Psalm cxxvi. attributes it to Solomon. But its authority is not sufficiently established. The book of Proverbs contains at present only 658, (a Lap.) or 800 parables. Clarius.—Josephus exaggerates, when he reads 3000 volumes of parables.—*Five.* Sept. read, "5000 odes," which is adopted by many interpreters. Josephus (C.) and the Chal. agree with the Heb. M.

VER. 33. *Wall.* Some deny that *ezob* means hyssop. Kimchi, Levinus, &c. But there is a species which grows on mountains, and even out of walls. Bochart. Sanctius.—It is a small odoriferous plant; whereas the cedar was the largest tree with which the Jews were acquainted. C.—On Libanus there are found such trees above 36 feet in circumference; which extend their branches 111 feet around them. Maundrell, Jerus. p. 239.—Solomon examined all. Wisd. vii. 17, &c. Many works have been falsely attributed to him, which Origen rejects: hom. 35, in Mat. See Joseph. viii. 2. Pineda iii. 29. C.—Perhaps he might have composed some magical works, while he was an idolater. Salien.

VER. 34. *Wisdom.* The Scriptures relate the coming of the queen of Saba. C. x. Thus Livy attracted the attention of distant nations, who neglected the grandeur of Rome, to visit him. S. Jerom Ep. ad Paulin. Solomon's wisdom is compared to a great river, inundating the whole earth. Eccli. xlvii. 16.

CHAP. V. VER. 1. *Hiram.* Josephus says, that the temple was built in the 11th year of this prince. He must therefore have been the son of David's friend, as the former had sent artificers to build David's house, (2 K. v. 11. C.) above 30 years before. But there may be a mistake in the number, as the Scripture evidently speaks of the same king; and Josephus had said before, "Hiram rejoiced exceedingly that Solomon had succeeded to the throne; (for he had been the friend of David) and he sent ambassadors to congratulate with him on his present felicity, by whom Solomon wrote," &c. The mutual letters of these kings were still preserved in the archives of Tyre; and this author confidently appeals to them, as he deems it "impious to insert any fiction" in his history. Ant. viii. 2. He quotes Dius and Menander; who asserted, that these princes proposed enigmas to each other; and that Hiram was obliged to pay a large sum of money, as he could not explain that which Solomon had proposed, &c. C. Ap. i. H.

VER. 3. *Wars.* Many interpreters assert that this was the real impediment, (Tostat, Salien, &c.) rather than the blood, which David had already spilt, 2 K. vii. and 1 Par. xxii. 8.

VER. 4. *Adversary.* Lit "Satan." Adad of Idumea, and another of Syria, and Jeroboam, began to molest Solomon, only towards the end of his reign. C. xi. 25.

VER. 6. *Libanus.* It belonged to Israel, since the victory of David, 2 K. x. 18. Solomon built some fortresses on the mountain. C. ix. 19. The cedar-trees grow chiefly towards Phenicia, above Biblos. They bear a great resemblance with fir-trees, and grow in a pyramidical form. The wood is hard and bitter, so that worms will not molest it. Hence it was much used in the temple of Ephesus, and in other large buildings; *lacunaria ex eâ . . propter æternitatem sunt facta.* Vitruv. ii. 9.—*Sidonians.* It seems they were subject to the king of Tyre, or this was the common title of all the Phenicians. C.

VER. 7. *Lord* (Jehova) *God* "of Israel," as it is expressed, 2 Par. ii. 12. H.—This pagan prince adored and erected temples and altars in honour of Baal, Astarte, and Hercules; (Josephus, &c.) yet he did not hesitate to acknowledge the God of Israel, as he supposed that there was a god for each nation. See C. xx. 28. 4 K. xvii. 27. C.—Thus many think that they may serve the God of unity, by going to hear the sermons of men who preach a contradictory doctrine. The devil will be satisfied, if he can share the divine honours: but God will admit of no rival, nor can he sanction any but the true religion. H.

VER. 8. *Fir-trees.* Some take these to be another species of cedars, as they say fir is too slender and corruptible; (Martin, &c.) and Solomon had not asked for it, v. 6.; though he does in 2 Paral. ii. 8, where (H.) the word is translated *archeuthina*, "juniper-trees," by the Sept. and S. Jerom. C.—*Beroshim*, is rendered fir-trees by Pagnin; box or cedars, &c. by others. The precise import of the Heb. names of plants, animals, &c. is not sufficiently known. M.—Fir is used by the best architects. Vitruvius, ii. 9. C.

VER. 9. *There.* Joppe was fixed upon, as the port nearest to Jerusalem, 2 Par. ii. 16. The trees were squared and rolled, (C.) or dragged (H.) from the mountain-top to the river Adonis, or the plain of Biblos, and then sent in floats by sea. C.—*Household*, for the *workmen* employed in cutting the wood; (2 Par. M.) and also for Hiram's other servants, as the kings of the East paid them not with money. C.—The Tyrians neglected agriculture. Servius.

11 And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.

12 [a]And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together.

13 And king Solomon chose workmen out of all Israel, and the levy was of thirty thousand men.

14 And he sent them to Libanus, ten thousand every month, by turns, so that two months they were at home: and Adoniram was over this levy.

15 And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain:

16 Besides the overseers who were over every work, in number three thousand and three hundred, that ruled over the people, and them that did the work.

17 And the king commanded that they should bring great stones, costly stones, for the foundation of the temple, and should square them:

18 And the masons of Solomon, and the masons of Hiram, hewed them: and the Giblians prepared timber and stones to build the house.

CHAP. VI.

The building of Solomon's temple.

AND [b]it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio, (the same is the second month) he began to build a house to the Lord.

2 And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

3 And there was a porch before the temple, of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth, before the face of the temple.

4 And he made in the temple oblique windows.

5 And upon the wall of the temple, he built floors round about, in the walls of the house, round about the temple and the oracle, and he made *chambers in the* sides round about.

6 The floor that was underneath was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple.

7 And the house, when it was in building, was built of stones, hewed and made ready: so that there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building.

8 The door, for the middle side, was on the right hand of the house: and by winding-stairs they went

[a] Supra iii. 12.

[b] A. M. 2992, A. C. 1012. 2 Par. iii. 1.

VER. 11. *Wheat*, "ground or beaten." Heb. Paral. H.—By comparing this passage with C. iv. 22, we may see how much the court of Solomon surpassed that of Hiram. The former consumed 90 measures of flour a *day;* and 20,000 of wheat sufficed for the Tyrian prince's family a whole *year.—Twenty.* It is supposed by many commentators that *thousand* is to be supplied from the former sentence; as there seems otherwise to be no proportion between the wheat and the oil. Piscat. &c.—The Sept. Syr. &c. read 20,000. C.—The Alex. copy has not *core*, but only *beth*, (H.) or "bath," which is a smaller measure, containing 29 pints and something more, (C.) or seven gallons, four pints, English wine measure; whereas the core, or chomer, consisted of 75 gallons, five pints. Arbuthnot. H.—In Paral. the workmen have 20,000 cores of wheat, and also of barley, and as many baths of wine and of oil; which bear some proportion with each other. C.

VER. 14. *Levy*, or tribute. The men had only to procure stones, as the Tyrians had engaged to do all which regarded the wood. C.—These were Israelites. M.

VER. 15. *Mountain* of Libanus. C.—Par. *mountains:* but the Heb. is singular in both places. They were all proselytes or strangers.

VER. 16. *Three hundred.* In 2 Par. (ii. 2. and 18,) we read *six hundred;* (H.) as there are 300 superior officers included. C. M. Sa, &c.—But these 3600 are all overseers. H.

VER. 17. *Foundation*, which did not appear. C.—What sort would, therefore, be chosen for the most conspicuous parts of the temple? H.

VER. 18. *Giblians.*—Ezechiel (xxvii. 9,) commends them for building ships. Giblos of Gebal is supposed to be the town, which profane authors style Biblos, at the foot of Libanus. Ptolemy also mentions Gabala, to the east of Tyre. C.

CHAP. VI. VER. 1. *Eightieth year.* This chronology meets with the approbation of most people. See Usher. C. xii. Some, however, find a difficulty in reconciling it with Acts xiii. 20, which seems to attribute 450 years to the government of the judges. C.—Sept. have 440; Josephus 592, though Ruffin neglects the 90 in his version; Petau 520; Severus 582; Clem. Alex. 566; Vossius 580; Cano 590; Serarius 680.—Houbigant would read 350 in the Acts. But Capellus would add 100 here, &c. H.—*Second* of the sacred year, corresponding with our April. Syr. Chaldee styles it "of the splendour of flowers." M.—The Hurons, and other nations of America, call this "the moon of plants;" the Flemings, "the month for mowing," *Grasmaand.* Our Saxon ancestors gave descriptive names to the months. See Verstegan. H.—At first, the Hebrews only described the months by their order; "first, second," &c. In Solomon's time we begin to find other names, taken from the Phenicians, (Scalig.) Chaldees, (Grot.) or Egyptians. Hardouin, A. 2993.—After the captivity, at least, the Chaldee names were adopted; (H.) 1. Nisan; 2. Jar; 3. Sivan; 4. Tammus; 5. Ab; 6. Elul; 7. Tisri; 8. Marshevan; 9. Casleu; 10. Thebet; 11. Schebet; 12. Adar; (C.) 13. Veadar, the intercalary month, when requisite, according to the lunar system, which was not perhaps yet adopted. Each of these months generally corresponded with two of ours; Nisan with the end of March and the beginning of April, &c. Sept. here take no notice of Zio, though they do, v. 37. H.—The temple was begun on Monday, May 21, A. 2992. Usher.—It was finished A. 3000, or in the following year, when it was solemnly dedicated. Button.

VER. 2. *House.* Heb. *Habayith*, "the palace" of the God of Israel, where the priests alone had access. It was surrounded by various courts and apartments, as the ancient temples were very different from ours. All these appendages sometimes go under the common name of the temple. C.—*Cubits.* The common one contained half a yard. The sacred cubit amounted to 21,888 inches. Arbuthnot. Ezec. xliii. 13.—Calmet makes the cubit consist of 24 fingers' breadth, or little less than 20 inches of the French measure, which is greater than ours. H.—Hence the temple would be 102½ feet long, 34 feet 2 inches broad, 51 feet 3 inches high to the ceiling. C.—The walls are not included; else the breadth would be almost 60 cubits, the length 100, and the height 50. Villalpand, ii. 5. 14. M.

VER. 3. *Temple.* The porch was of the same height as the temple, though we read that it was 120 cubits high, 2 Par. iii. 4. But one word seems there to have been substituted for another, (C.) unless it might resemble a high tower. H.—Before the porch were placed the two brazen pillars. The interior of it was highly adorned by Herod. Josephus, Ant. xv. 11.

VER. 4. *Oblique windows.* Which were made slanting, that the light might be more easily communicated within. H.—On the outside they were not so large. W. M.—Heb. "windows to see through, shut," with lattices, (C.) or blinds. Prot. "he made windows of narrow lights." H.—Curtains might be hung before them, as no glass was yet used. C.—These windows occupied the five cubits above the chambers, which were built on the west end, and on the sides of the temple, 15 cubits high. C.—No windows were permitted in the holy of holies. M.

VER. 5. *Upon the wall.* That is, joining to the wall.—*He built floors round about.* Chambers or cells adjoining to the temple, for the use of the temple and of the priests, so contrived as to be between the inward and outward wall of the temple, in three stories, one above another.—*The oracle.* The inner temple or holy of holies, where God gave his oracles. Ch.—*Sides.* Prot. "he made chambers round about." H.—Some think that buttresses were used, to strengthen the building. Sept. "ribs," (M.) or sides. But there seem rather to have been three off-sets; so that the wall kept decreasing in breadth, as it grew higher, (H.) every ten cubits, (Ezec. xli. 6. M.) and thus the upper chamber was two cubits broader than the lowest. The beams might thus rest upon the walls, and be easily changed. H.

VER. 6. *Temple.* This was done for greater respect, and that the walls might not be injured. Ezechiel (xli. 6,) counts 33 chambers on the three sides. S. Jerom seems to double that number; while Josephus acknowledges only 30. C.—Salien has 42, or 14 in each story.

VER. 7. *Made ready*, &c. So the stones for the building of God's eternal temple, in the heavenly Jerusalem, (who are the faithful) must first be hewn and polished here by many trials and sufferings, before they can be admitted to have a place in that celestial structure. Ch.—Those who have the happiness to be chosen, will be no more disturbed with the *noise* or inconvenience of persecution, (H.) which they ought to bear in silence upon earth. W.—*Building.* Screw nails were probably used. The ancient Romans wrought the mouldings, &c. of their pillars, after they were erected. The Rabbins pretend that a little worm, or the stone *schamir* which was brought from the earthly paradise by an eagle,

up to the middle room, and from the middle to the third.

9 So he built the house, and finished it: and he covered the house with roofs of cedar.

10 And he built a floor over all the house, five cubits in height, and he covered the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying:

12 *As for* this house, which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee, [a] which I spoke to David thy father.

13 [b] And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house on the inside, with boards of cedar, from the floor of the house to the top of the walls, and to the roofs, he covered it with boards of cedar on the inside: and he covered the floor of the house with planks of fir.

16 And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top: and made the inner house of the oracle to be the holy of holies.

17 And the temple itself, before the doors of the oracle, was forty cubits long.

18 And all the house was covered within with cedar, having the turnings, and the joints thereof artfully wrought, and carvings projecting out: all was covered with boards of cedar: and no stone could be seen in the wall at all.

19 And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord.

20 Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered it, and overlaid it with most pure gold. And the altar also he covered with cedar.

21 And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold.

22 And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

23 And he made in the oracle two cherubims of olive-tree, of ten cubits in height.

24 One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing.

25 The second cherub also was ten cubits: and the measure, and the work was the same in both the cherubims:

26 That is to say, one cherub was ten cubits high, and in like manner the other cherub.

27 And he set the cherubims in the midst of the inner temple: and the cherubims stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall: and the other wings in the midst of the temple touched one another.

28 And he overlaid the cherubims with gold.

29 And all the walls of the temple round about he carved with divers figures and carvings: and he made

[a] 2 Kings vii. 16.

[b] 1 Par. xxii. 9.

or by the devil, Asmodeus, polished all the stones. Maimonides has even written a book on this famous worm. Grotius.—Theodoret (q. 23.) also asserts, without proof, that the stones were found ready cut, in the quarry, and that they had only to be polished. We may form a grand idea of the workmen employed by Solomon, when we consider that they were able to prepare all things, with such exactitude, at a distance. C.

VER. 8. *Middle side.* Sept. "lower story." C.—"The door of the lower story (rib or side, πλευρας; Chal. the lower appendage) was under the right wing of the house, and a winding staircase *led* to the middle, and from the middle to the third story. H.—This sense is very clear. Heb. intimates that the staircase was *round* like a screw, and was formed in the wall, at one end of the rooms.—*Right hand* of those who entered the temple, or on the north; though the south is commonly thus designated. The doors opened into the porch, as the temple was not to be made a thoroughfare. C.

VER. 9. *Roofs.* Prot. "beams and boards of cedar." None of the stones appeared within, v. 18. H.

VER. 10. *Height.* To prevent the excessive heats. Five other cubits were also subtracted, v. 20. Some translate, "he made also stories of all the temple, each five cubits high;" so that the three stories occupied half the height of the walls, which were 30 cubits in height, v. 2. C.—*Covered.* Heb. "took (or bound together) the house," &c. The roof was flat. C.—Villalpand maintains the contrary, (in Ezec. xli.) with Sanchez, &c. Salien gathers from many of the ancients, that the floor here mentioned, was a balustrade, or *the pinnacle of the temple,* (Mat. iv.) where people might walk or pray. M.

VER. 11. *Saying.* By the prophet Ahia, as the Jews suppose he was sent thrice to Solomon. The temple had been commenced two years; (Salien) or this apparition took place after the dedication, and is related more at length; (C. ix. 2. C.) though the former opinion seems more agreeable to the context, *art building,* &c. Instead of *as for,* (H.) we might supply *stabit.* "This house . . shall stand;" (Salien) or simply, God looks down upon the building with complacency, and says, "This is the house," by way of eminence. As thou hast endeavoured to honour my name, I will not only fulfil my promises to David, but I will be ever ready to grant thy just requests, in this holy place, provided thou continue faithful, with thy subjects, and obey my commands. H.

VER. 15. *Fir.* Or perhaps of another species of cedar, resembling the juniper-tree. It is found in Phœnicia and in Lycia. See C. v. 8. It is doubted whether the sanctuary was also boarded, as we read that it was paved with marble. Heb. "with precious or costly stones," 2 Par. iii. 6. But boards might be laid upon them, as they were on other parts of the temple. The magnificence of Solomon appears in his using such costly things, even where they would not be exposed to view. The floor was again covered with plates of gold, v. 30.

VER. 16. *The inner house of the oracle.* That is, the sanctuary, which he separated from the other part of the temple, with this partition of cedar, instead of the veil, which in the tabernacle of Moses hung before the sanctuary. Ch.—It was a square of 20 cubits, extending from the western end. H.—Hither none but the high priest was allowed to enter, and he but once a year. C.

VER. 17. *Itself.* Where the priests were stationed. This part was double the length, but of the same breadth, as the most holy place. H.

VER. 18. *Out.* Heb. "and the cedar boards of the house within, were carved with knops (fruits) and open flowers," (H.) alternately. C.—*At all.* So the bones in the human body, though concealed, strengthen it; and monks, in their deserts, fortify the Church. W.

VER. 20. *Pure gold.* Heb. "reserved" by David, or "gold locked up," as most precious. Thin plates were laid on, so as to fit all the various mouldings, flowers, &c.—*Cedar.* The altar was probably of stone; and upon the cedar boards gold was laid, that the ark might rest upon it. The altar of perfumes was not in the most holy place. C.

VER. 21. *Before,* v. 17. The holy and the most holy place were equally covered with plates of gold. H.—Heb. "So Solomon overlaid the inner temple with gold reserved, and he made a partition with chains of gold, before the sanctuary, and he overlaid it with gold." H.—The chains were destined to fasten the doors, before locks were invented.

VER. 23. *Olive.* Heb. "trees full of oil *or* resin," distinguished from olive trees. 2 Esd. viii. 15. Vatab. translates, "pine;" others, "cypress-wood." C. —*Height.* Their gigantic stature served to denote the magnificence and greatness of God. They looked towards the east. M.—Their wings extended equalled their height; so that the two cherubims occupied the whole space from north to south, (H.) covering the smaller cherubim of Moses. They only reached half the height of the sanctuary. Their form is not clearly ascertained. See Ex. xxv. 18. C.—What will the Iconoclasts say to these images, which adorned not only the temple, which the people might behold, but also the most sacred place? H.—Villalpand and Salien suppose, that a cherub resembled a young man in the higher parts, adorned with four wings of an eagle and a lion's skin, round his breast and shoulders, while his feet were like those of a calf. M.—Ezechiel seems to insinuate that, in the temple, the cherubim had two faces, one of a man and another of a lion, each looking at palm-trees; as these were placed alternately with the cherubim, round the walls. Ezec. xli. 18. 19.

VER. 29. *And divers,* &c. Heb. "and open (full-blown) flowers within and without" the sanctuary. We read also of chains of gold connected together 2

in them cherubims and palm-trees, and divers representations, as it were standing out, and coming forth from the wall.

30 And the floor of the house he also overlaid with gold within and without.

31 And in the entrance of the oracle, he made little doors of olive-tree, and posts of five corners,

32 And two doors of olive-tree: and he carved upon them figures of cherubims, and figures of palm-trees, and carvings very much projecting; and he overlaid them with gold: and he covered both the cherubims and the palm-trees, and the other things, with gold.

33 And he made in the entrance of the temple posts of olive-tree four-square:

34 And two doors of fir-tree, one of each side: and each door was double, and so opened with folding-leaves.

35 And he carved cherubims, and palm-trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule.

36 And he built the inner court with three rows of polished stones, and one row of beams of cedar.

37 In the fourth year was the house of the Lord founded, in the month Zio:

38 And in the eleventh year, in the month Bul, (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he was seven years in building it.

CHAP. VII.

Solomon's palace, his house in the forest, and the queen's house: the work of the two pillars: the sea (or laver) and other vessels.

AND Solomon built his own house in [a] thirteen years, and brought it to perfection.

2 He built also the house of the forest of Libanus; the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar-trees into pillars.

3 And he covered the whole vault with boards of

[a] A. M. 3000, A. C. 1004. Supra vi. 38. and Infra ix. 10.

Par. iii. 5. The palm-trees might resemble pillars of the Corinthian order. C. —It is clear that sacred pictures were authorized to be set up in the temple, for God's honour, (W.) though the Jews were so prone to idolatry. H.

VER. 31. *Corners*, each piece being, perhaps, a cubit in length, so that the two folding-doors would contain ten cubits, or half the wall. But Ezechiel only assigns six cubits to this door, and ten to that which opened into the holy place. Heb. "the lintel and the side posts, a fifth" *of the wall;* in which sense, the door must not have been above four cubits. So v. 33, *four-square* is translated also, "a fourth part." But it does not appear to what it refers. *Rebihith* sometimes means four-square; and why may not *chamishith* here signify pentagonal? C.—Many suppose that the gate of the sanctuary was of this form, (H.) ending in a point at the top; unless the posts were carved so as to have five angles, like a pillar. Ribera. Templ. ii. 8. M.

VER. 32. *And carvings*, &c. Heb. "and flowers full-blown." The term *anaglypha*, denotes a sculpture in relievo, (C.) or projecting. H.

VER. 34. *Fir-tree*, or some species of cedar, v. 15.—*Double.* In the large doors, other smaller were made, that the priests might pass more easily. M.—*And so*, &c. Lit. "and holding each other, was opened." Both the great and the small doors might open at the same time; (Sanchez) or rather the latter would afford a passage, while the great folding doors were shut. M.—Perhaps both the doors of the holy place and of the sanctuary were so connected, that both opened together. Tract. Middot. iv. 1. C.—But the sanctuary would never be thus exposed to public view. Prot. "two leaves of the one door *were* folding," &c. H.

VER. 35. *And carved*, &c. Heb. "and open flowers, (as v. 32) and overlaid them with gold, fitted upon the sculpture;" (H.) so that the shape of every thing appeared.

VER. 36. *Court* of the priests.—*Cedar.* Some think that the court was surrounded with galleries, supported on three rows of pillars; or one gallery was above another, on pillars of stone, with a third supported by cedar pillars. M. —But Josephus takes no notice of these galleries. Others think that the wall of separation consisted only of two rows of stone, with a third of wood, in all three cubits high. Joseph. viii. 2. Villal.—But the sacred writers seem rather to indicate, that beams of cedar were fixed in the walls, at the distance of three courses of stone, even to the top. This mode of architecture is clearly mentioned, C. vii. 12. 1 Esd. vi. 3. 4. and v. 8. Habac. ii. 11. The ancients admired such a variety, and deemed the building more solid. Vit. i. 5. Eupolemus (ap. Eus. præp. ix. 34.) takes notice, that these beams were fastened together, in the temple, by hooks of copper, weighing each a talent. H.—Such was the structure of the inner court. C.

VER. 38. *Bul*, afterwards styled Marchesvan. Pagnin thinks that the former name alludes to "the inundation" of rain, at that season, corresponding with our October and November. Chal. "the month of collected fruits." M.—*Years.* Six months are neglected, (see C. ii. 11.) and as many are redundant. C. vii. 1. Odd numbers are often treated in this manner. C.—It is wonderful that Solomon could complete this most stupendous structure (H.) in so short a time. All Asia was 200 years in building the temple of Diana, at Ephesus, and 400 more in embellishing it. Pliny xxxvi. 12.—It is reported that 360,000 men were employed for twenty years, to build a pyramid of Egypt; (C.) which was designed, perhaps, for no other purpose but to shew the pride and magnificence of the king while living, and to contain his ashes after death. Many of the materials for the temple had indeed been collected by David, (1 Par. xxii.) so that Solomon was enabled to finish it in a much shorter time than his own palace, which took him almost *thirteen years* to bring *to perfection.* They were almost contiguous to each other, though built on separate hills. The temple occupied the whole of Moria, which was levelled a great deal, to allow space sufficient for such an amazing structure. It was thus founded upon a rock, as an emblem of the perpetuity of the true religion, which has subsisted from the beginning of the world: as may be seen at large in Dr. Worthington; who, on this occasion, gives a retrospective view of what had taken place in the Jewish state, with respect to this most important subject, during the fourth age, or for the space of the last 480 years. See Douay Bible, p. 701, &c. We may be dispensed from repeating these things after him, as they are already, for the most part, observed in the notes; where the attentive reader cannot fail to remark, that the law of the Old Testament was only a figure of that which all must now embrace. *I am not come to destroy*, (the law or the prophets) says our Saviour, (Mat. v. 17.) *but to fulfil*, by accomplishing all the figures and predictions, and by perfecting all that was imperfect, though suitable for the state of mortals in former ages. Children cannot rationally be required to attain, at once, the perfection of manhood. The painter first marks the outlines, which the colouring is calculated to efface, yet so as to render the picture more beautiful. "The cunning Jew" would therefore, in vain, allege the greater antiquity of his religion, as it prefigured and foretold the *author and finisher of our faith.* And Protestants will act very childishly if they suppose, with Mr. Slack, a Methodist preacher, at Whitby, that this can in any degree enervate the argument of Catholics, who always arraign them before the tribunal of the apostolic ages, in which they confess our bishops, *Linus*, &c. existed, and were ordained by the apostles themselves. "Setting aside the apostles, Linus, agreeably to the common opinion, was the first bishop of the Roman see, who was ordained before the martyrdom both of Peter and Paul." Campbell, 12 lect. quoted by Mr. Slack; (p. 63) who says that he was the first pope, and, of course, that our religion mounts up to the age of the apostles; and, if he thinks to evade this difficulty, by saying, that the Jewish religion was more ancient still, and yet rejected, we may desire him to point out where the Scripture mentions that the religion of Christ was to be rendered more perfect than he left it; as we know from that source, that he was to establish a new law, founded on *better promises* than those which had been made to the Jews? How will this state of fluctuation, and this relapsing into abominable errors and idolatry, for many hundred years, accord with the promises of Christ? Matt. xxviii. &c. H.—*Building it.* The dedication was deferred till the following year, probably on account of the jubilee recurring at that time. Usher, A. 3000. C.—But this is very uncertain. Salien fixes upon the year 3030, which was not a year of jubilee; and he rather thinks that the delay was occasioned by the vessels, the brazen sea, &c. which had to be brought from the other side of the Jordan. We may also recollect, that the rainy season was set in before the temple was quite finished; so that it would have been very inconvenient for all Israel to assemble at that time. After the dedication, the temple continued to be adorned, till it was destroyed by Nebuchadonoser, (H.) A. 3416, and lay in ruins fifty-two years, when the Jews were authorized by Cyrus to rebuild it. They could not however finish the work, so as to proceed to a fresh dedication, till the reign of Darius Hystaspes, A. 3489. Herod undertook to rebuild (Button) the greatest part of this second temple, and to adorn it, in the most magnificent manner, A. 3986. This place was honoured by the presence of the Son of God, who foretold the destruction, which took place within that *generation.* A. D. 70. H.

CHAP. VII. VER. 1. *Thirteen.* He was only twelve years and a half; since he finished both the temple and the palace in 20 years. C. ix. 10. Salien observes that Solomon's house was connected with the queen's, as well as with that part which was styled *of the forest of Libanus*, for their mutual recreation. A. C. 1023. The Rom. Sept. places the 13 first verses at the end, v. 51. H.

VER. 2. *Libanus.* So it was called, on account of the many cedar pillars brought from that mountain; or because many trees and shrubs were planted in the vicinity. C.—Libanus might also be seen from it, and refreshing breezes be felt. Ar. Mont.—The palace stood on the eastern part of Sion, and to the west of the temple. M.—The vale between them had been filled up, at a vast expense, and a sort of bridge erected, which was called Mello. Thus the palace of David, on the west of Sion, and this of Solomon, served to protect the temple, and to keep the citizens in awe. Salien.—Sanchez declines giving the dimensions of this palace, as they are not satisfactory. M.—Here Solomon resided, and was served in gold, (C.) adorning his palace with shields and targets of the same precious metal. C. x. 16. 21.—*Cubits.* The more sacred part of the temple was only 60, 20, and 30 cubits. C. vi. 2. But there were various other appendages and towers. This palace must have been very extensive.—*And four.* Heb. "upon four rows of cedar pillars, with cedar beams upon the

cedar, and it was held up with five and forty pillars. And one row had fifteen pillars,

4 Set one against another,

5 And looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal.

6 And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch, and pillars, and chapiters upon the pillars.

7 He made also the porch of the throne wherein is the seat of judgment; and covered it with cedar-wood from the floor to the top.

8 And in the midst of the porch, was a small house, where he sat in judgment of the like work. He made also a house for the daughter of Pharao ([a] whom Solomon had taken to wife) of the same work, as this porch;

9 All of costly stones, which were sawed by a certain rule and measure, both within and without: from the foundation to the top of the walls, and without, unto the great court.

10 And the foundations were of costly stones, great stones of ten cubits or eight cubits.

11 And *above* there were costly stones of equal measure hewed, and in like manner *planks* of cedar.

12 And the great court *was made* round with three rows of hewed stones, and one row of planks of cedar, which also *was observed* in the inner court of the house of the Lord, and in the porch of the house.

13 And king Solomon sent, and brought Hiram from Tyre,

14 The son of a widow woman, of the tribe of Nephthali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.

15 And he cast two pillars in brass, each pillar was eighteen cubits high: [b] and a line of twelve cubits compassed both the pillars.

16 He made also two chapiters of molten brass, to be set upon the tops of the pillars: the height of one chapiter was five cubits, and the height of the other chapiter was five cubits:

17 And a kind of net-work, and chain-work wreathed together with wonderful art. Both the chapiters of the pillars were cast: seven rows of nets were on one chapiter, and seven nets on the other chapiter.

18 And he made the pillars, and two rows round about each net-work to cover the chapiters, that were upon the top, with pomegranates: and in like manner did he to the other chapiter.

19 And the chapiters that were upon the top of the pillars, were of lily-work, in the porch of four cubits.

20 And again *there were* other chapiters on the top of the pillars above, according to the measure of the pillar over-against the net-work: and of pomegranates there were two hundred, in rows round about the other chapiter.

21 And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like man-

[a] Supra iii. 1.

[b] Jer. lii. 21.

pillars." H.—One row of these might be rather pilasters, against the wall; (v. 3,) so that there would be three covered galleries, before the apartments, each supported on 15 pillars. C.

VER. 4. *Set*, &c. Heb. "and windows in three rows, over-against one another; (5) and all the doors and posts square with the windows: and light was against light, in three rows." H.—The palace had three stories; but the galleries before it were of equal height with it.

VER. 6. *Porch.* Sept. seem to retain the original word *ulam*, as they read αιλαμ; whence our *hall*, and the Lat. *aula*, may be derived. H.—It was a court surrounded by pillars and galleries, in front of the palace. C.—*Another.* Heb. "the porch before them, (pillars) and the pillars, and the thick beam before them."

VER. 7. *Tob.* Heb. "the other side." H.—The eastern princes generally sit before their palace to give judgment; and hence that of the Ottoman emperors is styled *the Porte*, (C.) or "gate."

VER. 8. *House.* In the form of a recess or alcove, at the end of one of the aforesaid porches, and probably in that which was nearer the palace. Guards would be stationed in the other. H.—This is the idea which travellers have given us of the palaces in the East. They consist of various apartments, galleries, and courts. Under the outward porch there are guards standing, in a double row; and hence there is a communication with other parts of the house, and with the apartments of the women, which are far removed, and inaccessible to strangers. The women still continue to have separate tents, or apartments; as they had in the days of Sara, Esther, Herodias, &c. Gen. xxiv. Est. i. 11. Mat. xiv. 8. C.—*Pharao.* Till it was finished, this lady had lodged in David's palace; though, as it was deemed in a manner sacred, on account of the presence of the *ark*, it was judged expedient to remove her. 2 Par. viii. 11. H.—Perhaps she had begun to manifest some signs of a relapse towards idolatry, into which she is supposed chiefly to have induced her husband. C. xi. 4. Salien.

VER. 12. *Cedar*, in regular courses with the stones. C. vi. 36. Public places were often made in a circular form, and were thus rendered more beautiful. The palace of Solomon might have enclosed the court in this manner, or there were buildings on all the four sides, made of three courses of fine large stones, with the fourth of cedar beams, till the whole was completed. The ancients built for posterity, as we may perceive from the huge stones, well connected, which still remain in the ruins of Egyptian, Greek, and Roman architecture.

VER. 14. *Nephthali*: 2 Par. (ii. 14,) we read *of Dan.* But the king of Tyre might be under a mistake, (Sanctius) or he may only insinuate that she lived at the city of that name, in the tribe of Nephthali. M.—One of her husbands might be a Danite, (Grot.) though resident at Tyre.—*Father*, may also denote a master or officer; in which sense we read in Paral. *My father, Hiram.* H. S. Jer. Trad. M.—If the woman married an idolater, it was contrary to the law: (C.) though Grotius maintains the contrary, when the free exercise of religion was granted.

VER. 15. *Eighteen.* Both together are said in Paral. to be 35, as if half a cubit too much had been here assigned, which is not unusual with regard to imperfect numbers, v. 1. But Jeremias (lii. 21,) agrees with this passage; and the book of Paral. may not have included a cubit of *solid* metal at the base or plinth. A. Lap.—The rest was hollow. The chapiters of five cubits, and the bases, which were perhaps as large, are not contained in the 18 cubits, which might otherwise appear to be disproportionate with the circumference of 12 cubits. The Egyptian pillars are sometimes very thick and low; and their temples bear a greater resemblance with that of Solomon, than with those of the Greeks and Romans. C.—*Both.* Heb. "the second," as if something similar had been observed of the first. C.—But *Sheni*, signifies also "both, either," &c. M.—Prot. "did compass either of them about." H.—Circles, at equal distances, adorned these pillars. Ex. xxvi. 32. Athen. v. 9.

VER. 16. *Five.* Comprising all the ornaments. The body was only three cubits, 4 K. xxv. 17. If we include the circles, which join it to the pillar, it would be four; v. 19, and with the rose, and ornaments at the top, five cubits high. Atheneus distinguishes three parts in the Egyptian chapiters; (1) next to the pillar, was seen a circle or wreath of flowers; (2) the stalk, out of which proceeded (3) a rose beginning to open. C.—In the passages, which seem to contradict this text, the omission of the cornice or architrave, may cause the difference. M.

VER. 18. *The pillars.* This word may have changed places with *pomegranates.*

VER. 19. *Of lily-work*, seems also transposed. Calmet would translate, Heb. "and he made pomegranates, two rows round each net, to cover the chapiter, which was at the top of the pillar, and in, &c. (19) and the chapiter, which was above the pillars of the court, (or porch) four cubits high. And he made rows of 200 pomegranates, all round, to cover *one of the crowns of the pillars, and he did the like for* the other crown; (20) and he also made a chapiter, like a rose, (or *lily*) at the top of the pillars, above, and over-against the body, which was beyond the nets." The rose seemed to grow out of the pillar. The chapiters were not square, but of a circular form. Pelletier supposes that these pillars were of the ancient Doric order. It is certain that all the chapiter was not in the form of a lily, as the Heb. would now insinuate, but only the top part of it. C. v. 22. The long addition of *one of the crowns*, &c. may be unnecessary, if the original signify *either*; (as v. 15) "to cover either crown."

VER. 20. *Chapiter*, (*capitelli secundi.*) H.—Villalpand thinks this "second chapiter," is rather the cornice, round which the pomegranates hung. M.—Sept. "and of roses, five rows, all round, upon the second circle." H.

VER. 21. *Temple.* Against the wall, (Jer. lii. 23,) on each side of the door which leads to the holy place. The pillars might be 28 cubits high, v. 15.—

ner he set up the second pillar, and called the name thereof Booz.

22 And upon the tops of the pillars he made lily-work: so the work of the pillars was finished.

23 [a] He made also a molten sea, of ten cubits, from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about.

24 And a graven work, under the brim of it, compassed it for ten cubits going about the sea: there were two rows cast of chamfered sculptures.

25 And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east: and the sea was above upon them, and their hinder parts were all hid within.

26 And the laver was a hand breadth thick: and the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.

27 And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high.

28 And the work itself of the bases, was intergraven: and there were gravings between the joinings.

29 And between the little crowns and the ledges, were lions, and oxen, and cherubims; and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down.

30 And every base had four wheels, and axle-trees of brass: and at the four sides were undersetters, under the laver molten, looking one against another.

31 The mouth also of the laver within, was in the top of the chapiter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the spaces between the pillars were square, not round.

32 And the four wheels, which were at the four corners of the base, were joined one to another under the base: the height of a wheel was a cubit and a half.

33 And they were such wheels as are used to be made in a chariot: and their axle-trees, and spokes, and strakes, and naves, were all cast.

34 And the four undersetters, that were at every corner of each base, were of the base itself, cast and joined together.

35 And on the top of the base, there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself.

36 He engraved also in those plates, which were of brass, and in the corners, cherubims, and lions, and palm-trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about.

37 After this manner, he made ten bases, of one casting and measure, and the like graving.

38 He made also ten lavers of brass: one laver contained four bates, and was of four cubits: and upon every base, in all ten, he put as many lavers.

39 And he set the ten bases, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple, over-against the east, southward.

40 And Hiram made cauldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of the Lord.

41 The two pillars and the two cords of the chapiters, upon the chapiters of the pillars: and the two net-works, to cover the two cords, that were upon the top of the pillars.

42 And four hundred pomegranates for the two net works: two rows of pomegranates for each net-work, to cover the cords of the chapiters, which were upon the tops of the pillars.

43 And the ten bases, and the ten lavers on the bases.

[a] 2 Par. iv. 2.

Jachin intimated that God "will establish."—*Booz* means, "strength is in him." C.—Both together might foretel the stability of the temple. "He shall establish in strength." We have already mentioned the conjecture of Houbigant, that these two pillars were erected in honour of some of Solomon's progenitors, though the former be lost in his genealogy. Ruth iv. 22. H.—*Jachin.* That is, *firmly established.—Booz.* That is, *in its strength.* By recording these names in holy writ, the Spirit of God would have us understand the invincible firmness and strength of the pillars on which the true temple of God, which is the Church, is established. Ch.

VER. 22. *Lily*, or rose, as *Susan* means both. This ornament seems to have been detached from the rest of the chapiter, and one cubit high, v. 16. C.

VER. 23. *Brim*, in diameter. The circumference was *about* 30 cubits; for it is not exactly three times as much as the diameter. C.—The latter is as 7 to 22, with respect to the circumference. But the Scripture takes no notice of trifles. M.

VER. 24. *Ten cubits.* All was not therefore ornamented. Prot. "*there were* knops compassing it, ten in a cubit . . . the knops *were* cast in two rows, when it was cast." H.—The signification of *Pekahim* is not ascertained, whether it be "apples, balls," &c. or perhaps a corrupt word for *Bokrim*, "oxen," or "ox heads;" as 2 Paral. (iv. 3,) clearly explains it. C.—There also it is insinuated, that the carvings commenced only towards the bottom, where the circumference was reduced to 10 cubits. M.

VER. 25. *Oxen.* Josephus and the Jews would condemn Solomon for making these figures; but it is clear that his present was acceptable to God, as well as his person. C.—*Within.* The oxen were of solid brass, to support such a weight. M.—Some think that the water was discharged through their mouths. But Pelletier believes that there were cocks placed between each of the four divisions of oxen, which let water into a basin below, in which the priests might purify themselves. He supposes also that the vessel was double; the cup would contain 2000 baths, and the foot or basin another 1000, by which means he would reconcile this book with that of Chronicles. Melanges, T. i. p. 115.

VER. 26. *Two thousand bates.* That is, about ten thousand gallons. This was the quantity of water which was usually put into it: but it was capable, if brim-full, of holding three thousand. See 2 Par. iv. 5. 7. Ch.—The bates contained about five gallons. W.—Some imagine, without grounds, (C.) that the measure in Par. was of a less capacity. Villalp. A. Lapide.—The smaller is called *metreta*, "measure," after the Greek, as it had no proper name. Salien.—Instead of *a hand's breadth*, it is lit. "three ounces," or the fourth part of a Roman foot; which is equivalent to four fingers' (H.) breadth, or a "hand's breadth," as the Heb. *tophach* implies, or a little above three inches.—*Crisped*, or "full-blown lily." The Chaldee supposes it was thus ornamented. Heb. "with flowers of lilies," (C.) or "roses." *Shoshan.* H.

VER. 27. *Bases.* These were designed to wash the victims. Pelletier.

VER. 28. *And.* Heb. is very obscure in this and the following verse. Indeed interpreters are so little agreed about the precise signification of some of the terms, that it is not necessary to repeat their sentiments.

VER. 32. *Joined.* Yet not so as to be immovable. C.

VER. 36. *Palm-trees* were not expressed, v. 29. All was in relievo, and represented in its natural posture. C.—*About.* One would have taken them to be alive, they were so well executed. Heb. "according to the proportion of every one, and added round about," (H.) projecting. M.

VER. 39. *Right side*, to the south, between the temple and the altar of holocausts.—*Sea.* It was the most towards the east, of the five basins, (C.) or near the eastern gate of the priests' court, standing to the south of the entrance, that they might purify themselves. M.—S. Justin (ap. ii.) observes that the pagans imitated this custom. But this ought not to hinder Christians from employing a thing which is innocent in itself, and calculated to make them aspire to the greatest purity, when they approach to God. H.

Spargit & ipse suos lauro rorante capillos
Incipit & solitâ fundere voce preces.——Fast. v.

VER. 40. *Shovels. Scutras* may also signify "cauldrons," from their resemblance with a shield. These terms occur Ex. xxvii. 3. (C.) and are here properly translated, *shovels*, &c. H.—The Jews say there were always, at least, three things of the same species, that one might be ready in case another was defiled.

VER. 41. *Cords:* no mention of these had been made before. The same terms are frequently expressed in a different manner, v. 15, to 20. Heb. "the two pillars and the chapiters round, (C.) which *were* on the top of the pillars and the two nets to cover the two bowls of (or the two circular) chapiters," &c. H.

44 And one sea, and twelve oxen under the sea.
45 And the cauldrons, and the shovels, and the basins. All the vessels that Hiram made for king Solomon, for the house of the Lord, were of fine brass.
46 In the plains of the Jordan, did the king cast them in a clay ground, between Socoth and Sarthan.
47 And Solomon placed all the vessels: but for its exceeding great multitude the brass could not be weighed.
48 And Solomon made all the vessels for the house of the Lord: the altar of gold, and the table of gold, upon which the loaves of proposition should be set:
49 And the golden candlesticks, five on the right hand, and five on the left, over-against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers,
50 And pots, and flesh-hooks, and bowls, and mortars, and censers, of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the temple, were of gold.
51 [a] And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David, his father, had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.

CHAP. VIII.

The dedication of the temple: Solomon's prayer and sacrifices.

THEN [b] all the ancients of Israel, with the princes of the tribes, and the heads of the families of the children of Israel, were assembled to king Solomon, in Jerusalem: that they might carry the ark of the covenant of the Lord, out of the city of David, that is, out of Sion.
2 And all Israel assembled themselves to king Solomon, on the festival day, in the month of Ethanim the same is the seventh month.
3 And all the ancients of Israel came, and the priests took up the ark,
4 And carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the tabernacle: and the priests and the Levites carried them.
5 And king Solomon, and all the multitude of Israel, that were assembled unto him, went with him before the ark, and they sacrificed sheep and oxen, that could not be counted or numbered.
6 And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies, under the wings of the cherubims.
7 For the cherubims spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above.
8 And whereas the staves stood out, the ends of them were seen without, in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day.
9 Now in the ark there was nothing else [c] but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.
10 And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord,
11 And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.
12 Then Solomon said: [d] The Lord said that he would dwell in a cloud.

[a] 2 Par. v. 1.—[b] A. M. 3001, A. C. 1003. 2 Par. v. 2.

[c] Exod. xxxiv. 27. Heb. ix. 4.—[d] 2 Par. vi. 1.

VER. 45. *Fine brass* (*aurichalco.*) Some pretended that gold was mixed with this sort of brass. But Pliny (xxxiv. 2.) informs us that it came out of the mines, without dross.—Heb. "polished (or refined) brass." C.—It might resemble the Corinthian brass. M.

VER. 46. *Sarthan.* This place was on the west, and Socoth on the east of the Jordan, near Bethsan. C. iv. 12. C.—Jos. iii. 16. H.—Adrichomius places both on the east, in the tribe of Gad. M.

VER. 47. *Weighed.* It was deemed unnecessary, and too troublesome. H.—Heb. "And Solomon would not have all the vessels *weighed*," on account of the too great number: "the weight of the brass was not discovered." Vatable.

VER. 48. *Altar*, not that on which the ark was placed, (C. vi. 20. C.) though some are of that opinion; (M. &c.) but perhaps the altar of incense. The one which Moses had made was probably too small, (C.) and reposited in the treasury. Rabbins.—*Table.* In 1 Par. iv. 8. we find *ten* specified, one between each candlestick, in the holy place. Josephus (viii. 2.) mentions an incredible number of gold and silver utensils, which are not found in Scripture; and the Rabbins are not sparing in miracles, to promote a respect for the temple. No venomous creature, they say, was ever seen in Jerusalem; nor did man seek for lodgings in vain, &c. The priests were so numerous, that the same person had never to offer the perpetual sacrifice or incense twice in his life. No one durst spit in the temple, nor turn his back on the altar, &c. C.

VER. 51. *Dedicated.* Lit. "sanctified," (H.) or set apart. W.—*Gold*, unwrought. M.

CHAP. VIII. VER. 2. *Ethanim* was afterwards called Tisri. H.—Usher places the dedication on Friday, 30th October, the 8th of the seventh month. The people continued at Jerusalem till the 23rd. The feast of expiation fell on the 10th, (H.) during the octave of the dedication. After this, the feast of tabernacles commenced on the 15th, for other seven days. This was the year of jubilee; and Solomon had waited on purpose, that the people might have more leisure to attend on such a solemn occasion. C.—But on this we cannot rely. There might be other reasons for the delay; (See C. vi. 38.) and one of the chief might be, a desire to perform this ceremony in the seventh or sabbatical month, which was honoured with more festivals than any other. It had just elapsed, before the temple was finished, in the preceding year. H.

VER. 3. *Priests*, who were also Levites, as it is expressed in 2 Par. v. 4. Perhaps the ark was uncovered, (C.) as the Caathites carried it when folded up. H.

VER. 4. *Ark*, from the city of David, along with the tabernacle, (Salien) which had been made for it in the palace, v. 1. They also (H.) brought the Mosaic tabernacle from Gabaon, (C. Josephus, &c.) and reposited both (H.) in the treasury of the temple, as they were now of no other service. Jeremias was authorized to take the ark, the tabernacle, and the altar of incense, in order to prevent their falling into the hands of the Chaldees. He placed them in a cave, where they have never, perhaps, been discovered. 2 Mac. ii. 4.

VER. 5. *Sacrificed*, by the hands of the priests, (M.) or at least (H.) gave them the blood to offer upon the altars, which were placed at six paces from one another, in imitation of David. 2 K. vi. 13. C.—*Could not.* See C. vii. 47.

VER. 6. *Wings.* These covered the smaller cherubim, upon the ark. H. C. vi. 23. 27.—They formed a sort of throne, with their wings extended, from one side of the building to the other, (C.) twenty cubits long. H.

VER. 8. *Out.* In the days of Moses, these staves had touched the veil of the tabernacle: but now, as the place for the ark was twice as large, they were no longer perceived; though they remained in the holes prepared for them by Moses, till the author wrote; which must have been before the captivity. Unless we thus distinguish the times, the Heb. contains a palpable contradiction. C.—"They drew out (or lengthened) the staves, and the heads . . were seen out in the holy place . . and they were not seen out." H.—To a person standing at a small distance, they were not visible, though they rather touched the veil. 2 Par. v. 9. M.

VER. 9. *Nothing else*, &c. There was nothing else but the tables of the law *within* the ark. But on the outside of the ark, or near the ark, were also the rod of Aaron, and a golden urn with manna. Heb. ix. 4. Ch. W.—These might have been in the ark while it was not fixed: but after the temple was built, all but the tables was placed in the treasury; where, we find, the book of the law was discovered, under Joas. Deut. xxxi. 26. 2 Par. xxxiv. 14. Others think that, in the days of S. Paul, the rod, &c. might have been reposited in the ark, though they had not been admitted at the time when this book was written. Bellar. &c. —But we have no assurance that the ark was ever placed in the second temple; and Josephus informs us, that when the Romans destroyed the temple, "there was nothing at all" in the sanctuary. C.—*In area* might easily signify *ad*, or *juxta arcam*, "near the ark." Salien.

VER. 12. *Cloud.* He alludes to Lev. xvi. 2. M.—God had so frequently appeared in this manner, that Solomon was authorized to consider it as the symbol of his presence.* Ex. xiv. 19. xxiv. 16. and xl. 32. Ps. xvii. 12. This

13 Building, I have built a house for thy dwelling, to be thy most firm throne for ever.

14 And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.

15 And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David, my father, and with his own hands hath accomplished it, saying:

16 Since the day that I brought my people Israel, out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there: but I chose David to be over my people Israel.

17 [a]And David, my father, would have built a house to the name of the Lord, the God of Israel:

18 And the Lord said to David, my father: Whereas, thou hast thought in thy heart to build a house to my name, thou hast done well in having this same thing in thy mind.

19 Nevertheless, thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my name.

20 The Lord hath performed his word which he spoke: and I stand in the room of David, my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord, the God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

22 And Solomon stood before the altar of the Lord, in the sight of the assembly of Israel, and spread forth his hands towards heaven,

23 And said: Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath: who keepest covenant and mercy with thy servants, that have walked before thee with all their heart:

24 Who hast kept with thy servant David, my father, what thou hast promised him: with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth.

25 Now, therefore, O Lord God of Israel, keep with thy servant David, my father, what thou hast spoken to him, saying: [b]There shall not be taken away of thee a man in my sight, to sit on the throne of Israel: yet so that thy children take heed to their way, that they walk before me as thou hast walked in my sight.

26 And now, Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David, my father.

27 Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens, cannot contain thee, how much less this house which I have built?

28 But have regard to the prayer of thy servant, and to his supplications, O Lord, my God: hear the hymn and the prayer, which thy servant prayeth before thee this day:

29 That thy eyes may be open upon this house, night and day: upon the house of which thou hast said: [c]My name shall be there: that thou mayst hearken to the prayer which thy servant prayeth, in this place to thee:

30 That thou mayst hearken to the supplication of thy servant, and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, shew them mercy.

31 If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound, and come, because of the oath, before thy altar, to thy house,

32 Then hear thou in heaven: and do and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice.

33 If thy people Israel shall fly before their enemies (because they will sin against thee) and doing penance, and confessing to thy name, shall come and pray, and make supplications to thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.

35 If heaven shall be shut up, and there shall be no rain, because of their sins, and they, praying in this place, shall do penance to thy name, and shall be converted from their sins, by occasion of their afflictions:

36 Then hear thou them in heaven, and forgive the

[a] 2 Kings vii. 5.—[b] 2 Kings vii. 12.

[c] Deut. xii. 11.

luminous cloud filled the whole temple, to convince all that the Lord was pleased with the devotion of the king, and of his people. C.

VER. 13. *Ever.* He seems to contrast this solid and glittering fabric with the cloud, (M.) as, in some sort, more worthy of God's presence. H.

VER. 14. *Stood.* It is pretended that the king alone was allowed to sit. C.—But here Solomon stood, upon an eminence made of brass. 2 Par. vi. 13. H.—He pronounced the blessing, (part of which is given, v. 15–22) with his face turned towards the people, as he was also in the court of Israel. Then turning himself to the altar (C.) of holocausts, (M.) with his hands uplifted, he began to pray, v. 23, to 54. See Ex. xxxix. 43. 2 K. vi. 18, where Moses and David blessed the people, on similar occasions. C.—Thus the priests of the Catholic Church turn to the people, when they bless or speak to them; and look towards the altar, when they pour forth their supplications for them to God. Sectaries would always behold the face of the preacher. H.—*Blessed.* Princes bless their subjects, as parents do their children. W.

VER. 15. *Own hands*, or almighty power, (M.) hath fulfilled his promise. H.

VER. 22. *Heaven*, falling on his knees, v. 54. 2 Par. vi. 13. This is the first instance we find of people praying on their knees, which was common afterwards. 1 Esd. ix. 5. Isai. xlv. 24. Dan. vi. 10. Acts ix. 40. and xx. 36. The Christian church generally adopts this custom. So did the pagans, (*Et genibus pronus, supplex, similisque roganti.* Metam. iii.) as they also stretched forth their hands. *Sustulit exutas vinclis ad sidera palmas*, says Virgil. Æn. ii. 153. This practice was very general. Ps. xxvii. 2. 1 Tim. ii. 8.

VER. 25. *Sight.* Solomon was aware of the conditions on which he held his crown and the divine favour, so that his fall is the more inexcusable. H.—His posterity lost a great part of the kingdom, though they had the right to rule over Juda, till the coming of Christ. W.

VER. 27. *Earth.* Full of admiration, he breaks out into this pathetic exclamation, wondering that God should deign to accept of what he had done; and that, by the symbol of his presence, he should engage to honour this temple in a more particular manner, and to shower down his graces with a more liberal hand on those who should there present themselves before him. This wise prince was not ignorant that God's immensity fills all places.—*Heavens.* We know not how many heavens the Jews admitted. We find, 1. the air, 2. the region of the stars, 3. the residence of God, thus specified; and this last is here denoted as the most excellent of all. S. Paul styles it the third heaven. 2 Cor. xii. 2. The Basilidians counted as many heavens as there are days in the year. S. Iræn. i. 23.

VER. 29. *My name.* It shall be called the house of God. H.—There people shall come to do homage to the Lord. C.

VER. 31. *Oath.* In certain cases, an oath would clear a person. Ex. xxii. 11. Solomon prays that perjury may be disclosed.—*Altar.* It was customary to touch the altar, when a person took an oath, as Hannibal did. K. Latinus says;

Tango aras mediosque ignes et Numina testor—
Nulla dies pacem hanc Italis nec fœdera rumpet.—Æn. xii. 201.

VER. 32. *Justice.* A reward is clearly promised to good works. W.

VER. 34. *Fathers.* In the place of their captivity they might turn, like Daniel, towards the temple. C.—God had threatened that he would punish his people by the hand of their enemies, &c. if they transgressed. Lev. xxvi 17. M.

sins of thy servants, and of thy people Israel: and shew them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

37 If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew; if their enemy afflict them, besieging the gates, whatsoever plague, whatsoever infirmity,

38 Whatsoever curse or imprecation shall happen to any man of thy people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house;

39 Then hear thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men)

40 That they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.

41 Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name, and thy mighty hand,

42 And thy stretched out arm) so when he shall come, and shall pray in this place,

43 Then hear thou in heaven, in the firmament of thy dwelling-place, and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel, and may prove that thy name is called upon on this house, which I have built.

44 If thy people go out to war against their enemies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy name:

45 And then hear thou in heaven their prayers, and their supplications, and do judgment for them.

46 But if they sin against thee, ([a] for there is no man who sinneth not) and thou being angry, deliver them up to their enemies, so that they be led away captives into the land of their enemies, far or near;

47 Then if they do penance in their heart, in the place of captivity, and being converted, make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness:

48 And return to thee with all their heart, and all their soul, in the land of their enemies, to which they have been led captives: and pray to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the temple which I have built to thy name:

49 Then hear thou in heaven, in the firmament of thy throne, their prayers, and their supplications, and do judgment for them:

50 And forgive thy people, that have sinned against thee, and all their iniquities, by which they have transgressed against thee: and give them mercy before them that have made them captives, that they may have compassion on them.

51 For they are thy people, and thy inheritance, whom thou hast brought out of the land of Egypt, from the midst of the furnace of iron.

52 That thy eyes may be open to the supplication of thy servant, and of thy people Israel, to hear them in all things for which they shall call upon thee.

53 For thou hast separated them to thyself for an inheritance, from amongst all the people of the earth, as thou hast spoken by Moses, thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands towards heaven.

55 And he stood, and blessed all the assembly of Israel with a loud voice, saying:

56 Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised: there hath not failed so much as one word of all the good things that he promised by his servant Moses.

57 The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off:

58 But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God day and night, that he may do judgment for his servant, and for his people Israel, day by day:

60 That all the people of the earth may know, that the Lord he is God, and there is no other besides him.

61 Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

62 And the king, and all Israel with him, offered victims before the Lord.

63 And Solomon slew victims of peace-offerings,

[a] 2 Par. vi. 36. Eccle. vii. 21. 1 John i. 8.

VER. 37. *Mildew.* Heb. also, "a bruchus," or a young locust. Prot. "caterpillar."

VER. 38. *Heart:* his offence. Sept. ἁφὴν, "touching, or compunction." H.—Let a man go to the source of the evil, and be sorry for his sins. C.

VER. 39. *Men.* God cannot be imposed upon. If our heart be not moved with sorrow for our offences, including a degree of love, in vain shall we stretch forth our hands in prayer. C.

VER. 41. *Stranger.* God watches over all mankind; and oblations were received from all sorts of people, even from idolaters. The kings of Persia and Egypt, the Roman emperors, &c. made great presents. 1 Esd. iii. 7. and vii. 21. Joseph. xi. and xii. 2. It seems the court of the *Gentiles* was only made after the captivity. Some of these adored the true God, like Cornelius, &c. Acts viii. 27. and x. 1. Some were drawn by curiosity; others desired to be converted. *To thee, kings shall offer presents,* Ps. lxxi. 10. C.—Unbelievers are still invited to attend the chapels of the true God, that they may receive information, and deserve to obtain the blessing of faith. H.

VER. 44. *Name.* It was the practice of the religious Jews, to pray with their eyes turned towards the holy place, v. 48. The primitive Christians looked towards the east, in prayer, to remind them of the ascension of our Saviour, (C.) from Mount Olivet, in that quarter. H. Ps. lxvii. 34. S. Just. q. 118. Tert. apol. xvi. S. Epip. hær. xix. C.

VER. 47. *Heart.* Without *this,* external repentance will not suffice. W.

VER. 51. *Iron.* This expression is often used to denote the rigour of the Egyptian bondage. Deut. iv. 20. Thus Homer says, that Mars was shut up for thirteen months in a barrel (or prison) of brass. Iliad E.

VER. 59. *Judgment,* granting his just request, and defending him against all his enemies. C.

VER. 63. *Sheep,* and other smaller beasts, during the seven days, without

which he sacrificed to the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep: so the king, and *all* the children of Israel, dedicated the temple of the Lord.

64 In that day the king sanctified the middle of the court, that was before the house of the Lord; for there he offered the holocaust, and sacrifice, and the fat of the peace-offerings: because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and the fat of the peace-offerings.

65 And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude, from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.

66 And on the eighth day, he sent away the people: and they blessed the king, and went to their dwellings, rejoicing, and glad in heart, for all the good things that the Lord had done for David, his servant, and for Israel, his people.

CHAP. IX.

The Lord appeareth again to Solomon: he buildeth cities: he sendeth a fleet to Ophir.

AND it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all that he desired and was pleased to do,

2 That the Lord appeared to him the second time, [a] as he had appeared to him in Gabaon.

3 And the Lord said to him: I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever; and my eyes, and my heart, shall be there always.

4 And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness: and wilt do all that I have commanded thee, and wilt keep my ordinances, and my judgments,

5 [b] I will establish the throne of thy kingdom over Israel for ever, as I promised David, thy father, saying: There shall not fail a man of thy race upon the throne of Israel.

6 But if you and your children, revolting, shall turn away from following me, and will not keep my commandments, and my ceremonies, which I have set before you, but will go and worship strange gods, and adore them:

7 I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to my name, I will cast out of my sight; and Israel shall be a proverb, and a by-word among all people.

8 And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: [c] Why hath the Lord done thus to this land, and to this house?

9 And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil.

10 [d] And when twenty years were ended, after Solomon had built the two houses; that is, the house of the Lord, and the house of the king,

11 (Hiram, the king of Tyre, furnishing Solomon with cedar-trees, and fir-trees, and gold, according to all he had need of) then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not;

13 And he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul, unto this day.

14 And Hiram sent to king Solomon a hundred and twenty talents of gold.

15 This is the sum of the expences, which king Solo-

[a] Supra iii. 5. 2 Par. vii. 12.—[b] 2 Kings vii. 12. and 16.

[c] Deut. xxix. 24. Jerem. xxii. 8.—[d] 2 Par. viii. 1.

counting the oblations of individuals. The law had not prescribed any particular rites for the dedication of places. But common sense dictated that sacred things should be distinguished from such as were common. Moses and David had set a pattern, which was followed by the Jews after the captivity, and by the Machabees. Ex. xl. 9. 1 K. vi. 17. 1 Esd. iii. 10. 1 Mac. iv. 56. C.—The festival of the dedication was observed by our Saviour. Jo. x. 22. H.—Even private houses received a sort of dedication. Deut. xx. 5. The pagans observed the like practice, with regard to statues and temples, lands and public places. Dan. iii. 1. Among the Romans, such ceremonies were performed by a general or consul, with his head covered, reciting some ancient prayers, at the suggestion of the pontiff, before a fire and an assembly of the people, called on purpose, while some person played upon the flute. Cic. pro Domo. Alex. Genial. vi. 14.

VER. 64. *Court* of the priests. An altar was there erected, in haste. Fire from heaven came to consume the victims. 2 Par. vii. 1. C.

VER. 65. *Egypt.* Rhinocolura, (M.) or rather the branch of the Nile nearest to Arabia. Jos. xiii. 3. Num. xiii. 22. C.—*Seven*, for each festival, v. 1.

VER. 66. *Eighth day*, at the conclusion of the second octave. H.—*Blessed the king*, as he had done them before. The most honourable performs this office. Heb. vii. 7. C.—The king and people wished all sorts of happiness to each other. —*David.* The glory of his son reflected honour on him. H.

CHAP. IX. VER. 1. *Do*, regarding those buildings. Paral. M.

VER. 2. *Gabaon;* that is, "during the night." 2 Par. vii. 12. God had spoken to Solomon, by a prophet, while he was building the temple; (C. vi. 11. H.) unless that passage relate to the same time as that which is here recorded more in detail, and took place in the night, after Solomon had poured forth his most solemn prayer. C.—Others think that God deferred answering his petition for thirteen years, till Solomon was on the point of falling off from the observance of piety, that so he might be restrained more effectually. Salien, A. C. 1011.—Fire from heaven had sufficiently signified that his former request had been granted. M.—The context shews that the admonition was not sent till the palace was finished, (v. 1 and 10) in the 23rd year of Solomon. Salien.

VER. 4. *Simplicity of heart.* That is, in the sincerity and integrity of a single heart, as opposite to all double-dealing and deceit. Ch.—External worship alone will not be acceptable. W.—"God is worshipped by faith, hope, and charity." S. Aug. Ench. iii.

VER. 6. *But if.* This threat had been denounced by Moses, (Deut. xxix. 24.) and was repeated by Jeremias, (xxii. 8.) when it was on the point of being put in execution. M.

VER. 7. *Take away*, by death or exile. H.—*Sight.* God is disposed to grant favours to those who approach his temples with piety. If they indulge their passions, he will suffer these holy places to be profaned, as a dreadful warning of his displeasure. The Jews enjoyed prosperity while they continued faithful. On their revolt, the ark was taken, the temple pillaged by Sesac, burnt by Nabuchodonosor, profaned by Antiochus, and destroyed by the Romans. C.

VER. 8. *Example.* Heb. "at this house, on high," (or dedicated "to the most high;" Paral.) "every," &c. H.—It shall be treated with no more regard than the high places of idols. C.—Though at present so much exalted, it shall be reduced to a heap of ruins, (Vatab.) and destroyed. Chal.

VER. 11. *Galilee*, the higher, which was nearer to the sea and the confines of Tyre; (M.) or rather the lower Galilee lay in this direction. C.—This was not a part of the country allotted to Israel, (Jos. xix. 27.) but had been conquered: as Hiram gave the cities back, 2 Par. viii. 2. Solomon caused them to be rebuilt, and peopled by the Israelites. Grot.—If they had formed a part of his dominions before, he would not have had to send a colony thither. C.—Others think that he only ceded that country for a time to Hiram, till he should be indemnified. Abul. Tostat. M. T. W.—The country belonged to the Lord, (Lev. xxv. 13.) and could not be given away by the prince. In case it had been occupied by strangers, Solomon would have taken care that the Israelites should have the free exercise of their religion. But as Hiram rejected his offer, he would make him recompense by some other means; (C.) in ready money, v. 14. Joseph. T.

VER. 13. *Brother.* By this title the eastern kings addressed each other. C. xx. 32. 1 Mac. x. 18. and xi. 30. Solomon and Hiram always lived on good terms. C.—*Chabul:* that is, dirty or displeasing. Ch.—The latter signification is given by Josephus, from the Phœnician language. H.—The real meaning is uncertain. Some with the last mentioned author, place these cities in the vicinity

mon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer.

16 Pharao, the king of Egypt, came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.

17 So Solomon built Gazer, and Bethhoron the nether,

18 And Baalath, and Palmira, in the land of the wilderness.

19 And all the towns that belonged to himself, and were not walled, he fortified; the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.

20 All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel:

21 Their children, that were left in the land; to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day.

22 But of the children of Israel, Solomon made not any to be bond-men, but they were warriors, and his servants, and his princes, and captains, and overseers of the chariots and horses.

23 And there were five hundred and fifty chief officers set over all the works of Solomon, and they had people under them, and had charge over the appointed works.

24 [a] And the daughter of Pharao came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

25 Solomon also offered three times every year holocausts, and victims of peace-offerings, upon the altar which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.

26 And king Solomon made a fleet in Asiongaber, which is by Ailath, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir; and they brought from thence to king Solomon four hundred and twenty talents of gold.

CHAP. X.

The queen of Saba cometh to king Solomon: his riches and glory.

AND [b] the queen of Saba having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions.

2 And entering into Jerusalem, with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she

[a] 2 Par. viii. 11.

[b] 2 Par. ix. 1. Matt. xii. 42. Luke xi. 31.

of Tyre, south of Ptolemais, which is most probable; though S. Jerom says they were in the land of Basan, beyond the Jordan. C.

VER. 15. *Offered*, or paid back to Hiram, for what he had lent. T.—Heb. "And this is the reason of the levy (or tribute) which king Solomon imposed, in order to build," &c. H.—We have seen that Adoniram was at the head of this department. C. v. 14. The people bore these burdens with patience, till the works of *Mello* gave Jeroboam an occasion of stirring them up to rebellion. C. xi. 27. Mello was a palace, fortification, (C.) or bridge, erected in the vale, (Salien) from the palace to the temple, (M.) lying between Sion and the old Jerusalem. David had begun to build here, and Solomon perfected the works. Ezechias repaired the wall, 2 Par. xxxii. 5. In this palace Joas was slain. 4 K. xii. 20. C.—*Heser*, or Asor. Jos. xv. 23. and xix. 36. H.—There was a town of this name in the tribe of Juda, and another in that of Nephthali.—*Gazer* had been taken by Josue, but the Chanaanites had again made themselves masters of it.

VER. 16. *Wife.* This custom distinguished princes from common people, who paid a dowry to their intended bride. 2 Mac. i. 14. Philadelphus gave his daughter Bernice to Antiochus, of Syria, with an immense dowry, which caused her to be styled *Phernophorus.* The influence of these royal wives was more extensive than that of others of meaner birth, as we find in the daughter of Pharao, Jezabel, Athalia, &c. C.

VER. 17. *Nether*, in the tribe of Benjamin. 2 Paral. (viii. 5.) adds, *the upper*, which was a town of Ephraim. M.

VER. 18. *Baalath.* There were several towns of this name. Jos. xix. 44. C.—*Palmira.* Heb. *Tamor*, "a palm-tree." C.—But the *d* is preserved in the margin, as well as in some MSS. and in the ancient versions; and is read, *Tadmor*, in Chronicles. Kennicott.—Prot. have also, "Tadmor, in the wilderness, in the land." H.—Le Clerc adds, "of Aram," or Syria of Soba. 2 Par. viii. 3, 4. Palmira, famous for its water and fertile soil, was the boundary of the Roman and Parthian empires, (Plin. v. 25.) surrounded on all sides by vast deserts, and built by Solomon for the advantage of travellers, a day's journey from the Euphrates. Joseph. viii. 6.—Superb ruins are still to be seen, and various pagan inscriptions, in Greek. There are others in an unknown language, which might relate to the Jewish or Christian affairs. See Phil. Transac. Oct. 1695. Brun.—The city was destroyed by the emperor Aurelian. C.

VER. 19. *That . . himself.* Heb. "of store;" or to keep his treasures. H.—Lit. "of indigence," designed to counteract the effects of famine. Pharao obliged the Israelites to build such cities for him, (Ex. i. 11.) which are called *cities of tabernacles.* The word *miscenoth* is here rendered, *were not walled.—Chariots.* See C. iv. 26. C.—*Libanus*, the temple, (S. Jer. Trad.) or the palace. Sa.—But these were both in Jerusalem. H.—Solomon built a great deal at the foot of Libanus, (Salien) as the defile was of great importance. We read of the *tower of Libanus*, Cant. vii. 4. Travellers mention its ruins. Gabriel. Sionita. p. 6.

VER. 21. *Day.* After the captivity, some were found who had perhaps come from Phœnicia. 1 Esd. ix. 1. Solomon reduced the natives of the country to the most abject condition, forcing them to work like slaves. Joseph. viii. 6.—Heb. "upon those, Solomon imposed a tribute of bond-service, until this day." H.—Esdras (1 C. ii. 58) calls them who returned from captivity, *the children of the servants of Solomon*, 392. Their fathers were probably styled *proselytes;* and were in number, 153,600 See 1 Par. xxii. 2. and 2 Par. ii. 17. C.

VER. 22. *Bondmen.* Par. *To serve in the king's works; for they were warriors*, &c. The natural subjects performed the more honourable offices. H.—*Strangers* pay tribute. Matt. xvii. 24. Sesostris, king of Egypt, caused many temples to be erected after his expeditions, with this inscription: "No native laboured at them." Diodorus i.

VER. 23. *Officers* of the crown. There were 250 over the army, (Paral.) or 3,300, (3,600, Par.) including those who presided over the proselytes. C. v. 16. C.—These were employed while the temple was building. M.

VER. 24. *Mello*, taking it from the public, and adorning it with the most beautiful structures, for the honour and convenience of his queen. T.

VER. 25. *Year*, at the three great festivals, with peculiar solemnity, (C.) as well as holocausts every day, and on the sabbaths and new moons. 2 Paral. viii. 13. See ib. xxxi. 3. C.—He established funds for all these victims. M.

VER. 26. *Fleet.* Some ancient Latin editions have, (H.) "a name," or monument. W.—*Ailath*, to the east. See Num. xxxiii. 13.

VER. 27. *Fleet*, from Tyre, (C.) or from the island of the same name, in the Red Sea. Grotius.

VER. 28. *Ophir*, in the East Indies; (M.) an island called Taprobana, or Sumatra; (Salien) or a country near the heads of the Euphrates and Tigris. C. Dissert.—The variety of opinions is astonishing. Huet fixes upon Sophola, on the eastern coast of Africa; and supposes that the fleet of Hiram might proceed down a canal, which seems to have been formerly opened for a communication between the Mediterranean and the Red Sea. Strabo i. 17. and ii. D.—The various commodities might be procured either in Africa, or, on the voyage, in other countries. H.—*Twenty.* Par. reads *fifty.* The letters *c* (20) and *n* (50) may easily have been mistaken. Huet.—The thirty talents might be the value of other parts of the cargo, or might be spent in repairs and wages. C.—The sum here mentioned might be also refined gold. M.

CHAP. X. VER. 1. *Saba* is written with *sh*, to denote a part of Arabia, and with *s*, when Ethiopia is meant. Ps. lxxi. 10. The former is here designated, (M.) being "the ends of the earth, east" of Judea, (Tacit. Hist. v.) and lying also to the *south* of that country. Matt. xii. 42. This region was famous for gold, &c. and acknowledged the dominion of women:

> ———*Medis levibusque Sabæis*
> *Imperat hic sexus.*———Claud. Eutrop. i.

Grotius follows the opinion of Josephus (viii. 6.) and Origen, (hom. 2. in Cant.) who place the seat of this queen's empire at Meroe. The Abyssinians also pretend that their kings are descendants of Solomon, by the queen of Saba; and that Azarias, the son of Sadoc, stole the tables of the law, when he brought back his pupil from Jerusalem. Sanctius.—This shews their vanity and ignorance. C.—Still many suppose that this queen came from their country. W. &c.—*Lord*, who had raised Solomon to so great splendour, while, on the other hand, the king endeavoured to enhance his glory. H.—If we place the stop after Solomon, we may say that the queen was moved by divine grace, and attracted, like the Gabaonites, (Jos. ix. 9.) to embrace the true religion; (C.) though she seems to have professed it already, as many others did among the Gentiles. H. —The Fathers look upon her as a figure of the Christian Church. S. Hilary, Ps cxxi. S. Iræn. iv. 45. &c. *Barbara natione, non animo.* S. Paulin, ep. 1.—*Question*

came to king Solomon, and spoke to him all that she had in her heart.

3 And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her.

4 And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built,

5 And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cup-bearers, and the holocausts, which he offered in the house of the Lord, she had no longer any spirit in her;

6 And she said to the king: The report is true, which I heard in my own country,

7 Concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom and thy works exceed the fame which I heard.

8 Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom.

9 Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

10 [a] And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

11 ([b] The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine-trees, and precious stones.

12 And the king made of the thyine-trees the rails of the house of the Lord, and of the king's house, and citterns and harps for singers: there were no such thyine-trees as these brought nor seen unto this day.)

13 And king Solomon gave the queen of Saba all that she desired, and asked of him: besides what he offered her of himself of his royal bounty. And she returned, and went to her own country, with her servants.

14 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

15 Besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

16 And Solomon made two hundred shields of the purest gold: he allowed six hundred sicles of gold for the plates of one shield.

17 And three hundred targets of fine gold: three hundred pounds of gold covered one target: and the king put them in the house of the forest of Libanus.

18 King Solomon also made a great throne of ivory: and overlaid it with the finest gold.

19 It had six steps: and the top of the throne was round behind: and there were two hands on either side holding the seat: and two lions stood, one at each hand.

20 And twelve little lions stood upon the six steps, on the one side and on the other: there was no such work made in any kingdom.

21 Moreover, all the vessels out of which king Solomon drank, were of gold: and all the furniture of the house of the forest of Libanus was of most pure gold: there was no silver, nor was any account made of it in the days of Solomon:

[a] 2 Par. ix. 9.

[b] 2 Par. ix. 10.

Thus the ancients tried each others skill. Judg. xiv. 12. See C. iv. 30. The questions might regard natural history or religion. M.

VER. 4. *House*, the palace, or rather the temple, (C.) or both. M.—Dion (37) and Tacitus extol the grandeur of the temple, which Titus destroyed. What would they have said of that built by Solomon? C.

VER. 5. *In her.* She fainted away in rapture and astonishment. H.—Thus the church of the Gentiles is taught, by the gospel, to lay aside the *spirit* of pride, &c. W.

VER. 9. *Justice.* Kings are given by God, either in his mercy or in his anger. C.—They are not appointed for themselves alone. M.—This queen was moved to take so long a journey, to hear and to see Solomon, as a figure of the many potentates who should embrace the Christian faith. W.

VER. 11. *Thyine.* Pliny (iii. 16.) mentions a species of tall and incorruptible trees, called thya. The wood was odoriferous, and very costly. *Citri et mensarum insania, quas feminæ viris contra margaritas regerunt.* B. xiii. and xv. 16. Calypso burnt it, to perfume her whole island. Homer.—It was used as a sort of incense in *sacrifices*, and thence received its name. H.—Sept. translate, "plained;" and elsewhere, *pine-trees*, which is adopted by S. Jerom. 2 Par. ii. 8. C.—Heb. reads *almuggim* in one place, and *algumin* in the other, the letters being transposed; "for I suppose, says Kennicott, it will hardly be said that these trees were both almug and algum." H.—One word might be the Ethiopian pronunciation. Huet.—Yet Kimchi observes, that such transpositions of letters are very common among the Hebrews. D.—Solomon had desired Hiram to send him some algum, or "gum bearing" wood: but as there was not sufficient, or so fine, in Libanus as in Ophir, or in foreign parts, he procured more from those countries. The wood might probably resemble that of *settim*, or of black acacia, (Ex. xxv. 5.) whence the gum of Arabia is extracted. Acanthos, in Thebais, was celebrated for its fine thorn-trees, and for its gum. Strabo xvii. C.—it is placed near Memphis. Plin. iv. 10.—The Rabbins commonly understand the Heb. to mean, "coral," which is not fit for instruments, much less for architecture. Others translate ebony, or Brazil wood, but without reason. C. T.

VER. 12. *Rails.* Heb. *mihsad*, "pillars, supporters, or banisters." H.—Most interpreters suppose the rails were on each side of the road, leading from the palace to the temple. C.—Paral. *stairs.*—*Citterns*, or harps and lyres. H.—Heb. "kinnoroth and nebalim."

VER. 14. *Gold.* His stated revenue was, 4,646,350*l.* sterling. H.

VER. 15. *Merchants:* wholesale. M.—*Arabia*, the desert, which was peopled by various nations. *Arob* means, "a mixture, or assemblage," as well as "the night, and a fruitless country." Sept. seem to have read *abor*, "all the kings of the other side" the Euphrates, who were also called Arabs. See C. iv. 24.—*Country* around Judea, comprising the Phylarchs of Arabia, (Gen. xvii. 20.) and the Philistine Satraps.

VER. 16. *Shields.* Heb. *tsinnu* is rather indeterminate, denoting something sharp or pointed; "a dart," &c. C.—Par. *spears.* Some of the shields were made with a point, projecting from the middle, (H.) with which the enemy might be wounded. M.—These arms were used when the king went to the temple, and were reposited in the arsenal, at his return. C. xiv. 28.

VER. 17. *Targets*, smaller than the former, and resembling a crescent.

Ducit Amazonidum lunatis agmina peltis. Æneid i. C.

—Par. reads, *shields.*—*Fine.* Sept. "ductile." Heb. *ssut*, "beaten, refined," &c. —*Hundred* is omitted in Heb. and Sept. (H.) but is found in 2 Par. (ix. 16.) where we read 300 *of gold*, in like manner as 600 *of gold* in the preceding verse, without specifying the particular weight in either. These targets or shields, seem to have been heavier than the former, and designed only for ornament, being placed in the great hall, as they weighed each 375 Roman pounds, or 18,000 sicles; (C.) unless *mina*, pound, be here put for sicle; as Josephus (ii. 3.) says the sons of Jacob sold their brother for twenty pieces of silver. Gen. xxxvii. 28. M.—Salien thinks that 200 shields were each worth 600 sicles, and these 300 targets weighed each 300 sicles of gold. H.

VER. 18. *Ivory.* Heb. "of the tooth" (or horn) of elephants: people do not agree of which the ivory is formed. See Pliny (viii. 3.) for the former sentiment, and for the latter, Varro vi. Ezec. (xxvii. 15.) seems to unite both sentiments, calling it, "horns of the tooth." H.—Ivory may, in effect, be wrought like horn. —*Finest.* Heb. "gold of Uphas." This was the country whence it was brought; (Jer. x. 9.) probably Colchis, where the river Phasis, or *Phison*, flows. Gen. ii. 11. C.—The Chaldee calls Uphas, (in Jeremias) Ophir; and Huet supposes that Paz and Parvaim designate the same place. C. ix. 28. Job xxviii. 17. D. —In Paral. we only read, *pure gold*, which would suffer the ivory to appear in some places. C.

VER. 19. *Behind*, like an alcove, (H.) placed in the porch of the palace. C. vii. 8.—*Hands*, for the elbows to rest on. In Paral. S. Jerom translates, "little" *arms.* The feet might also be made in this shape. Josephus (viii. 5.) represents them as forming the seat: (C.) and the Sept. place them on each side: "the fore-parts of oxen, projected from the back of the throne, and hands on the throne, on each side of the seat." In Paral. also, we find a foot-stool of gold. H.

VER. 21. *No silver* vessels, (C.) though there was a great abundance of that metal, v. 27. It was not deemed worthy to be admitted at the king's table. H.

22 For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

23 And king Solomon exceeded all the kings of the earth in riches and wisdom.

24 And all the earth desired to see Solomon's face, to hear his wisdom, which God had given in his heart.

25 And every one brought him presents, vessels of silver and of gold, garments, and armour, and spices, and horses, and mules, every year.

26 [a] And Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he bestowed them in fenced cities, and with the king in Jerusalem.

27 And he made silver to be as plentiful in Jerusalem as stones: and cedars to be as common as sycamores which grow in the plains.

28 And horses were brought for Solomon out of Egypt, and Coa: for the king's merchants bought them out of Coa, and brought them at a set price.

29 And a chariot of four horses came out of Egypt, for six hundred sicles of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the Hethites, and of Syria, sell horses.

CHAP. XI.

Solomon, by means of his wives, falleth into idolatry: God raiseth him adversaries, Adad, Razon, and Jeroboam: Solomon dieth.

AND king Solomon [b] loved many strange women, besides the daughter of Pharao, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

2 Of the nations concerning which the Lord said to the children of Israel: [c] You shall not go in unto them, neither shall any of them come into yours: for they will most certainly turn away your hearts to follow their gods. And to these was Solomon joined with a most ardent love.

3 And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

4 And when he was now old, [d] his heart was turned

[a] 2 Par. i. 14.—[b] Deut. xvii. 17. Eccli. xlvii. 21.

[c] Exod. xxxiv. 16.—[d] A. M. 3023, A. C. 981.

VER. 22. *To Tharsis.* This word in Heb. signifies, "the sea." Isai. ii. 16. and xxiii. 10. M.—But when it signifies some particular place, (H.) it probably refers to Tarsus of Cilicia, which was once the most famous mart on the Mediterranean, though not perhaps in the days of Solomon, but after it had been embellished by the Assyrian kings. "Ships of Tharsis," often denote such as were fit for a long voyage; and of this description were the fleets of Solomon and of Hiram, which sailed from Asiongaber to Ophir, and touched at various ports, where they procured what they wanted. C.—Heb. "the king had at sea a navy of Tharsis.. once in three years: the navy of Tharsis came, bringing gold," &c. H.—*Teeth.* Heb. *Shenhabim.* The latter word is commonly rendered elephants, *h* being lost at the beginning. Bochart.—Syriac and Arab. intimate, that the elephants were brought alive. Perhaps *n* may be dropped after *b*; so that we should read, *ebnim*, as Ezec. xxvii. 15, and translate ivory and *ebony*; the one being remarkable for its white, and the other for its black colour. Both might be procured on the coasts of Ethiopia, by which the fleet passed. The Persians, and Sesostris, required the people of the country to pay both for tribute. Pliny xii. 14. Diod. i.—*Apes.* Heb. *Kophim.* Greek, Κῆπος. There was a peculiar species in Ethiopia, which the Egyptians adored at Babylon, near Memphis, and was exhibited by Julius Cæsar, in the public shews. Solin. Bochart.—*Peacocks* is not expressed in the Sept. C.—The Roman edition, instead of *elephants*, &c. inserts, "stones," &c. intended for the various edifices and towns, which Solomon fortified, to keep under the nations of Chanaan, whom he forced to labour, &c. But the Alexandrian copy has, ταῶνων, "peacocks," as *thuciim* is rendered (H.) by the Chal. Syr. &c. C.—Huet observes, that these birds were scarcely known in the time of Alexander, and would therefore understand, *psittacos*, "parrots." D.—But peacocks were called, "birds of Media," as they were very common in that country, (C.) and about Babylon. Diod. ii.—The fleet of Solomon might advance as far as the confines of Media. Josephus adds, that it brought home Ethiopian slaves, who were in high esteem in a country where eunuchs were employed to guard the women, (C.) as there would be less danger of too great familiarity. H.

VER. 24. *The earth*; or, *the kings of*, &c. Paral.

VER. 26. *Hundred chariots.* Par. *forty thousand horses, in the stables, and* 12,000 *chariots and horsemen*; though the chariots may be referred to the former number, conformably to the Heb. and to C. iv. 26. M.—Many of the horses were not employed in the chariots, (Salien) which were 1400 in number 2 Par. i. 14. M.

VER. 27. *Sycamores,* (Heb. *shikmim*) which were formerly very common in Palestine, as they are still about Cairo, in Egypt. The fruit resembles figs, as the leaves do the mulberry tree; whence the name is a compound of σῦκον, "a fig," and μόρια, "a mulberry;" though some would prefer μῶρος, "a fool," to denote that the fruit is "insipid." It is however sweeter than wild figs, and proceeds from the trunk of the tree. C.

VER. 28. *Egypt* was once very famous for horses, and the breed is much admired by travellers. The Turks will not suffer strangers to have them. The canals made by Sesostris and other kings, caused their numbers to be diminished. Herod ii. 108.—Yet there were many used in the time of Ezechias. 4 K. xviii. 24.—*And Coa.* Some take this to be the name of some unknown place, (D.) or of a town in Arabia Felix, (Ptol. vi. 17.) or "of a fair." T.—Heb. "and from Michoe," which was the ancient name of Troglodytis, near Egypt. Pliny vi. 29. C.—Prot. "and linen yarn; the king's merchants received the linen yarn at a price." *Mokue* signifies "a thread;" (H.) and the linen cloth of Egypt was in high estimation. Isai. xix. 9. Ezec. xxvii. 7. Pliny xix. 1.—Jarchi and others understand, "a string" of horses, tied together by the tails. But Bochart translates, "They brought horses for Solomon out of Egypt; and, as for the tribute, the custom-house officers of the king received it, at a certain rate," agreed upon between Solomon and the king of Egypt.

VER. 29. *Fifty,* upon an average.—*Hethites:* some had retired, and built Lusa; Judg. i. 26.) others dwelt beyond Libanus. 4 K. vii. 6. These kings sold horses to Solomon; or, according to the Heb. the Jews had the traffic of horses in their own hands. C.—Prot. "and so for all the kings.. did they bring *them* out by their means." Sept. "thus to all the kings.. of Syria, on the seashore, they came out." H.—The merchants sold horses to these kings, at 150 sicles a piece. C.

CHAP. XI. VER. 1. *Strange women,* who had been brought up in the service of idols, and were not sincerely converted. H.—Riches engaged Solomon in the love of pleasure, and this brought on his ruin. C.—He began with the spirit, but ended in the flesh. Gal. iii. 3. Eccles. xlvii. 21. He was aware of the dangerous conversation of women. Eccle. xix. 2. Yet he has left us in his own person an example of that dreadful truth, that it is difficult to love with discretion. H.—*Amare et sapere vix cuiquam conceditur.*—Nothing could be more beautiful than the commencement of his reign, nor more terrible than the latter part of it. *Thou hast stained thy glory,* &c. Eccli. xlvii. 22. Hence we may apply to him, *How art thou fallen from heaven?* Isai. xiv. 12. C.—*Pharao.* This marriage seems to be blamed, as the source of Solomon's misfortunes; though it is probable, that she had pretended to embrace his religion. M. Salien.—He ought to have repudiated her as soon as she relapsed. T.

VER. 2. *Gods.* See Ex. xxxiv. 16. Deut. vii. 4. The law only forbids expressly the marrying of the women of Chanaan. But it was easy to discern, that the spirit of the law equally prohibited connexions with others who were addicted to idol-worship. See 1 Esd. x. 3. Such alliances are always dangerous, and generally prove fatal; (C.) unless there be good reason to believe that the parties are sincerely converted: in which case the prohibition ceases. H.—*Love.* Thus, *nitimur in vetitum semper, cupimusque negata*; and, *stolen waters are sweeter,* says impure love; but *her guests are in the depths of hell.* Prov. ix. 17. 18.

VER. 3. *Concubines,* or secondary wives. H.—Those who have any sense of modesty, can hardly read this without blushing. Salien.—Solomon was guilty not only of intemperance, but also of a transgression of the precept. M. Deut. xvii. 17.—*He shall not have many wives:* though as that command is indefinite, and David had eighteen, without blame, (2 K. iii. 3.) it is difficult to say how many a person might have, at that time, without exceeding the bounds of moderation. H.—But a thousand wives for one man, is certainly too great a number. When Solomon wrote the Canticles, he had only sixty queens and eighty concubines. Cant. vi. 8. The Rabbins allow the king eighteen wives. But it is probable that most of the kings indulged themselves in a greater latitude. Darius, of Persia, took along with him to the wars 350 concubines, when he was overcome by Alexander. Athen. xiii. 1. Priam had also many wives, besides Hecuba, the *queen.* The inferior wives looked upon those who had this title with a degree of respect, bordering on adoration. C.

VER. 4. *Old;* about fifty. Salien. C.—This is an aggravation of his guilt. H.—Solomon spent the first thirty years of his reign in virtue: but towards the termination of it, he gave into idolatry, and into such excesses, that he deserves to be ranked with Henry VIII. who began well, but ended with dishonour. H. —*Heart,* and *mind* also, v. 9. He sacrificed to idols, not only externally, but gave them internal worship; (Salien) so much was his understanding darkened, unless (H.) he acted against his better knowledge. Eccles. ii. 9. T.—*Father* who did not continue long in sin. D.—"The wisdom, which had been given to him, entirely abandoned his heart, which the discipline even of the smallest tribulation had not guarded." S. Greg. Pastoral. p. 3.—"He had commenced his reign with an ardent desire of wisdom, and when he had obtained it by spiritual love, he lost it by carnal affections." S. Aug. Doct. iii. 21.—"Prosperity, which is a severe trial for the wise, was more disadvantageous to him than wisdom herself had been profitable." De Civ. xvii. 20.—The Fathers do not attempt to palliate the guilt of Solomon; and those aggravate his crime, who endeavour to excuse him by saying, that his mind was still convinced that there could be but

away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

5 But Solomon worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites.

6 And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David, his father.

7 Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over-against Jerusalem, and for Moloch, the idol of the children of Ammon.

8 And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

9 And the Lord was angry with Solomon, because his mind was turned away from the Lord, the God of Israel, [a] who had appeared to him twice;

10 And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

11 The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

12 [b] Nevertheless, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Neither will I take away the whole kingdom; but I will give one tribe to thy son, for the sake of David, my servant, and Jerusalem, which I have chosen.

14 And the Lord raised up an adversary to Solomon, Adad, the Edomite, of the king's seed, in Edom.

15 [c] For when David was in Edom, and Joab, the general of the army, was gone up to bury them that were slain, and had killed every male in Edom,

16 (For Joab remained there six months with all Israel, till he had slain every male in Edom,)

17 Then Adad fled, he and certain Edomites of his father's servants, with him, to go into Egypt: and Adad was *then* a little boy.

18 And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went into Egypt, to Pharao, the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

19 And Adad found great favour before Pharao, insomuch that he gave him to wife the own sister of his wife, Taphnes, the queen.

20 And the sister of Taphnes bore him his son, Genubath; and Taphnes brought him up in the house of Pharao: and Genubath dwelt with Pharao among his children.

21 And when Adad heard in Egypt that David slept with his fathers, and that Joab, the general of the army, was dead, he said to Pharao: Let me depart, that I may go to my own country.

22 And Pharao said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing; yet I beseech thee to let me go.

23 God also raised up against him an adversary, Razon, the son of Eliada, [d] who had fled from his master, Adarezer, the king of Soba.

24 And he gathered men against him, and he became a captain of robbers, when David slew them *of Soba:* and they went to Damascus, and dwelt there, and they made him king in Damascus.

[a] Supra ix. 2.—[b] Infra xii. 15.

[c] 2 Kings viii. 14.—[d] 2 Kings viii. 6. 1 Par. xviii. 6.

one God, and that his adoration of idols was merely external, and out of complaisance to his wives. See Sanctius, &c. C.

VER. 5. *Astarthe.* Heb. *Hashtoreth,* "ewes," is in the plural form, as if to denote many idols. But the moon, or *the queen of heaven,* (Jer. vii. 18.) is particularly designated. Judg. ii. 12. H.—Some explain it of Venus, (Sanctius) or Juno. T.—*Moloch.* Heb. *Molciom,* (their king) "the abomination;" (H.) supposed to be the sun, (Sanctius) or saturn. T. See 4 K. xxiii. 10.

VER. 7. *Chamos.* Bacchus or Priapus, called Κῶμος, by the Greeks, as he presided over "feasting." His worship was most shameful, and therefore performed in the night. The temples erected by Solomon, were not entirely demolished till the reign of Josias. T.—*Hill.* Heb. "Then Solomon erected a high place (temple, altar, or grove) to Chamos, the abomination of Moab, on the, &c. *hill;*" it is supposed of olives, (H.) to the east of Jerusalem, which was hence called, *the mount of offence.* 4 K. xxiii. 13. C.—Yet no place was consecrated to idols within the city. M.—The idols of Egypt are not specified, though the daughter of Pharao would, probably, interest herself in their favour. The Jews were more prone to those of Chanaan. We find, however, that they were addicted to the worship of Adonis, who was highly revered in Egypt; (Ezec. viii. 14. C.) and the golden calves were an imitation of Apis. H.—Six temples were probably built, as wives of so many different nations are specified, v. 1. Abul. Salien.

VER. 9. *Twice,* or repeatedly. See C. ix. 2. H.—He had appeared to him at Gabaon, and after the consecration of the temple, (M.) besides sending a prophet to him while he was building. C. vi. 12. Abul.—God was not content with giving him the general commandments: he had condescended to caution him in a most particular and earnest manner: (H.) so that his transgression is more horrible and ungrateful. C.—No doubt the priests and prophets had often besought him to alter his conduct; but the sinner is deaf, till God speak to his heart. Salien, A. 3054.

VER. 11. *This.* Lit. and Heb. "Because thou hast this with thee." H.—Since this is thy conduct, and fixed determination, to abandon my service, I will also reject thee. The Lord spoke to him in a third vision, (C.) or by the mouth of Ahias, (Abul.) who was likewise appointed to inform Jeroboam of his election to a part of the kingdom. Salien, A. 3059.

VER. 12. *Sake.* As David placed this son upon the throne, the disgrace would seem to revert on him. M.—Here we behold the reward of piety, and how desirable a thing it is to have saints for our parents. H.

VER. 13. *One tribe.* Besides that of Juda, his own native tribe. Ch.—That of Benjamin had been so reduced, that it scarcely deserved the name of a tribe. It was also invariably connected with the adjoining tribe of Juda; as many of the other tribes, after the captivities of Assyria and Babylon, went by the common title of Jews. T.—The Levites, and many of the Israelites, came to inhabit in the land of Juda, for the sake of the true religion. C. xii. 17. 2 Par. xi. 13. 16. Jeroboam banished the tribe of Levi from his dominions, that he might more easily introduce a change of religion among his subjects. The two kingdoms were thus almost equal in strength. C.—*Chosen* for the abode of holiness, and the seat of government. Salien.—*One tribe . . and Jerusalem;* which latter may denote the tribe of Benjamin. W.

VER. 14. *Adversary.* Heb. *Satan.* Nothing of this kind could molest him, while he continued faithful. C. v. 4. But now he sees the arm of God stretched out, pressing him to repent.—*Adad.* Sept. *Ader.* Josephus says that this prince solicited Pharao to let him return into his own country, after the death of Joab: but was prevailed upon to desist from the attempt, till the affairs of Solomon began to decline. He then endeavoured to get possession of the country; but, being repelled by the strong garrisons of the Hebrews, he went and joined Razar, (Heb. Razon) who had revolted against Aderezer; and made inroads into the dominions of Solomon, after he had conquered a part of Syria. Ant. viii. 7. Others think that Solomon consented, at the entreaty of Pharao, that Adad should reign over Idumea, on his paying tribute; and that the latter attempted to throw off the yoke. Salien.—But these particulars are uncertain, and Idumea was subject to the kings of Juda till the days of Joram. 2 Par. xxi. 8. C.

VER. 15. *In Edom,* in the 15th year of his reign. Salien.—Abisai was the general in this expedition. 2 K. viii. and 1 Par. xviii. 12.

VER. 17. *Boy.* About five (Salien) or 12 years of age. Pineda.

VER. 18. *Land,* to maintain him (Josephus) out of the royal domains, (C.) of which the kings were possessed. Didor. i. p. 46.—He appointed him governor of some part of the country. Vatable.

VER. 19. *Full.* Sept. "elder sister of his wife Thekemina." H.

VER. 23. *Razon.* He must have been now about 94 years old; unless this was the son of Aderezer's general. Salien. M.

VER. 24. *Robbers,* or (Heb. and Sept.) "a band" with whom he made depredations. H.—*Damascus,* with David's consent, on their admitting a garrison, (2 K. viii. 6,) and consenting to pay tribute; (M.) or Razon might make himself master of this place, only after the apostacy of Solomon. His successors became

25 And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel; and he reigned in Syria.

26 [a] Jeroboam also, the son of Nabat, an Ephrathite, of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king.

27 And this is the cause of his rebellion against him; for Solomon built Mello, and filled up the breach of the city of David, his father.

28 And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

29 [b] So it came to pass at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias, the Silonite, clad with a new garment, found him in the way: and they two were alone in the field.

30 And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

31 And he said to Jeroboam: Take to thee ten pieces: for thus saith the Lord, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 But one tribe shall remain to him for the sake of my servant, David, and Jerusalem, the city which I have chosen out of all the tribes of Israel:

33 Because he hath forsaken me, and hath adored Astarthe, the goddess of the Sidonians, and Chamos, the god of Moab, and Moloch, the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and *to keep* my precepts, and judgments, as *did* David, his father.

34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments, and my precepts.

35 But I will take away the kingdom out of his son's hand, and will give thee ten tribes:

36 And to his son I will give one tribe, that there may remain a lamp for my servant, David, before me always in Jerusalem, the city which I have chosen, that my name might be there.

37 And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

38 If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments, and my precepts, as David, my servant, did: I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

39 And I will for this afflict the seed of David, but yet not for ever.

40 Solomon, therefore, sought to kill Jeroboam: but he arose, and fled into Egypt, to Sesac, the king of Egypt, and was in Egypt till the death of Solomon.

41 And the rest of the words of Solomon, and all that he did and his wisdom: behold they are all written in the Book of the words of the days of Solomon.

42 And the days that Solomon reigned in Jerusalem, over all Israel, were forty years.

43 And [c] Solomon slept with his fathers, and was buried in the city of David, his father; and Roboam, his son, reigned in his stead.

[a] 2 Par. xiii. 6.—[b] 2 Par. x. 15.

[c] A. M. 3029, A. C. 975.

very formidable to the Jews, particularly Razin, (4 K. xv. and xvi.) who was slain by Theglathphalassar. Ib. v. 9. C.

VER. 25. *Solomon*, after he once began. H.—*Adad.* Heb. "and with the evil of Adad, and he detested Israel." M.—Razon and Adad conspired to attack Solomon. H.—Adad may be the common name of the kings of Damascus. Some copies of the Sept. do not speak of Razon, but continue the history of Adad, v. 14. They also read *Edom* here instead of *Aram*, or *Syria*, which would remove the confusion. C.—Adad, Razon, and Jeroboam always oppugn Solomon after his fall; and signify the flesh, the world, and the devil. W.

VER. 26. *King*, attempting to draw the people into rebellion, as he perceived that they were discontent with the buildings at Mello. He had a command over them; and though he was, for the present, obliged to save himself by flight, he had sown the seeds of rebellion by his discourses, in such a manner, that the imprudent answer of Roboam (C.) easily brought them to maturity. H.

VER. 28. *Joseph*, Ephraim, and Manasses. M.—He was of the former tribe. Salien.—At first Solomon employed none of the Israelites to work. C. ix. 22. But he afterwards oppressed them grievously. The king's *right* was to make his subjects cultivate his lands, &c. 1 K. viii. 11. They did not pay money, (Mat. xvii. 24,) but wrought for the king. Heb. "he made him ruler over all the charge," (or levy.) H.—The Vulg. often uses the word tribute (C.) for *sebel.* Josephus believes that Jeroboam had the command over the forces of the house of Joseph: but he had rather the superintendency over the workmen. H.

VER. 29. *Garment. Salma* occurs 16 times in this sense, and *simlee* 27. The latter, we may presume, is the true reading, as it is in the Sam. Pentateuch invariably; Ex. xxii. 26, 27, both words are printed in the Heb. Bible. But it is not probable that Moses should have written them so; no more than a Latin author would use both *vestinentum* and *vestimentum. Shamal*, in Arabic, signifies "he clothed himself all over." Kennicott.—*Way* leading to Ephraim, (M.) his department. C.—*Field.* Sept. "he drew him aside out of the road: and Ahias had on a new cloak, and both were in the field." H.—Jeroboam would not probably go unattended; (M.) and it seems this transaction soon transpired, and came to the ears of Solomon. H.

VER. 30. *Parts.* He speaks by his actions, (M.) thus foretelling what should happen, as was customary with the prophets. Osee i. 2. Jer. xxvii. 2. Ezec. xii. 7. Acts xxi. 11. C.—This tended to make a deeper impression on the mind, (H.) and to convince all, that what was spoken, was not in jest. W.

VER. 34. *Make*, or permit him to reign. M.

VER. 36. *A lamp.* Posterity, (2 K. xxi. 17.) power, and glory. 4 K. viii. 19.

VER. 37. *Desireth.* It seems he was already disposed to revolt. C.

VER. 38. *Faithful house*, which shall not be destroyed, nor lose the kingdom, for a long time. Jeroboam never complied with the condition. C.

VER. 39. *For this* infidelity of Solomon, (H.) *afflict*, by raising up a rival. M.—*For ever.* Notwithstanding the wickedness of many of its princes, this family was to subsist, in a distinguished rank, till the coming of the Messias; that the completion of the promises might be more observable. C.—After 250 years, the throne of Israel was subverted. M.

VER. 40. *Therefore*, being apprized of what had passed, as well as to prevent the farther attempts of Jeroboam. H.—*Sesac.* He is the first, whose proper name is given in Scripture. Whether he was of the same family, as the Pharao, whose daughter Solomon had married, cannot be ascertained. Marsham makes Sesac the same with the renowned Sesostris, the Sethosis of Manetho. But Usher thinks that Sesostris reigned immediately after the Israelites left Egypt; while Pezron, &c. suppose that Amenoplis, who was drowned, was even his grandson. C.

VER. 41. *Words*, or transactions. H.—*Book.* This book is lost, with divers others mentioned in holy writ. Ch.—Nathan, Ahias, and Addo, composed these journals. 2 Par. ix. 29. H.—Similar works were kept at the courts of Persia and of Babylon. Est. vi. 1. and 1 Esd. vi. 2. Plutarch quotes the journal of Alexander; and Tacitus (An. iii.) informs us, that the smallest occurrences were specified in journals, at Rome, while things of greater importance were recorded in the annals. *The books of days*, are cited in the Paral. so that we cannot suppose that these journals are the same with that work. C.—God was pleased that those writings should not come down to us; so that we can only speak from conjecture of the repentance of Solomon. Salien, A. 3058.

VER. 42. *Forty.* Josephus says eighty; and some suppose, that the Scripture only specifies the years during which Solomon reigned virtuously. Pezron is of the same opinion as Josephus. H.—Others contend that it is a manifest mistake. Immoderate pleasures hastened his old age and death, when he was about fifty-eight years old. All in him was great, whether we consider the virtues of his early days, or the vices of his old age. He falls from heaven into the abyss. His repentance is a problem. C.

VER. 43. *Solomon slept*, &c. That is, died. He was then about fifty-eight years of age, having reigned forty years. Ch.—S. Chrysostom, at different times, seems to have entertained opposite opinions on this head, (H.) which has been a matter of controversy among the Fathers, as it is at present with us. We ought to adore and imitate, with trembling, the silence of Scripture. C.—Sept. seem favourable to Solomon: (Prov. xxiv. 32.) "At last I did penance, and looked forward, to embrace discipline." H.—But the Heb. Chal. and Vulg. have nothing similar. C.—Some think that the Book of Proverbs, as well as that of Ecclesiastes, was composed by him after his repentance; and that he expresses his sentiments of affliction and self-condemnation, (Prov. xxx. 2.) and his opinion of all earthly gratifications. Eccles. i. 2. &c. H.—Yet this dreadful uncertainty

CHAP. XII.

Roboam, following the counsel of young men, alienateth from him the minds of the people. They make Jeroboam king over ten tribes: he setteth up idolatry.

AND [a] Roboam went to Sichem: for thither were all Israel come together to make him king.

2 But Jeroboam, the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And they sent and called him: and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying:

4 Thy father laid a *grievous* yoke upon us: now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

5 And he said to them: Go till the third day, and come to me again. And when the people was gone,

6 King Roboam took counsel with the old men, that stood before Solomon, his father, while he yet lived, and he said: What counsel do you give me, that I may answer this people?

7 They said to him: If thou wilt yield to this people to-day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.

8 But he left the counsel of the old men, which they had given him, and consulted with the young men that had been brought up with him, and stood before him.

9 And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke, which thy father put upon us, lighter?

10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

11 And now my father put a heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

12 So Jeroboam, and all the people, came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

13 And the king answered the people roughly, leaving the counsel of the old men, which they had given him,

14 And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: My father beat you with whips, but I will beat you with scorpions.

15 And the king condescended not to the people: for the Lord was turned away from him, to make good his word, [b] which he had spoken in the hand of Ahias, the Silonite, to Jeroboam, the son of Nabat.

16 Then the people, seeing that the king would not hearken to them, answered him, saying: What portion have we in David? or what inheritance in the son of Isai? Go home to thy dwellings, O Israel: now, David, look to thy own house. So Israel departed to their dwellings.

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

18 Then king Roboam sent Aduram, who was over the tribute: and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem:

[a] A. M. 3029. 2 Par. x. 1.

[b] Supra xi. 31. A. M. 3030, A. C. 974.

may serve to keep us all in humble fear, and teach us to work out our salvation with trembling. C.—If Solomon really repented, (H.) he might not have time or power to remove all the vestiges, and the very foundations of the idolatrous temples, which Ezechias also neglected in ruins, as no longer dangerous, and as so many monuments of the folly of Solomon. But Josias caused them to be entirely removed. 4 K. xxiii 13. Salien, A. 3059. The daughter of Pharao would probably imitate her beloved husband. Pineda.—Sadoc seems to have departed this life about the same time with Solomon; as his son Achimaas, who had married Basemath, the king's daughter, succeeded him in the pontificate, at the commencement of Roboam's reign. Chron. Min. Heb. Salien.

CHAP. XII. VER. 1. *King*, or to acknowledge his right, provided he would grant their request. The discontented assembled at *Sichem*, rather than at Jerusalem, as they would be under less restraint. C.—They appointed Jeroboam to prefer their petition. M.—Roboam was probably the only son whom Solomon had by his wives. C.—We read of two daughters, Japheth and Basemath. C. iv. 11. and 15. H.—Naama, the Ammonite, was the mother of Roboam, who, though 40 years old, was devoid of good sense. 2 Par. xiii. 7. Eccles. ii. 18. Eccli. xlvii. 27. C.

VER. 2. *Hearing of.* Heb. "*It* (the assembly) and Jeroboam dwelt in Egypt." H.—But in 2 Paral. x. 2, we find he *returned.* It is probable that both texts agreed in the days of S. Jerom; as the same letters, if read in a different manner, may have both meanings. C.—Sept. have also "returned." H.

VER. 4. *Yoke*, of personal service, (C.) first to build the temple, and afterwards to erect palaces, fortify cities, &c. The works of Mello gave the greatest discontent. H.

VER. 6. *Old men.* Banaias and Jahiel. S. Jer. Trad.

VER. 7. *They said.* Heb. "he said." The transcribers, probably not understanding what they wrote, frequently mistake singular for plural verbs. So v. 21. "they came," instead of *he came.* Some MSS. and the ancient versions are correct. Kennicott.—*Yield.* Heb. "serve." By the submission of one day he might have acquired the kingdom. Great attention is requisite at first. Tacitus (Hist. iv.) represents Vespasian, *Novo principatu suspensum, & vultus quoque ac sermones omnium circumspectantem.*

VER. 8. *Him.* They were young, compared with the former, though they might be 40 years old. M.—It was frequently the custom in the eastern courts, to educate young noblemen along with the heir to the crown. Such formed the captains of Alexander, (1 Mac. i. 7,) and the warriors of Sesostris, whose father ordered all the male children who were born on the same day in his dominions, to be brought to court, to be educated with his son. Diod. i.—The Persian nobility were brought up at the gate of the prince, that they might learn temperance and the art of governing. Xenoph. Cyrop. i.—The endeavours of Solomon were frustrated by the evil disposition of his son, and of those about his person.

VER. 10. *Finger* is not expressed in Heb. or Sept. but the Syr. and Josephus agree with the Vulg. In Paral. we read *loins*, instead of *back.* Heb. and Sept. my little (Prot. supply *finger*). Sept. "my littleness," μικρότης; but in Paral. *finger* is added. H.—Chal. "my weakness is stronger than my father's strength." The loins denote strength. Roboam did not use these boasting and insolent expressions: but he adopted their spirit. C.—He insinuates that he was twice as old as his father when he began to reign, (Pineda vii. 24,) or he uses a proverbial exaggeration. Delrio. adag. 202. M.

VER. 11. *Scorpions.* Chal. "thorns." Heb. has both significations. Like a tyrant, Roboam threatens to beat the people with sharp thorns. M.

VER. 15. *Turned.* Heb. "for the cause (revolution) was from the Lord, (C.) that he might verify his word." H.—God permitted the king to act imprudently, and disposed things in such a manner, that the prediction took effect. C.—Indeed, the prophet had only spoken, because things would happen. H.—"There are two sorts of persecutors, those who blame, and those who flatter: the tongue of the flatterer persecutes more than the hand of him who kills." S. Aug. in Ps. lxix. D.—Roboam fell a prey to his evil counsellors. H.—*That*, (v. 16) denotes the sequel, not the final cause, as C. xiv. 9. W.

VER. 16. *Look to.* Chal. "rule over thy own tribe." They imitate those who give a bill of divorce. C.—Herein they were not excusable, no more than those who persecuted God's people, though he permitted their wickedness, to chastise the guilty. M.—Seba had formerly withdrawn the people from David in the same manner. 2 K. xx. 1. H.—Abulensis thinks that as God had chosen Jeroboam, and his rival acted tyrannically, the people did right. T.

VER. 17. *Them*, as well as over many, who came into his territory, that they might practise the true religion, without restraint. H. C. xi. 13.—The kings of Juda afterwards made various conquests. C. xiii. 19. Hence they were able to contend with the other tribes (C.) with advantage. H.—Even at first, Roboam put himself at the head of 180,000 chosen men, v. 21. Abia had an army of 400,000, and Asa near 600,000; while Josaphat had 1,160,000 soldiers. 2 Par. xiii. 3. and xiv. 8. and xvii. 14.

VER. 18. *Aduram.* One of the same name had occupied this post under David. 2 K. xx. 24. C.—Some suppose that this is the same with *Adoniram.* C. iv. 6. Roboam imprudently sent him to appease the people, (Salien) or haughtily to demand the usual tribute; unless the king abandoned him to the fury of the populace, as an object of their horror. The people have often been appeased by the

19 And Israel revolted from the house of David, unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.

21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam, the son of Solomon.

22 [a] But the word of the Lord came to Semeias, the man of God, saying:

23 Speak to Roboam, the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

24 Thus saith the Lord: You shall not go up, nor fight against your brethren, the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.

25 And Jeroboam built Sichem in Mount Ephraim, and dwelt there, and going out from thence, he built Phanuel.

26 And Jeroboam said in his heart: Now shall the kingdom return to the house of David,

27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam, the king of Juda, and they will kill me, and return to him.

28 [b] And finding out a device, he made two golden calves, and said to them: Go ye up no more to Jerusalem: [c] Behold thy gods, O Israel, who brought thee out of the land of Egypt.

29 And he set the one in Bethel, and the other in Dan:

30 And this thing became an occasion of sin: for the people went to adore the calf as far as Dan.

31 And he made temples in the high places, [d] and priests of the lowest of the people, who were not of the sons of Levi.

32 And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves, which he had made: and he placed in Bethel priests of the high places, which he had made.

33 And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart: and he ordained a feast to the children of Israel, and went up on the altar to burn incense.

CHAP. XIII.

A prophet sent from Juda to Bethel, foretelleth the birth of Josias, and the destruction of Jeroboam's altar. Jeroboam's hand, offering violence to the prophet, withereth, but is restored by the prophet's prayer: the same prophet is deceived by another prophet, and slain by a lion.

AND [e] behold there came a man of God out of Juda, by the word of the Lord, to Bethel, when Jero-

[a] 2 Par. xi. 2.—[b] Tob. i. 5.

[c] Ex. xxxii. 8.—[d] 2 Par. xi. 15.—[e] A. M. 3030.

death of rapacious ministers.—*Haste.* Heb. "he strengthened himself," or obstinately persisted in his resolution of reducing the people by force; and thus those, who might now have been easily reclaimed, were driven to choose another king, and the evil became irremediable. C.

Ver. 20. *Again*, from Egypt, v. 2. H.—He had not been present, it seems, at the second assembly; or, at least, he had retired as soon as Roboam had given his decision. But the people having stoned Aduram, and thus rendered a reconciliation very difficult, Jeroboam was invited to accept the crown. C.—As this was conformable to his utmost desires and the prophet's declaration, he made no demur. C. xi. 37. H. *Only.* Benjamin was a small tribe, and so intermixed with the tribe of Juda, (the very city of Jerusalem being partly in Juda, partly in Benjamin) that they are here counted but as one tribe. Ch.—Perhaps *Benjamin* at first hesitated; but, considering the greater danger to which it would be exposed, embraced the party of Roboam, v. 21. Salien.

Ver. 21. *Fourscore.* Sept. "twenty." D.—But the Alex. copy agrees with the Heb. H.

Ver. 24. *Them.* This shews the great authority of Semeias. He wrote the history of Roboam. 2 Par. xii. 15. He also foretold the irruption of Sesac, to punish the house of Israel; but not to destroy it. C.—The obedience of Roboam deserves applause; though it would have been a vain attempt to resist God, who was resolved to punish his family. M.—God must have touched the hearts of the leaders, to convince them that he spoke by the mouth of Semeias. Salien.—The Vat. Sept. here subjoins almost the whole history of Jeroboam, improperly. H. See C. xiv.

Ver. 25. *Built*, or "had built," while Roboam was preparing for his invasion. Salien.—*Sichem* and *Phanuel* had been ruined by Abimelech, and by Gedeon. Judg. viii. 17. and ix. 45. C.—By means of these fortresses, he secured both sides of the Jordan. H.—Jeroboam afterwards fixed his residence at Thirsa, where the court was kept, till Amri built Samaria.

Ver. 27. *Him.* Jeroboam chose to follow the dictates of human policy, rather than to depend on the express declaration of God, who had given him the kingdom. It was natural that the people should have a predilection for the house of David; (C.) and he might fear that the priests would prevail upon them to return to their old master, as they dwelt about Jerusalem. Salien.

Ver. 28. *Device.* Wicked policy, to make religion subservient to the state. W.—Jeroboam was right in judging, (H.) that it is one of the strongest foundations of government, (C.) and therefore he would have a peculiar religion for his subjects. H.—Strange blindness, caused by ambition! As if God could not have maintained him on the throne. The sequel evinces how delusive were his wicked projects. C.—*Calves.* It is likely, by making his gods in this form, he mimicked the Egyptians, among whom he had sojourned, who worshipped their Apis and their Osiris under the form of a bullock. Ch. S. Jerom in Osee iv. 15. and v. &c.—The Greeks commonly style these idols, *heifers*, as more contemptible than bulls; (T.) and some Fathers style them, "calf-heads." Lact. iv. 10. Monceau pretends that they resembled the cherubim, and were intended to represent the true God; thus endeavouring to excuse the Israelites from idolatry, on this occasion, as well as when they came out of Egypt. Ex. xxxii. 4. But his arguments are weak, and Jeroboam is constantly condemned as a most wicked and idolatrous prince. C. xiv. 9. 4 K. xxiii. 15. Osee viii. 5. and x. 5. C.—*Egypt.* The same had been said by Aaron. M.

Ver. 29. *Bethel and Dan.* Bethel was a city of the tribe of Ephraim, in the southern parts of the dominions of Jeroboam, about six leagues from Jerusalem: Dan was in the extremity of his dominions, to the north, on the confines of Syria. Ch.—The Israelites did not hesitate to travel so far, v. 30. C.—Those who lived nearer Bethel, went thither along with their king. Salien.—The latter city was assigned to Benjamin. Jos. xviii. 22. M.—But probably many of the subjects of Jeroboam dwelt in it; so that it was the most southern city of his dominions. It had been consecrated by Jacob, (Gen. xxviii. 19.) and was a famous place of devotion. 1 K. x. 3. Sept. (Alex.) and S. Cyril (in Osee, p. 5.) read Galgal. Dan had been long before infected with idolatry. Judg. xviii. 30.

Ver. 30. *Sin*, almost irreparable, which brought on the ruin of the ten tribes. Though the calves were taken away along with them into captivity, the people did not return to the service of the Lord: but the greatest part imitated the conduct of the pagans, with whom they mixed; while some few returned with the tribe of Juda, and made a part of that kingdom. The Samaritans, who were sent to inhabit their country, were not of the race of Jacob. C.

Ver. 31. *Places*, to other idols or *devils*, (2 Par. xi. 15. H.) not merely at Bethel. C. xiii.—*Lowest.* Such places were fittest for him. W.—Heb. "extremity:" others understand people of reputation: but it seems he took any *whosoever would* (C. xiii. 33.) accept the office, without confining himself to the Levites. C.—Indeed most of them were banished, as refractory; (2 Par. xi. 13.) though some were so weak as to take part with him; (Ezec. xliv. 10) probably the descendants of Micha. Judg. xviii. 31. H.—They were not punished with instant death, like Core, though their crime seemed greater. Salien.

Ver. 32. *Day.* God had prescribed the seventh month, (C.) and this wicked prince purposely made choice of another, that the observance of the days appointed might be obliterated. Thus the Jacobins, in France, decreed that the tenth day should be the day of rest, instead of Sunday. H.—Religious assemblies tend greatly to promote the spirit of concord and peace.

Ver. 33. *To:* lit. "up on," (*super*) as at the end of the verse. H.—The altars were very high and large. C.—*Month.* Sept. add, "on the festival which," &c. M.—*Heart.* Heb. reads *millibod*, (*præter*) instead of *molbu*, (*ex corde suo.*) Some MSS. retain the latter word, as it is printed also in the marginal keri. Leusden tells us, we are by no means to say it is the truer reading, because then the text must be allowed to be corrupted; but it only explains what is meant by *præter*, "besides." A marvellous explanation! and perhaps it is only to be paralleled by *ei* explained by *non*. Kennicott.—Jeroboam has a mind to do honour to his new worship, and unites in his own person the sacerdotal and regal dignity, as

boam was standing upon the altar, and burning incense.

2 And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: [a]Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

3 And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it, shall be poured out.

4 And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him, withered: and he was not able to draw it back again to him.

5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

6 And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

7 And the king said to the man of God: Come home with me to dine, and I will make thee presents.

8 And the man of God answered the king: If thou wouldst give me half thy house, I will not go with thee, nor eat bread, nor drink water in this place:

9 For so it was enjoined me by the word of the Lord, commanding me: Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest.

10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel, and his sons came to him, and told him all the works that the man of God had done that day in Bethel: and they told their father the words which he had spoken to the king.

12 And their father said to them: What way went he? His sons shewed him the way by which the man of God went, who came out of Juda.

13 And he said to his sons: Saddle me the ass. And when they had saddled it, he got up,

14 And went after the man of God, and found him sitting under a turpentine-tree: and he said to him: Art thou the man of God who camest from Juda? He answered: I am.

15 And he said to him: Come home with me to eat bread.

16 But he said: I must not return, nor go with thee, neither will I eat bread, or drink water in this place:

17 Because the Lord spoke to me, in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

18 He said to him: I also am a prophet like unto thee: and an angel spoke to me, in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

19 And brought him back with him: so he ate bread, and drank water in his house.

20 And as they sat at table, the word of the Lord came to the prophet that brought him back:

21 And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 And hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou should not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

23 And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back.

24 And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.

[a] 4 Kings xxiii. 16.

the Roman emperors did. C.—*Incense.* Sept. "to sacrifice." H.—From this period, many learned men date the 390 years of the iniquity of Israel. Ezec. iv. 5. D.

CHAP. XIII. VER. 1. *A man.* Some suppose his name was Addo. 2 Par. ix. 29. But this is quite uncertain.—*Incense,* or victims. C.

VER. 2. *Altar,* in which the prodigy was to take place, for the instruction of all. M.—*Name:* 340 (C.) or 350 years after. Salien.—This prediction proves the truth of the religion; for, though the author of this book might have seen it verified, yet he would undoubtedly insert the very words of the prophet, which were known to all the people. 4 K. xxiii. 15. In this passage we do not read that Josias destroyed the *priests.* But v. 19. and 20, it is clearly insinuated. C. —*Who now.* He will reduce their bones to ashes upon this altar; or, those who shall imitate these priests, shall be *there* burnt alive. H.

VER. 3. *Sign.* This would take place immediately, to convince the king that what he had said would be accomplished. So Moses and Achaz were treated. Ex. iii. 2. 12. Isai. vii. 14. 16. C.

VER. 6. *Thy God.* He does not say *my,* being conscious that he had abandoned his service. M.—*Before.* We may be surprised that God thus heals a man, whose heart was not changed, v. 33. E.—But miracles do not always work a conversion. Pharao, Saul, and Achaz beheld them in vain: only one of the ten lepers returned to give thanks. Lu. xvii. 17. This miracle rendered Jeroboam still more inexcusable. C.

VER. 8. *With thee.* He considers the king as one excommunicated, that he may thus be induced to repent. Salien.

VER. 10. *Bethel,* which was *defiled.* 1 K. xxi. 5. God would thus caution us to keep at the greatest distance (T.) possible from evil company, (H.) and from whatever may lead to sin. M.—Besides the literal sense, Sanchez believes that the prophet was thus admonished to comply *exactly* with his injunctions, and to leave nothing unfinished; as God says, *by the way that he came, he shall return,* (Isai. xxxvii. 34.) to denote that Sennacherib's attempts should be frustrated. C.

VER. 11. *Bethel,* originally (H.) from *Samaria.* 4 K. xxiii. 18. M.—Josias would have burnt his bones, like those of the false prophets, if they had not been blended with those of the man of God. C.

VER. 18. *An angel spoke to me,* &c. This old man of Bethel was indeed a prophet, but he sinned in thus deceiving the man of God; the more, because he pretended a revelation for what he did; (Ch. W.) though he did it with a good intention, and supposed that the prophet had only been forbidden to eat with Jeroboam and his followers. Theod. q. 42.—This lie might cause him to be styled, "a false prophet," by Josephus. Abulensis thinks he was a wicked man, like Balaam; and many suppose that he was the chief instrument in deluding the king. Josep. S. Greg. &c.—After the man of God had been torn to pieces, he might easily persuade the people that he was only an impostor, and that the pretended miracles were merely the effects of natural causes. It is not certain that this man was inspired by God, v. 20.—*Deceived.* Heb. "he lied unto him," (C.) and thus caused him to transgress. W.

VER. 20. *Table.* After this the Masorets place a *piska,* or circle, to denote some omission, which the Syriac version alone supplies; "and did eat." Kenn. —*Back.* Some translate, "whom he had brought back." Junius, Syr. &c.—This would destroy the principal proof of those who esteem the man of Bethel to have been a true prophet. C.—Prot. agree with us; and the context seems to assert, that God addressed his servant by another's mouth. H.

VER. 22. *Fathers.* This was a great punishment for the Hebrews. Gen. xlix. 29.

VER. 23. *For.* Some Latin MSS. read *propheta,* as if the prophet saddled his own ass. But he probably came on foot, and the man of Bethel lent him one. C.

VER. 24. *Killed him.* Thus the Lord often punishes his servants here, that he

25 And behold, men passing by, saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

26 And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him, according to the word of the Lord, which he spoke to him.

27 And he said to his sons: Saddle me an ass. And when they had saddled it,

28 And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass.

29 And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.

30 And he laid his dead body in his own sepulchre: and they mourned over him, *saying:* Alas! alas, my brother.

31 And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

32 For assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria.

33 After these words, Jeroboam came not back from his wicked way: but on the contrary, he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.

34 And for this cause did the house of Jeroboam sin, and was cut off, and destroyed from the face of the earth.

[a] Supra xi. 31.

CHAP. XIV.

Ahias prophesieth the destruction of the family of Jeroboam. He dieth, and is succeeded by his son Nadab. The king of Egypt taketh and pillageth Jerusalem. Roboam dieth, and his son Abiam succeedeth.

AT that time Abia, the son of Jeroboam, fell sick.

2 And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias, the prophet is, [a] who told me that I should reign over this people.

3 Take also with thee ten loaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what will become of this child.

4 Jeroboam's wife did as he told her: and rising up, went to Silo, and came to the house of Ahias; but he could not see, for his eyes were dim by reason of his age.

5 And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son, that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman,

6 Ahias heard the sound of her feet, coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

7 Go, and tell Jeroboam: Thus saith the Lord, the God of Israel: For as much as I exalted thee from among the people, and made thee prince over my people Israel;

8 And rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant, David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

9 But hast done evil above all that were before thee, and hast made thee strange gods, and molten gods, to provoke me to anger, and hast cast me behind thy back:

may spare them hereafter. For the generality of divines are of opinion, that the sin of this prophet, considered with all its circumstances, was not mortal. Ch.—He had received a positive order, and ought to have tried *the spirits*, whether they were from God. 1 Jo. iv. 1. Gal. vi. 18. Every prophecy which contradicts the word of God, comes from an evil principle. C.—The prophet might suppose, however, that some cause had intervened, which authorized him to eat with this his brother, (v. 30) whom he probably revered as a true prophet. Many of God's commands are conditional. H.—Serenus observes, that God often inflicts death for the smallest faults. Cassian vii. 26. S. Greg. Dial. iv. 24.—S. Augustine (cura, c. 7.) doubts not of the prophet's salvation.—*Body*, without even hurting the ass, v. 28. H.—God protected the relics of his servant, by stationing the lion for a guard. Procop. M.—How impenetrable are the counsels of God! He suffers Jeroboam, and the prophet who had seduced his servant, to live; while he punishes the latter for a fault which he had committed undesignedly. But he thus purified him from guilt, (C.) while he reserved Jeroboam for more lasting torments in another world. H.—Nothing could prove more forcibly the existence of future rewards and punishments. C.—Not only the deceiver, but he also who is deceived, so as to transgress God's orders, must be punished. W.

VER. 30. *Brother.* Such titles were customary. Jer. xxii. 18. M.

VER. 31. *Bones.* Sept. add, "that my bones may be saved along with his." The conduct and faith of this man would lead us to conclude that he had done wrong, without any malicious design, v. 18. H.

VER. 32. *Samaria.* The city was built by Amri, fifty years after the death of Jeroboam. C. xvi. 24. But the sacred writer speaks of places by the names which they bore in his time. C.—If this man was a prophet, he might easily mention *Samaria*, which would give its name to the kingdom of Israel. There was also probably a village of this name long before, on the mountain *Samir*, where one of the judges was buried. Judg. x. 2. H.

VER. 33. *Way.* Every thing promotes the salvation of the just, while the wicked pervert the most gracious designs of Providence to their own ruin. The king concluded that the prediction deserved no regard, v. 18. C.—*Meanest.* C. xii. 31. Thus he wished to eradicate all sense of religion. H.—His, *suam*, "own." Any person who brought the oil and the necessary victims, might assume the office of priest. See Ex. xxviii. 41. H.

VER. 34. *Earth.* Heb. "to destroy *it* from the face of the earth." The Vulg. insinuates that it had taken place before the author wrote. In the third year of Asa, 22 years after this revolt, Baasa slew the whole family. C. xv. 29.

CHAP. XIV. VER. 1. *At.* The Sept. omit the 20 verses following. But Grabe's edition has them marked with asterisks, (H.) as being supplied from Theodotion, &c. The Vat. copy gives a great part, with some circumstances which occur no where else. C. xii. 24. C.—The wife of Jeroboam is there called Ano, (M.) the elder sister of the queen of Egypt, Thekemina. See C. xi. 19; where Adad marries another sister. H.—*Time.* This expression does not determine the year. S. Chrys. &c.—The passage in the Vat. Sept. seems to place this death before Jeroboam ascended the throne: but it took place rather at the end of his reign, v. 14. Abia seems to have been his eldest son, and fit for command; so that the people mourn for him, which they would hardly have done for an infant. C.

VER. 2. *Dress.* As if the prophet, who could dive into futurity, could be thus imposed upon. Jeroboam was aware that he would be full of indignation at the changes which had been introduced. He might also fear, lest his wife might be exposed to danger in (C.) or near (H.) the enemy's country, (C.) and the people would have been more convinced of the vanity of their idols, if they had seen that it was necessary to have recourse to a prophet of the true God. M.—The mother might ask without the least suspicion, "Will my son recover?"—*Silo* might still be attached to the service of God, in consequence of the ark residing there so long, and the presence of the revered Ahias; so that, if it formed a part of the dominions of Israel, (T.) as it was in the tribe of Ephraim, though nearer Jerusalem than Sichem, (C.) Jeroboam might reasonably fear lest his wife should be treated with indignity. T.

VER. 3. *Cracknels.* Heb. *nikkudim*, "cakes full of holes," &c. Jos. ix. 12. C.—Sept. give a double translation, "cakes and raisins." Arab. "fruits." Syr. adds "dried." It was customary to make presents to the prophets, 1 K. ix. 7. C.—But these were mean, that the woman might not be known. D.—It is not said that Ahias deigned to receive them. S. Jer. in Mic. iii.

VER. 4. *Dim.* Heb. "swelled," &c. C.—Sept. inform us that the prophet was 60 years old. H.

VER. 6. *Tidings.* Heb. "I am a hard messenger to thee." C

10 Therefore, behold I will bring evils upon the house of Jeroboam, and [a]will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

11 Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken *it.*

12 Arise thou, therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

13 And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre, because in his regard there is found a good word from the Lord, the God of Israel, in the house of Jeroboam.

14 And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time:

15 And the Lord God shall strike Israel as a reed is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

16 And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

17 And the wife of Jeroboam arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died,

18 And they buried him. And all Israel mourned for him, according to the word of the Lord, which he spoke by the hand of his servant Ahias, the prophet.

19 And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the words of the days of the kings of Israel.

20 And the days that Jeroboam reigned, were two and twenty years: and he slept with his fathers: and Nadab, his son, reigned in his stead.

21 [b]And Roboam, the son of Solomon, reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama, an Ammonitess.

22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

23 For they also built them altars, and statues, and groves, upon every high hill, and under every green tree:

24 There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel.

25 [c]And in the fifth year of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem.

26 And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off: as also the shields of gold which [d]Solomon had made:

27 And Roboam made shields of brass instead of them, and delivered them into the hand of the captains of the shield-bearers, and of them that kept watch before the gate of the king's house.

28 And when the king went into the house of the Lord, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shield-bearers.

[a] Infra xv. 29.—[b] 2 Par. xii. 13.

[c] A. M. 3030.—[d] Supra x. 16.

VER. 9. *Strange gods;* that is, *foreign gods:* which expression destroys the opinion of those who imagine that Jeroboam designed by his calves to worship the Lord God of Israel. Ch.—*Back.* Lit. "body."

VER. 10. *Wall.* Every male child, or every dog. See 1 K. xxv. 22. H.—The Heb. word *mashtin,* in Spanish and French, signifies a "shepherd's dog."—*Israel.* This proverbial expression signifies, that even those who keep at home, and meddle not with the affairs of war, will not escape; (C.) nor shall those who have run away from the field of battle, (H.) nor the most precious or contemptible things be spared. Deut. xxxii. 36. 4 K. xiv. 26. M.—*Clean.* This family is compared to something most disgusting, (H.) because it had introduced idolatry, and the prediction against it was literally fulfilled by Baasa, (C. xv. 29. T.) "as the vintner seeks in the vineyard even for the last grape." Syr. and Arab.

VER. 11. *Devour.* They shall have the burial of asses. Jer. xxii. 19.

VER. 13. *Word from.* Heb. or "thought towards." Grot.—He has entertained sentiments of piety (C.) in the midst of a wicked court; therefore, God will hasten to draw him out of the midst of iniquity. H.—The Rabbins say that he had pulled down the walls, which his father had built, to prevent the people from going to Jerusalem. C.—God was pleased to shew mercy to him. M.

VER. 14. *Time.* Prot. "But what? even now." The young prince, (H.) who was the firmest support of the family, was presently hurried away. Abia, king of Juda, slew above 500,000 of Jeroboam's subjects at once; and Baasa exterminated his family. C.—The latter had now begun his conspiracy. Abulensis, q. 26.

VER. 15. *Water.* The kingdom of Israel was continually agitated with wars. —*River* Euphrates, by degrees. The kings of Assyria verified these predictions; and we know not what is become of these ten tribes. C.—*To provoke.* These people did not perhaps design (H.) to make God their enemy, no more than their king did, v. 9. But their actions had that effect. Such expressions denote not the final cause, but the sequel of other facts, without direct intention. W.—Yet these sins might probably be called sins of malice. H.—They were all involved in ruin, because they had been accomplices in wickedness. M.

VER. 16. *Sin.* This is the common effect of evil example in kings. *Plus exemplo quàm peccato nocent.* Cicero, Leg. iii. "As it is esteemed a sort of service to imitate the customs and vices of the king; they laid aside all piety, lest they might seem to upbraid the king with his impiety, if they should live in a virtuous manner." Lact. v. 6. The crimes of kings are seldom confined to their own persons C.

VER. 17. *Thersa.* Sept. inform us that Jeroboam had built this place, which they call *Sarira,* while he was employed by Solomon. No wonder, therefore, that it is not mentioned by Josue. Its exact situation is not known, though it must have been very delightful, since Solomon compares the spouse to it. C.—Where we read *sweet,* (Cant. vi. 3.) Heb. has, "Thou art beautiful . . as Thersa, and comely as Jerusalem." Hither Jeroboam had removed his court from Sichem. T.—Some place Thersa in the tribe of Manasses; (Adric.) others, in that of Ephraim. Bonfrere.—*House.* Heb. "door," or gate of the city, when the prophet had denounced that the child should die, (v. 12.) unless the palace was contiguous to the walls. H.

VER. 19. *The book of the words of the days of the kings of Israel.* This book, which is often mentioned in the Book of Kings, is long since lost. For as to the books of *Paralipomenon,* or *Chronicles,* (which the Hebrews call *the words of the days*) they were certainly written after the Book of Kings, since they frequently refer to them; (Ch.) and they also remit us to these journals for farther information. H.

VER. 21. *Forty.* Some suspect there is a mistake, and that it should be twenty-one. See 1 Par. xxii. 5. Grotius. D.—Hardouin dates from the æra of Solomon. Roboam was *young,* in the Scripture style. But he might be forty-one years old. C. xii. 10. C.—*Ammonitess.* She probably perverted her son; (M.) so that he only continued three years faithful to the Lord; (2 Par. xi. 17.) when his people readily imitated the idolatry of Israel, as they had been already staggered in their faith by the conduct of Solomon. C.

VER. 23. *High hill.* Such places of devotion had been tolerated, before the temple was built: but now they were deemed profane. C.

VER. 24. *The effeminate.* Catamites, or men addicted to unnatural lust. Ch.—This crime had been punished in the Sodomites, and in the people of Chanaan, and of Benjamin. Yet they continued prevalent in the country. C. xv. 12. and 4 K. xxiii. 7. and Isai. ii. 6. and 2 Mac. iv. 12. C.—These were perpetrated in honour of Venus, Priapus, &c. M. See Deut. xxiii. 17. H.

VER. 25. *Sesac.* See C. xi. 40. He was allied to Jeroboam, (C.) so that he might come to his assistance, (H.) being attracted by the ivory throne, (Rabbins) and the immense riches of Jerusalem. C.—Roboam was informed by Semeias, that resistance would be fruitless; and being humbled, he repaired more frequently to the temple, v. 18. But his piety was of short duration, as it was influenced only by fear. 2 Par. xii. 14.

VER. 27. *Hand.* Sym. "the place where the courtiers" (guards) stood, (H.) in the hall; (C.) or he made the guards carry these shields before him, v. 28. H.

29 Now the rest of the acts of Roboam, and all that he did, behold they are written in the Book of the words of the days of the kings of Juda.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam slept with his fathers, and was buried with them, in the city of David: and his mother's name was Naama, an Ammonitess: and Abiam, his son, reigned in his stead.

CHAP. XV.

The acts of Abiam, and of Asa, kings of Juda. And of Nadab, and Baasa, kings of Israel.

NOW [a]in the eighteenth year of the reign of Jeroboam, the son of Nabat, Abiam reigned over Juda.

2 He reigned three years in Jerusalem: [b]the name of his mother was Maacha, the daughter of Abessalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as was the heart of David, his father.

4 But for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David had done that which was right in the eyes of the Lord, and had not turned aside from any thing that he commanded him, all the days of his life, [c]except the matter of Urias, the Hethite.

6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the rest of the words of Abiam, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?[d] And there was war between Abiam and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the city of David: [e]and Asa, his son, reigned in his stead.

9 So in the [f]twentieth year of Jeroboam, king of Israel, reigned Asa, king of Juda,

10 And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom.

11 And Asa did that which was right in the sight of the Lord, as did David, his father:

12 And he took away the effeminate out of the land, and removed all the filth of the idols, which his fathers had made.

13 Moreover, he also removed his mother, Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him: and he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron:

14 But the high places he did not take away. Nevertheless, the heart of Asa was perfect with the Lord all his days:

15 And he brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels.

16 And there was war between Asa, and Baasa, king of Israel, all their days.

[a] A. M. 3046, A. C. 958.—[b] 2 Par. xiii. 2.—[c] 2 Kings xi. 14.

[d] 2 Par. xiii. 3.—[e] 2 Par. xiv. 1.—[f] A. M. 3049, A. C. 955.

VER. 30. *Always.* The two kingdoms were constantly divided, and did each other all the harm they could; though we know not that they ever came to a pitched battle. Roboam was too great a coward. 2 Par. xiii. 7.

VER. 31. *Roboam.* He deserved some commendation for procuring provisions, and fortifying his dominions; (2 Par. xi. 5, 12.) but was a prince devoid of wisdom or religion. He married 18 wives and 60 concubines. The son of Maacha, his most favourite queen, succeeded him, after he had reigned seventeen years, and lived fifty-eight. C.—Semeias and Addo wrote his history. 2 Par. xii. 15.

CHAP. XV. VER. 2. *Years,* wanting some months. *Maacha.* She is called elsewhere, Michaia, daughter of Uriel; but it was a common thing, in those days, for the same person to have two names. Ch.—*Abessalom* and *Absalom,* the son of David, are the same. 2 Par. xi. 21. C.—S. Jerom (Trad.) is of a different opinion. M.—Josephus (viii. 10.) intimates that Maacha was daughter of Thamar. The eldest daughter, in the kingdom of Gessur, seems to have been usually styled Maacha, v. 10. T.

VER. 4. *Lamp,* son; (C. xi. 36.) though he deserved to have his family exterminated. C.—He is preserved for his father's sake. W.

VER. 5. *Hethite.* This could not be excused. But all his other imperfections might not appear criminal in the eyes of the world, as they had some pretext of virtue; so that God reserves the judgment of them to himself, and to David's conscience, who confessed that he had *sinned.* 2 K. xxiv. 10. T.—*Except David, Ezechias, and Josias, all* the kings of Juda *committed sin;* (Eccli. xlix. 5. C.) and not one of those who ruled over Israel, gave an example of virtue. H.—David soon entered into himself, with respect to his other failings. But he continued for a long time involved in the guilt of adultery and murder. Sanchez.

VER. 6. *Roboam.* This had been remarked, C. xiv. 30. H.—There was a domestic quarrel between the two families. C.—Some suspect that Roboam is placed to designate his successors, or that we ought to read, Abia. Sanchez.—Castalion rashly ventures to alter the text. C.—Abiam gained a decisive victory over Jeroboam, v. 7. 2 Par. xiii. 3.

VER. 9. *Year* complete, when the 21st was running on. Usher.—Sept. "the 24th." C.—But Grabe's edition agrees with the Heb. H.

VER. 10. *His mother's,* &c. That is, his grandmother; unless we suppose, which is not improbable, that the Maacha here named is different from the Maacha mentioned v. 2. Ch.—She was probably another grand-daughter of David's son, (C.) as such are frequently styled simply daughters. So David is called the *father* of Asa, (v. 11. H.) though he was really his great-grandfather. M.

VER. 12. *Effeminate.* See C. xiv. 24. Yet his zeal could not entirely eradicate this evil. There was room for the exertions of his son Josaphat. C. xxii. 47. C.—The king punished with death such as he could discover. H.

VER. 13. *Priapus.* He would not spare such abominations in his own family. M. He took from his mother the direction of the palace, (Vatab.) and her guards. Grot.—Heb. "even her he removed from *being* queen, because she had made a Miphlatstah." H.—Sept. render this term a *synod,* "meeting," or something shameful; also a cavern, or *den;* and in Par. the "idol" Astarte. S. Jerom also gives different meanings; so that the precise import is not well known. Most people translate, "a scarecrow;" (C.) *terriculum.* In the gardens of Greece and of Rome, the figure of Priapus was set up (D.) to frighten thieves and birds away.

——Inde ego furum aviumque
Maxima formido.——Hor. Sat. 1. 8.

Others understand that Pan, another frightening idol, is here meant; (Castalion) or the abominations of Phallus and Ithyphallus, derived from the same Heb. word. Selden.—As the goddess Astarte, or *Asera,* "the grove," here the object of adoration, was the wife of Adonis, it is probable that the same obscenities were carried in triumph, as Herodotus (ii. 28. and 49.) specifies in the description of the festival of Bacchus, celebrated by the Egyptians.—*To him.* Prot. "She had made an idol in the grove." Heb. also, "to Asera; and Asa destroyed her idol, (miphlatstah) and burnt it." H.

VER. 14. *The high places.* There were *excelsa,* or *high places,* of two different kinds. Some were set up and dedicated to the worship of idols, or strange gods: and these Asa removed. 2 Par. xiv. 2. Others were only altars of the true God, but were erected contrary to the law, which allowed of no sacrifices but in the temple; and these were not removed by Asa. Ch.—They had been built before the temple, and tolerated by the prophets; (C.) and, though they were now improper for sacrifices, (H.) Asa thought it would be imprudent to molest them, (C.) as perhaps he could not take them away. D.—He left also the ruins of (H.) the temples built by Solomon, (W.) on Mount Olivet, (4 K. xxiii. M.) as no longer dangerous. Salien.—*Lord.* Asa had his faults; but never forsook the worship of the Lord. Ch.—In the same sense, David is so often praised as a just prince. Asa threw a prophet into prison, and placed his trust as much in physicians, &c. 2 Par. xvi. 10, 12. But he did penance, and deserves to be ranked (C.) among the few just kings of Juda. H.

VER. 15. *Vowed.* Heb. "which he himself had dedicated," or *vowed.* 2 Par. xv. 18. H.—Asa made liberal presents to the Lord, and gave what his father had promised, (M.) probably during the famous battle against Jeroboam. 2 Par. xiii. 5. Abulens. q. 17.—Abiam was a wicked prince, and had neglected this duty, though he reigned three years. Hence he was slain by God, ib. v. 20. It seems that heirs were bound to execute the vows of their parents, though Moses does not express it. C.

VER. 16. *Their days:* not that they were always fighting. H.—Open war was declared only in the 35*th year of Asa,* (2 Par. xv. 19.) which must be dated from the schism, and not from the commencement of his reign; since his rival, Baasa, enjoyed the sovereignty only 24 years, and died in the 26th of Asa, which was the 36th from the division of the two kingdoms. Thus Hardouin observes that the years of Commodus, in some ancient Egyptian medals, are dated from the reign of M. Aurelius, chief of that family; so that the first of Commodus is in-

17 [a] And Baasa, king of Israel, went up against Juda, and built Rama, that no man might go out or come in of the side of Asa, king of Juda.

18 Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the hands of his servants: and sent them to Benadad, son of Tabremon, the son of Hezion, king of Syria, who dwelt in Damascus, saying:

19 There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and I desire thee to come, and break thy league with Baasa, king of Israel, that he may depart from me.

20 Benadad, hearkening to king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abel-bethmaacha, and all Ceneroth; that is, all the land of Nephthali.

21 And when Baasa had heard this, he left off building Rama, and returned into Thersa.

22 But king Asa sent word into all Juda, saying: Let no man be excused: and they took away the stones from Rama, and the timber thereof, wherewith Baasa had been building, and with them king Asa built Gabaa of Benjamin, and Maspha.

23 But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the Book of the words of the days of the kings of Juda? But in the time of his old age he was diseased in his feet.

24 And he slept with his fathers, and was buried with them in the city of David, his father.[b] And Josaphat, his son, reigned in his place.

25 But Nadab, the son of Jeroboam, reigned over Israel the second year [c] of Asa, king of Juda: and he reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sins, wherewith he made Israel to sin.

27 And Baasa, the son of Ahias, of the house of Issachar, conspired against him, and slew him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

28 So Baasa slew him in the third year [d] of Asa, king of Juda, and reigned in his place.

29 [e] And when he was king, he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, [f] which he had spoken in the hand of Ahias, the Silonite:

30 Because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence wherewith he provoked the Lord, the God of Israel.

31 But the rest of the acts of Nadab, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

32 And there was war between Asa and Baasa, the king of Israel, all their days.

33 In the third year [g] of Asa, king of Juda, Baasa, the son of Ahias, reigned over all Israel, in Thersa, four and twenty years.

34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

CHAP. XVI.

Jehu prophesieth against Baasa: his son Ela is slain, and all his family destroyed by Zambri: of the reign of Amri, father of Achab.

THEN the word of the Lord came to Jehu, the son of Hanani, against Baasa, saying:

2 For as much as I have exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam, the son of Nabat.

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[a] 2 Par. xvi. 1. A. M. 3051, A. C. 953.—[b] 2 Par. xvii. 1.—[c] A. M. 3050, A. C. 954.

[d] A. M. 3051.—[e] Infra xxi. 22.—[f] Supra xiv. 10.—[g] A. M. 3051.

scribed the twenty-first of Aurelius. Asa defeated Zara in the fifteenth, and attacked Israel in the sixteenth year of his reign. Usher. T. C.—Others would substitute 25 for 35, (Grot. Capel.) though contrary to the text, and to all the versions. C.

VER. 17. *Rama*, fortifying it with *a wall* all round. 2 Paral. xvi. H.—*Rama* signifies, "a height." This fort commanded a narrow pass, between the two kingdoms, (C.) and cut off all communication; which Baasa dreaded, lest his subjects should return to the service of the true God, and of Juda. H.—Josue (xviii. 25.) mentions Rama, near Gabaon, (C.) about five miles north of Jerusalem. S. Jerom.—There was another towards the south. M.—But there the king of Israel would have no power. H.

VER. 18. *House.* Sesac had not carried off all the treasures, (C.) and the losses had been since in a great measure repaired, v. 15. H.—Asa thought himself justified in employing these treasures in such a pressing necessity, (C.) perhaps (H.) without reason, as the danger was not so great; and he might have gained the victory without having recourse to an infidel, if he had placed more confidence in God. 2 Par. xvi. 7, 9. M.—He had already discomfited Zara, king of Ethiopia, and had an army of 580,000 men. C. 2 Par. xiv. 8.—*Tabremon*, "Good Remmon," idol of Damascus. H.—*Hezion*, the same with Razon. C. xi. 23. M.

VER. 19. *League.* The infidel is ready to take part with the best bidder. H.—Benadad gains a double reward, as he plunders the conquered. M.

VER. 20. *Ahion*, or Ain, remote in the north, whence Theglathphalasar took away captives, (4 K. xv. 29.) is perhaps the *Enan* of Ezec. xlviii. 1. Num. xxxiv. 9.—*Maacha.* In Paral. *Abel-maim*, "Abela of the waters." 2 K. xx. 14.—*Ceneroth*, near the sea of Tiberias. Jos. xi. 2. Benadad kept possession of some of these places, and even built streets in Samaria.. C. xx. 34.

VER. 21. *Returned.* So the Sept. Heb. "dwelt." C.—He returned to protect his own dominions, (M.) and shut himself up in his capital. C.

VER. 22. *Excused.* "When the country is to be defended, all exemptions cease." Leg. ult. C.—Sept. seem to preserve the terms of the original untranslated, "Asa called all . . to Annacim." Heb. *en naki*, (H.) means, "no one exempt." C.—*Rama* belonged to the enemy; and, as it appears from this passage, was in the vicinity of Maspha. H.—*Gabaa*, the city of Saul, (M.) adding fresh fortifications, as this and *Maspha* were frontier towns, against the inroads of Israel. H.

VER. 23. *Strength.* Sept. "dynasty," or power, whether of his dominions or of his person. C.—*Feet*, with the gout, (M.) three years before his death. He did not confide in the Lord sufficiently. 2 Par. xvi. 12. His body was embalmed or burnt, unless aromatic spices evaporated while it was laid on a bed of state, before it was consigned to the tomb, which Asa had prepared for himself in the city of David. Ibid.

VER. 25. *Two years*, incomplete; since he commenced his reign in the second, and died in the third year of Asa, v. 28. C.—Petau only allows him, "a few months;" and supposes, that he had been associated on the throne with Jeroboam. But this is unnecessary. Houbigant.—Nadab was the first king of Israel, who fell a prey to the fury of his subjects. Salien, A. C. 971.

VER. 27. *Gebbethon*, of the tribe of Dan, occupied by the Philistines. It was often attacked. C. xvi. 15. C.—The occasion of this war is not known. M.

VER. 29. *Jeroboam.* The author of schism is punished in his posterity. W. —The body of Nadab was left unburied. C. xiv. 11. M.

CHAP. XVI. VER. 1. *Jehu* was different from one of the same name and parentage, who came to Josaphat; (2 Par. xix. 2. D. T.) though, if Baasa did not put him to death, as there is some reason to doubt, he might be the same, v. 7. C.—*Hanani* had been sent to Asa, 2 Par. xvi. 7. Abulens. q. 3.

VER. 2. *I have.* All power comes from God, though he frequently disapproves of the means by which people obtain it. H.—Baasa was a traitorous usurper.—*My people.* Many had abandoned the Lord: (H.) yet he still regards *Israel* as his people, sending prophets to reclaim them, and preserving many from bending the knee before Baal.

VER. 3. *Posterity*, (*posteriora.* H.) children, and all that he shall leave behind. C.—Baasa himself died a natural death, v. 6. Salien.

4 [a] Him that dieth of Baasa, in the city, the dogs shall eat: and him that dieth of his in the country, the fowls of the air shall devour.

5 [b] But the rest of the acts of Baasa, and all that he did, and his battles, are they not written in the Book of the words of the days of the kings of Israel?

6 So Baasa slept with his fathers, and was buried in Thersa: and Ela, his son, reigned in his stead.

7 And when the word of the Lord came in the hand of Jehu, the son of Hanani, the prophet, against Baasa, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him; that is to say, Jehu, the son of Hanani, the prophet.

8 In the [c] six and twentieth year of Asa, king of Juda, Ela, the son of Baasa, reigned over Israel, in Thersa, two years.

9 And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa, the governor of Thersa.

10 [d] And Zambri rushing in, struck him, and slew him, in the seven and twentieth year of Asa, king of Juda; and he reigned in his stead.

11 And when he was king, and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall and all his kinsfolks and friends.

12 And Zambri destroyed all the house of Baasa, according to the word of the Lord, that he had spoken to Baasa, in the hand of Jehu, the prophet,

13 For all the sins of Baasa, and the sins of Ela, his son, who sinned, and made Israel to sin, provoking the Lord, the God of Israel, with their vanities.

14 But the rest of the acts of Ela, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

15 In the seven and twentieth year [e] of Asa, king of Juda, Zambri reigned seven days in Thersa: now the army was besieging Gebbethon, a city of the Philistines.

16 And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day.

17 And Amri went up, and all Israel with him, from Gebbethon, and they besieged Thersa.

18 And Zambri, seeing that the city was about to be taken, went into the palace, and burnt himself with the king's house: and he died

19 In his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

20 But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the Book of the words of the days of the kings of Israel?

21 Then were the people of Israel divided into two parts: one half of the people followed Thebni, the son of Gineth, to make him king: and one half followed Amri.

22 But the people that were with Amri, prevailed over the people that followed Thebni, the son of Gineth: and Thebni died, and Amri reigned.

23 In the one and thirtieth year [f] of Asa, king of Juda, Amri reigned over Israel twelve years: in Thersa he reigned six years.

24 And he bought the hill of Samaria of Semer, for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Semer, the owner of the hill.

25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

26 And he walked in all the way of Jeroboam, the son of Nabat, and in his sins, wherewith he made Israel to sin: to provoke the Lord, the God of Israel, to anger with their vanities.

27 Now the rest of the acts of Amri, and the battles he fought, are they not written in the Book of the words of the days of the kings of Israel?

28 And [g] Amri slept with his fathers, and was buried in Samaria, and Achab, his son, reigned in his stead.

29 Now Achab, the son of Amri, reigned over Israel in the eight and thirtieth year of Asa, king of Juda. And Achab, the son of Amri, reigned over Israel in Samaria two and twenty years.

[a] Supra xiv. 11.—[b] 2 Par. xvi. 1.—[c] A. M. 3074, A. C. 930.—[d] 4 Kings ix. 31.

A. M. 3075, A. C. 929.—[f] A. M. 3079, A. C. 925.—[g] A. M. 3086, A. C. 918.

VER. 7. *The evil*, to punish it. M.—*He*, God, *slew him*, Baasa, (C.) or "because the latter slew" Nadab, &c. Grotius.—God punished his usurpation and murders. C.—*That is*, &c. is not found in Heb. Chal. Sept. nor in some Latin copies. E.—Hence Jehu might survive to admonish Josaphat, v. 1. C.

VER. 8. *Years*, in part, as he was slain in the 27th year of Asa, v. 10.

VER. 9. *Horsemen*. Heb. "chariots." Sept. C.—But Josephus styles him, *Hipparchon*, "general of the horse." M.—*Rebelled*. Heb. "conspired." H.—He acted privately at first. M.—*Governor*. Heb. "steward of his house." Chal. and Arab. "in the temple of the idol Arsa," *the earth*, whom the pagans worshipped as the mother of gods and men; unless Arsa be put for Asera, or Astarte. C.

VER. 11. *Wall*. See 1 K. xxv. 22.—*Friends*, from whom he had any thing to fear. M.

VER. 13. *Vanities;* idols. H.—They raised fresh altars; or, by their example, encouraged the people to persevere in their impiety. M.

VER. 16. *All Israel*, that was in the army, while others took part with Zambri. W.

VER. 18. *Himself*. Heb. may also signify, "he (Amri) burnt him."—*Zambri*, his rival. But the other sense is more natural. C.—Thus Sardanapalus chose to destroy himself, with all his riches, (Justin i. Athen. xii. 7.) to prevent the dead body from being insulted. It was for this reason that Sylla, the first of the Cornelian family, ordered his remains to be burnt. Cic. Leg. i. T.

VER. 19. *To sin*. Zambri had sufficient time, in seven days, (H.) to manifest his evil dispositions, of which he had perhaps given proof before. C.

VER. 21. *Parts*. Those who had not chosen Amri, were mortified at the election made by the army, and therefore set up another king. C.—The contest seems to have lasted four years. Houbigant.

VER. 22. *Died* in the battle, wherein *Amri prevailed*. M.

VER. 23. *In the one and thirtieth year*, &c. Amri began to reign in the seven and twentieth year of Asa; but had not the quiet possession of the kingdom, till the death of his competitor Thebni, which was in the one and thirtieth year of Asa's reign. Ch.—*Twelve years* in all, (W.) comprehending the four of civil war; six at *Thersa*, and two in Samaria. Houbigant.

VER. 24. *Silver:* 684*l.* 7*s.* 6*d.* sterling. Arbuthnot.—The place was sold so cheap, on condition that it should be called after the original owner. Salien.—Somer dwelt there; and several houses had been already erected, (C. xiii. 32.) and even streets, by the king of Syria, for the convenience of his merchants. C. xx. 34. H.—Thersa had lately been so much ruined by civil wars, that Amri thought proper to choose a new seat of government. Samaria was greatly adorned by succeeding kings. C. xxii. 39. It stood in a delightful and commanding situation, and gave its name to the adjacent territory, and to the whole kingdom of Israel. Benadad besieged it twice; and Salmanasar took it. The kings of Egypt laid claim to it, after the death of Alexander: but Antiochus, of Syria, took it from them. Hyrcanus levelled it with the ground. Herod the Great rebuilt the city, and called it Sebaste, in honour of Augustus.

VER. 25. *Above*. He made a law, (C.) to force all to conform to the established irreligion. Mic. vi. 16. H.

VER. 26. *With their vanities*. That is, their idols, their golden calves, vain, false, deceitful things.

30 And Achab, the son of Amri, did evil in the sight of the Lord above all that were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam, the son of Nabat: but he also took to wife Jezabel, daughter of Ethbaal, king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set up an altar for Baal, in the temple of Baal, which he had built in Samaria;

33 And he planted a grove: and Achab did more to provoke the Lord, the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel, of Bethel, built Jericho: in Abiram, his first-born, he laid its foundations: and in his youngest *son*, Segub, he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue, the son of [a] Nun.

CHAP. XVII.

Elias shutteth up the heavens from raining. He is fed by ravens, and afterwards by a widow of Sarephta. He raiseth the widow's son to life.

AND [b] Elias the Thesbite, of the inhabitants of Galaad, said to Achab: As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

2 And the word of the Lord came to him, saying:

3 Get thee hence, and go towards the east, and hide thyself by the torrent of Carith, which is over-against the Jordan;

4 And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over-against the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the torrent.

7 But [c] after some time the torrent was dried up: for it had not rained upon the earth

8 Then the word of the Lord came to him, saying:

9 Arise, and go to Sarephta, of the Sidonians, and dwell there: for I have commanded a widow-woman there to feed thee.

10 [d] He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

11 And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruise: behold I am gathering two sticks, that I may go in and dress it, for me and my son, that we may eat it and die.

13 And Elias said to her: Fear not; but go, and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me, and after make for thyself and thy son.

14 For thus saith the Lord, the God of Israel: The pot of meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.

15 She went, and did according to the word of Elias: and he ate, and she, and her house: and from that day

16 The pot of meal wasted not, and the cruise of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

17 And it came to pass after this, that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

[a] Josue vi. 26.—[b] Eccli. xlviii. 1. James v. 17. A. M. circiter 3092, A. C. 912.—[c] A. M. 3093.—[d] Luke iv. 26.

VER. 31. *Jezabel*, whose name is become proverbial, to designate a proud, lewd, cruel, and impious woman. Apoc. ii. 20. Grotius compares her with Tullia, Fulvia, and Eudoxia, the respective wives of Tarquin, Anthony, and Arcadius. She was the chief promoter of all the evils of Achab's reign. He did not insist that she should embrace the true religion, when he married her; as it is supposed former kings had done, when they espoused women who had been brought up in idolatry. C.—He even introduced her country's idols, and thus enhanced upon the wickedness of his predecessors. H.—*Ethbaal.* Menander (ap. Jos. c. Ap. i.) calls him Ithobaal, and remarks that his reign was memorable for a year's drought; probably that of three years, under Achaz. C. xvii. 1. Ethbaal was king of Tyre, and ruled over the Sidonians likewise. C. v. 6.

VER. 34. *Hand.* Josue had committed this curse to writing. H.—Hiel, an idolater, did not regard it, and Achab had not zeal to attempt to hinder him. But divine Providence punished his audacity. C.—All his sons perished, while the city was rebuilding. W.—See Jos. vi. 26. C.

CHAP. XVII. VER. 1. *Elias* means, "the strong God." Some Greeks derive the name of the prophet from ἥλιος, "the sun," improperly. His parentage is not known, nor even his tribe. Thesbe was situated in the tribe of Gad. The Fathers agree that Elias never was married. He seems to have had no fixed abode; but was sent to the house of Israel, to maintain the cause of the true God, with the most active and generous zeal. He may have presided over the colleges of the prophets, (C.) which were then numerous in Israel, particularly at Mount Carmel, (T.) notwithstanding the general corruption. C. xviii. 13. and xix. 10. H.—*I stand*, to serve (Num. iii. 6.) and pray. Jam. v. 17. Luke iv. 25. He calls God to witness, like S. Paul. Gal. i. 20.—*Mouth.* Stupendous power and assurance of the prophet, with which the pagans have nothing to compare. C.—God had threatened his people with drought, if they proved faithless. Deut. xxviii. 24. Elias begs that this punishment may now serve to open their eyes. T.

VER. 3. *Carith*, between Samaria and the Jordan. It was a torrent or valley. C.

VER. 4. *Ravens.* Heb. *horebim*, (H.) is sometimes rendered "Arabs," by the Vulg. 2 Par. xxi. 16. Others would translate, "merchants," or the inhabitants of Arabo, which was near Carith. They suppose that the ravens, being unclean birds, would never have been employed. But they were only forbidden to be eaten or touched, when dead; and God is not restricted by his own laws. He might thus choose to display his wonderful providence. S. Jerom relates how S. Paul, the first hermit, was fed thus by a raven, with half a loaf a day; and a whole one was sent, when S. Anthony went to see him. C.—Yet Kennicott mentions this as one of the improvements which might be now made in the Prot. version, "the Orbim," or inhabitants of Oreb, or Orbo. *Orbim, accolæ villæ in finibus Arabum Eliæ dederunt alimenta.* Jerom iii. 119.—It is not clear to what passage he refers. Diss. ii. p. 581. Another instance occurs, Judg. xv. 4, where instead of foxes, he would substitute, "300 sheaves of corn, placed end to end." But if there were no mistranslations of greater importance, the version might subsist. H.

VER. 6. *And flesh.* So the Heb. &c. But some copies of the Sept. have, "bread in the morning, and flesh in the evening." Theod. q. 52.—It is idle to inquire whence the ravens took this food. C.—Some say from the kitchen of Achab. Abulensis.—The ministry of angels undoubtedly intervened. T.—God provides his servant with what may support nature, without any wine or delicacies. H.

VER. 7. *Some time.* Lit. "after days," (H.) which some explain of a year; others, of half that time, or less, as the torrent would not be long supplied with water.

VER. 9. *Sidonians*, and nearer their city than it was to Tyre. C.—*Commanded*, or provided that she shall feed thee. So he commanded the ravens, v. 4. M.—It appears that the widow had received no precise intimation, v. 12. She was not an Israelite, (Luke iv. 25.) but probably a pagan. S. Chrys. &c.—Many suppose that Elias did not know, at first, that she was to entertain him. C.—But both the one and the other might be divinely instructed how to act. In due time the widow and the prophet became acquainted with the will of God, and complied with it. H.

VER. 13. *First.* He puts the faith of the widow to a severe trial; and the gospel requires nothing more perfect than what she practised. The true faith, which she then received, was her first and most precious recompense; and we shall soon see, that her guest drew down blessings upon her. C.

VER. 14. *Until*, nor for some time afterwards; otherwise they would still have been in danger of perishing, as the corn could not grow immediately. Salien, A. C. 929.

VER. 17. *In him.* He died. H.—The Jews, followed by some Christians, assert that this boy was the prophet Jonas. But Jonas was a Hebrew, from Geth-opher. 4 K. xiv. 25. Jon. i. 9. C.

18 And she said to Elias: What have I to do with thee, thou man of God? art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son?

19 And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to the Lord, and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?

21 And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of this child, I beseech thee, return into his body.

22 And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

24 And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

CHAP. XVIII.

Elias cometh before Achab. He convinceth the false prophets by bringing fire from heaven: he obtaineth rain by his prayer.

AFTER [a] many days, the word of the Lord came to Elias, in the third year, saying: Go, and shew thyself to Achab, that I may give rain upon the face of the earth.

2 And Elias went to shew himself to Achab, and there was a grievous famine in Samaria.

3 And Achab called Abdias the governor of his house: now Abdias feared the Lord very much.

4 For when Jezabel killed the prophets of the Lord, he took a hundred prophets, and hid them by fifty and fifty in caves, and fed them with bread and water.

5 And Achab said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

6 And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himself.

7 And as Abdias was in the way, Elias met him: and he knew him, and fell on his face, and said: Art thou my lord Elias?

8 And he answered: I am. Go, and tell thy master: Elias is here.

9 And he said: What have I sinned, that thou wouldst deliver me, thy servant, into the hand of Achab, that he should kill me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when all answered: He is not here: he took an oath of every kingdom and nation, because thou wast not found.

11 And now thou sayest to me: Go and tell thy master: Elias is here.

12 And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I know not: and I shall go in and tell Achab; and he, not finding thee, will kill me: but thy servant feareth the Lord from his infancy.

13 Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord; how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water?

14 And now thou sayest: Go and tell thy master: Elias is here: that he may kill me.

15 And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will shew myself unto him.

16 Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

17 And when he had seen him, he said: Art thou he that troublest Israel?

[a] A. M. 3096, A. C. 908.

VER. 18. *Remembered.* Have I not waited upon thee with sufficient attention? or have not thine eyes been able to bear with my imperfections? H.—Before thy arrival, God seemed not to notice my transgressions. She is convinced that "all just punishment presupposes an offence." S. Aug. Retract. i. 9. This child died like Lazarus for the greater glory of God. Id. ad Simp. ii. 5. John xi. 4. W.

VER. 20. *Her son.* He speaks in the most earnest and familiar manner, shewing his confidence in God. Salien.

VER. 21. *Times,* in honour of the blessed Trinity. M.—He puts himself in this posture, as if to co-operate with God in warming the child; as Eliseus did, (4 K. iv. 34,) as well as S. Paul, (Acts xx. 10,) and S. Benedict. S. Greg. Dial. ii. 32. This posture represented the condescension of Jesus Christ in assuming our nature, to give us life; and the Old Testament affords few more striking figures of this union. C. S. Aug. ser. 201. de Temp. S. Bern. xvi. in Cant. T.

VER. 24. *True.* She saw the force of miracles; (H.) and was now, at least, thoroughly converted. Salien.

CHAP. XVIII. VER. 1. *Year* of his sojourning at Sarephta. As other six months elapsed before the drought was removed, it is probable that Elias had spent them at Carith. S. Jam. v. 17. C.—*Earth.* God is pleased to withdraw his chastisement, though the guilty were not yet reclaimed. Salien.

VER. 2. *Samaria,* and the vicinity. The people could procure corn from a distance. But Achab is solicitous to find grass, v. 5.

VER. 3. *Abdias.* Some suppose that he was the fourth of the minor prophets, or the husband of the Sunamitess, (4 K. iv.) or the third of the captains, who were ordered by Ochozias to seize Elias, 4 K. i. 13. T.—But this is uncertain. He took care of the persecuted prophets, (v. 4. 13,) judging it better to obey God than man. C.

VER. 6. *Himself.* So Providence ordered it, that the prophet might declare his sentiments to him freely. H.—Achab would go in person, another way, that he might not be imposed upon. He was more solicitous for his cattle than for his subjects. M.

VER. 7. *Face,* to shew him a religious veneration, due to the servant of God. W.

VER. 9. *Kill me,* as an impostor, or an accomplice of thy escape, if afterwards thou shouldst disappear, v. 12. C.

VER. 10. *An oath of every kingdom,* adjuring all his neighbours to tell if they knew any thing about Elias. H.—Achab wished to make him restore rain, or to punish him for the refusal. C.—How stupid he must have been, not to perceive that God was punishing him! H.—Elias must have kept himself very retired, not to be discovered at Sarephta, which was so near, (C.) and where Jezabel's father reigned. But God could render him invisible, even upon the high road, when he went thither. H.

VER 12. *Spirit.* Abdias supposed that the prophet had been transported to some unknown country, (C.) as he was afterwards to paradise. His disciples imagined, *by a violent wind.* 4 K. ii. 16. H.—Thus the spirit of the Lord took away Philip, (Acts viii. 39,) and conducted Jesus into the desert. Mat. iv. 1. Mar. i. 12. C.—*Infancy.* This he mentions, that the prophet might take pity on him. M.

VER. 13. *A hundred.* Hence we may judge how numerous they were. These prophets were not perhaps all inspired: but they had such at their head; and spent their time in working and in the divine praises. They were the salt and light of the earth, the pillars of the true religion, against whom Jezabel bent all her fury, during the first years of the drought. C.

VER. 14. *Kill me.* He had expressed this fear twice before. Elias perceiving how much he was agitated, confirmed him with an oath. H.

VER. 16. *Meet Elias,* out of respect, (Abulensis) or rather to upbraid him.

VER. 17. *Troublest Israel?* Thus the wicked esteem those disturbers of the public repose, who will not suffer them to go on in their wickedness unmolested. Thus the Jews complain of Jesus Christ. Luke xxiii. 5. Such a war is better than a false peace: and Achab, in fact, proclaims the praise of Elias, who strove by easy means to make the people open their eyes and return to their God. C.

18 And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

19 Nevertheless send now, and gather unto me all Israel, unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

20 Achab sent to all the children of Israel, and gathered together the prophets unto Mount Carmel.

21 And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word.

22 And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

23 Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it.

24 Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering, said: A very good proposal.

25 Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods; but put no fire under.

26 And they took the bullock, which he gave them, and dressed it: and they called on the name of Baal from morning even until noon, saying: O Baal, hear us. But there was no voice, nor any that answered: and they leaped over the altar that they had made.

27 And when it was now noon, Elias jested at them, saying: Cry with a louder voice: for he is a god; and perhaps he is talking, or is in an inn, or on a journey; or perhaps he is asleep, and must be awaked.

28 So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

29 And after mid-day was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed.

30 Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

31 And he took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: [a] Israel shall be thy name.

32 And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows, round about the altar.

33 And he laid the wood in order, and cut the bul lock in pieces, and laid it upon the wood.

34 And he said: Fill four buckets with water, and pour it upon the burnt-offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

35 And the water run round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocaust, Elias, the prophet, came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

37 Hear me, O Lord, hear me: that this people may learn that thou art the Lord God, and that thou hast turned their heart again.

38 Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

[a] Gen. xxxii. 28.

VER. 18. *House.* Your impiety has brought on this scourge. I only denounced it. Salien.

VER. 19. *Fifty,* attached to Baal, and fed by the king; while the prophets of the *groves,* or of *Astarte,* lived at the queen's expense. They imitated the lives of the true prophets, to delude the people.—*Carmel* was long after famous for the worship of Apollo, who was the same with Baal, or the sun. Jos. xix. 26. C.—No mention is made of rain: but it was understood that it would be given, when the people should assemble to hear God's determination. M.—Achab durst not therefore refuse to convoke them. H.

VER. 21. *Sides:* sometimes adoring God; at other times the devil. C.—Such an expostulation ought to be made to those who are indifferent about religion. W.—*You cannot serve two masters.* C.—They wished to unite the service of both, foolishly supposing that there might be many gods; as some, at present, assert that many religions may be pleasing to heaven. H.—*A word,* not knowing the drift of his proposal. But, as they might perhaps rely that they considered Baal also as a god, Elias puts this to the test of a miracle; being convinced that God would never suffer the devils to prevail on this occasion. Salien.—They might otherwise have brought down fire, as they will do in the days of Antichrist. Apoc. xiii. 13. M.

VER. 22. *I.* Heb. repeats "I," to make the contrast more striking. Elias alone was present, in this assembly, as the prophet of the Lord. H.—He knew that Abdias had preserved 100: but they were concealed.—*Men.* The other 400 of Jezabel did not appear.

VER. 24. *Call ye.* He does not order them to invoke idols; but challenges them to prove their divinity, if they can.—*By fire.* On such trying occasions, it is not tempting God to ask for a miracle. God had given this proof of *fire* repeatedly. Gen. xv. 17. Lev. ix. 24. and 2 Par. vii. 1. He will restrain the devil's power, to confirm the truth. Mark. ult. W.

VER. 26. *That they.* Heb. "which he (Achaz) had made;" (C.) or, "which was made." H.—The altar of Elias was erected afterwards, v. 30. The prophets of Baal acted in a foolish manner, (C.) as if in jest, but really despairing of success. H.—The pagans were accustomed to dance round their altars:—*Pingues spatiatur ad aras.* Æneid iv.—and some would translate, "near the altar." We might apply to these prophets, the verses of Horace:—

——Dedit risusque jocosque,
Dum, flammâ sine, thura liquescere limine sacro
Persuadere cupit: credat Judæus Apella
Non ego.—— Sat. i. 5.

VER. 27. *Talking* to some of his prophets, (C.) or in deep contemplation. Mont.—*An inn.* Sept. "giving oracles;" or, "he is pursuing." Pagnin.

VER. 28. *Blood.* Strange infatuation! which has nevertheless prevailed in many pagan mysteries and countries. Thus were Bellona, Cybele, the Syrian goddess, &c. honoured and appeased. C.—God prohibits this fury. Deut. xiv. 1. The devil always endeavours to destroy or to injure man. M.

"Ipsa bipenne suos cædit violenta lacertos,
Sanguineque effuso spargit inepta deam." Tibullus.

VER. 29. *Prophesying,* "acting like fools;" (Chal.) performing their superstitious rites, and singing the praises of their god, &c. C.—*Sacrifice,* by Elias, who had assigned all the morning to Baal's prophets. Perhaps he waited till the time of the evening sacrifice. Ex. xxix. 38. M.

VER. 30. *Down,* by the false prophets, whose fury the people now repressed. T.—The altar might have been erected, under the judges, lawfully. C.

VER. 31. *Twelve stones,* (as Ex. xxiv. &c.) intimating that he acted in the name of all; (M.) and in order that all Israel might return with one heart to the service of God. H.—The prophet did not follow his own spirit in erecting this altar. C.

VER. 32. *Furrows.* Heb. "of two (sathayim) measures of seed." These furrows Elias filled with water, to impede the natural activity of fire, and to shew the miracle in a more striking light; (H.) as also to convince all that there was no deceit. An author quoted, under the name of S. Chrysostom, says that the pagans had sometimes subterraneous passages, by which they kindled the wood on the altar, as if by miracle, *ita ut multi decepti ignem illum cœlestem esse existi ment.* ap. Surium iv.

VER. 34. *Time.* So that the wood was less disposed to catch fire. M.

39 And when all the people saw this, they fell on their faces, and they said: The Lord, he is God; the Lord, he is God.

40 And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

41 And Elias said to Achab: Go up, eat and drink: for there is a sound of abundance of rain.

42 Achab went up to eat and drink: and Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees,

43 And he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times.

44 And at the seventh time: Behold a little cloud arose out of the sea like a man's foot. And he said: Go up, and say to Achab: Prepare thy chariot, and go down, lest the rain prevent thee.

45 And while he turned himself this way and that way, behold the heavens grew dark, with clouds and wind, and there fell a great rain. And Achab getting up, went away to Jezrahel:

46 And the hand of the Lord was upon Elias, and he girded up his loins, and ran before Achab, till he came to Jezrahel.

CHAP. XIX.

Elias, fleeing from Jezabel, is fed by an angel in the desert; and by the strength of that food walketh forty days, till he cometh to Horeb, where he hath a vision of God.

AND Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to-morrow I make not thy life as the life of one of them.

3 Then [a] Elias was afraid, and rising up, he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

4 And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said: It is enough for me, Lord; take away my soul: for I am no better than my fathers.

5 And he cast himself down, and slept in the shadow of the juniper-tree: and behold an angel of the Lord touched him, and said to him: Arise and eat.

6 He looked, and behold there was at his head a hearth-cake, and a vessel of water: and he ate and drank, and he fell asleep again.

7 And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

8 And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

9 And when he was come thither, he abode in a cave: and behold the word of the Lord *came* unto him, and he said to him: What dost thou here, Elias?

10 And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

11 And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains, and breaking the rocks in

[a] A. M. 3097, A. C. 907.

VER. 37. *Again.* This effect he hoped for from the miracle.

VER. 38. *Trench,* as if it had been of an inflammable nature. Julian himself was forced to acknowledge this miracle. "This, says he, once happened under Moses, and, a long while after, again under Elias, the Thesbite."

VER. 40. *Cison,* at the foot of Carmel. Adrichomius.—Achab durst not protect his prophets, being confounded by the evidence of the miracle, (M.) and the unanimity of the people's cry. H.—*Killed them,* by God's inspiration, (C.) as impostors, who had deluded the people, and were worthy of death.

VER. 41. *Sound.* It will as surely come, as if you heard it falling. H.

VER. 42. *Knees,* in fervent and humble prayer. God made his servant wait some time before he granted his request, that he might not give way to vanity. The people were not present, so that there was no danger of their being scandalized. M.

VER. 44. *Sea,* the Mediterranean, which could be seen from Carmel. H.—Hence the rain commonly came in that country. Luke xii. 54.

VER. 45. *Jezrahel,* where Achab had a palace. C. xxi. 1. C.—He stopped for shelter, as he had not time to reach Samaria. M.

VER. 46. *Before Achab,* notwithstanding the king was drawn by horses, (C.) and Elias was advanced in years. C. xix. 4. M.—The invigorating spirit gave him such strength and agility, (H.) as Jezrahel was 12 or 15 leagues, (C.) or about 36 miles, from Carmel. In the Levant, impostors still run very swiftly before the chariots of princes, to imitate Elias. C.

CHAP. XIX. VER. 3. *Afraid.* Heb. "he saw, arose, and went for his life." H.—He was aware of a woman's anger. Eccli. xxv. 23. Though he goes intrepidly to meet Achab, he flees before a woman, God being desirous that he should exercise humility, (Theod. q. 57, &c.) though some think that he had given way to a secret fault; (C.) which is a groundless assertion. H.—He must confess that all his strength is from above. T.—*Mind,* to escape notice. M.—*Bersabee,* at the southern extremity of the kingdom of *Juda,* perhaps fifty leagues from Samaria, and five more from Jezrahel. C.—*Servant,* the boy whom he had raised to life. Abulensis.

VER. 4. *Desert.* It seems, towards Horeb. C.—*Tree.* Heb. *Rothem,* which term the Sept. retain, "Rathmen." Sym. has, "a shade." H.—*Die.* Elias requested to die, not out of impatience or pusillanimity, but out of zeal against sin; and that he might no longer be witness of the miseries of his people, and the war they were waging against God and his servants. See v. 10. Ch.—He does not wish to fall into the hands of Jezabel, lest the idolaters should triumph: but he is willing to die, if God so order it. C.—Mathathias entertained the like sentiments. 1 Mac. ii. 7.—*Fathers:* that I should live longer than they did. M. Eccli. xxx. 17.—If he had been weary of life, why did he flee? His answer to Achab shews that he was by no means timid. C.

VER. 6. *Cake,* baked in a hollow stone, covered with fire. The Arabs call such cakes, *Ridpha.* An angel brought this nourishment. C.

VER. 7. *Go.* Heb. "the journey *is* too great for thee," without this support. H.—He spent forty days in this journey, as he did not follow the straitest road. Horeb is only about fifty leagues from Bersabee. C.—He might have travelled thither in four or five days. M.

VER. 8. *In the strength of that food,* &c. This bread with which Elias was fed in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament: by the strength of which we are to be supported in our journey through the wilderness of this world, till we come to the true mountain of God, and his vision in a happy eternity. Ch.—Horeb signifies "a rock, *or* dry wilderness." C.

VER. 9. *Here.* Thy presence is necessary in Israel. T.—Elias had been guided by a natural fear. M.—"With how great familiarity is he received by God!" Tert. c. Psychic. vi.

VER. 10. *Zeal;* ordering the idolatrous prophets to be destroyed, (M.) which has enkindled the rage of Jezabel against me. I cannot bear to see the general corruption. C.—*Covenant;* neglecting circumcision, (Rabbins) and almost the whole law. H.—*Altars.* Some had been erected by the prophets, (E.) as the king would suffer none to go to Jerusalem. H.—The idolaters threw them *down.* C. xviii. 30. Such altars would have been unlawful in Juda. C.—*I alone am left;* viz. of the prophets in the kingdom of Israel, or of the ten tribes; for in the kingdom of Juda, religion was at that time in a very flourishing condition, under the kings Asa and Josaphat. And even in Israel there remained several prophets, though not then known to Elias. See C. xx. 13, 28, 35. Ch. W.—Heb. repeats *I,* as v. 14, and C. xviii. 22. He might justly fear that those had been destroyed at last, whom Abdias had protected. At any rate, none durst appear in public to assist Elias. H.—God informs him (v. 18) that all is not yet lost.

VER. 11. *Lord;* the angel, his representative. M.—God had formerly granted the like favour to Moses, in the same place. Ex. xxxiii. 21.

VER. 12. *Air.* Something similar happened at the giving of the law, and at the promulgation of the gospel. Ex. xix. 9, 16. Acts ii. 2. The Lord was pleased to shew his prophet the difference between the two laws: the one was

pieces: but the Lord is not in the wind. And after the wind, an earthquake: *but* the Lord is not in the earthquake.

12 And after the earthquake, a fire: but the Lord is not in the fire. And after the fire, a whistling of a gentle air.

13 And when Elias heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and behold a voice unto him, saying: What dost thou here, Elias? And he answered:

14 With zeal have I been zealous for the Lord God of hosts: [a] because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword; and I alone am left, and they seek my life to take it away.

15 And the Lord said to him: Go, and return on thy way, through the desert, to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria;

16 [b] And thou shalt anoint Jehu, the son of Namsi, to be king over Israel: and Eliseus, the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

17 And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

18 [c] And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him, kissing the hands.

19 And Elias departing from thence, found Eliseus, the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

20 And he forthwith left the oxen, and run after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up, he went away, and followed Elias, and ministered to him.

CHAP. XX.

The Syrians besiege Samaria: they are twice defeated by Achab; who is reprehended by a prophet for letting Benadad go.

AND [d] Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with him, and horses, and chariots: and going up, he fought against Samaria, and besieged it.

2 And sending messengers to Achab, king of Israel, into the city,

3 He said: Thus saith Benadad: Thy silver and thy gold is mine: and thy wives and thy goodliest children are mine.

4 And the king of Israel answered: According to thy word, my lord, O king, I am thine, and all that I have.

5 And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver and thy gold, and thy wives and thy children, thou shalt deliver up to me.

6 To-morrow, therefore, at this same hour, I will send

[a] Rom. xi. 3.—[b] 4 Kings ix. 1.

[c] Rom. xi. 4.—[d] A. M. 3103, A. C. 901.

full of terror, the other of mildness. Grotius.—He insinuated likewise, that he could easily exterminate the offenders, but he chose to bear patiently with them; (T.) and taught his prophet to moderate his zeal, and, after terrifying sinners, to bring them to a sense of their duty by gentle means. Sanctius. C.—"His spirit is most indulgent and mild." . . *est teneræ serenitatis, apertus et simplex.* Tert. c. Marcion xxiii.

VER. 13. *Mantle*, out of respect, like Moses. Ex. iii. 6. So the cherubim veil their faces with their wings. Isai. vi. 2. M.—Among the Orientals, to cover the face has the same import as when we pull off our hats. C.

VER. 15. *Desert*, avoiding the towns as much as possible, (C.) and travelling through the country of Ammon to Damascus. M.—God does not send Elias again into the midst of danger, at Achab's court. H.—*Hazael.* God exercises his authority over all nations, and disposes of crowns. He appoints Hazael to punish his people. It does not appear that Elias performed this commission in person, but by the hand of Eliseus. 4 K. viii. 12. Neither do we find that Hazael was *anointed*, but he was "declared king;" in which sense the term is used. Judg. ix. 8. Salien. C.—Yet Torniel believes, that Elias really anointed both Hazael and Jehu. He foretold, at least, (H.) that they should reign. W.

VER. 16. *Jehu, the son of* Josaphat, (4 K. ix. 2.) and grandson of *Namsi.* M. —Eliseus sent one of his disciples to anoint him, (4 K. ix. 1. C.) with common oil; the sacred was reserved for priests and the kings of Juda, according to the Rabbins.—*Anoint*, or call to the ministry, perhaps by placing a mantle on his head, v. 19. No mention is made of unction. C.—Yet the Fathers have hence inferred that prophets received it, as well as priests and kings. Sanctius.—Elias had complained that he was left alone. God appoints him a coadjutor, and successor; a person who seemed to have yet made no immediate preparation for the office. His parents were probably known for their probity, and had taken no part in the worship of idols. C.—*Abelmeula* was in the great plain, ten miles south of Scythopolis. Eus.

VER. 17. *Shall be slain by Eliseus.* Eliseus did not kill any of the idolaters with the material sword; but he is here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel, because he foretold to the former his exaltation to the kingdom of Syria, and the vengeance he would execute against Israel, and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the house of Achab. Ch.—They left nothing imperfect in their vengeance. 4 K. viii. and ix. Eliseus sent bears to destroy forty-two children of Bethel; (4 K. ii. 23. C.) and Abulensis (q. 23) thinks that he might put many false prophets to death, as the Scripture does not mention every thing, (M.) and as Elias had done himself. H.—Eliseus may also be the name of some general. D

VER. 18. *Will leave.* Heb. also, "I have left," as Rom. xi. 4. Sept. "thou shalt leave." H.—After answering the first part of the prophet's complaint, and informing him that the guilty should not pass unpunished, God lets him know that he is not left alone, but that many thousands (C.) even in Israel still continue faithful; so far was the true Church from being in danger of perishing entirely. H.—*Seven* is often put for a great number. Prov. xxiv. 16. Yet some suppose, (C.) that only this number served God out of 1,110,000 men in Israel. 1 Par. xxi. 5. Grotius, &c.—*Hands.* To this custom the word *adore* owes its rise. H.—The pagans kissed their right-hand, or the statue itself, when they could reach it, to testify their veneration. *Inter adorandum, dexteram ad osculum referimus.* Pliny xxviii. 2. Cicero (in Ver. 4.) mentions a beautiful statue of Hercules, the cheeks and beard of which had been rather worn with kissing; *non solum id venerari, sed etiam osculari solent.* See Gen. xviii. 2. C. —Job xxxi. 27. M.

VER. 19. *Mantle*, perhaps to signify that he must change his manner of living. M.

VER. 20. *Kiss*, and bid them adieu. M.—*To thee.* I have no farther orders. Obey the spirit of God. *Hoc age.* Heb. "for what have I done to thee?" Did I require thee to follow me? Act as God may direct thee. Yet remember the ceremony which thou hast seen, and do not turn back (C.) to neglect thy office. H. Matt. viii. 22. Luke ix. 62.

VER. 21. *Oxen*, to shew that he had relinquished his profession. M.—"He makes a vow of them." S. Jerom, ep xxviii.—Elias waited for him in the field, while he made a feast for his fellow-citizens, at parting. C.—Then both probably retreated to Carmel, (Salien) to watch over the instruction of the college of prophets. H.

CHAP. XX. VER. 1. *And.* The Rom. Sept. and Josephus place this war after the account of Naboth. C. xxi. But the Alex. copy follows the order of the Hebrew. H.—They style *Benadad*, "the son of Ader." He succeeded (v. 34) the king who attacked Baasa. C. xv. 18. We know not the time nor the occasion of this war. C.—Probably Achab had refused to pay tribute, and God had a mind to try if his obstinacy would yield to kindness, v. 13 and 28. Salien, A. C. 919.—*Kings.* Almost every city had one.

VER. 3. *Mine.* He had a desire to dispose of them, as he thought proper. Achab was willing to pay tribute, to remove the impending danger. C.

VER. 4. *Have.* Achab is not in earnest, but strives to pacify the barbarian. M.

VER. 6. *Servants*, or subjects. The king of Israel has thus a plea to interest all his people, as the danger was common. Salien.—He assumes the character of disinterestedness, as if he had been willing to abandon all his private property; knowing that Benadad would not accede even to that hard proposal. H.—Thus

my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

8 And all the ancients, and all the people said to him: Hearken not to him, nor consent to him.

9 Wherefore he answered the messengers of Benadad: Tell my lord, the king: All that thou didst send for to me, thy servant, at first, I will do: but this thing I cannot do.

10 And the messengers returning brought him word. And he sent again, and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded.

12 And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

13 And behold a prophet coming to Achab, king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day: that thou mayst know that I am the Lord.

14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand:

16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

17 And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

18 And he said: Whether they come for peace, take them alive: or whether *they come* to fight, take them alive.

19 So the servants of the princes of the provinces went out, and the rest of the army followed:

20 And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad, king of Syria, fled away on horseback with his horsemen.

21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

22 (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

24 Do thou, therefore, this thing: Remove all the kings from thy army, and put captains in their stead:

25 And make up the number of soldiers that have been slain of thine, and horses, according to the former horses, and chariots, according to the chariots which thou hadst before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel, and did so.

26 Wherefore, at the return of the year,[a] Benadad

[a] A. M. 3104, A. C. 900.

"Nero consulted the first men of the city, whether they would prefer a doubtful war or a disgraceful peace." Tacit. An. xv.

VER. 10. *Handfuls.* Heb. *shohal.* The Sept, read "*shuhal*" and render it, "suffice for the foxes, for all the people, (even for) my infantry;" (H.) as if his forces were so numerous as to cover the whole land, and leave no room for even foxes to occupy. The hyperbole is equally great, supposing that his soldiers could by each taking a handful, or what might stick to his feet, (Chal.) carry off all Samaria. Josephus intimates, that Benadad speaks of erecting terraces of equal height with the walls; others, that he would level the city with the ground. Ezec. xxvi. 4. Sanctius.

VER. 11. *Let not the girded,* &c. Let him not boast before the victory: it will then be time to glory when he putteth off his armour, having overcome his adversary. Ch.—"Let not him who goes to battle, though well armed, boast; but the man who returns victorious." Chal. "Enough: let not the man with a crooked back boast, as one that is upright." Sept. "Let not him that girdeth, (H.) or is bound," (Heb.) or rather "shutteth up, boast, as he that openeth." Syriac. It is easy to besiege: but the city does not always fall. Neither people in arms, nor the unarmed, have reason to boast; as the former are often made prisoners, as soon as the latter. C.—A despised enemy sometimes proves most dangerous. H.—Those who distrust in themselves, and place their confidence in God, prevail: a necessary lesson both in temporal and spiritual warfare. W.—The fortune of war is very doubtful. T.

VER. 12. *Pavilions,* (*umbraculis*) or even under "the shade" of the trees, in full security. M.—*Beset.* Heb. "set, and they set against the city." Chal. "hold yourselves in readiness, and they laid ambushes round the city." The siege had not been yet commenced in form, as it was never expected that Achab would dare to make any resistance.

VER. 13. *Prophet.* It does not appear who this and the other prophets were who address Achab so boldly during these wars; if indeed they were different persons: Elias is never mentioned. Did Jezabel leave the rest alone? or did these wars break out before she began to persecute them? C.—Many suppose that the prophet, who spoke on this occasion, was Micheas. M.—But Achab complains that he always brought him evil tidings. C. xxii. 8. Salien.

VER. 14. *Servants.* Lit. "footmen." H.—Heb. means either "sons or servants." The pages of honour, or the menial servants of the lords, were not likely to gain the victory. C.—They were 232 in number, v. 15. Achab followed them, (v. 19,) with 7000; and this army defeated the Syrians.—*Thou,* not in person; but thy men must begin the attack.

VER. 18. *Alive.* This he said out of contempt, and too great confidence; (M.) and this gave occasion to his defeat. For, while his men were endeavouring to execute his orders punctually, the Israelites cut many in pieces, and routed the rest. Salien.

VER. 23. *Hills.* All the high places of Israel were covered with idols. Samaria, Bethel, Dan, &c. were built on eminences. M.—Altars had also been erected to the true God on the most famous mountains. The law had been given at Sinai, and promulgated at Garizim. The late miracle at Carmel was known to all. Hence the pagans, (C.) conformably to their notions of assigning different parts of the creation to different gods, suspected that the god of Israel might preside only over the mountains. H.—People are always ready to blame any but themselves. C.—They lay the fault on fortune, &c. T.—The pride of Benadad could not bear to be told that his own temerity had brought on the defeat. H.

VER. 24. *Stead,* who may obey thy orders more implicitly. *Rex unius esto.* C.—Captains, who have been inured to warfare, would not so easily run away. M.—Thus, in the late French republic, commanders were chosen from the common ranks, while the nobles were neglected. H.

VER. 26. *Aphec,* belonging to the tribe of Aser, though it does not appear that they ever obtained possession of it. Jos. xix. 30. A subterraneous fire and earthquake have caused the city to sink; and a lake, nine miles in circumference, now occupies its place. The ruins may still be discerned in its waters. It is about two hours walk from the plains of Balbec, (Paul Lucas. Levant i. 20,) at the foot of Libanus. The waters must be very thick and bituminous, if what is related by the ancients be true; namely, that the presents, offered to the Aphacite goddess, were tried by them, and deemed agreeable to her, if they sunk; as wool would do, while tiles, and often metals, would swim. C.—Adrichomius places this Aphec on the great plain of Esdrelon, not far from Jezrahel. M.

mustered the Syrians, and went up to Aphec, to fight against Israel.

27 And the children of Israel were mustered, and taking victuals, went out on the other side, and encamped over-against them, like two little flocks of goats: but the Syrians filled the land.

28 (And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.)

29 And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew, of the Syrians, a hundred thousand footmen in one day.

30 And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left. And Benadad fleeing, went into the city, into a chamber that was within a chamber.

31 And his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful; so let us put sackcloths on our loins, and ropes on our heads, and go out to the king of Israel: perhaps he will save our lives.

32 So they girded sackcloths on their loins, and put ropes on their heads, and came to the king of Israel, and said to him: Thy servant, Benadad, saith: I beseech thee let me have my life. And he said: If he be yet alive, he is my brother.

33 The men took this for good luck: and in haste caught the word out of his mouth, and said: Thy brother Benadad. And he said to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

34 And he said to him: The cities which my father took from thy father, I will restore: and do thou make thee streets in Damascus, as my father made in Samaria, and having made a league, I will depart from thee. So he made a league with him, and let him go.

35 Then [a] certain man of the sons of the prophets, said to his companion, in the word of the Lord: Strike me. But he would not strike.

36 Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

37 Then he found another man, and said to him: Strike me. And he struck him and wounded him.

38 So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

39 And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and said: Keep this man: and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

40 And whilst I, in the hurry, turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed.

41 But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was one of the prophets.

42 And he said to him: Thus saith the Lord: [a] Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people.

43 And the king of Israel returned to his house, slighting to hear, and raging came into Samaria.

CHAP. XXI.

Naboth, for denying his vineyard to king Achab, is, by Jezabel's command, falsely accused and stoned to death: for which crime Elias denounceth to Achab the judgments of God. Upon his humbling himself, the sentence is mitigated.

AND [b] after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard, near the palace of Achab, king of Samaria.

[a] Infra xxii. 38.

[b] A. M. 3105, A. C. 899.

VER. 27. *Victuals.* Heb. also, "they were all present." Chal. "ready." Syr. "in battle array."—*Goats.* They were comparatively so contemptible, v. 15. H.—At the same time, Josaphat could muster above a million warriors; for piety makes kingdoms prosper. Salien.

VER. 28. *Lord.* Many favours were bestowed on Achab, but he died impenitent. W.

VER. 29. *Days.* The Syrians durst not begin the attack. H.

VER. 30. *Went,* or had gone before, and commanded his men to defend the walls of Aphec. H.—But the slaughter of these 27,000 is joined to the preceding. M.—God caused the walls to fall, as he had done those of Jericho; or the Israelites beat them down with battering rams, and the defendants perished in the ruins.—*Chamber.* Josephus observes that it was under ground. Micheas told Benadad that he would have thus to hide himself again. C. xxii. 25. C.

VER. 31. *Heads,* or necks, to indicate that they deserved to die. H.—The Syrians acted thus, when they came as suppliants. Josephus viii. 14.—The son of Psammetichus, king of Egypt, was led in this manner to execution, with 2000 others. Herodot. iii. 14.—Bessus was conducted to Alexander with a chain round his neck. Curt. vii. C.—What a reverse of fortune do we here behold! Salien.

VER. 33. *Men.* Prot. "Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it,* and they said." They heard him mention the title of brother with joy, concluding that he was not so much irritated, as they might have expected. Allied kings style each other *brother;* those who are tributary, call themselves *servants,* (like Achaz, 4 K. xvi. 7. C.) as well as those who seek for favour; as Benadad does at present, v. 32. H.—*Luck.* The pagans were accustomed to make vain observations. M.

VER. 34. *Thy father.* Benadad did not know the changes which had taken place in the royal family of Israel. He speaks of the cities which his predecessor had wrested from Baasa. C. xv. 20.—*Streets,* for merchants, of whom he would receive tribute: or military stations, as David had done, (2 K. viii. 6.) to prevent any inroads. Benadad does not appear to have complied with these conditions, as the king of Israel had to take Ramath by force. C. xxii. 3.—*And having.* These words seem to be the conclusion of Benadad's proposition: but, according to the Heb. they contain Achab's reply. C.—Prot. "Then *said Ahab:* I will send thee away with this covenant." H.—How generous does the conduct of Achab appear to the world! Yet it displeased God. Salien.—He severely punished this foolish pity towards a dangerous foe. W.

VER. 35. *In the word,* or by the authority. The person who refused to comply, out of a false compassion, displeased God. The wound of the prophet was a symbol of what would happen to Achab. It was a prophetic action. C. xi. 30. C.

VER. 38. *Dust.* Chal. and Sept. "he tied a veil," &c. *Apher* has both meanings.

VER. 39. *One.* Thus God delivered the proud and blasphemous Benadad to Achab. H.

VER. 40. *Decreed.* Thou must either die or pay the money. M.—Thus the king pronounced sentence against himself, as David had done. 2 K. xii. 1. and xiv. 4. The Rabbins assert, that Achab had received an express order from God to destroy and subjugate all the Syrians. He ought, at least, to have been consulted, as he had given the enemy into the hands of the Israelites; (C.) and thus insinuated, that he would have them punished, (v. 28. Rupert v. 13.) for restricting his power to *the hills.* T.

VER. 42. *Worthy.* Heb. "of my anathema;" or, "the man who has fallen into my snares." Vatab. *Cherem* is taken in this sense. Mic. vii. 2. &c. He was my prey, and you ought not to have disposed of him without my leave. C.—*People.* This was verified (C. xxii. M.) within three years. Salien.

VER. 43. *Raging,* (*furibundus*) full of indignation. Heb. "went to his house, heavy and displeased." Sept. "confounded and fainting," through rage; ἐκλελύμενος. H.—"Vexed at the prophet, he ordered him to be kept in prison; and confounded at what Micheas had said, he went to his own house." Joseph. viii. 14.

CHAP. XXI. VER. 1. *Who was.* Heb. Chal. &c. place this after *vineyard,*

2 And Achab spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and adjoining to my house; and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

3 Naboth answered him: The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

4 And Achab came into his house angry and fretting, because of the word that Naboth, the Jezrahelite, had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel, his wife, went in to him, and said to him: What is the matter that thy soul is so grieved? and why eatest thou no bread?

6 And he answered her: I spoke to Naboth, the Jezrahelite, and said to him: Give me thy vineyard, and take money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

7 Then Jezabel, his wife, said to him: Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer; I will give thee the vineyard of Naboth, the Jezrahelite.

8 So she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people;

10 And suborn two men, sons of Belial, against him, and let them bear false witness; that he hath blasphemed God and the king: and then carry him out, and stone him, and so let him die.

11 And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them;

12 They proclaimed a fast, and made Naboth sit among the chief of the people.

13 And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people: saying: Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city, and stoned him to death.

14 And they sent to Jezabel, saying: Naboth is stoned, and is dead.

15 And it came to pass, when Jezabel heard that Naboth was stoned, and dead, that she said to Achab: Arise, and take possession of the vineyard of Naboth, the Jezrahelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

16 And when Achab heard this, to wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth, the Jezrahelite, to take possession of it.

17 And the word of the Lord came to Elias, the Thesbite, saying:

18 Arise, and go down to meet Achab, king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it:

19 And thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain: moreover also thou hast taken possession. And after these words thou shalt

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and read *which*, referring it to the ground; which we might naturally suppose would be the place of Naboth's nativity, as it was his paternal estate, 4 K. ix. 21. Josephus calls the place Azari, and says it was a field contiguous to the king's *palace*. Sept. ἅλω, "threshing-floor."

VER. 2. *Herbs.* The taste of eastern nations is very different from ours. The Syrians delight in seeing gardens filled with melons, onions, &c. and they cannot conceive what pleasure we can find in rambling round our long walks for the sake of exercise.—*Money.* Hence we perceive that, notwithstanding the despotic power of the kings of Israel, they did not imagine that they had a *right* to take their subjects' lands. 1 K. viii. 14. C.—Naboth's conduct is therefore here applauded; and S. Ambrose (Off. iii. 9,) styles him a martyr, (W.) and a great *saint.* T.—*Maluit periculum cum honestate, quam utilitatem cum opprobrio.*

VER. 3. *Fathers.* He would have deemed it a mark of disrespect and a crime, as he was not in a state of indigence; which alone could authorize him to sell his property, and then only till the year of jubilee; (Lev. xxv. 23,) and as his field was to be turned into a royal garden, and the law was disregarded by the king, there was no prospect of his regaining it at that period. The law of Moses was still in force; and there were some, like Naboth, who were resolved to comply with it, (C.) even at the hazard of their lives. T.

VER. 4. *Fretting.* The Heb. terms are the same as C. xx. 43. What weakness in Achab! Riches and honours are not capable of ensuring content. C.—"Who, thinkest thou, is poor; the man who is content with his own, or he who covets another's property?" S. Amb. Naboth ii.—*Wall,* as Ezechias did afterwards, in very different dispositions; though both were oppressed with grief. Isai. xxxviii. 2. Sept. "he covered his face." H.

VER. 7. *Israel.* Heb. simply, "Now thou wilt make the kingdom of Israel." C.—Prot. "Dost thou now govern the?" &c. H.—Thou art a fit person indeed to establish a kingdom! Ought not a king to take what he has a mind to? Syr. "Are you fit to reign?" Arab. "You do not deserve to govern." C.—Sept. "Dost thou now act the king over Israel, in this manner?" H.

VER. 8. *Chief men.* Heb. *chorim,* "those in white," the usual colour of magistrates and noblemen. Eccle. ix. 8. Dan. vii. 9. The angels generally appear arrayed in white. Among the Egyptians and the Greeks, the rich were remarkable for the whiteness of their robes. Herod. ii. 36. Odys. z.

VER. 9. *Fast,* as in a case of the greatest importance, where the welfare of the king and of the state are concerned. We have frequent mention of such extraordinary fasts. 2 Par. xx. 3. 1 Esd. viii. 21. Joel i. 14, &c. Some would translate, "Call an assembly." Vatab.—But the Chal. &c. are for the fast. Josephus joins both. All the people were collected, (C.) and Naboth was (Heb.) "set on high, or at the head, as president, on account of his riches and nobility, (H.) that he might be unprepared, and afterwards be more disgraced. M.—Abulensis (q. 4,) thinks that the judges were accustomed to fast, to shew their pity for the criminal, and that they were moved only by a zeal for justice.

VER. 10. *Belial,* without restraint or conscience.—*Blasphemed.* Heb. "blessed."—*Elohim,* (H.) or god, the gods, magistrates, &c. C.—Blessing is equally put, to avoid the horrible sound of blaspheming. W. Job i. 5. and ii. 9.—Martin de Roa (i. 9,) maintains, that the word implies to "bid adieu," or quit; as if Naboth had relinquished the service both of God and of the king. He was accused as a traitor. The law did not condemn the person to death who had spoken ill of the prince. Ex. xxii. 28. But the wicked judges complied with the intimation of Jezabel; (C.) as she pretended that he had also blasphemed God. H.—Josephus introduces three witnesses, which was more conformable to the practice of the Jews. Grot.—But the text specifies *two;* and that number would suffice. H.—All Naboth's family were involved in his ruin; (4 K. ix. 26. T.) as it was necessary for Achab's purpose. So Achan's children perished with him. Jos. vii. 25. H.—What a complication of crimes! T.—"They proclaim a fast, in order to commit murder." S. Chrys. ser. 68. Hypocrisy, falsehoods, perjury, perversion of justice, all are employed to take away the life, honour, and property of the innocent. See S. Amb. Seneca Benef. ii. 27. T.

VER. 13. *Devil.* Heb. Belial, v. 10. Prot. "and the men of Belial witnessed against him."—*City,* as was requisite. C.—*Stoned him,* for blasphemy. Lev. xxiv. 16. and 23.

VER. 16. *Of it,* on the title of confiscation, as Naboth had been condemned for high treason; (see 2 K. ix. 7. M.) or because there was no heir left, v. 10. Some assert, that Naboth was Achab's uncle. But this wants proof. C.—Achab only waited one day, and then Elias met him to denounce to him a similar fate after he *was dead.* 4 K. ix. 26. Sept. have, "he tore his garments, and put on sackcloth; and it came to pass afterwards, that Achab arose," &c. This addition would intimate that the king pretended to be sorry. They repeat the same thing, v. 27. "he had put on sackcloth, on the day when he slew Naboth, and went along *cast down.*" It is probable that Achab might assume this garb, to make people suppose that he had no hand in the death of Naboth; but this was all hypocrisy, and Elias boldly accused him of guilt. *Thou hast slain,* &c. v. 19. H.—He knew, at least, of his wife's machinations. Salien.

VER. 19. *Possession,* by desire; though he was yet only on the road. M.—Perhaps he had sent his servants before. H.—*Place,* not precisely, as Achab was slain in Samaria. M.—But Naboth's vineyard, perhaps, was not far distant from the *pool,* where dogs licked the blood of the king. H.—On account of

add: Thus saith the Lord: [a] In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.

20 And Achab said to Elias: Hast thou found me thy enemy? He said: I have found thee, because thou art sold to do evil in the sight of the Lord.

21 [b] Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that pisseth against the wall, and him that is shut up, and the last in Israel.

22 And I will make thy house like the [c] house of Jeroboam the son of Nabat, and like the house of [d] Baasa the son of Ahias: for what thou hast done to provoke me to anger, and for making Israel to sin.

23 [e] And of Jezabel also, the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel.

24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

25 Now, there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife, Jezabel, set him on,

26 And he became abominable, insomuch that he followed the idols which the Amorrhites had made, whom the Lord destroyed before the face of the children of Israel.

27 And when Achab had heard these words, he rent his garments, and put hair-cloth upon his flesh, and fasted, and slept in sackcloth, and walked with his head cast down.

28 And the word of the Lord came to Elias, the Thesbite, saying:

29 Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself, for my sake, I will not bring the evil in his days, [f] but in his son's days will I bring the evil upon his house.

CHAP. XXII.

Achab believing his false prophets, rather than Micheas, is slain in Ramoth-Galaad. Ochozias succeedeth him. Good king Josaphat dieth, and his son Joram succeedeth him.

AND there passed three years without war between Syria and Israel.

2 And [g] in the third year, Josaphat, king of Juda, came down to the king of Israel.

3 (And the king of Israel said to his servants: Know ye not that Ramoth-Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he said to Josaphat: Wilt thou come with me to battle to Ramoth-Galaad?

5 And Josaphat said to the king of Israel: As I am, so art thou: my people and thy people are one: and my horsemen *are* thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord.

6 Then the king of Israel assembled the prophets, about four hundred men, and he said to them: Shall I go to Ramoth-Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

7 And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

8 And the king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord; Micheas, the son of Jemla: but I hate him, for he doth not prophecy good to me, but evil. And Josaphat said: Speak not so, O king.

9 Then the king of Israel called an eunuch, and said

[a] Infra xxii. 38.—[b] 4 Kings ix. 8.—[c] Supra xv. 29.—[d] Supra xvi. 3.

[e] 4 Kings ix. 36.—[f] 4 Kings ix. 26.—[g] 2 Par. xviii. 1. A. M. 3107, A. C. 897.

Achab's repentance, the sentence was (v. 29. C.) rather changed, and his son Joram was substituted in his stead. 4 K. ix. 25. Jehu, and his captain, Badacer, were present, when Elias denounced this judgment upon the family of Achab; and they concluded that the prediction regarded Joram. He had, perhaps, taken part with his impious parents, and promoted the same crimes. H.

VER. 20. *Thy enemy.* Have I done thee any harm, whenever thou hast appeared before me? Heb. and Sept. "O my enemy." H.—*To find,* often means to attack or take by surprise. Art thou come thus, to fall upon me on the road? C.—*Sold.* That is, so addicted to evil, as if thou hadst sold thyself to the devil, to be his slave to work all kind of evil. Ch. W. S. Greg. in Ezec. hom. 10.—The expression strongly marks the empire of the passions. Achab was sovereignly wicked, without any restraint. C.—So Vitellius was: *Luxui saginæque mancipatus, emptusque.* Tacit. Hist. ii.—*Sold,* or "abandoned," are used in the same sense. Ps. xliii. 13.

VER. 21. *Wall.* See 1 K. xxv. 22.—*Israel.* C. xiv. 10. M.

VER. 22. *Sin.* God frequently inculcates the enormity of the crime of public scandal. M.

VER. 23. *Field.* Heb. wall, *or* "before the wall." This was exactly fulfilled, 4 K. ix. 32. Jezabel was hurled from a window over the gate or wall of the city. C.

VER. 24. *Eat him.* Yet God remitted something from the severity of this sentence; and Achab was buried in Samaria. C. xxii. 37. But his son was deprived of burial. T. 4 K. ix. 26.—According to the Heb. the prediction related to Achab's posterity, as the Chal. Sept. Syr. &c. have understood it. C.—Prot. "him that dieth of Achab in the city," &c.

VER. 25. *Now.* Sept. "Moreover, Achab was foolishly sold, a man who was sold, &c. since Jezabel . . changed him:" μετέθηκεν. His natural disposition was not perhaps so bad. But his unfortunate connexion with a most wicked wife involved him in ruin. Even when he began to relent, and was on the point of reforming his life, (v. 27) her influence spoiled all. H.—He was sold to her, and she exercised a most severe tyranny over him, using his seal at pleasure, and treating him with indignity, v. 7, 8. T.

VER. 26. *Amorrhites.* The Sidonians still adored the idols Baal and Astaroth, with the utmost exertions of cruelty and lust. This was the religion which Achab wished to establish, more than any of his predecessors. C.

VER. 27. *Down.* Heb. "uncovered," (Malv. 2 K. xv. 30.) or "barefoot," (Chal. Syr.) or "softly," (Vat. Prot.) or "he walked bent down." Sept. This variety shows that the signification of *at* (H.) is not well known. The repentance of Achab is not more certain. Some believe that it was insincere, and only external: yet God was pleased to reward it in this life, (Lyran. Theod. &c.) as it might have some influence on the people. H.—Others suppose that Achab really repented for what he had done, but presently relapsed at the instigation of Jezabel; so that his reward was equally of a temporal nature; though S. Chrysostom (ad Theod. laps.) seems to be convinced that he "obtained the remission of all his sins, and entirely changed his life." ser. 68, et hom. 5. ad Antioc. —But here lies the difficulty. C.—"His groans would have found favour, if the lurking envy had not increased his offence." S. Amb. in Ps. xxxvii. de Naboth. C. iv. See v. 25.—A relapse renders the sincerity of former conversions doubtful; and the more so, when no radical change, but only external sorrow, has appeared.

VER. 29. *Sake.* Heb. "before me," publicly. H.—The threat of the prophet caused Achab to invest his son with the royal dignity, and Josaphat followed his example. Salien, A. C. 916.—But some call this in question. H.

CHAP. XXII. VER. 1. *Israel,* from the time when Benadad and Achab had made a league. C. xx. 34.

VER. 2. *Josaphat.* It is wonderful that a prince of so great piety, should be on terms of such strict friendship with a most wicked king. God did not approve of it; and the event was unfortunate. 2 Par. xx. 37. Achab received the king of Juda with extraordinary magnificence. ib. xviii. 2. It is thought that (C.) the latter had married his daughter, (Grot.) or rather (H.) he had taken Athalia for his son Joram. 2 Par. xviii. 1. T. M.

VER. 3. *Syria.* Benadad had not restored it; either because he no longer regarded his treaty, or because the city had not been taken by his *father.* C.

VER. 5. *One,* in concord, (H.) and ready to march against the same enemy.—*Lord.* This was rather late, if (M.) the army was already receiving its pay under the walls of Samaria. Joseph. viii. 15.—God ought to have been consulted at first. M.

VER. 6. *Men,* probably the prophets of the groves, who had not gone to Carmel. C. xviii. 19. 22. C.—The recent slaughter had not deterred others from imitating the example of the false prophets. H.

VER. 7. *Lord.* Josaphat knew that these four hundred were addicted to idol worship, (H.) and suspected that they only flattered their king. Josephus.

VER. 8. *One man.* Perhaps Micheas alone resided at Samaria. Elias and his disciples were in the country. Josephus and some others think, (C.) that the son of Jemla had been cast into prison for what he had said to Achab, when he had dismissed the king of Syria. C. xx. 43. H.—*Not so.* Good advice should be followed, though it be not pleasant. M.—Josaphat justly suspected the schismatical false prophets. W.

VER. 9. *Eunuch.* Heb. *saris,* denotes also "a servant;" or Achab might have purchased this stranger.

to him: Make haste, and bring hither Micheas, the son of Jemla.

10 And the king of Israel, and Josaphat, king of Juda, sat each on his throne, clothed with royal robes, in a court, by the entrance of the gate of Samaria, and all the prophets prophesied before them.

11 And Sedecias, the son of Chanaana, made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

12 And all the prophets prophesied in like manner, saying: Go up to Ramoth-Galaad, and prosper, for the Lord will deliver it into the king's hands.

13 And the messenger that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one mouth declare good things to the king: let thy word, therefore, be like to theirs, and speak that which is good.

14 But Micheas said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 So he came to the king, and the king said to him: Micheas, shall we go to Ramoth-Galaad to battle, or shall we forbear? He answered him: Go up, and prosper, and the Lord shall deliver it into the king's hands.

16 But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is true, in the name of the Lord.

17 And he said: I saw all Israel scattered upon the hills, like sheep that have no shepherd; [a] and the Lord said: These have no master: let every man of them return to his house in peace.

18 (Then the king of Israel said to Josaphat: Did I not tell thee, that he prophesieth no good to me, but always evil?)

19 And he added and said: Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left:

20 And the Lord said: Who shall deceive Achab, king of Israel, that he may go up, and fall at Ramoth-Galaad? And one spoke words of this manner, and another otherwise.

21 And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means?

22 And he said: I will go forth, and be a lying spirit, in the mouth of all his prophets. And the Lord said: Thou shalt deceive *him*, and shalt prevail: [b] go forth, and do so.

23 Now, therefore, behold the Lord hath given a lying spirit, in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

24 And Sedecias, the son of Chanaana, came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee?

25 And Micheas said: Thou shalt see, in the day when thou shalt go into a chamber, within a chamber, to hide thyself.

26 And the king of Israel said: Take Micheas, and let him abide with Amon, the governor of the city, and with Joas, the son of Amalech;

27 And tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace.

28 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

29 So the king of Israel, and Josaphat, king of Juda, went up to Ramoth-Galaad.

30 And the king of Israel said to Josaphat: Take *thy* armour, and go into the battle, and put on thy own

[a] Num. xxvii. 17. Mat. ix. 36.

[b] Vide Mat. viii. 32. and Apoc. xx. 3.

VER. 10. *Court*, or barn floor. They were in or near cities, that they might be so protected from the incursions of enemies, who strove to set the corn on fire. 1 K. xxiii. 1. Judg. xv. 5.

VER. 11. *Push*, "with the horn," (κεραΐαις; Sept.) and throw into the air, (M.) like a bull. C.—Nothing shall withstand thy power. The actions of Sedecias were of the same import as his words. H. See Jer. xxvii. 2. and xxviii. 10. —Such horns were shewn to Zacharias; (i. 18.) as false prophets often do, like the true ones. W.

VER. 15. *Go up*, &c. This was spoken ironically, and by way of jesting at the flattering speeches of the false prophets: and so the king understood it, as appears by his adjuring Micheas, in the following verse, to tell him the truth in the name of the Lord. Ch.—Micheas had only repeated their words, and by his accent and gestures (D.) might easily explain his meaning. H.—Similar examples of irony may be seen. C. xviii. 27, and Gen. iii. 22. C.—The prophet might also pray for success. But the king begged for a positive answer. W.

VER. 17. *No shepherd . . no master*, clearly intimated (M.) that the king should perish in the battle. Paral. reads: *These have no masters*. H.

VER. 19. *He*, Micheas, *added*, (M.) not fearing the king's displeasure, who seemed to regard his former denunciation as an effect of his ill-will. Hence he explains his vision more at large. God often conforms to our ideas, and even prejudices. The people were then accustomed to look upon him as a king, environed with his army of good and evil spirits; the one at his right-hand, to execute his designs of mercy, and the other at his left, to execute his judgments. Job (i. 6, 12.) speaks in the like manner. We know that God stands in need of no counsellors; (Rom. xi. 34.) and that the angels of satan have no place in heaven. Isai. xiv. 12. Apoc. xii. 9. Jude 6.

VER. 20. *The Lord said*, &c. God standeth not in need of any counsellor; nor are we to suppose, that things pass in heaven in the manner here described: but this representation was made to the prophet, to be delivered by him in a manner adapted to the common ways and notions of men. Ch. S. Greg. Mor. ii. 21. &c. W.—God did not enable the king to discern the falsehood. Bellarm. ii. 13. Grat. Amis.

VER. 22. *Go forth, and do so.* This was not a command, but a permission; for God never ordaineth lies, though he often permitteth the lying spirit to deceive those who love not the truth. 2 Thessal. ii. 10. And in this sense it is said in the following verse, *the Lord hath given a lying spirit in the mouth of all thy prophets.* Ch.—What is translated in the *imperative*, denotes frequently what will come to pass, though it be displeasing to God. C.—He permits it, therefore, only by not exerting his power to prevent the execution. H.—The devils can do nothing without such a permission. Achab deserved to be deceived by the false prophets, as he would not hearken to a true one. S. Aug. con. Jul. v. 4. and q. 53. inter. 83.

VER. 24. *Cheek.* Josephus says he had told the king, that if his hand did not wither, like that of Jeroboam, he might conclude that Micheas was a false prophet; particularly as his prediction was at variance with that of Elias; who had asserted that Achab should die at Jezrahel, while Micheas seemed to condemn him to die at Ramoth. But these circumstances are by no means certain, though they be adopted by the author of the Scholastic History, by Lyran, &c. C.—If Sedecias had the assurance to make such a declaration, God was not obliged to work a miracle to prevent the king's mistake; and Micheas had never said that Achab should die at Ramoth. H.—*Hath.* In 2 Par. xviii. 23, it is expressed, *Which way went the spirit of the Lord from me to speak to thee?* If he could have proved that he had ever possessed the spirit, he might have spoken with some confidence; though sin may easily banish him. Thus Catholics may ask the pretended reformers, who boast of the spirit, how He came to abandon the Church with which all agree He once resided, to establish a contrary one? The spirit of God cannot be at variance with himself, nor reveal contradictory things. H.

VER. 25. *Go into a chamber*, &c. This happened when he heard the king was slain, and justly apprehended that he should be punished for his false prophecy; (Ch.) though this be nowhere recorded, (C.) except in Josephus. W.—He probably escaped death. Salien.

VER. 27. *Distress*, both "in small quantity," (Paral.) and very bad. Grot. T. Isai. xxx. 20.—*Peace*, when I will punish thee, as an impostor. M.—How grating must this have been to the good king Josaphat; and still he does not abandon the company of such infatuated *people!* v. 29. H.

VER. 30. *Thy own.* Sept. "I will disguise myself, and go into the battle; and do thou put on my garment." Hence the Syrians mistook Josaphat for Achab, (v. 32. C.) as "it had been agreed between them, that he should wear the robes of Achab, to elude more easily the prediction of Micheas." Joseph. viii. 15.—Vain and impious attempt! Providence found him out, though unadorned. H.—Achab might pretend thus to honour the king of Juda! (M.) and perhaps he had been apprized of the order given to the Syrians, to single him out, v. 31. What could prompt such an order, cannot be easily ascertained. Benadad might wish to revenge himself, for being brought out as a prisoner to Achab; or he might be informed of the prediction of Micheas.

VER. 31. *Captains of*, or mounted "on chariots." There would hardly be so many general officers over the chariots alone. The same number of kings had

garments. But the king of Israel changed his dress, and went into the battle.

31 And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

32 So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault, they fought against him: and Josaphat cried out.

33 And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him.

34 And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel, between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

35 And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

36 And the herald proclaimed through all the army, before the sun set, saying: Let every man return to his own city, and to his own country.

37 And the king died, [a] and was carried into Samaria: and they buried the king in Samaria.

38 [b] And they washed his chariot in the pool of Samaria, and the dogs licked up his blood, and they washed the reins according to the word of the Lord which he had spoken.

39 But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the Book of the words of the days of the kings of Israel?

40 So Achab slept with his fathers; and Ochozias, his son, reigned in his stead.

41 But Josaphat, the son of Asa, began to reign over Juda, in the fourth year [c] of Achab, king of Israel.

42 He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba, the daughter of Salai.

43 And he walked in all the way of Asa, his father, and he declined not from it: and he did that which was right in the sight of the Lord.

44 Nevertheless, he took not away the high places for as yet the people offered sacrifice, and burnt incense in the high places.

45 And Josaphat had peace with the king of Israel.

46 But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the Book of the words of the days of the kings of Juda?

47 And the remnant also of the effeminate, who remained in the days of Asa, his father, he took out of the land.

48 And there was then no king appointed in Edom.

49 But king Josaphat made navies on the sea, [d] to sail into Ophir for gold: but they could not go, [e] for the ships were broken in Asiongaber.

50 Then Ochozias, the son of Achab, said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

51 And [f] Josaphat slept with his fathers, and was buried with them in the city of David, his father: and Joram, his son, reigned in his stead.

52 And Ochozias, the son of Achab, began to reign over Israel, in Samaria, in the seventeenth year of [g] Josaphat, king of Juda, and he reigned over Israel two years.

53 And he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam, the son of Nabat, who made Israel to sin.

54 He served also Baal, and worshipped him, and provoked the Lord, the God of Israel, according to all that his father had done.

[a] A. M. 3107.—[b] Supra xxi. 19.—[c] A. M. 3090, A. C. 914.—[d] A. M. 3108.

[e] 2 Par. xx. 36.—[f] A. M. 3115, A. C. 889.—[g] A. M. 3106.

been in a former engagement, and they had been replaced by these captains. C. xx. 24. C.—*Only.* Not that the Syrians were to avoid hurting any body else, as they could not thus come at the king; (Salien) and we find one shot an arrow at the army of Israel; (v. 34. H.) but the main onset was to be directed against Achab, either to kill or to take him prisoner. M.

VER. 32. *Cried out.* Par. add, *to the Lord, and he helped him, and turned them away from him.* The Jews (in Seder. Olam xvii.) acknowledge the same thing; and thus it was known that Josaphat was not the king of Israel, who would rather have invoked Baal. M.—Perhaps he also declared the truth, and who he was, when he saw the Syrians surround him, crying, *This is the king of Israel!* 2 Par. xviii. 31. T.

VER. 34. *Stomach.* Par. *between the neck and the shoulders.* The arrow went in at the lungs, and came out at the shoulders, as it was shot from a lower ground. M.—Some explain the Heb. "between the joints and the coat of mail." Prot. "joints of the harness." Sept. "between the lungs and the thorax." H.—Syr. "between the juncture of the coat of mail," where it is connected with the armour of the thighs. Grot.—God directed the random shot. Salien. W.—*Hand.* It was deemed unbecoming for the king to touch the reins. Diod. Sic. xvii. Brisson iii. p. 383.

VER. 35. *Evening.* Achab had only retired to the hinder ranks, while Josaphat, by his valour, maintained the day, till the death of the former put an end to the war.

VER. 38. *Of Samaria.* Josephus says, of Jezara, (Jezrahel) conformably to the prediction. But God had relented in that particular, on Achab's repentance; (C. C. xxi. 24. 29.) unless it regarded his son Joram. H. Salien.—*Reins.* Heb. *zonoth*, may also signify "arms," (Munster) and "harlots." Sept. Some suspect that such were painted upon the chariot. Josephus intimates, with the Sept. that "harlots bathed in the blood," (Ant. viii. 15,) which would tend to the greater contempt of Achab. M.—*Spoken*, respecting dogs licking up Achab's blood. No mention had been made of the chariot. God was thus pleased to shew how easily he could have executed the sentence in all its rigour.

VER. 39. *Of ivory.* The palace was greatly adorned with it, (see Amos iii. 15. and Ps. xliv. 9. C.) like the throne of Solomon. C. x. 18. Pliny (xvi. 43,) speaks of bedsteads and vehicles of ivory, in the same sense. T.

VER. 44. *He took not away, &c.* He left some of the high places, viz. those in which they worshipped the true God: but took away all others, 2 Par. xvii. 6; (Ch.) and even those also, before the end of his reign; (C.) as they were contrary to the law. M.—Others think that the passage in Par. is incorrect; *ula* being substituted for *vaud. He took away the high places*, (C. xix. 3,) *and the groves.* Grot. Capell.—We know that such remained in the days of Joas; and Josaphat is not ranked among the irreproachable kings. Eccli. xlix. 5. C.—He attempted perhaps to remove those places, but was prevented by the people. M. See C. xv. 14.

VER. 45. *Israel.* The five subsequent verses are omitted in the Roman Sept.

VER. 47. *Effeminate.* Men addicted to unnatural lust. C. xiv. 24. and xv. 12.

VER. 48. *Edom.* Heb. and Chal. "but a deputy king," or viceroy; (T.) so that the kings of Juda might equip fleets at Asiongaber, as the country of Idumea was subject to them ever since the time of David. 2 Par. viii. 17. Under Ochozias, the son of Josaphat, the kings of Edom became independent, 4 K. viii. 20. C.—Hitherto they had paid tribute. M.

VER. 49. *Made.* Heb. incorrectly reads *hasar*, "ten," instead of *hasa*, "made;" (C.) which the Prot. follow, "made ships of Tharshish, to go to Ophir." H. See C. ix. 26. and 28.

VER. 50. *Would not.* He had been reprehended before for admitting such a partner: and therefore would have no more to do with him. Ch.—They had formerly joined in equipping such a fleet, (2 Par. xx. 36. and 37. C.) and it had been dashed to pieces in the very port. H.

VER. 52. *Years*, not complete; as the first is comprized in the reign of Achab, and the last in that of Joram. 4 K. iii. 1. Usher, A. 3108.—Yet, his very short reign was memorable for many disasters; the revolt of the dependant king of Moab, the ruin of his navy, &c. that he might thus be reclaimed from his evil ways. Salien, A. C. 915.—Houbigant allows this king two full years; and rejects the notion of his being associated by his father, as he does on other similar occasions, where the Scripture is silent. He makes Ochozias commence in the 19th, and end in the 22d of Josaphat, and not in the second of Joram. 4 K. i. 17. The Heb. and Greek copies vary. H.

THE FOURTH BOOK OF KINGS.

THIS Book brings us to the conclusion of the kingdom of Israel, (C. xvii.) and to the captivity of Juda, at Babylon. C. xxv. We behold some virtuous princes reigning over the two tribes, while the ten were uniformly governed by men of perverse morals. W.—Yet there were some who adhered to the Lord in both kingdoms. David and his descendants (H.) occupy the throne near 480 years; and, after the captivity, continue in some degree of honour till the coming of Christ. W.—But various families rule over Israel; some by usurpation, (H.) others by God's appointment: who thus chooses to chastise the wicked. He still watches over his Church, and sends his prophets for the instruction of all. W.—We have enquired in the preface to the former Book, who composed this. H.—The kingdom of Israel subsists about 250, (W.) or 254 years. This Book contains the transactions of 308 years. C.—But the chronology is extremely perplexed. To the sixth year of Ezechias, when Israel was led away captive, the kingdom of Juda seems to have lasted 260, and that of Israel only 241 years, though they both commenced at the same period. The errors regard the kings of Israel, according to Houbigant, who would assign the following years to the respective kings of Juda and of Israel. 1. Of Juda: Solomon, 40; Roboam, 17; Abiam, 3; Asa, 41; Josaphat, 25; Joram, 8; Ochozias, 1; (the same is said to have begun to reign in the preceding year, the 11th of Joram, 4 K. ix. 29, incorrectly) Athalia, 6; Joas, 40; Amasias, 29; (he reigns 15 after the death of Joas, king of Israel) Azarias, 52; Joatham, 16; Achaz, 16; Ezechias, 6; in which year, the three hundredth from the commencement of Solomon's reign, and the two hundred and sixtieth of the kingdom of Juda, Samaria was taken. 2. The kings of Israel: Jeroboam, 22; Nadab, 2; Baasa, 24; Ela, 2; Zambri, 7 *days;* Amri, 12; Achab, 22; Ochozias, 2; Joram, 12; Jehu, 28; Joachaz, 17; Joas, 16; Jeroboam, 41; Zacharias, 10½; (in the text 10 is omitted. H.) Sellum, 1 *month;* Manahem, 10; Phaceia, 2; Phacee, 30; (in the text, 20. H.) Osee, 9; in all, 261½ years, (Houbig. Chron. Sac.) or 261 years and 7 months. The variation of 19 months, which still appears, may be owing to some of the years being incomplete. H.—3. After a reign of 28 years over Juda, Ezechias is succeeded by Manasses, who reigns 55: Amon, 2; Josias, 31; Joachaz, a few months; Eliacim, or Joakim, 11; Joachin, Conias, or Jechonias, had reigned ten years with his father. After three months and ten days reigning alone, he is led away to Babylon with part of the people. Matthanias, or Sedecias, is appointed in his stead; but proving refractory, is also, after nine years, deprived of his sight, and conducted with 832 of his subjects to Babylon. Nabuchodonosor had already led away 3023, under Joachin. After the death of Godolias, who was left to govern the miserable remains of the people, A. 3417, he made 745 more captives, and thus an end was put to the kingdom of Juda. The scourge had been retarded for some time, by the repentance of Manasses, and the prayers of the prophets. C.

CHAP. I.

Ochozias sendeth to consult Beelzebub: Elias foretelleth his death: and causeth fire to come down from heaven, upon two captains and their companies.

AND Moab rebelled against Israel, after the death of Achab.[a]

2 And Ochozias fell through the lattices of his upper chamber, which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness.

3 And an angel of the Lord spoke to Elias, the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron?

4 Wherefore, thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

5 And the messengers turned back to Ochozias. And he said to them: Why are you come back?

6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel, that thou sendest to Beelzebub, the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die.

7 And he said to them: What manner of man was he who met you, and spoke these words?

8 But they said: A hairy man, with a girdle of leather about his loins. And he said: It is Elias, the Thesbite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, he said to him: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty. If I be a man of God, let fire come down from heaven and consume thee, and thy fifty. And there came down fire from heaven and consumed him, and the fifty that were with him.

[a] A. M. 3108, A. C. 896.

CHAP. I. VER. 1. *Rebelled:* lit. "prevaricated." H.—The kings of Israel kept some of the nations, which David had conquered, in subjection, while the kings of Juda ruled over the others. In consequence of the late disaster, these people began to throw off the yoke. T.—Joram made war upon Moab. C. iii. 5. God began to punish the house of Achab, by these means. C.—The Moabites refused to pay tribute, (M.) as the Israelites would not acknowledge the divine authority. H.

VER. 2. *Lattices,* by a skylight, (H.) or trap-door, designed to give light to the room below, into which the king fell. The roofs are generally flat in the East, and covered with earth mixed with straw, with the light at the top, to prevent the excessive heats.—*Of.* Heb. &c. "into." C.—If the lattices be understood to mean the rails, which were ordered to be placed round the roof, (Deut. xxii. 8.) Ochozias might fall into the street. M.—Josephus thinks he fell from the staircase. At any rate, he was much hurt, (H.) and thus was made to feel the indignation of God. T.—*God.* Sept. "Baal, the god-fly;" (C.) the Jupiter of the Greeks, or their chief god; and *the prince of devils.* Mat. xii.—*Accaron.* Hence Pliny (viii. 29.) styles the god Achor, (T.) and Myiodis, (B. xxxvi.) which is the name given to him by Josephus, ix. 2. H.—He was supposed to free the people of the country from being infested with flies; or the many victims offered up to him, drew those insects together. Vatable.—Grotius supposes that the Phœnicians styled their god, *Beelsemen,* (*Bālssomin*) "God of heaven;" and that the Hebrews called him, *Bālzobub,* "god of flies," out of contempt. But perhaps he is too favourable to the idolaters. D.—Selden is convinced that Ochozias gives the idol its real name. Scaliger rather thinks that *Balzobēim,* "the lord of victims," was the original title. H.

VER. 4. *Away;* probably to his usual abode, at Carmel, where the king sent to seize him.

VER. 5. *Messengers.* They were perhaps citizens of Accaron, who had extolled the sagacity of their god, but were totally unacquainted with Elias. Yet as he shewed his knowledge of secret things, by telling them what they were going about, (Salien) and spoke with such assurance, (H.) they thought proper to return, lest they should incur a similar punishment. M.

VER. 8. *Man.* Heb. *ish bahal sehar,* "a man lord of hair," or all covered with it, having a long beard, like the ancient sages, (S. Jer. in Ezec. xxxv.) and clothed with a skin, (Bochart) as the first inhabitants of the earth, the heroes, prophets, and S. John Baptist, are described. Heb. xi. 37. Matt. iii. 4. So Statius (ii. and iv.) says:

Tiresiæ vultus, voces et vellera nota
Induitur.

The monks imitated this poverty and simplicity of clothing; and it is still common among the Arabs, who wear a sheep's skin, with the shorn side inwards in hot weather. C.—*Elias.* He was known by his long hair and distinct garment, from ordinary men. W.—Hence none ought to blame priests and monks, for wearing clothes which may designate their profession. H.

VER. 9. *Under him;* his own guards. The captain was to request him to pray for the king's recovery; (C.) or rather, (H.) to punish him for what he had said to the messengers. C.—*Of God.* Procopius and others think that he spoke contemptuously, and was therefore punished. M.—*Down.* The prophets are not bound to obey kings, in the exercise of their ministry. Grotius.—Elias complies as soon as he had orders from God. C.

VER. 10. *Let fire,* &c. Elias was inspired to call down fire from heaven upon these captains, who came to apprehend him; not out of a desire to gratify any private passion, but to punish the insult offered to religion, to confirm his mission, and to shew how vain are the efforts of men against God and his servants, whom

11 And he again sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God: Thus saith the king: Make haste and come down.

12 Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And fire came down from heaven, and consumed him and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees before Elias, and besought him, and said: Man of God, despise not my life, and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

15 And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king,

16 And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub, the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore, from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died, according to the word of the Lord, which Elias spoke; and Joram, his brother, reigned in his stead, in the second [a] year of Joram, the son of Josaphat, king of Juda, because he had no son.

18 But the rest of the acts of Ochozias, which he did, are they not written in the Book of the words of the days of the kings of Israel?

[a] A. M. 3108, A. C. 896.

CHAP. II.

Eliseus will not part from Elias. The water of the Jordan is divided by Elias's cloak. Elias is taken up in a fiery chariot, and his double spirit is given to Eliseus. Eliseus healeth the waters by casting in salt. Boys are torn by bears, for mocking Eliseus.

AND it came to pass, when the Lord would take up Elias, into heaven, by a whirlwind, [b] that Elias and Eliseus were going from Galgal.

2 And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

3 The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he answered: I also know it: hold your peace.

4 And Elias said to Eliseus: Stay here, because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho,

5 The sons of the prophets, that were at Jericho, came to Eliseus, and said to him: Dost thou know that, this day, the Lord will take away thy master from thee? And he said: I also know it: hold your peace.

6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said:

[b] A. M. 3108.

he has a mind to protect. Ch.—The Roman laws authorize a person, in authority, to punish those who refuse to obey. Ulpian 1 D. *Si quis jus dicenti non obtemperaverit, omnibus concessum est suam jurisdictionem defendere pœnali judicio.* Elias acted as God's envoy, and the insult reverted upon him. S. Tho. 2. 2. q. 108, a. 2.—The Manichees have blamed the conduct of the prophet: but the miracle justifies him, as God would never countenance the private revenge of any one; and the Holy Ghost places this transaction on a level with that when Elias shut up the heavens. Eccli. xlviii. 3. S. Peter was moved with the like zeal. Acts v. 5. The sons of Zebedee gave way to some private indignation, when they wished our Saviour to call down fire from heaven upon a city of Samaria. Luke ix. 54. But he reprimanded them for it; as the citizens might not be so well acquainted with him, as these soldiers must have been with Elias: and he came to display the spirit of mildness, (C.) to attract all to his holy religion; while Elias had manifested the severity of the divine judgments, conformably to the law of terror, under which he lived. H.—In zeal of justice, Elias procured fire to burn these wicked men, as he had done for the holocaust. S. Aug. W.

VER. 11. *Another*, not knowing what was become of the first, or why he did not return; as Ochozias was eager to have the prophet in his power. M.—If he were acquainted with his fate, (H.) this second captain was guilty of greater insolence. But there are such generally to be found at courts; men who are ready to execute the king's orders, without considering whether they be contrary to God's law or not.

VER. 13. *Again.* This third captain is commonly supposed to be Abdias, (3 K. xviii. 3.) though without much reason. C.—John of Jerus, (c. 15) says he left the court, and became a disciple of Elias, and a prophet. M.—But he is very different from the prophet, whose writings are still extant. C.—The report of the two miracles had come to his ears, and filled him with fear. M.—*Despise not.* Heb. "let my life . . . be precious in thy sight." 1 K. xxvi. 21. Ps. cxv. 15.

VER. 17. *The second year of Joram*, &c. counted from the time that he was associated to the throne by his father Josaphat; (Ch.) so that it is said that he reigned also *in the 18th year of Josaphat.* C. iii. 1. See also C. viii. 16. To obviate these apparent contradictions, chronologists suppose that Joram reigned over Israel in the 18th of Josaphat, king of Juda, and in the second year after the latter had appointed his son Joram viceroy. He was associated with his father on the throne two years before his death, and in the 5th of Joram, king of Israel. Examples of this kind are frequent among the Hebrews, and particularly among the Persians, whose chronology is thus rendered very difficult. Why should we allow that the numbers are erroneous, when this explanation will suffice? C.—Grotius leaves the matter undecided. D.—Capel (Crit. p. 414.) maintains that the numbers have been ill transcribed; and so does Houbigant, who asserts that such a mode of writing would not be tolerable in a profane author; thus to mention different dates, without intimating how they are to be reconciled. If we should read, that Heraclius began to reign "in the 18th year of Chosroes," and a little after, that he ascended the throne "in the second year of the son of Chosroes," without ever specifying how Heraclius began his reign at two different periods, who would not suspect a mistake? Is it not more rational to throw the blame on the transcriber, than on the author? The modern chronologists seem to have invented the idea of viceroys and simultaneous kings, among the Hebrews, merely to get over difficulties; though the Scripture be entirely silent on this head. Houbigant would therefore read, "in the 22d year of Josaphat," as the mention of Joram seems here improper, (*absurda*) his father reigning 25 years. Ochozias began to reign when Josaphat had almost completed his 17th year. See 3 K. xxii. 52. H.—*His brother* is not specified in Heb. Chal. Arab. and in some copies of the Sept. but it is in most others, as well as in the Syriac, (C.) Josephus, &c. (H.) and this is the common opinion. The Roman edition here inserts (C.) after *Elias spoke*, (18) "And the, &c. . . . and Joram," &c. nearly as C. iii. 1. 2. 3; only for *father*, it substitutes, "not like his brothers;" and adds, "the wrath of the Lord was enkindled against the house of Achab." No mention is made of the second year of Joram, &c. (H.) in any edition of the Sept. Capel.—In the mean time Josaphat, being returned from the unfortunate expedition with Achab, set his kingdom in order, purifying it from all the vestiges of idolatry, as much as he was able, and appointing proper judges. 2 Par. xix.

CHAP. II. VER. 1. *Heaven.* By *heaven* here is meant, the air, the lowest of the heavenly regions, (Ch.) through which he was carried by the ministry of angels, who directed the storm, (H.) to the place designed for him.—It is generally supposed to be Paradise, (C.) whither Henoch had been translated. H.—They are still living, (C.) and must come again, to invite all to repent. After which they will die martyrs, in the persecution of Antichrist. H.—See S. Aug. de Gen. ad lit. ix. 6. et Apoc. xi. W.—Eccli. xlviii. 10. M.—They are a proof of a future resurrection. C.—To decide where the paradise which they inhabit, (H.) is situated, would be rash. S. Chrys. hom. 21. in Gen. &c. Some suppose it is still in some unknown region of the earth: others place it above the sky, (M.) or in the bosom of Abraham. C.—The Jews (ap. Munster) assert that Elias penetrated the sphere of fire, where his body was consumed. Vat.—The earthly paradise is very probably no longer existing, in its ancient luxuriant state. H.—It may now be covered with the waters of the Persian Gulf. Worthington.

VER. 3. *The sons of the prophets.* That is, the disciples of the prophets; who seem to have had their schools, like colleges or communities, in Bethel, Jericho, and other places, in the days of Elias and Eliseus. Ch.—Many of these disciples might be also their children. Elias collected some fervent souls together even at Bethel, to preserve the true religion, as much as possible. He visited them before his departure. C.—*Peace:* let not Elias hear us.

VER. 5. *From thee.* Heb. "from thy head," thy superior, and raise him into the air, v. 3. C.

VER. 6. *Thee.* Elias had tried the constancy of his disciple three times, as

As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together.

7 And fifty men, of the sons of the prophets, followed them, and stood in sight, at a distance: but they two stood by the Jordan.

8 And Elias took his mantle, and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee, that in me may be thy double spirit.

10 And he answered: Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

11 And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: [a] and Elias went up by a whirlwind into heaven.

12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

13 And he took up the mantle of Elias, that fell from him: and going back, he stood on the bank of the Jordan;

14 And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

15 And the sons of the prophets, at Jericho, who were over-against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground,

16 And they said to him: Behold, there are with thy servants, fifty strong men, that can go, and seek thy master, lest, perhaps, the spirit of the Lord, hath taken him up and cast him upon some mountain, or into some valley. And he said: Do not send.

17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days, but found him not.

18 And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you? Do not send.

19 And the men of the city, said to Eliseus: Behold, the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren.

20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it,

21 He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

[a] Eccli. xlviii. 13. 1 Mac. ii. 58.

Christ required of S. Peter a triple confession of love. Jo. xxi. 17. H.—Humility might also prompt the prophet to desire to be alone. Salien.

VER. 8. *Mantle.* Sept. μηλωτὴν, "sheep skin," (M.) such as the prophets wore. The Syriac explains it of an ornament or bandage of the head; others, of a leathern mantle to keep off rain. *Ad subitas nunquam scortea desit aquas.* Martial xiv.

VER. 9. *Double spirit.* A *double* portion of thy *spirit*, as thy eldest son and heir: or thy *spirit*, which is *double*, in comparison of that which God usually imparteth to his prophets; (Ch.) or the power of working miracles, as well as of prophesying. W.—He wishes to excel his fellow disciples, rather than his master. T. Cajet. Amama.—*Double* often means, great and perfect. Jer. xvii. 18. If Eliseus even begged that he might perform more and greater wonders than his master, (as Christ enabled his disciples to surpass himself, in this particular. Jo. xiv. 12. H.) he might do it without pride, purely for the glory of God. He certainly shone forth with peculiar splendour; and some have enumerated sixteen or twenty-four of his miracles, while they can only find eight (Lyran.) or twelve recorded of Elias. See A Lapide, in Eccli. xlviii. 13. C.—We read a similar expression in Pindar, (Olym. vi.) where Neptune gave his son Jamus (Θησαυρὸν δίδυμον μαντοσύνας) "the double treasure of divination," p. 50. Ed. Step. H.

VER. 10. *Hard thing.* Heb. lit. "thou art hardened to ask" a thing so difficult, and which I have not the power to grant. But I will pray that thou mayst receive it; (C.) and I feel confident that thou wilt, if God shall grant thee the power so see me, at my departure. H.—This he did, v. 12. M.—Elias had perhaps imagined that his disciple would have desired some of his clothes, or some advice. C.—He left him his mantle, (v. 13. H.) and by prayer was enabled to communicate his spirit to him; as Moses and the apostles did to their assistants in the ministry. C.

VER. 11. *Horses.* Angels assumed these forms, (Grotius) or a cloud, resembling a fiery chariot and horses, was impelled by a strong wind, under their guidance. Tostat. M. Salien, A. C. 914.—As the name of Elias is very like Helios, "the sun," some have supposed that they have the same meaning: (Sedulius, pasc. 1.) but the Heb. term signifies, "He is my God." The pagans have taken occasion from this history to represent the sun drawn in a fiery chariot, by horses composed of the same element.

Animosos ignibus illis,
Quos in pectore habent, quos ore & naribus effiant. Metam. xii. C.

—*Heaven;* (see v. 1.) where he lives free from all disturbance. T.—It is a constant belief, that he will come again before the last judgment; as his representative, the baptist, announced the first appearance of our Redeemer. S. Greg. hom. 7. in Ev. Of this the Jews were convinced. S. Justin, dial. See Malac. iv. 5.

VER. 12. *Thereof.* Thou alone wast equal to an army, in our defence. Chariots were then very common. C.—Chal. and Vatab. "Thou wast, by thy prayer, better to Israel than chariots and horses." So we should call a person, a pillar of the state, &c. T.—In giving the character of Elias, the Holy Ghost dwells in a particular manner on his burning zeal. C.—*Elias stood up as a fire, and his word burnt like a torch . . he brought down fire from heaven thrice,* on the holocaust, and on the captains. H.—*Who can glory like to thee?* Eccli. xlviii. 1. 4. See SS. Amb. and Chrys. on Elias. His resemblance with Christ is very striking. His name puts us in mind of Christ's divinity; who burnt with zeal for God's house, (Jo. ii. 17,) was persecuted, (C.) raised the dead to life, rose again and ascended triumphant into heaven, having imparted his blessing (H.) and his sacraments to his disciples. C.—*No more,* as he was taken from the company of men. H.—*Pieces,* to express his grief, at being deprived of so excellent a master. M.

VER. 13. *Mantle,* as an earnest of his affection. By the imposition of this mantle, he had been called to be a prophet. 3 K. xix. 19.

VER. 14. *Not divided.* God thus prevented him from giving way to vanity, (Abul. q. 28,) or thinking that he could do any thing of himself. H.—*Elias.* Heb. "where is he?" C.—The original and Sept. (Alex. and Vat.) do not specify that he struck the waters twice, or that they did not divide at first. H.—This is taken from other copies of the Sept. Amama.—The exclamation contains a most fervent prayer. Heb. "he smote the waters, and said: Where is the Lord God of Elias? and when he had stricken the," &c. which removes the idea of presumption, which (H.) some discover in the words of Eliseus. T. Sanctius.—*Now.* Heb. *aph hu.* Sept. ἄφθω, retaining the words which Theodotion renders "the hidden" god. H.—"Even he himself." Aquila. C.—When I stand so much in need of his assistance, (M.) having to perform his important functions, which cannot be done without his spirit, nor without the confirmation of miracles, before an unbelieving people. H.

VER. 15. *They worshipped him;* viz. with an inferior, yet religious veneration, not for any temporal, but spiritual excellency. Ch. W.—They had stopped on a hill, (M.) to see the event, v. 7. H.—Jericho itself is two hours' journey from the Jordan. Adric.—The sons of the prophets had seen what had happened at the translation of Elias, and perceiving that Eliseus was invested with his mantle, and with the power of working miracles, they did not hesitate to acknowledge him for their superior, during the absence of Elias, who they expected would return. C.

VER. 16. *Valley.* It seems such translations were not uncommon. 3 K. xviii. 12. C.

VER. 17. *Send.* He acquiesces, lest they might think that he was afraid of losing his superiority. M.

VER. 19. *Barren,* owing to the salt or bituminous waters. Some think that they were muddy and of a loathsome smell. The fountain is still to be seen very abundant and excellent, watering the plain on the west of the city. Its source is about two miles distant on the road to Jerusalem. Maundrell, p. 134. C.—Other parts of the environs were very fertile. M.

VER. 20. *Put salt.* He removes every suspicion of imposture: if the waters were already saline, the remedy would seem contrary to his design, but it would display the miracle in a stronger light; and if they were only fetid and muddy (C.) though (H.) salt might rectify a small quantity (Palladius tit. 9. Vales, &c.) it could never correct the bad qualities of such a fountain for a length of time, by the mere force of nature. H.—Josephus (Bel. iv. 8.) represents Eliseus acting like a magician, being desirous to please the pagan readers with various embellishments. C.

VER. 21. *Barrenness.* By the divine power they are become salubrious. H.

22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

23 And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald-head, go up, thou bald-head.

24 And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them, two and forty boys.

25 And from thence he went to Mount Carmel, and from thence he returned to Samaria.

CHAP. III.

The kings of Israel, Juda, and Edom, fight against the king of Moab. They want water, which Eliseus procureth without rain; and prophesieth victory. The king of Moab is overthrown: his city is besieged: he sacrificeth his first-born son: so the Israelites raise the siege.

AND Joram, the son of Achab, reigned over Israel, in Samaria, in the eighteenth year of [a] Josaphat, king of Juda. And he reigned twelve years.

2 And he did evil before the Lord, but not like his father and his mother: for he took away the statues of Baal, which his father had made.

3 Nevertheless, he stuck to the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he depart from them.

4 Now Mesa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with their fleeces.

5 And when Achab was dead, he broke the league which he had made with the king of Israel.

6 And king Joram went out that day from Samaria, and mustered all Israel.

7 And he sent to Josaphat, king of Juda, saying: The king of Moab is revolted from me: come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people are thy people: and my horses, thy horses.

8 And he said: Which way shall we go up? But he answered: By the desert of Edom.

9 [b] So the king of Israel, and the king of Juda, and the king of Edom, went, and they fetched a compass of seven days journey, and there was no water for the army, and for the beasts, that followed them.

10 And the king of Israel said: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab.

11 And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus, the son of Saphat, who poured water on the hands of Elias.

12 And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat, king of Juda, and the king of Edom, went down to him.

13 And Eliseus said to the king of Israel: What have I to do with thee? go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab?

14 And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat, king of Juda, I would not have hearkened to thee, nor looked on thee.

15 But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said:

16 Thus saith the Lord: Make the channel of this torrent full of ditches.

[a] A. M. 3108, A. C. 896.

[b] A. M. 3109, A. C. 895.

VER. 23. *Bald-head.* It is not known whether Eliseus was really bald, or only wore his hair short, like the priests of the Lord, and the monks at present. It may also be a term of reproach, of which the emperors Julius Cæsar, Domitian, and Otho, were very sensible. Cæsar wore a crown of laurel, and Otho a sort of false hair, to hide this deformity. Sueton.

Quod summum formæ decus est, periere capilli. Petronius. C.

VER. 24. *Cursed them.* This curse, which was followed by so visible a judgment of God, was not the effect of passion, or of a desire of revenging himself; but of zeal for religion, which was insulted by these boys, in the person of the prophet, and of a divine inspiration; God being determined to punish in this manner the inhabitants of Bethel, (the chief seat of the calf-worship) who had trained up their children in a prejudice against the true religion and its ministers. Ch.—The boys themselves were not so little as not to be aware of the insult they were offering to a minister of the God of Juda; and probably they acted thus out of hatred to him, at the instigation of their idolatrous parents. Sanc. C.—*Lord.* He called on him (M.) to revenge his own cause, (H.) "that the people might learn to take care of their souls, by the fear of death." S. Aug. D.

VER. 25. *Carmel.* To avoid the indignation of the populace, and to instruct his disciples.—*Samaria.* That he might be ready to give advice to the two kings, who were meditating an expedition against Moab. M.

CHAP. III. VER. 1. *Achab.* Joram succeeded his brother. C. i. 17.

VER. 2. *Baal.* This happened after his victory over Moab, v. 13. C.—Salien thinks rather that Josaphat refused to assist him, except he would destroy what had been lately introduced by his parents, as the league with Achab had been blamed. See 2 Par. xix. 2. The golden calves were of an older standing, and could not be so easily taken from the people. M.—Joram was not so wicked as might have been expected. C.

VER. 4. *Nourished.* Heb. *noked,* a term which the Sept. leave untranslated, means lit. "marked" with some colour by the master.

Aut pecori signum, aut numeros impressit acervo. Georg. i.

Sheep, Sym. "large cattle."—*Fleeces;* it is commonly supposed every year. This mode of tribute was more usual than paying money. The Moabites were chiefly employed in feeding sheep and cattle; so that it is not wonderful that they should have such great numbers. Dejotarus is represented not only as "a noble Tetrarch, but also as a diligent husbandman and herdsman," *pecuarius:* (Cic.) which last is the idea which some attach to Mesa.

VER. 7. He enters cordially into this war, as he perceived that if Moab succeeded, Edom would follow the same plan. M

VER. 8. *Edom* though more circuitous (C.) than to cross over the Jordan at Galgal, as the enemy might thus be taken unawares, (M.) and fresh recruits might be procured from the tributary king of Edom, v. 9. H. Yet the want of water made this road more dangerous.

VER. 11. *Elias,* a proverbial expression to denote that he waited upon him, though the prophet's rough manner of living would require but little attendance. So the Baptist speaks of untying our Saviour's shoes, Mat. iii. C.—Providence had sent Eliseus to attend the army (H.) contrary to his custom. C.

VER. 12. *With him.* I am content. H.—Others read with an interrogation, as if the reputation of Eliseus was not yet established. M.—*Him:* they go to his tent. No one ever supported the character of God's envoy, or shewed his authority over the most haughty, better than Eliseus. C.

VER. 13. *Mother,* whom thou supportest. This is not an order, but a sarcasm (H.) which the king deserved. C.—Christ said to Judas, *what thou dost, do quickly,* John xiii. 27. H.—With what liberty does the prophet speak to an impious king! shewing himself worthy to succeed Elias, and actuated by the like zeal for God.

VER. 14. *Reverence,* (*erubescerem*) "blush at," may imply a degree of censure at Josaphat's being again found in such bad company, v. 2. H.—Heb. "If I did not receive (C.) or regard the face." H.

VER. 15. *Minstrel.* The priests and Levites, who officiated in the temple, accompanied the army. Eliseus wants no profane music, (C.) but, by this request, shews his respect for the true religion, (H.) and by sounding forth the divine praises, in some of David's psalms, wishes to obtain of God the favour which was desired. Theodoret. M.—He had felt some emotion at the sight of Joram, and was sensible that God required a calm. C.—He dwells not in a violent wind, &c. 3 K. xix. 11. H.—The surprising effects of ancient music to calm the passions are well attested. 1 K. xvi. 17. By this means S. Francis was raised to the contemplation of heavenly things; and S. Augustine says of himself: "How I wept when I heard thy hymns and canticles, being greatly moved at the delightful harmony of thy church:" *suavesonantis Ecclesiæ tuæ vocibus commotus acriter.* Conf. ix. 6. de C. xiv. 24.—*Upon him,* so that he experienced that enthusiasm which shewed that he was actuated by the divine spirit, to speak with all the authority requisite. The pagans strove to imitate the true prophets, but the difference was very evident; no less than the spirit with which they were filled; the former were agitated in a furious manner; the latter were composed and majestic. C.

VER. 16. *Ditches.* It was then quite dry; the water which should come in the night, would both refresh the army, and bring on the ruin of the Moabites.

17 For thus saith the Lord: You shall not see wind, nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts.

18 And this is a small thing in the sight of the Lord: moreover, he will deliver, also, Moab into your hands.

19 And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

20 And it came to pass, in the morning, when the sacrifices used to be offered, that behold, water came by the way of Edom, and the country was filled with water.

21 And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

22 And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over-against them red, like blood,

23 And they said: It is the blood of the sword: the kings have fought among themselves, and they have killed one another: go now, Moab, to the spoils.

24 And they went into the camp of Israel: but Israel, rising up, defeated Moab, who fled before them. And they being conquerors, went and smote Moab.

25 And they destroyed the cities: And they filled every goodly field, every man casting his stone: and they stopt up all the springs of waters: and cut down all the trees that bore fruit, so that brick walls only remained: and the city was beset by the slingers, and a great part thereof destroyed.

26 And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall: and there was great indignation in Israel, and presently they departed from him, and returned into their own country.

CHAP. IV.

Miracles of Eliseus. He raiseth a dead child to life.

NOW a certain woman of the wives of the prophets, [a] cried to Eliseus, saying: Thy servant, my husband, is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him.

2 And Eliseus said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I, thy handmaid, have nothing in my house but a little oil, to anoint me.

3 And he said to her: Go, borrow of all thy neighbours empty vessels, not a few.

4 And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full, take them away.

5 So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in.

6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.

7 And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

8 And there was a day when Eliseus passed by Sunam: now there was a great woman there, who detained him to eat bread: and as he passed often that way, he turned into her house to eat bread.

9 And she said to her husband: I perceive that this is a holy man of God, who often passeth by us.

[a] A. M. 3109, A. C. 895.

VER. 19. *Tree.* This was an exception from the general law; (Deut. xx. 19. C.) or it might only regard the land of Chanaan, which the Hebrews should occupy. M. W.—*Stones*, which had been gathered off into heaps. Isai. v. 1. Persius calls a field thus cleared, *Exossatus ager*; (C.) as if the bones were taken out. H.

VER. 20. *Offered*, at sun-rise, Ex. xxix. 38.—*Water*, produced miraculously, without any rain being seen; (v. 17. C.) though it might fall at a distance in Idumea. H.

VER. 21. *Upon them.* Heb. "and upward," both soldiers and those who were usually exempt from service.

VER. 22. *Blood.* The clouds have frequently a reddish colour at sun-rise, which would be reflected in the waters: the sand might also be red. As the Moabites knew that no water could be expected there at that season of the year, and as some examples had occurred of people turning their arms one against another in the night, (Judg. vii. 22. 1 K. xiv. 20.) they concluded that what they saw was blood. C.—God had also destined them for slaughter, (Abulens. q. 21.) and suffered their imagination and judgment to be deluded. H.

VER. 24. *Moab.* Heb. adds, "even in the country."

VER. 25. *Brick walls.* It was the proper name of the city of the Moabites. In Hebrew, *Kir-Charaseth.* Ch.—Isai. xv. and xvi. 7. It was also called Ar, or Arcopolis.—*Remained.* Heb. adds, "with the stones unmolested." They laid siege to it. H.—*Slingers.* Grotius would understand those who attended the machines designed to throw stones, &c. But the slingers kept off the enemy, while others undermined the walls. C.

VER. 26. *Edom*, hoping that he would favour their escape, or because that part seemed the weakest.

VER. 27. *Wall*, to Chamos, the idol of Moab; (M.) or to Moloc, to appease the wrath of the gods. Horrible blindness! The pagans believed, that the most precious thing ought to be sacrificed in very imminent dangers. Philo Biblius. ap Eus. præp. iv. 16.—The Phœnicians offered such victims to Saturn. Many devoted themselves to death for the safety of the Roman republic; and some were ready to do so, to preserve the lives of Caligula and Nero, before they had given proof of their evil dispositions. Sueton. xiv.—It is thought that Sennacherib intended to treat his two sons in this manner, if they had not prevented him. Abul. in 4 K. xix. 37.—Some imagine that Mesa sacrificed his son to the God of Israel, in imitation of Abraham; (Joseph. Grot.) others, that he slew the son of the king of Edom, out of revenge. Kimchi, in Amos ii. 1.—The Heb. is ambiguous. Amama.—But interpreters generally believe, that the heir of Mesa fell a victim (C.) to his father's mistaken zeal, or to his desire to make the enemy retire, when they saw him reduced to such a state of desperation. It had, at least, this effect. H.—*Indignation*, at such a cruel action. M.—Sept. "there was great repentance" and sorrow. The text may also imply, that God was displeased at Israel for pushing the king to such an extremity; or, they became an object of horror to the surrounding nations. C.—The first explanation seems the best; as the Israelites thought the king had been sufficiently punished, and therefore retired. They had no reason to suspect that he would have given way to such madness, nor were they to blame for it. H.

CHAP. IV. VER. 1. *Prophets.* Josephus (ix. 4.) intimates that this man was Abdias; (3 K. xviii. 13.) and the Rabbins pretend that Joram was the creditor. But these traditions are destitute of proof; and we know not that Abdias was a prophet. C.—*Serve him*, not as slaves, for the Hebrews were not thus to be sold, except they had committed some crime. Salien, A. C. 913. See Lev. xxv. 39.—But the condition of mercenaries was perhaps little different; (H.) and we find that people were sold for debt. Ex. xxi. 7. Isai. l. 1. The same practice seems to have continued till our Saviour's time. Matt. xviii. 25. Children were regarded as part of a person's property. The Romans, Athenians, and other nations, claimed the same right over them. Halicar. ii. p. 96. Plut. in Solon et Lucullus. The custom of selling children continued for a long time in our islands.

VER. 2. *Anoint me*, for delicacy or health. Matt. vi. 17. M.—To abstain from this unction, in the East, was a great mortification. 2 K. xiv. 2. Deut. xxviii. 40. Sanctius supposes, that the woman intended the oil to anoint her body for interment. Matt. xxvi. 12. Heb. *asuc*, occurs no where else, and may signifiy *a pot*, or "skin of oil." The woman had nothing else. The original does not say what she intended to do with it. C.—She might use it for food: (3 K. xvii. 12.) but the Sept. agree with the Vulg. H.

VER. 6. *Stood.* The grace of God ceases to flow, when the soul is full of vanity. S. Bern.—Charity does not increase, when it bestows nothing. S. Aug. ser. 206. de Temp.

VER. 8. *Sunam*, the birth-place of the beautiful virgin Abisag, (3 K. i. 3:) at the foot of Thabor, (C.) and not above a mile from Carmel, v. 25. T.—*Great woman*, "renowned for piety" (Arab.) and riches, v. 13. T. M.—"Fearing sins."

10 Let us, therefore, make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us he may abide there.

11 Now, there was a certain day, when he came, and turned into the chamber, and rested there.

12 And he said to Giezi, his servant: Call this Sunamitess. And when he had called her, and she stood before him,

13 He said to his servant: Say to her: Behold, thou hast diligently served us in all things; what wilt thou have me to do for thee? Hast thou any business, and wilt thou, that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

14 And he said: What will she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old.

15 Then he bid him call her. And when she was called, and stood before the door,

16 He said to her: At this time, and this same hour, if life be in company, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

17 And the woman conceived, and brought forth a son in the time, [a] and at the same hour that Eliseus had said.

18 And the child grew. And on a certain day, when he went out to his father to the reapers,

19 He said to his father: My head acheth, my head acheth. But he said to his servant: Take him and carry him to his mother.

20 And when he had taken him, and brought him to his mother, she sat him on her knees, until noon, and then he died.

21 And she went up, and laid him upon the bed of the man of God, and shut the door: and going out,

22 She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass, that I may run to the man of God, and come again.

23 And he said to her: Why dost thou go to him? to-day is neither new moon nor sabbath. She answered: I will go.

24 And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going: And do that which I bid thee.

25 So she went forward, and came to the man of God, to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi, his servant: Behold that Sunamitess.

26 Go, therefore, to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well.

27 And when she came to the man of God, to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

28 And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

29 Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child.

30 But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

31 But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice

[a] A. M. 3110.

Chal. This was true greatness! H.—Eliseus often passed by her house, when he went to visit the colleges at Bethel, Jericho, &c. M.

VER. 10. *Chamber.* Heb. adds, "on the wall," (H.) or surrounded "with walls," at the top of the house, where strangers usually lodged. C.—After being entertained the first day with the family, they might retire, and live, as if they were at home; some presents being sent to them daily, at least among the Greeks of rank. Vitruv. vi. 10.—The apartment of Eliseus might be separate from the house, that he might be less distracted in his meditations. M. Vatable. —*Candlestick,* on which many lamps, or even wood, might burn. Exod. xxv. 27. C.

VER. 13. *He said,* or "he had said;" (Junius and Piscator) so that we may include this and the following verse within a parenthesis, as alluding to what had passed before; (C.) unless the woman, out of modesty, did not come into the chamber of the prophet, who addressed her by an interpreter, (M.) or servant. H.—*Army.* Eliseus had acquired great influence with Joram, in the war with Moab. C.—The ancient canons exhort bishops to present the petitions of the poor to the prince. Grotius.—*People.* I have nothing to fear, (H.) and am not in want. T.—I have no quarrel with any person. C.—I am of too mean a condition to have any thing to do at court. Abul.

VER. 14. *No son.* The desire of one was very natural, particularly to people in good circumstances (M.) and of the Hebrew nation. H.

VER. 16. *Womb.* Heb. "At this season, according to the time of life, (H. *or* of a woman with child, M.) thou shalt embrace a son" in thy arms. H. See Gen. xviii. 10. C.—*If* is added by S. Jerom, agreeably to an usual form of speaking. M.—The prophet assures the woman, that she will not only live, but also bear a son, and nurse him.—*Lie,* deceive, (v. 28. H.) or flatter me with vain hopes. C. She might think that the prophet was not actually inspired. M.—Through joy, she could hardly believe. See Luke xxiv. 41. H.

VER. 19. *Carry.* This interpretation suits with the occasion, and is conformable to the Sept. and Chal. M.—Lit. "conduct him," but he was sick and little. H.

VER. 21. *Bed,* esteeming it as a relic, (H.) or wishing to excite the man of God to pray for her child, and to conceal its death from her husband. M.

VER. 23. *Moon,* a day of devotion, (Num. x. 10. C.) or probably of obligation, like the *sabbath,* on which no long journey could be undertaken, (T. v. 8.) unless for the sake of piety, (Ex. xxvi. 8.) as Sunam is a place six or seven leagues, (C.) or eight hours' walk from Carmel. Adrichom. M.—Piety was not so far decayed in Israel but many fervent souls still went to hear the prophets. C. It seems this woman had often made such journeys. M.—*Go.* Heb. "peace." Prot. "*it shall be* well:" let me depart. She is unwilling to reveal the reason of her journey; but her husband was so well convinced of her virtue, that he placed no obstacle in her way. Perhaps he might partly guess what was the matter, as he had sent the child home sick, and saw his wife so desirous to visit the prophet. H.

VER. 24. *And do.* Heb. "unless I bid thee." Some translate, "urge me not to get up, unless," &c. Chal. Arab. &c. They suppose that she went on foot, and that the ass was designed for Eliseus. Vatab.

VER. 26. *Well.* She declines mentioning what she wanted to the servant, in order that she might speak to the prophet in person. M.—She might also rationally hope that the child was *well* in another world. H.

VER. 27. *Her.* Being aware of the extreme circumspection and modesty of his master.—*Told me.* Hence it appears that the prophets were not inspired at all times, 2 K. vii. 3. "that they might be sensible that what they had was a gift of God." S. Greg. hom. in 11 Ezech.

VER. 28. *A son.* Better had it been for me not to have become a mother, than to be so soon deprived of my child. M.

VER. 29. *Salute him not.* He that is sent to raise to life the sinner spiritually dead, must not suffer himself to be called off, or diverted from his enterprise, by the salutations or ceremonies of the world. Ch.—So must the preachers of the gospel diligently fulfil their important office. Luke x. 4. S. Greg. hom. 17. Urbanity is not reprehended; but no human transaction ought to impede what is divine. S. Amb. ib. In ancient comedies, slaves are always represented in a hurry. The Jews will not salute any person when they are going to their synagogues, for fear of being distracted in their devotions. C.—Eliseus requires the utmost expedition, that the favour might be the greater, *Qui cito dat, bis dat.* M. —He would also prevent his servant from telling any one what he was about, that he might not be touched with vanity, and thus hinder the miracle, which some think was nevertheless the case. R. Salomon. Theod. q. 17. T.

VER. 31. *The child is not risen.* By the staff of Eliseus is represented the rod of Moses, or the old law, which was incapable of restoring life to mankind, then dead by sin. It was necessary that Christ himself should come in our flesh, to restore us to life again. In this, Eliseus, as a figure of Christ, behoved to go in person to restore the dead child to life. Ch.—S. Aug. (c. Faust. xii. 35.) shews that many like things recorded in the Old Testament are figures of the New. W.—Many of the fathers observe, that this miracle was intended to shew the necessity of the Incarnation to redeem lost man. The staff did not

nor sense: and he returned to meet him, and told him, saying: The child is not risen.

32 Eliseus, therefore, went into the house, and behold the child lay dead on his bed:

33 And going in, he shut the door upon him, and upon the child, and prayed to the Lord.

34 And he went up, and lay upon the child: and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm.

35 Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

36 And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son.

37 She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

38 And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him: And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets.

39 And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back, he shred them into the pot of pottage; for he knew not what it was.

40 And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof.

41 But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

42 And a certain man came from Baalsalisa, bringing to the man of God, bread of the first-fruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat.

43 And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat: for thus saith the Lord: They shall eat, and there shall be left.

44 So he set it before them: and they ate, and there was left, according to the word of the Lord.

CHAP. V.

Naaman, the Syrian, is cleansed of his leprosy. He professeth his belief in one God, promising to serve him. Giezi taketh gifts of Naaman, and is struck with leprosy.

NAAMAN, general of the army, of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man, and rich, but a leper.

2 Now there had gone out robbers from Syria, and had led away captive out of the land of Israel, a little maid, and she waited upon Naaman's wife.

3 And she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath.

4 Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel.

5 And the king of Syria said to him: Go; and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment;

6 And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayst heal him of his leprosy.

7 And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

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therefore restore life. Some lay the blame on Giezi; others on the woman, who required the prophet to come in person; and others suppose that Eliseus followed herein his own spirit. But all this is destitute of proof. C.—He might alter his mind (T.) at the request of the woman, and to imitate Elias; (3 K. xvii. 21.) all by God's direction. H.—He had before trusted that God would perform the miracle by means of the staff, as he did formerly by the rod of Moses, or by the mantle of Elias. M.

VER. 34. *Warm.* Arab. adds, "by his breath," as when God breathed a soul into Adam. Theodor. q. 18.—Some Greek interpreters have, "he breathed upon him," &c.

VER. 35. *Upon him.* Sept. "he breathed," &c. C.—Other copies, (Alex. and Vat.) "he bent down upon the child seven times, and the child opened his eyes." —*Gaped.* Prot. "sneezed;" (H.) in which interpretation, Junius, Mont. &c. agree. Arab. "he turned his eyes about seven times." Others, "he trembled," (C.) or sighed; (M.) or Eliseus "clasped him in his arms," &c. The child died of a headache; (v. 19) and sneezing is accounted good for alleviating the pain. *Sternutamenta capitis gravedinem emendant.* Pliny xxviii. 6. C.

VER. 37. *Ground.* To honour the saint, who had done her such a kindness. M.

VER. 38. *Galgal,* where he had been often before.—*Dwelt.* Heb. "sat," like disciples attending to the instructions of their master. Acts xxii. 3. C.—*To one,* &c. Heb. and Sept. "to his servant," Giezi. M.—Eliseus provided for the temporal as well as for the spiritual wants of his followers. H.—The famine had been sent by God, to punish the idolatry of the people. C. viii. 1. M.

VER. 39. *Wild herbs.* Heb. *oroth.* Sept. ἀριῶθ, may denote any thing that could be "gathered."—*Gourds: colocynthides.* They resembled cucumbers; but were so bitter, that they were styled, "the gall of the earth." Vallesius, (Phil. c. 36.) who observes, that a small quantity may cause death, (c. 37) and that the remedy used by the prophet was supernatural; though Lemnius (c. 7) asserts, that the mixture of barley-flour would take away the bitterness. T.—It has, in effect, that tendency; but the hand of God must still be acknowledged. C.

VER. 40. *Death,* poison, &c. Matthiole accounts this fruit poisonous.

VER. 42. *Baalsalisa,* 15 miles south of Diospolis, and to the north of Jerusalem. C.—*His scrip.* Heb. *betsiklono.* Prot. "in the husk thereof." *Carmel,* means a greenish ear of corn, (H.) which might be rubbed in the hand, and so eaten. C.

VER. 43. *Men.* The disciples of Christ found the like difficulty. Jo. vi. 9. M.—God multiplied the provisions for these 100 men, (C.) living in the community at Galgal. H.

CHAP. V. VER. 1. *King,* Benadad, who had defeated Achab, and was slain by Hazael; (C. viii. T.) or, according to Salien, Hazael was already king. M. —Josephus passes over this history. It is not known for what reason, (C.) unless he was staggered at the petition of Naaman, v. 18. 19. H.—*Syria.* The Rabbins say, by killing Achab. 3 K. xxii. 34. But their authority is very small; (H.) and he might signalize himself on many other occasions.—*Leper.* This malady did not exclude him from court. The Hebrews allowed such to appear in public, till the priests had declared them unclean; and other nations viewed the leprosy with less horror.

VER. 2. *Robbers;* soldiers. T. 2 K. iv. 2.—Such invaded the dominions of Joachin. C. xxiv. 2. Irruptions of this nature were then very common, (see Judg. xi. 3. Job i. 15.) and regarded as noble military exploits. When the Greeks first became acquainted with navigation, they exercised themselves in this manner; (Thucyd. 1.) and the Germans allowed their citizens to take from other people. *Juventutis exercendæ ac desidiæ minuendæ causâ.* Cæsar. Bel. Gal. vi. Those who had been plundered, were allowed to redeem their goods. Strabo xi.—The Arabs still maintain their right to live upon their neighbours. C.—The Christian religion has introduced more gentle manners.—*Maid.* It seems, however, she was well informed of the miraculous powers and goodness of Eliseus. H.

VER. 5. *Raiment;* the tunic and the cloak, (C.) of a finer sort. T.

VER. 7. *Leprosy.* The cure was deemed very difficult; as it generally kept gaining ground, and destroyed the constitution. See Num. xii. 12. Isai. liii. 4. C.—*Me.* The letter was, in effect, written in a haughty style, (M.) and the king might naturally infer that war would be the consequence. H.

8 And when Eliseus, the man of God, had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel.

9 So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus:

10 And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.

11 Naaman was angry, and went away, saying: I thought he would have come out to me, and standing, would have invoked the name of the Lord, his God, and touched with his hand the place of the leprosy, and healed me.

12 Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation,

13 His servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean?

14 [a]Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child: and he was made clean.

15 And returning to the man of God, with all his train, he came, and stood before him, and said: In truth, I know there is no other God, in all the earth, but only in Israel: I beseech thee, therefore, take a blessing of thy servant.

16 But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

17 And Naaman said: As thou wilt: but I beseech thee, grant to me, thy servant, to take from hence two mules' burden of earth: for thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord.

18 But there is only this, for which thou shalt entreat the Lord for thy servant; when my master goeth into the temple of Remmon, to worship *there*, and he leaneth on my hand: if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me, thy servant, for this thing.

19 And he said to him: Go in peace. So he departed from him, in the spring time of the earth.

20 But Giezi, the servant of the man of God, said: My master hath spared Naaman, this Syrian, in not re-

[a] Luke iv. 27.

VER. 8. *Israel;* able to perform much greater wonders, by God's assistance. M.

VER. 10. *Messenger.* Eliseus supports the dignity of God's envoy, and shews the general that his cure was to be attributed, not to the presence of the prophet, but to the will and goodness of God.

VER. 12. *Pharphar.* Benjamin (p. 53) informs us that the former river serves to water the city, and the second the surrounding gardens. Maundrell could discover no vestiges of these names in Syria, but he describes the Barrady, which supplies Damascus with abundance of water. Stephanus calls it *Bardine;* and others, the Chrysorroas. The Orontes, which is supposed to be one of these rivers, flows by Antioch into the Mediterranean sea. C.

VER. 13. *Father;* a title given to masters, kings, &c. The Roman senators were styled, "conscript fathers;" and Homer calls kings "the fathers and shepherds of the people." See Gen. xlv. 8. C.—Masters may often derive benefit from the observations of their servants, as Naaman did repeatedly, v. 2. This may serve to correct their pride. H.—*Clean.* The patient ought not to prescribe rules to his physician. M.—How justly might these words be addressed to delicate penitents! H.

VER. 14. *Clean.* If bathing seven times in the Jordan had been an infallible remedy, there would soon have been no lepers in the land; and our Saviour plainly intimates that the cure was miraculous. Luke iv. 27. The leprosy of Naaman, though inveterate, was cured in an instant. To bathe in a rapid stream, is allowed to be very salutary for removing the diseases of the skin. C. Vales. 38.—The fathers discover in this miracle, a figure of the Gentiles called to the faith by the Synagogue, which is in servitude. Gal. iv. 25. Baptism cleanses us from all the seven capital sins, (Tert. c. Marc. 4.) so that no vestiges remain. S. Amb. &c. C.

VER. 15. *A blessing.* A present, (Ch.) accompanied with wishes of happiness, on both sides. We have seen that the prophets generally received such presents. But Eliseus acts with more reserve in regard of this stranger, as S. Paul did towards the new converts; though he received some sustenance from those, who would be less in danger of suspecting that he was actuated by selfish views in preaching the gospel. 2 Cor. x. 7. and xii. 14. Matt. x. 8. C.—They abstained from every appearance of evil, (H.) though they might lawfully have accepted such presents. Eliseus wished to convince Naaman that God's grace was not to be purchased, and to leave a lesson of moderation to future teachers. M.

VER. 17. *Mules;* (*burdonum,*) the offspring of a horse and of an ass. M.—*Earth,* to make brick for an altar, or to inclose within a box of brass, as was done in the altar of holocausts in the desert; or, in fine, to sprinkle on some clean place, where an altar might be erected, in honour of the true God. He does not inquire what ceremonies were used in the land of Israel, (C.) as he was not enrolled by circumcision, among the Hebrews, as an observer of their law; but intended to serve God, like Job, and many other righteous Gentiles, who kept themselves clear of idolatry, and observed the ancient patriarchal religion with a clean heart. H.—As God had sanctified the land by the observance of his true religion, Naaman rightly judged that it was fitter for an altar than the earth of his own country. W.—The Jews had a particular veneration for it. Ps. ci. 15. They built a synagogue in Persia, with earth and stones taken from Jerusalem. Benjamin.—Christians sometimes carried away the same earth. S. Aug. de C. xxii. 8. Turon. i. 7.—The Donatists had a sovereign respect for it; (S. Aug. ep. 52.) and it is said that S. Helena brought a great quantity to the church of the Holy Cross of Jerusalem, at Rome. Mabillon, Itin. p. 187. C.—*Lord.* Out of Palestine, the Gentiles were not prohibited to offer sacrifice to the true God any where; nor were they under any obligation of following the law of Moses. Abulens. T.

VER. 18. *Remmon,* denotes "a pomegranate," or something "elevated," and is probably an epithet of the sun, the chief idol of the Syrians, which was also styled Adad, "one," as both are united. Zach. xii. 11.—*Rempham* is probably the same divinity. Acts vii. 43. Sept. here read, Remman. Hesychius explains Ramas, "the highest god." Selden thinks the *Elion* of the Phœnicians is understood; Grotius, that Saturn, the highest of the planets, is meant. Serarius declares for Venus, to whom pomegranates were sacred; and P. Martyr for Juno, who held one of these apples in her hand. Pausan. in Corinth.—Remmon occurs no where else.—*Hand.* This was an honour of the chief favourite. C. vii. 2. C.—*Thing.* He does not ask leave to commit sin, which would be absurd; though Protestants are not ashamed to accuse the Catholic Church, as if her "indulgences" were pardons for sins to come; though they be in reality no pardon for sin at all, but only a remission of temporal punishment, after the sin has been remitted by penance. Why do they not manfully attack what we really profess to believe?—*When he.* Heb. "when I bow," &c. H.

VER. 19. *Go in peace.* What the prophet here allowed, was not an outward conformity to an idolatrous worship, but only a service which by his office he owed to his master; who, on all public occasions, leaned on him: so that his bowing down when his master bowed himself down, was not in effect adoring the idols; nor was it so understood by the standers by, (since he publicly professed himself a worshipper of the only true and living God) but it was no more than doing a civil office to the king, his master, whose leaning upon him obliged him to bow at the same time that he bowed. Ch.—Some assert that the prophet does not even authorize this civil assistance in the temple of idols, but simply tells Naaman to go in peace, and to think no more of his former religion; that he will beseech the Lord not to suffer him to be exposed to the danger. Jun. and Piscat. C.—Some formerly pleaded this example, to excuse their occasional conformity in going to the Protestant churches, as the law required. But the case was very different. Greater perfection is required in the new law. They had not to act in the capacity of Naaman; and their attendance was considered as a profession of a false religion. Their directors loudly condemned the practice. They ought rather to have imitated Eleazar, &c. who refused to eat swine's flesh. 2 Mac. vi. and vii. W.—Though the king intended to adore the idol, Naaman referred his worship to God alone. Bristow, Mot. 23. Theodoret, q. 19 and a Greek interp.—The Heb. term signifies, either to adore mentally, or to bend down; which latter is the sense applicable to Naaman. Cajet. Amama. —His "request must certainly refer to the time past, and not to that to come; as if he begged an indulgence in idolatry, or of countenancing his master's idolworship, by his presence." Button. Diet.—The Jews foolishly pretend (C.) that "the proselyte of dwelling," like Naaman, might return to the service of idols, in his own country, without its being imputed to him. Seld. Jur. ii. 11. Maimon. —The conduct of the Syrian convert, whether past or future, undoubtedly filled him with alarm. If he considered the danger of a merely civil attendance upon the king, in an idolatrous temple, we cannot condemn him of idle scrupulosity; (H.) since many have found a difficulty in admitting the lawfulness of such a practice, and have even blamed both Naaman and the prophet. Greg. de Valentia, &c. ep. A. Lapide. C.—But if the practice was irreprehensible, as most interpreters assert, the answer of Eliseus might give this assurance to Naaman, and inform him that he need be under no farther apprehensions on that account

ceiving of him that which he brought: as the Lord liveth, I will run after him, and take something of him.

21 And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

22 And he said: *All is* well: my master hath sent me to thee, saying: Just now there are come to me from Mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

23 And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

25 But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

26 But he said: Was not my heart present, when the man turned back, from his chariot, to meet thee? So now thou hast received money, and received garments, to buy olive-yards and vineyards, and sheep, and oxen, and men-servants, and maid-servants.

27 But the leprosy of Naaman, shall also stick to thee, and to thy seed for ever. And he went out from him a leper, as white as snow.

CHAP. VI.

Eliseus maketh iron to swim upon the water: he leadeth the Syrians, that were sent to apprehend him, into Samaria, where their eyes being opened, they are courteously entertained. The Syrians besiege Samaria: the famine there causeth a woman to eat her own child. Upon which the king commandeth Eliseus to be put to death.

AND the sons of the prophets said to Eliseus: [a]Behold, the place where we dwell with thee is too straight for us.

2 Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go.

3 And one of them said: But come thou also with thy servants. He answered: I will come.

4 So he went with them. And when they were come to the Jordan, they cut down wood.

5 And it happened, as one was felling some timber, that the head of the ax fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

6 And the man of God said: Where did it fall? and he shewed him the place: Then he cut off a piece of wood, and cast it in thither: and the iron swam.

7 And he said: Take it up. And he put out his hand, and took it.

8 And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place, let us lay an ambush.

9 And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place: for the Syrians are there in ambush.

10 And the king of Israel, sent to the place which the man of God had told him, and prevented him, and looked well to himself there not once nor twice.

11 And the heart of the king of Syria, was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel?

12 And one of his servants said: No one, my lord, O king: but Eliseus, the prophet, that is in Israel, telleth the king of Israel all the words, that thou speakest in thy privy chamber.

13 And he said to them: Go, and see where he is: that I may send and take him. And they told him: saying: Behold he is in Dothan.

14 [b]Therefore, he sent thither horses, and chariots,

[a] A. M. 3115.

[b] A. M. 3116.

Go in peace. These words do not expressly solve the difficulty; but the mode in which they were uttered might intimate, either that the general would be no longer under that embarrassment, (as we do not read that he ever attended the king of Syria into the temple afterwards) or that God had forgiven his former offences, and particularly the scandalous idolatry which now gave him so much pain. The original, v. 18, which is generally translated in the present or future, (H.) may be better rendered in the past tense, as the Chal. has it. "In this thing the Lord pardon thy servant. My master going into the temple of Remmon to worship there, and leaning upon my hand, and I worshipped in the temple of Remmon, when *I* did worship in the temple of Remmon, that the Lord pardon," &c. S. Jerom and the Sept. seem to have read more correctly, *when he*, &c. We may also render it in the present tense, "and I worship," or, "am wont to adore;" not that he meant to prevaricate any longer. The Syr. and Arab. read with an interrogation. "When I shall adore . . (C. or bow down, H.) will the Lord pardon me?" But this rather increases the difficulty. C.—We may therefore conclude either that Naaman had no decision, or that he had leave to serve his master, (H.) in a civil capacity even in the temple; (M. T. Alex. 2 dis. 7. Sanctius, &c.) or, that he obtained pardon for his past transgressions. Bochart, C. &c.—*Earth*, as the expression is rendered Gen. xxxv. 16, though here it is lit. "at the chosen season;" *electo*, not *verno*. The sense is the same. *Cibrath*, untranslated by the Sept. may denote a certain space, or village; (H.) "a furrow," of 240 feet long, and half that breadth; (C.) "a mile;" (Chal. Pagnin) or a portion of time allotted by the law, about a quarter of an hour, during which a mile, or sabbath-day's journey, might be performed. T.—Prot. "a little way."

VER. 20. *Liveth.* How unnecessary was this oath! But the Simoniac has no regard for any thing but money. H.

VER. 23. *Him.* The weight must have been considerable, (6000 sicles, v. 26. Ex. xxxviii. 25. H.) otherwise Giezi would have preferred carrying them himself, that his master might not know. C.—He had pretended a reluctance to take more than one talent, not to swerve from his master's injunctions. M.

VER. 24. *Evening.* Sept. Syr. &c. seems to have read *aupol*, instead of the present Heb. *hophel*, "eminence," (C.) Prot. "tower," (H.) at or near Samaria; when Giezi thought proper to take the burden himself to prevent detection. Eliseus would hardly dismiss the Syrians, when the night was so near at hand. C.—It might however be found more eligible to travel in the evening, (H.) as it was now the spring or summer season, (T.) or at least warm, v. 10. H.

VER. 26. *Present* is not expressed in Heb. but must be understood. Prot. "Went not mine heart *with thee*." H.—God has revealed the whole transaction to me. M.—*Heart* in Scripture, often denotes the spirit or soul. H.

VER. 27. *For ever.* Not perhaps to those who might be already born, unless they were accomplices in the crime. The leprosy is hereditary. Giezi was punished for simony, in selling the miracle, as well as for lying and disobedience. C.—He might also have given occasion to Naaman to judge ill of his master; as the false prophets were noted for such avarice. Mic. iii. 11. But Eliseus would probably take care to give him better information. T.—He did not require his servant to give up what he had unjustly received, as the general had made over the property to him; and he thought proper to leave it in the hands of Giezi, to indemnify him for past services, and that he might have wherewith to support himself, as he now dismissed him from his company. Salien, A. C. 903.—*Snow*, and therefore more incurable. T.—See Lev. xiii. C.—"All the covetous and misers, together with their riches, possess the leprosy of Giezi:" *thesaurum criminum congregarunt.* S. Amb. Giezi prefigured Judas, the false apostle of Christ, and all those who buy or sell spiritual things. By their avarice, they procure infamy in this world, and damnation in the next. S. Aug. ser. 208, de Temp. W.

CHAP. VI. VER. 2. *Timber.* Heb. and Sept. "a beam." Salien supposes that these prophets resided at Galgal. M.

VER. 5. *Borrowed.* He was grieved because he could not repair the loss. W.

VER. 6. *Swam.* So; *Demersam fluvio relevavit virga securim.* Tert. c. Marc. The Fathers here remark a figure of the cross of Jesus Christ; the virtue of which, in baptism, reclaims the hardened sinner from the ways of vanity. Tert. c. Judæos xiii. C.—Those who would explain the reason of every miracle, may here inform the infidel why recourse was had to a supernatural interference, in a matter apparently of such a trifling nature. They ask why God should cause the eyes of various pictures in Italy to *move* on a late occasion; and because they cannot assign a satisfactory reason, they boldly assert that all was an im-

and the strength of an army: and they came by night, and beset the city.

15 And the servant of the man of God, rising early, went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

16 But he answered: Fear not: for there are more with *us* than with *them*.

17 And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw: and behold, the mountain *was* full of horses, and chariots of fire round about Eliseus.

18 And the enemies came down to him: but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness: and the Lord struck them with blindness, according to the word of Eliseus.

19 And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man whom you seek. So he led them into Samaria.

20 And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria.

21 And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them?

22 And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayst kill them: but set bread and water before them, that they may eat and drink, and go to their master.

23 And a great provision of meats was set before them, and they ate and drank; and he let them go: and they went away to their master: and the robbers of Syria came no more into the land of Israel.

24 [a] And it came to pass, after these things, that Benadad, king of Syria, gathered together all his army, and went up and besieged Samaria.

25 And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cabe of pigeons' dung, for five pieces of silver.

26 And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord, O king.

27 And he said: If the Lord doth not save thee: how can I save thee? out of the barn-floor, or out of the wine-press? And the king said to her: What aileth thee? And she answered:

28 This woman said to me: Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and eat him. And I said to her on the next day: Give thy son, that we may eat him. And she hath hid her son.

30 When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the hair-cloth which he wore within next to his flesh.

31 And the king said: May God do so and so to me,

[a] A. M. 3117.

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posture. But this mode of argumentation is very delusive, if not impious. "*Who hath been his* (*God's*) *counsellor?*" Rom. xi. 34. All that we have to do is to believe, when the proofs are of such a nature as to require our rational assent.

VER. 8. *And such*, which the king would mention. M.—The causes of this war are not known; but an ambitious prince always finds pretexts to cover his injustice. C.

VER. 10. *Twice*, but very frequently: so that the Syrian feared some treachery. H.

VER. 12. *Chamber.* Is it difficult therefore for the saints in heaven to hear our prayers? though they have not such long ears as Calvin ridicules. H.

VER. 13. *Take him.* Foolish attempt! as if the prophet could not foresee his own danger. Salien.—*Dothan* or *Dothain*, (Gen. xxxvii. 17.) twelve miles north of Samaria. (Eus. C.) Andrichomius says, in the tribe of Zabulon. M.

VER. 14. *Of an*, or, "of *the* army." To take one man was judged of such consequence; and Benadad feared lest the Israelites should rise up in his defence. H.

VER. 15. *Servant*, Giezi; as his leprosy is placed too soon. Salien. M.

VER. 17. *Of fire.* The angels assumed such a glorious and terrible appearance. One of them would have sufficed to destroy all the army of Syria; and thus the servant might be convinced how vain were all attempts against God's servants, Ps. cxliv. 19. Salien, A. C. 907. Jacob beheld such camps of angels, (Gen. xxxii. 1, 2.) and our Saviour speaks of the legions which he could have brought forward, Mat. xxvi. 53. C.

VER. 18. *Blindness.* The blindness here spoken of was of a particular kind, which hindered them from seeing the objects that were really before them; and represented other different objects to their imagination; so that they no longer perceived the city of Dothan, nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them; *this is not the way, neither is this the city*, &c. because he spoke with relation to *the way*, and to *the city* which was represented to them. Ch.—Stratagems in war are lawful. S. Chrys, &c. Grot. Jur. iii. 1. 17. The words of the prophet might be merely ironical.—*Blindness*, Sept. ἀόρατα, "not seeing" certain objects, while they could perceive others; as was the case of the men who sought Lot's door at Sodom; (Gen. xix. 11. C.) and the eyes of the disciples were held, that they might not know our Saviour. Eliseus had left his house, going towards Samaria to meet the soldiers; and when they asked him where the prophet dwelt, he answered truly, *This*, &c. For he was then near the royal city, and his abode was at Dothan. Salien. H.—The reprobate will thus acknowledge their error, when it is too late, at the last day.

VER. 22. *For thou.* Heb. "Dost thou kill, &c.?" If those who have surrendered themselves in battle be often spared, though they might be slain by the strict laws of war, how much less ought these men to be treated with such severity? C.—*Sicut bellanti & resistenti violentia redditur: ita victo vel capto misericordia jam debetur.* S. Aug. ep. 1. ad Bonif. Grot.—*And water*, all necessary provisions. W.—These men were suffered to live that they might relate the wonders of God. Theod. q. 20.

VER. 23. *Meats.* So the apostle orders us to treat our enemies, Rom. xii. 20.—*The robbers*, these soldiers, who were dismissed. H.—*No more*, (*ultra*) or, "no farther," (H.) during this war, or in small troops; but, a little later, Benadad came with all his forces to besiege Samaria. T.—He was enraged at Eliseus and Joram, as if they despised his power. Salien.

VER. 25. *In Samaria.* It had raged in all the country above three years, (Salien) and continued other four, C. viii. 1. The continuance of the siege added fresh horrors.—*Pieces* is not expressed in Heb.: a sicle is understood. H.—Lyran supposes that the whole ass was sold for about 38 crowns, (H.) or 130 livres; as we say commonly, "so much a head." But interpreters generally assert that the price of the head alone is given; which shews more forcibly the greatness of the famine. On other occasions the animal could not be eaten by the Jews. Artaxerxes was forced to kill his beasts of burden; and an ass's head was then sold for 60 drachms, or 25 livres. When Hannibal besieged Casilinum, a mouse (or rat) was sold for above 70, or for 200 denarii. Plin. viii. 57. V. Max. vii. 6, 3.—*Cabe.* Sufficient measure of corn for a man's daily sustenance. M.—The fourth part would be about a gill. H.—*Dung.* Bochart maintains that "chick-peas" are designated. The Arab. *usnen* and *kali*, "pigeon *or* sparrows' dung," are real eatables. Those who suppose that the Samaritans bought the dung of pigeons to use as salt or for food, or to burn, or to manure the earth, &c. produce no satisfactory reasons; no more than the Rabbins, who pretend that the corn which they had picked up was taken from their crop. Tr. Megil. 3. and the Schol. History. Junius and Fuller would translate "belly," which is refuted by Bochart, Anim. T. ii. B. i. 7. Very disgusting things have often been used through excessive hunger, (Grot.) and some sort of birds' dung is said to fatten oxen and swine, Varro 38. Pliny xvii. 9.—But what nutriment can there be in that of pigeons, that people should go to buy it? C.—Houbigant understands a sort of peas to be meant. H.—The Hebrews called them *kali* when they were parched; and such food was very common. 2 K. xvii. 28. Bellon. ii. 53, and 99. C.

VER. 27. *Save* (*salvat.*) Many ancient MSS. read *salvet*, conformably to the Heb. and Sept. as if the king cursed the woman: "Let not the Lord save thee," Joseph. ix. 4. Others place the stops differently: "He said, no: the Lord save thee." C.—He is the author of life. M.

VER. 29. *Eat him.* Strange cruelty! foretold Deut. xxviii. 53, and again verified at Jerusalem. Ezec. v. 10.

VER. 30. *Passed by*, without punishing such a horrid crime, as he esteemed his own sins the occasion of it. M.—*Flesh.* Behold the advantage to be derived from afflictions! They make the most hardened enter into sentiments of humility and penance. C.—Abulensis thinks that God was pleased to cause the siege to be raised, to reward this act; as a similar one of Joram's father had merited a delay and mitigation of punishment, (H.) 3 K. xxi. 27. Salien.

VER. 31. *Day.* This was said in a fit of sudden passion, which may give us reason to conclude that the repentance was insincere, or of short duration. H.—The king supposed that Eliseus could remedy the evil: but God was not moved by his prayers to grant such a favour, till all were convinced that human aid was fruitless. C.—The prophet might have answered Joram in the words of

and may he add more, if the head of Eliseus, the son of Saphat, shall stand on him this day.

32 But Eliseus sat in his house, and the ancients sat with him. So he sent a man before: and before that messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then when the messenger shall come, shut the door, and suffer him not to come in: for behold the sound of his master's feet is behind him.

33 While he was yet speaking to them, the messenger appeared, who was coming to him. And he said: Behold, so great an evil is from the Lord: what shall I look for more from the Lord?

CHAP. VII.

Eliseus prophesieth a great plenty, which presently ensueth upon the sudden flight of the Syrians; of which four lepers bring the news to the city. The incredulous nobleman is trod to death.

AND [a]Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: To-morrow, about this time, a bushel of fine flour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make flood-gates in heaven, can that possibly be, which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we, to stay here, till we die?

4 If we will enter into the city, we shall die with the famine: and if we will remain here, we must also die: come therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

5 So they arose in the evening, to go to the Syrian camp. And when they were come to the first part of the camp of the Syrians, they found no man there.

6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army: and they said one to another: Behold, the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians; and they are come upon us.

7 Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

8 So when these lepers were come to the beginning of the camp, they went into one tent, and eat and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence in like manner, and hid it.

9 Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go, and tell it in the king's court.

10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing.

11 Then the guards of the gate went, and told it within in the king's palace.

12 And he arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city, we shall take them alive, and then we may get into the city.

13 And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of Israel, for the rest are consumed), and let us send and see.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.

15 And they went after them, as far as the Jordan: and behold, all the way was full of garments, and vessels, which the Syrians had cast away, in their fright, and the messengers returned, and told the king.

16 And the people going out, pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

17 And the king appointed that lord on whose hand

[a] A. M. 3119.

Elias, 3 K. xviii. 18. M.—Probably he had dissuaded the king from making peace. T.

VER. 32. *Murderer.* Achab had slain Naboth, and Jezabel had destroyed the prophets. C.

VER. 33. *And he,* Joram, (M. &c.) after (H.) his messenger. E. Pisc.—*What, &c.* All is desperate; (C.) our miseries cannot increase. M.—I have nothing now to fear or to hope for. Salien.

CHAP. VII. VER. 1. *A stater.* It is the same as a sicle or shekel. Ch.—As it is in Heb. and Sept.—*Bushel,* or "measure," (H.) above 9 pints.—*Gate,* where the market place commonly was. C.

VER. 2. *Lords.* Heb. *shalish,* "an officer" of the first rank, Ex. xiv. 7. Sept. τριστάτης, which Josephus explains of one who "commanded a third part of the army." C.—*Flood-gates.* If corn should fall with the same abundance as water does from the cataracts of the Nile; or, Heb. "if the Lord should make windows," &c. to pour it down, (C.) could it possibly be so cheap? M.—*Thereof.* Thus his incredulity was punished, v. 17. Salien.—Reason must not pretend to reach the power of God, but ought to believe what he says. W.

VER. 3. *Lepers.* They were excluded from society, though the laws of religion were ill observed in Israel. The Rabbins say, these four were Giezi and his three sons. C.—But this is without foundation, (H.) as Giezi was not yet a leper. C. viii. 5.—Salien places that judgment two years later. H.

VER. 5. *Evening.* Heb. "twilight."—*First part,* where the advanced guard should be, or the nearest tents.

VER. 6. *Hethites.* Sept. "Chetteans." Joseph. "the islands" of Cyprus, &c. He seems to have read *Cethim* in the text, as they peopled Cyprus. C.—See Jer. ii. 10. M.—These Hethites seem to have dwelt in the stony Arabia, (Judg. i. 26.) or in Syria. H.—Solomon had connexions with them, 3 K. x. 29. C.—Angels made *the noise* of a mighty army, and probably appeared, as they had done to Giezi. C. vi. 17. T.

VER. 9. *Crime,* and punished. Heb. "iniquity shall find us." Citizens are bound to give notice of what may tend to the common good. C.—*Court.* Not in person, but by means of others. M.

VER. 10. *Tied* to the mangers, or rather by the hind-legs, as it is still the custom in the East. Xenop. Anab. iii. Martyr legat. Babyl.

VER. 13. *Consumed,* for food. M.—Sept. "Let them take five of the horses left. Those which are left here, behold they are to all the remaining multitude of Israel, and let us send them." They have read in a different manner from the present Heb. which has, "Let them take five of the horses there remaining; behold they are like all the multitude of Israel which is left; they are like all the multitude of Israel who are lost; let us send them." Arab. "Let us send thither five horsemen who remain; if they escape, we shall look upon them as those Israelites who continue alive; if they perish, they will be numbered with the other Israelites who are dead." Both horses and horsemen were dreadfully lean, and they could not expect a better fate than those already consumed by famine. C.—The truth of the report ought at least to be fully ascertained. By following the timid advice of the king no prospect of redress appeared. At last the king consented to send two horsemen." H. Sept. v. 14. Jun. &c.

VER. 14. *Horses.* Heb. "chariot horses," or two chariots with (each) two horses, as it was customary to go to war, and to travel on chariots. C.

VER. 17. *Gate,* to prevent confusion and accidents, (Josephus) or to guard against any return of the enemy. M.

he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

18 And it came to pass, according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time to-morrow, in the gate of Samaria.

19 When that lord answered the man of God, and said: Although the Lord should make flood-gates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see it with thy eyes, and shalt not eat thereof.

20 And so it fell out to him, as it was foretold: and the people trod upon him in the gate, and he died.

CHAP. VIII.

After seven years famine foretold by Eliseus, the Sunamitess returning home, recovereth her lands and revenues. Eliseus foresheweth the death of Benadad, king of Syria, and the reign of Hazael. Joram's wicked reign in Juda. He dieth, and his son, Ochozias, succeedeth him.

AND Eliseus spoke to the woman, [a] whose son he had restored to life, saying: Arise, and go thou, and thy household, and sojourn wheresoever thou canst find: for the Lord hath called a famine, and it shall come upon the land seven years.

2 And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

3 [b] And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house, and for her lands.

4 And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

5 And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house and her lands. And Giezi said: My lord, O king, this is the woman, and this is her son, whom Eliseus raised to life.

6 And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

7 Eliseus also came to Damascus, and Benadad, king of Syria, was sick; and they told him, saying: The man of God is come hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son, Benadad, the king of Syria, hath sent me to thee, saying: Can I recover of this my illness?

10 And Eliseus said to him: Go tell him: Thou shalt recover: but the Lord hath shewed me that he shall surely die.

11 And he stood with him, and was troubled so far as to blush: and the man of God wept.

12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. [c] Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women.

13 And Hazael said: But what am I, thy servant, a dog, that I should do this great thing? And Eliseus said: The Lord hath shewed me that thou shalt be king of Syria.

14 And when he was departed from Eliseus he came to his master, who said to him: What said Eliseus to thee? And he answered: He told me: Thou shalt recover.

15 And on the next day, he took a blanket, and poured water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

16 In the fifth year of Joram, son of Achab, king of Israel, and of Josaphat, king of Juda, reigned Joram, son of Josaphat, king of Juda.

[a] Supra iv. 37.—[b] A. M. 3120.

[c] Infra xii. 7.

CHAP. VIII. VER. 1. *Famine.* God disposes of all things. C.—Famine, &c. are his executioners. D.—This dreadful visitation took place before the siege of Samaria, (Salien) and had even commenced when Eliseus raised the child to life; (C. iv. 38.) so that we might translate, "Eliseus had spoken," &c. C.

VER. 3. *Lands,* which others had seized. D.

VER. 4. *Giezi* was not yet infected; (Salien. M.) or if he was, (H.) the king spoke to him at a distance, overcoming his natural repugnance, in order to know some particulars of the life of Eliseus. C.—This he would more readily do, if Giezi had brought the glad tidings of plenty. T.—Providence ordered that he should be present at this time, that he might bear witness to the woman. C.

VER. 6. *Restore.* "*Restituere est possessorem facere fructusque reddere.*" Caius. —Some think that the lands had been confiscated to the king, as being abandoned; or his authority was requisite, at least, to make the present occupiers give them up.

VER. 7. *Damascus,* the territory, (v. 8.) to announce the king's death, and to anoint Hazael, as God had ordered Elias, 3 K. xix. 15. C.—*Sick,* at the ill success of his late expedition. Josephus. T.

VER. 9. *Camels.* It does not appear that Eliseus rejected these presents. M. —*Thy son.* The kings of Israel and Juda styled the prophet father, and this title was given by Christian antiquity to bishops and priests.

VER. 10. *Tell him: Thou shalt recover.* By these words the prophet signified that the king's disease was not mortal: and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the king he should recover, but would be himself the instrument of his death. Ch.—The imperative is often used for the future tense. Gloss. iii. 3. Jo. ii. 19. The present Heb. reads, "Thou shalt not live: for," &c. which removes the difficulty. But the Chal. Sept. Syr. &c. agree with the Vulgate, (C.) as the Prot. version also does. "Thou mayst certainly recover, howbeit the Lord," &c. H.—*Lo,* "not," in the Heb. text, seems however preferable to the marginal reading *lu,* "to him." This mistake has been sometimes made elsewhere, and ought to be carefully examined. Kennicott 1 Par. xi. 20.

VER. 11. *Blush.* This may be referred either to Hazael, who was astonished at the words and looks of the prophet, (H.) or to Eliseus. M.—Sept. Complut. "and Hazael stood before his face, and he displayed the presents before him, till he blushed, and the," &c. Though this has the appearance of a gloss, it is perhaps most conformable to the Heb. and to an ancient Greek version. C.—Prot. "he settled his countenance steadfastly, until he was ashamed."

VER. 13. *A dog.* He speaks with indignation, as if he could not be so brutal; (T.)—or he could not yet think that he should be king. C.—He afterwards proved as cruel as the prophet had signified. C. x. 32. Amos i. 3. C.

VER. 15. *Blanket.* Heb. *macber,* a word which the Sept. retain. H.—It denotes a hairy coverlet, pillow, &c. Tiberius and Frederic II. met with the like fate. C.—Some think that Hazael was only guilty of imprudence; (M.) or that Benadad killed himself; as the Heb. might be rendered, if the sequel did not evince that his death was caused by Hazael's malice. C.—He might pretend that the wet cloth would give Benadad refreshment. H.—But it would bring on present death, with most exquisite torture. T.—The names of both these kings were in great veneration among the Syrians, who paid them divine honours. Joseph. ix. 4.—Perhaps they might not know that the latter had been guilty of such a base murder. H.

VER. 16. *Fifth.* Houbigant would read "third," p. 100. See C. i. 17. H. —*Josaphat.* That is, Josaphat being yet alive, who some time before his death made his son Joram king; as David had done before by his son Solomon. Ch.

17 [a]He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord.

19 [b]But the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always.

20 [c]In his days Edom revolted from being under Juda, and made themselves a king.

21 [d]And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.

22 So Edom revolted from being under Juda, unto this day. Then Lobna also revolted at the same time.

23 But the rest of the acts of Joram, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias, his son, reigned in his stead.

25 [e]In the twelfth year of Joram, the son of Achab, king of Israel, reigned [f]Ochozias, son of Joram, king of Juda.

26 Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia, the daughter of Amri, king of Israel.

27 And he walked in the ways of the house of Achab: and he did evil before the Lord, as did the house of Achab: for he was the son-in-law of the house of Achab.

28 [g]He went also with Joram, son of Achab, to fight against Hazael, king of Syria, in Ramoth Galaad, and the Syrians wounded Joram:

29 And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth, when he fought against Hazael, king of Syria. And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Achab, in Jezrahel, because he was sick there.

[a] 2 Par. xxi. 5.—[b] 2 Kings vii. 16.—[c] Gen. xxvii. 40. 2 Par. xxi. 8.
[d] A. M. 3115, A. C. 889.—[e] 2 Par. xxii. 1.

CHAP. IX.

Jehu is anointed king of Israel, to destroy the house of Achab and Jezabel. He killeth Joram, king of Israel, and Ochozias, king of Juda. Jezabel is eaten by dogs.

AND [h]Eliseus the prophet, called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

2 [i]And when thou art come thither, thou shalt see Jehu, the son of Josaphat, the son of Namsi: and going in, thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

3 Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

4 So the young man, the servant of the prophet, went away to Ramoth Galaad,

5 And went in thither: and behold, the captains of the army were sitting, and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince.

6 And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord.

7 And thou shalt cut off the house of Achab, thy master, and I will revenge the blood of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel.

8 [k]And I will destroy all the house of Achab, and I will cut off from Achab, him that pisseth against the wall, and him that is shut up, and the meanest in Israel.

9 And I will make the house of Achab, like [l]the house of Jeroboam, the son of Nabat, and like the house of [m]Baasa, the son of Ahias.

[f] A. M. 3119.—[g] A. M. 3120.—[h] A. M. 3120.—[i] 3 Kings xix. 16.—[k] 3 Kings xxi. 21.
[l] 3 Kings xv. 29.—[m] 3 Kings xvi. 3.

—The words are omitted in some copies of the Sept. (D.) and are perhaps inserted from the end of the verse. H.—Prot. "Jehosaphat *being* then king," in his 22d year. H.—Joram had been appointed viceroy in the sixteenth year of his father's reign, and was now raised to sit on the throne with him. Thus the Scripture may be reconciled. C.

Ver. 18. *Achab*, Athalia. She led her husband into all wickedness. T. 2 Par. xxi.

Ver. 19. *Light*, or lamp, posterity and regal power, 3 K. xi. 36. H.

Ver. 20. *King.* The one under Josaphat was dependant, C. iii. 9. 3 K. xxii. 48. Thus the prediction of Jacob was verified, (Gen. xxvii. 40. C.) and Joram punished. H.

Ver. 21. *Seira*, or Idumea. Gen. xiv. 6.—*Defeated.* The Syriac and Arab. explain it in a contrary sense, as the Heb. may well signify, and the sequel seems to prove, as the Edomites became independent. Heb. "He rose, . . and attacked Edom that surrounded him, (with superior numbers) and the princes, . . and the people (of Israel) fled." But the text will also bear the sense of the Vulg. which is more conformable to 2 Par. xxi. 9, which does not say *the people*, &c. though these words may be understood of the Edomites. Joram could not derive such advantage from his victory, as to reduce the nation under his obedience. C.

Ver. 22. *Day*, when Jeremias, the author, lived. Tostat.—*Lobna*, a frontier town bordering on Idumea. It was a strong place assigned to the priests; but strangers had probably again taken possession of it, and caused it now to revolt. The kings of Juda had retaken it when Sennacherib laid siege to the place. See C. xix. 8. Jos. x. 30. and xxi. 13.

Ver. 24. *Slept*, after a lingering and painful illness of two years' continuance. Joram was not buried in the tomb of the other kings, nor were perfumes burnt over his corpse; (C.) as his memory was abhorred. 2 Par. xxi.

Ver. 25. *Twelfth*, more correctly than "the eleventh." C. ix. 29. Houbigant.

Ver. 26. *Twenty.* In 2 Paral. xxii. 2, we read *forty*, by mistake of the transcribers, as Ochozias, (Joachaz, or Azarias, 2 Par. xxi. 17,) would thus be older than his father, who died at the age of forty. 2 Par. xxi. 20. All the oriental versions, and many copies of the Sept. read "twenty-two" in both passages; and those who would admit no mistake, are forced to have recourse to explanations which can give no satisfaction. De Dieu would include in the reign of Ochozias the six years of Athalia's usurpation, and the thirteen of Joas, during his minority. Others would date from the separation of the two kingdoms, &c. But would the Holy Ghost cause the same fact to be recorded in two places in such a different manner? The best chronologists acknowledge a mistake in the Heb. text of Paral. (Cajet. Salien, Petau, T. &c. C.) as the letters which denote these numbers are not unlike (Mariana:) *c* (20) might easily be exchanged for *m* (40.) H.—*Daughter.* That is, grand-daughter; for she was daughter of Achab, son of Amri, ver. 18. (Ch.) unless she was only adopted by Achab. W.

Ver. 28. *Galaad.* The same city had proved fatal to Achab, 3 K. xxii. Joram took it, but received (C.) many wounds; so that he left Jehu to attack the citadel. The latter was anointed king, and acknowledged by the army. He immediately proceeded to Jezrahel, and put his master to death. H.

CHAP. IX. Ver. 1. *One.* The Rabbins say Jonas; who, at this rate, must have been very young, as he prophesied 50 years afterwards, under Jeroboam II. C.—Eliseus did not go himself, to avoid giving umbrage, and in obedience to God's order. M.

Ver. 2. *Brethren.* The captains, v. 5.

Ver. 3. *Bottle*, See 1 K. x. 1. Elias had received orders to anoint Jehu, 3 K. xix. 16. C.—*There.* The utmost expedition was necessary, that Joram might be taken by surprise, as well as Ochozias, and their devoted families. M.

Ver. 7. *Jezabel*, who had persecuted the prophets unto death, 3 K. xviii. 4.

Ver. 8. *Israel.* See Deut. xxxii. 36. and 3 K. xiv. 10. for an explanation of these expressions. C.

Ver. 10. *Field*, between the inner and the outer wall. Her body shall be left exposed to be eaten by the dogs.

10 And the dogs shall eat Jezabel, in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

11 Then Jehu went forth to the servants of his Lord: and they said to him: Are all things well? why came this madman to thee? And he said to them: You know the man, and what he said.

12 But they answered: It is false; but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have anointed thee king over Israel.

13 Then they made haste, and taking every man his garment, laid it under his feet, after the manner of a judgment-seat, and they sounded the trumpet, and said: Jehu is king.

14 So Jehu, the son of Josaphat, the son of Namsi, conspired against Joram. [a] Now Joram had besieged Ramoth Galaad, he, and all Israel, fighting with Hazael, king of Syria:

15 And was returned to be healed in Jezrahel of his wounds; for the Syrians had wounded him, when he fought with Hazael, king of Syria. And Jehu said: If it please you, let no man go forth or flee out of the city, lest he go, and tell in Jezrahel.

16 And he got up, and went into Jezrahel: for Joram was sick there, and Ochozias, king of Juda, was come down to visit Joram.

17 The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

18 So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

19 And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

[a] Supra viii. 28.

20 And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of Jehu, the son of Namsi; for he drives furiously.

21 And Joram said: Make ready the chariot. And they made ready his chariot: and Joram, king of Israel, and Ochozias, king of Juda, went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth, the Jezrahelite.

22 And when Joram saw Jehu, he said: Is there peace, Jehu? And he answered: What peace? so long as the fornications of Jezabel, thy mother, and her many sorceries, are in their vigour.

23 And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.

24 But Jehu bent his bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

25 And Jehu said to Badacer, his captain: Take him, and cast him into the field of Naboth, the Jezrahelite: for I remember, when I and thou, sitting in a chariot, followed Achab, this man's father, that the Lord laid this burden upon him, saying:

26 [b] If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

27 But Ochozias, king of Juda, seeing this, fled by the way of the garden-house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jeblaam: and he fled into Mageddo, and died there.

28 And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers, in the city of David.

29 In the eleventh year of Joram, the son of Achab, Ochozias reigned over Juda;

30 And Jehu came into Jezrahel. But Jezabel, hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window.

[b] 3 Kings xxi. 22.

VER. 11. *Madman.* The extravagant motions of the false prophets caused even the true ones to be treated with contempt. Warriors are but too apt to give way to sentiments of irreligion, (M.) and to despise men who lead a retired and penitential life. H.—How often were Ezechiel and Jeremias treated as fools, (Ezec. xxxiii. 30. Jer. xxix. 26. C.) as well as our divine Saviour? The pagans looked upon those who were inspired by Apollo in the same light. H.—*Ut primum cessit furor & rabida ora quierunt,* Virg. Æneid vi. "What authority has this fury, which you call divine, that the insane should behold what escapes the observation of the wise, and that he who has lost common (human) sense should possess divine?" *ea videat insanus, & is qui humanos sensus amiserit, divinos assecutus sit?* Cicero Divin. ii.

VER. 12. *False.* We know not who he was, or what he said; though, from his conduct, we judge that he was one of the prophets. Hence they so readily acquiesced in saluting Jehu king. H.

VER. 13. *Garment,* out of respect, as the multitude honoured Jesus Christ, Mat. xxi. 7. The pagans sometimes did the like when they carried their idols in procession. Plut. in Alcib. The king of Persia walked on carpets in the court of the guards, who were styled immortal. Athen. 12.—*Trumpet,* according to custom, 3 K. i. 40. C.

VER. 14. *Conspired,* with the captains. M.—Besieged, as it is observed above. C. xxviii. 29. Heb. "had kept (H.) or observed;" watching the motions of Hazael, lest he should return, or succour the citadel.

VER. 17. *Watchman.* Such were very common, (2 K. xviii. 24. 1 Mac. xii. 26.) and as the army was at Ramoth, the attention of the people would be drawn that way C.—*Troop.* Sept. "the dust of the," &c. M.

VER. 18. *Peace?* As this expression sufficiently vindicated the designs of Jehu, he would not suffer the messenger to return before him. H.

VER. 20. *Furiously.* The Chal. and Arab. say, "he marcheth slowly." But the whole conduct of Jehu was marked with eagerness and severity, like that of Cato of Utica, (Grotius) and the utmost expedition was requisite.

VER. 22. *Jehu?* The king supposed that he had met with some defeat, (C.) or that he wished to announce the good tidings in person. M. Salien, A. C. 902. —*Vigour?* How can Israel prosper? H.

VER. 23. *Hand.* Or ordered his charioteer to flee with all speed. M.

VER. 25. *Sitting.* Heb. "rode together after," as if they were two abreast. C.—*Burden,* or dreadful misfortune. M.

VER. 26. *Children.* We do not read these words before, or that the children of Naboth were slain; but it is very usual to supply in one place what has been omitted in another, and Achab was not required to make restitution, (C.) as there were no heirs probably left. M. W.

VER. 27. *House.* Sept. retain "Baithgan," the original term, as if it were the name of that road. M.—Ochozias wanted to reach the palace by that garden, which was the source of the miseries of Achab's family.—*There.* Being brought back from *Samaria,* 2 Par. xxii. 9. (C.) or lurking in that *kingdom,* (M.) and slain by Jehu, as being the grandson of Jezabel. Great troubles took place in Juda, in consequence of his death. C.

VER. 29. *Eleventh,* or rather the *twelfth,* (C. viii. 25. Houbigant) unless he had been associated with his father on the throne a year before his death. C. D.

VER. 30. *Stone,* or antimony, to make the eyes look black and large. If (C.) Jezabel thought that she would thus command respect or love, (Abulensis) she was extremely imprudent and rash, in her present condition. Pride might suggest that she ought not to appear unadorned. C. T.—The women of the Eastern countries delight much in painting, (Pliny xi. 37. and xxxiii. 6.) and some men have not been ashamed to follow their example. S. Cyp.—Sardanapalus had

31 At Jehu coming in at the gate, and said: [a]Can there be peace for Zambri, that hath killed his master?

32 And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.

33 And he said to them: Throw her down headlong; and they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her.

34 And when he was come in to eat, and to drink, he said: Go, and see after that cursed woman, and bury her; because she is a king's daughter.

35 And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands.

36 And coming back they told him. And Jehu said: [b]It is the word of the Lord, which he spoke by his servant Elias, the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel.

37 And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel; so that they who pass by shall say: Is this that same Jezabel?

CHAP. X.

Jehu destroyeth the house of Achab: aboliseth the worship of Baal, and killeth the worshippers: but sticks to the calves of Jeroboam. Israel is afflicted by the Syrians.

AND [c]Achab had seventy sons in Samaria: so Jehu wrote letters, and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying:

2 As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

3 Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

4 But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

5 Therefore they that were over *the king's* house, and the rulers of the city, and the ancients, and the bringers up *of the children*, sent to Jehu, saying: We are thy servants: whatsoever thou shalt command us we will do; we will not make us any king: do thou all that pleaseth thee.

6 And he wrote letters the second time to them, saying: If you be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezrahel by to-morrow at this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel.

8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning.

9 And when it was light, he went out, and standing, said to all the people: You are just: if I conspired against my master, and slew him; who hath slain all these?

10 [d]See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab; and the Lord hath done that which he spoke in the hand of his servant Elias.

11 So Jehu slew all that were left of the house of Achab in Jezrahel, and all his chief men, and his friends, and his priests, till there were no remains left of him.

12 And he arose, and went to Samaria: and when he was come to the shepherds' cabin in the way,

13 He met with the brethren of Ochozias, king of

[a] 3 Kings xvi. 10.—[b] 3 Kings xxi. 23.

[c] A. M. 3120, A. C. 884.—[d] 3 Kings xxi. 19.

his eyes and his eye-lids painted. Athen. xii. The Arabs, &c. think that this black colour protects their eyes against the sun-beams. Valle ii. Ep. 17. To express the affection of Jezabel, Heb. has, "she placed her eyes in antimony," (*fuc*, or *puc*, whence the Latin *fucus* is visibly derived) as if she plunged them in it. C.

VER. 31. *Master.* Being convinced that she could not gain the affections of Jehu, (H.) and thinking that he would not lay hands on a woman, (M.) she insolently, or in despair, (H.) upbraids him as a new Zambri, who might expect a similar fate, 3 K. xvi. C.—The name of *Zambri* was used proverbially to denote an ungrateful rebel; as with us Judas is used for a traitor. T.

VER. 32. *This.* "Who dares address me with such provoking language?" Heb. "Who with me, who?" will punish this wretch? The *eunuchs*, who had hitherto waited upon Jezabel, immediately shewed their readiness to take part with her enemy: so little dependance can be placed on servants in the hour of adversity, when they have long been witnesses of their masters' crimes.—*Hoofs.* Heb. "and the horses, and he trod her under foot." H.—Jehu shewed the example. M.

VER. 34. *Bury.* He had forgotten the prediction of Elias, v. 36. Salien.—*Daughter* of Ethbaal, wife of Achab, mother of Joram king of Israel, and mother-in-law of Joram king of Juda, and grandmother of his son Ochozias. C.—Her great connexions seemed to entitle her to the rights of sepulture. H.

VER. 35. *Hands.* All the rest had been presently devoured, or carried off by dogs. H.—Her precious jewels had been plundered by the soldiers. M.

VER. 36. *Field*, or space between the walls, 3 K. xxi. 23. C.

VER. 37. *Jezabel?* So fallen (M.) and degraded, though once possessed of so much power and beauty! *sic transit gloria mundi.* Heb. and Sept. "that they shall not say, This *is* Jezabel!" H.—No monument shall recall her to the remembrance of men. C.—Her body cannot be recognized. This will be the fate of the greatest mortal beauties, a few days after their departure. S. Francis Borgia durst not take an oath that the corpse which he had to attend, was that of the late beautiful empress Isabella: so much was it already disfigured. This sight was the beginning of his conversion, and of that eminent sanctity to which he attained, by despising all that the world can give or take away. H.—The Spanish interpreters call Achab's widow, Isabella: and she seems to have been the sister, or relation, of Dido, who founded Carthage about this time; (T.) Salien says in the 16th year of Jehu. A. C. 887. H.

CHAP. X. VER. 1. *Seventy sons*, as he had many wives. Gedeon had 70. C.—Grand-children might also be included. D.—But this is not necessary. C.—*City*, Heb. "of Jezrahel," a word which has probably been substituted instead of "Israel," which is more conformable to the Sept. and Vulg. Those who adhere to the Heb. pretend that the princes had all fled from Jezrahel.—*Children.* This is the sense generally given to *Nutritios Achab*, which literally signifies, "nursing-fathers (preceptors, counsellors, &c.) of Achab," v. 5. The king's children were perhaps educated in the most noble families, (v. 6.) and in the best cities, 2 Par. xi. 23. Isaias (xlix. 23.) foretelling the happiness of the Israelites after the captivity, says, that kings and queens will nurse them.

VER. 3. *Master.* Jehu would lead them into a snare, and insultingly challenges them to battle, shewing how little he feared their power. C.—He speaks ironically. D.

VER. 8. *Morning*, that all the people might see them. C.—Jehu did not choose to admit the Samaritans into the city during the night. M.

VER. 9. *Just* executioners of the divine wrath. D.—You know what is right. M.—You are now in the same predicament with myself. H.—All the chief men had thus rendered themselves odious to the people, who could not choose them for leaders. He captiously infers, from his astonishing success, (C.) that his conduct is pleasing to God. M.—All the people seeing that so many had armed (T.) against the house of Achab, might conclude that what they did was just. H.

VER. 11. *Chief men*, probably including those perfidious wretches, who had so basely betrayed their trust, and slain the 70 sons of Achab, "the nobles of the kingdom, his kinsmen, and friends." Chal. Arab.—*Friends.* Some copies of the Sept. have *connoisseurs*, or magicians. Lev. xix. 31.—*Priests*, princes of the court (2 K. viii. 18.) and those who offered sacrifice to idols, (C.) being of Achab's descendants. M.—He afterwards inveigled all the priests of Baal, to their entire ruin, v. 19. H.

VER. 12. *Cabin.* Heb. *Beth-heked*, (H.) a term which the Sept. do not translate. It means, "house of tying," as the sheep were tied to be shorn. M.—Eusebius places it in the great plain, 15 miles from Legion. C.—It was not a

Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

14 And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed thence, he found Jonadab, the son of Rechab, coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart *is* with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot,

16 And said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot,

17 And brought him into Samaria. And he slew all that were left of Achab, in Samaria, to a man, according to the word of the Lord which he spoke by Elias.

18 And Jehu gathered together all the people, and said to them: [a]Achab worshipped Baal a little, but I will worship him more.

19 Now therefore call to me all the prophets of Baal, and all his servants, and all his priests: let none be wanting, for I have a great sacrifice to offer to Baal: whosoever shall be wanting, shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal.

20 And he said: Proclaim a festival for Baal. And he called,

21 And he sent into all the borders of Israel; and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other.

22 And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments.

[a] 3 Kings xvi. 31.

23 And Jehu, and Jonadab, the son of Rechab, went to the temple of Baal, and said to the worshippers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

24 And they went in to offer sacrifices and burnt-offerings: but Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go, shall answer life for life.

25 And it came to pass, when the burnt-offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them: let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out: and they went into the city of the temple of Baal,

26 And brought the statue out of Baal's temple, and burnt it,

27 And broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu destroyed Baal out of Israel:

29 But yet he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel, and Dan.

30 And the Lord said to Jehu: because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart: [b]thy children shall sit upon the throne of Israel to the fourth generation.

31 But Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days the Lord began to be weary of Israel: and Hazael ravaged them in all the coasts of Israel,

[b] Infra xv. 12.

despicable hut, (H.) but like the houses where Nabal and Absalom shore their sheep, 1 K. xxv. &c. T.

VER. 13. *Brethren.* The Arabs had destroyed all his brothers by the same mother; (2 Par. xxii. 1.) but these were near relations, and they durst not deny the fact. M.—In 2 Par. xxii. 8, they are styled *princes of Juda, and sons of the brethren of Ochozias.* Jehu must have used surprising diligence (C.) and secrecy (H.) to prevent the many important transactions and changes which had lately taken place from being known at Jerusalem, or even at Bethheked, v. 12. which was so little distant from Samaria. C.—*Queen.* The wife of Joram, or the children of Jezabel, (M.) with whom they were connected by affinity and friendship, to their great detriment. H.

VER. 14. *Alive.* That they might not attempt to defend themselves, (M.) as they might hope that Jehu would, at least, spare their lives. H.—*Of them,* as they were in some degree related to Achab, (M.) or might endeavour to obstruct his dominion. T.

VER. 15. *Jonadab,* a holy personage. Jer. xxxv. 6. The Rechabites were a sort of religious, descended from Jethro and the Cinites. C.—They dwelt in the country, and fed sheep, &c. Num. x. 29. T.—John of Jerus. (c. 25.) says that Jonadab was a disciple of Eliseus, and followed his institute in all things, excepting continency. M.—*Blessed him,* wishing him peace and prosperity. M.—It is not clear whether Jehu or Jonadab pronounced this blessing. H.—*Heart.* Art thou friendly to my cause?—*Thy hand,* in sign of concord, and to help him up into his chariot. C.—It was of great consequence to obtain the approbation of a man (H.) who must have been so revered by the people. M.—Jehu acted with the utmost policy. H

VER. 18. *I will worship him more.* Jehu sinned in thus pretending to worship Baal, and causing sacrifices to be offered to him: because evil is not to be done, that good may come of it. Rom. iii. 8. Ch. W.—S. Jerom, &c. excuse him from mortal sin, as his intention was good. T.—If he had not thus dissembled, he could not have so effectually destroyed the adorers of Baal, who would have concealed themselves. But God rewarded his zeal, and not his falsehood. C.—He might speak ironically; though Theodoret, &c. admit a lie. M.

VER. 19. *Servants.* The number had greatly decreased under Joram. M.

VER. 20. *Proclaim.* Lit. "sanctify (Heb.) a prohibition" to work, or to be absent, (C.) "and they proclaimed *it.*"

VER. 21. *Other.* Lit. "from top to top." Heb. "from mouth to mouth," (H.) like a vessel brimfull. C.—Every corner was filled. All the priests and prophets made their appearance, through zeal to re-establish the honour of their idol, and for fear of death. M.

VER. 22. *Wardrobe,* of vestments used in the service of Baal. The worship chiefly consisted in such outward pomp. The priests were probably adorned like those at the pillars of Hercules, who were from the same country. Sil. Ital. iii. *velantur corpora lino, &c.*

VER. 24. *Life.* These 80 were stationed at the doors, while the rest slaughtered the unhappy idolaters, (M.) who were all by themselves, like the reprobate separated from the elect, at the last day. H.

VER. 25. *Soldiers.* Heb. "runners, (or foot-guards, 3 K. i. 5,) and chief officers." Ex. xiv. 7.—*Out.* Heb. "cast out" their carcasses, or "rushed out (themselves) into the city," which was styled "the temple of Baal;" or "penetrated into the fortress" and inmost recesses of that structure. Osiander.—We read of such a fortress. Judg. ix. 46. H.—In every city where there was a temple of Baal, the fabric and idols were demolished. Salien.

VER. 27. *A jakes,* or necessary. H.—See 1 Esd. vi. 11. Dan. ii. 5.

VER. 29. *Dan.* This wicked policy, which was designed to prevent his subjects from submitting again to the kings of Juda, proved his ruin.

VER. 30. *Generation.* So Joachaz, Joas, Jeroboam II. and Zacharias, succeeded to the throne. This small temporal reward he obtained for the little good which he had done; while, on the other hand, he was punished for his manifold transgressions. Osee (i. 4,) reproaches him even for the blood which he had spilt in Jezrahel; for, though Achab and Joram were guilty, was Jehu innocent? Can this murder of Ochozias be justified? C.—"What advantage was it to him that he received some little transitory reward of a temporal kingdom, for his obedience in exterminating the house of Achab; which he indeed exhibited to gratify his own lust of dominion?" S. Aug. c. mend. ii. c. 2. This holy doctor observes, that *moral good works* are thus rewarded. W.

VER. 32. *Weary.* Heb. "to retrench or destroy." Hazael took occasion, from

33 From the Jordan eastward, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the torrent Arnon, and Galaad, and Basan.

34 But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the Book of the words of the days of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz, his son, reigned in his stead.

36 And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

CHAP. XI.

Athalia's usurpation and tyranny. Joas is made king. Athalia is slain.

AND [a] Athalia, the mother of Ochozias, seeing that her son was dead, arose and slew all the royal seed.

2 But Josaba, the daughter of king Joram, sister of Ochozias, took Joas, the son of Ochozias, and stole him from among the king's sons that were slain, out of the bed-chamber with his nurse: and hid him from the face of Athalia; so that he was not slain.

3 And he was with her six years, hid in the house of the Lord. And Athalia reigned over the land.

4 [b] And in the seventh year Joiada sent, and taking the centurions and soldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the house of the Lord, shewed them the king's son:

5 And he commanded them, saying: This is the thing that you must do.

6 Let a third part of you go in on the sabbath, and keep the watch of the king's house. And let a third part be at the gate of Sur; and let a third part be at the gate behind the dwelling of the shield-bearers; and you shall keep the watch of the house of Messa.

7 But let two parts of you all that go forth on the sabbath, keep the watch of the house of the Lord about the king.

8 And you shall compass him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king, coming in and going out.

9 And the centurions did according to all things that Joiada, the priest, had commanded them: and taking every one their men, that went in on the sabbath, with them that went out in the sabbath, came to Joiada, the priest.

10 And he gave them the spears, and the arms of king David, which were in the house of the Lord.

11 And they stood, having every one their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king.

12 And he brought forth the king's son, and put the diadem upon him, and the testimony: and they made him king, and anointed him: and clapping their hands, they said: God save the king.

13 And Athalia heard the noise of the people running: and going in to the people into the temple of the Lord,

14 She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and

[a] A. M. 3120. 2 Par. xxii. 10.

[b] 2 Par. xxiii. 1. A. M. 3126, A. C. 878.

the absence of Jehu (C.) from Galaad, and the disturbances on the west of the Jordan, to dismember the provinces on the east, and to commit the horrid ravages foretold by Eliseus. C. viii. 12. H.

VER. 33. *Aroer.* See Jos. xiii. 25. This was a most severe scourge, (M.) as all the eastern tribes were lost to Israel. H.

CHAP. XI. VER. 1. *Seed.* What cruelties are occasioned by ambition! W.—This is one of the most extraordinary proofs recorded in history. Agrippina was but a faint copy of the unnatural Athalia, (C.) who knew that she was destined for slaughter, if she should fall into the hands of Jehu. M.—Her impiety might also prompt her to destroy all the posterity of David, that she might introduce the worship of idols more easily. Theodoret.

VER. 2. *Sister.* She had probably a different mother, as she consented to the death of Athalia. C.—But the crimes of the latter required such a punishment; and even a daughter would have done wrong to screen her. H.—Josabeth, as she is called in 2 Par. xxii. 11, was married to Joiada the high priest, *ibid.*—*Out of.* Heb. and Paral. "hid him, even him and his nurse, in the bed-chamber" of the priest, in the temple; (Salien) different from that bed-chamber in which he had hitherto been nursed. Thus the passages may be reconciled. M. C.—Some maintain that Joas was not the son of Ochozias, in whom the line of Solomon ended, but a descendant of David by Nathan. But he is always styled the king's son, and the authority of the false Philo of Annius is of no weight. C.—Joiada is called *Barachias*, "blessed of the Lord," on account of his justice, (S. Jer.) in Mat. xxiii.

VER. 3. *Lord.* The case was so extraordinary, that the high priest dispensed with a woman lodging in those apartments.—*Land*, for six years, by usurpation. Women were commonly excluded, and she was not of the race of David, 4 K. viii. 26. C.

VER. 4. *Year*, of the age of Joas, v. 21. M.—*Centurions.* Five in number of the tribe of Levi, (M.) commanding each 100 men. Heb. adds "the rams," (C.) to denote "the captains (Prot.) and the runners," or guards. H.—Joiada was a man of great authority, virtue, and discretion; so that he was able to manage this delicate affair, and no one gave information to Athalia, as she was detested. The Levites and principal men of Juda were admonished, underhand, to be present on the day appointed. The quality of high priest, and the known probity and zeal for the public good, which were conspicuous in Joiada, as well as his being so nearly related to the lawful heir to the crown, made the people readily come forward. C.

VER. 6. *Sabbath.* On this day the Levites replaced each other; so that many might assemble without suspicion. They guarded the king's apartments in the temple.—*The gate of Sur*, or *of the foundation*, (2 Par. xxiii. 5.) and the western gate leading to the palace. C.—*Sur*, or "the gate of the lords," (Chal.) is generally supposed to be on the opposite side. M.—But this is uncertain, as well as the situation of *Messa*, which is perhaps the Musach. C. xvi. 18. This was probably some building or covert adjoining the temple, (C.) either belonging to some private person, (M.) or designed to contain the ashes, &c. taken from the temple; (Villalp. ii. 32.) or a tribune for the king in the temple. H.—The Chaldee seems to have explained it as an adverb, *sollicitè*, "with diligence," (M.) as well as the Sept. (D.) which is consonant to Vatable; you shall guard the house "from desertion." Let no one quit his post. M.

VER. 7. *Of you.* Levites, who waited on the king's person alternately. C.—They were divided into three parts, being in actual service, v. 6. Those who went out of office were twice the number, and are here told what to do. Sa thinks that those who entered upon duty, and those who went out, formed two thirds of the Levites, v. 9. and 2 Par. xxiii. 8. M.

VER. 8. *Temple*, to cause confusion, Syr. &c. The court of the priests, (Ezec. xli. 9.) and that of Israel, (Josep. viii. 4.) were separated by walls, beyond which strangers were not allowed to pass. C.—*Slain*, being first cast out, v. 15. M.—Great respect is due to holy places, and hence comes the privilege of sanctuaries. W.

VER. 10. *David.* There was a sort of arsenal in the temple, containing arms consecrated to the Lord by David and his valiant men, in memory of their victories, 2 K. viii. 11. 1 Par. xviii. 11. The usual band of Levites had proper arms, but more were employed on this occasion. C.

VER. 11. *Right*, or south, leading to the palace, (M.) whence the greatest danger was feared. C.—*Altar* of holocausts, that it might not impede the sight of the king. M.

VER. 12. *The testimony.* The book of the law. Ch.—So Job (xxxi. 35, 36.) wished to have the sentence pronounced by God as a crown upon his head. The Orientals still lift to their heads the letters which they have received from people whom they wish to honour. Thevenot, 46.—Some think that the diadem was adorned with phylacteries, or scrolls, containing parts of the law, (Grot.) particularly what related to the king; (H.) or that Joas held in his hand a roll of vellum, containing those instructions, (Deut. xvii. 18. 2 Par. xxiii. 11.) instead of a sceptre.—*Anointed him*, by the hands of Joiada; as this ceremony was requisite on account of the usurpation of Athalia. In peaceable times the unction was not given, (C.) according to the Jews, (H.) whose sentiment is elsewhere shewn to be unsatisfactory. C.

VER. 13. *Going in.* She must have been attended by a strong guard, to force the passage through the Levites at the door. H.

VER. 14. *A tribunal.* A tribune, or a place elevated above the rest. Ch.—Heb. "on a pillar." Solomon had stood upon one of brass, three cubits high and five broad. See C. xxiii. 3. and 2 Par. vi. 13.

sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

15 But Joiada commanded the centurions that were over the army, and said to them: Have her forth without the precinct of the temple, and whosoever shall follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord.

16 And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

17 And Joiada made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord; and between the king and the people.

18 And all the people of the land went into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they slew also Mathan, the priest of Baal, before the altar. And the priest set guards in the house of the Lord.

19 And he took the centurions, and the bands of the Cerethi, and the Phelethi, and all the people of the land, and they brought the king from the house of the Lord: and they came by the way of the gate of the shield-bearers into the palace, and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.

21 Now Joas was seven years old when he began to reign.

CHAP. XII.

The temple is repaired. Hazael is bought off from attacking Jerusalem. Joas is slain.

IN the seventh year [a] of Jehu, Joas began to reign: and he reigned forty years in Jerusalem. The name of his mother was Sebia, of Bersabee.

2 And Joas did that which was right before the Lord all the days that Joiada, the priest, taught him.

3 But yet he took not away the high places: for the people still sacrificed and burnt incense in the high places.

4 And Joas said to the priests: [b] All the money of the sanctified things, which is brought into the temple of the Lord by those that pass, which is offered for the price of a soul, and which of their own accord, and of their own free heart, they bring into the temple of the Lord:

5 Let the priests take it according to their order, and repair the house, wheresoever they shall see any thing that wanteth repairing.

6 Now till the three and twentieth year of king Joas, the priests did not make the repairs of the temple.

7 And king [c] Joas called Joiada, the high priest, and the priests, saying to them: Why do you not repair the temple? Take you, therefore, money no more according to your order, but restore it for the repairing of the temple.

8 And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

9 And Joiada, the high priest, took a chest, and bored a hole in the top, and set it by the altar at the right hand of them that came into the house of the Lord; and the priests that kept the doors, put therein all the money that was brought to the temple of the Lord.

10 And when they saw that there was very much money in the chest, the king's scribe, and the high priest, came up, and poured it out, and counted the money that was found in the house of the Lord:

11 And they gave it out by number and measure into the hands of them that were over the builders of the house of the Lord: and they laid it out to the carpenters, and the masons, that wrought in the house of the Lord,

12 And made the repairs: and to them that cut stones, and to buy timber, and stones to be hewed,

[a] A. M. 3126.—[b] A. M. 3147, A. C. 857.—[c] A. M. 3148.

VER. 15. *Precinct.* Heb. *sederoth*, (untranslated by the Sept. and (H.) improperly supposed by Josephus to be the torrent Cedron) means, "the ranks" of the guards, (C.) or, "ranges" of the sacred buildings, which her impure blood must not defile. H.—*Follow her*, as an accomplice. M.

VER. 16. *Thrust.* Heb. "and she went by the way by which the horses enter the king's house. When she was come within the horse-gate of the palace, they killed her there." 2 Par. xxiii. 15. Such was the ignominious end of this true daughter of Jezabel! H.

VER. 17. *People.* Joiada, as mediator (C.) between God, the king, and the people, engaged the two latter to be faithful to their common Lord, and to each other. They promised mutually to observe the laws, and, on that condition, the high priest gave them an assurance that God would protect them. H.—The covenant entered into by their fathers (Ex. xix. 5.) was renewed. C.

VER. 18. *Altar.* Many of the sacred ornaments belonging to the temple had been transported to the house of Baal, probably on Mount Olivet, where Solomon had formerly erected such buildings. 3 K. xi. 5. 2 Par. xxiv. 7. The reform of the state justly, therefore, began with the destruction of this profane and sacrilegious place.—*Lord*, according to the former regulations, which had been lately ill observed, to prevent any thing unclean from coming in. 2 Par. xxiii. 19. C.—Sept. "the priest placed overseers (ἐπισκόπους) in the house of the Lord. H.

VER. 19. *Phelethi.* In the Heb. of the books of Kings we read nothing of these bands after the reign of David. The same expressions occur here as v. 4. "the centurions, the rams, (or captains) and the runners," (C.) or guards. Prot. H.

VER. 19. *Gate*, on the west. Athalia had probably entered by the south.—*Kings.* It was made of ivory, &c. 3 K. x. 18. C.

CHAP. XII. VER. 2. *Taught him.* Joiada lived, at least, till the 23d year of the reign of Joas, (v. 6.) and the king seems to have persevered some time longer in virtue.

VER. 3. *Places*, to the true God, but contrary to his law. The king was deterred from overturning these altars, through human policy; which did not meet with the divine approbation. C. See 3 K. xxii. 24. Deut. xii. 8.

VER. 4. *Sanctified.* That is, dedicated to God's service. Ch.—Lit. "of the holy" *sanctorum.* H.—For the use of the sanctuary.—*Pass*, as strangers, (3 K. viii. 41.) desiring sacrifice to be offered, (Grotius) or who pass in the roll of those who have attained their 20th year, and are obliged to pay half a sicle. Ex. xx. 13. 14. This was the first fund which had been turned to a different purpose by the priests, (C.) under the wicked kings. H.—*Soul.* That is, the ordinary oblation, which every soul was to offer by the law. Exod. xxx. Ch.—Or, this was a second *fund* arising from the redemption of vows. Lev. xxvii. 2.—*Lord.* Voluntary contributions, like that of the widow, (Luke xxi. 2.) were also recommended; and Joas sent Levites throughout the land, every year, to collect what they could, for the reparation of the temple. 2 Par. xxiv. 5.

VER. 5. *Order.* Heb. "acquaintance." Let them receive the contributions on the spot where they reside; or, let those who are on duty in the temple take them. C.—*Thing.* Heb. "breach," *badek*, a term which the Sept. retain. H.

VER. 6. *Temple.* It is not known when the king gave his orders; but they were executed with negligence, as they seemed to interfere (C.) with the emoluments assigned by the law to the Levites. 2 Par. xxiv. 5. H.—The latter Jews were obliged to pay half a sicle towards the repairs of the temple. T.

VER. 8. *Forbidden.* Heb. Sept. &c. "And the priests consented to take no," &c. They were also obliged to restore what they had already received. C.

VER. 9. *By the altar*, yet *without* the enclosure, that any person might freely put in what he thought proper. 2 Par. xxiv. 8. Priests were still appointed to watch, that no fraud was committed: and they counted the money which the law ordained to be paid. Josephus (Bel. vi. 5.) speaks of many coffers; one might be near the *altar*, and another *out* of the *door*. M.

VER. 10. *Priest*, or his deputy. Paral. C.—*Out.* Prot. "put it up in bags," (H.) or tied and afterwards weighed it.

VER. 11. *And they.* The king and the high priest conjointly. Paral.

that the repairs of the house of the Lord might be completely finished, *and* wheresoever there was need of expences to uphold the house.

13 But there were not made of the same money for the temple of the Lord, bowls, or flesh-hooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord:

14 For it was given to them that did the work, that the temple of the Lord might be repaired.

15 And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully.

16 But the money for trespass, and the money for sins, they brought not into the temple of the Lord, because it was for the priests.

17 [a] Then Hazael, king of Syria, went up, and fought against Geth, and took it, and set his face to go up to Jerusalem.

18 Wherefore Joas, king of Juda, took all the sanctified things, which Josaphat, and Joram, and Ochozias, his fathers, the kings of Juda, had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and in the king's palace: and sent it to Hazael, king of Syria, and he went off from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

20 And his servants arose, and conspired among themselves, and slew Joas, in the house of Mello, in the descent of Sella.

21 For Josachar, the son of Semaath, and Jozabad, the son of Somer, his servants, struck him, and he died: and they buried him with his fathers in the city of David; and Amasias, his son, reigned in his stead.

CHAP. XIII.

The reign of Joachaz, and of Joas, kings of Israel. The last acts and death of Eliseus, the prophet: a dead man is raised to life by the touch of his bones.

IN the three and twentieth year [b] of Joas, son of Ochozias, king of Juda, Joachaz, the son of Jehu, reigned over Israel, in Samaria, seventeen years.

2 And he did evil before the Lord, and followed the sins of Jeroboam, the son of Nabat, who made Israel to sin; and he departed not from them.

3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, the king of Syria, and into the hand of Benadad, the son of Hazael, all days.

4 But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them:

5 And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

6 But yet they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by threshing in the barn-floor.

8 But the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the Book of the words of the days of the kings of Israel?

9 And [c] Joachaz slept with his fathers, and they buried him in Samaria: and Joas, his son, reigned in his stead.

10 In the seven and thirtieth year of [d] Joas, king of Juda, Joas, the son of Joachaz, reigned over Israel, in Samaria, sixteen years.

11 And he did that which is evil in the sight of the Lord: he departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin; but he walked in them.

12 But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias, king of Juda, are they not written in the Book of the words of the days of the kings of Israel?

13 And Joas slept with his fathers; and Jeroboam sat upon his throne. But Joas was buried in Samaria, with the kings of Israel.

[a] A. M. 3165, A. C. 839. 2 Par. xxiv. 23.—[b] A. M. 3148, A. C. 856.

[c] A. M. 3165, A. C. 839.—[d] A. M. 3163, A. C. 841.

VER. 13. *Bowls.* Chal. "silver chalices." The precise import of the Heb. term is not well known. M.—*Lord.* After the repairs were finished, the remaining money, which was very considerable, was however employed for these purposes, 2 Par. xxiv. 14. C. M.

VER. 15. *Faithfully,* and corresponded with the trust reposed in them. H.

VER. 16. *Sins.* These terms seem to be synonymous, though they may be distinguished. Lev. iv. 2. and v. 15. If any one forgot to pay tithes, he was bound to make full reparation to the priests; (Tostat.) and the money which was given to them by strangers, to offer sacrifice, was not taken from them. C.

VER. 17. *Then.* After the death of Joiada, the king gave way to the greatest excesses of idolatry, and even murdered the son of his great benefactor. Hereupon the justice of God fell heavy upon him; *Geth* was taken, Jerusalem only saved by giving up all the sacred treasures, &c.: yea, the very next year, Hazael returned, routed the forces of Juda, and wounded the king, who on his return to the palace was murdered by conspirators, (C.) to revenge the death of Zacharias. 2 Par. xxiv. 25. Joseph. ix. 8.

VER. 18. *Joram,* &c. These are accused of plundering the temple, 2 Par. xxiv. 7. But they might make some presents, through ostentation. How many rob the poor, while they erect magnificent altars to the God of the poor! C.

VER. 20. *Sella.* A flight of steps leading to the temple. H.—The palace was at the bottom of it, and had been built by Solomon. Here Joas was slain in his bed. Paral.

VER. 21. *Josachar,* or *Zabad, the son of Semmaath, an Ammonitess, and Jozabad, the son of Semarith, a Moabitess.* Par. Both their mothers were of foreign extraction. C.—People have frequently two names.—*Somer* is the father of Jozabad. M.—*David.* Achaz was treated in like manner. The fear of this infamy might tend to keep the kings in awe. After death, the kings of Egypt might be accused, and deprived of sepulture, if their crimes deserved it: as many of them were. Diod. i. p. 46. C.—Thus Joas was covered with eternal infamy, after he had begun so well. *Finis coronat opus.* H.

CHAP. XIII. VER. 1. *Years.* Two with his son Joas, (Usher) or three. Capell. D. See v. 10.

VER. 3. *Days,* while Joachaz lived, v. 22. M.—Yet Benadad only molested his son. C.—Hazael proved a dreadful scourge in the hand of God, to punish his people, C. viii. 12. H.

VER. 5. *Saviour,* in the person of Joas, (v. 23. Tostat.) after the death of Joachaz, whose repentance preserved him, at least, in this world. H.

VER. 6. *A grove,* dedicated to the worship of idols. Ch.—Heb. "and the Ascera (grove of Astarte) was standing even in Samaria." That impure worship had gained ground again, after Jehu was dead.

VER. 7. *Floor.* Amos (i. 3.) informs us, that Hazael had crushed the inhabitants of Galaad to death with iron chariots.

VER. 8. *Valour,* or personal courage, (C.) though he gained no complete victory. The most valiant are not always successful. T.—*Fortiter ille facit qui miser esse potest.* Mart. H.—Joachaz did not quite sink under his troubles. T.

VER. 10. *Seven.* To complete the number seventeen, (v. 1.) it ought to be "nine" ending. Houbigant, p. 109. See C. xiv. 23.—*Years.* If Jeroboam reigned in the 15th year of Amasias, and his father in the 37th of Joas, and not in the 39th almost complete, this king would have held dominion eighteen years. Ibid.

VER. 12. *Juda,* who was the aggressor. See 2 Par. xxv. 23.

VER. 13. *Throne,* for ten years, along with his father. From this period the reign of Azarias must be dated. C. xv. 1. Usher. C.

14 Now Eliseus was sick of the illness whereof he died: and Joas, king [a] of Israel, went down to him, and wept before him, and said: O my father, my father, the chariot of Israel, and the guider thereof.

15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows,

16 He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands,

17 And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times, and stood still.

19 And the man of God was angry with him, and said: If thou hadst smitten five or six, or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it.

20 And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year.

21 [b] And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

22 Now Hazael, king of Syria, afflicted Israel all the days of Joachaz.

23 And the Lord had mercy on them, and returned to them, because of his covenant, which he had made with Abraham, and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, unto this present time.

24 And Hazael, king of Syria, died; and Benadad, his son, reigned in his stead.

25 Now Joas, [c] the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz, his father, by war; three times did Joas beat him, and he restored the cities to Israel.

CHAP. XIV.

Amasias reigneth in Juda: he overcometh the Edomites, but is overcome by Joas, king of Israel. Jeroboam, the second, reigneth in Israel.

IN the second year [d] of Joas, son of Joachaz, king of Israel, reigned Amasias, son of Joas, king of Juda.

2 [e] He was five and twenty years old when he began to reign; and nine and twenty years he reigned in Jerusalem; the name of his mother was Joadan, of Jerusalem.

3 And he did that which was right before the Lord, but yet not like David, his father. He did according to all things that Joas, his father, did,

4 But this only, that he took not away the high places; for yet the people sacrificed, and burnt incense in the high places:

5 And when he had possession of the kingdom, he put his servants to death that had slain the king, his father.

6 But the children of the murderers he did not put to death, according to that which is written in the Book of the law of Moses, wherein the Lord commanded, saying: [f] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sin.

7 He slew of Edom, [g] in the valley of the Salt-pits,

[a] A. M. 3165.—[b] Eccle. xlviii. 14.—[c] A. M. 3168.—[d] A. M. 3165.

[e] 2 Par. xxv. 1.—[f] Deut. xxiv. 16. Ezech. xviii. 20.—[g] A. M. 3177, A. C. 827.

VER. 14. *The illness.* Heb. Sept. and Chal. "of his sickness whereof he also died;" insinuating that he had been before afflicted with this infirmity.—*To him,* probably in the same city of Samaria.—*Wept. See how he loved him!* He was concerned for the welfare of his kingdom. M.—*Thereof.* Eliseus had addressed Elias in the same terms. C. ii. 12. C.

VER. 17. *East,* looking towards Galaad, (H.) which the Syrians occupied. M.—These actions were all significative and prophetical. The throwing of a dart was formerly the mode of declaring war. Virg. Æneid ix. Justin (ii.) says, "Alexander first threw a javelin, as against a hostile country." Thus also the ancients took possession. Varro. V. Max. iii. &c. The people of Andros and Chalcis, sent each a deputy to seize Acanthos, when it had been abandoned by its inhabitants. The man from Andros, perceiving the other before him, threw his dart at the gate, and it was decided that he had thus lawfully obtained possession. Plutarch, q. Græc. Selden, Mare. Claus. iv.—The action of Joas may be considered in both lights.—*Them.* We do not read the particulars of this battle: but it must have been very bloody. One of the three victories (v. 25) of Joas was probably obtained at *Aphec,* (C.) a place memorable for the victory of Achab, over the same Syrians. 3 K. xx. 26. M.

VER. 18. *Still.* This shewed a degree of remissness. H.—It was natural for the king to conclude, that the more he struck the earth, the greater would be his success; (C.) and the prophet had, perhaps, insinuated as much. M.

VER. 19. *Angry.* Sept. "grieved." H.—*Or seven* is omitted in Heb. and Sept. This text proves that God knows what would take place conditionally. T.—*If,* &c. By this it appears, that God had revealed to the prophet that the king should overcome the Syrians, as many times as he should then strike on the ground; but, as he had not, at the same time, revealed to him how often the king would strike, the prophet was concerned to see that he struck but thrice. Ch.—Joas was assured that he should *consume* the Syrians. But this was to be understood, provided he performed his part, (M. T.) and that destruction was not said to be entire. H.

VER. 20. *Buried him,* near Samaria. M.—He had been chosen by Elias sixty-eight years before, and had lived eleven with him. His perfect character is given, Eccli. xlviii. 13. His double spirit represents the plenitude of grace in Jesus Christ; as his raising of the child to life, in such a wonderful manner, denotes his incarnation. The waters of Jericho made sweet, and the healing of Naaman, set before us the virtue of baptism: as the widow's oil shews the great graces which are bestowed by Christ upon his Church. The children devoured, and the Syrians struck blind, remind us of the perversity and blindness of infidels, who will not acknowledge the truth. Matt. xiii. 14. We must now see how the bones of Eliseus *prophesied:* 1. By raising the dead to life, as a confirmation of all his former predictions; 2. as a proof of a future resurrection, of the virtue of relics, and of the influence of the saints in heaven, whose souls were formerly united to their bodies, and were filled with the Holy Spirit; (S. Cyr. of Jer. cat. xviii. Illum.) 3. in as much as this miracle was a figure of Christ's resurrection, who raised himself to life, and those who believe in him: (C.) while Eliseus, in the like state of death, had only raised another. H. S. Max. hom. i. de pasc.—*Same.* Sept. Heb. and Syr. "at the coming in of the year;" (H.) or, "the next year." Pagnin.

VER. 21. *Eliseus.* His tomb was not in the city, but in a spacious cave, the entrance to which was secured with a stone, according to custom. This was removed in the hurry, and the corpse thrown into the same recess, which had been prepared for the remains of the prophet. Josephus (ix. 8.) relates the history in a different manner, and pretends that robbers having slain a person, threw his corpse accidentally into the tomb of Eliseus. The Rabbins tell us his name was Sellum, and that he died again immediately, because he was a wicked man, which would render the miracle, in a manner, useless. C.—By it God honoured his servant, and convinced the Israelites that what he had so lately foretold, respecting the Syrians, would undoubtedly take place. M.

VER. 23. *Time.* Long before the captivity of Babylon, the Israelites had been led captives, to return no more in a body. Some stragglers mixed with the Jews, and inhabited the country under that appellation. It would seem that this was written before the overturning of the kingdom of Israel. H.

VER. 25. *Israel,* on the east side of the Jordan; (C. x. 33. C.) at least (H.) those which had been taken from his *father.* Jeroboam retook what had been lost by Jehu. M.—Hence both these kings are styled saviours, v. 5. C. xiv. 27. Salien.

CHAP. XIV. VER. 1. *Second,* from his being associated in the empire. It was the first of his reigning alone.

VER. 3. *David. Yet not with a perfect heart.* 2 Par. xxv. 2.—*Father.* He imitated his early piety, as well as his miserable end. C.

VER. 4. *But,* &c. All that Amasias did, at first, *was right,* (v. 3.) *but this only.* See 3 K. xxii. 24. H.—Joas had also left such high places. C. xii. 3.

VER. 6. *Sin.* This is the rule for human tribunals, to which God is not restrained. Salien. Ezec. xviii. 20. M.—The action of Amasias is commended as something unusual (C.) among princes, who are but too apt to exceed the bounds of moderation (H.) to revenge their murdered parents. C.

VER. 7. *Edom,* who had rebelled under Joram. C. viii. 20. The particulars of this war are given, 2 Par. xxv. 5. Josephus (ix. 9.) says, Amasias designed

ten thousand men, and took the rock by war, and called the name thereof Jectehel, unto this day.

8 Then Amasias sent messengers to Joas, son of Joachaz, son of Jehu, king of Israel, saying: Come, let us see one another.

9 And Joas, king of Israel, sent again to Amasias, king of Juda, saying: A thistle of Libanus sent to a cedar-tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed, and trod down the thistle.

10 Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up; be content with *this* glory, and sit at home; why provokest thou evil, that thou shouldst fall, and Juda with thee?

11 But Amasias did not rest satisfied. So Joas, king of Israel, went up; and he and Amasias, king of Juda, saw one another in Bethsames, a town in Juda.

12 And Juda was put to the worse before Israel, and they fled every man to their dwellings.

13 But Joas, king of Israel, took Amasias, king of Juda, the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem; and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias, king of Juda, are they not written in the Book of the words of the days of the kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel: and Jeroboam, his son, reigned in his stead.

17 And Amasias, the son of Joas, king of Juda, lived after the death of Joas, son of Joachaz, king of Israel, fifteen years.

[a] A. M. 3194, A. C. 810.—[b] 2 Par. xxvi. 1.—[c] A. M. 3179,

18 And the rest of the acts of Amasias, are they not written in the Book of the words of the days of the kings of Juda?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachis. [a] And they sent after him to Lachis, and killed him there.

20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers, in the city of David.

21 [b] And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father, Amasias.

22 He built Elath, and restored it to Juda, after that the king slept with his fathers.

23 In the fifteenth year of Amasias, [c] son of Joas, king of Juda, reigned Jeroboam, the son of Joas, king of Israel, in Samaria, one and forty years:

24 And he did that which is evil before the Lord. He departed not from all the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 He restored the borders of [d] Israel from the entrance of Emath, unto the sea of the wilderness, according to the word of the Lord, the God of Israel, which he spoke by his servant, [e] Jonas, the son of Amathi, the prophet, who was of Geth, which is in Opher.

26 For the Lord saw the affliction of Israel, that it was exceedingly bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel.

27 And the Lord did not say that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joas.

28 But the rest of the acts of Jeroboam, and all that he did, and his valour, wherewith he fought, and how he restored Damascus and Emath to Juda, in Israel, are they not written in the Book of the words of the days of the kings of Israel?

A. C. 825.—[d] Num. xiii. 22.—[e] Jonas i. 1.

also to attack Amalec and Gebal in the same country.—*Pits.* Called the *woody vale*, Gen. xiv. 8. (M.) south-west of the Dead Sea, (Adric.) or rather to the south of Palmyra, towards Bosra, 3 K. ix. 18.—*Rock.* Petra, the capital of the country, formerly called Rekem Arke, or Hagor. Most of the houses are hewn out of the rock. Heb. *Selā* signifies "a rock;" and many think that this was some other place, whence the Idumeans were hurled down, after the victory. Amasias gave it the name of Jectehel, "obedience of God," in memory of his having obtained this success, in consequence of his having obeyed the prophet, and sent away 100,000, for whom he had paid 100 talents to the king of Israel.

VER. 8. *Let us see one another.* This was a challenge to fight. Ch. W.—The interviews of ambitious kings are often baneful. H.—Abner said in the same sense, "Let the young men rise and play," 2 K. ii. 14; and Virg. Æneid xii. *Inter se coïisse viros & cernere ferro.* Amasias had many reasons to be displeased with the king of Israel. He might justly redemand part of the money, (C.) as he had not employed the soldiers. H.—They had also committed depredations in Juda. Paral. Jehu had slain Ochozias, and many of his relations. C.—Josephus also observes that he now required Israel to return to his obedience, and acknowledge the power of the lawful descendants of David. Sanctius.

VER. 9. *Thistle.* Heb. *choach*, something prickly; (H.) "a thorn." Syr. and Arab. "a plum-tree." Nothing could be more cutting (C.) than this answer of Joas, to shew the king of Juda how much he despised his power. H.—The ancients were much pleased with such ingenious similes. See Judg. ix. 7.

VER. 10. *Home*, to boast of thy victory, (H.) but do not offer to molest others. C.—God permitted that Amasias should pay no attention to this advice, nor to the prophet who reproached him for adoring the idols which he had brought from *Edom*, 2 Par. xxv. 14.

VER. 11. *Saw*, or fought, v. 8. C. xxiii. 29. Bethsames was in the tribe of Dan, (C.) but belonging to the king of *Juda*.

VER. 13. *Cubits.* Josephus says 300, and that he led Amasias in triumph through the ruins, (Ant. ix. 10.) on the west side, (C.) or on the north. Villalp. M.

VER. 14. *Hostages*, as he left Amasias, on condition he should pay tribute, (M.) and took "the children of the nobles" (Chal.) to secure his fidelity. H.

VER. 15. *Valour.* Hence it appears that Juda made a stout resistance, though Josephus would insinuate the contrary.

VER. 19. *Lachis*, in the tribe of Dan. Some say that the king resided there twelve years, in a kind of exile. Malvenda.—But the conspiracy only took place in the last year of his reign. Usher, A. 3194.—Some powerful men rose up against him, and the people were displeased with his conduct. M.—But the majority did not approve of his death, so that they granted him the funeral honours, and appointed his son to succeed. C.

VER. 21. *Azarias.* Heb. *Hazarya.* Sometimes printed more correctly *Azieu*, at others *Azrien*, (H.) by the blundering of transcribers, who have confounded the name of the king Ozihu (Azieu or Ozias) with that of the priest Ozrichu. (Azrien.) Carpzovius maintains that Azarias and Usias are two names of the same person. Crit. p. 789. But if he should find Carpzovius, Carpzorvius, and Carpzoviu, in the same book, would he not think them the same name erroneously printed? Kennicott, (Dis. i. p. 478.) who observes that the Syr. and Arab. versions have here, as in the sequel, Uzia, and S. Mat. (i. 8.) calls the king Ozias, conformably to 2 Paral. xxvi. 1. &c. The MSS. also vary. Kennicott.

VER. 22. *Built*, or rebuilt *Elath;* which gives its name to the eastern branch of the Red Sea. David had possessed all Idumea. Amasias had reconquered a great part, and his son pushed his conquests still further.

VER. 25. *Wilderness*, or the Dead Sea, to which place the dominion of Israel originally extended, under Jeroboam I. C.—*Opher*, in the tribe of Zabulon. Ch. —Prot. "which *was* of Gath-hepher." H.—We have not all the works of the prophets, nor did they write all their predictions. C.—Here we learn at what time Jonas lived. M.

VER. 26. *In prison* is not expressed in the original, (C.) which has, "not any shut up, nor last." Neither those who had strong castles, nor the poorest people, were exempt from suffering. H.—None durst appear. 3 K. xiv. 10. M.

VER. 27. *Israel*, like Amalec. 1 K. xv. 3. M.

VER. 28. *To Juda*, or "of Juda;" *Judæ;* (H.) as those strong cities had been conquered by David. The Syr. and Arab. omit this word entirely, and suppose, with many others, that Jeroboam kept possession of these cities. C. T.—*In Israel*, or "to Israel," over which he reigned. H.

29 And Jeroboam slept with his fathers, the kings of Israel; and Zacharias, his son, reigned in his stead.

CHAP. XV.

The reign of Azarias, and Joatham, in Juda: and of Zacharias, Sellum, Manahem, Phaceia, and Phacee, in Israel.

IN the seven and twentieth year [a] of Jeroboam, king of Israel, reigned Azarias, son of Amasias, king of Juda.

2 He was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia, of Jerusalem.

3 And he did that which was pleasing before the Lord, according to all that his father, Amasias, had done.

4 But the high places he did not destroy, for the people sacrificed, and burnt incense in the high places.

5 [b] And the Lord struck the king, so that he was a leper unto the day of his death, and he dwelt in a free house apart: but Joatham, the king's son, governed the palace, and judged the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

7 And Azarias [c] slept with his fathers: and they buried him with his ancestors in the city of David, and Joatham, his son, reigned in his stead.

8 [d] In the eight and thirtieth year of Azarias, king of Juda, reigned Zacharias, son of Jeroboam, over Israel, in Samaria, six months:

9 And he did that which is evil before the Lord, as his fathers had done: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

10 And Sellum, the son of Jabes, conspired against him: and struck him publicly, and killed him, and reigned in his place.

11 Now the rest of the acts of Zacharias, are they not written in the Book of the words of the days of the kings of Israel?

12 [e] This was the word of the Lord, which he spoke to Jehu, saying: Thy children, to the fourth generation, shall sit upon the throne of Israel. And so it came to pass.

13 Sellum, the son of Jabes, began to reign in the [f] nine and thirtieth year of Azarias, king of Juda: and reigned one month in Samaria.

14 And Manahem, the son of Gadi, went up from Thersa, and he came into Samaria, and struck Sellum, the son of Jabes, in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Sellum, and his conspiracy which he made, are they not written in the Book of the words of the days of the kings of Israel?

16 Then Manahem destroyed Thapsa and all that were in it, and the borders thereof from Thersa, because they would not open to him: and he slew all the women thereof that were with child, and ripped them up.

17 In the nine and thirtieth year of Azarias, king of Juda, reigned Manahem, son of Gadi, over Israel, ten years, in Samaria.

18 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, all his days.

19 And Phul, king of the Assyrians, came into the land, and Manahem gave Phul a thousand talents of silver, to aid him and to establish him in the kingdom.

20 And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty sicles of silver: so the king of the Assyrians turned back, and did not stay in the land.

21 And the rest of the acts of Manahem, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

22 And Manahem slept with his fathers: and Phaceia, his son, reigned in his stead.

23 In the fiftieth year of [g] Azarias, king of Juda, reigned Phaceia, the son of Manahem, over Israel, in Samaria, two years.

[a] A. M. 3194, A. C. 810.—[b] 2 Par. xxvi. 21.—[c] A. M. 3246, A. C. 758.—[d] A. M. 3232, A. C. 772.—[e] Supra x. 30.—[f] A. M. 3223.—[g] A. M. 3243, A. C. 761.

VER. 29. *Slept*, dying a natural death; though the idolatrous priests of Bethel falsely asserted, that Amos had foretold he should fall by the sword. Amos vii. 11.

CHAP. XV. VER. 1. *Twentieth.* Houbigant endeavours to shew it should be, "the 14th;" Capellus says, the 17th; (H.) and others have suspected that the number is incorrectly printed. Grot. &c.—But this expedient ought only to be adopted when no other can give satisfaction; and this difficulty may be obviated by saying, that Jeroboam's reign with his father continued six years, and that after he had held the sceptre nineteen alone, Azarias commenced; (C. Usher) or, that there was an interregnum of eleven years, which is not probable. Capel. —*Azarias;* otherwise called Ozias; (Ch.) and this was his real name. Grot. See C. xiv. 21. H.

VER. 3. *Lord.* Many laudable actions are specified, 2 Par. xxvi. 4. But at last, forgetting the instructions of the prophet Zacharias, he opened his heart to pride, the bane of great souls, and would arrogate to himself the rights of the priesthood, which brought on his leprosy. C.

VER. 4. *But.* In this he was not different from his father. C. xiv. 4.

VER. 5. *A leper.* In punishment of his usurping the priestly functions. 2 Par. xxvi. 19. Ch. W.—The priests boldly remonstrated with him, but to no effect; till the king perceived himself stricken with the leprosy. Josephus (ix. 10.) says, a dreadful earthquake was felt at the same time, which is supposed to be that mentioned Amos i. 1. and Zac. xiv. 5; (S. Jerom, &c.) though Usher produces some chronological difficulties against this opinion: but they are founded on error C.—*Free.* Par. *apart;* at a distance from all. H.—The like rules were observed in cities, as in the camp. Lev. xiii. 46. M.—Ozias was in a manner *dead* to all civil transactions; and Isaias (vi. 1.) probably refers to this event. Syr. and Arab. "he remained hidden." Josephus (ibid.) says, "leading a private life." Thus aiming at too much, he lost all! H.

VER. 7. *David:* or, *Ozias slept . . and they buried him in the field of the royal sepulchre, because he was a leper, and Joatham,* &c. 2 Par. xxvi. 23. H.—Such an aversion had people for lepers, that they would not even bury them with others. C.—Yet he was treated with some honour. W.

VER. 8. *Thirtieth.* Usher would place an interregnum of eleven years and a half, after the death of Jeroboam, to make the first year of Zacharias correspond with the 38th of Azarias, during which, he supposes, the troubles mentioned Amos vii. and viii. happened. But this interregnum has no foundation, v. 5. C.—Capellus says it would have lasted above 22 years. He and Houbigant would read, 28th: the latter adds ten years to the reign of Zacharias. The transcriber might easily omit the years, as they end in the same manner as months. Arab. has, "six years;" whence we may infer, that the copies formerly varied. The exploits of Zacharias require a longer space than *six months.* Chron. sac. p. 107. 110.

VER. 10. *Place,* having before taken his measures with the conspirators; (v. 15) so that he had not to fear the resentment of the people. He cut off the last king of the family of Jehu; (H.) probably at Jezrahel. Osee i. 5. C.

VER. 14. *Manahem,* general of Zacharias, revenged his death, and then returning to Tharsa, treated it and the neighbouring city, *Thapsa,* with the utmost fury. So Josephus, ix. 11. But his conjectures are to be received with caution.

VER. 17. *Ten years.* Dating from the time that he was enabled to enjoy the throne in peace, after a struggle of eleven months. Usher, A. 3233.—Phul rendered him this service, having received presents, and one of the golden calves, (Osee x. 6. and xiii.) besides 1000 talents, v. 19.

VER. 18. *Days.* During which Jeroboam or Manahem swayed the sceptre. C.—The Sept. refer *all his days* to the following verse, (H.) which seems to intimate that the tribute was required annually, as may be gathered from the Vulg. *veniebat.* M.—But Phul probably received the talents only once, to indemnify him for his trouble. He was perhaps the father of Sardanapalus, who joined his name, Phul, to his own, Sardan; as Merodach assumed that of Baladan. Isai. xxxix. 1. Profane authors style the father of Sardanapalus, Anacindaraxes, &c. Phul was the first of the Assyrian monarchs who came into the land of Israel, where we shall find them too often in the sequel. He probably repented on the preaching of Jonas, and averted the scourge (C.) which fell upon the city during the reign of his son. H.

VER. 20. *Rich.* The lower classes were not perhaps entirely exempted.

24 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

25 And Phacee, the son of Romelia, his captain, conspired against him, [a]and smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galaadites, and he slew him, and reigned in his stead.

26 And the rest of the acts of Phaceia, and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

27 In the two and fiftieth year of Azarias, king of Juda, reigned Phacee, the son of Romelia, over Israel, in Samaria, twenty years.

28 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

29 In the days of Phacee, king of Israel, came Theglathphalasar, king of Assyria, and took Aion, and Abel, the house of Maacha, and Janoe, and Cedes, and Asor, and Galaad, and Galilee, and all the land of Nephthali: and carried them captives into Assyria.

30 Now Osee, son of Ela, conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him: and reigned in his stead in the twentieth year of Joatham, the son of Ozias.

31 But the rest of the acts of Phacee, [b]and all that he did, are they not written in the Book of the words of the days of the kings of Israel?

32 In the second year of Phacee, the son of Romelia, king of Israel, reigned Joatham, son of Ozias, king of Juda.

33 [c]He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

34 And he did that which was right before the Lord: according to all that his father Ozias had done, so did he.

35 But the high places he took not away: the people still sacrificed, and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 But the rest of the acts of Joatham, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

37 In those days the Lord began to send into [d]Juda, Rasin, king of Syria, and Phacee, the son of Romelia.

38 And Joatham slept with his fathers, and was buried with them in the city of David, his father; and Achaz, his son, reigned in his stead.

CHAP. XVI.

The wicked reign of Achaz: the kings of Syria and Israel war against him: he hireth the king of the Assyrians to assist him: he causeth an altar to be made after the pattern of that of Damascus.

IN the seventeenth year of Phacee, the son of Romelia, reigned Achaz, the son of Joatham, king of Juda.

2 [e]Achaz was twenty years old when he began to reign, and he reigned sixteen years [f]in Jerusalem: he did not that which was pleasing in the sight of the Lord, his God, as David, his father.

3 But he walked in the way of the kings of Israel: moreover, he consecrated also his son, making him pass through the fire, according to the idols of the nations which the Lord destroyed before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

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[a] A. M. 3245, A. C. 759.—[b] A. M. 3246, A. C. 758.—[c] 2 Par. xxvii. 1.

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[d] Isais vii. 1.—[e] 2 Par. xxviii. 1.—[f] A. M. 3262, A. C. 742.

VER. 25. *Near.* Heb. "may be along with Argob, &c." who were in the conspiracy. Chal. Sept. &c. C.

VER. 26. *Israel.* This book is lost. H.—The Paral. takes no notice of these kings; but relates only the transactions of the kings of Juda after Joas gained the victory; which greatly abridged their power. C. xiv. 14.

VER. 27. *Romelia.* S. Jerom (ep. 142.) places the birth of Romulus in this year, which preceded the famous Olympiads. But Salien defers that event 14 years. A. C. 769. H.

VER. 29. *Assyria,* at the invitation of Achaz. C. xvi. 7.—*Theglathphalasar* is probably the same who is called Ninus the younger, or Thilgam, (Ælian. animal. xii. 21.) by profane writers. He re-established the kingdom of Nineve in part, after the city had been taken, under his father Sardanapalus, by Arbaces, founder of the empire of the Medes, and by Belesus, Narbonassar, or Baladan, who reigned at Babylon. Such was the state of the eastern empires at this time. C.—*Aion,* or Ahion, (3 K. xv. 20.) perhaps the Enan of Ezec. xlviii. 1. H.—*Maacha,* whither Seba had retreated, 2 K. xx. 14. Heb. *Abel-beth-maacha.*—*Galaad,* comprising all the east of the Jordan. C.—*Nephthali,* to the north-west. H.—Thus the Galileans and Nephthali were transported into Assyria, to repeople it after the late ravages. The tribes in Galaad were fixed on the river Gozan, 1 Par. v. 26.

VER. 30. *In the twentieth year of Joatham.* That is, in the twentieth year from the beginning of Joatham's reign. The sacred writer chooses rather to follow here this date, than to speak of the years of Achaz, who had not yet been mentioned. Ch.—But Joatham reigned only 16 years, (v. 33) so that this was the fourth year of Achaz. H.—Usher says that Osee did not ascend the throne till nine years after the death of Phacee, as he is asserted to have commenced his reign in the twelfth year of Achaz. C. xvii. 1. But another difficulty arises from the mention of this 20th year, as Phacee would have reigned 22, instead of 20; (v. 27.) for Joatham only commenced in the second of Phacee. To reconcile these passages, we may conclude that Osee conspired against the king of Israel in the 18th year of Joatham, gained possession of part of the kingdom in the 20th of the same prince, and of the whole in the 12th of Achaz. C.—The pretended interregnum ought to be rejected, as the murderer of the late king would not delay to ascend the throne. Houbigant adds 10 years to the reign of Phacee, as well as to that of Zacharias: the dates assigned to the kings of Israel being otherwise so much deficient, p. 113.

VER. 34. *Did he.* Yet he did not imitate his presumption. God gave great success to his enterprises, 2 Paral. xxvii. 2.

VER. 35. *Gate,* repairing that on the east. Jeremias (xxvi. 10.) mentions the *new gate.* Joatham also made great additions to the walls of Jerusalem. Paral.

VER. 37. *Began.* Achaz was much more infested by these princes.

CHAP. XVI. VER. 2. *When he,* Joatham, "had begun," *cœpisset.* H.—Thus Junius evades the following difficulty. D.—*Sixteen,* consequently he died when he was 36 years old. As Ezechias was 25 when he came to the throne, Achab must have been a father at 11 (C.) or 12 years of age. Bochart, Dissert. xxiii.—S. Jerom asserts the same of Solomon, and observes, that "many things which seem incredible in Scripture, are nevertheless true." ep. ad Vital. He, with some others, has recourse to a miracle. Others suppose that Ezechias was an adopted son, or kinsman, or that the numbers are incorrect, &c. But we are assured by respectable authors, (H.) that people have children very soon in the hotter climates. Busbeque (Ep. 3.) says, in Colchis many are mothers at ten years of age; and to convince the incredulous, produce their infants "not much bigger than a large frog." Albert the Great says he knew one who had a child at 10, and Navarre (ap. Sanchez. Mat. vii. 2. 5. disp. 104.) was credibly informed that a similar fact was seen at Naples. Mandesle observes that this is common in India. He says one had lately a child at six years of age, which was there thought remarkable. S. Jerom mentions a boy who became a father at 10, and Sanchez relates that the same happened in Spain. A boy under 12 had a child by a girl of 10, in Provence. Scaliger Elenc. The Roman laws fix upon the age of 14 for males, and 12 for females' lawfully marrying; (H.) though many examples of people having children before that age are produced by Tiraqueau, 6. conn. 36. Yet physicians require 13 in males, and 14 years complete in females, before they be capable of this effect. Genebrard. S. Aug. (de Civ. xv. 11. and xvi. c. ult. and in ps. civ.) maintains that a person of 10 years of age is unfit for generation. C.—*Malitia supplet ætatem.* Achaz was a monster of wickedness. H.—In the first year of his reign, and in the fifth Olympiad, the Ephori were appointed at Sparta under Theopompus, nephew of Lycurgus, Salien. A. C. 759.

VER. 3. *Fire,* to purify him (or them, Paral. *filios,* all were treated thus. H.) according to the superstitions of the pagans: *omnia purgat edax ignis.* Ovid Fast. Theod. q. 16. M.—Others believe that the child was burnt to death in honour of Moloch, and in imitation of the Chanaanites. Ps. cv. 37. Deut. xviii. 10. The Carthaginians were required by Gelon, king of Syracuse, to lay aside this most barbarous custom. Phil. apoph. Yet, "infants were publicly immolated to Saturn, in Africa, till the proconsulate of Tiberius, who ordered the priests to be exposed on those same trees which shaded their crimes, as on votive crosses. This the soldiers, my countrymen, who executed the proconsul's orders, can

5 [a] Then Rasin, king of Syria, and Phacee, son of Romelia, king of Israel, came up to Jerusalem to fight: and they besieged Achaz, but were not able to overcome him.

6 At that time Rasin, king of Syria, restored Aila to Syria, and drove the men of Juda out of Aila: [b] and the Edomites came into Aila, and dwelt there unto this day.

7 [c] And Achaz sent messengers to Theglathphalasar, king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me.

8 And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians.

9 And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste: and he carried away the inhabitants thereof to Cyrene; but Rasin he slew.

10 And king Achaz went to Damascus to meet Theglathphalasar, king of the Assyrians, and when he had seen the altar of Damascus, king Achaz sent to Urias, the priest, a pattern of it, and its likeness, according to all the work thereof.

11 And Urias, the priest, built an altar according to all that king Achaz had commanded from Damascus: so did Urias, the priest, until king Achaz came from Damascus.

12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and offered holocausts, and his own sacrifice;

13 And he offered libations, and poured the blood of the peace-offerings, which he had offered, upon the altar.

14 But the altar of brass that was before the Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of the Lord: and he set it at the side of the altar towards the north.

15 And king Achaz commanded Urias, the priest, saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim, thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure.

16 So Urias, the priest, did according to all that king Achaz had commanded him.

17 And king Achaz took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

18 The musach also for the sabbath, which he had built in the temple, and the king's entry from without, he turned into the temple of the Lord, because of the king of the Assyrians.

19 Now the rest of the acts of Achaz which he did,

[a] Isaias vii. 1.—[b] A. M. 3263.

[c] A. M. 3264.

testify; and still the sacred crime is perpetrated in secret." Tert. Apol. viii.—How tenacious are people of old errors! H.

VER. 5. *Then.* In punishment of such enormous crimes, God first delivered Achaz into the hands of Rasin, 2 Par. xxviii. S. Jer. in Isai. vii.) and afterwards Phacee destroyed 120,000 in one battle, and took 200,000 prisoners, whom the prophet Oded persuaded him to release. Ibid. v. 8. 11. Salien (A. C. 759.) observes that the two kings then joined their forces, and besieged Jerusalem the following year, but to no purpose. H.—Isaias was sent before the siege to encourage Achaz, and to promise the miraculous birth of the Messias, as a sign that he should be delivered: and to convince him of it the more, he foretold that the two kings should be destroyed before his own son should be able to say *father.* Isai. vii. 8, &c. Yet as Achaz did not still amend his life, God sent the same kings the following year (M. 3263) to lay waste the country. C.

VER. 6. *Juda.* Lit. Jews, Judæos, (H.) which is the first time we find this appellation. D.—*Aila*, or Elath, which had been taken by Ozias. C. xiv. 22. M.—It seems never to have belonged to *Syria*, as it was too far from Damascus. Instead of *Aram*, we should therefore probably read *Edom*, which words in Heb. are extremely similar, and have been often mistaken, (Judg. xi. 17. C.) particularly as we find that the *Edomites* took possession of the city. This latter word is indeed *Syrians* in Heb. &c. H.—Josephus and others maintain that the Syrians seized and kept the place. But they were most likely only invited by the Idumeans to come to their assistance. C.

VER. 7. *Son*, vassal, or under thy protection. C.—*Save me.* Achaz sinned by thus placing his confidence in man, after the prophet had given him such assurance from the Lord. M.—He has soon reason to repent of having brought this proud ally into his dominions, as he proved a great scourge; (2 Par. xxviii. 20.) no less than the Saxons did to the ancient Britons.

VER. 9. *Cyrene*, not in Egypt, where he had no power, but near the river Cyrus, (C.) in higher Media. Josephus.—Heb. "and took it and carried *the inhabitants* captives to Kir," (H.) whence the Syrians had come originally. Amos ix. 7. Arbaces, who had dismembered Media from the Assyrian empire, was now dead, and the king of Nineve had retaken several cities, occupying Rages, &c. (Tob. i. 16. &c.) before Dejoces mounted the throne, and extended the empire of the Medes. Usher.—The people of Sepharvaim lived also on the borders of Media. C. xviii. 11.

VER. 10. *To meet*, and congratulate the king on his victory, and perhaps to divert him from proceeding any farther. C.—But it was too late, v. 7. H.—The same year Phacee hastened to defend his dominions, but was slain by Osee. Salien, A. C. 757.

VER. 11. *Priest*, or pontiff, as no other would have dared to make this innovation. Salien.—He was guilty of a great weakness; as the altar of Solomon had been so solemnly consecrated by God's presence. All changes in religion are dangerous. The Machabees behaved with far greater respect, with regard to the altar which had been profaned. 1 Mac. iv. 45. C.—Isaias (viii. 2.) calls this priest a *faithful*, or competent, *witness*, (H.) on account of his dignity, not approving his conduct. Salien.—But he had not erected this altar when the prophet spoke thus of him. D.

VER. 12. *And worshipped.* Heb. simply, "and the king approached to the altar, and offered on it (13) his holocaust and his meat (or flour) offering, and poured his drink-offering, and the blood of his peace-offerings, upon the altar." H.—He dedicated it with all sorts of sacrifices, forbidding any other to be used in the temple. But shortly after he shut up the temple entirely. 2 Par. xxviii. 24. and xxix. 3. He offered sacrifice to idols upon this altar, (Abul.) while the priests made use of the same altar to sacrifice to the true God, (v. 15. M.) unlawfully.

VER. 14. *And from.* Heb. "from between the *new* altar and the house of,' &c. H.—Achaz had placed his altar before that of Solomon: but he afterwards removed the latter from the right-hand of the sanctuary, to a corner of the court, on the *north* side. C.—In the midst of his distress, he despised God; sacrificed to the gods of the Syrians, as more powerful and victorious than the Lord; pillaged the temple, which he shut up during the remainder of his reign, (H.) and erected altars for himself in all the corners of Jerusalem. 2 Par. xxviii. 24.

VER. 15. *Morning*, as prescribed in the law. Ex. xxix. 38.—*King's* ordained for sin: (Lev. iv. 22.) or instituted by Solomon, who left a fund. H. 2 Par. viii. 12. M.—The law says nothing about the king's daily holocaust and *sacrifice* or flour. H.—But it probably was offered after the morning and evening sacrifices. This Achaz calls *his own*, (v. 12. C.) as he had not yet laid aside the practice.—*Pleasure.* Heb. "to inquire about." H.—I shall do what I think proper with it. M.

VER. 17. *Stone*, all out of avarice, (H.) and contempt of the Lord, who chastized him. M.—He took away the plates of brass, &c. from the doors, (C.) which Ezechias was forced to replace, (H.) and afterwards to take down for the Assyrian. C. xviii. 16. C.

VER. 18. *Musach.* The covert, or pavilion, or tribune for the king. Ch.—Achaz would not have his ally to be in the court, but placed his throne in the temple. D.—Sept. "and the foundation of the chair he built in the house of the Lord." H.—Heb. "and the (*musac*) covert, *or* tribune of the sabbath, which they had built in the temple, and the king's entry without, he turned (H.) round (M.) from the temple, for the king of Assur." He despoiled these rich ornaments, to gratify the Assyrian. H.—Solomon had built a most magnificent tribune. 2 Par. vi. 13. See C. xi. 6. The *musach of Juda*, was the pulpit; from which the law was read. Isai. xxii. 8. The king's tribune was near the eastern gate, which was only opened on the sabbath. Ezec. xlvi. 1. Some believe that the *musach* was a large curtain, suspended over the court, to keep off the sun's beams. Eupolemus speaks of some very magnificent ones, (Euseb. præp. ix. 34.) as does also Josephus; such as those which covered the Roman theatres. Others think it was a tent for the priests to take a little rest, or for the door-keepers, or a chest designed to receive the contributions for the repairs of the temple, or for the king to distribute his alms, or a covered throne for him to sit down on. C.

are they not written in the Book of the words of the days of the kings of Juda?

20 And Achaz slept with his fathers, and was buried with them in the city of David, [a] and Ezechias, his son, reigned in his stead.

CHAP. XVII.

The reign of Osee. The Israelites, for their sins, are carried into captivity: other inhabitants are sent to Samaria, who make a mixture of religions.

IN the twelfth year of [b] Achaz, king of Juda, Osee, the son of Ela, reigned in Samaria, over Israel, nine years.

2 And he did evil before the Lord: but not as the kings of Israel that had been before him.

3 [c] Against him came up Salmanasar, king of the Assyrians; and Osee became his servant, and paid him tribute.

4 And when the king of the Assyrians found that Osee, endeavouring to rebel, had sent messengers to Sua, the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison.

5 And he went through all the land: and going up to Samaria, he besieged it three years.

6 [d] And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala, and Habor, by the river of Gozan, in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the Lord, their God, who brought them out of the land of Egypt, from under the hand of Pharao, king of Egypt; and they worshipped strange gods.

8 And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner.

9 And the children of Israel offended the Lord, their God, with things that were not right: and built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they made them statues and groves on every high hill, and under every shady tree:

11 And they burnt incense there upon altars, after the manner of the nations which the Lord had removed from their face: and they did wicked things, provoking the Lord.

12 And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

13 And the Lord testified to them in Israel, and in Juda, by the hand of all the prophets and seers, saying: [e] Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the prophets.

14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord, their God.

15 And they rejected his ordinances, and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

16 And they forsook all the precepts of the Lord, their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal,

17 And consecrated their sons, and their daughters, through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

18 And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

19 But neither did Juda itself keep the commandments of the Lord, their God: but they walked in the errors of Israel, which they had wrought.

[a] 2 Par. xxviii. 27.—[b] A. M. 3274, A. C. 730.—[c] Infra xviii. 9. Tobias i. 2.

[d] A. M. 3283. Infra xviii. 10.—[e] Jerem. xxv. 5.

VER. 19. *Book.* Heb. "in the chronicles;" or, "in the book of the annals." H.

VER. 20. *With them;* but not in the same sepulchre, on account of his impiety. 2 Par. xxviii. 27. C.—In the 5th year of his reign, the Idumeans harassed the country, and in the 6th, the Philistines took several towns; (Salien) so that he fell a prey to enemies on all sides, and was memorable for nothing but impiety and disasters. H.—Rome was built, and Numa born, on the 21st of April, in the 9th year of Achaz, and the first of the 7th Olympiad. Salien, A. C. 751.

CHAP. XVII. VER. 1. *Twelfth.* Houbigant would substitute 14th, to make the dates agree, p. 113. See C. xv. 30. H.—Till this time, Osee had been tributary to the Assyrian monarch. Grotius.—Heb. may be, "in the 12th year . . Osee . . had reigned . . nine years;" which is true. C.—He reigned as long afterwards, v. 6. H.

VER. 2. *Him.* The Jews say, that he did not hinder his subjects from going to Jerusalem to adore. One of the golden calves had been sent away by Manahem. Osee x. 5. C.—Yet under this less wicked king the nation is destroyed, as their crimes were come to the height; and Osee had not sufficient virtue to suspend the stroke of divine justice any longer. H.

VER. 3. *Salmanasar,* who is called Salman, or Salomo; (Osee x. 14.) and Enemassar, in the Greek of Toby. The Tyrians relate that he took many of their towns, but that Tyre sustained a siege of five years. Joseph. ix. 14.

VER. 4. *Sua;* probably Sabachon, king of Ethiopia, who made himself master of Egypt, and burnt king Bocchoris alive. Herodotus (ii. 137.) calls him Abacus. Jacquelot thinks that Sethon is meant, and that he was invaded by Sennacherib on account of this league with Osee. C.—*Prison,* after he had taken the city, (H.) which held out three years. This great city was then reduced to a heap of ruins, and so continued till after the captivity of the Jews, (1 Esd. iv. 17.) when it began to be peopled again. The inhabitants revolted against Alexander the Great, who placed Macedonians in their city, and gave the territory to the Jews. It was afterwards seized by the kings of Egypt and of Syria. But Hyrcan retook it, and levelled it with the ground. Gabinius built another town here, which bore his name till Herod greatly enlarged it, and called it Sebaste. C.—The prophets describe the distress of Samaria. Osee x. 4. and xiv. 1. Mic. i. 6. Jer. xxxi. 5.

VER. 6. *Medes.* See C. xvi. 9. The great maxim and policy of these nations, was to transport the conquered nations to a distant country, in order to prevent any revolts. C.

VER. 9. *Offended.* Heb. "They concealed (or spoke secretly, H.) words, which were not right before the Lord:" (C.) being guilty of hypocrisy or of blasphemy. H.—*Watchmen:* the meanest huts. T.—All was contaminated. C.—Towers were erected to guard the flocks from thieves. 2 Par. xxvi. 10. M.

VER. 10. *Groves.* Heb. *Asherim,* Astarte or Venus, to whom "the groves" were consecrated. C. xxi. 7. and xxiii. 4. C.

VER. 11. *Removed* by the sword, (M.) or by flight. H.

VER. 12. *Abominations.* Heb. *gillulim,* "idols of dung."—*Thing.* Lit. "word."

VER. 13. *Seers.* See 1 K. ix. 9. M.—God never ceased to admonish the rebels. H.—Jer. xxv. 5. M.

VER. 15. *Testimonies.* The ceremonial law was in memory of some great transactions, as the sabbath was of the creation; and the whole law was given with great solemnity, in presence of witnesses. C.

VER. 16. *Heaven:* sun and moon; and the stars, which were like the soldiers of the two former. This expression is very common in Scripture.

VER. 17. *Fire.* See C. xvi. 3.—*Delivered.* Heb. "sold." 3 K. xxi. 20. 1 Mac. i. 16. C.—*To provoke.* This was the consequence of their wickedness. W.

VER. 18. *Sight,* as objects of horror, cast away from the temple, and from the promised land.—*Tribe,* or kingdom. See 3 K. xii. 20. Israel began to be rejected by God, when the schism took place. H.—It was entirely lost, when Salmanasar took the people into captivity. Some few were left; and these formed a part of the kingdom of Josias, on their returning to the service of the true God, (2 Par. xxxiv. 6.) while others fled into Egypt. Osee viii. 13. and ix. 3. C.

20 And the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, till he cast them away from his face:

21 [a]Even from that time, when Israel was rent from the house of David, and made Jeroboam, son of Nabat, their king: for Jeroboam separated Israel from the Lord, and made them commit a great sin.

22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them,

23 [b]Till the Lord removed Israel from his face, as he had spoken in the hand of all his servants, the prophets: and Israel was carried away out of their land to Assyria, unto this day.

24 And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And when they began to dwell there, they feared not the Lord: and the Lord sent lions among them, which killed them.

26 And it was told the king of the Assyrians, and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions among them: and behold they kill them, because they know not the manner of the God of the land.

27 And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

28 So one of the priests, who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

29 And every nation made gods of their own, and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

30 For the men of Babylon made Sochothbenoth: and the Cuthites made Nergel: and the men of Emath made Asima.

31 And the Hevites made Nebahaz, and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech, the gods of Sepharvaim.

32 And nevertheless they worshipped the Lord. And they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places.

33 And when they worshipped the Lord, they served also their own gods, according to the custom of the nations out of which they were brought to Samaria:

34 Unto this day they follow the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the Lord commanded the children of Jacob, whom he surnamed Israel:[c]

35 With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them.

[a] 3 Kings xii. 19.—[b] Jer. xxv. 9.

[c] Gen. xxxii. 28.

VER. 23. *Day.* If Esdras was the author of this book, as it is very probable, this observation would tend to show how much more favourably the Jews were treated than the kingdom of Israel, which was still, for the most part, in captivity. C.

VER. 24. *King,* Assaraddon, who led away the remnants of Israel, and fulfilled the prediction, Isai. vii. 8. D.—*Babylon,* or the territory. These people had been lately conquered from the Babylonian empire, from Syria, &c.—*Cutha:* the greatest part were from this city; so that the Samaritans were afterwards called Cutheans.—*Emath,* on the Orontes.—*Sepharvaim;* or the Saspires, near Media. C.—We find several other places mentioned, 1 Esd. iv. 9. H.

VER. 25. *Lions.* The Sam. Chronicle says the fruits, though beautiful to the eye, were of a poisonous quality; and Josephus, as usual, (ix. 14.) alters the text, saying that the people were afflicted with pestilence, and the oracle being consulted, told them to worship the High God; on which account, they desired the king to send them a priest. C.—These nations had not been accustomed *to fear the Lord* in their own country: but God was more offended when they exercised their idolatrous worship in that land, which he had chosen in a particular manner for himself. M.—He suffers wickedness and infidelity to prevail to a certain point; but when his patience is exhausted, (C.) all nature fights for him against the wicked. H.

VER. 26. *King;* Assar-adon. 1 Esd. iv. 2. They did not send as soon as they came into the country.—*Land.* They reason according to their false notions, as if a plurality of gods were not incompatible: and all would go on well, if each were served according to his will. On the same principle, they united the worship of the true God with that of idols, (C.) as had been done before by the Israelites. M.—Yet God having shewn that he could have forced them to comply, (Tostat.) was pleased to remove the scourge; as if he preferred that imperfect worship rather than to suffer pure idolatry to reign. Genebrard.

VER. 27. *Let him.* Heb. Chal. Sept. "them go." Probably more went; but *one* was of superior dignity. He might have been priest of the golden calves, as none of the priests of Jerusalem had yet been taken. Hence he taught the Cutheans to join the worship of God with that of idols. Some think that no part of the Scripture was used among them, till the building of the temple by Sanballat, on Mount Garizim: (Le Quien, Antiquitè. v. 13.) but this is extremely improbable. How should he pretend to teach the law without the books of Moses? H.—The Samaritans have retained the Pentateuch in the Phœnician character, while the Jews have insensibly adopted the Chaldee, during their captivity. On some occasions, these people have boasted of their descent from the patriarchs. Jo. iv. 12. and 20. But in times of danger, they have confessed their true origin. Joseph. ix. fin. and xii. 5.

VER. 28. *Bethel.* Garizim was not then honoured with the temple, as the Samaritans would pretend. Chron. They wished to join in building that at Jerusalem, under Esdras. C.—*Lord.* Collins would make us believe, that the Samaritans continued "for a long time" without the Pentateuch, and all "heathens for many ages." But the first supposition "is to me incredible," says Kennicott; and Hottinger himself allows, that the priests did bring back a copy of the law "exactly corresponding with the autograph of Moses." Exert. p. 8. And as for the Samaritans being heathens, Prideaux, whom this infidel writer quotes, (H.) says, "consistently with his Bible, that they continued in that gross idolatry of worshipping other gods *in conjunction with the True;* which last words are very unfairly omitted." Kennicott, Diss. ii. p. 115.—This was the true origin and state of this mixture of nations, who were sent to cultivate the lands of Samaria. H.

VER. 29. *Dwelt.* This impure service did not deserve a mitigation of the late chastisement. But God often punishes in this world (H.) to manifest his glory, (Jo. ix. 3.) and spares to display his power (C.) and goodness. H.—He had sufficiently convinced these nations of his dominion over all.

VER. 30. *Socoth-benoth,* "the tents of young women," who prostituted themselves once in their lives at Babylon, in honour of Mylitta. Herod. ii. 199.—*Nergel,* "light." C.—The Pyreia (H.) of the Persians are famous in history. Strabo xv. Selden, Synt. ii. 8.—*Asima,* like an ape, goat, &c. C.

VER. 31. *Hevites,* who came from Ava.—*Nebahaz.* "Nebo the seeing, *or* living and possessing." Nebo was a famous idol of Babylon.—*Tharthac;* perhaps Sar, (prince) Sak, or Sesac, (Jer. xxv. 26. and li. 41.) the sun, &c.—*Adramelech,* "the magnificent king," and *Anamelech,* "the king of clemency," may denote the sun and moon; as these were the divinities commonly adored in the East, under various names. The same victims were offered to these as to Moloc and Saturn; whence we may infer, that they were the same idols. S. Jerom translates the work of Eusebius on the Heb. (C.) and places without any disapprobation of his opinion, that Socoth-benoth, &c. were the names of towns, which the people built in Samaria. H.

VER. 32. *Worshipped,* or appeared to worship: for true religion admits of no false god. W.—*Lowest.* This expression sometimes means the most noble. H.—But the priests were chosen from the midst of the people, without examination. They employed the priest, whom the king had sent for the worship of the true God, whilst others were appointed to serve the idols. C.

VER. 34. *His ceremonies.* Heb. "they fear not the Lord, neither do they after their statutes." Prot. H.—This involves a sort of contradiction, unless we explain it of the Israelites; though they had not been mentioned before. There is a confusion in the original text; and v. 41 seems to require that we should understand it in this manner, as the Cutheans could hardly be blamed for neglecting a thing of which they had before no knowledge. The Israelites are justly blamed for obstinately continuing in their prevarication, even in the midst of their captivity. The Syr. and Arab. translate, "The Israelites have been

36 But the Lord, your God, who brought you out of the land of Egypt, with great power, and a stretched-out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice.

37 And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

38 And the covenant that he made with you, you shall not forget: neither shall ye worship strange gods,

39 But fear the Lord, your God, and he shall deliver you out of the hand of all your enemies.

40 But they did not hearken *to this*, but did according to their old custom.

41 So these nations feared the Lord, but nevertheless served also their idols: their children also, and grand-children, as their fathers did, so do they unto this day.

CHAP. XVIII.

The reign of Ezechias: he aboliseth idolatry, and prospereth. Sennacherib cometh up against him: Rabsaces soliciteth the people to revolt; and blasphemeth the Lord.

IN [a] the third year of Osee, the son of Ela, king of Israel, reigned [b] Ezechias, the son of Achaz, king of Juda.

2 He was five and twenty years old when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi, the daughter of Zacharias.

3 And he did that which was good before the Lord, according to all that David, his father, had done.

4 He destroyed the [c] high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, [d] which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan.

5 He trusted in the Lord, the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him:

6 And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses.

7 Wherefore the Lord also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

8 He smote the Philistines as far as Gaza, and all their borders, from the tower of the watchmen to the fenced city.

9 [e] In the fourth year of king Ezechias, which was the seventh year of Osee, the son of Ela, king of Israel, Salmanasar, king of the Assyrians, came up to Samaria, and besieged it,

10 And took it. For after three years, in the sixth year of Ezechias, that is, in the ninth year of Osee, king of Israel, Samaria was taken: [f]

11 And the king of the Assyrians carried away Israel into Assyria, and placed them in Hala, and in Habor, by the rivers of Gozan, in the cities of the Medes:

12 Because they hearkened not to the voice of the Lord, their God, but transgressed his covenant: all that Moses, the servant of the Lord, commanded, they would not hear, nor do.

13 [g] In the fourteenth year of king Ezechias, Sennacherib, king of the Assyrians, came up against the fenced cities of Juda, and took them.

14 Then Ezechias, king of Juda, sent messengers to the king of the Assyrians, to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias, king of Juda, of three hundred talents of silver, and thirty talents of gold.

15 And Ezechias gave *him* all the silver that was

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[a] 2 Par. xxviii. 27. and xxix. 1.—[b] A. M. 3277, A. C. 727.—[c] A. M. 3278.—[d] Num. xxi. 9.

[e] Supra xvii. 6. Tob. i. 2.—[f] A. M. 3283.—[g] 2 Par. xxxii. 1. Eccli. xlviii. 20. Is. xxxvi. 1

forced to leave their country, because they have abandoned the Lord; and they have not obeyed his laws, his precepts, and his ordinances, which he gave to," &c. Many adopt this explanation. Jun. Vatab. &c. C.—Sept. make these people unite the true and the false worship, as v. 41. "They did according to their judgment. These fear, and do according to their justifications (δικαιώματα) and decision; and according to the law," &c. H.

CHAP. XVIII. VER. 1. *Third*, far advanced, as he was associated by his father in the last year of his reign, (C.) or three years before its termination. D.

VER. 3. *Good;* opening the temple, celebrating the Passover with extraordinary magnificence, &c. He had invited people from all Israel, and at their return they broke many statues. Ezechias provided for the subsistence of the Levitical tribe, by ordering the laws to be put in execution in their favour. 2 Paral. xxix. and xxx.

VER. 4. *Groves.* The people were now more obedient, being terrified at the chastisement of Israel, (C.) though Samaria was not taken till the sixth year of this good king; who carried his reform farther than most of his predecessors, (H.) in destroying the high places which had been unlawfully (C.) retained, as consecrated to the true God. See v. 22. H.—Yet Josias had still some to remove. M.—*Nohestan;* that is, *their brass*, or *a little brass.* So he called it in contempt, because they had made a god of it. Ch.—Before, this image had been treated with due respect. When any relic or image becomes an occasion of abuse in the Catholic Church, it is thus taken away, or the error is otherwise corrected. See S. Aug. de C. x. 8. Ser. 14. de Verb. Ap. &c. W.—Some of the ancients assert, that Ezechias suppressed many books of Solomon, on account of similar abuses. But this seems not to be well attested. We know that he made a collection of some of his sentences. Prov. xxv. 1.

VER. 5. *Like him.* Ezechias was remarkable for many excellent qualities. Yet we must not push these comparisons too far, contrary to the intention of the sacred writers. The same eulogium is given to Josias, (C. xxiii. 25.) and David seems to be preferred. C. xix. 34. These three are particularly commended. Eccli. xlix. 5. C.—Their virtues were certainly different in some respects. T.

VER. 7. *Wisely.* Heb. "with success." Syr. &c. "he was victorious wherever he went."—*Rebelled.* The Assyrian assumed an undue authority in consequence of the words of Achaz, (C. xvi. 7.) and arrogated to himself the authority of doing what he pleased with the people, v. 32. Ezechias having formed various alliances, judged it necessary to make some resistance. Yet the prophet Isaias (xxx. 1.) complains of his applying to the Egyptians. C.

VER. 8. *City.* Thus he punished them for their late invasion. 2 Par. xxviii. 18.

VER. 9. *Samaria.* The same history is given, C. xvii. 3. C.

VER. 11. *By the rivers.* Gozan was the name of the river, as above; (H.) so that Salien suspects it should be *fluvii*, "of the river." M.

VER. 13. *Sennacherib's* expeditions in Egypt and Asia are mentioned by Herodotus (ii. 141.) and Berosus, (Joseph. x. 1.) but they do not say that he passed farther than Pelusium, (C.) the frontier on the Egyptian side of Palestine. H.—These expeditions might have been performed in less than eight months, during the 14th year of Ezechias, who fell sick, perhaps soon after the ruin of Sennacherib's army. C. xx. 1. Isaias (x. 28.) represents the Assyrian proceeding from Gabaa towards Egypt, and thence he *ascended* to attack the cities of Juda, (v. 25.) Manresa, (Mic. i. 15.) &c. While he was before Lachis, Ezechias, dreading the horrors of war, purchased a peace: but the tyrant soon after sent to require him to surrender at discretion; and in the mean time he went to besiege Lebna, where his envoys found him, having received no answer from the king of Juda. The haughty Assyrian being obliged to go to meet the king of Chus, sent insolent letters to Ezechias; but the latter was assured that all his menaces were to be despised, and on the same night that Sennacherib left Lebna, the angel destroyed 185,000 of his men. It is thought that the siege of Lachis did not take place till three years after Sennacherib had come into Palestine, and after he had spent that time in attacking Egypt, C. xix. 24. Joseph. x. 2 and 3.—He attempted afterwards to take the southern cities of Juda, in order to cut off all communication with Egypt; as Nabuchodonosor, Holofernes, and Eupator probably intended to do. Jer. xxiv. 7. Judith vi. and vii. 1 Mac. vi. 31. C.—*Offended*, and been imprudent. M.—*Gold*, so that the value of each was equal. D.—Josephus reads, "or thirty," as if that quantity of gold would suffice. H.—The *talent* contains 3000 sicles. M.—The heart of Ezechias fainted at the approach of so great an army, though he had before made the greatest preparations C. xx. 2. 2 Par. xxxii. 5. Eccli. xlviii. 19 T

found in the house of the Lord, and in the king's treasures.

16 At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

17 And the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces, from Lachis, to king Ezechias, with a strong army, to Jerusalem: and they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field.

18 And they called for the king: and there went out to them Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest?

20 Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel?

21 Dost thou trust in Egypt, a staff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? so is Pharao, king of Egypt, to all that trust in him.

22 But if you say to me: We trust in the Lord, our God: is it not he, whose high places and altars Ezechias hath taken away: and hath commanded Juda and Jerusalem: You shall worship before this altar in Jerusalem?

23 Now, therefore, come over to my master, the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

24 And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen?

25 Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land, and destroy it.

26 Then Eliacim, the son of Helcias, and Sobna, and Joahe, said to Rabsaces: We pray thee, speak to us, thy servants, in Syriac: for we understand that tongue: and speak not to us in the Jews' language, in the hearing of the people that are upon the wall.

27 And Rabsaces answered them, saying: Hath my master sent me to thy master, and to thee, to speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

29 Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand.

30 Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.

31 Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me: and every man of you shall eat of his own vineyard, and of his own fig-tree: and you shall drink water of your own cisterns,

32 Till I come, and take you away, to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil, and honey, and you shall live, and not die. Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us.

33 Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

VER. 16. *On them.* All must go to meet the exigencies of the state. Grot. Jur. ii. 5.—The doors of temples and palaces were frequently adorned with the most precious metals, as Homer describes the palace of Alcinous; (Odys. H.) and Tavernier (vii. 12.) speaks of some mosques in Persia, the doors of which are covered with plates of silver. See Joseph. Bel. vi. 6.

VER. 17. *Tharthan*, or *Thathania*, (1 Esd. v. 3.) and in the Greek of Isa. xx. 1. means "the president of tributes," or presents. The two other names denote "the chief eunuch," and "the chief butler," and are not proper names. These officers were sent at the head of a *strong army* to Jerusalem.—*Field*, by the torrent Cedron, to the east. There they defied the king, or perhaps endeavoured to persuade him to come out, that they might seize his person. C. They came in a military capacity, rather than as ambassadors.

VER. 18. *House.* Josephus says, "procurator of the palace *or* kingdom." H. —The house often refers to the temple, when placed without any explanation. Isai. xxii. 15. C.—Eliacim was prefect of the prætorium, (Salien) or grand master of the palace. He was richly dressed, and possessed a great authority over the people.—*Scribe.* See Judg. viii. 14. This Sobna, according to S. Jerom, is different from the one who was over the house in the days of Manasses, before Eliacim was restored to his office, (C.) unless he also was a different person. T. —The Jews say Sobna was deprived of his dignity, on account of his having betrayed the lower city to Sennacherib. See Isai. xxii. 21.—*Recorder*, or chancellor, &c. 2 K. viii. 16. C.

VER. 20. *Counsel.* Heb. "Thou sayest (*but they are but* vain words) I have counsel and strength for the war." Prot. H.—You have vainly boasted. C.—Isai. xxvi. 5. C.

VER. 21. *Pierce it.* He alludes to the reeds which grow on the Nile. See Delrio, adag. 210. Egypt had been already greatly harassed in the expedition of Sennacherib, so that no succour could be expected thence. C.

VER. 22. *Jerusalem.* Many were perhaps displeased at this injunction, and Rabsaces endeavours to excite them to revolt, and insinuates (C.) that the king had made God his enemy, (H.) and must expect punishment from him. Theod. in Isai. xxxvi. 5. He perhaps was ignorant that these altars were contrary to his law. M.—Yet the Jews say that Rabsaces was son of Isaias, (ap. S. Jer. bib.) or a Samaritan.

VER. 23. *Over.* Josephus insinuates that it is a challenge to fight, and that Rabsaces was so confident of victory, that he made this contemptuous proposal, (H.) knowing that the subjects of Ezechias were not good horsemen, (C.) or that they were comparatively (H.) so few in number. M.—Heb. "agree, *or* give pledges to my master."

VER. 25. *Destroy.* Prosperity renders a man insolent, and the passions blind him. Rabsaces interprets success to be a sure proof of the divine approbation, and thus attempts to justify all the excesses of his master. C.—God only used Sennacherib as a rod to chastise his people. M.—The most wicked often represent themselves as the executioners of God's will, and attribute their ambition to his decrees. H.—God did not order the Assyrians to destroy the land: he rather threatened to destroy them. Isai. xxxvii. 2 Par. 32. W.

VER. 26. *Syriac*, or Chaldee language, which was spoken at the Assyrian court, 1 Esd. iv. 7. Dan. ii. 4. Rabsaces was acquainted with both the languages; as the Jews say he was an apostate, which they infer from this passage, and from the legates tearing their clothes when they heard him blaspheme; as they pretend this was only done when blasphemy came from the mouth of an Israelite. Grotius.—But these reasons are very weak. C.—The like was practised when any thing terrifying was heard, v. 37. H.—The reasons why the legates desire Rabsaces not to speak in a language which the common soldiers understood, was to prevent them from shewing their indignation by shooting at him, or out of fear, lest they should be induced to cause some sedition. M.

VER. 27. *With you.* Insolent bravado! whence some have inferred the probability of pigeons' dung being really eaten. (C. vi. 25.) C.—Rabsaces threatens them with all the horrors of famine, so that they shall eat such things, if they refuse to give up the city. M.

VER. 29. *My.* Heb. and Vat. Sept. "his (Sennacherib's) hand." But the other reading of the Syriac, &c. is more natural. These words do not occur Isai. xxxvi. 14.

VER. 31. *Advantage.* Heb. "make a blessing," or present. C.—Chal. and Syr. "peace."

VER. 32. *Till.* Sennacherib will remove you to another country, but it will be as good as this. He requires you to surrender at discretion. C.—*Deliver us.* This will not be in his power, no more than it was in that of the other tutelary gods. M.—Infidels and heretics are very foolish thus to compare their delusions with God, and his holy religion. W.

VER. 34. *Emath*, Emesa.—*Arphad*, or Arad, an island and city on the continent, (C.) near Tyre.—*Of Ana*, &c. "of," is not expressed in the Vulg. (H.)

34 [a] Where is the god of Emath, and of Arphad? where is the god of Sepharvaim, of Ana, and of Ava? [b] have they delivered Samaria out of my hand?

35 Who are they among all the gods of the nations that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

37 And Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, came to Ezechias, with their garments rent, and told him the words of Rabsaces.

CHAP. XIX.

Ezechias is assured of God's help by Isais, the prophet. The king of the Assyrians still threateneth and blasphemeth. Ezechias prayeth, and God promiseth to protect Jerusalem. An angel destroyeth the army of the Assyrians; their king returneth to Ninive, and is slain by his own sons.

AND [c] when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord.

2 [d] And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloths, to Isaias, the prophet, the son of Amos.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength.

4 It may be the Lord, thy God, will hear all the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to reproach the living God, and to reprove with words, which the Lord, thy God, hath heard: and do thou offer prayer for the remnants that are found.

5 So the servants of king Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he was departed from Lachis.

9 And when he heard say of Tharaca, king of Ethiopia: Behold, he is come out to fight with thee: and was going against him, he sent messengers to Ezechias, saying:

10 Thus shall you say to Ezechias, king of Juda: Let not thy God deceive thee, in whom thou trustest: and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 Behold, thou hast heard what the kings of the Assyrians have done to all countries, how they have laid them waste: and canst thou alone be delivered?

12 Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden, that were in Thelassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, and of Ana, and of Ava?

14 And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord,

15 And he prayed in his sight, saying: O Lord God of Israel, who sittest upon the cherubims, thou alone art the God of all the kings of the earth: thou madest heaven and earth:

16 Incline thy ear, and hear: open, O Lord, thy eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

17 Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

18 And they have cast their gods into the fire: for

[a] Infra xix. 13. Isaias x. 9. and xxxvii. 13.—[b] Supra xvii. 24.

[c] Isaias xxxvii. 1.—[d] A. M. 3294, A. C. 710.

and it may be explained as if Ana and Ava were idols of Sepharvaim. M.—But they are commonly supposed to be cities. H.—*Ana* is probably a city (D.) built on both sides of the Euphrates, four days' journey from Bagdat. Isaias does not specify these cities in the parallel passage, but they are found in the letter addressed to Ezechias, Isai. xxxvii. 13.—*Samaria*, or the inhabitants who had come from distant parts, and had perhaps revolted. We do not however find that Sennacherib had conquered them, nor does he pretend that all these conquests were made by himself. C.—He gives part of the honour to his ancestors. C. xix. 12. 2 Par. xxxii. 13. But he asserts that all the gods of the respective countries of Samaria, &c. had yielded to his superior force. H.—Strange infatuation in a man who looked upon the idols as gods! They are in effect nothing. 1 Cor. viii. 4. But as their votaries were of a different persuasion, ought they not to have acted and spoken consistently? Yet Suetonius (Caius, c. 5.) informs us, that "on the day when Germanicus died, the temples were stoned, the altars of the gods overturned, the domestic lares thrown out by some into the open air;" all to express their grief and indignation at the gods, for not preserving his life. H.

VER. 36. *The people.* The three legates, (C.) Isai. xxxvi. 21. *And they held their peace.* H.

VER. 37. *Rent*, as was customary on such dismal occasions. Joakim is reprehended for not shewing this mark of consternation, when he heard the dreadful predictions of Jeremias, xxxvi. 24. C.

CHAP. XIX. VER. 3. *Blasphemy.* The enemy insults over us (C.) and over God. H.—*Birth.* Heb. "the mouth of the womb." Vatab. This comparison shews the utmost distress to which the people of Jerusalem were reduced. Any great anguish is denoted by a *woman in travail.* Deut. ii. 25. Ps. xlvii. 7. Homer (Iliad A) thus describes the uneasiness of Agamemnon. C.—Ezechias found himself unable to contend with the Assyrian, though he wished to do it. M.—Without courage, all hope of escaping is lost. D.

VER. 4. *It may.* Lit. "if perhaps the Lord hear." H.—*Found.* After such devastation has been made in the country, particularly by carrying away the ten tribes, (C.) Ezechias recommends the kingdom to the prayers of the prophet; as we are exhorted to have recourse to the intercession of the saints. H.

VER. 7. *Upon him*, so that he shall be eager enough to return, (C.) being filled with consternation at the approach of Tharaca, (M.) and at the destruction of his men by an angel, v. 35. H.—Lachis and Lobna were both in the mountains of Juda, to the south of Jerusalem. Jos. x. 31. C.

VER. 9. *When he*, Sennacherib, though it would seem to refer to Rabsaces. H.—*Tharaca*, called Thearchon by Strabo, (i. and xv. p. 653.) extended his conquests as far as the pillars of Hercules. Megasthenes.—The Egyptians seem to have called him Sethon, and assert that the god (Vulcan) appeared to him on the approach of Sennacherib, assuring him of his protection. He encamped near Pelusium, where the enemy's army on its arrival was infested with rats, which destroyed their armour, and made them an easy prey. Herodot. ii. 141. It is probable that Taphnes, near Pelusium, was the capital city of Tharaca. Isai. xviii. and xxx. 4. He does not appear to have joined battle with Sennacherib, whose army was destroyed on its march (ib. x. 24.) the very night that the prophet promised Ezechias a deliverance.

VER. 12. *Gozan*, in Less Armenia; *Haran* and *Reseph* in Palmerene Syria. *Thelassar*, or Syria. They were nations not very remote. See C. xviii. 34. C.

VER. 14. *Before the Lord*, to move him to revenge his own cause, (H.) and to shew that he looked upon the Lord as a father, with the utmost confidence (M.) and resignation. He spreads the blasphemous letter (H.) before the ark, which was the special place for prayer. W.

VER. 15. *Earth.* He attempts to make some reparation for the blasphemies which had been uttered (C.) and written. H.

VER. 16. *Unto us* is not in Heb. or Sept. D.—*God*, as if he were not able to deliver us. M.

VER. 21. *Virgin.* The few who adhere to the Lord despise all idols and their votaries. W.—*Of Sion* and *of Jerusalem* may denote those places. Towns and

they were not gods, but the work of men's hands, of wood and stone, and they destroyed them.

19 Now therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, the only God.

20 And Isaias, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib, king of the Assyrians.

21 This is the word that the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head behind thy back.

22 Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel.

23 By the hand of thy servants thou hast reproached the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir-trees. And I have entered into the furthest parts thereof, and the forest of its Carmel

24 I have cut down. And I have drunk strange waters, and have dried up with the soles of my feet all the shut-up waters.

25 Hast thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruins:

26 And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

27 Thy dwelling, and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

28 Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

29 And to thee, O Ezechias, this shall be a sign: [a] Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which shall be saved out of Mount Sion: the zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

33 By the way that he came he shall return: and into this city he shall not come, saith the Lord.

34 And I will protect this city, and will save it for my own sake, and for David, my servant's sake.

35 [b] And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead.

36 And Sennacherib, king of the Assyrians, departing, went away, and he returned and abode in Ninive.

37 [c] And as he was worshipping in the temple of Nesroch, his god, Adramelech and Sarasar, his sons, slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon, his son, reigned in his stead.

[a] Isaias xxxvii. 30.—[b] Tob. i. 21. Eccli. xlviii. 24.

Isai. xxxvii. 36. 1 Mac. vii. 41. 2 Mac. viii. 19.—[c] Tob. i. 24.

provinces are often represented as women: the daughter of Babylon, the daughter of the sea, mean Babylon and a maritime town. Perhaps this comparison is used through tenderness and affection for a place. C.—Even the most timid female would shortly despise the fallen tyrant. H.—*Wagged*, out of contempt, or in a threatening manner. Ps. xxi. 8. Mat. xxvii. 39. M.

VER. 22. *Of Israel.* This title is often found in Isaias; xlv. 11. and xlvii. 4. &c.

VER. 23. *Carmel.* A pleasant fruitful hill in the forest. These expressions are figurative, signifying, under the names of mountains and forests, the kings and provinces whom the Assyrians had triumphed over. Ch.—He must have passed by Libanus, and might boast of this exploit. Other proud words to the same purpose are mentioned Isai. x. 9. and xxxiii. 9. He had made himself master of Mount Carmel, as well as of Libanus. C.

VER. 24. *Strange waters*, which did not run in my original dominions, (H.) or which were found by opening springs before unknown.—*Shut-up*, with mounds of earth, or in the banks of rivers. The army of Xerxes is said to have drunk whole rivers dry. We might also translate, "I have dried up the waters, which served as ramparts for cities." Thus Cyrus diverted the streams of the Gnidus, and of the Euphrates. Heb. also, perhaps most literally, "I will dry up the rivulets of Egypt." See Isai. xix. 6. and xxxvii. 25. C.—Prot. "all the rivers of besieged places." H.

VER. 25. *I have formed it, &c.* All thy exploits, in which thou takest pride, are no more than what I have decreed; and are not to be ascribed to thy wisdom or strength, but to my will and ordinance: who have given to thee to take and destroy so many fenced cities, and to carry terror wherever thou comest.—*Ruins.* Literally, "ruin of hills." Ch.—Prot. "Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps." H.

VER. 26. *Of hand.* Heb. "short, (C.) *or* contracted in hand," or power. This does not add to the glory of Sennacherib; and if the enemy had been less valiant, the victory was still to be attributed to God. H.—The Assyrian found but little resistance. C. xviii. 13.

VER. 27. *In.* All thy actions. M.—*I knew*, or disposed of, for wise purposes. Nothing shews more forcibly the dominion of God, even over the most impious. They cannot frustrate the divine decrees.

VER. 28. *Ring*, or hook, like that with which fishes are taken. C.—*Bit.* Prot. bridle, (H.) or a sort of muzzle. M.—I will treat thee like a furious beast.—*Camest*, without having effected what thou hadst designed. H.

VER. 29. *O Ezechias* is not in Heb. or Sept.; but they shew the sense. H.—*Second*, which was a sabbatical year. Usher. T.—We elsewhere find signs given as a proof of past events, and that they were from God, who enabled his prophet to foretell both. Ex. iii. 12. Isai. viii. 4. Thus three things are proved. 1. That the prophet is truly animated with the divine spirit. 2. That God is the author of the miracle. 3. As also of the sign which follows it, particularly if the sign be likewise miraculous. It was of the utmost importance that the people should be convinced that all proceeded from the hand of Providence, in the overthrow of Sennacherib. C.—*Such things.* Isaias (xxxvii. 30.) specifies *apples*, as they also supplied the people with food. M.

VER. 30. *Upward*, like a fruitful tree. H.

VER. 31. *Sion.* These shall repeople the land. In a higher sense, the Christian Church was propagated by the few Jews who believed. C.—*Zeal*, or ardent love. M.—*Of hosts*, is added in the Prot. version, as being deficient in the Heb. H.—It is found in several MSS. Kennicott.

VER. 32. *About it*, as was then the custom in besieging cities. Josephus and others suppose that Sennacherib's army was destroyed before Jerusalem. But it seems more probable it fell on the road to Egypt, v. 7. The camp, which is still shewn, might be that of Rabsaces. C. xviii. 17. C.

VER. 33. *Return.* Sennacherib's life was spared for a time, that he might be covered with ignominy the longer, and suffer a more disgraceful death. H.

VER. 34. *Own sake*, who have chosen this city for my sanctuary. M.—*David.* Here again we behold the influence of the saints with God. H.

VER. 35. *Night* following the prediction of Isaias, (C.) or that memorable night which would be so terrible to the Assyrians after three years, v. 29. Thus we read, *in that day*, &c. Isai. xxvii. M.—*The* exterminating *angel*, (Ex. xi. 4. C.) an evil spirit, (Ps. lxxvii. 49.) or the guardian of the synagogue. Abulensis. —*When he*, Sennacherib. Heb. &c. "when they," his few attendants who were spared to announce this judgment; (Isai. xxxvii. 36. C.) or when the inhabitants of Jerusalem *arose*. H. It seems the carnage was effected without much noise, (C.) by fire (Rabbins) or by pestilence. Josephus. M.

VER. 37. *Nesroch.* Josephus calls both the idol and the temple Araskes. Sennacherib persecuted the Israelites for 45 (Greek 55) days. Toby. i. 21.—*Sons*, as the Jews suppose they were destined for victims by their father, and got beforehand with him. S. Jer. in Isai. x. C.—*Armenia.* So the Prot. translate *Ararath*, (H.) where Noe's ark rested. This nation has been esteemed very

CHAP. XX.

Ezechias being sick, is told by Isaias that he shall die: but, praying to God, he obtaineth longer life, and in confirmation thereof receiveth a sign by the sun's returning back. He sheweth all his treasures to the ambassadors of the king of Babylon. Isaias reproving him for it, foretelleth the Babylonish captivity.

IN [a] those days Ezechias was sick unto death: and Isaias, the son of Amos, the prophet, came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live.

2 And he turned his face to the wall, and prayed to the Lord, saying:

3 I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping.

4 And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying:

5 Go back, and tell Ezechias, the captain of my people: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: and behold I have healed thee: on the third day thou shalt go up to the temple of the Lord.

6 And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect this city for my own sake, and for David, my servant's sake.

7 And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed.

8 And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I will go up to the temple of the Lord the third day?

9 And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees?

10 And Ezechias said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done, but let it return back ten degrees.

11 And Isaias, the prophet, called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down on the dial of Achaz.

12 [b] At that time Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias: for he had heard that Ezechias had been sick.

13 And Ezechias rejoiced at their coming, and he

[a] 2 Par. xxxii. 24. Isai. xxxviii. 1. A. M. 3291, A. C. 713.—[b] Isaias xxxix. 1.

warlike, and has always asserted its liberty.—*Asarhaddon.* His two elder brothers were excluded, on account of their parricide. Joseph.—This prince is called *Sargon* in Isai. xx. 1. and *Achirdon* in Toby i. 24.

CHAP. XX. VER. 1. *Days*, before the destruction of Sennacherib's army; (v. 6. M.) though some suppose that Ezechias was afflicted with sickness, because he had not shewn sufficient gratitude for his deliverance. 2 Par. xxxii. 24. Euseb. and S. Jerom in Isai. xxxix. C.—But it might be sent only to purify him the more, &c. M.—He fell ill the same year that the Assyrian invaded his dominions, v. 6, and C. xviii. 13. The nature of his disorder is not fully known. It was probably an abscess, (C.) brought on by a fever; or an ulcer, for which the things which promote suppuration, are always proper. Thus God teaches us to make use of natural remedies, yet so as to place our whole confidence in him. H.—Others think it was a pleurisy, (John xxi. Thesaur. 26.) or a quinsey, (Barthol.) or the pestilence, &c. C.—*Unto death*, of an illness, which would naturally have proved mortal; as that of Benadad was the reverse. C. viii. 10.—*Not live*, very shortly; though he does not express the time. We should always bear in mind this awful warning. H.—The prediction was conditional, like that of Jonas; (iii. 4. C.) otherwise it would have been sinful to strive to render it ineffectual. E.

VER. 2. *Wall*, towards the temple; (Chal. &c.) or that he might be less distracted, and indulge his grief without restraint.

VER. 3. *Before thee.* The saints of the old law frequently mention their good works, (Ps. vii. 9. &c. 2 Esd. xiii. 14.) which is less common in those of the new. When God rewards our good works, he only crowns his own gifts. C.—Ezechias had sincerely desired to please God, though he might have given way to some imperfections, v. 1. H.—*Weeping;* because he thought that the Messias would not be one of his posterity, as he had yet no children. C. xxi. 1. S. Jerom.—The saints of the Old Testament could only be received into Abraham's bosom. We may *be with Christ* immediately after death; so that it is far less terrible. Phil. i. 23. H.

VER. 4. *Court.* Heb. *her*, "city;" but in the margin, (C.) *etsor.* Sept. ἀυλὴ, "hall," or *court*, is retained, and followed by the Chal. C.—Prot. "the middle court." H.

VER. 5. *Day*, dating from the time when Isaias spoke. Tostat.—This shewed that the cure was miraculous, and not effected by natural remedies only. T.

VER. 6. *Assyrians.* It is commonly supposed that this alludes to Sennacherib. But it might refer to his son, who was sending an army. Isai. xx. 1. We ought not to alter the scriptural order of the transactions, without cogent reasons.

VER. 7. *Figs;* dried. They are very serviceable in various disorders of the throat, to mollify, &c. Pliny xxiii. 3. Aldrov. ii.—S. Jerom (in Isai. xxxviii.) acknowledges that they might help to remove the disorder. Grotius is of a contrary opinion; (C.) and this would enhance the miracle. See Vales. xxxix. M. —At any rate, the discovery of this remedy to the prophet, and its sudden efficacy, were miraculous. C.

VER. 8. *Sign.* He is not incredulous, but gives the prophet an occasion of declaring by what authority he spoke thus. H.

VER. 10. *Lines*, according to the usual course of the sun. An instantaneous motion of this kind would, in reality, be as difficult, as the retrogradation. But it might not strike the people so much. H.—Some take the lines to designate hours. But the sun is never up twenty hours in that country; and it must have been at such a height, as that it might appear visibly to recede, or to go forward, ten lines. We may therefore suppose, that they consisted only of half hours, (T.) or less. C.—If the retrograde motion were instantaneous, as Cajetan believes, the day would only be five hours longer than usual; (M.) but if otherwise, it would be ten; as the sun would occupy five hours in going back, and as many to regain its former station. T.—Usher supposes that the night was as much shortened, that so astronomical observations may still be verified without any confusion. But that would introduce a fresh miracle. Some assert that only the shadow went back, without any derangement in the heavenly bodies. Spinosa laughs at the ignorance of those people, who mistook the effects of a parhelion for a miracle. This author may boast of his superior knowledge. But how came the sages of Babylon (v. 12.) to be unacquainted with such a natural cause? How came it so opportunely (C.) at the time appointed by the prophet? What improbable explanations are not those forced to admit, who deny to the Almighty the power of changing his own works! H.—The silence of profane historians respecting this miracle, is of little consequence. Herodotus (ii. 142.) seems to hint at it, as well as at that under Josue; (x.) being informed "by the Egyptians, that during 10340 years, the sun had risen four times in an extraordinary manner. It had risen twice where it ought naturally to set, and had set as often where it should rise." He might have said more simply, that the sun had twice gone back. See Solin, 45. C.—S. Dion. Areop. ep. 7. ad Polycarp.—This last author thinks that this day was twenty hours longer than usual, supposing that the lines designate so many hours, and that the sun kept going back for ten hours. W.

VER. 11. *Dial.* Heb. also, "steps." S. Jerom confesses that he followed Sym. in Isai. xxxviii. 7. Whether this dial resembled one of ours, (Grotius) or was made in the form of steps, (S. Cyr. hom. 3, in Isaias, &c.) or rather of a half globe, (C.) after the Babylonian fashion, (Vitruv. ix. 9.) is not clear. Some have asserted that hours were not known to the Hebrews, before the captivity. Usher, A. 3291.—But Toby, (xii. 22.) who wrote at Nineve, under the reign of Manasses, clearly speaks of them. The Egyptians pretend that they invented water hour-glasses. But the invention of dials is attributed to the Chaldees, from whom Anaximander introduced them among the Greeks, under the reign of Cyrus. He died A. 3457.—*Achaz* had much to do with Theglathphalasar; (C. xvii. 8.) and probably obtained this curiosity from the same country. In more ancient times, people measured time by the length of their shadow, and were invited to a feast at such a foot, in the same manner as we should invite for such an hour. Palladius, Rustic. xii. C.—Till the year of Rome 595, when Nasica dedicated the first water hour-glass, the Romans knew not how the time passed on cloudy days. Pliny vii. 60. Vitruvius ix. 9.—Grotius supposes that the dial of Achaz was a concave semicircular gnomon, in which a globe was placed, the shadow of which fell on twenty-eight lines. D.

VER. 12. *Berodach*, or *Merodac Baladan.* Isai. xxxix. 1. C.—The latter was his father; the famous Nabonassar. D.—*Letters*, or *books.* Isai.—*Sick.* They came to congratulate him on his recovery, and also (M.) *to inquire of the wonder that had happened upon the earth. God left him that he might be tempted, and all things might be made known that were in his heart.* 2 Par. xxxii. 31. H.—If this embassage took place after the fall of Sennacherib, the king of Babylon might thank Ezechias for having stopped the career of that ambitious monarch, from whom the former had every thing to fear. C.

VER. 13. *Rejoiced*, at being honoured by so great a prince, (M.) who afterwards defeated Asarhaddon. T.—Heb. "hearkened unto them." But the sense of the Vulg. is preferable, and the construction of the original seems to require it, as it is also understood by the Sept. and Syriac, and by Isaias, xxxix. 2.—*Spices.* Heb. "precious things," (Mont.) "treasures," (Chal. Syr.) "cabinet" of jewels, &c. Vatable.—*Vessels*, or armour, and all his fine furniture. S. Jerom says, that Ezechias also displayed before them the treasures of the temple, which chiefly drew upon him God's displeasure. C.—He might be guilty only of a venial sin of vanity and of ingratitude: (M.) and God took occasion, from this offence to admonish the king of the impending ruin. D.

shewed them the house of his aromatical spices, and the gold, and the silver, and divers precious odours, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions, that Ezechias shewed them not.

14 And Isaias, the prophet, came to king Ezechias, and said to him: What said these men? or from whence came they to thee? And Ezechias said to him: From a far country, they came to me out of Babylon.

15 And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house: There is nothing among my treasures that I have not shewed them.

16 And Isaias said to Ezechias: Hear the word of the Lord.

17 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good: let peace and truth be in my days.

20 And the rest of the acts of Ezechias, and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the Book of the words of the days of the kings of Juda?

21 And [a] Ezechias slept with his fathers, and Manasses, his son, reigned in his stead.

CHAP. XXI.

The wickedness of Manasses: God's threats by his prophets. His wicked son, Amon, succeedeth him, and is slain by his servants.

MANASSES[b] was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

2 And he did evil in the sight of the Lord, according to the idols of the nations, which the Lord destroyed from before the face of the children of Israel.

3 [c] And he turned, and built up the high places, which Ezechias, his father, had destroyed: and he set up altars to Baal, and made groves, as Achab, the king of Israel, had done: and he adored all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said: [d] In Jerusalem I will put my name.

5 And he built altars for all the host of heaven, in the two courts of the temple of the Lord.

6 And he made his son pass through fire: and he used divinations, and observed omens, and appointed pythons, and multiplied soothsayers, to do evil before the Lord, and to provoke him.

7 He set also an idol of the grove, which he had made, in the temple of the Lord: [e] concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

8 And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them, according to the law which my servant Moses commanded them.

9 But they hearkened not: but were seduced by Manasses, to do evil more than the nations which the Lord destroyed before the children of Israel.

10 And the Lord spoke in the hand of his servants, the prophets, saying:

11 [f] Because Manasses, king of Juda, hath done these most wicked abominations, beyond all that the Amorrhites did before him, and hath made Juda also to sin with his filthy doings:

12 Therefore thus saith the Lord, the God of Israel: Behold, I will bring on evils upon Jerusalem and Juda:

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[a] A. M. 3306, A. C. 698.—[b] 2 Par. xxxiii. 1. A. M. 3306.—[c] 2 Par. xxxiii. 3.

[d] 2 Kings vii. 10.—[e] 2 Kings vii. 26. 3 Kings viii. 16. and ix. 5.—[f] Jer. xv. 4.

VER. 17. *Babylon*, under the last kings of Juda. It cannot be explained of Sennacherib. C. xviii. 15.

VER. 18. *Eunuchs;* servants. Dan. i. 3. We only read of Manasses, who was taken to *Babylon*. C.—But he might have many brothers, who might be reduced to a menial condition; (Salien) as the text seems to refer to the immediate sons of Ezechias. H.—It may, however, be explained of his descendants. M. C. xxiv. 12.

VER. 19. *Let.* Heb. "and he added, let," &c. C.—Prot. "he said, *is it* not *good*, if peace and truth (or a solid and desirable peace) be in my days?" He is not indifferent about his family, as the Jews would insinuate (Eus. and S. Jer. in Isai. xxxix. 7. 8.) from the prophet's adding, *Be comforted . . my people;* (C. xl. 1. H.) but he submits with resignation to God's decrees, (S. Ambrose) and begs that God would be pleased to suffer him to die in peace, as the sentence did not seem to affect his person. H.—Josephus insinuates that he was exceedingly grieved at the distress which hung over his posterity, (Ant. x. 3.) and we are assured that Ezechias and the people entered into sentiments of humility and penance, which for a time averted the wrath of God. 2 Par. xxxii. 26

VER. 20. *City.* Probably before it was besieged by Sennacherib. 2 Par. xxxii. 4.—*Juda*, and in the works of Isaias. Ibid. xxxii. 32. Isaias xxxvii. and xxxviii. and xxxix. The prophet gives us the canticle of this pious king, who shone with so great splendour, and did so much for the good of his people. C. xviii. 4. 5. Eccli. xlviii. 19. C.—He generously opposed the reign of vice, and though threatened with the most imminent dangers, came off with victory. Thus Jesus Christ declared war against idolatry and all vice, and established his Church in the midst of persecution. H.—Ezechias was conducted to the gates of death, and brought back; Christ rose victorious from the grave, as the holy king seems to have foreseen. Isai. xxxviii. 19. C.

CHAP. XXI. VER. 1. *Twelve.* Being born three years after his father's recovery.—*Fifty.* Including the years of captivity.

VER. 2. *Idols.* Heb. "abominations," (C.) as their worship was attended with the greatest infamy and dissolution, and was in itself the source of God's chastisements. H.

VER. 3. *Groves.* Heb. *Ashera*, "the grove," or the idol of Astarte, (C.) as both were worshipped. H.—*Achab*, whom he imitated also in spilling the blood of the saints. M.

VER. 4. *Altars*, in honour of the sun, moon, and stars, (H.) in the *courts* of the priests and of the people. 2 Par. xxxiii. 4.

VER. 6. *Fire*, for purification, or as a holocaust to Moloch. See C. xvi. 3.—*Divination*, or, "he observed times," Arab. Mont.—*Omens.* Prot. "used enchantments," (H.) by means of brass or of serpents, &c. C.—Sept. agrees with the Vulg. "he took notice of birds." H.—*Pythons.* That is, diviners by spirits (Ch.) particularly by Apollo. He authorized and encouraged such ventriloquists, &c. Lev. xix. 31.—*Soothsayers*, who inspected the entrails of victims, to foretell future things. C.—Prot. "He dealt with familiar spirits and wizards." H.

VER. 7. *Of the grove.* Heb. "a graven thing of Ashera," the grove, or Astarte, (H.) v. 3. This was an engraving in sculpture of a sacred grove. Sa. C. xxiii. 6. T.—*My name.* I alone will be adored, and there allow an altar to be erected. H.

VER. 9. *More*, because they had received more favours and instructions from above. W.

VER. 10. *Prophets*, Joel, Osee, Amos, Nahum, Jonas, Abdias, Micheas, and particularly by Isaias, who was related to the king. T.—Tradition informs us, that Manasses was so irritated, that he ordered Isaias to be slain with a wooden saw, (S. Aug. de C. D. xviii. 24.) for greater torment; (C.) and his companions were daily executed, Joseph. x. 3.—Isaias (xxii. 13.) seems to pronounce his sin irremissible, (C.) or that he should not, at least, escape the punishment of it, as long as he lived. But we are assured that the eyes of Manasses were at last opened by adversity, and that he performed many laudable things after his return from captivity; (2 Par. xxxiii.) so that the latter part of his reign resembled that of his father; though the beginning had been like that of the impious Achab. His coming to the throne so soon, before his pious father could have time to impress upon his mind the truths of salvation, had nearly proved his ruin. *The sins of my youth, and my ignorances, remember not, O Lord*, Ps. xxiv. 7. H.

that whosoever shall hear of them, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab: and I will efface Jerusalem, as *writings upon* tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

14 And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies: and they shall become a prey, and a spoil to all their enemies.

15 Because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

16 Moreover, [a] Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth: besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

17 Now the rest of the acts of Manasses, and all that he did, and his sin, which he sinned, are they not written in the Book of the words of the days of the kings of Juda?

18 And Manasses slept [b] with his fathers, and was buried in the garden of his own house, in the garden of Oza: and Amon, his son, reigned in his stead.

19 Two and twenty years old was Amon when he began to reign, and he reigned two years in Jerusalem: the name of his mother was Messalemeth, the daughter of Harus, of Jeteba.

20 And he did evil in the sight of the Lord, as Manasses, his father, had done.

21 And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he adored them;

22 And forsook the Lord, the God of his fathers, and walked not in the way of the Lord.

23 And his servants plotted against him, and slew the king in his own house.

24 But the people of the land slew all them that had conspired against king Amon: and made Josias, his son, their king in his stead.

25 But the rest of the acts of Amon, which he did, are they not written in the Book of the words of the days of the kings of Juda?

26 And they buried him in his sepulchre, in the garden of Oza: and his son, Josias, reigned in his stead.

CHAP. XXII.

Josias repaireth the temple. The book of the law is found; upon which they consult the Lord, and are told that great evils shall fall upon them, but not in the time of Josias.

JOSIAS [c] was eight years old when he began to reign; he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia, of Besecath.

2 And he did that which was right in the sight of the Lord, and walked in all the ways of David, his father: he turned not aside to the right hand, or to the left.

3 And in the eighteenth year of [d] king Josias, the king sent Saphan, the son of Aslia, the son of Messulam, the scribe of the temple of the Lord, saying to him:

4 Go to Helcias, the high priest, that the money may be put together which is brought into the temple of the Lord, which the door-keepers of the temple have gathered of the people.

5 And let it be given to the workmen by the overséers of the house of the Lord: and let them distribute it to those that work in the temple of the Lord, to repair the temple:

6 That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord.

7 But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

8 And Helcias, the high priest, said to Saphan, the scribe: [e] I have found the book of the law in the house

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[a] Infra xxiv. 4.—[b] A. M. 3361, A. C. 643.— 2 Par. xxxiv. 1.

A. M. 3363, A. C. 641.—[d] A. M. 3380, A. C. 624.—[e] 2 Par. xxxiv. 15.

VER. 11. *Doings.* Heb. "idols," v. 2. See C. xvii. 12. H.

VER. 12. *Tingle,* through astonishment, as if he had been stunned with too loud a sound. 1 K. iii. 11. C.

VER. 13. *The line,* or rope, to pull down the walls, Lament. ii. 8. (C.) 2 K. xvii. 13. Jerusalem, which has imitated Samaria in sinning, shall experience the same fate; the same *weight* of punishment shall fall upon the royal family, as upon the *house of Achab.* H.—The prophets frequently entitle their menaces a weight, or burden. Isai. xiii. 1. M.—Sept. have, "the balance of the house, &c." as if God had weighed all the good and evil, and would now reward the people accordingly, (H.) with judgment. D.—*Table,* or board, covered with wax. The ancients were accustomed to write in this manner with a style which was sharp at one end and blunt at the other. *Altera pars revocat quicquid pars altera fecit.* Ænig. Symponii. When the wax was rendered smooth, no *vestige* of the former writing could appear, and God threatens to destroy Jerusalem, in like manner. Heb. is variously translated. C.—Sept. "I will wipe out Jerusalem as an alabaster vase is wiped, and turned downwards." Prot. "as *a man* wipeth a dish, wiping *it* and turning *it* upside down." H.—*Often.* 1. Under Manasses; 2. under Josias and Joachaz; 3. under the last kings of Juda. 2 Par. xxiii. &c. T.

VER. 14. *Leave.* Sept. "with horror," ἀπεδοσμαι (H.) "I will cast off." So Chal. Syr. &c.—*Remnants.* Juda, &c. who shall be treated like the ten tribes. C.—All shared in the punishment, though some preserved the true religion. Ps. lxxxviii. 35. W.

VER. 16. *Mouth.* Chal. "extremity." All was full of blood, and impure idols, v. 11.—*Besides,* (*absque*) "without" mentioning his other scandalous sins of idolatry.

VER. 17. *Sinned.* It is rather wonderful that his repentance is not here noticed; but we find it mentioned 2 Par. xxxiii. 12. H.—He was probably taken prisoner by Thartan, general of Sargon, or Asarhaddon, who had reunited the two kingdoms of Assyria and Babylon. Isai. xx. 1. In prison Manasses composed a penitential prayer, which is not absolutely rejected by the Church, but left in the rank of Apocryphal writings; (C.) the authority of which is not clearly ascertained. H.—The Greek church admits this prayer into her Euchologium, (C.) or Office-book. H.—Being liberated, probably by Saosduchin, Manasses did all things well, only he left the high places, where the people had been accustomed to sacrifice to the Lord. Hozai wrote his history. 2 Par. xxxiii. 19.

VER. 18. *Oza,* a private man, to whom it had belonged; (M.) or the place where the Levite had been punished for touching the ark; (1 K. vi. 8.) or, in fine, the garden to which king Ozias had retired after he became a leper. C.—It is said, that Manasses chose this place for his tomb out of humility. Grotius.

VER. 20. *Done,* in his youth, flattering himself that he should also repent, when he had gratified his passions, (Glycas) but God presently chastised this presumption, after suffering him to reign only two years. T.

CHAP. XXII. VER. 1. *Eight years.* After he had reigned other eight, being still but a boy, he began more seriously to seek the Lord, and purified his dominions, and the neighbouring country, from all the vestiges of idolatry. 2 Par. xxxiii. 3. He was one of the three most excellent kings of Juda, (H.) and might be said to be the last; as those who followed were displaced at pleasure by Egypt, &c. D.

VER. 3. *Scribe of.* Heb. "to the temple." Chal. Syr. &c. It is not certain that there was such an officer as scribe of the temple; but the king's secretary was ordered by Joas to take an account of the money contributed, C. xii. 10. C. —Josias followed the same plan. T.

VER. 4. *Together,* so as to be reduced into a mass, and refined by fire. Pagnin.—Sept. "seal up the money." Prot. "that he may sum the silver which," &c. H.—Let him make all be paid up that is due, (Piscat.) and cease to demand any more.—*Door-keepers.* Their office was of some consequence. 1 Par. ix. 26. 29. C.

VER. 5. *Overseers,* or undertakers. Grotius.—People of the greatest respectability were selected, so that no reckoning with them was requisite, v. 7. H.—They were thus encouraged to do the work with greater perfection. C.

VER. 8. *The book of the law,* (that is, Deuteronomy. Ch.—S. Chrys. hom. 9

of the Lord: and Helcias gave the book to Saphan, and he read it.

9 And Saphan, the scribe, came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of the Lord.

10 And Saphan, the scribe, told the king, saying: Helcias, the priest, hath delivered to me a book. And when Saphan had read it before the king,

11 And the king had heard the words of the law of the Lord, he rent his garments.

12 And he commanded Helcias, the priest, and Ahicam, the son of Saphan, and Achobor, the son of Micha, and Saphan, the scribe, and Asaia, the king's servant, saying:

13 Go and consult the Lord for me, and for the people, and for all Juda, concerning the words of this book which is found: for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

14 So Helcias, the priest, and Ahicam, and Achobor, and Saphan, and Asaia, went to Holda, the prophetess, the wife of Sellum, the son of Thecua, the son of Araas, keeper of the wardrobe, who dwelt in Jerusalem, in the Second: and they spoke to her.

15 And she said to them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

16 Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

17 Because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

18 But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord, the God of Israel: For as much as thou hast heard the words of the book,

19 And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me; I also have heard thee; saith the Lord.

20 Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace; that thy eyes may not see all the evils which I will bring upon this place.

CHAP. XXIII.

Josias readeth the law before all the people: They promise to observe it. He aboliseth all idolatry; celebrateth the Phase: is slain in battle by the king of Egypt. The short reign of Joachaz, in whose place Joakim is made king.

AND[a] they brought the king word again what she had said. And he sent: and all the ancients of Juda and Jerusalem were assembled to him.

2 And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests, and the prophets, and all the people, both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the house of the Lord.

3 And the king stood upon the step: and he made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

4 And the king commanded Helcias, the high priest, and the priests of the second order, and the doorkeepers, [b] to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem, in the valley of Cedron, and he carried the ashes of them to Bethel.

5 And he destroyed the soothsayers, whom the kings

[a] 2 Par. xxxiv. 28. 29. A. M. 3380, A. C. 624.

[b] Eccl. xlix. 3.

in Mat.) or the Pentateuch. Joseph.—Achaz, Manasses, and Amon, had burnt (R. Solomon) as many copies as they could, (H.) but some zealous priests had concealed this copy, in a box, in the wall of the temple, (Lyran) or in the treasury adjoining it. The very hand writing of Moses, containing the record of the covenant, (or the 28, 29, 30, and 31st chapters of Deuteronomy) which was placed in (C.) or beside the ark, was now happily discovered. H.—It seems it had been misplaced, as the ark itself had been removed, 2 Par. xxiv. 14. and xxxv. 3. This venerable monument, and the dreadful menaces which it denounced, made the deepest impression upon all, as we should read the autographs of S. Matthew, &c. with far greater respect and emotion than we do the printed copies. It is not at all probable that all the books of Scripture had been destroyed, as there were always some religious souls in both kingdoms; and if some kings had already made the impious attempt, (H.) of which, however, they are never accused in Scripture, they would not have been able to carry their malicious designs into effect. Josias had, before his 18th year, made many excellent regulations, conformably to the law, which was well understood, and carefully preserved by the priests and prophets. C. 2 Par. xvii. 9.—*Read it.* Scribes were generally chosen from among the Levites. C.

VER. 11. *Garments*, through zeal for God's honour, and fear of his indignation. M.

VER. 14. *Holda.* She is known only by this honourable embassy. It is rather wonderful that Jeremias was not consulted, as he had began to prophesy five years before. But he probably resided at Anathoth. Sophonias appeared, perhaps, only towards the end of the reign of Josias. C.—*The Second*, a street, or part of the city so called; in Hebrew, *Massem.* Ch.—The Sept. retain this word, (M.) or rather, "in Masena;" Heb. *mishne.* H.—Manasses inclosed Jerusalem with a second wall, (2 Par. xxxiii. 14. C.) unless this was done by his father, ib. xxxii. 5. T.—Here Holda is said to have kept a school. C.—Chal. "the house of doctrine," a place next in importance to the temple. Vatab.—S. Jerom speaks of this *Second*, as of a gate, or part of Jerusalem, between the inner and the outer wall. C. Pelag, 2 Irad. in 2 Par. and in Sophon. i. 10. M.

VER. 20. *Peace*, before these horrors overtake the city. Josias was interred with all the usual honours, have fallen in battle. C. xxiii. 29. C.—Instead of peace, the Alex. Sept. reads, "in Jerusalem," to which city Josias was brought from Mageddo, where he had perhaps rashly attacked the king of Egypt, with whom he had not been engaged in war. H.—This last good king was given to Juda, that the people might not pretend that they were forced to embrace idolatry by the royal power. S. Jer. D.

CHAP. XXIII. VER. 2. *Prophets.* Chal. "scribes." But there were many prophets at this time, who were ordered to come and renew the covenant with God.—*He read*, in person, acting as a mediator, in imitation of Moses, Josue, Samuel, Joiada, and Ezechias. C.

VER. 3. *The step.* His tribune or tribunal, a more eminent place, from whence he might be seen and heard by the people. Ch.—This brazen tribune is described C. xi. 14. 2 Par. vi. 12.—*To the covenant*, but with much less exactitude than the king. C.

VER. 4. *Order*, who presided over the 24 classes of inferior priests. M.—Jonathas understands it of those who supplied the place of the high priest when he could not attend. Grotius.—*Baal*, the sun: (C.) in Heb. "for."—*The grove*, Astarte, or the moon. H.—*Cedron*, to the east and south of Jerusalem, where Topheth and the sepulchres of the poor, and all unclean things, were placed. Here the pagans burnt their children in honour of Moloch. See 3 K. xv. 13. 2 Par. xxix. 16. and xxx. 14.—*Bethel*, out of contempt for the golden calf, (H.) and to remove those impurities to a greater distance. C.

VER. 5. *Soothsayers.* Prot. "the idolatrous priests." Grotius thinks that camilli, or "ministers of the gods," (Serv. and Varro. vi.) may be derived from the Heb. *hacemarim*, "the black-vested," or cryers. The Rabbins give this title in derision to the religious of the Christian Church. There were some *melanophori*,

of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven.

6 And he caused the grove to be carried out from the house of the Lord, without Jerusalem, to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.

7 He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.

8 And he gathered together all the priests out of the cities of Juda: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the entering in of the gate of Josue, governor of the city, which was on the left hand of the gate of the city.

9 However, the priests of the high places came not up to the altar of the Lord, in Jerusalem: but only eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son, or his daughter, through fire, to Moloch.

11 And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech, the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire.

12 And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron.

13 The high places also that were at Jerusalem, on the right side of the mount of offence, [a] which Solomon, king of Israel, had built to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab, and to Melchom, the abomination of the children of Ammon, the king defiled.

14 And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

15 [b] Moreover, the altar also that was at Bethel, and the high place, which Jeroboam, the son of Nabat, who made Israel to sin, had made: both the altar, and the high place, he broke down and burnt, and reduced to powder, and burnt the grove.

16 And as Josias turned himself, he saw there the sepulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of

[a] 3 Kings xi. 7.

[b] 3 Kings xiii. 32.

or people "in black," who honoured Isis, or the moon, by this dress; as if to condole with her on the absence of the sun. Plutarch Apuleius describes a shining black veil, which was carried in the procession of her statue.—*Baal.* Heb. "to Baal the son;" (C.) or rather, "to Baal, to the son." H.—People are divided whether they were one and the same idol. The Heb. *mazzatoth*, (C.) Sept. *Mazourôth* (H.) is not better understood. S. Jerom translates *signs* of the zodiac; others have, influences, planets, Lucifer, Venus, &c. Job (xxxviii. 32.) designates some stars by the name of Mozruth, and Mozrim. C.

VER. 6. *Grove.* The idol of Astarte, or the representation of a grove in sculpture. H.—*People*, who were not rich enough to have a sepulchre. Jeremias (xix. 11.) threatens the people of Jerusalem with such a burial. C.—The *common people* here means the idolaters. 2 Par. xxxiv. 4. H.

VER. 7. *Effeminate.* Heb. "consecrated" (C.) or "initiated" (Mont.) in the obscene mysteries of idols. See Deut. xxiii. 18. and 3 K. xv. 12. and 2 Mac. vi. 4. These men prostituted themselves (M.) even in that sacred place. C.—Prot. "he brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove." These hangings, tents, or dwellings, (H.) were destined for the idol; (Syr. &c.) or they were intended to hide the abominations which were committed. They are called "tents of the daughters," C. xvii. 30. C.—*For.* Lit. "of the grove:" *luci.* But the other translation is conformable to the Sept. Vatable, &c. H.

VER. 8. *Bersabee;* to which the Israelites went in pilgrimage, Amos v. 5. This place was situated at the southern extremity of the dominions of Juda, as Gabaa was at the northern. The *priests* being unable to offer sacrifice in the temple, and desirous to gain a livelihood, had been so weak as to conform to the illegal practices of the country; though they seem to have intended to worship *God.* Deut. xii. 11.—*Altars.* These might also be consecrated to the true God, but they were forbidden. There were others, placed in similar situations, in honour of Trivia, or the moon. Isai. lvii. 8. and lxv. 11. C.—*City*, to a person entering. Chal. Josue was the chief lay-judge, or magistrate. M.

VER. 9. *Brethren.* Thus people are degraded in the Christian Church, that they may suffer some confusion (C.) in this world, and repent. H.—The priests, who had offered sacrifice unlawfully, were only permitted to perform the minor offices; but provision was made for their support, that they might not be tempted to relapse. Lev. xxi. 17. 22. Ezec. xliv. 10. C.—They were reduced to the rank of Levites. M.

VER. 10. *Defiled*, or declared it unlawful. M.—*Topheth* may signify "a drum;" which the Jews say the idolaters beat, to prevent their childrens' cries from being heard, when they were burning in the arms of Moloch. S. Jerom interprets it "latitude," as the vale was very wide, and beautifully adorned with gardens and springs. It formed a part of the vale of Josaphat and of Cedron; (C.) or the same valley went by these different names, as well as (H.) by that of *Geh-hinnon*, "the vale of Ennom," whence Gehenna is formed, and applied to hell. Matt. v. 22. Mark ix. 44. &c. C.—Yet some think that the term denotes a place of torment on earth, which those deserve who say, *thou fool.* H.

VER. 11. *Nathan-melech.* Sept. "to the treasury (room. Pagnin) of Nathan, the king's eunuch," or chamberlain. H.—*Pharurim*, "the suburbs." Vatable. M. Chal.—It perhaps denotes the guard-house. See 1 Par. xxvi. 18.—*Chariots.* The aforesaid horses were designed to draw them in honour of the sun. Some nations used to ride in this manner with all expedition, at its rising; and the Rabbins pretend that the king, or some other by his order, had been accustomed to ride from the eastern gate of the temple to the house of the governor, Nathanmelech. The horse was consecrated to the sun, on account of its agility.

Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda Deo.——————Ovid, Fast. i.

The Persians sacrifice the horse to the sun, that a slow victim may not be offered to the swift deity. The sun gives vigour to the whole material system, as the instrumental cause in the hand of God; and horses perceive the influence, more particularly in the warmer climates, and exult in their strength. Job. xxxix. 21. H.—Perhaps these horses had been destined for sacrifice by the infidel kings of Juda, as well as the chariots. C.—The Rhodeans threw some into the sea every year. Festus.—Others think that what Josias took away, was only engraven, or, that the horses had been set at liberty for superstitious observations, as was customary among the pagans. Tacit. Mor. Germ. Sueton. in Julio.

VER. 12. *Upper chamber*, to be nearer the *host of heaven*, which they adored. H.—We are assured that the Arabs also adored the sun, and offered incense to it on the tops of their houses. The prophets often upbraid the people with this practice. Jer. xix. 13. Soph. i. 5. C.—It is wonderful that Ezechias had not before removed these remnants of his father's infidelity; and still more that *Manasses*, after his repentance, had not destroyed what he had unlawfully erected in the *courts* of the priests and of the people. But Amon might have restored them.—*Ran.* This shews the zeal of the king. Heb. and Sept. "and thence he broke *or* tore them."

VER. 13. *Offence;* Olivet. H.—In the original, the terms are very much alike; and the Jews take a pleasure in deforming names, for which they have a horror. Solomon had erected temples here to various idols, (3 K. xi. 7.) which had probably been demolished by Ezechias, but had been rebuilt under Amon, &c. and subsisted during the minority of Josias; (C.) or they had been neglected by the pious kings of Juda, as no longer dangerous. But Josias, in the fervour of his zeal, thought proper to remove every thing that had been the occasion of *offence:* Heb. "of corruption."—*Idol*, and *scandal*, and *abomination*, are the same in Heb.

VER. 14. *Statues* is more proper than the Prot. "images," which would rather be torn.—*Dead* is not expressed in the Heb. or Sept. but must be understood. H.—The pagans had the same idea of their impurity: *incestat funere classem.* Virgil, Æneid vi.

VER. 15. *Bethel* had perhaps fallen into the hands of Juda, after the Israelites had been led away. C.—Josias exercised the like authority throughout all Samaria, (v. 19) as the country properly belonged to the house of David, and was God's peculiar inheritance. H.—We may, therefore, conclude that He authorized Josias to act in this manner; and the new inhabitants had no interest in maintaining the superstition of those who had lived there before them. The priest sent by Asarhaddon, had taken up his residence at Bethel; whence it is inferred that the town, at that time, was in the hands of the Samaritans, (C.) as it might be still, though Josias might exercise dominion in it as lord paramount. H.

VER. 16. *Spoke.* Sept. subjoin some words, which seem to be lost in the original: ["when Jeroboam was standing, on the festival day, upon the altar. And turning, he lifted up his eyes towards the tomb of the man of God,]

the Lord, which the man of God spoke, who had foretold these things.

17 [a] And he said: What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

18 And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet, that came out of Samaria.

19 Moreover all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places, that were there, upon the altars; and he burnt men's bones upon them: and returned to Jerusalem.

21 [b] And he commanded all the people, saying: Keep the Phase to the Lord your God, according as it is written in the book of this covenant.

22 Now there was no such a Phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda,

23 As was this Phase, that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias.

24 Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book, which Helcias the priest had found in the temple of the Lord.

25 There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses: neither after him did there arise any like unto him.

26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda: because of the provocations, wherewith Manasses had provoked him.

27 [c] And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the Book of the words of the days of the kings of Juda?

29 [d] In his days, Pharao Nechao, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.

30 And his servants carried him dead from Mageddo: and they brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Joachaz, the son of Josias: and they anointed him, and made him king in his father's stead.

31 [f] Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

32 And he did evil before the Lord, according to all that his fathers had done.

33 And Pharao Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in

[a] 3 Kings xiii. 1.—[b] 2 Par. xxxv. 1. A. M. 3381.—[c] Infra xxiv. 2.

[d] 2 Par. xxxv. 20.—[e] A. M. 3394, A. C. 610.—[f] 2 Par. xxxvi. 2.

who spoke these words." H.—"The copies, from which this version was made, read differently from the modern copies," and often better. Kennicott, diss. ii. p. 335.

VER. 17. *Monument.* Heb. *tsiun*, "an eminence" of "dry" earth, (Ezec. xxxix. 15.) heaped upon a corpse; whence the Latin *tumulus*. Servius. C.—It seems some inscription was still to be seen on the tomb. M.—*Thou*, &c. Sept. "which he proclaimed against the altar." H.

VER. 18. *Samaria.* It seems this word has been inserted instead of Juda, as it is certain the prophet came thence, v. 17. and 3 K. xiii. 32. C.—But thus both prophets would be identified. It would rather appear that the seducing *prophet*, who resided at Bethel, is here said to have *come out of Samaria*, though that place was not raised to the dignity of a royal city (H.) till 50 years afterwards. C.—There might be a town there long before; and, at any rate, he belonged to the kingdom of Jeroboam, or of Samaria. H.—His faith in the prophet's prediction was, perhaps, thus rewarded, (M.) as his bones were left unmolested, on account of their being buried in the same sepulchre with the man of God. H.

VER. 20. *Slew.* Most of the Israelites who had been left, (H.) embraced the true religion, after the captivity of their brethren, (C.) and adhered to the kings of Juda, (v. 15. H.) who had taken possession of the whole country (D.) after the fall of the Assyrian empire; (T.) unless the emperors of Chaldea had given it to them as to their vassals. See v. 29. C.

VER. 21. *Covenant*, in Deuteronomy, C. xxii. &. M.

VER. 22. *No such*, in all respects. H.—The number of paschal lambs was certainly greater when all Israel was assembled; but the other victims presented by the king and his officers during the octave is here noticed, (2 Par. xxxv. 7. M.) as they are also styled the Phase; (H.) and this explains Jo. xviii. 28. T.—Neither ought we to push these expressions too far, as they only mean, that this solemnity was very great. See v. 25. C. xviii. 5. C.

VER. 24. *Spirits.* Lit. "the pythons." Deut. xviii. 11; Num. xxii. 5.—*Idols.* Heb. *Teraphim;* Prot. "images," Gen. xxi. 19.—*Uncleannesses.* Heb. &c. "idols."

VER. 25. *Like him.* Every person has some peculiarity, which distinguishes him from every other. H.—Thus we say of many saints: *There was none found like unto him.* Eccli. xliv. 20. T.

VER. 26. *Had provoked him.* The impiety of this king must have been extreme, since his repentance did not avert the scourge. H.—Besides, many of the people were corrupt at heart, though they were afraid of shewing it, as we learn from the prophets Jeremias and Sophonias. God therefore withdrew the good Josias, who was their bulwark, that they might feel the effects of his just indignation. C.

VER. 29. *Nechao*, six years (Usher, A. 3394.) after he had succeeded his father Psammetichus, with whose ambitious views he was animated to attempt the conquest of Asia. Marsham sæc. 18. Pharao pretends that God had sent him to attack the Assyrians. 2 Par. xxxv. 21. But Josias thought he was only imposing on him, or speaking through fear. The Jews assert that Jeremias also opposed the king's design. 3 Esd. i. 28. S. Jer. ad Ctesip. But this does not appear from the canonical Scripture. C.—*Meet him*, in order to hinder him from passing through his dominions without leave; as this might prove dangerous. H.—*Seen him*, and fought. M.—He received a *mortal* wound at Mageddo, but died at Jerusalem. 2 Par. xxxv. 23. Joseph. x. 6.—Mageddo lay to the south of Cison, where Barak had fought before. Judg. v. 19. Herodotus (ii. 159.) says, that Nechos gained a victory over the Syrians at Magdolum, and took Cadytis, which is probably Cades, a strong city of Galilee, though some take it to be Jerusalem, as it may be interpreted "the holy city." C.—Mageddo is called Magdala in the Greek, and Magedan in other copies, and in the Vulg. Mat. xv. 39.

VER. 30. *Sepulchre.* Par. xxxv. *in the monument* (or mausoleum) *of his fathers.* Such was the end of Josias: he fell gloriously in defence of his country, as he had spent his life in promoting religion. God therefore withdrew him from the sight of the miseries which were shortly to fall on his devoted people. C. xxii. 20. H.—He was a prince of a most excellent disposition, and receives the highest encomium, v. 25. and Eccli. xlix. 1. Jeremias composed his funeral canticle, which was sung on his anniversary for many years. 2 Par. xxxv. 24. The mourning for this pious king became proverbial, and resembled that which should be made for the Messias. Zac. xii. 11. The life and death of Josias prefigured those of Jesus Christ; who should be long expected as the restorer of the true religion, the teacher of a more excellent law, and the most innocent victim for the sins of the people. The glorious Phase under Josias, was but a faint representation of the eucharistic sacrifice. C.

VER. 31. *Old.* Eliacim his brother was 25. H.—Perhaps Joachaz was esteemed more by the people, as fitter to defend them against the king of Egypt, who had proceeded on his journey to attack Charchamis on the Euphrates. C.—Having placed a garrison in it, he was met by Joachaz, and gained a victory over him at Rebla, (H.) as Sanctius gathers from Ezec. xix. 4. Hence he treated the captive king with such severity, and sent him into Egypt to die in chains. Jer. xxii. 11. Joachaz is called Sellum (in Jer.) and Jechonias, 3 Esd. i. 34. C.—He was a lion only against his own subjects. T.

VER. 33. *Rebla.* Syr. and Arab. "Deblat;" probably (C.) Apamea on the Orontes. Chal. on Num. xxxiv. 11.

VER. 34. *Joakim.* Thus he asserted his dominion over him, as Nabuchod-

Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

34 And Pharao Nechao made Eliacim, the son of Josias, king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

35 And Joakim gave the silver and the gold to Pharao, after he had taxed the land for every man, to contribute according to the commandment of Pharao: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharao Nechao.

36 [a]Joakim was five and twenty years old when he began to reign: [b]and he reigned eleven years in Jerusalem: the name of his mother was Zebida, the daughter of Phadaja, of Ruma.

37 And he did evil before the Lord according to all that his fathers had done.

CHAP. XXIV.

The reigns of Joakim, Joachin, and Sedecias.

IN his days Nabuchodonosor, king of Babylon, came up, [c]and Joakim became his servant three years: then again he rebelled against him.

2 And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it;[d] according to the word of the Lord, which he had spoken by his servants, the prophets.

3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did;

4 And for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

5 But the rest of the acts of Joakim, and all that he did, are they not written in the Book of the words of the days of the kings of Juda? And Joakim slept with his fathers:

6 And Joachin, his son, reigned in his stead.

7 And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

8 Joachin was eighteen years old when he began to reign, [e]and he reigned three months in Jerusalem: the name of his mother was Nohesta, the daughter of Elnathan, of Jerusalem.

9 And he did evil before the Lord, according to all that his father had done.

10 [f]At that time the servants of Nabuchodonosor, king of Babylon, came up against Jerusalem, and the city was surrounded with their forts.

11 And Nabuchodonosor, king of Babylon, came to the city, with his servants, to assault it.

12 And Joachin, king of Juda, went out to the king of Babylon, he, and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

13 And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, according to the word of the Lord.[g]

14 And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand, into captivity: and every arti-

[a] 2 Par. xxxvi. 5.—[b] A. M. 3395, A. C. 609.—[c] A. M. 3398, A. C. 606.

[d] Supra xxiii. 27.—[e] A. M. 3405, A. C. 599.—[f] Dan. i. 1.—[g] Isai. xxx. 6.

onosor did afterwards over Matthanias. C. xxiv. 17. Daniel i. 6. C.—Eliacim means nearly the same as Joakim, "the Lord's strength," or "appointment." M.

VER. 36. *Old*, of course Josias had him at 15. Some suspect we ought to read 15 here. D.

VER. 37. *Fathers*, or ancestors, not his immediate father Josias, v. 32. H.—Joakim chose to imitate the wicked, and was not deterred by the chastisement of his brother. C.—His character was marked with avarice and cruelty. He slew the prophet Urias. Jer. xxii. 13. and xxvi. 23. H.—S. Matthew i. 11. calls him Jechonias. (M.) 1 Par. iii. 15.

CHAP. XXIV. VER. 1. *Days.* At the end of the third year. Dan. i. 1. Jer. xxv. 1. *Nabuchodonosor*, in the first year of his reign, (Jer. ib.) being associated in the empire by his aged father Nabopolassar, *came up* to attack Carchemis, (Jer. xlvi. 1.) and the other dominions of Egypt, (v. 7.) and their ally or vassal *Joakim.* He took the city of Jerusalem, and carried off many of the sacred vessels and captives, (Dan. i. C.) conducting the king himself to prison, for a short time, when he set him at liberty, on condition that he should pay tribute. 2 Par. xxxvi. 6. T.—Joakim obeyed for 3 *years.—Then again.* Heb. "he turned and rebelled." This was the first time, as he had before been subject to Egypt, and was attacked on that account. He probably took advantage of the absence of Nabuchodonosor, who was gone with haste to secure all the dominions of his deceased father. In the 7th year of his reign, he sent *rovers* to punish Joakim. When the latter had reigned near 11 years, they reduced the kingdom, and treated the king's corpse with the utmost indignity. Jer. xxii. 19. T.

VER. 2. *The rovers. Latrunculos.* Bands or parties of men, who pillaged and plundered wherever they came. Ch. See C. v. 2. and Judg. xi. 3.—Nabuchodonosor could not come in person.—*Prophets.* Holda, sup. C. xxii. 16. Isaias C. xx. 17. Jeremias xiv. xv. xvi. &c.

VER. 5. *Did.* Paral. *And his abominations which he wrought, and the things which were found in him.* This S. Jerom (Trad.) explains of certain diabolical marks on his body, shewing him to be devoted to the fiend Codonasar. Such are often found on magicians. M.—Thus the priests of Baal cut themselves. 3 K. xviii. 28. H.

VER. 6. *Joachin*, who is styled Jechonias, Mat. i. and Conias Jer. xxii. 24. The prophet counts his reign as nothing, because it was so limited by the Chaldees, and continued only three months. Jer. xxxvi. 30.

VER. 7. *Egypt*, at least from the eastern mouth of the Nile, at Damietta, to the Euphrates. Nechao had conquered all those countries: but now he was driven into his ancient territories After *some time* he attempted to relieve Sedecias, but was repulsed by Nabuchodonosor, who soon after took Jerusalem, Jer. xxxvii. 6. C.—*Again*, during the reign of Joachin. D.

VER. 8. *Eighteen.* One Heb. MS. reads "thirteen," (H.) or 3 instead of 8. Kennicott.—The number seems also (H.) to be incorrect in Paral. where we find that Joachin was only *eight* years old, as the Syr. and Arab. have 18 in both places, and it could not well be said, that he *did evil*, &c. (v. 9.) at the age of 8, much less that he had *wives* so soon, v. 15. C.—Some attempt to reconcile both places, by saying that the eight years refer to the commencement of his father's reign; (Jun.) which is very unusual: (C.) or to the servitude of Babylon, when Jerusalem was taken under Joakim. Hardouin.—Sanctius conjectures that Joachin was associated with his father when he was 10 years old, and after 8 years became sole king. Kimchi, &c. D.

VER. 9. *Done.* Ezechiel xix. 5. and Jeremias xxii. 24. speak of this king under the name of (H.) Jechonias. C.

VER. 10. *Came.* Heb. "servants . . he came." But several MSS. are more accurate and grammatical, "they came." Kennicott. H.

VER. 12. *Went out.* Josephus (Bel. vi. 8.) insinuates, to save the vessels of the temple.—Jeremias had persuaded him to desist from making resistance. T.—Nabuchodonosor did not comply with his promise, (M.) but took the king and all the artificers (v. 14) to Babylon, that the former might not attempt to revenge the injuries done to his father, nor the latter contribute to fortify the towns. The Philistines had deprived the Israelites of blacksmiths, with the same design. 1 K. vii. and xiii. Angelomus. T.—*Eighth;* commencing, or at the end of the *seventh.* Jer. lii. D.

VER. 13. *All*, or a great part; for some were still left. 1 Esd. i.—*Which:* or like unto those which *Solomon had made.* The identical vessels had been perhaps (D.) plundered. M.—Nabuchodonosor took away the sacred vessels at three different times: 1. under Joakim. These he placed in the temple of his god; and they were afterwards profaned by Baltassar, and restored by Cyrus. Dan. i. 2. and v. 2. and 1 Esd. i. 7. 2. Many he now broke in pieces. 3. Under Sedecias, he took probably what that prince had made. C. xxv. 13. Bar. i. 7.—*Lord*, by Isaias (xxxix. 6. Sup. C. xx. 17.) and Jeremias, xv. 13.

VER. 14. *All;* the chief men. C. xxv. 18. Ezechiel and Mardocheus were in the number.—*Engraver.* The first term means a workman in wood, stone, &c. the latter seems to designate a mason, smith, or garrison-soldier; (C.) or one expert in making camps; (Sa.) an engineer. T.—S. Jerom explains it of one who enchases jewels in gold. M.—Hecateus and Demetrius (ap. Jos. and Clem. Alex.) mention this transportation. D.

ficer and smith: and none were left, but the poor sort of the people of the land.

15 [a] And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity, from Jerusalem, into Babylon.

16 And all the strong men, seven thousand, and the artificers, and the smiths, a thousand, all that were valiant men, and fit for war: and the king of Babylon led them captives into Babylon.

17 [b] And he appointed Matthanias, his uncle, in his stead: and called his name Sedecias.

18 Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremias, of Lobna.

19 And he did evil before the Lord, according to all that Joakim had done.

20 For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face: and Sedecias revolted from the king of Babylon.

CHAP. XXV.

Jerusalem is besieged and taken by Nabuchodonosor: Sedecias is taken: the city and temple are destroyed. Godolias, who is left governor, is slain. Joachin is exalted by Evilmerodach.

AND [c] it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, king of Babylon, came, he and all his army, against Jerusalem: and they surrounded it: and raised works round about it.

2 And the city was shut up and besieged till the eleventh year of king Sedecias,

3 The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

4 And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden (now the Chaldees besieged the city round about), and Sedecias fled by the way that leadeth to the plains of the wilderness.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were scattered, and left him:

6 So they took the king, and brought him to the king of Babylon, to Rablatha, and he gave judgment upon him.

7 And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

8 In the fifth month, the seventh day of the month, the same is the nineteenth year of the king of Babylon, came Nabuzardan, commander of the army, a servant of the king of Babylon, into Jerusalem.

9 [d] And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem, and every *great* house he burnt with fire.

10 And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

11 And Nabuzardan, the commander of the army, carried away the rest of the people, that remained in the city, and the fugitives, that had gone over to the king of Babylon, and the remnant of the common people.

[a] 2 Par. xxxvi. 10. Esther ii. 6. and xi. 4. Ezec. xvii. 12. Jer. xxiv. 1. and xxxix. 2. [b] Jer. xxxvii. 1. and lii. 1.

[c] A. M. 3414, A. C. 590. Jer. xxxix. 4. and lii. 4.—[d] Ps. lxxiii. 7. A. M. 3416, A. C. 588.

VER. 15. *Judges.* Heb. "the rams." Chal. "the grandees." These are not included in the 10,000, (v. 14) no more than (C.) the 8,000 who were taken from the country (v. 16. C.;) or 3,000 were taken from Jerusalem, and 7,000 from other places. D.

VER. 17. *Uncle,* the third son of Josias, who was placed on the throne. H. —The eldest, (M.) called Johanan, seems to have died in his youth. C.—*Sedecias* means, "the justice of God," (T.) as Nabuchodonosor had adjured him, or *made him swear by God;* (2 Par. xxxvi. 15. H.) and thus insinuated, that, if he proved faithless, he should feel the effects of God's justice, as it happened. T.

VER. 19. *Done.* He was not deterred by his punishment, nor by the admonition of Jeremias, xxxvii. 2. and 2 Par. xxxvi. 12. The prophet informs us, that the priests and people defiled the temple of God. See Ezec. viii. &c. C.

VER. 20. *Revolted.* Lit. "departed; (H.) "broke his covenant;" (Sept.) acting contrary to his oath, (Par.) and to the dictates of prudence. God permitted this to take place, in the 8th year of Sedecias. C.

CHAP. XXV. VER. 1. *Day,* the 30th of Jan. A. 3414. Usher.—Some time after Nabuchodonosor left the siege, to attack the Egyptians; (Jer. xxxvii. 3.) and the people of Jerusalem, (H.) supposing that he would return no more, took back their slaves, whom Jeremias had prevailed on them to liberate, according to the law, during the sabbatical year. Jer. xxxiv. 8. Usher.—The prophet reproached them for it; and announced the destruction of the city so plainly, that he was thrown into prison. Jer. xxi. and xxxiv. and xxxviii.—*It.* The Babylonians had already taken all the towns of Juda, except Azeca and Lachis. Jer. xxxiv. 7. C.

VER. 3. *Of the.* Prot. supply, "*fourth* month," as it is in the parallel passage. Jer. lii. 6. *And in the fourth month, the ninth day of the month.* In C. xxxix. 2, we read, *in the fourth month, the fifth day of the month, the city was broken up,* or a breach was made in the outer wall. In the course of a few days, the *princes* of Babylon seized *the middle gate;* and the famine became so intolerable, that, on the 9th, it was judged expedient to abandon the city. H.—During this siege it is thought, (C.) that mothers eat their children, (Lam. iv. 10. Bar. ii. 3.) and children their parents. Ezec. v. 10. M.

VER. 4. *Walls,* by a subterraneous passage, to the plains of Jericho; (Rabbins) or by the horse gate, which was the most private, and, it seems, had been walled up. Ezec. xii. 12. M.

VER. 6. *Rablatha,* the Antioch of Syria, (S. Jer.) which was styled also Epiphania, (T.) or more probably Apamea, where Nabuchodonosor was, when Jerusalem was taken.—*Upon him,* by the advice of his council. Jer. xxxix. 3. 13. Syr. "they made him answer the charges brought against him," (C.) of ingratitude and rebellion, as he had been appointed by the king of Babylon, and had sworn to be faithful to him. M.—This repeated infidelity made Nabuchodonosor resolve to remove the people from their own country. C.—He sentenced the last of the kings of Juda to see his children slain, (H.) to have his eyes put out, and to remain in prison till his death. Jer. lii. 11. &c. C.—Heb. he "spake judgments with him." Thus was accomplished the prediction of Jeremias, (xxxiv. 3.) "thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee." Watson.—The same prophet had said the same (C. xxxii. 4.) before he was thrown into prison. The sight of an angry judge is no small punishment. H.

VER. 7. *Eyes;* after they had been excruciated by the sight of his slaughtered children. He thus might be convinced, that there was no reason to despise the predictions of Jeremias and of Ezechiel, (xii. 13.) as contradictory, because the latter informed him that he should not *see* Babylon; though the other said that he should *die* there.—*Babylon,* where he was honourably buried, by order of Nabuchodonosor. Joseph. x. 11.—Seder (Olam xxviii.) records that his attendants sung, at his funeral, "Alas! king Sedecias is dead, having drunk the dregs of all ages;" as he suffered also for the crimes of his predecessors. Genebrard. T.—This is not indeed specified in Scripture: (H.) but it is highly probable that Nabuchodonosor would thus "revere royalty, even in its ruins," if Daniel and the other Jews in power, had not been careful to shew this mark of respect to their deceased monarch, conformably to the prediction of Jeremias; (xxxiv. 3.) who foretold that he should die, not by a violent death, the usual fate of captive kings, but *in peace,* or on his bed, though in a prison. Watson, let. 6.

VER. 8. *Seventh.* Jeremias (lii. 12.) mentions the *tenth;* on which day Nabuzardan probably arrived, or begun to put his orders in execution. Yet the Jews keep the ninth as an annual fast. Zac. vii. 3. and viii. 19. The temple was destroyed on Saturday, 27th August, A. 3416, (Usher) after it had stood 424 years, 3 months, and 8 days. C.—*Army.* Heb. "of those who slay;" which may be fitly understood "of soldiers," as well as "of cooks," (Sept.) "butchers." Pagnin, &c. M.

VER. 9. *Great.* This word is supplied from Jer. lii. 13. and Heb. "great *man's* house." Prot. But Jer. xxxix. 8, we read, they *burnt the houses of the people,* (H.) even the meanest, destroyed the walls, and took the people to Babylon, only leaving some countrymen to cultivate the land. Jeremias was set at liberty by Nabuzardan, (ib. xi.) and chose to continue with this *remnant of the people,* for their comfort and direction. H.—They applied to him to know whether they should retire into Egypt; and after ten days, he gave them God's injunction to the contrary: but they despised it. Jer. xlii. 7. and xliii. 1. The prophet, and his secretary, Baruch, followed them into Egypt. Thus was the country abandoned, and the monarchy at an end, after it had subsisted 468 years from the commencement of David's reign. C.—Yet some little power remained in the family of David, even at Babylon; (v. 27) and the Jewish affairs were re

12 But of the poor of the land he left some dressers of vines and husbandmen.

13 [a] And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass, which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon.

14 They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass, with which they ministered.

15 Moreover also the censers, and the bowls, such as were of gold in gold: and such as were of silver in silver, the general of the army took away.

16 That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord: the brass of all these vessels was without weight.

17 [b] One pillar was eighteen cubits high: and the chapiter of brass, which was upon it, was three cubits high: and the net-work, and the pomegranates that were upon the chapiter of the pillar, were all of brass: and the second pillar had the like adorning.

18 And the general of the army took Saraias, the chief priest, and Sophonias, the second priest, and three door-keepers:

19 And out of the city one eunuch, who was captain over the men of war: and five men of them who had stood before the king, whom he found in the city, and Sopher, the captain of the army, who exercised the young soldiers of the people of the land: and threescore men of the common people, who were found in the city:

20 These Nabuzardan, the general of the army, took away, and carried them to the king of Babylon, to Rablatha.

21 And the king of Babylon smote them, and slew them at Rablatha, in the land of Emath: so Juda was carried away out of their land.

22 [c] But over the people that remained in the land of Juda, which Nabuchodonosor, king of Babylon, had left, he gave the government to Godolias, the son of Ahicam, the son of Saphan.

23 And when all the captains of the soldiers had heard this, they and the men that were with them, to wit, that the king of Babylon had made Godolias governor; they came to Godolias to Maspha, Ismael, the son of Nathanias, and Johanan, the son of Caree, and Saraia, the son of Thanehumeth, the Netophathite, and Jezonias, the son of Maachathi, they and their men.

24 And Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, [d] that Ismael, the son of Nathanias, the son of Elisama, of the seed royal, came, and ten men with him, and smote Godolias; so that he died: and also the Jews and the Chaldees that were with him in Maspha.

26 And all the people, both little and great, and the captains of the soldiers, rising up, went to Egypt, fearing the Chaldees.

27 [e] And it came to pass in the [f] seven and thirtieth year of the captivity of Joachin, king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach, king of Babylon, in the year that he began to reign, lifted up the head of Joachin, king of Juda, out of prison.

28 And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon.

29 And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

30 And he appointed him a continual allowance, which was also given him by the king, day by day, all the days of his life.

[a] Jer. xxvii. 19.—[b] 3 Kings vii. 15. 2 Par. iii. 15. Jer. lii. 21.—[c] A. M. 3416.

[d] A. M. 3417, A. C. 587.—[e] Jerem. lii. 31.—[f] A. M. 3442, A. C. 562.

established, after the captivity, though not in such splendour as formerly, nor always under princes of the same royal family. H.

VER. 14. *Mazers.* Heb. *yahim*, "shovels." Prot. Sept. retain the original word, which S. Jerom translates differently. See 3 K. vii. 50. (M.) and Exodus.

VER. 18. *Saraias*, father of Esdras, and of Josedeck, who succeeded in the Pontificate, 1 Esd. vii. 1. and 1 Par. vi. 14. T.—*Sophonias.* He was perhaps chief of the fourth band of door-keepers, mentioned 1 Par. ix. 17. 24. and vicegerent of the High-priest, to supply his place, in case of any accident. We find no mention of such a priest in the law, but Eleazar possessed a similar power, Num. iii. 32. C.—*Keepers.* These seem to have concealed themselves in the temple. M.—They were punished, as the counsellors of Sedecias, by being beheaded or crucified. Lam. v. 12. T.

VER. 19. *Eunuch.* Prot. "officer." H.—*Five.* Arab. and Jeremias lii. 25. read *seven*, as two were probably discovered afterwards, (C.) or had fled. D.—These were chief officers.—*Sopher.* Sept. "and the secretary of the general." Syr. "the secretary and chiefs of the armies." C.—Prot. "the principal scribe." H.—It is not clear whether the general have this title of *sopher*, "scribe," himself; or it rather designates his secretary, or scribe. Judg. viii. 14 C.—Many date the 70 years captivity from the last year of Joachin. D.

VER. 22. *Godolias.* The Rabbins say that he had gone over to the Chaldees: Jeremias (xxxviii. 2. 17.) had advised all to do so, and Godolias was of an easy complying disposition. Grotius.—But God did not suffer him to collect the remnants of his unhappy people, (C.) at least for any long time, as he was slain by Ismael, (Jer. xl. 12. and xli. 1. H.) who probably envied his dignity. Joseph. Salien.

VER. 26. *Chaldees.* They went under the conduct of Johanan, in opposition to the declaration of Jeremias, xliii. 7. and xliv. 1. C.

VER. 27. *Twentieth.* Jeremias (lii. 31.) says *the 25th*, when Nabuchodonosor was buried and (D.) the decree was made, though it was not put in execution till two days later. C.—*Evilmerodach*, whose proper name was Baltassar, (Dan. v. 1. T.) or the latter was his son. The Jews say that he had been confined in prison, with Joachin, because he had not administered the kingdom well, during the seven years' illness of his father Nabuchodonosor. Berosus (ap. Jos. c. Ap. 1. and Euseb. præp. ix. 40. who cites also Megasthenes) informs us that he reigned with insolence during two years, when he was treacherously murdered by his father-in-law, Neriglissor.

VER. 28. *Kings*, who had been made captives. Adonibezec had 70. Judg. i. 7. Alexander kept Porus and Taxilus at his court, as Cyrus had done Crœsus, whom he treated with great distinction. The prosperity of Joachin does not seem to have been of long continuance, as his benefactor did not reign above two (v. 27.) or three years. Dan. viii. 1.

VER. 30. *His life*, may be referred to Evilmerodach, unless Joachin was involved in his disgrace, and perished at the same time. Perhaps the king of Juda did not always eat at the table of Evilmerodach, but received his meat from it, as was customary. Syr. &c. C.—He received all that was necessary to support his household, daily. Grotius.—In Jer. lii. 34. *until the day of his death*, seems to be an useless "tautology," which is omitted here, and in "our oldest MS." says Kennicott; who observes that whoever will compare these passages, "will find many variations, and some corruptions." But most of them may be easily explained, v. 3. 8. 27. &c. H.

THE FIRST BOOK OF PARALIPOMENON.

THESE Books are called by the Greek Interpreters, PARALIPOMENON; (Παραλειπόμενων,) that is, *of things left out*, or *omitted;* because they are a kind of supplement of such things as were passed over in the Books of Kings. The Hebrews call them, *Dibré Hajamim;* that is, *The words of the days*, or *The Chronicles*. Not that they are the books which are so often quoted in *the Kings*, under the title of, *The Words of the days of the kings of Israel*, and *of the kings of Juda;* for the Books of Paralipomenon were written after the Books of Kings; but because, in all probability, they have been abridged from those *ancient words of the days*, by Esdras, or some other sacred author. Ch.—The author of this compilation refers to the same works, 2 Par. xvi. 11. &c. These journals were principally composed by prophets, though there were other people appointed to write the most important occurrences. 2 K. viii. 16. 4 K. xviii. 18. The genealogies of families, particularly of the Levites, and the interests of piety and religion, are kept most in view. C.—The variations which appear between this work and the other parts of Scripture, are owing to the faults of transcribers; and, though they could not be satisfactorily explained, it would be rashness to condemn the author of inaccuracy, at this distance of time, when we know so little of those transactions. H.—Who calls in question the history of Alexander, though the different authors of it scarcely agree in one calculation of the number of troops, nations conquered, &c.? Yet the work before us is of far higher authority, as it was dictated by the Holy Ghost. C.—"Without it, a person would in vain pretend to understand the Scriptures." It is "an epitome of the Old Testament," and "explains many difficulties of the gospels." S. Jerom.—The author does not, however, seem to have designed to draw up an exact epitome, or to supply the deficiencies of other works. C.—The first nine chapters contain various genealogical histories. In the 10th, we have the election and death of Saul; and in the remainder of the first book, the transactions of David, (W.) till the year 2990, where the second book commences with the reign of Solomon, and brings us to the end of the captivity. A. M. 3468. C.

CHAP. I.

The genealogy of the patriarchs down to Abraham: The posterity of Abraham and of Esau.

ADAM, [a]Seth, Enos,
2 Cainan, Malaleel, Jared,
3 Henoc, Mathusale, Lamech,
4 Noe, Sem, Cham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, Thubal, Mosoch, Thiras.
6 And the sons of Gomer: Ascenez, and Riphath, and Thogorma.
7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.
8 The sons of Cham: Chus, and Mesraim, and Phut and Chanaan.
9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: Saba, and Dadan.
10 Now Chus begot [b]Nemrod: he began to be mighty upon earth.
11 But Mesraim begot Ludim, and Anamim, and Laabim, and Nephtuim,
12 Phetrusim also, and Casluim: from whom came the Philistines and Caphtorim.
13 And Chanaan begot Sidon, his first-born; and the Hethite,
14 And the Jebusite, and the Amorrhite, and the Gergesite,
15 And the Hevite, and the Aracite, and the Sinite;
16 And the Aradian, and the Samarite, and the Hamathite.
17 The sons of Sem: [c]Elam, and Assur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.
18 And Arphaxad begot Sale, and Sale begot Heber.
19 And to Heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jectan.
20 And Jectan begot Elmodad, and Saleph, and Asarmoth, and Jare,
21 And Adoram, and Huzal, and Decla,
22 And Hebal, and Abimael, and Saba,
23 And Ophir, and Hevila, and Jobab. All these are the sons of Jectan.
24 Sem, Arphaxad, Sale,
25 Heber, Phaleg, Ragau,
26 Serug, Nachor, Thare,
27 Abram, [d]this is Abraham.
28 And the sons of Abraham, Isaac and Ismahel.
29 And these are the generations of them. The first-born of [e]Ismahel, Nabaioth; then Cedar, and Adbeel, and Mabsam,
30 And Masma, and Duma, Massa, Hadad, and Thema,
31 Jetur, Naphis, Cedma: these are the sons of Ismahel.
32 And the sons of Cetura, Abraham's concubine, whom she bore: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. And the sons of Jecsan, Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomim.
33 And the sons [f]of Madian: Epha, and Epher, and

[a] Gen. ii. 7. and iv. 25. and v. 6. 9.—[b] Gen. x. 8.

[c] Gen. x. 22. and xi. 10.—[d] Gen. xi. 26.—[e] Gen. xxv. 13.—[f] Gen. xxv. 4.

CHAP. I. VER. 1. *Seth.* Prot. Sheth, Enosh, Kenan: but in Genesis they agree with us, which shews that the translator of the two books is different, and that there is a want of uniformity in the plan adopted by king James I. H.—The posterity of Cain is neglected, as it all perished in the deluge. C.

VER. 4. *Noe* begot *Sem, Cham*, and *Japheth.* (H.) See Gen. x. The author passes lightly over some of the descendants of the two latter, as he had David's genealogy principally in view.

VER. 6. *Riphath.* Heb. begins with D. C.—But the Prot. correct it (H.) according to the book of Gen. and the Sept. The two letters are very much alike.

VER. 7. *Dodanim.* Heb. has R, conformably to the Samar. copy of Genesis, and the Sept. translate the Rhodians. Yet Dodanim seems more accurate, (C.) and is retained by the Prot. H.

VER. 10. *Earth*, first establishing the monarchy of Babylon, and building the castle. D.

VER. 12. *Philistines*, a colony from Crete.

VER. 17. *Hus* and *Hul* were the immediate sons of Aram, as well as . . *Mosoch*, or Mes; (Gen. x. 23. C.) so that there seems to be here some transposition. D.

VER. 18. *Sale.* The Rom. Sept. omits v. 11 to 17, and v. 18 to 24, having only, (17) "The sons of Sem, Ailam and Assur; (24) and Arphaxad, Salu." H.—But the other copies here insert Cainan, as the father of Sale. See Gen. x. 24. C.—It is a matter of great doubt whether he ought not to be inserted. Lu. iii. H.

VER. 24. *Sem* begot *Arphaxad.* M.

VER. 32. *Concubine.* She was his lawful wife, but of an inferior degree, and such were called concubines. Ch.—She has the title of *wife*, Gen. xxv. 1.—*And the sons of Dadan*, &c. seems to be copied from Genesis, as the addition is not found in many Lat. MSS. no more than in the Heb. or Sept. C.

VER. 36. *And by.* This serves to explain the difficulty; as Thamna would otherwise seem to be a daughter of Eliphaz, though we know she was his concubine. Gen. xxxvi. 12.—H.—The Heb., Rom. Sept., Syr., and Latin, suppose

Henoch, and Abida, and Eldaa. All these are the sons of Cetura.

34 [a]And Abraham begot Isaac: and his sons were Esau and Israel.

35 The sons of [b]Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core.

36 The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.

37 The sons of Rahuel: Nahath, Zara, Samma, Meza.

38 The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan.

39 The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.

40 The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia and Ana. The son of Ana: Dison.

41 The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.

42 The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.

43 Now these are the kings that reigned in the land of Edom, before there was a king over the children of Israel: Bale, the son of Beor: and the name of his city was Denaba.

44 And Bale died, and Jobab, the son of Zare, of Bosra, reigned in his stead.

45 And when Jobab also was dead, Husam, of the land of the Themanites, reigned in his stead.

46 And Husam also died, and Adad, the son of Badad, reigned in his stead; and he defeated the Madianites, in the land of Moab: and the name of his city was Avith.

47 And when Adad also was dead, Semla, of Masreca, reigned in his stead.

48 Semla also died, and Saul, of Rohoboth, which is near the river, reigned in his stead.

49 And when Saul was dead, Balanan, the son of Achobor, reigned in his stead.

50 He also died, and Adad reigned in his stead: and the name of his city was Phau, and his wife was called Meetabel, the daughter of Matred, the daughter of Mezaab.

51 And after the death of Adad, there began to be dukes in Edom, instead of kings: duke Thamna, duke Alva, duke Jetheth,

52 Duke Oolibama, duke Ela, duke Phinon,

53 Duke Cenez, duke Theman, duke Mabsar,

54 Duke Magdiel, duke Hiram. These *are* the dukes of Edom.

CHAP. II.

The twelve sons of Israel. The genealogy of Juda, down to David. Other genealogies of the tribe of Juda.

AND [c]these are the sons of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,

2 Dan, Joseph, Benjamin, Nephthali, Gad, and Aser.

3 The sons of [d]Juda: Her, Onan and Sela. These three were born to him of the Chanaanitess, the daughter of Sue. And Her, the first-born of Juda, was wicked in the sight of the Lord, and he slew him.

4 [e]And Thamar, his daughter-in-law, bore him Phares and Zara. So all the sons of Juda, *were* five.

5 And the sons of Phares, were Hesron and Hamul.

6 And the sons also of Zara: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.

7 And the sons of [f]Charmi: Achar, who troubled Israel, and sinned by the theft of the anathema.

8 The son of Ethan: Azarias.

9 And the sons of [g]Hesron that were born to him: Jerameel, and Ram, and Calubi.

10 And Ram begot Aminadab; and Aminadab begot Nahasson, prince of the children of Juda.

11 And Nahasson begot Salma, the father of Booz.

[a] Gen. xxv. 19.—[b] Gen. xxxvi. 10.—[c] Gen. xxix. 32. and xxx. 5. and xxxv. 22.

[d] Gen. xxxviii. 3. and xlvi. 12.—[e] Infra iv. 1. Mat. i. 3.—[f] Jos. vii. 1.—[g] Ruth iv. 19.

that Thamna was the brother of Amalec; but the Alex. Sept. has, "Now Thamna, the concubine of Eliphaz, bore Amalec." Arab. "And Thamna, who was the concubine of Eliphaz, the son of Esau, bore him Amalec," which seems to be the true reading. Kennicott.—Heb. "And Timna and Amalek," (Prot. H.) which confounds the sense. Mariana. D.

VER. 38. *Seir*, not Esau, but the Horrite, (Gen. xxxvi. 20. M.) which is added in order to explain the origin of Thamna. D.

VER. 40. *Dison*. We must add Oolibama. Gen. xxxvi. 25.

VER. 41. *Hamram*. In Gen. *Hamdan*. Two letters have been mistaken since the Chaldee characters have been adopted. C.—On this occasion, we may briefly remark, 1. The most learned fathers have admitted such mistakes in Scripture: yet these are not to be corrected by each one's private judgment, but we must all abide by the determination of the Church, which is plainly appointed for our guide in the infallible word of God. 2. To obviate the objections of infidels, respecting the apparent contradictions of Scripture, particularly in these books, we must observe that many people and places had different names; 3. And those who had the same were really distinct. 4. Frequently also grandchildren, and those who have been adopted, are mentioned as the immediate offspring. 5. Some mysterious numbers are specified, as fourteen in the genealogy of Christ, though the history allows more. 6. Odd numbers are sometimes neglected. 7. Often a part is put for the whole, or on the contrary; as Christ is said to have been dead three days, though he was only one whole day and part of two others: and in the reigns of different kings, in the same year, the different parts are assigned to each, as a whole year. 8. Sometimes two reigned together, as Joathan ruled while Ozias was still living, (4 K. xv.) and so both reigns are sometimes counted, and, at other times, their respective years. 9. The interregnums are either omitted in calculations, or added to the years of the next ruler. 10. Only the years that a person governed well are sometimes noticed, as Saul is said to have reigned two years, (1 K. xiii.) though his administration continued much longer. Some of these rules may be applied to most of the scriptural difficulties, as the spirit of God could not dictate any falsehood. At the same time we must be forced to acknowledge that the Scriptures are *hard to be understood*, 2 Pet. i. 20. (W.) and iii. 16; and this may serve to exercise the genius, and to humble the pride of man. H.

VER. 43. *Israel*. The same remark had been made in Gen. xxxvi. 31. It is wonderful that the author of this work gives us no further information, when so many revolutions had since occurred. C.—But he might content himself with repeating the words of Moses. H.—The eight kings here specified must have reigned each 50 years, which is not impossible. David conquered the country under Adad.

VER. 48. *River*. Euphrates is commonly so designated. See Gen. x. 11. C. —Pagnin translates, "from the river Rohoboth." D.

VER. 50. *Mezaab*. It is unusual for the Scripture to mark so particularly the genealogy of a woman. We might translate the Heb. "a native, *or* who was a native of Mezaab," which is probably the same with Dizahab, "abundance of gold." Deut. i. 1. Mezaab signifies, "waters of gold," (C.) or "whose is gold," whence some infer that the woman was very rich, (Lyran) or had discovered the art of drawing gold thread. Abul.—It is more probably a proper name. M.

VER. 51. *Kings*. Heb. "Adad also died, and the dukes of Edom were duke Thamna, &c. H.—This, and the following names, designate the place of their residence. M.—The same forms of government prevailed in Idumea, as among the Hebrews, who had judges or dukes, then kings, and, after the captivity, dukes, till the time of the Machabees. T.

CHAP. II. VER. 1. *Israel*, "seeing, *or* valiant with God," was before called Jacob, or "a supplanter." Gen. xxxv. W.

VER. 2. *Aser*. They are not placed in the order of their birth. H.

VER. 3. *Her*. The crime for which he was punished is not specified in Scripture. C.—The Rabbins say that he was so enamoured of the beauty of his wife, that he treated her in the same manner as Onan did afterwards. Cassian viii. 11.—It is supposed that he was slain by a devil, (C.) like the (T.) impure husbands of Sarai. Tob. vi. 14. H.

VER. 6. *Zamri*, or Zabdi. Jos. vii. 1.—*Etham*. Similar names occur 3 K. iv. 30. But they seem to have been different persons.

VER. 7. *Achar*, alias Achan, (Josue vii. Ch.) which was his real name, as the former was given him (C.) in consequence of his having "troubled" Israel. D. —One letter may have been mistaken. W.—It may seem more probable that Achar, which appears invariably in the Vat. Sept. and Syriac, is the proper name. Kennicott.—*Anathema*, the thing devoted or accursed, viz., the spoils of Jericho. Ch.

VER. 10. *Ram*. He is commonly called *Aram*. But it is to be observed here, once for all, that it was a common thing among the Hebrews for the same person to have different names: and that it is not impossible among so many

12 And Booz begot Obed, and Obed begot Isai.
13 [a]And Isai begot Eliab, his first-born, the second Abinadab, the third Simmaa;
14 The fourth, Nathanael, the fifth Raddai,
15 The sixth, Asom, the seventh, David.
16 And their sisters were Sarvia, and Abigail. The sons of Sarvia: Abisai, Joab, and Asael; three.
17 And Abigail bore Amasa, whose father was Jether, the Ismahelite.
18 And Caleb, the son of Hesron, took a wife named Azuba, of whom he had Jerioth: And her sons were, Jaser, and Sobab, and Ardon.
19 And when Azuba was dead, Caleb took to wife Ephrata; who bore him Hur.
20 And Hur begot Uri, and Uri begot Bezeleel.
21 And afterwards Hesron went in to the daughter of Machir, the father of Galaad, and took her to wife, when he was threescore years old: And she bore him Segub.
22 And Segub begot Jair, and he had three and twenty cities in the land of Galaad.
23 And he took Gessur, and Aram, the towns of Jair, and Canath, and the villages thereof, threescore cities. All these *are* the sons of Machir, father of Galaad.
24 And when Hesron was dead, Caleb went in to Ephrata. Hesron also had to wife Abia, who bore him Ashur, the father of Thecua.
25 And the sons of Jerameel, the first-born of Hesron, were Ram, his first-born, and Buna, and Aram, and Asom, and Achia.
26 And Jerameel married another wife, named Atara, who was the mother of Onam.
27 And the sons of Ram, the first-born of Jerameel, were Moos, Jamin, and Achar.
28 And Onam had sons, Semei, and Jada. And the sons of Semei: Nadab and Abisur.
29 And the name of Abisur's wife was Abihail, who bore him Ahobban, and Molid.
30 And the sons of Nadab were Saled, and Apphaim. And Saled died without children.
31 But the son of Apphaim was Jesi: and Jesi begot Sesan. And Sesan begot Oholai.
32 And the sons of Jada, the brother of Semei, were Jether, and Jonathan. And Jether also died without children.
33 But Jonathan begot Phaleth, and Ziza. These were the sons of Jerameel.
34 And Sesan had no sons, but daughters: and a servant, an Egyptian, named Jeraa.
35 And he gave him his daughter to wife: and she bore him Ethei.
36 And Ethei begot Nathan, and Nathan begot Zabad.
37 And Zabad begot Ophlal, and Ophlal begot Obed,
38 Obed begot Jehu, Jehu begot Azarias,
39 Azarias begot Helles, and Helles begot Elasa,
40 Elasa begot Sisamoi, Sisamoi begot Sellum,
41 Sellum begot Icamia, and Icamia begot Elisama.
42 Now the sons of Caleb, the brother of Jerameel, *were* Mesa, his first-born, who was the father of Ziph: and the sons of Maresa, father of Hebron.
43 And the sons of Hebron, Core, and Thaphua, and Recem, and Samma.
44 And Samma begot Raham, the father of Jercaam, and Recem begot Sammai.
45 The son of Sammai, Maon: and Maon, the father of Bethsur.
46 And Epha, the concubine of Caleb, bore Haran, and Mosa, and Gezez. And Haran begot Gezez.
47 And the sons of Jahaddai, Regom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.
48 And Maacha, the concubine of Caleb, bore Saber, and Tharana.
49 And Saaph, the father of Madmena, begot Sue,

[a] 1 Kings xvi. 6. and viii. 9. and xvii. 12.

proper names, as here occur in the first nine chapters of this book, that the transcribers of the ancient Hebrew copies may have made some slips in the orthography. Ch.—*Juda.* Probably the first, appointed by Moses in the desert. Num. i. 7. and vii. 12.

VER. 11. *Salma.* Sept. have "Salmon," as it is written Ruth iv. 20. Mat. i. 4.

VER. 15. *Seventh.* Syriac and Arab. add, "Eliu, (C. xxvii. 18.) and the eighth David." It appears, in effect, that Isai had eight sons, and that David was the youngest. 1 K. xvi. 10. and xvii. 12. The Rabbins suppose that one was only adopted, namely, Jonathan, the son of Samma, noted for his prudence and valour. 2 K. xiii. 3. and xxi. 21. C.—One might die in his youth, and be therefore omitted, (T.) as he had done nothing memorable. D.—The Scripture does not always specify the full number. Abul.

VER. 16. *Sarvia.* The honour shewn to the sisters of David is unusual. The father of the three valiant children of Sarvia is no where specified.

VER. 17. *Ismahelite,* or more correctly, "Jethra, of Jezrahel;" (2 K. xvii. 25.) though the Heb. and Sept. in that place read "Israelite," which would be a trifling remark; and it is improbable that Isai would give his daughter to a descendant of Ismahel. C.—The person might, however, have resided among them. D.

VER. 18. *Caleb,* alias Calubi, v. 9. Ch. W.—He is different from Caleb, the son of Jephone.—*Took,* &c. Heb. "begot Azuba, Ischa, and Jerioth;" or rather with the Sept. "took to wife Gazuba and Jerioth." C.—Syr. and Arab. "Caleb had Jerioth by his wife Azuba." We know that the latter was his wife, (v. 19.) and this seems to be the true reading. As *ath* signifies "of or from," (Noldius) the Heb. only requires a small correction. As it stands at present, it means, "Caleb begot Azuba, a woman, (or wife) and Jerioth." Prot. supply, "begat *children* of Azuba, *his* wife, and *of* Jerioth." Kennicott.—*Her sons.* The original determines us to read *her,* instead of "*his,*" as *ejus* would as naturally be understood. If Jerioth was not the wife, she seems to have been the daughter of Caleb; as *Jaser,* &c. were his *sons.* H.

VER. 20. *Bezeleel,* the famous artist, (Ex. xxxi. 2. C.) or a different person. D.—The Rabbins, who confound Caleb with the son of Jephone, say that he espoused *Ephrata,* or Mary, the sister of Moses, when he was ten years old, that Ur and Uri had each a child at eight, and that Bezeleel began to work at the tabernacle before he was nine years old. Lyran.—But this is extravagant, and the Bezeleel here mentioned was of the family of Hesron. C.

VER. 21. *Machir,* grandson of Joseph, whose descendants occupied part of *Galaad,* (H.) of which he is styled the *father,* or prince. M.—The daughter of Machir was probably an heiress, and Segub dwelt with his mother's tribe. C.

VER. 23. *Aram.* Prot. add "with the towns of Jair from them," the former possessors; (H.) or Gessur assisted Aram (Syria) in attacking Israel, 4 K. x. 32. C.—*All these* villages. Prot. supply "*belonged to* the sons." Sept. "*were* of the sons." All these were dependencies of Machir, "prince" of Galaad; in which sense *father* is taken, v. 24. M.—*Sons* often denote nephews, &c. W.

VER. 24. *Hesron.* Perhaps it ought to be Azuba, v. 19. Heb. "and after Hesron was dead, in Caleb-ephrata, then Abia, the wife of Hesron, bore him a (posthumous) son, Ashur, the father of *those who dwelt at* Thecua. "He could not reside there himself no more than Caleb did at Bethlehem, which some, without proof, pretend was called Caleb-ephrata. The Sept. agree with the Vulg. They may signify that Caleb went to the town of Ephrata. But the son of Hebron certainly never resided at Bethlehem. C.

VER. 25. *And,* is not in Heb. *Achia,* which may also signify "her sister." Sept. "brother." Others take (C.) Achia to be the first wife of Jerameel. Jan

VER. 31. *Oholai,* a daughter, (v. 34. T.) unless this son died before his father. Vatab.

VER. 42. *Caleb,* or Calubi, v. 9. Ziph, Maresa, and Hebron, are the names of towns, as well as of men. The descendants of Mesa inhabited Ziph, and those of Maresa dwelt at Hebron. The same remark will hold good in other places, where the names of places are put for those who occupied them. C.—*And the sons.* Heb. "and of the sons of Maresa." Vat.—But it may be as well explained in the sense of the Vulg. Sept. "Marisa, his first-born. He was the father of Ziph, and the sons of Marisa, of the father of Hebron."—*Father.* Lit. "of the father," *patris Hebron.* H.

VER. 47. *Jahaddai.* His name occurs not before. Some suppose he was the son of Mosa: perhaps a verse may be lost, as the Syr. and Arab. pass over this and the two following verses.

VER. 49. *Achsa,* different from Axa, the grand-daughter of Jephone. Judg i. 12. H.—Both had daughters of the same name. D.

the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Achsa.

50 These were the sons of Caleb, the son of Hur, the first-born of Ephrata; Sobal, the father of Cariathiarim,

51 Salma, the father of Bethlehem, Hariph, the father of Bethgader.

52 And Sobal, the father of Cariathiarim had sons: He that saw half of the places of rest.

53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Sarites, and Esthaolites.

54 The sons of Salma, Bethlehem, and Netophathi, the Crowns of the house of Joab, and half of the place of rest of Sarai.

55 And the families of the scribes, that dwell in Jabes, singing and making melody, and abiding in tents. These are the Cinites, who came of Calor, (Chamath) father of the house of Rechab.

CHAP. III.

The genealogy of the house of David.

NOW [a] these were the sons of David, that were born to him in Hebron: the first-born, Amnon, of Achinoam, the Jezrahelitess; the second, Daniel, of Abigail, the Carmelitess;

2 The third, Absolom, the son of Maacha, the daughter of Tolmai, king of Gessur; the fourth, Adonias, the son of Aggith;

3 The fifth, Sephatias, of Abital: the sixth, Jethrahem, of Egla, his wife.

4 So six sons were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years.

5 [b] And these sons were born to him in Jerusalem: Simmaa, and Sobab, and Nathan, and Solomon, four of Bethsabee, the daughter of Ammiel,

6 Jebaar also, and Elisama,

7 And Eliphaleth, and Noge, and Nepheg, and Japhia,

8 And Elisama, and Eliada, and Elipheleth, nine.

9 All these *were* sons of David, beside the sons of the concubines: and they had a sister, Thamar.

10 And Solomon's son was Roboam: whose son, Abia, begot Asa. And his son was Josaphat,

11 The father of Joram: and Joram begot Ochozias, of whom was born Joas:

12 And his son, Amasias, begot Azarias. And Joathan, the son of Azarias,

13 Begot Achaz, the father of Ezechias, of whom was born Manasses.

14 And Manasses begot Amon, the father of Josias.

15 And the sons of Josias were, the first-born, Johanan, the second, Joakim, the third, Sedecias, the fourth, Sellum.

16 [c] Of Joakim was born Jechonias, and Sedecias.

17 The sons of Jechonias were Asir, Salathiel,

18 Melchiram, Phadaia, Senneser, and Jecemia, Sama, and Nadabia.

19 Of Phadaia were born Zorobabel and Semei. Zo-

[a] 2 Kings iii. 2.

[b] 2 Kings v. 14.—[c] Matt. i. 11.

VER. 50. *Caleb*, grandson of Calubi. Vatab. &c.—Sobal, his descendant, was prince of those who established themselves at Cariathiarim. C.—The Alex. Sept. seems rather to assert that he was son of Hur, as well as those who follow. "The sons of Hur . . Sobal . . Salomon, father of Baithlammon, father of Bethleem." But the editions vary. H.

VER. 52. *He that saw*, &c. The Latin interpreter seems to have given us here, instead of the proper names, the meaning of those names in the Hebrew. He has done in like manner, ver. 55, (Ch.) and in many other places. D.—Heb. "had sons, *haroe cha hamenuchoth*, (H.) or *Raia*, Roeh, (C. iv. 2,) and Chazi *of the canton* of Menuchat, near Gabaa. C. viii. 6. and Judg. xx. 43. Sept. mention Manocho. Jos. xv. 60.—We may also translate "the father of Cariathiarim, and prince of half Manuchat, had sons who peopled different cities." It seems too harsh to call a man "half the place of rest," or "seeing from the moiety of rest," though the Heb. has this literal signification. The Sept. give proper names, (C.) "Araa, Esei, Ammanith," (but v. 55, half of Manath) and the Prot. "Haroeh *and* half of the Manahathites." H.—Sobal left to his descendants half the country which he had quietly occupied.

VER. 53. *Kindred.* Sept. "Oumasphas." H.—*Esthaolites.* All these places were in Juda, (C.) or perhaps (H.) the two last in Dan, (M.) or occupied by both tribes. Abul. q. 8.

VER. 54. *Salma*, or Salmon's descendants, peopled Bethlehem, &c.—*Crowns.* Valiant heroes who assisted Joab to gain crowns. W.—Heb. "Hateroth," the house (Sept. Alex. of the house of Jobab) *of Joab;* (H.) perhaps the famous general who had land near Absalom's, on the frontiers of Ephraim, where Ataroth was situated.—*And half.* Heb. "half of the Manahethites." Prot. (H.) or "of Menuchat, towards Zarai." The author seems purposely to mention to whom the cities at first belonged, that the right owners might be reinstated in their possessions, at their return from Babylon. C.—This verse may specify six towns, Bethlehem and Netophat, (H.) Beth-Joab, Chatsi, Manachti, and Atsothi.

VER. 55. *Scribes*, learned in the law. M.—*Singing*, &c. The different professions of the Rechabites are here given, instead of proper names, (C.) which the Vat. Sept. retains—Thargathiim and Samathiim, Sochathim.—Heb. *Tirhathim*, "porters;" (Chal.) *Shimhathim*, "the obedient;" *Sucathim*, "the inhabitants of tents;" *Calor*, "the heat," as the Heb. *Chamath* (Prot. Hemath) signifies. The Cinites dwelt on the south of Juda, for which reason they are probably here mentioned, though some of them also inhabited *Jabes* Galaad, while the Rechabites dwelt in tents, (H.) and were perhaps employed as *porters* in the temple. C. Jer. xxxv. 5. 19.

CHAP. III. VER. 1. *Hebron*, during the seven years that he reigned there over Juda. M.—*Jezrahel*, a city of Juda, less noted than the one in Issachar.—*Daniel*, or Cheliab, 2 K. iii. 3.

VER. 2. *Aggith.* The mother of Adonias is styled Haggith elsewhere in the Vulg. H.

VER. 3. *His wife* also. T.—This title refers to all the preceding. Sanctius.

VER. 5. *Solomon* is put last, though the eldest, because his genealogy is to be continued. Some think that the three others were the sons of Urias, adopted by David, as Solomon styles himself an only son; (Prov. iv. 3.) but that only means singularly beloved, and an heir, (C.) as David had certainly another child by Bethsabee, who died in his infancy. T.—*Bethsabee.* Syr. and Arab. "Bersabee." Heb. "Bathshuah," all erroneously.—*Amniel*, or *Eliam*, (2 K. xi. 3.) as the same man had two names, (C.) or, in this instance, we must allow a transposition. H.

VER. 6. *Elisama*, or Elisua. C. xiv. 5. C.—Heb. substitutes Elishama and Eliphelet, and Nogah, the last name being "an evident corruption of Nepheg, and the two former being taken in too soon, and still repeated, "in their proper places." The Vat. Sept. is likewise interpolated, (2 K. v. 14, &c.) by the insertion of eleven names from another version, and two names are twice repeated, so that we have 24 sons of David instead of 11. Kennicott.

VER. 7. *Noge;* called Noga, (C. xiv. 6.) and omitted entirely in the book of Kings. Eliphaleth being twice mentioned in this book, has made some conclude, that David's first son of this name died in his youth; (C.) which may be said of Elisama also. Sa.

VER. 8. *Eliada*, or Elioda, (2 K. v. 16.) styled Baaliada, (C. xiv. 7. C.) as both have the same meaning, "God's, *or* the Lord's, knowledge." H.—*Nine*, excluding the children of Bethsabee. In 2 K. there are only seven, or, with the sons of Bethsabee, eleven. There must be a mistake in one place, unless the book of Kings only specifies those who were then alive. Vatab. C.

VER. 9. *The concubines.* The inferior wives. Ch.—Some of the preceding sons were born of such, v. 6, &c.—*Thamar.* She is the only one whose name is mentioned, but David had other *daughters.* 2 K. v. 13.

VER. 15. *Johanan*, who is not mentioned in 4 K. xxiii. and xxiv. Some think that he died young, (Tostat) or in battle with his father, against Pharao. Pradus.—*Joakim*, or Eliacim, possessed the throne after Joachaz, or *Sellum*, (C.) which name signifies "confusion," and was given to all the sons of Josias. S. Jer.—Then came Joachin and Sedecias, whose proper name was Matthanias. H. —Joakim is passed over by S. Mat. S. Jer. ib.

VER. 16. *Jechonias*, who is called also Joakim, (W.) and Cenias in Heb. Jer. xxii. 28. C.—Both the son and the grandson of Josias go under the name of Jechonias. Mat. i. 11. Barrad. i. 5. 16. M.—*Sedecias.* If this be the same with the king, *was born* must signify succeeded, as we know that Joakim was not the father of Sedecias. Grotius, &c.

VER. 17. *Asir*, means a "prisoner," so that we might translate, Heb. "and the sons of Jechonias, the prisoner, (at Babylon, 4 K. xxiv. 15.) were Salathiel." C.—Prot. "Assir, Salathiel his son." H.—Some think that the following were the adopted children, or successors of Jechonias; as S. Luke (iii. 27.) insinuates that Neri was the father of Salathiel, and Jeremias (xxii. 30.) seems to declare that Jechonias should have no children. But he means such as should sit on the throne, as he explains himself, and S. Matthew (i. 12.) expressly says, *Jechonias begot Salathiel.*

VER. 18. *Melchiram*, &c. born of Salathiel. C.—*Sama.* Sept. "Osamo and Nabadias." Prot. "Hosahama," &c. H.

VER. 19. *Phadaia*, called also Salathiel, (Mat. i. 12.) or these two brothers

robabel begot Mosollam, Hananias, and Salomith, their sister:

20 Hasaban also, and Ohol, and Barachias, and Hasadias, and Josabhesed, five.

21 And the son of Hananias, *was* Phaltias, the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechenias.

22 The son of Sechenias, *was* Semeia: whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Sephat, six in number.

23 The sons of Naaria: Elioenai, and Ezechias, and Ezricam, three.

24 The sons of Elioenai: Oduia, and Eliasub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

CHAP. IV.

Other genealogies of Juda and of Simeon, and their victories.

THE [a]sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal.

2 And Raia the son of Sobal, begot Jahath, of whom were born Ahumai, and Laad. These are the families of Sarathi.

3 And this *is* the posterity of Etom: Jesrahel, and Jesema, and Jedebos: and the name of their sister was Asalelphuni.

4 And Phanuel, the father of Gedor, and Ezar, the father of Hosa: these are the sons of Hur, the first-born of Ephrata, the father of Bethlehem.

5 And Assur, the father of Thecua, had two wives, Halaa and Naara.

6 And Naara bore him Oozam, and Hepher, and Themani, and Ahasthari: these are the sons of Naara.

7 And the sons of Halaa: Sereth, Isaar, and Ethnan.

8 And Cos begot Anob, and Soboba, and the kindred of Aharehel, the son of Arum.

9 And Jabes was more honourable than any of his brethren, and his mother called his name Jabes, saying: Because I bore him with sorrow.

10 And Jabes called upon the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.

11 And Caleb, the brother of Sua, begot Mahir, who was the father of Esthon.

12 And Esthon begot Bethrapha, and Phesse, and Tehinna, father of the city of Naas: These are the men of Recha.

13 And the sons of Cenez, were Othoniel, and Saraia. And the sons of Othoniel, Hathath, and Maonathi.

14 Maonathi begot Ophra, and Saraia begot Joab, the father of the valley of Artificers: for artificers were there.

15 And the sons of Caleb, the son of Jephone, were Hir, and Ela, and Naham. And the son of Ela, Cenez.

16 The sons also of Jaleleel, Ziph, and Zipha, Thiria, and Asrael.

17 And the sons of Esra: Jether, and Mered, and Epher, and Jalon, and he begot Mariam, and Sammai, and Jesba, the father of Esthamo.

18 And his wife, Judaia, bore Jared, the father of Gedor, and Heber, the father of Socho, and Icuthiel, the father of Zanoe. And these are the sons of Bethia, the daughter of Pharao, whom Mered took to wife.

19 And the sons of his wife Odaia, the sister of Naham, the father of Ceila, *were* Garmi, and Esthamo, who was of Machathi.

20 The sons also of Simon: Amnon, and Rinna, the son of Hanan, and Thilon. And the sons of Jesi: Zoheth and Benzoheth.

21 The sons of [b]Sela, the son of Juda: Her, the father of Lecha, and Laada, the father of Maresa, and the families of the house of them that wrought fine linen in the house of Oath.

[a] Gen. xxxviii. 3. and xlvi. 12. Supra ii. 4. Matt. i. 3.

[b] Gen. xxxviii. 5.

had each a son named Zorobabel. The grandson of Salathiel was called Abiud, and that of Phadaia, Mosollam, (M.) unless these were the same person. Sa.—Phadaia, son of Salathiel, and father of Zorobabel, left his son to the care of his brother Salathiel, who was therefore accounted the father of Zorobabel too. C.

VER. 21. *Son.* Heb. "sons of Hananias, Phaltias, and Jesacias, the sons of Raphias, the sons of Arnan, . . (22) the sons of Sechenias, Semeia, &c." But the Sept. and Syriac have read in a more intelligible manner, (C.) intimating that these people were lineally descended from each other, (H.) while the Heb. leaves us ignorant of the names of the sons of Rephaias, &c. C.

VER. 22. *Six.* Counting the father in the number. Ch.—Heb. *shisha*, or "six." Sixtus V. with several MSS. Gothic edit. &c. take it improperly for the name of a man. C.—Semeia and his five sons are attributed to Sechenias. W.—Others think that a name has been lost. Castal.

VER. 24. *Oduia*, the 12th from Zorobabel, which shews that this has been inserted since the time of Esdras, and that the author was very careful to preserve the genealogical tables, as it was not known from what family of the descendants of David the Messias should be born. C.—S. Matthew gives us a different genealogy. D. C.

CHAP. IV. VER. 1. *Charmi*, the great-grandson of Juda, by Zara and Zamri. Jos. vii. 1.—Junius takes him to be the same with Calubi, (C. ii.) father of *Sobal.* This seems to be transcribed from another ancient register of the family of Juda, and designed to shew where the principal men had resided. C.—Only the chiefs are specified. D.

VER. 2. *Sarathi*, who peopled Saraa. C.

VER. 3. *Posterity.* So all the ancient versions seem to have read *boni*, instead of the present Heb. *abi*, which literally means, "and these are the father of Etam." If words ever wanted sense, they do so here. Kennicott.—Etham is perhaps the name of a town. Malv.

VER. 7. *Ethnan.* Some would insert "and Cos," to connect this with the following.

VER. 8. *Cos.* Perhaps (C.) the same with Cenez, v. 13. T.

VER. 9. *Jabes.* That is, *sorrowful.* Ch.—There seems to be something wanting, as we are not informed who were the brethren of Jabes. C.—This name he received from his mother, while his father, Cos, called him Othoniel. E.

VER. 10. *For.* To reward his piety and vow. Othoniel obtained Cariathsepher, and Axa, the daughter of Caleb. Jos. xv. 17. C.—Jabes imitated holy Jacob, (Gen. xxviii.) and both desired temporal blessings, for their advancement in virtue. W.

VER. 11. *Caleb.* Heb. "Celub," different both from Calubi and the son of Jephone, v. 15. C.—*Brother*, &c. Sept. "father of Ascha," which would seem to make him the same with the latter.

VER. 12. *City.* Heb. "Hir-Nachash." H.—The latter term denotes "copper or a serpent." We know not where this city was situated, no more than Recha. C.

VER. 13. *Othoniel*, first judge. H.—He was brother, or rather cousin, of Caleb. See Jos. xv. 17.

VER. 14. *Artificers.* Heb. *Charashim*, which means various sorts of "workmen," (C.) or "father (prince. M.) of Ge-Harasim, for," &c. C.—Under this lord the artificers dwelt who built the temple. W.

VER. 15. *Caleb*, so memorable (C.) for his fidelity. Num. xii. 30. and xxxii. 12. H.

VER. 18. *Judaia*, a second wife, of his own nation. By the first, from Egypt, Mered had Miriam, &c. Some words seem to be lost, which render it doubtful to whom Judaia was married.

VER. 19. *Odaia*, perhaps the same with Judaia, (C.) as the Sept. read.—*Who was.* Heb. and Sept. "Machatha," (H.) a place to the north of Basan, far from the limits of Juda, whence we should, perhaps, read Menuchat, as C. ii. 52. 54.

VER. 21. *Her.* Hitherto we have seen the possessions of the descendants of Phares. Those of Her inhabited the country rendered famous by the exploit of Samson with the jaw bone. Judg. xv. 9. C.—The first-born of Sela was called *Her*, after his unfortunate uncle. Gen. xxxviii. 7. H.—*That wrought.* Sept. take it for a proper name, "Ebdath." Heb. Beth-habodath habuts, "the house of the byssus, or fine linen manufacturers in *Beth-Ashbāah.*" (H.) which is, perhaps, the same with Beersabee, "the well of swearing." Gen. xxi. 31. C.

22 And He, that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old.

23 These are the potters, and they dwelt in Plantations and Hedges, with the king for his works, and they abode there.

24 The sons of [a]Simeon: Namuel, and Jamin, Jarib, Zara, and Saul:

25 Sellum his son, Mapsam his son, Masma his son.

26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son.

27 The sons of Semei were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda.

28 And they dwelt in Bersabee, and Molada, and Hasarsuhal,

29 And in Bala, and in Asom, and in Tholad,

30 And in Bathuel, and in Horma, and in Siceleg,

31 And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of David.

32 Their towns also *were* Etam, and Aen, Remmon, and Thochen, and Asan, five cities.

33 And all their villages round about these cities as far as Baal. This was their habitation and distribution of their dwellings.

34 And Mosabab, and Jemlech, and Josa, the son of Amasias,

35 And Joel, and Jehu, the son of Josabia, the son of Saraia, the son of Asiel,

36 And Elioenai, and Jacoba, and Isuhaia, and Isaia, and Adiel, and Ismiel, and Banaia;

37 Ziza also, the son of Sephei, the son of Allon, the son of Idaia, the son of Semri, the son of Samaia.

38 These were named princes in their kindreds, and in the houses of their families were multiplied exceedingly.

39 And they went forth to enter into Gador, as far as the east side of the valley, to seek pastures for their flocks.

40 And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before.

41 And these, whose names are written above, came in the days of Ezechias, king of Juda: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.

42 Some also of the children of Simeon, five hundred men, went into Mount Seir, having for their captains, Phaltias, and Naaria, and Raphaia, and Oziel, the sons of Jesi:

43 And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

CHAP. V.

Genealogies of Ruben and Gad: their victories over the Agarites: their captivity.

NOW the sons of Ruben, the first-born of Israel, (for he was his first-born: but forasmuch as [b]he defiled his father's bed, his first birth-right was given to the sons of Joseph, the son of Israel, and he was not accounted for the first-born.

2 But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birth-right was accounted to Joseph.)

[a] Gen. xlvi. 10.

[b] Gen. xxxv. 22. and xlix. 4

Oath. The Latin word *juramenti*, might be retained here, as well as *Calor.* C. ii. 55. See 2 K. xxi. 19. Sept. read, "Esoba," as the proper name of a place. H.

VER. 22. *He, that made,* &c. viz. *Joazim,* the meaning of whose name in Hebrew, is, *he that made the sun to stand.* In like manner the following names, *Lying,* (Cozeba) *Secure,* (Joash) and *Burning,* (Saraph) are substituted in place of the Hebrew names of the same signification. Ch.—The first etymology is not perfectly accurate, as Jokim means simply, "he made to stand;" Jachin, the pillar which Solomon erected, has the same import. H.—Some injudicious person seems to have placed *the sun* in the margin, whence it has crept into the text. T.—It might be occasioned by the fable of the Rabbins, who assert (H.) that Elimelech wrought the like miracle as Josue, to convince the people of Bethlehem of the necessity of being converted; but, finding them incorrigible, denounced a famine, which forced him to retire with his family into the country of Moab. S. Jer. Trad. &c.—Elimelech died in that country; but these four descendants of Sela retired, probably, along with him, and returned afterwards to *Lehem,* or Bethlehem, as it is customary to omit a part of a word. T.—This town was peopled by different branches of Juda's family, v. 4, and C. ii. 54. C. —*Lahem,* &c. Sept. seem to leave the original terms: "he made them return to Abedderim Athoukiim."—*Who returned,* is also left as a proper name by the Prot. (H.) &c. "And Jasubi Lehem." Vat. M.—It is not easy to decide, when the Hebrew words should be translated.—*Old.* Heb. "and ancient words;" (H.) records, shewing where these families resided, (C.) unless this be also the name (H.) of a place. Sept.

VER. 23. *Potters.* Heb. *yotserim,* may also designate some family, as it seems improbable that the *princes,* in Moab, should be reduced to so mean a condition. But we have many examples of such a fall; (H.) and it is supposed, that these descendants of Sela were employed by the *king* of Babylon, at Nethaim and Gadera. C.—*Hedges.* These are the proper names of the places where they dwelt. In Hebrew, *Netahim* and *Gedera.* Ch.—Sept. "Ataim and Gadera." H. —The correct Roman edition of the Vulg. prints these words, *plantationibus et Sepibus,* with large letters, to imply as much. M.—*King;* David. Sa. M.— Many of the tribe of Juda attended David, while he was forced to flee before Saul, and to hide himself in unfrequented places. Some of them might be these *Yotserim,* or they might follow the profession of *potters.* H.—"With the king they were powerful in his kingdom, and dwelt there." Sept. H.—The Vulg. often gives the meaning of proper names. D.

VER. 24. *Namuel,* or Jamuel. Gen. xlvi. 10.—*Jarib;* perhaps the same with Sohar, (M.) unless the latter be Zara, or Zare. Num. xxvi. 12. These genealogies seem different; but the same person (C.) might have many names. D.

VER. 27. *Juda,* probably, not even in the following cities, which they inhabited along with them. This tribe of Simeon was always the weakest, and kept close to Juda. See Num. xxvi. 14.

VER. 30. *Bathuel* appears to be the same with Bethulia. Judith vi. 7. C.

VER. 31. *David,* who had Siceleg given to him, 1 K. xxvii. 6. H.—After the schism, Juda straitened the tribe of Simeon; so that it was forced to seek for other habitations in Gador, under Ezechias, v. 39, &c. C.—It could no longer reside among those of the tribe of Juda, (D.) and acknowledge another king. H.

VER. 33. *Baal,* or Ballath. Jos. xix. 1.—*Distribution.* Heb. and Sept. "and their genealogy." M.—Καταλόγισμος, may as well have the former signification, "their class;" (H.) though the sequel seems to determine it in the latter sense. D.

VER. 34. *Mosabab.* This and the following princes joined their forces, to conquer fresh territories from Gador, (H.) or Gadara, near Joppe, (Strabo xvi.) which had been long in the possession (H.) of the Egyptians, (v. 40. C.) or Philistines. Malvenda.

VER. 40. *Cham.* It is not certain that the Philistines, who came from the country of the Casluim, were descendants of Mezraim. Gen. x. 14. But it is very clear that the Egyptians sprung from Cham. Ps. lxxvii. 51.

VER. 41. *Inhabitants.* Sept. "and the Mineans." Heb. *meyenim,* "the inhabitants of Maon," in Arabia. See Judg. x. 11. Syr. and Arab. "the fountains."

VER. 42. *Jesi;* perhaps Asaia, by the transposition of one letter; (v. 36. C.) or these chiefs were remote descendants of Jesi, v. 20. H.—The expedition probably took place about the same time as the preceding, to avoid the attack of the Assyrians, or of Juda, by retiring farther into Arabia. C.

VER. 43. *Escape* the arms of Saul, or of David. D.—*Day.* It seems, therefore, that they escaped captivity, having abandoned their own country; or this was taken from a record, which had been made before that event, and is here inserted by Esdras; though, when he wrote, these Simeonites might have experienced the fate of their brethren, who were led captives in the 6th year of Ezechias. H.

CHAP. V. VER. 1. *First-born.* Gen. xlix. 4. W.—He gives this reason for not beginning with him. C.—*And he.* Prot. "and the genealogy is not to be reckoned after the birth-right." H.

VER. 2. *Accounted to Joseph,* viz. as to the double portion, which belonged to the first-born: but the princely dignity was given to Juda, and the priesthood to Levi. Ch.—Yet it is not certain that the latter dignity formed a part of the birth-right, (Gen. xxv. 31.) and the author takes no notice of it. C.—The double portion seems to have been all the privilege. Deut. xxi. 17. Sept. "the

3 The sons then [a]of Ruben, the first-born of Israel, were Enoch, and Phallu, Esron, and Charmi.

4 The sons of Joel: Samai his son, Gog his son, Semei his son,

5 Micha his son, Reia his son, Baal his son,

6 Beera his son, whom Thelgathphalnasar, [b]king of the Assyrians, carried away captive, and he was prince in the tribe of Ruben.

7 And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel, and Zacharias.

8 And Bala, the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer, as far as Nebo, and Beelmeon.

9 And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

10 And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country that looketh to the east of Galaad.

11 And the children of Gad dwelt over-against them in the land of Basan, as far as Selcha:

12 Johel, the chief, and Saphan, the second: and Janai, and Saphat, in Basan.

13 And their brethren, according to the houses of their kindreds, *were* Michael, and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, seven.

14 These were the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesesi, the son of Jeddo, the son of Buz.

15 And their brethren, the sons of Abdiel, the son of Guni, chief of the house, in their families.

16 And they dwelt in Galaad, and in Basan, and in the towns thereof, and in all the suburbs of Saron, unto the borders.

17 All these were numbered in the days of Joathan, king of Juda, and in the days of Jeroboam, king of Israel.

18 The sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields, and swords, and bending the bow, and trained up to battles, four and forty thousand, seven hundred and threescore, that went out to war.

19 They fought against the Agarites: but the Itureans, and Naphis, and Nodab

20 Gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon God in the battle: and he heard them, because they had put their faith in him.

21 And they took all that they possessed, of camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls.

22 And many fell down slain: for it was the battle of the Lord. And they dwelt in their stead till the captivity.

23 And the children of the half tribe of Manasses possessed the land, from the borders of Basan unto Baal, Hermon, and Sanir, and Mount Hermon; for their number was great.

24 And these were the heads of the house of their kindred, Epher, and Jesi, and Eliel, and Esriel, and Jeremia, and Odoia, and Jediel; most valiant and powerful men, and famous chiefs in their families.

25 But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Phul, [c]king of the Assyrians, and the spirit of Thelgathphalnasar, king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Lahela, and to Habor, and to Ara, and to the river Gozan, unto this day.

CHAP. VI.

The genealogies of Levi, and of Aaron: the cities of the Levites.

THE [d]sons of Levi were, Gerson, Caath, and Merari.

2 The sons of Caath: Amram, Isaar, Hebron, and Oziel.

[a] Gen. xlvi. 9. Exod. vi. 14. Num. xxvi. 5.—[b] 4 Kings xv. 29.

[c] 4 Kings xv. 19. and 29.—[d] Gen. xlvi. 11. Infra xxiii. 6.

blessing *or* gift was Joseph's." Heb. also does not specify *princes*, but "the leader," (H.) the Messias, (Syr. &c.) and kings, from David till the captivity. C. Gen. xlix. 4. W.

VER. 4. *Joel.* It does not appear whether he was the son of the last, or of Henoch.

VER. 6. *Beera.* This tribe continued to have princes of their own, after the division of the kingdom. Beera was in power when Thelgathphalnasar, or Theglathphalasar, took five tribes into captivity. 4 K. xv. 29. Only twelve generations are mentioned to fill up about 750 years, from the leaving of Egypt. C.—But Enoch must have lived much sooner, as the Israelites continued in that country at least 215 years. The princes are probably not all specified, as on other occasions. H.

VER. 7. *Families*, when they were led captive into Assyria; (M.) or before, when the tribe was in a most flourishing condition.—*Princes.* Heb. and Sept. "prince."—*Jehiel.* Sept. "Joel," v. 4.

VER. 8. *And.* So Heb. &c. as if he was one of the princes. But the Vulg. seems to begin a new sentence, *Porro*, "now Bala." The possessions of this man must have been very extensive, from the Euphrates till (H.) Baal-meon, within nine miles of Hesebon, (Eus.) almost (C.) as far as the Jordan. T.—Bala, or his descendants, extended their conquests as far as the Euphrates, which had been promised to Israel; and, under Saul, conquered the *Agarites*, who sprung from Agar. Syr. &c. "the Arabs of Sacca," or the Scenites, "dwelling under *tents*," and inhabiting the Desert Arabia. The details of this war are probably given, v. 19, &c. C.

VER. 9. *Cattle*, for which reason they desired to have this country. Num. xxxii. 4. M.

VER. 11. *Selcha*, not far from the Jabok. Deut. iii. 10. C.

VER. 12. *Chief*, (*in capite.*) Sept. "first-born." H.—This list was made under Joathan, king of Juda, when Joel was at the head of the tribe of Gad. C.—*Basan*, the capital city, v. 16. Sa. M.

VER. 15. *And*, &c. Heb. also. "Achi, son of Abdiel."—*Chief*, like the preceding, each in their respective *families*. C.—They were relations (H.) of the same tribe. M.

VER. 16. *Saron*, in Basan; (Jos. xii. 18.) different from those vallies near Joppe, (C.) and between Thabor and Tiberias. Euseb.

VER. 17. *Israel.* Jeroboam II. had been dead two years before Joathan was born: unless some of the numbers be incorrect; which seems very probable. 4 K. xv. 5. Yet these registers might be made at different times, and one, perhaps, under Jeroboam I. as when any war seemed to threaten, the number of soldiers was to be known. C.—It does not appear why the king of Juda is mentioned, as the people were not under his dominion, unless (H.) he was contemporary with Jeroboam II. as some assert. M.—Yet the following expedition seems to have taken place while Israel was still faithful to God. (H.) *By faith they overcame kingdoms.* Heb. xi. W.

VER. 19. *But*, &c. Heb. "and Jetur, &c. (20) and they were helped by God against them." H.—Sept. "they prevailed over them, and the Agarites," &c. The ancient, or higher Iturea, lay between Hermon and Manasses; but the lower, which Josephus includes under this name, took in the deserted possessions of that half tribe. C.—The former (H.) extended from Jordan by Libanus, to the mountains of Tyre. M.—*And Naphis*, sons of Ismael. Gen. xxv. 13. H.

VER. 22. *Lord.* Very dreadful, and in obedience to God's orders.—*Captivity*, v. 6. C.

VER. 23. *Basan*, which belonged to Gad. H.—In Josue (xvii. 5.) Basan and Galaad seem to be given to Manasses; but the former there denotes all the level country, from the Jabok to the Jordan, as Galaad is put for the mountains on the East. C.—*Great.* It would take thirty hours to travel from the torrent Jabok to Baal Hermon. Adric. M.

VER. 26. *Assur.* These princes were scourges in the hand of God, to punish the guilty. H.—The former forced Israel to pay tribute; the latter carried many into captivity, 4 K. xv. 19. 29. and xvi. 7. C.—*Lahela*, or Hala and Haber, cities watered by the river Gozan.—*Ara;* perhaps Rages. Tob. i. 16, &c. D.

CHAP. VI. VER. 1. *Levi.* The genealogy of the Levites is given with more

3 The children of Amram: Aaron, Moses, and Maria. The sons of Aaron: Nadab and Abiu, Eleazar and Ithamar.

4 Eleazar begot Phinees, and Phinees begot Abisue;

5 And Abisue begot Bocci, and Bocci begot Ozi;

6 Ozi begot Zaraias, and Zaraias begot Merajoth;

7 And Merajoth begot Amarias, and Amarias begot Achitob;

8 And Achitob begot Sadoc, and Sadoc begot Achimaas;

9 Achimaas begot Azarias, and Azarias begot Johanan;

10 Johanan begot Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem.

11 And Azarias begot Amarias, and Amarias begot Achitob;

12 And Achitob begot Sadoc, and Sadoc begot Sellum;

13 Sellum begot Helcias, and Helcias begot Azarias;

14 Azarias begot Saraias, and Saraias begot Josedec.

15 Now Josedec went out, when the Lord carried away Juda, and Jerusalem by the hands of Nabuchodonosor.

16 So the sons [a] of Levi were, Gerson, Caath, and Merari.

17 And these are the names of the sons of Gerson: Lobni and Semei.

18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel.

19 The sons of Merari: Moholi and Musi. And these are the kindred of Levi according to their families;

20 Of Gerson; Lobni, his son, Jahath, his son, Zamma, his son,

21 Joah, his son, Addo, his son, Zara, his son, Jethrai, his son.

22 The sons of Caath: Aminadab, his son, Core, his son, Asir, his son,

23 Elcana, his son, Abiasaph, his son, Asir, his son,

24 Thahath, his son, Uriel, his son, Ozias, his son, Saul, his son.

25 The sons of Elcana: Amasai, and Achimoth,

26 And Elcana. The sons of Elcana: Sophai, his son, Nahath, his son,

27 Eliab, his son, Jeroham, his son, Elcana, his son;

28 The sons of Samuel: the first-born, Vasseni, and Abia.

29 And the sons of Merari: Moholi, Lobni, his son. Semei, his son, Oza, his son,

30 Samaa, his son, Haggia, his son, Asaia, his son.

31 These are they, whom David set over the singing men of the house of the Lord, after that the [b] ark was placed:

32 And they ministered before the tabernacle of the testimony with singing, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order in the ministry.

33 And these are they that stood with their sons, of the sons of Caath, Heman, a singer, the son of Joel, the son of Samuel,

34 The son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,

35 The son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,

36 The son of Elcana, the son of Johel, the son of Azarias, the son of Sophonias,

37 The son of Thahath, the son of Asir, the son of Abiasaph, the son of Core,

38 The son of Isaar, the son of Caath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, Asaph, the son of Barachias, the son of Samaa,

[a] Exod. vi. 16.

[b] 2 Kings vi. 1. and 17. A. M. 2959, A. C. 1045.

exactitude than any of the preceding. Caath formed two branches, 1. the priests, descended from Aaron; 2. all his other children, who were simply Levites. C. —Hence they are placed after the priests. M.

VER. 2. *Isaar*, or Aminadab, v. 22.

VER. 3. *Abiu.* These died without children. The genealogy of *Eleazar* is given, as his family enjoyed the pontificate a long time, while that of *Ithamar* is neglected, (C.) as only Heli and a few others were raised to that dignity. H.

VER. 4. *Eleazar.* The nine following generations to Sadoc may be immediate. D.

VER. 5. *Abisue.* He is mentioned no where else. Josephus (v. ult.) calls him Abiezer. C.—Many of these high priests were very obscure. M.—*Ozi*, after whom Heli is supposed to have reigned, so that Zaraias and the three following were excluded, (C.) while Heli, and four of the same family of Ithamar, were acknowledged as high priests. T.—Abiathar was then forced to give place to Sadoc, (3 K. ii. 26. H.) whose family was in power at the captivity, v. 15. T.—Nicephorus (ii. 4.) and Josephus (x. 11.) mention other high priests besides these. W.

VER. 9. *Azarias.* Perhaps the same who is called Amarias, (2 Par. xix. 11.) as *Johanan* is probably the illustrious Joiada, 4 K. xi. 4.

VER. 10. *This* may refer to either. C.—The Holy Ghost gives an encomium to Joiada, for re-establishing the divine worship, (Junius) or to Azarias, for withstanding the impious attempt of king Osias. E. T. &c. 2 Paral. xxvi. 17. M.

VER. 12. *Sellum*, or Mosollam. C. ix. 11. C.

VER. 15. *Went out*, into captivity, while his father was slain. 4 K. xxv. 18. More than 22 priests would be requisite to fill up near 900 years. See Salien.

VER. 16. *Gerson.* Heb. here reads Gersom, though it had Gerson before, v. 1.

VER. 18. *The*, &c. This verse is repeated from v. 2. as the author is now going to continue the genealogy of the Levites, in their natural order, (H.) to Samuel. D.

VER. 20. *Jahath.* See v. 42, 3.—*Zamma* springs from Semei, Jeth, Gerson, and has a son named Ethan, who has Adaia; as Zara begot Athanai, v. 41. Almost all these names are rather different.

VER. 22. *Asir.* While Core perished, his children were preserved. Num. xvi. 30. and xxvi. 11. H.

VER. 23. *Asir.* This name seems superfluous, (v. 36. Ex. vi. 24. C.) perhaps taken from the preceding verse. H.—The two former were sons of Core, v. 25. 37. C.

VER. 26. *Sophai, Nahath*, and *Eliab*, are called Suph, (H.) Thohu, (v. 34. C.) and Eliel. H.—Sophai may be a surname of Elcana. Poole. D.

VER. 27. *Elcana, his son.* It seems necessary to supply, "Samuel, his son," (H.) as he descended from the 3d Elcana. D.

VER. 28. *Vasseni.* Some Latin copies subjoin "Joel," who was the first-born, (v. 33.) La Haye.—Vasseni means, "and the second;" which can hardly be considered as the name of the eldest son, though some have taken it as such, in like manner as they have explained *six*. C. iii. 22. But then the v ought at least to be omitted, (C.) as it is in the Vat. and Alex. Sept. "Sani and Abia." H.—Other editions insert "Joel," with the Syr. and Arab. C.—This person had therefore either two names, or Joel has been omitted, and we should translate "Joel and the second, Abia." M.—These brothers acted so ill as judges, that the people took occasion to demand a king. 1 K. viii. 3.

VER. 31. *The singing.* Heb. "the hands *or* places of the canticle," the two tribunes on each side of the altar. Heman presided over the band in the middle, while Asaph directed those on the right, and Ethan those on the left, v. 33. 39. and 44. C.—*Placed.* Heb. "rested," as before David's time it had been carried about. He erected a tabernacle for it on Sion, and directed the Levites to attend in order, (C. xxv.) so that some should be present every day (M.) to honour God, both by instruments and vocal music, while the priests performed their sacred functions with the utmost decency.

VER. 33. *Heman.* Some families among the Levites were more distinguished than the rest, having authority to regulate the singers, and to give the tune. Hence many psalms are addressed to these masters of music. Yet from those titles we cannot surely infer that those psalms were composed by Asaph, &c. C.

VER. 34. *Eliel.* Many of the genealogies do not seem to agree in these first 10 chapters, as some more obscure names have been passed over, (M.) or the people had different names, or, through the fault of transcribers, some alteration has taken place, which could hardly be avoided, without a constant miracle. H.

VER. 39. *Brother*, or relation, though the family of Gerson. He also followed the same profession as Ethan did, v. 44.

40 The son of Michael, the son of Basaia, the son of Melchia,
41 The son of Athanai, the son of Zara, the son of Adaia,
42 The son of Ethan, the son of Zamma, the son of Semei,
43 The son of Jeth, the son of Gerson, the son of Levi.
44 And the sons of Merari, their brethren, *stood* on the left hand, Ethan, the son of Cusi, the son of Abdi, the son of Maloch,
45 The son of Hasabia, the son of Amasia, the son of Helcias,
46 The son of Amasai, the son of Boni, the son of Somer,
47 The son of Moholi, the son of Musi, the son of Merari, the son of Levi.
48 Their brethren also, the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord.
49 But Aaron and his sons offered burnt-offerings upon the altar of holocaust, and upon the altar of incense, *and were* for every work of the holy of holies: and to pray for Israel, according to all that Moses, the servant of God, had commanded.
50 And these are the sons of Aaron: Eleazar, his son, Phinees, his son, Abisue, his son,
51 Bocci, his son, Ozi, his son, Zarahia, his son,
52 Meraioth, his son, Amarias, his son, Achitob, his son,
53 Sadoc, his son, Achimaas, his son.
54 And these are their dwelling places by the towns and confines; to wit, of the sons of Aaron, of the families of the Caathites: for they fell to them by lot.
55 And they gave them Hebron, in the land of Juda, and the suburbs thereof round about:
56 But the fields of the city, and the villages, to Caleb, son of Jephone.
57 And to the sons of Aaron they gave *of* the cities for refuge, Hebron and Lobna, and the suburbs thereof;
58 And Jether, and Esthemo, with their suburbs, and Helon, and Dabir, with their suburbs:
59 Asan also, and Bethsemes, with their suburbs.
60 And out of the tribe of Benjamin: Gabee, and its suburbs, Almath, with its suburbs, Anathoth also with its suburbs: all their cities throughout their families, were thirteen.
61 And to the sons of Caath, that remained of their kindred, they gave out of the half tribe of Manasses, ten cities in possession.
62 And to the sons of Gerson, by their families, out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the tribe of Manasses, in Basan, thirteen cities.
63 And to the sons of Merari, by their families, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.
64 And the children of Israel gave to the Levites the cities, and their suburbs:
65 And they gave them by lot, out of the tribe of the sons of Juda, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin, these cities, which they called by their names,
66 And to them, that were of the kindred of the sons of Caath, [a] and the cities in their borders were of the tribe of Ephraim.
67 And they gave *of* the cities of refuge, Sichem, with its suburbs, in Mount Ephraim, and Gazer, with its suburbs,
68 Jecmaan also, with its suburbs, and Bethhoron, in like manner;
69 Helon also, with its suburbs, and Gethremmon, in like manner:
70 And out of the half tribe of Manasses, Aner, and its suburbs, Baalam, and its suburbs: to wit, to them that were left of the family of the sons of Caath.
71 And to the sons of Gersom, out of the kindred of the half tribe of Manasses, Gaulon, in Basan, and its suburbs, and Astharoth, with its suburbs.
72 Out of the tribe of Issachar, Cedes, and its suburbs, and Dabereth, with its suburbs,
73 Ramoth also, and its suburbs, and Anem, with its suburbs.

[a] Josue xxi. 21.

VER. 44. *Ethan* is also called Idithun (C. xxv. 1. 8.) in the Psalms. C.
VER. 48. *Brethren.* All the other Levites, who were not Cantors. M.
VER. 49. *Offerings*, which is here the meaning of *incensum;* as "incense" was not burnt on this altar, but only victims. Ex. xxix. 13.
VER. 53. *Sadoc.* By God's ordinance Heli had been appointed. But the dignity still subsisted in Aaron's family. W.—*Achimaas*, who was pontiff in the days of Solomon. This genealogy had been brought down to the Captivity, (v. 3, &c.) which shews that the author gives extracts from different records.
VER. 55. *Suburbs*, or 2000 cubits round the city. See Jos. xx. and xxi. C.
VER. 57. *Of*, is not authorized by the Vulg. *civitates*, but is added, to signify that all these 13 cities were not thus privileged. H.—There were only six cities of refuge, of which *Hebron* was one. See Jos. xx. 7. C. M.—Prot. "And to the sons of Aaron they gave the cities of Juda, *namely*, Hebron, *the city of* refuge." But "such a licence to insert words at pleasure, cannot be allowed." Heb. lit. "they gave cities of Hebrew refuge, Hebron," &c. The "sense absolutely disallows the word *Judah*," which is omitted, (Jos. xxi. 13.) as well as in some Heb. MSS. in the Bamberg and Complut. editions, and in those of Jablonski and Michaelis.—*Hari*, "cities," ought to be *hir*, "a city," as only one is meant. We should also add with the Arab. and Syriac, and the parallel passage in Josue, "and her suburbs," after Hebron. Kennicott.—"Juda" is not found in the Sept. &c.: and Buxtorf acted with little wisdom, when he thought he had sufficiently answered Capellus, by observing that the Masora declared the word to be authentic. *Anticrit.* It is a great misfortune that most of the printed Heb. editions have been given under such influence; and that the Masorets have defaced so many MSS. by their corrections. H.—Hence they probably burnt all the first edition of Naples, 1487, except part of a single copy, comprising the Cethubim given to Eton college by Dr. Pellet, which omits the word Juda. Kennicott. Dis. i. p. 520-2.
VER. 59. *Asan*, perhaps Jethnan, or Ain. Jos. xv. 23. and xxi. 15. Syriac adds Ethra. C.—*Bethsemes.* Sept. Alex. subjoins, "Baither and its suburbs." H.—All these cities were in the tribes of Juda and of Simeon. M.
VER. 60. *Almath.* Jos. *Almon.*—*Thirteen;* but Geta and Gabaon are not here expressed. Jos. xxi. 16. 17. C.—Sept. Alex. inserts, "Labee," before, and "Anchos, with its suburbs," after Anathoth, thus making 14; but these additional cities were not sacerdotal. H.
VER. 61. *Out of.* We may supply, "the tribe of Dan, Ephraim, &c." as only two cities belonged to Manasses. Jos. xxi. 25. C.—Double that number was taken from the two other tribes. M.
VER. 65. *Them.* The priests, v. 54. D.—*Names.* Some being styled of the priests, (C.) others of the Levites, (M.) whose dominion was thus asserted. C.
VER. 66. *The cities*, or rather "some cities," as all were not in the tribe of Ephraim. H.
VER. 67. *Of the.* Lit. "cities to flee to, (*or* of refuge) Sichem," (H.) which might induce some to suppose that all these cities were of this description; but, in reality, only Sichem had that privilege. C.—Sept. is liable to the same ambiguity. See v. 57. (H.) Jos. xx. 7. and xxi. 21.
VER. 68. *Jecmaan*, or *Cibsaim*, (Jos.) as *Helon* is put for *Aialon* below. *And of the tribe of Dan, Eltheco and Gabathon* is omitted. See Jos. xxi. 23.
VER. 70. *Aner* and *Baalam*, perhaps the same as *Thanach* and *Gethremmon*, which were given *to the children of Caath of the inferior degree*, (Jos. xxi. 26. C.) or, *who were left* out of the rank of priests, (M.) or before unprovided for, as the partition was made at different times.—*Baalam.* Heb. "Balaam." Sept. "Iblaam" is the Jeblaam. Jos. xvii. 11.
VER. 71. *Astharoth*, or Bosra. C.—Heb. *Hashtaroth.* Jos. xxi. 27. H.
VER. 72. *Cedes . . . Ramoth*, and *Anem*, are Cesion, Jaramoth, and Enganuim. Jos. xxi. 28. 29.

74 And out of the tribe of Aser, Masal, with its suburbs, and Abdon, in like manner,

75 Hucac also, and its suburbs, and Rohob, with its suburbs.

76 And out of the tribe of Nephthali, Cedes, in Galilee, and its suburbs, Hamon, with its suburbs, and Cariathaim, and its suburbs.

77 And to the sons of Merari that remained, out of the tribe of Zabulon, Remmono, and its suburbs, and Thabor, with its suburbs:

78 Beyond the Jordan also, over-against Jericho, on the east side of the Jordan, out of the tribe of Ruben, Bosor, in the wilderness, with its suburbs, and Jassa, with its suburbs.

79 Cademoth also, and its suburbs, and Mephaath, with its suburbs.

80 Moreover also out of the tribe of Gad, Ramoth, in Galaad, and its suburbs, and Manaim, with its suburbs,

81 Hesebon also, with its suburbs, and Jezer, with its suburbs.

CHAP. VII.

Genealogies of Issachar, Benjamin, Nephthali, Manasses, Ephraim, and Aser.

NOW [a]the sons of Issachar were, Thola, and Phua, Jasub, and Simeron, four.

2 The sons of Thola: Ozi, and Raphaia, and Jeriel, and Jamai, and Jebsem, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola, were numbered in the days of David, two and twenty thousand six hundred most valiant men.

3 The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five, all great men.

4 And there were with them by their families and peoples, six and thirty thousand most valiant men ready for war: for they had many wives and children.

5 Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.

6 The sons of [b]Benjamin were, Bela, and Bechor, and Jadihel, three.

7 The sons of Bela: Esbon, and Ozi, and Ozial, and Jerimoth, and Urai, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four.

8 And the sons of Bechor were, Zamira, and Joas, and Eliezer, and Elioenai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almath: all these were the sons of Bechor.

9 And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred.

10 And the sons of Jadihel: Balan. And the sons of Balan: Jehus, and Benjamin, and Aod, and Chanana, and Zethan, and Tharsis, and Ahisahar.

11 All these were sons of Jadihel, heads of their kindreds, most valiant men, seventeen thousand and two hundred, fit to go out to war.

12 Sepham also, and Hapham, the sons of Hir: and Hasim, the sons of Aher.

13 [c]And the sons of Nephthali; were Jasiel, and Guni, and Jezer, and Sellum, sons of Bala.

14 And the son of Manasses, Ezriel: and his concubine, the Syrian, bore Machir, the father of Galaad.

15 And Machir took wives for his sons Happhim, and Saphan, and he had a sister, named Maacha: the name of the second was Salphaad, and Salphaad had daughters.

16 And Maacha, the wife of Machir, bore a son, and she called his name Phares; and the name of his brother was Sares: and his sons were, Ulam and Recen.

17 And the son of Ulam, Badan. These are the sons of Galaad, the son of Machir, the son of Manasses.

18 And his sister, named Queen, bore Goodlyman, and Abiezer, and Mohola.

19 And the sons of Semida were, Ahin, and Sechem, and Leci, and Aniam.

20 And the sons of Ephraim: were Suthala, Bared, his son, Thahath, his son, Elada, his son, Thahath, his son, and his son Zabad,

21 And his son, Suthala, and his son, Ezer, and

[a] Gen. xlvi. 13.—[b] Gen. xlvi. 13.

[c] Gen. xlvi. 21.

VER. 75. *Hucac . . . Hamon*, and *Cariathaim*, are Helcath, Hammoth-Dor, and Carthan.

VER. 77. *Remmono and Thabor*, or, Jecham and Cartha. H.—Damna and Naalol are here omitted. Jos. xxi. 35. There was formerly a town on Thabor, perhaps called Ceselet Thabor. Jos. xix. 12. Judg. iv. 6. C.

CHAP. VII. VER. 1. *Jasub*, or Job. See Gen. xlvi. 13. Num. xxvi. 23. C. —*Simeron*, elsewhere Samron and Semran; (M.) which shews, either that the names have been differently pronounced, or that the transcribers have erred. H.

VER. 2. *Chiefs*. They were at the head of distinct families. M.—*David*. We know that David took an account of his fighting men. 2 K. xxiv. But it is not certain that this register was made at that time; as we read that Benjamin was not numbered. C. xxi. 6. These lists were probably made when some expedition was intended by David. The author was not, perhaps, able to recover the accounts of Nephthali, Manasses, and Ephraim, no more than the genealogies of Dan (v. 12) and Zabulon, which do not appear in this book. C.

VER. 3. *Sons*, for "the son." D.—*Izrahia*. He alone deserved to be mentioned. See v. 6, where only three sons of Benjamin appear, though there were more, C. viii. 2. T.—*Five*, comprizing Israhia, "all chiefs." (H.) men of note, (D.) or one name may be lost. C.

VER. 4. *Children*, who had numerous offspring; (H.) so that, in the days of David, these descendants of Thola, amounted to so many. M.

VER. 5. *War*. In all, this tribe could muster 145,600 men, at that time. C.

VER. 6. *Benjamin;* a man, perhaps, of the tribe of Issachar. See v. 10. Or the patriarch had originally ten sons, (Gen. xlvi. 21.) or grandsons, five of whom only had children, and perhaps two of their families perished entirely in the war with the other tribes; (Judg. xx. 46.) so that, under David, only three branches were acknowledged. C.—*Jadihel*, or *Asbel* in Genesis.

VER. 7. *Urai*, a grandson, called *Hir*, v. 12. C.—*Five chiefs*, but inferior to the *seven* original families, (Num. xxvi. 38. M.) unless the fortune of war had made great changes, or some of the lists be imperfect. C.

VER. 12. *And Hapham;* called Mophim and Ophim, (Gen. xlvi.) and Suphim and Hupham, Num. xxvi. 39.—*Aher*, in Heb. means, "another" son, called Hazim: or more probably Aher ought to be Dan, the father of Husim, (Gen. xlvi. 23.) as Dan and Nephthali had both the same mother, *Bala*, v. 13. C.

VER. 14. *Son*. Heb. "sons . . Ezriel, whom she bare." This seems imperfect. The Hebrews seldom name the mother. C.—Sept. intimate that the Syrian wife was mother of both. H.—*Galaad*, whose posterity enjoyed the country of the same name, (Num. xxii. 29. and xxxii. 41.) only Machir is mentioned as the son of Manasses.

VER. 15. *And Saphan*. S. Jerom seems to have taken them for women. If they were the sons of Hir, (v. 12) Machir probably adopted them. Heb. "Machir took a wife for Happhim," &c. But does one woman marry two men? Syr. and Arab. "Machir took to wife one of the sisters of Huphim and Suphim, (the great and powerful) named Maacha." C.—Prot. "*the sister* of Huppim . . whose sister's name *was* Maachah." H.—Heb. may have this sense, with a small alteration. C.—Le Clerc thinks that the name of the woman has been lost, and the text altered.—*Second*. This also seems defective, as no first had been mentioned. C.—Two intervened between Machir and Salphaad, namely, Galaad and Hepher, (Num. xxvi. 29. and xxvii. 1. M.) so that Salphaad was his great-grandson. H.

VER. 17. *Badan*, perhaps the same with Jair; (Judg. x. 3. 1 K. xii. 11. C.) or rather in this last place, the Syr. &c. read more correctly Barac, and Samson instead of *Samuel*, who was then speaking. See Heb. xi. 32. There was no such deliverer as Badan, but the word has been corrupted from Barac. Sept. Kennicott.

VER. 18. *Queen*. Heb. "Moleceth bore Ishehod." S. Jerom and the Latin Church translate these names. W.—Prot. "Hammoleketh bore Ishod." H.—The proper names might have been as well retained, (C.) as in the Sept. H.—Some suppose that the mother of Jesue, or Debora, may be designated. Rabbins. —*Abiezer*, (19) *Leci*, are the Jeser and Chelek. Num. xxvi. 30.

Elad: and the men of Geth, born in the land, slew them, because they came down to invade their possessions.

22 And Ephraim, their father, mourned many days, and his brethren came to comfort him.

23 And he went in to his wife: and she conceived, and bore a son, and he called his name Beria; because he was born when it went evil with his house:

24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara.

25 And Rapha was his son, and Reseph, and Thale, of whom was born Thaan,

26 Who begot Laadan: and his son was Ammiud, who begot Elisama,

27 Of whom was born Nun, who had Josue for his son.

28 And their possessions and habitations were Bethel, with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also, with her daughters, as far as Asa, with her daughters.

29 And by the borders of the sons of Manasses, Bethsan, and her daughters, Thanach, and her daughters, Mageddo, and her daughters, Dor, and her daughters: in these dwelt the children of Joseph, the son of Israel.

30 The children of [a] Aser were, Jemna, and Jesua, and Jessui, and Baria, and Sara, their sister.

31 And the sons of Baria: Heber, and Melchiel: he is the father of Barsaith.

32 And Heber begot Jephlat, and Somer, and Hotham, and Suaa, their sister.

33 The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat.

34 And the sons of Somer: Ahi, and Roaga, and Haba, and Aram.

35 And the sons of Helem, his brother: Supha, and Jemna, and Selles, and Amal.

36 The sons of Supha: Sue, Harnapher, and Sual, and Beri, and Jamra,

[a] Gen. xlvi. 24.

37 Bosor, and Hod, and Samma, and Salusa, and Jethran, and Bera.

38 The sons of Jether: Jephone, and Phaspha, and Ara.

39 And the sons of Olla: Aree, and Haniel, and Resia.

40 All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

CHAP. VIII.

The posterity of Benjamin is further declared down to Saul. His issue.

NOW [b] Benjamin begot Bale, his first-born, Asbel, the second, Ahara, the third,

2 Nohaa, the fourth, and Rapha, the fifth.

3 And the sons of Bale were: Addar, and Gera, and Abiud,

4 And Abisue, and Naaman, and Ahoe,

5 And Gera, and Sephuphan, and Huram.

6 These are the sons of Ahod, heads of families that dwelt in Gabaa, who were removed into Manahath.

7 And Naaman, and Achia, and Gera, he removed them, and begot Oza, and Ahiud.

8 And Saharim begot in the land of Moab, after he sent away Husim and Bara, his wives.

9 And he begot of Hodes, his wife, Jobab, and Sebia, and Mosa, and Molchom,

10 And Jehus, and Sechia, and Marma. These were his sons, heads of their families.

11 And Mehusim begot Abitob, and Elphaal.

12 And the sons of Elphaal: were Heber, and Misaam, and Samad: who built Ono, and Lod, and its daughters.

13 And Baria, and Sama, were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.

14 And Ahio, and Sesac, and Jerimoth,

15 And Zabadia, and Arod, and Heder,

16 And Michael, and Jespha, and Joha, the sons of Baria,

[b] Gen. xlvi. 21. Supra vii. 6.

VER. 20. *Bared, Thahath,* probably called *Becher* and *Theken*, in Num. Three alone are there mentioned, though the other thirteen, whose names are given, seem to have been all the immediate sons of Ephraim, (C.) since he mourns for them, (v. 22. M.) and has other children afterwards. H.—The dreadful slaughter made of them, is perhaps the reason why only three are mentioned in Numbers, and none in Genesis.

VER. 21. *Son, Ezer.* Heb. "and Ezer and Elad." *His son*, after each, seems to be twice omitted, as these were in the same degree as the rest. Sept. agree with the Vulg. H.—*Because they*, the sons of Ephraim, (C. &c.) or the *men of Geth.* Syr. and Arab. D. M. T.—The text is ambiguous, but the former supposition seems more rational, (H.) and more generally received. C.

VER. 23. *Beria.* This name signifies, *in evil*, or *in affliction.* Ch.—*Briăe*, "in howling." M.

VER. 24. *Daughter*, or great grand-daughter, repaired these three cities. C. —The last, probably, was called after her. H.—But its situation is unknown. C.

VER. 25. *Thale.* Heb. "and Thale, his son, and Thaan, his son." These seem to have been the sons of Ephraim. The following were their descendants. H.—At least Elisama was prince in the wilderness, (C.) under Moses; (Num. i. 10. H.) and Josue, the sixth from Ephraim, was 54 years old, when the Israelites left Egypt. C.

VER. 29. *Daughters.* Sept. "villages."—*Joseph*, by Ephraim and Manasses, west of the Jordan. H.

VER. 34. *Aram.* Add, "and Helem," (C.) unless Helem was the first-born (v. 35) of *Ahi*, which signifies "brother." Perhaps Helem was brother of Somer, called Hotham, v. 32.

VER. 37. *Jethran.* Sept. "Jether," as v. seq. H.

VER. 38. *Jephone.* The father of Caleb was of the tribe of Juda. C.

VER. 40. *Of captains;* a Hebrew idiom, to denote the most excellent. H.—Heb. "chief of the princes." All mentioned from v. 30, were at the head of their tribe, in succession, and led their brethren to battle. C.

CHAP VIII. VER. 1. *Benjamin.* Some farther particulars of his genealogy are given, for the honour of Saul; (C.) and many of those, who returned from captivity, are mentioned. 1 Esd. x. 11. Sanctius.—*Bale*, &c. are called *Bela*, (M. C. vii. 6.) *Jadiel*, and *Ahiram*, or *Echi*, Num. xxvi. 36. Gen. xlvi.

VER. 2. *Nohaa* is probably styled Bechor; and *Rapha*, Ros, in Genesis.

VER. 3. *Addar*, Ared or Hered. C.

VER. 6. *Ahod*, the judge. Judg. iii. 15.—*Manahath;* the Menuchat, in the tribe of Juda, (C. ii. 54.) after the captivity. C.—Abulensis thinks Manahath was in Moab, v. 8. M.

VER. 7. *And.* Lit. "but," *autem.* H.—The sentence is clearer without this particle. M.—*Naaman* was the first-born of Ahod; and Gera prevailed on his brethren to leave Gabaa, (T.) and was probably the father of Oza. C.

VER. 8. *Saharim.* His father is not specified: but he was a Benjamite. M. —Some force the Heb. text to say that Ahod had three sons, whom he sent to form a colony at Manahath, and afterwards he had three others by his two wives, and at last, by Rodes, he had Jobab, &c. C.—*Begot.* Prot. "*children* in the country of Moab, after he had sent them away: Hushim and Baara *were* his wives." But the Sept. intimate, that "Saharim begot . . . after he had sent away Osim, and his wife Baara, and he begot of Ada," &c. H.—He had perhaps retired into Moab, at the same time as Elimelech. Ruth i. T.—Those who were sent away were men, (*eos*) according to the Heb. unless (H.) the word should be *eas.* D.

VER. 11. *Mehusim.* Heb. and Sept. "of Husim (v. 8) he begot."

VER. 12. *Ono* was three miles from *Lod*, or Diospolis, (Lightfoot) built after the return from Babylon, (1 Esd. ii. 23. C.) in the territory of Benjamin. M.

VER. 13. *And Sama.* They are supposed to have been sons of Elphaal. C. —*Aialon* belonged to Dan. Jos. xix. 42. But it was near Benjamin, (M.) and was probably occupied by people chiefly of that tribe. H.—*Geth.* We know not at what period.

VER. 16. *Baria*, son of Elphaal. Whether the following were his brothers does not appear certain, as it seems more natural to have placed all his father's children together, v. 12. and 18.

17 And Zabadia, and Mosollam, and Hezeci, and Heber,
18 And Jesamari, and Jezlia, and Jobab, sons of Elphaal,
19 And Jacim, and Zechri, and Zabdi,
20 And Elioenai, and Selethai, and Elial,
21 And Adaia, and Baraia, and Samareth, the sons of Semei.
22 And Jespham, and Heber, and Eliel,
23 And Abdon, and Zechri, and Hanan,
24 And Hanania, and Elam, and Anathothia,
25 And Jephdaia, and Phanuel, the sons of Sesac.
26 And Samsari, and Sohoria, and Otholia,
27 And Jersia, and Alia, and Zechri, the sons of Jeroham.
28 These were the chief fathers, and heads of their families, who dwelt in Jerusalem.
29 And [a] at Gabaon dwelt Abigabaon, and the name of his wife was Maacha:
30 And his first-born son, Abdon, and Sur, and Cis, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher, and Macelloth.
32 And Macelloth begot Samaa: and they dwelt over-against their brethren in Jerusalem, with their brethren.
33 [b] And Ner begot Cis, and Cis begot Saul. And Saul begot Jonathan, and Melchisua, and Abinadab, and Esbaal.
34 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.
35 And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.
36 And Ahaz begot Joada: and Joada begot Alamath, and Azmoth, and Zamri: and Zamri begot Mosa,
37 And Mosa begot Banaa, whose son was Rapha, of whom was born Elasa, who begot Asel.
38 And Asel had six sons, whose names were Ezricam, Bochru, Ismahel, Saria, Obdia, and Hanan. All these were the sons of Asel.
39 And the sons of Esec, his brother, were Ulam, the first-born, and Jehus, the second, and Eliphalet, the third.
40 And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

CHAP. IX.

The Israelites, Priests, and Levites, who first dwelt in Jerusalem after the captivity. A repetition of the genealogy of Saul.

AND all Israel was numbered: and the sum of them was written in the Book of the kings of Israel and Juda: and they were carried away to Babylon for their transgression.
2 Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathineans.
3 And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasses.
4 Othei, the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of Phares, the son of Juda;
5 And of Siloni: Asaia, the first-born, and his sons:
6 And of the sons of Zara: Jehuel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin: Salo, the son of Mosollam, the son of Oduia, the son of Asana.
8 And Jobania, the son of Jeroham: and Ela, the son of Ozi, the son of Mochori: and Mosollam, the son of Saphatias, the son of Rahuel, the son of Jebania:
9 And their brethren by their families, nine hundred and fifty-six. All these were heads of their families by the houses of their fathers.
10 And of the priests: Jedaia, Joiarib, and Jachin:
11 And Azarias, the son of Mo-

[a] Infra ix. 35.

[b] 1 Kings xiv. 51. Infra ix. 39.

VER. 21. *Semei;* perhaps Sama, v. 13. C.—Sept. read, Samai. H.
VER. 25. *Sesac,* probably mentioned v. 14. C.—Sept. have "Sosek," in both places.
VER. 28. *Families.* Heb. "These *were* heads of the fathers by their generations, chief *men.*" Prot. H.—*Jerusalem,* probably after the captivity. We find none of these names from v. 14, in the days of Josue; and it was not easy for people to establish themselves at Jerusalem, till David had expelled the Jebusites. C.—Yet we find that the tribes of Juda and of Benjamin had seized the lower city long before. Jos. xviii. 28. H.
VER. 29. *Dwelt.* Lit. "they dwelt." But Heb. and Sept. "in Gabaon, dwelt the father of Gabaon," (H.) who was called Jehiel, (C. ix. 35.) or Abiel. 1 K. ix. 1. C.—The following verses are repeated in the next chapter, (H.) and seem to have been originally the same; though now many variations occur, which shew that "every Hebrew letter" has not been preserved. Kennicott.
VER. 30. *Baal.* Add, "and Ner," (v. 33. C. ix. 36.) as the Sept. have it here also.
VER. 31. *Zacher,* or Zacharias. C. ix. Heb. omits the following name, as well as (H.) the end of the preceding one. Ken.—The Alex. Sept. has the same faults. But the Vatican retains Macelloth. H.
VER. 32. *Over-against,* in the vicinity, while some remained at Gabaon. See Gen. xvi. 12. C.—The family of Cis resided at Gabaa. 1 K. x. 26. M.
VER. 33. *Ner,* son of Abiel, or of Jehiel, prince of Gabaon, v. 29. H.—From Aphia sprung Bechorah, Seror, Abiel, (1 K. ix.) who is also called Ner and Jehiel. He had Ner, the father of Abner, and Cis, father of Saul. M.—*Abinadab,* or Jessui. 1 K. xiv. 49. C.—*Esbaal,* alias Isboseth. Ch.—The Hebrews avoid pronouncing the name of the idol, and substitute *boseth,* "confusion." C.—Hence it is clear that many had two names. D.
VER. 34. *Meribbaal,* alias Mephiboseth. 2 K. iv. 4. Ch. 2 K. ix. M.
VER. 36. *Joada,* or *Jara.* C. ix. 42. C.—"Strange mistakes these!" Kennicott.
VER. 40. *Archers,* particularly the natives of Gabaa. Judg. xx. 16. Jonathan is praised for his skill. 2 K. i. 22. M.—*Benjamin.* We might hence conclude that here ended the genealogy of that family. Yet we find it partly repeated in the following chapter, v 35 H.

CHAP. IX. VER. 1. *Israel.* These registers were preserved by those who fled from the arms of Salmanasar, into the kingdom of Juda. Such records were preserved with the utmost care, and were collected by the author; who could give an account of what happened during and after the captivity, as he was an irreproachable eye-witness; not to mention the divine inspiration, which places his testimony out of the reach of criticism. C.—*And Juda;* perhaps by some historian. M.—*Babylon,* while Israel was removed elsewhere, by the Assyrians. H.—The genealogies of Israel being hitherto recited, now those who came back from captivity appear. W.
VER. 2. *First.* He only treats of those who returned first, (T.) under Esdras. H.—Nehemias brought back others, and more returned afterwards. Many also retook possession of their lands, which they had enjoyed before the captivity. 1 Esd. iii. 12.—*Nathineans.* These were the posterity of the Gabaonites, whose office was to bring wood, water, &c. for the service of the temple. Ch. Jos. ix. 27.—David and Solomon consigned others of the Chanaanites, whose lives they spared, to perform the same office. They were like public slaves. The number of those who returned was so small, that days were appointed for all the people to help to carry wood for the temple. At Jerusalem the Nathineans, "or people given," resided on the east side of the city; (2 Esd. ii. 26.) and other towns were assigned them. 1 Esd. ii. 70. C.—The people continued to be divided into four classes, as they had been before the captivity. Malvenda.
VER. 3. *Manasses.* People from these tribes particularly, (H.) as well as from others, had fled to the kingdom of Juda, when the Assyrians took their brethren prisoners; and these returned to Jerusalem. M.—Cyrus gave a general leave for all Israel to return. The country was too spacious for them; and it was found necessary to force the tenth part of the people, by lot, to repair to Jerusalem, as it wanted inhabitants. 2 Esd. xi. 1.
VER. 4. *Othei;* perhaps Hathaia, son of Husias. The Heb. names are differently pronounced. C.
VER. 5. *Siloni* may mean a native of Silo, or a descendant of Sela. See Num. xxvi. 20. and 2 Esd. xi. 5. C.
VER. 7. *Oduia,* or Johed, or Juda. 2 Esd. xi. and vii. 9. Junius.
VER. 11. *Azarias,* or Saraias, ib. 11.—*Mosollam,* or Sellum. C. vi. 12. C.—*High* is not expressed in *Pontifex;* and this Azarias was only (H.) one of the

sollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God.

12 And Adaias, the son of Jeroham, the son of Phassur, the son of Melchias: and Maasai, the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.

13 And their brethren, heads in their families, a thousand seven hundred and threescore; very strong and able men for the work of the ministry in the house of God.

14 And of the Levites: Semeia, the son of Hassub, the son of Ezricam, the son of Hasebia, of the sons of Merari.

15 And Bacbacar, the carpenter, and Galal, and Mathania, the son of Micha, the son of Zachri, the son of Asaph:

16 And Obdia, the son of Semeia, the son of Galal, the son of Idithun: and Barachia, the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

17 And the porters were, Sellum, and Accub, and Telmon, and Ahimam: and their brother, Sellum, was the prince.

18 Until that time, in the king's gate eastward, the sons of Levi waited by their turns.

19 But Sellum, the son of Core, the son of Abiasaph, the son of Core, with his brethren, and his father's house, the Corites, were over the works of the service, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

20 And Phinees, the son of Eleazar, was their prince before the Lord;

21 And Zacharias, the son of Mosollamia, was porter of the gate of the tabernacle of the testimony.

22 All these that were chosen to be porters at the gates, were two hundred and twelve: and they were registered in their proper towns: whom David, and Samuel, the seer, appointed in their trust;

23 As well them as their sons, to keep the gates of the house of the Lord, and the tabernacle, by their turns.

24 In four quarters were the porters: that is to say, towards the east, and west, and north, and south.

25 And their brethren dwelt in villages, and came up on their sabbath-days from time to time.

26 To these four Levites were committed the whole number of the porters, and they were over the chambers, and treasures of the house of the Lord;

27 And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

28 And some of their stock had the charge of the vessels for the ministry: for the vessels were both brought in and carried out by number.

29 Some of them also had the instruments of the sanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.

30 And the sons of the priests made the ointments of the spices.

31 And Mathathias, a Levite, the first-born of Sellum, the Corite, was overseer of such things as were fried in the frying-pan.

32 And some of the sons of Caath, their brethren, were over the loaves of proposition, to prepare always new for every sabbath.

33 These are the chief of the singing men, of the families of the Levites, who dwelt in the chambers, by the temple, that they might serve continually, day and night, in their ministry.

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principal families; (M. D.) perhaps the second in dignity; (4 K. xxv. 18.) while Jesus was the successor of Aaron, 1 Esd. iii. 8. C.—Heb. and Sept. "the ruler," (H.) or "captain of the guard of the house." C.—They were styled pontiffs, or princes of the priests. T.

VER. 12. *Phassur*, Pheshur, (H.) or Phetur. From him sprung Zacharias, Amsi, Phelelia, Jehoram; so that the last was only the great-grandson of Phassur, 2 Esd. xi. 12.—*Maasai.* In Esd. (v. 13) *Amassai, the son of Azreel, the son of Ahazi.*

VER. 14. *Levites*, established at Jerusalem.

VER. 15. *Carpenter.* Heb. Cheresh, is taken by some to be a surname. Sept. "And Ares." It is asserted that the priests and Levites could follow no mechanical profession, (Abul.) and that Bacbacar only presided over the carpenters, who wrought in the temple. M. T.—But why might not people of this order employ themselves in such arts and labours, which were never deemed degrading among the Hebrews, nor incompatible with the sacred ministry, during the leisure hours? C.—S. Paul did not disdain to make tents. H.

VER. 16. *Suburbs*, or "courts," *atriis.* H.—Heb. "villages." M.—Netophati was a town of Juda. The ancient regulations could not be observed exactly. C.—The priests received the Levites into their cities. D.

VER. 17. *Sellum* had the superintendency over all the porters. H.—He was also at the head of one of the four bands which guarded the doors, east, west, north, and south of the temple, with various apartments, v. 26. C.—*Brother.* Heb. "brethren," or bands. H.

VER. 18. *Time.* Heb. "and hitherto." This custom has been observed at the king's gate, who entered his tribune by the eastern gate of the temple. 4 K. xvi. 18. So far the ancient records reach. Some would infer from this passage, that a guard was still kept at the king's gate, even though there was none sitting upon the throne after the captivity. C.—Prot. ("who hitherto *waited* in the king's gate eastward.) They *were* porters in the companies of the children of Levi." H.—These different bands attended by turns. M.—But the captains were on duty every day, v. 25, and 26, and 34.

VER. 19. *Service*, to keep watch. C.—*Families.* Heb. "fathers over the host, (H.) or camp of the Lord: keepers of the entry." The Corites, though not perhaps alone, performed what their fathers had done before the tabernacle, in the desert, and in the temple of Solomon; which were considered as the camp of the great king.

VER. 20. *Before.* Heb. "the Lord with him," an usual form of blessing, (C.) or of wishing well (H.) to the deceased. C.—This Phinees lived after the captivity, (M.) and possessed the same power as Eleazar and Joiada. C. xii. 27. Num. iii. 32. It is not necessary to refute the fables of the Rabbins, who pretend that the famous Phinees was an angel, who appeared at different times, and particularly at the return from Babylon. C.—Heb. may refer to the ancient Phinees: "And Phinees . . was ruler over them formerly, and the Lord *was* with him." D.

VER. 21. *Gate*, leading to the holy place, which corresponded with the tabernacle.

VER. 22. *Towns*, where they resided, when they were not on duty. M.—*Seer*, or prophet. H.—We read not of his making any such regulation. But he probably made it after the misconduct of the sons of Heli, and when the ark was brought back. C.—He might also give private instructions to David for the same purpose; (H.) as Gad and Nathan did. 2 Par. xxix. 25. The same plans were still adopted, though the number of Levites was smaller. C.—*Trust*, while they were at the head of affairs, and acting by God's authority. Lit. "in their faith;" (H.) enlightened from above, and regulating matters according to the dispositions, which they discovered in the sacred ministers: or rather Heb. "in their established employment," which was to subsist in future ages. C.

VER. 24. *Quarters:* lit. "by the four winds."

VER. 25. *Up on.* Heb. "after seven days . . with them," to take their place for a week.

VER. 26. *To these.* Heb. "for these Levites, (Sellum, &c. v. 17) four chief porters *were* in their set office," for life, or as long as they were able to serve, and did not change every week like the rest.—*Lord:* the apartments of the priests, and the storehouses, (H.) where all precious ornaments, wine, &c. were kept. C.

VER. 30. *Priests.* They alone were allowed to make the composition, which no mortal was permitted to use (C.) for his own pleasure. H. Ex. xxx. 34.

VER. 31. *Pan*, to be offered on the altar of holocausts, (Lev. ii. 4. and vii. 12.) or to be eaten by the priests. Ezec. xlvi. 20. Mathathias was to take care that all this was done with decency, (C.) and to look after the utensils.

VER. 32. *Proposition.* Heb. "of arrangement;" (Ex. xxxv. 13.) "of faces." These loaves were made by the Levites, but arranged upon the golden table every week (C.) before the ark. See C. xxiii. 92.

VER. 33. *These;* probably Sellum, &c. (v. 17) though it is not certain that the chief porters presided also over the singers. C. xv. and xvi. Heb. "And these are the singers, chief of the families (C. or fathers) of the Levites, in the chambers (of the temple) free" from all other avocations, (H.) that they may watch over the porters and musicians. Sept. is clearer: (C.) "And these are the masters of music over the bands of Levites, observing their daily courses, because *they are* day and night over them in the works." H.—The sons of Caath

34 The heads of the Levites, princes in their families, abode in Jerusalem.

35 And [a]in Gabaon dwelt Jehiel, the father of Gabaon, and the name of his wife was Maacha.

36 His first-born son, Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

37 Gedor also, and Ahio, and Zacharias, and Macelloth.

38 And Macelloth begot Samaan: these dwelt over-against their brethren in Jerusalem, with their brethren.

39 [b]Now Ner begot Cis, and Cis begot Saul, and Saul begot Jonathan, and Melchisua, and Abinadab, and Esbaal.

40 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.

41 And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

42 And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa:

43 And Mosa begot Banaa: whose son Raphaia begot Elasa: of whom was born Asel.

44 And Asel had six sons, whose names are, Ezricam, Bochru, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

CHAP. X.

Saul is slain for his sins: he is buried by the men of Jabes.

NOW [c]the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in Mount Gelboe.

2 [d]And the Philistines drew near, pursuing after Saul and his sons, and they killed Jonathan, and Abinadab, and Melchisua, the sons of Saul.

3 And the battle grew hard against Saul, and the archers reached him, and wounded him with arrows.

4 And Saul said to his armour-bearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armour-bearer would not; for he was struck with fear: so Saul took his sword, and fell upon it.

5 And when his armour-bearer saw it, to wit, that Saul was dead, he also fell upon his sword, and died.

6 So Saul died, and his three sons, and all his house fell together.

7 And when the men of Israel, that dwelt in the plains, saw this, they fled: and Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.

8 And the next day, the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on Mount Gelboe.

9 And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and shewed in the temples of the idols, and to the people.

10 And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

11 And when the men of Jabes Galaad had heard this, to wit, all that the Philistines had done to Saul,

12 All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

13 So Saul died for his iniquities, because he transgressed the [e]commandment of the Lord, which he had commanded, and kept it not: [f]and moreover consulted also a witch,

14 And trusted not in the Lord: therefore he slew him, and transferred his kingdom to David, the son of Isai.

CHAP. XI.

David is made king. He taketh the castle of Sion. A catalogue of his valiant men.

THEN [g]all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh.

2 Yesterday also, and the day before, when Saul was king, thou wast he that led out and brought in Israel: for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them.

3 So all the ancients of Israel came to the king, to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel, ac-

[a] Supra viii. 29.—[b] Supra viii. 33.—[c] 1 Kings xxxi. 1.—[d] A. M. 2949, A. C. 1055.

[e] Exod. xvii. 14. 1 Kings xv. 3.—[f] 1 Kings xxviii. 8.—[g] 2 Kings v. 1. A. M. 2957.

seem to be chiefly specified, (v. 32) though other families sung. C. vi. 39.—*Chambers*, at a distance from their wives, to trim the lamps in the evening, and to see that none were extinguished, (M.) as also to teach music, &c. The Synagogues were used afterwards. D.

VER. 34. *Jerusalem*, having no substitute; (C. 26. H.) or the chiefs of each family resided there. M.

VER. 35. *And in.* These verses are repeated from the last chapter, in order to bring us to the death of Saul, (M.) and the reign of David. C.—"'Tis difficult to account for the repetition, provided they were repeated originally; but if they have been repeated through the blunder of a transcriber, the existence of the same words" before them may be the reason. Kennicott.—*The father of Gabaon.* This is the explanation of *Abigabaon.* C. viii. 29. H.—*Wife.* So the former chapter, and all the ancient versions, with some Heb. MSS. read, instead of the printed Heb. "sister," (Ken.) which seems to be corrupted; (C.) and the Prot. venture to correct it. H.

VER. 41. *Tharaa.* Heb. "Tachrea." Ken. *e*, is substituted for *a*. H.—*And Ahaz*, is omitted in Heb. (Ken.) and Sept.

VER. 42. *Jara.* Heb. *Yahra* instead of *Jeuâde*, or Johada, (C.) viii. 36, twice. Sept. Jada here, and Joiada above. H.

VER. 43. *Raphaia*, called Rapha before. C.

VER. 44. *These. All* is omitted, though it is found C. viii. 38, and in MS. ii. Kennicott.—These remarks, which may appear to some minute, shew that all Hebrew MSS. are not absolutely alike, as some once pretended; and that the Hebrew Bible is not printed from the best copies. H.—"The sacred volume in Hebrew has, therefore, been published with such carelessness, as no other printed copy with which I am acquainted." Houbigant, prol. p. 2.—Yet this is the copy, which alone Protestants hold up as the standard of perfection, and the Rule of Faith! H.

CHAP. X. VER. 1. *Now.* Sept. "and." H.—This has no connexion with what goes before. C.—This history is given more at large, 1 K. xxxi. and 2 K. i. M.

VER. 3. *Reached:* lit. "found." H.—Heb. or "attacked him, and he feared the archers. He was not, at least, mortally wounded, when he took the desperate resolution to destroy himself, through fear and consternation. C. Yet the original will admit the sense of the Vulg. and Saul might have received some wounds. Sept. "Archers found him with bows, and in labours, and he laboured on account of (or to avoid) the bows." H.

VER. 4. *Fear* and reverence for his master, (C.) as well as concern for his own safety. H.

VER. 6. *Fell.* Heb. "died." C.—But, though the house of Saul was fallen from its former glory, on this fatal day, when so many of his courtiers perished; yet he left Isboseth to bewail his fate, (H.) and some others who were not of age to go to battle. C.

VER. 9. *To be.* Heb. "to carry tidings to their idols, (sorrows) and to the people." They exposed the spoils in the temples, and gave thanks to their idols for the victory.

VER. 10. *Head*, while his body was hung on the walls of Bethsan. 1 K. xxxi. 10. C.—The temple of Dagon was contiguous to the wall. D.

VER. 12. *Oak*, well known at Jabes. Elsewhere the word is translated, *the grove.* C.

VER. 13. *For.* Sept. "in his iniquities." H.—See 1 K. xiii. 9. and xv. 23. Saul offered sacrifice unlawfully, and spared some of the Amalecites. W.

CHAP. XI. VER. 1. *David.* This name is written without *i*, in the books composed before the captivity, (A. C. 588) but *i* is inserted in the latter works, which is an argument against the antiquity of Canticles, where the *i* is found. Yet the MSS. vary so, that great stress is not laid on this (Kennicott) proof, and

cording to the word of the Lord, which he spoke in the hand of Samuel.

4 And David, and all Israel, went to Jerusalem,[a] which is Jebus, where the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the City of David.

6 And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab, the son of Sarvia, went up first, and was made the general.

7 And David dwelt in the castle, and therefore it was called the City of David.

8 And he built the [b]city round about, from Mello all round, and Joab built the rest of the city.

9 And David went on growing and increasing, and the Lord of hosts was with him.

10 [c]These are the chief of the valiant men of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.

11 And this is the number of the heroes of David: Jesbaam, the son of Hachamoni, the chief among the thirty: he lifted up his spear, against three hundred, wounded by him at one time.

12 And after him was Eleazar, his uncle's son, the Ahohite, who was one of the three mighties.

13 He was with David in Phesdomim, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

14 But these men stood in the midst of the field, and defended it; and they slew the Philistines; and the Lord gave a great deliverance to his people.

15 [d]And three of the thirty captains went down to the rock, wherein David was, to the cave of Odollam, when the Philistines encamped in the valley of Raphaim.

16 [e]And David was *then* in a hold, and the garrison of the Philistines in Bethlehem.

17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord,

19 Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant.

20 And Abisai, the brother of Joab, he was chief of three, and he lifted up his spear against three hundred, whom he slew, and he was renowned among the three,

[a] 2 Kings v. 6. A. M. 2957, A. C. 1047.—[b] A. M. 2958.

[c] 2 Kings xxiii. 8.—[d] 2 Kings xxiii. 13.—[e] 2 Kings xxiii. 14.

it is not of sufficient weight to stand against the general opinion, which attributes that work to Solomon. H.—*Hebron*, after the death of Isboseth. 2 K. 5. C.—*Flesh;* related, as the children of Jacob.

VER. 3. *Which he spoke*, is not expressed in Heb. or Sept. Samuel complied with the injunction, by anointing David. 1 K. xvi. 13. He also wrote an account of this memorable transaction, which translated the sceptre from one family to another. H.—It is, on this account, that the author here takes particular notice of God's decree. Ken.

VER. 5. *Here.* In 2 K. v. 6, the passage is much fuller, and attended with many difficulties. Kennicott would correct and translate it: "And they spake unto David, saying, Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Sion," (different from the citadel. Josephus) "which is the city of David. And David said, on that day, whosoever (first) smiteth the Jebusites, and, through the subterraneous passage, reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, he shall not come into this house—shall be head and captain. So Joab, the son of Zeruiah, went up first, and was head."

VER. 8. *Round.* He made a complete inclosure or fortification, as *Mello* denotes perfection, or completion, (H.) by building houses from the castle to the town beneath it. David begun at the very house (or citadel, 4 K. xii. 20.) from which the blind and the lame thought to have excluded him, and built all round, so as to make an entire communication. Ken.—*Built.* Prot. repaired. Heb. *yechaye*, (H.) "saved alive." Syr. &c. Poole's Synop. But probably *shear* is now written instead of *shor*, and *jeje* ought to be *jeje*. The long and the short *e* are easily confounded, (H.) and *a* is frequently thus inserted. Walton.—"He built .. round to the beginning of that circuit. And Joab was made governor of the city." Ken.—"And surrounding it with a wall, he appointed Joab superintendant of the walls." Joseph. vii. 3.—The position of the vowel points in these words, might naturally cause this mistake, (H.) as it seems to have done on other occasions. Thus *shor* "an ox," should be *sar*, "a prince." Gen. xlix. 6. and Osee xii. 11. *Shevarim*, "oxen," has been read *sarim*, "princes," by the Sept. The former passage might admit of some corrections. "In their anger they slew the men, and in their fury (*vabrothom;* instead of *vabrotsnom*, which is always explained in a good sense) they destroyed the princes. Cursed be their anger, for it was fierce; and their fury, for it was inflexible."

VER. 9. *Lord.* 2 K. adds *God*, more properly, as it seems always to have been inserted, though it is now wanting in two hundred places. Kennicott, Dis. i. p. 62 and 525.

VER. 10. *These.* Besides the help which David received immediately from God, he derived great assistance from Joab, the captain-general, from the six more renowned valiant men, and from the body of Thirty, as well as from fifteen others of less note, who are mentioned here. H.

VER. 11. *Number.* 2 K. xxiii. 8. *the names.* But the two authors do not always use the same terms. Ken.—*Thirty*, or *three*, (2 K.) more correctly. D. —*Three*, ib. *eight;* (H.) probably by mistake.—*Wounded*, or rather soldiers. He encountered singly a whole regiment, though he might not kill them all; much less did he attack them, when already wounded. Ken.—Numbers have often been expressed by letters in Heb. as well as in Greek and other languages. Our numeral figures are not liable to fewer mistakes. H.—Heb. "This is the number of the mighty men whom David had; Jashobeam, (the son of Zabdiel) the Hachmonite, chief of three. He lifted up his spear against three hundred soldiers at one time." Ken.

VER. 12. *His.* Heb. "the son of Dodi."

VER. 13. *And.* "Who could have discovered that thirty-four words are here omitted, if they had not been preserved in 2 K. xxiii." though with some inaccuracy? We should read, "And when the men of Israel were fled, he arose and smote the Philistines, until his hand was weary, and his hand clave unto the sword. And the Lord wrought a great deliverance that day; and the people returned after him only to spoil. And after him was Shammah, the son of Agee, the Hararite: And the Philistines were gathered together at Lechi, where was a piece of ground full of barley .. 14. But he placed himself in the midst of the field, (of barley) and saved it, and smote the Philistines; and the Lord wrought a great deliverance." Ken.—The name of Semma must have been omitted by the transcriber. C.—Without it, how will the number 37 be made out?

VER. 14. *These men.* Sept. speak only of one: "And he stood," &c. (H.) and the verbs are singular. 2 K. xxiii. 12.—*Gave.* Heb. *vayahas* (ibid.) is more correct than *vayosha*, "saved." Ken.—Prot. are forced to add, "saved *them* by a great deliverance." But there is nothing in the original signifying *by.* H.

VER. 15. *Captains.* This is not rightly expressed in any of the ancient versions, no more than in the Prot. which has, "Three of the Thirty chief;" marg. "Three captains over the Thirty." The latter signification comes much nearer to the truth. It should be, "And there went down three captains, (Jesbaam, Eleazar, and Semma. H.) who were over the Thirty." There were properly seven captains, or "heads of the other Thirty."—*Rock*, (*hatsur*) which seems preferable to *katsir*, "in the time of harvest." 2 K. Ken. C.

VER. 16. *Garrison*, or advanced guard.

VER. 17. *O that.* Heb. "Who will." David wishes to see his native country freed from the troops of the Philistines.—*In.* Heb. "by the gate."

VER. 18. *These.* Heb. "The three (or perhaps, *three of the mighty men*) brake through the host of the Philistines .. by the gate, and took, and brought it to David. But David would not drink it; and he poured it out unto the Lord," by way of prayer, (Ken.) or of thanksgiving. Josephus.

VER. 19. *In the.* Heb. "thing! Shall I drink the blood of these men, with their lives? for at the hazard of their lives they have brought it! And he would not drink it. These things did these three mighty men," (Ken.) forming the first ternary. T.—Among these heroes there were different degrees of excellence. C.—Prot. acknowledge the superlative, "mightiest:" but "mighty" would do better, as they were not still equal to Joab. H.

VER. 20. *Abisai.* His name is written without the middle *i*, in all this book. —*Three.* Alex. Sept. alone reads, "six."—*He was.* Heb. adds, "not;" evidently mistaking *lo*, "not," for *lo*, "ei." See 4 K. viii. 10. "He lifted up his spear against 300 soldiers, and had a name among Three." Ken.

VER. 21. *Second* and (H.) *first* occur not in Heb. and Sept. C.—Heb. "Of the three he was more honourable than two; therefore he was their captain: and yet he attained not unto the first three." Ken.—*First* is indeed the sense, but it

21 And illustrious among the second three, and their captain: but yet he attained not to the first three.

22 Banaias, the son of Joiada, a most valiant man, of Cabseel, who had done many acts; he slew the two ariels of Moab; and he went down, and killed a lion in the midst of a pit, in the time of snow.

23 And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam: and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

24 These things did Banaias, the son of Joiada, who was renowned among the three valiant ones,

25 And the first among the thirty, but yet to the *first* three he attained not: and David made him of his council.

26 Moreover the most valiant men of the army, were Asahel, brother of Joab; and Elchanan, the son of his uncle, of Bethlehem;

27 Sammoth, an Arorite; Helles, a Phalonite;

28 Ira, the son of Acces, a Thecuite; Abiezer, an Anathothite;

29 Sobbochai, a Husathite; Ilai, an Ahohite;

30 Maharai, a Netophathite; Heled, the son of Baana, a Netophathite;

31 Ethai, the son of Ribai, of Gabaath, of the sons of Benjamin; Banaia, a Pharathonite;

32 Hurai, of the torrent Gaas; Abiel, an Arbathite; Azmoth, a Bauramite; Eliaba, a Salabonite;

33 The sons of Assem, a Gezonite; Jonathan, the son of Sage, an Ararite;

34 Ahiam, the son of Sachar, an Ararite;

35 Eliphal, the son of Ur;

36 Hepher, a Mecherathite; Ahia, a Phelonite;

37 Hesro, a Carmelite; Naarai, the son of Azbai;

38 Joel, the brother of Nathan; Mibahar, the son of Agarai;

39 Selec, an Ammonite; Naharai, a Berothite, the armour-bearer of Joab, the son of Sarvia;

40 Ira, a Jethrite; Gareb, a Jethrite;

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is not expressed in the original. We have here the exact order of these mighty men sufficiently marked out. Abisai is the first captain (H.) of the second ternary. T.

VER. 22. *Two ariels.* That is, two lions, or lion-like men; for ariel, in Hebrew, signifies "a lion (Ch.) of God," the strongest compound word for "a man of valour. The courage of a lion is so singular, that a man of extraordinary heroism is frequently called a *lion*, by way of emphasis; and the word *God* is frequently applied in Scripture to things particularly great." Kennicott.—*V* is wanting at the beginning and end of the name of Banaias, (here *Benaia*, instead of *Ubenaiahu* and Banaias, 2 K.) The last letter (v. 24) serves to distinguish this third captain in waiting on the king, from the eleventh, v. 31. C. xxvii. 5. and 14. H.—Heb. "And Benaihu, the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in exploits; he slew two men of Moab, who were stouter than lions. He also went down and slew a lion in a pit, in a snowy day." Ken. —We have observed, that "And" is not found in the printed Heb. nor is it in the Prot. "Benaiah . . slew two lion-like men, of Moab." Lit. "ariels;" (Sept.) that is, "lions of God," or two of Moab *equal to* (H.) the strongest lions. W.— Yet it is not certain whether these were not real lions, as well as the following. H.—S. Jerom translates, *two lions of Moab*, 2 K. xxiii. 20. C.—*Lion: ari* is written *arih*, 2 K. H.

VER. 23. *Cubits.* 2 K. "a man of great aspect."—*Ones.* Heb. "and he had a name among three mighty men." Ken.—*Shelosha*, "three," has the *u* omitted, (2 K.) as it is frequently on other occasions. H.

VER. 25. *Among*, or rather "above," as he was the second captain of this series, and not one of the body of Thirty. Ken.—*Council.* Lit. "placed him at his ear," (H.) *fecit eum auricularium a secreto;* (2 K.) though the word is the same. C.—It seems, however, to have been read differently. H.—Sept. "he placed him over his family, (C. πατριὰν) or native place." H.—Syr. "guard of his spear, and chief of his heroes." Arab. "over all his riches." Some would translate, "captain of his guards." Grot.—Banaias was a man of consummate prudence, as well as a great warrior. C.—David "gives Banaias the command of his life-guard." Joseph. vii. 12.—Heb. "Behold! he was more honourable than the Thirty; but he attained not unto the first three, and David set him over his guard," the Cerethites, &c. C. xviii. 17. Ken.—This author adopts the correction of Grotius, as the Prot. do; though he acknowledges there is no impropriety in the present reading, "over his hearing or obedience." He also adds "first," by way of explanation, as v. 21. H.

VER. 26. *Moreover.* Nothing particular is here recorded of Asahel, and therefore he is barely mentioned with the rest. But the Book of Kings had been more particular in determining their rank, and had said, "Asahel, brother of Joab, was over the Thirty," being the last of the second ternary. The preposition *b* (Ken.) frequently means, "over." Nold. &c.—Arab. "head of Thirty, whose names are these." Ken.—*Elchanan;* probably the son of Jair. 2 K. xxi. 18. C.

VER. 27. *Arorite*, or Harodite, (2 K.) to distinguish him from Shammah. Eliza, who follows in 2 K. is here universally omitted, as he is supposed to have died soon, and to have been replaced by Zabad, (v. 41.) who completes the number of 30. Ken.—*Phalonite;* not Paltite, as 2 K. where *t* has been formed of the two letters *un*. So Sept. have read Adni, "my lord," perhaps correctly, (Ken.) instead of Adan, "any man's," (1 K. xvii. 32.) as the two letters might easily be mistaken for one. Ken.—Helles was the captain for the seventh month, as the following was for the sixth, and Abiezer for the ninth. C. xxvii. 10. H.

VER. 29. *Sobbochai*, rather than Mobonnai, (2 K.) where *s* and *m* have been mistaken for *m* and *n*, which are very similar in Heb. The Sept. (Aldi) has there also Sabouchai. He was the eighth captain. C. 27.—*Ilai*, or Selmon. 2 K. Sept. have the same variation in some copies; but others lead us to suppose that Ilai was the true name. Neither occur any where else in Scripture.

VER. 30. *Maharai*, the tenth captain. (C. 27.) Heled was the twelfth.

VER. 31. *Ethai.* Not the famous prince of Geth, (2 K. xv. 19. Ken.) though the name is written alike, (2 K. xxiii. 29.) an *i* being omitted. H.—This captain contributed to make David king (v. 10.)—*Banaia.* 2 K. xxiii. a *v* is added, which makes the name like that of the second general; (v. 22.) but it ought to form part of the *e*, which is wanting in the following word.

VER. 32. *Hurai*, rather than *Heddai*, (2 K. Ken.) though there is some doubt which is to be preferred. H.—Syr. and Arab. have Hiddai; but the Sept. declare for Hurai here, and the Aldine copy has Ouri also. 2 K. Ken.—*Torrent.* Heb. "of the torrents *or vales* of Gaas." C.—*Abiel.* 2 K. *Abialbon*, which seems to be the right word, as a transcriber may omit letters more easily than he can insert them. *Bun* at the end seems to have been written separate, and to have been translated "the son of," by Syr. and Arab. The particles *al* and *āl*, have also been frequently mistaken on account of their nearly similar pronunciation. —*Bauramite.* Heb. *habacharumi*, 2 K. *habarchumi*, where two letters are transposed, and *v* omitted, as usual, in the latter book. H.—The former reading appears to be more correct, as the hero probably came from Bahurim, (*bērim*, 2 K. iii. 16.) and the Syr. and Arab. seem to have read properly.—*Salabonite.* Sept. Σαλαβωνίτης (2 K.) Σαλαβωνὶ. Ken.—The translator of the latter book gives the Heb. termination throughout, instead of the Greek; (H.) "whence the learned have drawn an unanswerable argument against that version's being the work of the same author." Ken.—They might as well prove that S. Jerom did not translate both these books. H.

VER. 33. *Gezonite.* We know not the meaning of this epithet. C.—In 2 K. we read *of the sons of Jassen, Jonathan, and Semma;* (K.) but both seem to be incorrect; instead of Sept. "the son," or supposing *m* to be lost, at the beginning, "of the sons of Assem, Gouni," as Sept. read, instead of *Gezonite*, which would leave this hero without any name. See C. v. 15. ה is prefixed to this name, as it is to that of Manasses. Jos. i. 12.—*Sage*, should be Shamha, (Ken.) or *Jonathan, the son of Samaa*, the brother of David. He slew the monstrous giant, (C. xx. 7.) as Sabachai did another. Jonathan is mentioned also along with Asahel (2 K. xxi.) so that he deserves a place here among David's heroes.

VER. 34. *Sachar*, mentioned C. xxvi. 4.

VER. 35. *Eliphal* should be *Eliphelet, the son of Aasbai, the son of Machati*, (H.) or of the country of Maacha, 4 K. xxv. 23. Ken.—*Eliphal* and *Hepher* cannot constitute two heroes, as that would derange the number 37. 2 K. xxiii. 39. The copies of the Sept. vary much. H.

VER. 36. *Ahia*, or rather "Eliam, the son of Achitophel, the Gilonite," 2 K. The name of the hero is lost here; and the latter part of his father's name (*p*) has also been mistaken for *g*, which it resembles.

VER. 37. *Hesro* ends with *u* in the Heb. Yet some read more properly with *i*, "Hetzrai," as all the ancient versions have it, except the Vulg. (Ken.) some copies of which read Asra. Blanchini, Vind. 1740.—*Carmelite.* Sept. Καρμηλὶ. The Δ might easily be mistaken for Λ, as the Greek bibles (Ken.) for some ages after Origen were written in capital letters, without accents. Montfaucon, Pref. to Hexap. p. 44.—*Azbai* seems preferable to *Arbi*, as the proper name seems also more correct than *Pharai*. 2 K. H.—The Vat. Sept. confounds both words in one. "Ouraiverchi." We may apply to many of the proper names that severe censure which S. Jerom has passed upon the transcribers of the book of Chronicles. *Ita in Græcis & Latinis cod: hic nominum liber vitiosus est, ut non tam Hebræa quam Barbara quædam & Sarmatica nomina conjecta arbitrandum sit,* &c. ep. ad Domn. If this epistle be not genuine, the same doctor complains at least of the incorrect state of the Sept. Pref. in Paral.

VER. 38. *Joel* seems better than Igaal, (2 K. H.) as we know there were some of this name lived under David, (C. xxvi. 22. and xxvii. 20.) and all the versions agree here, but vary much 2 K. It is, therefore, more natural for us to adhere to that copy which has the greatest authority from the ancient versions. Ken. —*Brother*, relation, adopted child, (D.) or *son*, (2 K.) which seems more correct, as this is an usual expression. C.—This reason may rather lead us to conclude that the mistake being more natural, has been made by the transcriber of that book; particularly as we no where else read of Joel being the son of Nathan, but rather of Pedaiah, &c.—*Mibahar*, or rather "Nathan of Tzoba."—*The son*, ought to be the proper name, "Bonni, (of Gadi. 2 K.) or the Gadite." Ken.

VER. 41. *Zabad.* This name, with the following, is not found 2 K. where Elica occurs, though not mentioned here. C.—We have observed that Zabad took his place, and completed the number 37, v. 27.

VER. 42. *With him.* Heb. "above him," (Sept. Jun. Mont.) which must be applied to the rest of these 15 less valiant men. Ken.—Prot. agree with the

41 Urias, a Hethite; Zabad, the son of Oholi;
42 Adina, the son of Siza, a Rubenite, the prince of the Rubenites, and thirty with him;
43 Hanan, the son of Maacha; and Josaphat, a Mathanite;
44 Ozia, an Astarothite; Samma, and Jehiel, the sons of Hotham, an Arorite;
45 Jedihel, the son of Samri; and Joha, his brother, a Thosaite.
46 Eliel, a Mahumite; and Jeribai, and Josaia, the sons of Elnaim; and Jethma, a Moabite; Eliel, and Obed, and Jasiel, of Masobia.

CHAP. XII.

Who followed David when he fled from Saul. And who came to Hebron to make him king.

NOW these are they that came to David to Siceleg, [a] while he yet fled from Saul, the son of Cis, and they were most valiant and excellent warriors,
2 Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of Saul and Benjamin.
3 The chief was Ahiezer, and Joas, the sons of Samaa, of Gabaath, and Jaziel, and Phallet, the sons of Azmoth, and Beracha, and Jehu, an Anathothite,
4 And Samaias, of Gabaon, the stoutest among the thirty and over the thirty; Jeremias, and Jeheziel, and Johanan, and Jezabad, of Gaderoth;
5 And Eluzai, and Jerimuth, and Baalia, and Samaria, and Saphatia, the Haruphite;
6 Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam, of Carehim:
7 And Joela, and Zabadia, the sons of Jeroham, of Gedor.
8 From Gaddi also there went over to David, when he lay hid in the wilderness, most valiant men, and excellent warriors, holding shield and spear; whose faces were like the faces of a lion, and they were swift like the roebucks on the mountains.
9 Ezer the chief, Obdias the second, Eliab the third,
10 Masmana the fourth, Jeremias the fifth,
11 Ethi the sixth, Eliel the seventh,
12 Johanan the eighth, Elzebad the ninth,
13 Jerenias the tenth, Machbani the eleventh.
14 These *were* of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand.
15 These are they who passed over the Jordan in the first month, when it is used to flow over its banks: and they put to flight all that dwelt in the vallies, both toward the east and toward the west.
16 And there came also of the men of Benjamin, and of Juda, to the hold in which David abode.
17 And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies, whereas I have no iniquity in my hands, let the God of our fathers see, and judge.
18 But the spirit came upon Amasai, the chief among thirty, and he said: We are thine, O David, and for thee, O son of Isai: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band.
19 And there were some of Manasses, that went over to David, when he came with the Philistines against Saul to fight: but he did not fight with them: [b] because the lords of the Philistines taking counsel, sent him back, saying: With the danger of our heads he will return to his master, Saul.
20 So when he went back to Siceleg, [c] there fled to him of Manasses, Ednas, and Jozabad, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thousands in Manasses.
21 These helped David against the rovers: for they were all most valiant men, and were made commanders in the army.

[a] 1 Kings xxvii. 2. A. M. 2948, A. C. 1056.

[b] 1 Kings xxix. 4.—[c] A. M. 2949.

Vulg. (H.) and Delany looks upon these 30 as a fourth order of commanders in chief. But 30 with him would make 31, and why are only 15 mentioned? We have a regular gradation of officers, descending from Joab, the captain general. Ken.—These heroes are supplementary to those in the Book of Kings, and were stationed (C.) on the east of the Jordan, (D.) in their native country; (C.) which is true, at least (H.) with respect to several of them. Maacha, Ashtaroth, and Aroer were in these parts, (Jos. xiii. 9. 13. Ken.) as well as Mathana. Num. xxi. 18. C.

VER. 44. *Jehiel.* The Masorets read so in the margin; but in the text they substitute *u* for *i*, improperly. See Sept. and C. v. 7. 8.

VER. 45. *Samri.* Prot. "Shimri," or, margin, "the Shimrite," as they deem the expressions to be equivalent. But Shimri was rather the father of Jedihel or Jediael, and Joha.

VER. 46. *Mahumite.* Prot. "Mahavite." Kennicott would translate these last verses according to his corrections. 42 . . "Zabad, the son of Ahlai; (43) Adina, the son of Shiza, the Reubenite, and head of the Reubenites: But the thirty were his superiors. 44 Hanan, the son of Maacah; and Josaphat, the Mithnite. 45 Urzia, the Ashtarothite; Shema and Jehiel, the sons of Hotham, the Aroerite. 46 Jediel, the son of Shimri; and Joha, his brother, the Titzite. 47 Jeliel and Mahavite, and Jeribai and Joshaviah, the sons of Elnaam; and Ithmah, the Moabite; (48) Eliel, and Obed and Jashiel, the Metzobaites." It will be easily perceived that this author frequently recedes from the Prot. version, as well as from the printed Heb. both of which are frequently erroneous. Perhaps the critical examination of these proper names, may appear to some unimportant. But the question respecting the perfect integrity of the Hebrew text deserves to be seriously considered; and every part of sacred history requires our attention. If the Prot. rule of faith be incorrect, what security can they have? We are not exposed to the same inconvenience, even though the Vulgate be susceptible of farther improvement. H.

CHAP. XII. VER. 1. *Siceleg*, which had been given to David for a retreat. Hither many brave men came to join him.—*Fled.* Heb. "was shut up through fear." C.—Sept. "was under anxiety." H.

VER. 2. *Hand*, like Aod. Judg. iii. 15. M.—*Brethren*, of the same tribe. The opinion which they entertained of David, must have been very great, to make them expose themselves to such dangers. In adversity, true friendship and virtue shine the most. C.—The hand of providence is here conspicuous. T.

VER. 4. *Thirty.* Heb. *sheloshim*, denotes "the officers" of the army. C.—Prot. style this hero "Ismaiah."

VER. 6. *Jesbaam.* Probably the second after Joab. C. xi. 11. H.—*Of Carehim.* Heb. "the Korhites." Ken.—So also the Sept. There were Levites, descendants of Core. M.

VER. 8. *Gaddi*, a city of the tribe of Gad, (2 K. 23.) from which many went to join David, when he was in the country of Moab, (M.) as others of the Gadites did, v. 14.—*Mountains.* A fierce countenance and swiftness were much commended in soldiers. "The eyes are always first conquered." *Primi in omnibus prœliis oculi vincuntur*, says Tacitus, Mor. Germ. C. See Prov. xxx. 30. 2 K. ii. 18. M.

VER. 14. *Thousand*, after David had ascended the throne. C.—At Siceleg he had only 600. M.—Some suppose that each of these officers was worth 100 men, &c. Vatab.

VER. 15. *Month*, Nisan. T.—*Banks.* This circumstance enhances their courage. Maundrel (Alep. p. 136) went to see the Jordan, 13th March, 1697, but the river was nine feet from the banks. Its rapidity has perhaps made its bed so much deeper, that it does not overflow so frequently at present. C.

VER. 16. *Hold*, in Moab, (1 K. xxii. 4. D. M.) or to Siceleg. The people of *Benjamin* come with those of *Juda*, to avoid suspicion. C.

VER. 17. *Hands.* At that time he had done no injury to any man. H.

VER. 18. *Spirit* of God (C. or good will. D.) prompted Amasai, the chief of "the officers." C.—*Band*, or "of a company." H.

VER. 19. *Fight.* They joined him after he had left the Philistines. C.—*But he.* Heb. "they helped them not." Neither David nor his partizans were involved in this danger, which might have caused their fidelity to be suspected. 1 K. xxix. H.

VER. 20. *Thousands:* heads of the principal cities. Mic. v. 2. D.

VER. 21. *Rovers* of Amalec, 1 K. xxx. 1.

VER. 22. *Of God;* very great, (C.) particularly when Isboseth was slain.

22 Moreover, day by day there came some to David to help him, till they became a great number, like the army of God.

23 And this is the number of the chiefs of the army who came to David, when he was in Hebron, [a]to transfer to him the kingdom of Saul, according to the word of the Lord.

24 The sons of Juda, bearing shield and spear, six thousand eight hundred, well appointed to war.

25 Of the sons of Simeon, valiant men for war, seven thousand one hundred.

26 Of the sons of Levi, four thousand six hundred.

27 And Joiada, prince of the race of Aaron, and with him three thousand seven hundred.

28 Sadoc also, a young man of excellent disposition, and the house of his father, twenty-two principal men.

29 And of the sons of Benjamin, the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul.

30 And of the sons of Ephraim, twenty thousand eight hundred, men of great valour, renowned in their kindreds.

31 And of the half tribe of Manasses, eighteen thousand, every one by their names came to make David king.

32 Also of the sons of Issachar, men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel.

33 And of Zabulon, such as went forth to battle, and stood in array well appointed with armour for war, there came fifty thousand to his aid, with no double heart.

34 And of Nephthali, a thousand leaders; and with them seven and thirty thousand, furnished with shield and spear.

35 Of Dan also, twenty-eight thousand six hundred prepared for battle.

36 And of Aser, forty thousand, going forth to fight, and challenging in battle.

37 And on the other side of the Jordan, of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses, a hundred and twenty thousand, furnished with arms for war.

38 All these men of war, well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart, to make David king.

39 And they were there with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were near them, even as far as Issachar, and Zabulon, and Nephthali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: *and* meal, figs, raisins, wine, oil, and oxen, and sheep, in abundance; for there was joy in Israel.

CHAP. XIII.

The ark is brought from Cariathiarim. Oza, for touching it, is struck dead.

AND David consulted with the captains of thousands, and of hundreds, and with all the commanders,

2 And he said to all the assembly of Israel: If it please you, and if the words which I speak come from the Lord our God, let us send to the rest of our brethren, into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us:

3 And let us bring again the ark of our God to us: for we sought it not in the days of Saul.

4 And all the multitude answered that it should be so: for the word pleased all the people.

5 So David assembled all Israel, from Sihor of Egypt, even to the entering into Emath, [b]to bring the ark of God from Cariathiarim.

6 And David went up with all the men of Israel to the hill of Cariathiarim, which is in Juda, to bring thence the ark of the Lord God sitting upon the Cherubims, where his name is called upon.

7 And they carried the ark of God upon a new cart, out of the house of Abinadab, and Oza and his brother drove the cart.

8 And David and all Israel played before God with all their might, with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets.

9 And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark; for the ox being wanton, had made it lean a little on one side.

10 And the Lord was angry with Oza, and struck him, because he had touched the ark: and he died there before the Lord.

11 And David was troubled, because the Lord had divided Oza: and he called that place the breach of Oza to this day.

12 And he feared God at that time, saying: How can I bring in the ark of God to me?

13 And therefore he brought it not home to himself,

[a] 2 Kings v. A. M. 2956.

[b] 2 Kings vi. 2.

2 K. v. 1. H.—The angels are to us innumerable. Job xxv. An army in concord is compared to them. W.

VER. 27. *Joiada* had the post of Eleazar over the Levites, (Num. iii. 32.) and was at the head of the warriors of his tribe, while Abiathar was high priest. C.

VER. 28. *Of excellent.* Heb. "of great valour." Saul had appointed him in the place of Achimelec, and David permitted him to retain his dignity.

VER. 29. *Followed.* Heb. "kept guard at the palace." These guards submitted to David, like the rest, after the death of Isboseth. C.

VER. 31. *Manasses*, west of the Jordan. See v. 37. H.

VER. 32. *Should*, in agricultural pursuits, in which those of Issachar excelled. Gen. xlix. 14. Countrymen have often more skill about the weather, than the greatest astronomers, Virg. Georg. i. M. T.—Others think that these men could calculate when the festivals would occur, (S. Jer. Trad.) or they were well versed in politics, &c. See Est. i. 13.

VER. 40. *Nephthali.* All, both far and near, contributed to regale the deputies. C.

CHAP. XIII. VER. 1. *Consulted.* David wished to give religion due splendour and authority, in his dominions; and he prudently contrives to obtain the general consent. H.—"Where there is no liberty, there is no religion;" and no change in religious matters should be attempted, without the consent of the Church. C.

VER. 2. *To us.* In the first assembly, David's motion was adopted, and a more general meeting, particularly of the priests, was convoked. H.

VER. 3. *Sought.* Prot. "inquired not at it." Yet it is certain that many resorted to the ark, at that time. But it was not treated with such honour as David now wished. H.

VER. 5. *Emath*, from "the troubled river" Nile, (Jos. xiii. 3. C.) or Rhinocorura, (T. M.) to the northern extremities of the promised land, (H.) near Emesa.

VER. 6. *Hill.* Heb "to Baalah," which was another name, as well as "Baalim," for Cariathiarim. 1 K. vii. 2. C.

VER. 7. *Brother.* Heb. "Acho," which has the same meaning. T.—Sept. Syr. &c. "his brethren." C.

VER. 9. *Chidon.* Alias, Nachon. Ch. 2 K. vi.—He had perhaps two names. D.—Syr. and Arab. "of Ramim." C.—*The ox.* Prot. "the oxen stumbled."

VER. 11. *Divided.* Slain. See C. xiv. 11. 1 K. xv. 32. and 2 K. vi. 7. H.—The soul of brutes perishes; that of man is only divided from the body by death.

VER. 13. *Obededom.* A Levite was judged more proper to guard the ark. C. xv. 18.—*Gethite.* Because he had dwelt in Geth. W

that is, into the city of David, but carried it aside into the house of Obededom, the Gethite.

14 And the ark of God remained in the house of Obededom three months: and the Lord blessed his house, and all that he had.

CHAP. XIV.

David's house, and children; his victories over the Philistines.

AND [a]Hiram, king of Tyre, sent messengers to David; and cedar-trees, and masons, and carpenters, to build him a house.

2 And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people, Israel.

3 [b]And David took other wives in Jerusalem: and he begot sons and daughters.

4 Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon,

5 Jebahar, and Elisua, and Eliphalet,

6 And Noga, and Napheg, and Japhia,

7 Elisama, and Baaliada, and Eliphalet.

8 [c]And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the vale of Raphaim.

10 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

11 And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

12 And they left there their gods, and David commanded that they should be burnt.

13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

14 And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over-against the pear-trees.

15 And when thou shalt hear the sound of one going in the tops of the pear-trees, then shalt thou go out to battle. For God is gone out before thee, to strike the army of the Philistines.

16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera.

17 And the name of David became famous in all countries, and the Lord made all nations fear him.

[a] 2 Kings v. 11.—[b] 2 Kings v. 13.—[c] 2 Kings v. 17. A. M. 2957, A. C. 1047.

CHAP. XIV. VER. 1. *Hiram.* This embassy, and the war with the Philistines, took place before the ark was removed. C.

VER. 2. *Perceived,* by divine revelation, or by his constant success, (M.) as well as by the presents of "the king of Tyre, and the unanimity" of all the people. D.—*Over his.* Heb. and Sept. on account of his people. Kings are more for their subjects than for themselves. C.

VER. 5. *Eliphalet and Noga* are not mentioned. 2 K. v. 15. C. See C. iii. 9. H.

VER. 7. *Baaliada,* probably the same with Eliada. C.

VER. 8. *Seek him,* with a design to oppress him, before his throne was established. H.

VER. 11. *Baalpharasim,* "the god *or* master of divisions." C.—The place was so called afterwards. D.

VER. 12. *Burnt,* conformably to Deut. vii. 25. These idols were commonly made of wood, and covered with plates of gold, &c. The Philistines took them along with them to battle, as the Hebrews carried the ark on many occasions. The Greeks, at the siege of Troy, had their gods on board their vessels; (Iliad ix.) and the Romans had theirs on their ensigns, in their wars.

VER. 14. *Pear* or mulberry trees, (2 K. v. 23. C.) on the side where the idols were. T

CHAP. XV.

The ark is brought into the city of David, with great solemnity. Michol derideth David's devotion.

HE made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

2 Then David said: No one ought to carry the ark of God, but the Levites; whom the Lord hath chosen to carry it, and to minister unto himself for ever.

3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.

4 And the sons of Aaron also, and the Levites.

5 Of the children of Caath, Uriel was the chief: and his brethren a hundred and twenty.

6 Of the sons of Merari, Asaia, the chief: and his brethren two hundred and twenty.

7 Of the sons of Gersom, Joel, the chief: and his brethren a hundred and thirty.

8 Of the sons of Elisaphan, Semeias, the chief: and his brethren two hundred.

9 Of the sons of Hebron, Eliel, the chief: and his brethren eighty.

10 Of the sons of Oziel, Aminadab, the chief: and his brethren a hundred and twelve.

11 And David called Sadoc, and Abiathar, the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab.

12 And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord, the God of Israel, to the place which is prepared for it.

13 [d]Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

14 So the priests and the Levites were sanctified, to carry the ark of the Lord, the God of Israel.

15 [e]And the sons of Levi took the ark of God, as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments; to wit, on psalteries, and harps,

[d] Supra xiii. 10.—[e] Num. iv. 15.

VER. 15. *Tops,* or on the height. God sent an invisible army to David's assistance.

VER. 16. *Gazera,* on the borders of the Philistines, near Azotus. C.

VER. 17. *All countries and nations,* in the vicinity. H.

CHAP. XV. VER. 1. *Houses,* or magnificent palaces, which afterwards caused him to be ashamed, seeing the ark was lodged under skins. 2 K. vii. 10.—*For it,* entirely new. The old tabernacle was left at Gabaon. C. D.

VER. 2. *Levites,* of the family of Caath, v. 13. Num. iv. 5. He was rendered more cautious by the death of Oza. C.—*For ever,* as long as this law subsists. H.

VER. 5. *Brethren.* Relations. D.

VER. 8. *Elisaphan,* a Caathite, (Ex. vi. 18. 22.) as well as Hebron and Oziel. C.—Perhaps Caath was also called by the first name. D.

VER. 12. *Sanctified.* Free from every legal uncleanness, continent, and washed. C.

VER. 13. *Struck us.* He partakes in the misfortune of Oza. H.—*The law* through ignorance. You must attend and give proper directions. M.—Heb. "because we did not seek him with judgment," (D.) or, "after the due order." Prot

VER. 17. *Heman, Asaph,* and *Ethan* were masters of the first band of musicians, in the reign of David. They played on cymbals of brass, v. 19.

and cymbals, that the joyful noise might resound on high.

17 And they appointed Levites, Heman, the son of Joel, and of his brethren Asaph, the son of Barachias: and of the sons of Merari, their brethren, Ethan, the son of Casaia.

18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, the porters.

19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias, and Banaias, sung mysteries upon psalteries.

21 And Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, and Ozaziu, sung a song of victory for the octave upon harps.

22 And Chonenias, chief of the Levites, presided over the prophecy, to give out the tunes: for he was very skilful.

23 And Barachias, and Elcana, were door-keepers of the ark.

24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer, the priests, sounded with trumpets, before the ark of God: and Obededom and Jehias, were porters of the ark.

25 [a] So David, and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord, out of the house of Obededom, with joy.

26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias, the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

28 And all Israel brought the ark of the covenant of the Lord, with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps.

29 And when the ark of the covenant of the Lord was come to the city of David, Michol, the daughter of Saul, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

The ark is placed in the tabernacle. Sacrifice is offered. David blesseth the people, disposeth the offices of Levites, and maketh a psalm of praise to God.

SO [b] they brought the ark of God, and set it in the midst of the tent, which David had pitched for it: and they offered holocausts, and peace-offerings before God.

2 And when David had made an end of offering holocausts, and peace-offerings, he blessed the people in the name of the Lord.

3 And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify and praise the Lord God of Israel.

5 Asaph, the chief, and next after him Zacharias: Moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel, over the instruments of psaltery, and harps: and Asaph to sound with cymbals:

6 But Banaias, and Jaziel, the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

7 In that day David made Asaph, the chief, to give praise to the Lord with his brethren.

8 [c] Praise ye the Lord, and call upon his name: make known his doings among the nations.

[a] 2 Kings vi. 12.—[b] 2 Kings vi. 17. A. M. 2959, A. C. 1045.

[c] Psal. civ. 1. Isai. xii. 4.

VER. 18. *Ben.* His name is omitted, v. 20, and in the Sept. The Syriac, &c. have "the son of Jaziel:" but we find the 9th Psalm addressed "to Ben, chief of the band of young women," who sung and played on nables, v. 20. C.—*And Jaziel*, called Oziel, v. 20, as the Sept. have here. H.

VER. 20. *Zacharias*, &c. presided over the second band, with nables, and *Mathathias* over the third, which had instruments of eight strings. The priests sounded the trumpets, (v. 24.) while Chonenias directed all the music, in this solemn procession. C.—*Psalteries.* Lit. "nables." H.—The Vulg. sometimes renders it psalterion, at other times lyra, (M.) or symphonia. S. Jer. ad Dard. T.—Some have supposed that the word denotes bagpipes; but it was a stringed instrument made of wood. C.—Heb. "with *nebalim* over *halamoth*," concerted things, or virgins, (Ps. lxvii. 26.) who sung the mysterious works of God. H.

VER. 21. *Ozaziu* does not occur before. Sept. have Ozias both here and v. 18, after Jehiel. H.—*Of victory*, such as was customary on the like occasions.—*For the octave.* Heb. *hasheminith*, according to the Jews, means an instrument of eight strings; so when *ten* is mentioned, the Sept. frequently supply "strings." Ps. xxxii. 2. M.—Heb. "they had guitars, and presided over the eighth band to intone. All the bands formed four choirs, distinguished by their instruments, the cymbal, nable, *cinnor*, (or guitar) and trumpets. C.

VER. 22. *The prophecy.* Singing praises to God is here called *prophecy:* the more, because these singers were often inspired men. Ch.—Heb. *Massa* signifies a song, (H.) elevation, (C.) burden. Syr. So the Vulg. has *onus Moab*, &c. the burden or dreadful prediction against Moab. C.—Prophecy often denotes no more than a melodious canticle. 1 K. x. 10. H.—Chonenias directed all this music. Sept. simply style him "prince of the Levites, prince of the musicians," (C.) or ἀρχων τῶν ᾠδῶν (who gave out the songs) "because he was intelligent." H.

VER. 24. *Jehias* is called Jehiel, v. 18. and 21. He, Obededom, Barachias, and Elcana, (v. 23.) were probably the four chief porters who attended the ark in arms; and others were, afterwards, stationed at the temple. C. ix. 17. The two former took part also in the music, v. 21. C.—Perhaps two preceded and two went behind the ark, to keep off the crowd. M.

VER. 26. *Rams*, in thanksgiving, that they had not been treated like Oza. C. —The Jews pretend that the ark was no burden to the Levites. T.—Love makes all our duties easy. H.

VER. 27. *Linen.* Heb. "a cloak of byssus," or of the finest white linen. D. —Byssus has often occurred before in the Vulg. but we find the Heb. *buts*, here for the first time. It probably denotes the brilliant yellow silk taken from the fish pinna, of which S. Basil speaks. Hexa. vii. Justinian was clothed with it, on account of its rarity and brightness. Procop. de fabric. Yet as it would hardly assume any colour but black, it was not so much sought after as the silk of Persia. Not only David, but all the Levites, were thus richly adorned; as the latter were at the dedication of the temple. 2 Par. ii. 14. There was a manufactory of this byssus established by David. C. iv. 21. That of Egypt was white, and is called *schesch*, or "cotton." Ex. xvi. 4. C.—*Ephod.* Sept. "a stole of byssus," or a long silken robe, (H.) which has been already expressed; (T.) or rather, the ephod was only a girdle, which was not peculiar to the sacred ministers. 1 K. ii. 18. C.—Samuel, though a child, wore one. W.

VER. 29. *Heart*, and reproached him for appearing without his regal ornaments, (H. 2 K. vi. 20.) as if he had been naked. No reproach could have been more unfounded, as we see David had on a robe of byssus, with the ephod. C.

CHAP. XVI. VER. 2. *Lord*, wishing them all felicity, and making them presents, like the master of a family, v. 43, and 2 K. vi. 18. C.—Any superior may bless. W.

VER. 3. *Oil.* The precise signification of the Heb. *Ashisha*, is not known. C. —Prot. "a flagon *of wine.*" H.—It denotes any thing "exhilarating." T. D.

VER. 4. *Appointed*, as a prophet, (H.) or by dispensation. The high priest has supreme spiritual power. Deut. xvii. 18. &c. W.

VER. 5. *Zacharias*, at the head of the second band. These played on the nable and kinnor, as the women did not sing in the tabernacle. *Jahiel* should be Oziel, (C. xv. 18, &c. C.) unless he be the same person. C. xv. 18. H.—*Instruments.* Lit. "organs." H.—Heb. "the instruments of nables." Vat. M.

VER. 6. *Jaziel.* We read Eliezer, &c. C. xv. 24.—*Continually.* At the appointed times.

VER. 7. *Made.* Heb. "gave first, to thank the Lord, into the hand of Asaph

9 Sing to him, yea, sing praises to him: and relate all his wondrous works.

10 Praise ye his holy name: let the heart of them rejoice, that seek the Lord.

11 Seek ye the Lord, and his power: seek ye his face evermore.

12 Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

13 O ye seed of Israel, his servants; ye children of Jacob, his chosen.

14 He is the Lord our God: his judgments are in all the earth.

15 Remember for ever his covenant: the word, which he commanded to a thousand generations.

16 The covenant which he made with Abraham: and his oath to Isaac.

17 And he appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

18 Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a small number: very few, and sojourners in it.

20 And they passed from nation to nation: and from *one* kingdom to another people.

21 He suffered no man to do them wrong: and reproved kings for their sake.

22 [a] Touch not my anointed: and do no evil to my prophets.

23 [b] Sing ye to the Lord, all the earth: shew forth from day to day his salvation.

24 Declare his glory among the Gentiles: his wonders among all people.

25 For the Lord is great and exceedingly to be praised: and is to be feared above all gods.

26 For all the gods of the nations are idols: but the Lord made the heavens.

27 Praise and magnificence *are* before him: strength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

29 Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy beauty.

30 Let all the earth be moved at his presence: for he hath founded the world immoveable.

31 Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

33 Then shall the trees of the wood give praise before the Lord: because he is come to judge the earth.

34 Give ye glory to the Lord, for he is good: for his mercy endureth for ever.

35 And say ye: Save us, O God our saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praise.

36 Blessed be the Lord, the God of Israel from eternity to eternity: and let all the people say: Amen, and *sing* a hymn to God.

37 So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister in the presence of the ark continually, day by day, and in their courses.

38 And Obededom, with his brethren, sixty-eight: and Obededom, the son of Idithun, and Hosa, he appointed to be porters.

39 And Sadoc, the priest, and his brethren, priests, before the tabernacle of the Lord in the high place, which was in Gabaon;

40 That they should offer holocausts to the Lord upon the altar of holocaust, continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel.

41 And after him Heman, and Idithun, and the rest that were chosen, every one by his name to give praise to the Lord: because his mercy endureth for ever.

42 And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments, to sing praises to God: and the sons of Idithun he made porters.

43 And all the people returned to their houses: and David to bless also his own house.

CHAP. XVII.

David's purpose to build a temple is rewarded by most ample promises: David's thanksgiving.

NOW [c] when David was dwelling in his house, he said to Nathan, the prophet: Behold, I dwell in a house of cedar: and the ark of the covenant of the Lord is under skins.

2 And Nathan said to David: Do all that is in thy heart: for God is with thee.

3 Now that night the word of God came to Nathan, saying:

[a] Psal. civ. 15.—[b] Psal. xcv. 1.

[c] 2 Kings vi. 17. A. M. 2980, A. C. 1044.

and his brethren *this psalm*," (H.) in order the 104th; and from v. 23 we find the 95th in the Psalter, with some improvements. T.

VER. 11. *Power.* The ark was frequently the instrument of God's power; and his people are exhorted to present themselves to pray before it. C.—God seemed to dwell there, and often displayed his wonders. D.

VER. 13. *Israel.* In Ps. civ. *Abraham.*

VER. 22. *Prophets.* The ancient patriarchs ruled their families as kings, and directed them by word and example, like the most holy prophets. C.—Both are frequently styled *anointed.* H.

VER. 27. *Place.* In Ps. xcv. 6. *holiness and majesty in his sanctuary.* Heb. "strength and beauty in," &c. God is served in his tabernacle with piety.

VER. 29. *Sacrifice,* of flour and wine.—*Beauty.* Heb. "in the beauty of his sanctuary." Ps. *Come into his courts: adore ye the Lord in his holy court.*

VER. 30. *Presence.* Here the psalm adds, *say ye among,* as v. 31.

VER. 35. *And say,* &c. is not in the psalm; and it seems not to agree with the flourishing state of David's kingdom: yet he might speak with the spirit of prophecy, or wish that all his subjects might live in happiness and concord under him C.—Others think that Esdras inserted these verses to be sung in the second temple, (Lyran. E.) when many still remained in captivity. Yet they may refer to the time of Christ. D.

VER. 36. *And* sing. Heb. "and Alleluia," or, "all . . . said, (or shall say) truth and praise be to the Lord."

VER. 39. *Sadoc* was to minister at Gabaon, with Heman, Idithun, &c. while Abiathar, Asaph, &c. officiated at Jerusalem. C.—This regulation continued till towards the end of David's reign, (H.) when fresh orders were given. C. xxiii. &c. We find Abiathar and Sadoc were both at Jerusalem, when David was obliged to flee. 2 K. xv. 24. and 3 K. i. 7. The altar at Gabaon continued some time longer. 3 K. iii. 3.

VER. 43. *Bless,* or feast, (D.) with his family, on part of the sacred victims. H.

CHAP. XVII. VER. 1. *Cedar.* Such were esteemed the most magnificent, v. 6. See 2 K. vii.

VER. 9. *A place* permanent and secure, while I have had no fixed abode. C.—*No more,* for a long time: and unless they provoke me by their crimes, as they did afterwards, and were exposed to more severe chastisements. Constant rest is not always expedient. T.

4 Go, and speak to David, my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in.

5 For I have not remained in a house from the time that I brought up Israel to this day: but I have been always changing places in a tabernacle, and in a tent

6 Abiding with all Israel. Did I ever speak to any one, of all the judges of Israel, whom I charged to feed my people, saying: Why have you not built me a house of cedar?

7 Now, therefore, thus shalt thou say to my servant, David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel;

8 And I have been with thee whithersoever thou hast gone: and I have slain all thy enemies before thee, and have made thee a name, like that of one of the great ones that are renowned in the earth.

9 And I have given a place to my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more; neither shall the children of iniquity waste them, as at the beginning,

10 Since the days that I gave judges to my people Israel, and I have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house.

11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David came, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me?

17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant, for the time to come: and thou hast made me remarkable above all men, O Lord God.

18 What can David add more, seeing thou hast thus glorified thy servant, and known him?

19 O Lord, for thy servant's sake, according to thy own heart, thou hast shewed all this magnificence, and wouldst have all *these* great things to be known.

20 O Lord, there is none like unto thee: and there is no other God beside thee, of all whom we have heard of with our ears.

21 For what other nation is there upon earth like unto thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors cast out nations before their face, whom he had delivered out of Egypt?

22 And thou hast made thy people Israel to be thy own people for ever; and thou, O Lord, art become their God.

23 Now therefore, O Lord, let the word which thou hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David, his servant, remaineth before him.

25 For thou, O Lord, my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee.

26 And now, O Lord, thou art God: and thou hast promised to thy servant such great benefits.

27 And thou hast begun to bless the house of thy servant, that it may be always before thee: for seeing thou blessest it, O Lord, it shall be blessed for ever.

CHAP. XVIII.

David's victories. His chief officers.

AND [a] it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters, out of the hands of the Philistines:

2 And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.

3 At that time David defeated also Adarezer, king of Soba, of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot-horses, only a hundred chariots, which he reserved for himself.

5 And the Syrians of Damascus came also to help Adarezer king of Soba: and David slew of them likewise two and twenty thousand men.

6 And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went.

7 And David took the golden quivers, which the

[a] 2 Kings viii. 1. A. M. 2960, A. C. 1044.

VER. 11. *Seed*, even till Christ shall be born of the Blessed Virgin, of the family of David. W.

VER. 12. *Ever* often means only a long duration. The dominion of Christ shall have no end. C.—The Church founded by this true David, (H.) falls heir to these promises. D.

VER. 13. *Thee.* The posterity of Saul lost the throne. H.—If Solomon was reprobated, his children were permitted to reign. It is also presumed that he did penance; though this is not certain.

VER. 17. *Men.* Who was ever more favoured by God than David! Heb. "Thou hast regarded me according to the estate of a man of high degree." Prot. H.

VER. 18. *Known him.* Treating him with love and tenderness, as a friend. How can David sufficiently testify his gratitude!

VER. 21. *Himself.* Heb. adds, "and to make thee a name."

VER. 27. *Begun.* Heb. "be pleased, (H.) or thou hast had the goodness to bless." Syr. "I pray thee bless."

CHAP. XVIII. VER. 1. *Daughters.* Villages (See 2 K. viii. 1. M.) and dependant towns. W.

VER. 2. *Gifts.* Heb. *mincha*, a word used to denote the offerings of bread, &c. Lev. ii. Here it signifies the tribute (C.) imposed on the conquered. H.

VER. 3. *Adarezer*, or Adadezer, 2 K.—*When he*, the king of Soba, *went to extend.* Heb. "to strengthen his hand on the," &c.—*Hand* often denotes power, extent, possession.

VER. 4. *Footmen.* Heb. may well signify, "1000 chariot-horses and 7000 men who mounted the chariots and the horses." We only find 1700 horsemen. 2 K. viii. 4. But soon after it is added, David *houghed all the chariot-horses.* C.—They were thus rendered useless. The king was forbidden to keep many horses. D.

VER. 5. *Damascus.* Heb. "Aram of Darmesek." Elsewhere the *r* is omitted.

VER. 6. *A garrison.* Lit. "soldiers." This word has been lost by the neglect of some Heb. transcriber. C.—Prot. supply it. H.

VER. 7. *Quivers.* Heb. "the shields," &c. The term is variously translated, 2 K.

servants of Adarezer had, and he brought them to Jerusalem.

8 Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Thou, king of Hemath, heard that David had defeated all the army of Adarezer, king of Soba,

10 He sent Adoram, his son, to king David, to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.

11 And all the vessels of gold, and silver, and brass, king David consecrated to the Lord; with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.

12 And Abisai, the son of Sarvia, slew of the Edomites, in the vale of the Saltpits, eighteen thousand:

13 And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab, the son of Sarvia, was over the army: and Josaphat, the son of Ahilud, recorder:

16 And Sadoc, the son of Achitob, and Achimelech, the son of Abiathar, were the priests; and Susa, scribe.

17 And Banaias, the son of Joiada, was over the bands of the Cerethi and the Phelethi: and the sons of David were chief about the king.

CHAP. XIX.

The Ammonites abuse David's ambassadors: both they and their confederates are overthrown.

NOW[a] it came to pass that Naas, the king of the children of Ammon, died, and his son reigned in his stead.

2 And David said: I will shew kindness to Hanon, the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon;

3 The princes of the children of Ammon, said to Hanon: Thou thinkest, perhaps, that David, to do honour to thy father, hath sent comforters to thee: and thou dost not take notice, that his servants are come to thee to consider, and search, and spy out thy land.

4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.

5 And when they were gone, they sent word to David, who sent to meet them, (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew, and then to return.

6 And when the children of Ammon saw that they had done an injury to David, Hanon, and the rest of the people, sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and out of Syria, Maacha, and out of Soba.

7 And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over-against Medaba. And the children of Ammon gathered themselves together out of their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the army of valiant men:

9 And the children of Ammon came out, and put their army in array before the gate of the city: and the kings that came to their aid, stood apart in the field.

10 Wherefore Joab, understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians.

11 And the rest of the people he delivered into the hand of Abisai, his brother, and they went against the children of Ammon.

12 And he said: If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

13 Be of good courage, and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

14 So Joab, and the people that were with him, went against the Syrians to the battle: and he put them to flight.

15 And the children of Ammon, seeing that the Syrians were fled, they likewise fled from Abisai, his brother, and went into the city: and Joab also returned into Jerusalem.

16 But the Syrians, seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

17 And it was told David; and he gathered together

[a] A. M. 2967, A. C. 1037. 2 Kings x. 1.

VER. 8. *Chun*, called probably Betath, and Berothai. 2 K.

VER. 10. *Adoram*, or Joram, ib.—*Desire.* Heb. "to ask if all went well with him, and to bless him."

VER. 11. *Edom*, or rather Syria, (Aram) which might easily be exchanged for Edom. 2 K. viii. David could not satisfy his devotion by building a temple; but he made preparations. Solomon left part of the treasures unconsumed, 1 Par. xxvi. 26. C.—These effects, being destined for sacred uses, are said to be consecrated to the Lord. W.

VER. 12. *Edomites.* David seems to have been present, and the victory is sometimes attributed to him. Joab afterwards slew 18,000. 3 K. xi. 15. title of Ps. ix. S. Jer. Trad. C.—*Pits.* This place was fatal to that nation: there Amasias destroyed 20,000. 2 Par. xxv. 12. T.

VER. 16. *Abiathar* and *Achimelech* had both names indifferently. Heb. reads *Abimelech*, which is a manifest mistake. The name of Abiathar perhaps ought to be in the place of Achimelech; as we know that he was the son of the latter, and the high priest under David. Some would translate, "and Abiathar, son of Achimelech."—*Susa*, or *Saraias*, secretary.

VER. 17. *About.* Lit. "at the hand of the king," to execute his orders, and to assist him. Sept. "vicegerents." Syr. "princes." They are styled *priests.* 2 K. viii. 18.

CHAP. XIX. VER. 3. *Land*, or city, 2 K. x. 3. C.—What evils proceed from evil counsellors!

VER. 4. *From.* Heb. "in the midst, above the thighs:" exposing them to derision. H.

VER. 6. *Done.* Heb. "made themselves stinking." Sept. "that the people of David was covered with confusion." The insult fell on all Israel.—*Mesopotamia* is not mentioned 2 K. as the troops perhaps did not arrive soon enough for the first battle, v. 16.

VER. 7. *Chariots.* This number seems excessive, and it may have been put for infantry; the number of which, specified 2 K. was 33,000. But the troops of Mesopotamia are not there mentioned, and this supplies what was left defective. C.—The chariots may signify those who fought upon them. M. v. 18. Isai. xxi. 7. T.—Sometimes the whole number is specified; at others only a part.

VER. 16. *River*, in Mesopotamia. Joab did not allow them time to arrive.—*Sophach*, or Sobac. Adarezer sent also to collect these forces. 2 K.

all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

18 But the Syrians fled before Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach, the general of the army.

19 [a] And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

CHAP. XX.

Rabba is taken. Other victories over the Philistines.

AND [b] it came to pass, after the course of a year, at the time that kings go out to battle, Joab gathered together an army, and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David staid at Jerusalem, when Joab smote Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones; and he made himself a diadem of it: he took also the spoils of the city, which were very great.

3 And the people that were therein he brought out: and made harrows, and sleads, and chariots of iron, to go over them, so that they were cut and bruised to pieces. In this manner David dealt with all the cities of the children of Ammon: and he returned with all his people to Jerusalem.

4 [c] After this there arose a war at Gazer, against the Philistines: in which Sabachai, the Husathite, slew Saphai, of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines, in which Adeodatus, the son of Saltus, a Bethlehemite, slew the brother of Goliath, the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapha.

7 He reviled Israel: but Jonathan, the son of Samaa, the brother of David, slew him. These were the sons of Rapha, in Geth, who fell by the hand of David and his servants.

CHAP. XXI.

David's sin, in numbering the people, is punished by a pestilence: which ceaseth upon his offering sacrifice in the threshing-floor of Ornan.

AND [d] satan rose up against Israel: and moved David to number Israel.

2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even unto Dan, and bring me the number of them, that I may know it.

3 And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants? why doth my lord seek this thing, which may be imputed as a sin to Israel?

4 But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel, was found to be eleven hundred thousand men that drew the sword: and of Juda, four hundred and seventy thousand fighting men.

6 But Levi and Benjamin he did not number: for Joab unwillingly executed the king's orders.

7 And God was displeased with this thing that was commanded: and he struck Israel.

8 And David said to God: I have sinned exceedingly in doing this: I beseech thee, take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad, the seer of David, saying:

10 Go, and speak to David, and tell him: Thus saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

11 And when Gad was come to David, he said to him: Thus saith the Lord: Choose which thou wilt:

12 Either three years' famine: or three months to flee from thy enemies, and not to be able to escape their sword: or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel: now, therefore, see what I shall answer him who sent me.

[a] A. M. 2968, A. C. 1036.—[b] 2 Kings x. 7. and xi. 1. A. M. 2969, A. C. 1035.

[c] 2 Kings xxi. 18. A. M. 2986, A. C. 1018.—[d] A. M. 2987. 2 Kings xxiv. 1. Infra xxvii. 24.

VER. 18. *Chariots.* Lit. "chariot." 2 K. has only 700, and 40,000 *horsemen.* C.—Ten men might be in each chariot. D.

VER. 19. *Went.* Heb. "made peace with David." The many petty kings who had hitherto been tributary to Adarezer, submitted now to the conqueror. C.

CHAP. XX. VER. 1. *Year.* Heb. "at the return of the year," in spring. C.

VER. 2. *Melchom.* Sept. add the explanation, "their king." It may also be referred to the idol of Ammon. H.—The massy crown was suspended over David's head. T. D.

VER. 3. *Harrows.* Heb. "cut *them* with saws, and with harrows; (H.) *or,* rollers of iron, and with saws." But some other term was probably used, as we find saws before. C.—Prot. have "axes." This exemplary punishment was in consequence of the violation of the law of nations. Abulensis pronounced it lawful. Tirin accuses David of a grievous sin of cruelty; observing that he was at this time involved in the sin of adultery: and people easily fall from one abyss into another. Cruelty and lust often go together. Yet it seems best to suspend our judgment. H.—David might only treat the most guilty in this manner. D

VER. 4. *Gazer,* which seems preferable to Gob. 2 K. xxi. 18.

VER. 5. *Adeodatus.* Heb. "Elchanan, the son of Jair, of Lehem;" or, "slew Lechemi, brother of Goliath;" or equal to him in strength. C.—*Brother* is here supplied, as it is wanting. 2 K. D.

VER. 7. *Rapha,* head of the giants of Palestine. C.

CHAP. XXI. VER. 1. *Satan.* This shews that the Lord only (H.) permitted David's sin, (2 K. xxiv. W.) and in this sense only he is said to have instigated him; (D.) though we read this was done by the fury of the Lord, or by an evil spirit. H.

VER. 3. *Israel,* who will be severely punished. C.—Sin is often used in this sense. Vatable.

VER. 5. *The number,* &c. The difference of the numbers here and 2 K. xxiv. 9. is to be accounted for, by supposing the greater number to be that which was really found, and the lesser to be that which Joab gave in; (Ch.) or the transcribers of this place have been inaccurate. C.

VER. 6. *Number.* These might therefore escape the pestilence. D.—*For.* Heb. "because the king's word was abominable to Joab." We read that Benjamin was numbered unto David. C. vii. 5. 11. But that might be on another occasion; or the register continued in the archives, and was not brought to the king. See C. xxvii. 24. C.

VER. 8. *Iniquity.* David was guilty, though he retained both faith and hope. W.

VER. 9. *Seer,* or prophet, whom David kept at court and consulted. He was endued himself with the prophetic spirit.

VER. 10. *Three;* a word omitted in Heb. but supplied by the Prot. H.—"... will bring three things upon thee." Sept.

VER. 12. *Three years' famine;* which joined with the three foregoing years of famine, mentioned 2 K. xxi. and the seventh year of the land's resting, would make up the seven years proposed by the prophet. 2 K. xxiv. 13. Ch.—Perhaps it would be as well to acknowledge a mistake, (2 K. H.) on account of the similitude of the Hebrew words signifying three and seven: (T.) unless the

13 And David said to Gad: I am on every side in a great strait: but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

15 And he sent an angel to Jerusalem, to strike it: and as he was striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough; now stop thy hand. And the angel of the Lord stood by the threshing-floor of Ornan, the Jebusite.

16 And David, lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he, and the ancients, clothed in hair-cloth, fell down flat on the ground.

17 And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: but as for this flock, what hath it deserved? O Lord, my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

18 And the angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God, in the threshing-floor of Ornan, the Jebusite.

19 And David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

20 Now when Ornan looked up, and saw the angel, he and his four sons hid themselves: for at that time he was threshing wheat in the floor.

21 And as David was coming to Ornan, Ornan saw him, and went out of the threshing-floor to meet him, and bowed down to him, with his face to the ground.

22 And David said to him: Give me this place of thy threshing-floor, that I may build therein an altar to the Lord: but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

23 And Ornan said to David: Take it, and let my lord the king do all that pleaseth him: and moreover, the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice: I will give it all willingly.

24 And king David said to him: It shall not be so: but I will give thee money as much as it is worth: for I must not take it from thee, and so offer to the Lord holocausts free-cost.

25 So David gave to Ornan for the place, six hundred sicles of gold of just weight.

26 [a] And he built there an altar to the Lord: and he offered holocausts, and peace-offerings, and he called upon the Lord, and he heard him, by sending fire from heaven upon the altar of the holocaust.

27 And the Lord commanded the angel: and he put up his sword again into the sheath.

28 And David seeing that the Lord had heard him, in the threshing-floor of Ornan, the Jebusite, forthwith offered victims there.

29 But the tabernacle of the Lord, [b] which Moses made in the desert, and the altar of holocausts, was at that time in the high place of Gabaon.

30 And David could not go to the altar, there to pray to God: for he was seized with an exceedingly great fear, seeing the sword of the angel of the Lord.

CHAP. XXII.

David having prepared all necessaries, chargeth Solomon to build the temple, and the princes to assist him.

THEN David said: [c] This is the house of God, and this is the altar for the holocaust of Israel.

2 [d] And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stone-cutters, to hew stones and polish them, to build the house of God.

3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

4 And the cedar-trees were without number, which the Sidonians, and the Tyrians, brought to David.

5 And David said: Solomon, my son, is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries: therefore I will prepare him necessaries.

[a] 2 Par. iii. 1.—[b] Exod. xxxvi. 2.

[c] 2 Par. iii. 1.—[d] A. M. 2988, A. C. 1016.

prophet reduced the time from seven to three years; as in Ezechiel (iv. 15.) God mitigates the severity of his first threat. Sanctius.

VER. 13. *Men.* Susanna spoke on a different supposition, (Dan. xiii. 23. Eccli. ii. 22.) of eternal punishment, in consequence of sin. David prefers to be punished by the hand of a tender father, rather than by that of an enemy; (T. E.) and he does not wish to screen himself from suffering in this world, but offers himself to share in the chastisement of his subjects. H.

VER. 15. *Took.* Heb. "repented of evil," taking pity of unhappy victims.—*Ornan*, or Areuna. Ch.—He had been *king* of the Jebusites before David took Jerusalem. Mariana. T.

VER. 18. *Altar.* Hence it appears that holy men erected altars by God's command. D.

VER. 20. *Now.* Heb. "and Ornan turned back."—*Angel.* Sept. (Vat.) "the king and his four sons with him, along with Achabin." Other editions have, "and his four sons hidden with him." Arab. "and the king, being come near to Aran, he saw David and his," &c. Syr. reads in like manner; but says nothing of the children either of David or of Ornan. We do not read that Ornan saw the angel, 2 K. but this circumstance may be here supplied. It is evident the Sept. have read *melec*, "king," instead of *malac*, "angel." C.—Eupolemus says the angel Dianathan shewed David where to build the temple. Eus. Præp. ix. 30.

VER. 22. *Worth.* Heb. "give it me for the full price," or "worth." Sept. "the money was weighed."

VER. 25. *Six hundred sicles*, &c. This was the price of the whole place on which the temple was afterwards built: but the price of the oxen was fifty sicles of silver. 2 K. xxiv. 24. Ch.—Or the fifty sicles were given for the threshing-floor alone. C. D.

VER. 26. *Fire*, to testify his approbation. (W. T.) See Gen. iv. 4. 2 Par. vii. 1. C.—This altar represented the cross, on which the Victim of our reconciliation was offered. D.

VER. 30. *God.* He performed what God had commanded. But he would have offered other voluntary victims at Gabaon, if he had been able. C.—The distance shewed the propriety of building the temple at Jerusalem, (D.) which was nearly in the centre of the country. H.

CHAP. XXII. VER. 1. *The house.* Or the place where the temple shall be built. M.—The miraculous fire convinced David that God had made choice of this spot.

VER. 2. *Proselytes.* This is the first time that the word occurs in the Vulg. See Ex. xii. 45. It means "strangers," (C.) who were not allowed to live in the country, unless they would observe the natural law, and renounce idolatry. Rabbins.—These had embraced the Jewish religion. M.—They were the remnants of the people of Chanaan, (3 K. ix. 20,) and were treated as public slaves, which could not have been done, with justice or policy, with regard to those who might barely wish to reside in the country. These strangers prefigure the Gentiles, chosen to build the Christian Church.

VER. 3. *Prepared.* Syr. and Arab. "appointed blacksmiths from among the proselytes, to forge tools for cutting and dressing stone, &c." But most follow the Vulg. C.—*Closures* is explained by the following word, which alone occurs in Heb. &c.—*Immense.* Heb. and Sept. "abundance, *it was* not weighed." H.

VER. 4. *Number.* Still we find that Solomon ordered more, as the structure was more magnificent than even David had imagined.

VER. 5. *Tender*, (*delicatus*) weak and unexperienced. C.—Yet he might be 21 when he was crowned. T.—David began his preparations long before.—*Lord*

And, therefore, before his death he prepared all the charges.

6 And he called for Solomon, his son: and commanded him to build a house to the Lord, the God of Israel.

7 And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord, my God.[a]

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou canst not build a house to my name, after shedding so much blood before me:

9 But a son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore, he shall be called Peaceable: and I will give peace and quietness to Israel all his days.

10 [b]He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord, thy God, as he hath spoken of thee.

12 The Lord also give thee wisdom and understanding, that thou mayst be able to rule Israel, and to keep the law of the Lord, thy God.

13 For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the Lord commanded Moses to teach Israel: take courage, and act manfully; fear not, nor be dismayed.

14 Behold, I, in my poverty have prepared the charges of the house of the Lord; of gold a hundred thousand talents, and of silver a million of talents; but of brass, and of iron, there is no weight, for the abundance surpasseth all account: timber also, and stones, I have prepared for all the charges.

15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work,

16 In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel, to help Solomon, his son,

18 Saying: You see, that the Lord, your God, is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and before his people.

19 Give, therefore, your hearts and your souls, to seek the Lord, your God: and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

CHAP. XXIII.

David appointeth Solomon king. The distribution of the Levites, and their offices.

AND [c]David, being old and full of days, made Solomon, his son, king over Israel.

2 And he gathered together all the princes of Israel, and the priests and Levites.

3 And the Levites were numbered, from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

4 Of these twenty-four thousand were chosen, and

[a] 2 Kings vii. 1.—[b] 2 Kings vii. 13. 3 Kings v. 5.

[c] 2 Kings vii. 14. Heb. i. 5.—[c] A. M. 2988.

Heb. "*must be* (H.) for grandeur, excellence, fame, and beauty, through all countries" a sort of prodigy.—*All.* Heb. "abundantly."

VER. 8. *Blood,* of Urias, (S. Jer. and the Rab.) or rather, as David had already entertained the desire of building a temple before that event, (E.) the blood which David had shed in just wars, must be understood; as even that causes a person to be regarded as unclean. The soldiers were obliged to be purified before they could enter the camp. Num. xxxi. 19. In the Christian Church, those are deemed irregular who have contributed to the death of the guilty, even as judges or witnesses. The Pagans entertained the like sentiments. C.—Æneas dares not touch the sacred vessels and household gods, when he was stained with blood, shed in his country's defence.

Tu, genitor, cape sacra manu, patriosque penates
Me bello è tanto digressum et cæde recenti
Attrectare nefas.——————Æneid ii.

—*So.* Heb. "much blood in my sight." H.—This expression enhances (D.) the greatness of the bloodshed; as when a person is said to be wicked, &c. before the Lord, it means in an extraordinary degree. The wars of David are frequently assigned as the impediment to David's building the temple, C. xvii. 4. and xxviii. 3. Joseph. &c. C.—They would not suffer him to have sufficient leisure, v. 18. (H.) 3 K. v. 3. Salien. M.

VER. 9. *Peaceable.* Heb. "Solomon," which has this meaning. C.—Herein Solomon was a figure of Christ, who is styled the Prince of peace. Isai. ix. W.

VER. 10. *Name.* See 2 K. vii. 13. M.—*A son.* The crimes into which Solomon fell, hinder us from explaining this literally of him. S. Paul refers the expression to Jesus Christ. Heb. i. 5. C.—S. Aug. (de C. xvii. 8 and 9.) observes that the promises were not perfectly fulfilled in Solomon.

VER. 12. *Understanding, (sensum.)* Skill to resolve difficult questions. M.—*That.* Heb. "and appoint thee to rule." H.

VER. 14. *Poverty.* Prot. "trouble," H.—David confesses that the immense sums which he had collected, were nothing in comparison with the greatness of God. He left more than was sufficient for Solomon to perfect the work, with still greater magnificence than he had planned out, v. 5. C. xxviii. 2. and xxix. 2. &c. C.—*Million.* Josephus (vii. 14.) reduces these sums to one tenth part, "of gold 10,000 talents, of silver 100,000;" so that it is "extremely probable that a *cipher*" was added to these numbers, in some very ancient Heb. copy. Brerewood computes that the sum mentioned here and C. xxix. 4, would amount to 841,125,000*l.* and maintains that the whole temple pavement, and all the vessels, might have been made of solid gold, without consuming it all. De pond, in Walton's Polyglot.—"If we take the preceding talents according to bishop Cumberland's computation, the sum total will be somewhat less: but, were we to reduce it to less than one-half, would not the sum of four hundred millions of money be immense and incredible?" Kennicott.—A learned Jew has written this marginal note in his Bible, 1661: "It is supposed, these talents are not to be reckoned like the Mosaic, for they would amount to 720 millions. But as the Scripture makes no difference, we have no other computation to go by." See Ken. diss. ii. If they were the same, the sum would exceed belief. Some have thought that they were only half. Mariana supposes the talents were only of the weight of sicles, or four drachms; so that David left one million for the fabric. D.—But the relation given by historians of the riches of Sardanapalus, Cyrus, Alexander, Atabalipa, and some kings, who were not more likely to amass such treasures than David, make the account less improbable. Josephus (vii. 12.) asserts, that "no prince ever left so great riches." He had extended his dominions on all sides, and imposed tribute on the conquered. He was very frugal, and had possession of the mines of Phunon, (Num. xxi. 10. and xxxiii. 43.) and of Phœnicia. Deut. xxxiii. 25. Though the talent seems to have varied in other nations, it always consisted of 3000 sicles among the Hebrews, at least till the captivity. Ex. xxxviii. 25. 26. We find from 2 Par. xxv. 6. 4 K. xv. 19. &c. that it formed a very considerable sum. Yet Villalpand calculates that all the gold and silver left by David, would be requisite for the ornaments and vessels of the temple. If, however, we grant that it would have sufficed to build a massive temple of gold, how much must be deducted to pay the workmen? &c. C. Diss. on the riches left by David, t. ii.—*For all.* Heb. Chal. Sept. "And to these add." T. —He encouraged the princes to contribute; (C. xxxix.) and here he exhorts his son to shew his liberality, if any thing should be found deficient. H.

VER. 18. *Saying* is not expressed in Heb. "*Is* not the Lord," &c.—*And hath.* Heb. "for he hath given the inhabitants of the land into my hand," or power. H.—Almost all the neighbouring nations were subjected to David. C.—*The Lord,* who assisted his people, and filled the enemy with terror. M.

VER. 19. *Is* on the point of being *built.* David was convinced that the work would not be much longer retarded, so that he speaks of it as present. H.

CHAP. XXIII. VER. 1. *Full,* satisfied, in the last year of his reign, and the 70th of his age. D.—*Cur non ut plenus vitæ conviva recedit?* Lucret. iii.—*Israel.* This example was much followed by succeeding kings. C.—Yet this is controverted. Houbigant. H.

VER. 2. *Princes,* heads of families, or officers of the army. C. xxv. 1. M.

VER. 3. *Numbered* at the same time, when David caused his son to be crowned, and made these fresh regulations, v. 27, and C. xxvi. 31.—*Upwards,* according to the plan given by Moses. David afterwards ordered people of twenty years of age, to begin to serve in the tabernacle, as it was now fixed, and consequently the labours were diminished. This tended to augment the splendour of the religious worship, and to edify the people, who could not attend so constantly, in person.

VER. 4. *Overseers.* Heb. *shoterim.* Sept. "scribes." Others suppose "lictors

distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

5 Moreover, four thousand were porters: and as many singers, singing to the Lord with the instruments which *David* had made to sing with.

6 [a] And David distributed them into courses, by the families of the sons of Levi; to wit, of Gerson, and of Caath, and of Merari.

7 The sons of Gerson were, Leedan, and Semei.

8 The sons of Leedan: the chief, Jahiel, and Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

10 And the sons of Semei were, Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

11 And Leheth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath were, Amram, and Isaar, Hebron, and Oziel, four.

13 [b] The sons of Amram: Aaron, and Moses. [c] And Aaron was separated to minister in the holy of holies, he and his sons, for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

14 The sons also of Moses, the man of God, were numbered in the tribe of Levi.

15 The sons [d] of Moses *were*, Gersom, and Eliezer:

16 The sons of Gersom: Subuel, the first.

17 And the sons of Eliezer *were*, Rohobia, the first: and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly.

18 The sons of Isaar: Salomith, the first.

19 The sons of Hebron: Jeriau, the first, Amarias, the second, Jahaziel, the third, Jecmaam, the fourth.

20 The sons of Oziel: Micha, the first, Jesia, the second.

21 The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar, and Cis.

22 And Eleazar died, and had no sons, but daughters: and the sons of Cis, their brethren, took them.

23 The sons of Musi: Moholi, and Eder, and Jerimoth, three.

24 These are the sons of Levi, in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord, from twenty years old and upwards.

25 For David said: The Lord, the God of Israel, hath given rest to his people, and an habitation in Jerusalem, for ever.

26 And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof.

27 So according to the last precepts of David, the sons of Levi are to be numbered, from twenty years old and upwards.

28 And they are to be under the hand of the sons of Aaron, for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord.

29 And the priests have the charge of the loaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the frying-pan, and of the roasting, and of every weight and measure.

30 And the Levites are to stand in the morning, to give thanks, and to sing praises to the Lord: and in like manner in the evening.

31 As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number and ceremonies prescribed for every thing, continually, before the Lord.

32 And let them keep the observances of the tabernacle of the covenant, and the ceremonies of the sanctuary, and the charge of the sons of Aaron, their brethren, that they may minister in the house of the Lord.

[a] Supra vi. 1.—[b] Supra vi. 3.—[c] Heb. v. 4.

[d] Exod. ii. 22. and xviii. 3. and 4.

and executioners," who attended the *judges*. Grotius.—These were functions from which the priests were exempted; (C.) so that the Levites alone are meant. M. —*Judges*. They had to decide the causes of the people. 2 Par. xxix. D.

VER. 5. *David*. Lit. "he." Sept. "they." Prot. "which I made (*said David*) to praise *therewith*." H.

VER. 6. *Into* 24 *courses*, like the priests, that each class might serve twice a year for a whole week. C. xxiv. 31. T.—God had already made choice of the posterity of Levi; and David, with the princes, Sadoc, &c. disposed of them by lots, (C. xxiv. 6.) to serve in the tabernacle, and in the future temple. W.

VER. 7. *Leedan*, or Lebni. Num. iii. 18. M.

VER. 8. *Chief*, head of the rest; (H.) or all these three were chiefs, (Jun.) no less than the sons of Semei, v. 9.

VER. 9. *Semei*; perhaps (C.) sons of Joel. D.—The brother of Leedan had four sons, v. 10. M.

VER. 10. *Ziza*. Heb. has "Zina," but reads "Ziza," v. 11. C.

VER. 11. *Children*. All together were not more than the children of each of the preceding, so that they only formed one class. T.—It would have been too burdensome for them to have performed the same service with those who were far more numerous: (H.) therefore the sons of Semei were joined with the family of Leedan; (C.) or rather Jaus and Baria went together, as one family.—*Counted*. Heb. "in one class, according to *their* father's house." H.

VER. 13. *Minister*. Heb. "to sanctify the holy of holies."—*His*. Heb. "in his name," with solemnity. Num. vi. 23. The Levites might bless the name of the Lord.

VER. 14. *Levi*, but not among the priests, (C.) though their father was an extraordinary priest, appointed by God to anoint Aaron. Ps. xcviii. D.

VER. 15. *Eliezer*. His being uncircumcised, had almost proved fatal to his father. Ex. iv. 24. M.—*First*. He might have other brothers, (C.) though the title may be given to an only son, v. 17. Mat. 1. 25. Subuel was perhaps (H.) chief of a family, (C.) and was appointed over the treasury. C. xxvi. 24. M.

VER. 24. *Old*. See v. 3, and Num. iv. 3.—*And upwards*; as long as they were able to serve. They were excused from carrying the tabernacle, &c. at fifty years of age. Num. viii. 25. Abulens. M.—To those who were turned of thirty, the higher offices were entrusted; while the Levites began at twenty, to exercise themselves in things of less consequence, under the direction of their elder brethren. T.—The kings might declare, by the advice of the Sanhedrim, what laws were of a temporary nature. Grot. D.

VER. 25. *Ever*. They will not have to carry the sacred vessels about, as formerly. H.—In order that they may not be idle, we must therefore provide them some other employment, v. 28, &c. T.

VER. 28. *Place*. Heb. "purifying all that is holy;" (H.) keeping clean all that is used about the sacred ministry. C.

VER. 29. *And the priests*, &c. This is not found in Heb. or Sept. The Levites might prepare these things; though the priests alone were to offer them in sacrifice. T. C. ix. 32. Lev. xxiv. 8.—Others think that (C.) the priests received flour from the people, and baked it. M.—But S. Jerom follows the tradition of the Jews, intimating that the priests sowed the corn, and did every thing about the loaves of proposition. In Mal. i. 6.—*Flour*. Lev. ii. 1.—*Cakes*. Ex. xxix. 2. —*Roasting* the first-fruits. Lev. ii. 14. M.—*Measure*. A standard was kept in the temple, (Ex. xxx. 13. C.) to prevent any fraud. The Ediles at Rome performed the same office. T.—There were not two measures in the country, as that would have caused confusion. D.

VER. 30. *And the Levites*. This also is omitted in Heb. "and to stand," &c. as all the preceding offices pertained to the Levites, (H.) and priests were bound equally with them to praise the Lord.

VER. 31. *Lord*. Music accompanied this service twice a day, as it did the sacrifices which were offered for the prince, or for the nation. Num. x. 10. C. —*Rest*. Heb. "the set festivals, by number, according to the order prescribed unto them continually," &c. H.

VER. 32. *Brethren*. Let them follow the directions of the high priests, who are of the same tribe. M.

CHAP. XXIV.

The divisions of the priests into four and twenty courses, to serve in the temple: the chiefs of the Levites.

NOW these were the divisions of the sons of Aaron. The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

2 *But Nadab and Abiu died before their father, and had no children: so Eleazar and Ithamar did the office of the priesthood.

3 And David distributed them, that is, Sadoc, of the sons of Eleazar, and Ahimelech, of the sons of Ithamar, according to their courses and ministry.

4 And there were found many more of the sons of Eleazar among the principal men, than of the sons of Ithamar. And he divided them so, that there were of the sons of Eleazar, sixteen chief men, by their families: and of the sons of Ithamar, eight, by their families and houses.

5 And he divided both the families, one with the other, by lot: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

6 And Semeias, the son of Nathanael, the scribe, a Levite, wrote them down before the king and the princes, and Sadoc, the priest, and Ahimelech, the son of Abiathar, and the princes also, of the priestly and Levitical families: one house, which was over the rest, of Eleazar: and another house, which had the rest under it, of Ithamar.

7 Now the first lot came forth to Joiarib, the second to Jedei,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Melchia, the sixth to Maiman,

10 The seventh to Accos, the eighth to Abia,

11 The ninth to Jesua, the tenth to Sechenia,

12 The eleventh to Eliasib, the twelfth to Jacim,

13 The thirteenth to Hoppha, the fourteenth to Isbaab,

14 The fifteenth to Belga, the sixteenth to Emmer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pheteia, the twentieth to Hezechiel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These are their courses, according to their ministries, to come into the house of the Lord, and according to their manner, under the hand of Aaron, their father: as the Lord, the God of Israel, had commanded.

20 Now, of the rest of the sons of Levi, there was of the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

21 Also of the sons of Rohobia, the chief, Jesias.

22 And the son of Isaar, Salemoth; and the son of Salemoth, Jahath:

23 And his son, Jeriau, the first, Amarias, the second, Jahaziel, the third, Jecmaan, the fourth.

24 The son of Oziel, Micha: the son of Micha, Samir.

25 The brother of Micha, Jesia: and the son of Jesia, Zacharias.

26 The sons of Merari: Moholi and Musi: the son of Oziau: Benno.

27 The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri.

28 And the son of Moholi: Eleazar, who had no sons.

29 And the son of Cis, Jeramael.

30 The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi, according to the houses of their families.

31 And they also cast lots over-against their brethren, the sons of Aaron, before David, the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

CHAP. XXV.

The number and divisions of the musicians.

MOREOVER David, and the chief officers of the army, separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps,

* Lev. x. 2. Num. iii. 4.

CHAP. XXIV. VER. 2. *Before.* Heb. "in the presence of." See Lev. x. 2. —*Priesthood*, under Aaron. Eleazar succeeded him, and the posterity of Ithamar obtained the dignity under Heli.

VER. 3. *Ahimelech* is styled also Achimelech and Abiathar, v. 6. 21. and C. xviii. 16. C.—*Courses*, twenty-four, which were to serve by lot, that no one might complain, as they were equally *princes*, v. 5. Hence S. Dionisius styles Zachary "prince of the priests." But the pontiff was over all. T.

VER. 4. *Houses.* The descendants of Eleazar were far more numerous.

VER. 5. *Of God*, great. *Elohim* also signifies "judges," and we might translate, "princes of the judges." Grot. D.—These men occupied the first dignities of the priesthood, and of the judicature, or they were princes in all sacred affairs. C.—They were to offer sacrifice, and to enjoy spiritual jurisdiction, in the house of God. W.—As their claims were therefore equal, the decision was left to lots. M.—It would have been otherwise difficult for all to be satisfied. See Jos. vii. 14. C.

VER. 6. *Ithamar.* All was done with the utmost order, and the priests took care to observe the regulation, till the end of the republic. Joseph. vii. 2. and con. Ap. i. and ii. Lu. i. 5.—The family of Eleazar had many prerogatives over the rest, as it was longer in possession of the high priesthood, and more numerous; but that of Ithamar, gave pontiffs to the nation at the time of this regulation. The Heb. is very obscure, and is deemed incorrect. Cap. Grot. C.—Prot. "one principal household being taken for Eleazar, and *one* taken for Ithamar."—The insertion of "one," which is in the Sept. removes the difficulty. H. —The two families were enregistered alternately, (M.) till the eight families of Ithamar were done. H.

VER. 10. *Abia*, the progenitor of S. John Baptist. Lu. i. 5. Yet whether his father was "chief of the priests" of his course, as S. Dion. asserts, or whether he sprung from Eleazar, or from Ithamar, is uncertain. T.

VER. 19. *Aaron*, and his successors. The former might have given some directions, which tradition had preserved. C.

VER. 20. *Subael*, grandson of Moses. C. xxiii. 16.

VER. 21. *Rohobia* was in the same degree, by Eliezer. M.

VER. 23. *And his.* Prot. "the sons *of Hebron*, Jeriah, *the first.*" The words underlined, shew what omissions are in the text, (H.) which is probably corrupted, as well as the Sept. Jeria and Amarias were sons of Hebron. C. xxiii. 19. and xxvi. 31. *Jahath* may, therefore, be the same with Hebron. C.

VER. 26. *The son.* Heb. "the son of Jehasia, *or* of Oziau. . ." But the name of this son is lost. It is wonderful that the posterity of Gersom are passed over. C.—Prot. "the sons of Jaaziah; Beno.—27. The sons of Merari, by Jaaziah; Beno, and Shoam." H.—Sept. vary, and the original text is supposed to be changed by some transcriber, (Capel. &c.) as we read only of Moholi and Musi, v. 26, and C. xxiii. 21.

VER. 31. *Over-against*, in imitation of the priests, (C.) being likewise divided into twenty-four classes. T.—*Both*, &c. Heb. "the principal fathers over-against their younger brethren." All the rest is omitted. Lots decided the place and functions both of father and children. H.

CHAP. XXV. VER. 1. *Army;* the chief magistrates of the state and of the church. T. C. xxiv. 6. 31.—The priests, &c. were all divided into twenty-four classes, each having twelve masters to preside, v. 7. C.—*Idithun*, or Ethan. C. vi. 44. and xv. 19. W. 3 K. iv. 31.—The twenty-four sons of these three, who were chief musicians under David and Solomon, presided over the bands: eleven other inferior masters helped to instruct the rest, v. 9.—*Prophesy*, or play on instruments.—*Harps.* "Kinnor" means also the "guitar." C.—Vulg. has, *lyras.* C. xv. 16.—*Psalteries.* Heb. "*nebalim.*" M.—The Jews pretend that the singers were inspired commonly, when they sounded forth God's praises in the temple, as Eliseus was, 4 K. iii. 15. Lyran. E.—But they may be said to prophesy, because they sung the compositions of the prophets. W.—*According.* Heb. "and the number of the workmen, (or experienced musicians) according to their service, was." H.—The chiefs of the twenty-four bands were carefully selected.

VER. 2. *King*, who sat in a separate tribune. Asaph presided in the royal city, at court, and in the tabernacle, while some of the singers were fixed at Gabaon. C. xvi. 7. 37. and 41. C.—Heb. may signify, "at the king's command. Pagnin.—He sometimes condescended to direct the singers, v. 6. H.

and with psalteries, and with cymbals, according to their number, serving in their appointed office.

2 Of the sons of Asaph: Zachur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph, prophesying near the king.

3 And of Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, six, under the hand of their father, Idithun, who prophesied with a harp to give thanks, and to praise the Lord.

4 Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mollothi, Othir, Mahazioth:

5 All these were the sons of Heman, the seer of the king, in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.

6 All these, under their father's hand, were distributed to sing in the temple of the Lord, with cymbals, and psalteries, and harps, for the service of the house of the Lord, near the king: to wit, Asaph, and Idithun, and Heman.

7 And the number of them, with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty-eight.

8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren, twelve.

10 The third to Zachur, to his sons, and his brethren, twelve.

11 The fourth to Isari, to his sons, and his brethren, twelve.

12 The fifth to Nathania, to his sons, and his brethren, twelve.

13 The sixth to Bocciau, to his sons, and his brethren, twelve.

14 The seventh to Isreela, to his sons, and his brethren, twelve.

15 The eighth to Jesaia, to his sons, and his brethren, twelve.

16 The ninth to Mathanias, to his sons, and his brethren, twelve.

17 The tenth to Semeias, to his sons, and his brethren, twelve.

18 The eleventh to Azareel, to his sons, and his brethren, twelve.

19 The twelfth to Hasabi, to his sons, and his brethren, twelve.

20 The thirteenth to Subael, to his sons, and his brethren, twelve.

21 The fourteenth to Mathathias, to his sons, and his brethren, twelve.

22 The fifteenth to Jerimoth, to his sons, and his brethren, twelve.

23 The sixteenth to Hananias, to his sons, and his brethren, twelve.

24 The seventeenth to Jesbacassa, to his sons, and his brethren, twelve.

25 The eighteenth to Hanani, to his sons, and his brethren, twelve.

26 The nineteenth to Mellothi, to his sons, and his brethren, twelve.

27 The twentieth to Eliatha, to his sons, and his brethren, twelve.

28 The one and twentieth to Othir, to his sons, and his brethren, twelve.

29 The two and twentieth to Geddelthi, to his sons, and his brethren, twelve.

30 The three and twentieth to Mahazioth, to his sons, and his brethren, twelve.

31 The four and twentieth to Romemthiezer, to his sons, and his brethren, twelve.

CHAP. XXVI.

The divisions of the porters. Offices of other Levites.

AND the divisions of the porters: of the Coreites, Meselemia, the son of Core, of the sons of Asaph.

2 The sons of Meselemia: Zacharias, the first-born, Jadihel, the second, Zabadias, the third, Jathanael, the fourth.

3 Elam, the fifth, Johanan, the sixth, Elioenai, the seventh.

4 And the sons of Obededom, Semeias, the first-born, Jozabad, the second, Joaha, the third, Sachar, the fourth, Nathanael, the fifth.

5 Ammiel, the sixth, Issachar, the seventh, Phollathi, the eighth: for the Lord had blessed him.

6 And to Semei, his son, were born sons, heads of their families: for they were men of great valour.

7 The sons then of Semeias were, Othni, and Ra-

VER. 3. *Of Idithun;* or, altering the punctuation, (D.) "Now the sons of Idithun *were* Idithun, *the first-born*, Godolias (H.) Sori, or Isari, v. 11. Thus, the number *six*, will be complete: otherwise we must acknowledge that Idithun, the father, is counted with his children; or that a name is lost, perhaps that of Semeias, (v. 17. C.) as Sept. Alex. has Semei before Hasabias. H.—*Harp*, (*kinnor.*) This was the distinctive instrument of this band, as the *horn* was of Heman's. C.

VER. 5. *Seer;* a title usually given to the real prophets, who foresee future things. M.—Gad has this title. 2 Par. xxiv. 11. But Heman's office was to proclaim the words of God, with the sound of the horn. This musician had formerly been fixed at Gabaon. C. xvi. 41. C.—*To lift up the horn*, or to sing those psalms, which regarded the kingdom of David, and of Christ, as others were composed for the instruction of the people. T.—*Daughters.* These are specified, only because they joined with their brethren, in singing in the temple. Abul. q. 14. M.—At least, we find that there were bands of young women, in the solemn procession. H. C. xv. 20. Ps. lxvii. 26. C.

VER. 6. *Near.* Heb. "under the hand of the king," who presided over a band of musicians, as well as Asaph; (C.) or he directed all, particularly giving his instructions to Asaph, &c.—*To wit* is not in Heb. "by the order of the king to Asaph." H.

VER. 7. *Eight*, comprising the twenty-four princes, and the eleven secondary masters of each of the bands, or twelve times twenty-four, v. 1.

VER. 8. *Unlearned.* Heb. and Sept. "the scholars." H.—After the singers had been distributed into twenty-four classes, pretty equal in number, lots decided which of them should serve first, (M.) as had been done with the priests. C. xxiv. 31. See C. xxvi. 13.

VER. 9. *Asaph.* Add, "to him, and (H.) to his sons, and his brethren, twelve," who taught the rest. Unless these twelve be admitted, (T.) as in the sequel, (H.) the number 288 will not be found, v. 7. T.—Sept. is very confused: "And the first (entire) lot of his sons and brethren came out to Asaph, of Joseph, Godolias: the second Enia, his brethren, and his sons, twelve." Heb. "the first lot came forth for Asaph to Joseph; the second to," &c. Prot. In all the subsequent verses they read, "*he*, his sons, and his brethren, *were* twelve." Why Asaph should be mentioned any more than Idithun or Heman, does not appear. Their children are placed indiscriminately by lot. H.

VER. 14. *Isreela;* probably Oziel, v. 4. C.

CHAP. XXVI. VER. 1. *Porters*, who guarded the temple, being stationed at the four gates. They were selected from the families of Core and Merari, (v. 19.) and were under (C.) five captains, two being placed at the gate leading from the palace, v. 16. H.—How many were appointed to follow the directions of these officers, we do not find. But 4,000 porters are mentioned, C. xxiii. 5. Some guarded the treasury, &c. After the captivity, the same plan was adopted. C. ix. C.—*Son*, or descendant of Core, by Asaph, (H.) or Abiasaph, (C. vi. 37.) different from the musician. C.

phael, and Obed, Elizabad, and his brethren, most valiant men: and Eliu, and Samachias

8 All these of the sons of Obededom: they, and their sons, and their brethren, most able men for service, sixty-two of Obededom.

9 And the sons of Meselemia, and their brethren, strong men, *were* eighteen.

10 And of Hosa, that is, of the sons of Merari: Semri, the chief, (for he had not a first-born, and therefore his father made him chief,)

11 Helcias, the second, Tabelias, the third, Zacharias, the fourth: all these the sons, and the brethren, of Hosa, were thirteen.

12 Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord.

13 And they cast lots equally, both little and great, by their families, for every one of the gates.

14 And the lot of the east fell to Selemias. But to his son, Zacharias, a very wise and learned man, the north gate fell by lot.

15 And to Obededom, and his sons, that towards the south: in which part of the house was the council of the ancients.

16 To Sephim, and Hosa, towards the west, by the gate which leadeth to the way of the ascent: ward against ward.

17 Now towards the east were six Levites: and towards the north four a day: and towards the south, likewise, four a day: and where the council was, two and two.

18 In the cells also of the porters, toward the west, four in the way: and two at every cell.

19 These are the divisions of the porters, of the sons of Core, and of Merari.

20 Now Achias was over the treasures of the house of God, and the holy vessels.

21 The sons of Ledan, the sons of Gersonni: of Ledan were heads of the families, of Ledan, and Gersonni, Jehieli.

22 The sons of Jehieli: Zathan, and Joel, his brethren, over the treasures of the house of the Lord.

23 With the Amramites, and Isaarites, and Hebronites, and Ozielites.

24 And Subael, the son of Gersom, the son of Moses, *was* chief over the treasures.

25 His brethren also, Eliezer, whose son, Rahabia, and his son, Isaias, and his son, Joram, and his son, Zechri, and his son, Selemith.

26 Which Selemith, and his brethren, were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands, and over hundreds, and the captains of the host, had dedicated,

27 Out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord.

28 And all these things that Samuel, the seer, and Saul, the son of Cis, and Abner, the son of Ner, and Joab, the son of Sarvia, had sanctified: and whosoever had sanctified those things, they were under the hand of Selemith, and his brethren.

29 But Chonenias, and his sons, were over the Isaarites, for the business abroad over Israel, to teach them and judge them.

30 And of the Hebronites, Hasabias, and his breth-

VER. 5. *Him.* Obededom, by giving him a more numerous posterity, than any here mentioned, v. 8. See 2 K. vi. 11. C. T.

VER. 6. *Semei*, who is called Semeias, v. 4. and 7. The last syllable is not lost in Heb. or Sept. H.—*Valour.* Their post was of a military nature, and required strength. Josephus says, some of the gates could hardly be shut by twenty men.

VER. 10. *He had not a first-born.* That is, his first-born was either dead or not fit to be chief, and therefore he made Semri the chief, (W. Ch.) who was the second son (T.) of Hosa. Heb. "for, *or* though he was not the first-born, yet his father made him chief." Sept. add, "of the second division," but without reason, as they interpret, "keeping the command," instead of *Semri, the chief*, which leaves us without a proper name. H.

VER. 12. *Lord.* The companies succeeded each other every sabbath, but the chiefs were not changed. C.—The office of these men was most noble. From them were selected treasurers, overseers, prefects, &c. v. 16-32. T.—The lot decided only between the heads of families. D.

VER. 14. *Selemias:* the first syllable is frequently neglected in Heb. C. iv. 24. T.—*Zacharias* was the first-born of *Meselemia*, v. 2. H.—*A very.* Heb. "a wise counsellor." C.

VER. 15. *And.* Prot. "To Obededom southward, and to his sons, the house of Asuppim." H.—This term may denote the "revenue;" where the offerings, destined for the support of the priests, were collected. Ex. xxxiv. 22. We find the same word used for the offerings received at the door of the temple. 2 Esd. xii. 15. It may also mean the house "of the assemblies," (C.) where the 72 judges of the Sanhedrim met. Villalp. T.

VER. 16. *Which.* Heb. *Shalecheth*, (C.) or *ssolcoth*, (H.) "which leads *or* casts out" the filth from the temple. Villalp. Isai. vi. 13. M.—But there were conduits for that purpose; and the meaning of the Vulg. is more accurate. C.—The palace lay below the tabernacle and the temple, (T.) on the west. Joseph. xv. 14. C.—*Ward.* The centinels were opposite to each other, (M.) or at equal distances. All were replaced at the same time. C.—Two captains were stationed on this road, for greater respect to the king, (H.) and because the concourse and dangers were increased, v. 18. T.

VER. 17. *Six.* This gate was the most frequented, (C.) and the king entered by it.—*Council.* Heb. *asupim*, as v. 15, "for the offerings two *and* two," (H.) distinct from the porters.

VER. 18. *Cell.* Heb. is not clearer: "at the chamber" (C. 'at the house of the instruments' for sacrifice. (M.) at Parbar. Prot.) of the west, at the ascent, two at each chamber." C.—Prot. "at the causey, and two at Parbar." This term is not in Heb. It resembles Parvar, or Pharurim, (4 K. xxiii. 11.) which is said to signify "suburbs," in Chal. But it cannot have this meaning here: and these terms are probably borrowed from the Greek, φρουρα, a military "post;" so that we might translate "There were at the western post, four guards for the ascent, two at each post:" one perhaps was near the temple, (C.) the other at the palace gates. 4 K. xi. 6. Sept. is more diffuse, but throws no light upon this passage. H.

VER. 20. *Now.* Heb. and Sept. add, "the Levites:" the latter translate *Achias*, "their brethren." H.—*Vessels.* Or vessels of the holy places, or of things holy. *Vasa sanctorum.* Ch.—Sept. "of the consecrated treasures." C. xxviii. 12. H.

VER. 21. *Ledan* is called Leedan, (C. xxiii. 8.) son of Gerson. His first-born was Jahiel. This person is here styled Jehieli, and was chief of the Gersonites; at least of the eldest branch.

VER. 22. *Brethren.* Heb. and Sept. "brother." In effect, we find that Joel was the son of Leedan. C. xxiii.—*Zathan*, whose name ends in *m* both in Heb. and Sept. may perhaps be his grandson. We often find *sons* in Heb. when only one is specified. Jehieli might adopt his two brothers; so that none of his own children are mentioned. H.—We may also translate: "(21) These are the sons of Ledan, the Gersonite. Out of Ledan, the Gersonite, came chiefs of families: Jehiel, (22) the sons of Jehiel, Zathan and Joel, his (Jehiel's) brethren, *were* over," &c. It appears that Jehiel was treasurer. C. xxix. 8.

VER. 23. *Ozielites.* These are all the sons of Caath. C. vi. 18.

VER. 24. *Moses.* Many are passed over; (C.) or Subael acted by his children. M.

VER. 26. *Selemith* was to guard the treasure, taken in war. C.—*Dedicated.* Lit. "sanctified," by designating for holy uses. W.

VER. 27. *Wars.* Heb. "out of the spoils won in battles, which they had set apart as sacred, to support the house," &c. Sept. "that the building of the house of the Lord might not be retarded." H.—Yet these spoils remained untouched by Solomon, who imitated this piety, as others did. 3 K. xiv. 26. The Romans adored Jupiter *Prædator*, as he was styled, because part of the plunder was allotted to him. Serv. in Æn. iii.

Irruimus ferro et Divos ipsumque vocamus
In prædam partemque Jovem.

People vied with each other in the munificence of their presents. Cæsar, Bel. Gall. vi. C.

VER. 28. *Samuel*, while he was at the head of affairs. M.—*Joab.* Though these three were not very religious, they concurred in promoting the splendor of the public worship, as that would at least procure them applause. H.

VER. 29. *Them.* Heb. "for officers (*shoterim*, "scribes," (H.) whose power was very great. C.) and judges." The former are often placed first, as more honourable, so that they were not mere heralds or executioners. The administration of justice was chiefly in the hands of the Levitical tribe. C. xxiii. 4. The sons of Hebron resided on the east, while those of Isaar and Oziel probably acted as judges on the western side of the Jordan, v. 30. C.—They were not confined to the temple, but taught the people the law of Moses in the cities *abroad.* M.

ren, most able men, a thousand seven hundred had the charge over Israel beyond the Jordan, westward, in all the works of the Lord, and for the service of the king.

31 And the chief of the Hebronites was Jeria, according to their families and kindreds. In the fortieth year of the reign of David, they were numbered, and they were found most valiant men in Jazer Galaad,

32 And his brethren of stronger age, two thousand seven hundred, chiefs of families. And king David made them rulers over the Rubenites, and the Gadites, and the half tribe of Manasses, for all the service of God, and the king.

CHAP. XXVII.

The twelve captains for every month: the twelve princes of the tribes. David's several officers.

NOW the children of Israel, according to their number, the heads of families, captains of thousands and of hundreds, and of officers, that served the king according to their companies, who came in and went out every month in the year, under every chief, were four and twenty thousand.

2 Over the first company, the first month, Jesboam, the son of Zabdiel, was chief, and under him were four and twenty thousand.

3 Of the sons of Phares, the chief of all the captains in the host, in the first month.

4 The company of the second month was under Dudia, an Ahohite, and after him was another named Macelloth, who commanded a part of the army of four and twenty thousand.

5 And the captain of the third company, for the third month, was Banaias, the son of Joiada, the priest: and in his division were four and twenty thousand.

6 This is that Banaias, the most valiant among the thirty, and above the thirty. And Amizabad, his son, commanded his company.

7 The fourth, for the fourth month, was Asahel, the brother of Joab, and Zabadias, his son, after him: and in his company were four and twenty thousand.

8 The fifth captain, for the fifth month, was Samaoth, a Jezerite: and his company were four and twenty thousand.

9 The sixth, for the sixth month, was Hira, the son of Acces a Thecuite: and in his company were four and twenty thousand.

10 The seventh, for the seventh month, was Helles, a Phallonite, of the sons of Ephraim: and in his company were four and twenty thousand.

11 The eighth, for the eighth month, was Sobochai, a Husathite, of the race of Zarahi: and in his company were four and twenty thousand.

12 The ninth, for the ninth month, was Abiezer, an Anathothite, of the sons of Jemini, and in his company were four and twenty thousand.

13 The tenth, for the tenth month, was Marai, who was a Netophathite, of the race of Zarai: and in his company were four and twenty thousand.

14 The eleventh, for the eleventh month, was Banaias, a Pharathonite, of the sons of Ephraim: and in his company were four and twenty thousand.

15 The twelfth, for the twelfth month, was Holdai, a Netophathite, of the race of Gothoniel: and in his company were four and twenty thousand.

16 Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer, the son of Zechri, was ruler: over the Simeonites, Saphatias, the son of Maacha:

17 Over the Levites, Hasabias, the son of Camuel: over the Aaronites, Sadoc:

18 Over Juda, Eliu, the brother of David: over Issachar, Amri, the son of Michael:

19 Over the Zabulonites, Jesmaias, the son of Adias: over the Nephthalites, Jerimoth, the son of Ozriel:

20 Over the sons of Ephraim: Osee, the son of Oza-ziu: over the half tribe of Manasses, Joel, the son of Phadaia:

21 And over the half tribe of Manasses in Galaad, Jaddo, the son of Zacharias: and over Benjamin, Jasiel, the son of Abner.

22 And over Dan, Ezrihel, the son of Jeroham: these were the princes of the children of Israel.

23 But David would not number them from twenty years old and under: because the Lord had said that he would multiply Israel like the stars of heaven.

VER. 30. *Beyond.* Heb. *meheber* means, "at the passage, *or* on either side." Prot. "on this side Jordan, westward." This would seem to designate the countries nearer Jerusalem. H.—But *westward* may also be understood with reference to Ruben, &c. so as to mean the parts along the river.—*King.* To decide both ecclesiastical and civil causes. C.—They also inspected the preparations for the temple, and gathered the king's tribute. Grotius.

VER. 31. *Jazer,* a city of Gad, in *Galaad.* Adric. M.

CHAP. XXVII. VER. 1. *Now.* This list is entirely of a political nature. It seems to have been made before David had obtained the throne of Israel, (v. 7.) though perhaps the monthly division did not comprise 24,000, before that time. This regulation was very excellent, and enabled the king to have an army of 300,000 men, at a short notice. It was not attended with any material inconvenience to the people, as none were on service above a month.—*Heads.* Commanders in chief.—*Captains.* Twenty-four in number, with 240 centurions under them.—*Officers.* Heb. *shoterim.* Sept. "scribes," whose employment is not well ascertained. They perhaps acted as commissaries, or kept an account of the king's troops, and reviewed them. C.—Sept. "and scribes serving the people, and the king's orders respecting the divisions, both coming in and going out, monthly, throughout the year. One division comprised 24,000 men.

VER. 2. *Jesboam.* Heb. "Jashobham," as C. xi. 11. He was the first after Joab, (H.) and a descendant of Pharez, like David, and waiting upon the king in the month of Nisan, which almost agrees with our March (M.) and April. H.—*Zabdiel,* the Hachmonite, may therefore denote his country; (Kennicott) or Zabdiel might be his ancestor, though the same man has frequently different names. We find several companions of this general in the sequel.

VER. 4. *Dudia,* or Dodi, the father of Eleazar. C. xi. 12. C.—*After him,* his substitute. T.—Heb. "and Macelloth, chief also of his course, consisting likewise of 24,000." H.

VER. 5. *Priest.* This we read no where else, so that some understand, "a chief officer at court," 2 K. viii. 18. C.—But he might be (H.) of the tribe of Levi. M.—His exploits are mentioned. C. xi. 21.

VER. 6. *Company,* in his absence, (H.) as lieutenant. Salien.

VER. 7. *After him.* He acted under his father, and succeeded (M.) to Asahel's post, after Abner had slain him. 2 K. ii. 23. and xxiii. 24. C.

VER. 8. *Samaoth.* Perhaps Samma, or Sammoth of Arodi, or Arari; places with which we are not acquainted, unless they denote some of his progenitors. Jazer is well known. C.—C. xxvi. 34.

VER. 9. *Hira.* Mentioned as one of David's brave men. C. xi. 28.

VER. 10. *Phallonite,* or of Phalti. 2 K. xxiii. 26.

VER. 11. *Zarahi,* or of Zara, the son of Thamar. C. xi. 29. Sobochai slew the giant Saph, 2 K. xxi. 17.

VER. 12. *Jemini,* or Benjamin. C.—The first syllable is neglected. M.

VER. 13. *Marai,* or Marahai, sprung from Zara. C.

VER. 14. *Ephraim.* Pharathon was in this tribe. M.

VER. 15. *Holdai,* caled *Heled, the son of Baana.* C. xi. 30. and 2 K. xxiii. 29.—*Gothoniel.* So the Sept. write Othoniel, (H.) so famous in the book of Judges, i. 13. and iii. 9.

VER. 16. *Chiefs,* by their birth-right. The former were chosen for merit. T.—The tribes of Aser and of Gad are omitted, either because the list was not in the hands of the author, or it was overlooked by transcribers. C.—*Rubenites,* with whom Em. Sa joins the Gadites. M.

VER. 18. *Eliu.* Probably the same with Eliab, the eldest son of Isai, (1 K. xvi. 7. C.) or the youngest but David, (C. ii. 15.) whose name is preserved by the Syriac, &c.

VER. 23. *Heaven.* It would have seemed, therefore, as if David distrusted the divine promise, (H.) and attempted what was impossible (Grot.) or useless. C.—He had before offended, and hence would now only number those who were wanted. W.

24 [a] Joab, the son of Sarvia, began to number, but he finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the king's treasures was Azmoth, the son of Adiel: and over those stores, which were in the cities, and in the villages, and in the castles, was Jonathan, the son of Ozias.

26 And over the tillage, and the husbandmen, who tilled the ground, was Ezri, the son of Chelub:

27 And over the dressers of the vineyards, was Semeias, a Romathite: and over the wine-cellars, Zabdias, an Aphonite.

28 And over the olive-yards, and the fig-groves, which were in the plains, was Balanam, a Gederite: and over the oil-cellars, Joas:

29 And over the herds that fed in Saron, was Setrai, a Saronite: and over the oxen in the valleys, Saphat, the son of Adli:

30 And over the camels, Ubil, an Ismahelite: and over the asses, Jadias, a Meronathite:

31 And over the sheep, Jaziz, an Agarene. All these were the rulers of the substance of king David.

32 And Jonathan, David's uncle, a counsellor, a wise and learned man: he and Jahiel, the son of Hachamoni, were with the king's sons.

33 And Achitophel was the king's counsellor, and Chusai, the Arachite, the king's friend.

34 And after Achitophel was Joiada, the son of Banaias, and Abiathar. And the general of the king's army was Joab.

CHAP. XXVIII.

David's speech, in a solemn assembly: his exhortation to Solomon. He giveth him a pattern of the temple.

AND [b] David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thousands, and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons, with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

2 And the king rising up, and standing, said: Hear me, my brethren, and my people: I had a thought to have built a house, in which the ark of the Lord, and the footstool of our God, might rest: and I prepared all things for the building.

3 And God said to me: [c] Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

4 But the Lord God of Israel chose me of all the house of my father, to be king over Israel, for ever: for of Juda, he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel.

5 [d] And among my sons (for the Lord hath given me many sons) he hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord, over Israel.

6 And he said to me: Solomon, thy son, shall build my house, and my courts: for I have chosen him to be my son, and I will be a father to him.

7 And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 Now then, before all the assembly of Israel, in the hearing of our God, keep ye, and seek all the commandments of the Lord, our God: that you may possess the good land, and may leave it to your children after you, for ever.

9 And thou, my son, Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: [e] for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

[a] Supra xxi. 2. A. M. 2987, A. C. 1017.—[b] A. M. 2989, A. C. 1015.

[c] 2 Kings vii. 13.—[d] Supra ix. 7.—[e] Psal. vii. 20.

VER. 24. *Number*, those above 20; but he acted with reluctance, (T.) and the *wrath* of heaven prevented the entire completion of the king's order. C. xxi. 6. and 2 K. xxiv. 9.—*David.* It would hence appear that the list was perfected, but not delivered to the king. The commissioners retained some of the lists; and, perhaps, from these, Esdras has inserted what relates to Benjamin, (C. vii. 6.) as the account was not given in C. xxi. 6. C.—This list may, however, have been made at another time; as we are informed that Benjamin and Levi were not numbered. H.—The Book of Kings, where we find it, is therefore a different work. D.

VER. 25. *Treasures* of gold, &c. as those of provisions had other officers. C. —*Were in.* Heb. and Sept. add, "the fields, in the cities," &c. H.—This must be understood of corn; wine is mentioned afterwards. Nothing could give us a higher opinion of David's wisdom than these details.

VER. 26. *Ground*, for the king. This was done at the expence of the nation, and by the people, no less than the vintage. 2 K. viii. 12. The companions of Daniel were thus appointed to superintend the workmen of Nabuchodonosor. Dan. ii. 49. Xenophon (Cyrop. viii.) styles such, εργων επισταται, "men set over the works." H.

VER. 27. *Cellars.* Heb. "over the increase of the vineyards, for the wine cellars." Prot. Wine was formerly kept in cisterns, in the vineyards, till it was taken into large earthen vessels, and placed in cellars.

VER. 29. *Saron*, a fertile region at the foot of the mountains of Galaad; also a vale near the Mediterranean, (C.) in Ephraim, extending as far as Joppe. Adric. M.

VER. 30. *Ismahelite.* People of that nation deal much in camels. C.—Ubil had embraced the Jewish religion, or perhaps he was originally an Israelite, but had acquired the title of Ismahelite by some exploit, or by residing long in the country. M.

VER. 32. *Man.* Heb. "a writer." He was a good politician and lawyer. Grot.—*Sons*, as tutors. D. C.—*Jahiel* was perhaps brother of Jesbaam. C. xi. 11. M.

VER. 33. *Friend.* Chusai rendered the most signal service to the king, 2 K. xvi. 23. and xvii. 1. C.

VER. 34. *After*, inferior, (Salien) as Achitophel's advice was esteemed like an oracle, (C.) or Joiada, a chief priest, and Abiathar, the pontiff, succeeded to his place, after he had hung himself. T. D.

CHAP. XXVIII. VER. 1. *Israel.* These are more particularly described as *princes of the tribes*, (H.) twelve *captains*, &c. C. xxvii. 1.—*And his.* Heb. "and of his sons." C.—We may also understand this of the preceptors of the royal family. C. xxvii. 32.—*Officers.* Lit. "eunuchs." H.—*Bravest;* particularly those specified C. xi.

VER. 2. *Rising up* from his bed, on which he lay, on account of his great age and weakness, while he addressed himself to his son; (3 K. i. 47. C.) or he rose from his throne, to honour this grand assembly. Heb. "stood upon his feet." H.—*Thought.* Heb. "I, with my heart, *thought* to," &c. C.—*And*, or which is *the footstool.* H.—The ark is often so called, because God was considered as sitting upon the wings of the cherubim, over it. Ps. xcviii. 1. &c.—*Building.* No doubt what David left would have been sufficient. Yet Solomon thought that he could make something still more magnificent.

VER. 3. *Blood.* See C. xxii. 8. C.

VER. 4. *Ever;* for a long time, and to leave the throne to my posterity for many ages, and to the Messias for ever. This expression is not always to be taken in its rigour. C.—*Princes.* Heb. "prince, or the ruler." H.—This tribe had long possessed the greatest power, (C.) and the promise of the sceptre. Gen. xlix. W.—The phrase often denotes a long time, but it is best understood of Christ. D.

VER. 5. *My son*, by the mouth of Nathan. 2 K. vii. 13. M.—Solomon was a figure of Christ, and his dignity was predicted. C. xvii. 11. 3 K. i. 13. C.

VER. 7. *If.* The promises of the Old Testament were frequently conditional, and we always find the condition marked in some place; but those made to the Church by Christ, have no such limitation. H.—*Day.* Solomon was once faithful, and afterwards fell; it is uncertain whether ever to rise again. Hence it appears that the true children of God may become wicked. W.

VER. 8. *Seek.* Wilful (H.) or supine ignorance will excuse no man. M.

VER. 9. *Know*, with affection (H.) and faith; and him alone must thou serve. D.—*Forsake him*, and die impenitent. H.

10 Now, therefore, seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

11 And David gave to Solomon, his son, a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house, for the mercy-seat,

12 As also of all the courts, which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things,

13 And of the divisions of the priests, and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord.

14 Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses.

15 He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also, he gave silver by weight for the silver candlesticks, and for their lamps, according to the diversity of the dimensions of them.

16 He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

17 For flesh-hooks also, and bowls, and censers of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also, for lions of silver he set aside a different weight of silver.

18 And for the altar of incense, he gave the purest gold: and to make the likeness of the chariot of the Cherubim, spreading their wings, and covering the ark of the covenant of the Lord.

19 All these things, said he, came to me written by the hand of the Lord: that I might understand all the works of the pattern.

20 And David said to Solomon, his son: Act like a man, and take courage, and do: fear not, and be not dismayed: for the Lord, my God, will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

21 Behold the courses of the priests and the Levites, for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes and the people know how to execute all thy commandments.

CHAP. XXIX.

David, by word and example, encourageth the princes to contribute liberally to the building of the temple. His thanksgiving, prayer, and sacrifices: his death.

AND [a] king David said to all the assembly: Solomon, my son, whom alone God hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for man, but for God.

2 And I, with all my ability, have prepared the expences for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood; and onyx-stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance:

3 Now over and above the things which I have offered into the house of my God, I give of my own

[a] A. M. 2989, A. C. 1015.

VER. 11. *Description*, impressed by God on David's imagination; (Cajet.) or rather planned out by the hand of God, (v. 19. Salien) as the law was written. H.—The Jews pretend that this plan was delivered to Moses, and handed down by Josue, &c. to David. E.—But why might not David receive it immediately from heaven? C.—*Treasures.* Lit. "cellars." H.—The original term, *Ganzac*, is not Heb. We find Ganas (Est. iii. 9.) to signify a treasure, being derived from the Persian, Gaza. David gave, therefore, a description of the rooms to keep the treasures of the temple, or of the cellars for wine and oil. C.—Sept. "a pattern of the temple and of the houses thereof, and of the Zakcho, and of the upper rooms, and of the inner storehouses," &c. H.—*Inner*, or most retired closets, (3 K. xx. 30. C.) where the Levites slept. M.—*Seat*, where the ark was kept, and God was rendered propitious. H.

VER. 13. *Divisions*, into twenty-four classes, (M.) which was done by God's order. H.—*For all*, that every thing might be done with regularity. M.

VER. 14. *Weight*, or sufficient for each, v. 15. H.—Some think he only left a memorial of what quantity of gold and silver would be requisite. It does not appear that Solomon used silver for the vessels, as he chose to execute his father's injunctions with still greater magnificence.

VER. 15. *Silver.* David probably intended that five candlesticks should be made of this metal: but Solomon made all the ten of gold. 3 K. vii. 49. There was one in the tabernacle. Ex. xxv. 31. C.—But the temple was more spacious, and a greater number was not prohibited. M.—*According.* Heb. "for the use of every candlestick."

VER. 16. *Silver.* Yet all the ten were composed of the purest gold, (2 Par. iv. 12.) as silver was too common, ib. ix. 20. Moses had only two tables. C.—*Diversity.* Heb. "for each table." Vat.

VER. 17. *Lions.* S. Jerom seems to have read *cephir*, instead of the present *cephor*, which is rendered "a cup, or bowl." 1 Esd. i. 10. C.—Sept. Alex. "and of the flesh-hooks, libation vessels and bowls; and the weight of the golden and silver *vessels* (*kepphoure;* a word which they do not translate) of each weight." H.—The change of *i* for *u* was very easy; and perhaps the basins were ornamented with representations of lions. D. M.—We do not find *cephor* used before, to denote any of the vessels of the tabernacle: but Esdras uses it, (C. viii. 27.) whence it is inferred that it is of Chal. extraction.

VER. 18. *Purest.* Heb. "refined."—*Lord.* He was represented as riding in a chariot, drawn by Cherubim, (C.) or sitting on their wings. H.—Two, particularly, filled up the space between the walls in the most holy place, and covered the ark, and also the Cherubim made by Moses, 3 K. vii. 23.

VER. 19. *These things, said he*, is not in Heb. Sept. "All in the handwriting of the Lord, did David give to Solomon, according to the knowledge given to him from above, respecting the workmanship of the pattern." H.—David saw the pattern in a kind of ecstasy; (Salien. E.) or some prophet delivered it unto him, (C.) marked out by the hand of an angel, (T.) like the tabernacle given to Moses. D.

VER. 20. *Lord.* Sept. add, "and I beheld, *or* behold, the pattern of the temple, and of the house and the Zakcho thereof, and the upper rooms and inner storehouses, and the house of the propitiation, and the pattern of the house of the Lord: (21) and behold," v. 11. H.

VER. 21. *Thee.* Heb. and Sept. "for all workmanship, every willing skilful man for any service, also all the princes, and the people entirely at thy commands." H.—The willing artificers are distinguished from those who were forced to work, though the former also received pay. C.

CHAP. XXIX. VER. 1. *Tender*, not so much in years, for he was 22, but in comparison with David, and with reference to so great a work. M.

VER. 2. *Onyx*, or "emeralds." C.—Sept. "*soom*," from the Heb. *shoham.*—*Alabaster.* Heb. *puc.* H.—The dark paint used for the eyes, has the same name. 4 K. ix. 30. Jer. iv. 30. Yet the stibium or stimmi, or alabaster, mentioned by Pliny, (xxxiii. 6.) was of a silver colour, but not transparent. The stone here specified was probably alabaster, as it was used for the pavement. There is a very fine species at Damascus, and in Arabia, which was much sought after to decorate buildings. C.—Chal. has "emeralds." Sept. "stones of perfection, rich and various, and every precious stone, and much Parion." H.—But Isai. liv. 11, they translate the same term, "carbuncle." C.—The stone might resemble the agate, which is beautifully shaded with clouds and other fanciful figures. T.—*Paros:* this is taken from the Sept. Heb. has simply, "and stones of ssiss." H.—Whether it denote the isle of Chio, or that of Chitis, in the Red Sea, the former famous for marble, and the latter for the topaz; or it may refer to Sais, a city of Egypt, which had most beautiful porphyry. Pliny xxxvi. 7. and xxxvii. 8.—But Paros, one of the Cyclades, was most renowned for its white marble. ib. xxxvi. 5.—Josephus (Bel. vi. 6.) informs us, that the temple was built of large white marble stones; so that it appeared, at a distance, to be covered with snow. C.

VER. 3. *Own.* What he had already vowed, he esteemed no longer his. W.—*Temple.* Heb. "houses," including the various apartments belonging to the temple. The sum which David had formerly set apart out of the spoils of war, &c. amounted to 825,000,000*l.* What he now adds, is 16,125,000*l.* sterling, according to Brerewood, who deems the sums exorbitant; and others have suspected that there is a mistake in the former numbers. We have seen with what foundation. C. xxii. 14. David was so convinced, that the sum which he had been able to collect was too small, that he exhorted the princes to contribute, with all their power, and set them this noble example, which they endeavoured to imitate. H.—He had collected some of the gold of *Ophir*, which was esteemed the best. C. See 3 K. ix. 28. M.—We have before remarked, that Solomon went beyond the expectations of his father, and used no *silver*.

proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house,

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the temple.

5 And gold for wheresoever there is need of gold; and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to-day, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the overseers of the king's possessions, promised.

7 And they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand solids; of silver, ten thousand talents; and of brass, eighteen thousand talents; and of iron, a hundred thousand talents.

8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel, the Gersonite.

9 And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David, the king, rejoiced also with a great joy.

10 And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord, the God of Israel, our father, from eternity to eternity.

11 Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth is thine: thine is the kingdom, O Lord, and thou art above all princes.

12 Thine are riches, and thine is glory: thou hast dominion over all, in thy hand is power and might; in thy hand greatness, and the empire of all things.

13 Now, therefore, our God, we give thanks to thee, and we praise thy glorious name.

14 Who am I, and what is my people, that we should be able to promise thee all these things? all things are thine: and we have given thee what we received of thy hand.

15 For we are sojourners before thee, and strangers, as *were* all our fathers. [a] Our days upon earth are as a shadow, and there is no stay.

16 O Lord, our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

17 I know, my God, that thou provest hearts, and lovest simplicity; wherefore I also, in the simplicity of my heart, have joyfully offered all these things: and I have seen, with great joy, thy people which are here present, offer thee their offerings.

18 O Lord, God of Abraham, and of Isaac, and of Israel, our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

19 And give to Solomon, my son, a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

20 And David commanded all the assembly: Bless ye the Lord, our God. And all the assembly blessed the Lord, the God of their fathers: and they bowed themselves, and worshipped God, and then the king.

21 And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed, most abundantly for all Israel.

22 And they eat and drank before the Lord that day with great joy. [b] And they anointed the second time Solomon, the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest.

23 And Solomon sat on the throne of the Lord as king, instead of David, his father, and he pleased all: and all Israel obeyed him.

24 And all the princes, and men of power, and all

[a] Wisd. ii. 5.—[b] 3 Kings i. 34.

VER. 5. *Fill his hand*, is an expression applied to priests, by which David intimates, that any one may now offer a species of sacrifice to the Lord. Judg. vii. 5. Ex. xxxii. 29. C. M.—He wishes them to act with generosity. H.

VER. 6. *Possessions*, mentioned C. xxvii. 25.

VER. 7. *Solids.* Sept. "pieces of gold;" χρυσοῦς. Heb. *adarcnim*, which Prot. render "drachms," (H.) after the Syr. &c. Others think that the Darics, used in Persia, are meant, though they did not exist in David's time. Esdras might reduce the money to correspond with the coin with which his countrymen were then acquainted. 2 Esd. vii. 70. Pelletier.—The Daric was equivalent to a golden sicle, which was only half the weight of one of silver, though this is not certain. C.—A solid was only the sixth part of an ounce, whereas the sicle weighed half an ounce, or four drachms.—*Talents* were always of the same weight, 125 Roman pounds. M.

VER. 8. *Gersonite;* who, with his brethren, was treasurer. C. xxvi. 22.

VER. 9. *Willingly.* Their disposition was perfect: for God loves a cheerful giver. 2 Cor. ix. 7. C.

VER. 10. *From.* Sept. "from age to age;" (Pagnin, &c.) that is, throughout eternity: (M.) "for ever and ever." Prot. Eternity has no parts. H.

VER. 11. *Magnificence.* Thee we ought to magnify. David uses many words to express the sentiments of his grateful soul. M.

VER. 12. *Thine.* Heb. and Sept. "of thee." H.—*Greatness.* Heb. "to magnify and strengthen all." M.—Our riches are thy gifts; and to thee we return a part, with gladness.

VER. 14. *Promise.* Heb. "to offer so willingly in this manner?" H.—He is astonished at the rich display of gifts: but acknowledges that all was originally sent by God. In the same sentiments, we say in the mass, "We offer unto thee of thy own presents and gifts;" or, as the Greeks express it, τὰ σὰ ἀπὸ τῶν σῶν. C.

VER. 15. *Strangers.* We have nothing but what we have received from thee; and for how short a time! C.—*No stay.* Heb. "none abiding, (H. *or*) no hope" of being able to escape death, (C.) when we must leave all. How happy, therefore, are those who send their treasures before them! H.—All are pilgrims, with respect to heaven. Heb. xiii. W.

VER. 17. *Simplicity.* Heb. "uprightness." Sept. "justice;" (H.) a pure intention, which our Saviour styles *a single eye.* Mat. vi. 22. T.

VER. 18. *This.* Heb. "keep this for ever, in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. Preserve these good dispositions, which thou hast given them." C.

VER. 20. *Then* is not in Heb. or Sept. H.—The same term is used, to express the outward adoration which they shewed to God, and the civil respect which was due to the king: *pari gestu*, says Grotius, *animo diverso.* C.—How then will Protestants prove that we are guilty of idolatry, when we bow down before the cross, &c. unless they pretend to know the secrets of hearts? Prot. they "bowed down their heads, (Sept. knees) and worshipped the Lord and the king." H.—The exterior act was the same, but the intention determined the application. See Ex. xx. W.

VER. 21. *And with.* Heb. and Sept. "and their sacrifices *of wine* and victims, (or peace-offerings, to be eaten by the people. C.) in abundance for all Israel." H.

VER. 22. *The Lord*, at Jerusalem, (M.) where the ark was then kept. H.—*Second time:* the first had been done with too much precipitation, in consequence of the attempt of Adonias; (3 K. i. 39. T.) or this took place after the death of David, that his successor might be invested with full power, (Grot.) and be acknowledged by all. H.—*Priest.* This at least only took place after the death of David, when Abiathar fell into disgrace. 3 K. ii. 35. Both prince and priest must act by God's authority; and those who resist them, resist God himself. Rom. xiii. 1. C.—They are ministers of the *Lord.* H.

VER. 24. *Gave.* Heb. "placed their hands under Solomon." Sept. "were subject to him." C.—The latter words in the Vulg. explain the meaning of the ceremony. M.—It seems to have been similar to that used when Abraham required an oath of his servant. Gen. xxiv. 2. Vassals place their hands within those of their Lord, under whom they hold lands; (C.) and the descendants of the Germans testify their submission, by putting their hands between a person's

the sons of king David gave their hand, and were subject to Solomon, the king.

25 And the Lord magnified Solomon over all Israel: and gave him the glory of a reign, such as no king of Israel had before him.

26 So David, the son of Isai, reigned over all Israel.

27 [a] And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years.

[a] 3 Kings ii. 11.

28 [b] And he died in a good old age, full of days, and riches and glory. And Solomon, his son, reigned in his stead.

29 Now the acts of king David, first and last, are written in the book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer;

30 And of all his reign, and his valour, and of the times that passed under him, either in Israel, or in all the kingdoms of the countries.

[b] A. M. 2990, A. C. 1014.

knees. Grotius.—The nobles took the oath of fidelity to Solomon, by some such method. C.

VER. 29. *Gad, the seer* "of David," as he is sometimes styled. These three were well acquainted with David, (C.) and wrote the two first books of Kings; (H.) or at least those books are compiled from their memorials, (C.) if their works be lost, (M.) which is uncertain. W.

VER. 30. *Under him* in various tribulations, towards the end of his reign. Vatable, &c.—Those prophets recorded not only what regarded David, (H.) but also what happened of consequence, in other nations, with which he had any connections.—*Of the.* Syr. and Arab. "of his land, *or* among the kings of his race." C.—David reduced under his dominion not only the nations which dwelt in Chanaan, but all those which had been promised *to Israel.* H.

THE SECOND BOOK OF PARALIPOMENON.

As the former Book shews how David was chosen to rule over God's peculiar people, so this explains briefly the reign of Solomon, in the nine first chapters; and in the rest, that of nineteen of his successors, who governed two tribes till the captivity, while Israel was divided. W.

CHAP. I.

Solomon offereth sacrifices at Gabaon. His choice of wisdom, which God giveth him.

AND [a] Solomon, the son of David, was strengthened in his kingdom, and the Lord, his God, was with him, and magnified him to a high degree.

2 And Solomon gave orders to all Israel, to the captains of thousands, and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families:

3 And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses, the servant of God, made in the wilderness.

4 [b] For David had brought the ark of God from Cariathiarim to the place which he had prepared for it, and where he had pitched a tabernacle for it; that is, in Jerusalem.

5 And the altar of brass, [c] which Beseleel, the son of Uri, the son of Hur, had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it.

6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered upon it a thousand victims.

7 And behold that night God appeared to him, saying: Ask what thou wilt, that I should give thee.

8 And Solomon said to God: Thou hast shewn great kindness to my father, David: and hast made me king in his stead.

9 Now, therefore, O Lord God, let thy word be fulfilled, which thou hast promised to David, my father: for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

10 [d] Give me wisdom and knowledge, that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

11 And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king.

12 Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

13 Then Solomon came from the high place of Gabaon to Jerusalem, before the tabernacle of the covenant, and reigned over Israel.

14 [e] And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king, in Jerusalem.

15 And the king made silver and gold to be in Jeru-

[a] A. M. 2990, A. C. 1014. 3 Kings iii. 1.—[b] 2 Kings vi. 17. 1 Par. xvi. 1.

[c] Exod. xxxviii. 8.—[d] Wisd. ix. 10.—[e] 3 Kings x. 26.

CHAP. I. VER. 5. *Sought it:* went (M.) to offer sacrifice, (T.) in the second year of his reign, A. C. 1013.

VER. 6. *Victims.* Heb. "holocausts," either with his own hands, or by the ministry of the priests. See 1 K. xiii. 12. C.

VER. 7. *Night,* after the victims had been offered. On this occasion, Solomon made this prayer, and was heard. 3 K. iii. 5. C.

VER. 10. *People,* as a king ought to do. M.

VER. 13. *Before.* Heb. and Sept. "from before the tabernacle," which was at Gabaon. There was another at Jerusalem, where (H.) Solomon rendered homage to the Lord. C.

VER. 14. *Chariots,* See 3 K. iv. 26. No king of Israel kept such a multitude of horses. C.

VER. 15. *Sycamores* are trees of small value, and not good for building. T.

VER. 16. *Coa* may signify either some city, (Mariana) or an "emporium," where things are sold, as *kuch* means "a collection." T. 3 K. x. 28. Neglecting the points of the Masorets, we may well understand Coa, a city of Egypt,

salem as stones, and cedar-trees as sycamores, which grow in the plains in great multitude.

16 And there were horses brought him from Egypt, and from Coa, by the king's merchants, who went, and bought at a price,

17 A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

CHAP. II.

Solomon's embassage to Hiram, who sends him a skilful workman and timber.

AND Solomon determined to build a house to the name of the Lord, and a palace for himself.

2 And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

3 [a] He sent also to Hiram, king of Tyre, saying: As thou didst with David, my father, and didst send him cedars, to build him a house, in which he dwelt:

4 So do with me, that I may build a house to the name of the Lord, my God, to dedicate it to burn incense before him, and to perfume with aromatical spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the sabbaths, and on the new moons, and the solemnities of the Lord, our God, for ever, which are commanded for Israel.

5 For the house which I desire to build, is great: for our God is great above all gods.

6 Who then can be able to build him a worthy house? if heaven, and the heavens of heavens cannot contain him: who am I, that I should be able to build him a house? but to this end only, that incense may be burnt before him.

7 Send me, therefore, a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet, and in blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David, my father, provided.

8 Send me also cedars, and fir-trees, and pine-trees, from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants,

9 To provide me timber in abundance. For the house which I desire to build, is to be exceedingly great, and glorious.

10 And I will give thy servants, the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Hiram, king of Tyre, sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them.

12 And he added, saying: Blessed be the Lord, the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself.

13 I therefore have sent thee my father, Hiram, a wise and most skilful man,

14 The son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk, and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord, David, thy father.

15 The wheat, therefore, and the barley, and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

16 And we will cut down as many trees out of Libanus, as thou shalt want, and will convey them in floats by sea to Joppe: and it will be thy part to bring them thence to Jerusalem.

17 And Solomon numbered all the proselytes in the land of Israel, after the numbering which David, his father, had made; and they were found a hundred fifty-three thousand and six hundred.

18 And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

CHAP. III.

The plan and ornaments of the temple: the cherubims, the veil, and the pillars.

AND [b] Solomon began to build the house of the Lord in Jerusalem, in Mount Moria, which had

[a] 3 Kings v. 2.

[b] 3 Kings vi. 1.

or an island of the Mediterranean. The Masorets read *Mikve*, instead of Micoa. D.

CHAP. II. VER. 1. *Himself*, worthy of his great empire. He deemed that which David had built too mean, though that pious king had been ashamed to dwell in such a magnificent palace, while the ark of God was under skins. 2 K. vii. 2. C.

VER. 2. *Numbered*, of the proselytes, v. 17. T.—*Hew.* The stones were made ready for use, as well as the wood, before it was brought to the temple. 3 K. vi. 7.—*Six.* Only *three* are mentioned 3 K. v. 16. C.—But three hundred overseers of higher order are here included. T.

VER. 6. *Before him.* For this purpose do I design to build. M.—Temples are more for our use than for God's, as none can be worthy of him. C.

VER. 7. *Purple.* Heb. *argevan*, (H.) a Chal. word, of the same import as *argueman*, in Exodus.—*Scarlet* and *blue* were also species of purple. The finest sort was found between Tyre and Carmel. See Vitruv. vii. 13.

VER. 8. *Pine.* Heb. *algum*, which rather denotes a species of fir, than the juniper-tree; though the domestic kind was tall, and used in edifices. C.—*Arceuthina*, "juniper," is taken from the Sept. D.

VER. 9. *Exceedingly.* Heb. "wonderfully great." H.

VER. 10. *Wheat.* Heb. adds, "beaten."—*Barley* and *wine* are not specified 3 K. v. 11. C.—*Measures*, like the Roman amphora, contained 960 ozs. A. Lapide.—Heb. has "batim," in both places; but 3 K. we find, "twenty cores of oil." The *satum*, "measure," was only one-third of the bath or epha. C.

VER. 13. *Father.* Heb. *Abi*, is considered by some as the surname of Hiram. Pagnin, &c.—But he might have that title in consideration of his great skill, as Solomon gives it him. C. iv. 16. We use master in the same sense. Sept. have, "servant," (παῖδα) except the Roman edition, which agrees with the Heb. and reads, πάτερα. C.—Prot. "of Huram, my father's;" (H.) supply servant, or architect. T.

VER. 14. *Dan*, the city, as the widow was of the tribe of Nephthali. D.—*Whose.* Heb. "and his father," (H.) or "this Abi." C. See 3 K. vii. 14.—*Silk.* Heb. "byssus," which is the silk extracted from a fish, and not the fine linen of Egypt, or cotton which has sometimes this appellation. 1 Par. xv. 27.—*My lord*, a term of civility.

VER. 16. *Floats.* So the Sept. well express the Heb. *raphsodoth*, which seems to be borrowed from the Greek Ραψώδια, which denotes a collection of verses (C.) and was applied to Homer's poems, before they were collected. Ælian xiii 14. *Joppe* was a port much used, (C.) though dangerous. Joseph. Bel. iii. 15.

VER. 17. *Had made*, at the commencement of Solomon's reign, when David put such immense treasures into his hands. The second list was taken when the temple was begun. The *proselytes* were the remnants of the nations of the natives of Chanaan. The Jews foolishly pretend, (C.) that no strangers were allowed to embrace the law of Moses, under David and Solomon, for fear lest they might be influenced by self-interest rather than by the love of religion. Selden, Syn. iii. 2. 5.

VER. 18. *Six.* We read *three*, 3 K. v. 16.: people who were strangers, as the Israelites were not forced to work. C. viii. 9. C.

been shewn to David, his father, in the place which David had prepared in the [a] threshing-floor of Ornan, the Jebusite.

2 And he began to build in the second month, in the fourth year of his reign.[b]

3 Now these are the foundations, which Solomon laid, to build the house of God, the length by the first measure sixty cubits, the breadth twenty cubits.

4 And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

5 And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm-trees, and like little chains interlaced with one another.

6 He paved also the floor of the temple with most precious marble, of great beauty.

7 And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors, was of the finest: and he graved cherubims on the walls.

8 He made also the house of the holy of holies: the length of it, according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits; and he overlaid it with plates of gold, amounting to about six hundred talents.

9 He made also nails of gold, and the weight of every nail was fifty sicles: the upper chambers also he overlaid with gold.

10 He made also in the house of the holy of holies two cherubims of image-work: and he overlaid them with gold.

11 The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub.

12 In like manner the wing of the other cherub was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

13 So the wings of the two cherubims were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

14 [c] He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubims.

15 [d] He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapiters were five cubits.

16 He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and an hundred pomegranates, which he put between the little chains.

17 These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachin: and that on the left hand, Booz.

CHAP. IV.

The altar of brass: the molten sea upon the twelve oxen: the ten loaves: the candlestick, and other vessels and ornaments of the temple.

HE made also an altar of brass, twenty cubits long, and twenty cubits broad, and ten cubits high.

2 [e] Also a molten sea, of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.

3 And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits, compassed the belly of the sea, as it were with two rows.

4 And the oxen were cast, and the sea itself was set upon the twelve oxen, three of which looked towards the north, and other three towards the west, and other three towards the south, and the other three that remained towards the east, and the sea stood upon them: and the hinder parts of the oxen were inward under the sea.

[a] 2 Kings xxiv. 25. 1 Par. xxi. 26.—[b] A. M. 2992.

[c] Matt. xxvii. 51.—[d] Jer. lii. 20.—[e] 3 Kings vii. 23.

CHAP. III. VER. 1. *Moria*, which signifies vision; (C.) the place pointed out to Abraham, (Gen. xxii. 2. S. Aug. de C. xvi. 32.) and to David. 1 Par. xxi. 15. and xxii. 1.

VER. 2. *Second.* Heb. adds, (D.) "in the second *day* of the second month." Prot. &c. H.

VER. 3. *By the first*, or ancient *measure*, used before the captivity. The Babylonian cubit was a hand smaller, as Ezechiel (xl. 3.) intimates. C.—Solomon used the same cubit as Moses, but doubled the proportions. M.

VER. 4. *A hundred.* The Arab. and some copies of the Sept. read only twenty. Capellus and Toinard would substitute, ten cubits. A small change in the Heb. might occasion these variations. C.—In 3 K. vi. 2. we find the height was thirty cubits: but that might be only to the first floor. Many think that the temple was 120 cubits high: but Salien (A. 3024) explains it of the four-square tower, (M.) in the front. C.

VER. 5. *House*, between the most holy place and the porch, (T.) or it may comprise all but the porch. Heb. "he covered (or boarded) all this great house." C.—*Deal boards* interspersed with those of cedar. 3 K. vi. 9. T.—*Fine*, (*obrizi.*) Heb. "of Parvaim, which is probably the same as Sepharvaim, Ophir, &c. not far from Media and Colchis. C.

VER. 8. *Amounting to about*, is not in Heb. H.

VER. 9. *Sicles.* This weight seems enormous for each nail. Mariana supposes every nail weighed one sicle. But who will believe that only fifty were used? Heb. "And the weight of the nails was fifty," &c. The Syr. and Arab. omit this verse entirely.—*Chambers*, or rather "the ceiling."

VER. 10. *Work.* Heb. "of the work of young men," or resembling them. Munster.—Sept. "the work of wood." Vulg. lit. "of sculpture work," (H.) as Le Clerc renders the original. Some moderns translate, "of a work like men in motion." Mariana, Buxtorf.—The cherubims were in an erect posture.

VER. 11 *Cubits*, comprising the breadth of their body. Each occupied ten cubits.

VER. 13. *Toward.* Heb. "inward;" looking at each other, (Ex. xxv. 20.) or towards the altar of holocausts.

VER. 14. *A veil.* Abulensis places it between the court and the holy: but Jansenius would have it before the holy of holies. It seems rather that there was a veil in both places, (Barad. t. ii. b. iii. 23. M.) as Josephus (viii. 2. and xii. 10.) clearly intimates; and S. Paul speaks of the *second veil.* Heb. ix. 3. It is not certain which of them was torn at the death of Jesus Christ. Matt. xxvii. 51. *Cherubims;* extraordinary figures. C.

VER. 15. *Five.* 3 K. vii. 15. we read, *each was eighteen cubits.* It is probable that each was 17½ and the other half was for the crown, (C.) or cornice. H.

VER. 16. *In*, or "as in." Sa. M.—Prot. supply *as.* H.—*Hundred*, for one row, or 200 for both. 3 K. D.

VER. 17. *Booz.* "Stability and strength" are derived from God alone. Thus Solomon designed to insinuate that God established the harmony of the universe. H.—An orrery, or globe, was therefore placed on each of these pillars. Parkhurst, in *con.*

CHAP. IV. VER. 1. *Altar* of holocausts, much larger than that of Moses. The one which was built after the captivity, was a square of fifteen cubits. This of Solomon was only ten in height. A sloping ascent was made up to it, according to Josephus; (Bel. vi. 5. or v. 14.) or the steps were closed in, if we believe others. See Ex. xxvii. 1. and xx. 26. It is thought (C.) that the inside of the altar was filled with earth, (M.) or with rough stones: (Ex. xx. 24. D.) but that is not certain, with regard to the brazen altar. See 1 Mac. iv. 44. 47. C.

VER. 2. *Sea*, or great brazen vessel, and some other things that were not in the tabernacle of Moses, whose plan was followed, but with greater magnificence. W.

VER. 3. *Oxen.* In 3 K. vii. 24. we read Heb. "knops," (H.) or "apples."—*Of ten.* Heb. "ten in a cubit." Hence there must have been 600 heads of oxen, as the sea was thirty cubits in circumference, and there were two rows. C.—Others suppose that there were only five in each row, or only one in each cubit. See Vat. and 3 K. The Sept. and Syr. omit this verse. C.—Yet it is found in the best editions of the Sept. H.

VER. 4. *Cast.* Heb. adds, "when it (the sea) was cast." H.—They were done

5 Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.

6 He made also ten lavers, and he set five on the right hand, and five on the left, to wash in them all such things, as they were to offer for holocaust: but the sea was for the priests to wash in.

7 And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

8 Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass.

10 And he set the sea on the right side, over-against the east, towards the south.

11 And Hiram made cauldrons, and flesh-hooks, and bowls, and finished all the king's work in the house of God;

12 That is to say, the two pillars, and the pommels, and the chapiters, and the net-work to cover the chapiters over the pommels.

13 And four hundred pomegranates, and two wreaths of net-work, so that two rows of pomegranates were joined to each wreath, to cover the pommels and the chapiters of the pillars.

14 He made also bases and lavers, which he set upon the bases:

15 One sea, and twelve oxen under the sea;

16 And the cauldrons, and flesh-hooks, and bowls. All the vessels did Hiram, his father, make for Solomon, in the house of the Lord, of the finest brass.

17 In the country near the Jordan, did the king cast them in a clay ground, between Sochot and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition.

20 The candlesticks also of most pure gold, with their lamps, to give light before the oracle, according to the manner.

21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

22 The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors of the temple without *were* of gold. And thus all the work was finished, which Solomon made, in the house of the Lord.

CHAP. V.

The ark is brought with great solemnity into the temple: the temple is filled with the glory of God.

THEN [a] Solomon brought in all the things that David, his father, had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 [b] And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families of the children of Israel, to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion.

3 And all the men of Israel came to the king in the solemn day of the seventh month.

4 And when all the ancients of Israel were come, the Levites took up the ark,

5 And brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle.

6 And king Solomon, and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

8 So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

9 Now the ends of the staves wherewith the ark was carried, because they were something longer, were seen before the oracle: but if a man were a little outward, he could not see them. So the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

[a] 3 Kings vii. 51.

[b] 3 Kings viii. 1. A. M. 3001, A. C. 1003.

at the same time, (T.) and were perhaps intended to let out the water. The twelve oxen, which supported the sea, were not cast along with it. D.

VER. 5. *Three.* 3 K. *two*, may specify the usual quantity that was contained, though the vessel would absolutely hold a thousand measures, or baths, more. H.

VER. 6. *Holocaust*, as well as all the necessary utensils.—*Priests.* They did not bathe in the sea, but drew water into other vessels. The Chal. supposes that the work of Beseleel was for the high priest alone. C.

VER. 9. *Hall*, (*basilicam.*) Sept. use the same term (αὐλὴ) as just before is rendered *court;* and the Prot. make no distinction, though the Heb. terms be different. Sept. render *chatsar*, "the court" of the people. There, we know, that Solomon had his tribune. C. vi. 13. Ezechiel (xliii. 14.) distinguishes two; the great, lower or outward, (C. *chatsar*) or court, and that of the priests, (H.) which he styles the less, &c. The principal door lay to the east.

VER. 10. *Right*, though to the left of those who entered the temple.

VER. 12. *Pommels*, (*epistylia.*) Heb. "cordons," or rows of pomegranates, (3 K. vii. 18.) each consisting of one hundred; so that as the two pillars were adorned with a double row, both together would have four hundred. C.—The precise number is fixed at ninety-six for each row. Jer. lii. 23. T.

VER. 16. *His father.* Heb. *Abib*, which is considered by some as a surname, (M.) or the title may be given to Hiram, on account of his skill. C.—He is so called by the king of Tyre, (C. ii. 13.) for having instructed him in the true faith. W.

VER. 17. *Saredatha*, or Sarthan, (3 K. vii. 46.) not far from Bethsan. 3 K. iv. 12. C.

VER. 21. *Flowers.* They represented lilies or other flowers (T.) full-blown, where the lamps were burning. All the branches were of pure gold. C.

VER. 22. *Mortars*, to hold the fine flour. M.—*And thus.* Here the fifth chapter commences, in Heb. and Sept.

CHAP. V. VER. 1. *God*, under the care of Selemith. See 1 Par. xxvi. 26. C.

VER. 2. *Ark.* Another was not made, as that was most sacred and excellent. W.

VER. 3. *Day*, the eighth. 3 K. viii. 2.

VER. 4. *Levites*, with the *priests* alternately; (ibid.) or the latter were all Levites, (C.) though higher in dignity, in the same manner as our bishops are priests.

VER. 5. *With the.* "And" is omitted in Heb. but supplied by Prot. &c. from 3 K. H.

VER. 9. *Oracle*, pushing out the veil, (H.) in the tabernacle of Moses, but not in the temple, which was of larger dimensions. C.—*But if.* Heb. "but they were not seen without. And there it is till this day."

VER. 10. *Ark.* See 3 K. viii. 9. H.—The other things which had been

11 Now when the priests were come out of the sanctuary, (for all the priests that could be found there, were sanctified: and as yet at that time the courses and order of the ministers were not divided among them,)

12 Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.

13 So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord, for he is good, for his mercy endureth for ever: the house of God was filled with a cloud.

14 Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

CHAP. VI.

Solomon's blessing and prayer.

THEN [a]Solomon said: The Lord promised that he would dwell in a cloud.

2 But I have built a house to his name, that he might dwell there for ever.

3 And the king turned his face, and blessed all the multitude of Israel, (for all the multitude stood attentive) and he said:

4 Blessed be the Lord, the God of Israel, who hath accomplished in deed that which he spoke to David, my father, saying:

5 From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name: neither chose I any other man, to be the ruler of my people, Israel.

6 But I chose Jerusalem, that my name might be there: and I chose David, to set him over my people, Israel.

7 And whereas David, my father, had a mind to build a house to the name of the Lord, the God of Israel,

8 The Lord said to him: Forasmuch as it was thy will to build a house to my name, thou hast done well indeed in having such a will:

9 But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my name.

10 The Lord, therefore, hath accomplished his word which he spoke: and I am risen up in the place of David, my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord God of Israel.

11 And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

12 And he stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands.

13 For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it: then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven,

14 [b]He said: O Lord God of Israel, there is no God like thee in heaven nor in earth: who keepest covenant and mercy with thy servants, that walk before thee with all their hearts:

15 Who hast performed to thy servant David, my father, all that thou hast promised him: and hast accomplished in fact, what thou hast spoken with the mouth, as also the present time proveth.

16 Now then, O Lord God of Israel, fulfil to thy servant, David, my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel: yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me.

17 And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant, David.

18 Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built?

19 But to this end only it is made, that thou mayst regard the prayer of thy servant, and his supplication, O Lord, my God: and mayst hear the prayers which thy servant poureth out before thee.

20 That thou mayst open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon,

21 And that thou wouldst hear the prayer which thy servant prayeth in it: hearken then to the prayers of thy servant, and of thy people, Israel. Whosoever shall pray in this place, hear thou from thy dwelling-place, that is, from heaven, and shew mercy.

22 If any man sin against his neighbour, and come

[a] A. M. 3001. 3 Kings viii. 12.

[b] 2 Mac. ii. 8.

placed in, or at least on the side of the ark, were now removed to the treasury rooms. T.

VER. 11. *Sanctified;* free from all legal impediments to offer sacrifice. H.—*Divided.* Heb. "observed." T.—Prot. "and they did not *then* wait by course," which was the case also with the singers, &c. on this solemn occasion; as the number regulated by David for each week, would not have been sufficient. H. —The regulation had not yet been reduced to practice. M. C.—*As yet* (D.) *at that time,* is omitted (H.) by the Sept. (D.) and Heb.

VER. 12. *Linen,* or "robes of silk." Prot. "white linen." H.

VER. 14. *Cloud.* See 3 K. viii. 10. M.—It is called the *glory of the Lord,* because its appearance was luminous and awful, being a symbol of the divine presence. H.

CHAP. VI. VER. 1. *Cloud:* lit. "darkness." H.—The promise had been made to Moses. Ex. xvi. 10. and xl. 32. C.—God thus manifested his presence. W.

VER. 12. *Hands.* Such external gestures promote attention in prayer; and hence were much used by holy people, at all times. W.

VER. 13. *Scaffold,* (*basim.*) The Heb. (*kiyor*) is used for "a shell, (*concha.* T.) or bowl," as the throne was probably of the same form, and was placed on a square pedestal, at the higher end of the court of the people, (C.) which is here styled the *temple,* (basilicæ) or "hall." C. iv. 9. Sept. αὐλῆς. Heb. *chatsar,* which denotes that great court where (H.) the body of the people stood bareheaded, before the Lord, (Grot. &c. C. xx. 5.) in the open air. D.—We are assured that the king himself never sat in his tribune. C.—Others reserve that privilege to him alone. H.—While he addressed the people, he turned towards them.

VER. 19. *End.* Temples are erected for the convenience of men. C.—Solomon hopes that God will reward his good intentions.

VER. 22. *Altar;* thus solemnly consenting to be punished by God, if he swear

to swear against him, and bind himself with a curse before the altar in this house:

23 Then hear thou from heaven, and do justice to thy servants, so as to requite the wicked by making his wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

24 If thy people, Israel, be overcome by their enemies, (for they will sin against thee) and being converted shall do penance, and call upon thy name, and pray to thee in this place,

25 Then hear thou from heaven, and forgive the sin of thy people, Israel, and bring them back into the land, which thou gavest them, and their fathers.

26 If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, when thou dost afflict them,

27 Then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people, Israel, and teach them the good way, in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

28 [a] If a famine arise in the land, or a pestilence, or blasting, or mildew, or locusts, or caterpillars; or if their enemies waste the country, and besiege the cities; whatsoever scourge or infirmity shall be upon them:

29 Then if any of thy people, Israel, knowing his own scourge and infirmity, shall pray, and shall spread forth his hands in this house,

30 Hear thou from heaven, from thy high dwelling-place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, and walk in thy ways all the days that they live upon the face of the land which thou hast given to our fathers.

32 If the stranger also, who is not of thy people, Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy stretched out arm, and adore in this place:

33 Hear thou from heaven, thy firm dwelling-place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people, Israel, and may know that thy name is invoked upon this house, which I have built.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city which thou hast chosen, and the house which I have built to thy name;

35 Then hear thou from heaven their prayers, and their supplications, and revenge them.

36 And if they sin against thee, [b] (for there is no man that sinneth not) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off or near at hand,

37 And if they be converted in their heart in the land to which they were led captive, and do penance, and pray to thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly:

38 And return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, *and* adore thee towards the way of their own land, which thou gavest their fathers, and of the city which thou hast chosen, and the house which I have built to thy name:

39 Then hear thou from heaven, that is, from thy firm dwelling-place, their prayers, and do judgment, and forgive thy people, although they have sinned:

40 For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place.

41 [c] Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength: Let thy priests, O Lord God, put on salvation, and thy saints rejoice in good things.

42 O Lord God, turn not away the face of thy anointed: remember the mercies of David, thy servant.

CHAP. VII.

Fire from heaven consumeth the sacrifices. The solemnity of the dedication of the temple. God signifieth his having heard Solomon's prayer: yet so if he continue to serve him.

AND [d] when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord filled the house.

2 [e] Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

3 Moreover, all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground,

[a] Infra xx. 9.—[b] 3 Kings viii. 46. Eccl. vii. 21. 1 John i. 8.

[c] Psalm cxxxi. 8.—[d] A. M. 3001.—[e] 2 Mac. ii. 8.

falsely. H.—This practice was not prescribed by the law, but took place when witnesses could not be procured, or when it was necessary to rely on the word of the accused.

VER. 28. *Blasting, or mildew,* (*ærugo & aurugo.*) The first has the colour of brass, the other of gold. Both have nearly the same import. M.—One of the terms is rendered, corrupt air; (3 K. viii. 37. C.) as this is one of the great causes why both plants and animals do not thrive. Sept. "corruption of the air and king's evil, *or* yellow jaundice:" ἴκτερος. H.

VER. 29. *Any.* Heb. adds, "man, or thy people." Sept. "and (*that is*) to thy." See v. 32. H.—Both strangers and Israelites may there sue for mercy, and obtain it. C.—From this chapter, as well as from many other passages, it is evident that places consecrated to God, are more acceptable to him than other places; (W.) and here the prayers of the faithful are sooner heard, as they testify their unity. D.

VER. 31. *Fear thee,* being filled with awe at the sight of thy judgments. C.

VER. 33. *House,* that they may know that this is not only called, but is, in effect, the temple of the Lord, were he will display his power and goodness. H.

VER. 38. *Name.* Hence arose the custom of turning towards Jerusalem and the temple, when the Jews poured forth their supplications, in any country. 3 K. viii. 44.

VER. 41. *Now, therefore.* This is taken from Ps. cxxxi. 8. 9. 10. (M.) almost word for word. We do not find that Solomon spoke this, 3 K. C.—*Place:* lit. "rest." H.—Come, O Lord, and dwell here.—*Strength,* by which thy wonders shine forth, and thy enemies are dismayed. The ark is styled *the strength* of Israel, Ps. lxxvii. 61. and lxii. 3.; and in the parallel passage we read, *Thou and the ark* of thy sanctification, or sanctuary, which is its highest ornament, and *which thou hast sanctified,* or required to be treated with respect.—*Salvation,* or *justice,* (Ps. cxxxi.) which is the surest method of obtaining happiness.

VER. 42. *Anointed.* Cover not with shame the king, whom thou hast appointed, (H.) nor reject my prayer. T.—*Mercies,* which thou hast shewn, or rather (C.) the acts of virtue which thy servant displayed. Syr. &c. *For thy servant David's sake, turn not away the face of thy anointed.* Ps. cxxxi. In consideration of his merits, grant my request. C.—Even Solomon, though at this time the object of God's complacency, disdains not to screen himself under the merits of the departed saints. H.

CHAP. VII. VER. 2. *Majesty;* the cloud. For some time the priests were obliged to keep at a distance. They afterwards offered up many victims. C.

VER. 3. *Glory.* The same word was before rendered *majesty.* H.

VER. 4. *Victims,* by the hands of the priests: or they slew them themselves, and presented the blood and fat to be placed on the altar by the priests

upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever.

4 And the king and all the people sacrificed victims before the Lord.

5 [a] And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the people dedicated the house of God.

6 And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord: because his mercy endureth for ever, singing the hymns of David by their ministry: and the priests sounded with trumpets before them, and all Israel stood.

7 Solomon also sanctified the middle of the court before the temple of the Lord: for he offered there the holocausts, and the fat of the peace-offerings: because the brazen altar, which he had made, could not hold the holocausts, and the sacrifices and the fat:

8 And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

9 And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days.

10 So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel, his people.

11 [b] And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

12 And the Lord appeared to him by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

13 If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people:

14 And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land.

15 My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.

16 For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

17 And as for thee, if thou walk before me, as David, thy father, walked, and do according to all that I have commanded thee, and keep my justices and my judgments:

18 I will raise up the throne of thy kingdom, as I promised to David, thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel.

19 But if you turn away, and forsake my justices, and my commandments, which I have set before you, and shall go and serve strange gods, and adore them,

20 I will pluck you up by the root out of my land which I have given you: and this house, which I have sanctified to my name, I will cast away from before my face, and will make it a bye-word, and an example among all nations.

21 And this house shall be for a proverb to all that pass by, and they shall be astonished, and say: Why hath the Lord done thus to this land, and to this house?

22 And they shall answer: Because they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them.

CHAP. VIII.

Solomon's buildings and other acts.

AND [c] at the end of twenty years after Solomon had built the house of the Lord, and his own house:

2 He built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

3 He went also into Emath Suba, and possessed it.

4 And he built Palmira, in the desert, and he built other strong cities in Emath.

5 And he built Bethhoron the upper, and Bethhoron the nether, walled cities, with gates, and bars, and locks.

6 Balaath also, and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen. All that Solomon had a mind, and designed, he built in Jerusalem, and in Libanus, and in all the land of his dominion.

7 All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel:

8 Of their children, and of the posterity, whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day.

9 But of the children of Israel he set none to serve

[a] 3 Kings viii. 63.—[b] 3 Kings ix. 1.

[c] A. M. 3012, A. C. 992. 3 Kings ix. 10.

VER. 5. *Rams*, including sheep and goats.—*People*, each in their proper sphere. The priests had the chief part, as the ministers of religion. The solemnity continued for a week, and many altars were erected in the court. C.

VER. 6. *Which* music, or Psalms, (*carminum*) David had composed. H.—*Because*. This was the chorus of the 135th Psalm, which was sung on this occasion by some, while others played on their musical instruments. C.—Lit. "*singing* by their hands." Prot. "when David praised by their ministry." H.—As the temple was chosen by God for the place of prayer, so special forms of blessing, &c. are more agreeable to him. W.

VER. 9. *Solemnity* of tabernacles, (M.) which ensued after the dedication was ended.

VER. 10. *Day*. He had given them leave to depart, the day before. 3 K. viii. 66.

VER. 14. *Face*, to appease me, that I may look down upon them in mercy. C.

CHAP. VIII. VER. 1. *After*. Sept. "in which."

VER. 2. *Given* back, (T.) as he refused to accept of the present. Some think that (C.) Hiram gave these cities in exchange for the others. Salien. M.

VER. 3. *Emath*, or Emesa, on the Orontes. This city had belonged to Thou, who cultivated the friendship of David. 2 K. viii. 9. But after the death of these princes, it had given some offence to Solomon, who took it, as well as Palmira, or Thadmor, though not perhaps in person.

VER. 4. *Strong*. Heb. "the cities of tents." Ex. i. 11. C.—Prot. "store cities," (H.) for corn, &c.

VER. 8. *Tributaries*. Heb. also, "to work," at cutting stones, &c. 1 Par. xxii. 2. Some of their descendants returned from captivity. Ib. ix. 2.

VER. 10. *Fifty*. These were different from the 550 overseers. 3 K. ix. 23.

VER. 11. *Into it*. It was deemed improper for a pagan woman to reside in the same place. C.—She had perhaps pretended, at first, to be converted, but had lately given some signs of relapse. Salien.—Solomon was as yet far from communicating with infidels. W.

in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horsemen.

10 And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

11 And he removed the daughter of Pharao from the city of[a] David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of David, king of Israel: for it is sanctified: because the ark of the Lord came into it.

12 Then Solomon offered holocausts to the Lord upon the altar of the Lord, which he had built before the porch,

13 That every day an offering might be made on it, according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed, according to the order of David, his father, the offices of the priests in their ministries: and the Levites, in their order, to give praise, and minister before the priests, according to the duty of every day: and the porters, in their divisions, by gate and gate: for so David, the man of God, had commanded.

15 And the priests and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

16 Solomon had all charges prepared, from the day that he founded the house of the Lord, until the day wherein he finished it.

17 Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom.

18 And Hiram sent him ships by the hands of his servants, and skilful mariners; and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

CHAP. IX.

The queen of Saba admireth the wisdom of Solomon. His riches and glory. His death.

AND[b] when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions, at Jerusalem, with great riches and camels, which carried spices, and abundance of gold and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart.

2 And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

3 And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built,

4 And the meats of his table, and the dwelling-places of his servants, and the attendance of his officers, and their apparel, his cup-bearers also, and their garments, and the victims which he offered in the house of the Lord, there was no more spirit in her, she was so astonished.

5 And she said to the king: The word is true which I heard in my country, of thy virtues and wisdom.

6 I did not believe them that told it, until I came, and my eyes had seen it, and I had proved that scarce one half of thy wisdom had been told me: thou hast exceeded the fame with thy virtues.

7 Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom.

8 Blessed be the Lord, thy God, who hath been pleased to set thee on his throne, king of the Lord, thy God. Because God loveth Israel, and will preserve them for ever: therefore hath he made thee king over them, to do judgment and justice.

9 And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones: there were no such spices as these which the queen of Saba gave to king Solomon.

10 And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine-trees, and most precious stones:

11 And the king made of the thyine-trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda.

12 And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country, with her servants.

13 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

14 Beside the sum which the deputies of divers na-

[a] 3 Kings iii. 1.—[b] 3 Kings x. 1.

Matt. xii. 42. Luke xi. 31.

VER. 14. *And gate*, at their respective posts. See 1 Par. xxvi. H.

VER. 15. *Treasures.* The regulations of David were exactly observed. C.

VER. 17. *Asiongaber*, which was called Bernice, (Joseph. viii. 2.) and now Suez. T.

VER. 18. *Ships;* not perhaps from Tyre, but from the Red Sea. C.—Others think that he sent them by a canal, which opened a communication between the Mediterranean and Suez, (Huet) the distance of about ninety miles. Pliny ii. 68. —But this canal seems to have been made after the age of Solomon. Hence others imagine that the ships were taken in pieces, or conveyed by land, as has been sometimes done. Mahomet II. transported ships across the isthmus of Corinth. Alexander the Great conveyed on chariots the ships which had been used to cross the Indus, as far as the Hydaspes. Arrian. vii. C.—*Skilful mariners.* They were the most expert, and the inventors of navigation. *Prima ratem ventis tradere docta Tyrus.* Tibul. See Wisd. xiv. 6.—*Ophir*, the kingdom of Pegu, in the East Indies, (T.) or some other distant land. H.—*Fifty.* Thirty are omitted, 3 K. ix. 28, as they were expended in the voyage. C.—Yet the Heb. letters for twenty and fifty are extremely similar. D.

CHAP. IX. VER. 1. *Saba.* See 3 K. x. 1. This queen resided in Arabia or Abyssinia. H.—*Questions.* They were not of a trifling nature, as she is commended by Christ. D.

VER. 3. *House;* the royal palace, or rather the temple, which was much more magnificent than any thing in the East.

VER. 5. *Virtues.* Heb. "words," or of what regards thee (C.) and thy exploits. T.

VER. 6. *Fame.* Heb. and Sept. "the fame which I had heard." H.

VER. 8. *King of the Lord.* Hence the style, "By the grace of God, king of England," &c. has been adopted. Those deserve the name, who rule according to God's will. W.—The kings of the Jews were more properly lieutenants of God, as the government was a theocracy. C. xiii. 8. &c.

VER. 10. *Thyine-trees*, very odoriferous. C.—Heb. *algumim:* 3 K. *almugim*, as the letters are frequently transposed in Heb. D.—Huet thinks these were citron-trees, which did not produce fruit, but were used to make costly tables, and were a species of cedars.

VER. 11. *Stairs.* Heb. "hands," (D.) or banisters, from the palace to the temple. Junius.

VER. 12. *And many.* Heb. "besides *that* which she had brought unto the king." Prot. It is however certain that Solomon made use of many of her presents, and therefore he returned her others in greater profusion, or, as it is expressed, 3 K. *besides what he offered her of himself of his royal bounty.* H.

VER. 13. *Gold*, each worth 547*l.* (Arbuthnot) so that this part of the revenue alone would amount to 3,646,350*l.* sterling, annually. H.

VER. 14. *Beside.* Heb. "besides *that which* chapmen and merchants brought." Prot. The *deputies* appear to be the tax-gatherers. 3 K. x. 15. H.

tions, and the merchants, were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who brought gold and silver to Solomon.

15 And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

16 And three hundred golden shields, of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

17 The king also made a great throne of ivory, and overlaid it with pure gold.

18 And six steps to go up to the throne, and a footstool of gold, and two arms, one on either side, and two lions standing by the arms:

19 Moreover, twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

20 And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus, were of the purest gold. For no account was made of silver in those days.

21 For the king's ships went to Tharsis, with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

22 And Solomon was magnified above all the kings of the earth for riches and glory.

23 And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart.

24 And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spices, and horses, and mules.

25 And Solomon had forty thousand horses in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots, and where the king was in Jerusalem.

26 And he exercised authority over all the kings from the river Euphrates to the land of the Philistines, and to the borders of Egypt.

27 And he made silver as plentiful in Jerusalem as stones: and cedars as common as the sycamores, which grow in the plains.

28 And horses were brought to him out of Egypt, and out of all countries.

29 Now the rest of the acts of Solomon, first and last, are written in the words of Nathan, the prophet, and in the books of Ahias, the Silonite, and in the vision of Addo, the seer, against Jeroboam, the son of Nabat.

30 And Solomon reigned in Jerusalem, over all Israel, forty years.

[a] A. M. 3029, A. C. 975.—[b] 3 Kings xii. 1. A. M. 3029.

31 And he slept [a] with his fathers: and they buried him in the city of David: and Roboam, his son, reigned in his stead.

CHAP. X.

Roboam answereth his people roughly: upon which ten tribes revolt.

AND [b] Roboam went to Sichem: for thither all Israel were assembled, to make him king.

2 And when Jeroboam, the son of Nabat, who was in Egypt, (for he was fled thither from Solomon) heard it, forthwith he returned.

3 And they sent for him, and he came with all Israel, and they spoke to Roboam, saying:

4 Thy father oppressed us with a most grievous yoke; do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease something of the burden, that we may serve thee.

5 And he said to them: Come to me again after three days. And when the people were gone,

6 He took counsel with the ancients, who had stood before his father, Solomon, while he yet lived, saying: What counsel give ye to me, that I may answer the people?

7 And they said to him: If thou please this people, and sooth them with kind words, they will be thy servants for ever.

8 But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train.

9 And he said to them: What seemeth good to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

10 But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people that said to thee: Thy father made our yoke heavy; do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

11 My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scourges, but I will beat you with scorpions.

12 So Jeroboam, and all the people, came to Roboam the third day, as he commanded them.

13 And the king answered roughly, leaving the counsel of the ancients.

14 And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.

15 And he condescended not to the people's requests: for it was the will of God, that his word might be fulfilled, [c] which he had spoken by the hand of Ahias, the Silonite, to Jeroboam, the son of Nabat.

[c] 3 Kings xi. 29. [c]

VER. 16. *Pieces.* In 3 K. we read, *three pounds.*—*Wood;* or, "in the palace of the forest of Libanus," (3 K. x. 17. C.) as it is expressed in the Sept. T.

VER. 18. *Arms.* Prot. "stays." H.—Heb. in 3 K. seems clearer and more correct. C.

VER. 20. *Days.* We sometimes find the figure, hyperbole, used in Scripture for things unusual. C. i. 16. W.

VER. 21. *Tharsis.* Any distant place was so called. T.

VER. 25. *Thousand.* In 3 K. we read, 1400 *chariots;* and here Heb. has, "4000 stables, (C.) *or* stalls for horses and chariots;" (Prot.) and the Sept. "4000 mares for the chariots, and 12,000 horsemen." H.—There might be ten horses in each stable. D.

VER. 29. *Seer.* The works of these three are not extant. M.—The fall of Solomon is recorded, 3 K. xi. W.

CHAP. X. VER. 7. *Please.* 3 K. xii. "serve." By a little condescension, thou mayst establish thy throne. C.—The people did not complain, till they saw the riches of the nation wasted on wicked women (T.) and idols. D.

VER. 11. *Scorpions;* thorns, or scourges armed with hooks. Colum. iii. 10. —Roboam had not sense to despise the foolish advice of the young men. T.

VER. 15. *Will of God:* not that the king should act foolishly, or the people rebel, but to effect what he had promised. H.—Syriac has well expressed the sense: "because this rebellion happened by the divine permission, that they might behold the truth of the prediction of Ahias;" (C.) and that the fault of Solomon might be punished. D.

16 And all the people, upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house. And Israel went away to their dwellings.

17 But Roboam reigned over the children of Israel, that dwelt in the cities of Juda.

18 And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: and king Roboam made haste to get up into his chariot, and fled into Jerusalem.

19 And Israel revolted from the house of David, unto this day.

CHAP. XI.

Roboam's reign. His kingdom is strengthened.

AND [a]Roboam came to Jerusalem, and called together all the house of Juda, and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him.

2 And the word of the Lord came to Semeias, the man of God, saying:

3 Speak to Roboam, the son of Solomon, the king of Juda, and to all Israel, in Juda and Benjamin:

4 Thus saith the Lord: You shall not go up, nor fight against your brethren: let every man return to his own house, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go against Jeroboam.

5 And Roboam dwelt in Jerusalem, and built walled cities in Juda.

6 And he built Bethlehem, and Etam, and Thecue,

7 And Bethsur, and Socho, and Odollam,

8 And Geth, and Maresa, and Ziph,

9 And Aduram, and Lachis, and Azecha,

10 Saraa also, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities.

11 And when he had enclosed them with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine.

12 Moreover, in every city he made an armoury of shields and spears, and he fortified them with great diligence, and he reigned over Juda and Benjamin.

13 And the priests and Levites, that were in all Israel, came to him out of all their seats,

14 Leaving their suburbs and their possessions, and passing over to Juda and Jerusalem, because Jeroboam and his sons had cast them off, from executing the priestly office to the Lord.

15 And he made to himself priests for the high places, and for the devils, and for the calves which he had made.

16 Moreover, out of all the tribes of Israel, whosoever gave their heart to seek the Lord, the God of Israel, came into Jerusalem to sacrifice their victims before the Lord, the God of their fathers.

17 And they strengthened the kingdom of Juda, and established Roboam, the son of Solomon, for three years: for they walked in the ways of David and of Solomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth, the son of David: and Abihail, the daughter of Eliab, the son of Isai.

19 And they bore him sons, Jehus, and Somorias, and Zoom.

20 And after her he married Maacha, the daughter of Absalom, who bore him Abia, and Ethai, and Ziza, and Salomith.

21 And Roboam loved Maacha, the daughter of Absalom, above all his wives and concubines: for he had married eighteen wives, and threescore concubines: and he begot eight and twenty sons, and threescore daughters.

22 But he put at the head of them Abia, the son of Maacha, to be the chief ruler over all his brethren: for he meant to make him king,

23 Because he was wiser and mightier than all his sons, and in all the countries of Juda, and of Benjamin, and in all the walled cities: and he gave them provisions in abundance, and he sought many wives.

CHAP. XII.

Roboam, for his sins, is delivered up into the hands of the king of Egypt: who carrieth away all the treasures of the temple.

AND [b]when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

[a] A. M. 3080, A. C. 974. 3 Kings xii. 21.

[b] A. M. 3082.

VER. 16. *People.* Heb. "and when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying: What portion have we in David?" Prot.—*Dwellings.* Many ancient Latin MSS. here insert 3 K. xii. 20. Lyran. &c. C.

CHAP. XI. VER. 1. *Chosen.* Sept. "young," (H.) as the Heb. term also signifies. T.—*His.* Heb. "the kingdom again to Roboam."

VER. 4. *Will,* to punish the disorders of Solomon, &c. See 3 K. xii. 24. Gen. xlv. 8. God knows how to draw good out of evil, without approving the misconduct of men. H.

VER. 5. *Juda.* This was now become a frontier country, and both kings were forced to erect fortifications. 3 K. xii. 25.

VER. 6. *Etam,* famous for fine waters and gardens, (Joseph. viii. 2.) about ten miles from Jerusalem, on the road to Hebron. It was fortified against the inroads of Simeon and Dan. C.

VER. 11. *Governors,* of a military character. Heb. "captains, (T.) and store of provisions, (wheat) and of oil," &c. such as would be requisite in a siege.

VER. 14. *Off.* This was done at different times; so that almost all the Levites took refuge in the dominions of Juda. Yet some prevaricated. Ezechiel (xliv. 12.) only exempts the family of Sadoc. C.—The rest set before us a noble example to endure temporal loss, rather than to neglect the practice of religion, or to conform to a false one. W.

VER. 15. *Devils.* Heb. "goats." C.—Sept. express this by two names, "for the idols, and for the fools." H.—The Mendesians of Egypt, solemnly worshipped the goat; and Pan was represented nearly in the same form. Yet it is probable that the Hebrews style the idols by this name out of derision. 3 K. xv. 2. C.

VER. 17. *They,* the pious refugees. T. C. xv. 9.—*Solomon,* while virtuous. —*Only* is not expressed in Heb. or Sept. but it is sufficiently implied.

VER. 18. *Daughter.* Heb. *ban,* "the son." But *bath,* "daughter," (H.) occurs properly in some MSS. as in the ancient versions. Leusden has here this very odd note: "perhaps by *ban,* (with a pathah) here both sexes may be understood." *Forte per* ban *hic intelligitur uterque sexus.* Kennicott.—Prot. substitute, "daughter." H.

VER. 20. *Daughter,* or grand-daughter, by Thamar. 3 K. xv. 2. C.

VER. 22. *Head.* Sept. "prince." H.—Grotius maintains that Abia was the eldest. But all others are of a contrary opinion, and believe that Roboam derogated from the law, (Deut. xxi. 16. C.) as David had done, unless it was left to the option of the king to appoint whom he pleased for his successor. H. —*Meant.* Prot. supply, "*he thought*" which is found in the Sept.

VER. 23. *Because.* Sept. "And he was magnified above . . and he gave them (cities, ὄνατις) abundance," &c. This may be all understood of Abia. But Heb. rather speaks of his father: "And he acted wisely, and dispersed all his *other* children, throughout the countries of Juda;" (H.) keeping them at a distance, to prevent any commotion, (C.) but making ample provision and procuring wives for them, perhaps at no small cost, as few might wish to be thus prisoners at large. T.—It was probably then the custom to educate the royal children in the noblest families. See 4 K. x. 1. C.—This would also tend to increase their father's influence, and to make them better acquainted with the country, that they might be able to communicate all necessary intelligence. H.—Pagnin and Vatable insinuate, that Roboam "caused to be educated and dispersed some of all his children, throughout all the lands of Juda." M.

CHAP. XII. VER. 1. *Israel,* in his dominions. The kingdom of Jeroboam

2 And in the fifth year [a] of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem (because they had sinned against the Lord)

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; to wit, Lybians, and Troglodites, and Ethiopians.

4 And he took the strongest cities in Juda, and came to Jerusalem.

5 And Semeias, the prophet, came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me, and I have left you in the hand of Sesac.

6 And the princes of Israel, and the king, being in a consternation, said: The Lord is just.

7 And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac.

8 But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth.

9 So Sesac, king of Egypt, departed from Jerusalem, taking away the treasures of the house of the Lord, and of the king's house, and he took all with him, and the golden shields that Solomon had made,

10 Instead of which the king made brazen ones, and delivered them to the captains of the shield-bearers, who guarded the entrance of the palace.

11 And when the king entered into the house of the Lord, the shield-bearers came and took them, and brought them back again to their armoury.

12 But yet, because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed: for even in Juda there were found good works.

13 [b] King Roboam, therefore, was strengthened in Jerusalem, and reigned: he was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel, to establish his name there: and the name of his mother was Naama, an Ammonitess.

14 But he did evil, and did not prepare his heart to seek the Lord.

15 Now the acts of Roboam, first and last, are written in the books of Semeias, the prophet, and of Addo, the seer, and diligently recorded: and there was war between Roboam and Jeroboam, all their days.

16 And Roboam slept with his fathers, and was buried in the city of David. And Abia, his son, reigned in his stead.

CHAP. XIII.

Abia's reign: his victory over Jeroboam.

IN [c] the eighteenth year of king Jerobam, Abia reigned over Juda.

2 Three years he reigned in Jerusalem, and his mother's name was Michaia, the daughter of Uriel, of Gabaa: and there was war between Abia and Jeroboam.

3 [d] And when Abia had begun battle, and had with him four hundred thousand most valiant and chosen men: Jeroboam put his army in array against him, eight hundred thousand men, who were also chosen, and most valiant for war.

4 And Abia stood upon Mount Semeron, which was in Ephraim, and said: Hear me, O Jeroboam, and all Israel:

5 Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons, by a covenant of salt?

6 And Jeroboam, the son of Nabat, the servant of

[a] A. M. 3033, A. C. 971. 3 Kings xiv. 25.—[b] 3 Kings xiv. 21.

[c] A. M. 3046, A. C. 958. 3 Kings xv. 2.—[d] 3 Kings xv. 7. A. M. 3047.

had long before apostatized, though there were still many true servants of God, who would not bend the knee before Baal, v. 12. H.

VER. 3. *Troglodites*, who dwell in caverns, near the Red Sea. Pliny (v. 8. and vi. 29.) speaks of the city Suca, which in Heb. means a tent, as here we read *succiyim*, (H.) "dwelling in tents;" which some explain of the Arabs, who are called *Scenites*, on the same account. T.—People of this description, without any fixed abode, inhabited the Stony as well as the Desert Arabia. C. xiv. 14.

VER. 7. *A little help.* I will not suffer them to be quite destroyed. Heb. also signifies, "shortly." C.—*Fall*, (*stillabit*) like drops of water, even to the last. H.—How soon is God appeased! T.—Even when he punishes, he does not let the whole flood of his indignation fall upon the guilty. M.

VER. 10. *Bearers.* Heb. "runners," as the guards attended the king on foot.

VER. 12. *For even.* Prot. "and also in Judah things went well;" (H.) or, "he spoke good words even to Juda." C.—Sept. "for even in Juda there were good words, and in all pleasing." *Words* are often put for *works*. H.—The Lord regarded the fidelity of some, and the humility of the princes. C.—This advantage was derived from tribulation, that the king entered into himself, at least for a time: (H.) but he was not constant, v. 14. After the scourge was withdrawn, he presently relapsed. He had betrayed great cowardice, as even his son confessed; and had probably been treated with great indignity, (T.) as it was the custom with Sesac, or Sesostris, to chain the conquered princes to his triumphal car, and to leave obscene representations of women in the country. Joseph. viii. 4. Herod. ii.—Sesostris proceeded to the conquest of Asia. T.

VER. 14. *Lord*, with sincerity, being actuated only by a servile fear. He died impenitent. C.

VER. 15. *And diligently.* Heb. "in their genealogical accounts." H. See C. xiii. 22.

CHAP. XIII. VER. 2. *Michaia*, alias Maacha. Her father had also two names; viz. Absalom or Abessalom, and Uriel. Ch.—Many had two names. T.—*Of Gabaa*, may refer to the women.

VER. 3. *War.* The author of the new edition of S. Jerom mentions two MSS. and there are several printed editions, which reduce these numbers to one half. Castalio adopts this correction, asserting that the Greek and Josephus are on his side, which is not true. C.—We must however observe, that there is some doubt with respect to Josephus, (H.) as some of the oldest Latin editions acknowledge the smaller numbers; and Vignoles (i. 29.) conjectures, that the Greek copies did the same formerly, since Aborbanel "accuses Josephus of having made Jeroboam's loss no more than 50,000, contrary to the Hebrew text,' v. 17. This learned author is of opinion, that the Jews sometimes expressed their numbers by figures, (Kennic.) analogous to those which the later Arabs borrowed from the Indians; though, in more ancient times, the letters of the alphabet had been used. Both customs seem to have prevailed; (Erpenius) and this may account for many variations, as the omission of a single cypher, resembling our period (.), might easily occasion much confusion. Kennicott (Diss. i. and ii.) seems to suspect, that the ancient versions have been made to agree with the corrupted Heb. no less than Josephus; and that many of the large numbers, recorded in Scripture, (which might countenance what we here read) are incorrect. See C. xvii. 13. 19. and xiv. 8. comp. with xvi. 1. and xxv. 6. comp. with 4 K. xiii. 7. It is certain (H.) many Latin MSS. confirm the edition of Sixtus V. which has the smaller numbers; and this is the case with most of the older MSS. and editions. How S. Jerom expressed it, we cannot easily determine. The editor of his works has been guided chiefly by the Memmian canon. See 2 K. xv. 7. Lyran quotes S. Jerom, as reading 50,000; (v. 7) and it is so expressed in the Paris editions of 1534 and (H.) 1546, of the Heb. questions on Paral. But Erasmus doubts whether this be the genuine work of S. Jerom, (Ken.) or in the state in which he left it. If we consult the more ancient MSS. and editions, prior to that of Clement VIII. we shall allow that they are more favourable to the smaller numbers, on this occasion; and are more likely to exhibit the pure version of the holy doctor, (H.) as the later editions have had "the Heb. fountains" also in view. Kennicott.—If however we adhere to the received numbers, (H.) we must remember that kings, at that time, led forth to battle all their subjects who were able to bear arms. Under Moses there were 600,000. David found 1,100,000 in Israel, and 470,000 in Juda, exclusive of Levi and Benjamin; (C. xxi. 5.) or, at least, as it is expressed 2 K. xxiv. 9. in all, 1,300,000. Asa was at the head of 580,000. C. xiv. 8. &c.

VER. 4. *Semeron*, on which Samaria was afterwards built. Heb. reads, "Mount Tsemaraim." There was a city of this name in Benjamin. C.—But this was a *mount*. Heb. "in Mount Ephraim." H.

VER. 5. *A covenant of salt.* That is, a firm and perpetual covenant. See Num. xviii. 19. Ch. W.—It seemed this covenant was to be inviolable; and it had its effect, notwithstanding the crimes of many of the kings. The Arabs still regard the partaking of bread and salt as the most sacred covenant. C.—"The

Solomon, the son of David, rose up: [a]and rebelled against his lord.

7 And there were gathered to him vain men, and children of Belial: and they prevailed against Roboam, the son of Solomon: for Roboam was unexperienced, and of a fearful heart, and could not resist them.

8 And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

9 [b]And you have cast out the priests of the Lord, the sons of Aaron, and the Levites: and you have made you priests, like all the nations of the earth: whosoever cometh and consecrateth his hand with a bullock of the herd, and with seven rams, is made a priest of those who are no gods.

10 But the Lord is our God, whom we forsake not; and the priests, who minister to the Lord, are the sons of Aaron, and the Levites are in their order.

11 And they offer holocausts to the Lord every day, morning and evening, and incense, made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord, our God, whom you have forsaken.

12 Therefore, God is the leader in our army, and his priests, who sound with trumpets, and resound against you: O children of Israel, fight not against the Lord, the God of your fathers, for it is not good for you.

13 While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda, who perceived it not, with his army.

14 And when Juda looked back, they saw the battle coming upon them, both before and behind, and they cried to the Lord: and the priests began to sound with the trumpets.

15 And all the men of Juda shouted: and behold when they shouted, God terrified Jeroboam, and all Israel, that stood against Abia and Juda.

16 And the children of Israel fled before Juda, and the Lord delivered them into their hand.

17 And Abia, and his people, slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men.

18 And the children of Israel were brought down, at that time, and the children of Juda were exceedingly strengthened, because they had trusted in the Lord, the God of their fathers.

19 And Abia pursued after Jeroboam, and took cities from him; Bethel, and her daughters, and Jesana, with her daughters, Ephron also, and her daughters.

20 And Jeroboam was not able to resist any more, in the days of Abia: and the Lord struck him, and he died.

21 But Abia, being strengthened in his kingdom, took fourteen wives: and begot two and twenty sons, and sixteen daughters.

22 And the rest of the acts of Abia, and of his ways and works, are written diligently in the book of Addo, the prophet.

CHAP. XIV.

The reign of Asa: his victory over the Ethiopians.

AND [c]Abia slept with his fathers, and they buried him in the city of David: and Asa, his son, reigned in his stead; in his days, the land was quiet ten years.

2 And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places;

3 And broke the statues, and cut down the groves.

4 And he commanded Juda to seek the Lord, the God of their fathers, and to do the law, and all the commandments.

5 And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

6 He built also strong cities in Juda, for he was quiet,

[a] 3 Kings xi. 26.—[b] 3 Kings xii. 31.

[c] A. M. 3049, A. C. 955. 3 Kings xv. 8.

ancients prayed when they placed salt before their guests, that, as salt partook of two natures, so they might be cemented together in concord." Tzetzez on Lycoph. H.—Abia speaks with much prudence, and with an air of piety, though his heart was corrupt. 3 K. xv. 3. That of his adversary was still more so; and God granted victory to the former, to reward even the appearance of virtue in the king, and the sincere piety of some of his followers.

VER. 7. *Vain.* The same term is used as in Matt. v. 22. C.—*Rekim*, "stupid men." H.—Sept. "pestiferous." Syr. "impious."—*Heart.* Prot. "young and tender-hearted." H.—But Roboam was not very young; (3 K. xiv. 21.) and we may adhere to the Vulg. C.—Sept. "he was a youth, and timid." H.—Abia speaks of his father with little respect, and seems to have forgotten that he had laid down his arms in obedience to God's order. C.

VER. 8. *And golden.* These idols will enervate and render your great numbers useless. H.—We have a just cause and religion on our side. C.

VER. 9. *Rams.* These were sacrificed by the false priests, who acted in a very different manner from those of the Lord. Lev. viii. and ix. C.

VER. 11. *Table.* It is hence inferred, that Sesac had only left one: (Lyran. Torniel.) but this does not follow. C. Salien.

VER. 14. *Trumpets*, to invoke God's aid. Num. x. 9. M.

VER. 15. *Terrified.* Sept. "struck;" God caused the victory to declare in favour of those who were only half the number. H.

VER. 17. *Five.* Some Latin editions have 50,000, (C.) which number is found in some MSS. of Epiphanius. Hudson's Josephus.—Hentenius has the same, and only remarks five MSS. which had the greater number. See v. 3. H.—We do not read of such a slaughter in any one battle. But Israel made no resistance, and God assisted the four hundred thousand. M.—*Valiant.* Prot. "chosen." See C. xiv. 13. H.—So many were either slain or wounded. D.—Prot. intimate all were "slain." H.

VER. 19. *Bethel*, the head of the calf worship; though Abulensis thinks it was another city, otherwise it would not have been spared. The calf continued there till the reign of Jehu. 4 K. x. 29. M.—*Jesana;* perhaps Senna, (Num. xxxiv. 4. C.) seven miles north of Jericho. Eus.—The versions read differently. —*Ephron.* The Masorets have Ephraim. C.—Prot. "Ephraim, with the towns thereof." H.—Josue (xv. 9.) places Mount Ephron between Juda and Ephraim; and we find a town of the name, (1 Mac. v. 46.) but on the other side of the Jordan.

VER. 20. *Him.* Some think Abia, as Jeroboam survived him two years: but others, (C.) with greater probability, (D.) suppose that the latter is here specified, and that he fell a victim to the divine wrath, as the prophet Ahias had foretold. C.—Salien, A. 3081.

VER. 22. *Works.* Prot. "sayings *are* written in the story of the prophet Iddo." H.—*Modross* properly means "researches," and was the title of the genealogical work of this prophet, from which this account is probably taken. C. xii. 15. C.—The entire work is not extant. M.

CHAP. XIV. VER. 1. *Years*, dating from the fifth; as in the fifteenth year of his reign, Asa offered many victims, which had been taken from the enemy. C. xv. 10. C.

VER. 2. *God*, with respect to the external worship of the true God, (H.) though he had some faults. 3 K. xv. 14.—*Places*, while he tolerated those which were intended for the service of the Lord, (C.) though illegally; and he even left the buildings erected by Solomon standing, (4 K. xxiii. 13. T.) thinking they might be no longer dangerous. Salien.—Several other pious kings did the like, for which they deserved some reprehension; as they could not be ignorant, that this was considered as wrong by the more enlightened. Eccli. xlix. 5. T.—It was the king's duty to destroy the exterior practices of idolatry, while the priests and prophets were to instruct. W.

VER. 5. *Altars.* Heb. "high places, and the Chamanim," or temples of the sun. Lev. xxvi. 30. C.—Prot. "images." H.—Asa was encouraged to perfect the work which he had begun, by the exhortation of Azarias. C. xv. 8. C.

VER. 6. *Time*, as yet. T.—Admirable lesson for all to prepare for war in time of *quiet!* H.

and there had no wars risen in his time, the Lord giving peace.

7 And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord, the God of our fathers, and he hath given us peace round about. So they built, and there was no hindrance in building.

8 And Asa had in his army of men that bore shields and spears; of Juda, three hundred thousand; and of Benjamin, that bore shields and drew bows, two hundred and eighty thousand, all these were most valiant men.

9 [a] And Zara, the Ethiopian, came out against them, with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa.

10 And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa:

11 And he called upon the Lord God, and said: [b] Lord, there is no difference with thee, whether thou help with few or with many: help us, O Lord, our God: for with confidence in thee, and in thy name, we are come against this multitude. O Lord, thou art our God, let not man prevail against thee.

12 And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled.

13 And Asa, and the people that were with him, pursued them to Gerara: and the Ethiopians fell even to utter destruction; for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils,

[a] A. M. 3068, A. C. 941.

14 And they took all the cities round about Gerara: for a great fear was come upon all men: and they pillaged the cities, and carried off much booty.

15 And they destroyed the sheep-cotes, and took an infinite multitude of cattle, and of camels: and returned to Jerusalem.

CHAP. XV.

The prophecy of Azarias. Asa's covenant with God. He deposeth his mother.

AND [c] the spirit of God came upon Azarias, the son of Oded,

2 And he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you.

3 And many days shall pass in Israel, without the true God, and without a priest a teacher, and without the law.

4 And when in their distress, they shall return to the Lord, the God of Israel, and shall seek him, they shall find him.

5 At that time, there shall be no peace to him that goeth out and cometh in, but terrors on every side, among all the inhabitants of the earth.

6 For nation shall fight against nation, and city against city; for the Lord will trouble them with all distress.

7 Do you, therefore, take courage, and let not your hands be weakened: for there shall be a reward for your work.

8 And when Asa had heard the words, and the prophecy of Azarias, the son of Oded, the prophet, he took

[b] 1 Kings xiv. 6.—[c] A. M. 3068.

VER. 9. *Ethiopian.* Some think Zara was a successor of Sesac; and the Rabbins say, that he "restored the spoils which the latter had taken." Seder. xvi. —He at least, made the Jews some compensation for that loss. Perhaps he had been present in the expedition of Sesac, and was now animated with the same ambition. T.—It would be difficult for a foreign king to traverse Egypt with so large an army, (C.) unless he had conquered or intimidated the king of the country. H.—Hence some believe that the Ethiopia here in question, was a part of Arabia. C. Torniel.—But it is more probable that it lay south of Egypt, as the troops of Zara are joined with the Lybians. C. xvi. 8. Salien, A. 3094. T. —A king of Arabia would hardly have had so many subjects. C.—*Three.* Some would read thirteen, as Anani takes notice of the great number of chariots. C. xvi. 8. Jun. Malvenda. C.—But surely the number here specified is sufficient. The minds of men are very different. In the former chapter we find them complaining of the too great numbers! H.

VER. 10. *Meet him,* fearing lest he should lay waste his dominions, as Sesac had done. M.—*Sephata,* or Sephala, a great valley to the west of Maresa, (C.) which is a city of Juda. M.—Sept. have, "in the vale north of Maresa." H.

VER. 11. *Help.* Heb. "to help; whether with many, or with those who have no power." The same sentiment was expressed by Jonathas. 1 K. xiv. 6. Those who have God with them are secure of victory. C.—*If God be with us, who is against us?*

VER. 12. *Terrified.* Heb. and Sept. "struck," as he had done Jeroboam. C. xiii. 15. H.

VER. 13. *Gerara* was on the southern borders, twenty-three miles from Maresa. Eus. C.—The Ethiopians were pursued perhaps for many days. T.—*Destruction.* Prot. "that they could not recover themselves." Heb. "there was no quarter given;" or, "so that none were left alive." C.—If this were the case, the number of the slain far exceeded that of Jeroboam's army. C. xiii. H.

VER. 14. *Gerara.* The adjacent territory is now uncultivated. Jos. xiii. 3. —*Great.* Heb. "a fear of the Lord;" (v. 12) an extraordinary (C.) panic. H.—The Philistines had assisted the enemy, and therefore their cities were invaded; (M.) or these belonged to Zara. C.

VER. 15. *Destroyed.* Heb. "smote also the tents of cattle." Sept. "they cut in pieces the tents of cattle, the Amazons;" or, according to the Vat. copy, (H.) "the Alimazonians," as they seem to have read *aeli mânim,* which may be well rendered, "the tents of the Mineans," a people of Arabia. C. xx. 1. and xxvi. 7. and Judg. x. 11. C.—If these nations came to punish Asa, for banishing their *foreign worship,* (v. 12) as the Sieur de Folard thinks the sacred penman insinuates, (v. 5) we need not wonder that they met with such ill success, and that not one of them was spared, as God avenged his own cause, v. 12. 13. H.—We read of no cavalry here, though it is mentioned, C. xvi. 8. It seems not to have been considerable, as the people of Asia, the Greeks and Romans, trusted more to their infantry; and, in effect, no species of warfare is more costly to a state, nor less useful, than a multitude of horses, which were introduced in barbarous times. De Folard.

CHAP. XV. VER. 1. *Azarias* is called Oded in Heb. v. 8. C.—But he was his *son.* H.—There was a high priest of the name of Azarias, about the same time. M.

VER. 2. *With him.* He will continue thus to protect you, if you prove faithful. The Pelagians hence inferred, that man was to prepare his own heart for the reception of grace. But the text only speaks of external aid; and though it were understood of internal grace, (C.) we may merit an increase of grace, by a faithful co-operation (W.) with that with which God has presented us. E. C.

VER. 3. *Shall pass,* is not found in Heb. &c. and many supply, "had been." D.—The Jews, and some interpreters, would explain all this of what had passed already; (C.) and this is the idea of the Prot. "Now, for a long season, Israel *hath been* without," &c. H.—But the conclusion convinces us that this is a prediction; (v. 7) *take courage.* You shall not be involved in these miseries. Some explain the whole of the kingdom of *Israel,* which, from its commencement till after its final ruin, persevered in its rebellion against the true God. Sanctius.—Others think the kingdom of Juda was also concerned, and its state of captivity at Babylon foretold. Lyran.—But its full completion includes the latter ages, particularly after the murder of the Messias, (T.) and seems of the same nature as the prophecy of Osee, (iii. 4.) as our Saviour himself insinuates. Mat. xxiv. 6. 9. 13. C.

VER. 4. *And when.* Sept. "and he shall convert them to the Lord, . . and shall be found by them." H.—This will be verified in the last days. Rom. xi. 26. M.

VER. 5. *Cometh in,* in public or private transactions. See Lev. xxvi. 36.

VER. 6. *Nation,* both in the times of Baasa, who fought against Asa, and afterwards. For the same prophecy may be literally explained of more things than one. M.—*Distress.* Our Saviour says, *Then shall they deliver you up to be afflicted,* &c. *But he that shall persevere to the end, he shall be saved.*

VER. 8. *Azarias, the son,* is omitted in Heb. and the Vat. Sept. which reads Adad, (H.) but it is supplied in the other editions, and in the Syriac, (C.) as v. 1. H.—*Taken:* we do not read on what occasion. C. xvii. 2. His father had seized upon Bethel, &c. C. xiii. 19. C.—Yet Asa waged war himself with the king of Israel.—*Dedicated.* Sept. "renewed," as the altar had been neglected, or injured by the continual fire; (M.) or this was the extraordinary (H.) altar, which Solomon had used at the dedication of the temple. The multitude of Asa's victims required more than one, v. 11. It is not probable that God's worship had been neglected till the 15th year of this pious king, (v. 9) since even his wicked father was punctual in this respect. C. xiii. 11. *Before,* at the higher end of the priests' court, to the east of the altar of holocausts. C.

courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of Mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord.

9 And he gathered together all Juda and Benjamin, and the strangers with them, of Ephraim, and Manasses, and Simeon: for many were come over to him out of Israel, seeing that the Lord, his God, was with him.

10 And when they were come to Jerusalem, in the third month, in the fifteenth year of the reign of Asa,

11 They sacrificed to the Lord in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

12 And he went in to confirm as usual the covenant, that they should seek the Lord, the God of their fathers, with all their heart, and with all their soul.

13 And if any one, said he, seek not the Lord, the God of Israel, let him die, whether little or great, man or woman.

14 And they swore to the Lord, with a loud voice, with joyful shouting, and with sound of trumpet, and sound of cornets,

15 All that were in Juda with a curse: for with all their heart they swore, and with all their will they sought him, and they found him, and the Lord gave them rest round about.

16 Moreover, Maacha, the mother of king Asa, he deposed from the royal authority, because she had made in a grove an idol of Priapus: and he entirely destroyed it, and breaking it into pieces, burnt it at the torrent Cedron.

17 But high places were left in Israel: nevertheless, the heart of Asa was perfect all his days.

18 And the things which his father had vowed, and he himself had vowed, he brought into the house of the Lord, gold and silver, and vessels, of divers uses.

19 And there was no war unto the five and thirtieth year of the kingdom of Asa.

[a] A. M. 3064, A. C. 940.

CHAP. XVI.

Asa is reproved for seeking help from the Syrians: his last acts and death.

AND in the six and thirtieth year of his kingdom, [a] Baasa, the king of Israel, came up against Juda, and built a wall about Rama, that no one might safely go out or come in, of the kingdom of Asa.

2 Then Asa brought out silver and gold, out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad, king of Syria, who dwelt in Damascus, saying:

3 There is a league between me and thee, as there was between my father and thy father, wherefore I have sent thee silver and gold, that thou mayst break thy league with Baasa, king of Israel, and make him depart from me.

4 And when Benadad heard this, he sent the captains of his armies against the cities of Israel: and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephthali.

5 And when Baasa heard of it, he left off the building of Rama, and interrupted his work.

6 Then king Asa took all Juda, and they carried away from Rama, the stones, and the timber that Baasa had prepared for the building: and he built with them Gabaa and Maspha.

7 At that time Hanani, the prophet, came to Asa, king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord, thy God, therefore hath the army of the king of Syria escaped out of thy hand.

8 [b] Were not the Ethiopians, and the Lybians, much more numerous in chariots, and horsemen, and an exceedingly great multitude: yet because thou trustedst in the Lord, he delivered them into thy hand?

9 For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore, thou hast done foolishly; and for this cause, from this time wars shall arise against thee.

10 And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged

[b] Supra xiv. 9.

VER. 9. *Simeon.* This tribe was intimately connected with that of Juda, though many had revolted. Some afterwards returned, as they did from other parts, actuated either by motives of interest or of religion. C. xxxiv. 6. 3 K. xi. 13. C.

VER. 10. *Month*, Sivan, or May, when the feast of Pentecost occurs. M.

VER. 11. *Spoils*, which they had sold, and now testified their gratitude. T.—*Rams.* Prot. "sheep."

VER. 12. *He went.* Heb. and Sept. "They proceeded, according to the covenant, to seek." H.—They swore upon the altar, or passed between the divided victims. Gen. xv. 9. 17. C.—This solemn act was *usual*, and more necessary in times of trouble. M.

VER. 13. *Said he*, is not in Heb. &c. H.—*Die*, according to Deut. xvii. 7.

VER. 15. *Curse.* Heb. "oath." M.—Sept. "all Juda rejoiced on account of the oath." H.

VER. 16. *Mother*, or grandmother. C.—There were perhaps two of the name, and Abia had married one as well as Roboam. M.—*Deposed*, &c. Heb. "from *being* queen." Sept. "he removed Maacha, . . that she should not minister to Astarte; and he cut the idol in pieces, and burnt it," &c. H.—Syr. "because she had celebrated a feast to idols." But it seems she had set up a statue, which Asa burnt. See 3 K. xv. 13. C.—*Priapus* is added by the Vulg. to explain Heb. "the idol of, *or* in, the grove," (H.) Asera or Astarte. C.

VER. 17. *Israel*, to the honour only of the true God. C. xiv. 2. and 3 K. xv. 14. H.—*Perfect*, with respect to the external worship, (T.) or hitherto, (H.) though he offended afterwards. C. xvi. 7. 12. T.—Other altars, besides that at Jerusalem, might be dispensed with, (W.) by God's authority. H.

VER. 18. *Vowed*, in the wars against Jeroboam and Zara. See 1 Par. xxvi. 27.

VER. 19. *Year.* Usher dates from the separation of the two kingdoms; and this year corresponds with the 15th of Asa. v. 10. See 3 K. xv. 16. C. Torniel, A. 3094.

CHAP. XVI. VER. 1. *Six and thirtieth year of his kingdom.* That is, of the kingdom of Juda, taking the date of it from the beginning of the reign of Roboam. Ch.—It was the 16th of Asa. We read that Baasa died in the 26th year of Asa. 3 K. xvi. 8. How then could he fight with him in the 36th? T.—*Rama* was on an eminence, and commanded the pass below. Baasa wished to cut off all communication with the kingdom of Juda, as he knew many of his subjects had emigrated for the sake of the true religion. C. xv. 9. C.—He had taken the city from the tribe of Benjamin. T.

VER. 3. *There is.* Heb. is indeterminate: "a league," &c. Sept. "Make a league . . behold I have sent thee gold and silver. Come and drive away from me Baasa, king," &c.—*That.* Prot. "go, break thy league." H.—Asa induces the king of Damascus to act perfidiously. C.—Otherwise it is not unlawful to make use of the arms of infidels, unless where God has forbidden it. Grot. Jur. ii. 15. 9. Masius in Jos. ix. 15.—David had recourse to Achis, and the Machabees to the Romans. C.—Some kings are blamed for making leagues with the princes of Israel, because they had been warned to the contrary; and Asa was severely reprehended, as he had already received such assurances of the divine protection, (C. xiv. 12. and xv. 7.) that nothing but pusillanimity could have induced him (H.) to give away the sacred treasures, in order to obtain the aid of the Syrian king, v. 7.

VER. 4. *Nephthali.* This seems preferable to the Heb. reading, 3 K. xv. 20. C.—Prot. "all the store-cities." Sept. "all the environs." H.—Arab. "all the arsenals of the cities of Nephthali."

VER. 7. *Syria.* It seems more natural to read Israel. C.—But we must remember that Benadad was an ally of Israel; and if he had not been bribed, he would have come to the assistance of Baasa, (H.) and thus both might have fallen a prey to Asa, as the much greater forces of Zara had done. T.

VER. 9. *Behold.* Prot. "run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect towards him." Sept. "to shew power in every heart full, *or* perfect, in his regard." H.—Asa fell on

because of this thing: and he put to death many of the people at that time.

11 But the works of Asa, the first and last, are written in the Book of the kings of Juda and Israel.

12 And Asa fell sick in the nine and thirtieth [a] year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

13 And he slept with his fathers: and he died in the one and fortieth year [b] of his reign.

14 And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed, full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

CHAP. XVII.

Josaphat's reign: his care for the instruction of his people: his numerous forces.

AND [c] Josaphat, his son, reigned in his stead, and grew strong against Israel.

2 And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda, and in the cities of Ephraim, which Asa, his father, had taken.

3 And the Lord was with Josaphat, because he walked in the first ways of David, his father: and trusted not in Baalim,

4 But in the God of his father, and walked in his commandments, and not according to the sins of Israel.

5 And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat: and he acquired immense riches, and much glory.

6 And when his heart had taken courage for the ways of the Lord, he took away also the high places, and the groves, out of Juda.

7 And in the third year [d] of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda:

8 And with them the Levites, Semeias, and Nathanias, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias, Levites, and with them Elisama, and Joram, priests.

9 And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

10 And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat.

11 The Philistines also brought presents to Josaphat, and tribute in silver; and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he-goats.

12 And Josaphat grew, and became exceedingly great: and he built in Juda houses like towers, and walled cities.

13 And he prepared many works in the cities of Juda: and he had warriors, and valiant men, in Jerusalem.

14 Of whom this is the number by the houses, and families, of every one: in Juda captains of the army; Ednas, the chief, and with him three hundred thousand most valiant men.

15 After him Johanan, the captain, and with him two hundred and eighty thousand.

16 And after him was Amasias, the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men.

[a] A. M. 3087, A. C. 917.—[b] A. M. 3090.

[c] A. M. 3090, A. C. 914.—[d] A. M. 3092, A. C. 912.

this occasion through human frailty, but rose again by repentance.—*Thee*, as they were till the death of Baasa. 3 K. xv. 32.

VER. 10. *Prison.* Lit. "in bonds," (*nervum*) made of leather thongs or nerves, (H.) or of iron, to confine either the neck or the feet. Isidor. orig. 5. ult.—Heb. "the house of disturbance." Sept. &c. "prison." Some explain it (C.) of the stocks to enclose the neck. Vatable.—*Time*, either because they expressed the same sentiments as the prophet, (C.) or because they disapproved of his imprisonment. T.—Sept. "Asa made havoc among the people," &c. H.

VER. 12. *Most*, &c. Heb. "till his disease got upwards," (C.) to the head (T.) and heart, (H.) when the gout generally proves fatal. A. Lapide.—Sept. "till he was very ill:" (H.) a just punishment for his having confined the prophet in fetters; but of a temporal nature, as he sinned through passion, and died penitent, his heart being perfect (C. xv. 17.) *all* or the most part of *his days*, particularly in the last. W.—*Rather.* Heb. and Sept. simply, "physicians." H.—Yet it was not the having recourse to them, with some degree of confidence, that is here reprehended, but the placing too much trust in men, (C.) and too little in God, the sovereign arbiter of life and death. H.

VER. 14. *Sepulchre.* Heb. "sepulchres," as there were many separate apartments in the same cavern. C.—Asa had prepared one cell, as David and Solomon had done. M. T.—*Odoriferous* (*meretriciis.*) Such as harlots delight in, (Prov. vii. 16,) to entice the sensual. D.—Heb. *zenim*, may be derived from *zana, fornicari.* It denotes a mixture of perfumes. M.—But here the Vulg. read *zunim.* D.—Heb. and Sept. "they laid him on a bed, and filled it with aromatical spices, and with various sorts of perfumers' ointments, and they made him a very great funeral, *or* (H.) burning." Prot.—It is not clear whether the body was placed on a bed of state, and these perfumes were used to remove every disagreeable smell, or the body itself was rather consumed along with them, a practice which seems to have become more common since the days of Asa. Jer. xxxiv. 5. 1 K. xxxi. 12. Amos vi. 10. Joram was deprived of this honour. C. xxi. 19. C.—Sanctius adduces many examples, to prove that the spices were burnt only near the body; (T.) and the Hebrews generally preferred to inter the corpse. *Corpora condere quam cremare è more Ægyptio.* Tacit. Hist. v.

CHAP. XVII. VER. 1. *Israel.* In consequence of the civil broils, which ensued after the death of Baasa. The two kingdoms had been nearly equal.

VER. 2. *Numbers*, who were kept on foot; probably as in the days of David.

VER. 3. *First.* Before his fall: some copies add, "and last," (La Haye) as the Gothic MS. used by Marianna does, agreeably to the Scripture style. D.—David begun and ended well. H.

VER. 5. *Presents*, as was customary. (1 K. x. 27,) or tribute. C.

VER. 6. *When.* Heb. "And his heart was elevated in the ways of the Lord." He was endued with courage to undertake the great work of banishing all abuses out of his dominions, seeing that the people were well affected, and the Lord urged him forward. H.—He trusted not so much to his great army or riches, as to a good conscience, (T.) which made him fear no difficulties; (1 Jo. iii. 21,) doubting not but God would grant him success, as he endeavoured to keep his laws. C.—*Groves* of idols, (M.) though he tolerated the high places, which had been consecrated to God. C. xx. 33. and 3 K. xxii. 43. H.—Good works, rewarded by God, encourage people to proceed in virtue. W.

VER. 7. *Princes.* Political, (T.) to see that all paid attention to the proper teachers; (Mal. ii. 7. C.) and thus to partake in that good work. M.—The princes might also give instruction by word (C.) and example. H.

VER. 9. *Book.* The Pentateuch, or its abridgment, the book of Deuteronomy, (M.) which they read and explained. C.—*People.* It was not sufficient to destroy idolatry, (M.) unless the people were taught how to serve the true God. H.

VER. 10. *War.* They had witnessed the fruitless attempt of Zara. C. xiv. 15. H.

VER. 11. *Philistines.* Though they had been reduced by David, they had sometimes proved remiss in the payment of tribute.—*Arabians*, who lived near the Ethiopians, and the Dead Sea. C. xxi. 19. They had been subdued by Solomon, (3 K. x. 15.) and were rich in cattle. Ezec. xxvii. 21. The name is not so comprehensive as we generally make it. C.

VER. 12. *Houses.* Prot. "castles." Heb. *biraniyoth. Birah* is properly a Chal. word, and is added after *susan*, to imply that it was a royal castle, (C.) or palace. H. 2 Esd. i. 1.—Sept. often use *baris* in the same sense. C.—It became a provincial word in Palestine, for a place shut up on all sides and built like a tower. S. Jer. ad Princep.—David calls the temple a palace (habbirah) for God. 1 Par. xxix. 1. C.—Josaphat employed his immense riches in beautifying the country, and erecting storehouses, v. 5.—*Walled.* Prot. "cities of store." H. See C. xv. 4.

VER. 14. *Ednas* was the chief of the five generals, who had under their command 1,160,000, (C.) besides the garrison soldiers, v. 19. H.—So great power and riches had not been seen in Juda since the days of Solomon. C.—They were not all on duty at the same time, but were able to bear arms (M.) when called out.

VER. 16. *Consecrated.* Heb. "a volunteer of the Lord," (H.) serving at his own expence, (T.) or with remarkable zeal. C.—Perhaps he was of the tribe of Levi, (M.) or had taken the vows of the Nazarites, &c.

17 After him was Eliada, valiant in battle, and with him two hundred thousand armed with bow and shield.

18 After him also was Jozabad, and with him a hundred and eighty thousand ready for war.

19 All these were at the hand of the king, beside others, whom he had put in the walled cities, in all Juda.

CHAP. XVIII.

Josaphat accompanies Achab in his expedition against Ramoth; where Achab is slain, as Micheas had foretold.

NOW Josaphat was rich and very glorious, and was joined by affinity to Achab.

2 And he went down to him after some years, [a] to Samaria: and Achab, at his coming, killed sheep and oxen in abundance, for him and the people that came with him: and he persuaded him to go up to Ramoth-Galaad.

3 And Achab, king of Israel, said to Josaphat, king of Juda: Come with me to Ramoth-Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

4 And Josaphat said to the king of Israel: Enquire, I beseech thee, at present the word of the Lord.

5 So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to Ramoth-Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver it into the king's hand.

6 And Josaphat said: Is there not here a prophet of the Lord, that we may enquire also of him?

7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of the Lord: but I hate him, for he never prophesieth good to me, but always evil: and it is Micheas, the son of Jemla. And Josaphat said: Speak not thus, O king.

8 And the king of Israel called one of the eunuchs, and said to him: Call quickly Micheas, the son of Jemla.

9 Now the king of Israel, and Josaphat, king of Juda, both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them.

10 And Sedecias, the son of Chanaana, made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

11 And all the prophets prophesied in like manner, and said: Go up to Ramoth-Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

12 And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king: I beseech thee, therefore, let not thy word disagree with them, and speak thou also good success.

13 And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

14 So he came to the king: and the king said to him: Micheas, shall we go to Ramoth-Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands.

15 And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

16 Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd: and the Lord said: These have no masters: let every man return to his own house in peace.

17 And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil?

18 Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left.

19 And the Lord said: Who shall deceive Achab, king of Israel, that he may go up and fall in Ramoth-Galaad? And when one spoke in this manner, and another otherwise:

20 There came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means wilt thou deceive him?

21 And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail: go out, and do so.

22 Now, therefore, behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

23 And Sedecias, the son of Chanaana, came, and struck Micheas on the cheek, and said: Which way went the spirit of the Lord from me, to speak to thee?

24 And Micheas said: Thou thyself shalt see in that day, when thou shalt go in from chamber to chamber, to hide thyself.

25 And the king of Israel commanded, saying: Take Micheas, and carry him to Amon, the governor of the city, and to Joas, the son of Amelech.

26 And say: Thus saith the king: Put this man in prison, and give him bread, and water in a small quantity, till I return in peace.

[a] A. M. 3107, A. C. 897.

VER. 17. *After.* Heb. and Sept. "And of Benjamin, Eliada, a valiant man of the army." H.—It seems all were not chosen from Juda. M.

VER. 19. *King,* at different times. Sept. "waiting upon" him, (H.) like the companies which David had appointed, (C.) but far more numerous. H.—The dominions of Juda were now pretty extensive, and well cultivated. The population must have amounted to near six millions, for whose support recourse must have been had to commerce. Rome had once almost four million inhabitants, and Cairo is said to contain seven millions, while China has two hundred millions. C.—We must reflect that many from the other tribes had taken refuge in the kingdom of Juda. T.—It would be too bold to suppose, with Kennicott, that so many numbers have been corrupted. H. C. xiii. 3.

CHAP. XVIII. VER. 1. *Affinity,* taking Achab's daughter for his son's wife. T. C. xxi. 6. 3 K. xxii.

VER. 3. *War.* Josaphat was too complaisant. He was rebuked by the son of Hanani, as Asa had been by his father; (C. xvi. 7.) and, not long after, Eliezer reproached him for joining in alliance with Ochozias. C. xx. C.—He acted without an ill intention, and was more easily pardoned. W.

VER. 14. *Hands.* He ironically (C.) alludes to the declarations of the false prophets. H.

VER. 18. *Ye.* In 3 K. he addresses his discourse chiefly to Achab. C.

VER. 20. *Said.* See 3 K. xxii. The Rabbins pretend that the *spirit* of Naboth *came forth.* But it was satan, or an evil spirit. T.

VER. 21. *So.* The Lord permits evil, but he does not approve of it. C.—Homer makes Jupiter send a deluding dream to Agamemnon. Iliad B.—The delusive predictions of impostors, are one great source of calamities. D.

VER. 25. *Amelech.* Sept. and Syr. "to Joas, the commander, son of the father H.—He had perhaps the government of affairs at Samaria, during his king." Achab's absence. T.

VER. 27. *People.* Mark what I say. The event will quickly prove whether I am a prophet or an impostor. H.

27 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

28 So the king of Israel, and Josaphat, king of Juda, went up to Ramoth-Galaad.

29 And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress, went to the battle.

30 Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small, or great, but with the king of Israel only.

31 So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him, to attack him: but he cried to the Lord, and he helped him, and turned them away from him.

32 For when the captains of the cavalry saw, that he was not the king of Israel, they left him.

33 And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders, and he said to his chariot-man: Turn thy hand, and carry me out of the battle, for I am wounded.

34 And the fight was ended that day: but the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset.

CHAP. XIX.

Josaphat's charge to the judges and to the Levites.

AND[a] Josaphat, king of Juda, returned to his house in peace to Jerusalem.

2 And Jehu, the son of Hanani, the seer, met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord:

3 But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord, the God of thy fathers.

4 And Josaphat dwelt at Jerusalem: and he went out again to the people from Bersabee to Mount Ephraim, and brought them back to the Lord, the God of their fathers.

5 And he set judges of the land in all the fenced cities of Juda, in every place.

6 And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

7 Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, [b]nor respect of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and priests, and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

9 And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

10 Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: shew it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing, you shall not sin.

11 And Amarias, the priest, your high-priest, shall be chief in the things which regard God: and Zabadias, the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office: and you have before you the Levites for masters; take courage and do diligently, and the Lord will be with you in good things.

CHAP. XX.

The Ammonites, Moabites, and Syrians combine against Josaphat; he seeketh God's help by public prayer and fasting. A prophet foretelleth that God will fight for his people: the enemies destroy one another. Josaphat, with his men, gather the spoils. He reigneth in peace; but his navy perisheth, for his society with wicked Ochozias.

AFTER [c]this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat.

2 And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi.

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[a] A. M. 3107.—[b] Deut. x. 17. Wisd. vi. 8. Eccli. xxxv. 15. Acts x. 24. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Colos. iii. 25. 1 Pet. i. 17.—[c] A. M. 3108, A. C. 896.

VER. 29. *Dress.* Prot. "disguised himself, and they went." See 3 K. xxii. 30.

VER. 31. *Turned.* Heb. "moved them from him." They felt that he was under God's protection; and discovered that he was not the king of Israel. H.

CHAP. XIX. VER. 2. *Thou.* Sept. "O king Josaphat, if thou helpest the sinner; *or*, wilt thou befriend one hated by the Lord?" Prot. "shouldst thou . . love them that hate the Lord?" H.—The Donatists hence inferred, that it was not lawful to converse with sinners. But S. Aug. (c. ep. Par. ii. 18.) replied, that Josaphat was blamed for aiding Achab in the contempt of the true prophet, and for going to battle conformably to the predictions of impostors. Both kings offended, but in a different degree. W.—We must also keep at as great a distance as possible from the notorious enemies of God, as their conversation is dangerous. T.—Evil communications corrupt the best of manners. See Ps. cxxxviii. &c.

VER. 3. *Works.* Sept. "words." Prot. "things." H.—The merit of Josaphat screened him from punishment. T.—*Prepared.* Sept. "directed." M.—Syr. "disposed." Faith teaches that we can do no good of ourselves, but that we have free will to choose either good or evil.

VER. 4. *Ephraim.* This was the northern boundary, as Dan or Emath had been under David and Solomon. C.

VER. 6. *And whatsoever.* Heb. "who *is* with you in the judgment." The Lord will confirm your just decisions, and punish your injustice. H.—God stood in the synagogue of gods, *or* judges. Ps. lxxxi. 1. Judges ought not so much to regard man as God, when they pass sentence. C.—How then will the Anabaptists deny that a man may sit in judgment? T.

VER. 7. *Gifts.* The contrary is the source of so much corruption. H.—It would be proper to inscribe this sentence on the walls of all courts of judicature, or rather on the hearts of all in office. T.—None but the true religion can produce such maxims. C.

VER. 8. *And the.* Heb. "of the Lord, and for disputes *among the people among themselves*, (H.) and they returned, (v. 4) *or* dwelt at Jerusalem." C.—Sept. "to judge the inhabitants of," &c. Josephus (ix. 1.) says, "he returned." Syr. "And being returned . . he exhorted."

VER. 10. *Cities.* He addresses the judges of the capital, to whom appeals might be made. C. M.—*Kindred*, with respect to inheritances and matrimonial cases. Heb. "blood," or murder, whether casual or wilful.

VER. 11. *Amarias*, (1 Par. vi. 11.) or rather Azarias, the father of Johanan. ib. v. 9.—*Office*, in civil matters. C.—Here is a plain distinction between the spiritual and temporal authority, instituted by God. Deut. xvii. Num. xxvii. W. T.—*Masters.* Heb. *shoterim*, to execute the sentence; (D.) or "officers."—*You.* Prot. "with the good." H.

CHAP. XX. VER. 1. *Of the Ammonites;* people sprung from them. Those who explain the Psalm lxxxii. of this war, find many nations mentioned. Some of these, not daring to appear openly, assumed the name of Ammonites. Perhaps we should read (C.) *Mannim.* H.—Sept. "the Mineans," who dwelt in Arabia Felix, upon the Red Sea, (Pliny vi. 28.) or rather the Maonians, in the environs of Gaza. C.—Some MSS. and Latin editions have "Idumeans," which is conformable to v. 10, 23, and S. Jerom Trad. Lyran, &c. M.

VER. 2. *Sea* of Sodom, (H.) or the Red Sea. D.—*Syria*, which comprised the country of Ammon. M.—Perhaps Edom might rather have been in the text, as we find no Syrians in this war, but many of the Idumeans. C.—*Adom* and *Arom*, (Syria. H.) have often been confounded. 4 K. xvi. 6. C.—*Asasonthamar*, "the palm-tree cottage," (Bochart) between Jericho and the Dead Sea.

3 And Josaphat being seized with fear, betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

4 And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

5 And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord before the new court.

6 And said: O Lord God of our fathers, thou art God, in heaven, and rulest over all the kingdoms of nations; in thy hand is strength and power, and no one can resist thee.

7 Didst not thou, our God, kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, for ever?

8 And they dwelt in it, and built in it a sanctuary to thy name, saying:

9 If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee, in our afflictions, and thou wilt hear, and save us.

10 [a] Now, therefore, behold the children of Ammon, and of Moab, and Mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not:

11 They do the contrary, and endeavour to cast us out of the possession which thou hast delivered to us.

12 O our God, wilt not thou then judge them? as for us we have not strength enough to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

13 And all Juda stood before the Lord, with their little ones, and their wives, and their children.

14 And Jahaziel, the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite, of the sons of Asaph, was *there*, upon whom the Spirit of the Lord came in the midst of the multitude.

15 And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's.

16 To-morrow you shall go down against them: for they will come up by the ascent named Sis, and you shall find them at the head of the torrent, which is over-against the wilderness of Jeruel.

17 It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to-morrow you shall go out against them, and the Lord will be with you.

18 Then Josaphat and Juda, and all the inhabitants of Jerusalem, fell flat on the ground before the Lord, and adored him.

19 And the Levites of the sons of Caath, and of the sons of Core, praised the Lord, the God of Israel, with a loud voice on high.

20 And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well.

21 And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: [b] Give glory to the Lord, for his mercy endureth for ever.

22 And when they began to sing praises, the Lord turned their ambushments upon themselves, that is to say, of the children of Ammon, and of Moab, and of Mount Seir, who were come out to fight against Juda, and they were slain.

23 For the children of Ammon, and of Moab, rose up against the inhabitants of Mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

24 And when Juda came to the watch-tower, that looketh toward the desert, they saw afar off all the

[a] Deut. ii. 1.

[b] Psal. cxxxv. 1.

VER. 3. *Juda.* The whole kingdom was concerned. Sometimes a fast was proclaimed for one city. 3 K. xxi. 9. Jonas iii. 7. C.—They were accustomed to fast, not only to subdue the flesh, but also for other necessities. W.

VER. 4. Prot. "to ask *help* of." H.—*Cities.* Here we have an example of a pilgrimage to a holy place, as God is more willing to hear the virtuous in one place than in another. C. vi. 7. &c. W.

VER. 5. *New court* of the priests. Why it is so called, does not appear. C.—Some understand the court for the women; (Salien) others, that for Gentiles. Le Clerc.—Probably some of the courts had been found too spacious after the schism, and had been neglected; but now, as many had returned to serve the Lord in the dominions of Josaphat, he had made some repairs. T.

VER. 7. *All*, or the greatest part. Heb. "drive out the inhabitants." H.

VER. 9. *Sword of.* Prot. "*as* the sword, judgment, or," &c. Sept. "the sword, judgment, death, famine." All these are sent in punishment of sin. H.—The sword of the enemy is a judgment of God. M.

VER. 12. *Judge* and punish *them*, as they fight against thee? C.—*Enough.* Yet we read that Josaphat had above a million soldiers; and he knew that his father had discomfited a greater army of Zara with half the forces. He thus puts us in mind that no power can stand against God's will; and he endeavours, by humility, to obtain the protection of heaven. The invading army must, however, have been very numerous, to extort these expressions from a potent king, and to have thrown his whole people into such consternation. It could hardly be less than that of Zara; and thus, in the space of a century, above two millions and a half of idolaters perished by the hand of God, without Juda losing a single man, v. 29. C. xiii. 17. H.

VER. 13. *Children.* Even the little infants were deprived of the breasts, on such emergencies, that their cries might be more affecting. H. Joel ii. 16. Judit. iv. 8.—The pagans of Ninive even made the cattle also fast. Jonas iii. 7. C. S. Amb. ser. 40. T.

VER. 14. *Spirit* of prophecy. M.—Jahaziel is known only by this event. C.

VER. 16. *Six.* Some translate "flowry ascent." C.—Prot. "the cliff of Ziz." H.—If it had been Zin, we might understand the desert of stony Arabia, where Ptolemy places the town of Ziza. C.—But we may recollect that the army was already advanced as far as Engaddi; (v. 2,) so that it seems to have lain nearer to Jerusalem. H.—*Jeruel*, "the fear of God," which name was given to the place, in consequence of the panic with which God struck the enemy. S. Jerom. M.

VER. 19. *High.* Rejoicing at the promised deliverance. C.

VER. 20. *Thecua*, two miles east of Bethlehem, on the road to Jeruel. Adric. M.—*Believe.* Faith is the foundation of all good works; (Heb. xi.) but not alone sufficient, as here the people fasted and prayed, and would have fought, if God had not dispensed with them. See Jos. xxiii. W.—We may also translate Heb "trust."

VER. 21. *Ever.* This was usually sung in times of joy. C. v. 13. The army seemed thus to be returning victorious. C.

VER. 22. *Ambushments*, placed by the Moabites, (M.) and Ammonites, (H.) against Juda. Some detachments of Mount Seir, perhaps, coming suddenly on them, were taken for foes, and slaughtered. H.

VER. 24. *Tower.* Maspha, in the tribe of Benjamin, (C.) or some other (H.) eminence. M.

country, for a great space, full of dead bodies, and that no one was left that could escape death.

25 Then Josaphat came, and all the people with him, to take away the spoils of the dead, and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels: and they took them for themselves, insomuch that they could not carry all, nor in three days take away the spoils, the booty was so great.

26 And on the fourth day they were assembled in the valley of Blessing: for there they blessed the Lord, and therefore they called that place the valley of Blessing until this day.

27 And every man of Juda, and the inhabitants of Jerusalem, returned, and Josaphat, at their head, into Jerusalem, with great joy; because the Lord had made them rejoice over their enemies.

28 And they came into Jerusalem with psalteries, and harps, and trumpets, into the house of the Lord.

29 And the fear of the Lord fell upon all the kingdoms of the lands, when they heard that the Lord had fought against the enemies of Israel.

30 And the kingdom of Josaphat was quiet, and God gave him peace round about.

31 And Josaphat reigned over Juda, [a]and he was five and thirty years old when he began to reign: and he reigned five and twenty years in Jerusalem: and the name of his mother was Azuba, the daughter of Selahi.

32 And he walked in the way of his father, Asa, and departed not from it, doing the things that were pleasing before the Lord.

33 But yet he took not away the high places, and the people had not yet turned their heart to the Lord, the God of their fathers.

34 But the rest of the acts of Josaphat, first and last, are written in the words of Jehu, the son of Hanani, which he digested into the Books of the kings of Israel.

35 After these things Josaphat, [b]king of Juda, made friendship with Ochozias, king of Israel, whose works were very wicked.

36 And he was partner with him in making ships, to go to Tharsis: and they made the ships in Asiongaber.

37 And Eliezer, the son of Dodau, of Maresa, prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken, and they could not go to Tharsis.

CHAP. XXI.

Joram's wicked reign: his punishment and death.

AND [c]Josaphat slept with his fathers, and was buried with them in the city of David: and Joram, his son, reigned in his stead.

2 And he had brethren, the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias; all these were the sons of Josaphat, king of Juda.

3 And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in Juda: but the kingdom he gave to Joram, because he was the eldest.

4 So Joram rose up over the kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and some of the princes of Israel.

5 Joram was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

6 [d]And he walked in the ways of the kings of Israel, as the house of Achab had done: for his wife was a daughter of Achab, and he did evil in the sight of the Lord.

7 But the Lord would not destroy the house of David: because of the covenant which he had made with him: and because he had promised to give a lamp to him, and to his sons for ever.

8 In those days Edom revolted, [e]from being subject to Juda, and made themselves a king.

9 And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the Edomites who had surrounded him, and all the captains of his cavalry.

10 However, Edom revolted from being under the dominion of Juda unto this day: at that time Lobna also revolted from being under his hand. For he had forsaken the Lord, the God of his fathers:

11 Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

[a] 3 Kings xxii. 41.—[b] A. M. 3108.—[c] A. M. 3115, A. C. 889.

[3] Kings xxii. 15.—[d] 4 Kings viii. 16.—[e] Gen. xxvii. 40.

VER. 25. *Insomuch.* Heb. and Sept. "Three days passed, while they gathered the spoils, because it was great," (H.) "without weight," or estimation. C.

VER. 26. *Blessing.* SS. Jerom and Epiphanius place Caphar-barucha, "the field of blessing," near Hebron, on the east. Hither Abraham attended the Lord, when he was going to destroy Sodom. Epist. Paulæ.

VER. 29. *Lands,* in the vicinity. M.—*Israel,* as he had lately treated Zara. C. xiv. 13. H.

VER. 33. *Places,* erected in honour of God, but displeasing to him. C. xvii. 6. H.—The good king perhaps attempted to take these also away, but was obliged to desist by the rebellious people. M.—Hence we find that they are here blamed. H.—They would not conform exactly to the law, (Lev. xvii. 3. T.) and the king was not able to bring all to perfection. W.—"It is better to pass over . . vices, than to shew which we cannot subdue." Tacit. An. iii.

VER. 34. *Which.* Sept. "who wrote a book of the kings of Israel." H.—Jehu rebuked Josaphat, C. xix. C.—His book is not extant. M.

VER. 35. *Things:* the victory over Ammon, &c. H.—*Wicked.* See C. xvi. 3.

VER. 36. *Tharsis;* probably Cilicia, (C.) or some part of the ocean.—*Asiongaber* was on the Red Sea; and ships would not have been built there, to trade on the Mediterranean. C. ix. 21. T.

CHAP. XXI. VER. 2. *Azarias.* The only difference between this and the former name, is, that the younger brothers (H.) has *u* at the end, (C.) Azrieu. Prot. and Sept. make no difference, which we should nevertheless expect. H.—*Juda.* Heb. "Israel." Sept. Syr. &c. agree with the Vulg. editions, though most of the ancient Latin MSS. have Israel. Josaphat ruled over the principal tribes. Yet it seems probable, from the versions, that the Heb. formerly read Juda.

VER. 3. *Pensions.* Heb. "precious things." Sept. "arms."

VER. 4. *Sword.* This cruel policy (H.) has been very common in the East. C.—*Israel.* They had perhaps opposed his impious plans, animated by his brethren. God presently chastised him with the rebellion of Idumea; and though Joram gained a victory over Seir, (4 K. viii. 21.) he was not able to reduce the nation, being called off by other wars, v. 16. His own subjects at Lobna, a Levitical city in Juda, also abandoned him. Dreadful evils were denounced in a letter from the prophet Elias, who had been translated to paradise nine years before, and at last the honours of sepulture were denied to the wicked king. T.

VER. 6. *Achab.* It is supposed by Jezabel. She might be grand-daughter of Amri. C. xxii. 2. The infamous Athalia is blamed for most of the evils which her husband committed.

VER. 7. *Lamp;* heir and successor. C. Ps. cxxxi. 17.

VER. 10. *Day,* when the author lived. See 4 K. viii. 20.

VER. 11. *Fornication;* idolatry. M.—Heb. "and compelled Juda." Sept. "seduced." Syr. "dissipated Juda." C.—He used every art of seduction and violence to introduce idolatry, to the ruin of his kingdom. H.

VER. 12. *Elias.* Le Clerc would read Eliseus. Grotius supposes that all

12 And there was a letter brought him from Elias, the prophet, in which it was written: Thus saith the Lord, the God of David, thy father: Because thou hast not walked in the ways of Josaphat, thy father, nor in the ways of Asa, king of Juda,

13 But hast walked in the ways of the kings of Israel, and hast made Juda, and the inhabitants of Jerusalem, to commit fornication, imitating the fornication of the house of Achab; moreover, also, thou hast killed thy brethren, the house of thy father, better men than thyself;

14 Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance:

15 And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

16 And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians.

17 And they came up into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

18 And besides all this, the Lord struck him with an incurable disease in his bowels.

19 And as day came after day, and time rolled on, two whole years passed: then, after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. [a] And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

20 He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings.

CHAP. XXII.

The reign and death of Ochozias. The tyranny of Athalia.

AND [b] the inhabitants of Jerusalem made Ochozias, his youngest son, king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his elder brothers. So Ochozias, the son of Joram, king of Juda, reigned.

2 Ochozias was forty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athalia, the daughter of Amri.

3 He also walked in the ways of the house of Achab for his mother pushed him on to do wickedly.

4 So he did evil in the sight of the Lord, as the house of Achab did: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsels. And he went with Joram, the son of Achab, king of Israel, to fight against Hazael, king of Syria, at Ramoth-Galaad: and the Syrians wounded Joram.

6 And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle. [c] And Ochozias, the son of Joram, king of Juda, went down to visit Joram, the son of Achab, in Jezrahel, where he lay sick.

7 For it was the will of God against Ochozias, that he should come to Joram: and when he was come, should go out also against Jehu, the son of Namsi, whom the Lord had anointed to destroy the house of Achab.

8 So when Jehu was rooting out the house of Achab, he found the princes of Juda, and the sons of the brethren of Ochozias, who served him, and he slew them.

9 And he sought for Ochozias himself, and took him

[a] A. M. 3119, A. C. 885.

[b] A. M. 3119. 4 Kings viii. 24.—[c] A. M. 3020, A. C. 884.

passed in a dream. Others think that Elias had written *the letter* before his removal from the conversation of men, some years before, foreseeing the impiety of Joram, and leaving the letter with Eliseus, to be delivered unto him. M. Jun.—But the most common opinion is, that the prophet wrote it in paradise, (C.) and sent it to the king by an angel, &c. Seder. xvii. Bellarm. T.—Elias had been taken away in the 18th year of Josaphat, who reigned 25; so he shewed this special care of Joram and his kingdom, so many years after his assumption. W.—Thus the saints in heaven interest themselves in our defence. 2 Mac. xv. 11. H.—*Prophet.* Heb. "And there came to him a writing of," &c. C.

Ver. 14. *Thee* is not expressed in Heb. but it is in the Sept. and the king was not only afflicted with illness, but with the losses of his people and family. H.

Ver. 15. *By little.* Heb. "by reason of the sickness, (H.) day by day," or in two years time, v. 19. C.—He was probably ill so long. H.—Agrippa and Antiochus were treated in the same manner, (C.) with a diarrhœa, (M.) or dysentery, (C.) the vitals being corrupted. Valesius 40.

Ver. 16. *Philistines;* who, it seems, had been obedient since the days of David.—*Ethiopians,* who lay west of the Arabians, from the Red Sea to the lower Egypt and the Nile, (C.) bordering on Madian. There was another Ethiopia to the south of Egypt. M.

Ver. 17. *Joachaz,* alias Ochozias, (Ch.) or Azarias in Heb. C. xxii. 1. and 6. C.—The variation of names seems to originate in the mistakes of transcribers, very frequently. If we found in some profane author, that Philip had only one son, *Ander-alex,* left, and that this son, *Alex-ander,* succeeded him, we should readily allow that the first syllables had been erroneously placed last, (Kennic.) as on this occasion *aēz-ieu* stands for *ieu-aēz.* Sept. has here Οχοζιάς; as the other versions have also *Ochozias,* (C. xxii. 6.) instead of Azrieu, (H.) a name given to Ozias, king of Juda, when it belonged to the priests, as it here belongs to one of the captains. C. xxiii. 1. Sometimes we find *Aēzie.* 4 K. ix. 16. Strange inconsistency! Kennicott. See 4 K. xiv. 21.

Ver. 19. *And.* Prot. "And it came to pass that, in process of time, after the end of two years, his bowels fell out, by reason of his sickness: so he died of sore diseases: And his people made no burning for him," &c. (H.) not that the body was usually consumed, but no aromatical spices were burned near it, (Sanctius. T.) as in the funeral of Asa. C. xvi. 14. C.—The point is controverted. M.

Ver. 20. *Rightly.* Sept. "unpraised." Heb. "without any satisfaction;" or, "he departed unregretted," oppressed with illness, and odious to all.—*Kings.* Joas, Achaz, Achab, and Manasses, were disgraced in like manner, after their death. The Hebrews then shewed their resentment, without fear. The like custom prevailed in Egypt, and kept many within bounds. No person could receive the usual honours of burial, if his accusers could maintain their charge against his character before a court of above forty people, assembled for the purpose. Calumny was severely punished. But the kings themselves were to stand their trial, while their corpse was placed in the porch of the monument, and the priests spoke their funeral oration. The people testified their approbation or discontent, "and many of the kings have been deprived of a glorious and legal burial, on account of the opposition of the multitude." Diod. i. and ii. C.

CHAP. XXII. Ver. 1. *Arabians* and Philistines. C. xxi. 17. H.

Ver. 2. *Forty-two,* &c. Divers Greek Bibles read *twenty-two,* agreeably to 4 K. viii. 18. (Ch.) with the Syr. and Arab. The Rom. (C.) and Alex. Sept. have "twenty." H.—Ochozias was the youngest son, and his father died at forty years of age. C. xxi. 20. C.—Others would date from the birth of Amri, (Broughton) or of Athalia. But it is most probable that we should read 22, as 4 K. C.—The contradiction has so much perplexed the commentators, that Walton (prol. 36) puts it among the *quædam ἄτοπα;* and De Dieu says, "I would rather plainly confess that this difficulty is to us inexplicable." The error here, "is plainly owing to a mistake of one of the Heb. numeral letters," *c,* being put instead of *m,* which was formerly more similar than it is now. "In Origen's Hexapla, one of the Greek copies (probably that found in Caracalla's time) reads here *cb,* by rendering the number 22, *εἰκοσὶ καὶ δυὸ,* all which proofs make the mistake indubitable, and strongly recommend this method of correcting it." Kennicott.—Mariana, T. &c. had already suggested this plan, (H.) which is very plausible. D.—Ochozias might reign twenty years with his father, and only one alone. 4 K. viii. 26. W.

Ver. 3. *Pushed.* Heb. and Sept. "was his counsellor to," &c.

Ver. 6. *Ochozias.* So all the versions read. Heb. "Azarias," is probably incorrect, unless this man had three names. C.

Ver. 7. *For.* Prot. "and the destruction of Ahaziah was of God, by coming to Joram." God had decreed to punish him by the hand of Jehu. 4 K. ix.

Ver. 8. *Out.* Heb. "exercising judgment with."—*Brethren,* who had been themselves slain by the rovers. Ochozias employed his nephews at court, and they expected that he would make some stay at Jezrahel.

Ver. 9. *Hid in* the kingdom of *Samaria,* (Malvenda) at Mageddo, where he

lying hid in Samaria: and when he was brought to him, he killed him, and they buried him: because he was the son of Josaphat, who had sought the Lord with all his heart. And there was no more hope that any one should reign of the race of Ochozias.

10 [a] For Athalia, his mother, seeing that her son was dead, rose up, and killed all the royal family of the house of Joram.

11 But Josabeth, the king's daughter, took Joas, the son of Ochozias, and stole him from among the king's sons, that were slain. And she hid him with his nurse in a bed-chamber: now Josabeth that hid him, was daughter of king Joram, wife of Joiada, the high priest, and sister of Ochozias, and therefore Athalia did not kill him.

12 And he was with them hid in the house of God six years, during which Athalia reigned over the land.

CHAP. XXIII.

Joiada, the high priest, causeth Joas to be made king, Athalia to be slain, and idolatry to be destroyed.

AND [b] in the seventh year, Joiada being encouraged, took the captains of hundreds, to wit, Azarias, the son of Jeroham, and Ismahel, the son of Johanan, and Azarias, the son of Obed, and Maasias, the son of Adaias, and Elisaphat, the son of Zechri: and made a covenant with them.

2 And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of the families of Israel, and they came to Jerusalem.

3 And all the multitude made a covenant with the king, in the house of God: and Joiada said to them: Behold the king's son shall reign, as the Lord hath said of the sons of David.

4 And this is the thing that you shall do:

5 A third part of you that come to the sabbath, of the priests, and of the Levites, and of the porters, shall be at the gates: and a third part at the king's house: and a third at the gate that is called the Foundation: but let all the rest of the people be in the courts of the house of the Lord.

6 And let no one come into the house of the Lord, but the priests, and they that minister of the Levites: let them only come in, because they are sanctified: and let all the rest of the people keep the watches of the Lord.

7 And let the Levites be round about the king, every man with his arms: (and if any other come into the temple, let him be slain) and let them be with the king, both coming in and going out.

8 So the Levites, and all Juda, did according to all that Joiada, the high priest, had commanded: and they took every one his men that were under him, and that came in by the course of the sabbath, with those who had fulfilled the sabbath, and were to go out. For Joiada, the high priest, permitted not the companies to depart, which were accustomed to succeed one another every week.

9 And Joiada, the priest, gave to the captains the spears, and the shields, and targets of king David, which he had dedicated in the house of the Lord.

10 And he set all the people with swords in their hands, from the right side of the temple to the left side of the temple, before the altar, and the temple, round about the king.

11 And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada, the high priest, and his sons, anointed him: and they prayed for him, and said: God save the king.

12 Now when Athalia heard the noise of the people running and praising the king, she came in to the people into the temple of the Lord.

13 And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

14 And Joiada, the high priest, going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without, let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord.

15 And they laid hold on her by the neck: and when she was come within the horse-gate of the palace, they killed her there.

16 And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the Lord.

17 And all the people went into the house of Baal,

[a] 4 Kings xi. 1.

[b] A. M. 3126, A. C. 879. 4 Kings xi. 1.

was wounded; though he was perhaps put to death at Jezrahel. 4 K. ix. 27.—*Buried him*, at Jerusalem.—*Reign.* Heb. "the house of Ochozias had no one to bear the weight of the kingdom." The children of the deceased were too young, particularly as most of the princes were slain. C.—Human *hope* failed, but God's providence kept David's issue on the throne, till Christ appeared. W.

VER. 10. *All*, except Joas, (v. 11, and 4 K. xi. 1. C.) ninety-five years after Solomon's death. Mariana. D.

VER. 11. *High* is not expressed in Heb. or Sept. but he is supposed to have been the pontiff. H.

CHAP. XXIII. VER. 1. *Seventh.* Vat. Sept. by mistake, has "the eighth."—*Encouraged*, or "strengthened." Sept. &c. H.—*Captains*, whether Levites, or ancient officers of the crown, who were dissatisfied with the usurper. 4 K. xi.

VER. 2. *Israel*, of which Juda formed a part. M.—At the time when the author lived, Israel was destroyed, so that there was no danger of a mistake.—*Jerusalem*, on a sabbath-day, and most likely on one of the three great festivals: (C.) Salien (A. 3157) thinks at the Passover, to avoid suspicion. M.

VER. 4. *Do.* Though God's promise was absolute, human means were to be used. W.

VER. 5. *To the sabbath.* That is, to perform in your weeks the functions of your office, or the weekly watches. Ch.—*Porters.* Sept. "even to the entrance gates."—*House*, where Athalia resided, or in the apartments of Joas in the temple.—*Foundation.* Sept. "middle." Syr. "of the cooks, *or* guards." H.—It led from the palace up the steps, v. 21. M.—Perhaps it was also called *Sur*, 4 K.—*But let.* This seems to be transposed out of its place from v. 6.

VER. 7. *Slain.* Athalia ventured to enter; but she was alone, and not much feared. C.

VER. 8. *High.* Heb. "the priest dismissed not the courses." H.—In case of right and necessity, we see here what the high priest could do, though otherwise he would not interfere. W.

VER. 10. *Altar* of holocausts, in the court of the priests, while the people stood in their own court. T.

VER. 11. *Crown.* Lit. "diadem."—*Testimony.* This is explained in the following sentence, (H.) which is not in Heb. nor in many Latin MSS. The Jews understand the phylacteries. Deut. xvii. 18.

VER. 13. *Step.* Heb. *hamudo*, "his pillar," to which he ascended by steps. D.—*Entrance* into the court of the priests; but the tribune stood in that of the people, where Joas was in his royal attire.

VER. 16. *Himself*, as God's vicegerent. C.—A double covenant was made between God and the people, and between the king and his subjects. D.

VER. 17. *Idols.* Prot. "images." H.—Those are wilfully blind who will not distinguish these from the images of Christ and his saints. W.

and destroyed it: and they broke down his altars and his idols: and they slew Mathan, the priest of Baal, before the altars.

18 And Joiada appointed overseers in the house of the Lord, under the hands of the priests, and the Levites, whom David had distributed in the house of the Lord: to offer holocausts to the Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David.

19 He appointed also porters in the gates of the house of the Lord, that none who was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne.

21 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

CHAP. XXIV.

Joas reigneth well all the days of Joiada: afterwards falleth into idolatry, and causeth Zacharias to be slain. He is slain himself by his servants.

JOAS[a] was seven years old when he began to reign: and he reigned forty years in Jerusalem: the name of his mother was Sebia, of Bersabee.

2 And he did that which was good before the Lord all the days of Joiada, the priest.

3 And Joiada took for him two wives, by whom he had sons and daughters.

4 After this Joas had a mind to repair the house of the Lord.

5 [b] And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year, and do this with speed: but the Levites were negligent.

6 And the king called Joiada, the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem, the money that was appointed by Moses, the servant of the Lord, for all the multitude of Israel to bring into the tabernacle of the testimony?

7 For that wicked woman, Athalia, and her children, have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

8 And the king commanded, and they made a chest: and set it by the gate of the house of the Lord, on the outside.

9 And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord, [c] the money which Moses, the servant of God, appointed for all Israel, in the desert.

10 And all the princes and all the people rejoiced and going in, they contributed, and cast so much into the chest of the Lord, that it was filled.

11 And when it was time to bring the chest before the king by the hands of the Levites (for they saw there was much money), the king's scribe, and he whom the high priest had appointed, went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

12 And the king and Joiada gave it to those who were over the works of the house of the Lord: but they hired with it stone-cutters, and artificers of every kind of work, to repair the house of the Lord: and such as wrought in iron and brass, to uphold what began to be falling.

13 And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state, and made it stand firm.

14 And when they had finished all the works, they brought the rest of the money before the king and Joiada: and with it were made vessels for the temple for the ministry, and for holocausts and bowls, and other vessels of gold and silver: and holocausts were offered in the house of the Lord continually all the days of Joiada.

15 But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

16 And they buried him in the city of David, among the kings, because he had done good to Israel, and to his house.

17 And after the death of Joiada, the princes of Juda went in, and worshipped the king: and he was soothed by their services, and hearkened to them.

18 And they forsook the temple of the Lord, the God of their fathers, and served groves and idols; and wrath came upon Juda and Jerusalem for this sin.

19 And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them.

[a] 4 Kings xi. 21. and xii. 1.

[b] A. M. 3147, A. C. 857.—[c] Exod. xxx. 12.

VER. 18. *David*, which had been long neglected. 1 Par. xxiv. M.

VER. 20. *Upper gate* of the guards, at the back or western end of the temple. C. v. 5.

CHAP. XXIV. VER. 3. *Him.* Joas, as Prot. (H.) and most interpreters understand it, with the Syr. &c. Joiada was too old to think of marrying again, as the Rabbins would explain the Heb. conformably to the Sept. and Arab. "himself." C.—Joas did not probably marry two at once. Salien, A. 3766.—Amasias was born of Joadan. C. xxv. 1. M.—The high priest considered Joas as his son, being married to his aunt. H.

VER. 5. *Money.* The half sicle, (Ex. xxx. 13. 4 K. xii. 4. C.) which at first was required for the tabernacle, and afterwards for the repairs of the temple. W.

VER. 6. *Chief* "priest," (v. 11,) where he is called *the first.* Heb. "the head priest."

VER. 7. *Children.* All but Ochozias had been slain by the Arabs. The plural is often put for the singular. S. Jerom (Trad.) explains it of the priests of the idols, whom Athalia cherished as her own offspring.

VER. 10. *That, &c.* Heb. "till it was done," according to the law. Pagnin.

VER. 11. *From day.* Lit. "every day," (H.) when the chest was replenished. M.

VER. 14. *And for.* Heb. "and to offer," such as (H.) "mortars." Prov. xxvii. 22. *Eali* is thus translated. C.—Prot. "and spoons and vessels."

VER. 16. *Israel*, particularly to those of the kingdom of Juda. H.—*His*, David's, *house*, (M.) as he had restored the crown to his offspring.

VER. 17. *Worshipped.* Heb. "bowed down to the king, and he hearkened to them." H.—The Jews say that the princes flattered him with the title of god, as he had been educated in the temple. E.—But this is improbable. C.—They petitioned for leave to re-establish the worship of Baal, (M.) and paid greater honours to the king than were becoming. D.

VER. 18. *Idols.* Heb. "sorrows." Sept. "the Astartes and idols." C.

VER. 19. *Them.* Calling heaven and earth to witness (C.) the unity of God. H.—These prophets might have been performing their sacred commission ever since the reign of Josaphat; during which time Eliseus, Micheas, Jehu, and others, lived. C. xx. 14. xviii. 27. C.

VER. 20. *Priest*, refers to Zacharias. Sept. "Azarias." H.—It is not certain

20 The Spirit of God then came upon Zacharias, the son of Joiada, the priest, [a] and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you?

21 And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord.

22 And king Joas did not remember the kindness that Joiada, his father, had done to him, [b] but killed his son. And when he died, he said: The Lord see, and require it.

23 [a] And when a year [d] was come about, the army of Syria came up against him: and they came to Juda and Jerusalem, and killed all the princes of the people, and they sent all the spoils to the king to Damascus.

24 And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord, the God of their fathers: and on Joas they executed shameful judgments.

25 And departing, they left him in great diseases: and his servants rose up against him, for revenge of the blood of the son of Joiada, the priest, and they slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchres of the kings.

26 Now the men that conspired against him were, Zabad, the son of Semmaath, an Ammonitess, and Jozabad, the son of Semarith, a Moabitess.

27 And concerning his sons, and the sum of money, which was gathered under him, and the repairing of the house of God, they are written more diligently in the book of kings: and Amasias, his son, reigned in his stead.

CHAP. XXV.

Amasias's reign: he beginneth well, but endeth ill: he is overthrown by Joas, and slain by his own people.

AMASIAS [e] was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem: the name of his mother was Joadan, of Jerusalem.

2 And he did what was good in the sight of the Lord: but yet not with a perfect heart.

3 And when he saw himself strengthened in his kingdom, he put to death the servants that had slain the king, his father.

4 But he slew not their children, as it is written in the book of the law of Moses, where the Lord commanded, saying: [f] The fathers shall not be slain for the children, nor the children for their fathers; but every man shall die for his own sin.

5 Amasias, therefore, gathered Juda together, and appointed them by families, and captains of thousands, and of hundreds in all Juda, and Benjamin: and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and the shield.

6 He hired also of Israel a hundred thousand valiant men, for a hundred talents of silver.

7 But a man of God came to him, and said: O king, let not the army of Israel go out with thee, for the Lord is not with Israel, and all the children of Ephraim:

8 And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight.

9 And Amasias said to the man of God: What will then become of the hundred talents which I have given to the soldiers of Israel? and the man of God answered him: The Lord is rich enough to be able to give thee much more than this.

10 Amasias then separated the army, that came to him out of Ephraim, to go home again: but they being much enraged against Juda, returned to their own country.

11 And Amasias, taking courage, led forth his people, and went to the vale of salt pits, and slew of the children of Seir, ten thousand.

12 And other ten thousand men the sons of Juda

[a] A. M. 3164, A. C. 840.—[b] Matt. xxiii. 35.—[c] 4 Kings xii. 17.—[d] A. M. 3165.

[e] A. M. 3165, A. C. 839. 4 Kings xiv. 2.—[f] Deut. xxiv. 16. 4 Kings xiv. 6. Ezec. xviii. 20.

whether this was the person of whom Jesus Christ speaks, (Mat. xxiii. 35. C.) as S. Jerom believes; (ib.) or our Saviour alludes to one of the minor prophets, (T.) or to the father of the baptist. Baronius. H.—*Sight.* Heb. "above," perhaps on the steps between the two courts. C.—*To make.* Heb. "therefore hath he forsaken you."

VER. 22. *Require it.* I commit my cause into his hands. M.—The vengeance of the Lord was not slack. H.

Raro antecedentem scelestum
Deseruit pede pœna claudo.——Horace.

VER. 23. *Damascus.* Hazael had before invaded Jerusalem. 4 K. xii. 17. The Syrian army, which routed Juda, was comparatively small. C.—The idolatrous *princes* now received the due punishment of their crimes, v. 17.

VER. 24. *Shameful,* is not expressed in Heb. But the putting a king to the torture, (v. 25.) and upbraiding him with his ingratitude and perfidy, was a great indignity. H.—He had probably entered into engagements with Hazael, when he prevailed on him to depart, the year before. C.—Nabuchodonosor treated Sedecias in like manner. 4 K. xxv. 6. The author of the Heb. Trad. among the works of S. Jerom, (H.) asserts that the children of Joas were slain before his eyes, while the Syrians reproached him for the unjust murder of Zacharias. C.

VER. 25. *Servants.* By whom the man is slain, who had murdered his spiritual father. W.—*Son.* Heb. "sons." See v. 7. Some think that the brothers of Zacharias were slain, that they might not attempt to revenge his death.—*Kings.* —These sepulchres are amazingly beautiful and spacious. The doors are six feet high, and formed, like the rest, of solid stone, cut in the most elegant manner. Doubdan 26. C.

VER. 26. *Moabitess.* Sept. read, "the Ammonite . . and Moabite." See 4 K. xii. 21. H.

VER. 27. *And.* Sept. "And all his sons: for five came upon him," with the rest of the conspirators. H.—They have read differently. C.—*Sum.* Heb. "the greatness of the burden on him," (H.) imposed by the Syrians, (v. 24) or denounced by the prophets. *Mossa* is often taken for a prophetic menace. C.—*More.* Heb. "in the researches." Prot. "story of the book." Addo entitled his book *Modross.* C. xxii. 22. H.—Only some extracts from these works have come down to us. Esdras had them before him. The abridgments have occasioned their loss, as has been the case with many other excellent works. This was the more easy, as writing was not then so common. C.

CHAP. XXV. VER. 2. *Heart,* and with perseverance.

VER. 5. *Families.* The officers were well acquainted with their soldiers; (C.) and all were more interested for each other's welfare, (D.) than they are in the present system. C.—*Young.* Prot. "choice *men, able* to go." H.

VER. 6. *Thousand.* Yet "they were so greatly reduced, but a few years before, that there were left . . only fifty horsemen," &c. 4 K. xiii. 7. Kennicott.—That might be true, at one time, when the people fled from the king's banners, through fear. But they were still in the country, and God *gave Israel a saviour.* ib. v. 5. See C. xiii. 3. and xvii. 19. H.—*Silver.* This sum was very small, for so great a multitude. Salien suspects talents of gold are meant, though the soldiers were paid in silver. But the sum was only the hire for a short time; (M.) and was not distributed among the soldiers, who were to live on plunder, but went into the king's coffers, (C.) or belonged to the officers alone. Mariana. D. —The talent of silver was worth 342*l.* 3*s.* 9*d.* Arbuthnot.

VER. 8. *And.* Heb. "But if thou wilt go, do; be strong; (*he speaks ironically*) God," &c. Sept. "if thou thinkest that thou art strong with these, the Lord," &c. Amasias ought to have known that no dependance was to be placed on Israel, while they despised God. C. xv. 2.

VER. 9. *What will.* Syr. &c. "What then is my crime in having given the," &c.—*To the.* Heb. or "for the army." H.

VER. 12. *Rock,* afterwards called Jecteel. Some take it to be Petra. 4 K xiv. 7.

took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces.

13 But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of Juda, from Samaria, to Bethhoron, and having killed three thousand, took away much spoil.

14 And Amasias, after he had slain the Edomites, set up the gods of the children of Seir, which he had brought thence, to be his gods, and adored them, and burnt incense to them.

15 Wherefore the Lord being angry against Amasias, sent a prophet to him, to say to him: Why hast thou adored gods that have not delivered their own people out of thy hand?

16 And when he spoke these things, he answered him: Art thou the king's counsellor? be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and moreover hast not hearkened to my counsel.

17 Then Amasias, king of Juda, taking very bad counsel, sent to Joas, the son of Joachaz, the son of Jehu, king of Israel: saying: Come, let us see one another.

18 But he sent back the messengers, saying: The thistle that is in Libanus sent to the cedar in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus, passed by, and trod down the thistle.

19 Thou hast said: I have overthrown Edom, and therefore thy heart is lifted up with pride: stay at home; why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee.

20 Amasias would not hearken to him, because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom.

21 So Joas, king of Israel, went up, and they presented themselves to be seen by one another: and Amasias, king of Juda, was in Bethsames of Juda:

22 And Juda fell before Israel, and they fled to their dwellings.

23 And Joas, king of Israel, took Amasias, king of Juda, the son of Joas, the son of Joachaz, in Bethsames, and brought him to Jerusalem: and broke down the walls thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits.

24 And he took all the gold, and silver, and all the vessels, that he found in the house of God, and with Obededom, and in the treasures of the king's house: moreover also the sons of the hostages, he brought back to Samaria.

25 And Amasias, the son of Joas, king of Juda, lived, after the death of Joas, the son of Joachaz, king of Israel, fifteen years.

26 Now the rest of the acts of Amasias, the first and last are written in the book of the kings of Juda and Israel.

27 And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. [a] And he fled into Lachis, and they sent, and killed him there.

28 And they brought him back upon horses, and buried him with his fathers in the city of David.

CHAP. XXVI.

Ozias reigneth prosperously, till he invadeth the priest's office, upon which he is struck with a leprosy.

AND [b] all the people of Juda took his son, Ozias, who was sixteen years old, and made him king in the room of Amasias, his father.

2 He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

3 Ozias was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia, of Jerusalem.

4 And he did that which was right in the eyes of the Lord, according to all that Amasias, his father, had done.

5 And he sought the Lord in the days of Zacharias, that understood and saw God: and as long as he sought the Lord, he directed him in all things.

6 Moreover, he went forth, and fought against the Philistines, and broke down the wall of Geth, and the wall of Jabnia, and the wall of Azotus: and he built towns in Azotus, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and against the Ammonites.

8 And the Ammonites gave gifts to Ozias: and his name was spread abroad, even to the entrance of Egypt, for his frequent victories.

[a] A. M. 3194, A. C. 810.

[b] A. M. 3194. 4 Kings xiv. 21.

VER. 13. *Samaria*, the capital, where they had made their complaints to king Joas; and receiving no redress, began to plunder, as far as *Bethhoron* the lower, which Solomon had repaired, and his successors had retained, though it belonged to the territory of Ephraim. C. xiii. 5. Jos. xviii. 13. C.

VER. 16. *Art thou.* Heb. adds, "appointed." H.—The very character of prophet, authorized him to give counsel even to kings. Amasias had perhaps obeyed this prophet, (v. 7) but now his heart was puffed up with victory.—*Kill thee*, sixteen years hence.

VER. 17. *Another*, and fight. He supposed Joas had connived at his subjects' invasion, (v. 13. H. See 4 K. xiv. 8. C.) and he now required all Israel to submit to him. Josephus. T.

VER. 18. *Thistle.* This fable insinuated how much Joas despised the insolence of his antagonist (H.) and Amasias had soon reason to repent. T.

VER. 20. *It.* Prot. "it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom." H.—The king was permitted to give ear to evil counsellors. C.—"Jupiter deprives those of understanding, whom he means to destroy." Homer.—The heart is hardened on account of former sins. W.

VER. 24. *Obededom*, whose descendants guarded these treasures. 1 Par. xxvi. 15. C.—*Hostages.* Prot. "the hostages also, and returned to Samaria." H. —Some think that the kings of Juda had before detained these men. E.—Others suppose that Joas had taken many nobles, whom he exchanged for their sons. But this is all conjecture. C.

VER. 28. *David.* Heb. "of Juda," contrary to the Sept. Syr. &c. C.

CHAP. XXVI. VER. 1. *Ozias*, called Azarias (4 K. xiv. 21. C.) improperly. H.

VER. 2. *Juda*, till the reign of Achaz. 4 K. xvi. 6. It had revolted under Joram. C.

VER. 4. *Done.* And was successful, as long as he attended to the high priest. Num. xxvii. 21. W.

VER. 5. *God*, or who had the gift of intelligence and prophecy from God. Heb. "who was intelligent in the visions of God." Others have read *birath*, with the Sept. "in the fear;" or Chal. &c. "instructing in the fear of the Lord." The Jews childishly understand Zacharias to mean the king himself, in the early part of his reign. Others suppose the priest, who was slain by Joas, is designated. Lyran.—But this was rather his son (T. Cajet. C.) and successor, as well as a prophet, who had therefore a more perfect knowledge of God; though none can comprehend his being. H.

VER. 6. *In.* Prot. "about Ashdod." Sept. "he built (or repaired) the cities of Azotus," to keep under the Philistines, who had revolted under Joram. C. xxi. 16.

VER. 7. *Gurbaal.* Gerara, (S. Jer. Trad.) or Gebal. Ps. lxxxii. 8. Sept. "the rock," or *Petra*, in Arabia, where Stephanus places the Gabalenes.—*Ammonites.* Heb. *mehunim.* Sept. "Mineans," (C. xx. 1. H.) upon the Red Sea, (Steph.) or Mediterranean, (Pliny vi. 28,) or in Arabia Felix. Strabo. M.

VER. 8. *Gifts.* Tribute. C. xxvii. 5. C.—*Victories.* Prot. "he strengthened *himself* exceedingly." H.

9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and fortified them.

10 And he built towers in the wilderness, and dug many cisterns, for he had much cattle, both in the plains and in the waste of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man that loved husbandry.

11 And the army of his fighting men, that went out to war, was under the hand of Jehiel, the scribe, and Maasias, the doctor, and under the hand of Hananias, who was one of the king's captains.

12 And the whole number of the chiefs, by the families of valiant men, were two thousand six hundred.

13 And the whole army under them, three hundred and seven thousand five hundred: who were fit for war, and fought for the king against the enemy.

14 And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

15 And he made in Jerusalem engines of diverse kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows, and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

16 But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord, his God: and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

17 And immediately Azarias, the priest, going in after him, and with him fourscore priests of the Lord, most valiant men,

18 Withstood the king, and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, [a] who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God.

19 And Ozias was angry; and holding in his hand the censer to burn incense, threatened the priests. And presently there arose a leprosy in his forehead before the priests, in the house of the Lord, at the altar of incense.

20 And Azarias, the high priest, and all the rest of the priests, looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea, himself also being frightened, hastened to go out, because he had quickly felt the stroke of the Lord.

21 [b] And Ozias, the king, was a leper unto the day of his death; and he dwelt in a house apart, being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham, his son, governed the king's house, and judged the people of the land.

22 But the rest of the acts of Ozias, first and last, were written by Isaias, the son of Amos, the prophet.

23 And Ozias slept with his fathers; and they buried him in the field of the royal sepulchres, because he was a leper: and Joatham, his son, reigned in his stead.

CHAP. XXVII.

Joatham's good reign.

JOATHAM [c] was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

2 And he did that which was right before the Lord, according to all that Ozias, his father, had done, only that he entered not into the temple of the Lord, and the people still transgressed.

3 He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Juda, and castles and towers in the forests.

5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley: so much did the children of Ammon give him in the second and third year.

6 And Joatham was strengthened, because he had directed his ways before the Lord, his God.

7 Now the rest of the acts of Joatham, and all his wars, and all his works, are written in the Book of the kings of Israel and Juda.

8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 And Joatham slept with his fathers, and they buried him in the city of David: and Achaz, his son, reigned in his stead.

[a] Exod. xxx. 7. et seq.—[b] 4 Kings xv. 5.

[c] A. M. 3246, A. C. 758. 4 Kings xv. 33.

VER. 9. *Corner.* Repairing what Joas had demolished. 4 K. xiv. 13. T.

VER. 10. *Wilderness,* for the protection of shepherds. 4 K. xvii. 9.—*Plains.* Heb. "valleys, and in the plains husbandmen, and vinedressers in the mountains, and in Carmel; for he loved the earth, *or* husbandry," like David. 1 Par. xvii. 25. &c.—*Carmel,* means, "the vine of God;" as both the mount in Juda, where Nabal resided, and that on the Mediterranean Sea, were famous for wine. Ozias probably cultivated the former mountain. C.

VER. 11. *Doctor.* Heb. *shoter.* Sept. "judge." Prot. "ruler." H.—The term is commonly understood of one who executes the sentence of the judge. But this employment does not suit a general, (C.) though such a one might well command. It may denote any "officer." H.

VER. 15. *Engines.* They are here mentioned for the first time. C.—*For the.* Heb. "for he was wonderfully helped till he was established." H.—He invented many things for the defence of his kingdom. C.

VER. 17. *Azarias.* The prophet, who had hitherto kept the king (H.) within bounds, was now no more, v. 5. T.

VER. 18. *To thee.* For usurping spiritual authority, the king was opposed by the high priest; and God confirmed the sentence of the latter, by striking Ozias with the leprosy; on which account, he was not only cast out of the temple, but also lost his kingdom, being obliged to live apart; (Lev. xiii. 46,) and after death, he could not be buried with his ancestors. W.

VER. 19. *Forehead.* So that it could not be concealed. According to the rigour of the law, such an offender was to be slain. Num. iii. 10. and xviii. 7. The leprosy was considered as equivalent, and is styled *destruction,* (v. 16,) and death. Isai. vi. 1. M. See 4 K. xv. 6.

VER. 22. *Prophet.* Yet we find little concerning him in the prophecy of Isaias; so that the work has been lost, except what Esdras hath preserved. C.

VER. 23. *Leper.* So much was the disease abhorred, (C.) as well as the king's late conduct. H.

CHAP. XXVII. VER. 2. *Lord.* Like Ozias, to offer incense. He was content with the royal dignity, without arrogating to himself that of the priests. C.—*Transgressed.* Heb. "acted corruptly," on the heights. 4 K. xv. 35. H.

VER. 3. *Gate,* on the east, repairing (T.) and beautifying it so, (H.) that Jeremias (xxvi. 10,) calls it *New.* T.—*Ophel,* on the walls of the city, (C.) towards the eastern porch of the temple. Joseph. S. Jer. in Isa. xxxii. 14.—Here the Nathineans dwelt. 2 Esd. iii. 26. C.—Kimchi, &c. translate, "a citadel." T.

VER. 5. *Measures, (coros.)* Heb. *corim,* also, (H.) means an "ass;" as this burden was sufficient for one, being equivalent to 30 Roman bushels. A. Lapide. M.—*Give him.* Sept. adds, "These things did the king of Ammon bring to him every year, in the first year, and in the second, and third." H.—After paying tribute three years, the Ammonites revolted, and were subdued by Joatham, as they had been by his father. C. xxvi. 7.

VER. 7. *Wars,* with Rasin and Phacee. 4 K. xv. 37.—*Juda.* What concerned both kingdoms was carefully preserved; and Esdras informs us from what records he composed this work. C.

CHAP. XXVIII.

The wicked and unhappy reign of Achaz.

ACHAZ[a] was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was right in the sight of the Lord, as David, his father, had done.

2 But walked in the ways of the kings of Israel; moreover, also, he cast statues for Baalim.

3 It was he that burnt incense in the valley of Benennom, and consecrated his sons in the fire, according to the manner of the nations, which the Lord slew at the coming of the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 [b]And the Lord, his God, delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried *it* to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter.

6 For Phacee, the son of Romelia, slew of Juda a hundred and twenty thousand in one day, all valiant men: because they had forsaken the Lord, the God of their fathers.

7 At the same time, Zechri, a powerful man of Ephraim, slew Maasias, the king's son, and Ezricam, the governor of his house, and Elcana, who was next to the king.

8 And the children of Israel carried away of their brethren, two hundred thousand women, boys, and girls, and an immense booty: and they brought it to Samaria.

9 At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Behold the Lord, the God of your fathers, being angry with Juda, hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to heaven.

10 Moreover, you have a mind to keep under the children of Juda and Jerusalem for your bond-men and bond-women, which ought not to be done: for you have sinned in this against the Lord, your God.

11 But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

12 Then some of the chief men of the sons of Ephraim, Azarias, the son of Johanan, Barachias, the son of Mosollamoth, Ezechias, the son of Sellum, and Amasa, the son of Adali, stood up against them that came from the war.

13 And they said unto them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offences? for the sin is great, and the fierce anger of the Lord hangeth over Israel.

14 So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude.

15 And the men, whom we mentioned above, rose up and took the captives, and with the spoils, clothed all them that were naked: and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them: they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho, the city of palm-trees, to their brethren, and they returned to Samaria.

16 At that time king Achaz sent to the king of the Assyrians, asking help.

17 [c]And the Edomites came and slew many of Juda, and took a great booty.

18 The Philistines also spread themselves among the cities of the plains, and to the south of Juda: and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their villages, and they dwelt in them.

19 For the Lord had humbled Juda, because of Achaz, the king of Juda, for he had stript it of all help, and had contemned the Lord.

20 And he brought against him Thelgathphalnasar, [d]king of the Assyrians, who also afflicted him, and plundered him without any resistance.

21 And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians; and yet it availed him nothing.

[a] A. M. 3262, A. C. 742. 4 Kings xvi. 2.—[b] A. M. 3263.

[c] A. M. 3264, A. C. 740.—[d] 4 Kings xvi. 10.

CHAP. XXVIII. VER. 3. *Benennom*, "the son of Ennom." 4 K. xvi.—*Consecrated.* Heb. "burnt." H.

VER. 4. *Tree.* Remarkable for its size and beauty; as the heathens supposed that some deity lay there concealed. Mariana. T.

VER. 5. *Booty.* Heb. "number of captives." H.—The two kings had besieged Jerusalem without success: (4 K.) but now their forces were divided. M.—The motives of this war were unjust. Mic. ii. 8.

VER. 7. *At the same time*, is not in Heb. (C.) or Sept. H.—*Zechri*, one of the generals of Phacee, slew the king's son, &c. after the engagement.—*Next.* Joseph and Aman enjoyed the like dignity. Gen. xli. 42. Est. xiii. 3. The high priests had also *seconds.* 4 K. xxv. 18. Sept. "vicar of the king." C.

VER. 9. *Heaven*, and cries for vengeance against you. Though God designed to punish his people, your cruelty will not be excused. H.—The effect of this remonstrance, shews that all the kingdom of Israel was not devoid (C.) of feeling and religion. H.—They set a noble example for Christian princes to follow after a victory. D.

VER. 10. *God*, who forbids this. Lev. xxv. 43. Mic. ii. 8. 9. Heb. "are there not with you, yea, with you, sins against I" &c. If Juda have deserved punishment, reflect if you also be not guilty, v. 13. Sept. "Behold, am I not here with you to bear witness to the Lord!"

VER. 13. *Our*, is expressed in Heb. and Sept. These people justly confess that they stand in need of pardon, without adding fresh crimes. H.—The cruel treatment of the people of Juda, and the design to make them slaves, were grievous sins. C.

VER. 15. *Above.* Heb. "by name." They deserved to be immortalized. H.—*Anointed.* This was very common, (M.) and refreshing. Celsus i. 3.

VER. 16. *King.* Heb. "kings." But Sept. have the singular. 4 K. xvi. 7.

VER. 17. *And.* Sept. "Because the Edomites had come, . . and taken many prisoners." Prot. "for again," &c. H.

VER. 18. *Gamzo.* Syr. "Garam," perhaps Gaza, (C.) or a city south of Juda. M.

VER. 19. *Of Juda.* Heb. "Israel." But the Sept. have "Juda." H.—The names are often used promiscuously. C.—*For he.* Sept. "because he *or* it had apostatised from the Lord."—*Stript.* Prot. "he made Judah naked, and transgressed sore," &c. Thus were the idolatrous Israelites exposed to shame and misery, after they had adored the golden calf. Ex. xxxii. 25. H.—In the Bacchanalian riots, the pagans threw off their garments, to shew that they trusted entirely in their false gods. T.—Achaz had plunged his country in distress, (C.) both of soul and body, (H.) by his scandalous deportment. C.—*Of all help*, is added by way of explanation; (T.) as God would no longer rescue his rebellious people from the hands of the enemy. H.

VER. 20. *And.* Heb. and Sept. "And . . the king . . came against him, and smote him." Heb. continues, "but strengthened him not" in the end; though he had been invited, (v. 16. H.) and had actually made a diversion in favour of Achaz. But not being satisfied, he afterwards returned, and made cruel havoc in the country, imposing tribute upon the king, v. 21. 4 K. xvi. 7. and xviii. 7. It is therefore unnecessary to correct the Heb. with Grotius, to make it agree with 4 K. xvi. 7. Thus—he "came to his aid, and relieved him from his distress, (v. 21,) and granted him assistance."

VER. 21. *Gifts.* Tribute. C.—Heb. "and gave it to, &c.: but he did not help him." H.

VER. 22. *Moreover.* Sept. "but to distress him."—Wicked policy availeth

22 Moreover, also, in the time of his distress, he increased contempt against the Lord; king Achaz himself, by himself,

23 Sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me: whereas, on the contrary, they were the ruin of him, and of all Israel.

24 Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem.

25 And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord, the God of his fathers, to wrath.

26 But the rest of his acts, and all his works, first and last, are written in the Book of the kings of Juda and of Israel.

27 And Achaz slept with his fathers, and they buried him in the city of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias, his son, reigned in his stead.

CHAP. XXIX.

Ezechias purifieth the temple, and restoreth religion.

NOW [a]Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

2 And he did that which was pleasing in the sight of the Lord, according to all that David, his father, had done.

3 In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

4 And he brought the priests and the Levites, and assembled them in the east street.

5 And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord, the God of your fathers, and take away all filth out of the sanctuary.

6 Our fathers have sinned, and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

8 Therefore, the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

9 Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives, are led away captives for this wickedness.

10 Now, therefore, I have a mind, that we make a covenant with the Lord, the God of Israel, and he will turn away the wrath of his indignation from us.

11 My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

12 Then the Levites arose: Mahath, the son of Amasai, and Joel, the son of Azarias, of the sons of Caath: and of the sons of Merari, Cis, the son of Abdi, and Azarias, the son of Jalaleel. And of the sons of Gerson, Joah, the son of Zemma, and Eden, the son of Joah.

13 And of the sons of Elisaphan, Samri, and Jahiel. Also, of the sons of Asaph, Zacharias, and Mathanias.

14 And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

15 And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

16 And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness, that they found within, to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad, to the torrent Cedron.

17 And they began to cleanse on the first day of the first month, and, on the eighth day of the same month, they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month, they finished what they had begun.

18 And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition, with all its vessels.

19 And all the furniture of the temple, which king

[a] A. M. 3278, A. C. 726. 4 Kings xviii. 1.

nothing, but entails much evil. W.—*King.* Heb. "that king Achaz." The sacred writer thus stigmatizes the impious king, who grew worse the more he was scourged. H.—This was the monster, which could not be tamed. Amama. —*Eva.* "ille," is five times used as a reproach, and often to signify applause. Kimchi.—*By himself,* is an addition. Amama.—It gives us to understand (H.) that Achaz acted thus of his own accord. C.—Sept. "And king Achaz said, (23) I will studiously seek the gods of Damascus, who have buffetted me," &c. H.—This resolution he took while the arms of Rasin were formidable to him: but he put it in execution after the king of Assyria had delivered him, when he went to Damascus to return him thanks. 4 K. xvi. 10. This stupid blindness and impiety irritated God so much, that he abandoned Juda to the arms of the king, who had been called in as a protector. How could he expect aid from gods who had suffered their own country and people of Damascus to fall a prey to the invader! C.

Ver. 24. *God:* first through fear of the Assyrian, (4 K.) but afterwards he permitted it to continue in the same state of irreligion. C.—So easily do people fall into this abyss, who begin to neglect instruction! H.—Ezechias took care to open the temple again. C. xxix. 3. C.—None of the former kings had dared (H.) to prohibit the worship of the true God. T.

Ver. 27. *Israel* is put as comprising Juda. H. C. xx. 34. and xxiv. 16. &c. C.

CHAP. XXIX. Ver. 1. *Abia.* The last syllable is neglected, 4 K. xviii. 2. H.—Some assert that she was a descendant of the high priest, who had been stoned. S. Jer. Trad. C. xxiv. 20. T.

Ver. 3. *Reign,* in the assembly, which met to recognize his authority. Lyran. —*Them,* adorning them with plates of gold. 4 K. xviii. 16.

Ver. 4. *Street,* or court, before the eastern gate. C.

Ver. 5. *Sanctuary,* or temple, v. 7. The Jews suppose that idols had been placed in the very sanctuary: (Lyran) but why then were the doors shut? C.

Ver. 7. *Sanctuary,* or court of the priests, where the victims were slain. The blood of some was taken into the most holy place, on the day of expiation. C.

Ver. 8. *Trouble.* Heb. *zuāe,* (H.) is rendered vexation. Isai. xxviii. 19. Sept. "ecstasy." The Jews were frequently driven from their homes. M.—They were at a loss what to do, confounded and despised. H.

Ver. 9. *Wives.* C. xxviii. 8. C.—So had the wives and family of king Joram been treated. C. xxi. H.

Ver. 10. *Covenant,* swearing to observe the law given by Moses. M.

Ver. 11. *Negligent.* Heb. adds, "now," when every thing tends to open your eyes. H.

Ver. 16. *Cedron,* as Josias did with the idolatrous altars. 4 K. xxiii. 12. The priests brought what was unclean from the inner temple into the porch. H. —This labour lasted eight days, as the cleansing of the porches had done. C. D.

Ver. 17. *Month,* Nisan, corresponding with our March, (M.) when Ezechias began his reign. Salien, A. 3309.

Ver. 19. *Defiled.* Heb. "cast out (C.) in his."—*Forth.* Heb. and Sept. "We have prepared and purified, behold they are,"&c. H.

Ver. 21. *Seven.* Only one was prescribed for sins of ignorance. Lev. iv. 13. 22. S. Jer. Trad.—But the late transgressions were of a different nature; and

Achaz, in his reign, had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

20 And king Ezechias, rising early, assembled all the rulers of the city, and went up into the house of the Lord:

21 And they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats, for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests, the sons of Aaron, to offer them upon the altar of the Lord.

22 Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

23 And they brought the he-goats, for sin, before the king, and the whole multitude, and they laid their hands upon them:

24 And the priests immolated them, and sprinkled their blood before the altar, for an expiation of all Israel: for the king had commanded that the holocaust and the sin-offering should be made for all Israel.

25 And he set the Levites, in the house of the Lord, with cymbals, and psalteries, and harps, according to the regulation of David, the king, and of Gad, the seer, and of Nathan, the prophet: for it was the commandment of the Lord, by the hand of his prophets.

26 And the Levites stood with the instruments of David, and the priests with trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets, and divers instruments, which David, the king of Israel, had prepared.

28 And all the multitude adored, and the singers, and the trumpeters, were in their office, till the holocaust was finished.

29 And when the oblation was ended, the king, and all that were with him, bowed down, and adored.

30 And Ezechias, and the princes, commanded the Levites to praise the Lord with the words of David, and Asaph, the seer: and they praised him with great joy, and bowing the knee, adored.

31 And Ezechias added, and said: You have filled your hands to the Lord, come and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts, with a devout mind.

32 And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

33 And they consecrated to the Lord six hundred oxen, and three thousand sheep.

34 But the priests were few, and were not enough to slay the holocausts: wherefore the Levites, their brethren, helped them till the work was ended, and priests were sanctified, for the Levites are sanctified with an easier rite than the priests.

35 So there were many holocausts, and the fat of peace-offerings, and the libations of holocausts: and the service of the house of the Lord was completed,

36 And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

CHAP. XXX.

Ezechias inviteth all Israel to celebrate the Pasch: the solemnity is kept fourteen days.

AND [a]Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord, in Jerusalem, and keep the Phase to the Lord, the God of Israel.

2 For the king taking counsel, and the princes, and all the assembly of Jerusalem, decreed to keep the Phase the second month.

3 For they could not keep it in its time: because there were not priests enough sanctified; and the people was not as yet gathered together to Jerusalem.

4 And the thing pleased the king, and all the people.

5 And they decreed to send messengers to all Israel, from Bersabee even to Dan, that they should come,

[a] A. M. 3278.

the king consults his zeal, rather than what he was absolutely obliged to do.—*Juda*, to expiate the sins of the royal family, of priests, and people.

VER. 23. *They laid.* The king and princes of the people confessed their sins. Lev. iv. 15.

VER. 25. *Prophet.* Moses had not required music, except on some occasions. Num. x. 10. But David acted by God's authority. The institution was designed to promote piety, and a love for religious meetings. Such sacred ceremonies are not to be considered as human inventions, *for it was*, &c. They command our utmost respect. C.

VER. 27. *Prepared*, or ordained. M.—Heb. "with the instruments, by David."

VER. 30. *Princes* of the priests. H.—*Words;* psalms. T.—*Asaph*, so famous for music. He had composed some psalms, (C.) and twelve bear his name. T. —But he might only have set them to music, (H.) or his band sung them. D.—*Knee.* Prot. "head." Sept. "they prostrated themselves."

VER. 31. *Added.* Heb. and Sept. "answered," a term used in Scripture, though no question had been proposed. H.—*Filled.* You are, in some sense, priests. Prot. "you have consecrated yourselves." The *people* brought victims but the priests poured the blood round the altar, v. 34. H.

VER. 33. *Sheep*, for peace-offerings. Jun. C.—They destined these victims for the use of the temple, (T.) that none might be wanting afterwards. C.

VER. 34. *Holocausts*, as the law required. Lev. i. 6. See C. xxxv. 11. The skin might be taken off other victims, by laics.—*Priests.* Syr. "The Levites were more timid, *or* reserved than the priests, to purify themselves." C.—Both are indirectly accused of negligence. C. xxx. 15. The Heb. seems to give the preference to the latter, "for the Levites were more upright of heart, (Sept. willing) to purify themselves than the priests." But the Alex. Sept. may well agree with the Vulg. The ceremonies attending the purification of both, may be seen Ex. xxix. 1. Num. viii. 6. H.—The priests had not sufficient time to collect themselves with the purity required, on such a short warning; and the paucity induced the king to put off the Passover till the next month. C. xxx. 3. 15.

VER. 36. *Because.* Heb. and Sept. "that the Lord had disposed the people, for the thing was done suddenly," (H.) to place no obstacle to this sudden change from one extreme to the other, at a time when the king was scarcely established on the throne. C.—Thus the people of England rejoiced, when the Catholic religion was re-established by the means of queen Mary and cardinal Pole. Philips. 9.—But the minds of the people are very fickle. *Regis ad exemplum totus componitur orbis.* Still the joy may show, that all love for truth is "not extinct," as the Cardinal argued from the people's conduct. Poli. ep. H.

CHAP. XXX. VER. 1. *Manasses.* The pious king thought he might give a general invitation, without umbrage. King Osee was not so impious as his predecessors. 4 K. xvii. 2. Afflictions had made his people more docile. The Jews say (C.) that the golden calves had been taken away by the Assyrians, and that the king removed the guards, which had been placed to hinder his subjects from repairing to Jerusalem. M. Salien, A. 3305.—Ezechias writes privately to the house of Joseph, as the people were prouder on account of the royal dignity. S. Jer. Trad.

VER. 2. *Month.* The Rabbins pretend that the king intercalated the second Adar, contrary to the rule and advice of the wise, and that he ought to have allowed those who were pure to celebrate the feast in due time. Selden, Syn. ii. 1.—But the Caraite Jews deny this pretended leap-year; and we see that Ezechias acted according to the advice of the princes, and that the Scripture praises his conduct. C.—Those who had a lawful impediment, were authorized to put off the feast till the second month. Num. ix. 10. The nation was under this predicament, as they had not priests at hand, (T.) nor were they assembled. D.

VER. 5. *Many.* None had kept the *Phase* this year. H.—But those of Israel had not done it for a long time. Grotius.—Heb. "for they had not long

and keep the Phase to the Lord, the God of Israel, in Jerusalem: for many had not kept it as it is prescribed by the law.

6 And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord, the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

7 Be not like your fathers, and brethren, who departed from the Lord, the God of their fathers, and he hath given them up to destruction, as you see.

8 Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified for ever: serve the Lord, the God of your fathers, and the wrath of his indignation shall be turned away from you.

9 For if you turn again to the Lord: your brethren, and children, shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord, your God, is merciful, and will not turn away his face from you, if you return to him.

10 So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them, and mocked them.

11 Nevertheless, some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

12 But the hand of God was in Juda, to give them one heart to do the word of the Lord, according to the commandment of the king, and of the princes.

13 And much people were assembled to Jerusalem, to celebrate the solemnity of the unleavened bread in the second month.

14 And they arose, and destroyed the altars that were in Jerusalem, and took away all things in which incense was burnt to idols, and cast them into the torrent Cedron.

15 And they immolated the Phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified, offered holocausts in the house of the Lord.

16 And they stood in their order, according to the disposition, and law of Moses, the man of God: but the priests received the blood which was to be poured out, from the hands of the Levites.

17 Because a great number was not sanctified: and, therefore, the Levites immolated the Phase for them that came not in time to be sanctified to the Lord.

18 For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, eat the Phase, otherwise than it is written: and Ezechias prayed for them, saying: The Lord, who is good, will shew mercy,

19 To all them, who with their whole heart seek the Lord, the God of their fathers: and will not impute it to them, that they are not sanctified.

20 And the Lord heard him, and was merciful to the people.

21 And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days, with great joy, praising the Lord every day: The Levites also, and the priests, with instruments, that agreed to their office.

22 And Ezechias spoke to the heart of all the Levites, that had good understanding, concerning the Lord: and they eat during the seven days of the solemnity, immolating victims of peace-offerings, and praising the Lord, the God of their fathers.

23 And it pleased the whole multitude to keep other seven days: which they did with great joy.

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before done according to the Scripture." Sept. "the multitude had not done," &c. C.—Yet, even in the worst times, Tobias, (i. 6.) and other zealous souls, contrived to comply with their duty. H.

VER. 6. *Posts.* Lit. "runners or couriers." H.—*King.* Heb. "kings." Phul and Thelgathphalnasar. The latter had taken away some tribes. 4 K. xv. 20. 29. C.

VER. 7. *Destruction.* Sept. "solitude." Prot. "desolation."

VER. 8. *Yield.* Lit. "give your hands," (H.) in sign of submission (C.) and fidelity. Sept. "give glory."

VER. 9. *Brethren.* God sometimes spares one for the sake of another. H.

VER. 10. *Zabulon.* Aser and Nephthali lay more to the north. But they were also invited, as well as the few who might remain on the other side the Jordan. 1 Par. v. 26. At least, we find that some of *Aser came*, v. 11. Thus those, who had been invited last, came first, while Ephraim continued more stubborn; (v. 18) and the greatest part derided the messengers, as we still see too frequently verified in the days of the gospel. H.

VER. 11. *Yielding.* Sept. "were converted." Prot. "humbled themselves, and came." H.

VER. 12. *Hand;* grace (M.) and power, to ensure such unanimity.

VER. 14. *Burnt*, both vessels and altars. C.—*To idols*, corresponds with the Sept. "the false ones," and is added by way of explanation, unless it be lost in Heb. The illegal (H.) *altars* had been set up by Achaz. C. xxviii. 24. M.

VER. 15. *At length.* Sept. "were converted." Heb. "ashamed, and sanctified themselves." H.—The ceremonies of purification for priests were longer, (C. xxix. 34.) and the sacred ministers were ashamed to be outdone by the people. M.

VER. 16. *Levites*, who received the paschal lambs from the unsanctified. M. —The law does not require the ministry of the tribe of Levi for this purpose, as each one might kill the paschal victim at home. But the people were not sufficiently purified on this occasion. Lyran.—At other times, laics killed the victims, if they were clean. Ex. xii. 6. After the tabernacle was set up, the priests poured out the blood on the altar; and, in latter ages, they slew the victim according to Grotius. But the texts of Josephus (x. 5. and Bel. vi. 45. Lat. vii. 17. H.) are inconclusive; and Philo repeatedly asserts that, on one day, the law authorizes all the people to sacrifice: and, though he lived at Alexandria, his testimony respecting a fact of public notoriety, is not to be rejected. Only the unclean applied to the Levites on this occasion, and the latter had no more right to sacrifice than the rest. C.

VER. 17. *For.* Prot. "for every one *that was* not clean, to sanctify *them* unto the Lord." Sept. "not able to be purified to the Lord." H.—The priests alone continued to pour the blood on the altar, till the destruction of the temple. C.

VER. 18. *Ephraim and . . Issachar* had not been mentioned before, v. 18. H. —Some indulgence was shewn to the tribes of Israel, which had been so long rebellious, for fear lest they should return no more; and because they had shewn a good will in procuring the Levites to slay the victims for them, as that was rightly judged a more sacred action than to partake of the feast. The law forbade, nevertheless, the unclean to approach to any thing sacred. Lev. xv. 31 and xxii. 4. Num. ix. 6. C.—But a dispensation was granted, (M.) as the Passover could not be celebrated in any but the first or the second month. The people had come with such eagerness, that they had not time to acquire the purity required. C.—They were however truly penitent, and God dispensed with them. W.

VER. 20. *Merciful;* lit. "appeased." Heb. and Sept. "healed." S. Jerom (Trad.) says, "It was asserted that no unclean person could taste the Phase, but death presently ensued; and they understood that the Lord was appeased, because those who eat did not die." H.—Heb. *girpa* may, however, denote that God "pardoned," or did not impute the uncleanness to the people. Schindler, and C. xxxvi. 16. and Isai. vi. 10.

VER. 21. *Days.* It seems all the observances had been omitted in the first month. The Jews teach, that those who have complied with those prescriptions, which require no particular purity, are not bound to keep the festival for seven days, nor to abstain from leavened bread the second month.—*That agreed.* Heb. and Sept. "of strength," sonorous, (M.) which they played on with all their force, or which sounded forth the divine power. C.

VER. 22. *Heart;* encouraged them to bear the fatigue for other seven days. —*Lord;* being of good dispositions, (C.) and able musicians. Sa. M.—*Praising.* Prot. "making confession to." But the sense is the same. H.—During the seven days, unleavened bread and peace-offerings were used, v. 24. C.

VER. 23. *Joy*, though not prescribed by the law. M.—This we should cal. a work of supererogation, (W.) which gives Prot. so much offence. H.

24 For Ezechias, the king of Juda, had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

25 And all the multitude of Juda, with the priests and Levites, and all the assembly, that came out of Israel: and the proselytes of the land of Israel, and that dwelt in Juda, were full of joy.

26 And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon, the son of David, king of Israel.

27 And the priests and the Levites rose up, and blessed the people: and their voice was heard: and their prayer came to the holy dwelling-place of heaven.

CHAP. XXXI.

Idolatry is abolished; and provisions made for the ministers.

AND [a] when these things had been duly celebrated, all Israel, that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also, and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities.

2 And Ezechias appointed companies of the priests, and the Levites, by their courses, every man in his own office; to wit, both of the priests, and of the Levites, for holocausts, and for peace-offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord.

3 And the king's part was, that of his proper substance the holocaust should be offered always, morning and evening, and on the sabbaths, and the new moons, and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites, their portion, that they might attend to the law of the Lord.

5 Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the first-fruits of corn, wine, and oil, and honey: and brought the tithes of all things which the ground bringeth forth.

6 Moreover, the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord, their God: and carrying them all, made many heaps.

7 In the third month, they began to lay the foundations of the heaps; and in the seventh month, they finished them.

8 And when Ezechias, and his princes, came in, they saw the heaps, and blessed the Lord, and the people of Israel.

9 And Ezechias asked the priests, and the Levites, why the heaps lay so.

10 Azarias, the chief priest of the race of Sadoc, answered him, saying: Since the first-fruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people: and of that which is left, is this great store which thou seest.

11 Then Ezechias commanded to prepare storehouses in the house of the Lord. And when they had done so,

12 They brought in faithfully both the first-fruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias, the Levite, and Semei, his brother, was the second,

13 And after him, Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei, his brother, by the commandment of Ezechias, the king, and Azarias, the high priest of the house of God, to whom all things appertained.

14 But Core, the son of Jemna, the Levite, the porter of the east-gate, was overseer of the things which were freely offered to the Lord, and of the first-fruits, and the things dedicated for the holies of holies.

15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

[a] A. M. 3278.

VER. 25. *Proselytes*, who had embraced the Jewish law: the rest were not allowed to partake of the paschal victims. Ex. xii. 48.

VER. 26. *Israel:* as many of the tribes came to join with their brethren of Juda.

VER. 27. *Levites.* These only applauded the solemn blessings, which were given by the priests. Num. vi. 24. C.—God is said to reside in heaven, because he there displays his glory to the blessed. D.

CHAP. XXXI. VER. 1. *Manasses*, whether king Osee consented, or the people of Juda followed the dictates of their zeal, neglecting the regular order of things, which forbids the subjects of one kingdom to interfere thus with those of another. Grotius. S. Aug. q. in Deut. vii. and 12.—If Ezechias gave orders, we may suppose that he was assured of his neighbour's consent. Josias (C. xxxiv. 6.) followed his example after most part of Israel was led away captive, and the country obeyed the king of Assyria. C.

VER. 2. *Praise:* lit. "confess." H.—There is a confession of God's perfections, as well as of sin. W.—*Gates*, within their respective courts. C.—The Turks style the palace of their emperor, "the sublime porte." H.—*Camp*, or temple. Sept. "in the gates, in the courts of the house of the Lord." M.—Grabe has not *in the gates.* H.—We know that they did not sing there, but in the courts (C.) or halls. H.

VER. 3. *Substance.* Since David had placed the ark in the palace of Sion, it seems the kings had furnished the solemn victims for morning and evening, on all the festivals. Solomon also engaged to do it every day; and his magnificence herein astonished the queen of Saba. C. viii. 13. and ix. 4. and 3 K. ix. 25. Ezechiel (xlv.) assigns revenues to the *prince* for this purpose; but, as the people were often without any, they paid each the third part of a sicle, to furnish the victims. 2 Esd. x. 32. C.—The king did not wish to exempt himself from contributing, while he required that the people should support the priests. The troublesome times had greatly impaired the revenues of the temple, &c. T.

VER. 4. *Portion.* Lit. "parts," (H.) first-fruits and tithes. M.—*Lord*, without being taken off by worldly cares. It would be well if Christian princes would make an adequate provision for the ministers of religion: (v. 16. T.) as the law of nature dictates, that those who serve the public should be supported by it. D.

VER. 5. *Honey* for the priests, not for sacrifice. Lev. ii. 11. It may include dates, or palm wine. See Pliny xiii. 4. C.—*Forth;* only wheat, barley, the fruits of vine, olive, pomegranate, fig, and palm-trees. R. Solomon. Lev. xxvii. 30. C.

VER. 6. *Things*, out of which the Levites had to give tithes to the priests. Lyran. Num. xviii. 26. M.—*Vowed.* Heb. "consecrated to . . God, and laid them in heaps." H.

VER. 7. *Them*, bringing from Pentecost till the harvest was ended.

VER. 10. *Sadoc*, being his grandson, (1 Par. vi. 12. C.) or the father of Sellum. Jun.—*People*, with abundance; so that more would belong to the priests. C.

VER. 11. *Storehouses.* Sept. ταστοφόρια. Solomon had prepared such. T.—But they had gone to ruin, and others might be requisite. C.—The old granaries were to be repaired. M.—People brought their first-fruits to the temple: but the Levites gathered the tithes, and gave a share to the priests, and to those who were on duty. 2 Esd. x. 36.

VER. 12. *Second;* his vicar or coadjutor. C. C. xxvi. 11. and xxviii. 7. M.

VER. 13. *High:* lit. "pontiff." H.—Heb. "captain." He is styled first priest, v. 10. C.—*To whom*, &c. is neither in Heb. nor in the Sept. M. C. D.

VER. 14. *And of.* Prot. "To distribute the oblations of the Lord, and the most holy things," (H.) to the priests.

16 Besides the males, from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses day by day,

17 To the priests, by their families, and to the Levites, from the twentieth year and upward, by their classes and companies,

18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

19 Also of the sons of Aaron who were in the fields, and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

20 So Ezechias did all things which we have said in all Juda: and wrought that which was good, and right, and truth, before the Lord, his God,

21 In all the services of the ministry of the house of the Lord, according to the law and the ceremonies, desiring to seek his God with all his heart; and he did it, and prospered.

CHAP. XXXII.

Sennacherib invadeth Juda: his army is destroyed by an angel. Ezechias recovereth from his sickness: his other acts.

AFTER [a] these things, and this truth, Sennacherib, king of the Assyrians, came and entered into Juda, and besieged the fenced cities, desiring to take them.

2 And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem,

3 He took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind,

4 He gathered together a very great multitude, and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water.

5 He built up, also, with great diligence, all the wall that had been broken down, and built towers upon it, and another wall without: and he repaired Mello, in the city of David, and made all sorts of arms and shields:

6 And he appointed captains of the soldiers of the army: and he called them all together in the street of the gate of the city, and spoke to their heart, saying:

7 Behave like men, and take courage: be not afraid, nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him.

8 For with him is an arm of flesh: with us the Lord, our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias, king of Juda.

9 After this, Sennacherib, king of the Assyrians, sent his servants to Jerusalem (for he, with all his army, was besieging Lachis,) to Ezechias, king of Juda, and to all the people that were in the city, saying:

10 Thus saith Sennacherib, king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem?

11 Doth not Ezechias deceive you, to give you up to die, by hunger and thirst, affirming, that the Lord, your God, shall deliver you from the hand of the king of the Assyrians?

12 Is it not this same Ezechias, that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense?

13 Know you not what I and my fathers have done to all the people of the lands? have the gods of any nations and lands been able to deliver their country out of my hand?

14 Who is there among all the gods of the nations, which my fathers have destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of this hand?

15 Therefore let not Ezechias deceive you, nor delude you with a vain persuasion, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

16 And many other things did his servants speak against the Lord God, and against Ezechias, his servant.

17 He wrote also letters full of blasphemy against the Lord, the God of Israel, and he spoke against him: As the gods of other nations could not deliver their people out of my hand, so neither can the God of Ezechias deliver his people out of this hand.

[a] A. M. 3291, A. C. 718. 4 Kings xviii. 13. Eccli. xlviii. 20. Isai. xxxvi. 1.

VER. 16. *Besides*, (*exceptis*. C.) not to mention. H. See Lev. xxiii. 38. Girls are included, v. 18. It is supposed (C.) that children were at the breast till they were three years old, and therefore no portion is assigned them before. Mariana.

VER. 17. *Upward*. Ezechias followed the regulation of David, rather than that of Moses, who deferred the service till the 25th or 30th year. Num. iv. 3. and viii. 24. 1 Par. xxiii. 24.

VER. 18. *To all*. Prot. "the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness." H.—All complied with their respective duties; the people, the distributors, and the priests. C.

VER. 19. *Aaron*. Heb. and Sept. add, "the priests." (M.) which is sufficiently understood.—*And in*. Heb. "of." H.

VER. 20. *God*. This is the highest praise that can be given to a prince; and, in effect, we read there was none like him. 4 K. xviii. 5. C.—Sept. omit *and truth*. Ezechias loved it, and sincerely desired to serve the Lord. H.

CHAP. XXXII. VER. 1. *Truth*, and sincere piety of the king, God was pleased to put him to trial; (T. M. D.) or, "after these things were established." Jun.—Sennacherib attacked Juda when Ezechias had been fifteen years on the throne, and till that time had paid the stipulated tribute. 4 K. xviii. 13. C.—He now probably refused to pay it any longer. Salien, A. 3319. M.

VER. 2. *Jerusalem*; as many cities had fallen. The king entered into an agreement with the Assyrian, who soon broke it.

VER. 3. *City*. The torrent Cedron afforded the only good supply of water. It was often dry, and was only three steps across, when full of melted snow or rain. The waters of Siloe and Gihon were collected in it. Yet it was no very difficult enterprise for the king to turn the stream, and introduce the waters through the rock into a large reservoir, in the city, by the canal, which is mentioned 2 Esd. ii. 14. Eccli. xlviii. 19. The besieged were more frequently deprived of water. Judith vii. 6. Babylon was taken by Semiramis, Cyrus, and Alexander, after they had turned aside the waters of the Euphrates; and Cæsar obliged the town of Cahors to surrender, by intercepting the springs. Frontin. iii. 7. C.

VER. 4. *Land*, Cedron, on the east; (C. M.) or it may be the Gihon, which supplies Siloe, v. 30. T.

VER. 5. *Without*, of less strength.—*Mello*, the palace, which was strongly situated, and Ezechias added fresh fortifications. 2 K. v. 9.—*Arms*. Heb. "darts."

VER. 6. *Gate*, where there was a room for assemblies. 2 K. xviii. 24. C.—*Heart*, in the most affectionate and pathetic manner. H.

VER. 7. *More*: God and his angels, from whom he expected relief, and was not disappointed. 4 K. vi. 16. and xix. 35. C.

VER. 9. *Lachis*, whence he sent Rabsaces. Other blasphemous letters were dispatched from Lobna, (v. 17) when Sennacherib was forced to go to meet Tharaca. 4 K. xix. 9.

VER. 12. *His altars*. Rabsaces was ignorant of the law, and upbraids the king for a commendable action. C.—Thus our adversaries foolishly blame us for keeping holy days and abstinence. H.

VER. 17. *He* (Sennacherib) *wrote*, when he was going towards Egypt. Both

18 Moreover, he cried out with a loud voice, in the Jews' tongue, to the people that sat on the walls of Jerusalem, that he might frighten them, and take the city.

19 And he spoke against the God of Jerusalem, as against the gods of the people of the earth, the works of the hands of men.

20 And Ezechias, the king, and Isaias, the prophet, the son of Amos, prayed against this blasphemy, and cried out to heaven.

21 [a] And the Lord sent an angel, who cut off all the stout men, and the warriors, and the captains of the army of the king of the Assyrians: and he returned with disgrace into his own country. And when he was come into the house of his god, his sons that came out of his bowels, slew him with the sword.

22 And the Lord saved Ezechias, and the inhabitants of Jerusalem, out of the hand of Sennacherib, king of the Assyrians, and out of the hand of all, and gave them rest on every side.

23 Many, also, brought victims, and sacrifices to the Lord, to Jerusalem, and presents to Ezechias, king of Juda: and he was magnified thenceforth in the sight of all nations.

24 [b] In those days Ezechias was sick, even to death, and he prayed to the Lord: and he heard him, and gave him a sign.

25 But he did not render again according to the benefits which he had received, for his heart was lifted up: and wrath was enkindled against him, and against Juda, and Jerusalem.

26 And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem: and, therefore, the wrath of the Lord came not upon them in the days of Ezechias.

27 And Ezechias was rich, and very glorious, and he gathered himself great treasures of silver, and of gold, and of precious stones, of spices, and of arms of all kinds, and of vessels of great price.

28 Storehouses also, of corn, of wine, and of oil, and stalls for all beasts, and folds for cattle.

29 And he built himself cities: for he had flocks of sheep, and herds without number; for the Lord had given him very much substance.

30 This same Ezechias was he that stopped the upper source of the waters of Gihon, and turned them away underneath toward the west of the city of David: in all his works he did prosperously what he would.

31 But yet in the embassy of the princes of Babylon, that were sent to him, to enquire of the wonder that had happened upon the earth, God left him that he might be tempted, and all things might be made known that were in his heart.

32 Now the rest of the acts of Ezechias, and of his mercies, are written in the Book of the kings of Juda and Israel.

33 And Ezechias slept with his fathers, [c] and they buried him above the sepulchres of the sons of David: and all Juda, and all the inhabitants of Jerusalem, celebrated his funeral: and Manasses, his son, reigned in his stead.

CHAP. XXXIII.

Manasses, for his manifold wickedness, is led captive to Babylon: he repenteth, and is restored to his kingdom, and destroyeth idolatry: his successor, Amon, is slain by his servants.

MANASSES [d] was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 And he did evil before the Lord, according to all the abominations of the nations, which the Lord cast out before the children of Israel:

3 And he turned, and built again the high places which Ezechias, his father, had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them.

4 He built, also, altars in the house of the Lord, whereof the Lord had said: [e] In Jerusalem shall my name be for ever.

5 And he built them for all the host of heaven, in the two courts of the house of the Lord.

6 And he made his sons to pass through the fire, in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger.

7 [f] He set also a graven, and a molten statue in the house of God, of which God had said to David, and to Solomon, his son: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments, by the hand of Moses.

[a] Tobias i. 21.—[b] 4 Kings xx. 1. Isai. xxxviii. 1. A. M. 3291, A. C. 713.—[c] A. M. 3306, A. C. 698.—[d] A. M. 3306. 4 Kings xxi. 1.—[e] 2 Kings vii. 7—[f] 3 Kings viii. 17.

master and servant employed the same fallacious argument; as if the true God and idols were all upon a level, and as if past success were a sure proof of future victories, v. 19. H.

VER. 21. *Army.* Heb. "camp."—*Disgrace.* The Jews pretend that he was deprived of his beard and hair, (S. Jer. Trad.) misapplying the text of Isai. vii. 20. C.—*Sword,* to prevent their being offered as victims, to appease the idol and the people. R. Solomon. Lyran.—This happened some months after the king's return to Ninive, when he had cruelly oppressed the captive Jews and Tobias, i. 24. T.

VER. 23. *Many;* probably strangers. 3 K. viii. 41.

VER. 24. *Sign.* See 4 K. xx.

VER. 25. *Up,* by riches, and the splendid embassy from Babylon. C.—Prosperity is more dangerous than adversity. W.—Few are able to bear good fortune with moderation. H.

VER. 27. *Arms.* Heb. "shields." Sept. "arsenals."

VER. 30. *Underneath* the walls of the city, making them run westward. C. xxxiii. 14.

VER. 31. *Wonder,* at the defeat of Sennacherib; (Grot. D.) or rather the retrogradation of the sun, as the Chaldees studied astronomy with diligence. M. T. C.—*Left him,* in punishment of his vanity. H.—*Heart.* How feeble is man when destitute of the divine assistance! M.—God permitted, therefore, the king to be tempted, (C.) that he might know himself, and that others might have a true idea of him. D.

VER. 33. *Above,* for distinction's sake: (C.) *meriti prærogativâ.* S. Jer. Trad. M.—The cell was either higher than the rest, or a sort of pyramid was erected over the tomb of Ezechias. C.

CHAP. XXXIII. VER. 3. *The host of heaven.* The sun, moon, and stars, (Ch.) in imitation of the Phœnicians and ancient Chanaanites.

VER. 5. *Courts* of the Gentiles and of Israel, (M.) though afterwards he also placed idols even in the court of the priests, v. 7. Salien, A. 3340.—But we find no express mention of the court of the Gentiles, till after the captivity; (C.) so that the two courts mean those of the priests and of Israel. Villalpand, Sa. &c.

VER. 6. *Valley.* Heb. Ge-ben-hinnom, "the vale of the son of Ennom," (H.) a Jebusite, who had formerly possessed that part of the valley of Cedron. M.—Syr. writes *Gena,* whence comes *γεεννα* a place at the foot of Moria, and the sink of the city. A constant fire was kept up to burn dead bodies. Kimchi. D.

VER. 7. *Graven.* Prot. "a carved image (the idol which he had made) in," &c. It seems to have been sacred to the grove, (H.) or a representation of Astarte, 4 K. xxi. 7. The ark was taken away, (C. xxv. 3.) to make place for this impure deity, which had four (S. Basil) or five faces, (Euseb. Salien) that people might adore it on all sides.

9 So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

10 And the Lord spoke to him, and to his people, and they would not hearken.

11 Therefore, he brought upon them the captains of the army of the king of the Assyrians: and they took Manasses, and carried him, bound with chains and fetters, to Babylon.

12 And after that he was in distress, he prayed to the Lord, his God: and did penance exceedingly before the God of his fathers.

13 And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem, into his kingdom; and Manasses knew that the Lord was God.

14 After this he built a wall without the city of David, on the west side of Gihon, in the valley, from the entering in of the fish-gate round about to Ophel, and raised it up to a great height: and he appointed captains of the army in all the fenced cities of Juda:

15 And he took away the strange gods, and the idol, out of the house of the Lord: the altars also, which he had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city.

16 And he repaired the altar of the Lord, and sacrificed upon it victims, and peace-offerings, and praise: and he commanded Juda to serve the Lord, the God of Israel.

17 Nevertheless, the people still sacrificed in the high places to the Lord, their God.

18 But the rest of the acts of Manasses, and his prayer to his God: and the words of the seers, that spoke to him in the name of the Lord, the God of Israel, are contained in the words of the kings of Israel.

19 His prayer also, and his being heard, and all his sins, and contempt, and places wherein he built high places, and set up groves, and statues, before he did penance, are written in the words of Hozai.

20 And Manasses slept [a] with his fathers, and they buried him in his house: and his son, Amon, reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

22 And he did evil in the sight of the Lord, as Manasses, his father, had done: and he sacrificed to all the idols which Manasses, his father, had made, and served them.

23 And he did not humble himself before the Lord, as Manasses, his father, had humbled himself, but committed far greater sins.

24 And his servants conspired against him, and slew him in his own house.

25 But the rest of the multitude of the people slew them that had killed Amon, and made Josias, his son, king in his stead.

CHAP. XXXIV.

Josias destroyeth idolatry, repaireth the temple, and reneweth the covenant between God and the people.

JOSIAS [b] was eight years old when he began to reign, and reigned one and thirty years in Jerusalem.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David, his father: he declined not either to the right hand, or to the left.

3 And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father, David: and in the twelfth year after he began to reign, he cleansed Juda and Jerusalem from the high places, and the groves, and the idols, and the graven things.

4 And they broke down before him the altars of Baalim, and demolished the idols that had been set upon them: and he cut down the groves and the graven things, and broke them in pieces: and strewed

[a] A. M. 3361, A. C. 643.

[b] 4 Kings xxii. 1. A. M. 3363, A. C. 641.

VER. 9. *Seduced.* Using the arts of seduction, as well as open force. Heb. "Manasses made Juda . . err," 4 K. xxi. 16. There is a fund of malice in the human heart, which easily prevails on people to yield, on such occasions, if the grace of God do not support them. Yet, as they are not still without a sense of duty and religion, many will readily comply with the invitations of a pious king, when he earnestly endeavours to reform his people. But these conversions too frequently prove false and unstable. C. xxix. 36. H.

VER. 10. *Spoke*, by his prophets. 4 K.

VER. 11. *Captains;* probably Tharthan. A. 3328. About five years before, Asarhaddon had made himself master of Babylon, to which place the captive king was brought, in the 22d year of his reign. 4 K. xx. 10, &c. Isai. xxii.—*And carried.* Heb. "among the thorns, and bound him with fetters (Prot.) of brass;" (Jun. &c.) or, "they took Manasses with a hook," insidiously. He might have retired to some desert place, as the Israelites did, to avoid the fury of the Philistines. 1 K. xiii. 6. C.—*Chains.* Vatable says, "two." M.

VER. 12. *Distress.* "When he had been conducted to Babylon, and cast into a brazen vessel full of holes, over a fire, he called upon all the names of the idols, which he was accustomed to adore; and, as he was not heard, nor set free by them, he recollected what he had often heard repeated by his father: When thou shalt call upon me in tribulation, and shalt be converted, I will hear thee graciously; as it is written in Deut. (see C. iv. 29. H.) and his prayer was thus heard by the Lord, and he was delivered and brought back to his kingdom, like Habacuc." S. Jer. Trad.—The author of the imperfect work on S. Matthew, (among the works of S. Chrys. hom. 1. H.) says, that Manasses was barely allowed as much barley bread, and water mixed with vinegar, as would keep him alive. Whereupon, remembering the Lord, he had recourse to his clemency, and a miraculous flame surrounded him, and dissolving his chains, set him at liberty. Saos-duchin, the successor of Azarhaddon, probably restored him to his throne, some years after his captivity, or perhaps that very year, so that his repentance continued thirty-three years. C.—*Prayed*, a proof of the efficacy of sincere repentance. W.

VER. 14. *Without*, including what is styled the *second* city; (4 K. xxii. 14,) or he perfected the works begun by his father, or repaired the wall which the Assyrians had thrown down, though we read not of their taking the city. C.—*Fish-gate . . to Ophel*, from the north-eastern corner, to the place opposite to the eastern gate of the temple. C. xxvii. 3. M.—The fish-gate led towards Joppe, whence the city was supplied with fish. S. Jer. Trad.—It was also called David's gate, because it stood near his city. By it, the Chaldees afterwards rushed in. Soph. i. 10. T.

VER. 16. *And praise.* Prot. "thanks-offerings." Sept. "a victim of salvation and praise." H.—The sacrifice might be accompanied with canticles.—Ps xxvi. 6, &c. C.

VER. 17. *God.* Heb. adds, "only," and not to idols. H.—This worship was not superstitious, but it was illegal; and it is a misfortune, that Manasses had not as much influence to guide the people in virtue, as he had formerly, to induce them to follow his example in idolatry. C.—He could not prevail upon them to destroy the high places. M.

VER. 18. *Prayer*, which is not extant in Heb. but in Greek and Latin. As yet it is neither received for canonical, nor rejected by the Church. W.—*Israel.* That kingdom had been overturned in the sixth year of Ezechias. There was now no need of distinguishing the kings of Juda from those of Israel. The former seemed to have claimed authority over the whole country. 4 K. xiii. 19. H.

VER. 19. *Contempt.* Heb. "prevarication." Sept. "apostacy." M.—*Chozai* means "seera." Sept. Prot. H.—But it more probably signifies some particular prophet, (C.) Isaias, (S. Jer. Trad.) "Hanan," (Syr.) or "Saphan." Arab. version. C.—This work, less than the book of the kings of Israel, is now lost. M.

VER. 20. *House*, in his own gardens, and not with the other kings. Grot. C.

VER. 22. *Made*, though he had afterwards destroyed them. Amon endeavoured to restore their worship, (C.) adoring the same idols, and making other statues in their honour. D.

VER. 23. *Sins*, inasmuch as he died in his guilt. Prot. "but Amon trespassed more and more," (H.) following the former bad example of Manasses, Jer. xv. D.

VER. 25. *Them.* Heb. "all that had conspired against king Amon." H.

CHAP. XXXIV. VER. 3. *Boy;* 16 years old. D.—The kings of Juda were in their minority, till they had completed their 13th year. Grotius.—*Cleansed* Heb. and Sept. "in the twelfth year he began to purify," &c. H.—The work was not brought to perfection till six years afterwards, v. 8. C. T.

VER. 4. *Idols.* Heb. *chammanim*, (H.) "statues of the sun." The term often denotes those open enclosures, where sacred fire was kept in honour of the sun. C.—Sept. "the heights above them." Syr. "he destroyed the altars, idols, tigers,

the fragments upon the graves of them that had sacrificed to them.

5 And he burnt the bones of the priests on the altars of the idols, and he cleansed Juda and Jerusalem.

6 And in the cities of Manasses, and of Ephraim, and of Simeon, even to Nephthali, he demolished all.

7 And when he had destroyed the altars, and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of Israel, he returned to Jerusalem.

8 Now, in the eighteenth year [a] of his reign, when he had cleansed the land, and the temple of the Lord, he sent Saphan, the son of Eselias, and Maasias, the governor of the city, and Joha, the son of Joachaz, the recorder, to repair the house of the Lord, his God.

9 And they came to Helcias, the high priest: and received of him the money which had been brought into the house of the Lord, and which the Levites and porters had gathered together from Manasses, and Ephraim, and all the remnant of Israel, and from all Juda, and Benjamin, and the inhabitants of Jerusalem.

10 Which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak.

11 But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of Juda had destroyed.

12 And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias, of the sons of Merari, Zacharias and Mosollam, of the sons of Caath, who hastened the work: all Levites, skilful to play on instruments.

13 But over them that carried burdens for divers uses, were scribes, and masters of the number of the Levites, and porters.

14 Now when they carried out the money that had been brought into the temple of the Lord, Helcias, the priest, found the book of the law of the Lord, by the hand of Moses.

15 And he said to Saphan, the scribe: I have found the book of the law in the house of the Lord: and he delivered it to him.

16 But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servant, is accomplished.

17 They have gathered together the silver that was found in the house of the Lord: and it is given to the overseers of the artificers, and of the workmen, for divers works.

18 Moreover, Helcias, the priest, gave me this book And he read it before the king.

19 And when he had heard the words of the law, he rent his garments:

20 And he commanded Helcias, and Ahicam, the son of Saphan, and Abdon, the son of Micha, and Saphan, the scribe, and Asaa, the king's servant, saying:

21 Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book, which is found: for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

22 And Helcias, and they that were sent with him by the king, went to Olda, the prophetess, the wife of Sellum, the son of Thecuath, the son of Hasra, keeper of the wardrobe: who dwelt in Jerusalem, in the second part: and they spoke to her the words above-mentioned.

23 And she answered them: Thus saith the Lord, the God of Israel: Tell the man that sent you to me:

24 Thus saith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses that are written in this book, which they read before the king of Juda.

25 Because they have forsaken me, and have sacrificed to strange gods, to provoke me to wrath with all the works of their hands; therefore my wrath shall fall upon this place, and shall not be quenched.

26 But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord, the God of Israel: Because thou hast heard the words of this book,

27 And thy heart was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord.

28 For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the evil that I will bring upon this place, and the inhabitants thereof. [b] They, therefore, reported to the king all that she had said.

29 And he called together all the ancients of Juda and Jerusalem,

30 And went up to the house of the Lord, and all

[a] A. M. 3380, A. C. 624.

[b] 4 Kings xxiii. 1.

and temples, (5) the bracelets, little bells, and all the trees which had been consecrated to idols." Arab. "the altars, idols, and leopards."

VER. 5. *Priests*, whom he slew *upon the altars*, 4 K. xxiii.

VER. 6. *He.* Heb. "with their swords, (C. Prot. mattocks) round about;" (H.) or, "and in their deserts," the inhabitants being removed. Sept. "in their places around." Syr. and Arab. "in their public places." All the interpreters have read differently from what we find in Heb. at present. Some may wonder that Josias should act thus, out of his own dominions. But the few Israelites who were left, had placed themselves under his protection; and as he made no ravages, and the Cuthites did not adopt the former superstitious practices of the country, they were not concerned to see the altars destroyed; nor were the kings of Assyria informed of, or interested to stop, these proceedings. C.—Josias followed the directions of the priests and prophets; (M.) and many believe that the Assyrian monarch had given these territories to him, to hold, as his vassal; (T.) or God restored them to the lawful king, (v. 9) having promised all those countries to the family of David, for the express purpose of keeping up his own worship among his chosen people, and for exterminating idolatry. H.

VER. 8. *Eselias*, or Assia. This man is alone mentioned, 4 K. xxii. 3. C.

VER. 11. *Houses*, or apartments of the temple, which were gone to decay. H.

VER. 12. *Of music* is expressed in Heb. and Sept. H.—These Levites were chosen, because they were not so constantly employed in the temple, (C.) and they were not hired barely to inspect the works, and hence the expense was diminished.

VER. 13. *Masters:* lit. "master porters." Prot. "officers and porters;" all Levites. H.—Jahath, &c. directed them that carried burdens, (C.) as the Heb. intimates; and in general, all the officers were chosen from the same tribe. H.

VER. 17. *Together:* lit. "melted down," as the Heb. and Sept. signify. Coin was not yet used. C.—But the pieces of money, of whatever description, were collected. H.

VER. 22. *Hasra.* Olda's husband's grandfather is styled *Araas*, 4 K. xxii. H.—*Second* part of the city, near the temple, or near the second gate, or between the two walls. D

VER. 28. *Peace.* The country enjoyed peace, as Pharao was gone; (M.) and Josias did not witness the evils here denounced. T.—This was a blessing. W.

the men of Juda, and the inhabitants of Jerusalem, the priests, and the Levites, and all the people, from the least to the greatest. And the king read in their hearing in the house of the Lord, all the words of the book.

31 And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications, with all his heart, and with all his soul, and to do the things that were written in that book which he had read.

32 And he adjured all that were found in Jerusalem, and Benjamin, to do the same: and the inhabitants of Jerusalem did according to the covenant of the Lord, the God of their fathers.

33 And Josias took away all the abominations out of all the countries of the children of Israel: and made all that were left in Israel, to serve the Lord, their God. As long as he lived, they departed not from the Lord, the God of their fathers.

CHAP. XXXV.

Josias celebrateth a most solemn Pasch. He is slain by the king of Egypt.

AND [a] Josias kept a Phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

2 And he set the priests in their offices, and exhorted them to minister in the house of the Lord.

3 And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon, the son of David, king of Israel, built: for you shall carry it no more: but minister now to the Lord, your God, and to his people, Israel.

4 And prepare yourselves by your houses, and families, according to your courses, as David, king of Israel, commanded, and Solomon, his son, hath written.

5 And serve ye in the sanctuary by the families and companies of Levi,

6 And being sanctified, kill the Phase, and prepare your brethren, that they may do according to the words which the Lord hath spoken by the hand of Moses.

7 And Josias gave to all the people that were found there in the solemnity of the Phase, of lambs, and of kids, of the flocks, and of other small cattle, thirty thousand, and of oxen, three thousand: all these were of the king's substance.

8 And his princes willingly offered what they had vowed, both to the people, and to the priests and the Levites. Moreover, Helcias, and Zacharias, and Jahiel, rulers of the house of the Lord, gave to the priests to keep the Phase, two thousand six hundred small cattle, and three hundred oxen.

9 And Chonenias, and Semeias, and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad, princes of the Levites, gave to the rest of the Levites to celebrate the Phase, five thousand small cattle, and five hundred oxen.

10 And the ministry was prepared, and the priests stood in their office: the Levites, also, in *their* companies, according to the king's commandment.

11 And the Phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts:

12 And they separated them to give them by the houses and families of every one, and to be offered to the Lord, as it is written in the book of Moses; and with the oxen they did in like manner.

13 And they roasted the Phase with fire, according to that which is written in the law: but the victims of peace-offerings they boiled in cauldrons, and kettles, and pots, and they distributed them speedily among all the people.

14 And afterwards they made ready for themselves, and for the priests: for the priests were busied in offering of holocausts and the fat until night: wherefore the Levites prepared for themselves, and for the priests, the sons of Aaron, last.

15 And the singers, the sons of Asaph, stood in their order, according to the commandment of David, and Asaph, and Heman, and Idithun, the prophets of the king: and the porters kept guard at every gate, so as not to depart one moment from their service: and, therefore, their brethren, the Levites, prepared meats for them.

16 So all the service of the Lord was duly accomplished that day, both in keeping the Phase, and offering holocausts upon the altar of the Lord, according to the commandment of king Josias.

17 And the children of Israel that were found there, kept the Phase at that time, and the feast of unleavened bread seven days.

18 There was no Phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the kings of Israel keep such a Phase as Josias kept, with the priests, and the Levites, and all Juda, and Israel that were found, and the inhabitants of Jerusalem.

[a] A. M. 3381. 4 Kings xxiii. 21.

VER. 33. *In Israel,* who had fled into his dominions. See v. 6. C.—*They.* Sept. "he," &c. Josias worshipped God with all his heart: but all Israel paid him, at least, an external adoration. H.

CHAP. XXXV. VER. 3. *By whose.* Sept. "the powerful in Israel, that they might be sanctified to the Lord; and they put," &c. Heb. "who instructed all Israel, the holy *people* of the Lord: Put," &c. H.—*No more.* Heb. adds, "upon your shoulders;" (H.) whence it is inferred, that it had been carried about the cities of Juda, under the impious kings, who would not suffer it in the temple. C.—Some believe that it was kept in the house of Sellum, the uncle of Jerémias, and husband of Olda. S. Jer. Trad. T.

VER. 5. *Families.* Heb. adds, "according to the divisions of the families of the fathers of your brethren, the people, (H. or laics. C.) and the division of the families of the Levites." All were placed, with great order, in the temple.

VER. 6. *Which.* Heb. "of the Lord, by the hand of Moses," which ordinances he has written down. M.

VER. 7. *In.* Heb. "for the Passover-offerings, from the flock, lambs and kids, in number 30,000." *Et reliqui pecoris,* is not expressed. H.—The small cattle might be intended for other sacrifices. M.

VER. 8. *Offered.* Heb. "gave to the people." H.—*Rulers:* the first alone was high priest. C.—*Small cattle:* lit. "cattle of different sorts;" *commixtim.* Prot. supply, "small cattle," which is not now in Heb. H.—Syr. and Arab. have, "sheep;" but we had best follow (C.) the Sept. "sheep, both lambs and kids." Either would suffice. Ex. xii. 5.

VER. 9. *Cattle.* Prot. again supply these words. Sept. have, "sheep." H.

VER. 11. *Blood* is expressed in the Sept. and understood in Heb. H.—*With.* Heb. and Sept. "from their hands;" (H.) receiving it from the offerers, who might slay their own victims, (C.) unless they were unclean, (C.) xxx. 17. H.—*Holocausts.* Heb. and Sept. speak of the paschal lambs. H.—Holocausts were regularly to be flayed by priests. Lev. i. 6. The hurry of the solemnity, (C.) and necessity, here excused the Levites, (M.) if we understand proper holocausts. H.

VER. 12. *Separated.* Sept. "prepared the holocaust to give; having taken notice to whom the victims belonged, before they took off the skin, (M.) or rather, separating these from the other peace-offerings. Tournemine.

VER. 13. *Victims.* Heb. and Sept. "but the holy *offerings* they boiled." See Ex. xii. 9. H.

VER. 15. *Prophets.* Heb. "seer." But Sept. &c. read in the plural. These were "prophets of the king," (H.) or masters of music. C.—Vulg. might insinuate that these three gave orders, as well as David. But they were in office under him, as people of the same name were, probably, under Josias. H.

VER. 18. *As Josias kept.* He displayed greater liberality (E. See 4 K. xxiii 20.) and devotion; and the festival had also been neglected for some time. W

19 In the eighteenth year of the reign of Josias was this Phase celebrated.

20 [a] After that Josias had repaired the temple, Nechao, king of Egypt, came up to fight in Charcamis, by the Euphrates: and Josias went out to meet him.

21 But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste: forbear to do against God, who is with me, lest he kill thee.

22 Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao, from the mouth of God, [b] but went to fight in the field of Mageddo.

23 And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

24 And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him;

25 Particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like a law in Israel: Behold it is found written in the Lamentations.

26 Now the rest of the acts of Josias, and of his mercies, according to what was commanded by the law of the Lord;

27 And his works, first and last, are written in the Book of the kings of Juda and Israel.

CHAP. XXXVI.

The reigns of Joachaz, Joakim, Joachin, and Sedecias: the captivity of Babylon released at length by Cyrus.

THEN [c] the people of the land took Joachaz, the son of Josias, and made him king instead of his father in Jerusalem.

2 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt came to Jerusalem, and deposed him, and condemned the land, in a hundred talents of silver, and a talent of gold.

4 And he made [d] Eliakim, his brother, king in his stead, over Juda and Jerusalem: and he turned his name to Joakim: but he took Joachaz with him, and carried him away into Egypt.

5 Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord, his God.

6 Against him came up Nabuchodonosor, king of the Chaldeans, and led him bound in chains into Babylon.

7 And he carried also thither the vessels of the Lord, and put them in his temple.

8 But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the Book of the kings of Juda and Israel. And Joachin, his son, reigned in his stead.

9 Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

10 And at the return of the year, king Nabuchodonosor sent, and brought him to Babylon, carrying away, at the same time, the most precious vessels of the house of the Lord: [e] and he made Sedecias, his uncle, king over Juda and Jerusalem.

11 Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem.

12 And he did evil in the eyes of the Lord, his God, and did not reverence the face of Jeremias, the prophet, speaking to him from the mouth of the Lord.

13 He also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord, the God of Israel.

14 Moreover, all the chief of the priests, and the people, wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

15 And the Lord, the God of their fathers, sent to them, by the hand of his messengers, rising early, and

[a] 4 Kings xxiii. 29. A. M. 3394, A. C. 610.—[b] Zach. xii. 11.—[c] A. M. 3394, A. C. 610.

[d] 4 Kings xxiii. 30.—[e] Mat. i. 11.—[e] 4 Kings xxiv. 1. Jer. xxxvii. 1.—[f] A. M. 3405, A. C. 599.

VER. 20. *Charcamis* belonged to the Assyrian monarch, (Isai. x. 9.) who subdued the empire of Babylon. C. xxxiii. 11.

VER. 21. *With me.* Grotius thinks that Jeremias had given the order; and the author of Heb. Traditions, supposes that he forbade Josias to oppose Pharao, who, it seems, was assured of victory. C.—But this is uncertain; and Josias might justly suspect that the king of Egypt spoke without authority. H.—The augurs of the latter might declare the truth, (M.) though they could not dive into futurity. H.—Herodotus (i.) informs us, that Nechos fought against the Syrians, (or Israelites) in Magdelum, and took Cadythis, a city as large as Sardis, of Lydia; probably Jerusalem, (D.) or Cades. C.

VER. 22. *Prepared.* Heb. "disguised himself," like Achab; (C.) or set his army in array. Sept. "he was bent on fighting him." H.—He supposed that Pharao intended to invade his dominions, and God would withdraw him from the world. W.

VER. 24. *After the manner of kings,* is not in Heb. &c. H.—Curtius (iv.) informs us, that the Persian monarch had always a horse behind his chariot, to be ready in case of any accident.

VER. 25. *Lamentations.* Some think that we have them in the Bible. Josephus, &c.—Others believe that they are lost. Salien, A. 3425.—*Law,* on the anniversary; (M.) or when any calamity occurs, the lamentations of Jeremias are used. T.—There were collections of such poems, as well as of canticles, for victory and marriages. C.

VER. 27. *Israel* is placed first in Heb. and Sept. H.—The kings of Juda assumed the title, as the kingdom had been subverted above a century; and the wretched remains of Israel had retreated into the territories, (C.) or acknowledged their dominion. H.

CHAP. XXXVI. VER. 3. *Him.* Joachaz had attempted to defend himself, and had been conducted prisoner to Reblatha. 4 K. xxiii. 33. Ezec. xix. 4. He was now deposed in form, and a tribute laid upon the people. C.

VER. 4. *Brother.* From the time of David, the son had always succeeded his father. W.

VER. 6. *Babylon,* but sent him back soon after; (T.) unless he altered his first design, (D.) and slew him disgracefully at Jerusalem. Lyran. E. C. 4 K. xxiii. 5.—He allowed him to reign as a vassal other three years, but took Daniel, &c. captives. The seventy years of Jeremias, (xxv. 11.) are to be dated from this event. A. 3402. Usher.

VER. 7. *The vessels.* Heb. and Sept. "a part of the vessels;" probably the *most precious,* (v. 10) breaking the rest in pieces, as he left none behind, v. 18. —*Temple* of his God. Dan. i. 2.

VER. 8. *In him.* The Jews explain this of the diabolical characters forbidden, Lev. xix. 28. Carthusian. R. Sal. &c.—But it may simply denote the hidden sins of the king, which God will bring to light, or his rebellious conduct. Amama. Gen. xliv. 16. C.

VER. 9. *Eight years old.* He was associated by his father to the kingdom, when he was but eight years old; but after his father's death, when he reigned alone, he was eighteen years old. 4 K. xxiv. 8. Ch.—He only enjoyed the throne three months and ten days. T.—We must however observe, (H.) that the Alex. Sept. the Syr. and Arab. read here, eighteen. C.—"It is, in my opinion, a pity that the translators have not mended such apparent errata of the scribe of the present Heb. out of 2 K. xxiv. 8, or out of Sept. or out of common sense." Wall. Kennicott.—These eight years may be dated from the captivity, and not from the king's birth. Usher. D.

VER. 10. *Year,* in spring, when kings go out to war. C.—*Uncle.* Sept. "brother of his father," which comes to the same sense, and was certainly the case. Heb. "his brother." Abraham indeed gives the title to his nephew Gen. xiii. 8. C.

VER. 13. *By God,* to be faithful. T.—This enhances his crime. C.

VER. 15. *Early.* Prot. "betimes, and sending: because," &c. H.—Like a good

daily admonishing them: because he spared his people and his dwelling-place.

16 But they mocked the messengers of God, and despised his works, and misused the prophets, until the wrath of the Lord arose against his people, and there was no remedy.

17 For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary; he had no compassion on young man, or maiden, old man, or even him that stooped for age; but he delivered them all into his hands.

18 And all the vessels of the house of the Lord, great and small, and the treasures of the temple, and of the king, and of the princes, he carried away to Babylon.

19 And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and whatsoever was precious they destroyed.

20 Whosoever escaped the sword, was led into Babylon, and there served the king and his sons, till the reign of the king of Persia.

21 That the word of the Lord, by the mouth of Jeremias, might be fulfilled, and the land might keep her sabbaths: for all the days of the desolation, she kept a sabbath, till the seventy years were expired.

22 [a] But in the first year [b] of Cyrus, king of the Persians, to fulfil the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus, king of the Persians: who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

23 Thus saith Cyrus, king of the Persians: All the kingdoms of the earth hath the Lord, the God of heaven, given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea: who is there among you of all his people? The Lord, his God, be with him, and let him go up.

[a] Esdras i. 1. and vi. 3. Jerem. xxv. 12. and xxix. 10.—[b] A. M. 3468, A. C. 536.

master, God (T.) sent his servants to work at day-break, (H.) omitting nothing to induce them to return to him, that he might not be forced to punish them with severity. C.

VER. 16. *Remedy.* All attempts to convert them proved in vain; (T.) and God, perceiving that they even despised his calls, became inexorable. C.

VER. 18. *Vessels.* Only a few remained, to be restored by Cyrus, v. 19. C.

VER. 20. *Sons;* Evilmerodac and Baltassar.—*Persia;* Cyrus, who subdued the country.

VER. 21. *Sabbaths,* every seventh year. Lev. xxv. 2. and xxvi. 43. Jer. xxv. 11. and xxix. 10.—*Expired:* not that the earth was quite neglected, all that time, from the third year of Joakim, A. M. 3398 till 3468. C.—But it was almost: particularly after the murder of Godolias, (M.) the public worship was at a stand, &c. H.—During this fifth age, the true religion subsisted invariable, not only in the kingdom of Juda, but also in that of Israel. See Worthington. H.

VER. 22. *First.* Cyrus had ruled over Persia from A. 3444. He was now emperor of the East. A. 3468. C.—These two verses are repeated by Esdras, which evinces that he was the author of this work also, (T.) adding them when he restored (W.) or revised (H.) the holy scriptures. W.

VER. 23. *The Lord,* (*Jehova.*) In Esdras we find *zehi,* "Let," *his God.* H.—*Up.* The sentence is completed in the following book, which makes it probable that these verses are here inserted improperly, by some transcriber. The book of Chronicles, though for many ages the last in the Heb. MSS. was, perhaps, once followed by Ezra, as in Camb. MS. 1. (Kennicott) and as it is now in the Prot. version, taken from the Heb. H.

THE FIRST BOOK OF ESDRAS.

THIS Book taketh its name from the writer, who was a holy priest and doctor of the law. He is called by the Hebrews *Ezra,* (Ch.) and was son, (T.) or rather, unless he lived above 150 years, a descendant of Saraias. 4 K. xxv. 18. It is thought that he returned first with Zorobabel; and again, at the head of other captives, in the seventh year of Artaxerxes Longimanus, with ample authority. Esdras spent the latter part of his life in exhorting the people, and in explaining to them the law of God. He appeared with great dignity at the dedication of the walls of Jerusalem. 2 Esd. xii. 26. 35. We have four books which bear his name. C.—This and the following book of Nehemias, originally made but one in Heb. (S. Jerom, &c.) as the transactions of both those great men are recorded. The third and fourth are not in Heb. nor received into the canon of the Holy Scriptures, though the Greek Church hold the third as canonical, and place it first; (W.) and Genebrard would assert that both ought to be received, as they were by several Fathers. But they contain many things which appear to be erroneous, and have been rejected by others of great authority, and particularly by S. Jerom. The third book seems to have been written very early, by some Hellenist Jew, who was desirous of embellishing the history of Zorobabel; and the fourth was probably composed by some person of the same nation, who had been converted to Christianity, before the end of the second century; and who injudiciously attempted to convert his brethren, by assuming the name of a man who was so much respected. Many things have been falsely attributed to Esdras, on the same account. It is said that he invented the Masora; restored the Scriptures, which had been lost; fixed the canon of twenty-two books; substituted the Chaldaic characters instead of the ancient Hebrew, Samaritan, or Phœnician. But though Esdras might sanction the latter, now become common, the characters might vary insensibly, (Bianconi. Kennicott, Dis. ii.) as those of other languages have done, (H.) and the sacred books never perished wholly; nor could the canon be determined in the time of Esdras. C.—As for the Masoretic observations and points, they are of too modern an invention. Elias Levita, Capel. Houbigant, &c.—What we know more positively of Esdras, is, (W.) that he was empowered by Artaxerxes to bring back the Jews, and that he acted with great zeal. H.—This book contains the transactions of 82 years, till A. 3550. The letter of Reum, and the king's answer, (C. iv. 7. till C. vi. 19. as well as C. vii. 12, 27.) are in Chaldee; the rest of the work is in Hebrew. C.—We may discover various mysteries concealed under the literal sense of this and the following book. S. Jer. ep. ad Paulin. W.—Esdras is supposed by this holy doctor, as well as by some of the Rabbins, &c. to have been the same person with the prophet Malachy; (Button) and several reasons seem to support this conjecture, though it must still remain very uncertain. C.—Some think that (H.) Esdras wrote only the four last chapters, and the author of Paral. the six preceding ones. D.—But it is most probable that he compiled both from authentic documents. H.—Some few additions may have been inserted since, by divine authority. 2 Esd. xii. 11, 22. T.

CHAP. I.

Cyrus, king of Persia, releaseth God's people from their captivity, with licence to return and build the temple in Jerusalem: and restoreth the holy vessels which Nabuchodonosor had taken from thence.

IN the first year [a] of Cyrus, king of the Persians, that the word of the Lord, by the mouth of Jeremias, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

2 Thus saith Cyrus, king of the Persians: The Lord, the God of heaven, hath given to me all the kingdoms

[a] A. M. 3468, A. C. 536. 2 Par. xxxvi. 22. Jerem. xxv. 12.

and xxix. 10. Isai. xliv. 28. and xlv. 1.

CHAP. I. VER. 1. *In.* Heb. "And (C.) or *But in,*" as 2 Par. xxxvi. 22. H.—Thus the historical works are connected. Spinosa infers, from this book being inserted after Daniel in the Heb. Bible, that the same author wrote both. But the order of the books in the Sept. and Vulg. is far more natural, (C.) and this has often varied in Heb. &c. Kennicott. See 2 Par. xxxvi. 23. H.—*First.* The design was only put in execution the following year. A. 3468.—*Cyrus*

of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

3 Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord, the God of Israel; he is the God that is in Jerusalem.

4 And let all the rest, in all places, wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

5 Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord, which was in Jerusalem.

6 And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord.

7 And king Cyrus brought forth the vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god.

8 Now Cyrus, king of Persia, brought them forth by the hand of Mithridates, the son of Gazabar, and numbered them to Sassabasar, the prince of Juda.

9 And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold,

10 Silver cups of a second sort, four hundred and ten: other vessels, a thousand.

11 All the vessels of gold and silver, five thousand four hundred. All these, Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem.

CHAP. II.

The number of them that returned to Judea: their oblations.

NOW [a] these are the children of the province, that went out of the captivity, which Nabuchodonosor, king of Babylon, had carried away to Babylon, and who returned to Jerusalem and Juda, every man to his city:

2 Who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana. The number of the men of the people of Israel:

[a] 2 Esdr. vii. 6.

(Heb. *coresh*, (H.) or Koresch) means "the sun," according to Ctesias and Plutarch. Josephus (xi. 1.) informs us that this prince became a friend to the Jews, in consequence of having seen the prediction of Isaias (xliv. 28. and xlv. 1.) fulfilled in his own person. He took Babylon, A. 3466, and established the Persian empire, which was subverted by Alexander C.—He had before ruled over Persia 27 years, and only reigned three as sole monarch at Babylon. T.—*The Lord;* every good motion, even in infidels, proceeds from him. D.—Cyrus was one of the best and greatest conquerors of antiquity. He was the son of Cambyses, by Mandane, princess of Media. Xenophon informs us that he died in his bed; (H.) and had been lately conquered. T.

VER. 2. *Earth*, which had belonged to the king of Babylon. H.—This may be an hyperbole, or an allusion to Isai. xlv. 1. M.—The dominions of Cyrus were very extensive, (Xenophon, Cyrop. i. and viii.) reaching from Ethiopia to the Euxine sea, &c. He acknowledges that he received all from the hand of God. Nabuchodonosor makes a similar confession of his supreme dominion; (Dan. ii. 47.) and the potentates of Egypt and of Rome, procured sacrifices to be offered to him. But what advantage did they derive from this sterile knowledge of his divinity? since they did not honour him accordingly, but wished to join his worship with that of idols; though the force of miracles and of reason must have convinced them that there is but one God. C.—*House*, or temple. Isai. xliv. 28.—*Judea.* So the Sept. read, but the Heb. has "Juda," all along. The whole country now began to be known by the former name. H.

VER. 3. *He is the God*, is placed within a parenthesis, by the Prot. But the pagans might suppose that God was attached to this city, like their idols; and the temple was not yet begun. H.

VER. 4. *Rest*, who do not please to return. The Jews went at different times, and under the different leaders, Zorobabel, Esdras, and Nehemias. Many did not return at all. Cyrus allows them full liberty. He permits money to be exported, particularly the half sicle, required Ex. xxx. 13, and all voluntary contributions for the temple. Grotius. C.—He also enjoins the prefects of the provinces, (v. 6, and C. iii. 7.) whom Josephus styles "the king's friends," to forward the work; and he even designed to perfect it at his own expence. C. vi. 4.

VER. 8. *Gazabar* means, "the treasurer." Heb. Syr. C. Prot. 3 Esd. ii. 10. H.—*Son* is not in Heb. &c. (M.) and must be omitted. T.—*Sassabasar.* This was another name for Zorobabel, (Ch.) given by the Chaldees, as they changed the name of Daniel into Baltassar. Euseb. Præp. Evan. xi. 3. T.—But others think that this was the Persian "governor (Junius) of Judea," (3 Esd.) as one resided at Jerusalem, till the days of Nehemias. 2 Esd. v. 14. It does not appear that Zorobabel was invested with this dignity, before the reign of Darius Hystaspes. Agg ii. 24. C.

VER. 9. *Knives.* Sept. &c. "changes" of garments. C.

VER. 10. *Sort.* Sept. and Syr. "double;" yet of less value. C.—As no first sort had been mentioned, and some Latin MSS. read 2410, agreeably to 3 Esd. ii. 12, and the truth, (Hallet) it may be inferred that "thousands were expressed anciently by single letters, with a dot . . over them." Afterwards, when numbers were expressed by words at length, the *o* being thus reduced to signify "two," was, of course, written *shnim;* but this word making nonsense with the following, has been since changed into *mishnim*, a word not very agreeable to the sense here, and which leaves the sum total, now specified in the Heb. text, very deficient for want of the 2000, thus omitted. Kennicott, Dis. ii.—Josephus has, "30 golden cups, 2400 of silver." H.

VER. 11. *Hundred.* Only 2499 are specified. 3 Esd. reads, 5469. Josephus (xi. 1.) differs from all, reading 5210; which shews that the copies have varied, and that the Heb. is incorrect. C.—The use of numeral letters might cause this confusion. H. Capel. iii. 20. 1?

CHAP. II. VER. 1. *Now.* This catalogue is given again, 2 Esd. vii. 6. and 3 Esd. v. 7. immediately (H.) after the long interpolated story (Kennicott) of the three guards, concerning the superior strength of wine, the king, women or the truth, in which Zorobabel gains the victory, in favour of the latter. H.—The rest of the book is taken from other inspired writings; (Sandford) and this story may be borrowed from Josephus: so that there is no reason for asserting, "that one whole book is now lost out of the sacred canon." Kennicott.—Yet this argument is by no means conclusive, as the Paral. consists of such supplements, &c. These three catalogues vary considerably, not only in the proper names, but also in the numbers, (H.) though they must have been the same originally, and still give the same total, 42,360. We cannot find that number at present, by above 8,400. In many cases, the disagreement consists of a single unit, hundred, &c. which may lead us to suspect that the Palmyrene, or the more ancient Sidonian notation, may have been adopted in some Heb. MSS. being used about the time of Christ. See Swinton's tables, (Phil. Trans. xlviii. and 1.) where the Sidonian coins express the units by small perpendicular strokes; and the Palmyrene inscriptions only admit four of these together, having an arbitrary mark for 5: "the hundreds and units after the tens, are expressed in both, in the same manner as the single units." Kennicott, 2 Diss.—Cordell (MS. note on this author) disapproves of this mode of correcting, and says that the females are included in the total sum, being 12,542, not recorded in the separate sums. But this number seems too small, as there are generally as many of that sex as of the other. H.—Some find the total 31,583, which leaves 10,777 wanting to complete 42,360, as these could not make out their genealogies, or were of the ten tribes. In this chapter only 29,818 are specified, whereas 2 Esd. vii. has 31,089; the latter reckons 1765 unnoticed by Esdras, who has 494 not specified in Nehemias. The difference, that seems to make a reconciliation impossible, is what makes these authors agree; for, if you add the surplus of each to the other, the same total, 31,583, will arise. Alting. ep. 59. This solution, though ingenious, is not solid or satisfactory. Rondet, t. v. p. 176.—De Vence rather thinks that the difference is to be laid to the charge of transcribers, or that some people enrolled themselves after the registers had been made up; so that they are only included in the general sum. H.—Some things may have been inserted from 2 Esd. though here out of place, (Grot.) as we find similar anachronisms, 1 Par. ix. 2, and perhaps Gen. xxxvi. 31. Nehemias may also have included those whom he brought back along with these; unless we allow that some one, by attempting to reconcile the two, has thrown all into confusion. It seems undeniable, that some additions have been made to the latter book. C. xii. 11. and 22. The list given 1 Par. ix. 4, comprises only those who came first from Babylon. C.—After this remark, it will hardly be requisite to specify all the variations of names and numbers. H.—"For what can be hence inferred, but that there are some arithmetical mistakes in Scripture, which no one denies?" Huet.—"Almost all who are conversant with ancient copies, agree in the decision of S. Jerom, as they cannot but perceive that some variations have crept in, particularly with respect to numbers and proper names." Walton.—*Province*, born in Chaldea, (M.) or rather belonging to Judea, which was now considered as a province of the empire, (C.) and paid tribute. C. iv. 13. 2 Esd. ix. 36. T.—In 3 Esd. we read, "These are they of Judea."—*Nabuchodonosor* had taken some of these; the rest were chiefly their descendants.—*Juda* now is used to denote Judea. H.

VER. 2. *Zorobabel* was the prince, *Josue* the high priest. C.—There are 12 mentioned in 2 and 3 Esd. But here the sixth Nahamani, or Enenion, is omitted. H.—They represented the 12 tribes, (Kennicott) and were chiefs. M.—It is wonderful that Esdras is not here mentioned, as well as Nehemias, who led a company after him, many of whom are here recorded. C.—They might come to take care of their patrimony, and return into Chaldea, like Mardochai, (T

3 The children of Pharos, two thousand one hundred seventy-two.
4 The children of Sephatia, three hundred seventy-two.
5 The children of Area, seven hundred seventy-five.
6 The children of Phahath Moab, of the children of Josue: Joab, two thousand eight hundred twelve.
7 The children of Elam, a thousand two hundred fifty-four.
8 The children of Zethua, nine hundred forty-five.
9 The children of Zachai, seven hundred sixty.
10 The children of Bani, six hundred forty-two.
11 The children of Bebai, six hundred twenty-three.
12 The children of Azgad, a thousand two hundred twenty-two.
13 The children of Adonicam, six hundred sixty-six.
14 The children of Beguai, two thousand fifty-six.
15 The children of Adin, four hundred fifty-four.
16 The children of Ather, who were of Ezechias, ninety-eight.
17 The children of Besai, three hundred and twenty-three.
18 The children of Jora, a hundred and twelve.
19 The children of Hasum, two hundred twenty-three.
20 The children of Gebbar, ninety-five.
21 The children of Bethlehem, a hundred twenty-three.
22 The men of Netupha, fifty-six.
23 The men of Anathoth, a hundred twenty-eight.
24 The children of Azmaveth, forty-two.
25 The children of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.
26 The children of Rama and Gabaa, six hundred twenty-one.
27 The men of Machmas, a hundred twenty-two.
28 The men of Bethel and Hai, two hundred twenty-three.
29 The children of Nebo, fifty-two.
30 The children of Megbis, a hundred fifty-six.
31 The children of the other Elam, a thousand two hundred fifty-four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, Hadid and Ono, seven hundred twenty-five.
34 The children of Jericho, three hundred forty-five.
35 The children of Senaa, three thousand six hundred thirty.
36 The priests: the children of Jadaia, of the house of Josue, nine hundred seventy-three.
37 The children of Emmer, a thousand fifty-two.
38 The children of Pheshur, a thousand two hundred forty-seven.
39 The children of Harim, a thousand and seventeen.
40 The Levites: The children of Josue, and of Cedmihel, the children of Odovia, seventy-four.
41 The singing men: The children of Asaph, a hundred twenty-eight.
42 The children of the porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.
43 The Nathinites: The children of Siha, the children of Hasupha, the children of Tabbaoth,
44 The children of Ceros, the children of Sia, the children of Phadon,
45 The children of Lebana, the children of Hagaba, the children of Accub,
46 The children of Hagab, the children of Semlai, the children of Hanan,
47 The children of Gaddel, the children of Gaher, the children of Raaia,
48 The children of Rasin, the children of Necoda, the children of Gazam,
49 The children of Aza, the children of Phasea, the children of Besee,
50 The children of Asena, the children of Munim, the children of Nephusim,
51 The children of Bacbuc, the children of Hacupha, the children of Harhur.
52 The children of Besluth, the children of Mahida, the children of Harsa,
53 The children of Bercos, the children of Sisara, the children of Thema,
54 The children of Nasia, the children of Hatipha.
55 The children of the servants of Solomon, the children of Sotai, the children of Sopheret, the children of Pharuda,
56 The children of Jala, the children of Dercon, the children of Geddel.
57 The children of Saphatia, the children of Hatil,

though it does not seem to be Esther's uncle. D.) and Nehemias, who is styled also *Athersatha*, v. 63. T.—*Baana.* 3 Esd. adds, "their leaders." H.

VER. 3. *Children.* When this term precedes the name of a man, it means his offspring; (v. 3. 20.) when placed before a city, it denotes the inhabitants, v. 21. 35. C.—The lay Israelites are placed here; then the Levitical tribe; (v. 36.) the Nathineans, &c. v. 43. It is very difficult to decide when the names designate places, and when persons. M.

VER. 5. *Seven.* 2 Esd. only 652. These arrived at Jerusalem; the rest altered their mind. Junius. C.—But 3 Esd. has 756: so that there is most probably a mistake somewhere. H.

VER. 6. *Moab.* This seems to be the name of a place, where the descendants of Josue and Joab might reside; (C. viii. 4. C.) or *Phahath* might have this title, on account of some victory, or residence in the country. His descendants, with those of Josue and Joab, were 2812, (T.) or 2818. 2 Esd. vii. 11. C. —*Josue.* Prot. "Jeshua *and* Joab." H.—Some translate Pahath, "the chief of" Moab, &c. D.—Grotius suspects that to v. 68 may be inserted from Nehemias.

VER. 13. *Six.* Other 60 returned afterwards with Esdras. H. C. viii. 13.

VER. 16. *Ather.* 3 Esd. Ator-Ezekios, 92: but 2 Esd. has *Ater, children of Hezecias*, 98. H.

VER. 17. *Besai.* We should perhaps read Hasum, (v. 19. C.) then Besai, and afterwards *Jora*, who may be the same with Hareph. 2 Esd. vii. 24. H.

VER. 20. *Gebbar.* 2 Esd. *Gabaon.* 3 Esd. "Baitereus, 3005." H.

VER. 22. *Six.* 2 Esd. puts the inhabitants of those two cities together, and makes 188, instead of the present calculation 179. C.—Netupha was in Ephraim. D.

VER. 29. *Nebo.* 2 Esd. (vii. 33.) adds, "of the other Nebo," as in some Latin copies a first had been mentioned, (v. 30.) where we have Geba, (C.) here written Gabaa, v. 26. H.—Nebo belonged to some of the other tribes, as well as Phahath-Moab; which shews that some of the people returned, (C.) and are particularized, as well as the men of the three tribes of Juda, Benjamin, and Levi. H.

VER. 30. *Megbis.* 3 Esd. "Niphis;" (C.) or, according to the Alex. MS. "Phineis." H.—The verse is omitted 2 Esd. But Megphias occurs below. C. x. 20. Megabyse is a Persian name. Herod. iii. 20. and 160.

VER. 31. *Other Elam.* The first is mentioned (v. 7.) with exactly the same number. Is not this verse redundant? C.—Who would not be astonished? T. —3 Esd. omits this and the following name. H.

VER. 33. *Hadid.* These cities were in the tribe of Benjamin. C.—*Senaa* was in Ephraim, eight miles from Jericho. Euseb.

VER. 36. *Josue*, the high priest, v. 2.

VER. 40. *Odovia*, called Juda. C. iii. 9. C.

VER. 43. *Nathinites*, "people given" (1 Par. ix. 2. H.) by Josue, David, and Solomon. T.

VER. 55. *Servants*, proselytes. 1 Par. xxii. 2. M.

VER. 57. *Pocereth-Hatsebaim*, in Heb. (C.) or "of Zebaim." Prot.

the children of Phochereth, which were of Asebaim, the children of Ami,

58 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel.

60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two.

61 And of the children of the priests: The children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name:

62 These sought the writing of their genealogy, and found it not; and they were cast out of the priesthood.

63 [a]And Athersatha said to them, that they should not eat of the holy of holies, till there arose a priest, learned and perfect.

64 All the multitudes as one man, *were* forty-two thousand three hundred and sixty,

65 Besides their men-servants, and women-servants, of whom there were seven thousand three hundred and thirty-seven: and among them singing men and singing women, two hundred.

66 Their horses, seven hundred thirty-six, their mules, two hundred forty-five,

67 Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place.

69 According to their ability, they gave towards the expences of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests.

70 So the priests, and the Levites, and some of the people, and the singing men, and the porters, and the Nathinites, dwelt in their cities, and all Israel in their cities.

CHAP. III.

An altar is built for sacrifice, the feast of tabernacles is solemnly celebrated, and the foundations of the temple are laid.

AND [b]now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem.

2 And Josue, the son of Josedec, rose up, and his brethren, the priests, and Zorobabel, the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer holocausts upon it: as it is written in the law of Moses, the man of God.

3 And they set the altar of God upon its bases, while the people of the lands, round about, put them in fear, and they offered upon it a holocaust to the Lord, morning and evening:

4 And they kept the feast of the tabernacles, as it is written, and offered the holocaust every day orderly, according to the commandment, the duty of the day in its day.

5 And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a free-will offering was made to the Lord.

6 From the first day of the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded.

7 And they gave money to hewers of stones and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar-trees from Libanus to the sea of Joppe, according to the orders which Cyrus, king of the Persians, had given them.

8 And in the second year [c]of their coming to the

[a] 2 Esdras vii. 65.—[b] A. M. 3469, A. C. 535.

[c] A. M. 3469.

VER. 59. *Thelmela*, "the height of Mela, *or* of salt." The river Melas empties itself into the Euphrates. Strabo xii.—The cities here mentioned were in Chaldea. Some of the ten tribes had probably been transported into Cappadocia, where Herodotus (ii. 35,) places some circumcised Syrians.—*Thelharsa*, or Thelassar, 4 K. xix. 12.—*Cherub*, &c. were cities of Chaldea, (T.) or chief men; but as they had been carried away by Theglathphalassar, they had lost their genealogies, and could only produce circumcision as a proof that they were Israelites.

VER. 61. *Their name.* The priest, Berzellai, assumed the name of the family, from which he had chosen a wife. H.—It was that of the famous old man, who was so hospitable to David. 2 K. xix. 31. C.

VER. 62. *Priesthood.* Those who cannot prove that they are priests, ought not to exercise the functions. W.—The Jews were particularly careful to preserve their genealogical tables, and transcribed them again after any very troublesome times. Joseph. c. Ap. 1, and in his own Life.—The Rabbins falsely assert that only the mother's side was examined, and that the children followed her condition. C.

VER. 63. *Athersatha.* Prot. marg. "the governor," (H.) in the Persian language. D.—Nehemias has this title. 2 Esd. viii. 9. H.—It means "a cup-bearer." C. M.—3 Esd. "And Nehemias, *who is* also Atharias, said unto them, that they should not partake of the holy things, till a high priest, clothed with manifestation and truth, should arise." H.—*Learned.* Heb. "with Urim and Thummim." We do not find that God had been consulted, in this manner, since the time of David: and the Jews inform us that the ornament was not used after the captivity, (C.) as it had been, perhaps, concealed with the ark, by Jeremias. 2 Mac. ii. 4. T.—Nehemias hoped that it would be soon recovered. In the mean time, he followed the spirit of the law, but with additional rigour, as it permitted such priests to eat consecrated meats. Lev. xxi. 22. It seems that this decision is out of its proper place, since Nehemias came 80 years after Zorobabel. C.—But he might have been present on this occasion, (H.) though he returned afterwards to Babylon, where he officiated as cup-bearer to the king. T.

VER. 64. *Forty-two thousand*, &c. Those who are reckoned up above of the tribes of Juda, Benjamin, and Levi, fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other tribes. Ch.—This explanation is given by R. Solomon. W.—But we have seen that cities belonging to the ten tribes are specified. See v. 1, and 29. H.—Some might not be able to make out their genealogies. C. v. 62. Yet some of these also are counted, v. 60. H.—The particular sums may therefore be incorrect. Josephus (xi. 1,) adds 102 to the number. C.—3 Esd. has, "But they were all of Israel, from 12 years old and upwards, exclusive of boys and girls, (or male and female servants) 42,300." Grabe has in another character "sixty. The men and women servants of these, 7300." Then the Alex. MS. continues, "thirty-seven." So that without the addition it would give for the total, 42,337. Some copies (H.) have 40. C.—But the most correct (H.) read 60. Kennicott. The small number of servants and cattle shew that the people were poor. D.

VER. 65. *Servants.* Probably strangers. C.—Yet the Hebrews might renounce their liberty. Ex. xxi. 6. H.—*Hundred*, comprised in the last number; (C.) or they belonged to Israel, but were different from those mentioned v. 41. We find 45 more in 2 and 3 Esd. H.—These might be inserted by Nehemias, after they had proved themselves to be of the tribe of Levi. Tournemine.—There were in all 49,942. H.—So much was the power of this kingdom now reduced! Sulp. Severus says above 50,000 of every sex and rank could not be found. H.

VER. 69. *Solids.* Heb. *darcemonim.* H.—"Darics," worth as much as a golden sicle. Pelletier. C. 1 Par. xxix. 7.—*Pounds*, (mnas) or 60 sicles. M.—3 Esd has "mnas" in both places.

VER. 70. *Some.* The laics, mentioned from v. 2. to 35. H.

CHAP. III. VER. 1. *Month.* Tisri, famous for the feasts of trumpets, of expiation, and of tabernacles. D.—The Israelites might spend four months on their journey, and two in making preparations for the feast of tabernacles, (T.) and in erecting huts for themselves. C.

VER. 2. *Josue*, or Jesus, (Jeshua) the son of Josedec: he was the high priest at that time; (Ch.) the first after the captivity.—*Salathiel*, by whom he was brought up, though he was born of Phadaia. 1 Par. iii. 19. C.—Prot. read Shealtiel.

VER. 3. *Fear.* This must not prevent God's servants from offering sacrifice. W.

VER. 7. *Meat*, in imitation of Solomon. 3 K. v. 11.—*Orders.* Heb. "permission." C.—Prot. "grant." H.

VER. 8. *Work.* Heb. adds, "of the house." Josias had appointed the Levites overseers. 2 Par. xxiv. 12. C.

temple of God in Jerusalem, the second month, Zorobabel, the son of Salathiel, and Josue, the son of Josedec, and the rest of their brethren, the priests and Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites, from twenty years old and upward, to hasten forward the work of the Lord.

9 Then Josue, and his sons, and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren, the Levites.

10 And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites, the sons of Asaph, with cymbals, to praise God by the hands of David, king of Israel.

11 And they sung together hymns, and praise to the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid.

12 But many of the priests and the Levites, and the chief of the fathers and the ancients, that had seen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice.

13 So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

CHAP. IV.

The Samaritans, by their letter to the king, hinder the building.

NOW [a] the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord, the God of Israel.

[a] A. M. 3469.

2 And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do: behold we have sacrificed to him, since the days of Asor Haddan, king of Assyria, who brought us hither.

3 But Zorobabel and Josue, and the rest of the chief of the fathers of Israel, said to them: You have nothing to do with us to build a house to our God, but we ourselves, alone, will build to the Lord, our God, as Cyrus, king of the Persians, hath commanded us.

4 Then the people of the land hindered the hands of the people of Juda, and troubled them in building.

5 And they hired counsellors against them, to frustrate their design all the days of Cyrus, king of Persia, even until the reign of Darius, king of the Persians.

6 And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the days of Artaxerxes, Beselam, Mithridates, and Thabeel, and the rest that were in the counsel, wrote to Artaxerxes, king of the Persians: and the letter of accusation was written in Syriac, and was read in the Syrian tongue.

8 Reum Beelteem, and Samsai, the scribe, wrote a letter from Jerusalem to king Artaxerxes, in this manner:

9 Reum Beelteem, and Samsai, the scribe, and the rest of their counsellors, the Dinites, and the Apharsathacites, the Therphalites, the Apharsites, the Erchuites, the Babylonians, the Susanechites, the Dievites, and the Elamites,

10 And the rest of the nations, whom the great and glorious Asenaphar brought over, and made to dwell in the cities of Samaria, and in the rest of the countries on this side of the river, in peace.

VER. 10. *Hands;* compositions, (H.) or ordinances. W.—The 135th Psalm was sung, (C.) or the 117th. Vatab.

VER. 12. *Temple.* This second temple, though very large (2 Mac. xiv. 13.) and magnificent, (Agg. ii. 10,) never equalled the glory of the first, in its outward appearance, being also destitute of the ark, and perhaps of the Urim, &c. But the presence of the Messias gave it a more exalted dignity. C.—*Joy.* These different emotions of grief and joy filled their breasts, (D.) thinking how they had brought on the judgments of God by their transgressions, and that he was now appeased, and would enable them to have some sort of a temple. T.—As it was less beautiful than that of Solomon, Aggeus must be understood to speak of the Church of Christ. S. Aug. de C. xviii. 45. W.

CHAP. IV. VER. 1. *Enemies;* Samaritans, and others, v. 9.

VER. 2. *Asor Haddan* sent a priest to instruct these people, but Salmanasar had transported them into the country. C.—They continued for some time worshipping idols alone, and afterwards they consented to pay the like adoration to the Lord. 4 K. xvii. 24, &c. H.—It is clear, from their petition, that they had as yet no temple. The first was erected by them on Garizim, by leave of Alexander the Great, as a retreat for Manasses, brother of the Jewish high priest, and others who would not be separated from their strange wives. Joseph. xi.—Yet the Sam. Chronicle, lately published, seems to give a higher antiquity to that temple, and pretends that a miracle declared in favour of the place. C.—The fathers indeed adored there, (Jo. iv. 20. Gen. xii. 6,) and Josue erected an altar on Hebal, but the Samaritan copy says it was to be on Garizim. Deut. xxvii. 4. Jos. viii. 30. H.

VER. 3. *You,* &c. Lit. "It is not for you and us to build." But why might not these people assist in the work, as well as king Hiram or Darius? H.—Schismatics and heretics must not communicate in sacrifices with Catholics, (W.) nor must the latter have society with them, in matters of religion. The Jews feared lest the Samaritans might introduce the worship of idols, or claim a part of the temple, or at least boast of what they had done. T.—They were aware of the insincerity of these people. M.—The permission was moreover only granted to the Jews: (C.) but Cyrus had exhorted all to contribute; (C. i. 4,) and Darius, as well as his pagan governors, were not repelled with disdain. C. vi. 13. This treatment caused the Samaritans to be more inveterate, though the Jews were always more unwilling to come to a reconciliation. H.—"For the Scripture did not say, the Samaritans have no commerce with the Jews," says S. Chrys. in Jo. iv. The Jewish authors inform us, that "Ezra, &c. gathered all the congregation into the temple, and the Levites sung and cursed the Samaritans, . . that no Israelite eat of any thing that is a Samaritan's, nor that any Samaritan be proselyted to Israel, nor have any part in the resurrection," &c. R. Tanchum. Lightfoot i. p. 598. Kennicott.—If this were true, it would be carrying their resentment too far; as we ought to promote the conversion of the greatest reprobates. But we have no reason to condemn such great men. They knew the character of the Samaritans, and wished to bring them to a sense of their duty, by this rebuke. H.

VER. 5. *Counsellors;* ministers of the king, (C.) or governors of the provinces. T.—*Cyrus,* who was ignorant of their machinations, (Josephus) being engaged in war with the Scythians. We may easily conceive what ill-disposed ministers may do, against the inclinations of their prince. C.—*Darius,* son of Hystaspes, who succeeded the false Smerdis, after five months' usurpation. C.

VER. 6. *Assuerus;* otherwise called Cambyses, the son and successor of Cyrus. He is also, in the following verse, named Artaxerxes, by a name common to almost all the kings of Persia, (Ch.) after Memnon. Diod. xv. Sept. "Arthasastha." *Arta* signifies "great," and *xerxes,* "warriour." Herod. vi. 98.—After Assuerus, some copies add, "he is Artaxerxes;" and Assuerus is so called in the Sept. of Sixtus. 3 Esd. ii. 16. M.

VER. 7. *Artaxerxes* may be the Oropastes of Trogus, (C.) or the false (H.) *Smerdis.* Herodot.—*Beselam,* &c. These governed the provinces on the west side of the Euphrates.—*Syriac* comprises the Chaldee, with which it has a great resemblance. It was spoken at the court of Babylon. Xenoph. vii. See 4 K. xviii. 26. and 2 Mac. xv. 37. Dan. ii. 4.

VER. 8. *Beelteem.* Syr. "the son of Baltam." The term designates the office of Reum, "the master of reason," president of the council, treasurer, &c. C.—Prot. "chancellor."—*From.* Prot. "against." H.—Heb. "concerning."

VER. 9. *Counsellors.* Sept. and Syr. "of our fellow-servants." Chal. "colleagues." This letter, and as far as C. vi. 19, is in the Chaldee language.—*Dinites,* perhaps the Denarenians. Junius. 4 K. xvii. 24. C.

VER. 10. *Asenaphar,* commonly supposed to be Asarhaddon, though we know not that he caused any of these nations to remove thither, as Salmanasar certainly did. C.—The name of the latter occurs in some copies. Lyran.—*River,* Euphrates.—*In peace.* H.—The original, *ceheneth,* is neglected by the Sept. and Arab. The Syr. reads, "Acheeneth." Others translate, "at that time," as if the date had been lost. Jun. &c.—Prot. "and at such a time." H.—Others suppose the writers lived "at Kineeth." Pagnin.—But who ever heard of such a place? Le Clerc takes it to mean "and the rest," as if the title were curtailed But it is more probable that the text ought to be Ceheth, as v. 17, and that we

11 (This is the copy of the letter, which they sent to him) To Artaxerxes, the king, thy servants, the men that are on this side of the river, send greeting;

12 Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem, a rebellious and wicked city, which they are building, setting up the ramparts thereof, and repairing the walls.

13 And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fall upon the kings.

14 But we, remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have, therefore, sent and certified the king,

15 That search may be made in the books of the histories of thy fathers, and thou shalt find written in the records: and shalt know that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raised therein of old times: for which cause also, the city was destroyed.

16 We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

17 The king sent word to Reum Beelteem, and Samsai, the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace.

18 The accusation, which you have sent to us, hath been plainly read before me;

19 And I commanded: and search hath been made, and it is found, that this city of old times hath rebelled against kings, and seditions and wars have been raised therein.

20 For there have been powerful kings in Jerusalem, who have had dominion over all the country that is beyond the river: and have received tribute, and toll, and revenues.

21 Now, therefore, hear the sentence: Hinder those men, that this city be not built, till further orders be given by me.

22 See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings.

23 Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai, the scribe, and their counsellors: and they went up in haste to Jerusalem to the Jews, and hindered them with arm and power.

24 Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius, king of the Persians.

CHAP. V.

By the exhortation of Aggeus, and Zacharias, the people proceed in building the temple: which their enemies strive in vain to hinder.

NOW [a]Aggeus, the prophet, and Zacharias, the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel.

2 Then rose up Zorobabel, the son of Salathiel, and Josue, the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

3 And at the same time came to them, Thathanai, who was governor beyond the river, and Stharbuzanai, and their counsellors: and said thus to them: Who hath given you counsel to build this house, and to repair the walls thereof?

4 In answer to which we gave them the names of the men who were the promoters of that building.

5 But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed, that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

6 The copy of the letter that Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors, the Arphasachites, who dwelt beyond the river, sent to Darius, the king.

[a] A. M. 3485.

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should translate, "beyond the river, (C.) *as now*, (11) unless this word ought to be here omitted, (H.) to Artaxerxes, the king, peace (and prosperity) as at present." C.—Chal. *sslum ucăth*, "peace even now." H.—So Horace says, *suaviter ut nunc est*, wishing a continuation of happiness. 3 Esd. (ii. 17.) joins the last word with v. 12, "And now be it," &c. *Cănoth* may have this sense, (C.) and consequently no change is necessary. H.

VER. 11. *Him.* This is a gloss. C.—*Greeting.* Prot. "and at such a time."

VER. 12. *Rebellious.* The Jews had shewn themselves impatient of subjection, contending with the kings of Assyria and Babylon, whose territories were now possessed by the successors of Cyrus, v. 15. H.

VER. 13. *Revenues.* Sept. &c. include all under the term of "tribute."

VER. 14. *Eaten.* Chal. "on account of the salt, with which we have been salted, from the palace." The king's officers were fed from his table. Salt is put for all their emoluments; (C.) and hence the word *salary* is derived. Pliny xxxi. 7. We may also translate, "because we have demolished the temple, and because," &c. Kimchi. Grot. &c. But this seems too refined. C.—Prot. "Now because we have maintenance from *the king's* palace, and it was not meet," &c. To have neglected their master's interests, would have betrayed great ingratitude and perfidy; particularly if they had entered into a *covenant of salt*, or solemnly engaged to be ever faithful servants, as the nature of their office implied. Num. xviii. 19. 2 Par. xiii. 5. H.—*Palace*, being honoured with much distinction. Delrio, adag. 215.

VER. 15. *Fathers*, the preceding emperors, Nabuchodonosor, Salmanasar, &c. H.

VER. 16. *Possession.* Sept. have simply, "peace."

VER. 17. *Greeting.* Prot. "peace, and at such a time," which has no great meaning. H. See v. 10.

VER. 19. *Seditions:* so are styled the just efforts of the Jews, to keep or to regain their liberty. C.

VER. 20. *Kings;* only David and Solomon. M.—They had made some on the east side of the river pay tribute, though the king may speak of the countries on the west.

VER. 21. *Hear.* Chal. "give command," &c.—*Further:* lit. "perhaps." H.—This was a private edict, which might be rescinded. Dan. vi. 7.

VER. 23. *Beelteem*, is not in Chal.—*Arm*, or "force." Prot. H.

VER. 24. *House.* They went beyond the order, which only forbade the building of the city, v. 21.—*Darius*, A. 3485. C.—He was the son of Hystaspes, (S. Jer.) and not Nothus, the sixth from Cyrus, as Sulpitius and Scaliger believe. T.

CHAP. V. VER. 1. *Addo* was grand-father of the *prophet*, whose writings are extant. C.—Both prophesied in the second year of Darius. M.

VER. 2. *Them.* Aggeus had rebuked the people for building houses for themselves, while they neglected the temple. The work was hereupon resumed without any fresh order from the king; as the edicts of the usurper, Oropastes, were considered as null, and the Jews only answer the governor, that they had been authorized by Cyrus, v. 13. 17. Josephus, and 3 Esd. iii. and iv. 47. assert that Darius had given leave. C. M.

VER. 3. *River*, over all Syria, &c. This man had not been bribed, but acted with great moderation, and in compliance with his duty. C.—*Counsel.* Chal. "order . . to make up this wall."

VER. 4. *In.* Sept. "Then I (or they; ἔτσν. The Syr. and Arab. declare for the latter) said thus to them: What," &c.—*We gave.* Chal. "what are the names?" H.—It seems Thathanai asked this question, v. 10. The Jews might give in the names of Zorobabel, Josue, Aggeus, &c. C.

VER. 5. *Ancients.* Sept. "captivity of Juda." H.—Divine Providence favoured the undertaking. Delrio adag. 216. M. Ps. xxxii. 18.—His *eye* sometimes threatens ruin. Amos ix. 8. C.—God did both on this occasion. W.—*Hinder.* Chal. "cause them to leave off, till the matter came to Darius, (H.) and his decision was brought back;" (C.) or Prot. "and then they returned answer by letter concerning this matter." Sept. "and they did not molest them, till the

7 The letter which they sent him, was written thus: To Darius, the king, all peace.

8 Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones; and timber is laid in the walls: and this work is carried on diligently, and advanceth in their hands.

9 And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls?

10 We asked also of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

11 And they answered us in these words, saying: We are the servants of the God of heaven and earth, and we are building a temple that was built these many years ago, and which a great king of Israel built and set up.

12 But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor, the king of Babylon, the Chaldean: and he destroyed this house, and carried away the people to Babylon.

13 But in the first year of Cyrus, the king of Babylon, king Cyrus set forth a decree, that this house of God should be built.

14 And the vessels also of gold and silver of the temple of God, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Sassabasar, whom also he appointed governor,

15 And said to him: Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place.

16 Then came this same Sassabasar, and laid the foundations of the temple of God in Jerusalem, and from that time, until now, it is in building, and is not yet finished.

17 Now, therefore, if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been decreed by Cyrus, the king, that the house of God, in Jerusalem, should be built, and let the king send his pleasure to us concerning this matter.

[a] A. M. 3485, A. C. 519.

CHAP. VI.

King Darius favoureth the building and contributeth to it.

THEN [a]king Darius gave orders, and they searched in the library of the books that were laid up in Babylon.

2 And there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.

3 In the first year of Cyrus, the king: Cyrus, the king, decreed, that the house of God should be built, which is in Jerusalem, in the place where they may offer sacrifices, and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits,

4 Three rows of unpolished stones, and so rows of new timber: and the charges shall be given out of the king's house.

5 And, also, let the golden and silver vessels of the temple of God, which Nabuchodonosor took out of the temple of Jerusalem, and brought to Babylon, be restored, and carried back to the temple of Jerusalem, to their place, which also were placed in the temple of God.

6 Now, therefore, Thathanai, governor of the country beyond the river, Stharbuzanai, and your counsellors, the Apharsachites, who are beyond the river, depart far from them.

7 And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place.

8 I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered.

9 And if it shall be necessary, let calves, also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in any thing.

10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

11 And I have made a decree: That if any, whosoever, shall alter this commandment, a beam be taken

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sentence should be brought to (or from) Darius; and then it (word) was sent to the tax-gatherer, concerning this *affair*."

VER. 8. *Unpolished.* Prot. "great." H.—Heb. "to be rolled." See Vitruv. x. 6. Sept. "choice stones." Kimchi, &c. "marble." C.—3 Esd. "polished and precious stones." H.—Yet the Vulg. seems more conformable to C. vi. 4. and Agg. ii. 2. M. Ribera.—*Walls*, every fourth course. 3 K. vi. 36. C.

VER. 13. *Built.* It did not appear that this edict had been revoked; (C.) nor could it be changed, if it had been passed by the advice of the Lord. H.

VER. 14. *Governor.* Sept. "over the treasury."

VER. 16. *In building*, being pretty far advanced, though for some time past it had been at a stand. H.—It is not probable that Zorobabel said this, but the author of the letter added it, as he supposed the Jews continued to do some little. C.—He desired to favour their cause, yet so as not to irritate the Samaritans. M.

VER. 17. *Library.* Sept. "treasury-house." Arab. "for the archives." It is called "the house of books." C. vi. 1. C.

CHAP. VI. VER. 1. *Library.* Prot. "house of the rolls, where the treasures were," &c.—*Babylon.* In the city, the search was fruitless: (Vatab.) but in the kingdom, the record was discovered. M.

VER. 2. *Ecbatana.* Chal. *achmetha*, signifies "a jug, *or* chest." C.—"They found in the chest of the palace, under the inscription of Media." Munster. Pagnin.—"And a roll was found (some add, *in Amatha*) in the city, in a chest, (or tower; Βαρεὶ) and this memorial was written in it." Sept. Prot. style the place, Achmetha." H.—Arab. "Athana." Syr. "Ahmathane." The memoirs of Cyrus had probably been conveyed to Ecbatana, which was built by Dejoces, the first king of the Medes, and greatly enlarged by his successor, Phraortes. C. —*Province.* Media now only formed a province of the empire. T.

VER. 3. *And . . foundations* is not found in Sept. Syr. and Arab. but it is in Chal. The temple was thus of larger dimensions than that of Solomon, which was only 30 cubits high, and 20 broad inside. 3 K. vi. 2. The Rabbins assign 100 for each, (Tr. Middot. iv. 6.) speaking perhaps of the temple rebuilt by Herod, with still greater magnificence. Josephus allows 100 in height, and 60 in breadth. But the Scripture only speaks of 54 cubits breadth, and 99 in length including the adjoining edifices. C.—*Breadth*, from the front to the end of the holy of holies, which we should call the length. T.—This temple was lower than Solomon's by one half, (2 Par. iii. 4. M.) unless those 120 cubits refer only to a tower. H.

VER. 4. *Unpolished*, to correspond with the polished stones and cedar employed by Solomon. 3 K. vi. 36. M.—Prot. "great stones." See C. v. 8.—*Charges.* It appears that the Jews furnished money and meat to pay for the wood. C. i. 4, and iii. 7. Some annual sum might be assigned by Cyrus, either for the building, or for the daily holocausts. C.

VER. 5. *Placed* formerly, before the destruction of the temple. Prot. "and place *them* in the house of God."

VER. 8. *Hindered.* Thus Darius trod in the footsteps, or perhaps exceeded the liberality of Cyrus. H.

VER. 9. *Complaint.* Prot. "without fail," (H.) or "delay." Mont. C.

VER. 11. *Nailed.* Prot. "hanged." Sept. "covered with wounds, *or* fastened

from his house, and set up, and he be nailed upon it, and his house be confiscated.

12 And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I, Darius, have made the decree, which I will have diligently complied with.

13 So then Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors, diligently executed what Darius, the king, had commanded.

14 And the ancients of the Jews built, and prospered, according to the prophecy of Aggeus, the prophet, and of Zacharias, the son of Addo: and they built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes, kings of the Persians.

15 And they were finishing this house of God, until the third day of the month of Adar, which was in the sixth year of the reign of king Darius.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy.

17 And they offered at the dedication of the house of God, a hundred calves, two hundred rams, four hundred lambs, and for a sin-offering, for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites, in their courses, over the works of God, in Jerusalem, [a] as it is written in the book of Moses.

19 And the children of Israel, of the captivity, kept the Phase, [b] on the fourteenth day of the first month.

20 For all the priests and the Levites were purified as one man: all were clean to kill the Phase for all the children of the captivity, and for their brethren, the priests, and themselves.

21 And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord, the God of Israel, did eat.

22 And they kept the feast of unleavened bread seven days, with joy; for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord, the God of Israel.

[a] Num. iii. 6, and viii. 9.—[b] A. M. 3489, A. C. 515.

CHAP. VII.

Esdras goeth up to Jerusalem, to teach and assist the people, with a gracious decree of Artaxerxes.

NOW [c] after these things, in the reign of Artaxerxes, king of the Persians, Esdras, the son of Saraias, the son of Azarias, the son of Helcias,

2 The son of Sellum, the son of Sadoc, the son of Achitob,

3 The son of Amarias, the son of Azarias, the son of Maraioth,

4 The son of Zarahias, the son of Ozi, the son of Bocci,

5 The son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron, the priest, from the beginning.

6 This Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel: and the king granted him all his request, according to the hand of the Lord, his God, upon him.

7 And there went up some of the children of Israel, and of the children of the priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathinites, to Jerusalem, in the seventh year [d] of Artaxerxes, the king.

8 And they came to Jerusalem in the fifth month, in the seventh year of the king.

9 For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

10 For Esdras had prepared his heart to seek the

[c] A. M. 3531.—[d] A. M. 3537.

on it." H.—Some think that the criminal was to be scourged. De Dieu.—"Let him be hanged on the wood, which shall stand upright, after his house shall have been demolished." Vatable.—Such was the custom of the Persians. Grot.—Aman perished on the gallows, which he had erected in his own house for Mardocheus. Est. vii. 9.—*Confiscated.* Prot. "be made a dunghill for this." H. Syr. &c.—We find some examples of such a treatment. 4 K. x. 27. Dan. iii. 5, and ix. 6. The effects of those who were condemned to die, in Persia, were generally confiscated. Est. iii. 13. and viii. 11. and ix. 14.

VER. 14. *Artaxerxes*, one of the seven who overturned the power of the magi; (Usher, A. 3483) or rather the king of Persia, who lived some time after this, and was very favourable to the Jews. He sent Esdras (A. 3537) and Nehemias (A. 3550) with great powers into the country. C.

VER. 15. *Adar*, corresponding with our Feb. and March. M.—In the latter month they celebrated the Passover, v. 19.—*Darius.* Hence twenty years had elapsed from the first foundation. They might continue to embellish the temple other twenty-seven years, as the Jews assert; (Jo. ii. 20,) unless they speak of the repairs made by Herod, (Baronius. T.) or exaggerate, (Grot.) being under a mistake. Salien, A. 3537.

VER. 17. *Goats*, which had not left off sucking. M. Numb. vii. 87.—*Israel.* The Sam. Chronicle asserts that the tribes returned, as the prophets had foretold, and the sacred history seems to suppose: (C.) which may be true of many, (H.) though the greatest part remained in captivity. C.

VER. 18. *Moses.* Num. iii. 8. David had perfected the plan, 1 Par. xxiii. &c. H.

VER. 19. *And.* Here the author resumes the Heb. language. C.—*Captivity*, from which they were released, v. 17. H.

VER. 20. *One man*, with zeal and unanimity; so that a second Phase was not to be celebrated. 2 Par. xxx. 3.

VER. 21. *To them*, becoming proselytes, and receiving circumcision. Ex. xii. 48.

VER. 22. *Assyria.* The successors of Cyrus now ruled over those countries, (C.) which had belonged to the most potent Assyrian and Chaldean monarchs; and therefore the titles are given to them indiscriminately. T.

CHAP. VII. VER. 1. *Things*, sixty-eight years after the journey of Zorobabel, (574) C.—Salien adds ten years more. H.—*Artaxerxes* Longimanus. M. T.—*Son*, or great grandson *of Saraias*, who had been slain 121 years. Esdras was still living, in the days of Nehemias. Many persons are omitted in this genealogy. The immediate descendants of Azarias may be found, 1 Par. vi. Similarity of names has occasioned many mistakes. 3 Esd. viii. reckons only eleven persons between Aaron and Esdras; and 4 Esd. i. has eighteen; whereas here we behold sixteen generations, and 1 Par. twenty-two. C.

VER. 5. *Beginning* of the Jewish republic.

VER. 6. *Went up*, a second time. 2 Esd. xii. 1. W.—*Ready.* Heb. *mahir*, "diligent," &c. H.—*Scribe*, not so much noted for his skill in writing fast, or drawing up deeds, as for his knowledge of the divine law. C.—The gospel sometimes gives the title of *scribe* to the doctors of the law. Matt. xxii. 35, with Mark xii. 28. It is peculiarly due to Esdras, who gave a correct copy of the Scriptures, and wrote them in a different character, leaving the ancient one to the Samaritans, that the people might be less connected. Bellarm. De Verb. xx. 1, citing (T.) the most learned Fathers and Jewish writers. C. Diss.—The author of 4 Esdras (xiv. 19,) intimates that the sacred books had been all destroyed, and were dictated again to Esdras by the Holy Spirit. But this book is not of sufficient authority to establish so dangerous an opinion; (H.) which is refuted by the whole context of the Bible, in which we see that the law was never forgotten. C. Diss. D.—As Esdras was inspired, what additions he might make, must be accounted divine and authentic. C.—*Hand;* protection, (Delrio, adag. 217,) or inspiration. M.—God can incline the heart of the king, (Prov. xxi.) to accomplish his decrees. H.

VER. 9. *Month.* Thus four entire months were spent on the journey, as they did not go the shortest way, and had much baggage, &c. C.

VER. 10. *Heart.* Thinking continually (M.) how he might keep the law himself, and direct others. H.—It would be well if all would thus teach by example, like Jesus Christ, who *began to do* and then *to teach.* H.—*Judgment* Both these terms express the same thing. M.

VER. 11. *Of the edict*, is a farther explanation of the *letter.* H.

VER. 12. *Kings.* This title was placed on the tomb of Cyrus, (Strabo xv.)

law of the Lord, and to do and to teach, in Israel, the commandments and judgment.

11 And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras, the priest, the scribe, instructed in the words and commandments of the Lord, and his ceremonies, in Israel.

12 Artaxerxes, king of kings, to Esdras, the priest, the most learned scribe of the law of the God of heaven, greeting.

13 It is decreed by me, that all they of the people of Israel, and of the priests, and of the Levites, in my realm, that are minded to go into Jerusalem, should go with thee.

14 For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem, according to the law of thy God, which is in thy hand.

15 And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem.

16 And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem,

17 Take freely, and buy diligently with this money, calves, rams, lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

18 And if it seem good to thee, and to thy brethren, to do any thing with the rest of the silver and gold, do it according to the will of your God.

19 The vessels, also, that are given thee for the sacrifice of the house of thy God, deliver thou in the sight of God in Jerusalem.

20 And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me.

21 I, Artaxerxes, the king, have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever Esdras, the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay,

22 Unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt, without measure.

23 All that belongeth to the rights of the God of heaven, let it be given diligently in the house of the God of heaven: lest his wrath should be enkindled against the realm of the king, and of his sons.

24 We give you also to understand, concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll, or tribute, or custom, upon them.

25 And thou, Esdras, according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy God, yea, and the ignorant teach ye freely.

26 And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death or unto banishment, or to the confiscation of goods, or at least to prison.

27 Blessed be the Lord, the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem,

28 And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the Lord, my God, which was upon me, gathered together out of Israel, chief men, to go up with me.

CHAP. VIII.

The companions of Esdras. The fast which he appointed. They bring the holy vessels into the temple.

NOW[a] these are the chiefs of families, and the genealogy of them, who came up with me, from Babylon, in the reign of Artaxerxes, the king.

2 Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattus.

3 Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty men.

4 Of the sons of Phahath Moab, Eleoenai, the son of Zareha, and with him two hundred men.

5 Of the sons of Sechenias, the son of Ezechiel, and with him three hundred men.

6 Of the sons of Adan, Abed, the son of Jonathan, and with him fifty men.

7 Of the sons of Alam, Isaias, the son of Athalias, and with him seventy men.

8 Of the sons of Saphatia, Zebedia, the son of Michael, and with him eighty men.

9 Of the sons of Joab, Obedia, the son of Jahiel, and with him two hundred and eighteen men.

[a] A. M. 3537.

and denoted a very powerful king. Artaxerxes had many tributaries in Media, Sidon, &c. The kings of Assyria had before assumed such pompous titles. Osee viii. 10. C.—*The most learned*, comes later in the original Chal. H.—"The priest, scribe of the law, . . perfection, (health and happiness, (C.) or *consummate* in learning, &c. H.) as at present." C.—*Gemir uceheneth*, "perfection (Castel. Lexic.) even now." C. iv. 10. Prot. "perfect *peace*, and at such a time." H.

VER. 14. *Counsellors.* Interpreters of the laws. Joseph. xi. 6.—The number seems to have been established at the courts of the Assyrian and Chaldee monarchs. Tob. xii. 15. We find their names, Est. i. 10. 14. The history of this queen happened in the reign of Darius Hystaspes. C.—*Hand.* By this he was to pass sentence, v. 25. H.—The Jews were authorized to follow their own laws (C.) under the Persian dominion, v. 26. T.

VER. 16. *Babylon*, which the Chaldees may freely give. M.

VER. 20. *By me.* Heb. "to spend, take it out of the king's treasure-house." Sept. add, "and from me."

VER. 22. *Salt* was used in all the sacrifices. Lev. ii. 13. In 3 Esd. no mention is made of oil or salt; but we read, "and all other things in abundance."

VER. 24. *Nathinites* 3 Esd. "sacred slaves." H.—Artaxerxes confirms the immunities granted by the law of God, (Num. iii. 6. 12,) by the kings of Egypt, (Gen. xlvii. 22,) and by all nations, to the ministers of religion. C.

VER. 25. *River.* 3 Esd. "In all Syria and Phenicia." H.—Hitherto, it seems, the royal judges had decided all affairs of consequence, which required any public chastisement.

VER. 26. *Banishment.* Heb. lit. "eradication" by death or exile, (C.) or by being cut off from all society. C. x. 8. De Dieu.—Sept. "correction." H.

VER. 27. *Blessed.* Here the author begins to write again in Heb. and in the following verse, Esdras speaks in person. C.

CHAP. VIII. VER. 2. *Hattus.* He was of the royal family, (H.) as the former were descendants of the two sons of Aaron. C.—The great numbers which were persuaded to return from Babylon, signify the conversions made by holy preachers. V. Bede. W.

VER. 5. *Sons.* Sept. and Arab. add, "of Zathoe, Sechenias, the son of Aziel." The Syr. supplies the name of "Gado, the son of Nehzael," which seems to have been lost. C.—Junius translates, "of the descendants of Sechenias N. son of Jahaziel."

VER. 10. *Sons of.* Sept. supply "Baani," whose name occurs, C ii. 10, and is here visibly wanting. C.

10 Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty men.

11 Of the sons of Bebai, Zacharias, the son of Bebai: and with him eight and twenty men.

12 Of the sons of Azgad, Joanan, the son of Eccetan, and with him a hundred and ten men.

13 Of the sons of Adonicam, who were the last: and these are their names: Eliphelet, and Jehiel, and Samaias, and with them sixty men.

14 Of the sons of Begui, Uthai and Zachur, and with them seventy men.

15 And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days: and I sought among the people, and among the priests, for the sons of Levi, and found none there.

16 So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam, chief men: and Joiarib, and Elnathan, wise men.

17 And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren, the Nathinites, in the place of Chasphia, that they should bring us ministers of the house of our God.

18 And by the good hand of our God upon us, they brought us a most learned man of the sons of Moholi, the son of Levi, the son of Israel, and Sarabias, and his sons, and his brethren, eighteen.

19 And Hasabias, and with him Isaias, of the sons of Merari, and his brethren; and his sons, twenty.

20 And of the Nathinites, whom David, and the princes, gave for the service of the Levites, Nathinites, two hundred and twenty: all these were called by their names.

21 And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord, our God, and might ask of him a right way for us, and for our children, and for all our substance.

22 For I was ashamed to ask the king for aid, and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath, upon all them that forsake him.

23 And we fasted, and besought our God for this: and it fell out prosperously unto us.

24 And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren.

25 And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found, had offered.

26 And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, a hundred talents of gold,

27 And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

28 And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord, the God of our fathers.

29 Watch ye, and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel, in Jerusalem, into the treasure of the house of the Lord.

30 And the priests, and the Levites, received the weight of the silver and gold, and the vessels, to carry them to Jerusalem, to the house of our God.

31 Then we set forward from the river Ahava, on the twelfth day of the first month, to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and we stayed there three days.

33 And on the fourth day the silver, and the gold, and the vessels, were weighed in the house of our God, by the hand of Meremoth, the son of Urias, the priest; and with him was Eleazar, the son of Phinees, and with them Jozabad, the son of Josue, and Noadaia, the son of Bennoi, Levites.

34 According to the number and weight of every thing: and all the weight was written at that time.

35 Moreover, the children of them that had been carried away, that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats, for sin: all for a holocaust to the Lord.

36 And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

Ver. 13. *Last.* Coming after their brethren. C. ii. 13.

Ver. 14. *Zachur.* Heb. and Sept. "Zabud." C.—Two letters have been mistaken. H.

Ver. 15. *Ahava.* This river (v. 21. and 31.) runs through the territory of the same name, called Hava; (4 K. xvii. 24.) the people of which exchanged places with the Israelites. Esdras makes a circuit to prevail on some of the latter to return with him, unless he began his journey from Susa. Babylon comprises all the country. C.—*None there,* who were not priests, v. 2. Lyran. M.

Ver. 16. *Sent.* Sept. &c. "to Eliezer," &c. in order to give them his orders what to say to Eddo, who presided at Chasphia, as the sequel shews.—*Wise men,* instructors of the people, (2 Par. xxxv. 3. C.) Levites. M.

Ver. 17. *Chasphia.* The Caspian mountains, between Media and Hyrcania. Here the Nathinites were forced to labour, under Eddo. The service of the temple would be far more eligible. C.

Ver. 21. *Fast* it seems for eight days, so that they departed on the 12th, v 31. M.—It will not suffice to leave sin, we must also do works of satisfaction. W.

Ver. 22. *Forsake him.* Apostates are treated with the greatest severity. M. —Esdras thought that the glory of God was at stake, and he would not shew any diffidence in Providence, or scandalize the infidels. C.—We ought not to ask princes for what we should despise. D.

Ver. 26. *A hundred.* Heb. adds, "talents," *vessels of silver.* H.—Some Rabbins suppose there were only 100, each of this weight, which is not probable. All the silver vessels, of different sizes, weighed 100 talents. There was the same quantity of golden vessels. C.

Ver. 27. *Solids.* Heb. *adarconim.* Darics, equivalent to the golden sicle. C. 1 Par. xxix. 7.—*Best.* Prot. "of fine copper, precious as gold." It might resemble the Corinthian brass, or *aurichalcum,* (H.) composed of gold, silver, and brass melted together, in the burning of Corinth, by L. Mummius. Pliny xxxiv. 2.—Yet no such Corinthian vessels have come down to us; so that the account seems fabulous; and, at any rate, the city was not taken in the days of Esdras, but A. 608 of Rome. We cannot say whether he speaks of copper, brass, &c. C.

Ver. 35. *Israel.* Some of the different tribes certainly returned. C. vi. 17.

Ver. 36. *Lords,* (*satrapis.*) 3 Esd. "to the royal officers and governors of Cœlosyria and Phenicia; and they glorified," &c.—*Furthered,* by their assistance (H.) and praise. They formed their sentiments, as is usual, by those of the king. C.

CHAP. IX.

Esdras mourneth for the transgression of the people: his confession and prayer.

AND[a] after these things were accomplished, the princes came to me, saying: The people of Israel, and the priests, and Levites, have not separated themselves from the people of the lands, and from their abominations, namely, of the Chanaanites, and the Hethites, and the Pherezites, and the Jebusites, and Ammonites, and the Moabites, and the Egyptians, and the Amorrhites.

2 For they have taken of their daughters for themselves, and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression.

3 And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

4 And there were assembled to me all that feared the God of Israel, because of the transgression of those, that were come from the captivity, and I sat sorrowful, until the evening sacrifice.

5 And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord, my God,

6 And said: My God, I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven,

7 From the days of our fathers: and we ourselves, also, have sinned grievously unto this day, and for our iniquities we, and our kings, and our priests, have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

8 And now as a little, and, for a moment, has our prayer been made before the Lord, our God, to leave us a remnant, and give us a pin in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage.

9 For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by the hand of thy servants, the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations, who have filled it from mouth to mouth with their filth.

12 [b]Now, therefore, give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever; that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

13 And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou, our God, hast saved us from our iniquity, and hast given us a deliverance as at this day.

14 That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

15 O Lord God of Israel, thou art just: for we remain yet to be saved, as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

CHAP. X.

Order is taken for discharging strange women: the names of the guilty.

NOW[c] when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceedingly great assembly of men and women, and children, and the people wept with much lamentation.

2 And Sechenias, the son of Jehiel, of the sons of

[a] A. M. 3538, A. C. 466.

[b] Deut. vii. 3.—[c] A. M. 3538, A. C. 466.

CHAP. IX. VER. 1. *Abominations*, or sins, (M.) marrying with infidels, contrary to the law. Ex. xxxiv. 15. Deut. vii. 3. D.—Malachy (ii. 11.) reprehends this conduct, and threatens both rulers and people who tolerate it, with God's indignation. W.

VER. 2. *First.* Or "was in this first transgression," incurred by those who returned with Zorobabel; or "was concerned in this very heinous transgression;" *in transgressione hac prima.* C.—Prot. hath been chief. 3 Esd. "and the leaders and grandees partook in this illegal affair, from its commencement." Sept. "and the hand of the chiefs was in this trespass, in the beginning." This would greatly increase the difficulty of reformation. Some of the princes were however ready to undertake the work, and had preserved themselves from the too general contagion. H.—All marriages with the Moabites, &c. were prohibited, if the women remained infidels. Ex. xxxiv. T.

VER. 3. *Coat*, (*tunicam*) or inner garment. H.—*Mourning.* Heb. "astonished." Syr. Mont. C. Prot.—Sept. "alone." 3 Esd. "pensive and in grief." H.—Arab. "not uttering a word." See Job i. 20. and ii. 8. This was the ordinary posture of people in sorrow. Isai. iii. 26. C.

VER. 4. *To me*, in the court of the temple. C. x. 1. M.—*Sacrifice*, which was offered last of all, about sun-set. Ex. xxix. 38. The Jews commonly protract their fasts till the stars appear. Leo, p. 3, art. 8.

VER. 7. *At this day.* Notwithstanding the favourable decrees of Cyrus, &c. the greatest part of the people continued in captivity, being dispersed, some into Egypt, others into distant countries, beyond the Euphrates. C.

VER. 8. *As a.* Prot. "for a little space, grace hath been *shewed* from the Lord," (H.) and yet we are again irritating Him! C.—*A pin*, or *nail*, here signifies a small settlement or holding; which Esdras begs for, to preserve even a part of the people, who, by their great iniquity, had incurred the anger of God. Ch.—Allusion is made to the pins which fasten down a tent, (Isai. xxxiii. 20. and liv 2) or hinder a ship from being carried from the shore, (Tigur. M.) on which utensils are hung up, (Tournemine) referring to the magistrates, who were now of the same country. T. Isai. xxii. 21. Delrio, adag. 218.—Sept. "a support." Heb. *yathed*, denotes also a walking-stick, nail, &c. M.—*Eyes*, fill us with joy, in perfect security.—*Little life*, free us from danger. C.—Esdras is afraid to ask for the impunity of all, but only begs that a small part may be spared, like a nail or post from a house, which may serve to rebuild it. W.

VER. 9. *Fence.* Heb. *gader*, "the name which the Carthaginians" gave to Cadiz, "as it signifies a fence," or an inclosure. Pliny xxii. C.—Some Latin MSS. read *spem*, "hope." Lyran.—The Tig. version understands the wall of Jerusalem, built in a hurry. M.—But this was not perfected, (H.) if begun, till the time of Nehemias. 2 Esd. i. 3. C.—God gave his protection to the people, (H. Delrio, adag. 219.) by the king of Persia. T.

VER. 11. *Mouth*, like a vessel brim-full. M.—Prot. "from one end to the other." H.

VER. 12. *Peace.* Alliance, (M.) or advantage. See Ps. cxxi. 8. Moses had thus proscribed the Moabites, &c. as he had done the people of Chanaan still more severely. The Israelites were to execute God's decrees. Deut. xxiii. 6. C.—The obstinate idolaters were to be exterminated.

VER. 13. *Saved us.* Prot. "hast punished us less than our iniquities *deserve* and hast given us such deliverance as this." Sept. "hast made our transgressions light," (H.) not weighing them with rigid severity. C.

VER. 14. *That.* Heb. "should we again break, &c. . . Wouldst thou not be angry?" &c.

VER. 15. *To be saved* from our iniquities, which are still upon us. H.—We confess that, if we should be treated according to our deserts, we could expect no redress. But we trust in thy mercies, which have hitherto supported and brought us back from slavery. C.

CHAP. X. VER. 1. *God*, in the court of the people, before the eastern gate.

VER. 2. *Sechenias.* 3 Esd. calls him "Jechonias." See C. viii. 5. The name

Elam, answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now, if there be repentance in Israel concerning this,

3 Let us make a covenant with the Lord, our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord, our God: let it be done according to the law.

4 Arise, it is thy part to give orders, and we will be with thee: take courage, and do it.

5 So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word; and they swore.

6 And Esdras rose up from before the house of God, and went to the chamber of Johanan, the son of Eliasib, and entered in thither, he eat no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

7 And proclamation was made in Juda, and Jerusalem, to all the children of the captivity, that they should assemble together into Jerusalem.

8 And that whosoever would not come within three days, according to the counsel of the princes, and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from captivity.

9 Then all the men of Juda, and Benjamin, gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling, because of the sin, and the rain.

10 And Esdras, the priest, stood up, and said to them: You have transgressed, and taken strange wives, to add to the sins of Israel.

11 And now make confession to the Lord, the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

12 And all the multitude answered, and said with a loud voice: According to thy word unto us, so be it done.

13 But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two, (for we have exceedingly sinned in this matter)

14 Let rulers be appointed in all the multitude: and in all our cities, let them that have taken strange wives come at the times appointed, and with them the ancients, and the judges of every city, until the wrath of our God be turned away from us for this sin.

15 Then Jonathan, the son of Azahel, and Jaasia, the son of Thecua, were appointed over this, and Mosollam and Sebethai, Levites, helped them.

16 And the children of the captivity did so. And Esdras, the priest, and the men, heads of the families in the houses of their fathers, and all by their names, went and sat down, in the first day of the tenth month, to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 And there was found among the sons of the priests, that had taken strange wives: Of the sons of Josue, the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

19 And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

20 And of the sons of Emmer, Hanani, and Zebedia.

21 And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias.

22 And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.

23 And of the sons of the Levites, Jozabed, and Semei, and Celaia, the same is Calita; Phataia, Juda, and Eliezer.

24 And of the singing-men, Eliasib: and of the porters, Sellum, and Telem, and Uri.

25 And of Israel, of the sons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

26 And of the sons of Elam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia.

27 And of the sons of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziza.

28 And of the sons of Bebai, Johanan, Hanania, Zabbai, Athalai:

29 And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth.

30 And of the sons of Phahath Moab, Edna, and

of Sechenias is not found among the transgressors; (v. 20.) but that of Jehiel is, v. 26. It seems, however, that the former returned with Esdras, and speaks in the name of the people, to encourage them to confess their guilt, (C.) unless his name be omitted. M.—*Repentance.* Heb. "yet there is hope, (Prot.) *or* an assembly of Israel." De Dieu.

VER. 3. *Covenant.* The marrying with strange women seemed to have annulled the covenant with God.—*Of them.* The children were to follow the mothers, as in other unlawful connections. Their being suffered to remain behind, might have had dangerous consequences. C.—The custom of divorcing was then in force, (T.) and the Jews looked upon all as null, which was done contrary to the law; (V. Bede. E. C. Grot.) though here the law was only prohibitory. Cajet. T.—As all was directed by the will of God, the dictates of humanity would not be disregarded (C.) on this trying occasion. H.—The children might be placed in houses for education. Cajet. T.

VER. 4. *Thy part.* The high priest not acting, (M.) Esdras was appointed chief, (H.) and his abilities were universally acknowledged. C.

VER. 6. *Before.* 3 Esd. "the court *or* hall of the temple." H.—*Eliasib.* His son and successor is styled Joiada. 2 Esd. xii. 10. The same person had often many names, (C.) or Johanan might be a younger son. M.—Josephus (xi. 5.) says, that Esdras went to the apartments of John and Eliasib. H.—Esdras, though sent extraordinarily by God, repairs to the son of the priest, as S. Paul conferred with other apostles. Gal. ii. W.

VER. 8. *Away.* Heb. and Sept. "subjected to anathema," (C.) and utterly destroyed; (H.) or, according to some editions of the Sept. and Josephus, "consecrated to the temple." Esdras exercises the power which had been entrusted to him. C. vii. 16.

VER. 9. *Ninth.* Casleu, (Zac. vii. 1.) which corresponds with our November and December. M.—*Street.* Court, which afforded as yet no shelter from the rain. C.—This would tend to punish them for their sin, and to make them more sensible of it. W.

VER. 11. *Confession.* Sept. "give praise;" which is done by repentance and virtue. M.—Confess your faults, and submit to the justice of God. Jos. vii. 19. C.

VER. 14. *Cities.* It is not clear whether the rulers went to the different cities, or the principal men of each gave information, and caused the guilty to appear before Esdras, at Jerusalem. H.

VER. 16. *So.* Cajetan improperly concludes, that the sentence was not put in execution; because Nehemias (C. xiii. 23.) complains of such marriages. C.—But the guilty might have resumed their women. H.—*Went.* Heb. "were separated." H.—By making a small change, we may translate, with 3 Esd. "and Esdras separated *or* chose the men." Josephus seems generally to have followed the Greek of 3 Esd. The Syriac says there were 20 judges.

VER. 19. *Hands.* Thus the Persians confirmed their most solemn engagements. C.

VER. 25. *Israel.* Laymen, (C.) not of the tribe of Levi. M.

VER. 30. *Moab.* The inhabitants of this town, as well as of *Nebo*, (v. 43.) are specified.

Chalal, Banaias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse.

31 And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,

32 Benjamin, Maloch, Samarias.

33 And of the sons of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse, Semei.

34 Of the sons of Bani, Maaddi, Amram, and Uel,

35 Bañeas, and Badaias, Cheliau,

36 Vania, Marimuth, and Eliasib,

37 Mathanias, Mathanai, and Jasi,

38 And Bani, and Bennui, Semei,

39 And Salmias, and Nathan, and Adaias,

40 And Mechnedebai, Sisai, Sarai,

41 Ezrel, and Selemiau, Semeria,

42 Sellum, Amaria, Joseph.

43 Of the sons of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia.

44 All these had taken strange wives, and there were among them women that had borne children.

VER. 44. *Children.* Heb. may be, "and some of these women had exposed their children." But most follow the Sept. and Vulg. 3 Esd. ix. 36, "and they ejected them with their children." None was spared. C.—One great inconvenience of such connections is, that the offspring is illegitimate. W.—Only 17 priests, 10 Levites, and 86 laymen, are stigmatized as guilty of this scandal; yet these fill Israel with confusion, and Esdras with extreme affliction. H.

THE BOOK OF NEHEMIAS;

COMMONLY CALLED THE

SECOND BOOK OF ESDRAS.

THIS Book takes its name from the writer, who was cup-bearer to Artaxerxes, (surnamed *Longimanus*) king of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the Second Book of *Esdras*, because it is a continuation of the history begun by Esdras, of the state of the people of God after their return from captivity. Ch.—Genebrard believes that the latter wrote the work. But how long must he thus have lived? and how come the lists to vary so much? C.—We may allow that these variations are owing to the mistakes of transcribers, (1 Esd. ii. 1.) for the writer of both works was certainly inspired. Esdras lived a long time along with Nehemias; (C. xii. 35.) and he may have left memorials, as well as the latter, from which the present work seems to be compiled. H.—Some additions have been made since the days of Nehemias, particularly C. xii. to v. 26, or at least (C.) the five last of these verses. Capel. Chron.—The passage cited from the commentaries of Nehemias, (2 Mac. ii. 13.) is not to be found here; which shews that we have not his entire work, but only an abridgment, in which the author has adopted his words, with some few alterations. The fifth chapter seems to be out of its place, and also the dedication of the walls. C. xii. 27. Nehemias was a person in great favour at the court of Persia; and of high birth, probably of the royal family, (Euseb. Isid. Genebrard in Chron.) as most of the ancients believe that all who governed, till the time of the Asmoneans, were of the tribe of Juda. Hence he styles Hanani his brother, (C. i. 2.) and declines entering into the temple. C. vi. 11. His name never occurs among the priests; and though we read 2 Mac. i. 18. 21, *jussit sacerdos Nehemias*, (T.) the Greek has, "Nehemias ordered the priests;" ἱερεὺς: (C. Huet. D.) and the title of *priest* sometimes is given to laymen at the head of affairs. H.—In this character Nehemias appeared, by order of Artaxerxes: and notwithstanding the obstructions of the enemies of Juda, rebuilt the walls of Jerusalem, and returned after twelve years to court, making a second visit to his own country, a little before the death of the king, whom he probably survived only one year, dying A. 3580, about thirty years after he had been appointed governor. C—In the two first chapters we behold his solicitude for the welfare of his country, in the ten following his success, and in the last what abuses he corrected. W.—He renewed the covenant with God, (C. ix. and x.) sent for the sacred fire, and established a library at Jerusalem. 2 Mac. i. 19. 34. and ii. 13. H.

CHAP. I.

Nehemias, hearing of the miserable state of his countrymen in Judea, lamenteth, fasteth, and prayeth to God for their relief.

THE [a] words of Nehemias, the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa,

2 That Hanani, one of my brethren, came, he and some men of Juda; and I asked them concerning the Jews, that remained and were left of the captivity, and concerning Jerusalem.

3 And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction and reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

4 And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven.

5 And I said: [b] I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments:

6 Let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before

[a] A. M. 3550, A. C. 454.

[b] Dan. ix. 4.

CHAP. I. VER. 1. *Words*, or transactions written by *Nehemias*. M.—*Helcias*, or Heb. and Sept. "Chelcias."—*Casleu*, the third of the civil year. 1 Esd. x. 9. —*Year* of Artaxerxes, (C.) after he was associated with his father on the throne; (T.) or rather the death of Xerxes. From this period the seventy weeks of Daniel are dated, (D.) or from the 23rd of Artaxerxes, and the 28th of Xerxes, (T.) as above three years must have been consumed in making preparations for the walls, &c. Josephus xi. 5.—The name of Nehemias, "comforter of God," as well as his being *sent* by a king to *build*, &c. prefigured Jesus Christ, sent by God to comfort and establish his Church. Ven. Bede. W. H.—*Susa*. Heb. "in Susa, the palace," where the kings of Persia resided in the months of winter, (Athen. xii. 1.) and of spring. Xenoph. Cyr. viii. Curt. v. 8.—Here Darius probably kept his court at other times. Est. i. 2. C.—Susa was situated on the river Coaspes, between the provinces of Babylon and Persia. D.

VER. 2. *Hanani*, a relation, whom Nehemias brought back. C. vii. 2.—*Came*. Some Latin copies add, "to me," (Lyran) as if a deputation had been sent; but of this the text is silent. C.

VER. 3. *Province* of Judea, subject to the Persians, as it was afterwards to the Romans; though, at present, they were allowed to have governors of their own nation. M.—*Reproach*, on account of the surrounding enemies. H.—*Fire*, recently; (M. See 1 Esd. iv. 12. and ix. 9.) or rather by Nabuchodonosor; as the kings of Persia would not suffer the city to be fortified, for fear of a fresh rebellion. Lyran. T.—We find that little progress (C. iii. and iv. C.) had at least been made in the work, though the blame must rather be laid on the enemies of Israel, than on several of the kings of Persia, who seem to have authorized the undertaking, which Cambyses, or Smerdis, had for a time interrupted. They only specify, indeed, that leave was granted to build the *temple*. But they allowed them to erect houses for themselves, which could not have been done to any purpose, among so many enemies, unless they had been defended by some sort of fortifications. H.

VER. 4. *Days;* about four months, till Nisan. C.

VER. 6. *They*. Heb. and Sept. "we have sinned." M.

VER. 7. *Vanity*. Heb. "we have been corrupted." Vat. "we have dealt

thee now, night and day, for the children of Israel, thy servants: and I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned.

7 We have been seduced by vanity, and have not kept thy commandments, and ceremonies, and judgments, which thou hast commanded thy servant, Moses.

8 Remember the word that thou commandedst to Moses, thy servant, saying: If you shall transgress, I will scatter you abroad among the nations:

9 But if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there.

10 And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand.

11 I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cup-bearer.

CHAP. II.

Nenemias, with commission from king Artaxerxes, cometh to Jerusalem: and exhorteth the Jews to rebuild the walls.

AND [a] it came to pass in the month of Nisan, in the twentieth year of Artaxerxes, the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

2 And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? this is not without cause, but some evil, I know not what, is in thy heart. And I was seized with an exceedingly great fear:

3 And I said to the king: O king, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

4 Then the king said to me: For what doest thou make request? And I prayed to the God of heaven.

5 And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into Judea, to the city of the sepulchre of my father, and I will build it.

6 And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time.

7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea:

8 And a letter to Asaph, the keeper of the king's forest, to give me timber, that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

9 And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen.

10 And Sanaballat, the Horonite, and Tobias, the servant, the Ammonite, heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

11 And I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon.

13 And I went out by night, by the gate of the

[a] A. M. 3550, A. C. 454.

very corruptly." Prot. H.—The author of the Vulg. has read *e* for *é*. C.—Sept. "we have been very dissolute, *or* weak."

Ver. 9. *World.* Lit. "of heaven, *or* the sky," (H.) which seems to the vulgar (C.) to rest upon the horizon. T. See Deut. xxx. 4.

Ver. 10. *Redeemed*, or liberated from great evils. M.

Ver. 11. *Man;* (*virum*) the great king, (H.) Artaxerxes. C.—*Cup-bearer;* Athersatha. 1 Esd. ii. 63. and 2 Esd. vii. 65.

CHAP. II. Ver. 1. *Year.* It seems the Persians began the year with Tizri, since both Casleu (the third) and Nisan (the seventh month of the civil year) fall on the twentieth of the king.—*Wine.* These kings drunk only that of Syria. Strabo xv.—People of distinction were appointed cup-bearers; and even the children of kings did not esteem the office beneath them. Herod. iii. 34. Athen. x. 6. Homer, &c. C.—*I was.* Prot. "I had not been *before-time* sad in his presence." H.—Heb. lit. "I was not evil." Sept. "an enemy, *or* stranger." Arab. "disagreeable." Syr. "sorrowful." Sept. also, "there was not another (ὁυκ ἦν ἕτερος) present," C. v. 6. S. Jerom seems not to have read the negation. H.

Ver. 2. *Is not.* Heb. "nothing but sorrow of heart;" (Syr. C. Prot.) or rather, thou art meditating only treason. Sept. "This is nothing but wickedness of heart," (H.) which often shews itself on the countenance. The king might suspect that he was giving him poison. M.—Hence Nehemias feared, (C.) dreading such suspicions, (H.) and aware lest the company might frustrate his good design, as contrary to the interests of the crown. T.

Ver. 3. *Live;* an usual salutation. Dan. iii. 9. and v. 10. So Ælian (var. i. 32.) says, "O king Artaxerxes, mayst thou reign for ever."—*Father*, v. 5. He knew that the Persians shewed great regard to the dead, (C. T.) whose bodies they sometimes cover with wax, and keep in their house, (Cic. Tusc. i. Alex. Genial iii. 2.) or inter. Herod. i. 140.

Ver. 4. *Heaven*, with a fervent ejaculation, in secret, (T.) to touch the king's heart, (C.) and to enable me to speak in a proper manner. M.

Ver. 6. *And*, &c. In private the queen might dine with her husband, but not in public. Est. i. C.—*Queen;* probably Esther, if she were married to this king. M.—But this is uncertain. H.—Usher thinks it was Damaspia, mentioned by Ctesias. C.—*Time*, when I should return. Some say a year (T.) or two afterwards: but it is generally believed that he begged to be absent twelve years. He then waited on the king eight or ten years, and returned into Judea towards the end of the reign of Artaxerxes. C. xiii. 6. C.—He perhaps asked permission to visit Jerusalem for only a short period, at first, but his presence being deemed necessary, he was permitted to continue there as governor full twelve years. M.

Ver. 7. *Over;* give me a guard, (H.) or accompany me to Jerusalem. M.

Ver. 8. *Forest.* Heb. *pordes*, "paradise," or garden planted with trees. Pliny (v. 23.) mentions a "paradise," in Cœlosyria. Grot.—But Nehemias might petition to be supplied with cedars from Libanus, (T.) as they had been given for the temple. 1 Esd. iii. 7. H.—*Tower.* Heb. *bira*, means also "a palace or temple." It may designate the porch of the temple, which was 120 cubits high; (2 Par. iii. 4. C.) though that had been lately repaired by Esdras. M.—Others think the doors of the courts are meant, as they were as strong as those of towers. Vatab.—They were not yet finished. C. x. 9. Many believe that (C.) Nehemias speaks of the royal palace, which had been almost contiguous to the temple, (M.) where he intended to build one for himself, while he should reside in the city. T.—But this might give umbrage to the king. C.—He could not, however, intend his favourite to remain without a suitable palace; and the latter seems to have designed not only to repair that which Solomon had founded, but also to erect another *house* for the governor. H.—*Good hand;* favour, (M.) and powerful aid. H.

Ver. 10. *Horonite*, a native, not (C.) a petty king (Grot.) of Horonaim, in the country of Moab. Jer. xlviii. 3. He must have been very old, if he lived till the temple was built at Garizim: (Josephus and Scaliger) but Petau supposes that there were two of the name.—*Servant;* an officer appointed over the Samaritans, as well as Sanaballat. The Persian monarchs styled all their subjects servants or slaves. C.—*Grieved.* Thus unbelievers repine when any one endeavours to propagate the truth, (H.) or to establish the Church. W.

Ver. 12. *Any man*, at Jerusalem, (v. 16) though he had informed the king v. 8. H.—*No beast;* that none might be alarmed.

Ver. 13. *Valley* of Cedron, on the east, (C.) or west, near Calvary. M. T.—*Dragon.* Heb. *Tannin*, or "great fish," which might be kept there, unless the fountain was famous for the appearance of some dragon, or the water proceeded from the mouth of a brazen one. Sept. have read *thanim*, "figs." The fountain of Siloe might have many names. C.—*Viewed.* Sept. "I walked

valley, and before the dragon-fountain, and to the dung gate, and I viewed the wall of Jerusalem, which was broken down, and the gates thereof, which were consumed with fire.

14 And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

15 And I went up in the night by the torrent, and viewed the wall, and going back, I came to the gate of the valley, and returned.

16 But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

17 Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of Jerusalem, and let us be no longer a reproach.

18 And I shewed them how the hand of my God was good with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

19 But Sanaballat, the Horonite, and Tobias, the servant, the Ammonite, and Gossem, the Arabian, heard of it, and they scoffed at us and despised us, and said: What is this thing that you do? are you going to rebel against the king?

20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor justice, nor remembrance in Jerusalem.

CHAP. III.

They begin to build the walls: the name and order of the builders.

THEN [a] Eliasib, the high priest, arose, and his brethren, the priests, and they built the flock-gate: they sanctified it, and set up the doors thereof, even unto the tower of a hundred cubits they sanctified it unto the tower of Hananeel.

2 And next to him the men of Jericho built: and next to them built Zachur, the son of Amri.

3 But the fish-gate, the sons of Asnaa, built: they covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth, the son of Urias, the son of Accus.

4 And next to him built Mosollam, the son of Barachias, the son of Merezebel, and next to them built Sadoc, the son of Baana.

5 And next to them the Thecuites built, but their great men did not put their necks to the work of the Lord.

6 And Joiada, the son of Phasea, and Mosollam, the son of Besodia, built the old gate: they covered it, and set up the doors thereof, and the locks, and the bars.

7 And next to them built Meltias, the Gabaonite, and Jadon, the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river.

8 And next to him built Eziel, the son of Araia, the goldsmith: and next to him built Ananias, the son of the perfumer: and they left Jerusalem unto the wall of the broad street.

9 And next to him built Raphaia, the son of Hur, lord of the street of Jerusalem.

10 And next to him Jedaia, the son of Haromaph, over-against his own house: and next to him built Hattus, the son of Hasebonia.

11 Melchias, the son of Herem, and Hasub, the son of Phahath Moab, built half the street, and the tower of the furnaces.

12 And next to him built Sellum, the son of Alohes, lord of half the street of Jerusalem, he and his daughters.

13 And the gate of the valley Hanun built, and the inhabitants of Zanoe: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill.

14 And the gate of the dunghill, Melchias, the son of Rechab, built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

15 And the gate of the fountain, Sellum, the son of Cholhoza, built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks and the bars, and the walls of the pool of Siloe, unto the king's garden, and unto the steps that go down from the city of David.

16 After him built Nehemias, the son of Azboc, lord

[a] A. M. 3550, A. C. 454.

upon the wall of Jerusalem, which these men are demolishing *or* clearing away." &c. H.

VER. 14. *Aqueduct*, or reservoir, made by Ezechias. 2 Par. xxxii. 30.

VER. 15. *Torrent* of Cedron, having gone round the city. C.

VER. 16. *Magistrates.* Sept. "guards." *Seganim* denotes various officers. C. —*Work*, or to any workmen. H.—None were now employed. T.

VER. 18. *Hand.* God had manifested his goodness and power, at the court of Persia. W.

VER. 19. *Arabian* governor. He afterwards accuses Nehemias. C. vi. 6. C.

VER. 20. *Answered.* Sept. "returned them an account (λόγον) . . we are his pure servants, and we will build." H.—*Part*, or business. 1 Esd. iv. 4.—*Justice*, or right to the city. C.—You may mind your own affairs. T.—*Remembrance.* It was esteemed a high honour to be a citizen of Jerusalem. Ps. lxxxvi. 5.

CHAP. III. VER. 1. *Priest*, the third since the captivity, son (C.) or brother of Joachim. Lyran.—*Flock-gate*, near which was probably the miraculous pool. John v. 2. But the situation of these gates is not ascertained.—*Sanctified it*, beginning the work (C.) with some religious ceremonies. Junius.—It was designed to protect God's temple; and therefore, when finished, they dedicated it (W.) with solemnity, as they did all the walls. C. xii. 27. The like custom is observed on laying the foundation-stone of our temples. H. *Sanctified* may also mean, cleared away the rubbish. Vatab. T.—*Hundred.* Heb. *Mea.*—*Cubits* is not in the original, Sept. or Syriac, (C.) though it seems to be understood. The ancient Jerusalem had twelve principal gates, four east, north, and west. There were none on the south, where Mount Sion lay. T.—The priests and others undertook this work, considering their eternal as well as their temporal inheritance. D.

VER. 6. *Old gate*, or of the judges, who there assembled. Lyran.

VER. 7. *For the.* Heb. "for (C. or) unto the throne of the governor on this side the river." Prot. H.—These people worked near the palace, which had been built for the Persian governor, who came to administer justice, till the time of Esdras. C. v. 15. and 1 Esd. vii. 25. Perhaps the governor of Syria had (H.) assisted the Jews, unless Nehemias himself be meant. M.

VER. 8. *Goldsmith and perfumer*, are plural in Heb.—*Left*, 400 cubits, (T.) as the wall was not demolished, (M.) having been repaired by Ozias just before the coming of the Chaldees. 2 Par. xxvi. 9. T.—Heb. "they pushed forward, (repaired, C. *or*) paved, (De Dieu) *or* fortified Jerusalem unto the broad wall." Prot.—The Sept. copies vary: some read, they placed, (restored) ἔθηκα. Complut. But the Rom. edition has, "they left." D.

VER. 9. *Street.* Prot. "of the half part," (H.) belonging to Benjamin. Sellum was the inspector of that part which fell to the share of Juda, v. 12. C. iv. 19. Grotius.—Jerusalem, like all great cities, was divided into parts. C.

VER. 10. *House.* Thus he would be induced to do the work more perfectly. M.

VER. 11. *Built.* Heb. "repaired the other piece," or the part of the wall which corresponded with half a division, as in the following v. 12. 15. 24. &c.

VER. 12. *Alohes*, "the enchanter," (C.) as he could perhaps enchant serpents. Grot.—*Daughters*, who forwarded the work, as they had no brothers. M.

VER. 14. *Bethacharam*, in the tribe of Benjamin. Jer. vi. 1.

VER. 15. *King's garden.* This fountain is mentioned, Isai. viii. 6. Jo. ix. 7.—*Steps.* The place was so steep. C. xii. 36.

VER. 16. *Labour*, by Ezechias, for a reservoir. 2 Par. xxxii. 4.—*Mighty* men of David, (1 Par. xi. 10.) or the king's guards, (C.) or the garrison. M.

of half the street of Bethsur, as far as over-against the sepulchre of David, and to the pool, that was built with great labour, and to the house of the mighty.

17 After him built the Levites, Rehum, the son of Benni. After him built Hasebias, lord of half the street of Ceila, in his own street.

18 After him built their brethren Bavai, the son of Enadad, lord of half Ceila.

19 And next to him Aser, the son of Josue, lord of Maspha, built another measure, over-against the going up of the strong corner.

20 After him in the mount, Baruch, the son of Zachai, built another measure, from the corner to the door of the house of Eliasib, the high priest.

21 After him Merimuth, the son of Urias, the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

22 And after him built the priests, the men of the plains of the Jordan.

23 After him built Benjamin and Hasub, over-against their own house: and after him built Azarias, the son of Maasias, the son of Ananias, over-against his house.

24 After him built Bennui, the son of Hanadad, another measure, from the house of Azarias unto the bending, and unto the corner.

25 Phalel, the son of Ozi, over-against the bending and the tower, which lieth out from the king's high house, that is, in the court of the prison: after him Phadaia, the son of Pharos.

26 And the Nathinites dwelt in Ophel, as far as over-against the water-gate toward the east, and the tower that stood out.

27 After him the Thecuites built another measure over-against, from the great tower that standeth out unto the wall of the temple.

28 And upward, from the horse-gate, the priests built, every man over-against his house.

29 After them built Sadoc, the son of Emmer, over-against his house. And after him built Semaia, the son of Sechenias, keeper of the east-gate.

30 After him built Hanania, the son of Selemia, and Hanun, the sixth son of Seleph, another measure: after him built Mosollam, the son of Barachias, over-against his treasury. After him Melchias, the goldsmith's son, built unto the house of the Nathinites, and of the sellers of small wares, over-against the judgment-gate, and unto the chamber of the corner,

31 And within the chamber of the corner in the flock-gate, the goldsmiths and the merchants built.

CHAP. IV.

The building is carried on notwithstanding the opposition of their enemies.

AND [a] it came to pass, that when Sanaballat heard that we were building the wall, he was angry: and being moved exceedingly, he scoffed at the Jews.

2 And said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? will they sacrifice and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

3 Tobias also, the Ammonite, who was by him, said: Let them build: if a fox go up, he will leap over their stone wall.

4 Hear thou, our God, for we are despised: turn their reproach upon their own head, and give them to be despised in a land of captivity.

5 Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders.

6 So we built the wall, and joined it altogether unto the half thereof: and the heart of the people was excited to work.

7 And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians, heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry.

8 And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes.

9 And we prayed to our God, and set watchmen upon the wall day and night against them.

10 And Juda said: The strength of the bearer of

[a] A. M. 3550.

VER. 17. *Ceila*, in the tribe of Juda. He inspected the workmen from this place.

VER. 19. *Strong corner*, noted for some fortress, tower, (C.) or arsenal. Vatab. D.—Sept. "the ascent connecting the corner." H.

VER. 20. *Mount* Sion. M.—Heb. and Sept. "earnestly repaired;" (H.) being indignant at the negligence of his neighbour, or undertaking his work with zeal. C.

VER. 22. *Plains*. Sept. "from Chechar," retaining the original term *cucar*, which means "a plain." It lay in the environs of Jerusalem. C. xii. 28.—*Of the Jordan*, is not in Heb. &c. C.—They might be natives of that place. Sa. Vat. M.

VER. 26. *Ophel*. A very strong tower. See 2 Par. xxvii. 3. and xxxiii. 14.—*East* of the great court of the temple, from which it was not remote, as Esdras here harangued the people. C. xii. 36. and 3 Esd. viii. 1. Out of the gate was a pond of water, (C.) for the service of the temple. M.

VER. 28. *Horse-gate*, by which the king's horses were led to water, at the torrent Cedron. It was near the temple and palace. 4 K. xi. 16. C.—Some Rabbins assert that people were obliged to alight here, and to go on foot to the temple. Lyran.

VER. 29–30. *After him*, Semaia; as the Sept. &c. intimate; and not (C.) "after me," as if Nehemias spoke of himself, as some Heb. copies require. Jun. Grotius.—*Treasury*, or "room." Pagnin.—*Judgment*. Sept. "Maphekad." Heb. *mopkod*. Prot. "miphkad," (H.) may signify "command, review," &c. We can only guess at the reason of this appellation. C.—Perhaps the causes of the Nathinites were here decided, (M.) as well as those of others. It seems to be the same with the watch-gate, (C. xii. 38.) and led not out of the city, but into the street of the Nathinites. T.

CHAP. IV. VER. 2. *Multitude*. Heb. and Sept. "army." C.—*Silly*. Lit "feeble." H.—*Sacrifice*, at the dedication. T.—*Day*, in so short a time, as their present vigorous proceedings seem to promise, notwithstanding their feeble condition, and the paucity of their numbers. H.—But no: we shall have time enough to hinder them, (M.) if the nature of their materials do it not for us. H.—*Raise*. Heb. "revive;" a word used for reparations of walls, &c. C. Delrio, adag. 221.—Sept. "heal." God's providence did not permit the enemy to rage, till the work was greatly advanced; so infidels laugh at the attempts of poor priests to restore religion, which nevertheless flourishes. W.

VER. 3. *Leap over*. Heb. Sept. &c. "break down." C.—Bitter sarcasm, which excites the indignation of Nehemias! T.

VER. 4. *Captivity*. Since they have not learnt to commiserate others. C.

VER. 5. *Face*. Punish the obstinate. T.—He does not wish that they may continue impenitent. C.—But, on that supposition, he approves of the divine justice, and foretells what will happen. E.—Revenge was equally criminal under the old law, as it is at present. But the servants of God express their approbation (C.) of his inscrutable counsels. The imperative in Heb. is often used for the future tense. H.—*Mocked*. Prot. "provoked *thee* . . before the builders." Sept. omit most of this and the following verses; having only, "Do not hide *thyself*, with respect to wickedness." H.

VER. 6. *Thereof*, all round; as masons were stationed in different parts, (v. 19.) and not barely on one side of the city. C.—Tobias alludes to the present lowness of the walls, v. 3. H.

VER. 8. *Together*, to the number of 180,000, according to the Jews; who say that they were terrified at the excommunication pronounced by 300 priests against them, while 300 young men sounded trumpets; and they fled, leaving Nehemias at liberty to continue the work. It is a pity that we have no foundation for this in Scripture. C. See 1 Esd. iv. 3. H.—The Samaritans durst not openly attack the Jews, who were under the protection of the Persian monarch. But they endeavoured clandestinely to injure them, (T.) *and to prepare ambushes*. H

VER. 10. *Juda*. Some of the Jews, (M.) who were dispirited at the greatness

burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

11 And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

12 And it came to pass, that when the Jews that dwelt by them, came and told us ten times, out of all the places from whence they came to us,

13 I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

14 And I looked and rose up: and I said to the chief men and the magistrates, and to the rest of the common people: Be not afraid of them. Remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

16 And it came to pass from that day forward, that half of their young men did the work, and half were ready for fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

17 Of them that built on the wall, and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

18 For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

19 And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall, one far from another:

20 In what place soever you shall hear the sound of the trumpet, run all thither unto us: our God will fight for us.

21 And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

22 At that time, also, I said to the people: Let every one with his servant stay in the midst of Jerusalem, and let us take our turns, in the night, and by day, to work.

23 Now I and my brethren, and my servants, and the watchmen, that followed me, did not put off our clothes: only every man stript himself when he was to be washed.

CHAP. V.

Nehemias blameth the rich for their oppressing the poor. His exhortation, and bounty to his countrymen.

NOW [a] there was a great cry of the people, and of their wives, against their brethren, the Jews.

2 And there were some that said: Our sons and our daughters are very many: let us take up corn for the price of them, and let us eat and live.

3 And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine.

4 And others said: Let us borrow money for the king's tribute, and let us give up our fields and vineyards:

5 And now our flesh is as the flesh of our brethren: and our children as their children. Behold we bring into bondage our sons, and our daughters; and some of our daughters are bond-women already, neither have we wherewith to redeem them; and our fields and our vineyards other men possess.

6 And I was exceedingly angry, when I heard their cry according to these words.

7 And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one exact usury of your brethren? And I gathered together a great assembly against them,

8 And I said to them: We, as you know, have redeemed, according to our ability, our brethren, the Jews, that were sold to the Gentiles: and will you then sell your brethren, for us to redeem them? And they held their peace, and found not what to answer.

9 And I said to them: The thing you do is not good: why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles, our enemies?

10 Both I and my brethren, and my servants, have lent money and corn to many: let us all agree not

[a] A. M. 3550.

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of the work and the threats of the enemy.—*Burdens.* Sept. "of the enemies." Arab. "the Jews were strengthened, there were many porters, but they could not finish the work." C.—*Rubbish* to be removed. T.

VER. 12. *Ten times*, frequently. M.—*Places*, among the Cuthites.—*Whence they.* Prot. "ye return unto us, *they will be upon you.*" Heb. the second person is put for the third, which occurs in the Sept. &c. though they refer it to the enemy. "They come up from all places against us." H.—De Dieu would translate, "return to us," cultivate the friendship of Sanaballat; or "return home," and leave off this work. The sense of the Vulg. is the most easy, and the best. C.

VER. 13. *Place.* Heb. adds, "below."—*Round.* Heb. "on the hills." H.—To remove the apparent contradiction, (C.) Prot. supply, "*and* on the higher places." Sept. "in lurking holes," *ακεπέυοις.*

VER. 14. *Remember.* These are the most powerful arguments to encourage an army. H.

VER. 16. *Their.* Heb. "my servants," (M.) half of whom only wrought, while the rest stood guard. If we adhere to the Vulg. we must suppose that Nehemias altered his first plan, and ordered almost all to be ready to fight or to labour, as occasion might require, v. 17. C.—*In.* "Over, (H.) *or* behind all the family of Juda," (Vatab.) encouraging the people by word, and sometimes by example. T. M.

VER. 17. *Sword.* Heb. "dart." C.—The expression seems to be proverbial. So Ovid makes Canacea speak, "My right hand holds the pen, my left the sword;" (H.) while I write, I am on the point of killing myself. C.

Dextra tenet calamum, strictum tenet altera ferrum.—Ep. Her.

VER. 18. *By me*, when the enemy appeared. M.

VER. 20. *For us.* Yet we must act with prudence and courage. H.

VER. 22. *Midst.* Before they had gone home. C.—*Let us.* Prot. "that in the night they may be a guard to us, and labour on the day." H.

VER. 23. *Clothes*, even to sleep.—*Only.* Sept. Compl. "man and his arms to the water." H.—They went armed to fetch water; (Malvenda) or they had their armour and water always at hand. Junius, &c.—Heb. "each kept his dart at the water." It may have various senses. C.—Prot. agree with the Vulg. "*saving that* every one put them off for washing" (H.) them, or themselves. T.

CHAP. V. VER. 1. *Cry.* V. Bede (iii. 21.) complains of some pastors who neglected the flock, but exacted revenues. May not the same complaint still be made? W.

VER. 2. *Very.* Syr. "and our brethren are too numerous" to find meat.—*For,* &c. Heb. Sept. &c. "by force." Abenezra, &c.—Yet most people explain it in the sense of the Vulg. It was permitted to sell children in extreme distress. Ex. xxi. 7. Grot. C.

VER. 3. *Let us.* Prot. "We have mortgaged."—*Famine*, or "hunger." H.

VER. 4. *Let us.* Sept. Mont. "We have borrowed" on usury, contrary to Ex. xxii. 25. The Jews were still obliged to pay tribute.

VER. 5. *Brethren*, who are still in captivity, or we are of the same nature as the rich, (C.) who so cruelly oppress us. M.

VER. 7. *Against them*, as a private rebuke would not suffice. T.

VER. 8. *Redeemed*, by paying the ransom to the Babylonians, or by using all our endeavours to procure the releasement of our brethren. C.—*For us.* Prot. "or shall they be sold unto us?" H.—A true pastor practises what he preaches to others. W.

to call for it again; let us forgive the debt that is owing to us.

11 Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses: and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them.

12 And they said: We will restore, and we will require nothing of them: and we will do so as thou sayest. And I called the priests, and took an oath of them, to do according to what I had said.

13 Moreover, I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labours: thus may he be shaken out, and become empty. And all the multitude said: Amen. And they praised God. And the people did according to what was said.

14 And from the day, in which the king commanded me to be governor in the land of Juda, from the twentieth year, even to the two and thirtieth year of Artaxerxes, the king, for twelve years, I and my brethren, did not eat the yearly allowance that was due to the governors.

15 But the former governors that had been before me, were chargeable to the people, and took of them, in bread, and wine, and in money, every day, forty sicles: and their officers also oppressed the people. But I did not so for the fear of God.

16 Moreover, I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work.

17 The Jews also, and the magistrates, to the number of one hundred fifty men, were at my table, besides them that came to us from among the nations that were round about us.

18 And there was prepared for me, day by day, one ox, and six choice rams, besides fowls, and once in ten days I gave store of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoverished.

19 Remember me, O my God, for good, according to all that I have done for this people.

CHAP. VI.

The enemies seek to terrify Nehemias. He proceedeth and finisheth the wall.

AND [a]it came to pass, when Sanaballat, and Tobias, and Gossem, the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it (though at that time I had not set up the doors in the gates,)

2 Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go down to you.

4 And they sent to me according to this word, four times: and I answered them after the same manner.

5 And Sanaballat sent his servant to me the fifth time, according to the former word, and he had a letter in his hand, written in this manner:

6 It is reported amongst the Gentiles, and Gossem hath said it, that thou and the Jews think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them: for which end

7 Thou hast also set up prophets, to preach of thee at Jerusalem, saying: There is a king in Judea. The king will hear of these things: therefore come now, that we may take counsel together.

8 And I sent to them, saying: There is no such thing done as thou sayest: but thou feignest these things out of thy own heart.

9 For all these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more:

10 And I went into the house of Semaia, the son of

[a] A. M. 3550.

VER. 11. *For them*, to the Persian governors, v. 14. H.—Nehemias remits this pension, which was before paid by the people, and exacted by the rich. Wolphius.—Du Moulin asserts that there is no question of usury, which the Jews always abhorred, much less of that which the Romans called the 100th, (C.) consisting in the payment of 12 per cent. (T.) or one every month. M.—Heb. "Give back to them," (H.) that they may enjoy those things.

VER. 12. *Oath of them.* Priests, in private, (M.) who were not innocent; (T.) or these were witnesses of the oath taken by the rich. Piscator.

VER. 13. *Lap*, or skirt of my robes. T.—Such figurative actions were very common. Thus a Roman ambassador at Carthage, folding up his garment, said he brought peace or war. Livy xxi. 18. C.—*Said.* Behold how easily was that effected at Jerusalem, which the Romans could never perfectly bring about, after the most violent riots! T.

VER. 14. *Not eat*, out of pity for the poor. M.—He was supported by the king, (C.) or by his own patrimony. H. v. 11.

VER. 16. *Wall*, pleading no exemption, but making my servants work. C.—Though no particular portion was assigned to him, he helped all. T.—*No land*, as I might have done, on advantageous terms. H.—Rare example of disinterestedness! He praises himself without vanity, only to induce others to follow the same course. So Moses, David, S. Paul, and others acted. Num. xii. 3. &c.

VER. 17. *Men*, my brethren, not (C.) Persians. Grot.—*Them;* ambassadors. M.—If Nehemias behaved with such generosity for twelve years, he must have been very rich; or he received a great pension from the king, or voluntary and abundant contributions from the rich.

VER. 18. *Wines.* This was only produced, in abundance, on extraordinary occasions; for the people of the East do not drink wine at every feast. Eccli. xxxi. 17. C.—*Yearly.* Sept. "Moreover, loaves of extortion I did not seek, because a hard servitude lay upon this people." H.

VER. 19. *Good.* A good conscience confidently hopeth for a reward. W.

CHAP. VI. VER. 2. *Make.* Prot. "meet together." H.—When the adversaries of faith find themselves unable to suppress it, they offer peace: so when Protestants began, and where they are still weak, they would have none persecuted for any opinions in religious matters; "but where they are strong, they hardly grant toleration to Catholics." W.—This has been no where more observable than in these islands, where the spirit of persecution has not yet subsided, though banished from most other countries. See Dr. Milner's 4th let. to a Preb. Debates in Parl. 1810, &c. H.—*Villages.* Most of the Lat. editions, before Sixtus V. read, *in vitulis in campo uno*, (C.) "with *sacrifices of* calves in *some* one field." H.—Perhaps Cephirim, (T.) or *Copirim*, "villages," (H.) may be the name of a place in the plain of *Ono*, (T.) which is styled the *valley of craftsmen*, (C. xi. 35. C.) in the tribe of Benjamin, near the Jordan. Adrichomius.—*Mischief*, by taking or killing. M.

VER. 3. *You.* This was one, (H.) though not the principal reason which hindered him. It is often adviseable not to seem to suspect any evil.

VER. 5–6. *Letter.* Heb. Sept. and Arab. add, "open:" but this word is not in Syriac. The letter might be an order to appear, or might be left open to signify that the bearer was a man of confidence, from whom Nehemias might receive any farther information; unless it was sent in this manner out of contempt. —*Gossem*, the Arabian governor. C. ii. 19. C.

VER. 7. *Prophets.* This was false; though, no doubt, the true prophets who lived at that time, would promote the laudable undertakings of Nehemias. H. —To counteract their influence, the enemies hired Semaia and Noadias, v. 10 and 14.—*Together*, that thou mayst clear thyself; (Vatab.) or that we may repress these rumors, lest the king should suspect us of any connivance. The first sense appears to be preferable. Nehemias did not take the information as a piece of civility. C.—The enemies left it ambiguous, whether they would not join their forces with his, in case he meant to revolt. M.

VER. 9. *I.* Heb. "Now, *O Lord*, strengthen my hands; (Jun. &c.) or, "now strengthening my hands, (C.) *I went*," &c. Sept. &c. agree with the Vulg. H.

VER. 10. *Went*, being invited. T.—*Semaia*, of the twenty-third course of priests. 1 Par. xxiv. 18. M.—*Privately.* Heb. "who was shut up," like a recluse, (H.) to deceive the people, by the appearance of superior sanctity, and by an imitation of the true prophets. C.—Some translate *hatsur*, "bound by

Dalaia, the son of Metabeel, privately. And he said: Let us consult together in the house of God in the midst of the temple: and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee.

11 And I said: Should such a man as I flee? and who is there that, being as I am, would go into the temple, to save his life? I will not go in.

12 And I understood that God had not sent him, but that he had spoken to me as if he had been prophesying, and Tobias, and Sanaballat, had hired him.

13 For he had taken money, that I, being afraid, should do this thing, and sin, and they might have some evil to upbraid me withal.

14 Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind: and Noadias, the prophet, and the rest of the prophets, that would have put me in fear.

15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

16 And it came to pass, when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of God.

17 Moreover, in those days, many letters were sent by the principal men of the Jews to Tobias; and from Tobias there came letters to them.

18 For there were many in Judea sworn to him, because he was the son-in-law of Sechenias, the son of Area, and Johanan, his son, had taken to wife the daughter of Mosollam, the son of Barachias.

19 And they praised him also before me, and they related my words to him: and Tobias sent letters to put me in fear.

CHAP. VII.

Nehemias appointeth watchmen in Jerusalem. The list of those who came first from Babylon.

NOW [a] after the wall was built, and I had set up the doors, and numbered the porters and singing men, and Levites:

2 I commanded Hanani, my brother, and Hananias, ruler of the house of Jerusalem, (for he seemed as a sincere man, and one that feared God above the rest),

3 And I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by, the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every man over-against his house.

4 And the city was very wide and great, and the people few in the midst thereof, and the houses were not built.

5 But God put in my heart, and I assembled the princes and magistrates, and common people, to number them: and I found a book of the number of them who came up at the first, and therein it was found written:

6 [b] These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor, the king of Babylon, had carried away, and who returned into Judea, every one into his own city.

7 Who came with Zorobabel, Josue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel.

8 The children of Pharos, two thousand one hundred seventy-two.

9 The children of Saphatia, three hundred seventy-two.

10 The children of Area, six hundred fifty-two.

11 The children of Phahath Moab, of the children of Josue and Joab, two thousand eight hundred eighteen.

12 The children of Elam, one thousand two hundred fifty-four.

13 The children of Zethua, eight hundred forty-five.

14 The children of Zachai, seven hundred sixty.

15 The children of Bannui, six hundred forty-eight.

16 The children of Bebai, six hundred twenty-eight.

17 The children of Azgad, two thousand three hundred twenty-two.

[a] A. M. 3550. Eccli. xlix. 15.

[b] 1 Esd. ii. 1.

row," (1 K. xxi. 7.) to protect the governor; (Malvenda) but this seems too far-etched. C.

Ver. 11. *Should.* Lit. "Does one like me retire *from his post?* And who like me shall enter the temple and live?" H.—It is unlawful for a layman to flee into the part of the temple assigned to the priests. Yet into this he had been invited, as the court of Israel was not perhaps yet secured. Those who suppose that Nehemias was a priest, say (C.) that he refused to flee, lest he should intimidate the people by his cowardly departure. T. M.—Semaia might also have a design upon his life, when they should be alone.

Ver. 12. *Understood,* by the nature of the suggestion, and the manner in which he heard the refusal. Aggeus, or some of the true prophets, might also inform him, (C.) or a supernatural light irradiated his mind, unless human sagacity sufficed. T. M.

Ver. 13. *Sin,* by taking any false step, so as to offend the people.

Ver. 14. *Prophet.* Heb. "the prophetess." C.—Prot. "My God, think thou upon Tobiah, . . and on the prophetess Noadiah."

Ver. 15. *Elul,* the last of the civil year, corresponding with our August and September, when the walls were dedicated. C. xii. 27.—*Days.* Josephus (xi. 5.) says, "two years and three (Greek four) months" (H.) had been spent in perfecting the work. Cajet.—Others date from the reception of the letter, v. 5. Vatab.—But the work only lasted the time here specified, as the materials were at hand, and some of the walls were standing, while the rocks defended other parts; and the city was not then so large as it was afterwards. C.—The whole people wrought almost day and night, and Nehemias encouraged them with all his power. T.—Thus Alexander the Great built the walls of New Alexandria, on the Tanais, 60 stadia, or near 6000 paces (C.) long, in less than twenty days; (T.) and Cæsar perfected other works, before Alise, &c. with equal expedition. Bel. Gal. i. and vii.—The Romans, at the last siege of Jerusalem, surrounded the city with a wall 5000 paces long, and with thirteen towers, in three days. Jos. Bel. vi. 13. C.

Ver. 18. *Mosollam,* one of the builders. C. iii. 4. M.—These two powerful men had consequently acted contrary to the laws of God, and the covenant of Esdras, with respect to marriages. They might fear the resentment of the zealous governor. Dangers from *false brethren,* (2 Cor. xi. 26.) wars without, and fears within, generally assail the servants of God. H.

CHAP. VII. Ver. 2. *House:* "the citadel;" (Tigurin) "palace." Vatab.—The Sept. retain the original, *Beira,* (H.) which signifies *a palace,* (Pagnin) concerning which Nehemias had spoken. C. ii. 8. M.—But as it was not yet built, *the house,* being placed alone, more properly signifies the temple. We read of Zacharias and Jehiel, who occupied the same post (C.) as Hananias. 2 Par. xxxv. 8. H.—He was next to Eliasib, the high priest. C.

Ver. 3. *Sun.* Lit. "the heat of the sun," or perfect daylight. H.—*They.* Syr. and Arab. "while it was still day," (C.) or the sun shone. Before dusk the gates were shut, to prevent any improper person from entering. H.—*House,* on the walls. C.—These things protect a city; as grace a guard over the senses, and watchfulness do the soul. W.

Ver. 4. *Not built,* sufficient for so great a multitude. C.—They lodged under tents, or in huts. H.

Ver. 5. *Heart,* inspired me to provide inhabitants for the city, as was afterwards done by lot. C. xi. T.—*Written.* Hence it seems evident that Nehemias here only transcribes this ancient record, of those who came under Zorobabel, and consequently this chapter ought to agree with 1 Esd. ii. as well as with 3 Esd. v. 9, (H.) which is now strangely corrupted; so that it can throw no light upon the matter. C.—Some think that various catalogues were taken, at Babylon, at the first coming to Jerusalem, (M.) and at the dedication of the temple; (T.) and that Nehemias refers to a different one from that of Esdras.

18 The children of Adonicam, six hundred sixty-seven.
19 The children of Beguai, two thousand sixty-seven.
20 The children of Adin, six hundred fifty-five.
21 The children of Ater, children of Hezecias, ninety-eight.
22 The children of Hasem, three hundred twenty-eight.
23 The children of Besai, three hundred twenty-four.
24 The children of Hareph, a hundred and twelve.
25 The children of Gabaon, ninety-five.
26 The children of Bethlehem, and Netupha, a hundred eighty-eight.
27 The men of Anathoth, a hundred twenty-eight.
28 The men of Bethazmoth, forty-two.
29 The men of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.
30 The men of Rama and Geba, six hundred twenty-one.
31 The men of Machmas, a hundred twenty-two.
32 The men of Bethel and Hai, a hundred twenty-three.
33 The men of the other Nebo, fifty-two.
34 The men of the other Elam, one thousand two hundred fifty-four.
35 The children of Harem, three hundred and twenty.
36 The children of Jericho, three hundred forty-five.
37 The children of Lod, of Hadid and Ono, seven hundred twenty-one.
38 The children of Senaa, three thousand nine hundred thirty.
39 The priests: The children of Idaia, in the house of Josue, nine hundred and seventy-three.
40 The children of Emmer, one thousand fifty-two.
41 The children of Phashur, one thousand two hundred forty-seven.
42 The children of Arem, one thousand and seventeen. The Levites:
43 The children of Josue and Cedmihel, the sons
44 Of Oduia, seventy-four: The singing men:
45 The children of Asaph, a hundred forty-eight.
46 The porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.
47 The Nathinites: The children of Soha, the children of Hasupha, the children of Tebbaoth,
48 The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai,
49 The children of Hanan, the children of Geddel, the children of Gaher,
50 The children of Raaia, the children of Rasin, the children of Necoda,
51 The children of Gezem, the children of Asa, the children of Phasea,
52 The children of Besai, the children of Munim, the children of Nephussim,
53 The children of Bacbuc, the children of Hacupha, the children of Harhur.
54 The children of Besloth, the children of Mahida, the children of Harsa,
55 The children of Bercos, the children of Sisara, the children of Thema,
56 The children of Nasia, the children of Hatipha,
57 The children of the servants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida,
58 The children of Jahala, the children of Darcon, the children of Jeddel,
59 The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon.
60 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.
61 And these are they that came up from Thelmela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, nor their seed, whether they were of Israel.
62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty-two.
63 And of the priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and he was called by their name.
64 These sought their writing in the record, and found it not: and they were cast out of the priesthood.
65 And Athersatha said to them: That they should not eat of the Holies of Holies, until there stood up a priest, learned and skilful.
66 All the multitude, as it were one man, forty-two thousand three hundred sixty,
67 Beside their men-servants, and women-servants, who were seven thousand three hundred thirty-seven: and among them, singing men and singing women, two hundred forty-five.
68 Their horses, seven hundred thirty-six, their mules, two hundred forty-five:
69 Their camels, four hundred thirty-five, their asses, six thousand seven hundred and twenty. [*Hitherto is related what was written in the record. From this place forward goeth on the history of Nehemias.*]

Sa. Lucas. T.—Others suppose that changes were introduced, as the families were increased or diminished, in the time of Nehemias; (T.) who, therefore, judged it unnecessary to write a fresh catalogue, but only adjusted the old one to the present circumstances, including probably the names of those who had returned with Esdras, or with himself. C.—This seems contrary to the text, *a book of*, &c. and it would perhaps be as well to allow that the variations arise from transcribers, as all allow that many of the names and numbers are corrupted. H.—The similarity of Heb. letters for different numbers might easily occasion this; as we cannot suppose but Esdras would be able to give the total of sixty particular sums. Watson, let. 5.

VER. 33. *Other Nebo.* We find no first mentioned; but in the ancient Latin edition, Nebo occurred instead of Geba, v. 30. See 1 Esd. ii. 29. Sept. and Arab. omit "the other." This Nebo may be Nob, or Nobe, in the tribe of Benjamin. C.

VER. 43. *The sons;* or, "who were the sons (*filiorum*) of Oduia." H.

VER. 65. *Athersatha;* Nehemias, (C.) as he is called in Chaldee. 1 Esd. ii. 63. M.

VER. 68. *Their.* Heb. Rom. Sept. Syr. and Arab. omit this verse; but it is found in the Alex. Sept. and even in the Rab. Bible, printed at Venice, 1564, as well as in the 1st and 3rd Esdras, (C.) and it is inserted by Prot. H.

VER. 69. *Hitherto.* This is not in the original, or in the other versions. It is inserted in the margin of some Lat. MSS. and entirely omitted in others of great authority. The gloss might have been placed after v. 64. C.—Yet some of the following verses seem also to be copied from 1 Esdras. H.—S. Jerom informs us from what sources the work was compiled, which is all declared canonical by the Church, (W.) whether written by Esdras or by Nehemias. H.

VER. 70. *Athersatha;* that is, Nehemias, as appears from C viii. 9. Either that he was so called at the court of the king of Persia, where he was cup-bearer

70 And some of the heads of the families gave unto the work. Athersatha gave into the treasure a thousand drams of gold, fifty bowls, and five hundred and thirty garments for priests.

71 And some of the heads of families gave to the treasure of the work, twenty thousand drams of gold, and two thousand two hundred pounds of silver.

72 And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pounds of silver, and sixty-seven garments for priests.

73 And the priests, and the Levites, and the porters, and the singing men, and the rest of the common people, and the Nathinites, and all Israel, dwelt in their cities.

CHAP. VIII.

Esdras readeth the law before the people. Nehemias comforteth them. They celebrate the feast of tabernacles.

AND [a] the seventh month came: and the children of Israel were in their cities. And all the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 Then Esdras, the priest, brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month.

3 And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book.

4 And Esdras, the scribe, stood upon a step of wood, which he had made to speak upon: and there stood by him, Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam.

5 And Esdras opened the book before all the people: for he was above all the people: and when he had opened it, all the people stood.

6 And Esdras blessed the Lord, the great God: and all the people answered: Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground.

7 Now Josue, and Bani, and Serebia, Jamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law: and the people stood in their place.

8 And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read.

9 And Nehemias (he is Athersatha) and Esdras, the priest and scribe, and the Levites, who interpreted to all the people, said: This is a holy day to the Lord, our God; do not mourn, nor weep: for all the people wept, when they heard the words of the law.

10 And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength.

11 And the Levites stilled all the people, saying: Hold your peace, for the day is holy, and be not sorrowful.

12 So all the people went to eat and drink, and to send portions, and to make great mirth: because they understood the words that he had taught them.

13 And on the second day the chiefs of the families of all the people, the priests, and the Levites, were gathered together to Esdras, the scribe, that he should interpret to them the words of the law.

14 And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast in the seventh month:

15 And that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

[a] A. M. 3551, A. C. 453.

or that, as some think, this name signifies *governor;* and he was at that time governor of Judea. Ch.—Rom. Sept. insinuates that the princes gave these things "to Nehemias." C.—Alex. Sept. "They gave for the work, unto Athersatha."—Prot. "The Tirshatha gave," &c. H.—*Thersa* means, "he fed," and *satha*, "he caused to drink." T.—The *A*, at the beginning, is only the article. H.

CHAP. VIII. VER. 1. *Were in*, or had been at home, (H.) after the dedication of the walls, (C.) till they assembled (H.) at the beginning of the civil year, on the feast of trumpets, which was a day of rejoicing, (v. 9. Num. xxix. 1.) the festival of the new moon. Ribera. M.—*Gate*, near the temple. C. iii. 26. C.—*Moses;* the pentateuch. M.—He is not desired to restore what was lost. T.—As many copies had been preserved by the prophets, which Esdras revised. W.

VER. 2. *Women*, who were in a separate place.—*Understand*, being come to the use of reason. C.

VER. 3. *It plainly.* Prot. "therein, before the street." H.—Esdras probably read select pieces from Leviticus, &c. but principally from Deuteronomy. M.

VER. 4. *Step.* Heb. "wooden tower." C.—Prot. "pulpit," (H.) made in the form of a cup," (C.) like the *cior*, or tribune of Solomon. 2 Par. vi. 13.—*Mosollam.* We should imagine that this was not the person who had given his daughter in marriage to the son of Tobias. C. vi. 18. H.

VER. 5. *Stood*, out of respect, as we do while the gospel is read. See Num. xxiii. 18. C.

VER. 8. *Understood*, by those who were near enough, and were skilled in Heb. (H.) though many began to forget that language; (C. xiii. 24.) and for their benefit, an explanation was given in Chaldee, (v. 9. C.) or Syriac, the vulgar tongue after the captivity. Pure Hebrew was still retained in the public liturgy. T.—Thus the Catholic Church retains the use of the language first used in the conversion of the respective people, whether Greek, Latin, &c. while she takes care to explain to the people what is necessary, in their own language. Any change might be attended with more serious inconveniences than benefit. Our Saviour never blamed this practice, which subsisted among the Jews in his time, no more than that which obliged the people to keep *without*, while the priest offered incense, &c. Luke i. 10. 21.—*And plainly.* Prot. "and gave the sense, and caused *them* to understand the reading," as much as they were able: though many would, no doubt, still find difficulties, as we do at present. H.

VER. 9. *Interpreted.* S. Jerom renders the same term, *made silence*, (v. 7.) as it was the office of the Levites to keep the people in awe, v. 11. C.—Prot. "taught." They had also (H.) to instruct. 1 Esd. viii. 16. M.—*Weep.* The Jews had only one feast for mourning, the day of expiation. On all the rest, a holy joy was commended. For the same reason, the Church does not fast on such days. C.—*Law*, reflecting on the threats denounced against transgressors, which they had so lately witnessed. T.

VER. 10. *Wine.* Heb. and Sept. "things." Syr. and Arab. have simply, "drink."—*Portions.* The Greeks styled them, μίριδες; and the Latins, *sportulæ.* The custom prevailed not only among the Jews, (Est. ix. 19.) but also among Christians and pagans. Moses frequently exhorts the people to invite the poor; (Deut. xvi. 14.) and S. Paul blames the rich Corinthians, for giving no part of their feast to them. 1 Cor. xi. 21.—*Strength.* By this holy joy, we shall be encouraged to perform all our duties. C.—Sept. "Be not downcast, because he (the Lord) is our strength." H.

VER. 13. *Law*, concerning some difficulties, particularly the manner of keeping the ensuing festival. T.—Thus Christ explained to his disciples what he had spoken to the people. H.

VER. 15. *And that.* This is not expressed in the law, though it was probably practised. C.—Some translate, "And they proclaimed," &c. Vatable.—*Beautiful.* Lit. "very *or* most beautiful." H.—Heb. "of oily wood." Sept "cypress." Syr. "nut-tree." Others understand the pine, (Pagnin) balm, (Mariana) citron, (H.) or any other species of branches, which might then be used. C. T.

16 And the people went forth, and brought. And they made themselves tabernacles every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the assembly of them that were returned from the captivity, [a] made tabernacles, and dwelt in tabernacles: for since the days of Josue, the son of Nun, the children of Israel had not done so, until that day: and there was exceedingly great joy.

18 And he read in the book of the law of God, day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

CHAP. IX.

The people repent with fasting and sack-cloth. The Levites confess God's benefits, and the people's ingratitude: they pray for them, and make a covenant with God.

AND [b] in the four and twentieth day of the month, the children of Israel came together with fasting, and with sack-cloth, and earth upon them.

2 And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers.

3 And they rose up to stand: and they read in the book of the law of the Lord, their God, four times in the day, and four times they confessed, and adored the Lord, their God.

4 And there stood upon the step of the Levites, Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the Lord, their God.

5 And the Levites, Josue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, bless the Lord, your God, from eternity to eternity: and blessed be the high name of thy glory, with all blessing and praise.

6 Thou, thyself, O Lord, alone, thou hast made heaven, and the heaven of heavens, and all the host thereof: the earth, and all things that are in it: the seas, and all that are therein: and thou givest life to all these things, and the host of heaven adoreth thee.

7 Thou, O Lord God, art he who didst choose Abram [c] and broughtest him forth out of the fire of the Chaldeans, and gavest him the name of Abraham.

8 And thou didst find his heart faithful before thee: and thou madest a covenant with him, to give him the land of the Chanaanite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of the Jebusite, and of the Gergesite, to give it to his seed: and thou hast fulfilled thy words, because thou art just.

9 And thou sawest the affliction of our fathers in Egypt: and thou didst hear their cry by the Red Sea.

10 And thou shewedst signs and wonders upon Pharao, and upon all his servants, and upon all the people of his land: for thou knewest that they dealt proudly against them: and thou madest thyself a name, as it is at this day.

11 And thou didst divide the sea before them, and they passed through the midst of the sea on dry land: but their persecutors thou threwest into the depth, as a stone into mighty waters.

12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that they might see the way by which they went.

13 Thou camest down, also, to Mount Sinai, and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.

14 Thou madest known to them thy holy sabbath, and didst prescribe to them commandments, and ceremonies, and the law, by the hand of Moses, thy servant.

15 And thou gavest them bread from heaven in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in, and possess the land, upon which thou hadst lifted up thy hand to give it them.

16 But they and our fathers dealt proudly, and

[a] Lev. xxiii. 39.—[b] A. M. 3551.

[c] Gen. xi. 31.

VER. 16. *House*, which was flat. H.—The tents might be erected in any place; in the open air. T.

VER. 17. *Done so*, with such alacrity, though they had displayed more magnificence. See the meaning of similar expressions, 4 K. xxiii. 22. C.

VER. 18. *Assembly.* Lit. "the collect." H.—Heb. "the day of retention;" the people being kept at the temple. C.—Sept. "the dismission;" as they were afterwards permitted to depart. H. See Lev. xxiii. 26.—It was probably on this occasion, that the sacred fire was found again; (2 Mac. i. 18. C.) and also the ark, the tabernacle, and the altar of incense, which had been hidden by Jeremias. 2 Mac. ii. 4. Torniel, A. 3610. Cano, &c.—But this is not so certain. H. C. Diss.

CHAP. IX. VER. 1. *Month;* Tizri, the day after they had sent away those women, (C.) whose company now covered them with confusion. H.—They were moved to compunction, by the hearing of the law, read by Esdras. M.

VER. 2. *Stranger;* idolatrous woman. H.—True repentance requires the works of mortification, and particularly the removal of all occasions of sin and disorderly pleasures. W.—The reformation had been commenced under Esdras, but some had relapsed. 1 Esd. x. 3. C. The true born Israelites would have no society with the sons of infidels. T.—*Fathers*, that they might not be punished for them. Ex. xx. 5. C.

VER. 3. *Stand*, to hear the law, out of reverence; (M.) or the Levites ascended the pulpit to read, *four times in the day.* T.—After each lecture psalms were sung, (C.) to praise God, and to declare the sins of the people, and their sincere repentance. H.—On days of mourning, the Jews assembled four times to pray, and thrice on other days, by the institution of Esdras. Maimonides. See Acts iii. 1.—On their fasts, they refrained from all meat, as well as from work, spending their time in prayer. They began at the first hour, and continued their exercises of devotion till the third, when they recommenced for other three hours. They did the like at the sixth and ninth hours; hearing the law, then prostrating themselves to confess their sins. Afterwards they rose to join with the Levites in praising the Lord. C.

VER. 4. *Step*, erected by Esdras. C. viii. 4.—*Josue*, &c. These Levites are mentioned again, (v. 5.) with some variation. Bani is called Bonni; Sebania, is Hasebnia. C.—Perhaps some of them might be different, as there seems to be no reason for thus changing their names so soon. There are eight persons in both places. Sept. have "Jesus and the sons (*Bani*) of Kadmiel, Sachania, son of Sarabaia, the sons of Chanani, &c.; (5.) and the Levites, Jesus and Kadmiel said, Arise, &c. (6.) and Esras said, Thou," &c. H.

VER. 5. *To eternity.* Existing. Sa.—Bless him continually. M.—Let one generation after another praise his holy name. H.

VER. 6. *Of heavens.* The highest, (C.) and most glorious (H.) residence of the Eternal.—*Host.* Stars (C.) and angels, (M.) which are like his guards.—*Life*, or being. If the Levites had adopted the sentiment of the Persians, that the stars were animated, this does not prove the truth of that opinion, which has nevertheless been maintained by many. Gen. i. 18. C.—The expression is used for preserving, (Ps. xl. 3. M.) re-establishing, &c. C. iv. 2. C.

VER. 7. *The fire of the Chaldeans.* The city of *Ur*, in Chaldea, the name of which signifies *fire.* Or out of the fire of the tribulations and temptations, to which he was there exposed. The ancient Rabbins understood this literally, affirming that Abraham was cast into the fire by the idolaters, and brought out by a miracle without any hurt. Ch.—The Chaldees adored fire, (S. Jer. q. Heb. in Gen. xi. 31.) and the Persians probably imitated them. Strabo xv.—The emperor Heraclius destroyed their *Pyreia.* Suidas.—S. Jerom translates *Ur of the Chaldees*, in all other places. Amama.—Sept. "the country of," &c. C.—It is supposed that the sacred fire preserved in this city, gave name to it, (*Ur*, "fire,") as Heliopolis was so called, from the particular worship of "the sun." H.—*Abraham*, to imply some mystery. Gen. xvii. W. See Isai. xliii. 27.

VER. 10. *A name*, Glorious, (M.) and to be feared by all. Ex. xiv.

VER. 14. *Sabbath.* Which it seems had not been observed by them before. (Ex. xvi. 23. C.) at least not with such exactitude. H.

VER. 15. *Hand.* Promising with an oath, (Gen. xiv. 22. M. and xxii. 16. C.) or displaying thy power. H.

hardened their necks, and hearkened not to thy commandments.

17 And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and set *their* head to return to their bondage, as it were by contention. But thou, a forgiving God, gracious, and merciful, long-suffering, and full of compassion, didst not forsake them.

18 Yea, when they had made also to themselves a molten calf, and had said: This is thy God, that brought thee out of Egypt: and had committed great blasphemies:

19 Yet thou, in thy many mercies, didst not leave them in the desert: the pillar of the cloud departed not from them by day, to lead them in the way, and the pillar of fire by night, to shew them the way by which they should go.

20 And thou gavest them thy good Spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst.

21 Forty years didst thou feed them in the desert, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

22 And thou gavest them kingdoms, and nations, and didst divide lots for them: and they possessed the land of Sehon, and the land of the king of Hesebon, and the land of Og, king of Basan.

23 And thou didst multiply their children, as the stars of heaven, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it.

24 And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them.

25 And they took strong cities and a fat land, and possessed houses full of all goods: cisterns made by others, vineyards, and oliveyards, and fruit-trees, in abundance: and they eat, and were filled, and became fat, and abounded with delight in thy great goodness.

26 But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies.

27 And thou gavest them into the hands of their enemies, and they afflicted them. And, in the time of their tribulation, they cried to thee, and thou heardest from heaven, and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies.

28 But after they had rest, they returned to do evil in thy sight: and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardest from heaven, and deliveredst them many times in thy mercies.

29 And thou didst admonish them to return to thy law. But they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear.

30 And thou didst forbear with them for many years, and didst testify against them by thy spirit, by the hand of thy prophets: and they heard not, and thou didst deliver them into the hand of the people of the lands.

31 Yet in thy very many mercies thou didst not utterly consume them, nor forsake them: because thou art a merciful and gracious God.

32 Now, therefore, our God, great, strong, and terrible, who keepest covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings, and our princes, and our priests, and our prophets, and our fathers, and all the people from the days of the king of Assur, until this day.

33 And thou art just in all things that have come upon us: because thou hast done truth, but we have done wickedly.

34 Our kings, our princes, our priests, and our fathers, have not kept thy law, and have not minded thy commandments, and thy testimonies, which thou hast testified among them.

35 And they have not served thee in their kingdoms, and in thy manifold goodness, which thou gavest them, and in the large and fat land, which thou deliveredst before them, nor did they return from their most wicked devices.

36 Behold we, ourselves, this day are bondmen: and the land, which thou gavest our fathers, to eat the bread thereof, and the good things thereof, and we, ourselves, are servants in it.

VER. 17. Their *head.* Or appointed a leader instead of Moses, (Num. xiv. 4. M.) or an idol. Ex. xxxii. 1. Sept. "they gave a beginning, *or* a chief to return." Syr. "their heart returned to their crimes." C.—Prot. "and in their rebellion appointed a captain to," &c. They turned their back upon the promised land, and set their faces to return into Egypt. H.—Sinners are not deprived of free-will. W.

VER. 18. *Blasphemies.* By attributing the perfections of God to a senseless idol. Prot. follow the Sept. "provocations." *Neatsoth* (H.) properly implies words of an insulting nature. C.

VER. 20. *Spirit.* The conducting angel. M.—God enlightened and moved the hearts of the people, by his grace; which he gave in abundance to Moses. C.

VER. 21. *Worn.* So as to be sore, (H.) or without shoes. M. See Deut. viii. 4. C.—Prot. "their feet swelled not."

VER. 22. *Lots.* Heb. "them (the Chanaanites, or as it is more commonly understood, the Israelites,) into corners." C.—Sept. "by lot they possessed," &c. H.—*Sehon* was *king of Hesebon.* Num. xxi. 26. C.

VER. 24. *Land.* From which most of their fathers were excluded by death.

VER. 25. *Goodness.* Prosperity was their ruin, (H.) as Moses had foretold. Deut. xxxii. 15. C.—"Empire is easily retained by the same arts by which it was procured: but when idleness takes the place of industry, when lust and pride banish continence and equity, fortune is changed with manners." Sallust, Grot.

VER. 26. *Earnestly.* Lit. "called to witness" (H.) themselves, (Jos. xxiv. 21.) or heaven and earth. Deut. iv. 26. and xxx. 19. C.—*Blasphemies.* See v. 18. M.

VER. 27. *Saviours.* Josue, (C.) and more particularly the judges, (M.) David, &c. C.

VER. 28. *Rest* from their enemies. H.—The interval between their relapses was very short. C.

VER. 29. *Shoulder.* Slipping from under the burden of the law. H.—It seems this and the following verses chiefly regard the ten tribes, which proudly rebelled against Juda, (C.) and against the Lord. H.

VER. 30. *Years,* 254; during which time God had not ceased to recall his people to a sense of their duty, but all in vain.

VER. 32. *Labour.* Receive it in satisfaction. C.—Heb. "let not all the trouble seem little before thee;" as if it were not enough to appease thy anger, when borne with proper dispositions and faith. H.—*Assur.* Theglathphalassar, who led some of the tribes into captivity, as Salmanasar did the rest. During this period, the whole nation was involved in misery, (C.) from which they had not been liberated even when the author wrote, v. 36. H. 1 Par. v. 26. M.

VER. 33. *Truth,* fulfilled thy promises. We have broken the covenant.

VER. 36. *In it.* Tributary to Persia. C. v. 4. and 1 Esd. vii. 24. and ix. 9. C.

37 And the fruits thereof grow up for the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

38 And because of all this we, ourselves, make a covenant, and write it, and our princes, our Levites, and our priests, sign it.

CHAP. X.

The names of the subscribers to the covenant, and the contents of it.

AND [a] the subscribers were Nehemias, Athersatha, the son of Hachelai, and Sedecias.

2 Saraias, Azarias, Jeremias,
3 Pheshur, Amarias, Melchias,
4 Hattus, Sebenia, Melluch,
5 Harem, Merimuth, Obdias,
6 Daniel, Genthon, Baruch,
7 Mosollam, Abia, Miamin,
8 Maazia, Belgia, Semeia: these were priests.

9 And the Levites, Josue, the son of Azanias, Bennui, of the sons of Henadad, Cedmihel.

10 And their brethren, Sebenia, Odaia, Celita, Phalaia, Hanan,
11 Micha, Rohob, Hasebia,
12 Zachur, Serebia, Sabania,
13 Odaia, Bani, Baninu.

14 The heads of the people, Pharos, Phahath Moab, Elam, Zethu, Bani,
15 Bonni, Azgad, Bebai,
16 Adonia, Begoai, Adin,
17 Ater, Hezecia, Azur,
18 Odaia, Hasum, Besai,
19 Hareph, Anathoth, Nebai,
20 Megphias, Mosollam, Hazir,
21 Mesizabel, Sadoc, Jeddua,
22 Pheltia, Hanan, Anaia,
23 Osee, Hanania, Hasub,
24 Alohes, Phalea, Sobec,
25 Rehum, Hasebna, Maasia,
26 Echaia, Hanan, Anan,
27 Melluch, Haran, Baana:

28 And the rest of the people, priests, Levites, porters, and singing men, Nathinites, and all that had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters,

29 All that could understand, promising for their brethren, with their chief men; and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses, the servant of God, that they would do and keep all the commandments of the Lord, our God, and his judgments, and his ceremonies.

30 And that we would not give our daughters to the people of the land, nor take their daughters for our sons.

31 And if the people of the land bring in things to sell, or any things for use, to sell them on the sabbath-day, that we would not buy them of them on the sabbath, or on the holy day. And that we would leave the seventh year, and the exaction of every hand.

32 And we made ordinances for ourselves, to give the third part of a sicle every year for the work of the house of our God,

33 For the loaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths, on the new moons, on the set feasts, and for the holy things, and for the sin-offering: that atonement might be made for Israel, and for every use of the house of our God.

34 And we cast lots among the priests, and the Levites, and the people, for the offering of wood, that it might be brought into the house of our God, by the houses of our fathers, at set times, from year to year: to burn upon the altar of the Lord, our God, as it is written in the law of Moses:

35 And that we would bring the first-fruits of our land, and the first-fruits of all fruit of every tree, from year to year, into the house of our Lord.

36 And the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God.

37 And that we would bring the first-fruits of our meats, and of our libations, and the fruit of every tree, of the vintage also, and of oil to the priests, to the store-house of our God, and the tithes of our ground to the Levites. The Levites, also, shall receive the tithes of our works out of all the cities.

38 And the priest, the son of Aaron, shall be with the Levites in the tithes of the Levites, and the Levites

[a] A. M. 3551.

VER. 37. *Tribulation.* As we cannot enjoy the fruits, being so heavily taxed, and obliged to work in person for the king of a foreign country. C.

VER. 38. *Because.* Or "considering all these things," as chastisements due to our transgressions, we are resolved now to reform our conduct, (H.) and to comply more exactly with the covenant, which we will now solemnly renew. A copy was probably deposited in the temple, signed by the princes, (C.) in the name of all. H.—Malachy (i. 4.) seems to allude to this covenant. C.

CHAP. X. VER. 1. *Athersatha.* Heb. *hatirshatha.* Prot. "the tirshatha," cup-bearer, or governor, highly (H.) "privileged" and honoured by Artaxerxes. W.—Heb. "And over those who were sealed, (C. Sept. *or* who sealed *the deed.* H.) Nehemias, the cup-bearer." Esdras, Eliasib, &c. were also princes. C.—It is not easy to account for the omission of their names. M.—They may be designated by different titles. An aristocracy, mixed with oligarchy, was the present form of government. The advice of the ancients, and of the people, was taken. C.—*Hachelzi*, is less properly styled Helchias; (C. i. 1.) where the Sept. read Chelchias, or Achalia, (Heb. *chacala*) as well as here.

VER. 8. *Priests.* All, at least after Nehemias. H.

VER. 14. *Pharos.* Many of these are mentioned as returning from Babylon. C. vii. 8. 11. &c.

VER. 28. *Lands.* Idolaters, (H.) namely, the proselytes. M.—*Daughters.* These did not all subscribe in person, but by the hands of the intelligent, and chief men, (v. 29.) or, (C.) as the Sept. seem to understand, these went through the different ranks of the people, and received their oaths. E. M.

VER. 29. *Understand.* Heb. *mebin*, "the teachers," or Levites. 1 Esd. viii. 16. M.—*Promising.* Heb. "clave to their brethren;" and they promised with a curse *to transgressors*, and with an oath to walk, &c. H.

VER. 30. *And.* In all covenants, the articles which have been chiefly broken, are specified. W.

VER. 31. *Holy day.* The contrary practice is therefore sinful. H.—*Year.* Not cultivating the land. Lev. xxv. 4.—*Hand.* No debts were to be demanded. Deut. xv. 1. M.

VER. 32. *Third part.* About 9*d.* (H.) on account of the poverty of the people. C.—They afterwards paid half a sicle, or 1*s.* 2*d.* conformably to the law. Ex. xxx. 13. Mat. xvii. 23. H.—Before the captivity, the kings of Juda provided sacrifices, (2 Par. xxxi. 3.) and after, the Persian monarchs supplied what was requisite, in favour of Zorobabel and Esdras. C. vi. 8. and vii. 21. But these grants had been recalled, or were not well executed.

VER. 34. *Wood.* The Nathinites had performed this office till the captivity But now their numbers were too small. C.—The people therefore brought the wood. The Levites, with the Nathinites, carried it into the temple, and the priests laid it upon the altars; all being regulated by lots. Lyran.—Hence the feast called *Xylophoria*, was instituted about the month of August, as we may gather from Josephus. The Rabbins say that the priests cut the wood, from March till the 15th of July.

VER. 35. *Every tree*, of seven species; the pear, apple, fig, apricot, olive, palm, and vine trees; besides wheat, legumes, &c. C.—For three years the fruit was deemed unclean. Lev. xix. 23. M.

shall offer the tithe of their tithes, in the house of our God, to the store-room, into the treasure-house.

39 For the children of Israel, and the children of Levi, shall carry to the treasury the first-fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers, and we will not forsake the house of our God.

CHAP. XI.

Who were the inhabitants of Jerusalem, and the other cities.

AND the princes of the people dwelt at Jerusalem: but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem, the holy city, and nine parts in the *other* cities.

2 And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

3 These, therefore, are the chief men of the province, who dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities: Israel, the priests, the Levites, the Nathinites, and the children of the servants of Solomon.

4 And in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin: of the children of Juda, Athaias, the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the sons of Phares,

5 Maasia, the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite:

6 All these, the sons of Phares, who dwelt in Jerusalem, *were* four hundred sixty-eight valiant men.

7 And these are the children of Benjamin: Sellum, the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia,

8 And after him, Gebbai, Sellai, nine hundred twenty-eight.

9 And Joel, the son of Zechri, their ruler, and Judas, the son of Senua, was second over the city.

10 And of the priests, Idaia, the son of Joarib, Jachin,

11 Saraia, the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob, the prince of the house of God,

12 And their brethren that do the works of the temple: eight hundred twenty-two. And Adaia, the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias,

13 And his brethren, the chiefs of the fathers: two hundred forty-two. And Amassai, the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer,

14 And their brethren, who were very mighty, a hundred twenty-eight: and their ruler, Zabdiel, son of the mighty.

15 And of the Levites, Semeia, the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Bonni,

16 And Sabathai, and Jozabed, who were over all the outward business of the house of God, of the princes of the Levites.

17 And Mathania, the son of Micha, the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer, and Becbecia, the second, one of his brethren, and Abda, the son of Samua, the son of Galal, the son of Idithum.

18 All the Levites in the holy city were two hundred eighty-four.

19 And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

20 And the rest of Israel, the priests, and the Levites, were in all the cities of Juda, every man in his possession.

21 And the Nathinites, that dwelt in Ophel, and Siaha, and Gaspha, of the Nathinites.

22 And the overseer of the Levites, in Jerusalem, *was* Azzi, the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing men in the ministry of the house of God.

23 For the king's commandment was concerning them, and an order among the singing men, day by day.

24 And Phathahia, the son of Mesezebel, of the children of Zara, the son of Juda, was at the hand of the king, in all matters concerning the people,

25 And in the houses through all their countries. Of the children of Juda, some dwelt at Cariatharbe, and in the villages thereof, and at Dibon, and in the villages thereof, and at Cabseel, and in the villages thereof,

26 And at Jesue, and at Molada, and at Bethphaleth,

27 And at Hasersual, and at Bersabee, and in the villages thereof,

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VER. 37. *Meats.* Heb. "paste." Num. xv. 20. C. and xxiii. 17.—*Ground,* or the produce. M.

VER. 38. *With.* To observe that all is done according to the law. Num. xviii. 26. C.

CHAP. XI. VER. 1. *Lots.* Those who had a mind to fix their abode at Jerusalem, received every encouragement. But some were compelled, that the city might regain its ancient splendour, and become the bulwark of the nation. Josephus (xi. 5.) says, that Nehemias built at his own expense houses for the priests and Levites, who chose to reside there.

VER. 2. *Blessed.* Applauding their zeal and disinterestedness, as the city was yet only a heap of ruins. C.—Some from the other ten tribes returned; but the transactions of three tribes are more particularly noticed. V. Bede. W.

VER. 3. *Solomon.* See 1 Esd. ii. 55. and 1 Par. ix. 2.

VER. 4. *Benjamin,* as well as of Ephraim and Manasses. 1 Par. ix. 3. The difference between this last record and the present, arises from Nehemias including many who returned with Esdras and with himself. C.

VER. 5. *Silonite.* Or the son of Sela. 1 Par. ix. 5. T.

VER. 9. *Second.* Vicegerent of Joel, (C.) or commander of a second part of the city. Syr.

VER. 11. *Achitob* had the inspection over the Levites and treasures. Eliasib was then pontiff. C.

VER. 13. *Amassai.* Or (1 Par. ix. 12.) *Maasai, the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamoth, the son of Emmer.*

VER. 14. *The mighty,* for riches and power; on which account this family was conspicuous.

VER. 15. *Semeia.* The ancient Latin MSS. read Sebenia. Martinay.

VER. 16. *Outward.* For repairs of the temple, cultivation of the lands given by vow; also to buy provisions, sacred vestments, &c.

VER. 17. *Praise.* Master of music. C.—Heb. "chief to begin the thanksgiving in prayer." Syr. "leader of the Jews in prayer." H.

VER. 21. *Gaspha,* were chiefs *of the Nathinites.* C.—Heb. "over the," &c. Ophel was their place of residence. C. iii. 26.

VER. 22. *Overseer.* Lit. "bishop." Heb. *pekid,* which has the same meaning. H.—Christians styled him who was at the head, bishop; as the Athenians did their chief justice. Grot. E. C.

VER. 23. *King's.* David's, (C. xii. 24,) or perhaps the Persian monarch, who had appointed a maintenance for the priests, &c. 1 Esd. vi. and vii. C.—*Order.* Heb. "that a certain portion should be for the singers, due for every day." Prot.

VER. 24. *People.* They addressed themselves to him, (H.) and he gave an exact account to the king (C.) of Persia. M.

VER. 25. *The houses.* Heb. "and for the dwellings, (C.) or villages." Pagnin. M.—*Villages.* Lit. "daughters," which is often used in this sense. H.

VER. 26. *Jesue.* This, and many of the other cities, had changed names, or were not built in the time of Josue. C.

VER. 30. *Bersabee.* The southern extremity of Juda, (M.) *unto the valley* on the east of Jerusalem. Adric. 186.

28 And at Siceleg, and at Mochona, and in the villages thereof,
29 And at Remmon, and at Saraa, and at Jerimuth,
30 Zanoa, Odollam, and in their villages, at Lachis, and its dependancies, and at Azeca, and the villages thereof. And they dwelt from Bersabee unto the valley of Ennom.
31 And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof,
32 At Anathoth, Nob, Anania,
33 Asor, Rama, Gethaim,
34 Hadid, Seboim, and Neballat, Lod,
35 And Ono, the valley of craftsmen.
36 And of the Levites, were portions of Juda and Benjamin.

CHAP. XII.

The priests, and Levites, that came up with Zorobabel. The succession of high priests: the solemnity of the dedication of the wall.

NOW these are the priests, and the Levites, that went up with Zorobabel, the son of Salathiel, and Josue: Saraia, Jeremias, Esdras,
2 Amaria, Melluch, Hattus,
3 Sebenias, Rheum, Merimuth,
4 Addo, Genthon, Abia,
5 Miamin, Madia, Belga,
6 Semeia, and Joiarib, Idaia, Sellum, Amoc, Helcias,
7 Idaia. These were the chief of the priests, and of their brethren, in the days of Josue.
8 And the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns:
9 And Becbecia, and Hanni, and their brethren, every one in his office.
10 And Josue begot Joacim, and Joacim begot Eliasib, and Eliasib begot Joiada,
11 And Joiada begot Jonathan, and Jonathan begot Jeddoa.
12 And in the days of Joacim, the priests and heads of the families were: Of Saraia, Maraia: of Jeremias, Hanania:
13 Of Esdras, Mosollam: and of Amaria, Johanan:
14 Of Milicho, Jonathan: of Sebenia, Joseph:
15 Of Haram, Edna: of Maraioth, Helci:
16 Of Adaia, Zacharia: of Genthon, Mosollam:
17 Of Abia, Zechri: of Miamin and Moadia, Phelti.
18 Of Belga, Sammua: of Semaia, Jonathan:
19 Of Joiarib, Mathanai: of Jodaia, Azzi:
20 Of Sellai, Celai: of Amoc, Heber:
21 Of Helcias, Hasebia: of Idaia, Nathanael.
22 The Levites, the chiefs of the families, in the days of Eliasib, and Joiada, and Johanan, and Jeddoa, *were* recorded, and the priests, in the reign of Darius, the Persian.
23 The sons of Levi, heads of the families, were written in the book of Chronicles, even unto the days of Jonathan, the son of Eliasib.
24 Now the chief of the Levites were Hasebia, Serebia, and Josue, the son of Cedmihel: and their brethren, by their courses, to praise, and to give thanks, according to the commandment of David, the man of God, and to wait equally in order.
25 Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, were keepers of the gates, and of the entrances before the gates.
26 These were in the days of Joacim, the son of Josue, the son of Josedec, and in the days of Nehemias, the governor, and of Esdras, the priest and scribe.
27 And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, and to keep the dedication, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries, and harps.
28 And the sons of the singing men were gathered together out of the plain country about Jerusalem, and out of the villages of Nethuphati,
29 And from the house of Galgal, and from the countries of Geba, and Azmaveth: for the singing men had built themselves villages round about Jerusalem.
30 And the priests, and the Levites, were purified, and they purified the people, and the gates, and the wall.

VER. 34–35. *Lod.* Built by Samad. 1 Par. viii. 12. It is called Lod-Hadid. C. vii. 37.—*Ono* had the same founder, and stood in the valley of craftsmen. C. vi. 2, and 1 Par. iv. 14.

VER. 36. *Portions.* The Levites dwelt in the cities assigned to these two tribes. C.

CHAP. XII. VER. 1. *Priests.* But not all, as some are omitted. See v. 7. 22, &c.—*Josue*, or Jesus, the high priest.—*Esdras*, the famous scribe, who is supposed to have returned to Babylon, and to have been living under Nehemias, who came to Jerusalem 81 years after Zorobabel. If, therefore, Esdras was only 20 years old at the former period, he must have lived above 100 years, (C.) which is not improbable. Lyran. T. &c.—He returned again with many of his countrymen, by the king's leave. W.

VER. 7. *Chief.* Heads of the 24 great families. 1 Par. xxiv. 18.

VER. 8. *Hymns.* To preside over the bands. C. xi. 17. C.

VER. 9. *Office.* Heb. "in the watches," each in his turn, (Vatab.) "daily." Sept. M.

VER. 10. *Joacim.* These are some of the successors of Josue, (M.) who were high priests till the time of Jeddoa, or Jaddus. W.

VER. 11. *Jonathan*, is called Johanan by S. Jerom, (in Dan.) Josephus, &c.—*Jeddoa.* The *Jaddus*, who went to meet Alexander, in his pontifical attire, and was graciously received by him; as the monarch revered in his person the God of the Hebrews, who had formerly appeared to him in this manner, to encourage him to undertake the conquest of Asia. Josephus xi. 8.—Some think that the names of Jonathan and Jeddoa, and the v. 22, 23, and 24, have been inserted since the time of Nehemias; as he must have lived 140 years, to see the conquests of Alexander. T. Petau. N. Alex. T. 2 Dis. 7.—He could not be less than 20, when he returned in 3550. Jaddus met Alexander in 3672; consequently, at that time, Nehemias was 142 years old. But if he died at the commencement of the reign of Darius Codomannus 3668, he would still be 138. C.—Yet this longevity is by no means incredible, v. 1. C. xiii. 28. H.—Usher (A. 3602) maintains that Johanan was pontiff under Memnon.

VER. 12. *Saraia* had given his name to one of the principal families, at the head of which was *Maraia*, at this time. The Latin MSS. Sept. and Syr. style him Amaria.

VER. 17. *Phelti* was chief of two families, (C.) or perhaps the name of the head of Miamin (H.) is lost. Vatable.—*And*, is not in Heb. "of Miniamin, of Moadiah, Pittai." Prot. H.

VER. 19. *Jodaia.* The same name is written *Idaia*, v. 6, and 21.

VER. 22. *Persian.* Surnamed Codomannus, (H.) Condomanus, (Grot. C.) or Natus, under whom Jaddus was born, though he was pontiff under the former. Usher, A. 3553.

VER. 23. *Chronicles.* Not those which are now extant: but some records which regarded the families of the priests. See 1 Esd. ii. 61.—*The son*, or grandson *of Eliasib.* The author refers to other records, v. 26. C.

VER. 24. *Order.* Heb. "ward over-against ward." One company kept guard while another retired. M.

VER. 25. *Entrances.* These are not distinctly mentioned before. See 1 Par. xxvi. 15. 17. Ezec. xl. 8. C.—Sept. have only, after *order*, or him, v. 25. "When I assembled the door-keepers, (v. 26,) in the days of Joakeim." H.

VER. 26. *Scribe.* Could these records have any greater authority than Nehemias himself? It seems, therefore, that this had been added by a later hand, whose testimony is perfectly authentic and inspired. C.—Nehemias might also refer to some records which he, or some other, had drawn up. H.

VER. 27. *Wall.* Some time before, (Usher. C.) or now, when the houses were completed. V. Bede. T.—*Places*, for greater solemnity. The ancients deemed "the walls and gates sacred things, the property of no man." Justinian, l. sacra loca.—Ovid describes the superstitious rites, with which the Romans laid the foundations of their cities, on some lucky day.

Fossa fit ad solidum, fruges jaciuntur in imâ, &c.——Fast. iv.

VER. 30. *Were purified* first, that they might purify the rest. H.—Priests were obliged to abstain from wine, and from their wives, while they were on duty. See 2 Par. xxix. 34, and xxxv. 2, &c. Levites were to wash their gar

31 And I made the princes of Juda go up upon the wall, and I appointed two great choirs to give praise. And they went on the right hand upon the wall toward the dunghill-gate.

32 And after them went Osaias, and half of the princes of Juda,

33 And Azarias, Esdras, and Mosollam, Judas, and Benjamin, and Semeia, and Jeremias.

34 And of the sons of the priests with trumpets, Zacharias, the son of Jonathan, the son of Semeia, the son of Mathania, the son of Michaia, the son of Zechur, the son of Asaph,

35 And his brethren, Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the musical instruments of David, the man of God: and Esdras, the scribe, before them at the fountain-gate.

36 And they went up over-against them by the stairs of the city of David, at the going up of the wall of the house of David, and to the water-gate eastward:

37 And the second choir of them that gave thanks went on the opposite side, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall,

38 And above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Emath, and even to the flock-gate: and they stood still in the watch-gate.

39 And the two choirs of them that gave praise, stood still at the house of God, and I, and the half of the magistrates with me.

40 And the priests, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania, with trumpets,

41 And Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud, and Jezraia was their overseer:

42 And they sacrificed, on that day, great sacrifices, and they rejoiced: for God had made them joyful with great joy: their wives, also, and their children rejoiced, and the joy of Jerusalem was heard afar off.

43 They appointed, also, in that day, men over the storehouses of the treasure, for the libations, and for the first-fruits, and for the tithes, that the rulers of the city might bring them in by them in honour of thanks giving, *for* the priests and Levites: for Juda was joyful in the priests and Levites that assisted.

44 And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the commandment of David, and of Solomon, his son.

45 For in the days of David and Asaph, from the beginning, there were chief singers appointed, to praise with canticles, and give thanks to God.

46 And all Israel, in the days of Zorobabel, and in the days of Nehemias, gave portions to the singing men, and to the porters, day by day, and they sanctified the Levites, and the Levites sanctified the sons of Aaron.

CHAP. XIII.

Divers abuses are reformed.

AND[a] on that day they read in the book of Moses, in the hearing of the people: and therein was found written, that the Ammonites and the Moabites should not come into the church of God for ever:

2 Because they met not the children of Israel with bread and water: and they hired against them Balaam, to curse them: and our God turned the curse into blessing.

3 And it came to pass, when they had heard the law, that they separated every stranger from Israel.

4 And over this thing was Eliasib, the priest, who was set over the treasury of the house of our God, and was near akin to Tobias.

5 And he made him a great store-room, where before him they laid up gifts, and frankincense, and vessels, and the tithes of the corn, of the wine, and of the oil, the portions of the Levites, and of the singing men, and of the porters, and the first-fruits of the priests.

6 But in all this time I was not in Jerusalem, because in the two and thirtieth year[b] of Artaxerxes, king of Babylon, I went to the king, and after certain days I asked the king:

7 And I came to Jerusalem, and I understood the evil that Eliasib had done for Tobias, to make him a storehouse in the courts of the house of God.

8 And it seemed to me exceedingly evil. And I

[a] Deut. xxiii. 3.

[b] A. M. 3562, A. C. 442.

ments. Lev. viii. 21. All lepers, &c. required a certain purification, ib. v. 2. 6. and Num. xix. 16. Care was taken that no dead body was found on the *walls*. These were probably sprinkled with water, &c. like the tabernacle. Lev. viii. 11.

VER. 31. *Choirs.* This is not expressed in Heb. and Sept. but must be understood. Prot. "great *companies of them that gave* thanks. *Whereof one* went." H.—The princes led the way, then the priests sounded the trumpets, (Num. x. 8.) the Levites sung, and were followed by the people. All were divided into two equal parts, and went round half the city. C.—They set out from the *dunghill-gate*, on the west, and proceeded to the watch-gate, on the east, v. 38. M.

VER. 35. *Esdras*, mentioned v. 33, was the chief personage, at the head of this company. H.

VER. 37. *And*, &c. Prot. "And the other *company of them that gave* thanks." —*And upon.* Heb. "beyond." This company (H.) proceeded northward. C.

VER. 38. *Watch-gate.* Syr. and Arab. "great gate," by which they came down.

VER. 42. *Great.* Numerous, or victims of a large size, oxen, &c.

VER. 43. *Thanksgiving.* S. Jerom, Sept. and Syr. have read in a different manner from the present Heb. (C.) which has, "for the tithes to gather into them, out of the fields of the cities, the portions of (or by) the law *assigned* to the priests, &c. *Tora*, "law," has been read, *toda*, "thanksgiving," by S. Jerom; and *sarim*, "princes," has been substituted for *sadim*, "fields." H.—The Syriac admits the second reading. C.—Sept. omit the first entirely. "For the tithes, and for the collections in them, *brought* to the princes of the cities, *being* the portions for the priests," &c. H.

VER. 44. *Expiation.* Or the legal purifications, (M.) when necessary. H.

VER. 45. *Asaph* was master of music in the reign of David. M.

VER. 46. *Sanctified.* That is, they gave them that which by the law was set aside, and sanctified for their use. Ch.—The Levites paid a tithe to the priests, (C. x. 38. and Num. xviii. 26. C.) as the people did to them. W.

CHAP. XIII. VER. 1. *That day*, is often used for an indefinite time. H.—It is not probable that all this happened when the walls were dedicated. After that event, Nehemias rather went to court, and remained there about ten years. During his absence, many abuses crept in, which he endeavoured to remedy, (v. 7.) perhaps on the solemn *day* of tabernacles, when the law had been read.—*Ever*, (Deut. xxiii. 3.) so as to marry. C.

VER. 3. *Stranger.* Heb. *hereb*, "mixture," (H.) infidel women and their offspring.

VER. 4. *Over this thing*, &c. Or, he was faulty in this thing, or in this kind. Ch.—He was the source of all this evil. Heb. "and before this Eliasib," &c. It is probable that he was a different person from the high priest, (Usher) who had married his grandson to the daughter of Sanaballat, the intimate friend of Tobias. C.—The latter was a persecutor, and prefigured heretics, as Nehemias did our Saviour, who drove traffickers out of the temple. V. Bede in Esd. L. iii. 19. W.

VER. 5. *He.* Eliasib, or Tobias. The original is also ambiguous. Eliasib probably permitted Tobias to furnish himself apartments in the temple, where, by law, he was not allowed to enter. Hence the priests, being deprived of their support, were forced to retire. C.—Tobias rented the apartments, and was steward of the priests' revenues. T.

VER. 6. *Days.* Prefixed (C. ii. 6.) *I asked.* Heb. "was required *to attend* by the king," for about ten years. After which period, I returned and found such disorders. Some believe that Nehemias had been at Babylon, a long while before the 32d year of the king.

VER. 8. *And I.* Nehemias acted as governor, and performed the duty which the high priest neglected. C.

VER. 9. *Storehouses*, which had been profaned by the presence of a pagan. M.—*Sacrifice.* Heb. *mincha*, "offerings of flour, fruits, and liquors," which were kept in the storehouses, as well as *frankincense*. Eliasib had caused these things to be removed, to make place for Tobias. C.

cast forth the vessels of the house of Tobias out of the storehouse.

9 And I commanded, and they cleansed the storehouses: and I brought thither again the vessels of the house of God, the sacrifice, and the frankincense.

10 And I perceived that the portions of the Levites had not been given them: and that the Levites, and the singing men, and they that ministered, were fled away, every man to his own country.

11 And I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I gathered them together, and I made them to stand in their places.

12 And all Juda brought the tithe of the corn, and the wine, and the oil, into the storehouses.

13 And we set over the storehouses Selemias, the priest, and Sadoc, the scribe, and of the Levites, Phadaia, and next to them Hanan, the son of Zachur, the son of Mathania: for they were approved as faithful, and to them were committed the portions of their brethren.

14 Remember me, O my God, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my God, and his ceremonies.

15 In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burthens, and bringing them into Jerusalem on the sabbath-day. And I charged them that they should sell on a day on which it was lawful to sell.

16 Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem.

17 And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath-day?

18 Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath.

19 And it came to pass, that when the gates of Jerusalem were at rest on the sabbath-day, I spoke: and they shut the gates, and I commanded that they should not open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burthens on the sabbath-day.

20 So the merchants, and they that sold all kind of wares, stayed without Jerusalem once or twice.

21 And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the sabbath.

22 I spoke also to the Levites, that they should be purified, and should come to keep the gates, and to sanctify the sabbath-day: for this, also, remember me, O my God, and spare me according to the multitude of thy tender mercies.

23 In those days, also, I saw Jews that married wives, women of Azotus, and of Ammon, and of Moab.

24 And their children spoke half in the speech of Azotus, and could not speak the Jews' language, but they spoke according to the language of this and that people.

25 And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying:

26 [a] Did not Solomon, king of Israel, sin in this kind of thing? and surely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Israel: [b] and yet women of other countries brought even him to sin.

27 And shall we also be disobedient, and do all this great evil, to transgress against our God, and marry strange women?

28 And one of the sons of Joiada, the son of Eliasib, the high priest, was son-in-law to Sanaballet, the Horonite, and I drove him from me.

29 Remember them, O Lord my God, that defile the priesthood, and the law of priests and Levites.

30 So I separated from them all strangers, and I appointed the courses of the priests and the Levites, every man in his ministry:

31 And for the offering of wood at times appointed, and for the first-fruits: remember me, O my God, unto good. Amen.

[a] 3 Kings iii. 1. and xi. 1.—[b] 3 Kings xi. 4.

VER. 10. *Country.* Heb. "field," that he might cultivate it, (H.) and get food. M.

VER. 11. *Pleaded.* Accusing them of treachery, in not opposing the wicked attempt.—*Have we.* He places himself in the number of the guilty, in order to soften the reproach. Sept. &c. C.—"Why is the house of God forsaken?" Prot.

VER. 14. *And his.* Heb. "its offices," and for the good of the sacred ministers. H.

VER. 15. *Treading.* Syr. and Arab. "travelling."

VER. 16. *Tyrians.* Who had established themselves there, for the sake of commerce, though the chosen people ought to have kept them at a great distance, for fear of seduction. C.

VER. 18. *Fathers.* Though warned by Jeremias, xvii. 21. M.

VER. 19. *At rest.* People travelling no longer. C.—Heb. "shaded, or in the dark." Before Friday night came on, the sabbath commenced, and then the gates were shut. H.—*On the.* Heb. "before the sabbath." M.

VER. 21. *On you.* To punish you, (C.) for thus endeavouring to tempt the people. H.

VER. 22. *Gates.* The Levites would more conscientiously discharge their duty, (M.) and restrain the people, so that they might keep the day holy. H.

VER. 23. *Azotus.* In the country of the Philistines.

VER. 24. *Half.* In the same family, some spoke the Philistine (Vatable) or Phenician language: others the Hebrew; which, though it resembled the other very much, was still sufficiently distinct to be noticed. The children might also speak a jargon, composed of both languages. It is probable that, at this time, many of the common people spoke the Chaldee language, so that it was necessary to interpret pure Hebrew to them. C. viii. 8.

VER. 25. *Curse,* or excommunicated *them,* (C.) the guilty parents. H.—*Shaved.* Heb. and Sept. "plucked off their hair," by the roots, for greater torment. Sometimes quicklime was then sprinkled on the head, (C.) as adulterers were treated at Athens. Schol. Aristoph.—King Artaxerxes changed this punishment, and ordered that his officers should be forbidden to wear the tiara instead. Domitian caused the hair and beard of Apollonius to be shaven. Philost. iii. 14. C.—*That they.* Heb. "Ye shall not," &c.

VER. 27. *Also be.* Heb. "hearken unto you;" (Prot. H.) or "Have ye not heard the *evils which fell upon our fathers* (C.) for doing all?" &c. H.

VER. 28. *One.* Manasses, brother of Jaddus. Joseph. xi. 8.—*Sanaballet,* noted for his enmity towards the Jews. C. vi. 1. He obtained leave of Alexander to build the famous temple on Garizim, for his son-in-law. He must have been 150 years old when Alexander laid siege to Tyre, A. 3672. Esdras and Nehemias were noted for their great age. Yet some would suppose that there were two of the name of Sanaballet; and Josephus says that the one in question was appointed governor of Samaria by Darius, the last king of the Persians. This opinion is adopted by Usher, A. 3972. T. &c.—But there is still a difficulty to know whether it be necessary. C.—*From me.* In revenge he set up an opposition altar. H.—He had contracted a marriage, which was unlawful for all, and entailed degradation upon priests.

VER. 31. *Wood.* Conformably to the regulations mentioned, C. x. 34. C.—*Good.* A just man may confidently beg for a reward. W.—*Amen,* is not found in Heb. &c. The Holy Spirit records the praises of Nehemias. Eccli. xlix. 15. His political and moral virtues must ever assign him an exalted rank among the true Israelites. Like Jesus Christ, he rebuilt Jerusalem, reformed the nation, was the mediator of a new covenant, defended the rights of the priesthood and of all the people. C.

APOCRYPHA.

THE third and fourth Books of Esdras, and the prayer of Manasses, (W.) are found in many Latin Bibles, (H.) and translated in that of Douay, (W.) as works of dubious authority. Calmet also inserts the third and fourth books of Machabees. H.—Protestants class under the same head the books of Tobias, Judith, Wisdom, Ecclesiasticus, and Machabees, (W.) with Baruch, and parts of Esther and Daniel, &c. H.—They acknowledge that they are, "holy and worthy to be read in the Church, but not sufficient to prove points of faith." The truth is, they find them too opposite to their creed; as S. Augustine (prædest. SS. C. xiv.) observes was the case with some heretics, who rejected the Book of Wisdom. W.—The pretence that these Books were not admitted by many ancient Fathers, would equally strike out of the canon the Epistle to the Hebrews, those of S. James and S. Jude, the second and third of S. Peter, and of S. John, and the Apocalypse, the authority of all which was formerly warmly controverted, (H.) and only admitted by degrees: (W.) *paulatim tempore procedente meruit auctoritatem.* S. Jerom, in Jacobo.—This holy doctor doubted (Prideaux) whether the book of Judith was canonical, till he found the decision of the Council of Nice. The declaration of the Church is the only sure rule by which matters of this nature can be decided. H.—"I would not believe the gospel, unless I were influenced to do it by the authority of the Catholic Church." S. Aug. c. ep. Fund. c. 5.—This Church has spoken in favour of the controverted Books of the Old Testament, as much as for those of the New; so that the inconsistency of Protestants cannot pass unnoticed. If they had asserted that they appealed only to the private spirit, they might have been acceptable at least to fanatics; but now they attempt to follow the Catholic rule, and yet reject it the next moment! If we would relinquish all the parts of Scripture which have been called in question, what book would be safe? Some have been indeed more universally admitted, and may therefore be styled protocanonical, while the deuterocanonical books were recognized rather later; and after all difficulties had been maturely discussed, as has been the case with other articles of faith. But the declaration being promulgated sooner or later, does not alter the truth. The will of God, notified to us by his Church, is our infallible guide. This is the *canon*, or "rule," (H.) to regulate our imperfect knowledge. S. Aug. c. Faust. xi. 5. and c. Crescon. ii. 32. —In this sense the Council of Carthage, (A. 419) styles these contested books, "canonical and divine:" and the ancient Popes, Innocent I. and Gelasius, as well as S. Aug. (Doct. ii. 8.) S. Isidore, (Etym. vi. 1.) and others, place them on a level with the other parts of Scripture, as has been done by the general Councils of Florence and of Trent. If the Jews did not admit them into their canon, it was because they were not extant in the Hebrew language, (H.) or known when the canon was closed by Esdras, (Huet. D.) or afterwards. H.—Besides, who sees not that the canon of the Church is preferable to that of the synagogue? W.—Otherwise how shall we receive the New Testament. H.—Many of the Fathers referred only to the Jewish canon, when they gave catalogues of the sacred books. C.—We shall find that they generally admitted the authority of what the Protestants style Apocrypha, and that they were far from considering them (H.) as "romances," (Fagius) or inducements "to vice and superstitious practices, under the semblance of virtue," (Button) as some have now the boldness to assert. They might well shew so much deference to the judgment of the majority of Christians, as to abstain from such censures. H.

THE BOOK OF TOBIAS.

THIS Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and of perfect resignation to the will of God. His humble prayer was heard, and the angel Raphael was sent to relieve him: he is thankful, and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety, foretells the destruction of Ninive, and the rebuilding of Jerusalem: he dies happily. Ch.—The Jews themselves have a great regard for the book of Tobias; (Grot. Sixtus Senens. viii.) which Origen (ad Afric.) says they "read in Hebrew," meaning probably the Chaldee, (C.) out of which language S. Jerom translated it, preferring to displease the Pharisaical Jews, rather than not to satisfy the desires of the holy bishops Chromatius and Heliodorus. Ep. t. iii. W.—The Greek version seems to have been taken from another copy, or it has been executed with greater liberty by the Hellenist Jews, between the times of the Sept. and of Theodotion. C.—Huet and Prideaux esteem it more original; and Houbigant has translated it in his Bible, as the Council of Trent only spoke of the *Latin* editions then extant; and S. Jerom followed in his version the Heb. one of a Jew, as he did not understand the Chaldee. H.—The Syriac and the modern Hebrew edition of Fagius, agree mostly with the Greek, as that of Munster and another Heb. copy of Huet, and the Arabic version, both unpublished, are more conformable to the Vulgate. The most ancient Latin version used before S. Jerom's, was taken from the Greek; and the Fathers who lived in those ages, speak of it when they call the book of Tobias canonical. S. Aug. leaves it, however, to adopt S. Jerom's version, in his Mirrour. The copies of all these versions vary greatly, (C.) though the substance of the history is still the same; and in all we discover the virtues of a good parent, of a dutiful son, and virtuous husband, beautifully described. H.—"The servant of God, holy Tobias, is given to us after the law for an example, that we might know how to practise what we read; and that if temptations assail us, we may not depart from the fear of God, nor expect help from any other." S. Aug. q. 119. ex utroque Test.—The four first chapters exhibit the holy life of old Tobias, and the eight following, the journey and affairs of his son, directed by Raphael. In the two last chapters they praise God, and the elder Tobias foretells the better state of the commonwealth. W.—It is probable that both left records, from which this work has been compiled, with a few additional observations. It was written during (C.) or after the captivity of Babylon. E.—The Jews had then little communication with each other, in different kingdoms. Tobias was not allowed to go into Media, under Sennacherib; and it is probable that the captives at Babylon would be under similar restrictions; so that we do not need to wonder that they were unacquainted with this history of a private family, the records of which seem to have been kept at Ecbatana. The original Chaldee is entirely lost, so that it is impossible to ascertain whether the Greek or the Vulg. be more conformable to it. The chronology of the latter seems however more accurate, as the elder Tobias foretold the destruction of Ninive, twenty-three years before the event, which his son just beheld verified, dying in the 18th year of king Josias. The accounts which appear to sectaries to be fabulous, may easily be explained. Houbigant.—Josephus and Philo omit this history. C.

CHAP. I.

Tobias's early piety: his works of mercy, particularly in burying the dead.

TOBIAS, of the tribe and city of Nephthali, (which is in the upper parts of Galilee, above Naason, beyond the way that leadeth to the west, having on the right hand the city of Sephet)

2 [a] When he was made captive in the days of Salmanasar, king of the Assyrians, even in his captivity, forsook not the way of truth,

3 But every day gave all he could get to his brethren, his fellow-captives, that were of his kindred.

[a] 4 Kings xvii. 3. and xviii. 9. A. M. 3283, A. C. 721.

CHAP. I. VER. 1. *Tobias*, "good God," (T.) is styled Tobis, by the ancient Latin version and S. Ambrose, and Tobit by the Greek and Syriac. These copies and the Heb. give a genealogy which does not agree. C.—Grabe's edit. "The book of the words (or transactions) of Tobit, son of Tobiel, son of Ananiel, son of Adoael, (MS. has Nave) son of Galael, (MS. Gamael) of the seed of Asiel, of the tribe of Nephthali, (2) who was made captive in the days of Enemessar, king of the Assyrians, from Thisbe, (MS. Thibe) which is on the right properly (MS. of Kudis. H. or Cades, capital. C.) of Nephthali, in Galilee, above Aser. I, Tobit, walked in the ways of truth and of justice all the days of my life." H.—Nehemias and the prophets frequently speak of themselves in the first person. The

4 And when he was younger than any of the tribe of Nephthali, yet did he no childish thing in his work.

5 Moreover, when all went to the golden calves, [a]which Jeroboam, king of Israel, had made, he alone fled the company of all,

6 And went to Jerusalem, to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first-fruits, and his tithes.

7 So that in the third year he gave all his tithes to the proselytes, and strangers.

8 These, and such like things did he observe when but a boy, according to the law of God.

9 But when he was a man, he took to wife, Anna, of his own tribe, and had a son by her, whom he called after his own name,

10 And from his infancy he taught him to fear God, and to abstain from all sin.

11 And when, by the captivity, he, with his wife, and his son, and all his tribe, was come to the city of Ninive,

12 (When all ate of the meats of the Gentiles) he kept his soul, and never was defiled with their meats.

13 And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar, the king.

14 And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

15 He, therefore, went to all that were in captivity, and gave them wholesome admonitions.

16 And when he was come to Rages, a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king:

17 And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand, he gave him the aforesaid sum of money.

18 But after a long time, Salmanasar, the king, being dead, [b]when Sennacherib, his son, who reigned in his place, had a hatred for the children of Israel:

19 Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able, out of his goods:

20 He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.

21 [c]And when [d]king Sennacherib was come back, fleeing from Judea, by reason of the slaughter that God had made about him for his blasphemy, and being angry, slew many of the children of Israel, Tobias buried their bodies.

22 But when it was told the king, he commanded him to be slain, and took away all his substance.

23 But Tobias fleeing naked away with his son, and with his wife, lay concealed; for many loved him.

24 [e]But after forty-five days, the king was killed by his own sons.

25 And Tobias returned to his house, and all his substance was restored to him.

CHAP. II.

Tobias leaveth his dinner to bury the dead: he loseth his sight by God's permission, for manifestation of his patience.

BUT after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house,

2 He said to his son: Go, and bring some of our tribe, that fear God, to feast with us.

[a] 3 Kings xii. 28.—[b] A. M. 3287.—[c] 4 Kings xix. 35. Eccli. xlviii. 24. 2 Mac. viii. 19.

[d] A. M. 3294.—[e] 4 Kings xix. 37. 2 Par. xxxii. 21. Isai. xxxvii. 38.

truth of the history is the same. D.—*Beyond*, or behind; (*post.* H.) as the Hebrews speak with reference to a man turned towards the east. Hence this *way* would be on the west, and *Sephet* on the north.

Ver. 2. *Salmanasar.* When Osee was conquered, A. 3283. See 4 K. xvii. 6. —*Truth.* His constancy in the observance of the true religion was so much the more wonderful, as he was rich, and lived among the wicked. C.

Ver. 3. *Kindred.* Greek adds, "who went along with me . . to Ninive."

Ver. 4. *Younger.* "Very young," (H.) or the youngest of those who administered their own affairs. The parents of Tobias were deceased. C.—Greek, "when I was young in my country, in the land of Israel, all the tribe," &c.

Ver. 5. *All*, or the greatest part; (H.) for some still feared God; (C. ii. 2. W.) and the Greek of C. v. 14. or 19. informs us that Ananias and Jonathan accompanied Tobias. H.—Greek is more diffuse. C.—(4) "All the tribe of Nephthali, of my father, departed from the house of Jerusalem, which city had been chosen from all the tribes of Israel, for all the tribes to offer sacrifice; and the temple of the tabernacle of the most High was sanctified, and was built for ever; (5) and all the tribes, apostatizing together, sacrificed to Baal, to the heifer; (Comp. ed. to the power of Baal) and the house of Nephthali, of my father, *likewise.* (6) And I alone went frequently to Jerusalem, at the feasts" (H.) of the Passover, &c. M.—The other versions are nearly similar. C.—But we cannot specify all these variations. H.—The number has induced some to conclude, not improbably, that there were two originals; (T.) the Syriac by the elder, and the Chaldee by the younger Tobias. Justiniani.—But this is destitute of proof. C.

Ver. 7. *Strangers.* See Deut. xiv. 28. M. Lev. xxvii. 30. C.—Greek, "And the third I gave to whom it belonged, as Debbora, my father's mother, ordered me, as I was left an orphan by my father; (9) and when I was," &c. H.

Ver. 9. *Man.* The Jews married young: but the time was not fixed. C.—*After.* Greek, "Tobias." They always style the father Tobit. H.

Ver. 11. *Ninive*, called Ninus by Pliny, &c. M.—It was so large, as easily to receive a whole *tribe*, which was sold for slaves. C.

Ver. 12. *Meats*, such as had been immolated to idols, (M.) or were forbidden to the Jews. C.

Ver. 14. *And he.* Gr. "I was his marketter," (H.) to provide provisions for the palace. "He set me over all he had, till the day of his death." Munster. —But this Heb. author has probably exaggerated the matter, to make Tobias appear as great as he could. These editions add no more, continuing, (15) "And I went into Media, and I deposited with Gabael, or Gabelus," &c.

Ver. 16. *Rages* means "rupture," by frequent earthquakes, and was (M. C.) the residence of the Parthian kings, in spring, (Athen. xii. 2.) in the mountains, separating their country from Media.—*Honoured* for his salary, C.

Ver. 17. *Money.* People might formerly make use of what was merely deposited in their hands. Ulpian.—The old Latin version has, "I committed *to him* ten talents in gold."

Ver. 18. *Time.* Salmanasar reigned fourteen years; seven after the captivity, which to people in distress would appear *long.* C.—Gr. "And after Enemessar was dead, Sennacherib, his son, reigned in his stead; and his ways ceased, (or his high roads were stopped) and I could no longer go into Media." H.—We find nothing in history to confirm this stoppage: (C.) but it might be in consequence of the wars. Houbigant. See the pref. H.—*Israel.* This hatred was augmented, after the unfortunate expedition into Palestine. C. M. 4 K. xix. 35.

Ver. 19. *Goods*, under Sennacherib; though he was now deprived of his place. C.—Greek, Syr. and Heb. insinuate, that this happened under his predecessor. H.

Ver. 20. *Slain*, by order or connivance of Sennacherib. M.—Tobias buried the dead, out of charity, and the belief of a future resurrection. Hence arises the respect for tombs and the relics of the saints. C.—The pagans imagined that the souls could not rest till their bodies were interred. Homer, Virgil vii. &c. C.

Ver. 23. *Loved him*, even of the Assyrians. The Jews were not able to afford him shelter. M.

Ver. 24. *Forty.* Arab. twenty-five; Gr. and Syr. fifty; other Gr. copies, fifty-five days. Fagius says Tobias was hidden nineteen days. It seems, therefore, we should date these forty-five days from the return of Sennacherib.—*Sons.* See 4 K. xix. 37. and Isai. xxxvii. 38. C.—Gr. adds, "and they fled to the mountains of Ararat, and Sacherdoc, (our Assaraddon) his son, reigned in his stead; and he appointed Achiachar Anael, the son of my brother, over all the accounts of his kingdom, and over all his government. And Achiachar petitioned for me; and I came to Ninive. But Achiachar was cup-bearer, (Alex. MS. receiver of wine) and keeper of the ring, and governor and keeper of accounts; and Sacherdonosos gave him the second place. But he was my nephew. And when I returned to my house, and my wife Anna, and my son Tobias, were restored to me, at the feast of Pentecost," &c. H.—This seems contrary to v. 23. Yet the Heb. copies agree in this particular, and mention the dignity of Akikar. But we may judge what credit these additions deserve. C.—They merit some attention, as they may be original. See Pref. H.

CHAP. II. Ver. 1. *House.* The law authorized such feasts. Deut. xii. 12 and xiv. 28. Tobias complied with it, by inviting also the poor servants of God. Gr. "I lay down to eat." This custom prevailed in the East. C.

Ver. 2. *Tribe.* Gr. "brethren indigent, and who remembers God." H.—All had not given way to idolatry. W.

3 And when he had gone, returning, he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body:

4 And taking it up, carried it privately to his house, that after the sun was down, he might bury him cautiously.

5 And when he had hid the body, he ate bread with mourning and fear,

6 Remembering the word which the Lord spoke by [a]Amos, the prophet: Your festival days shall be turned into lamentation and mourning.

7 So when the sun was down, he went and buried him.

8 Now all his neighbours blamed him, saying: Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?

9 [b]But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

10 Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall, and slept.

11 And as he was sleeping, hot dung, out of a swallow's nest, fell upon his eyes, and he was made blind.[c]

12 Now this trial the Lord, therefore, permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.

13 For, whereas, he had always feared God from his infancy, and kept his commandments; he repined not against God, because the evil of blindness had befallen him,

14 But continued immoveable in the fear of God, giving thanks to God all the days of his life.

15 For as the kings insulted over holy Job, so his relations and kinsmen mocked at his life, saying:

16 Where is thy hope, for which thou gavest alms, and buriedst the dead?

[a] Amos viii. 10. 1 Mac. i. 41.—[b] Supra i. 21.—[c] A. M. 3295.

17 But Tobias rebuked them, saying: Speak not so.

18 For we are the children of saints, and look for that life which God will give to those that never change their faith from him.

19 Now Anna, his wife, went daily to weaving work, and she brought home what she could get for their living by the labour of her hands.

20 Whereby it came to pass, that she received a young kid, and brought it home:

21 And when her husband heard it bleating, he said: [d]Take heed, lest perhaps it be stolen, restore ye it to its owners; for it is not lawful for us either to eat or to touch any thing that cometh by theft.

22 [e]At these words, his wife being angry, answered: It is evident thy hope is come to nothing, and thy alms now appear.

23 And with these, and other such like words, she upbraided him.

CHAP. III.

The prayer of Tobias, and of Sara, in their several afflictions, are heard by God, and the angel Raphael is sent to relieve them.

THEN Tobias sighed, and began to pray with tears,

2 Saying: Thou art just, O Lord, and all thy judgments are just, and all thy ways *are* mercy, and truth, and judgment:

3 And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.

4 [f]For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us.

5 And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee:

6 And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.

[d] Deut. xxii. 1.—[e] Job xxii. 9.—[f] Deut. xxviii. 15.

VER. 3. *Street.* Asarhaddon did not protect the Israelites, which renders the elevation of Akikar to the highest dignities suspicious. C.—But the king and his minister might not be able to prevent all murders. H.—*Fasting.* The ancients seldom eat anything before noon. Gr. "Before I had tasted, I leaped up and took him to a house, till the sun should be set," (H.) to prevent any danger from the Assyrians. M.—If he did not employ another, he must have eaten alone, being rendered unclean. This seems to have been the case; and hence he did not enter his own house, but lay down by the wall. C.—Gr. and Heb. mention, that he washed himself before he eat. H.

VER. 9. *But.* This version is not in Greek or Heb. C.—True zeal is not repressed by fear, as charity expels it. 1 Jo. iv. W.

VER. 10. *Now.* Gr. "And that very night I was."—*He came.* Gr. "I lay myself down, being defiled, beside the wall of the court, and my face was uncovered." H.—The touching the dead rendered a person unclean. Num. xix. 11.

VER. 11. *Swallow's.* Gr. denotes "sparrows," or any other small birds: στρουθία. Serarius.—*Eyes.* Gr. observes that they were "opened." Heb. "by chance." Yet "hares, and many men, sleep with their eyes open," (Pliny xi. 37.) as was here the case. S. Athan. Synops.—If not, the dung might insinuate itself by rubbing. It is extremely caustic. Vales. 42. Aldrov. 17. &c.—The blindness of Tobias was only a suspension of sight. C.—*Blind.* Greek, "white *specks or skins* came upon my eyes, and I went to the physicians, but they afforded me no relief. But Achiachar fed me (H.) till I (or he) went to Elymais;" Heb. of Fagius, "into Germany." C.—*Almniim.* H.

VER. 12. *Now.* This is omitted in Greek and Heb. as far as v. 19. S. Ambrose says beautifully, that Tobias "was more grieved that he could yield no assistance *to others*, than for the loss of his sight."

VER. 15. *Kings.* So Job's three friends are here called, because they were princes in their respective territories, (Ch.) like the petty kings of Palestine, in the days of Abraham and of Josue. They are styled kings in the Greek version of Job. C.—*Relations,* (*parentes.*) His father and mother were dead. W.

VER. 18. *Saints;* Abraham, &c. Thus Mathathias encouraged his children; (1 Mac. ii. 50.) and no argument can be more forcible.

Dice puer virtutem ex me, verumque laborem
Sis memor, et te animo repetentem exempla tuorum
Et pater Æneas et avunculus excitet Hector.———Æneid xii.

—*Life* eternal. These grand truths were more developed, as the Messias was nearer at hand.

VER. 19. *Work.* This was usually the employment of women. The great charities of Tobias, physicians, &c. had reduced him to poverty.

VER. 20. *Kid,* which had not left off sucking. Greek adds, that this was given besides the usual wages. M.

VER. 21. *Theft.* He was the master of the family, and knew that there was no money in the house, so that he was not guilty of rash judgment, (M.) though his wife might naturally be offended.

VER. 22. *At.* Gr. "but she said: It was given to me in addition to my wages. Yet I did not give credit to her, and I ordered her to restore it to its owners; and I blushed for her. But she replied: Where are thy alms-deeds and thy just works? Behold, all things are known with thee. Then, through grief, I wept," &c. H.—*Hope* in God, who nevertheless leaves us in distress. M.—She indirectly finds fault with Providence, which increases the grief of Tobias; or, at least, she insinuates that he must have been a hypocrite, as the friends of Job unjustly argued, from his being afflicted. H.

CHAP. III. VER. 1. *Then,* retiring, v. 25.—*Tears.* He manifests no degree of impatience. C.

VER. 2. *Judgment.* Even in punishing, God remembers mercy, (H.) and never fails to perform what he has promised.

VER. 3. *Parents,* so as to punish me on their account. M.—The Scripture frequently seems to indicate that this is the case; (Ex. xx. 5.) and the Church still prays, *Remember not, O Lord, our offences, nor those of our parents.* C.—But children are only punished when they imitate the wicked conduct of their ancestors: they may be afflicted, though innocent, as their virtue will thus be tried, and shine more gloriously. H.—The pagans, being convinced that God can be guilty of no injustice, and perceiving that people who appeared to be free from sin were yet unhappy, concluded that they were explaining the sins committed in another world. Plotin. ii. 13. Origen,

7 Now it happened on the same day, that Sara, daughter of Raguel, in Rages, a city of the Medes, received a reproach from one of her father's servant-maids,

8 Because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her.

9 So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands.

10 Wilt thou kill me also, as thou hast already killed seven husbands? At these words she went into an upper chamber of her house: and for three days and three nights did neither eat, nor drink:

11 But continuing in prayer, with tears besought God, that he would deliver her from this reproach.

12 And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord,

13 She said: Blessed is thy name, O God of our fathers: who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee.

14 To thee, O Lord, I turn my face, to thee I direct my eyes.

15 I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth.

16 Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.

17 Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.

18 But a husband I consented to take, with thy fear, not with my lust.

19 And either I was unworthy of them, or they, perhaps, were not worthy of me: because, perhaps, thou hast kept me for another man.

20 For thy counsel is not in man's power.

21 But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy.

22 For thou art not delighted in our being lost: because, after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness.

23 Be thy name, O God of Israel, blessed for ever.

24 At that time the prayers of them both were heard in the sight of the glory of the most high God:

25 And the holy angel of the Lord, Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

CHAP. IV.

Tobias thinking he shall die, giveth his son godly admonitions: and telleth him of money he had lent to a friend.

THEREFORE, [a] when Tobias thought that his prayer was heard that he might die, he called to him Tobias, his son,

2 And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart.

3 When God shall take my soul, thou shalt bury my body: [b] and thou shalt honour thy mother all the days of her life:

4 For thou must be mindful what and how great perils she suffered for thee in her womb.

5 And when she also shall have ended the time of her life, bury her by me.

6 And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord, our God.

7 [c] Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass, that the face of the Lord shall not be turned from thee.

8 [d] According to thy ability be merciful.

9 If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little.

[a] A. M. 8299.—[b] Exod. xx. 12. Eccli. vii. 29.

[c] Prov. iii. 9. Eccli. iv. 1. and xiv. 13. Luke xiv. 18.—[d] Eccl. xxxv. 12.

prin. iii. C.—This might arise from a confused notion of original sin. Pascal's Thoughts. H.

VER. 6. *Peace.* Gr. "that I may be dissolved, and return to the earth; (lit. become earth) because it is more advantageous for me to die than to live, since I have heard false reproaches, and am much grieved. Command that I may be freed from this necessity, *to go* to my eternal place." H.

VER. 7. *Rages.* In the Greek it is *Ecbatana*, which was also called Rages. For there were two cities in Media of the name of Rages: Raguel dwelt in one of them, and Gabelus in the other. Ch. M.—Profane authors mention a Rages in the vicinity of Ecbatana. Diod. Bib. 19.—It may here denote the province. W.

VER. 8. *Asmodeus*, "the fire of Media." Heb. "king of the devils," of that country, exciting people to lust, (M. Serar. q. 8.) and destroying them. W.—*Unto her.* Gr. and Heb. intimate, when they first entered the nuptial chamber. C. vi. 14.

VER. 9. *Murder.* Gr. "Dost thou not understand *that* thou hast suffocated thy husbands. Thou hast already had seven husbands, and hast not received the name of any of them. Why dost thou strike us on their account? If they be dead, go along with them. May we," &c. H.

VER. 10. *At.* Gr. and Heb. "Hearing these things she was much grieved, so as to be unable to breathe; (H. ωστε απαγξασθαι) *or*, on the point of strangling herself." Grot. C.—But this interpretation is groundless, (Houbigant) and very injurious to Sara. H.—She could not entertain the thought without sin. Yet the Jews had very relaxed notions on this head. Judg. xvi. 30. 1 K. xxxi. 4. God approved of the conduct of Sara. C.—Gr. continues, "and she said, I am the only daughter of my father. If I do this thing, (as the servants suggested) it will be a disgrace for him . . . and she prayed before the window; and said, Blessed," v. 13. H.—There is no mention of the three days. Heb. and Syr. also omit v. 16 to 24. C.

VER. 13. *Name.* Gr. "Blessed art thou O Lord, my God, and blessed the name of thy glory, holy and glorious for ever. May all thy works praise thee for ever." H.—As she prayed for a long time, the Vulg. gives some sentences; and the Gr. and Heb. others. Serar. Salien. M.

VER. 15. *Earth.* Holy men have thus desired to die, as was the case with Moses, Elias, Job, and S. Paul, provided God was willing. M.

VER. 16. *Coveted*, through impure love. Gr. "I am pure from all the sin of a man, and I have not defiled my name, nor the name of my father, in the land of our captivity. I am an only child," &c. H.—*Lust:* a very high encomium; which Sara mentions without vanity, placing her confidence in God. M. Prov. xx. 9.

VER. 17. *Play*, lasciviously, (M.) or dance. Hugo. Ex. xxxii. 1.

VER. 21. *Crowned.* Jam. i. 12.—*Delivered* from falling, (M.) and in due time from affliction. H.

VER. 25. *Raphael*, "the medicine of God." He is invoked not only for health, but also in journeys. C.—*Both.* Gr. and Heb. of Fagius add, "Tobit, by taking away the white *film*, and to give Sara . . for a wife to Tobias . . and to bind Asmodeus, the wicked devil; because Tobias was to have her. At the same hour, Tobit returning, entered his own house, and Sara . . descended from her upper room." H.—*Lord*, by the angel. Acts x. Apoc. v. W.

CHAP. IV. VER. 1. *When.* Gr. and Heb. and the old Vulg. (C.) "That very day Tobit remembered the money which he had deposited with Gabael . . and said within himself, I begged for death; why do I not call Tobias, my son, that I may declare *it* to him before I die? And calling him, he said: Son, if I die, bury me, and despise not thy mother." H.—He gives him fourteen instructions, in imitation of Moses and David. 3 K. ii. W.

VER. 3. *Life.* S. Aug. (Conf. x. 34.) cries out, "O Light, which Tobias had in view, when these *corporal* eyes being closed, he taught his son the way of life."

VER. 5. *By me.* Gr. adds, "in the same sepulchre," like the patriarchs. Pope Leo decreed: *statuimus unumquemque in sepulchro suorum majorum jacere.*

VER. 7. *Substance.* Be not liberal of another's property. Gr. adds, "and let not thy eye be envious, when thou givest alms." Do it generously. C.—The same doctrine of the reward of good works, occurs Dan. iv. 24. W.

VER. 9. *Little.* God regards the affections more than the gift. C

10 For thus thou storest up to thyself a good reward for the day of necessity.

11 [a] For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

12 Alms shall be a great confidence before the most high God, to all them that give it.

13 [b] Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

14 Never suffer pride to reign in thy mind, or in thy words: [c] for from it all perdition took its beginning.

15 [d] If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

16 [e] See thou never do to another what thou wouldst hate to have done to thee by another.

17 [f] Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

18 Lay out thy bread, and thy wine, upon the burial of a just man, and do not eat and drink thereof with the wicked.

19 Seek counsel always of a wise man.

20 Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him.

21 I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages, a city of the Medes, and I have a note of his hand with me:

22 Now, therefore, inquire how thou mayst go to him, and receive of him the aforesaid sum of money, and restore to him the note of his hand.

23 Fear not, my son: we lead indeed a poor life, [g] but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

CHAP. V.

Young Tobias seeking a guide for his journey, the angel Raphael, in shape of a man, undertaketh this office.

THEN Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

2 But how I shall get this money, I cannot tell: he knoweth not me, and I know not him: what token shall I give him? nor did I ever know the way which leadeth thither.

3 Then his father answered him, and said: I have a note of his hand with me, which when thou shalt shew him, he will presently pay it.

4 But go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

5 Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

6 And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man?

7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes?

8 And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus, our brother, who dwelleth at Rages, a city of the Medes, which is situate in the mount of Ecbatana.

9 And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

10 Then Tobias going in, told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

11 So going in, he saluted him, and said: Joy be to thee always.

12 And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?

13 And the young man said to him: Be of good courage, thy cure from God is at hand.

14 And Tobias said to him: Canst thou conduct my son to Gabelus, at Rages, a city of the Medes? and when thou shalt return, I will pay thee thy hire.

15 And the angel said to him: I will conduct him thither, and bring him back to thee.

16 And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou?

17 And Raphael, the angel, answered: Dost thou seek the family of him thou hirest, or the hired servant himself, to go with thy son?

18 But lest I should make thee uneasy, I am Azarias, the son of the great Ananias.

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[a] Eccli. xxix. 15.—[b] 1 Thes. iv. 3.—[c] Gen. iii. 5.—[d] Lev. xix. 13. Deut. xxiv. 14.

[e] Mat. vii. 12. Luke vi. 31.—[f] Luke xiv. 13.—[g] Rom. viii. 17.

VER. 11. *Sin*, provided faith, &c. be not wanting. M.—When the Scripture seems to attribute salvation to one virtue, to faith, repentance, &c. it always presupposes that the heart is free from all mortal guilt. H.—Alms deeds may procure a fresh supply of graces. M.—*Darkness*, or hell, which is thus represented. Matt. viii. 12. and xxii. 13. Eph. vi. 12.

VER. 12. *Give it*, with true charity. 1 Cor. xiii. 3. C.

VER. 13. *Crime*, or any commerce with another. H.—Gr. and Heb. add, conformable to the law, (Ex. xxxiv. 16.) "And take not a strange woman, who may not be of thy father's tribe, as we are the sons of the prophets, Noe, &c. . . All these married from among their brethren, and were blessed in their children, and their seed shall inherit the land." H.

VER. 14. *Perdition* of the angels, of Adam, &c. C. Gen. iii. 5. M.

VER. 15. *At all*, after sunset. Deut. xxiv. 14.

VER. 16. *Another.* Behold the grand maxim of fraternal charity. Matt. viii. 12. Alex. Severus was so much pleased with it, that he had it often repeated by a herald, and inscribed on public edifices. *What thou wouldst not have done to thee, do not thou to another.* Lamprid.—Gr. and Heb. add a caution against drunkenness and drunken companions. Fagius has another against revenge; and the old Vulg. "give not way to wickedness."

VER. 17. *Eat.* Gr. "give."—*Naked.* Gr. adds, "give in alms all thy superfluities, and let not thy eye repine," &c. as v. 7. H.

VER. 18. *Burial*, or sepulchre. See Bar. vi. 26. Eccli. vii. 37. and xxx. 18. The Jews followed this custom, which was common to the pagans, but from very different motives. The latter supposed that the souls fed on such meats. The Jews, and afterwards Christians, did it to feed the indigent, that they might pray for the deceased. These feasts were sometimes abused, and on that account forbidden by S. Ambrose, to whose authority S. Monica submitted. S. Aug. Conf. vi. 3. See Const. Apost. viii. 24. C.—*Just man*, who may be supposed to have died in God's peace. H.—It is of no service to pray and give alms for the damned.—*Wicked*, so as to encourage their evil conduct. M.—Works of mercy extend to the dead. W.

VER. 20. *Abide.* Gr. "prosper," (M.) or "be directed. For every nation has not counsel: but this same Lord bestows all good things. And whensoever he will, he humbles, as he pleases. And now, *my* son, remember my commands, and let them not be effaced from thy heart. Now, also, I make known unto thee the ten talents of silver, which I deposited with Gabael," &c. H.

VER. 21. *And I.* The Gr. &c. take no notice of this, (C.) nor of the following verse. H.—The virtuous dispose of their temporal effects by will, &c. W.

VER. 23. *We lead.* Gr. "if we grow poor. Thou hast much if thou fear," &c.

CHAP. V. VER. 2. *I cannot.* Gr. "as I know him not; and he gave him the handwriting, and said to him: Seek," &c. H.—The Gr. &c. had not before noticed this token. C.—Hitherto Tobit had spoken in the first person. H.

VER. 5. *Beautiful;* resplendent with celestial majesty. C.—Gr. "he found Raphael, who was an angel, and he knew it not, and said to him: Canst thou go with me to Rages, of Media, and art thou acquainted with the places?" H.—This angel prefigured Jesus Christ, who took indeed our human nature. V. Bede. W.

VER. 7. *Israel.* This is not in Greek, &c. But the old Vulg. has, "Raphael answered, of the children of Israel, thy brethren, I am come hither for work," (H.) or employment. C.

VER. 8. *Often.* Gr. "lodged with Gabael, our brother, and Tobias," &c.

VER. 11. *He saluted.* Gr. "they saluted each other." H.—The rest till v 16, is omitted also in Syr. and Fagius. But the Heb of Munster nearly agrees with the Vulg. C.

19 And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

20 And the angel said to him: I will lead thy son safe, and bring him to thee again safe.

21 And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.

22 Then all things being ready, that were to be carried in their journey, Tobias bid his father and his mother farewell, and they set out both together.

23 [a] And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us.

24 I wish the money for which thou hast sent him, had never been.

25 For our poverty was sufficient for us, that we might account it as riches, that we saw our son.

26 And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

27 For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

28 At these words his mother ceased weeping, and held her peace.

CHAP. VI.

By the angel's advice, young Tobias taketh hold on a fish that assaulteth him. Reserveth the heart, the gall, and the liver, for medicines. They lodge at the house of Raguel, whose daughter, Sara, Tobias is to marry; she had before been married to seven husbands, who were all slain by a devil.

AND [b] Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

2 And he went out to wash his feet, and behold a monstrous fish came up to devour him.

3 And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

4 And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

5 Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver, for thee: for these are necessary for useful medicines.

6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted, as much as might serve them, till they came to Rages, the city of the Medes.

7 Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

8 And the angel answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

9 And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

10 And Tobias said to him: Where wilt thou that we lodge?

11 And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her.

[a] Infra x. 4.

[b] A. M. 8299.

VER. 18. *But lest.* Gr. Comp. "and Tobit said, brother, I wish to know thy race and thy name. But he replied, I am of the race of Azarias, and of Ananias, who is also thy brother." Whitaker would have this to be a lie. H. —But the apparitions of angels are not to be examined by the ordinary rules of life. They take the name of God without scruple, as they acted in his name. Gen. xxxi. 11. C. M. T.—*Azarias.* The angel took the form of Azarias; and therefore might call himself by the name of the man whom he personated. *Azarias*, in Hebrew, signifies *the help of God;* and Ananias, *the grace of God.* Ch.—Tobias had not inquired whether he was a man or an angel, as Houbigant answers the objection of Prideaux. H.—The "help *and* medicine of God" nearly correspond. W.

VER. 19. *Thy family.* Gr. Syr. &c. add, "Thou art my brother, of a noble and good race. For I know Ananias and Jonathan, sons of the great Semei, as we went together to Jerusalem to adore, carrying the first-born, and tithes of the produce; and they did not join in the error of their brethren. Thou art of a great stock, brother. But tell me what reward I shall give thee? A drachm a day, and what may be requisite for thee and for my son. And I will give more than the hire if you return in health. And they agreed; and he said to Tobias, Be in readiness for the journey, and may you be directed: and his son prepared the requisites for the journey," &c. H.

VER. 22. *Then all.* It was not easy to procure provisions on the road.—*Together.* Gr. and Syr. add, (C.) "and the dog of the child with them."

VER. 27. *Angel.* This was the persuasion of the ancient Hebrews, approved by the gospel. Mat. xviii. 10. Some of the fathers also believed that each person had an evil angel tempting him to sin. Orig. S. Greg. Nys. Vit. Mosis. Cassian, col. viii. 17. C.—But this opinion is discarded. H.

CHAP. VI. VER. 1. *Dog.* Gr. and Heb. specify this circumstance, (C. v. 22.) but not here. Those who attack the authority of this book, infer that such a trifle would not be noticed by the Holy Spirit. C. xi. 9. Yet Homer mentions the fawning of the dog upon Ulysses, after he had been 20 years from home; and the gravest historians record instances of the fidelity of dogs. C.—*Night*, or stage, *mansione*, (H.) at a *caravansera*, or house where travellers might stop all night, and sometimes, though seldom, might be supplied with necessaries. Herodotus (v. 52.) mentions several in the kingdom of Persia. C.

VER. 2. *Feet.* Gr. "to bathe."—*Fish.* The learned are of opinion that this was the fish which Pliny calls *callyonymus;* (l. xxii. ch. 7.) the gall of which is of sovereign virtue to remove white specks that grow over the eyes. Ch.—Other fishes have the like virtue; and as the aforesaid has no scales, and is not above a foot long, it could not be lawfully eaten by the Israelites, nor could it suffice for ten days' provision, v. 6. Lev. xi. 10. Others, therefore, prefer (C.) the sea-calf, (Brado) the hippopotamus, (Grot.) the crocodile, (Carthus.) whale, (Theophylact.) sturgeon, or *silurus.* Bochart, Anim. iv. 15.—But there are great difficulties with respect to all these; and Fran. George adopts the sentiment of the Rabbins in favour of the pike, which seems the least objectionable, as it has scales, gills, and cannot live long out of water, v. 4. It grows to a great size in the Tigris, and its gall is good for the eyes. C.

VER. 3. *And.* This verse is not in Greek. Tobias and the fish were both in the water. C.

VER. 4. *Take him.* "It," would be as proper.—*Gill.* Gr. "Seize the fish, and the boy got the better of the fish, and threw it upon the land." H.—Heb. also omits the gill and the panting, (C.) circumstances which would invalidate the opinions of many respecting the nature of this fish, v. ii. H.

VER. 5. *For thee.* Gr. "carefully." H.—The rest is omitted also in the Heb. of Fagius. C.

VER. 6. *Flesh.* S. Paul uses the like expression, (1 Cor. xv.) as well as Pliny, ix. 15. W.—*Took.* Gr. and Fagius, (C.) "eat, and both went on till they came near to Ecbatana." H.—From Ninive to Rages would be 10 or 12 days' journey. C.

VER. 7. *Tell.* Gr. "What is the heart, the liver, and the gall of the fish *for?*" H.

VER. 8. *Its heart, &c. The liver,* (v. 19.) God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures, as instruments of his power. Ch.—God sometimes makes use of things as remedies which have, naturally, a different effect; as when Christ put clay on the eyes of the blind man. Jo. ix. The things which the angel ordered were salutary, by God's appointment. W.—They could not act directly upon a spirit: but they might upon the person troubled by one, as Saul was relieved by music. C. Diss.—The *smoke* was a sign of the devil's expulsion, and of the efficacy of prayer; or rather, God subjected the proud spirits to such weak elements. Serar. q. 3. M.—Gr. "and he said to him, *respecting* the heart and liver, if any demon or wicked spirit be troublesome, make these smoke before a man or a woman, and the person shall be troubled no longer.

VER. 9. *Gall.* This is generally allowed by physicians to be most excellent, particularly that of the callyonymus, and of the hyena, (Vales. Phil. 42. Galen 10. M.) and silurus, &c. so that one objection of the adversaries of this book falls to the ground. Houbigant.

VER. 10. *And.* Gr. "But as they approached to Rages, the angel said to the young man: Brother, to-day we shall lodge with Raguel, and he is thy relation, and he has an only daughter, by name Sara: I will propose that she may be given to thee for a wife, because the inheritance belongs to thee, and thou art the only one of her kindred. The girl is beautiful and prudent. Now, there-

12 [a] All his substance is due to thee, and thou must take her to wife.

13 Ask her, therefore, of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover, I have heard, that a devil killed them.

15 Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.

16 Then the angel, Raphael, said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail.

17 For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

18 But thou, when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

19 And on that night lay the liver of the fish on the fire, and the devil shall be driven away.

20 But the second night thou shalt be admitted into the society of the holy patriarchs.

21 And the third night thou shalt obtain a blessing, that sound children may be born of you.

22 And when the third night is past, thou shalt take the virgin, with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

[a] Num. xxvii. 8. and xxxvi. 8.

CHAP. VII.

They are kindly entertained by Raguel. Tobias demandeth Sara to wife.

AND [b] they went into Raguel, and Raguel received them with joy.

2 And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?

3 And when he had spoken these words, he said: Whence are ye, young men, our brethren?

4 But they said: We are of the tribe of Nephthali, of the captivity of Ninive.

5 And Raguel said to them: Do you know Tobias, my brother? And they said: We know him.

6 And when he was speaking many good things of him, the angel said to Raguel: Tobias, concerning whom thou inquirest, is this young man's father.

7 And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man.

8 And Anna, his wife, and Sara, their daughter, wept.

9 And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

10 Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara, thy daughter.

11 Now when Raguel heard this, he was afraid, knowing what had happened to those seven husbands that went in unto her: and he began to fear, lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,

12 The angel said to him: Be not afraid to give

[b] A. M. 3299.

fore, give ear to me, and I will speak to her father, and when we return from Rages, we will celebrate the nuptials. For I know Raguel, that he will not give her to another man, conformably to the law of Moses, or he will incur death; because thou art entitled to the inheritance before any other. Then," &c. v. 14. H.—The law regulated the marriages of heiresses, (Num. xxxvi. 6.) though not under pain of death. C.

Ver. 14. *Died.* Gr. "were destroyed in the nuptial chamber, (*νυμφῃ*). And as I am my father's only son, I fear lest, approaching to her, I should die like the former; because a demon is in love with her, which hurts no one but such as approach to her. Now, therefore, I fear lest I should die, and bring down the life of my father and mother upon me to their grave." H.—If this text may be styled Scripture, it only records the opinion of Toby, (C.) or what he had "heard." H.—Many grave authors have been of the same persuasion, that devils could be enamoured with mortal beauties: (C.) *talesque asseverant ut hoc negare impudentiæ esse videatur.* S. Aug. de C. xv. 23. Delrio, Magic. 2.—But this opinion is now almost entirely abandoned. Many who have testified such things, may have experienced only some diabolical illusions. The devil could not love the beauty, nor the virtue of Sara. But he was permitted by God to exercise his malice against those who would have gratified their impure desires. C.—We may perhaps decide too peremptorily on the nature of devils, with which we are little acquainted. As they are susceptible of pride, anger, &c., why may they not also give way to some subtle kind of mental impurity? Houbigant.

Ver. 15. *To hell.* That is, to the place where the souls were kept below, before the coming of Christ; (Ch.) as the just had not yet access to heaven. See Gen. xxxvii. W. Gr. adds, "and they have no other son to bury them."

Ver. 16. *Raphael.* Gr. "said to him: Dost thou not remember that thy father ordered thee to take a wife of thy kindred? Now then hearken to me, brother; for she shall be thy wife. Mind not the devil. For this night she shall be given in marriage to thee; and if thou enter the nuptial chamber, thou shalt take the ashes of incense, and shalt place thereon some of the heart and liver," &c. v. 19. H.

Ver. 17. *Mule,* which are very libidinous. Ps. xiii.—*Power.* Yet he is not always permitted to kill them, as God often allows them time for repentance, or suffers them to draw down heavier judgments. M.—"The devils can do no more than God secretly permits;" (S. Aug. de C. ii. 23.) and "God justly suffers the wicked to fall victims to their iniquitous appetites." S. Greg. mor. ii.

Ver. 18. *Days.* No morality could be more pure. The Christian Church has given similar counsels, in the Capitulars of France, and of Erard, archbishop of Tours, and in many rituals published in the 16th century. The council of Trent only advises people to approach to the sacraments of penance and the holy Eucharist, three days at least before marriage. The Greeks, in their third council of Carthage, (c. 13) order the first night to be spent in continence.

Ver. 19. *Lay.* Gr. adds, "some of the heart . . and make it smoke, and the devil shall smell, and flee away, and shall not return for ever." H.—This is contrary to reason, say our adversaries. But though devils be incorporeal, may they not be affected by certain bodies, as our souls are when our limbs are hurt? The angel chose this sort of usual exorcism, that those who were present might be convinced of the devil's departure. As the devils abuse the works of the creation, it was convenient that they should be punished by them; and as they submit to magical operations, they must feel the power of such exorcisms (Houbigant) as are authorized by God and his Church. H.

Ver. 20. *Society* (*copulatione.*) He then obtained this blessing, though he knew not his wife till the fourth night. W.—His marriage resembled that of the patriarchs. C.—Gr. "But when thou shalt go to her, arise both, and cry to the merciful God, and he will save and have pity on you. Fear not, for she was prepared for thee from eternity; and thou shalt save her, and she shall go with thee; and I flatter myself that thou shalt have children of her. And as soon as Tobias heard this, he loved her, and his soul was much attached to her: and they arrived at Ecbatana." H.—Some may wonder that Tobias did not ask for the consent of his parents. But the angel reminded him of his father's injunctions, (C.) and spoke in such a manner, that he was convinced his counsel was from God. H.

CHAP. VII. Ver. 1. *Joy;* though as yet he only took them for Israelites. M.—Gr. "And they came to the house of Raguel. But Sara met them, and saluted them, as they did her, and she introduced them into the house."

Ver. 2. *Anna.* Gr. and Heb. *Edna,* "pleasure."—*Cousin.* Gr. adds, "Tobit." H.—It is not certain that they were cousin-germans. C.

Ver. 5. *My.* Gr. "our brother. But they replied: We know him. And he said: Is he well? But they answered: He is both alive and in health. And Tobias said; He is my father."

Ver. 7. *Went.* Gr. "leaped up."—*A.* Gr. "my good . . man. And hearing that Tobit had lost his sight, he was grieved, and wept."

Ver. 9. *After.* Gr. "and they gave them a cordial reception. And they slew (sacrificed) a ram of the flock, and placed much food before them," (H.) to shew their regard. Gen. xviii. 6. C.—"But Tobias said to Raphael: Brother Azarias, mention what thou saidst to me on the road, and let the affair come to perfection. And he explained the matter to Raguel. And Raguel said: Eat and drink, and be merry. It behoveth thee to have my child. Yet I will lay the truth before thee. I gave my child to seven husbands, and when they entered in to her, they died the very night. For the present, therefore, be merry And Tobias said: I will taste nothing here, till you produce and place *her* before

her to this man, for to him who feareth God, is thy daughter due to be his wife: therefore another could not have her.

13 Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight.

14 And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, [a]according to the law of Moses: and now doubt not but I will give her to thee.

15 And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob, be with you, and may he join you together, and fulfil his blessing in you.

16 And taking paper, they made a writing of the marriage.

17 And afterwards they made merry, blessing God.

18 And Raguel called to him Anna, his wife, and bid her prepare another chamber.

19 And she brought Sara, her daughter, in thither, and she wept.

20 And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

CHAP. VIII.

Tobias burneth part of the fish's liver, and Raphael bindeth the devil. Tobias and Sara pray.

AND [b]after they had supped, they brought in the young man to her.

2 And Tobias, remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.

3 Then the angel, Raphael, took the devil, and bound him in the desert of Upper Egypt.

4 Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to-day, and to-morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.

5 For we are the children of saints, and we must not be joined together like heathens that know not God.

6 So they both arose, and prayed earnestly both together that health might be given them.

7 And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

8 [c]Thou madest Adam of the slime of the earth, and gavest him Eve for a helper.

9 And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

10 Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.

11 And it came to pass about the cock crowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

12 For he said: Lest, perhaps, it may have happened to him, in like manner as it did to the other seven husbands that went in unto her.

13 And when they had prepared the pit, Raguel went back to his wife, and said to her:

14 Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

15 So she sent one of her maid-servants, who went into the chamber, and found them safe and sound, sleeping both together.

16 And returning, she brought the good news: and Raguel, and Anna, his wife, blessed the Lord,

[a] Num. xxxvi. 6.

[b] A. M. 3299.—[c] Gen. ii. 7.

me. And Raguel said: Take care of her henceforth, according to judgment: (H. or the law. C.) you are brother and sister. May then the merciful God grant you the greatest prosperity. And he called Sara, his daughter, and she came to her father: then taking her by the hand, he gave her," v. 15. H.—S. Ambrose (Off. iii. 14.) reads in the same manner, (C.) and commends the candour of Raguel in disclosing the truth, though it might have prevented his daughter from marrying; (W.) a case where people allow themselves (C.) too much liberty, in concealing defects. H.

VER. 14. *Moses.* It was not so much in force during the captivity, particularly as Raguel had only moveables; and therefore the seven former husbands had not been near relations. M.—It was a disgrace to refuse marrying a relation, who was an heiress. Num. xxxvi. 6. Ruth iv. 6. C.

VER. 15. *Hand.* This was the mode of confirming agreements, in Media. Alex. Genial v. 3.—The custom prevailed in marriages, (Lament. v. 6. Isai. lxii. 8.) as it does still among Christians.—*It.* Gr. "her for a wife to Tobias, and said: Behold: take care of her according to the law of Moses, and go to thy father. And he blessed them. And he called Edna, his wife, and taking a book, wrote a note, (H. or contract. C.) and sealed it, and they began to eat." H.—It was almost universally the custom to have such writings, particularly where polygamy prevailed. The wives of lower condition were taken without formality. C.

VER. 18. *Chamber.* Different from that where they kept the feast, and perhaps (H.) not the same with the nuptial chamber, which had been so unfortunate, in order that Sara might not be so much alarmed. C.

VER. 19. *Wept,* at the recollection of what had happened. M.

VER. 20. *And she.* Gr. adds, "received the tears of her daughter; and said, have confidence, child."—*For the.* Gr. "instead of this sorrow, have a good heart, daughter." H.

CHAP. VIII. VER. 1. *To her,* in the nuptial chamber. See Gen. xxix. 23.

VER. 2. *Bag,* (*cassidili*) resembling a wallet or pannier, for provisions. C.—*Liver.* C. vi. 8. This mystically represented the Passion of Christ, by which the devil is expelled from men's hearts. S. Aug. ser. 28, de Sanct. Prosper. promis. ii. c. 39. W.—Gr. "and he took the ashes of incense, and placed thereon the heart of the fish and the liver, causing them to smoke. And when the devil perceived the odour, he fled to the highest parts of Egypt, and the angel bound him," (H.) confining his malice to those deserts. Jesus Christ insinuates that the devil walks through dry places. Mat. xii. 24. The angel was not seen to absent himself. C.—This country was chosen as being very remote from Media. Houbigant.—It was afterwards sanctified by the presence of many Christian solitaries. H.—Our adversaries laugh at this account. But surely Christ has used similar expressions of binding the devil, who cannot molest people, when he is not present; (Houbigant) or do any thing without the divine permission. C. vi. 17. H.

VER. 4. *Then.* Gr. "and when they were shut up together, Tobias ascended the bed, (κλίνης, on which it was customary to sit, (H.) or rather according to the Rom. edition, he rose from the bed) and said, Arise, sister, and let us pray, that the Lord may take pity on us. And Tobias began to say," v. 7. H.—The rest is omitted. C.

VER. 7. *Lord.* Gr. "Blessed art thou, the God of our fathers, and blessed is thy name, holy and glorious for ever. May the heavens and all thy creatures bless thee." H.

VER. 8. *Of.* Gr. "And gavest him Eve for his wife, an assistant, *and* a support. From these all the seed of men was formed. Thou didst say, It is not good for man to be alone: Let us make for him a helper like unto himself. And now Lord," &c.

VER. 9. *Only.* Gr. "for truth," resolving to be ever faithful to her. H.—We cannot read the pure sentiments of Tobias and Sara, brought up in the midst of infidels, without surprise. Nothing more perfect could be required of Christians (C.) in the married state. H.—S. Aug. (Doct. x. and xviii.) adduces this text to shew the true intent of marriage.

VER. 10. *And.* Gr. "Order pity to be shewn me, and that I may grow old with this woman. And she said along with him, Amen. And they both slept the night," probably on separate beds, v. 15. H.

VER. 11. *It.* Gr. "Raguel arising, went and dug a grave, saying, lest this man also should die. Then Raguel came to his own house, and said to Edna, his wife."

VER. 14. *Dead.* Gr. "alive. But if not, that I may bury him, and no body may know." The custom of burying too soon ought to be avoided, as many have thus been consigned to the tomb before they were really dead!

VER. 15. *Together.* In the same chamber, (H.) or with their clothes on. Serar. q. 21. The Vulg. specifies that the three first nights were to be spent in

17 And said: We bless thee, O Lord God of Israel, because it hath not happened as we suspected.

18 For thou hast shewn thy mercy to us, and hast shut out from us the enemy that persecuted us.

19 And thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully: and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou alone art God in all the earth.

20 And immediately Raguel commanded his servants to fill up the pit they had made, before it was day.

21 And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.

22 He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends.

23 And Raguel adjured Tobias, to abide with him two weeks.

24 And of all things which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained, should, after their decease, come also to Tobias.

CHAP. IX.

The angel, Raphael, goeth to Gabelus, receiveth the money, and bringeth him to the marriage.

THEN [a] Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words:

2 If I should give myself to be thy servant, I should not make a worthy return for thy care.

3 However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus, to Rages, the city of the Medes: and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.

4 For thou knowest that my father numbereth the days: and if I stay one day more, his soul will be afflicted.

5 And, indeed, thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

6 Then Raphael took four of Raguel's servants, and two camels, and went to Rages, the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.

7 And he told him concerning Tobias, the son of Tobias, all that had been done: and made him come with him to the wedding.

8 And when he was come into Raguel's house, he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God,

9 And said: The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doth alms-deeds:

10 And may a blessing come upon thy wife, and upon your parents.

11 And may you see your children, and your children's children, unto the third and fourth generation: and may your seed be blessed by the God of Israel, who reigneth for ever and ever.

12 And when all had said, Amen; they went to the feast: but the marriage feast they celebrated, also, with the fear of the Lord.

CHAP. X.

The parents lament the long absence of their son, Tobias. He sets out to return.

BUT [b] as Tobias made longer stay upon occasion of the marriage, Tobias, his father, was solicitous, saying: Why, thinkest thou, doth my son tarry, or why is he detained there?

2 Is Gabelus dead, thinkest thou, and no man will pay him the money?

3 And he began to be exceedingly sad, both he and Anna, his wife, with him: and they began both to weep together: because their son did not return to them on the day appointed.

4 [c] But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son, why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

5 We, having all things together in thee alone, ought not to have let thee go from us.

[a] A. M. 3299.—[b] A. M. 3299.

[c] Supra v. 28.

continence. But the other versions are silent on this head. C.—Gr. "And the girl entered, having opened the door, and found the two sleeping; and going out, she told them that he was alive. And Raguel blessed," &c.

VER. 17. *And.* Gr. "saying, Blessed art thou, O God, in all pure and holy benediction; and may all thy saints, and all thy creatures, bless thee. Yea, may all thy angels, and thy elect, bless thee for all ages. Blessed art thou, because thou hast filled me with joy, and it has not happened as I suspected: but thou hast done unto us according to thy great mercy. And," v. 19.

VER. 19. *Make.* Gr. "Shew them mercy, Lord. Perfect their life in health, with gladness and mercy. But he ordered his domestics to fill up the grave, and he made them a marriage *feast* for fourteen days. And," v. 23. The ancient Vulg. seems rather more conformable to the present. "Raguel ordered his wife to make several loaves, and going himself to the flock, he brought two cows and four rams, and ordered them to prepare a feast. He called Tobias, and swore to him, saying, Thou shalt not depart hence these 14 days, but remain here eating and drinking with me, and shalt fill with joy me and my daughter, who has been greatly afflicted. Receive half of my goods, and thou shalt return safe and sound to thy father; and after my death, and that of my wife, thou shalt have the other half." H.—Gr. and Heb. mention nothing of the beasts slaughtered, or of Raguel's testament. C.

VER. 21. *Journey.* He expected that Tobias would proceed to Rages. M.

VER. 23. *Adjured.* Gr. "said to him before the two days of the marriage were accomplished, with an oath, that he should not depart till the 14 days of marriage were over; and then taking half of his goods, he might depart in health to his father, and *receive* the rest when I and my wife shall be no more." H.—*Weeks.* The usual term was doubled, (Gen. xxix. 27.) on account of the mercy shewn to Sara, and her marriage. M.

CHAP. IX. VER. 1. *The angel.* Gr. "Raphael, and said."—*I pray.* Gr. "Take with thee a servant and two camels," v. 6. H.

VER. 3. *Rages.* Tobias remained in the province of the same name. C. iii. 7. W.—*And to.* Gr. "Bring me the money and him to the marriage *feast.*"

VER. 5. *Whose.* Gr. "that I should not go out, and my father," &c. v. 4. H.—Tobias finds out an expedient to shew his respect for God, his father, and his friend, (C.) without retarding the business for which he came.

VER. 6. *And received.* Gr. "But he produced the coffers sealed up, and gave him, and they set off early together, and came to the wedding, and Tobias blessed his wife," (H.) by removing the source of her disgrace. The Heb. of Fagius is equally concise in this chapter, omitting all the rest. C.—Munster has only, "Raguel wept, embracing Tobias, and said, Blessed be the Lord God of Israel, who has made thee (Sara) marry this man. May he, in his mercy, grant you male children, who may employ themselves in the law of the Lord."

VER. 12. *Lord.* Not giving too much way to pleasure, (H.) or gluttony, as Plato beautifully commends. Leg. vi. Serarius. W.

CHAP. X. VER. 1. *But.* Gr. "And Tobit, his father, counted each day; and as the days of the journey were ended, and they did not come, Tobit said, Is he not put to shame?" (H.) and refused payment? C.—Old Vulg. and Prot. "detained."

VER. 3. *He.* Gr. "He was much troubled. But his wife said to him, the boy is come to an untimely end, since he tarries; and she began to mourn for him, and said, I am not, *or* am I not full of solicitude, *my* son, that I have let thee go, the light of my eyes and Tobit?" v. 6. Without this interrogation, (H.) the Gr. seems to be corrupt; (C.) and ὡς, "how," or ὠί, "woe," should be put instead of οὐ, "not." Drus. Grot. &c. "*Now I care for nothing,* my son, *since I have let thee go,* the light," &c. Prot.

6 And Tobias said to her: Hold thy peace, and be not troubled, our son is safe: that man with whom we sent him, is very trusty.

7 But she could by no means be comforted, but daily running out, looked round about, and went into all the ways by which there seemed any hope he might return, that she might, if possible, see him coming afar off.

8 But Raguel said to his son-in-law: Stay here, and I will send a messenger to Tobias, thy father, that thou art in health.

9 And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.

10 And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men-servants, and women-servants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him,

11 Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.

12 And the parents taking their daughter, kissed her, and let her go:

13 Admonishing her to honour her father and mother-in-law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

CHAP. XI.

Tobias anointeth his father's eyes with the fish's gall, and he recovereth his sight.

AND [a] as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

2 And the angel said: Brother Tobias, thou knowest how thou didst leave thy father.

3 If it please thee, therefore, let us go before, and let the family follow softly after us, together with thy wife, and with the beasts.

4 And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

5 But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.

6 And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning, she told her husband, saying: Behold thy son cometh.

7 And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord, thy God: and giving thanks to him, go to thy father, and kiss him:

8 And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

9 Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.

10 And his father, that was blind, rising up, began to run, stumbling with his feet: and giving a servant his hand, went to meet his son.

11 And receiving him, kissed him, as did also his wife, and they began to weep for joy.

12 And when they had adored God, and given him thanks, they sat down together.

13 Then Tobias taking of the gall of the fish, anointed his father's eyes.

14 And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.

[a] A. M. 3299.

VER. 6. *That.* Gr. "And she said to him, Be silent, deceive me not. My son is lost; and she went out daily into the road without, by which they departed. In the day time she eat no bread, and the night she spent in bewailing her son, Tobias, till the 14 days of the wedding were finished, which Raguel had adjured him to tarry there. And," v. 9. H.—Thus the converted Jews lament that Christ should so long abandon their nation, while some hope like Tobias, and others are in more suspense, like his wife. V. Bede.—So Catholics, in countries fallen into heresy, are in great distress for their brethren; (Rom. ix.) while some more confidently hope that God will enlighten our nation again, as sight was restored to old Tobias. W.

VER. 8. *Raguel.* Gr. "Tobias," as v. 9, which is transposed.

VER. 9. *Days.* It would require 42, (T.) or 38, (Torniel) or 34 days, (Salien. M.) to perform what is here recorded. H.—But it would be difficult to ascertain the precise time. To go from Ninive to Ecbatana would occupy eight or ten days. C.—If, therefore, the parents of Tobias expected that he would return in about 20 days, they might well wonder at the 14 days' delay occasioned by the marriage. The distance might prevent him from giving notice of this event. Gr. "Dismiss me, because my, &c. . . no longer hope to see me again. But his father-in-law replied, Stop with me," &c. v. 8. H.

VER. 10. *When.* Gr. "And Tobias said, No; but dismiss me to my father and mother. Then Raguel rising up, gave him Sarra, his wife, and half his goods, bodies, beasts, and silver." This expression, bodies, (H.) or men, generally denotes slaves; but it may also be put for others, (C.) who were in the train of Sara. Grot.—*Safe.* Gr. "with blessing, saying, May God prosper you, children, the God of heaven, before I die; and he said to his daughter, Honour thy father and mother-in-law, they are now thy parents. May I hear a good report of thee, and he kissed her; and Edna said to Tobias, dear brother, May the Lord of heaven re-establish thee, and grant me to behold thy children by my daughter, Sarra, that I may rejoice before the Lord; and behold, I place my daughter with thee as a deposit, and thou must not grieve her. Afterwards she departed, and Toby also blessing God, and he made his journey prosperous, and blessed Raguel, and Edna, his wife." H.—The Jews still adopt many customs similar to those which we here behold, as this is a most excellent description of a holy marriage. Serarius. C.—Some also prevail in the Christian Church, though marriage is now become more holy, and a sacrament. Cat. Rom. q. 22.—The proper intent of the contract, and many rites accompanying it, may be seen in the preceding chapters. W.

CHAP. XI. VER. 1. *Charan.* Not the residence of Abraham. Gen. xii. 4. Syr. reads, "Bazri," or "Carrac." Old Vulg. *ibat Caracha, quæ est civitas in Ninive.* Arrian places Carcha in Assyria, and Ptolemy mentions a Characa in Susiana.—*Midway.* At this rate, the distance from Ninive to Ecbatana would be 22 days' journey. But it is not half so much for a man travelling expeditiously. C.—Tobias had much luggage. Leaving it with his wife, (H.) he went from this city to Ninive in three or four days, v. 18. C.—Gr. "And he travelled on till he came near to Ninive. And Raphael said," &c.

VER. 3. *If.* Gr. "Let us go quickly before thy wife, and prepare the house." H.—This would be necessary, for the reception of so many goods, as well as to relieve the anxiety (C.) of the aged parents, and prevent surprise.

VER. 4. *And.* Gr. "Take now in *thy* hand the gall of the fish. And they went on. And the dog followed close up to them; (H. Syr. "ran before them." C.) and Anna."

VER. 6. *Cometh.* Gr. adds, "and the man who went with him."

VER. 7. *To.* Gr. "I know, Tobias, that thy father will open his eyes. Anoint, therefore, the gall upon his eyes, and feeling the smart, he will rub and remove the white specks, and shall see thee." H.—*God.* This laudable custom was observed by the ancient solitaries, and prescribed by the rule of S. Benedict, c. 53.

VER. 9. *The dog,* &c. This may seem a very minute circumstance to be recorded in sacred history; but, as we learn from our Saviour, (S. Matt. v. 18.) there are *iotas* and *tittles* in the word of God, that is to say, things that appear minute, but which have indeed a deep and mysterious meaning in them. Ch.—V. Bede. S. Jer. in Isai. lvi. S. Aug. con. Faust. xxii. 56. W.—The other versions relate this event, v. 4.

VER. 10. *And.* After v. 7, Gr. adds, "and Anna, running before, fell upon the neck of her son, and said to him, I have beheld thee, son; henceforth I may die. And they both wept. And Tobit went out towards the door, and he stumbled. But his son ran up to him, and took hold of his father, and he spread the gall upon his father's eyes, saying, Have confidence, father. But as soon as

15 And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight.

16 And they glorified God, both he and his wife, and all that knew him.

17 And Tobias said: I bless thee, O Lord, God of Israel, because thou hast chastised me, and thou hast saved me: and behold I see Tobias, my son.

18 And after seven days, Sara, his son's wife, and all the family, arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money, also, which he had received of Gabelus:

19 And he told his parents all the benefits of God, which he had done to him by the man that conducted him.

20 And Achior, and Nabath, the kinsmen of Tobias, came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.

21 And for seven days they feasted and rejoiced, all with great joy.

CHAP. XII.

Raphael maketh himself known.

THEN [a]Tobias called to him his son, and said to him: What can we give to this holy man that is come with thee?

2 Tobias answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits?

3 He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?

4 But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.

5 So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought.

6 Then he said to them secretly: Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you.

7 For it is good to hide the secret of a king: but honourable to reveal and confess the works of God.

8 Prayer is good with fasting and alms, more than to lay up treasures of gold:

9 For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

10 But they that commit sin and iniquity, are enemies to their own soul.

11 I discover then the truth unto you, and I will not hide the secret from you.

12 When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead, by day, in thy house, and bury them by night, I offered thy prayer to the Lord.

13 And because thou wast acceptable to God, it was necessary that temptation should prove thee.

14 And now the Lord hath sent me to heal thee, and to deliver Sara, thy son's wife, from the devil.

[a] A. M. 3299.

they began to smart, he rubbed his eyes, and the white specks came off like skins from the corners: and beholding his son, he fell upon his neck, and wept. Then he said," v. 17. H.

VER. 14. *Hour.* This is not in the other versions. C.—It would intimate that the operation was natural. M.—Yet some think that the cure was too instantaneous; (Drusius) or that the miracle consisted in the revelation of a remedy, till then unknown. Serarius.—The effect seems to have been of the same nature as that produced by the heart, &c. C. vi. 8. W. C.—Estius believes that the optic nerve was entirely burnt. If the external coat of the eyes was only covered with a sort of skin, it might be removed by the gall of several fishes. C.—*Callionymi fel cicatrices sanat & carnes oculorum supervacuas consumit.* Pliny xxxii. 4. M.

VER. 17. *Lord.* Gr. "Blessed be God, and blessed be thy name for ever, and blessed be all thy holy angels; because thou hast scourged, and hast shewn mercy, and," &c.

VER. 18. *Days.* Or perhaps hours; (H.) as the other versions intimate that Sara arrived the same day. C.—Gr. "And his son entered, rejoicing, and related to his father the great things which had taken place in Media. And Tobit went out to meet his daughter-in-law, rejoicing, and blessing God, to the gate of Ninive. And those who saw him walking were astonished, because he saw. And Tobit confessed before them that God had taken pity on him. And as Tobit approached to Sarra, his daughter-in-law, he blessed her, saying, Mayst thou come with safety, daughter. Blessed be God, who has brought *thee* to us, and blessed be thy father and thy mother. And there was joy among all his brethren at Ninive. And," v. 20. H.

VER. 20. *Achior.* Gr. "Achiachar," mentioned C. i. 24. This text insinuates that he was also styled Anael (H.) and Nasbas, and was the nephew of Tobit. Grot. C.—Gr. "And there came Achiachar, and Nasbas, his brother's son, and the wedding of Tobias was kept in joy for seven days." H.

VER. 21. *Joy.* Old Vulg. adds, "and many presents were made to him."

CHAP. XII. VER. 1. *What.* Gr. Heb. and Syr. C. "See thou give the man who has come with thee his hire, and something must be added to it;" (H.) as he had promised (C. vii. 19.) a drachm a day, (C.) and more if they returned safe. H.

VER. 2. *Said.* Gr. "Father, I shall not be hurt if I give him half of what I have brought, since he has conducted me safe back to thee, and has healed my wife, and brought my money, and likewise has cured thee. And the old man said, he justly deserves it. And he called the angel, and said to him, Take half of what you have brought, and depart in health. Then," v. 6.

VER. 6. *Said.* Gr. "Calling the two, in private, he said to them."

VER. 7. *Hide.* Gr. "To bless God, and to extol his name, exposing with honour the words of God, and delay not to confess unto him. For," &c. H.—The Old Vulg. greatly abridges the remainder of this book, having only, "Then Raphael having called the two Tobies, said to them, Since thou hast not delayed to arise, and to leave thy meals to bury the dead, I have been sent to try thee to heal thee, and to deliver thy daughter-in-law. I am Raphael, one of the angels who assist and appear before the brightness of God. Hereupon the two Tobies were startled, and fell prostrate on the ground, and were seized with fear. And Raphael said, Fear not, Peace be with you. Bless the Lord all the days of your life, and sing his praises. You thought that I eat when I was at table with you. But you saw with your eyes; (H. only a vision. C.) wherefore bless the Lord upon the earth, and praise his goodness. As for me, I return to him who sent me. Write down all that has happened. The angel having spoken thus to Tobias, the latter wrote this prayer as a monument of his joy, and said, Blessed be the Lord, who is great in eternity, because his reign endures for ever. It is He who strikes, and who shews mercy, who conducts to the grave, and who, by his majesty, rescues from the greatest miseries; and no one can withdraw himself from his hands. *End of Tobias the just.*" H.—*King.* Secrecy is the soul of human councils, to prevent an enemy from thwarting our designs: but nothing can withstand the divine power. It is therefore proper to testify our gratitude for favours received, as the ancient saints have done by their canticles. C.

VER. 8. *Alms.* Gr. adds, "and justice. Better is a little with justice, than much with iniquity." H.—Fasting and alms are like the wings of prayer. W. See C. iv. 11.

VER. 9. *Everlasting.* This word is not found in Greek, though sufficiently implied; as liberality does not always secure a person's life, or temporal happiness. C.—Gr. "Those who perform alms-deeds and justice, shall be filled with life. But sinners are enemies," &c.

VER. 10. *Soul.* If this were understood of the present life, nothing could be less accurate, as the wicked often prosper. See Ps. x. 6. Jo. xii. 25. C.

VER. 11. *I.* Gr. "I will not hide from you any word *or* thing. I said then: It is good to conceal the mystery of the king, but glorious to manifest the works of God. And now, when thou and thy daughter-in-law, Sarra, did pray, I brought forward the memorial of your prayer before the holy one." H.—The angels are represented as God's ministers, offering our prayers to him. Apoc. viii. 3. C. S. Aug. W.—Philo styles them ambassadors. Socrates says, "every demon (or good spirit) is between God and mortals." Plutarch.—*Inter homines sælicolasque, vectores hinc precum, inde donorum.* Apuleius de Deo Socrat. C.—Gr. continues, "and when thou didst bury the dead, in like manner, I was present with thee; when thou didst not delay to rise and leave thy dinner, that going thou mightest cover the dead; in thy good work, thou wast not hidden from me: but I was with thee. And," &c. v. 14. H.

VER. 13. *Thee.* This rule is invariable, that the good may advance in virtue, and set a pattern to the world, (Heb. ii. 18. and xii. 6. Acts xiv. 21. C.) and cancel their smallest faults.

15 For I am the angel Raphael, one of the seven, who stand before the Lord.

16 And when they had heard these things, they were troubled, and being seized with fear, they fell upon the ground on their face.

17 And the angel said to them: Peace be to you, fear not.

18 For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.

19 I seemed, indeed, to eat, and to drink with you: but I use an invisible meat and drink, which cannot be seen by men.

20 It is time, therefore, that I return to him that sent me: but bless ye God, and publish all his wonderful works.

21 And when he had said these things, he was taken from their sight, and they could see him no more.

22 Then they lying prostrate for three hours upon their face, blessed God: and rising up, they told all his wonderful works.

CHAP. XIII.

Tobias, the father, praiseth God, exhorting all Israel to do the same. Prophesieth the restoration and better state of Jerusalem.

AND [a] Tobias, the elder, opening his mouth, blessed the Lord, and said: Thou art great, O Lord, for ever, and thy kingdom is unto all ages:

2 [b] For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand.

3 Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles:

4 Because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know that there is no other Almighty God besides him.

5 He hath chastised us for our iniquities: and he will save us for his own mercy.

6 See then what he hath done with us, and with fear and trembling give ye glory to him: and extol the eternal king of worlds in your works.

7 As for me, I will praise him in the land of my captivity: because he hath shewn his majesty toward a sinful nation.

8 Be converted, therefore, ye sinners, and do justice before God, believing that he will shew his mercy to you.

9 And I and my soul will rejoice in him.

10 Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

11 Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands.

12 Give glory to the Lord for thy good things, and bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

13 Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee.

14 [c] Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

15 For they shall call upon the great name in thee.

16 They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up.

[a] A. M. 3299.—[b] Deut. xxxii. 39.

1 Kings ii. 6. Wisd. xvi. 13.—[c] Isai. lx. 5.

VER. 14. *From the devil*, is not in Greek. H.—In this history, as well as in other parts of Scripture, we have convincing proofs of the good which each one receives from his angel guardian, and from the other blessed spirits. See S. Luke xv. and xvi. S. Chrys. in col. hom. 3. S. Aug. de Civ. Dei. xi. 31. &c. W.

VER. 15. *Raphael.* We know also the names of Michael and Gabriel. All others are apocryphal; such as Uriel, Saltiel, Jeadriel, Barachiel, &c.—*Seven.* This number is clearly specified by S. John, Apoc. i. 4. A mass in their honour was approved by Pius IV. It is supposed that the seven deacons in the Church of Rome, and of Jerusalem, were instituted in imitation of them. The kings, Assuerus, &c. had seven chief officers. Est. i. 10. C.—*Lord*, ready to fulfil his orders, as innumerable other angels, of inferior degree, are likewise. M. Dan. vii. 10.—These were the princes of the heavenly court. S. Jerom (con. Jovin.) admits only seven orders of angels. C.—Gr. "I am Raphael, one of the seven holy angels who offer up the prayers of the saints, and go out before the glory of the Holy One. And they were both troubled," &c. (H.) at so unusual a thing, (M.) and filled with reverential awe. H.—They might also suspect that death would shortly follow. C. Gen. xvi. 13.

VER. 17. *Be.* Gr. "shall be with you. But praise God: for I came not of my own accord, but by the will of our God. Wherefore praise him for ever."

VER. 19. *I.* Gr. "I appeared to you all the days; yet I did not eat nor drink. But you beheld a vision." H.—Having an aerial body, he made the provisions disappear, as the sun melts snow. Gen. xviii. 9. C.—He might swallow, though he had no need of meat, (S. Aug. de Civ. Dei. xiii. 22.) or digestion, (Grotius) so as to convert it into his substance. M.—*Men.* I constantly enjoy the beatific vision. Mat. xviii. 10. C.

VER. 20. *It.* Gr. "And now confess to God, because I ascend to him who sent me. Write ye all *these* ocurrences in a book. And they arose, and beheld him no longer; and they proclaimed the great and wonderful works of God, and how the angel of the Lord had appeared to them." H.—Almost all interpreters infer from this injunction, (C.) that the work before us was originally composed by these holy men. H.

CHAP. XIII. VER. 1. *Tobias.* Gr. "Tobit wrote a prayer for exultation, and said." H.

VER. 2. *Hell;* death. M.—Out of hell there is no redemption or return. H. 1 K. ii. 6.

VER. 4. *Therefore*, is not in Greek. H.—But God had the good of the Gentiles in view, that they might become acquainted with his law, and behold the conduct of his saints, Tobias, Esther, Daniel, &c. (C.) as well as to punish his people. H.—Temporal afflictions are sometimes for the spiritual good of others. W.—Gr. "because he has scattered you among them. There shew forth his grandeur, and extol him before every one living: for he is our Lord and God, our Father for ever. Yea, he hath chastised us in our iniquities, and again he will have mercy, and will gather us from all nations where he has scattered us, if ye be converted to him with all your heart, and with all your soul, to act sincerely. Then he will turn towards you, and will not hide his face from you; and ye shall behold what he will do with you, and ye shall confess to him with all your mouth, and bless the Lord of power, and extol the king of ages. I," &c. v. 7. H.

VER. 5. *Mercy.* He can discover nothing in the sinner. C.

VER. 7. *Nation;* the Israelites, (M.) whom he has chastised. H.—Ninive was still flourishing. Yet the Greek seems to refer to the Assyrian idolaters, (C.) or to both. Gr. "and I shew his power and magnificence to a sinful nation. Who knows if he will love and shew his mercy to you? I exalt my God, and my soul *magnifies* the King of heaven, and shall gladly proclaim his greatness: let all speak and confess to him in justice."

VER. 11. *Jerusalem.* What is prophetically delivered here, and in the following chapter, with relation to Jerusalem, is partly to be understood of the rebuilding the city after the captivity, and partly of the spiritual Jerusalem, which is the Church of Christ, and the eternal Jerusalem in heaven. Ch.—It would seem that Jerusalem and the temple were now destroyed, which is contrary to chronology, as Manasses had not yet began to reign, (C.) and Tobias died when he had been on the throne fifty-two years. Houbigant.—But the Greek shews that (C.) he speaks prophetically: (W.) "Jerusalem, holy city, He will chastise thee for the works of thy children, and again he will shew mercy on the children of the just. Confess to the Lord, for he is good; and bless the king of ages, that his tabernacle may be again rebuilt in thee, with joy." H.—The Heb. of Munster had only a few verses of this and the following chapter. C.

VER. 12. *Call.* Gr. "cause thy captives to rejoice in thee, and love in thee all the distressed unto eternity."

VER. 13. *Thou.* Gr. "Many nations from afar shall come to the name of the Lord God, with presents in their hands, presents for the king of heaven; race after race shall praise thee, and give exultation. They," &c. v. 16. H.—How many potent monarchs of Persia, Egypt, Rome, &c. honoured the temple of Jerusalem! How many wars have been carried on by Christian potentates, to rescue that favourite spot out of the hands of infidels! all out of respect for Christ. These priests are still better verified in his Church, to which the powers of the earth have submitted, (C.) esteeming it an honour and happiness to be members of this holy society. H.

VER. 14. *Holy.* This soil has been carried into distant countries, out of reverence, (4 K. v. 17. S. Aug. de Civ. Dei xxii. 8.) and has been honoured with miracles. S. Greg. Turon. i. 7.

VER. 16. *Despise.* Gr. "hate thee, and blessed shall be those who love thee for ever." H.

VER. 17. *But.* Gr. "rejoice, and exult for the children of the just, because

17 But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

18 Blessed are all they that love thee, and that rejoice in thy peace.

19 My soul, bless thou the Lord, because the Lord, our God, hath delivered Jerusalem, his city, from all her troubles.

20 Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

21 [a] The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

22 All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.

23 Blessed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

CHAP. XIV.

Old Tobias dieth at the age of a hundred and two years, after exhorting his son and grandsons to piety, foreshewing that Ninive shall be destroyed, and Jerusalem rebuilt. The younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

AND the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.

2 And after he had lived a hundred and two years, he was buried [b] honourably in Ninive.

3 For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

4 And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

5 And at the hour of his death he called unto him his son, Tobias, and his children, seven young men, his grandsons, and said to them:

6 The destruction of Ninive is at hand: for the word of the Lord must be fulfilled: [c] and our brethren, that are scattered abroad from the land of Israel, shall return to it.

7 And all the land thereof, that is desert, shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.

8 And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it,

9 And all the kings of the earth shall rejoice in it, adoring the King of Israel.

10 Hearken, therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:

11 And command your children that they do justice and alms-deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

12 And now, children, hear me, and do not stay here: but as soon as you shall bury your mother, by me, in one sepulchre, without delay direct your steps to depart hence:

13 For I see that its iniquity will bring it to destruction.

14 And it came to pass, that after the death of his mother, Tobias departed out of Ninive with his wife,

[a] Apocal. xxi. 16.—[b] A. M. 3841, A. C. 663.—[c] 1 Esdras iii. 8.

they shall be gathered together, and shall bless the Lord of the just." H.—The people of God, in the old law, have often this title, as those of the new are styled *saints*. Both have a claim to this prediction. The Jews became more faithful after the captivity, so that the most cruel persecution of Epiphanes could not overcome their resolution; and the world was astonished at the courage of the martyrs, and the exemplary conduct of the primitive Christians. C.

VER. 18. *Peace.* Gr. adds, "blessed are those who have mourned on account of thy chastisements, because they shall rejoice, beholding all thy glory, and their joy shall endure for ever." H.

VER. 19. *Thou.* Gr. "God, the great king: For Jerusalem," &c. v. 21. H.—*Troubles.* This regards only the heavenly Jerusalem. W.

VER. 20. *Seed.* Hence it appears that Tobias did not speak of an approaching event, (C.) or at least he wished that his posterity might be set free.

VER. 21. *Emerald.* Gr. adds, "and precious stone: thy walls, and towers, and battlements, of pure gold. And the streets of Jerusalem shall be strewed with beryl and carbuncle, and stone from Soupheir." H.—This description resembles that of Isaias, (liv. 11.) who lived a little before. S. John (Apoc. xxi. 10.) represents the church in the same ornaments, denoting the merits of Christ and the virtues of his saints. All are convinced that such expressions are not to be taken in the literal sense. C.

VER. 22. *Alleluia.* A sound of praise. S. Aug. (ep. 86.) means, "Praise ye the Lord (H.) with joy." W.—It is disused in times of penance. C.—Gr. adds, "and they shall praise, saying, Blessed be God, who has exalted *it* for ever."

CHAP. XIV. VER. 1. *Words.* Gr. "confession; (or hymn of praise) and he was 58 years old when he lost his sight, which he recovered eight years after, and gave alms, and continued to fear the Lord God, and to confess unto him. Now he arrived at a very advanced age," 158, v. 10. H.—But this chronology must be abandoned. All the versions disagree; and perhaps there may be none perfectly accurate. C.

VER. 2. *Two.* Arab. and Schol. History, read "twelve."

VER. 5. *Seven.* Gr. Compl. and Alex. as well as Fagius, have only "six."

VER. 6. *The.* Gr. "Son, take thy children. Behold, I am grown old, and my life is hastening to an end. Depart into Media, *my* son, for I believe all that the prophet, Jonas, spoke concerning Ninive, that it will be overturned. But in Media there will be more peace for a time, and that our brethren in the land will be scattered from the good land; and Jerusalem shall be deserted, and the house of God in it will be burnt, and shall be abandoned for a time; and they shall build the house, not like the former, till the times of the world *or* age be accomplished; and afterwards they shall return from the captives, and shall build Jerusalem gloriously; and the house of God shall be built in it, and the edifice shall be glorious for ever, as the prophets have spoken concerning it; and all the Gentiles shall turn truly to fear the Lord God, and shall undermine (and destroy) their idols; and all the Gentiles shall bless the Lord," &c. v. 9. H.—This text is of importance, as it specifies the name of Jonas, and is quoted by S. Jerom; (ibid.) though Nahum (iii. 8.) and Sophonias (ii. 13.) also foretold the destruction of Ninive. It speaks of the future, and not of the past ruin, of the temple, which certainly took place after the death of Tobias. C.—The prophets, however, frequently speak of future events, as if they were past, to shew the certainty of their predictions. H.

VER. 8. *In it.* Let the Jews shew when this was accomplished. We can easily point out the nations converted from idolatry to the Church of Christ, as the prophets foretold. Jer. iii. 17. and xvi. 19. C.—It cannot, therefore, be understood of the temporal Jerusalem. W.

VER. 9. *And.* Gr. "And his people shall confess to God, and the Lord shall exalt his people, and all shall rejoice who love the Lord God in truth and justice, shewing mercy to our brethren. And now, son, depart from Ninive; for what the prophet, Jonas, spoke, shall surely be accomplished." H.—This prediction was conditional, as was also the pardon of the people, who were justly punished for their relapse. M.

VER. 10. *Seek* with diligence, not barely doing what you are commanded. H.—Gr. is much more diffuse. C.—"But do thou keep the law and the ordinances, be a lover of alms-deeds, and just, that it may be well with thee. Bury me with decency, and thy mother with me, and tarry *then* no longer at Ninive. Son, behold what Aman (Syr. Acab.) did to Achiachar, who fed him, how he conducted him from light into darkness, and what return he made him. Now, Achiachar met with safety: but he received his due, and he went down into darkness. Manasses gave alms, and was rescued from the snare of death, which was laid for him: but Aman fell into the snare, and perished. And now, son, behold the effects of alms-deeds, and how justice brings deliverance. While he was speaking these things, his soul failed upon the bed: but he was 150 years old, and he buried him honourably." H.—the allusion to Aman seems improper, he lived many years after the captivity (C.) or rather it may refer to some other history (Houbigant) with which we are not acquainted. H.

VER. 14. *And.* Gr. "And when Anna, his mother, was dead, he buried her with his father. But Tobias departed with his wife and sons to Ecbatana, to Raguel, his father-in-law, and lived to an honourable old age; and he buried honourably his father and mother-in-law, and he inherited their substance, as well as that of his father, Tobit." H.

VER. 15. *Fifth.* Including himself. He might see the offspring of his great grandson, if he lived only 70 years after his marriage. C.

VER. 16. *Nine.* Syr. 107. C.—Gr. "But he also died at the age of 127 at Ecbatana, of Media; and he heard, before his death, of the destruction of Ninive, *the citizens of* which Nabuchodonosor and Assuerus led captives; and

and children, and children's children, and returned to his father and mother-in-law.

15 And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children, to the fifth generation.

16 And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.

17 And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable, both to God and to men, and to all that dwelt in the land.

he rejoiced over Ninive before he died." We have been more particular in giving the Greek text of this book, because some look upon it as an original; and we should wish to lose no particle of the word of God, which is more precious than gold. Tobias might applaud the execution of divine justice without any private resentment. H.—Ninive was taken by Nabuchodonosor, who acted for his father, Nabopolassar, with whom Astyages, king of the Medes, was leagued. They took the city in the reign of Chinaladan, or Sarac, A. 3378. It also fell a prey to its enemies, under Sardanapalus, A. 3257; as the inhabitants did not persevere in sentiments of repentance, which they had entertained at the preaching of Jonas, in the reign of Phul. Hence God revealed its destruction to Tobias. C.—*With joy*, may refer to the surviving friends, who rejoiced interiorly at his felicity, while they wept for their own loss; or it may be understood of the deceased, who, like his father, (v. 4. C.) rejoiced in the Lord, and in performance of good works.

VER. 17. *Kindred.* Behold the influence of good example; (H.) and a proof that the true religion failed not in Israel, much less in Juda, or the Church of Christ. W.—The virtues of these two holy men are truly deserving of applause and imitation. They thought and acted in perfect conformity with the gospel. The father might represent the old law, under all its inconveniences, while the son holds forth the light of Christ, and banishes the devil. C.

THE BOOK OF JUDITH.

THE sacred writer of this Book is generally believed to be the high priest Eliachim, (called also Joachim.) The transactions herein related, most probably happened in his days, and in the reign of Manasses, after his repentance and return from captivity. It takes its name from that illustrious woman, by whose virtue and fortitude, armed with prayer, the children of Israel were preserved from the destruction threatened them by Holofernes and his great army. It finishes with her canticle of thanksgiving to God. Ch.—He was a chief officer at court, under Ezechias, (4 K. xviii. 18. H.) before he was high priest, assuming his father Helchias's name. Many suppose that he was the author of this Book, as Josephus informs us that the priests recorded the most remarkable transactions. But this would prove that they wrote all the histories of the Bible. S. Jerom (in Agg. i. 6.) seems to believe that Judith left these memoirs. Yet we have no certain proof of the author. Josephus passes over this history, as he professed to exhibit only the Heb. books. Ant. x. 11. Prol. &c. S. Jerom doubts not but this was written in Chaldee, from which language he translated it; unless he caused it to be first explained to him in Heb. as he did the Book of Tobias. C.—He might, however, have attained sufficient knowledge of the former language, which is so like the Heb. before he undertook this work. H.—He professes to give "the sense," rather than a verbal translation. The Greek must have been taken from another copy, and is followed by the Syriac, in which we find some passages more exact than in the present Greek copies. The original is entirely lost. It might have removed many difficulties. Those however which are started by our adversaries, are not unanswerable. Grotius would suppose that this work is only a parable, representing the state of the Jewish church under the persecution of Epiphanes. But this singular notion has no foundation; and if it had, the authenticity of the Book would not be endangered, as the parables both of the Old and New Testament are certainly true, and written by inspiration. C.—Luther styles it a poetical comedy; (Pref. et Sympos. 29.) but both Jews and Christians have esteemed it a true history: (W.) and this innovator (H.) allows, that "the Book is beautiful, and written by an inspired prophet." C.—The Fathers have looked upon it with the utmost veneration; and S. Jerom, though he was at one time under some doubts, placed it on a level with the Books of Ruth and Esther, &c. Ep. ad Principiam.—It is admitted by Origen, Tertullian, S. Chrys. S. Hilary, V. Bede, &c. as the history of a most valiant matron, delivering God's people from a cruel tyrant. W.—Some place this event under Cambyses, son of Cyrus; (Euseb. S. Aug.) others under Xerxes, (Torniel) or Darius Hystaspes, (E.) or Ochus: (Sulp. Severus) but the opinion which has been given above is more accurate; (C.) or rather Bethulia was saved, while Manasses was in captivity, (in the 10th year of his reign) and the high priest administered affairs in his absence. At this period, Judith might be thirty-five years old. She lived seventy years afterwards; and *many* days (perhaps eight *years* more) passed before the country was invaded by Pharao Nechao. C. xvi. 30. Thus Manasses survived 45 years, Amon 2, Josias 31; total, 78. This chronology removes every difficulty. Houbig. Pref.—If true, it seems probable that the work would be originally in Heb. as the Chaldee was used only after the captivity, (H.) which may be farther proved from C. i. 15. Greek. Houbigant.—Protestants prefer to translate this and the other apocrypha from the Greek. H.

CHAP. I.

Nabuchodonosor, king of the Assyrians, overcometh Arphaxad, king of the Medes.

NOW Arphaxad, king of the Medes, had brought many nations under his dominion, and he built a very strong city, which he called Ecbatana,

2 Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.

3 And he made the gates thereof according to the height of the towers:

4 And he gloried as a mighty one in the force of his army, and in the glory of his chariots.

5 Now in the twelfth year[a] of his reign: Nabuchodonosor, king of the Assyrians, who reigned in Ninive,

[a] A. M. 3347, A. C. 657.

CHAP. I. VER. 1. *Now*, refers to the internal purpose of the author. S. Greg. hom. 2. in Ezec. W. Many of the books begin with *And;* shewing their connection. This work formed a part of the general history. The building of Ecbatana likewise took place soon after the destruction of Ninive, mentioned in the preceding book.—*Arphaxad.* He was probably the same as is called *Dejoces* by Herodotus; to whom he attributes the building of Ecbatana, the capital city of Media; (Ch.) or rather Arphaxad, more resembles both in name and actions the second king Phraortes, or Aphraartas, (Montfaucon and Houbig.) who fortified and embellished the city. C.—*Ecbatana*, or Agbata, which in Arabic signifies "variegated;" (Bochart) as the seven walls, rising one higher than another round it, were marked with one white, two black, three red, four blue, five dark red, six silver, seven gold. Herodot. i. 98. C. See Tob. iii. 7.

VER. 2. *Hewed.* Gr. adds, "three cubits broad and six long." The ancients aimed at solidity in their architecture, as appears from their ruins. C.—*High.* Salien (A. 3345) thinks there is a transposition, and that the walls were 70 cubits high. M.—What need was there of such a breadth? Gr. allows 70 in height, and 50 in breadth, which seems more proportionate. Old Vulg. has 60 cubits high, and 50 broad. On the walls of Ninive, three chariots might fight abreast, (C.) and six on those of Babylon. Ctesias.—*Feet.* Projecting from the wall, to remove an enemy. M.—Gr. "and the towers thereof he placed above the gates 100 cubits, and the foundation was 60 cubits broad. And he made the gates to rise 70 cubits, being 40 cubits in breadth, to send out the armies of his mighty men, and to draw up his infantry." H.

VER. 4. *Gloried.* Fool, this night wilt thou perish. Luke xii. 20. W.

VER. 5. *Nabuchodonosor.* Not the king of Babylon, who took and destroyed Jerusalem, but another of the same name, who reigned in Ninive; and is called by profane historians *Saosduchin.* He succeeded Asarhaddon in the kingdom of the Assyrians, and was contemporary with Manasses, king of Juda. Ch.—He might be the same with Asarhaddon, who resided at Ninive in the 20th year of his reign. After the defeat at Bethulia, the Medes recovered part of their power, under Cyaxares I. who was succeeded by Astyages and Cyaxares II. with whom Cyrus was associated in the empire. Xenophon.—Asarhaddon spent the latter years of his life at Babylon, of which he had made himself master. Houbigant. —The Jews frequently give names to foreign princes different from those by

the great city, fought against Arphaxad, and overcame him,

6 In the great plain which is called Ragau, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch, the king of the Elicians.

7 Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia, and Damascus, and Libanus,

8 And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee, in the great plain of Esdrelon,

9 And to all that were in Samaria, and beyond the river Jordan, even to Jerusalem, and all the land of Jesse, till you come to the borders of Ethiopia.

10 To all these, Nabuchodonosor, king of the Assyrians, sent messengers:

11 But they all, with one mind, refused, and sent them back empty, and rejected them without honour.

12 Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom, that he would revenge himself of all those countries.

CHAP. II.

Nabuchodonosor sendeth Holofernes to waste the countries of the west.

IN [a] the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor, king of the Assyrians, that he would revenge himself.

2 And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel:

3 And he said that his thoughts were to bring all the earth under his empire.

4 And when this saying pleased them all, Nabuchodonosor, the king, called Holofernes, the general of his armies,

5 And said to him: Go out against all the kingdoms of the west, and against them, especially, that despise my commandment.

6 Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke.

7 Then Holofernes called the captains, and officers of the power of the Assyrians: and he mustered men for the expedition, as the king commanded him, a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.

8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.

9 He appointed corn to be prepared out of all Syria, in his passage.

10 But gold and silver he took out of the king's house in great abundance.

11 And he went forth, he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

12 And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their castles, and took all the strong places.

13 And he took, by assault, the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ismahel, who were over-against the face of the desert, and on the south of the land of Cellon.

14 And he passed over the Euphrates, and came into Mesopotamia: and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:

15 And he took the borders thereof, from Cilicia to the coasts of Japheth, which are towards the south.

16 And he carried away all the children of Madian, and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.

17 And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down:

[a] A. M. 3348.

which they are known in profane history. See Tob. ult. H.—*Him.* Gr. afterwards (v. 15) insinuates, that he prevented any from mounting the throne of Media, till this work was written, "he transfixed him with his darts, and destroyed him till this day." Houbigant.

VER. 6. *Ragau*, near Rages. Tob. i. 16. M.—Syr. "Dura," mentioned Dan. iii. 1. C.—*Jadason*, or Mount Jason, above the Caspian gates; (Strabo xi.) unless it may be the city Jassu, in Armenia. Gr. has "the Hydaspes," a river of India, though Curtius (v.) places it near Susa; confounding it with the Choaspes. —*Elicians.* Gr. "Elymeans," perhaps the same with Pontus. Heb. Ellasar. Gen. xiv. 9. Various battles were fought during this war, which the Greek intimates lasted seven years. C.—That version also would represent these and various other nations coming to meet Nabuchodonosor, who hereupon sent his ambassadors to all in Persia, and westward to Cilicia, &c. As they were treated contemptuously, he swore that he would revenge himself. But first he attacked Arphaxad, took and sacked Ninive, slew the king, and then abandoned himself with his army to pleasure in the conquered city, "120 days." H.

VER. 8. *Esdrelon.* Syr. "Jezrael," which is the usual name in Scripture. Jos. xvii. 16.

VER. 9. *Jesse*, or Gessen, where Joseph placed his brethren. Gen. xlvi. 34.

VER. 11. *Refused.* Gr. adds, "and did not come to *help* him in the war, because they feared him not, (H. supposing he would have enough to do with Arphaxad) as he was but like their equal, *or* as one man. C.

VER. 12. *Countries.* Those who were subject to him did wrong in refusing aid. But the Jews were under no such obligations; and God espoused their cause the more, as the king set up for a deity. C. iii. C.—He had at first entertained thoughts of universal dominion, (H.) being elated by his victory, like other conquerors.—*Auferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant.* Tacit. Agric.

CHAP. II. VER. 1. *Thirteenth.* Gr. 18th.—*Month.* Nisan, in spring.

VER. 2. *Secret.* Lit. "mystery." Tob. xii. 7. C.—*Abditos principis sensus exquirere illicitum.* Tacit. An. vi.

VER. 3. *Empire.* "The thirst of empire and riches is an old and deep-rooted cause of making war." Sallust. Frag.—Gr. adds, "and they (counsellors) judged that all flesh must be destroyed of those who had not complied with his order." H.—God laughs at the vain designs of men. C.

VER. 4. *Armies.* Gr. adds, "and the second after himself," in the kingdom. M.—Casaubon suspects that this drunkard was the king mentioned in history, as having lost the kingdom of Cappadocia, by attempting to introduce the dissolute feasts of Bacchus. Polyb. xxxii. ap. Athen. x. 11.—He made his attack first upon this country, v. 13.

VER. 5. *Commandment.* Gr. adds, he must demand "earth and water," as an acknowledgment of his dominion, and that all necessaries of life belonged to him. This custom prevailed in Persia. Herod. iv. 123. Polyb. xix. Brisson iii.

VER. 9. *Syria:* part of which, it seems, had submitted. C.—Gr. "and corn for every man, in abundance," (H.) for fear it should be carried off in the countries which he invaded. M.

VER. 11. *Archers.* Gr. adds, "a mixed multitude," not bearing arms. Ex. xii. 38.

VER. 12. *When.* Gr. "and they proceeded from Ninive, three days' journey, to the plain of Bektileth," or Bagdania, in Cappadocia, between Mount Argee and Taurus. Strabo (xii.) assures us that Argee is the highest mountain in the country, from which the two seas of Cilicia and the Euxine may be seen. C.

VER. 13. *Melothus*, or Melita, built by Semiramis, (Pliny vi. 3.) in the same country.—*Tharsis*, or Cilicia, peopled by the son of Javan.—*Ismahel*, on the Euphrates, east of the Desert Arabia.

VER. 14. *Mambre.* Gr. "Abrona, (C.) or Arbonai;" (H.) that is, from the river Chaboras to the Persian Gulph, or *sea.* C.

VER. 15. *Japheth*, or Joppe, now Jaffa. Serarius.—Gr. "he cut in pieces all who opposed him; and he came to the borders of Japheth, which are on the south, over-against Arabia."

VER. 16. *Carried.* Gr. "surrounded . . and burnt their tents, and plundered their folds for cattle:" μάνδρας. H.—Madian lay to the east of the Dead Sea. C.

VER. 17. *Harvest.* The rapidity of his conquests was astonishing, as all this had been done in six or seven weeks, v. 1. But Holofernes probably sent his lieutenants into different parts at the same time. C.—*Caused.* Gr. "he burnt

18 And the fear of him fell upon all the inhabitants of the land.

CHAP. III.

Many submit themselves to Holofernes. He destroyeth their cities, and their gods, that Nabuchodonosor only might be called god.

THEN the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Lybia, and Cilicia, sent their ambassadors, who coming to Holofernes, said:

2 Let thy indignation towards us cease: for it is better for us to live and serve Nabuchodonosor, the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

3 All our cities and our possessions, all mountains, and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families, are in thy sight:

4 Let all we have be subject to thy law.

5 Both we and our children are thy servants.

6 Come to us a peaceable lord, and use our service as it shall please thee.

7 Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.

8 And from all the cities he took auxiliaries, valiant men, and chosen for war.

9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming,

10 And received him with garlands, and lights, and dances, and timbrels, and flutes.

11 And though they did these things, they could not for all that mitigate the fierceness of his heart.

12 For he both destroyed their cities, and cut down their groves.

13 For Nabuchodonosor, the king, had commanded him to destroy all the gods of the earth, that he only might be called god by those nations which could be brought under him by the power of Holofernes.

14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans, into the land of Gabaa,

15 And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

CHAP. IV.

The children of Israel prepare themselves to resist Holofernes. They cry to the Lord for help.

THEN the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.

2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem, and to the temple of the Lord, that he had done to other cities, and their temples.

3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:

4 And they compassed their towns with walls, and gathered together corn, for provision for war.

5 And Eliachim, the priest, wrote to all that were over-against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.

6 And the children of Israel did as the priest of the Lord, Eliachim, had appointed them.

7 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.

8 And the priests put on hair-cloths, and they caused

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all their fields, and destroyed their flocks and herds, and plundered their cities, and put to the sword all their young men."

VER. 18. *Land.* Gr. adds, "on the sea-shore, in Sidon, .. Ascalon," &c. H.

CHAP. III. VER. 1. *Kings.* Gr. "they sent to him ambassadors, with proposals for peace, saying: Behold we, the servants of Nabuchodonosor, the great king, lay before thee; use us as thou thinkest best," &c. These proposals were made by those on the sea-coast, from Sidon and Tyre to Ascalon, from whom Holofernes took "the choicest men," being received with honour, v. 10. H.—*Syria,* &c. These are not specified in the Greek.—*Sobal,* or Soba, (1 K. xiv. 47.) near Damascus, where Ptolemy (v.) places Samoulis.—*Lybia* seems too remote, and had not been attacked: some therefore would read Lycia, or Lygia, (Herod. vii. 72.) or rather Lydia, (C.) which Holofernes had "cut in pieces," according to the Greek. C. ii. 13. H.

VER. 2. *Great.* This was his usual title. Dan. ii. 30. 4 K. xviii. 19. C.—*Slavery.* Yet they make an unconditional submission. H.—It is better for us to submit to servitude than to be slaughtered like our brethren. M.

VER. 8. *Sight,* at thy disposal. Gen. xiii. 9. Prov. xv. 11.

VER. 10. *Lights.* Torches were used to testify joy. 2 Mac. iv. 22.

VER. 11. *Though.* Gr. "He demolished all their borders, and cut down their groves."

VER. 13. *Called.* Gr. "Worshipped by all nations, and that all their tongues and tribes might call him god." H.—Behold to what lengths ambition may be carried. If he had only claimed a place among the other pagan deities, his title was as good as theirs. C.—He was a figure of Antichrist; for whom all heretics pave the way. 2 Thes. ii. W.

VER. 14. *Apamea,* on the river Orontes, between which and the river Eleutherus, lay the *Mesopotamia* here mentioned.—*Idumeans,* or to "Rama," near Gabaa, which was on the north of Jerusalem; whereas Idumea lay far to the south. C.—Yet (H.) Gabaa may designate a mountainous country, as 1 K. vii. 1. (M.) and there is no reason why Idumea might not have felt the power of Holofernes, as well as Madian, &c. H.—The order of conquests is not observed, (M.) for while the commander-in-chief was in one place, his generals were dispersed into different parts. He had now advanced as far as Gabaa of Saul, (H.) when meditating a serious attack upon Egypt, he thought proper to concentrate his forces; little expecting to meet with such a check at Bethulia. C.—Gr. "He came to Esdrelon, near Dotaia, (or Dothaim, north of Sichem) which is opposite the great saw of Judea," or the range of mountains of Ephraim. C.—Old Vulg. "of Juda," dividing it from Idumea. The kings of Israel had fortified the defiles. 3 K. xv. 17

VER. 15. *Took.* Gr. "encamped between Gaba and Scythopolis, (Bethsan. Jos. xvii. 11.) and he was there a month of days, to collect all the burden of his army."

CHAP. IV. VER. 1. *Juda,* whither those had retreated who had escaped the fury of the Assyrians, under Theglathphalassar, &c. H.

VER. 2. *Temples.* Surrendering would not secure these things; so that their very life and religion were at stake. Resistance, in other circumstances, would have been rashness. C.—Gr. adds, "because they were recently come up from captivity, and lately all the people had been collected out of Judea, and the vessels, and the altar, and the house, had been purified from profanation," (H.) to which they had been exposed under Manasses, (C. v. 23. C.) who with several of his subjects had been made prisoner, and was now at Babylon; or, if returned, (H.) was wholly taken up with the concerns of his soul, and committed the care of affairs to Eliachim. See Joseph. x. 4. 2 Par. xxxiii. 12. 16. C.

VER. 3. *Samaria,* though an enemy's country, as the danger was common. M.—Ezechias and Josias seemed to claim a right over the country. 2 Par. xxx. 1. &c. xxxiv. 6. and 33.

VER. 4. *War.* Gr. adds, "as the harvest was just ended."

VER. 5. *Priest.* Gr. "the great priest in Jerusalem, in those days, wrote to the inhabitants of Betouloua, (H. Bethulia, in the tribe of Simeon) and of Betemestham, (Bethsames. C.) which is over-against Esdrelon, and the plain near Dothaim, giving orders to seize the mountainous ascents, by which there was a passage into Judea; and it was easy to stop their progress, as the passage was narrow, and would not admit above two men at once." This reminds us of the heroic resistance which Leonidas, with his 300 Spartans, made to the millions in the army of Xerxes, at Thermopylæ. H.—It seems that Jews attempted to defend these defiles. They had received the orders before the enemy encamped near Scythopolis.

VER. 6. *Them.* Gr. adds, "and the senate of all the people of Israel, which sat at Jerusalem." Serarius thinks that Manasses was busy fortifying the city, and had committed the rest of the kingdom to Eliachim, (M. W.) who receives such high commendations. Isai. xxii. 20. C.—But it is more probable that he was at Babylon. Houbigant.

the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with hair-cloth.

9 And they cried to the Lord, the God of Israel, with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.

10 Then Eliachim, the high priest of the Lord, went about all Israel, and spoke to them,

11 Saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers, in the sight of the Lord.

12 Remember Moses, the servant of the Lord, who overcame Amalec, that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:

13 [a]So shall all the enemies of Israel be; if you persevere in this work which you have begun.

14 So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord.

15 So that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord, girded with hair-cloths, and with ashes upon their head.

16 And they all begged of God, with all their heart, that he would visit his people, Israel.

CHAP. V.

Achior gives Holofernes an account of the people of Israel.

AND it was told Holofernes, the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains.

2 And he was transported with exceedingly great fury and indignation, and he called all the princes of Moab, and the leaders of Ammon,

3 And he said to them: Tell me what is this people that besetteth the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their warfare:

4 And why they, above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?

5 Then Achior, captain of all the children of Ammon, answering, said: If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight, concerning this people, that dwelleth in the mountains, and there shall not a false word come out of my mouth.

6 This people is of the offspring of the Chaldeans.

7 [b]They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

8 Wherefore, forsaking the ceremonies of their fathers, which consisted in the worship of many gods,

9 They worshipped one God of heaven, [c]who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, [d]they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.

10 And when the king of Egypt oppressed them, and made slaves of them, to labour in clay and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues.

11 [e]And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service,

12 [f]The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea, and passed it dry foot.

13 And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.

14 And after they came out of the Red Sea, they abode in the deserts of Mount Sina, in which never man could dwell, or son of man rested.

15 There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.

16 Wheresoever they went in without bow and ar-

[a] Exod. xvii. 12.—[b] Gen. xi. 31.—[c] Gen. xii. 1.

[d] Gen. xlvi. 6.—[e] Exod. xii. 33.—[f] Exod. xiv. 29.

VER. 7. *Wives.* Gr. adds, "and their little ones, and beasts, and every sojourner, and hired servant and slave. They put sackcloth on their loins, and every man, woman, and child, and the inhabitants of Jerusalem, fell prostrate before the temple, and sprinkled ashes on their heads." The very beasts were covered with sackcloth, to denote the general sorrow. H.

VER. 8. *Priests.* Gr. "and they spread their sackclothes before the Lord, and arrayed the altar with sackcloth." H.—This spectacle must have made impression on the most obdurate. C.

VER. 9. *Off.* Lit. "divided" from their husbands, (H.) or among the victors. M.—*Gentiles.* Gr. adds, "and God heard their petition, and rescued them from their affliction; and all the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord all mighty; and the high priest, Joachim, and all the priests who stood before the Lord, and ministered to the Lord, having their loins girded with sackcloth, offered the accustomed holocaust and the vows and presents of the people, and ashes were upon their caps, and they cried to the Lord with all their power, to look down graciously upon all the house of Jerusalem. And," C. v.

VER. 10. *Israel,* before the approach of the enemy. H. v. 5.

VER. 15. *Clothes,* conformably to the advice of Joel, i. 13. C.

CHAP. V. VER. 1. *Mountains.* Gr. adds, "and had fortified every summit of a high mountain, and had placed scandals in the plains," obstructing the passage (H.) with ditches, trees, (C.) and snares of every description. H.

VER. 2. *Ammon.* Gr. adds, "and the satraps of the maritime country," (H.) the Philistines, who had submitted like the rest.

VER. 3. *Them.* Gr. adds, "Ye sons of Chanaan tell." He was not acquainted with their origin: the title belonged only to the Phœnicians, (C.) who might also be present. H.

VER. 4. *East.* Gr. "west," which seems more accurate, unless Holofernes was on the sea-coast, (C.) or that part of the country went by this name, as it does at present. H.—He was not absolutely unacquainted with the Jews, but spoke in contempt, (v. 27. W. M.) and wished to know if they had formed a league with the Egyptians, &c. C.

VER. 5. *My.* Gr. "the mouth of thy slave." H.

VER. 6. *Chaldeans.* Abraham was a native of Ur. Gen. xii. C.—This tended to conciliate the favour of the general, who was of the same country. M.

VER. 9. *Heaven.* Gr. adds, "the God whom they had known, and they (the Chaldean idolaters) cast them out from the face of their gods, and they fled into Mesopotamia, and dwelt there many days: (H. that is, about two years. C.) and their God commanded them to leave their abode, and to go into the land of Chanaan; and they dwelt there, and were enriched; . . and when," &c.—*There.* Gr. "and were there till they returned; and there they became innumerable." H.

VER. 10. *Oppressed.* Gr. "craftily inveigled them." Ex. i. 10.

VER. 11. *Plague.* Gr. adds, "for which there was no remedy. And the Egyptians cast them out from among them. And God dried up the Red Sea before them, and conducted them to Mount Sinai and Cades-Barne, and cast out all the inhabitants of the desert; and they dwelt in the land of the Amorrhites, and exterminated all of Hesebon, by their power. Then crossing the Jordan, they took as their inheritance all the mountainous parts, and ejected the Chanaanite, Pherezite, Jebusite, Sichem, and all the Gergesites, and dwelt therein many days. And," v. 21. H.—The environs of Sichem belonged to the *Hevites.* C.

VER. 14. *Rested.* This is attested, Deut. xxxii. 10. and Jer. ii. 6. M.

VER. 16. *Overcame,* in the days of Josue, (M.) at Jericho, &c. H.

row, and without shield and sword, their God fought for them, and overcame.

17 And there was no one that triumphed over this people, but when they departed from the worship of the Lord, their God.

18 But as often as, beside their own God, they worshipped any other, they were given to spoil, and to the sword, and to reproach.

19 And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

20 So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands, and their cities:

21 And as long as they sinned not in the sight of their God, it was well with them: for their God hateth iniquity.

22 And even some years ago, when they had revolted from the way which God had given them, to walk therein, they were destroyed in battles by many nations, and very many of them were led away captive into a strange land.

23 But of late returning to the Lord, their God, from the different places wherein they were scattered, they are come together, and are gone up into all these mountains, and possess Jerusalem again, where their holies are.

24 Now, therefore, my lord, search if there be any iniquity of theirs in the sight of their God: let us go up to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power:

25 But if there be no offence of this people in the sight of their God, we cannot resist them, because their God will defend them: and we shall be a reproach to the whole earth.

26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other:

27 Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war?

28 That Achior, therefore, may know that he deceiveth us, let us go up into the mountains: and when the bravest of them shall be taken, then shall he, with them, be stabbed with the sword:

29 That every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other.

CHAP. VI.

Holofernes, in great rage, sendeth Achior to Bethulia, there to be slain with the Israelites.

AND it came to pass, when they had left off speaking, that Holofernes, being in a violent passion, said to Achior:

2 Because thou hast prophesied unto us, saying, that the nation of Israel is defended by their God, to shew thee that there is no God, but Nabuchodonosor:

3 When we shall slay them all as one man, then thou also shalt die with them, by the sword of the Assyrians, and all Israel shall perish with thee:

4 And thou shalt find that Nabuchodonosor is lord of the whole earth: and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed, and fall among the wounded of Israel, and thou shalt breathe no more till thou be destroyed with them.

5 But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face, depart from thee, if thou imaginest these, my words, cannot be accomplished.

6 And that thou mayst know that thou shalt experience these things, together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayst fall under the same vengeance.

7 Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel.

8 And the servants of Holofernes taking him, went through the plains: but when they came near the mountains, the slingers came out against them.

9 Then turning out of the way by the side of the

VER. 22. *Battles.* He seems to speak of the captivity of Manasses, (W.) of the ten tribes, and of the loss sustained by Achaz. 2 Par. xxviii. 5. M.—*By many.* Gr. "exceedingly; and they were led captive into a land which was not their own, and the temple of their God became *as* a pavement, and their cities were taken by the enemies. But now, returning to their God, they are come up from the places to which they had been scattered, and have possession of Jerusalem, where is their sanctuary; and they have inhabited the mountainous country, for it was a desert." H.—Our adversaries would infer from this, and similar passages, that the siege of Bethulia could not have taken place till after the captivity at Babylon; and this many Catholics allow. But the proof is not conclusive, as all this might be verified under Manasses: (C.) "the temple was trampled on," (Syr. ἐγενήθη εἰς ἔδαφος) and profaned. See C. iv. 2. and 1 Mac. iii. 51. Luke xxi. 24. It had been pillaged by Sesac and the Assyrians, and had stood in need of great repairs under Ezechias, Josias, &c. Several of the Israelites had escaped from the hands of their oppressors, (2 Par. xxxiv. 9.) and the Jews had regained their strength after the captivity of Manasses, (C.) having retired before into their strong holds in the deserts. H.

VER. 25. *Cannot.* Gr. "let my lord indeed pass by, lest their Lord should cover them with a shield, for their God is for them, and we," &c.

VER. 26. *All the.* Gr. "all the people round the tent murmured; and the great men of Holofernes, and all who dwelt in the maritime country, and in Moab, threatened to cut him to pieces. For we shall not fear the children of Israel. Lo! a people without power, strength, or army in battle array! We shall then go up, and they shall be for food to all thy army, lord Holofernes. And," C. vi.

VER. 27. *Who.* They speak thus through indignation, though they knew Achior well enough. W.—Their blasphemous presumption was soon punished. M.

VER. 29. *Other.* This foolish attempt was not peculiar to this king. The great Nabuchodonosor was infected with the same vanity, (Dan. vi. 7.) and was imitated by many of the Persian monarchs, and by Alexander. *Persas non piè tantum sed etiam prudenter Reges suos inter deos colere: Majestatem enim imperii salutis esse tutelam.* Curtius viii. Yet most of the Greeks could not brook such flattery, though they were not influenced by religion, but by reason, and their own haughty temper. See Justin vi. Mart. x. 62.

CHAP. VI. VER. 1. *Achior.* Gr. adds, "before all the populace of the strangers." And who art thou, Achior, before all *this* company of foreigners, and the sons of Moab! and *what are* the mercenaries of Ephraim, that thou! v. 2.

VER. 2. *To shew.* Gr. "and who is God but Nabuchodonosor! He will,' &c. H.—They allow the title to none but their king. Neither will God admit of any rival. W.—The generous advice of Achior was highly resented. Charidemus, who spoke with the like boldness to Darius, when Alexander approached, was even put to death, though the king repented when it was too late. Curt. iii. Diod. xiv.

VER. 6. *People.* Gr. "my slaves shall station thee on the mountainous country, and in one of the cities on the ascents, (of which thou hast so much spoken) and thou shalt not perish till thou perish with them. But if thou believest in thy heart that they will not be taken, let not thy countenance fall. I have spoken, and nothing that I have said shall be without effect."

VER. 7. *Bethulia.* Travellers, depending on the uncertain traditions of the country, generally place this fortress in the tribe of Zabulon, about three miles west of Tiberias. See Brocard. &c. But S. Jerom places it nearer Egypt; (Vita Hil.) and the Scripture speaks of Bethul, in the tribe of Simeon, (Jos. xix. 4.) to which Judith and the ancients belonged. Holofernes left his camp near Scythopolis, (C. vii. 1.) when he proceeded (C.) to attack the southern countries. H.

mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and returned to their master.

10 And the children of Israel coming down from Bethulia, came to him. And loosing him, they brought him to Bethulia, and setting him in the midst of the people, asked him what was the matter, that the Assyrians had left him bound.

11 In those days the rulers there were Ozias, the son of Micha, of the tribe of Simeon, and Charmi, called also Gothoniel.

12 And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said, being asked by Holofernes: and how the people of Holofernes would have killed him for this word,

13 And how Holofernes himself, being angry, had commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to be put to death by diverse torments, for having said: The God of heaven is their defender.

14 [a]And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord, and all of them together, mourning and weeping, poured out their prayers with one accord to the Lord,

15 Saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and shew that thou forsakest not them that trust on thee, and that thou humblest them that presume of themselves, and glory in their own strength.

16 So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded, they comforted Achior,

17 Saying: The God of our fathers, whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction.

18 And when the Lord, our God, shall give this liberty to his servants, let God be with thee also in the midst of us: that as it shall please thee, so thou, with all thine, mayst converse with us.

19 Then Ozias, after the assembly was broken up, received him into his house, and made him a great supper.

20 And all the ancients were invited, and they refreshed themselves together after their fast was over.

21 And afterwards all the people were called together, and they prayed all the night long within the church, desiring help of the God of Israel.

CHAP. VII.

Holofernes besiegeth Bethulia. The distress of the besieged.

BUT Holofernes, on the next day, gave orders to his army, to go up against Bethulia.

2 Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities, of all the youth.

3 All these prepared themselves together to fight against the children of Israel, and they came by the hill side to the top, which looketh towards Dothain, from the place which is called Belma, unto Chelmon, which is over-against Esdrelon.

4 But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying, with one accord, that the God of Israel would shew his mercy upon his people.

5 And taking their arms of war, they posted themselves at the places, which by a narrow path-way lead directly between the mountains, and they guarded them all day and night.

6 Now Holofernes, in going round about, found that the fountain which supplied them with water, run through an aqueduct without the city, on the south side: and he commanded their aqueduct to be cut off.

7 Nevertheless, there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

8 But the children of Ammon, and Moab, came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defence, and the steep hills and precipices guard them.

9 Wherefore, that thou mayst overcome them without joining battle, set guards at the springs, that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out, they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.

10 And these words pleased Holofernes, and his offi-

[a] Supra v. 6.

VER. 11. *And.* Gr. adds, "Chabris, the son of Othoniel, and Charmis, the son of Melchiel." M.—The former is, in effect, mentioned C. viii. 9. C.

VER. 15. *Pride.* God will not fail to reward those who trust in him, (H.) and to humble the presumptuous. W.—*Saints.* Syr. "sanctuary." This version and the Greek have only, "Look upon the face of the persons (or things) sanctified unto thee on this day. And they consoled Achior, and praised him greatly. And Ozias took him from the assembly to his own house, and made a feast (lit. drinking) for the ancients, and they invoked the God of Israel to assist them during all that night." H.

VER. 18. *With us,* observing the true religion. M.

VER. 20. *Over.* The Jews eat nothing before night, and then no abstinence is prescribed, (C.) as the fast is at an end. H.

VER. 21. *The church.* That is, the synagogue or place where they met in prayer. Ch.—For such places were established, particularly after the captivity, though some have denied that there were any synagogues, even in the days of the Machabees. See Mat. iv. 23. Est. iv. 16. C.

CHAP. VII. VER. 2. *Twenty.* Gr. seventy; Syr. sixty-two. C.—*Two,* &c. Gr. twelve, as above. C. ii. 7. M.—Syr. twenty-two. Some of these texts must be inaccurate. C.—Yet the cavalry of Holofernes (H.) might be increased, since he began the war.—*Taken.* Syr. "servants, and those who had joined them in great numbers."

VER. 3. *Hill side,* on the coast of the Mediterranean, leaving the mountains of Ephraim, (C.) which were so strait, (H.) on the left, as well as Jerusalem, as he intended to go into Egypt. Bethulia alone opposed his progress. C. vi. 7.

VER. 4. *Of them.* Gr. adds, "were greatly afraid, and each one said to his neighbour: Now these will consume (Complut. shut up) the face of the earth, and neither the high mountains, nor the vales, nor the hills, will bear their weight. Then taking their arms, and lighting fires upon their towers, they kept guard all that night: but the second day, Holofernes brought out all his cavalry against the Israelites, in Bethulia, and he reconnoitred the ascent of their city, and came to the fountains of their waters, and took them; and leaving a guard of soldiers, he returned to his men," &c. v. 8. H.—The Syr. is also silent about the aqueduct and the small springs. C.—The servants of God first humble themselves, and then take arms, confiding in God. W.

VER. 6. *An aqueduct:* the fountain must therefore have been on a higher ground than the city, though the latter was on an eminence. C.—Yet water may be forced to ascend by pipes. H.

VER. 8. *Children of.* Gr. and Syr. "the chiefs of the sons of Esau," as Idumea had been conquered. C. iii. 14. They omit Ammon, and after Moab subjoin "the generals of the maritime countries;" Tyrians and Philistines. H.

VER. 10. *Spring.* Gr. and Syr. intimate that the Ammonites and Moabites, with 5,000 Assyrian infantry, guarded the springs: the rest of the army, accord

cers, and he placed all round about a hundred men at every spring.

11 And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters, failed among all the inhabitants of Bethulia, so that there was not within the city enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

12 Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice,

13 Said: [a]God be judge between us and thee, for thou hast done evil against us, in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands.

14 And therefore there is no one to help us, while we are cast down before their eyes in thirst, and sad destruction.

15 And now, assemble ye all that are in the city, that we may, of our own accord, yield ourselves all up to the people of Holofernes.

16 For it is better that, being captives, we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

17 We call to witness this day heaven and earth, and the God of our fathers, who taketh vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.

18 And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying:

19 [b]We have sinned with our fathers, we have done unjustly, we have committed iniquity:

20 Have thou mercy on us, because thou art good, or punish our iniquities, by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee,

21 That they may not say among the Gentiles: Where is their God?

22 And when, being wearied with these cries, and tired with these weepings, they held their peace,

23 Ozias, rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord.

24 For perhaps he will put a stop to his indignation, and will give glory to his own name.

25 But, if after five days be past, there come no aid, we will do the things which you have spoken.

[a] Exod. v. 21.—[b] Psal. cv. 6.

CHAP. VIII.

The character of Judith: her discourse to the ancients.

NOW it came to pass, when Judith, a widow, had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Ruben:

2 And her husband was Manasses, who died in the time of the barley-harvest:

3 For he was standing over them that bound sheaves in the field; and the heat came upon his head, and he died in Bethulia, his own city, and was buried there with his fathers.

4 And Judith, his relict, was a widow now three years and six months.

5 And she made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids.

6 And she wore hair-cloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel.

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ing to the old Vulg. was stationed in the plain. Gr. and Syr. specify over-against Dothaim, which seems too remote; (C.) though such an immense army might cover a great part of the country, as all would not be necessary to besiege Bethulia; and it was agreed only to blockade the place, in order that no men might be lost, and the army might be ready to march against the more distant and powerful nations of Egypt. Another detachment was (H.) "southward, at Ecrebel, (Syr. *Ekarbat*, probably *Akrabim*, the ascent of the scorpions) near Cush, (or Arabia) which is above the torrent Mochmur, (Syr. *Peor*, or Bezor. C.) and the rest of the army of the Assyrians encamped in the plain, and covered the face of the earth." H.

VER. 11. *Days.* Gr. "and all the collection of the Assyrians continued round them . , thirty-four days." H.—Old Vulg. "twenty-four days." Syr. "two months and four days."—*Measure.* Gr. adds, "the infants, women, and young men fainted, and fell down dead." H.

VER. 13. *Hands.* We shall be treated as miserable slaves. C.

VER. 15. *Assemble.* Gr. "call them, and give up all the city to plunder to the," &c.

VER. 17. *Conjuring.* Gr. "and the sins of our parents, that he may not treat us thus to-day," and deliver us up to death. H.

VER. 18. *Saying.* Gr. "And Ozias said to them: Take courage, brethren," v. 23. H.

VER. 23. *Five.* Sulpitius reads, fifteen. C.—But instead of *decim*, we should read *demum*. H.

VER. 25. *Spoken.* Gr. and Syr. add, "and he dispersed the people to their tents, and they went upon the walls and towers of the city, and sent their wives and children home. And they were under great humiliation in the city."

CHAP. VIII. VER. 1. *Idox.* Gr. "ox," &c. All the versions disagree, as the copyists have probably taken in part of v. 3 too soon, supposing that the genealogy of women was never given. S. Fulgentius (ep. ad Gallam) differs from all, giving the ancestors of Manasses as the same with those of Judith. C. —*Simeon, the son of Ruben.* In the Greek it is, *the son of Israel.* For Simeon, the patriarch, from whom Judith descended, was not the son, but the brother of Ruben. It seems more probable, that the Simeon and the Ruben here mentioned are not the patriarchs, but two of the descendants of the patriarch Simeon: and that the genealogy of Judith, recorded in this place, is not carried up so high as the patriarchs. No more than that of Elcana, the father of Samuel, (1 Kings i. 1.) and that of king Saul. 1 Kings ix. 1. Ch.—Others think that Judith descended from Ruben, by her father, and from Simeon, by her mother; (E.) or that, instead of *son* of Ruben, we should read "brother." But as we know that Judith calls Simeon her father, (C. ix. 2.) it is more likely that Ruben has been placed for Israel, as it is in Syr. S. Fulg. &c. This correction is maintained by Bellarmine, Salien, M. C.—Thus both Judith and her husband were of the same tribe, the former by Salathiel, the latter by Sarisadai. C.—Innumerable are the mistakes in the proper names, in Scripture. H.—Some of these might have had more than one. Gr. has Sarasdai, (Compl. "Saladai;" Alex. "Salasadai.") instead of Simeon, son of Israel: (C.) Alex. "*Jeel*," which is probably a contraction for Israel. H.

VER. 2. *Who.* Gr. adds, "of her tribe and family, and he died in the days," &c.

VER. 3. *Died.* Gr. "fell upon his couch; (Grabe adds, "and died in Betuloua, his own city,") and they buried him with his fathers, in the field between Dothaim and Balamo." H.—These places seem to be added without reason, as they were too remote from Bethulia. C.

VER. 4–5. *Six.* So the old Vulg. Gr. and Syr. have, four months.—*Private.* Gr. "a tent on the roof," that she might look towards Jerusalem, and pray with less distraction. Absalom lay in such a situation. 2 K. xvi. 22. C.—*In which.* Gr. "and she put sackcloth," &c. v. 6. H.—It was a rough sort of garment. C.—Judith led a most religious life, in prayer, hair-cloth, and fasting, all the year, except on the festivals. W.

VER. 6. *Loins.* Gr. "and she had on the garments of her widowhood, and." H.—She laid these aside. C. x. ii. C.—*Life.* Gr. "widowhood, except the day before the sabbath, and the sabbaths, and the new moons, and feasts, and days of rejoicing of the house of Israel." H.—Syr. and old Vulg. omit, "the day before the sabbath;" and perhaps it may not have been in the original, the Greek translator having inserted it conformably to the practice of his times. It was then prescribed to abstain from fasting, that the joy of the festival might not be impaired, (Grot.) and because it would be necessary to taste what was made ready for the sabbath; (Skikard, Purim) or rather because, as the festival began on Friday, between the two vespers, or from three to six in the afternoon, during the equinoxes, the fast could not be rigorously observed on Friday. C. —*New moons* were days of rejoicing. M. 1 K. xx. 5.—The Jews kept two days

7 And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen, and flocks of sheep.

8 And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her.

9 When, therefore, she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients, Chabri and Charmi.

10 And they came to her, and she said to them: What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us?

11 And who are you that tempt the Lord?

12 This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation.

13 You have set a time for the mercy of the Lord, and you have appointed him a day, according to your pleasure.

14 But for as much as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon:

15 For God will not threaten like man, nor be inflamed to anger like the son of man.

16 And therefore, let us humble our souls before him, and continuing in an humble spirit, in his service:

17 Let us ask the Lord with tears, that according to his will so he would shew his mercy to us: that as our heart is troubled by their pride, so also we may glory in our humility:

18 For we have not followed the sins of our fathers, who forsook their God, and worshipped strange gods.

19 For which crime, they were given up to their enemies, to the sword, and to pillage, and to confusion: but we know no other God but him.

20 Let us humbly wait for his consolation, and the Lord, our God, will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.

21 And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you: comfort their hearts by your speech, that they may be mindful how our fathers were tempted, that they might be proved, whether they worshipped their God truly.

22 [a] They must remember how our father, Abraham, was tempted, and being proved by many tribulations, was made the friend of God.

23 So Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful.

24 But they that did not receive the trials with the fear of the Lord, but uttered their impatience, and the reproach of their murmuring, against the Lord,

25 [b] Were destroyed by the destroyer, and perished by serpents.

26 As for us, therefore, let us not revenge ourselves for these things which we suffer,

27 But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which, like servants, we are chastised, have happened for our amendment, and not for our destruction.

28 And Ozias, and the ancients, said to her: All things which thou hast spoken are true, and there is nothing to be reprehended in thy words.

29 Now therefore pray for us, for thou art a holy woman, and one fearing God.

30 And Judith said to them: As you know that what I have been able to say, is of God:

31 So that which I intend to do, prove ye if it be of God, and pray that God may strengthen my design.

32 You shall stand at the gate this night, and I will go out with my maid-servant: and pray ye, that as you have said, in five days the Lord may look down upon his people, Israel.

[a] Gen. xxii. 1.

[b] 1 Cor. x. 9.

together, for fear of missing the day on which the moon really appeared. Several feasts were also prescribed perhaps before this time, on the 1st and 22nd of Nisan, &c.

VER. 7. *Of oxen.* Gr. Syr. &c. add, "and fields, and she lived on them."

VER. 8. *Her.* "The reputation of chastity in women is tender, and, like a beautiful flower, presently withers at the least blast, and perishes; particularly when they are at an age prone to vice, and destitute of the authority of a husband, whose shadow is the safeguard to a wife." S. Jer. ad Salvinam.—The Scripture could not give Judith a greater character. C.—How few can obtain it at present, though their virtue may be most pure, detraction is so keen! H.

VER. 9. *When.* Gr. and Syr. "and she heard of the evil discourses of the populace against the magistrate, as they lost courage on account of the scarcity of water; and Judith heard of all the words of Ozias to them, how he had sworn to them that he would deliver up the city to the Assyrians after five days. Then sending her maid, whom she had placed at the head of all her possessions, she called Ozias," &c. The following verses give the same sense as the Vulg. though in other words, and with some additional circumstances. H.

VER. 13. *Pleasure.* She blames the magistrates for taking a rash oath, pretending to fathom the designs of God, and to fix a time for him, and not attempting to make any resistance, though the welfare of the whole nation, and the sacred things, depended on their exertions. C.—They had been assured that God had heard their prayer, (C. iv. 9.) and had often witnessed a miraculous interference of Providence. In other circumstances (H.) the magistrates would not have been to blame, though Judith might think them so; (Serarius. See v. 26. M.) and, in effect, they ought rather to have died than thus to have exposed all to certain ruin. W.

VER. 15. *Man.* Gr. "But do not you govern the designs of the Lord, our God, for God is not to be menaced like man, nor forced to give an account like the son of man." H. Num. xxiii. 19.

VER. 18. *For.* Gr. "As there has not arisen in our *families* generations, nor is there at this day either tribe, or family, or populace, or city among us, adoring gods made with hands, as it happened in days past;" in the former part of the reign of Manasses. All had begun to open their eyes, at the sight of the dreadful catastrophe. H.

VER. 20. *Let.* Gr. "Wherefore we hope that he will not despise us, nor *those* of our race; nor, if we be taken, will Judea be so styled, our sacred things will be plundered. He will require his profanation at our mouth," &c. She shews the dreadful consequences which will ensue from the rash oath, and from such dastardly conduct under trial. H.

VER. 21. *Brethren.* Gr. adds, "Let us shew our brethren that their soul depends on us, and the holy things, and the house, (temple) and the altar, are supported by us." These were not therefore demolished. C. v. 22. H.—"Yea, let us give thanks, above all, to the Lord our God, who tries us like our fathers. Remember," &c.

VER. 23. *Jacob.* Gr. adds, "in Mesopotamia . . because he does not take vengeance on us, as he made them pass through fire to examine their heart. But the Lord, for an admonition, chastises those who approach to him. And Ozias," v. 28. H.

VER. 25. *Destroyer.* As this word is not used elsewhere, (W.) S. Paul seems to allude to this passage, (1 Cor. x. 10.) as Judith does to various punishments (Num. xi. 1. and xiv. 12. and xx. 4. C.) inflicted by an angel. M.

VER. 26. *Suffer,* as if to shew our impatience (H.) and anger against God. M.

VER. 28. *Words.* Gr. adds, "for it is not to-day *only* that thy wisdom has appeared, but from thy earliest days all the people has known thy prudence, as the formation (H. Syr. the thought. C.) of thy heart is good. But the people was much oppressed with thirst, and they forced us to . . take an oath, which we shall not break. Now," &c. H.—It hence appears that Judith was not very young; and as many desired to marry her, (C. ult. Gr.) we may conclude that she was of a middle age, or about thirty-five. Houbigant.

VER. 29. *God.* Gr. adds, "and the Lord will send rain to fill our reservoirs, and we shall faint no longer. And Judith replied: Hear me, and I will perform

33 But I desire that you search not into what I am doing; and till I bring you word, let nothing else be done but to pray for me to the Lord, our God.

34 And Ozias, the prince of Juda, said to her: Go in peace, and the Lord be with thee, to take revenge of our enemies. So, returning, they departed.

CHAP. IX.

Judith's prayer, to beg of God to fortify her in her undertaking.

AND when they were gone, Judith went into her oratory: and putting on hair-cloth, laid ashes on her head: and falling down prostrate before the Lord, she cried to the Lord, saying:

2 O Lord God of my father Simeon, [a] who gavest him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion:

3 And who gavest their wives to be made a prey, and their daughters into captivity: and all their spoils to be divided to thy servants, who were zealous with thy zeal: assist, I beseech thee, O Lord God, me, a widow.

4 For thou hast done the things of old, and hast devised one thing after another: and what thou hast designed, hath been done.

5 For all thy ways are prepared, and in thy providence thou hast placed thy judgments.

6 [b] Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

7 But thou lookedst over their camp, and darkness wearied them.

8 The deep held their feet, and the waters overwhelmed them.

9 So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,

[a] Gen. xxxiv. 26.—[b] Exod. xiv. 9.

10 And know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name.

11 Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in thy wrath, who promise themselves to violate thy sanctuary, and defile the dwelling-place of thy name, and to beat down with their sword the horn of thy altar.

12 Bring to pass, O Lord, that his pride may be cut off with his own sword.

13 Let him be caught in the net of his own eyes, in my regard, and do thou strike him by the graces of the words of my lips.

14 Give me constancy in my mind, that I may despise him: and fortitude, that I may overthrow him.

15 [c] For this will be a glorious monument for thy name, when he shall fall by the hand of a woman.

16 For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee.

17 O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy.

18 Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness:

19 And all nations may acknowledge that thou art God, and there is no other besides thee.

CHAP. X.

Judith goeth out towards the camp, and is taken, and brought to Holofernes.

AND it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord.

2 And she called her maid, and going down into her house, she took off her hair-cloth, and put away the garments of her widowhood,

[c] Judg. iv. 21. and v. 26.

an action which shall come to the ears of all future generations of our race. You," &c. v. 32. H.—She did not tell what she was going to do. C.

VER. 32. *Servant.* Gr. ἄβρα, commonly (H.) denotes a maid of honour, (W.) or companion, though sometimes it is applied to people of loose morals. This servant had probably the administration of the affairs of her mistress, v. 9. C.—*Pray.* Gr. "as you . . the Lord will by my hand look," &c.

VER. 33. *And till.* Gr. "for I shall not tell you, till what I am about be accomplished. And Ozias, with the princes, said to her."

VER. 34. *Departed.* Gr. adds, "from the tent to their respective stations."

CHAP. IX. VER. 1. *Oratory.* Of such our Saviour speaks, Matt. vi.; and Baronius at large. A. D. 293. W.—Gr. "But Judith fell prostrate, and sprinkled ashes upon her head, (Syr. adds, and tore her tunic) and uncovered the sackcloth which she had on. That evening the incense had just been offered, in the house of the Lord, at Jerusalem. And Judith cried aloud," &c.

VER. 2. *Gavest him a sword,* &c. The justice of God is here praised, in punishing by the sword of Simeon the crime of the Sichemites: and not the fact of Simeon, which was justly condemned by his father. Gen. xlix. 5. Though even with regard to this fact, we may distinguish between his zeal against the crime committed by the ravishers of his sister, which zeal may be considered just: and the manner of his punishing that crime, which was irregular and excessive. Ch.—The former is here commended. W. M.—Yet Simeon was not blameless. God put the sword into his hand as he makes use of tyrants; in which sense Nabuchodonosor is styled his *servant.* Jer. xxv. 9. Ezec. xxix. 18. Gen. xxxiv. 2. 25.

VER. 3. *And.* Gr. "For thou didst say: It shall not be so: and they did it because thou hadst given their princes unto slaughter, and their bed, which had perceived their deceit, unto blood; and thou didst slay the slaves with the princes, and the princes on their thrones; and thou gavest," &c. H.—This style seems rather poetical. Grot. C.

VER. 4. *Of old.* Gr. "before these, and these, and what followed, and is at present, and things to come, thou hast foreseen." All events depend on Thee. "For the things which thou hadst decreed were at hand, and said: Behold, we are here." H.

VER. 5. *Judgments.* All is foreseen: nothing can resist the decrees of God. C.

VER. 6. *As.* Gr. speaks not of the Egyptians: "For behold the Assyrians are multiplied in their power, and exalted on account of their cavalry; they have boasted on the strong arm of the infantry, have trusted in their shield, and bow, and sling; and they have not known that thou art the Lord, making an end of wars: Thy name is Lord; break their force, by thy power," &c. v. 11. H.

VER. 7. *Them,* as they were not able to come to action during the night. Ex. xiv.

VER. 13. *Lips,* or with my endearing speeches. M.—She meant innocently to engage the affections of Holofernes, (H.) and prays that he may receive her in that manner, as he might have done without sin. But when he abused his free-will, God turned his sin to the good of others. See Ex. vii. S. Aug. ser. 288. W.—Gr. "Give that power which I have devised to the hand of me, a widow. Strike the slave by the lips of my delusion, (or by my ensnaring words) with the prince; and the chief, with his minister, break their haughtiness by the hand of a female, v. 15. H.—This prayer seems contrary to sound morality, as well as the indiscreet conduct of Judith, in exposing herself to danger, though her intention was good. C.—But are not stratagems lawful in war? See 2 K. xv. Is it sinful for a woman to endeavour to captivate the heart? The situation might be dangerous, but it was not criminal; and Judith was certainly determined to yield to no dishonest proposals. God therefore approved of her designs, and enhanced her beauty. C. x. 4. H.

VER. 16. *Horses.* Gr. "the potent, but thou art the Lord of the humble."

VER. 17. *And.* Gr. "give my word and deceit to be a wound and a scar to them, who, against thy covenant and sanctified house, and the summit of Sion, . . have devised cruel things, and do for all thy nation according to thy power and strength; for there is no other to shield Israel but Thou."

CHAP. X. VER. 2. *House.* Gr. adds, "where she spent the sabbath and festival days, she rolled up her," &c. H.—She remained in her oratory therefore only on other days. C.

3 And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.

4 And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely.

5 And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

6 And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.

7 And when they saw her they were astonished, and admired her beauty exceedingly.

8 But they asked her no question, only they let her pass, saying: The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just.

9 And they that were there said, all with one voice: So be it, so be it.

10 But Judith praying to the Lord, passed through the gates, she and her maid.

11 And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou? or whither goest thou?

12 And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight.

13 For this reason, I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and shew him by what way he may take them, without the loss of one man of his army.

14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

15 And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord.

16 And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

17 And when she was come into his presence, forthwith Holofernes was caught by his eyes.

18 And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women that we should not think it worth our while for their sakes to fight against them?

19 And Judith, seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones:

20 After she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

CHAP. XI.

Judith's speech to Holofernes.

THEN Holofernes said to her: Be of good comfort, and fear not in thy heart: for I have never hurt a man that was willing to serve Nabuchodonosor, the king.

2 And if thy people had not despised me, I would never have lifted up my spear against them.

VER. 3. *Body.* Compl. Gr. "mouth." But other editions seem more accurate. H.—*Best.* Gr. "thick," probably the *myrobalanum* of Pliny, xii. 21. and xiii. 1.—*Bonnet,* or mitre, tied with ribbands, hanging down behind, like those of bishops.—*Sandals,* highly ornamented, and worn by people of quality. C.—*Lilies,* pendent from the neck. Grot.

VER. 4. *And.* Gr. "and she was richly adorned, so that she might captivate (lit. deceive) the eyes of whatever men should behold her. And," v. 5. H.—The fathers highly extol her virtue, and she was, no doubt, actuated by the purest motives. Yet she might be guilty of some indiscretion. Even the working of miracles would not prove the contrary, as wicked priests may confer the sacraments; and Moses was reprehensible the moment (C.) before (H.) he wrought a miracle. Num. xx. 10. Mat. vii. 22. God inspired her with the laudable design of freeing her country, but the means were left to her own choice. C.—The making use of this rich attire was not, however, sinful in itself; and we have no right to suspect that Judith gave any way either to vanity or to sensuality. How many ladies of quality are dressed so as to enchant all those who are not upon their guard! Yet, provided they observe due modesty, who will blame their rich attire or perfumes? H.—Judith might lawfully desire to marry Holofernes for the good of her nation, (M.) as Esther became the wife of Assuerus, though an infidel. The general seemed even willing to become a convert. C. xi. 21. H.—God bore witness to the holy intention of Judith in adorning herself. W.

VER. 5. *Bottle;* made of leather, (C.) used for carrying wine. Pollux. M.—*Corn.* It was eaten either steeped in water or mixed with oil.—*Cheese.* So the Syr. reads. Gr. "pure loaves." C.—Why she took her provisions with her, she explains. C. xii. 2. M.

VER. 7. *Her.* Gr. adds, "with her countenance and robes changed."

VER. 8. *But.* Gr. "And they said to her, May God, the God of."—*With.* Gr. "For the glory of the Israelites, and the exaltation of Jerusalem; and they adored God. And she said to them, Order the gate of the city to be opened for me, and I will go out to accomplish what you were talking about to me. And they commanded the young men to open for her; and they did so. But Judith and her maid went out. And the citizens looked at her while she descended the hill, till she had passed the valley, when they lost sight of her; and they passed along straight through the vale, and the advanced guard of," &c. H.—It appears that there was still day-light, (C.) or the moon shone brightly. H.

VER. 12. *Because I knew,* &c. In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But all that is related in Scripture of the servants of God, is not approved by the Scripture: and even the saints in their enterprizes may sometimes slip into venial sins. Ch.—By means of mental reservations, we may exculpate her from lying. Serar. M.—But this expedient is bad and childish. H.—She might speak ironically, (Carthus.) or prophetically. Raban. Glossa, &c.—Still it might be an untruth, (C.) to be excused, like stratagems in war. M.—How often does an enemy give out that he is going to march to some place, when he intends to go quite another way! H.—*I knew.* Gr. "Because they are about to be given up a prey to you. Therefore, I come to Holofernes, general in chief of your army, to inform him of the truth, and to shew," &c. H.—She spoke many things certainly true, and others which would probably have taken place, if God had not sent relief. W.

VER. 15. *Lord.* Gr. adds, "and now proceed to his tent, and some of us shall give thee into his hands. But if thou stand before him, let not thy heart fear, but tell him this, and he will treat thee well. And they selected 100 men, and surrounded her and her servant-maid, and conducted her to the tent of Holofernes. And they ran from all parts of the camp, as soon as her coming was made known, and they came round her as she stood without the tent of Holofernes, till they had told him of her. And they were astonished at her beauty, and at the Israelites, and said to each other, Who," &c. v. 18.

VER. 18. *That we.* Gr. "For it is not expedient to leave one man of them alive, lest they should delude all the earth." (Old Vulg. omits the negation.) "And all who slept near Holofernes, and all his servants, came out and introduced her into the tent;" (H. which was divided into two apartments. Heraclides) "and Holofernes was reposing on a bed in the canopy, (or inner room) which," &c. H.—The curtain was intended to keep off gnats. M. Anthony imitated this delicacy.

Interque signa (turpe!) militaria,
Sol aspicit conopæum.——Hor. epod. ix. C.

VER. 20. *After.* Gr. "And they told him of her, and he came out to the forepart of the tent, and silver lamps preceded him, (H.) either for grandeur, as they did the kings of Persia and the emperors of Rome and of the Turks, or because it was still dark." C.—"But as soon as Judith came in sight of him and of his ministers, they all were astonished at the beauty of her face; and falling prostrate, she adored him, (with civil respect) and his servants lifted her up." H.—S. Fulgentius (ep. 2.) judges, with great probability, that Judith was now about 40 years old. W.

CHAP. XI. VER. 1. *King.* Gr. adds, 'of all the earth."

3 But now tell me, for what cause hast thou left them, and why it hath pleased thee to come to us?

4 And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing.

5 For as Nabuchodonosor, the king of the earth, liveth, and his power liveth, which is in thee for the chastising of all straying souls: not only men serve him through thee, but also the beasts of the field obey him.

6 For the industry of thy mind is spoken of among all nations, and it is told through the whole world, that thou only art excellent and mighty in all his kingdom, and thy discipline is cried up in all provinces.

7 [a] It is known, also, what Achior said, nor are we ignorant of what thou hast commanded to be done to him.

8 For it is certain that our God is so offended with sins, that he hath sent word by his prophets to the people, that he will deliver them up for their sins.

9 And because the children of Israel know they have offended their God, thy dread is upon them.

10 Moreover, also, a famine hath come upon them, and for drought of water they are already to be counted among the dead.

11 And they have a design even to kill their cattle, and to drink the blood of them.

12 And the consecrated things of the Lord, their God, which God forbade them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore, because they do these things, it is certain they will be given up to destruction.

13 And I, thy handmaid, knowing this, am fled from them, and the Lord hath sent me to tell thee these very things.

14 For I, thy handmaid, worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God,

15 And he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

16 Because these things are told me by the providence of God.

17 And because God is angry with them, I am sent to tell these very things to thee.

18 And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:

19 There is not such another woman upon earth in look, in beauty, and in sense of words.

20 And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands:

21 And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned through all the earth.

CHAP. XII.

Judith goeth out in the night to pray: she is invited to a banquet with Holofernes.

THEN he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table.

2 And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought.

3 And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee?

4 And Judith said: As thy soul liveth, my lord,

[a] Supra v. 5.

Ver. 3. *Why.* Gr. "And art come to us? For thou art come for thy own safety. Take courage, for thou shalt live this night and henceforth, as no one shall hurt thee, but shall do thee good, as the servants of my lord, Nabuchodonosor, the king, are treated."

Ver. 4. *Handmaid.* Gr. adds, "and I will tell no untruth to my lord this night, for," &c.—*Thing.* Gr. adds, "and none of the projects of my lord shall fail." H.—All that Judith said was true in her sense, though the enemy did not understand her properly. So Josue lawfully entrapped the citizens of Hai. S. Aug. q. 10. in Jos. viii. W.

Ver. 5. *Liveth.* She imitates Joseph, (Gen. xlii. 15.) and Eliseus; (4 K. ii. 4.) and speaks the truth, as the general had subjected many to his master. M. —Her speech was not superstitious, but shewed a civil respect. C.

Ver. 7. *To him.* Gr. intimates that she advised him to follow his counsel. "For our nation is not punished with the sword, unless they sin against their God. But now let not my lord be at a loss what to do. For death has fallen upon them, and sin has taken possession of them, so that they have irritated God by their folly," &c. v. 10. This might also be true, though they had not fallen into idolatry (C. viii. 18. H.) at Bethulia. M.

Ver. 8. *Prophets.* Though this had been threatened by the ancient prophets, (H.) we cannot pretend to specify which she means. C.

Ver. 10. *Famine.* They might have provisions, but they would be useless, on account of excessive thirst. M.

Ver. 11. *Drink.* Gr. "and all that God had forbidden them to eat by his laws, (H.) without making any distinction between the clean and unclean. Grot. —Blood was prohibited even before the law. Gen. ix. 4. Lev. xvii. 14. C.

Ver. 12. *Oil.* Gr. may explain this. "And the first-fruits of corn, and the tithes of wine and of oil, which they had reserved as sacred for the priests, standing in Jerusalem, before our God, they have decreed to consume; though none of the people ought so much as to touch these things. Yet they have sent to obtain permission of the senate at Jerusalem, where the people have done the like. And when they shall have obtained an answer, they will fall to work, and then they will be abandoned to be destroyed by thee." H.—She insinuates that her countrymen are in the utmost distress, and not much attached to religion; (C.) though in extreme want the distinction of meats is not to be enforced. H.

Ver. 13. *Tell.* Gr. "To perform with thee a feat which will astonish all who shall hear these things. For thy handmaid is religious, and serveth the God of heaven day and night; and now my lord, I am," &c.

Ver. 14. *God.* Gr. adds, "in the night, in the valley."

Ver. 15. *He will.* Gr. "They shall have completed their sins."—*Tell thee.* Gr. adds, "and thou shalt go out with all thy forces, and none of them shall resist thee; and I will bring thee through Judea, over-against Jerusalem, and will place thy throne in the midst of it, and thou shalt drive them like sheep," &c.—*Dog.* This is proverbial. Ex. xi. 7. C.—All Israel was at rest after the death of Holofernes. Judith brought his head in triumph through the country. The promise of dominion (H.) was ironical. 3 K. xxii. 15. M.

Ver. 16. *God.* Gr. "My foreknowledge; and I was sent to inform thee." H.—She flatters Holofernes with the idea that he is under the special care of heaven. C.

Ver. 20. *That.* Gr. "To increase our strength, and to bring destruction on those who have despised my lord."

Ver. 21. *Because.* Gr. "And now thou art comely in thy appearance, and good in thy discourse. If then thou perform what thou hast spoken, thy God shall," &c. H.—It is hardly probable that he spoke in earnest. Perhaps he did not know that the true God allowed *of no* other. Being captivated with Judith's beauty, and perceiving that she was attached to religion, he had a mind to remove all her objections to his person. C.

CHAP. XII. Ver. 1. *And bade.* Gr. "and ordered a bed (or table) to be prepared for her, *to eat* of his own meat, and drink of his wine," (H.) that her beauty might be enhanced, (Dan. i.) and to honour her. M.

Ver. 2. *Upon me,* as these meats had been offered to idols; (W.) or she might fear they had, and wished to avoid all scandal. 2 Mac. vi. 21. Tob. i. 12. C.

Ver. 3. *Thee.* Gr. adds, "for there is none of thy race."

Ver. 4. *Which I.* Gr. "he."—*Which.* Gr. "and she slept till midnight and she arose at the morning watch." H.—The mode of counting by hours prevailed after the captivity. C.

thy handmaid shall not spend all these things till God do by my hand that which I have proposed. And his servants brought her into the tent which he had commanded.

5 And when she was going in, she desired that she might have liberty to go out, at night, and before day, to prayer, and to beseech the Lord.

6 And he commanded his chamberlains that she might go out and in, to adore her God as she pleased, for three days.

7 And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water.

8 And as she came up, she prayed to the Lord, the God of Israel, that he would direct her way to the deliverance of his people.

9 And going in, she remained pure in the tent, until she took her own meat in the evening.

10 And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao, his eunuch: Go, and persuade that Hebrew woman, to consent of her own accord to dwell with me.

11 For it is looked upon shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

12 Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him, and drink wine, and be merry.

13 And Judith answered him: Who am I, that I should gainsay my lord?

14 All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

15 And she arose and dressed herself out with her garments, and going in, she stood before his face.

16 And the heart of Holofernes was smitten, for he was burning with the desire of her.

17 And Holofernes said to her: Drink now, and sit down and be merry; for thou hast found favour before me.

18 And Judith said: I will drink, my lord, because my life is magnified, this day, above all my days.

19 And she took, and eat and drank before him, what her maid had prepared for her.

20 And Holofernes was made merry on her occasion, and drank exceedingly much wine, so much as he had never drunk in his life.

CHAP. XIII.

Judith cutteth off the head of Holofernes, and returneth to Bethulia.

AND when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber-doors, and went his way.

2 And they were all over-charged with wine:

3 And Judith was alone in the chamber.

4 But Holofernes lay on his bed, fast asleep, being exceedingly drunk.

5 And Judith spoke to her maid to stand without before the chamber, and to watch:

6 And Judith stood before the bed, praying with tears, and the motion of her lips in silence,

7 Saying: Strengthen me, O Lord, God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem, thy city: and that I may bring to pass that which I have purposed, having a belief that it might be done by thee.

8 And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.

9 And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour.

10 And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body.

11 And after a while she went out, and delivered

VER. 5. *And.* Gr. "and she sent to Holofernes, saying: May my lord please to order that thy handmaid may go out to pray. And," &c. v. 6. H.—She had prepared him to grant this request before: but out of civility, and that he may have greater confidence in her, she asks again. The choice of a retired place for prayer is very commendable, but she made choice of the fields, that she might go out of the camp afterwards without being suspected. C.

VER. 6. *Chamberlains.* Gr. "life-guards, not to hinder her; and she remained in the camp three days." H.

VER. 7. *Water.* Gr. "in the camp;" perhaps she washed only her hands and face. C.

VER. 9. *Pure,* from forbidden food. W.—*Evening.* Thus she continued to fast, to draw down the blessing of God. C.

VER. 10. *Servants.* Gr. adds, "only, and he did not call any of those whom he *usually* employed," (H.) that they might not witness his excesses. *Vagao,* or Bagoas, the Persian name for an "eunuch," or chief officer; though such were generally to wait on the ladies.

Quem penes est Dominam servandi cura Bagoæ. Ovid, Amor. ii.

—*Eunuch.* Gr. and Syr. add, "who was appointed over all his affairs. Persuade the Hebrew woman who is with thee to come to us, and to eat and drink with us. For we deem it shameful to dismiss such a woman, without having commerce with her; and if we do not attract her, she will deride us."

VER. 12. *Merry.* This would pave the way for greater liberties. C.—Gr. adds, "and to become this day as a daughter of the Assyrians, standing *to wait* in the house of Nabuchodonosor." He probably alludes to those courtezans (C.) who sung at night, before the palace, &c. Athen. Dip. xii. 2. The Persians admitted women to their feasts, though they were generally excluded in the East. Est. i. 12. Herod. v. 18.

VER. 14. *Best.* Gr. "a boast, *or* matter of exultation." H.—This answer seems to shock our delicacy. Did she not understand the meaning of the eunuch, which was sufficiently plain? She only passed a compliment, which always implies a tacit condition, if the thing be practicable and honest: as the words might have two meanings, she was bound in charity to interpret them in the best sense. C.—It was surely lawful to be merry. M.

VER. 15. *Garments.* Gr. adds, "and all her female ornaments; and her servant came and spread on the ground, before Holofernes, the fleeces which she had received from Bagoas for her daily use, to eat lying upon them. And coming in, Judith fell prostrate." H.—The custom of sitting on the ground, upon skins, to eat, is very ancient, (Targum, Est. i.) and is still observed by the Turks. The kings of Persia let none eat with them at the same table. Heraclides. Athen. v. 10.—The character of drunkenness, with which this nation has been branded, seems not unfounded. C.

VER. 16. *Her.* Gr. adds, "company; and he had sought an opportunity of deluding her, from the day when he *first* beheld her." He justly, therefore, fell into the snare which he had laid.

VER. 20. *Life.* Gr. adds, "in any one day," (H.) at supper. M.

CHAP. XIII. VER. 1. *Doors.* Gr. adds, "without," yet so that Judith could open them. C.

VER. 4. *Drunk.* Gr. "drowned in wine."

VER. 5. *The.* Gr. "her chamber."—*Watch.* Gr. adds, "her coming out, as on other days; for she had said she would go out to pray, and she had told this to Bagoas. And all had departed," &c. All these precautions were necessary. H.

VER. 6. *Judith.* She seems not to have disclosed her secret even to her companion, taking the whole upon herself.—*Lips.* Gr. "in her heart." C.—Yet the Jews generally use some words, (H.) thinking that prayer too cold, which is barely mental. Grotius.

VER. 7. *Raise up.* If Bethulia had been taken, perhaps (H.) Jerusalem had also fallen. W.

VER. 8. *Pillar.* Gr. κάνονι, "the rule," (C.) or pole on which the arms were hung. Hesychius.—*Sword,* (*acinace*) used by the Persians, (M.) and shorter than the Greek or Roman sword. C.—If she had not been inspired by God to act thus, like Aod, (Judg. iii.) it would be difficult to excuse her, in thus hurrying a man, in the most wretched state, before the judgment-seat of God. H.

VER. 10. *Canopy,* to convince all that it was the head of Holofernes. M.—*Body,* on the ground; (C. xiv. 14.) perhaps to cut off the head more easily, (C.) and that it might appear more ghastly (H.) at the first entrance. T.

VER. 11. *While,* having composed herself, (H.) and done every thing necessary to prevent detection. M.

the head of Holofernes to her maid, and bade her put it into her wallet.

12 And they two went out according to their custom, as if it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city.

13 And Judith, from afar off, cried to the watchmen upon the walls: Open the gates, for God is with us, who hath shewn his power in Israel.

14 And it came to pass, when the men had heard her voice, that they called the ancients of the city.

15 And all ran to meet her, from the least to the greatest: for they had now no hopes that she would come.

16 And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,

17 Judith said: Praise ye the Lord, our God, who hath not forsaken them that hope in him.

18 And by me, his handmaid, he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people, by my hand, this night.

19 Then she brought forth the head of Holofernes out of the wallet, and shewed it them, saying: Behold the head of Holofernes, the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord, our God, slew him by the hand of a woman.

20 But as the same Lord liveth, his angel hath been my keeper, both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me, his handmaid, to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.

21 [a] Give all of you glory to him, because he is good, because his mercy endureth for ever.

22 And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

23 And Ozias, the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth.

24 Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.

25 Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord, for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

26 And all the people said: So be it, so be it.

27 And Achior, being called for, came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

28 And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

29 Then Achior, seeing the head of Holofernes, being seized with a great fear, he fell on his face upon the earth, and his soul swooned away.

30 But after he had recovered his spirits, he fell down at her feet, and reverenced her, and said:

31 Blessed art thou, by thy God, in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

CHAP. XIV.

The Israelites assault the Assyrians, who, finding their general slain, are seized with a panic fear.

AND Judith said to all the people. Hear me, my brethren, hang ye up this head upon our walls:

2 And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault.

3 Then the watchmen must needs run to awake their prince for the battle.

4 And when the captains of them shall run to the tent of Holofernes, and shall find him without his head, wallowing in his blood, fear shall fall upon them.

5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

6 Then Achior, seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles,

[a] Psal. cv. 1. and cvi. 1.

VER. 13. *Open.* Gr. repeats, "open ye now the gate; God, our God is with us, still to shew power in Israel, and strength against the enemies, as he hath done to-day." H.

VER. 14. *That.* Gr. "they hastened to descend to the gate of their city, and called," &c.

VER. 15. *Had now.* Gr. "it was a paradox to them that she should come, and they opened the gate, and received them."

VER. 16. *And she.* Gr. "said to them with a loud voice: Praise God, praise, *yea* praise God, because he hath not withdrawn his mercy from the house of Israel, but hath destroyed our enemies by my hand this night." H.

VER. 19. *Drunkenness.* "The fasting of one woman overthrew an innumerable host of drunkards." S. Amb. de jej. ix. W.

VER. 20. *And abiding.* Gr. "for my face has deluded him to his ruin, and he has not committed sin with me, for defilement and shame. And all the people were much amazed; and bowing down, they adored the Lord, and said, with one accord: Our God, thou art blessed, because this day thou hast brought the enemies of thy people to nought." H.—Judith's guardian angel defended her; as Jacob's did him. Gen. xlviii. W.

VER. 23. *Prince,* in that town, though Manasses was king. M.—Gr. "Ozias said."

VER. 25. *Praise.* Gr. "hope."—*For that.* Gr "and may God make these things *turn* to thy eternal exaltation, to regard thee for good; because thou hast not."—*Ruin.* Gr. adds, "walking aright in," &c. H.

VER. 27. *And.* This is related after v. 5, in the following chapter, in Gr. Syr. and the old Vulg. (C.) and indeed it seems to be there in its proper place. —*Head,* or general. H.

VER. 29. *Fear.* Astonished (M.) at the instability of human things, and admiring how God had rescued him from the threatened danger.

VER. 30. *Reverenced.* Lit. "adored;" a word often used in this sense. H.

CHAP. XIV. VER. 1. *Walls.* Gr. adds, "upon the pinnacle."

VER. 2. *Beneath.* Into the valley; but make your appearance just out of the walls, as if you were rushing upon the enemy. Gr. adds after *arms,* "and you shall appoint a leader over them, as if descending into the plain to the advanced guard of the Assyrians; but ye shall not go down. Then these seizing all their armour, will go to the camp, and awaken the leaders of the Assyrians, and they will run to the tent of Holofernes, and shall not find him. Then fear shall seize upon them, and they will flee before us. Whereupon ye, and all who inhabit the confines of Israel, shall follow after, and strew them in their paths," slain and wounded, v. 6. H.

VER. 6. *Then.* Gr. &c. "But before ye do this, call to me Achior, the Ammonite, that seeing, he may recognize the contemner of the house of Israel, and the man who sent him away to us unto *certain* death. And they called Achior



Entered according to act of Congres A.D 1865. by James B. Kirker in the clerks office of the district court of the United States for the southern district of N.Y.

Judith

"And after a while she went out and delivered the Head of
Holofernes to her maid and bade her put it into her wallet".

Judith. Chap. 13. V. 11.



he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred, until this present day.

7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting.

8 And the watchmen, seeing this, ran to the tent of Holofernes.

9 And they that were in the tent, came and made a noise before the door of the chamber to awake him, endeavouring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.

10 For no man durst knock, or open and go into the chamber of the general of the Assyrians.

11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains:

12 Go in, and awake him, for the mice coming out of their holes, have presumed to challenge us to fight.

13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

14 But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

15 And he went into the tent of Judith, and not finding her, he ran out to the people,

16 And said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

18 And there was a very great cry in the midst of their camp.

CHAP. XV.

The Assyrians flee: the Hebrews pursue after them, and are enriched by their spoils.

AND when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear, they thought only to save themselves by flight.

2 So that no one spoke to his neighbour, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

3 So the children of Israel, seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

4 And because the Assyrians were not united together, they went without order in their flight; but the children of Israel, pursuing in one body, defeated all that they could find.

5 And Ozias sent messengers through all the cities and countries of Israel.

6 And every country and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword, until they came to the extremities of their confines.

7 And the rest that were in Bethulia, went into the camp of the Assyrians, and took away the spoils, which the Assyrians in their flight had left behind them, and they were loaded exceedingly.

8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and of all their moveables, insomuch, that from the least to the greatest, all were made rich by their spoils.

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from the house of Ozias. But as soon as he came, and saw the head of Holofernes in the hand of one of the assembly of the people, he fell," &c. as C. xiii. 29. 30. "Blessed art thou in every tent of Juda, and in every nation. All who shall hear thy name shall be amazed. But now tell me what thou hast done during these days. And Judith, in the midst of the people, informed him of all that she had performed, since the day of her departure till the time when she was speaking. She had no sooner ended her speech, than all the people set up a loud shout of joy in their city. Then," &c.—*Leaving.* Gr. "He believed in God greatly," or with the utmost sincerity. H.—Hitherto Achior had only considered the Deity as the peculiar God of Israel, (C.) or as *the common gods* "revered by all nations;" (Virg. xii. Servius) but not as the only supreme Being. He now becomes a proselyte, not merely, like Naaman, to adore one God; but also to observe all the rites of the Jewish religion. The latter was a matter of choice. C. vi. 18. It is not still clear that he could enjoy the privileges of the nation as a magistrate, or even marry, (C.) which shews his greater fervour. Grotius.—It is certain that no nation could be forbidden to worship God. Deut. xxiii. 3. S. Thomas (1. 2. q. 105. a. 3.) believes that a dispensation was granted to Achior, (C.) so that he might be treated like an Israelite in all respects. Serar. q. 1. M.—This evinces that only the impenitent Ammonites, &c. were excluded from the *Church.* W.—*With.* Gr. "till this day."

VER. 7. *With.* Gr. "In companies, to the ascent of the mountain."

VER. 8. *Ran.* Gr. "Sent to their officers. But they went to the leaders and captains of thousands, and to every chief among them, and they proceeded to the tent of Holofernes, and said to his chief steward: Awaken now our lord, for the slaves have been so bold as to come down to offer us battle for their utter ruin. Then Bagoas," &c. v. 13. H.

VER. 12. *Mice.* They speak contemptuously of their foes, like the Philistines. 1 K. xiv. 11. M.

VER. 13. *Into.* Gr. "In, knocked at the hall, (ἄυλη, or antichamber) of the tent, for he suspected that he was sleeping with Judith. But as no one answered, he opened and went into the bed-chamber, and found him thrown upon the floor, dead, and his head taken from him, and he cried," &c.—*Curtain,* which separated this apartment from the rest, (H.) and hung before the door, as Heraclides describes the tent of the Persian kings. Holofernes assumed the like importance, and was treated almost as a deity. C.—Hence he must not be awaked, in a rude manner. H.—Civility requires that we should knock modestly at the doors of the great. C.

VER. 16. *Said.* Gr. "cried aloud, the slaves have prevaricated. One," &c. H.—Perhaps he thought that Judith had introduced some of the Jews. C.

VER. 18. *Cry.* Gr. adds, "and shouting of them (the captains) in," &c. H.

CHAP. XV. VER. 1. *All.* Gr. "Those who were in the tents heard, they were astonished at the fact; and fear and trembling fell upon them, and there was not a man remaining before his neighbour; but rushing out, with one accord, they fled through every path, in the plains and in the mountains; and those who were encamped in the high places around Bethulia, (H. the Moabites, &c. C. vii. 8. C.) fled. Then every warrior of Israel rushed out upon them, and Ozias," v. 5.

VER. 5. *Israel.* Gr. adds, "informing them of what had been accomplished, and that all might pour upon the enemies, to cut them off. But when the Israelites heard this, they all, unanimously, fell upon them, as far as Chobai: (H. Hoba. C.) in like manner those from Jerusalem came up, and from all the mountainous country; for they also were informed of what had happened in the camp of their enemies; and the men of Galaad and of Galilee scattered them with great slaughter, till they had passed Damascus and its boundaries." H.—As the enemy fled without a leader, we may easily imagine what carnage would ensue. C.

VER. 7. *The.* Gr. "their spoils, and were greatly enriched." H.—Mariana suggests that we should read *honestati,* which is used in this sense, (Eccli. xi. 23.) instead of *onustati, loaded.*

VER. 8. *They.* Gr. "The Israelites, returning from the slaughter, took possession of the remainder, and the villages and cities, both in the mountains and champaign country, took many spoils; for there was great abundance. But Joachim," &c.

VER. 9. *Came.* Gr. adds, "and the senate of Israel, residing at Jerusalem, came." This alludes to the sanhedrim. Grotius.—But, it seems, its institution was posterior to the captivity, and we may understand the principal men of the city, or of the priests. C.—*To see.* Gr. adds, "the good things (Compl. to confirm *or* lay a foundation for, the good things) which God had done to Israel, and to see Judith, and speak peace with her." Prot. "to salute her." H.—Joachim is the same with Eliacim; El being only prefixed. T.—He is the Sadoc

9 And Joachim. the high priest, came from Jerusalem to Bethulia, with all his ancients, to see Judith.

10 And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people:

11 For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore, also, the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

12 And all the people said: So be it, so be it.

13 And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians.

14 But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith, in gold and silver, and garments, and precious stones, and all household stuff, and they all were delivered to her by the people.

15 And all the people rejoiced with the women and virgins, and young men, playing on instruments and harps.

CHAP. XVI.

The canticle of Judith: her virtuous life and death.

THEN Judith sung this canticle to the Lord, saying:

2 Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto him a new psalm, extol, and call upon his name.

3 The Lord putteth an end to wars, the Lord is his name.

4 He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

5 The Assyrian came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

6 He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

7 But the Almighty Lord hath struck him, and delivered him into the hands of a woman, and hath slain him.

8 For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith, the daughter of Merari, weakened him with the beauty of her face.

9 For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.

10 She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.

11 Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

12 The Persians quaked at her constancy, and the Medes at her boldness.

13 Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.

14 The sons of the damsels have pierced them through, and they have killed them like children flee-

II. or Odeas of Josephus; (Reinec.) and succeeded Sobna both in spiritual and temporal power. Isai. xxii. Bellarmin.

VER. 10. *She.* Gr. "They were gone into her *apartment*, they," &c.—*Art the.* Gr. adds, "great joy, and the great boast of our race; because thou hast done all these things with thy hand, thou hast procured the good of Israel, and God hath been pleased with them. Be thou blessed by the omnipotent Lord for ever." H.—Judith was a figure of the blessed Virgin, to whom these praises chiefly belong. Fulbert. W.

VER. 11. *Chastity,* &c. This is not in Syr. &c. and though, generally speaking, celibacy was not esteemed honourable among the Jews; yet chastity was so much the more admired, as it was more uncommon. A widow was deserving of praise for not lightly entering upon a second marriage. C.—Those who abstain from it, were respected, like virgins, by the Romans. Val. Maxim. ii. 1.

VER. 13. *Thirty.* Gr. "And the people plundered the camp thirty (Syr. three) days." The camp of the Assyrians was in various places, and the people waited a month before they began to divide the spoils among all, according to their laws. Num. xxxi. 27. and 1 K. xxx. 24. C.

VER. 14. *But.* Gr. "And they gave to Judith the tent of Holofernes, and all the silver *plate*, and beds and basins, and all his furniture, which she taking, placed upon her mule, and put to her chariots, and heaped them thereon; and every woman of Israel ran to see her, and they blessed her, and danced in her honour. Then she took some thyrsus (H. or branches entwined with ivy, &c. C.) in her hands, and gave to those women who accompanied her; and they crowned with olive both her and her attendant; (*maid,* or Alex. Sept. "and she was crowned with olive, and her mule;" Grabe substitutes "female companions,") and she went before all the people, leading the dance of all the women; and every man of Israel followed in arms, with crowns, and with hymns in their mouth. Then," &c. C. xvi. H.—The bearing of green branches, on such occasions, was very common. Lev. xxiii. 40. 2 Mac. x. 7. Mat. xxi. 8. Hence Tacitus (Hist. v.) supposed that the Jews adored Bacchus. But there was nothing here of the immodesty, which generally attended the pagan festivals. We only find this instance of women being crowned with olive. But this tree was very proper, as it was used in rejoicings: *Ramo felicis olivæ;* (Virg. vi.) on which Servius remarks, *olivæ, arboris festæ.* At certain races in Greece, women who gained the victory, were thus crowned; (Alex. Genial v. 8.) and it was used by the Roman cavalry on the ides of July, and in ovations. Pliny xv. 4.—The processions of the Church often admit of similar ornaments in honour of God, (T.) and to promote piety. H.

CHAP. XVI. VER. 1. *Sung.* Gr. "Gave out this confession, in all Israel: and all the people echoed this praise;" (H.) either repeating the whole after her, or singing the first verse as a chorus. Ex. xv. 20. 1 K. xviii. 6. 1 Par. xvi. 8. C.—*Saying.* Gr. "And Judith said: Begin ye to my Lord." H.—It is time for us to break silence, and to sound forth the praises of God. C.

VER. 3. *Wars,* or destroys armies. H.—God is often represented as a mighty warrior. Isai. i. 24. Jer. ii. 20. Rom. ix. 29. C.—This passage is quoted by S. Ephrem (ser. de 2. Adv.) as a part of Scripture. W.—*Lord is.* Gr. "For he has drawn me from the hands of my persecutors, into his camp, in the midst of the people." H.

VER. 5. *Mountains* of Cilicia, and through the defiles of Libanus and Hermon, on *the north* of Palestine, by which road they were forced to come. The desert Arabia was impassable for a large army. C.—*North,* inclining to the east. H. Isai. xiv. 13. Jer. i. 13. Ezec. i. 4.—*Torrents,* drinking them up, as Sennacherib boasted; (4 K. xix. 24.) and the Greeks assert the same of the army of Xerxes. Herod. vii. 108.

———*Epotaque flumina Medo*
Prandente.———Juv. x.

The Gr. seems to insinuate that the Assyrian "stopped up the springs," to distress the country, as Philopator did. C.—*Valleys.* Gr. "hills."

VER. 6. *To make.* Gr. "that he would throw my children at the breast, on the pavement, and make," &c. H.

VER. 7. *Struck.* Lit. "hurt him, overturning all his projects, (C.) as the Greek (ἠθέτησεν) intimates. M.—*Him.* Gr. "them, by the hand of a woman: For," &c.

VER. 8. *Men;* soldiers. C. xiv. 6. Gen. xiv. 24.—*Titan.* So the Sept. render Raphaim. 2 K. v. 18. The Greek translator of this work seems to have read the poets, who pretend that the Titans attempted to take heaven by storm. C.—Neither such giants as those who lived before the flood, (Gen. vi.) nor such as were seen after, (Num. xiii. W.) attacked Holofernes. H.—Neither does the Vulg. give any authority to poetic fictions, but only adopts terms which are best understood. T. S. Jer. in Amos v. 8.

VER. 9. *And put.* Gr. "for the exaltation of those who laboured in Israel."

VER. 10. *Crown.* Gr. "mitre," or ribband, ornamented with jewels. C. x. 3. Syr. "net-work."—*New.* Gr. "linen stole," which was a long robe, usually of linen, and worn both by men and women. C.—*Deceive him;* as he would make love to her, and thus give her an opportunity to perform what she had designed. H.—She was not actuated by the desire of being admired, but sought to deliver her people, v. 9. M.

VER. 11. *Sandals.* The bandages which tied the shoe-soles (H.) to the feet, were most ornamental. Isai. iii. The city of Antylla was assigned to furnish sandals for the queens of Egypt. Herod. xii. 98. C.—*With.* Gr. "a sword (*acinace*) passed through his neck."

VER. 12. *Medes.* This is the first mention of these two nations, who afterwards became so famous. Nabuchodonosor had overcome Phraortes. C. i. C.

VER. 13. *Then.* Gr. "Then my lowly ones (H. she speaks thus contemptuously of the Assyrians. C.) howled, my weak ones cried out through fear; they raised their voice, and were overthrown." H.—Others think that she is speaking of her fellow-citizens, (T.) or of both. H.

VER. 14. *Damsels;* young boys. Syr. "they run them through, as if they had been damsels."—*Children,* or "slaves." Syr. Being thus overtaken, what could they do but sue for pardon? C.—*Before.* Gr. "of the Lord," &c

ing away: they perished in battle before the face of the Lord, my God.

15 Let us sing a hymn to the Lord, let us sing a new hymn to our God.

16 O Adonai, Lord, great art thou, and glorious in thy power, and no one can overcome thee.

17 *Let all thy creatures serve thee: because thou hast spoken, and they were made: thou didst send forth thy Spirit, and they were created, and there is no one that can resist thy voice.

18 The mountains shall be moved from the foundations with the waters: the rocks shall melt as wax before thy face.

19 But they that fear thee, shall be great with thee in all things.

20 Woe be to the nation that riseth up against my people: for the Lord Almighty will take revenge on them; in the day of judgment he will visit them.

21 For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

22 And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises.

23 And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.

24 And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.

25 And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel.

26 And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses, her husband.

27 And on festival days she came forth with great glory.

28 And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia.

29 And all the people mourned for her seven days.

30 And all the time of her life there was none that troubled Israel, nor many years after her death.

31 But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews, from that time until this day.

* Psal. xxxii. 9.

VER. 15. *Let.* Gr. "I will sing a new hymn to the Lord. Lord, thou art great." H.

VER. 17. *Spirit, and they.* Gr. "he built" the world. Gen. i. 8. Ps. xxxii. 9. C.

VER. 18. *Waters,* by earthquakes and storms. Job ix. 5. Isai. v. 25. Ps. xvii. 8.

VER. 19. *Great.* Gr. "treated mercifully by thee: for little with thee is all sacrifice, for the odour of sweetness; and all fat is *but* the least for thy holocausts. But he who fears the Lord, is ever great." H.—This text is remarkable, as it shews (C.) that no sacrifice can please God, without interior holiness. Outward magnificence will be otherwise rejected with contempt. W.

VER. 20. *He will visit them,* is not in Greek, and only expresses the same again. H.

VER. 21. *Flesh,* which is thus punished for ever, (S. Aug. de Civ. Dei xxv. 4.) while the soul is still more tormented with the loss of God's vision. W.—The bodies of those who persecute God's people, will not only be thrown out with ignominy, but the impenitent shall suffer eternal torments. These worms and fires do not cease. They are not merely figurative, but real, according to the Fathers. Serar. q. 1. T. Essais de Mor.—Though the damned have not yet their bodies, they are no less affected with pain; as people who have lost a member, often seem to feel pain in it. That our soul should even now suffer, when the body is hurt, depends on God's appointment. The Jews spoke of eternal torments in similar terms. Eccli. vii. 19. Isai. lxvi. 24. Mar. ix. 45.

VER. 22. *And.* Gr. "But as soon as they arrived at Jerusalem, they adored God; and when the people were purified, they offered their holocausts, and free gifts, and presents." H.—They stood in need of purification, as they had shed blood, and had touched so many things of the Assyrians, which were to them unclean. C. Num. xxxi. 24.

VER. 23. *An anathema of oblivion.* That is, a gift or offering made to God, by way of an everlasting monument, to prevent the oblivion or the forgetting of so great a benefit. Ch.—Yet some would read (C.) *oblationis,* instead of *oblivionis.* T.—Gr. and Syr. say nothing of oblivion. The Scriptures, and pagan histories, are full of such monuments of gratitude, to perpetuate the memory of benefits received from above. C.—Gr. "to the Lord, all the vessels," *or* furniture. C. xv. 14. H.—Joseph called one of his sons, Manasses, because God had caused him to forget his former toils. Gen. xli. 51. M.—Judith's husband had the same name; and this victory made her forget past sorrow. H.

VER. 24. *Three.* Syr. "one entire month." C.—*Joy.* Gr. "and Judith remained with them."

VER. 25. *Was made.* Gr. "returned also to Bethulia, and dwelt on her own possessions; and in her time, was honourable throughout all the land."

VER. 26. *Chastity.* Gr. "many desired *to have* her, (H. *in marriage.* W.) but no man knew her," &c. H.—She again practised the same mortifications which she had done before. Suidas. C.—*Husband.* Gr. adds, "when he was removed to his people. And proceeding, (to the temple, or advancing in age) she was very great, and she grew old in her," &c. H.—She probably went up to Jerusalem at the great festivals. M.

VER. 28. *Five.* Suidas alone reads, "fifty." Some would suppose that Judith lived 105 years after her husband's death; so that she might have been in all 125 years old. But she would thus have survived the siege of Jerusalem under Nabuchodonosor; (C.) and the text does not require this sense. H. See Ex. xii. 40. T.—*Free;* as she had been her assistant in such a glorious work. M.—*Died.* Gr. adds, "in Bethulia; and they buried her in the cave of her husband, Manasses." See C. viii. 3.

VER. 29. *Seven days.* The usual term; (Eccli. xxii. 13.) but it was extraordinary for the whole province (C.) to mourn for an individual. Gr. and Syr. add, "And she divided all her possessions, before her death, among the nearest relations of her husband, Manasses, and among her own." (H.) which was very equitable, as she had no children, (C.) we may suppose. T. H.

VER. 30. *Years.* Gr. "days." See the pref. H.—Judith was a widow near seventy years, shewing an excellent pattern to all in that state. Notwithstanding the many inducements which she might have had to marry again, she chose to abstain, for greater perfection. Mat. xix. and 1 Cor. vii. W.—From the death of Holofernes (A. 3348) to that of Josias, (A. 3394) only forty-six years of peace would occur in Juda. Hence Hardouin would suppose that the text speaks of the kingdom of *Israel.* But it would be hard to prove that it existed at that time, after the ten tribes had been led away. A. 3283. As the Scripture does not specify how old Judith was when she addressed Holofernes, (C.) she might be sixty-five. Vitre.—If, therefore, we should make this peace last till the coming of Nabuchodonosor, to attack Jerusalem, about forty-six years might elapse before the period here assigned. C.—It is, however, much more probable, (H.) that the peace subsisted from the 11th of Manasses to the death of Josias, 73 (Gr. 78) years; (T.) and that she was not above forty when she performed her exploit; as she was then styled a beautiful girl, (C. xii. 12.) and many desired to marry her. H.—No instance can be produced, of the Jews entering into such contracts with those who were past child-bearing. Freret, who seems afraid to allow this book the same authority as the additions to Daniel, though both are equally rejected by Protestants, supposes that Bethulia was besieged in the 11th or 12th year of Josias; and, of course, that Judith would then be about eighty-four years old! Houbigant.

VER. 31. *But.* This is taken from the Chaldee of S. Jerom, though omitted in the old Vulg. as well as in the Gr. and Syriac. We find no express mention of this festival in the Jews' Calendar, (C.) though no one can doubt but it once was kept. D.—It probably ceased during the captivity; as that, in memory of the victory over Nicanor, (which was kept in the days of Josephus, xii. 16.) has been long since abolished, (C.) with many others. D.—Many suppose (C.) that the feast of Judith concurred with that of the new fire, when the temple was renewed under Judas the Machabee, on the 25th of Casleu, (Salien, &c.) in December, though the victory of Judith was obtained about August. The point is not easily decided. As the festival was of human institution, it might be abrogated by the same authority. C.—In Judith we behold a *widow indeed,* such as the apostle commends. 1 Tim. v. 3. S. Jer. ad Furiam.—We may also raise our minds still higher, and contemplate in her a glorious figure of the Christian Church, which is spotless; and by the practice of all virtues, overcomes the power of persecutors, giving all the glory to God. After victory, she continues in silence to practise her former austerities, which render her secure in peace and terrible in war. C.

THE BOOK OF ESTHER.

THIS Book takes its name from queen Esther; whose history is here recorded. The general opinion of almost all commentators on the Holy Scripture, make Mardochai the writer of it: which also may be collected below from C. ix. 20. Ch.—He and the queen were certainly authors of the letter, (H.) enjoining the celebration of the feast of Purim, or "lots," which is the ground-work (C.) of the present narration. D.—The compiler has also had recourse to the archives of the kingdom of Persia; so that his work has all the authority that can be required of a profane historian; and being moreover inspired in all its parts, we cannot refuse to receive it with the utmost respect. Those additions which are not now in Hebrew, (C.) though they were perhaps formerly, (W. Origen. D.) have been carefully preserved by S. Jerom, and were recognized by the ancient Vulg. as they are at present by the Greek, without any distinction. Lysimachus, the Greek translator, was probably the author of them. C. xi. 1. C.—The objections of Capellus against this "Greek scribbler," as he is pleased to style him, despising the judgment of both Jews and Christians, are in general very unaccountably borrowed (H.) from the Latin version, and are easily refuted. Houbigant.—Those Jews, who have rejected this work entirely, with Melito, (Eus. Hist. iv. 26. S. Greg. Naz. &c.) ought not to prevail against the consent of the majority, (C.) expressed in the Councils of Laodicea, Carthage, Trent, sess. 4, &c. To read this book according to the order of time, we should begin C. xi. v. 2, &c. C. i. ii. and xii. and iii. to v. 14; then we find the distress of the Jews in the rest of that chapter, and in C. xiii. to v. 8, and their delivery in C. iv. to ix. v. 17, and C. xiii. v. 8, &c. and C. xiv. xv. and xvi. The consequences of these events are recorded C. ix. v. 17, &c. to C. xi. 1. (W.) with which verse the book ends, in the Greek editions. H.—They vary considerably, as did the copies of the ancient Vulgate, which called forth the complaints of S. Jerom, Pref. But the Church has distinguished what was spurious from the genuine word of God; so that the doubts of Lyran, Sixtus, (Bib. viii.) &c. respecting the fragments at the end of the book being not canonical, ought no longer to be indulged; much less can the boldness of many Lutherans, (C.) and particularly of Le Clerc, (Houbigant) be tolerated, who represent the whole work as a mere fiction. The Jews have a greater respect for it than for any of the prophets; whose works, they say, will perish at the coming of the Messias: whereas this will subsist with the books of Moses, and the feast of Purim will never be abolished. C. ix. 28. Maimon.—Ben. Gorion (ii. 2.) admits the additions. But Josephus is silent about them, as he probably did not find them in his copy. C.—He recites, however, both the epistles of Assuerus. Ant. xi. 6. D.—It is not agreed whether these events happened before or after the captivity. But it is now most commonly supposed, that Esther was married to Darius Hystaspes, A. 3489, about the time of the dedication of the temple. C. xiv. 9. He had been on the throne six years, and reigned other thirty. See Herod. vii. 4. C.—Josephus thinks that Esther was the queen of Artaxerxes Longimanus, who was a great friend of the Jews. D.—The Thalmud attributes this work to the great Synagogue, consisting of Esdras, Mardochai, Joachim, &c. and, as various persons might write the same history, the Greek, with the additions, seems to be taken from one copy, and the Hebrew from another rather more concise, (Huet. D.) but equally inspired. H.

CHAP. I.

King Assuerus maketh a great feast. Queen Vasthi being sent for, refuseth to come: for which disobedience she is deposed.

IN the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty-seven provinces:

2 When he sat on the throne of his kingdom, the city Susan was the capital of his kingdom.

3 Now in the third year [a] of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces, in his sight,

4 That he might shew the riches of the glory of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

5 And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king.

6 And there were hung up on every side sky-coloured, and green, and violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds, also, were of gold and silver, placed in order upon a floor, paved with porphyry and white marble: which was embellished with painting of wonderful variety.

7 And they that were invited, drank in golden cups, and the meats were brought in divers vessels, one after another. Wine, also, in abundance and of the best was presented, as was worthy of a king's magnificence.

8 Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would.

[a] A. M. 3485, A. C. 519.

CHAP. I. VER. 1. *In.* Heb. "and in." In this manner the books of Scripture are usually connected. Sept. place first the dream of Mardochai. C. xi. 2. C.—*Assuerus.* Sept. *Artaxerxes;* as C. xvi. 1. The former is the title of the Median, the latter of the Persian, monarchs. This king reigned over both nations, and was most probably Darius Hystaspes, the third king of the Persians, (T.) who subdued India, &c. Herod. C. T.—Some understand Cambyses, (1 Esd. iv. Genebrard) or Xerxes, (Scalig.) or Artaxerxes Longimanus, (Bellarm. Salien) or Memnon, (Euseb.) or Ochus. Serarius.—But (C.) the author of 3 Esd. iii. 1. and iv. 43. seems clearly to declare for Hystaspes. T.—Though that work be not canonical, (D.) it may claim some authority, as an ancient history. H. —This king gave orders for the building of the temple. 1 Esd. vi. 1. 14.—*India.* Part had been (C.) subject to Xerxes. Herod. vii. 65.—But Darius subdued the country, and imposed a heavy tribute. Herod. iv. 44.—*Ethiopia,* beyond Egypt, paid an acknowledgment. Cambyses had taken possession of this country. C.—Some understand a part of Arabia to be meant. D.—*Seven:* 120 had been regulated by Darius, the Mede. Dan. vi. 1. H.—The number might vary as the monarch chose. D.—Herodotus (iii. 89.) only specifies "twenty." But he speaks of large departments, to which he intimates that several others were subordinate. C.—*Provinces.* Heb. *medina,* "seat of judges." H.—Prefecture. M.

VER. 2. *Capital.* Heb. "palace, (Prot. H.) or castle," (C.) may also signify "a capital." Mont. &c.—Hystaspes founded this ancient royal city of Persia, (Pliny vi. 27.) or he greatly embellished it. C. Ælian, Anim. xiii. 18. T.—He seems to have resided here almost constantly. The preceding kings (C.) spent the winter in this warm climate, and perhaps the spring. See 2 Esd. i. 1. They spent other parts of the year at Ecbatana and at Babylon. C.

VER. 3. *Reign.* When he was solemnly crowned, again, (T.) or removed his court, (C.) and dedicated this new capital, with feasting, &c. H.

VER. 4. *Days,* or a full half year, according to their reckoning. Nabuchodonosor, after his victory over Arphaxad, (Judith i.) feasted 120 days; Dionysius of Syracuse, 90; (Aristot.) Solomon seven; (3 K. viii. 63.) and David three; when he was recognized by all Israel. 1 Par. xii. 39. The Gaul, Ariamnes, gave a feast to all his countrymen for a whole year. Athen. iv. 13.—The Roman emperors sometimes treated all the citizens of Rome, and Alexander did the like to 9000 of his chief officers for one day. But the magnificence of Assuerus surpasses all the rest. The Persians were famous on this account.—*Persicos odi, puer, apparatus.* Hor. i. Ode 38. C.

VER. 5. *Expired,* (Feuardent) or in the last week. M. C.—*King.* The Persian monarchs delighted in agriculture. Cyrus the younger, planted trees at Sardis, and never eat till he had taken some exercise of this or of a military nature. Xenoph. Memor. Cicero Senect.

VER. 6. *Were.* Prot. "*where were,*" white, green, and blue *hangings.*—*Ivory.* Heb. "silver." H.—*Beds,* to lie down on at table; though sitting was formerly the fashion. Gen. xliii. 33. The other custom prevailed among the more luxurious nations, and was observed in our Saviour's time, each person reclining upon his left arm, and having his feet behind the next. T.—These beds were made very low, in Persia; so that Alexander had one put under his feet, when he sat on the throne of Darius, as he was not so tall. Curt. v. 7.—Their magnificence was surprising. Herod. ix. 81. C.—*Variety,* in Mosaic work. T.—They lay upon sheep skins. Chal. Sept. "and the beds (or coverlets) were transparent, with various flowers, and full-blown roses, all round." H.

VER. 7. *Vessels.* When Lysanias had taken the camp of Mardonius, and beheld the rich vessels, he could not help expressing a surprise that people possessing such advantages, should come to molest the Lacedemonians, who lived so poorly. Herod. ix. 79.

VER. 8. *Neither.* Heb. "and the drinking *was* according to the law." Gr. "was not according to the pre-established law;" (H.) as the usual custom was altered, on this occasion; and thus both may be accurate. The Persians had

9 Also Vasthi, the queen, made a feast for the women in the palace, where king Assuerus was used to dwell.

10 Now on the seventh day, when the king was merry, and after very much drinking, was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence,

11 To bring in queen Vasthi before the king, with the crown set upon her head, to shew her beauty to all the people, and the princes: for she was exceedingly beautiful.

12 But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury,

13 Asked the wise men, who, according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers:

14 (Now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven princes of the Persians, and of the Medes, who saw the face of the king, and were used to sit first after him:)

15 What sentence ought to pass upon Vasthi, the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs?

16 And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus.

17 For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not.

18 And by this example, all the wives of the princes of the Persians, and the Medes, will slight the commandments of their husbands: wherefore, the king's indignation is just.

19 If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians, and of the Medes, which must not be altered, that Vasthi come in no more to the king, but another, that is better than she, be made queen in her place.

20 And let this be published through all the provinces of thy empire (which is very wide) and let all wives, as well of the greater as of the lesser, give honour to their husbands.

21 His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan.

22 And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people.

CHAP. II.

Esther is advanced to be queen. Mardochai detecteth a plot against the king.

AFTER this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done, and what she had suffered:

2 And the king's servants, and his officers said: Let young women be sought for the king, virgins, and beautiful.

3 And let some persons be sent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of Susan, and put them

commonly a king of the feast, whose orders all were obliged to obey in drinking. Hor. i. Ode 4. Eccli. xxxii. 1.—This was an occasion of quarrels, (S. Jer.) and of intoxication. Agesilaus followed the example of Assuerus. Darius, and Cyrus the younger, gloried in being able to drink much wine without being deranged. C.

———*Reges dicuntur urgere cululis,*
Et torquere mero, quem perspexisse laborant,
An sit amicitia dignus.———Hor. ad Pison.

Among friends, these "absurd laws" were laid aside.

Siccat inequales calices conviva, solutus
Legibus insanis.———Hor. ii. Sat. 6. C.

This may suggest to Christians, that they ought not to urge any to get drunk, (S. Aug. ser. 231. de Temp.) lest they should be condemned by the very heathens. W.—*Would*, and thus prevent disorders as much as possible. Athen. x. 6.

VER. 9. *Vasthi.* Sept. *Astin.* H.—Serarius suspects she was the king's sister, or daughter, as such marriages were common in Persia. T.—The name is not very different from that of Atossa, the daughter of Cyrus, who was married to Cambyses, Smerdis, and Darius; to the latter of whom she bore four children. Herod. iii. 68. and vii. 3.—This prince had other wives, particularly Artistona, (C. our Hadossa, (H.) or Esther) whom he espoused a virgin, and loved the most. Herodotus seems to confound her with Atossa.—*Dwell.* Some Greek copies have "in her own palaces." Usher.—It was proper for women to be more retired. M.—The men feasted in the open air. H.

VER. 10. *Wine.* From the king's excess, and the haughtiness of Vasthi, God took occasion to advance Esther, and to deliver his people. C.—*Mauman.* Sept. "Aman." T.—But the names vary. The Persians seem to have had a predilection for the number seven, v. 14. C. Gr. "the seven eunuchs, ministers (deacons) of Artaxerxes."

VER. 11. *Head.* But without any other covering. Chal. Sulpitius entertained perhaps the same idea. *Stulto rege consultior, pudens, virorum oculis spectaculum corporis præbere jussa, abnuit.* H.—Some Greek copies assert, very improbably, (C.) that she was sent for "to be crowned queen."—*Beautiful.* "The Persian ladies were noted for beauty," (Ammian) insomuch that Alexander called them eye-sores, *oculorum dolores.* Curt.—Only prostitutes appeared publicly at feasts. Macrob. vii. 1. S. Amb. de Elia. i. 15.—In effect, Vasthi's refusal was conformable to the laws of the country. Josephus. Plut. in Themist.—Her offence consisted, therefore, rather in her haughty carriage or words. H.—For the proposal was neither decent nor safe for the king, (Grot.) as the history of Candaules shews. Herodot. i. Not. Var. in Sulp.

VER. 12. *Fury.* This is the usual consequence of excess. W.

VER. 13. *According* Heb. "knew the times, (for so was the king's custom with those who knew law and judgment.) And the next," &c. H.—These were the magi, more particularly versed in the constitutions of the country. The Persians commonly held their consultations over wine. Herod. i. 133.—Sept. "and the king said to his friends, Thus has Astin spoken; do therefore, in this affair, law and judgment. Then came forth to him Arkesaios and Sarestaios, and Malesear, the princes of the Persians and Medes, men near the king, and who sat first after the king. H.—The old Vulg. places Mardochæus first. These seven counsellors were perhaps styled the king's relations," (Brisson i. p. 171.) and administered justice; as even the kings referred their causes to them. Plut. Artax. &c.

VER. 16. *Mamuchan.* Old Vulg. "Mardochæus." Yet the Jews say this was the infamous Aman; and one Greek copy has Bilgaios, (C.) and Arabo, "Mouchaios." C. iii. 1. and xii. 6. He was the youngest, but spoke first, as was sometimes the case.

VER. 18. *Wives.* Gr. τυράννιδες, "princesses, *or* female tyrants."—*Slight.* Sept. "dare to slight their husbands. Wherefore if," &c. H.—*Just.* Heb. "enough of contempt and indignation." This may be referred either to the king or to the women's husbands. The example will prove a source of continual quarrels. C.—Brentius approves the decision of this parasite; though S. Amb. &c. think that the queen was justified by the laws, which the king had no right to infringe, to gratify his drunken humour, v. 10. Luther would also wrest this text in favour of adultery, p. ii. Divort. p. 177. W.

VER. 19. *Altered.* This regarded the more solemn acts, signed by the counsellors. Dan. vi. 17. Grotius.—Some decrees were neglected or changed. C. viii. 9. 1 Esd. iv. 5. 21. and vi. 1. C.

VER. 21. *Counsel.* It was very inconclusive; (M.) and even supposing the queen were guilty of some indiscretion, the punishment was too severe. M. Grotius, v. 11. H.

CHAP. II. VER. 1. *Suffered.* He began to repent. The Persians used to deliberate when warm with wine: but their decrees were not ratified till they had examined them again the next day. Herod. i. 133.—This was not the case here; the king divorced his wife without any delay. C.—Sept. intimate that he presently lost thoughts of her. "He no longer remembered Vasthi *with any affection*, reflecting what she had said, and how he had condemned her." H.—But the Alex. copy agrees with the Heb. C.

VER. 2. *Beautiful.* Thus Abisag was brought to David. 3 K. i. 2. The Turkish emperors select women from all their dominions, without distinction of noble or ignoble; as all are their slaves.

VER. 3. *House.* Distinct from the palace, v. 14.—*Women's.* Heb. "things for rubbing, (C.) *or* purification;" (H.) such as perfumes, but not clothes.

VER. 4. *Commanded.* Heb. "did so."

into the house of the women, under the hand of Egeus, the eunuch, who is the overseer and keeper of the king's women, and let them receive women's ornaments, and other things necessary for their use.

4 And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king: and he commanded it should be done as they had suggested.

5 There was a man in the city of Susan, a Jew, named Mardochai, [a]the son of Jair, the son of Semei, the son of Cis, of the race of Jemini,

6 Who had been carried away from Jerusalem at the time that Nabuchodonosor, king of Babylon, carried away [b]Jechonias, king of Juda, [c]

7 And he had brought up his brother's daughter, Edissa, who, by another name, was called Esther: now she had lost both her parents, and was exceedingly fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter.

8 And when the king's ordinance was noised abroad, and, according to his commandment, many beautiful virgins were brought to Susan, and were delivered to Egeus, the eunuch: Esther, also, among the rest of the maidens, was delivered to him to be kept in the number of the women.

9 And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten the women's ornaments, and to deliver to her her part, and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting-maids.

10 And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that:

11 And he walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

12 Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month: so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices.

13 And when they were going in to the king, whatsoever they asked to adorn themselves they received: and being decked out, as it pleased them, they passed from the chamber of the women to the king's chamber.

14 And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz, the eunuch, who had the charge over the king's concubines: neither could she return any more to the king, unless the king desired it, and had ordered her, by name, to come.

15 And as the time came orderly about, the day was at hand, when Esther, the daughter of Abihail, the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus, the eunuch, the keeper of the virgins, had a mind, he gave her to adorn her. For she was exceedingly fair, and her incredible beauty made her appear agreeable, and amiable, in the eyes of all.

16 So she was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year [d]of his reign.

17 And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi.

18 And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

[a] Infra xi. 2.—[b] 4 Kings xxiv. 15. Infra xi. 4.

[c] A. M. 3485.—[d] A. M. 3490, A. C. 514.

VER. 5. *Jew.* He was of the tribe of Benjamin. But all went by this name, after the captivity. Mardochai had probably returned from Jerusalem, seeing things were unfinished there. 1 Esd. ii. 2. C.—*Semei*, who cursed David. Chal.—*Cis.* The head of the royal family of Saul; whence authors have concluded that he and Esther were of royal blood, (C.) and descendants of Miphiboseth. T.

VER. 6. *Who.* This may refer to Cis, great-grandfather of Mardochai, if we postpone this history till the latter end of the Persian monarchy. D.—But it more naturally applies to Mardochai himself, who (C. xi. 4. T.) was led captive 80 years before, being then perhaps 10 years old, so that he would now be only 90; an age when many are fit for great things. C. Cic. de Senect.—He might even have been an infant when taken, and of course would not be much above 80 when he came into such favour. H.

VER. 7. *Brothers.* Josephus, (xi. 6.) the old Latin version of the Syr. Abenezra, &c. suppose that Mardochai was uncle to Esther. But the Heb. Syr. Gr. and Chal. assert that he was only her cousin. Sept. "daughter of Aminadab, (or rather Abihail, v. 15.) his father's brother, and her name was Esther; and after her parents were dead, he educated her for a wife;" *εἰς γύναικα*, as some Rabbins also maintain, believing she was an heiress. Yet other Greek copies, Heb. &c. read, "he educated her as a daughter, *θυγάτερα*: for the damsel was very beautiful." He had probably adopted her. C.—*Edissa.* Heb. *hadassa*, (H.) or Hadassah, signifies "of myrtle." M.—*Esther*, "a sheep." C.

VER. 9. *And he*, Egeus, *commanded the* under *eunuch.* T.—Heb. "he quickly gave her her things for purifications, (v. 3.) and her portions, with seven maids, suitable for her, out of the king's house; and he charged her and her maids to dwell in the best of the women's house," (H.) where things were the most commodious. C.

VER. 10. *Would.* Heb. "had not declared." He was not influenced to treat her thus on account of her royal extracation. H.—In effect, the Jews were despised. C.

VER. 11. *Court.* He was one of the life-guards. C xi. 3. T.—This situation enabled him to disclose a conspiracy, (v. 23. and C. xii. 5.) as he often went to enquire after the health of Esther. C.

VER. 12. *Turn.* This was rigidly observed, in that country, where polygamy prevailed. Gen. xxx. 16. Herod. iii. 69.—The wives were "shut up in separate apartments," (Just. i. 9.) in the remotest parts of the palace. C.—*Twelfth.* A full year elapsed before they could be admitted.—*A sweet.* Prot. "*other* things for the purifying of the women." H.—It would be difficult to form an adequate idea of the luxury of the Persians, if the Scripture had not informed us. The kings were not satisfied with one wife. Assuerus had 400; (Josephus) and Darius Codomannus carried 360 with him, in his expeditions. Curt. iii.—Parmenio took an incredible number of his concubines, at Damascus. Athen. xiii. 9.—They were not all treated alike, but all were very sumptuously adorned. Cities were allotted to furnish one with sandals, another with girdles, &c. Cic. in Verrem. v. C.

VER. 15. *Abihail.* Sept. "Aminadab, brother of Mardochai's father." H. v. 7.

VER. 16. *Tenth.* Sept. and old Vulg. "twelfth month, which is Adar." *Tebeth* corresponds with December and January. C.—Notwithstanding all exertions, Esther had been near four years in preparing; (T. C. i. 3. C.) unless some years had elapsed before she was brought, v. 12. H.—She was guilty of no sin in becoming an inferior wife of the king. M. T.

VER. 17. *Crown.* Lit. "diadem," (H.) which was a bandage "of purple, striped with white," by which the queen was distinguished from the other wives. C.—The king wore "a four-square cidaris," with a similar ornament. Alex. Genial. i. 27.—Only one queen was chosen from all the wives, and she was "adored" by the rest. Dion. Athen. iii. 1.—Though God had forbidden marriages with infidels, (C.) at least with those of Chanaan, (H.) a dispensation might be granted, (Ex. xxxiv. T. 2 K. iii. 3. W.) for a greater good. Esther was not puffed up with her exaltation, and refrained from all forbidden meats. C. xiv. 15. C.—If she be the Artystona of Herodotus, (vii. 69. H.) as it is most probable, (T.) her two sons, Arsames and Gobryas, had a command in the famous expedition of Xerxes. Usher, A. 3524. C.

VER. 18. *Servants.* Sept. add, "seven days, and he magnified the nuptials of Esther." H.—*Rest*, from labour. C.—Sept. "remission to all his subjects," of tribute, as was sometimes done. Herod. iii. 66. T. C.—*Gifts*, on Esther Chal. Malvenda.

19 And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate,

20 Neither had Esther as yet declared her country, and people, according to his commandment. For whatsoever he commanded, Esther observed: and she did all things in the same manner as she was wont at that time, when he brought her up a little one.

21 At that time, therefore, when Mardochai abode at the king's gate, Bagathan, and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him.

22 And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's name, who had reported the thing unto her.

23 It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

CHAP. III.

Aman, advanced by the king, is offended at Mardochai, and therefore procureth the king's decree to destroy the whole nation of the Jews.

AFTER these things, king Assuerus advanced Aman, the son of Amadathi, who was of the race of Agag: and he set his throne above all the princes that were with him.

2 And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them; only Mardochai did not bend his knee, nor worship him.

3 And the king's servants that were chief at the doors of the palace, said to him: Why dost thou alone not observe the king's commandment?

4 And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a Jew.

5 Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceedingly angry.

6 And he counted it as nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

7 In the first month, (which is called Nisan) in the twelfth year[a] of the reign of Assuerus, the lot was cast into an urn, which, in Hebrew, is called Phur, before Aman, on what day and what month the nation of the Jews should be destroyed: and there came out the twelfth month, which is called Adar.

8 And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances: and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity.

9 If it please thee, decree that they may be destroyed, and I will pay ten thousand talents to thy treasurers.

10 And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi, of the race of Agag, the enemy of the Jews,

11 And he said to him: As to the money which thou promisest, keep it for thyself: and as to the people, do with them as seemeth good to thee.

12 [b] And the king's scribes were called in the first month, Nisan, on the thirteenth day of the same month: and they wrote, as Aman had commanded, to all the

[a] A. M. 3494, A. C. 510.

[b] A. M. 3495.

VER. 19. *And.* Sept. "But Mardochai," &c. H.—They say nothing of the gifts, v. 18.—*Second.* The same process had been observed before, when Vasthi was chosen. C.—Mardochai was perhaps then one of the king's guards. H. v. 11. T.—This second inquiry is here specified, to introduce the following account. M.

VER 20. *Commandment.* No one interrogated her, as she had been educated at Susa, and was taken for a Persian lady, v. 10. M.

VER. 21. *Bagathan,* or Bagatha and Thara. C. xii. 1. One of the chief counsellors was called Bagatha. H.—But these two were porters, (C.) or guards, of the king, (Sept. Grot.) or of the treasury. Vatab.—Some Gr. copies and the Chal. insinuate that they were displeased at the advancement of Mardochai. The latter supposes that they meant also to poison Esther. C.—It appears that they wished to make Aman king, (M.) and the detection was always resented by him. C. xii. 6. C.

VER. 22. *Notice of it,* from Barnabaz, a Jew in the service of one of them. Joseph. xi. 6.—He might also hear some suspicious words. R. Calom. W.

VER. 23. *King.* Such histories were preserved with great care. 1 Esd. vi. 1. C.—Sept. "the king ordered a memorial of it to be kept in the royal library, for the praise of Mardochai's good will." H.—The latter also wrote an account. C. xii. 4.

CHAP. III. VER. 1. *Aman* means, "a disturber." H.—*Who.* Sept. add, "Bougaios, or Gogaios." Gog designates Scythia, where Aman might have been born. Pliny (iv. 12.) places there the lake and river Buges. But the Bugean, in Greek, may mean, "greatly puffed up:" or it may stand for Bagoas, "an eunuch," (Judith xii. 11.) like Putiphar.—*Agag,* the king of Amalec. 1 K. xv. This title, like that of Macedonian, (C. xvi. 10.) is probably used out of contempt, as the Jews frequently styled their enemies, "race of Chanaan." Ezec. xvi. 3. Dan. xiii. 56. C.—Sulpitius takes Aman to have been a Persian. His Amalecite ancestors may have fled before Saul into Macedonia, though he himself resided in Persia, so as to belong to all those nations. T. M.—*Throne.* Thus were Joseph and Joakim exalted. Gen. xli. 40. and 4 K. xxv. 28. C.—The Persians gave places according to merit, (H.) or as a reward. Brisson.

VER. 2. *Worship him,* with divine honours, as he required, in imitation of the kings. Judith iii. 13. On certain solemn occasions, the latter at least exacted this respect from their subjects. But the pious Jews avoided appearing at such times, or the kings dispensed with them. The mere bending the knee, out of civil respect, would not have been objected to; and Mardochai says, he would not have refused to kiss the footsteps of Aman. C. xiii. 12. C. S. Tho. 2. 2. q. 84. T.—But he could not give such worship as was claimed by the minor gods. W.

VER. 4. *Resolution.* They did not mean to injure Mardochai, who had an employment at court. C. xii. 5. C.—*Jew,* and of course hindered by his religion from giving divine worship to any man. M.

VER. 6. *Counted.* Sept. "consulted *how* to exterminate all the Jews in the kingdom."—*Assuerus.* Heb. adds, "the people of Mardochai."

VER. 7. *Lot.* The Persians were much addicted to divination. The superstitious Aman, though he would appear a deity, was to be regulated by lots! Providence caused almost a whole year to intervene, before the cruel execution was to commence. C.—Reason began to shew the futility of divination, (Cicero) but the Christian religion alone has been able to counteract its baneful influence. C.—India is still much infected with it. Bernier.—*Phur.* Heb. "they cast Pur, that *is* the lot, before Aman." H.—The explanation intimates that Pur is a Persian word. D.—Yet Pagnin maintains that it means in Heb. "to crush," a wine-press, or vessel; and the lot, which is thrown therein. M.—Tickets, with the names of the twelve months, were probably drawn; and after the month was thus determined, Aman put in the urn as many tickets as it had days, and was directed to pitch upon the 13th. Sept. have the 14th, both here and v. 13. C.—How preposterous was the (H.) fury of this man, thus to decide upon the day before he had the king's leave! W.

VER. 8. *Another,* as the ten tribes were from Juda, or rather (H.) they were scattered about the empire. C.—Heb. "and dispersed; and their laws are different from all other people's; neither do they observe the king's laws: therefore it is not for the king's profit to tolerate them." H.—These are the old calumnies repeated by Tacitus, (Hist. v.) and ably refuted by Josephus. c. Ap. Almost all Israel still continued about Media. Few had taken advantage of the decree of Cyrus.

VER. 9. *Talents.* Heb. &c. add, "of silver." M.—If the Heb. talent be meant, this sum would be immense for an individual; (C.) though Aman might expect to raise it by the confiscation of the Jews' effects, v. 13. Some think he speaks of the Babylonian talent, on which supposition the sum would amount to twenty-one millions of French livres, (Bude. C.) or of the Attic one, which is worth half the Heb. talent. The king might thus be prevented from thinking that the tributes would be lessened. T.

VER. 10. *Ring,* to transfer his power to him, for the time. Gen. xli. 42. Alexander gave his ring to Perdiccas, and was generally supposed thus to designate him for his successor Justin. xii. See 1 Mac. vi. 14. 15.

king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear, according to their different languages, in the name of king Assuerus: and the letters, sealed with his ring,

13 Were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.

14 And the contents of the letters were to this effect, that all provinces might know, and be ready against that day.

15 The couriers, that were sent, made haste to fulfil the king's commandment. And, immediately, the edict was hung up in Susan, the king and Aman feasting together, and all the Jews, that were in the city, weeping.

CHAP. IV.

Mardochai desireth Esther to petition the king for the Jews. They join in fasting and prayer.

NOW when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head: and he cried with a loud voice in the street, in the midst of the city, shewing the anguish of his mind.

2 And he came, lamenting in this manner, even to the gate of the palace: for no one clothed with sackcloth might enter the king's court.

3 And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

4 Then Esther's maids, and her eunuchs, went in, and told her. And when she heard it, she was in a consternation: and she sent a garment, to clothe him, and to take away the sackcloth; but he would not receive it.

5 And she called for Athach, the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and to learn of him, why he did this.

6 And Athach going out, went to Mardochai, who was standing in the street of the city, before the palace gate:

7 And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures to have the Jews destroyed.

8 He gave him, also, a copy of the edict which was hanging up in Susan, that he should shew it to the queen, and admonish her to go in to the king, and to entreat him for her people.

9 And Athach went back and told Esther all that Mardochai had said.

10 She answered him, and bade him say to Mardochai:

11 All the king's servants, and all the provinces that are under his dominion, know that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who, for these thirty days now, have not been called unto him?

12 And when Mardochai had heard this,

13 He sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king's house, more than all the Jews:

14 For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou art not, therefore, come to the kingdom, that thou mightest be ready in such a time as this?

15 And again Esther sent to Mardochai in these words:

16 Go, and gather together all the Jews whom thou

VER. 12. *Lieutenants.* Lit. "satraps." Heb. *achashdarpene,* "courtiers," (H.) or those who are in the presence of his majesty, or porters. C.—They were entrusted with the care of the different provinces. H.

VER. 13. *Messengers.* Lit. "runners." H.—Posts were first established in Persia, and were the admiration of other nations, though nothing compared with ours, as they were not regular, nor for the people. They called these messengers Astandæ, or Angari. Mat. v. 41. Darius Condomanus was one of these postilions, before he came to the crown. C.—At first the kings had people stationed on eminences, at a convenient distance, to make themselves heard, when they had to communicate some public news. Diod. xix. p. 680.—Cyrus afterwards appointed horsemen, to succeed each other. Xenophon, Cyrop. viii. —Cæsar made some regulations on this head, which were perfected by Augustus and Adrian; but being neglected, Charlemagne strove to restore them: yet it is thought that the posts were not established, in France, till the reign of Louis XI. C.

VER. 14. *Letter.* It should appear here, as it is in Gr. but the Heb. &c. omitting it, the Vulg. gives it, C. xiii. 1.

VER. 15. *Jews.* Heb. "but the city of Susan was in perplexity." Gr. "troubled." C.—Even the pagans could not view such a cruel decree, without horror. H.

CHAP. IV. VER. 1. *Shewing.* Sept. old Vulg. and Josephus, "a nation which has done no wrong, is to be cut off." The eastern nations were accustomed to such marks of sorrow. Jon. ii. 6. The citizens of Susa tore their garments, and cried aloud, for many days after the defeat of Xerxes. Herod. viii. 98.—The domestics of Darius and Alexander tore also their hair, &c. after their masters' death. Curt. iii. and xi.

VER. 2. *Sackcloth.* Gr. adds, "and ashes." Such an appearance was deemed disrespectful. God forbids his priests to act thus. Lev. xxi. 1. See Gen. xli. 14. Yet the miserable ought not to be entirely excluded from the king's presence, as he ought to be their protector.

VER. 3. *Edict.* Lit. "dogma;" (H.) a word used in this sense, (Acts xv. 16.) and by Demosthenes, &c. T.—*Mourning.* The most effectual means of redress, is to do works of penance for past transgressions. 1 Cor. xi. 31. W.

VER. 4. *Her,* concerning the unusual distress of one of the courtiers. They knew not, (M.) perhaps, that he was related to her. H.

VER. 7. *Money.* Heb. "the sum of money." Sept. "ten thousand talents."

VER. 8. *Entreat.* Sept. "to put in a counter-petition, and entreat," &c.—*People.* Sept. add, "and country, remembering the days of thy lowly state, how thou wast fed by my hand; for Aman, the second after the king, has spoken against us, to have us destroyed. Call *then* upon the Lord, and speak to the king for us, and rescue us from death." H.—This servant must have been very trusty, as the secret was confided to him, respecting the nation to which the queen belonged. M.

VER. 11. *Inner court,* with regard to many others around, though there was one still more retired, (T.) where the king alone could enter. This admitted the light only by the door, before which hung a curtain, so that the king could see (C.) who came into the hall of audience, (H.) without being seen. None durst come even to this antichamber, without being called. It was also death to appear with their hands out of their sleeves, (Cyrop. ii.) or to sit down, (Diod. xvii.) or look at any of the king's wives in the face, &c. Plut. Artax.—This gloomy retirement was intended to keep up the idea of his majesty being something more than man. H.—*Apud Persas persona regis, sub specie majestatis, occulitur.* Justin. i.—The king's secret cabinet (C.) resembled, in magnificence, (C. xv. 9.) the description which Ovid has given us of the palace of the sun. T.—It was covered with gold and precious stones. Here he continued, almost inaccessible, and business was despatched slowly. C.—Agesilaus, king of Sparta, shewed how ridiculous these customs were, by acting quite the reverse, appearing frequently among his subjects, and granting their just requests without delay. Xenophon.—*Thirty.* She might apprehend that the king's affection was beginning to cool. God was pleased thus to try her the more. H.

VER. 13. *Only.* Aman would contrive to effect her ruin with the rest.

VER. 14. *Occasion.* Wonderful confidence! Gr. "if thou wilt not hearken (C. *to me;* (H.) or, if thou obstinately despise) at this time, the Jews shall be assisted and protected by some," &c. H.—*As this.* So Joseph was raised, in Egypt, (C.) that he might save all his family. H.

VER. 16. *Pray.* Heb. "fast." They might take some refreshment in the evening, (Lyran) of dried meats. Joseph. Grot.—Few constitutions could have done without any thing. Yet after two nights and one full day were elapsed, Esther ventured to go to the king. C. v. 1. We have here another instance of places for prayer. Judith vi. 21. The old Vulg. has, "publish a fast, and

shalt find in Susan, and pray ye for me. Neither eat, nor drink, for three days and three nights: and I, with my handmaids, will fast in like manner, and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.

17 So Mardochai went, and did all that Esther had commanded him.

CHAP. V.

Esther is graciously received: she inviteth the king and Aman to dinner. Aman prepareth a gibbet for Mardochai.

AND [a] on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over-against the king's hall: now he sat upon his throne in the hall of the palace, over-against the door of the house.

2 And when he saw Esther, the queen, standing, she pleased his eyes, and he held out toward her the golden sceptre, which he held in his hand: and she drew near, and kissed the top of his sceptre.

3 And the king said to her: What wilt thou, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee.

4 But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee, to the banquet which I have prepared.

5 And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

6 And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? and for what thing askest thou? although thou shouldst ask the half of my kingdom, thou shalt have it.

7 And Esther answered: My petition and request is this:

8 If I have found favour in the king's sight, and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to-morrow I will open my mind to the king.

[a] A. M. 3495.

9 So Aman went out that day joyful and merry And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly angry:

10 But dissembling his anger, and returning into his house, he called together to him his friends, and Zares, his wife:

11 And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants.

12 And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me: and with her I am also to dine to-morrow, with the king.

13 And whereas I have all these things, I think I have nothing, so long as I see Mardochai, the Jew, sitting before the king's gate.

14 Then Zares, his wife, and the rest of his friends, answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

CHAP. VI.

The king hearing of the good service done him by Mardochai, commandeth Aman to honour him next to the king, which he performeth.

THAT [b] night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him,

2 They came to that place where it was written, how Mardochai had discovered the treason of Bagathan and Thares, the eunuchs, who sought to kill king Assuerus.

3 And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He has received no reward at all.

4 And the king said immediately: Who is in the

[b] A. M. 3495.

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tell the ancients to fast. Let the infants be kept from the breast during the night, and let no food be given to the oxen and other animals, while I and my maids shall fast," &c. Then at the end of this chapter, in the Sept. follow the prayers of Mardochai and of Esther, (C. xiii. 8. and C. xiv. H.) which is their proper place. C.

CHAP. V. VER. 1. *And.* Instead of these two verses, the Sept. place (H.) what we have C. xv. with some small variation from the present account in Heb. But there is nothing incompatible with the truth. C.—The king might be at first displeased; but, seeing the effect which it had upon Esther, he might feel his former sentiments of love rekindle. C. T.—*House,* or inner apartment. C. iv. 11. The throne was surprizingly magnificent, yet inferior to that of Solomon. 3 K. x. 18. C.—It was formed of gold and precious stones, with a curtain over it of purple and other colours. Athen. xi. 2.

VER. 2. *Golden.* "It is not this golden sceptre which saves the kingdom," said Cyrus, "but faithful friends are the most true and secure sceptre for kings." Cyrop. viii. C.—*Kissed.* Heb. "touched." H.

VER. 3. *Kingdom.* C. vii. 2. This compliment only (C.) meant, that every rational (H.) request should be granted. Mar. vi. 23.

VER. 4. *Prepared.* It was not prudent to declare her request, when many improper persons were present; and Aman was not there. M.—She thought that the hilarity, occasioned by innocent feasting, (H.) might be a means of obtaining more effectually what she wanted. M.—If the prudence of this world suggest such address, why may not virtue employ the same arts for good purposes! Esther had to obtain two great points; to make the king retract his edict, and to abandon his favourite. She is afraid therefore of being too hasty, (C.) and invites the king again, to increase by this delay his desire of knowing her request, and that he might bind himself to grant it more effectually. W.—She invites Aman alone, who would thus be more envied by the other courtiers; (Lyran) while she manifested an open disposition, and disdained to accuse the absent. T.

VER. 6. *Wine.* The Persians did not drink till the end of the feast, (as the Turks are said to do at present. Tavernier) when they fall upon wine without any moderation. Ælian, Hist. xii. 1.

VER. 11. *Children.* After military glory, this was deemed the greatest. The king sent presents yearly to those who had most children. Herod. i. 136.

VER. 12. *But me.* It was thought very singular, when Artaxerxes invited his own brothers. Plut.—But when he also admitted a foreigner, the nobility became jealous, as that honour was reserved for the king's relations. Athen. i. —*Dine,* or feast. Only one meal was taken, (Herod. vii. 120.) and that in the evening. C.

VER. 13. *Whereas.* Sept. "all these things do not satisfy me, while I behold," &c. Such is the insatiable nature of ambition! H.—*Gate.* He does not clearly mention that he wanted to be adored. M.

VER. 14. *High.* This was to increase the shame. Hence Galba condemned a Roman citizen to be hung on a high white cross. Sueton. ix.—The Jews formerly burned a man in effigy with a cross, pretending to do it in detestation of Aman, but in reality to deride our Saviour, till the emperors forbade the custom. C. ix. 21. C. Just. and Theodos. C.

CHAP. VI. VER. 1. *Sleep.* Anxious what Esther could desire. Sept. "But the Lord removed sleep from the king that night." H.—Providence watched over the welfare of his people.—*Chronicles.* The kings took particular care (C.) to have their benefactors mentioned in history and rewarded. Herod. viii. 85. Assuerus had not recourse to musicians, &c. wisely (T.) reflecting that history is the most pleasing and useful amusement. Cicero, &c. T.—God directed him on this occasion, as his eye never sleepeth. Josephus. W.

VER. 3. *No reward at all.* He received some presents from the king; (C. xii. 5.) but these were so inconsiderable in the opinion of the courtiers, that they esteemed them as nothing at all; (Ch.) and they were not specified in the history. C.

VER. 4. *Inner court.* To which only such favourites and noblemen had access.

court? for Aman was coming in to the inner court of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet which was prepared for him.

5 The servants answered: Aman standeth in the court. And the king said: Let him come in.

6 And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself,

7 Answered: The man whom the king desireth to honour,

8 Ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head,

9 And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour.

10 And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai, the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken.

11 So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

12 And Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning, and having his head covered:

13 And he told Zares, his wife, and his friends, all that had befallen him. And the wise men whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

14 As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

CHAP. VII.

Esther's petition for herself and her people: Aman is hanged upon the gibbet he had prepared for Mardochai.

SO [a]the king and Aman went in, to drink with the queen.

2 And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? and what wilt thou have done? although thou ask the half of my kingdom, thou shalt have *it.*

3 Then she answered: If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request.

4 For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bond-men and bond-women: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king.

5 And king Assuerus answered, and said: Who is this, and of what power, that he should do these things?

6 And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this, was forthwith astonished, not being able to bear the countenance of the king and of the queen.

7 But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up, to entreat Esther, the queen, for his life, for he understood that evil was prepared for him by the king.

8 And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay, and he said: He will force the queen, also, in my presence, in my own house. The word was not

[a] A. M. 3495.

Herod. iii. 72. and 84. This king had himself come thither with six others, when they conspired to destroy Smerdis. Heb. &c. read "the outward court," in which Aman was, till he heard the king was awake, and called for him. C.

VER. 8. *Apparel.* Gr. "of byssus," which was very superb. C. xv. 9. The king alone could wear the tiara upright. The nobles wore it hanging backwards. Cyrus allowed his nobility to appear in purple, but he would have only his own robes striped with white. Cyrop. viii. Curt. iii.—The kings often made presents of garments, &c. to ambassadors, and to those who were styled "their relations." —*Horse:* 200 such appeared in the train of Cyrus, with golden bits, which none were permitted to use without special leave.—*Head.* Gr. seems to refer this to the horse, which might indeed have a sort of crown. But the golden one was more probably worn by the person honoured. C. viii. 15.

VER. 9. *Nobles.* Lit. "tyrants." H.—But this word was not formerly odious; as it only denoted "a prince." *Pars mihi pacis erit dextram tetigisse tyranni.* Æneid vii.—Abuse of power caused it to become hateful. T.

VER. 10. *Spoken.* The distinction was not for one day only. Mardochai might afterwards wear the tiara, &c. God thus clearly manifested that he would resist the proud, and give grace to the humble. S. Jam. iv. 6. The exaltation of Joseph in Egypt, (C.) and lately of Daniel at the court of Babylon, (T.) was hardly less wonderful. Gen. xli. Dan. vi. C.—We may easily conceive the astonishment which would fill the breast of Aman, as well as of Mardochai, on this occasion. The Greek published by Usher, has expressed these sentiments; (H.) and the Chaldee has added many embellishments, which are of no authority. C.

VER. 12. *Covered.* To hide his shame, (T.) as Demosthenes did, when the people kissed him. Plutarch. See 2 K. xv. Ezec. xii. 6.

VER. 13. *Wise men.* Probably the magi, who concluded, from the first miscarriage, that the undertaking would prove abortive, (C.) as they were also informed of God's protection given repeatedly to the Jews. Sept. "because the living God is with him." Chal. They might have heard of the fate of Sennacherib and of Holofernes, (C.) or of God's promises, (Gen. xiii. and xv.) unless they were guided by human prudence. W.

VER. 14. *As.* Th is from morning till noon, (T.) or night, had this petty god (H.) been forced to stoop to the meanest offices, and durst not say a word in opposition. T.—He would gladly have now absented himself from the feast, (M.) with the idea of which he had been enraptured. H.

CHAP. VII. VER. 1. *Drink.* Wine was only used at great feasts. Eccli. xxxi. 17. Water was served up first, from the river Choaspes only. The king and his eldest son were allowed to drink of "the golden waters," of which they alone had 70 fountains. Athen. xii. 2.—Their wine was brought from Chelbon, near Damascus. Id. i. 22. Ezec. xxvii. 18. C.

VER. 3. *People.* She was more concerned for these than for half of the kingdom. Hence all fasted and prayed, and Esther obtained their deliverance. W.

VER. 4. *Perish.* Three terms of the same import express the greatness of the misery. H.—*King.* Whose revenue will be greatly impaired, (C.) and character injured, for having given such power to a monster. H.—The kings of Persia had taken many precautions not to be thus deluded, having appointed officers, who were styled "the eyes and ears" of the king, purposely to obtain all necessary information. But these eyes were often darkened; these ears were often deaf, (C.) and unwilling to act with fidelity; (H.) though their diligence in making secret transactions known, caused the people to look upon their kings as gods. Apul. Mund. Cyrop. viii. C.

VER. 5. *What.* Heb. "where, who durst entertain this design?" H.

VER. 6. *Astonished.* Horror of a guilty conscience is the first punishment. S. Chrys. W.

VER. 7. *Set.* Heb. "of the palace," (H.) belonging to the queen. C.

VER. 8. *My own.* Heb. "will he force . . in the house?" H.—Those who know with what jealousy the Persians treated their wives, so as to punish with death those who crossed the road before the queens, (Plut. Artax.) or touched them, will not wonder at the indignation of Assuerus, (C.) though his suspicions were groundless. H.—Aman wished to incline the queen to shew clemency, (M.) and intercede for him. He threw himself as a suppliant at her feet, as she lay on the bed at table. H.—*Face.* His crime was notorious; no trial was requisite, and the kings could treat their subjects as slaves. It was customary to cover the faces of those who were led to execution. Philotas was thus conducted into the presence of Alexander. Curt. vi.

yet gone out of the king's mouth, and immediately they covered his face.

9 And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it.

10 So Aman was hanged on the gibbet which he had prepared for Mardochai: and the king's wrath ceased.

CHAP. VIII.

Mardochai is advanced: Aman's letters are reversed.

ON * that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle.

2 And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house.

3 And not content with these things, she fell down at the king's feet and wept, and speaking to him, besought him that he would give orders that the malice of Aman, the Agagite, and his most wicked devices which he had invented against the Jews, should be of no effect.

4 But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency: and she arose up and stood before him,

5 And said: If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman, the traitor, and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new letters.

6 For how can I endure the murdering and slaughter of my people?

7 And king Assuerus answered Esther, the queen, and Mardochai, the Jew: I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews.

8 Write ye, therefore, to the Jews, as it pleaseth you in the king's name, and seal the letters with my ring. For this was the custom, that no man durst gainsay the letters which were sent in the king's name, and were sealed with his ring.

9 Then the king's scribes and secretaries were called for (now it was the time of the third month, which is called Siban) the three and twentieth day of the month, and letters were written, as Mardochai had a mind, to the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear.

10 And these letters which were sent in the king's name, were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former letters with new messages.

11 And the king gave orders to them, to speak to the Jews in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies, with their wives and children, and all their houses, and to take their spoil.

12 And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month, Adar.

13 And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of king Assuerus, that the Jews were ready to be revenged of their enemies.

14 So the swift posts went out carrying the messages, and the king's edict was hung up in Susan.

15 And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel, to wit, of violet and sky-colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced, and was glad.

16 But to the Jews a new light seemed to rise, joy, honour, and dancing.

17 And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing feasts, and banquets, and keeping holyday; insomuch that many of other nations and religion, joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all.

* A. M. 3495.

VER. 9. *Harbona.* Cr. "Bougathan." H.—He had been to call Aman to the feast. Jos.—Little dependance is to be had on false friendship, when a man is disgraced. W.—*Upon it.* His body was perhaps afterwards exposed in the street. C. xvi. 18. It is not clear that he was nailed to the cross, though this custom prevailed in the country. 1 Esd. vi. 11. Alexander crucified many satraps. Curt. ix.—The old Vulg. observes that the wife and ten children of Aman suffered with him. C. ix. 6. C.

CHAP. VIII. VER. 1. *House,* and furniture. Sept. "all the possessions of Aman, the devil," (accuser, &c. H.) which were confiscated for treason; and no one had a better title than the queen, whose life had been in such danger. Yet she did not touch the estates of the children, v. 13. C. ix. 10.—*King.* In the place of Aman. C. ix. 4. and x. 3.—*Uncle,* or cousin. C.

VER. 2. *Aman.* It seems the traitor had hitherto kept possession of it, and sealed the king's edicts, as Mardochai was now to do, v. 8.—*House.* Heb. &c. "of Aman," to whom it had belonged. C.

VER. 3. *Down.* Such reverence is due to God's representatives, whatever heretics may say. Jude 8.

VER. 5. *To him.* Heb. adds, "and I be pleasing in his eyes," which had been expressed just before. Yet she might insist on this point, as it shewed a greater regard for the king's pleasure.—*I beseech.* Heb. "let it be written, to reverse the device of Aman, the son," &c. H.—When the edict was not sealed by the nobles, it might be altered; (C. i. 19.) and at any rate, when the king had been so visibly imposed upon, in an affair of such consequence, justice dictated that it should not be enforced. C.

VER. 7. *Durst.* Heb. "laid." He had sufficiently manifested his intention to destroy them, though he had not been able to injure any one. H.

VER. 8. *This.* Heb. "no one may reverse the letter," &c.

VER. 9. *Third.* Rom. Sept. "first . . Nisan," ten days after Aman's decree, who seems to have been presently brought to judgment. Yet two whole months might easily elapse, (C.) and ten days more, before this contrary edict was dispatched. H.—The day of slaughter was still remote. M.

VER. 10. *Posts,* who had a right to make use of any person's horse, &c. M. —*Who.* Prot. "on horseback, *and* riders on mules, camels, *and* young dromedaries." H.—The original terms greatly embarrass interpreters. C.—Sept. have simply, "he sent the writings by letter-carriers, ordering them to follow their own laws in every city, to help themselves, and treat their adversaries and opponents as they pleased, on one day . . . the 13th . . of Adar. This is a copy," &c. C. xvi. H.

VER. 11. *Spoil.* This was retaliating, as they were to have been treated in like manner. C.—Such were the barbarous customs of the country. H.—It might not still be lawful thus to involve the innocent with the guilty, though the king did not ill in allowing the Jews to stand up in their own defence. 2 K. xxi. 6. Some think that they were only to prevent the execution of the former edict, which could not be revoked. See C. iii. C.—A form of trial was observed. C. xvi. 20. M.

VER. 15. *Cloak.* The kings wore one of purple, over their purple and white tunic. Cyrop. viii.—Gr. have "diadem." C.

VER. 17. *Ceremonies.* Becoming acquainted with the sanctity of the law, and the protection which God gave to his people. M.—Heb. "the Jews had joy and gladness, a feast, and a good day, and many of the people of the land became Jews; for the fear of the Jews," &c. Prot. H.

CHAP. IX. VER. 1. *As.* Heb. "(which *is* the month of Adar) when the

CHAP. IX.

The Jews kill their enemies that would have killed them. The days of Phurim are appointed to be kept holy.

SO [a]on the thirteenth day of the twelfth month, which, as we have said above, is called Adar, when all the Jews were designed to be massacred, and their enemies were greedy after their blood, the case being altered, the Jews began to have the upper hand, and to revenge themselves of their adversaries.

2 And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people.

3 And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that presided over every place and work, extolled the Jews, for fear of Mardochai:

4 For they knew him to be prince of the palace, and to have great power: and the fame of his name increased daily, and was spread abroad through all men's mouths.

5 So the Jews made a great slaughter of their enemies, and killed them, repaying them according to what they had prepared to do to them:

6 Insomuch that even in Susan they killed five hundred men, besides the ten sons of Aman, the Agagite, the enemy of the Jews: whose names are these:

7 Pharsandatha, and Delphon, and Esphatha,

8 And Phoratha, and Adalia, and Aridatha,

9 And Phermesta, and Arisai, and Aridai, and Jezatha.

10 And when they had slain them, they would not touch the spoils of their goods.

11 And presently the number of them that were killed in Susan was brought to the king.

12 And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman: how many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?

13 And she answered: If it please the king, let it be granted to the Jews, to do to-morrow, in Susan, as they have done to-day, and that the ten sons of Aman may be hanged upon gibbets.

14 And the king commanded that it should be so done. And forthwith the edict was hung up in Susan, and the ten sons of Aman were hanged.

15 And on the fourteenth day of the month Adar, the Jews gathered themselves together, and they killed, in Susan, three hundred men: but they took not their substance.

16 Moreover, through all the provinces which were subject to the king's dominion, the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods.

17 Now the thirteenth day of the month, Adar, was the first day with them all of the slaughter, and on the fourteenth day they left off. Which they ordained to be kept holyday, so that all times hereafter they should celebrate it with feasting, joy, and banquets.

18 But they that had killed in the city of Susan, were employed in the slaughter on the thirteenth and fourteenth day of the same month: and on the fifteenth day they rested. And, therefore, they appointed that day to be a holyday of feasting and gladness.

19 But those Jews that dwelt in towns, not walled, and in villages, appointed the fourteenth day of the month, Adar, for banquets and gladness, so as to rejoice on that day, and send one another portions of their banquets and meats.

20 And Mardochai wrote all these things, and sent them comprised in letters to the Jews that abode in all the king's provinces, both those that lay near, and those afar off,

21 That they should receive the fourteenth and fifteenth day of the month, Adar, for holydays, and always,

[a] A. M. 3496, A. C. 508.

king's command and edict drew near to be executed, in that day when the enemies of the Jews hoped to have power over them, (though it turned out that the Jews had dominion over those who hated them.)" H.—*To revenge, &c.* The Jews, on this occasion, by authority from the king, were made executioners of the public justice, for punishing by death a crime worthy of death, viz. a malicious conspiracy for extirpating their whole nation; (Ch.) so inscrutable are the judgments of God, who never wholly abandoned his people! The old Vulg. passes over the first 19 verses, with the 24th, 25th, and 28th. C.—In this whole history we cannot but admire the Providence of God. W.

VER. 3. *Extolled.* Prot. "helped." Sept. "the king's secretaries honoured the Jews." H.

VER. 6. *Sons.* It seems as if they had been slain with their father, v. 10. See C. vii. 9. C.—Yet, as the contrary would appear from C. xvi. 18, we may suppose that they were at least (H.) imprisoned till this time, for a more exemplary punishment, while all the rest of the family perished with Aman. Serar. Salien. M.—These are the *kindred*, specified nine months before. C. xvi. T.—Some Masorets childishly (H.) write these ten names one over another, and with greater and less letters, to shew that they were hung one above another, and that the guilt of all was not the same, but the youngest son was the most malicious. Kennicott.

VER. 10. *Goods*, in any place, (T.) that they might not appear to be actuated by the desire of riches, (C.) to fall upon the innocent. How often does this fatal cause blind Christian conquerors! The sons of Aman were married, and had separate establishments. C. viii. 1.

VER. 13. *Susan.* Aman's influence had been the greatest there, and had stirred up many enemies to the Jews, who were to be carefully sought out. H.—If we should consider only the dictates of clemency, we should think that the Jews were too eager in their revenge. But when we reflect, that their enemies had intended to destroy them all, and to seize their effects, we shall allow that they did not exceed the limits of justice, as they acted by royal authority, and abstained from touching any effects of the deceased. C.—In the capital, 800 men fell victims to their fury. But as the citizens of that place were probably the most guilty, we must not imagine that other cities would be treated with the like severity. H.—*Gibbets*, for a terror to the wicked. M.—This disgrace was not unusual. C. xvi. 18. Polycrates was treated thus. Herod. iii. 125.

VER. 16. *Lives.* In many cases they would probably be attacked, as Aman's edict was perhaps still in force, as well as that of Mardochai. Hence both parties would be upon the watch. H.—*Seventy-five.* Rom. Sept. has only 15,000. Complut. 10,035. C.

VER. 19. *Meats*, not only to the poor, but to all their friends, v. 22, and 2 Esd. viii. 10. C.

VER. 21. *Receive.* Prot. "establish *this* among them, that they should keep the 14th .... yearly." 2 Mac. xv. 37. H.—None were obliged to keep more than one of these days, according to their respective dwellings. The 14th was for the provinces, the 15th for the Jews of Susan, v. 18. T. C. W.—Yet it would seem that both *days* were enjoined, v. 27, 28. H.—The Jews still observe, them, as they gratify their vanity and vindictive spirit. The 13th is kept a rigid fast, for all above sixteen, for twenty-four hours, during which they eat nothing. C.—If that day should be the sabbath, or its eve, they fast on the 11th or 12th. Drusius.—The day before the festival they give alms to their poor brethren, enjoining them to consume the whole in making good cheer. Each person must then contribute the half sicle, (Ex. xxx. 13.) which is bestowed on those who undertake a pilgrimage to the land of promise. At night, when the feast commences, they light the lamps, and begin to read the Book of Esther, as soon as the stars appear. They use an old parchment MS. roll, and, in five places, the reader shouts with all his might, running over the names of the ten sons of Aman with all haste, to shew that they all died in a moment. Whenever Aman is mentioned, the children beat the benches with mallets; and formerly they used to strike at a stone, on which his name was cut, till it broke, v. 31. After the lecture, they take a repast at home. Early the next morning they return to the synagogue, and read the account of Amalec from the Pentateuch, and repeat the Book of Esther, with the aforesaid ceremonies. The rest of the day they

at the return of the year, should celebrate them with solemn honour:

22 Because, on those days, the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the poor.

23 And the Jews undertook to observe, with solemnity, all that they had begun to do at that time, which Mardochai, by letters, had commanded to be done.

24 For Aman, the son of Amadathi, of the race of Agag, the enemy and adversary of the Jews, had devised evil against them, to kill them, and destroy them: and had cast Phur, that is, the lot.

25 And, afterwards, Esther went in to the king, beseeching him that his endeavours might be made void by the king's letters: and the evil that he had intended against the Jews, might return upon his own head. And so both he and his sons were hanged upon gibbets.

26 And since that time, these days are called Phurim, that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this epistle, that is, of this book:

27 And the things that they suffered, and that were afterwards changed, the Jews took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity: which the writing testifieth, and certain times require, as the years continually succeed one another.

28 These are the days which shall never be forgot: and which all provinces in the whole world shall celebrate throughout all generations: neither is there any city wherein the days of Phurim, that is, of lots, must not be observed by the Jews, and by their posterity, which is bound to these ceremonies.

29 And Esther, the queen, the daughter of Abihail, and Mardochai, the Jew, wrote also a second epistle, that with all diligence, this day should be established a festival for the time to come.

30 And they sent to all the Jews that were in the hundred and twenty-seven provinces of king Assuerus, that they should have peace and receive truth,

31 And observe the days of lots, and celebrate them with joy in their proper time: as Mardochai and Esther had appointed, and they undertook them to be observed by themselves, and by their seed, fasts, and cries, and the days of lots,

32 And all things which are contained in the history of this book, which is called Esther.

CHAP. X.

Assuerus's greatness. Mardochai's dignity.

AND king Assuerus made all the land, and all the islands of the sea, tributary.

2 And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the Medes, and of the Persians:

3 And how Mardochai, of the race of the Jews, was next after king Assuerus: and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

4 Then Mardochai said: God hath done these things.

5 I remember a dream that I saw, which signified these same things: and nothing thereof hath failed.

6 The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen.

7 But the two dragons; are I, and Aman.

8 The nations that were assembled; are they that endeavoured to destroy the name of the Jews.

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spend in merriment. Their teachers allow them to drink till they are unable to distinguish the name of Aman from that of Mardochai. Basnage, vi. 15.—They also change clothes, in contradiction to the law; (Deut. xxii. 5) and were formerly accustomed to crucify a man of straw, which they burnt with the cross, till Christian emperors put a stop to them; as it was concluded, from their curses, &c. that they had an eye to our Saviour. C. See C. v. 14. H.

VER. 25. *And.* Heb. "But when she came." Sept. "and how he came to the king, asking leave to hang Mardochai. But his machinations against the Jews, turned upon his own head; and so," &c. H.

VER. 28. *Ceremonies.* The king also enjoined (C. xvi. 22.) all his subjects (T.) to keep a day of rejoicing, (H.) as the death of Aman was deemed a public benefit. C.

VER. 29. *Second.* The first might be the edict, (C. viii. 9.) or else the provisional establishment of the festival, as it could not have general authority till it was ratified by the high priest; after which, this second letter was dispatched. C.—Sept. "and queen Esther, daughter of Aminadab, &c. . . wrote all that they had done, and also the confirmation of the epistle of the Phrourai." They should say Phurim, as the former word means "guards." Heb. "wrote with all authority, to confirm this second letter of Purim;" (Prot. H.) or rather, "this letter, Phurim, of which this is a copy." The Rom. Sept. only add for this and the following chapter, to v. 9: "They set them apart during their lives, and by their advice; (C. Ed. Alex. "for their health and counsel.") and Esther established for ever, and wrote as a memorial: My nation," &c. H.

VER. 30. *Peace:* receive these glad tidings, and faithfully observe the injunctions. C.

VER. 31. *Fasts and cries.* See v. 21. C.—Prot. "the matters of their fastings and their cry: and the decree of Esther confirmed these matters of Purim, and it was written in the book." H.—This feast, instituted by Mardochai, was accepted and observed by the Jews as a constitution agreeable to, and not contrary to, the law. Deut. iv. 2. and xii. 32. W.

CHAP. X. VER. 1. *Land.* He conquered many countries on the continent, and several to which he could not come but by water, which the Jews call *islands*, whether they were surrounded on all sides by the sea or not. Heb. has not the word *all:* but as the expressions are indefinite, they are usually taken in this sense. Yet we must not suppose, that the dominion of Assuerus extended over the whole world, no more than that of the Romans, who were styled masters of it. Before this king, the provinces had not paid tribute, but gave what they judged proper. But Darius laid a heavy tribute upon all, that, when half was afterwards remitted, they might esteem it a favour. The Persians hence looked upon him as a trafficker: καπηλος. Herod. iii. 89. and iv. 44. and vi. 7 &c. C.—Providence punished them for thirsting after the possessions and blood of the Jews. T.

VER. 3. *Seed.* Benjamin (Itin.) informs us, that both he and the queen were buried in the chief city of the Medes, which he calls "the great Hamda;" perhaps the province Mardochæa, (or Αμορδακια. Ptol. v. 20.) near the Persian gulf, may have been called after this statesman. T.

VER. 4. *Then Mardochai,* &c. Here S. Jerom advertiseth the reader, that what follows is not in the Hebrew; but is found in the Sept. Greek edition, which the 72 interpreters translated out of the Hebrew, or added by the inspiration of the Holy Ghost. Ch.—He says, "What is extant in Heb. I have faithfully translated. What follows I found in the Vulg. edition, contained in the Greek language and character: and in the mean time, or waving all dispute for the present, (*interim*) this little chapter was inserted at the end of the book, which, according to our custom, we have marked with an obel or spit." H.—These fragments (H.) which the Sept. might have in Heb. or wrote by inspiration, (W.) are not in Chal. or Syr. and the old Latin version, taken from the Greek (C.) of Lysimachus, (C. xi. 1. H.) is inserted by S. Jerom. C.—*Things.* He attributes the salvation of the Jews to God alone. H.—Reflecting on the fall of Aman, (T.) he recollects a dream which he had formerly had. H.

VER. 5. *A dream.* This dream was prophetical and extraordinary, otherwise the general rule is, not to observe dreams. Ch.

VER. 6. *And was.* Sept. "and there was light, and the sun and much water." The light enabled him to discern the progress of the little fountain. Yet it was not absurd that the water should appear luminous, like the sun, as it was intended to shew the wonderful exaltation of Esther. H.—She extinguished a great fire, which threatened ruin. M.

VER. 10. *Lots.* Alluding to the Purim of Aman; (C. Capel.) or rather these are only mentioned, v. 13. Houbigant.—Gr. "He had therefore made two lots

9 And my nation is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and hath wrought great signs and wonders among the nations:

10 And he commanded that there should be two lots, one of the people of God, and the other of all the nations.

11 And both lots came to the day appointed already from that time before God to all nations:

12 And the Lord remembered his people, and had mercy on his inheritance.

13 And these days shall be observed in the month of Adar, on the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people, gathered into one assembly, throughout all the generations, hereafter, of the people of Israel.

CHAP. XI.

The dream of Mardochai, which, in the ancient Greek and Latin Bibles, was in the beginning of the book, but was detached by S. Jerom, and put in this place.

IN the fourth year [a] of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy, his son, brought this epistle of Phurim, which they said Lysimachus, the son of Ptolemy, had interpreted in Jerusalem.

2 In the second year [b] of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai, the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:

3 A Jew, who dwelt in the city of Susan, a great man, and among the first of the king's court, had a dream.

4 [c] Now he was of the number of the captives, whom Nabuchodonosor, king of Babylon, had carried away from Jerusalem, with Jechonias, king of Juda:

5 And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.

6 [d] And behold two great dragons came forth ready to fight one against another.

[a] A. M. 3827, A. C. 177.—[b] A. M. 3484, A. C. 520.

7 And at their cry all nations were stirred up to fight against the nation of the just.

8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

9 And the nation of the just was troubled, fearing their own evils, and was prepared for death.

10 And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

11 The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do: and he kept it fixed in his mind, desirous to know what the dream should signify.

CHAP. XII.

Mardochai detects the conspiracy of the two eunuchs.

AND [e] he abode at that time in the king's court with Bagatha, and Thara, the king's eunuchs, who were porters of the palace.

2 And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.

3 Then the king had them both examined; and after they had confessed, commanded them to be put to death.

4 But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information.

6 But Aman, the son of Amadathi, the Bugite, was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

[c] 4 Kings xxiv. 15. Supra ii. 6.—[d] Supra x. 7.—[e] Supra ii. 21. and vi. 2.

.... and the two lots came to the hour and time and day of judgment before God, and for all nations." H.

VER. 11. *Time.* From all eternity (T.) God had ordained to save his people; and this he declared to his servant, by shewing him two lots. H.—This became more intelligible after the event, (T.) like other predictions. H.

VER. 12. *Mercy.* Gr. "justified." But this often means, shewed mercy. Ex. xxxiv. 7. C.—The book concludes in Greek with the first verse, which we have in the following chapter, though some editions seem (H.) to have had that remark (D.) of the Alexandrian Jews, (C.) at the head of the book. H.

CHAP. XI. VER. 1. *Cleopatra.* So the kings and queens of Egypt were styled after Lagus; whence we can only gather, that this translation was brought after the reign of Alexander, and most probably under Philometer, the sixth of his successors. He was a great admirer of the Jews, and employed one Dositheus as his general, who might be the priest here mentioned; as such an office was not incompatible with his character. T.—Usher is of this opinion. See Jos. con. Ap. ii. But would he then be mentioned as if he had been a person almost unknown? C.—We may say that he only raised himself by merit, after this time. H.—Philometer reigned 177 years, B. C. The Sept. (C.) who gave their version in the 7th year of Philadelphus, (S. Epip.) were not the authors of the Gr. edition of Esther; (C.) or perhaps, they may have adopted this of Lysimachus, (Huet. D.) as far as it went; the letter of Purim being only the groundwork of this history. If they did, Lysimachus must have lived before the time of Philometer; or what seems as probable, (H.) that celebrated version has been made by different authors, and at different times. Hody.—*Jerusalem.* Here S. Jerom subjoins, "This beginning was also in the Vulg. edition, which does not occur in Heb. or in any interpreter," (H.) except the Sept. W.—This must be referred to what follows.

VER. 2. *Second year,* the same when Darius gave an edict for building the temple, (1 Esd. iv. T.) and the year before the great feast, (C. i. 3.) when the Jews little thought of such danger hanging over them. C. W.—*Benjamin.* C. ii. 5. we read *Jemini,* which shews that they have the same import. T.

VER. 3. *Court,* afterwards. C.—He had a dream in the second year. Houbigant.

VER. 4. *Juda.* This has been noticed already. C. ii. 5. But we need not be surprized at such repetitions. We find the like in the books of Moses, and 1 K. xvi. 10. and xvii. 12. &c. H.—S. Jerom says, "Librum Esther variis translatoribus constat esse vitiatum;" or, various historical documents may have been improperly inserted in the Greek, though they be true; and therefore S. Jerom has rightly removed them to the end. Houbigant.

VER. 7. *Cry.* While Aman was full of indignation against Mardochai, and the latter would not submit to adore him, the various nations of the empire were instigated to fall upon the Jews. H.

VER. 10. *Waters.* Esther, by her tears, extinguished the rising flame. W.

VER. 11. *Rose up.* A bright sun (T.) represented God, (C.) or the king. Grotius.

VER. 12. *Signify.* He was convinced that it was from heaven. C.

CHAP. XII. VER. 1. *At that time,* is not in Greek. Capellus therefore argues in vain against the Greek author, as if this event took place in the 2d year. Houbigant.—The expression often occurs in Scripture, without determining the precise time. H.

VER. 2. *When.* Gr. "for he heard their deliberations."—*Told,* by the mouth of Esther. C. ii. 21. H.

VER. 5. *Palace,* as an officer.—*Presents,* of small value. C.—The king had inquired, (Gr. C. vi. 3.) "What glory or favour have we done to Mardochai? and the ministers replied: Thou hast done nothing to him," to honour him as he deserves.

VER. 6. *Bugite,* may refer to some town of Macedon. C. iii. 1.—*Honour.* Yet he might be still more exalted, after the conspiracy was detected; (Houbig.) as the king little suspected that he was concerned in it. H.—*Death.* It is thought that they wished to place Aman, or some Macedonian, on the throne. C. xvi. 12. 14. C.—This reason for the malevolence of Aman, might be unknown to Mardochai. C. xiii. 12. Houbigant.—The former was either a favourer of traitors, or perhaps of the same conspiracy. W.

CHAP. XIII. VER. 1. "Hitherto," S. Jerom observes, "the preface *extends* What follows, was placed in that part of the volume where it is written, *And they,* &c. (C. iii. 13. where the edict should naturally appear. C.) which we have

CHAP. XIII.

A copy of a letter sent by Aman to destroy the Jews. Mardochai's prayer for the people.

AND this was the copy of the letter. Artaxerxes, the great king, who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity, that they might live quietly without any terror, and might enjoy peace, which is desired by all men.

3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,

4 Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.

5 Wherefore having learned this, and seeing one nation in opposition to all mankind, using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

6 We have commanded, that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month, Adar, of this present year:

7 That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

8 But Mardochai besought the Lord, remembering all his works,

9 And said: O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.

10 Thou hast made heaven and earth, and all things that are under the cope of heaven.

11 Thou art Lord of all, and there is none that can resist thy majesty.

12 Thou knowest all things, and thou knowest that it was not out of pride and contempt, or any desire of glory, that I refused to worship the proud Aman,

13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)

14 But I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God.

15 And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt.

17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

18 And all Israel, with like mind and supplication, cried to the Lord, because they saw certain death hanging over their heads.

CHAP. XIV.

The prayer of Esther, for herself and her people.

QUEEN Esther, also, fearing the danger that was at hand, had recourse to the Lord.

2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning, instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.

3 And she prayed to the Lord, the God of Israel, saying: O my Lord, who alone art our king, help

found only in the Vulg. edition." H.—Josephus produces this edict at length, but with some variations, (C.) which are of no importance. H.

VER. 2. *World.* This is an exaggeration. Princes are flattered with high titles, but none more so than those of the East. C.—*Quietly.* Lit. "in silence." Gr. "undisturbed by the stormy billows, (ἀκυμάντους) at all times; and that the kingdom might be rendered quiet, and the roads unmolested, to the very extremities; that peace, which is desired by all men, may be renewed." How amiable are these dispositions, which ought to be cherished by all princes! We might then hope soon to see peace restored. H.

VER. 3. *After.* Gr. "of *all* kingdoms *as* a reward, Aman shewed me," &c. Josephus, "the second after me, for his fidelity and confirmed good will." C.—It is a great hurt for a king to be governed by one counsellor. Prov. xv. 22. W.

VER. 4. *A people.* Gr. "a certain perverse people, mixed with every tribe through," &c.—*New.* Gr. "opposite to those of every nation, which always casteth aside the edicts of kings, so that we cannot extend *to them* that upright and blameless dominion which we exercise over you."

VER. 6. *Second.* Gr. "our second father." C.—Compl. "the second after us, shall be all extirpated by," &c. H.—This king is represented as very stupidly giving orders for the destruction of a nation which he never names; (Capel.) but he intimates that Aman would do it, in whom he placed the most unbounded confidence. H.—If the latter had any suspicions of the queen's being of that nation, he might very prudently abstain from mentioning the Jews even to the king, contenting himself with describing them so that they would easily be known by his agents; and, in effect, the king sufficiently pointed out the Jews, by saying that they followed laws different from all the world. Houbigant. —Infidels generally represented them as a wicked race, enemies to all but their own nation. Tacitus, &c.—We need not wonder if Catholics be painted in the same colours, as the devil is still the same. H.—*Fourteenth.* Josephus has the same day, though the 13th is specified in Heb. &c. (C. iii. 12.) and in the Gr. and Vulg. C. xvi. 20. We must, therefore, allow that the Jews might be slaughtered on both days, or that the Greek is incorrect in this place. C.—Salien thinks it would not be lawful to spare the Jews any longer than the 14th day; (M.) or the carnage was to cease on the 14th, as it did at Susa. C. ix. 17. 19. T.

VER. 7. *Hell.* Prot. "grave." The king only wanted to send them out of this world. At the end of this verse, S. Jerom says, "Hitherto *is given* the copy of the epistle. I found what follows after that place where we read, *So Mardochai*, &c. (C. iv. 17.) yet it is not in Heb. nor does it appear in any of the interpreters." H.—He means, Aquila, &c. For he plainly asserts before, that it was in the Septuagint, which he calls the Vulgate; and all know that this version was taken from the Heb. The Church reads this prayer of Mardochai, (T.) in the mass, against pagans, (W.) and 21st Sunday after Pentecost, &c. so that this is a part of Scripture which the Council of Trent will not suffer to be rejected. T.

VER. 14. *To a man;* "as if," says Capellus, "the salutation and civil honour be not quite different from adoration or religious worship, which must be given to God alone. Neither did Haman demand religious adoration, but only salutation and civil honour. . . . *To bend the knee* is frequently used in civil honour, nor is it necessarily understood of religious worship." May our English Protestants deign to borrow this grain of common sense from one of their foreign brethren, when they attempt to impugn the respect given by Catholics to the saints. H.—"We grant that Aman did not require religious worship: but as the civil respect which he claimed, was to be performed in the same manner as the Jews worshipped God, Mardochai would not wound his own conscience, or that of his people." Houbigant.—Yet it is by no means clear that Aman did not insist on being worshipped as a god. It is evident that Mardochai understood him, at least, in that light. C. iii. 2. H.

VER. 17. *Inheritance.* Lit. "line," (H.) as it was usual to measure land with lines. M.

CHAP. XIV. VER. 1. *Fearing.* Gr. "caught in the agony of death." The old Vulgate has many variations in this chapter. C.—This prayer should be placed after that of Mardochai, at the end of C. iv. M.

VER. 2. *Ointments.* Gr. "instead of the proud sweets, she filled her head with ashes and dust." Such as might be soon cleansed again. H.—*Torn.* Gr "curled hair," (στρεπτῶν τρίχων. H.) some of which she cut off. See Lev. xix. 27 and xxi. 5. Houbig.

me, a desolate woman, and who have no other helper but thee.

4 My danger is in my hands.

5 [a] I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.

6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

7 For we have worshipped their gods. Thou art just, O Lord.

8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols,

9 They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,

10 That they may open the mouths of Gentiles, and praise the strength of idols, and magnify, for ever, a carnal king.

11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

12 Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:

13 Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.

14 But deliver us by thy hand, and help me, who have no other helper but thee, O Lord, who hast the knowledge of all things,

15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.

16 Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence.

17 And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink-offerings:

18 And that thy handmaid hath never rejoiced, since I was brought hither unto this day, but in thee, O Lord, the God of Abraham.

19 O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

[a] Deut. iv. 20. 34. and xxxii. 9.

CHAP. XV.

Esther comes into the king's presence: she is terrified, but God turns his heart.

AND he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.

2 Remember (said he) the days of thy low estate, how thou wast brought up by my hand, because Aman, the second after the king, hath spoken against us unto death.

3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death.

4 And on the third day she laid away the garments she wore, and put on her glorious apparel.

5 And glittering in royal robes, after she had called upon God, the ruler and saviour of all, she took two maids with her,

6 And upon one of them she leaned, as if for delicateness and overmuch tenderness, she were not able to bear up her own body:

7 And the other maid followed her lady, bearing up her train flowing on the ground.

8 But she with a rosy colour in her face, and with gracious and bright eyes, hid a mind full of anguish, and exceedingly great fear.

9 So going in she passed through all the doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.

Ver. 4. *Hands;* very imminent. I am ready to expose my life. Ps. cxviii. 109. C.

Ver. 5. *Heard.* Old Vulg. often repeats, "from the books of my fathers;" adducing the various instances of protection which God had shewn to his people, Noe, Abraham, Jonas, the three children, Daniel, Ezechias, and Anna: which intimates that Esther made the sacred books the subject of her frequent meditations, as good people ought to do. H.

Ver. 7. *For.* Gr. "since we have extolled," &c. Esther had not been guilty herself of this prevarication; but too many of the people had. H.

Ver. 8. *But.* Gr. Compl. "Yea, thou hast placed (or rather as the Alex. MS. reads, they have placed) their hands upon the hands of their idols, (H. making a league together. C.) to tear away the decree of thy mouth," (H.) and to put in execution the projects of (M.) the devil. H.

Ver. 10. *Idols.* Gr. "of the vain things, and to render wonderful for ever," &c.

Ver. 11. *Not* idols, as they are often here designated, (C. and 1 Cor. viii.) being only the imaginations of men. W.—*Destroy.* Gr. "Make an example of the man, who has begun (H. evils. C.) against us." H.—She throws the blame upon Aman, and not upon her husband. C.

Ver. 12. *Gods.* Gr. "nations, and Lord of all power." H.

Ver. 13. *Lion.* This expression seems not sufficiently respectful. Capellus.—But why might not Esther use it with regard to one, who was raging against her people more than any lion, as S. Paul applies it to Nero, probably after her example? Houbigant. 2 Tim. iv. 17.—David also thus styles Saul and his persecutors in general. Ps. vii. 3. &c. C.

Ver. 15. *Stranger.* Only those near Chanaan were forbidden to marry; and S. Paul commends Eunice, who had espoused an infidel. Capel.—But this was not the reason of his commendation; for he ordains, *Bear not the yoke with infidels.* A pious woman might, therefore, very well refrain from such contracts, to which the Jews, at this time, were in a manner forced. Still Esther might have a conjugal love for her husband, (Houbig.) though she would have preferred to marry one poorer of her own religion; and here she only submitted to the designs of God, in raising her to such an elevated station. M.

Ver. 16. *Sign.* The diadem. It was no sin to wear it. Capel.—What then? May not a pious prince despise such ornaments, raising his mind above them? Houbig.—*Silence,* when I am alone. Nothing could give us a higher idea of Esther's virtue and greatness of soul, as her elevation did not make her forget herself. C.

Ver. 17. *Me.* Ought she to have been thus affected towards her husband? Capel.—Undoubtedly: as the meats and *the wine* had been offered to idols. Houbig.

CHAP. XV. Ver. 1. S. Jerom says, "These additions I also found in the Vulg. edition." H.—This history is more succinctly related. C. v. C.—*Her.* Lit. "And he commanded her (no doubt Mardochai did Esther) to go," &c. The parenthesis was added by S. Jerom. H.

Ver. 2. *Remember.* This is not here in Greek, but more regularly. C. iv. 8. C.

Ver. 3. *Death.* S. Jerom subjoins, *I found there* "also what follows."

Ver. 4. *Day.* Gr. adds, "as she had finished her prayer."—*Wore.* Lit. "of her ornament." But the Greek has properly, (H.) "of her mourning." M.

Ver. 5. *Glittering.* Gr. "and was resplendent after," &c.

Ver. 6. *As if.* Gr. "as being delicate. But the other followed, holding up her garment. But she, blushing in the height of her beauty, with a cheerful and most lovely countenance, felt the pressure of fear on her heart."

Ver. 10. *Eyes.* Gr. adds, "with glory," with which he was surrounded. This made him at first resent the coming in of women uncalled, till he perceived Esther, and saw her fainting. H.—Capellus would represent this conduct of the king as ridiculous, and contrary to the true history. But this is false: and he improperly renders ἐγνώσας, *regem concidisse & animo defecisse;* as if the king had fallen down in a swoon; whereas it only means that he ex

10 And when he had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her handmaid.

11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:

12 What is the matter, Esther? I am thy brother, fear not.

13 Thou shalt not die: for this law is not made for thee, but for all others.

14 Come near then, and touch the sceptre.

15 And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me?

16 She answered: [a]I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

17 For thou, my lord, art very admirable, and thy face is full of graces.

18 And while she was speaking, she fell down again, and was almost in a swoon.

19 But the king was troubled, and all his servants comforted her.

CHAP. XVI.

A copy of the king's letter in favour of the Jews.

THE great king Artaxerxes, [b]from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

2 Many [c]have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them:

3 And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand to practise also against them that gave it.

4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God, who seeth all things.

5 And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise.

6 While with crafty fraud they deceive the ears of princes that are well-meaning, and judge of others by their own nature.

7 Now this is proved both from ancient histories, and by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.

8 Wherefore we must provide for the peace of all provinces.

9 Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

10 Now that you may more plainly understand what we say, [d]Aman, the son of Amadathi, a Macedonian, both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received, being a stranger, by us:

11 And found our humanity so great toward him, that he was called our father, and was worshipped by all, as the next man after the king:

12 But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

13 For with certain new and unheard of devices,

[a] Gen. xxxiii. 10. 2 Kings xiv. 17.

[b] Supra xi. 2.—[c] Supra iii. 10.—[d] Supra iii. 1.

perienced those sentiments of anxiety which every good husband would do on the like occasion. Houbig. C. v. 2.—Assuerus had at first only perceived the maid, who went before the queen, and the hall was very spacious. Houbig.—*Pale.* Gr. "in a fainting-fit, and she leaned upon the head of her maid, (Abra.) who was going before."

VER. 11. *All.* Gr. "being in an agony, he," &c.—*Caressed.* Gr. "comforted her with words of peace, and said to her, What," &c. H.

VER. 12. *Brother;* (united by the closest bands. Cant. viii. 1. C.) Gr. "Take courage, Thou," &c.

VER. 13. *Others,* is not expressed; (H.) and Esther might well suppose that she was included, as she probably was, (C. iv. 11. Capellus) though the king now altered his mind. Houbig.—Gr. "our decree is common," made for our subjects. According to the Roman law, the empress enjoyed the like privileges as her husband. C.

VER. 14. *Then.* Gr. "and taking the golden sceptre, he laid," &c.

VER. 15. *Why.* Gr. "speak to me; and she said to him." H.

VER. 16. *Angel.* The Chaldees had the same notions as the Jews about angels; and the latter never shewed more devotion towards them than after the captivity, when the Scriptures speak more plainly on this subject. Jacob compares his brother Esau to an angel, (C.) or to God. Gen. xxxiii. 10. See also 1 K. xxix. 9. and 2 K. xiv. 17. H.

VER. 18. *Almost.* Lit. "almost dead." Gr. "she fell in a fainting fit."

CHAP. XVI. VER. 1. *From India to Ethiopia.* That is, who reigneth from India to Ethiopia. Ch.—S. Jerom writes, "The copy of the letter of king Artaxerxes, which he wrote in favour of the Jews, to all the provinces of his kingdom, which also is not in the Heb. volume." It should properly occur, C. viii. 13, as it does in Greek. The edict is well written in that language, which has induced a belief that it is not a translation. C.—But that is no very strong argument. H.

VER. 2. *Princes.* Gr. "Beneficent." Luke xxii. 25. C.—Gr. "Many of those who have been the most honoured by the kindness of the beneficent, have increased in folly, and not only endeavour to injure our subjects, but, unable to bear the weight *of favours,* devise schemes against their benefactors."

VER. 4. *Neither.* Gr. "And they not only take away gratitude from among men, but elated with good fortune, which they had not before experienced, they flatter themselves that they will escape the sentence of an all-seeing God, levelled against the wicked." H.—Artaxerxes insists with reason on the ingratitude of Aman, as it was a crime punishable by their laws; (Cyrop. i. Brisson ii. p. 250.) and the Persian kings were particularly careful to reward those who had done them good. C.

VER. 5. *And.* Gr. "For oftentimes fair speeches, *or* (H.) revenge, (παραμυθία. Isai. i. 24. C.) has made several of those who have been in authority, and entrusted with the affairs of their friends, partakers *in the spilling* of innocent blood, and involved *them* in irremediable calamities, by the wicked craft of those who purposely lead astray the unsuspecting benevolence of governors.' H.—Josephus (xi. 3.) gives nearly the same sense: (C.) "For some of these being placed in power by their friends, and bearing a private hatred towards some, have deluded their princes by false reasons, and by accusations have persuaded them to stir up the wrath of those who have done no wrong; on which account, they have been in danger of perishing." This author was not, therefore, unacquainted with the fragment, or part of the history, before us. H.

VER. 7. *Proved.* Gr. "may be seen, not so much from ancient histories, as we have observed, but more so, if ye examine what wicked things have been done recently, by the fault (*or* cruelty) of those who have been unworthily in command: and if ye attend, in future, that we may without trouble settle our kingdom in peace for all men. For though we make some changes, yet we make a discernment of what falls under our inspection, and order things with more equity." He intimates that the former decree of Aman had been subreptitious.

VER. 10. *Now.* Gr. "For as Aman, of Amadathos, a Macedonian, a stranger to the real blood of the Persians, and of a very different character from our goodness, and *who,* though a stranger to us, partook of that philanthropy which we have for every nation, insomuch as to be styled," &c. H.—At this time the Macedonians were hardly known. Capel.—But this may be questioned, as their kingdom was of ancient date. Houbigant.—Some think that the Asiatic Macedonians may be designated. Hardouin. Pliny v. 30. 31.—These, however, may have been so called only after the conquests of Alexander. This king fought against the Greeks, of whom the Macedonians formed a part. T.—The name may here be placed only for a stranger. C.—*Staining.* The faults of ministers often redound to the disgrace of those who employ them. M.

VER. 12. *Life.* This he might only suspect; (C.) or his machinations with the two porters, might be declared after his disgrace. H.—Capellus thinks it improbable that Aman intended to murder the queen, as he was so much elated at being invited by her to a feast, &c. But his schemes were various: (Houbig.)

he hath sought the destruction of Mardochai, by whose fidelity, and good services, our life was saved; and of Esther, the partner of our kingdom, with all their nation:

14 Thinking that after they were slain, he might work treason against us, left alone, without friends, and might transfer the kingdom of the Persians to the Macedonians.

15 But we have found that the Jews, who were, by that most wicked man, appointed to be slain, are in no fault at all, but, contrariwise, use just laws,

16 And are the children of the highest, and the greatest, and the ever-living God; by whose benefit the kingdom was given, both to our fathers and to us, and is kept unto this day.

17 Wherefore know ye that those letters which he sent in our name, are void, and of no effect.

18 For which crime, both he himself that devised it, and all his kindred, hang on gibbets, before the gates of this city, Susan: not we, but God, repaying him as he deserved.

19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

20 And you shall aid them, that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

21 For the Almighty God hath turned this dav of sadness and mourning into joy to them.

22 Wherefore, you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,

23 That all they who faithfully obey the Persians, receive a worthy reward for their fidelity; but they that are traitors to their kingdom, are destroyed for their wickedness.

24 And let every province and city, that will not be partaker of this solemnity, perish by the sword, and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.

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and who can pretend to say what would have satisfied his cruelty and ambition? H.

VER. 14. *Without.* Gr. "abandoned." H.—*Macedonians;* or to himself, who was of that nation. It was not necessary to call over forces, as Capellus would suppose.

VER. 16. *God.* Cyrus had styled him, "the God of heaven." Houbig. 1 Esd. i. H.—But Darius embraced the true religion, and adored God. T.—*Fathers.* "Hystaspes was not a descendant of Cyrus, but he was of the same royal stock." Just. i. Herod. iii. 85.—*And is.* Gr. "by the best disposition. You will therefore do well not to make use of the letter, sent by Aman." The edict could not be repealed; (Capel. Houbig.) though this seems doubtful, when it was manifestly subreptitious, (M.) unjust, and not sealed by the nobles. C.

VER. 18. *Gibbets.* Aman was thus treated, several months before his ten sons. C. vii. 10. and ix. 6. Yet all the family might still be seen hanging, when this edict was despatched. Houbigant suspects that this and the following verses properly belong to the letter written by Esther and Mardochai. The arguments are not very cogent. H.

VER. 19. *Laws.* This was a privilege often desired. Joseph. xiii. 4.

VER. 20. *Kill.* Gr. "take revenge on those who in the day of distress shall fall upon them, on the 13th."

VER. 21. *Sadness.* Gr. "destruction of his chosen race, into," &c. H.

VER. 22. *Days.* A festival was kept in memory of the destruction of the magi, in which this king was a principal actor. Herod. iii. 79.—The Persians were ordered to keep the 13th of Adar, on account of the preservation of the royal family, and the ruin of a great enemy. C.

VER. 23. *All.* Gr. "Salvation is to us, and to all well-affected Persians: but a memorial of destruction to all who are traitors to us."

VER. 24. *And.* Gr. "But every country or city throughout *the kingdom*, which shall not comply, shall be consumed with the spear and fire in wrath." —*Beasts.* Gr. adds hyperbolically, "and birds, and also be accounted most abominable for ever." H.—Similar expressions occur in the prophets, to denote an entire destruction. Jer. ix. 10. &c. Mardochai and Esther have left us in this work the most perfect examples of virtue. The latter is given as a pattern of Christian sovereigns, and a figure of the Church. S. Jerom ad Paulin. (C.) and prol. in Sophon.—Like Judith, she proved the salvation of her people, and the ruin of their adversaries. Nothing could be more striking, (W.) or visible, than the hand of God in these transactions. H.—Esther was also a type of the blessed Virgin, by whose intercession the head of the serpent is crushed, and letters of grace succeed to the hand-writing that stood against us. S. Thomas, prol. in ep. Cath. W.

THE BOOK OF JOB.

THIS Book takes its name from the holy man, of whom it treats; who, according to the more probable opinion, was of the race of Esau, and the same as Jobab, king of Edom, mentioned Gen. xxxvi. 33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter. Ch.—The beginning and conclusion are historical, and in prose. Some have divided this work into a kind of tragedy, the first act extending to C. xv., the second to C. xxii., the third to C. xxxviii., where God appears, and the plot is unfolded. They suppose that the sentiments of the speakers are expressed, though not their very words. This may be very probable: but the opinion of those who look upon the work as a mere allegory, must be rejected with horror. The sacred writers speak of Job as of a personage who had really existed, (C.) and set the most noble pattern of virtue, and particularly of patience. Tob. ii. 12. Ezec. xiv. 14. Jam. v. 11. Philo and Josephus pass over this history, as they do those of Tobias, Judith, &c. H.—The time when Job lived is not clearly ascertained. Some have supposed (C.) that he was a contemporary with Esther; (D. Thalmud) on which supposition, the work is here placed in its chronological order. But Job more probably lived during the period when the Hebrews groaned under the Egyptian bondage, (H.) or sojourned in the wilderness. Num. xiv. 9. The Syrians place the book at the head of the Scriptures. C.—Its situation has often varied, and is of no great importance. The subject which is here treated, is of far more; as it is intended to shew that the wicked sometimes prosper, while the good are afflicted. H.—This had seldom been witnessed before the days of Abraham: but as God had now selected his family to be witnesses and guardians of religion, a new order of things was beginning to appear. This greatly perplexed Job himself; who, therefore, confesses that he had not sufficiently understood the ways of God, till he had deigned to explain them in the parable of the two great beasts. C. xlii. 3. We cannot condemn the sentiments expressed by Job, since God has declared that they were *right,* (ib. v. 8) and reprimands Elihu, (C. xxxviii. 2.) and the other three friends of Job, for maintaining a false opinion, though, from the history of past times, they had judged it to be true. This remark may exculpate them from the stain of wilful lying, and vain declamation. Houbigant.—However, as they asserted what was false, their words of themselves are of no authority; and they are even considered as the forerunners of heretics. S. Greg. S. Aug. &c. T.—Job refutes them by sound logic. S. Jerom.—We may discover in this book the sum of Christian morality, (W.) for which purpose it has been chiefly explained by S. Gregory. The style is very poetical, (H.) though at the same time simple, like that of Moses. D.—It is interspersed with many Arabic and Chaldaic idioms; (S. Jer.) whence some have concluded, that it was written originally by Job and his friends (H.) in Arabic, and translated into Heb. by Moses, for the consolation of his brethren. W.—The Heb. text is in many places incorrect; (Houbig.) and the Sept. seem to have omitted several verses. Orig.—S. Jerom says almost eight hundred, (C.) each consisting of about six words. H.—Shultens, in 1747, expressed his dissatisfaction with the labours of all preceding commentators. To explain this book may not therefore be an easy task: but we must be as short as possible. H.—Those who desire further information, may consult Pineda, (W.) whose voluminous work, in two folios, will nearly (H.) give all necessary information. C.

CHAP. I.

Job's virtue and riches. Satan, by permission from God, strippeth him of all his substance. His patience.

THERE [a] was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

2 And there were born to him seven sons and three daughters.

3 And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a family exceedingly great: and this man was great among all the people of the east.

4 And his sons went, and made a feast by houses, every one in his day. And sending, they called their three sisters, to eat and drink with them.

5 And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early, offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.

6 Now on a certain day, when the sons of God came to stand before the Lord, satan also was present among them.

7 And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

8 And the Lord said to him: Hast thou considered my servant, Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

9 And satan answering, said: Doth Job fear God in vain?

10 Hast thou not made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

11 But stretch forth thy hand a little, and touch all that he hath, and see if he bless thee not to thy face.

12 Then the Lord said to satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And satan went forth from the presence of the Lord.

13 Now upon a certain day, when his sons and daughters were eating and drinking wine, in the house of their eldest brother,

14 There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

15 And the Sabeans rushed in, and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.

16 And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them; and I alone have escaped to tell thee.

17 And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have escaped to tell thee.

18 He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their eldest brother,

19 A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead: and I alone have escaped to tell thee.

20 Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped,

21 And said: [b] Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

22 In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

[a] A. M. circiter 2520, A. C. 1484.

[b] Eccle. v. 14. 1 Tim. vi. 7.

CHAP. I. VER. 1. *Hus.* The land of Hus was a part of Edom: as appears from Lament. iv. 21.—*Simple.* That is, innocent, sincere, and without guile, (Ch.) in opposition to hypocrites and double dealers. C.—Heb. *Tam*, "perfect."

VER. 3. *Sheep.* Heb. including "goats," which are equally valuable in that country for milk.—*Camels.* These animals were used for riding in those barren sands, where they can travel for four days without water; and that which is muddy is the best for them.—*East*, in the desert Arabia. Sept. add at the end of the book, that Job was king; and he seems to have been independent, (C.) and to have had other kings who acknowledged his authority. Pineda. C. xxix. 7. &c.—Each city had its own king in the days of Abraham and of Josue. Job, or Jobab, resided at Denaba. Gen. xxxvi. 32. C.

VER. 4. *His day* of the week in succession; (Pineda) or each on his birthday, (Gen. xl. 20. Mat. xiv. 6. Grot.) or once a month, &c. The daughters of Job were probably unmarried.

VER. 5. *Blessed.* For greater horror of the very thought of blasphemy, the Scripture both here and v. 11, and in the following chapter (v. 5. and 9.) uses the word *bless*, to signify its contrary. Ch. 3 K. xxi. 10.—Thus the Greeks styled the furies *Eumenides*, "the kind," out of a horror of their real name. Even those who are the best inclined, can hardly speak of God without some want of respect, (C.) in the midst of feasts, where the neglect of saying grace is also too common. H.—Sept. "they have thought evil against God." Every kind of offence may be included, to which feasting leads. M.

VER. 6. *The sons of God.* The angels, (Ch.) as the Sept. express it. C.—*Satan also*, &c. This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of satan against the servants of God. 2. That he can do nothing without God's permission. 3. That God doth not permit him to tempt them above their strength: but assists them by his divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit. Ch.—A similar prosopopeia occurs, 3 K. xxii. 19. Zac. i. 10. C.—Devils appear not in God's sight, but sometimes in presence of angels, who represent God. S. Athan. q. 8. ad Antioc, (W.) or some ancient author.—The good angels can make known their orders to them. Zac. iii. 1. Jude 9. Both good and bad spirits may be considered as the ministers of God. C.—They appear in judgment; though the latter could not see the Lord.

VER. 9. *In vain*, without recompense. H.

VER. 11. *Face*, like a hypocrite, (Sanctius) or rather curse thee openly, v. 5. H.

VER. 12. *Hand.* God permits evils. W.—The devil can do nothing without leave. C.

VER. 15. *Sabeans*, descended from Abraham, in the desert (C.) or happy Arabia. These nations lived on plunder. Pliny vi. 28. M.

VER. 16. *Heaven*, or the air, where the devils exercise a power. Ephes. ii. 2.

VER. 17. *Chaldeans.* Some copies of the Sept. read "horsemen." These nations inhabited the other side of the Euphrates, but made frequent incursions to plunder their neighbours. C.

VER. 20. *Head.* Heb. torn his hair, and rolled in the dust. Bochart. Isai. xv. 2. &c. C.—The fathers oppose this example to the apathy of the stoics. S. Aug. de Civ. Dei. i. 9. Rom. i. 31.

VER. 21. *Thither.* To that earth from which all are taken. H.—*Ista terra gentes omnes peperit & resumet demum.* Varro.—*Ut mater operiens.* Pliny ii. 63. See 1 Tim. vi. 7.—*As . . done.* Some copies of S. Jerom omit this, which is borrowed from the Sept. C.

VER. 22. *By his lips*, is not in Heb. but occurs C. ii. 10.—*God.* Much less did he blaspheme, as satan had said, v. 11. He did not consider all as the effect of chance, or like a mere philosopher. His thoughts were regulated by religion and the fear of God. C.—The virtue of Job was so much the more wonderful, as he lived among the wicked. S. Greg. He bore patiently with the loss of all things: and English Catholics have often imitated him. W.—He might well record his own good actions, the gifts of God, being moved by divine inspiration, like Moses, &c. S. Greg.

CHAP. II.

Satan, by God's permission, striketh Job with ulcers from head to foot: his patience is still invincible.

AND it came to pass, when on a certain day the sons of God came, and stood before the Lord, and satan came amongst them, and stood in his sight,

2 That the Lord said to satan: Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it.

3 And the Lord said to satan: Hast thou considered my servant, Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.

4 And satan answered, and said: Skin for skin; and all that a man hath, he will give for his life:

5 But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face.

6 And the Lord said to satan: Behold, he is in thy hand, but yet save his life.

7 So satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

8 And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.

9 And his wife said to him: Dost thou still continue in thy simplicity? bless God and die.

10 And he said to her: Thou hast spoken like one of the foolish women: If we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

11 Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite. For they had made an appointment to come together and visit him, and comfort him.

12 And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward heaven.

13 And they sat with him on the ground seven days and seven nights, and no man spoke to him a word: for they saw that his grief was very great.

CHAP. III.

Job expresseth his sense of the miseries of man's life, by cursing the day of his birth.

AFTER this, Job opened his mouth, and cursed his day,

2 And he said:

3 [a] Let the day perish wherein I was born, and the night in which it was said: A man-child is conceived.

4 Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

5 Let darkness, and the shadow of death, cover it, let a mist overspread it, and let it be wrapped up in bitterness.

6 Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

7 Let that night be solitary, and not worthy of praise.

8 Let them curse it who curse the day, who are ready to raise up a leviathan:

[a] Jerem. xx. 14.

CHAP. II. VER. 1. *Day.* Job had been under trial for some time, perhaps a year. C.

VER. 2. *Through it.* Seeking whom he might devour. 1 Pet. v. 8. H.

VER. 3. *Simple.* Plain-dealing, mild, and without guile. S. Greg. W.—*Without cause.* This may form a new sentence. H.—Thy proposal and attempts are vain. C.—Job has not deserved this treatment. S. Chrys. &c.

VER. 4. *Skin:* a proverbial expression, denoting that a man will part with any thing sooner than his life, (C.) or health. H.—Satan hints, that if those inestimable blessings should be endangered, (C.) Job would shew his real sentiments. H.—Skin was formerly used instead of money, at Sparta. Senec. Ben. v. 14. &c. Yet perhaps not in the time of Job.

VER. 6. *Life.* Afflict him with any species of illness; but do not kill him, (C.) nor inspire him directly with wicked thoughts. Grot.

VER. 7. *Ulcer;* the leprosy: and even with that species which is called the venereal disease, which may be contracted without any crime. Job was afflicted with a complication of the most painful and disgraceful disorders. Pineda. C.

VER. 8. *Potsherd.* His nails were worn, and poverty had left him nothing else.—*Dunghill.* Heb. "ashes." H.—S. Chrysostom represents this place as visited by pilgrims, instructive and more brilliant than any throne. Hom. 5. ad Pop. Ant.—Sept. add, "upon the dung, without the city: and after a long time had elapsed, his wife also said to him, How long wilt thou wait, saying: Lo, I will still tarry a little while, expecting the hope of my salvation? For behold thy memory is perished from the land, thy sons and daughters, the pains and labours of my womb, whom I brought forth in labour and sorrow, to no purpose. But thou sittest in the open air, the night long, amid the corruption of worms, while I wander *like* a slave, seeking for one place and house after another, in expectation of the sun setting, that my labours may cease, and the sorrows which now surround and hold me fast. But speak thou some word to (or against) the Lord, and die." H.—This addition has been omitted in the Comp. edition, to make it like the Vulg. (C.) though it is found in all the Greek copies (Nobilius) and fathers, and also in several Latin Bibles. It seems, however, to be only a gloss of some transcriber. The devil had not destroyed this wife, as she would prove one of his most powerful auxiliaries. C.

VER. 9. *Bless.* She speaks with cruel irony. C.—Curse God, that he may take away (S. Basil) thy miserable life; or, after taking this revenge on such unjust treatment, put an end to thy own existence. Beza and Amama excuse this woman, though condemned by Job. They pretend that she only meant to insinuate, like the rest of his friends, that he must be guilty of some grievous crime, which she urges him to confess, giving glory to God, before it be too late. H.

VER. 10. *Foolish.* The same word often means impious, (C. i. 22.) and ignorant, (H.) or "delirous." Aquila. Ps. xiii. 1.—*Lips.* The Jews assert, without reason, that he was guilty in his heart. C.

VER. 12. *Heaven.* This denoted mourning or indignation. Jos. vii. 6. Acts xxii. 23.

VER. 13. *Seven days,* &c. They sat with him for a good part of the day, and of the night, during seven days: and spoke nothing all that time that could give him any uneasiness. Ch. M. Olympiad.—They mourned for him as if he had been dead. Their mutual grief was too great for utterance. But the text seems to intimate that they remained with Job, all this time. Scultet. C.—Their design in coming was really to afford him consolation; but being under a mistake, respecting the conduct of Providence towards mankind, (C.) they erred involuntarily, (T.) and by attempting to prove their assertions, as if none but criminals could be so grievously afflicted, they eventually *insulted* the holy man. Tob ii. 15.—They argued on the principle, "that under a just God no one is miserable, unless he have deserved it;" not reflecting that God sometimes puts his best servants to the trial, that their merit and glory may increase. Notwithstanding their piety and learning, they became therefore the devil's most powerful agents unawares: (C.) and though they were not properly heretics, as they acquiesced when better informed, they were a figure of them, by drawing from many undeniable truths false inferences, and by a parade of learning, and of *new things.* S. Greg. Mor. iii. 24. and v. 18.—They also judged rashly of Job's secret behaviour. W.

CHAP. III. VER. 1. *Cursed his day.* Job *cursed* the day of his birth, not by way of wishing evil to any thing of God's creation; but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular. Ch.—He has these only in view: though, in another light, it is better for a man to be born, and to undergo any misery, that he may obtain eternal rewards. H.—Some allowances must be made for extreme pain, and for the style of the Eastern (C.) poetry. H.—Jeremias, (xx. 14.) Habacuc, (i. 2.) the psalmist, and even our Saviour in his agony, made use of such strong expressions. Mat. xxvi. 39. and xxvii. 46. Some heretics accuse Job of impatience and blasphemy. The devil, therefore, came off with victory; and the praises given to Job's patience are false. He might offend by some degree of exaggeration. C.—But even that is by no means clear. Time past could not be recalled, nor receive any injury by the maledictions. H.

VER. 7. *Praise,* by the appearance of the stars. C. xxxviii. 7. C.

VER. 8. *Day.* The nations of Ethiopia, under the line, curse the sun as their greatest enemy. Strabo xvii. Pliny v. 8.—They also brave the fury of the leviathan or crocodile. C. xl. 27. and xli. 1. Ps. lxxiii. 14. The natives of Tentyra, upon the Nile, were supposed to be a terror to that monster, or they were very courageous in entangling and pursuing it. Seneca q. 4. 2. Pliny viii

9 Let the stars be darkened with the mist thereof: let it expect light, and not see it, nor the rising of the dawning of the day:

10 Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.

11 Why did I not die in the womb? why did I not perish when I came out of the belly?

12 Why received upon the knees? why suckled at the breasts?

13 For now I should have been asleep and still, and should have rest in my sleep:

14 With kings and consuls of the earth, who build themselves solitudes:

15 Or with princes, that possess gold, and fill their houses with silver:

16 Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.

17 There the wicked cease from tumult, and there the wearied in strength are at rest.

18 And they sometime bound together without disquiet, have not heard the voice of the oppressor.

19 The small and great are there, and the servant *is* free from his master.

20 Why is light given to him that is in misery, and life to them that are in bitterness of soul?

21 That look for death, and it cometh not, as they that dig for a treasure:

22 And they rejoice exceedingly when they have found the grave?

23 To a man whose way is hidden, and God hath surrounded him with darkness?

24 Before I eat I sigh: and as overflowing waters, so *is* my roaring:

25 For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

26 Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

CHAP. IV.

Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.

THEN Eliphaz, the Themanite, answered, and said:

2 If we begin to speak to thee, perhaps thou wilt take it ill; but who can withhold the words he hath conceived?

3 Behold thou hast taught many, and thou hast strengthened the weary hands:

4 Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

5 But now the scourge is come upon thee, and thou faintest: It hath touched thee, and thou art troubled.

6 Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

7 Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?

8 On the contrary, I have seen those who work iniquity, and sow sorrows, and reap them,

9 Perishing by the blast of God, and consumed by the spirit of his wrath.

10 The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions, are broken:

11 The tiger hath perished for want of prey, and the young lions are scattered abroad.

25.—*Leviathan.* Prot. "their mourning." De Dieu rejects this interpretation, substituting "and thou, leviathan, rouse up," &c. The fathers generally understand the devil to be thus designated. Sept. "he who is about to seize the great whale," (H.) or fish, which they also explain of the conflict of Satan with Jesus Christ. Origen, &c.

VER. 10. *Nor took.* Sept. "for it would *then* have freed my eyes from labour."

VER. 11. *In the.* Heb. "from the womb," (H.) or as soon as I was born. C. —He seems to have lost sight of original sin, (v. 1.) or there might be some method of having it remitted to children unborn, which we do not know. H.

VER. 12. *Knees,* by my father or grandfather. Gen. xxx. 3. Iliad ix. C.

VER. 13. *Sleep.* So death is often styled.

Olli dura quies oculos et ferreus urget
Somnus: in æternam clauduntur lumina noctem. Æneid x.

VER. 14. *Consuls.* Heb. "counsellors," or any in great authority. Sept. "kings, the counsellors of the land, who rejoiced, boasting of their swords." The same word, *choraboth,* (H.) means both swords and solitudes. D.—Those great ones had prepared their own tombs, which were usually in solitary places; (C.) or they had filled all with their extensive palaces; and removed the people to a distance. H.

VER. 15. *Houses,* while alive; (C.) or their tombs were thus enriched with silver, (M.) as this practice was not uncommon, v. 22. Joseph. xiii. 15.—Marcian forbade it. S. Chrys. complains it subsisted in his time. Orat. Annæ. C.

VER. 16. *Light;* dying in the womb. He expresses a desire that he had been thus prevented from feeling his present miseries and danger of sin. H.

VER. 17. *Tumult.* In the grave they can no longer disturb the world. M. —*In strength.* Sept. "in body." Both heroes and labourers then find rest, (C.) if they have lived virtuously. H.

VER. 18. *Bound* in chains, like incorrigible slaves, (C.) or debtors. Cocceius. —These were formerly treated with great severity. Luke xii. 59. C.

VER. 21. *Not.* They feel the same eagerness for death as those who seek for a treasure; (C.) and when death is at hand, they rejoice no less than those who discover a *grave,* in which they hope to find some riches, v. 15. 22.

VER. 22. *Grave,* full of stores, or the place where they may repose. H.

VER. 23. *To.* Why is life given to? &c. The uncertainty whether a man be worthy of love or hatred, (Eccli. ix. 1.) and whether he will persevere to the end, is what fills Job with distress; though we must trust that God will suffer none to be tempted above their strength. 1 Cor. x. 13.—He finds himself surrounded with precipices, and in the dark. C.—So God often tries his faithful servants. D.

VER. 24. *Sigh,* through difficulty of swallowing, (Pineda) or sense of misery. H.

VER. 25. *Fear.* In prosperity he feared the assaults of pride. Now he is in danger of yielding to impatience and despair. C.

VER. 26. *Dissembled* my sufferings, making no complaint, not only during the seven days that his friends had been with him, but long before. Heb. and Sept. "I was not in safety, nor at rest; neither was I indolent: (H. in the administration of affairs. C.) yet trouble came." H.—I have enjoyed no peace, since the wrath *of the Lord* has found me. C.—In such a situation, Job might well beg to be delivered, (H.) and to pray that those things which obstructed his repose in God might be removed; considering them not so much the works of God, as the effects of *sin.* Pineda. W.—In this light he curses his birth-day, and will no longer look upon it as a joyful and happy day. D.

CHAP. IV. VER. 1. *Themanite.* People of this city, about twelve miles from Petra, in Arabia, were renowned for wisdom. Jer. xlix. 7. Bar. iii. 22. Pythagoras therefore visited this country. S. Cyr. con. Jul. x.—Eliphaz attempts to prove that no innocent person is chastised. He does not speak of small faults, to which any person may be exposed, and which God may severely punish. But he will have Job to be a great offender, at least in secret, and represents himself in too advantageous a light; though he was really a good man, and meant well. C.—But this did not exempt him from sin, (C. xlii.) no more than Eliu. C. xxxii. Bonum ex integra causa; malum ex quolibet defectu; as theologians agree. H.

VER. 2. *Conceived?* and to which the speech of Job had given occasion. M. —Sept. "Who shall bear the force of thy words? For if thou," &c. H.

VER. 4. *Knees.* It is just that thou shouldst apply thy instructions to thyself. M.

VER. 5. *And thou.* Sept. "and has touched thee. But thou makest haste" (H.) to flee. Heb. "art consternated." We may easily prescribe for others, but when we are sick we know not what to do. C.

VER. 6. *Where?* Sept. "Rather is not thy fear foolishness as well as thy hope, and the innocence of thy path?" H.—Is not all hypocrisy? M. C.—Many of the assertions of Job's friends are true, but their inferences are false. M.

VER. 7. *Destroyed?* They never were eternally. But Abel and many other just persons, have been exposed to tribulation in this world, (W.) for their greater improvement. Yet Eliphaz falsely concludes from the sufferings of Job, that he must have been a criminal. C.—If any one should now hold the same opinion, we should deem him very ignorant or foolish. But we have observed, (Pref.) that this was not so obvious at that time. Cain, the giants, Her, Onan, Sodom, &c. had been made examples of divine vengeance. But a new order of things was now commencing. Houbigant.

VER. 8. *Reap them.* He insinuates that Job now reaps what he had sown. Gal. vi. 8.

VER. 11. *Tiger.* Heb. *Layish,* means also an "old lion." Sept. *μυρμηκολέων,* "ant-lion," which some have deemed fabulous, improperly. Bochart, vi. 5. Ælian, xvii. 42.—Eliphaz tacitly accuses Job of violence and pride. Ven. Bede. C.

12 Now there was a word spoken to me in private, and my ears by stealth, as it were, received the veins of its whisper.

13 In the horror of a vision by night, when deep sleep is wont to hold men,

14 Fear seized upon me, and trembling, and all my bones were affrighted:

15 And when a spirit passed before me, the hair of my flesh stood up.

16 There stood one whose countenance I knew not, an image before my eyes, and I heard the voice, as it were, of a gentle wind.

17 [a] Shall man be justified in comparison of God, or shall a man be more pure than his Maker?

18 [b] Behold, they that serve him are not steadfast, and in his angels he found wickedness:

19 How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

20 From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever.

21 And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

CHAP. V.

Eliphaz proceeds in his charge, and exhorts Job to acknowledge his sins.

CALL now, if there be any that will answer thee, and turn to some of the saints.

2 Anger indeed killeth the foolish, and envy slayeth the little one.

3 I have seen a fool with a strong root, and I cursed his beauty immediately.

4 His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

5 Whose harvest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

6 Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

7 Man is born to labour, and the bird to fly.

8 Wherefore I will pray to the Lord, and address my speech to God:

9 Who doth great things, and unsearchable and wonderful things without number:

10 Who giveth rain upon the face of the earth, and watereth all things with waters:

11 Who setteth up the humble on high, and comforteth with health those that mourn.

12 Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:

13 [c] Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked:

14 They shall meet with darkness in the day, and grope at noon-day as in the night.

15 But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

16 And to the needy there shall be hope, but iniquity shall draw in her mouth.

17 Blessed is the man whom God correcteth: refuse not, therefore, the chastising of the Lord.

18 For he woundeth, and cureth: he striketh, and his hands shall heal.

19 In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.

20 In famine he shall deliver thee from death; and in battle, from the hand of the sword.

21 Thou shalt be hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh.

22 In destruction and famine thou shalt laugh: and thou shalt not be afraid of the beasts of the earth.

23 But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee.

24 And thou shalt know that thy tabernacle is in peace, and visiting thy beauty, thou shalt not sin.

25 Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.

[a] Infra xxv. 4.—[b] Infra xv. 15.

2 Peter ii. 4. Jude 6.—[c] 1 Cor. iii. 19.

VER. 12. *Private.* Heretics pretend such obscure visions, rather to get credit than to edify others. S. Greg. v. 18. W.—Many suppose that Eliphaz was guilty of feigning: but the greatest part think that he had truly seen a vision, but did not draw the proper conclusions from it. C.—Prot. "Now a thing was secretly brought to me, and mine ear received a little thereof." H.

VER. 13. *The horror.* Heb. "thoughts," while I considered the cause of thy distress. C.

VER. 15. *Spirit:* angel, or gentle breeze. C.

VER. 16. *And I.* Prot. "*there was* silence, and I heard a voice." Marg. "a still voice." Sept. "But I heard a breeze and a voice." H.

VER. 17. *Maker.* It is thought that these were the words of the angel. If God punish without cause, may not the sufferer esteem himself the better of the two? You must therefore be guilty. C.—Job would never dispute; but God was infinitely more pure than man, who may nevertheless be free from grievous sins. W.—The highest angel has nothing but what he has received from God, in comparison with whom he is still as a mere nothing. But this does not prove that Job was a criminal, or that he pretended to arrogate to himself any excellence, independent of the giver of all good gifts. He did not assert that he was impeccable: yet, with God's grace, he might be innocent. C.

VER. 18. *Angels,* who fell, as the fathers explain it. E. T.—Heb. "behold, he put no trust in his servants, and his angels he charged with folly." C. xv. 15. and xxv. 5. and 2 Pet. ii. 4. Prot. H.

VER. 19. *Foundation.* Children of Adam, whose bodies are taken from the dust. M.

VER. 20. *Understandeth.* Heb. "regardeth." Sept. "can help himself." H.—Man is justly punished because he does not reflect on what he ought. C.

VER. 21. *And they.* Heb. "doth not their dignity pass away with them? They die without wisdom." H.—This is but too frequently the case of the great ones of this world, who never discern true from false riches. C.

CHAP. V. VER. 1. *Saints.* This is a proof of the invocation of saints (C.) and angels. H.—The Jews often begged God to have mercy on them for the sake of the patriarchs. 2 Par. vi. 42. C.—Eliphaz, therefore, exhorts Job, if he have any patron or angel, to bring him forward in his defence. M.—Sept. "Invoke now if any one will hear thee, or if thou perceive any of the holy angels," (H.) as I have done. M.—He extols himself, to correct the pretended presumption of his friend, (C.) and other defects, which none will dare to deny, as he supposes. See S. Greg. v. 30. W.

VER. 2. *Foolish and . . little,* here denote the wicked, as in the book of Proverbs. C.—He accuses Job of anger (M.) and folly. C.

VER. 3. *And I.* Sept. "But presently their subsistence was eaten up." I envied not their riches: but judged they would soon end. H.

VER. 4. *Gate,* in judgment. M.

VER. 6. *Ground.* If you had not sinned, you would not suffer. C.

VER. 7. *Bird.* Heb. "sparks fly up." H.—You can no more then expect to pass unpunished, since it is impossible for man to be innocent! (C.) and, at any rate, labour is inevitable. M.—We must gain our bread by the sweat of our brow. W.

VER. 8. *I will,* or if I were in your place, I would sue for pardon. C.—Prot. "I would seek unto God," (H.) under affliction. M.

VER. 15. *Mouth;* detraction and calumny. C.

VER. 19. *In six,* mentioned below; (M.) or in many, indefinitely. C.—Both during the six days of (M.) life, and at death, God's grace delivers us. S. Greg. W.

VER. 21. *Scourge.* Ecclus. (xxvi. 9. and xxviii. 21.) has the same expression. See Jam. iii. 6. C.—*Calamity,* from robbers, as the Heb. *shod,* (H.) intimates. The word is rendered *destruction, vastitate,* v. 22. M.

VER. 23. *Stones,* so as not to stumble; or, the rocks will be a retreat for thee.

VER. 24. *Beauty* does not mean his wife, as some grossly imagine, (C.) but a house well ordered. M.—Heb. "thy habitation." Yet Sanchez adopts the former sentiment. In effect, the habitation includes all the regulation of a wife and family. H.

26 Thou shalt enter into the grave in abundance, as a heap of wheat is brought in in its season.

27 Behold, this is even so, as we have searched out: which thou having heard, consider it thoroughly in thy mind.

CHAP. VI.

Job maintains his innocence, and complains of his friends.

BUT Job answered, and said:

2 O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance.

3 As the sand of the sea, this would appear heavier: therefore, my words are full of sorrow:

4 For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.

5 Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

6 Or can an unsavoury thing be eaten, that is not seasoned with salt? or can a man taste that which, when tasted, bringeth death?

7 The things which before my soul would not touch, now, through anguish, are my meats.

8 Who will grant that my request may come: and that God may give me what I look for?

9 And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?

10 And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy one.

11 For what is my strength, that I can hold out? or what is my end, that I should keep patience?

12 My strength is not the strength of stones, nor is my flesh of brass.

13 Behold there is no help for me in myself, and my familiar friends also are departed from me.

14 He that taketh away mercy from his friend, for saketh the fear of the Lord.

15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

16 They that fear the hoary frost, the snow shall fall upon them.

17 At the time when they shall be scattered they shall perish: and after it groweth hot, they shall be melted out of their place.

18 The paths of their steps are entangled: they shall walk in vain, and shall perish.

19 Consider the paths of Thema, the ways of Saba, and wait a little while.

20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

21 Now you are come: and now, seeing my affliction, you are afraid.

22 Did I say: Bring to me, and give me of your substance?

23 Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

24 Teach me, and I will hold my peace: and if I have been ignorant of any thing, instruct me.

25 Why have you detracted the words of truth, whereas there is none of you that can reprove me?

26 You dress up speeches only to rebuke, and you utter words to the wind.

VER. 26. *Abundance.* "With loud lamentations." De Dieu.—"In full age, like as a shock of corn cometh in its season." Prot.—After a life spent in happiness, thy memory will not be obliterated. Many shall bewail thy loss. H.

VER. 27. *Which thou.* Sept. "And what we have heard: but do thou reflect with thyself what thou hast done." H.—What had been revealed to Eliphaz was very true. Yet his conclusions were unwarrantable. C.—How confidently does he speak of his own knowledge, and how great must have been his disappointment, when God condemned him of *folly*, and sent him to beg the prayers of that very man whom he now considered as a wretched sinner! H.

CHAP. VI. VER. 2. *My sins*, &c. In the Heb. *my wrath.* He does not mean to compare his sufferings with his real sins; but with the imaginary crimes which his friends falsely imputed to him: and especially with his *wrath* or *grief*, expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity. Ch.—Job does not deny but he may have transgressed. C. See C. vii. 20.—But he is not conscious of any mortal offence; such as his friends insisted he must have committed, as he was so cruelly tormented. H.—Some deny canonical authority to the words of Job, because God reprehended him. But S. Greg. (Mor. vii.) says, *Ab æterno judice casurus laudari non potuit.* D.—"The man who was on the point of falling, could not be praised by the eternal Judge;" (H.) and it seems to be a mistake that Job erred, (Houbig.) though asserted by many. See C. W. &c. —*Wrath.* Heb. "O that my grief (H. or complaints. C.) were thoroughly weighed, and my calamity laid in the balances together." Prot. H.—A just man confesses his own sins, but not those which are wrongfully laid to his charge. W.

VER. 3. *Heavier.* The figure hyperbole is frequently used in Scripture, to give us some idea of what surpasses our understanding. Job intimates that the punishment was incomparably greater than his sins. As he and other saints, particularly our Saviour and the blessed Virgin, have thus patiently suffered more than they had deserved, these merits form part of that treasure of the Church, out of which the pope and bishops are empowered to dispense indulgences, to release people from the pains due to sin, either in this world or in purgatory. W.—Sept. "Yea, these (sorrows) are heavier than the sand of the seashore. But, it seems, my words are wicked." H.

VER. 4. *Rage.* Heb. "poison," (H.) or "venom;" (Chal. M.) as it was customary to use poisoned arrows. C.—Sept. "When I begin to speak, they pierce me. For what! Does the wild ass continually bray, except when he is in quest of food?" H.—It is easy for those to be silent who suffer nothing. The wild asses were so common in those parts, (C.) that Herod sometimes slew 40 in a hunt. Joseph. Bel. i. 16.—Many fabulous accounts have been given of them. Some are still found in Ethiopia resembling a mule, except in the ears, and beautifully striped with grey, black, and reddish colours. Bernier.

VER. 6. *Salt.* I wonder not that you should consider my lamentations as insipid; I now find some consolation in them, v. 7. C.—*Or can.* Heb. "or is there any taste in the white of an egg?" (Prot.) or in blue milk? (Mercer) or "in the spittle, which a man swallows in a dream?" See Isai. xxviii. 8. If pain did not extort these complaints, should I find any pleasure in them? C.—Sept. "is there any taste in vain words?" Can I hear your arguments without indignation? H. M.—Some MSS. add, "For to a hungry soul even bitter things appear to be sweet," from Prov. xxvii. 7. C.

VER. 9. *Off*, and release me from this state of misery and danger. H.—He is ready to die cheerfully, if it be God's will. C.—Sept. "May the Lord, who has begun, wound me, but not take me away finally. Yea, let my city, over which I have exulted, be my grave. I will not spare, for I have not belied a word of my holy God." H.

VER. 11. *End.* Sept. "time." I am too weak and short-lived to bear all this. H.—I can perceive no end. M.—*Keep.* Prot. "prolong my life." H.—"What is the extent of my soul, to reach so far?" C.—Longanimity is the characteristic of a great soul. H.

VER. 12. *Brass.* This is proverbial. Homer (Iliad A) says, "Attack the Greeks; their skin is neither of stone, (C.) iron, or brass." Those who are aware of their own frailty, ought not to expose themselves to dangerous company, particularly to those of the other sex.

VER. 13. *Myself.* "Have I not placed my trust in him?" God alone. H.—All my other friends have abandoned me, v. 15. C.—Can they wonder if I express my grief? H.—*Familiar.* Heb. "is wisdom removed far from me?" H. —Has my strength abandoned me, so that I cannot be recognized? C.

VER. 16. *Them.* They shall run from a less to a greater evil. C.—Sept. "Those who respected me, have now fallen upon me, like snow or ice; (17) as when it is consumed with heat, it is no longer known where it was: (18) thus I have been abandoned by all, lost and expelled from my house." Consider, (19) Heb. continues, in the comparison of the torrents, (15) "which are hidden by the ice and snow," and are left dry and of no service in summer, when most wanted. H.—So these friends stood by me only in the days of my prosperity. C.—Luther and the Dutch version follow the Vulg. Amama says, improperly. He proposes that of Pagnin, "which (torrents) are darkened by the ice. Snow is concealed in (Mont. upon) them." H.

VER. 18. *Entangled.* Like meandering streams, my friends act crookedly. M.

VER. 19. *While.* Till the torrent subside, when the caravans from these towns of Arabia may pass on. Job may also address his friends, (C.) and bid them consider how few had taken any notice of him. M.—Prot. "the troops of Tema looked, the companies of Sheba waited for them."

VER. 20. *I.* Heb. "they had hoped" to pass along. H.

VER. 21. *Come.* Heb. "are good for nothing." C.—Prot. marg. "*like* to them."

VER. 25. *Why.* Heb. "How strong are the words of truth!" C.—*Whereas.* Prot. "But what doth your arguing reprove?" What part of my discourse do you find erroneous? Sept. "But it seems the words of the man of truth are deceitful. Yet I do not beg from you (a word or) strength." H.

27 You rush in upon the fatherless, and you endeavour to overthrow your friend.

28 However, finish what you have begun: give ear, and see whether I lie.

29 Answer, I beseech you, without contention: and speaking that which is just, judge ye.

30 And you shall not find iniquity in my tongue, neither shall folly sound in my mouth.

CHAP. VII.

Job declares the miseries of man's life: and addresses himself to God.

THE life of man upon earth is a warfare, and his days are like the days of a hireling.

2 As a servant longeth for the shade, as the hireling looketh for the end of his work;

3 So I also have had empty months, and have numbered to myself wearisome nights.

4 If I lie down to sleep, I shall say: When shall I rise? and again, I shall look for the evening, and shall be filled with sorrows even till darkness.

5 My flesh is clothed with rottenness and the filth of dust; my skin is withered and drawn together.

6 My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.

7 Remember that my life is but wind, and my eye shall not return to see good things.

8 Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.

9 As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.

10 Nor shall he return any more into his house, neither shall his place know him any more.

11 Wherefore, I will not spare my mouth, I will speak in the affliction of my spirit: I will talk with the bitterness of my soul.

12 Am I a sea, or a whale, that thou hast inclosed me in a prison?

13 If I say: My bed shall comfort me, and I shall be relieved, speaking with myself on my couch:

14 Thou wilt frighten me with dreams, and terrify me with visions.

15 So that my soul rather chooseth hanging, and my bones death.

16 I have done with hope, I shall now live no longer: spare me, for my days are nothing.

17 What is a man, that thou shouldst magnify him? or why dost thou set thy heart upon him?

18 Thou visitest him early in the morning, and thou provest him suddenly.

19 How long wilt thou not spare me, nor suffer me to swallow down my spittle?

20 I have sinned: what shall I do to thee, O keeper of men? why hast thou set me opposite to thee, and am I become burdensome to myself?

21 Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

CHAP. VIII.

Baldad, under pretence of defending the justice of God, accuses Job, and exhorts him to return to God.

THEN Baldad, the Suhite, answered, and said:

2 How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?

VER. 26. *Wind.* Job humbles the vanity of Eliphaz. C.—Sept. "nor shall your rebuke silence my words: for I will not admit the sound of your discourse. Nay, you rush," &c. H.

VER. 30. *Mouth.* He engages their attention. C.—Heb. "Cannot my taste discern perverse things," (Prot. H.) or "the evil" which I endure? My complaints are not surely unfounded. C.

CHAP. VII. VER. 1. *Warfare.* Heb. "is it not determined" (H.) for some short space, as the Levites had to serve from 30 to 50 years of age; (Num. iv. 3. and viii. 25.) and the days of a *hireling* are also defined and short. Is. xvi. 14. Amama.—No soldier or hireling was ever treated so severely as Job. Yet they justly look for the term of their labours. Sept. have πειρατήριον. Old Vulg. *tentatio.* "Is not the life of man a temptation?" C.—Palæstra, school, or time given to learn the exercise of a soldier and wrestler; or of one who has to prepare himself for a spiritual warfare, and for heaven. H.—Are we not surrounded with dangers? and may we not desire to be set at liberty? The Vulg. is very accurate, (C.) and includes all these senses. H.—A soldier must be obedient even unto death, and never resist his superior. W.—*Hireling*, who has no rest till the day is spent. C.

VER. 3. *And have.* Heb. "they have appointed for me." C.—God treats me with more severity, as even the night is not a time of rest for me, and my months of service are without any present recompense. H.

VER. 4. *And again.* Heb. "and the night be completed, I toss to and fro," (H.) or "I am disturbed with dreams, (C.) till day break." Vulg. insinuates that night and day are equally restless to a man in extreme pain. H.—As I find no comfort, why may I not desire to die? M.—I desire to be dissolved, as being much better, said S. Paul.

VER. 6. *Web.* Heb. "the weaver's shuttle." C. xvi. 23. Isa. xxxviii. 12. H.—The pagans have used the same comparison. But they make the three daughters of Necessity guide the thread of life. Plato Rep. xii. Natal. iii. 6.—Sept. "my life is swifter than speech." Tetrapla, "than a runner." C.—*Hope. Heu fugit*, &c. Ah! time is flying, never to return! H.

VER. 7. *Wind.* What is life compared with eternity, or even with past ages? C.—"What is any one? Yea, what is no one? Men are the dream of a shadow," says Pindar; (Pyth. viii. Σκιᾶς ὄναρ ἄνθρωποι) "like the baseless fabric of a vision." Shakespeare.

VER. 8. *Eyes*, in anger, (C.) or thy mercy will come too late when I shall be no more.

VER. 9. *Hell*, or the grave. M.—He was convinced of the resurrection. But he meant that, according to the natural course, we can have no means of returning to this world after we are dead.

VER. 10. *More.* This may be explained both of the soul and of the body. Ps. cii. 16. The former resides in the body for a short time, and then seems to take no farther notice of it (C.) till the resurrection.

VER. 11. *Mouth.* I will vent my bitter complaints before I die. H.

VER. 12. *Sea.* Ungovernable and malicious. Some of the ancients looked upon the sea as a huge animal, whose breathing caused the tides. Strabo i. Solin xxxii.—They represented its fury as proverbial. "Fire, the sea, and woman are three evils;" and they call the most savage people sons of Neptune. Agel. xv. 21.—Am I so violent as to require such barriers? Am I capacious, or strong enough to bear such treatment? C.

VER. 15. *Hanging.* Prot. "strangling and death, rather than my life," or Marg. "bones." H.—Any species of Death would be preferable to this misery. C.—Who would not entertain the same sentiments, if the fear of worse in the other world did not withhold him? But Job had reason to hope that his sorrows would end with his life. H.—It is thought that he was dreadfully tempted to despair. C.—Yet he resisted manfully, and overcame all attempts of the wicked one.

VER. 16. *Hope* of surviving this misery. H.

VER. 17. *Magnify him*, or put him to such severe trials. He is not worthy of thy attention. C.—Heb. ii. 6. H.

VER. 18. *Suddenly.* During his whole life, he is exposed to dangers; (C.) or if, at first, he taste some comfort, that is presently over. The greatest saints have experienced this treatment. H.

VER. 20. *Sinned.* I acknowledge my frailty. M.—How may I obtain redress? C.—Job's friends maintained that he was guilty. But he does not acquiesce in their conclusion, that these sufferings were precisely in punishment of some crime, though he acknowledges that he is not without his faults. H.—*Shall.* Heb. also, "what have I done to thee?" I have only hurt myself. But this reasoning is nugatory. Though God loses nothing by our sins, they are no less offensive to him, as the rebel does his utmost to disturb the order which he has established. The sinner indeed resembles those brutal people, who hurl darts against the sun, which fall upon their own heads. C. iii. 8. C.—*Opposite*, as a butt to shoot at. H.—*Myself.* Heb. was formerly "to thee," till the Jews changed it, as less respectful. Cajet.—Sept. still read, "and why am I a burden to thee?" (H.) as I am under the necessity of complaining, in my own defence. C.—I throw my grief upon the Lord, that He may support me. Ps. liv. 23. 1 Pet. v. 7. Pineda.

VER. 21. *Be.* He lovingly expostulates with God, and begs that he would hasten his deliverance, lest it should be too late. C.

CHAP. VIII. VER. 1. *Suhite*, from Sue, the son of Abraham, who dwelt in the desert Arabia; (Gen. xxv. 2.) though several suppose, without reason, (C.) that Baldad resided at Sueta, in Cœlosyria. M.—He was the second in age and dignity. Pineda.

VER. 2. *How long.* He seems tired with hearing, (H.) and accuses Job of want of moderation, representing him as a hypocrite, (C.) and an obstinate defender of his own opinion, against the better judgment of Eliphaz; (M.) though he was in reality only a constant asserter of truth. W.

VER. 3. *Just.* He begins with the same principle as Elipnaz, which nobody

3 Doth God pervert judgment, or doth the Almighty overthrow that which is just?

4 Although thy children have sinned against him, and he hath left them in the hand of their iniquity:

5 Yet if thou wilt arise early to God, and wilt beseech the Almighty:

6 If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable:

7 In so much, that if thy former things were small, thy latter things would be multiplied exceedingly.

8 For inquire of the former generation, and search diligently into the memory of the fathers:

9 (For we are but of yesterday, and are ignorant[c] that our days upon earth are but a shadow:)

10 And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

11 Can the rush be green without moisture? or a sedge-bush grow without water?

12 When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.

13 Even so are the ways of all that forget God, and the hope of the hypocrite shall perish:

14 His folly shall not please him, and his trust shall be like the spider's web.

15 He shall lean upon his house, and it shall not stand: he shall prop it up, and it shall not rise:

16 He seemeth to have moisture before the sun cometh; and at his rising, his blossom shall shoot forth.

17 His roots shall be thick upon a heap of stones, and among the stones he shall abide.

18 If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.

19 For this is the joy of his way, that others may spring again out of the earth.

20 God will not cast away the simple, nor reach out his hand to the evil doer:

21 Until thy mouth be filled with laughter, and thy lips with rejoicing.

22 They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

[c] Infra xiv. 2. Psal. cxliii. 4.

CHAP. IX.

Job acknowledges God's justice: although he often afflicts the innocent.

AND Job answered, and said:

2 Indeed I know it is so, and that man cannot be justified, compared with God.

3 If he will contend with him, he cannot answer him one for a thousand.

4 He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?

5 Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

6 Who shaketh the earth out of her place, and the pillars thereof tremble.

7 Who commandeth the sun, and it riseth not: and shutteth up the stars, as it were, under a seal:

8 Who alone spreadeth out the heavens, and walketh upon the waves of the sea.

9 Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.

10 Who doth things great and incomprehensible, and wonderful, of which there is no number.

denied. But he does not reflect, that God may cause even the just to be afflicted, for their trial and improvement.

VER. 4. *Iniquity*, and suffered them to perish. C.

VER. 6. *Peaceable.* Justice and peace shall kiss. H.—Prosperity will attend the righteous. C.

VER. 9. *That.* Heb. "because our days." H.—Baldad strives, in vain, to prove what nobody contested. But he does not come to the point, and shew that Job was guilty. Past histories might have informed him that the just are often persecuted, like Abel, Abraham, Jacob, and Joseph. C.—It is true, these were afterwards conforted in honour, except the first, who was slain, and better off in the other world. But Job might hope for the same treatment; and no man can be pronounced happy or miserable till his death. After a storm a calm frequently ensues; as Baldad might have seen verified in the person of his friend, if he had waited patiently, and not judged so peremptorily from equivocal arguments. H.—We must allow, however, that what he said had been generally true. Houbigant.

VER. 11. *Sedge-bush*, or flag. Heb. *achu;* so called, because from one root many *brothers* (as it were) spring. Sept. style it Βούτομον, as it was usually "cut for oxen." Gen. xli. 2. Parkhurst. H.—As plants die without suction, so do those who depart from God. M.

VER. 12. *Herbs*, for want of moisture. C.—*Sic transit gloria mundi.* H.—The prophets often compare the prosperity of the wicked to grass, (Ps. xxxvi. 2. Jam. i. 10.) and Baldad ranks Job with them.

VER. 14. *Him*, the hypocrite, or God. C.—Both shall one day condemn the ill use of riches. H.

VER. 15. *He.* The spider, or rather the hypocrite, who will not be able to screen himself, by his possessions, from the wrath of God. C.

VER. 16. *Seemeth.* Heb. "he is green before the sun" beat upon him.—*Rising, ortu*, for *horto*, (H.) as the Heb. &c. have "garden," (M.) with some Latin editions. He had compared the wicked to a rush without moisture. But the just is like a plant in a fine garden, which is not hurt by the sun beams. It will grow even among stones, (C.) and may be transplanted without danger, v. 19. H.—The whole may be, however, a continuation of the former simile. The rush will presently be scorched, as if it were thrown among stones, and its place will know it no longer, v. 18. M.

VER. 19. *Joy.* Sept. "the catastrophe of the wicked, for another shall spring," &c. H.

VER. 21. *Until.* If thou be simple, (H.) or irreproachable, (C.) God will make thee exult. H.—*Until*, &c. M.—He will restore thee to thy former state of affluence. C.

CHAP. IX. VER. 2. *God.* Job answers both his friends, and with admirable humility acknowledges that in God's sight he is full of defects; but not of such a nature as to fall (C.) under the cognizance of man. *I am not conscious to myself of any thing; but . . God is the judge.* 1 Cor. iv. 4. H.

VER. 3. *Thousand.* Ps. cxlii. 2. "Woe even to the praise-worthy life of man, if God judge without mercy." S. Aug. H.

VER. 4. *Resisted.* Heb. and Sept. "hardened himself against him."

VER. 5. *Removed*, by earthquakes. Pliny ii. 83. C.—In Calabria, 5th Feb. &c. 1783, during the most destructive and dreadful earthquake, a level valley was removed entire about a mile, and a hill, with the trees still growing, was projected down a declivity half a mile, and another above four miles. Sir W. Hamilton.—Sept. "who makes the mountains grow old, and they know not who overturns them in his wrath." H.—Kings and empires fall to ruin at his command. C.

VER. 6. *Pillars.* These are represented as fixed in the waters. Prov. viii. 29. Ps. xxvii. 16. &c.

VER. 7. *Seal.* So that they appear not. He alludes (C.) to masters confining their servants with seals, before locks were invented. Macrob. vii. 3.—From these noble effects of God's power, Job takes occasion to humble himself. C.

VER. 8. *Heavens*, like a tent. Ps. ciii. 2. These nations lived under tents; (C.) and beholding the magnificent one which God had spread over the heads of all, Job, in rapture, (H.) wonders that he should have created such a pavilion for his servants.

VER. 9. *Arcturus*, &c. These are names of stars or constellations. In Hebrew, Hash, Cesil, and Cima. Ch.—And *chadre theman*, (H.) the "bottom *or* seals of the south," which were to him invisible, being the Antarctic constellations. The ancients were acquainted only with these four, (Homer, Virg. Æn. iii. &c.) which denoted the four quarters and seasons. C.—*Ash, Arcturus*, "the bear's tail," near the north pole, (H.) rules in autumn, when the year begins (C.) in Arabia. *Cesil*, (H.) or *Orion*, on the west, styled by astronomers "the heart of the scorpion," rises about the autumnal equinox, and presides over winter; (C.) as *Cima*, (H.) the *Hyades*, or the seven "rainy" stars, do over spring, the "pleasing" season, as *Cima* denotes, (C. xxxviii. 31.) when navigation commences. "The seals of the south," designate summer. C.—We must not, however, imagine that Job countenances poetical fables; (S. Jerom in Amos v. 8.) or that he called the constellations by these names, *Arcturus*, &c. C.—Heb. "who makes the fire, the spirit, and the light," *Cima*. C. xxxviii. 31. H.—The creation of these seems grander than the making of any constellation, and all the stars had been asserted to be the work of God, v. 7. What connection is there between the names assigned by the Rabbins and the Heb. terms? R. Abraham observes that the last is "a northern star, causing *heat*, and producing fruit." Parkhurst. —The Arabs were convinced of the influence of the stars; (C. xxxviii. 31.) and living under a sky generally without clouds, could easily observe them. Roger. ii. 2. and 15.—Sanchez asserts, that the peasants in Spain can point out the stars by name. C.—*Inner.* Prot. "the chambers." They agree with the Vulg. in the other names. Sept. "who makes the Pleiads, and Hesper, and Arcturus, and the store-rooms of the south? H.—They are styled *inner* with respect to us, who cannot see them.

11 If he come to me, I shall not see him: if he depart, I shall not understand.

12 If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?

13 God, whose wrath no man can resist, and under whom they stoop that bear up the world.

14 What am I then, that I should answer him, and have words with him?

15 I, who although I should have any just thing, would not answer, but would make supplication to my judge.

16 And if he should hear me when I call, I should not believe that he had heard my voice.

17 For he shall crush me in a whirlwind, and multiply my wounds even without cause.

18 He alloweth not my spirit to rest, and he filleth me with bitterness.

19 If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.

20 If I would justify myself, my own mouth shall condemn me: if I would shew myself innocent, he shall prove me wicked.

21 Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.

22 One thing there is that I have spoken, both the innocent and the wicked he consumeth.

23 If he scourge, let him kill at once, and not laugh at the pains of the innocent.

24 The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been swifter than a post: they have fled away and have not seen good.

26 They have passed by as ships carrying fruits, as an eagle flying to the prey.

27 If I say: I will not speak so: I change my face, and am tormented with sorrow.

28 I feared all my works, knowing that thou didst not spare the offender.

29 But if so also I am wicked, why have I laboured in vain?

30 If I be washed, as it were, with snow-waters, and my hands shall shine ever so clean:

31 Yet thou shalt plunge me in filth, and my garments shall abhor me.

32 For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 I will speak, and will not fear him: for I cannot answer while I am in fear.

CHAP. X.

Job laments his afflictions, and begs to be delivered.

MY soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.

2 I will say to God: Do not condemn me: tell me why thou judgest me so?

3 Doth it seem good to thee that thou shouldst

VER. 11. *Understand*, as he is a spirit; (M.) and not that God is changeable, but his works and judgments are above our comprehension, and we are always liable to change. Hence the proud erroneously think themselves to be in favour; while the humble, on the contrary, keep at a distance, and still sue for pardon, when their sins have been forgiven. Luke xviii. 13. Eccle. ii. 1. C.

VER. 13. *God.* Prot. "*If* God will not withdraw his anger, the proud helpers do stoop under him." Sept. "For he is not turned aside by wrath;" (or Rom. edit.) "God, whose anger cannot be averted," (H.) unless we repent: (C.) "under him the whales below heaven bend." H.—Perhaps they may have had some notions, like the Rabbins, respecting Leviathan; and S. Jerom may have alluded to the fable of the giants placed under mountains; (Æn. iii. and ix. C.) or to Atalas propping the skies. H.—*World.* Great heroes, (C.) Kings, (Pineda) angels, (M.) who move the spheres, (W.) or devils. Eph. vi. 12. Cajetan.

VER. 14. *What?* Heb. "Much less shall I answer him, choosing *even my* words with him." H.—This is the conclusion from the display of God's power. C.—No eloquence will persuade him. H.—Though not conscious of any sin, Job will not justify himself (1 Cor. iv. W.) before God. H.

VER. 16. *Voice.* So much am I beneath his notice. How unjust were the aspersions of Job's friends, who accused him of presumption and blasphemy! C.—No one ever spoke with greater humility (H.) and respect of God's absolute dominion. C.—He will attribute nothing to his own prayers, as he is still in the dark. M.

VER. 17. *Without cause.* That is, without my knowing the cause; or without any crime of mine. Ch.—To argue from my afflictions, that I am a criminal, is unjust. C. ii. 3.

"Notions mistaken, reasonings ill apply'd,
And sophisms that conclude on either side."
Pope, *Pleasures*, &c.

VER. 19. *Equity.* Heb. "if judgment, who will appoint me a time," (H.) or "set me before him," and undertake my defence? Who will dare to sit as judge between us?

VER. 20. *Condemn me*, as this conduct would appear presumptuous. C.—Sept. "if I be just, my mouth will utter impiety," (H.) in declaring it. Olymp.

VER. 21. *Life*, under this uncertainty and affliction. M.

VER. 22. *Consumeth.* Eccle. ix. 2. H.—This principle is incontrovertible. W.—I do not retract it. M.—The misery inflicted on the just, is not contrary to the goodness of the Almighty. Job perfectly discovered this truth, which puzzled his enlightened friends, and most of those who lived before Christ; (Ps. lxxii. 2. Jer. xii. 1. C.) and even Job himself was not fully convinced of the motives of Providence, till God had explained them. Houbigant. C. xlii.

VER. 23. *Innocent.* Having expressed his sentiments clearly, now he mentions what he could desire under the pressure of misery. M.—Seeing the danger of falling, to which he was exposed, he begged to be delivered by death. We are taught by our Saviour to pray, *Lead us not into temptation.* Matt. vi. 13. God does not laugh at our sufferings, but he acts like a surgeon, and cuts without minding our complaints. Ridere Dei *est humanæ nolle afflictioni misereri.* S. Greg. C.—Heb. "If the scourge slay suddenly, he will laugh at the trial of the innocent." Prot. H.

VER. 24. *Wicked* one, (H.) the devil, (M.) or any impious person who enjoys prosperity. He, (C.) or even God permissively, *covered the face*, (H.) by bribes; so that judges pass sentence unjustly.—*Then.* If it be not the devil, (M.) or God. C.

VER. 25. *Good*, of late. Heb. "they see no good."

VER. 26. *Carrying.* Heb. Lit. "of desire," belonging to one person, or full of goods, which he desires to carry quickly to market. M.—Chal. agrees with us. But most interpreters vary. Pagnin retains the original, *ebe;* (H.) supposing the river Abeh, or Avah, is meant. It certainly implies expedition; "they have hastened like (C.) the eagle to its prey." Sept. "Is there any trace of ships, or of an eagle flying in quest of food?" H.

VER. 27. *Sorrow.* I cannot entirely repress it. C.—The more I strive, (H.) the greater is my pain. M.

VER. 28. *Works.* Heb. "sorrows." I dread their increase, and fear impatience. Even in the midst of prosperity, Job offered sacrifice, lest the sins of his children should be laid to his charge.

VER. 29. *Vain.* Why have I endeavoured to repress my grief in silence? God does not forbid us to complain, but only to murmur. C.—Sept. "Since I am wicked, why did I not die?" H.—Should a wretch be even suffered to live? S. Chrys.

VER. 30. *Snow.* Nitre brings off the dirt better. Chal. "soap." Heb. *bor*, is supposed by many to be the *Borith* of Jer. ii. 22. Snow-water was also used through delicacy in summer. Petron. Sat.

VER. 31. *Abhor me.* This striking expression intimates something extremely filthy. God will make his servants discern many stains, even when they have aimed at the greatest purity. C.

VER. 33. *There.* Sept. "O that an umpire, (*or* a mediator) were between us, and one arguing and giving ear in the midst of both!"

VER. 35. *Fear him.* Sept. "and I shall not fear, but speak. For I am not conscious to myself of injustice." H.—The dread of incurring God's displeasure makes me prefer to be silent; and if I had no other reason, this fear would suffice, as I should not be master of myself under such anxiety and pain. C.—If my sufferings were at an end, I should take courage, and speak in my own defence, (M.) in answer to my false friends. H.

CHAP. X. VER. 1. *Life.* Job had intimated a fear to proceed any farther. C.—But perceiving that he had not convinced his friends, he continues his discourse (H.) in still stronger terms, yet so as to acknowledge the justice of God. C.—*Speech against.* Heb. "complaint upon, (H.) *or* respecting myself," I will deplore my misfortunes, (C.) or I will say no more about them. M.

VER. 2. *Judgest.* Heb. "contendest with me," as with an enemy? Is it to punish some fault, or only to make thy grace shine forth? C.

VER. 3. *Calumniate* permissively, by treating *me* in such a manner, that others

calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

4 Hast thou eyes of flesh: or, shalt thou see as man seeth?

5 Are thy days as the days of man, and are thy years as the times of men:

6 That thou shouldst inquire after my iniquity, and search after my sin?

7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand?

8 Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

9 Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again.

10 Hast thou not milked me as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews:

12 Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

13 Although thou conceal these things in thy heart, yet I know that thou rememberest all things.

14 If I have sinned, and thou hast spared me for an hour: why dost thou not suffer me to be clean from my iniquity?

15 And if I be wicked, woe unto me: and if just, I shall not lift up my head, being filled with affliction and misery.

16 And for pride thou wilt take me as a lioness, and returning, thou tormentest me wonderfully.

17 Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me.

18 Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me!

19 I should have been as if I had not been, carried from the womb to the grave.

20 Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little:

21 Before I go and return no more, to a land that is dark and covered with the mist of death:

22 A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

CHAP. XI.

Sophar reproveth Job for justifying himself, and inviteth him to repentance.

THEN Sophar, the Naamathite, answered, and said:

2 Shall not he that speaketh much, hear also? or shall a man full of talk be justified?

3 Shall men hold their peace to thee only? and when thou hast mocked others, shall no man confute thee?

4 For thou hast said: My word is pure, and I am clean in thy sight.

5 And I wish that God would speak with thee, and would open his lips to thee,

6 That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy iniquity deserveth.

7 Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly?

8 He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know?

9 The measure of him is longer than the earth, and broader than the sea.

10 If he shall overturn all things, or shall press them together, who shall contradict him?

11 For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

12 A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.

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lay false crimes to my charge. Heb. "oppress and despise the work."—*Wicked*, who are ready enough (H.) to assert that virtue is useless, (C.) and that God mindeth not human affairs. My affliction will confirm them in their false notion, (H.) and my friends will triumph as if their arguments were well founded. The devil will also exult. C.—He knew that God could not be guilty of calumny, and inquireth why he is afflicted. W.

VER. 4. *Seeth*, judging only of the exterior. T. v. 6.

VER. 5. *Days*, sometimes denote judgments. 1 Cor. iv. 3. Is God liable to change, like men, or does he stand in need of time to examine them, or fear lest they should escape? C.—Is it necessary for him to prove his friends, to know their real dispositions? Sanctius.

VER. 7. *Shouldst.* Heb. and Sept. "Thou knowest that . . . and there," &c. H.—It would be vain for me to appeal to any other. C.

VER. 8. *Sudden*, like a potter's vessel? Job was reduced to misery all at once. C.—He acknowledges that God may destroy him as his *creature;* but that character encourages him to hope for mercy, grace, and glory. W.

VER. 10. *Milked.* Heb. "poured me out as milk, and curdled me like cheese?" H.—See Wisd. vii. 1. The ancients explained our origin by the comparison of milk curdled, or cheese; (Arist. i. 10. Pliny vii. 15.) which the moderns have explained on more plausible principles. C.—Yet still we may acknowledge our ignorance with the mother of the Machabees. 2 Mac. vii. 22.

VER. 12. *Thy* fatherly *visitation* (H.) but still preserved my life. C.

VER. 13. *Rememberest.* Sept. "canst do all things." Heb. "this is with thee." H.—I am convinced that thou still regardest me with affection, though it would appear as if thou hadst forgotten me. C.

VER. 14. *Iniquity?* Punishing me for the sins which seemed to be pardoned. C.—Heb. "If I sin, then thou markest me, and wilt not suffer; (H.) or if thou hast not pardoned my iniquity: (15) And," &c. C.

VER. 15. *Woe.* Thou wilt not suffer me to pass unpunished. C.—*Head.* I will adore in silence. C. ix. 15. 31. Ven. Bede. C.

VER. 16. *Pride.* If I give way to pride, thou wilt pull me down, though I were as fierce and strong as a lioness. Heb. "for it (affliction) increaseth. Thou huntest me." Prot.—*Returning.* Heb. and Sept. "again." H.

VER. 17. *Witnesses*, afflictions; (M.) "wounds." Pagnin. T.

VER. 20. *Lament.* Heb. "take comfort," (H.) *or* breath. C.—Repentance is always necessary, but more particularly at the hour of death. W.

VER. 21. *Death*, to the grave, or to hell, (C.) if my sins deserve it. H.

VER. 22. *Horror.* At death all distinction of ranks is at an end. T.—Heb. "where the light *is* as darkness." Prot. "To the land of eternal darkness, where there is no sound, nor life of mortals to see." Sept. H.

CHAP. XI. VER. 1. *Naamathite.* Sept. "the Minean," in Arabia Felix, or rather of the *Meonim*, not far from the Themanites. Judg. x. 11. Sophar was probably a descendant of Sepho, styled by Sept. *Sophar*, (Gen. xxxvi. 11. and 1 Par. i. 36.) brother of Theman, and grandson of Eliphaz, the son of Esau. C.—He speaks with greater insolence than the two others, (Pineda) and inveighs against Job, insisting that he can be punished thus only for his crimes. C.

VER. 2. *Much.* The speeches of Job seemed tedious to him, because he was not of his opinion. M.—He might have applied to himself and his friends the fault of talking too much, as they all spoke many things to no purpose, whereas Job went straight to the point. W.

VER. 3. *Men.* Heb. "shall thy lies make men keep silence?" Sept. "Blessed be the short-lived son of a woman. Speak not much, for there is no one to give sentence against thee." H.—*Mocked*, by not acquiescing to their solid arguments, (M.) and speaking with much animation. Pineda.

VER. 4. *Sight.* Job had just said the reverse. C. ix. 2. S. Chrys.

VER. 6. *Law.* Heb. *Thushiya*, (H.) "the essence" of any thing. Hence it is explained, "law, strength, comfort," &c. We might translate, "and that the reality of thy crimes deserved double punishment," &c. The obligations of the natural, and also of the written law of Moses, with which Job was (C.) perhaps (H.) acquainted, (C. xxii. 22.) are very numerous and difficult. The ways of Providence are not easily understood, though some are obvious enough. He rewards and punishes. C.—Sept. "for it is double of what *has come* against thee, and then thou wouldst know that thy sins are justly requited." Prot. "that *they are* double to that which is: Know, therefore, that God exacteth of thee *less* than thine iniquity *deserveth*." 1 Esd. ix. 13. H.

VER. 7. *Perfectly?* If not, it is rash to find fault. M.

VER. 11. *It?* to inflict punishment. Sept. "he will not overlook." H.

VER. 12. *Is.* Heb. "is he heart? or *wise*, (C.) he who is born *like* a," &c. Shall he assert his independence, or pretend to be wise? H.—The Hebrews place wisdom in the heart, as we do courage. C. xii. 3. Prov. ii. 2. &c. C.

VER. 13. *But.* Heb. "If thou direct thy heart, &c. Thou mayst lift up thy face," (v. 15. H.) without fear. 2 K. ii. 22. C.

13 But thou hast hardened thy heart, and hast spread thy hands to him.

14 If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle:

15 Then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear.

16 Thou shalt also forget misery, and remember it only as waters that are passed away.

17 And brightness like that of the noon-day, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day-star.

18 And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

19 [a]Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

20 [b]But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

CHAP. XII.

Job's reply to Sophar. He extols God's power and wisdom.

THEN Job answered, and said:

2 Are you then men alone, and shall wisdom die with you?

3 [c]I also have a heart as well as you; neither am I inferior to you: for who is ignorant of these things which you know?

4 [d]He that is mocked by his friend as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

5 The lamp despised in the thoughts of the rich, is ready for the time appointed.

6 [e]The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands.

7 But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

8 Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

9 Who is ignorant that the hand of the Lord hath made all these things?

10 In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11 [f]Doth not the ear discern words, and the palate of him that eateth, the taste?

12 In the ancient is wisdom, and in length of days prudence.

13 With him is wisdom and strength, he hath counsel and understanding.

14 [g]If he pull down, there is no man that can build up: if he shut up a man, there is none that can open.

15 If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

16 With him is strength and wisdom: he knoweth both the deceiver and him that is deceived.

17 He bringeth counsellors to a foolish end, and judges to insensibility.

18 He looseth the belt of kings, and girdeth their loins with a cord.

19 He leadeth away priests without glory, and overthroweth nobles.

20 He changeth the speech of the true speakers, and taketh away the doctrine of the aged.

21 He poureth contempt upon princes, and relieveth them that were oppressed.

22 He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

23 He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

24 He changeth the heart of the princes of the people of the earth, and deceiveth them, so that they walk in vain where there is no way.

25 They shall grope as in the dark, and not in the light, and he shall make them stagger like them that are drunk.

[a] Levit. xxvi. 6.—[b] Levit. xxvi. 16.—[c] Infra xx. 2.—[d] Prov. xiv. 2.

[e] Ps. xliii. 11. and xlviii. 7.—[f] Infra xxxiv. 3.—[g] Isai. xxii. 22. Apoc. iii. 7.

VER. 14. *Iniquity.* Of this Job was not conscious, and therefore could not confess it. W.

VER. 15. *Without.* Sept. "as clean water, thou shalt put away corruption, and shalt not fear."

VER. 17. *Brightness.* Sept. "But thy prayer, like the day-star and life, shall arise to thee from the south, *or* as at noon-day." Heb. "Thy age (H.) shall appear clearer than the noon-day, and darkness like the morning." Prosperity shall succeed, (C.) when thou shalt think all lost. M.

VER. 18. *Secure,* dying full of hope. Chal. Heb. "thou shalt dig," (for water, which was there a great treasure. Gen. xxi. 25. and xxvi. 15.) or to fasten down thy tent, (C.) "and rest secure." H.

VER. 19. *Face.* Luther translates "shall flatter thee." The Dutch version, which is taken from Luther's, has mistaken a letter, and rendered "shall flee before thee," which shews the danger of translating, without recurring to the originals. Amama.

VER. 20. *Soul,* because hope deferred causeth pain to the soul. Prov. xiii. 12. M.—Heb. "their hope *shall be* the sorrow, *or* the breathing out of the soul." C. —Prot. "the giving up of the ghost." Margin, "a puff of breath." C. xviii. 14. H.

CHAP. XII. VER. 2. *You.* Heb. "Truly you are the people, and wisdom will die with you!" This irony is very sharp. C.—"Are you alone men? or shall?" &c. Sept. Syr.

VER. 4. *Mocked.* He retaliates on Sophar, (C. xi. 3. H.) who had very seriously exhorted Job to call on God, as if he had been ignorant of this duty. C. —God will one day force the wicked to retract their false notion, in despising his servants. Wisd. v. 3. W.

VER. 5. *The lamp.* Such is the just man, who under affliction is (H.) exposed to the ridicule of men who live at their ease.—*For.* Heb. "to fall." C.—Sept. "It was appointed for me to fall under others at the time fixed."

VER. 6. *Abound.* Heb. "are at peace." C.—The prosperity of the wicked is therefore no proof that they are pleasing to him. H.—All nature testifies that God exercises a sovereign dominion over his works. He may therefore cause the just to suffer, though they be guiltless. This is one of Job's grand maxims. C.

VER. 11. *Taste.* For this no master is requisite; so I stood in no need of your information, (C.) or of such trite remarks. H.

VER. 12. *Ancient.* He rather chides the youth of Sophar for offering to give him lessons. Old age is indeed commonly wiser and more experienced. Yet, what is man's knowledge compared to that of God! v. 13.

VER. 17. *To a.* Heb. "to be despoiled" of their wisdom and riches. C.—Sept. "into captivity." H.—Crafty plotters at last fall into such misconduct, as to be derided by men of the meanest capacity. W.

VER. 18. *Looseth.* Sept. "setteth kings upon the throne," &c.—*Belt.* This was usually very magnificent, and a military ornament. See that of Pallas described. Æn. x. Job intimates that God deprives kings of their authority, at pleasure. Heb. may also signify that he looseth the *bond* or prisoner of kings, and reduces themselves to slavery. C.—Things never remain long in the same state. H.—Even kings are sometimes obliged to beg. M.

VER. 19. *Without.* Heb. "despoiled." Sept. "captives." *Cohanim,* may comprise both sacred ministers and civil princes. 1 K. viii. 18. All are equally subject to God. C.

VER. 20. *Speakers.* Permitting them to speak deceitfully, (C.) or causing their oracles to be contemned. H.—Heb. "he withdraws speech from men of confidence." C.—*Neemanim,* (H.) ambassadors or prime ministers. Num. xii. 7. He disconcerteth the best concerted plans.

VER. 21. *Relieveth.* Heb. "ungirdeth (disarms) the strong." C.—Sept. "but the lowly (humble) he has healed."

VER. 22. *Of death. Tsalmaveth* (H.) may perhaps simply denote darkness. C.—God bringeth to light the most hidden things. H.

VER. 23. *Multiplieth.* Heb. Sept. and Syr. "deceiveth," (C.) suffering them to confide too much in their strength, so that they fall an easy prey. H.—How many nations, once so powerful, are now fallen; while others of no account have risen to eminence!

VER. 24. *Changeth.* Heb. "taketh away the heart," or prudence "of princes." Hence they follow the most absurd counsels. Isai. xxix. 19. C.—*No way.* This was the case of Pharao, when he pursued the Israelites into the sea; (T.) and the like may rationally be feared by those princes, who attempt to make innovations in the true religion, or in the sound laws of a kingdom. M.

CHAP. XIII.

Job persists in maintaining his innocence: and reproves his friends.

BEHOLD my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

2 According to your knowledge, I also know: neither am I inferior to you.

3 But yet I will speak to the Almighty, and I desire to reason with God:

4 Having first shewn that you are forgers of lies, and maintainers of perverse opinions.

5 And I wish you would hold your peace, that you might be thought to be wise men.

6 Hear ye therefore my reproof, and attend to the judgment of my lips.

7 Hath God any need of your lie, that you should speak deceitfully for him?

8 Do you accept his person, and do you endeavour to judge for God?

9 Or shall it please him, from whom nothing can be concealed? or shall he be deceived as a man, with your deceitful dealings?

10 He shall reprove you, because in secret you accept his person.

11 As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

12 Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

13 Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

14 Why do I tear my flesh with my teeth, and carry my soul in my hands?

15 Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

16 And he shall be my saviour: for no hypocrite shall come before his presence.

17 Hear ye my speech, and receive with your ears hidden truths.

18 If I shall be judged, I know that I shall be found just.

19 Who is he that will plead against me? let him come: why am I consumed, holding my peace?

20 Two things only do not to me, and then from thy face I shall not be hid.

21 Withdraw thy hand far from me, and let not thy dread terrify me.

22 Call me, and I will answer thee: or else I will speak, and do thou answer me.

23 How many are my iniquities and sins? make me know my crimes and offences.

24 Why hidest thou thy face, and thinkest me thy enemy?

25 Against a leaf, that is carried away with the wind, thou shewest thy power, and thou pursuest a dry straw.

26 For thou writest bitter things against me, and wilt consume me for the sins of my youth.

27 Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:

28 Who am to be consumed as rottenness, and as a garment that is moth-eaten.

CHAP. XIV.

Job declares the shortness of man's days: and professes his belief of a resurrection.

MAN born of a woman, living for a short time, is filled with many miseries.

2 [a] Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

3 And dost thou think it meet to open thy eyes

[a] Supra viii. 9. Ps. cxliii. 4.

CHAP. XIII. VER. 1. *All*, without your information. C.

VER. 3. *Reason.* Heb. "to dispute with, *or* before God," concerning the matter which we have in hand. He appeals to God, as to the judge of all.

VER. 4. *Having.* Heb. "But ye are sewers of lies." C.—Sept. "unskilful surgeons, (who, instead of sewing up a wound, increase it) and all of you doctors of evil;" vain empirics.—*Maintainers.* Prot. "ye *are* all physicians of no value." H.

VER. 5. *Men.* Prov. xvii. 28. If you had been silent, you might still have had the reputation of wisdom. C.

VER. 6. *Judgment.* Heb. "pleading" before our common judge. H.

VER. 8. *Accept.* Heb. "will you not be seized with fear?" Olympiodorus translates, "will you stand in his presence, and dispute with him?" C.—Sept. "Are you sent to be judges?" &c. or, do you suppose that you please him by asserting that he punishes me for my sins? H.—Is it thus you hope to gain his favour? C.—He knows the state of my soul best; then I myself: but you are quite in the dark. W.

VER. 9. *Or.* Heb. "Is it good that he should examine you, would you escape?" C.

VER. 10. *His.* Heb. "persons." Because you see me afflicted, you infer that I am guilty; and think this mode of judging most honourable to God, whom you wish thus to please. H.—But he stands not in need of lies; (C.) and something farther is still to be proved. H.—You judge rashly, as if you designed to please a prince, (M.) without examining the cause of the accused. H.

VER. 12. *Necks.* Sept. "body." Heb. also, (H.) "heights," (C.) or "fortifications." Grotius.

VER. 13. *Whatsoever.* Heb. "come what *will*." Sept. "that my anger may cease." H.

VER. 14. *Why* you seem to ask *do I* thus eagerly desire to die, (H.) as if I were tearing my own flesh, and exposing my soul to danger, (W.) like a madman? T.—Is it not better for me to address myself to God, that he would hasten my departure, than thus to tear my flesh with my teeth? C.—Some have supposed that Job really did so in extreme anguish, (V. Bede) the leprosy occasioning such an insupportable irritation. H.—But the expression insinuates an interior anguish or despair; (Isai. xlix. 26.) in which sense Pythagoras enjoins, "not to eat the heart."—*Hands*, in imminent danger of death. Ps. cxviii. 109. —S. Gregory explains it in a moral sense: "It is to manifest the intention of the heart by the actions." H.

VER. 15. *In him.* Heb. *lu* is read, though *lo*, "not," is written in the Heb. text. H.—Prot. &c. follow the sense of the Vulg. and Junius comes to the same, as he reads *lo* with an interrogation: "Should I not hope in him?" Luther and the Belgic version go astray: "Behold he shall kill me, and I cannot expect," or hope; I am resolved to die: which words indicate "extreme impatience." Amama.—Sept. "If the powerful (or Lord) lay [not] hands on me, since it is commenced? No: but I shall speak and arraign [you] before him," &c. The words *not* and *you* are thus placed in Grabe's edition. H.—*Ways.* I do not pretend that I am quite blameless. C.—Prot. "I will maintain (Marg. prove, or argue) mine own ways before him." H.—I will hope, like Abraham, even against hope, to shew that I am not actuated by despair: yet I will continue to declare my innocence, v. 16. T.

VER. 16. *Hypocrite.* If I were such, I should not dare to appeal so boldly to his tribunal. C.

VER. 17. *Truths.* Lit. "riddles" to you. Heb. *achavathi*, (H.) means "instructions," &c. C.

VER. 18. *Just.* He was in extreme anguish, yet still trusted in God. W.

VER. 19. *Peace.* It will be some consolation to explain my reasons. If I am fairly overcome, I shall die with more content. C.

VER. 20. *Only.* He makes the same petition to God as C. ix. 34. and xxxiii. 7. H.

VER. 23. *Offences*, which might be hidden to Job himself. W.—He speaks to God with the freedom which he had requested, desiring to know if he were really guilty, (C.) that he might give glory to him, (H.) by an humble confession.

VER. 26. *Bitter.* The judge wrote down the sentence; which he read, or gave to his officer. C.—*Youth*, for which I thought I had satisfied. H.

VER. 27. *Stocks*, in which the person's legs were sometimes stretched to the sixth hole; (C.) at other times, the neck was confined. M.—Some translate the Heb. "in the mud," which agrees with the other part of the verse.—*Steps.* Heb and Sept. "roots," or ancles, which retained the prints made by the stocks.

VER. 28. *Rottenness.* Sept. "an old vessel," or skin, to contain wine, &c. C —My condition might excite pity. M.

CHAP. XIV. VER 1. *Man.* He exposes to God the common miseries of mankind. C.—They cannot avoid many miseries in their short life, yet may be brought to heaven. W.

VER. 2. *Shadow. Pulvis et umbra sumus.* Hor. iv. Ode 7. "Come then, ye men, whom nature condemns to spend your days in darkness, ye who resemble the leaves, are of little strength, formed of mud, shadow-like, ... of a day's

upon such an one, and to bring him into judgment with thee?

4 [a] Who can make him clean that is conceived of unclean seed? is it not thou who only art?

5 The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

6 Depart a little from him, that he may rest, until his wished-for day come, as that of the hireling.

7 A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

8 If its root be old in the earth, and its stock be dead in the dust:

9 At the scent of water it shall spring, and bring forth leaves, as when it was first planted.

10 But man when he shall be dead, and stripped and consumed, I pray you where is he?

11 As if the waters should depart out of the sea, and an emptied river should be dried up:

12 So man, when he is fallen asleep, shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep.

13 Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?

14 Shall man that is dead, thinkest thou, live again? all the days, in which I am now in warfare, I expect until my change come.

15 Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

16 [b] Thou indeed hast numbered my steps, but spare my sins.

17 Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

18 A mountain falling cometh to nought, and a rock is removed out of its place.

19 Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.

20 Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.

21 Whether his children come to honour or dishonour, he shall not understand.

22 But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

CHAP. XV.

Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.

AND Eliphaz, the Themanite, answered, and said:

2 Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning heat?

3 Thou reprovest him by words, who is not equal to thee, and thou speakest that which is not good for thee.

4 As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.

5 For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.

[a] Psal. l. 4.—[b] Infra xxxi. 4. and xxxiv. 21. Prov. v. 21.

duration, miserable mortals, men like dreams, attend to the immortals." Aristoph. Avib.—Most of these expressions occur in Job, Ps. ci. 12. Wisd. ii. 5. Eccle. ii. 23. &c.

VER. 3. *With thee.* He seems beneath God's attention: (Arist. Met. viii. 9. Cicero, Nat. ii.) but as the knowledge and other attributes of the Deity are infinite, he must necessarily attend to the whole creation. The moral actions of men being also infinite in their object, tending to God, or contradicting his ordinances, they are not beneath the consideration of an infinite Being. C.

VER. 4. *Seed,* is not expressed in Heb. "*unclean.*" It may refer to Adam. There is no contagion in the seed to infect the soul, as Tertullian supposed; it is only *unclean* in the cause, as every person who is born according to the common course of nature, becomes a child of Adam, and partakes in his original sin. The Scholastics. T.—*Only art.* Essence itself. Carthus.—"The justification of the sinner is a greater miracle than the creation of the world." S. Aug. ibid. —The birth of Jesus Christ was free from stain; (Luk. i. 35.) as was also the conception of his virgin Mother, by the power of God; (M.) and his grace, as it is piously believed. H.—He alone can purify man. C.—Heb. "who can produce what is clean out of the unclean? Not one." Or Chal. "Is there not one?" Sept. "For who shall be pure from corruption? Not so much as one: (5) though his life be only of one day upon earth." The more ancient Fathers have generally quoted the text in this manner, to prove original sin; (H. S. Cyp. Tert. S. Deo. Mag. in Nat. i. &c. T.) and Bellarmine almost does the same, (Grat. iv. 4.) observing that the Sept. have taken in three words from the following verse: "though his days are few." Yet there are some words which are not in Heb. though the doctrine here maintained be indubitable. Amama.—Job was fully convinced of it, and adduced it as a plea for mercy. It also tends to keep us in the most profound humility and watchfulness, to resist the motions of concupiscence. C.—Man,

> "Now too late,
> Saw the rash error, which he could not mend;
> An error fatal not to him alone,
> But to his future sons, his fortune's heirs."
> Blair's Grave. Milton, x. 151. H.

VER. 6. *Hireling,* who rejoices at being permitted to rest a little. So, before death, suffer me to have some relaxation. C. vii. 1.

VER. 8. *Dust.* After being even exposed to the air, for a long time, some branches will take root, like the rose of Jericho, the willow, &c.

VER. 9. *Scent,* or light touch. Dan. iii. 94. M.

VER. 10. *Is he?* Will he naturally come to life again?

VER. 11. *Sea.* There would be no supply of rain for the fountains. Eccle. i. 7. All would continue dry: so when the blood is once gone, life is at an end. See 2 K. xiv. 14. C.—The water cannot go back. M.

VER. 12. *Till.* At that time, the general resurrection will take place. Vat. Scultet.—But people will *never* revive, according to the course of nature. In S. Matt. v. 18. Ps. lxxi. 7. *till* is used in this sense. C.

VER. 13. *That thou mayst protect me in hell.* That is, in the state of the dead; and in the place where souls are kept waiting for their Redeemer; (Ch.) and in the grave, where the body awaits the resurrection. H.—These words are repeated in the office for the dead, in the name of the souls in purgatory. Carthus. a. 34.—They are adduced in proof of limbo. But *sheol* denotes also "the grave." Amama.—What then? The soul is not confined there. It must consequently be explained of the lower receptacle for souls, as well as of the grave. H.

VER. 14. *Dead.* Shall one in a condition nearly as bad, like myself, be restored to health? Yes, I entertain this hope. C.—*Thinkest thou,* is not in Heb. or Sept. The latter speaks (H.) clearly of the resurrection. C.—"For if a man die, shall he revive, having completed the days of his life? I wait (for thee) till I be again." Grabe. H.—*Warfare.* C. vii. 1.

VER. 16. *But.* Heb. "Mark not, (C.) *or* dost thou not observe my sin?" This fills me with terror, (H.) unless thou shew mercy.

VER. 17. *Cured.* Heb. "sewed up." This method and sealing was in use to keep things of value, before locks were invented. C.—Sept. "thou hast noted if I had transgressed unwillingly, ἄκων." Yet God will not make us accountable for what we cannot help.

VER. 19. *Man.* Heb. and Sept. "the hope of man." H.—He must not expect to be more privileged than all other things, which time consumes. C.—Job again deplores human misery. M.

VER. 20. *Strengthened.* Sept. "driven away." Pagnin, &c.—"Thou wilt treat him harshly." C.

VER. 21. *Or dishonour.* He cannot naturally be informed. M.—God may, however, reveal to souls departed, what may increase their accidental happiness or misery. H.—Hence the Church prays to the saints. Job is speaking chiefly of the body in the grave, and of what appears exteriorly. During life man cannot foresee the state of his children; nor in the other world, would their condition render him happy or otherwise. C. Mercer.—Sept. "If his sons be many, . . or . . few, he knows not." H.—He is not affected in the same manner as he would be, if living. W.

VER. 22. *Over.* Heb. "within him." H.—During life man is full of cares, and presently he is consigned to the dreary tomb, v. 19. C.

CHAP. XV. VER. 2. *Heat.* Heb. "east wind," (M.) or give vent to passion. H.—Eliphaz now rebukes Job without any reserve. C.—He was perhaps displeased at the comparison used by the latter. C. xiii. 4. Baldad had also hinted that Job's discourse was nothing but wind. C. viii. 2. H.—Being unable to answer his arguments, he reviles him as an enemy of God. W.

VER. 3. *Equal.* God, who is far above *thee.* Heb. "Will he (the wise) argue with less words, or with speeches which are nothing to the purpose?" C.

VER. 4. *God.* Another, after thy example, will assert his own innocence under affliction, and will not fear, nor have recourse to God by humble prayer. Behold the dangerous consequences of thy principle. C.

VER. 5. *Blasphemers.* Heb. "of the crafty," which is sometimes taken in a good sense. Sept. "thou hast not distinguished the speeches of the princes." Thou hast not shewn respect to our admonitions, (C.) or understood our mean-

6 Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.

7 Art thou the first man that was born, or wast thou made before the hills?

8 Hast thou heard God's counsel, and shall his wisdom be inferior to thee?

9 What knowest thou that we are ignorant of? what dost thou understand that we know not?

10 [a] There are with us also aged and ancient men, much elder than thy fathers.

11 Is it a great matter that God should comfort thee? but thy wicked words hinder this.

12 Why doth thy heart elevate thee? and why dost thou stare with thy eyes, as if thou wert thinking great things?

13 Why doth thy spirit swell against God, to utter such words out of thy mouth?

14 What is man that he should be without spot, and he that is born of a woman that he should appear just?

15 [b] Behold among his saints none is unchangeable, and the heavens are not pure in his sight.

16 How much more is man abominable, and unprofitable, who drinketh iniquity like water?

17 I will shew thee, hear me: and I will tell thee what I have seen.

18 Wise men confess and hide not their fathers.

19 To whom alone the earth was given, and no stranger hath passed among them.

20 The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.

21 The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.

[a] Eccli. xviii. 8.—[b] Supra iv. 18.

23 When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

24 Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

25 For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

26 He hath run against him with his neck raised up, and is armed with a fat neck.

27 Fatness hath covered his face, and the fat hangeth down on his sides.

28 He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.

29 He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

30 He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

31 He shall not believe, being vainly deceived by error, that he may be redeemed with any price.

32 Before his days be full, he shall perish: and his hands shall wither away.

33 He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.

34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes.

35 [c] He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

CHAP. XVI.

Job expostulates with his friends: and appeals to the judgment of God.

THEN Job answered, and said:

2 I have often heard such things as these: you are all troublesome comforters.

[c] Psal. vii. 15. Isai. lix. 4.

ing. H.—Thou rather choosest to imitate those false sages, who strive to deceive the world. Abuse could hardly be carried to greater lengths than it is by this man; who before spoke with some moderation. C. iv. C.

Ver. 7. *First.* Is thy experience so great, (M.) or art thou the most excellent of men? To hear thee we are but novices. C. xiii. 5. C.

Ver. 8. *His.* Heb. "dost thou restrain wisdom to thyself?" Sept. "or has wisdom come to thee?" H.

Ver. 10. *Fathers.* Heb. and Sept. "father." H.—Eliphaz always speaks first, and hints that he was as old, perhaps older, than Job; who had rather found fault with the youth of Sophar. C. xii. 12. He also boasts that they, or their country, furnished masters of greater wisdom and experience than even Job's father. C.

Ver. 11. *Thee.* This would not be difficult, (T.) if thy presumption did not prove an obstacle. Thou makest small account of those comforts or of our advice, trusting in thy own justice. C.—Sept. "Thou hast been chastised little, considering thy sins. Thou hast spoken with excessive insolence."

Ver. 12. *Why.* Sept. "What has thy heart dared, or what have thine eyes brought thee?" Heb. "what do thy eyes wink at?" (H.) through pride and disdain. Ps. xxxiv. 19. Prov. vi. 13. C.—We need not wonder that Eliphaz should misunderstand the looks of Job, (H.) since he gives such a false notion of his speeches. C.

Ver. 14. *Just.* Few are free from all spot; but venial sins do not hinder a man from being styled truly virtuous. W.

Ver. 15. *Unchangeable,* of his own nature, and during this life. C. Heb. and Sept. "is not trusted by him," till they have been tried, (H. C. iv. 17. *None is good but God alone.* Mar. x. 18.) in comparison. T.

Ver. 16. *Water,* with the utmost avidity and unconcern. Prov. x. 23. and xxvi. 6.

Ver. 17. *Seen.* He had before given himself out for a prophet. Perhaps he may only mean to deliver what he had been taught, or had learned by experience, v. 18. His observations are in themselves just; but the application to Job is no less insulting. C.

Ver. 18. *Wise.* Prot. "which wise men have told from their fathers, and have not hid *it*." C. viii. 8. The authority of tradition was then very great; and why should it now be despised? H.

Ver. 19. *Them.* Their antiquity, courage, and purity of morals must consequently be greater, as they have preserved themselves from the inroads of strangers. C.

Ver. 20. *Proud;* uncertain. Heb. "in pain." H.—Sept. "numbered," or few. Gen. xxxiv. 30. These are the maxims which Eliphaz had received in a vision, or from the ancients, v. 17. The description of a tyrant's life was admirably verified in Dionysius, of Syracuse, (C.) and in our Cromwell, (H.)—

"—— pale and trembling in the dead of night." Pope.

—who rarely lodged two nights in one chamber. Clarendon.—Such live in dread, (H.) and seldom die a natural death.

Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges et siccâ morte Tyranni.——Juv. x. 113.
Nocte dieque suum gestare in pectore testem.——Juv. xiii.

They bear always about the witness, "conscience." H.—They distrust every one, and are hated by all.

Districtus ensis cui super impia
Cervice pendet, &c.——Hor. iii. Ode 1.

—These miseries are incident to the wicked, but are improperly addressed to Job. W.

Ver. 26. *And is.* Heb. "even upon the thick bosses of his buckler." H.—God thus seizes his antagonist, who, like Pharao, swells with pride. C. Deut. xxxii. 15.

Ver. 28. *Heaps,* by his ambition and fury, (C.) and exactions, (Cajet. M.) till the king chooses to rebuild the cities. Vatab.

Ver. 31. *That he.* Heb. and Sept. "for vanity shall be his reward." H.—If he would repent, he might still be safe. M.

Ver. 32. *Hands;* strength and prosperity. C.—Sept. "his branch shall not grow thick." H.

Ver. 33. *First.* Heb. "unripe." H.—He shall derive no aid or comfort from his young family.

Ver. 34. *Congregation,* or family.—*Bribes.* Lit. "presents," which (H.) frequently were not given freely, but extorted as a real tribute. C.—Sept. "for the death of the wicked is a martyrdom," or proof of his impiety. "But fire shall consume the houses of the present (or bribe) receivers."

Ver. 35. *Sorrow.* Heb. "mischief." H. See Ps. vii. 15. Isai. xlix. 4.—The tree is known by its fruit. Eliphaz sufficiently insinuates, that he is speaking of Job. C.—*His,* or "its," the congregation's *womb,* v. 34. Prot. "their belly." H.

CHAP. XVI. Ver. 2. *Comforters.* "Job's friends or comforters," are become proverbial, to denote people who do the contrary to what they seem to promise. H.—Never did men sustain worse the character of comforters. They

3 Shall windy words have no end? or is it any trouble to thee to speak?

4 I also could speak, like you: and would God your soul were for my soul.

5 I would comfort you also with words, and would wag my head over you.

6 I would strengthen you with my mouth, and would move my lips, as sparing you.

7 But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

8 But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

9 My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.

10 He hath gathered together his fury against me; and threatening me, he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

11 They have opened their mouths upon me, and reproaching me, they have struck me on the cheek; they are filled with my pains.

12 God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

13 I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.

14 He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth.

15 He hath torn me with wound upon wound, he hath rushed in upon me like a giant.

16 I have sewed sackcloth upon my skin, and have covered my flesh with ashes.

17 My face is swoln with weeping, and my eye-lids are dim.

18 These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.

19 O earth, cover not thou my blood, neither let my cry find a hiding-place in thee.

20 For behold my witness is in heaven, and he that knoweth my conscience is on high.

21 My friends *are* full of words: my eye poureth out tears to God.

22 And O that a man might so be judged with God, as the son of man is judged with his companion!

23 For behold short years pass away, and I am walking in a path by which I shall not return.

CHAP. XVII.

Job's hope in God: he expects rest in death.

MY spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me.

2 I have not sinned, and my eye abideth in bitterness.

3 Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me.

4 Thou hast set their heart far from understanding, therefore they shall not be exalted.

5 He promiseth a prey to his companions, and the eyes of his children shall fail.

6 He hath made me, as it were, a bye-word of the people, and I am an example before them.

7 My eye is dim through indignation, and my limbs are brought, as it were, to nothing.

8 The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.

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all magnify their knowledge and piety, and make the most absurd application of their principles to Job's condition. C.—He was not ignorant that tyrants and wicked men were *often*, nay generally till the age in which he lived, visited with visible judgments. H.

Ver. 3. *Windy*, inconclusive arguments. They all entertain a mean opinion of their adversaries, as they did not agree in the application of the propositions. Hence though they might be true, they were nothing to their present purpose. C. xv. 3. H.—*Trouble.* You can speak without any pain: but the case is far different with me. M.—Heb. "what emboldeneth thee to answer?" H.—Who asks thee for advice? C.— True friends will give it without upbraiding, or laying false crimes to the charge of any one. W.

Ver. 4. *My soul.* If you had experienced my state of misery, (H.) I surely would not have behaved thus to you. C.

Facile, cum valemus, recta consilia ægrotis damus:
Tu si hic sis, aliter sentias.——————Terent. Andria.

Ver. 5. *Wag*, or shake my head out of pity. C. xlii. 11. Nah. iii. 7. The same sign often indicates astonishment, or contempt. Ps. xxi. 8. Matt. xxvii. 39. C.

Ver. 7. *But.* Heb. "If I speak," &c.

Ver. 8. *Limbs.* Heb. "company," (H.) or family. The assemblage of my limbs is also disordered by the leprosy.

Ver. 9. *Against me*, in your opinion, as if I were guilty of lies. Heb. "my leanness bears witness, my falsehood has risen up against me and answered me to my face;" which may be understood in the same sense as the argument of Eliphaz. He is designated by the false speaker; (C.) unless we explain it of the wrinkles, which falsely indicated that Job was advanced in years, or of the malady; whence it was gathered that he must be a criminal. M.—Prot. "my leanness riseth up." H.

Ver. 11. *Cheek.* His friends seemed so enraged, as to be disposed to do so. C.—These expressions were strikingly verified in Christ. M.—The outrages may also be attributed to the devil; (C.) or, by personification, to the malady of Job. M.

Ver. 14. *Lances.* Heb. "archers." Sept. "they have encompassed me, throwing lances into my veins, *or* loins, not sparing," &c. H.—*Bowels.* Heb. and Sept. "gall," being afflicted with a dysentery. C.—S. Thomas explains it of his children, who were slain. H.

Ver. 16. *Flesh.* Heb. "horn." Sept. "strength." H.—I have lost all my beauty and splendor, and have put on the garments of penance. C.

Ver. 17. *Dim.* Heb. and Sept. "covered with the shadow of death," (H.) greatly impaired. Some have almost lost their sight by weeping; and death seemed ready to close Job's eyes. C.

Ver. 18. *Hand*, which has not been defiled with any injustice. M.—*When.* Heb. "and my prayer *was* pure." I never neglected this sacred duty, (C. i. 5.) as my friends accuse me. C. xv. 4. H.—They continued in their false accusation: so he repeats the same true answer. W.

Ver. 19. *In thee.* Let the cry of my blood, which issues from my wounds, and the injury which my reputation has suffered, come before the throne of God. Calumny is a species of murder. See Gen. iv. 10. C.—If I be really guilty, I am willing to remain unburied. Let the dogs lick up my blood. Cajet.—*Cry.* Let the hills re-echo my sufferings. Pineda.

Et quodcumque meæ possunt narrare querelæ,
Cogar ad argutas dicere solus aves.——Propertius.

Ver. 21. *Full.* Heb. "scorners." Therefore I appeal to inanimate things; and, above all, to God, who cannot give a wrong judgment.

Ver. 22. *Judged.* Heb. "might plead." H.—Earthly judges may be compelled to pronounce sentence publicly. Job is afraid lest the justice of his cause should remain undecided, till death overtook him, v. 23. Pineda.

Ver. 23. *Years.* Heb. and Sept. "of number." *Pauperis est numerare pecus.* H.—Like a man under affliction, Job repeats what he had said. C. xiv. 5. M. and C. x. 20. H.

CHAP. XVII. Ver. 1. *Spirit.* Heb. "breath is corrupt," (H.) or spent. I cannot breathe without the greatest difficulty. C.—*Only.* Sept. "But I want the grave, and do not obtain it." H.

Ver. 2. *Not sinned.* That is, I am not guilty of such sins as they charge me with. Ch.—Heb. "the wicked were not with me" in friendship at any time. Prot. "*Are there* not mockers with me?" H.—Job was doubly afflicted, with corporal pain and calumny: yet hopeth in God. W.

Ver. 3. *Fight.* I am secure under thy protection. Heb. "who will strike hands with me?" or stand bondsman for my debt? Prov. vi. 1. Who will take my place? You accuse me of weakness and of impiety: but how would you act, if you were treated in the same manner? C.

Ver. 4. *Understanding.* They will not answer for me. They are not of such a generous disposition; nor can they distinguish between the punishment of guilt and the trial of virtue. C.

Ver. 5. *He.* My friend. C.—Heb. "speaketh flattery," (H.) or promiseth to caress me, while he neglects his own children. But the sense of the Vulg. and Chal. seems preferable. My friends speak as if they could do any thing, and as if no trial would stagger their resolution. But they durst not be in my situation for a short time. C.—Like hunters, who have promised their children some prey, my friends will not, however, gain the victory over me. M.

Ver. 6. *Example.* Prot. "a tabret." H.—The people sing over my misfortunes. Lam. iii. 14. I am represented as a victim of God's just indignation. C.—Sept. "a laughter," or laughing-stock. H.

Ver. 7. *Indignation* of God, or of myself. M.—*Nothing.* Heb "as a shadow." C.

Ver. 8. *Hypocrite.* If you condemn me, I shall comfort myself with the approbation of the righteous, and still maintain my station. H.—Men of sense and virtue will tremble at the judgments of God, and will never join the crowd of scoffers. C.

9 And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 Wherefore, be ye all converted, and come, and I shall not find among you any wise man.

11 My days have passed away, my thoughts are dissipated, tormenting my heart.

12 They have turned night into day, and after darkness I hope for light again.

13 If I wait, hell is my house, and I have made my bed in darkness.

14 I have said to rottenness: Thou art my father; to worms, my mother and my sister.

15 Where is now then my expectation, and who considereth my patience?

16 All that I have shall go down into the deepest pit: thinkest thou that there, at least, I shall have rest?

CHAP. XVIII.

Baldad again reproves Job: and describes the miseries of the wicked.

THEN Baldad, the Suhite, answered, and said:

2 How long will ye throw out words? understand first, and so let us speak.

3 Why are we reputed as beasts, and counted vile before you?

4 Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

6 The light shall be dark in his tabernacle, and the lamp that is over him shall be put out.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down headlong.

8 For he hath thrust his feet into a net, and walketh in its meshes.

9 The sole of his foot shall be held in a snare, and thirst shall burn against him.

10 A gin is hidden for him in the earth, and his trap upon the path.

11 Fears shall terrify him on every side, and shall entangle his feet.

12 Let his strength be wasted with famine, and let hunger invade his ribs.

13 Let it devour the beauty of his skin, let the first-born, death, consume his arms.

14 Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

15 Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

16 Let his roots be dried up beneath, and his harvest destroyed above.

17 [a] Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18 He shall drive him out of light into darkness, and shall remove him out of the world.

19 His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

21 These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

CHAP. XIX.

Job complains of the cruelty of his friends: he describes his own sufferings: and his belief of a future resurrection.

THEN Job answered, and said:

2 How long do you afflict my soul, and break me in pieces with words?

3 Behold, these ten times you confound me, and are not ashamed to oppress me.

4 For if I have been ignorant, my ignorance shall be with me.

[a] Prov. ii. 22.

VER. 10. *Man.* He offers to dispute with them again, and convince them of folly; (M.) or rather he here concludes his address to them, and invites them to change their preposterous judgments.

VER. 11. *Thoughts*, or fine projects of living happy a long time. C.

VER. 12. *Day.* Sleep flees from me. M.—All is in confusion.—*After.* Heb. and Sept. "light is near in the face of darkness." H.—I still hope for relief.

VER. 13. *Hell.* Seol. The region of the dead. Ch.—Prot. "grave." H.—But this text proves that there was a place of rest called hell. W.—He speaks here chiefly of the body. C.—*Mors ultima linea rerum est.* Hor.—"Death is the end of all." H.—If I refrain from complaining, still I cannot expect to be restored to health.

VER. 14. *Sister.* I am nearly related to such things, and ready to drop into the grave, as my flesh is already devoured by worms. M.

VER. 15. *Who.* Heb. "who shall see my hope?" I wish all might witness it. H.—But I expect no redress on this side of the grave. C.

VER. 16. *Deepest pit.* Literally *hell.* Ch.—Heb. "We shall go down to the bars of the pit, when we shall rest together in the dust." My hopes may be frustrated by death; (H.) or you, my friends, must also go to the house of eternity. C.

CHAP. XVIII. VER. 2. *Understand* ye. Teach this man to comprehend what we say. He deigns not to address Job in person: but repeats most of his former remarks respecting the wicked, as if they were unquestionably applicable to Job. C. viii. C.—Heb. "mark ye." Sept. "do thou attend." H.—Baldad speaks to many who might be of Job's opinion, as he was a figure of the Church, defending the common cause; while his friends, like heretics, speak both true and false things. S. Greg. xiv. 1. W.

VER. 3. *Reputed.* Sept. "silent as four-footed animals before thee? (H.) without discipline or understanding." C. xvii. 4. M.

VER. 4. *Thou.* Heb. "He teareth his soul in his fury!" H.—This is spoken with an air of contempt, as if Job were mad. C. xiii. 14. C.—*Place.* We should expect to see such effects, as soon as we would allow that God punishes thee, without thy being guilty. Hitherto he has treated the wicked only with such rigour. Still thou wouldst assert that thou art a singular example of an innocent man under oppression! C.

VER. 6. *Light;* prosperity, (M.) offspring, &c. C.

VER. 7. *Step.* He shall be greatly embarrassed, (M.) like a man in a narrow pass (C.) beset with thorns. H. Prov. iv. 12.—Sept. "the weakest have made a prey of his possessions. H.

VER. 8. *Meshes*, (*maculis*) or holes of the net. M.—The more he strives to get out, the more he gets entangled. C.

VER. 9. *Thirst:* the greedy hunter. C.—Heb. "the robber." H.

VER. 11. *Fears.* Hunters used to place loose feathers round the wood, except where the gin was laid, in order to frighten the prey into it.

Puniceæque agitant formidine pennæ. Georg. iii.

Jer. xlviii. 44. "Like timid stags, while you avoid the moving feathers, you are entrapped in the strongest nets." S. Jerom, c. Lucif.—Every thing tends to fill the poor beast with alarm. So the devil, conscience, and enemies on all sides, beset the wicked. C.

VER. 13. *First-born* denotes the best, or the worst. H.—*Death.* Heb. "of death," the devil, or a premature death, and most cruel enemy. C.—Sept. "But death devours his most beautiful things." H.

VER. 14. *Confidence.* Sept. "health."—*Let.* Prot. "and it shall bring him to the king of terrors;" (H.) or, "thou (O God) shalt," &c. Sept. "let him be in the greatest (C.) want, on account of a royal accusation," (H.) of high treason. C.

VER. 15. *Tent*, when he is gone to purify it.

Et veniat quæ lustret arus lectumque locumque,
Præferat et tremulâ sulphur et ova manu.——Ovid. Art.

—Yet Moses does not mention sulphur as a thing proper for purifications. Some think that Baldad hints that his house will be destroyed with lightning, or rendered uninhabitable by a loathsome smell.

VER. 16. *Harvest.* Heb. also, "branch;" (C.) his family, (M.) and all on which he trusted. C.—All must be destroyed, root and branch.

VER. 20. *Them.* Lit. "the first," who were witnesses of his misery. H.

CHAP. XIX. VER. 3. *Ten times;* very often.—*Oppress me.* Heb. word occurs no where else, and is variously translated. It may signify, "to dig a pit for me." C. vi. 27. Ps. vi. 6. Job repeats nearly what he had said before, only with greater vehemence. He admits that Providence treats him in an unusual manner. Yet he still retains an assured hope, and arraigns his adversaries before the divine tribunal. C.—Yet he rather hesitates; (v. 4. 6.) and this species of ignorance is the folly of which he, at last, accuses himself. C. xlii. 3. It was no real fault, ib. v. 8. H.

VER. 4. *With me.* I alone am answerable for it. But I am no wiser for your remarks. If I have sinned, have I not been sufficiently punished? C.—Sept. "Yea, truly, I was under a mistake; and the mistake still remains with me, to have spoken a word which was not becoming. But my speeches are erroneous and importunate." He talks thus ironically. H.

5 But you set yourselves up against me, and reprove me with my reproaches.

6 At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.

7 Behold I shall cry, suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

9 He hath stript me of my glory, and hath taken the crown from my head.

10 He hath destroyed me on every side, and I am lost; and he hath taken away my hope, as from a tree that is plucked up.

11 His wrath is kindled against me, and he hath counted me as his enemy.

12 His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

13 He hath put my brethren far from me, and my acquaintance, like strangers, have departed from me.

14 My kinsmen have forsaken me, and they that knew me have forgotten me.

15 They that dwell in my house, and my maid-servants, have counted me as a stranger, and I have been like an alien in their eyes.

16 I called my servant, and he gave me no answer, I entreated him with my own mouth.

17 My wife hath abhorred my breath, and I entreated the children of my womb.

18 Even fools despised me, and when I was gone from them, they spoke against me.

19 They that were some time my counsellors, have abhorred me: and he whom I loved most, is turned against me.

20 The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

21 Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me.

22 Why do you persecute me as God, and glut yourselves with my flesh?

23 Who will grant me that my words may be written? who will grant me that they may be marked down in a book:

24 With an iron pen, and in a plate of lead, or else be graven with an instrument in flint-stone?

25 For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

26 And I shall be clothed again with my skin, and in my flesh I shall see my God.

27 Whom I myself shall see, and my eyes shall

VER. 5. *Reproaches,* which I endure, as if they were a sure proof of your assertion. H.—I must therefore refute you. C.

VER. 6. *With an equal judgment.* S. Gregory explains these words thus: Job being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved; and in that respect, that the punishment was not equal, yet it was just, as coming from God, who gives a *crown of justice* to those who suffer for righteousness' sake, and proves the just with tribulations, as gold is tried by fire. Ch.—He knew that God would surely give a just reward. 2 Tim. iv. S. Greg. xiv. 16. W.—The friends of Job had too contracted a notion of Providence, supposing that the virtuous could not be afflicted. Job allowed that the ordinary rules were not here observed. Heb. "the Lord hath perverted, *or* overthrown me." C.—This gave him no small uneasiness. If the thing had been as plain as it appears now to us, he might have refuted all with a bare denial. Houbigant.

VER. 7. *Hear.* Jeremias makes the same complaint, Lam. iii. 8. C.

VER. 12. *Troops:* (*latrones*) "free-booters," (H.) or "soldiers." Sanctius.—Those nations made a practice of plundering one another's territories, without any declaration of war. Mercury and Autolychus are praised for thefts of this description. Odys. xix. See Judg. xi. 3. Sept. "his temptations (C. or militia; πειρατήρια) came rushing together upon me; lying down (H.) in ambush, (C.) they surrounded my paths." H.

VER. 17. *Entreated.* Prot. add, "for the children's sake of mine own body." Sept. "I invited with flattering speeches the sons of my concubines. (18) But they cast me from them for ever. When I arise, they speak against me." H.—Interpreters generally suppose that Job speaks of the children by his inferior wives: though he might have some at home by the first wife, who were not old enough to be invited to the feast, with those who were destroyed. C.

VER. 18. *Fools;* wicked men, (M.) or the meanest of the people, (C.) whom (H.) these unnatural children (C.) resembled. Heb. "young children." Prot. H.

VER. 19. *Some.* Heb. "men of my secret." Sept. "who knew me;" my most intimate friends.—*And he.* Heb. and Sept. "They whom I loved are." H.—These ungratefully joined with the rest, in turning their backs on their benefactor. W.

VER. 20. *Teeth.* I am like a skeleton, so strangely emaciated, and my flesh corrupted: even my bones are not entire. H.—Heb. "I have escaped with the skin of my teeth." Only my gums are left. My bones cut the skin. Sym. "I tore my skin with my teeth."

VER. 22. *Flesh?* acting with the like inhumanity towards me. Am I not then sufficiently tormented in your opinion, that you insult over my distress? C.

VER. 24. *In a.* Heb. "lead, in the rock for ever." Prot. Sept. have, "for ever," after *book,* (v. 23) and subjoins, "with a writing instrument of iron and (or) lead, or be engraven on the rocks for a memorial." Grabe insinuates that before there was only, "and on lead, or be engraven on the rocks." H.—*Instrument,* (*celte*) means "a chisel," (H.) like *cælum* from *cælo:* "I engrave." Pineda.—S. Jerom, (ad Pam.) and the late editor of his works, retain this word, as the older editions of S. Greg. did; (C.) though *certè,* "surely," has been inserted instead, from several MSS. by the Benedictines. H.—Ancient MSS. and Latin Bibles have more generally the latter word. But the received editions are supported by many MSS. (C.) and the Sept. ἐγγλυφήναι, expresses as much. *Celtis est,* γλύφειον. Amama. Casaub. in Athen. vii. 20. p. 556.—An inscription, in Dalmatia, has in the same sense: *Neque hic atramentum vel papyrus aut membrana ulla adhuc; sed malleolo et celte literatus silex.* "Here as yet was neither ink, nor paper, nor any parchments; but a flint stone was lettered with a mallet and a chisel." The former modes of writing were not, in effect, invented in the days of Job. C.—But it was long very usual to make use of lead. Pineda.—What he desired to have written in such durable characters, (H.) was the following sentence, in proof of his unshaken confidence in God, and as a refutation of his friends, who accused him of despair and blasphemy, (C.) as also the whole history of his conflict. His desire has been granted. T.

VER. 25. *Redeemer* may be understood of the Deity, without confining it to the second Person; (Isai. xli. 14. and xlix. 7. Piscator) though it may have a more peculiar reference to Christ: (Junius. H.) in whom he believed, as the Redeemer of all mankind. C.—*Earth.* Yea, ere long I shall be restored to health, (S. Chrys. Grot.) as an earnest and figure of the resurrection. Nothing is more common, in Scripture, than for the same prophecy to have a double accomplishment; one soon after it is made public, and another more sublime and remote. Job seemed to have no expectation of surviving his present misery, (v. 7, and C. vii. 7. and xxiv. 15.) unless God now revealed it to him, as a figure of his future resurrection, founded on the hope of our Saviour's, which he expresses in much clearer terms. Heb. "I know that my Redeemer is living, and that he will raise himself one day upon the earth," (C.) like a conqueror, (H.) or wrestler, having overthrown his antagonist: (Amama) or, "he will stand the last upon the earth, *or* dust," (Piscator) ascending his throne, to judge all. Deodat.—Yet Luther translates, "and one day he will raise me up from the earth;" which is not conformable to the Heb. Others explain, "he . . will place (26) this, my skin, after they (worms) shall have ruined it." Pagnin. Mont.—But Amama suspects that the latter is not in earnest. Pineda defends the Vulg. and observes that *yakum* (H.) may signify, "will raise" himself, or "me;" the latter being at least a consequence of the former, if S. Jerom did not read it *me* in his copy. So S. Paul argues; *If Christ be risen, we also shall rise again.* Sept. "For I know that he is eternal, who will set me free," (H.) by death, (C. or redemption; ἐκλύσειν) "upon the earth."

VER. 26. *And I.* Sept. "But he will raise up my body *or* skin, which has sustained these things. This now has been accomplished for me by the Lord; (27) which I know within myself, which my eyes have seen, and not another. For all things are accomplished in my bosom." I am as fully convinced of this glorious event, (H.) as if it were past. C.—Heb. "and *though,* after my skin, *worms* destroy *this* body, yet in my flesh shall I see God." Prot. or, in the margin, "After I shall awake, though this body be destroyed, yet out of," &c. Various other interpretations are given. H.—But we had as well adhere to the Sept. Vulg. &c. D.—*God.* Sixtus V. and some other editions, add "Saviour." C.—Job would see the Messias by the eyes of his posterity. S. Aug. or Faustus, ser. 234. t. v. App. Sanctius.—He hoped also to see God face to face in glory, (C.) though not by means of his corporeal eyes, (H.) and to be restored to favour, so that God would no longer turn his back on him. C. xlii. 5. S. Gregory, when legate at Constantinople, convinced the patriarch Eutychius, by this text, that after the resurrection, our bodies would still be palpable, and not aerial only. C.—It contains an express profession of Job's faith, on this head. We shall rise the same in substance. W.

VER. 27. *Myself.* Heb. "for myself," and for my comfort; not like the reprobate, who shall see their judge to their eternal confusion. Job insists so much on this point, that he shews he is not speaking merely of the divine favour being restored to him, in the re-establishment of his health and affairs, but that he raises his mind to something more solid and desirable, of which the former was only a faint representation. C.—"No one since Christ has spoken so plainly of the resurrection, as this man did before the coming of the Mes-

behold, and not another: this, my hope, is laid up in my bosom.

28 Why then do you say now: Let us persecute him, and let us find occasion of word against him?

29 Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

CHAP. XX.

Sophar declares the shortness of the prosperity of the wicked: and their sudden downfall.

THEN Sophar, the Naamathite, answered, and said:
2 Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

3 The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

4 This I know from the beginning, since man was placed upon the earth,

5 That the praise of the wicked is short, and the joy of the hypocrite but for a moment.

6 If his pride mount up even to heaven, and his head touch the clouds:

7 In the end he shall be destroyed, like a dunghill; and they that had seen him, shall say: Where is he?

8 As a dream that fleeth away, he shall not be found; he shall pass as a vision of the night:

9 The eye that had seen him, shall see him no more, neither shall his place any more behold him.

10 His children shall be oppressed with want, and his hands shall render to him his sorrow.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil shall be sweet in his mouth, he will hide it under his tongue.

13 He will spare it, and not leave it, and will hide it in his throat.

14 His bread in his belly shall be turned into the gall of asps within him.

15 The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly.

16 He shall suck the head of asps, and the viper's tongue shall kill him.

17 (Let him not see the streams of the river, the brooks of honey and of butter.)

18 He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

19 Because he broke in, and stript the poor: he hath violently taken away a house which he did not build.

20 *And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

21 There was nothing left of his meat, and therefore nothing shall continue of his goods.

22 When he shall be filled, he shall be straitened; he shall burn, and every sorrow shall fall upon him.

23 May his belly be filled, that *God* may send forth the wrath of his indignation upon him, and rain down his war upon him.

24 He shall flee from weapons of iron, and shall fall upon a bow of brass.

25 The sword *is* drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

26 All darkness is hid in his secret places: a fire that is not kindled shall devour him: he shall be afflicted when left in his tabernacle.

* Eccli. v. 9.

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sias." S. Jer. ad Pam.—*This.* Heb. "*though* my reins be consumed within me;" (Prot. H.) or, "my reins (desires and tender affections) are completed in my bosom." C.

VER. 28. *Let us.* Sept. "Why do we contend against him? and the root of the word (reason) we shall find in him." He provokes us to speak thus. H.—Heb. reads, "in me." But the Chal. &c. "have *him*," as the sequel requires; unless Job speak this in his own person. I am ready to answer you; or, have you really discovered in me any grounds for your virulent attack? C.

VER. 29. *Know.* Sept. "And then they shall know that their power is nowhere;" or, "where is their substance?" Grabe. H.—Job menaces his friends with God's judgments, as they had done him. C.

CHAP. XX. VER. 2. *Therefore.* From this concession which thou hast just made. M.—*Various.* Heb. "Hence do my thoughts cause me to answer, and for *this* I hasten." Sept. "I did not thus suspect that thou wouldst contradict these things," &c. H.—Sophar only speaks this second time; and he produces little new, but begins with an air of more moderation, as if the arguments of Job had made some impression upon him. C.—He attempts to prove that the wicked have no comfort long; which is true in one sense, as all time is short, though they may prosper all their lives, as Job corrects his observation. C. xxi. 13. W.

VER. 4. *I know.* Heb. and Sept. "dost thou not know?"

VER. 6. *Pride.* Sept. "presents." H.—Riches may be meant by pride. C.

VER. 7. *Hill.* Heb. "his own dung." H. Prov. x. 7.

VER. 8. *Fleeth.* The poets assign wings to sleep and to dreams. Homer, &c. Isaias (xxix. 7.) describes a man who dreams that he is eating, and finds himself hungry when he awakes. Such is the life of the avaricious, (C.) and of all wicked people. H.

VER. 9. *Behold him,* as if it were susceptible of resentment, and entered into the views of God. C. vii. 10. Ps. xxvi. 35. C.

VER. 10. *Be.* Heb. "seek to please the poor, and his hands shall restore their goods," which the wicked had gotten by oppression. H.

VER. 11. *Vices of,* is not in Heb. but must be understood. H.—*Youth.* Some translate, "hidden." Sophar perhaps accuses Job of some secret abominations, for which he was afflicted with the venereal disease. At least, nothing is more common than to see people brought to old age and infirmities unnumbered, (C.) before their time, in consequence of riotous living in their youth. H.—Youth may also denote the sin in which we are born, which is the source of all our maladies, and is always dragging us towards the grave. C.

VER. 12. *Evil* of any kind, and particularly (H.) injustice, which at first seems sweet, but will prove in the end a mortal poison. C.—The unjust will be forced to restore his ill-gotten goods, or suffer eternally for the neglect, v. 14. 18. H.—Habitual sins are also overcome with most difficulty, v. 11. M.

VER. 16. *Head.* Heb. "venom." Sept. "the wrath of dragons." C.—*Vipers.* The same Heb. term is elsewhere rendered basilisk, or asp. The precise import of such things is not easily ascertained. Pineda.—*Tongue.* The ancients thought that serpents communicated the venom by the tongue, or sting. Moderns think they do it rather by the teeth. C.

VER. 17. *Butter.* The impious may have a short-lived pleasure, but it will not give perfect satisfaction. The poets use similar expressions. C.

Mella fluant illi, ferat et rubus asper amomum. Virg.
Flumina jam lactis, jam flumina nectaris ibant. Met. i.

VER. 18. *Suffer* eternal torments. C.—Heb. "according to *his* substance, *shall* the restitution *be,* and he shall not rejoice." Prot.

VER. 20. *Them.* Death will overtake him, like the rich man. Luke xii. 20. C.

VER. 21. *Continue.* Heb. "no one shall look for his goods." The sinner eat up all in his life-time, or saw his possessions slip from him. H.—At least, he shall not take them with him to the grave. C.

VER. 23. *May.* Heb. "And *when* he shall be about to fill his belly," like king Baltassar, death shall hurry him away. C.—*Rain.* Sept. "hurl sorrows upon him," (H.) by an untimely death, followed with eternal hunger and thirst. Thus was treated the rich glutton. Luke xvi. 22. C.

VER. 24. *Brass;* of which metal the strongest bows were made. Prot. have, "steel:" (H.) but brass was used by the ancients for the same purpose. C.—This proverb shews that those who endeavour to escape from men, fall into the hands of God. Delrio. Adag. 9, t. ii.

Incidit in Scyllam cupiens vitare Charybdim. Virg. M.

VER. 25. *The sword is,* occurs not in the Vulg. (H.) though it be in the Compl. and Sixtine editions. C.—Heb. "It is drawn, and cometh out of the body; the glittering sword cometh out of his gall; terrors are upon him." Prot. "May likewise the dart come out through his body," &c. H.—*Ones.* Heb. *Enim;* giants, who formerly inhabited the land of Moab, near the eastern Idumea. Their name might be placed for any cruel enemies. C.

VER. 26. *Darkness,* or misery. C.—Sept. "Terrors upon him, (26) and all darkness may await him." H.—He shall find no means of escaping. C.—*Kindled.* Heb. "blown." S. Gregory observes that hell-fire is corporeal, but very different from our material fire. Chal. &c. explain this passage in the same sense. It may also intimate interior anguish, (C.) lightning, (Vatable) pesti-

27 The heavens shall reveal his iniquity, and the earth shall rise up against him.

28 The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

29 This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

CHAP. XXI.

Job shews that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.

THEN Job answered, and said:

2 Hear, I beseech you, my words, and do penance.

3 Suffer me, and I will speak; and after, if you please, laugh at my words.

4 Is my debate against man, that I should not have just reason to be troubled?

5 Hearken to me and be astonished, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

7 [a] Why then do the wicked live, are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

9 Their houses are secure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel and the harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment they go down to hell.

14 Who have said to God: Depart from us, we desire not the knowledge of thy ways.

15 [b] Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

16 Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

17 How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

18 They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

19 God shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.

20 His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21 For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?

22 Shall any one teach God knowledge, who judgeth those that are high?

23 One man dieth strong and hale, rich and happy.

24 His bowels are full of fat, and his bones are moistened with marrow.

25 But another dieth in bitterness of soul, without any riches:

[a] Jerem. xii. 1. Habac. i. 13.

[b] Malac. iii. 14.

lence, (Grot.) and every species of calamity. C.—*Tabernacle*, in hell. M.—We may also translate, "he who is left," (H.) the offspring shall be also miserable. M.

VER. 27. *Heavens*, as his sins have cried for vengeance. Gen. xviii. 20. C.—All creatures shall fight against the wicked. M.

VER. 28. *Exposed.* Heb. "the bud, (C.) or increase of his house, shall depart," (H.) and be led away into captivity, (C.) and ruined. Sept. "Let final destruction drag away his house, and the day of wrath overtake him."

VER. 29. *Doings.* Lit. "words." Heb. "of his decree." H.—This is what he may expect for his impiety both in words and actions. C.

CHAP. XXI. VER. 2. *Do.* "Alter your opinion." M.—Sym. "hear." Sept. "may this be for your consolation," (Heb.) which I shall receive from you, or which you may make use of, if you should be afflicted (C.) as I am. H.—Job undertakes to show that the wicked are sometimes suffered to enjoy a long prosperity.

VER. 4. *Troubled.* Heb. "Why is not my spirit shortened" by death, if your assertion be true? (H.) or why may I not be "troubled," since I have to deal, not with an enlightened judge, but with men who are under the greatest prejudices? C.—I seem to you to dispute against God. Have I not then reason to tremble? v. 6. H.—Though he disputed with men, it was concerning Providence and eternal things. W.

VER. 5. *Hearken to.* Lit. "look steadfastly on me." H.—Compare my present with my former condition, and do not pretend to fathom God's judgments; which fill me also with astonishment, when I consider why the virtuous are distressed, and the wicked prosper, v. 7.—*Mouth* be silent. Harpocrates, the god of silence, was represented in this posture; and Virgil says, *Intentique ora tenebant.* Æneid ii.—Sept. "upon the cheek," like men in deep consideration. C.

VER. 7. *Riches.* This is what fills me with great anxiety. Yet it quite destroys the force of your argument, (C.) since you pretend that the prosperity of the wicked is never of long duration. We see them, however, live to an advanced old age, (H.) continually offending God, and annoying their neighbours. C.—Sept. "yea, they grow old in riches."

VER. 8. *Sight.* The Jews esteemed this as the greatest blessing and mark of God's favour. Yet it was also equivocal, as it was often possessed by the wicked. C.

VER. 9. *Rod.* Divine judgments. M. Ps. lxxii. 5.

VER. 10. *Cattle.* Lit. "ox," *bos.* Prot. "their bull gendereth, and faileth not." H.—But Bochart explains it of the cows' bringing forth every year. C.—Ox is used in the same sense, both by sacred and profane authors. H.—A great part of the riches of these nations consisted in cattle. Ps. cxliii. 14. Zac. viii. 5.

VER. 11. *Their.* Sept. "They continue like eternal sheep," as if they and their flocks would never die. C.—*And play*, is to shew the nature of the dance. It is not in Heb. H.—The children are healthy and sportive. M.—Sept. "they play before them." H.

VER 13. *Moment.* Sept. "in the rest of the lower region, ἅδου, they shall be laid," (H.) in the grave. M.—A sudden death, without agony or sickness, (H.) was the choice of Julius Cæsar, the night before he was slain. *Repentinum inopinatumque prætulerat.* Sueton.—But the enlightened servant of God would rather desire time to do penance, and to prepare for death. For who shall presume that he has that charity which banisheth fear? C.—*Hell.* The same term is used for the place where the damned are tormented, as for that where the souls of the just waited (C. vii. and xvii.) for their Redeemer's coming. But here Job is speaking of the apparent happiness of the wicked; (H.) and only alludes to the grave, (C. M.) or comfortable death and burial of the reprobate; though, at the same time, he may declare that their souls are buried in hell. H.

VER. 14. *Ways.* The too common effect of riches. Prov. xxx. 8. Eccli. v. 2.

VER. 16. *Because*, is not in Heb. "Lo, their good is not." They are not possessed of true riches, or of good sense. Alex. Sept. "For good things were in their hands: but the works of the impious are not pure." No: the more they possess, the greater is their perversity. Grabe substitutes ἀνακαθορᾷ, for καθαρᾷ; God "does not behold" the works, &c. which is more conformable to the other editions; and thus the blasphemies of the impious are continued. H.—When we are not sensible of our wants and dependance, we think less on God C.—*Hand*, or power, they are only the gift of God; far be then such sentiments from me. C.

VER. 17. *How often.* When do we witness the downfall of the wicked? Mercer.—Or, in a contrary sense, how often are they miserable as well as the just? Such things are, therefore, a very equivocal argument, to prove either side of the question. Those who are afflicted, and cling closer to God, must be accounted virtuous and happy; while that prosperity is fatal which is an occasion of our neglecting his service. C.—Job answers his own questions, v. 7. If the wicked be happy for a time, their future state is deplorable, and often they forfeit even their temporal advantages. M.

VER. 19. *The sorrow.* Prot. "his iniquity." Marg. "that is *the punishment.*" H.—The children shall share in his punishment, (C.) when they have been partakers, or imitators of his injustice. H.—*Know* his offence, and whether there be a God (C.) and Providence. M.

VER. 21. *And if.* Heb. "when" he is cut off in the midst of his days: he does not regard the happiness or misery of those whom he leaves behind. H.—The children are rather taken away for his punishment, while he is living, as their misery would not touch him in the grave. M.

VER. 23. *Hale*, or healthy. Heb. "in perfect strength." H.—Sept. "simplicity, or folly." S. Aug. reads with the old Vulg. "in the strength of his simplicity," (C.) or innocence. H.—These outward appearances prove nothing for interior piety or wickedness. C.

VER. 24. *Bowels.* Prot. "breasts" (Marg. "milk-pails") are full of milk. But the Sept. Bochart, &c. agree with the Vulgate. Job describes a corpulent man (C.) living in luxury, like the glutton. H.

VER. 25. *Any.* Heb. "ever having eaten with pleasure." H.

26 And yet they shall sleep together in the dust, and worms shall cover them.

27 Surely I know your thoughts, and your unjust judgments against me.

28 For you say: Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.

30 Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

31 Who shall reprove his way to his face? and who shall repay him what he hath done?

32 He shall be brought to the graves, and shall watch in the heap of the dead.

33 He hath been acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.

34 How then do ye comfort me in vain, whereas your answer is shewn to be repugnant to truth?

CHAP. XXII.

Eliphaz falsely imputes many crimes to Job: but promises him prosperity if he will repent.

THEN Eliphaz, the Themanite, answered, and said:
2 Can man be compared with God, even though he were of perfect knowledge?

3 What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?

4 Shall he reprove thee for fear, and come with thee into judgment:

5 And not for thy manifold wickedness, and thy infinite iniquities?

6 For thou hast taken away the pledge of thy brethren without cause, and stript the naked of their clothing.

7 Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

8 In the strength of thy arm thou didst possess the land, and, being the most mighty, thou heldest it.

9 Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

10 Therefore art thou surrounded with snares, and sudden fear troubleth thee.

11 And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

12 Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

13 And thou sayest: What doth God know? and he judgeth as it were through a mist.

14 The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.

VER. 27. *Me.* I perceive you are not convinced; and what you say respecting the wicked, is pointed at me. M.

VER. 28. *Prince.* Job, (M.) or rather the tyrant, whose lot we know is miserable, as he falls a victim to God's justice. C. xx. 7.

VER. 29. *Way.* Travellers, who have seen foreign countries, (Vatab.) or any one that may be passing, (Sanchez) will answer this objection (H.) in my favour. M.—They will all agree in testifying that the wicked prosper, even for a long time. C.

VER. 30. *To the.* He will be requited indeed, at last; or rather, when others are in the utmost danger, he will be protected as it were by God. Sept. (C.) or Theodotion, "the wicked is kept on high," *κουφίζεται.* All from v. 28 to 33 inclusively, is marked as an addition to the Sept. by Grabe, who has supplied many similar omissions, of which Origen and S. Jerom complained. H.

VER. 31. *Done.* Man is afraid, and God defers to take cognizance. C.

VER. 32. *Dead.* Heb. "the sheaves," being quite ripe for harvest, and even in the tomb, the tyrant retains some sort of pre-eminence, as he is buried with honour, and set like a more elevated sheaf, to inspect the rest. C.—*Godiss*, is rendered by Prot. "tomb," (margin) "heap." But (C. v. 26.) where only the word occurs again, we find "a shock of corn," and this comparison seems very suitable here. The damned shall *watch*, alas, when it will be to no purpose, among the heap of fellow-sufferers, who would not think while they had time to repent. After millions of nights spent thus without sleep or ease, we may imagine we hear their mournful lamentations from the depth of the abyss. Always misery! and never any hope of ease! H.—"Eternity," says Bridayne, (ser. in Maury's Eloq.) "is a pendulum, the vibration of which sounds continually, Always! Never! In the mean while, a reprobate cries out: What o'clock is it? And the same voice answers, Eternity!" Thus at last the wicked shall awake from the sleep in which they have spent their days; (H.) and their watching, restless, and immortal souls (S. Thom.) will bitterly lament their past folly. What profit will they derive from the honours paid to their corpse by surviving friends, (H.) even though they be embalmed, and seem to live in marble statues! Pineda.

VER. 33. *Acceptable to the gravel of Cocytus.* The Hebrew word, which S. Jerom has here rendered by the name *Cocytus*, (which the poets represent as a river in hell) signifies a *valley* or a *torrent:* and in this place, is taken for the low region of death, and hell: which willingly, as it were, receives the wicked at their death: who are ushered in by innumerable others that have gone before them; and are followed by multitudes above number. Ch.—Isaias (xiv. 9.) and Ezechiel (xxxii. 21.) describe the splendid reception in hell of the kings of Babylon and of Egypt, nearly in the same manner as Job does that of any sinner who has lived in prosperity. C. xxxviii. 17. He gives life to the whole creation, in the true spirit of poetry. C.—The rich man is represented as tenderly embraced by his mother earth; (C. i. 21. H.) the very stones and turf press lightly upon him; as the ancients prayed, *Sit tibi terra levis.* Heb. "the stones *or* clods of the torrent (C.) shall be sweet to him, and he," &c. H.—S. Jerom has chosen to mention a particular river, instead of the general term *vel*, "a torrent or vale," to intimate that Job is speaking of the state after death.—*Cocytus* is a branch of the Styx, a river of Arcadia, of a noxious quality, which the poets have placed in hell. Pineda.—Sept. "The pebbles of the torrent became sweet to him, and in his train every man shall come, and unnumbered men before him." Alex. MS. has "men of number;" the two first letters of *ἀναρίθμητοι* being omitted. H.—The Church reads in her office for S. Stephen, *Lapides torrentis illi dulces fuerunt: ipsum sequuntur omnes animæ justæ.* Many explain this passage of Job as a menace. The wicked have carried their insolence so far as to (C.) give orders to (H.) be buried with the utmost pomp: but in the other world, they shall be thrown ignominiously among the other dead. S. Greg. &c. C.—They were little moved with the thought of death, as it was common to all. But what will they think of eternal misery? H.

VER. 34. *Vain.* These arguments shew that your assertions are destitute of proof, and afford me no comfort. C.

CHAP. XXII. VER. 2. *Knowledge.* How then canst thou dispute with God?

VER. 3. *Profit.* God rules all with justice or with mercy: since, therefore, he punishes, it must be for some guilt, and not for his own advantage. But he might still chastise for the good of man, or to manifest his own power. Jo. ix. 3. God also punishes the sinner for the wrong which he does to himself. S. Aug. Conf. iii. 8. Any one may discover the sophism of Eliphaz. If God were indifferent with regard to our virtue, who would be able to advance one step towards him? C.—Man is unprofitable indeed to God, but he may reap great advantage from piety himself; and this is what God desires, as well as his own glory. Mat. v. 17. W.

VER. 4. *Fear.* Thus malefactors are condemned, that they may no longer disturb society. But may not God afflict the just, though he have nothing to fear? C.

VER. 5. *Iniquities.* He adduces no fresh arguments, but boldly taxes Job with many crimes, which a person in his station might have committed. He rashly concludes that he must have fallen into some of them at least. C.

VER. 6. *Pledge.* Heb. "person." Debtors might be sold. Matt. xviii. 30.

VER. 7. *Water.* Job's disposition was the reverse. C. xxix. 15. Such inhumanity would hardly be conceived possible among us. But the Indumeans were guilty of it; (Num. xx. 18. Isai. xxi. 14.) and if it had not been probable, Eliphaz would not have dared to speak thus. C.

VER. 8. *It.* Heb. and Sept. intimate that Job accepted persons, and gave sentence in favour of his rich friends. H.

VER. 9. *Arms;* possessions, condemning orphans unjustly.

VER. 11. *Waters,* and misery, (C.) which such conduct deserved. H.

VER. 12. *Stars;* and of course, that his Providence regardeth not human affairs. C.—When an infidel observed, "I think the gods are too great to want my adoration," Socrates well replied, "The greater they appear to thee, the more oughtest thou to treat them with respect and honour." Xenophon, Memor.

VER. 14. *Doth.* Heb. "seeth not." Sept. "is not seen."—*Poles*, on which the whole machine seems to turn. C.—"Hipparchus intimated that there would be a time when the hinges, *or* poles of heaven, would be moved out of their places." Colum. i. 1. Heb. and Sept. (according to Origen's edition, v. 13 to 16) "he walketh about in the circuit of heaven." H.

Immortali ævo summâ cum pace fruatur
Semota a nostris rebus, sejunctaque longè. Lucret.

This was the error of the Egyptians, (Arist. Mun. 84.) which Eliphaz unjustly lays to the charge of Job, as heretics often impute condemned tenets to Catholics. W.

VER. 15. *Wicked.* Sept. Alex. "just." But Grabe substitutes *unjust;* (H.) as otherwise, Eliphaz would argue against his own principles: unless *just* be put ironically for hypocrites. C.—Wilt thou imitate the ancient giants, before the deluge? C.

15 Dost thou desire to keep the path of ages, which wicked men have trodden?

16 Who were taken away before their time, and a flood hath overthrown their foundation:

17 Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing.

18 Whereas he had filled their houses with good things: whose way of thinking be far from me.

19 [a] The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?

21 Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22 Receive the law of his mouth, and lay up his words in thy heart.

23 If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

24 He shall give for earth flint, and for flint torrents of gold.

25 And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

26 Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

27 Thou shalt pray to him, and he will hear thee, and thou shalt pay thy vows.

28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

29 [b] For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.

30 The innocent shall be saved, and he shall be saved by the cleanness of his hands.

[a] Psal. cvi. 42.

CHAP. XXIII.

Job wishes to be tried at God's tribunal.

THEN Job answered, and said:

2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

3 Who will grant me that I might know and find him, and come even to his throne?

4 I would set judgment before him, and would fill my mouth with complaints.

5 That I might know the words that he would answer me, and understand what he would say to me.

6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

7 Let him propose equity against me, and let my judgment come to victory.

8 But if I go to the east, he appeareth not: if to the west, I shall not understand him.

9 If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

10 But he knoweth my way, and has tried me as gold that passeth through the fire.

11 My foot hath followed his steps; I have kept his way, and have not declined from it.

12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

13 For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.

[b] Prov. xxix. 23.

VER. 16. *Flood.* Heb. "river," (Sept. C.) or "flood." Prot. This does not certainly allude to the deluge, though Job could not be unacquainted with an event (H.) which appears in the writings of the most ancient pagan authors. Grot. Relig.

VER. 18. *From me.* He thus insinuates that Job entertained such sentiments, though he seemed to condemn them. C. xxi. 16. C.—Sept. "is far from him," God.

VER. 19. *Shall.* Sept. "saw." The Jews explain this of Noe, who saw the ruin of the giants with pity, mixed with joy, as he approved of the divine judgments. Vatab. &c.—The just can thus rejoice, only on this account; as they would not be just if they were devoid of charity. S. Greg. Ps. lvii. 11. and cvi. 42. C.

VER. 20. *Their.* Heb. "our." C.—"Whereas our substance is not cut down." Prot. H.—But the Sept. and Chal. agree with the Vulg. which gives a better sense.—*Fire,* which consumed Sodom, &c. C.

VER. 22. *Law* of Moses, (Rabbins) or rather (H.) the natural law, which teaches that God is just, and deserves to be adored. He addresses Job, as if he had acknowledged no law or restraint.

VER. 24. *Gold,* to build and adorn thy habitation, v. 23. Heb. "He will give thee gold instead of dust; (or more abundant) yea, gold of the torrents of Ophir." The Phasis is said to roll gold dust, which is of the purest kind. Gen. ii. 11. C.—"Thou shalt lay up gold as dust, and the *gold* of Ophir, as the stones of the brooks" Prot. H.—This is an exaggeration, (3 K. x. 27. C.) and a sort of proverb, intimating that strength and plenty should succeed to infirmity. The foundations should be the hard rock, instead of earth, &c.

VER. 25. *Silver.* Sept. "But he shall purify thee, as silver, which has passed the fire." H.

VER. 26. *Face,* with confidence of being in favour and accepted. C.

VER. 27. *Vows,* after obtaining thy requests. M.—
Et positis aris jam vota in littore solves. Æn. iii.

VER. 28. *Decree.* Thy projects shall succeed. Sept. "But he shall appoint for thee the rule of justice." H.

VER. 29. *Glory,* as the gospel declares. Mat. xxiii. 12. The Heb. is more perplexed. "When *men* are cast down, then thou shalt say, *there is* lifting up. Prot. (H.) or "when thy eyes shall be cast down, they shall say to thee, Arise," C.

VER. 30. *Innocent.* Heb. "He shall deliver even the man who is not innocent, and that for the sake of the purity of thy hands." Chal. Jun. &c.—God will even spare the guilty, to manifest the regard which he has for the intercession of the saints. These interpreters have taken *ai* in the same sense as *ain,* which is the case, 1 K. iv. 21. C.—Others explain, "He shall deliver the island of the innocent, and it is delivered by the pureness of thine hands." Prot. This also would shew the merit and protection of the saints, as a whole island may owe its safety to one of God's servants. In effect, the world stands by the prayers of the saints. H.—All that has been said from v. 21. tends to shew that God favours his friends; and, consequently, that he would never have punished Job, if he had not been guilty. C.

CHAP. XXIII. VER. 2. *Bitterness.* Instead of comfort, he only meets with insult from his friends. He therefore appeals to God, (W.) but with fear. C.—*Scourge,* is not in Heb. M.—But it explains the meaning of "my hand," (H.) or the heavy chastisement (S. Greg.) which I endure. M.

VER. 6. *Nor.* Prot. "No, but he would put *strength* in me." He would enable me to stand my trial. H.—He would lay no falsehood to my charge.

VER. 7. *Victory.* Before such a judge I should hope to be acquitted. Job must have been well convinced of his innocence. For woe to man, if God treat him according to the rigour of his justice! C.—Sept. "For truth and reproof are with him. But, oh! that he would bring my judgment to an end." H.

VER. 8. *East,* or Heb. "before . . if behind I cannot perceive him." C.—Where, then, shall I find this just judge? v. 3. H.

VER. 9. *Right,* southward.—*See.* The southern part of the heavens, or the antarctic stars could not be discerned in Idumea. C. ix. 9. C.—Job speaks in a human manner, as he was not ignorant of God's immensity. M.

VER. 10. *Fire.* They had not a stone, like the Greeks, to try gold. C.

VER. 12. *Lips,* given to Noe, (Gen. ix. 5.) or to Moses. This work was written by a Jew, who dresses up the sentiments of Job in his own style. The holy man was also acquainted with the Mosaic dispensation, though he was not bound to observe the ceremonial part of it. C.—His words may, however, be verified, though he speak only of the natural law, or of that which was preserved by tradition of the patriarchs, as both proceeded from God. H.—*Hid.* Prot. "esteemed . . more than my necessary *food.*" H.—Sept. agree with the Vulg. The ancients placed in their bosom what they greatly esteemed. The Turks still use it as a pocket. Thevenot xxii. C.

VER. 13. *Alone.* Self-existent. Heb. "in one thing," or resolution. He is immutable: all I could say would avail nothing. C.

VER. 14. *With him,* to punish me afresh. Heb. "when he shall have appointed me my portion, he shall still have many such." He may treat me as a slave, allowing me only a certain portion of meat. Prov. xxx. 8. and xxxi. 15. C.

15 And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

16 God hath softened my heart, and the Almighty hath troubled me.

17 For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face

CHAP. XXIV.

God's providence often suffers the wicked to go on a long time in their sins: but punishes them in another life.

TIMES are not hid from the Almighty: but they that know him, know not his days.

2 Some have removed land-marks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

4 They have overturned the way of the poor, and have oppressed together the meek of the earth.

5 Others, like wild asses in the desert, go forth to their work: by watching for a prey, they get bread for their children.

6 They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

7 They send men away naked, taking away their clothes who have no covering in the cold:

8 Who are wet with the showers of the mountains, and, having no covering, embrace the stones.

9 They have violently robbed the fatherless, and stript the poor common people.

10 From the naked, and them that go without clothing, and from the hungry, they have taken away the ears of corn.

11 They have taken their rest at noon among the stores of them who, after having trodden the wine-presses, suffer thirst.

12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.

13 They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

14 The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

17 If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

18 He is light upon the face of the water: cursed be his portion on the earth; let him not walk by the way of the vineyards.

19 Let him pass from the snow waters to excessive heat, and his sin even to hell.

20 Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

VER. 17. *Face.* My afflictions have not yet taken away my life, as might have been expected. H.—I am less affected with my miseries, than with the dread of God's presence, v. 15. 16. C.

CHAP. XXIV. VER. 1. *Days*, when he will punish. M.—They are convinced it will be sometime: while the wicked flatter themselves with impunity. W.—Job has already shewn that his complaints had not been excessive, and that they were extorted chiefly by the dread which he had of God. He now comes to prove that he had not denied Providence. For though he asserted that the wicked were sometimes at ease, he maintained that there was another world, where all would be set to rights. Without this the book would be inexplicable. C.—*Know him.* Sept. "the impious." H.

VER. 2. *Marks.* This was a heinous offence, (Deut. xix. 14.) which Numa punished with death. Halyc. i. C.—*And fed.* Sept. "and those who fed them."

VER. 4. *Poor*, by oppression, not allowing them to get their bread, or to walk on the same road. C.—*And have.* Heb. and Sept. "the meek . . have hidden themselves together."

VER. 5. *Others.* Heb. "Behold as," (H.) which may be explained of these oppressors, or rather of the *poor*, who are forced to flee before them to seek for food. C.—The Vulg. and Sept. seem more favourable to the former supposition. H.

VER. 6. *Not*, is omitted by the Prot. H.—Heb. "they reap in the field food for the cattle." C.—*His.* Heb. "the wicked man's vineyard." H.—They do not examine whether the person whom they plunder be just or not. C.—Sept. "they have reaped before the season the field which was not theirs. But the poor (helpless men) have laboured in the vineyards of the wicked without wages or meat." H.

VER. 7. *Cold.* Heb. is still ambiguous, as it may be understood either of the oppressor or of the poor. The cruelty here reprobated is contrary to the law. Ex. xxii. 26. C.

VER. 8. *Stones*, for their bed, though they be so wet. H.

VER. 9. *Robbed.* Heb. and Sept. "snatched from the breast."—*Stript.* Sept. "knocked down." Heb. "taken a pledge of, *or* seized the poor." C.

VER. 10. *Corn*, which they had gleaned for their daily sustenance. Heb. also, "the *poor*, perishing through hunger, carry the sheaf" of the rich.

VER. 11. *Of them.* Heb. "of corn, and thirst while pressing out their olives." C.—Prot. "they take away the sheaf *from* the hungry, (11) *which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst," (H.) not being allowed to taste any thing, though the law of Moses would not suffer even the ox to be muzzled. Deut. xxv. 4. The rich look on without pity, taking their rest at noon, amid the heaps which really belong to the poor, whom they force to labour for them.

VER. 12. *Suffer.* Heb. "and God suffers no disorder," according to you. C. —Sym. "God inspireth not folly: but they have," &c. v. 13. .Sept. "But why does he not regard," (H.) or punish these things? C.

VER. 13. *Light* of reason and humanity. C.—Pineda understands that they have sought darkness, (v. 14.) to do evil. But this expression would be too harsh. C.—Heretics, acting against their own conscience, are stricken with blindness, so that they see not the truth. S. Greg. xvi. 26. W.

VER. 14. *Thief.* Oppressing the poor, (Ven. Bede) and taking away their bread. Eccli. xxxiv. 25.

VER. 15. *Face.* Sept. insinuate "with a mask." Prot. "disguiseth *his* face."

VER. 16. *Themselves.* The band of robbers had marked out their prey. H. —Heb. "In the day time they lie concealed, and know not the light." C.—Sept. or rather Theodotion, from whom v. 15 to 17. is taken, "They have sealed themselves up during the day." If we should read *ἑαυτοῖς*, Heb. *lamo*, we might translate as well "they marked them out for themselves." H.—The adulterer had made his arrangement with the faithless woman, when he should break into the house. M.

VER. 17. *Death.* They are as much afraid of the light as others are of profound darkness. C.—They dread being detected. H.

VER. 18. *He is light*, &c. That is, the adulterer, that he may not be perceived and discovered, steps as nimbly and as light as if he were walking upon the waters. Or the sense is: he is as light, that is, as swift and nimble as the running waters.—*By the way of the vineyards.* That is, by the way where he may meet with fruit and blessings. Ch.—The wicked are always inconstant. C. Isai. lvii. 29.—He deserves no temporal nor eternal happiness. If he were deprived of the former, he might perhaps endeavour to escape the torments of hell. H.

VER. 19. *Let.* Heb. "Drought and heat consume the snow waters; *so doth* the grave *those which* have sinned." Prot. Chal. H.—The wicked die quickly, and without a lingering illness. Piscat.—What foundation, therefore, has the hell of cold as well as of fire? says Amama. S. Jerom (in Matt. x.) observes, "We read very plainly in the Book of Job that there is a double gehenna, both of too much heat and of too much cold;" the latter occasions the gnashing of teeth. Mat. viii. Carthus.—"In this world people pass through a medium or temperate state. But in hell, they pass from the excess of tormenting cold to that of burning fire; they will know no medium, because in this life they proceeded from one vice to another, even to the heat of lust. Albertus Magnus. H.—Therefore they are punished with torments of a contrary nature. W.—They go from the coldness of infidelity to the heat of heresy; (S. Greg.) from one calamity to another. Sa.—Sept. "For they have torn away the arm of the orphans. Then his *or* their sin has been remembered, and, like a dew-drop, he has disappeared. H.

VER. 20. *Sweetness.* These will inherit him; (H.) for here all his pleasures will terminate. C.

VER. 21. *Fed the barren.* That is, the harlot. Or else, *he hath fed;* that is, he hath fed upon the barren; that is, the poor and desolate. Ch.—He has not had posterity, but pleasure, in view, when he married. Rabbins.—Sept. agree with the Vulg. H.—But most explain the Heb. "He hath oppressed the barren;" which may denote those whose husband and children have been slain. C. —*No good*, but even dealt with them dishonestly. Cajetan.

21 For he hath fed the barren that beareth not, and to the widow he hath done no good.

22 He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

23 [a]God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

24 They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can convince me that I have lied, and set my words before God?

CHAP. XXV.

Baldad represents the justice of God, before whom no man can be justified.

THEN Baldad, the Suhite, answered, and said:

2 Power and terror are with him, who maketh peace in his high places.

3 Is there any numbering of his soldiers; and upon whom shall not his light arise?

4 Can man be justified, compared with God, or he that is born of a woman appear clean?

5 Behold even the moon doth not shine, and the stars are not pure in his sight.

6 How much less man that is rottenness, and the son of man who is a worm?

CHAP. XXVI.

Job declares his sentiments of the wisdom and power of God.

THEN Job answered, and said:

2 Whose helper art thou? is it of him that is weak? and dost thou hold up the arm of him that has no strength?

3 To whom hast thou given counsel? perhaps to him that hath no wisdom, and thou hast shewn thy very great prudence.

4 Whom hast thou desired to teach? was it not him that made life?

5 Behold the giants groan under the waters, and they that dwell with them.

6 Hell is naked before him, and there is no covering for destruction.

7 He stretcheth out the north over the empty space, and hangeth the earth upon nothing.

8 He bindeth up the waters in his clouds, so that they break not out and fall down together.

9 He withholdeth the face of his throne, and spreadeth his cloud over it.

10 He hath set bounds about the waters, till light and darkness come to an end.

11 The pillars of heaven tremble, and dread at his beck.

12 By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.

13 His spirit hath adorned the heavens, and his artful hand hath brought forth the winding serpent.

14 Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word; who shall be able to behold the thunder of his greatness?

[a] Apoc. ii. 21.

VER. 22. *Down.* Heb. "taketh along with him his guards for his defence. He riseth and is not sure of his life," fearing lest his enemies may still overpower him. This is a description of the tyrant's continual anxiety. C.—Prot. "And no man is sure of life," may intimate that the wicked put all men in danger. H. —He who puts others in fear, must also be alarmed. M.

VER. 23. *God.* Sept. "Being sick, let him not expect to be healed, but he shall fall under sickness." Heb. "Though it be given him to be in safety, whereon he resteth, yet his eyes are upon their ways." Prot. or "he has given (H.) himself, *or* appointed them (guards) for his defence, and rests on them; yet his eyes," &c. He suspects the fidelity of his servants. C.—*Pride.* Man abuseth by his free-will the time which God had allowed him to repent for former sins. Rom. ii. W.

VER. 25. *And set.* Sept. and Prot. "and make my speech nothing worth." H.—This conclusion comes frequently. C. ix. 15. and xvii. 15. Job defies his friends to shew the fallacy of his arguments, or that the wicked do not enjoy prosperity, though they may be inwardly miserable. C.

CHAP. XXV. VER. 1. *Answered.* He directs his attack against Job's desiring to plead before God, and gives a wrong statement of his request, which he also attempts to refute, by urging the same inconclusive arguments as before. C.—Blind and obstinate disputers still repeat the same objections; (W.) as Protestants do against the Catholic doctrines, which have been so often and so ably defended. H.

VER. 2. *Places.* Directing all the heavenly bodies with perfect harmony. C.

VER. 3. *Soldiers.* The works of the whole creation, particularly the stars and angels. M.

VER. 4. *Clean.* Job had used a similar expression, as well as Eliphaz. C. iv. 17. and xiv. 4. and xv. 15. The holy man did not assert that he was free from sin, but only that God did not punish him (C.) so dreadfully (H.) on that account, and that he has just reasons for afflicting his servants, if it were only to manifest his own power and glory. C.

VER. 5. *Sight,* compared with him. The most beautiful things in nature are nothing; and of course, the most just are all imperfection, when left to themselves. C.

CHAP. XXVI. VER. 4. *Life.* Sept. also seem to understand this of God. C.—Job does not blame his friends for undertaking to approve the ways of Providence, but for condemning himself (S. Chrys.) rashly, (H.) and, with an air of haughtiness, endeavouring to restrain him from pleading his cause before the divine tribunal. M.—Heb. "Whose spirit came from thee?" Prot. (H.) Did I receive my life, or do I seek advice from thee? C.—God stood in no need of Baldad's wisdom (W.) no more than Job. H.

VER. 5. *With them.* The less and the greater fishes, (M.) or rather the giants and others who were buried in the waters of the deluge, and are confined in the dungeons of hell. The poets speak in the same manner.

"*Hic genus antiquum terræ, Titania pubes,*
Fulmine dejecti fundo volvuntur in imo.
——————*Aliis sub gurgite vasto,*
Infectum eluitur scelus aut exuritur igni."—Æn. vi.

—Homer (Illiad viii.) and Hesiod (Theog.) place the giants at the extremity of the earth, in the utmost darkness. See also Prov. ix. 18. Isai. xiv. 9. C.

VER. 6. *Hell.* The grave.—*Destruction.* Heb. *abaddon.* H.—S. John (Apoc. ix. 11.) styles the bottomless abyss; (C.) or its angel, (H.) Abaddon, or Apollyon. It may here be called destruction, (C.) as all its victims are lost for ever to every thing that is good. The obscurity of the grave, and even that of hell, can hide nothing from God.

VER. 7. *North* pole, which alone was visible in Idumea, and continued unmoved, while all the stars performed their revolutions. C.—*Nothing. Terra, pilæ similis, nullo fulcimine nixa.* Ovid, Fast. vi. C.—All tends to the centre, (M.) by the laws of attraction. Newton, &c. H.

VER. 8. *Clouds,* as in a vessel or garment. Prov. xxx. 4.

VER. 9. *Over it.* The firmament, with all its beauty, is but like a cloud, to conceal from our feeble eyes the splendor of God's throne.

VER. 10. *End.* Till the end of the world, the ocean will respect these limits. H.—The ancients looked upon it as a continual miracle that the world was not deluged, as the waters are higher than the earth. Jer. v. 22. Amos v. 8. S. Bas. and S. Amb. Hexem. Cicero, Nat. ii.—Philosophers have explained this phenomenon. But it is still certain that the power and wisdom of God preserve the equilibrium, without which all would return to the ancient chaos. C.

VER. 11. *Heaven.* The mountains are so styled by Pindar; and the poets represent them supporting the heavens. *Totum ferre potest humeris minitantibus orbem.* Petron.—Yet others understand that power which keeps all things together, (C.) or the angels, to whose rule the ancients attributed the celestial bodies. S. Greg. Ven. Bede, &c.

VER. 12. *Together,* at the beginning. Gen. i. 9. Heb. "By his strength he has divided the sea; and by his wisdom he has pierced the proud, *or* Egypt." Rahab, (H.) or Rachab, is often put for Egypt; (Ps. lxxxviii. 11.) and all would naturally have concluded that the fall of Pharao was pointed at, if it had not been supposed that Job lived before that event. That is, however, dubious. Isaias (li. 9.) uses the same terms in describing the fall of this tyrant. C.—Yet the Sept. translate, "the whale," (H.) or some sea monster, which God holds in subjection, (Pineda) like the weakest creature. H.—The foaming billows (M.) are likewise subject to his controul. H.

VER. 13. *Heavens,* with stars, &c. Ps. xxxii. 6. Wisd. i. 7. God also sends winds to disperse the clouds, that the heavens may appear. C.—*Artful,* (*obstetricante*) "being the midwife." The least things are ruled by Providence. W. —*Serpent;* a constellation, lightning, the devil, or rather the leviathan. Isai. xxvii. 1. Drusius. C.—Sept. "by his decree, he killed the apostate dragon." H.—But there is no need of having recourse to allegory. C.

VER. 14. *Drop.* This comparison is often applied to speech. Deut. xxxii. 2. Isai. lv. 10. If the little that we know of God's works give us such an exalted idea of his greatness, what should we think if we could fully comprehend his mysteries? C.

CHAP. XXVII. VER. 1. *Parable:* speaking in a figurative poetic style, Num. xxiii. 7. Job grants that God generally punishes the wicked, but he maintains that he also chastises the just; and hence admonishes all to revere his judgments

CHAP. XXVII.

Job persists in asserting his own innocence, and that hypocrites will be punished in the end.

JOB also added, taking up his parable, and said:
2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,
3 As long as breath remaineth in me, and the Spirit of God in my nostrils,
4 My lips shall not speak iniquity, neither shall my tongue contrive lying.
5 God forbid that I should judge you to be just: till I die I will not depart from my innocence.
6 My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.
7 Let my enemy be as the ungodly, and my adversary as the wicked one.
8 For what is the hope of the hypocrite, if through covetousness he take by violence, and God deliver not his soul?
9 Will God hear his cry, when distress shall come upon him?
10 Or can he delight himself in the Almighty, and call upon God at all times?
11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.
12 Behold you all know it; and why do you speak vain things without cause?
13 This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.
14 If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.
15 They that shall remain of him, shall be buried in death, and his widows shall not weep.
16 If he shall heap together silver as earth, and prepare raiment as clay:
17 He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.
18 He hath built his house as a moth, and as a keeper he hath made a booth.
19 [a] The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.
20 Poverty, like water, shall take hold on him; a tempest shall oppress him in the night.
21 A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.
22 And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.
23 He shall clasp his hands upon him, and shall hiss at him, beholding his place.

CHAP. XXVIII.

Man's industry searcheth out many things: true wisdom is taught by God alone.

SILVER hath beginnings of its veins, and gold hath a place, wherein it is melted.
2 Iron is taken out of the earth, and stone melted with heat is turned into brass.
3 He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark, and the shadow of death.
4 The flood divideth from the people that are on their journey, those whom the foot of the needy man hath forgotten, and who cannot be come at.

[a] Psal. xlviii. 18.

and wisdom, and to decline from evil; which truths must always subsist, whatever may be the conduct of Providence. C.—*Parables* do not always imply similies, but sometimes pithy and profound sentences, spoken by the wisest men.

Ver. 2. *Judgment.* Chal. "my rule of judging." Sept. "Live the Lord, who hath judged me thus." Sym. "hath despised my judgment." The expression seems very harsh, and may be one of those which God blames. C. xl. 3. E. C.—Yet we shall examine that point later. C. xlii. H.—He may only mean that he is so well convinced of his innocence, that he calls God to witness it, (C.) and adores his ways, (H.) in not permitting him to appear before his tribunal, (C.) to justify himself; (M.) so that he is abandoned to the rash judgments of others. C. xxxiv. 5. Isaias (xl. 27.) and Sophonias (iii. 15.) speak in similar terms. C.—God deferred passing sentence, for Job's greater trial. W.

Ver. 3. *Nostrils:* while I live. H.—Gen. ii. 7. Ezec. xxxvii. 14. C.

Ver. 5. *Till.* Never will I abandon this path, (H.) nor will I yield to your reasons, (C.) or cease to defend myself. M.—It would have been contrary to justice and charity, (H.) as well as to truth, to confess a false crime. W.

Ver. 7. *Enemy,* or opponent. Heb. "my enemy shall be," &c. H.—In effect, those who maintained the contrary to what Job taught, favoured the cause of impiety, as they represented God never punishing his servants, &c. (C.) which is contrary to experience; (H.) though it was not so evident at that time. Houbigant.—Job is so far from thinking riches a proof of sanctity, that he rather would wish his enemy to have them, (M.) as they are too frequently an incentive to sin. H.

Ver. 8. *Soul,* in death: *What will it profit?* &c. Mat. xvi. 26. All this proves demonstratively another world. C.

Ver. 9. *Him.* Like Antiochus, the wicked pray only through fear of punishment, and their request is therefore rejected. 2 Mac. ix. 13. M.

Ver. 11. *Hand,* or grace *of God.—Hath,* how he acts, and with what design. C.—*Quid disponat Deus.* S. Aug.

Ver. 13. *Portion.* This you have repeatedly asserted; and (H.) I acknowledge it is generally, but not always, the case. C.

Ver. 14. *Bread.* Sept. "if they grow up to manhood, they shall beg." Ps. xxxvi. 25. H.

Ver. 15. *In death;* without honour. Sanctius.—*Weep* for him. Sept. "his widows no one shall lament, *or* pity." H. Ps. lxxvii. 63. M.

Ver. 18. *Moth.* Heb. "as the polar star." Jun.—But the Chal. &c. translate with the Vulg. which agrees better with the latter part of the verse. The moth devours another's property, like the wicked man, who lodges commodiously, though not at his own expense.—*Keeper* of a field, or of a vineyard. C. —Sept. "His house has slipt away like a moth, and what he has kept (*or* his riches) like a spider." H.—The moth demolishes its own house, and is then disturbed, (M.) or thrown with the rotten wood into the fire.

Ver. 19. *Nothing.* His riches are all left behind! The men of riches have slept their sleep, and have found nothing in their hands. They awake as from a dream, (C. xx. 8. H.) and then they form a true estimate of things. M.—God chiefly punishes the wicked in death. Ps. lxxv. W.

Ver. 20. *Night.* Darkness often denotes disgrace and misery.

Ver. 22. *And he* (God) *shall,* or Sept. *the wind,* (C.) "shall fall upon him." H.—*Flee.* Yet he will not escape, (M.) though he flee with all expedition. H.

Ver. 23. *Place.* God having waited patiently a long time, at last displays the effects of his indignation, with a sort of contempt. Prov. i. 26. Ezec. v. 13. C. Ps. ii. 4. M. Pineda.—Every passenger who shall witness his fall, and his now abandoned *place,* shall also testify his approbation. H.

CHAP. XXVIII. Ver. 1. *Silver.* Heb. "Surely there is a vein, *or* mine, for silver." H.—The sagacity of man has discovered all these things. Wonderful also is the instinct of animals, v. 7. Yet wisdom comes from God alone; and those act rashly, who pretend to dive into his counsels in punishing his creatures and ruling the world. C.

Ver. 2. *Stone.* Prot. "and brass *is* molten *out of* the stone." H.—"When brass comes out of the mine it resembles stone, and being mixed with earth is refined in the fire." Pliny xxxvi. 27. M.—All this process would require much ingenuity and time. Tubalcain was a great artist before the deluge; (Gen. iv. 22.) but we cannot tell who were the inventors of these things, though (C.) the Greeks have specified the names of some who introduced these metals into their respective countries. Pliny vii. 56. H.

Ver. 3. *He* (God) *hath,* &c. H.—*Darkness,* before which these inventions could not be made; (M.) or, man has been able to measure the hours of day and night by the shadow of the sun, and by other means. He always strives to perfect his works, and examines with care the mines which lay concealed in the most profound obscurity. C.—Precious stones and metals lie the deepest. M.—From the consideration of these beautiful works, men ought to raise their minds to the Creator, and wisely rest in him alone. W.

Ver. 4. *At.* Nations are separated by waters from each other. C.—Some, like the Chinese, keep all strangers at a distance. H.—But the industry of man breaketh through all barriers. Heb. "a river separates a foreign nation forgotten by travellers; but these *waters* cannot stop man: they flow away." C —"The flood breaketh out from the inhabitant, *even the waters;* forgotten of the foot, they are dried up; they are gone away from men" Prot. "Sand cuts off a torrent: but those who forget the way of justice, have become infirm, and have been instable among mortals." Sept. H.—Travellers are sometimes parted

5 The land, out of which bread grew in its place, hath been overturned with fire.

6 The stones of it are the place of sapphires, and the clods of it are gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of the merchants have not trodden it, neither hath the lioness passed by it.

9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

12 But where is wisdom to be found, and where is the place of understanding?

13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

14 The depth saith: It is not in me: and the sea saith: It is not with me.

15 [a]The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.

16 It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.

17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dying.

20 Whence then cometh wisdom? and where is the place of understanding?

21 It is hid from the eyes of all living, and the fowls of the air know it not.

22 Destruction and death have said: With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world: and looketh on all things that are under heaven.

25 Who made a weight for the winds, and weighed the waters by measure.

26 When he gave a law for the rain, and a way for the sounding storms.

27 Then he saw it, and declared, and prepared, and searched it.

28 And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

[a] Wis. vii. 9.

by a swelling torrent; (Sa.) and waters, bursting forth suddenly, change the roads of men. W.

VER. 5. *In its*, &c. Heb. and Sept. "and under it is turned up as it were fire," which lies in it. H.—*Fire*, like Sodom; to which event Job alludes, C. xxii. 20. C.—The furnaces to melt various metals have taken the place of corn, and occupy the land. M.—Men have extracted bitumen, &c. even from the lake of Sodom. Pliny vii. 15.—Nothing escapes them. C.

VER. 6. *Sapphires.* The best are found in Media, in the country of the Taphyri, (Ptol.) or Raspires. Herod. iii. 94.—*Gold.* This precious metal, like all others, is found in the bowels of the earth, (H.) and in the bed of rivers, in Ophir, Peru, &c. C.

VER. 7. *Path* of these metals, (M.) or a path in general. H.—They fly, as beasts roam about, without keeping the high road; yet never miss their way, or fail to return to their own place, though they may have crossed the sea or woods, and been absent many months. This instinct is one of the wonders of nature. C.

VER. 8. *Merchants*, who go the shortest road. H.—Heb. "of lions," which find their dens without asking for the path. C.

VER. 9. *Roots*, in quest of precious metals. M.—"*Imus in viscera terræ et in sede Manium opes quærimus.*" Pliny xxxiii. pref.

Effodiuntur opes, irritamenta malorum. Ovid, Met. i.

VER. 10. *Rivers.* Or, the waters lodged in the mines. M.—He hath even cut canals through the hardest rocks, (H.) and sunk wells. C.

VER. 11. *Searched*, by diving; (C.) or, Heb. "he bindeth the rivers from flowing;" diverting their course by dams, &c. This is another proof of the power of man. C.—*Labor omnia vincit.* Hor.

VER. 12. *Understanding*, of supernatural things, which teaches us to love God, and to comprehend his counsels. This is very different from the human sagacity of which he has been speaking; and this is the gift of God alone. C.

VER. 13. *Price.* It has none, like other precious things. Bar. iii. 15.—*In delights* is not expressed in Heb. or Sept. C.—But to live in misery is hardly to be accounted living, (H.) and the addition restrains the proposition, as some men possess this treasure, though not those who take no pains (C.) to mortify corrupt nature. H.—Chal. "it is not found in the land of the proud, whose life is spent in sin." C.—True wisdom is found, not in natural, but in supernatural, things. W.

VER. 15. *Finest, obrizum*, which has the colour of fire. Pliny xxiii. 3. The old Vulg. and Sept. read "locked-up gold," *aurum conclusum*, (C.) and the Heb. *Segor*, (H.) "that which is shut up," like things of value: gold is sometimes specified, 3 K. vi. 20.

VER. 16. *Dyed*, &c. Heb. *cethem ophir*, (H.) "the shut up" (gold, though the Vulg. Sept. &c. vary in the interpretation) "of Ophir." This country was famous for its gold. C.—Its situation is not clearly ascertained. S. Jerom seems to have placed it in India, with Josephus, "in the golden country," now Malacca. —*Stone.* Prot. onyx. Heb. *shoham* (H.) means, probably, the emerald. Gen. ii. 12. C.—But these names are very indeterminate. Theodotion, from whom great part of this chapter is inserted in the Sept. has "the gold of Ophir, and the precious onyx and sapphire." H.

VER. 17. *Gold.* This is the third time it has been mentioned, according to its different degrees of excellence. Hence it is called by the most common name, (C.) *zahab.* H.—*Crystal* was formerly more "transparent" than we have it at present. C.—*Zecucith* (H.) denotes something of this kind. C.

VER. 18. *Things.* Heb. *Ramoth* and *Gabish* (H.) are terms much controverted. The first may denote the unicorn, (Deut. xxxiii. 17.) and the latter the thunderbolt, or ceraunia, which were in high request. Pliny xxxvii. 9. Ezechiel (xiii. 11. and xxvii. 16.) mentions the former as carried by merchants to Tyre. These stones, which fell from the sky, were used by the Parthian magi, &c. for secret purposes. They have given rise to many fabulous accounts. Those which are to be seen, are by no means beautiful. C.—Yet if the people esteemed them, Job might well include them among other things of most value. Prot "No mention shall be made of coral or of pearls, for the price of wisdom is above rubies." H.—The latter part of the verse would be rather, "the fishing for wisdom would be more difficult than that for pearls;" (C.) or, "the extraction of wisdom is above the drawing forth of *peninim*." H.—The pinna is a kind of fish which is fastened to the bottom of the sea, by roots, of which the byssus was made. 1 Par. xv. 27. Pearls were commonly found in the Persian Gulf, near Idumea. The art of diving for them, and extracting them from the fish, was very difficult, but nothing in comparison with the labour requisite to discover wisdom. The ancients describe some pearls of a reddish gold colour. Athen. iii. 13. Jer. Lam. iv. 7.—*Adam*, which is interpreted *red*, in Jeremias, means also any thing very shining; in which sense the word *purpureus* is used. Hor. vi. Ode 1. Bochart, Anim. p. 2, b. v. vi. (C.) and t. iii. 681. 91. The opinion of this author seems preferable to that of Hutchinson and Cooke, who would translate *peninim* (H.) by "loadstones or magnets," which the former says are like "reddish clay," though they are really of a dusky iron grey, sometimes tinged with brown or red. This complexion would not be very beautiful. Yet the Nazarites are compared to *peninim*, (Lam. iv.) and to snow, (Parkhurst) as they were of a most fair red and white, like pearls. H.—Though the ancients seem to have been acquainted with the loadstone or magnetic needle, particularly the Phenicians (Odys. viii. 556.) and Chinese, for many ages, yet it was never so common as to form a popular comparison. Aquila renders the word in question, περιβλεπτά, "conspicuous things;" and pearls were certainly highly valued by the Jews, &c. Parkhurst, in *pone.*—Theodotion, in the Sept. "draw forth wisdom before the inmost things."—Both these versions agree with the Vulg. as the most precious goods are kept out of sight. H.—Yet the deepest mines of gold do not require so much diligence and sagacity for us to discover and possess them, as wisdom does; but, in return, it will abundantly recompense the man who finds such a treasure. Eccli. vi. 19. and 24. Pineda.

VER. 19. *Ethiopia*, on the east of the Red Sea. Pliny (vi. 29.) mentions the isle of *Chuthis*, which was also famous for the topaz.—*Dying.* Heb. *cethem*, (H.) which we have observed relates to gold, v. 16.

VER. 22. *Destruction.* Heb. *abaddon*, which is before (C. xxvi. 6.) used to signify the bottomless abyss. There, too late! the dead become acquainted with the value and nature of wisdom. H.—But their knowledge is imperfect, and of no use to us. C.

VER. 25. *Measure.* He regulates the winds, and knows the drops of water, (H.) which to man is impossible. Prov. xvi. 2.

VER. 26. *Storms;* or Heb. "for the lightning, which attends thunder." C.

VER. 27. *It.* All the works of God proclaim his wisdom. H.—He never made an acquisition of it, but possessed it from all eternity. Prov. viii. 23.

VER. 28. *Understanding.* This is the duty of man, and a thing of the utmost importance. This teaches us to adore God's judgments (C.) in silence. H.—It is the most important instruction of the whole book. Pineda.—Man must consider God's works to fear Him; and by avoiding evil, and doing good, (W.) to shew true wisdom. H.

CHAP. XXIX.

Job relates his former happiness, and the respect that all men shewed him.

JOB also added, taking up his parable, and said:
2 Who will grant me, that I might be according to the months past, according to the days in which God kept me?
3 When his lamp shined over my head, and I walked by his light in darkness?
4 As I was in the days of my youth, when God was secretly in my tabernacle?
5 When the Almighty was with me: and my servants round about me?
6 When I washed my feet with butter, and the rock poured me out rivers of oil?
7 When I went out to the gate of the city, and in the street they prepared me a chair?
8 The young men saw me, and hid themselves: and the old men rose up and stood.
9 The princes ceased to speak, and laid the finger on their mouth.
10 The rulers held their peace, and their tongue cleaved to their throat.
11 The ear that heard me, blessed me, and the eye that saw me, gave witness to me:
12 Because I had delivered the poor man that cried out; and the fatherless that had no helper.
13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.
14 I was clad with justice: and I clothed myself with my judgment as with a robe and a diadem.
15 I was an eye to the blind, and a foot to the lame.
16 I was the father of the poor: and the cause which I knew not, I searched out most diligently.
17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.
18 And I said: I shall die in my nest, and as a palm-tree shall multiply my days.
19 My root is opened beside the waters, and dew shall continue in my harvest.
20 My glory shall always be renewed, and my bow in my hand shall be repaired.
21 They that heard me, waited for my sentence, and being attentive held their peace at my counsel.
22 To my words they durst add nothing, and my speech dropped upon them.
23 They waited for me as for rain, and they opened their mouth as for a latter shower.
24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth.
25 If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

CHAP. XXX.

Job shews the wonderful change of his temporal estate, from welfare to great calamity.

BUT now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:
2 The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.
3 Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.
4 And they eat grass, and barks of trees, and the root of junipers was their food.
5 Who snatched up these things out of the valleys,

CHAP. XXIX. VER. 2. *Me.* Job perceiving that his friends made no reply, (C.) and yet did not appear satisfied, (H.) explains how he had behaved in prosperity, in answer to the insinuations of Eliphaz; (C. xxii. 5.) and what miseries he now experienced; though he maintains these were not inflicted on account of his sins. He continues this discourse in the two next chapters. C.—He wishes to be restored to his former state, for his own vindication, (H.) and that he might exercise the works of mercy. Ven. Bede.

VER. 4. *Youth.* Heb. also "autumn or winter," which are seasons of repose, when people enjoy the fruits of their labours.—*Tabernacle,* and all consulted me as an oracle. C.—Sept. "when God made the visit of my house," (H.) and filled it with blessings, like that of Obededom, 2 K. vi. 12.

VER. 6. *Butter.* Many understand "cream." But butter was used to anoint the body, as well as oil. *Non omittendum in eo (butyro) olei vim esse, & Barbaros omnes infantesque nostros ita ungi.* Pliny ix. 41.—*Oil.* These hyperbolical expressions denote the utmost fertility. Gen. xlix. 11. C.—Sept. have "milk." On all sides, Job could behold his rich pastures and cattle, (H.) so that he might have washed his feet in butter and milk. The rocks also were covered with olive trees; (M.) or the stone used for a press made the oil gush forth. Cajet. Sa.

VER. 7. *To the gate.* Sept. "early."—*Chair,* or throne, where Job sat in judgment. H.—It appears evident that he was the prince in his city. Idumea had at first several petty kings at the same time. Gen. xxxvi. 15. C.—But Job had several princes (ver. 9. H.) under him. Pineda.

VER. 11. *Gave.* Sept. "winked," through approbation. C.

VER. 16. *Diligently,* not passing sentence at random. I also endeavoured to do justice to those who durst not make any complaint. The prince ought to have an eye to all things. C.

VER. 17. *Prey,* which he had extorted from the poor. M.

VER. 18. *Nest,* in security, and among my children. C.—*Palm-tree.* Sept. "But I said, my youth shall grow old like the shoot of the palm-tree: I shall live a long time." This is clearly the meaning of this version, (H.) as appears from the word στέλεχος, "a shoot (C.) or trunk." M.—Yet as φοῖνιξ, signifies also "a Phœnician, and the phœnix," some have explained this passage of the latter, which seems agreeable to the mention of a nest. Many fabulous accounts have been given of this bird, of which only one is supposed to exist at a time, rising from its parent's ashes; which, if true, (C.) would have been very (H.) beautifully applicable to a future resurrection. S. Clem. ep. 1 Cor. S. Amb. de fide Res. ii. 59, &c. See Solin, xlii. Tacit. Ann. vi. This uncertain bird may have been confounded with the bird of Paradise. Palm-trees live a long time, and multiply shoots all round them surprisingly. Pliny xiii. 4. and xvi. 44.—Yet the Scripture never elsewhere uses the term *tsul* for this tree. The moderns generally translate, "I shall multiply my days like the sand," which is a very common expression. C. Diss.—The following verse seems, however, favourable to the sense of the Sept. and Vulg. though the heavy nature of sand, which "remains" in its place, might serve to express the confidence which Job had of continuing for a long time in the midst of prosperity. H.

VER. 19. *Harvest.* Prot. "branch." Ps. i. 3. Isai. xviii. 4. H.

VER. 20. *Bow,* strength. I thought my glory would never end. M.

VER. 23. *Shower,* in autumn, at which season only, and in spring, it rained in those countries. C. Deut. xi. 14. M.—It would, of course, be very acceptable after the drought of summer. Prov. xvi. 15.

VER. 24. *Earth,* with neglect. C.—My attendants could scarcely believe their own eyes, through joy, (H.) when I assumed a more familiar air with them. C.—They still revered my authority. M.

VER. 25. *With.* Heb. "in his army, like one comforting people in mourning." H.—Job was not merely *as,* or like *a king,* but also one in effect; exercising the power, (v. 7.) and wearing the royal robes, v. 14. S. Isid. Ven. Bede, &c. W.

CHAP. XXX. VER. 1. *Flock,* to watch over them. Sanchez. C.—I had so little confidence in them, (H.) or they were so very mean. C.—They were not as well fed as my dogs. Nicetas.—Job does not speak this out of contempt, as he was affable to all. But this proverbial expression denotes how vile these people were. M.—Even the most contemptible, and such as were not fit to have the care of dogs, derided him. W.

VER. 2. *And they.* Heb. "Their old age is perished." They were good for nothing all their lives. C.

VER. 3. *Who.* Heb. "solitary in," &c. Yet these vagabond (H.) people now insult over me. C.

VER. 4. *Grass.* "There (in Crete, where no noxious animal, no serpent lives) the herb *alimos,* being chewed, expels hunger for the day;" *admorsa diurnam famem prohibet.* Solin. 17.—The Heb. *malluach,* is rendered halima, by the Sept. (H.) and Bochart would translate, "who gather the halima from the bush." C.—Prot. "who cut up mallows by the bushes, and juniper roots *for* their meat." H.—Yet all agree that the latter is not proper for food. C.—*Rethamim* may (H.) designate any "shrubs or wild herbs," as the Sept. and Symmachus have explained it. C.—Perhaps the very poor people might use the juniper or broom roots for food, (M.) or to burn in order to prepare their victuals. H.—The Arabs and Spaniards still use the word *retama* for "the birch-tree." Parkhurst.

VER. 5. *Who.* Sept. "through excessive hunger. Robbers rushed upon me." Prot. "They were driven forth from among *men;* (they cried after them as after a thief.") H.

VER. 6. *Gravel* of the torrents. M.—Heb. "in the rocks," living like the Troglodites. H.

and when they had found any of them, they ran to them with a cry.

6 They dwelt in the desert places of torrents, and in caves of the earth, or upon the gravel.

7 They pleased themselves among these kinds of things, and counted it delightful to be under the briars.

8 The children of foolish and base men, and not appearing at all upon the earth.

9 Now I am turned into their song, and am become their bye-word.

10 They abhor me, and flee far from me, and are not afraid to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

12 At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

13 They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

14 They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

15 I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

16 And now my soul fadeth within myself, and the days of affliction possess me.

17 In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

18 With the multitude of them, my garment is consumed, and they have girded me about as with the collar of my coat.

19 I am compared to dirt, and am likened to embers and ashes.

20 I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

21 Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

22 Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

23 I know that thou wilt deliver me to death, where a house is appointed for every one that liveth.

24 But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

25 I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

26 I expected good things, and evils are come upon me: I waited for light, and darkness broke out.

27 My inner parts have boiled without any rest, the days of affliction have prevented me.

28 I went mourning without indignation; I rose up, and cried in the crowd.

29 I was the brother of dragons, and companion of ostriches.

30 My skin is become black upon me, and my bones are dried up with heat.

31 My harp is turned to mourning, and my organ into the voice of those that weep.

CHAP. XXXI.

Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.

I MADE a covenant with my eyes, that I would not so much as think upon a virgin.

VER. 7. *Pleased.* Heb. "brayed." C.—*Briars.* Prot. "nettles." They were driven from the society of men, and forced to abscond. H.

VER. 8. *And not.* Heb. "viler than the earth." Prot.

VER. 9. *Bye-word.* "Proverb." H.—They speak of me with contempt. C. xvii. 6.

VER. 10. *Face.* This most people explain literally; while some, (C.) as Job was herein a figure of Christ, (M. Matt. xxvi. W.) think that the expression denotes the utmost contempt; (S. Greg. &c.) or that the people spit upon the ground (C.) for fear of contracting any infection; (H.) and because lepers were held in the utmost abhorrence. C.

VER. 11. *For he.* Prot. "Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me," (H.) being no longer under any restraint. Sometimes it was customary to put bits into the mouth of a person who was led to execution. Isai. xxxvii. 29. C.—The Heb. plural, *have put*, insinuates the plurality of persons in God, (W.) though it may be as well referred to the enemies of Job.

VER. 12. *Forthwith.* Heb. *pirchach* seems to be translated (H.) by three terms, *rising, calamities*, and *forthwith*, as it denotes "a bud" which suddenly appears. C.—Sept. Βλαστὸν, "On the right hand of the bud they rose up." H. —Heb. "Youth stood up on the right," to accuse me; (Ps. cviii. 6.) or, "Scarcely had I begun to flourish, when they rose up," &c. The days of prosperity soon vanished, (C.) and young men were ready to insult the distressed, and, as it were, to trip them up. M.—Sept. "they stretched out their feet and trampled upon me, that they might destroy *me*." H.—They seem to have read (C.) *ragliem*, "their feet," though the two last letters are now omitted in Heb. H.

VER. 13. *Help* them, or me. C. Sept. "they took off my garment." H.—Job seemed to be besieged, and could not escape. C.

VER. 14. *Down*, (*devoluti sunt.*) They have proceeded to aggravate my misfortunes. H.—"They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me*. Prot.

VER. 15. *Nothing.* Heb. "terror." H.—*Desire.* Heb. "princess," reason. C.—Prot. "soul." Sept. "my hope has flown away like wind." H.

VER. 16. *Fadeth.* Heb. "is poured out," (H.) ready to take its flight. Ps. xli. 5.

VER. 17. *They that.* Heb. "my sinews take no rest." Sept. "are dissolved." H.—The worms prey upon me, and I am like one in a raging fever. C.

VER. 18. *Coat.* The worms are so numerous, (M.) or my enemies pour upon me. C.—Sept. "with great power He (God; Prot. my *disease*) has seized me by the garment." Theodotion adds, "He has taken hold of me like the collar of my tunic:" (H.) which corresponded with our shirt, and had an opening at the top. C.

VER. 19. *I am.* Heb. "He hath cast me into the mire;" (Prot.) or, "He regards me as dirt; my portion is on the earth and dust." H.—All look upon me with horror and contempt. C.

VER. 20. *Not* is supplied by Prot. in the second part of the verse from the first; (H.) as this construction is not unusual in the Heb. Sept. "they have stood up, and have considered me," (C.) to procure my entire ruin. H.

VER. 22. *Dashed me* in pieces, as if I had been raised so high for that purpose. Heb. "thou hast dissolved my substance," wisdom, &c. The signification of *tushiova* (H.) is very indeterminate. C. v. 12. C.—"Thou hast cast me far away from salvation." Sept. and Theodot. H.

VER. 23. *Liveth.* Death is a relief to a just man in tribulation. W.

VER. 24. *Consumption.* Thou dealest mercifully with other people: but all the effects of thy anger fall upon me, even here. Sept. "O that I might lay hands on myself, or desire another to do this for me!" Heb. has nothing similar; but it is very obscure: "He will not, however, stretch forth *his* hand to the grave; and when they are wounded, they are healed." C.—Prot. "grave, though they cry in his destruction." H.—The grave is more desirable than such a life. There the dead are freed from the miseries of this world. C.

VER. 28. *Mourning.* Heb. "blackened without the sun." H.—Bile has disfigured my countenance, through excessive sorrow, v. 30. The dark olive complexions of the Jews and Arabs would be more susceptible of these effects. C. —*Indignation.* I have not given way to passion, though I allowed full scope to my groans. Sept. H.

VER. 29. *Brother of dragons*, &c. Imitating these creatures in their lamentable noise. Ch.—I was like those beasts which retire in order to lament. W.—The dragons hiss dreadfully, when crushed by the elephant; (S. Jer.) and the young ostriches, being abandoned, make great lamentations. M. Delrio, t. ii. adag. 18.—This comparison occurs, Mic. i. 8. Natural history does not, however, represent these animals as very plaintive. The former term may denote sea monsters, or crocodiles; *thannim:* (Sept. syrens) and "the daughters of the *yahana*," signify "swans," (Isai. xiii. 21.) though commonly rendered ostriches, as they are by the Sept. &c. C.—Prot. have, "owls." But we may adhere to the Vulg. H.

VER. 31. *Weep.* I have exchanged my songs of joy for mourning. M.

CHAP. XXXI. VER. 1. *I made.* Job is compelled to proclaim his own praises, for his vindication, as S. Paul was, being at the same time convinced that he had only done his duty. Luk. xvii. 10. This is the third part of his discourse. Having given a picture of his prosperous and of his miserable condition, he observes that the latter was not inflicted in consequence of any misconduct, since he had always been very attentive to avoid (C.) the most remote danger of offending God, or his neighbour. H.—*That I.* Heb. "for why should I think upon a virgin?" H.—Why should I expose myself, (C.) by indiscreet looks, (H.) since the passage from the eye to the heart is so easy

2 For what part should God from above have in me, and *what* inheritance the Almighty from on high?
3 Is not destruction to the wicked, and aversion to them that work iniquity?
4 Doth not he consider my ways, and number all my steps?
5 If I have walked in vanity, and my foot hath made haste to deceit:
6 Let him weigh me in a just balance, and let God know my simplicity.
7 If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:
8 Then let me sow, and let another eat: and let my offspring be rooted out.
9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:
10 Let my wife be the harlot of another, and let other men lie with her.
11 For this is a heinous crime, and a most grievous iniquity.
12 It is a fire that devoureth even to destruction, and rooteth up all things that spring.
13 If I have despised to abide judgment with my man-servant, or my maid-servant, when they had any controversy against me:
14 For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him?
15 Did not he that made me in the womb make him also: and did not one and the same form me in the womb?
16 If I have denied to the poor what they desired, and have made the eyes of the widow wait:
17 If I have eaten my morsel alone, and the father less hath not eaten thereof:
18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb:)
19 If I have despised him that was perishing for want of clothing, and the poor man that had no covering:
20 If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:
21 If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:
22 Let my shoulder fall from its joint, and let my arm, with its bones, be broken.
23 For I have always feared God as waves swelling over me, and his weight I was not able to bear.
24 If I have thought gold my strength, and have said to fine gold: My confidence.
25 If I have rejoiced over my great riches, and because my hand had gotten much.
26 If I beheld the sun when it shined, and the moon going in brightness:
27 And my heart in secret hath rejoiced, and I have kissed my hand with my mouth:
28 Which is a very great iniquity, and a denial against the most high God.
29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.
30 For I have not given my mouth to sin by wishing a curse to his soul.
31 If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?

Eccles. ii. 10. M.—In the warfare between the flesh and the spirit, Job deemed this precaution necessary, (W.) and was thus preserved from carnal thoughts. S. Greg. xx. 2.

VER. 2. *High*, if I should give way to such unchaste thoughts. M.

VER. 3. *Aversion* of God. Heb. "strange *punishment*." Prot. Incontinence is a source of much mischief, and of the most dreadful punishments, as the deluge and fate of Sodom evince. H.

VER. 5. *Vanity*, or hypocrisy, (C.) so as to overreach others. M.

VER. 6. *Simplicity*, and "uprightness." *Tummathi*. H.

VER. 7. *Eyes*. Sixtus V. read, "If my eye hath followed my heart." C.—Job kept the utmost restraint both upon his eyes and heart, that no evil impressions from exterior objects might cause his ruin. Num. xv. 39. H.—*Hands*, from presents, (C.) or injustice, particularly that of impurity. H.

VER. 9. *Door*, to seduce his wife. C. M.

VER. 10. *Let*. Heb. "Let my wife grind for another, and let others bend over her," urging her to work like the meanest slave. C.—Sept. "Let my wife please (Grabe substitutes λ for ρ, and reads ἅλεσαι, *grind for*) another, and my little children be brought low." H.—Yet the sense of the Vulg. is most followed. Eccli. xlvii. 21. Lam. v. 13. Ausonius (epig. 5) says, *molitur per utramque cavernam*. C.

VER. 11. *This* adultery, to which I might have given way, and that of others with my wife, (H.) which would have been a requital, of which I could not indeed have complained, (M.) but which is nevertheless a most heinous offence, H.—*Iniquity*. Heb. "a crime of judgment," or capital. Gen. xxxviii. 24. C.—The canons of the Church (H.) have ranked adultery with murder and idolatry, which shews the horror in which it is held. C.

VER. 12. *Spring*; the children. Eccli. xxiii. 35. Wisd. iv. 3. C.—Prot. "all mine increase." H.—Adulteresses were formerly consigned to the flames. The injured husband would resent the offence, and even dislike her former children. Love is also like a fire, and those who entertain it, may soon consume all their substance (M.) in feasting and presents. Above all, the fire of God's indignation in hell will still pursue the libidinous.

VER. 13. *Me*, in private; as slaves had no redress in the common courts of judicature. We cannot but admire Job's humility, and noble sentiments of God, (C.) whose majesty will eclipse all human grandeur, and place the master and the servant on the same level. S. Greg. S. Aug. de Civ. Dei. x. 25. Ephes. vi. 9. Col. iv. 1.

VER. 16. *Wait*, and not given sentence in due time, (H.) but frustrated her expectation. M.

VER. 17. *Alone*. This was objected to S. Chrysostom. C.—But his conduct proceeded not from pride or avarice. H.—The ancient patriarchs delighted much in the exercise of hospitality; and Tobias (iv. 17.) exhorts his son to invite the poor. *Cœna*, or "supper," received its name from many eating "together," while people dined alone. Plut. Sym. viii. prob. 6.

VER. 18. *Womb*. I was of a compassionate disposition, with which I always corresponded. S. Greg.—Heb. "from my youth, pity (*ceab*, which Prot. translate "as *with* a father." H.) grew up with me; and from my birth I have preserved it!" C.—Prot. "From my youth he was brought up with me, as *with* a father, and I have guided her (the widow, margin) from my mother's womb." Sept. "I fed *him* as a father, Theodotion adds, and was *his* leader from," &c. It was my earliest delight to assist the afflicted orphan and widow. H.

VER. 20. *Blessed me* for clothing. M.

VER. 21. *Gate*, in judgment, (C.) where I was the supreme judge, (H.) and none could resist me.

VER. 22. *With*. Heb. "from its bone," at the elbow. Sept. C.

VER. 23. *Bear*. I knew that he would resent the injury, though I might, for a time, oppress the weak.

VER. 24. Fine *obrizo*. Heb. *cethem*. C. xxviii. 15. H.

VER. 27. *Rejoiced*. Heb. and Chal. "been seduced" to idolatry. M.—The worship of the sun and moon was most ancient. Ezec. viii. 16.—*Mouth*, to testify respect and admiration. This custom prevailed in many nations. Lucian (dial. de sacrif.) observes that this only sacrifice of the poor was not disregarded. The Syrians still extend their hands towards the altar, and then apply them to their mouth and eyes, when the body and blood of Christ are offered in the Mass. Life of M. de Chateuil. C.—Sept. (26) "Do I not see the shining sun eclipsed, (H.) and the moon disappear, for *light* does not belong to them," but to the Creator, from whom we have every thing; (C.) so that we should not swell with pride. Theodotion adds, (27) "and if my heart was secretly deceived." Sept. continue, "if indeed, putting my hand to my mouth, I kissed, (28) this would also be imputed to me as a great transgression, because I should have acted falsely before the most high God." H.—He will admit of no rival; hence the man who admits another god, denies Him. M.—Job repels the charge which had been indirectly brought against him. W.

VER. 29. *Rejoiced*. Heb. "lifted up myself." Sept. "said in my heart, well, well;" *euge*. H.—These sentiments of perfection shew that the same Spirit animated those who lived under the law of nature, as well as those who were favoured with the Mosaic or Christian dispensation. C.

VER. 30. *For*. Sept. "Then let mine ear hear my curse, and may I fall a prey to the whispers of my people."

VER. 31. *Filled*. If my servants have not testified sufficient affection for me, (H.) because I kept them under restraint, and obliged them to wait on my guests, (M. S. Greg.) I still would not omit that duty; (v. 32. H.) or if they gave way to the greatest excesses of rage, so as to threaten to devour me, I refrained from wishing any evil to my enemy, v. 30. C.—Others suppose that Job's domestics urged him on to revenge, and spoke as if they were ready to eat his enemies; (Cajet. T.) while some explain the expression in a contrary sense, to denote the extreme attachment of Job's servants to his person; in which manner the Church uses it, speaking of Christ's feeding us with his own body and blood. C.—Sept.

32 The stranger did not stay without; my door was open to the traveller.

33 If as a man I have hid my sin, and have concealed my iniquity in my bosom.

34 If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and I have not rather held my peace, and not gone out of the door.

35 Who would grant me a hearer, that the Almighty may hear my desire: and that he himself that judges would write a book;

36 That I may carry it on my shoulder, and put it about me as a crown?

37 At every step of mine I would pronounce it, and offer it as to a prince.

38 If my land cry against me, and with it the furrows thereof mourn:

39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof:

40 Let thistles grow up to me, instead of wheat, and thorns instead of barley.

[*The words of Job are ended.*]

CHAP. XXXII.

Eliu is angry both with Job and his friends. He boasts of himself.

SO these three men ceased to answer Job, because he seemed just to himself.

2 And Eliu, the son of Barachel, the Buzite, of the kindred of Ram, was angry, and was moved to indignation: now he was angry against Job, because he said he was just before God.

3 And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job.

4 So Eliu waited while Job was speaking, because they were his elders that were speaking.

5 But when he saw that the three were not able to answer, he was exceedingly angry.

6 Then Eliu, the son of Barachel, the Buzite, answered, and said: I am younger in days, and you are more ancient; therefore, hanging down my head, I was afraid to shew you my opinion.

7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

8 But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

9 They that are aged are not the wise men, neither do the ancients understand judgment.

10 Therefore I will speak: Hearken to me, I also will shew you my wisdom.

11 For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

12 And as long as I thought you said something, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

13 Lest you should say: We have found wisdom, God hath cast him down, not man.

14 He hath spoken nothing to me, and I will not answer him according to your words.

"If frequently my maids said who?" &c. Heb. "said not, oh! that we had of his flesh! we cannot be satisfied." Prot. H.—Have I given my servants any reason to utter these expressions?

VER. 33. *A man.* Heb. "Adam," who, to excuse himself, threw the blame upon Eve. Gen. iii. 12. C.—His posterity have too frequently imitated his example. The name of Adam often designates any man. H.—It was requisite that Job should assert his sincerity, that his friends might not suppose that he was actuated by self-love or obstinacy to defend his innocence. C.—Sept. "If falling into an involuntary fault I hid my sin, (for I feared not the crowd of people, that I should not plead before them) but if I let the needy pass my gate with his bosom empty." Theod. xxxv. subjoins, "who would give me a hearer? but if I did not revere the hand of the Lord." Sept. go on, "the bond which I had against any one, if I placed on my shoulder, as a crown, and read, and did not rather tear it, and give it up, taking nothing from my debtor. If," &c. v. 38. According to this version, Job insists on his pity for the distressed, and shews that he had no reason to fear. But the Heb. is more conformable to the Vulg.

VER. 34. *Have not.* Heb. "that I kept silence, not going out of doors" to defend the innocent. H.—Moses commands judges to do their duty without fear. Ex. xxiii. 2. People in such situations ought to be uninfluenced by hatred, love, &c. Cæsar says, justly, (in Sallust) "*qui de rebus dubiis consultant, ab odio, amicitiâ, irâ atque misericordia vacuos esse decet. Haud facilè animus verum provident, ubi illa officiunt.*" H.

VER. 35. *He himself.* Heb. "my adversary would write a book." His very accusation would establish my cause, provided he adhered to the truth. C.—I would carry it about as a trophy. H.—*A book.* The judge wrote down the sentence. Job appeals to God, and fears not being condemned.

VER. 36. *Crown.* This shews that something pliable was then used to write on. The people of the East still lift up to their head such letters as they respect. Chardin Perse, p. 218. See 4 K. xi. 12. C.

VER. 37. *To a.* Heb. "as a prince would I approach to him," and not fear my adversary. H.

VER. 38. *Mourn*, as if I possessed the land unjustly, or had committed some crime.

VER. 39. *Money.* Or paying for them. M.—*And have.* Prot. "or have caused the owners thereof to lose their life."

VER. 40. *Thorns.* Prot. "cockle." Marg. "loathsome weeds." H.—The precise import of the word is not known; but it means something "stinking." C.—Sept. Batos, "a briar." H.—*Ended.* Many Latin editions omit these words with S. Greg. &c. The old Vulg. has *& quieverunt verba Job*, as a title. C.—Sept. place at the beginning of the next chapter, "And Job ceased to speak. His three friends also left off contending with Job; for Job was just before them." Grabe substitutes "himself," as they were not perhaps yet convinced. H.—Job, however, addresses his discourse no more to them, but only to God, (C.) acknowledging some unadvised speeches; (W.) or want of information. H.

CHAP. XXXII. VER. 1. *Himself.* They thought it useless to say any more.

VER. 2. *Buzite*, a descendant of Buz, the son of Nachor. Gen. xxii. 21. C.—*Of*, &c. Sept. "of the country of Hus."—*Ram.* Chal. "Abraham;" (M.) or rather (H.) this is put for *Aram.* Sym. "Syria." 2. Par. xxii. 5. Some suppose that Eliu sprung from Aram, the son of Esron, of the tribe of Juda. Others think that (C.) he was the same with Balaam. S. Jer. Ven. Bede.—He is never ranked among the friends of Job, as he perhaps did not come from a distance. His speech, or good intention, is not condemned by God; and Job seems to have acquiesced in what he said. C.—This silence of the latter might rather proceed from a just (H.) contempt, as Eliu said nothing to the purpose; many of his observations being palpably false, and others not at all controverted. Yet with his private spirit he comes forth, not much unlike Prot. and Puritans, who pretend that they will overturn the Catholic faith by arguments which have escaped the sagacity of all preceding ages! W.—God also did not let Eliu pass entirely unnoticed; but, in one line, showed his displeasure: (C. xxxviii. 2. Houbigant) as Job perhaps did likewise, by repeating the same decision. C. xlii. 3. H.—Eliu vainly explains why he had not spoken before. He arraigns Job for asserting his own innocence, though the holy man only maintained that he was not punished thus for his crimes, according to the laws of vindictive justice; (C. xxvii. 2.) much less did he pretend that he was juster than God, (C. xxxv. 2.) as his adversary asserts; taking thence occasion to praise the divine wisdom and power, as if Job had called them in question. C.—*God*, whose eyes behold the smallest faults. M.—Heb. "rather on, or (H.) above God." C.—This young man, who was learned and proud, is the pattern of those hot disputants who set themselves above their elders. S. Greg. xxiii. 2. W.

VER. 3. *Found.* Heb. "produced an answer, but had *still* condemned Job;" (H.) or, "had made Job wicked," by giving him occasion to blaspheme, in order to defend his own righteousness. C.—Sept. "they took it for granted (or laid it down as a fact, ὑϑεντο) that he was a wretch." This was not true: (H.) but they had also done their best to prove it. C.—*Job.* Almost all the Rabbins assert that the original copies read *Jehova*, "the Lord;" (H.) and that the Masorets changed it, to avoid the apparent blasphemy; as if the three friends had rendered themselves guilty by not answering Job. But the Chal. &c. are silent on this head, and Abenezra allows that the change is very doubtful. C.

VER. 6. *Hanging.* Heb. "I felt a reverential awe, (Sept. I was silent) and durst not shew," &c. H.

VER. 8. *Spirit*, which is communicated to the young, as well as to the old. M.

VER. 9. *Aged:* πολυχρόνιοι. Sept. *Rabbim*, "the Rabbins," (H.) the "great ones," placed in authority. These are not always the wisest, as understanding is the gift of God, and not attached to rank. C.

VER. 11. *Disputing.* Heb. "searching out words," or arguments. H.

VER. 12. *None.* A notorious piece of arrogance, to esteem himself wiser than any of his own sect, or of his adversaries. W.

VER. 13. *Man.* You seem to think this a convincing proof that Job is guilty: (Ven. Bede. H.) but it is no such thing. You would fain excuse yourselves from saying any more, for fear of causing him pain, which is already very great; and you vainly imagine that you may thus leave him to be judged by God. We must however convince Job. C.

VER. 14. *He;* Job, or God. I do not pretend that I have had any revelation, like Eliphas and Sophar. C. iv. 12. and xi. 5. Job has addressed himself to you; (C.) but I shall not answer him as you have done. M.—Those who

15 They were afraid, and answered no more, and they left off speaking.

16 Therefore, because I have waited, and they have not spoken: they stood, and answered no more:

17 I also will answer my part, and will shew my knowledge.

18 For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

19 Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

20 I will speak, and take breath a little: I will open my lips, and will answer.

21 I will not accept the person of man, and I will not level God with man.

22 For I know not how long I shall continue, and whether after a while my maker may take me away.

CHAP. XXXIII.

Eliu blames Job for asserting his own innocence.

HEAR, therefore, O Job, my speeches, and hearken to all my words.

2 Behold now I have opened my mouth, let my tongue speak within my jaws.

3 My words are from my upright heart, and my lips shall speak the pure sentence.

4 The Spirit of God made me, and the breath of the Almighty gave me life.

5 If thou canst answer me, and stand up against my face.

6 Behold God hath made me as well as thee, and of the same clay I also was formed.

7 But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

8 Now thou hast said in my hearing, and I have heard the voice of thy words:

9 I am clean, and without sin: I am unspotted, and there is no iniquity in me.

10 Because he hath found complaints against me, therefore he hath counted me for his enemy.

11 He hath put my feet in the stocks, he hath observed all my paths.

12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

13 Dost thou strive against him, because he hath not answered thee to all words?

14 God speaketh once, and repeateth not the self same thing the second time.

15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds.

16 Then he openeth the ears of men, and teaching, instructeth them in what they are to learn.

17 That he may withdraw a man from the things he is doing, and may deliver him from pride.

18 Rescuing his soul from corruption: and his life from passing to the sword.

19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

21 His flesh shall be consumed away, and his bones that were covered, shall be made bare.

22 His soul hath drawn near to corruption, and his life to the destroyers.

23 If there shall be an angel speaking for him, one among thousands, to declare man's uprightness.

24 He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

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neither believe Catholics, nor their own teachers, but rely on the private spirit, think that the answers which have been given to others, on the same points, do not regard them. S. Greg. W.

VER. 15. *They.* Eliu speaks thus contemptuously of the three friends, as if they had been absent. In the former verse he spoke to them: now he turns to Job. Heb. "they were amazed." H.

VER. 18. *Me.* And forces me to speak. Jer. v. 24. and xx. 9. Thus Juvenal describes a great talker. *Tunc immensa cavi spirant mendacia folles.—Conspuitur-que sinus.* Sat. vi. C.

VER. 19. *Vessels,* made of skins. Heb. *oboth.* H.

VER. 21. *Man.* Heb. "give flattering titles unto man." Prot. "I do not respect a mortal." Sept. (H.) "nothing shall make me conceal the truth: I will give things their proper names." Job seemed to him to have arrogated to himself the perfection of God, in maintaining his own innocence. C.—He promises to stand up in defence of the Almighty, (M.) as his advocate. C.

VER. 22. *Away.* I shall therefore speak with the utmost caution, (H.) as one who must shortly appear before the divine tribunal. M.—Heb. "For I know not how to call things by their sirnames, (C.) or titles of vanity; (H.) *If I do,* may my Creator soon (C.) take me away." Sept. "I know not how to admire the face. If *it be* not *so,* the worms shall consume me." H.

CHAP. XXXIII. VER. 3. *Sentence.* Some Edit. have *scientiam,* "knowledge," with the Heb. C.

VER. 4. *Spirit.* We are therefore equal. M.—Thou canst, not fear being overpowered with the divine majesty, in this dispute. C. xiii. 21. C.—*Life.* Sept. "instruction." H.

VER. 6. *Formed.* Job had expressed a desire to plead before a man. C. ix. 32. and xiii. 19. and xxxi. 35. Eliu offers himself to maintain the cause of God. C.

VER. 7. *Wonder (miraculum.)* Heb. "terror," (H.) in allusion to Job's words. C. ix. 34.—*Eloquence.* Heb. "hand." C.—Sept. "the dread of me shall not cast thee down, nor my hand be heavy upon thee." Arrogant men esteem their own observations as something *wonderful.* S. Greg. W.

VER. 9. *In me.* Job had not said so in express terms, though he had said something to the same purpose. But he had sufficiently explained himself, and Eliu could not be ignorant that he only meant that his present sufferings were not proportioned to his guilt. C.

VER. 10. *Complaints.* Something similar had indeed come from Job's lips; (C. xiv. 17. and xxx. 21.) not that he pretended that God sought to find him guilty without cause; but he meant that He treated him as an enemy, for some secret purpose. C.

VER. 11. *Stocks.* C. xiii. 14. and xiv. 16. Eliu interprets the words in the worst sense, though Job had only expostulated with God on the treatment which he received, testifying a great love and confidence in him. He acknowledges some want of knowledge. C. xlii. 3. C.

VER. 12. *Man:* so that he is not obliged to explain his reasons. M.

VER. 13. *Because.* Sept. "Thou hast said, Why has not He heard every word of my pleading *or* judgment." Aquila and Theod. "for all his words are unanswerable." Prot. "He giveth not account of any of his matters." H.

VER. 14. *Time.* One decision ought to suffice; and God had declared Job innocent. C. i. 8. &c. W.—His decrees are immutable; and yet thou wouldst have him to explain his conduct, as if he could be under a mistake, and correct it. He manifests his will, and it is our business to be attentive. We cannot expect that he should speak twice, though he does so frequently in his great mercy. Heb. "God speaketh once, and he regardeth not a second time." C.—Sept. "But the second time, (15) a dream," &c. H.—Eliu specifies three methods by which God declares his will; (v. 26) 1. By vision; 2. by afflictions; 3. by the voice of angels, or of preachers, v. 19. 23.

VER. 15. *Beds.* It seems prophetic dreams were not then uncommon.

VER. 16. *Instructeth.* Heb. "sealing," that they may not mistake such a favour for a common dream. C.

VER. 17. *Him.* Sept. "his body from the fall [of iniquity.]" Grabe. H.

VER. 19. *Also.* This is the second method of instruction. Eliu pretends that Job had thus been visited by God, and had not understood his meaning.

VER. 21. *Bare.* The skin will scarcely cover them. He will appear ghastly, like a skeleton. C.—Heb. "his bones . . shall stick out." Prot. H.

VER. 22. *Destroyers;* the worms in the grave, (H.) or to sickness, (M.) "which bring on death." Pagnin *mortiferis.*

VER. 23. *Angel,* by secret inspirations, (S. Tho. T. &c.) or a man sent by God, to announce the truths of salvation. Mariana.—*Man's,* or "to man." C.—Heb. "a messenger with him, an interpreter, one . . to declare to man his uprightness." Prot. (H.) "If there be any merit in him, the angel comforter, chosen from a thousand accusers, is ready to declare to the son of man his rectitude." Sept. "If there be a thousand destroying angels, not one of them shall hurt him; if he consider in his heart to be converted unto the Lord. Though he (the angel) lay before man his reproof, and shew his folly, He (God) will take hold of him, that he may not die. He will renew his flesh as the plaster of a wall, and fill his bones with marrow: (25) he will make his flesh soft, like that of an infant, and will place him in manhood among men." H.—But this is different from the Heb. C.—The intercession of angels is very powerful. They are represented as suggesting motives, which prevail on God to shew mercy, v. 24. H.

VER. 25. *Consumed.* Heb. "fresher than a child's," (H.) as was the case of Naaman. 4 K. v. 14.

25 His flesh is consumed with punishments, let it return to the days of his youth.

26 He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

27 He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

28 He hath delivered his soul from going into destruction, that it may live and see the light.

29 Behold, all these things God worketh three times within every one.

30 That he may withdraw their souls from corruption, and enlighten them with the light of the living.

31 Attend, Job, and hearken to me: and hold thy peace, whilst I speak.

32 But if thou hast any thing to say, answer me, speak: for I would have thee to appear just.

33 And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

CHAP. XXXIV.

Eliu charges Job with blasphemy: and sets forth the power and justice of God.

AND Eliu continued his discourse, and said:

2 Hear ye, wise men, my words, and ye learned hearken to me:

3 [a] For the ear trieth words, and the mouth discerneth meats by the taste.

4 Let us choose to us judgment, and let us see among ourselves what is the best.

5 For Job hath said: I am just, and God hath overthrown my judgment.

6 For in judging me there is a lie: my arrow is violent without any sin.

7 What man is there like Job, who drinketh up scorning like water?

8 Who goeth in company with them that work iniquity, and walketh with wicked men?

9 For he hath said: Man shall not please God although he run with him.

10 Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

11 For he will render to a man his work, and according to the ways of every one he will reward them.

12 For, in very deed, God will not condemn without cause, neither will the Almighty pervert judgment.

13 What other hath he appointed over the earth? or whom hath he set over the world which he made?

14 If he turn his heart to him, he shall draw his spirit and breath unto himself.

15 All flesh shall perish together, and man shall return into ashes.

16 If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17 Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just?

18 Who saith to the king: *Thou art an* apostate: who calleth rulers ungodly:

19 [b] Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands.

20 They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

21 For his eyes are upon the ways of men, and he considereth all their steps.

22 There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

23 For it is no longer in the power of man to enter into judgment with God.

[a] Supra xii. 11.—[b] Deut. x. 17. 2 Par. xix. 7. Wis. vi. 8. Eccli. xxxv. 16. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Ephes. vi. 9. Colos. iii. 25. 1 Pet. i. 17.

VER. 26. *And he.* It is ambiguous whether this refer to God or to man. C. —But both shall see each other with joy. The penitent will be restored to as much favour as if he had never sinned. H.

VER. 29. *Times*, or often. God instructs man by visions, sickness, and the intercession and inspirations of angels, v. 14. C.

VER. 30. *Living*, both soul and body, delivering them from adversity. C.

VER. 32. *Just*, and to be so indeed. M.—How much would his vanity be mortified, when Job answered him only with silence! (H.) though he urged him to reply so often. W.

CHAP. XXXIV. VER. 3. *Taste.* The most accurate philosophers attribute this faculty to the tongue, (C.) rather than to the throat, *guttur*. Heb. "mouth *or* palate." H.—But Eliu speaks agreeably to the notions of the vulgar. C.—*Intellectus saporum cæteris est in primâ lingua, homini et in palato.* Pliny xi. 37.

VER. 5. *Judgment.* C. xxvii. 2. Job had used this expression, but only to intimate that strict justice did not take place, as he thought his faults had not deserved so severe a chastisement. He did not pretend that God was unjust, or that he was quite blameless; and he had so explicitly declared his sentiments, that Eliu could not well be ignorant of them. C.

VER. 6. *There.* Sept. "he has been deceived;" ἐψεύσατο. Heb. "I will convict my judge of lying;" or (C.) Prot. "should I lie against my right?" H.—Job, in the excess of grief, had expressed himself forcibly. C. xix. 6. and xxiii. 7. But great deductions must be made from such hyperboles; and he had frequently praised the mercy and justice of God, and his just punishment of the wicked. He had indeed excepted himself from the number; and Eliu ought to have proved that he was wrong in this respect. But he seems to have all along evaded or mistaken the point under dispute. C.—*Arrow*, which pierces me. H.—The deferring judgment was not a subversion of it, as Eliu would argue. C. xxvii. 2. W.

VER. 7. *What.* This may be a continuation of Job's speech, who seemed to assert that none had ever been insulted like himself, nor borne it with greater patience; (C. xvi. 4.) or Eliu reproaches him with talking scornfully to his friends and to God. C.

VER. 8. *Goeth in.* Sept. insert a negation, which is not found in Heb. Chal. &c. They may be understood to speak ironically. C.—"Who committeth no sin, nor iniquity, nor has had any society with lawless people, so as to walk with wicked men." H.

VER. 9. *With him*, and strive to please him. Horrible blasphemy! of which Job was incapable: as if God were a cruel master, and threw us into despair. He had asserted that God punishes the wicked, and often treats his friends with the like severity, (C. ix. 22. and xxx. 26.) in this world: which is very true. C. —Sept. "Say not that man is not visited. He is indeed visited by the Lord." H.—Eliu wrests Job's words, in order that he may have something to say against him. S. Greg. xxiv. 25. W.

VER. 13. *Earth?* If God cannot be unjust, hath he given the administration of the world to some other, who may have been deceived? This will not be asserted. Heb. "who hath visited the earth for him?" or, "who hath set him over the earth?" Is he a hired judge, who may be bribed? C.

VER. 14. *To him*, and examine his conduct with rigour: there is scarcely a moment of our lives in which he would not discover a just reason for withdrawing his hand, and suffering us to die. Ps. ciii. 29. C.

VER. 17. *Judgment.* How can one hope for redress from God, while he condemns his conduct? M.—How can we bring Job to a sense of his duty, since he entertains such perverse notions? Heb. "Shall he hold dominion, who hates justice?" If God be unjust, does he deserve our adoration? (C.) or, "ought not the person to be put in prison, who resists judgment?" Grot. "If thou dost not think that He who hates crimes, and destroys the impious, is eternal and just?" Sept. H.

VER. 18. *Who.* Theod. in Sept. "wicked is he who says to the king, thou actest contrary to the law; and to the rulers, thou most impious." H.—*Apostate.* Heb. "Belial."

VER. 19. *Tyrant.* This title is not always odious. It formerly was given to all princes, and came to be used in a bad sense, on account of the misconduct of some kings of Sicily. *Tyrannus a rege distat factis, non nomine.* Sen. Clem xii.—Heb. "the rich more than the poor." H.—God fears not to rebuke even the greatest princes, and dost thou dare to arraign his justice? C.

VER. 20. *They*, the wicked, whatever may be their station in life. H.—God takes off the tyrant (C.) when he least expects it, as well as the poor. H.—*Troubled*, or make an insurrection. C.—This often proves the ruin of tyrants. H.—*Hand*, by the destroying angel. C.

VER. 22. *Death*, or the most obscure recess. H.

VER. 23. *Man.* Heb. "He will not lay upon man (C.) more *than right* (Prot H.) to," &c. After once passing sentence, all is over. C.—When man has fallen into sin, he cannot with a good grace contend with God. C.

VER. 24. *Stead.* Where are now the ancient Assyrians, Carthaginians, &c. who once made such a figure in the world? C.—Sept. "glorious and sudden, and unnumbered." The next eight verses are taken from Theodotion. H

24 He shall break in pieces many and innumerable, and shall make others to stand in their stead.

25 For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

26 He hath struck them as being wicked, in open sight.

27 Who, as it were on purpose, have revolted from him, and would not understand all his ways.

28 So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

29 For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men.

30 Who maketh a man that is a hypocrite to reign for the sins of the people?

31 Seeing then I have spoken of God, I will not hinder thee in thy turn.

32 If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

33 Doth God require it of thee, because it hath displeased thee? for thou begannest to speak, and not I: but if thou know any thing better, speak.

34 Let men of understanding speak to me, and let a wise man hearken to me.

35 But Job hath spoken foolishly, and his words sound not discipline.

36 My father, let Job be tried even to the end: cease not from the man of iniquity.

37 Because he addeth blasphemy upon his sins, let him be tied fast in the mean time among us; and then let him provoke God to judgment with his speeches.

CHAP. XXXV.

Eliu declares that the good or evil done by man cannot reach God.

MOREOVER Eliu spoke these words.

2 Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

3 For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

4 Therefore I will answer thy words, and thy friends with thee.

5 Look up to heaven and see, and behold the sky, that it is higher than thou.

6 If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shalt thou do against him?

7 And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

8 Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.

9 By reason of the multitude of oppressors they shall cry out: and shall wail for the violence of the arm of tyrants.

10 And he hath not said: Where is God, who made me, who hath given songs in the night?

11 Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

12 There shall they cry, and he will not hear, because of the pride of evil men.

13 God therefore will not hear in vain, and the Almighty will look into the causes of every one.

14 Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

15 For he doth not now bring on his fury, neither doth he revenge wickedness exceedingly.

16 Therefore, Job openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

Eliu proceeds in setting forth the justice and power of God.

ELIU also proceeded, and said:

2 Suffer me a little, and I will shew thee: for I have yet somewhat to speak in God's behalf.

3 I will repeat my knowledge from the beginning, and I will prove my maker just.

VER. 25. *Night*, calamities. At once they shall be oppressed. C.

VER. 26. *Sight.* Lit. "in the place of the beholders," (H.) in public. C.

VER. 27. *All.* Prot. "Any of." The wicked observe none of God's commandments as they ought. *He that offends in one becomes guilty of all.* Jam. ii. 10.

VER. 29. *Condemn*, either God or the person whom he approves. Does not he exercise dominion over all? C.—*Men.* Lit. "all men." Heb. "a man." God may destroy either a part or the whole of the creation. Sometimes whole nations or cities are cut off, and the deluge nearly swept away all mankind. H.

VER. 30. *People.* A hypocrite denotes one infected with all sorts of crimes. S. Iræn. v. 24. Such a king is sometimes given to punish a wicked people. Ose. xiii. 11. Isai. iii. 4. This sense is beautiful, and followed by the Chal. Sept. &c. We may explain the Heb. in like manner, by neglecting the Masoretic points. C.—Prot. "That the hypocrite reign not, lest the people be ensnared." H.—Heb. "He overturns the throne of hypocrites, on account of the scandal of the people," or "he delivers the people from servitude." The sense of the Vulg. seems preferable. C.—Eliu insinuates that Job had been a hypocrite and an oppressor; but God exculpates him. W.

VER. 31. *Seeing.* Heb. "Thou shouldst have said to the Lord, I have suffered enough: (C.) I will not offend." Prot. H. v. 32.—*Turn.* He had undertaken to plead God's cause. C.

VER. 33. *It*, my iniquity. M.—Will God make thee accountable for it? H.—Yea, if thou keep silence, (C.) thou wilt seem to connive at it. H.—He wishes to engage Job to speak. Heb. may be translated many ways. C.—Prot. "*Should it be* according to thy mind? He will recompense it whether thou refuse, or whether thou choose; and not I. Therefore speak what thou knowest." H.

VER. 36. *Father.* From God all the rights of a father spring. Ephes. iii. 15. C.—Sept. "No indeed: but learn Job, answer not like fools." Prot. "my desire is, (marg. my father) that Job may be tried unto the end, because of *his* answers for the wicked." H.—He has imitated their wicked discourses; let his chastisement deter others. C.—The sequel seems to intimate, that Eliphaz is here styled Father. M.

VER. 37. *Fast*, and pressed by arguments. M. C.—Heb. "since he adds crime (C. Prot. rebellion) to his sin, and clappeth *his hands* among us, and multiplieth his words against the Lord." Eliu concluding that Job was obstinate, (H.) invites his friends to join in prayer, that he might be still more severely chastised, to make him enter into himself. Such a strange petition might possibly proceed from charity. But Eliu had given too many proofs of passion, to allow this interpretation. Had he evinced that Job was a criminal? and were not his sorrows already to great, so that he might rather have prayed that God would alleviate them, or grant him more patience?

CHAP. XXXV. VER. 2. *God.* Eliu being greatly mortified at Job's silence, uses still more provoking expressions, and pretends to refute one of the holy man's assertions, which never escaped his lips, though he had complained that God treated him as an enemy, and with more severity than his sins deserved; (C. vi. 2. C.) or, that his affliction was greater than his sin. C. xxiii. 7. &c. Eliu therefore calumniates him. W.

VER. 3. *Please thee*, since thou punishest the guiltless. M.—*If I sin.* Job had not said so, but it seemed to follow from his expressions. C. xxi. 7. See C. xxii. 3. Whether sin be committed and punished, or not, what does it *profit* God? C.—His sovereign perfections require that he should not let sin pass unnoticed, and Job never entertained an idea to the contrary.

VER. 4. *Thee.* I will shew that you are all wrong. H.—I will supply what the three have left imperfect. C.

VER. 5. *Thee.* Thy sin cannot hurt, nor thy virtue add any thing to God. He is not therefore actuated by resentment, or jealousy, but by justice. C.—He revenges the injury done by the sinner to himself, v. 8. S. Aug. Conf. iii. 8.—The inference is therefore wrong, (C.) that God will not regard the sins or punishment of men, because he thence derives no profit, v. 3. H.—The strong sentences of Eliu agree not (or are ill-applied) to the blessed Job. S. Greg. xxvi. 7. W.

VER. 9. *Out.* The wicked shall cry out, through vexation, but still they will not address themselves to God, v. 10. Why are they abandoned, but because He takes cognizance of all?

VER. 10. *Songs.* Arab. "thoughts," by means of visions. Chal. "where is the Lord, in whose presence the angels sing canticles of praise in the night?" C.—Sept. "who has ordered the night watches;" (H.) the stars, which display the power of God? His servants also are filled with interior joy, even in the midst of afflictions. C.

VER. 11. *Air:* and yet the wicked make not use of their understanding, to have recourse to God under distress. C.

VER. 13. *Vain.* Heb. "falsehood." He will not relieve the hypocrite, who does not cry to him with sincerity. This conduct shews that God acts with discretion, and hears people according to their deserts. C.

4 For, indeed, my words are without a lie, and perfect knowledge shall be proved to thee.

5 God doth not cast away the mighty, whereas he himself also is mighty.

6 But he saveth not the wicked, and he giveth judgment to the poor.

7 He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.

8 And if they shall be in chains, and be bound with the cords of poverty:

9 He shall shew them their works, and their wicked deeds, because they have been violent.

10 He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.

11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory.

12 But if they hear not, they shall pass by the sword, and shall be consumed in folly.

13 Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.

14 Their soul shall die in a storm, and their life among the effeminate.

15 He shall deliver the poor out of his distress, and shall open his ear in affliction.

16 Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

17 Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.

18 Therefore, let not anger overcome thee, to oppress any man: neither let multitude of gifts turn thee aside.

19 Lay down thy greatness without tribulation, and all the mighty of strength.

20 Prolong not the night, that people may come up for them.

21 Beware that thou turn not aside to iniquity: for this thou hast begun to follow after misery.

22 Behold, God is high in his strength, and none is like him among the lawgivers.

23 Who can search out his ways? or who can say to him: Thou hast wrought iniquity?

24 Remember that thou knowest not his work, concerning which men have sung.

25 All men see him, every one beholdeth afar off.

26 Behold, God is great, exceeding our knowledge: the number of his years is inestimable.

27 He lifteth up the drops of rain, and poureth out showers like floods:

28 Which flow from the clouds that cover all above.

29 If he will spread out clouds as his tent,

30 And lighten with his light from above, he shall cover also the ends of the sea.

31 For by these he judgeth people, and giveth food to many mortals.

VER. 14. *Before him.* Try whether the assertion be true. H.—Only change thy life, and hope in him, and thou wilt see the good effects. C.

VER. 15. *For.* Prot. "But now because *it is* not *so*, he hath visited in his anger; yet he (marg. Job) knoweth it not, in great extremity." H.—In this world, God punishes not with rigour. C.

VER. 16. *Knowledge.* I have shewn that God punishes or rewards according to our deserts, and is not indifferent about our sins. If Job have not experienced the divine bounty, it is because he has not deserved it. C.

CHAP. XXXVI. VER. 3. *Beginning.* Heb. "afar" from that God, who is ancient, and not of human invention; (Jer. xxiii. 23.) or from the consideration of the heavens. Nothing could be more magnificent than the descriptions which conclude this fourth part of the discourse. C.

VER. 4. *Lie.* Every orator will promise to speak the truth, and will do so sometimes to gain credit. W.—*Shall be.* Heb. "is with thee." Thou art not devoid of sense, and thou wilt (C.) surely approve my reasons, which are suggested by the God of all knowledge. H.

VER. 5. *God.* Sept. "Know that the Lord will not cast away the innocent." Theod. continues to v. 12: "The mighty, in strength of heart, (Wisd. vi.) will not make the impious live, and will render judgment to the poor." H.—They seem to have read *Thom*, which is now wanting in Heb. C.—"Behold God *is* mighty, and despiseth not *any:* mighty in strength *and* wisdom." Prot. H.—Eliu begins to prove that God administers justice to all equally. C.

VER. 7. *Just.* Heb. Syr. &c. "the just man, he will place him with kings on the throne." C.—*Exalted,* or "extolled" for ever, if they have done well. W.—He always disposes of kingdoms. M.

VER. 9. *Violent,* while in power and on the throne, or because even in a private station, their will has risen up in rebellion against God. H.—Poverty and afflictions are scourges, which are often inflicted by mercy, to bring us to a sense of our duty. C.

VER. 10. *Ear,* by secret inspirations, or by the admonitions of pastors. C.—Afflictions will also speak louder to them than any orator. H.

VER. 12. *Folly.* Heb. "without knowledge." He speaks of princes, (C.) and of all the wicked, who have not known the day of their visitation. H.—They shall suffer the punishment prepared for fools or wicked men. M.

VER. 13. *Bound,* in misery and evil habits. They will not have recourse to God by humble prayer, though they perceive his displeasure, and design in punishing them.

VER. 14. *Storm.* Heb. and Sept. "in youth," (H.) being suddenly cut off, without having deplored the sins of their youth. C.—*Effeminate.* Heb. "the consecrated" to prostitution. Eliu compares those who will not attend unto God, to the most infamous characters. C.—Sept. "and let their life be taken away by the angels" (H.) of death. C. xxxiii. 23. C.—He may allude to the impure Sodomites. M.

VER. 16. *He shall.* He would have prevented thee from falling into this irremediable distress, if thou hadst imitated the poor who trust in Him. C.—Yea, he will still restore thee to favour, if thou wilt repent. H.—He will fill thee with joy and plenty. M.—*Foundation.* Heb. where there is no straitness. Prot. He would have rescued thee from distress, and set thee at large. H.—The psalmist often speaks in the same language. C.

VER. 17. *Recover.* Thou shalt be treated as thou hast treated others. Heb. is not well understood. It may be, "Thou hast spoken like the impious; but judgment and justice rule. (18.) Beware lest wrath overtake thee, so that thy prayers may not avert it. (19) Will He regard thy cries, thy riches, gold or strength?" C.

VER. 19. *Without,* or before thou be forced by tribulation. M.—Lay aside *all* sentiments of pride, (S. Greg.) or keep in awe the mighty, who administer justice in thy name. M.—Prot. "Will he esteem thy riches? No, not gold, nor all the forces of strength." Sept. "Let not a willing mind incline thee *unjustly* to the prayer of the needy in distress." H.

VER. 20. *Prolong not the night,* &c. Prolong not causes that are brought before thee, but dispatch, by early rising, the business of them that come up to thee. Ch.—Sept. "and all the men of power do not withdraw in the night," *from just punishment.* Theod. adds, "that the people may come up against them," to demand vengeance. Do strict justice both to the rich and to the poor, without pity or fear. H.—This text is very obscure; and the Heb. may have different meanings, which do not, however, seem well connected with the rest. "Plant not after night, when people retire home;" (C.) or Prot. "are cut off in their place." H.—Delay not to banish temptations, or they will increase. S. Greg. xxvi. 38. W.

VER. 21. *Iniquity,* or blaspheming, (C. xxxiv. 37. M.) and murmurs, to which alone thou hast given way since thy fall. C.

VER. 22. *Lawgivers.* Heb. *more,* "a master." In Chal. "a sovereign." Grot. Sept. "what potentate is against him?" H.—What art thou, to dare thus to resist him? C.—S. Gregory (xxvii. 1.) explains this as a prediction of Christ, "our singular lawgiver." God is most able to punish transgressors, and willing to reward those who obey his laws. W.

VER. 24. *Not,* is omitted in Heb. and Sept. "Remember that thou magnify his work, which men behold;" Prot. (H.) or "thou hast magnified," formerly. Do so again.—*Sung.* The memory of great exploits was commonly preserved by canticles. C.

VER. 25. *All.* The rest of this chapter, and the five first verses of the next, seem to be inserted in the Sept. from Theodotion. "Every man sees in himself how many mortals are wounded," &c.—*Off,* in the stars, &c. or in ancient times, what wonders God has performed. C.—The works of God are like a ladder, by which we may ascend to the knowledge of him. M. Wisd. xiii. H.

VER. 27. *Floods.* God causes the water on the earth to evaporate, (C.) to form the clouds, (H.) which afterwards fall in torrents. M.—Theod. "the drops of rain are numbered by him," &c. C. xxvi. 8.

VER. 29. *If.* Heb. "Also can *any* understand the spreading out of the clouds, the elevation *or* noise of his pavilion?" H.—What could be more magnificent than the throne of God! C.

VER. 30. *Ends.* Lit. "the hinges," or poles, *cardines.* H.—Heb. "roots," Aristotle (Meteor. ii. 1.) and Hesiod (Theog. 727,) use the same term, (C.) to denote the fountains which supply the sea. H.—Who ever discovered these deep recesses? Eliu describes a thunder-storm, when the sea is covered with darkness. He intimates that the pavilion of God, though hidden from us by the clouds, is not destitute of light. C.—God inhabits light inaccessible. H.

VER. 31. *Mortals.* Heb. "in abundance." H.—By thunder he overwhelms many nations, while, by moderate rains, he causes the earth to fructify (C.) and nourish mankind. M.

32 In his hands he hideth the light, and commandeth it to come again.

33 He sheweth his friend concerning it, that it is his possession, and that he may come up to it.

CHAP. XXXVII.

Eliu goes on in his discourse, shewing God's wisdom and power, by his wonderful works.

AT this my heart trembleth, and is moved out of its place.

2 Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

3 He beholdeth under all the heavens, and his light is upon the ends of the earth.

4 After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.

5 God shall thunder wonderfully with his voice, he that doth great and unsearchable things.

6 He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

7 He sealeth up the hand of all men, that every one may know his works.

8 Then the beast shall go into his covert, and shall abide in his den.

9 Out of the inner parts shall a tempest come, and cold out of the north.

10 When God bloweth there cometh frost, and again the waters are poured out abundantly.

11 Corn desireth clouds, and the clouds spread their light:

12 Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:

13 Whither in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

14 Hearken to these things, Job: Stand, and consider the wondrous works of God.

15 Dost thou know when God commanded the rains, to shew the light of his clouds?

16 Knowest thou the great paths of the clouds, and the perfect knowledges?

17 Are not thy garments hot, when the south wind blows upon the earth?

18 Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.

19 Shew us what we may say to him: for we are wrapped up in darkness.

20 Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.

21 But now they see not the light: the air on a sudden shall be thickened into clouds, and the winds shall pass and drive them away.

22 Gold cometh out of the north, and to God praise with fear.

VER. 32. *Hands*, or clouds, which are compared to a hand. 3 K. xviii. 44. He opens his hand, and light appears. This expression denotes the utmost facility with which a very surprising thing is effected.—*To come.* Heb. "by this obstacle." He alludes to the sun's eclipse, as if God's hand covered its disk. C.—Prot. "He .. commandeth it *not to shine*, by *the cloud* that cometh betwixt."

VER. 33. *To it.* The tabernacle of God is designed for his friends. Heb. is very obscure. "Thunder announces rain, and the very animals know it;" (Virgil describes their signs, Geor. i.) or "His thunder announces from above the clouds his wrath to men." C.—"The noise thereof sheweth concerning it, the cattle also concerning the vapour."

CHAP. XXXVII. VER. 1. *This* thunder, the effects of which are so terrible, that it is often styled the *voice* of God. C. Ps. xxviii. M.—The consideration of rewards (C. xxxvi. 33.) stimulates the good, while thunder strikes the heart with terror. W.

VER. 3. *Earth.* Lightning appears from the east to the west. Mat. xxiv. 27.

VER. 4. *After.* Light travels faster than sound, (H.) though thunder and lightning are produced at the same instant. C.—*Found out.* Philosophers can only propose their conjectures on the cause of thunder. This sense is confirmed by the Greek, Chal. &c. Heb. may be, "he delays not;" C.—Prot. "he will not stay them;" (H.) rain commonly falling soon after thunder. As the latter is occasioned by the collision of clouds, when they come to a certain distance from the earth, the heat causes them to dissolve into showers, which augment at each crack. C.—Sept. "For he has done great things, which we have not understood." This is connected with C. xxxvi. 24. Then we read, (v. 7.) "that man may know his own weakness." All the intermediate verses have been supplied by Origen from Theodotion, or others. H.

VER. 7. *He sealed up*, &c. When he sends *those showers of his strength;* that is, those storms of rain, *he seals up;* that is, he shuts up the hands of men from their usual works abroad, and confines them within doors, to consider *his* works; or to forecast *their* works; that is, what they themselves are to do. Ch.—We are all the servants of God. He marks us in the hand, as such. Isai. xliv. 5. Ezec. ix. 6. Apoc. xiii. 6. The Romans marked soldiers with a hot iron in the hands. Veget. i. 8.—The abettors of chiromancy have hence vainly pretended that they can discover each person's fortune in the lineaments of his hands. C.

VER. 8. *Den.* Foreseeing the tempest and retreating for shelter.

VER. 9. *Parts.* The south, (C. ix. 9.) whence storms commonly came in that country, (C.) from the sea or desert of Idumea. H. Ps. lxxvii. 26. Zac. ix. 14. Isai. xxi. 1.—*North* wind, or pole. W.—Yet the south seems to be designated; (v. 17. and C. xxxviii. 32.) though cold comes from the north, in Idumea as well as here. C.—*Mezarim*, is rendered by Prot. "north." Marg. "scattering *winds*." Sept. ἀκρωτηρίων "summits" of mountains.

VER. 10. *Abundantly.* He causes it to freeze or rain at pleasure. H. Ps. cxlvii. 17. M.

VER. 11. *Corn* requires rain. H.—*Light.* As they are transparent, they do not hinder the sun from appearing. Heb. "the brightness of the sky disperses the clouds, and the clouds shed their light" in the rainbow, (v. 15. Grot.) or lightning. Jun. C. M.—Prot. "Also by watering, he wearieth the thick cloud, he scattereth his bright cloud, (12) and it is turned round about by his counsels, that they may do whatsoever," &c. God prohibits or gives rain. H.—Nothing is left to chance. C.—He directeth the clouds as a master does his ship. W.

VER. 13. *Tribe.* Heb. also, "for correction." H. Amos iv. 7.—*Land* of promise. Ps. lxvii. 10.

VER. 15. *Light:* the rain-bow, according to the best interpreters; or the lightning. C.

VER. 16. *Paths.* Heb. "the balancings of the clouds, the wondrous works of Him whose knowledge is perfect?" C. xxxvi. 4. Dost thou know what suspends the heavy clouds in the air? C.

VER. 17. *Are.* Heb. "How thy," &c. It is also beyond thy comprehension, why thou shouldst be too hot when the south winds blows (H.) moderately, though tempests generally proceed from the same quarter, v. 9. If thou art in the dark respecting these things, which thou feelest, how canst thou pretend to fathom and condemn the counsels of God? C.—Job was far from doing either. His friends rather undertook to explain God's reasons for punishing thus his servants, which Job acknowledged was to him a mystery, (H.) till God had enlightened him. C. xxii. 3. Houbigant.

VER. 18. *Brass.* Heb. "Hast thou with him stretched out (or beaten, as brass, *tarkiang;* which word Moses uses for the firmament) the heavens, which are as solid (Chal. and like) a molten looking-glass?" which was formerly made of metal. Ex. xxxviii. 8. The Hebrews looked upon the sky as a sheet of brass; and the poets speak of the brazen heaven. Pindar. Nem. vi. Iliad. A.

VER. 19. *Darkness.* Thou who art so learned, give us some information, what we may blame in the works of God. Cutting irony! C.

VER. 20. *He shall be swallowed up.* All that man can say, when he speaks of God, is so little and inconsiderable in comparison with the subject, that man is lost, and as it were swallowed up in so immense an ocean. Ch.—The man who should dare to mention what I could reprehend in God's works, would soon be overwhelmed with majesty. C.—Alphonsus IX. king of Leon, (A. D. 1252) surnamed "the wise and the astronomer," said "he could have given some good advice respecting the motions of the stars, if he had been consulted by God;" meaning to ridicule some vain systems of philosophers, then in vogue. Dict. 1774. H.

VER. 21. *Light;* being hindered by the clouds, and dazzled when they are removed. Yet we presume to judge of the secrets of Providence! C.—*Away.* As there is a constant vicissitude of these things, so there is of happiness and misery. M.—Sept. "For the light is not seen by all. It is refulgent in beauties, as that which comes thence upon the clouds." If, therefore, this light does not pervade all places, why should we wonder that all do not understand the ways of God? H.

VER. 22. *Gold.* Sept. "from the north, gold-coloured clouds. Above these, great is the praise and honour of the Almighty." H.—When the wind blows, the clouds are dispersed, and the sky appears serene. Each country has its peculiar advantages. In the north, Ophir, &c. may boast of gold: but what ought to be most conspicuous in the praises given to God, is an humble *fear.* Pindar begins his Olympic Odes somewhat in the same style. C.—"Water is excellent, and gold .. But if, dear heart, thou wilt sing of games, regard no other star .. as brighter than the sun .. nor shall we celebrate any game more excellent than that of Olympia." H.—God disposes of all things as he pleases. He makes

23 We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.

24 Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

CHAP. XXXVIII.

God interposes, and shews from the things he hath made, that man cannot comprehend his power and wisdom.

THEN the Lord answered Job out of a whirlwind, and said:

2 Who is this that wrappeth up sentences in unskilful words?

3 Gird up thy loins like a man: I will ask thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? tell me, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Upon what are its bases grounded? or who laid the corner-stone thereof?

7 When the morning stars praised me together, and all the sons of God made a joyful melody?

8 Who shut up the sea with doors, when it broke forth as issuing out of the womb:

9 When I made a cloud the garment thereof, and wrapped it in a mist, as in swaddling bands?

10 I set my bounds around it, and made it bars and doors;

11 And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.

12 Didst thou since thy birth command the morning, and shew the dawning of the day its place?

13 And didst thou hold the extremities of the earth, shaking them, and hast thou shaken the ungodly out of it?

14 The seal shall be restored as clay, and shall stand as a garment:

15 From the wicked their light shall be taken away, and the high arm shall be broken.

16 Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?

17 Have the gates of death been opened to thee, and hast thou seen the darksome doors?

18 Hast thou considered the breadth of the earth? tell me, if thou knowest all things?

19 Where is the way where light dwelleth? and where is the place of darkness?

20 That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof.

21 Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?

22 Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail:

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the golden day succeed a tempest. But it is our duty to praise him with awe, whatever he may ordain. This is the epilogue. Pineda.—Man must praise God with fear, as he cannot do it sufficiently. W.

VER. 23. *Worthily.* Heb. "the Almighty, we cannot find him out," (H.) or comprehend his nature or mysteries. C.

VER. 24. *Fear him,* and receive with respect whatever he shall appoint. H. —*And all.* Heb. "he fears not any that are wise of heart." He knows that the most intelligent (C.) must confess their ignorance, when they attempt to examine his divine nature. Simonides being desired by Hiero to express his sentiments on this subject, always requested more time to consider of it. *Quia, inquit, res videtur mihi tanto obscurior, quanto diutius eam considero.* Cicero, Nat. i. 60. Selectæ e Prof. i. 3.—"With thee (says S. Aug. Conf. i. 6.) stand the causes of all instable things," &c. H.—Those who are really wise, will therefore adore God's judgments in silence, while the presumptuous will be forced to yield. This is the excellent conclusion of all that had been said. Pineda.—The sentence is beautiful, but ill-applied (H.) to Job. Philip. See Prov. iii. 7. H.—He convinced the other three with sound arguments, "and this last and most arrogant disputant with silence." W.

CHAP. XXXVIII. VER. 1. *Then.* Sept. "After Eliu had ceased to speak." H.—*Lord.* That is, an angel speaking in the name of the Lord. Ch.—The name Jehova (H.) here occurs, though it never does in the speeches; whence many have inferred that the Lord spoke in person; which argument, however, is not conclusive; and that this work was written after the apparition in the burning bush. C.—The Heb. edition would at least be given after that event.—*Whirlwind,* designed to strike the senses, (H.) and to represent the distressed condition of Job. Pineda.—This awful appearance imposed silence upon all. H.—Some think that a time was allowed for reflection and repentance, before God passed sentence; but the Sept. &c. seem to suppose that the cause was decided as soon as Eliu had ended his discourse. C.—God discusses the controversy, and gives sentence in favour of Job. W.

VER. 2. *Words.* Many explain this as a condemnation (C.) of the last speaker, (D.) who would otherwise pass without any reproach, (H.) though he had spoken with less reserve than the rest. C.—Pineda allows that this opinion is very plausible; but he thinks that Job himself is reprehended, not for any grievous offence, but for indiscreet expressions. C. xli. The context also seems to require this, as Job takes it to himself. C. xxxix. 33. C.—The change of persons might rather imply the contrary: *Who is this?* Eliu. 3. *Gird up thy loins.* Job. H.—Can we admit that the devil got the victory; or, that God falsely declared that Job had spoken *right?* C. xlii. Houbigant.—Did not the latter maintain the truth with greatest zeal, while his friends certainly *mixed unskilful* words or inferences with *sentences* of the greatest consequence? *His face I will accept, that* your *folly be not imputed to you; for you have not spoken right things before me, as my servant Job hath.* C. xlii. 8. Heb. "Who is this that darkeneth counsel, by words without knowledge?" Prot. "Who is this who concealeth counsel from me, keeping words in his heart, and thinketh to hide from me?" Sept. Eliu pretended to explain the counsels of God, and perhaps did not utter all that he had in his mind; but God condemns the very harbouring of thoughts, which are contrary to truth and justice. H.—Job's friends laboured under great prejudices, and condemned him without cause, (C.) thinking that they were doing a service to God, like those who put the apostles to death, and persecuted Catholics on account of their religion. But this plea will not excuse them. Here one line suffices to refute the long harangue (H.) of Eliu; (S. Greg. Ven. Bede. T. &c.) though we have observed, (H.) some understand the words to be addressed to Job, as a rebuke for his too warm expressions. S. Chrys. S. Aug. &c. C.—The remainder of the discourse is designed for Job's instruction. H.—*Hoc* (Eliu) *despecto ad erudiendum Job verba vertuntur.* S. Greg.

VER. 3. *Loins,* like one about to engage in an arduous task, (H.) or journey, (C.) to explore the ways of divine Providence. H.—*Answer* my reasons, if thou art able. C.—Heb. "make me know." H.—Only the Creator hath perfect knowledge of all his works, as may appear by induction or example: 1. of inanimate; 2. of living things, v. 39. W.

VER. 4. *Foundations.* The Hebrews placed the earth in the centre of the universe, resting upon nothing, (C. xxvi. 7. and xxxvi. 30.) or upon itself. See Hesiod, Theog. 325. C.—These questions seem intended to shew, that if God has created all things for man, he will not surely neglect to watch over him. M.

VER. 5. *Upon it.* He speaks of the world as of a vast house, (C.) or palace, (M.) in which the Architect has shewn his art. H.

VER. 7. *Sons.* Sept. "all my angels." Hence it appears that the angels were among the first of God's works, formed probably at the same time with the heavens, (C.) or light. Gen. i. 3. H.—The praise of the stars is figurative, (C.) as they tend to raise our hearts to God by their beauty, (H.) whereas that of the angels is real. C.

VER. 8. *Shut.* Heb. also, (H.) "facilitated the birth of the sea," as a midwife. Grot. C.—*Forth.* Sept. "raged." H.—God represents the waters ready to overwhelm all when first produced out of nothing, if he had not shut them up in the abyss, like a child in a cradle, or a wild beast in its den, v. 10. C.

VER. 9. *Mist.* So Moses says darkness was on the face of the abyss. Obscurity covered it, as swaddling bands do a child's body. C.

VER. 10. *Set.* Prot. "brake up for it my decreed place." Marg. "established my decree upon it;" (H.) or, "I gave orders to break it," against the shore. Jer. v. 22. Amos v. 8.

VER. 12. *Place.* Thou art but as yesterday: where is thy power? C.

VER. 13. *And didst.* Some explain Heb. "that it (Aurora) might spread at once to the extremities of the earth. Then the wicked flee before it;" as they hate the light. C. xxxiv. 26. Jo. iii. 20. C.—Sept. and Prot. may be understood in this sense. H.—Allusion may also be made to the shaking of a sieve, to separate the wheat from the chaff; (Amos ix. 9. Luk. xxii. 31. C.) or of a carpet, to clean it from the dust. D.—Did God ask thee to help him to exterminate the wicked? The short digression in these three verses, shews the punishment exercised on offenders. It is not contrary to the true spirit of poetry. M.

VER. 14. *Seal.* Men, formed to the image of God, shall die; and others shall be placed in their stead, (M.) with as much ease as an impression is made upon clay. H.—*Garment.* The body seems to be the clothing of the soul, and will be changed. Ps. ci. 27. M.—Chal. "their form will be changed to clay, and they shall resemble a tattered garment." Heb. "their seal shall change like clay," &c. All their glory shall perish. C.—Sept. "hast thou taken earth *or* clay, and formed a living creature, and endued it with speech on the earth?" Is man the work of thy hands? H.

VER. 17. *Doors?* Sept. "through fear; or have the porters of hell flown away at thy sight?" H.

VER. 19. *Darkness.* The poetical style of this book represents these things as real beings, in the same manner (C.) as the *house,* (v. 20) or palace of the sun, &c. are described by the ancients. H.

VER. 23. *War.* Hail, &c. are like the arrows of God. Jer. x. 13. and l. 25. C.

23 Which I have prepared for the time of the enemy, against the day of battle and war?

24 By what way is the light spread, *and* heat divided upon the earth?

25 Who gave a course to violent showers, or a way for noisy thunder:

26 That it should rain on the earth without man in the wilderness, where no mortal dwelleth:

27 That it should fill the desert and desolate *land*, and should bring forth green grass?

28 Who is the father of rain? or who begot the drops of dew?

29 Out of whose womb came the ice? and the frost from heaven, who hath gendered it?

30 The waters are hardened like a stone, and the surface of the deep is congealed.

31 Shalt thou be able to join together the shining stars, the Pleiades, or canst thou stop the turning about of Arcturus?

32 Canst thou bring forth the day-star in its time, and make the evening-star to rise upon the children of the earth?

33 Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?

34 Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

35 Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?

36 Who hath put wisdom in the heart of man? or who gave the cock understanding?

37 Who can declare the order of the heavens? or who can make the harmony of heaven to sleep?

38 When was the dust poured on the earth, and the clods fastened together?

39 Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

40 When they couch in the dens, and lie in wait in holes?

41 [a] Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

CHAP. XXXIX.

The wonders of the power and providence of God in many of his creatures.

KNOWEST thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

2 Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

3 They bow themselves to bring forth young, and they cast them, and send forth roarings.

4 Their young are weaned, and go to feed: they go forth, and return not to them.

5 Who hath sent out the wild ass free, and who hath loosed his bonds?

6 To whom I have given a house in the wilderness, and his dwellings in the barren land.

7 He scorneth the multitude of the city, he heareth not the cry of the driver.

8 He looketh round about the mountains of his pasture, and seeketh for every green thing.

9 Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

10 Canst thou bind the rhinoceros with thy thong to plough; or will he break the clods of the valleys after thee?

11 Wilt thou have confidence in his great strength, and leave thy labours to him?

12 Wilt thou trust him that he will render thee the seed, and gather it into thy barn-floor?

13 The wing of the ostrich is like the wings of the heron, and of the hawk.

[a] Psal. cxlvi. 9.

VER. 24. *Heat.* Heb. *kadim*, (H.) the "east." Sept. "south wind." Perhaps the east winds produced the same bad effects in Egypt, as the south wind did in Judea; (C.) or this noxious burning wind might proceed from the south-eastern point of both countries. H.

VER. 25. *Noisy.* Heb. "for lightning, which accompanies thunder!" By these questions, respecting things which to man are impossible, and many inexplicable, God humbles (C.) the pride of the human heart. H.

VER. 26. *Dwelleth.* This shews the magnificence of God, (M.) at least. H.

VER. 31. *Pleiades.* The seven stars.—*Arcturus.* A bright star in the north. Ch.—The same terms occur, and are explained, C. ix. 9. H.

VER. 32. *Day-star.* Heb. *mazzaroth*, (H.) corresponds with the "inner parts of the south;" (C. ix. 9.) though some translate, "the signs of the zodiac, or the influences," &c. The antarctic constellations could not be seen in Idumea, while those at the north pole (C.) must appear to those who live on that side of the line, (H.) as the perpetual sentinels of the sky.—*Evening-star.* Heb. "Wilt thou make *hayish* and her daughters go to rest?" These indicate the arctic stars. Here two quite opposite stars are meant; (C.) though (H.) with us the evening and morning star be the same, being so styled according as it appears after or before the sun. M.—Prot. "Canst thou bring forth Mazzaroth (Sept. also retain the original term, Μαζουρὼθ) in his season, or canst thou guide Arcturus, with his sons?" The former term signifies things "scattered," the planets, (H.) or "the grains of gross air dispersed" to all the extremities, which returning to the centre, occasion cold. C. xxxvii. 9. Parkhurst.

VER. 33. *Reason.* Heb. "dominion," (H.) or influence upon the earth. Mathematicians thought they had discovered these laws, and the number of the stars; but daily experience evinces their error. M.

VER. 34. *Voice*, to mimic the thunder of God, (C.) or to order it to rain. H.

VER. 36. *Understanding.* That is, to distinguish the hours of the night. Ch.—Sept. "Who gave to women the knowledge of the loom, and the art of embroidering?" H.—It was the part of women to weave, as appears from the conduct of queen Penelope. But the best interpreters translate, "Who has placed wisdom in the reins, or who hath given understanding to the heart," *or* soul? C.—God gives wisdom to man, and an instinct to cocks, (H.) or the skill, of which the former is deprived, (W.) to know the approach of day. D.

VER. 37. *Sleep.* The ancients have celebrated this harmony. Cic. Somn. Scip.—Sept. "Who numbereth the clouds in wisdom, or hath bent the sky down to the earth?" Prot. "or who can stay the bottles of heaven?" H.—Canst thou cause it to rain, or to be fair? (C.) or make the celestial bodies (H.) rest from motion? W.

VER. 38. *Together.* When was the water separated from the earth? H.—Where wast thou when I gave consistency to the rocks? C.

VER. 39. *And satisfy.* Sept. "or fill the souls of the dragons?" H.—Here Heb. edit. commence the following chap. (C.) and are followed by Prot. (H.) and some others, as the proof of God's superior knowledge begins to be established by the consideration of various animals. W.

VER. 41. *Wandering.* Sixtus V. reads *vagientes*, (C.) "crying like children." H.—The ravens presently drive their young away to seek for fresh habitations. Pliny x. 12. Ps. cxlvi. 9. C.—If God provide for such creatures, He will shew still greater attention to man. W.

CHAP. XXXIX. VER. 1. *Goats* (*Ibex.* Heb. *Yahale.* H.) frequent rocks, and places which are almost inaccessible to man. C.

VER. 3. *Roarings.* They pretend that these animals bring forth with great difficulty. Ps. xxviii. 9. Vatab. &c.—Aristotle (v. 2. and vi. 29.) asserts, that they receive the male bending down, as Heb. may be here explained. "They bend, they divide their young," as they have often two; "and they leave their strings" at the navel, &c. C.

VER. 4. *Feed.* Being weaned very soon. Pliny viii. 32.

VER. 5. *Wild ass*, described, C. vi. 5. The industry of man cannot make this beautiful and strong animal serviceable to him. The like would be the case (C.) with many others, if Providence had not ordered it otherwise. H.

VER. 6. *Barren.* Lit. "salt." H.—This is of a nitrous quality, which renders those countries barren. The salt in snow and dung gives warmth and fruitfulness.

VER. 9. *Rhinoceros.* See Deut. xxxiii. 17. Num. xxiii. 22. Sanchez says they are untameable. M.—But this is not always true, when they have been taken young. Malvenda. C.

VER. 10. *Valleys*, or furrows. Can he be made to harrow?

VER. 13. *Hawk.* We may also read, "Is the wing of the ostrich like?" Sept. or Theod. "The bird Neelasa is rejoicing, if she take the Asida, &c. the Neessa." H.—Heb. is variously translated. "The ostrich lifts itself up with its wings, which have feathers, as well as those of the stork." Bochart.—It flutters, running like a partridge, swifter than any horse. Adamson.—"Canst thou give to the stork and the ostrich their feathers," which form all their beauty? C.—Prot. "*Gavest thou* the goodly wings unto the peacock, or wings

14 When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

15 She forgetteth that the foot may tread upon them, or that the beast of the field may break them.

16 She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.

17 For God hath deprived her of wisdom, neither hath he given her understanding.

18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

19 Wilt thou give strength to the horse, or clothe his neck with neighing?

20 Wilt thou lift him up like the locusts? the glory of his nostrils is terror.

21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22 He despiseth fear, he turneth not his back to the sword.

23 Above him shall the quiver rattle, the spear and shield shall glitter.

24 Chafing and raging, he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.

25 When he heareth the trumpet, he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

26 Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

27 Will the eagle mount up at thy command, and make her nest in high places?

28 She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

29 From thence she looketh for the prey, and her eyes behold afar off.

30 Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.

31 And the Lord went on, and said to Job:

32 Shall he that contendeth with God be so easily silenced? surely he that reproveth God ought to answer him.

33 Then Job answered the Lord, and said:

34 What can I answer, who have spoken inconsiderately? I will lay my hand upon my mouth.

35 One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

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and feathers unto the ostrich?" H.—The import of these names is uncertain. M.—*Renanim*, (from *Ron*, "to cry, or move quickly,") may signify peacocks, ostriches, &c. *Chasida*, "a stork," (H. Jer.) falcon, (W.) or *heron; notsa* "a *hawk*, or a feather." H.—The first term occurs no where else, and may denote any singing birds or grasshoppers, as the last may be applied to the ostrich, which has "wings," though it fly not. Grot. C.—Acknowledge the wisdom of Providence, which has thus enabled such a huge animal to travel so fast. M.—See Parkhurst, *âlcs.* H.

VER. 14. *Dust.* This might help to hatch them. C.—Heb. "earth, and warmeth them in the dust." Prot.

VER. 16. *Ones*, or eggs which she leaves. C.—Ælian (xiv. 6.) asserts that this bird will expose her own life to defend her young. Yet the neglect of her eggs, will suffice to make her deemed *cruel*. Lam. iv. 3. H.—*Her.* Other birds leave their nests through fear; (C.) but this, after sitting a while, will depart carelessly, (H.) and if she meet with other eggs on her road, will take to them, thus rendering her own useless. Bochart.

VER. 17. *Understanding.* This bird has a head disproportionately small; insomuch, that Heliogabalus served up the brains of 600 at one supper. It greedily eats iron, &c. which may help its digestion, as sand does that of other birds. C.—When it is hunted, it hides its head only, as if this would be a sufficient defence, (Pliny x. 1.) and is taken alive by a man, clothed in the skin of an ostrich, who moves the head with his hand. Strabo xvi.—All which proves its stupidity. C.

VER. 18. *High.* With her head erect, the ostrich is taller than a man on horseback. Pliny x. 1.—Its wings are used like sails, and enable it to run as fast as many birds can fly, (C.) while it hurls stones at the pursuer with its feet, so as frequently to kill them. Diod. ii.—*Rider*, as they can travel with equal speed. M. v. 13.—Adamson (Senegal) placed two negroes on one, and testified that it still went faster than any English horse. H.

VER. 19. *Neighing.* Heb. "thunder," to denote the fierceness of the horse; or "with a mane," (Bochart) "armour," (Syr.) or "terror." Sept. C.—Wilt thou enable the horse to neigh, (M.) when he appears so terrible! H.

VER. 20. *Up.* Heb. "frighten," (H.) or "make him leap." Bochart. C. —*Nostrils.* Sept. "of his chest, *or* shoulders, is boldness." H.—This inspires the rider with courage, and the enemy with fear. But the Vulg. is more followed. C.

——Frænoque teneri
Impatiens crebros expirat naribus ignes.——Silius vi.

VER. 21. *Hoof.* Ploughing, or rather prancing, through impatience. C.—*Boldly.* Heb. "he exults in his strength," being sensible of glory and commendation. C.—*Non dubiè intellectum adhortationis et gloriæ fatentur.* Pliny vii. 43.

VER. 23. *Shield*, or lance. Jos. viii. 18. C.—The din of armour does not disturb the horse, which has been inured to such things. H.—It is of singular courage. W.

VER. 24. *Ground.* This expression is still used by the Arabs, to denote velocity. Grotius.—Sept. "in wrath he will make the earth disappear." H.—
Mox sanguis venis melior calet, ire viarum
Longa volunt latumque fugâ consumere campum. Nemesianus.
—*Account.* Heb. "believe that," or "stops not when." He is so eager to rush forward to battle... *Si qua sonum procul arma dedêre,*
Stare loco nescit, micat auribus et tremit artus. Georg. iii.

VER. 25. *Ha.* Lit. "Vah," a sound of joy, (M.) or of contempt. Sept. The trumpet having given the sign, he will say, Well: *Euge.* Nothing could be more poetically descriptive of the war-horse. H.

VER. 26. *Feathered.* Heb. "fly." H.—*South*, at the approach of "winter retiring" to warmer regions. Pliny x. 8.—Sept. "spreading her wings, looking unmoved, towards the south." The hawk alone can stare at the sun, and fly to a great height. Ælian x. 14.—Hence the Egyptians consecrated this bird to the sun. C.—The eagle is of the same species, and has the same properties. H Aristotle mentions 10, and Pliny 16 species of hawks. W.

VER. 28. *Access.* See Abdias iv. Arist. anim. ix. 32.

VER. 29. *Off.* The eagle was remarkably (C.) quick-sighted, (W.) as well as the serpent. Hor. i. Sat. iii. Homer, Il. xvii.—They say it can discern a fly or a fish from the highest situation; (Bochart) and if its young seem dazzled with the sun-beams, it hurls them down as spurious. Pliny x. 3.

VER. 30. *Blood*, gushing from the animals, which the eagle brings. M.—S. Chrysostom explains this of the vulture, (Mat. xxiv. 28. C.) which is of the same species. M.—Some eagles will not touch carcasses, but others are greedy of them. Pliny x. 3. Prov. xxx. 17.—*There.* Our Saviour quotes this passage. Lu. xvii. 37. C.

VER. 31. *Went on.* Sept. "answered." This was the conclusion drawn from the display of God's wonderful works. If we cannot sufficiently admire them, why should we be so much surprised, as Job acknowledged he was, at the ways of Providence? It would, therefore, be better to keep silence, v. 35. H.

VER. 32. *Be so.* Receive instruction, *or* (C.) instruct *him?* Wilt thou learn to admire my works? (H.) or dost thou attempt to give me any information? C.—*Him.* Heb. "it." Sept. "shall he decline judgment with him who is competent?" ἐλεγχῶ. Theod. adds, "the man who accuses God, shall answer it," or stand his trial. H.

VER. 34. *Spoken inconsiderately.* If we discuss all Job's words, (saith S. Gregory) we shall find nothing impiously spoken; as may be gathered from the words of the Lord himself; (chap. xlii. v. 7. 8.) but what was reprehensible in him was the manner of expressing himself at times, speaking too much of his own affliction, and too little of God's goodness towards him, which here he acknowledges as *inconsiderate*, (Ch.) or rather as the effect of inculpable ignorance; (H.) as the present order of things being then novel, confounded the sagacity both of Job and of his friends. The wicked had formerly been the victims of justice, but henceforth, says Job, (Heb.) "if it shall not be so, who can convince me of lying?" C. xxiv. 25. Yet he did not perfectly discern the intention of God, in abandoning his servants to the power of satan, till the Lord himself had explained it in the parables of behemoth and leviathan. Then Job testified his conviction and entire submission. C. xlii. 5. Houbigant observes that the Vulg. is perhaps less accurate here, and C. xlii. 3. as God exculpates Job, v. 8. Yet the latter might entertain fear at least, of having exceeded in words, after such pungent questions. We may translate, (H.) Heb. "Behold I am vile, (C.) what shall I answer thee?" Prot. or Sept. "Why am I still judged, being admonished and rebuked by the Lord, hearing such things?" (Grabe, after Origen, marks with an obel what follows, as not found in Heb.) "I, who am nothing, what answer shall I then give to these things?" H.—If we discuss all Job's speeches, we shall find nothing spoken wickedly, but only a species of pride, in talking too much of his sufferings, and too little of God's goodness and justice, which he ought to have confessed. S. Greg xxxii. 3. W.

VER. 35. *One.* Sept. "Once I have spoken, but I will not add again." H.—I have spoken too much, but I will be more cautious. Heb. "I have spoken one thing, and I will not answer; (C.) yea, two things, but I will go no farther." Many of my observations may be too strong, as I am not perfectly aware what may be the designs of Providence in my regard. H.

CHAP. XL.

Of the power of God in the behemoth and the leviathan.

AND the Lord answering Job out of the whirlwind, said:

2 Gird up thy loins like a man; I will ask thee, and do thou tell me.

3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

4 And hast thou an arm like God, and canst thou thunder with a voice like him?

5 Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

7 Look on all that are proud, and confound them, and crush the wicked in their place.

8 Hide them in the dust together, and plunge their faces into the pit.

9 Then I will confess that thy right hand is able to save thee.

10 Behold behemoth whom I made with thee, he eateth grass like an ox.

11 His strength is in his loins, and his force in the navel of his belly.

12 He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.

13 His bones are like pipes of brass, his gristle like plates of iron.

14 He is the beginning of the ways of God, he who made him, will apply his sword.

15 To him the mountains bring forth grass: there all the beasts of the field shall play.

16 He sleepeth under the shadow, in the covert of the reed, and in moist places.

17 The shades cover his shadow, the willows of the brook shall compass him about.

18 Behold, he will drink up a river, and not wonder, and he trusteth that the Jordan may run into his mouth.

19 In his eyes, as with a hook, he shall take him, and bore through his nostrils with stakes.

20 Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

21 Canst thou put a ring in his nose, or bore through his jaw with a buckle?

CHAP. XL. VER. 8. *Judgment.* Job had frequently acknowledged that God could not be in the wrong. But he had expressed himself in too forcible language, of which God makes him, as it were, ashamed. C.—Sept. "rejectest thou not my decision? yea, dost thou think that I have judged thee in a different manner, in order that thou mayst appear just?" H.

VER. 6. *Scatter.* Sept. is shorter: (C.) "Send angels *or* messengers in wrath, and humble every insulting person. 7. Extinguish the proud, destroy the wicked at once. 8. Hide them in the earth together, and fill their faces with shame." H.

VER. 8. *Pit,* or grave. Cause the earth to swallow them up, and I will confess thy power. C.

VER. 10. *Behemoth;* the elephant, (Ch.) "as some think." Prot. marg. H.—This is the most common opinion, though Sanchez explains it of the bull; and Bochart, after Beza and Diodati, declares in favour of the hippopotamus, (C.) or "river horse." Parkhurst even thinks Bochart has proved this "to a demonstration." The sea or river horse, (H.) is an amphibious animal, (C.) found in the Nile and Indus, and said to have the feet of an ox and the teeth of a boar, but not quite so sharp, while the neighing, back, mane, and tail, resemble those of a horse. Its hide, when dry, is said to resist even a musket-ball. Button. Dict.—We find a good description of this animal in Watson, p. 91. But the plural *Bemoth,* female (H.) "beasts," seems more applicable to the elephant, on account of its great size, as it is designated by θήρια, or *Bellua,* by the Greek and Roman authors. Suidas. 1 Mac. vi. 35. Pliny viii. 3.—It may have received the name of elephant from (C.) *alp,* "to lead or teach," (H.) on account of its great sagacity and strength. All that Job says of behemoth, may be well explained of it. The Fathers have supposed that the devil is meant: but we stick to the literal sense. C.—He may, however, (H.) have been hinted at by this name, (W.) as well as by that of leviathan. Houbigant.—*With thee,* on the same day, or as well as thee. Amama.—*Grass.* The elephant does so, and is by no means savage. C.—Sept. "Yet, behold, near thee wild beasts, equal to oxen, eat grass." H.—The spontaneous productions of the earth, and branches of trees, afford the principal sustenance to satisfy the prodigious stomach of the elephant; which is frequently twelve feet high, and of a dark colour. A sword can scarcely pierce it in the back or sides. It has small eyes, eight teeth, and two tusks; which last are sometimes above a hundred weight each, and being cast every tenth year, (Button) afford ivory. The proboscis serves it instead of hands to collect the smallest grain, or to defend itself. H.—The female goes with young a whole year, and the duration of its life is generally supposed to be above a hundred. Elephants inhabit warm climates, and were formerly much used in war, to carry wooden towers, from which twenty, or even thirty, men might throw darts. 1 Mac. vi. 37. Button.—If this greatest and most temperate of all beasts be overcome by the unicorn, or led by the nose, how much more will God enable man to overcome the devil? W.

VER. 11. *Loins.* The towers were fastened here by an iron chain.—*Belly.* Yet it is nowhere so easily wounded. 1 Mac. vi. 45. Pliny viii. 20.—Hence some would translate Heb. "and its pain in the belly," (C.) as it is only subject to an inflammation and flux; *profluvium alvi.* Pliny. Ælian xvii. 44.—But the original rather denotes the parts of generation, which lie concealed, (Arist. anim. ii. 1. and v. 2.) and are styled the strength. Gen. xlix. 3. Deut. xxi. 17.

VER. 12. *Tail,* which is very small, and without hair. C.—Vavassor rather thinks "the trunk" is meant. D.

VER. 13. *Gristle.* Heb. again, "bones." C.—Sept. "back-bone, like cast iron."

VER. 14. *Beginning,* or prince. H.—The elephant may be considered as the king of beasts for strength, agility, gratitude, longevity, &c. None approaches so near to man. Pliny viii. 1. C. Lipsius, 1 ep. 50. Amama.—*Sword;* which is the rhinoceros, killing the elephant under the belly with its horn; (Pliny viii. 20. Grot.) or God seems to have entrusted his sword to the elephant, for the destruction of his enemies. Nothing can withstand its fury, as it overturns houses and trees with its trunk Jun. C.

VER. 15. *Play.* No animal is of a milder nature. It never attacks, unless in its own defence. When a crowd of other beasts obstruct its passage, it removes them quietly with its proboscis. Pliny vi. 9. &c.

VER. 16. *Places,* insomuch that Ælian (iv. 24.) styles it a "beast of the marshes." It is fabulous that it is forced to sleep against a tree, as if it could not rise without much difficulty. C.—Sept. (14) "This is the beginning or chief (αρχη) of the creation of the Lord, being made for his angels to play with, *or* beat. Departing to the craggy rock, it has made sport for the quadrupeds in the field. It sleepeth under all sorts of trees; near the reed and papyrus, and the boutomon, *or* ox-herb." H.

VER. 18. *Wonder.* Heb. "make haste," taking time to render it muddy. Ælian xiv. 44.—It can drink a great deal at once, and then abstain for a week. C.—*Run.* Heb. "he may draw." Sept. "may knock at his mouth" (H.) in vain, (C.) as long as it can breathe by holding its trunk out of the water. Arist. ix. 46.—Theod. in the Sept. "If there should be an inundation, it shall not perceive. It confideth that, *or* when, the Jordan shall knock at its mouth. He shall take it by its eye; laying snares, he shall bore [its] nose." H.

VER. 19. *Stakes.* Serpents attack the eyes of the elephant, and sometimes drag it by the trunk into the deep, where it is drowned. Pliny viii. 12. Solin xxxviii.—Others read with an interrogation: "Shall one take?" &c. Will any one dare to attack it openly? The elephant is taken by stratagem, either in pits covered with a little earth, or by a tame elephant in an inclosure, and (C.) lying on her back to receive the male. Arist. anim. v. 2.—When he has entered, the gate is shut, and the animal is tamed by hunger; being thus taken by his eyes. Judith x. 17. Chal. "They pierce his nostrils with bands." Thus other animals are led about, (v. 21) and the elephant might be so treated in those days; though of this we have no account. C.—Prot. "his nose pierceth through snares;" or marg. "will any bore his nose with a gin?" Here they conclude this chapter, which commences C. xxxix. 31. in Heb. But the Sept. agree with us. H.

VER. 20. *Leviathan:* the whale, or some sea monster. Ch.—Prot. marg. "or a whirlpool." H.—But some animal is designated; and Bochart understands the crocodile, which agrees very well with the context. The Thalmudists also say that the calbish is a small fish, which gets into the throat of the leviathan. They mean probably the ichneumon, which kills the crocodile by that means. Leviathan, "the winding serpent," (C.) often denotes the dragon or crocodile, (Ps. ciii. 26. Isai. xxvii. 1.) which frequents the Nile. H.—It can live as well by land as under water, (Watson, p. 293) and hence may be translated, (H.) "the coupled dragon." Parkhurst.—Moses mentions the choled, (Lev. xi. 29.) which the Sept. and most others translate, "the land crocodile:" but what could induce the Prot. "to render it tortoise, we are at a loss to determine." Crocodiles lay about sixty eggs, like those of geese, in the sand, the warmth of which soon hatches them. Their bodies are covered with scales, which are scarcely penetrable, except under the belly; and they are between twenty and thirty feet in length, running very fast, straight forward, though their feet be short, and they cannot turn easily. They have several rows of sharp teeth, which enter one within another, and their throat is very wide. Button.—The same word may however denote whales, (Parkhurst) which are the greatest fishes with which man is acquainted. H.—They may also be styled coupled dragons, because many smaller fishes accompany them, and they are well protected by scales, &c. M.—This huge fish, perhaps the whale, representing the devil, is subject to God. W.—*Cord.* The crocodile may be taken, but with the utmost hazard; though the Tentyrites attacked it without fear. C. iii. 8. Herodotus (ii. 70.) says it may be caught with a hook, baited with hog's flesh, while the fisher has a pig grunting, at which the crocodile comes open-mouthed. Having swallowed the hook, it is drawn to land, and its small eyes being filled with dirt it is easily slain. But this method was not yet invented, or was deemed too rash in Job's days.

VER. 21. *Buckle.* Lit. "bracelet," (*armilla.* H.) or ring. Horses were thus

22 Will he make many supplications to thee, or speak soft words to thee?

23 Will he make a covenant with thee, and wilt thou take him to be a servant for ever?

24 Shalt thou play with him as with a bird, or tie him up for thy handmaids?

25 Shall friends cut him in pieces, shall merchants divide him?

26 Wilt thou fill nets with his skin, and the cabins of fishes with his head?

27 Lay thy hand upon him: remember the battle, and speak no more.

28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

CHAP. XLI.

A further description of the leviathan.

I WILL not stir him up, like one that is cruel: for who can resist my countenance?

2 Who hath given me before, that I should repay him? All things that are under heaven are mine.

3 I will not spare him, nor his mighty words, and framed to make supplication.

4 Who can discover the face of his garment? or who can go into the midst of his mouth?

5 Who can open the doors of his face? his teeth are terrible round about.

6 His body is like molten shields, shut close up with scales pressing upon one another.

7 One is joined to another, and not so much as any air can come between them:

8 They stick one to another, and they hold one another fast, and shall not be separated.

9 His sneezing is *like* the shining of fire, and his eyes like the eyelids of the morning.

10 Out of his mouth go forth lamps, like torches of lighted fire.

11 Out of his nostrils goeth smoke, like that of a pot heated and boiling.

12 His breath kindleth coals, and a flame cometh forth out of his mouth.

13 In his neck strength shall dwell, and want goeth before his face.

14 The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

15 His heart shall be as hard as a stone, and as firm as a smith's anvil.

16 When he shall raise him up, the angels shall fear, and being affrighted, shall purify themselves.

17 When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breast-plate.

18 For he shall esteem iron as straw, and brass as rotten wood.

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ornamented, (Virg. vii. 7.) and other beasts led about. But this fierce animal could not be tamed. Heb. "Wilt thou put a rush through its gills, *or* nose, or pierce its jaw with a thorn?" like those little fishes which are thus brought fresh to market. C.

VER. 22. *Will* it lay aside its ferocity, (H.) and flatter thee? M.

VER. 24. *Handmaids?* or little girls. C. Sept. "Wilt thou tie it like a sparrow for *thy* boy?" H.

VER. 25. *Friends.* Heb. also, (H.) "enchanters." C.—*Frigidus in pratis cantando rumpitur anguis.* Virg. Ec. viii.—Sept. "the nations."—*Merchants.* Sept. "the generation of the Phœnicians (Heb.) of Chanaan, (H.) famous for merchandise, (C.) insomuch that the name is used for any merchant. H.—Will they salt the crocodile for sale? C.—Its flesh was much liked. Herod, &c.

VER. 26. *Cabins,* (*gurgustium*) the reservoir or basket. C.—Prot. "Canst thou fill his skin with barbed prongs, (for which they have now irons) or his head with fish spears?"—But this is hardly the meaning of the original. C. xli. 6. Heb. "wilt thou fill tents with its skin, or the fish net, with its head?" to catch other fish, or to cover thy tent? &c. The skin is very hard, except under the belly. C.—One defended itself against 36 men, who fired at it six times in vain. Herera.—Sept. "a whole fleet collected would not carry off the skin of its tail." H.—They seem to speak of the whale. C.—Theodotion adds, "and its head in fisher boats." H.

VER. 27. *Speak.* Heb. "do." H.—Thy rash attempt will prove thy ruin. If thou escape, thou wilt not dare to engage again. C.—Sept. "Wilt thou lay thy hand upon it, remembering the battle with its body? and let it not be done any more. 28. Hast thou not seen it, nor been astonished at what has been said?" H.

VER. 28. *Down,* whoever engages in the conflict, (M.) except the bold citizens of Tentyra. All the rest are terrified at the very sight. Hence the Egyptians have ever given divine honours to the crocodile. C.

CHAP. XLI. VER. 1. *I.* Heb. "None is so fierce that dare stir it up." H.—*Cruel,* or rash, like those of Tentyra. C. iii. 8. C.—This monster is terrible to those that flee, while it retires from the pursuer.—But only these people dare to attack it. Pliny viii. 25.—"I will not ask the crocodile to revenge me of my enemies," as some might do in a rage, through impotence. H. Sanchez. M.—*Countenance,* even though they might overcome the crocodile. God is here speaking. Sept. "Dost thou not fear, since it is ready for thee, (Grabe substitutes, "me,") for who will resist me?" or, "who shall stand against me, and live? All," &c., v. 2. H.—God ruleth not with cruelty, like a tyrant, but with justice, ease, and power. W.

VER. 3. *Supplication.* This is explained by the Fathers as spoken of the devil. Amama.—But the Heb. may signifiy, that God will reward each one according to his deserts, and that Job had consequently no reason to complain; or it means, that the strength and beauty of the crocodile should be made known. C.—"I will not conceal his parts, nor his power, nor his comely proportion." Prot. "I will not keep silence on his account, and the word of power shall take pity on his equal." Theod. in Sept. H.

VER. 4. *Garment,* or the skin. M.—Who shall look steadfastly, or dare to take off its skin?—*Mouth.* Prot. "Who can come to him with his double bridle?" (H.) though it be of the greatest strength; or, who will enter its jaws, or put bits in them? It is reported that the Tentyrites jump on the crocodile's back, and having thrown a piece of wood into its open mouth, like bits, which they hold with both hands, they conduct it to the river side, and kill it. Pliny viii. 25.—Sept. "Who would enter the wrinkles of his breast. (C.) *or* the folds of its coat of arms?" which may allude to the almost impenetrable scales of the leviathan. H.—Sym. "Who will enter the folds of its scales?" The crocodile can open its mouth so wide as to swallow a heifer, or to let a man stand upright. C.—Each jaw is furnished with thirty-six teeth. Vansleb.

VER. 6. *Body.* Sept. "entrails are like brazen shields." Prot. "*His* scales are *his* pride shut up together, as with a close seal." H.

VER. 9. *Sneezing.* When the whale breathes, it causes the water to foam. Pineda. M.—The eyes of the crocodile are also (H.) very bright, when out of the water. Pliny viii. 25. They appear first, and therefore were used as an hieroglyphic of Aurora, (Horus i. 65.) or of the *morning* star. H.—Syr. "His look is brilliant." Arab. "The apples of his eyes are fiery, and his eyes are like the brightness of the morning." Sept. "like Aurora." C.—Olaus (xxi. 5.) says, "that the eyes of the whale shine at night, . . and at a distance, are taken by fishermen for great fires."

VER. 10. *Fire,* when they spout water, (M.) or pursue their prey open mouthed. This description is extremely poetical, like that of anger. 2 K. xxii. 9. C.

VER. 11. *Smoke;* breath, or streams of water sent upwards.

VER. 12. *Breath,* like bellows, v. 10. M.

VER. 13. *Neck.* Some deny that the crocodile has any, being formed like a lizard. But it is a dispute about words. The animal turns with difficulty, so that Thomas Gage assures us he escaped one by going in different directions.—*Want.* It ravages a whole country. Heb. "fear." C.—Prot. "sorrow is turned into joy before him;" which seems strange. Sept. "destruction runs before him." H.—The poets place fear, carnage, &c., in the train of Mars. C.

VER. 14. *Place;* though people may shoot at him, they will make no impression. C. xl. 20. 26. H.—If God send his thunderbolts at him, the monster must however perish. C.—Sym. "His flesh being cast for him, *as* in the foundry, (molten) is immoveable." H.—Yet God destroyeth him whom man cannot overcome. W.

VER. 15. *Stone.* Pineda understands this of the whale's heart. Others suppose that it alludes to its cruel and fearless temper. M.—The Arabs call a valiant man, "heart of stone." C.—*Smiths.* Prot. "as a piece of the nether *millstone,*" (H.) which must be larger and more compact than that which is above. C.—Sept. "He hath stood immoveable as an anvil." H.

VER. 16. *Angels.* Elim. That is, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified, (Ch.) by contrition. Sanchez.—R. Levi has given a ridiculous exposition, which is adopted by Sa (Amama) and others, (H. see Ezec. ii. 7. Arist. iv. prob. 32.) as the natural consequence of fear. C. M.—The Fathers refer this to the fall of Lucifer, when the other angels might tremble for their own safety. H.—Angels with reverent fear honour God's power, and his most perfect servants are filled with apprehensions at his judgments; as the most valiant are terrified at the sight of this huge fish. W.—Sept. "If he turn, there is fear among the wild quadrupeds, jumping on the land." Heb. "When he raiseth up himself, the mighty are afraid: by reason of breakings, they purify themselves." Prot. or "spoil themselves," (C.) expecting nothing but certain death. Amama.

VER. 17. *Plate.* Prot. "habergeon." The precise nature of these arms is not known. C.—Neither offensive or defensive weapons can avail. M.—All agree that the crocodile can be pierced only under the belly. C.

19 The archer shall not put him to flight, the stones of the sling to him are like stubble.

20 As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

21 The beams of the sun shall be under him, and he shall strew gold under him like mire.

22 He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

23 A path shall shine after him, he shall esteem the deep as growing old.

24 There is no power upon earth that can be compared with him who was made to fear no one.

25 He beholdeth every high thing, he is king over all the children of pride.

CHAP. XLII.

Job submits himself. God pronounces in his favour. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily.

THEN Job answered the Lord, and said:

2 I know that thou canst do all things, and no thought is hid from thee.

3 Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

4 Hear, and I will speak: I will ask thee, and do thou tell me.

5 With the hearing of the ear I have heard thee, but now my eye seeth thee.

6 Therefore, I reprehend myself, and do penance in dust and ashes.

7 And after the Lord had spoken these words to Job, he said to Eliphaz, the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant, Job, hath.

8 Take unto you, therefore, seven oxen, and seven rams, and go to my servant, Job, and offer for yourselves a holocaust: and my servant, Job, shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

9 So Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite, went and did as the Lord

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Ver. 19. *Are.* Lit. "are turned into stubble," as in Heb. H.—They have no more effect. M.

Ver. 20. *Hammer.* Sept. σφῦρα, means also, "the bottom of a rock." This would not overwhelm the whale; as some are represented like floating islands. Prot. "darts." H.—Chal. "axe." Others have, "the ballista;" an instrument to throw stones. C.

Ver. 21. *Under him.* He shall not value the beams of the sun: and gold to him shall be like mire. Ch. M.—Heb. "sharp stones (*or* potsherds) are under him; he spreadeth (or lieth upon) sharp-pointed things, *as* upon the mire." H. —He is not afraid of being hurt.

Ver. 22. *When.* Heb. "a pot of ointment." This boils out very much. C. —The flesh of the crocodile has also the smell of musk; (Bochart) and Peter Martyr asserts, that Columbus found some in America, which plunged into the water, and left behind them the odour of musk or castor. When they are wounded, they give the same perfume to the sea, or rather to the waters, where they abide. The Hebrews style all deep rivers and lakes, *seas.* C.—Crocodiles were kept in the lake Mœris, being adored and honoured as gods. Herod. ii. 69.—Sept. "He deems the sea as a vase of ointment; (23) and the Tartarus of the abyss, like a prisoner." Theod. adds, "He hath considered the abyss as a walk."

Ver. 23. *The deep as growing old.* Growing hoary, as it were, with the froth which he leaves behind him. Ch.—The Vulg. has well expressed the force of the original, and shews the rapidity with which the crocodile moves. C.—Prot. "one would think the deep to be hoary." The devil transforms himself into an angel (H.) of light. D.

Ver. 24. *Power.* Heb. and Sept. "none like him on earth," for bulk.—*One.* Sept. "made to be played with, *or* beaten, by my angels." H.

Ver. 25. *He is king, &c.* He is superior in strength to all that are great and strong amongst living creatures: mystically it is understood of the devil, who is king over all the proud. Ch. S. Greg. xxxiv. 4. and 17. W.—Hence Job perceived that God had also now permitted this cruel foe to exercise a dominion over him, and to pull him from his high station, though innocent. H.—This would henceforward be more frequently the order of Providence, and therefore he expresses his entire resignation. C. xlii. Houbigant.—*Pride:* the strongest and fiercest animals. H.—The crocodile has been seen encountering even the elephant, and gaining the victory. He is king of all fishes. Sept. "of all in the waters." Chal. "of all the sons of the mountains:" or Theod. "of arrogance." This may particularly denote the Egyptians, as the crocodile was one of their gods; and people are often styled after them. Num. xxi. 29. Jer. xlviii. 46. C. —*Pharao* even means "a crocodile," in Arabic. Bochart, Anim. p. ii. b. v. 16. —He is styled simply, the *proud.* Ps. lxxxviii. 11. C.—The pride of the Egyptians was notorious. Ezec. xxxii. 12. C.

CHAP. XLII. Ver. 2. *I know.* So the Keri orders us to translate, with all the ancient versions, as the Heb. text has, "thou knowest;" which Prof. Chappelow and Schultens deem more "sublime," though one would think it was hardly "sense." Kennicott.—*Hid.* Heb. "of thine can be hindered." All thy orders must be obeyed. It is in vain to keep silence: (C. xxxix. 34.) I will confess openly thy justice and power. H.—He acknowledges his error, in not having before spoken enough of a just Providence. W.

Ver. 3. *Who.* Heb. "Who *is* he *that* hideth counsel without knowledge?" Prot. This seems to allude to the words of God. C. xxxviii. 2. Each of my friends has only rendered the ways of Providence more obscure, and I myself have not perfectly understood them. H.—*Unwisely.* See C. xxxix. 35. W. D.—Heb. "without knowledge, things wonderful to me, which I knew not." H. —Now I comprehend that thou didst not afflict me, but hast given me into the hands of the enemy, as thou wilt hereafter do others of the greatest virtue, that their patience may shine the brighter, and be rewarded. I need inquire no farther, now *I see* thy design plainly, v. 5. He does not accuse himself of any sin or false assertion, but acknowledges his infirmity in not having understood this before, v. 6. Houbigant.—Sept. "I have been told what I knew not, things great and wonderful, of which I was not apprized." H.—Who can deny God's providence? D.

Ver. 5. *Seeth thee.* Some have thought that God now manifested himself from the cloud. Euseb. Dem. i. 4. Titalman, &c. But all now agree that he only enlightened his understanding, and made known his designs more clearly. C.—Job now perceived that he had spoken too boldly, in saying, Hear, and I will speak, &c., v. 4. The rest of this book is in prose. T.

Ver. 6. *Reprehend.* Heb. and Sept. "vilify." H.—I recall the obscure expression which has occasioned my friends to mistake. D.—*Penance.* Heb. "groan." Sept. "pine away, I look upon myself as dust and ashes." Such are the sentiments which every one will entertain the nearer he approaches to the divine Majesty. H.—I no longer assert my innocence, but wait patiently in my present forlorn condition, till thou shalt be pleased to dispose of me. How much would the reputation and authority of Job sink, if some of his assertions had been destitute of truth, particularly as the sacred author does not mention which they were! But God exculpates his servant, v. 8. Houbigant.—Chal. "I have despised my riches, and I am comforted with respect to my children, who are now reduced to dust and ashes." I find a consolation in submitting patiently to my sufferings, which I may have deserved on account of my unguarded speeches. C.—Job waits not for God's answer, v. 4. He at once feels an interior light, and is resigned. H.—He had defended the truth against men: now, with more resignation, he is content to suffer, and does penance for himself and others. W.

Ver. 7. *Two friends.* It is astonishing that Eliu is not also reprehended, as he was no better than the rest. Some answer, that God had passed sentence upon him first. Others maintain, that he spoke with greater dignity of God's judgments, and that his ignorance was blameless; while others remark, that he was connected with some of the three friends, or only came accidentally to enter into the debate. God gives sentence in favour of Job, though with some reproof for his manner of speaking.—*As.* They had maintained false doctrines, and shewed a want of due respect and compassion for their friend; (T.) whereas Job's assertions were true. C.—How then can he be accused of denying the divine justice, or of speaking disrespectfully of Providence? God seemed to interrogate him on this account, though he approved of his sentiments, because some might draw such inferences from his words as all his friends did. But Job entertained no such ideas. He was not guilty of such *folly,* v. 8. Sept. "Thou hast sinned, and thy two friends, for you have spoken in my presence nothing true like my servant Job."

Ver. 8. *Offer.* Sept. "Thou shalt make an oblation, κάρπωμα, for you." H. —Yet holocausts seem to have been the only species of sacrifice before Moses. The number seven, has always been in a manner sacred; (C.) being doubled, it shews the greatness of the offence. S. Greg. W.—Job was to present these victims to God, (C.) as the priest and mediator, (D.) of whom God approved. He officiated for his family, (C.) and was the most honourable person there. H. —It seems Job was not present when God gave this injunction; perhaps some time after their debates. C.—*Pray.* Behold the efficacy of the prayers of the saints, even while upon earth. How much greater will it be, when their charity is greater and unfailing! H.—The many sacrifices would not have sufficed, if Job had not joined his prayer, as S. Chrys. (or 5 con. Judœos) observes. His mediation did not derogate from God's mercy, under the law of nature; nor does that of other men injure Christ's, under the law of grace, 2 Cor. i. 11. We have here also a proof that both sacrifice and the devotion of the offerer, have their distinct effects; *opus operatum,* and *opus operantis,* as the schoolmen speak. Thus Job was honourably acquitted, while his friends were justly rebuked. Eliu needed no express condemnation; as what God says to one, must be applied to another in the same circumstances. C. xxxiii. 14. Protestants are therefore inexcusable, who preach a doctrine not only condemned in their fellows, Luther, &c., but long before in ancient heretics: as the justification by faith alone was in the apostles' time, the rejection of ceremonies in baptism, of confirmation and penance, in the Novatians, &c. See S. Cyp. iv. ep. 2. W.—

had spoken to them, and the Lord accepted the face of Job.

10 The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

11 And all his brethren came to him, and all his sisters, and all that knew him before, and they eat bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one ear-ring of gold.

12 And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 And he had seven sons, and three daughters.

14 And he called the name of one, Dies, and the name of the second, Cassia, and the name of the third, Cornustibii.

15 And there were not found in all the earth, women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

16 And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

Face. Sept. "For I would not accept his face, and if it were not on his account, I had surely destroyed you. For you have not said to me any thing good (Rom. *true,*) against (or concerning, κατὰ,) my servant Job." They acted both against charity and truth. H.—*Before.* Prot. "of me *the thing which is* right." The words underlined were not so in the earlier edition by Barker, printer to James I. (1613) where some of the marg. translations are also omitted, v. 14, &c. The matter is of no farther consequence, than to shew that alterations have taken place since the days of James I. whose Bible is supposed to be the standard of the English Church. The marginal version is also frequently neglected altogether, (A. 1706) though the authors seem to have looked upon it as equally *probable* with that in the text. Pref. H.

VER. 10. *Penance.* Heb. "return." He resolved to restore him to his former prosperous condition, while he prayed for those who had so cruelly exercised his patience. C.—Prot. and Vatable, "the Lord turned the captivity of Job:" so any great distress may be styled, though Job was in a manner abandoned to the power and bondage of satan. Sept. "But the Lord gave an increase to Job, and while he was praying for his friends, He forgave them their sin. And," &c. H.—*Twice,* excepting children, who were living (W.) with God. Rabbins. S. Greg. &c.—Some also include the years of Job's life, but that is not clear, (see Spanheim, c. 7. C.) though not improbable; as he might very well live twice as long as he had done, if we suppose that he was about (H.) 50 when he was so much distressed (Petau); and thus arrived at the age of 140, v. 16. H.

VER. 11. *Brethren.* Who had before shamefully abandoned him. C. vi. 13. C.—*Bemoaned.* Lit. "shaked their heads at him," (H.) out of pity, (M.) or astonishment, (T. C.) at his fallen state, and at the present change for the better. They helped to restore him to affluence, in conformity with the will of God, who caused their presents to multiply. The kindred and friends of Job were undoubtedly numerous. H.—*Ewe.* Kesita, "lamb," as most of the ancients agree, (Spanheim) or a piece of money, (Bochart) marked with the figure of a lamb. Grot. See Gen. xxxiii. 19. C.—*Ear-ring.* Heb. *Nezem,* an ornament (H.) "for the nose," still very common in the East. Sym. adds, "it was unadorned," (C.) or plain. Sept. "a piece of gold worth four drachms, and not coined," ἄσημον. H.—Oleaster supposes that the nose was perforated, like the ear. But the ornament would thus be very inconvenient, and we may rather conclude that it hung down from the forehead upon the nose. S. Jer. in Ezec. xvi. Pineda.

VER. 12. *Asses.* Sept. "droves of," &c., which would greatly increase the number.

VER. 14. *Dies,* &c. "Day . . cassia . . and horn of antimony." Heb.—*Yemima . . Ketsiha . . Keren hapuc.* This last may signify (H.) "horn of change," (Pagn.) in allusion to Job's different states. M. D.—Sometimes we find the Latin names retained, and at other times translated. It would perhaps be as well to give their force uniformly in English, or rather to insert the original terms, if they could be now properly expressed. But that is impossible. Prot. *Jemima,* "handsome as the day." *Kezia,* "superficies, angle, or cassia." *Keren-happuch,* "the horn or child of beauty." The marginal explanations are given at least in the edit. Edinb. 1787. H.—*Cassia,* an aromatic herb, which is perhaps not now to be found in Europe, Matthiol. in Dios. i. 12. —The Arabs like to give such names to their children. Spanheim, Hist. Job.—*Cornustibii,* (Heb. *Puc*) means a sort of paint, used to blacken the eyelids, (4 K. ix. 30.) or a precious stone, Isai. liv. 11. Chal. "brilliant as an emerald." She was so styled, on account of her great beauty, (C.) in which she was not inferior to her two sisters. Sept. "Horn of Amalthea," (H.) or of plenty, (C.) which is not an approbation of the fable, but to show the abundance which Job now enjoyed. Nicetas.—Cassia might remind him of the bad smells to which he had been exposed. M. T.

VER. 15. *Daughters.* Sept. Alex. adds, "and sons."—*Brethren.* This was contrary to the custom of the Jews, (Num. xxvii. 8.) but conformable to the Roman laws, and to the Koran. Sur. 4. C.

VER. 16. *Years,* in all, as Judith is said to have dwelt in the house of *her husband* 105 *years;* though it is agreed that she only lived that space of time. H.—Authors are much divided about the length of Job's life. Some suppose that he was afflicted with the leprosy at the age of 70, for several months, (T.) or for a whole year, (C.) or for seven, (Salien) and that he lived twice as long after his re-establishment, in all 210. C. T. Sept. "Job lived after his chastisement 170," (Grabe substitutes 140 years. Then he marks with an obel as redundant) "but all the years which he lived were 248;" and adds from Theod. "And Job saw his sons and their children, *even* the fourth generation." H.—The old Vulg. had also 248 years; while some Greek copies read 740. But Grotius thinks the life of Job was not extended beyond 200. Petau and Spanheim say 189, (C.) and Pineda 210, or rather 280, years. Yet the life of man, in the days of Moses, his contemporary, was not often longer than 120; so that if we allow Job 140, he would be an old man, and might see the fourth generation, v. 10. H.—The Greeks celebrate his festival on the 6th, the Latins on the 10th of May. Pineda.—*Days.* Here a long addition is found in the Greek, Arab, and old Vulg.; and Theodotion has also inserted it in his version, as it seems to contain a true and ancient tradition, (see Eus. præp. ix. 25.) though the Fathers have properly distinguished it from the inspired text. It stands thus in the Alex. Sept. with an obel prefixed: "But it is written, that he shall be raised again, with those whom the Lord will restore *to life.*" He, this man, as it is translated from the Syriac book, lived in the land of Ausites, (Hus.) on the borders of Idumea, and of Arabia, and was before called Jobab. But marrying an Arabian woman, he begot a son by name Ennon. But his father was Zareth, a descendant of the sons of Esau, and his mother was Bossora; (Arab, a native of Bosra) so that he was the 5th (Arab the 6th) from Abraham. Now these were the kings who reigned in Edom; over which country he also ruled. First, Balac, *son* of Semphor; (others have *Beor*) and the name of his city was Dennaba. After Balak, Jobab, who is called Job. After him, Assom, a leader from the country of Theman. After this man, Adad, son of Barad, who slew Madian in the plain of Moab; and the name of his city was Gethaim. But the friends who came to him *were,* Eliphaz, [son of Sophan] of the sons of Esau, king of the Themanites; Baldad, [son of Amnon, of Chobar] of the Auchite tyrant; (Grabe substitutes the tyrant of the Saucheans, as they call our Suhites) Sophar, king of the Mineans." What is marked with crotchets, (H.) has been probably taken from Theodotion. See the Greek Catena. What follows occurs in the Alex. MS. C.—"[Theman, son of Eliphaz, he, as the Syriac book is rendered, lived in the land of Ausites, on the borders of the Euphrates. His former name was Jobab, but Zareth was his father, from the sun rising,"] *or* eastern country. H.—Job might very well be the 5th or 6th from Abraham, if he were a contemporary with Moses, as Levi and Amram would live at the same time with Rahuel and Zare; (See 1 Par. i. 35. 44.) so that this tradition agrees with history. But what is said of the Syriac version is not so certain. C.—Some think the Syriac or Arabic was the original text, as the Greek seems to indicate, οὗτος ἑρμηνεύεται ἐκ τῆς Συριάκης βίβλου, ἐν μὲν γῇ κατοικῶν, &c. The passage at the end, where this is repeated, may be an interpolation, as the latter part seems rather to belong to Job. For how could Theman have both Eliphaz and Zareth for his *father?* Grabe, therefore, marks it as such. It would be too long for us to transcribe (H.) the praises which the Fathers have given to Job, and the resemblance which they have discovered between him and Jesus Christ. See Heb. iv. 15 and xiii. 12. Tert. patient. S. Chrys. hom. xxxiv. in Matt. S. Ambrose, in Ps xxxvii. 21. observes, that his behaviour on the dunghill was the greatest condemnation of satan, who fell by pride, though so highly favoured. C.—Besides the literal sense of this book, which displays the trials and victories of Job, we may consider him as a lively figure of Christ; who was perfectly innocent, and yet a man of sorrows: we may raise our minds to the contemplation of the greater glory which will attend the bodies of the just, after the resurrection; and, above all, we may discover lessons of morality, enforcing the observance of every virtue, and particularly of patience and resignation. S. Greg. &c. W. —The books of Machabees, which are the only remaining pieces of sacred history, might have been here inserted, as they are in Calmet's edition, that so all the historical part might come together. But it is more common to place those books after the prophets. They only relate a few of the transactions which took place during the 400 or 500 years preceding the Christian era. The rest must be borrowed from Josephus, or from profane authors. It would, however, be proper to read those books, and to have an idea of that period, before we attempt to explain the prophecies. H.

THE BOOK OF PSALMS.

THE PSALMS are called by the Hebrews, TEHILLIM; that is, hymns of praise. The author, of a great part of them at least, was king David; but many are of opinion, that some of them were made by Asaph and others, whose names are prefixed in the titles. Ch.—These, however, are not unquestionably of divine authority, though they deserve to be respected. C.—S. Jerom (ad Cyprian) says: "Let us be convinced that those labour under a mistake, who suppose that David was the author of all the Psalms, and not those whose names appear in the titles." Paine is not, therefore, the first who has made this discovery. Watson. 2 Par. xxix. 30.—Psalm lxxvi. compared with Ps. xxxviii. lxiv. lxx. cxi. cxxv. cxxxvi. and cxlv. seems favourable to this opinion, (C. T. &c.) which is contrary to S. Ambrose, &c. The matter is not of great moment, as all confess that the 150 Psalms were dictated by the Holy Ghost. D.—S. Aug. (de Civ. Dei. xvii. 14.) attributes all the Psalms to David; and it seems best to adhere to this opinion, as it is most generally received. M.—Our Saviour cites the cix. Psalm as belonging to David, (Matt. xxii. 44.) agreeably to the title; and the 2d Psalm is also attributed to him, by the apostles, (Act. iv. 25.) though it have no title at all, no more than the first. H.—It has generally been asserted, that when a Psalm is in this position, it must be referred to the author who was mentioned last. But Bellarmine calls this in question: and the titles of themselves afford but a very precarious argument, either to know the author or the real import of the Psalm. C.—S. Jerom himself (ad Paulin.) seems to suppose that David was the writer of all the Psalms, (W.) and that he has left us compositions which may vie with those of the most celebrated pagan bards. In effect, nothing could excel the harmony of these divine hymns, to judge even from a translation. Fleury.—What then would they be in the original? The difficulty of coming to a perfect knowledge of the author's meaning, arises chiefly from the variety of translations and commentaries, which have been more numerous on this work than any other. To examine all minutely, would require more volumes than our present limits will allow. The version which we have to explain, is not that which S. Jerom made from the Heb. and which possesses the same intrinsic merit as the rest of his works: but the Church has declared authentic the holy doctor's corrected (H.) version from S. Lucian, (Bellar. T.) or from the Sept. as the people had been accustomed to sing the psalter in that manner; and it would have been difficult for them to learn another. C.—A critical examination would show, that the Sept. have not so often deviated from the original as some would pretend. See Berthier, &c. Pellican extols the fidelity of our version on the Psalms, though he was a Prot. Ward. Err. p. 6.—When therefore we offer a different version, we would not insinuate that the Vulg. is therefore to be rejected. The copiousness of the Heb. language, (H.) and on some occasions the uncertainty of its roots, or precise import, (Simon. Crit.) ought to make every one diffident in pronouncing peremptorily on such subjects. Let us rather adhere to the decision of the Church, when it is given on any particular text; and when she is silent, let us endeavour to draw the streams of life from our Saviour's fountains, and read for our improvement in virtue. H.—No exhortations could be more cogent, than those which we may find in the Psalms. They contain the sum of all the other sacred books, as the Fathers agree. S. Aug. S. Bas. &c. To understand them better, we must reflect upon what key or string they each play. Expositors discover ten such strings of this mysterious harp: 1. God; 2. his works; 3. Providence; 4. the peculiar people of the Jews; 5. Christ; 6. his Church; 7. true worship; 8. David; 9. the end of the world; 10. a future life. On some of these subjects the Psalm principally turns. The titles, composed by Esdras, or the Sept. (W.) or by some other, (C.) will often point out the subject; and if that be not the case, the context and other parts of Scripture will (W.) commonly (H.) do it. W.—The greatest stress must be laid on these. C.—An intimate acquaintance with the history of David, and with the Jewish and Christian religion, will also be of essential service to enable us to penetrate the hidden treasures contained in these most heavenly canticles. H.—David excels all the pagans in point of antiquity, as he lived 100 years before Homer. His natural genius led him to follow the pursuits of poetry and music; (1 K. xvi. 23.) and God inspired him to compose these poems, as works in metre are more easily remembered, and make a more pleasing impression upon the heart. Hence Moses and other prophets adopted the same plan, both in the Old and the New Testament. The pious king not being permitted to build the temple, made nevertheless all necessary preparations for it; and among the rest, procured 288 masters of music to train up 4000 singers. 1 Par. xxiii. 25. He foresaw that these Psalms would be of service, not only on the Jewish festivals, but also in the Christian Church, (Ps. lvi. 10. &c.) gathered from all nations, (W.) among whom he sings by the mouths (H.) of the clergy, who are commanded daily to sing or recite some of these Psalms. W.—The psalter takes its name from an instrument of ten strings, resembling the Greek Δ, (Ven. Bede) and sounding from above, to insinuate that we may (W.) here learn to observe (H.) all the decalogue, and to aim at heaven. If difficulties present themselves in the perusal of these sacred writings, we must remember not to trust to private interpretation, (2 Pet. i.) but to the doctrine of the Church, (Jo. xiv. 16. 1 Cor. xii.) which we may find in the works of the holy Fathers, (S. Aug. Doct.) and exercise ourselves in humility, when any thing occurs above our comprehension. S. Greg. xvii. in Ezec. W.—We must pray with all earnestness to the Father of Lights, and surely no prayers can be more efficacious to obtain what we want, than those which he has here delivered. Whether just or sinners, whether in joy or sorrow, we may here find what may be suitable for us. H.—*In hoc libro spiritualis Bibliotheca instructa est.* Cassiod.

PSALM I.

BEATUS VIR.

The happiness of the just: and the evil state of the wicked.

BLESSED *is* the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

2 [a] But his will *is* in the law of the Lord, and on his law he shall meditate day and night.

3 [b] And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season.

[a] Josue i. 8.—[b] Jerem. xvii. 18.

PSALM I. *Beatus*, &c., Theodoret observes, that this psalm has "no title in Heb.;" and some have attributed it to Esdras, when he collected the psalms into one book. But the Compl. Sept. reads, "A psalm for David;" "without a title among the Hebrews." The Fathers attribute it to David, and suppose that he speaks particularly of Joseph of Arimathea, or of Jesus Christ; though the Jews refer this high encomium to Josias. Jeremias (xvii. 7.) has imitated this psalm, which may be considered as a preface to all the rest, and an abridgment of the whole duty of man. C.—*Blessed.* Heb. also, Manifold are (H.) "the blessings" (Pagnin) both for time (H.) and eternity. W.—*Ungodly*, who mind no religion, or a false one. H.—Heb. "inconstant."—*Sinners*, who are still more obstinate. C.—*Pestilence.* Heb. "scoffers," who are the most dangerous sort of people, boldly deriding all religion, and maintaining atheism. There is a beautiful gradation here observed, showing the fatal consequences of evil company. If the virtuous associate with one even of the least contagious, the infection presently catches him, and he is soon introduced among the more dissolute, where he stops with little remorse, till at last he even glories in his shame, and becomes a champion of impiety. 1 Cor. xv. 33. H.—These three sorts of wicked people may designate pagans, Jews, and heretics. S. Clem. Stron. ii. S. Jerom. C.—He is on the road to heaven, who has not consented to evil suggestions, nor continued in sin, so as to die impenitent. W.

Virtus est vitium fugere, et sapientia prima. Hor. i. ep. 1.

—The suggestion, delight, and consent to sin, are here rejected, as well as every offence against God, ourselves, or our neighbours. Hopper.

VER. 2. *Will.* He is wholly occupied and delighted in keeping God's commandments W.—This distinguishes the saint from him who only refrains from sin through fear. C.—*Qui timet invitus observat.* S. Amb.—Yet even servile fear is of some service, as it restrains exterior misconduct, and may, in time, give place to filial reverence. H.—*Meditate*, and put in practice. M.—*Night.* The Jews studied the books of the law so earnestly from their childhood, that they could recite them as easily as they could tell their own names; (Josep. c. Ap. 2. Deut. vi. 6.) and is it not a shame that many Christians should be so negligent, that they have never so much as read the gospels! (C.) though they be eager enough after idle books. The sacred writings are the records of our inheritance. They shew us our true destination, and deserve to be most seriously considered from the beginning to the end. H.

VER. 3. *Tree.* Probably the palm-tree, the emblem of a long life. Job xxviii. 18. The tree of life is watered by the river of living waters, proceeding from the throne of God, who is the source of all grace. Apoc. xxii. 1. Lu. xxi. 33. Jo. iv. 14. C.—Those who make good use of favours received, are continually supplied with fresh graces. W.—*And.* In the office-book a new verse begins here, though not in Heb. which the Vulg. follows. They were not marked by the sacred penman.—*Prosper*, and be rewarded hereafter, though the just man even among the Jews might be here afflicted. Prosperity was only promised to the *nation*, as long as it continued faithful. Individuals were in the same condition as Christians. They were to trust in the promises of futurity, though some have very erroneously asserted, that there is no mention of eternal felicity in these holy canticles; (Berthier) Ferrand says, hardly in the Old Testament. C.—All this verse might perhaps be better understood of the tree. 'And its leaf . . and whatever it shall produce," *faciet* (*fructum*). H.—Some trees are always covered with leaves, like the palm-tree, &c. M.

And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

4 Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

5 Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

6 For the Lord knoweth the way of the just: and the way of the wicked shall perish.

PSALM II.

QUARE FREMUERUNT.

The vain efforts of persecutors against Christ and his Church.

WHY [a] have the Gentiles raged, and the people devised vain things?

2 The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

3 Let us break their bonds asunder: and let us cast away their yoke from us.

4 He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5 Then shall he speak to them in his anger, and trouble them in his rage.

6 But I am appointed king by him over Sion, his holy mountain, preaching his commandment.

7 [b] The Lord hath said to me: Thou art my son, this day have I begotten thee.

8 Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

9 [c] Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

[a] Acts iv. 25.—[b] Acts xiii. 33. Heb. i. 5. and v. 5.

[c] Apoc. ii. 27. and xix. 15.

VER. 4. *Not so.* Heb. "but are like the chaff which the wind driveth away." H.—They are inconstant (S. Jer.) in the good resolutions which they sometimes form. H. Job xxi. 18.—The good corn remains, but they are tossed about by every wind, and their memory perishes, with all their children and effects. C. —They yield to the slightest temptation. W.

VER. 5. *Again.* So as to gain their cause, (Amama) or to make opposition; as the Heb. *yakumu*, "stand up," with defiance, intimates. H.—They are already judged, (Jo. iii. 18.) and can make no defence; they being separated from the just, like goats. Kimchi (though he is defended by Amama. H.) and some other Jews, falsely asserts that the souls of the wicked will be annihilated, and that only the just Israelites will rise again. Buxtorf. Syn. 1.—But this is very different from the belief of the ancient Jews, who clearly assert the truth respecting future rewards and punishments. 2 Mac. vii. 9. 14. 23. and 36. Wisd. v. 1. Josephus. or 4 Mac. x. See Job, &c.—The Fathers have adduced many such proofs from the other parts of Scripture, which they had read with as much attention as modern critics. C.—*Council*, (M.) or rather "counsel," as the same word, Βουλὴ, is used by the Sept. as v. 1. (C.) though the Heb. *hadath*, here be different, and mean a *council*, or assembly. M.—Sept. and Vulg. may be understood in the same sense. H.—Sinners shall be destitute of all hope at the resurrection, and shall be driven from the society of the blessed. W.—They will not even be able to complain, since they had been so often admonished of their impending fate, (Bert.) and would not judge themselves in time. S. Aug. 1 Cor. xi. Acts xxiv. 15. Prot. "They shall not stand," &c. H.

VER. 6. *Knoweth*, with approbation. There is only one road which leads to heaven: but these men, having sown in the flesh, must *reap corruption.* Gal. vi. 8. Berthier.—God will reward or punish (W.) all according to their deserts. H.—To some he will thunder out, *I never knew you;* while others shall hear, *Come*, &c. Mat. xxv. 34. &c. C.—In this world, things seem to be in a sort of confusion, as the wicked prosper. But, at the hour of death, each will receive a final retribution. Temporal advantages have been dealt out to the wicked for the small and transitory acts of virtue, which scarcely any one can have failed to exercise; as on the other hand, the afflictions of this world have served to purify the elect from venial faults. H.

PSAL. II. *Quare.* This psalm has no title, and therefore, S. Jerom, after the Jews, considered it as a part of the former. In Acts xiii. 33. some copies have, in *the first*, others in *the second psalm;* and Origen testifies that he saw a copy where this and the former psalm were joined together; and he says, the psalms were not distinguished by numbers or letters, as they have been since. We find in some Gr. and Lat. MSS. "a psalm of David." It is certain that he composed it, speaking of the Messias, (Acts iv. 25. Heb. i. 5.) though some passages may be applied to himself. The Rabbins would restrain it to him entirely; and some Christians have been so much off their guard, as to allow (C.) that it refers to David in the literal sense, and to Christ only in the spiritual; (Lyran. Grot.) which would destroy the force of the prophecy. David takes occasion, (C.) from the opposition which was made by Saul, (H.) the Philistines, &c. (2 K. v. 7. Joseph. vii. 4.) to his own exaltation, to foretell the similar rage with which many would resist the Messias. C.—The Philistines, however, had no *kings* to oppose David, as Kimchi confesses; and we had better refer the whole psalm to Christ. Berthier.

VER. 1. *Raged.* Heb. "come together with tumult," (Sym.) "loud cries," like a furious army, composed of several nations. H.—Why have the Philistines, &c. assembled to obstruct my reign? or (C.) "why will the Gentiles be troubled, and the tribes meditate vain things?" S. Jer. Pilate, Herod, and the chiefs of the Jews, met to destroy the Messias; though, on other occasions, they were at variance. H.—Their attempts were fruitless. Their false witnesses could not agree. C.—The priests had, in vain, meditated on the law, since they had not discovered Him who was the end of it. S. Athan. &c.—*People* of Israel. Acts iv. 27. M.

VER 2. *Kings.* Herod and Pilate, (W.) who acted for the Roman emperor. —*Princes*, of the priests, (H.) Annas and Caiaphas. But all the rage of Gentiles and Jews against Christ was fruitless, (W.) and wicked, (H.) as the attempt of the surrounding nations to dethrone David was, in contradiction to the divine appointment. He is sometimes styled the Christ, or "anointed of the Lord." Ps xix. 7. But the Chal. has, "to revolt from the Lord, and fight with his Messias." So that the ancient Jews agreed with us, (C.) and it would be "rash to abandon the interpretation given by S. Peter." S. Jerom.

VER. 3. *Us.* Let us no longer be subject to the old law, which is abrogated, (S. Aug.) or the enemies of David, and of Christ, encourage one another (C.) to subvert their authority, before it be too well established. Prot. still seem to be actuated with the same phrensy; fearing nothing more than the restoration of the Catholic religion; and incessantly pouring in petitions to Parliament to withhold the common rights of subjects from people of that persuasion. H.— "I fear there are more *political* than *religious* objectors to emancipation." Nightingale.

VER. 4. *Them*, who continue rebellious. Prov. i. He speaks thus to shew that we deserve derision. H.—*Quod nos derisu digna faciamus.* S. Jer.—Yet he will convert many, (W.) even of those who, like S. Paul, were bent on persecuting the faithful. If they still resist, (H.) he will shew the futility of their plans, and triumph over all, as David did over his opponents, and Christ over those who wished to have obstructed his resurrection, and the propagation of his gospel. Thus Jesus has proved his divinity, and confirmed our hopes that he will still protect his Church; as he did when it seemed to be in the greatest danger. C.—God can fear no opposition to his decrees. M.—He is in *Heaven*, to whom we ought to address our prayers. The *Lord* seems to be here applicable to Christ. Chal. "the word of God." He has the title of the Creator, *Adonai*, as the Jews have marked it with a *Kamets* 134 times, when it is to be taken in that sense. Berthier.

VER. 5. *Rage.* These, and similar expressions, when applied to the immutable Deity, only denote that men have deserved the worst of punishments. H. —God had discomfited the enemies of David (2 K. v. 20. 24.) by his thunder. But he still more confounded the devil, when Christ descended to take away his spoils; and he chastised the Jews by the ruin of their city, (C.) as he has or will do all persecutors of his Church. H.—He will severely reprehend, and justly punish the obstinate. W.

VER. 6. *I am.* Heb. "I have anointed . . over Sion, my," &c. S. Jerom and others have read in the first person, what the Sept. translate in the third. The sense is much the same. C.—But the Vulg. seems to be better connected, and the same letters may have this sense, if we neglect the points, which were unknown to the Sept. and of modern invention. These interpreters may also have read a *v* for *i*, as these letters are very similar. Berthier.—"But I am anointed king by him over Sion, his holy mountain." Houbig.—Theodoret, observing that Christ is king not only over Sion, but also over all, alters the punctuation: *On Sion . . preaching*, &c. which is very plausible, since Isaias (ix. 3.) says, *the law shall come forth from Sion*, (Berthier) and C. xxxvii. 32. *and salvation from Mount Sion.* Hence Christ preached frequently in the temple. It is certain David was not anointed here, but at Hebron; and the temple was not built till the reign of Solomon. See Ps. cix. 2.

VER. 7. *Thee.* Chal. weakens this text. H.—"I love thee as my son, and look upon thee with the same affection, as if I had this day created thee;" which might be applied to David, now settled more firmly on the throne by his late victory. But it literally refers to Christ, either born in time, (v. 1. S. Aug. C.) or baptized; (S. Just.) or rather rising again, (Acts xiii. 33.) and born from all eternity. Heb. i. 5. This shews him superior to the angels. The prophet had both these events in view. Eternity is always the same. Berthier. Bossuet D.—He to whom God may speak thus *to-day*, at all times, must be God also. Robertson. Lexic. Jo. v. 25.—To this Socinians can make no reply, without giving up the Epistle to the Heb. or allowing that the apostle's arguments were inconclusive. Bert.—The same text may thus have many literal senses. D.— The eternal birth seems here to be the chief, as from that source the nativity baptism, priesthood, (Heb. xv. 5.) and miraculous resurrection of Christ, neces sarily spring. H.

VER. 8. *Ask.* The Messias must be invested with human nature, and merit all graces for man. When did David ask for such an extensive dominion? Berthier.—But Christ's kingdom extends over the world. His Church cannot fail, as S. Aug. proved hence against the Donatists, and his arguments confute Protestants as well. W.—Our doctors used to refer this psalm to the Messias, said R. Solomon; but it is better to apply it to David, on account of "Christians." D.

VER. 9. *Rule*, as a shepherd, (ποιμανεῖς) as it is cited Apoc. ii. 26. But he is speaking of vengeance taken on the rebellious; and we might translate, "Thou shalt break," &c. C.—Yet this is not necessary, as a shepherd sometimes beats with severity, to prevent his sheep from straying. H.—The Church guides also use coercion, but for the good of the flock. C.—God brought the murderers of his Son to an evil end, and destroyed their city. H.—He broke the Gentiles, to make them a more noble vessel. Jer. xviii. 4. S. Hilary.—He will execute judgment at the last day. Apoc. xix. 11. C.—When the clay is still soft



The Psalms of David



10 And now, O ye kings, understand: receive instruction, you that judge the earth.

11 Serve ye the Lord with fear: and rejoice unto him with trembling.

12 Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

13 When his wrath shall be kindled in a short *time*, blessed are all they that trust in him.

PSALM III.

DOMINE QUID MULTIPLICATI.

The prophet's danger and delivery from his son, Absalom: mystically the passion and resurrection of Christ.

1 The psalm of David when he fled from the face of his son Absalom. [2 *K.* xv.]

2 WHY, O Lord, are they multiplied that afflict me? many are they who rise up against me.

3 Many say to my soul: There is no salvation for him in his God.

4 But thou, O Lord, art my protector, my glory, and the lifter up of my head.

5 I have cried to the Lord with my voice: and he hath heard me from his holy hill.

6 I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

7 I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

8 For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

9 Salvation is of the Lord: and thy blessing is upon thy people.

PSALM IV.

CUM INVOCAREM.

The prophet teacheth us to flee to God in tribulation, with confidence in him.

1 Unto the end, in verses. A psalm for David.

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the vessel may easily be repaired; so the sinner may be reclaimed, when he has only just fallen. S. Jer.—Even the most obdurate, are as clay in God's hands. W.

Ver. 10. *And.* Here the prophet may address kings, unless the Father or the Messias continue to speak. It is evident these words are not to be understood of David's dominions alone. Fear and joy keep the Christian in proper order. Phil. ii. 12. and iii. 1. Bert.—"The love of God pushes us forward, and the fear of God makes us take care where we walk." S. Theresa.—The one guards us against despair, the other against presumption. Kings are here instructed to support the Church, for which some have been styled, "Most Christian," "Catholic," or "Defenders of the Faith." The Donatists falsely asserted, that they were ever found enemies to religion, because Constantine, &c. attempted to repress their errors. But Julian favoured them, to increase dissensions. See S. Aug. c. Pet. et. c. Gaud. ii. 26. W.

Ver. 11. *Trembling*, with reverential awe and humility, (1 Cor. ii. 3. Amama) as none is sure of salvation. Bell.—More are lost by presumption than by trembling. Amama.

Ver. 12. *Discipline.* Chal. "doctrine." S. Jer. "adore purely." Prot. "kiss the Son, lest he be angry," &c. H.—Houbig. "adore the son, lest he be angry, and you perish. For he comes forward, and shortly his wrath will be enkindled." This version seems to be judicious: that of the Vulg. is less energetic, but comes to the same end, as those who adore the Messias, must follow his doctrine. Berthier.—*Lord* and *just* is not in Heb. H.—The *way* or projects of sinners will perish; (Ps. i. 6.) they will be hurried before the tribunal, as soon as they are dead; (S. Hil.) and when they least expect it. 1 Thes. v. 2. C.—Some fall from salvation, and God will bring them to judgment at the end of this short life. W.—Heb. "Kiss purely." Kissing is often used in Scripture to express submission, love, and adoration. S. Jer. c. Ruf. i. Gen. xli. 40. C.—We testify our respect for God, by kissing the Bible, &c. H.—But it cannot be shewn that *bar* means "a son," in Heb. C.—Amama blames the Vulg. for withdrawing a text in favour of Christ's divinity. We must, however, submit to the law and faith of Christ with confidence and love, if we desire to escape his indignation and enter heaven. Acts iv. 12. Mr. Nightingale (Portrait of Cath. 1812. p. 117 and 332) may represent this doctrine as uncharitable and groundless, though he allows it has been maintained by most (p. 473) who have professed to be the true disciples of Christ, whether Catholics or Protestants. The principle is good, though some apply it wrong. If he and Lord Milton, (speech. 1812. to whom we must express our manifest obligations) had contented themselves with saying that they believed our doctrine was "unscriptural," &c. (p. 18) we should not have much wondered; as they could not consistently have said less, and remained out of the Catholic Church. But for any man who has read the Bible, to persuade himself that it is not necessary to profess the one only true religion, wherever it may be, after Christ has so plainly declared, *He that believeth not is already judged*, and *shall be condemned;* (Jo. iii. 18. Mark xvi. 16.) and after the apostle has delivered over to satan those who only asserted that the *resurrection was past*, (2 Tim. ii. 17.) this fills us with astonishment. Not a single text can be produced in favour of the contrary system leading to indifference about religion; which, if true, would shew the preaching of the prophets and apostles as nugatory, and their blood shed in vain. All the "Scriptures" proclaim the necessity of faith and good works. We may observe, that the doctrine of the blessed Trinity seems to be no less objectionable to Mr. N. than the rest of our faith, p. 117, &c. Yet (H.) we must not refuse him the praise of liberality. Catholic Review, &c. Jan. 1813. H.

Ver. 13. *Trust* for salvation through Christ, (D.) acting as he has directed, so that their hope may be well founded. M.—This psalm is quoted six times in the New Testament, which shews the concord of Scripture, and that the prophets saw the promises at a distance, following the law of love, which is as ancient as the world. Berthier.

PSAL. III. *Domine*, &c. Heb. and Sept. have lit. "a psalm to David," (τῷ Δαυὶδ) which may mean that it was addressed to him by God, or that he would set it to music himself, (H.) or that it was composed by him, or on his occasion. The part. *l.* has various meanings, and it does not incontestably prove that the person before whose name it is placed, must be regarded as the author. C.—Yet there is no reason for doubting that this psalm was composed by David. H.—The Jews say he wrote it on the ascent of Mount Olivet. 2 K. xv. 17. But he rather waited till he had re-entered his capital, and herein expressed his gratitude, specifying at the same time the sentiments with which he had been impressed in the hour of danger. Ven. Bede explains this and many other psalms of Ezechias, as he perhaps did not read or attend to the title. C.—This deserves more attention, as it is the same in all Bibles, though all interpreters do not consider them as canonical, no more than that which is prefixed to the Lamentations. Berthier.—They are authentic, being inspired to Esdras or the Sept. W.—But this is doubtful. H.

Ver. 2. *Why.* Let me know the enormity of my sins. All Israel follows Absalom. 2 K. xv. 13. So all rose up against Christ. W.—The Church was assailed on all sides, (C.) and every soul must live in expectation of battle from innumerable enemies. Heb. also, (H.) "How are they multiplied." Houbig.—David is surprised at the sudden change, and adores the depth of God's judgments, which had been denounced unto him. 1 K. xii. 10. C.

Ver. 3. *God.* His case is desperate. W.—He must therefore be a criminal. This is the usual judgment of the world, though very false, as we have seen in the person of Job; for temporal punishments are frequently an effect of the divine clemency. Semei upbraided David on this occasion, as the Jews did Christ. 2 K. xvi. 7. Mat. xxvii. 42. At the end of this verse, Heb. adds, Selah, (C.) *sle* and Sept. διάψαλμα, (H.) a word which is not much better understood. Houbigant therefore informs us that he has omitted it entirely, as the Vulg. seems to have done, except Ps. lxi. 8. where it is rendered, *in æternum*, "for ever," (Bert.) as S. Jerom expresses it *semper*, in his Heb. version. It would perhaps be as well to leave the original term. H.—It occurs seventy-one times in the psalms, and thrice in Habacuc. Some think it is a sign to raise the voice, or to pause, &c. (Bert.) at the end of the lesson, before the psalter was divided. None, except Eusebius, asserts that it was inserted by the original authors, and it seems now to be useless. C. Dis.

Ver. 4. *Protector.* Heb. "shield."—*Glory.* God is the hope of his servants, (1 Cor. xv. 31.) and grants their requests. C.—He has not abandoned me, when I had fallen into sin. H.—He gives me the victory, and confirms my throne. W.

Ver. 5. *Hill.* Sion, where the ark had been placed, (C.) or from heaven. M.—Heb. adds, "Selah." Prot. H.

Ver. 6. *Rest*, in sin; (S. Athan.) or, I have not lost my confidence in God, though dangers threaten on every side. C.—Jesus remained undaunted, when his enemies surrounded him; he continued (Theod. &c.) free among the dead, and rose again by his own power. H.—If he prayed that the chalice might be removed, it was to teach us how to behave. C.—He was buried, and rose again, and his disciples *believed the Scriptures* (Jo. ii. 22.) recorded here, and in other places. W.—The same word refers to past and future things. S. Greg. Mor. xx. 1. W.

Ver. 7. *Thousands.* Sept. "myriads." H.—If my enemies were still more numerous, I should not fear. C.—I beseech thee to help me. W.

Ver. 8. *Without cause.* Heb. "on the jaw." H.—Without redress. C.—Sept. seems to have read *lèinom*, as "some Jews say that the ancient copies were different." Origen, A. D. 231. Kennicott.—*Teeth.* Strength and fury.

Ver. 9. *Blessing.* Abundance of grace is promised to God's servants, who must look up to him for salvation. David gives thanks for the victory, though he grieved at his son's death. W.—He shewed proofs of the greatest clemency on this occasion. It is evident, from this psalm being inserted before many which regard Saul, that no chronological order is observed. C.—Selah occurs a third time here, as some may have ended the lecture at one, while others ordered it to be continued to another, or even to the 3d or 5th verse of the next psalm, if that be its real import. H.

PSAL. IV. *Cum*, &c. Ver. 1. *Unto the end.* Or as S. Jerom renders it, *victory to him that overcometh;* which some understand of *the chief musician;* to whom they suppose the psalms, which bear that title, were given to be sung. We rather understand the psalms thus inscribed to refer to Christ, who is the *end of the law*, and the *great Conqueror* of death and hell; and to the New Testament.—*In verses, in carminibus.* In the Heb. it is *neginoth*, supposed by some to be a musical instrument, with which this psalm was to be sung.—*For David*, or *to David*, τῷ Δαυὶδ, that is, inspired to David himself, or to be sung by him. Ch.—*Lamnetseach*, from *nitseach*, "to push to an end," may signify (H.) *to the end;* and this sense is more noble than (Berthier) "To the precentor, *or* presi-

2 WHEN I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

3 O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

4 Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

5 [a]Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6 Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7 The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

8 By the fruit of their corn, their wine, and oil, they are multiplied.

9 In peace in the self same I will sleep, and I will rest:

10 For thou, O Lord, singularly hast settled me in hope.

PSALM V.

VERBA MEA AURIBUS.

A prayer to God against the iniquities of men.

1 Unto the end, for her that obtaineth the inheritance. A psalm for David.

2 GIVE ear, O Lord, to my words, understand my cry.

3 Hearken to the voice of my prayer, O my King and my God.

4 For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

5 In the morning I will stand before thee, and I will see: because thou art not a God that willest iniquity.

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

7 Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie.

The bloody and the deceitful man the Lord will abhor.

8 But as for me in the multitude of thy mercy,

I will come into thy house; I will worship towards thy holy temple, in thy fear.

9 Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

10 For there is no truth in their mouth: their heart is vain.

11 [b]Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God.

Let them fall from their devices: according to the multitude of their wickednesses cast them out: for they have provoked thee, O Lord.

[a] Ephes. iv. 26.

[b] Psal. xiii. 3. and cxxxix. 4. Rom. iii. 13.

dent." C.—*Binginoth.* H.—"Over the female musicians." C.—"To the chief of the singers on stringed instruments." Duguet.—The psalms which have this title, relate to future times, and to the Church of Christ; (S. Aug. W.) or were to be sung at the close of the Jewish festivals, &c. Bert.—This is considered as a sequel to the preceding, to thank God for the late victory over Absalom. C.

VER. 2. *The God.* Heb. "When I call, hear me, O God of my justice;" source and witness of my virtue. If I have offended thee, I have done no wrong to my rebellious son and his adherents. Many copies read *Cum invocarem te, exaudisti me.* C.—*Thou.* The change of persons intimates that when God is present (S. Aug.) the soul is animated with confidence to speak to him. H.—*Prayer.* Though his request had been granted, he still continues to address God, as we ought to pray without ceasing. 1 Thess. v. 17.

VER. 3. *O.* This is a sort of manifesto to the rebels; and an invitation for them to return to their duty, desisting from setting up a false king, or a *lie.* H.—*Dull.* Heb. "my glory to shame." But the reading of the Sept. seems preferable, (C.) as the rhyme in Heb. is now lost, (Fourmont) and the text has been altered (Houbig.) by an injudicious junction of words, and by using *c* for *b.* In ancient MSS. the words were all joined together, (Bert.) as may be seen in the specimen of the Alex. Sept. given by Grabe. Prot. "How long *will ye turn* my glory into shame?" &c. H.

VER. 4. *Wonderful,* (*mirificavit*) according to the Heb. means also has chosen in a striking manner his appointed ruler, *or* holy person. Bert.—*Holy,* often means one set side, (Lu. ii.) or commissioned, though the person be a pagan. Isai. xiii. 3. *Chasid,* (H.) particularly signifies a "clement" character, such as a king ought to be. C.—"The Lord has set aside for himself the pious." Pagn. —I am ready to pardon you, but know that if you continue rebellious, you go against the ordinance of heaven. H.

VER. 5. *Angry.* My soldiers, do not resent this offence too much, kill not the boy; (2 K. xviii. 5.) or (H.) you, my deluded subjects, enter into yourselves. S. Paul (Eph. iv. 26.) cites this as a moral sentence. C.—It is more difficult to moderate anger than to deny access to it entirely. S. Fran. of Sales. H.—*Beds.* Repent for the most secret evil thoughts, before you fall asleep. W.

VER. 6. *Justice.* External devotion will not suffice. S. Chrys.—No sacrifice will please God as long as people take part with rebels. C.—Besides external sacrifices, which have always been required, and those of praise and contrition, (Ps. xlix. and l.) we must offer to God the sacrifice of justice, by complying with our duties to him, ourselves, and neighbours, and by hating sin, and also the world, the flesh, and the devil, which prompt us to offend, and thus to give the preference to *vanity.* For this purpose, we must not trust in ourselves, but in God; and that no one may plead ignorance, the *light* of reason and grace is given us, plainly indicating that we have a God to serve, and must expect reward or punishment. Heb. xi. 6. W.

VER. 7. *The.* Houbigant transposes this to v. 9, which is not necessary. David answers those diffident people, (Bert.) who thought they had received no marks of God's favour, and were in great want of provisions, till some were brought by Berzellai. H.

VER. 8. *By.* Heb. and S. Aug. "From the time of their corn and wine" (C.) gathering. I rejoice "more" than those who live in the greatest affluence, which is nothing but vanity. No mention is made of *oil,* but the original term, "liquor," includes it. Bert.—S. Jerom found it not in the Hexapla. But it now occurs in the Arab. Syr. &c. C.—David envies not the present prosperity of the rebels. H.—He comforts his followers with the assurance of God's favour, which he had again testified by sending provisions. Bullenger.—He may also here express the disappointment of the rebels, who promised themselves great riches, of which Providence would soon deprive them, by restoring the king, whom he had chosen, and hitherto so wonderfully protected. H.—God gave temporal advantages to the just in the old law, as a figure of heavenly rewards. W.

VER. 9. *Same,* (*in idipsum*) which signifies *with one accord.* Acts i. 14. Heb. "altogether," when we shall be united as one people, which I expect will shortly be the case. Confiding in God, I will repose as in the arms of peace. Absalom was already cut off. But all his adherents were not reclaimed. Yet their number was so small, as to cause no apprehensions. H.—Under thy protection, I am secure, (C.) no longer kept between fear and hope. S. Bern.—When I lie down, I can enjoy rest, (Bert.) being free from turbulent passions. H.

VER. 10. *Singularly.* Art "alone" (Pagn.) the source of all my happiness; (H.) or thou hast taken such care of me, as if thou hadst no other. M.—I am at a distance from the contagion of evil company, (S. Chrys.) which I hate. Bert. —"For thou only art Lord, thou hast made me dwell secure." S. Jer.

PSAL. V. *Verba,* &c. VER. 1. *For her that obtaineth the inheritance.* That is, for the Church of Christ, (Ch.) and every faithful soul, which gains the victory and heaven. W.—*Nechiloth,* may also, (H.) signify musical instruments with holes, or "women dancing," on religious and joyful occasions, as they did when the ark was removed, &c. 2 K. vi. 12. C. Ps. lxvii. 26.—We may (H.) as well follow the Vulg. and S. Jerom. Some have supposed that David alludes to Saul, Absalom, &c. But in most of the psalms, the wicked in general are reprobated, and the sentiments of the faithful expressed. This psalm contains an excellent form of morning prayer, as an armour against all our spiritual enemies. Berthier.

VER. 2. *Cry.* Heb. "meditation." M.—The cry of the heart, (S. Chrys.) and "the groans," which the spirit forms within us. Rom. viii. 26. God cannot reject such prayers. If he seems inattentive, it is because we *ask amiss.* Jam. iv. 3. C.—He attends to the prayers of the Church, and of every faithful soul, (W.) and even exhorts sinners to come to him, that they may emerge from the abyss. H.

VER. 4. *Morning.* This hour of prayer is also specified, (Ps. lxii. 1. and cxviii. 147.) as that of the evening is. Ps. iv. 9, and liv. 19. We read also of noon being a time for prayer among the Jews. Acts x. 9. Daniel (vi. 10.) diligently observed these holy customs. C.

VER. 5. *Stand.* Heb. implies "in order," as those who neglect prayer must be all in confusion. God enables those who are diligent, to *see* wonderful things. Bert.—*Iniquity.* No: he has it in abhorrence; (C.) consequently he cannot be the author of it, but hates those who commit evil, though he loves them as his creatures, and wishes their conversion. W.—On this subject I will meditate. M.

VER. 6. *Eyes.* God suffers them to remain for a time. S. Jer.

VER. 7. *Workers,* (*operantur*) "who work," (H.) and die impenitent.—*Lie.* All heretics, who kill their own and neighbours' souls, (S. Jer.) and in general all seducers, (C.) who will be treated like those who have committed murder Euseb. Cæsar.

VER. 8. *Mercy,* not trusting in my own merit, (H.) but with the greatest awe C.—The just must trust in mercy, not in man's power.—*Temple,* the Church, and in God's presence. W.—Some would infer hence that David was not the author

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee.

13 For thou wilt bless the just.

O Lord, thou hast crowned us, as with a shield of thy good will.

PSALM VI.

DOMINE NE IN FURORE.

A prayer of a penitent sinner, under the scourge of God. The first penitential Psalm.

1 Unto the end, in verses, a psalm for David, for the octave.

2 O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

4 And my soul is troubled exceedingly: but thou, O Lord, how long?

5 Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

6 For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

7 I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

8 My eye is troubled through indignation: I have grown old amongst all my enemies.

9 [a] Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my supplication: the Lord hath received my prayer.

11 Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PSALM VII.

DOMINE DEUS MEUS.

David, trusting in the justice of his cause, prayeth for God's help against his enemies.

1 The psalm of David, which he sung to the Lord, for the words of Chusi, the son of Jemini. [2 *Kings* xvi.]

2 O LORD, my God, in thee have I put my trust; save me from all them that persecute me, and deliver me.

3 Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

[a] Matt. vii. 23. and xxv. 41. Luke xiii. 27.

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of this psalm. But the tabernacle is called by the same names; (1 K. i. 7, 24, and iii. 3.) so that this reason is not sufficient. C.

Ver. 9. *Enemies.* Heb. "observers." They are always on the watch to discover any fault. Grant me thy preventing grace. Bert.—Let me not stumble, (H.) but cause me to walk cheerfully in thy paths. C.—If thou approve, it matters not how much worldlings blame me. S. Aug.

Ver. 10. *Their.* Heb. "his." But it is incorrect. Houb.—S. Jer. has "their." Bert.—*Vain.* Heb. "wicked *or* deceitful."

Ver. 11. *Sepulchre,* which never says there is enough. Prov. xxx. 15. C.—*Dealt,* &c. S. Paul authorizes this version, (Rom, iii. 13.) though the Heb. be rendered, "they flatter cunningly;"(Bert.) or "they sharpen their tongue," and polish it like a sword, that it may cut more easily. This may be applied to heretics. SS. Athan. Chrys. Jer. C.—*Judge,* or "condemn them." Heb. may be explained as a prediction. Bert.—The Holy Ghost could not dictate an imprecation or desire of revenge. But David might beg that God would frustrate the designs of his enemies; and, by treating them with some severity, hinder the execution of their wicked schemes, which would bring on their own ruin. S. Chrys. S. Aug. C.—Though the just desire the conversion of all, yet if any die impenitent, they approve of God's judgment, manifested at the end of the world. W.—*Provoked.* Heb. "rebelled against." I forgive them for what they have done to me. But I grieve at thy offence; make them return to a sense of their duty. C.—He might abhor the enemies of salvation, the world, &c. whom Christ has condemned. Bert.

Ver. 12. *Dwell.* Heb. "protect," (S. Jer.) "or shade them." C.—The just will rejoice under thy protection, (H.) and at the conversion of the sinner. S. Chrys.

Ver. 13. *Us.* Heb. "him." S. Jer. Aquila. C.—But neglecting the points, the Sept. is as accurate, and more beautiful. Bert.—*Shield.* Heb. *tsinna,* (H.) which was probably large enough to cover the body. C.—If God be with us, who is against us? H.—The just shall receive the sentence of eternal glory. W.

PSAL. VI. *Domine,* &c. Ver. 1. *For the octave.* That is, to be sung on an instrument of eight strings. S. Augustin understands it mystically, of the last resurrection, and the world to come; which is, as it were, the octave, or eighth day, after the seven days of this mortal life; and for this octave, sinners must dispose themselves, like David, by bewailing their sins, whilst they are here upon the earth. Ch. W.—It may also signify, that this psalm was to be sung by "the eighth" of the 24 bands. 1 Par. xv. 21. David might compose it after sickness, with which he had been punished for his adultery; (C.) or under any distress: he expresses the sentiments of a true penitent, (Bert.) with which he was ever after impressed. H.—It is applicable to penitents of the new law. W.

Ver. 2. *Indignation.* Lit. "fury." H.—Such strong expressions were requisite to make the carnal Jews fear God's judgments, though a being of infinite perfection can have no passion. S. Chrys.—David does not beg to be free from suffering, (H.) but he requests that God would chastise him with moderation. Jer. x. 24. and xlvi. 28. C.—Justice without mercy is reserved for the last day. S. Greg.—*Wrath.* This regards those who have built wood, &c, on the foundation. They shall be purified by fire. S. Aug. Purgatory was then believed in the 4th Cent. Bert.—Let me not be condemned either to it, or hell. S. Greg. hic. and Ps. xxxvii.

Ver. 3. *Troubled,* with grief. W.—I am sinking under my illness: my virtue is lost. C.—The whole human race is this sick man, requiring the aid of Jesus Christ. S. Aug.—The ineffable name *Jehova,* (H.) is repeated thrice, to insinuate that salvation must come from the Blessed Trinity. Bert. v. 9.—Under the allegory of sickness, the ravages of sin appear. M.

Ver. 4. *Long?* Wilt thou leave me in distress? W.—He breaks off abruptly to express his sorrow, See Isai. vi. 11; Jer. xiii. 26. Bert.—True converts are often tried a long time, that they may conceive how God will treat those who never return to him, (S. Aug. Euseb.) and that they may beware of a relapse. C.

Ver. 5. *Turn.* God never abandons us first. Jer. ii. 27. Bert.—We drive him away by sin. S. Athan.—*Sake.* I cannot take one step without thee. C.—Treat me not as my sins deserve; but mercifully restore me to favour. W.

Ver. 6. *Hell.* The hardened sinner will not praise thee, (S. Aug.) much less will the damned, who are confirmed in evil. Bert.—Even those who are in "the grave," though just, cannot sound forth thy praises; and consequently, if I be cut off, the number of thy adorers will be diminished. This motive is often urged, as if God was forgotten in the rest of the world. Ps. xxix. 10. Isai. xxxviii. 18. C.—This life is the time for repentance. After death there is no conversion, but eternal blasphemies in hell. I will strive to prevent this misery, by continuing to do penance, till I am watered with thy grace. W.

Ver. 7. *Bed.* S. Jer. "I will make my bed swim" (H.) with tears, or sweat. Bert.—Here we behold the effects of true repentance, which will not suffer the sinner to enjoy any repose, (C.) when he reflects on the pains of hell, and the perfections of God. H.—"O sweet affliction, which extinguishes the fire of hell, and restores man to the friendship of his God." S. Chrys.

Ver. 8. *Indignation* of God, (Theod.) or of my enemies. I am also indignant when I behold my foes exulting in my ruin. C.—*I have.* Heb. "It," *the eye.* Bert.—The eye is naturally injured by excessive grief. Yet David could not think of his sins, without floods of tears. H.

Ver. 9. *Iniquity,* who have fostered my passions, (Bert.) or sought my ruin. I now perceive who were my true friends. C.—*Lord.* He is twice mentioned in the next verse, in honour of the blessed Trinity, as a German commentator remarks, after the ancient interpreters (Bert.) and Fathers. They have constantly had an eye to these grand truths, which are nevertheless proved by clearer passages of Scripture. H.—David confides in God, as every true penitent may do, for protection. W.—He had also been assured of pardon by Nathan, the prophet. H.

Ver. 11. *Troubled.* This is a prophecy, (S. Aug.) or a prayer for their speedy and earnest conversion, (S. Jer. C.) or a threat if they persist. W.—*Speedily.* At the last day, the wicked will perceive how short life has been. *Tunc sentient peccatores quam non sit longa omnis vita quæ transit.* S. Aug.

PSAL. VII. *Domine,* &c. *Shiggaion* (H.) is a word which has greatly puzzled interpreters. See Robertson in *shoge.* Prot. have, "Shiggaion of David." The Rabbins confess that they know not its meaning, and it is of no service for the explanation of the psalm. Bert.—S. Jerom follows the Sept. (H.) which may suit very well. Others have, "ignorance." M.—"Perplexity." C.—"Secret." Vatab.—"Song of wanderings." Parkhurst, &c.—*Chusi* is scarcely less difficult to understand. The person who has inserted this historical title, and many others, without much judgment, had probably in view the wars of Absalom, and the curses of Semei. But the psalm seems rather to refer to the persecutions of Saul, (C. 1 K. xxii. 8. M.) who was of the tribe of Benjamin. H.—SS. Aug. Bas. and Chrys. explain it of Chusi, (W.) the Arachite, from a town of Benjamin, (C.) who defeated the counsel of Achitophel, (W.) as it is supposed that David was given to understand that his friend had betrayed him, and in consequence speaks of him in such harsh terms. But if that had been the case, he would have suppressed what was founded on error; (C.) and the supposition is contrary to the idea which we have of inspiration. Yet there is nothing in the psalm which requires the harsh expressions to be applied to Chusi. They may as well refer to Achitophel, who spoke in answer to him.

Ver. 2. *My God.* This title is prompted by love and confidence. H.—*All.* David had only few followers, while he was pursued by Saul (C.) and Absalom. H.

4 O Lord, my God, if I have done this thing, if there be iniquity in my hands:

5 If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

6 Let the enemy pursue my soul, and take it, and tread down my life, on the earth, and bring down my glory to the dust.

7 Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

And arise, O Lord, my God, in the precept which thou hast commanded: 8 and a congregation of people shall surround thee.

And for their sakes return thou on high.

9 The Lord judgeth the people.

Judge me, O Lord, according to my justice, and according to my innocence in me.

10 The wickedness of sinners shall be brought to nought; and thou shalt direct the just: [a] the searcher of hearts and reins *is* God. Just

11 Is my help from the Lord; who saveth the upright of heart.

12 God is a just judge, strong and patient: is he angry every day?

[a] 1 Par. xxviii. 9. Jer. xi. 20. and xvii. 10. and xx. 12.

13 Except you will be converted, he will brandish his sword; he hath bent his bow, and made it ready.

14 And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

15 [b] Behold he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity.

16 He hath opened a pit and dug it: and he is fallen into the hole he made.

17 His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18 I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

PSALM VIII.

DOMINE DOMINUS NOSTER.

God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.

1 Unto the end, for the presses: a psalm for David.

2 O LORD, our Lord, how admirable is thy name in the whole earth!

For thy magnificence is elevated above the heavens.

[b] Job xv. 35. Isai. lix. 4.

VER. 3. *Lion.* In a spiritual sense this is the devil. 1 Pet. v. 8. S. Aug.—"Let him only see the sign of the cross, or the lamp continually burning before the altar, he will flee away. Should we wonder at this? the garments alone of Paul drove him from possessed persons." S. Chrys.—Will modern sectaries still ridicule these things?—*While.* Heb. "tearing, and not snatching away." But there is a similar construction, (Lam. v. 8.) which shews that we ought to follow the Vulg. Bert.—Absalom, or any other enemy, may be this lion. W.—They threatened David with utter ruin, which he could never have escaped, without God's visible protection.

VER. 4. *Thing,* alluding to some calumny, (H.) with which he was assailed (W.) by Saul, Absalom, and Semei. Bert.—He disclaims all such ambitious or unjust sentiments, though he allows that he is not innocent before God. C.

VER. 5. *That repaid.* This seems better than "my peaceable one," as some translate the Heb. for it would be but a small commendation not to injure a friend: the pagans do as much. Duport therefore agrees with the Vulg., and S. Jerom has, "If I have rendered evil to those who did me any, and sent my enemies empty away;" or, as the Heb. is in the future, "I will let my enemies depart without fighting;" which is equivalent to, I will gain no advantage over them. Bert.—The man who takes revenge, injures himself, and becomes the devil's slave. S. Aug.—David had been so far from giving way to ingratitude, that he would not even hurt his enemy. H.—He let Saul escape, when he might easily have slain him. C.

VER. 6. *Dust.* Heb. adds, "to dwell," (H.) as if the ignominy was not to be effaced. This would be very sensible for a king. Bert.—*Glory* is here synonymous with life, or *soul.* Gen. xlix. 6. Let my life and (C.) reputation be lost. W.—*Summum crede nefas animam præferre pudori.* Juv. viii.

VER. 7. *Borders.* Heb. is rendered, "fury of my enemies."—*My* is found in some copies of the Sept. though the edit. of Comp. and Aldus agree with the Vulg., and Bos observes, that an ancient interpreter rendered the first word as we do. Berg.—*Habar* means, "to pass;" and, of course, *behabroth* (H.) may denote, *in the borders;* (Berg.) though S. Jer. &c. have, "rise up indignant over mine enemies." Avenge thy own cause, as they would overturn thy decree, which has called me to the throne. H.—*Commanded.* Shew thy power, and protect me, since thou hast ordered me to reign. W.—Convince my enemies of the injustice of their proceedings, (H.) and cause them to repent. Thy order is what displeases Saul. Protect me as thou hast promised. Chal. "Execute the judgment in my favour, which thou hast decreed." Then all will obey. C.—*O Lord, my God.* Heb. has not *Lord,* and some translate *elai,* "to me." But it also means, "my God." Bert.

VER. 8. *High,* on thy tribunal, to decide this dispute. The Fathers apply this to the ascension of Jesus Christ, who will judge the world. S. Aug. Theod. C. 2 Cor. x. 11.—The interference of Providence (H.) will induce many to come to thy tabernacle, (M.) to embrace the true religion, (W.) and sectaries will decrease. These will be refuted most effectually, when they see the law well observed. Berthier.

VER. 9. *Innocence.* Heb. "simplicity," which has the same meaning. H. He speaks of the justice of his cause (Muis) against his particular enemies. W.—S. Paul thus commends himself. 2 Tim. iv. 7. The justice of the saints is not merely imputed, as the first Protestants foolishly imagined: for how should God reward those whom he saw still in sin, and who were only reputed holy? a notion which their disciples have modified or abandoned, as they have also done what had been taught respecting grace. Justice is an effect of God's grace, and of man's co-operation. 1 Cor. xv. 10. Bert.—David begs that the disposer of kingdoms would convince Saul that he was not a rebel: and the world, that he had not lost God's favour, like his rival. H.

VER. 10. *Reins;* affections, (Jer. xii. 2. C.) and inmost recesses, which are open to God. M.

VER. 11. *Just.* This epithet refers to God, in Heb. Sept. might easily explain it of *help,* before the words and verses were divided: (H.) yet it is still taken in the former sense, in some Gr. and Lat. copies. The wicked shall be frustrated in their designs, though they may succeed for a time, (C.) *consumetur,* (Sym. H.) or rather let their ruin be determined on. 1 K. xxv. 17. C.

VER. 12. *Strong.* Heb. *el,* means also "*God* threatening every day;" (H.) which must be a proof of his patience, as the Sept. have intimated, since he could destroy at once. Thus *numquid,* must be rendered "is he not?" Isai. xxvii. 7. Bert.—God cannot but be displeased at every sin. He threatens the offender daily by secret remorse, or by his preachers and good books. H.—But he often defers punishment (W.) till death, when the measure of crimes is full. S. Aug.—This silence or delay is one of the most terrible of his judgments, (H.) and a mark of his great indignation. If he were, however, to strike every one as soon as he had committed sin, where should we be? "He would soon be alone," as a pagan observed of "Jupiter, if he were presently to hurl his thunderbolts against every offender." C. See Val. Max. i. 2. Eccli. v. 4.

VER. 13. *Except you.* Heb. "if he be not." Houb. would read, "God will not be turned aside." Bert.—"For him who does not change, he will sharpen his sword." S. Jer. H.—God threatens before he strikes, (C.) expecting amendment. W.

VER. 14. *For them that burn.* That is, against the persecutors of his saints. G.—Heb. also, "he has made his arrows to burn." Houbigant after Sym. H.—The ancients used fiery darts or arrows. Ps. cix. Eph. vi. 16.

Sed magnum stridens contorta phalarica venit,
Fulminis acta modo.——————Æn. ix. Herod. viii.

—The death of Saul seems to be foretold. C.

VER. 15. *Iniquity.* Heb. "a lie." All the labour of the wicked ends in smoke. See Mic. ii. 1. Is. lix. 4. H.—The psalmist sometimes speaks of many enemies, and sometimes of one, who was the chief. Yet what he says of him must, according to the genius of the Heb. language, be applied to the rest. Bert.—Saul, (C.) Absalom, and Achitophel, each found their ruin, in their unjust attempts. H.—They had injustice in view, and were actuated by envy, which destroyed them. W.

VER. 17. *Sorrow.* The evil which he designed for me (M.) will fall on him, like an arrow shot upwards. C.—*Crown.* Prot. "pate." H.

VER. 18. *Justice.* "Truly thou art just, O Lord," cries out S. Aug. "since thou protectest the just, so as to enlighten them by thyself; and so disposest of sinners, that they are punished, not by thine, but by their own malice."

PSAL. VIII. *Domine,* &c. VER. 1. *The presses.* In Heb. *Gittith,* supposed to be a musical instrument; (Ch.) or, "the musicians from Geth," who were famous, and might follow David. 2 K. i. 20. and xv. 18. The Sept. must have read a *v* for *i.* (C.) *Gothuth.* Yet S. Jer. and Pagnin agree with them; (H.) and that sense seems as plausible as any other. The psalm relates to Christ alone; (Matt. xxi. 16. 1 Cor. xv. 26. and Heb. ii. 6.) who is represented treading the wine-press. Is. lxiii. 3. Apoc. xix. 13. Bert.—The Jews confess that it speaks of the Messias. Ferrand.—We may explain it also of the natural prerogatives of man, (C.) though (H.) this weakens the force of the prophecy. Bert.—S. Aug. applies the expressions to the good and bad in the Church. W.—It might be sung during the feast of tabernacles, after the vintage. M.

VER. 2. *O Lord,* (Jehova) *our Lord,* (Adonenu) S. Jer. *Dominator noster,* "our Ruler." H.—God is Lord of all by creation, and still more of those who believe. W.—Adonai is pronounced by the Jews, and sometimes applied to men. But they have lost the pronunciation of the first term, which some read Jehovah, (C.) or Jaho, (S. Jer.) Jave, &c. H.—*Admirable.* It expresses all that

3 Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

4 For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

5 What is man, that thou art mindful of him? or the son of man, that thou visitest him?

6 [a] Thou hast made him a little less than the angels, thou hast crowned him with glory and honour: 7 and hast set him over the works of thy hands.

8 [b] Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

9 The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10 O Lord, our Lord, how admirable is thy name in the whole earth!

[a] Heb. ii. 7.

He is. (Ex. iii. 14. Bert.) Essence itself. H.—*Earth.* This was verified after the incarnation; (S. Chrys.) for before, the Gentiles knew it not, and the Jews caused it to be blasphemed. Bert.—Now all confess the glory of Jesus Christ, the master-piece of God. C.—*Heavens;* which are nothing in comparison, (M.) for he hath created them. W. Hab. iii. 3.

VER. 3. *Praise.* But why does the prophet take notice of this proof of Christ's being the Messias, while he passes over his curing the sick! &c. S. Chrysostom answers, because the other miracles had been performed in the old law, but God had never before opened the mouths of infants to proclaim "praise the Lord," as they did when they bore witness to Christ entering the temple. Other commentators greatly weaken this proof. Bert.—We read that after the passage of the Red Sea, wisdom opened the mouth of the dumb, and made the tongues of infants eloquent; (Wisd. x. 21.) which may be a figurative expression. The prophets and apostles, whom the world looked upon as fools, were chosen to declare the highest mysteries. All nature so clearly proves the existence of Providence, that, if other things were silent, infants would open their mouths to confound the incredulous. The condition of man from his infancy is, in effect, one of the plainest proofs of the divine wisdom. His imitative powers, the ease with which he takes his mother's milk, &c. are something surprising. Hippocrates even, concludes hence, that the child must have sucked, even in the womb, as the art is soon lost, and not easily recovered. God seems to be particularly pleased with the praises of children. Mic. ii. 9. Joel. ii. 16 S. Aug. admires how the Scriptures have been proportioned to the capacity of infants. Heb. "Thou hast founded strength." Aquila. C.—But S. Jerom retains *praise*, as our Saviour himself quotes it. Matt. xxi. 16. H.—*Avenger.* The old Vulg. read *defensorem* (H.) in the same sense. S. Chrys. explains it of the Jews; and other Fathers understand heretics and the devil. S. Aug. &c. C.—Arnobius (con. Gent. i.) seems to think that all have an innate idea of Providence, *ingenitum.* The poor and simple confessed Christ, whom the proud doctors of the law, and Pharisees, *rejected*, despising his followers as children or fools. H.

VER. 4. *Fingers*, as if they had been formed in play, while the Incarnation is the work of God's right hand. Euseb. C.—*Heavens, moon*, and *stars*, denote the Church. No mention is made of the sun, because it is the emblem of Christ, who was the Creator. Bert. Apoc. xii. 1.—This text proves that the world was not formed by angels, as some ancient heretics asserted. David, perhaps, wrote this at night; and the sun and stars are not seen together. M.

VER. 5. *Him.* The prophet considers the nature of man at such a distance from the divinity. Being, nevertheless, united with it in Jesus Christ, it is raised far above the angels. Heb. ii. 6. Bert.—When we reflect on the meanness of our nature, on the one hand, and on what God has done for it on the other, we are lost in astonishment. The pagans were aware of the corporal infirmities of man, (Seneca Consol. xi.) but not of his spiritual disorders. Heb. has here, the son of *Adam*, or one of the lowest class; and not of *ish*, which means a person of nobility, *vir.* Ps. iv. 3. C.—Yet Christ applies to himself the former appellation, to shew us a pattern of humility. H.—S. Aug. inquires, what difference there is between *man* or *the son.* The Heb. *v* means, likewise, *and;* yet *or* would have been better. Ex. xxi. 16.—"Whether he have sold him, or he be in his hand." Amama.

VER. 6. *Angels.* Elohim means also "God," as S. Jerom, &c. explain it. Thou hast placed man like a deity upon earth. But S. Paul adopts the sense of the Sept. C.—S. Jerom doubted whether the epistle to the Hebrews belonged to him, or he would have done the same. Some of the Fathers suppose, (Bert.) that the prophet speaks of man before the fall. Theodoret.—Yet he has Christ principally in view. C.—*A little less* may be better rendered, "for a little while:" *βράχυ τι.* Acts v. 34. Is. x. 25. *modico.* Heb. ii. Notwithstanding the prerogatives of Adam, before his fall, what is said by the prophet and S. Paul can be true of none but Christ; who was subject to death only for a short space, and quickly rose from the tomb, Lord of all. 1 Cor. xv. 26. If we do not see it yet, (Heb. ii. 8. Ps. lxix. 2.) our faith must not waver. He is *crowned*, and will one day assert his dominion. Bert. Matt. xxviii. 18. Eph. i. 19. C.—In his assumed nature, Christ became less than the angels; but he has raised it above them, and is appointed Lord of angels, men, and creatures of every description. The sea and the winds obey him. Matt. viii. W.

PSALM IX.

CONFITEBOR TIBI DOMINE.

The church praiseth God for his protection against her enemies.

1 Unto the end, for the hidden things of the son. A psalm for David.

2 I WILL give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

3 I will be glad, and rejoice in thee: I will sing to thy name, O thou most high.

4 When my enemy shall be turned back: they shall be weakened, and perish before thy face.

5 For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

6 Thou hast rebuked the Gentiles, and the wicked one hath perished; thou hast blotted out their name for ever and ever.

7 The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

[b] Gen. i. 28. 1 Cor. xv. 26.

VER. 8. *All sheep.* S. Paul did not judge it necessary to specify these things, as they are included in the word *all.* Bert. These tame cattle designate the believing Jews; *beasts*, the Gentile converts; *birds*, the proud; *fishes*, the voluptuous. S. Athan.—The *birds* may also be put for men of genius, who dive into the secrets of theology; and *fishes*, for anxious worldlings. Hesyc.—SS. Aug. and Jerom understand that people who labour not for their salvation, or who are attached to the earth, men who rise up against God, or never elevate their thoughts to heaven, are emblematically specified by these creatures.

VER. 9. *Sea.* All things are subjected to man's dominion. Gen. i. 26. and ix. 2. C.—"The Stoics are in the right, who say that the world was made for us. For all its parts and productions are contrived for man's benefit." Lact. ira. xiii.

VER. 10. *Earth.* This repetition of the first verse insinuates, that as God was admirable in giving man the power to avoid sin and death; so he is wonderful in raising him again, in such a state that he can sin no more. W.

PSAL. IX. *Confitebor*, &c. VER. 1. *The hidden things of the son.* The humility and sufferings of Christ, the *Son* of God; and of good Christians, who are his *sons* by adoption; are called *hidden things*, with regard to the children of this world, who know not the value and merit of them. Ch.—It may also signify, "to Ben, the master of music, over the young women." See 1 Par. xv. 18. C. M.—These authors have joined *almuth*, which S. Jerom, &c. read as two words, "*on* the *death* of the son." Prot. "upon Muth Labben." David might allude to the death of Absalom, or of some of his other children. But he has his Son, Christ, the conqueror of death and hell, principally in view, as this psalm sings of victory over nations. His incarnation and the afflictions of Christians are hidden in God. W.—*Lamnatseach* has generally a preposition, *l, al*, &c. after it, which might induce us to prefer rendering "death," before "secrets or young women." H.—But *al* may be understood, as it is found Ps. xlv., where all have, "for the secrets." In Heb. this psalm is divided (Bert.) at v. 22nd, and formerly it seems at the 17th. C.—This division is arbitrary, and of no consequence for the understanding of the psalms. Bert.—It would be well if there were no more serious controversy between Catholics and Protestants. The Jews agree with neither. Some unite the 1st and 2nd, as Kimchi does the 114th and 115th. Amama.—What is here rendered *a psalm for David*, is the same in the Heb. and Sept. as has been before expressed *of David.* Ps. iii. H.

VER. 2. *Praise* and thanks, or I will confess. W.—*To thee.* Heb. "to the." David had received many favours from God, and he has testified his gratitude, and shewn how we ought to praise God, (S. Jer. C.) with soul and body. Bert. W.—*Wonders;* victories gained over the neighbouring nations, so that Israel was at peace and liberty to transport the ark to Sion. 1 Par. xv.

VER. 4. *Back;* routed. After Saul's family was taken off, none durst oppose David. They saw that the Lord had set him on the throne. C.—Only after his sin, rebels began to molest him. H.—The Fathers explain this of the devil and his agents. S. Jer.—God repelleth the enemy, when man is not able to resist. W.

VER. 5. *Justice*, or rightly. C.—God alone always discerns what is just. S. Chrys.—Man overcomes the devil, with the assistance of God's grace. W.

VER. 6. *Name*, or destroyed them. The name is often put for the thing itself. Yet many of those nations who once made such a noise, are now quite forgotten. No traces of them can be found. H.—The Egyptians and Chanaanites had been exterminated. C.—*Ever*, for all eternity, as long as God shall *reign*, v. 8. 40. or Ps. x. 16. This shews that he speaks of the latter times, and of the final destruction of idolatry, by the preaching of apostolic men, (Bert.) and by the last fire. For some will be so infatuated as to uphold it even to the end. H.—We have even reason to fear that it will again become more general, (P. Apoc.) as faith shall decrease. Jesus Christ and his apostles gave it however (H.) a mortal wound, so that in the fifth age many of its mysteries were quite forgotten. Theod. SS. Aug. and Jer. C.—They took the *towns*, or the souls, of many from the strong-armed. Luk. xi. 21. Bert.—All sinners may be here styled Gentiles, because they were generally wicked. If their reputation survive here for a while, it will certainly perish in the future world. W

VER. 7. *Swords.* "My enemies have sunk under the sword." Syr. H.—*Frameæ* is a German word for "javelins," pointed with iron, which they might

Their memory hath perished with a noise: 8 But the Lord remaineth for ever.

He hath prepared his throne in judgment: 9 and he shall judge the world in equity, he shall judge the people in justice.

10 And the Lord is become a refuge for the poor: a helper in due time in tribulation.

11 And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord.

12 Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

13 For requiring their blood, he hath remembered them: he hath not forgotten the cry of the poor.

14 Have mercy on me, O Lord: see my humiliation *which I suffer* from my enemies.

15 Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

16 I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared.

Their foot hath been taken in the very snare which they hid.

17 The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.

18 The wicked shall be turned into hell, all the nations that forget God.

19 For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever.

20 Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

21 Appoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be *but* men.

Psalm x. according to the Hebrews.

1 Why, O Lord, hast thou retired afar off? *why* dost thou slight *us* in our wants, in *the time of* trouble?

2 Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

3 For the sinner is praised in the desires of his soul: and the unjust man is blessed.

4 The sinner hath provoked the Lord, according to the multitude of his wrath, he will not seek *him:*

5 God is not before his eyes: his ways are filthy at all times.

Thy judgments are removed from his sight: he shall rule over all his enemies.

6 For he hath said in his heart: I shall not be moved from generation to generation, *and shall be* without evil.

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either throw, or use in close fight. Tacit.—It is often put for a sword. *Et Martii frameam.* Juv. xiii.—The weapons of the enemy being exhausted, they are forced to yield.—*Their.* Heb. &c. "the."—*Noise,* as swiftly. These fierce nations are fallen like a huge Colossus. C.—Heb. "they themselves," or "with them."—*Cities,* &c.

Ver. 8. *In judgment.* S. Jer. "to judge." H.

Ver. 9. *World.* This globe must give place to new heavens and earth, (Bert.) after its inhabitants have been judged. H.—*Justice.* Men may be corrupt judges, but God cannot. W.

Ver. 10. *Poor.* Heb. *ladac,* "the oppressed," (S. Jer.) "broken with grief." C.—*Tribulation.* God's assistance is requisite both in prosperity and adversity. He generally manifests his power only, when all human succour proves useless. H.—Thus he acted at the Red Sea, and when he sent deliverers to Israel. Our Saviour came at the time appointed, when he was most wanted. Theod. Gal. iv. 4. C.—"We are often oppressed with tribulation, and yet it is not the *due time;* that so we may be helped by the desire of being set free." S. Greg.—Thus the delay is for our advantage. W.

Ver. 11. *Know,* with love. Such are always heard. What wonder if others be rejected, who flee from God? S. Chrys. and S. Aug. C.—The learned often trust too much to their own knowledge, whereas God has made choice of the simple. Matt. xi. 25. Bert.

Ver. 12. *Ways,* (*studia*) "favours," (H.) works, &c. C.—This was done by the apostles. S. Aug.—Men ought chiefly to study the precepts of God. W.

Ver. 13. *Their,* may be omitted, as it would seem to refer to the *Gentiles.* God declares that he will demand the blood of all that shed it without authority. Gen. ix. 5. H.—He had punished the Chanaanites, &c. for their cruelty, as he did afterwards the persecutors of his Church. If the names of Herod, Nero, &c. be infamous in history for their sanguinary proceedings, they are not less so on account of the judgments which God exercised upon them, even in this world. C. See Lact. *de Mort. Persec.* H.—God avengeth the blood of his martyrs. W.

Ver. 14. *Enemies.* Israel has been so long under oppression.

Ver. 15. *Death,* from the most imminent dangers. H.—*Daughter.* In the places where the inhabitants of *Sion* assembled, (Bert.) or publicly in the Church. W.—In hell, the damned would wish to die. Theod.—The gates of death may also signify sin, (Orig.) and the bad example of parents. S. Jer.

Ver. 16. *Hid.* These are the enemies of salvation. Bert.—The nations which had oppressed the Jews found their fortifications and arms turned against themselves, (C.) which is often the case of the wicked. W.

Ver. 17. *Hands.* Caught in the very act, so that he cannot deny the crime. Here we find in Heb. (C.) *higaion sela,* which S. Jerom renders, "by meditation for ever." H.—Sept. Sym. and some Lat. copies, "a canticle of the psalm's division," διαψάλματος. Here perhaps the psalm ended. C.

Ver. 18. *Hell;* shall die, or be lost. (*Convertantur.*) Lit. "Let," &c. But it may be properly explained as a prediction, or menace. H.—"Those who are devoid of God's justice, return to the dominion of the devil." Robertson, Lexic. —Zeal, and not revenge, prompts David to speak thus. W.

Ver. 19. *Not perish.* Heb. does not express the negation, but it must be understood. Bert.—Prot. supply it from the former part of the verse. The expectation of the just will not be frustrated.

Ver. 20. *Man.* Heb. *enosh,* (H.) "weak," sinful "man." Bert.—*Gentiles,* or all notorious sinners. The Jews despised the Gentiles, as the Romans did all barbarians. W.

Ver. 21. *Lawgiver.* Heb. *mora.* H.—Sept. intimate one who rigorously enforces his laws. M.—Sym. "a law." Heb. "instruction." C.—Houb. "fear." S. Jer. "terror: let the nations know that they are men always." *Sela* is thus frequently explained as a part of the sentence by S. Jerom, though neglected by others. H.—It is no proof that the ps. ended here; but serves to excite attention. W.—The Gentiles lived without law, like beasts, except that their conscience sometimes admonished them of their duty. Rom. ii. 14. H.—Whether a person can ever silence it entirely, is a very serious and terrible question. The great ones stand in need of being admonished frequently of their frail condition. Bert.—When Pausanias, king of Sparta, asked Simonides to give him some important lesson, he replied, "Remember that thou art a man." Whoever reflects on this, will beware never to yield to sentiments of pride. The Fathers understand this *lawgiver* to be Jesus; or Antichrist, whom the wicked have deserved to have set over them. Theod. S. Athan. &c. C.—Those who will not believe in Christ, will give credit to Antichrist. S. Aug. 2 Thess. ii.

PSALM 10. Ver. 1 or 22. In modern times, the Jews have done it. W.—The Church allows this title, though the Sept. found none in their copies, and therefore looked upon all to be one ps. The change of subject is no proof of the contrary, as such compositions mingle joy and fear together. David has shewn how the just had got the victory. He now proceeds to declare what persecutions they had to endure. Bert.—After peace war succeeds. There is no settled state here below. H.—The same sentiments occur, Ps. xi. and xiii. &c. C.—*Trouble.* God assists his servants in distress; (v. 10,) yet sometimes he delays, in order "to inflame their souls with a desire of his coming." S. Aug.—He is present, (Acts. xvii. 28.) but only the men of prayer are truly sensible either of it, or of his absence. Bert.—The weak think he defers his aid a long time when they suffer any great persecution.

Ver. 2 or 23. *Fire.* With zeal (W.) and indignation, or rather is oppressed (C.) and persecuted. See Mic. iii. 3. H.—*They.* Houb. would substitute "he is caught." But we may as well explain this of the *sinner and the unjust,* v. 3. Bert.—Indeed both are under perplexity, as the poor knows not why the wicked prosper. Bellar. M.—An answer is given to the complaint of the just, intimating that the wicked are caught in their own snares, (W.) and are not free from trouble. H.

Ver. 3. *Blessed* by flatterers, while he is full of himself also, as the Heb. insinuates. C.—"The miser, applauding himself, has blasphemed the Lord. The wicked in the height of his fury will not seek, nor *is* God in all his thoughts." H.—This is more energetic, and encourages us to study the original. The worldling wishes there were no God; or banishes him from his thoughts as much as possible. Bert.

Ver. 4. *Seek* to regain his favour, (W. M.) or rather (H.) he flatters himself that God will not punish him, v. 13. C.—*Multum irascitur, dum non exquirit.* S. Aug. See Ps. xxxv. 5.

Ver. 5. *Filthy.* Heb. "as one in labour." He can enjoy no ease. Chal. "his ways are prosperous." Jun. "paved." C.—*Removed.* Heb. "height itself before him, he will blow upon all his enemies." This more forcibly denotes his violence and scorn. Bert. Acts ix. 1. M.—He ruleth for a time, and supposeth that his dominion will never have an end, and that he will enjoy constant happiness. W.

Ver. 6. *Evil.* Always happy, or as the Heb. Chal. &c. may signify, "I shall not desist from evil." C.—I will gratify my passions. Who dares to oppose me? A.—The pride of Nabuchodonosor is known. Dan. iv. 19. &c.

Ver. 7. *Sorrow.* Which he prepares for others, and yet feels himself. C.—*Etiam ad perniciem laboratur.* S. Aug.—To gain hell requires some trouble H.—The wicked is his own executioner. C.

7 [a]His mouth is full of cursing, and of bitterness, and of deceit: under his tongue *are* labour and sorrow.

8 He sitteth in ambush with the rich, in private places, that he may kill the innocent.

9 His eyes are upon the poor man: he lieth in wait, in secret, like a lion in his den.

He lieth in ambush, that he may catch the poor man: to catch the poor, whilst he draweth him to him.

10 In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11 For he hath said in his heart: God hath forgotten, he hath turned away his face, not to see to the end.

12 Arise, O Lord God, let thy hand be exalted: forget not the poor.

13 Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require *it*.

14 Thou seest *it*, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands.

To thee is the poor *man* left: thou wilt be a helper to the orphan.

15 Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

16 The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

17 The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

PSALM X.

IN DOMINO CONFIDO.

The just man's confidence in God in the midst of persecutions.

1 Unto the end. A psalm to David.

2 IN the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow.

3 For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

4 For they have destroyed the things which thou hast made: but what has the just man done?

5 [b]The Lord *is* in his holy temple, the Lord's throne is in heaven.

His eyes look on the poor man: his eyelids examine the sons of men.

6 The Lord trieth the just and the wicked: but he that loveth iniquity, hateth his own soul.

7 He shall rain snares upon sinners: fire and brimstone, and storms of winds, *shall be* the portion of their cup.

[a] Infra xiii. 3. Rom. iii. 14.

[b] Habac. ii. 20.

VER. 8. *Rich.* S. Jer. "in the porches," is equivalent. Moderns translate, "villages," which Houbigant would change for a word signifying "ditches," without necessity. Bert.

VER. 9. *Poor.* "His eyes look round the strong," for aid; or "the poor," (Prot.) for destruction. See v. 14.

VER. 10. *Fall.* Prot. "*and* humbleth himself, that the poor may fall by his strong ones." H.—He imitates the lion in the fable, which feigned sickness. Hor. ep.—But the Vulg. gives a better sense. C.—"He will bring under the broken, (poor) and will rush on violently with all his power." S. Jerom here explains *chelecaim, valenter*, instead of "the poor;" (H.) as some of the Gr. interpreters must have done, if it be true that his version is formed on the plan of the Hexapla, of a mere selection from Aq. Sym. and Theodotion, as Houbigant asserts, (Pref.) in order to confute the Jews. H.

VER. 11. *End.* God delays for a time; but he will punish. C.—Religion lays open all the sophisms of infidelity. Bert.

VER. 14. *Sorrow.* Thou punishest with pain. S. Aug.—Thou beholdest all the iniquity which is committed, (C.) but waitest until the measure be full. S. Chrys.—Terrible delay!—*Poor.* S. Jer. "art left thy strong ones," who distrust in themselves, and rely on thee. H.—Others explain *cheleca*, "poor and weak." Parkhurst.—*Cheleca* only occurs here and v. 9. 10. Prot. "the poor committeth himself to thee." H.

VER. 15. *Found.* When the means of sinning are withdrawn, he will repent; (SS. Chry. Aug. Is. xxviii. 19.) or it is a sort of irony: he will see whether, as he said, God will take no notice, v. 4. C.—He shall be utterly exterminated. Ps. xxxvi. M.—No vestige of his magnificent works, founded on injustice, shall remain. H.

VER. 16. *Shall.* Or Heb. "have perished." In the prophetic style, things to come are spoken of as past, on account of their certainty. Bert.—The wicked shall not appear in the kingdom of God, to pollute his earth. H.—Ye nations which have seized the promised land, expect not to keep possession. If God suffer the sinner for a while, it is because he is eternal, so that he will never let him escape. C.

VER. 17. *The.* Heb. "Thou, Lord, hast heard the desire of the humble. Thou wilt prepare their heart; thou wilt cause thine ear to hear." Prot. H.—Luther seems to have altered the text in his German version, in order to establish his error of the certitude of salvation; "their heart is sure that thine ear hath heard." The Heb. intimates that God prepares the heart for all good. Bert. —He hears before his servants cry out, (Is. lxv. 24.) since his spirit inspires the petitions. Rom. viii. 26. Gal. iv. 6. C.—The cry of the heart is charity, *amore petitur*. S. Aug. Mor. Ecc.—The just man is always ready to suffer whatever God may appoint. W.

VER. 18 or 39. *Earth.* S. Jer. is more expressive, "that the man of earth may by no means cherish pride any longer." Though he may be the greatest monarch, he is but man, dust and corruption, v. 21. H.—Christ, who shewed himself wonderful in humility at his birth, (v. 1.) will display his power at the last day, by giving sentence against the wicked, and by exalting his servants. W.

PSAL X. *In Domino, &c.* Heb. *Lamnatseach ledavid*, (H.) "to the master of music of, *or* to David." C.—S. Jerom supplies the word *psalm*. That David, or any other, should give the title of master of music to so great a prince may seem strange; and therefore the Vulg. may perhaps be as accurate. S. Jerom and Pagnin have "to the victor of David." Almost all agree that he composed this psalm (H.) when he began to be persecuted by Saul. He expresses his confidence in God; when his friends advised him to flee. C.—The Fathers take hence occasion to caution the faithful against the insidious speeches of those who pretend that they can procure greater security than the Church affords, (H.) and that they teach a doctrine of greater perfection. SS. Aug. Jer. &c. C.

VER. 2. *How.* My friends . . *say*, &c. W.—*To the.* Heb. now "to your mountain," as the words are joined which were formerly divided, while a *v* has been lost, and another placed instead of *i*, as we may gather from the ancient interpreters. Chal. Syr. S. Jer. &c.—Most people suppose that David's friends exhort him to withdraw: but he waits for the divine order. Others think (C.) that these are the words of his enemies, who wished to fill him with dismay, that he might retire among the Gentiles, and adore their idols, 1 K. xxvi. 19 Mariana.—*Sparrow.* Heb. *tsipor*, any little "bird." H. Prov. xxvii. 8. M.—Heretics falsely style their conventicles the mountain. S. Aug. W.

VER. 3. *Quiver.* Heb. "on the string," ready to shoot. C.—But *yether* (H.) means "abundance," and may be well understood of the quiver. Bert.—Persecutors use all rigour, though they disguise the real cause of their resentment against the innocent. W.—*Dark.* Sept. add "moon." M.

VER. 4. *Made.* In choosing me for king, Heb. "the foundations are, *or* shall be destroyed; and what shall the just do? *or*, what has the just man done?" The foundations, both of religion and of the kingdom, depend on God's ordinances, as the Sept. well explain. Bert.—Pagnin has, "the nets;" S. Jerom, "the laws." In these days of infidelity and rebellion, the just must experience the greatest perplexity. H.—If faith be lost, who shall be just? Bert.—Persecutors, and especially heretics, pull down what others have built. W.

VER. 5. *Heaven.* This is the source of my confidence. C.—The admirable mother of the Machabees suggested this consoling motive, (Bert.) to strengthen her youngest son. 2 Mac. vii. 28. Heaven is the temple of the Lord, (H.) though the tabernacle may be so styled here. See Ps. v. 8. C.—*The poor man* is not in Heb. but it is chiefly of him that the psalmist speaks; (Bert.) and the Sept. and Arab. (C.) seem to (H.) have read it. Eliphaz remarks, that God does not disregard human affairs, as the wicked supposed. Job xxii. 12. C.—If his eyes seem to be shut, his providence watcheth. W.

VER. 6. *Trieth, interrogat*, which is rendered by *examine*, v. 5. H.—God juridically questions all, (C.) and makes them give an exact account of themselves, even of every idle word. H.—The word also means that he punishes, or chastises. C.—Heb. "the Lord trieth the just, but his soul hateth the wicked, and the lover of iniquity." S. Jer. &c. H.—Yet the original may be explained in the sense of the Sept. which is more beautiful and instructive; as the sinner will hardly believe that he is his own greatest enemy. Bert.—By continuing in sin he brings damnation on his soul. W.

VER. 7. *Snares.* Wonderful expression! The wicked cannot escape. H.—*Brimstone*, as he did upon Sodom. Gen. xix. 4. Jude 7.—*Cup.* At feasts, each person (C.) had his portion and his own cup. Dreadful indeed is the inheritance of the wicked. See Ps. xv. 5. Bert.—If God spare for a time, He must at last punish severely. W.

VER. 8. *Righteousness.* As, on the other hand, (H.) the upright shall behold God, (Matt. v. 8.) while the wicked shall be driven into darkness (C.) for all eternity. In vain do modern sophists pretend that hell will not last for ever

8 For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

PSALM XI.

SALVUM ME FAC.

The prophet calls for God's help against the wicked.

1 Unto the end: for the octave, a psalm for David.
2 SAVE me, O Lord, for there is now no saint: truths are decayed from among the children of men.

3 They have spoken vain things, every one to his neighbour: *with* deceitful lips, *and* with a double heart have they spoken.

4 May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5 Who have said: We will magnify our tongue: our lips are our own: who is Lord over us?

6 By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety: I will deal confidently in his regard.

7 [a] The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times.

8 Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

9 The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

[a] Prov. xxx. 5.

PSALM XII.

USQUEQUO DOMINE.

A prayer in tribulation.

1 Unto the end, a psalm for David.

HOW long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

2 How long shall I take counsels in my soul, sorrow in my heart all the day?

3 How long shall my enemy be exalted over me?
4 Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I never sleep in death:
5 Lest at any time my enemy say: I have prevailed against him.

They that trouble me, will rejoice when I am moved:
6 But I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord, the most high.

PSALM XIII.

DIXIT INSIPIENS. 1.

The general corruption of men, before our redemption by Christ.

1 Unto the end, a psalm for David.

THE fool hath said in his heart: [b] There is no God.

They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

[b] Psal. lii. 1.

because God is incapable of revenge, or of delighting in the torture of his creatures. They use the word revenge in a wrong sense. Bert.—God is not subject to any passion; but his justice requires that those should be eternally punished, whose will is always impious. H.—Can they shew that there will be room for repentance in the other world? (Bert.) or that the wicked would make use of it, if granted, since they would not repent as long as they lived? By the same arguments, they might as well prove that God could not punish at all. H. Dan. iii. 27.

PSAL. XI. *Salvum*, &c. VER. 2. *Save.* David, persecuted by Saul, (Bossuet) or Absalom; (Grot.) the captives at Babylon; (C.) our Saviour suffering, or coming to judge (S. Aug.) in a word, any just man who sees the corruption of men, may use this language. H.—We cannot open the writings of the prophets, or of the Fathers, without meeting with such complaints. Heb. "no saint;" *chasid*, "pious" (Pagn. H.) clement person. C.—*Truths.* Heb. "people of veracity." C.—Bias said, "All men are bad;" (Clem. strom. 1.) or, as Laertius expresses it, "Most people are wicked." Hence *few are chosen.* H.—Christ is the *truth.* If we admire his doctrine, let us put it in practice. Bert.

VER. 3. *Deceitful.* Heb. "flattering;" and of course not free from deceit. Bert.—

"That man I hate, e'en as the gates of hell,
Who thinks *one* thing, and will *another* tell." Iliad I.

—None can have (H.) confidence in a liar. S. Jam. i. 8. C.

VER. 4. *Lips.* "The saints do not curse, but foretell what will happen." S. Jer.—Heb. "the Lord will destroy" the deceitful, (Bert.) who mean to injure men; (H.) and the proud, who attack God and religion, which they pretend they can prove (Bert.) to be a mere fiction, by their superior eloquence! H.

VER. 5. *Own.* "We have lips," (Sym.) or eloquence to gain our cause against these miserable exiles. C.—*Lord.* Heb. *adon*, "master." We admit of no superior, neither in heaven nor on earth. H.—Such was the haughtiness of Pharao, &c. Ex. v. 2. and 4 K. xviii. 19. Dan. iii. 15. C.

VER. 6. *Arise*, and redeem lost man; (Theod.) or, protect my servants (C.) from such insolent oppressors. H.—*Regard.* This may be put in the mouth of the afflicted. C.—"I will place my confidence in the Saviour, and will act boldly in him." H.—His promises give me full assurance, v. 7. The Heb. seems to be incorrect, and very different from what the ancients read. C.—S. Jer. has, "I will place their aid in salvation;" (H.) which he explains of Jesus Christ. See Is. xii. 2. C.—Moderns insert many words. "I will save him, that they may learn to trust in me." German.—"I will set *him* in safety *from him that* puffeth at him." Prot. Or "would ensnare him." Margin. We may better translate, "I will put in safety, *the Lord* will act freely herein;" or, "safety *which* will act freely upon him," the poor. Bert.—"I will raise up a Saviour, who with his breath will destroy the wicked." Prin. disc.

VER. 7. *Pure words*, very different from those of the deceitful, v. 3. C.—*Earth*, dross, or in the crucible, *or* "for the ruler of earth:" (Pagnin. H.) current money. If we alter the Heb. a little, it may be, "with care, (*bahalil*, which is never elsewhere used for a crucible) gold refined seven times;" often, (Prov. xxiv. 16.) or as much as possible. C.

VER. 8. *This* corrupt *generation;* or, both in this world and in the next. Heb. "preserve them;" the just, or thy *words.* C.—"And thou wilt keep him." Pagn.—Prot. marg i. e. "Every one of them." S. Jerom reads "us." H.

VER. 9. *About.* Their life is a circle of relapses; or rather they continually attack the just, (C.) but their designs are made subservient to their advancement in virtue, by the power of God. T.—Heb. "They (the just) shall go round the wicked, when baseness shall have raised herself up, on account of the children of men." When God shall have restored the Jews to liberty, the Babylonians shall be, in their turn, oppressed by Cyrus and the Persians, whom they now despise: or, when the miserable shall be placed in power, the wicked shall not dare to approach them. C.—"The wicked shall walk round about, when the vilest of the sons of men shall be exalted." S. Jerom. H.—The former have spent their life in vanity, and shall be kept for ever out of the kingdom of heaven; as the error of the Platonists, who assert that all things will come to pass again, the world being compared to a wheel, is manifestly refuted by Scripture, which assures us that God will preserve the just from this generation, (S. Aug.) and the wicked will knock at the door, like the foolish virgins, and will be rejected with, I never knew you. Matt. xxv. S. Jer. or some other learned author. W.—For some suspect that the commentary which goes under the name of S. Jerom, is not in the state in which it came from his hands.—H.

PSAL. XII. *Usquequo*, &c. VER. 1. *Me?* These expressions are figurative. God seems displeased: but it is often for our greater good. Some explain this of David, Ezechias, the captives, &c. It may be applied to every afflicted soul, which places her whole trust in God. C.

VER. 2. *Day;* frequently. W.—Sept. adds, "and night." C.—These cares and perplexities arise from persecutions and from man's weakness. W.

VER. 3. *Enemy;* Saul, &c. or the devil. S. Aug. C.

VER. 4. *Death*, by mortal sin, (W.) or through excessive sorrow. Jer. li. 39. Shew me thy favour, (C.) and I shall be secure. Sleep is represented as nearly related to death. Iliad xiv.

Tum consanguineus lethi sopor. Æn. vi. H.

VER. 7. *Mercy.* Man must attribute nothing to himself, otherwise he will be *moved* by pride. S. Aug. C.—*Things;* patience and reward. W.—The prophet feels a secret confidence arising in his breast, in consequence of God's protection. —*Yea*, &c. is not in Heb. but it is in the Sept. Arab. and the ancient Fathers. Heb. "My heart shall be transported in thy salvation; I will praise the Lord, because he has rendered me the like," as I placed my hopes in him: (C.) or, "he hath rewarded me." The blessed Virgin adopts the language of this verse, and the prophet probably had the same salvation, Christ, in view. Berthier.

PSAL. XIII. *Dixit*, &c. VER. 1. *Fool:* the man of the most depraved morals, the atheist and deist. There have always been (Bert.) such pests of society. H.—David has refuted them again. Ps. lii. Bert.—Some have imagined that this psalm was composed in consequence of the blasphemies of Rabsaces, (4 K. xviii. 32. Theodoret, &c.) or of the Babylonians. C.—The Fathers explain it of Jesus Christ, denied by the Jews, &c.—*Heart.* This must be strangely corrupted, before the mouth can utter such impiety. H.—*No God* Chal. "no power of God on earth." *Elohim* denotes particularly "judges." There have been a few philosophers who have denied the existence of God; and more who have called in question his Providence: though this amounts to the same thing. But the number of those who confess God with the mouth, and deny him by their works, is immense. H.—These live as if there were no judge. C. —By sin they come at last to think there is none to govern the world. W.—Plato (Leg. 10.) acknowledged that three sorts of people offend God; those who

2 The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

3 They are all gone aside, they are become unprofitable together: there is none that doth good: no not one.

Their throat is an open sepulchre; with their tongues they acted deceitfully: the poison of asps *is* under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Shall not all they know that work iniquity, who devour my people as they eat bread?

5 They have not called upon the Lord: there have they trembled for fear, where there was no fear.

6 For the Lord is in the just generation: you have confounded the counsel of the poor man; but the Lord is his hope.

7 Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM XIV.

DOMINE QUIS HABITABIT.

What kind of men shall dwell in the heavenly Sion.

1 A psalm for David.

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2 He that walketh without blemish, and worketh justice:

3 He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

4 In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

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deny him; who say that He does not mind human affairs; or those who think that presents may prevail on him to connive at their wickedness. It is doubtful whether the mind can ever be so darkened as to believe that there is no God. Bert.—The *heart* may wish there were none to punish its impiety. H.—Libertinage or pride gives birth to so many infidels. They have begun by reducing conscience to silence. Their arguments only tend to destroy.—*No, not one*, is not in Heb. Sept. &c. except in v. 3. C.—Yet it occurs in the Vatican Sept, which is the best. Bert. C.—"They are become abominable, with earnestness there is none who doth good." S. Jer. H.—Or they sin designedly and with affectation. C.—All are unable to do good without the Redeemer. W.—Some explain this of mankind in general, as all are born in sin. David refers also to actual and habitual sinners. Bert.—S. Paul (Rom. iii.) proves from this text, and Isai. lix. 7, that all stand in need of grace and faith, and cannot be saved either by the law of nature or of Moses. But it does not follow that faith alone will save, or that the most just are still wicked, as Calvin and Beza falsely expound the Scriptures. For the prophets speak of those who were not yet justified, teaching that all mankind were once in sin, and could not be justified but by Christ. At the same time, they assert that, when they are justified, they must serve justice to bear fruit, and obtain happiness. Rom. vi. These points are well explained by S. Aug.: (de. Sp. et lit. i. 9.) "The just are justified freely by his grace," not by the law or will; though this is not effected without the will, &c. The same holy doctor (c. 27) observes, that the just do not live free from all venial sins, and yet remain in the state of salvation; while the wicked continue in the state of damnation, though they do some good works. W.

VER. 2. *God.* Those only who seek God, understand their real interests. H.—The pagans, and particularly those of Babylon, lived in the greatest dissolution, so as to call loudly for vengeance, v. 5. C.—Both the understanding and the will were gone astray. Bert.

VER. 3. *Unprofitable.* Without faith in Christ, none have meritorious works. W.—*Not one.* Such was the condition of the world before Christ, as all were born in sin. "No one," says S. Aug. "can do good, except he shew the method." All were immersed in ruin, "except the holy Virgin, concerning whom, for the honour of the Lord, I would have no question at all, in treating of sins." S. Aug. de Nat. et Grat. con. Pelag. xxxvii. 44. C.—The Council of Trent approves of this reserve, when speaking of original sin. Our Saviour is the source of this privilege, and much more out of the question. He could not be guilty of any sort of transgression. He was in *all things like* to us, *excepting sin.* H.—*Their*, &c. What follows to *shall not*, (v. 4.) occurs in S. Paul; (Rom. iii. 11, 12, 13.) whence S. Jerom supposes that it has been inserted here, though the apostle took the quotations from different parts of scripture. Praef. in xvi. Isai. He informs us, that all the Greek commentators marked it as not found in Heb. or the Sept. "except in the Vulg. or κοινῇ, which varied in different parts of the world." There seems to be no reason why it should have been omitted designedly, whereas some might insert it, through the false notion that S. Paul had taken it from this psalm. C.—The Heb. is not therefore mutilated, but the Vulg. redundant. Amama.—Yet this is not absolutely clear. We find the quotation in the Rom. Sept. which is the most correct; (Bert.) though some prefer the Alex. MSS. H.—It is also in the Arab. and Ethiopic versions; so that it might have been in S. Paul's copy. Our Saviour read a passage from Isaias, which is not extant. Luke iv. 19. Bert.—S. Justin, S. Aug. &c. agree with the Vulg.; and Lindan mentions a Heb. copy which had these verses, though the learned have reason to think that this Heb. was of a modern date. C.—Prot. 1577, inserted these three verses, (W.) which they now omit.—*Sepulchre.* They are never satisfied with destruction, (H.) and with vexing others. W.—We bear in ourselves the seed of corruption, which can be prevented from growing up only by the grace of Jesus Christ. Bert.—Perdition is from thyself, O Israel. H.

VER. 4. *Know* my just providence, though they would fain keep it out of sight, (v. 1.) that they may indulge their passions. H.—*My people.* These we may conclude, were just; (Bert.) at least in comparison with their cruel oppressors, (H.) who made it their daily practice to injure them, (S. Aug.) as they could do it with facility. Num. xix. 9. Prov. xxx. 14. Mic. iii. 2. C.—The prophet, in God's name, complains of their eagerness to hurt the good. W.

VER. 5. *Where.* This expression refers to *there*, which is in Heb. though this last part of the verse be wanting. Capel.—It is in Ps. lii. 6., and this renders the former omission (v. 3.) more credible. Bert.—When Cyrus approached to besiege Babylon, Nabonides, the king, met him, and gave him battle; but losing the victory, he, in a panic, retreated to Borsippe, and abandoned the defence of his capital. Beros. apud Jos. con. App. 1. The citizens were in the utmost consternation. Isai. xiii. and xxi., &c. C.—But the wicked tremble at the prospect of temporal losses, (M.) and at shadows, while they boldly affront the Deity. Unbelievers find difficulties in the Catholic doctrines, which are frequently to be attributed to their own mistakes. H.—The pagans would not believe in God, but trembled before idols; which cannot hurt the faithful. W.

VER. 6. *Man*, who wished sincerely to practise his religion, like Daniel, &c. Such you have persecuted, and hence God has filled you with alarms, and will punish you. C.—Some persevere in justice, amid the general contagion and insults of men. W.

VER. 7. *Sion;* which God has chosen for his sanctuary. H.—*Salvation*, or the Saviour, whom Jacob expected. Gen. xlix. Bert.—This Redeemer would fill all, both Jews and Gentiles, with joy, who should embrace his faith. S. Aug. &c.—The prophet seems to foretell the restoration of the ten tribes to the kingdom of Judea, as it took place after the captivity. C. Diss.—But he sighed for, and designated more particularly, (H.) the Saviour of the world; who would redeem man from the tyranny of the devil, to the great joy of those who strive to supplant every vice, and to *contemplate* God, (W.) as some interpret the names of Jacob and Israel. H.—The Gentiles will then be ingrafted into the stock of Abraham, (M.) into the true olive-tree. Rom. xi. H.

PSAL. XIV. VER. 1. *David.* The word *psalm* being appropriated to some, while others are styled *hymns*, &c. does not hinder the latter from being also psalms or spiritual songs, to be set to music: so the insertion of David, "the beloved's name," in some of these divine canticles, is no proof that the rest were not written by him. W.—The author describes the perfection of priests, &c. contrasts the sanctity of those who shall inhabit Jerusalem with that of the wicked mentioned in the last psalm. Some copies have *To the end* in the title, while others omit it, with the Heb. S. Chrys. &c.—*Hill.* The Jews comforted themselves with the hopes of seeing Jerusalem rebuilt, Ps. cxxxi. 1. The prophets describe those who should return from captivity, as holy people, (Isai xxvi. 3. Soph. iii. 13. C.) a figure of the Church. H.—Heaven is also styled a tabernacle and mountain, (Apoc. xv. 5. Heb. xii. 22. Bert.) and is here chiefly (H.) meant. See ver. 5. W.

VER. 2. *Justice.* These two things characterize the true Israelite. C.—We must avoid sin, and do good, in thought, word and deed, v. 3. W.

VER. 3. *Heart*, as he thinks. H.—Those who sincerely love truth, will not deceive others. C.—We must be attached to all revealed truths, and avoid all the disorders of the tongue.—*Up*, which would otherwise have fallen to the ground, &c. Bert.—*Reproach.* Rashly giving credit to injurious reports, (C. S. Aug. Ex. xxiii. 1.) or speaking with insult, (Theod.) even in giving correction, (S. Hilary) or listening to detraction. W.

VER. 4. *Nothing.* He despises all wickedness, though done by kings, whose power he considers as the means of destruction. 1 K. xv. 26. Lu. xxiii. 9. The wicked dares not appear before an upright judge, like David. Ps. c. 2. Heb. may be "the wicked is despised." S. Jer. H.—Those who follow the Jews, have "he thinks meanly of himself," which is very good; but the sense of the Vulg. seems more pointed, (C.) though the other contains a noble maxim of the gospel. Bert.—Prot. "in whose eyes a vile person is contemned." The sinner is the only person who is truly vile, in the opinion of the just, who forms not his opinion on outward appearances. H.—*Lord.* Glory is the reward of good works. W.—*Neighbour.* This sense is conformable to the Heb. without points, (Geneb.) and more beautiful than that of the Rabbins, "against his own interest," (Jun.) "to do evil," (Ainsworth) "friendship," (Sym.) or "to afflict himself." S. Jerom.—We find such vows strongly enforced. Num. xxx. 3. Deut. xxiii. 21. C.—Prot. "that sweareth to his own hurt, and changeth not." H.—It were to be wished that oaths were not necessary. C.—But when they are, the Lord must be the arbiter of truth, and not idols; as by swearing, we testify that we

He that sweareth to his neighbour, and deceiveth not; 5 he that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things, shall not be moved for ever.

PSALM XV.

CONSERVA ME DOMINE.

Christ's future victory and triumph over the world and death.

1 The inscription of a title to David himself.

PRESERVE me, O Lord, for I have put my trust in thee. 2 I have said to the Lord, thou art my God, for thou hast no need of my goods.

3 To the saints, who are in his land, he hath made wonderful all my desires in them.

4 Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6 The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

7 I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

8 [a] I set the Lord always in my sight: for he is at my right hand, that I be not moved.

9 Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

10 [b] Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

[a] Acts ii. 25.

[b] Acts ii. 31. and xiii. 35.

believe God is the sovereign truth, and thus honour his name. See Lev. xix. 12. Mat. v. 33. H.

VER. 5. *Usury.* This was always blameable, though Moses tolerated it with respect to the Jews lending to the Chanaanites. Deut. xxiii. 19. Lu. vi. 35. The Roman law condemned the guilty to pay double as much as the thief, who was to restore twice the value of what he had stolen. Cato 1.—Under the semblance of kindness it does a real injury; (S. Hil.) *etiam his invisa quibus succurrere videtur.* Columel. præf. C.—*Bribes,* (*munera*) "presents." Even these are dangerous, as they tend to prepossess the judge. H.—Both usury and doing wrong for bribes exclude from heaven. W.—A judge must shake such things from his hands, (Isai. xxxiii. 15.) as he cannot take them to give either a just or a wrong sentence. His duty requires him to give the former; so that the innocent would thus be purchasing what was his own. C.—The same maxims must be applied to all in authority, (H.) to witnesses, &c. C.—Those who have not failed in any of these respects, must be possessed of faith, and all other necessary virtues, before they can enter heaven. For when the scripture attributes salvation to any one virtue in particular, it does not mean to exclude the rest.—*For ever.* All terrestrial things are mutable; and of course, the psalmist speaks of heaven. If so great perfection was required, to appear in the tabernacle, how much more must be expected of the candidate for heaven! W.—The good Christian who has not yielded to temptation, may there enjoy undisturbed repose. Isaias (xxiii. 15.) uses similar expressions, when describing the state of Jerusalem, after the defeat of Sennacherib. C.

PSAL. XV. &c. VER. 1. *The inscription of a title.* That is, of a pillar or monument, στηλογράφια: which is as much as to say, that this psalm is most worthy to be engraved on an everlasting monument. Ch.—*Mictam.* Prot. "Michtam." Marg. or "golden *psalm* of David," or most excellent. S. Jerom, &c. have divided the word into two: "of the humble and upright David." H.—It may signify "inscribed." C.—But there seems to be no reason for abandoning the Sept. who were well acquainted with the original. The ps. is in the form of a prayer, which David pronounces in the person of Christ, to whom the apostles apply several verses; and, as the rest seem to be of the same nature, we must understand all of the Messias, praying, in his sacred humanity, (Bert.) that his body may remain incorrupt. It may refer to Ezechias, to the captives, or rather to David, persecuted by Saul, and provoked to serve false gods. 1 K. xxvi. 19. But then many expressions must be explained figuratively, (C.) and this would tend to weaken the prediction, (Bert.) which all the Fathers have understood of Christ suffering. C.—The thing most worthy to be noted, (*stilographia*) by the prophet *David,* is our Saviour's crucifixion; (W.) the memory of which must be perpetuated. Job (xix. 24.) wished that what he said about the resurrection, might thus be engraven on flint. H.—*Preserve.* David acknowledges his infirmity, and that all good comes from God. C.—Jesus was heard praying with tears, &c. Heb. v. 7. In his humanity, He might use these expressions, (H.) as He was the head of a new people, whom he wished to sanctify and instruct. Bert.—He often prayed, as the gospel informs us. W.

VER. 2. *I have.* Heb. "Thou, *my soul,* hast said." But S. Jerom agrees with us.—*Goods.* Heb. "my good is not above thee." I can desire nothing greater. Bert.—Aquila and Vatable seem to have the same idea as the Sept. We reap all the profit from our piety. C.—The redemption was entirely for man's benefit, (W.) though it gave the greatest glory to God. H.—Since God, therefore, wants nothing, I will shew my kindness (Bellar.) to the poor. H.

VER. 3. *Saints.* Heb. "the magnificent" priests, God himself, (Ex. xv. 11. C.) and ceremonies of religion, (H.) for which David had a wonderful affection. C.—But Christ has displayed the greatest love towards all his converts, and they had need of it. Bert.—God here speaks, shewing that Christ should make known his wonderful charity to the apostles and other saints.

VER. 4. *Haste.* Men who are convinced of their own infirmities, hasten to find a remedy. W.—No sooner had fallen man been redeemed, than he strove to advance in the ways of perfection. Bert.—The sins, to which the saints sometimes yield, tend to make them more cautious (C.) and grateful to their deliverer, like S. Peter. Persecutions likewise cause them to cling closer to God, and fill them with interior joy. Acts v. 41. H.—If we explain it of the wicked, chastisement often makes them repent. Ps. lxxvii. 34. C.—"Their idols have been multiplied after their followers, I will not join in their libations of blood." S. Jer.—David was continually exposed to such temptations, among the idolaters; but out of contempt, he would not even pronounce the name of the idols. C.—*Blood,* or bloody. D.—The pagan (W.) and Mosaic sacrifices shall cease. Christ will unite us (Bert.) by a more excellent oblation of his own body and blood. H.—Christians shall be distinguished by a fresh appellation, being styled children of light and of God, in opposition to the sons of men, (S. Aug. &c. C.) and pagans.

VER. 5. *Cup.* Eternal happiness consists in seeing (W.) and enjoying God, (H.) and is promised to the patient. Though Christ was truly king of Israel, and exercised jurisdiction, (Jo. xii. and xviii. 37. Matt. xxi. &c. W.) yet it was not of a temporal nature; (H.) and his chief inheritance was the Lord, who would reward his merits. He has taught all clergymen to make this happy choice; as they declare when they become such. Man may call God *his* inheritance, as he was made for him; and though he may have fallen, if he rise again, his title will be restored, and he may obtain felicity, whether he live in the world or retire from it. W.—David alludes to the custom of allotting each his portion of wine and meat, which was greater in proportion to the person's dignity. He rejects with disdain all worldly and sensual joys. C.—God is not "a part," but the whole *portion* of a good man.—*It is,* &c. S. Jer. "Thou art the possessor of my lot." I trust in thee for all. H. 1 Pet. i. 4. 2 Tim. i. 12. In the ancient sacrifices a part was reserved for the offerer. But Jesus keeps nothing back.

VER. 6. *Lines,* with which land was measured. Bert.—Christ expresses his satisfaction with his church, which is gathered from all nations, to manifest the choicest virtues. Tit. ii. 14. Euthymius, S. Jer. &c. C.—This was his inheritance, not measured out with lines, (Jos. x.) but reaching to the very ends of the earth. Ps. ii. H.

VER. 7. *Understanding.* Heb. "counsel." In the *night* of tribulation God directs the *reins,* or affections of the soul. Christ might speak thus concerning his human nature. Bert. Lu. ii. 40. Heb. v. 7. David also gives thanks to God for enabling him to make so happy a choice, and to avoid being seduced. C.—He derives instructions from pain. W.

VER. 8. *That I.* Heb. "I shall not," &c. The sense is the same, but S. Peter agrees with us and the Sept. Acts ii. 25, &c. It is not of faith that the seven preceding verses regard Jesus Christ as the following do; but as the same person speaks, we may rationally infer that all should be explained of him. Though he always enjoyed the beatific vision, his soul had the affections of other men, and always tended to keep in God's presence. So the angels who see God, *desire* more and more to contemplate him. 1 Pet. i. 12. How earnestly ought we to strive always to keep in the divine presence! (Bert.) then we should constantly advance in virtue, and fear no dangers. The patriarchs thus *walked with God,* and arrived at such perfection. H.—The father was always at the right hand of his Son, to support and glorify him; and the Son, having continually performed what was pleasing to God, (Jo. viii. 29.) was placed at his right hand at his ascension, though his divinity had never been separated from him. C.—He had always God in view, and has left us a pattern how to behave. W.

VER. 9. *Tongue.* Heb. "glory." Yet Prot. translate, "tongue," (Acts ii.) as S. Peter follows the Sept. (H.) and he surely understood the force of the Heb.; so that his testimony in their favour is very strong. Commentators observe that the tongue manifests the joy of the heart, (Bert.) and the same word is used for the *soul.* Ps. vii. 6. C.—Yet very different words signify the *tongue* and *glory;* and we follow the text, adopted by the apostle. Joy naturally flows from the presence of the best of friends. Bert.—Our Saviour sometimes suspended this joy, that he might suffer the more for us. C.

VER. 10. *Soul in hell.* Beza, (in his 1st. edit. which he corrected afterwards) would translate "my corpse (*cadaver,* or carcass) in the grave;" for which he has been justly blamed. For, though the corpse is sometimes called soul, as it has been animated by it, (H.) and the soul and blood are often used synonymously, yet we shall find no instance of the body of any one still living being styled a soul. When speaking, therefore, of a person's future death, the *soul* means either life or the spiritual substance. Gen. xxxvii. 22. Ps. xlix. 16. Hence the explanation of the Fathers, who understand this of Christ's descent into hell, to free the saints who were detained in limbo, is more probable. Bert. —The instances which are adduced to maintain the opposite sentiment, which Calmet, &c. assert is more literal, either prove nothing, or they relate to people

11 Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

PSALM XVI.

EXAUDI DOMINE JUSTITIAM.

A just man's prayer in tribulation, against the malice of his enemies.

1 The prayer of David.

HEAR, O Lord, my justice: attend to my supplication.

Give ear unto my prayer, *which proceedeth* not from deceitful lips.

2 Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

3 Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.

4 That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

5 Perfect thou my goings in thy paths: that my footsteps be not moved.

6 I have cried *to thee*, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

7 Shew forth thy wonderful mercies; thou who savest them that trust in thee.

8 From them that resist thy right hand keep me, as the apple of thy eye.

Protect me under the shadow of thy wings. 9 From the face of the wicked who have afflicted me.

My enemies have surrounded my soul: 10 they have shut up their fat: their mouth hath spoken proudly.

11 They have cast me forth, and now they have

deceased, whose bodies were not to be touched. See Gen. ix. 5. Lev. xvii. 11. and xxi. 11. Num. vi. 6. and xix. 13. Agg. ii. 14. Christ speaks of his body in the following part of the verse, (H.) calling it *Holy*, because it was never separated from the divine nature. Bert.—The erroneous interpretations or corruptions of Beza and Calvin on this head, opposing themselves to the consent of all the ancient Fathers, who believed this passage related to the descent into limbo, are noted. Gen. xxvii. Acts ii. 1 Pet. iii. The Prot. edit. vary. Some retain the word hell, others the grave; remarking that "this is chiefly meant of Christ, by whose resurrection all his members have immortality." And (Acts ii.) they paraphrase, "Thou shalt not leave ME in the grave;" wresting that which regards the body, rising from the grave, to the soul, which was never there. W.—The last edit. of Jas. I. agrees however with us, in both places. "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." It is observable that in the Heb. editions, (except Stephen's and some few others) we find the word *chasidic* in the text, though the last *i* be properly omitted in the margin; as the word would otherwise signify "saints:" and thus make the apostles false witnesses. Acts xiii. 35, &c. H.—"But who shall lay any such thing to their charge? Other men may be deficient in their knowledge, and in their honesty; but inspired apostles could neither be deceived nor deceive. All the ancient versions, the Masorets," who order the word to be read in the singular, though printed plural in the text, and many of the best MSS. vouch for their veracity. Moreover it is not true that God will not suffer his *saints* to see corruption; and, if this were the meaning of the words, they would not predict the resurrection of any particular person: yet "these words, the apostles observe to the Jews, are a prophecy of some particular person, whose *soul* was not long to continue in the place of departed spirits, and whose *body* was not to be corrupted, *both* being soon to be reunited. Now David, say they, did not speak this of *himself*, &c. Have the apostles imposed a prophecy upon the Jewish people, and upon the world?" Kennicott. Dis. i.—This learned author was greatly encouraged to go on with his ten years' labour, in examining Heb. MSS. over the world, by finding many of them so favourable to the Christian religion, though it had been confidently asserted that all the MSS. were perfectly uniform. We may rejoice to see that he also approves of the Catholic explanation of this passage, and does not refer the whole to the burial of Christ. In effect, the Apostles' Creed clearly distinguishes this article from that of the descent into hell.—*One.* Mont. ventures to follow the Keri, "thy merciful one." H.—*Corruption.* "Neither wilt thou permit that sanctified body, by which other people are to be sanctified, to become corrupt." S. Aug.—Christ rose again before the holy women had embalmed his body, (Lu. xxvi. 53. Mark xvi. 1.) that no one might attribute the incorruption to that cause. His appearance was so glorious, as to dispel every doubt from the minds of those who would attend to reason. His descent into hell was not in consequence of any weakness, or that he might suffer, (C.) as Calvin blasphemously asserts, (H. T.) but he descended in triumph, to liberate the souls of the holy Fathers, (C.) or to announce to them the glad tidings of peace, the fruits of which they should shortly enjoy at his ascension, when he would open the gates of heaven to all the faithful. H.

VER. 11. *Of life.* The observance of the commandments, (S. Jer.) or the method of obtaining happiness by patience and humility. S. Aug.—Thou hast opened a new track to me (H.) in the resurrection, unknown to mortals. Euthym. Bellar.—For though some had been already raised to life, Christ is still called the *first-fruits of those who sleep*, or of the dead; because none had raised themselves to life, as he did. H. Jo. x. 18.—Yet he attributes all the glory to the Father, either because he is the origin of the Deity, or because Jesus considered himself as man, and was in all things obedient to his Father. Bert.—His sacred humanity was now glorified, and beheld the face of God in a more perfect manner than any mere creature can do, tasting inexplicable delights for ever. C.—We must die and rise again, (W.) before we shall perfectly comprehend *the ways of life.* Then we shall form a true judgment of all terrestrial things. H.

PSAL. XVI. &c. VER. 1. *Prayer.* This psalm contains the model of a fervent prayer, (H.) which may be used by any person under affliction. W.—The Rabbins say David expresses too much confidence in his own integrity, and therefore was soon after permitted to fall; while others assert that he spoke thus after the murder of Urias, to avert God's wrath from his army before Rabbath. But this supposition is improbable, (C.) as well as the other. H.—The Fathers think that this ps. was composed during the persecution of Saul, and that it contains the sentiments of Jesus Christ and of his Church, under the persecution of infidels. There are some very difficult passages in it. C.—*My justice.* Heb. "attend to justice," (H.) which amounts to the same thing; as no one would make this petition, unless he supposed that he was in the right. "Hear the justice of my cause." Principes. Bert.—"Hear the just *man.*" S. Jer. H.—*Lips.* I do not attempt to deceive thee, like the hypocrite; or rather I have not acted with deceit, or endeavoured to excite rebellion, as I have been accused. C.—In my just cause, hear my unfeigned petition. W.

VER. 2. *Countenance.* Pronounce sentence, (Est. i. 19. C.) if I have done wrong, I do not refuse punishment. Ps. vii. 5. H.—The Gr. and Lat. copies vary. Some read correctly with the Heb. "Let thy eyes behold what is wrong." "Yet S. Jer. (ep. ad Sun.) has "right," with the Syr. &c. Others more commonly read, "Let mine eyes behold justice." C.—Montanus, however, substitutes *rectitudines* for *iniquitates*, as Pagnin had rendered *mesharim*, and Prot. "the things that are equal." H.—"Holy preachers are the eyes of Christ . . let them see what is just . . and fulfil the justice which they preach." S. Jer.—God sees all things, and will pass a just sentence. W.

VER. 3. *Fire.* I have experienced all sorts of misery. C.—*Iniquity.* Heb. "Thou hast not found; I have thought." But the same word without points, *zamothi*, (H.) has the sense given by the Sept. and they knew nothing of these points. Bert.—We may also translate, "Thou hast not found in me *any criminal* thoughts. My mouth has not transgressed *thy orders.*" If some thoughts of taking revenge by killing Saul, presented themselves involuntarily, David repressed them; (C.) and when he was alone with him at *night* in a cave, he would not suffer him to be hurt, 1. K. xxvi. 7. Theod.—He asserts that he had gone through many tribulations without offending. Those who are innocent or penitent, may pray with this confidence; as the Church may, which has always some saints, on which account she is styled holy. W.

VER. 4. *Men.* Houb. "My mouth shall not pass to the pretexts of Adam." I will not seek for excuses in sin. H.—"My mouth utters not vows to the vain works of men." Prin. disc.—But these versions are singular. Bert.—*Hard* Heb. "way of the robber." *Purits*, or *prits*, (S. Jer. H.) means also "fracture." Bert.—David was ordered by God to retire into the wilderness, and to caves, where he was obliged to live like robbers, (C.) and was even branded (C.) with the title of a fugitive slave by Nabal, 1 K. xxv. 10. H.—Yet the actions of David were very different from theirs. Bert.—He did not *speak* about *the works of men*, in power to condemn Saul, or any other, being averse to all detraction, and prescribing to himself the strictest laws, (C.) which God had ever promulgated. Prot. "I have purposed that my mouth shall not transgress. (4) Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the destroyer." The division of the verses is arbitrary. H.—David kept the narrow path of virtue. W.

VER. 5. *Perfect.* Heb. "support" me in these hard ways, where I am in continual danger of falling. C.—*A Deo est incipere, a Deo est finire.* S. Jer.—God's grace enables us to begin and to perfect every good work. H.—None can walk right of themselves. W.

VER. 6. *Heard me*, on former occasions. This encourages me to pray with more confidence (Bert.) and fervour. *Bona vota quoties effectum percipiunt, multiplicantur.* S. Greg. Mor. xxxv. 3.—Heb. also, "thou wilt hear me favourably." S. Jer. H.

VER. 7. *Mercies.* We become accustomed to the ordinary effects of grace, which are always admirable; and we are astonished only at miraculous conversions and occurrences. Orig.—Some such manifestation of the divine power seemed now requisite, to deliver David from such a powerful rival as Saul. C.—Syr. "Lord, make thy holy one appear as a prodigy, as the Saviour of those who hope in thee." S. Jer.—"O thou Saviour of those who hope." H.

VER. 8. *Eye.* God has shewn particular attention to protect the apple of the eye. He watches still more over his servants, (Zac. ii. 8.) for whom all things procure good. Rom. viii. 28. Saul had declared himself against David, because he had been chosen to succeed him, and thus he opposed the designs of God. C.—The prophet prays that he may never give way to such impiety. W.—*Wings*, as a hen does her chickens. H.—Defend me from the furious countenance of my enemies. W.

VER. 10. *Their fat.* That is, their bowels of compassion: for they have none for me. Ch.—They have become fat, and have given way to greater insolence, as we see too often verified. Deut. xxxii. 15. Job. xv. 26. Ps. lxxii. 7. Chal. C.—*Proudly.* Libertines are often prompted by vanity to speak as they do against God and man. H.—If Collins, Tindal, &c. had been cast upon some desert island, they would probably never have written such irreligious works as there would have been none to applaud them. Bert.

surrounded me: they have set their eyes bowing down to the earth.

12 They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

13 Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one; thy sword 14 from the enemies of thy hand.

O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden *stores*.

They are full of children: and they have left to their little ones the rest *of their substance*.

15 But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

PSALM XVII.

DILIGAM TE DOMINE.

David's thanks to God for his delivery from all his enemies.

1 Unto the end, for David, the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said: [2 *Kings* xxii.]

2 I WILL love thee, O Lord, my strength:

3 The Lord *is* my firmament, my refuge, and my deliverer.

[a] My God *is* my helper, and in him will I put my trust.

My protector, and the horn of my salvation, and my support.

4 Praising, I will call upon the Lord: and I shall be saved from my enemies.

5 The sorrows of death surrounded me: and the torrents of iniquity troubled me.

6 The sorrows of hell encompassed me: and the snares of death prevented me.

7 In my affliction I called upon the Lord, and I cried to my God:

And he heard my voice from his holy temple: and my cry before him came into his ears.

8 The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

[a] Heb. ii. 13.

VER. 11. *Earth*, to testify their wrath. So Virgil describes Juno.

Diva solo fixos oculos aversa tenebat. Æn. 1.

—Heb. *ashurenu*, is rendered "by our step," (Mont.) or contemplation. But the Sept. have explained it as a verb, as well as S. Jerom, (Bert.) who reads, "marching against me; now they have surrounded me," (H.) like wild bulls. C.—Sym. "blessing me, they have presently cast down their eyes, they have prepared *snares*, to throw me down upon the ground." They have sought my ruin both by craft and by open force. Even those who were once my friends and admirers, are now turned against me. H.—He alludes particularly to the courtiers of Saul. C.—They intend utterly to destroy me, even to the ground. W.—Heb. "by our step they have now surrounded us," (Mont.) conformably to the Keri; though the text, followed by Pagnin, has, "In our path, they have surrounded me."

VER. 12. *They have taken me*, is not expressed in Heb. H.

VER. 13. *Disappoint.* Heb. "meet him," as an enemy. Lev. xxvi. 23.—*Thy sword.* The wicked are employed by God to chastise the just, and will then be thrown into the fire. Isai. x. 5. Jer. l. 23. C.—They little think that they are subservient to the designs of Providence, as they attribute their success to their own might. Whether we beg that God would take his sword from the wicked, or that we may be freed from their malice, is much the same. Bert.—Heb. may express the latter sentiment, "Deliver my soul from the wicked, thy sword, (14) the men of thy hand, worldlings, whose portion is temporal, in *this* life," &c. H.—Many other versions may be given: (C.) but they all tend to shew the fleeting pleasures of God's enemies, who are thus rewarded for their transient virtues, and reserved for eternal torments. H.—Man is not sufficient to resist that power, which they exercise by God's permission. Hence David begs that it may be taken away. W.

VER. 14. *Divide them from the few*, &c. That is, cut them off from *the earth*, and the *few* trifling things thereof; which they are so proud of, or, *divide them from the few;* that is, from thy elect, who are but *few;* that they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation; but, as many other similar passages in the psalms, by way of a prediction, or prophecy of what should come upon them, in punishment of their wickedness.—*Thy hidden stores:* thy secret treasures, out of which thou furnishest those earthly goods, which with a bountiful hand thou hast distributed both to the good and the bad. Ch.—*Of children.* Heb. "their children are satiated." Houb. Bert.—Some copies read *υἱων*, (Rom. Sept.) instead of *υἱων*. "They have been filled with hogs' flesh." The mistake was easy in Greek. C. S. Jerom agrees with the Vulg. H.—A numerous family was the great desire of the Jews. David is willing to forego every temporal advantage, and only prays that he may live in his own country, and attend the divine worship in the tabernacle. This was the glory of Israel, v. 15. 1. K. iv. 21. C.—He predicts the final separation of the wicked from the elect, which sometimes begins in this life. Their worldly joys are hidden or disapproved by God. W.—They feed on the poor servants of our Lord, (H.) whose life is hidden. M.

VER. 15. *Appear.* S. Jer. "I shall be filled, when I shall awake in thy likeness," (H.) at the resurrection: (Phil. iii. 21. and 1 Cor. xiii. 12.) or "when thy likeness, the *Messias*, shall rise again:" or (as the same expression is used by the Sept. as Num. xii. 8.) David begs for actual inspiration, "thou wilt comfort me with the prophetic spirit." C.—Perhaps he might also desire to see the tabernacle again, or even now prepare to erect a temple unto the Lord; (2 K. vii. 2. H.) or he begs for the gifts of grace and glory, which will restore the image of God, effaced by sin. 1 Jo. iii. 2. Bert.—Then the just being approved, will taste that joy which alone can satiate the heart of man, when he shall behold God. W.

PSAL. XVII. VER. 1. This title is almost wholly taken from the book of Kings, except *Unto the end for;* instead of which we read, *And David spoke*, &c. (H.) which are the words of the inspired writer; so that Ferrand is very rash in rejecting both these titles. David wrote this psalm after he had subdued the Moabites, &c. C.—He was inspired to write it (W.) twice, with some variations, (Bert.) 74 in number, (Aberbanel) or many more, if we believe Kennicott, who lays them to the charge of transcribers, perhaps (H.) with greater reason. C.—We cannot doubt but this psalm regards David. But there are some passages which refer to Jesus Christ and his Church more directly; and in general, David must here be considered as only (Bert.) the figure of the Messias, and of the just in his Church. W.—James Paine has endeavoured to prove, with great ingenuity, that the whole must be explained of Jesus Christ, and that the name of *Saul* stands for "the grave;" as the points which are of modern date, only need to be changed. Thus the sufferings of our Saviour, and the punishment of the Jews in the last siege of Jerusalem are described; and thus it is clear that S. Paul (Rom. xv. 9.) has cited this ps. in its proper sense. Bert. See v. 10. 41.—SS. Jerom and Aug. explain it of the victories of David, of the Messias, and of his Church. C.—*Saul* may be particularly mentioned, because he was the most powerful. W.

VER. 2. *I will love thee*, as a mother does her son. He that loves has fulfilled the law. This word is omitted 2 K. xxii. 2. C.—*Strength.* Ibid.—*Rock.* H. —The Sept. have inserted some alterations in the Psalms, giving the sense of the Hebrew. W.—Others attribute the variations to David, or to the mistake of transcribers. H.

VER. 3. *Firmament.* Heb. "rock and my citadel, and my deliverer. My God, (*or* strong one) my rock." S. Jer. "my strong one." The two words which are rendered "my rock," are *salhi* and *metsudathi*. H.—David frequently retired to such places for safety. The idea was beautiful and striking. Such a multiplicity of titles shews the gratitude (C.) and affection which David felt. C.—Here are nine, and we may add the three metaphorical Heb. terms, "rock, citadel, and buckler." Can we refuse to love One from whom we have received so many favours?—*And in*, &c. These words are most probably cited by S. Paul, (Heb. ii. 13.) though they occur also in Isai. viii. 18.—*Protector* Heb. "buckler." Bert.—*Horn.* This title is given to Jesus Christ, Luke i. 69 It is an allusion to beasts which attack their opponents with their horns (Theod. Deut. xxxiii. 17.) being an emblem of strength (W.) and glory. C.—*And my*, &c. (2 K.) *he lifteth me up and* is *my refuge; my Saviour, thou wilt deliver me from iniquity.* Heb. "violence."

VER. 4. *Praising.* Heb. "praised;" and (2 K.) *the Lord, who is worthy to be praised.* H.—Chal. agrees here with the Sept. and Vulg. which seems more natural. C.—The sense is the same. Bert.

VER. 5. *Sorrows . . iniquity.* Heb. "cables . . Belial." By these figurative expressions, David declares to what dangers he had been exposed. They seem to be more applicable to our Saviour's agony. Bert.—The wicked were constantly laying snares for both. We have the same idea enforced in the next verse. H.—The words are put into the mouth of fallen man, in *the mass* for Septuagesima. W.

VER. 7. *Called.* All these words are in the future, 2 K. and Heb. H.—But as they relate to an event that was past, they seem to be as well expressed here as they are in Duport's Greek Psalms. Bert.—Both are true; as David had prayed, and would continue to pray, for God's protection; otherwise he would have deserved to lose it. We must always pray, and never faint. H.—*Temple*, "from my heart;" (S. Aug.) from the tabernacle at Gabaon, (Lyran) or from heaven. Chal. Euseb. C.—Earnest prayer is the best remedy against temptations and affliction. God will not fail to hear those who are sincere, as he did the prophet. W.

VER. 8. *With them* is not in Heb. *Lo, illi* refers to God. *Furor fuit ei.* Mont.—"He was wroth." Prot. Yet he displayed his power on the mountains, as if he had been displeased *with them*, or with the *enemies* (v. 4.) whom he would thus strike with awe. H.—These expressions are not to be taken in a gross literal sense. C.—God shewed himself as earnest in the protection of David, (H.) as if he had been in a rage; (C.) or as if the elements had all conspired to defend him. Theod.—This most pompous description (C.) alludes to the wonders wrought at Sinai, and the terrors which would happen at the death and resurrection of Christ, and at his last coming. Some moderns think that the

9 There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

10 He bowed the heavens, and came down, and darkness *was* under his feet.

11 And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

12 And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

13 At the brightness *that was* before him the clouds passed, hail and coals of fire.

14 And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

15 And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were discovered:

At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

17 He sent from on high, and took me: and received me out of many waters.

18 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my affliction: and the Lord became my protector.

20 And he brought me forth into a large place: he saved me, because he was well pleased with me.

21 And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

22 Because I have kept the ways of the Lord; and have not done wickedly against my God.

23 For all his judgments are in my sight: and his justices I have not put away from me.

24 And I shall be spotless with him: and shall keep myself from my iniquity.

25 And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

26 With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:

27 And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

28 For thou wilt save the humble people; but wilt bring down the eyes of the proud.

29 For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

30 For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

31 As for my God, his way is undefiled: the words

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overthrow of the Babylonians, and other enemies of God's people, are also denoted. The sinner, touched by divine grace, implores mercy, and feels the remorse of conscience, the ropes or *sorrows of hell*, and a dread of God's just judgments hanging over him. Bert.—These cause the most haughty and obstinate to tremble. W.

VER. 9. *By it.* This relates to the clouds, thunder, and lightning. Muis.—God's wrath is compared with smoke, fire, a dark night, or mist. W.

VER. 10. *Feet.* A violent storm of rain. Hence the Pagans borrowed:

Jupiter et lætæ descendit plurimus imbri. Virg. Ec. 7.

—The prophets Isai. (xxix. 6.) and Nahum (i. 3.) speak in the same lofty strains; (C.) and shall any one despise the language of Scripture? Nothing can exceed its sublimity. Heb. is rather more expressive, (v. 9.) "a fire devoured;" (v. 11.) "on a cherub, and flew; he flew most swiftly;" like an eagle. Bert.—Heb. *vida.* H.

VER. 11. *Winds.* God mounts his chariot, as it were, (Ezec. i. 4. &c.) to come speedily to David's assistance. Æschylus, and other pagan authors, seem to have imitated this description. Euseb. præp. evan. xiii. 13.—The Fathers explain the former verse of Christ's incarnation, or of his second coming; and this of his ascension. S. Athan. &c.—They may also (H.) intimate that God is ready to pardon as well as to punish. W.—Plato (Phædro) represents the Deity on "a winged chariot, directing and taking care of all things." H.

VER. 12. *Pavilion.* Job xxii. 14. and xxvi. 9. The Jews had this idea of God's throne, of which we behold only the less brilliant side, as the Egyptians did that of the cloud. Ex. xiv. 19. The poets represent Jupiter surrounded with clouds and darkness. Hesiod. op. 125 and 255. Iliad O.—*Air.* The parallel passage, (2 K.) seems more accurate. *Dropping waters out of the clouds of the heavens.* Heb. "waters bound up in darksome clouds." C.—God is incomprehensible in himself, and his counsels are inscrutable. W.

VER. 13. *Clouds.* 2 K. *The coals* (Heb. "flames") *of fire were kindled.* Two words, *habaw haberu, his clouds removed,* (H.) omitted in this passage, are here supplied, as the former word is found in Syr. and Arab. But then *hail and coals of fire* seem improper for "they kindled into coals of fire;" and in the next verse they are redundant; being therefore omitted in 2 K. xxii. in the best editions of the Sept. and in the old Italic of Blanchini. Capel supposes they have been inserted from the preceding verse, which is rendered more probable by the Heb. MS. 5. Kennicott Dis. 1.—They have been inserted in some editions of Sept. from the Heb. of Theodotion, (C.) or Symmachus. Montf.—This unusual third hemistic occurs in a *smaller* type in Brettinger's (Ken.) and Grabe's Sept. but they indicate thereby that it was not in the Alex. MS. as it is not in that of the Vatican. If it were in its proper place, we should read at least *grandinem,* &c. This magnificent description of a thunder-storm (H.) may allude to that which routed the Philistines. 2 K. v. 24. Is. xxviii. 21. C.—The lightning seemed to dispel the gloom. Theod. Flamin.—Though man is overpowered with God's majesty, yet he is instructed how to act by those whom God has commissioned to teach. W.

VER. 15. *Arrows.* Thunderbolts. *Tela reponuntur manibus fabricata Cyclopum.* Metam. Hesiod Theog. 708.

VER. 16. *Discovered.* The earthquakes were so great, that such dreadful effects might have been expected. These phenomena sometimes make the sea retire, and new islands appear. Pliny i. 84. and xxxi. 5. &c.—The Jews supposed that the sea was the common source of all fountains, and that the earth was founded on it. Ps. xxiii. 2. Eccle. i. 7. C.

VER. 17. *Sent* his angel, &c.—*Waters,* which often represent multitudes, (Apoc. xvii. 15. C.) and afflictions. W.—David seemed in danger of perishing. C.

VER. 18. *For me.* He may allude to the giant Jesbibenob, or to Saul, who surrounded him on all sides; (1 K. xxiii. 26. and 2 K. xxi. 15. C.) and, in general, to all his temporal or spiritual adversaries. W.

VER. 19. *Affliction,* when my friends joined Absalom. Theod.—In the rest of this psalm, the prophet chiefly uses words in the obvious sense, yet mystically speaks of Christ, and of the faithful. W.

VER. 20. *Place,* where I was not hemmed in by my enemies. H.—*Saved me,* by repentance, out of his infinite mercy, (Euseb. S. Athan.) without any deserts. W.

VER. 21. *Will reward.* S. Jer. "hath rewarded," (C.) yet the edition of 1533 reads *retribuet.* H.—*Justice,* with respect to my enemies, whom I have not injured; (C.) or my sincere desire to serve God. Theod.

VER. 23. *Judgments.* Commands, or treatment both of the just and of the wicked.

VER. 24. *Him,* by his grace. W.—*Iniquity,* and be careful not to relapse. Others explain it in the past time. I have not shed the blood of my enemy when I could have done it, 1 K. xxiv. 6. 14. C.—*Fui immaculatus.* S. Jer. H. It seems most probable that David composed this before his fall, as Aberbanel, one of the most learned of the Jews, asserts. If he be only a figure of Jesus Christ, we may easily conceive how the latter might speak thus of his innocence, and declare his abhorrence of all sin, though he was made a *sin*-offering, having undertaken to expiate the iniquities of mankind. Bert.

VER. 25. *And.* He repeateth, (v. 21.) that God will render to every one as he deserves. W.—Matt. xvi. That all sins are equal is the error of the Stoics. H.

VER. 27. *Perverted.* No version can properly express this idea. God turns away from those who abandon him, treating every one according to his works. If we do not advance in piety, it is a sign that God perceives something amiss in us. Bert.—He cannot but abhor duplicity, and resist the wicked. Lev. xxvi. 23. 40. Prov. iii. 34. He will make the craft of men turn against themselves, as he evinced in the case of Laban, Joseph's brethren, Pharao, and Saul. Sinners complain of him without reason, Ezec. xviii. 25. C.—Some improperly use this text to shew, that people will adopt the manners of those with whom they associate, (H.) though it means that God will treat the good liberally, and the wicked with severity. Lev. xxvi. 23. 24. Amama.

VER. 28. *Proud,* as thou hast already done. C.—

Insignem attenuat Deus,
Obscura promens.———Horat.

VER. 29. *Lamp,* giving me hopes of redress, and of the Messias. C.

VER. 30. *Temptation.* David was almost continually assailed by enemies. C.—Sept. περιαρῆσον, signifies "a place for pirates;" denoting what crafty foes he had to encounter, (Bert.) or "a place *or* time to learn the military exercise," *a warfare.* Job vii. 1. But *gedud,* (H.) means "a troop," designed to make incursions, as those under Jephte and David. Heb. "In thee I will run armed;" (S. Jer.) or, "at the head of my troops." C.—"I will break, (Pagnin) or, run through an army." Mont.—No fortification can hold out. H.—He alludes particularly to the *wall* of the Jebusites, which Joab first mounted, though extremely high. 2 K. v. 6. C.—With God's help, every difficulty may be surmounted. W.—Watch and pray, that ye enter not into *temptation,* as our Saviour admonishes

VER. 31. *As for,* might be omitted. H.—The conduct of God towards men is irreproachable. He will treat all according to their deserts, and will fulfil his promises of protecting the just. Euseb.—Heb. "He is the strong God . his words are pure as gold . . He is the shield," &c. Bert.

of the Lord are fire-tried: he is the protector of all that trust in him.

32 For who *is* God but the Lord? or who *is* God but our God?

33 God, who hath girt me with strength; and made my way blameless.

34 [a] Who hath made my feet like the feet of harts: and who setteth me upon high places.

35 [b] Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

36 And thou hast given me the protection of thy salvation: and thy right hand hath held me up:

And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.

37 Thou hast enlarged my steps under me; and my feet are not weakened.

38 I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

39 I will break them, and they shall not be able to stand: they shall fall under my feet.

40 And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.

41 And thou hast made my enemies *turn their* back upon me, and hast destroyed them that hated me.

42 They cried, but there was none to save them, to the Lord: but he heard them not.

43 And I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.

44 Thou wilt deliver me from the contradictions of the people; thou wilt make me head of the Gentiles.

45 A people which I knew not, hath served me: at the hearing of the ear they have obeyed me.

46 The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

47 The Lord liveth, and blessed be my God, and let the God of my salvation be exalted.

48 O God, who avengest me, and subduest the people under me, my deliverer from my enraged enemies.

49 [c] And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

50 [d] Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

51 Giving great deliverance to his king, and shewing mercy to David, his anointed: and to his seed for ever.

PSALM XVIII.

CŒLI ENARRANT.

The works of God shew forth his glory; his law is to be esteemed and loved.

1 Unto the end. A psalm for David.

[a] 2 Kings xxii. 34.—[b] 2 Kings xxii. 35.

[c] 2 Kings xxii. 49.—[d] 2 Kings xxii. 50. Rom. xv. 9.

Ver. 32. *Our God.* Will any one then hinder Him from doing as He has said? H.—Heb. "Who is the rock but our God?" Bert.—God is often styled a rock, *tsur.* Yet S. Jerom and Pagnin render it "strong," or "the strong one." H.—There is only one Lord and Saviour of all. W.

Ver. 33. *Blameless.* Whatever good is in me, comes from his grace, v. 21. 24. H.—God has prevented me from killing Saul and Nabal; He has rescued me from the abyss into which I had fallen. C.

Ver. 34. *Harts.* Prot. "hinds." H.—The Hebrews generally prefer to specify the female. Harts are remarkably swift, and this quality was greatly esteemed in a warrior. Asael is praised for it; (2 K. ii. 18.) and Homer styles his hero "the swift-footed Achilles." C.—As harts trample serpents under their feet, says Theodoret, so I treat my enemies.—*High.* Heb. "my high places," where I have so often baffled the efforts of my persecutors. H.

Ver. 35. *And thou.* Chal. gives the same sense. "He strengthens," &c. C.—Heb. "and a brazen bow is broken by my arms." Mont.—Prot. "a bow of steel." Perhaps not knowing that the ancients had the art of making brass answer the same purposes. See Proclus, Hesiod, &c. H.—They made all sorts of weapons of it. Job (xx. 24.) seems even to insinuate that it was harder than iron. Our brass is too brittle. To break a bow, often means to obtain a victory, 1 K. ii. 4. Jer. xlix. 5. C.—David gained many over a lion or a bear, over Goliath, &c. W.

Ver. 36. *Of thy.* The latter word is omitted in some copies of the Sept. while others change it into "my." But the Heb. is agreeable to the Vulg. C.—*End.* Thou hast preserved me by salutary correction. S. Aug. H.—Heb. "thy goodness shall multiply me" with children. Sym. conformably to 2 K. xxii. has "my obedience shall lift me up." C.—The Heb. may, however, admit the sense of the Vulg.—*And thy,* &c. is a paraphrase of the former sentiment, or it is borrowed from Theodotion. Bert.—Grabe marks from *unto the end,* &c. as omitted in Heb. H.—Luther and the Dutch translate, "When thou humblest me, then thou exaltest me," to shew the salutary effects of suffering. But there is nothing of the kind in the original. Amama.

Ver. 37. *Weakened,* or tired. Chal. H.—I am now free from danger. All my enterprizes have succeeded. 2 K. viii. 6. and 1 Par. xviii. 13. See Prov. iv. 12. C.

Ver. 38. *I will.* Bellarmine would supply "*I said* I will;" and thus all is connected. But these future victories relate more to Jesus Christ. Bert.—David also continued making fresh conquests, (H.) and so entirely subdued his enemies all around, that they were not able to make head, even against his successor.

Ver. 40. *Against me.* No prince was ever more courageous than David, as the single combat with Goliath evinces. We know not that he ever lost a battle. He refers all the glory to God. C.

Ver. 41. *Upon me.* An expression often used to denote a fight. Jos. iii. 12. &c. C.—God strengthens his servants, and weakens their enemies. W.

Ver. 42. *Lord.* This must be understood of Absalom, who offered sacrifices, (2 K. xv. 12. Bert.) or of Saul, who, receiving no answer, consulted a witch. The Philistines also brought their gods with them, so that they were taken and burnt; (2 K. v. 21.) and the other pagans, finding no aid in their idols, might n time of danger, invoke the Lord. C.—This is "the testimony of a soul naturally Christian," as Tertullian (Apol. xvii.) speaks, to have recourse to the great and only God, in the utmost distress. H.—*Deus ut subveniat oratur; ipsa veritas, cogente naturâ . . erumpit.* Lac. Inst. ii. 1.

Ver. 43. *Streets.* Thus he treated the Ammonites, &c. 2 K. viii. 2. and xii. 31. C.—Jesus Christ will rule over his enemies with a rod of iron. Bert.

Ver. 44. *Gentiles.* Here he begins to predict the glory of the Messias, though what he says may be applied to himself. David's own people began to revolt, under Absalom and Seba; after he had subdued the most powerful nations around, 2 K. xx. 1. The chosen people rejected Christ, (C.) while the nations were converted. The reprobation of the former was prefigured by those rebels. W.

Ver. 46. *Faded,* (*inveterati sunt*) "are grown old." H.—The Jews had been long the object's of God's peculiar favours: yet they fall away. Thus we often see priests outdone in piety by simple laics. Bert.—David continues in the comparison of a tree which bears no fruit; (C.) thus *lying,* as it were, and frustrating the just expectations of the owner. Subjects do the like, when they revolt; (Isai. xxx. 9.) and thus deserve the title of *strange.* Prot. "the strangers shall fade away, and be afraid out of their close places;" (S. Jer.) "shall flow away, and be contracted in their straits;" while I shall be at large, v. 37. The last verb *gachregu,* (H.) occurs no where else. It may signify "shall be withered," or burnt, from *charar.* C.

Ver. 47. *Liveth.* This is my consolation, though it must fill the obstinate sinner with dismay. H.—In a sort of transport, David wishes all happiness to his great benefactor. He may also speak of Christ's resurrection. C.—*My God.* Heb. "rock:" a title frequently applied to God, in acknowledgment of his stability and protection. Bert.

Ver. 48. *Avengest,* or "grantest *me* revenges," (H.) and the victory; inflicting a just punishment on the wicked. David was too well informed to delight in sentiments of revenge. 3 K. iii. 11. Jesus Christ takes vengeance on his enemies, but this is done without passion. The love of justice is his only motive. David approves of this conduct. C.—*Enraged enemies.* Vulg. *iracundis.* H.—Sept. have thus explained *aph,* "wrath;" others join it with the following v. "But (C.) *or* yea," (H.) *etiam.* The former version is, however, very accurate. Bert.

Ver. 50. *Nations.* S. Paul (Rom. xv. 9.) adduces this to prove the vocation of the Gentiles. C.—We cannot doubt but the great things announced in this psalm pertain to Christ. Bert.—We see the completion of this prophecy, as there is no Christian nation which does not use the psalms of David to praise God. Theod. &c.—This practice is very common (Pref. W.) in all places where either Jews or Christians are found.

Ver. 51. *Great.* This is intimated by the plural *salutes,* "salvations;" as David had experienced innumerable favours. H.—He speaks of himself in the third person, to lead our minds to the Messias, in whom this was more gloriously accomplished. The greater honour of this chief family of Israel, consisted in giving birth to so great a personage, in whom all are blessed. C. Isai. xi 1. Ezec. xxxiv. 23.—*For ever.* The true Church will never perish; (H.) God still protecting it, as he did David, v. 48. W.

PSAL. XVIII. &c. Ver. 1. *David.* It is not known when this was composed. David praises the works and law of God. Some passages are applied

2 THE heavens shew forth the glory of God, and the firmament declareth the work of his hands.

3 Day to day uttereth speech, and night to night sheweth knowledge.

4 There are no speeches nor languages, where their voices are not heard.

5 [a]Their sound hath gone forth into all the earth: and their words unto the ends of the world.

6 He hath set his tabernacle in the sun: [b]and he as a bridegroom coming out of his bride-chamber,

Hath rejoiced as a giant to run the way:

7 His going out is from the end of heaven,

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

8 The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11 More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

[a] Rom. x. 18.—[b] Luke xxiv. 46.

to Jesus Christ and his apostles, Rom. x. 18. C.—When any text of a psalm is thus quoted, many judiciously conclude that the whole must be understood in the same sense, as the harmony will thus be greater. It seems there are two literal senses here, one regarding the law, whether natural or Mosaic; the other pertaining to the apostles and the law of the gospel; (Bert.) the "beloved" *David* of the latter days. W.

VER. 2. *Firmament.* Heb. "expansion," or region of the stars, far above our atmosphere. Bert.—These two sentences express the same idea, unless the former may denote what we behold, and the firmament be explained of the higher heavens, (H.) where we imagine the throne of God to be placed. Some have taken these expressions in a gross sense, and asserted that the heavens are animated. Job xxxviii. 7. But we must allow that they are figurative expressions, which seem to give a soul to plants, stars, &c. C.—The beautiful works of God extort our admiration. H.—The silence of heaven speaks louder than any trumpet. S. Chrys.—"Who can behold the heavens, and yet be so foolish as not to acknowledge that a God exists! said Cicero, (H.) a learned pagan; (Arusp. and Nat. Deo. 2. C.) though they cannot determine of what nature the Deity may be. Leg. i. M.—*Hands.* Chal. "Those who look up at the heavens, publish the glory of the Lord; and those who raise their eyes towards the air, announce his works." C.—The silent works declare God's Majesty to those who consider them, and his preachers make the same known to their hearers by word of mouth. W.—S. Paul reproaches the philosophers of paganism for not understanding the language of the creation. Rom. i. 20. Job xii. 7. H.—The Church, which is so often styled the kingdom of *heaven*, makes God known, not only as a Creator, but also as a Redeemer. The figure is here most beautifully preserved. Heaven denotes the Church, as the stars represent apostolic men, who cease not to perform their duties day or night, in happier days as well as under persecution. Jesus Christ is the true sun of justice, enlightening every man that cometh into the world. S. Jo. i.—The Fathers have made these remarks. Bert.—What a consolation must it be for Catholics to think that the true doctrine will never cease, no more than the succession of day and night! We have received our creed, our orders and mission, from the apostles. The chain of succession has never been broken. Unhappy those who make a religion of their own to damn souls! who *run*, though God *send* them *not!* H.

VER. 3. *Uttereth*, with great force and abundance, *eructat.—Knowledge* of God. Bert.—Our knowledge is always on the increase. Abenezra.—The vicissitudes of day and night prove the wisdom of their author. Euseb.—They seem to sing in succession the praises of God. Bellarm.—This evinces the power of God, as the perpetual propagation of the gospel does that of Jesus Christ, whose Church will last till the end. W.—All the chief reformers acknowledged that there was no salvation out of the one true Church, and that the Church of Rome is such. Nightingale, p. 263. H.

VER. 4. *There.* Sym. joins this with the preceding. "Will announce knowledge. Not by words or speeches, the sounds of which are not heard," so as to be understood. H.—"They are not languages or words, the signification of which is unknown;" or Heb. "never has their voice been heard." *Beli*, "not," may also signify *absque*, "without;" and thus we may render, "no speeches, (or country) where their voice has not been heard." Bert.—The sight of the heavens is sufficient to convince any one of the existence of God. H.—No nation, however barbarous, can plead ignorance. The Fathers have explained this of the gift of tongues, by means of which the apostles spoke languages which they had not studied. Acts ii. 4. S. Aug. &c.—Some of every nation have heard, (W.) or will embrace, (H.) the Christian religion. W.

VER. 5. *Sound.* So, S. Paul reads this text, though the Heb. have, "line." Yet there is no reason why we should suppose that the Sept. read differently, or that the Jews have corrupted their copies, as they could derive no advantage from so doing (Bert.) here, unless it were to discredit the apostle; as infidels assert the truth of the Old Testament, to vilify the new. *Kum* (H.) may signify a "line," (Bert.) or "writing." Abenezra.—The greatest exactitude has been observed in forming the world, as if all had been measured by an architect. But the sense of the Vulg. is preferable, and is adopted by Sym. S. Jer. and the Syr. C.—Prot. "their line." Marg. "their rule *or* direction." *Kolam*, "their voice," occurs in the preceding verse. The *l* might easily be lost, (H.) or omitted by a poetical licence. Genebrard. M.—*Their*, refers to the heavens representing the apostles, as S. Paul explains this text, to prove that all were inexcusable who would not believe the gospel. Bert.

VER. 6. *Sun.* Here God seems to reside. (Ferrand) and the magnificence of his works shines forth, insomuch that almost all nations have offered divine honours to the sun, and even the Manichees adored it, imagining that it was the very body of Jesus Christ. S. Aug. con. Faust. xiv. 12 and xx. 6.—Heb. "For the sun he has placed a tent in them," the heavens, (S. Jer. H.) or the ends of the world. The Jews supposed that the heavens rested, like a tent, upon the earth. C. Diss.—The Heb. prep. *l*, may have (H.) different meanings, *ad solem posuit*, &c. "He placed a tent in them, at *or* for the sun." The idea of the Vulg. is more noble, but we would not exclude the other, which is very good, (Bert.) and obviates the gross mistake of the Manichees. Amama.—The Vulg. may admit the fig. hypallage, (M. Geneb.) as good authors say *dare classibus austros*, and thus it may signify "he placed the sun in his tent." H.—This vast body stands in need of no vehicle, or tent, but itself. Diodorus.—It was placed in the firmament at first, (Gen. i. 16.) and still performs its revolutions exactly. H.—*Giant.* Moderns would render "a strong man;" and Bythner remarks that the bulk of a giant would render him less fit for running, as if the stoutest wrestlers were not often the most active. Bert.—The sun is represented as a hero at some of the ancient games. S. Aug. and S. Jer. explain all this of Jesus Christ, who diffuses the light and warmth of his grace throughout the world. C.—He always resides with the Church, and is never divorced from her. W.

VER. 7. *Circuit.* So the Heb. word is rendered "revolution." Sept. and Vulg. "meeting" *occursus*, may insinuate that the sun is found in the centre, while the earth moves daily and yearly round it, according to the Copernican system. But we must be more attentive to the life and motions of Jesus Christ, in whom the Deity resided corporally. Bert.

VER. 8. *The law.* As the sun gives light to the world, so the law serves to direct mankind, and is another most powerful motive for us to praise God. This raises our hearts and minds still more perfectly to him, recalling us from our wanderings, and confirming our knowledge. Light is necessary for the body, and the law for the soul. The prophet admires eight characteristics of this divine law, which he designates by different names; as in the 118th pa. some things relate only to the evangelical law, which converts souls, (Bert.) and lasts for ever. v. 10. H.—The law of nature and of Moses are nevertheless also commended, (Theod.) inasmuch as the morality is always the same; and some faith in Christ, to come, or already past, is requisite under every dispensation. Hence he is called the *Lamb slain from the beginning.* Implicit faith would suffice for the less informed, before our Saviour's coming; but now, under the light of the gospel, we must express our belief in his incarnation, as well as in the blessed Trinity. More is required of those to whom more has been given. H.—*Unspotted.* Heb. and Sept. "irreprehensible." C.—Who indeed could pretend to find any fault with it, since it comes from God? H.—The laws of men are imperfect, and liable to change. Those of Draco were too sanguinary, and gave place to Solon's, which were deemed too mild, &c. How happy would all be if they would embrace the law of the gospel! Bert.—*Converting.* Heb. "tranquillizing souls," (M.) by keeping the passions under. H.—*Testimony*, declaring the will of God to men.—*Little ones.* The simple, and the wicked; as both are so called. C.—*Pethi*, "easily persuaded." M.—It directs the former, and keeps the latter in awe by punishment. C.—All, in general, must confess their ignorance, and *want* of the divine law, to reap any benefit from it. H.—This is the first lesson which it imparts. Bert.—The law is most pure in itself, whether we understand that given to Moses, or the gospel. But the latter makes the observers unspotted, by the grace which the Holy Ghost communicates to them, though all who barely read and know the law, have no share in this happiness. God is the author of salvation, sweetly inviting all by the perfections of his law, which confers light and gladness, to co-operate with grace, that they may obtain the promised reward. v. 12. and 2 Tim. iv. 6. W.—The like grace was offered from the beginning, so that none will ever be punished who has not deserved it, having had the means to perform his duty. H.

VER. 9. *Justices.* The law displays what is just, and renders those who observe it agreeable to God, (S. Greg. Naz.) filling their hearts with joy, by the testimony of a good conscience, and the prospect of felicity. C. Prov. vi. 23.

VER. 10. *Fear;* or "the law accompanied with fear;" of which he is speaking. This fear is filial and pure, such as a child must have of displeasing his father. Bert.—Yet even servile fear, which restrains us from committing sin, lest we incur punishment, is a gift of God, and prepares the way for charity. Trid. Sess. xiv. 4. But we must not stop here, like Achab and Antiochus. If we understand by *fear*, the moral law, it will subsist as long as there shall be men.—*Themselves.* Sept. ὅτι τὸ αὐτό, "by that very thing," that they are the judgments of the Lord, (H.) who cannot do wrong. Dan. ii. 27. C.—Heb. "truth *itself*, is justified altogether." H.—Infidels acknowledge that the morality of the Gospel is excellent, but they reject the dogmatical part. Would He, who has prescribed such noble rules of conduct, lead our understanding astray, by requiring us to believe what is false? Bert.

VER. 11. *Stones.* So S. Jerom renders the Heb. Prot. "than gold; yea, than much fine gold." *Paz* (H.) denotes the finest gold of Uphan, or of the Phison; which is probably the river Phasis. Gen. ii. 11. C.—Yet many explain this word of the topaz or chrysolite, which is of a golden colour. The Vulg. expresses topaz, (Ps. cxviii. 127.) where the Sept. have, "a precious stone."—*Honeycomb*, as the English and German versions have it, though the Heb. sig

12 For thy servant keepeth them, *and* in keeping them there is a great reward.

13 Who can understand sins? from my secret ones cleanse me, O Lord: 14 and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

O Lord, my helper and my Redeemer.

PSALM XIX.

EXAUDIAT TE DOMINUS.

A prayer for the king.

1 Unto the end. A psalm for David.

2 MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

3 May he send thee help from the sanctuary: and defend thee out of Sion.

4 May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

5 May he give thee according to thy own heart; and confirm all thy counsels.

6 We will rejoice in thy salvation; and in the name of our God we shall be exalted.

7 The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand *is* in powers.

8 Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord, our God.

9 They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

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nify, "the dropping of the honeycombs;" which is the most excellent honey. Bert.—This interpretation is inserted in the Prot. margin, and answers to S. Jerom's *favum redundantem*. Nothing can be more delicious, or more magnificent. H.

Ver. 12. *For.* I speak from experience. C.—If I had no other inducement, I would observe this law for the consolation, (H.) and repeated advantages which I have derived from it. Theod.—Those who *keep* the same, and content not themselves with reading or hearing only, may feel the same impressions.—*Reward:* on which account the prophet declares that he observed the justifications; (Ps. cxviii. 112.) though that passage is corrupted in the Prot. version. W.—Heb. "wherefore thy servant shall teach them;" (S. Jer.) or rather, "is instructed by them, *and convinced that* in keeping them there are frequent falls. Who," &c. 13. C.—*Hekeb* may indeed signify "a fall," or tripping up the heels. But it is more commonly rendered "a reward," (as Prot. Mont. &c. here agree) or *end*, as 1 Peter (i. 9.) has it. H.—The instruction, which the observer of the laws obtains, arises from that observance, inasmuch as "he is attentive to them." Sept. φυλασσει αυτα. This must therefore be understood, and is well expressed by *Custodit. Taste, and see that the Lord is sweet.* Ps. xxxiii. 9. Berthier.

Ver. 13. *Sins.* Who can always decide when a sin is only venial? H.—Though I may have avoided the grosser transgressions, how can I be assured that my heart is innocent? C.—This assurance is reserved for Methodists, who seem to look upon it as essential, before a person can obtain salvation. But where does God specify this condition? We know that (H.) we are to work out our salvation with fear and trembling; and that S. Paul, though conscious to himself of nothing, said: yet *in this I am not justified*, &c. 1 Cor. iv. 4. and ix. 27. Phil. ii. 12. Heb. speaks of "ignorances," which might not however be wholly blameless. Bert.—*Ones*, or enemies: ". . and from the proud preserve." Sym. Chal. But he alludes to the distinction of sins of ignorance and of pride, (Lev. iv. 2. Num. xv. 30. C.) or malice. H.—David had not fallen into many sins of the latter description, though his adultery and murder were such. But the former are daily sins, into which even the just fall frequently. C.—None can be assured of their state, (Eccles. ix.) but are kept between hope and fear. W.

Ver. 14. *Those*, &c. Or "from strangers," *alienis*, whose company we cannot avoid with too much caution. H.—Heb. "the proud." It is conjectured (Bert.) that the Sept. read *r* for *d*, in *mizzedim*. H. Amama.—But this is not necessary, as they might include the proud, and all the wicked, under the name of "strangers," which term is particularly applicable to idolaters, (Isai. xiii. 11.) and all scandalous sinners, who are strangers to the law; and from whose society and dominion we may all beg to be delivered. Bert.—*Spare.* Heb. "free," (S. Jer.) or "withhold." Nature is so prone to evil, that the prophet prays earnestly for grace to resist, or to be kept out of danger. H.—All sins cannot be avoided, but preserve me from wilfully committing any enormous crime. Rivet.—Deliver me from the devil's power. Theod.—Those who are in authority have much to dread, lest they be answerable for the sins of others, which they ought to have prevented; as all must fear giving scandal, &c. and so being accessory to another's crime. H.—*Delicta aliena affligunt me.* S. Aug.—Yet sins of frailty, and of malice, are here meant; (Bell.) which last ought to be strange, or very uncommon.—*Over me.* Sept. μου. H.—S. Aug. reads *dominata*, which agrees better with *delicta*. If my secret sins, or those of others, do not oppress me, I shall pray with confidence, and be heard. C.—Yet *dominata* refers to *alienis*, strangers, or proud people, (Bert.) who were continually alluring to evil, both by word and example. How great must be the influence of such over their subjects, when even their equals take the infection so frequently! Vulg. might be rendered, "If my own had not ruled;" in which sense Pius IV. used this explanation on his death bed, knowing that his kindred had abused their power. Du Thou, B. vi. A. D. 1549. H.—*Sin*, pride; the source of all evil. S. Jer.—"Let men at last blush to be proud, for whose sake God was humbled." S. Aug.—If mortal sin be absent, the soul is just, and will be, one day, free from stain. W.

Ver. 15. *Always.* Heb. "to thy regards," such as thou mayst approve. H.—He joins mental with vocal prayer, speaking like an evangelist. Bert.—*Helper.* Heb. "rock." C.—S. Jer. and Prot. "strength." H.—Grace is requisite to persevere, as well as to be converted. W.

PSAL. XIX. &c. Ver. 1. *David.* This psalm was to be sung when he or his successors went to battle. In a higher sense, it may allude to the victories of Christ, and of his Church. Bert.—Christians must offer up this prayer for their governors. W.—It was probably composed when the Ammonites and Syrians made such great preparations for war, v. 8. and 2 K. x. 6. 18. C.

Ver. 2. *Hear thee*, the Ruler; or Jesus Christ praying for his people. W.—*Tribulation.* War is always such. The victors themselves suffer, and many souls perish. C.—*Name.* The Messias, as the Jews often explain the expression, (Hooke, Prin.) or God himself, as others have it. *Nomen ejus ipse.* C.—The blessed Trinity is all one God. *The name of the Lord is a strong tower*, &c. Prov. xviii. 10. It was made known to Moses, to give him confidence. Ex. iii. 13. H.—Great was the honour conferred on the patriarchs, that God should be styled the God of Abraham, &c.! But ours is not less, since we are authorized to call Him *Our Father.* Bert.

Ver. 3. *Sion*, where God was supposed to reside, in the tabernacle; though he was also in heaven, v. 7. C.

Ver. 4. *Sacrifices.* Heb. *mincha*, a sacrifice of flour, or unbloody; a figure of the Mass. W.—*Minchothec*, "thy presents" (Mont. H.) of fruits, &c.—*Fat.* Heb. also, "ashes," by miraculous fire, (Bert.) to testify God's acceptance; as at the sacrifices of Abel, (H.) Elias, &c. Lev. ix. 24. and 3 K. xviii. 31. and 1 Par. xxi. 26. God forbade lean victims to be offered, as they might shew a want of respect; (Mal. i. 8.) though he always regarded the heart (C.) and faith of the offerer more than the victim. Heb. xi. 4. H.—Sacrifices were offered before every important enterprize. 1 K. xiii. 12. C.—*Fat* here intimates what would be acceptable. W. Dan. iii. 40. M.

Ver. 5. *Counsels.* We must suppose that those of a pious prince are right. C.—This condition is always understood. H.

Ver. 6. *Salvation.* Jesus Christ, who gives us the victory over all our spiritual enemies, (C.) or in thy prosperity; (W.) which we shall attribute to God. The first words may also be addressed to Him. We shall rejoice if thou grant us the victory, and we will return thanks. Heb. "we shall praise, or be praised, for thy salvation; and in thy name we shall lift up the standard." C.—But there is no proof that *nodgol*, (H.) which occurs no where else, has this signification. It is probable that the Sept. read *nogdol;* and Houbigant adopts their version. S. Jerom has, "we shall dance." All the versions denote joy. Bert.

Ver. 7. *Hath saved.* The prophets speak of future events as past. Bert.—The people were convinced of God's protection, (C.) and anticipated what they would say at their triumphant return.—*Anointed* (Christum) the king, (C.) priest, (W.) or our Saviour, at his resurrection, (S. Athan.) after he had subdued his enemies. W.—*Powers.* That is, in strength. His right hand is strong and mighty to save them that trust in him. Ch.—The plural is often used to denote something most excellent, (H.) great strength, or heavenly forces. W.

Ver. 8. *Call upon.* Sept. Rom. Syr. &c. read, "we shall be exalted," μεγαλυνθησόμεθα, (C.) as v. 6. Some call upon *or* trust in chariots, &c. H.—Heb. "remember," which often implies to confide, (C.) and such we call upon as we hope will be able and willing (H.) to protect us. Bert.—Let our enemies assemble all their forces and auxiliaries, we shall not fear as long as God is for us. C.—The Jewish kings were forbidden to multiply horses, that they might not be tempted to confide in them. H.

Ver. 9. *Bound.* Their chariot wheels are entangled. Ex. xiv. 25. C.—Those who trust in the power of man, fall into captivity. W.—Their feet are ensnared. Bert.—*The king.* Heb. "Let the king hear us when we call." Prot. (H.) "our king shall hear," &c. Syr. "Word of the Lord, redeem us; Potent king, hear," &c. But the Sept. is preferable, and the best critics often deviate from the Jews; (Muis. C.) though here the sense is very good, and adopted by S. Jerom. God is styled king in Heb. H.—This title is commonly given to the Messias. Bert.—The Chal. seems to have had the second person of the blessed Trinity in view, as many of the Jews were acquainted with this mystery, particularly after the propagation of the gospel, when the paraphrase on the psalms was probably composed. H.—When the head is safe, the body is also preserved. W.—We must pray for our superiors, that we also may lead a quiet life. 1 Tim ii. 2. Their welfare is for the public good. H.

PSALM XX.

DOMINE IN VIRTUTE.

Praise to God for Christ's exaltation after his passion.

1 Unto the end. A psalm for David.

2 IN thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.

3 Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

4 For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.

5 He asked life of thee: and thou hast given him length of days for ever and ever.

6 His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

7 For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

8 For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved.

9 Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

10 Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.

11 Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

12 For they have intended evils against thee: they have devised counsels which they have not been able to establish.

13 For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

14 Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

PSALM XXI.

DEUS DEUS MEUS.

Christ's passion: and the conversion of the Gentiles.

1 Unto the end, for the morning protection, a psalm for David.

2 O [a] GOD, my God, look upon me: why hast thou forsaken me?

[a] Matt. xxvii. 46. Mark. xv. 34.

PSAL. XX. &c. VER. 1. *David*, after his victory over the Ammonites; (Du Pin. C.) though many passages relate only to the Messias, as the Chaldee and even some of the modern Jews confess, (Kimchi. Muis.) with the holy Fathers, who explain all of Him. C.—Those who overcome the devil, are here concerned. W.

VER. 2. *King.* Chal. adds, "the Messias shall reign; and how shall he rejoice when thou shalt have delivered him!" The people had promised to return thanks in the former psalm. H.—Christ our king as man, having by his divine power overcome his enemies, rejoiceth. W.

VER. 3. *Will.* Heb. *aresheth*, "the proof *or* request," (H.) which manifests the will. The term occurs no where else. Bert.—Our Saviour's greatest desire was the glory of his Father, (H.) in man's redemption. W.

VER. 4. *Sweetness.* Heb. "of goodness," the effects of thy mercy. H.—Thou hast made David a king according to thy own heart, and granted him victory, and many favours, even before he had asked for them. The humanity of Jesus Christ was still more glorified, (C.) by a gratuitous predestination. S. Aug. Prædest. 30. Persev. 24. &c.—*Stones.* Heb. "fine gold *or* the topaz." Ps. xviii. 11. Bert.—David took the crown of Melchom, weighing a talent. 2 K. xii. 30. C.—God gave him the victory on every occasion. Eccli. xlvii. 7. H.—He crowned Jesus Christ, the martyrs, and all those who have been ready to suffer for him. W.

VER. 5. *And ever.* David was much favoured, and reigned a long time, as well as his posterity. 2 K. vii. 12. 29. But this was literally verified only in the Messias, (C.) who was his son; (H.) and founded his Church on a rock, to endure unto the end. C.—What do we ask for on earth? All will be lost if we have not life; and this we cannot obtain for ever, without rising again. Therefore Jesus said, I am the *resurrection* and the *life*. Jo. xi. 25.—We must live in him by faith, (Bert.) and suffer before we can expect a crown.

VER. 7. *To be*, (*in benedictionem.*) Thou shalt inebriate him with the torrent of thy blessings. H.—Blessing shall take hold of him, if we may so speak, (Bert.) and embrace him for ever. H.—All the saints receive glory. But Christ alone can impart it to others, as all are blessed in him. Gen. xxi. Jo. i. W.—When people wish any happiness to their friends, they need only desire that they may be like David. See Gen. xviii. 18. and xlviii. 20. Gal. iii. 16. C.

VER. 9. *Thy hand.* O king, Messias, or God. No earthly monarch can always punish his enemies. But none can escape the hand of the Almighty. He will bring all to judgment. Bert.—The just approve of God's decree in punishing. This is all a prediction. W.—Let thine enemies find thy power, so as to return to good. S. Jer.—To *find*, often means to attack, (Jud. i. 5. and 3 K. xiii. 24.) or to accomplish with ease. Deut. xxxiii. 1.

VER. 10. *Anger.* Lit. "face;" (*vultûs.* H.) which sometimes intimates favour, v. 7. This passage may allude to the vengeance (C.) which David exercised upon the Ammonites, whom he burnt in kilns, (2 K. xii. 31. Geier. Vat.) or to the destruction of Sodom. Gen. xix. 28. Lam. iv. 6. C.—It is a terrible thing to fall into the hands of an angry God, who will punish his enemies in a fire; to which S. Paul (Heb. x. 27.) attributes *rage*, (H.) or emulation, as it will seem to strive to surpass all others. O that we may meditate on this fire! that the love of God may consume all our defects!—*Trouble.* Heb. "swallow up;" which is more energetic.

VER. 11. *Fruit* of the womb, or all their possessions. The family of Herod was presently extirpated. Bert.—The works of the wicked must burn. S. Aug. —The severity shewn to the Ammonites was perhaps without example. v. 10. C.—But this will be more fully verified in the judgment of the wicked, whose schemes against Christ and his Church will fail. W.

VER. 12.—*Intended.* Heb. "turned aside," like a torrent. The Ammonites had violated the law of nations, and had attempted to raise up very powerful enemies to invade David. C.—*Establish.* Heb. leaves the sentence imperfect, to shew the utter weakness or impotence of God's enemies. Bert.

VER. 13. *In thy remnants thou shalt prepare their face:* or thou shalt set thy remnants against their faces. That is, thou shalt make them see what punishments *remain* for them hereafter from thy justice. Instead of *remnants*, S. Jerom renders it *funes*, that is *cords* or *strings:* viz. of the *bow* of divine justice, from which God directs his *arrows* against the *faces* of his enemies. Ch. "Thou wilt strengthen thy cords against their faces;" (S. Jer.) or "thou wilt prepare *thy arrows* on thy *bow-strings*," &c. But as *bemetharic* (H.) may also have the sense of the Vulg. *in thy remnants*, we need not abandon this version; as it implies that after God shall have put his enemies to flight, he will turn their faces to receive "the last" of his arrows or blows; (Bert.) or He will meet them everywhere. H.—There seems to be some transposition in Heb. and the Vulg. as if we should read *in reliquis eorum præparabis vultum tuum.* "Thou wilt execute thy vengeance upon their children;" (C.) or, as this transposition is unnecessary, "thou shalt make them look at thy children;" (H.) the elect, to increase their rage. Bellar. Jans.—To behold the glory of the just, which might so easily have been their own, will greatly mortify the reprobate at the last day. H.

VER. 14. *Exalted.* God can receive no increase; but he manifests what he has. Theod.—*Power.* Lit. "powers." H.—While the wicked perish, the just sing God's praises. W.—We must beg that the kingdom of righteousness may spread over the world, (H.) and never cease to acknowledge the divine favours. Bert.

PSAL. XXI. &c. VER. 1. *Protection, susceptione.* Heb. *ayeleth, hathuchar*, or "for a speedy interposition," or succour. See ver. 2. 20. 25.—S. Jer. "the morning stag." H.—Many of the titles are almost inexplicable, and this is one of the most puzzling; (C.) but is of no service for understanding the psalm, which certainly speaks of Jesus Christ, as the apostles have quoted several texts, and Theodorus of Mopsuesta was condemned for asserting that it was only accommodated to him. Conc. v. col. 4. Bert.—Grotius comes too near this system, by explaining it of Christ only in the figurative sense. We ought to do quite the reverse, if we allow that some verses regard David, as a figure of the Messias; (C.) or rather, as the same person speaks throughout, we must understand the whole of Him. Bert. t. ii.—The Jews were formerly of the same opinion, (Lyran) but seeing the use which was made of this psalm by Christians, they have explained it of David, or of the miseries of the nation. Sept. seem to intimate that this psalm was sung at the morning service, (C.) or referred to the coming, or resurrection, of our Saviour, (S. Aug. W. Ps. iii. 6. M.) after the long night of infidelity. Didymus.—He is represented as the hart, or beautiful hind, whom the Jews hunted unto death, v. 17. Some band of musicians might be styled, after "the morning hind," as another seems to be after "the mute dove;" (Ps. lv.) and *the wine presses*, or "band of Geth;" (Ps. viii. &c.) though we cannot pretend to give a reason for these titles. Many, who are unwilling to confess their ignorance, say that these terms allude to some musical instrument, or favourite song, &c. C.—It would be as well to speak plainly that these things are hidden from us. H.

VER. 2. *O God.* Our Saviour repeated these words as they are in Heb. though the vulgar tongue was Syriac, (C.) or Greek mixed with the Abamean. Paulus.—*Eli* (or *Eloi.* S. Mark) *lamma sabacthani.* So he pronounced what the Jews would now read, *Eli . . lama* (or *lamach.* T.) *hazabtani;* (C.) and in our method, *ali . . lome ăzbocthoni.* But it must be admitted (H.) that the true pronunciation is irretrievably lost. The Masorets vary from the ancient versions, (Masclef. Capel. Houb. Mr. C. Butler, Hor. Bib. 4 edit. p. 69.) and from one another; so that after being at the immense labour of learning their rules, we shall be no more secure of attaining the truth. H.—It were, therefore, greatly to be wished that the learned would agree about some characters to express uniformly the Hebrew in modern languages, as it would greatly facilitate the knowledge of the sacred writings. Kennicott. Diss. i. p. 243.—We have only attempted to use such as might inform the reader what letters were in the original; and yet we are sorry to find that *ɛ*, or the long *ā* and *ē* are often printed without the mark above; which shews the inconvenience of so many points, introduced by the Masoreta. H.—*Look upon me*, are words admitted by Christ, "because (says Eusebius) they are not in Heb." But this reason is not conclusive, as he might have left them out, though they were in the original,

Far from my salvation are the words of my sins.

3 O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

4 But thou dwellest in the holy place, the praise of Israel.

5 In thee have our fathers hoped; they have hoped, and thou hast delivered them.

6 They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7 But I am a worm, and no man: the reproach of men, and the outcast of the people.

8 [a] All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9 [b] He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10 For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. 11 I was cast upon thee from the womb:

[a] Matt. xxvii. 39. Mark xv. 29.

From my mother's womb thou art my God, 12 depart not from me.

For tribulation is very near: for there is none to help *me*.

13 Many calves have surrounded me: fat bulls have besieged me.

14 They have opened their mouths against me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

16 My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17 For many dogs have encompassed me; the council of the malignant hath besieged me.

They have dug my hands and feet: 18 They have numbered all my bones.

[b] Matt. xxvii. 43.

The Sept. may have rendered one *ali*, in this sense, "to me," as they have not added *my* to the first mention of *God:* or, they may have anticipated from v. 20 (Bert.) this explication. Christ speaks with reference to his sacred humanity, as his divinity suspended its beatific influence, that he might drink the bitter chalice. Theod. S. Jer.—He also speaks the language of his afflicted members, who think they are abandoned. S. Aug. C.—*Sins.* That is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings. Ch.—An ancient psal. of S. Germ. reads "lips," instead of *sins.* Heb. "roaring." S. Jer. C.—"Prayer," Sixt. Edit. "Why art thou so far from helping me, *and from* the words of my roaring?" Prot. H.—The Sept. seem to have read *shagathi*, whereas the Heb. places the *g* after the *a*, or they have substituted the cause for the effect; as sin was certainly the cause of Christ's affliction, and of his Father's not granting present relief. Indeed our Saviour did not ask for it, but only expressed the sentiments of suffering nature, which he corrected by the most perfect submission, to teach us how to behave. Bert.—God is the God of all creatures, but more particularly of Christ, by personal union. W.—The latter tenderly expostulates, (H.) that he is not comforted like other saints, (Mat. xxvii. 46.) since he had undertaken to die for the sins of the world, and reputed them as his own. W.—*Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret.* S. Aug.—He speaks in the name of his members. S. Tho. 3. p. q. 15. a 1.—Christ could commit no sin: (1 Pet. ii. 21. and 2 Cor. v. 21.) but as long as he had taken our iniquities upon himself, to expiate with his own blood, he could not be at ease till he had perfected the work. David was convinced that his own sins were punished by the rebellion of Absalom, as Nathan had declared. 2 K. xii. 10. C.

VER. 3. *Folly.* My cry proceeds not from impotent rage. Lu. iv. 28. Euseb. Agel. M.—I know that thou wilt grant my request. C.—I shall not cry in vain. Theodor.—It is not for my own folly that I suffer. Geneb.—"Many cry and are not heard, yet it is for their advantage, and not out of folly." S. Aug.—Christ prayed on the cross, as he had done in the garden, to have the bitter chalice removed. But this was not blameable, as it was done with entire submission. W.—The cry of the lips, or of human nature, which would be free from suffering, was not heard: (H.) because the cry of the heart, which desired that the justice of God should be satisfied, was much louder; and this petition was granted by Him who denied nothing to his Son. Jo. xi. 41. C.—This should be our model. Submission and perseverance will always be crowned. Heb. has now *d* instead of *r*, in the word *dumiya*, "silence," which is also good; "there is no silence for me." In the night (Bert.) of death, (H.) God granted the petition. Bert.—Aquila gives this idea, *non tacebis*, as S. Jerom observes: "thou wilt do what I desire." Heb. may also mean: I have no rest, *or* I cry incessantly. C.—The prayer of Christ for relief, was conditional. He absolutely desired God's will to be accomplished, and thus he was heard, v. 25. Heb. v. 7. He was our pattern. S. Aug. ep. 120. W.

VER. 4. *In the*, &c. Heb. "the Holy one inhabitest the praises of Israel," or "Thou holy, *sancte*, inhabitant, the praise," (S. Jer.) or, as the plural intimates, the source and object of all "the praises of Israel," (H.) and of the Church. W.—This may be connected with the preceding, or following verse. Thou art in the midst of us, so that thou canst not be ignorant of my situation, like the idols; or thou hast shewn great favours to our ancestors, v. 5. Theodoret and S. Jerom seem to take these words to be addressed by the father or by the prophet to Jesus Christ, who inhabited a body so free from sin. C.

VER. 6. *Confounded.* He interests his Father, by calling to mind the ancient patriarchs, (Ecclus. ii. 11. Bert.) who obtained their requests. W.

VER. 7. *No man.* Heb. *ish*, "a great man," *vir*, (Mont.) so far from being treated as a nobleman, I am not even respected as one of the meanest of *men*, (*adam.*) H.—"Why not a man?" says S. Aug. "because he is God. Why a worm? because a mortal, born of the flesh, without generation." The ancient naturalists supposed that worms were not generated; and though this be now deemed inaccurate, the Fathers applied this notion to *confirm* the doctrine of our Saviour's being born of a virgin, which had been clearly revealed. C.—*People.* God afforded Christ no exterior (H.) or common consolation, while the wicked persecutors treated him as a worm. W.—The rights of humanity are respected in the greatest criminals. But the enemies of our Lord added insult to torments. Isai. lii. 14. Bert.—It would be difficult to apply this to David. For even in the depth of his misery, when reviled by Semei, and dishonoured by Absalom, he was attended by the priests, and by a powerful army. C.

VER. 8. *All.* This often denotes only the greatest number. S. Jer.—For surely the blessed Virgin, and some others, must be excepted. H.—But almost all joined in persecuting Christ, (W.) while his disciples left him. C.—These two verses are quoted by the three first evangelists.—*Spoken.* Heb. "opened or distorted." Bert.—"They shoot out the lip." Prot.—These signs and expressions (H.) mark the greatest contempt, v. 14. Job xvi. 4. &c.

VER. 9. *He hoped.* Heb. "roll, or he (C.) rolled *himself* on the Lord." Prot. margin. But the text is conformable to ours. "He trusted on," &c. S. Matt. xxvii. 43. *He trusted in God, let him deliver him now if he will have him.* *Ci*, which is here rendered *quoniam*, "since," (H.) may also mean "if," as it is in the Prot. marg. Thus both texts agree. Many passages are thus quoted, without adding, *as it is written.* Bert.—God permitted that these blasphemers should use the very language of the prophet, that the completion of what he said might be more conspicuous. Chal. "I have sung praises to the Lord, and he has withdrawn me from danger." This explanation is not contemptible. C.—But it is foreign to the context, and to all the other versions, as well as to the evangelists. H.—The collating of this psalm with the history of Christ, must convince every sincere person that he who was thus ignominiously treated, was the object of God's complacency, and that the Christian religion is true. Bert.

VER. 10. *Womb.* David might say this as a figure of Christ, in consequence of the many favours which he had received. Theodoret. C.—But none could use these expressions with propriety, but Jesus Christ, who had no man for his father, and who had the perfect use of reason, so that he could call God *his God* from the very first. All others are born *children of wrath*, except the blessed Virgin, whose privilege was still the fruit of redemption. Bert.—She conceived and bore her son, remaining a pure virgin. Euseb. S. Athan. &c.—The synagogue rejected the Messias, but God received him, and made him head of the Church. S. Aug.

VER. 11. *Cast.* This custom is noticed, (Gen. xxx. 3.) and frequently in Homer. Thou art my only Father, (C.) as I am born miraculously, and have been hitherto protected. I now suffer death, but thou wilt raise me to life again. Ps. xv. 9. W.

VER. 12. *Help.* This Christ might say a little before he expired, foreseeing the distress of his Church, (C.) or he might use these words in his agony; (S. Jer.) as this agrees with the sequel. C.—Almost all have abandoned me; and those who would, are not able to protect me. W.

VER 13. *Calves.* The insolent Jews and soldiers.—*Bulls.* The more inveterate enemies, the priests and Pharisees. S. Aug. &c.—Heb. "strong *bulls* of Basan," (Prot.) a fertile country east of the Jordan, where the finest cattle were found. Amos iv. 1. C.

VER. 14. *As*, is supplied by all the versions. Bert.

VER. 15. *Water*, in the agony, or on the cross, fainting away. Jos. vii. 5.—*Bones.* In extreme pain, (C.) they have been dislocated. H.—The bones signify the apostles, who were scattered through the world, to propagate the gospel. S. Aug.—*Heart.* Which lives and dies first, is now like wax in the fire. W.

VER. 16. *Jaws.* So that he said, *I thirst.* Bert. W.—He would answer Pilate nothing in his own vindication.—*Death.* The region of blessed spirits, (S. Jer.) or into the grave, where other bodies turn to dust. C.

VER. 17. *Dogs.* The pagan soldiers, who were instigated by the Jews, (Matt. xv. 26. C.) or the latter are here styled dogs, as they are by S. Paul. Phil. iii. 2. S. Jer.—The evangelists could scarcely have explained the authors, and manner of our Saviour's death more particularly; so that we might entitle this "the Passion of Jesus Christ, according to David." W.—*Dug.* The Jews have here, and God knows in how many other places, corrupted their text; reading "like a lion," though it have no sense, to avoid so clear a prophecy. W.—They keep *cari* in the text, though it (Amama) or the margin had formerly the proper reading, *caru.* The Chal. has both, "they have bitten like a lion," &c. in some editions only; which shews the antiquity of this variation, (H.) as the author

And they have looked and stared upon me. 19 [a] They parted my garments amongst them: and upon my vesture they cast lots.

20 But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21 Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23 [b] I will declare thy name to my brethren: in the midst of the church will I praise thee.

24 Ye that fear the Lord, praise him: all ye, the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

26 With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

27 The poor shall eat and shall be filled; and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

[a] Matt. xxvii. 35. John xix. 23. and 24.—[b] Heb. ii. 12.

Joseph the blind, is supposed to have lived in the 4th century, though this is uncertain. C.—All the ancient versions of the Sept. Syr. &c. agree with us, as the Prot. do likewise. Even the Masora intimates that *cari* has not here the sense "of like a lion," as it has Isai. xxxviii. 13; and, though it might be pointed so as to signify the same as *caru*, they have rejected that punctuation, and obstinately maintain their reading, in opposition to many MSS. seen by Ben. Chaim, &c. Bert.—Kennicott mentions another MS. in the Bod. Lib. which has *caru*, with *cari* in the margin; and observes that Dr. Pocock, nevertheless, maintains the accuracy of the Heb. edit. in this, as well as in every other instance, asserting that *car* is *perfodit*, and *cari* the part. Benoni, *perfodientes*, with the *m* omitted. "But as this omission is very irregular, and never proper but before a suffixed pronoun, or in construct.; and as the ancient versions express it . . as a verb, there seems to be but little doubt that this word was originally *cru* or *caru*, with an *a* inserted to express the kametz." Dis. 1. p. 500. The proposed interpretation would be rejected by the Jews, while they would exult in their error being countenanced by us. C. Diss.—This reason is perhaps (H.) weak, as their conversion is not expected; if by means of it, the Heb. Bible may be reconciled with the versions; "the council . . . hath besieged me, digging my hands." Bert.—But this expedient is at least doubtful; (H.) suggested only by Prot. who maintained the integrity of the Heb. text, which is now given up; and the Jews seem inexcusable, though the variation might originally arise (C.) from a mistake of transcribers. Houbig.—They ought not to have rejected *caru* even from the margin, which they confess was once in the text, as it is still in very correct copies. Drusius informs us that a Jew threatened Bomberg, when he designed to adopt this correction, that if he did, he would prevent any of his brethren from purchasing a single copy. The pusillanimity of Christians, and the obstinacy of the Jews, keep therefore the text in its present state. Amama, p. 461.—Ximenes had the courage to insert *caru* in his Polyglot. C.—In the edit. of S. Jerom, 1533, *caru* appears indeed in the margin; as he translated *fixerunt*, "they pierced," and *cru* in that of Mont. with *o* over *cari*, perhaps as a sign that the former was formerly in the margin, or should be translated, as it is by Pagnin, *foderunt;* though Mont. alters it for *circumdederunt me, sicut leo manus meas*, in obedience to the Jews. H.—Thus we behold what dissensions the alteration of a single *u* or *i* may occasion; (Ps. xv. 10.) and yet these are letters which the Jews seem to have treated with little ceremony, (H.) changing in 100 instances, (C.) or omitting them, since the introduction of the vowel points; (Houbig.) and they are so easily mistaken, that the greatest attention is requisite to make the distinction. However, *one jot or one tittle shall not pass of the law till all be fulfilled.* Matt. v. 18. H. See Zac. xii. 10.

VER. 18. *They.* Heb. "I shall *or* may tell all my bones," (C.) they are so dislocated. H.—Syr. "my bones have howled," as in mourning. C.—*Upon me*, out of contempt, (Eus.) or to prevent my escape, (Orig.) or deriding my naked condition. M.—David experienced nothing of the kind. S. Justin. apol. ii.

VER. 19. *Vesture*, or inner garment, which was all of a piece. C.—The soldiers perceived that it would be rendered unserviceable by cutting. H.—"Heretics attempt to divide the Church, but in vain." S. Jer.—*Lots.* This was verified above 100 years afterwards, in the person of Jesus Christ. Bert.—Let the Jews shew how it was accomplished in David. They assert themselves that nothing which had belonged to their kings was used by others. Their thrones, garments, &c. were all burnt. Maimon. &c.—Though this be doubtful we may employ this testimony against them. C.—At Siceleg the effects of David were indeed plundered; but David was absent, and not under torments, like the person here described. Our goods must be divided, either before or after death. Let us be solicitous to obtain the second covering, which may never be taken from us. 2 Cor. v. 4. Bert.

VER. 20. *Thy help.* So some editions of the Sept. read, but S. Jer. approves "my help," as it is in the Com. edit. conformably to the Heb. (C.) which seems more animated, though the sense is the same. Bert.—The humanity here addresses the divine nature, to obtain a speedy resurrection. S. Jer.—Heb. "O, my strength, haste thou to help me." What is man when left to himself! The whole of a spiritual life consists in keeping close to God, and being convinced of our own infirmity. Bert.

VER. 21. *Dog.* All my enemies are united to persecute me, in my desolate condition. *Unicam meam*, "my desolate *one*," the soul, which is the *only* thing which ought to fix our attention; since if we lose it, all is lost. This *only one*, self, is often, however, the most dangerous enemy. Bert.

VER 22. *Lowness.* This sense appears to be preferable to the Heb. "hear me from," &c. C.—Yet some who render the orig. literally have, "save me from the throat of the lion, and from the horns of the unicorns; thou hast heard me." This seems very striking, as Christ henceforth recounts the glorious effects of his sufferings. The Sept. have explained *hanithani* as a noun, though it properly signifies, thou hast heard, or humbled. Bert.—They may not have read the last *n*. C.—Yet S. Jer. has, *exaudisti me*, "thou hast granted my request." H.

VER. 23. *Brethren.* So Christ styles his disciples, principally (C.) after his resurrection. Matt. xxviii. 10. Jo. xx. 17. Heb. ii. 11. S. Paul quotes this passage, which may convince us that this psalm relates to our Saviour alone; and he informs us, that we are brethren of Christ, because we spring from Adam, (Bert.) and are adopted by God: whence the apostles assume the title of children of God, after baptism. Rom. viii. 15. and 29. Eph. i. 5. C.—We are willing to be coheirs with Christ, but dislike the condition. Rom. viii. 17.—*Church.* This he will never cease to do. After the resurrection, he communicated many instructions to his apostles, which all tend to honour God. H.—S. Aug. here refutes the Donatists, who pretended that God's church was confined to a small part of Africa, and that he had abandoned the Catholic Church. He shews that this conduct would be injurious to God, and contrary to his solemn promises, as well as to this prediction, which speaks of *all*, and of a *great Church*, praising and fearing Him, v. 24. 26. 28. and 29. The Church can, therefore, neither be destroyed nor hidden, though it may be persecuted. It will always be great, in comparison of any separate congregation which may pretend to the truth; and this appears not only with respect to the Donatists, but also to the Lutherans, &c. W.

VER. 24. *Fear.* Thus the Gentile converts are designated. Acts x. 2. 35. and xiii. 16. 26.

VER. 25. *Israel.* This may be something more general, as all the holy nation went under this name.—*Supplication.* Heb. also, "the lowliness of the afflicted." Bert.—*When I.* Heb. Chal. and Syr. "he," (C.) Jesus, of whom the prophet speaks; (Bert.) though, according to the Vulg. He speaks himself which seems more agreeable to the context. H.

VER. 26. *Great Church;* the Catholic Church, dispersed throughout the world, in which many adore God in spirit and truth. S. Jer.—Here Jesus Christ praises his Father by the mouth of his priests and faithful, in whom the spirit works. Heb. "From thee *shall proceed* my praise," in the great Church. C.—Prot.—"congregation." H.—The Vulg. may have the same meaning, as the desire to *praise* comes from God. The Church which Jesus founded immediately after his resurrection, to *pay his vows*, must last unto the end; otherwise this service would be interrupted. This can only be verified in the Catholic Church, as she alone can prove her uninterrupted existence. She alone is spread throughout the earth, united under the same pastors, and partaking of the same sacraments. If the Church failed after three or four centuries, the vows of Christ must have ceased. Yet he assures us, that he will pay them as long as his kingdom shall continue, v. 29.—*Fear him.* Houbigant would substitute "thee." This change of persons is however very proper and remarkable, as Christ no longer addresses his Father, but gives a description of the worship which should be exhibited in his Church. Bert.—The eucharistic sacrifice is the vow here specified, which Christ offers by his priests daily. It is the only sacrifice of the new law, and the most perfect means of acknowledging God's supreme dominion, &c. S. Aug. S. Jer. &c. C.

VER. 27. *Poor.* Heb. *kanavim*, means also, "quiet and modest men," such as our Saviour calls *poor in spirit.* Mat. v. 3. These alone ought to partake of the holy sacraments. H.—The psalmist may allude to the feasts prescribed by the law, (Deut. xii. 7. and xxvi. 11.) and imitated in the love-feasts of the primitive Christians. The sacrifices of thanksgiving were symbols of that of the blessed Eucharist, of which the Fathers explain this text. Theod. S. Aug. &c. C.—Indeed, as it speaks of the times of the new law, this must be the meaning. H.—It describes that part of the Christian worship, which consists in participating of those sacred mysteries which give life to the humble and worthy receiver. Jo. vi. Prot. explains this eating, to mean "instruction." But that may be given any where; and the psalmist alludes to the public service, which is to be performed in the midst of the Church. Calmet would understand it of David, and of the sacrifices of the old law: which throws all into confusion. Bert.—The apostles clearly refer the text to Jesus Christ, who promised to institute the blessed Eucharist, after he had fed the multitudes, (Jo. vi.) and he fulfilled his promise at the last supper. S. Aug. ep. cxx. 27.—This holy doctor observes, that the rich, or the *fat ones, have eaten and have adored*, (v. 30.) but yet are not filled, because they disdain to be humble. He speaks not of mere bread and wine, which cannot be lawfully *adored;* nor of Christ's body on the cross, or in heaven, which "is not eaten, but as it is in the forms of bread and wine on *Christ's table*, the altar." W.—Those who approach unworthily sign their own condemnation, which they bear about in their bodies. H.—*Their.* Heb. "your," though S. Jer. Chal. Syr. &c. agree with us. The sense is the same. My friends shall partake of the victims in abundance, after my restoration. "But the text is more naturally explained of the food . . which we receive in the blessed Eucharist," and which imparts life eternal. The strong may partake, but they must first become mean in their own eyes. C.—The faithful and humble only derive benefit from this great sacrament. Its effect is a glorious resurrection in eternal life. W.—The sounder Prot. maintain that Christ is to be *adored* "in the symbols, before receiving." Thorndike. See Ans. to Slack, p. 14.

28 All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

29 For the kingdom is the Lord's; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

31 And to him my soul shall live: and my seed shall serve him.

32 There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

PSALM XXII.

DOMINUS REGIT ME.

God's spiritual benefits to faithful souls.

1 A psalm for David.

THE [a]Lord ruleth me: and I shall want nothing.

2 He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment:

3 he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil; and my chalice which inebriateth *me*, how goodly is it!

6 And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord, unto length of days.

[a] Isai. xl. 11. Jerem. xxiii. 5. Ezec. xxxiv. 11. and 23. 1 Pet. ii. 25. and v. 3.

VER. 28. *Remember.* Our Saviour says, *Do this in remembrance of me.* H.—We must recollect what Christ has suffered and done for us, what was the condition of the world at his coming, and what the behaviour of his first disciples. These reflections will surely fill our breasts with love, admiration, and shame. The first Christians met together to break bread, they preached the word, and brought many to the faith. Bert.—We cannot explain this of David, except in a very exaggerated sense. But all is clear if we understand it of Jesus Christ, whose faith many nations have embraced, assembling to celebrate his sacred mysteries, and the festivals of his birth, &c. C.—The Gentiles shall enter into themselves, when they shall hear his doctrine, and embrace the true religion. W.—*In his.* Heb. "in thy." The sense is the same. The German version follows the Vulg. which Houb. also approves. Bert.

VER. 29. *Nations.* God placed David on the throne. He caused both Jews and Gentiles to submit to Jesus Christ. Matt. xxviii. 18. Rom. iii. 29. Theod.

VER. 30. *Fat ones.* Many ancient psalters read, "the rich," which is the true sense.—*Adored.* This may be taken as a prediction. C.—Heb. is in the future, "they shall," &c. Bert.—The rich of this world have no relish for the sacred nourishment. C.—Those who understand, and comply with their duty, amid the riches with which they are not possessed, but only surrounded, find the greatest comfort in participating of it along with their poorest brethren, who may be equal, or superior to them, in the eyes of their common judge. The orig. *dishnim*, (H.) comes from a root, which signifies to reduce a victim to ashes, in testimony of approbation. It may here designate priests, as well as the rich, and princes.—*Earth.* Dying, (Bert.) or to manifest their adoration in the Church. Euseb.—All shall adore Jesus Christ, particularly those who receive his sacred body at the hour of death. Heb. "who go down to the dust." H.

VER. 31. *Shall.*—Heb. "and his soul he will not vivify," which gives no distinct meaning. Some join it with the preceding, All shall adore . . yet he will not restore him to life. The living alone shall be able to sound forth God's praises, as it is often observed. Ps. vi. 6. Isai. xxxviii. 18. C.—Chald. "the Lord will not give life to the wicked; but the race of Abraham shall praise him." Others again explain it of Jesus Christ, "because he has not spared his life," he shall *see a long-lived seed* (Isai. liii. 10.) in the Church, which shall praise him for ever. H.—*V.* sometimes signifies "because," and though it is not clear that it has this sense here, the explication is very beautiful. None of the Greek versions admit the negation. They agree with the Vulg.; only Theod. reads, "his soul;" making the prophet speak instead of the Messias. It is suspected that the Sept. read *i* instead of *v*, and *lu* for *la*. The Masorets acknowledge 15 places in which this change would be proper. The learned observe many more. Thus 1 Par. xi. 20. in Heb. we read that Abisai had "no (*la*) name among the three;" whereas it ought to be the reverse, (*lu*) *ei nomen inter tres*, "he was renowned," &c. Bert.—S. Jerom agrees with the present Heb. "and his soul shall not live." Prot. "and none can keep alive his own soul." Sym. "whose soul shall live, and seed shall serve him." H.—"The Messias shall live for God, and his posterity shall serve him," (Bert.) as the faithful shall never cease to be influenced by his spirit, to testify their gratitude. H.

VER. 32. *To, or* by *the Lord*, who opened the mouths of the prophets to foretell the propagation of the Christian Church. C.—Prot. "It shall be accounted to the Lord for a generation: They shall come and shall declare," &c. H.—*Heavens* is added by the Vulg. to shew that the apostles, who are styled the *heavens*, (Ps. xviii.) shall proclaim these things. Bert.—Sept. &c. omit this word, as well as many Latin copies. One generation shall deliver the true doctrine to another, as long as the world shall last. C.—*Which.* Heb. *ci* has this sense, (Bert. Gen. iv. 25,) *whom Cain slew*, as all the versions agree, and S. Jerom renders *quem fecit.* H.—Yet many translate, "that he hath done *these things*," (Bert.) delivering me from danger, and raising the Messias to life again, &c. C.—Thus Jesus foretold, with his dying breath, the glory which should always be given to his Father, in his true Church. Bert.—This is the generation which should be honoured with the title of children of God, and of Christ, (H.) and should partake of his sacraments. M.

PSAL. XXII. &c. VER. 1. *David.* This psalm most beautifully describes the consolation which the just find in God's protection. H.—It may be applied to the Israelites in the desert, (Chal.) to David persecuted by Saul, or rather (C.) settled quietly upon the throne, (Muis.) or to the Jews returned from Babylon. S. Athan. C.—The Fathers explain it mystically of Jesus Christ, the Shepherd of our souls. Didymus, S. Aug. &c. The allegories of a shepherd and of a person giving a feast to his guest, are well supported. C.—*Ruleth*, in Heb. *Is my shepherd;* viz. to feed, guide, and govern me. Ch.—Sept. ποιμάνει, *pascit*, as S. Aug. and S. Jer. read. S. Greg. Thaumaturgus understands this of the angel guardian. Paneg. in Orig.—Jesus Christ conducts us into the pastures of his Church, and feeds us (W.) with his own body, &c. C.—The saints never complain of *want.* Bert.

VER. 2. *Place.* Mont. "in the huts of grass, (*or* of young trees, *germinis*) he will make me lie down." See Cant. i. 6. Ezec. xxxiv. 15. H.—Shepherds were accustomed to conduct their flocks to shady places, during the heat of the day.—*Refreshment.* Heb. "still waters," like the pond of Siloe, (Is. viii. 6.) in opposition to the great streams of the Euphrates, &c. The fathers understand it of baptism; (S. Chrys. &c.) or of the truths of salvation. Euseb. C.—Baptism is the first justification. W.

VER. 3. *Converted.* Prot. "restoreth my soul" (H.) to her former tranquillity, or bringeth me back from my wanderings. Bert.—*Justice.* Those who have received baptism, must observe the law of Christ, (W.) as all indeed are bound to do. H.—*Sake.* Not on account of man's deserving (C.) by the force of nature. God must begin and carry on the work of our conversion, by his grace; with which we must co-operate. H.—The captives had been in the greatest distress among idolaters. They rejoice at the sight of the promised land, where they will fear no dangers. C.

VER. 4. *Walk.* In the greatest temptations, we may resist by God's grace. W.—*Midst.* Heb. "in the valley." The greatest darkness, and the most horrible precipices, give no alarm to those who are under God's protection.—*Comforted me*, as they have kept all enemies at a distance. The shepherd's staff or crook is designed for that purpose; and though it may be used to bring back the wandering sheep by beating them, yet it is not under that idea an object of consolation, but rather of terror. C.—The effects of timely correction are, however, comfortable; and it is a great mercy of God to chastise the sinner, lest he should run astray to his eternal ruin. H.—Some distinguish the *rod* from the *staff*, and say that the former is to punish, and the latter to support. S. Jer. Muis.—We are generally too backward in having recourse to God in our distresses, though he invites us so pressingly. Isai. xli. 10, &c.

VER. 5. *Thou.* Here the allegory of a shepherd seems less discernible, though it may allude to the provisions for winter; (Bert.) or rather it ceases, as feasts are made for men; (M.) and the second allegory of a guest here commences. H.—The enemy had reduced me to the greatest misery. C.—But God has admitted me to his table. M.—This may be explained of the sacred mysteries received in the Church, (S. Amb.) or of the Scriptures, which nourish our souls. S. Jer.—No mention is made of the ancient sacrifices; and as this psalm must be understood in the spiritual sense, the prophet speaks of the blessed Eucharist, which imparts the unction of grace, &c. The enemy strives to make us keep at a distance from it. Bert.—Christ has himself prepared this table (S. Cyp. ep. 63. Euthym.) against all spiritual adversaries.—*Oil.* Christians are also strengthened by the sacraments of confirmation, penance, holy orders, matrimony, and extreme unction. W.—Three of these are administered with oil. H.—It was customary to anoint the head of guests with perfumes, (Matt. xxvi. 7. Lu. vii. 46.) both among the Jews and Gentiles. But the Fathers explain this text of chrism, used in confirmation. S. Athan. Theod. C.—*Chalice.* The blessed sacrament and sacrifice of Christ's body and blood. W.—*Inebriateth.* Heb. "overflowing;" being constantly replenished (Cant. vii. 2. Iliad iv.) with wine; as people are not inebriated with water. This term, however, only means to take as much as is requisite. Gen. xliii. 34. "Thy chalice inebriating me," occurs in most copies of the Sept. in Sixtus V. &c. But the more correct edition of the Sept. and all the Greek interpreters, (S. Jer. ep. ad Sun.) agree with the Heb. and Vulg.—*How*, &c. is added by way of explanation; or rather, the Sept. have taken two words from the following v. *ac tob, verumtamen bonum.* C.—Prot. "surely goodness and mercy," &c. H.—Theodotion and Sym. were not acquainted with this division, which seems less accurate, though the sense be much the same. Bert.

VER. 6. *Follow me*, like provisions from the king's table. 2 K. xi. 8. C.—

PSALM XXIII.

DOMINI EST TERRA.

Who they are that shall ascend to heaven: Christ's triumphant ascension thither.

1 On the first day of the week, a psalm for David.

THE * earth is the Lord's and the fulness thereof; the world, and all they that dwell therein.

2 For he hath founded it upon the seas; and hath prepared it upon the rivers.

3 Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4 The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God, his Saviour.

6 This is the generation of them that seek him, of them that seek the face of the God of Jacob.

* Ps. xlix. 12. 1 Cor. x. 26.

7 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

8 Who is this King of Glory? the Lord, who is strong and mighty: the Lord mighty in battle.

9 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10 Who is this King of Glory? the Lord of hosts, he is the King of Glory.

PSALM XXIV.

AT TE DOMINE LEVAVI.

A prayer for grace, mercy, and protection against our enemies.

1 Unto the end. A psalm for David.

TO thee, O Lord, have I lifted up my soul.

2 In thee, O my God, I put my trust; let me not be ashamed.

3 Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

"The grace of God prevents the unwilling to make him willing; and it follows the person who is in good dispositions, that they may not be in vain." S. Aug. Ench. 32.—*Prævenit per fidem, subsequitur in custodiendo mandata Dei.* S. Jer. Continual and final perseverance is a special grace of God. W.—*And that.* Heb. "and I shall." The Vulg. expresses the effect of a worthy participation of God's table, which leads to a happy eternity. Bert.—This is particularly applicable to priests, both of the old and of the new law. C.—Only those who remain in the house of God, in his church on earth, can expect felicity. H.—*Days,* in eternal life. W.—David always desired to be near the ark, (Ps. xxvi. and lxxxiii. M.) as the figure of heaven. H.

PSAL. XXIII. &c. VER. 1. *Week.* This title was found only in the common edit. of the Sept. Theod.—The Jews say the psalm was used on Sunday; (Bert.) and the Fathers explain it of the resurrection and ascension of our Lord, whom it regards in the more sublime sense, though it may also be literally explained of the temple, or translation of the ark, 2 K. vi. 12. C.—David appointed when the psalms were to be sung. Eccli. xlvii. 12. This speaks of the creation. M.—S. Paul applies the first verse to Jesus Christ, whom he styles the Lord, (1 Cor. x. 26.) and Creator, of whom David speaks. It is wonderful that so few have noticed this excellent proof of Christ's divinity. The authors of Principles Discussed, according to their general system of two literal senses, explain this psalm of the re-establishment of the Jews after the captivity, and of the propagation of the Christian Church; and it is not clear that two senses ought not to be admitted. But we must, at least, admit that the prophet speaks literally of Jesus Christ (Bert.) as well as of the ark, &c.—*Therein.* Though God be the Creator of all, he seems to have made a particular choice of Sion. Before the coming of Christ, all, except a few Jews (C.) and enlightened Gentiles, like Job, (H.) were buried in sin and ignorance. But now his kingdom is propagated widely; and in every place the Father is adored in spirit and in truth. S. Aug. &c.—All power is given to Jesus Christ, who rose again on the first day of the week. Not only the earth, but all that is in it, belongs to the great Creator. W.

VER. 2. *Founded,* or created *it* (Bert.) *upon* (Heb. *hal.* "above, in, near, to, with," &c. Amama) *the seas,* like a floating island. Prov. viii. 29. Jon. ii. 7. Job xxxviii. 11. This was the language of the ancients: *Ipsa natat tellus Pelagi lustrata coronâ.* Manil. Astr. 4. The earth was at first covered with water. Gen. i. 9. Ps. ciii. 6. C.—Seas and caverns have received a part of it, which was poured out again at the deluge. Several have rejected the antipodes, falsely supposing that there is water all under the earth, which the Scripture does not assert. Amama. H.

VER. 3. *Place.* The punishment of the Bethsamites, and of Oza, had filled all with alarm, so that David durst not introduce the ark into his palace. 1 K. vi. 19. C.—Though Christ created and redeemed all, yet only the just shall inherit felicity. W.

VER. 4. *Heart,* whose faith and intentions are pure, as well as their actions. —*Vain,* by neglecting good works, (S. Jer.) or seeking after trifles; (S. Aug.) or rather, according to the Heb. "who hath not sworn in vain by his soul." 2 Cor. i. 23. and 1 K. i. 26. To take the name of God in vain, means to swear falsely. C.—Prot. "who hath not lifted up his soul unto vanity;" to swell with pride, (H.) or to swear by idols. Pr. in disc.—*To his,* &c. This is not in Heb. but must be understood, (C.) as a person can only intend to deceive men. So Duport, who follows the Heb. so exactly in his Greek psalms in verse, (Bert.) reads, "Nor sworn an oath, that men he might deceive." H.—These two verses contain an abridgment of the gospel, and shew that something better than Mount Sion is understood. Heb. xii. 22. When we approach to the tabernacle, and to the sacred mysteries, we ought to put these terrible questions to ourselves. Bert.—We must carefully employ ourselves in good works, (W.) by which alone we can *make our calling and election sure.* 1 Pet. i. 10. H.

VER. 5. *Blessing.* David seems to have given the eulogium of Obededom, whose example taught him that the ark was only terrible to the wicked; and that it was a source of blessings to the just. 2 K. vi. 11.—*Mercy.* "Heb. "justice." But these terms are used synonymously, and denote that God gives a just reward; "when he crowns our merits, he crowns his own gifts." S. Aug. Theod. C.—Mercy goes before; good works must follow, to obtain eternal glory. W.

VER. 6. *The face.* Heb. "Thy face, O Jacob, always." S. Jer.—Prot. (marg. *God of*) Jacob. Selah. H.—Thus they intimate that the Heb. is imperfect. All the preceding virtues belong to Jesus Christ, who obtained mercy for us. The generation of Adam multiplied, (Gen. v. 1) and soon forgot the Lord: but it shall not be so with the disciples of Christ, who must delight in fervent prayer, and in the constant practice of good works; and not merely serve him in certain fits of devotion. Bert. See Prov. xxix. 26. M.

VER. 7. *Princes;* or, "lift up your chief *or* highest gates:" *portas principes.* Heb. "gates, lift up your heads." Here the gates themselves are addressed, while the Sept. and Vulg. turn the discourse to the porters or princes. Bert.—The tops of the gates must be raised, to let the triumphal car pass through. Isai. vi. 4. Amos viii. 3. and ix. 1. The Church has constantly understood this passage of Christ's ascension. The saints in his train address the angels, who appear to be filled with astonishment. Theod. Euseb. C.—The gates of heaven are more properly styled eternal, than those of the temple, which were not yet erected; or of Jerusalem, which should be (Bert.) soon demolished. H.—This apostrophe to the gates is very striking, commanding them to allow more room for the crowd to pass in the train of the conqueror, who was usually seated on a lofty chariot. C.—The prophet contemplating the ascension of Christ, inviteth the angels to receive him; and by the figure, *prosopopeia,* speaketh also to the gates by which he is to enter. W.—Homer (Il. 8.) represents the Hours as door-keepers of heaven removing a thick cloud, which obstructs the entrance. H.—These gates are supposed to open, by being lifted upwards. The Greeks style them cataracts. Gen. vii. 11. Tournemine.

VER. 8. *Who.* This is the question of the Levites, when the ark approached, or of the angels in heaven, who hold a dialogue with the attendants of Christ. These return a satisfactory answer only at the second demand, having first given four titles to their great king. Bert.—Some of the Fathers suppose that the angels in heaven were not acquainted with the incarnation. S. Just. dial. Theod. S. Jer. in Isai. lxiii. But the latter here asserts that the good and bad angels hold a dialogue, or that the former address the spirits in limbo, announcing to them their speedy deliverance in consequence of Christ's victory over the devil. The dialogue is rather (C.) between the angels in heaven, and the spirits of the just, (S. Athan.) or other angels, who accompanied Christ in his ascension. C.—The angels express their admiration of the glory with which Christ, (W.) in our human nature, (H.) was environed; and the prophet replies, that he had overcome all his opponents, and again orders the gates to open. W.—The angels were not ignorant, but gave occasion to a further display of the conqueror's dignity, and expressed their surprise that men should enter heaven. M.

VER. 10. *Hosts* of all heavenly powers, (W.) and the arbiter of war. H.—Both Jews and foreigners were convinced that God granted victory to his people, if they had not forfeited his favour by their crimes, as in the case of Achan, and of the sons of Heli. Jos. vii. and 1 K. iv. Judith v. 24. The title of Lord of hosts, was very applicable to Christ after his victory. C.—*Glory.* S. Jer adds, "for ever;" thus frequently *sela* seems to form a part of the sentence though it be neglected by the Vulg. &c. H.

PSAL. XXIV. &c. VER. 1. *David.* This word alone occurs in Heb. Sept. and S. Jerom add also *Psalm.* H.—S. Aug. and Theod. agree with the Vulg. C.—These variations prove that we cannot depend much on the titles; and the learned do not look upon them as the word of God. The psalm may have been composed, when David was persecuted by his son, (Bert.) or by Saul. It may also allude to the captives. This is the first of the seven alphabetical psalms. The 33d, 35th, 110th, 111th, 118th, and 144th, are of the same description, being written in this manner (C.) on account of their importance, (Kimchi) or to help the memory, (Bert.) or for copies, to teach young people to write. Grot.—Each verse forms a distinct sentence, not much connected with the rest. We perceive some derangement in the present Heb. copies of this psalm, as the letters are not in proper order, though it might easily be restored by altering the divisions, &c. The Jews have been less attentive to preserve these divine canticles (C.) than their Thalmudical songs. Pellican in Ps. lxxxv. 9.—The Sept. and S. Jerom seem to have had better copies. Christ, the Church, (C.) or any pious soul, may address this fervent prayer to God under affliction.—*Lifted up* in the true spirit of prayer, (Bert.) with fervour and confidence. Deut. xxiv.

4 Let all them be confounded that act unjust things without cause.

Shew, O Lord, thy ways to me, and teach me thy paths.

5 Direct me in thy truth, and teach me; for thou art God, my Saviour; and on thee have I waited all the day long.

6 Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

7 The sins of my youth and my ignorances do not remember.

According to thy mercy remember thou me: for thy goodness' sake, O Lord.

8 The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

9 He will guide the mild in judgment: he will teach the meek his ways.

10 All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

11 For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

13 His soul shall dwell in good things: and his seed shall inherit the land.

14 The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

15 My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

16 Look thou upon me, and have mercy on me; for I am alone and poor.

17 The troubles of my heart are multiplied: deliver me from my necessities.

18 See my abjection and my labour: and forgive me all my sins.

19 Consider my enemies, for they are multiplied, [a] and have hated me with an unjust hatred.

20 Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

21 The innocent and the upright have adhered to me: because I have waited on thee.

22 Deliver Israel, O God, from all his tribulations.

PSALM XXV.

JUDICA ME DOMINE.

David's prayer to God in his distress, to be delivered, that he may come to worship him in his tabernacle.

1 Unto the end. A psalm for David.

JUDGE me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

2 Prove me, O Lord, and try me; burn my reins and my heart.

[a] John xv. 25.

15. Lam. iii. 41. C.—Attention is requisite to obtain a petition, (W.) as well as fervour, &c. H.

VER. 2. *In thee.* Heb. *bec.* Thus the second verse will properly begin with *b*, (Capel. Houbig.) though the Jews place *my God* first, as it is in the Vulg. *Deus meus, in te*, &c. H.—*Ashamed.* Sept. Compl. adds, "for ever."

VER. 3. *Laugh.* Saying scornfully *where is their God?* C.—*Wait.* This is often urged (Is. xlii. 23.) as comprising all the science of a spiritual life. We must neither despair nor omit the means of salvation. Bert.—Those who hope for the accomplishment of God's promises, will not be disappointed. C.

VER. 4. *All*, is not expressed in Heb. or some copies of the Sept. Bert.—*Cause.* No one can have reason to do so. But those who injure their harmless brethren, are more reprehensible, (H.) and the psalmist foretells that they will be put to shame. S. Jer.—This manner of praying frequently occurs in the psalms, to signify the event, and the approbation of the just. W.—*Shew.* The fourth verse ought to begin here with *d*, as in Heb. H.—*Paths.* The mysterious ways of Providence, (Euseb.) or the law which is unknown to many, (S. Athan.) and practised by still fewer. C.

VER. 5. *And teach.* If the verse were to commence thus, (C.) *v* would not be out of its place. H.—Without God's direction, we cannot walk in the narrow path. Bert.—*Long.* We must never cease to desire the knowledge of true doctrine. W.

VER. 6. *World.* God's truth or fidelity in performing his promises, and his tender mercies towards his people, are the motives most frequently urged. C.

VER. 7. *Ignorances.* Heb. "defects," as youth is more apt to omit duties than to act very wickedly. Yet it is difficult to decide how grievous such sins may be. Bert.—Passion and ignorance then concur to lead the inexperienced astray. H.—From the first use of reason, many are careless, and neglect to learn their duty. W.—Ignorance is sometimes a sin, though it may be more pardonable. 1 Tim. i. M.

VER. 8. *Righteous.* Though he is always ready to receive the penitent, he will punish the obstinate with severity. C. W.—Yet he points out the means of obtaining his favour. S. Aug.—*A law.* Heb. "will instruct." C.

VER. 9. *Mild.* Only rebels are made the victims of justice. H.

VER. 10. *Seek.* Heb. "keeps." But no one seeks after the law, who does not strive to keep it. Bert.—Jesus Christ shewed mercy at his first coming, and he will display truth at his second, judging all with equity. S. Aug.—*Testimonies.* When God gave the law to manifest his will, he attested heaven and earth, that all might observe it carefully. C.—The law is God's covenant, and the testimony of his will. He mercifully preventeth us with his graces, and will reward with truth and justice. W.

VER. 11. *Great.* "Original sin is common to all, and will not be washed away, except God be pleased to destroy it in baptism." S. Jer.—David had committed adultery; and all must acknowledge their manifold guilt. C.—Though the guilt had been remitted, the punishment due to David's crimes was to be endured in this life, and he ought daily to pray for pardon. Bert.—The aversion from God in sin is great, and standeth in need of his gracious remission. W.

VER. 12. *He hath.*—This may be understood either of God, or of man, who has chosen a state of life. Bert.—Provided he be guided by the fear of the Lord, (C.) all things will turn to his advantage. H.

VER. 13. *Dwell.* Heb. intimates, "all night" at rest; yet so that he must only enjoy temporal goods like a traveller. Bert.—We ought to look up to heaven as to our true country, (C.) of which Palestine was only a figure. Ps. lxviii. M.—*The land*, is not expressed in Heb. "his seed shall receive (*good*) for an inheritance." H.—Five blessings are here promised to those who fear God instruction, a supply of necessaries, a progeny to imitate his virtues, protection, and heaven. W.

VER. 14. *Firmament*, or strong support. H.—Heb. "the secret of the Lord is for them," &c. He conceals nothing from his friends. C.—Both these senses are good, (Bert.) and the Heb. words are nearly allied. Robertson.—All who fear God, ought to interest themselves, and pray that he would enlighten the ignorant, and convert sinners. Bert.—*The uncertain and hidden things of thy wisdom thou hast made manifest to me.* Ps. l. M.

VER. 15. *Lord.* Our prayers are not heard, because they are not like this: fervent, incessant, and humble. We have all to fear from our passions, which are the most dangerous *snares*. Bert.

VER. 16. *Alone.* Desolate, (Ps. xxi. 21.) without any assistant. H.—Such is man destitute of God's grace. W.

VER. 17. *Multiplied.* Heb. "enlarged." So in the gradual for the second Sunday of Lent, we read *dilatatæ*. Bert.—Afflictions must be endured. W. Sen. ep. 12.

VER. 18. *See.* The word *kum*, "arise," may be wanting, as the verse should begin with *k*, (C.) unless it be lost. MS. 2, repeats the former verse, perhaps to fill up the space. Kennicott.—*Forgive.* Heb. or "bear." Bert. S. Jer. M. —If the cause be removed, the affliction will have an end. W.

VER. 19. *Unjust.* Heb. also "cruel," (H.) or "violent." But S. Jerom agrees with the Sept. Our spiritual enemies are the most dangerous and unrelenting, and we are too often off our guard. Bert.—The wicked, through hatred of God, (H.) seek to draw others into sin. W.

VER. 20. *Soul.* David was most concerned for it; (Bert.) and those who sincerely place their confidence in God, will never be confounded. W.

VER. 21. *Adhered.* Heb. "innocence, &c. have kept me." C.—Those faithful subjects, who have accompanied me in my flight, stand guard to protect me. Requite them, O Lord, and grant peace to all my people. H.—My example encourages them to follow thy law, and they will be staggered, if thou grant not my request. M.

VER. 22. *Deliver.* Heb. *pede*, "redeem." All the 22 (H.) letters of the alphabet are complete without this supplication for all Israel, or for the Church. W.—It might form a part of the last verse, or belong to the next psalm; unless it be a conclusion like that of Ps. xxxiii. (C.) out of the alphabetical order. Houbigant.—*Israel.* S. Aug. and some ancient psalters read, "Me, O God of Israel, from all my tribulations." C.

PSAL. XXV. &c. VER. 1. *David.* Heb. and the most correct copies of the Sept. &c. have only 'Of David." H.—The Comp. and Ald. edit. add indeed *A psalm.* But these form no rule, as the Vat. Sept. is allowed to be the best. Bert.—The others may, however, be consulted, as in some instances they may be preferable. H.—This psalm might be composed to counteract the calumnies propagated against David, while he lived among the Philistines; (Theod. Flamin.) or it may contain the sentiments of the captives, as well as the two following canticles. C.—The Church, (S. Aug. &c.) or any afflicted soul, may thus appeal to the justice of God, (Bert.) and particularly the sacred ministers, when they are going to appear before him.—*Innocence.* Only those whose conscience reproaches them with nothing, can hold this language. God is a just and unerring judge. C.—*Weakened.* Heb. also "slide," (Prot.) or "stagger." Sym. I am confident that my enemies will have no advantage over me. C.

VER. 2. *Burn*, like gold in the furnace. Bert.—Purify all my affections and

3 For thy mercy is before my eyes: and I am well pleased with thy truth.

4 I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

5 I have hated the assembly of the malignant; and with the wicked I will not sit.

6 I will wash my hands among the innocent: and will compass thy altar, O Lord.

7 That I may hear the voice of thy praise: and tell of all thy wondrous works.

8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

9 Take not away my soul, O God, with the wicked: nor my life with bloody men:

10 In whose hands are iniquities: their right hand is filled with gifts.

11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.

12 My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

PSALM XXVI.

DOMINUS ILLUMINATIO.

David's faith and hope in God.

1 The psalm of David before he was anointed. THE Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life; of whom shall I be afraid?

2 Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

3 If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

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thoughts with the fire of divine love. S. Aug. S. Jer.—Make my dispositions known to the world. I have done no one any harm. C.—I take thee for the arbiter of my cause with respect to Saul, whom I have not injured. Still, as I may not be innocent, do thou try me, as thou thinkest proper. W.

Ver. 3. *Truth.* Before such a judge, I fear no calumny. I have always endeavoured to imitate these divine perfections. C.—Heb. "I have walked constantly in thy truth," which could not be without loving it. Bert.

Ver. 4. *Council.* Heb. "men."—*Doers.* Heb. "men of darkness;" which means the wicked, (Bert.) who love darkness. Prot. "dissemblers." H.—The sacred minister ought to avoid evil company. C.—David had often people of this description, like Joab and Abner, in his train; but he did not approve of their conduct. Some would restrain his words to idolaters: but this would make his declaration of little importance to Christians, as many would say the same, though they dare not say that they flee from wicked society. We must also banish all such thoughts as would destroy us. Bert.—David was inspired to speak the sentiments of his soul, and praise his own sincerity more than ordinary men may do. He instructs us to have no society with the conventicles of any false religion. W.

Ver. 6. *Innocent.* Heb. "in innocence," avoiding every thing which may defile and render me unfit to approach thy holy altar. Many things (C.) of themselves innocent, (H.) excluded the priests of the old law from officiating, and if they had partaken of any idolatrous sacrifices, they lost their dignity for ever. Ezec. xliv. 12. How much greater ought to be the sanctity of Christian priests! The Jews carefully abstained from eating what the law forbade. Dan. i. 8. Tob. i. 12. David would not sit down to a feast with the proud. Ps. c. 5. It was customary to wash before meat (Mat. xv. 2. and Mar. vii. 3.) and prayer. Aristeas informs us that the Sept. washed their hands every morning, before they began to translate the Bible, to shew what purity of soul was requisite. Pilate used the like ceremony, when he would have no hand in the condemnation of our Saviour; (Matt. xxvii. 24. C.) and thus people declared their innocence. Deut. xxi. 6. M.—People entering the house of God, and priests at the altar, adopt the same symbols of interior purity, and ought to be penetrated with the like sentiments. H.—David opposes the society of the good to that of the wicked, knowing that the former is a great inducement to virtue, and he declares that he will *wash* or converse with such. Bert.—These words are recited by the priest, to put him in mind of the purity required. Lev. xvi. 4. W.

Ver. 7. *Hear.* Heb. with points, "publish." Bert.—S. Jerom agrees with the Sept.—*Thy praise.* The former word is not expressed in the Vulg. or Heb. (H.) but it is understood; and occurs in some edit. of the Sept. as well as in the Syr. Houbig. &c.—Worldlings come to the assemblies of the faithful, but often without piety or advantage. Priests themselves but too frequently dishonour the altar, which they serve. Bert.—If they were careful to perform their sacred duties well, (H.) and had a sincere love for the spouse of Christ, many profanations would be avoided; (C.) as God suffers no greater injury from any, than from bad ministers. S. Greg. &c. H.—They ought to be recollected, and join mental with vocal prayer in their sacred offices. W.

Ver. 8. *Beauty.* The ark. 1 K. iv. 22. Sym. "the palace." C.—Heb. "the dwelling." The psalmist desires to imitate those fervent Levites, who chose always to attend the tabernacle. Deut. xviii. 6. C.—*Mehon*, when applied to the "dwelling" of God, may be properly rendered a temple, heaven, &c. Deut. xxvi. 15. Bert.—No one who reflects on the blessings dispensed in God's house, can fail to be struck with admiration. W.

Ver. 9. *Take;* lit. "destroy," (H.) or suffer me not to be contaminated or lost. W.—Heb. "gather." Prot. or "take not away." Marg. and S. Jer. H.—Heb. may be more expressive, and agrees with the parable, where God orders the cockle to be gathered into bundles, to be burnt. Bert.—Treat me not like the wicked and murderers, who are cut off before their time. C.—David alludes to a future state, as he knew that the wicked were not always punished here. Bert.—*O God* is not in Heb. Sept. or S. Aug. C.—But it is understood. H.

Ver. 10. *Gifts,* to bribe; or rather, which the judges have received. Bert. *Shochad* is always used in a bad sense for "a bribe." C.—*Est munus a lingua . . a manu . . et ab obsequio.* S. Jer.—The wicked use their worldly goods to corrupt others. W.—Jugurtha leaving Rome, said, "O venal city." Sallust.

Ver. 11. *Innocence.* He opposes the integrity of his proceedings to that of the wicked. C.—Yet still calls for mercy. H.—Every one should strive to be innocent, and to avoid the company of worldlings. W.

Ver. 12. *Direct,* (*directo.*) Prot. "in an even place," (H.) in the court where the Levites sung. Vatab.—I have followed the paths of justice, and hope soon to be able to praise thee in thy temple. C.—These seven last verses are daily recited at Mass. But do we reflect what innocence and fervour are required of the sacred ministers? I cannot assert that my paths have never strayed from the right way. Pardon my transgressions, and enable me henceforth to live so that I may be worthy to sound forth thy praise, and to appear in thy sanctuary. Bert.—*Thee.* Heb. "the Lord." H.—The psalms of David are now used in every Christian Church. Euthym. M.

PSAL. XXVI. &c. Ver. 1. *Anointed.* Heb. has only, David. The rest of the title occurs only in some copies of the Sept. (Euseb. C.) and is not of divine authority. Yet if any attention be paid to it, we must suppose that David composed this psalm before his second anointing, as he speaks of great dangers. But this is all uncertain. Bert.—For dangers threatened David even after he had been declared king. H.—Before Samuel anointed him, he was not endued with the spirit of prophecy. See 1 K. xvi. 13. 2 K. ii. 4. and v. 3. C.—Some suppose that he alludes to the entertainment given him by Abimelech, (v. 5 and 12. Theod.) or to that night when, fearless of danger, he took away Saul's cup; (Ferrand) while Abenezra and De Muis rather believe, that he composed this psalm when his people dissuaded him from going out to battle. 2 K. xxi. 17. It expresses the sentiments of the Levites in captivity, (C.) and most beautifully consoles the just in distress. David did not write this for himself alone, but for all future generations. Hence it is not necessary to discover the particular circumstance of his life, to which this and many other psalms allude; nor is there any difficulty in explaining away the various imprecations, as they are not directed against any individual, but relate to all the enemies of the soul; while they foretell what the wicked shall suffer. Bert.—*Afraid.* "Find one more powerful, and *then* fear." S. Aug.—God both giveth light and strength, so that no enemy can hurt his servants. Lu. xxi. 15. W.

Ver. 2. *Flesh.* This expression marks the fury of his enemies. See Job xix. 22. and xxxi. 31. C.—*That.* Heb. and Sept. "and my foes." This may denote domestic, and the former word public, enemies. H.—*Weakened.* Heb. also, "have stumbled." Those who came to take Jesus Christ, verified this prediction. Jo. xviii. 6. C.

Ver. 3. *This;* God's protection (H.) and light, (M.) or in the very heat of battle: *prælium.* Sept. express the Heb. fem. pronoun, as they do with the Vulg. v. 4. *unam.* There is no neuter in Heb. which commonly uses the feminine, *instead.* C.—It may be deemed too scrupulous an exactitude, to express this in a version. The word *petition* may be understood. Bert. M.—The *one* petition of David comprised every blessing; as he had his mind bent on heaven. D.

Ver. 4. *House;* the tabernacle, (H.) or temple, (C.) unless he may rather allude to God's presence and union, or his enjoyment in heaven. Bert.—He had already expressed a similar wish. Ps. xxv. 8. C.—"When we love what God approves, he will surely grant our request. S. Aug.—David esteemed it as a special benefit to be in the Catholic Church, which is the only true house of God. W.—*Delight;* beauty and sweetness, as the Heb. implies. Many of the ancients read, "the will," *voluntatem*, with Sixtus V. &c. But the edition of Clem. VIII. agrees with the Heb. and Oriental versions. C.—To comply with God's will, is the only means of arriving at his beatific vision. H.—David was more grieved at being kept at a distance from the tabernacle, than from his own family. He envied the happiness of those who could attend the divine worship. M.

Ver. 5. *Tabernacle;* in the Catholic Church, so that the enemy can either not find, or at least cannot hurt, my soul. W.—I hope one day to enjoy rest in the temple. C.—The verbs are in the future, in Heb. both here and in the following verse. But they may be as well explained in the sense of the Vulg. Those who find themselves in danger, must still have recourse to God's presence,

That I may see the delight of the Lord, and may visit his temple.

5 For he hath hidden me in his tabernacle: in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

9 Turn not away thy face from me; decline not in thy wrath from thy servant.

Be thou my helper, forsake me not; do not thou despise me, O God, my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

12 Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

PSALM XXVII.

AD TE DOMINE CLAMABO.

David's prayer that his enemies may not prevail over him.

1 A psalm for David himself.

UNTO thee will I cry, O Lord: O my God, be not thou silent to me; lest *if* thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not:

Who speak peace with their neighbour, but evils *are* in their hearts.

4 Give them according to their works, and according to the wickedness of their inventions.

According to the works of their hands give thou to them: render to them their reward.

5 Because they have not understood the works of the Lord, and the operations of his hands; thou shalt destroy them, and shalt not build them up.

6 Blessed be the Lord, for he hath heard the voice of my supplication.

7 The Lord is my helper and my protector: in him hath my heart confided, and I have been helped.

(Bert.) where, as (H.) in the asylum of the tabernacle, (M.) or of the temple, they will be protected. C.—God rewards those with glory in death, who have suffered for his name. W.

VER. 6. *Round.* Heb. "my enemies around." But the Sept. understand it of David, (Bert.) or of the priest, who poured the blood of the victims on different sides of the altar. H.—*Jubilation:* singing and music, which are styled the *fruit*, or *calves of the lips.* Is. lvii. 19. Os. xiv. 3. C.—David diligently recounted God's benefits, with all his heart and voice. W.—He offered sacrifices by ministry of the priests, on the altar of holocausts, which was not in, but before, the tabernacle. M.

VER. 7. *To thee*, is understood in Heb. and the Rom. Sept. H.

VER. 8. *Face hath.* Heb. pointed, "faces seek ye." But Sept. S. Jer. Chal. &c. take no notice of these points; and even Prot. marg. has, "My heart said unto thee, Let my face seek thy face;" (Bert.) though in the text they derange the words, and add, "*When thou saidst*, Seek ye my face, my heart said," &c. H.—*Seek.* "I have sought for no reward besides thee." S. Aug.—I have earnestly desired to see thee face to face. 1 Cor. xiii. 12. W.

VER. 9. *Decline not.* Heb. "put not away." Prot. But the Vulg. seems preferable.—*Forsake.* Sept. (Compl. and Ald.) μὴ ἀποσκορακίσῃς, "send me not to the crows," an expression borrowed from profane authors, who said "to the crows," when they held a person in sovereign contempt. Theod. Bert.—Grabe substitutes this word, though the Alex. and Vat. MSS. agree with us. H.—There seems to be a gradation in the condition of the reprobate here observed. God hides his countenance, withdraws, abandons, and despises them; and they only perceive their misery, when it is too late. Bert.—David implores aid in this life, and deprecates the divine anger, looking upon himself as an orphan, whom God takes under his special protection. W.

VER. 10. *For.* Heb. "Though." David's parents fled to him. 1 K. xxii. 1. Yet they had made small account of him, till Samuel called him forth. 1 K. xvi. 10. The father-in-law and mother-in-law may be also designated. When a saint is deprived of every human advantage, he may still say with S. Aug. "They have taken from me what God gave, but they have not taken God from me, who gave those things." Bert.—Though I am like an orphan, I hope for all good from God, my father. Is. lxiii. 16. C.

VER. 11. *Enemies*, who strive to pervert me. Keep me in the right path, which thou hast already made known to me. W.

VER. 12. *Will.* Lit. "souls." H.—Some ancient copies have, "the hands." —*Unjust.* Heb. "false." H.—*To itself*, ought not to be urged no more than *eat sibi, vade tibi.* Gen. xii. 1. Cant. i. 7. C.—It is a Heb. idiom. H.—Many find fault with the Sept. and Vulg. in this place, but without reason; and they do not agree in their versions. Sym. and S. Jer. come near to us. *Puach* means to breathe, or entangle; and our version intimates, that "iniquity has entangled itself:" *vipheach chamas*, "and open lying." S. Jer. Bert.—The accusers of Susanna, and of our Saviour, could not agree in their testimony. The Chaldees continually calumniated the captives. Isai. lii. 4. Jer. l. 33. C.—Worldlings still do the same, (Matt. v.) delighting in lies, which will prove their own ruin. W.

VER. 13. *I.* Heb. "But I believe that I shall see." S. Jer.—"*I had fainted*, unless," &c. Prot. H.—*Living*, or of promise, as this country is often designated, (Muis. T. Du Pin. C.) or rather in heaven, (Bert. M.) where death shall be no more. H.—The Fathers explain it in this more elevated sense. C.—The just are comforted by God, and by the hope of heavenly rewards. W.—

The land of the living may be opposed to the grave, where none can worship God. H.

VER. 14. *And let.* Heb. "and he will strengthen my heart, and wait" (instead of *and*, Prot. put, without reason, "Wait, I say) on the Lord." We must do our utmost: yet all our strength must come from God. H.—The prophet encourageth his own soul to exercise patience, fortitude, and longanimity (Ps. xxx. W.) unto the end. M.

PSAL. XXVII. &c. VER. 1. *Himself.* The Heb. and Sept. (Rom. and Alex.) have simply "of David."—*Ledavid.* H.—The psalm appears to be a sequel of the preceding, and we may adopt the rule of the Jews, who refer the psalms which have no particular title, to the same author and events as those which go before. It may relate to the captives, (C.) or to David under persecution, though the Fathers explain it of Christ suffering, &c. and rising again.—*My God.* Heb. "rock." This term is so often applied to God, that it might be added to his other ten titles. Bert.—*Lest . . to me*, is not in the Rom. psalter. Euthym. &c.—*Pit*, grave; though it also denote "a prison." C.—S. Jerom has "be not deaf to me," &c. M.

VER. 2. *Pray.* Heb. "cry . . . to the recess of thy sanctuary, (H.) *or* to thy oracle." Sept. place the whole for a part. The tabernacle was often styled temple. 1 K. i. 9. To lift up the hands was customary in prayer, (1 Tim. ii. 8. Lam. iii. 41. Bert.) to testify whence our aid must come. H.—The Jews turned towards the holy place in prayer, (3 K. viii. 48. Ezec. viii. 16.) even after the temple was destroyed. C.

VER. 3. *Draw.* Sixtus V. reads *tradas*, "deliver," &c. But the present *trahas*, is more conformable to the original. C.—Sept. add, *destroy me not*, as the Heb. might also signify. Suffer me not to follow bad example. They often paraphrase, to render the text clearer. A similar petition occurs, Ps. xxv. 9.—*Hearts.* Such double dealers are abominable, and quite opposite to the candour of a Christian. Jo. i. 47. and 1 Pet. ii. 22. Bert.—The psalmist prays that God would comfort and support him, as he knew that God tempteth no man. Jam. i. W.

VER. 4. *Reward.* He speaks prophetically, (v. 5.) or of spiritual enemies. Bert.—"If they do not understand by kindness, make them understand by torments." S. Jer.—He alludes to the calamities of the Babylonians, who had made such havoc, (C.) as well as to that of all who persecuted or rebelled against David. H.—His zeal prompts him to approve of their chastisement. W.

VER. 5. *The works*, (*in opera.*) The prep. seems redundant, though (H.) it was probably in both places, to insinuate that attention is requisite. The Jews perished, because they would not know the things that were for their peace. Lu. xix. 42. Their city in ruins, is an emblem of the sinner's utter destruction. —*Thou shalt.* Heb. "he will."—Bert.—The Chaldees gave supreme honour to idols, neglecting the true God. Their punishment was at hand. Kimchi. C.—Ignorance will prove no excuse, when people might be informed. God will save none, without their co-operation. W.

VER. 6. *Blessed.* This energetic epithet is generally applied to the Lord, and as it is also given to Christ, he must be true God. Rom. ix. 5. &c.

VER. 7. *Protector.* Heb. "buckler," to defend me from external enemies, as his grace enables me to do good.—*Flesh.* Heb. "heart." But joy would manifest itself over the whole body: (Prov. xvii. 22. Bert.) and the Syr. agrees with the Sept. "My flesh shall bud forth, and I shall sing his praises in glory." C.—*Will.* Heb. "canticle," which was dictated by the will. It is suspected that the Sept. read differently. Only the saints taste true joys, so that they

And my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

PSALM XXVIII.

AFFERTE DOMINO.

An invitation to glorify God, with a commemoration of his mighty works.

1 A psalm for David, at the finishing of the tabernacle. BRING to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour; bring to the Lord glory to his name: adore ye the Lord in his holy court.

3 The voice of the Lord *is* upon the waters; the God of majesty hath thundered, The Lord *is* upon many waters.

4 The voice of the Lord *is* in power; the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

6 And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire:

8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9 The voice of the Lord prepareth the stags: and he will discover the thick *woods:* and in his temple all shall speak *his* glory.

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alone might be styled *sensual.* But this worldlings cannot understand. 1 Cor. ii. 14. Bert.—The Fathers explain this text of Christ's, or of our resurrection, (S. Jer. &c.) which was prefigured by the return from captivity. C.—Interior comfort causes the body to be refreshed; and the psalmist gladly (W.) expresses his gratitude. H.

VER. 8. *People;* (*hoz lamu*) instead of which the Heb. has *lamo,* "*their* strength;" though the people of God had not been mentioned. S. Jerom translates, "the Lord is my strength." Houbigant shews that the Vulg. is most accurate. Bert.—Prot. marg. "his strength."—*Salvation.* Lit. "salvations," as he had many times protected David, as well as (H.) the priests and prophets, and all the chosen people. 1 Pet. ii. 9. C.—God causeth the good endeavours of the king for his subjects to prosper. W.

VER. 9. *Exalt,* or carry on thy shoulders, like the good shepherd. Lu. xv. 5. Restore thy people to prosperity. This was the wish of the carnal Jews. The Christian must raise his thoughts higher. C.—S. Jerom and Prot. "feed .. and lift them up for ever." Here the progress of justification appears. H.—God redeems and conducts us to eternal bliss. Bert.—As in Ps. xix. &c. the subjects pray for their superiors, so here the ruler offers up his petitions for those committed to his charge. W.

PSAL. XXVIII. &c. VER. 1, &c. *Finishing.* Sept. ἐξοδίου or ἐξόδου, may also signify "the going out;" (H.) as if the sacred ministers exhorted their successors to perform their duty in the ensuing week, or on the last day of the feast of tabernacles. Lev. xxiii. 36. C.—Heb. has only "A canticle of David," (H.) and the rest was not in the Hexapla in the time of Theodoret, so that many pay no attention to it. The author seems to have supposed that the psalm was composed when David had finished the tabernacle, on Sion. C. 2 K. vi. and 1 Par. xvi.—But the psalmist had in view things of far greater importance, the propagation of Christianity among many great potentates.—W.—The Fathers explain it in this sense, though it may literally allude (C.) to the storm procured by the prayer of Elias, 3 K. xviii. 1. 41. H.—It might be composed in a thunderstorm, and used on similar occasions, (Muis) when a person had to go from home. H.—The seven voices may allude to the seven sacraments, or trumpets. Apoc. x. 3. Bert.—*God.* Sept. seemed to have read *Aleim,* or they have taken *elim* in the same sense, as it signifies "the mighty" as well as "rams." On account of this ambiguity, a double translation is given either by the Sept. or rather by some later writer, who may have inserted the explanation, *O ye children of God, bring ye to the Lord;* (H.) which has crept from the margin into the text. Amama.—It is marked as superfluous by Grabe, (H.) not being found in the best Greek copies; or at least having an obel, (Euseb.) to insinuate that it was not in Heb. in which state it appears in the Gal. Psalter, published in S. Jerom's works.—C.—It is not contrary to the original, though more explicit, (Bert.) as the address is made to all the faithful, (M.) or to the priests and nobility. H.—The apostles are styled rams, because they beat down error with the two Testaments; whence bishops' mitres have two horns. Lombard. Amama.—"Give praise to the Lord, ye troops of angels; render to the Lord glory and strength." Chal. C.—Be grateful for the favours which are here recounted. W.—Most people now translate, "sons of the mighty." Yet S. Jerom and Houbigant have, "offspring of rams;" *filios arietum.* Bring lambs to the Lord, as the original may certainly mean; though many who are attached to the Heb. allow also *sons of God.* Bert.—Montfaucon says that Origen marked with a *lemniscus,* what he judged "a better reading," and thus obelized the first of these versions, and added the second with an asterisk. This liberty has been attended both with good and bad consequences. Ken.

VER. 2. *Honour.* Heb. "strength," which we must acknowledge. H.—The first design of sacrifice is to adore God in spirit. W.—*Holy court.* Heb. "in the holy beauty." 1 Par. xvi. 29. Even the priests were obliged to remain in the court, where they adored God, as sitting upon the Cherubim, in the most holy place (C.) in the Catholic Church. W.—External worship must be observed. Bert.

VER. 3. *Voice.* Separating the waters from the earth at the beginning, as the six other voices may denote the other works of the creation; or all these voices may signify the various effects of thunder, or may allude to the terrors preceding the last judgment, (Apoc. x. 3.) or attending the establishment and liberation of the Jewish and Christian Churches. The first voice was heard when Jesus was baptized, (Mat. iii. 17.) as the rest may intimate the institution and efficacy of the other sacraments. It is evident that something posterior to the reign of David is prefigured; (Bert.) and the Fathers have generally understood the psalm of the propagation of the gospel by the apostles, two of whom are styled *sons of thunder.* Mark iii. 17. C.—The psalmist speaks of greater things than attended the translation of the ark. He represents our Saviour preaching with great power and majesty, (Mat. vii. 29.) and subjecting the most powerful monarchs to his dominion. W.—Thunder is often styled the voice of God, and is occasioned by the collision of the clouds, (H.) which Moses calls the waters *above.* S. Bas. C.

VER. 4. *Power* and *magnificence.* The sacraments of confirmation, and the blessed Eucharist, or the wonderful propagation of the Church, amid violent persecutions. Bert.

VER. 5. *Libanus.* Which were the most famous. H.—Storms often tear up trees by the roots. C.—The effects of the gospel and of penance, may be described, or the terrors of the last day, when Jesus Christ will destroy the proud. Bert.

VER. 6. *Shall reduce them to pieces,* &c.—In Hebrew, *shall make them to skip like a calf.* The psalmist here describes the effects of thunder, (which he calls the voice of the Lord) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, &c. All this is to be understood mystically, of the powerful voice of God's word in his Church; which has broke the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ. Ch.—*Calf,* or "branch," as the Greek word also implies. But Heb. seems more naturally to signify "a calf; Libanus and Sirion, (or Sarion. Deut. iii. 9.) as the son of the unicorn." These two mountains are represented jolting together. C.—The violence of an earthquake has sometimes produced such effects. Pliny ii. 83. See Ps. cxiii. 4. Judg. v. 5. Hab. iii. 10. C.—*And as.* The construction *& dilectus,* seems rather to make this another nominative. "the Lord shall, &c. and the beloved, (H.) the *Messias,* like the son of the unicorn," shall perform the like wonders. It seems probable that the Sept. have read Jeshurun for Shirion, (Bert.) or *vissron,* instead of *ussriun;* as *i* would only be a little transposed. H.—Jeshurun is a title of Israel, (Deut. xxxii. 15. and xxxiii. 5. 26.) who was a figure of the Messias, the *beloved* of God. Bert.—"And he will scatter them as a calf *would do;* Libanus and Sarion, *are in motion,* like the son of the rhinoceros." S. Jer. H. The most powerful submit to Christ, who works these wonders. W.

VER. 7. *Fire.* Lightning, which deals destruction around. C.—The Holy Ghost appeared in the form of parted tongues of fire, to enable the apostles to convert the *desert* of the Gentile world, and the Jews, represented by the desert of *Cades,* (W.) which was near their country, (H.) on the frontiers of Idumea. Num. xiii. 27. C.—Holy orders were instituted by Christ, to confer grace to the sacred ministers, according to their different stations or exigencies; (Bert.) or extreme unction, which prepares the soul for her separation from the body, may be here meant, if we follow the usual disposition of the sacraments; as the following sentence may allude to holy orders, which shakes or causes the desert to fructify, (H.) unless these words be rather applicable to matrimony. Bert.—*Shaketh* and *shakes.* S. Jer. has *parturire faciens,* making the desert bring forth." Chal. "frightens the serpents." All nature is alarmed at the sound of thunder. H.—The deserts then appear most terrible. C.

VER. 9. *Prepareth.* Heb. "delivereth," as a midwife (S. Jer. 5. Edit. Aquila) "maketh the hinds to calve;" (Prot. H.) or "to leap, (from *ẽul.* Bert.) or frighteneth." Hinds are supposed to bring forth with great difficulty. But the reverse seems to be the case. S. Chrys. in Job. xxxix. 3. C.—They are very swift, and trample serpents under their feet, nature having given them this power. S. Jer. Pliny vii. 32. The text may be understood of the last sacrament, which prepares us for our passage; (Bert.) or of matrimony, by means of which the world is peopled with rational beings, whose duty it is to glorify God in his temple. H.—This is also the effect of grace, and of the preaching of the gospel, (Bert.) which inspires people with a desire of running on in the way of perfection. Christ explains to them hidden mysteries in his Church, to which he brings multitudes, like the waters, ruling over them, and enabling them to overcome all temptations, till he crown his elect with eternal *peace.* W.—*Glory.* Running thither through fear, or to thank God for rain after a drought.

VER. 10. *Dwell.* Chal. explains this of the deluge, which continued a long while upon the earth, to punish mankind. Heb. may also signify, "the Lord sitteth upon the flood," or clouds, as the Lord of nature.—*Strength,* or abundant rain, (Jos. xxxviii. 6.) with all other blessings; (C.) making his people as terrible to their enemies as the storm which has been described. M.

PSAL. XXIX. &c. VER. 1. *Dedication,* when David sung after he had (H.) built a magnificent palace. 2 K. v. W.—*David's, ledavid,* or "to David," which some rather join with *Psalm,* (Muis) and explain the *house* of the tabernacle or temple; though it seems more probably to relate to the altar, which David erected, after the pestilence (C.) had destroyed 70,000. 2 K. xxiv. 25. There seems to be nothing respecting a dedication in the psalm; whence we may con

10 The Lord maketh the flood to dwell: and the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace.

PSALM XXIX.

EXALTABO TE DOMINE.

David praiseth God for his deliverance, and his merciful dealings with him.

1 A psalm of a canticle, at the dedication of David's house.

2 I WILL extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord, my God, I have cried to thee, and thou hast healed me.

4 Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5 Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

6 For wrath is in his indignation; and life in his *good* will.

In the evening, weeping shall have place, and in the morning, gladness.

7 And in my abundance I said: I shall never be moved.

8 O Lord, in thy favour, thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

9 To thee, O Lord, will I cry; and I will make supplication to my God.

10 What profit is there in my blood, whilst I go down to corruption?

Shall dust confess to thee, or declare thy truth?

11 The Lord hath heard, and hath had mercy on me: the Lord became my helper.

12 Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

13 To the end that my glory may sing to thee, and I may not regret: O Lord, my God, I will give praise to thee for ever.

PSALM XXX.

IN TE DOMINE SPERAVI.

A prayer of a just man under affliction.

1 Unto the end, a psalm for David in an ecstacy.

2 IN thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

3 Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

4 For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

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jecture that the title is not very authentic. The Greeks (Bert.) prefixed "unto the end," in the Rom. Sept. but not Grabe's, &c. H.—The Rabbins inform us that this psalm was used when people brought their first fruits to the temple, and that it will be sung at the dedication of the temple, which they expect the Messias will erect. Selden. Syn. iii. 13.—The Fathers explain it of Christ's resurrection. C.—It may be put in the mouth of a just man leaving this world. Bert.—The title of *Psalm*, most properly belongs to those which were played upon instruments; as a *canticle* refers to vocal music. When the instrument preceded, it was called *A psalm of a canticle; as a canticle of a psalm* intimated that man gave out the psalm, and instruments followed. W.—These distinctions are given by S. Chrys. &c. M.

VER. 2. *Extol.* Or publish thy great goodness and power, (H.) in the same sense as we say *Hallowed be thy name.* Bert.—Though God can receive no increase of glory, we must shew our gratitude. W.—*Me.* Thou hast not suffered my people to be wholly destroyed, nor myself to perish in consequence of my vain curiosity. C.—David sings this psalm in thanksgiving for his many deliverances. W.

VER. 3. *Healed me.* I expected to die every moment, and I had made choice of the scourge of pestilence, that I might not be more screened than my subjects, 2 K. xxiv. 13. C.

VER. 4. *Hell.* Preserving me from great dangers of sinning, (W.) or from death.—*Saved.* Heb. "granted me life." This may all be explained of Christ's resurrection. C.

VER. 5. *Saints.* Heb. "who have obtained mercy." Priests and faithful people come to return thanks, because God has turned away the scourge. C.—*Memory*, or name. Ex. iii. 15. C.—It is from God, and not from ourselves, that holiness comes. W.

VER. 6. *Wrath*, which is a short fury. M. Isai. liv. 7.—Heb. "momentary is his indignation;" or rather, "from his indignation comes destruction," *roga*, as the Sept. constantly (H.) agree. Job xx. 5. Is. xxviii. 12. &c. C.—"The miseries which are inflicted, are in consequence of his indignation." Prin. dis. Bert.—We are not miserable unless we have deserved it. S. Aug.—Even in chastising, God considers our welfare. W.—He takes no pleasure in our torments, but delights to crown us with life and happiness. H.—Eternal joys are the fruits of the short sorrows of this world, (Bert.) which is represented as one night or *evening*. H.—A few moments ago Jerusalem expected nothing but destruction. Thus the apostles grieved till Christ rose again; (C.) and the life of the just is a constant vicissitude of sorrow and of comfort. W.

VER. 7. *Moved.* David thought himself invincible; and, out of vanity, ordered his subjects to be numbered. God shewed his displeasure only for three days, and all was in confusion, v. 8. C.—Though we may imagine that we are firmly established, we must acknowledge that all our strength is derived from God, who sometimes leaves us to experience our own weakness. W.

VER. 8. *Beauty.* So Sept. and Syr. have read *ledre*, (C.) instead of *leharri*, "my mountain," Sion, which David had taken from the Jebusites. The sense is much the same, though the reading of the Sept. seem more natural. Symmachus has followed another copy. Bert.—"Thou hast given strength to my first father." C.—The present Heb. is rejected by Houbigant, (Bert.) though it be conformable to Aquila, S. Jerom, &c. How necessary is it for us to be convinced, that all we have is the gift of God! H.—In prosperity man is too apt to give way to presumption. Bert.—David had yielded to this temptation, not being sufficiently aware how jealous God is of his rights. C.—He confesses this mistake. Heb. "I was terrified." M.

VER. 9. *Will I.* We must not cease to pray, (W.) as we are always beset with enemies. H.—This text may be explained, "I prayed," that I might suffer instead of my people. 4 K. xxiv. 17. C.—But here the prophet seems rather to beg that he may not die, in order that he may publish God's praises. H.

VER. 10. *Profit.* The wicked on his death bed, cannot pray thus, as the justice of God is interested to punish his crimes, and to prevent their continuance. After death there is no merit; so that we ought to make good use of our time. Bert.—*Corruption.* The Fathers explain this of Jesus Christ. What good will my death procure, if I do not rise again? Orig. S. Jer.—*Truth.* See Ps. lxxxvii. 11. Bar. ii. 17. C.—The dead cannot make their voice heard in this world, though they may praise God in the other. M.

VER. 11. *The Lord.* Heb. points determine, "Lord, hear," &c. But the Greek interpreters agree with the Vulg. which seems better. Bert.—S. Jerom, however, makes this a prayer. "Hear," &c. H.

VER. 12. *Joy.* When thou orderest the angel. 2 K. xxiv. 16. C.—*Sackcloth*, of human nature, which was *cut*, and the price of our redemption came forth. S. Aug. S. Jer.—Thou hast changed my mourning weeds for robes of joy. D.

VER. 13. *Regret.* Or be filled with grief, *compungar.* H.—Heb. "that glory may sing thee, (or thy praise) and may not be silent." S. Jer. Sym. H.—Glory often signifies the tongue. D.—*My* is added, to shew that this was David's glory, (H.) who considered God in all events. Bert.—Prot. supply the word *my*. H.—Chal. "that the great ones of the world may praise thee incessantly."—*Ever.* In this my happy change. W.—Those who suppose that David sung this, when he purified his house from the abominations of Absalom, explain his illness (v. 2.) to mean the anxiety caused by that revolt. 2 K. xvi. 21. Bossuet. C.—He gives thanks for the favour which God had shewn him on that, or on any other occasion. H.—He might consider this purifying as a sort of dedication, as it was customary to dedicate even private houses. Deut. xx. 5. C.

PSAL. XXX. &c. VER. 1. *Ecstacy.* This word is not in Heb. nor in some of the best Greek copies. Theod.—It seems to be taken from v. 23. (C.) and intimates that the just may recite this psalm in the latter times, (W.) when they shall be in the greatest perplexity. H.—David composed it when he was obliged to flee from court, (1 K. xix. 1. and xxvii. 1. C.) or in the desert of Maon, seeing himself in the most imminent danger; (1 K. xxiii. 25. Kimchi. Du Pin) though some refer this psalm to the conspiracy of Absalom, (Theod. M.) or to the unpremeditated fall of David, (Euseb.) or to the captives. S. Chrys.—Our Saviour repeated part of v. 6. upon the cross; and he may perhaps be the object of the whole psalm. The Church prescribes only the six first verses to be recited at Complin. Bert.

VER. 2. *Justice.* Sym. "mercy." Thou art the judge between us. C.—How grievously soever I may be afflicted, yet I trust in thee. W.—"I fear that confusion which lasts for ever." S. Aug. D.

VER. 3. *A God.* Heb. "a rock of strength." Sept. "a God who holdeth his shield over me," ὑπερασπιστήν. H.—*Refuge.* Heb. "fortress." C.

VER. 4. *Nourish.* Heb. *guide.* H.—Sym. "take care of me." C.

VER. 5. *Snare.* The order to appear at court, after Saul had manifested his ill-will, could be considered in no other light. C.

VER. 6. *Spirit.* Heb. *ruach.* Our Saviour determines the signification of this word, and shews that the saints of the Old Testament believed that the soul

5 Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6 [a] Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7 Thou hast hated them that regard vanities to no purpose.

But I have hoped in the Lord: 8 I will be glad and rejoice in thy mercy.

For thou hast regarded my humility; thou hast saved my soul out of distresses.

9 And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

10 Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

11 For my life is wasted with grief: and my years in sighs.

My strength is weakened through poverty: and my bones are disturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours, and a fear to my acquaintance.

They that saw me without, fled from me. 13 I am forgotten as one dead from the heart.

I am become as a vessel that is destroyed. 14 For I have heard the blame of many that dwell round about.

While they assembled together against me, they consulted to take away my life.

15 But I have put my trust in thee, O Lord: I said: Thou art my God. 16 My lots are in thy hands.

Deliver me out of the hands of my enemies; and from them that persecute me.

17 Make thy face to shine upon thy servant; save me in thy mercy.

18 Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be ashamed, and be brought down to hell. 19 Let deceitful lips be made dumb;

Which speak iniquity against the just, with pride and abuse.

20 O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21 Thou shalt hide them in the secret of thy face, from the disturbance of men.

Thou shalt protect them in thy tabernacle, from the contradiction of tongues.

22 Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

23 But I said in the excess of my mind: I am cast away from before thy eyes.

[a] Luke xxiii. 46.

survived after its separation from the body, which some commentators have unguardedly said could not be clearly proved. This text may be applicable both to David and to Jesus Christ in a literal sense, as nothing contradictory would ensue, no more than from the prediction, *out of Egypt I have called my son*, being verified both in the Israelites and in the Messias; as both may truly be styled sons of God, though in a different sense. It is not so with that other prophecy, *Behold a virgin*, &c. which some say related both to the wife of the prophet and to the blessed Virgin: which cannot be, as they would not both have children, and still remain virgins. When two literal senses are admitted, they must not be contradictory. The verb is here in the future, both in Heb. Sept. and in the common Greek of the New Testament; (Lu. xxiii. 46.) though some MSS. of the latter have the present tense, which is adopted by Prot. &c. Bert.—David commits his cause to God, being convinced that his promises would not be in vain. S. Stephen said in like manner, Lord receive my spirit; (Acts vii. 58.) and "the saints use this prayer when they leave the body," (S. Jer. C.) as well as on any other important occasion, particularly when they receive the holy sacrament. W.—*Redeemed*, by freeing me from many dangers. The resurrection of Christ might be called a redemption; for which he had paid the price. Bert.

Ver. 7. *Vanities.* Idols, (C.) superstitious practices, (Hammond) and lies. It may refer to Saul, who performed his promises so ill, and neglected the laws which he had made against witches. C.—Prot. "I have hated them that regard lying vanities." H.—The ancient interpreters, with S. Jerom, seem not to have seen the *i*, which changes the second into the first person, though here it would be less agreeable to the context. This *i* would appear unnecessary, if the present Heb. were correct. Bert. Houbig.

Ver. 8. *Humility.* Heb. "affliction, thou hast known the tribulations of my soul." S. Jer. H.—Thou hast often rescued me from my enemies; and canst thou behold my present distress without pity? C.—When God *knows* his friend to be in misery, he does not fail to relieve him. Bert.

Ver. 9. *Place.* The psalms were commonly composed after the danger was over. David had escaped the lance and the servants of Saul. C.

Ver. 10. *Belly*, or entrails. M. Lam. i. 20. Eccli. li. 29. H.—David was filled with indignation at the conduct of his enemies. C.—Both soul and body felt the effects of his great sorrow, (H.) which pervaded every part. W.

Ver. 11. *Poverty.* Sept. have read *âni* instead of *haoni*, "my iniquity," which seems less accurate, as David had not offended Saul. Sym. has "malice," (C.) or "ill-treatment," κάκωσιν. H.—We may form some judgment of David's distress, from his being obliged to eat the consecrated bread at Nobe. C.—Yet without making any change in the Heb. we may explain it in the sense of the Vulg. as *âve* signifies to be "bent down." Bert.—"Chastisements waste my strength." Pr. disc.—Jesus was a man of sorrows. Bert.

Ver. 12. *Among.* Lit. "above;" *super.* H.—Houbigant would exchange *l* for *m*, in Heb. "to all," &c. which seems more agreeable to the sequel, and does not contradict the Vulg. Bert.—David complains that none of his enemies were treated so severely as himself, (H.) though they were very wicked. M.—They all looked upon him with disdain, and even his friends fled from him. This is the picture of the world. A man fallen into distress is an object of general contempt. C.—Yet we ought rather to remember that such a one is sacred: *sacra res est miser:* and that he ought to excite our compassion. H.—*Fear.* People are afraid to have it known that they were ever acquainted with me, (C.) lest they should be involved in my misery. H.—My friends dare not converse with me. W.

Si malè res cedit, superest tibi nullus amicus:
Omnia fortunæ sunt inimica malæ.——Lucian Anthol.
If fortune frown, no friend dares shew his face,
All flee the wretched, and abhor their place.

Ver. 13. *Heart*, past recovery. Prot. "dead man out of mind." H.—*Vessel* means, "any thing." C.—A broken pot is thrown away. M.

Ver. 14. *About.* They blame me to my face. Heb. "fear on every side." H.—But *magor* signifies also "dwelling," as well as "fear;" and this dread arose only from the multitude of enemies. Bert.—*Life.* I was proscribed by Saul, (1 K. xix. 1. H.) and they were only solicitous how to destroy me. C.—They assembled to talk about my pretended (H.) faults, and to contrive my ruin. Jer. xx. 10. M.

Ver. 16. *Lots.* Sept. Rom. κλῆροι, as the same word, *hittothai* is rendered Judg. xxi. 22. Others explain "times," with the Rom. Psalter, &c. in the same sense, to denote (Bert.) that all the vicissitudes of life, both prosperity and adversity, are at God's disposal. Theod.—If he protect me, all my enemies will rage in vain. C.

Ver. 17. *Shine* propitiously, so as to free me from this storm. C.—Make me acquainted with the right path, and deliver me. W.

Ver. 18. *Brought.* Prot. "be silent in the grave," (H.) or "in hell." This is a prediction. When I shall ascend the throne, they will be covered with shame. C.—Let them enter into themselves before they die. H.—Houbigant thinks that the Heb. had formerly, "let them be silent, and descend into the grave;" which seems judicious. David inveighs against his spiritual enemies, and against manifest impiety. Bert.

Ver. 19. *Iniquity.* Heb. "harsh things;" calumnies. C.—*Abuse.* Sept. ἐξουδενώσει, as if they "made nothing" of the just. H.—They seem to acknowledge no superior, and abuse their power. W.

Ver. 20. *Men.* Thou comfortest thy servants internally, and often manifestest thy protection. H.—This thou wilt do when it is expedient, though the reward of the just in this life is generally hidden. They are, nevertheless, in great esteem with thee. W.

Ver. 21. *Face.* The malice of the wicked has its limits; while God defends his servants, admitting them as it were into his own presence and *tabernacle*, where none dare assault them. The Eastern princes did not allow any, but their great favourites to come into their presence. C. Est. v. and xv. H.—*Disturbance.* Chal. "troops of the strong." Heb. "from the pride *or* vexations." God will protect his friends, both from an open attack and from malicious speeches. —*Thy* is not expressed in Heb. Bert.—"From the harshness of the great ones thou wilt protect them in the shade, from the contradiction of tongues." S. Jer. —How shall we avoid the danger of being seduced by contradictory teachers, unless we have recourse to the Catholic Church? *Tu curre ad Eccles. Cath. et protegeris;* &c. S. Aug. H.—Those who are united to God by contemplation and love, cannot be disturbed by men. Bellar. M.

Ver. 22. *In a.* Sym. "as in a city shut up" with fortifications. C.—*As* seems to be understood, though some explain this of Ceila, (Bert.) or of Siceleg, which had been given to David for a retreat. He here apologizes for having recourse to an infidel. C.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

24 O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25 Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

PSALM XXXI.

BEATI QUORUM.

The second penitential psalm.

1 To David himself, understanding.

BLESSED [a] are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3 Because I was silent, my bones grew old; whilst I cried out all the day long.

[a] Rom. iv. 7.

4 For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5 I have acknowledged my sin to thee, and my injustice I have not concealed.

[b] I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

6 For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

7 Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

8 I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

[b] Isai. lxv. 24.

VER. 23. *Excess.* Sept. "in my ecstacy." Heb. "haste." Prot. "consternation." Sym. H.—In sudden danger I exclaimed that all was lost; but God presently relieved me. Thus He prepared David for his exalted station; having taught him by affliction, to have pity on others. C.—He experienced for a moment a sort of diffidence, before he had time to reflect. But he presently turned towards God. A Protestant commentator, who, in general, is very guarded in his expressions, and who applies all this psalm to the Messias, here falls into a horrible mistake, which he seems to have borrowed from Calvin: "The Messias," he says, "was to experience once, what the damned will feel for ever. For the punishment of the damned properly consists in the consternation and grief which they will feel, to see themselves separated for ever from the sight of God." He refutes himself, by saying that Jesus Christ shewed us how to pray, when we are abandoned in like manner. Does any one experience here the torment of the damned? or could Jesus be ever the object of God's hatred? It would have sufficed to say that he was destitute of all exterior succour, and internally felt those torments which the gospel mentions. Bert.—*Eyes.* This he spoke in great agony of mind, which he would afterwards have recalled, like holy Job. C. iii. and xlii. W.

VER. 24. *Saints.* Heb. "merciful ones;" Assideans, priests, &c.—*Truth.* Heb. "will preserve the true;" (C.) or, "will observe the faithful." Bert.—*Abundantly.* Sept. "that act with great pride," as S. Aug. reads, and as Heb. and Vulg. may be rendered. H.—The prophet exhorts all to persevere unto the end. W.

PSAL. XXXI. &c. VER. 1. *Understanding;* (Prot. *mascil.* H.) shewing how he was brought to acknowledge his fault, and by penance to obtain pardon, (W.) justly giving the glory to God's grace. S. Aug.—Sept Alex. ["A psalm] to David," *of understanding;* which is taken from some other copy. H.—Some suppose this word has been inserted from v. 8. Abenezra.—But there are several other psalms which have this title, (H.) intimating either that they contain great mysteries, (Euseb.) or that they are easy to understand. Agellius.—This is wholly of a moral nature. The Jews style it the *heart* of David, because it displays his sentiments of contrition. C.—He composed it most probably after Nathan had engaged him to confess his fault. Bellar.—It might be used on the solemn feast of expiation. Grot. Num. xxix. 7.—The Fathers explain it of the grace which we receive in baptism and in penance. S. Aug. S. Greg. &c. C.—*Are they.* Heb. "The blessings of him whose iniquity." Pagnin.—But the sense is the same, and S. Paul follows the Sept. which gives their version the highest authority. Rom. iv. 7.—*Sins;* or, "who is screened from the punishment of sin." Prin. disc. Sin has often this signification; and the psalmist would otherwise seem to say less than he had already expressed. Bert.—*Covered,* by charity, (1 Pet. iv.) as a physician covers a wound, to remove it entirely; and we must cover our former transgressions, by doing good works. S. Greg.—Then our sins will not appear at the day of judgment, (S. Jer.) nor be punished, as they are wholly destroyed. The Pelagians calumniated Catholics, as if they taught that sins were only shaven, as it were, the roots still remaining; which S. Aug. (con. 2 ep. Pelag. i. 13.) says, "None affirmeth but an infidel." Thus the doctrine of Calvin is condemned; who abuses these texts to prove that sins are only covered, and still remain even in the most just; which is contrary to innumerable passages of Scripture, (Isai. vi. Jo. i. 1 Cor. vi. &c.) and injurious to the perfections of God, and to the redemption of Christ, as well as to the saints in heaven, who are thus represented as still infected with all their sins. W.—This doctrine is now almost abandoned by Protestants, as it is contrary both to sound philosophy and divinity: for sin is nothing physical, but a want of moral rectitude. Bert.—God cannot fail to punish sin, wherever it really subsists. His spirit is surely free from *guile.* He cannot suppose that we are just by imputation of Christ's justice, unless we be really so. H.—By means of the sacraments the sinner becomes just, and God sees nothing in him deserving of punishment. C.—"If any one wishes his sins to be covered, let him manifest them to God by the voice of confession." S. Greg.—But, replies a Lutheran commentator, "God does not forget sin." What is this to the purpose, as long as the sin does not subsist in the offender? He allows that "the pardon of sin is inseparable from sanctification." *Renew a right spirit within my bowels.* Ps. l. 12. Bert.—The man who has felt real compunction, will be able to form a true notion of the happiness of a reconciliation. C.—Covering may allude to the custom of writing on wax, which might easily be effaced. Our sins are recorded in the book of God's justice. M.

VER. 2. *Spirit.* Sym. has "heart," or "mouth." C.—The latter is also in some copies of the Sept. Euseb.—The Rom. and Alex. Sept. have it, though Grabe substitutes *spirit,* (H.) which is recognised by S. Jer. (ad. Sun.) Heb. &c. Nothing is so contrary to true repentance as hypocrisy. S. Aug. &c. C.—If we do not co-operate with God's grace, our sins will never be effaced, though, before remission, our works can only dispose us to receive pardon. "Good (and meritorious) works follow." S. Aug. W.

VER. 3. *Because I was silent,* &c. That is, whilst I kept silence, by concealing, or refusing to confess my sins, thy hand was heavy upon me, &c. Ch.—The *cry* was then only an effect of vanity, like that of the Pharisee, full of his own merits; (S. Aug. S. Jer. C.) or David was silent till Nathan made him know his fault, which he afterwards ceased not to deplore. Theod.—It is supposed that he had continued impenitent for above a year. But he might feel remorse during that time. v. 5. Bert.—*Cried.* Heb. "roared," like a lion. C.—Because I acknowledged not my grievous sins, I was much afflicted. I prayed, but to little purpose. W.—Wishing to conceal the cause of my grief, (C.) I pined away, (H. Lam. iii. 4.) and suffered greatly, because I did not confess. M.

VER. 4. *I am turned,* &c. That is, I turn and roll about in my bed, to seek for ease in my pain, whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, *I am turned;* that is, I am converted to thee, my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, *my moisture is turned into the droughts of summer.* Ch. Prot. H.—But the Sept. may have taken *l* for a prep. before *shaddi,* as the other Greek interpreters say nothing of this *moisture,* which is the interpretation of modern Jews; and S. Jerom has (Bert.) "I was turned *or* occupied, in my misery;" *versatus sum in miseriâ meâ.* There is no peace for the wicked. H.—God had not punished David exteriorly till after the admonition of Nathan, when so many evils poured upon him. But the king must have experienced cruel agonies of mind, till he was prevailed on by this wise physician to confess his fault, (C.) and thus let out the imposthume, which would not allow him to enjoy any repose.—*Fastened.* S. Jer. "while the summer (*or* heat; *æstas*) was burning incessantly," *sela.* Heb. *becharbone kayits* means also *in gladios spina.* "The thorn has been turned into swords for my affliction;" (Bert.) or I have been as grievously tormented, as if a thorn or sword had pierced me. H.—Thy divine Providence chastises me, and my conscience tells me that I have deserved all my sufferings. W.—Many of the ancients read, *while the thorn is broken, confringitur,* (Ps. Rom. S. Greg. C.) which causes the extraction to be more difficult. H.—This thorn may denote sin, which, like a weed, had infected David's soul. Theod. C.

VER. 5. *Sin.* Or as some psalters read, "of my heart," with the Sept. Cassiod. &c. C.—"I know that thou wilt readily forgive the sins which are fully laid open before thee." S. Jer.—David no sooner perceived that he was the unjust man (H.) whom Nathan had described, than he exclaimed, "I have sinned;" and at the same moment God forgave him. 2 K. xii. 7. C.—If this psalm relate to his repentance, it seems he had already had recourse to God; but this is doubtful, as he appears to have entered into himself only after the prophet's reproach. Nothing can more effectually give peace to the soul than an humble confession, which costs human pride a great deal, when it must be made to our brethren. Bert.—The Jews were sometimes obliged to confess to God's minister. Lev. iv. 5. and Num. v. 7. M.

VER. 6. *Holy.* Even the angels rejoice at the sinner's conversion. Lu. xv. 7. The saints take part in the welfare of their fellow creatures, and praise God for his mercies shewn unto them. C.—*Time.* During this life, (Is. lv. 6. Eccle. ix. 10. Chal. Muis.) or when they shall be treated in like manner. Piscat.—As I now repent, so must those who are afflicted, pray that they may obtain pardon; then they will not be oppressed, though their miseries may appear very great, like a *deluge.* W.—*Yet.* Heb. *rak,* "surely." Bert.—"Therefore shall every merciful one pray unto Thee, finding time; that when many waters shall inundate, they may not approach unto him." S. Jer. H.—A deluge denotes great calamities. Is. xliii. 2. Even the terrors of the last day will not disturb the just, (C.) nor will they inspire the wicked with true repentance. H.

VER. 7. *Refuge.* Heb. "hiding," (Ps. xxx. 21. H.) or asylum. C.—*Which.* Heb. "thou shalt surround me with songs of deliverance. Sela." Or "my praise saving, thou wilt environ me always." S. Jer. H.—Perhaps *th* may now occupy the place of *m,* as the Greeks all agree; and the sense is at least the same. Bert.

9 Do not become like the horse and the mule, which have no understanding.

With bit and bridle bind fast their jaws who come not near unto thee.

10 Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11 Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

PSALM XXXII.

EXULTATE JUSTI.

An exhortation to praise God, and to trust in him.

1 A psalm for David.

REJOICE in the Lord, O ye just: praise becometh the upright.

2 Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3 Sing to him a new canticle, sing well unto him with a loud noise.

4 For the word of the Lord is right, and all his works are *done* with faithfulness.

5 He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6 By the word of the Lord the heavens were established; and all the power of them, by the spirit of his mouth:

7 Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

9 [a] For he spoke, and they were made: he commanded, and they were created.

10 The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

11 But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord; the people whom he hath chosen for his inheritance.

13 The Lord hath looked from heaven: he hath beheld all the sons of men.

14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15 He who hath made the hearts of every one of them: who understandeth all their works.

16 The king is not saved by a great army: nor shall the giant be saved by his own great strength.

17 Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19 To deliver their souls from death: and feed them in famine.

20 Our soul waiteth for the Lord: for he is our helper and protector.

21 For in him our heart shall rejoice: and in his holy name we have trusted.

[a] Gen. i. 8. Judith xvi. 17.

VER. 8. *Fix.* Heb. "consult with my eyes concerning thee." The Vulg. better. C.—Prot. marg. "my eye *shall be* upon thee." H.—God thus engages to watch over, and direct his servant, (Gen. xliv. 21. Jer. xxiv. 6. C.) giving him instruction, by means of chastisements. W.

VER. 9. *Do not.* This may be spoken by God, or by the psalmist; as an admonition to hear the counsel of those divinely commissioned. C.—*Who come.* Prot. "lest they come near," (H.) and threaten to bite or to run over *thee.* C.—But the Heb. may have the sense of the Vulg. *qui non accedunt.* S. Jer.—It may be a prayer, that God would offer a sort of violence to restrain the sallies of the sinner, (H.) and to convert him; (W.) or God threatens the obstinate with rigour of his justice. Many delude themselves, thinking that he will always treat them with lenity, and be ready to receive them. Bert. Is. xxxvii. 29. But the prophet admonishes them not to follow their senses alone, nor to imitate brute beasts, as he had done with regard to Bethsabee and Urias. M.—The bit (*camus*) was a sort of muzzle, "to hinder *horses* from biting."—Xenophon.

VER. 10. *Many.* Sinners deserve much punishment. But if they will repent they may find mercy. W.—This may be also the declaration of God, though the prophet seem to speak in the next verse. Bert.—God humbles the pride of haughty monarchs, like Sennacherib and Nabuchodonosor, treating them like beasts. C.

VER. 11. *Glory,* which is lawful when God is the object. 1 Cor. i. 31. *My glory I will not give to another.* Is. xlii. 8. C.—Heb. "praise him." S. Jer. H.—Joy is the end of true penance, to which the prophet invites all. W.

PSAL. XXXII. VER. 1. *David.* There is no title in Heb.; and the Greek copies vary. This psalm may be considered as a continuation of the former, with the last verse of which it may be well connected. C.—Some suppose that David composed it after he had been rescued from the giant Jesbibenob. v. 16. 1 Par. xx. 4. Ferrand.—It is not certain that he is the author; but as other psalms without a title are ascribed to him, we have no reason to deny that he wrote this. Bert.—Many explain it as a thanksgiving of Ezechias. Theod. &c.—But we need not refer it to any particular event. C.—*Upright.* But *it is not seemly in the mouth of a sinner.* Eccli. xv. 9. W. Ps. lxix. 16. C.

VER. 2. *Psaltery.* Heb. *nebel,* (H.) which does not resemble the modern psaltery. C.—We must carefully observe mortification, and the decalogue. W.

VER. 3. *New.* Interesting, like the canticle of the lamb, or of redemption, Apoc. Public worship and music are very useful, when performed with attention. Bert.—The prophet invites all to praise God for the blessings granted by Christ in the new law. W.—*Noise,* proceeding from the heart, the cry of which alone penetrates heaven. H.

VER. 4. *Faithfulness.* He always fulfils his promises, and his laws are just; (W.) therefore he deserves our praise. C. Ps. cxliv. 13.

VER. 5. *Judgment.* God joins these virtues together, (W.) as we ought to do. H. Lu. vi. 36. Mat. v. 48.—He punishes the wicked, and rewards the good. But his mercy displays itself on the earth, as there is no misery in heaven. S. Aug.—Its effects appear more since the coming of our Saviour. C.

VER. 6. *Mouth,* by his command. Euthym. Gen. i. 6.—The Fathers here find the blessed Trinity expressed; (C. M.) and the Council of Trent admonishes us to follow their unanimous interpretation, which is here adopted by Baumbgarte, a Prot. 1719. S. John informs us that all was made by *the Word,* from whom the Father and the Holy Spirit cannot be separated. Bert.—Seneca (consol. 8.) seems to have had some idea of this mystery. *Quisquis formator universi fuit, sive ille Deus est potens omnium; sive incorporalis Ratio, ingentium operum artifex; sive divinus Spiritus, per omnia maxima et minima æquali intentione diffusus.* The power of them may designate the stars and angels, which the Heb. styles "the army" of heaven. Is. xxiv. 21. Mat. xxvi. 53. C.—The word of God is omnipotent, (W.) "the Creator . . both of visible and invisible things." Nic. Creed. H.—Calvin rejects this proof of the Trinity as weak, (Amama) as he did not like the word *Trinity,* nor perhaps the mystery itself. H.

VER. 7. *As in.* This is agreeable to S. Aug. and some ancient psalters; though the Sept. have "like a bottle" made of leather, ὡσεὶ ἀσκόν. Moderns would translate, "like a heap." But Sym. and S. Jer. agree with us, (see Ps. lxxvii. 13. C.) as well as the Chal. and Houbigant. God has made the bed of the sea capable of containing such quantities of water, some of which evaporate and descend again from the clouds, to make the earth fruitful. Yet many take no notice of this admirable economy. Bert.—Theodoret and S. Athanasius understand the clouds to be meant by this vessel; but the former sentiment seems better. These waters, as well as hail, &c. are instruments of God's vengeance. Deut. xxxii. 34. The *depths* have the same import. God calls them forth at pleasure, (Amos v. 8. Gen. vii. 11.) and confines them within bounds. Job. xxxviii. 11.

VER. 9. *Created.* Heb. "on foot," to express God's absolute dominion. C.—This passage shews that *bra* means properly created out of nothing. Gen. i. Matter did not exist before God spoke. Bert.

VER. 10. *And . . princes.* This seems to be lost in Heb. as all the Greeks have recognised it. Bert.—God prepares the causes and means when he forms his decrees, which are wholly independent. He is not forced to wait for a favourable opportunity. C.—He confounded the tongues at Babel, and his absolute decrees are always executed. W.

VER. 12. *Inheritance,* in opposition to the Gentiles. 1 Pet. ii. 9. Bert.—God made choice particularly of the Jews, as he does now of Christians. W.

VER. 14. *Prepared.* S. Jer. "from his most established throne;" whence he beholds all the conduct of men, (C.) though he fill all places, and work in all. Bert.—His power and wisdom (v. 15.) are infinite. W.

VER. 15. *Every one, sigillatim.* Heb. *yachad,* means also "together;" whence the Origenists inferred (H.) that all souls were made at first with Adam. S. Jer.—Thus they explained how they came to be all infected. Bert.—But God rather creates them when he infuses them into the body. Carthus. H.—S. Aug. could never decide this important question. This text only proves that God is equally Creator of all; (Eccli. xviii. 1. C.) and He *alone* made the hearts and souls of all men, as καταμόνας implies. Ps. iv. 10. and Geneb. Amama.

VER. 16. *Giant.* Or Heb. "strong man." Monarchs and the stoutest men have been overthrown by Providence, like Pharao and Sennacherib, and the *giant* Og. C.—History proves that great armies have not always gained the victory. Ps. lxv. 13. and cxlvi. 10. Bert.

VER. 17. *Safety.* Either of himself or his master. W. Prov. xxi. 31.—This can only be attributed to God's protection. v. 18.

VER. 20. *Waiteth.* Heb. "longeth." H.—*Protector.* Heb. "shield." Infidel.

22 Let thy mercy, O Lord, be upon us, as we have hoped in thee.

PSALM XXXIII.

BENEDICAM DOMINUM.

An exhortation to the praise and service of God.

1 For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way. [1 *Kings* xxi.]

2 I WILL bless the Lord at all times, his praise shall be always in my mouth.

3 In the Lord shall my soul be praised; let the meek hear and rejoice.

4 O magnify the Lord with me: and let us extol his name together.

5 I sought the Lord, and he heard me: and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces shall not be confounded.

7 This poor man cried, and the Lord heard him: and saved him out of all his troubles.

8 The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9 O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord, all ye his saints: for there is no want to them that fear him.

11 [a] The rich have wanted, and have suffered hunger: but they that seek the Lord, shall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.

13 [b] Who is the man that desireth life: who loveth to see good days?

14 Keep thy tongue from evil, and thy lips from speaking guile.

15 Turn away from evil, and do good: seek after peace, and pursue it.

16 The eyes of the Lord are [c] upon the just: and his ears unto their prayers.

17 But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

18 The just cried, and the Lord heard them: and delivered them out of all their troubles.

19 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

20 Many are the afflictions of the just: but out of them all will the Lord deliver them.

[a] Luke i. 53.—[b] 1 Pet. iii. 10.

[c] Eccli. xv. 20. Heb. iv. 13.

deride the confidence of the just, as an effect of pride, supposing it to be beneath the dignity of God to take notice of so small a creature, while he governs so many worlds. But if there be other worlds besides this, God is sufficient for all; (Bert.) and he will not neglect the work which his hands have deigned to form. H.

VER. 22. *Thee.* All-perfect Being, shew thy protection to all who trust in thee. W.—He who wishes to receive much, ought to increase his hopes. C.—"Who is so full of hope as boldly to say, by my hope measure thy mercy?" Theod.

PSAL. XXXIII. &c. VER. 1. *Achimelech.* So Clem. VIII. corrects what Sixtus V. had printed *Abimelech*, conformably to the Heb. &c. Some editors have since preferred the latter word, (C.) which is retained in Berthier and Calmet, though we should think such changes improper, unless they were made by proper authority. H.—Many of the ancients suppose that Achimelech (who is also styled Abimelech, the high priest at Nobe) is here meant, from whom David concealed his real design. Euseb. S. Athan. S. Jer. &c.—Others rather think that the psalm was composed after David had escaped the great danger at the court of Achis, by counterfeiting madness. 1 K. xxi. 13. S. Aug. Muis, &c.—Achis alone is styled king among the Satraps. Those who ruled over the Philistines, generally bore the title of Abimelech, as the Egyptian monarchs had that of Pharao. Bert. Gen. xxi. 22. C. W.—This psalm is alphabetical. The last ver. beginning with *p*, is supernumerary, and may belong to the next psalm. See Ps. xxiv. C.—There seems also to be something wanting in v. 6. (Houbig.) unless *e* and *v* have each only one hemistic. H.—From the change of names, and of David's countenance, S. Aug. gathers the vocation of the Gentiles, the real presence, &c. W. See 1 K. xxi. H.

VER. 2. *Mouth.* The just praise God in adversity, as well as in prosperity. W.—David had lately been delivered in a wonderful manner. C.

VER. 3. *Praised.* Heb. "glory." Ps. xxxi. 11. H.—Others, seeing my treatment, will give praise to thee, the Author of all good, (C.) and I shall be praised while I serve thee. W.

VER. 4. *Together,* (*in idipsum*). "If you love God, draw all to the love of God." S. Aug.—The multitude will not diminish his attention to you. C.

VER. 5. *Troubles.* Heb. "fears or straits;" *angustiis.* S. Jer. H.—The Vulg. adopts the Alex. Sept. θλιψίων: the Vatican copy has, παροικιων, "habitations," at Nobe, Geth, &c. *Seek the Lord, while he may be found.* Is. lv. 6. Those who entertain doubts about religion, who are in sin, or tend to perfection, must all strive to find the Lord. The matter is of the utmost importance. Bert.

VER. 6. *Come,* "by faith and good works." S. Jer.—*Enlightened.* Heb. also, "flow together." S. Jer.—You need not be afraid of impoverishing him. C.—The points would require, (Bert.) "They looked . . . and were lightened, (Prot.) or flowed *unto him.*" Marg. H.—But the Sept. &c. knew nothing of them, and Houbigant agrees with our version. Bert.—*And.* Here *v* comes in its proper place, though for only half of the verse. H.

VER. 7. *This.* I myself, whom you beheld in the midst of afflictions. H.—Poverty is a great inducement for God to shew mercy. Bert.—The poorest may approach without fear. W.

VER. 8. *Encamp.* Lit. "send." H.—This is explained of Jesus Christ, by S. Aug. and S. Jerom. C.—Heb. and Sept. (παρεμβαλεῖ) intimate that the angel himself shall encamp round God's servants, so that no evil shall come near them. H.—This has often been verified. Gen. xxxii. 1. and xlviii. 16. and 4 K. vi. 16. &c. C.—One angel is here represented as equal to a great army. A Prot. commentator observes, that David attributed his escape to the protection of an angel, and was very thankful for it. We see, therefore, what advantages we may derive from the blessed spirits? What then should hinder us from addressing our prayers to them? Bert.

VER. 9. *Taste,* in the blessed Eucharist, (S. Athan. S. Aug. Theod.) or by experience. C. 1 Pet. ii. 3.

VER. 10. *Want.* In the old law, God was more particularly engaged to defend his servants from distress. Though, as they were sometimes under oppression, they knew that they were to look for more substantial blessings in heaven. Hence they would not have exchanged their condition for that of the richest worldling. Such ought to be still more our sentiments, since we have beheld Christ dying naked on the cross, and his martyrs rejoicing under the most excruciating torments. C.

VER. 11. *Rich* of this world, (1 Tim. vi. 17. M.) are often poor in spiritual gifts. W.—Those who are poor in both respects, are truly miserable, (H.) since they cannot satisfy their craving appetite. But the prophet admires those who are poor in spirit, whether they have many possessions or not. Bert.—*The fear of the Lord is his treasure.* Is. xxxiii. 6. The saint is content under every dispensation of Providence. H.—Lazarus was truly rich even here; and in heaven he is covered with glory. Lu. xvi. 20. S. Jer. C.—Heb. "the lions have wanted." S. Jer.—This may have been the case: yet those who fear God shall be filled; or, the rich may be designated by the name of lion's whelps, on account of their power and avidity. C.—The same term, *cephirim,* is often applied to men in power. Ezec. xix. 2. Job iv. 10. Bert.—*Good.* If the saints be sometimes deprived of provisions, they know that it is better for them; as God directs all for their good. H.

VER. 12. *Children;* docile and free from pride and hypocrisy.

VER. 13. *Good days.* S. Peter (1 ep. iii. 10.) adopts this sense, though the Heb. is rendered, "and desireth days, that he may see good." The apostle shews that heaven is here principally meant, though a virtuous life is the best to procure even present happiness. Bert.—Many of David's followers probably confined their views to the latter. C.—Every one desireth to be happy, but only the virtuous are really so. W.

VER. 14. *Guile.* He very properly begins with regulating the tongue, as this member may prove very dangerous. Prov. xviii. 21. Jam. iii. 5. By detraction, it wounds three people; and it causes no less evil by flattery. C.

VER. 15. *Good.* It will not suffice to refrain from criminal actions. Ps. xxxvi. 27.—*Peace,* both private and public. Jer. xxix. 7. C.—A person may, notwithstanding, have much to suffer. But S. Peter prevents this objection, by proclaiming those happy who suffer for justice sake. v. 14. Bert.—Good works are necessary as well as faith. W.

——Nam frustra vitium vitaveris illud
Si te alio pravum detorseris.——Hor. ii. sat. 2.

VER. 16. *Eyes.* S. Basil understands the angels. God protects his servants, (H.) while he treats the wicked with severity. C.

VER. 17. *To cut,* &c. S. Peter leaves this out; perhaps because temporal punishments would not be so often inflicted upon the wicked under the new law; as God tries his faithful, and teaches them to wait till judgment, when all will be treated according to their deserts. Bert.—He sees all men's actions, and will reward them accordingly. W.

VER. 18. *Just.* This word is omitted in Heb. but it is supplied by all the versions; which shews that the original is not quite perfect. Bert.—If this were left out, the passage would refer to the wicked, v. 16. Yet S. Jerom found the Heb. in this state. H.—*Troubles.* Many experienced the divine protection in a wonderful manner, and though others fell victims of persecution, (Heb. xi. 36) yet they were perfectly resigned to God's will, (Bert.) and thus obtained their wishes, receiving a better reward in eternity. C.

VER. 19. *Them.* Heb. "broken-hearted;" to the humble and distressed. H.—God is very near to such. C. Ps. l. 19. and xc. 15. See S. Polyc. ad Phil. ii

21 The Lord keepeth all their bones, not one of them shall be broken.

22 The death of the wicked is very evil: and they that hate the just shall be guilty.

23 The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

PSALM XXXIV.

JUDICA DOMINE NOCENTES ME.

David, in the person of Christ, prayeth against his persecutors: prophetically foreshewing the punishments that shall fall upon them.

1 For David himself.

JUDGE thou, O Lord, them that wrong me: overthrow them that fight against me.

2 Take hold of arms and shield: and rise up to help me.

3 Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

4 [a] Let them be confounded and ashamed, that seek after my soul.

Let them be turned back and be confounded, that devise evil against me.

5 Let them become as dust before the wind: and let the angel of the Lord straiten them.

6 Let their way become dark and slippery; and let the angel of the Lord pursue them.

7 For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

8 Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let him fall.

9 But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

10 All my bones shall say: Lord, who is like to thee?

Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

11 Unjust witnesses, rising up, have asked me things I knew not.

12 They repaid me evil for good: to the depriving me of my soul.

13 But as for me, when they were troublesome to me, I was clothed with hair-cloth.

I humbled my soul with fasting; and my prayer shall be turned into my bosom.

14 As a neighbour and as an own brother, so did I please; as one mourning and sorrowful, so was I humbled.

[a] Infra xxxix. 15.

VER. 20. *Many.* David was too well informed to promise that the just would experience no affliction? but it will not last for ever. C. Heb. xii. 6.—If God seem to forsake them for a time, he gives them interior strength, and will at last crown his own gifts. W.

VER. 21. *Broken.* Their virtue which is denoted by the bones, (M.) shall not sink under torments. So Christ encouraged his disciples, by assuring them that a hair of their head should not perish. Mat. x. 30. S. Aug. C.—The elements of our bodies cannot be divided or destroyed by human force, so as to prevent their resurrection. The identical bodies shall rise again, though they may have been subject to many changes, reduced to ashes, or consumed by wild beasts. This mystery has often offended incredulous philosophers. Jesus Christ is the *just*, by excellence; and this prediction was fulfilled in his person, as S. John (xix. 36.) does not confine himself to the type of the paschal lamb. Bert.

VER. 22. *Evil*, or "bad." Chal. Heb. also, "malice shall slay the wicked." They can attribute their misfortunes only to their own misconduct. Bert.—*Guilty*, and shall be treated as criminals; a fate which the just shall never experience, v. 23. The death of Saul seems to be foretold. C.—The wicked are forced to quit the world and their bodies which they have idolized, and are hurled into everlasting fire. S. Bern.—In punishment of former transgressions, they are suffered to fall into more sins; while those who place their confidence in God's grace, will be preserved. W.+"Death is not indeed the last, but those torments destined for the profligate in hell, occupy the last place." Plato, Leg. ix.

VER. 23. *Redeem.* This verse greatly resembles that which is placed, in like manner, out of the alphabetical order, at the end of Ps. xxiv. Heb. in both, "Redeem, O Lord," &c. H.

PSAL. XXXIV. &c. VER. 1. *David.* Some of the Greek copies add, "psalm," and "unto the end." It was composed during the persecutions of Saul, &c. and is applied by the Fathers to Jesus Christ, who quotes v. 19, (Jo. xv. 25. C.) and it seems to be in the same state with several others, which speak of his sufferings. Bert.—The expressions are very animated, and though vengeance was not so strictly forbidden under the old law, (Matt. v. 44.) yet we may explain them as predictions. Theod.—David always evinced the greatest moderation, (Ps. vii. 5.) and treated even Saul with the utmost respect. What he says, therefore, was dictated by a sincere desire of their conversion, and that they might prevent eternal torments; as well as to set the conduct of God in a proper light, and to encourage the virtuous. Asterius. C.—His name implies one "beloved," &c. inasmuch as he was a figure of Christ, the conqueror of death and hell. S. Aug. W.—*Judge.* Heb. "plead." I do not wish them to be condemned unheard. C. —A vindictive person does not thus commit his cause to God. Jesus Christ was all mildness. But in the spiritual warfare, we may well address these words to God, (Bert.) who is often represented as a mighty warrior. Ex. xv. 3. C.

VER. 2. *Arms.* Heb. *magen*, "buckler," of a smaller size (1 K. xvii. 6, 7.) than the *shield*, (*tsinna*) which was used to cover the whole body. S. Jerom renders the latter word by *hastam*, "the spear." C.—But this text speaks of defensive weapons.

VER. 3. *The way.* This may be implied by the word *conclude*, which Houbigant rejects, observing that S. Jerom has *præoccupa*, (Bert.) as it is in the Par. ed. 1533. H.—But I find *præcipita*. Bert.—"Prevent" the designs, stop the passage, *or* "hurl my persecutors headlong." H.—Take offensive weapons. He foretells the ruin of those who persecuted the Church. W.—*Salvation*, though my enemies deny it. Ps. iii. 2.

VER. 4. *Let them.* So most people render the Heb. though it may be understood in the future, (Bert.) as Montanus translates. H.—*Me.* The wicked shall be confounded in the end, when the just shall triumph. W.

VER. 5. *Dust.* Heb. *mots*, small "chaff." Ps. i. 4. Vatab.—*Angel.* The evil spirits are employed to punish the wicked, as the good protect the just. Ps. xxxiii. 8. Some Fathers have supposed that every man was attended by a good and a bad angel. Hermes ii. Orig. xxxv. in Lu. S. Greg. Nys. vit. Mos. Cassian viii. 17. and xiii. 12.—But the Church admits the power of the wicked spirits only against those who take part with them, or "as far as God allows them" (S. Jer.) to tempt. The devil is like a dog chained down, which can bite none but those who come within its reach. S. Aug.—Both good and bad angels are ministers of God's justice. H.

VER. 6. *Slippery.* The systems of infidels, who deny a future existence, are of this nature. If they were even true, the just would have lost nothing by pursuing a virtuous course. Bert.

VER. 7. *Their.* Lit. "the destruction of their net." H.—Some would translate *shachath*, "the pit of," &c. But the Sept. is preferable; and *chapheru* means they have "covered with shame," as well as *dug* for my soul. Bert.—*Pit* ought to be removed to the latter part of the verse. Saul laid many falsehoods to the charge of David, (C.) and insidiously sought his ruin. H.

VER. 8. *Fall.* He foretells the destruction of Saul, and his own glory. C.

VER. 9. *Salvation.* In the midst of troubles he is not devoid of hope, and after his deliverance he looks for eternal happiness. W.

VER. 10. *Lord.* Some Latin copies repeated this, while others in the original passed over the word entirely. S. Jer. ad. Sun.—"Be thou my life whom I always seek." S. Aug.—*Poor*, in general, or David, who was supplied by Abimelech with food. 1 K. xxi. 3. C.

VER. 11. *Not.* Accusing me of disloyalty, &c. Flaminius.—We must not imagine that David was cited to the bar. This is admirably explained of Jesus Christ at the tribunal of Pilate, (C.) and of the high priests. H. Mat. xxvi.—God knows not what cannot be; (W.) and therefore Christ could not acknowledge what was falsely laid to his charge. H.—The martyrs, &c. have often been exposed to the shafts of calumny. Bert.

VER. 12. *Depriving, sterilitatem.* H.—Heb. denotes the condition of one who has lost a husband or father.—I had exposed my life for the welfare of the state, and of those who now seek my ruin. C.—Yet David was not slain. This was verified in our Saviour. W.—Sept. have *ἀτεκνίαν*, "loss of children;" as Christ was abandoned by his disciples. M.

VER. 13. *To me.* Heb. also signify, "when they were sick," which manifests a more heroic charity; though yet it is more natural to suppose that David would assume these robes of penance when he was under affliction, as S. Jerom intimates, *cum infirmarer ab eis.* Bert.—Our Saviour's life was a continual penance, though he stood in no need of it for himself. W.—David was aware that the best method of avoiding the attacks of his enemies, was to make God his friend, by sentiments of humility, and by penance. S. Aug. C.—*Bosom.* I shall reap the advantage from my prayer, if it be of no service to my enemies. Geneb. Lu. x. 6. M.—May what I wish for my enemies fall to my own lot. I have prayed for them in secret and with the utmost fervour. C.—I have repeatedly urged my request, (Houbig.) or I am confident my prayer will be of some service, at least to myself. Bert.

VER. 14. *Please, complacebam*, "treat lovingly." H.—Vulg. follows the regimen of the Sept. *ἐνηρεστοῦν*, which may govern an accusative case. Heb. is plainer, "I walked," (Bert.) or, "behaved myself as though *he had been* my friend *or* brother." Prot. H.—*So.* Sept. seem to have explained *am*, "truly," instead of *mother;* as the points would determine the Heb. "like one who bewails his mother;" (Bert.) or, "like a mother mourning, I bowed down in grief." S. Jer. —An ancient Greek interpreter has, "like one mourning for a brother born o

15 But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

16 They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

17 Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

18 I will give thanks to thee in a great church: I will praise thee in a strong people.

19 Let not them that are my enemies wrongfully rejoice over me: [a] who have hated me without cause, and wink with the eyes.

20 For they spoke indeed peaceably to me: and speaking in the anger of the earth they devised guile.

21 And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

22 Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

23 Arise, and be attentive to my judgment: to my cause, my God and my Lord.

24 Judge me, O Lord, my God, according to thy justice, and let them not rejoice over me.

25 Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

26 Let them blush, and be ashamed together, who rejoice at my evils.

Let them be clothed with confusion and shame, who speak great things against me.

27 Let them rejoice and be glad, who are well pleased with my justice: and let them say always; The Lord be magnified, who delight in the peace of his servant.

28 And my tongue shall meditate thy justice, thy praise all the day long.

PSALM XXXV.

DIXIT INJUSTUS.

The malice of sinners, and the goodness of God.

1 Unto the end, for the servant of God, David himself.

2 THE unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

3 [b] For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

4 The words of his mouth *are* iniquity and guile: he would not understand that he might do well.

5 He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

[a] John xv. 25.

[b] Supra xiii. 3.

the same mother." I felt the affliction of my enemies and sympathized with them, endeavouring to alleviate their distress as much as possible. C.—Such was the conduct of David, the figure of the Messias; so that the expressions which seem too strong, must not be taken for imprecations. Bert.—Christ was the good Samaritan who relieved the wounded man. Luke. x. W.—S. Paul admonishes us to weep with those who weep. Rom. xii. 15. M.

VER. 15. *Against me.* Heb. "in my distress," (Houbig.) or "infirmity." S. Jer. —Thus was my kind attention repaid. H.—My enemies became only the more insolent, and stood beside me, to shew their contempt. C.—*Scourges.* Heb. also, "vile men, (Bert.) *necim*, people stricken, gathered themselves upon me, and I knew not." Mont. H.—The Rom. psalters have "and they were ignorant," *ignoraverunt.* C.—David could not think that he had given any offence: much less had our Saviour. H.—He knew no just cause why the Jews persecuted him, as they were actuated by malice. W.—David knew not personally those who afflicted him. M.

VER. 16. *Separated*, and could not agree in their testimonies. This may be one meaning of *charak*, as it has several. Bert.—"They did *tear me*, and ceased not, (16) with hypocritical mockers in feasts, they gnashed," &c. Prot. H.—Many of their attempts have been frustrated by thy Providence, yet they do not enter into themselves. Theod.

VER. 17. *One.* Sept. "daughter." Aquila, "solitary," μοναχὴν. Prot. "darling," or my soul which is so desolate. Ps. xxi. 21. H.—So Christ said, *Why hast thou abandoned me?* (Mat. xxvii.) not affording me such consolation as other saints enjoy in their agony. W.

VER. 18. *Strong, gravi.* Heb. *hatsum*, numerous, (1 Mac. i. 1. M.) and "weighty," (H.) which is the consequence of great numbers, (Bert.) and of virtue. S. Aug. understands the Church, which is not carried away like chaff before the wind. Amama dislikes this. H.—The resurrection is foretold, (v. 17.) and here the Catholic Church is signified. W.

VER. 19. *Wrongfully.* Heb. "liars," (S. Jer. H.) alluding to Saul, &c. C. Christ explains this of himself. Jo. xv. W.—*Who.* Some supply a negation. Bert.—"*Neither* let them wink with the eye who." Prot. This sign might indicate friendship, or evil machinations. Prov. vi. 13. and x. 10. C.—"They pretended by their looks what they did not entertain in their hearts." S. Aug. M.

VER. 20. *Spoke.* Heb. adds *lo*, "not." But it may be better explained as an interrogation. "Have they not spoken?" &c. as the enemies used deceit. Houbig. Bert.—*Earth.* This word is omitted in Sept. Rom. S. Aug. &c. But Theodoret reads it, and it is in all the other Greek interpreters, and in the Arab. and Syriac. C.—Heb. "they devise deceitful matters against them that are quiet (*righe*, divided, &c.) in the land." Prot. or "in the plunder of the earth they devise deceit." S. Jer. H.—They appear friendly, but when alone they talk to the earth, like people in deep study and full of passion. C.—This *terrestrial anger* is the source of much evil. Bert.—The Jews and Herodians said, *Master*, &c. designing to inveigle our Saviour. Mat. xxii. The priests and Pharisees also accused him boldly, and instigated the people to demand his crucifixion. W.—They were split into parties, and invaded those who were the reverse of passionate. M.

VER. 21. *Done, euge.* Heb. *heach.* H.—This term occurs ten times in Scripture, and here denotes the joy felt in the destruction of an enemy. Thus the Jews insulted over Christ expiring on the cross. Bert.—*Seen.* No farther reserve is necessary: he is fallen, or we have accused him of nothing but what we have seen. C.

VER. 22. *Silent.* I have chosen thee for my judge and protector. C.—Pronounce sentence if they be in the right; and if not, rescue me from their fury. H.

VER. 23. *Attentive.* Heb. "watch over." He implores present assistance. Bert.

VER. 24. *Thy.* Many copies read "my," with S. Aug. Euthym. &c. But *thy* agrees with the Rom. (C.) and Alex. Sept. and Heb. H.

VER. 25. *It is well*, occurs only once in Heb. which may be imperfect, as many versions supply the second. Bert.—*Mind*, as we could have desired. Prot. "Oh, (marg. adds ah) so would we have it." H.—Things go on well according to our mind. M.

VER. 26. *Great.* S. Aug. reads, "malicious." C.—At the day of judgment the wicked will be condemned. W.—If this judgment were not to take place religion would be a fable: as impiety is not always punished in this world. Bert.

VER. 27. *Them.* The blessed in eternal glory. W.—*Justice.* Or wish that sentence may be pronounced in my favour. C.—*Delight.* Heb. "who delights." S. Jer. H.—But the Greek interpreters read as we do. Bert.

VER. 28. *Meditate.* Heb. word is used to signify speaking with reflection. C.

PSAL. XXXV. &c. VER. 1. *Himself. Psalm* is understood. It is expressed in S. Amb. and S. Jerom, (C.) and in the Alex. Sept. H.—Eusebius improperly assigns the cause of the omission to the piece being of a moral nature. Many suppose it refers to Saul, who had promised that he would give ear no more to the detractors of David, when the latter restored to him his spear and cup. 1 K. xxvi. Theod. &c.—But it seems rather to express the sentiments of the captives at Babylon, like the Ps. x. xi. xiii. and lii. C.—David gloried in the title of *servant* of the Lord, though he bore the sceptre. Ps. xvii. Bert. Ps. cxv. 16. M. —He applies this instruction to himself, and to all in the lowest stations. W.

VER. 2. *Himself.* Heb. *libbi*, "in my heart." But this is visibly incorrect, and we should substitute *lobu*, as S. Jer. Chal. Syr. &c. have done. C.—Yet Sym. translates, "concerning the disorder of the impious within, my heart has said, there," &c. Heb. may also signify, "the transgression of the wicked saith within my heart." Prot. H.—I am inwardly convinced how great the malice of the wicked may be. It touches me to the very heart. Both senses are good. The wicked are bent on evil, and this fills the virtuous with grief. Bert.—*Eyes.* They sin publicly, (Ps. xiii. 1. C.) and on purpose, preferring vice before virtue, (W.) and constantly bent on doing evil, so that they become odious to all. M.

VER. 3. *Unto hatred.* That is, hateful to God (Ch.) and man; (H.) or that he may be able to hurt, as Heb. also may insinuate. Bert.—Sept. "to find and hate his iniquity." But he acts not with sincerity. He wishes to defend his evil ways. S. Aug. &c.—He still flatters himself with impunity. Ps. ix. 25. or x. 11. To find, often means to punish. Gen. xliv. 16. &c. C.—God frequently abandons those who sin through malice. W.

VER. 4. *Well*, to those in distress. Ps. xl. 2. Though wise enough in worldly concerns, he seemed quite ignorant when any virtuous actions were proposed. C.—Sometimes ignorance is excusable when a person does his best to obtain knowledge. But when he is negligent, the ignorance is gross, and sinful in proportion to the importance of the thing. If one desire to be ignorant to prevent remorse, this only increases the guilt, and God often leaves such destitute of the ordinary graces which he gives to others; so that they fall into a reprobate sense, and into more horrible sins. W.

VER. 5. *Set himself*, "persevering" in wickedness. S. Aug.

6 O Lord, thy mercy is in heaven, and thy truth *reacheth* even to the clouds.

7 Thy justice is as the mountains of God, thy judgments are a great deep.

Men and beasts thou wilt preserve, O Lord: 8 O how hast thou multiplied thy mercy, O God!

But the children of men shall put their trust under the covert of thy wings.

9 They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

10 For with thee is the fountain of life; and in thy light we shall see light.

11 Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12 Let not the foot of pride come to me, and let not the hand of the sinner move me.

13 There the workers of iniquity are fallen, they are cast out, and could not stand.

PSALM XXXVI.

NOLI ÆMULARI.

An exhortation to despise this world; and the short prosperity of the wicked; and to trust in providence.

1 A psalm for David himself.

BE not emulous of evil doers; nor envy them that work iniquity.

2 For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3 Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

4 Delight in the Lord, and he will give thee the requests of thy heart.

5 Commit thy way to the Lord, and trust in him, and he will do it.

6 And he will bring forth thy justice as the light, and thy judgment as the noon-day. 7 Be subject to the Lord, and pray to him.

Envy not the man who prospereth in his way; the man who doth unjust things.

8 Cease from anger, and leave rage; have no emulation to do evil.

9 For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

10 For yet a little while and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

11 [a] But the meek shall inherit the land, and shall delight in abundance of peace.

[a] Matt. v. 4.

VER. 6. *Clouds.* The mercy of God is great, and his fidelity indisputable. Some think these were concealed till the coming of the Messias; (Ps. lxxxiv. 11. S. Bern.) and many of the Fathers accuse Aristotle of confining Providence to the regions above the moon, by perverting this text. S. Clem. strom. 5. &c.—But Gesner has produced 30 passages from that author which prove both a general and particular Providence. C.—God does not leave the most wilful sinner without some good motions, and sufficient grace, that they may repent if they do not harden their own hearts. He has promised such helps, and is most faithful and desirous to receive again the penitent sinner. W.

VER. 7. *Of God.* A title which is often given to things of superior excellence. So *divina condimenta* of Plautus, (Pseudol.) denote ragouts or sauces of the best quality; (H.) and *sacra fames* of Virgil, means great hunger. See Jon. iii. 3. Cant. viii. 6.—*Deep.* After praising the mercy of God, the psalmist expresses his admiration of his inscrutable justice. Rom. xi. 33. C.—*Preserve, salvabis.* The latter are designed only for man's benefit, and will end with time. H.—But man is destined for eternal happiness, v. 9. C.—God wishes the salvation both of the learned and of the stupid, (S. Jer. W.) of the Jew and Gentile, (Arnob. 1 Tim. iv. 10.) of good and bad. He makes his sun to shine on both. Mat. v. 45. Euseb. Piscat. C.

VER. 8. *O how.* So the Heb. and Sept. read; *quemadmodum* may also (Bert.) signify "as." God has given such proofs of his great mercies to all. H.—*Of men.* People must lay aside their stupidity and resemblance with brutes, to obtain the eternal joys which are prepared for men. W.

VER. 9. *House.* In the temple, (C.) or in the Church of God. S. Amb.—The pleasures enjoyed in this communion of saints, (H.) is but a foretaste of what may be expected in heaven. C.

VER. 10. *With thee,* Lord, *is the fountain of life,* Jesus Christ.—*See light,* or the Holy Ghost. S. Amb. Theod.—We shall see thee, Father of light, in thy Son. Orig. Prin. i. 1. C.—The saints behold in the light of God all that they can desire to know; and of course they will not be unacquainted with our wants and petitions, though they have not the asses' ears of Calvin. H.—Light and life denote all happiness. C.—The psalmist might have a sublime idea of these pleasures. Bert.—But none will perfectly understand their excellence till they are put in possession of them. H.

VER. 11. *Mercy and justice,* are here of the same import. Bellar. Muis.—Deliver us from captivity, and extend thy mercies to all thy people. C.—*Heart.* Many who have sufficient learning, are destitute of this better quality. The right of heart are always more knowing than those who are only learned in speculation, and puffed up with pride. Bert.

VER. 12. *Sinner.* Heb. and Sept. "sinners," who are always striving to supplant the just by pride and evil example. Bert.—Let me not listen to their wicked advice. S. Aug.—Let not the enemy invade our country any more. C.—The just may pray that no bad example or pride may place an obstacle to his salvation. W.

VER. 13. *There.* The devil fell by pride, and man by his persuasion. Neither could escape punishment. W.—*There,* in heaven, (S. Jer.) and in paradise, pride proved fatal; (C.) while it will be punished in hell. S. Amb.—Pride and injustice will entail destruction upon our persecutors. Babylon shall shortly fall a prey to Cyrus. C.—*Stand.* Heb. "*kum,*" "rise again." The proud are seldom converted, (Bert.) and the rebel angels had no redress. M.

PSAL. XXXVI. &c. VER. 1. *Himself.* Heb. has simply, "for David," (C.) as well as the Greek of the Vat. "It is a mistake in Bellanger to say in general that the Greek adds "a psalm," since this is true only with respect to the edit. of Aldus and Comp. says Berthier. But he is not quite accurate, as Erasmus inserts "a psalm" in his edit. of S. Jerom's Sept.; and the Alex. copy, which is equally famous with that of the Vatican, has [unto the end, a psalm] for David. Grabe has indeed marked all but the last word as a peculiarity, or not to be found in Origen's copy. But he has published his edition with such accuracy, that we may distinguish what his MS. contained from other interpolations. It were to be wished that the same attention had been paid to the Vatican copy. But hitherto all the editors have taken the liberty to make alterations without specifying where; so that we can have no security that we ever quote the real MS. of the Vatican. The learned prefect, Zacagni, gives abundant proof of this in his letter to Grabe, which has been published by Kennicott, Diss. 2. Yet any of these editions may be quoted as the Greek or Sept. as we have yet no copy perfectly authentic: and the learned are not even agreed which standard ought to be followed. If that which presents the greatest number of Origen's corrections be preferable, the Alex. MS. must bear away the palm. If the reverse, the glory must be given to its rival in the Vatican, which approaches the nearest to the κοινη, or to the edition of S. Lucian. See Kennicott. These remarks may be of service, as Berthier often seems inclined to place the Vat. edit. on the same level with the Latin Vulg. H.—This psalm is alphabetical. The Syriac, Sept. &c. read, (v. 28) *the unjust,* &c. *āvilim;* a word which seems now to be deficient in the Heb. which has no ver. beginning with *ā.* C.—Some other derangement has taken place. Houbig.—The verses might be so divided as to begin every second verse with a fresh letter, and so to retain 42 verses. See v. 7. and 20. The matter is of no great importance. The prophet has comprised several duties in alphabetical order, to help the memory, (Bert.) and to excite attention. W.—He may predict the death of Saul, (Rabbins) or hint at the rebellion of Absalom in his old age; (v. 25. Ferrand) or rather he may comfort the captives at Babylon, promising them liberty, and denouncing the fall of their oppressors, above ten times. He admonishes them not to be scandalized at the distress of the just, and the prosperity of the wicked. C.—*Emulous.* Heb. "Fret not thyself." Prot. "Mingle not with;" (Bert. Pagnin) "contend not." S. Jer. H.—*Envy.* Their splendour is deceitful. C.—Be not, therefore, seduced (H.) to imitate the wicked (M.) nor offended, that they should prosper here. W.

VER. 2. *Wither.* Heb. "be cut down." C.—*Fall.* Heb. "wither." S. Jer. H.—This admirably describes the transient glory of sinners. Is. xl. 6. Jam. i. 10. C.—All life is short. W. 1 Pet. i. 24. M.

VER. 3. *Riches.* Sept. and Houb. read *emunē,* "abundance." Heb. begins with *a.* The sense is much the same. Bert.—"Thou shalt feed on faith," (S. Jer.) or "incessantly." Sym.—The Jews entertained the greatest desire of the promised *land.* C.—It may hear denote our soul, (Orig.) the Church, (S. Aug.) the Scriptures, (S. Athan.) or heaven. S. Jer. &c. C.—Trust in God and be content. He will give thee what is requisite. W.

VER. 4. *Heart.* Provided they be rational. S. Aug.—He will enable thee to repose in peace, and to taste innocent pleasures *in the Lord.* C.

VER. 5. *Commit.* Lit. "lay open." Heb. "roll." H.—This expresses the most unbounded confidence. Ps. liv. 23. Prov. xvi. 3.—*Do it.* Whatever may be proper. He will display thy justice, (v. 6.) and free thee from anxiety, (C.) taking care of thee. 1 Pet. v. 7. M.

VER. 6. *Day.* This will appear at the last *judgment.* S. Aug.

VER. 7. *Be.* Heb. *dom,* begins only this verse with *d.* The other letters occupy two verses, (Bert.) the second of which may commence with any of the letters. H.—"Be silent to the Lord; wait upon Him." S. Jer. H.—If he should suffer thee to be afflicted, *envy* not those who are in a more prosperous condition, nor give way to indignation. v. 8. C.—None can be truly subjected to God, who do not comply with his laws and pray. Orig. S. Aug.—We must

12 The sinner shall watch the just man: and shall gnash upon him with his teeth.

13 But the Lord shall laugh at him: for he foreseeth that his day shall come.

14 The wicked have drawn out the sword: they have bent their bow;

To cast down the poor and needy, to kill the upright of heart.

15 Let their sword enter into their own hearts, and let their bow be broken.

16 Better is a little to the just, than the great riches of the wicked.

17 For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

18 The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

19 They shall not be confounded in the evil time; and in the days of famine they shall be filled: 20 because the wicked shall perish.

And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing, and vanish like smoke.

21 The sinner shall borrow, and not pay again: but the just sheweth mercy and shall give.

22 For such as bless him shall inherit the land: but such as curse him shall perish.

23 With the Lord shall the steps of a man be directed, and he shall like well his way.

24 When he shall fall, he shall not be bruised, for the Lord putteth his hand under him.

25 I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26 He sheweth mercy, and lendeth all the day long; and his seed shall be in blessing.

27 Decline from evil, and do good; and dwell for ever and ever.

28 For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever.

The unjust shall be punished, and the seed of the wicked shall perish.

29 But the just shall inherit the land, and shall dwell therein for evermore.

30 [a]The mouth of the just shall meditate wisdom; and his tongue shall speak judgment.

31 [b]The law of his God is in his heart, and his steps shall not be supplanted.

[a] Prov. xxxi. 26.—[b] Isai. li. 7.

wait patiently for his aid. Lam. iii. 26. Is. xxx. 15. "Allow the gods to judge what's best for us." Juv. Sat. 13. H.

VER. 8. *Evil.* Repining (M.) at the ways of Providence, &c. C. v. 1.—Reflect on God's will. H.—*Laboras; sed in vid Dei.* S. Aug.—Heb. "be not angry nevertheless (*ac*, a word which Houbig. deems useless) to do evil;" (Mont.) or "against the wicked," (Prin. dis.) as *lehareah* may perhaps signify; though it is more usually taken for a verb, as the points decide. Bert.

VER. 9. *Land* of the living. W.—David knew that many truly pious people would never obtain riches in the land of Chanaan, even though they might have remained there, if the nation had been faithful. He therefore comforts them with the prospect of a better land. If this were not the meaning, the Church would put these canticles in the mouth of her children to little purpose. Bert.

VER. 10. *While.* Till the day of judgment. Orig. S. Amb.—*And shalt.* Heb. "and it *shall* not *be*." Prot. "it, *or* he shall not subsist." S. Jer. H.—The state of the wicked is not therefore so enviable. The captives witnessed the fall of the great Colossus, the empire of the Babylonians. C.

VER. 10. *Meek.* Heb. *hanavim*, also means "the afflicted." Bert.—Captives, ye shall be reinstated in your dear country. Our Saviour alludes to this text, (Mat. v. 4.) and the Fathers beautifully explain it of heaven. Euseb. S. Aug. C.—What is now become of those who have heretofore filled the world with tumult and bloodshed to obtain dominion! They are confined to the land where everlasting horror and no order dwells. They would wish they had never existed, as our Saviour mentions; while those who passed through life unknown, or despised, but always seeking God, are now arrived at the summit of all their wishes. H.—O holy religion! thou explainest all these things. The just have ceased to exist: but their better part has inherited the land of the living. Yet a *little while*, and all will be in order, and in its proper *place;* though that of the wicked deserves not the name. Bert.

VER. 12. *Watch.* Heb. "plot against." H.—*Teeth.* In rage to destroy him, (C.) whose virtue is a continual censure of his impiety. H.

VER. 13. *Laugh.* This expression is often used to denote the triumph of divine justice, whose *day* will set all right: *that day* (2 Tim. iv. 8.) which ought to be constantly before our eyes. Bert.—God cannot indeed mock at any one. C.—But the wicked "deserve scorn and vengeance." H.—*Digni sunt ut irrideantur in vindictâ.* S. Jer.—The *day* of their judgment or condemnation is at hand. (Ezec. xxi. 25. 1 K. xxvi. 10. H.) when they will be sought for in vain (v. 10. C.) by their foolish admirers. They will seek to hide themselves from the indignation of the Lamb.

VER. 14. *Heart.* Heb. "of way." Prot. "such as be of upright conversation." Only those whose heart is pure, will observe the right path. H.

VER. 15. *Broken.* In the form of imprecation, he foretells the event. W.—Heb. is in the future, to imply as much. Bert.

VER. 16. *Wicked.* Heb. "of many wicked," or "of the impious great ones." H.—What the just man hath, is preferable to the immense riches of sinners, acquired by injustice. In this sense Hesiod and Psittacus said, "half is more than all." The wicked are never satisfied. Eccle. iv. 6. Prov. xiii. 25. Riches are a dangerous temptation, (C.) and the sentence is generally true, "every rich person is either unjust or the heir of one who has been such," (H.) *aut hæres injusti* S. Jer.—It is difficult for the rich to enter heaven; and the unjust are certainly excluded. Yet if we confined our views to this world, it is evident that the rich may *better* procure the sweets of life. Bert.

VER. 17. *Arms* of the body, *brachia.* All that they have admired perishes in death, (C.) while the just then possess true riches.

VER. 18. *Days*, or "ways," according to some copies of Sept. S. Aug. &c. God approves the conduct of the just. He takes notice of the time of their sufferings, and comforts them during life, (C.) yea, *for ever.*

VER. 20. *Because.* Only this verse begins with *c*, as the seventh does with *d*. H.—*Smoke.* All their riches shall vanish, and their works be disregarded by God. But they will not be annihilated, as they would desire; otherwise the justice of God would not be executed on them. Bert.—There is a continual antithesis between the good and bad. The latter shall shortly lose all their splendour. "I fear, lest offending the gods, I may receive glory among men," said the poet Ibicus, (C.) conformably to our Saviour's declaration concerning the vain-glorious, *they have received their reward.* Mat. vi. 5. Heb. "shall be as the fat of lambs, consumed *and* reduced to smoke." H.—S. Jerom seems to have read differently, "boasting like unicorns, they shall be consumed, as smoke, they shall be consumed." Syr. and Chal. intimate that they shall be like victims, "fattened" for slaughter, and burnt. C.

VER. 21. *Give.* Having both the will and the power to be liberal, H.—"He shall lend without expecting any advantage, while the wicked falls into such misery as not to be able to pay his debts. This is not always the order of Providence. C.—But the just is often enabled by economy to relieve his brethren, at the same time that the libertine wastes his estate, (Bert.) or at least unjustly defers to pay his debts. M.

VER. 22. *Bless him.* The just, (v. 21. Prin. disc.) or rather the Lord, v. 20. Bert.—"Are blessed of him," &c. S. Jer. Chal. H.

VER. 23. *With.* Or by the decrees of *the Lord.* The Heb. and Sept. have, "By," παρὰ. Bert.—God gives grace to do all good, (Prov. xvi. 9. C.) and *likes the way* which He points out. The just also find the greatest consolation in virtue. H.

VER. 24. *Him.* To break the fall. Heb. "the Lord upholdeth *him* with his hand." Prot. H.—The just man is like a courageous wrestler, who may slip, but yields not. Orig. Euseb.—His fall is not mortal, (C.) though he may be guilty of venial sin. Prov. xxiv. W.

VER. 25. *Seeking*, in vain. H.—Rom. and Gothic Ps. read, "wanting." This does not condemn the mendicant orders. M.—Nothing was more unusual under the old law than the extreme distress of the just: yet Job and Lazarus were reduced to it. They were not, however, discontent. C.—They found the bread of life in the conformity to God's will. Jo. iv. 34. H.—Their souls were enriched with grace, which was never wanting, as the Fathers explain this passage. Bert. Amos viii. 11.—It is certain that there were *poor* among the Jews; (Deut. xv. 11.) and who would assert that they were all wicked, or the children of such? Yet the prophet had not witnessed (C.) any person renowned for virtue reduced to this condition, (H.) though he does not deny but it might be possible. C.—The proposition may be restrained to those who have been very charitable, and who are not often thereby reduced to want. Dan. iv. 24. Genebrard. M.—But the word *just* is more comprehensive; and S. Paul gives several instances of persecuted saints (Heb. xi.) which is confirmed by the parable, or rather by the history, of Lazarus. Bert.—At any rate, the Church is never deprived of the word of God. S. Aug. W.

VER. 26. *Lendeth.* "To receive interest," δανίζει, from God. Prov. xix. 17. S. Aug. &c. C.—He maketh known the divine word. Orig.

VER. 27. *Dwell* in the land of the living, rather than in that of promise, from which many just people were banished during the captivity. Bert.—He who complies with these two conditions, will inherit heaven. W.

VER. 28. *Saints.* Heb. "merciful ones." He will free them from captivity. C.—*Punished.* This sentence seems to be improperly omitted in Heb. which otherwise neglects the letter *ă*, as the Chal. Syr. and S. Jer. do as well as a few copies of the Sept. The Rom. edit. with the Arab. and Ethiopic, reads ἄμωμοι ἐκδικηθήσονται, "the innocent shall be avenged," (C.) or "punished;" which is inaccurately put for ἄνομοι ἐκδιωχθήσονται, *the wicked shall be punished*, or "expelled;" (Bert.) though Grabe prefers the former verb. H.—S. Cyril acknowledges both readings. C.

32 The wicked watcheth the just man, and seeketh to put him to death.

33 But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

34 Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35 I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36 And I passed by, and lo! he was not: and I sought him, and his place was not found.

37 Keep innocence, and behold justice; for there are remnants for the peaceable man.

38 But the unjust shall be destroyed together: the remnants of the wicked shall perish.

39 But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

40 And the Lord will help them, and deliver them: and he will rescue them from the wicked; and save them, because they have hoped in him.

PSALM XXXVII.

DOMINE NE IN FURORE.

A prayer of a penitent for the remission of his sins. The third penitential psalm.

1 A psalm for David, for a remembrance of the sabbath.

2 [a] REBUKE me not, O Lord, in thy indignation; nor chastise me in thy wrath.

3 For thy arrows are fastened in me: and thy hand hath been strong upon me.

4 There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

5 For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6 My sores are putrified and corrupted, because of my foolishness.

7 I am become miserable, and am bowed down even to the end: I walk sorrowful all the day long.

8 For my loins are filled with illusions: and there is no health in my flesh.

9 I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10 Lord, all my desire is before thee, and my groaning is not hidden from thee.

11 My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

12 My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood afar off: 13 and they that sought my soul used violence.

[a] Supra vi. 2.

VER. 31. *Supplanted.* The devil shall have no advantage over the just, (C.) who aim constantly at perfection. Orig.

VER. 32. *Death, mortificare.* Some read *perdere*, or *occidere*. The wicked are constantly laying snares for destruction, (C.) and to draw others into mortal sin. W.

VER. 33. *Judged,* "by him." *Illi* seems to be superfluous; (Bert.) or it implies that God will revise the sentence of wicked judges. H.—The just have nothing to fear. God will pass an equitable sentence, and the condemnation of men shall do no harm. Orig.—The mistakes of human tribunals prove the necessity of a general judgment.

VER. 34. *See* the truth of these maxims. C.—While the wicked enjoy power they often conceal their injustice, which appears as soon as the veil is removed by death, when people cease to fear them. H.

VER. 35. *Cedars,* &c. Sept. have read differently from the present Heb. and present a more beautiful sense. C.—Prot. "and spreading himself like a green bay-tree, (marg. or "a green tree that groweth in his own soil,") yet he passed away, and lo," &c. H.—*Ezrach,* denotes an evergreen, (Rabbins) "a laurel covered with verdure." C.—Houbigant has "a cedar," *ezrach.*

VER. 36. *I passed.* This is better than the Heb. "it has passed," *transivit,* as a tree changes not its place, and all the ancient interpreters agree with us. Bert.—*His place,* is not expressed in Heb. But it implies that every vestige of the proud is soon lost. This might serve to curb the violence of those who disturb mankind! H.—The *wicked* may here refer to Nabuchodonosor, the devil, Judas, &c. C.—We may behold the riches of sinners with our bodily eyes: but if we consider them with the eyes of faith, they presently vanish. S. Amb. S. Aug.

VER. 37. *Remnants,* or rewards. W.—Heb. *acharith,* "the reward," (Pag.) "the last end of man is peace," (Mont. H.) or "the posterity (v. 38.) of *such* a man shall be happy." C.—"There are future things for the peaceful." Sym.—The expectations of the just are not confined to this world. They have something laid up for heaven, whereas the wicked have nothing. H.—These lose all by death; and the thought makes them take refuge in the foolish hope of being annihilated. Bert.

VER. 38. *Together.* At the last day, (H.) or all without exception shall perish; the wicked, with their posterity and riches. W.

VER. 39. *Salvation.* This is an effect of God's grace. W.

PSALM XXXVII. &c. VER. 1. *For a remembrance,* viz. of our miseries and sins; and to be sung on the *sabbath-day.* Ch.—This sabbath might also allude to the indolent rest which occasioned the fall of David. 2 K. xi. 1. H.—Heb. mentions not *the sabbath;* and it is not known (C.) why the Sept. made this addition. The prophet may have Christ suffering for our sins in view, (Bert.) though he probably composed this psalm, when he was afflicted with an illness after his fall. Rab. Muis. &c. C.—It contains an excellent model for penitents, (C.) to enable them to regain peace of conscience, (S. Greg.) and paradise, from which they are banished by sin. S. Aug.—This remembrance (W.) is most essential. H.

VER. 2. *Wrath.* God is incapable of passion: but man deserves to be treated with the utmost rigour; and this David deprecates, begging that God would act rather like a physician in his regard. Theod. C.—The same petition occurs in psalm vi.; and this ought to caution people not to make imprecations, since God's judgments are so terrible. Bert.—S. Aug. and S. Greg. explain this text of the fire of hell, and of purgatory. 1 Cor. iii. 15. H.—Though some be saved by the latter, "yet is that fire more grievous than whatever man can suffer in this life." S. Aug.—"I esteem that transitory fire more intolerable than all present tribulation." S. Greg. W.—We may therefore pray, "Here burn," &c. with the same S. Aug. who assures us, (Gen. con. Man. ii. 20.) that "he who cultivates not the field *of his soul,* will, after this life, experience either the fire of purgatory or eternal punishment." H.

VER. 3. *Arrows.* Afflictions, (W.) or the word of God, which convert the sinner. S. Aug.—The admonition of Nathan had made the deepest impression on David. He was also visited by sickness, like Job vi. 4. and xix. 21.

VER. 4. *Sins.* These occasion my great affliction, when I reflect on thy justice. W.—I chastise myself. Euseb.—S. Aug. explains all this of original sin. C.—Jesus bore the weight of all our sins, which are above our comprehension, v. 5. Bert.

VER. 5. *Me.* They press upon me like a deluge or huge weight. C.—The sin of David had many aggravations. Bert.—His punishment was also great. C.—His spirit was almost overwhelmed, as the sins which are not bewailed, bring on other transgressions. W.—It is not so much sin as the neglect of penance, which destroys men. Bert.—This *folly* is here acknowledged by David. H.

VER. 6. *Foolishness,* or sin. Shame has made me conceal the state of my soul; and hence the evil has increased. S. Jer. &c. C.—The poisoned wound has infected other parts which were sound: (W.) *chaburoth* denotes *sores,* or "wounds still fresh or mortifying," (H.) rather than scars. M.—All sin is properly styled foolishness, as no prudent man should commit any. Orig.

VER. 7. *End.* Heb. "exceedingly," while a person feels his state is not desperate. Bert.—*Sorrowful.* Heb. "in black," which may refer either to the mourning attire, (C.) or to the "countenance." Sym.—Grief will allow me to take no rest. Orig.—I dare not look up to heaven, (C.) nor can I walk straight, to perform any good work (W.) of myself. H.

VER. 8. *Loins.* Ψοαι, as the Alex. and Comp. Sept. read, though the Vat. has ψυχη, soul, (H.) with the Arab. &c.—*Illusions.* Heb. *nikle,* "burning." Pagn. "shameful ulcer." Houb. "Ignominy." S. Jer. H.—David acknowledges that the irregular motions of concupiscence were an effect of his transgression. The Jews and Greeks placed these sensations in the loins. 3 K. viii. 10. *Plato triplicem finxit animam, cujus principatum in capite, iram in pectore, cupiditatem subter præcordia locavit.* Cicero, Tusc. 1. C.—*Flesh.* Concupiscence striving in me.

VER. 9. *Heart.* I give vent to my inward grief by loud lamentations.

VER. 10. *Desire,* to be restored to thy favour. W.—Thou alone canst heal me. C.

VER. 11. *Troubled.* Heb. "beats," *palpitat.* Houb.—*Itself.* Heb. "even they are," &c. H.—I was no longer endued with the spirit of prophecy, (S. Bas.) till my conversion, (S. Aug.) nor an object of favour. H.—I was abandoned to myself, (C.) quitting thy light. S. Amb.—My eyes have been hurt by weeping (H.) and maladies, (C.) while my heart is become so corrupt, that I do not relish or discern spiritual things. H.—The beauty of virtue, and the enormity of vice, do not strike me. M.

VER. 12. *Have.* Heb. "over-against my wound (H.) or leprosy." C. Prot. "stand aloof from my sore." H.—But the original means rather "near to." Sept. may have read *u* for *i,* in *nighi.* Bert.—But Sym. and S. Jerom translate, "stood against my leprosy, (H.) and my neighbour stood at a distance;" as if they had been afraid of the contagion. Job (xix. 13. 19.) makes the same complaints. C.—These manners of worldlings may be seen in every age, and ought not to fill us with surprise. Bert. Jo. xv. 18.—David was abandoned by Achitophel, and by most of the tribe of Juda, (Theod.) as our Saviour was by his disciples. S. Aug.

VER. 13. *Violence.* Heb. "laid snares." This treatment might be expected

And they that sought evils to me spoke vain things, and studied deceits all the day long.

14 But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

15 And I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18 For I am ready for scourges: and my sorrow is continually before me.

19 For I will declare my iniquity: and I will think for my sin.

20 But my enemies live, and are stronger than I: and they that hate me wrongfully, are multiplied.

21 They that render evil for good, have detracted me, because I followed goodness.

22 Forsake me not, O Lord, my God: do not thou depart from me.

23 Attend unto my help, O Lord, the God of my salvation.

PSALM XXXVIII.

DIXI CUSTODIAM.

A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.

1 Unto the end, for Idithun himself, a canticle of David.

2 I SAID: I will take heed to my ways: that I sin not with my tongue.

I have set a guard to my mouth, when the sinner stood against me.

3 I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

4 My heart grew hot within me: and in my meditation a fire shall flame out.

5 I spoke with my tongue: O Lord, make me know my end,

And what is the number of my days: that I may know what is wanting to me.

6 Behold thou hast made my days measurable: and my substance is as nothing before thee.

And indeed all things are vanity: every man living.

7 Surely man passeth as an image: yea, and he is disquieted in vain.

He storeth up: and he knoweth not for whom he shall gather these things.

8 And now what is my hope? is it not the Lord? and my substance is with thee.

9 Deliver thou me from all my iniquities; thou hast made me a reproach to the fool.

10 I was dumb, and I opened not my mouth, because thou hast done it. 11 Remove thy scourges from me.

12 The strength of thy hand hath made me faint in rebukes: thou hast corrected man for iniquity.

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from enemies, since friends proved so treacherous. H.—They would willingly have slain David. The will is often put for the deed. C.—*Things.* Endeavouring to engage me again in sin, being displeased because I had quitted their evil company; (W.) or they raise their fortune, by causing dissensions in the state. This might be well applied to the Pharisees, who persecuted Christ.

VER. 14. *Mouth.* I utterly renounce all sin. W.—David would make no reply to Semei, (Theod.) nor our Saviour to Pilate. C.—Silence is often the best defence. H.—Eagerness to justify one's self, causes trouble and disedification. Bert.—The prophet joins the deaf and dumb; as those who have naturally the former defect, are also affected with the latter. Pliny x. 69. H.

VER. 16. *Hoped.* This was the reason of his silence. Bert.—He knew that God was in a manner engaged to defend those (C.) who rely (W.) wholly on Him; and he declared such to be his disposition. H.—*Hear me.* The same term *thahane* means, "wilt answer" (Mont.) as a judge and advocate. H.—God will one day manifest the justice of his elect. Bert.

VER. 17. *For.* On this account I turn to thee, and entreat thee not to suffer my enemies to gain the victory. W.—My humble and earnest prayer is another motive of confidence.—*My enemies* is not expressed in Heb. C.—I decline saying any thing in my own defence, *lest* I should offend God. M.

VER 18. *Scourges.* Prot. to "halt," *letselah.* H.—S. Jer. *ad plagas.* Chal. "for calamity." (Bert.) See Ps. xxxiv. 15. I speak not through impatience, as I know that my sins deserve still more. C.—I resign myself to thee. W.—This was admirably verified in Jesus Christ, the victim for our sins. C.—*Before me.* I cannot forget my transgression. H.

VER. 19. *Sin.* Though Thou knowest all things, I will confess that I may be saved; and will meditate on what I have deserved. W.—He goes to the source of his malady. C.—"Be not secure after confession of thy sin, as being always ready to confess and to offend. Declare thy iniquity in such a manner as to take care on account of thy sin." S. Aug.—Confession without repentance is only a mockery. H.

VER 20. *Stronger.* Heb. "strong, and they," &c. H.—Art thou deaf to my cries? C.

VER. 21. *Detracted me,* by insinuating that my repentance is hypocrisy. Another mode of detracting is by making known secret faults, (W.) as calumny imputes false ones. H.—*Goodness.* Sept. "justice." Many Greek and Latin copies add: "They have rejected me, the beloved, (Theod. Arab.) as one dead, as an abomination."—*Forsake,* v. 22. S. Amb. C.

VER. 23. *Attend.* Heb. "hasten;" which is the sense of προσχὲς, "attend." Sept. H.

PSAL. XXXVIII. &c. VER. 1. *Idithun* was one of the four chief masters of music, called Ethan, 1 Par. vi. 44. and Idithun ib. xvi. 41. Some think that he was the author of this psalm; but it was rather given to him by David to sing. C.—The title shews that the psalms were designed for the public service of the Church, and not for David alone. Bert.—This refers to the Christian Church, though some explain it of the Jews in captivity, (W.) with R. Salomon, while others think that it was composed during some of David's persecutions. It is connected with the preceding, and with the two next psalms. C.

VER. 2. *Tongue.* The matter is very delicate and important. James iii. 2. Prov. xviii. 21. Is. xxxii. 17. Eccli. xxii. 33. and xxviii. 28.—*Me,* and was treating me with injustice and calumny. H.—Chilo, the sage, said: "I know how to bear ill treatment," (Laert. 1.) and this is a proof of "the greatest wisdom and virtue." H.—Ουτος κράτιστος. Menand. C.—Weak men seek revenge; but the wise resolve to govern their tongues, and do not stand up in their own just defence, though they be, therefore, more persecuted. W.

VER. 3. *Renewed.* I was conscious of no offence against my enemies, (H.) but I reflected that I had forfeited my virtue, (Euseb.) and therefore gave vent to my grief. H.—Being afraid of saying any thing amiss, I refrained from saying what was good. But I perceived that this was wrong. S. Aug.—I deprived myself of all pleasure. C.—The seven first verses detail the arguments used by philosophers to comfort man, which all prove of little service. We must have recourse to God, v. 8. Bert.

VER. 4. *Out.* This alludes to his sorrow for his sins, (Orig.) or to the fire of charity, which is enkindled by meditation on the last *end,* &c. (v. 5.) or rather it means, that while he repressed his tongue, he could not but feel an inward zeal and indignation, (C.) in consequence of grief suppressed. W.—See Jer. xx. 9. M.

VER. 5. *End,* as I desire to die, like Elias, 3 K. xix. W.—The just have frequently expressed such sentiments, to move God to pity, (Job vii. 1. Ps. ci. 4.) though they wished to live, that they might praise God on earth, (C.) if it were his will. H.—This text may indicate the impatience (Bert.) of the mere philosopher, (H.) or David desires to know to what a degree of perfection he must arrive. Orig. S. Amb.

VER. 6. *Measurable.* Heb. "of a hand's breadth." H.—Sym. "a spithame, or twelve fingers' breadth," perhaps in allusion to the Greek proverb, a "spithame of life;" which denotes one very short. Drus.—The Gr. copies vary: some read, (C.) with the Vat. παλάιας, "ancient;" and others of the palestra with the Alex. παλαιστὰς, or "contentious." I am obliged always to wrestle with my adversaries. Grot.—My days are short, and spent in conflicts. H.—S. Chrys. S. Amb. &c. mention both. The former word is adopted by the Arab. Ethiop, &c.; but the Heb. has *tephachoth,* "of a palm," or four fingers' breadth; (C.) and S. Jer. *breves,* "short." H.—*Substance.* S. Jer. "life." Heb. "age."—*Living.* Heb. "standing," how well soever he may seem to be established. Prot. "at his best estate, *is* altogether vanity. Selah." H.—The wisest of men confirms this at large, Eccle. i. 1. C. Jam. iv. 14.—"What is this long while which has an end?" Cic. pro. Marcel. M.

VER. 7. *Image,* "of God." S. Greg. &c. Heb. "in a shadow *or* darkness," where the fall of a leaf affrights him. Life is so short and miserable, why should we strive to heap up riches? C.—*For whom.* Heb. "who shall gather," &c. H.—The term is used respecting harvest rather than money. C.—Heb. has *disquieted* in the plural, and the rest of the words in the singular; but S. Jerom agrees with us, *conturbatur .. & ignorat cui dimittat ea.* H.—The prophet still utters complaints. One step farther is necessary to ensure peace. Bert.—He acknowledges that his life is but a shadow, and that we ought not to grieve for temporal losses. W.

VER. 8. *Substance.* Sept. *hypostasis.* Heb. "hope." H.—I can depend only on thee. C.

VER. 9. *Thou hast.* Heb. *lo,* "do not;" *ne,* or *nonne;* or "hast thou not made?" &c. as the following verse intimates. Bert.—Thou hast suffered me to be reproached by the foolish, who prosper in this world. W.—The *fool* may denote the devil, (S. Jer. Orig.) and all the lovers of iniquity. Flam. C.

And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

13 Hear my prayer, O Lord, and my supplication; give ear to my tears.

Be not silent; for I am a stranger with thee, and a sojourner, as all my fathers were.

14 O forgive me, that I may be refreshed, before I go hence, and be no more.

PSALM XXXIX.

EXPECTANS EXPECTAVI.

Christ's coming, and redeeming mankind.

1 Unto the end, a psalm for David himself.

2 WITH expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of misery and the mire of dregs.

And he set my feet upon a rock, and directed my steps.

4 And he put a new canticle into my mouth, a song to our God.

Many shall see, and shall fear: and they shall hope in the Lord.

5 Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities, and lying follies.

6 Thou hast multiplied thy wonderful works, O Lord, my God: and in thy thoughts there is not one like to thee.

I have declared and I have spoken: they are multiplied above number.

7 [a]Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

Burnt-offering and sin-offering thou didst not require: 8 then said I, Behold I come.

In the head of the book it is written of me, 9 that I should do thy will: O my God, I have desired *it*, and thy law in the midst of my heart.

10 I have declared thy justice in a great church; lo, I will not restrain my lips: O Lord, thou knowest it.

11 I have not hid thy justice within my heart: I have declared thy truth, and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

[a] Heb. x. 5.

VER. 10. *It.* S. Aug. reads "me," conformably to some copies of the Sept. Arab, &c. C.—He is at a loss to explain the reason of the prophet, and suggests that this perhaps ought to be referred to the following sentence, "*Because thou hast made me, remove,*" &c. H.—Such is the inconvenience of having incorrect copies. Amama.—The Alex. and Vat. Sept. both have *me*, (H.) which is omitted in Complut. C.—David knew that he was scourged by divine Providence. W.

VER. 11. *In* (thy) *rebukes*, belongs to the next verse in Heb. and Sept. referring to *man* in general, unless the prophet mean himself. Bert.

VER. 12. *Spider.* S. Jer. "moth." Sym. "thou dissolvest like corruption his desirable thing;" (H.) which means the soul, (Bert) or "beauty." Prot. Remorse of conscience and God's judgments make a man pine away.—*Disquieted* is obelized in the Sept. S. Jer. ad Sun. C.—It is not found in the Alex. and Comp. edit. (H.) and seems to be taken from v. 7. It does not alter the sense. Bert.—"Man is vanity always." S. Jer.—As a spider which has consumed its moisture, so he decays. W.

VER. 13. *Were.* 1 Par. xxix. 15. I can expect aid from no other but thee. C.—Heaven is our home. W.—"Life is a travelling from home." Plato in Axiocho.

VER. 14. *More.* In a state to do good. W.—Grant me relief. Eccle. ix. 10. Job vii. 8. C.

PSAL. XXXIX. &c. *Psalm.* Prot. intimate that this was not in the Heb.; but we find *mizmor*, "canticle," which is equivalent. H.—David speaks of his own restoration to health as a figure of Jesus Christ, who is principally intended, Heb. x. 7. The end of the psalm is nearly the same with the 69th. C.—Some arbitrarily (Bert.) explain the words with relation to the revolt of Absalom. Bossuet.—Others think it may refer to the captives, (Ven. Bede) to Daniel, or Jeremias, rescued from prison. See Theodoret, who explains it of men waiting for the general resurrection. It may express the sentiments of the Church, when the persecutions ceased. Euthym.—Christ sometimes speaks in his own name, and sometimes in that of his members. S. Amb. S. Aug. C.—It is certain that David had Christ in view; and if he allude to himself, it is only as the figure of him. Bert.

VER. 2. *Expectation*, or patience. H.—God has, at last, granted my request.

VER. 3. *Misery.* Heb. "confusion," (Bert.) or "noise," (S. Jer. H.) from the greatest danger. Theod.—*Dregs.* Mud. Jer. xxxviii. 6. S. Aug, &c. explain this of the Christian saved by faith from the sink of his sins. C.

VER. 4. *New.* Excellent. H.—I was before uttering complaints, now I give thanks with joy, for my health and conversion. C.—*Song.* Heb. "Praise." The penitent changes his language, which is no longer understood by worldlings. Bert.—*Many.* S. Aug. reads, *the just*, who take part in the welfare of their brethren, (Ps. xxxi. 11.) while the wicked are filled with alarm, at the ways of God; who humbles or exalts people as he pleases. C.

VER. 5. *Vanities.* Heb. "the proud, nor such as turn aside to lies." Prot. H.—All the world is vanity, (Ps. xxxviii. 6. &c. C.) though idolatry may be here meant. S. Cyr.

VER. 6. *Thoughts*, or designs, "over us," as Heb. adds. No one can fathom the counsels of the Lord. It is folly, therefore, to attack his mysteries. H.—*Like.* Prot. "and thy thoughts *which are* to usward, they cannot be reckoned up in order unto thee." Lit. *non ordinare apud te.* Mont. H.—But *haroc* means also *æquiparare*, which corresponds with the Vulg. Bert.—Syr. "none is comparable to thee." C.—*Number.* Christ and his apostles preached, so that many followed their doctrine. W.—David also had many witnesses of his gratitude. They crowded round him. Some would improperly make *multiplicati sunt*, agree with *mirabilia*, διαλογισμοις, which is in the masculine. Bert.—"I find no order before thee; if I would declare and number, they are more (*wonders*) than can be counted." S. Jer. H.—I am at a loss how to express myself, and must be content with the interior sentiments of gratitude. See Ps. lxx. 15. C.

VER. 7. *Sacrifice and oblation.* Neither bloody nor unbloody sacrifices of the law will do. M.—*Pierced ears.* Sept. and S. Paul read, *a body thou hast fitted to me.* Heb. x. 5. H.—Nobilius mentions, that he found the reading of the Vulg. in one Gr. MS. in Eus. &c.—The Arab. has both. "Thou hast prepared a body for me, and opened my ears." C.—Both are, in effect, of divine authority. The version adopted by S. Paul, cannot be rejected, no more than the Heb. confirmed by the Vulg. James Pierce asserts, that the Heb. is incorrect, *oznaim* being put for *az zip*, "then a body," as the letters are not unlike. The dissertation is ingenious: the author is, however, suspected of Socinianism. We know not the reason why the Vulg. here abandons the Sept. The sense is much the same; the prophet noticing the entire obedience of the Messias, (Bert.) and the apostle comprising his whole person. M.—His body was miraculous, (H.) and the incarnation the work of God. C.—Nothing could come up to his submission. "Thou hast dug ears for me," (S. Jer. H.) alluding to the custom of making slaves for ever, (Ex. xxi. 5.) or "thou hast fitted, (C.) opened, (Prot.) my ears," enabling me to hear, and to obey. H.—The sacrifice of Christ was never interrupted, from the first moment of his incarnation. C.—He was always doing the will of his Father. H.—This sacrifice is the most essential. God rejected all such as were destitute of this condition, or were not offered by people determined to observe the whole law. 1 K. xv. 22. Is. i. 11. Jer. vii. 22. Porphyr. Abs. ii. C.—No sacrifice of the Old Testament was sufficient to satisfy God's justice for sin. Christ, by the *ear* of obedience, performed the redemption of man by his death, as was determined from eternity. See Heb. x. W.—*And* is omitted in the Lat. version of S. Paul, *holocautomata pro peccato*, inadvertently, or rather to intimate, that he was speaking of the holocaust of expiation. Heb. x. 6. 8. and xiii. 11. and Lev. xvi. 27. Bert.—S. Aug. also admits only one species of sacrifice, "holocausts likewise for sin." But others distinguish them from the victims designed to expiate the sins of individuals, (Lev. v. &c.) of which the prophet also speaks. C.

VER. 8. *Head*, or *beginning*, (Gen. i. Jo. i. and viii. 25. S. Jer. &c.) or at the commencement of this book of Psalms, (S. Aug.) or rather in the whole Bible. C.—*Kephalis* denotes a volume, (Suidas) or stick, on which books were formerly rolled, being written on parchment. The Jews still observe the same custom in their synagogues. C. Lu. iv. 17. 20.—Heb. "In the volume of the book," means, in the book, (Amama) or the Bible, which is *the book* by excellence, where the incarnation and death of Christ, for man's redemption, are clearly specified. H.—This is the *sum* of the Scriptures. W.—*They bear witness* to Christ. Jo. v. 39. Luke xxiv. 27. H.—The apostle uses the word *capitulum*, for the sum. Heb. viii. Whatever sense be chosen, we should meditate on this *head*, or volume. But Christ signed, as it were, this solemn engagement, from all eternity. If we adopt the passage to David, we may translate, "I come, having on me the volume of thy Scriptures." See 4 K. xi. 12. C.

VER. 9. *Heart.* So the Vat. Sept. reads; while other editions have κοιλιας, "belly." S. Jer. ad Sum.—Heb. "bowels." H.—The sense is the same. Bert. —I love the law so much, that I would hide it in my bowels, (C.) or in the most secret place. Theod.

VER. 10. *Thy*, is not expressed in Heb. or Gr. but understood. Bert.—*Church*, in the tabernacle, (Theod.) or rather in the Catholic Church; the propagation of which, (H.) and the preaching of the gospel throughout the world are foretold. W.—The justice, or mercies of our Saviour, are every where proclaimed. S. Jer. C.

VER. 11. *Thy.* Some copies of the Sept. have, *my justice*, as well as the Ethiopic version. Eus. S. Aug. &c. C.—But the Vulg. is more correct. Bert. —*Council.* Christ conceals not his mercy and truth from the greatest and wisest congregations. He spoke boldly before Annas and Caiphas, as S. Paul did at Athens, &c. W.—David testifies his gratitude, and invites all to praise God with him. C.—But we must particularly learn from our Saviour, a horror of sin; the knowledge of his mysteries; confidence in his mercy; and a conviction, that we can never be saved but by his grace. He has announced these things, and then he finishes his career, by suffering for us, and pours forth his supplications to God. Bert.

12 Withhold not thou, O Lord, thy tender mercies from me; thy mercy and thy truth have always upheld me.

13 For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

14 Be pleased, O Lord, to deliver me: [a]look down, O Lord, to help me.

15 [b]Let them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned backward, and be ashamed, that desire evils to me.

16 Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18 But I am a beggar and poor; the Lord is careful for me.

Thou art my helper and my protector: O my God, be not slack.

[a] Infra lxix. 2.

VER. 12. *Withhold not.* The prophet now speaks in the name of Christ's mystical body, the Church, praying to be made a partaker of mercy, and to be delivered from evils, (W.) or Christ speaks as the victim for our sins. H.—*Upheld me.* This might be also rendered as a prayer, "May thy," &c. with the Heb. and some copies of the Sept. Bert.

VER. 13. *My iniquities.* That is, the sins of all mankind, which I have taken upon me. Ch. C.—The sins even of those who believe, are so numerous, that they cannot be seen in particular. We may faint at the sight of so many sins committed by Christians. W.—*Forsaken me* in the agony. C.—Christ had all the sins of mankind laid upon him. Bert.—He did not suffer to release those who were already damned; though they had received sufficient graces, in consequence of the merits of his future death. H.—Christ knew the number and enormity of sin. M.—But he would not disclose his knowledge. H. Mar. vi. 5. M.

VER. 14. *Be pleased.* The rest is nearly transcribed. Ps. lxix. C.—The Church prays for her weak members. W.

VER. 15. *Backward,* as those who came to seize Christ were twice. Jo. xviii. 6.—He prays for their conversion. S.—Shame might have proved very salutary to them. Theod.—The reprobate will be confounded. W.

VER. 16. *'Tis well.* The Hebrew here is an interjection of insult and derision, like the Vah. Matt. xxvii. 40. Ch.—As S. Jerom here expresses it, Vah, Vah. See Mark xv. 29. M.—The Jews have now become objects of contempt, (C.) a just punishment (H.) of scoffers, who wish evil to the good.

VER. 17. *Magnified.* Thus may those speak, who sincerely love God. W.

VER. 18. *Beggar.* King David might assume this title, as well as all mankind. S. Aug.—The same may be applied to Christ, according to his human nature, as the end of this psalm, and the following, belong to him, more than to David. C.—He speaks in the name of penitents, whose sins he had undertaken to wash away. W.—*Careful.* Heb. "will think of me." H.—*Slack.* The faithful prayed for the coming of our Saviour, as they still entreat him to hasten the reward of the good. W.

PSAL. XL. VER. 1. *Himself;* implying, that David composed this psalm, though the word is not expressed in Heb. or Gr. Berthier. T. iii.—The same articles, however, occur, which have been thus rendered before. H.—Some explain this psalm of the sickness of Ezechias, (Ven. Bede) or of that of David, a little before the revolt of Absalom. Rab. Muis. Bossuet.—This may be described as a figure of our Saviour's sufferings. C.—For it would be rash not to acknowledge, that He is here the principal object in view, (Theod.) since he has applied (v. 10.) to the traitor's conduct, (C.) and all the rest may properly allude to the same events. The psalmist speaks of the Messias in the six first verses, and introduces him, in the remainder, uttering his own sentiments, (Bert.) respecting his passion and resurrection. W. Isai. liii. 4. M.

VER. 2–3. *Understandeth.* Believing with eagerness, (H.) or reflecting seriously on Jesus Christ, (Bert.) who was pleased to be poor for our sakes. H.—*And the poor,* is not in the ancient Sept. (Eus.) nor Heb. &c. But it only expresses the same idea as the word *needy,* (Bert.) being added to show the extreme misery to which our Saviour was reduced. H.—The Fathers explain the passage in this sense, though some would suppose, that David speaks of his own conduct, (C.) or of those who adhered to him in his distress, while most followed Absalom. *Flam.—Day* of death or judgment. Happy the man, who makes the life of Christ his constant meditation, (Bert.) and endeavours to imitate his example, and divine charity! H.—The Church recites this psalm for the sick. Those who assist them may hope for similar treatment. But such as are not scandalized at Christ, on account of his poverty and afflictions, may be pronounced blessed, (Lu vii. 23.) as He will deliver them from distress, if they place their confidence in Him. W.—The sick are relieved, when they think on Christ's sufferings. M.—*Preserve.* Heb. "will preserve . . . and thou

PSALM XL

BEATUS QUI INTELLIGIT.

The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.

1 Unto the end, a psalm for David himself.

2 BLESSED is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3 The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4 The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

5 I said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

6 My enemies have spoken evils against me: when shall he die and his name perish?

7 And if he came in to see *me*, he spoke vain things; his heart gathered together iniquity to itself.

He went out and spoke to the same purpose.

8 All my enemies whispered together against me: they devised evils to me.

[b] Supra xxxiv. 4.

wilt not deliver him unto the will of his enemies." Prot.—But S. Jerom has "and he will not," &c. H.—Sixtus V. reads, "into the hands of his enemy," after S. Aug. &c. Others add, "he will purify his soul from, or on the earth." C.—Our Lord will give to such servants more grace in this life, and glory in the next, nor will he suffer them to yield to temptation. W.—He will defend them and heal them, when sick. C.

VER. 4. *His bed.* Lit. "on the bed of his sorrow." *His,* seems to have been formerly in Heb. (Houb.) though it be now omitted, (Bert.) as it was in the time of Sym. "the bed of misery," (S. Jer.) of infirmity.—*Thou hast.* Heb. "thou wilt make." Prot. "turn," (marg. H.) "change, or take away." In the east, the bed was removed entirely, (Jo. v. 8.) and this expression may denote, (C.) that the sick man should be cured, and no longer be confined to his bed, (S. Chrys.) or that God would take him by the hand, to support him, and turn his bed, like a tender mother, to make it more comfortable. Geneb. C.—When the just are sick unto death, Christ will give them greater consolation. W.—He will withdraw their affections from all terrestrial things, and remove whatever has been dangerous to them. S. Greg. Mor. xxiii. 15. The ineffable name has been thrice repeated in these verses, to insinuate, that all good is wrought by the blessed Trinity. Bert.

VER. 5. *Thee.* Christ prays for his members, acknowledging their sins, (W.) which he had undertaken to expiate. The Fathers explain this of his prayer in the garden. C.—Have we ever reflected on sin, which reduced the Lord of all, to such poverty and distress? Bert.

VER. 6. *Perish?* When shall we have a change, and see Absalom on the throne? When shall we get rid of this man, who reproves our conduct? So were the Jews animated to destroy Christ. Theod.—The rest of the psalm more visibly relates to him. C.—His enemies were greatly disappointed. H.—For after they had put him to death, he rose again, and his *name* and kingdom became more glorious. W.

VER. 7. *If he,* any one among my *enemies.* H.—The Scriptures often pass from the plural to the singular, (Bert.) to comprise every one distinctly. H.—Yet S. Aug. &c. read, "they came," &c. omitting *if,* as some of the Sept. edit. do likewise: though inaccurately, according to S. Jer. and Sun. C.—It occurs in the Rom. copy, and Grabe inserts it in a smaller type. The sense is not altered. H.—The conspirators affected to shew David some marks of civility, to obtain their ends. The Jews often strove to entangle Jesus, by their questions, (Matt. xix. 3. and xxii. 17. 24. and Jo. viii. 3.) while Judas continued in his company, to gratify his own avarice, and to betray him. C.—Such were their *vain* projects. H.—Those who came maliciously to hear Christ, blamed him as an enemy to the law, or as one who cast out devils by Beelzebub. W.

VER. 8. *To me,* seems useless, though it be added conformably to the Heb. (Bert.) or rather it intimates, that the enemies made no secret of their plots. H.

VER. 9. *Word* of affecting the regal power, &c. S. Amb.—*No more?* Jesus Christ speaks. They have unjustly condemned me: But can I not rise again? or the words may be put in the mouth of his enemies. Shall we have any thing to fear from the dead? If we were to confine him only, he might perhaps escape. C.—Heb. "an evil disease, *say they,* cleaveth fast unto him: and *now* that he lieth, he shall rise up no more." Prot.—"The word of the devil they poured out among themselves; he who hath slept, shall rise no more." S. Jer.—Yet *lo* may be explained, *an non,* "shall not he," &c. Sept. have seen this insulting interrogation of the Jews who ridiculed what Christ had said of his future resurrection. Bert.—They determined to put him to death; but they could not prevent his glorious (W.) appearance again on the third day. H.—Those who explain this of David, say, that the sleep denotes a mortal illness, or a grievous fault, for which it was expected, that the king would die. Kimchi. Munster. &c.

9 They determined against me an unjust word: shall he that sleepeth rise again no more?

10 For even the man of my peace, in whom I trusted, who eat my bread, hath greatly supplanted me.

11 But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.

12 By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

13 But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

14 Blessed be the Lord, the God of Israel, from eternity to eternity. So be it. So be it.

PSALM XLI.

QUEMADMODUM DESIDERAT.

The fervent desire of the just after God: hope in afflictions.

1 Unto the end, understanding for the sons of Core.

2 AS the hart panteth after the fountains of waters; so my soul panteth after thee, O God.

3 My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?

4 My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

5 These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God:

With the voice of joy and praise; the noise of one feasting.

6 Why art thou sad, O my soul; and why dost thou trouble me?

Hope in God, for I will still give praise to him: the salvation of my countenance, 7 and my God.

My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8 Deep calleth on deep, at the noise of thy flood gates.

All thy heights and thy billows have passed over me

9 In the day time the Lord hath commanded his mercy; and a canticle to him in the night.

With me *is* prayer to the God of my life, 10 I will say to God: Thou art my support.

Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

11 Whilst my bones are broken, my enemies, who trouble me, have reproached me.

Whilst they say to me day by day: Where is thy God?

12 Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALM XLII.

JUDICA ME DEUS.

The prophet aspireth after the temple and altar of God.

1 A psalm for David.

JUDGE me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

VER. 10. *Bread.* This characterizes the traitor, who had received the holy Communion, and had been intrusted with the purse by our Saviour, yet betrayed him with the sign of peace. C.—To violate the laws of hospitality was greatly resented by the very pagans. Plut. Symp. vii. 4.—*Supplanted me,* or kicked like a wild colt, as Plato complained that Aristotle had done, when he set up another school. H. Ημας απελακτισε. Laert. Elian iv. 9.—David might allude to Absalom, though the Holy Ghost speaks of Judas. C.—Our Saviour himself says, (W.) *that the Scriptures may be fulfilled, he that eateth bread with me, shall lift up his heel against me: Qui manducat mecum panem levabit contra me calcaneum suum: επηρεν επ' εμε την πτερναν αυτου,* "has lifted up," &c. as the Heb. expresses it here. Judas had attempted to betray Christ already, and would do it more effectually hereafter; so that both the present and future might agree with him. We also find the psalm translated *qui edebat panes meos,* &c. But the difference is very small. H.—To lift up the heel, is the posture of one who attempts to supplant his adversary. M.

VER. 11. *Them.* No one is ignorant of the destruction of Jerusalem, and of the miserable condition of the Jews (M.) throughout the world. C.—Christ will render every one according to his deserts. W.

VER. 12. *Over me.* Thus the divinity of Christ was proved, since he rose victorious, in spite of his enemies. C.

VER. 13. *Innocence.* Jesus was the spotless lamb incapable of sin. He effaced it by his blood, and is therefore crowned with glory. Heb. ii. 9. Phil. ii. 9. C.—This innocence made him a fit victim for sin. W.

VER. 14. *So be it.* Chal. "Amen." This word, at the beginning of a discourse, implies an affirmative oath; (Matt. vi. 13.) and at the end, it is a mark of approbation. Num. v. 22.—Here the Jews terminate the first book of the psalms, which they divide into five. C.—S. Jerom rejects this division, as our Saviour mentions only the psalms, and the last psalm has no such conclusion. W.—It has *Alleluia.* All the rest have *Amen.* See Ps. lxxii. lxxxix. cvi. Heb. Bert.—The observations which have been made in this first part, will serve to explain many other passages, on which we shall therefore be shorter, as well as in specifying the variations from the original, which are for the most part only apparent, as the intelligent reader may be convinced, by the preceding remarks. H.

PSAL. XLI. VER. 1. *Understanding.* See Ps. xxxi. M.—*Core,* who composed, (T.) or sung (M.) most of the psalms in this second part. T.—Pieces of a joyful nature were generally assigned to them, according to the Jews and S. Jer. Ps. lxxxiv. M.—They were descendants of the famous schismatic, the miraculous preservation of whose innocent children teaches us, that the good will not be punished with the guilty, and that we must be raised above this earth, lest hell devour us. Num. xvi. 31. and xxvi. 10. W.—The sentiments of the captives, (C.) and of every sincere Christian, are here expressed. S. Aug.—David may have been the author, (C.) as it is generally believed. Bert.

VER. 2. *Waters.* This was sung at the baptism of Catechumens, (S. Aug.) teaching them to thirst after heaven. H.—The hart being infected with poison, thirsts exceedingly, as sinners must do for pardon. W.

VER. 3. *Strong.* Most Bibles before Clement VIII. read "fountain." C.—*El* signifies both God and strong. Bert.—The Levites desired earnestly to serve God in his temple; Christians must wish to appear before him in heaven, (C.) when they will be free from temptations. Idols may destroy, but they cannot give *life.* W.

VER. 4. *Bread.* Ovid imitates this: *Cura dolorque animi lachrymæque alimenta fuére.* Met. x.—The tears of compunction obtain the remission of sin. S. Jer.—*God.* Thus the idolaters derided those who could not point at their God. H.—The Babylonians had conquered all the surrounding nations, and despised their deities. C.—The wicked laugh at the just, who are for a time in distress, comforting themselves with weeping. W.—Those who saw David wandering (H.) in the mountains, at a distance from the tabernacle, might ask him what religion or God he followed. M.

VER. 5. *These* sarcasms fill me with grief, (C.) while the solemn ceremonies of religion, which, I remember, were observed in the temple, cause my heart to overflow with joy. Bert.—*I shall.* Prot. "I had gone with the multitude; I went with them to the house of God with the voice of joy and praise; with a multitude that kept holiday." Yet the holidays of the Catholic Church are now ridiculed by many. Prot. H.—The original may have several other meaninga. The *tabernacle* may here designate the *musach* of the Levites. 4 K. xvi. 18. C.—*Feasting.* Some such religious feasts were prescribed. Deut. xii. 12. H.—David was not permitted to build the temple, nor to enter the tabernacle: but he speaks of heaven. W.

VER. 6. *My countenance.* Heb. "his," as Aquila, &c. read. C.—Yet as the words are repeated, (v. 12.) there seems to be a fault in the text, (Bert.) owing to *v,* "his" being taken in here, instead of explaining it by *and,* v. 7. H.—The arrangement of the letters in the Vulg. is preferable. C.

VER. 7. *Little hill* of Sion. I hope that I shall soon again behold the fertile regions along the Jordan. C.—But these hills of Hermon, &c. are nothing when compared with heaven: They serve only to remind us of our banishment. Bert.—The difficulties of our present abode, hemmed in on all sides, teach us to place our hopes in heaven. W.

VER. 8. *Flood-gates.* The Hebrews imagined there were immense reservoirs of water above, (C.) which might serve to drown the earth, as at the deluge. Gen. vii. 11. Both heaven and earth seemed to be armed against the psalmist. H.—One affliction succeeded another, (C.) and God appeared to have abandoned his servants to temptations. But he enables them to come off with victory, and fills them with more joy in their trials: so that they may sing in heart, and *pray.* W.

VER. 9. *Night.* In affliction, as well as in prosperity, we must praise the Lord. Rom. Sept. "in the night he will manifest it."—*Mercy.* H.—This is very beautiful, but not agreeable to the original. Bert.

VER. 11. *Whilst.* Prot. *As,* "with a sword in my bones, mine enemies reproach me." H.—Thus the martyrs were tortured and upbraided. C.

VER. 12. *Countenance.* To whom I look up with confidence. M.—The just are comforted with the hope of God's sight. W.

PSAL. XLII. &c. VER. 1. *David.* Sept. add, "it has no title, in Heb." being composed by the same author, and on the same subject, as the preceding. C.—David teaches the faithful how to begin a good work; and priests how they ought to officiate at Mass. W.—*Holy.* Heb "merciful." The Babylonians

2 For thou art God, my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?

3 Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

4 And I will go in to the altar of God: to God who giveth joy to my youth.

5 To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

6 Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALM XLIII.

DEUS AURIBUS NOSTRIS.

The Church commemorates former favours, and present afflictions; under which she prays for succour.

1 Unto the end, for the sons of Core, to *give* understanding.

2 WE have heard, O God, with our ears: our fathers have declared to us,

The work thou hast wrought in their days, and in the days of old.

3 Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people, and cast them out.

4 For they got not the possession of the land by their own sword: neither did their own arm save them.

But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

5 Thou art thyself my king and my God: who commandest the saving of Jacob.

6 Through thee we will push down our enemies with the horn: and through thy name we will despise them that rise up against us.

7 For I will not trust in my bow: neither shall my sword save me.

8 But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

9 In God shall we glory all the day long: and in thy name we will give praise for ever.

10 But now thou hast cast us off, and put us to shame: and thou, O God, wilt not go out with our armies.

11 Thou hast made us turn our back to our enemies: and they that hated us, plundered for themselves.

12 Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

13 Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

14 Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

15 Thou hast made us a bye-word among the Gentiles: a shaking of the head among the peoples.

16 All the day long my shame is before me: and the confusion of my face hath covered me.

17 At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

18 All these things have come upon us; yet we have not forgotten thee: and we have not done wickedly in thy covenant.

19 And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

20 For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

21 If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

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and their king, treated the Jews with great cruelty. C.—After we have proved ourselves, according to the admonition of S. Paul, (1 Cor. xi.) before approaching to the holy Eucharist, we may beg of God to judge and to protect us. W.

VER. 2. *Me.* Without thy assistance, I can do nothing. My enemies seem too strong, while thou appearest to disregard my prayer. W.

VER. 3. *Light*, your Messias, as the Jews confess, (Jarchi) *truth*, the holy Spirit. S. Chrys.—Both the titles may be applied to our Saviour. Bert. S. Jer. —We are in the utmost distress; be pleased to send us relief. C.—As thou hast sent Christ into the world to impart these graces, grant that we may know, and comply with our duties, before we approach to thy holy altar.—*Holy hill*, the Church, (W.) or tabernacle on Sion, where the Jews wished to be present. C.

VER. 4. *Youth.* S. Jer. "the God of my joy and exultation." H.—Syr. and Arab. agree with us, and *Gil* means, (C.) a young man, in Arab. and Heb. Hammond.—People in youth, shew forth the effects of joy. Bert.—Accompanied with light, and a pure intention, we may offer sacrifice to God, who changeth our corruptions into newness of life. W.—The Levites might sing near the altar, but could not offer victims. C.

VER. 5. *My God.* This word is sing.; but the former "Elohim," is plural, to intimate one God in three persons. W.—*Harp.* Heb. *cinnor*, which Sym. renders, "the psaltery." The sons of Core were chiefly door-keepers: but they also played on musical instruments. C.

VER. 6. *God.* Trust in God, whom I hope to see face to face. W.

PSAL. XLIII. &c. VER. 1. *Understanding.* See Ps. xli. M.—David or the Corites composed this piece, to comfort the just under persecution. Bert.—It may allude to the situation of the Jews at Babylon, (C.) or under Antiochus Epiphanes, (Ven. Bede) though S. Paul, (Rom. viii. 36.) applies v. 22. to the persecutions of the primitive Christians, which seems to shew, that the whole psalm refers to them, (Bert.) as the Fathers have explained it. Yet it may literally be understood of the Israelites (C.) also, (H.) as well as of the Christian martyrs, since all things happened to the Israelites in figure. W.

VER. 2. *Old*, in calling Abraham, and rescuing the Hebrews from the Egyptian bondage, &c. W.—God formerly protected our Fathers; but how are things changed? C.—Gideon uses nearly the same words. Judg. vi. M.

VER. 3. *Plantedst them*, thy people. See Jer. ii. 21. and xii. 10. Ezec. xvii. 6.—*Out*, by means of insects, &c. Wisd. xii. 8. Jos. xxiv. 12. C.—The Hebrews were miraculously assisted, (W.) without any merit of their own, (C.) as all were wicked at first. Yet Abraham was freely chosen, that the visible Church might be preserved. W

VER. 5. *Saving* (*salutes*) the manifold instances of protection. H.

VER. 6. *Horn*, like bulls. W.—This we have done in former times. C.—Not man's strength, but God's favour, granteth the victory. W.

VER. 9. *We glory.* Lit. "be praised." H.—We have always attributed our success to thee. C.

VER. 10. *Now.* He foretelleth divers states of the Jews, and of the Church. W.

VER. 11. *To.* Lit. "after," *post.* They were formerly defeated; now it is our turn. H.

VER. 12. *Nations.* Many never returned from captivity. C. See Deut. xxviii. 43.

VER. 13. *Reckoning.* Prot. "thou dost not increase *thy wealth* by their price." H.—Thou art eager to get quit of them, as of the vilest slaves. Theod. Grot. Isai. l. 2. and lii. 3. *Exchange.* Some copies of the Sept. read αλλαλαγμασι, "jubilations," with the Ethiopic. S. Aug. &c.—While others have more correctly αλλαγμασι, like the Vulg. There were none to purchase, so that thou hast given the people for nothing. C.—At the last siege of Jerusalem, the Jews, who had sold (W.) or bought Christ for thirty pieces of money, (H.) were themselves sold for the smallest price; thirty being given for one penny. See Joseph. de B. Jud. W.

VER. 15. *Head*, out of contempt. M.—The Gentiles propose us as an example of a people fallen a prey to the divine indignation. 4 K. xix. 21. Lam. ii. 15.

VER. 17 *Detracteth me.* S. Jer. "blasphemeth" God, while they upbraid us, as a faithless people. C.

VER. 18. *Covenant.* Till the passion of Christ, the Jews did not wholly fall from God, and then many were chosen from among them, to found the Christian religion. W.—The Corites speak in the name of their faithful brethren, whom no provocations had induced to follow the superstitious practices of Babylon. C.

VER. 19. *Neither.* Lit. "and *or* yet." H.—But the negative particle is taken (W.) from the first part of the verse. C.—S. Jer. "Neither hast thou," &c. M. —Yet many adhere to the Heb. &c. "And thou hast turned," &c. Though it may be taken in a dangerous sense, (C.) yet it may only signify, (H.) that God had removed his people from the country where his worship was observed, and had refused them his protection; hence their paths have been unfortunate. Theodoret.—This agrees better with the sequel. Bert.—It is no proof that God is the author of sin, in either sense. T.

VER. 20. *Affliction.* Heb. or "dragons," (S. Jer. M.) alluding to the deserts, to which the Jews retired, when the Assyrians invaded them. The text may be more applicable to the first Christians, who might truly say, that they had not

22 Shall not God search out these things: for he knoweth the secrets of the heart.

[a] Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

23 Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

24 Why turnest thou thy face away? and forgettest our want and our trouble?

25 For our soul is humbled down to the dust: our belly cleaveth to the earth.

26 Arise, O Lord, help us and redeem us for thy name's sake.

PSALM XLIV.

ERUCTAVIT COR MEUM.

The excellence of Christ's kingdom, and the endowments of his Church.

1 Unto the end, for them that shall be changed, for the sons of Core, for understanding: A canticle for the beloved.

2 MY heart hath uttered a good word: I speak my works to the king:

My tongue *is* the pen of a scrivener that writeth swiftly.

3 *Thou art* beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.

4 Gird thy sword upon thy thigh, O thou most mighty.

5 With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

6 Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

7 [b] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

8 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

9 Myrrh, and stacte, and cassia, perfume thy garments from the ivory houses: out of which 10 the daughters of kings have delighted thee in thy glory.

The queen stood on thy right hand, in gilded clothing: surrounded with variety.

11 Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

12 And the king shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore.

[a] Rom. viii. 36.—[b] Heb. i. 8.

transgressed. Houbig.—To the martyrs, death was but like a *shadow*. S. Greg. Mar. iv. 17.—Here it denotes great darkness and misery. M.

Ver. 21. *If we.* This is a Heb. idiom, to express, we have not. W.

Ver. 22. *Slaughter.* They will not suffer us to be quiet respecting our religion, striving to delude us: or, if we prove resolute, like Daniel, they expose us to torments. C.—This was more fully verified at the first propagation of the gospel, (Rom. viii. 36.) as it still continues to be among those, who cease not to persecute Catholics by artifice, as well as by open violence. Christians in every age (H.) are persecuted, more than the prophets (W.) generally were. H.

Ver. 23. *Sleepest thou*, seeming not to attend to our sufferings. M.—*End*, shall we never be restored to favour? C.

Ver. 25. *Dust.* We are at death's door, being oppressed with grief, as long as thou dost not assist us. W.—We petition in the most fervent (H.) and humble posture. Isai. xlix. 23. Mic. vii. 17. C.

PSAL. XLIV. &c. Ver. 1. *For them that shall be changed.* i. e. For souls happily changed, by being converted to God; (Ch.) or it may allude to the variety of speakers here introduced. Bert.—Prot. leave *shoshannim*, which some translate, "on the lilies," (Aquila. S. Jer.) or "instrument of six strings." C.—*The beloved*, viz. our Lord Jesus Christ. Ch.—Heb. "of loves;" or of the young women, friends of the bride, (*yedidoth*) who sung the Epithalamium, as we see in the 18th Idyl of Theocritus. The Jews formerly explained this psalm of the Messias, as well as all the Fathers after the apostles. Heb. i. 8. Many passages cannot refer to Solomon's marriage with the daughter of Pharao, though some might be referred to that event, as a figure of Christ's union with his Church. C.—The whole had better be understood of Christ, (Bert.) being intended for the instruction of all converts from paganism and schism. W.

Ver. 2. *Uttered.* Heb. *rachash*, "boileth," as one unable to contain himself. Bert.—*Speak*, or "dedicate," *dico*, (H.) though here it only means to speak. C.—He addresses the object of his praise, instead of invoking the muses. S. Jer.—*Swiftly.* I have not to meditate. C.—The Holy Ghost moves my tongue. (2 Pet. i. 21.) as fast as my hands can write. Jer. xxxvi. 18. and 4 Esd. xiv. 39. H.—High mysteries, in honour of the great king, occupy my thoughts, and to him I refer this canticle. W.

Ver. 3. *Beautiful.* The corporal beauty of Christ may be problematical. H.—But justice is the truest beauty. S. Aug.—All admired his eloquence, (Lu. iv. 22. and Jo. vii. 46.) and innumerable converts were made, by the preaching of his word. S. Jer.—The young women here address the spouse.—*Therefore*, I say, (Rabbins) or "because" God hath chosen thee freely. Solomon was styled the beloved, (2 K. xii. 25.) and was highly favoured. Wisd. viii. 20. and 3 K. iv. 29. &c. But this was only a figure of Christ, (C.) whose hypostatical union was an effect of gratuitous predestination, (S. Aug. præd. xv.) though his other graces were merited. S. Chrys. Sa. C.—He was most excellent in all sorts of gifts. W.

Ver. 4. *Mighty.* (Potentissime) Erasmus (Apol. con. Sutor.) complains, that he could not learn, whether this was a noun or an adverb, without consulting the originals. Amama.

Ver. 5. *Reign.* Devise, execute, and perfect the establishment of thy spiritual kingdom. W.—Solomon was no warrior; but he only wanted enemies to be so. The sword of Christ is his word, (Heb. iv. 12.) anger, (Apoc. xix. 15. C.) or human nature. S. Jer.—Some translate, "and ride," because kings were mounted on chariots, and governed their people with the reins of justice, &c. Robertson.—*Justice.* These titles are eagerly desired by monarchs; as martial prowess, clemency, and justice, (C.) render them objects of terror, and of love. H.—Christ conquered by his miracles, mildness, &c. (C.) propagating the truth, and punishing the rebellious. W. Ps. ii. 8.

Ver. 6. *Fall.* This seems to be placed too soon, in order to shew the rapidity of the conquest. C.—"Thy arrows are sharp, *shot* into the hearts," &c. H.—Some explain *in corde*, (as the Heb. Sept. &c. read) of the voluntary submission of those who had formerly been enemies of the Messias. S. Chrys. &c.—"Thy sharp arrows, the people subject to thee, shall fall into," &c.—Men are sometimes represented as arrows. Is. xlix. 2. Bert.

Ver. 7. *O God*, Ὁ Θεὸς. The Sept. thus mark the voc. case, (Ps. cxxxviii. 17. H.) and it is clear, that the Messias is here styled God, (Heb. i. 8.) though some of the Jews would evade this proof by saying, "God is thy throne." 1 Par. xxix. 23. Even Munster translates, *O Deus*, and the Jew Agesila, ᾧ Θεὲ. Elohim is never addressed to any one by the prophets, but to the true God, (Bert.) and this title alludes to the judicial character of Christ, (Acts x. 42. C.) of whose kingdom there shall be no end. Luke i. 33.—Calvin is very bold in asserting, that David spoke properly of Solomon, as if the apostle had applied the text to our Saviour only in the mystical sense; whereas many things cannot belong to the former, and the Chal. and Fathers expound this psalm of Christ and his Church.—Solomon did not persevere in wisdom, and his beauty was equalled by that of Absalom, &c. W.—Crellius and Grotius in vain attempted to weaken this proof of Christ's divinity, as a Jew, who disputed with Origen, did. con. Cels. i. D. H.

Ver. 8. *God.* Sym. Θεὲ. Theophyl.—*Elohim* is used in both places, (H.) with a singular verb, as being spoken of the Deity. S. Iræn. iii. 6. Bossuet. D.—"O Elohim, thy Elohim," (H.) which implies more than one person in God. Bert.—Many kings might be preferred to Solomon; but Christ was raised above all. W.—*Fellows.* In consequence of the free gift of God, in uniting the human nature to the second person, the Messias advanced in glory; (H.) or rather the prophet speaks of his subsequent merits, which entitled him to the greatest felicity.—*The oil of gladness*, alludes to the reward of his labours. Διὰ τοῦτο seems to require this sense, though the Heb. may be rendered, "because." Bert.—Either the cause or the effect may be meant. M.—Solomon was chosen before many of his elder brothers; but Christ was anointed by the Holy Ghost. Acts x. 38. C.

Ver. 9. *Perfume.* Lit. "from thy garments, from the ivory houses, out of which they have delighted thee, (10.) the daughters of kings, in thy honour." They esteem it an honour to wait upon thee, and perfume thy robes, which are placed in chests of ivory, with odoriferous herbs. H.—The ancients admired such garments. Gen. xxvii. 27. Amos iii. 15.—They had been given, togethe with the ivory boxes, as a present to Solomon at his marriage, and might give him delight, (C.) as it was then deemed unpolite to refuse a present. Odys. Σ.—*Stacte.* Lit. "the drop" *gutta*, (H.) distils from the myrrh, the wood of settim, (Num. xxiv. 6.) and may denote aloes, but not the plant. C.—Mortification and humility (W.) raise the soul on high. 2 Cor. ii. 16. H.—The blessed Virgin is here styled a house of ivory. The Church, and all who observe purity, may be considered as God's temples. 1 Cor. iii. 17. C.—The virtues of Christ are this precious perfume. S. Aug. &c.—*Houses.* Sep.—Βαρεις, a word which means "a tower." Some have not understood this, and have rendered it, *gravibus*, "heavy," (S. Jer. ad Prin.) which others have improperly corrected by *gradibus*, "steps." C.—Houbigant would change three words, and translate, "from ivory vessels, the vases of thy anointing."

Ver. 10–11. *Clothing.* Heb. "in gold of Ophir." H.—The Church is spotless. Eph. v. 26. The attendants of this glorious queen, are the nations converted, or Christian virgins. They are not the maids of Pharao's daughter, whose marriage was never commended. Bert.—*House.* Paganism, and the observances of the old law. Bert.—The Church, and every faithful soul, may be styled the daughter, as well as the spouse of Christ.

Ver. 12. *Lord.* Heb. *adonaiic*, "thy master," and worship him, (H.) like a dutiful wife. 1 Pet. iii. 6. and 3 K. i. 16.—*God* is not found in the Sept. The

13 And the daughters of Tyre with gifts, *yea*, all the rich among the people, shall entreat thy countenance.

14 All the glory of the king's daughter is within in golden borders, 15 clothed round about with varieties.

After her shall virgins be brought to the king: her neighbours shall be brought to thee.

16 They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

17 Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

18 They shall remember thy name throughout all generations.

Therefore shall people praise thee for ever; yea, for ever and ever.

PSALM XLV.

DEUS NOSTER REFUGIUM.

The Church in persecution trusteth in the protection of God.

1 Unto the end, for the sons of Core, for the hidden.

2 OUR God is our refuge and strength: a helper in troubles, which have found us exceedingly:

3 Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

4 Their waters roared and were troubled: the mountains were troubled with his strength.

5 The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

6 God is in the midst thereof, it shall not be moved: God will help it in the morning early.

7 Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

[a] 2 Kings vi. 15.

8 The Lord of armies is with us: the God of Jacob is our protector.

9 Come and behold ye the works of the Lord: what wonders he hath done upon earth, 10 making wars to cease even to the end of the earth.

He shall destroy the bow, and break the weapons: and the shields he shall burn in the fire.

11 Be still, and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: the God of Jacob is our protector.

PSALM XLVI.

OMNES GENTES PLAUDITE.

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

1 Unto the end, for the sons of Core.

2 O CLAP your hands, all ye nations: shout unto God with the voice of joy.

3 For the Lord is high, terrible: a great king over all the earth.

4 He hath subdued the people under us; and the nations under our feet.

5 He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

6 [a]God is ascended with jubilee, and the Lord with the sound of trumpet.

7 Sing praises to our God, sing ye: sing praises to our king, sing ye.

8 For God is the king of all the earth: sing ye wisely.

9 God shall reign over the nations: God sitteth on his holy throne.

10 The princes of the people are gathered together,

title belongs to Jesus Christ, the spouse, who has been twice called *God* before. C.

VER. 13. *Daughters of Tyre;* the city, with her dependant villages. Bossuet.—Tyre might send presents on this grand occasion, or might even pay tribute. 2 Par. ix. 26. C.—Idolatrous nations submitted to Christ. Bert.

VER. 14. *Is within.* Rom. Sept. &c. have "of Hesebon," by mistake, for *Esothen.* C.—Queens in the East, could not appear much abroad. Kimchi.—When they go out, they cannot be seen. The beauty of the Church consists in virtue, and in the grace of God. C.—*Borders.* Charity influences the exterior works of piety, (T.) and gives beauty to the ceremonies (S. Bas.) and decorations used by the Church, with such magnificence. H.

VER. 15. *Neighbours.* The Jews, as well as the Gentiles, shall embrace the faith. C.—Virginity became honourable only *after* the coming of Christ. S. Chrys.

VER. 16. *Temple.* Even virgins (H.) out of the Church, cannot please the king. S. Aug. W.

VER. 17. *Sons.* Prot. "shall be thy children." H.—This was the wish of those present. But it does not appear that the daughter of Pharao had any children, (C.) and thus it seems improbable, that she is here spoken of, as the psalmist foretells the establishment and glory (Bert.) of the Church, by means of the apostles, (S. Chrys.) and their successors, who are made *princes* over all the world. Let those who are cut off acknowledge this, and come to the unity, that they may be introduced into the temple of the king. S. Aug. W.—Innumerable saints of all ranks, kings and emperors, acknowledge the Church for their mother, and submit to her. C.

VER. 18. *They.* Heb. Sept. of Ald. and Comp. and the Gr. Fathers, have "I will;" yet this is contrary to the Vat. and Alex. Sept. (Bert.) and seems less accurate. Houbig.—The prophet was not to live for ever, so that the fame of the Church was to be spread by others. Bert.—*Ever.* There shall be pastors and faithful people to the end. W.

PSAL. XLV. VER. 1. It may allude to the defeat of Sennacherib, (Houbig.) or might be sung by the Corites at the dedication of the second temple, when peace was restored to the world, after the death of Cambyses. Ezec. xxxviii. The Fathers explain it of the Christian Church, delivered from persecution. S. Chrys. &c. C.

VER. 2. *Troubles.* Those of English Catholics have been very great; yet they increase. W.

VER. 4. *Their.* Heb. S. Amb. &c. read, "its." C.—Both sea and land may be in confusion; we shall fear nothing, having God for our protector. H.—Though many and noble personages have revolted from the faith in England, yet the Catholic Church will never fail, (W.) even if it should in these islands. H.

VER. 5. *Stream.* Jerusalem was surrounded by placid streams, which are here opposed to the great waters, as in Isai. viii. 6. The Church, after persecution, is restored to peace, and adorned with all graces. C.—*Tabernacle.* This is the source of our joy. Apoc. xxi. M. and xxii. 1. Ezec. xlvii. 1.—The advantages of the virtuous, both here and in heaven, are great. Bert.

VER. 7. *Trembled.* We have witnessed the commotions in the East, under Cyrus, and his son; the latter of whom seems to be styled Gog, (Ezec. xxxviii. 19.) and perished in Judea, which he intended to plunder. C.

VER. 10. *Shields.* Heb. "the round things," which some explain, "chariots," without need. Bert.—*Fire.* The Fathers apply this to the peace which reigned at the birth of Christ, or to that which Constantine gave to the Church. C.

VER. 11. *Still.* We have only to admire the work of God. Bert.—He will bring all to a happy issue for his elect, though the wicked may rage. H.

PSAL. XLVI. &c. This psalm appears to be a sequel to the former psalm, and is addressed to the Gentiles who were present at the dedication of the second temple, as Darius had ordered his governors to assist the Jews. 1 Esd. vi. 15. See Est. viii. 17.—Many explain it of the translation of the ark: but the Fathers behold the establishment of Christianity, and the ascension of Christ. v. 6. C.

VER. 4. *Feet.* The Chanaanites were subdued by Josue, and others by David, &c. The army of Cambyses became a prey to the Jews. Ezec. xxxix. 10. C.—All who embrace the true faith, even kings, become subjects, and not heads of the Church. W.

VER. 5. *Beauty.* The temple. Ezec. xxiv. 21. Both Jews and Gentiles form the Church.

VER. 6. *Trumpet.* Christ ascended, accompanied by choirs of angels. His apostles proclaimed his truths. C.—They were not left desolate, but joyful; having the Paraclete sent to them.

VER. 7. *King.* Christ is God, by his divine nature, and our king, by his humanity. W.

VER. 8. *Wisely.* Heb. *mascil*, which is so often rendered "understanding" in the titles. No one can do well, what he does not understand. C.—The union of faith and good works, is singing wisely. S. Chrys. C.—*Concordent manus & lingua.* S. Aug. D.—Let each strive to know the mysteries of faith. W.

VER. 9. *Throne.* Christ reigns over the heart with all power. Matt. xxviii. 18.

VER. 10. *Gods.* Judges appointed by the king of Persia over the Jews, &c. (C.) or rather the apostles, who were more than men, (S. Jer.) and exercised a greater power than any earthly monarch. C.—The richest princes have submitted to the God of Abraham, whose seed was to prove a blessing to all. Gen. xviii. 18. Heb. as it is now pointed, "the princes of the people are gathered unto the people of the God of Abraham, for He is far elevated above the gods

with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

PSALM XLVII.

MAGNUS DOMINUS.

God is greatly to be praised for the establishment of his Church.

1 A psalm of a canticle, for the sons of Core, on the second day of the week.

2 GREAT is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

3 With the joy of the whole earth is Mount Sion founded on the sides of the north, the city of the great king.

4 In her houses shall God be known, when he shall protect her.

5 For behold the kings of the earth assembled themselves: they gathered together.

6 So they saw, and they wondered, they were troubled, they were moved: 7 trembling took hold of them.

There were pains as of a woman in labour. 8 With a vehement wind thou shalt break in pieces the ships of Tharsis.

9 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

10 We have received thy mercy, O God, in the midst of thy temple.

11 According to thy name, O God, so also *is* thy praise unto the ends of the earth: thy right hand is full of justice.

12 Let Mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

13 Surround Sion, and encompass her: tell ye in her towers.

14 Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

PSALM XLVIII.

AUDITE HÆC OMNES GENTES.

The folly of worldlings, who live in sin, without thinking of death or hell.

1 Unto the end, a psalm for the sons of Core.

2 HEAR these things, all ye nations: give ear, all ye inhabitants of the world.

3 All you that are earth-born, and you sons of men: both rich and poor together.

4 My mouth shall speak wisdom: and the meditation of my heart understanding.

5 [a] I will incline my ear to a parable; I will open my proposition on the psaltery.

[a] Ps. lxxvii. 2. Matt. xiii. 35.

the shields of the earth," as kings are often styled. C.—Prot. "for the shields of the earth *belong* unto God: He is greatly exalted;" or (Sept.) "the earthly potentates, *who are* of God, have been," &c.—We might explain the Vulg. in the same sense, if *Dei* were substituted for *Dii*, (H.) as it should be. C.—*Dei sunt optimates terræ, & ipse summe elevatus est.* Houbig.—S. Jer. agrees with the Vulg. (H.) which is the clearest, (Bert.) only he renders *ham*, "the people" of *the God*, as it may also signify, and retains the word *shields*, which we explain *the strong* gods, or the "strong ones of God." H.—The blessed Trinity is not divided, but more distinctly professed in baptism than it was under the law. W.

PSAL. XLVII. &c. VER. 1. *On the*, &c. is not in Heb. nor Euseb. &c. It means Sunday, (S. Amb. W.) or rather Monday, being sung on that day. S. Jer. &c. H.—The subject of the former canticle is continued, in thanksgiving to God, for some signal victory, or for the peace which God afforded to his people, after the death of Cambyses. C.—The Fathers explain it of the propagation and peace of the Church. H.

VER. 2. *City*, or temple, which lay to the north of old Jerusalem, on Sion; C.—Yet Genebrard, &c. place this mountain south of Salem. M.—The concourse of priests and people gave it the appearance of a great city. Ezec. xl. 2. Is. xiv. 13.—The Church is built upon a rock. C.—The Jews and Christians are under the greatest obligation of praising God. W.

VER. 3. *With.* Heb. "the beautiful situation, the joy of the whole earth, (M.) Sion, sides of," &c. Chal. "Sion, thou art beautiful as a bride." Christ's Church is thus described. Apoc. xxi. 2. C.—Its figure, (H.) the temple, was the glory of the whole country. Ps. xxv. 8. Lam. ii. 15. C.—But the Church alone extends to the sides of the north, or over the world. W.

VER. 4. *Houses.* Heb. "palaces;" Sept. "towers." Βάρεσι, a word which has again been mistaken for *gravibus* or *gradibus*, as v. 14. and Ps. xliv. 9. God is the defence of his people, (Prov. xviii. 10.) the Church, Mat. xvi. 18. C.—All particular *houses*, or churches, must come to the unity of faith, (W.) and to the seat of Peter. S. Iræn. iii.

VER. 5. *Earth* is superfluous. S. Jer. ad Sun. C.—Yet it is found in the Vat. Sept. &c. H.—*The kings of the earth* assembled against the Church, (Ps. ii. 2.) as many came to oppose Jerusalem, under Cambyses. Ezec. xxxviii. 2. 13. C.

VER. 6. *Saw.* They could not say, like Cæsar, *Veni, vidi, vici.* For they no sooner came to invade the unsuspecting people, than they began to tremble. Ezec. xxxviii. 11. &c. Ps. xlv. 7. H.

VER. 7. *There*, denotes the promptitude of vengeance, as well as the following allusion. Is. xiii. 8. 1 Thes. v. 3.

VER. 8. *Vehement.* Heb. "eastern."—*Tharsis*, such strong-built ships, as might go to Tarsus, in Cilicia, (Gen. x. 4. C.) or to India. M.—*The merchants of Tharsis*, the naval officers, *shall say*, &c. *There shall be a great commotion*, &c. Ezec. xxxviii. 13. 19.—The same storm proved fatal to the land and sea-forces of Cambyses. His navy is mentioned by Herodotus, (iii. 11. and 44.) and was probably stationed over against Acco, or Ptolemais, as the king perished at the foot of Carmel. C.—Nothing maketh a deeper impression than the sentiments of religion. God's grace enableth the soul to sustain all conflicts, and to overcome. W.

VER. 9. *Seen.* All the promises have been fulfilled. How could any one have thought that we should have been permitted to dedicate this temple under the patronage of the king of Persia? 1 Esd. vi. 8. Who would not have feared, lest the Christian religion should perish, under such violent persecutions? Converts admire its beauty and strength. C.—The completion of the prophecies is a wonderful confirmation and comfort of Christians, (W.) whose faith is *founded* indeed *for ever*. H.—The gates of hell shall not prevail. M.

VER. 10. *Temple.* Ναοῦ. Sept. S. Amb. &c. though the Vat. and Alex. copies have Λαοῦ, "people," with the Arab. Ethiop. S. Aug. &c. H.—In the Church we receive many graces, (C.) even Christ himself, (S. Amb.) to which those who refuse to be Catholics, can have no title. W.

VER. 11. *Earth.* All who hear of the wonders of God, must praise him; and who can be ignorant of what He has done, (C.) in the defeat of the enemies of his people, (H.) of Sennacherib, Cambyses, &c.? Yet all the earth will be instructed only by the propagation of the Gospel. C.—*Justice*, against thy enemies, (H.) though this word may here imply "mercy," in opposition to the judgments, v. 12. C.—These perfections are never at variance. W.

VER. 12. *Juda.* Sept. Sym. &c. have "Judea," (C.) which would intimate, that the psalm was composed after the captivity. But the Heb. reads *Yehuda*, "Juda," with S. Jerom. H.

VER. 13. *Surround.* Heb. "walk round, (H.) tell her towers." S. Jer.

VER. 14. *Strength.* Perhaps the outward wall, (Ezec. xl. 5.) not seen in Solomon's temple.—*Houses.* Heb. palaces. Sept. "houses built like towers." Βαρεῖς. Jerusalem was not rebuilt or fortified, when the second temple was dedicated. 2 Esd. i. 3. C.—The fortresses of the Church are the holy Fathers and Doctors, who watch in her defence. Her pillars shall not fail. The particular Churches are all united in the same faith, and these reflections ought to prevail on all to embrace the same. W.

VER. 15. *Our God.* Christ incarnate works all this. He shall rule over the Church, not for three or four hundred years only, but as long as time shall last: and He shall have a Church triumphant in eternity. W.—*Evermore.* Heb. *hal-moth.* The letters being differently arranged, are rendered, "in death." S. Jer. "even unto death." Prot. (H.) "in youth," (Chal.) or "in the secret" of Providence. It may form a part of the following title, "over the young women," as Ps. ix. and xlv. C.—But then it would probably come after *lamnatseach.* The psalmist inculcates the perpetual duration of the Church under God's conduct, by three terms. *In sæculum & ultra . . . usque ad mortem*, "till death," (Pagn.) or "incessantly." Sym. H.—This psalm may also express the sentiments of a penitent, (Bert.) or of one who is put in possession of unchangeable felicity. H.

PSAL. XLVIII. &c. VER. 1. *Psalm.* S. Amb. adds, "of David." It is written in an enigmatical style, like the book of Ecclesiastes, and is very obscure. But the drift is, to impress the captives with a contempt of worldly grandeur, which will end in death. The redemption of mankind and the resurrection of Christ are foretold, v. 8. 16. &c. C.

VER. 3. *Earth-born.* Heb. "sons of Adam," a title belonging to the meanest. *Progenies terræ.* Perseus vi. 56. C.—So Callimachus styles the giants, "mud-born." H.—Yet Houbigant explains it of the rich, (Bert.) who have lands, and leave their names to them, v. 12. H.—*Of men.* Heb. *ish*, noblemen. M.—Ye just (S. Aug.) and polite. S. Athan.

VER. 5. *Proposition.* Heb. "riddle." Bert.—The ancients delighted in parables, which required attention to discern the meaning, and thus people had the pleasures of ingenuity. Music often accompanied their precepts. Strabo i. 12. C.—*Utile dulci.* H.—The psalmist intimates, that he had attended the best masters, (C.) even the Holy Ghost. S. Chrys.—He delivers the instructions which he had received from God, on the instrument of ten strings, to imply

6 Why shall I fear in the evil day? the iniquity of my heel shall encompass me.

7 They that trust in their own strength, and glory in the multitude of their riches,

8 No brother *can* redeem, *nor* shall man redeem: he shall not give to God his ransom;

9 Nor the price of the redemption of his soul: and shall labour for ever, 10 and shall still live unto the end.

11 He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together:

And they shall leave their riches to strangers: 12 and their sepulchres shall be their houses for ever.

Their dwelling places to all generations: they have called their lands by their names.

13 And man, when he was in honour, did not understand: he is compared to senseless beasts, and is become like to them.

14 This way of theirs is a stumbling-block to them: and afterwards they shall delight in their mouth.

15 They are laid in hell like sheep: death shall feed upon them.

And the just shall have dominion over them in the morning: and their help shall decay in hell from their glory.

16 But God will redeem my soul from the hand of hell, when he shall receive me.

17 Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased.

18 For when he shall die, he shall take nothing away; nor shall his glory descend with him.

19 For in his life-time his soul will be blessed: and he will praise thee when thou shalt do well to him.

20 He shall go in to the generations of his fathers: and he shall never see light.

21 Man, when he was in honour, did not understand: he hath been compared to senseless beasts, and made like to them.

PSALM XLIX.

DEUS DEORUM.

The coming of Christ: who prefers virtue and inward purity before the blood of victims.

1 A psalm for Asaph.

THE God of gods, the Lord hath spoken: and he hath called the earth,

that we must keep the ten commandments. W.—He listens if the instrument be in tune. C.

VER. 6. *The iniquity of my heel.* That is, the iniquity of my *steps*, or *ways:* or *the iniquity* of my *pride*, with which, as with the *heel*, I have spurned and kicked at my neighbours: or the iniquity of my *heel*, that is, the iniquity in which I shall be found in death. The meaning of this verse is, why should I now indulge those passions and sinful affections, or commit now those sins, which will cause me so much fear and anguish in the evil day; when the sorrows of death shall compass me, and the perils of hell shall find me? Ch.—The old serpent is constantly laying snares for our heel. Gen. iii. 15. H.—Original (S. Jer.) and actual sin, (Euseb.) particularly final impenitence, (Rabbins) and the punishment of our transgressions, (Abenezra) are much to be feared, (H.) as well as concupiscence. S. Amb.—All that will fill us with alarm in the day of vengeance, will be the having been supplanted, like wrestlers, by our iniquity, (C.) of which we have not repented. H.—Any such injustice must be dreaded, as it will bring on damnation. W—Instead of *heel*, Sym. has "steps," including all the unjust actions of life. H.

VER. 7. *They that trust, &c.* As much as to say, let them fear, that trust in their strength or riches; for they have great reason to fear: seeing no brother, or other man, how much a friend soever, can by any price or labour rescue them from death. Ch.—I address myself particularly to the rich, who are in the greatest danger.

VER. 8. *No.* Prot. "none *of them* can by any means redeem *his* brother; nor, &c. H.—But the Sept. translate as well, and the sense is the same. Matt. xvi. 26. Bert.—If Jesus Christ, thy *brother*, does not redeem thee, will any other do it? (S. Aug.) or though thy brother neglect, *the man, Christ Jesus*, will suffice. S. Amb.—But with respect to death, no redemption will be admitted. It is appointed for all once to die. H.—*A man shall be more precious than gold*, says Isaias, (xiii. 12.) of the Babylonians, whom the enemy will not spare, for any consideration. We must therefore make good use of our time. Eccle. ix. 10. Prov. xi. 4. C.

VER. 9. *And shall labour for ever, &c.* This seems to be a continuation of the foregoing sentence; as much as to say, no man can by any price or ransom, prolong his life, that so he may still continue to *labour here*, and *live to the end* of the world. Others understand it of the eternal sorrows, and dying *life* of hell, which is the dreadful consequence of dying in sin. Ch.—The just, on the contrary, who have *laboured* for eternity, *shall see* the death of the wicked, or of the wise of this world. Euseb. &c.—It may also be a prediction of Christ's life of sufferings and future glory, (Bossuet) or express the sentiments of infidels, who deny a Providence; because both good and bad perish alike. Eccle. iii. 18. S. Aug.—Heb. "he rests for ever," (S. Jer.) or "shall he be undisturbed?" C.—Both those who disbelieve a future state, and those who live as if they did, shall suffer. W.—This v. is included within a parenthesis by Prot. (For the redemption . . . is precious, and it, &c.) H.

VER. 11. *He shall not see destruction, &c.* or *shall he not see destruction?* As much as to say, however thoughtless he may be of his death, he must not expect to escape: when even the wise and the good are not exempt from dying. Ch.—*Strangers.* This is very distressing. Pindar. Olym. x. Eccles. ii. 18.—The endeavours of the wicked to establish their families, will be vain, while they themselves shall never more return from their graves hither. W.

VER. 12. *Sepulchres.* Heb. *Kobrom* is better than the present *Kirbam*, their "interior," and is adopted by the Chal. Syr. &c. C.—"Their inward thought *is, that their* houses *shall continue* for ever." Prot. H.—*Called.* That is, they have left their names on their graves, which alone remain of their lands, (Ch.) or, they have called cities and countries by their own names, as Alexander and Romulus did, Alexandria, (H.) and Rome. M. &c.—They have spread their fame throughout the world. C.—Scarcely two translate the four last verses alike. Bert.

VER. 13. *Compared.* Heb. "he is like dumb, *or* perishable beasts." H.—So much is man degraded by his attachment to riches and pleasures. Theod. C.—Some explain this of Adam, (S. Chrys.) reduced to the necessity of labouring, and dying, like brutes. v. 21. Eccle. iii. 18. C.—This is a very serious reflection, to think that man should so far neglect the gifts of reason, as to strive for temporal advantages only, like irrational creatures. W.

VER. 14. *They shall delight in their mouth.* Notwithstanding the wretched way in which they walk, they shall applaud themselves with their mouths, and glory in their doings, (Ch.) though it be to their shame. Phil iii. 10.—Heb. their posterity shall applaud their maxims, (C.) as many of their followers contributed to keep them in the delusion, (H.) which the damned will deplore, when it is too late. v. 15. S. Jer.—A thirst after worldly advantages has proved their ruin; yet they obstinately persist in their evil ways. W.

VER. 15. *In the morning.* That is, in the resurrection to a new life; when the just shall judge and condemn the wicked.—*From their glory.* That is, when their short-lived glory in this world shall be past, and be no more. Ch.—*Sic transit gloria mundi.* H.—Then the world shall be turned upside down. C.—The just shall have their day, (M.) when the beautiful palaces of the wicked shall be exchanged for darkness, and horrible torments. H.—"Their bodies shall grow old in hell, because they have stretched out their hand, and destroyed the habitation of the house of his majesty." Targum.—Their figure shall be destroyed in hell, after his dwelling. S. Jer.—They can rescue themselves no more than sheep. Those whom they oppressed shall be their judges. All friends will forsake them. W.—Crowds shall be confined to those mansions, where the fire is not extinguished. M.

VER. 16. *Redeem.* Chal. and some Rabbins seem to understand this of purgatory. "He will draw me from hell, and give me a place in his habitation." Geneb.—Others explain it of Christ's resurrection, or of the liberation of the patriarchs from limbo. Cassiod.—It seems a full solution of the enigma. v. 6. I repent, and shall have nothing to fear. Bert.

VER. 18. *Him.* "The glory of a man increases with his prosperity, but it does not go down with him when he descends" (S. Amb.) into the grave. He there finds the same reception as the most ignoble.

VER. 19. *To him.* The wicked are very selfish. They will seem grateful to those who are in power, and will cringe to get riches. H.—Yea, they will seem to thank God for their prosperity, (W.) or rather, they will assume these appearances with men. Heb. "he will bless his soul during life, (Bert.) with all pleasures." Lu. xii. 19. Deut. xxix. 19. C.—*To him*, is not in Heb. which insinuates, that people are flattered during their prosperity. H.—Yet Houbigant would restore this word, "and he will praise thee when thou shalt have done him a kindness;" *o* may have been placed for *i*, as Sym. seems to have read ἀυτῷ. H.—The proper use of riches is to do good. Luke xvi. 9.

VER. 20. *Fathers.* Like them he shall die. H.—Heb. reads in the second person, with Syr. Aquila, &c. C.—Yet Prot. Mont. and others agree with us and the Sept.—*And he.* Heb. "they." The — edit. however, has ὄψεται. Each individual, as well as the whole collection of the damned, shall be deprived of light and comfort. H.—Chal. "the just shall live like his fathers, a long and happy life; but the wicked shall enjoy no light in the life to come."

VER. 21. *Understand.* Heb. *yabin*, though (v. 13.) we find *yalin*, "shall remain all night." C.—But this is probably a mistake, as the prophet concludes with repeating this important instruction: (Bert.) Remember, O man, not to degrade thy rational soul. W.—Thou wast honoured by all, and made to the likeness of God. M.

PSAL. XLIX. &c VER. 1. *For Asaph.* The prep. L is placed before his name, as it is before David's. H.—Yet whether he was the author of the psalm, (C.) or only set it to music, (W.) is uncertain. M.—The 72d, and ten following psalms, bear his name, and it is observed, that the style is not so flowing as those which are attributed to the royal prophet. Moller.—It is certain, that

From the rising of the sun, to the going down thereof: 2 out of Sion the loveliness of his beauty.

3 God shall come manifestly: our God *shall come*, and shall not keep silence.

A fire shall burn before him: and a mighty tempest *shall be* round about him.

4 He shall call heaven from above, and the earth, to judge his people.

5 Gather ye together his saints to him: who set his covenant before sacrifices.

6 And the heavens shall declare his justice: for God is judge.

7 Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God.

8 I will not reprove thee for thy sacrifices: and thy burnt-offerings are always in my sight.

9 I will not take calves out of thy house: nor he-goats out of thy flocks.

10 For all the beasts of the woods are mine: the cattle on the hills, and the oxen.

11 I know all the fowls of the air: and with me is the beauty of the field.

12 If I should be hungry, I would not tell thee: for the world is mine and the fulness thereof.

13 Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

14 Offer to God the sacrifice of praise: and pay thy vows to the most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

17 Seeing thou hast hated discipline: and hast cast my words behind thee.

18 If thou didst see a thief, thou didst run with him: and with adulterers thou hast been partaker.

19 Thy mouth hath abounded with evil, and thy tongue framed deceits.

20 Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son: 21 these things hast thou done, and I was silent.

Thou thoughtest unjustly that I shall be like to thee, *but* I will reprove thee, and set before thy face.

22 Understand these things you that forget God; lest he snatch you *away*, and there be none to deliver you.

23 The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God.

PSALM L.

MISERERE.

The repentance and confession of David after his sin. The fourth penitential psalm.

1 Unto the end, a psalm of David, 2 when Nathan, the prophet, came to him, after he had sinned with Bethsabee. [2 *Kings* xii.]

Asaph was a prophet, and chief musician in the days of David. 1 Par. vi. 39. and xxv. 2. and 2 Par. xxix. 30. Bert.—But the psalms that have this title relate to the captives, and may have been composed by some of his descendants, This and the following seem designed to shew, that something more than bloody victims was required by God; and thus the Israelites, who could not offer sacrifices at Babylon, were comforted; and the people taught by degrees, to look for something more excellent than the law of Moses. C.—The first and second coming of Christ are here described. D.—God's angels, just men, judges, (C.) idols, &c. W.—Heb. *El Elohim, Yehova*, "the mighty God, the Lord." H.—From these three titles, some of the Fathers have proved the blessed Trinity. E.—But this argument is not conclusive. Bert.—They ought, however, to fill us with awe, when he shall come to judge the earth, his chosen people, (v. 4. C.) or all mankind. Bert. M.—Christ will come, surrounded by many legions of angels. H.

VER. 2. *Beauty.* This may refer to God, or to Sion, (C.) where the Church of Christ began. W.

VER. 3. *Silence.* Christ displayed the light of truth from Sion, at his first coming. But he would not judge any till the second. Jo. iii. 17. and viii. 15. S. Jer. C.—*Before him*, at the last day, (H.) or in hell. S. Athan.—Our Saviour appeared formerly with great mildness: but he will come with majesty and terror, after fire shall have destroyed all transitory things. W.

VER. 4. *Earth.* As if they were animated. Deut. iv. 26. and xxxii. 1. Is. i. 2. Jer. ii. 12.—Some understand the angels and apostles by *heaven*. C.—*Judge.* Lit. "to divide," *discernere*, (H.) the goats from the sheep. Matt. xxv. 32. C. M.—The whole earth, particularly the elect, will approve of God's decree. 1 Cor. vi. 2.

VER. 5. *His saints.* Heb. "my merciful ones," (H.) the chosen people, (C.) particularly priests, (Theod.) who might have too high an opinion of the legal sacrifices, (S. Chrys.) or all the elect are meant. Matt. xxiv. 30. Euseb.—The Hebrews were the only nation which then offered sacrifices to the true God, though some individuals might do it among the Gentiles. C.—*Before, super*, or, "who make a covenant with him respecting sacrifices."—Prot. "those that have made a covenant with me by sacrifice." Mal. i. 12. H.—The Sept. seem to have read *u* for *i*, more accurately, as the prophet speaks till v. 7. Bert.—*Judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God?* 1 Pet. iv. 17. Rom. ii. 9. H.—Those who believe not, are already judged. Jo. iii.—Sacrifice generally precedes a covenant. Gen. xv. 17. M.

VER. 6. *Heavens.* Apostles, (S. Jer.) or angels. Chal. S. Athan.—*God is judge.* His sentence must therefore be just, (M.) and we ought to tremble. 1 Cor. iv. 4. H.

VER. 7. *Testify.* I will require thee to speak the truth, and attest the world. Ps. lxxx. 9. C.

VER. 8. *Sight.* I complain of no neglect (M.) in these outward ceremonies. H.—God required no victims during the captivity; but he always demanded praise, (v. 14. C.) a contrite heart. Ps. l. 19. &c. H.—The prophets often admonished the people of this truth, (Is. i. 2. Jer. vii. 20. C.) that they might not set too high a value on sacrifices, (H.) which, though pleasing to God, are of no service to him; as all the *world* is his property. W.

VER. 10. *Oxen.* S. Jer. and Prot. "the cattle upon a thousand hills." But our version is very good, and adopted by the Syr. Ferrand, &c. C.—*Aleph* means an *ox* as well as *a thousand;* and *i* may have been added to the preceding word, instead of *u*, at the beginning of this. Bert.—We find *u* here improperly in *either*, "beast." Houbig.—No mention is made of fishes, because they were not used as victims. C.

VER. 11. *I know* your number, and have absolute dominion over all. Is. xxxvii. 28. C.—*Field.* Ripe fruits. S. Cyr. Alex.—With God all things are present. S. Aug. Lombard, 1 dist. 35. F. Amama.

VER. 13. *Goats?* Can any of you be so stupid? M.—Some of the pagans believed, that their idols delighted in the smell of victims. H.

VER. 14. *Vows.* A faithless promise is very displeasing. Eccle. v. 3. True religion must be interior, (C.) also 1 Cor. xiv. 15. H.—We must discharge, not only our general, (M.) but also our particular vows, (W.) and obligations. H.

VER. 15. *Call.* Prayer is a perfect act of religion, and a confession of God's dominion.

Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos: qui rogat, ille facit.—Mart. viii. v. 24.

To neglect prayer is, in some sense, to deny God. C.—He is pleased to exercise our confidence, (H.) and will have us to call upon him in distress. M.

VER. 16. *Sinner.* He is not blamed for praying: but his hypocrisy is condemned. Bert.—The world is full of such hypocrites, who have God in their mouths, but not in their hearts, and whose voice alone is the voice of Jacob. Gen. xxvii. 22. Is. xxix. 13. Tit. i. 16.—The wicked judges, who condemned Susanna, (Dan. xiii.) should have attended to these lessons. C.—*Thou that teachest another, teachest not thyself.* Rom. ii. 21.—It is surely to be expected, (H.) that those who undertake to teach others, should shew good example, and serve God with sincerity, (W.) and not content themselves with the glory of their vocation. M.

VER. 20. *Lay.* Heb. "slanderest." Prot. But *dophi* occurs no where else. Bert.—The sinner sits to detract, or with pleasure, (M.) habitually offends. H.

VER. 21. *Silent*, and deferred punishment, (S. Aug.) waiting for thy conversion. Rom. ii. 4.—*Unjustly*, is not expressed in Heb. Bert.—*Face*, judgment and hell, (Chal.) or all these things, (S. Jer.) and thy manifold transgressions. The sight will be most intolerable. C.

VER. 23. *Lest he.* Heb. "I tear you in pieces." Prot. H.—*Rapiat ut Leo.* S. Aug.—It may be understood of death, (Theod.) or of God. C.

VER. 22. *Praise.* This kind of improper sacrifice, and those of justice, and of a contrite heart, (Ps. iv. and l.) must accompany outward sacrifices, to make them acceptable. The latter has always been obligatory, (W.) as well as the former. H.—This ps. proves, that the old victims should give place to one far more excellent, the body of Christ, the sacrifice of praise which the Church offers, S. Aug. con. advers. xx. orat. con. Jud. vi. and ep. cxx. 18. W.—*Eucharist* means even "good grace," or thanksgiving, being intended to enable us to render that tribute of *praise*, which he requires. H.—*There.* Heb. "to him that ordereth *his* conversation *aright*, will I," &c. Prot.—The difference consists only in the points. Bert.—Syr. "There I will shew him the way of his salvation," or, according to S. Chrys. "*even* my salvation." C.—By adoring God in spirit and truth, (H.) we may be saved. M.

PSAL. L. VER. 2. *Bethsabee.* Sept. "Bersabee." Some copies add, "the wife of Urias." H.—The rest of the title is in Heb. &c. so that it is one of the

3 HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

4 Wash me yet more from my iniquity, and cleanse me from my sin.

5 For I know my iniquity, and my sin is always before me.

6 To thee only have I sinned, and have done evil before thee; [a] that thou mayst be justified in thy words, and mayst overcome when thou art judged.

7 For behold I was conceived in iniquities; and in sins did my mother conceive me.

8 For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

9 [b] Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

10 To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

11 Turn away thy face from my sins, and blot out all my iniquities.

12 Create a clean heart in me, O God: and renew a right spirit within my bowels.

13 Cast me not away from thy face; and take not thy holy spirit from me.

14 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15 I will teach the unjust thy ways: and the wicked shall be converted to thee.

16 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

17 O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

18 For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

[a] Rom. iii. 4.

[b] Lev. xiv. Num. xix.

most authentic. Nathan did not give the admonition till about a year had elapsed after the transgression, (2 K. xii.) when David was made to enter into himself, by a prophet inferior to himself. Bert.—After his departure, he is supposed to have composed this psalm, to testify his repentance to all the world. C.—He had also in view the state of the captives. Theod. &c.—The two last verses seem to have been added at Babylon, (Abenezra) as a similar addition has been made (Ps. cv. 47. and 1 Par. xvi. 35. C.) by some inspired author. H.—David knew that something more than confession was requisite, and that he must submit to temporal punishments, even though the prophet had assured him that his sin was remitted. He prays to be washed still more from evil habits, v. 4. W.

VER. 3. *Thy great mercy.* Such is the purport of the Heb. *chasdec*, though (H.) the Chal. and Syr omit *great.* My sin requires the deepest compunction. I must strive to repair the scandal I have given. C.—*Mercies.* I stand in need of many sorts, mitigation of punishment, true sorrow and perseverance, and that I may make some amends for my bad example, &c. W.

VER. 4. *Yet more*, by baptism. Euseb. S. Amb. apol.—The true penitent never ceases to deplore his sins, like David, S. Peter, and S. Paul. Eccli. v. 5. The psalmist prays, that all the remains of sin may be obliterated. Jo. xiii. 10. W.

VER. 5. *Me.* I do not forget it, but am covered with shame. C.—Sin is our greatest enemy, and continually cries for vengeance. H.—While David did not confess, his sin lay heavy upon him. W.

VER. 6. *Only*, or principally, who art the only God, (1 Tim. i. 17. W.) the judge and witness of my crime. H.—David was a king, and acknowledged no judge among men. S. Amb. c. x.—*Soli Deo reus est.* Cassiod.—Urias, whom he had injured, was no more. S. Aug.—The action had been done in *secret:* (2 K. xii. 12.) but many began to suspect, and to blaspheme. H.—*Judged.* S. Paul reads thus, (Rom. iii. 4.) though the Heb. be, "when thou judgest." S. Jerom has also *judicaberis*, so that we might infer, that the Heb. is now incorrect, or that *beshophtec* means *in judicare te.* Bert.—Houbigant changes the order of the verses, "cleanse me from my sin, that thou mayst be blameless when thou comest into judgment: For I know," &c. H.—Susanna was preserved from sinning by the thought of God's presence. Dan. xiii. 25.—If David fell, he confessed his fault. Bert.—God is faithful to his promises, and desires the conversion of sinners, though some would represent him as cruel, and unconcerned about his creatures. The psalmist prevents this unjust inference, (H.) and proves, that God is both just and merciful. W.—He acknowledges his ingratitude, as the captives confess, that their sins have brought on them this chastisement, though they had not injured the Babylonians. Theod. Flam. C.—God had often promised pardon to those who truly repent. An appeal is made to his truth and mercy.

VER. 7. *Sins.* Heb. "iniquity, . . . and in sin did my mother warm *or* conceive me." Original sin has a manifold deformity, and is the fatal root of other transgressions. See S. Aug. Ench. S. Tho. i. 2. q. 82. a. 2. *est multiplex virtute.* H.—The prophet speaks here undoubtedly of original sin. Amama.—No text could be more express, as the Fathers and the Jews agree. Yet Grotius, whose opinions are almost always singular, and dangerous, maintains, that the expression is hyperbolical, and only implies, that David had been long subject to sin, even from his infancy, as Job was naturally of a merciful disposition. Job xxxi. 18.—Thus free-thinkers abuse the Scripture, and setting aside all authority, will only see what they think proper. C.—The weakness of man is a motive for pity: (M.) David pleads for it, yet allows, that the fault was entirely his own, and that he had grace sufficient to have avoided it. C.—The consideration of our sinful origin, ought to move us to beg, that we may be washed still more, and that we may not yield to our evil propensities. W.—We may resist them, and therefore David would not make vain excuses in sin, as God loves the truth, and a sincere confession. M.

VER. 8. *Uncertain.* Heb. "in the interior," I am full of sin, and thou requirest that I should constantly adhere to virtue. See Job xiv. 1.—*To me.* This increases my crime, (C.) as I cannot plead ignorance. M.—Those who have true faith, are more easily converted. But God gives to all some good, which he loves in them, and is ever ready to preserve his gifts, and to save his creatures. W.

VER. 9. *Hyssop*, which was used in sprinkling lepers, &c. (Lev. xiv. 6.) not that the like ceremony, or even sacrifice, would suffice to heal the wound of the soul. Sincere contrition, (v. 18, 19.) and the virtue of Christ's blood, are necessary. C. Heb. ix. 19.—The heat (Num. xix.) and operation of this sovereign medicine was shewn to the prophet. Jo. xix. W.—The sprinkling of the priest might be of service, if the heart was contrite. Heb. ix. 13. M.

VER. 10. *Rejoice*, when thou givest me an assurance of pardon. My *bones*, or virtue, shall then be restored. Heb. "the bones which thou hast broken may exult." S. Jer. H.—God gives contrition, after which the whole interior is filled with joy. Bert.—When the affections are purified, the soul takes delight in God's word, and revives. W.—The assurance of being pardoned, gives her fresh alacrity in his service. M.

VER. 11. *Face.* Anger. If the sinner consider his fault, God will forget it. C.—His justice requires that he should punish the impenitent. W.

VER. 12. *Create.* Heb. *bera*, a term never used but for a new production. Whatever comes immediately from God must be pure, and as David had fallen into impurity, he earnestly implores this gift. He prays for the new heart of flesh. Ezec. xxxvi. 26. H.—Thou hast said, *Behold, I make all things new.* Apoc. xxi. Oh that I may be included, that I may sing a *new* canticle, having become a *new man!* 2 Cor. v. 17. Eph. iv. 24. Bert.—*Right.* Heb. "constant," (H.) the Holy Spirit, thy inspiration, or that uprightness, of which I have been deprived. C.—*Bowels*, or interior. W.—These sentiments ought to animate priests, when they hear confessions. W.

VER. 13. *Spirit* of prophecy, which is not withdrawn, except for some crime. Orig. Huet. p. 35.—David had been without this privilege, till his repentance. S. Athan.—Yet S. Chrys. and Theodoret maintain the contrary. C.—He prays for final perseverance, which is due to none, (Bert.) and that he may fall no more. W.

VER. 14. *Salvation*, or thy salutary joy, (Bert.) "the joy of thy Jesus," (S. Jer.) for whom he prays, (S. Aug.) knowing that He will save his people from their sins, and that there is salvation in no other name. H.—*Perfect.* Lit. "principal." Sept. "conducting;" such a spirit as may suit one who is to command. H.—This may denote sound reason, (4 Mac. Philo Nobil) which keeps the passions under, (S. Chrys. Job xxx. 15.) or God himself, to whose Spirit all others should be subservient. Rancé often inculcated to his Monks, the importance of having this principal spirit, which includes every virtue, particularly of liberality, as the Heb. *nediba*, implies. Bert.—"Thy free Spirit." Prot.—How earnestly should we endeavour to be disentangled from all the chains of our passions! H.—David might also fear, lest he had forfeited the throne, like Saul, whom the Spirit left. 1 K. x. 9. and xvi. 14. Kings affected to be styled liberal. Lu. xxiii. 25. C.—He repeats his petition thrice, in allusion to the three persons in one God, (S. Aug. &c.) and prays, that the Messias may still spring from him, notwithstanding his sins, and that he may have a constant and willing spirit to fall no more. W.—Principal, or liberal, may refer to the Holy Ghost, the fountain of all grace, or to the king, who ought to be generous. M.

VER. 15. *Thee.* The sinner cannot testify his gratitude better, than by promoting the conversion of others. W.—This is a sort of satisfaction. M.—While engaged in sin, David could not well exhort his subjects to repentance. His example was rather an inducement for them to transgress. Bert.—But when they saw his grief, and knew that God had pardoned him, they were no longer tempted to despair. He also watched more carefully over their conduct.

VER. 16. *Blood*, from death, which I have deserved. S. Athan.—That of Urias, and his companions, (W.) cries to heaven for vengeance. 2 K. xi. 24. H.—Hence the word *sanguinibus*, is used. Bert.—Spare me, and my people.—*Justice*, which has given place to mercy. C.—The latter word is here used by Sym. and justice may have this meaning. Theod.—Sixtus V. reads *exaltabit*, instead of *exultabit*, which Sept. ἀγαλλιάσεται, (C.) requires. Heb. *terannen*, "shall sing aloud of." Prot. "shall praise thy justice." S. Jer.—*Extol* agrees better with *exaltabit*, though both have nearly the same sense. H.—God's justice will pardon the penitent, as he has promised. W.

VER. 18. *Sacrifice.* If my crime were of such a nature as to be expiated l-

19 A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

20 Deal favourably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

PSALM LI.

QUID GLORIARIS.

David condemneth the wickedness of Doeg, and foretelleth his destruction.

1 Unto the end, understanding for David, 2 when Doeg, the Edomite, came and told Saul: David went to the house of Achimelech. [1 *Kings* xxii. 9.]

3 WHY dost thou glory in malice, thou that art mighty in iniquity?

4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5 Thou hast loved malice more than goodness; *and* iniquity rather than to speak righteousness.

6 Thou hast loved all the words of ruin, O deceitful tongue.

7 Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling-place: and thy root out of the land of the living.

8 The just shall see and fear, and shall laugh at him, and say: 9 Behold the man that made not God his helper:

But trusted in the abundance of his riches: and prevailed in his vanity.

10 But I, as a fruitful olive-tree in the house of God, have hoped in the mercy of God for ever; yea, for ever and ever.

11 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

certain victims, I would surely have offered them: but my heart has offended, and must do penance. C.—The legal victims were not of themselves sufficient to remit sin.—M.—Contrition was necessary. Is. lxvi. 2. Ezec. vi. 9. Bert.—The Scripture often prefers internal, before outward sacrifices. This of the heart must precede those of justice, and of praise. W.—The heart must be broken, to make place for love. Compunction is thrice urged. The two first terms in Heb. are the same, "contrite," (H.) broken, or disconcerted. *Κατεκλασθῇ φίλον ἦτορ.* Odyss. M.—The captives might adopt this prayer. Dan. iii. 39. C.—External sacrifices are commended in the next verses, as they are good, (H.) being instituted by God. M.

VER 20. *Deal.* These two verses have no necessary connexion with the preceding: they may have been added by some prophet at Babylon, (C.) or David foresaw the destruction of the city by the Chaldees. S. Chrys.—He might fear that his sin would draw ruin on the capital, as a much less offence did, and as in all ages, the sins of the rulers have fallen on their subjects. 2 K. xxiv. H.—Though the place was not destitute of fortifications, (C.) he might pray that they might be completed, (Bert.) as they were by Solomon, who built the temple and various walls, so that David might very well add this conclusion, (3 K. iii. 1. and ix. 15. H.) alluding to the sacrifices which should be offered in the future temple. Bert.—He insinuates, that his pardon may prove beneficial to his people, and sues for it to be granted for their sakes. M.

VER. 21. *Justice;* works of piety, (Ps. iv. 6.) or victims vowed or prescribed by the law; the same which are afterwards styled holocausts (C.) by two different terms, *hola* and *calil.* H.—The latter includes fruits, &c. C.—While we are in sin, our good works are less acceptable. M.

PSAL. LI. &c. VER. 2–3. *Achimelech.* Sixtus V. Sept. &c. read *Abimelech.* But the former is the true name. See 1 K. xxii. 9. 20. C.—The word *understanding* implies, that we ought to reflect on the misery of detraction, and bear our crosses with submission. Bert.—Doeg was but half a Jew, and persecuted the faithful. W.—*Iniquity.* Heb. *chesed,* means also mercy, and some translate, "the mercy of God! *or,* the great mercy." Noble exploit! C.—But our version seems more natural. *El* may be a prep. as Sym. has *Καθ'*. Bert.—If Doeg, who was the most powerful of the shepherds of Saul, (1 K. xxi. 7.) thought it his duty to give his master information of what had passed, he ought to have stated the matter fairly, instead of insinuating, that the high-priest was ill-affected. H.—Nothing could be more false, as he supposed he was acting agreeably to the interests of Saul, and of the state. C.

VER. 6. *Ruin.* Sept. *καταποντισμοῦ,* "drowning," or to make the innocent suffer "shipwreck."

PSALM LII.

DIXIT INSIPIENS.

The general corruption of man before the coming of Christ.

1 Unto the end, for Maeleth, understanding to David.

THE fool said in his heart: [a] There is no God.

2 They are corrupted, and become abominable in iniquities: there is none that doth good.

3 God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4 [b] All have gone aside, they are become unprofitable together: there is none that doth good; no, not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6 They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

7 Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM LIII.

DEUS IN NOMINE TUO.

A prayer for help in distress.

1 Unto the end, in verses, understanding for David.

2 When the men of Ziph had come and said to Saul: Is not David hidden with us? [1 *Kings* xxiii. 19.]

3 SAVE me, O God, by thy name, and judge me in thy strength.

4 O God, hear my prayer: give ear to the words of my mouth.

5 For strangers have risen up against me; and the

[a] Ps. xiii. 1.—[b] Rom. iii. 12.

VER. 7. *Thy,* is not found in Heb. Doeg would not dare to enter the *tabernacle,* after he had slain the priests. C.—Houbigant properly supplies *thy.* Bert. —*Living.* The Jews inform us, that Doeg slew himself with his master at Gelboe, and that David punished his offspring with death. C.

VER. 8. *Laugh,* at the last day, when they will have nothing to fear, nor the wicked to hope. In this life, the just are full of compassion; but they cannot but approve of God's judgments. C.

VER. 9. *The man.* Heb. *hageber,* "the hero."

VER. 10. *Fruitful.* David foretells his own prosperity on the throne, (W.) when this wretch shall be no more. H.—He was at this time in great perplexity, (C.) in banishment from *the house of God.* M.

VER. 11. *It* punished the wicked, and asserted thy just providence. H.—*Good.* Thy saints find the greatest comfort in thee. C.

PSAL. LII. &c. VER. 1. *Maeleth,* or Machalath. A musical instrument, or a chorus of musicians: for S. Jerom renders it, *per chorum;* (Ch.) and Aquila, "for dancing." Sixtus V. &c. read incorrectly, "for Amalec." The psalm is nearly the same with the 13th, (C.) except v. 6. M.—We know not the reason why David gave this second copy, omitting the name of Jehovah. Bert.—S. Aug. explains it of the dangers of the latter times. W.—It seems to speak of the return from captivity, v. 7. C.

VER. 6. *God hath scattered the bones,* &c. That is, God hath brought to nothing the strength of all those that seek to please men, to the prejudice of their duty to their Maker. Ch.—*That.* Heb. "who besiege thee. Thou hast confounded them, because," &c. Sept. seem to have read more correctly, as no one has been addressed before. Bert.

VER. 7. *Glad.* The Fathers explain this of Christ's redemption. The captives doubted not but that they should be speedily set at liberty, as the prophets had assured them. C.

PSAL. LIII. &c. VER. 2. *Ziph* lay to the south of Juda. H.—David was rescued from the most imminent danger, by an irruption of the Philistines. He then composed this canticle, expressing his sentiments in danger, and his gratitude to God. C.—It may also be used by any person in distress. W.—The Church orders it to be said by her ministers at Prime, that they may be protected from all their spiritual enemies. Bert.—The Fathers apply it to Jesus Christ, (S. Hil.) or to his persecuted members. S. Aug.

VER. 3. *Name,* which is a strong *tower,* (Prov. xviii. 10. C.) even thyself. Hence it is so criminal to take it in vain. Bert.—*Judge.* Ancient psalters have, "deliver." Saul and the Zipheans persecute me unjustly. I commit my cause to thee. H.—Defend me for the justice of my cause. W.

mighty have sought after my soul; and they have not set God before their eyes.

6 For behold God is my helper: and the Lord is the protector of my soul.

7 Turn back the evils upon my enemies: and cut them off in thy truth.

8 I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

9 For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

PSALM LIV.

EXAUDI DEUS.

A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

1 Unto the end, in verses, understanding for David.

2 HEAR, O God, my prayer, and despise not my supplication: 3 be attentive to me, and hear me.

I am grieved in my exercise; and am troubled, 4 at the voice of the enemy, and at the tribulation of the sinner.

For they have cast iniquities upon me: and in wrath they were troublesome to me.

5 My heart is troubled within me: and the fear of death is fallen upon me.

6 Fear and trembling are come upon me: and darkness hath covered me.

7 And I said: Who will give me wings like a dove, and I will fly and be at rest?

8 Lo, I have gone far off flying away; and I abode in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, *and* divide their tongues; for I have seen iniquity and contradiction in the city.

11 Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour, 12 and injustice.

And usury and deceit have not departed from its streets.

13 For if my enemy had reviled me, I would verily have borne with it.

And if he that hated me had spoken great things against me: I would perhaps have hidden myself from him.

14 But thou, a man of one mind, my guide, and my familiar:

15 Who didst take sweet meats together with me in the house of God we walked with consent.

16 Let death come upon them, and let them go down alive into hell.

For there is wickedness in their dwellings: in the midst of them.

17 But I have cried to God: and the Lord will save me.

18 Evening and morning, and at noon, I will speak and declare: and he shall hear my voice.

19 He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

20 God shall hear, and the Eternal shall humble them.

VER. 5. *Strangers.* Barbarous, (W.) enemies, though of the same tribe. C. —*Hostis dicebatur quem nunc peregrinum dicimus.* Cic. Off. i.—The devil and our passions, as well as the world, are such to us. Bert.

VER. 6. *Behold.* He admires how God delivered him, though Saul seemed to have only one step more to take. Jesus Christ was secure amid the persecutions of the Jews, till he was pleased to deliver himself up. Jo. x. 18. C.

VER. 7. *Truth.* To fulfil thy promises. H.—He foretells their destruction.

VER. 8. *Freely,* without being commanded. W. M. Lev. iii. 1.—Jesus Christ was offered, because he would. Is. liii. 7. Jo. x. 17. S. Jer.—*Good,* so to do, (D.) or sweet in itself. Ps. li. 11. C.

VER. 9. *Enemies,* from the hill which divided the armies. I saw them retire, (H.) and in security beheld their chastisement. M.

PSAL. LIV. VER. 1. *David.* It alludes to some of his persecutions, particularly to that of Absalom, as well as to that of the Church, and of Jesus Christ. Bede explains it of Onias; who, being excluded from the high priesthood, retired into Egypt, and built the temple of Onion. 2 Mac. xiii. C.

VER. 3. *Hear me.* He repeats the same petition four times, (H.) to testify his fervour, and humility. Eccli. xxxv. 21.—*Exercise,* among the wicked, (S. Aug.) or while I consider the sufferings of Christ. Euseb.—David was perplexed what course to take, when he first heard of his son's revolt. Our Saviour was sorrowful unto death. Matt. xxvi. 37. C.—This life is a warfare. W.—Ἀδολεσχία. Heb. *sichi,* denote serious (H.) meditation. Gen. xxiv. 63. M.

VER. 4. *Upon me.* When a person has fallen into distress, the world is ever ready to attribute it to some fault. Absalom accused his father of neglecting to judge, &c. 2 K. xv. 2. The Jews calumniated and sought the death of Christ, whose agony in the garden is well described, (v. 5.) as well as the consternation of David, at the sight of such a general revolt, (C.) which almost overwhelmed him. W.

VER. 5. *Troubled,* like a woman in labour, (M.) as *yachil* implies, (C.) in Hiphel. M.

VER. 7. *Dove,* which flies swiftly. He now adored the judgments of God, which chastised him, as he had threatened; (2 K. xii. 11.) though, while innocent, he had rejected a similar proposal. Ps. x. 1. The event shewed, that he acted wisely in retiring beyond the Jordan. C.—O that I could fly, and in the simplicity of the dove, be removed from these afflictions! W.—As I could not go to heaven, I retired into the wilderness. M.

VER. 9. *Storm.* The first fury of the rebels, which is most dangerous, is thus specified. David was convinced, that his son's party would dwindle away, when he was informed that he did not pursue him, following the advice of Chusai. C.—Heb. "I would hasten my escape from the impetuous wind and tempest." But the Sept. may be equally correct. Bert.—God protected his weak servant in the greatest dangers. W.

VER. 10. *Cast down.* Heb. "swallow up," as the earth did Dathan. C.—Sept. "drown." H —*Tongues,* as at Babel, that they may not know how to proceed. C.—Heb. "swallow up . . the torrent of their tongue." Bate.—*Pallag,* means also to "divide." Absalom was accordingly infatuated by David's friend. 2 K. xv. 31. and xvii. 7. M.—*City* of Hebron, or even of Jerusalem, which caused the king to leave no garrison in it. The city was still more abandoned in our Saviour's regard. C.—*Contradiction.* Their counsels agree not. They have their troubles, yet will not amend; but strive to oppress the poor. W.

VER. 13. *From him.* But how shall we guard against a traitor! C.—The injury received from a friend is most cutting. W.

VER. 14. *Guide,* the prime minister, (Bert.) and chief of the council. M.—Such was Achitophel, who had nevertheless been long (C.) secretly disaffected. See 2 K. xv. 12. and xvi. 23. He professed the same religion, and was trusted with the most important affairs, as Judas carried the purse. H.

VER. 15. *Consent,* or with expedition, as the Rabbins order people to go to the temple, though they must return slowly. All this designates Judas. C.—Dreadful lesson for all sacred ministers, who prove faithless! (Bert.) participating of the holy sacraments in the Catholic Church, (W.) and yet betraying themselves, and their master! Achitophel had probably to attend David in the temple, as Naaman did Benadad. 4 K. v. 18. H.

VER. 16. *Let death,* &c. This, and such like imprecations, which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from divine justice, and approving the righteous ways of God: but not by way of ill-will, or uncharitable curses, which the law of God disallows. Ch.—David shewed even too much tenderness towards the rebels, in the opinion of Joab, &c. He would not hurt Saul. His predictions were verified; as Achitophel became a suicide, Absalom perished miserably, suspended between heaven and earth, as an object of horror to both, while many of his accomplices were either slain, or fell into precipices. 2 K. xvii. 23. and xviii. 8. H.—*Hell,* by a sudden death, like Antiochus, Core, &c. Num. xvi. 30. The just are already dead to this world. Bert.—Those who sin on purpose, descend, as it were, alive into hell. W.

VER. 18. *Evening.* The Hebrews then began the day. C. Gen. i. 5. H.—They had three times allotted for prayer, (Dan. vi. 10.) as the Church had afterwards. Const. Ap. vii. 25. C.—Evening song, matins, and the sacrifice of the mass, are the principal times for divine service. W.—David comprises all times, because his prayer was continual. Bert. C.

VER. 19. *Among many,* &c. That is, they that *drew near* to attack me, were *many* in company, all combining to fight against me. Ch.—Or, many also joined themselves to me with Joab, and the holy angels, (4 K. vi. 16.) though almost *all Israel* followed Absalom. 2 K. xv. 13. C.—In many things, schismatics agree with the Church; but their crime is the breaking of unity. S. Aug.

VER. 20. *Change,* or redemption for them, (Ps. xliii. 13. Euseb.) or they will not amend, (W.) nor cease to blaspheme God, and to calumniate me. C.—*Eternal.* Lit. "He who is before ages." H.

VER. 21. *Repay.* Heb. *bishlomaiv,* "in his retributions," or "against his peaceable ones." Houbigant too arbitrarily translates, "they have sent forth their hand against," &c. Bert.

For there is no change with them, and they have not feared God: 21 he hath stretched forth his hand to repay.

They have defiled his covenant, 22 they are divided by the wrath of his countenance, and his heart hath drawn near.

His words are smoother than oil, and the same are darts.

23 [a]Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

24 But thou, O God, shalt bring them down into the pit of destruction.

Bloody and deceitful men shall not live out half their days: but I will trust in thee, O Lord.

PSALM LV.

MISERERE MEI DEUS.

A prayer of David in danger and distress.

1 Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title, (*or pillar*) when the Philistines held him in Geth.

2 HAVE mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

3 My enemies have trodden on me all the day long; for they are many that make war against me.

4 From the height of the day I shall fear: but I will trust in thee.

5 In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

[a] Matt. vi. 25. Luke xii. 22. 1 Pet. v. 7.

6 All the day long they detested my words: all their thoughts *were* against me unto evil.

7 They will dwell and hide *themselves:* they will watch my heel.

As they have waited for my soul, 8 for nothing shalt thou save them: in thy anger thou shalt break the people in pieces.

O God, 9 I have declared to thee my life: thou hast set my tears in thy sight,

As also in thy promise. 10 Then shall my enemies be turned back.

In what day soever I shall call upon thee, behold I know thou art my God.

11 In God will I praise the word, in the Lord will I praise *his* speech. In God have I hoped, I will not fear what man can do to me.

12 In me, O God, are vows to thee, which I will pay, praises to thee.

13 Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

PSALM LVI.

MISERERE MEI DEUS.

The prophet prays in his affliction, and praises God for his delivery.

1 Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave. [1 *Kings* xxiv.]

2 HAVE mercy on me, O God, have mercy on me: for my soul trusteth in thee.

And in the shadow of thy wings will I hope, until iniquity pass away.

3 I will cry to God, the most High; to God, who hath done good to me.

VER. 22. *They are divided,* &c. Dispersed, scattered, and brought to nothing, by the wrath of God, who looks with indignation on their wicked and deceitful ways. Ch.—They are separated from the good, (S. Jer.) slain by a look. 2 Thes. ii. 8.—*Near,* or fought, v. 19. C.—Some translate, "they have divided the butter, like words of his mouth." But this is less accurate, and the same idea is conveyed in the next words. Bert.—Prot. "*The words* of his mouth were smoother than butter, but war *was* in his heart. His words were softer than oil, yet were they drawn swords." H.—My enemy has violated every law, under the appearance of friendship. C.—*Darts.* Absalom kissed the men of Israel to delude them, (2 K. xv. 2.) and the traitor gave this sign to those who came to seize our Saviour. Matt. xxvi. 48. C.—The words of God are most excellent in themselves, but they seem hard to the incredulous. Thus the Capharnaites gave rise to the first heresy against the words of Christ, which S. Peter piously believed, though, as yet, he did not comprehend their meaning. Jo. vi. S. Aug. W.—His heart and words may thus be understood of God: but they more probably relate to any one of David's numerous enemies, who is thus singled out. H.

VER. 23. *Cast.* The prophet had experienced the happy effect of this conduct. C.—In all troubles and doubts, we must have recourse to God. W. 1 Pet. v. 7.

VER. 24. *Destruction;* "into gehenna," (Chal.) or "hell," (S. Jer.) to which the judge sentences the reprobate, without promoting their crimes. S. Aug. C. —*Days.* It is rare that murderers and notorious malefactors escape punishment in this world; but in the next, they will surely be requited. Absalom perished in the flower of his age. Bert.—Achitophel, and many others, have been suddenly cut off. God sometimes permits such to reign for a time, to exercise his servants, or that they may repent. S. Aug.—The Scripture often threatens sinners in this manner. Job xxi. 21. Is. lxv. 20. C.—Their *days* are indeed spent, when they die. But if they had altered their conduct, they might have prolonged their life, (H.) according to the usual course of nature. W. M.

PSAL. LV. VER. 1. *Geth.* Before (Bert.) or after his escape to the cave of Odollam, (C.) he composed this psalm, to comfort his followers with the consideration of God's protection. H.—See 1 K. xxii. and Ps. xv. The title is variously rendered. S. Jer. "to the victor for the dumb dove," &c. Prot. "upon Jonath elem rechokim Michtam of David." This is to elude the difficulty, and we might as well adhere to the Sept. who seem to have only added, "from the sanctuary." The psalm may suit any one in distress, (Bert.) unable to attend the public service, (W.) or it may be understood of our Saviour's passion. Bert.

VER. 2. *Man.* All combine against me. C.—The sins of every man oppressed Jesus Christ. Bert.—All who will live piously, must suffer many attacks. W.

VER. 4. *The height of the day.* That is, even at noon day, when the sun is the highest, I am still in danger. Ch.—Heb. "many fight against me from an elevation, *or* from day-break."—*Fear.* Many prefix a negation, which S. Jerom rejects, (ad Sun.) explaining this *height* of the divine majesty. C.—David felt the impressions of fear; but corrected them by his confidence in God. W.

VER. 5. *My words.* The words or promises God has made in my favour. Ch.—Praising God (H.) removed the dejection of David. Euseb.—*Detested.* Prot. "wrest." They put an evil construction upon what I say, (H.) and make me their laughing-stock. Ps. xxxvii. 13. C.—But I cease not to proclaim what God has declared in my favour, (H.) or what good I have been enabled to effect by his grace. My enemies may meet to devise my ruin, and to supplant me; yet all in vain. W.

VER. 8. *For nothing shalt thou save them.* That is, since they lie in wait to ruin my soul, thou shalt for no consideration favour or assist them, but execute thy justice upon them. Ch.

VER. 9. *I have.* Prot. "thou tellest my wanderings: put thou my tears into thy bottle. *Are* they not in thy book?" S. Jer. "thou hast numbered my most secret things: place my tears in thy sight," &c. H.—Sept. render the sense clearer. Bert.—God has promised to relieve the distressed, who confided in him.

VER. 11. *To me.* This is almost a repetition of v. 5. C.—*Elohim* and *Jehova* are mentioned (H.) as "the power and eternity" of God gave David the greatest confidence.

VER. 12. *To thee.* Lit. "thy vows." H.—Houbigant chooses rather to follow the Syriac, "with thee, O God, are my vows:" which is clearer, though our version may be well explained, "I will perform my vows to thee," (Bert.) the sacrifice of *praises,* in this psalm. C.—I will endeavour to comply with my engagements and vows. W.

VER. 13. *Living,* in my own country, where I am no longer, as formerly during my banishment, in the region of the dead. C.—The Fathers explain this of Jesus Christ, or of eternal glory. Theod. C.—In the true faith and good works, I will strive to please God. W.

PSAL. LVI. VER. 1. *Destroy not.* Suffer me not to be destroyed, (Ch. M.) or I will not allow my men to destroy an implacable foe, (H.) as they entreat me to do. This conduct is worthy of eternal memory. W.—The words may also be an admonition to the reader, not to alter this piece. Apoc. xxii. 18. C. —*Al tashcheth,* (or *thosseth.* H.) is supposed to be an instrument, or a favourite song, such as that of Moses, (Deut. ix. 26.) which begins thus. But the point is uncertain. The same words occur, Ps. lviii. lix. (Bert.) and lxxiv. They are put in the mouth of Christ suffering, by S. Hilary, &c.—*Cave* of Odollam, or rather of Engaddi. C.

4 He hath sent from heaven, and delivered me: he hath made them a reproach that trod upon me.

God hath sent his mercy and his truth, 5 and he hath delivered my soul from the midst of the young lions. I slept troubled.

The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.

7 They prepared a snare for my feet; and they bowed down my soul.

They dug a pit before my face, and they are fallen into it.

8 My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

9 Arise, O my glory; arise, psaltery and harp: I will arise early.

10 I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.

11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

12 Be thou exalted, O God, above the heavens: and thy glory above all the earth.

PSALM LVII.

SI VERE UTIQUE.

David reproveth the wicked, and foretelleth their punishment.

1 Unto the end, destroy not, for David, for an inscription of a title.

2 IF in very deed you speak justice: judge right things, ye sons of men.

3 For in your heart you work iniquity: your hands forge injustice in the earth.

4 The wicked are alienated from the womb, they have gone astray from the womb: they have spoken false things.

5 Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

6 Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

7 God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

8 They shall come to nothing, like water running down: he hath bent his bow till they be weakened.

9 Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

10 Before your thorns could know the brier; he swalloweth them up as alive, in his wrath.

11 The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

12 And man shall say: If indeed there be fruit to the just; there is indeed a God that judgeth them on the earth.

PSALM LVIII.

ERIPE ME.

A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies, the Jews.

1 Unto the end, destroy not, for David, for an inscription of a title, when Saul sent and watched his house, to kill him. [1 *Kings* xix.]

2 DELIVER me from my enemies, O my God; and defend me from them that rise up against me.

3 Deliver me from them that work iniquity, and save me from bloody men.

VER. 2. *In thee.* This obliges God to take pity. Ps. xlvi. 11.—*Wings*, as a chicken retires to the hen. Ruth ii. 12. Matt. xxiii. 37.

VER. 4. *Sent his mercy*, &c. (C.) above the power of man. W.—*Reproach.* Saul was forced to entreat David to preserve his family, as he had just spared his own life; which would, no doubt, mortify his pride, (1 K. xxiv. 18. 22. C.) and seem a reproach to him. W.

VER. 5. *Lions.* Poetry gives life to all things. It represents mercy and truth as God's messengers; and Saul as a young lion. He might have entered the cave with his men, and destroyed David: but Providence caused him to enter alone, so that David had an opportunity to cut off the hem of his garment, and to shew his clemency.—*Sword.* Thus were the Jews armed, to demand Christ's death. Euseb. C.—The persecutors use artificial weapons, and excite one another to fury. 1 K. xxii. 16. W.

VER. 7. *Down.* Heb. "my soul was bowed down," (Bert.) or "to bow down my soul." S. Jer. H.—Saul strove many ways to destroy his rival, sending him to fight the Philistines, who, nevertheless, proved the ruin of Saul. 1 K. xviii. 17. and xxxi. 1. W.

VER. 8. *My.* This and the following verses, from the 107th psalm. C.

VER. 9. *Glory.* Soul, tongue, or rather instruments of music, (C.) and spirit of prophecy. S. Athan.

VER. 10. *Nations.* The psalms are now recited (W.) in every language, and the wonders wrought by Christ are proclaimed. C.

VER. 11. *Clouds.* They are exceedingly great. H.—Christ has mounted to the highest heavens, and his apostles have preached (C.) his saving truths, which, like clouds, render the earth fruitful in good works. H.

VER. 12. *Earth.* It is just thy mercy should be extolled. M. v. 6.

PSAL. LVII. VER. 1. *Title.* This psalm is a sequel to the former, (W.) and refers to the malevolent speeches of Saul's courtiers, (1 K. xxiv. 10 and xxvi. 7. C.) and to the proceedings of the Jews against Christ. S. Jer.—It is an invective against hypocrites, (C.) and detractors. Bert.

VER. 2. *Men.* If you be consulted by Saul, and act as judges, do what is right. Condemn not a man unheard. C.—Few refuse to speak well. W.—Heb. also, "O assembly," act not hypocritically.

VER. 3. *Heart.* Hence proceed evil thoughts, &c. H.—*Quicquid vis & non potes, factum Deus computat.* S. Aug.—*Forge*, as you endeavour to preserve the appearance of rectitude. Heb. "weigh" in scales C.—This double-dealing aggravates the fault. W.

VER. 4. *Womb.* Born in sin. H.—They have followed the same course through life, being always bent on wickedness. C.

VER. 5. *Madness;* or "poison," *chamath.* M.—*Deaf asp.* This is the most dangerous species. The ancients attempted to charm serpents. But these courtiers were deaf to every proof of David's innocence, (C. Diss.) and would receive no admonition, stopping their ears, like asps. W.—The prophet speaks conformably to the received opinion, (Bert.) without determining it to be true. M.

VER. 6. *Wisely.* "Cunningly." Many read, *qui incantatur a sapiente.* C.—He does not approve of the magical art. M.—Serpents may naturally be affected with music. The torpid snake by incantation bursts. Virg. Ec. viii. Bochart. v. 3. 385. Parkhurst, *chober.* H.

VER. 9. *Wax.* Heb. *shabbelul*, occurs no where else, and this signification is surely preferable to that of the Rabbins, "a snail." Prot. H.—*Fire.* Heb. "like the untimely birth of a woman, which has not seen the sun." Houbig. after S. Jerom.—Sept. may not have read *th* at the end of *esh*, "fire." But both versions imply, that the wicked shall perish, without resource (Bert.) or struggle. This is enforced by a multiplicity of examples. H.

VER. 10. *Before your thorns*, &c. That is, before your thorns grow up, so as to become strong briers, they shall be overtaken and consumed by divine justice, swallowing them up, as it were, *alive in his wrath.* Ch.—You shall be cut off when you least think of it. M. Ps. liv. 24. H.—David probably alludes to the proposal mentioned, (Jud. ix. 14.) where the brier (*rhammus*) invites all the trees to come under its shade. Before you, my followers, shall fall under the oppression of our cruel persecutors, they shall be suddenly destroyed. Bert.—"Before your pots can feel the thorns, he shall take them away, as with a whirlwind, both living, and in *his* wrath." Prot.—This version of Pagnin is rejected by Montanus, who nearly follows the Vulg. *Sirothecem* means, "your thorns, *or* pots." Eccles. vii. 7. H.

VER. 11. *Shall wash his hands*, &c. Shall applaud the justice of God, and take occasion, from the consideration of the punishment of the wicked, to wash and cleanse his hands from sin. Ch.—*Hands.* Heb. "feet," (though this is not certain. Ps. lxxiii. 4. Bert.) and all his body; the carnage shall be so great. The just approve of God's judgments, (C.) *in* or "over," *bi*, to testify that he has no connexion with the wicked. Theod.—The just will purify himself still more at the sight of vengeance. This interpretation is good, but not so literal Bert.

VER. 12. *A God.* Heb. *Elohim shophetim.* Both are in the plural, which has induced many to suppose that angels, &c. are meant; yet the plural is sometimes used, when speaking of the true God. Gen. xx. 13. Jos. xxiv. 19. C.—Houbigant translates, "gods," which he explains of the pastors of the Church, or "judges." The reward of virtue, and punishment of vice, are very important truths. Let us wait till the time of harvest, and all will be in its proper place. Bert.

PSALM LVIII. VER. 1. *Watched.* Heb. "they (the guards) watched." The psalm relates also to the resurrection of Christ, and vocation of the Gentiles, (Bert.) as well as to the reprobation, and future conversion of the Jews. It seems to be most applicable to the times of Esdras and Nehemias; (2 Esd. iv. 1 and vi. 1.) one of whom may have composed it. C.—But this is only a conjec

4 For behold they have caught my soul: the mighty have rushed in upon me:

5 Neither is it my iniquity, or my sin, O Lord; without iniquity have I ran, and directed *my steps.*

6 Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

7 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8 Behold they shall speak with their mouth, and a sword *is* in their lips: for who, *say they*, hath heard *us?*

9 But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10 I will keep my strength to thee: for thou art my protector: 11 my God, his mercy shall prevent me.

12 God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power; and bring them down, O Lord, my protector:

13 *For* the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying, they shall be talked of, 14 when they are consumed: when they are consumed by *thy* wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

16 They shall be scattered abroad to eat, and shall murmur, if they be not filled.

17 But I will sing thy strength; and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing; for thou art God, my defence: my God, my mercy.

PSALM LIX.

DEUS REPULISTI NOS.

After many afflictions, the Church of Christ shall prevail.

1 Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for Doctrine, 2 when he set fire to Mesopotamia, of Syria and Sobal; and Joab returned, and slew of Edom, in the vale of the salt-pits, twelve thousand men.

3 O GOD, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

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ture, (Bert.) and Saul's emissaries may be styled *Gentiles*, (M.) because they imitated their manners. H.—Saul sent repeatedly, and went himself to attack David. He gave him Michol with the same design. W.—But God turned her heart another way. H.

VER. 4. *Caught.* Heb. "laid snares for." Sept. "hunted." The enemy wished eagerly to take David, or Nehemias, (H. C.) and they seemed to have so surrounded the former, as to be sure of him. W.

VER. 5. *I ran.* Heb. "they," &c. But the Sept. would not have made such a mistake, (Bert.) and the Heb. appears to be incorrect, though we may understand "without iniquity *in me*, they have run." C.—I gave them no offence. W.—All this may be well explained of Jesus Christ, who alone could use these expressions with propriety, being *without sin.*

VER. 6. *No mercy.* Nehemias uses the like prophetic threats, 2 Esd. iv. 5. C.—"Every sin must be punished, either by the penitent, or by an avenging God." The prophet supposes that his enemies died impenitent. S. Aug.—When the gospel was first preached, God visited the world with various afflictions, to make people enter into themselves. Euseb.—The prophet prays that God would visit all nations with peace, and punish obstinate persecutors of the Catholic Church. W.

VER. 7. *Evening*, when they came to take David. But, out of regard for Michol, they providentially waited till he had escaped, 2 K. xix. H.—Nehemias was obliged to watch continually, 2 Esd. iv. 11, 23. C.—The Jews will embrace the faith at the end of the world, (S. Aug.) or they will be destroyed (S. Hil.) or banished by Titus and Adrian (A. D. 137); the latter of whom forbade them even to look at Jerusalem from an eminence. They could not enter it in the time of Euseb. (Ps. xlviii.) and S. Jer. Soph. 1.—They have a *hunger* for God's word, of which they have lost the true sense. S. Athan.—Persecutors are never satiated, though they labour to destroy, all their lives. W.—They allow themselves no rest. M.

VER. 8. *Lips.* They seek my ruin, 2 Esd. iv. 2. &c.—*Heard.* Thus they deny Providence. Ps. (Heb.) x. 11. C.—This thought and the occasion of sin have produced much wickedness. "Whithersoever thou goest, thou art seen by Jesus Christ, who made, redeemed, and died for thee." S. Aug. Ser. 161.—A serious consideration of God's presence is the best preservative. Bert.—The wicked devise all sorts of cruelty, as if there were no God. W.

VER. 9. *Laugh.* Permitting them to become ridiculous. C.

VER. 10. *My.* Heb. "his," which seems incorrect. Chal. (C.) and S. Jerom agree with the Vulg. Houbigant would also substitute, "My strength, I will *sing* to thee," which affords a better sense, v. 17. Bert.—Yet our version is very plain; I will make all my powers serve thee, and acknowledge that all comes from thee. H.—Such was the admirable humility of Nehemias, who never assumed any glory to himself. C.—David and all just men entertain the same sentiments. We are here assured (H.) that the Church and some virtuous souls will persevere, by God's grace. W.

VER. 11. *His mercy.* Prot. "the God of my." Yet the text has "his;" *i* and *v* are easily confounded. The Keri here allows "my," which Pagnin translates. S. Jer. "the mercy of my God;" (H.) or "my God, my mercy." Ep. ad. Sun. C.—All comes to the same end. These words are most applicable to Jesus Christ. Bert.

VER. 12. *Over.* S. Jer. "my spies." H.—*Forget.* Let them suffer a long time, (M.) that their punishment may be a greater warning. The ancients read, "thy law," instead of *people*, and apply this to the Jews, (C.) who still preserve the law, and bear witness throughout the world that the prophecies were not a fabrication of Christians. H.—Their exemplary chastisement and continuance, may serve to caution all not to follow their example. *Judæi testes iniquitatis suæ et veritatis nostræ.* S. Aug. Euseb.—"If all the Jews had been converted, we should have had only suspicious witnesses; and if all had been exterminated, we should have had none." God permits our spiritual adversaries to remain for our trial, (Tert.) that we may not forget ourselves in prosperity. W.—We may also translate *Al*, "O God, (as well as *not*) slay them, that they may attack my people no more;" (see 2 Esd. iv. 4.) for what reason could Nehemias have to beg that they might be spared? C.—God might have some. H.

VER. 13. *For*, is not expressed. Lit. "bring down . . . the sign," &c. Let not their haughty speeches take effect, or escape punishment. The imprecations of the Jews against themselves, (H.) and against Christ, have brought on their destruction. S. Aug.—Thus nothing need be supplied.—*Of.* Heb. "shall relate;" which has little sense. Laying aside the points, it may have the meaning of the Vulg. This passage can hardly be applicable to David's persecutors, though it might predict the disasters of Saul. It alludes more to the enemies of Christ, (Bert.) who called down his blood upon themselves, (Mat. xxvii. 25.) and most falsely accused Him. C.—Hence they are become the reproach of men, and are *no* longer a people. They behold the reign of Christ propagated throughout the world, (v. 16. H.) while they are wandering about and despised. They once would *not serve;* boasting that they were children of Abraham. Jo. viii. M.

VER. 14. *Consumed.* At the destruction of Jerusalem, or for opposing Nehemias, 2 Esd. vi. 16.—*Earth.* The Jews who were preordained to life, embraced the gospel. C.—How can those *know*, who are *no more?* Their condition will be worse than annihilation. They will exist in hell, though *no more visible* to us. Bert.—They will *know* the truth, when it is too late; and when they are on the point of plunging into the abyss. The measure of their crimes being full, they shall be accused and punished. W.

VER. 15. *City.* This is a sort of chorus, v. 7. S. Jer. and Prot. "Let them bark. H.—It insinuates, that the attacks of the enemies of Nehemias, (C.) David, and Christ, were unceasing. H.

VER. 16. *Murmur.* Heb. also "shall tarry all night." Prot. "grudge." H.—Finding no oil for their lamps, they will repent like Judas, and blaspheme in hell. W.

VER. 17. *Morning.* With earnestness, (H.) I will fulfil this duty (C.) at the resurrection, (W.) in the morning of a glorious immortality. M.

VER. 18. *Helper.* S. Jer. "my strength," *virtutem meam tibi cantabo*, v. 10. I will sing, that all I have comes from thy pure mercy. H.

PSALM LIX. &c. VER. 1. *Changed.* Ps. xliv. *Title*, Ps. xv. *doctrine* explaining what will be the progress of the Church. M.—It seems to have the same import as *understanding*, in other titles, but here is of little authority. Bert.—It has no connexion with the psalm, which seems to have been written before David had obtained the sovereignty over Israel, (Houbig. v. 8.) or it expresses the sentiments of the captives, (C.) and of Jesus Christ, and his Church. S. Aug.

VER. 2. *Set fire.* Heb. "fought against Syria of Mesopotamia, and Syria of Soba." S. Jer. 2 K. viii. 10. H.—*Twelve.* Abisai slew 18,000, perhaps on another occasion; (1 Par. xviii. 12.) so that this title does not contradict history. M.

VER. 3. *Off.* Chastising thy people frequently under Moses, &c. Bert.—*Us.* Redeeming mankind, which thou hadst condemned, for the fault of Adam, and giving us a more abundant grace. Rom. v. 9. S. Hil.—Thou hast treated us like a good physician, (Deut. xxxii. 39. C.) chastising us for our sins, that we might improve in virtue. W.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5 Thou hast shewn thy people hard things; thou hast made us drink the wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow:

That thy beloved may be delivered. 7 Save me with thy right hand, and hear me.

8 God hath spoken in his holy *place:* I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim *is* the strength of my head.

Juda is my king: 10 Moab is the pot of my hope.

Into Edom will I stretch out my shoe: to me the foreigners are made subject.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go out with our armies?

13 Give us help from trouble: for vain is the salvation of man.

14 Through God we shall do mightily: and he shall bring to nothing them that afflict us.

PSALM LX.

EXAUDI DEUS.

A prayer for the coming of the kingdom of Christ, which shall have no end.

1 Unto the end, in hymns, for David.

2 HEAR, O God, my supplication; be attentive to my prayer.

3 To thee have I cried from the ends of the earth; when my heart was in anguish, thou hast exalted me on a rock.

Thou hast conducted me; 4 for thou hast been my hope: a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

7 Thou wilt add days to the days of the king; his years even to generation and generation.

8 He abideth for ever in the sight of God: his mercy and truth who shall search?

9 So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.

PSALM LXI.

NONNE DEO.

The prophet encourageth himself and all others to trust in God, and serve him.

1 Unto the end, for Idithun, a psalm of David.

2 SHALL not my soul be subject to God? for from him is my salvation.

3 For he is my God and my Saviour: *he is* my protector, I shall be moved no more.

4 How long do you rush in upon a man? you all

VER. 4. *Moved.* He personifies the earth, which had fallen into the hands of the Chaldees, (C.) or had experienced various commotions under Saul, &c. (H.) which he denotes by the mention of an earthquake. M.

VER. 5. *Sorrow.* Heb. "muddy," such as is given to slaves or malefactors, (S. Matt. xxvii. 34.) mixed with myrrh, or venom. Lit. "wine of trembling," (C.) or soporiferous. S. Jer. H.—All these expressions give the idea of something disagreeable. Bert.—The people became penitent, or were astonished. M.

VER. 6. *Warning,* to amend, (W) the sign of the cross (C.) in baptism, (S. Jer.) or confirmation. Euseb.—It was customary to erect a pole, on which some signal was placed, in case of invasion. Is. v. 26. and xi. 12. &c. C.—*Bow.* Heb. *kossoth,* (H.) as S. Jer. &c. have read, though the present Heb. end with *t,* less correctly, and is explained, "because of the truth." C. Bert.

VER. 7. *Save me.* The king praying for all. M.—S. Aug. reads, *me,* (C.) though the Vulg. does not here express it. H.—Heb. "save thy right hand," the people, or *man of thy,* &c. Ps. lxxix. 18. C.—*Hear me.* Heb. "him." But the margin has, *me.* H.

VER. 8. *Holy* one, Jesus Christ, (Euseb.) the prophet, (M.) the sanctuary, (C.) or oracle. W.—He had promised that the captives should return in seventy years time. Jer. xxv. 11. and xxix. 10. C.—*Sichem.* (*partibor Sichimam . . metibor.*) These two verbs are sometimes used for *partiar* and *metiar,* in ancient authors.—*Tabernacles.* Heb. "succoth." Bert. Gen. xxxiii. 17.—It may also signify the Arabs, who lived in tents. M.—David's dominion extended over these nations, (H.) and the captives at Babylon hoped to recover them, as the Machabees did. The kingdoms of Juda and Israel were no more divided, (Is. xi. 13. Jer. xxxi. 8.) to shew the unity of the Church.

VER. 9. *Head.* This tribe was at the head of the kingdom of Israel, but submitted to David, (H.) and afforded excellent soldiers and captains. C.—His temporal kingdom was extended by God, who will crown his elect. W.—*King.* Heb. "law-giver," alluding to Gen. xlix. 10. Sym. "my general." C.—The word *king* implies all this. H.—Juda always swayed the sceptre. Bert.—After the captivity, Zorobabel was at the head of the people. Jesus Christ sprung from this tribe, and is the true king of the people, whom he has redeemed, and put in possession of the land of promise. C.

VER. 10. *The pot of my hope; or my watering pot.* That is, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments. Ch. W.—Plautus (Mort. ii. scen. 1. 40.) says, *Ego vos pro matulâ habeo,* &c. Symmachus adopts the sense of the Sept. ἀμφιμνίας, as רְחַץ, in Syr. means "to trust," (Dan. iii. 28.) and "to wash," in Heb. It was customary to throw lots into a pot full of water, and that which came out last was most esteemed. To this custom the psalmist may allude, (C.) or he hoped that the fruitful region of Moab would supply him with food. It was subject to David, (2 K. viii. 2. H.) and to the Machabees, 1 Mac. v. 6.—*Shoe,* to be untied, or carried, as by the meanest slaves, (Matt. iii. 11.) or to take possession. Deut. xi. 24. Thus "Alexander threw a javelin, and danced on the shore of Asia, begging that those lands would not receive him unwillingly for king." Diod. Arrian. Justin.—David conquered Idumea, (2 K. viii. 14. H.) as Hyrcanus did afterwards. Joseph. xiii. 17. C.—*Foreigners, alienigenæ,* or, "Allophyli." S. Aug.—"Of another tribe." H.—So the Philistines are called, who had no kindred with the Israelites; whereas the Edomites, Moabites, &c. were originally of the same family. Ch.—*Subject,* or "friends." Ps. cvii. 10. C.—Prot. "Philistia, triumph thou, because of me." Marg. insinuates this is spoken "by irony;" but (H.) Heb. properly means, "make an alliance with me;" or, Syr. "I will shout for joy over Palestine." This country was subdued by the Machabees, (1 Mac. iv. 15. C.) as it had been tributary to David. 2 K. viii. 2. Bert.—"I will make a league against the Philistines." Houbig.

VER. 11. *City.* The capital of the aforesaid countries, or Jerusalem; (C.) but more particularly Petra, (H.) the strongest place in Idumea. M. Abdias, 3. Bert.—The Fathers understand the Church. Euseb.

VER. 12. *Off?* God punishes and rewards. W.—*And wilt;* or, "yet thou wilt not," &c. H.—Thou wilt not depend on our efforts for victory. Bellar. M.—How can we expect to make such conquests, being in so forlorn a condition, when thou dost not lead forth our armies, as formerly? All that man can do is *vain;* but thou wilt look down upon us, and *through God we shall do mightily,* v. 14. C.

PSALM LX. VER. 1. *Hymns.* This denotes either the female musicians, or the instruments. C.—David, under persecution, (Ferrand) the captains, (Ven. Bede. C.) or any one in the Church of Christ, (S. Aug.) may adopt this psalm, (Bert.) to thank God. W.

VER. 3. *Earth* of Palestine, (Bert.) when David was at Mahanaim. Ferrand. 2 K. xvii. 22. H.—The countries beyond the Euphrates may be so styled. Ps. lxiv. 6.—*Rock,* by inspiring Cyrus to grant us liberty, (C.) or by sending Jesus Christ. Euseb.—The Church is firmly established; and, in all places, serves God. W.

VER. 5. *Tabernacle.* The words *for ever* seem to confine this to heaven, as the Fathers explain them, though they may also allude to a temporal protection (Bert.) in the temple. C.—*Wings.* Chal. "of thy deity." Chal. I will continue a member of thy Church here, and be happy for ever. M.

VER. 6. *Inheritance.* David had both a temporal, and an eternal one in view. Bert.—The captives express their gratitude for their deliverance. C.

VER. 7. *King.* They wish long life to the king, expecting that the predictions of the prophets insured to them temporal dominion. But when they saw Zorobabel possess no such splendour, they were naturally taught to extend their thoughts to the Messias, of whom the Chal. and ancient Jews, as well as the Fathers, explain this passage. C.—Chal. "the days of the future world thou wilt add to the days of the king, the Messias. His years *shall be* like the generations of this world, and the generations of the world to come." Eternity is clearly meant. If David speaks of himself, and of his successors on the throne for many ages, he must be considered as a figure of Christ, who is also designated. Bert.—The Church will continue to the end, and be triumphant throughout eternity. W.

VER. 8. *Search?* Who can comprehend what thou hast prepared for this king? He may allude to the promises made to David's family, (Ps. lxxxviii. 30. 38. C.) which should reign for ever, by means of Christ. H.—Who can explain the mercy of God in redeeming us; and his fidelity in granting his promised rewards? W.

VER. 9. *Day.* A Levite speaks, having dedicated himself by vow to serve God continually in his temple, after his return from Babylon, (C.) or David expresses his resolution to testify his gratitude, by sacrifice. H.—I will sing psalms &c. in this life, and for ever. W.

kill, as if *you were thrusting down* a leaning wall, and a tottering fence.

5 But they have thought to cast away my price, I ran in thirst: they blessed with their mouth, but cursed with their heart.

6 But be thou, O my soul, subject to God: for from him is my patience.

7 For he is my God and my Saviour: *he is* my helper, I shall not be moved.

8 In God is my salvation and my glory: *he is* the God of my help, and my hope is in God.

9 Trust in him, all ye congregation of people: pour out your hearts before him: God is our helper for ever.

10 But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

11 Trust not in iniquity, and covet not robberies: if riches abound, set not your heart upon them.

12 God hath spoken once, these two things have I heard, that power belongeth to God, 13 and mercy to thee, O Lord; [a]for thou wilt render to every man according to his works.

PSALM LXII.

DEUS DEUS MEUS AD TE.

The prophet aspireth after God.

1 A psalm of David, when he was in the desert of Edom.

2 O GOD, my God, to thee do I watch at break of day.

For thee my soul hath thirsted; for thee my flesh, O how many ways!

3 In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

4 For thy mercy is better than lives: thee my lips shall praise.

5 Thus will I bless thee *all* my life long: and in thy name I will lift up my hands.

6 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

7 If I have remembered thee upon my bed, I will meditate on thee in the morning: 8 because thou hast been my helper.

And I will rejoice under the covert of thy wings: 9 my soul hath stuck close to thee: thy right hand hath received me.

10 But they have sought my soul in vain, they shall go into the lower parts of the earth.

11 They shall be delivered into the hands of the sword, they shall be the portions of foxes.

12 But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

[a] Matt. xvi. 27. Rom. ii. 6. 1 Cor. iii. 8. Gal. vi. 5.

PSAL. LXI. &c. VER. 1. *Idithun*, to sing. W.—He was one of the chief musicians under David. 1 Par. xxv. 3. The psalm may be explained of David, persecuted by Absalom, (C.) of the Machabees, (Theod.) &c. or of Christ, and his Church. C.—S. Jer. considers it as a piece of excellent morality, (C.) and this may suffice, without referring it to any historical fact. Bert.

VER. 2. *Subject.* The just is resigned, though he feel like other men. David found a sort of resentment against the rebels, arising in his breast, which he presently repressed, by the thought of God's will. 2 K. xii. 11. C.—He fears nothing, because his soul is subject to God. W.—Heb. "silent." H.

VER. 4. *Fence.* This may refer to the persecutors, who resembled a leaning wall. Bert.—Is. xxx. 13. C.—Prot. "ye shall be slain all of you, as a bowing wall *shall ye be*," &c. He threatens them with speedy destruction, (H.) or represents to them the baseness of attacking a man ready to fall. C.—He informs them, that their attempts will be in vain, though they be very numerous, and he himself apparently so weak. W.

VER. 5. *Price.* Sept. S. Hilary, &c. "my honour." They wish to dethrone me, and to represent me as unfit to govern.—*I ran.* Sept. ἔδραμον, "they ran" likewise, as Heb. implies, and as the Gr. Fathers generally explain it. David thought proper to flee, that he might be at a distance from traitors, 2 K. xv. 14. His enemies sought his destruction. C.—They wished to deprive him of the reward of his labours; but he ran more earnestly.—*Blessed.* Flattery is very dangerous. W.

VER. 8. *God.* The multiplicity of titles shews the prophet's love. See Apoc. v. 12. S. Aug. Conf. i. 4. Bert.

VER. 9. *All.* Heb. "always, O people." Sept. seem to have read, *adoth*, for *ieth.*—*For ever.* Here *Selah* is translated, (Bert.) though it be not in Sept. &c. David exhorts his followers to address themselves to God, with compunction and confidence. C.

VER. 10. *Liars.* They are so vain and light, that if they are put into the scales, they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, *they are liars in their balances*, by weighing things by false weights, and preferring the temporal before the eternal. Ch. Prov. xi. 1. and xx. 10.—They give false judgments; be not concerned; God is our protector. C.—God's servants strive to draw others to the practice of virtue. W.—All sinners (H.) will not outweigh vanity itself. M.

VER. 11. *Them.* Let the rich assist their needy brethren; and you, my followers, beware of enriching yourselves, by unjust rapine, during this civil war. C.—Raise your thoughts to something better. S. Aug.

VER. 12. *Once*, by the generation of his word, (S. Aug.) or when he promulgated the law. Ex. xx. 6. Bert.—God's word is invariable, (W. Job xxxiii. 14. M.) and will be put in execution. S. Amb. T.—This he has *often* inculcated. Vatab. Job xxxix. 35. Amos (i. 3.) uses *three* and *four*, in the same sense. C.

VER. 13. *Works.* We must therefore refrain from every injustice. H.—God spoke once by Moses, and again by his own Son. Both the Testaments confirm the certainty of rewards and punishments, (Bert.) as God is able and willing (W.) to execute his decrees. Luther, followed by the Dutch, translates, "as he merits;" to which expression, concerning the just, Amama objects. H.

PSAL. LXII. VER. 1. *Edom*, (*Idumæa.*) H.—Several copies read *Judæa;* which agrees with the Heb. &c. The Idumeans, after the captivity, occupied those deserts (C.) of Ziph, Haret, &c. (W.) where David had screened himself from the fury of Saul. This psalm may express his sentiments, (Theod. Muis.) or those of the captives, returning home, (C.) or it may agree with all those, who thirst after their heavenly country. Bert.—S. Jerom explains it of the coming of Christ, and it was used in the morning service. S. Chrys. Ps. cxl. C.—Catholics, who are imprisoned for their faith, and cannot approach the tabernacle, may here find comfort. W.

VER. 2. *Day.* The manna dissolved with the sun beams, and God will be served with diligence.—*Flesh.* The sensations of my soul affect all my body. W.—Thirst is more insupportable than hunger; and the psalmist could not express his ardour better. C.—He loves God with all his strength, &c. H.—"The soul desires, but the end can be attained only by good works." *Carnis laboribus pervenitur.* S. Jer.—*O how!* Prot. "longeth for thee in a dry," &c. But *come* is no Heb. verb, and occurring no where else, is little understood by the Jews. It seems that *comu*, "as," should be here, to correspond with the following *so.* "As my flesh *thirsts* in this, &c. *so in the*," &c. I shall find no less pleasure in attending thy worship, than a thirsty traveller does in finding water. C.—Theodotion agrees with the Sept. in considering this as a compound word πουαπλῶς, (C.) and we had best stick to the most ancient version. Bert.

VER. 3. *Land.* "O solitude," cries out S. Ephrem, "ladder of heaven, mother of compunction, . . and piety, thou art the guardian of the eyes," &c.—*Glory.* The ark, (C.) or Jesus Christ, the desired of all nations. S. Jer. H.—I have attended thy worship in spirit, not being able to be present at Jerusalem. C. M. W.—Thus people, who cannot hear mass, ought to act. H.

VER. 4. *Lives.* For these must perish, while heaven remains for ever. S. Hil.—This consolation is preferable to any worldly prosperity. W.

VER. 5. *Hands.* Doing good works, as the Fathers explain it. This is the posture of people who pray, or take an oath. Tert. 1 Tim. ii. 8. C.—*I will*, &c. Comfort is proportioned to suffering for Christ. 2 Cor. i. W.

VER. 6. *Fatness.* With the most exquisite delights of the temple. Jer. xxxi. 14. C.—Thy grace will enable me to give thee due praise (W.) with joy. M.

VER. 7. *Bed.* I will think on thee both when I retire to rest, and when I get up. Bert.—Thou art my first beginning, and last end. H.—At all times I will meditate on thy mercies (C.) in bed, and much more, when I arise, (W.) as I shall not then be so much oppressed with drowsiness. M.

VER. 10. *Earth.* To seek me out, (Houbig.) or they shall perish. The Babylonians were exposed to many miseries under Cyrus, as the prophets assert, (Is. xiii. 1. Jer. xxv. 12.) though profane history be silent. C.—David foretells the destruction of his persecutors, either temporal or spiritual. W.—The devils may be styled *foxes.* Bert. S. Hil.—This may also be verified in the Jews, who persecuted Christ, and fell a prey to the Roman arms, &c. Euseb. C.—Saul perished in battle, and his body was exposed on a gibbet to wild beasts. 1 K. xxxi. W.

VER. 12. *The king.* David, (Bert. &c.) or Zorobabel, for whom the Jews had the highest regard, though he was not an independent monarch, nor wore a crown. Agg. ii. 24. Zac. iii. 8. It was customary to swear by the life of the king. 1 K. i. 26. and xx. 3. The Fathers understand Jesus Christ to be meant, and this is the true and primary sense; as Zorobabel was only a figure of Him, and never really possessed the throne, that the Jews might not think that the prophecies were fulfilled in his person.—*By him.* The king, (Du Pin. C.) or God. M. Boss. T.—Those who follow the true religion, (Deut. vi. 13. Is. xlv 23. C.) and act accordingly (H.) shall be *kings* for ever. Apoc. Bert. 1 Pet. ii.

PSALM LXIII.

EXAUDI DEUS ORATIONEM.

A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.

1 Unto the end, a psalm for David.

2 HEAR, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

3 Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a sword; they have bent their bow a bitter thing, 5 to shoot in secret the undefiled.

6 They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

They have talked of hiding snares; they have said: Who shall see them?

7 They have searched after iniquities: they have failed in their search.

Man shall come to a deep heart: 8 and God shall be exalted.

The arrows of children are their wounds: 9 and their tongues against them are made weak.

All that saw them were troubled; 10 and every man was afraid.

And they declared the works of God: and understood his doings.

11 The just shall rejoice in the Lord, and shall hope in him; and all the upright in heart shall be praised.

9. H.—As David came to the throne, on the death of his rival, so was Christ's name exalted, after the Romans had destroyed the Jews. W.

PSAL. LXIII. VER. 1. *David,* in distress. Euseb. &c.—It has no relation to any historical fact. But it expresses the sentiments of any just man, surrounded with danger. S. Hil.—Yet many apply it to Daniel, in the lions' den, (Muis.) to the captives, (C.) or to Jesus Christ and his Church. S. Aug. &c. H.

VER. 3. *Malignant.* I am encouraged to hope by past experience. W.

VER. 4. *Thing,* or discourse. This describes the poisonous insinuations of heretics, (Euseb.) or the calumnies of the Jews against Christ. Bert.

VER. 6. *Them.* The snares. H.—Houbigant prefers "us," with reason, (Bert.) after the Syr. Arab. Cassiod, &c. Yet the Heb. &c. retain *them,* which is very easily explained. H.—The most wicked desire to preserve the reputation of honesty, (C.) and flatter themselves that no mortal is conscious of their deceit, and that even Providence does not regard things below. Ps. x. H.

VER. 7. *Search.* Or, they have made the most diligent investigation, (Bert.) to no purpose. H.—Thus David and our Saviour were treated.—Heart. That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed; for *God shall be exalted* in bringing them to nought, by his wisdom and power. Ch.—Heb. "both the inward *thought* of every one of them, and the heart *is* deep." Prot. H.—But, without the points, the Sept. is accurate. Bert.—The Jews, with all their deep machinations to prevent the belief of Christ's resurrection, bringing even *sleeping* witnesses, only made themselves ridiculous. S. Aug. H.—Achitophel was forced to give way, (2 K. xvii. W.) though he had been considered as an oracle. H.

VER. 8. *The arrows of children are their wounds.* That is, the wounds, stripes, or blows, they seek to inflict upon the just, are but like the weak efforts of children's arrows, which can do no execution; and *their tongues,* that is, their speeches against them, come to nothing. Ch.—Or, children themselves have wounded these crafty politicians, and exposed their folly. H.—Heb. is "very perplexed in the last three verses. Let us adhere to the Vulg. and Sept. who generally read more correctly than the present Hebrew." C. Bert.—Yet S. Jerom gives a very good sense. H.—*Wounds.* God hath chosen the weak things of this world to confound the strong, (W.) and he hath taken the wise in their craftiness. M.

VER. 10. *Afraid,* at the sight of God's judgments on the Babylonians, &c. C.

VER. 11. *Praised.* All will begin to esteem the chosen race. C.—Heb. "shall glory." The Jews and Christians (H.) shall esteem themselves honoured by the title of God's people. C.—They shall be praised for rightly serving God, (W.) and shall be rewarded by Him (H.) with universal applause. M.

PSAL. LXIV. VER. 1. *Of the captivity.* That is, the people of the captivity of Babylon. This is not in the Hebrew, but is found in the ancient translation of the Septuagint. Ch.—From the word *canticle.* H.—It is of little authority. Jeremias and Ezechiel were never together. C. Bert.—Perhaps the former might have put this psalm of David into the hands of the people, when they were going to Babylon, and Ezechiel might have exhorted them to recite it at their return. H.—It seems to have been composed by David, in thanksgiving for rain; (Ps. xxviii. Muis.) or some of the Levites wrote it, after

PSALM LXIV.

TE DECET.

God is to be praised in his Church, to which all nations shall be called.

1 To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

2 A HYMN, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

3 O hear my prayer: all flesh shall come to thee.

4 The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

5 Blessed is he whom thou hast chosen, and taken to thee: he shall dwell in thy courts.

We shall be filled with the good things of thy house; holy is thy temple, 6 wonderful in justice.

Hear us, O God, our Saviour, *who art* the hope of all the ends of the earth, and in the sea afar off.

7 Thou who preparest the mountains by thy strength, being girded with power: 8 who troublest the depth of the sea, the noise of its waves.

The Gentiles shall be troubled, 9 and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

10 Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.

The river of God is filled with water; thou hast prepared their food: for so is its preparation.

11 Fill up plentifully the streams thereof, multiply its fruits; it shall spring up, and rejoice in its showers.

God had removed the scourge of drought, with which he had afflicted the people, in consequence of their neglecting to finish the temple. Agg. i. 4. Mal. iii. 9. C.—David predicts the return from captivity, (Bert.) and the vocation of the Gentiles, (S. Hil. &c. M.) which the prophets Jeremias, &c. had insinuated, by the coming of the nations from Babylon, so as to forsake idolatry. S. Aug. &c. W.

VER. 2. *Hymn.* Or Heb. "Praise is silent," (H.) "waiteth," (Prot.) or "silence *is* praise for thee, O God." Pagn. *Favete linguis.* Hor. Grot.—"We worship Him with pure silence." Porphyr. Abst. iii. Zac. ii. 13. H.—*In Jerusalem,* is not in Heb. &c. though Houbigant thinks it was originally. Bert.—"Only the vows of ecclesiastical religion are useful." S. Hil.—Praises of those who are out of the Church, are not acceptable to God. W.

VER. 3. *O.* Heb. "hearer of prayer," (C.) or "graciously hear my prayer, till all," &c. S. Jer. Houbig.—*To thee.* At the last judgment, or (C.) at the vocation of the Gentiles. Bert. M.

VER. 4. *Transgressions.* These are the words of the Christian converts, (Euseb.) or of the Jews, who acknowledge that they have been justly punished with drought, for neglecting the temple and first fruits, Agg. i. 4. Mal. iii. 9. C.—Heb. "thou wilt expiate our transgressions," which denotes Christ's satisfaction. Bert.—Though the wicked threaten, we fear nothing, as long as thou wilt pardon our offences. W.—These have been the occasion of our past sorrows. M.

VER. 5. *To thee,* by predestination.—*House,* adorned with exterior graces. S. Hil.—Happy the man, whom thou hast ordained, by faith and good works, to eternal life! David speaks in the name of the elect. M.

VER. 6. *Justice.* Because there thou wilt fulfil thy promises, and requirest the greatest composure and attention. Eph. ii. 12. 22. Bert.—Nothing defiled can enter into heaven. Apoc. xxi. W.—*Off.* The Jews were dispersed into all countries, (Jer. xxxi. 8.) and all are called to the true faith. C.

VER. 7. *Strength,* or rain. The power (C.) and goodness of God, are described with regard to the captives, and converted nations, (Bert.) and the great works of the creation. W.

VER. 8. *Troublest.* Prot. "stillest the noise." H.—*Troubled.* The most obdurate are converted from all countries. W.

VER. 9. *Joyful.* People both of the east and west shall learn to fear thee; or thy chosen people shall dwell in peace, and attend the morning and evening service. Euseb. C.—Both morning and evening afford delight, as people may labour, or take some rest, according to their different wants.

VER. 10. *River.* Heb. "the division," or all the seas and fountains (Bert.) of consequence, (M.) particularly the Jordan, which overflows, like the Euphrates, about Pentecost. Jos. iii. 15. Jer. xii. 5. C.—*Its,* the earth's, after a plentiful rain. H.—God has wrought many wonders by water, and hath fed his people, (Ex. vii. 14. and xvi. 3. &c.) to prefigure the graces conferred in baptism, the holy Eucharist, &c. W.

VER. 11. *Showers.* This gives the sense, rather than the words of the Heb. Bert.—Pastors are still preserved to feed the faithful; and all the just receive the crown of justice, at the end of their life. 2 Tim. iv. W.

12 Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

13 The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy.

14 The rams of the flocks are clothed, and the vales shall abound with corn: they shall shout; yea, they shall sing a hymn.

PSALM LXV.

JUBILATE DEO.

An invitation to praise God.

1 Unto the end, a canticle of a psalm of the resurrection.

SHOUT with joy to God, all the earth, 2 sing ye a psalm to his name; give glory to his praise.

3 Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength, thy enemies shall lie to thee.

4 Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

5 Come and see the works of God: *who* is terrible in his counsels over the sons of men.

6 Who turned the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

7 Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke *him* be exalted in themselves.

8 O bless our God, ye Gentiles; and make the voice of his praise to be heard.

9 Who hath set my soul to live: and hath not suffered my feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

11 Thou hast brought us into a net, thou hast laid afflictions on our back: 12 thou hast set men over our heads.

We have passed through fire and water, and thou hast brought us out into a refreshment.

13 I will go into thy house with burnt-offerings: I will pay thee my vows, 14 which my lips have uttered,

And my mouth hath spoken, when I was in trouble.

15 I will offer up to thee holocausts full of marrow, with burnt-offerings of rams: I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God: and I will tell you what great things he hath done for my soul.

17 I cried to him with my mouth: and I extolled him with my tongue.

18 If I have looked at iniquity in my heart, the Lord will not hear me.

19 Therefore hath God heard me, and hath attended to the voice of my supplication.

20 Blessed be God, who hath not turned away my prayer, nor his mercy from me.

PSALM LXVI.

DEUS MISEREATUR.

A prayer for the propagation of the Church.

1 Unto the end, in hymns, a psalm of a canticle for David.

2 MAY God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

3 That we may know thy way upon earth: thy salvation in all nations.

VER. 12. *Crown.* The crops shall succeed each other, and be abundant. Lev. xxvi. 5. 10. Amos ix. 13. This fertility was foretold, Agg. ii. 20. C.—"By thy blessing, the year shall roll along, and thy steps shall distil fatness." S. Jer. H.

VER. 13. *Wilderness.* Or, of such places as were not ploughed. Little hay was collected, as cattle might almost always pasture.—*Hills*, covered with vines, &c. Joel iii. 18. Job. xx. 17. C.—The most barren will bring forth fruit, and the perfect shall advance in merit. W.

VER. 14. *Clothed*, with fleeces, (H.) or rather, shall be surrounded with sheep. Heb. also, "the pastures shall be covered with sheep." Houbigant would read *e*, for *c*, and translate, "the mountains shall be clothed with flocks." But such changes require some proof, and the sense is the same. Bert.—All nature (M.) praises God in its own manner, when it answers the designs of God. Yet man is chiefly invited to *sing*. H.—The pastors, (W.) like *rams*, lead the way; but all the just, without exception, shall be happy in their celestial mansions, and with the utmost content, shall join in the hymns of Sion. H.

PSAL. LXV. VER. 1. *Psalm.* Cassiodorus, &c. add, "of David." But it is thought, he was not the author of this and the following piece, as his name is not in the original. C.—This argument is, however, of small weight.—*Resurrection.* Heb. Origen's Sept. &c. omit these words, (Bert. T. iii.) which seem to have been added by some Greek Christian, who thought he perceived some allusion to the resurrection of Christ. v. 9. The Fathers have well explained it in this sense, though they also apply it literally to the return of the captives, (Theod. C.) and to the general resurrection, the end of all the miseries of the elect, (Bellar.) as well as to the conversion of the Gentiles, (Geneb.) and the resurrection of a soul from the state of sin. H.

VER. 3. *Lie.* Prove faithless *to thee*, (Ps. xvii. 46. &c.) notwithstanding the evidence of thy wonders, and their deceitful professions. Thus the Samaritans pretended they wished to assist the Jews to build the temple; yet soon after obtained an order from court to hinder it. 1 Esd. iv. 1. and viii. 36. C.—Pharao frequently promised to let the people go, but as often broke his word. W.—They had been moved with servile fear. M.—The sight of God's judgments upon the world was enough to inspire terror. W.

VER. 5. *Men.* Choosing some, and rejecting others, (S. Jer.) calling the Gentiles, while he casts off the Jews. S. Aug.

VER. 6. *In him.* God, (H.) Jesus, (Euseb.) or "on it," the river Euphrates, which we shall pass over with as much ease, as our ancestors did the Red Sea. So the prophets frequently speak in a figurative sense. Is. xi. 16. and l. 3. and Zac. x. 10. and 4 Esd. xiii. 41. C.—As Josue led the Israelites across the river Jordan on dry land, (H.) so we shall extol thy wonders. W.—*There*, reflecting on these prodigies, both past and present, we shall rejoice. M.

VER. 7. *Provoke him.* The faithless Jews, or Gentiles; particularly those of Babylon; or those among God's people, who neglected his service. Agg. iv. and 1 Esd. ix. &c. C.—These often gave way to murmuring, and are therefore exhorted not to be proud, lest they should be brought low.

VER. 8. *Gentiles.* By this invitation, he predicts their conversion.

VER. 9. *Moved.* The apostles were most courageous. Only those Jews returned, who had separated themselves from impure idols. 1 Esd. v. 21. The Church never fails. If some apostatize, others embrace the faith. W.

VER. 10. *Tried.* So Daniel was treated. Dan. iii. 21. The Babylonish captivity is compared to a furnace, as well as all severe trials of virtue. Prov. xvii 3. Zac. xiii. C.

VER. 11. *Back.* Heb. "loins." The captives had experienced the greatest miseries, as the martyrs of Christ have done since. C.—The Church is put to the most severe trials. W.—Yet God brings no one into the *net* of sin. This is solely the effect of man's corruption. H.

VER. 12. *Fire and water*, which the Egyptians considered as the emblems of purity, (Horus. xli.) and which here denote the greatest tribulations. C.—The just still overcome by God's grace, (W.) notwithstanding all the efforts of tyrants who may be set over them. M.

VER. 14. *Uttered.* These were alone deemed obligatory by the Jews, (Lev v. 4. C.) yet the more enlightened knew that God discerns the secrets of hearts, whence the force of a vow proceeds. H

VER. 15. *Marrow.* Malachy (i. 13.) reproaches some for presenting lean victims. C.—*Offer.* Heb. *ehese*, "will make." Sept. use ποιήσω, in the same sense, and are followed by the writers of the New Testament.—*Do this*, &c. Bert.—The best external victims of the old law are here specified. Yet even then the internal sacrifice was most pleasing. W.

VER. 16. *My soul.* Every Israelite ought to cherish the same sentiments. C.

VER. 17. *Extolled*, by meditation, (Muis.) or God has immediately granted my request. Theod.—Some Lat. Bibles read, "I have exulted under my tongue," which my heart directs. W.

VER. 18. *Heart.* Being enslaved to any passion. H.—Iniquity and dissimulation hinder the effect of our prayers; and in some sense, it is true, that God does not hear sinners: (Jo. ix. 31. 2 Tim. ii. 9.) though He regards favourably such as wish to repent, like the publican. Lu. xviii. 14. C.—Whosoever would be heard, must repent of his sins. W.

PSAL. LXVI. VER. 1. *For David*, is not in Heb. nor in some copies of the Sept. C.—Yet the psalm expresses the sentiments of the royal prophet, (Bert.) or it is a sequel to the two former, thanking God for liberty, and for rain. The Fathers explain it of the coming of Jesus Christ, and the calling of the Gentiles, v. 5. It may have been sung when the first-fruits were brought to the temple. See Ps. lxxxiv. C.

VER. 2. *Upon us*, to grant our requests; or may the Messias come. Heb. i. 3.—*And may*, &c. is in the Arab. and in most copies of the Sept. and Vulg. though it be omitted in Heb. &c. "and we shall live." Ethiop. C.—Perhaps it

4 Let people confess to thee, O God: let all people give praise to thee.

5 Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

6 Let the people, O God, confess to thee: let all the people give praise to thee:

7 The earth hath yielded her fruit.

May God, our God, bless us: 8 may God bless us: and all the ends of the earth fear him.

PSALM LXVII.

EXURGAT DEUS.

The glorious establishment of the Church of the New Testament, prefigured by the benefits bestowed on the people of Israel.

1 Unto the end, a psalm of a canticle for David himself.

2 LET God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

3 As smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God.

4 And let the just feast, and rejoice before God: and be delighted with gladness.

5 Sing ye to God, sing a psalm to his name: make a way for him who ascendeth upon the west: the Lord is his name.

Rejoice ye before him: *but the wicked* shall be troubled at his presence, 6 *who is* the father of orphans, and the judge of widows.

God in his holy place:

7 God who maketh *men* of one manner to dwell in a house:

Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

8 O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

9 The earth was moved, and the heavens dropped at the presence of the God of Sinai, at the presence of the God of Israel.

10 Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

11 In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

12 The Lord shall give the word to them that preach good tidings with great power.

13 The king of powers *is* of the beloved, of the

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may be given to express the sense of *Selah*, which seems to have been a term of approbation. It does not alter the sense. Bert.—God first forgives sins, and then bestows his manifold graces. W.—This was the form of solemn blessing. Num. vi. 17. D.

VER. 3. *Way.* The true religion. M.—*Salvation.* Christ, who is the only way to be saved. Jo. xiv. 6. Matt. i. 21. C.—This way is *new*, leading to new heavens, &c. Heb. x. 20. and 2 Pet. iii. 13. Bert.

VER. 5. *Earth.* Thou art the Father and ruler of thy people. Let all submit to the sweet yoke of Christ. Zac. viii. 21.

VER. 7. *Fruit*, after rain; or, in a spiritual sense, Jesus Christ, the root, or bud of Jesse, (Is. iv. 2. C.) born in Judea, (Bert.) of the holy Virgin. S. Jer.—*God.* The triple repetition of God's name, insinuates the blessed Trinity, (H. Fathers) and the prophet's earnestness. C.—The faith of the Trinity is to be preached throughout the world, (H.) for the salvation of nations. W.

VER. 8. *Fear him.* With holy fear and obedience. M.—The blessings which God bestows upon his servants, and their piety, will induce many to embrace the truth. H.

PSAL. LXVII. VER. 1. *Himself.* This is the most difficult of all the psalms, (C.) *crux ingeniorum.* Muis.—The prodigies wrought by God in favour of his people, when they came out of Egypt, and conquered the land of Chanaan, are described by David in this triumphal canticle, which was sung when the ark was removed. Houbig.—He had also in view the greater prodigies, which should attend Jesus Christ, and the propagation of the gospel. The latter explanation is also literal, (Bert.) and is given by the Fathers, (C.) on the authority of S. Paul, v. 19. Ephes. iv. 8. H.

VER. 2. *Arise.* These words were used when the Israelites decamped, (Num. x. 35. C.) and in the exorcisms to expel devils, who are here styled *enemies.* S. Athan.—The Jews were confounded when Christ rose again. S. Aug.—The psalmist foretells the ruin of God's enemies, in the form of a prayer. W.

VER. 4. *Feast.* This was done when the ark was removed. 1 Par. xv. and xvi. 3. C.—But believers may now receive God himself. S. Amb. Ps. xxxix. Bert.

VER. 5. *Who ascendeth upon the west.* Super occasum. S. Gregory understands it of Christ, who after his going down, like the sun, in the west, by the passion and death, ascended more glorious, and carried all before him. S. Jerom renders it, *who ascendeth*, or cometh up, *through the deserts;* (Ch.) which some explain of the coming out of Egypt, others of the progress of the gospel, in a western direction. M.—*Baharaboth*, means also, "in the remotest heavens," (Mont. H.) or, "in delights," or "darkness," and all these senses may have been in the prophet's mind, as they are all beautiful. Bert.—Resist not God's inspirations. He triumphs over death, and is Lord of all. W.—*Lord.* Heb. "in *Yah* is his name." H.—*The Word was with God.* Jo. i.—But . . . *presence.* These words seem to have been in the copy of the Sept. and shew the contrast between the just and their oppressors, at the presence of the ark, and of the Messias, (Bert.) before whom the latter must tremble.

VER. 6. *The Father*, (*patris.*) Heb. pater, "the Father . . . God." He delights in these titles, (H.) and though he dwelleth on high, he looketh on the low. Ps. cxii. 5. M.

VER. 7. *Of one manner.* That is, agreeing in faith, unanimous in love, and following the same manner of discipline. It is verified in the servants of God living together in his *house*, which is the Church. 1 Tim. iii. 15. Ch.—Heb. may signify, "He maketh those who were alone (steriles) to dwell in a house." Ps. cxii. 9. He builds up their houses, and grants them children. Flamin. Exod. i. 21.—The Israelites under Pharao, (C.) saw their male issue destroyed, (H.) but God enabled them to multiply exceedingly. Exod. i. 12. C.—*Yechidim* means "the solitary," (S. Jer.) and "the united," as the first Christians were. Bert. Acts ii. 44. H.—The Church preserves unity in faith, &c. S. Cyp. ep. 76. W.—*Bound.* The power and mercy of God appears, in his bringing out of their captivity, those that were strongly *bound* in their sins; and in restoring to his grace those whose behaviour had been most *provoking;* and who by their evil habits were not only dead, but buried in their *sepulchres.* Ch.—God's grace moves even the rebellious and negligent will of man, so that it willingly embraces the right path. W.—*In strength.* Houbig. "to walk freely." The Gentiles were, as it were, buried, before Christ delivered them, (Bert.) as he did those who were once incredulous in the days of Noe, (1 Pet. iii. 20. and iv. 6. S. Athan.) and God rescued the Israelites from servitude, notwithstanding their repeated provocations, both before and after this mercy. Some translate, (H.) Heb. "He delivers those who were bound in chains; but the rebels (*Egyptians, or faithless Hebrews*) have remained in the desert." C.—Their bodies have there become a prey to beasts, and to corruption. H.—God permitted the rebellious Egyptians to pursue his people. M.

VER. 9. *Dropped.* The earthquake and rain are not mentioned by Moses. But the prophets often supply omissions. Debora and Habacuc speak in the same lofty strains. Ex. xix. 16. Judg. v. 4. Hab. iii. 6. C.—Debora specifies some words, (H.) which seem to be here wanting, "the clouds also dropped water, the mountains melted" *at*, &c.—*Of Sinai*, or, "Sinai at," &c. M.—Heb. "this Sinai before God, (Judg. v. 5. Jehovah) the God of Israel." The old MS. 3. retains the word Jehovah at least six times, where it is not once printed, as that of Lambeth, 434, does here, &c. Kennicott.—S. Aug. and the ancient psalters read, *A facie Domini; Mons Sinai*, &c. C.—The mount itself seemed to melt amid thunder and rain. H.

VER. 10. *A free rain.* The manna, which rained plentifully from heaven, in favour of God's *inheritance*, that is, of his people Israel: which *was weakened* indeed under a variety of afflictions, but was *made perfect* by God; that is, was still supported by divine Providence, and brought on to the promised land. It agrees particularly to the Church of Christ, his true *inheritance*, which is plentifully watered with the *free rain* of heavenly grace; and through many *infirmities*, that is, crosses and tribulations, is *made perfect*, and fitted for eternal glory. Ch.—God came to redeem us, without any merit on our side. He chose the weak, but made them strong. W.—The cattle stood in great need of water, as the Hebrews did of manna. C.—He will render the promised land most fertile. Houbig.

VER. 11. *In it*, &c. That is, in this Church, which is thy fold, and thy *inheritance, shall thy animals*, thy sheep, *dwell:* where thou hast plentifully provided for them. Ch.—Those whom thou hast chosen shall enjoy this manna, or the blessed Sacrament. W.

VER. 12. *To them that preach good tidings. Evangelizantibus.* That is, to the preachers of the gospel; who, receiving the *word* from the Lord, shall with great power and efficacy, preach throughout the world the glad tidings of a Saviour, and of eternal salvation through him; (Ch.) with miracles following. Mark xvi. W. Luke xxi. 15. C.—Heb. seems to speak of females, who used to sing canticles of victory, like Mary and Deborah, &c. But the feminine is used at the beginning of Ecclesiastes, though Solomon be meant, and here the Chaldee paraphrases, "God gave the words of the law to his people, by the meditation of Moses and Aaron, who published the word of God." This passage has a striking analogy with Ephes. iv. 11. &c. *He gave some apostles . . . for the perfecting of the saints*, &c. which S. Paul observes, just after quoting this psalm. Bert.

VER. 13. *The king of powers.* That is, the mighty King, the Lord of Hosts, is *of the beloved, of the beloved;* that is, is on the side of Christ, *his most beloved*

beloved; and the beauty of the house shall divide spoils.

14 If you sleep among the midst of lots; *you shall be as the* wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

15 When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

16 The mountain of God is a fat mountain.

A curdled mountain, a fat mountain. 17 Why suspect ye curdled mountains?

A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

18 The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sinai, in the holy place.

19 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men.

Yea, for those also that do not believe, the dwelling of the Lord God.

20 Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

21 Our God is the God of salvation: and of the Lord, of the Lord *are* the issues from death.

22 But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23 The Lord said: I will turn *them* from Basan, I will turn *them* into the depth of the sea.

24 That thy foot may be dipped in the blood of thy enemies: the tongue of thy dogs be red with the same.

25 They have seen thy goings, O God, the goings of my God: of my king who is in *his* sanctuary.

26 Princes went before joined with singers, in the midst of young damsels playing on timbrels.

27 In the churches bless ye God the Lord, from the fountains of Israel.

Son: and his *beautiful house*, viz. the Church, in which God dwells for ever, shall by her spiritual conquests, *divide the spoils* of many nations. The Hebrew (as it now stands pointed) is thus rendered: *The kings of armies have fled, they have fled, and she that dwells at home* (or, *the beauty of the house*) *shall divide the spoils.* Ch.—Yet Sym. comes nearer to the Sept. and S. Jer. has in the same sense, (Bert.) "the kings of armies shall form leagues," &c. The great *King*, is the *Lord* (v. 12.) of hosts, who shall enable many to publish his wonders. They are represented as women, to denote the particular Churches of Christ, which have risen on the ruins of idolatry, though they may also refer to the victories of the Israelites, under Debora, when mighty kings came to invade the country. Judg. iv. and v. 19. 24. H.—The glory of that victory was given to her, and to Jahel, who slew Sisara. C.—Soon after the preaching of the gospel, the most potent monarchs (C.) submitted to its authority, and thus a glorious prey was rescued from the power of the devil. W.—Women sometimes promoted this great work. M.

VER. 14. *If you sleep among the midst of lots, (inter medios cleros, &c.)* viz. in such dangers and persecutions, as if your enemies were casting *lots* for your goods and persons: or in the midst of *the lots* (*inter medios terminos*, as S. Jerom renders it) that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure, nevertheless, under the divine protection; and shall be enabled to fly away, like a dove, with glittering wings, and feathers shining like the palest and most precious gold; that is, with great increase of virtue, and glowing with the fervour of charity; (Ch.) or, "if... in the borders of the dove," &c. the ensign of Babylon. Jer. xxv. 38.—*When*, &c. T.—The tribe of Juda may be denoted by the dove, as it seems to be in the canticles, because it continued faithful longer than the ten tribes; (Bert.) or these words may be addressed to the tribes of Ruben and Gad, which neglected to come to the aid of Debora, and thus melted away like snow, as Jacob had threatened the former; (Gen. xlix.) or rather, that we may not interrupt the harmony of this solemnity by reproaches, we may (C.) adhere to the Vulg. which renders, *they shall be*, &c. v. 15. H.—The former stain has been effaced by their subsequent good conduct. C.—While the pastors of the Church diligently propose the doctrines revealed in the two *lots*, or Testaments, to the prophets and apostles, the faith of the Church shines most conspicuously. The other explanations may be seen in Lorin. &c. M.

VER. 15. *Kings over her.* That is, pastors and rulers over his Church, viz. the apostles, and their successors. Then by their ministry shall men be made whiter than the snow, which lies on the top of the high mountain Selmon, (Ch.) which is in the tribe of Ephraim, shaded with trees. Judg. ix. 48. W.—*Discern it*, may also mean, "judgeth," (H.) or "divideth," as S. Jerom translates; and may intimate, that when God shall have exterminated the kings, who attacked his chosen race, it should appear more glorious. H.—In the first year of Cyrus, who had been commissioned by God, with Darius the Mede, to punish Babylon, (Dan. v.) the Jews were liberated. T.

VER. 16. *The mountain of God.* The Church, which (Is. ii. 2.) is called, *The mountain of the house of the Lord upon the top of mountains.* It is here called *a fat* and *a curdled mountain;* that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost. Ch.—*Fat.* Heb. "*as* the hill of Basha," (Prot.) which was very fertile: the very name signifying "fat." S. Jer. H.—The psalmist apostrophizes the mountains of Chanaan, which were very high, and those of Basan, where Og ruled; (C.) or he insinuates, that the latter could not vie with Sion, where the ark was now to be placed. Bert.

VER. 17. *Why suspect ye curdled mountains?* Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one; and this same he has chosen for his dwelling for ever. Ch.—They who are not of the Church, vainly imagine, that any other mountains are united, (W.) rich in grace, or beautiful. H.—Sects do not agree among themselves, but only in opposing the Catholic Church. They have not the marks of truth, which are here given. The Church of God is compared to a *mountain*, visible to all; *fat*, with the graces of the Holy Ghost; *united* and firm, like cheese; the perpetual residence of God, who will never suffer her to fall into error. W.—Why then do you deign to look at such conventicles of pride and perdition, as if they could be the one holy Catholic and Apostolic Church? Heb. "why do ye contend, ye high mountains, against the mountain?" &c. S. Jer. 11.—There are several other interpretations. But that of the Vulg. *suspicamini*, is the most followed, even by the Jews. Bert.

VER. 18. *The chariot of God*, descending to give his law on Mount Sinai; as also of Jesus Christ, his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is, with an innumerable multitude of joyful angels. Ch.—Lit. "with forty thousand." Bert.—Innumerable hosts of Cherubim, (H.) seem to be the chariot of the most high. Dan. vii. W.—But here the Israelites, who came to conquer Chanaan, are meant. Deut. xxxiii. 2. Zac. xiv. 5. Hab. iii. 6. C.—The promulgation of the old and new law is contrasted. God is the author of the beauty of his Church. M.

VER. 19. *Led captivity captive.* Carrying away with thee to heaven those who before had been the captives of Satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers. Ch. —Yea, even these were the spoils which Christ presented to his Father. H.—S. Paul quotes this text rather in a different manner, *ascending on high, he led captivity captive; he gave gifts to men;* as the Heb. *lakach* means, "to give *and* to receive." Abenezra, Chal. Syr. &c. give it the former sense, with the apostle; S. Justin, (dial.) S. Hilary, and the ancient psalters of Rome and Chartres S. Aug. approves of both readings. C.—So Samson said, "take this woman for a wife for me." Judg. xiv. 3. The true God is here undoubtedly meant, and as S. Paul explains it of Christ, the Socinians, who admit the authority of the epistle to the Ephesians, ought to confess his divinity. Bert.—*Those.* Prot. "gifts for men, (Marg. "in the man,") yea, *for* the rebellious also, that the Lord God might dwell *among* them." Yet the construction of the Heb. and Vulg. would insinuate as well, that these faithless people were now become true subjects, and were the gifts here presented to the Almighty. Christ came to save sinners. He gratuitously sought after them, and filled them with graces, that they might become a suitable present for God. H.—He received gifts to be distributed among his servants, and merited grace for the conversion of innumerable souls. At his ascension, he was accompanied by angels, and by the patriarchs, who had been retained in captivity. W.—The rebellious nations were forced to pay tribute, (Judg. iii. 15. C.) or to submit to Josue, David, &c. H.—*God* in the flesh, or in his holy mountain, the Christian Church. M.

VER. 20. *To us.* So the Israelites might be filled with confidence in the desert, (H.) or the people pray that God would favour the pious design of their king. C.—Heb. "God will carry us, (S. Jer.) or loadeth us *with benefits.*" Prot. H.

VER. 21. *The issues from death.* The Lord alone is master of the *issues*, by which we may escape *from death.* Ch.—He killeth and giveth life. 1 K. ii. 6.

VER. 22. *Sins.* He will humble them, or will slay the proud. Ps. lxxii. 18. C.—Though Christ died to save man, He will condemn the obstinate. W.—Sinners take pride in what ought to fill them with confusion. S. Aug. D.

VER. 23. *I will turn them* from *Basan*, &c. I will *cast out my enemies* from their rich possessions, signified by *Basan*, a fruitful country; and I will drive them *into the depth of the sea:* and make such a slaughter of them, that the feet of my servants may be dyed in their blood, &c. Ch.—*Into.* Most translate *from*, and explain this of God's people. But it seems more naturally to refer to their enemies, and the prep. *m*, signifies *in.* Ps. xxxvi. 15. Bert.—I will treat them like Pharao. M.

VER. 24. *Same.* Streams of blood shall flow, as was the case when Moses overcame Og, &c. Num. xxi. 23. C.—The gospel was propagated without bloodshed, but no less effectually. At the last day, the just shall triumph over the reprobate. Bert.

VER. 25. *Thy goings.* Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy Son. Ch.—Many have now become acquainted with what Christ has done for the salvation of mankind; but the faithful consider this with most attention, and view him seated on his throne above, as our Mediator, through whom alone others can have access. W.—Eusebius and S. Hilary suppose, that Christ appeared and spoke to the patriarchs and prophets of the Old Testament. C.

VER. 26. *Princes.* The apostles, the first converters of nations: attended by numbers of perfect souls, singing the divine praises, and virgins consecrated to God. Ch.—S. Paul exhorts the faithful to sing hymns. Ephes. v. 19. Bert.—Moses and Mary had sung a canticle, after the passage of the Red Sea. Ex. xv. M.

28 There *is* Benjamin a youth, in ecstacy of mind.
The princes of Juda *are* their leaders: the princes of Zabulon, the princes of Nephthali.
29 Command thy strength, O God: confirm, O God, what thou hast wrought in us.
30 From thy temple in Jerusalem, kings shall offer presents to thee.
31 Rebuke the wild beasts of the reeds, the congregation of bulls, with the kine of the people; *who seek* to exclude them who are tried with silver.
Scatter thou the nations that delight in wars: 32 ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.
33 Sing to God, ye kingdoms of the earth: sing ye to the Lord:
Sing ye to God, 34 who mounteth above the heaven of heavens, to the east.
Behold he will give to his voice the voice of power, 35 give ye glory to God, for Israel, his magnificence, and his power *is* in the clouds.
36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

PSALM LXVIII.

SALVUM ME FAC DEUS.

Christ, in his passion, declareth the greatness of his sufferings, and the malice of his persecutors, the Jews; and he foretelleth their reprobation.

1 Unto the end, for them that shall be changed; for David.
2 SAVE me, O God: for the waters are come in even unto my soul.
3 I stick fast in the mire of the deep: and there is no sure standing.
I am come into the depth of the sea: and a tempest hath overwhelmed me.
4 I have laboured with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.
5 They are multiplied above the hairs of my head, who hate me without cause.
My enemies are grown strong, who have wrongfully persecuted me: then did I pay that which I took not away.
6 O God, thou knowest my foolishness; and my offences are not hidden from thee:
7 Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts.

VER. 27. *From the fountains of Israel.* From whom both Christ and his apostles sprung. By Benjamin, the holy Fathers on this place understand S. Paul, who was of that tribe, named here *a youth*, because he was the last called to the apostleship. By the princes of Juda, Zabulon, and Nephthali, we may understand the other apostles, who were of the tribe of Juda; or of the tribes of Zabulon and Nephthali, where our Lord began to preach. Matt. iv. 13. &c. Ch.—The Jews were first invited. Acts i. W.—All the tribes were present at the translation of the ark. It is not known why these four alone are mentioned. Bert.

VER. 28. *Mind.* Through excessive joy. Heb. also, "containing (or ruling) them." S. Jer. H.—But this seems improper. Hence Prot. have, "with their ruler," though *with* is not in the original. Bert.—*Rodem* (Keri *rode*) "presided." Saul, indeed, had been the first king of Israel; but the throne afterwards continued in the tribe of Juda: and at the time of the conquest of Chanaan, as well as at the translation of the ark, Benjamin could not be considered as the chief. H.—We may therefore better follow the Sept. and Deschamps, who has *sopore corripitur*. Bert.—S. Paul was in an ecstacy, rapt to the third heaven. 2 Cor. xii. M.

VER. 29. *Command thy strength.* Give orders that thy strength may be always with us. Ch.—Display thy power from thy holy temple. H.—Send the Messias, grant perseverance to the just, and defend thy Church against all attacks. C.—As she commenced by God's power, so by the same she is continually preserved. W.—Heb. "Thy God hath commanded thy strength." Prot. or, "command thy God" Bert.

VER. 30. *From.* Sym. *For.* Kings shall reverence the temple, which David foresaw would be shortly erected; or, "with greater magnificence, than in the temple of Jerusalem, kings shall offer gifts to thee," (Deschamps) which clearly refers to the Messias. Bert.—"As soon as thy temples shall be," &c. Under Solomon, many kings became tributary, and at the preaching of the gospel, emperors submitted to Christ. C.—They have contributed to adorn the Church, Is. lx. and lxvi.) where God is praised with the sacrifice of thanksgiving, and the virtues of penance and prayer. M.

VER. 31. *Rebuke the wild beasts of the reeds:* or *the wild beasts* which lie hid in *the reeds.* That is, the devils, who hide themselves in order to surprise their prey. Or by *wild beasts*, are here understood persecutors, who, for all their attempts against the Church, are but as *weak* reeds, which cannot prevail against them, who are supported by the strength of the Almighty. The same are also called *the congregation of bulls*, (from their rage against the Church) who assembled together all their *kine*, that is, the people, their subjects, to exclude, if they can, from Christ and his inheritance, his constant confessors, who are like silver tried by fire. Ch.—Symmachus nearly agrees with this version: "Rebuke the wild beasts." Yet most render the Heb. in the singular, to denote the chief of the enemies, (H.) particularly the devil, who dwells with the vain and luxurious, (Bellar.) being Behemoth, in Job xl. 16. (M.) and the old serpent, (H.) as he probably lay concealed, among the shrubs of Paradise, when he tempted our first parents. Bert.—It refers literally to the kings of Egypt, and of Ethiopia, who might be solicited to make war on David, by the Philistines. Pharao is often called a dragon, (Ezec. xxix. 3.) as his officers, or the princes "of Chus," may be styled *bulls.* They shall be forced to submit, v. 32. C.—*To exclude.* Heb. "trampling upon," (Bert.) or "boasting of their pieces of silver," (Mont.) which is so common among them. 3 K. x. 27. H.—The Egyptians even adorned their sandals with it. Clem. Ped. ii. 11.—The soldiers of Antiochus had mostly gold nails in their shoes. Val. Max. ix. 2. C.—Houbigant proposes some alterations, and translates, "Keep down the beast of the reed, the collection of the strong, as also the chariots of the people, which run quickly on silver wheels." All the versions tend to shew the fury and insolence of the enemy against God's people. Bert.—*Tried.* Prot. "*till every one* submit himself with pieces of silver." H.

VER. 32. *Ambassadors shall come,* &c. It is a prophecy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians, (Ch.) who were among the first converts. Is. xix. 9. Soph. iii. 10. Acts viii. 27.—*Ambassadors.* Heb. *chashmannim* occurs no where else. But it denotes some people in authority, and seems to have the same import as "the Asmonean."—*Ethiopia,* comprises the country on both sides of the Red Sea, as well as that below Egypt, and on the Araxes. This prediction was accomplished, when Solomon married the daughter of Pharao, and was visited by the queen of Saba. But it was more fully verified by the propagation of the gospel, (C.) when many in Egypt became monks and nuns. W.

VER. 33–34. *Sing ye to God,* is rejected by S. Jerom; but defended by S. Hil. &c. It seems proper to connect the former sentence after *Selah,* (Bert,) or may be added instead, to express applause. H.—*East.* From Mount Olivet, which is on the east side of Jerusalem. Ch.—God fills all places. v. 5. Deut. xxxiii. 26. C.—Religion has gone westward, but will return to the east. Apoc. xvi. T.—*Power.* That is, he will make *his voice to be a powerful voice;* by calling from death to life, such as were dead in mortal sin: as at the last day he will, by the power of his voice, call all the dead from their graves. Ch.—He will come to judge with great majesty, (W.) and his thunder shall resound, as well as the last trumpet. 1 Cor. xv. 52.

VER. 35. *For Israel.* Altering the stops, we might translate "over Israel *appears* his magnificence;" (Bert.) agreeably to Heb. S. Aug. &c. C.

VER. 36. *Saints,* or sanctuary. Heb. lit. "thou art terrible, O God, from thy holy places." Mont.—Yet Pagnin retains "in his holy," &c. The tabernacle, or temple, (v. 30.) and the ark, were esteemed the bulwarks of Israel. There God was pleased to grant his people's requests more easily, to encourage public worship. H.—The sanctification of the faithful is a miracle of God. C.—They may justly be styled his sanctuaries.—*People.* Adorning his elect with immortality. M.

PSAL. LXVIII. VER. 1. *Changed.* A psalm for Christian converts, to remember the passion of Christ; (Ch.) whose sentiments this and the 21st psalm express in the most energetic language. Bert.—It may have been composed by a captive Levite, (C.) or David may allude to their sufferings at Babylon, or to his own, though he had those of the Messias principally in view. See Ps. xlv. H.

VER. 2. *Save* me from affliction. Lu. xxii. 42. Christ could not be lost. M.—*Waters* of afflictions and sorrows. *My soul is sorrowful even unto death.* Matt. xxvi. Ch. See Jo. iii. 6.

VER. 3. Standing, *ὑπόστασις,* "subsistence:" there is no bottom. H.

VER. 4. *Hoarse.* This might be literally true, as Christ had suffered the greatest torments, and recited this and the 21st psalm on the cross; looking up towards heaven, so that his eyes were weakened, as well as by shedding many tears. *Hope.* Thus the blasphemy of heretics, who pretend that he gave way to despair, is refuted. Bert.—Christ was not presently delivered from tribulation: neither ought his followers to expect better treatment. W.

VER. 5. *Cause.* The captives had not injured Babylon, and Christ had even bestowed the greatest favours upon his enemies. He suffered for our sins. Is. liii. 4. C.—*Away.* Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God. Ch.—The expression was proverbial. Jer. xxxi. 29. Lam. v. 7.—Many of the captives were very innocent. C.—But Christ was *without sin;* (W.) though made a *curse* and a *sin*-offering. Gal. iii. 13. and 2 Cor. v. 21. C.

VER. 6. *My foolishness and my offences;* which my enemies impute to me: or the follies and sins of men, which I have taken upon myself. Ch.—My cross is foolishness to the Gentiles, 1 Cor. i. 23. S. Aug.

VER. 7. *For me.* If I rise not again, my disciples will take me for a mere

Let them not be confounded on my account, who seek thee, O God of Israel.

8 Because for thy sake I have borne reproach; shame hath covered my face.

9 I am become a stranger to my brethren, and an alien to the sons of my mother.

10 [a] For the zeal of thy house hath eaten me up: [b] and the reproaches of them that reproached thee are fallen upon me.

11 And I covered my soul in fasting: and it was made a reproach to me.

12 And I made hair-cloth my garment: and I became a bye-word to them.

13 They that sat in the gate spoke against me: and they that drank wine made me their song.

14 But as for me, my prayer *is* to thee, O Lord; *for* the time of *thy* good pleasure, O God.

In the multitude of thy mercy, hear me in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thy sight are all they that afflict me: my heart hath expected reproach and misery.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

22 [c] And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

23 [d] Let their table become as a snare before them, and a recompense, and a stumbling-block.

24 Let their eyes be darkened that they see not; and their back bend thou down always.

25 Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

26 [e] Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

28 Add thou iniquity upon their iniquity: and let them not come into thy justice.

29 Let them be blotted out of the book of the living; and with the just let them not be written.

[a] John ii. 17.—[b] Rom. xv. 3.

[c] Matt. xxvii. 48.—[d] Rom xi. 9.—[e] Acts i. 20.

man. If the captivity continue much longer, many will despair, v. 11. C.—Suffer not the weak to be scandalized in my passion. W.

VER. 8. *Reproach.* Because I would not adore idols. Christ undertook to expiate our offences, and to satisfy the justice of his Father. Rom. xv. 3. C.

VER. 9. *Mother.* This might be true with respect to some apostate Jews. But it was more fully accomplished in Christ, who was betrayed by Judas, &c. C.—*His own received him not.* Jo. i. Bert.

VER. 10. *Upon me.* The disciples remembered that this had been *written* concerning Christ, who drove out the profaners of his temple, (Jo. ii. 17.) and will not be less severe on those who dishonour the Church by their scandalous lives, or by propagating erroneous opinions. C.—S. Paul (Rom. xv. 3.) doubted not but this passage was literally applicable to Christ, who has taught us to prefer the glory of God, and our neighbour's salvation, before our own temporal advantages. Bert.—Those who have less zeal, are not so much persecuted. W.

VER. 11. *Covered.* Retiring from society. Bert.—Sept. Rom. and Houbig. "I humbled." Heb. "I bewailed my soul in fasting," (Aquila) as if death were inevitable; and this practice was derided, as the fasts of the Church, (H.) and mortification, (W.) are still by unbelievers. H.—The Jews seemed to scoff at the thirst of Christ, when they gave him vinegar; and the devil took occasion from his 40 days' fast to tempt him. Bert.

VER. 12. *Hair-cloth.* The sacred humanity, which being torn, let out the price of our redemption. S. Aug. M.—I mourned for my country, &c. C.—Christ was clothed in derision, with a soldier's straight purple garment. Bert.

VER. 13. *Song.* Both judges and common people (W.) derided me over their cups of *shecar*, (H.) or strong drink, and palm wine. Lam. iii. 14. C.—Thus the soldiers made Christ their jest, while they drank on the long night of his passion. Bert.

VER. 14. *Pleasure.* Which is seasonable, and appointed for pardon. Ps. xxxi. 6. and ci. 14.—*Father, forgive them,* &c. The term of the captivity is at hand. I seek no revenge; but commit my cause to thee. C.

VER. 15. *Waters.* Beneath which the Hebrews supposed hell was placed. Job xxvi. 5. S. Hil. v. 39.—He prays to be delivered from misery, (v. 2.) and for a glorious resurrection. C.—Christ could not be detained in limbo or in the grave. W.

VER. 19. *Enemies.* That they may insult no longer over me, (C.) being converted or covered with shame, (M.) that they do no more hurt. W.

VER. 20. *Shame,* (*reverentiam.*) S. Aug. &c. read *verecundiam.* C.—Christ was covered with all sorts of reproach. H. Euseb.

VER. 21. *Misery.* For which I ardently longed, as the Fathers explain it.—*None.* I expected that my brethren would at least condole with me: but I was deceived. Christ drank the bitter chalice to the dregs, and found no consolation even from his Father. C.

VER. 22. *Food.* Tert. reads "drink;" which agrees better with gall. Yet it might be mixed with food, (C.) with wine and myrrh, which were given to our Saviour, when he arrived at Calvary, as vinegar was offered to him on the cross. Matt. xxvii. 34. Jo. xix. 28. This was the last prophecy which regarded our Saviour, while living; and was the last instance of the Jewish malice, by which they requited him for the thirst which he had for the salvation of mankind. S. Greg. Naz. &c. Bert.—Jeremias (viii. 14. and xxiii. 15. and Lam. iii. 15.) uses the same expressions, in a metaphorical sense, to describe the afflictions of the captives. C.

VER. 23. *Let their table,* &c. What here follows in the style of an imprecation, is a prophecy of the wretched state to which the Jews should be reduced, in punishment of their wilful obstinacy; (Ch.) or it may be a sentence pronounced on them by Jesus Christ. They are driven from their own country, and the sacred books (C.) being misunderstood, (M.) prove their ruin. Our Saviour and S. Paul confirm this prediction. The latter adheres to the Sept. (Rom. xi. 9.) though some would translate *lishlomim,* "for peace"-offerings, instead of *recompenses,* as it also means. Bert.—"Let their sacrifices become a scandal to them;" (Chal.) or rather, May their *table,* the symbol of friendship, be a snare for them, that they may be destroyed, or betrayed by their dearest friends. C.—The overthrow of the Jews, when they were assembled to eat the paschal lamb, is here foretold. W.

VER. 24. *Always.* The Babylonians were ordered by Cyrus to look upon the Persians as their masters. Xenoph. vii.—Nothing could more strikingly point out the present condition of the Jews than this passage. They are every where kept under, and see not the sense of the Scriptures, (C.) and the truth of Christ's doctrine; but are bent on worldly gain. W. 2 Cor. iii. M.

VER. 25. *Thy wrathful.* Lit. "the fury of thy anger." H.—The first term denotes expedition; the second, perseverance. Quickly destroy them, without redress. Theod. C.

VER. 26. *Desolate.* Babylon gave place to Susa, and "was reduced to a solitude by the vicinity of Seleucia." Pliny vi. 26. Isai. xlvii.—But the fall of Jerusalem was more sudden and memorable, within 40 years after the death of Christ. Ps. lviii. 7. C.—The Jews, and particularly the traitor, lost their country. Acts i. 20. Bert.—*He* (the traitor) *indeed hath possessed a field of the reward of iniquity . . and burst asunder.* H.

VER. 27. *Wounds.* The enemy persecuted Christ even after his death, opening his side, spreading false reports, and guarding his tomb. C.—God ordained his death for the good of man: but they sought it out of malice. W.

VER. 28. *Iniquity.* The first term may denote the crime; and the second, the punishment. C.—*Peccatum pœna peccati est.* S. Aug.—God permits people to fall; (W.) but he does not force them. H.—Let the Babylonians become victims of thy indignation: but save thy people. Very few of the Jews embraced the faith of Christ. C.

VER. 29. *Living.* Let them die. Grot.—If we understand the book of the predestinate to life eternal, and not merely to present and mutable justice, (T.) God never blots any out. But though they fall, he brings them to repentance. S. Aug. E. Bellarm.—The reprobation of the obstinate Babylonians (C.) and Jews, is predicted. H.—The latter were effaced from the book of the living of the Old Testament, and were never written in that of the *just,* belonging to the New. S. Jer.—At death, the unbelieving Jews (H.) shall not find their expectations well founded. W.—Only the faithful are truly *just.* M.

VER. 30. *Up.* The cross is now triumphant, (H.) an object of veneration

30 But I am poor and sorrowful: thy salvation, O God, hath set me up.

31 I will praise the name of God with a canticle: and I will magnify him with praise.

32 And it shall please God better than a young calf, that bringeth forth horns and hoofs.

33 Let the poor see and rejoice: seek ye God, and your soul shall live.

34 For the Lord hath heard the poor: and hath not despised his prisoners.

35 Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

36 For God will save Sion, and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

37 And the seed of his servants shall possess it: and they that love his name, shall dwell therein.

PSALM LXIX.

DEUS IN ADJUTORIUM.

A prayer in persecution.

1 Unto the end, a psalm for David, to bring to remembrance that the Lord saved him.

2 O GOD, come to my assistance; O Lord, make haste to help me.

3 Let them be confounded and ashamed that seek my soul:

4 Let them be turned backward, and blush for shame that desire evils to me:

Let them be presently turned away, blushing for shame, that say to me: 'Tis well, 'tis well.

5 Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation, say always: The Lord be magnified.

6 But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

PSALM LXX.

IN TE DOMINE.

A prayer for perseverance.

1 A psalm for David. Of the sons of Jonadab, and the former captives.

IN thee, O Lord, I have hoped, let me never be put to confusion: 2 deliver me in thy justice, and rescue me.

Incline thy ear unto me, and save me.

3 Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe.

For thou art my firmament and my refuge.

4 Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law, and of the unjust.

5 For thou art my patience, O Lord: my hope, O Lord, from my youth.

6 By thee have I been confirmed from the womb: from my mother's womb thou art my protector.

Of thee shall I continually sing: 7 I am become unto many as a wonder, but thou art a strong helper.

8 Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

9 Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

10 For my enemies have spoken against me; and they that watched my soul have consulted together,

11 Saying: God hath forsaken him: pursue and take him, for there in none to deliver him.

12 O God, be not thou far from me: O my God, make haste to help me.

Bert.—Christ submitted to die upon it, and rose again. W.—He was exposed naked, and was truly a man of sorrows. M.

VER. 32. *Hoofs.* They were to be three years old. Kimchi.—So Virgil says, (Æn. ix.) *Jam cornu petat & pedibus qui spargat arenam.* Ec. iii. C.—Our prayers are therefore offered through our Lord Jesus Christ. Heb. xiii. 15. Bert.—Devout prayer is more acceptable than victims of the best description, though they were also good, (W.) and, *cæteris paribus*, of a higher dignity. H.

VER. 33. *See*, my deliverance, or thy just vengeance on the wicked. C.

VER. 34. *Prisoners.* Martyrs, (M.) and those who suffer for the faith, will be rewarded. W.

VER. 35. *Therein*, the fish. Our admiration of creatures causes us to praise God. S. Aug. S. Hil.

VER. 36. *Sion.* The Catholic Church. *The cities of Juda*, &c. her places of worship, which shall be established throughout the world. And *there*, viz. in this Church of Christ, shall his servants dwell, &c. Ch. W.—It matters not whether a person live in the *Church of God, which is at Corinth*, or *at Philippi*, provided he be a member of the Catholic Church. But those who adhere to separate congregations, and style themselves "the Church of England," or "the Kirk of Scotland," &c. cannot be *written with the just*, (v. 29.) nor have any part in this prediction. H.—It alludes to the restoration of the captives, (C.) or rather to the propagation of the gospel, (H.) of which the former was a figure, (Euseb. S. Aug.) as the Jews were never quietly settled again in their country, and were expelled by Titus; whereas the Church of Christ remains to the end of the world. Bert.

VER. 37. *Therein.* The succession of the Catholic Church is uninterrupted. W.—Those who adhere to Christ by faith, hope, and charity, will be saved. M.

PSAL. LXIX. VER. 1. *Remembrance.* This is all that occurs in Heb. or in many Greek copies, though the following words were perhaps extant in the copy of the Sept. or were added to complete the sentence. Several of the verses are found in Ps. xxxiv. and xxxix. and seem to have been used as a form of prayer in any danger. Bert.—David foresaw that Christ would pray for the safety of his natural and mystical body, and would be heard. M.—The following psalm is a sequel to this. C.

VER. 4. *'Tis well, 'tis well. Euge, euge.* S. Jerom renders it, *vah! vah!* which is the voice of one insulting and deriding. Some understand it as a detestation of deceitful flatterers. Ch.—In the New Testament, *Well done*, denotes applause. S. Jer. in Ezec. vi.—These predictions relate to the murderers of the Messias. Bert.—In the 39th psalm, the Church prays for aid; and here David, persecuted by Absalom, or any of the just, lays before God his particular wants. W.

PSAL. LXX. VER. 1. *Of the sons of Jonadab.* The Rechabites, of whom see Jeremias xxxv. By this addition of the seventy-two interpreters, we gather that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity. Ch.—This first captivity happened under Joakim, A. M. 3398, the second, under Jechonias, 3405, and the last, when the city was destroyed and Sedecias was taken, 3416 Usher.—The Rechabites entered Jerusalem a little before the first of these events, and set the people an example of obedience by submitting to Nabuchodonosor, as Jeremias directed. Bellar. M.—S. Jerom considers their being confined within walls, as their first captivity. Ep. ad Paul. and ad Rust.—But there is nothing in this title in Heb. Euseb. &c. and several copies of the Sept. acknowledge the same; (C.) so that it is of no great authority. Bert.—The psalm contains the sentiments of the captives, (Theod.) or of David, persecuted by his son: and in a more sublime sense, of Jesus Christ, complaining of treason and cruelty. C.—All the saints, under persecution, may adopt the same language. Bert.—*Hoped.* These three verses are almost exactly the same. Ps. xxx. Bias "being asked what was sweet to men, answered, hope." Laert. 1.—*Vain is the salvation of man.* But *hope confoundeth not.* Ps. lix. 13. Rom. v. 5. C.

VER. 2. *Justice.* Or mercy. Ps. xxx. 1. I have not injured Absalom, &c. C.—God avengeth the injuries done to his servants. W.

VER. 3. *Refuge.* The parallel passage seems more complete (C.) in Hebrew, some letters of which may have been altered, since the time of the Sept. Yet the sense is nearly the same. Bert.—"Be thou my strong habitation, whereunto I may continually resort. Thou hast given commandment to save me; for thou art my rock and my fortress." Prot. H.

VER. 4. *Unjust.* Achitophel and Absalom. C.

VER. 5. *Patience.* Confiding on thee, I lose not patience; (S. Aug. W.) or rather, (Amama) all my expectations are from thee. Ps. lxi. 6. C.

VER. 6. *Art my.* Heb. "hast taken me," (H.) or "cut the navel string." Ezec. xv. 4. Thou hast acknowledged me for thy son, by taking me upon thy knee, as soon as I was born. Gen. l. 22. Ps. xxi. 11.

VER. 7. *Wonder.* My exaltation, (C.) and present misery, (W. M.) fill all with astonishment. H. Is. viii. 18. and xi. 10.—God often made his prophets bear about the signs of his vengeance on others. Is. xix. 20. C.—Christ was *a sign, which shall be contradicted.* Lu. ii. 34. H.—He was looked upon as a prodigy. Euseb. S. Aug.—*Helper.* He gives all the glory to God. C.—None can persevere without his grace. W.

VER. 9. *Old age.* Absalom rebelled when his father was grown old. C.—Against the dangers of our last conflict, (H.) Christ has instituted Extreme Unction. W.

VER. 10. *Watched.* My guards, (Ferrand) or rather my *enemies.* C.

VER. 11. *Him.* Thus the world commonly judges of those in distress. It was

13 Let them be confounded, and come to nothing, that detract my soul; let them be covered with confusion and shame that seek my hurt.

14 But I will always hope; and will add to all thy praise.

15 My mouth shall shew forth thy justice; thy salvation all the day long.

Because I have not known learning, 16 I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

17 Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

18 And unto old age and grey hairs: O God, forsake me not,

Until I shew forth thy arm to all the generation that is to come:

Thy power, 19 and thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

20 How great troubles hast thou shewn me, many and grievous: and turning, thou hast brought me to life, and hast brought me back again from the depths of the earth:

21 Thou hast multiplied thy magnificence; and, turning *to me*, thou hast comforted me.

22 For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

23 My lips shall greatly rejoice, when I shall sing to thee; and my soul, which thou hast redeemed.

24 Yea, and my tongue shall meditate on thy justice all the day; when they shall be confounded, and put to shame, that seek evils to me.

PSALM LXXI.

DEUS JUDICIUM TUUM.

A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.

1 A psalm on Solomon.

2 GIVE to the king thy judgment, O God: and to the king's son thy justice:

To judge thy people with justice, and thy poor with judgment.

3 Let the mountains receive peace for the people, and the hills justice.

4 He shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

5 And he shall continue with the sun, and before the moon, throughout all generations.

6 He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

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known that David had sinned; but none could tell that God was now punishing him rather than putting his virtue to the trial. "Upbraid not the miserable," said Thales.

VER. 13. *Detract.* Heb. "are satans," or "adversaries," during my trial. The Fathers say these are predictions. Ps. xxxiv. 4. C.—David certainly wished to spare the chief of the rebels, and he most probably speaks of his spiritual enemies. Bert.

VER. 14. *Praise.* To perform good works, and to praise God, is the best way to advance in virtue. W.

VER. 15. *Learning.* As much as to say, I build not upon human learning, but only upon the power and justice of God. Ch. W.—I have not leisure to write a canticle at present, as the word *known* intimates. Ps. xiii. 3. and lxxiii. 9. But I will do it hereafter, and record the praises which I now proclaim. Some would translate, "I know not the number" of thy mercies. Bert.—This sense is adopted by the Chal. Theod. &c. See Ps. xxxix. 6. Yet it seems more probable, that David acknowledges his inability to speak of God as he deserves, though he promises to do his best to shew the utmost respect. So Solomon confessed his ignorance, (Prov. xxx. 2.) and Socrates asserted, that all his knowledge consisted in the conviction of his complete ignorance. If this be true with respect to human science, how much more so is it, when we speak of God, (H.) and attempt to dive into the holy Scriptures? Geneb.—David meditated on the law continually. Ps. i. 2. C.—Yet he admits, that he stands in need of a guide (H.) and must enter into the *sanctuary*, to penetrate such high mysteries. Ps. lxxii. 17. S. Aug. and Eusebius understand, that the letter of the Mosaic law is incapable of insuring salvation. C.—This text has been abused, to encourage ignorance, as Amama (p. 502.) complains with respect to the Prot. pulpits and colleges abroad. Knox gives a dreadful picture, of their universities in England. H.—"With the unlearned Anabaptists and fanatics, such may perhaps conclude, that they will thus more easily approach to God," (Tarnov.) and "may boast, that they have been instructed in the school of the holy Spirit," θεοδίκαοι, "when they boldly ascend the pulpit, and adduce texts from Scripture, it matters not whether right or wrong." Amama.—Is not this generally the case among those who broach new religions? H.—Sept. Vat. reads, πραγματίας, "mercantile affairs." But the Vulg. follows the edition of Aldus, &c. γραμματίας. Bert.—A similar variation occurs, 1 Esd. viii. The former reading is adduced by the Fathers, and by Gelasius, (dist. 88.) who hence condemns clergymen engaging in merchandise, (Amama) as it was contrary to their calling: and formerly at least, very dangerous for any honest man. H.—David had not received a polite education, and he disapproved of Achitophel's worldly prudence. M.

VER. 17. *Till now.* Here the stop should be placed. Bert. C.—The verb may also be explained in the past time, "till now I have declared." Bert.

VER. 19. *The great things.* Thou hast even punished the rebel angels. M.

VER. 20. *Me.* Heb. "us." Yet Prot. &c. retain the singular, as the context requires. Bert.—*Earth* To which I seem to be consigned, (H.) being in the greatest distress. It may be understood of Christ's return from hell, and from the grave. Ps. lxviii. 17. C.

VER. 21. *Thy.* Heb. and Syr. "my." Thou hast raised me to the highest honours. S. Aug. &c. read "thy justice." C.—Houbigant prefers the Vulg. Bert.

VER. 24. *Meditate.* Or, utter my most serious reflections. C.

PSAL. LXXI. VER. 1. *Psalm.* Some copies add, "of David." But the Heb. has only *Lishlomo*, "to Solomon;" (S. Jer. H.) or, composed by Solomon. The former sense is more generally adopted, (Bert.) though the Chal. and Eusebius look upon the latter as most plausible. David, however, seems to have written this last most beautiful piece, when he placed his son upon the throne; (3 K. i. 47.) and being transported with a divine enthusiasm, he described the reign of the Messias, (C.) to whom alone many of the passages can be applied, (S. Aug. W.) as the Jews, Chal. Kimchi, &c. confess, though they will not allow Jesus to be the Christ, v. 5. 11. 17. C.

VER. 2. *Son.* Solomon, (Bert.) or Cyrus, (Pr. disc.) or the Messias. Most blessed Trinity, enable *the Son of man*, or of David, to judge the world. W. Is. x. 3. Jo. v. 22.—*Judgment.* Equity is the duty of governors, as obedience is that of subjects. Solomon acted with the greatest sagacity. 1 Par. xxii. 10. and xxix. 23. and 2 Par. i. 10. The psalmist inculcates the obligation of defending the rights of the *poor*, who are under God's protection. To him even judges and monarchs must give an account. Deut. i. 17. 2 Par. xix. 6.

VER. 3. *Justice.* These blessings shall be so common; (Ps. xxxv. 6. and Joel iii. 18.) or, let princes pursue the paths of justice and peace. Mic. vi. 1. Solomon was to enjoy a perpetual peace, (1 Par. xxii. 9.) as he was a figure of Jesus Christ, who has procured a more solid one for us. Eph. ii. 14. Jo. xiv. 27 Is. lii. 7. C.—Heb. has "by righteousness," as this is the source of true peace. Rom. xiv. 17. These virtues are publicly enforced in the Church, as from a mountain. Is. ii. 2. Bert.—Christ, the rock, (H.) and his ministers, the *hills*, preach reconciliation. W.

VER. 4. *Oppressor.* Lit. "calumniator." Christ has chained down the devil, the accuser of our brethren. Apoc. xii. 10. and xx. 2. M.—He hath taken away his spoils, (Jo. viii. 44.) and undertaken the defence of the humble. Is. xi. 4. Solomon was also the reverse of those wicked princes, who receive bribes, and neglect the poor. Is. i. 23. C.

VER. 5. *Before.* Or, in the presence of the moon, as the Heb. indicates, (Bert.) though S. Jerom translates, *ultra*, "beyond, or after." H.—Yea, Christ existed before all the creation, (Ps. cix. 3. C.) and these comparisons do not insinuate that he will ever cease to be. Theod.—The kingdom of David and Solomon is described in the same poetic language, (Ps. lxxxviii. 28. and 37. C.) as it will remain for ever in the hands of the Messias. H.—Heb. makes a sudden address to the king, "they shall fear thee with the sun," which Houbigant dislikes. Some letters may have been changed, though the sense is not bad. Bert.—"They shall fear thee at the rising of the sun, and shall pray to thee by the light of the moon," Chal. both day and night. C.—Solomon, as a figure of Christ, was good for some time; but no king, except our Saviour, will reign for ever. W.—The mind of the prophet is now raised to behold him. M.

VER. 6. *Fleece.* Or, "new cut grass," as the original term also signifies. Yet the explanation given by the Vulg. seems preferable, (Bert.) as an allusion is made to what happened to Gideon, (Judg. vi. 37. Houbig.) prefiguring the miraculous conception of our Saviour. He shall call both the strayed *sheep* of the house of *Israel*, and the inhabitants of all the earth: as Solomon gave the greatest satisfaction to his people, during the early part of his reign, (H.) and spoke with the utmost eloquence. 3 K. iv. 34. C.—Some supply His *justice*, (v. 7.) or rather, "his word" shall come. Deut. xxxii. 2. C.—The incarnation was effected sweetly, and in silence. W.

VER. 7. *Justice.* Heb. "the just," who appear most under a good king, being animated by his example. H.—*Away.* Chal. "till those who adore the moon be exterminated." This idolatry pervaded almost all the east. Solomon's reign was very peaceable, 3 K. iv. 25. But this was only a feeble representation of the peace which Christ should bring. At his birth, the whole world was at

7 In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8 And he shall rule from sea to sea, and from the river unto the ends of the earth.

9 Before him the Ethiopians shall fall down; and his enemies shall lick the ground.

10 The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts;

11 And all kings of the earth shall adore him: all the nations shall serve him.

12 For he shall deliver the poor from the mighty: and the needy that had no helper.

13 He shall spare the poor and needy: and he shall save the souls of the poor.

14 He shall redeem their souls from usuries and iniquity: and their name shall be honourable in his sight.

15 And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

16 And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and *they* of the city shall flourish like the grass of the earth.

17 Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

18 Blessed be the Lord, the God of Israel, who alone doth wonderful things.

19 And blessed be the name of his majesty for ever; and the whole earth shall be filled with his majesty. So be it. So be it.

20 The praises of David, the son of Jesse, are ended.

PSALM LXXII.

QUAM BONUS ISRAEL DEUS.

The temptation of the weak upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.

1 A psalm for Asaph.

HOW good is God to Israel, to them that are of a right heart!

peace. Angels proclaimed it to all the earth. Lu. ii. 14. Is. ii. 4. C.—It is certain, that the internal peace of Solomon's reign did not continue to the end, (H.) much less till the moon should be taken away. Bert.

VER. 8. *To sea.* Solomon ruled from the Mediterranean, Red, and Indian Seas, to the Persian Gulph, and the Euphrates, having all Arabia tributary to him, (H.) and the countries as far as Syria; so that he enjoyed all that had been promised by God. Gen. xv. 18. Num. xxxiv. 3. and 2 Par. ix. 26. and 3 K. iv. 24.—*The earth*, denotes this kingdom. S. Jer. in Is. xiii. 4. But if we explain it of Christ, his Church has no limits. In spite of the corruption of the world, she still asserts her title of Catholic. C.—She is universal, both as to time and place, and always visible, v. 15. W.—Her divine head began to propagate this kingdom, after he had been baptized in the *river* Jordan, (Bert.) as the Fathers agree. This unlimited dominion was promised, (Ps. ii. 7. C.) and the prophet Zachary, (ix.) seems to quote this passage, when speaking of the Messias alone; so that it is best to understand it in this sense, as the Sept. have done, by οἰκουμένης. Bert. Is. ix. 6.

VER. 9. *Ethiopians.* So S. Jerom, Aquila, &c. translate *Tsiim*, (H.) which denotes any nations living at a distance from commerce, (Bert.) or islanders, and those who are accustomed to sail. Is. xiii. 21. People on the continent, as well as those in islands, and ships, shall submit to Solomon, 3 K. x. 11.) as all shall yield to Christ, (C.) at least at the day of judgment.—*Ground.* Prostrating to adore him. Is. xlix. 23. Bert.—Thus the Persians approach their kings, (Val. Max. vii. 3.) as the Muscovites and Chinese do still. C.—The eunuch of the queen of Ethiopia was the first convert of those who did not live in the holy land. Acts viii. 27. M.

VER. 10. *Tharsis.* Bordering on "the sea," (Bert.) or in Cilicia, though we find not that Solomon ever claimed any authority there, or that the Mediterranean was under his control. He sent his fleet indeed to Tharsis; (3 K. x. 22.) but Arabia and Saba brought *presents*, or tribute to him. Under the name of *islands*, the Hebrews comprise all places, to which they had to go by water, as Asia Minor, &c. Is. lxvi. 19. C.—The three kings were the first who verified this prediction concerning our Saviour; and afterwards Constantine and other potentates embraced his religion. Among other islands, Britain, which is the greatest in Europe, was partly converted in the days of the apostles, (Theod. in Tim. &c.) and more under Eleutherius; though the English nation received the faith from S. Aug. and others, sent by Pope Gregory the Great, A. D. 596. W. —*Saba.* Heb. *Seba.* The preceding Arabia is *sheba*, (H.) and refers to some of those who peopled that country.—*Gifts*, or tribute, 1 Par. xviii. C.—If the former term, *presents*, (Heb. *mincha*, "a sacrifice of flour," &c. H.) be taken in the strict sense, the text cannot be applicable to any but the true God, the Messias. Bert.—The wise men, who came from this country, adored and offered presents to Christ. Matt. ii. M.

VER. 11. *Earth*, is omitted in Heb. Rom. Sept. &c. so that this cannot regard Solomon, (Bert.) though he was reverenced by all the neighbouring kings. 3 K. x. 23. Christ alone is the universal king, (Apoc. xix. 16. and Phil. ii. 10. C.) to whom every knee shall bend, at least when all shall appear in judgment. Many kings shall submit before. Bert.

VER. 14. *Usuries.* Heb. *toc*, (H.) means "fraud and usury." Eternal torment is the usury which God exacts for murder, &c. (S. Aug.) or a transient pleasure. H.—From this Christ has redeemed us, (Bert.) as well as from *iniquity*. S. Aug.—Original sin is the capital, for which the devil claims usury. Bell.—*Name.* Heb. "blood. Sept. properly wrote αἷμα, which has been changed for ὄνομα. The sense is not very different, as those who respect a person's name, are careful to defend him from death. Bert.—Heb. "their blood is precious." Psal. cxv. 15. and 1 K. xxvi. 21. Solomon repressed all injustice, so that usury was banished, and the poor was so much enriched, as not to be forced to borrow. C.—Yet, after his fall, he laid heavy burdens on his people. H.—How much has the name and blood of Christians cost! Yet we fear not to scandalize those Bert.) for whom Christ died! The most beautiful qualification of all in power is, to protect the poor, and to promote the work of God, for which he lends them his authority. H.

VER. 15. *Arabia.* Heb. *sheba*, v. 10. H.—This was accomplished by the wise men. Euseb.—*For him*, (*de ipso.*) They shall adopt the form of prayer which he has taught, (S. Aug.) or they shall adore him on his own account. Bert.—Through him we have access in one spirit to the Father. Eph. ii. 18. Rom. v. 1. People might pay a civil respect also to Solomon.—*He shall live.* The prolongation of the ruler's life is sometimes (H.) a blessing. Prov. xxviii. 2. The poor *shall live*, and pay the taxes cheerfully, praying for his prince, &c. C. —*They shall adore* God, and offer their vows *for him*, (H.) as subjects would do for Solomon, and the crowds did for Jesus Christ, crying out, *Hosanna*, &c. Matt. xxi. M.

VER. 16. *A firmament on the earth*, &c. This may be understood of the Church of Christ, ever firm and visible: and of the flourishing condition of its congregation. Ch.—The strength or staff of *bread* shall not fail. Ps. civ. 16. Is. iii. 1. C.—Prot. "there shall be a handful of corn in the," &c. H.—Thus moderns follow the Rabbins, who greatly exaggerate the abundance which will take place under the Messias, as expecting that wheat will then grow as high as cedars. The country was indeed very luxuriant and populous in the reign of Solomon. But the fathers explain this of the Church, founded on Christ, the *rock*, and enriched with all virtues, (C.) and the most efficacious sacraments, particularly with the holy Eucharist, to which S. Jerom may allude: "there shall be memorable wheat," &c. H.—By these hyperbolical allegories, the abundance enjoyed in the Church was denoted. M.

VER. 17. *Continueth.* Prot. marg. "shall be as a son, to continue his father's name for ever." The Messias is the eternal son of God. Heb. *yinnin*, (Keri.) might be rendered (H.) *filiabitur*, (Mont.) if this word were Latin. The ancient Jews considered this as one of the titles of the Messias. Chal. "before the sun was, his name was prepared." Bert.—This is the third time that the glory of Christ is pronounced eternal, v. 5 and 7. H.—He is for ever blessed: but we cannot think of Solomon, without remembering his almost incredible fall. C.—*Blessed.* This was spoken only of the Messias, (Bert.) who is the cause of salvation to all the elect. None are saved who do not continue in Him, (M.) by faith and good works.

VER. 18. *The God.* Heb. repeats this word, (H.) as the Sept. of S. Jerom did. Ep. ad Sun. C.—*Alone.* Miracles can be wrought only by God's power. W.

VER. 19. *So be it.* Heb. "And amen." See. Ps. xl. H.—This glory of God was David's most ardent wish. W.—It is suspected that the collector of the psalms added these two verses, (Muis.) as all the books end alike. C.

VER. 20. *Are ended.* By this it appears that this psalm, though placed here, was in order of time the last of those which David composed, (Ch.) as he died soon after. M.—The subject which he has here treated, (H.) concentrated all his thoughts and desires. Euseb.—"The prayers of David, son of Jesse, have been summed up." Theodot. and V. Edit. H.—It is probable that the collections of the psalms were made at different times; (Bert.) and though many were found after this second book was completed, it was not judged expedient to make any alteration. The Syr. and Arab. pass over this sentence entirely, (C.) which might be added by Esdras. W.—The following psalms have the name of Asaph, &c. in the titles. Flamin.—Yet it is certain that David composed some at least, which are placed after this. See Ps. cix. &c. H.—The true David ceaseth not to sing new canticles in his Church. S. Aug. W.

PSAL. LXXII. VER. 1. *Asaph.* See Ps. xlix. We shall not undertake to decide whether he composed or only sung this psalm; (Bert.) or whether he lived under David or Josaphat, or rather during the captivity. Those who attribute all the psalms to David, get rid of many such inquiries: but they are involved in other difficulties, (C.) which are not insurmountable. H.—*How* Heb. "Surely," as if an answer was given to what had long troubled the author. Bert.—God is more excellent and beneficent (H.) than any tongue can express. W.

2 But my feet were almost moved; my steps had well nigh slipt.

3 Because I had zeal on occasion of the wicked, seeing the prosperity of sinners.

4 For there is no regard to their death, nor *is there* strength in their stripes.

5 They are not in the labour of men: neither shall they be scourged like *other* men.

6 Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

7 Their iniquity hath come forth, as it were, from fatness: they have passed into the affection of the heart.

8 They have thought and spoken wickedness: they have spoken iniquity on high.

9 They have set their mouth against heaven: and their tongue hath passed through the earth.

10 Therefore will my people return here: and full days shall be found in them.

11 And they said: How doth God know? and is there knowledge in the Most High?

12 Behold these are sinners; and *yet* abounding in the world they have obtained riches.

13 And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

14 And I have been scourged all the day; and my chastisement hath been in the mornings.

15 If I said: I will speak thus; behold I should condemn the generation of thy children.

16 I studied that I might know this thing, it is a labour in my sight:

17 Until I go into the sanctuary of God, and understand concerning their last ends.

18 But indeed for deceits thou hast put it to them: when they were lifted up, thou hast cast them down.

19 How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20 As the dream of them that awake, O Lord; *so* in thy city thou shalt bring their image to nothing.

21 For my heart hath been inflamed, and my reins have been changed: 22 and I am brought to nothing, and I knew not.

23 I am become as a beast before thee: and I *am* always with thee.

24 Thou hast held me by my right hand; and by thy will thou hast conducted me, and with glory thou hast received me.

25 For what have I in heaven? and besides thee what do I desire upon earth?

VER. 2. *Slipt.* I had almost yielded to the temptation (M.) of denying Providence, (H.) and following the broad road. W.—Upon more mature reflection, (H.) I am perfectly convinced that God is not indifferent about those who serve him, though he may have treated Israel with severity. C.

VER. 3. *Zeal.* I was grieved, (M.) or even inclined to imitate the wicked; (see Matt. iii. 14. Ps. xxxvi. Jer. xii. and xxi. 7.) though the whole book is intended to clear up this difficulty respecting the treatment of the good and bad in this life.

VER. 4. *Regard.* They are not restrained by the thoughts of death, (H.) which they banish (W.) as much as possible. Prot. "There are no bands ("of pain." Munst.) in," &c. H.—*Stripes.* They quickly remove their light afflictions. W.—"And their halls are strong." S. Jer.—"Their strength is firm;" (Prot.) "fat." Marg. H.—Sept. follow another derivation, which is equally accurate. Bert.—The wicked die with content and ease, in an advanced age, falling off like ripe apples, without being torn violently away or bound. They look not on all sides to see if there be no escaping. M.—Having enjoyed all the luxuries of life unto satiety, they are resigned to die, little suspecting what will follow. H.—They are like victims fattened for slaughter. Prov. vii. 22. S. Aug.—A noted English deist had the assurance to say on his death-bed, and to have placed on his tomb-stone, *Dubius, sed non improbus vixi: securus morior, haud perturbatus!* H.

VER. 5. Other *men*, who follow a more virtuous course (W.) than themselves. Their prosperity encourages their pride, and they indulge in every excess. W.

VER. 7. *Fatness.* Abundance, and temporal prosperity, which have encouraged them in their iniquity; and made them give themselves up to their irregular affections. Ch.—This sense is better than the modern Heb. affords. Bert.—"Their eyes stand out with fatness." Prot. H.—*Into.* Heb. "the thoughts of the heart," or their utmost expectations; (H.) or "they have executed the devices of their heart;" which comes to the same. Bert.—They have done what mischief they could. W.

VER. 8. *High.* With impudence; (M.) boldly despising others, (W.) from their exalted station. Bert.—They even dare to contend with the Almighty. H.

VER. 9. *Earth.* Attacking men as well as God. Bert.

VER. 10. *Return here;* or hither. The weak among the servants of God will be apt often to return to this thought, and will be shocked when they consider the *full days*, that is, the long and prosperous life of the wicked; and will be tempted to make the reflections against Providence which are set down in the following verses. Ch.—Prot. "his people return hither, and waters of a full *cup* are wrung out for them." S. Jerom saw nothing of waters. "And who among them shall be found full?" He also reads *my* people (H.) better. It is difficult to understand the present Heb.: whereas the Sept. is plain; as they found *imi, days*, instead of *ume*, "and who," or "and waters." Bert.—We may explain this of the sentiments which the captives should entertain (C.) at their return. Theod.—Asaph, seeing the impiety of the Babylonians, concluded that they would surely be punished, and Israel, being converted, would be put again in possession of their delightful country. C.—The prosperity of the former will cause some to fall away, and their days will be full of misery, (W.) or they will ponder whole days on these things. Bert.

VER. 11. *They.* The weak, (W. Bert.) under this perplexity, or the wicked, *said.* C.

VER. 13. *And I said*, is added by the Sept. to connect the sentence. Bert.—Heb. "truly in vain."—*Innocent.* Keeping company with them, and avoiding evil. Ps. xxv. 6.

VER. 14. *Mornings.* Every day, (M.) or it comes quickly upon me. H.

VER. 15. *If I said, &c.* That is, If I should indulge such thoughts as these. Ch.—*I should.* Heb. "the generation of thy children *will say, that* I have prevaricated." Pagn.—Or, "I should offend against the," &c. Prot. H.—I should not be in unison with Abraham. S. Aug.—I seem to declare them reprobates, and thy providence unjust. C.—It was not thus that they thought and acted, when they were under trials; (H.) for God chastiseth every son whom he receiveth. W.—The psalmist begins thus to enter into himself, and to correct his mistake. Bert.

VER. 17. *Sanctuary.* The Church, which teaches all truth; or heaven, (M.) or the holy Scriptures, (Lyran.) or rather the counsels of God, which were disclosed to him, (v. 24.) when he was sensible that the question was not to be answered satisfactorily by human reason. C.—The last judgment will explain all. H.—In this life, we cannot know the particular causes why the just are afflicted. W.—None but the high priest could enter the Mosaic sanctuary. C.—Religion alone, or the future world, can unfold these mysteries. There we shall learn, that the just require to be purified, and that the sinner's conversion is expected to be the fruit of his reprieve, and of his temporal felicity, (Bert.) to which he may perhaps have had some title, for the few good works which he may have done. H.

VER. 18. *Thou hast put it to them.* In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which in their prosperity they never apprehended. Ch.—Sept. &c. add, "thou hast placed evils." S. Amb. reads, "goods." C.—*Dolos*, seems to form part of both sentences, "*for deceits* thou hast put *deceits*." Bert.—*With the perverse, thou wilt be perverted.* Ps. xvii. 27. Prot. "surely thou didst set them in slippery places, thou calledst them down into destruction;" (H.) *or*, "when they were lifted up." Do the rich think, that their prosperity may be an effect of God's indignation? C.—We are here informed, in general, that evils are prepared to punish sins. W.—The wicked have risen by their crimes to such a slippery situation. M.

VER. 20. *City.* In heaven. C.—Heb. also, "when thou shalt awake," (Chal. Houbig. Bert.) and come to judge, after waiting a long time. C.—*Image.* The splendour of worldlings is a mere phantom. Death will shew its vanity. H.—Their felicity is only imaginary. W. Job xx. 8. Is. xxix. Ps. lxxv. 6. C.—Though the wicked may live to a great age, (v. 4. H.) yet all time is short. M.

VER. 21. *Changed.* S. Jer. "*are* like a fire smoking." I was indignant, (v. 3. H.) and almost consumed with afflictions, and heavy laden. But I depend on my protector. W.

VER. 22. *Nothing.* In point of knowledge. Heb. *Bahar* means, "a foolish man." Bert.—*Knew not*, the solution of this difficulty, which thou hast explained. C.

VER. 23. *With thee.* I endeavoured to fathom these things by my weak reason; but thou wast graciously pleased to bear with me, (Euseb.) as I was always convinced, indeed, that thy conduct could not be unjust. I am willing to be led like a beast. C.—I still feared thee amid all my perplexities, and therefore thou hast delivered me from this temptation. Bert.—I am now filled with sentiments of my own past ignorance, and take thee for a guide. H.

VER. 24. *By thy will.* Heb. and Sept. "into thy council." Thou hast hindered me from yielding to my doubts, and hast revealed thy truths to me. C.—*And.* Heb. "afterwards."—*Glory.* Syr. and Houbig. supply *thy glory.* Bert.

VER. 25. *Earth?* I no longer envy the prosperity of the wicked, (C.) seeing that it is all a dream, and a snare, v. 18, 20. H.—Nothing can now give me content, but thyself. C.—This is all we should desire, both for soul and body, as our true inheritance. The wicked, on the contrary, use their free-will to offend God, who destroys, or sentences them to eternal fire. W.

26 *For thee* my flesh and my heart have fainted away: thou art the God of my heart, and the God that is my portion for ever.

27 For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

28 But it is good for me to adhere to my God, to put my hope in the Lord God:

That I may declare all thy praises, in the gates of the daughter of Sion.

PSALM LXXIII.

UT QUID DEUS.

A prayer of the Church under grievous persecutions.

1 Understanding for Asaph.

O GOD, why hast thou cast us off unto the end? why is thy wrath enkindled against the sheep of thy pasture?

2 Remember thy congregation, which thou hast possessed from the beginning.

The sceptre of thy inheritance, *which* thou hast redeemed: Mount Sion, in which thou hast dwelt.

3 Lift up thy hands against their pride unto the end; *see* what things the enemy hath done wickedly in the sanctuary.

4 And they that hate thee have made their boasts, in the midst of thy solemnity.

They have set up their ensigns for signs: 5 and they knew not both in the going out, and on the highest top.

As with axes in a wood of trees, 6 they have cut down at once the gates thereof: with axe and hatchet they have brought it down.

7 [a] They have set fire to thy sanctuary: they have defiled the dwelling-place of thy name on the earth.

8 They said in their heart, the *whole* kindred of them together: Let us abolish all the festival days of God from the land.

9 Our signs we have not seen, there is now no prophet: and he will know us no more.

10 How long, O God, shall the enemy reproach? *is* the adversary to provoke thy name for ever?

11 Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

12 [b] But God is our king before ages: he hath wrought salvation in the midst of the earth.

13 Thou, by thy strength, didst make the sea firm: thou didst crush the heads of the dragons in the waters.

[a] 4 Kings xxv. 9.

[b] Luke i. 68.

VER. 26. *Away.* I am ready to die for love, and gratitude. H.—I esteem not myself, if I am deprived of Thee. We must love God with a most chaste, and disinterested affection, if we desire to enjoy him, (Bert.) GOD ALONE. Boudon.

VER. 27. *Disloyal.* The adherence to any creature is resented by God, as a fornication. Bert.

VER. 28. *Praises.* Lit. "tidings." *Predicationes.* H.—The ancient psalters read *laudes*, praises.—*In the gates*, &c. was not in the most correct Sept. &c. being taken from Ps. ix. 15. C.

PSALM LXXIII. VER. 1. *Understanding.* Ps. xxxi. H.—We behold here the destruction of the tabernacle by the Philistines, (Grot.) or rather of the temple, by Nabuzardan, (4 K. xxv. 8. Jer. lii. 12.) though some understand the profanation by Epiphanes, or the final ruin by the Romans. In the latter destruction, the Jews were no longer God's inheritance, and he would never have inspired the prophet to pray for what would not be granted. C.—This psalm may be used by the just, under affliction; and *why*, He knew it, was on account of sin; but wishes to move God to mercy, and to put an end to the distress of his people. Bert.—In long persecutions, the weak begin to fear that God has abandoned them. W.—He acts externally as if He had. M.

VER. 2. *Mount.* S. Aug. reads *montem*, (C.) as the Heb. may also signify. "This Mount Sion, thou hast dwelt in it." Mont. H.—What injury has it done? C.—The more enlightened are fully persuaded, that God will still preserve his Church. W.

VER. 3. *Hands.* Heb. "feet," (Mont. H.) or "strokes," *phehamec.* Bert.—The elevation of thy feet (thy foot-stool, or temple, C.) is destroyed unto the end;" (S. Jer.) or "for victory," as Sym. renders *netsach.* The Chaldees have boasted of their victory over thee, and violated thy most holy places. H.—This is what fills me with grief. Bert.—But thou wilt punish them. The captives saw the overthrow of their empire. C.—God's former wonders give reason to hope, that he will not fail to assist his Church, which he delivered from the hand of Pharao, and by Christ's death, from the devil's power. W.

VER. 4. *Made.* Heb. "have roared," sending forth shouts of war, where thy praises alone ought to be heard. C.—*Ensigns.* They have fixed their colours for signs and trophies, both on the gates, and on the highest top of the temple; and *they knew not*, that is, they regarded not the sanctity of the place. This psalm manifestly foretells the time of the Machabees, and the profanation of the temple by Antiochus; (Ch. 1 Mac. i. M.) or rather it seems to refer to the destruction under Nabuchodonosor; (Bert.) as under the former the temple was not burnt: (v. 7. C.) yet the doors were. 1 Mac. iv. M.—*For signs.* Lit. "*yea*, their signs," *signa sua signa.* H.

VER. 5. *Going out.* Sept. "coming in." Both designate the same gates, (H.) or the ends of roads and streets. Matt. xxii. M.—*Top.* The doors of the temple were very lofty. The idolatrous ensigns were fixed there, as on an eminence, to give notice of an invasion, (Is. xi. 12.) while the soldiers plundered all, before they set fire to the city and temple. 4 K. xxv. 9. C.—Prot. "a man was famous according as he had lifted up axes upon the thick trees." The text is very obscure, insomuch that S. Jerom's version is unintelligible. Bert.—Yet it may signify, "they have placed their ensigns for a trophy, manifest upon the entrance aloft; their hatchets in a wood of trees; and now its sculptures together they have defaced with axe and hatchets, *dolatoriis.*" Not content with these excesses, they at last set fire to the fabric, (H.) which was easily reduced to ashes, as there was so much wood about it, and in the very walls. C.—S. Chrys. contemplates the like havoc, which is made by sin. Bert.—In false religions, some external shew, festivals, and altars, are opposed to the true ones. W.

VER. 7. *Name.* That temple, which was the only one consecrated to thee. H.—All persecutors seek to destroy the places of the true worship. W.

VER. 8. *Together.* And the infidel nations in that army. Ps. cxxxvi. 7. C.—*Days.* So the enemies of religion are always affected. The servants of God ought to be more zealous to preserve the remains of ancient piety. Prot. translates, *synagogues*, (H. Aquila, Sym.) which Sigonius asserts were hardly known in the days of the Machabees, though they are clearly mentioned, (Est. iv. 16.) and must have existed at all times. Acts xv. 21. Matt. iv. 13. C.—Houbig. has "let all the congregations of God cease." Heb. lit. "they have burnt," (Bert.) or ended. C.—Yet S. Jer. thinks that the Sept. read with the VI. edit. *κατακαυσωμεν*, "let us burn," (Bert.) and Grabe has also substituted *κ* for *π*, as that brings the Sept. nearer to the sense of the Heb. (H.) and is supported by some copies, (C.) though it seems less accurate, if we speak of days. Bert. *Mohed*, denotes, "a set time, *or* meeting." Parkhurst.

VER. 9. *Our.* Some copies of the Sept. read "their," as if the enemy still spoke. But the people of God rather complain, that they are not so favoured with prodigies, as they had been formerly, and that the prophets did not publicly encourage them, (Bert.) or declare how long these miseries would continue; as the Heb. may intimate. C.—Prot. "neither *is there* among us any that knoweth how long." H.—Yet neglecting the points, our version is accurate, and *any one*, or *God*, may be understood, (Bert.) as taking no cognizance of his people. H.—It is natural for those in distress to exaggerate; for we know that many wonders were wrought, and that prophets were sent to instruct the captives. But they were not so common, nor the prophets so popular, or complaisant, as they could have wished: nor could they be so easily consulted at Babylon, Daniel being generally at Susa, or at court, and Ezechiel in higher Mesopotamia. C.—They could not appear at the head of the people, to harangue in their defence, like Aaron. Ex. vii. 1. Dan. iii. 38. Bert.—The weak, therefore, complain, that they have no prophet to console (W.) them with miracles. M.—But the more perfect answer, that God both hath and will relieve his people, v. 12. W.

VER. 11. *Ever.* Why dost thou delay to heap favours on us, and destruction on thy adversaries? We are most grieved at the injury done to thy name. C.

VER. 12. *Ages.* He is eternal, and hath long ago made choice of us. M.—*Earth.* Publicly rescuing his people from Egypt, (Kimchi) and shewing his power over all the earth. C.—The Fathers understand this of Jesus Christ, who died on Calvary, (C.) near Jerusalem, (H.) which some assert, is the middle of the earth, though others more properly attribute this situation to the promised land, which was nearly in the centre of the world, (Amama) then known to the Jews, as there were 60 degrees to the Ganges, and as many westward to the extremity of Spain. Kimchi places it in the midst of the seven climates, (in Ps. xvi. 3.) and many others have explained this literally, as if Jerusalem was really the central point of the world, (S. Jer. in Ezec. v. 5. and xxxviii. 12. S. Hil. &c.) in which sense Josephus styles it the navel. C.—As the world is nearly round, any place may be said to be in the middle. Some have erroneously supposed, that Jerusalem was exactly under the line, (see de Locis. iii. in ven. Bede's works) though it be about the 32 deg. of N. lat. H.—Its situation was at least very commodious for having access to the different parts of the ancient world. S. Jer. in Ezec. xxxviii. C.—The middle of the earth may here also relate to Egypt, where God formerly displayed his power, (Bert.) or to the wilderness, as the sequel seems to indicate. The latter formed a part of the promised land, (H.) which was pitched upon to be the theatre of the true religion, and of the sufferings of Christ, as they were to be made known to all the world. T.

VER. 13. *The sea firm.* By making the waters of the Red Sea stand like firm walls, whilst Israel passed through; and destroying the Egyptians, called here *dragons*, from their cruelty, in the same waters, with their king; casting up their bodies on the shore, to be stript by the Ethiopians, inhabiting in those days the coast of Arabia. Ch.—Isaias xxvii. 1. styles Pharao a dragon. See Job xl. 20.

14 Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

15 Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

16 Thine is the day, and thine is the night: thou hast made the morning light and the sun.

17 Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

18 Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

19 Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

20 Have regard to thy covenant: for they that are the obscure of the earth, have been filled with dwellings of iniquity.

21 Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

22 Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

23 Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

PSALM LXXIV.

CONFITEBIMUR TIBI.

There is a just judgment to come: therefore let the wicked take care.

1 Unto the end, corrupt not, a psalm of a canticle for Asaph.

2 WE will praise thee, O God: we will praise, and we will call upon thy name.

We will relate thy wondrous works: 3 when I shall take a time, I will judge justices.

4 The earth is melted, and all that dwell therein: I have established the pillars thereof.

5 I said to the wicked, Do not act wickedly: and to sinners: Lift not up the horn.

6 Lift not up your horn on high: speak not iniquity against God.

7 For neither from the east, nor from the west, nor from the desert hills: 8 for God is the judge.

One he putteth down, and another he lifteth up: 9 for in the hand of the Lord there is a cup of strong wine full of mixture.

And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

10 But I will declare for ever: I will sing to the God of Jacob.

11 And I will break all the horns of sinners: but the horns of the just shall be exalted.

PSALM LXXV.

NOTUS IN JUDÆA.

God is known in his Church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of King Ezechias.

1 Unto the end, in praises, a psalm for Asaph: a canticle to the Assyrians.

C. Ezec. xxix. 3.—Leviathan denotes a whale, or crocodile, and was an emblem of the devil, and of all tyrants, particularly of antichrist. Bert.

VER. 14. *Ethiopians.* Or to enrich the Arabs. M.—Heb. *Tsiim,* is understood of sailors, and "fishermen," &c. Ps. lxxi. 9. Some nations of Ethiopia are said to be cannibals; but they were too distant from the Red Sea. The Ichnyophagi or Troglodytes on the western banks, might despoil the dead, (C.) and procure food, (H.) unless this be a description of a great fish, slain by the power of the Almighty, and really eaten. C.—Many explain these *people,* to mean wild beasts, which devoured the carcasses. Euseb. Muis.

VER. 15. *Ethan rivers.* That is, *rivers which run with strong streams.* This was verified in the Jordan. Josue iii. and in the Arnon. Num. xxi. 14. Ch.—Though the latter point is not so clear, God might divide the torrents, or *rivers,* at the station *Ethan,* as the Sept. here read. Bert.—Habacuc (iii. 9.) speaks of *rivers.* But in poetry, the plural is often used for the singular, and the passage of the Jordan may be meant. C.—God had frequently supplied water from the rock, and gave a passage on dry land, through that river. M. W.—*Ethan* means, "rapid," as the Jordan does also. H.

VER. 16. *Morning.* Aurora. Heb. "the light," which existed before the sun. Bert.—Yet most understand the moon, (C.) or, in general, "the luminaries." S. Jer. H.

VER. 17. *Spring.* Heb. "and winter," under which two the Jews comprised all the seasons, (Gen. viii. 22.) as the Africans and Danes are said to do still. C.—Yet *choreph* is used for *youth,* "the spring" of life. Job xxix. 4. Bert.

VER. 18. *This.* "Congregation." Theod.—Sept. add, "thy creature." Heb. is feminine. But it is used instead of our neuter. C.—Consider this insolent language; *the enemy,* &c. v. 22. H.

VER. 19. *To thee.* S. Jer. "the soul intrusted in thy law." H.—Heb. has now *torec,* which is rendered, "thy turtle dove." But the Sept. have read *d,* instead of *r,* better; (C.) and Houbigant rejects with disdain the present Heb. though that figurative expression would have the same meaning. Bert.

VER. 20. *The obscure of the earth.* Mean and ignoble wretches *have been filled,* that is, enriched, with *houses of iniquity,* that is, with our estates and possessions, which they have unjustly acquired. Ch.—Or the captives may thus complain, that they are forced to live among infidels, in constant danger of transgressing the law, (C.) while their children are brought up in sin, (Bert.) and ignorance. H.—Infidels are full of all sorts of iniquity, which they hide in their conscience. W.—Injustice is often the method of becoming rich. H.

VER. 21. *Humble.* Heb. "the contrite," whether of Israel, or of any other nation. Is. lxvi. 2. Bert.—The rich and presumptuous think not of thanking God. M.

VER. 23. *Enemies.* Sept. and S. Aug. read, "servants," and the ancient psalters, "suppliants," (C.) which seems to be a mistake of transcribers, (Bert.) as it is contrary to the Heb. Chal. and Syr. C.—The sense of both would be good. Erasmus reads ικετων, *quærentium,* in his edit. of S. Jerom. H.—They blaspheme all holy things, and are hardened in wickedness. W.—Such are the times in which we live. 1 Tim. vi. 20. Bert.

PSAL. LXXIV. VER. 1. *Corrupt not.* 'Tis believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. S. Aug. and other Fathers, take it to be an admonition of the Spirit of God, not to faint, or fail in our hope; but to persevere with constancy in good: because God will not fail in his due time, to render to every man according to his works. Ch.—Sym. has, "concerning incorruption," (H.) whence some have explained the psalm of the general resurrection. Euseb. —The Chaldee refers it to David, praying that the angel would cease to destroy, (2 K. xxiv.) while others suppose that he forbids Abisai to hurt Saul. 1 K. xxvi. 9. S. Jer.—This and similar difficult terms might resemble the anthems of Church music. Geneb. Bert. Ps. lvi.—The psalm is a sequel to the former, (C.) or a moral instruction, given by the Son of God, (v. 3.) after the author had admonished us to attend, and place ourselves in his presence. It is not necessary to suppose that it is written in the form of a dialogue. Bert.

VER. 2. *Praise.* The repetition shews the certainty of the event. Christ and his apostles, who sit as judges, praise the ways of Providence. W.—Heb. is more obscure. C.

VER. 3. *When I shall take a time.* In proper *times:* particularly at the last day, when *the earth* shall *melt* away at the presence of the great judge: the same who originally laid the foundations of it, and, as it were, established its pillars. Ch. W.—This is God's answer to the long prayer of Asaph, in the preceding psalm, which is here concluded. C.—*A time.* Heb. *Mohed,* "congregation." Sym.—When I shall have delivered my people. Theod.—*Justices.* With the utmost rigour I will punish Babylon. C.—No mere creature knows the time of the general judgment, as Christ, the sovereign judge, does. W.—Then the just themselves will tremble. H.

VER. 4. *Melted.* Sym. and Houbig. "is strengthened." H.—After the last fire the earth shall remain, though changed in quality. W. 2 Pet. iii. 10.—God destroys and establishes kingdoms. C.

VER. 5. *Wickedly.* This is an epitome of Christian doctrine. W.—God had severely punished Nabuchodonosor, Baltassar, and the priests of Bel. Yet the people would not attend to these salutary admonitions.—*Horn.* By pride, (W.) which is the origin of all evil, (H.) and an offence pardoned by God with the greatest difficulty.

VER. 6. *God.* Heb. *tsavvar* means, "neck." But the Sept. have not seen the *a,* and translate *against* God. Lit. "the rock," which is one of his titles; (Bert.) and this seems preferable to "speak not with a stiff neck;" (C.) or "with the old neck:" (S. Jer.) though this sense is not contemptible, as the sinner's wonted pride rises against God. H.

VER. 7. *Hills.* Heb. *harim,* may also be considered as the nom. case; "nor from the south *are there* heights" to which they may flee for succour. H.—Yet most of the ancients agree with us; though is there "refuge," must then be supplied. Bert.—None would be able to screen the Babylonians. Jer. xxv. 15. 26. —*Take the cup of the wine of his fury . . The king of Sesac* (Babylon) *shall drink after them.* H.—The cup is so great that all shall taste, and the last will have the most bitter portion. C.

VER. 9. *Drink.* The just themselves shall suffer something. But their part will be comparatively the clear wine, while sinners shall have the dregs. Many suppose that God holds in his hand two cups, which he mixes according to each one's deserts. So the Sept. Syr. S. Aug. &c. seem to intimate. Jupiter is thus represented with two barrels of goods and evils near his throne. Iliad xxiv. —But most interpreters suppose that only one chalice is here specified, filled with red wine, the sediment being reserved for sinners, though it was usually thrown away at feasts. Wine was mixed with water in those hot countries. C.

2 IN Judea God is known: his name is great in Israel.

3 And his place is in peace: and his abode in Sion.

4 There hath he broken the powers of bows, the shield, the sword and the battle.

5 Thou enlightenest wonderfully from the everlasting hills: 6 All the foolish of heart were troubled.

They have slept their sleep: and all the men of riches have found nothing in their hands.

7 At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

8 Thou art terrible, and who shall resist thee? from that time thy wrath.

9 Thou hast caused judgment to be heard from heaven: the earth trembled and was still,

10 When God arose in judgment, to save all the meek of the earth.

11 For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

12 Vow ye, and pay to the Lord your God: all you that are round about him bring presents.

To him that is terrible, 13 even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

PSALM LXXVI.

VOCE MEA.

The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.

1 Unto the end, for Idithun, a psalm of Asaph.

2 I CRIED to the Lord with my voice; to God with my voice, and he gave ear to me.

3 In the day of my trouble I sought God, with my hands *lifted* up to him in the night: and I was not deceived.

My soul refused to be comforted: 4 I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5 My eyes prevented the watches: I was troubled, and I spoke not.

—Yet here the mixture is of a different nature. H.—*Fire,* (Ps. x. 7. M.) gall, *brimstone,* &c. compose the bitter chalice of the damned, who will never arrive at the term of their inexpressible misery. In this life, sinners are frequently punished: but their sufferings do not end here. They shall experience a variety of torments in heat and cold. Job. xxiv. W. Apoc. xiv. 10. Is. li. 17. Ezec. xxiii. 34.

VER. 10. *Declare.* Sept. "rejoice;" as S. Aug. &c. read, contrary to the Heb. C.—*Jacob.* Christ did all for the glory of his Father. Bert.

VER. 11. *Just.* Zorobabel, (Theod.) the figure of the Messias. The Jews were shortly after set at liberty by Cyrus, who was the scourge of their oppressors. C.—The virtuous, who use well their free-will, are thus rewarded. W.

PSAL. LXXV. VER. 1. *Assyrians.* Sept. "against the Assyrian," Sennacherib, 4 K. xix. 35. H.—David composed this after his victory over the Ammonites, and Ezechias used it when he was delivered from the Assyrians. Grot. —This part of the title is of no great authority, as it is not found in Heb. &c. —Bert.—The psalm seems to speak of the victories of all the just; (M.) and instances one memorable example in the defeat of the Assyrians. W.—The Church triumphs over her persecutors. S. Aug.

VER. 2. *Judea.* Heb. "Juda." H.—This shews that the psalm was composed after the separation of the tribes, (C.) though not invincibly; as the names of Juda and Israel were used in David's time. H.—The divine worship was almost confined to the promised land till the birth of Christ; whose gospel has diffused light throughout the world. S. Aug. C. &c.—See Jer. lx. 23. Bert.—A Christian is the true Juda, or "Confessor." M.—God was known to some philosophers, but not by such special benefits. W.

VER. 3. *Peace.* Heb. Shalem.—*Abode.* Heb. "tent *or* hut," an expression which shews, how much the finest structure of the East was beneath God's majesty. C.—He suffered the rest of the world to follow their own inventions, and false gods, reserving Israel for his Church. W.

VER. 4. *There.* In that favoured country. The army of Sennacherib perished on its road to Pelusium. 4 K. xx.—*Powers.* Heb. "sparks," (C.) or "burning arrows." Mont. Ps. vii. 14. and cxix. 4. H.—All the opponents of the Church, or *Sion,* must perish. W.

VER. 5. *Hills.* Of Juda, which are styled eternal, on account of their stability. Deut. xxxiii. 15. Heb. seems to be incorrect. C.—"Thou art a light magnificently from, (H.) or more than, (Bert.) the mountains of the captivity." S. Jer.—Or, "of prey." Prot.—"Thou art more terrible . . . than the richest mountains." Theod.—Yet this comparison hardly suits in this place, (C.) and Houbigant prefers the Vulg. and Sept. who may have read *terem,* "before," or *saraph,* "of the seraph," (alluding to God's seat upon the ark) instead of *tareph,* "prey." Bert.—God grants victory to his people, and enlightens them with the true faith. W.

VER. 6. *Troubled.* Heb. "plundered," or "stupified." Bert.—The haughty and blasphemous Sennacherib, Rabsaces, &c. were full of dismay, when the destroying angel slew 185,000 (C.) in the dead of the night.

"What dire astonishment, ye men
Of Media, sunk you to despair?"—Hymn on War, p. 52. H.

—Sleep in death. Job xxvii. 19.—*Of riches,* with which they are possessed, as with a fever, (Seneca, ep. cxix.) and of which they dream. Is. xxix. 8. C.—Yet the most opulent must die, and are foolish in clinging to riches, since they can carry nothing away. M.—*Hands.* Heb. "the men of the army have not found their hands." Bert.—They could not use their arms against a spirit. H.—Christ has enlightened the *mountains,* his apostles; and fools despise their instructions, as the Athenians did S. Paul's, being too much attached to the world. S. Aug. Bert.—Though they may be *troubled,* they will not open their eyes to be convinced. Hence, they have no oil of good works, when they awake in eternity. W.

VER. 7. *Mounted.* Heb. "the chariot and horse." C.—But the riders are meant. Bert.—Rabsaces had boasted, that Ezechias could not find men to mount 2,000 horses, if he should give them to him. 4 K. xviii. 23. C.—But God chastised his vain boasting. H.—While he defends his people, their enemies seem to slumber. W.

VER. 8. *And.* Heb. "thou, and who shall subsist before thee in the moment of thy wrath?" Houbigant rejects the second *thou.* Bert.—*From.* From the time that thy wrath shall break out. Ch.—*Ex tunc,* often relates to a distant period. We have long known the effects of thy indignation. C. Heb. x. 31. —At the first notice of thy will the enemy is dejected, and fears thy potent anger. W.

VER. 9. *Heard.* Some edit. of the Sept. read, "thou hast darted judgment." S. Aug.—*Still.* All were filled with astonishment, and Sennacherib was glad to escape in the most private manner. C.—Persecutors will all be terrified when the signs of judgment begin to appear in heaven, which are here represented as past, on account of their certainty. W.—The divine power will be again displayed. M.

VER. 10. *God.* After the signs of dissolution, the Son of God shall come to judge. Bert.—The earth is now full of bustle: but then all shall be silent. S. Aug.—*Meek.* Ezechias had given large sums to preserve peace. 4 K. xviii. 14. C.—Judgment will take place for the sake of the just. W.

VER. 11. *To thee.* The enemy shall repress his resentment, when he beholds the fall of Sennacherib. T.—The people who had been delivered, express their constant sentiments of gratitude. They revolve in mind the wonders of God, (H.) both in time and in eternity, and keep holidays in memory of such benefits. Bert.—Heb. "for the wrath of man shall confess to thee, thou shalt be girded with the remains of wrath." S. Jer.—The fury of the enemy shall only cause thy power to shine forth in his destruction. H.—Petau unites both these ideas, in his beautiful Greek verses, though it must be confessed, this passage is very obscure, both in the original and versions. Bert.—Men shall meditate on these benefits, and praise God with gladness, being moved to make vows, even of things left to their discretion, which they must perform. W.

VER. 12. *God.* Victims of thanksgiving, as was customary after a victory. Ps. xxi. xxvi. xlix. xiv. He speaks to the people who had been spared, particularly to the priests, though it may be understood also of foreign nations, who complied with this invitation. 2 Par. xxxii. 22. C.—Vows, and their completion, ought not to be separated, even though the thing vowed may have been before a matter of choice, as virginity, &c. S. Aug. Bert.—What says Luther? H.

VER. 13. *Away.* Heb. "he will cut off," (Mont.) like grapes: which means rather to destroy, than to bereave of counsel. Is. xix. 13. This might be written after Sennacherib was slain. 4 K. xix. 37. C.—God is *terrible,* and will demand an account even of princes, respecting vows and other good works. Great discretion is therefore requisite. W.

PSAL. LXXVI. VER. 1. *Idithun.* Heb. "upon Idithun," was not formerly in the text. S. Jer.—It may be the name of an instrument, (Bellar.) or tune, (Muis.) or this master of music and Asaph might sing alternately. There is nothing certain; (M.) though some would hence conclude, that Asaph was the author. The occasion of the psalm is also unknown, and may be applied to all the afflicted servants of God, (Bert.) or to the captives. C.

VER. 2. *To God.* These repetitions denote fervour, (C.) and that God alone must be the object of our desire. S. Aug.

VER. 3. *Deceived,* in my expectations, as I prayed with mind and body continually. W.—Good works are a strong recommendation. "They cry, though we be silent." Many have recourse to the great for assistance, and few to God. Yet *in isto invenio omnia.* S. Jer.—Heb. is variously translated, and may have been altered. "My hand fell in the night, and ceased not." Sym. and S. Jer. come near to the Vulg. C.—They have, "and does not cease," which would be the case, if the person were deceived or rejected. Bert.—Prot. "my sore ran," &c. H.—But this seems rather violent. C.—*Comforted.* By any worldly advantages. M.—Joy can come from God alone. Bert.

VER. 4. *Delighted.* Heb. "cried out," which many explain through sorrow. But the Sept. seem rather to take it in a different sense, as well as the swooning, which might proceed from ecstatic joy (Bert.) at the thought of God. The alternate sorrows and joys of the just are well described. They are seldom allowed to continue long in the same state. Prot. "I complained, and my spirit was overwhelmed. Selah." S. Jer. "I spoke within myself," exercising myself in

6 I thought upon the days of old: and I had in my mind the eternal years.

7 And I meditated in the night with my own heart: and I was exercised, and I swept my spirit.

8 Will God then cast off for ever? or will he never be more favourable again?

9 Or will he cut off his mercy for ever, from generation to generation?

10 Or will God forget to shew mercy? or will he in his anger shut up his mercies?

11 And I said, Now have I begun: this is the change of the right hand of the Most High.

12 I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

13 And I will meditate on all thy works: and will be employed in thy inventions.

14 Thy way, O God, is in the holy *place:* who is the great God, like our God? 15 Thou art the God that dost wonders.

Thou hast made thy power known among the nations: 16 with thy arm thou hast redeemed thy people, the children of Jacob, and of Joseph.

17 The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

18 Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: 19 the voice of thy thunder in a wheel.

Thy lightnings enlightened the world: the earth shook and trembled.

20 Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

21 [a] Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

PSALM LXXVII.

ATTENDITE.

God's great benefits to the people of Israel, notwithstanding their ingratitude.

1 Understanding for Asaph.

ATTEND, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in parables: I will utter propositions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hidden from their children, in another generation.

Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

5 And he set up a testimony in Jacob; and made a law in Israel.

How great things he commanded our fathers, that they should make the same known to their children: 6 that another generation might know them.

The children that should be born, and should rise up, and declare them to their children.

[a] Exod. xiv. 29.

meditation. H.—I was sometimes in such distress, that nothing seemed capable of giving me any comfort. But I relied on God, and was in an ecstacy. W.

Ver. 5. *My eyes.* Sept. Vat. Arab. and S. Aug. read, "my enemies," but our Vulg. follows the edit. of Ald. and Comp. (Bert.) very frequently, which here agree better with the Heb. "I hindered my eyes from looking up;" (S. Jer. Sym.) or, "thou hast kept the watches of my eyes," (Aquila) hindering me from sleeping; (H.) so that I did not watch three hours only, like the sentinels, but all night. C.—The sudden address to God seems incorrect. Bert.—I rose before the usual time, yet did not utter my sentiments, (W.) being quite oppressed both with grief and joy. H.—I durst not speak, as I was convinced that thy judgments were right. M.

Ver. 6. *Of old.* And the favours which had been heaped on the nation. C. —*Years.* Both past and future times; (H.) yea, eternity itself, the great occupation of life. S. Aug. Bert.

Ver. 7. *Heart.* Sept. have read differently from the present. Bert.—Heb. "I recollected my canticle in the night, and communed with my own heart, and my spirit sought to the bottom;" *or* "I swept, (or directed, *scopebam*) my spirit," (S. Jer.) from all things unbecoming. Sept. Εσκυλλον. "I dug *and* harrowed" it by earnest meditation, to extract the weeds, and make it fit to receive the divine seed, (S. Jer. hic. and ep. ad Sun.) and to bring forth fruit; (H.) or I swept to discover the precious jewel (Bert.) of salvation. H.—*Scopebam,* is not deemed a good Latin word; but seems to be derived from σκοπέω, "I consider *or* direct my aim;" though some think it means rather, "I swept." Is. xiv. 23. Hugo reads *scopabam.* C.—I diligently examined my conscience, (W.) and left nothing unturned, like the woman in the gospel who sought the groat. M.—Heb. *yechapes,* may also mean, "my spirit *is set free,*" to say what might seem too bold, *Will God,* &c. C.

Ver. 9. *Ever.* Heb. adds, "is his word ineffectual?" which the Vat. Sept. neglects, (Bert.) though *gamar omer* be thus rendered in other editions. "Has he completely fulfilled his word," which may be the true sense, *consumabitur verbum.* S. Jer. H.—"Will he execute this threat from generation?" &c. C.—God will never abandon his Church, (W.) though he may chastise his people. H.

Ver. 10. *Mercies?* Turning the waters another way, (Muis. C.) or going against his natural inclination. *Vincit illum misericordia sua.* S. Jer.

Ver. 11. *Begun.* By God's grace, I now perceive that my thoughts were wrong. W.—I see that we are chastised on account of our sins; (Theod.) but now I hope for better things. T. Geneb.—Heb. may have this (Bert.) and many other meanings. C.—Prot. "I said this is my infirmity. *But I will remember* the years of right," &c. De Dieu, "To pray, this is mine; to change the right hand, *is* of the most High." C.—All comfort and every good resolution must come from him. *Challothi* is derived from *eël,* by the Sept. and from *chala,* (H.) "he was sick," by others. Who will assert that the former are not the most ancient and learned interpreters? The sequel shews that the psalmist begins to entertain better hopes. Bert.—*Now have I begun* to follow wisdom, and to amend my life. S. Anthony advised all to make this resolution every morning. T.

Ver. 12. *Beginning.* In favour of Israel, or rather of all the just from Abel. H.

Ver. 13. *Inventions.* Prot. "doings," (H.) or the secrets of Providence, (C.) and his "affections." S. Aug.—The just find an interest in all his works, (Bert.) as they *work together* for their salvation. Rom. viii. 28. H.

Ver. 14. *Holy* "place," or person. S. Jer.—Thy ways are inscrutable, (Muis. but always holy. Geneb.—Heb. "in sanctity." M.

Ver. 16. *Arm.* Christ, (S. Jer.) or power. Deut. v. 15.—*Joseph,* who was in Egypt, while the rest of the family dwelt in Chanaan. Bert.

Ver. 17. *Afraid.* S. Jer. "in labour." H.—*Troubled.* The dry land appearing, to let the Israelites pass. Bert. Ps. cxiii. 3.—S. Jerom and the Jews understand this of the storm of Sinai. But most people suppose that the catastrophe at the Red Sea is described, when Moses insinuates, that a dreadful tempest overwhelmed the Egyptians, as it is here specified. See Joseph. ii. 7. C.

Ver. 18. *Waters.* S. Jer. "the clouds poured out waters," *mayim,* Sept. may have read *hamim,* "sounds," and omit *clouds,* which come again in this verse. Bert.

Ver. 19. *Wheel.* Prot. H. Heb. "a whirlwind," (C.) or "wheel," (Pagn. in the air. H.—The noise of thunder is something similar to a wheel, rattling on the pavement. H.—Salmoneus foolishly tried to imitate it with his chariot. Apoll. Bib. i.—*Trembled.* The preaching of the apostles was attended with success. H. Fathers. C.—Earthquakes were felt, and men were under a general alarm. M.

Ver. 20. *Known.* The waters resumed their usual course. Heb. iii. 15. The wheels of the enemy might be discerned long after. C.

Ver. 21. *Hand.* By the ministry (W.) of those, who acted in God's place, in the desert. H.

PSAL. LXXVII. Ver. 1. *Asaph.* David composed this, to declare the rights of Juda to the throne, in preference to the tribe of Ephraim, (Lyran.) which had kept possession of the ark a long time; which was henceforth to be on Mount Sion. H.—It seems to relate to the times of Asa, who reunited several of the other tribes to his dominion, (2 Par. xv. 8. C.) and contains a moral instruction, delivered in the person of Christ, (v. 2. Euseb. Bert.) and submitted to the attentive consideration of the faithful. W.—*Law.* Given to Moses, (Bert.) and sanctioned by the divine authority. H.—The law, and the people were not David's, but God's, in whose name he speaks. S. Greg. in Job ii. W.

Ver. 2. *Propositions.* Deep and mysterious sayings. By this it appears, that the historical facts of ancient times, commemorated in this psalm, were deep and *mysterious;* as being figures of great truths appertaining to the time of the New Testament. Ch.—S. Matthew, xiii. 35. has, *things hidden from the foundation of the world.* Heb. *minni kedem,* "from of old." S. Jer. "ancient riddles." H.—*Mashal* and *chidoth,* "parables and enigmas," frequently denote things very plain, but spoken in a sententious poetic style. Num. xxiii. 7. C.—The facts, &c. of the Old Testament, prefigured the mysteries of the New. W.

Ver. 3. *Fathers.* Christ might thus speak as man, and he enforces tradition in the strongest terms. Bert.—Only some things were written. W.—The most ancient and universal mode of instruction, was by word of mouth. H.

Ver. 5. *Testimony.* The tabernacle, (Euseb.) or the law which notifies his will. C. M.—He also thrice required the Israelites to perpetuate the memory of what he had done for them, by instructing their children. Deut. iv. 9. and vi. 7. and xi. 19. Both the written and the unwritten word must be carefully preserved. 2. Thess. ii. 14. God had freely chosen Abraham, and given him the law of circumcision; as he directed his posterity by the mouth of Moses. W.

Ver. 7. *That,* &c. This was the end of all the laws and monuments o

7 That they may put their hope in God, and may not forget the works of God: and may seek his commandments.

8 That they may not become like their fathers, a perverse and exasperating generation.

A generation that set not their heart aright: and whose spirit was not faithful to God.

9 The sons of Ephraim, who bend and shoot with the bow: they have turned back in the day of battle.

10 They kept not the covenant of God: and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he hath shewn them.

12 Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Taneos.

13 [a] He divided the sea and brought them through: and he made the waters to stand as in a vessel.

14 And he conducted them with a cloud by day: and all the night with a light of fire.

15 [b] He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

16 He brought forth water out of the rock: and made streams run down as rivers.

17 And they added yet more sin against him: they provoked the most High to wrath in the place without water.

18 And they tempted God in their hearts, by asking meat for their desires.

19 And they spoke ill of God: they said: Can God furnish a table in the wilderness?

20 Because he struck the rock, and the waters gushed out, and the streams overflowed,

Can he also give bread, or provide a table for his people?

21 [c] Therefore, the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

22 Because they believed not in God: and trusted not in his salvation.

23 And he had commanded the clouds from above, and had opened the doors of heaven.

24 [d] And had rained down manna upon them to eat, and had given them the bread of heaven.

25 [e] Man eat the bread of angels: he sent them provisions in abundance.

26 [f] He removed the south wind from heaven: and by his power brought in the south-west wind.

27 And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

28 And they fell in the midst of their camp, round about their pavilions.

29 So they did eat, and were filled exceedingly, and he gave them their desire: 30 they were not defrauded of that which they craved.

[g] As yet their meat was in their mouth: 31 and the wrath of God came upon them.

And he slew the fat ones amongst them, and he brought down the chosen men of Israel.

32 In all these things they sinned still: and they believed not for his wondrous works.

33 And their days were consumed in vanity, and their years in haste.

34 When he slew them, then they sought him; and they returned, and came to him early in the morning.

35 And they remembered that God was their helper: and the most high God their Redeemer.

[a] Exod. xiv. 22.—[b] Ex. xvii. 6. Ps. civ. 41.—[c] Num. xi. 1.—[d] Ex. xvi. 4. Num. xi. 7.—[e] John vi. 31. 1 Cor. x. 3.—[f] Num. xi. 31.—[g] Num. xi. 33.

religion, (C.) to increase our confidence, (W.) gratitude, and observance of our duty. H.

VER. 8. *Fathers.* Some were virtuous, like Moses, Josue, Samuel, &c. v. 3. and 5. Bert.—But the majority proved faithless. H.—*To God.* Or did not confide in him, or know that without God's grace, no good can be done. S. Aug. Bert.—Abraham instructed his house, (Gen. xviii.) and David his subjects, that they might avoid bad example. The same advice regards Christians. 1 Cor. x. W.

VER. 9. *Battle.* Many of this tribe were cut off by the men of Geth, (1 Par. vii. 21. Chal. Geier.) as they fought without God's command. Num. xiv. W. —They did not defend the ark against the Philistines, though they seemed more bound to do so than the rest, since it was brought from their city, Silo, and they also set the others a pattern of infidelity; (1 K. iv. Abenezra.) whence they are singled out likewise by Osee. Bert.—The famous victory of Abia against Jeroboam may be also designated. 2 Par. xiii. C.—This had not yet taken place, no more than (H.) their captivity, under Salmanazar, which is enigmatically foretold. After this reproach, the whole body of the Israelites is condemned. v. 10. Bert.

VER. 12. *Taneos.* Heb. *Tsohan,* (H.) which means, "spreading," either because the plagues spread from this capital, or because it was in a plain, (Bert.) or very extensive, (H.) on the eastern branch of the Nile, in the Delta. C.—Here Moses wrought his wonders. W.

VER. 13. *Vessel.* Lit. "bottle," like walls on either side.

VER. 14. *By day.* Lit. "of the day." H.—But this is the real import of the Greek. The same cloud (C.) was both luminous and obscure. When the light side was turned towards Israel, the Egyptians were in darkness. H.—The eternal Son of God guided this pillar, and the Israelites *tempted* him, (v. 18. and 1 Cor. x. Ex. xiii. 21. Bert.) forgetting their baptism or initiation in the service of God. H.

VER. 15. *Deep.* Water was so abundant, and followed them in streams. 1 Cor. x. 4. C.—The first miraculous grant of water was at Horeb, the second at Cades. v. 20. Bert.

VER. 18. *Desires.* Lit. "souls," as if they were dying for hunger, though they had plenty of manna. Num. xi. 4. C.

VER. 19. *Ill.* Heb. "against," (Num. xi. C.) still distrusting in God's power. M.

VER. 20. *Bread.* Including all sorts of food. W.—*Table.* Heb. "flesh." It is true we have water and manna, but we want something more solid and agreeable. C.

VER. 21. *Angry.* This is the sense of the Heb. *Distulit* means, "he deferred" (H.) to put his threats, (Bert.) or promises, in execution. M.—The destroyer punished those who gave way to murmuring. 1 Cor. x. Num. xi. 1. C.—Their incredulity was punished (W.) for nearly forty years, and all the guilty who were twenty years old at the first numbering, were cut off in the desert. H.

VER. 23. *And.* Or "though he had." Bert. has *Mandavit.* "He commanded," would be better rendered, this order being given before the complaints. God had supplied them abundantly with manna from the clouds, as from his granaries. C.—Therefore they ought to have trusted in his power and goodness. M.

VER. 25. *Angels.* Heb. also "of the strong ones." Aquila.—Such is the blessed Eucharist, of which manna was only a figure. Jo. vi. The angels prepared this food. C.—It was an effect of the divine bounty, not of the power of Moses. Jo. xi. 32. How it could be inferior (Bert.) to the bread which Christ would give, was a *riddle* to the Jews, as it must be still to all who do not admit the real presence. If both were figures, surely manna was better than common bread. H.

VER. 26. *West wind.* Lit. *Africum,* which blows "from Africa," in this direction, with respect to Jerusalem. H.—The same wind may be styled the *south wind.* Heb. *Kadim,* "strong, eastern," &c. Bert.—These quails came from the banks of the southern ocean, or from the Red Sea, as the Israelites were still in Arabia, when they were furnished with them a second time, (Num. xi. 31.) for a whole month, (C.) though there were about three million people. Bert.—God changed the wind, so as to bring them into the camp. Ex. xvi. W.—It was before blowing from the south-east. M.

VER. 31. *Israel.* S. Jerom applies this to those who receive unworthily, particularly if they be priests. 1 Cor. xi. 29. C.—God selected the most guilty (Bert.) having allowed them to feast for a whole month. W.—Then he *brought down* by death, or "hindered," as it were, "by shackles," (Sept.) the most valiant. H.

VER. 32. *Still.* Notwithstanding this instance of God's severity, they fell shortly after into greater sins, and would have stoned Moses, &c. despairing of ever taking possession of the promised land, which highly displeased God, so that he swore, that none of the rebels should enter it. Many were also slain in the sedition of Core, (Num. xiii. 17.) and the rest did not live above thirty-eight years. C.—Thus about 600,000 perished, (W.) having done nothing worthy of praise. M.

VER. 34. *Morning.* Those who were spared pretended to repent. H.—Afflictions are the source of much good. But the Israelites are blamed for their

36 And they loved him with their mouth: and with their tongue they lied unto him:

37 But their heart was not right with him: nor were they counted faithful in his covenant.

38 But he is merciful, and will forgive their sins: and will not destroy them.

And many a time did he turn away his anger: and did not kindle all his wrath.

39 And he remembered that they are flesh: a wind that goeth and returneth not.

40 How often did they provoke him in the desert: and move him to wrath in the place without water?

41 And they turned back and tempted God: and grieved the holy one of Israel.

42 They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

43 How he wrought his signs in Egypt: and his wonders in the field of Taneos.

44 [a] And he turned their rivers into blood, and their showers that they might not drink.

45 [b] He sent among them divers sorts of flies, which devoured them: [c] and frogs, which destroyed them.

46 [d] And he gave up their fruits to the blast, and their labours to the locust.

47 [e] And he destroyed their vineyards with hail, and their mulberry trees with hoar-frost.

48 And he gave up their cattle to the hail, and their stock to the fire.

49 And he sent upon them the wrath of his indignation: indignation, and wrath, and trouble, which he sent by evil angels.

[a] Exod. vii. 20.—[b] Exod. viii. 24.—[c] Exod. viii. 6.—[d] Exod. x. 15. [e] Exod. ix. 25.

50 He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

51 [f] And he killed all the first-born in the land of Egypt: the first-fruits of all their labour in the tabernacles of Cham.

52 And he took away his own people as sheep: and guided them in the wilderness like a flock.

53 And he brought them out in hope, and they feared not: [g] and the sea overwhelmed their enemies.

54 And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased.

[h] And he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.

55 And he made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God: and they kept not his testimonies.

57 And they turned away, and kept not the covenant: even like their fathers, they were turned aside as a crooked bow.

58 They provoked him to anger on their hills: and moved him to jealousy with their graven things.

59 God heard, and despised *them*, and he reduced Israel exceedingly, *as it were* to nothing.

60 [i] And he put away the tabernacle of Silo, his tabernacle, where he dwelt among men.

61 And he delivered their strength into captivity: and their beauty into the hands of the enemy.

62 And he shut up his people under the sword: and he despised his inheritance.

[f] Exod. xii. 29.—[g] Exod. xiv. 27.—[h] Josue xiii. 6 and 7.—[i] 1 Kings iv. 4. Jer. vii. 12. and xxvi. 6.

inconstancy and deceit. C.—They came with apparent earnestness (H.) to offer the morning sacrifice (W.) under affliction. M.

Ver. 38. *Their* and *them*, is supplied also by Prot. H.—Heb. "he . . . will forgive sin," &c. This seems more beautiful. Bert.

Ver. 39. *Flesh.* The inferior appetite wars against the spirit. Gal. v. 17. Matt. xxvi. 41. H.—*Not*, in the ordinary course. This does not contradict the faith of the resurrection, which is elsewhere clearly expressed. S. Jer. C.—Man may go astray, but cannot be converted by his own efforts. Prov. ii. 19. S. Aug. Bert.—God will never abandon the whole Church. The Jews here mark the middle of the psalter, and the 1263d verse, (W.) or the division of the book. H.

Ver. 40. *How often.* It would be difficult to specify. God mentions ten times. Num. xiv. 22. W.

Ver. 41. *Grieved.* Heb. "set bounds to," or "marked," holding up to scorn. Heb. vi. 6. Genebrard thinks we might translate, "crucified," *hithvu*, as this is the root of *Thau*, which formerly resembled a cross. C.—This would surely be one of the most striking enigmas. S. Jerom agrees with us. Bert.—"They pushed on," *concitaverunt*, as God's wrath must be greatly excited by setting limits to his power and goodness. H.

Ver. 42. *Not.* How could they so soon forget these prodigies? We might ask, how came Adam to pay so little attention to God's command? How do many act contrary to their better knowledge? Upon occasion of this forgetfulness, the psalmist repeats many of the chief miracles recorded. Ex. vii. and xiii. Bert.

Ver. 43. *Signs.* The turning the rod into a serpent. The rest of the signs were also plagues. W.

Ver. 44. *Showers.* Heb. "floods." H.—Many have asserted that it does not rain in Egypt: but pretty heavy showers fall, even above Cairo, (Vansleb. C.) though seldom. W.

Ver. 45. *Flies. Cœnomyiam.* Many copies of the Sept. have *kynomiam*, 'the dog-fly," which S. Jerom, (C.) and S. Aug. properly correct. Bert. Ex. viii. 24.

Ver. 46. *Blast.* Heb. also "the bruchus," (H.) a sort of locust, which does great damage in the East. C.—*Chasil* may signify both. Bert.—Ovid speaks of the blast:

Interea crescat scabræ rubiginis expers. Fast. 1.

Ver. 47. *Vineyards.* Herodotus (i. 77.) says, the Egyptians use "ale, because they have no vines." But he is contradicted by Athenæus, &c.—*Trees.* Heb. *shikmoth*, is supposed to mean sycamore trees. C.

Ver. 48. *Fire.* S. Jer. "who gave their pastures to the hail, and their cattle to the birds." *Reshaphim* is also rendered "coals," by Pagnin. It may denote the thunderbolts. H.

Ver. 49. *Angels.* Heb. "messengers of evils," (T.) as the Sept. may also signify the good angels. *Amama.*—He ordered Moses and Aaron to denounce his judgments, which he executed either by the devils, (Origen. W.) or by the blessed spirits. S. Amb. Ex. xii. 29. Wisd. xviii. 14.—Hence from the effect, (Bellar.) they may have the appellation of evil. Theod. C.—The other plagues are thus briefly mentioned. M. W.

Ver. 51. *Labour.* "The first-born," (S. Jer. Gen. xlix. 3. Prov. v. 9.) and their best effects. C.—This was the tenth plague. *Cham* was father of Misraim, who peopled Egypt. W.

Ver. 53. *Not*, after they saw the Egyptians destroyed, whom they had *feared* greatly before. In the desert they enjoyed rest, while their enemies were in the utmost confusion, (Bert.) having lost their king. H.

Ver. 54. *Mountain.* Heb. "term." Ὄρος, with the soft spirit, means a *mountain.* (Bert.) and the Vulg. has taken it in this sense in both places, as the Greek accents and spirits are not of greater antiquity or consequence than the Heb. vowel points. H.—The land of Chanaan was very different from that of Egypt, being full of mountains. Deut. iii. 25. Ezec. xxxvi. 2. But Sion may be here meant.—*Line.* Thus were lands measured. Jos. xiii. 8. and xvii. 5. C.—God had made a particular choice of this hilly country for his people, (W.) and for the chief seat of religion. M.

Ver. 57. *The covenant*, is omitted in many Greek and Latin copies, as well as in Heb. S. Jer. ad Sun.—Yet it is found in the Vatican edition, (C.) as well as in the Alex. ἠνυνθύτησαν. H.—*Bow*, which hits not the mark. It alludes to the faithless Israelites, (C.) particularly to Ephraim, ver. 9. Os. vii. 6. Jer. ix. 3. The bow of Jonathan was not such, 2 K. i. 22. C.—A bad bow misses the aim, or breaking, wounds the person who uses it. M.—These people hurt themselves by their treachery. W.

Ver. 58. *Hills.* The high places, in which they imitated the pagans, and which brought on their ruin. Lev. xxvi. 30. With so much difficulty are people taught to serve God in spirit and truth. They foolishly imagined that they would be nearer the gods. Bert.—*Things.* Prot. "images." They have not forgotten to insert this word as usual, to make the ignorant believe that all images are forbidden! H.

Ver. 59. *Heard.* So he did the crimes of Sodom. Gen. xviii. 20. C.—*Reduced.* Heb. "abhorred exceedingly *several* in Israel." H.—The people were not exterminated; but greatly reduced in the time of the judges. W.

Ver. 60. *Silo.* Where it had remained about 350 years, (Bert.) before the ark was removed, never to be replaced there. H.—The tabernacle was afterwards at Nobe, and at Gabaon; whence it was probably removed to the treasury of the temple, (C.) and was hidden by Jeremias, 2 Mac. i. Jos. xviii. 1. Bert. —God gave his oracles more particularly where the ark, (W.) or the tabernacle, was found. H.

63 Fire consumed their young men: and their maidens were not lamented.

64 Their priests fell by the sword: and their widows did not mourn.

65 And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

66 And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

67 And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:

68 But he chose the tribe of Juda, Mount Sion, which he loved.

69 And he built his sanctuary as of unicorns, in the land which he founded for ever.

70 And he chose his servant, David, and took him from the flocks of sheep: he brought him from following the ewes great with young,

71 To feed Jacob, his servant, and Israel, his inheritance.

72 And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

PSALM LXXVIII.

DEUS VENERUNT GENTES.

The Church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.

1 A psalm for Asaph.

O GOD, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

2 They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

3 They have poured out their blood as water, round about Jerusalem, and there was none to bury them.

4 We are become a reproach to our neighbours; a scorn and derision to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

6 [a] Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms, that have not called upon thy name.

7 Because they have devoured Jacob; and have laid waste his place.

[a] Jer. x. 25.

VER. 61. *Their.* Heb. "his." Houb.—The ark was an earnest of God's protection, (H.) and the glory of Israel, 1 K. iv. 21.

VER. 62. *Sword.* So that they could not escape.—*Despised.* Heb. *hithhabar*, is rendered *distulit* by S. Jerom, (v. 21. 59. C.) or *non distulit*, "he did not delay" to punish, as Erasmus reads. H.

VER. 63. *Fire* of God's indignation, (M. W.) or of war.—*Lamented.* S. Jer. "its virgins no one bewailed." H.—He seems to have read *êullu*, with the Sept. Others translate, (Bert.) "did not mourn," though they were now deprived of the hopes of marrying, (C.) or "the virgins were not praised" in the canticles used at the marriage-feast, (Chal. &c.) *non epithalamio celebratæ sunt*, (Mont.) or "married." Pagnin. H.—There was no time to bewail the death of the young men, or the captivity of the women. C.—Each one was too solicitous for his own safety. H.

VER. 64. *Priests.* Ophni and Phinees, (1 K. iv. 11. C.) the origin of this calamity, (H.) and the high priest himself broke his neck. W.—*Mourn, plorabantur*, intimates rather that the people did not mourn for them. But the Heb. has this meaning also, *fleverunt*, (Mont.) *sunt fletæ.* S. Jer. H.—The widow of Phinees died on hearing the sad news; and Eusebius seems to think that grief killed Ophni's widow likewise. C.

VER. 65. *Surfeited.* S. Jerom, Chal, &c. agree in this sense. But Heb. may admit another, not quite so harsh, (C.) "like a hero who shouts for (Mont.) *or* sings after wine;" (H.) διαλαλῶν ἐξ οἴνου, "rendered talkative by wine." Sym.—God allowed the Philistines to prosper for a time; but, at last, he covered them with ignominy. H.—We must reflect that the Oriental languages are bolder in their expressions than ours, and that this is simply a comparison, not more astonishing than that used by our Saviour, when he says that he will come *like a thief in the night.* Bert.—If the Spirit of God had not consecrated such comparisons, no one durst have used them. S. Aug.—God rose to punish the infidels, and to preserve his Church. W.—The psalmist speaks of him as of a man invigorated by wine, and filling all with confusion. M.

VER. 66. *Parts.* As they were fleeing, (Bert.) or with emerods. Chal. &c. C. 1 K. v. 10.

VER. 67. *Ephraim.* Who had been preferred before his elder brother, and yet proved the most inclined to idolatry, v. 9. H.—This tribe was deprived first of the ark, and then of the tabernacle, which were its greatest glory, and this strongly indicated the divine displeasure. C.

VER. 68. *Sion.* The ark was removed from Cariathiarim, in the tribe of Juda, to the house of Obededom, for three months, and afterwards to the palace or tabernacle on Sion, (H.) which God had probably chosen for its fixed abode, towards the beginning of David's reign. C.

VER. 69. *As of unicorns.* That is, firm and strong, like the horn of the *unicorn.* This is one of the chief of the *propositions* of this psalm, fore-shewing the firm establishment of the one, true, and everlasting sanctuary of God, in his Church. Ch. M.—It was preserved before Christ, and will remain till the end of time. W.—The temple was not built by David: but the spot was consecrated for it, (2 K. xxiv.) and the ark was placed on Sion; which was the *land* which he had *founded for ever* for this purpose. Heb. *ramim*, means "unicorns, (Chal. S. Jer.) heights, (Mont.) palaces," (Pagn.) &c. *Sanctificium* and *sanctuarium*, have the same import. H.—*In the land.* Heb. "as the land." Sept. have read *ò* for *c*, as well; (Bert.) and it is observable that Montanus translates the latter, though the former occur in the Heb. text below, edit. 1632: so easily may these letters be confounded! H.—The temple was to have the same stability as the earth, and was but one, like the horn of the unicorn, which is most solid and beautiful. C.—Yet this could not be understood of the material temple, which was the most magnificent structure in the world. It was fulfilled in the Church of Jesus Chirst, who is also the true David, v. 72. H.—The crowning of David, who was his figure, was a great blessing to Israel. W.

VER. 70. *Young.* Heb. also, "giving milk." David was actually with his father's flocks, when he was sent for by Samuel. Saul was also engaged in the pursuits of a country life when he was chosen king: and it would indeed have been difficult to find people of another description among the Israelites, as all followed some business. Crœsus observed that the first of his race (Gyges) obtained his liberty and the throne at the same time, as he had kept the flocks of the preceding king. Xenoph. vii.

VER. 72. *Skilfulness.* Lit. "intelligences." Plural words are used to express the greatness of the thing. David was very upright and intelligent. H.—This enhances the ingratitude of Ephraim, &c. who divided the kingdom. C.—Yet David had fallen into some grievous mistakes, so that this can only belong strictly to Jesus Christ, who is the *good shepherd*, without sin. Bert.—He has here detailed what may serve to illustrate the law and the gospel, and may fill us either with confidence or with alarm. H.—We are astonished at the repeated infidelities of the Israelites. But if three millions of Christians were placed in the same circumstances, would they behave better? Bert.

PSAL. LXXVIII. VER. 1. *Asaph*, who might live during the captivity. C. —If the ancient (H.) Asaph, or David, composed this psalm, it must be considered as a prediction of the ruin caused by Nabuchodonosor, or by Epiphanes. Bert. T. v.—The author of 1 Mac. (vii. 17.) accommodates it to the sufferings of those (C.) whom Alcimus destroyed; or rather the prophet had them also in view as well as Christian martyrs. H.—He cannot speak of the last ruin of Jerusalem, since it would have been improper to pray for its restoration. S. Aug.—*Fruit.* A mean village, (M.) as Isaias (i. 8.) had threatened. Heb. "a heap of stones," (S. Jer.) in the field. Mic. i. 6. Such was the condition of Jerusalem under Nabuchodonosor (C.) and Epiphanes. 1 Mac. i. Bert.—Catholics have been persecuted in every country, and forced to use mean houses for divine worship. W.

VER. 2. *Saints.* The Assideans, who were the most esteemed for piety, 1 Mac. ii. 42. In the worst of times, there were always some pious Israelites, and the generality of them were less wicked than their enemies, who exercised a horrid barbarity in refusing them burial, after destroying vast numbers, 2 Par. xxxvi. 17. C.—This was done at least under Epiphanes, 1 Mac. vii. 16. H.—Pesecutors have hung the bodies of martyrs on poles to be the food of birds, (W.) as the missionary priests were treated in England not long ago. Heb. is here rather inaccurate, (H.) "to the wild beast of the earth itself;" (Mont.) *lechaitho arets*, being put forth *lèith, earts*, (Houbig.) as Prot. themselves translate. H.

VER. 4. *Us.* The Idumeans, &c. are hence blamed by the prophets. Ezec. xxv. 12. Abd. x. C.—Christ and his disciples have been treated with scorn, (Bert.) being styled Galileans, Papists, &c. W.

VER. 5. *Zeal*, or jealousy, as God has the greatest affection for his people, and resents their infidelity as a kind of adultery. C.—Sin is the source of misery. W.

VER. 6. *Name.* Their ignorance was of course culpable. Bert.—This prayer is prophetical, (S. Aug.) or insinuates that those infidels were still more deserving of punishment. Bert.—By destroying Israel, the number of God's worshippers would be lessened. C.—Yet this consideration would not hinder God from chastising them; and it is not absolutely true that pagans are always more guilty. Those who know the will of their master, and do it not, shall suffer many stripes. Having the true faith, they may, however, (H.) be sooner converted. W.

VER. 7. *They have devoured.* So Pagnin ventured to translate the Heb. But Montanus substitutes the singular, though it be evidently incorrect, (H.) and contrary to all the ancient versions and the parallel passage, (Jer. x. 25.) as well as to MS. 3. Lambeth 435, &c. (Kennicott) *v* being lost at the end of *acol.* Houbig. —*Place.* Heb. also, "beauty," the ark or temple. C.

VER. 8. *Former iniquities*, which we and our fathers have committed. The Hebrews generally pray for the remission of their parent's faults. Lam. v 7

8 [a]Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceedingly poor.

9 Help us, O God, our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake:

10 Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes,

By the revenging the blood of thy servants, which hath been shed: 11 let the sighing of the prisoners come in before thee.

According to the greatness of thy arm, take possession of the children of them that have been put to death.

12 And render to our neighbours seven-fold in their bosom: the reproach wherewith they have reproached thee, O Lord

13 But we thy people, and the sheep of thy pasture, will give thanks to thee for ever.

We will shew forth thy praise unto generation and generation.

PSALM LXXIX.

QUI REGIS ISRAEL.

A prayer for the Church in tribulation, commemorating God's former favours.

1 Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.

2 GIVE ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.

Thou that sittest upon the Cherubim, shine forth 3 before Ephraim, Benjamin, and Manasses.

Stir up thy might, and come to save us.

4 Convert us, O God: and shew us thy face, and we shall be saved.

5 O Lord, God of hosts, how long wilt thou be angry against the prayer of thy servant?

6 How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

7 Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

8 O God of hosts, convert us: and shew thy face, and we shall be saved.

9 Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

10 Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

11 The shadow of it covered the hills: and the branches thereof the cedars of God.

12 It stretched forth its branches unto the sea, and its boughs unto the river.

13 Why hast thou broken down the hedge thereof, so that all they who pass by the way, do pluck it?

14 The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

15 Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard:

16 And perfect the same which thy right hand hath planted: and upon the Son of man whom thou hast confirmed for thyself.

17 Things set on fire and dug down, shall perish at the rebuke of thy countenance.

18 Let thy hand be upon the man of thy right hand: and upon the Son of man, whom thou hast confirmed for thyself.

19 And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

20 O Lord God of hosts, convert us: and shew thy face, and we shall be saved.

[a] Isai. lxiv. 9.

Bar. iii. 5. Dan. ix. 5. C.—But here the penitents' own transgressions may be meant. Bert.—God is ready to pardon such. W.

VER. 9. *Help.* The necessity of grace, and the co-operation of free-will, are here plainly asserted. S. Aug.

VER. 10. *Their God.* Let him rescue his people. Cicero (pro Flacco) speaking of the Jewish nation, says, "How dear it was to the immortal gods, appears from its being overcome, enslaved," &c.—*Shed.* He speaks not of revenge; (C.) but in order that chastisement may open the eyes of the infidels, that they may be converted. Euseb.—Let none suspect that thou disregardest thy people. The event will evince the contrary. W.

VER. 11. *Put.* Chal. "consigned." C.—Protect the successors of the martyrs. W.

VER. 12. *Bosom.* Punish them severely (C.) in this world. S. Jer.—Many of the surrounding nations were subdued by Nabuchodonosor, five years after he had conquered the Jews. Joseph. x. 10. Jer. xlix. 7. &c.

PSAL. LXXIX. VER. 1. *Testimony,* or instruction, (C.) and proof of the psalmist's faith. H.—*Psalm.* Vat. Sept. S. Aug. &c. add, "for (or against) the Assyrian:" whence some have inferred that it relates to the captivity of Israel. But as *Benjamin* is also mentioned, it seems rather to speak of the captives of Babylon, (C.) or of all Jews and Christians in distress. Bert.—The faithful pray for the coming of the Messias, v. 2. 4. 16. H.—Fathers. C.

VER. 2. *Joseph.* He mentions these two as persons dear to God. All the tribes were equally led away captives, and the distinction of kingdoms was not regarded. C.—All Israel is denoted by Joseph, who composed two tribes, having the double portion; (W. M.) and ruling in Egypt. Bell.

VER. 3. *Manasses.* These three tribes followed the ark in the desert, (Num. ii. 18.) and might better see the majesty shining over it. W. C.—Let all be united once more in the divine service. Muis.—Samaria, and Jerusalem in part, were in the tribes of Ephraim and Benjamin, (M.) and Manasses occupied both sides of the Jordan. H.

VER. 4. *Saved.* This chorus occurs three (W.) or four times. C.—With God's grace, we shall be able to act virtuously. S. Jer.—Thou canst easily rescue us from our misery. Be pleased to send us the Messias, thy substantial image, 2 Cor. iv. 4. and Col. i. 15. If thou assist us, we may co-operate to obtain salvation. W.

VER. 6. *Measure.* Heb. *shalish,* "three-fold." S. Jer.—The capacity of this measure is not determined. It might be the *seah,* or the third part of an epha, which would be very abundant, speaking of tears; though small to contain the earth. Is. xl. 12. C.—Penitents must eat little. S. Jer.—Yet their sorrow must be moderated by hope. Euseb. See Ose. ix. 4. C.—God punishes so as not to destroy us. W.

VER. 7. *At us.* See Ps. lxxviii. 4. H.—Such was the condition of Jeremias, xv. 10. C.—Heb. "have scoffed among themselves." Chal. and S. Jerom agree with us. Scorn is more difficult to bear than poverty. Hence to comfort himself, the psalmist repeats, *O God,* &c. Bert.

VER. 9. *Vineyard.* Thy Church and people. W. Is. v. 1. Os. x. 1. Matt. xx. 2.

VER. 10. *Sight.* Heb. "Thou didst dig before it," (Mont.) making the ground ready. C.—The cloud went before the Israelites. W.—*Land* of promise. H.

VER. 11. *God.* The highest cedars were surpassed by the branches, or even by the smallest shoots (*arbusta*) of this vine. H.—Most powerful nations were forced to submit to David. Theod.—The Israelites were exceedingly multiplied, (W.) and enjoyed the fruits of the country. Mic. iv. 4. C.

VER. 12. *River* Euphrates, from the Mediterranean, Red, and Indian seas. H. Deut. xi. 24.

VER. 13. *It?* Thou hast withdrawn thy protection. The temple is destroyed, and all plunder with impunity, because thy vineyard has not rendered good fruit. Jer. ii. 21.

VER. 14. *Singular.* The wild boar, which does not go with other beasts. Nabuchodonosor is here designated, (C.) or Salmanasar, and all persecutors, (Bert.) particularly the devil, who goes about *like a roaring lion,* and stirs up his agents to disturb the world. Hence the enemy becomes more cruel than any wild beast. W.

VER. 16. *And* look down *upon* "the Messias," (Chal.) the true vine. Jo. xv. 1. Matt. xxi. 33. C.—*Of man,* is not in Heb. only, v. 18. H.—Some perfection was wanting to the Church of the Old Testament.

VER. 17. *Things set on fire,* &c. So this vineyard of thine, almost consumed already, must perish if thou continue thy rebukes. Ch.—*Things,* would imply that *incensa* is in the neuter plural. But this is not the case in Sept. or Heb. Bert.—S. Jerom has *succensam,* "Look down upon the vine or root, (17) burn up and without any branches. Let them perish at," &c. who have thus treated it. H.

VER. 18. *The man of thy right hand.* Christ, (Ch.) where he sits, (C.) being as *man* in the highest place of heaven. Matt. xxvi. 64. and xii. 32. H.—Who else could redeem Israel? C.—Zorobabel was only a figure of Him. H.—Christ's birth was miraculous, (M.) and he was appointed by *the right hand* of God to do great things; and, as *man,* is moved to take compassion on the distresses of his people. Bert.

VER. 19. *From thee.* This is our fixed determination for the future. H.—

PSALM LXXX.

EXULTATE DEO.

An invitation to a solemn praising of God.

1 Unto the end, for the wine-presses, a psalm for Asaph himself.

2 REJOICE to God our helper: sing aloud to the God of Jacob.

3 Take a psalm and bring hither the timbrel: the pleasant psaltery with the harp.

4 Blow up the trumpet on the new moon, on the noted day of your solemnity.

5 For it is a commandment in Israel, and a judgment to the God of Jacob.

6 [a] He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

7 He removed his back from the burdens: his hands had served in baskets.

8 Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: [b] I proved thee at the waters of contradiction.

9 Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, 10 there shall be [c] no new god in thee: neither shalt thou adore a strange god.

11 For I am the Lord, thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

12 But my people heard not my voice: and Israel hearkened not to me.

13 [d] So I let them go according to the desires of their heart: they shall walk in their own inventions.

14 [e] If my people had heard me: if Israel had walked in my ways:

15 I should soon have humbled their enemies, and laid my hand on them that troubled them.

16 The enemies of the Lord have lied to him: and their time shall be for ever.

17 And he fed them with the fat of wheat, and filled them with the honey out of the rock.

[a] Gen xli. 29.—[b] Exod. xvii. 5.—[c] Exod. xx. 3.

PSALM LXXXI.

DEUS STETIT.

An exhortation to judges and men in power.

1 A psalm for Asaph.

GOD hath stood in the congregation of gods; and *being* in the midst *of them* he judgeth gods.

[d] Acts xiv. 15.—[e] Baruc. iii. 13.

Will call. Heb. "Shall be called by thy name," (S Jer. H.) thy people. Sym. C.—But the Vulg. is equally correct, *invocabimus.* Mont. Prot. H.

PSAL. LXXX. VER. 1. *For the wine-presses, &c. torcularibus.* It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage, (Ch.) or on the feast of trumpets, on the 1st of Tisri. Lev. xxiii. 24. Euseb. Pin. C. See Ps. viii.—From the grape some good wine is extracted, and the rest is thrown away: so in this psalm we find the just rejoice, while the wicked complain, during the persecutions of the Church. S. Aug.—Some Latin copies add, "on the 5th day of the week;" and Genebrard supposes that these additions are owing to the Jewish traditions, (C.) as they might sing this psalm on Thursday. H.—We need not attempt to ascribe this piece to any particular time, though some have thought that it regards the captives, the translation of the ark, or the vocation of the Gentiles, &c. C.—It is very beautiful. Bert.

VER. 4. *New moon* of Tisri. Lev. xxiii. 24.—*Noted.* Heb. "in the obscure, in the day of our solemnity." C.—Prot. "in the time appointed, on our solemn feast-day." *Cose* may denote "obscure or appointed;" (S. Jer.) "in the middle of the month;" (H.) which alludes to the feast of tabernacles, when the Jews dwelt under the shade of tents, made of branches. This was esteemed "the most holy and greatest" of their festivals. Joseph. viii. 2. Num. xxix. 12. Prov. vii. 20. C.—It may also be explained of the new moon of Tisri, (M.) when the people were admonished of the beginning of the civil year, or of the three great festivals to be then celebrated, perhaps (H.) in memory of the world's creation, at that season. Bert.—How carefully ought we not, therefore, to celebrate the Christian holidays, which are instituted to excite our gratitude for greater benefits! H.—The days of the *new moons* (Num. xxviii. 11.) were consecrated, to acknowledge God's constant providence; and that of Tisri in particular, (ib. C. xxix. 1.) to thank him for the preservation of Isaac. Gen. xxii. 18. W.—But the Lord's day reminds us not only of the world's creation, but also of its redemption, &c. Rom. iv. 25. Bert.

VER. 5. *Jacob.* It is a duty which we owe to God, in obedience to his command. Heb. may be, (H.) "a decree for the princes (*gods*) of Jacob." C.—Prot. "a law of," &c.

VER. 6. *Joseph.* Who represents all the family of Israel, as he took care of it. C. Ps. lxxix. 2. W.—*Not.* The Israelites heard the voice of God at Sinai. (S. Jer. &c. C.) and for the last time, were forced to hear the insults of the Egyptians at their heels; (H.) whose language was *barbarous* to them, (Ps. cxiii. 1. M.) and not well understood by all, as they had very little society together. Joseph spoke to his brethren by an interpreter. H.—Some explain this of Joseph himself, when he first came into Egypt, (Chal. Bos.) or of the Israelites, at their arrival there. Vat.—But this agrees not with the Vulg. or Heb. (H.) the latter of which is very confused and incorrect, though it be adopted (C.) by S. Jerom: "I heard a tongue which I knew not, I withdrew," &c. (H.) or, making a small alteration, "*God* hath established this *festival* in Joseph, when He appeared in the land of Egypt *to rescue his people:* then, *said the Lord,* I made him hear a language which he knew not, *that I was the protector of my people,* I will remove," &c. C.—The authors of the Pin. disc. take this liberty, which would make the sense pretty clear. But the Heb. means, "I heard," &c. Some not being able to understand this, have substituted, "He heard," with the German version. Bert.—The ancient Greek interpreters seem to have read the same, as no variation is noticed. C.—If, however, we must explain the Heb. of S. Jerom, we must suppose that, *I knew not,* means, I condemned, as it often does; and God certainly reprobated the harsh language of the Egyptian taskmasters, and came to deliver his people from oppression. Ex. ii. 25. and iii. 8. and v. 14. H.

VER. 7. *Baskets.* Heb. "brazen." Mont.—"His hands shall pass from the pots." Prot.—*Dud,* means also, "a basket." H.—The Hebrews were thus forced to carry mortar, (M.) straw, &c. W.

VER. 8. *In the secret place of tempest.* Heb. of *thunder.* When thou soughtest to *hide* thyself from the *tempest:* or, when I came down to Mount Sinai, *hidden* from the eyes in a storm of *thunder;* (Ch. Ex. xix. 16.) or when I afflicted Egypt, (ib. ix. 23.) and Pharao's army. Ps. lxxvi. 19.—*Contradiction,* at Mara, or rather at Cades, where Moses betrayed some distrust. Ex. xxiv. 25. and Num. xx. 12. C.—After so many benefits, they still contradicted God, and would not serve him. W.

VER. 9. *Testify.* Instruct, or call heaven to witness our covenant. C.—Man has free will, and may choose whether he will obey or not. W.

VER. 10. *New God.* Who must of course be false. H.—Heb. "strange." Ex. xx. 2. Jer. xxiii. 23. C.—An express law on this head was a great benefit, (W.) as most people had gone astray. H.

VER. 11. *Fill it.* I will grant all thy just requests, if thou be faithful. Euseb. C. W.—God uses the title of Jehovah, "the Eternal self-existent Being." Bert.

VER. 13. *Inventions.* Ancient psalters read, "wills." This is the greatest (C.) of God's judgments. Rom. i. 24. M.—He sometimes permits a person to go on, that he may be disgusted with sin. *Ut saturati vitiis vel sic agant pœnitentiam.* S. Jer.—We ought all to dread this *root of bitterness,* (Heb. xii. 15.) which may cause us to resist God's grace, and to be abandoned by him, as the Israelites seemed to be, before their ruin came on. Bert.

VER. 15. *Soon. Forsitan,* "perhaps," (H.) does not here imply a doubt, (M.) but rather the ease and liberty (W.) with which God could have rescued his people (Heb.) "in a moment." C. Bert.

VER. 16. *Enemies.* The faithless Israelites, (C.) or infidel nations. Bos. &c.—*Ever.* Impenitent sinners shall suffer for ever. Ch.—The Jews will scarcely be converted at last. M.—For a long *time* God bore with their infidelities, and heaped favours upon them. H.

VER. 17. *And.* Or "though." This increases their ingratitude.—*Filled.* Heb. "I will fill thee;" which reading few admit. S. Jerom agrees with us. Bert.—Prot. (16.) "the haters of the Lord should have submitted (marg. *lied*) to him; but their time should have endured for ever. (17) He should have fed them, (*v* rather signifies "him," H.) also with the finest of wheat, and with honey out of the rock, should I have satisfied thee." This sudden change seems rather abrupt, though God may have spoken either in the first or third person, from v. 6. H.—*Rock.* He fed them in the desert with manna, and the water seemed most delicious, as they were thirsty; unless he speaks of real honey. M.—The promised land was very fruitful; but all this prefigured the favours which God bestows upon his servants, in the blessed Eucharist, 1 Cor. x. 4. C.—How many, like Judas, partake of them, and prove faithless! S. Aug.

PSAL. LXXXI. VER. 1. *Asaph.* Josaphat gave the like instructions to his judges, 2 Par. xix. 6. Kimchi. C.—God rejected the Jews in the preceding psalm, and here the reason is assigned. Theodoret.—*Congregation,* or church of the Jews, who were gathered together like cattle, and sought after temporal advantages (S. Aug. in Ps. lxxii. 23.) alone. Catec. Trid. Symb.—This is not exactly true of all, (Heb. xi. 14.) though it might be of *the people* in general, who seldom raised their thoughts to spiritual delights. H.—*Of gods.* Heb. "of God," who presides in his own council, and gives authority to others. Amama.—Yet Syr. has, "the angels;" Chal. "the just;" Prot. "the mighty;" and Aquila, "the powerful ones." H.—Gods here are put for judges, who act in God's name. Deut. i. 17. Ex. xxii. 28. To decide affairs of consequence, the priests and other judges met in the temple; and the Romans did the like, each senator offering incense and wine to the god who was honoured in that place. Sueu. in Aug. xxxv. C.—All magistrates ought to be equally careful in what they determine, as if they heard God present giving them the following instructions. W.—

2 How long will you judge unjustly: and accept the persons of the wicked?

3 Judge for the needy and fatherless: do justice to the humble and the poor.

4 [a]Rescue the poor; and deliver the needy out of the hand of the sinner.

5 They have not known nor understood; they walk on in darkness: all the foundations of the earth shall be moved.

6 [b]I have said: You are gods, and all of you the sons of the most High.

7 But you like men shall die: and shall fall like one of the princes.

8 Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

PSALM LXXXII.

DEUS QUIS SIMILIS.

A prayer against the enemies of God's Church.

1 A canticle of a psalm for Asaph.

2 O GOD, who shall be like to thee? hold not thy peace, neither be thou still, O God;

3 For lo thy enemies have made a noise: and they that hate thee, have lifted up the head.

4 They have taken a malicious counsel against thy people, and have consulted against thy saints.

5 They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

6 For they have contrived with one consent: they have made covenant together against thee, 7 the tabernacles of the Edomites, and the Ismahelites:

[a] Prov. xxiv. 11.—[b] John x. 34.—[c] Judges vii. 22.

Moab, and the Agarenes, 8 Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

9 Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

10 Do to them [c]as thou didst to Madian [d]and to Sisara: as to Jaban at the brook of Cisson.

11 *Who* perished at Endor: and became as dung for the earth.

12 [e]Make their princes like Oreb, [f]and Zeb, and Zebee, and Salmana.

All their princes, 13 who have said: Let us possess the sanctuary of God for an inheritance.

14 O my God, make them like a wheel; and as stubble before the wind.

15 As fire which burneth the wood: and as a flame burning mountains.

16 So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

17 Fill their faces with shame; and they shall seek thy name, O Lord.

18 Let them be ashamed and troubled for ever and ever: and let them be confounded and perish.

19 And let them know that the Lord is thy name: thou alone art the most High over all the earth.

PSALM LXXXIII.

QUAM DILECTA.

The soul aspireth after heaven: rejoicing, in the mean time, in being in the communion of God's Church upon the earth.

1 Unto the end, for the wine-presses, a psalm for the sons of Core.

[d] Judges iv. 15.—[e] Judges vii. 25.—[f] Judges viii. 21.

Judgeth gods, or "God, *our Saviour*, is judged." Houbig.—This bringeth on the reprobation of the Jews, v. 5. &c. Bert.

VER. 2. *Wicked.* Contrary to the law. Deut. i. 17. Lev. xix. 15.

VER. 3. *Do justice.* This is the sense of *justificate*, "justify," as the poor must not be screened from justice, any more than the rich. H.—They are in greater danger of being neglected. Is. i. 23. Jer. v. 28. H.

VER. 5. *Moved.* The ignorance, inapplication, and injustice of those in power overturn the state, which is supported by *justice*. Prov. xiv. 34. They draw down God's curse upon the land, (S. Jer. C.) and expose it to all the miseries of anarchy. This regards pastors also. Bert.—By gross ignorance judges walk in darkness, and throw all into confusion.

VER. 6. *Gods.* The people look upon you as such, and treat you with respect. *But* entertain not sentiments of pride on that account. C.—If judges, even those whom God condemns, may be styled gods without blasphemy, how much more might Jesus Christ, who was holy and did the works of God? He uses this argument to make the fury of the people abate: but then he continues to prove that he was God in a very different and proper sense, insomuch that the Jews, clearly perceiving his meaning, which Socinians would now mistake, took up stones to throw at him. Jo. x. 34. H.—If he had not been God, He would surely have told them plainly, as S. Paul did when people would have offered sacrifice to him, and as S. John Baptist confessed that he was not the Christ. The sons of Seth, priests, the just, and all the Israelites, were styled *sons* of God, as well as the angels and judges. Gen. vi. 2. Ps. xxviii. 1. Wisd. v. 5. Job i. 6. But no individual is *called the Son*, except Jesus Christ the true God. Bert.—This passage may be understood of *all* the faithful, (S. Aug.) particularly of bishops: and Constantine the Great was hence deterred from judging them (S. Greg. i. dec. Grat. p. 2. c. 11. q. 1.) or the clergy; (S. Melchiades. c. 12. q. 1.) though this name seems inaccurate, as he died before (Glossa) the council of Nice. Amama restrains the text to men in power. H.—Their elevated station makes their ignorance and misconduct less excusable. M.

VER. 7. *Men.* Heb. *Adam*, or "like a man" (Mont. H.) of the meanest rank.—*Princes.* Among men, (C.) or like Lucifer, the first of the rebel angels. Euseb. S. Just. dial.—Most tyrants come to a miserable end. M.—At death, judges themselves are brought to the bar, and their case is then more terrible, as the mighty in guilt shall suffer more. Wisd. vi. W.—They are forced to taste of death; while Jesus Christ was master of it. Jo. x. 17. 28. This comparison evinces Christ's divinity. But Socinians blind themselves by looking at the sun, and attempting to fathom all by the weak light of reason. Bert.

VER. 8. *Nations.* Those whom thou hast appointed judges, prevaricate. Gen. xviii. 25. C.—*Come*, therefore, thyself, *Lord Jesus*, (Apoc. xxii. 20.) to whom all nations were promised for an inheritance. Bert. Ps. ii. 7.—His appearance at the last day is described in the 49th psalm; and most of the Fathers here discover a clear prediction of the conversion of the Gentiles. C.

PSAL. LXXXII. VER. 1. *Asaph.* This psalm alludes to the wars of David, (2 K. viii. Bert.) against Ammon, (Bos.) or of the Jews returned from captivity, (2 Esd. iv. Ezec. xxxviii. Theod.) or of the Machabees; (1 Mac. v. and 2 Mac. x. Bell.) or rather of Josaphat. 2 Par. xx. Kimchi. Hammond. C.—All in danger are taught to have recourse to God. Bert.

VER. 2. *To thee?* Heb. "be not silent to thyself." Pagn.—But *domi* also implies "like;" (Bell.) and there would otherwise be a sort of tautology. Bert.—Christ on earth was like other men: but when he shall come to judgment, none will be comparable to Him. S. Aug.—Amama says this exposition is groundless: but others are of a contrary opinion. H.—The ancient Greek interpreters seem not to have varied from the Sept. though S. Jerom adopts the present Heb. "be not silent. *Hold*," &c. which may express the utmost fervour and want of protection. Thy own cause is now at stake: the enemy wishes to destroy religion. C.

VER. 3. *Noise.* Like the boisterous ocean. H.—*Head.* To revolt, 4 K. iii. 9. and 2 Par. xx.

VER. 4. *Saints.* Heb. "hidden ones;" (Prot. H.) the people under God's protection, (M. Bert.) or the treasures of the temple. C.

VER. 5. *Nation.* That there may be no more of this religion, or Catholics. W.—Israel delighted most in being styled the chosen nation of God. Bert.

VER. 7. *Agarenes* descended from Agar, though they took the name of Saracens, as if they had sprung from Sara, (W.) or they dwelt at Agra, otherwise called Petra, in Arabia; or on the east of Galaad, 1 Par. v. 10. C.

VER. 9. *Assyrian*, or "Assur," sprung from Dedan, (Gen. xxv. 3.) and dwelt near the Ammonites. C.—*Come.* Heb. "an arm to," &c. H.—All infidels conspire against Catholics, (W.) and are willing to forget their private quarrels. H.

VER. 10. *Madian:* 120,000 of whom were defeated by Gedeon with 300 men, (H. Judg. vii.) as Sisara was routed by Debora, at Cisson, and slain by Jahel. ib. iv. C.

VER. 11. *Endor.* Near this place the Madianites fell upon one another.—*All their princes* of Madian, (C.) or treat all the princes of the people, who now attack us, like them. M.—Both senses are good. Bert.

VER. 15. *Mountains.* The prayer or prediction was not in vain. The enemies of Josaphat, (2 Par. xx. 11. 24. C.) and of David, &c. were destroyed. H.—The trees on the mountains, (M.) or the mountain itself, might burn like Etna and Vesuvius. Geneb.—The destruction of the wicked is thus described. W.

VER. 16. *Tempest.* During the night, a tempest probably arose, which threw the enemy into confusion, who supposing that the Israelites had broken into the camp, fell upon each other in the dark. C.—S. Paul reminds us of God's indignation, which Christians as well as Jews ought to dread. Heb. xii. 25. 29. Deut. iv. 24. Bert.

VER. 17. *Name.* This was the desire of the prophet; (S. Jer. C. Bert.) and for this end, God sends afflictions. The impenitent must perish for ever, v. 18. W.

VER. 19. *Lord. He who is.* Ex. iii. 14. and vi. 3. W.—The *name* of the Lord is Himself. Bert.

2 HOW lovely are thy tabernacles, O Lord of hosts!
3 my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

4 For the sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones:

Thy altars, O Lord of hosts, my king and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, 7 in the vale of tears, in the place which he hath set.

8 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

9 O Lord, God of hosts, hear my prayer: give ear, O God of Jacob.

10 Behold, O God, our protector: and look on the face of thy Christ.

11 For better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

PSALM LXXXIV.

BENEDIXISTI DOMINE.

The coming of Christ, to bring peace and salvation to man.

1 Unto the end, for the sons of Core, a psalm.

2 LORD, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

4 Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

5 Convert us, O God our Saviour: and turn off thy anger from us.

6 Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

7 Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

8 Shew us, O Lord, thy mercy; and grant us thy salvation.

9 I will hear what the Lord God will speak in me: for he will speak peace unto his people:

PSAL. LXXXIII. VER. 1. *Core.* See Ps. viii. xli. and lxxx. H.—The Corites were musicians, as well as porters in the temple, 1 Par. xxvi. They here represent the faithful upon earth, (S. Aug. W.) who sigh after the heavenly Sion. David was animated with these sentiments, more than with the desire of revisiting Jerusalem, during the revolt of his son. Bert.—This psalm might have been written by him under the persecution of Saul, (Grot.) or it may refer to the captives. Theod. C.—Yet, at those times, the tabernacle was not subsisting on Sion, as it seems to have been when this beautiful piece was composed. Bert.—The Jews are said to recite it every night, in hopes of seeing Jerusalem rebuilt, and it might very well be used by all Israelites, when they went to celebrate the three great festivals. C.

VER. 3. *Fainteth.* The eager desire of heaven sometimes deprives people of external satisfaction, and the body partakes of the inward joy. W.—*Living.* The idols of Babylon have no life. Euseb.

VER. 4. *Turtle.* Moderns prefer to render "swallows," without reason. Bochart.—*Thy altars.* They can rest in the ruins of the temple; (Kimchi. Muis.) but in that supposition, the *altars* were destroyed. H.—It seems rather that this is an exclamation, (Bert.) which the enraptured psalmist is unable to conclude, giving us to understand that he desired his asylum and place of rest to be near God's altars, (H.) with the angels above. Is. vi. W.—The faithful soul seeks to dwell in heaven, and in the mean time keeps in the Catholic Church, laying up store of good works. For, out of it, whatever good pagans and heretics may seem to do, by feeding the hungry, &c. as these things are not laid in the nest, they will be trodden under foot, *conculcabuntur.* S. Aug. W.

VER. 6. *In his heart, he hath disposed to ascend by steps, &c. ascensiones in corde suo disposuit.* As *by steps* men *ascended* to the temple of God, situated on a hill; so the good Christian *ascends* towards the eternal temple by certain *steps* of virtue *disposed* or ordered within the heart. And this whilst he lives as yet in the body, in this *vale of tears, the place* which man hath *set:* that is, which he hath brought himself to: being cast out of paradise for his sin. Ch.—There is no standing still. "As the saint daily advances, so the sinner daily decreases." S. Jer. C.—Heb. of these three following verses is variously rendered. The Sept. are the most ancient, and very exact. Bert.—*Heart.* "The more you love, the higher will you ascend." S. Aug.—Heb. "the paths are in his heart. Passing in the vale of tears, they shall place (or deem) it a fountain. The teacher shall be clothed with benediction. They shall go from strength to strength: they shall appear before God in Sion." S. Jer. H.—Three words occasion the difference: *âbri,* "passing," means also, "disposing" Sept. have only used it as a singular, to agree with *man, Mâin,* "a fountain," may have been read *mâun,* "for the place."—*Al,* means, "the God," and "to." Bert.—Amama says the points are different. But we have often shewn the futility of that objection; which might regulate the versions of the Masorets, but could have no influence on those who lived many ages before their invention. They are neglected here by the authors of Prin. disc. "the God almighty shall appear again in Sion." H.

VER. 7. *Tears.* Prot. "Baca." Marg. "of mulberry-trees," near Jerusalem. Judg. ii. 5. 1 K. v. 23. H.—It was perhaps used proverbially for any dry place. The Lord had promised to relieve the captives with water. Is. xxxv. 5. &c. C. —*Place.* The temple or tabernacle, (H.) which the Lord hath appointed. C.

VER. 8. *Blessing.* Abundance of water, and other necessaries, (2 Cor. ix. 6.) as well as (H.) spiritual graces, which help those who continue in the true Church to arrive at the vision of God. W.—*Virtue,* or "company," in which manner the Israelites went to the temple. C.—*God.* And not merely the temple, &c. as here on earth. M.

VER. 10. *Christ.* Chal. "the Messias," (Bert.) through whom we address all our petitions. W.—Protect thy people, (S. Jer.) and raise up the throne of David. C.

VER. 11. *Thousands* elsewhere, (C.) among *sinners.* He is so much affected, as to leave the sentence imperfect, v. 4. But the meaning is clear. Temporal must yield to eternal happiness. Eternity is all as *one* point: it has no division of time, which has a *thousand* parts. H.—Heaven is represented as a palace, (Bert.) in which the blessed enjoy perpetual felicity. H.—With respect to future rewards, one day in the Church is better than thousands out of it. W. v. 4.—*Abject.* Prot. "door-keeper." Marg. "on the threshold." H.—This was the office of the Corites, (C.) and they prefer it before the finest occupations among sinners. Heb. "the tents of wickedness." H.—The poorest condition in the Catholic Church, is better than the highest dignities which the wicked can bestow. W.—Indeed poverty, and attention to God's service, is the most secure road to heaven, and gives even present content to those who are actuated by the divine spirit. H.

VER. 12. *Truth.* He is merciful, and always performs what he has promised: (M.) whereas sinners are noted for cruelty and deceit. Heb. "the Lord God *is* a sun and shield." H.—This sense is very good. But Theodotion agrees with the Sept. who must have read differently, unless they have substituted the thing signified for the figure. Bert.—*Glory,* in the next world, (W.) or even in this. He will restore us to happiness, and cause even our persecutors to esteem us C.—*Donator est indulgentiæ, debitor coronæ . . promittendo.* S. Aug.

VER. 13. *Innocence.* After the remission of sin. W.

PSAL. LXXXIV. VER. 1. *Psalm.* It resembles the 66th, and seems to have been sung when the first-fruits were brought to the temple. Most people explain it of the captives delivered, (Theod. Du Pin) and of Christ's redemption. Euseb. S. Aug. C.—David foresaw the afflictions and *captivity* of his people; and was aware of the miseries of mankind, to be removed by the Messias alone. Bert.

VER. 2. *Blessed.* Heb. "taken into favour," or "hast rendered fruitful." Judea. C.—God had bestowed many benefits upon his people, rescuing them from the Egyptian bondage, and not punishing them as much as they deserved. W.—Others explain it of the captivity at Babylon, or under the devil. M.—David speaks of the former event by the prophetic spirit, and the latter misfortune was always deplorable, and to be terminated only by the Messias. Bert.—The redemption of man was prefigured by the liberation of the Jews. D.

VER. 5. *Convert.* Bring back the remnant of thy people, dispersed through the world. Only a few returned under Cyrus; the rest came back by degrees, principally during the reigns of Hystaspes and Alexander the Great. C. Diss. —While we continue unconverted, we are objects of God's wrath. Bert. Lam. v. 21.—*Our Saviour.* Sept. "of our salvations." S. Jer. "our Jesus." H.—Saviour of mankind, mitigate thy wrath against us. W.

VER. 6. *Ever.* The Pythagoreans settled their differences before sunset. Plut.—"Cherish not, mortals, an immortal wrath." Arist. Rhet. ii. 21. H.—As long, O God, as we see not our brethren restored, we shall think that thou art not perfectly reconciled to us. C.

VER. 7. *Turn, conversus.* The ancient psalters read *convertens.* "Converting, O God, thou wilt bring us to life," free us from captivity, and redeem us from sin by Jesus Christ, the conqueror of death. C.—Before their conversion sinners lie dead in guilt. W.—O God, thou wilt again restore us to life. D.

VER. 8. *Salvation.* By Cyrus, or rather by the Messias, whose time drew near. C.

VER. 9. *Hear.* Hitherto the prophet had been distracted by the thought of his people's misery. S. Aug.—*In me,* is not expressed in Heb.—*Heart.* Some of the ancients add, "to him." C.—The Sept. seem to have had a copy different

And unto his saints: and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him: that glory may dwell in our land.

11 Mercy and truth have met each other: justice and peace have kissed.

12 Truth is sprung out of the earth: and justice hath looked down from heaven.

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him: and shall set his steps in the way.

PSALM LXXXV.

INCLINA DOMINE.

A prayer for God's grace to assist us to the end.

1 A prayer for David himself.

INCLINE thy ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

3 Have mercy on me, O Lord, for I have cried to thee all the day. 4 Give joy to the soul of thy servant; for to thee, O Lord, I have lifted up my soul.

5 [a] For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

[a] Joel ii. 13.

8 There is none among the gods like unto thee, O Lord; and there is none according to thy works.

9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great and dost wonderful things: thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that it may fear thy name.

12 I will praise thee, O Lord, my God, with my whole heart, and I will glorify thy name for ever:

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14 O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

15 And thou, O Lord, *art* a God of compassion, and merciful, patient, and of much mercy, and true.

16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Shew me a token for good: that they who hate me, may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

PSALM LXXXVI.

FUNDAMENTA EJUS.

The glory of the Church of Christ.

1 For the sons of Core, a psalm of a canticle.

from the present Heb. "But let them not turn again to folly;" (Prot. H.) though the sense is much the same. They may have read *lobom lie*, "their heart to God," (Bert.) or *lobsle*, (C.) "the heart, Sela;" instead of *lecisla*, "to folly." H. —Those Israelites who had given way to idolatry, were little inclined to return to their own country, at the invitation of Cyrus. Though Christ came to save all, only men of good will obtained his peace. Lu. ii. 4. Jo. i. 5. C.—There is no peace for the wicked. Is. xlviii. 22. Phil. iv. 9.—Bert. The redemption of the world was here revealed. W. M.

VER. 10. *Land* After the captivity, Judea flourished by degrees. But the glory of the second temple consisted in the presence of the Messias. Agg. ii. 8. C.—Those who were moved with godly fear, embraced the gospel, in order to be saved, while many rejected it through their own fault. W.

VER. 11. *Kissed.* Or, "embraced," like friends, as the ancient psalters read. The people practised these virtues after the captivity, and more particularly in the Church of Christ. C.—At the time appointed, He reconciled sinners to his Father, having satisfied his justice, (Bert.) and displayed his own mercy. M.—Thus justice is strictly observed, and peace made between God and man. W.—The justice of the Father and the mercy of the Son kiss each other. D. H.

VER. 12. *Earth.* Good men preserve a clear conscience. W.—Virtues of every description (M.) are become common among God's people, (C.) particularly Christians, though our Saviour may here be styled *justice.* M.—He was born of a pure virgin. S. Jer. Lyran.—*Jam redit et virgo; redeunt saturnia regna.* Virg. Ec. iv. H.

VER. 13. *Fruit.* By imitation, (C.) "we may give birth to Jesus Christ," says S. Jerom. God bestows grace, and so men yield fruit. W.

VER. 14. *Him.* The holy Baptist shall prepare the way of the Lord. Lyr. Muis.—Heb "each one's justice," &c. Sym.—After the captivity religion shall reign. If we wish to enter heaven, we must follow virtue. C.

PSAL. LXXXV. VER. 1. *David.* He might compose this psalm under any affliction, though prayer is always necessary (Bert.) for any person. W.—Others apply it to Ezechias, (Theodoret) the captives, or the Church. C.—Jesus Christ prays during his passion, and foretells his resurrection, and the vocation of the Gentiles. S. Aug.—*Needy.* Heb. "mild *or* afflicted." Humility is requisite to pray well, as those who think themselves rich, ask not with fervour. C.—God "inclines his ear if thou dost not lift up thy neck." S. Aug.

VER. 2. *I am holy.* I am by my office and profession dedicated to thy service, (Ch.) as a Levite, (C.) or a member of the true Church. H.—He may also speak in the person of Christ, who prays for us and in us. D.—Syr. and Arab. read, "thou art good." C.—Our necessities, firm purposes of leading a virtuous life, and confidence in God, move him to shew mercy. W.

VER. 4. *Soul.* I ardently desire to serve in thy temple. Jer. xxii. 27. A holy importunity, (Lu. xviii. 2. Tert. Apol. 39. C.) and fervour in prayer, (H.) with perseverance, attention, and a sense of God's infinite perfections, are requisite. W.

VER. 7. *Heard me.* This gives me confidence that thou wilt do it again. H. —Thou art not like senseless idols. C.

VER. 8. *Gods*, which have been set up by men; or among angels, &c. (C.) capable of working miracles by an independent power. H.

VER. 9. *Name.* This was partly verified after the captivity, and fully when the gospel was preached. C.—The Gentiles came by faith, and glorified God by good works. Matt. v. 17. W.

VER. 10. *Alone.* Sept. Vat. Arab. &c. add, "the great." C. Acts xvii. 24.

VER. 11. *Truth.* Let me see the justice of thy conduct in suffering the wicked to prosper, (Ps. lxxii. 17.) or let me invariably observe thy holy law, which alone can give me true content.—*Rejoice.* Heb. as we read at present, "likewise fear," (C.) "unite," (Mont.) or "let my heart be one," solitary, disengaged from all, *unicum*, (S. Jer.) "to fear," &c. C.—This sense is very good. But *yached*, means also *rejoice.* Bert.—Our joy must be mixed with *fear.* D.

VER. 13. *Hell* of the damned, (W.) according to the Fathers: or out of captivity and dangers. Bert.—If it be understood of Christ, it must refer to limbo. Bell. M.—It seems equivalent to the *lower pit.* Ps. lxxxvii. 7. H.—The Jews admit seven regions in hell, (Geneb.) and our theologians four: 1. Of the damned; 2. of unbaptized infants; 3. of purgatory; and, 4. of the saints in Abraham's bosom. S. Aug. only mentions the first and last here: but he speaks clearly of purgatory in other places. De Gen. con. Manch. ii. 17. in Ps. vi. C. —David was rescued from the most imminent dangers, and Christ came out of limbo, (Ps. xv. 10. D.) by his own power. H.

VER. 14. *Eyes.* The Babylonians oppress us most unjustly. C.

VER. 15. *True.* This title is also applied to Christ, who, of course, is God; since every man is liable to mistake. Rom. iii. 4. Apoc. xix. 1. God authorized Moses and the prophets to address Him, as the psalmist does. Ex. xxxiv. 6. Joel ii. 13. Bert.

VER. 16. *Command.* Heb. "strength," (H.) to resist the enemy. M.—Order me as thou pleasest: I am entirely devoted to thee from my very birth. Ps. cxv. 16. Restore the throne of David. C.—The prophets frequently thus turn to the Church, the kingdom of the Messias, who was born of the handmaid of the Lord. W.

VER. 17. *Good.* Mark me for thy slave, (C.) which will be the highest honour. H.—Give me such a sign as the angel did when he was going to destroy the first-born of Egypt. S. Athan.—By some prodigy convince our oppressors that there is a God. C. Bert.—The resurrection, prefigured by Jonas, was the great proof of Christ and his Church; and this serves either for the conversion or for the condemnation of mankind. See S. Aug. W.

Quod precor eveniet, sunt certa oracula vatum,
Nam Deus optanti prospera signa dedit.—Ovid. 2. de Ponto 1.

—*Comforted.* S. Cyprian was in sorrow while suffering, but was comforted when crowned. "All the martyrs, with Christ, pray for us." S. Aug. D.

PSALM LXXXVI. VER. 1. *Mountains.* So far the Jews extend the title, supposing that the subject of this *canticle* was concerning *Sion*, Moria, &c. Others think that, *thereof*, refers to a part of the psalm which has been lost, (C.) or to the temple or city which occupied the prophet's thoughts; or it is sufficiently explained by the word *Sion*, which follows, as the relative sometimes comes first. D. See Prov. xiv. 3.—This psalm might be composed (Bert.) by

THE foundations thereof *are* in the holy mountains:
2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.
3 Glorious things are said of thee, O city of God.
4 I will be mindful of Rahab and of Babylon knowing me.
Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.
5 Shall not Sion say: *This* man and *that* man is born in her? and the Highest himself hath founded her.
6 The Lord shall tell in *his* writings of peoples and of princes, of them that have been in her.
7 The dwelling in thee is as it were of all rejoicing.

PSALM LXXXVII.

DOMINE DEUS SALUTIS.

A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.

1 A canticle of a psalm for the sons of Core: unto the end, for Maheleth, to answer, understanding of Eman, the Ezrahite.

2 O LORD, the God of my salvation: I have cried in the day, and in the night before thee.
3 Let my prayer come in before thee: incline thy ear to my petition.
4 For my soul is filled with evils: and my life hath drawn nigh to hell.
5 I am counted among them that go down to the pit: I am become as a man without help, 6 free among the dead.
Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.
7 They have laid me in the lower pit: in the dark places, and in the shadow of death.
8 Thy wrath is strong over me: and all thy waves thou hast brought in upon me.
9 Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.
I was delivered up, and came not forth: 10 my eyes languished through poverty.

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some of the Corites, during, or after the captivity, when Jerusalem received strangers within her walls, as a figure of the Christian Church; (Is. ii. 2. Zac. viii. 20. C.) or David (Bert.) might write it when he had removed the ark to Sion, which was to be the seat of the true religion. Ferrand.—*Mountains.* The apostles and prophets; (Eph. ii. 20. Ch.) on which the Church is founded. H.—The city was styled *holy*, from the temple built on Moria. Several other mountains were included within its walls. C.

VER. 2. *Jacob.* Jerusalem belonged to some of his children. Hence the psalmist clearly speaks of something better, even of the Church of Christ, (Bert.) which God has chosen for his *spouse*, having abandoned the synagogue, (Apoc. xxi. 9. C.) which was only intended to be a pedagogue. H.

VER. 4. *Rahab.* Egypt, &c. To this Sion, which is the Church of God, many shall resort from all nations. Ch.—Christ gives his apostles command to preach to all. Matt. xxviii. Lu. xxiv. 27. W.—Some have suppose that Rahab, who received the spies, is here put, to signify the Chanaanites. But her name is written *Rĕb;* and the word before us is *Rahab*, (H.) signifying "pride," (M.) or Egypt; particularly the Delta, which is still called *Rib.* C.—*Me.* I will receive into my Church not only the Jews, but also the most abandoned nations. H.—*Foreigners.* Philistines. I's. lxxxii. 8. M.—*Were.* Heb. "this man was born there." H.—In Christ there is no distinction of nations. Rom. x. 12. The Jews will never shew us the completion of this prophecy any where but in the Church. C.—It is spoken of as past, to denote the certainty of the event. W.

VER. 5. *Shall not Sion say,* &c. The meaning is, that *Sion*, viz. the Church, shall not only be able to commemorate *this* or *that* particular person of renown born in her, but also to glory in great multitudes of people and princes, of her communion; who have been foretold in the writings of the prophets, and registered in the writings of the apostles. Ch.—We might also translate, "shall it not be said of Sion?" W.—Some may have read *dicetur*, instead of *dicet.* "Shall not a man say to Sion, yes, a man is born in her?" H.—Sept. have, "mother," μητρὶ, which S. Jerom says should be μητὶ, *shall not.* Other nations may have produced some great men. But Sion has given birth to the Man God, who was brought into the world in its vicinity, and preached and *rose again* there. Bert.—She has had many heroes, and has been founded by the Highest. M.—Christ, both God and man, is the builder of his Church, and people, in admiration, recount how many great personages have embraced her communion. W.—The baptist, a *man* sent by God, announced the Messias; who, according to his humanity, was born of a virgin, among the people of Sion; while, by his divine nature, He was the most *High.* Carthus. Bell. See Amama.—Sion, or Jerusalem, shall be the mother of an infinite multitude, (Is. xlix. 18.) the metropolis of Judea. Sept. Arab. &c. read, "mother," in this sense. People deemed it an honour to be born there. C.—Christ "became man for our sakes, being God before us. How do we know this? The Lord has told us in the writings of peoples." S. Aug. D.

VER. 6. *Writings.* He alone can number the inhabitants: or He will enrol all nations as citizens of Sion. C.—The New Testament explains the vocation of the Gentiles, and the incarnation of Christ. Bert.—The Scriptures are the books of all mankind, as well as of *princes.* All are equally interested in their contents, and ought to become acquainted with them. Heb. "the Lord has numbered, writing down peoples: He was born in it for ever." S. Jer.—This refers to Jesus Christ, whose birth is also specified in the preceding verse, (Bert.) as ennobling Sion, far more than that of Homer, Alexander, or Cæsar could do any of the pagan cities, Egypt, &c. v. 4. H.—The mystery of the incarnation will shine forth at the last day, as well as the glory of the elect. But these things are already consigned in part to all nations, in the writings of the apostles, (Bert.) and in ecclesiastical history. M.—*Princes*, is not here in Heb. Bert.

VER. 7. *The dwelling,* &c. Heb. "the singers, like people dancing, (for joy) all my fountains are in thee." S. Jerom reads, "strong ones," and (H.) others, "my thoughts," instead of "fountains;" which shews that they have read differently. *Vesharim*, may signify *and princes*, taken from the line above, though of this we ought to have some proofs from MSS. &c. Bert.—The authority of the Sept. may perhaps suffice, (H.) as they have read more correctly *mâuni*, "habitation," rather than *mahyanai*, as we have at present. Bert.—If we adopt this sense, (H.) the fountains may denote the nations which shall spring from Sion. Ps. lxvii. 27. Hammond.—All the inhabitants shall be filled with joy in the heavenly Jerusalem. Apoc. xvii. 15. C.—This short, but difficult psalm, allegorically describes the mystery of Christ, and of the Church. Bert.—Catholics may taste pure delights, having peace of conscience, &c. But the blessed enjoy the most perfect content in the Church triumphant. W. M.

PSALM LXXXVII. VER. 1. *Maheleth.* A musical instrument, or chorus of musicians, to answer one another, (Ch.) in doleful music. W.—See Ps. xli. and lii. M.—Heb. may imply, "on infirmity, (Mont.) or sorrow," from *ele.* Bert.—The subject is very mournful, and relates to the captives, and to Christ's suffering. C.—*Understanding.* Or a psalm of instruction, composed by Eman, the Ezrahite, or by David, in his name. Ch.—We read of Eman, a descendant of Juda by Zara, (1 Par. ii. 6. C.) and if he composed this piece, as the Jews and Lightfoot improbably suppose, it must be the most ancient (C.) writing extant. H.—There was a son of Joel, and a *seer of king* David, of the same name. 1 Par. vi. 33. and xxv. 1. But they are not styled Ezrahites. This person was probably the brother of Ethan, the Ezrahite, who might be young under David, and a man of consummate wisdom under his successor. 3 K. iv. 31. The psalm may express the sentiments of David, or of any other under tribulation, as well as those of Jesus Christ, (Bert.) who speaks hexein, (Houbigant) and who expects that we should *answer* him by an imitation of his virtues. S. Aug. W.—*The Ezrahite.* Heb. *haezrachi.* H.—Sept. &c. read incorrectly, "Israelite," (C.) and some copies have "Aitham," or Ethan, as in the following psalm, instead of Eman. H.

VER. 2. *Thee.* The psalm 21st is nearly similar to this. My prayer is continual. C.

VER. 3. *Prayer.* It is represented as a person prostrated before God. Homer (Iliad ix.) says, that "supplications are the daughters of Jupiter, lame . . . with the eyes downcast, and following after injuries," which admirably shews the conditions requisite for prayer. C.

VER. 4. *Hell.* The grave, or captivity. C.—Our Saviour said, *My soul is sorrowful unto death.* David, Jeremias, or the captives, were not reduced to this extremity. Bert.

VER. 5. *Pit.* Like a slave confined every night in prison. Ex. xii. 29.

VER. 6. *Free.* Heb. also "separated" from society. 4 K. xv. 5. and 2 Par xxvi. 21. C.—Christ, after enduring the greatest miseries was still free. He could resign his life, and take it up again. Jo. x. 18. H.—The Fathers adopt this explanation, which is very striking. C.—*Hand.* Thou actest as if thou hadst forgotten the corpse in the dust, till the time of the resurrection. S. Aug. Bert.—In the mean while, those who formerly made such a noise in the world, are effaced from the book of life, or from God's register. He is often represented as a great monarch, keeping an account of his troops. C.—He cannot forget any of his creatures, (Bert.) though he may not restore them to life as yet. M.—Christ possessed infinite power among the dead, (W.) who are *free* from the cares of this world. M.

VER. 7. *They.* Heb. "thou hast."—*Shadow.* Heb. "in the depths," seem to have read *a*, *v*, and *m*, in those two places, which are now wanting. Houbig.—The Chal. has, *the shadow of death*, as well as the Vulg. All this regards Jesus Christ, though it may be applied to any in distress. Bert.—The wicked endeavour to kill the soul by sin, as well as the body. W.—Great difficulties entangle the psalmist: Christ descends into hell. M.

VER. 8. *Waves.* Of afflictions. Christ bore our iniquities. H.

VER. 9. *Delivered up,* to prison. Bert.—The disciples abandoned our Saviour; S. Peter, with a curse, denied that he ever knew him, (Mar. xiv. 71. 11.) and Judas betrayed him. It is not so easy to explain this of the captives in general, though it might refer to the psalmist. C.—At Babylon, the Israelites were not imprisoned, but left to multiply. Jer. xxix. 5. Bert.

VER. 10. *Poverty.* Or "affliction." Sym.—*To thee*, for aid, (Ps. xxvii. 2.) or to implore pardon for sinners. Thus Jesus prayed for us on the cross, (C.) with his hands stretched out ready to receive the penitent. H.—Sept. have read *rupaim ikimu* for *ropaim ikunu*, "shall the dead arise?" Amama.

All the day I cried to thee, O Lord: I stretched out my hands to thee.

11 Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?

12 Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

13 Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

14 But I, O Lord, have cried to thee: and in the morning my prayers shall prevent thee.

15 Lord, why castest thou off my prayer: why turnest thou away thy face from me?

16 I am poor, and in labours from my youth: and being exalted, have been humbled and troubled.

17 Thy wrath hath come upon me: and thy terrors have troubled me.

18 They have come round about me like water all the day: they have compassed me about together.

19 Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

PSALM LXXXVIII.

MISERICORDIAS DOMINI.

The perpetuity of the Church of Christ, in consequence of the promises of God: which notwithstanding, God permits her to suffer sometimes most grievous afflictions.

1 Of understanding, for Ethan, the Ezrahite.

2 THE mercies of the Lord I will sing for ever.
I will shew forth thy truth with my mouth to generation and generation.

3 For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them.

4 I have made a covenant with my elect: [a]I have sworn to David my servant: 5 Thy seed will I settle for ever.

And I will build up thy throne unto generation and generation.

6 The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

7 For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

8 God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.

9 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

10 Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

11 Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

12 [b]Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: 13 the north and the sea thou hast created.

Thabor and Hermon shall rejoice in thy name: 14 thy arm is with might.

Let thy hand be strengthened, and thy right hand be exalted: 15 justice and judgment are the preparation of thy throne.

[a] 2 Kings vii. 12.—[b] Gen. i. 2.

VER. 11. *Physicians.* S. Jer. "will the giants rise again?" H.—These were heroes of great renown. C.—But they were consigned to hell, whence there was no redemption. Job. xxv. 5. Prov. ix.—The author insinuates that if the true adorers be cut off, God's external glory will be diminished. H.—This argument is often pressed. Is. xxxviii. Ps. cxiii.—*Rephaim* (H.) designates *physicians*, as well as giants. Gen. l. 2. and 2 Par. xvii. 12. The Thalmud sentences "the best of them to hell." Amama.—Their power does not extend to the dead. Bert.—The psalmist prays to be preserved from death, not expecting to be raised again miraculously. W.—Yet Christ contemplates his future glorious resurrection. H.

VER. 13. *Of*, &c. Sept. "forgotten land." *Securos latices & longa oblivia potant.* Æn. vi. C.—When dead, I shall not be able to sound forth thy praises before men: much less shall those do it, who are confined to the regions of darkness. W.

VER. 15. *Prayer.* Some copies of the Sept. read "soul," with the Heb. &c. C.—Why dost thou neglect to grant my request, which I urge with all the earnestness of my soul? H.—This may relate to Jesus in the garden. C.—His prayer prevents, or is presented early, (M.) and with the truest fervour to the Lord, who moves us to pray. H.

VER. 16. *Exalted.* On the cross, or arrived at the years of manhood, (Bert. W.) I have experienced the greatest contradictions. David was brought up in poverty, like our Saviour, and the exaltation of both was attended with great trials. Bert.—The life of Christ was a continual martyrdom. M.—He had all his sufferings in view from his first conception.

VER. 17. *Troubled me.* The enemy has laid waste the country. This agrees with Christ in his agony. C.—Unhappy the sinner, upon whom the wrath of God *remains*, (Jo. iii. 36.) and does not merely *come;* lit. pass, *transierunt.* Bert.

VER. 19. *Misery.* Heb. "darkness." Thou hast permitted my friends to abandon me, and hast exposed me to disgrace. C.—They were afraid lest they might be involved in my calamities, (M.) if they appeared in my defence, (H.) or seemed to know me. D.

PSAL. LXXXVIII. VER. 1. *Ezrahite.* Sept. &c. "*Israelite*," as in the former psalm. The Jews think that Ethan and Eman lived during the Egyptian bondage. But this psalm was rather composed by one of the captives at Babylon who bewails the destruction of the kingdom of Juda, under Sedecias. After he had detailed the promises of God, (v. 39. C.) David might write it in the person (H.) of Ethan, or Idithun. 1 Par. xxv. and 3 K. iv. 31. W.—Most of the Fathers explain it of Christ's kingdom. See Ps. cxxxi. 11. Jer. xxxiii. 17. C.—The sceptre or administration of affairs was to continue in the tribe of Juda till his coming, as it really did, though kings were not always at the head of the people. Bert.

VER. 2. *The.* Sept. and Houbig. "*Thy* mercies, Lord."—*Truth.* Notwithstanding our distress, I know thou wilt perform thy promises. C.

VER. 3. *For thou.* Heb. "I." Yet S. Jerom agrees with the Sept. (Bert.) though he is quoted by Calmet as conformable with Aquila, &c. *Dixi.*—*Heaven* and earth shall pass away sooner than God's word. H.—If we do not see how his promises are accomplished we must confess our ignorance, or throw the blame on the sins of the nation: but never call in question the divine mercy. C.—*Truth.* I will perform what I have promised to thee. M.—The apostles, represented by the *heavens*, have, by their preaching, established the Church for ever. W.—*In them*, is not in the Sept. S. Aug. &c. C.—Houbigant would remove *Dixisti*, "for thou," &c. to v. 4. H.

VER. 4. *Elect.* Abraham, and the whole body of the people to whom the Messias had been promised. David was assured that he should spring from his family, v. 52. C.

VER. 5. *Generation.* David's posterity occupied the throne for a long time, (H.) and subsisted till the coming of Christ; so that if any *conqueror* of that family had then appeared, the Jews would not have hesitated to admit, that this prediction was fulfilled. It is their misfortune to understand the text in this sense, whereas God spoke of the spiritual kingdom of his Son, which is to be perpetual. They can never answer the argument which the Fathers urged in the 4th century, and which has attained fresh strength from the longer duration of misery under which the royal family of David has been depressed. It is plain, that it has enjoyed no power from many ages, and as God's word is invariable, He could not have promised an everlasting earthly dominion. Bert.—The temporal kingdom of David decayed at the captivity, and is now wholly destroyed. But Christ was of this family, and established the Church, his spiritual kingdom, which shall continue unto the end. W.—His ministers exercise a power, which is founded on truth and justice. See 2 K. vii. 9. C.

VER. 6. *Saints.* These alone, (H.) the *heavens* or angels, worthily proclaim thy praises. H.—Preachers announce the same in the Church, (S. Aug.) "the communion of *saints*," as none are found out of her society. H.

VER. 7. *Sons.* Angels (C.) *to God* the Son. None is like him. S. Jer.—Lucifer fell by aiming at it. *I will be like to the Most High.* Is. xiv. 14.

VER. 8. *About.* God eclipses every created beauty. H.—The angels themselves tremble before him. C.

VER. 9. *Truth.* He often praises this attribute, as if to excuse himself for asking, why God had debased the throne of David? C.—God cannot be divested of this perfection. D.

VER. 10. *Power.* Heb. "pride." Thou canst raise a storm, or restore a calm. C.

VER. 11. *Proud one.* Heb. *Rahab*, Egypt or Pharao, Ps. lxxxvi. 4. Is. li. 9. C. He alludes to the plagues inflicted on the Egyptians, &c. W.

VER. 13. *Sea.* Heb. "the right," (C.) which here denotes the south, (Ps. cvi. 3. M.) as *Hermon* may do the east, (D.) with reference to *Thabor*, which lies to the west, though this seems unusual. C. Bert.—The *north*, &c. more probably refers to the limits of the promised land, from Libanus to the Indian or Mediterranean *sea;* and from Hermon, on the north-eastern part, to Thabor, on the west. H.—These two mountains were particularly fertile, and seemed to *rejoice.* Bert.—They "shall praise thy name," ἐυφημήσουσι. Sym. H.

VER. 14. *Might.* Others can make no resistance with all their armies.

VER. 15. *Preparation.* Heb. "basis."—*Face.* Like guards. M.—He extols the mercy, and still more the fidelity of God. C.—Whether he punish, or reward, all tends to promote his glory, and is perfectly just. W.

Mercy and truth shall go before thy face: 16 blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance: 17 and in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

18 For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

19 For our protection is of the Lord, and of our king the holy one of Israel.

20 Then thou spokest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21 [a] I have found David, my servant: with my holy oil I have anointed him.

22 For my hand shall help him: and my arm shall strengthen him.

23 The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

24 And I will cut down his enemies before his face; and them that hate him I will put to flight.

25 And my truth and my mercy *shall be* with him: and in my name shall his horn be exalted.

26 And I will set his hand in the sea; and his right hand in the rivers.

27 He shall cry out to me: Thou art my Father: my God, and the support of my salvation.

28 And I will make him my first-born, high above the kings of the earth.

29 I will keep my mercy for him for ever: and my covenant faithful to him.

30 And I will make his seed to endure for evermore: and his throne as the days of heaven:

31 And if his children forsake my law, and walk not in my judgments:

32 If they profane my justices; and keep not my commandments:

33 I will visit their iniquities with a rod: and their sins with stripes.

34 But my mercy I will not take away from him: nor will I suffer my truth to fail.

35 Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

36 Once have I sworn by my holiness: I will not lie unto David: 37 his seed shall endure for ever.

38 [b] And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.

39 But thou hast rejected and despised: thou hast been angry with thy anointed.

40 Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

41 Thou hast broken down all his hedges; thou hast made his strength fear.

42 All that pass by the way have robbed him: he is become a reproach to his neighbours.

43 Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

44 Thou hast turned away the help of his sword: and hast not assisted him in battle.

[a] 1 Kings xvi. 1. and 12. Acts xiii. 22.

[b] 2 Kings vii. 16.

VER. 16. *Jubilation.* Heb. "how to sound the trumpet," which was the office of priests. They marched near the ark, as it were under the eyes of God. C. —Those who consider, and adore the ways of Providence, are blessed, (W.) and secure. M.

VER. 18. *Horn.* Power and kingdom. W.—He speaks like a virtuous Levite, who acknowledges that all good came from the Lord. H.—He cannot speak of temporal blessings alone. Bert.

VER. 19. *Israel.* The Lord our king, (1 K. viii. 7.) will protect us, (H.) or He will defend our King David, and his posterity, as he *then* promised to him, v. 5. 20. These verses may be thus connected, as the psalmist had been led to praise the wonderful works of God, and now returns to his promises. Bert.

VER. 20. *Then,* may relate to a distant time, when God chose Israel. M.—*Saints.* Heb. "merciful ones." Samuel, or Nathan, Sept. Arab. &c. have "sons." The rest read "saints." S. Jer.—*People.* As Moses had written. Deut. xvii. 15. C.—This regards David, as a figure of the Messias, (Lu. i. 32. Ezec. xxxiv. 23. Bert.) in whom it was more fully verified, 2 K. v. Acts xiii. 22. W.

VER. 21. *Oil.* Sept. Vat. has, "mercy," and is followed by S. Jerom in Ezec. lv. 3. C.—But is a mistake, ἐλέει being put for ἐλαίῳ. Bert.

VER. 23. *Him.* The Jews contributed to the glory of Christ, and the redemption of mankind. The enemies of David fell before his feet. C.

VER. 26. *Rivers. Of his kingdom there shall be no end.* Lu. i. 33. Zac. ix. 10. H.—Every nation shall adore him. David extended his conquests over all Arabia, and from the Pelusium to the Euphrates. C.—In this sense, the text may be applied to him, though it belongs more to Christ. M.

VER. 27. *Father.* We never find that David used this title; (D.) but Christ did frequently, insomuch that the Jews were convinced, that he claimed the divine nature: though, as man, he called God his *support.* Bert. Is. lxiii. 16.

VER. 28. *First-born.* Or favourite. Ex. iv. 22. and Jer. xxxi. 9. What king could be preferred to David for piety, riches, &c.? Yet he was only a feeble type of our Saviour, who surpasses all kings, as much as the reality does a shadow. C. Col. i. 15. Rom. viii. 29. Apoc. i. 5. Bert.—*High.* Heb. *helyon,* which is one of the titles of God, and belongs to Christ, (H.) who is *King of kings,* and *heir of all.* Heb. i. M.

VER. 30. *Heaven.* This can only be verified in Christ, who rules over all, and gives power to his Church unto the end. The family of David has been confounded with the rest of the nation for near 2,000 years. C.—The temporal dominion of those princes has ceased in Jechonias, (D.) like that of other monarchs; so that God had in view a different throne, (Bert. v. 5.) and the Messias, who would render the kingdom of David perpetual, (M.) in a spiritual sense. H.

VER. 31. *And if.* God foresaw the prevarications of the Israelites and Christians: But he speaks this to shew their free-will, and that he would treat them as children, (Bert.) and not with the utmost severity, (C.) unless they proved obstinate. 2 K. vii. 14. H.—Some shall always continue faithful, and shall be glorified, while the bad shall be cast away. S. Aug.—Christ will never lose his Church. W.

VER. 34. *From him.* David. Many ancient psalters read, "from them." C. —God, by degrees, punished the Jews, by depriving them of their kings; though the family of David was preserved, and some share of power remained till Christ's coming. Bert.

VER. 36. *Holiness.* Or by myself, having nothing greater. Heb. vi. 13. C. —*I will not.* Lit. "if I lie," which is a Heb. idiom, (Bert.) implying as much. W.—I have sworn irrecoverably, *once* for all. M.

VER. 38. *Witness.* Which may refer to the throne, or to the sun, (C.) or to the rainbow. Bert. D.—As long as the stars subsist, so long shall his throne be established. C.—The Church shines like the sun, and is easily known. Bert. —God, (Euseb.) or Christ, attests the promises. S. Jer. Is. lv. 4. Apoc. i. 5.—The rainbow was assigned as a memorial, that the world should no more be drowned. Gen. ix. The other covenants made by God have no less stability. H.—Christian souls may shine in virtue, like the sun, or full moon, (W.) particularly (H.) after the resurrection, when they will be perfect, and not liable to change. S. Aug.

VER. 39. *Rejected.* In all kingdoms, there are some interruptions, and God did not fail in his promises. He still maintained the sceptre in Juda, though not with the same splendour at all times. Bert.—*Angry.* Or Lit. "hast deferred." *Distulisti.* H.—The Israelites ardently wished for the coming of the Messias. The psalmist here contrasts the present forlorn condition of the people with the preceding promises; and bewails the fate of Sedecias, who was slain at a distance from home. *Distulisti.* See Ps. lxxvii. 21. and lxii. C.—Thou hast been angry with thy Christ, (king Sedecias) and even with our Redeemer, in some sense, (C.) as He was treated thus, in consequence of the sins of mankind. Euseb. &c.—The promises were not fulfilled in David, that we may look farther. Solomon seemed to answer all his expectations. But he fell, and God had not him but Christ in view. The kingdom and sacrifices of the Jews are no more. Christ was not taken from them, but deferred. Some Jews and many Gentiles believed in him, v. 47. &c. S. Aug. W.—*Anointed.* Thou hast *despised us,* and delayed the coming of the Messias. We cannot accuse the psalmist of impatience, as a late commentator has done, his words being dictated by the Holy Ghost. He expostulates with love and confidence, (Bert.) and comforts himself with the thought, that the coming of the Messias is only delayed. W.

VER. 40. *Overthrown the covenant,* &c. All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while the covenant he had made with David. Ch.—Yet he did not in effect, v. 39. H.—*Sanctuary.* The temple, (Theod.) or according to the Heb. "the diadem," by which the king was "set apart" from the common people, and rendered sacred. Ps. cxxxi. 18. Bert.—The psalmist speaks in the person of the weak, who complained, (W.) that the kingdom was a prey to invaders, and the Church oppressed by infidels. W. T.

VER. 41. *Fear.* All his forts can afford no refuge. The country is like an abandoned vineyard. The Assyrians and Chaldees have ruined it, and the neighbouring nations of Samaria and Edom take possession of it. C.—Thou

45 Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

46 Thou hast shortened the days of his time: thou hast covered him with confusion.

47 How long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

48 Remember what my substance is: for hast thou made all the children of men in vain?

49 Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

50 Lord, where are thy ancient mercies, according to [a] what thou didst swear to David in thy truth?

51 Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

52 Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

53 Blessed be the Lord for evermore. So be it, so be it.

PSALM LXXXIX.

DOMINE REFUGIUM.

A prayer for the mercy of God; recounting the shortness and miseries of the days of man.

1 A prayer of Moses, the man of God.

[a] 2 Kings vii. 11.

LORD, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world were formed; from eternity and to eternity thou art God.

3 Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight *are* as yesterday, which is past.

And as a watch in the night, 5 things that are counted nothing, shall their years be.

6 In the morning *man* shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry and wither.

7 For in thy wrath we have fainted away: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9 For all our days are spent; and in thy wrath we have fainted away.

Our years shall be considered as a spider: 10 [b] the days of our years in them are threescore and ten years.

But if in the strong *they be* fourscore years: and what is more of them, is labour and sorrow.

[b] Eccli. xviii. 8.

leadest on their armies, and renderest our efforts useless. M.—This conduct of God proceeded from mercy. This severe chastisement awakened his people, who after the captivity were more tractable. Chal. Bert. C.

VER. 45. *Cease.* The priests are absent; and he cannot be purified in the temple.—*Purification* may here denote the royal ornaments. Pagn. C. M.

VER. 46. *Time.* Heb. &c. "youth." S. Jer. H.—Joachim was only seventeen years old when he came to the throne, which he occupied three months. Amama.—The four last kings of Juda reigned but a short while, and most of them came to an untimely end. Instead of χρόνου, the Rom. Sept. S. Aug. &c. read ὑρόνου, "of his throne," or reign. C.—The Vulg. seems more natural, as the throne of David had subsisted above 400 years, so that it was not overturned in "its youth," or commencement, though the number of ages, promised to it, seemed now to be abridged. Bert.

VER. 47. *How long.* Here the third part, or the prayer of the psalmist, begins. C.—*Away.* Another interrogation might then commence, "shall it be unto the end?" H.—In this prayer he foretells that God will regard our weakness, and preserve his Church. W.

VER. 48. *Remember what.* Heb. *ani*, "I." As this seems odd, Houbigant substitutes, *adni*, "Lord." Bert.—*Substance is.* That Christ will assume our nature, (S. Aug. de Civ. Dei. xvii. 9. 11.) or "how long I shall live." Mont.—Even the world "passes" like a shadow. 1 Cor. vii. Amama.—"Be mindful of me from the depth: else why hast thou in vain created the sons of men?" S. Jer. H.—*In vain.* To spend their days in misery? or rather, "are not all created subject to vanity?" If thou do not succour us, we shall presently perish, and who will glorify thy name on earth? Ps. cxliii. 4. C.—Will thy providence take no care of us? Bert.—If the Messias come not, we cannot be saved, and we shall appear to have been created in vain. M.

VER. 50. *David.* He was a man according to thy own heart, and thy promises to him were absolute. Ethan speaks not of the other kings, or of the people, who might have justly irritated the Lord. He excuses their failings, by the consideration of their mortal and frail nature, v. 49. C.

VER. 51. *Nations.* Who continually insult us, and blaspheme thy name. H.—This fills me with the most poignant grief. C.—*Which*, &c. Aquila and S. Jer. "For I have carried in my bosom all the iniquities of peoples." If we should read *kul*, "voice," for *col*, "all," which seems useless before *rabim*, "many," (H.) we might translate, "I bore in my bosom the discourse of many peoples." C.

VER. 52. *Wherewith.* Or "because," *quod.* H.—*Change.* Heb. also, "the supplanting or retardment." Why does not your Messias come? How are your kings fallen! though God had promised them an eternal kingdom! Boast no more of his power or veracity. This impious language disturbs me. C.—They deride the ignominious life of the Messias. Euseb.—Sedecias had "exchanged" the promised crown for irons, which was a cutting reproach. Bert.—Christ appeared to have left his people. W.—Infidels objected, that David's piety was ill requited by God, and that the anointed had made a bad exchange; ἀντάλλαγμα. Matt. xvi. 26. M.

VER. 53. *So be it.* Some suppose, that these words were added by the collector of the psalms into five books. C.—Here the third ends. H.—The psalmist loses not hope, under adversity. Bert.—He begins and finishes with God's praises. C.—We beg that all may praise thee, O Lord. W.—This is the only reply which he makes to the sarcasms of infidels, being convinced of God's providence. C.

PSAL. LXXXIX. VER. 1. *God.* This characterizes the Jewish legislator. Bert. Deut. xxxiii. 1. D.—David composed it in his name, (M.) or it bears some analogy with his writings. S. Jerom maintains, that he was the author of the nine following psalms, (C.) which have no title in Heb. T.—But S. Aug. thinks they would then have formed a part of the pentateuch. C.—The life of man was longer in the days of Moses than seventy or eighty years. Bell. v. 10. —Moses cannot be the author of the 94th and 95th psalms. W.—In the xcviii. 6. *Samuel* is mentioned, and it is not necessary to have recourse to the prophetic spirit. One of the descendants of Moses, during the captivity, may have been the author, (C.) or David may have predicted that event. H.

VER. 2. *Formed.* Heb. "brought forth." Job xxxviii. 8. C.—Here Origen improperly concluded the sentence. S. Jer. Ep. ad Cypr.—*God*, is not in Sept. Syr. or ancient Latin psalters. C.—*Al* signifies both *God*, and *not*, and seems to be twice explained in the Vulg. as Heb. omits *not*, v. 3. H.—The sentence would be very striking, if *God* were left out, as it is done by Houbigant. The eternity of matter is refuted by this text. Bert. W.—God's eternity is contrasted with man's short life. C.—New gods must of course be false. M.—Plato asserted, that "the creator of all must be unbegotten and eternal." Plut. Conviv. viii.

VER. 3. *Turn not man away*, &c. Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee. Ch.—God wills not the death of the sinner. W.—Give him grace not to yield to his base passions. S. Aug.—Heb. "thou humblest man," (H.) that he may enter into himself. C.

VER. 4. *For*, &c. This thought naturally tends to convert the sinner.—*Watch.* Consisting of three hours, (Bert.) which were of unequal length, according to the seasons. C.—A thousand years seem not so long to God. H.—What then must be the short life of man? See Job. vii. 8. C.—None ever lived one thousand years. Yet what would that be, compared with eternity? W.

VER. 5. *Their years be.* Heb. "thou strikest, (C.) or inundatest them: they are a dream." But our version is accurate. Bert.

VER. 6. *Fall.* Heb. "it is cut down and dries." The heat of the climate caused the flowers to decay very soon. Is. xl. 6. Man's youth touches on old age. C.—The *present* moment is all we can call our own. Bert.—"A young man may die soon: an old man cannot live long," says an English proverb. W.

VER. 8. *Life.* Lit. "age." Thou clearly discernest all our proceedings. H. —Man is condemned for Adam's sin. The Israelites who were fit for arms, and gave way to murmuring, were sentenced to die in the desert. He may allude to this event. Bert.—Heb. may signify also, "our hidden things," or "youth," (C.) or "mistakes," (Houbig.) or "negligences." S. Jer.—From these we should always pray to be delivered. Ps. xxiv. 7. H.—Sin occasions the shortness of life, (W.) as man was created to be immortal. H.—Before the deluge, men lived indeed longer. M.

VER. 9. *As a spider.* As frail and weak as a *spider's* web; and miserable withal, whilst, like a *spider*, we spend our bowels in weaving webs to catch flies. Ch.—*Meditabuntur* is here used in a passive sense. T.—Heb. "we have spent our years like one speaking a word." S. Jer.—When he has done, the sound is no more: so their memory has perished with a sound. Ps. ix. 8. H.—Heb. Chal. &c. do not mention *the spider:* Yet it seems to have been originally in the text, as it is recognised by the Syr. Sept. and the other Greek interpreters, and makes the sense more complete. C.—The transcribers might more easily omit than the Sept. &c. could insert this word. Bert.

VER. 10. *In them.* Years, (C.) "in the world." Chal. "altogether." Sym. *years.* This was the usual term of man's life in David's time, (H.) and about the captivity, when this was written. Many lived above one hundred years when

For mildness is come upon us: and we shall be corrected.

11 Who knoweth the power of thy anger, and for thy fear 12 can number thy wrath?

So make thy right hand known: and *men* learned in heart in wisdom.

13 Return, O Lord, how long? and be intreated in favour of thy servants.

14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

16 Look upon thy servants and upon their works: and direct their children.

17 And let the brightness of the Lord, our God, be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

PSALM XC.

QUI HABITAT.

The just is secure under the protection of God.

1 The praise of a canticle for David.

HE that dwelleth in the aid of the Most High, shall abide under the protection of the God of Heaven.

2 He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He will overshadow thee with his shoulders: and under his wings thou shalt trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6 Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

8 But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10 There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11 [a] For he hath given his angels charge over thee: to keep thee in all thy ways.

[a] Matt. iv. 29. Luke iv. 10.

Moses wrote. C.—Yet this proves nothing, as there are still instances of equal longevity, though it is true, that people in general seldom live above seventy, or eighty, or if they do, their days are a burden to them. The same might be the case under Moses. He probably here alludes to those warriors, who were cut off in the wilderness, few of whom would survive 80. Bert.—The author of Ecclesiasticus, (xviii. 8.) gives one hundred, for the utmost limits of life. The pagan sages speak in the same style as the psalmist. C.—*Strong.* Sept. "in dominion." But here it means in a vigorous constitution. Bell.—Princes live no longer than others. Heb. and Vulg. may be "the prime, or most of them," as even a great part of the time before seventy, as well as after, (H.) is usually spent in misery. Gen. xlvii. 9. C.—*Mildness.* God's *mildness corrects us:* in as much as he deals *kindly* with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us *true wisdom.* Ch.—Heb. "we pass quickly and fly away, (S. Jer.) like birds of passage, (C.) or "it is cut down soon," (Mont.) "in silence," (Drusius) *tacitisque senescimus annis.* H.—S. Jerom wonders, that the Sept. should have translated as they have done: But they are followed by Theodotion, and the Sext. edit. who may have had different copies, equally good. Bert.—*Corrected* (*corripiemur*) or "hurried away," Geneb.—But this is not the sense of the Sept. Amama.—"We grow tired." Houbig.—It is a mercy of God to shorten men's lives, (M.) as many would sin more, if they had a probability of continuing upon earth. W.

Ver. 11. *Anger.* God must punish actual sin severely, since he thus condemns mankind on account of original sin. W.

Ver. 12. *Thy right hand.* Your Messias, to liberate and instruct us. S. Aug.—"Make us know how to number our days thus, and we shall come to thee with a wise heart." S. Jer. Eccli. vii. 40. H.—Sept. have read *iminoc* for *yamenu,* "our days." Amama.—Make us truly wise, (Sa.) or acquainted with teachers of truth. Bellar. M.

Ver. 14. *We are.* Heb. "Fill us." Mont.—But the psalmist feels interiorly, that his petition has been granted. Bert.—The prospect of a glorious immortality fills us with hope in proportion to our sufferings for the truth. W.

Ver. 17. *Yea, the work.* Each in particular. Sept. Rom. &c. omit this sentence, which Houbigant improperly deems useless. Bert.—Charity must direct all. S. Aug. W.

PSAL. XC. Ver. 1. *David.* Sept. add, "it has no title in Heb." and hence the Jews refer it to the preceding author, with S. Jer. &c. But this rule is very uncertain. C. Bert.—Some suppose that Moses composed it when he led the Israelites out of Egypt, or in the wilderness; while others think that it is the work of David under some imminent danger. The Fathers apply it to Jesus Christ. Yet it may be considered simply as a moral instruction, (C.) superior in elegance to any Greek or Latin poem. Muis.—*Aid.* Heb. "secret place." *Of heaven.* Is not in Heb. *shaddai,* which means, (H.) "the almighty self-sufficient, or destroying God." C.—We must keep close to God by mental prayer, if we would enjoy the divine protection. S. Greg. Mor. vii. 7. Bert.

Ver. 3. *Delivered me.* Heb. and Sept. "shall deliver thee." Yet the Alex. copy has *me.* H.—The psalmist addresses his own soul. Bert.—*Word, verbo:* we sometimes find "sword," printed by mistake. Heb. *dabar,* signifies "word, thing, pestilence, &c." H.—The devil employs human respect to draw many into his nets. S. Aug. Bert.—Neither subtle craft, nor the cruelty of tyrants will disturb those who trust in Providence. W.

Ver. 4. *With.* Sept. "upon." S. Aug. "between," as the Lord carried Israel. Deut. xxxii. 11. C.—Heb. "he will cover thee with his feathers," (H.) like an eagle. M.

Ver. 5. *Shield.* God's fidelity, or word, affords the best protection. Prov. xxx. 5. C.—Having the spirit of faith, a man is secure. But he whose heart is hardened, (Bert.) is covered with the *buckler* of God's *affliction,* (Lam. iii. 64. H.) abuses every thing, and seems bewitched with self-love. Gal. i. Bert.—*Night.* Devils, spectres, &c. (Cant. iii. 7. C.) and treacherous insinuations, that people are not bound to confess the truth, in time of danger. W.

Ver. 6. *Day.* Neither open attacks, nor unforeseen accidents prevail. C.—*Business.* Heb. *dabar,* "thing," v. 3. "the pestilence." S. Jer. H.—The Hebrews suppose, that one angel presides over death in the daytime, and another during the night; or that various demons send maladies at these different times.—*Invasion.* Sept. and old Italic, have, "ruin."—S. Jer. after Aquila, "from the bite of him who rageth, δαιμονιζοντος, at noon. *Keteb,* (H.) according to an ancient tradition of the Jews, denotes one of the bolder devils, who attacks in open day, and seeks no aid from nocturnal craft. Geneb. The psalmist may allude to those popular notions, (Theod. S. Jer.) which were prevalent among the pagans. Theocrit. Idyl. i. Lucan iii. C.—Thou shalt fear no danger of the day or night, (Bellar.) nor any which disturbs the life of man. Scalig. ep. i. p. 95.—This author mistakes, when he supposes that *Keteb* is rendered *devil.* Amama.—He might also ask how the Chal. Aquila, and Symmachus came to discover, that the *devil* is here mentioned, as well as the Sept.? Bert.—These seem to have read *ussod,* "and the devil," instead of *issud,* "from destruction *which* ravages," (Amama) *vastabit.* Mont. H.—But allowing that the Sept. &c. are accurate, what is meant by this devil? S. Peter seems to explain the idea, when he exhorts us to *sobriety.* 1 Pet. v. 8. Bert.—Violent temptations of sloth, (S. Athan.) or impurity, (Theod.) or the persecutions against the faithful, may be meant. Four different sorts of attacks seem to be designated. 1. Such as assault the ignorant with the *fears of the night,* tempting them to secure their temporal estates, while they think not of eternal woe impending. 2. Others are attacked with *the arrow in the day,* and threatened with death, which they know they ought rather to endure, than abandon their faith. 3. *The business,* &c. intimates some grievous but latent temptation, as when the faithful are persuaded to take some unlawful oath. 4. But the greatest and most manifest attack, is styled, *invasion,* &c. when persecutors assail those who adhere to the true faith with a succession of torments, and subtle arguments, which have been the occasion of the fall of many, who had resisted the former attacks. Yet none of these yield, but by their own fault, trusting in themselves, and not in God. S. Aug. W.—*Noon day.* Grotius explains this of the heat of the sun, which is very dangerous to travellers in Palestine. C.

Ver. 7. *Fall.* Or "attack, . . . but shall not come nigh to thee." Euseb. C.—How great soever may be the number of thy adversaries, they shall not be able to do thee any harm. They shall fall at thy feet, and their dart shall not reach thee. H.—More forsake God in prosperity, than under adversity. W.

Ver. 9. *Because.* Saying, *Thou,* &c. W. v. 1. C.—*High.* Heb. *helyon* is a title of God, (C.) not the adjective to refuge, (Bert.) as Chal. Aquila, &c. have taken it. "Thou hast placed thy dwelling most high." So that *there,* &c. v. 10. It is evident that the following promises relate not to the Lord, (C.) but to the just man. Prot. "because thou hast made the Lord, *which* is my refuge, *even* the most high thy habitation." This transposition is not authorized by the text. H.

Ver. 10. *Scourge.* Aquila has Αφη, "the leprosy," (C.) or any stroke of distress. H.—What the saints have suffered were not real *evils,* and they will be amply rewarded in heaven. They never complain, having God with them, (C. v. 15. H.) and his holy angels. M.

Ver. 11. *Angels.* Many seem to be assigned to the just, to whom S. Hil. &c. would restrain this privilege. But it is more generally believed, that each person has an angel guardian. This was the opinion even of the pagans. Porphyr. Ap. ii. S. Clem. Strom. v. C.—*To keep.* Instead of this, the tempter substituted *and,* (Matt. iv. 6.) finding it would not answer his purpose, (H.) and shewed that the question was about walking, and not about precipitating oneself. S. Bern. ser. xv. p. 90.—To attempt such unusual courses, is the way of Lucifer, (W.) and tempting God, as our Saviour replied. Bert.—From the father

12 In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

15 He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with length of days; and I will shew him my salvation.

PSALM XCI.

BONUM EST CONFITERI.

God is to be praised for his wondrous works.

1 A psalm of a canticle on the sabbath-day.

2 IT is good to give praise to the Lord: and to sing to thy name, O Most High.

3 To shew forth thy mercy in the morning, and thy truth in the night.

4 Upon an instrument of ten strings, upon the psaltery: with a canticle, upon the harp.

5 For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

6 O Lord, how great are thy works! thy thoughts are exceedingly deep.

7 The senseless man shall not know: nor will the fool understand these things.

8 When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

That they may perish for ever and ever: 9 but thou, O Lord, art Most High for evermore.

10 For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

11 But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12 My eye also hath looked down upon my enemies: and my ear shall hear *of the downfall* of the malignant that rise up against me.

13 The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

14 They that are planted in the house of the Lord, shall flourish in the courts of the house of our God.

15 They shall still increase in a fruitful old age: and shall be well treated, 16 that they may shew,

That the Lord, our God, is righteous, and there is no iniquity in him.

PSALM XCII.

DOMINUS REGNAVIT.

The glory and stability of the kingdom; that is, of the Church of Christ.

Praise *in the way* of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

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of lies, heretics have learnt how to curtail and misapply the holy Scriptures. H. —God has highly favoured man, by intrusting him to the care of these sublime ministers of his court, (S. Bern.) and surely it is lawful for us to implore their assistance, as we may apply to our fellow-creatures for redress in our temporal necessities. To refuse to do so, on the plea that we expect all immediately from God, would be going contrary to his appointment. Else why has God given them for our guardians, since He could have done all without them? In vain is it objected, that this invocation is a religious worship. It may be so styled, because they are blessed, and help us to obtain salvation. But we only honour in them the gifts of God. Bert.—They protect us by his ordinance, (W.) and the very form of *praying*, shews in what light we regard them. Who durst say to God, *pray for us?* M.

VER. 12. *Stone.* He alludes to nurses. C.—All these expressions are metaphorical, to shew the assistance given by angels, to remove the obstacles which impede our progress towards heaven. H.

VER. 13. *Asp.* Which kills in eight hours time at farthest, making the blood congeal.—*Basilisk.* "The little king" of serpents. What is related of it seems fabulous. Pliny viii. 21. Solin xxx. C.—Yet there might be some species known by this name, possessing fascinating qualities like the rattle-snake. Bert.—The sight of it alone could not destroy a man; otherwise how could any account of it have been given? Heb. *ssel* means a lion in Job, (Bert.) and *phethen*, "an asp," (C.) or *basilisk.* Bochart.—*Dragon.* Crocodile. C.—The most noxious animals, both of sea and land, shall prove quite harmless to the true servants of God, when he intends to prove the truth of his religion, as he did in the cases of Daniel, and of the disciples of Christ. Mar. xvi. If they be suffered to kill the saints here, it is in order that they may be *glorified* in heaven, ver. 15. H. —The devil is styled an asp, &c. Bert.—He sometimes attacks the Church, by craft, and at other times by open violence. But she remains secure, (S. Aug.) and her children can only be preserved by continuing in her bosom. To know which is the true Church; "see, says S. Greg. (Mor. xx. 29.) which are the most recent sects." Bert.—Methodists may now wrest this honour from the rest of Protestants. H.

VER. 14. *Because.* God speaks the rest. W.—*Known.* In practice. C.

VER. 15. *Tribulation.* The just are not exempt from it.—*Glorify him*, with eternal salvation.

VER. 16. *Days.* Eternity alone can satisfy the heart.—*Salvation.* Or Jesus, who promised to manifest himself. Jo. xiv. 21. 25. Bert.—Abraham saw him afar off; Simeon at hand. Jo. viii. 56. Lu. ii. 30. God insures the just a long life in this world, and an eternal one in the next. C.—That life is long enough which ends in happiness. H.

PSAL. XCI. VER. 1. *Day.* The Jews say, that Adam sung this at his creation, (Chal.) or that it refers to the reign of the Messias, which shall last one thousand years after this world is ended. Kimchi.—Others think it is a thanksgiving after the defeat of Sennacherib, (Ven. Bede.) or Absalom. Ferrand.—It might be sung by the sons of Moses, who expected to be shortly delivered from Babylon, (C.) or by the people on the *sabbath*, (Bert.) though many of the Fathers think, that this word denotes "the repose of the life to come." The occasion or author of this psalm cannot be clearly ascertained. C.—When we enjoy rest from labour, we ought particularly to praise God's works. W.

VER. 2. *Praise.* Lit. "to confess," (H.) as we must be free from sin before we can worthily proclaim God's praises. Euseb. S. Jer.—But here *to confess* means to praise, (C.) or give thanks. W.

VER. 3. *Night.* Of adversity, and at all times, (Bert.) as well as in prosperity. W.—Morning and evening prayer must not be neglected. H.—These times were particularly pointed out. Ps. liv. 18.

VER. 4. *Strings, upon.* Heb. "on the hasor, and on the nabel, on the higaion with the cinnor." Yet the ten stringed instrument seems to have been the same with the psaltery, or *nobol.* H.—Bellarmin thinks *and* is redundant, and was not in the copies of the Sept. or it is only explanatory, as we know that the psaltery had ten strings. Ps. xxxii. 2. and cxliii. 9. M.—The matter is of small consequence. Bert.—Eusebius seems to insinuate, that instruments were not used in the Church in his time. C.—The observance of the commandments, and mortification, signified by the *harp*, are requisite. W.

VER. 5. *Rejoice.* Admiring thy providence, (C.) or the Messias. "What are *all things* compared with thee, O Lord!" S. Aug. Conf. x. 4.

VER. 6. *Deep.* We cannot easily explain thy ways, (M.) in exalting some, and depressing thy people. C. Rom. xi. 33.

VER. 7. *Things.* Pretended sages hence take occasion to *blaspheme whatsoever things they know not.* Jude 10. The wise adore God in silence, (H.) and confess, that the misery of the just here proves a future life, while the wicked prosper, to be more tormented. Euseb.—Carnal men, who think only of present things, see not this. M.

VER. 8 *Appear.* Heb. "flourish." Still they are but *as grass*, (H.) short-lived, and of small utility. The just resembles the palm-tree, v. 13. C.

VER. 10. *Enemies.* The Babylonians, (C.) or all the wicked at the last day. Bert.—This shews God's power, and insures the exaltation of the just. M.

VER 11. *Mercy.* Heb. and some copies of the Sept. have "oil," an emblem of *mercy.* Prov. xxi. 20.—Bert. "I shall be anointed with fresh oil."—Prot. "My old age *shall be* like a verdant olive." Houbig. Sym.—Those who have a good conscience, expect final happiness. W.

VER. 12. *Me.* I shall live to hear of the vengeance which God will take. Ps. cxi. 9. C.—The just pray for sinners here; but must approve of God's judgment. Bert.

VER. 13. *Palm-tree.* Sept. φοινιξ, means also a "Phœnician, or the Phœnix" bird, of which the ancients have said so much, Job xxix. 18. (C.) and of which Tertullian, (de Res. xiii.) and S. Ambrose, (de fid. Res.) seem to understand this passage. Amama.—But it must be explained in the sense of the Vulg. as the Heb. *Tamar* evinceth. This tree, and the cedar, were the most famous in those countries; the former for its fruit, and the latter for buildings and duration. The palm-tree will shoot forth again, after it has been cut down or burnt, (Pliny xiii. 14.) so the just will rise up from oppression. C.

VER. 14. *Courts.* In the Church triumphant, as well as in the militant. W —The piety of the faithful induces strangers to embrace the truth. Bert.

VER. 15. *Well treated.* Or affected. W.—*Bene patientes, ἐυπαθοῦντες*, "flourishing," (Grot.) tranquil, (S. Aug.) or in a prosperous condition. Bert.—Erasmus, to shew the utility of consulting the originals, informs us, what a multiplicity of authors he consulted in vain, to know the import of this word. Amama.—"They shall be fat and covered with leaves," (S. Jer.) alluding to the aforesaid comparison.

VER. 16. *In him.* The general judgment will set this in the clearest light. At present, the ways of Providence may be mysterious, v. 6. H.

1 THE Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world which shall not be moved.

2 Thy throne is prepared from of old: thou art from everlasting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice.

The floods have lifted up their waves, 4 with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

PSALM XCIII.

DEUS ULTIONUM.

God shall judge and punish the oppressors of his people.

A psalm for David himself, on the fourth day of the week.

1 THE Lord is the God, to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up thyself, thou that judgest the earth, render a reward to the proud.

3 How long shall sinners, O Lord, how long shall sinners glory?

4 Shall they utter, and speak iniquity: shall all speak who work injustice?

5 Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 They have slain the widow and the stranger: and they have murdered the fatherless.

7 And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Understand, ye senseless among the people: and you fools, be wise at last.

9 He that planteth the ear, shall he not hear? or he that formed the eye, doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 The Lord knoweth the thoughts of men, that they are vain.

12 Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13 That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14 For the Lord will not cast off his people: neither will he forsake his own inheritance.

15 Until justice be turned into judgment: and they that are near it, are all the upright in heart.

16 Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

17 Unless the Lord had been my helper: my soul had almost dwelt in hell.

18 If I said: My foot is moved: thy mercy, O Lord, assisted me.

19 According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

20 Doth the seat of iniquity stick to thee, who framest labour in commandment?

PSAL. XCII. VER. 1. *Founded.* Sept. "inhabited." This title occurs not in Heb. (Theodoret) nor are the copies of the Sept. uniform, which shews that it is a later insertion, intimating perhaps, that it was sung on Friday, when the works of the creation were completed, (Bert.) and the world redeemed. W.—It seems to refer to the translation of the ark, (Muis. 1 Par. xvi. 30.) and the establishment of the Church, the *house* of God, though the universe may be so styled, (Bert.) or it speaks of the return from captivity, (Ven. Bede) as well as the preceding and following psalms.—*Himself.* As if to perform some great work, the liberation of his people from the captivity of Babylon, and of the devil, (C.) or to create the world. Bert.—*Established.* "Weighed." Houbig.—*Moved,* or disturbed in the order established by him. H.—This does not prove that the earth moves not on its own axis daily, and round the sun every year. Bert.—The Church shall not fail, (M.) which Christ has redeemed by his own blood, and with great power. In it He reigns, and will draw all to himself. Jo. xii. 31. W.

VER. 2. *Of old.* Lit. "that time," *ex tunc,* (W.) alluding to some distant period. Is. xvi. 13. C.—God's throne is established over creatures, as soon as they exist. H.—Yet he is eternal, (M.) as Christ is likewise. At his ascension, He placed his sacred humanity on the throne. C.—His kingdom, the Church, continues for ever. W.

VER. 3. *Floods.* The apostles, (Euseb. S. Aug.) or persecutors. W.—*Waves.* This sentence is not in the Rom. Sept. &c. C.—But it is in the Alex. and Aldine edit. Storms and tides fill all with awe and astonishment. C.—The motion of waters, when they were first confined to their channels, and the persecutions of the Church, and rebellions against God, are described. M.

VER. 4. *On high.* In heaven, more to be admired than all the phenomena of nature, and more powerful than all the vast armies of the Babylonians. Is. xl. 15. C.—The conversion of many nations, (Apoc. xvii. 5.) is the work and glory of God, (H.) and his preserving the Church in the midst of the most violent attacks, shews his power. W.

VER. 5. *Credible.* S. Jer. "faithful."—Prot. "very sure." H.—A person must shut his eyes not to see the prophecies fulfilled concerning Christ and his Church. Euseb.—The majesty of God should strike us with a holy fear, and teach us to observe his commandments, and to behave with the utmost respect in his *house,* (C.) which is the whole world, or the society of the faithful. Bert.—Articles of faith are perfectly *credible* to those whose hearts are moved by grace, (W.) though they cannot be understood. H.—All the members of the Church should carefully approve themselves to God, who is her spouse, (W.) and protector, (M.) to the end of the world. W.—*Days.* Since thy power and fidelity are so great, suffer not thy temple to be any longer in ruins, or profaned. C.

PSAL. XCIII. VER. 1. *Himself.* This intimates, that he was inspired to write.—*Week.* Wednesday, on which day Judas sold our Saviour, and his punishment is here foretold. W.—"The title is not in Heb." and has been added since the times of the Sept. Theod.—It refers to the persecutions of David, (Jans.) or to the captives, (C.) or it contains an important instruction on Providence, and on the judgment which Christ will pronounce. Bert.—*Freely.* Heb. "Lord God of vengeance, God of vengeance, shine forth." H.—This agrees better with the sequel. To appear or act freely have the same meaning. Bert.—God executes judgment publicly, and without restraint. M.—To Him revenge belongs. Deut. xxxii. 35. Rom. xii. 20. Nah. ii. H.—It is time to punish the haughty Babylon. C.—God more usually takes the title of merciful. But he is equally just, and will respect no dignity or power, but the merits of each one. W.

VER. 6. *Fatherless.* Sept. places this after *widow,* and have here the stranger, or "proselyte," (H.) including those who were circumcised, or had only renounced idolatry.—Jeremias and Ezechiel describe the cruelty of the Chaldees. C.—Similar acts of impious rage are but too visible in all ages. H.

VER. 7. *Of Jacob.* A wretched people in captivity. This is spoken insultingly, he knows not, or cannot hinder, their distress. Ps. xiii. 1. and lxxii. 6. C.—The insolence and cruelty of infidels are reprobated.

VER. 8. *Fools.* Who talk in this manner, (H.) whether you really believe, that God is thus ignorant and inactive; or you only act as if you did. Bert.—There are but few of the former description. But very many, even among Christians, act as if they admitted no Providence. W.

VER. 9. *Consider?* He does not say, "hath he not eyes?" lest any might attribute members to God. S. Jer.

"In evil works, mankind thou mayst deceive,
Thy hidden thoughts the gods above perceive."—Theognis.

Ου λησεις δε Θεους ουδε λογιζόμενος.

—Thales being asked, if the actions of men were unknown to the gods, replied, "not even their thoughts." Val. Max. vii. 2. H.—It seems those whom the psalmist attacks, denied the interference of God in human affairs, though they allowed that he created all. H.—Hence he justly stigmatizes them as *fools,* and inconsistent. Bert.—It is impossible that God should be ignorant of our actions, since he knows our most secret thoughts. W.

VER. 13. *Rest from the evil days.* That thou mayst mitigate the sorrows to which he is exposed, during the short and evil days of his mortality; (Ch.) or mayst protect him, while the wicked are overwhelmed. C.—The pious bear afflictions with greater resignation, (M.) meditating on the *law* and the holy Scriptures, where the ways of Providence are justified.

VER. 15. *Until justice be turned into judgment,* &c. By being put in execution: which will be agreeable to *all the upright in heart.* Ch.—They will be round the tribunal, and sit as judges with Christ. Heb. *ci had,* "For to," may have been originally *ad ci,* "Until." H.—This does not imply that the just will not be protected afterwards. Cyrus was a figure of the Messias, and all his counsellors, or the Jews, attached themselves to him, when he punished the Babylonians. Is. xli. 2. and liii. 11. C.—The Church will never be rejected by a just God, whose judgments must take place, and be pleasing to the righteous. W.

VER. 17. *Almost.* Or shortly, as the Heb. means, (Bert.) "within very little." W.—*Hell.* Heb. "silence," which is often put for the grave. 1 K. ii. 9. C.

VER. 18. *Me.* I was no sooner in danger, than I was relieved. C.—Feeding and complaining of my misery, I obtained thy aid. W.

21 They will hunt after the soul of the just, and will condemn innocent blood.

22 But the Lord is my refuge: and my God the help of my hope.

23 And he will render them their iniquity: and in their malice he will destroy them: the Lord, our God, will destroy them.

PSALM XCIV.

VENITE EXULTEMUS.

An invitation to adore and serve God, and to hear his voice.

Praise of a canticle for David himself.

1 COME, let us praise the Lord with joy: let us joyfully sing to God our Saviour.

2 Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come, let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord, our God: and we are the people of his pasture and the sheep of his hand.

8 [a] To-day if you shall hear his voice, harden not your hearts.

9 As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

10 [b] Forty years long was I offended with that generation, and I said: These always err in heart.

11 And these men have not known my ways: [c] so I swore in my wrath that they shall not enter into my rest.

PSALM XCV.

CANTATE DOMINO.

An exhortation to praise God for the coming of Christ and his kingdom.

1 A canticle for David himself, when the house was built after the captivity.

[a] Heb. iii. 7. and iv. 7.—[b] Num. xiv. 34.—[c] Heb. iv. 3.

VER. 19. *Sorrows.* Heb. "afflicting thoughts." Bert.—*Soul.* Our future joy will bear proportion with the sufferings which we endure for the sake of justice, 1 Cor. xi. 13. and 2 Cor. i. 3. H.

VER. 20. *Doth the seat of iniquity stick to thee?* &c. That is, wilt thou, O God, who art always just, admit of the *seat of iniquity;* that is, of injustice, or unjust judges, to have any partnership with thee? Thou, *who framest,* or makest *labour in commandment;* that is, thou who obligest us to *labour* with all diligence to keep thy *commandments;* (Ch.) as faith alone is not sufficient, (W.) and who art pleased that we should find therein some difficulty or repugnance of nature, that we may be the more entitled to consolation, v. 19. H.—*Commandment,* or "instruction." S. Aug. observes, that the sufferings of this life are for our instruction, to admonish us of future punishments and rewards. This idea is very luminous. Bert.—Christ was first to suffer, *and so to enter into his glory.* Lu. xxiv. 26. H.—*Nemo dormiens coronatur.* S. Jer.—Yet *the yoke* of Christ *is really sweet.* The devil tempts us to look upon it as insupportable. S. Bern.—*Framest, fingis.*—Sept. S. Aug. &c. *Fingit,* which may refer to *the seat,* or to unjust judges, who tyrannize over others, as the Babylonians did, (C.) and as the Jews conspired against the soul of *the just.* "Should the tribunal of perversity have any commerce with thee, which, under the name of law, forms impious machinations?" Houbigant.

VER. 22. *Help.* Heb. "rock." Bert.—Sufferings force us to have recourse to God, whom few remember in the days of prosperity. S. Aug.

VER. 23. *Will destroy them.* Heb. *yatsmithem,* occurs twice, to denote the certainty of the event, though the Sept. &c. omit the repetition. H.—Cyrus overturned the cruel empire of Babylon. C.—The wicked at the last day shall seek to hide themselves, and will for ever be removed from the sight of the just, ἀφανεῖ ἀνοὺς. We may say of each of them, it had been better if he had never been born. Matt. xxvi. 24. H.—The retribution of the good and bad is eternal. W.

PSAL. XCIV. VER. 1. *Himself,* as David wrote it by inspiration. W.—Sept. Comp. "It is without a title in Heb." S. Paul (Heb. iv. 7.) quotes it as the work of *David.* But this is only done incidentally, and it may have been written by the descendants of Moses, (Ps. lxxxix. C.) as the apostle only says, *in David,* (H.) referring to the psalter, which the common opinion attributed to him. C.—This opinion, it must be owned, acquires hereby great authority, (H.) as an inspired writer could not mistake; and Calmet himself, on the epistle to the Heb. doubts not but as the drift of the apostle requires, he attributed this psalm to David. Bert. T. vi.—It might be used in the removal of the ark (Muis.) and contains an exhortation to the Jews to return to the service of God, under king Josias, (Theod.) or after the captivity, (C.) or at the preaching of the gospel. Euseb.—The Church adopts the version of the Roman psalter in her office books, as they were corrected by S. Pius V. and this psalm was considered as a hymn at the beginning of matins, though the Vulg. is retained in other parts. C.—The variations are not material. H.—But this shews that the Church does not condemn every deviation from the Vulgate. Bell. Diss.—*Saviour.* S. Jer. "to the rock, our Jesus." H.—He who created us, has also been our Saviour. W.

VER. 2. *Come.* Earlier than usual, (M.) before the day be far spent; *præoccupemus,* to shew our diligence in prayer, (H.) and to obtain God's favour, as Aman was first at the palace of Assuerus. Est. vi. 4.—This sentence has probably determined the Church to place it at the beginning of matins. C.—Let not others get before us in performing this duty. H.—We cannot prevent God's grace by any good works, since without it we can do nothing (W.) as we ought. Con. Trid.—*Thanksgiving.* S. Jer. lit. "in confession." H.—The same word, ἐξομολογήσει, is used for sacramental confession; (Bert.) and this, or at least contrition, (H.) ought to go before our expressions of praise. Eccli. xv. 9. Theod. S. Jer.—The prophet exhorts us both to lament and to praise. S. Aug. Bert. —*Psalms* and music. W.

VER. 3. *Gods.* Sept. Comp. "the earth." But the best editions agree with us, and God must be acknowledged superior to all angels, &c. Some copies of the Sept. S. Aug. &c. add, "for the Lord will not cast off his people," (C.) which seems to be taken from Ps. xciii. 14. Bert.

VER. 4. *Ends.* Heb. "depths."—*Are his.* This is grandeur, that "he beholds," as in the Rom. psalter. Bert. Is. xl. 15. and xlv. 18.—Virgil (Geor. 4.) says:—

——Deum, namque ire per omnes
Terrasque et tractusque maris, cœlumque profundum.

VER. 5. *Formed.* Like a potter, *plasmaverunt,* (S. Jer. C.) or "have laid the foundations of the dry *land.*" S. Aug. Brev. Rom. H.

VER. 6. *And weep.* Heb. also, "bend the knee;" though this sense would seem less proper, after he had mentioned prostration. Tears of contrition and tenderness may accompany our canticles. Bert.—Kneeling in prayer is a posture pleasing to God. Phil. ii. W.

VER. 7. *The Lord* is not in the Heb. or Sept. Bert.—*The people.* Rom. Psal. and Syriac, "his people, and the sheep of his pasture," taken from Ps. xcix. 3. C.—God is the only shepherd, who creates his sheep. Bert.—He feedeth us, and it is most just that we should adore him. W.

VER. 8. *To-day.* S. Paul beautifully illustrates this passage, Heb. iv. H.—He follows not the present Heb. punctuation, which would join half this verse with the preceding.—*His.* God speaks of the Messias according to the apostle, who intimates that *to-day* comprises all the life of man. Heb. xxxvii. 13. Bert.—*Harden not.* Man is the author of his own obduracy, (Theod.) which God only permits. S. Aug. C.—We have free will, and may resist God's grace, as we may also consent to it, and thus co-operate to our first justification. Trid. Ses. vi. 5. W.—The captives (C.) and first Christians were exhorted not to imitate the depravity of the ancient Jews. H.—Though a man may have frequently resisted the Holy Ghost, he may still repent. W.

VER. 9. *Provocation,* (*irritatione.*) Rom. Brev. *exacerbatione.* Heb. *meriba,* "contradiction," (S. Jer. H.) at Raphidim; (Ex. xvii. 7.) unless this be styled *temptation,* (*Massa*) and the former *provocation* was that at Cades. Num. xx. 13. C.—The Israelites murmured frequently. But that rebellion which took place at the return of the spies, and which causes God to swear that the guilty should never enter the land of promise, seems to be chiefly meant. Num. xiv. Bert.—They murmured on account of the desire of water and flesh-meat, though they were abundantly supplied with manna, which answered every purpose. Thus some require to communicate under both kinds, as if one did not contain as much as both. W.—*Proved me;* to know by experience if I were so powerful as to work miracles; and I condescended to gratify them, (C.) or I have done it already. M.

VER. 10. *Offended.* Heb. and Sept. "disgusted." Rom. Psal. S. Aug. &c. "I was very near to;" (C.) ready to punish, and eye-witness of their infidelity. S. Paul reads προσώχθισα, *infensus fui,* "I was against, or disgusted with," and seems to refer the *forty years* to the Jews, who saw God's works. H.—But there is a variation in the Greek copies, as some omit, *For which cause;* and Heb. iii. 10. and v. 17, intimates, that the indignation of God was roused for forty years, at intervals, as often as the people rebelled. Bert.—The apostle also plainly shews, that this psalm was written long after that period, and consequently not by Moses, as the Jews would now assert. *He limiteth a certain day, saying in David: To-day, after so long a time,* &c. Heb. iv. 7. W.—*Always.* Heb. "a people of those who err in the heart are they." Mont. H.

VER. 11. *So.* Psal. Rom. and Milan, "to whom." Both occur in S. Paul, and answer the Heb. *asher,* (Bert.) *quibus.* S. Jer.—*Not.* Lit. "if they shall." The Israelites were excluded from a settled abode in Chanaan, on account of their repeated transgressions, particularly at Cades; (Num. xiv.) and Christians, who do not continue faithful to the law of Jesus Christ, can never expect to enter heaven. Heb. iii. and iv. W.—David made the like observation to his subjects; and clearly speaks of the heavenly repose to which the virtuous alone are entitled. H.—S. Paul takes great pains to inculcate this truth, and shews that the return from captivity could not answer the import of the promises made by David in God's name. Bert. H.

PSAL. XCV. VER. 1. *When the house was built,* &c. Alluding to that time, and then ordered to be sung; but principally relating to the building of the

SING ye to the Lord a new canticle: sing to the Lord, all the earth.

2 Sing ye to the Lord and bless his name: shew forth his salvation from day to day.

3 Declare his glory among the Gentiles: his wonders among all people.

4 For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

5 For all the gods of the Gentiles are devils: but the Lord made the heavens.

6 Praise and beauty are before him: holiness and majesty in his sanctuary.

7 Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour: 8 bring to the Lord glory unto his name.

Bring up sacrifices, and come unto his courts: 9 adore ye the Lord in his holy court.

Let all the earth be moved at his presence. 10 Say ye among the Gentiles, the Lord hath reigned.

For he hath corrected the world, which shall not be moved: he will judge the people with justice.

11 Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof: 12 the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice 13 before the face of the Lord, because he cometh: because he cometh to judge the earth.

He shall judge the world with justice, and the people with his truth.

PSALM XCVI.

DOMINUS REGNAVIT.

All are invited to rejoice at the glorious coming and reign of Christ.

1 For the same David, when his land was restored again to him.

THE Lord hath reigned, let the earth rejoice: let many islands be glad.

2 Clouds and darkness *are* round about him: justice and judgment *are* the establishment of his throne.

3 A fire shall go before him, and shall burn his enemies round about.

4 His lightnings have shone forth to the world: the earth saw and trembled.

5 The mountains melted like wax at the presence of the Lord: at the presence of the Lord all the earth.

6 The heavens declared his justice: and all people saw his glory.

7 [a] Let them be all confounded that adore graven things, and that glory in their idols.

[a] Exod. xx. 4. Lev. xxvi. 1. Deut. v. 8.

Church of Christ, after our redemption from the captivity of satan. Ch.—*Captivity.* The greater canticle of David, (1 Par. xvi.) was probably divided, on that occasion, (C.) into three. This forms the second part, from v. 23; as the psalm civ. to v. 16, does the first. The three last verses of David's canticle, (v. 34.) occur Ps. cv. 1. 47. But in reality, there are so many variations, that it seems most probable, (H.) that he revised that work, and left us the three psalms in their present form. This perhaps relates to the establishment of the Church, though it might be also sung at the return from Babylon. Bert.—Modern Jews understand it of their future re-union under the Messias. Kimchi. C.—The rebuilding of the temple is foretold, as a figure of man's redemption. W.—*New canticle.* As the blessed do, (Apoc. v. 9. and xv. 4.) and those who receive the Messias. Is. xlii. 10. Bert.—Love sings the new canticle. S. Aug.—*Earth.* And not Judea alone, v. 7. Bert.

VER. 2. *Lord . . his name.* As v. 7. and 8. The plural and singular denote the Trinity. W.—*Shew forth.* Sept. "evangelize," *bene nuntiate.* S. Aug.—"Tell the glad tidings" of *salvation* incessantly. This preaching shall continue for ever. H.

VER. 5. *Devils.* Heb. *elilim*, "diminutive gods, (H.) nothings, (C.) vain things." Mont. 1 Par.—We have *idols*, as Prot. read here. These were in fact, either devils, or vain imaginations of men. S. Paul says, *we know that an idol is nothing in the world.* 1 Cor. viii. 4. They cannot claim self-existence, and if the true God were not to support those creatures, the *sun*, &c. which have been the objects of adoration, they would presently cease to be. H.—This most plausible species of idolatry is therefore refuted, since the *Lord made the heavens.* C.—The Creator alone can be considered as God; the devils prompt the people to adore other things. W.—It would appear but a small praise for the Lord to be *feared above all gods*, (H.) if they were "nothing." Hence the Sept. have used the word *devils*, to signify, that these potent, but maleficent beings, which the pagans adored, were infinitely beneath God, and worse than nothing. Bert.

VER. 6. *Before him.* At his disposal; whereas the idols can bestow nothing. C.—*Sanctuary*, or "sanctification." W. 1 Par. *in his place.* H.

VER. 7. *Kindreds; patriæ*, or *families*, as it is expressed. 1 Par. xvi. H.

VER. 8. *Sacrifices.* Heb. *Mincha*, "the oblation" of flour, &c. (H.) which denotes the blessed Eucharist, and the spiritual sacrifices of prayer, &c. M.—Victims shall cease, but the *pure oblation* shall continue among the Gentiles. Mal. i. 11. Bert.—*Courts.* This shews that their conversion is predicted, since they could not otherwise come thither. C.

VER. 9. *Moved.* Heb. "in labour," (Is. xxvi. 17. Theod. C.) or "fear ye before him all the earth." Houbig.—In Par. the sentences are in a different order. H.

VER. 10. *Reigned.* S. Bernard says, "the kingdom of Jesus is in the wood." D.—S. Justin (dial.) accuses the Jews of retrenching ἀπὸ τοῦ ξύλου, "from the wood," which all the Latin Fathers, except S. Jerom, acknowledge in their copies. That ancient author, being born among the Samaritans, could hardly be so ignorant of the Hebrew text, and his antagonist does not attempt to refute the charge; so that it seems probable, that they were in the original, (Bert.) and since erased by the Jews, from the Sept. who added them, (W.) by the spirit of prophecy. Tournemine.—But how came Christians to permit this to be done in their Heb. Greek, and Latin copies? The words in question may have been, therefore, a marginal gloss, which had crept into the text. Faber, Justiniani, &c.—They do not occur in the parallel passage, (1 Par.) nor in the Vulg. though they be retained in the Rom. breviary. C.—Lindan objects this perfidy of the Jews to the Reformers, not reflecting, that he thus condemns the Vulg. Genebrard is of opinion, that "the Sept. were inspired to add these words, which some half-learned critics have thought proper to expunge with an impiety which is now but too common." The Popes have not, however, thought that the cross stood in need of this support. Amama.—The Chaldee and Syriac, as well as all the copies of the Sept. extant, and the Arab. and Ethiop. versions taken from it, and all the Greek interpreters and Fathers, (except S. Justin) with S. Jerom, both in his versions from the Heb. and Sept. omit these words, which are found in the Rom. Gothic, and other psalters. Origen's Hexapla seem to have most enabled the Greeks to discern the interpolation, which the Latins retained longer, not having such easy access to that work. Whatever may be the decision on this important matter, it is certain that the reign of Christ was propagated *from the wood*, in a wonderful manner, as he there began to *draw all* to himself, and the prophet seems evidently to allude to the times when Christ proclaimed, *the kingdom of God is at hand*, and when the conversion of the Gentiles, and the institution of the blessed Eucharist (v. 8.) would fill all the world with rapture. H.—The positive testimony of S. Justin, and the Italic version used by the Latin Fathers, (Bert.) Tertullian, S. Aug. &c. (W.) seems of more weight to prove the authenticity of the words, than the simple omission in the copies of Origen, and S. Jerom, &c to evince the contrary. Bert.—*Corrected.* Evil morals and idolatry, (M.) rather than the physical order of the globe. Ps. xcii. 1. Bert.—Heb. "he hath balanced," (Houbig.) or *established.* H.—The Christian faith shall not be abolished, (M.) or *corrected.* H.—"Faith is not to be reformed." Tert.—*Justice.* Ancient psalters add, "and the Gentiles in his wrath." v. 13. Ps. xcviii. 8.

VER. 11. *Fulness.* Its raging billows, (C.) fishes, (M.) those who live upon the water. H.—Let all testify their joy. Every thing is animated by the psalmist. C.

VER. 13. *Judge.* Or "rule," as he invites all to rejoice. C.—But this will be done by all nature, when God shall punish the wicked. H.—He now judges by his ministers, and will pass sentence at the last day. W.—This ver. is added, instead of the three last in 1 Par. xvi. which occur in Ps. cv. H.

PSAL. XCVI. VER. 1. *Same. Huic.* The title is the same as usual in the Sept. M.—It occurs not in Heb. The psalm may refer to David's establishment on the throne, after the death of Saul, or Absalom, or to the return from captivity, and to the first and second coming of Christ. C.—This last seems to be the most literal sense. Bert.—*To him.* Christ's body on the third day, and many souls were restored to life.—*Islands.* We have great reason to rejoice in being educated in the true faith, and we may hope that the Catholic religion will once more flourish in these isles. W.—The Son of man shall have dominion over all. Dan. vii. 14. His Church is persecuted, as the waves beat against an island. Euseb. C.

VER. 2. *Clouds.* We could not bear the blaze of the divine majesty. Ps. xvii. 12. Christ veiled himself in our human nature, (Theod.) in the womb of the blessed Virgin. S. Jer. C.—God gave the law with terror; and so he will come to judge with integrity. W.

VER. 3. *A fire.* Preceding the last judgment. 2 Pet. iii. 12. Dan. vii. 10 Wisd. v. 22. M.

VER. 5. *All.* Which is conformable to the Heb. &c. though the Vulg. *terra*, means, "all the earth" melted. H.

VER. 6. *Heavens.* Apostles. Ps. xviii. The judge appears publicly. C.

VER. 7. *Idols.* Heb. *Elilim.* Ps. xcv. 5. H.—*Angels.* Heb. *Elohim*, means also, all who have power. Chal. "idols." S. Paul, (Heb. i. 6.) quotes this in the third person; *Let all the angels*, (C.) or rather he alludes to the Sept. (Deut. xxxii. 43.) which clearly speaks of the Messias, and may therefore have been altered in the Heb. text, which S. Jerom translated. The psalmist expresses the same idea as Moses had done. Bert.—Both those who adore *idols* of their own imagination, and their *graven things*, are condemned. W.

[a] Adore him, all you his angels: 8 Sion heard, and was glad.

And the daughters of Juda rejoiced, because of thy judgments, O Lord.

9 For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.

10 [b] You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

11 Light is risen to the just, and joy to the right of heart.

12 Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

PSALM XCVII.

CANTATE DOMINO.

All are again invited to praise the Lord, for the victories of Christ.

1 A psalm for David himself.

SING ye to the Lord a new canticle: because he hath done wonderful things.

His right hand hath wrought for him salvation, and his arm *is* holy.

2 [c] The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

3 He hath remembered his mercy and his truth toward the house of Israel.

All the ends of the earth have seen the salvation of our God.

4 Sing joyfully to God, all the earth: make melody, rejoice and sing.

5 Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm: 6 with long trumpets, and sound of cornet.

Make a joyful noise before the Lord *our* king: 7 let the sea be moved and the fulness thereof: the world and them that dwell therein.

8 The rivers shall clap their hands, the mountains shall rejoice together 9 at the presence of the Lord. because he cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

PSALM XCVIII.

DOMINUS REGNAVIT.

The reign of the Lord in Sion: that is, of Christ in his Church.

1 A psalm for David himself.

THE Lord hath reigned, let the people be angry: he that sitteth on the Cherubim: let the earth be moved.

2 The Lord *is* great in Sion, and high above all people.

3 Let them give praise to thy great name: for it is terrible and holy: 4 and the king's honour loveth judgment.

Thou hast prepared directions: thou hast done judgment and justice in Jacob.

5 Exalt ye the Lord, our God, and adore his foot-stool: for it is holy.

6 Moses and Aaron among his priests: and Samuel among them that call upon his name.

They called upon the Lord, and he heard them: 7 he spoke to them in the pillar of the cloud.

They kept his testimonies, and the commandment which he gave them.

8 Thou didst hear them, O Lord, our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

9 Exalt ye the Lord, our God, and adore at his holy mountain: for the Lord, our God, is holy.

PSALM XCIX.

JUBILATE DEO.

All are invited to rejoice in God, the Creator of all.

1 A psalm of praise.

[a] Heb. i. 6.—[b] Amos v. 15. Rom. xvii. 9.

[c] Isai. lii. 10. and lxiii. 8. Luke iii. 6.

VER. 9. *Gods.* Princes or angels, *elohim*, v. 7. H.

VER. 11. *Light.* Prosperity. The Babylonians are punished. C.

VER. 12. *Holiness.* Or sanctuary. Praise for ever his adorable name, (C.) since he is holiness itself, and sanctifies others. W.

PSAL. XCVII. VER. 1. *David.* His name occurs not in Heb. though the psalm is worthy of him. Bert.—It may refer to the return from captivity, as a figure of the world's redemption.—*Things.* In rescuing his people from slavery, and in the incarnation. C.—*For him.* Or alone. M.—Christ raised himself by his own power. C. Is. lxii. 5.—He redeemed mankind for his own glory, *sibi*. Bert.

VER. 2. *Salvation.* Cyrus, or the Messias, whose gospel is preached every where, (C.) and who has saved the world. W.

VER. 3. *Israel.* The prophets foretold the liberation of the Jews, and of mankind. The blessed Virgin seems to allude to this passage, Lu. i. 55. C.—Some Jews were converted. Rom. xi. W.

VER. 6. *Cornet.* This was a crooked horn; the trumpets were of metal. Num. x. 2. C.

VER. 8. *Hands.* These strong oriental expressions hardly suit our language. C.—They contain a metaphor, and denote the inhabitants of the world, (H.) or those *rivers*, which spring from Jesus Christ, and *mountains*, which are raised to heaven by his grace, to praise the Redeemer. S. Aug.—Then the just are exhorted to lift up their heads. M.

PSAL. XCVIII. VER. 1. *Himself.* There is no title in Heb. Hence many have attributed it to Moses, with the preceding psalms. But the name of Samuel destroys this pretension, and most people suppose that David wrote it at the removal of the ark. C.—Others refer it to the return from captivity, (Theod.) or to the dedication of the second temple, (C.) and the reign of the Messias. Bert.—*Angry.* Though many enemies rage, and the whole earth be stirred up to oppose the reign of Christ, he shall still prevail. Ch. Ps. ii.—His will shall be done, (W.) for He sitteth on *the Cherubim.* H.—Ferrand infers from this expression, that the psalm cannot regard the times after the captivity, as the ark existed no more. But this is not clear; and, at any rate, this idea might still be retained, as God is represented on a chariot drawn by Cherubim. Ezec. x. 1. Dan. iii. 55. C.

VER. 4. *Loveth judgment.* Requireth discretion. Ch.—Heb. "the king's strength loveth judgment." He does nothing unjustly, as the enemy is forced to confess. C.—This is the highest glory of a king. Theod.—God requires that we should honour him, by correcting our faults. S. Aug.—*Directions.* Most right and just laws to *direct men.* Ch.—*Jacob.* There God principally instructed mankind, and punished the perverse. Other nations he seemed to have left to themselves. H.

VER. 5. *Adore his foot-stool.* The ark of the covenant was called, in the Old Testament, God's *foot-stool:* over which he was understood to sit, on his propitiatory, or mercy-seat, as on a throne, between the wings of the Cherubim, in the sanctuary: to which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the New Testament, where the ark has no place, the holy Fathers understand this text of the worship paid by the Church to the body and blood of Christ in the sacred mysteries: in as much as the humanity of Christ is, as it were, the foot-stool of the divinity. So S. Ambrose, l. 3. de Spiritu Sancto, c. 12. and S. Augustin upon this psalm. Ch.—The last-mentioned holy Doctor inculcates the obligation of adoring Jesus Christ in the blessed Eucharist, and refutes the Capharnaites, &c. Jo. vi. W.—The Jews adored God, shewing a relative honour, by prostrating themselves before the ark, in the same manner as Catholics do before holy images. Bert.—*It is.* Sept. and some psalters, "he is holy." C.—Heb. is ambiguous. Bert.—"I discover how I may adore the foot-stool, . . . without impiety. Christ took flesh of Mary, . . . and gave it us to eat for our salvation. But none eats that flesh, till he have first adored it." S. Aug.

VER. 6. *Moses and Aaron among his priests.* By this it is evident, that Moses also was a priest, and indeed the chief priest, in as much as he consecrated Aaron, and offered sacrifice for him. Lev. viii. So that his pre-eminence over Aaron makes nothing for lay church headship. Ch. W.—Samuel is only mentioned as a Levite. See 1 K. xxv. 1. C.

VER. 7. *Cloud.* As he did to Samuel in the night. Bert.—*Them.* By their example, the psalmist insinuates, that priests in the new law shall pray for the people. W.

VER. 8. *All their inventions.* That is, all the enterprizes of their enemies against them, as in the case of Core, Dathan, and Abiron. Ch.—Num. xvi. W. Syr. "injuries." The failings of these great men were punished in mercy. C.—Thou hast made them harmless in all their works. Houbig.

VER. 9. *Mountain.* On Sion, or in the Catholic Church. Bert.—"Those who do not adore on this mountain, are not heard unto eternal life." S. Aug.

2 SING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceedingly great joy.

3 Know ye that the Lord, he is God: he made us, and not we ourselves.

We are his people and the sheep of his pasture. 4 Go ye into his gates with praise, into his courts with hymns: and give glory to him.

Praise ye his name: 5 for the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

PSALM C.

MISERICORDIAM & JUDICIUM.

The prophet exhorteth all, by his example, to follow mercy and justice.

1 A psalm for David himself.

MERCY and judgment I will sing to thee, O Lord: I will sing, 2 and I will understand in the unspotted way, when thou shalt come to me.

I walked in the innocence of my heart, in the midst of my house.

3 I did not set before my eyes any unjust thing: I hated the workers of iniquities.

4 The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

5 The man that in private detracted his neighbour, him did I persecute.

With him that had a proud eye, and an unsatiable heart, I would not eat.

6 My eyes *were* upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

7 He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

8 In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

PSALM CI.

DOMINE EXAUDI.

A prayer for one in affliction: the fifth penitential psalm.

1 The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2 HEAR, O Lord, my prayer: and let my cry come to thee.

3 Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

4 For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5 I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my flesh.

7 I am become like to a pelican of the wilderness: I am like to a night-raven in the house.

8 I have watched, and am become as a sparrow, all alone on the house top.

PSAL. XCIX. VER. 1. *Praise.* Theodoret reads, "A psalm of David for confession, without a title in Heb." But now that text and the Sept. agree with us. The psalm refers to the same events as the preceding. C.

VER. 2. *Earth.* Both Jews and Gentiles, (W.) converted to the faith of Christ. H.—*Gladness.* God loves a cheerful giver. M.—He hears our prayers in all places. Yet appoints the temple more peculiarly for that duty. W.

VER. 3. *Not.* S. Jerom seems to have read *lu* for *lo*, and translates, "and we are his," which Houbigant follows. But the Vulg. gives a very necessary instruction, as some might perhaps forget that God preserves their life every instant, (Bert.) and some have foolishly imagined, that the collection of things might give existence, or be eternal. Bert.

VER. 5. *Truth.* This is commonly joined with *mercy.* C.—God faithfully executes what he has promised (W.) for the liberation of his people, and the conversion of the Gentiles. C.

PSAL. C. VER. 1. *Himself.* He describes the conduct which he was resolved to follow in ruling, (C.) or alludes to the pious king Josias. Theod. 4 K. xxii. The sentiments are not confined to rulers alone, (Bert.) though this psalm might be styled, "the mirror of princes." Muis.—*Mercy and judgment.* The chief qualifications of a king. C.—Whether I am treated with clemency or with rigour, I will praise thee. Chal.—No one should presume, since there is *judgment*, nor despair, since *mercy* goes before. S. Jer. S. Aug.—*I will sing, and I will understand.* Piety is one of the best means to acquire the intelligence of these heavenly hymns, and of the whole scripture. H.—We might translate the Heb. (C.) and Vulg. *Mercy and judgment I will sing, to thee, Lord, will I sing psalms.* H.

VER. 2. *I will understand,* &c. That is, I will apply my mind, I will do my endeavour, to know and to follow the *perfect way* of thy commandments: not trusting in my own strength, but relying on thy *coming to me* by thy grace. Ch. —I will watch over my conduct.— *When thou.* So S. Jer. and Houbigant read, though Sept. have "when wilt thou come to me?" Bert.—He is impatient of having the ark: but is well apprized that God will not dwell in a polluted soul, or in a wicked city: therefore he promises to remove such obstacles.—*I walked.* Or "will walk." All the other verbs should be in the future; (C.) though that is of no consequence. Bert.—David had studied to regulate his interior and his family before, as much as he did afterwards. H.—His fall was most likely (Bert.) subsequent to this event. 1 K. vi. 11. H.—He acknowledges that he had done what he here mentions, by God's assistance. W.

VER. 3. *Thing.* Or Heb. "word of Belial." I will neither suffer an evil word or action to pass without reproof. C.

VER. 4. *Know.* I looked upon them with such contempt, (Euseb.) or I highly disapproved of their conduct, (S. Aug.) and would have no society with them. C.—David was, in a manner, forced to tolerate Joab; but he shewed sufficiently his displeasure, and ordered his successor to punish him, as soon as it could be done with safety to the state. M.

VER. 5. *Persecute.* Or *abhor* (W.) *with a perfect hatred.* We must shew our displeasure if we hear detraction, (H.) that we may not partake in the crime. S. Jer.—The court is most likely to be infected with this vice, as people are continually endeavouring to supplant their rivals. C.—Secret thoughts of resentment must be stifled in their birth. Euseb.—*Heart.* Heb. "wide heart," which is sometimes taken in a good sense. 3 K. iv. 29. But here it denotes the ambitious and misers. Prov. xxviii. 25. C.

VER. 6. *Faithful.* A prince cannot do every thing himself. But he ought to make choice of the most virtuous and skilful ministers. C.

VER. 7. *Prosper.* Heb. "shall not be pleasing," (S. Jer. H.) or "maintain himself." C.

VER. 8. *Morning.* Without delay, (W. Jer. xxi. 12. H.) and with a mind composed. S. Isid. Pelus i. ep. 321.—The Jews explain this of the *judgment of zeal,* by which a person might kill a notorious criminal, without any trial, (C.) in imitation of Phinees and Mathathias. 1 Mac. ii. 24. H.—God alone will punish all malefactors at the last day. S. Aug.—The Fathers admonish us to resist temptations at the beginning. C.

Principiis obsta; sero medicina paratur
Cum mala per longas convaluere moras.—Ovid.

PSAL. CI. VER. 1. *Poor.* Heb. "afflicted." This may refer to some of the captives, who were returning, (v. 14. C.) or to Jesus Christ, (S. Aug.) to whom S. Paul applies v. 26. 28. and whose redemption was prefigured by the former event. C.—David might have both in view. H.—Yet most believe that the psalm was written by Daniel, or Jeremias, &c. C.—It may have two literal senses, like many others. Bert.

VER. 2. *Cry.* Fervent petition, though only in the heart. Ex. xiv. 15.

VER. 3. *Turn not.* We first abandon God, but must humbly beg for grace. W.

VER. 4. *Fire. Cremium* denotes any combustible matter. Colum. xii. 19. S. Jer. C.—While in mortal sin, our best actions, alms, &c. avail nothing. 1 Cor. xiii. W.

VER. 5. *Bread.* Through excessive sorrow, (H.) I am fainting in captivity. C.—The human race is relieved by the bread of life, the holy Eucharist. S. Aug Bert.—Sinners have no relish for spiritual food. W.

VER. 6. *Flesh,* or "skin." S. Jer.—The necessary moisture is consumed. Euseb. W

VER. 7. *A pelican,* &c. I am become, through grief, like birds that affect solitude and darkness. Ch.—*Kaath* comes from a root that signifies to vomit, (H.) as this bird lives chiefly on shell-fish, which it swallows, and when the heat of its stomach has caused the shells to open, it throws them up again, and eats the fish. Bochart. Parkhurst in *ka.* H.—It seems to be the onocratalus, which resembles the heron. What many of the ancients have related concerning its giving life again to its young, by its blood, &c. must be accounted fabulous. The Fathers have not expressed these facts as certain, (C.) though they have beautifully accommodated them to the tenderness and grace, which Christ has shewn to lost man. See Euseb. S. Aug. H.—*Raven.* Owl, or rather another species of pelican, so called from having a bag under its chap, "to inclose" fish, &c. Parkhurst in *cose.*—With its prey it retires to solitary places. So the distressed love solitude and silence. H.

VER. 8. *Sparrow.* Heb. *Tsippor* means any "quick moving" bird, &c. (Idem.) and as the sparrow is not a solitary bird, it may here signify the owl. Bochart

9 All the day long my enemies reproached me: and they that praised me, did swear against me.

10 For I did eat ashes like bread, and mingled my drink with weeping.

11 Because of thy anger and indignation: for having lifted me up, thou hast thrown me down.

12 My days have declined like a shadow, and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15 For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

16 And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard to the prayer of the humble: and he hath not despised their petition.

19 Let these things be written unto another generation: and the people that shall be created, shall praise the Lord:

20 Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

21 That he might hear the groans of them that are in fetters: that he might release the children of the slain:

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23 When the people assembled together, and kings to serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27 They shall perish, but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed. 28 But thou art always the self-same, and thy years shall not fail.

29 The children of thy servants shall continue: and their seed shall be directed for ever.

PSALM CII.

BENEDIC ANIMA.

Thanksgiving to God for his mercies.

1 For David himself.

BLESS the Lord, O my soul: and let all that is within me *bless* his holy name.

2 Bless the Lord, O my soul, and never forget all he hath done for thee.

3 Who forgiveth all thy iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doth mercies, and judgment for all that suffer wrong.

7 He hath made his ways known to Moses: his wills to the children of Israel.

8 [a] The Lord is compassionate and merciful: long suffering and plenteous in mercy.

9 He will not always be angry: nor will he threaten for ever.

10 He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

11 For according to the height of the heaven above

[a] Exod. xxxiv. 6. Num. xiv. 8.

C.—But these etymological reasons are not very certain, nor important. H.—We may adhere to the Sept. as many interpreters do. Bert.—The sparrow having lost its mate, mourns in or near its nest. W.

VER. 9. *Against me.* To kill me, (Acts xxiii. 12.) or to prove my guilt. C.—They are my sworn enemies, (W.) who formerly seemed my friends. H.

VER. 10. *For.* Or "therefore."—*Weeping.* These figurative expressions denote excessive grief. Ps. lxxix. 6. C.—Meat and drink gave me no more satisfaction than ashes. W.—Rolling on the ground, through grief, my food was spoiled. M.

VER. 13. *Memorial.* Thou wilt be remembered by us with gratitude for all eternity, (H.) or wilt thou punish for ever such short-lived creatures? C.—S. Paul understands this of Jesus Christ, (Heb. i. 11. Bert.) or he rather refers to v. 26. H.—The hope of the Messias gives me comfort. W.

VER. 14. *Come.* Pointed out; (Jer. xxix. 10. C.) or David wishes to repair the ravages caused by Absalom, or foretells the return from captivity, (H.) and the grace granted to the Church, and to every faithful soul. W.

VER. 15. *Thereof.* They had a great regard for the very soil. 4 K. v. 17. C.—Heb. "dust," as it was then uncultivated. Bert.—Esdras, &c. repaired the ruins of Sion, as Christ and his apostles established the Church. M.

VER. 16. *Glory.* The conversion of nations is often predicted as about to take place after the captivity; yet not so fully, till the time of Christ. C.—His glory is so manifest, that all kings know it, although they be not converted. W.

VER. 17. *Seen.* Dwelling with us. Jo. 1. H.—Jerusalem had attained its ancient splendour before the coming of the Messias. C.

VER. 18. *Humble.* Patriarchs, priests, and all true penitents. W.

VER. 19. *Generation.* Lit. "in another," by the subsequent writers of the Old and New Testaments. H.—Let all posterity become acquainted with this psalm, and know under what obligations we have been to the Lord.—*Created.* The Jews after the captivity, and, in a higher sense, (C.) Christians, *the new creature.* 2 Cor. v. 17. C. W.—This interpretation seems much the better, as *kings* and nations were converted only by the Messias, and his apostles. Bert.

VER. 22. *That.* The faithful in the Church endeavour to serve Christ. W.

VER. 23. *Kings.* This did not take place till the gospel was preached, (C.) though some kings offered sacrifice before, yet without being converted. See Zach. ii. 10. H.

VER. 24. *He answered him in the way of his strength.* That is, *the people* mentioned in the foregoing verse, or *the penitent,* in whose person this psalm is delivered, *answered the Lord in the way of his strength:* that is, according to the best of his power and strength; inquiring after *the fewness of his days:* to know if he should live long enough to see the happy restoration of Sion, &c. Ch.—The sense of the Vulg. is as good as that of the present Heb. "he hath weakened (afflicted. Mont.) my strength, in the way; He hath shortened my days. I said, my God, make me not depart in the midst," &c.—The captives, or those who were set free, address God, though the psalmist himself may express what prayers he had poured forth in his bonds. C.—The variation of the Sept. and Heb. originates in the points; and the text has, *his force,* very properly, though the Jews would substitute "my." Bert.—The stability of the Church is hence proved by S. Aug. H.

VER. 25. *Days.* Allow me time to grow in virtue. W. If I be cut off in my youth, I may not be prepared. M.

VER. 27. *Perish.* Or be changed in their qualities, (W.) as well as all other things, like a *garment.* This does not convey the idea of annihilation; and the Fathers are divided on this subject. 2 Pet. iii. 10. Apoc. xxi. 23. C.

VER. 28. *Fail.* This regards Christ, (Heb. i.) who has established his Church, (C.) to be perpetual (W.) in this world, (H.) and triumphant in eternity, ver. 29 C.—The psalm must therefore be understood literally of Him; unless it may have two senses, which those to whom S. Paul wrote must have known, otherwise it would not prove Christ's divinity. The Socinians are greatly puzzled how to evade this argument. Bert.

PSAL. CII. VER. 1. *Himself.* All agree that David wrote this psalm as a model of resignation. The occasion is not known. Bert.—It may express the sentiments of the captives, (C.) or of converts to Christianity, (Euseb.) and is written with inimitable sweetness.

VER. 3. *Diseases.* He had described captivity as an illness. Ps. ci. C.—God graciously forgives sin, and removes bad habits. He preserves us from falling, and grants us the victory, with all our reasonable requests. W.

VER. 5. *Eagle's.* Which get fresh feathers every year, like other birds. Is. xl. 31. C.—The eagle retains its vigour for a long time, (H.) though many fabulous accounts have been given of its renovation. Bert.—The new birth in baptism, (Theod.) or by faith, (Euseb.) or the resurrection of Christ are thus insinuated, (S. Leo, ser. i.) as well as (H.) our resurrection and state of grace. The one is necessarily connected with the other, and both senses are good. W.

VER. 6. *Mercies.* Heb. "Justice" in protecting the innocent.

VER. 9. *Ever.* He executes his threats, but soon pardons us. C.—Heb. "he will not plead always, nor watch *to surprise us* for ever;" (C.) or "retain" his anger. Bert.—He is inclined to pity us, and only inflicts a temporal punishment on the penitent, as Christ has paid their ransom. W

the earth: he hath strengthened his mercy towards them that fear him.

12 As far as the east is from the west, so far hath he removed our iniquities from us.

13 As a father hath compassion on his children, so hath the Lord compassion on them that fear him: 14 for he knoweth our frame.

He remembereth that we are dust: 15 man's days are as grass, as the flower of the field so shall he flourish.

16 For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him:

And his justice unto children's children, 18 to such as keep his covenant,

And are mindful of his commandments to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20 Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

21 Bless the Lord, all ye his hosts: you ministers of his that do his will.

22 Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

PSALM CIII.

BENEDIC ANIMA.

God is to be praised for his mighty works, and wonderful providence.

1 For David himself.

BLESS the Lord, O my soul: O Lord my God, thou art exceedingly great.

Thou hast put on praise and beauty: 2 and art clothed with light as with a garment.

Who stretchest out the heaven like a pavilion: 3 who coverest the higher rooms thereof with water.

Who makest the clouds thy chariot: who walkest upon the wings of the winds.

4 [a] Who makest thy angels spirits: and thy ministers a burning fire.

5 Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

6 The deep, like a garment, is its clothing: above the mountains shall the waters stand.

7 At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

8 The mountains ascend, and the plains descend into the place which thou hast founded for them.

9 Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

10 Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

11 All the beasts of the field shall drink: the wild asses shall expect in their thirst.

12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

14 Bringing forth grass for cattle, and herb for the service of men.

That thou mayst bring bread out of the earth: 15 and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

[a] Heb. i. 7.

VER. 10. *Iniquities.* Which deserved eternal reprobation.

VER. 11. *Earth.* There is no proportion between God's mercy and our crimes. C.—Sins are perfectly washed away, (W.) and not barely covered, as the east cannot be the west. Bert.—Sin remitted "sets for ever." S. Aug.

VER. 14. *He remembereth.* Rom. Sept. and psalter, &c. "Remember." Other copies agree with us. C.—God compassionates the frailty of those who *fear* him. Origen falsely inferred from v. 9. that the devils and the damned would one day be saved. But this is contrary to Scripture. v. 17. Matt. xxv. Apoc. xx. &c. W.

VER. 16. *In him.* Or "over it;" *the flower.* Or the spirit of God's indignation will overwhelm him. The soul of man departs, and cannot naturally be reunited with the body, though it greatly desire that union. C.—The longest life is but like the duration of a flower, (Is. xl. 6. H.) and the splendour of the noblest families is no better in the sight of God. S. Aug.

VER. 17. *Justice.* In protecting the oppressed, (C.) and rendering to every one according to his deserts abundantly. H.—God never punishes more than a person's crimes have merited. Ex. xx. 5. and xxxiv. 6. C.

VER. 19. *All.* When Christ shall sit in judgment, (Bert.) and the wicked be suffered no longer to disturb the order of things, and the joy of the elect. H.

VER. 20. *His angels.* You who have executed the orders of God for our delivery, help us to return him thanks. C.—*Hearkening.* Lit. "to hear," (H.) or that all may learn to obey God's mandates when they perceive how carefully the angels put them in execution. Bert.

VER. 21. *Hosts.* Sun, &c. which never deviate from their regular course.

VER. 22. *Soul.* In vain should we behold all nature praising God, if we neglected that duty. Bert.—All the works of the Most High praise him, being under his dominion. W.

PSAL. CIII. VER. 1. *Himself.* Sept. Comp. adds, "a psalm on the creation," (H.) as this is the subject; but there is no title in the original. Bert. The psalm contains "a divine and natural philosophy," (Euseb.) respecting the creation and providence. Plato has written something similar in his Timæus, (C.) though this comparison is indecent. Bert.—The imitation is no disparagement, however, to this divine word, and we may surely notice the concord between the inspired and profane writers. H.—This psalm seems to be a continuation of the preceding one. C.—*Great.* Lit. "magnified," in the same sense as we say, *hallowed be thy name*, praying that God may be honoured by all his creatures; (H.) though He cannot increase in holiness, &c. S. Aug. —We become acquainted with his greatness, by considering his works. C. —*Praise.* Lit. "confession," (H.) Heb. "glory." C.—Thou art entitled to all praise. W.

VER. 2. *Light.* In this manner he always appeared. 1 Tim. vi. 16. Ex. iii. 2. C.—Christ only once assumed such a glorious form at his transfiguration, because he came to instruct our mind and heart. Bert.—*Stretchest.* Heb. and Sept. have the verbs in the third person, till v. 6. as the Vulg. has here *extendens.* But S. Jerom and others agree with us, though S. Paul quotes according to the Heb. v. 4. H.—*Pavilion.* The idea of the heavens resting like a tent upon the earth was very prevalent. Job ix. 8. Is. xl. 22.

VER. 3. *Water.* The Fathers are not agreed about the nature or situation of these waters. Some take them to be angels. S. Jer. Gen. i. 7.—Others suppose that the waters in the clouds, (C.) or the crystalline substance in the region of the stars are designated. W.—These waters are represented as the roof of God's palace. Euseb.—*Winds.* With surprising velocity, his providence being every where. Theod.—The psalmist accommodates himself to our capacity, to shew that God does all with the utmost ease. W.

VER. 4. *Fire.* The elements execute his will, (C.) or rather, as the apostle, and Chal. &c. intimate, the *angels* do this (Bert.) with zeal and activity, (Heb. i. 7. H.) and ease. W.—Some would attribute to the angels some sort of light bodies, and Grotius attempted to revive this opinion, which never could prevail over the contrary one, which is universally received. C.

VER. 5. *Ever.* The established order shall subsist, though the earth may move. Ps. ci. 27. Bert.—It is fixed by its own gravity in the centre. W.

VER. 6. *The deep.* Heb. "thou hast covered it with the abyss." This proves that there was no pre-existent matter, otherwise God would not have begun with plunging his work in the abyss, and in confusion. But he chose to bring this beautiful world out of a state of disorder in the space of six days, as Moses and the psalmist relate. Bert.—At first, all was created, covered with the *waters.* Gen. i.

VER. 7. *Fear.* Heb. "retire precipitately" to their beds, at thy command, (H.) on the third day. C.—Some think that a storm or the deluge are here described, (S. Chrys.) which is less probable. Bert. C.—The waters would naturally cover the earth; but are confined to their proper channels by God. W.

VER. 8, 9. *The . . descend.* This should be within a parenthesis, (Bert.) as the sequel speaks of the waters. H.—*Earth.* This seemed miraculous to those who supposed that the earth was flat. S. Amb. Hex. iii. 22. Job. vii. 12. Amos v. 8. C.—Providence points out the place for every thing. H.—

Jussit et extendi campos, &c. Ovid, Met. i.

—God derogated from this law, which he had appointed for the waters, when he brought them again to overwhelm the guilty earth. H.

VER. 10. Pass, to supply the wants of all creatures. Springs and rain afford the necessary moisture.

VER. 11. *Expect,* waiting for one another, as all cannot drink at the fountains at the same time. The Chal. has the same idea, though the Heb. is explained. "shall break" (Houbig. "shall satisfy") their thirst. Bert.

VER. 13. *Rooms,* with rain, v. 3. C.—*Earth,* or its inhabitants. T.

16 The trees of the field shall be filled, and the cedars of Libanus which he hath planted: 17 there the sparrows shall make their nests.

The highest of them is the house of the heron. 18 The high hills are a refuge for the harts, the rock for the irchins.

19 He hath made the moon for seasons: the sun knoweth his going down.

20 Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about.

21 The young lions roaring after their prey, and seeking their meat from God.

22 The sun ariseth, and they are gathered together: and they shall lie down in their dens.

23 Man shall go forth to his work, and to his labour until the evening.

24 How great are thy works, O Lord! thou hast made all things in wisdom; the earth is filled with thy riches.

25 *So is* this great sea, which stretcheth wide its arms: there are creeping things without number.

Creatures little and great. 26 There the ships shall go.

This sea-dragon which thou hast formed to play therein. 27 All expect of thee that thou give them food in season.

28 What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

29 But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

[a] Infra cxlv. 2.—[b] 1 Par. xvi. 8. Isai. xii. 4.

31 May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

32 He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

33 [a]I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

34 Let my speech be acceptable to him: but I will take delight in the Lord.

35 Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

PSALM CIV.

CONFITEMINI DOMINO.

A thanksgiving to God, for his benefits to his people Israel.

Alleluia.

GIVE [b]glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

2 Sing to him, yea sing praises to him: relate all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek ye the Lord, and be strengthened: seek his face evermore.

5 Remember his marvellous works, which he hath done; his wonders, and the judgments of his mouth.

6 O ye seed of Abraham, his servant; ye sons of Jacob, his chosen.

7 He is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever: the word which he commanded to a thousand generations:

9 [c]Which he made to Abraham; and his oath to Isaac:

[c] Gen. xxii. 16.

VER. 14. *Service.* Cattle, or beasts of burden, are thus fed for man's *service*, though he may also eat legumes, &c. C.—*Bring.* God *gives the increase.* 1 Cor. iii. 7. H.

VER. 15. *Oil.* This was an article of food, (Bert.) and deemed almost as requisite for anointing the body, as bread and wine to support nature. Pliny xiv. 22. Hence it was prohibited in days of fasting. C.—These three things are put for all sorts of food. W.

VER. 16. *Field.* Heb. "of Jehova." Houbigant would substitute *sadi*, "field," (H.) as this name of God is never used to denote "high" trees, &c. Bert.—God provides for the wants of all the creation, even of those things which seem less necessary to us. C.

VER. 17. *Sparrows*, or "birds" (Ps. ci. 8. H.) in general. Bert.—*Highest;* or, lit. "the tribe of the heron is their leader," (H.) first making their nests. Sept. seem to have read better than the present Heb. "the stork, the fir-trees are its house." Bert.

VER. 18. *Irchins.* S. Aug. reads also, "hares." These desert places are not useless. C.

VER. 19. *Seasons* and festivals, which it points out: *mohadim.* H.—During the night wild beasts seek their prey, as men and cattle may labour in the daytime. The sun, &c. were made for man's use, (C.) and not to be adored. Euseb.—These bodies move with the same regularity as if they had intelligence. Heracleot.

VER. 21. *God*, like all other creatures. Ps. cxliv. 15. and cxlvi. 9. C.

VER. 24. *Riches.* Lit. "possession." H.—Heb. "The fulness of the earth is thy possession." Sept. and ancient psal. "creature;" κτισέως. The other interpreters read κτησέως, (C.) which the Vulg. adopts. H.—The world derided Jesus Christ, the wisdom of God, and Creator of all. S. Aug.

VER. 25. *Arms.* Man acts thus to denote something very extensive. H.—The sea is frequently put for the same purpose. Job xi. 9. Lam. ii. 13. *Arms* is omitted in the Sept. and the ancient psalters.—*Creeping.* Fishes, (Gen. i. 20. C.) and all animals without feet (W.) in the waters. H.—Nothing multiplies so fast as fishes. Arist. Anim. ix. 17. W.

VER. 26. *Go.* The sea, which seems to be placed as a barrier, tends, by means of navigation, to the general convenience of nations. C.—*Dragon.* Leviathan, a huge fish, (Job xl. 20. W.) which Bochart takes to be the crocodile; though that monster is found rather in rivers. Bert.—It designates here all whales, and other great fishes which play in the sea without experiencing any fear like mortals. Some translate "to play with it," (C.) as δυτῷ cannot agree with Θάλασσα. Bert.—The prodigious size of these fishes costs God nothing. C.—The whole creation is but a plaything for him, *ludens in orbe terrarum.* Prov. viii. 31. H.—Some Jews impiously pretend that God plays three hours a day with the leviathan, and that he only created two; one of which he killed to make a feast for the elect, and the other causes the tides, by turning itself, &c. See 4 Esdras, written at least in the second century. S. Jer. Muis. C.—Though this monster be too strong for man, it cannot defend itself out of water; (W.) and even in its own element man gains the victory by his skill. H.

VER. 28. *All*, is not in Heb. Sept. C.—But the sense is the same. H.

VER. 30. *Thy.* Chal. adds, "holy;" and the Fathers explain it of a spiritual renovation, or of the resurrection of the body. Bert.—Animals are still preserved by Providence. Euseb. C.

VER. 31. *Works.* Seeing that they are good. Gen. i. 31. May all continue to answer the end for which they were created. C.

VER. 32. *Smoke.* Exod. xix. 18. and xx. 18. God is terrible as well as clement. C.

VER. 35. *No more.* So S. Paul pronounced sentence on those who did not *love the Lord Jesus*, (1 Cor. xvi. 22.) yet without any animosity. Bert.—The saints thus pray for the conversion of all, (S. Athan.) or express their approbation of God's sentence against the damned. W.

PSAL. CIV. VER. 1. *Alleluia.* This word occurs at the end of the preceding psalm in Heb. and means, "Praise ye the Lord," though it is also used as an exclamation of joy; for which reason it is left untranslated. See Apoc. xx. S. Aug. ep. ad Casulan. C.—It implies that we must praise God with all our power; and Catholic writers retain this (W.) and similar words in the original. H.—The first 15 verses of this psalm nearly agree with that which was composed by David, when the ark was to be removed from the house of Obededom. 1 Par. xvi. 8. 22. H.—But the last part seems to have been added by him, or by another afterwards, with some small alterations. Bert.—It was perhaps adapted to the dedication of the second temple, with the two following psalms. C.—*Gentiles.* Their conversion is thus insinuated. C.—The apostles preached to all. Euseb.—How much more ought we now to celebrate the mysteries of Christ? W.

VER. 3. *Glory.* 2 Cor. x. 17. Euseb.—Lit. "be praised," (H.) knowing to what an honor you have been raised, (Deut. xxx. 7. Jer. ix. 23.) and live accordingly.

VER. 4. *Evermore.* Be assiduous to obtain his favour, and present yourselves in his holy temple as often as you are able. C.

VER. 6. *His servant.* Or "servants." Sept. Vulg. is ambiguous. Heb. declares for *servant* here; but, *his chosen*, is certainly plural, and refers to all the people, and 1 Par. xvi. 13. we read, *seed of Israel, his servants.* H.

VER. 8. *Generations.* Or from the call of Abraham. But this was to be understood if the Israelites continued faithful, (Deut. xxviii.) or the promise regards the spiritual children of Abraham, who are blessed for ever, (Bert.) and continue to the end of the world. H.

VER. 11. *Lot.* Lit. "line," with which land was measured. C.—The de-

10 And he appointed the same to Jacob for a law: and to Israel, for an everlasting testament:

11 Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

12 When they were but a small number: *yea* very few, and sojourners therein:

13 And they passed from nation to nation, and from *one* kingdom to another people.

14 He suffered no man to hurt them: and he reproved kings for their sakes.

15 [a] Touch ye not my anointed: and do no evil to my prophets.

16 And he called a famine upon the land: and he broke in pieces all the support of bread.

17 He sent a man before them: [b] Joseph, *who* was sold for a slave.

18 [c] They humbled his feet in fetters: the iron pierced his soul, 19 until his word came.

The word of the Lord inflamed him. 20 [d] The king sent, and he released him: the ruler of the people, and he set him at liberty.

21 He made him master of his house, and ruler of all his possession.

22 That he might instruct his princes as himself, and teach his ancients wisdom.

23 [e] And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.

24 [f] And he increased his people exceedingly: and strengthened them over their enemies.

25 He turned their heart to hate his people: and to deal deceitfully with his servants.

26 [g] He sent Moses, his servant: Aaron, the man whom he had chosen.

27 [h] He gave them power to shew his signs, and his wonders in the land of Cham.

28 [i] He sent darkness, and made it obscure: and grieved not his words.

29 [k] He turned their waters into blood, and destroyed their fish.

30 [l] Their land brought forth frogs, in the inner chambers of their kings.

31 [m] He spoke, and there came divers sorts of flies, and cinifes in all their coasts.

32 He gave them hail for rain: a burning fire in their land.

33 And he destroyed their vineyards and their fig-trees: and he broke in pieces the trees of their coasts.

34 [n] He spoke, and the locust came, and the bruchus, of which there was no number:

35 And they devoured all the grass in their land, and consumed all the fruit of their ground.

36 [o] And he slew all the first-born in their land: the first-fruits of all their labour.

37 [p] And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

38 Egypt was glad when they departed: for the fear of them lay upon them.

39 [q] He spread a cloud for their protection, and fire to give them light in the night.

40 [r] They asked, and the quail came: and he filled them with the bread of heaven.

[a] 3 Kings i. 14. 1 Par. xvi. 22.—[b] Gen. xxxvii.—[c] Gen. xxxix. 20.—[d] Gen. xli. 14.—[e] Gen. xlvi. 6.—[f] Exod. i. 7. Acts vii. 17.—[g] Ex. iii. 10. and v. 29.—[h] Ex. vii. 10.

[i] Exod. x. 21.—[k] Ex. vii. 20.—[l] Ex. viii. 6.—[m] Ex. viii. 16. and 24.—[n] Exod. x. 12.—[o] Exod. xii. 29.—[p] Exod. xii. 35.—[q] Exod. xiii. 21. Ps. lxxvii. 14. 1 Cor. x. 1.—[r] Exod. xvi. 13.

scendants of the patriarchs would never have lost this inheritance, if they had observed the law. The promise was therefore conditional; though it was absolute, in as much as all were to be blessed in their seed: as they had begun to be, when Jerusalem was destroyed by Titus.

Ver. 12. *Very few.* Heb. "as it were reduced to nothing," to avoid a tautology. Bert.—But this version is not necessary. H.—Jacob at this time was not married, (Bert.) and his parents had no part of the land. This manifests the power of God, and the faith of the patriarchs, (C.) who doubted not but that he would realize what he had promised. H.

Ver. 13. *People.* This seemed to be a fresh obstacle to their possession of Chanaan. C.

Ver. 15. *Prophets.* The word *anointed* is thus explained, as the patriarchs were not kings over any but their own families, though they were equal in riches to many kings. They foresaw future events, and offered sacrifice to God, as priests, in which sense also they may be styled anointed. No visible unction, but the divine appointment, might be requisite. God protected them in a wonderful manner, and selected them for his peculiar people. C. Heb. xi. 8.

Ver. 16. *And.* The psalmist continues to mention the favours of God, till the Israelites entered the promised land, which the author of 1 Par. xvi. passes over. H.—*Bread.* In time of famine, people are not strengthened with their food. Euseb. Ezec. iv. 16. and v. 16.—God permitted, (W.) or caused the famine to rage.

Ver. 17. *He sent.* Drawing good from the malice of Joseph's brethren, (H.) in which he had no hand. Bert.—Who could have thought that this event would have tended to Joseph's exaltation, and to the safety of his father's house!

Ver. 18. *Fetters.* Heb. *cebel,* (H.) "a chain, or the stocks." The meaning is not ascertained. C.—*Soul.* Lu. ii. 35. He was in great distress, (H.) and in danger of perishing. Theod.

Ver. 19. *His word.* By which he foretold his own glory, or what should befall the king's two officers, which brought him into notice. Gen. xxxvii. 9. and xl. 22 *His word,* may also refer to God's decree. C.—*Inflamed him.* He received the gift of prophecy, (H.) and being inflamed with the love of God, resisted the solicitations of Putiphar's wife.

Ver. 22. *Instruct.* Heb. "bind" by precepts or chains, (Bert.) as he had all power.—*Wisdom.* Joseph was considered as the oracle of Egypt, and the prime minister. C.—We cannot doubt but he would strive to undeceive the people with regard to many superstitions. Theod. S. Aug.

Ver. 23. *Cham.* Who resided there, and was worshipped under the name of Jupiter Ammon. Bochart, Phaleg. iv. 1. C.—Misraim was his son, and peopled the land. Gen. x. 13. W.

Ver. 24. *Exceedingly.* In 215 years, 600,000 warriors sprung from seventy people, (C.) or from seventy-five, as Sept. and S. Stephen read, comprising eight wives, Jacob, and sixty-six of his descendants. Seventy might naturally produce two million and a half in such a space of time. But the Hebrews had been cruelly oppressed. God's blessing enabled them to increase as they did. Bert.

Ver. 25. *He turned their heart,* &c. Not that God (who is never the author of sin) moved the Egyptians to hate and persecute his people; but that the Egyptians took occasion of hating and envying them, from the sight of the benefits which God bestowed upon them. Ch. S. Aug.—He permitted the malice of the Egyptians, (Theod.) and employed them to chastise his people, who had adored idols. Euseb. Acts vii. 43. Felix, Prot. &c. translate the Heb. "their heart was turned." Bert.—The perversity of the Egyptians came from themselves, though it was turned to a good account. W.

Ver. 27. *He gave.* Heb. "they placed in them the words of their signs." C. Houbig.—But the Chal. and S. Jerom are conformable to the Sept. Bert.

Ver. 28. *Grieved not his words.* That is, he was not wanting to fulfil his words: or he did not grieve Moses and Aaron, the carriers of his words: or he did not *grieve his words,* that is, *his sons,* the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness. Ch.—He performed what he had threatened without reluctance. W.—We may also translate, "he added no threat (H.) before this ninth plague was inflicted." Heb. "and they did not irritate (or transgress) his word." The envoys of God were obedient to him. The copies of the Sept. are not uniform; (C.) some omit the negation, which would give a very good sense; though it must be allowed to be inaccurate, unless the Heb. be read with an interrogation, "did they not resist his word?" alluding to the Egyptians. Bert.—Almost all the ancients have the plural *exacerbaverunt,* except S. Jerom, in his commentary. C.

Ver. 29. *Blood.* In reality, so that the fishes were killed. S. Athan.

Ver. 30. *Land.* Including the rivers. Ex. vii. 1. and viii. 3.—*Kings,* or noblemen. Bert.

Ver. 31. *Flies.* This was revealed to David, or known by tradition, as it is not recorded by Moses. W.—Some copies of the Sept. have, "the dog-fly," *cinifes* (Ex. viii. 16.) gnats, (H.) which are very common and tormenting in Egypt. The Jews understand *lice.* Joseph and the Chal. C.

Ver. 32. *Rain.* Which falls in Egypt, though less frequently. C. Wisd. xvi. 17.

Ver. 34. *Bruchus.* An insect of the locust kind, (Ch.) or a worm which spoils corn, &c. W.

Ver. 36. *Labour.* This explains the first part of the verse. Gen. xlix. 3. Ps. lxxvii. 51. H.—The fifth and sixth plagues are not specified. W.

Ver. 37. *Gold.* Which the Egyptians gave to get quit of them, (Ex. xi. 1.) and that with joy, (v. 38.) though they might at first only intend to lend. S. Aug. Bert.—*Feeble.* This refutes the notion which the enemies of the Jews had propagated, saying that they were banished on account of the leprosy. They felt none of the inconveniences which fell on the Egyptians, and God removed every obstacle which might retard their flight. C.—According to the course of nature, out of two million and a half, 150 people die daily. Bert.

41 [a]He opened the rock, and waters flowed: rivers ran down in the dry land.

42 [b]Because he remembered his holy word, which he had spoken to his servant, Abraham.

43 And he brought forth his people with joy, and his chosen with gladness.

44 And he gave them the lands of the Gentiles: and they possessed the labours of the people:

45 That they might observe his justifications, and seek after his law.

PSALM CV.

CONFITEMINI DOMINO.

A confession of the manifold sins and ingratitudes of the Israelites.

Alleluia.

GIVE [c]glory to the Lord, for he is good: for his mercy endureth for ever.

2 [d]Who shall declare the powers of the Lord? who shall set forth all his praises?

3 Blessed are they that keep judgment, and do justice at all times.

4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5 That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

6 [e]We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies:

And they provoked to wrath, going up to the sea, even the Red Sea.

8 And he saved them for his own name's sake: that he might make his power known.

9 [f]And he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.

10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

11 [g]And the water covered them that afflicted them: there was not one of them left.

12 And they believed his words: and they sang his praises.

13 They had quickly done, they forgot his works: and they waited not for his counsel.

14 [h]And they coveted *their* desire in the desert: and they tempted God in the place without water.

15 [i]And he gave them their request: and sent fulness into their souls.

16 And they provoked Moses in the camp, Aaron, the holy one of the Lord.

17 [k]The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

18 And a fire was kindled in their congregation: the flame burned the wicked.

19 [l]They made also a calf in Horeb: and they adored the graven thing.

20 And they changed their glory into the likeness of a calf that eateth grass.

21 They forgot God, who saved them, who had done great things in Egypt, 22 wondrous works in the land of Cham: terrible things in the Red Sea.

23 [m]And he said that he would destroy them: had

[a] Num. xx. 11.—[b] Gen. xvii. 7.—[c] Jud. xiii. 21.—[d] Eccli. xliii. 35.—[e] Jud. vii. 19. [f] Ex. xiv. 22.

[g] Ex. xiv. 27.—[h] Ex. xvii. 2.—[i] Num. xi. 31.—[k] Num. xvi. 32.—[l] Exod. xxxii. 4. [m] Exod. xxxii. 10.

VER. 40. *Asked.* Chal. and ancient psalters add, "for meat." Heb. "he (Moses, or all the people) asked, and the quail came," at Sin. Ex. xvi. 13.

VER. 41. *Rivers.* The waters from the rock were so abundant. C. Ex. xvii. 6. Bert.

VER. 44. *People.* Whose crimes have deserved death. Num. xxxiii. 51. Deut. vii. 5. C.

VER. 45. *His justifications.* That is, his commandments: which here, and in many other places of the Scripture, are called *justifications*, because the keeping of them make men just. The Protestants render it by the word *statutes*, in favour of their doctrine, which does not allow good works to justify. Ch.—The design of God in granting Chanaan to the Israelites, was to encourage them to preserve the true religion. C.

PSAL. CV. VER. 1. *Alleluia.* The word is repeated in some copies. S. Jer. —But Heb. has only one at the end of the preceding psalm: of which this appears to be a sequel. As in the former, God's favours were specified, so here the ingratitude of his people is acknowledged. C.—It may refer to the Jews during, (Euseb. Vatab.) or after the captivity, (C.) and to all in the state of sin. S. Jer. Bert.—The 47th and 48th verses agree with the three last, which were sung at the translation of the ark. 1 Par. xvi. 34. H.—Hence that canticle now makes a part of our Ps. civ. xcv. and cv. with various alterations made by the prophet. Bert.—*Give glory.* Lit. "confess" (H.) your sins, to obtain *mercy*, (S. Chrys.) or rather praise God, (Theod.) who is the source of all good. W.—This was the usual prayer of the Israelites, in ceremonies of thanksgiving. 2 Par. v. 13. C.

VER. 2. *Powers.* See Eccli. xliii. 29. No one can sufficiently praise God's power or mercy. Bert.

VER. 3. *Times.* He *only* who perseveres to the end shall be crowned. Matt. xxiv. 13. Ezec. xxxiii. H.—Such as these can alone worthily sound forth God's praises, (Bert.) being so happy as to preserve their innocence, or at least to repent. W.

VER. 4. *Us.* Heb. "me." But Aquila, Syr. &c. agree with the Sept. Some of the Jews were already returned, and pray for the liberation of their brethren. C.—The Fathers explain it of Christian converts. S. Chrys.—*People.* According to thy gracious promises, that we may enjoy the blessings of thy elect. W.

VER. 6. *Sinned.* Here commences the confession of sins. The just man first accuses himself. Prov. xviii. 17. C.—The same prayer is repeated, Judith vii. 19. and Dan. ix. 5. as it might be applicable to the captives. Bert.—We have injured ourselves, our neighbours, and our God. W.

VER. 7. *Going up.* Or proceeding. The banks of the sea were more elevated than the country from which the Israelites came, (C.) and the land of Chanaan was still higher. See Ps. cvi. 23. Gen. xii. 9. H.—*Sea even.* Is not in the Sept. C.

VER. 8. *Known.* Is. lxiii. 12. He might justly (W.) have abandoned them to the Egyptians. Ex. xiv. 11.

VER. 9. *Rebuked.* Commanding with power.—Nah. i. 4. C.—*Wilderness.* Or plain country. H.

VER. 10. *Redeemed.* What price was given? This is a figure of baptism, in which the fruits of Christ's blood are applied to our souls. All sins are there destroyed, as the Egyptians were in the Sea. S. Aug. Ser. xlii. de Temp. W.

VER. 11. *Left.* Manetho and Lorin assert, that Pharao reigned afterwards. But this is contrary to the Scripture. All who came to attack Israel perished. C.—They supposed that the waters were enchanted. S. Iræn. iv. 48.

VER. 12. *Words.* And Moses his servant. Ex. xiv. 31. and xv. 1.

VER. 13. *Counsel.* Three days after the passage of the sea, God laid injunctions upon them at Mara, which they would not observe. Ex. xv. 22. C.—They coveted unnecessary things. W.

VER. 14. *Desire.* Or they greedily sought for flesh meat, (H.) at Sin, or Pharan. Ex. xvi. 13. Num. xi. 31. Chronological order is not observed. C.

VER. 15. *Fulness.* Or disgust; πλεσμόνη. Sept. probably read *zore*, (as Num. xi. 20.) instead of *razon*. Heb. "leanness," (C.) which is a natural consequence of immoderate repletion. H.

VER. 16. *Holy one.* By his function (W.) of priest. Core wished to take his place, as the rest did to supplant Moses in the civil government. Num. xvi. C.

VER. 17. *Abiron.* With Core, though his children were preserved. C.—God presently resented the injury done to his ministers. Euseb.

VER. 18. *Wicked.* Two hundred and fifty accomplices, (Num. xv. 35. C.) and fourteen thousand seven hundred murmurers. M.

VER. 19. *Graven.* Heb. "molten." The image must first be graven. Bert. Ex. xxxii. 3.

VER. 20. *Grass.* This enhances their folly. God is often styled the *glory* of his people. C.—Osee (x. 5.) contemptuously calls the golden calf, the *glory* of Samaria. H.—This idolatry was truly blameable, (Rom. i. 23.) and not the veneration paid by Catholics to the images of Christ, &c. W.—Those who pretend that the Hebrews meant to adore the true God, and not the idol Apis, are here clearly refuted; *they forgot God*, &c. Acts vii. 40. Bert.

VER. 23. *Breach.* Like a valiant captain, (C.) or pastor. H.—God complains of those who neglected this duty. Ezec. xiii. 5. and xxii. 30. The psalmist alluded to the conduct of Moses, after the people had adored the calf, (Ex. xxxii. 10.) or when they had joined with Core. Num. xvi. 44. C.—The intercession of the saints is useful, (S. Aug.) still more after their victories. S. Jer. ad Vig. ii. 2. Mac. xv. 14. Bert.—God spared the people for the sake of Moses. W

not Moses, his chosen, stood before him in the breach:

To turn away his wrath, lest he should destroy them. 24 And they set at naught the desirable land.

They believed not his word, 25 and they murmured in their tents: they hearkened not to the voice of the Lord.

26 [a] And he lifted up his hand over them: to overthrow them in the desert:

27 And to cast down their seed among the nations, and to scatter them in the countries.

28 They also were initiated to Beelphegor: and eat the sacrifices of the dead.

29 And they provoked him with their inventions: and destruction was multiplied among them.

30 [b] Then Phinees stood up, and pacified *him:* and the slaughter ceased.

31 And it was reputed to him unto justice, to generation and generation for evermore.

32 [c] They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes: 33 because they exasperated his spirit.

And he distinguished with his lips. 34 They did not destroy the nations, of which the Lord spoke unto them.

35 And they were mingled among the heathens, and learned their works: 36 and served their idols, and it became a stumbling-block to them.

37 And they sacrificed their sons, and their daughters, to devils.

38 And they shed innocent blood: the blood of their sons and of their daughters, which they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39 and was defiled with their works: and they went aside after their own inventions.

[a] Num. xiv. 32.—[b] Num. xxv. 7.

40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.

42 And their enemies afflicted them: and they were humbled under their hands: 43 many times did he deliver them.

But they provoked him with their counsel: and they were brought low by their iniquities.

44 And he saw when they were in tribulation: and he heard their prayer.

45 [d] And he was mindful of his covenant: and repented according to the multitude of his mercies.

46 And he gave them unto mercies, in the sight of all those that had made them captives.

47 Save us, O Lord, our God: and gather us from among the nations:

That we may give thanks to thy holy name, and may glory in thy praise.

48 Blessed be the Lord, the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

PSALM CVI.

CONFITEMINI DOMINO.

All are invited to give thanks to God for his perpetual providence over men.

Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

2 Let them say *so* that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: and gathered out of the countries,

3 From the rising and from the setting of the sun, from the north, and from the sea.

4 They wandered in a wilderness, in a place with-

[c] Num. xx. 10.—[d] Deut. xxx. 1.

VER. 24. *Word.* Which Moses, Josue, &c. announced. Num. xiii. and xii. 29. C.

VER. 26 *Over them.* Swearing (C.) to destroy them, (H. Ezec. xx. 23.) and scatter them, as they now experienced. Lev. xxvi. 31. and Deut. xxviii. 36. 64.

VER. 28. *Dead* idols, without life, (Ch.) particularly Adonis (C.) whose *death* is bewailed by the poets, &c. H.—Idols kill their votaries. W.

VER. 29. *Multiplied.* All who had murmured perished, or this may relate to the 24,000. Num. xxv. 9. C.—Ezec. xx. 23. S. Paul (1 Cor. x. 8.) speaks of those 23,000 slain by the Levites. The Heb. which has only 3,000 must be incorrect. Temporal chastisements were intended to prefigure those which are eternal, as the Jews knew that such rewards and punishments were to be considered (Matt. xix. 16. Bert.) as the *spiritual* sense of the law. Grot. Jur. ii. 20, 39.

VER. 31. *Evermore.* Phinees thus by his pious zeal, merited (W.) God's favour, and the high priesthood (Num. xxv. 13. C.) for his posterity, for 900 years, though the latter promise seems to have been conditional. Bert.

VER. 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips;* when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, *Hear ye rebellious and incredulous: Can we from this rock bring out water for you?* Num. xx. 10. Ch.—For thus doubting of God's will, he was temporarily punished. Deut. i. 37. W.—The death of his sister, and the ingratitude and rebellion of the people disturbed him. Theod. See Is. lxiii. 10. Houbigant follows the Arab, "he delayed or hesitated." *Yebatte* means, "he spoke rashly." Some refer this, (Bert.) to God. "He reproached... that they," &c. (M.) which is not necessary, (Bert.) or he sentenced Moses to die. Kimchi.

VER. 34. *Them.* Commanding no idolatrous government to be left in the land, nor any Chanaanite to be permitted to live, who should make opposition. The law of extermination must probably be thus restricted. The Jews neglected these ordinances, and hence became so often infected with idolatry, (Bert.) even to the end of the republic, when many still adored the sun. Joseph. Bel. ii. 8. Ex. xxiii. 32. Jos. xiii. 13.

VER. 38. *Chanaan.* These unnatural sacrifices were perhaps practised under the judges, or at least under the kings. W.—Some pretend that the children were only made to pass over or between fires. But this is refuted by facts. Lev. xviii. 21. and 4 K. xvi. 3. Jer. vii. 30.—*Polluted. Infecta; ἐφονοκτανήθη* is used by Sept. in this sense, though it signifies also, "was slain;" *interfecta,* as most Latin Bibles and Fathers read, before the correction of Clem. VIII. The former expression is more natural and conformable to the Heb. C.

VER. 39. *And was.* Heb. "and they were defiled." S. Jer.—*Inventions.* Idols of their imaginations, (H.) and lusts. C.

VER. 45. *Repented.* Ceased to punish, (Euseb.) when the people repented. S. Jer.—God then regarded them in mercy, having given them grace to repent. W.

VER. 46. *Mercies.* He inspired their enemies with pity for them. Cyrus, Darius, and Artaxerxes shewed them favour. Ps. lxxxiii. 12. C.

VER. 47. *Save.* These verses, which may be well recited in times of schism, (W.) occur, 1 Par. xvi. being probably inserted by Esdras, or some other prophet. But here they are in their proper place, as many of the Israelites are still in captivity. C.—Yet as this is only a system, we may rather suppose, that David wrote this conclusion. He had to encounter various nations, who might have made captives; and he may beg that all may be united in the same faith, and avoid the society of the wicked. Bert.

VER. 48. *So be it.* The second *Amen* occurs not in Heb. But *Alleluia* is placed instead, which the Vulg. makes the title of the next psalm. H.—This conclusion of the fourth book seems to be added by the collector. Ps. xl. C.—Yet this is uncertain. H.

PSAL. CVI. VER. 1. *Alleluia.* S. Aug. repeats this word. But it occurs in the Heb. &c. at the end of the preceding psalm, of which this is a continuation, shewing how God pardoned his people, and delivered them from captivity, (C.) and mankind from sin. H. Fathers. Bert.—*Glory.* Lit. "confess" your sins, that you may praise God, (Ps. cv. H.) and adore his mercy and providence. W.

VER. 2. *Countries.* The Jews from Babylon, and all who were redeemed by Christ. C.—He was promised immediately after the fall. W.

VER. 3. *Sea.* Heb. *miyam,* for which we should read *imim* "the right," denoting the south. C.—But the *sea,* or ocean, is properly used in the same sense. Bert.—The Ammonites, Philistines, Syrians, and Idumeans, from these four quarters, often reduced the Israelites to servitude, under the judges. Houbig.—From all parts, the Jews of the ten tribes returned in the reigns of Darius and Alexander. C. Diss.—But the texts which are applied to this event speak rather of the conversion of the Gentiles, which the prophet has here in view. Bert.—None are excluded from the benefits of this redemption, but by their own fault. W.

VER. 4. *Habitation.* So were the Jews distressed at Babylon, (C.) as many are forced to wander in the world, and all are involved in sin. W.

out water: they found not the way of a city for *their* habitation.

5 They were hungry and thirsty: their soul fainted in them.

6 And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

7 And he led them into the right way, that they might go to a city of habitation.

8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9 For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

10 Such as sat in darkness, and in the shadow of death: bound in want and in iron.

11 Because they had exasperated the words of God: and provoked the counsel of the Most High:

12 And their heart was humbled with labours: they were weakened, and there was none to help them.

13 Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

14 And he brought them out of darkness, and the shadow of death: and broke their bonds in sunder.

15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16 Because he hath broken gates of brass, and burst iron bars.

17 He took them out of the way of their iniquity: for they were brought low for their injustices.

18 Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19 And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20 He sent his word, and healed them: and delivered them from their destructions.

21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

22 And let them sacrifice the sacrifice of praise: and declare his works with joy.

23 They that go down to the sea in ships, doing business in the great waters:

24 These have seen the works of the Lord, and his wonders in the deep.

25 He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

26 They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

27 They were troubled, and reeled like a drunken man: and all their wisdom was swallowed up.

28 And they cried to the Lord in their affliction: and he brought them out of their distresses.

29 And he turned the storm into a breeze: and its waves were still.

30 And they rejoiced because they were still: and he brought them to the haven which they wished for.

31 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

32 And let them exalt him in the church of the people: and praise him in the chair of the ancients.

33 He hath turned rivers into a wilderness: and the sources of waters into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He hath turned a wilderness into pools of waters, and a dry land into water-springs.

36 And he hath placed there the hungry: and they made a city for their habitation.

37 And they sowed fields, and planted vineyards: and they yielded fruit of birth.

38 And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

39 Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

40 Contempt was poured forth upon *their* princes: and he caused them to wander where there was no passing, and out of the way.

41 And he helped the poor out of poverty: and made *him* families like *a flock of* sheep.

42 [a]The just shall see, and shall rejoice: and all iniquity shall stop her mouth.

[a] Job xxii. 19.

VER. 5. *Hungry.* As both Jews and Gentiles were for the word of God, (Amos viii. 11.) when Christ appeared. H.—Their wants cried aloud, (S. Aug.) though they sought him not. Isai. lxv. 1. Bert.—Those who call upon God are relieved by him, in the manner which is most for their welfare. W.

VER. 8. *Mercies.* We are unworthy to open our mouths. This chorus is repeated, (v. 15. 21. 31.) by the people, after the Levites had sung the intermediate sentences. C.—The v. 6. 13. 19. are of the same nature, and refer to different sorts of calamities. Bert.—All the benefits of God, proceeding from his mercy, and not from man's deserts, praise him. W.

VER. 10. *Darkness.* This second allegory represents the condition of the captives, and of mankind, before Christ's coming. C.—The former enjoyed some liberty. Jer. xxix. 5.—But the latter were most miserable, (Matt. ix. 15. Lu. iv. 18.) and of these the words are most naturally explained. Bert.

VER. 11. *Exasperated.* Heb. "changed, *or* frustrated." This is the source of all misery, (C.) as calamities are commonly inflicted on account of sin. W.

VER. 12. *Labours.* There were slaves of various descriptions: some were confined to hard labour, and chained down at night. C.

VER. 14. *Bonds.* Of their passions. See S. Aug. Conf. viii. 11. H.

VER. 17. *Iniquity.* Making them alter their conduct. Heb. seems less correct: "they are foolish on account of their way, and they," &c. Illness is sent to punish sin. Job xxxiii. 19. Matt. ix. 2. Jo. v. 14. C.

VER. 20. *Word.* Jesus Christ, according to the prophetical sense, adopted by the Fathers, (S. Athan. or 3. &c.) though it literally implies, that at God's command the sick were healed. Matt. viii. 7.—This allegory again represents the state of captivity. C.

VER. 22. *Praise.* Instead of victims. Ps. xxvi. &c.

VER. 23. *Down to the sea,* &c. Captivity is here compared to a tempest. C.—The apostles carry the tidings of salvation to all places. Persecutions are raised; but God grants peace to his Church under Constantine. Euseb.

VER. 24. *Deep.* The fury of tempests. Various nations, and the treasures of the deep. M.

VER. 26. *Heavens.* So Virgil says:

Tollimur in cœlum curvato gurgite & iidem
Subductâ ad Manes imos descendimus undâ.—Æn. iii.

VER. 27. *Up.* They knew not how to proceed. *Ambiguis ars stupet ipsa malis.* C.

VER. 29. *Breeze.* Heb. "silence, *or* calm."

VER. 30. *For.* Even to Jerusalem. C.

VER. 31. *Men.* We must thank God for having enabled us to repent, v. 8. W.

VER. 33. *Wilderness.* God caused his people to pass through the Red Sea, and the Jordan, to possess the fruitful country of Chanaan, part of which had been cursed for the crimes of the Sodomites. H.—He has punished Babylon, (Jer. xxv. 12.) made a straight road for his people, (Is. xxxv. 8.) and enabled them to cultivate their country again, v. 41. C.—The synagogue has been abandoned, and the Church chosen. Bert.—The power of God is displayed, who caused the land of promise to be more fertile for his people, which is now very barren. W.

VER. 34. *Barrenness.* Or "saltness." H.—He alludes to the environs of Sodom. Gen. xiii. 10. and xix. 24. W.

VER. 37. *Of birth.* A plentiful crop, *facient fruges germina.* S. Jer C.—Abundance of fruit shall grow in some places, while others are punished on account of sin. W.

VER. 40. *Princes.* Jechonias was humbled, (H.) and exalted, with Daniel, &c. 4 K. xxv. 27. Others explain it of Nabuchodonosor and Baltasar, who were reduced to the state of ignominy and death. C.—The Jews experienced the greatest miseries at the last siege of Jerusalem. Bert.

VER. 41. *Sheep.* The Gentiles took the place of the obstinate Jews. S. Aug-

43 Who is wise, and will keep these things: and will understand the mercies of the Lord?

PSALM CVII.

PARATUM COR MEUM.

The prophet praiseth God for benefits received.

1 A canticle of a psalm for David himself.

2 MY heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

3 Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

4 I will praise thee, O Lord, among the people: and I will sing unto thee among the nations.

5 For thy mercy is great above the heavens: and thy truth even unto the clouds.

6 Be thou exalted, O God, above the heavens, and thy glory over all the earth: 7 that thy beloved may be delivered.

Save with thy right hand, and hear me. 8 God hath spoken in his holiness:

I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

Juda is my king: 10 Moab the pot of my hope.

Over Edom I will stretch out my shoe: the aliens are become my friends.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we shall do mightily: and he will bring our enemies to nothing.

PSALM CVIII.

DEUS LAUDEM MEAM.

David, in the person of Christ, prayeth against his persecutors; more especially the traitor Judas; foretelling and approving his just punishment for his obstinacy in sin and final impenitence.

1 Unto the end, a psalm for David.

2 O GOD, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3 They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.

5 And they repaid me evil for good: and hatred for my love.

6 Set thou the sinner over him: and may the devil stand at his right hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

11 May the usurer search all his substance: and let strangers plunder his labours.

12 May there be none to help him; nor any one to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered

VER. 42. *Mouth.* The psalmist saw Babylon before its ruin, (C.) at least in spirit. God's judgments strengthen virtue, and repress the wicked. H. The propagation of the gospel put to silence the oracles of the pagans. Bert.

VER. 43. *Lord.* This is the part of wisdom, and deserves our serious consideration, (H.) as Osee (xiv. 10.) and our Saviour admonish. Matt. xi. 15. and xiii. 9. Mar. iv. 9. &c.

PSAL. CVII. VER. 1. *Himself.* By repeating here what occurs in Ps. lvi. and lix. David teaches us to excite our fervour by such sentiments as have formerly made an impression upon us. Bert.—He spoke before of his own victories: now he considers those of Christ, and of his Church, (Geneb.) as well as the state of the captives. Theod. C.

VER. 2. *My heart, &c.* Is not repeated in Heb. But it is, Ps. lvi. 8.

VER. 3. *Arise, my glory.* Is found also in this psalm, though not here in Heb. &c. S. Jerom (ad Sun.) thinks some copyist has inserted it. C.—But it seems to be here in its proper place. Bert.

VER. 4. *Nations.* David made various conquests, which prefigured those of Christ, to whom the rest of the psalm belongs. S. Aug. W.

VER. 7. *That.* See Ps. lix. 7. W.

VER. 8. *Holiness.* Or holy one, *sancto:* (H.) meaning Jeremias xxv. 11. who foretold the end of the captivity, (C.) or David himself, and the Messias, his son, in whom he *will rejoice.* H.

PSAL. CVIII. VER. 1. *David.* S. Peter attributes it to him, and gives us the key to this psalm, by applying (v. 8.) to the traitor Judas. Acts i. 16. 20. Bert. T. vii.—Our Saviour seems to allude to it, when he styles Judas, *the son of perdition.* Jo. xvii. 8. It may also have a reference to Doeg, or Achitophel, who were his forerunners. Ven. Bede thinks it was composed by the Machabees, against apostates. The Church used it in the deposition of bishops, and against the usurpers of ecclesiastical goods: (Grot.) and, in times of ignorance, some thought hereby to discover thieves. The style is very vehement, (C.) containing the sentence pronounced by the sovereign judge against the reprobate. H.

VER. 2. *Praise.* Heb. "God of my praise," (C.) whom I always adore, under every dispensation of Providence. H.—Yet the original may agree with the Vulg. and Christ desires to be glorified, (Jo. xii. 23. and xvii. 5. Bert.) and styles his passion, his *praise.* Theod.—David appeals to God's judgment. C.—*Man.* The Pharisees, &c. endeavoured to entangle Christ. Matt. xxii. W.—Saul's courtiers strove, by calumnies, to excite his rage against David. C.

VER. 3. *Cause.* Or provocation. H.—So Catiline *gratuito potius malus quam crudelis erat.* Sallust.—The sanctity of Jesus Christ could not be overwhelmed, or hidden, (H.) even with the torrent of abuse thrown upon him.

VER. 4. *Detracted.* Heb. and Sept. "calumniated," as v. 20. and 29. C.—*Prayer.* Jesus Christ prayed for his enemies, (Lu. xxiii. 34. Flam.) and did many good works for the benefit of all. Jo. x. 32. Acts x. 38. David had also signalized himself in the defence of his country, and yet was banished. He shews that he was animated with the perfect spirit of the gospel, though the law permitted retaliation. Ex. xxi. 24. C.

VER. 6. *Set thou the sinner over him, &c.* Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations, contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which Judas betrayed our Lord: and are to be taken as prophetic denunciations of the evils that should befal the traitor, and his accomplices, the Jews; and not properly as curses. Ch.—The devil entered into Judas, (Jo. xiii. 2. C.) who hung himself in despair. W.—The Jews were abandoned over to cruel masters, as Doeg and Achitophel presently perished. Ps. li. 5. It was customary at trials, for a satan, or "adversary," to be stationed at the right hand of the accused. Zac. iii. 1. C.

VER. 7. *Prayer.* Or may his supplication to judges for pardon irritate them, (C.) and let it not move God to mercy any more than a sin. M.—God rejects such prayers as are destitute of the proper conditions, as he did those of Antiochus, (S. Aug. C.) and they are a fresh sin. Bert.—Yet the prayer of a sinner is not so, when he acts sincerely. H.

VER. 8. *Bishopric.* Επισκοπην, "inspection or pre-eminence" of any kind. Judas lost his spiritual office, and the Jews all dominion in a very short time. S. Peter quotes this passage, and only the Socinians will assert that he does not adhere to the literal sense. Bert.—The apostleship (W.) was given to S. Matthias. C.—The priesthood of Aaron was forced to give place to that of Melchisedech. M.

VER. 9. *Widow.* Judas was married, (S. Aug.) and stole for his family; (Lyran.) though as the Scripture is silent, S. Chrys. believes the contrary. M.—The synagogue being rejected, the Jews are in a manner orphans. C.—The posterity of persecutors prosper not long. W.—All sorts of imprecations are used that some may fall upon the guilty. Geneb. M.

VER. 10. *Out.* Heb. "seek." S. Jer. "be sought after," which implies that they are rejected. Houbig.—The being reduced to *beg,* is terrible to one who has been brought up in a better manner.—*Dwellings.* Sept. (M.) and S. Jer. "ruins." The Jews were forbidden to weep over the ruins of Jerusalem, and are become vagabonds. C.

VER. 11. *Usurer.* The Romans forced the miserable Jews to pay taxes, and Domitian banished them from Rome, to live in a wood, where their furniture was only a basket and some hay, and their wives came to beg.

——Cophino fœnoque relicto
Arcanam Judæa trenens mendicat in aurem.—Juv. Sat. xi. 540. C.

—At the last siege, some of their bodies were ripped open, to discover the gold which they might have swallowed. Joseph. Bell. vi. 15. See Deut. xx. v. 10 M

in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth: 16 because he remembered not to shew mercy.

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.

21 But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me, and they shaked their heads.

26 Help me, O Lord, my God: save me according to thy mercy.

27 And let them know that this is thy hand: and *that* thou, O Lord, hast done it.

28 They will curse, and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

30 I will give great thanks to the Lord with my mouth; and in the midst of many I will praise him.

31 Because he hath stood at the right hand of the poor, to save my soul from persecutors.

PSALM CIX.

DIXIT DOMINUS.

Christ's exaltation, and everlasting priesthood.

1 A psalm for David.

THE [a]Lord said to my Lord: Sit thou at my right hand:

[b]Until I make thy enemies thy footstool.

2 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength; in the brightness of the saints: from the womb before the day-star I begot thee.

[a] Matt. xxii. 44.—[b] 1 Cor. xv. 25. Heb. i. 13. and x. 13.

Ver. 13. *In one.* Heb. "another." Let none remember them. The ruin of Jerusalem took place within forty years time. C.—Arch-heretics are not long followed: their disciples make fresh discoveries. W.

Ver. 14. *Out.* As children derive great advantages from the piety of their parents, so they also feel the punishment of their crimes, when they imitate them. Deut. xxiv. 16. Ezec. xviii. 20. If they share in the afflictions of their family, and are free from sin, this must be considered as a trial, and they will be amply rewarded in a future world. God is the arbiter of the life and death of all. External miseries may afflict both the just and sinners; but the motive for their being sent is very different. The Jews prayed, *Let his blood be upon us, and upon our children;* (Matt. xxvii. 25.) and they became chargeable with all the crimes of their ancestors. Matt. xxiii. 35. C.

Ver. 15. *They.* Iniquities, (H.) or may the sinners be "against the Lord," and He against them. Lev. xxvi. 21. C.

Ver. 16. *Mercy.* Therefore *he*, the chief, and each of his adherents, can expect to find no mercy. Jam. ii. 13. H.—By the most crying injustice, the Jews put to death, *the man of sorrows*, (C.) who had been pleased to assume our nature, and had not where to lay his head. Lu. ix. 50. M.

Ver. 18. *Bones.* This strikingly describes the malediction of a person who has swallowed iniquity like water. Job. xv. 16. Prov. iv. 17. The Jews had spoken ill of Christ, and of his disciples. Matt. xxvii. 25. Jo. ix. 17. C.—Let all who delight in cursing, attend to this sentence. W.—They like those things, which bring on both temporal and eternal misery. M.

Ver. 20. *Work.* They effect their own ruin. H.—The Jews pretended to act for the glory of God, being influenced with a *zeal without knowledge.* Some translate, "let such be the recompense;" which is not amiss. Bert.

Ver. 21. *With me.* Many ancient psalters supply, "thy mercy," with the Arab. C.—Grace must always accompany our endeavours. 1 Cor. xv. 10. Bert.

Ver. 22. *Within me.* In the garden. Christ did penance for sin all his life. He wept over Jerusalem. Lu. xix. 41. H.

Ver. 23. *Locusts.* David was forced to wander about. Christ continually sought after the lost sheep, (C.) and was hurried to different tribunals. M.—S. Jerom applies this to the Jews, and S. Aug. to Christians under persecution. C.

Ver. 24. *For oil, propter oleum.* The meaning is, my flesh is changed, being perfectly emaciated, and dried up, as having lost all its oil, or fatness. Ch.—Or, "on account of the privation of perfumes," (Bert.) which the Jews looked upon as necessary. David and Jesus Christ were exposed to many inconveniences.

Ver. 25. *Heads*, and *saying, Vah*, &c. (Matt. xxvii. 40.) as Semei insulted David, (2 K. xvi. 5. C.) though he is not said to have shaken his head, for which reason the prophecy may rather relate solely to Christ. Bert.—"To pay our ransom, he was crucified; to be crucified, he was despised; and to be despised, he appeared in a state of abjection." S. Aug.—These three steps were requisite, as the Jews would never have dared to lay hands on him, if he had appeared in glory. Bert.

Ver. 27. *It.* My suffering, (Bert.) or deliverance. C.—Jesus Christ prays for a glorious resurrection, and that his enemies may be covered with all possible confusion. W.

Ver. 29. *Cloak.* Διπλοΐς, means the outward robe. Heb. *mehil.* H. Gal. iii. 13.—"The cross of Jesus Christ shall be the glory of believers, and the confusion of infidels." S. Leo, ser. xviii. de pas.—A salutary and inward shame may be of great advantage. H.—Christ prays that his enemies may feel such a sorrow, and be converted. S. Jer.—"He speaks not against, but in favour of, the Jews." S. Aug. C.

Ver. 30. *Many.* In the Catholic Church, (H.) till the end of the world. C.

Ver. 31. *My.* Heb. "his soul from the judges," Pilate and the Jews, (C.) particularly the Sanhedrim. How many still continue to persecute Christ, and do not tremble! Bert.

PSAL. CIX. Ver. 1. *David.* It is of faith that he wrote this psalm on the Messias. The Jews, in our Saviour's time, were convinced of it, (Matt. xxii. 42.) so that their posterity (Bert.) in vain attempts to explain it of Abraham, David, Solomon, Ezechias, or Zorobabel. S. Chrys.—Even some of them candidly own that it can relate to no other, (Thalmud.) and Christians are universally of this belief. C.—*The Lord.* Heb. *Jehova*, (H.) the Father. M.—*To my Lord.* Heb. *Ladoni*, (H.) the Son incarnate, (M.) Lord of all, though the son of David. W. —Who else could be David's superior? as Christ argues. H.—The title *Adonai* is given to God, (v. 5. &c. C.) as *my* is never united with the ineffable name.—*Hand.* In equal power (Bert.) as God, and in the highest dignity as man, after the ascension. C.—This thought should encourage us to suffer patiently, (Col. iii. 1.) as Christ was to suffer, and thus to enter into his glory. The saints did not strive to divide him. But we would suffer nothing, and yet be glorified at the hour of our death! Bert.—*Until.* This word does not always mark the term of a thing. When all shall be subdued, then Christ will continue to sit with greater majesty, (1 Cor. xv. 25. C.) for ever. W. Heb. x. 13.—*Footstool.* As was customary with conquerors. Jos. x. 24.

Ver. 2. *Sion.* Whence the empire of Christ extended over all the earth. Is. ii. 3. Lu. xxiv. 47. C.—In spite of opposition, he reigns in the Church, and will one day make all submit. Bert.—On Whitsunday the new law was promulgated, to continue unto the end of time. W.

Ver. 3. *Principality.* Christ says, *All power is given to me.* Matt. xxviii. and this he will display (H.) in *the day* of judgment. S. Chrys.—Αρχὴ is used in this sense by Xenophon, &c. (C.) as *principium* is by Suetonius, (in Aug.) yet it may also signify, This is the "origin, or source of thy authority, from the womb," &c. S. Chrys. Bert.—The consubstantiality of the Son is hence manifest, and this ensures every perfection. H.—The Father and the Son are both principals. S. Jer.—Christ was *in the beginning*, (Jo. i.) and the very *beginning.* His eternal birth is here mentioned, though some have explained it of his temporal nativity, which took place before the rising of the day-star. C.—This, however would seem a trivial circumstance, (Bert.) whereas the birth of Christ before the whole creation is of great consequence.—*Saints.* Or "holy places," *sanctorum.* Heb. "In the beauties (*behadre.* H.) S. Jer. has read *berri*, in the mountains (C.) of holiness, (Mont.) or of the sanctuary." Christ will come to judge surrounded by his angels, (C.) and saints. H. S. Aug.—*I begot thee.* This expresses the sense more clearly (H.) than the Heb. *tibi ros emissio* (Heb. *tal.*) *nativitatis tuæ.* S. Jerom's version must be deemed inaccurate, and the Heb. points, (Bert.) which render the modern versions so very different from ours, may be safely rejected. H. See Muis. Geneb. C.—Robertson mentions fourteen different translations of this text, and many more might be given. H.—But ours is clear, and beautiful. C.—Prot. "Thy people shall be willing in the day of thy power, in the beauties of holiness, from (Marg. more than) the womb of the morning: thou hast the dew of thy youth." H.—Thy offspring shall be

4 The Lord hath sworn, and he will not repent: [a]Thou art a priest for ever, according to the order of Melchisedech.

5 The Lord at thy right hand hath broken kings in the day of his wrath.

6 He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

7 He shall drink of the torrent in the way: therefore shall he lift up the head.

PSALM CX.

CONFITEBOR TIBI DOMINE.

God is to be praised for his graces, and benefits to his Church.

Alleluia.

I WILL praise thee, O Lord, with my whole heart; in the counsel of the just, and in the congregation.

2 Great are the works of the Lord: sought out according to all his wills.

3 His work is praise and magnificence: and his justice continueth for ever and ever.

[a] John xii. 34. Heb. v. 6. and vii. 17.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: 5 he hath given food to them that fear him.

He will be mindful for ever of his covenant: 6 he will shew forth to his people the power of his works.

7 that he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

8 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

9 He hath sent redemption to his people: he hath commanded his covenant for ever.

Holy and terrible is his name: 10 [b]the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

PSALM CXI.

BEATUS VIR.

The good man is happy.

Alleluia, of the returning of Aggæus and Zacharias.

[b] Prov. i. 7. and ix. 17. Eccli. i. 16.

very numerous, (Is. xlviii. 1. and xlv. 8.) and people shall willingly join thy banners, or rather come to offer victims in the sanctuary. C.—*The eternal birth* of Christ, (Mic. v. 2.) from his father's substance, establishes his principality, so that he rises triumphant, &c. W.—The present Heb. text seems to be purposely rendered obscure, or unintelligible by the Jews, both in this verse, and in the following. D.

VER. 4. *Repent.* Not that He can ever do so, or give way to error: but the sacred writer expresses himself thus, to give us the greatest security. C.—*The order.* Heb. *dibrathi*, "my order," Melchisedech. The *i* has been perhaps designedly inserted, to render the argumentation in the epistle to the Hebrews of no weight, "as the force of this text sinks into just nothing." Kennicott.—Prot. and Pagnin here abandon the Heb. But Montanus corrects the latter, and substitutes "upon my word," which is more honest, as he deemed the Heb. text unerring, though here it be not so unquestionably, as the Almighty would thus address *Melchisedech*, unless that title be here given to Christ. S. Jerom takes no notice of *my*, no more than the apostle, &c. H.—This instance "may perhaps put all serious Christians upon deliberating—whether they should any longer maintain the absolute integrity of the present Heb. text." See Ps. xv. 10. Kennicott, Dis. i. p. 219.—*Melchisedech.* Christ is declared king and priest for ever, (W.) like Melchisedech, who united in his person both dignities, and presided not over a particular people, nor stood in need of any stated place. His succession is not recorded, and his sacrifice consisted of bread and wine; in all which respects he differed from the Levitical priests, and prefigured Christ, who is immolated under the same species throughout the world. Mal. i. 11. M.—We read in Scripture of three orders of priesthood; 1st, of kings, 2d, of the first-born, and 3d, of Aaron. Melchisedech, in quality of king, exercised the priestly office, as both functions were formerly united: and hence the word *Cohen* signifies both a temporal and spiritual prince. This light of nations ensured to his *order* a perpetual duration, while that of Aaron was to have an end. Thus Christ offered to his Father from all eternity the sacrifice of his obedience, and future sufferings; and in time, he presented that of his own life, which he continues to offer in the Catholic Church, (C.) by priests who are only his ministers. 1 Cor. iv. W.—The apostle does not specify the oblation of bread and wine, as it was unnecessary, the sacrifice of Christ on the cross having put an end to the sacrifices of the old law, which could only be offered by the children of Aaron, from whom he did not spring. This was enough for his purpose. But as Melchisedech offered bread and wine, Christ must also have done the same, to be of his order. S. Cyprian, and the other Fathers, with great unanimity observe, that the sacrifice of Melchisedech was a figure of that of Jesus Christ, *in bread and wine*; and of course (Bert.) our sacred mysteries must contain the substance. H.—By their application, Christ still pacifies his Father in behalf of sinners: so that the effects of his priesthood do not cease, as those of all the priests in the Old Testament did by their death. W.

VER. 5. *The Lord.* He speaks to God the Father concerning the Messias, (M.) or God assisted the sacred humanity. S. Chrys.—In the Godhead the persons are equal. The Father is at the right of the Son, as He is at his Father's. v. i. S. Aug. C.—Yet it seems more probable, that the discourse is addressed to the first person. Bert.

VER. 6. *Ruins.* Heb. and Sept. "with dead bodies," (C.) or he will fill up the places of the fallen angels. Jans.—*Implevit valles.* S. Jer.—Christ was placed *for the fall* and for the resurrection of many.—*Of many.* Heb. "the head in an extensive territory." We might render the Vulg. "he shall crush the heads of many in the land." H.—Rebellious kings, with their populous kingdoms shall be destroyed. W.—The power of the devil, and of all his agents, shall be crushed, though they may fill the greatest part of the world, (H.) *in terra quam multi occupant.* Bert.

VER. 7. *Way.* By the *torrent* Cedron, the passion of Christ is insinuated. Houbig.—During life, he and his faithful servants shall be exposed to many sufferings, for which they will be amply rewarded. W. Phil. ii. 9.—A *torrent* often denotes affliction. Ps. xvii. 5. Is. xxx. 28. Yet here it may signify, that Christ will supply every thing requisite to establish his Church. To find water for an army was of the greatest consequence. Jer. xxxi. 9. Ps. lxxvii. 20. and 4 K. iii. 9. C.—Like a valiant conqueror, Christ seeks for no delicacies. Muis. C.—Those who come nearest to this divine pattern, will obtain the highest place in heaven. Bert.

PSALM CX. VER. 1. *Alleluia.* This psalm consists of praise, and is alphabetical, (Bert.) the sixteen first letters being found at the head of each hemistic, to v. 8; and in the 9th and 10th, we find the six last Heb. letters, which is also the case in the following psalm. H.—In some Latin copies, we also find the same title in both, as they may relate to the captives. C.—The Church thanks God for the institution of the blessed Eucharist, &c. S. Aug. Euseb.—*Praise.* Lit. "confess to." H.—*Congregation.* Where there are few or many together, (C.) in private for my own sake, and in public for edification. W.

VER. 2. *Sought out.* Exquisite, or designed for our benefit. He saw that all was *good*, (Gen. i. 31.) though He could have made them better. C.

VER. 3. *Is praise.* Or worthy of praise, and magnificent. W.

VER. 4. *Remembrance.* He has delivered us from captivity, as he did our ancestors from the Egyptian bondage. Is. lxiii. 11. C.

VER. 5. *Food.* Manna in the desert, and what is necessary for us who were in distress in Babylon. Ps. cvi. 5. In the spiritual sense, (C.) He has given us Jesus Christ, (S. Aug.) or the holy Eucharist. W.—S. Chrysostom understands the word of God, (C.) which profits those only who fear the Lord, (Bert.) and serve him with love. H.—*Covenant.* God has not acted contrary to the covenant with Abraham, in proposing the gospel, which was all along foretold, as S. Paul shews. Bert.—He will for ever protect his Church, and shew forth the powerful operation of his death, and of all his mysteries. W.

VER. 7. *Gentiles.* Under Josue, or rather in the days of the gospel. Bert. 1 Pet. i. 3.—*Judgment.* He will perform his promises, and chastise the guilty. C.

VER. 8. *Equity.* Here we have the conditions of a just law. Bert.—Those who keep God's commandments are justified. W.

VER. 9. *Redemption.* Under Moses, Cyrus, and Jesus Christ, of whose redemption the former were figures. C.—Christ redeemed man, in order that he might be able to observe the law. W.—*Terrible.* Holy to the just, and terrible to sinners. S. Jer.—Most are lost by too much security. S. Chrys. hom. xix. —The Hebrews treat the name of God with a respect, which might appear superstitious, (C.) as they will not blot it out, or lean upon the book where it is written, &c. Schikard, Jus. ii. Theor. v. 6.—The Turks have nearly the same regard for the Koran, which should make Christians ashamed of their irreverence and want of faith.

VER. 10. *Fear.* Heb. "is the chief part of wisdom." Jan.—This fear intimates the virtue of religion, to which the Israelites gave the preference over prudence, &c. Joseph. con. App. 2.—This distinguished them from other nations. Deut. iv. 8. C.—Fear is the beginning, charity the end of wisdom. Euseb.—Beginning with fear, we ascend to true wisdom, which are the first and last of the gifts of the Holy Ghost. W.—*Do it.* Act conformably to this fear. H.—Speculative wisdom is good, but not sufficient. Rom. xi. 13. S. Chrys. &c. —Many read *ea*, "those things," with the Heb. while the Sept. have *eam*, this wisdom. But Houbigant adheres to the Vulg. Bert.—*His.* God's, (S. Chrys.) though some would refer *ejus* to *intellectus.* Bert.—He shall be praised for ever who has been so well informed as to adopt the fear or wisdom of the Lord for his guide. H.

PSAL. CXI. VER. 1. *Of the returning,* &c. This is in the Greek and Latin, but not in the Hebrew. It signifies, that this psalm was proper to be sung at the time of the return of the people from their captivity: to inculcate to them, how happy they might be, if they would be constant in the service of God. Ch.—Yet all Greek copies have not this title, (H.) but only *Alleluia*, with the Heb. Syr. &c.—It might be composed by Aggæus, &c. as it relates to the captivity, (v. 4.) and to the overthrow of Babylon, (v. 10. C.) or David might thus describe the happiness of the virtuous, (Bert.) and give the captives to understand, that sin was the source of all temporal as well as spiritual miseries W.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: *he is* merciful, and compassionate and just.

5 Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: 6 because he shall not be moved for ever.

7 The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: 8 his heart is strengthened, he shall not be moved until he look over his enemies.

9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

10 The wicked shall see, and shall be angry, he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

PSALM CXII.

LAUDATE PUERI.

God is to be praised, for his regard to the poor and humble.

Alleluia.

PRAISE the Lord, ye children: praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever.

3 [a]From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations: and his glory above the heavens.

5 Who is as the Lord, our God, who dwelleth on high: 6 and looketh down on the low things in heaven and in earth?

7 Raising up the needy from the earth, and lifting up the poor out of the dunghill:

8 That he may place him with princes, with the princes of his people.

9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALM CXIII.

IN EXITU ISRAEL.

God hath shewn his power in delivering his people: idols are vain. (The Hebrews divide this into two psalms.)

Alleluia.

WHEN Israel went out of Egypt,[b] the house of Jacob from a barbarous people:

2 Judea was made his sanctuary, Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

[a] Malac. i. 11.—[b] Exod. xiii. 8.

—*Delight.* We must love God for his own sake. S. Chrys.—Those who sincerely fear God, will take great delight in keeping his commandments. W.

VER. 2. *Earth.* Temporal rewards were proposed to the carnal Jews; but the more enlightened knew what was to be most desired. They sought after the riches, mentioned by the apostle. 1 Cor. i. 5. 1 Tim. vi. 18. C.—The just and their seed shall prosper, (W.) at least in the next world. H.

VER. 3. *Justice.* Or mercy shall be for ever remembered by men, and rewarded by God. C.

VER. 4. *Darkness.* Christ appeared when the world was most corrupt. S. Aug.—God rescued his people from captivity.—*He is.* S. Aug. and S. Chrys. add, "The Lord God is," &c. in which sense this is commonly explained, (C.) though it may also refer to the just man. H.

VER. 5. *Acceptable.* Lit. "joyful." Χρηστὸς, "beneficent." H.—*Give, and it shall be given to you.* M.—*Judgment.* And by liberal alms, prepared for the great accounting day. S. Chrys.—He will say nothing indiscreetly, nor throw pearls before swine; (Matt. vii. 6. S. Jer.) neither will he condemn others rashly, (C.) but give prudent advice to the afflicted. W.

VER. 7. *Hearing.* Though detraction may assail him, he shall not fear, (C.) since God is the judge. H.—He shall have no cause to apprehend being condemned, (S. Jer.) nor be disturbed about "news," because his goods are in a place of safety, (S. Chrys. &c.) where thieves cannot steal. H.

VER. 8. *Until.* Not that he will be disturbed afterwards, (Ps. cix. 1. C.) when his enemies shall be punished. H.—The captives saw the fall of Babylon. C.

VER. 9. *Poor.* We must know whom we ought to relieve. Though we may be allowed to retain what is necessary, (2 Cor. viii. 13. and ix. 11.) yet the saints have often very laudably stripped themselves, to clothe others, abandoning perishable goods, that they might obtain heaven. C.—*Justice.* Works of mercy are so called, because they concur to man's justification. W.—*Horn.* Power, &c. Cyrus, and the best of his successors, honoured the Jews. C.—The liberality of the just towards the indigent, is far more glorious than that which prompts the vain to give shews, &c. S. Chrys.—The praise of the latter is presently at an end. Bert.

VER. 10. *The wicked.* The devil, enraged to see the converts to Christianity, (S. Athan.) or the Jews, (S. Chrys.) instigated by him. H.—All the damned shall repine at the happiness of the elect, (S. Aug.) as the Babylonians did, when they beheld the prosperity of those who had been captives. C.

PSALM CXII. VER. 1. *Alleluia.* The Jews style this, and the five following psalms, "the great Alleluia," which they sing after eating the paschal lamb. Eusebius adds, "a psalm of Aggæus and Zacharias," as it seems to speak of the captives, who return thanks for their deliverance; (Is. xlv. 6. &c. C.) or David has left this model of thanksgiving for all. Bert.—*Children.* Heb. "slaves." M.—The Greek and Latin may signify both. H.—He addresses the Levites, who were addicted to God's service, or the new converts, who were become docile like little children, (1 Pet. ii. 2. Ps. viii. 3. C.) and in a word, (H.) all God's servants. W.

VER. 3. *Same.* All the day long, (C.) or rather in all places. Muis. Mal. i. 10. S. Chrys.

VER. 6. *Earth.* Providence watches over all. Ps. cxxxvii. 6. H.—With respect to God, even those who are in heaven are *low.* W.

VER. 7. *Poor.* Jesus Christ and his servants, as well as Joseph, Mardochai, &c. 1 K. ii. 8. Lu. i. 51. C.

VER. 9. *Children.* Anna and Elizabeth, who were naturally barren, were blessed with what they so eagerly desired, by the divine power. H.—It may be understood of the Gentile world, after it had embraced the faith, (S. Jer. Gal. iv. 17. S. Chrys.) or of the captives, (Is. lvi. 1. and xlix. 21. Ps. lxvii. 7. C.) though Isaias may also refer to the Church. H.—Joseph was wonderfully advanced in glory, and Sara, Rebecca, &c. were made fruitful.

PSALM CXIII. VER. 1. *Alleluia.* This word is placed at the end of the preceding psalm in Heb. though it seems to have been there originally, (H.) as v. 2 we find *his,* with reference to "the Lord," who has not been otherwise mentioned before. Houbig.—The psalm may be joined with the former to v. 9, when the Heb. begins a fresh one, relating to the captives, with the two which follow. C.—The division is of no great importance, (Bert.) and we cannot easily decide whether it be here necessary. H.—The Heb. copies have not been always uniform, no more than the Greek in this place. C.—*Barbarous.* Cruel, (Bert.) or which spoke a language unknown to them. Sym. and Aquila —*Barbarus his ego sum, quia non intelligor ulli.* Ovid de Pont. 1 Cor. xiv. 11 —The Greeks styled all others barbarians, (Fest.) as the Egyptians did. Herod ii.—Joseph at first did not understand the language of the latter, (Ps. lxxx. 6.) and spoke to his brethren by an interpreter. Gen. xlii. 23. *Lohez,* denotes one who speaks an unknown tongue, which Chal. expresses by the word *borbra,* "a stranger, or desert." C.—Infidels, and those who persecute the true religion, are styled barbarous, though otherwise the Egyptians were very polite and learned. W.

VER. 2. *Judea.* Heb. "Juda," though the sense of the Vulg. is very good, (Bert.) as that country which had been so abandoned, became holy, when God's people dwelt there. S. Chrys.—After the departure from Egypt, the Israelites were more known as God's inheritance, over whom he reigned. W. Ex. xix. 6.—Hence He complains, when they asked for a king, (1 K. viii. 7.) though the throne is still called the Lord's. 1 Par. xxix. 23. The distinction of Juda and Israel insinuates that the kingdom had been divided. C.—But this had taken place for a time, after the death of Saul. H.

VER. 3. *Saw.* He speaks in a poetical manner. All creatures obey God's will. W.

VER. 4. *Skipped.* Through joy, *exultaverunt,* (H.) or rather through fear, v. 7. C.—There was an earthquake, not specified by Moses; or the psalmist speaks of what took place at Ar, (Num. xxi. 15. W.) unless he alludes to the waters of the Jordan, rising up like mountains. M.

VER. 8. *Waters.* They are mentioned twice, as referring to different miracles. Ex. xvii. 6. and Num. xx. 8. Inanimate things are introduced, giving this reply; or the psalmist gives it himself. Bert.—He uses the figure prosopopeia, as if senseless things could understand. W.

VER. 9. or 1. *Not.* Some Jews here commence the 115th psalm. H.—But S. Augustin shews, that this part is well connected with the preceding, the true

8 Who turned the rock into pools of waters, and the stony hill into fountains of waters.

1 Not to us, O Lord, not to us: but to thy name give glory.

2 For thy mercy, and for thy truth's sake, lest the Gentiles should say: Where is their God?

3 But our God is in heaven: he hath done all things whatsoever he would.

4 [a] The idols of the Gentiles are silver, and gold, the works of the hands of men.

5 [b] They have mouths, and speak not: they have eyes, and see not.

6 They have ears, and hear not: they have noses, and smell not.

7 They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

8 Let them that make them become like unto them: and all such as trust in them.

9 The house of Israel hath hoped in the Lord: he is their helper, and their protector.

10 The house of Aaron hath hoped in the Lord: he is their helper, and their protector.

11 They that fear the Lord have hoped in the Lord: he is their helper, and their protector.

12 The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

13 He hath blessed all that fear the Lord, both little and great.

14 May the Lord add blessings upon you: upon you, and upon your children.

15 Blessed be you of the Lord, who made heaven and earth.

16 The heaven of heaven is the Lord's: but the earth he has given to the children of men.

17 [c] The dead shall not praise thee, O Lord: nor any of them that go down to hell.

18 But we that live bless the Lord: from this time now and for ever.

PSALM CXIV.

DILEXI.

The prayer of a just man in affliction, with a lively confidence in God.

Alleluia.

I HAVE loved, because the Lord will hear the voice of my prayer.

2 Because he hath inclined his ear unto me: and in my days I will call upon him.

3 The sorrows of death have compassed me: and the perils of hell have found me.

I met with trouble and sorrow: 4 and I called upon the name of the Lord.

O Lord, deliver my soul. 5 The Lord is merciful and just, and our God sheweth mercy.

6 The Lord is the keeper of little ones: I was humbled, and he delivered me.

7 Turn, O my soul, into thy rest: For the Lord hath been bountiful to thee.

[a] Infra cxxxiv. 15.—[b] Wis. xv. 15.

[c] Baruc. ii. 17.

God being known by his works, while idols are senseless, and therefore can have no pretensions to divine worship. W.—It seems that the psalmist would not break off so abruptly, without praising God for his wondrous works, and the Fathers are silent about the present division of the Heb. (Bert.) though Eusebius and S. Athanasius had occasion to examine the text, as some Gr. copies ended here, and others at v. 12, *the idols*, &c.—*Glory.* We claim no share in these miracles; or we confess our unworthiness, but do thou deliver us. C.—Thou hast done these wonders to fulfil thy gracious promises, and to prevent blasphemy. W.

VER. 3. *Heaven.* Sept. add, "and on earth," which S. Augustin joins with the following words, *he*, &c. We cannot indeed point God out, as we might do idols. But then what sort of gods are they? C.—Viler than insects. Theod.

VER. 4. *Men.* All Catholics agree, that idolatry is the "giving of divine honour to any creature." S. Justin, (*con. Gent.*) S. Aug. in the ten first books of the City of God, and other Fathers, refute all the species of idolatry. The Platonists adored the angels, or devils, *intelligentias separatas.* Others worshipped dead or living men renowned for their achievements, like Jupiter and Hercules; while some paid the same sovereign respect to animals, or even to inanimate things, both in themselves and in their images. The psalmist here derides the most gross species of idols, which are made by men, and are incapable of any vital action, being thus beneath the very beasts. Yet some were so absurd as to *confide* in them, (v. 16. W. or 8. H.) and thereby neglected the light of reason, becoming slaves of the devils, who were either the objects of adoration, as in the compacts made by sorcerers, or at least seduced mankind to pay such worship to creatures. Hence all the gods of the Gentiles are styled devils. Ps. xcv. 5. W.—How unjustly do heretics apply these words to the holy images used in the Church! though they must know (H.) that Catholics do not consider them as gods, no more than the saints and angels, whom they reverence only as the friends of God: treating their pictures with a relative honour, and endeavouring thus to excite themselves to the pursuit of virtue, by the memory of what they have done. Bert.

VER. 7. *Throat.* Rom. and Milan Psal. add, *neither is there any breath in their mouths*, which occurs, (Ps. cxxxiv. 17.) instead of this sentence. H.—Juvenal (Sat. 13.) laughs at the silence of Jupiter's statue. C.

VER. 8. *Let.* Zeal prompts him to make this imprecation, (C.) or prophecy. Heb. they "are *or* shall be." The pagans (H.) could not well find fault with this wish, (M.) as it would be a great honour to resemble real gods. Yet none of their statuaries would be willing to become such statues, or be charged with the wicked conduct of Jupiter, &c. S. Chrys. Bert.—The psalmist justly conforms his will to God's decree; and still would rejoice if he should give the idolaters grace to repent. W.

VER. 9. *The house*, is not now in Heb. But it occurs in the parallel passage, Ps. cxxxiv.) where the imperative is used, as the Heb. is here pointed. C.—Israel trusts... house of Aaron, trust ye in the Lord," (Mont.) which is much in favour of this text, though S. Jerom, &c. agree with the Sept. C.—Houbigant rejects the Heb. reading, and *the house of Israel* occurs, v. 12. Bert.—All the people, the priests, and converts from paganism, are invited to praise the Lord. S. Chrys. Acts ii. 5. and x. 2. and xiii. 16. C.—The Church always comprised two distinct orders, the clergy and the laity. M.

VER. 12. *Hath.* Heb. "will be," which seems better. Let him bless us. C.—Both versions are true. Bert. Eph. i. 3.

VER. 16. *Of heaven.* Or the highest heaven, in which God displays his glory, though he fill every place. H.—His benefits to man claim a return of gratitude, and we are not dispensed from shewing our adoration, as deists would hence unreasonably infer. Bert.—Worldly men say this in their hearts, abandoning their pretensions to heaven. W.

VER. 17. *The dead.* People who are thus affected, give no praise to God, when they die, but descend into hell. W.—Criminals are therefore said to be *dead*, while the saints only *sleep.* S. Chrys.—*Hell.* Heb. "silence," or the tomb, (Bert.) where none can sound forth God's praises, (H.) though the soul in a state of separation may adore him. Bert. See Ps. vi. 6. and xxix. 10.

VER. 18. *Live.* In the state of justice, and aspiring to God's kingdom. While we use this world only as the means to ascend thither, we shall praise him for evermore. W.

PSAL. CXIV. VER. 1. *Alleluia* occurs in Heb. at the end of the foregoing psalm, (H.) with which this and the following have an intimate connexion, alluding to the liberation of the captives. Hammond discovers some Chaldeisms, which confirms the supposition that it was composed about that time. C.—Yet this does not deter Muis, &c. from ascribing the psalm to David, reigning in peace, (H.) though others think he alludes to some of his persecutions, and it certainly appears to be of the same nature with the 55th, which was written after his escape from Achis. C.—The sentiments of our Saviour, or of his Church under persecution, (S. Aug.) or those of a saint entering into glory, are here expressed. S. Jerom.—The faithful sigh after their heavenly country. Bert.—Christ speaks here as in the 21st psalm. Houbigant.—*Prayer.* He always hears me, which prompts me to love. W.—*Because.* Heb. *ci* may be rendered "therefore," as in the next psalm, v. 1. Lu. vii. 47. C.

VER. 2. *Days.* All my life. W.—Faith, hope, and charity, (S. Aug.) as well as gratitude, are here commended. Bert.—Love and confidence are necessary conditions of prayer; and increase the more it is employed. C.

VER. 3. *Sorrows.* Heb. "bands."—*Perils.* Heb. "the straitness of the grave, (C.) the fortifications of hell." S. Jer. H.—I am like one buried after the manner of the Egyptians, who bound up the dead, and laid them in small holes cut out of a rock. David uses similar expressions to denote the dangers to which he had been exposed, 1 K. xxi. 12. Ps. xvii. 6. C.—They may be applicable to all the just. Bert.—When I offended, death and hell, which are due to sin, threatened me unawares; affliction opened my eyes, and I thereupon prayed to thee. W.

VER. 6. *Little ones.* In their mother's womb, and infancy. S. Chrys.—Heb

8 For he hath delivered my soul from death: my eyes from tears, my feet from falling.
9 I will please the Lord in the land of the living.

PSALM CXV.

CREDIDI.

This, in the Hebrew, is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

Alleluia.

10 I HAVE [a]believed, therefore have I spoken: but I have been humbled exceedingly.
11 I said in my excess: [b]Every man is a liar.
12 What shall I render to the Lord, for all the things that he hath rendered to me?
13 I will take the chalice of salvation; and I will call upon the name of the Lord.
14 I will pay my vows to the Lord, before all his people: 15 precious in the sight of the Lord is the death of his saints.
16 O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.
Thou hast broken my bonds: 17 I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.
18 I will pay my vows to the Lord in the sight of all his people: 19 in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

[a] 2 Cor. iv. 13.—[b] Rom. iii. 4.

PSALM CXVI.

LAUDATE DOMINUM.

All nations are called upon to praise God for his mercy and truth.

Alleluia.

O PRAISE[c] the Lord, all ye nations: praise him, all ye people.
2 For his mercy is confirmed upon us: [d]and the truth of the Lord remaineth for ever.

PSALM CXVII.

CONFITEMINI DOMINO.

The psalmist praiseth God for his delivery from evils; putteth his whole trust in him; and foretelleth the coming of Christ.

Alleluia.

GIVE praise to the Lord, for he is good: for his mercy endureth for ever.
2 Let Israel now say, that he is good: that his mercy endureth for ever.
3 Let the house of Aaron now say, that his mercy endureth for ever.
4 Let them that fear the Lord now say, that his mercy endureth for ever.
5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me,

[c] Rom. xv. 11.—[d] John xii. 34.

"the simple." Bert.—He delights to protect those who have no dependence on any other. C.—*Humbled.* Or afflicted, (W.) and "brought low." S. Jer.

VER. 7. *Rest.* The peace of the soul, which must precede eternal happiness. —*Bountiful to.* Heb. "rewarded." The Chaldee termination *i*, occurs twice in this verse, whence some would prove that it was written after the captivity. This argument is weak, as such things have been observed in the books which were certainly written before. It would only follow, that Esdras might make such alterations, (Bert.) or they may be attributed to some negligent transcriber. H.

VER. 8. *He.* Heb. "thou hast." Yet S. Jerom and the Chal. read like the Vulg. Bert.

VER. 9. *Living.* In Judea, which is opposed to Babylon, the region of tears and of death, v. 8. Ps. lv. 13. In a spiritual sense, the Fathers understand heaven, where the blessed cannot forfeit their felicity. C.—I will strive to please God among the faithful, who live in grace and glory. W.—Christ here promises the propagation of the gospel. Houbig. 2 Cor. v. 8. Bert.

PSAL. CXV. VER. 10. *Alleluia* is not in Heb. There seems no necessity to join this psalm with the preceding, as the subject is not so much alike as that of many others, which are distinct pieces. S. Paul quotes two passages in their literal sense, (Bert.) as applicable to all who thirst after a future life. It may relate also (H.) to the captives returning, (S. Chrys. C.) to Ezechias, (Ven. Bede) or to the Machabees. Theodoret.—*Exceedingly.* We must not be deterred from professing our faith by any danger. S. Aug. 2 Cor. iv. 13.—I never ceased to publish that I trusted entirely in thy promises, that we should be delivered (C.) in due time. H.—I believed that God would help me, and, as I ought to do, make profession of my faith, under the greatest tribulations. W.—With the mouth confession is made unto salvation. H.—I confess that there is a future world, (v. 9.) though I do not see it, but remain in distress. M.

VER. 11. *Excess.* Sept. "ecstacy." Enlightened from above. If he had spoken thus by his own spirit, any one might have replied, that no dependance could be placed in what he said. We are all liable to mistake. S. Jer.—Many explain it of David's "flight" before Absalom. Heb. "in my precipitation," (C.) or "astonishment." S. Jer.—*Liar.* Weak and inconstant of his own corrupt nature, (H.) though not always guilty of lying. C.—S. Paul contrasts this natural weakness with the veracity of God, (Bert.) and the preaching of his apostles. Rom. iii. 4. and 2 Cor. i. 17. H.—In the midst of my afflictions, I professed that all man's help is vain, and I had recourse to God. W.

VER. 12. *To me.* I have deserved chastisement; how, therefore, shall I express my gratitude for God's innumerable benefits? W.

VER. 13. *Chalice.* I will submit to any afflictions, (S. Aug.) seeing they procure such an ample reward. I will unite my sufferings with those of Jesus Christ, (H.) and accept the great benefit of his blood, shed for mankind. W.—Chaldee seems to have had this in view, *calicem redemptionis levabo mundo venturo*, and Houbigant explains it of Christ, who prayed that the chalice might be taken from him, (Bert.) but presently resigned himself to God's *will*. It may also (H.) imply, the cup of thanksgiving, which was used in pacific sacrifices. Ps. xxi. 27. Our Saviour followed this custom, when he instituted the blessed Eucharist, as (C.) the Jews do on solemn occasions. Leo. iii. 7. and ix. 2. The pagans had something very similar. Homer speaks of the "free bowl, or cup of liberty," (Iliad 2.) and Athenæus (i. 23. and ii. 2. and xv. 5.) of "the cup of Jupiter, the Saviour," in which, after tasting a little wine, water was mingled, with invocations of Jupiter, and all drank what they pleased. C.—The custom of drinking healths might originate in the same *jovial* humour. H.

VER. 14. *Pay.* Heb. adds, 'now or surely" Bert.—*Vows.* Voluntarily, (W.) which I could not do at Babylon. Ps. lxv. 13. S. Aug. and the ancient psalters omit this, perhaps supposing it to be taken from v. 18.

VER. 15. *Precious.* I am ready even to make a sacrifice of my life, if God's glory should require it; for he esteems the death of the saints. W. Bert.—He will not easily abandon them to destruction in this world, as the Heb. implies, (T. C.) though this meaning is not certain, nor verified by facts; the just being often slain by the wicked. Bert.—God rewards the sufferings of his servants; (C.) the psalmist will not therefore be deterred from paying his vows by the fear of death. M.

VER. 16. *Handmaid.* To be blessed, we must be in a state of grace, and children of the Church. W.—Out of it, death itself endured for Christ would profit nothing, (S. Aug.) but only be "a punishment of perfidy." S. Cyp.—No worship can please God, unless we be joined in communion with her, as the Fathers observe. Bert.—The psalmist glories in being a servant of God for ever. C.—*Bonds.* Of slavery, (C.) and sin. W. 1 Cor. vii. 22.

VER. 17. *Praise.* Or thanksgiving. Ps. xxvi. 6. Lev. vii. 12. C.—*Lord.* There is but one, as there is but *one faith*. Without the latter, it is in vain to *call upon* God. Eph. iv. 4. Bert.—"Whosoever eats the lamb out of this house, (the Church) is profane." S. Jer. ep. 57. ad Dam.

PSAL. CXVI. *Alleluia.* This word is found at the end of the last psalm, in Heb. H.—The captives invite all to thank God for their delivery, which was a most striking figure of the world's redemption, in which sense the apostle (Rom. xv. 11.) quotes this psalm, with the holy Fathers, though Ven. Bede puts it in the mouth of Ezechias, after the retrogradation of the sun. Kimchi allows that it regards the times of the Messias. C.—*Praise him.* S. Paul reads, *magnify him*, as the Heb. means, "extol" by your praises. Bert.—All are invited to praise, as the redemption is sufficient, (W.) and designed for all the posterity of Adam.

VER. 2. *Remaineth* is not in Heb. Mercy and truth confirm us. H.—The psalmist acknowledges that he also stands in need of them, and S. John assures us, that *grace and truth* came by Jesus Christ. Bert.—No promise had been made to the Gentiles (W.) by the law; though they were all included in the original promise. Gen. iii. 15. H.—God hath withdrawn them from idolatry, to impart to them his mercies. C.

PSAL. CXVII. VER. 1. *Alleluia* is borrowed from the end of the former psalm in Heb. Our Saviour and the apostles determine us to explain this solely of the Messias, though some would also see another literal sense, applicable to the victories of David, or of the captives, at their return, over Gog or Cambyses. Bert.—This supposition seems very probable, 2 Esd. vi. 16. Yet the Jews saw that some passages belonged to the Messias, and were accustomed to use v. 26. in praying for his manifestation. This psalm is very pompous, and in the dramatic style, (C.) though this is not certain. Bert.—*Praise.* Or "confess," and praise God for his great mercies. W.

VER. 2. *That he is good,* is not here in Heb. The Sept. insert the words in the two next verses. The people, the priests, and all who fear God among the Gentiles must praise him (Ps. cxiii. 11. C.) particularly *now* under the new law, since they have received greater benefits. W.—Our Saviour seems to allude to this passage, observing that God alone is good, (Lu. xviii. 28.) to intimate that the man who gave him that title, must also acknowledge his divinity. S. Aug. Bert.

VER. 5. *Trouble.* Both spiritual and temporal. W.—*Enlarged me,* or set me at liberty in a spacious place. C.

VER. 7. *My helper.* Heb. "to me among the helpers," (Mont.) or most powerful, (Houbig.) and the mover of all, who lend me assistance. Jesus Christ

6 The Lord is my helper: I will not fear what man can do unto me.

7 [a] The Lord is my helper: and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to trust in the Lord, rather than to trust in princes.

10 All nations compassed me about: and in the name of the Lord I have been revenged on them.

11 Surrounding me, they compassed me about: and in the name of the Lord I have been revenged on them.

12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being pushed, I was overturned, that I might fall: but the Lord supported me.

14 [b] The Lord is my strength and my praise: and he is become my salvation.

15 The voice of rejoicing and of salvation is in the tabernacles of the just.

16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17 I shall not die, but live: and shall declare the works of the Lord.

18 The Lord chastising, hath chastised me: but he hath not delivered me over to death.

19 Open ye to me the gates of justice: I will go in to them, and give praise to the Lord. 20 This is the gate of the Lord, the just shall enter into it.

21 I will give glory to thee, because thou hast heard me: and art become my salvation.

22 [c] The stone which the builders rejected; the same is become the head of the corner.

23 This is the Lord's doing: and it is wonderful in our eyes.

24 This is the day which the Lord hath made: let us be glad, and rejoice therein.

25 O Lord, save me: O Lord, give good success. 26 Blessed be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord. 27 The Lord is God, and he hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

I will praise thee, because thou hast heard me, and art become my salvation.

29 O praise ye the Lord, for he is good: for his mercy endureth for ever.

PSALM CXVIII.

BEATI IMMACULATI.

Of the excellence of virtue, consisting in the love and observance of the commandments of God.

Alleluia.

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

[a] Heb. xiii. 6.—[b] Exod. xv. 2.

[c] Isai. xxviii. 16. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.

prayed with tears, and was heard for his reverence. Heb. v. 7. We must expect afflictions, (Job. xxxiii.) and must have recourse to God.

VER. 9. *Princes.* For vain is the salvation of man. Ps. lix. 31. Jer. xvii. 5. C.—So neither can man hurt those whom God protects. Rom. viii. 31. H.

VER. 10. *Revenged.* Heb. "I have broken them," (C.) or "will render to them." Houbig.—This may relate to David, Nehemias, Christ, and his martyrs. C.—The Church, or any just man in the midst of enemies, confidently hopes for victory. W.—None shall prevail against Christ and his Church. Bert.

VER. 12. *Bees.* Sept. add, "do a honeycomb." But this is not in the original.—*Burned.* Heb. "were extinguished." The Sept. and Chal. seem to have read better, as it would then be useless to add, as is the former ver. "but... I will destroy them;" and therefore Prot. and Duport here put, "for," &c. (Bert.) though the *ci* be still used. H.—The rage of the enemy is well described by the similitudes of bees and fire. C.—Christ was attacked with mortal hatred by the Jews. S. Aug.—The fury of the multitude was fierce, but short-lived, as in God I have overcome them all. W.

VER. 13. *Fall.* I was very near falling. Heb. "pushing thou hast pushed me that," &c. M.—"My sin has strongly pushed me." Chal. C.—Those who stick to the Heb. suppose, that the psalmist addressed the chief of his enemies. But a letter or two may have been added, as S. Jerom, Felix, &c. admit not the second person. Houbigant prefers, "they have pushed me." Bert.—By God's grace I was prevented from yielding to the force of temptation. W.

VER. 15. *Just.* Such were the Jews by their vocation, though many answered very ill the designs of God. C.—Christians thank God for their redemption, and confessors are full of joy in their prisons and torments. Acts xvi. 25. Bert.

VER. 16. *Me* is not in Heb. All salvation is from God. Bert.—*Right hand*, repeated thrice, insinuates the blessed Trinity, as the word *Lord* is applied to Christ, who effected man's redemption with singular efficacy. W.

VER. 17. *Live.* The captives were dying daily, so that this rather belongs to the Church of Christ. Bert. John viii. 51.

VER. 18. *Chastised me*, severely. H.—Sept. may also signify, "has instructed me," (C.) by means of tribulation. H.—God chastiseth as a parent, that his children may not perish eternally. W.

VER. 19. *Justice.* Of the temple, where the undefiled Israelites alone can enter, (Ps. xiv. 1.) or the land of Judea. Is. xxvi. The Fathers explain it of the Church, and of heaven, to which none can be admitted, who have not departed in the communion of saints, (S. Chrys. S. Aug.) having walked in the narrow path. Euseb.—Christ styles himself *the way*, (H.) and the *gate*. Bert. Apoc. xxii. 14.—Formerly penitents were not allowed to be present during all the Mass; and heretics, &c. are cut off from the bosom of the Church. C.—The just here beg for instruction, which they promise to follow. W.

VER. 22. *Corner.* This was a sort of proverb, and is applied to David, Zorobabel, or the Jewish nation; but they can only be considered as figures of Christ, in whom this prediction was fulfilled, when he established his Church, and made one people of those who were before divided. Is. xxviii. 16. Matt. xxi. 42. Acts iv. 11. C.—He was rejected by most of the Jews; yet he chose some of them, who, with the Gentiles, formed his Church. H.—This all Christians now confess. W.—The Pharisees pretended to build for the glory of God, when they opposed the designs of Christ, which, nevertheless, succeeded. They could not object to his application of this text, as they would have done, if it had been already verified in David, &c. Bert.—He has laid the foundation. We must be *living stones*, if we would co-operate in this heavenly building. 1 Pet. ii. 5.

VER. 24. *Day.* Of grace. W.—The Church often repeats this during the paschal time, though God is equally the author of all days. H. See Eph. iv. 30 Jo. viii. 56.

VER. 25. *Save me.* The person is not expressed in Sept. Or, (C.) Heb. *hoshiha na*, "salvifica nunc." Mont.—*Na* means likewise, "I beg." H.—*Quæso. Domine, salvum fac, obsecro: Quæso, Domine, fac prospere agere, obsecro.* This formed the acclamations of the Jewish children, *Hosanna*, Matt. xxi. 9. The branches which were carried at the feast of tabernacles, were also styled Hosannas. C.—When Christ entered Jerusalem, the children sung his praises, holding palms. W.

VER. 26. *We.* The Levites, (C.) or Christ and his ministers pronounce this blessing, (W.) or the psalmist gives it, after having expressed his thanks for the graces brought by the Messias. Bert.

VER. 27. *Us.* Christ, *who comes in the name of the Lord*, "is himself God," our instructor. S. Aug. Tit. ii. 11. Bert.—*Day.* The feast of tabernacles, for which this psalm was probably composed. The Jews dwelt under tents. C. Lev. xxiii. 40. and 2 Esd. vii. 15.—*Altar.* Heb. "Bind a festival with cords unto the horns," &c. To make sense, the Chal. inserts, bind *the lamb for the* festival. But this Houbigant ridicules, and he believes that the solemn entrance of Jesus Christ into Jerusalem is here foretold. Scarcely any prediction in the Old Testament is more clearly verified in the new. Matt. xxi. 8. Heb. *Bahabothim* certainly means, "in ramis opacis," and S. Jerom translates, "frequent the solemnity in shady boughs." Bert.—The victims were never tied to the altar, but slain in the porch of the northern gate. Ezec. xl. 39. C.

VER. 28. *I will*, &c. This might be in the copies of the Sept. It occurs v. 26. (Bert.) though it was here retrenched in the Hexapla. C.

VER. 29. *For ever.* Praise is our first and last duty. v. 1. W.

PSAL. CXVIII. VER. 1. *Alleluia.* There is no title in Heb. But (H.) this psalm contains the praises of the Lord, and of his holy law, under fourteen different names, (W.) of *way, testimony*, &c. repeated in every verse, except the 122d, (Muis.) with surprising variety, so as to avoid tautology, and to give a most perfect system of moral doctrine. It is written according to the order of the Heb. alphabet, (H.) that we may learn it from our infancy. S. Hil.—Eight verses begin with each of the twenty-two letters. S. Jerom (ad Paulam Urb. & Proem. in Lam.) moralizes on the signification of these letters, which he renders, 1. *Aleph.* &c. "the doctrine--2. of the house; 3. the plenitude, 4. of the

2 Blessed are they that search his testimonies: that seek him with their whole heart.

3 For they that work iniquity, have not walked in his ways.

4 Thou hast commanded thy commandments to be kept most diligently.

5 O! that my ways may be directed to keep thy justifications.

6 Then shall I not be confounded, when I shall look into all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8 I will keep thy justifications: O! do not thou utterly forsake me.

BETH.

9 By what doth a young man correct his way? by observing thy words.

10 With my whole heart have I sought after thee: let me not stray from thy commandments.

11 Thy words have I hidden in my heart, that I may not sin against thee.

12 Blessed art thou, O Lord: teach me thy justifications.

13 With my lips I have pronounced all the judgments of thy mouth.

14 I have been delighted in the way of thy testimonies, as in all riches.

15 I will meditate on thy commandments: and I will consider thy ways.

16 I will think of thy justifications: I will not forget thy words.

GIMEL.

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.

18 Open thou my eyes: and I will consider the wondrous things of thy law.

19 I am a sojourner on the earth: hide not thy commandments from me.

20 My soul hath coveted to long for thy justifications, at all times.

21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.

22 Remove from me reproach and contempt: because I have sought after thy testimonies.

23 For princes sat, and spoke against me: but thy servant was employed in thy justifications.

24 For thy testimonies are my meditation; and thy justifications my counsel.

DALETH.

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.

26 I have declared my ways, and thou hast heard me: teach me thy justifications.

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tables (or *holy scriptures*)—5. This 6. and 7. this 8. of life—9. a good 10. beginning—11. the hand 12. of discipline (or the heart)—13. From them 14. everlasting 15. help—16. the fountain (or eye) 17. of the mouth 18. of justice—19. the calling 20. of the head 21. of teeth 22. the signs." By thus connecting the letters, he forms sentences to shew that the holy Scriptures bring us to the knowledge of the Church, and of Christ, &c. See W. Thus every thing serves to excite the devotion of the saints, though the proud may deride their ingenuity. The sacred writers have certainly found some pleasure and utility in writing so frequently in the alphabetical order, though we may not perceive the advantages of it. H.—David is supposed to have written this psalm for the instruction of Solomon in his youth, (Bert.) though others believe that he composed it while he himself was young, and persecuted by Saul. Muis. Bossuet, &c.—It seems very probable, that Daniel wrote it for the consolation of the captives. C. Dan. ix. 2.—Origen and Ven. Bede refer it to those times; though it seems in reality to appertain to all who desire to live piously, (H.) and it is only a conjecture that any other but David was the author, to whom it is generally attributed. Its excellency cannot be denied, and the Church has adopted it for her daily office, dividing it into eleven psalms. Bert.—S. Aug. has written thirty-two, and S. Amb. twenty-two sermons on the contents; and S. Basil observes, that David has here comprised in one psalm the sum of all that he has written in the rest. Among other points of morality and doctrine, we may remark, that the psalmist insists on the necessity of God's grace, and the co-operation of free will, (W.) and overturns the Prot. system of justification. D.—The Israelites might recite this psalm on their journey, three times a-year, to the temple, as the fifteen gradual canticles which follow, were to be sung on the steps leading to the house of God. Bellar. M.—*Lord.* Such only are happy here, (W.) or hereafter. H.—All aim at happiness, but only the virtuous take the proper means to attain it. S. Aug.—The *way* may here designate this life, (W.) or the law, (S. Aug.) or Jesus Christ. Jo. xiv. 6. S. Amb. The psalmist evidently presupposes, that some can and do keep the law. W.

VER. 2. *His testimonies.* The commandments of God are called his *testimonies*, because they testify his holy will unto us. Note here, that in almost every verse of this psalm, (which in number are 176) the word and law of God, and the love and observance of it, are perpetually inculcated, under a variety of denominations, all signifying the same thing. Ch.—We must search the law, not out of curiosity, but to practise it; (H.) otherwise we shall become more guilty. W. Jam. iv. 17.

VER. 3. *Ways.* They may, however, repent. The just are subject to fall. 1 Jo. i. 8. But venial faults are not incompatible with justice. C.—Heb. "They also do no iniquity: they walk in his ways." Prot. Bert.

VER. 4. *Diligently. Nimis.* Lit. "too much." But this is a Heb. idiom, to imply the greatest diligence. H.—Some would refer it to "God's strong injunction;" which is not necessary. The psalmist henceforward speaks to God. Bert.

VER. 5. *O! that.* Conscious of his own insufficiency, he prays for grace to be justified. W.—Moses acknowledged, that man could not observe the law, without Christ. Deut. xxx. 11. Rom. x. 6.

VER. 6. *All.* At the day of judgment, it will not suffice to have observed only some of the commandments. See S. Jer. S. Amb. &c. who all seem to follow Origen. C.—The breach of any law brings confusion. W.

VER. 7. *Justice.* That all thy ordinances are most equitable, (W.) and when I shall have faithfully put them in practice. Eccli. xv. 2. Theod.

VER. 8. *Utterly.* Heb. *nimis*, as v. 4. H.—It may be advantageous to us to be left awhile, that we may know our own weakness. S. Greg. Mor. xx. 21. W.—He does not beg never to be tempted, or in tribulation; (H.) but only that he may not yield to sin. S. Hil.—He may always at least have recourse to prayer. 1 Thes. v. 17.—The neglect of this duty occasions so many falls. Bert.

VER. 9. *Correct.* Sym. "illustrate." C.—The observance of the law is the only method to preserve innocence, or to regain it. H.—The Holy Ghost gives this direction to youth, and to all who are exposed to the dangers of pleasure, (W.) as David might do to his son, 2 K. ii. 3. Bert.—In the same sense as we pray, *Lead us not into temptation.*

VER. 10. *Let.* Lit. "do not cast me off." H.—God rejects none but the negligent. S. Hil. S. Amb. &c.—The just, or the Church in general, here confess (W.) that perseverance is a gift of God. H.—Deprived of grace, we should fall, no less than if God "made us err," as the Heb. strictly implies. Bert.

VER. 11. *Heart.* To guard against the temptations of vanity. C.—Christians formerly concealed the mysteries of religion with the utmost care. S. Hil. and S. Amb.—Moses had given the letter of the law only, insinuating, that it must be kept with all the heart, as David here more fully explains. Bert.

VER. 12. *Justifications.* He considers himself as placed at the feet of his divine Master. C.—Though just, he wishes to increase in virtue. Apoc. xxii. W.

VER. 13. *Mouth.* I have concealed them *in my heart.* Now I am not ashamed to publish them. C.

VER. 14. *Riches.* I give thy law the preference. Ps. xviii. 9. C.

VER. 17. *Give.* Heb. "avenge." Ps. xii. 6. and cxxxvii. 9. Draw me from this state of oppression, (C.) or rather, give me abundant grace, (Bert.) and eternal life. S. Hil.—I cannot fulfil the law, without thy grace. W.—*Enliven me.* So the Sept. of Aldus reads, though the Roman and Heb. have, "I shall live." Deut. xxx. 19. Bert.

VER. 18. *Law.* In rewarding, punishing, &c. This thou wilt enable me to perceive, (W.) as thy law is too much above my comprehension. C.

VER. 19. *Earth.* At Babylon, or in the world, which is a pilgrimage, (C.) and I am unacquainted with the roads. M.—The latter sense is much better. 2 Cor. v. 6. and Heb. xi. 10. Bert.

VER. 20. *Coveted.* Heb. "burns, (Aquila, Houbig.) or is bruised, (Bert.) and faints through the desire of thy laws," (C.) or "judgments." S. Jer.—If I have but a short time to live, I ardently seek for instruction, (W.) and wish to advance daily in virtue. C.—His humility makes him fear, lest his desire should not be sincere. Bert.

VER. 21. *Cursed.* Becoming victims of hell. Matt. xxiv. Bert. Deut. xxvii. 26. M.

VER. 23. *Princes.* Thus Daniel, (vi. 5.) was treated. C.—*All who would live godly in Christ Jesus, shall suffer persecution.* 2 Tim. iii. 12. H.—The servant of God will adhere to his duty, though his adversaries may be very powerful. W.

VER. 24. *Counsel.* Heb. "the princes of my counsel," (Houbig.) in opposition to those who endeavoured to make him fall, v. 23. H.—The laws of God afford the best advice. An ancient king observed, that the dead were the best counsellors, as they will not flatter, &c. C.—In every trial, we must reflect on the rewards and punishments held out. W.

VER. 25. *Pavement.* Heb. "dust," (Bert.) weighed down by concupiscence, (S. Aug.) and infected by the union with the body. S. Amb.—The just, in great

27 Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

28 My soul hath slumbered through heaviness: strengthen thou me in thy words.

29 Remove from me the way of iniquity: and out of thy law have mercy on me.

30 I have chosen the way of truth: thy judgments I have not forgotten.

31 I have stuck to thy testimonies, O Lord: put me not to shame.

32 I have run in the way of thy commandments, when thou didst enlarge my heart.

HE.

33 Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

34 Give me understanding, and I will search thy law; and I will keep it with my whole heart.

35 Lead me into the path of thy commandments; for this same I have desired.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away my eyes, that they may not behold vanity: quicken me in thy way.

38 Establish thy word to thy servant, in thy fear.

39 Turn away my reproach, which I have apprehended: for thy judgments are delightful.

40 Behold, I have longed after thy precepts: quicken me in thy justice.

VAU.

41 Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

42 So shall I answer them that reproach me in any thing; that I have trusted in thy words.

43 And take not thou the word of truth utterly out of my mouth: for in thy words I have hoped exceedingly.

44 So shall I always keep thy law, for ever and ever.

45 And I walked at large: because I have sought after thy commandments.

46 And I spoke of thy testimonies before kings; and I was not ashamed.

47 I meditated also on thy commandments, which I loved.

48 And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

ZAIN.

49 Be thou mindful of thy word to thy servant, in which thou hast given me hope.

50 This hath comforted me in my humiliation: because thy word hath enlivened me.

51 The proud did iniquitously altogether: but I declined not from thy law.

52 I remembered, O Lord, thy judgments of old: and I was comforted.

53 A fainting hath taken hold of me, because of the wicked that forsake thy law.

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distress, beg to be delivered, conformably to God's promise. W.—Wisd. ix. 15. Rom. vii. 24.

Ver. 26. *Ways.* Or sins, (Theod.) or miserable condition, v. 25. C.

Ver. 28. *Slumbered.* Ενύσταξεν, for which Origen, thinking it a mistake of copyists, substituted ἔσταξεν, "has melted," (C.) or "distilled," (Aquila, &c. Heracleot.) as more conformable to the original, though the sense is much the same. Loss of blood often causes people to slumber. Bert.—S. Hil. would not abandon the Sept. C.—*Heaviness,* being in such anxiety, as to be almost distracted. W. —Chal. "has been in an agony." Sleep is often put for death. C.—My soul perishes through grief. Houbig.—Hence the three apostles slept. Lu. xxii. H.—Ακηδία, or torpor of mind, hinders the prosecution of any business. M.

Ver. 29. *Iniquity.* Heb. "lying." Let me not imitate the wicked. H.—Remit the punishment of my sins, (Ps. cvi. 17. C.) also original sin, and its effects. S. Hill.—Protect me from falling. W.

Ver. 32. *Heart.* Man runs, but God must impart grace. W.—An enlarged heart sometimes denotes the capacity of understanding. 3 K. iv. 29. C.—But it is a singular mercy of God to make us love his commands. S. Aug.

Ver. 33. *Always.* Heb. *hekeb,* means also, "for the reward," (Pagn. H. v. 112.) or step by step. S. Jer. C.—Make me love thy commandments. W.

Ver. 34. *Heart.* Enable me to keep and to understand thy law, v. 1. 2. W. —We must observe what we know, that we may receive greater lights. H.

Ver. 35. *Desired.* Free-will concurs with grace. W.

Ver. 36. *Covetousness.* Either of money, or any unlawful object. 1 Tim. vi. 10. H. The word is very comprehensive. Bert.—*Batsah* is rendered *mammon* by the Chal. C.

Ver. 37. *Vanity.* Idols, worldly prosperity, &c. (Ps. xxxvi. 1. 7. C.) shews, (S. Amb.) and all dangerous objects. H.—We must pray that God will take away the occasions of sin, and help us to advance in virtue. W.

Ver. 39. *Reproach.* Hidden sins of thought, (S. Amb.) or the sarcasms of the Babylonians. C.—Sin is odious, because it is contrary to God's law, which is most delightful. W.—The saints have been often ridiculed. Jer. xx. 7. Acts xxvi. 24. H.

Ver. 40. *Quicken.* The just prays for greater perfection, and for perseverance. W.

Ver. 41. *Salvation.* The Messias, foretold by the prophets, (Gen. xlix. Rom. iii. 23. Tit. ii. 13. Bert.) or grace, freely promised to all who ask for it. W.

Ver. 42. *In any thing.* Lit. "the word" *that I,* &c. Thus he stops their mouths, by professing his confidence in God. H.—The Babylonians insultingly ask, *Where is their God?* If thou free me from captivity, I may reply that my hopes were not vain. C.—This answer I will give boldly, if I obtain thy grace, which will strengthen my weakness. W.

Ver. 43. *Mouth.* Let those who preach the truth, live up to it. S. Hil. and S. Amb.—Though the psalmist may be under some fear, he prays that he may not omit to make open profession of his faith. W.—God never hinders his servants from doing this, though he sometimes suffers them to fall. But the Church will never cease to proclaim the truth. She will not give up one article of faith, though all heretics would thus embrace every other part of her doctrine. She will never open her bosom to those who would alter one point, nor say that such can enter heaven. Bert.

Ver. 44. *Ever.* Heb. "and after." The sanction of the law will remain after this world is at an end. These expressions relate to the Church. Bert.

Ver. 45. *Large.* The Jews could not practise the law out of their country, (C.) as to the ceremonial part. H.—He hopes to be soon set at liberty. The verb should be explained in the future, as S. Jerom has them, (C.) though this is immaterial. Bert.—David had already observed this line of conduct, which he resolved always to pursue, (H.) or he speaks in the person of all confessors, as he had not to be tried by any kings. Bert.—Those who suffer for the faith, receive great joy. W.

Ver. 46. *Of thy,* (*de,* &c.) but the true reading is, *in testimoniis,* "conformably to," &c. as in the Heb. Sept. and Vulg. H. Bert.—*Ashamed.* Thus many even of the female sex have professed their faith boldly, with S. Agnes, S. Catharine, S. Winefrid, &c. answering the reproachful objections that were put to them, as if it were dishonourable to be a Christian, Catholic or Papist. No. These are most glorious titles, importing the true service of Christ, in unity with the Catholic Church, and under the Vicar of Jesus Christ, the Pope. W.—But as Prot. mean an undue attachment to the Pope by the last title, we shew, that in that sense it is unjustly and illiberally applied to us, (H.) and no gentleman or scholar would now make use of it. Nightingale.—See N. G.'s letters to J. Slack, Whitby, 1813. H.—Daniel spoke with great freedom to Nabuchodonosor, &c. c. ii. 27. and v. 17. and vi. 22.

Ver. 48. *Hands.* To pray, labour, or rather to swear an eternal fidelity. C. —Confessors rejoice in meditating on God's words, which they shew forth in all their actions. W.

Ver. 49. *Mindful.* He does not intimate that God can forget, but shews his fervour, (S. Aug.) and begs that he may be worthy to receive the effects of God's promises. S. Hil.—Though his decrees be most certain, means must be employed, which the just pray may not be wanting. W.

Ver. 50. *This* hope, *hæc,* though some would suppose it is put for *hoc.* Bert. —"This is my consolation in my distress." S. Jer. H.—*Word.* The expectation of thy promises has given me courage. W.

Ver. 51. *Did.* Heb. "greatly derided me." H.—But I continued to observe thy law (C.) with patience, notwithstanding their provocations. W.

Ver. 52. *Of old.* Upon the rebel angels, and sinful men, whom thou wilt punish for ever. This encourages me to adhere to the cause of virtue. W.—In many dangers our ancestors have been protected by God. Is his arm shortened, or are we no longer his people? C. 1 Pet. iv. 12.

Ver. 53. *Fainting.* So much was the psalmist grieved at the sight of sinners! Bert.—He would have died through zeal, if he had not seen God's justice. W.—Apostates particularly filled him with horror. C.

Ver. 54. *Song.* Here on earth I am comforted with singing the praises of thy law, which makes the observers just. W.—The captives would not give holy things to dogs: but, among themselves, they sung canticles. Ps. cxxxvi. C. Col. iii. 16. 1 Par. xxix. 15. Heb. xi. 16.—These pious exercises were opposed to the scandalous discourses of sinners. Bert.

54 Thy justifications were the subject of my song, in the place of my pilgrimage.

55 In the night I have remembered thy name, O Lord: and have kept thy law.

56 This happened to me: because I sought after thy justifications.

HETH.

57 O Lord, my portion, I have said, I would keep thy law.

58 I intreated thy face with all my heart: have mercy on me according to thy word.

59 I have thought on my ways: and turned my feet unto thy testimonies.

60 I am ready, and am not troubled: that I may keep thy commandments.

61 The cords of the wicked have encompassed me: but I have not forgotten thy law.

62 I rose at midnight to give praise to thee; for the judgments of thy justification.

63 I am a partaker with all them that fear thee, and that keep thy commandments.

64 The earth, O Lord, is full of thy mercy: teach me thy justifications.

TETH.

65 Thou hast done well with thy servant, O Lord, according to thy word.

66 Teach me goodness, and discipline, and knowledge; for I have believed thy commandments.

67 Before I was humbled, I offended; therefore have I kept thy word.

68 Thou art good; and in thy goodness teach me thy justifications.

69 The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

70 Their heart is curdled like milk: but I have meditated on thy law.

71 It is good for me that thou hast humbled me, that I may learn thy justifications.

72 The law of thy mouth is good to me, above thousands of gold and silver.

JOD.

73 Thy hands have made me, and formed me: give me understanding, and I will learn thy commandments.

74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75 I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

76 O! let thy mercy be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79 Let them that fear thee turn to me: and they that know thy testimonies.

80 Let my heart be undefiled in thy justifications, that I may not be confounded.

CAPH.

81 My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82 My eyes have failed for thy word, saying: When wilt thou comfort me?

83 For I am become like a bottle in the frost: I have not forgotten thy justifications.

VER. 55. *Night.* Of tribulation, (W.) and captivity. C.

VER. 56. *This. Hæc facta est mihi.* The feminine is put for the neuter, (C.) which the Heb. have not. Bert.—We may also understand, *This* night of calamity, v. 55. H.

VER. 57. *Portion.* With the just tending to perfection, I desire no other inheritance. W.—"He who possesses God, has all things." S. Amb.

VER. 59. *My ways.* Many read, "*thy ways.*" Sept. Arab.—But this is the true sense of the Heb. &c. The consciousness of having adhered to thy commands, makes me hope that thou wilt not abandon me. C.—I have bewailed my past transgressions, and am resolved henceforward to live piously. S. Amb. —I have reflected on my former actions, and taken up this firm determination, trusting in thy mercy, v. 58. W.

VER. 60. *And am.* Heb. "and delay not." For cursed is he who does the work of God negligently, (Sept.) or with deceit. Jer. xlviii. 10. C.

VER. 61. *Cords.* Temptations of the devil, (S. Aug.) and of the wicked, who strive by force, or by caresses, to ensnare the virtuous, v. 110. C.

VER. 62. *Midnight.* Under tribulation, (S. Aug.) or to avoid the malice of those who pried into my conduct. I was so delighted with thy law, that I meditated on it both in the day-time, and at night. C.—This pious custom was observed by S. Paul, (Acts xvi.) as it is still by many religious orders, v. 164. W.

VER. 63. *Partaker.* Heb. "a friend." I do not fear to approve of their conduct, (C.) and condole with them. S. Hil.—The true living members of Christ enjoy the great benefit of participating in the prayers and good works of the whole Church militant and triumphant, in the communion of saints. W. See S. Aug. Conf. iv. 4.

VER. 66. *Goodness* to others (M.) in want. W.—*Discipline*, or patience under chastisement. S. Aug. Theod.—Heb. "wisdom," or discernment how to act, and *knowledge* of what regards thy law and revealed truths. Bert.

VER. 67. *Humbled.* S. Jer. "before I heard, I was ignorant." He speaks of the gift of prophecy: or "before I was afflicted, I went astray." C.—*Therefore*, chastisements are very salutary. Bert. v. 71. and Jer. x. 24. and 31. 19. C.—Before, I often fell; but sorrow has made me understand. W.

VER. 68. *Goodness*, or sweetness, denoting the unction of grace. S. Aug.

VER. 69. *Iniquity.* Heb. "the proud have forged lies against me," (H.) which was verified in Daniel, (C.) David, &c. H.

VER. 70. *Curdled.* Grown hard, like milk that is curdled and turned to cheese. Ch.—Heb. "like fat." They have no compassion or wisdom. Is. vi. 10. C.—Without the points, *cheleb* means also *milk*. Bert.—The wicked combine together for my ruin: but I will still be faithful. W.

VER. 71. *Humbled me.* "It is good for the proud to fall into some open sin, (C.) whence they may be displeased at themselves." S. Aug.—A patient thanks his physician for having used a necessary severity. Theod. C.

VER. 72. *Silver*, above all the world. W.

VER. 73. *Hands.* Power (Bert.) and love. Theod.—We may confidently pray to our Creator for light, (W.) and that he may perfect his work. M.

VER. 74. *See me* advance in virtue. W.—The angels rejoice at the conversion of a sinner, (Lu. xv. 10.) as the Church does at her children's progress. S. Jer.—All the just will be glad to see me delivered. C.

VER. 75. *Truth.* Though we may not discern the particular causes of our suffering, we must be convinced that they are right. W.—Sinners are afflicted that they may amend, and the just for their advancement. C.

VER. 76. *Mercy.* Jesus Christ, according to S. Jerom.

VER. 78. *Ashamed.* Lit. "confounded," not accomplishing their wicked designs. C.—Thus may they be induced to entertain that shame for sin which bringeth life, (H.) and cease to offend. Theod.—Let them be converted: though it be also (H.) lawful to desire that obstinate sinners may undergo just punishment. W.—The saints pray thus out of zeal for their good. It may also be a prediction, as the Heb. word (Bert.) *yebshu* is in the future. H.—*Done.* Heb. "falsely perverted," (Mont.) in desire; (C.) or "have wished to pervert me without cause." Pagn.—But to *pervert*, means also to treat ill; and *hivvethuni* has that sense here, (H.) according to the best authors. Bert.

VER. 79. *Turn to me.* Let the wicked (W.) among those who adore the true God, enter into themselves, that we may form a holy league to support each other. H.—May we all obtain our liberty, (C.) or may they imitate my constancy. S. Amb.

VER. 81. *Salvation.* All the saints sighed after our Saviour's coming, (Matt. xiii. 17.) as they still do, 2 Tim. iv. 8. W.—The deliverance from Babylon was a figure of redemption. The next verse is of the same import. C.

VER. 83. *Like a bottle in the frost.* In the Hebrew, *like a bottle in the smoke.* That is, I am become, through my sufferings in this mortal pilgrimage, as a leathern bottle, shrunk up because of being exposed to the frost or smoke. Ch. —So the bodies of the just are exposed to mortification, that they may become like new bottles, capable of containing the new wine of the gospel doctrine. Matt. ix. 17. W.—Goats' skins, with the hair inwards, are still used in some places to contain liquors. C.—They were hung over the smoke, to make the wine old, or fit for drinking sooner. Colum. i. 6.

Amphoræ fumum bibere institutæ,
Consule Tullo——————Hor. 3. Od 8. C

84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

LAMED.

89 For ever, O Lord, thy word standeth firm in heaven.

90 Thy truth unto all generations: thou hast founded the earth, and it continueth.

91 By thy ordinance the day goeth on: for all things serve thee.

92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93 Thy justifications I will never forget: for by them thou hast given me life.

94 I am thine, save thou me: for I have sought thy justifications.

95 The wicked have waited for me to destroy me: *but* I have understood thy testimonies.

96 I have seen an end of all perfection: thy commandment is exceedingly broad.

MEM.

97 O how have I loved thy law, O Lord! it is my meditation all the day.

98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

99 I have understood more than all my teachers: because thy testimonies are my meditation.

100 I have had understanding above ancients: because I have sought thy commandments.

101 I have restrained my feet from every evil way; that I may keep thy words.

102 I have not declined from thy judgments, because thou hast set me a law.

103 How sweet are thy words to my palate! more than honey to my mouth.

104 By thy commandments I have had understanding: therefore have I hated every way of iniquity.

NUN.

105 Thy word is a lamp to my feet, and a light to my paths.

106 I have sworn and am determined to keep the judgments of thy justice.

107 I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109 My soul is continually in my hands: and I have not forgotten thy law.

VER. 84. *Servant.* The just may lawfully desire the term of their sufferings, with submission to God's will, (W.) and to be freed from the power of persecutors, (Heb. "the proud." Bert.) and from exile, after their enemies are punished. Ps. xxxviii. 5. C.

VER. 85. *Fab'es.* Idle tales, not agreeable to God's law. W.—Such were the theology and histories of the pagans. C.—Such are still the false maxims of the world, and many books designed to corrupt the morals of the age. H.—The Jews confined themselves to their own divine books. Heb. Chal. &c. "The proud have dug pits for me, which is not conformable to thy law," (C.) but forbidden expressly. H.—The Sept. seem to have followed a better reading. C.—Houbigant rejects the word *pits*, and in effect, we may understand the Heb. in the sense of the Vulg. "They have prepared (or told me) vain discourses." Bert.

VER. 86. *Help me.* He does not pray to be exempted from trials, but that he may have grace to gain the victory. S. Hil.

VER. 87. *Earth.* Babylon; (C.) though this is never styled simply the *earth*. It refers to all the enemies of salvation, particularly to our own passions. Bert.

VER. 89. *In heaven.* In the faithful angels, (S. Aug.) or Jesus Christ. Bellanger.—The promises seem not to have their effect here; but they will in heaven. Bert.—The word of God is as unchangeable as heaven. C.—The psalmist praises God's works, which observe the order established by him. W.—How then can we doubt but his law and promises shall be accomplished? H.

VER. 90. *All.* Lit. "unto generation and generation," which the fathers explain of the true faith, which has subsisted in the synagogue and in the Church of Christ alone. S. Hil. S. Amb. &c. C.—Those who did not belong to the former, in the first ages of the world, might still form a part of the latter, like Job, &c. *Without faith it is*, and always was, *impossible to please God.* Heb. xi. 6.

VER. 91. *Serve thee.* Except man, (W.) and angels who rebel; and yet they also are forced to serve as victims of justice, if they have refused to accept of mercy. H.

VER. 92. *Abjection.* Man cannot rise from sin without grace, and attention to the law. W.—This supports him under the punishment of sin. H.—Meditation alleviates his grief, which might otherwise have proved mortal. Bert.

VER. 95. *Understood.* Or "shall understand." I am already able to encounter my enemies. Phil. ii. 15. Bert.

VER. 96. *Perfection*, of a worldly nature. H.—All have their limits. But God's law bindeth for ever, as the rewards and punishments are eternal. W.—*Broad.* Charity, which extends both to God and our neighbour. S. Aug.—The law is above my comprehension, though I am able to discern its superiority over all created things. Some understand Jesus Christ, the end of the law; or martyrdom, the height of charity; or extreme distress, by the word *perfection*. Bert.—Lit. "consummation." H.—I have been exposed to the greatest misery: but thy law has set me at large. Soph. i. 18. C.

VER. 97. *Loved.* Constraint takes away all merit. S. Hil.—*Son, give me thy heart.* Prov. xxiii. 26. H.—The just man wonders that he should feel such love, as he knows that it is not of his own growth, but a gift of God. W.

VER. 98. *Enemies* of salvation, (Bert.) or the Babylonians, whom Daniel far surpassed; though we would not absolutely assert that it refers to him Dan. i. 19. and xiii. 1. Exec. xxviii. 3. C.—David was no less enlightened (Bert.) by the prophetic spirit above his earthly instructor, how aged soever. H.

VER. 99. *Teachers.* Who do not follow the rules of virtue. The *ancients*, (v. 100.) of the same description, must yield the palm to those who are less advanced in years, but more observant of God's law. W.

VER. 101. *Every.* We cannot follow both the broad and the narrow path. Theod. Jam. ii. 10.

VER. 103. *Honey.* S. Amb. &c. add, "and the honeycomb." Ps. xviii. 11. Homer (Il. A.) compares the speech of Nestor with honey. C.—See Prov. xvi. 24. Ezec. iii. 3. Apoc. x. 10.

VER. 104. *Hated.* We must come to the practice of the law, (C.) and hate sin. W.—*Iniquity.* Heb. "lying." But every sin is contrary to truth. Bert.

VER. 105. *Thy word.* Jesus Christ, (S. Hil.) *who enlightens every man.* Jo. i.—*Lamp*, (2 Pet. i. 19. Prov. vi. 23.) while *sin* is *the light* of the wicked. Prov. xxi. 4. and xxiv. 20. Bert.—The law of God, proposed by his prophets and pastors, in the ordinary method of instruction. W.

VER. 106. *Sworn.* By the ceremony of circumcision, &c. as we now engage by vows in baptism, to observe all the commandments. W.—Those who receive not the sacrament, are still under a strict obligation to obey the truth; as all were created only for this purpose. H.—The psalmist means thus to express his firm determination to do all that God should require of him, (S. Aug.) and renews the solemn covenant entered into with the Deity by his ancestors. C. Jos. xxiv.

VER. 107. *Quicken.* This petition, with the praise of the law, is the subject of this psalm. C.—All the godly must suffer, 2 Tim. iii. 12. W.

VER. 108. *Free offerings* of praise and thanks, (S. Aug.) or the works of supererogation, (S. Hil. Theod. &c.) which are not commanded, though acceptable to God, (W.) and undertaken for the sake of greater perfection. C.—The evangelical counsels of voluntary poverty, &c. are of this nature. Still we acknowledge that we are *useless servants*, (Lu. xvii. 10.) with regard to God. We can give him nothing, which he has not first given us. Our piety will redound to our own advantage. H.—The psalmist may allude to his solemn engagement, (v. 106. C.) which he made with perfect freedom and willingness, though it was not a matter of choice. Bert.

VER. 109. *My hands.* In danger of being thrown by, or of falling, (W.) ready to appear before God's tribunal. I watch over myself, and strive to keep my soul tranquil. The prophet might have all this in view. Bert.—Most of the fathers read, "in thy hands," under God's protection. This is denied by S. Jer. (ad Sun.) though the commentary which goes under his name, and was written in the same age, has *thy*. The other reading is, however, more correct. The Greeks made use of a similar expression, to shew the danger of losing a treasure. Athen. xiii. 4. C.—Such is our *soul*, which we must *fear* to lose. S. Greg. Mor. vii. 6. Bert.

VER. 110. *Snare*, v. 67. In such dangers, I still remain faithful. C.

VER. 111. *Inheritance.* I will strive to imitate the faith of Abraham, &c. H.—I will stick to the law as to my portion, through pure love.

VER. 112. *Inclined.* He had said, (v. 36.) *incline*, as the work proceeds from grace and free-will. S. Aug.—*Reward.* S. Jer. "for the eternal reward." All agree, that the Heb. may have this sense. He is influenced by hope, though the motive of charity is placed first. Whether both motives can produce the same

110 Sinners have laid a snare for me: but I have not erred from thy precepts.

111 I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.

112 I have inclined my heart to do thy justifications for ever, for the reward.

SAMECH.

113 I have hated the unjust: and have loved thy law.

114 Thou art my helper and my protector: and in thy word I have greatly hoped.

115 Depart from me, ye malignant: and I will search the commandments of my God.

116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

117 Help me, and I shall be saved: and I will meditate always on thy justifications.

118 Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: give me not up to them that slander me.

122 Uphold thy servant unto good: let not the proud calumniate me.

123 My eyes have fainted after thy salvation: and for the word of thy justice.

124 Deal with thy servant according to thy mercy: and teach me thy justifications.

125 I am thy servant, give me understanding that I may know thy testimonies.

126 It is time, O Lord, to do: they have dissipated thy law.

127 Therefore have I loved thy commandments above gold and the topaz.

128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

PHE.

129 Thy testimonies are wonderful: therefore my soul hath sought them.

130 The declaration of thy words giveth light: and giveth understanding to little ones.

131 I opened my mouth, and panted: because I longed for thy commandments.

132 Look thou upon me and have mercy on me, according to the judgment of them that love thy name.

133 Direct my steps according to thy word: and let no iniquity have dominion over me.

134 Redeem me from the calumnies of men: that I may keep thy commandments.

135 Make thy face to shine upon thy servant: and teach me thy justifications.

136 My eyes have sent forth springs of water: because they have not kept thy law.

act, is an useless inquiry. The Scriptures frequently propose reward, the second, though less excellent motive. Matt. v. 12. Gen. xv. 1. Rom. viii. 18. Bert.—This text evidently shews, that the keeping of the commandments merits a reward, for which we may labour. W.—Prot. evade this, by reading, "always, even unto the end;" because *hekeb* is ambiguous, and means also, *the end.* H.—"As if the Sept. were not sufficient to determine the same... But... they are resolved to take their liberty, though contrary to S. Jerom, and the ancient Fathers." Ward's Errat. p. 75.—God authorizes us to aim at the reward, though he would not have this to be the only motive. v. 33. C.

VER. 113. *Unjust.* Inasmuch as they oppose thy law. Bert.—So Christ orders us to hate our parents, when they are an obstacle to our salvation. We must love their persons and welfare, (S. Aug.) but hate their iniquity. W.—Heb. "the turbulent." S. Jer. "vain thoughts," and inconstant men. The meaning of *schæphim* is not well ascertained. C.—But the psalmist might have all these senses (H.) in view, as they are all good; and hence we may admire the copiousness of the Hebrew language. Bert.

VER. 114. *Helper.* Heb. "asylum and buckler." We must keep in his presence, (H.) and avoid the society of the wicked, if we would search the law, v. 115. W.

VER. 116. *Live.* S. Aug. (tr. 124. in Joan.) beautifully describes the life of the just here and in heaven. Bert.—We may thus pray for grace, and spiritual life with confidence, if we be resolved to keep the commandments. Yet we must not fail to entreat God not to suffer us to be confounded, which will not be the case, if we entertain hope, and charity be poured on our hearts. Rom. v. 5. W.

VER. 119. *Prevaricators.* For though they be not acquainted with revelation, (H.) they have the natural law written in their hearts by God. Rom. ii. 12. S. Aug.—There is no such thing as the philosophic sin, (Bert.) which abstracts from every offence of the Deity, though it be allowed to be contrary to reason. H.—Sept. seem to have read differently *essbothi*, "I have," &c. instead of *hishbatta*, "thou hast destroyed." *Sigim, scorias*, may have been *sugim* in their copies, though both may be derived from *sug*, "he departed." Bert.—"Thou hast accounted as dross, *or* froth," &c. S. Jer.—Calmet says, that S. Jerom and Heb. read in the first person, which is inaccurate. Bert.—The just entertain the same sentiments of the wicked as God does. W.

VER. 120. *Afraid.* Servile fear is therefore profitable, though perfect charity expel it, and move us to do well for the love of God. 1 Jo. iv. W.—Yet fear sometimes returns, that the just may not give way to presumption. C.

VER. 121. *Justice.* This he declares out of zeal, praying to be freed from calumniators, (W.) particularly the devil. Apoc. xii. 9. The Babylonians probably laid falsehoods to the charge of the Jews, in order to oppress them, as they frequently accused Daniel.

VER. 122. *Uphold.* Heb. "answer for," (S. Jer.) as a bondsman.—*Unto good.* Thus the law is insinuated, though it is not here expressed. Bert.—In attacking the devil, who is so experienced, we must take God with us, or we shall surely be overcome. S. Aug. tr. 4. in Joan.

VER. 123. *Salvation.* The Messias, (S. Hil. v. 41.) or liberty. v. 82. I have been fatigued with looking up to heaven for aid, like a woman who looks for the return of her husband to port. C.

VER. 124. *Mercy.* When we have been most diligent, there still remains much to be done, and in many things we offend. S. Amb.

VER. 126. *To do.* Our best, since so many prove rebellious, (Heb. iv. 11. Eccli. v. 8. Bert.) or we stand in the utmost need of the Messias, since even the Jews give erroneous explanations of the law. S. Amb.—Heb. &c. "it is time for the Lord to act," by punishing the guilty; or, "to act for the Lord," *faciendi Domino*, by striving to repair the injuries done to his name and worship. C.

VER. 127. *Topaz.* Heb. *paz*, which denotes "the purest gold" of Phison. Gen. ii. 11. C.—The topaz was discovered only in the reign of Ptolemy, father of Philadelphus. S. Hil. Plin. xxvii. 8.—Yet S. Jerom and others have the topaz, (Bert.) which S. Amb. represents as the finest of precious stones. C.—The more the law is despised by the wicked, the more are the just in love with it. W.

VER. 128. *Directed.* In my steps. Bert.—Pagn. "I judged all, yea all thy precepts to be right." H.—The hatred of the wicked made the love of the beauty of thy law increase in my breast. W.

VER. 129. *Wonderful.* Under the letter, I discover many mysteries, which makes me study them diligently. C.—God's works and laws deserve our most serious attention. W.

VER. 130. *Declaration.* By God's ministers renders them intelligible, though so wonderful in themselves. Heb. styles this "the door of opening." Bert.—The Scriptures are full of difficulties, and Daniel (ix. 2.) made them his study. Since the coming of Christ, the mysteries and prophecies have been more developed. But those who refuse to acknowledge him, grope at mid-day. Matt. xi. 25. and xviii. 5. and 1 Cor. xiv. 20. C.—The first entrance into the knowledge of holy Scripture illuminates the understanding of the humble, whence they proceed to know more. W.

VER. 131. *Panted.* Like one afflicted with the asthma, (Bert.) or most eager to obtain something. W.—He asked and obtained the holy Spirit, (S. Aug.) enabling him to understand the law, (H.) and to comply with it. See Ezec. iii. 2. Ps. lxxx. 11. C.

VER. 132. *Judgment.* Or custom, (C.) as thou art wont to treat such. W.—Let us not be looked upon as criminals. C.—The just are persuaded, that God will not reject the humble, (Bert.) according to the opinion (*sententiam*) of, &c. Chal.

VER. 134. *Calumnies.* That they may not cause me to abandon virtue. S. Aug.—A person must be well grounded not to yield on such occasions, when he is exposed to ridicule, &c. v. 122. C.—Even the psalmist dreaded this situation. Bert.

VER. 135. *Shine.* (v. 133.) Let me never go astray. Bert.—But shew me favour. W.

VER. 136. *Law.* This shews that David composed this psalm, as he fell by seeing Bethsabee.—*They.* Men. Duport. Sept. "I." But this is unnecessary. The eyes and all our senses lead to our ruin. Rom. vii. 18. 24. Bert.—True re

SADE.

137 Thou art just, O Lord: and thy judgment is right.

138 Thou hast commanded justice thy testimonies: and thy truth exceedingly.

139 My zeal hath made me pine away: because my enemies forgot thy words.

140 Thy word is exceedingly refined: and thy servant hath loved it.

141 I am very young and despised; *but* I forgot not thy justifications.

142 Thy justice is justice for ever: and thy law is the truth.

143 Trouble and anguish have found me; thy commandments are my meditation.

144 Thy testimonies are justice for ever; give me understanding, and I shall live.

COPH.

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146 I cried unto thee, save me: that I may keep thy commandments.

147 I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148 My eyes to thee have prevented the morning: that I might meditate on thy words.

149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150 They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

151 Thou art near, O Lord: and all thy ways are truth.

152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

RES.

153 See my humiliation and deliver me: for I have not forgotten thy law.

154 Judge my judgment and redeem me: quicken thou me for thy word's sake.

155 Salvation is far from sinners; because they have not sought thy justifications.

156 Many, O Lord, are thy mercies; quicken me according to thy judgment.

157 Many are they that persecute me, and afflict me; *but* I have not declined from thy testimonies.

158 I beheld the transgressors, and I pined away; because they kept not thy word.

159 Behold I have loved thy commandments, O Lord: quicken me thou in thy mercy.

160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

SIN.

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162 I will rejoice at thy words, as one that hath found great spoil.

163 I have hated and abhorred iniquity: but I have loved thy law.

164 Seven times a day I have given praise to thee, for the judgments of thy justice.

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pentance requires lamentation, as well as a firm purpose of amendment, (W.) *commissa diluere & abluta non iterare.* S. Jer.

VER. 137. *Right.* He therefore makes people just indeed, and does not barely impute justice to them. W.

VER. 138. *Truth.* Thy laws are just and true in all respects, though we may not be able to discern it always. Rom. ix. 20. and xi. 33. Bert.—God punishes the wicked in his justice, and rewards the just in his truth, or according to his promises. Theod.

VER. 139. *My.* Sept. "thy zeal." The just are animated with *the zeal of God*, like S. Paul. The enemies here mentioned were the Israelites, who attacked David, and not the Babylonians, who never knew God's law, or apostate captives, since we do not find that they attempted to injure Daniel, &c. Bert.—Many, however, both at Ninive and Babylon prevaricated. Tob. i. 12. C.

VER. 140. *Refined.* Lit. "of fire." H.—Pure as any thing which has passed through the fire. W.—"It consumes sin, and enlightens the penitent." S. Jer.

VER. 141. *Young.* The Fathers explain this of David, who was preferred before his brothers; and of the Gentiles, who were chosen by Jesus Christ. W.—It may refer to Daniel, who was enabled to prophesy very soon, or to the disciples, for whom this psalm was composed, (C.) whether Solomon, or any of the faithful. Bert.—The just are often judged to be ignorant by the worldly wise; but they follow the law, and true wisdom. W.

VER. 143. *Trouble.* Such is the portion of the just. Rom. v. 3.—*Meditation.* Heb. "joy." Sym. C.—The sense is the same. Sept. generally give the former meaning, as they render by *seeking* what moderns would restrain to signify *observing.* v. 145. &c. Bert.

VER. 144. *Live.* In justice, as thy law enjoins. W.—Christ is *the life.* Bert.

VER. 145. *Cried.* With requisite fervour, (W.) and attention. S. Aug.

VER. 147. *The.* Lit. "in maturity." Some think that we should read *immaturitate*, ἀωρία, (S. Aug.) "in the dead of the night." The psalmist not only rose at midnight, but before sun-rise to meditate. H.—Kimchi says, he only indulged sleep the first three hours. But others believe, that he arose in the third and last watch. v. 148. C.—He got up before the ordinary time, and prayed with earnestness. W.—S. Amb. encourages people to come early to the church, to offer the first-fruits of their heart and voice to God; (C.) and S. Aug. nforms us, that such was the practice of S. Monica. Conf. ix. 7. You are not n a higher station than the holy king who said, *I rose*, &c. v. 22. S. Chrys. ser. 42. ad pop. Bert.

VER. 148. *Morning.* Both night and morning, I prevented the usual hours of prayer. W.—*To thee*, is not in Heb. "my eyes prevented the watches." H.

VER. 149. *Judgment.* Or wonted mercy. W.

VER. 150. *Law.* There is no medium between faith and infidelity. If we do not observe the law, we sin. Not to advance is to go back. C.—Shall we hesitate whether to follow the narrow or the broad road? Bert.

VER. 151. *Near.* To reward or punish. We wander from thee, yet there is no place between. S. Aug. x. 26. 27. Bert.—God is ever ready to hear our just requests. W.—His law may be easily known. Deut. xxx. 11. C.

VER. 152. *Ever.* God's law is always the same in substance. W.—That of Moses receives its perfection in Christianity. C.—Though after this life we can no longer observe them, the reward of our past virtue will remain for ever. Bert.

VER. 153. *Humiliation.* Or "humility," as S. Aug. understands it of that virtue. C.

VER. 155. *Sinners.* Such cannot expect to be liberated. C.—Yet, as the captivity was fixed for seventy years, and many who were almost ignorant of the law, and had married strange wives, returned, this verse overturns that system, and shews that eternal salvation is meant. Bert.

VER. 157. *Many.* The Babylonians on one hand, and false brethren on the other, attack me: but I am grieved most to see God offended. C.—All the earth is stained with the blood of martyrs, whom the Church honours with festivals, and whose intercession heals many sick. S. Aug.

VER. 158. *Transgressors.* Sept. "fools," ἀσυνετοῦντας. If ο were placed before ε, the exact meaning of the Heb. would be preserved, though the wicked are often styled fools. H.—The prevaricating Jews are here designated. v. 136. C.

VER. 159. *Behold.* A person may profess his innocence without arrogance.

VER. 160. *Truth.* Hence all such commandments are immutable. W.—The threats of God have been put in execution, and we cannot doubt but the promised liberation will soon take place. C.

VER. 161. *Princes.* Of darkness, or the chiefs of the Philistines, &c. Bert.—Daniel was much exposed to the fury of the Babylonian princes, but he was more afraid of the terrors of the law, (Lev. xxvi.) than of all that they could do against him. C.—Thus the martyrs despised the threats of tyrants. S. Aug.—*Cause.* The powerful men of this world have no just reason to persecute the just, nor can they make them abandon virtue. W.—S. Basil answered Valens with great intrepidity, shewing how little he apprehended what the emperor could take from him, as we read in S. Greg. Naz. (or. 20.) who says, (or. 6.) let us fear only one thing, which is, to fear any person more than God. Bert.

VER. 162. *Spoil.* Having just mentioned *fear;* lest any should think that he entertained any secret dislike for the law; he adds, that it gives him more content than the greatest treasures or conquests can the miser or the hero. v. 14. 72. and 127. C.—He rejoiceth thus in keeping the commandments, how difficult soever they may be. W.

VER. 163. *Iniquity.* Heb. "lying." The Babylonians have attempted to draw me over to their false religion; but I perceive its vanity, (C.) and stick closer to the truth, (H. v. 85.) and to thy holy law. C.

VER. 164. *Seven.* Often, (W.) as the word signifies, Prov. xxiv. 16. &c. Vat.—Yet here it may determine the precise number, as the Church seems to have taken it, by instituting the seven canonical hours of the day, and matins and lauds for the night, in imitation of the psalmist. Bert. v. 147.—R. Solomon

165 Much peace have they that love thy law; and to them there is no stumbling-block.

166 I looked for thy salvation, O Lord; and I loved thy commandments.

167 My soul hath kept thy testimonies, and hath loved them exceedingly.

168 I have kept thy commandments, and thy testimonies, because all my ways are in thy sight.

TAU.

169 Let my supplication, O Lord, come near in thy sight; give me understanding according to thy word.

170 Let my request come in before thee; deliver thou me according to thy word.

171 My lips shall utter a hymn, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy word: because all thy commandments are justice.

173 Let thy hand be with me to save me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law is my meditation.

175 My soul shall live, and shall praise thee; and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

PSALM CXIX.

AD DOMINUM.

A prayer in tribulation.

A gradual canticle.

IN my trouble I cried to the Lord: and he heard me.

2 O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4 The sharp arrows of the mighty, with coals that lay waste.

5 Wo is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: 6 my soul hath been long a sojourner.

7 With them that hated peace I was peaceable; when I spoke to them, they fought against me without cause.

PSALM CXX.

LEVAVI OCULOS.

God is the keeper of his servants.

A gradual canticle.

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understands it literally, prescribing prayer twice before the reading of the decalogue, and once after in the morning; and in the afternoon, twice before and after the same lecture. The Church has enjoined matins to be said at night, lauds in the morning, prime, tierce, sext, none, vespers and complin, in the course of the day. S. Ben. reg. 8. and 16. C.—This ecclesiastical office consists of hymns, psalms, &c. S. Isid.—Against it some have risen up, particularly against that part which was said in the night, pretending that God had made the night for rest; and hence they were called nuctazontes, or "drowsy" heretics. S. Isid. Of. i. 22.—S. Jerom styles Vigilantius *Dormitantius*, for the same reason; as if it were better to sleep than to watch. Wycliff (Wald. iii. Tit. iii. 21.) and Luther have oppugned the same holy practice, though it be so conformable both to Scripture and to the fathers. S. Bas. reg. fus. 37. S. Greg. dial. iii. 14. Ven. Bede. Hist. iv. 7. &c.—S. Clement, as many suppose, (W.) or at least some author before the fourth century, (H.) explains the reason why we should pray at these set times; but cautions us not to join with heretics, neither in the Church nor at home. Const. Apost. viii. 40.—For what society is there between light and darkness? 2 Cor. vi. S. Cyprian, (or. Dom.) S. Jerom, (ep. ad Eust.) and S. Aug. (ser. 55. de Temp.) mention several of these hours, and exhort the faithful to be diligent in attending these public prayers. W.

VER. 165. *Peace*, in their own conscience, (W.) and prosperity, without fear of danger. Not even death can disturb those who belong to God. Rom. viii. 38. C.—But all things work together for their good. ib. 28. H.—The perfect are not moved to imitate bad example, and the weak are not excused for so doing, as they ought to be constant. W.—The virtuous man is neither scandalized at the law, though he may not understand it perfectly, nor at the fall of those who had been most eminent for sanctity. S. Aug.

VER. 166. *Loved.* Heb. &c. "performed." C.—The difference is but small. Bert.—He is actuated by real charity. W.

VER. 168. *Sight*, whom I would not offend. W.—The presence of God ought to deter us most effectually from sin. H. Tit. ii. 13.

VER. 169. *Supplication.* Heb. "cry." Eusebius reads δέωμα, "dignity," which S. Amb. thinks has been substituted for δέησις, "prayer;" though all our copies of the Sept. have δεησις, (C.) a word of the same import. H.

VER. 171. *A hymn.* Heb. also, "praise." H.—Like a spring sending forth a copious stream. C.

VER. 173. *Save me.* Though a person be endued with grace, he requireth more grace to resist temptations. W.—Actual grace is requisite. H.

VER. 175. *Live* in grace and glory. To serve God, it was not requisite that one should be at Jerusalem. Daniel, Tobias, &c. were saints elsewhere. Bert.—Yet it was more easy to worship God in his temple, where every thing moved to piety; (H.) and this the psalmist desires, deeming it a new life. C.

VER. 176. *Lost.* I am in captivity. C.—All men have been involved in sin, and Christ came to save them; but only such as keep the law will obtain salvation. W.—The conclusion contains a confession of misery in the name of all, and an allusion to Christ, the *good shepherd.* The prophet admits that notwithstanding his love of the law, he may have still many ways transgressed; and that without faith in the Messias, he could not belong to his *fold*, or escape the many dangers of the world, 1 Cor. iv. 4. and ix. 27. Bert.—*Seek.* S. Hilary and some Greek copies have read incorrectly "quicken." C.

PSAL. CXIX. VER. 1. *A gradual canticle.* The following psalms, in number fifteen, are called *gradual psalms* or *canticles*, from the word *gradus*, signifying steps, ascensions or degrees; either because they were appointed to be sung on the *fifteen steps*, by which the people *ascended* to the temple; or that in the singing of them the voice was to be raised by certain *steps* or *ascensions*: or that they were to be sung by the people returning from their captivity, and *ascending* to Jerusalem, which was seated amongst mountains. The holy Fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection; and to the true temple of God in the heavenly Jerusalem. Ch.—Both these last interpretations seem more plausible and literal, as given by S. Chrysostom, &c. Bert.—The allusion to the steps of the temple (Ezec. xl.) is very uncertain, as well as the raising of the voice in higher notes during each psalm. C.—They might be sung on a pulpit, 2 Esd. ix. 4. and 2 Par. xx. 19. M.—The authors seem to have lived at the close of the captivity, (C.) though David might well compose these canticles during some of his trials, or foreseeing this event. Bert.—They contain a consoling assurance of mankind's redemption, perfigured by the liberation of the Jews, and also that the power and fury of persecutors shall cease. W.—*Shir, hamahaloth*, may denote a very excellent canticle. Jun. Muis. H.—*Trouble.* No time is more proper for prayer. S. Chrys. C.—*Heard.* I am encouraged by past experience to hope for redress. W.

VER. 2. *Tongue.* From the Babylonians, who seek to delude me, (C.) and from detraction, which is most dangerous. W.

VER. 3. *Added.* This is an usual form of denouncing vengeance. Ruth i. 17. The Babylonians are threatened with God's judgments, v. 4. Some place these words in the mouth of God, answering the captives. How shall you be screened from the shafts of detraction? Fear not. *The sharp*, &c. C.—What punishment is great enough for this sin? W.

VER. 4. *Waste.* Heb. "of juniper" or thorn trees. Job. xxx. 4. The former is said to retain its heat a long time, and the latter is easily inflamed. Ps. cxvii. 12. Such fiery weapons have been often used. Ps. vii. 14. and lxxv. 3.

Spiculaque et multâ crinitum missile flammâ. Stat. Theb. v.

—How will God punish detraction? He will hurl his darts against the guilty. Hab. iii. 11. C.—This is their reward, (Bert.) and what they deserve. W.—Charity and good example will best counteract their baneful influence. S. Aug.

VER. 5. *Is prolonged.* Heb. "is Meshec." H.—But Houbigant rejects this as a place unknown; and the word may have the former signification, given by the Sept. and S. Jerom. C. Bert.—Moses speaks of Meshec, (Gen. x. 2.) or of the mountains separating Cholcis from Armenia, where the Jews might be dispersed, (4 K. xvii. 23. and 1 Esd. ii. 59. and viii. 15.) as well as in *Cedar*, or Arabia Petrea, (Is. xlii. 11.) where the Saracens afterwards inhabited, according to S. Jerom. (Loc. Heb.) C.—*Inhabitants.* Heb. "tents," in which the people chiefly dwelt. Bert.—From *Cedar*, the son of Ismael, sprung Mahomet, whose tyranny has been long felt. Cedar denotes the "darkness" of sin and error. The Jews bewailed their absence from the temple, and Christians their being unable to meet for the divine worship, and their banishment (W.) from heaven. S. Chrys.

VER. 7. *Peaceable.* Heb. "I spoke peaceable, and they warlike things." S. Jer.—Lit. "I *was* peace, and when I spoke, they *flew* to war." H.—*Cause.* This is easily understood from the context, (Bert.) though not expressed in the original. H.

PSAL. CXX. VER. 1. *Canticle.* David wrote this during his flight from Absalom; (Grot.) and de Muis judges from the martial air, that it was composed in the midst of danger. It relates to the captives, (Orig. C.) and to all in the pilgrimage of this world. Bert.—*Mountains.* Jerusalem, and heaven, whence all our help must come. God most readily hears the prayers which are poured forth in places appointed by him. W.—Jerusalem was situated among mountains, and the Jews turned towards it in prayer. Dan. vi. 10. They did not depend on human aid. Jer. iii. 22.

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4 Behold he shall neither slumber nor sleep, that keepeth Israel.

5 The Lord is thy keeper, the Lord is thy protection, upon thy right hand.

6 The sun shall not burn thee by day, nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy soul.

8 May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

PSALM CXXI.

LÆTATUS SUM IN HIS.

The desire and hope of the just for the coming of the kingdom of God, and the peace of his Church.

A gradual canticle.

I REJOICED at the things that were said to me: We shall go into the house of the Lord.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.

5 Because their seats have sat in judgment, seats upon the house of David.

6 Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

7 Let peace be in thy strength: and abundance in thy towers.

8 For the sake of my brethren and of my neighbours, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

PSALM CXXII.

AD TE LEVAVI.

A prayer in affliction, with confidence in God.

A gradual canticle.

TO thee have I lifted up my eyes, who dwellest in heaven.

2 Behold as the eyes of servants are on the hands of their masters:

As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

3 Have mercy on us, O Lord, have mercy on us; for we are greatly filled with contempt.

4 For our soul is greatly filled: *we are* a reproach to the rich, and contempt to the proud.

PSALM CXXIII.

NISI QUIA DOMINUS.

The Church giveth glory to God for her deliverance from the hands of her enemies.

A gradual canticle.

IF it had not been that the Lord was with us, let Israel now say: 2 If it had not been that the Lord was with us,

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VER. 3. *May.* Heb. "he will not." Many have read in the second person, both in the Heb. and Sept. "Suffer not thy," &c. Aquila, S. Aug. &c. C.

VER. 4. *Israel.* The Church militant. W.—These figurative expressions shew that God will never cease to protect his people. Bert.

VER. 5. *Hand.* Always ready. Ps. xc. 4. and xv. 8. H.

VER. 6. *Night.* Neither prosperity nor adversity shall hurt thee, (S. Jer.) or the Church. W.—Cold is said to burn or parch up. Gen. xxxi. 40. Justin (2) writes of the Scythians, *Quanquam continuis frigoribus urantur*, as the effects of extreme heat and cold are similar. The Jews were protected from both at their return; (Is. iv. 6. and xlix. 10. C.) though we may doubt of this explanation, as the text is applied to those in heaven. Apoc. vii. 16. Bert.

VER. 7. *Keepeth.* Heb. also, "shall or may." The words of a prophet are always true, and the tenses are varied at pleasure by S. Jerom, &c. Bert.—*Soul*, or spiritual life. W. 1 Pet. i. 4.

VER. 8. *Coming in.* Heb. has, "going out," first. Bert.—Yet Pagnin agrees with us. H.—This expression denotes all the occurrences of life. Deut. xxviii. 6. C.—We may discover a beautiful progression in this psalm; God protects us from each and from every danger. Bert.—He is not like earthly friends, who have not always the will or the power to do it. S. Chrys.

PSAL. CXXI. VER. 1. *Canticle.* Heb. Chal. and Syr. add, "of David," (C.) who saw in spirit the glory of the temple under Solomon, or the return of the captives, and the felicity of souls in heaven. Bert. See Ps. xli.—What is said of the earthly Jerusalem, is beautifully applied to heaven by S. Aug. &c. The captive Levites might write this psalm. C.—*Lord.* Many prophets assured the Jews of their speedy deliverance, as preachers still set before the people the joys of heaven; all which filled the psalmist with rapture. W.—The motive for this joy is disinterested and edifying. The captives had begged for redress in the former psalms. C.—Before they had been chastised, they profaned the temple. S. Chrys.

VER. 2. *Were.* Heb. also, "shall," &c. Yet many of the Levites had officiated in the temple, 1 Esd. iii. 12.—*Courts*, or gates, where justice was administered. C.—We may better (H.) rejoice in the Church, (W.) and in the prospect of heaven. H.—"At the news, it seemed as if *our feet had been*," &c. Bert.

VER. 3. *Together.* Well built and inhabited. The Jews throughout the world considered it as their most dear country. C.—The participation of spiritual graces (Ps. cxviii. 63. &c.) is a great comfort to Catholics, (W.) who look upon the chair of S. Peter at Rome as the centre of unity. H.—David established order in Jerusalem, when he had made the conquest, and various families contributed to the rebuilding of it. Bert.—All the tribes were united under the dominion of David. Houbig.

VER. 4. *The.* This was *the testimony*, (H.) or ordinance of the Lord, (C.) which Israel had solemnly engaged to perform. H.—All were obliged to repair thither thrice in the year; (Ex. xxiii. 17. M.) and this contributed most to the splendour of the city. C.—Houbigant would translate "the congregations of Israel;" or *juxta* may be understood, "according to the testimony." Bert.—The *tribes* shall be all united, (C.) and come to Jerusalem, as all mankind should embrace the true faith in the Catholic Church. W.

VER. 5. *Upon.* Or "over." H.—The Jews made their sanhedrim superior to the kings, as the Chal. here insinuates. But the text rather means that both the ecclesiastical and civil courts shall be re-established, and bring an immense concourse of people to the city. C.—The Church is empowered to pass sentence, (W.) and the apostles shall judge both men and angels. H.

VER. 6. *Pray.* Sept. "ask Jerusalem for," &c. (H.) as if she were to give it. C.—*And* may there be *abundance.* Heb. "those who love thee shall be at rest." H.—Christ encourages us to ask; as Catholics exhort each other to pray for the Church. W.

VER. 7. *Strength.* Fortifications, (Bert.) or army.—*Towers*, or "palaces." Heb. Jer. xxxi. 23. C.—He insists so much on the blessing of peace, because he foresaw that Jerusalem would one day neglect it. Lu. xix. 42. Charity dwells in *the towers* or saints, (Bert.) and makes us resemble God. S. Chrys. de. Laud. S. Paul. iii.

VER. 8. *I.* Heb. adds, "I will now;" (Mont.) or rather, "I have now spoken." Bert.—It was forbidden to beg for the peace of Chanaan. Deut. vii. 3 But Jeremias (xxix. 7.) exhorts the captives to desire this blessing for the city, to which they were going, as it would redound to their own advantage. C.—Christ leaves his peace to his apostles, and to their successors; and in heaven, all good things are prepared for the elect. W.

PSAL. CXXII. VER. 1. *Canticle.* Heb. adds, "of David." H.—Syriac also attributes it to him, though Zorobabel, &c. might recite it at their return. It may also refer to the captives groaning under oppression, (C.) and to every Christian, who must live in expectation of a better country. S. Aug. Berthier. T. viii.

VER. 2. *Masters.* Expecting liberty, or rather food; though it may also imply that they are ready to run at the first sign, which they observe with attention. Thus Menelaus had his eyes on Agamemnon. Homer. C.—As servants, and particularly handmaids, are very attentive, and hope to receive sustenance, so we ought to pray with all earnestness to God for what is necessary. W.—All must come from Him.—*Until.* Or "waiting for his having mercy on us." We shall not cease to look up to Him afterwards. Bert.—"Take care not to turn thine eyes away from mine." Terent. Adelph. ii. 1.

VER. 4. *A reproach.* Heb. "with the reproach of those at ease," &c. (H.) or "let reproach fall upon," &c. We are treated with too much scorn. Lam. iii. 30. C.—Yet God will not permit his friends to be overcome, but encourages them to hope for speedy redress, when their sufferings are great. W.

PSAL. CXXIII. VER. 1. *Canticle.* Heb. &c. with some Lat. copies add, "of David," (C.) who might write it after being delivered from some danger. It may also be applicable to the martyrs, and to all who have been freed from temptation. Bert.—The captives might compose it in thanksgiving for the leave to return, (C.) or when they had been delivered from the assaults of the neighbouring nations. Orig. C.

When men rose up against us, 3 perhaps they had swallowed us up alive.

When their fury was enkindled against us, 4 perhaps the water had swallowed us up.

5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

6 Blessed be the Lord, who hath not given us to be a prey to their teeth.

7 Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXIV.

QUI CONFIDUNT.

The just are always under God's protection.

A gradual canticle.

THEY that trust in the Lord *shall be* as Mount Sion: he shall not be moved for ever that dwelleth 2 in Jerusalem.

Mountains are round about it: so the Lord is round about his people from henceforth, now and for ever.

3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

4 Do good, O Lord, to those that are good, and to the upright of heart.

5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

PSALM CXXV.

IN CONVERTENDO.

The people of God rejoice at their delivery from captivity.

A gradual canticle.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

2 Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

3 The Lord hath done great things for us: we are become joyful.

4 Turn again our captivity, O Lord, as a stream in the south.

5 They that sow in tears, shall reap in joy.

6 Going they went and wept, casting their seeds.

7 But coming they shall come with joyfulness, carrying their sheaves.

PSALM CXXVI.

NISI DOMINUS.

Nothing can be done without God's grace and blessing.

A gradual canticle of Solomon.

UNLESS the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

VER. 3. *Perhaps.* This word is here affirmative. Heb. "Then." Sept. "Surely." C.—He modestly leaves it to others to judge what would have been the event if God had not sent help. The weak would have been destroyed, as soon as if they had become a prey to wild beasts, as Jonas was swallowed up. W.—See Prov. i. 12. M.

VER. 5. *Insupportable.* Without bottom, or beyond our strength, ἀνυπόστατον. C.—Heb. "Then the swelling waters *it* had passed over our soul." Mont. C. —S. Jerom has, "perhaps they," &c. which is more correct. See Ps. lxviii. 3. H. —A *torrent* implies sudden great troubles. W.

VER. 7. *Sparrow.* Heb. "bird." This comparison shews at once the dangers to which the Jews had been exposed, and their miraculous deliverance. C.—Men may deceive others: but they cannot impose on God. W.—Grace preserves the soul from the most imminent dangers of temptation, sin, &c. Bert.—We must therefore fly; but who will give us wings except God? S. Amb.

PSAL. CXXIV. VER. 1. *Canticle* of thanksgiving, relating to the times of the Messias, (Abenezra) or to the Jews, who overcame the attempts of the nations at their return, 2 Esd. iv. and vi. Ven. Bede, &c. C.—It exhorts all to confide in God. Bert.—*Trust.* The Jews complied not with this condition, and are become vagabonds; but the faithful inherit this promise, (Heb. x. 19. Bert.) which is verified in the Catholic Church. S. Aug.—To be secure, like Sion, which is defended by other mountains, we must belong to her society. W.—The situation of Jerusalem was very advantageous. It was difficult to bring any cavalry against it, except by the way of Idumea. A handful of men might defend the passes leading to the north, as we see in the history of the Machabees.

VER. 2. *About it.* Coming from Joppe, travellers cannot see the city till they are very near it, though with respect to Judea, it is very elevated. Hence Josephus styles it "the navel of the land." Bel. Jud. iii. 2. or 4.—The construction of the Vulg. is very natural. C.—For the promise regards the inhabitants, rather than the place, as Heb. would insinuate.—*Lord.* Zac. ii. 5. Heresiarchs have in vain risen up against the Church, though they were able men, like *mountains.* S. Aug.

VER. 3. *Rod.* Sceptre, or violent dominion. Is. x. 5.—*That,* Or "therefore." Interp. in S. Chrys. God always concludes his threats with promises of pardon to the penitent, 1 Cor. x. 13. C.—He tries his servants for their good, and will not abandon them. W.—The captivity lasted only 70 years: the ten persecutions of the Christian Church were terminated in 300 years; and though the wicked should even put the just to death, then their rod *remains* no longer upon them. If the virtuous were always suffering, the temptation might be too strong. But those who are sincere, at last emerge from the cloud, and force their enemies to applaud their conduct. Bert.

VER. 4. *Heart.* This God will certainly perform. W.—He asks not for himself alone, and leaves all to the divine disposal. H.

VER. 5. *Bonds, obligationes.* "Knots," as στραγγαλιάς, also means, (Bert.) rather than duties. Bell.—Some suspect that *obliquationes* was put originally, as Heb. means "crooked ways," (C.) "embarrassments." Aquila.—He may allude to the dark machinations of false brethren, who endeavoured to thwart the pious designs of Nehemias. vi. 14. Apostles shall be treated like infidels, (C.) or rather worse, as we shall be if we act not up to the lights, (H.) and graces which we have received. C.—Those who enter into any covenant, &c. to uphold a false religion, though they may despise it in their hearts, must expect to be punished, while the Church shall have peace. W.—*Israel.* S. Paul adds, *of God,* to shew who may be entitled to this blessing. Bert.—Heretics can neither give nor receive this peace. S. Aug.

PSAL. CXXV. VER. 1. *Sion.* It cannot be doubted but this regards the captives of Babylon: but still David might compose it, as he was a prophet; and herein the redemption of mankind may also be described. Bert.—The captives pray for the return of the rest of their brethren. C.—*Comforted.* Heb. "dreaming." C.—They could hardly believe their own eyes, like S. Peter. Acts xii. 9. This extraordinary joy is felt by devout souls, when freed from sin. W. —The Greek cites which the Romans declared free, could scarcely believe that they had understood the herald. *Majus gaudium fuit,* &c. Livy xxxiii.—Thus were the Jews affected. C. Ps. xiii. 2.—Chal. "we were like convalescents," which comes nearer to the sense of the Sept. Bert.

VER. 2. *Shall.* Or "did;" (C.) though the future is here well employed. Bert.—The prophet uses both tenses, shewing the certainty of the event. W.—It would require some time before the Gentiles would become sufficiently acquainted with the concerns of the Jews. Bert.—As soon as they did, they expressed their admiration, while the former were careful not to imitate the conduct of those who murmured at leaving Egypt. S. Chrys.

VER. 4. *South.* As the Egyptians hope for the overflowing of the Nile; (Hammond) or as the south wind melts the snow, so as to make the Jordan overflow its banks. Theod.—The return of our brethren will be as agreeable to us as water to a thirsty soil. Chal. Muis.—Make them come quickly, and in great numbers. Is. lx. 3. and lxvi. 12. C.—Esdras brought back some, and Nehemias others, from Babylon. Bert.—The ten tribes returned from Assyria later, and by degrees, (C. Diss.) if at all. Those who arrived first at Jerusalem pray for the rest. Bert.—The prophet foreseeing this event, desireth its perfect and speedy accomplishment, (W.) though it were scarcely to be expected, no more than (H.) a copious torrent in the south. W.

VER. 5. *Joy.* This was the case of the martyrs, &c. (Lu. vi. 21. Jo. xvi. 20.) as well as of the captives. Jer. xxxi. 9. Is. lxvi. 10. Bar. v. 6. C.—Tribulation commonly attends the virtuous in this life. Their reward is reserved for the next. S. Aug. W.—Sowing, we know not whether we shall ever reap. H.—This is a sort of proverb, which is applied to the captives. Bert.

VER. 6. *They.* Heb. "he," which must be taken distributively for all. Bert.

PSALM CXXVI. VER. 1. *Of.* Or "for" *Solomon.* This word is not in the Sept. Bert.—Some suppose that David put the psalm into his hands, to teach him that all depends on God. Muis.—He was to undertake various important works during his reign, (H.) particularly the temple, at the dedication of which this might be sung. W.—The chiefs of the captives might also appropriate it to their use, (Bert.) when they were rebuilding the temple, 2 Esd. iv. and vi. C.—It seems to refer to the times of the Messias. Bert.—*House,* or temple, and grant children. Ex. i. 21. Gen. xxx. 2. Without God's assistance, all your endeavours to rebuild the temple and city will prove fruitless.—*It.* Nehemias had ordered the citizens to watch the attempts of Sanaballat. C.—But still depended more on Providence than on his own industry. H.—David, Solomon, Esdras, &c. may have held this language. Bert.—Yet inactivity is not encouraged. We must labour, and still expect success from God alone. S. Chrys. Eph. ii. 16. —God must be the principal agent, (W.) and all the glory must be given to Him. H.

2 It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

When he shall give sleep to his beloved: 3 behold the inheritance of the Lord *are* children: the reward, the fruit of the womb.

4 As arrows in the hand of the mighty, so the children of them that have been shaken.

5 Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALM CXXVII.

BEATI OMNES.

The fear of God is the way to happiness.

A gradual canticle.

BLESSED are all they that fear the Lord; that walk in his ways.

2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants round about thy table.

4 Behold, thus shall the man be blessed that feareth the Lord.

5 May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

6 And mayst thou see thy children's children, peace upon Israel.

PSALM CXXVIII.

SÆPE EXPUGNAVERUNT.

The Church of God is invincible: her persecutors come to nothing.

A gradual canticle.

OFTEN have they fought against me from my youth, let Israel now say.

2 Often have they fought against me from my youth: but they could not *prevail* over me.

3 The wicked have wrought upon my back: they have lengthened their iniquity.

4 The Lord, *who is* just, will cut the necks of sinners: 5 let them all be confounded, and turned back, that hate Sion.

6 Let them be as grass upon the tops of houses: which withereth before it be plucked up:

7 Wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

8 And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

PSALM CXXIX.

DE PROFUNDIS.

A prayer of a sinner trusting in the mercies of God. The 6th penitential psalm

A gradual canticle.

OUT of the depths I have cried to thee, O Lord: 2 Lord, hear my voice.

VER. 2. *Light.* That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God. Ch.—Nehemias divided the people into companies, to prevent their being too much fatigued. C.—Without light it is impossible for man to work. Jo. ix. 4. H.—The labours of those who live by the robbery of the distressed, are vain. Chal.—*Rise ye*, is not in Heb. H.—*Sitten.* Allow yourselves proper time for rest, after your labours and *sorrows:* for *his beloved*, whom he favours with his grace, shall *sleep* and rest under his wing, and yet abound with *offspring*, and all blessings. Ch.—*Sorrow.* S. Jer. "of idols." This worship of God is odious.—*Beloved.* Solomon. Houb.—Yet some explain the Heb. in the plural, as it is applicable to all the people. The Jews were under great alarms: but were encouraged to hope that God would protect them, and give them a numerous progeny; though, as the country was probably never so well peopled as under Solomon, this may rather refer to the elect, who after the sleep of death (Bert.) shall behold those whom Christ shall acknowledge for his children, (H.) and obtain an eternal *reward.* S. Hil.—Whatever people may think they have done well, without God's grace, is all useless, and they must begin again; whereas those who are guided by it, perform all with as much ease as they would sleep, and yet merit a reward, which is promised in heaven to the true children who are born to God in the Catholic Church. W.

VER. 4. *As arrows*, &c. The *offspring* which God shall give his servants, that have been *shaken* and tossed about, (as the children of Israel were in their captivity) shall be like *arrows in the hand of the mighty*, which shall prosper and do great execution. Ch.—The patient sufferer will obtain a glorious recompense. W.—Children defend their parents.—*Of them*, &c. Heb. "of youth." S. Jer.—Such may be able to assist their aged parents, whereas those who are born in their old age must frequently be left orphans, (H.) and distressed. C.—Yet the Heb. may well admit the sense of the Vulg. as children will be more animated to revenge the wrongs of those, from whom they have received their life. The Jews are here represented in the state of persecution. Bert.

VER. 5. *Desire.* Who has as many children as he could wish. Heb. "his quiver." They are like arrows for his defence. C.—The Sept. may have put the thing signified instead of the figure; or *ashpatho* may not be confined to the former sense.—*He shall.* Heb. "they," father and son: yet the Chal. &c. retain *he.*—The children of Christ, and of his martyrs, who have been persecuted, are declared to be very powerful protectors; (Bert.) while such as imitate them, (H.) shall easily answer the objections which shall be put to them at the day of judgment, and be happy. W.—*Gate.* The enemies' envoys were not admitted into the city. 4 K. xviii. 17. Orig. &c.—In law-suits, children will prove excellent assistants. C. Eccli. xxx. 4.

PSAL. CXXVII. VER. 1. *Canticle.* Being a sequel to the former, (C.) and similar to the 111th, as both promise felicity to the captives at their return, if they prove faithful, 2 Esd. ix. 38. Ferraud.—It is a sort of epithalamium. Moller.—Both temporal and spiritual blessings are set before us. Bert.—*Ways.* Many saints have not received temporal rewards; and this confirms our faith that there is a world to come. C.—In effect, no temporal advantages are here specified, as they are below. Bert.

VER. 2. *Hands.* The idle are not entitled to blessings, which God will bestow on the industrious who fear him, preserving them from evils. Lev. xxvi. 16. and Deut. xxviii. 30. C. 2 Cor. iii. 10.—Some have explained καρπων, "fruits;" though it here means *hands.* Bert.

VER. 3. *Sides.* Against which vines were planted. C.—The married people who fear God, shall commonly have a numerous posterity; or their souls shall produce many good works in the Church, which springs from our Saviour's side. Children denote such good works. W.—*Plants.* Ps. cxliii. 12. Hom. Odys. vi. 163.

VER. 5. *Sion.* Where he displayed his bounty. C.—*Jerusalem.* In heaven. 1 Cor. xv. 19. Bert.—Mayst thou live happy in the holy city, after thy long captivity. C.

VER. 6. *Israel.* This is best secured by a well-regulated and numerous people. Bert.—The good works, performed on earth, will be rewarded in heaven. W.—We shall rejoice in the spiritual children, whom we shall have begotten. M.

PSAL. CXXVIII. VER. 1. *Canticle.* In which David, (H.) or the Jews, at their return, after they had got the better of their enemies, render thanks to God. S. Chrys. C.—It may suit the Church, Jesus Christ, and every person: as none can escape trouble. Bert.—*Fought against.* Heb. "afflicted."—*Expugnaverunt* might seem to imply that they had obtained the victory. But this was not the case, at least eventually, though the people of God might sometimes be oppressed, and yield to sin. H.—*Youth.* Since the Israelites left Egypt. Os. ii. 15. Jer. ii. 2. C.—From the beginning, the just Abel, Seth, Abraham, &c have been persecuted. W.

VER. 2. *But.* Or "for," *etenim.* On this account they repeated their attacks. H.—But the psalmist testifies that they will not succeed. W.

VER. 3. *Back.* Heb. "labourers have laboured on my neck," (S. Jer.) or "back." They have made me bear the yoke, or have ploughed up my back. This proverbial expression shews the cruelty of the Babylonians, (C.) and of the enemies of Christ, (Is. l. 6.) and the martyrs. Theod.—Heb. *charash*, means also to work like a blacksmith. Gen. iv. 22. Bert.—The Church bears patiently all crosses. Sinners build on her, or even on God's back, when they go on in their wicked ways, presuming that they will be saved at last by the sacraments, &c. W.

VER. 4. *Necks.* Heb. "collars," (Theodot.) "snares," (Sym.) or "bands," with which they have oppressed us. Cyrus abandoned the Babylonians to be slaves of those Persians who had taken them, and made them till the land, &c. Zenoph. vii. C.

VER. 5. *Back.* By a sincere conversion. C.—God will cover the presumptuous with eternal confusion, so that none shall bless them, v. 8. W.

VER. 6. *Houses.* Which were flat, so that grass might grow, but the heat of the climate would not suffer it to come to perfection.—*Up.* S. Jer.—Chal. "flourish," as some copies of the Sept. read. Yet Hammond, &c. declare for our version. The precise import of the Heb. is not known. The same comparison occurs, (4 K. xix. 26. C.) and Plautus says, *Qualis solstitialis herba paulisper fui*, &c. Pseud. i. H.

VER. 8. *Upon you.* Chal. adds, "and they did not reply."—*We*, &c. H.—The custom of blessing reapers continued in the days of S. Aug. Ruth ii. 4. C.—The wicked render themselves incapable of deriving benefit from the good wishes of others. Bert.

PSAL. CXXIX. VER. 1. *Canticle.* David might compose it after his sin, though it might suit the captives, and all sinners, as well as the souls in purgatory. Bert.—It has long been recited in their behalf. W.—*Depths* of the prison of expiation, or from this vale of misery, (Bert.) captivity, (C.) and from the bottom of my heart. S. Chrys.

VER. 3. *Mark.* Heb. "observe or keep."—*It.* Heb. "who shall stand upright, (C.) or make opposition." H.—We all stand in need of mercy, as none can stand before the rigours of divine justice. W.

Si quoties homines peccant, sua fulmina mittat
Jupiter, exiguo tempore inermis erit.————Trist. ii. H.

Let thy ears be attentive to the voice of my supplication.

3 If thou, O Lord, wilt mark iniquities; Lord, who shall stand?

4 For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: 5 my soul hath hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.

7 Because with the Lord there is mercy; and with him plentiful redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXX.

DOMINE NON EST.

The prophet's humility.

A gradual canticle of David.

LORD, my heart is not exalted: nor are my eyes lofty.

Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my soul: As a child that is weaned is towards his mother, so reward in my soul.

3 Let Israel hope in the Lord, from henceforth, now and for ever.

[a] 2 Kings vii. 2.—[b] 2 Par. vi. 41.

PSALM CXXXI.

MEMENTO DOMINE.

A prayer for the fulfilling of the promise made to David.

A gradual canticle.

O LORD, remember David, and all his meekness.

2 How he swore to the Lord, he vowed a vow to the God of Jacob.

3 [a]If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

4 If I shall give sleep to my eyes, or slumber to my eye-lids,

5 Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7 We will go into his tabernacle: we will adore in the place where his feet stood.

8 [b]Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

9 Let thy priests be clothed with justice: and let thy saints rejoice.

10 For thy servant David's sake, turn not away the face of thy anointed.

11 The Lord hath sworn truth to David, and he will not make it void: [c]of the fruit of thy womb I will set upon thy throne.

[c] 2 Kings vii. 12. Luke i. 53. Acts. ii. 30.

VER. 4. *Law.* The promises of pardon contained therein. W.—Heb. is now different from what the ancient interpreters read. C.—"Therefore shalt thou be feared." Mont. H.—Sym. and Theodotion agree with us.

VER. 5. *Word.* And promises that the captivity should end, (C.) and sin be remitted. H.

VER. 6. *From.* Or Heb. "more than the morning watch; *yea*, more than the morning watch." I expect my deliverance with greater eagerness than sentinels do the return of morning. All the day and night long I am filled with these sentiments. C.—The hope of penitents resembles the watches of the day, which are more comfortable than those of the night. W.

VER. 7. *Redemption.* Our Saviour affords the greatest consolation. W.—He will save the people. Matt. i. 21. and 1 Jo. ii. 2. Bert.

PSAL. CXXX. VER. 1. *Of David*, is not in Sept. But he probably composed this psalm to exculpate himself from the accusation of pride. Bert.—It may agree with Esther, Nehemias, &c. 2 Esd. v. 15. C.—David proposes his own humility to the imitation of others, without any evil intention. W.—Sometimes the saints may speak their own praises, as S. Paul did, particularly when they are inspired. Bert.—*Above me.* This deportment is admirable in the great. C.—We must neither undertake nor pry into things above our ability. M.

VER. 2. *So reward*, &c. The meaning is, that according to his disposition with regard to humility, so he expected a reward in his soul to return to him, and stick as close to him as the child just weaned, which would willingly never be separated from the mother. Ch.—If I was not humble, may my soul be treated like an infant, &c. Heb. "If I did not render (or humble and silence) my soul, like an infant weaned from his mother, let my soul be to me as a weaned child." I willingly submit to all thy rigours, if I did not adore thy ways in silence and in humiliation. C.—The text may be differently rendered. Bert.—As children come willingly to their mother, so the child of God approaches to Him, though he may not always find the same sweetness; and he expects that he will be rewarded accordingly. W.—*Gemul* means, "a weaned infant, *or* a reward." D.

VER. 3. *Israel.* This occurs in the preceding psalm. C.—David encourages all to hope by his own experience. W.

PSAL. CXXXI. VER. 1. *David.* Jesus Christ, (S. Hil. &c.) or the pious king David, when he intended to build the temple. Solomon adopts some of the verses at his dedication, (v. 8. 2 Par. vi. 41. H.) and some have attributed the psalm to him, to the captives, or to some prophet in the time of the Machabees, though the prophets then, in fact, appeared no longer. Bert. See Ps. xliii. lxxiii. lxxvi. lxxxviii. and xcviii.—The Jews allow, that some verses regard the Messias, of whom the whole may be explained in a spiritual, (C.) or even in the second literal sense. Bert.—It is usual for David, Moses, &c. to speak of themselves in the third person. W.—*Meekness.* Heb. also "humility," (C.) or "affliction," (S. Jer.) as the prophet might have all this in view. David gave abundant proofs of his humility (2 K. vii. 2. 13. Bert.) and moderation, and was greatly afflicted all his life. H.—*Blessed are the meek.* Mat. v. Christ has set before us his own example.

VER. 2. *Jacob.* Probably after he had removed the ark to Sion. Bert.—What is omitted in one place, is thus explained elsewhere. C.—David had a most earnest desire to build the temple; and though the honour was reserved for his son, he prepared the materials. W.—He acknowledges that without God, he cannot perform his vow. Bert.—We have engaged to be the temples of God. S. Aug.

VER. 3. *If.* He expresses his vow in the form of an imprecation, without expressing the penalty, as he submits to the rigour of God's justice, if he proves faithless. C.—He vows to take no rest, till he might, if it so pleased God, find a place to build a temple. W.—This he discovered; yet was not permitted to execute his pious designs. How does his fervour confound our neglect of salvation! H.—Self-love shuts the door of our heart against Christ. S. Aug.

VER. 5. *Temples.* This seems to have been in the copies of Sept. and Theodotion. It is not correct to say that the former added it by inspiration, as they were only interpreters. Bert.—It was marked as an addition in the Hexapla. C.

VER. 6. *Heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwise called Ephrata, I heard of God's tabernacle and ark, and had a devout desire of seeking it; and accordingly I found it, at Cariathiarim, the city of the woods: where it was, till it was removed to Jerusalem. See 1 Par. xiii. Ch.—Or it was revealed to David, that the temple should be built in that part of Jerusalem, which looked towards Bethlehem, and is surrounded with woods. All the plan was laid before him. 1 Par. xxviii. W.—But it is not probable that Jerusalem should be thus described, and there is no proof that the threshing-floor of Ornan was woody. It seems rather, that the psalmist alludes to the ark, first at Silo, secondly in the country of Ephraim, or the Ephratheans, (Ps. lxxvii. 60. 67. and Judg. xii. 5.) for 328 years, and afterwards at Cariathiarim, for other 70. The captives may also recount its different stations, and pray that it may be restored; though it seems never to have been placed in the second temple.—*It*, (*eam*) the tabernacle, which in Heb. is fem. C.—Yet as the text has *tabernacles*, or "dwellings," *mishcanoth*, (v. 5.) and as the Mosaical tabernacle was kept at Silo or Gabaon, and was not with the ark at Cariathiarim, we may perhaps suppose, that the psalmist alludes to the ark, (H.) or to the thing indefinitely, (Bert.) where the glory of the Lord was displayed. S. Jer. and Houbigant have "him," the God of Jacob. H.—The Fathers explain it of Jesus Christ, (Theod.) who was born at Bethlehem, (W.) and was prefigured by the temple, (C.) styled "the fields of wood." Heb. *sede yahar*, to intimate the great extent and the quantity of wood used in it; though (H.) Cariathiarim, "the city of the woods," may be meant." C.

VER. 7. *Stood.* If David did this out of devotion, why may not Christians visit the places sanctified by the presence of our Saviour? W.—God had not chosen to have a temple before the time of Solomon. 2 K. vii. 6. C.

VER. 8. *Sanctified.* Heb. "ark of thy strength," which title proceeds from the sanctity of God, who resides there. 1 K. vi. 20. Our heart ought to be his resting place. Is. lxvi. 2. Bert.—Leaving Silo, &c. come into thy temple, with the ark where thou sanctifiest thy people. He contemplates a higher mystery, the coming of the Messias, and his glorious resurrection. W.—The same words were repeated, when the ark was removed in the desert, and by Solomon, as they might be also by the captives. C.

VER. 9. *Justice.* And all virtues, (Bert.) of which their robes were emblematical.—*Saints.* Levites. Chal. C.—Let both priests and Levites perform well their sacred functions, (W.) and may all the faithful act up to their vocation. Bert.—*Rejoice.* Heb. "sing," which was the office of the Levites. C.—Yet the original term is more comprehensive, and denotes all the emotions of joy. H.

VER. 10. *Sake.* What confidence are we not taught to place in the merits of the saints! The captives remind God of the virtues of David and Solomon, and use their expressions to move him to shew mercy, and to restore the temple to its ancient splendour; (C.) or rather, (H.) the consideration of David's being a man according to God's own heart, to whom various promises had been made for the establishment of his seed, is adduced to move the Lord to send the Mes-

12 If thy children will keep my covenant, and these my testimonies, which I shall teach them:
Their children also for evermore shall sit upon thy throne.
13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.
14 This is my rest for ever and ever: here will I dwell, for I have chosen it.
15 Blessing, I will bless her widow: I will satisfy her poor with bread.
16 I will clothe her priests with salvation: and her saints shall rejoice with exceedingly great joy.
17 [a] There will I bring forth a horn to David: I have prepared a lamp for my anointed.
18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

PSALM CXXXII.

ECCE QUAM BONUM.

The happiness of brotherly love and concord.

A gradual canticle of David.

BEHOLD how good and how pleasant it is for brethren to dwell together in unity.
2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,
Which ran down to the skirt of his garment: 3 as the dew of Hermon, which descendeth upon Mount Sion.
For there the Lord hath commanded blessing, and life for evermore.

PSALM CXXXIII.

ECCE NUNC BENEDICITE.

An exhortation to praise God continually.

A gradual canticle.

BEHOLD now bless ye the Lord, all ye servants of the Lord:
Who stand in the house of the Lord, in the courts of the house of our God.
2 In the nights lift up your hands to the holy places, and bless ye the Lord.
3 May the Lord out of Sion bless thee, he that made heaven and earth.

PSALM CXXXIV.

LAUDATE NOMEN.

An exhortation to praise God: the vanity of idols.

1 Alleluia.

PRAISE ye the name of the Lord: O you, *his* servants, praise the Lord:
2 You that stand in the house of the Lord, in the courts of the house of our God.
3 Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

[a] Malac. iii. 1. Luke i. 69.

sias speedily. W.—The future obstinacy of many Jews in rejecting him, was foreseen and deprecated. S. Aug.—*Anointed.* Do not cover me with confusion, (C.) or delay the promised Redeemer. H.

VER. 11. *Make.* Lit. "deceive him." Heb. "will not turn from it," the truth. Bert.—*Thy.* S. Cyprian and S. Hil. read, "my throne," which belonged to the Lord. 1 Par. xxix. 23. C.—But it might also be styled David's, as the promises were made to him. H.—Christ was born of the virgin's *womb*, without having any man for his father. S. Aug.—This promise actually was fulfilled in Solomon, and in Christ, who would infallibly possess the throne. 2 K. vii. and Acts ii. But Christ reigns over all. Bert. Lu. i. 32.—S. Peter hence proves our Saviour's resurrection, (W.) and power in the Church. H.—After the captivity, the royal power was not enjoyed by the family of David: which ought to have persuaded the Jews to acknowledge Christ and his eternal spiritual kingdom.

VER. 12. *If.* The promises made to the carnal posterity of David were conditional, and seem to imply, that they would forfeit them. S. Hil.—But those regarding the Messias are absolute. C.—Yet heaven is only promised to his children in the Church, if they observe God's commandments. Rom. viii. 17. W.—The kings of Juda seem not to have believed these threats; and many Christians live as if heaven required no conditions on their part. God knew what would be the event; but he speaks thus to testify their free-will, and his desire to preserve the temporal throne of David, at least till the coming of the Messias, if the Jews had proved faithful. Bert.

VER. 14. *This.* God is introduced speaking to the end. H.—*Chosen.* Heb. 'desired." This relates to his spouse, the Church. C.—He dwelleth in this Sion for ever. W.—It was the figure of the Christian Church, as this is of heaven. Heb. xii. 22. Bert.

VER. 15. *Widow.* Whose name is often joined with orphans, and *the poor*, as the Heb. *Tsedah* may imply one "desolate." 1 Tim. v. 5. Bert.—The Greek copies vary: some have *widow*, and others, "prey," which is most commonly given as the sense of the Heb. H.—The *poor* priests and Levites, who had no land, shall be abundantly supplied. C.—The Church, though deprived of Christ's visible presence, is replenished with many blessings, and her humble children are relieved with the holy Sacraments. W.

VER. 16. *Salvation.* To instruct others. Bert.—The Church hath always had some virtuous priests and laics. W.

VER. 17. *There.* Lit. "thither," (H.) *Illuc*, as Christ came from heaven. Bert.—*Horn.* Power and glory. This regards Solomon, and the Messias. Heb. "I will make to bud," &c. alluding to Christ's miraculous birth. Is. iv. 2. C.—*Lamp.* S. John the Baptist, (Jo. v. 35. S. Athan.) or Christ himself, (Lu. ii. 32. Apoc. xxi. 23.) though it may also be understood of David's son and successor. C.—Yet *this lamp* was too dreadfully extinguished. Bert.—Christ protects his Church, which is placed for the instruction of all. W.

VER. 18. *My.* Heb. "his diadem," (S. Ser.) or "consecration." The glory of David was great, as a figure of Christ, to whom this more properly belongs. He is the king of ages, without sin, &c. C.

PSAL. CXXXII. VER. 1. "*Of David*," as we read in Heb. and the Alex. Sept. being composed by him, when all Israel acknowledged his dominion, (Bert) after his third anointing. Houbig.—Others explain it of the captives returned, and particularly of the sacred ministers resolving to perform their duties with unanimity. C.—Esdras might propose the example "of David," for the imitation of others. W.

VER. 2–3. *Precious.* Is expressed in Heb. The name of *Aaron* would sufficiently denote that it was of this nature. Bert. See Ex. xxx. 23.—Moses poured it on his head, with such profusion that it ran upon all his beard, and even to the skirt, or neck, as the Sept. insinuate, though the Heb. means "the mouth," or orifice, through which the head entered, (C.) as the robes resembled our sacred vestments. H.—The union of priests is no less sweet. C.—Of this we need no other proof than to behold the advantages of concord in every community, and especially in the Church of God. The unction of Aaron denoted grace and unity descending from the head of the Church, to the other priests, and to the meanest of the faithful; (W.) or that *which* Heb. "of Hermon descending on the mountains of Sion," *Tsiyon.* H.—There is a hill written *Ssiyon* at the foot of Hermon. Ex. iv. 48. Eccli. xxiv. 17. It is not probable that dew should flow 50 leagues across the Jordan. C.—Unity is equally desirable, as moisture to a thirsty soil. H.—Sion may here denote any "dry" mountain. Muis.—There was also a Hermon in the tribe of Issachar, and the dews in that country resembled showers of rain. Such copiousness would be very refreshing, like fraternal concord. The enemies of Christianity observed how the disciples loved each other, being of one heart and soul, (Bert.) as their divine master had taught them to be thus distinguished. H.—As the snow or *dew* which descends from Hermon, causes fruitfulness, so does concord promote piety. W.—*There*, in concord, or in the temple. C.—The holy Spirit came upon the disciples when they were together. Acts ii. and iv. 32. W.—*Life* everlasting. Jonathan was not preserved from dying young, though he was so faithful to his friend, and the possession (Bert.) of temporal prosperity cannot satisfy the heart.

PSAL. CXXXIII. VER. 1. *Canticle.* David composed it for the Levites going on duty, (H.) or Solomon for the dedication of the temple. The people might use it on the last day of the three great festivals; or the Levites are exhorted to watch carefully. They may excite each other, (v. 2. C.) as all Christians should do. 1 Pet. ii. 9. Bert.—*In the courts*, &c. seems to be taken from Ps. cxxxiv. 2. (C.) as it is not in Heb. S. Hil.—The court of the people was divided for the men and women, and perhaps there was a separate place for the priests, and for the Levites, in the court allotted to them, where the latter kept watch. C.

VER. 2. *Lift up.* This posture was very natural, and expressive. 1 Tim. ii. 8. H.—Agatharcides testifies, that the Jews did no servile work on the sabbath, but "stretched forth their hands to pray in the temple, till the evening." Joseph. con. App. 1.

VER. 3. *Thee.* "A Levite on guard answers the cantor," (Houbig.) or the priests say this to the people, when they were departing home. Num. vi. 23. C.—*Earth.* All things were made to praise God. W.

PSAL. CXXXIV. VER. 1. *Alleluia.* The psalm turns on God's praises, and might be composed by David, after he had settled the order of the Levites, though it may suit all people. Bert.—The latter part agrees with Ps. cxiii. and Jer. x. which might lead us to conclude that it was composed after the captivity perhaps for the dedication of the second temple. The next psalm is a repetition of this, with the chorus interspersed. C.

VER. 2. *Courts.* Both clergy and laity praise God for his favours and power. W.

VER. 3. *Sweet.* Occupation, and very useful. Ps. cxlvi. 1. C.

VER. 4. *Possession.* Heb. "jewel," "property." Chal. "well-beloved." See Deut. iii. 8. Eccli. xvii. 14. C.—The first patriarchs corresponded with God's goodness: but their descendants were for the most part ungrateful: so that Christians have now entered into their place, and must praise God. Bert.

4 For the Lord hath chosen Jacob unto himself: Israel for his own possession.

5 For I have known that the Lord is great, and our God above all gods.

6 Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

7 [a] He bringeth up lightnings from the ends of the earth: he hath made lightnings for the rain.

He bringeth forth winds out of his stores: 8 [b] He slew the first-born of Egypt, from man even unto beasts.

9 He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharao, and upon all his servants.

10 [c] He smote many nations, and slew mighty kings:

11 [d] Sehon, king of the Amorrhites, and Og, king of Basan, and all the kingdoms of Chanaan.

12 And gave their land for an inheritance, for an inheritance to his people Israel.

13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14 For the Lord will judge his people, and will be entreated in favour of his servants.

15 [e] The idols of the Gentiles are silver and gold, the works of men's hands.

16 [f] They have a mouth, but they speak not: they have eyes, but they see not.

17 They have ears, but they hear not: neither is there any breath in their mouths.

18 Let them that make them be like to them: and every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20 Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

PSALM CXXXV.

CONFITEMINI DOMINO.

God is to be praised for his wonderful works.

Alleluia.

PRAISE the Lord, for he is good: for his mercy endureth for ever.

2 Praise ye the God of gods: for his mercy endureth for ever.

3 Praise ye the Lord of lords: for his mercy endureth for ever.

4 Who alone doth great wonders: for his mercy endureth for ever.

5 [g] Who made the heavens in understanding: for his mercy endureth for ever.

6 Who established the earth above the waters: for his mercy endureth for ever.

7 Who made the great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to rule the night: for his mercy endureth for ever.

10 [h] Who smote Egypt with their first-born: for his mercy endureth for ever.

11 [i] Who brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and with a stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red Sea into parts: for his mercy endureth for ever.

14 And brought out Israel through the midst thereof: for his mercy endureth for ever.

15 [k] And overthrew Pharao and his host in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the desert: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 [l] And slew strong kings: for his mercy endureth for ever.

19 Sehon, king of the Amorrhites: for his mercy endureth for ever.

20 [m] And Og, king of Basan: for his mercy endureth for ever.

21 [n] And he gave their land for an inheritance: for his mercy endureth for ever.

22 For an inheritance to his servant Israel: for his mercy endureth for ever.

23 For he was mindful of us in our affliction: for his mercy endureth for ever.

24 And he redeemed us from our enemies: for his mercy endureth for ever.

[a] Jerem. x. 13.—[b] Exod. xii. 29.—[c] Josue xii. 1. 7.—[d] Num. xxi. 24. 34.—[e] Supra cxiii. [f] Wis. xv. 15.

[g] Gen. i. 1.—[h] Exod. xii. 29.—[i] Exod. xiii. 17.—[k] Exod. xiv. 28.—[l] Num. xxi. 24.—[m] Num. xxi. 33.—[n] Josue xiii. 7.

VER. 5. *Gods.* Whatever is so esteemed by men. S. Chrys.—He then proceeds to shew the vanity of such false gods. C.

VER. 7. *Earth.* The Mediterranean sea is so called. Lu. xii. 54.—*Rain.* Indicating, or causing rain. H.—The most incompatible things are united. Theod.—The sinner melts into tears at the sight of God's judgments. S. Aug.—*Stores,* which are his will and decrees. Theod. Jer. li. 16.

VER. 14. *Entreated.* Deut. xxxii. 36. "Have pity," (Bert.) or revenge.

VER. 20. *Fear.* It was important to distinguish the priests from the people. C.

PSAL. CXXXV. VER. 1. *Alleluia,* in Heb. is at the end of the last psalm. H.—It is omitted entirely in S. Aug. &c. Origen thinks that the captives sung this psalm at their return, as it greatly resembles the 106th, 134th, &c. C.—We read, (2 Par. vii. 6.) *the priests stood in their offices, and the Levites, with the instruments of music of the Lord, which king David made to praise the Lord,* "because his mercy endureth for ever," &c. This chorus is found only in this psalm, which seems therefore to have been sung at the dedication of the temple. Bert. The first part of the verse was sung by the priests, or cantors, (H.) and the second was repeated perhaps by the people, (C.) or by other musicians, as we now answer at the litanies, and often repeat the Rosary, *Glory,* &c. (W.) which surely may be done without any superstition, though Leigh, in his Βαττολογέω, and Casaubon (Exer. 14.) be pleased to ridicule the Jesus psalter, on this account.—*Praise.* Lit. "confess" (H.) your sins, and praise God. S. Hil.—*For ever.* Or is unbounded. His heart overflows at this thought. Bert.

VER. 2. *Gods.* Angels, kings, (Theod.) or idols. S. Aug.—God is over all. C.

VER. 3. *Lord.* By these three repetitions the blessed Trinity is insinuated, (W.) as some of the Fathers have remarked, though the argument is not convincing. Bert.

VER. 4. *Wonders.* If saints or others work miracles, it is only by God's permission. Theod.—None can do any thing against his will. H.—Only He can perform true miracles, above the course of nature. W.—They prove the divinity. C.

VER. 5. *Understanding.* Or Son, who is the uncreated Wisdom, (S. Aug.) or to lead us to the knowledge of him. All has been made by the divine power and wisdom. Cajetan, &c. would assert the heavens to be intelligent, or governed by angels. Gen. i. 14. Orig. Prin. 1. &c.—But this opinion is generally rejected.

VER. 6. *Waters.* On which it was supposed to rest like a vessel. C.

VER. 7. *Lights.* The stars, (S. Jer.) or the sun and moon. v. 8. Gen. i. 16. C.—All are great lights, though the moon be comparatively small. Bert.

VER. 10. *First-born.* Justice was exercised on them, and *mercy* on Israel. C.

VER. 13. *Parts.* Two, not twelve, as the Rabbins pretend, (Bert.) and as Origen, &c. seem to allow. Ex. xiv. 22.

VER. 16. *Desert.* This was very astonishing, as they were not incommoded by the heat, or destitute of food and clothes for forty years, (C.) except when God tried them for their improvement, or for their sins.

VER. 23. *Affliction.* Lit. "humility," (H.) when we entered into ourselves under the judges, or during the captivity. C.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 Give glory to the God of heaven: for his mercy endureth for ever.

27 Give glory to the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVI.

SUPER FLUMINA.

The lamentation of the people of God, in their captivity, in Babylon.

A psalm of David, for Jeremias.

UPON the rivers of Babylon, there we sat and wept: when we remembered Sion:

2 On the willows in the midst thereof, we hung up our instruments. 3 For there they that led us into captivity required of us the words of songs.

And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

4 How shall we sing the song of the Lord in a strange land?

5 If I forget thee, O Jerusalem! let my right hand be forgotten.

6 Let my tongue cleave to my jaws, if I do not remember thee:

If I make not Jerusalem the beginning of my joy.

7 Remember, O Lord, the children of Edom, in the day of Jerusalem:

Who say: Rase it; rase it, even to the foundation thereof.

8 O daughter of Babylon, miserable: blessed *shall he be* who shall repay thee thy payment which thou hast paid us.

9 Blessed be he that shall take and dash thy little ones against the rock.

PSALM CXXXVII.

CONFITEBOR TIBI.

Thanksgiving to God, for his benefits.

For David himself.

I WILL praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels: 2 I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

3 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

4 May all the kings of the earth give glory to thee for they have heard all the words of thy mouth.

5 And let them sing in the ways of the Lord: for great is the glory of the Lord.

6 For the Lord is high, and looketh on the low: and the high he knoweth afar off.

7 If I shall walk in the midst of tribulation, thou

VER. 25. *Food.* Heb. "bread," which denotes all sorts of eatables. Bert.—The particular and general favours of God proceed from his mercy. W.

VER. 27. *Give,* &c. This verse is marked as superfluous in the most correct psalters, being a repetition of v. 3. and unknown to the Heb. Sept. &c. though it be found in the Arab. S. Aug. &c. C.

PSAL. CXXXVI. VER. 1. *For Jeremias.* For the time of Jeremias, and the captivity of Babylon. Ch.—Or "of" (*Jeremiæ.* H.) *Jeremias;* on which subject he composed his Lamentations, as the Sept. thus insinuate. W.—The title may be a later insertion, and is not the same in all the Greek or Latin copies. It is wholly omitted in Heb. &c. Theodoret blames those who have written the name of Jeremias, as he was never at Babylon. C.—He might send the psalm to the captives, (Grot.) though it were written by David, (Gerer.) who was a prophet. See Ps. lxxviii. Bert.—The captives express their sentiments at Babylon, (Bossuet) or at their return; (C.) and thus, under the figure of the earthly Jerusalem, (Bert.) aspire to heaven. S. Aug.—*Rivers.* Euphrates, &c. The Jews retired to such places to pray. Philo, con. Flac. Acts xvi. 13. H.—*Sion,* and all the ceremonies of religion. W.

VER. 2. *Willow.* With which the Euphrates was lined. Is. xv. 7. It passed through the city, which was adorned with trees, and contained extensive tracts of land for cultivation. C.—Babylon may also include all the territory. Bert. —*Instruments.* Heb. *Kinnor* means properly the ancient lyre, but here it is put for all instruments of music. C.—In grief, music was laid aside. Is. xxiv. 8. Ezec. xxvi. 13. Apoc. xviii. 21. Yet Christians may unite spiritual canticles with holy compunction. Col. iii. 16. We must not expose the word of truth to the ridicule of infidels. Bert.

VER. 3. *Sion.* The Levites were trained to singing from their infancy, at the expense of the nation. Under David, there were 288 masters, and 8,000 Levites who played on music. 1 Par. xv. The Babylonians wished to hear them, (C.) or (W.) spoke insultingly, (Theod.) as the pagans asked what good Christ had done! S. Aug.

VER. 4. *Land.* They were oppressed with grief, (Eccli. xxii. 6.) and unwilling to expose sacred things to profanation, though there was no prohibition for them to sing out of Judea, for their mutual comfort. C.—They excuse themselves on both accounts.

VER. 5. *Forgotten.* May all that is most dear to us perish, if we do not serve God, (W.) and seek to procure the welfare of Jerusalem. H.—Yet they knew that the joy of their earthly abode in that city could not satisfy their desires. They allude, therefore, ultimately to heaven. Bert.

VER. 7. *Day.* When Jerusalem was taken, or when it shall be re-established. H.—The Idumeans incited the Babylonians to destroy it entirely, and even cut in pieces such as had escaped. Abdias. v. 11. Jer. xii. 6.—But Nabuchodonosor punished them five years afterwards, and Hircanus forced them to receive circumcision. Joseph. x. 11. and xiii. 18. C.—Isaias (xxi. 11.) denounced their ruin, as the psalmist does here. W.—S. Chrysostom thinks that the latter expresses the vindictive sentiments of the Jews: but he rather desires that God's cause should be maintained in the manner in which He should judge best. The illusions of our own imagination and vanity are most dangerous and domestic enemies, as the Edomites sprung from the same stock as Israel. Bert.

VER. 8. *Daughter.* Citizens.—*Miserable* "plunderer," (Sym.) or "ruined," (Aquila) or "which shalt be given up to plunder." Theod.—Cyrus reduced the city to a state of abjection, and it has since experienced other miseries, (C.) so that its situation is now unknown. H.—Isaias (xiii.) foretold this destruction. W.

VER. 9. *Dash thy little ones,* &c. In the spiritual sense, we dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock, which is Christ. Ch. S. Aug. S. Greg. Ps. l. W.—We do not read that Cyrus treated Babylon with this rigour; but such practices were then customary, (Ose. xiv. 1. Iliad xxii.) and Darius cruelly punished the revolted city Herod. iii. 159. C. God will reward those who execute his decrees (H.) against Babylon. W.—The psalmist contrasts the felicity of the conqueror, with the misery of the citizens, without approving of his conduct. Bert.

PSAL. CXXXVII. VER. 1. *David.* It contains a form of thanksgiving for him, or for any other. W. Bert.—Some Greek copies add, "of Aggeus and Zachariaa." But this is of small authority, though they might sing this psalm (C.) when the Jews had been delivered from all their enemies, (Origen) under Darius, who married Esther. It might also be used by Ezechias, after his recovery, (C.) or by David, when he found himself at rest, (Muis) and had the Messias in view. Bert.—*Praise.* Lit. "confess," (H.) by repentance, (S. Jer.) and praise. S. Hil.—*For,* &c. This sentence is placed after *angels,* in Sept. and is not at all in Heb. Bert. Chal. Syr. &c. C.—It seems probable that the Sept. found this reason for praise in their copies.—*Angels.* Some would translate "judges, gods," &c. But the psalmist would rather pray before the *angels,* who would attend in the temple, and present his petitions. Bert. Apoc. v. and viii. Const. Apost. viii. 4.—Their presence ought to fill us with awe, (Lu. xii. 8. and 1 Tim. v. 21.) and with confidence, if our prayer comes from *the heart.* H.—Such God will hear, and the angels will present. Tob. xii. Acts x. and 1 Cor. xi. 10. Ps. xxiv. 10.

VER. 2. *Towards.* Thus the Jews acted, when they were at a distance from the temple, and in captivity. W.—*Truth.* Which thou hast displayed in my regard.—*Holy.* Sept. may have perhaps written Λογιον, "Word," agreeably to the Heb. though our version seems more easy. Bert.—S. Jerom (ad Sun.) explains it of Jesus Christ, the *Word,* whose name is so exalted, (Phil. ii. 9. C.) as well as the divine majesty. W.—The holy doctor translates, "thou hast magnified thy word above every name." But *thy* is joined with *name* in Heb. Others would supply "thy name *and* thy word." Bert.—*Strength.* Sept. &c. add, "thy." C.—All virtue comes from God. H.—If my prayer be granted, as formerly, I shall advance in virtue. S. Chrys. Eph. iii. 14.

VER. 4. *Mouth.* All kingdoms shall, sooner or later, become acquainted with the gospel. W.—The predictions of Jeremias, &c. had been communicated to the neighbouring princes, (C.) and all might know that God had executed his threats and promises. H.—Yet none of them embraced the true religion, soon after the captivity, so that this relates to Christ. Bert.

VER. 5. *Ways.* Of Providence, (C.) and mercy, &c. Ps. xxiv. 10. Bert.—Some have read, "canticles," ωδας, being substituted for οδους. H.

VER. 6. *The high,* &c. The proud and haughty, who exalt themselves, God *knoweth afar off;* that is, he despiseth them, and setteth them at a distance from him; whilst he stoopeth down to favour and embrace the low and humble. Ch. —He treats the proud as strangers to him. W.—If kings would sing in the ways of the Lord, they also must love, and be humble. S. Aug.—God knows all things before they happen, (S. Chrys.) and both high and low are equally open to his eye. Ps cxii. 5. and cxxxviii. 2. and 8. C.

VER. 7. *Wilt quicken me.* And not otherwise. S. Aug.—There is no going to heaven without crosses. H.—*Wrath.* Most furious and cruel enemies. C.

VER. 8 *Repay* Taking me under his protection, (S. Chrys.) he will punish

wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

PSALM CXXXVIII.

DOMINE PROBASTI.

God's special providence over his servants.

1 Unto the end, a psalm for David.

LORD, thou hast proved me, and know me: 2 thou hast known my sitting down and my rising up.

3 Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

4 And thou hast foreseen all my ways: for there is no speech in my tongue.

5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy face?

8 [a] If I ascend into heaven, thou art there: If I descend into hell, thou art present.

9 If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

[a] Amos ix. 2.

10 Even there also shall thy hand lead me: and thy right hand shall hold me.

11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

12 But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof, are alike *to thee.*

13 For thou hast possessed my reins: thou hast protected me from my mother's womb.

14 I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

15 My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

16 Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

18 I will number them, and they shall be multiplied above the sand: I rose up and am still with thee.

19 If thou wilt kill the wicked, O God: ye men of blood depart from me:

20 Because you say in thought: They shall receive thy cities in vain.

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my oppressors; or he has done it already. C.—*Hands.* Rescue me from the oppression of my temporal and spiritual enemies. Bert.

PSAL. CXXXVIII. VER. 1. *David.* Some Greek copies add, "a psalm *or* alleluia of Zacharias in the dispersion," when the Israelites were at Babylon. But Theodoret greatly disapproves of those additions, and explains this psalm of king Josias, while others refer it to David, though it may have no reference to any historical fact, being designed to praise the knowledge of God. C.—It is the most beautiful and sublime piece in all the psalter. Abenezra.—*Proved me.* God makes trial of his servants, to let them know themselves, as all things are open to him. W.—*Me.* Houbigant supplies the omission in Heb. "hast known."—*Up.* Or all the occurrences of my life. Lam. iii. 63. H.—The expression is similar to that of coming in and going out. Acts i. 21. This may be explained of Christ, whose sufferings and resurrection were foreseen. C.—God sounds the very heart. Jer. xvii. 9. Rom. viii. 27. Bert.

VER. 3. *Off.* Before they were formed. S. Chrys.—*Line.* Or the measure of my life and actions. C.—Heb. "my lying down," alluding to hares, &c. which are followed to their resting places. Houbig.—Some read, "my direction," (S. Hil. &c.) or "limit." S. Aug. C.—The utmost extent of my intention, and the words yet unuttered, are not unknown to thee. W.

VER. 4. *No speech,* &c. viz. unknown to thee: or when there is no speech in my tongue, yet my whole interior and my most secret thoughts are known to thee. Ch.—Sept. Vat. "no evil speech." Ald. "no deceit." Bert.

VER. 5. *Last.* Heb. "what are behind and before:" or, joining it with the sequel, "thou hast formed behind," &c. which seems not so noble. Bert. See Job x. 18.—Chal. "thou hast afflicted me before and behind, and hast stricken me with thy hand." Hence the Rabbins have ridiculously inferred that God reduced the extraordinary size of Adam after his sin to 100 cubits! The sense of the Chal. may be adopted, though the *hand upon me,* in Heb. may also signify the divine protection. Ps. lxxix. 18. C.

VER. 6. *To me.* Lit. "from me," *ex me.* Heb. "above me," (H.) or "more than I," (Houbig.) which seems little. "The knowledge which thou hast of me is admirable." Bert.—To consider attentively the workmanship of man, we shall be filled with astonishment, (M.) as the Jews explain this passage, (C.) and as the Vulg. seems to intimate. H.—The formation of the body, and its union with the soul, are truly astonishing. This gives the highest idea of the divine wisdom. H.—By experience we are convinced that his knowledge surpasses our comprehension. W.

VER. 7. *Face?* or anger. S. Aug. Chal. C. Is. xxx. 28. M.—The power of God extends every where. Wisd. i. 7. C.—The third divine person is truly God, and immense. S. Jer.—As God's knowledge comprehends every thing, so his presence reaches to all. W.

VER. 8. *Descend.* Heb. "make my bed the grave or hell." Job xvii. 13. The living and the dead are equally in God's power. C.

VER. 9. *In the morning. Shachar* is so rendered by S. Jer. H.—Some would understand "the black eagle," (Lyran.) or the east, (Orig.) or aurora. The poets assign wings to the sun, &c. Mal. iv. 2. C.

VER. 11. *Cover.* Lit. "tread me under foot," *conculcabunt.* H.—Heb. "shall cover *or* be my aurora." C.—*Pleasures* of the most secret kind. All is naked before God. H.—The prophet speaks in the name of all who are curious, that darkness itself cannot hide any thing from him. W.—He seems also to represent one who seeks to avoid being seen in his pleasures. Bert.—Heb. "around me." But it also has the former meaning, and shews that if we seek to indulge ourselves in darkness, it will be all in vain. M.

VER. 12. *Thereof.* Alluding to day and night. Bert.

VER. 13. *Reins,* and interior. Theod.—Nothing seems more hidden than a man's entrails, or a child in his mother's womb, who is formed by God, v. 16. 2 Mac. vii. 22. W.—*Protected.* Heb. "covered," which may also mean formed. Bert.

VER. 14. *Magnified.* Chal. and S. Jer. "hast magnified me." Heb. seems less correct, "I have been terribly magnified," though the sense is much the same. Bert.—I have been stricken with awe and astonishment at thy works. C.

VER. 15. *Bone.* Heb. "substance."—*And my.* Heb. "and curiously wrought." Prot. H.—Sept. have read rather differently, and give a very good sense; "and is my substance in?" &c. Most explain this also of the embryo. But it seems rather to refer to the corpse in the grave. Ps. lxii. 10. C. Bert.

VER. 16. *My imperfect being,* &c. viz. When I was as yet but an *embryo,* in my mother's womb; and even then, in the *book* of *thy* knowledge, all the parts and members of my body were exactly set down; which by succession of *days* were *formed,* and brought to perfection; and *no one of them* but what was fashioned by thee. Ch.—Or none shall return from the grave, *nemo in eis.* Bert.—No man can form the body. Job x. 8. W.—None of these days, (H.) or men, shall escape thee, (C.) or "live for ever." Syr.—The embryo is formed successively, but nothing yet appears of what it shall be. Petau.—Prot. "in thy book all my members (marg. all of them) were written, *which* in continuance were fashioned, (marg. or what days they should be fashioned) when as yet *there was* none of them." H.—*Imperfect.* Chal. "body." Syriac "reward."—*Book* here alludes to the list of the living, kept by God, (Ex. xxxii. 32.) or to the decree of predestination. Phil. iv. 3. C.—Our first and last state are both horrible, (H.) so that hardly any vestiges of man can be discovered. Bert.—We shall find ourselves entire only in eternity, if we have spent our days well. H.

VER. 17. *Friends.* Many pervert this passage, translating "thoughts," because the word may have that sense in Chal. (W.) though the paraphrase agree with us; (C.) and all confess that our version is accurate. The other may also be admitted. While the dead seem to have no longer any existence, the saints are still with God, and the psalmist hopes to rise with them. Bert.—*Principality.* S. Jer. and Theod. "poor," who are generally employed by God in his greatest works, that no flesh may glory in his sight. Though the elect be comparatively few, yet they cannot be numbered (H. Apoc. vii. 9.) by man. W.

VER. 18. *I rose up,* &c. I have taken a resolution to *rise up* from sloth and sleep; and to be *still with thee,* whose friends are so honourable and so happy. Ch.—I hope to persevere in thy service. W.—*With thee.* At my rising, I am still employed in the same manner, and cannot find out the number of thy servants or thoughts. H.

VER. 19. *If.* Heb. "surely." Houbig.—*From me.* How long shall I be forced to live among the enemies of the Lord? C.—Since he will reward the good, and punish the wicked eternally, I renounce the society of the latter. W.—He specifies murderers, as he had described the wonderful formation of man. M.

VER. 20. *Because you say in thought,* &c. Depart from me, ye wicked, who plot against the servants of God, and think to cast them out of the cities of their

21 Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

22 I have hated them with a perfect hatred: and they are become enemies to me.

23 Prove me, O God, and know my heart: examine me, and know my paths.

24 And see if there be in me the way of iniquity: and lead me in the eternal way.

PSALM CXXXIX.

ERIPE ME DOMINE.

A prayer to be delivered from the wicked.

1 Unto the end, a psalm of David.

2 DELIVER me, O Lord, from the evil man: rescue me from the unjust man.

3 Who have devised iniquities in their hearts: all the day long they designed battles.

4 [a] They have sharpened their tongues like a serpent: the venom of asps is under their lips.

5 Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: 6 the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

7 I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

8 O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

9 Give me not up, O Lord, from my desire to the wicked: they have plotted against me: do not thou forsake me, lest they should triumph.

10 The head of their compassing me about: the labour of their lips shall overwhelm them.

11 Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not *be able to* stand.

12 A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

13 I know that the Lord will do justice to the needy, and will revenge the poor.

14 But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

PSALM CXL.

DOMINE CLAMAVI.

A prayer against sinful words, and deceitful flatterers.

A psalm of David.

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2 Let my prayer be directed as incense in thy sight; the lifting up of my hands as evening sacrifice.

3 Set a watch, O Lord, before my mouth: and a door round about my lips.

4 Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity: and I will not communicate with the choicest of them.

5 The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

[a] Supra v. 11. Rom. iii. 13.

habitation; as if *they had received them in vain*, and to no purpose. Ch.—*Thy cities.* Sixtus V. &c. read "their." C.—Schismatics, and all innovators, endeavour to withdraw all their dependencies from the truth; (S. Aug.) and infidels wish to prevent the propagation of the gospel. Bert.—The enemies of Nehemias, &c. may be here meant, 2 Esd. iv. 2. C.—Depart from me, all you who would represent the felicity of heaven to be a dream. W.

VER. 22. *Hatred.* Christ commands, "Love *your* enemies;" not those who hate God. S. Aug.—We must love in them what God loves, and detest what he condemns. Theod.—The Jews abused this passage, thinking they might hate those who were not of their nation. C.—The example of the prophet might have rectified them. Bert.—Fervent zeal against God's enemies is commendable.

VER. 23. *Paths.* No one knowing, without a special revelation, whether he be worthy of love or hatred, (Eccli. ix.) the just submit to God's examination.

VER. 24. *Way.* If I be in sin, pardon me, and prepare me for heaven. W. —Or I refuse not to be punished, if I imitate sinners. C.—This interpretation seems less accurate. Bert.

PSAL. CXXXIX. VER. 1. *David.* He, (C.) Ezechias, (Ven. Bede) the captives, (Bossuet) or Jesus Christ and his servants under persecution, speak in this psalm. Holy Fathers. See Ps. lv. C.

VER. 2. *Man.* Saul, (C.) Judas, (S. Hil.) or self-love, the *old man*, who is our most dangerous enemy. Bert.

VER. 3. *Battles.* And formed plots to destroy the just. W.

VER. 4. *Serpent.* So Plautus says, "A double-tongued and wicked man is like a creeping beast," in Persa. H.

VER. 6. *Side.* The enemies of David calumniated him, and strove to make him follow idols. 1 K. xxvi. 19.

VER. 8. *Battle.* Against Goliath, or against the attempts of Saul, &c. C.—Prayer and divine grace are necessary, to guard us from sin. W.

VER. 9. *Desire.* If I yield to my passions, (S. Aug.) or after I have expressed my request, contrary to my desire, &c. Heb. "Grant not the desire of the sinner, complete not his thought. They will be elated." Some supply, "lest they be." The ancients seem not to have read in the same manner. Bert.—Abandon not my soul, which is all my care, (Ps. xxi. 21.) to the sinner. C.

VER. 10. *Head.* Heb. also "poison," (Bert.) or "sum" of their mischievous devices. W.—*Labour*, or punishment. C.—Their subtle persuasions shall turn to their ruin. W.

VER. 11. *Fire* of hell, (W. Chal.) as well as temporal afflictions, from lightning, &c. Ps. xvii. 9. H.—Some have ridiculed the belief of hell. But the universality of this opinion is a strong proof of it, as it is also confirmed by revelation. Bert.

VER. 12. *Tongue.* This member is very dangerous. Pet. Bless. cxix. Jam. iii. 6.—The just man is not styled "a man of tongue," but "of heart;" for which reason Christ exhorted his disciples not to make long speeches in prayer. Matt. vi. 7. Bert.—*Into.* Lit. "in;" though (H.) it should be *into*, conformably to the Sept. Bert.

Raro antecedentem scelestum
Deseruit pede pœna claudo.—Hor. iii. Od. ii.

VER. 13. *I know.* Heb. "thou knowest." But some copies read more accurately. Houbig.—*Poor.* Thus, in the end, was Lazarus treated. W.

VER. 14. *Countenance* in glory, when thou shalt appear. 1 Jo. iii. 2. H.—They shall dwell under thy special protection in the tabernacle. C.

PSAL. CXL. VER. 1. *David.* When persecuted by Saul. C.—It is very difficult, and was used in the evening service in the oriental churches, (S. Chrys.) as it is on Friday in the Rom. Breviary. The psalm may be applicable to all in distress, (Bert.) who are members of Christ. S. Aug.—*Hearken.* Heb. "hasten to me, hear my voice," &c. H.—God approves such cries. C.

VER. 2. *As.* May be understood. "My prayer is an evening sacrifice," or equally acceptable. H.—*Sacrifice.* Heb. "offering," which may be the same with the *incense*, or the evening holocaust. C.—The Church prays that her petitions may ascend to the throne of God, and be accepted. The morning sacrifice was rather more solemn. But the evening one is here specified, in allusion to Christ's, at the last supper, and on the cross, (W.) which was consummated in the evening. S. Aug. T.—It may denote a perfect worship. S. Chrys. Bert.

VER. 3. *And.* Heb. "keep guard at the door of my lips," (Mont.) or "on the poverty of," &c. (S. Jer.) that I may not speak too much, or imprudently; as I shall do, if left to myself. H.—Houbigant rejects this version, which is very expressive. Bert. Eccli. xxviii. 28.—Heb. *dal* is rendered "elevation," (Chal.) and may here stand for "a door." Nature has included the tongue within a double restraint of the teeth and lips, to counteract its too great volubility. Theod.—David prays that he may not be unguarded in his speech. He always spoke of Saul with the greatest respect. 1 K. xxiv. 18. C.—The lips must be like a *door*, neither always open, when we ought to be silent, nor always shut, when we should confess our sins. W.

VER. 4. *Sins.* Such *excuses* are always vain. S. Jer.—God does not incline any to sin, as the Manichee *elect* pretended. S. Aug.—The pride of the human *heart* would throw the blame of sin on any but itself. H.—Sometimes, fate, predestination, &c. are charged with it. Our first parents excused themselves; but David candidly confessed his sins, and was presently pardoned. Bert.—*Choicest.* Heb. also, "I will not eat of their most delicious meats." I will have no society with libertines, (Bert.) nor with those who teach false doctrine. 2 Jo. 10. and Tit. iii. 10.

VER. 5. *In mercy.* Prov. xxvii. 16. and Ezec. xix. 8. H.—*Let not the oil of the sinner*, &c. That is, the flattery, or deceitful praise. Ch.—This is pernicious; while the reprehension of the just may do us good. W.—*Sinner.* Heb. "of poison, *or* of the head, (*vase*) break, *or* fatten, (S. Jer.) *or* be broken upon my head." The vessel was usually broken. Mar. xiv. 3. Bert.—Prot. "Let the righteous

For my prayer also *shall still be* against the things with which they are well pleased: 6 their judges falling upon the rock, have been swallowed up.

They shall hear my words, for they have prevailed: 7 as when the thickness of the earth is broken up upon the ground:

Our bones are scattered by the side of hell. 8 But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

9 Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

10 The wicked shall fall in his net: I am alone until I pass.

PSALM CXLI.

VOCE MEA.

A prayer of David in extremity of danger.

1 Of understanding for David. A prayer when he was in the cave. 1 *Kings* xxiv.

2 I CRIED [a] to the Lord with my voice: with my voice I made supplication to the Lord.

3 In his sight I poured out my prayer, and before him I declare my trouble.

4 When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hidden a snare for me.

[a] Supra lxxvi. 2.

5 I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath failed me: and there is no one that hath regard to my soul.

6 I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

7 Attend to my supplication: for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

8 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

PSALM CXLII.

DOMINE EXAUDI.

The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.

1 A psalm of David, when his son, Absalom, pursued him. 2 *Kings* xvii.

HEAR, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that have been dead of old: 4 and my spirit is in anguish within me: my heart within me is troubled.

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smite me, *it shall be* a kindness, and let him reprove me, it shall be an excellent oil, *which* shall not break," &c. H.—Or "he shall not," &c. as his only aim tends to my advantage. Many other senses may be given. C.—*For my prayer*, &c. So far from coveting their praises, who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with. Ch.—*Against.* Lit. "in or concerning their desirable things." H.—I pray to God that I may be preserved from their malice, in which they take delight, (M.) and that they may cease to run on to their ruin. H.—The Church still prays for sinners, though as yet they delight in their criminal pursuits, (W.) in order that a wholesome bitterness may wean them from such things. S. Chrys.—My prayer shall subsist amid their pleasures. Bert.

VER. 6. *Their judges*, &c. Their rulers, or chiefs, quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the Hebrew, *for they are sweet.* Ch.—The Israelites were long governed by *judges*, and the supreme magistrates at Carthage had the same title. C.—Sept. "their strong ones" have or shall become victims of the divine justice. H.—They shall know that the prayers of the Church are effectual, and obtain the grace of constancy for her children, whom she instructs in the doctrines of peace, which cannot injure the commonwealth. W.—*Prevailed.* Or, "been able" to hear. Israel submitted to David, after Saul's death. Bert.

VER. 7. *As when the thickness*, &c. If this is to be connected with what goes before, it declares the efficacy of those *powerful words*, capable to *break up the thick* and hard *earth*, of the hearts of man. But if it is to be connected with the following words, *our bones are scattered*, &c. it means, that the malice of our enemies has, as it were, *scattered our bones near* the confines of death and *hell;* as the husbandman, plowing up or digging the earth, scatters and breaks the clods. Ch.—These are made small, that they may bear fruit, which is the effect of persecution upon the faithful. S. Aug. W.—Heb. "like the labourer breaking up the earth, so our," &c. C.—Houbigant would read, "their," (Bert.) with the Arab, and many Greek copies. David alludes to his distress, (C.) while his people were still divided into parties, (H.) whose union he foretells. Bert.—Dry bones point out the state of the captives. Ezec. xxxvii. 11. C.—Some persecutors rage against the bones and relics of the saints, which they would willingly hurl into hell. But the Church places her confidence in God. W.

VER. 10. *His.* "Own," (Prot.) the devil's, (S. Hil.) or God's *net.* S. Chrys. &c.—Saul twice fell into David's power. C.—*Alone.* Singularly protected by the Almighty, *until I pass* all their nets and snares. Ch.—Though alone, I fear no danger. H.—I will have no connection with the wicked in this life, (S. Chrys.) which is beset with snares. C.—Heb. "I will be a witness till I pass." Houbig. —*Yachad* means, "together," &c. Bert.—Sinners shall at last be entrapped; but the Church shall be for ever protected. W.

PSAL. CXLI. VER. 1. *Cave.* Of Engaddi, (Bossuet. C.) or of Odollam. Bellar. Bert.—Here David was a figure of Christ praying in the garden, &c. S. Hil.—The psalm may relate to the captives, (S. Chrys.) or to martyrs, (S. Aug.) and to all under trial. David might recite it in the cave. Bert.—*Voice.* He did not speak aloud, for fear of being detected. W.—But the fervent prayer of the just, "is a cry to God." S. Hil. Ex. xiv. 15. C.

VER. 3. *Pour out.* Explaining all the sentiments of my heart. Ps. lxi. 9. C.—This is never perfectly done with earthly friends. 1 Pet. v. 7. Bert.

VER. 4. *Knewest.* With approbation, (Ps. i. 6. H.) my deportment towards Saul, and also the dangers to which I was exposed, and the means of escaping. —*They.* Ancient psalters add, "the proud," from Ps. cxxxvi. 6. C.—The devil and his agents attack the just at all times. S. Jer.—When I was reduced to such distress that I could not help myself, thou didst approve of my conduct, and deliver me. W.

VER. 5. *Hand.* For succour. Ps. xv. 8. So was David situated at Engaddi, as our Saviour was, when he was abandoned by his disciples. C.—None would appear to be acquainted with those in distress. H.

VER. 6. *Living.* On the earth, (Bert.) or land of Judea, (S. Chrys.) in this life, (C.) or in the next. In all, God is our only protector, and reward. Ps. xv 5. Bert.

VER. 7. *Low.* Sym. "languid." S. Jer. "infirm." H.

VER. 8. *Prison.* Or the cave. C.—As David was never in prison, this is more applicable to Christ, seized by his enemies, and consigned to the tomb. Houbig.—*Name.* God expects it from us. Ps. xlix. 15. The motive of David in praying to be delivered, was most disinterested, as he had in view God's glory, and the gratification of his *just* servants, who would join with him in returning thanks, and promoting the divine worship.—*Wait.* Heb. "will crown." Sym. S. Jer. H.—But Aquila adopts the Chal. and Syr. sense of the word, with the Sept. (C.) and this may very well be the meaning, as David and his friends did not pretend to reign till the death of Saul. Bert.—He wished to be at liberty in the country where God's worship was observed, (W.) and determined to promote religion with all his power; as, under Saul, the good were under great restraints, and the priests were even slain. H.—All this happened to David, as the figure of Christ. He had then a clear *understanding* of what the latter would have to endure from the Jews, and how he would pray to his Father. In the first part, he complains of Judas, and in the second, he desires to be set free from hell, because the faith of all the saints depended on his resurrection. Ven. Bede. W.

PSAL. CXLII. VER. 1. *Absalom* is not specified in Rom. Sept. &c. (C.) though it be in other copies. H.—The latter part of the title has been added by the Greeks. S. Hil.—If David composed the psalm, on occasion of his son's revolt, he considered it as a punishment of his former transgression. The Fathers explain it of Jesus Christ, who suffered for our sins. Bert.—It might also relate to the captives, (Ferrand) or to the same event as the preceding psalm, (Bossuet) though there is no reason for abandoning the title. C.—*Justice.* Or mercy. S. Chrys.—Absalom had no just cause of complaint, (H.) and God had promised to protect David on the throne.

VER. 2. *Justified.* Compared with thee, (C.) and without mercy. God is bound by his promise to hear the penitent. W.—David and S. Paul had been assured of the remission of their sins, yet never ceased to beg for pardon. Bert.

VER. 3. *Of old.* Lit. "of an age," (H.) who are quite forgotten. Lam. iii. 6. C.—The devil had violently tempted me, by means of temporal and spiritual calamities. W.—The greatest darkness is that of the heart. Ephes. iv. 17. H.

VER. 4. *Troubled.* David knew not what course to take. 1 K. xv. 25. 31. Our Saviour was in the greatest agony. C.

VER. 5. *Of old.* What God had done formerly for me and others. W.—The sacred records of 3,000 years tended to raise the hopes of David. Bert.

VER. 6. *Water.* We can add nothing to this idea. C.—Man can do no good

5 I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

6 I stretched forth my hands to thee: my soul is as earth without water unto thee.

7 Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled: 10 teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: 11 for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble: 12 and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

PSALM CXLIII.

BENEDICTUS DOMINUS.

The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.

A psalm of David against Goliath.

BLESSED *be* the Lord, my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge: my support, and my deliverer:

My protector, and I have hoped in him: who subdued my people under me.

3 Lord, what is man, that thou art made known to him; or the son of man, that thou makest account of him?

4 Man is like to vanity: [a] his days pass away like a shadow.

5 Lord, bow down thy heavens, and descend: touch the mountains, and they shall smoke.

6 Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children.

8 Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

9 To thee, O God, I will sing a new canticle: on the psaltery *and* an instrument of ten strings I will sing praises to thee.

10 Who givest salvation to kings: who hast redeemed thy servant, David, from the malicious sword: 11 deliver me,

And rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

12 Whose sons are as new plants in their youth:

Their daughters decked out, adorned round about after the similitude of a temple:

13 Their storehouses full, flowing out of this into that.

Their sheep fruitful in young, abounding in their goings forth: 14 their oxen fat.

There is no breach of wall, nor passage, nor crying out in their streets.

15 They have called the people happy, that hath

[a] Job viii. 9. and xiv. 2.

without God's grace, which David implores with his hands stretched out, both to mortify himself, and to denote fervour. W.

VER. 7. *Pit.* Or "lake," meaning (H.) the grave. C.—If man be left to himself, he will presently yield to sin, from which he will not be delivered without God's grace.

VER. 8. *Morning.* At the first assault of temptation, (W.) or speedily. David might address this prayer to God during the night, after he left Jerusalem. He was only relieved the next day, when his troops had crossed the Jordan. 2 K. xvii. 12.—*To thee.* With the most ardent desire. Jer. xxii. 27. This might suit the captives, v. 5. 11. C.

VER. 9. *Fled.* Heb. "To thee I have hidden myself," (Mont.) or "am protected." S. Jer.—But the Sept seem to have read better, *esithi.* "I have hoped." Chal.

VER. 10. *Spirit.* I look for a favourable wind, like one at sea, in danger of suffering shipwreck, and I apply to God, to the Holy Ghost the Comforter.—*Right.* Even (C.) and not like this country, full of precipices. In Judea the right worship was observed. H.—The penitent may rest assured, that God will free him from all perils, (W.) and bring him (Heb.) "into the land of rectitude," which is heaven. The Holy Ghost is here represented as a distinct person. Bert.

VER. 12. *Mercy.* Towards me. Justice required that the rebels should be punished, as they were, even contrary to David's intention. 1 K. xviii. 5. C.

PSAL. CXLIII. VER. 1. *Goliath.* Heb. has simply, "of David." H.—S. Hilary thinks that the Sept. added the rest by inspiration, (C.) because this was David's first exploit in war. W.—But others pay no deference to this part of the title. The Chaldee, however, seems to allude to the same victory, (v. 10.) and the Syriac to that which David obtained over Asaph, brother of Goliath. 1 Par. xx. 5. C.—David prays that he may overcome the Philistines, and gives thanks in Ps. xvii. Ferrand.—These two psalms are very much alike, and this seems to have been written after the rebels were discomfited, while the 17th expresses the sentiments of the prophet, towards the end of his life, for all his victories. C.—Zorobabel, after the defeat of Gog, (Ezec. xxxviii. Orig.) or the Machabees; (Greek paraphrast.) or Jesus Christ might adopt these sentiments. Holy Fathers.—Kimchi and Gaon refer the psalm to the Messias. C.—*God.* Heb. "rock."—*Fingers.* Which chose the five pebbles. He was to exert himself, and yet to acknowledge that all success came from God. Bert.—He had not been trained to war, when he overcame Goliath. W.

VER. 2. *Mercy.* "All the titles of God remind us of his benefits." S. Jer.—*My people.* After the defeat of the rebels, (C.) and the death of Isboseth. Bert.—Heb. may also be "peoples," as Ps. xvii. (Syr. &c.) including them, and the various nations that were subdued by David. C.—Conquerors are generally in confusion, while those who keep their passions under are free. 2 Cor. iii. 17. Bert.

VER. 3. *To him.* Heb. "thou dost acknowledge him." S. Jer. H.—In the transport of gratitude, he reflects on his own weakness. Job vii. 17. Rom. viii. 31. C.—Before Christ, all mankind were undeserving of revelation. W.

VER. 4. *Vanity.* Heb. *hebel,* "nothing, a vapour," &c. Eccle. i. 1. Jam. iv. 15 H.—Our lives resemble a shadow, which is the less distinct, the more it increases Bert.—As it cannot subsist of itself, so neither can man without God. W.

VER. 5. *Mountains.* The proud, (Orig.) spirits. S. Hil.—Come to my assistance, as thou didst appear on Sinai. Ex. xix. 16. Ps. xvii. 8. C.—This is a poetical description of God's aid.

VER. 7. *Waters.* Of tribulation. W.—*Children.* My rebellious subjects, (H.) who lead bad lives in the true Church. W.—Foreign nations continued faithful, while Israel rose up against their sovereign.

VER. 8. *Iniquity.* Heb. "lying." They have sworn fidelity, and have prevaricated. C.—They adhere not to their engagements of keeping God's law. W.

VER. 9. *New.* More excellent. Bert.—*Psaltery.* Heb. "on the Nebel of ten strings," (H.) the chief instrument, fit for a new canticle of thanksgiving. W.

VER. 10. *Kings.* Their power cannot protect them. H.—*Hast.* Several read, "wilt redeem."—*Malicious.* Heb. "his servant from the evil sword" (Mont.) of Goliath, (Chal.) or of Saul, (Bert.) and all his other enemies. H.—He represents himself in the midst of danger, from the rebels. C.

VER. 11. *Children.* Both Jews and Christians who live ill, are like strangers, who frame to themselves a temporal felicity, making riches and pleasures their god. W.

VER. 12. *Whose.* Heb. "our." This makes quite a different sense from the ancient versions, which refer what follows to the rebels, who had no cause to complain of David's government, v. 14. C.—S. Jerom, however, agrees with the Heb. "that our sons *may be,*" &c. Prot. *asher* means "whose (v. 11.) *and* that." H.—If we supply, *they said,* the text and versions will give the same sense, (Geneb. Bert.) as it is inserted v. 15. H.—*Decked.* Heb. "our daughters, like corner-stones cut like a temple," (Mont.) or "palace." Prot.

VER. 13. *That.* The partitions are too small; or fresh fruits come before the old ones are consumed. Lev. xxvi. 10. C.—*Fruitful.* Heb. "our sheep (or small cattle, *pecudes*) producing a thousand, bringing forth ten thousand, in our streets." Pagn.

VER. 14. *Fat.* Heb. "our bulls (oxen *or* cows) are burdened," &c.—*Of wall.* Sym. "nor burying nor mourning in their places." The other interpreters cited by Theodoret, have also "their." C.—*Passage.* Of the enemy. H.

VER. 15. *They.* Heb. "happy the people, to which such things *belong;* happy," &c. S. Jer. H.—This text speaks all along of the temporal blessings attending the virtuous. C.—But the Sept. being convinced that these were rather the sentiments of David's enemies, give it this turn, (Bert.) and shew, that real happiness consists rather in the possession of God, as the psalmist intimates, by the concluding sentence. H.—Worldlings are satisfied with temporal advantages. Ps. lxxii. 4.—But the saints take God for their reward C.—The devil promises riches, that he may kill, and Christ promises poverty, to save us. S. Jer.—True happiness consists in preferring God before all. W.

these things: *but* happy is that people whose God is the Lord.

PSALM CXLIV.

EXALTABO TE DEUS.

A psalm of praise, to the infinite majesty of God.

Praise, for David himself.

I WILL extol thee, O God, my king: and I will bless thy name for ever; yea, for ever and ever.

2 Every day will I bless thee: and I will praise thy name for ever; yea, for ever and ever.

3 Great is the Lord, and greatly to be praised: and of his greatness there is no end.

4 Generation and generation shall praise thy works: and they shall declare thy power.

5 They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

6 And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

8 The Lord is gracious and merciful: patient and plenteous in mercy.

9 The Lord is sweet to all: and his tender mercies are over all his works.

10 Let all thy works, O Lord, praise thee: and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom: and shall tell of thy power:

12 To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

The Lord is faithful in all his words: and holy in all his works.

[a] Supra cxliv. 2.

14 The Lord lifteth up all that fall: and setteth up all that are cast down.

15 The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

16 Thou openest thy hand, and fillest with blessing every living creature.

17 The Lord is just in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

19 He will do the will of them that fear him: and he will hear their prayer, and save them.

20 The Lord keepeth all them that love him: but all the wicked he will destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever; yea, for ever and ever.

PSALM CXLV.

LAUDA ANIMA.

We are not to trust in men, but in God alone.

1 Alleluia, of Aggeus and Zacharias.

2 PRAISE [a] the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: 3 in the children of men, in whom there is no salvation.

4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord, his God: 6 [b] who made heaven and earth, the sea, and all things that are in them.

7 Who keepeth truth for ever: who executeth judg-

[b] Acts xiv. 14. Apoc. xiv. 7.

PSAL. CXLIV. VER. 1. *Praise.* The remaining seven psalms relate to the praises of God, to intimate that this occupation ought to be our glory, both in time and in eternity, as all were created for that purpose. Ven. Bede.—This is the seventh of the alphabetical psalms, the four last of which are only recognized by S. Jer. as perfect. See Ps. xxiv. xxxiii. xxxvi. cx. cxi. and cxviii. Yet here the ver. 14. which should commence with *N*, is wanting in Heb. though it was probably there at first, as it is in the Greek and Latin, (W.) as well as in the Syr. and Arabic. C.—Hence it appears, that our versions ought not always to be corrected by the Heb. which might be rendered more perfect by a collation with them. W.—The Jews assert, that whoever reads this psalm thrice a-day, may be sure of obtaining heaven, provided, says Kimchi, that his heart accompany his words. The new baptized used to recite it in thanksgiving for having received the body and blood of Christ. S. Chrys.—Ferrand supposes that this psalm was composed after the captivity. But there seems to be no ground for this supposition, and the author had probably no particular event in view. C.—*My king.* On whom I entirely depend. Bert.—*And ever.* S. Jer. "and after," (H.) both in time and in eternity. Christ is styled king, to whom the nations were promised; (Ps. ii.) and David gives the highest honour to the blessed Trinity. W.—David still praises God by the mouths of the faithful, as also in heaven.

VER. 3. *End.* Heb. "finding out," because he is infinite. Bert. Job v. 9.

VER. 4. *And.* Heb. "to generation." The vocation of the Gentiles is insinuated. C.

VER. 5. *And shall.* Heb. "and I shall relate the words of thy wonders," (S. Jer.), or "shall meditate on," &c. Pagn. H.—Yet our version is more followed. C.

VER. 6. *Acts.* Miracles which strike people with awe, (W.) such as those which overwhelmed the Egyptians, &c. Theod. C.—*And shall.* Heb. "and shalt," &c. But Chal. (S. Jer.) read more naturally with the Sept.

VER. 7. *Justice.* Or mercy. S. Chrys. C.—They shall approve of thy judgments. H.

VER. 8. *Patient.* Heb. "slow to anger," which is more expressive. Bert.

VER. 9. *Works.* The people of Israel (v. 10. Ps. lxxxix. 18. Ferrand) and all mankind, who are all invited to embrace the true faith, and the mercy of God. C.—The effects of mercy shine forth above all his other works, in the redemption, and in the recalling of sinners, when they have gone astray. W.—This sense is good, but not literal. His mercy extends to all. Bert.—Yet he punishes the reprobate for ever, chastising *their* works. S. Aug.

VER. 10. *Works.* They shew his power, and excite us to praise him. S. Jer.

VER. 12. *Thy.* Heb. "his." But the Sept. read more correctly, with the Chal. &c.—*Men.* The Gentiles, to whom the saints, (Bert.) or converted Jews, preached. H.

VER. 13. *Ages.* The kingdom of God in his Church is very magnificent, but not so much as in heaven. W.—*The.* Heb. Chal. Aquila, S. Jer. &c. omit this verse, which is necessary to complete the alphabet. It probably commenced with *Namon*, "Faithful." C.—The Sept. could not insert it by inspiration, as they were only interpreters. Bert.—It was consequently in their Heb. copies. Houbig.

VER. 14. *Lifteth.* Heb. "upholdeth all who are falling." H.—No one can stand or rise without God. Bert.—He is ready to lift up every one. W.

VER. 15. *Hope.* For sustenance. Ps. cxxii. 2. Matt. vi. 26.

VER. 16. *Blessing.* Abundantly (C.) "satisfieth the desire" (Prot. H.) even of brute beasts, giving to all what is requisite. W.

VER. 17. *Just.* Before, his fidelity was noticed, v. 13. H.

VER. 18. *Truth.* Observing his commandments. Matt. vii. 21. Theod.

VER. 19. *Will.* He will obey their voice; (Jos. x. 14.) or rather he will grant their requests (C.) of eternal happiness. Bert.

VER. 21. *Flesh.* Every human being, though even the least favoured, must praise God, as all have received much from him. H.

PSAL. CXLV. VER. 1. *Of,* &c. This addition of the Sept. intimates that these prophets would thus exhort the people to trust in Providence, and to prefer his service before worldly cares. See Ps. cxxxvi. W.—They might compose this psalm after Cyrus had revoked the permission to build the temple, (v. 2. and 1 Esd. i. 3. and iv. 4.) as the following psalms seem all to have been sung at the dedication of the walls. C.—This might be the case, but the titles afford but a slender proof, and David might write this to excite himself and people to confide in God.—*In my.* Heb. begins here the second verse, with the answer of the *soul* to the prophet's invitation. It is immortal, and promises always to *praise the Lord.* Bert.

VER. 3. *Children.* Heb. "sons of Adam." The greatest prince is of the same frail condition as other men. He is not always willing, nor able to save. He must die, and all his projects cease. H.—If we could have depended on any, Cyrus seemed to be the person. Yet he has been deceived, and now forbids the building of a temple. We must, however, be grateful for the liberty which we enjoy by the goodness of God. C.—In one Son of man (Christ) we may trust; not because he is the Son of man, but because he is the Son of God. S. Aug. W.

VER. 4. *Forth.* From the body, which shall be consigned to the earth from which it was taken. Eccle. xii. 7.—*And he.* Man, (C.) or each of the princes, (H.) with respect to the body. W.—It does not refer to the *spirit,* which in Heb. is feminine. C.—It is the want of faith, which causes people to confide in

ment for them that suffer wrong: who giveth food to the hungry.

The Lord looseth them that are fettered: 8 the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down: the Lord loveth the just.

9 The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

PSALM CXLVI.

LAUDATE DOMINUM.

An exhortation to praise God for his benefits.

Alleluia.

PRAISE ye the Lord, because psalm is good: to our God be joyful and comely praise.

2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who healeth the broken of heart, and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wisdom there is no number.

6 The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praise: sing to our God upon the harp.

8 Who covereth the heaven with clouds: and prepareth rain for the earth.

Who maketh grass to grow on the mountains, and the herb for the service of men.

9 Who giveth to beasts their food: and to the young ravens that call upon him.

10 He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, and in them that hope in his mercy.

PSALM CXLVII.

LAUDA JERUSALEM.

The Church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.

Alleluia.

12 PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

13 Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

14 Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15 Who sendeth forth his speech to the earth: his word runneth swiftly.

16 Who giveth snow like wool; who scattereth mist like ashes.

great ones, rather than in Providence. S. Aug.—*Thoughts.* Projects of ambition, &c. C.

VER. 7. *Truth.* Houb. "his truth," and promises. H.—The disposition of Cyrus towards the Jews had changed, in consequence of some false insinuations of their enemies.—*Wrong.* The Babylonians have been, and the Samaritans will be, punished.—*Fettered.* We may hope to be freed from the dominion of the Persians. C.

VER. 8. *Enlighteneth.* Heb. "openeth *the eyes.*" Sept. "gives wisdom to the blind." Many of these favours seem to be understood in a spiritual sense, and allude to the times of Christ, when these miracles were performed. Bert. Is. xxxv. 5. Matt. xi. 5. C.

VER. 9. *Strangers.* He charges his people to be compassionate towards such. Ex. xxii. 21. Jam. i. 27. Bert.—We have been captives. Ps. cxii. 9.—*Sinners,* who have calumniated us, v. 7. C.

VER. 10. *Sion.* Figure of the true Church. God is now no more attached to Sion than to any other place. Bert.—He lives for ever, and therefore alone deserves our confidence. C.—*Generation.* Heb. adds, "Alleluia," which we have in the next title, as the psalm also begins with the same word. H.

PSAL. CXLVI. VER. 1. *Alleluia.* In some editions of the Sept. (H.) and in Syr. Arab. &c. the same inscription occurs, as in the former psalms. Many ascribe this to the same authors, and to the same occasion. Heb. and Chal. have no title. Yet the psalm seems to be a thanksgiving (C.) for the permission to build the temple and walls of Jerusalem, (Orig.) which had been neglected, till God visited the people with a famine, v. 8. 2 Esd. v. 1. Agg. i. 6. Bossuet.—Zorobabel, &c. urge the people to build. Syr. C.—Still David might compose this psalm, as he was a prophet, (Bert.) and he may allude to the beginning of his reign, when the people were all united. Jans.—*Good.* Agreeable and advantageous for us.—*Praise.* This consists in purity of life, rather than in the sweetest accents. C.

VER. 2. *Jerusalem.* After the captivity, (W.) or at the beginning of David's reign, when he had taken Sion, and Israel acknowledged his dominion. 2 K. v. It may also allude to the Church, (Jo. xi. 51.) and to heaven. Heb. xii. 22. Apoc. xxi. Bert.

VER. 3. *Bruises.* God delivered the captives, after chastising them. Deut. xxxii. 39. C.—He gives life to the penitent, as Christ healed the sick, &c. Is. lxi. 1. Bert.

VER. 4. *Stars.* Which to man are innumerable. Though some have counted 1022 with Ptolemy, yet the discovery of telescopes has shewn that many more are discernible, (C.) and none would dare at present to fix their number. Bert. —Cicero (Of. i.) treats this as a thing impossible. See Gen. xv. 5. C.—Ptolemy could only ascertain the number of the more notorious. W.—Kimchi admits 1098 created to shine, besides innumerable others, which have influence over plants, &c. God has the most perfect knowledge of all. They are like his soldiers, whom he knows by name, (Is. xl. 25.) as the good shepherd does his sheep. Jo. x. 3. C.—We read that Cyrus knew the name of all his officers, (Cyrop. v.) and that Adrian, and Scipio, the Asiatic, could even name all the soldiers in their armies.

VER. 5. *Power.* God the Son. Earthly monarchs are forced to depend on others for the execution of their orders. But God is infinite. C.—*Number.* He knows innumerable things; (W.) or rather, (H.) the divine wisdom hath no parts. Jer. x. 6. Bert

VER. 6. *Ground.* As he has done to the Egyptians, &c. C.

VER. 7. *Praise.* Lit. "confession," (H.) including both compunction and praise. Bert.

VER. 8. *Clouds.* This is represented as something wonderful, (Job v. 9. and xxxvii. 6.) though conformable to the laws of nature. The preservation of things is like a new creation. C.—*And the herb,* &c. *Herbam,* (Ps. ciii. 14. H.) is now wanting in Heb. as it was in the days of S. Jer. and the Chal. though the Sept. Aquila, &c. read it, and it is not probable that they would borrow it from another psalm. Bert.—Their copies must therefore have varied. H.—*The herb,* may denote corn, and all vegetables for food. These productions evince the goodness and wisdom of God, (Bert.) as well as his power. W.

VER. 9. *Young.* Lit. "the sons of ravens," which may denote those birds in general, as well as their young. God provides for all. Many fables have been recounted concerning ravens, as if they neglected or forgot their young ones; and the Hebrews seem to have entertained some of these opinions, to which the sacred writers conform themselves. Job xxxviii. 41. C.—S. Luke (xii. 24.) specifies *ravens,* though S. Matthew (vi. 26.) has *the birds,* when relating the same speech.—*Upon him,* must be understood in Heb. See Ps. ciii. 21. (Bert.) Joel i. 20. C.—If God take such care of the neglected ravens, how much more will he provide for his servants? S. Chrys. W.

PSAL. CXLVII. VER. 12. *Alleluia.* This word is not in Heb. H.—Many with the Sept. add, "of Aggæus and Zacharias." C.—The psalm has the same object in view as the preceding. Bert.—The Fathers explain it of the Church, and of heaven. C.—*Sion.* This place was highly favoured before the captivity, and rebuilt afterwards so as to enjoy many blessings. But all this was only a figure of the privileges belonging to the Church, and to the heavenly Sion, the true vision of peace. W.—The earthly Jerusalem was too often faithless; (Gal. iv. 26. Heb. xii. 22.) so that the psalmist cannot have it alone in view. Bert.

VER. 13. *Within thee.* Jerusalem was better fortified than (H.) other cities. But the Church is built upon a rock, and enriched with many graces, while heaven is free from all danger, and its inhabitants secure. W.—Nehemias repeopled the city, which he had surrounded with walls, (C.) despising the sarcasms of his enemies. 2 Esd. vii. 4.

VER. 14. *Peace.* To obtain this, the peace of Jesus Christ must triumph in our hearts. Col. iii. 15. H.—*Borders.* People perceiving that Assuerus favoured the Jews, durst no longer attack them. 2 Esd. vi. 16. C.—They enjoyed peace and plenty. In the Church we have remission of sin in baptism and penance, and the spiritual food of Christ's body and blood in the blessed Eucharist, with the graces of the other sacraments. In heaven peace and joy subsist for ever. W.—*Fat.* The best (H.) of all sorts of fruit. Theod.—The Fathers understand the blessed Eucharist, or the holy Scriptures. S. Aug. &c. C.

VER. 15. *Speech.* Rain, (Kimchi) Jesus Christ, (S. Aug.) or the gospel, (S. Hil. S. Jer.) which was presently propagated over all the earth. Rom. x. 18. W.—God's commands are instantly obeyed. H.—No sooner did he speak to Saul, but he was converted. Acts ix. 4. Heb. iv. 12. Bert.

VER. 16. *Like wool.* Because it is white, and light, and covereth the earth as with a fleece, which keeps it warm, and makes it fruitful. On which account also, in the following words, *mists* (or as it is in the Hebrew, *hoar frosts*) are compared to *ashes,* which give a fruitfulness to the ground. Ch.—Trees and

17 He sendeth his chrystal like morsels: who shall stand before the face of his cold?

18 He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19 Who declareth his word to Jacob: his justices and his judgments to Israel.

20 He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

PSALM CXLVIII.

LAUDATE DOMINUM DE CŒLIS.

All creatures are invited to praise their Creator.

Alleluia.

PRAISE ye the Lord from the heavens: praise ye him in the high places.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, O sun and moon: praise him, all ye stars and light.

4 [a] Praise him, ye heavens of heavens: and let all the waters that are above the heavens 5 praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7 Praise the Lord from the earth, ye dragons and all ye deeps.

8 Fire, hail, snow, ice, stormy winds, which fulfil his word.

[a] Dan. iii. 59. 60.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattle, serpents and feathered fowls.

11 Kings of the earth, and all people: princes and all judges of the earth.

12 Young men and maidens: let the old with the younger, praise the name of the Lord: 13 for his name alone is exalted.

14 The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

PSALM CXLIX.

CANTATE DOMINO.

The Church is particularly bound to praise God.

Alleluia.

SING ye to the Lord a new canticle: let his praise be in the church of the saints.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

4 For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

5 The saints shall rejoice in glory: they shall be joyful in their beds.

6 The high praises of God shall be in their mouth: and two-edged swords in their hands:

7 To execute vengeance upon the nations, chastisements among the people:

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fruits are preserved by the snow resting upon them. *Vota arborum frugumque . . nives . . insidere.* Pliny xvii. 2.—*Mists* are succeeded by clear weather. By penance and austerity sins are remitted, and devils expelled. Is. i. 18. W.

VER. 17. *His chrystal.* Some understand it of *hail*, which is as it were *ice*, divided into bits, or morsels. Ch. Eccli. xliii. 22. C.—In summer and winter God sends proper moisture for the earth. T.—The most hardened are sometimes converted: but this must be the effect of grace. W.—*Cold.* If it were to continue, all would perish. He therefore sends the warm (C.) "south wind." Syr.

VER. 18. *Wind.* "Spirit." The blessed Trinity (S. Jer.) grants compunction. Bert.—By preaching and grace conversions are wrought.

VER. 19. *Jacob.* These spiritual blessings pertain only to the true Church. W.

VER. 20. *Them.* He hath not announced his decrees to them. This glory was reserved for Israel. Deut. iv. 7. C.—The written law was granted to the latter. Yet God had sufficiently manifested his will to all mankind, so that they must also appear before his tribunal. S. Chrys. Bert.—*Alleluia.* Considering that all were in the mass of sin, and that God justly let many perish; those whom he justifies are more bound to praise him; and therefore the prophet concludes this and the following psalms with *Alleluia.* W.—Christians, and particularly Catholics, are most concerned, since many have rebelled against the light of faith, (Bert.) and abuse the gift of the holy Scriptures. H.

PSAL. CXLVIII. VER. 1. *Alleluia.* Sept. Syr. &c. add, "of Aggæus and Zacharias," as it seems to have been composed after the captivity, v. 13. C.—But why might not David thus invite all to praise God? He descends from the highest creatures to those on earth. Bert.—*Heavens.* All ye blessed spirits, preach God for the excellence of your nature, and for your numbers. W.

VER. 2. *Hosts.* Stars, (C.) or rather angels. S. Chrys. Matt. xxvi. 52.—The three children made the same invitation to them, rejoicing in this holy communion. Bert.

VER. 3. *And light.* Heb. "of light," meaning the planets. Kimchi.—The harmony of these things invites us to praise the Lord. Origen and S. Hilary seem to represent them as intelligent. But (C.) when God is praised on their account . . . they all praise him. S. Aug.—Irrational things shew forth the excellence of their Creator. W.

VER. 4. *Of heavens.* The highest and most excellent, (C.) though not the abode of the angels, which had been specified before.—*Heavens*, in the clouds. It is not necessary to allow these waters to be above the stars. Bert.

VER. 5. *He spoke, and they were made*, is not in Heb. or Chal. being taken from Ps. xxxii. 9. (C.) or lost in the original. Bert.

VER. 6. *Away.* The heavenly bodies observe the most constant order. H.—They are not liable to change, like sublunary things, (C.) though God may suspend the laws which he has established. Bert.

VER. 7. *Earth.* All ye inhabitants. H.—He then addresses whales, and all in the seas.

VER. 8. *Word.* For the punishment of the wicked, (C.) and to strike the saints with awe. H.

VER. 9. *Mountains.* Thales, Origen, &c. have attributed souls to waters, &c. But this cannot be proved from this poetical personification. C.

VER. 11. *Kings*, &c. God is to be praised for the diversity of states, whereby the whole community is preserved.

VER. 13. *Alone.* God, and not any idol, has disposed all things. W.

VER. 14. *Earth.* All contribute towards the divine praise. Yet they cannot afford as much as God deserves.—*Horn.* Glory, (C.) or the Messias; though this cannot easily be proved to be the literal sense. Bert.—*People.* Establishing his Church. W.—*Saints.* Israelites, (Bert.) particularly the sacred ministers. Deut. iv. 7. C.—*To him.* By free-will, assisted by God's grace. W. Heb. xi. 6. Jam. iv. 8. Bert.

PSAL. CXLIX. VER. 1. *Alleluia.* Theodoret repeats this word here and in the following psalm. The author of this psalm is unknown. It was sung after the captivity, to thank God for the favours and peace granted to his people, and to foretell the conquests gained under the Machabees, and more fully under the Messias. Orig.—The Jews still looked for them in vain. Why do they not open their eyes, to see all accomplished by the propagation of the gospel? Muis refers the psalm to the beginning of David's reign over Israel, when the people entertained the strongest expectations of victory; and this opinion is very plausible, though we prefer that of the Fathers. C.—The prophet undoubtedly invites the faithful to praise God. Bert.—*New*, and excellent.; (C.) *nova carmina*, (Virg. Ec. 3.) is explained *magna miranda*, by Servius. This psalm deserves the title, as it speaks of the new covenant. S. Chrys.—*Saints* of Israel, dedicated to God's service. Ex. xxii. 31. C.—Though all creatures are bound to praise the Lord, he accepts only the praises of those who live in the Church. W.

VER. 2. *In him.* Heb. "them." The plural is used out of respect, (Rabbins, C.) or rather to insinuate the blessed Trinity, as in Gen. i. Job xxxv. 10. Is. liv. 5. Bert.—*King* David, or the Lord, who was the true king of Israel. 1 K. viii. 7.

VER. 3. *Choir.* A musical instrument, though it imply also a dance, &c.

VER. 4. *Unto.* Heb. "in Jesus," (S. Jer.) or "he will adorn the meek with salvation," as with a precious robe. Ps. cxxxi. 9. 16.—The captives shall be restored to glory. C.

VER. 5. *Beds.* In eternal rest. W.—The prosperity of the Israelites but feebly represents the happiness of the elect. C.

VER. 6. *Hands.* He seems to allude to the regulation of Nehemias, (2 Esd. iv. 17. H.) or to the Machabees, who were priests and soldiers. They shall proclaim God's praises, and defend the nation. In the spiritual sense, Catholics employ the two-edged sword of the Old and New Testament against heretics, and exercise the power of Christ in excommunicating the wicked. S. Jer.—Our Saviour enables the saints to judge at the last day. Matt. xix. 28. C.—This chiefly regards such as have left all things, like the apostles, and those who embrace a monastic life. Matt. iv. 20. and xix. 27. Acts iv. 34. and 1 Cor. vi. 3.—They shall judge whether people have made good or bad use of their possessions. S. Aug. Ven. Bede.—All the blessed will approve of God's sentence; and their

8 To bind their kings with fetters, and their nobles with manacles of iron.

9 To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

PSALM CL.

LAUDATE DOMINUM IN SANCTIS.

An exhortation to praise God with all sorts of instruments.

Alleluia.

PRAISE ye the Lord in his holy places: praise ye him in the firmament of his power.

2 Praise ye him for his mighty acts: praise ye him according to the multitude of his great ness.

3 Praise him with sound of trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and choir: praise him with strings and organs.

5 Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

example in overcoming difficulties, will evince the baseness of the wicked, who have yielded to less temptations. W.

VER. 8. *Iron.* These poetical expressions denote victory. The Machabees made great conquests, and the Jews expect greater under the Messias. But this has been verified in the conversion of nations to Christ. Is. xlix. 23. and lx. 14. C.—The victories of the Machabees were of short duration. Bert.

VER. 9. *Written.* In God's decrees. W. Job xxxi. 35. Dan. vii. 10. C.—This judicial power is part of the glory of the saints. W. 1 Cor. vi. 2. Wisd. iii. 7. H.—All shall judge the wicked who have imitated the disinterestedness of the apostles. C.

PSAL. CL. VER. 1. *Alleluia.* This invitation is addressed to the sacred ministers, as the people and all creatures had been already exhorted to praise God. C.—This psalm was sung when the first-fruits were brought to the temple. Selden, Syn. 3.—*The Lord.* Heb. *el*, "God." H.—*Places.* Heb. "his sanctuary," (H.) or heaven. C.—All both in heaven and earth sound forth his praises.

VER. 2. *Acts.* Ye, for whom miracles have been wrought, praise him as much as you are able, though you cannot do it sufficiently. W.

VER. 3. *Trumpet.* This instrument was reserved for priests. Num. x. 2. The nine others might be used by Levites. C.—The precise signification of them is not known. Bert.

VER. 4. *Choir... Strings.* Unity and mortification are requisite to make our praises acceptable, as strings are made of the bowels of beasts. W.

VER. 5. *Spirit.* Wind instrument, (M.) or man, who is bound to praise God, even more than the angels, as Christ has assumed his nature, and will bring him to sing with them Alleluia. W.—Let "all that breathes" praise, (Bert.) including every living creature, (C.) as well as the celestial spirits. H.—*Alleluia* is not in Sept. Syr. &c. But it is in Heb. and no word could answer better for a conclusion of the psalms, which are almost wholly employed in the divine praises. This ought to be our occupation both on earth, and in heaven. Amen. C.—Pope Damasus, A. D. 380, ordered the *Glory*, &c. to be added to each of the psalms, as it has been since observed. W.—An apocryphal psalm, concerning David encountering Goliath, occurs in many Greek and Latin copies; but it is of no authority. C.

THE BOOK OF PROVERBS.

THIS book is so called, because it consists of wise and weighty sentences, regulating the morals of men; and directing them to wisdom and virtue. And these sentences are also called PARABLES, because great truths are often couched in them under certain figures and similitudes. Ch.—Wisdom is introduced speaking in the nine first chapters. Then to ch. xxv. more particular precepts are given. W.—Ezechias caused to be collected (H.) what comes in the five next chapters, and in the two last. Some other, or rather Solomon himself, under (W.) different titles, gives us Agur's and his mother's instructions, and his own commendations of a valiant woman, (H.) which is prophetical of the Catholic Church. He also wrote the two next works, besides many other things, which have been lost. This is the first of those five, which are called "sapiential," giving instructions how to direct our lives, by the dictates of sound reason. W.—It is the most important of Solomon's works, though collected by different authors. C.—T. Paine treats Solomon as a witty jester. But his *jests* are of a very serious nature, and no one had before heard of his *wit*. Watson.

CHAP. I.

The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

THE parables of Solomon, the son of David, king of Israel,

2 To know wisdom, and instruction:

3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

4 To give subtilty to little ones, to the young man knowledge and understanding.

5 A wise man shall hear, and shall be wiser: and he that understandeth shall possess governments.

6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7 [a]The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

13 We shall find all precious substance, we shall fill our houses with spoils.

14 Cast in thy lot with us, let us all have one purse.

[a] Ps. cx. 10. Eccli. i. 10.

CHAP. I. VER. 1. *Israel.* The dignity of the author, and the importance of the subject, invite us to read. S. Bas.—Solomon is the first whose name is placed at the head of any work in Scripture. C.

VER. 2. *To know.* This is the design of these parables. C.—They tend to instruct both the unexperienced and the wise. v. 5. There are three sorts of wisdom; the *divine*, which is God himself; (c. iii. 16.) the *supernatural*, which is his gift, to lead us into all virtue; and the *worldly*, which is mixed with error, &c. W. Wisd. vii. 25.

VER. 4. *Subtilty.* Discretion to the innocent. C.

VER. 5. *Wiser.* "Tamdiu audiendum & discendum est, quamdiu nescias, & si proverbio credimus, quamdiu vivas," says Seneca, ep. 77.—*Governments.* And be fit to govern others, (W.) as well as himself. C.

VER. 6. *Sayings.* This science was much esteemed. 3 K. x. 1. Eccli. xxxix. 2.

VER. 7. *Fear.* Thus we arrive at charity. S. Aug. in ep. Jo. ix. Job xxviii. 28. &c. This fear includes religion, but not barren speculations. C.—It implies a desire to act, and not simply to understand.

VER. 8. *Mother.* The first precept is to learn of our elders, and the second to resist evil counsels. v. 10. W.—Our parents have the greatest influence over us. Solomon presupposes that they are virtuous and well informed. C.

VER. 10. *Entice.* Heb. "deceive." C.—*Pessimum inimicorum genus laudantes* Tacit. in vit. Agric.

VER. 12. *Pit.* Grave, or hell, like Dathan. Num. xvi. This shews the greatest rage. Job xxxi. 31.

15 My son, walk not thou with them, restrain thy foot from their paths.

16 [a]For their feet run to evil, and make haste to shed blood.

17 But a net is spread in vain before the eyes of them that have wings.

18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.

19 So the ways of every covetous man destroy the souls of the possessors.

20 Wisdom preacheth abroad, she uttereth her voice in the streets:

21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

22 O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

23 Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words.

24 [b]Because I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

28 Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

[a] Isai. lix. 7.—[b] Isai. lxv. 12. and lxvi. 4. Jerem. vii. 13.

CHAP. II.

The advantages of wisdom: and the evils from which it delivers.

MY son, if thou wilt receive my words, and wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom: incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shalt dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:

6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity,

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment, and equity, and every good path.

10 If wisdom shall enter into thy heart, and knowledge please thy soul?

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in the most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words;

17 And forsaketh the guide of her youth,

18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

20 That thou mayst walk in a good way: and mayst keep the paths of the just.

21 For they that are upright, shall dwell in the earth; and the simple shall continue in it.

VER. 17 *Wings.* If thou attend, therefore, to my instructions, their arts will be vain. Ven. Bede.—They unjustly seek to deceive the pious. C.—Watchfulness will be the best protection against them. W.

VER. 19. *Possessors.* Of money. C.—While they attempt to invade another's property, they ruin themselves, and come to the gallows. H.

VER 20. *Streets.* In every place we may learn wisdom. "The wise learn more from fools, than fools do from the wise," as Cato well observed. C.

VER. 22. *Fools.* Heb. "and scorners delight in their scorning." Prot.—Such are the pests of society. H.—They turn piety to ridicule, and will talk about things which they do not understand, like our *esprits forts*, (C.) or pretended philosophers. H.

VER. 26. *Mock.* God is too much above us to act thus; but he will treat us as an enraged enemy. C.—In hell, the damned will cry in vain. v. 28. They had sufficient graces offered while they were alive. W.

VER. 28. *Find me.* Because their repentance was false, like that of Antiochus. 2 Mac. ix. 13. Ps. xi. 4. C.

VER. 30. *Despised.* Lit. "detracted," (H.) supposing my threats would not be put in execution. Heb. "they abhorred." C.

VER. 32. *Turning.* Heb. "the ease of the simple," who have given way to deceit. C.—*Them* The objects of their eager desires, prove their ruin. Ezec. xvi. 49.

VER. 33. *Evils.* Both the just and the wicked, (v. 31. H.) shall be treated according to their deserts. 2 Cor. v. 10. W.—Even in this world, the just enjoy the peace of a good conscience. M.

CHAP. II. VER. 1. *If.* This proves free will. To become truly wise, we must desire it with the same avidity as a miser seeks for riches. W.—We must also pray, (v. 3.) with humility (v. 2.) to God, the giver of wisdom. v. 6. Every science which has not Him for the beginning and end, is vain and dangerous. C.

VER. 7. *Salvation.* Prot. "sound wisdom." *Tushiya* (H.) often occurs in this book, and is very comprehensive, (C.) denoting the substance (H.) of goodness, virtue, &c. Job. v. 12.

VER. 8. *Justice.* In his servants. C.—God gives them grace to follow virtue, (H.) and protects them from every danger. C.

VER. 12. *Things.* The danger of such company for young people is very great, as the heart is misled by the understanding, (C.) if it do not itself shew the way to error. H.—We all possess a fund of corruption. C.

VER. 14. *Evil.* These signs prove whom we ought to shun. S. Aug. depicts his own conduct before his conversion in the darkest colours. C.

VER. 16. *Strange.* Idolatress, (Grot.) or rather the abandoned woman, whether married or not. C.—This description, as well as the former, guards us against heretics, who leave *the right way* of the Catholic Church, (v. 13.) and devise *perverse* doctrines of rebellion against princes, &c. as if faith alone were sufficient. By this faith, Prot. do not mean any article which all must believe, but only that each one must be convinced that he himself is just, and will be saved. Like the strange woman, they preach a comfortable doctrine, and use sweet speeches. Rom. xvi. 18. Their conversion is a very difficult matter, (v. 19.) because they are condemned by their own judgment, (Tit. iii. 11.) and will not admit of the ordinary means of instruction in the Church. W.

VER. 17. *Youth.* Her husband, whom she married young when love is more lasting. This increases her guilt. It may also signify her father, or preceptor.

VER. 18. *God.* The law forbids adultery, and all impurities. Deut. xxiii. 17. Lev. xx. 10 Both the parties, guilty of adultery, were punished with *death.* C.

VER. 19. *Life.* A sincere conversion is so rare among people once addicted to impurity, (H.) which resembles a deep pit. C.—This illness is hardly removed. M.

VER. 21. *Earth.* Happily. This was the wish of the carnal Jews. But the more enlightened raise their thoughts to heaven.

22 [a]But the wicked shall be destroyed from the earth: and they that do unjustly, shall be taken away from it.

CHAP. III.

An exhortation to the practice of virtue.

MY son, forget not my law, and let thy heart keep my commandments.

2 For they shall add to thee length of days, and years of life, and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart.

4 And thou shalt find grace, and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 [b]Be not wise in thy own conceit: fear God, and depart from evil:

8 For it shall be health to thy navel, and moistening to thy bones.

9 [c]Honour the Lord with thy substance, and give him of the first of all thy fruits;

10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.

11 [d]My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:

12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

13 Blessed is the man that findeth wisdom, and is rich in prudence:

14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold:

15 She is more precious than all riches: and all the things that are desired, are not to be compared to her.

16 Length of days is in her right hand, and in her left hand riches and glory.

17 Her ways are beautiful ways, and all her paths are peaceable.

18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence.

20 By his wisdom the depths have broken out, and the clouds grow thick with dew.

21 My son, let not these things depart from thy eyes: keep the law and counsel:

22 And there shall be life to thy soul, and grace to thy mouth.

23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

24 If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

26 For the Lord will be at thy side, and will keep thy foot that thou be not taken.

27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also.

28 Say not to thy friend: Go, and come again: and to-morrow I will give to thee: when thou canst give at present.

29 Practise not evil against thy friend, when he hath confidence in thee.

30 Strive not against a man without cause, when he hath done thee no evil.

31 [e]Envy not the unjust man, and do not follow his ways.

32 For every mocker is an abomination to the Lord, and his communication is with the simple.

33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

34 He shall scorn the scorners, and to the meek he will give grace.

35 The wise shall possess glory: the promotion of fools *is* disgrace.

CHAP. IV.

A further exhortation to seek after wisdom.

HEAR, ye children, the instruction of a father, and attend, that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For I also was my father's son, tender, and as an only son in the sight of my mother:

[a] Job. xviii. 17.—[b] Rom. xii. 16.—[c] Tobias iv. 7. Luke xiv. 13.

[d] Heb. xii. 5. Apoc. iii. 10.—[e] Ps. xxxvi. 1.

CHAP. III. VER. 1. *My son.* God speaks, or the master instructs his disciple. v. 21. C.—We must remember and love instruction, and reduce it to practice. W.

VER. 2. *Peace.* These prefigured more substantial blessings. C.

VER. 3. *Truth.* Be kind and faithful to all. Gen. xxiv. 27. Ps. xxiv. 10.

VER. 4. *Good.* Sept. "forecast good before the Lord and men." S. Paul seems to allude to this version, Rom. xii. 17. and 2 Cor. viii. 22. H.

VER. 5. *All.* God will have nothing by halves.—*Lean not.* By pride. 2 Cor. xii. 13. All must be referred to God. C.—In him we may safely trust. W.

VER. 8. *Bones.* Thou shalt enjoy perfect health.

VER. 9. *Fruits.* Sept. add, "of justice;" to intimate that no presents will be acceptable, which have been unjustly acquired.

VER. 11. *Him.* Correction is rather a proof of love than of anger. Ps. iii. 19. C.—God thus shews that he approves of his servants; and therefore his other promises, which seem of a temporal nature, must be understood with reference to the next life. W.

VER. 12. *And as.* Sept. "but he scourgeth every son whom he receiveth," as S. Paul quotes this passage. Heb. xii. 6. The verb is now wanting in Heb. or *ceab;* "as a father" may signify *scourgeth*, in piel, (M.) with *i* prefixed. C.

VER. 15. *Riches.* Heb. *peninim*, (H.) "pearls." Job xxviii. 18. C.

VER. 16. *Glory.* Her hands are full, and she grants favours with profusion, (H.) as with both hands, promising eternal life. W.

VER. 18. *Life.* Like that planted in paradise. Gen. ii. 9.

VER. 19. *Wisdom.* Hitherto he had spoken of that virtue. Now he treats of the uncreated wisdom, (C.) which is God the Son. M. Jans. S. Greg. Mor. xii. 4.

VER. 20. *Out.* The higher and lower waters being divided, (C.) or the channels formed to receive the waters. Piscat.—It may also speak of the deluge. Ven. Bede.—*With.* Heb. "have distilled dew." This is so copious, as to resemble rain in Palestine. Judg. vi. 37. and 2 K. xvii. 12.

VER. 22. *Mouth.* There have been wise and virtuous men afflicted, v. 11. But they have borne all with patience, and have merited a more glorious reward than what this earth could afford. C.

VER. 27. *Able.* Prot. "withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Relieve the distressed. H.—They have a title to that wealth, since those who possess it are bound to relieve the indigent. C.—Sept. "refrain not from doing good," &c. H.

VER. 28. *Present.* Alms in season are doubly valuable. W.—Antigonus acquired the title of Δωσων, "about to give," as he never gave, (Plutarch) but only promised.

VER. 30. *Cause.* We may defend ourselves; but herein great discretion is necessary. C.—*Cum pari contendere anceps est: cum superiore furiosum; cum inferiore sordidum.* Senec. Prov.

VER. 31. *Ways.* Of injustice. Seek not to attain his prosperity by the same means. C.

VER. 33. *Want.* Heb. "a curse."—*Shall be.* Heb. "he blesseth." H.

VER. 34. *Scorners.* Lit. "he will delude the scorners." H.—He will treat them as they would treat others. Ps. xvii. 27. C.—Set. "the Lord resisteth the proud," &c. So the apostles quote this passage. 1 Pet. v. 5. Jam. iv. 6. H.

VER. 35. *Disgrace.* They are seen by more, and their fall is more dangerous C.—"A fool extols what is ignominious." Pagn. H.

CHAP. IV. VER. 1. *Father.* He shews the greatest respect for his parents, v. 3. C.

VER. 3. *As.* This is not expressed. H.—But Solomon was not the only son of Bethsabee, as S. Luke (iii. 23.) specifies Nathan, his brother. See 2 K. xii. 24. Sept. have "beloved in," &c.

4 And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.
5 Get wisdom, get prudence: forget not, neither decline from the words of my mouth.
6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.
7 The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.
8 Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.
9 She shall give to thy head increase of graces, and protect thee with a noble crown.
10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.
11 I will shew thee the way of wisdom, I will lead thee by the paths of equity:
12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling-block.
13 Take hold on instruction, leave it not: keep it, because it is thy life.
14 Be not delighted in the paths of the wicked, neither let the way of evil men please thee.
15 Flee from it, pass not by it: go aside, and forsake it.
16 For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall.
17 They eat the bread of wickedness, and drink the wine of iniquity.
18 But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day.
19 The way of the wicked is darksome: they know not where they fall.
20 My son, hearken to my words, and incline thy ear to my sayings.
21 Let them not depart from thy eyes, keep them in the midst of thy heart:
22 For they are life to those that find them, and health to all flesh.
23 With all watchfulness keep thy heart, because life issueth out from it.
24 Remove from thee a froward mouth, and let detracting lips be far from thee.
25 Let thy eyes look straight on, and let thy eyelids go before thy steps.
26 Make straight the path for thy feet, and all thy ways shall be established.
27 Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

CHAP. V.

An exhortation to fly unlawful lust, and the occasions of it.

MY son, attend to my wisdom, and incline thy ear to my prudence,
2 That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.
3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.
4 But her end is bitter as wormwood, and sharp as a two-edged sword.
5 Her feet go down into death, and her steps go in as far as hell.
6 They walk not by the path of life, her steps are wandering, and unaccountable.
7 Now, therefore, my son, hear me, and depart not from the words of my mouth.
8 Remove thy way far from her, and come not nigh the doors of her house.
9 Give not thy honour to strangers, and thy years to the cruel.
10 Lest strangers be filled with thy strength, and thy labours be in another man's house,
11 And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say;
12 Why have I hated instruction, and my heart consented not to reproof,
13 And have not heard the voice of them that taught me, and have not inclined my ear to masters?
14 I have almost been in all evil, in the midst of the church and of the congregation.
15 Drink water out of thy own cistern, and the streams of thy own well:
16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.

VER. 4. *He.* Heb. is masculine. C.—As David instructed his son, so the latter teaches all how they may learn wisdom. W.
VER. 7. *Beginning.* The first part of wisdom is to desire it. For nothing hindereth from being just, but that justice is not desired. S. Aug. in Ps. cxviii. 20. W.—"Wisdom is the principal thing; *therefore* get," &c. Prot. H.—It is the one thing necessary. C.—The pearl, to acquire which we must part with every thing else, if required. Matt. xiii. 46. M.
VER. 17. *Wickedness.* Acquired thereby, or they make sin their food. C. xxvi. 6.
VER. 18. *Day.* They are children of light, (Jo. xii. 35.) and give edification, always advancing in virtue. M.
VER. 19. *Fall.* They are unconcerned about sin, and neither avoid it, nor strive to repent. C.
VER. 22. *Flesh.* All may derive benefit from their consideration. H.
VER. 23. *From it.* As the heart is the principal part of the body, so the will is the chief power of the soul, from which good or evil proceeds. W.—A clean heart gives life, a corrupt one, death. Mat. xv. 11. 19.
VER. 24. *From thee.* Neither detract, nor give any countenance to detractors.
VER. 25. *Steps.* Be attentive to thy own affairs. Prov. xvii. 24.
VER. 26. *Straight.* Heb. "ponder." Examine what thou takest in hand, and walk not at random. Heb. xii. 13.
VER. 27. *For,* &c. What follows is not in Heb. or the Complut. (C.) Sept. But it is in the Roman, &c. (H.) and in the new edit. of S. Jerom, as it was explained by Ven. Bede. Lyran and Cajetan reject it. C.
CHAP. V VER. 2. *Thoughts.* Or wisdom; and act with discretion.—*Mind,* &c. is omitted in Heb. and S. Jer. C.—By *woman* all concupiscence, or the inducement to sin, is commonly understood. We must not think of such things. W.
VER. 4. *Sword.* "It is a crime even to hearken." S. Amb. de Abrah. ii. 11. She seeks thy ruin. v. 5. c. ii. 16.
VER. 6. *They.* Heb. "if perhaps thou ponder the path of life." Pagn. H. —Or "she ponders not," &c. She walks inconsiderately, and consults only her passions. c. vii. 10. C.—No one can depend on her love. M.
VER. 9. *Strangers.* The world, the flesh, and the devil are such; cruelly devising our ruin. W.
VER. 10. *Strength.* Or children. v. 16. Gen. xlix. 3. C.
VER. 11. *Body.* He alludes to a shameful disease, the just punishment of intemperance. Eccli. xix. 3.
VER. 14. *Evil.* Infirm and worn out, having lost my reputation, &c. C.—Though I lived among the faithful, I was under no restraint. M.
VER. 15. *Well.* Live comfortably on your own property, (Cajet.) with your own wife. C.
VER. 16. *Waters.* Mayst thou have a numerous offspring, (v. 10.) and be liberal. Many copies of the Sept. &c. have a negation, with Aquila, "let not thy," &c. (C.) though it may be read with an interrogation, "are the waters of thy fountain to be?" &c. De Dieu.—By no means. Origen (in Num. xii.) acknowledges both readings. C.—Good instructions must be given to those who are well disposed, but not to scoffers, or obstinate infidels. W.—Husbands are exhorted to be content with their own wives, (v. 15. 20.) so that the negative particle seems to be here wanting, as it is, c. vi. 17. in MS. 60. (Kennicott) and c. xiv. 33. Sept. &c. Capellus.

17 Keep them to thyself alone, neither let strangers be partakers with thee.

18 Let thy vein be blessed, and rejoice with the wife of thy youth:

19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times: be thou delighted continually with her love.

20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

21 [a] The Lord beholdeth the ways of man, and considereth all his steps.

22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

23 He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

CHAP. VI.

Documents on several heads.

MY son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,

2 Thou art ensnared with the words of thy mouth, and caught with thy own words.

3 Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:

4 Give not sleep to thy eyes, neither let thy eye-lids slumber.

5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.

6 Go to the ant, O sluggard, and consider her ways, and learn wisdom:

7 Which, although she hath no guide, nor master, nor captain,

8 Provideth her meat for herself in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 [b] Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

12 A man that is an apostate, an unprofitable man, walketh with a perverse mouth,

13 He winketh with the eyes, presseth with the foot, speaketh with the finger.

14 With a wicked heart he deviseth evil, and at all times he soweth discord.

15 To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.

16 Six things there are, which the Lord hateth, and the seventh his soul detesteth:

17 Haughty eyes, a lying tongue, hands that shed innocent blood,

18 A heart that deviseth wicked plots, feet that are swift to run into mischief,

19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.

20 My son, keep the commandments of thy father, and forsake not the law of thy mother.

21 Bind them in thy heart continually, and put them about thy neck.

22 When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them.

23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:

24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.

25 Let not thy heart covet her beauty, be not caught with her winks:

26 For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.

27 Can a man hide fire in his bosom, and his garments not burn?

28 Or can he walk upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.

[a] Job xiv. 16. and xxxi. 4. and xxxiv. 21.

[b] Infra xxiv. 33.

VER. 17. *Thee.* Stick to thy own wife. In a moral sense, let those who instruct others, take care not to neglect themselves.

VER. 18. *Vein.* Thou shalt have a numerous progeny. Pa. lxvii. 28. Is. xlviii. 1. C.

VER. 19. *Love.* This is spoken by way of permission, and to withdraw people from unlawful connections. Eccle. ii. 1. and 1 Cor. vii. 29. C.

VER. 22. *Ropes.* "Evil habits unrestrained induce a necessity," (S. Aug. Conf. viii. 5.) though not absolute. H.—The libertine thinks he can get free as soon as he pleases; not being aware of the chains which he is forging for himself. C.—Sin requires punishment. M.

CHAP. VI. VER. 1. *Hand.* Agreements were made by shaking hands, Is. lxii. 8. Xen. Anab. iii.—*Stranger.* Sept. "enemy." He will presently be such, or thy friend's creditor will soon lay hold on thee. By standing surety for another, we expose ourselves to be ruined by his negligence. C.—The Persians had a horror chiefly of lying and debts. Herod. i. 138.—All sureties are not condemned, but only such as are inconsiderate. M.—A diligent compliance with engagements is commended. W.

VER. 3. *Make.* Heb. "humble thyself, and make sure thy friend," (Prot.) entreating (H.) and forcing him to pay his debts. The Fathers apply this to pastors, who have undertaken to direct others. Their soul is at stake. S. Greg. C.

VER. 8. *Harvest.* The economy and diligence of this little republic is admirable. Pliny, xxx. 11.—Some copies of the Sept. add with S. Amb. (Hex. v. 41. &c. C.) "or go to the bee, and behold what a worker it is, and how beautiful is its work; whose labours kings and private people use for health. But it is desirable and glorious to all; and though it be weak in strength, by the love of wisdom it has got forward" (H.) in esteem. C.—Nature has given the form of a monarchy in bees, and of a democracy in the regulations of the ant. Tournemine

VER. 11. *A traveller.* Sept. add, "wicked," and Heb. gives the idea of a robber. M.—*But,* &c. This is not in Heb. Complut. or S. Jerom. C.

VER. 12. *Apostate.* Heb. "of Belial, without restraint of religion and law. C.—Deut. xiii. 13. M.—Every one who sins through malice, and particularly heretics, employ all their members to pervert others. W.—*Mouth.* No reliance can be had on his promises. C.

VER. 13. *Finger.* These signs imply haughtiness, &c. Ps. xxxiv. 19. Is. lviii. 9. The posture indicates the interior sentiments, (S. Amb. off. i. 18.) insomuch, that S. Ambrose would not receive among the clergy one whose gestures were too light. The Persians still speak by signs. C.

VER. 16. *Detesteth.* This expression does not always mean that the last is worse than the former. M.—All the six sins are damnable, but the seventh is here most so, being against charity and unity, and the devil's sin. W.—Lying seems to be reprobated by three different terms. C.

VER. 23. *Instruction.* Given for our improvement, (H.) with charity. See Deut. vi. 6. Ps. xviii. 9.

VER. 24. *Stranger.* This is often inculcated, because nothing is more dangerous in youth, nor more contrary to the study of wisdom.

VER. 26. *Woman.* Who is married, exposes her lover to the danger of death. She chooses the most accomplished men, while the harlot receives the first comer. C.

VER. 27. *Burn.* No one can deal with an adulteress without guilt. M.—All probable occasions of sin must be shunned. W.

VER. 29. *Clean.* Or be left unpunished. No crime disturbs the order of society so much, nor is pardoned with more difficulty. C.

VER. 30. *The fault is not so great,* &c. The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover the damage

30 The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul:
31 And if he be taken, he shall restore seven-fold, and shall give up all the substance of his house.
32 But he that is an adulterer, for the folly of his heart shall destroy his own soul:
33 He gathereth to himself shame and dishonour, and his reproach shall not be blotted out:
34 Because the jealousy and rage of the husband will not spare in the day of revenge,
35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

CHAP. VII.

The love of wisdom is the best preservative from being led astray by temptation.

MY son, keep my words, and lay up my precepts with thee. Son,
2 Keep my commandments, and thou shalt live: and my law as the apple of thy eye:
3 Bind it upon thy fingers, write it upon the tables of thy heart.
4 Say to wisdom: Thou art my sister: and call prudence thy friend,
5 That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.
6 For I looked out of the window of my house through the lattice,
7 And I see little ones, I behold a foolish young man,
8 Who passeth through the street by the corner, and goeth nigh the way of her house,
9 In the dark when it grows late, in the darkness and obscurity of the night.
10 And behold a woman meeteth him in harlot's attire, prepared to deceive souls: talkative and wandering,
11 Not bearing to be quiet, not able to abide still at home,
12 Now abroad, now in the streets, now lying in wait near the corners.
13 And catching the young man, she kisseth him, and with an impudent face, flattereth, saying:
14 I vowed victims for prosperity, this day I have paid my vows.
15 Therefore I am come out to meet thee, desirous to see thee, and I have found thee.
16 I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.
19 For my husband is not at home, he is gone a very long journey.
20 He took with him a bag of money: he will return home the day of the full moon.
21 She entangled him with many words, and drew him away with the flattery of her lips.
22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,
23 Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger.
24 Now, therefore, my son, hear me, and attend to the words of my mouth.
25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.
26 For she hath cast down many wounded, and the strongest have been slain by her.
27 Her house is the way to hell, reaching even to the inner chambers of death.

CHAP. VIII.

The preaching of wisdom. Her excellence.

DOTH not wisdom cry aloud, and prudence put forth her voice?
2 Standing in the top of the highest places by the way, in the midst of the paths,
3 Beside the gates of the city, in the very doors she speaketh, saying:
4 O ye men, to you I call, and my voice is to the sons of men.
5 O little ones, understand subtlety, and ye unwise, take notice.

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done by theft may much more easily be repaired, than the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments. Ch.—Heb. "they will not despise a thief, when he hath stolen to fill his soul, when he is hungry." Mont. H.—This was commonly supposed to be his motive, and he was only condemned to make restitution, without any further disgrace. C. xix. 24. Ex. xxii. 1. But what necessity could the adulterer plead? Both he and the woman must suffer death. Lev. xx. 10.

VER. 31. *Seven-fold.* Or as much as may be required. The law never subjected the thief to restore above five-fold. If he had not enough, his person might be sold. C.

VER. 32. *Folly.* Lit. "want," *inopiam.* Heb. "is faint-hearted, corrupting his own soul, he will do that." H.

VER. 35. *Gifts.* "A husband would rather hear that his wife had been slain, than that she had been defiled." S. Jer. in Amos vi.

CHAP. VII. VER. 1. *Words.* As dangerous temptations always threaten, the same instructions are frequently inculcated. W.

VER. 5. *Thine.* But another's. v. 19. Give thy heart to wisdom, that it may be guarded against impure love.

VER. 6. *Lattice.* No glass was used, on account of the great heat. C.

VER. 7. *Ones.* Not in age, but prudence. M.

VER. 10. *Attire.* Covered with a veil, (Gen. xxxviii. 15.) though different from that of honest women. C.—The wanton are commonly the most gaudy; *nullarum fere pretiosior cultus est quam quarum pudor vilis est.* S. Cyp. de Habitu. —*Prepared, &c.* Heb. "guarded," (C.) or "subtle of heart." Prot. "who makes the hearts of youths take flight." Sept. Cant. vi. 4. H.

VER. 11. *Not... quiet.* Is not in Heb. C.—"She is loud and stubborn, her feet abide not in her house." Prot. H.—Chaste women are guarded in their speech, and keep at home. M.

VER. 14. *Prosperity.* Or thy welfare, (Corn. a Lap. T.) so great is my love for thee. M.—*Vows.* And therefore I have a feast prepared. People might carry home the greatest part of the victim to eat, if they were clean. Lev. vii. 29. C.

VER. 16. *Cords.* For greater ease, instead of boards, (M.) or the curtains are hung with precious cords from Egypt. C.

VER. 17. *Aloes.* Of Syria, (Jo. xix. 39.) different from ours. Num. xxxiv. 6. C.

VER. 18. *Inebriated.* Prot. "take our fill of love until the morning: let us solace ourselves with loves." H.—This passion is a sort of intoxication. M.

VER. 19. *My.* Lit. "the man." H.—She speaks thus out of contempt. C.

VER. 20. *The day.* Sept. "after many days." Heb. "at the day concealed," or when the people will dwell under tents, (Chal. C.) or "at the new moon," when it does not appear. Piscat.—He will not return for a long time. so that we need apprehend no danger from him. M.

VER. 22. *Lamb.* Prot. "fool to the correction of the stocks," (H.) or "like a shackle (*abs.*) for the chastisement of a fool." Mont.—Interpreters have read different words. C.—Sinners who have given way to temptations, are as inconsiderate as oxen, or birds which hasten to their own ruin. W.

VER. 26. *Her.* Solomon gave a melancholy proof of this, as well as David, and Amnon. C.

VER. 27. *Death.* There can be no precaution too great. c. ii. 18. C

CHAP. VIII. VER. 1. *Voice.* Men are wanting to themselves: they cannot plead ignorance. C.—Wisdom stands on high in the Catholic Church inviting all to virtue and happiness. W.—Some explain this of the light which is communicated to men; but the Fathers apply it to Jesus Christ, some of the expressions regarding his divine, and others his human nature. Eccli. xxiv.

VER. 3. *Doors.* Amid disputants, whose eagerness ought to convince us of the preference due to wisdom over all terrestrial concerns. v. 10.

6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.

7 My mouth shall meditate truth, and my lips shall hate wickedness.

8 All my words are just, there is nothing wicked, nor perverse in them.

9 They are right to them that understand, and just to them that find knowledge.

10 Receive my instruction, and not money: choose knowledge rather than gold.

11 For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

12 I, wisdom, dwell in counsel, and am present in learned thoughts.

13 The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

14 Counsel and equity is mine, prudence is mine, strength is mine.

15 By me kings reign, and lawgivers decree just things.

16 By me princes rule, and the mighty decree justice.

17 I love them that love me: and they that in the morning early watch for me, shall find me.

18 With me are riches and glory, glorious riches and justice.

19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

20 I walk in the way of justice, in the midst of the paths of judgment,

21 That I may enrich them that love me, and may fill their treasures.

22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

23 I was set up from eternity, and of old, before the earth was made.

24 The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out.

25 The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

26 He had not yet made the earth, nor the rivers, nor the poles of the world.

27 When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths:

28 When he established the sky above, and poised the fountains of waters:

29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

30 I was with him forming all things: and was delighted every day, playing before him at all times;

31 Playing in the world: and my delights *were* to be with the children of men.

32 Now, therefore, ye children, hear me: Blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

35 He that shall find me, shall find life, and shall have salvation from the Lord.

36 But he that shall sin against me shall hurt his own soul. All that hate me love death.

CHAP. IX.

Wisdom invites all to her feast. Folly calls another way.

WISDOM hath built herself a house, she hath hewn her out seven pillars.

2 She hath slain her victims, mingled her wine, and set forth her table.

3 She hath sent her maids to invite to the tower, and to the walls of the city:

VER. 10. *Money.* They are generally incompatible.

VER. 12. *Thoughts.* All good comes from God, the eternal wisdom, (C.) which speaks here. W.

VER. 15. *Things.* Power and knowledge are the gift of the Almighty. Rom. xii. 1. A prince who resembles God the most, is his best present. Pliny in Trajan.

VER. 18. *Glorious.* Lit. "proud." H.—But here it only means great. Is. ix. 15. and lxi. 6. Riches but too commonly nourish pride, and it is very rare to see them joined with *justice.* C.

VER. 19. *Stone.* So the Sept. translate *paz,* (H.) which designates a more pure sort of gold. Gen. ii. 11. C.

VER. 21. *Enrich.* Heb. "grant what is (real goods) an inheritance to them," &c.—*Treasures.* Sept. add, "with goods. If I announce to you daily occurrences, I will admonish you to number the things of the world," (H.) and all past events. C.

VER. 22. *Possessed.* As Christ was *with God,* equal to him in eternity. Jo. i. Sept. "created," which many of the Fathers explain of the word incarnate, (see Corn. a Lapide. Bossuet) or he hath "placed me," (S. Athan. iii. con. Arian. Euseb.) a pattern of all virtues. The Sept. generally render *kana,* "possessed," as Aquila does here. C.

VER. 23. *Up.* Heb. "anointed." Sept. "he founded." Christ was appointed to be the foundation, on which we must be built. S. Athan. iii. Orat.

VER. 24. *Conceived.*—Having yet manifested none of my works. Since the creation, wisdom only seeks to communicate itself to us. C.

VER. 26. *Poles.* Heb. "head *or* height of the dust of the world." H.—I subsisted with the chaos, before things appeared in their present form. C.—The *poles* denote the north and south, or the four quarters of the world. M.

VER. 28. *Sky.* Prot. "clouds." Pagn. "the air." Vulg. *æthera.* Sept. "the clouds above." H.—Moses assigns the higher and lower waters the same origin. Gen. i. 7.

VER. 29. *Pass.* This is often remarked. Ps. xli. 8.—*Earth.* See Job xxxviii. 8. C.

VER. 30. *Forming.* Heb. "one nursed," (C.) or nursing, *nutritius.* Pagn.—He was not an idle spectator.—*Playing.* With ease and surprising variety. C.

VER. 31. *Men.* God saw that all was good, but delighted most in his own image. M.—He prefers man before all other corporeal creatures. W.—To him alone below he has granted understanding, and a soul capable of virtue. The Son has also assumed our nature. Bar. iii. 37.

VER. 35. *Lord.* Wisdom, or Jesus Christ, is our salvation, happiness, and life. Sept. "and the will is prepared by the Lord." S. Aug. often quotes this to prove the necessity of preventing grace. Ep. ccxvii. and clxxxvi. C.

VER. 36. *Death.* Not in itself, (H.) but by adhering to such things as bring death. M.

CHAP. IX. VER. 1. *House.* The sacred humanity, (S. Ignat. S. Aug. de Civ. Dei. xvii. 20.) or the Church. S. Greg. Mor. xxxiii. 15.—Here we may receive *all* instruction, the seven sacraments, and the gifts of the Holy Ghost. Pleasure had mentioned her attractions: now those of true wisdom are set before us. C.—God sent his pastors at all times, to invite people to embrace the latter. They are all included in the number *seven,* both before and under the law, as well as in the gospel, where S. Paul styles SS. Peter. James, and John, *pillars.* Gal. ii. This is the literal sense, on which the mystical is grounded, and both are intended by the Holy Ghost, intimating that the uncreated wisdom took flesh of the blessed Virgin, prepared the table of bread and wine, as Priest according to the order of Melchisedec, and chose the weak of this world to confound the strong, as S. Aug. explains this passage. Sup. and q. 51. W.

VER. 2. *Victims.* Moses ordered the blood to be poured out at the door of the tabernacle, and a part to be given to the priests, after which the rest might be taken away. The like was probably done at Jerusalem. Lev. xvii. 4. These victims are contrasted with those of pleasure. c. vii. 14.—*Mingled.* It was not customary for any but barbarians and the gods to take pure wine. Some mixed two, others three, five, or even twenty parts of water. But the scholiast of Aristophanes says, the best method was to have three parts of water, and two of wine. Mercury complains that his wine was half water. Arist. Plut. v. Sun. i.—The Fathers often apply this text to the feast of Jesus Christ in the blessed Eucharist. C.—S. Cyprian (ep. iii.) citeth the whole passage of Christ's sacrifice in the forms of bread and wine. W.

VER. 3. *Maids.* Sept. "servant men," the pastors of the church, inviting all to piety in so public a manner, that none can plead ignorance. S. Greg. C.—*To invite.* Prot. "she crieth upon the highest places of the city." H.—Christ enjoins his apostles to preach on the roofs. Matt. x. 37.

4 Whosoever is a little one, let him come to me. And to the unwise she said:

5 Come, eat my bread, and drink the wine which I have mingled for you.

6 Forsake childishness, and live, and walk by the ways of prudence.

7 He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

8 Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.

9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.

10 [a] The fear of the Lord is the beginning of wisdom: and the knowledge of the holy *is* prudence.

11 For by me shall thy days be multiplied, and years of life shall be added to thee.

12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.

13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,

14 Sat at the door of her house, upon a seat, in a high place of the city,

15 To call them that pass by the way, and go on their journey:

16 He that is a little one, let him turn to me. And to the fool she said:

17 Stolen waters are sweeter, and hidden bread *is* more pleasant.

18 And he did not know that giants are there, and that her guests are in the depths of hell.

THE PARABLES OF SOLOMON.

CHAP. X.

In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.

[a] Ps. cx. 10. Supra i. 7. Eccli. i. 16.

A WISE son maketh the father glad: but a foolish son is the sorrow of his mother.

2 [b] Treasures of wickedness shall profit nothing: but justice shall deliver from death.

3 The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.

4 The slothful hand hath wrought poverty: but the hand of the industrious getteth riches.

He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away.

5 He that gathereth in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.

6 The blessing of the Lord *is* upon the head of the just: but iniquity covereth the mouth of the wicked.

7 The memory of the just *is* with praises: and the name of the wicked shall rot.

8 The wise of heart receiveth precepts: a fool is beaten with lips.

9 He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.

10 [c] He that winketh with the eye, shall cause sorrow: and the foolish in lips shall be beaten.

11 The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.

12 Hatred stirreth up strifes: [d] and charity covereth all sins.

13 In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.

14 Wise men lay up knowledge: but the mouth of the fool is next to confusion.

15 The substance of a rich man is the city of his strength: the fear of the poor *is* their poverty.

16 The work of the just *is* unto life: but the fruit of the wicked unto sin.

[b] Infra xi. 4.—[c] Eccli. xxvii. 25.—[d] 1 Cor. xiii. 4. 1 Pet. iv. 8.

VER. 4. *One.* Simple, but not inconstant, like children. 1 Cor. xiv. 20. Pleasure addresses the same, (c. vii. 7.) but for their destruction. C.

VER. 7. *Scorner.* This is the reason why wisdom speaks only to the simple. The conceited would only laugh at her instructions. These scoffers represent heretics and libertines. c. i. 22. C.—Where there is no hope of amendment, prudence and charity require us to be silent, as our rebukes would only procure us enmity, and make the sinner worse. W.—Of such S. John was afraid, and therefore ceased from writing. 3 Jo. 9. Yet S. Paul commands public reprehension. 1 Tim. v. 20. M.—When there is any prospect of good, all, particularly superiors, are bound to correct. S. Aug. de Civ. Dei. i. 9. and S. Bas. reg. fus. 158. W.

VER. 9. *Occasion.* This word is found in Sept. Syr. and Arab. We might supply *instruction*, (C.) with Prot.

VER. 10. *Prudence.* Or "prudence is the science of the saints," (H.) directing what to choose on all occasions to obtain heaven. C.—The knowledge contained in the holy Scriptures, and possessed by the saints, is superior to all other sciences. M.

VER. 13. *And full.* Prot. "she is simple and knoweth nothing." Sept. "is in want of a piece of bread." They have several verses before this, which are here omitted. H.—Wisdom and pleasure are opposed to each other. C.

VER. 17. *Pleasant.* Impure pleasures are more delightful (C.) to sensual men. H.—The prohibition increases appetite. M.

VER. 18. *Giants.* Who lived when all flesh had corrupted its ways, (Gen. vi. 12.) and were sentenced to hell. Job xxvi. 5. Is. xiv. 9. C.

CHAP. X. *Solomon.* This title is not found in Sixtus V. or Sept. Hitherto the preface extends, shewing the advantages of wisdom. C.—The subsequent chapters more properly contain the parables, and are written with great elegance, so as to oppose vice to virtue. See Bain. S. Jer. &c. W.

VER. 1. *Mother.* A virtuous child cannot be indifferent to the joy of his parents.

VER. 2. *Wickedness.* Riches ill acquired, or tending to corrupt the heart. Lu. xvi. 9.

VER. 3. *Famine.* Ps. xxxvi. 25. The prophets and Lazarus rejoice in suffering.

VER. 4. *Poverty.* Even of those who had plenty. This is true in a spiritual sense likewise. C.—The kingdom of heaven suffereth violence. H.—*Otiositas mater nugarum, noverca virtutum.* S. Bern. consid. ii.—*He,* &c. This is not in Heb. Greek, S. Jer. or in several Lat. copies. C.—We find it in the Sept. C. ix. 13.—*Away.* He derives no benefits from lies. M.

VER. 5. *He.* Sept. "a son well educated shall be wise, and shall have the unwise for his servant. An intelligent son has been saved from the heat. But the wicked son is destroyed by the wind in time of harvest." H.—A good part of this is not in the original; yet it is received by the Greeks.

VER. 6. *Wicked.* Or, as the Heb. seems to indicate, "the wicked covereth iniquity, by an hypocritical exterior," (C.) or, "the injury" (Mont.) done to another, (*chamas.* H.) "unseasonable, *or* infinite mourning" πένθος ἄωρον. Sept.

VER. 7. *Rot.* Heb. "stink." His reputation shall be lost. Gen. xxxiv. 30. C.

VER. 8. *Lips.* He will not bear correction. M.—But suffers the punishment of his own unguarded speeches; or rather the man who hath foolish lips, shall be beaten, v. 13. C.

VER. 9. *Sincerely.* Or Simply, Heb. "in uprightness," (H.) or innocence. M. —*Manifest.* The hypocrite shall be at last detected.

VER. 10. *Sorrow.* Sept. add, "to men as well as to himself." C.—"But he who chides boldly shall make peace," (H.) or "work safety," as the Syr. and Arab. also read, instead of Heb. "a prating fool shall fall." "When a man connives at his friend's failings, . . . the offender is encouraged to sin on, and to heap up matter for very sorrowful reflections; but the man, who with an honest freedom, prudently reproves him, most effectually contrives his honour and safety." The consequences of a virtuous and a vicious *friendship*, seem to be also expressed in the next verse. Thus the latter hemistic generally illustrates the first. But here, part of v. 8. may be improperly inserted. The two parts of the verses in Proverbs, &c. being arranged in distinct columns, has occasioned sometimes a part, and sometimes a whole verse, to be omitted, as the transcriber might mistake the line. Kennicott.

VER. 11. *Life.* Or a never-failing spring, *fons perennis*, as we should speak in Latin. C. xiii. 14. Apoc. vii. 17.

VER. 12. *Sins.* Sept. "all who contend." Charity pardons all. 1 Pet. iv. 8.

VER. 13. *Sense.* Lit. "a heart." But the Hebrews use this expression in a different sense from what we do, and thus designate a fool. Ose. vii. 11.

VER. 14. *Confusion.* He speaks inconsiderately, and involves himself in continual dangers, while the wise are cautious in their speech.

VER. 15. *Poverty.* Diffidence hinders the advancement of the poor, as presumption is too common among the rich. A happy mediocrity is best. v. 16.

17 The way of life, to him that observeth correction: but he that forsaketh reproofs, goeth astray.

18 Lying lips hide hatred: he that uttereth reproach, is foolish.

19 In the multitude of words there shall not want sin: but he that refraineth his lips, is most wise.

20 The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.

21 The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.

22 The blessing of the Lord maketh men rich: neither shall affliction be joined to them.

23 A fool worketh mischief as it were for sport: but wisdom is prudence to a man.

24 That which the wicked feareth, shall come upon him: to the just their desire shall be given.

25 As a tempest that passeth, so the wicked shall be no more: but the just *is* as an everlasting foundation.

26 As vinegar to the teeth, and smoke to the eyes, so *is* the sluggard to them that sent him.

27 The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.

28 The expectation of the just is joy: but the hope of the wicked shall perish.

29 The strength of the upright *is* the way of the Lord: and fear to them that work evil.

30 The just shall never be moved: but the wicked shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.

32 The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

CHAP. XI.

A DECEITFUL balance[a] is an abomination before the Lord: and a just weight *is* his will.

2 Where pride is, there also shall be reproach: [b]but where humility is, there also *is* wisdom.

3 The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

4 [c]Riches shall not profit in the day of revenge: but justice shall deliver from death.

5 The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

6 The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

7 When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.

8 The just is delivered out of distress: and the wicked shall be given up for him.

9 The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

10 When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be praise.

11 By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.

12 He that despiseth his friend, is mean of heart: but the wise man will hold his peace.

13 He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend.

14 Where there is no governor, the people shall fall: but there is safety where there is much counsel.

15 He shall be afflicted with evil, that is surety for a stranger: but he that is aware of snares, shall be secure.

16 A gracious woman shall find glory: and the strong shall have riches.

17 A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.

18 The wicked maketh an unsteady work: but to him that soweth justice, *there is* a faithful reward.

19 Clemency prepareth life: and the pursuing of evil things death.

20 A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.

21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.

22 A golden ring in a swine's snout, a woman fair and foolish.

23 The desire of the just is all good, the expectation of the wicked is indignation.

24 Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

[a] Infra xx. 10. 23.

[b] Infra xv. 33.—[c] Supra x. 2.

VER. 16. *Life.* In abundance he is not puffed up: but the wicked make use of their fruit or revenue to do evil. Their works are bad, unless they turn to God by at least an initial love of justice.

VER. 18. *Foolish.* We must neither dissemble our resentment, through hypocrisy, nor manifest it without reason. C.

VER. 19. *Sin.* A prolix discourse on subjects of importance is not reprehended. S. Aug. Retrac. 1.—But it is very difficult to speak much, without going against some virtue. C.

VER. 21. *Understanding.* Lit. "hear." H. v. 13.

VER. 23. *Man.* He is enabled to see the evil of sin, and to avoid it. Job xv. 16.

VER. 26. *Him.* He spoils all their projects, (C.) and becomes a nuisance.

VER. 29. *Evil.* Conscience upbraids them, and punishment is before their eyes. H. *Magna vis est conscientiæ.* Cic. pro Mil.

VER. 30. *Earth.* This the Jews frequently experienced. The more enlightened understood, that such promises regarded also eternity. C.

CHAP. XI. VER. 1. *Balance.* Both in commerce, (Deut. xxv. 13. C.) and in passing sentence on others. Ven. Bede.

VER. 2. *Wisdom.* God resists the proud. c. xvi. 18. and xviii. 12. and Jam. iv. 6.

VER. 7. *Solicitous.* Or ambitious. Heb. "the potent," or Sept. "the impious."

VER. 8. *For him.* As comparatively nothing worth to his master. C. xxi. 18. Is. xliii. 3.

VER. 11. *Overthrown.* Ten just men would have saved Sodom. Achan alone threw all Israel into confusion. C.

VER. 12. *Mean.* Lit. "indigent" of sense. H.—We must put up with some faults, as none are without. Hor. i. Sat. 3. C.

VER. 13. *Walketh.* Sept. "the double-tongued," dissembler, or great talker. C.

VER. 15. *That is.* Heb. "that hateth those who make agreements *is* secure." Mont.

VER. 16. *Gracious.* Virtuous and beautiful, as God hath granted beauty also for good purposes. This and virtue tend to the advancement of women, while men can use their strength to acquire riches. C.—*Glory.* Sept. Syr. and Arab. add, "of her husband. But she that hateth righteousness is a throne of disgrace. The slothful, though rich, shall come to poverty; but the laborious shall retain their riches." Two hemistics seem to be lost in Heb. Kennicott.—Most of the additions in the Sept. are only glosses, or useless repetitions, (C.) though they seem not to be so in this place. H.

VER. 17. *Kindred.* Heb. "flesh." Gen. xxix. 14. The miser is cruel even to himself.

VER. 21. *In hand.* At rest, or making agreements. God will punish the race of the wicked.

VER. 22. *Foolish.* Beauty, without prudence, leads to ruin, as ornaments are ill bestowed on swine. The women in the east sometimes wore rings in their noses, (Gen. xxiv. 22. C.) or hanging down upon them. Is. iii. 21. M

25 The soul that blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.

26 He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

27 Well doth he rise early who seeketh good things: but he that seeketh after evil things, shall be oppressed by them.

28 He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

29 He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

30 The fruit of the just man *is* a tree of life: and he that gaineth souls is wise.

31 [a] If the just man receive in the earth, how much more the wicked and the sinner?

CHAP. XII.

HE that loveth correction, loveth knowledge: but he that hateth reproof, is foolish.

2 He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doth wickedly.

3 Man shall not be strengthened by wickedness: and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.

5 The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.

8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

9 [b] Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

11 [c] He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish.

He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

12 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

13 For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.

14 By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

15 The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

16 A fool immediately sheweth his anger: but he that dissembleth injuries is wise.

17 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

18 There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.

19 The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace.

21 Whatsoever shall befall the just man, shall not make him sad: but the wicked shall be filled with mischief.

22 Lying lips are an abomination to the Lord: but they that deal faithfully, please him.

23 A cautious man concealeth knowledge: and the heart of fools publisheth folly.

24 The hand of the valiant shall bear rule: but that which is slothful shall be under tribute.

25 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

26 He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

[a] 1 Pet. iv. 18.—[b] Eccli. x. 30.

[c] Eccli. xx. 30.

VER. 24. *Others.* Moderation is always requisite. Heb. "there is one withholding from rectitude, yet for a defect," (Mont.) being too saving, he is a loser. H.—Avarice does not always increase riches. C.

VER. 25. *Himself.* He shall receive abundantly. 2 Cor. ix. 6. The beneficent shall be amply rewarded both in this world and in the next.

VER. 26. *Corn.* In times of scarcity. See Amos viii. 7.

VER. 29. *House.* By his profligacy, or law-suits, shall be impoverished, (v. 17. C.) or if he act with violence, he will make his house empty. Eccli. iv. 35. M.

VER. 30. *Life.* Producing excellent fruits of virtue and edification.

VER. 31. *Receive.* Punishment, for almost inevitable faults, or be treated according to his deserts. Sept. Syr. Arab. "if the just be hardly saved, where shall the impious and the sinner appear?" 1 Pet. iv. 18. C.—Afflictions attend the just in this life. Shall the wicked escape? M.

CHAP. XII. VER. 1. *Knowledge.* It is a great kindness to shew us our faults. But God's grace is necessary to make us reap benefit from correction, (C.) as self-love recoils at it.

VER. 2. *But.* Heb. "and he will condemn the man of devices," (Mont. H.) or, "the man of thoughts doth wickedly," (C.) as he trusts in them, rather than in God. M.

VER. 4. *Diligent.* Heb. "strong or virtuous," (H.) including all the perfections of the sex, and in particular those of economy and chastity. C. xiv. 1. and xxxi. 10.

VER. 7. *Turn.* In a moment the wicked is not to be found. C. x. 25. and Ps. xxxvi. 35.

VER. 8. *Learning.* We apply to those things which we love, and those who study sacred (C.) or useful sciences, shall receive praise.

VER. 9. *Glorious.* Or a boaster, (H.) as many noblemen are, who are involved in debt. Eccli. x. 30. M.—It is better to have a sufficiency, than to be of noble parentage; and starving through a stupid idea, that work would be disgraceful.

VER. 10. *Beasts.* Those who treat them with cruelty, would do the like with men. God gives regulations to let brute beasts have rest. Lev. xxii. 28. C. S. Chrys. in Rom. xxix.

VER. 11. *Idleness.* Heb. "the idle." Their company is seducing.—*He that,* &c. This occurs in the Sept. but not in the Heb. or the new edit. of S. Jer. C.—*Wine.* Or "in taverns."—*Holds.* Soldiers have thus been often surprised. M.—"Drunkenness is an incitement to lust and madness, the poison of wisdom." S. Amb.

VER. 12. *Men.* They wish to supplant one another.

VER. 13. *Lips.* Liars often become the victims of their own deceit.

VER. 16. *Wise.* It is more difficult to repress, than to avoid anger, S. Amb.—To dissemble, so as to seek an opportunity of revenge, is not commended.

VER. 17. *That.* Heb. "the truth announceth justice." We easily give credit to an honest man. C.

VER. 18. *Promiseth.* Sept. "there are, who speaking, wound with the sword; but," &c. Heb. *bote* (H.) means also, making a foolish promise, which causes remorse. M.—This was the case with Herod, when he was pleased with Herodias. Matt. xiv. 8. C.—Heb. "speaketh like the piercings of a sword," (Prot. H.) as detractors, and those who disseminate impious and scandalous maxims do.

VER. 19. *Frameth.* He studies how to escape detection. Heb. "a lying tongue is but for a moment;" it is presently discovered.

VER. 20. *Deceit.* Or uneasiness. C.—Honi soit qui mal y pense: "let him be covered with shame who thinks evil in it," seems nearly of the same import. H.

VER. 21. *Sad.* Even if he fall into sin, he will not lose all hope. C.—The accidents accompanying this life will not overwhelm him. S. Chrys.—Heb. "no evil shall befal the just." If he be afflicted here, he will be amply rewarded hereafter. Sept. "the just will not be pleased with any injustice."

VER. 23. *Cautious. Versutus* is taken in a good, as well as in a bad sense. The wise are reserved in speaking. Prov. xvi. 14. C.

VER. 25. *Grief.* Sept. "a fearful speech troubleth the heart of a (just) man." Grabe. H.

VER. 26. *Just.* A true friend will make any sacrifice. C.—"I am convinced

27 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

28 In the path of justice *is* life: but the bye-way leadeth to death.

CHAP. XIII.

A WISE son *heareth* the doctrine of *his* father: but he that is a scorner, heareth not when he is reproved.

2 Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

3 He that keepeth his mouth keepeth his soul: but he that hath no guard on his speech shall meet with evils.

4 The sluggard willeth, and willeth not: but the soul of them that work, shall be made fat.

5 The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing: and another is as it were poor, when he hath great riches.

8 The ransom of a man's life *are* his riches: but he that is poor, beareth not reprehension.

9 The light of the just giveth joy: but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall increase.

12 Hope that is deferred afflicteth the soul: desire when it cometh, is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace.

Deceitful souls go astray in sins: the just are merciful, and shew mercy.

14 The law of the wise *is* a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace: in the way of scorners is a deep pit.

16 The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof shall be glorified.

19 The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

21 Evil pursueth sinners: and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers: but for others it is gathered without judgment.

24 [a]He that spareth the rod, hateth his son: but he that loveth him, correcteth him betimes.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

CHAP. XIV.

A WISE woman buildeth her house: but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, [b]is despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

[a] Infra xxiii. 13.—[b] Job xii. 4.

that friendship can subsist only among the good," says Cicero. Heb. "the just hath more, (C. Prot.) *or* is more excellent than his neighbour." Sept. "the intelligent just is his own friend; (but the sentences of the impious are contrary to equity. Evils shall pursue sinners) but the way," &c. Grabe. H.

VER. 27. *Gain.* Heb. and Sept. "his prey," (C.) or what "he took in hunting." Prot. H.

VER. 28. *Bye-way.* Of vice. Heb. "and a way which leadeth to death," or "its paths conduct to death." C.

CHAP. XIII. VER. 1. *Doctrine.* Or he gives proof of his good education, (C.) and excites even his father to advance in piety. Ven. Bede.—Sept. "is obedient to *his* father; but the disobedient son is in destruction." H.

VER. 2. *Mouth.* In reward of his good speeches. C.—Sept. "of justice the good man eateth; but the souls of the lawless perish before the time." C. xii. 13.

VER. 3. *Hath.* Heb. "who openeth his lips *inconsiderately*, is lost." Judg. xi. 35. H.

VER. 4. *Willeth not.* Heb. "hath not." He only desires riches, or to be converted, and will not labour. C. xxi. 25. Eccli. v. 8.

VER. 5. *Confounded.* The detractor is like swine, stirring up dirt. S. Chrys. 32. ad Pop.—The liar is not believed, even when he speaks the truth. Aristot.

VER. 6. *Sinner.* Sym. "draweth on sin." Virtue is the best safeguard.

VER. 7. *Riches.* Such was S. Paul. 2 Cor. vi. 10. Some affect to be rich, while others are never satisfied. *Semper avarus eget.* Lazarus was very rich in God's sight.

VER. 8. *Reprehension.* Or is not able to defend himself, like the rich. C.—He is not exposed so much to great revolutions. Bayn.

VER. 9. *Out.* They are hated as well as their offspring. C.

VER. 10. *Contentions.* As none will yield. M.—Heb. "only by pride cometh contention." Prot.—"Pride is the mother of all sects." S. Aug.

VER. 11. *Haste.* Heb. "by vanity," and injustice. Those who become rich on a sudden fall under suspicion, as a Roman objected to Sylla, who had inherited nothing. Plut.—*By little.* Heb. "he that gathereth by labour, (Sept. piety) shall increase." Prot. H.

VER. 12. *Hope.* Sept. "(the just shews mercy and lends) better is he who begins heartily to assist, than he who promises and leads to hope. For a bad (Grabe substitutes good) desire is a tree of life."—*Soul.* Prot. "maketh the heart sick." H.—The pain increases in proportion to our eager desire. Calvin maintains, that the souls of the blessed are not yet in heaven, but hope: and of course he would establish a sort of purgatory for them. H.

VER. 13. *Come.* To defend what he has asserted, or to pass for a liar. Heb. "shall be destroyed by it." Mont. H.—Those who despise God's order shall perish.—*Deceitful*, &c. This is not in Heb. nor in some of the Lat. edit. C.—Sept. "to the deceitful son nothing shall be good. But the ways of the wise servant shall prosper, and his paths shall be made straight." C. xiv. 15. H.

VER. 14. *That.* Sept. "but the fool is slain in the snare." H.

VER. 15. *Grace.* God assists those who strive to be well instructed. C.

VER. 17. *Of the.* Heb. "a wicked ambassador." A king generally chooses people like himself. M.—Sept. have read *melec.* "A rash *king* shall," &c.

VER. 18. *To him.* Heb. "destroy discipline," so that the most wretched are often noted for immorality. Sept. "instruction takes away poverty," as "the whole earth supports the man that has a trade," τέχνιον, according to a Greek proverb. C.

VER. 19. *That is.* Sept. "of the pious, but the works of the impious are far from knowledge." H.

VER. 20. *Become.* Sept. "be known." A person's disposition may be seen by the company which he frequents.

VER. 22. *Heirs.* This was more observable under the old law: yet we often see the distress to which the unjust are exposed. *De male quæsitis non gaudet tertius hæres.* C.

VER. 23. *Fathers.* Heirs often lose their property by their misconduct. Heb. and (H.) Chal. read, "of the poor," who till their land better than those who have too large farms. M.—Nature requires but little. C.—Sept. "the just shall spend many years in affluence: but the unjust are cut off at once." H.

VER. 24. *Betimes.* God has always treated his friends in this manner, to preserve them from sin, or to increase their reward. C.

CHAP. XIV. VER. 1. *House.* Giving her children a proper education, and taking care of her house. C. xii. 4. and Tit. ii. 5. C.

VER. 2. *And*, is not in Heb.—*Is.* Heb. "but the perverse in his ways despiseth him;" (H.) shewing by his conduct that he cares not for the Lord. C.—Sept. "he shall be dishonoured, that," &c.

VER. 3. *Pride.* He chastiseth with haughtiness, and is ever quarrelling.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth, and declineth from evil: the fool leapeth over, and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed.

He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there *is* oftentimes want.

24 The crown of the wise, *is* their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord *is* a fountain of life, to decline from the ruin of death.

28 In the multitude of people *is* the dignity of the king: and in the small number of the people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart *is* the life of the flesh: *but* envy *is* the rottenness of the bones.

31 [a] He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but sin maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

CHAP. XV.

A MILD answer [b] breaketh wrath: but a harsh word stirreth up fury.

[a] Infra xvii. 5.—[b] Infra xxv. 15.

VER. 4. *Empty.* As the land has not been cultivated. H.—*Strength,* or number of oxen. C.—"The virtue of the preachers is manifested where there are many converted to produce fruit." S. Greg. vii. ep. viii.

VER. 6. *Not.* Because they seek it ill, like the pagan sages. Sept. "thou shalt seek wisdom among the wicked, and shalt not find it," &c.

VER. 7. *Prudence.* Thou wilt presently perceive his weakness. Heb. "abandon a," &c. He is not capable of hearing reason: keep at a distance.

VER. 8. *Way.* This science of the saints is the only true wisdom.—*Erreth.* They are inconstant. Heb. "*is* deceit." They are bent on it.

VER. 9. *Sin.* C. x. 23. Heb. "excuse sin," (C.) or "mock at sin," (H.) committed by others. M.—*Grace,* or good-will. They are agreeable to all. C.

VER. 10. *Stranger.* Such cannot well comfort the afflicted. A man is alone acquainted with the affections of his own heart. Sept. "he mixeth not insult" (Sym.) "with strangers."

VER. 12. *Death.* How many, under the garb of piety, follow their passions! How many are misled by their singularity, or by unskilful directors! C.—We must suspect our own judgment. M.—If any Turks, Jews, or heretics, lead a moral good life, it seemeth both to themselves and to other ignorant people that they are in the right way to salvation; but their error in faith leadeth them to eternal damnation. W.—The persecutors thought they did God a service by putting the apostles to death. Will they be excused? H.

VER. 13. *Laughter.* Sept. "with content sorrow is not mixed." H.—*Joy.* Such is the condition of earthly things. Pind. Pyth. viii.

VER. 14. *Above him.* Sept. "with his counsels," enjoying the content of a good conscience, and a heavenly reward; while the wicked, with all his self-approbation, shall be punished.

VER. 15. *Innocent.* Good, and unsuspecting; (Jos. ix. 14. and 1 Cor. xiii. 7.) or rather credulous. 1 Jo. iv. 1. C.—Sept. "the man who is not bad."—*Steps.* Sept. "repenteth." H.—*No,* &c. This occurs (C. xiii. 18.) in several copies: but here it is omitted in Heb. &c.

VER. 17. *Folly.* Wrath betrays us into great extravagances.—*Hateful.* Heb. also, "hateth" folly. Sept. "the prudent beareth much." Job v. 2. C.

VER. 20. *Many.* "Riches make friends, poverty tries them." Syrus.—False friends resemble swallows, which retire at the approach of winter. Cic. ad Heren. iv.

VER. 21. *He . . mercy,* is not found in Heb. Greek, or Lat. MSS. C.

VER. 22. *Truth.* Those who are kind and faithful. H. C. iii. 3.—Sept. add, (C.) as a second version, (Grabe) "the workers of evils understand not mercy and truth: but kind and faithful actions are with those who do good."

VER. 24. *Imprudence.* This they always betray, while the wise use their riches to assist their fellow-creatures, and receive a crown of glory. H.

VER. 28. *King.* Who formerly was styled "a shepherd," to remind him of the care with which he ought to seek the welfare of his subjects. C.

VER. 30. *Bones.* As a sound heart preserves the rest of the body, so a good intention often excuses from mortal sin, when the error is not gross. But envy corrupts the works which might seem good, and which cannot bear a strict examination. S. Greg. Mor. v. 34. W.—Envy ruins the health. Menan. ap. Grot. —Sept. "a *too* sensible heart *is* the," &c. This is beautiful; but not quite conformable to the Heb.

VER. 31. *Him.* God takes the poor under his special protection, (Matt. xxv. 40.) and is the distributor of all riches. What would the rich do without the poor? C.

VER. 33. *And.* Prot. "but *that which is* in the midst of fools is made known." H.—A vessel full of gold makes no noise, while that which contains only a few pieces sounds much. Munster. Corn. a Lap.—Thus the fool makes a parade of all that he knows. C.—Sept. "but in the heart of fools, it is not known." H.—Aquila and Theodotion have the negation, (C.) as well as the Syr. and Arab. See c. v. 16. Kennicott.

VER. 34. *Miserable.* This sentence ought to be engraven in all public places. Heb. "and mercy the sinful people," whom God spares on account of their almsdeeds, (Dan. iv. 24.) or "sin is the shame of peoples." C.—Montanus renders *chesed* mercy, and Pagnin "ignominy." The former is scarcely intelligible, *et misericordia populorum peccatum,* unless sin be here taken for a *sin-offering,* (H.) as it is by Vatab. Grot. &c. C.

VER. 35. *Nothing.* Lit. "useless," which often means bad. H.—A servant who does not discharge his duty is such. Heb. "he that causeth to blush," and has no economy. C.—Sept. "He removes shame by his good management. Anger destroys the prudent; but a mild," &c. H.

CHAP. XV. VER. 1. *Fury.* This was seen in Nabal and Roboam, while Gideon and Abigail shewed the good effects of a mild answer. Jud. viii. 1. and 1 K. x. 25. and 3 K. xii. 11.

2 The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent.

In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.

6 The house of the just is very much strength: and in the fruits of the wicked is trouble.

7 The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

8 [a]The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

9 The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

10 Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him: nor will he go to the wise.

13 [b]A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

14 The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15 All the days of the poor are evil: a secure mind is like a continual feast.

16 Better is a little with the fear of the Lord, than great treasures without content.

17 It is better to be invited to herbs with love, than to a fatted calf with hatred.

18 A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

19 The way of the slothful is as a hedge of thorns: the way of the just is without offence.

20 A wise son maketh a father joyful: but the foolish man despiseth his mother.

21 Folly is joy to the fool: and the wise man maketh straight his steps.

22 Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.

23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.

24 The path of life is above for the wise, that he may decline from the lowest hell.

25 The Lord will destroy the house of the proud: and will strengthen the borders of the widow.

26 Evil thoughts are an abomination to the Lord: and pure words most beautiful, shall be confirmed by him.

27 He that is greedy of gain troubleth his own house: but he that hateth bribes shall live.

[c]By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.

28 The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils.

29 The Lord is far from the wicked: and he will hear the prayers of the just.

30 The light of the eyes rejoiceth the soul: a good name maketh the bones fat.

31 The ear that heareth the reproofs of life, shall abide in the midst of the wise.

32 He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding.

33 The fear of the Lord, *is* the lesson of wisdom: and humility goeth before glory.

CHAP. XVI.

IT [d]is the part of man to prepare the soul: and of the Lord to govern the tongue.

2 [c]All the ways of a man are open to his eyes: the Lord is the weigher of spirits.

[a] Infra xxi. 27. Eccli. xxxiv. 21.—[b] Infra xvii. 22.

[c] Infra xvi. 6.—[d] Infra ver. 9.—[e] Infra xx. 24. and xxi. 2.

VER. 2. *Knowledge.* It requires to be proposed in a proper manner.

VER. 4. *Life.* This comparison was become proverbial for something very excellent. *Immoderate.* Heb. "perverse." C.—Evil discourse kills the souls both of those who speak, and of those who pay attention to it. H.

VER. 5. *In abundant,* &c. Is omitted in Heb. Chal. and many Greek and Latin copies. The same idea is expressed in the following verse.

VER. 7. *Unlike.* The wise, or themselves. Heb. and Sept. "inconstant."

VER. 8. *Wicked.* Still unconverted. Eccli. xxxiv. 23. When they repent, and offer sacrifice with sincerity, they will obtain mercy. The Donatists abused this text, to prove that baptism conferred by wicked ministers was unavailing. But S. Aug. shewed them, that Christ was the principal agent, and conferred grace, even though the minister might draw down judgments on his own head. Con. Parm. ii. 6.—Even pagans confessed, that sacrifices, without virtue, could afford no benefit. "God was more pleased with the prayers of the Lacedemonians, than with all the sacrifices of the Greeks," say the idolatrous priests in Plato, Alcib. ii. Seneca de Ben. i. 5.

VER. 10. *Instruction.* Heb. "a heavy punishment." H.—The mind which gives way to vice, must have embraced some false doctrine.

VER. 11. *Before.* Naked. The state of the damned is known to God. C. ix. 18. C.

VER. 13. *Down.* Compunction is salutary, but worldly grief blameable. C. xxv. 20. and 2 Cor. vii. 10. S. Greg. past. ii. 10.

VER. 15. *Feast.* Those who repine at their condition are miserable; while the poor may be delivered from many cares. C.—

O vitæ tuta facultas
Pauperis angustique laris.—Luc. Phar. v.

—Under affliction every thing displeases; but all delights the cheerful temper.

VER. 16. *Content.* Sept. "fear." Heb. "with trouble," which is preferable. 1 Ti. vi. 6.

VER. 17. *Calf.* Or feast after sacrifice. 1 K. xvii. 19. Lu. xv. 23.

VER. 19. *Thorns.* All seems to them impossible. C.—In agriculture, however, (H.) "in domestic affairs, negligence is attended with more labour than diligence." Colum. xii. 2.

VER. 21. *Fool.* He thinks himself the most happy of mortals. C.—Sept. "the ways of the fool are senseless." H.

VER. 22. *Counsel.* Heb. "secrecy."—*Established.* We put in execution without fear, what has been resolved maturely. C.

VER. 24. *Above.* Lit. "upon the learned." H.—One path leads to the realms above. C.—The wise must be intent on God. M.

VER. 26. *Shall be,* &c. is not added in Heb. &c. nor in several Latin MSS.

VER. 27. *Troubleth.* With all sorts of temporal misfortunes. A judge who receives bribes, is accursed. Ex. xxiii. 8.—*By,* &c. is not here in Heb. but c. xvi. 6. S. Cyprian (3 Test.) found it in his copy.—*Faith,* or fidelity and *truth,* as it is elsewhere expressed. C. iii. 3. These virtues move God to pardon.

VER. 28. *Studieth.* And speaks deliberately. Sept. Rom. is more embarrassed in the rest of this, and the nine first verses of the following chapter, than the Complut. edition.

VER. 30. *Fat.* And contributes to health. By less noble motives, the mind is gradually raised to the more excellent.

VER. 33. *Lesson.* Or "what teacheth." *Humility,* or docility, as those who acknowledge no master will never become wise. Matt. xxiii. 12. C.

CHAP. XVI. VER. 1. *It is the part of man,* &c. That is, a man should prepare in his heart and soul what he is to say; but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace: but after that we have (with God's grace) thought and prepared within our souls what we would speak; if God does not govern our tongue, we shall not succeed in what we speak. Ch.—He will put into our mouths what we have to say to persecutors. Lu. xxi. 14. He often causes us to utter the reverse of what we intended, as Balaam did. Num. xxiii. M.—The fairest prospects miscarry without God's blessing. The enemies of grace would infer from this text, that the beginning of salvation depends on free-will. But S. Aug. (con. 2. epist. Pelag. ii. 8.) has solidly refuted them, and Solomon does not mean that man acts alone. C. viii. 35. Sept. Jo. xv. 5. and 2 Cor. iii. 5. "Man," says S. Aug. "does no good things, which God does not cause him to perform." C.—The Scripture cannot contradict itself. A fresh grace is requisite to execute what God has enabled us to devise, v. 9. W.

3 Lay open thy works to the Lord: and thy thoughts shall be directed.

4 The Lord hath made all things for himself: the wicked also for the evil day.

5 Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent.

The beginning of a good way, is to do justice: and this is more acceptable with God, than to offer sacrifices.

6 [a]By mercy and truth iniquity is redeemed; and by the fear of the Lord men depart from evil.

7 When the ways of man shall please the Lord, he will convert even his enemies to peace.

8 Better is a little with justice, than great revenues with iniquity.

9 [b]The heart of man disposeth his way: but the Lord must direct his steps.

10 Divination is in the lips of the king, his mouth shall not err in judgment.

11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.

12 They that act wickedly are abominable to the king: for the throne is established by justice.

13 Just lips are the delight of kings: he that speaketh right things shall be loved.

14 The wrath of a king *is as* messengers of death: and the wise man will pacify it.

15 In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.

16 Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

17 The path of the just departeth from evils: he that keepeth his soul keepeth his way.

18 Pride goeth before destruction: and the spirit is lifted up before a fall.

19 It is better to be humbled with the meek, than to divide spoils with the proud.

20 The learned in word shall find good things: and he that trusteth in the Lord is blessed.

21 The wise in heart shall be called prudent: and he that is sweet in words, shall attain to greater things.

22 Knowledge is a fountain of life to him that possesseth it: the instruction of fools *is* foolishness.

23 The heart of the wise shall instruct his mouth: and shall add grace to his lips.

24 [c]Well ordered words are *as* a honeycomb: sweet to the soul, and health to the bones.

25 There is a way that seemeth to a man right: and the ends thereof lead to death.

26 The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

27 The wicked man diggeth evil, and in his lips is a burning fire.

28 A perverse man stirreth up quarrels: and one full of words separateth princes.

29 An unjust man allureth his friend: and leadeth him into a way that is not good.

30 He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.

31 Old age is a crown of dignity, when it is found in the ways of justice.

32 The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

33 Lots are cast into the lap, but they are disposed of by the Lord.

CHAP. XVII.

BETTER is a dry morsel with joy, than a house full of victims with strife.

2 [d]A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.

3 As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

4 The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.

5 [e]He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished.

6 Children's children are the crown of old men: and the glory of children are their fathers.

7 Eloquent words do not become a fool, nor lying lips a prince.

[a] Supra xv. 27.—[b] Supra ver. 1.—[c] Supra xv. 13. Infra xvii. 22.

[d] Eccli. x. 28.—[e] Supra xiv. 31.

VER. 2. *Open.* Or approved. M.—Heb. "pure in his own eyes." He sees not his own defects. C. xxi. 2. Job. xxviii. 23. C.

VER. 3. *Open.* Heb. "roll on," and refer all to God's glory. M. Ps. xxxvi. 5.

VER. 4. *Day.* His obduracy is of his own choice, and must serve to set the divine justice in the clearest light. Eccli. xxxiii. 14. Ex. ix. 16. Others hence infer that predestination is gratuitous, and reprobation in consequence of sin. It seems rather that temporal goods and evils are here meant. C.

VER. 5. *Hand.* And he seems to be very quiet. C. xi. 21. Sept. "but he who putteth his hand in hands unjustly, *to make a contract*, is," &c.—*The*, &c. is taken from the Rom. Sept. and occurs before. C. xv. 27.

VER. 6. *Mercy* to the distressed. C. iii. 3. and xiv. 22.

VER. 7. *Peace.* Thus Jacob, Joseph, Daniel, &c. were admired by their former enemies.

VER. 10. *Judgment.* Or "let it not err," as people look upon the decisions of kings as so many oracles. We ought to act in this manner, as long as they are not visibly unjust. God gave a *principal spirit* (Ps. l. 14.) to Saul, David, Solomon, and to the judges whom he appointed, 1 K. x. 9. Deut. xxxiv. 9. Judg. iii. 10. C.—Solomon was thus enabled to decide difficult cases. M. Job xxix. 7.

VER. 11. *Bag.* Many read *sæculi*, "of the world." So Ven. Bede, &c. All God's appointments are perfectly just. C. xi. 21. It was the custom for people to carry balances to weigh money, before it was coined. C.

VER. 13. *Loved.* Yet none are more exposed to flattery and deceit than kings. Senec. ep. xxi.

VER. 15. *Life.* A mild government resembles a serene sky. Sen. Clem. Job xxix. 23.

VER. 16. *Get.* Sept. "the nests of wisdom . . and the nests of prudence;" or Churches of Christ, or places of education, may be intended. C.

VER. 18. *Fall.* Our first parents had given way to pride, before they sinned publicly. S. Aug. de Civ. Dei. xiv. 13.

VER. 21. *Shall.* Heb. "adds learning," both to himself and to others. Those who are wise and eloquent, must be preferred before those who have only the former qualification. C.

VER. 23. *Heart.* Or knowledge. H.—Wisdom gives beauty to eloquence.

VER. 26. *Mouth.* The want of food. Eccle. vi. 7.

VER. 27. *Diggeth.* Earnestly pursues.—*Fire.* Jam. iii. 16. C.

VER. 28. *Words.* Prot. "a whisperer separateth chief friends."

VER. 30. *Lips.* These motions indicate fury and pensiveness.

VER. 31. *Justice.* To the just longevity is promised. C.

VER. 32. *Valiant.* Sept. Alex. adds, "and a prudent man than a great lawmer." Γεωργὸν. H.—*Cities.* To govern the passions is more difficult. S. Greg. Past. iii. p. Adm. x. S. Tho. ii. 2. q. 128. a. 6.

Latius regnes avidum domando
Spiritum, quam si Lybiam, &c.—Hor. ii. Od. 2.

VER. 33. *Lord.* So the apostles had recourse to them, (Acts i. 26.) as the Cophts and Nestorians still do when there is a dispute about the election of a patriarch. Renaudot iv. Perpet. i. 7. and 9.—This mode may settle disputes. C. xviii. 18. But we must not have recourse to it, except where the Church permits, lest we become the dupes of an idle curiosity. C.—Nothing happens by chance. S. Aug. de Civ. Dei. v. 9.—Sept. "all things come into the breast of the unjust; but all just things proceed from the Lord." H.

CHAP. XVII. VER. 1. *Victims.* Of which part was used for a feast. C. vii. 14. C.—Sept. add, "of many goods, and unjust victims." H.

VER. 2. *Brethren.* Partaking with them, (Abenezra. T. M.) or rather acting as his master's executor; which evinces the advantages of wisdom, so as to raise

8 The expectation of him that expecteth *is* a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

9 He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

10 A reproof availeth more with a wise man, than a hundred stripes with a fool.

11 An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

12 It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

13 [a] He that rendereth evil for good, evil shall not depart from his house.

14 The beginning of quarrels is *as when one* letteth out water: and before he suffereth reproach, he forsaketh judgment.

15 [b] He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

16 What doth it avail a fool to have riches, seeing he cannot buy wisdom?

He that maketh his house high, seeketh a downfal: and he that refuseth to learn, shall fall into evils.

17 He that is a friend loveth at all times: and a brother is proved in distress.

18 A foolish man will clap hands, when he is surety for his friend.

19 He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

20 He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.

21 A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

22 [c] A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

23 The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.

24 [d] Wisdom shineth in the face of the wise: the eyes of fools *are* in the ends of the earth.

25 A foolish son is the anger of the father: and the sorrow of the mother that bore him.

26 It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.

27 [e] He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.

28 Even a fool, if he will hold his peace, shall be counted wise: and if he close his lips, a man of understanding.

CHAP. XVIII.

HE that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.

2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

3 The wicked man, when he is come into the depths of sins, contemneth: but ignominy and reproach follow him.

4 [f] Words from the mouth of a man *are as* deep water: and the fountain of wisdom as an overflowing stream.

5 It is not good to accept the person of the wicked, to decline from the truth of judgment.

6 The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.

7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.

8 The words of the double-tongued are as if they were harmless: and they reach even to the inner parts of the bowels.

Fear casteth down the slothful: and the souls of the effeminate shall be hungry.

9 He that is loose and slack in his work, is the brother of him that wasteth his own works.

10 The name of the Lord *is* a strong tower: the just runneth to it, and shall be exalted.

11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.

12 [g] Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.

13 [h] He that answereth before he heareth, sheweth himself to be a fool, and worthy of confusion.

14 The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

[a] Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.—[b] Isai. v. 23.—[c] Supra xv. 13. and xvi. 24.

[d] Eccli. ii. 14. and viii. 1.—[e] James i. 19.—[f] Infra xx. 5.—[g] Supra xi. 2. Eccli. x. 15. [h] Eccli. xi. 8.

a slave above those whom his station requires him to serve. Such was Joseph, who was *tried*.

VER. 4. *Lips.* They mutually deceive one another, as well as others.

VER. 6. *Fathers.* Whose virtues they are bound to imitate.

VER. 7. *Eloquent.* Sept. "faithful." They cannot be expected from them.

VER. 8. *Expecteth* heavenly things. Sept. "instruction is the reward of good deeds to those who use it."

VER. 9. *Friends.* Detractors cause dissensions, and even wars.

VER. 10. *Fool.* "A word is enough for the wise." *Nobilis equus umbra virgæ regitur, ignavus ne calcari quidem.* Q. Curt.

VER. 11. *Angel.* Messenger of death, (M.) which is sometimes inflicted by good, at others by bad, angels of death, or satan. 2 Cor. xii. 7. Ps. lxxvii. 49.

VER. 12. *Fool.* Heb. "fool in his folly." The danger is not greater in meeting (C.) a female bear, though it be the most terrible. Arist. Anim. ix. 1.

VER. 14. *Water.* It is scarcely possible to prevent the bad effects of detraction. Frequent quarrels have also risen on account of springs. Gen. xxvi. 20.—*Judgment.* And gives up the cause, as being much more prudent. Mat. v. 25. 40.

VER. 15. *God.* We ought to suspend our judgment, or incline to the more favourable side. Matt. vii. 1. Rom. ii. 1.

VER. 16. *He,* &c. is not here in Heb. though it be equivalently (v. 19.) where the Sept. are silent. C.

VER. 17. *Distress.* Like the real friend. C. xviii. 24.

VER. 18. *Hands.* Through joy, or as a mark of his consent.

VER. 19. *Door.* Sixtus V. reads, "mouth:" as some explain the *door* to mean. A large door supposes that the house is elevated, and thus exposed to danger from winds, &c.

VER. 24. *Earth.* Wandering and insatiable, and deeming the acquisition of wisdom too difficult.

VER. 26. *No good.* But very criminal. See Jer. vii. 31.

VER. 27. *Precious* and reserved *spirit.* This is a mark of wisdom. C.

CHAP. XVIII. VER. 1. *Reproach.* True friendship resembles charity, and bears all things. 1 Cor. xiii. 4. Heb. now reads *Thave,* "desire;" instead of *Thuane, occasion,* or "pretext," which must have been in the copies of the Sept. and Vulg. C.—Prot. "through desire, a man having separated himself, seeketh *and* intermeddleth with all wisdom." The solitary seeks heaven. H.

VER. 2. *Heart.* Conformable to his passions. C.—Heb. "unless to lay open his heart." He wishes to appear wise, and to justify his wicked designs. H.

VER. 3. *Contemneth* both God and man. Lu. xviii. 4. Heb. "is contemned" in his turn. C.—He is like a man abandoned by the physician. Op. Imp. in Matt. Hom. 40.

VER. 4. *Man,* who is just and wise. His advice deserves attention. C. xx. 5.

VER. 6. *Quarrels.* Heb. "blows." Sept. "death;" (v. 7.) which are the usual consequences of quarrels.

VER. 8. *Tongued.* Heb. "calumniator." He pretends to wish well to those of whom he speaks, or else to guard the company against deceit. C.—"If the devil be upon the detractor's tongue, he is in the ears of those who pay attention to him." S. Fran. de Sales.—*Fear,* &c. is in the Sept. above. The Vulg retains both this and the new version of S. Jerom.

VER. 9. *Brother.* Like him, as both end in poverty. C. x. 4. and xii. 11.

VER. 10. *Name.* Essence, or protection of God. The *rich* depends on his own wealth.

VER. 13. *Heareth* the end of the question. C. i. 5.

15 A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

16 A man's gift enlargeth his way, and maketh him room before princes.

17 The just is first accuser of himself: his friend cometh, and shall search him.

18 The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped by his brother, is like a strong city: and judgments *are* like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

21 Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man amiable in society, shall be more friendly than a brother.

CHAP. XIX.

BETTER is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips and unwise.

2 [a] Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his steps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 [b] A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him.

He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

12 As the roaring of a lion, so also *is* the anger of a king: and his cheerfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chastise thy son, despair not: but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

[a] Infra xxi. 16.

[b] Dan. xiii. 61.

VER. 14. *Infirmity* of the flesh. Matt. xxvi. 41.—*That is.* Theodot. "is wounded, who shall support?"

VER. 16. *Princes.* He easily finds access by showing submission. C.

Placatur donis Jupiter ipse suis. Ovid.

VER. 17. *Him.* To see that he act with sincerity.

VER. 18. *Lot.* C. xvi. 33. Sept. "silence." C.—But Grabe substitutes "lot." H.

VER. 19. *Judgments* of many are more deserving of credit. Heb. "a brother offended, is like a strong place, and *their* quarrels," &c. They are not easily reconciled. Civil wars are most terrible. C.

VER. 20. *Satisfied.* Those who are guarded in their words get employment. H. C. xii. 14.

VER. 21. *Love it,* and speak well or ill, shall receive accordingly. Matt. xii. 37.

VER. 22. *Good wife. Good* is not in Heb. but should be understood, as it is expressed in Sept. of Complut. (C.) and Alex. H.—*He that,* &c. occurs not in Heb. Sixtus V. &c. But it is found in Sept. and Arab. The Syriac omits the last sentence.—*Wicked.* S. Aug. had frequently asserted that a divorce was only of counsel: but this he retracted, when he reflected on this text. Ret. i. 19.—The Hebrews, Athenians, and Romans, followed the same practice with adulteresses. Selden, Ux. iii. 16. Dem. in Neæram, &c.—Hermas (past. i. 4.) prescribes that the penitent shall be received again, but not often. In case of divorce, the fathers still permit not a second marriage, that the parties may be reconciled. They enjoin the husband to put away only such as are incorrigible. S. Aug. Adul. ii. 3. C.

VER. 24. *Brother.* The ties of nature are not so strong as those of friendship. C.—Heb. "a man *that hath* friends must shew himself friendly; and there is a friend *that* sticketh closer than a brother." Prot. H.—*Ut ameris ama.* Mart.

CHAP. XIX. VER. 1. *Rich,* is not in Heb. Sept. Compl. or S. Jerom. C.—But as there is no antithesis between a poor man and a fool, it ought to be inserted, as it is in the Syriac, which reads, "than he who is perverse in his ways, though he be rich." The MS. 2. confirms "ways." Kennicott.

VER. 2. *Soul.* Wholesome and spiritual. Heb. "the soul *or* life is not good."—*Stumble.* "The more I make haste, the less I advance," said Plato; (Rep. 7.) and Augustus often repeated; *Sat cito, si sat benè.* Sueton.

VER. 3. *Fretteth.* Lit. "burneth." Sept. "blameth." Heb. "his heart rageth against the Lord." H.—Thus Adam tacitly laid the blame on him, as all those do who excuse themselves on account of their temper, habits, stars, the violence of temptation, &c. C.

VER. 7. *Only.* Heb. has *lo,* and the marg. *lu,* with the Vulg. C.—The former word intimates that the words have *no* solidity, and the latter that they shall be *his* only portion who is so foolish as to trust in them. *Sequens dicta non ipsa;* (Mont.) or *ei ipsa,* if we follow the margin. H.

VER. 8. *Mind.* Heb. "heart," intelligence. C. xv. 32.—*Loveth.* This does not contradict the gospel; (Jo. xii. 25.) as those who refrain from what the soul would crave to its own detriment, truly love it.

VER. 10. *Fool.* He would eat them, so as to prejudice his health.—*Princes.* C. xxx. 21. Such are commonly insolent, and should attend to Ausonius. *Fortunam reverenter habe.*

VER. 11. *Wrongs.* The wise man is not vindictive or punctilious.

VER. 12. *Anger.* Is not their dominion enough? Having none to admonish them, they do not perceive their excesses.

VER. 13. *Through.* It cannot be endured long. C.—*Dos est uxoria lites.* Ovid. Art. 1.—"Quarrels are a wife's dowry."

VER. 14. *Properly.* Sept. "fitted by." H.—Hence the Fathers dissuade marrying with infidels. S. Amb. in Lu. xvi.—All good comes from God.

VER. 15. *Hunger.* Both temporal and eternal. C.—*Non progredi, regredi est.* S. Bernard says, "Not to advance, is to go back."

VER. 16. *Neglecteth.* Heb. "contemneth." In the law of Moses, many transgressions were punished with death, but here that of the soul is meant. C.

VER. 17. *Lendeth.* To receive interest, *fœneratur.* H.—Such usury is lawful, and God will abundantly reward acts of mercy. C.—He engages his word for the poor. S. Aug. in Ps. xxxvi.

VER. 18. *Killing.* Prot. "crying;" or by his complaint be not deterred. H.—Chal. agrees with us. The law permitted parents to sell their children, and to have them stoned to death, if they declared them disobedient, (Deut. xxi. 18. C.) and riotous, v. 20. Timely chastisement may prevent such extremities. H.—S. Paul dissuades unnecessary severity. Col. iii. 21.

VER. 19. *Thing.* A child neglected will continue to steal, or to offend; (C.) while too much harshness will do no good, but tend to the *damage* of all parties. H.—Anger is productive of the worst effects.

VER. 21. *Firm.* Ignorance and weakness cause men to change.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he shall abide in the fulness without being visited with evil.

24 [a] The slothful hideth his hand under his arm-pit, and will not so much as bring it to his mouth.

25 [b] The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline.

26 He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

28 An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners: and striking hammers for the bodies of fools.

CHAP. XX.

WINE is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith, shall not be wise.

2 As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

3 It is an honour for a man, to separate himself from quarrels: but all fools are meddling with reproaches.

4 Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

5 [c] Counsel in the heart of a man is like deep water: but a wise man will draw it out.

6 Many men are called merciful: but who shall find a faithful man?

7 The just that walketh in his simplicity, shall leave behind him blessed children.

8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

9 [d] Who can say: My heart is clean, I am pure from sin?

10 [e] Diverse weights and diverse measures, both are abominable before God.

11 By his inclinations a child is known, if his works be clean and right.

12 The hearing ear, and the seeing eye, the Lord hath made them both.

13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

14 It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

15 There is gold and a multitude of jewels: but the lips of knowledge are a precious vessel.

16 [f] Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Designs are strengthened by counsels: and wars are to be managed by governments.

19 Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

20 [g] He that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

21 The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22 [h] Say not: I will return evil: wait for the Lord, and he will deliver thee.

23 [i] Diverse weights are an abomination before the Lord: a deceitful balance is not good.

24 [k] The steps of man are guided by the Lord: but who is the man that can understand his own way?

25 It is ruin to a man to devour holy ones, and after vows to retract.

[a] Infra xxvi. 15.—[b] Infra xxi. 11.—[c] Supra xviii. 4.—[d] 3 Kings viii. 46. 2 Par. vi. 36. Eccli. vii. 21. 1 John i. 8.—[e] Supra xi. 1. Infra ver. 23.

[f] Infra xxvii. 13.—[g] Exod. xxi. 17. Levit. xx. 9. Matt. xv. 4.—[h] Rom. xii. 17. 1 Thess. v. 15. 1 Peter iii. 9.—[i] Supra ver. 10.—[k] Supra xvi. 2.

VER. 22. *Merciful.* Heb. ii. 17. *Non ignara mali miseris succurrere disco.* Æn. 4.—Heb. "the desire of a man is his mercy," (Mont. H.) or "shame," (R. Levi) as it leads to sin. Gen. vi. 5. All wish to be esteemed merciful.—*Man* of quality. Heb. *meish*, "præ viro." Mont.—"Rich man." Sept. H.

VER. 23. *Life.* Both temporal and eternal. C. x. 27. C.—*With evil.* Lit. "the worst," *pessima.* H.—Sixtus V. "by the most wicked one." The devil shall have no power over him.

VER. 24. *Arm-pit.* Or Heb. *tsallachath*, "in the pot," out of which he eats; which shews his negligence.—*Mouth*, to eat. This hyperbole indicates that he is too lazy to take the necessary sustenance. C. xxvi. 15. C.—Sept. "in his breast unjustly. Neither will he bring them to his mouth." H.—He will bestow nothing, and shall reap no benefit from his avarice. S. Bern.—He will not practise what he teaches. S. Greg. Mor. xii. 10.

VER. 25. *Wicked.* Heb. "scoffer." Chastisements have always some good effect either on the sufferer, or on the spectators, who will be cautioned not to imitate what is wrong.

VER. 26. *Infamous.* Heb. "a son of confusion and reproach;" a spendthrift.

VER. 27. *Not.* Heb. seems to say the reverse. C.—But we may read it with an interrogation. "Wilt thou cease?" &c. Or the *instruction* here meant is of a dangerous nature. Prot. "*that causeth* to err from the words of knowledge." Sept. "a son who neglects to keep the instruction of his father, shall muse on bad sayings." H.

VER. 29. *Hammers*, (Sym.) "punishments." Sept. See Judg. v. 25. C.

CHAP. XX. VER. 1. *A luxurious thing.* Heb. "a scoffer." Chal. "renders one a scoffer."—*Drunkenness.* Heb. *ssocor*, any strong drink, particularly palm-wine. Intemperance places the strongest obstacles in the way of wisdom. It causes a person to mock at all sacred things, and to be quarrelsome. C. xxiii. 29. Eph. v. 18.

VER. 3. *Reproaches.* It is better not to commence a lawsuit, even when we are in the right. C. xvii. 11. C.—*Plena victoria est ad clamantem tacere.* Val. Max.

VER. 5. *Out.* So David discovered the meaning of the Thecuite, 2 K. xiv. 18. A wise politician carefully examines everything in a foreign court.

VER. 6. *Faithful.* Few continue steady to their engagements or friends, whom they will assist to a certain point. In God these two virtues always go together. Ps. lxxxiv. 12. But they are rarely found in men. C.

VER. 8. *Look.* It is the duty of kings to administer justice.

VER. 9. *Sin.* Prot. "my sin!" We know not when it is remitted. H.—Without a special revelation, no one can be secure, 1 Jo. i. 8. Eccle. ix. 1. Bayn. S. Aug. in Ps. cxlix.

VER. 10. *Measures.* In commerce, (C.) as well as in judging. S. Greg. in Ezec. iv.

VER. 11. *Right.* We may form some judgment of his future conduct, from the inclinations which he manifests in his infancy.

Naturam expellas furca, tamen ipsa recurret,
Et mala perrumpet furtim fastidia victrix.—Hor.

VER. 12. *Both.* Consequently he will know all our actions. Ps. xciii. 9. We must refer all to him, as he gives us the means of learning. C.

VER. 13. *Sleep.* Sept. "back-biting, that thou mayst not be taken off." H.

VER. 14. *Buyer.* This is the common practice; yet it is not without exceptions. S. Aug. (Trin. xiii. 3.) observes, that a mountebank having promised to tell what every person had in his heart, many came to the theatre, when he told them that they all wished to buy cheap, and to sell dear. They all applauded the remark. C.—Sept. is here defective. H.

VER. 16. *Strangers.* For whom he has bound himself foolishly. C. vi. 1. All who have the care of others, must answer for them. C.

VER. 17. *Lying.* Deceit, and unlawful pleasures. C. ix. 17. But God mingles disgust with them, and will punish the guilty, at least hereafter. Worldly enjoyments seem sweet, but they are full of *gravel*, and hurtful.

VER. 18. *Governments.* Or prudence, else the best designs may prove abortive.

VER. 19. *Lips.* And speaketh much. These people are unworthy of our friendship.

VER. 20. *Lamp.* Prosperity, or children.

VER. 21. *Blessing.* It is morally impossible that they should have been acquired justly. C. xiii. 11. and xxi. 5.

VER. 22. *Evil.* And revenge myself. This belongs to the Lord. Deut. xxxii. 35. Man would be too favourable to himself, and would also pronounce his own condemnation, as he is also a sinner.

26 A wise king scattereth the wicked, and bringeth over them the wheel.

27 The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

28 Mercy and truth preserve the king, and his throne is strengthened by clemency.

29 The joy of young men, is their strength: and the dignity of old men, their grey hairs.

30 The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

CHAP. XXI.

AS the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

2 [a] Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

3 To do mercy and judgment, pleaseth the Lord more than victims.

4 Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked *is* sin.

5 The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

6 He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

7 The robberies of the wicked shall be their downfall, because they would not do judgment.

8 The perverse way of a man is strange: but as for him that is pure, his work is right.

9 [b] It is better to sit in a corner of the house-top, than with a brawling woman, and in a common house.

10 The soul of the wicked desireth evil, he will not have pity on his neighbour.

11 [c] When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

[a] Supra xvi. 2. and xx. 24.—[b] Infra xxv. 24.—[c] Supra xix. 25.

12 The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

13 He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.

14 A secret present quencheth anger: and a gift in the bosom, the greatest wrath.

15 It is joy to the just to do judgment: and dread to them that work iniquity.

16 A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

17 He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

18 The wicked is delivered up for the just: and the unjust for the righteous.

19 [d] It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

20 There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21 He that followeth justice and mercy, shall find life, justice, and glory.

22 The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from distress.

24 The proud and the arrogant is called ignorant, who in anger worketh pride.

25 Desires kill the slothful: for his hands have refused to work at all.

26 He longeth and desireth all the day: but he that is just, will give, and will not cease.

27 [e] The sacrifices of the wicked are abominable, because they are offered of wickedness.

28 A lying witness shall perish: an obedient man shall speak of victory.

29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

[d] Supra ver. 9. Eccli. xxv. 23.—[e] Supra xv. 8. Eccli. xxxiv. 21.

VER. 24. *Way!* Jer. x. 23. Independently of God, who can do any good? C.

VER. 25. *Ones.* Heb. "the saint *or* holy thing." H.—Chal. "to make a vow for the sanctuary, and afterwards repent;" having acted inconsiderately at first. To attack the persons or relics of the saints, or to plunder what is consecrated to pious uses, will bring on destruction; so also to make vows, and then seek to evade them, will not pass unpunished. C.

VER. 26. *Wheel.* Or triumphal arch, *fornicem.* Ven. Bede. Jans.—He will make his enemies lie prostrate under his chariot-wheels, 2 K. xii. 31.

VER. 27. *Lamp.* The breath of life, (Gen. ii. 7.) and the light of man. 1 Cor. ii. 11.

VER. 28. *Clemency.* Such a king need not fear rebellion. C.

VER. 29. *Hairs,* and experience. They have a greater contempt of death and pleasures. S. Amb. Hex. i. 8.

VER. 30. *Evils.* The wicked shall derive benefit from correction.—*Belly.* They shall feel the remorse of conscience, as Chal. seems to indicate. C.—A serious illness often causes people to repent. M.

CHAP. XXI. VER. 1. *It.* Though it be free, and may resist grace or embrace virtue. Is. xlv. 22. Jer. iii. 14. and vii. 3. Jos. xxiv. 23. C.—Yet God knows how to turn the heart even of a king, so as to preserve his liberty, with the same ease as a gardener brings the streams of water to his plants. M.

VER. 3. *Mercy.* Sept. "justice and truth." H. See Os. vi. 6. M.

VER. 4. *Heart.* Or when it is proud, it causes the eyes to appear so too. C.—*Lamp.* Prot. "ploughing of the wicked *is* sin." When it is done with a bad motive, out of pride. Heb. "the haughtiness of the eyes, and the enlarging of the heart, *are* the labour ("*tillage.*" Mont. "*thought.*" Pagn.) of the wicked; *yea,* sin." H.—Those things are their employment, and their sin. C.—Sept. and Vulg. may also mean, "sin is the lamp *and exultation* of the wicked." H.

VER. 5. *Sluggard.* Heb. "hasty man," as the slothful is ironically styled. He would see his desires accomplished without labouring; and will never stick to work. This levity is most injurious to his advancement.

VER. 6. *Death.* Their injustice shall be punished.

VER. 8. *Strange.* Unknown, impure way. Lev. x. 1. Deut. xvii. 15. C.

VER. 9. *Top,* (*domatis*) as the roofs in Palestine were flat. S. Jer. ad Sun.—Any inconvenience had better be endured, than to live with the quarrelsome. M.

VER. 10. *Neighbour.* Sym. "he has no idea of friendship." Sept. "he shall not be treated with mercy by any man." H.

VER. 11 *Knowledge.* These are the effects of chastisements and good company.

VER. 12. *Evil.* He tries every expedient to save him.—*That.* Sept. "he despises." Sym. "throws down."

VER. 14. *Bosom.* In private. C.—They put all valuable things in the bosom. H.

VER. 15. *To do judgment.* Or to see it done, while the wicked depend only on the corruption of their judges.

VER. 16. *Giants,* in hell. C. xv. 11. Job. xxvi. 5. Ezec. xxii. 21.

VER. 17. *Rich.* Economy is constantly recommended. C.—Those who squandered away their goods, were fined by the Areopagites. Athen. iv. 19.

VER. 18. *Righteous.* Many are deterred from wickedness by the punishment of malefactors, whose injuries are frequently irreparable. God abandoned Pharao and Aman to save his people. He treated them as victims of wrath. Is. xliii. 3.

VER. 20. *Treasure* of provisions. Temporal blessings were promised as a figure of more lasting ones, which are set before Christians.

VER. 22. *Thereof.* Nothing can resist. Matt. xii. 29. Eccle. ix. 16. C.

VER. 23. *Mouth,* from eating too much. Lyran.

VER. 24. *Ignorant.* Heb. "a scoffer." Sept. "pestilent." H.—Such a one is always actuated by pride, when he attempts to turn good advice and religion to ridicule.

VER. 25. *At all.* Hence his desires of riches and wisdom prove fruitless. C. xiii. 4.

VER. 27. *Wickedness.* Heb. "with an evil thought." Mont. Eccli. xxxiv. 24. H.

VER. 28. *Obedient.* Attentive, faithful witness, shall speak with triumph: or he who obeys the law, shall gain the victory over the devil, &c. Phil. ii. 8.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battle: but the Lord giveth safety.

CHAP. XXII.

A GOOD name [a]is better than great riches: and good favour is above silver and gold.

2 The rich and poor have met one another: the Lord is the maker of them both.

3 The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

4 The fruit of humility is the fear of the Lord, riches and glory and life.

5 Arms and swords *are* in the way of the perverse: but he that keepeth his own soul, departeth far from them.

6 It is a proverb: A young man according to his way, even when he is old, he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8 He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.

9 [b]He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor.

He that maketh presents, shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

16 He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

17 Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That thy trust may be in the Lord, wherefore I have also shewn it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause: and will afflict them that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

CHAP. XXIII.

WHEN thou shalt sit to eat with a prince, consider diligently what is set before thy face:

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

[a] Eccli. vii. 2.—[b] Eccli. xxxi. 28.

VER. 29. *Face.* Never blushing, or yielding to good advice.

VER. 31. *Battle.* It was kept for no other purpose by the eastern nations, who used oxen to till the land; asses and camels to carry burdens. Job xxxix. 18. Ps. xix. 8. and xxxii. 17. C.

CHAP. XXII. VER. 1. *Good.* Heb. "a name," or reputation. H.—It is preferable to riches, but not to be compared with virtue, which is the only solid good; and even to be placed above *riches*, it must be well grounded. C. —*Favour* with all. H.

VER. 2. *Another.* They stand in need of one another. S. Chrys. hom xxxiv. in 1 Cor.—They are equal in God's sight, who only values real virtue. He disposes of riches, so that the poor may one day become rich. C.

VER. 4. *Fruit.* Lit. "the end of modesty," (H.) or moderation, which must accompany every virtue.

VER. 5. *Perverse.* They are always in danger and in trouble.

VER. 6. *It is a proverb*, is added by S. Jerom, to make the sentence more striking.—*It.* He is like a tender plant, (C.) or wax, or a new vessel.

Quo semel est imbuta recens servabit odorem
Testa diu. ——————————Hor. ep. i. ad Lol.

—"Shall wool regain its whiteness after it has been dyed purple?" S. Jer. ad Lætam.—Heb. "initiate a young," &c. Proportion your lessons to his capacity, and make him relish them.

VER. 7. *Servant.* He might be sold, &c. Ex. xxii. 3. Matt. xviii. 25. Gell. xx. 1. Plato (Leg. viii.) would have nothing sold on credit. These laws appear to be severe; but they are founded on wisdom, as nothing impoverishes more than the facility of borrowing.

VER. 8. *Consumed.* Or beaten with the flail of God's anger.

VER. 9. *Is.* Heb. "has a good eye," in opposition to the *evil*, or malicious one. Matt. xx. 15.—*He*, &c. is not in Heb. nor in the Lat. edit. of Comp. and S. Jer.

VER. 11. *He.* Sept. "the Lord loveth pious hearts. All the irreproachable are acceptable to him. The king feeds with lips," by his just ordinances. H.—Kings hate duplicity; but require that the truth should be disclosed to them in a suitable manner.

VER. 13. *Streets.* Vain excuses of sloth!

VER. 14. *It.* Debauchery resembles hell. C. xxiii. 28. C.—*Facilis descensus Averni*, &c. Æn. vi.

VER. 15. *Folly.* Ignorance and innate corruption are corrected by a good education.

VER. 17. *Incline.* Thus Solomon concludes his discourse, (c. xxiv. 23.) in the same manner as he began it, to chap. x. Some commence the third book of Proverbs in this place; others, c. xxv. C.

VER. 18. *Lips.* Out of the abundance of the heart the mouth speaketh. H.

VER. 20. *Ways.* Repeatedly. Bosa. T. 2 Cor. xii. 8. Amos i. 11. C.—Prot. "have not I written to thee excellent things in counsels and knowledge?" "*Shalishim*," perfect, (Pagn.) or "three things," (Mont.) means also (H.) such as might suit princes and great officers. C.

VER. 21. *Sent.* Sept. "are sent to thee." Thou mayst become a teacher, (H.) or give satisfaction to thy parents, who have sent thee to my school. C.

VER. 22. *Gate.* Where judges passed sentence. M.

VER. 25. *Soul.* By imitating him, or by falling a victim to his rage.

VER. 26. *Hands.* Engaging to stand bond. H. c. vi. 1.—Such a one might be required to pay the debt. C. xx. 16.

VER. 28. *Set.* The pagans made a god of *Terminus*, to prevent disputes. Ovid. Fast. ii.—If it be unlawful to disturb land-marks, how much more so is it to give way to novelty in religion? Deut. xix. 14. C.—Solomon is addressing those who follow the true faith. Else the conduct of infidel ancestors should not deter any from embracing the truth. H.

VER. 29. *Obscure.* By industry he shall raise himself to notice. H.—Kings employ those who are most active. C.

CHAP. XXIII. VER. 1. *Sit.* Saul sat at table, and the custom of lying down was adopted only a little while before the captivity. It was recent among the Romans. C.—*Soliti patres considere mensis.* Æn. vii. 170.

VER. 2. *Throat.* Restrain intemperance and talkativeness. Eccli. xxxi. 12. Sept. "stretch forth thy hand, knowing that thou must prepare the like; but if thou be more insatiable, (3.) desire not his meats, for he has them of a deceitful life." They cannot afford real happiness, (H.) and to vie with the rich would

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats:

7 Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless:

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart apply itself to instruction: and thy ears to words of knowledge.

13 [a] Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 [b] Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.

22 Hearken to thy father, that begot thee: and despise not thy mother when she is old.

23 Buy truth, and do not sell wisdom, and instruction, and understanding.

24 The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him.

25 Let thy father and thy mother be joyful, and let her rejoice that bore thee.

26 My son, give me thy heart: and let thy eyes keep my ways.

27 For a harlot is a deep ditch: and a strange woman is a narrow pit.

28 She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

29 Who hath wo? whose father hath wo? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?

30 Surely they that pass their time in wine, and study to drink off their cups.

31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,

32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.

34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost.

35 And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake and find wine again?

CHAP. XXIV.

SEEK [c] not to be like evil men, neither desire to be with them:

2 Because their mind studieth robberies, and their lips speak deceits.

3 By wisdom the house shall be built, and by prudence it shall be strengthened.

4 By instruction the store-rooms shall be filled with all precious and most beautiful wealth.

[a] Supra xiii. 24. Eccli. xxx. 1.

[b] Infra xxiv. 1.—[c] Supra xxiii. 17.

only reduce them to poverty. Eccli. xiii. 2. S. Aug. (tr. xlvii. in Joan.) explains this text of the blessed Eucharist, observing, that we must give our life for our brethren, as Christ did for us. Before communion, we must slay the old man, and subdue our passions. C.—*Power.* Prot. "if thou be a man given to appetite." The situation of a courtier is very critical. H.—Those who eat with the kings of Persia, were nicely observed by an eunuch, lest they should cast their eyes on any of his concubines. Lucian. de Merced.

VER. 3. *Deceit.* Poison. He wishes to discover thy secret.

VER. 4. *Prudence.* Be more solicitous for this, than to acquire riches. C.—Yet this wisdom must be sober. Rom. xii. 3. 1 Tim. vi. 9. Sept. "being poor, do not stretch forth thyself to the rich, but prudently retire. v. 2. H.

VER. 5. *Riches.* Sept. "to him, *the rich man*, he no where appears. He has prepared," &c. H.—*Like.* Heb. "as the eagle, *it* will fly, &c. H.—We must therefore fix our hearts on more durable goods.

VER. 6. *Man.* Heb. "eat not bread of an evil eye," the envious, or rather the sordid miser.

VER. 7. *Like.* Prot. "as he thinketh in his heart, so is he: eat," &c. H.—He is still convinced that his guests will ruin him: or "like one guarding, *or* trembling for his soul." Sept. "swallowing a hair, he saith," &c. He is afraid of expense, and would allow himself as little as possible.—*Diviner.* Such endeavour to speak what may come to pass, but are full of anxiety; so the miser's words are contrary to his real sentiments, (C.) as the diviner knows that he is imposing on mankind. H.

VER. 8. *Words.* Thou wilt be disgusted, and repine. Eccli. xxxi. 25.

VER. 10. *Ones.* Heb. and Sept. "ancient boundaries."

VER. 11. *Kinsman.* Heb. *Gaal.* "tutor, defendant, *or* redeemer," the Lord (C.) himself. Lev. xxv. 25.

VER. 16. *Reins.* Inmost affections.

VER. 18. *Thou.* Prot. "surely there is an end." Marg. "reward." H.—The testimony of a good conscience affords the greatest comfort in death. Sept. "if thou observe these things, thou shalt have posterity." Heb. "hopes."

VER. 20. *Eat.* Such feasts tend to corrupt the morals, and to misspend time.

VER. 21. *Rags.* At death the indolent shall be exposed to shame.

VER. 23. *Sell.* Acquire as much wisdom as possible, and keep it with care. C.—Sept. "do not drive wisdom from thee."

VER. 27. *Pit.* It is difficult to overcome this passion, when once it has got possession of the *heart.* We must therefore watch over it, and consecrate it invariably to wisdom. v. 26.

VER. 28. *Him.* Prot. "increaseth the transgressors among men," (H.) and like a harpy, kills all whom she can entrap.

VER. 29. *Whose father.* S. Jerom has read *ab avi*, instead of *abo*, (C.) which is an interjection, (Boch.) alas! or it means, "trouble." Sept. "drunkenness," (Chal. C.) or "sorrow." Prot.—*Falls.* Sept. "hath sorrows." Heb. "babbling," (Prot. H.) or discontents of mind. C.—*Cause.* Drunkards often fall upon their best friends, as Alexander did on Clytus. M.

VER. 31. *Yellow.* Or bright, as it is said there is only one red wine in Palestine.—*Pleasantly.* Heb. "it goeth right," and is excellent. C.

VER. 32. *Basilisk, (regulus).* Heb. *Tsiphoni*, (H.) an asp. Cerastes, &c. Ps. xc. 13.

VER. 33. *Women.* Wine excites to lust. C. See c. xx. 1.—*Shall.* Sept. "shall these." H.

VER. 34. *When.* Sept. "in a great wave." Never is reason more wanted, nor less able to perform her duty.

VER. 35. *Drew.* Chal. "plundered." Sept. "mocked at me."—*Again.* This is the woful effect of drunkenness, that men are not deterred from it, though they be sensible of its dreadful consequences. M.

CHAP. XXIV. VER. 1. *Like.* Be not allured by their prosperity to imitate them. Ps. xxxvi. 1.

5 A wise man is strong: and a knowing man, stout and valiant.

6 Because war is managed by due ordering: and there shall be safety where there are many counsels.

7 Wisdom is too high for a fool; in the gate he shall not open his mouth.

8 He that deviseth to do evils, shall be called a fool.

9 The thought of a fool is sin: and the detractor is the abomination of men.

10 If thou lose hope, being weary in the day of distress, thy strength shall be diminished.

11 [a]Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.

12 If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.

13 [b]Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.

14 So also *is* the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

16 For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.

17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

18 Lest the Lord see, and it displease him, and he turn away his wrath from him.

19 Contend not with the wicked, nor seek to be like the ungodly.

20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

21 My son, fear the Lord, and the king: and have nothing to do with detractors.

22 For their destruction shall rise suddenly: and who knoweth the ruin of both?

23 These things also to the wise: [c]It is not good to have respect to persons in judgment.

24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.

25 They that rebuke him shall be praised: and a blessing shall come upon them.

26 He shall kiss the lips, who answereth right words.

27 Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.

28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

29 [d]Say not: I will do to him as he hath done to me: I will render to every one according to his work.

30 I passed by the field of the slothful man, and by the vineyard of the foolish man:

31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest.

34 And poverty shall come to thee as a runner, and beggary as an armed man.

CHAP. XXV.

THESE are also parables of Solomon, which the men of Ezechias, king of Juda, copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

3 The heaven above and the earth beneath, and the heart of kings is unsearchable.

[a] Ps. lxxxi. 4.—[b] Infra xxv. 16. and 27.

[c] Lev. xix. 15. Deut. i. 17. and xvi. 19. Eccli. xlii. 1.—[d] Supra xx. 22.

VER. 3. *Wisdom* and virtue, and not by injustice can the house be established.

VER. 5. *Valiant*, as well as a good economist. v. 4. C.

VER. 6. *Counsels.* "Consult many what ought to be done, but only a few of the most faithful, or rather thyself alone, what thou art about to do." Veget. iii. 9. and 27.

VER. 7. *High.* Thus the fool excuses himself. But wisdom condescends to our weakness, if we be truly in earnest. Deut. xxxii. 12. *Mouth.* To defend himself, or to give advice. C.

VER. 9. *Of a fool.* In as much as he is wicked. Though he may have some pious thoughts, he attends not to them. H.—He thinks how he may commit evil, and renders himself hateful. C.—Heb. "a wicked thought *is* the sin of folly." Sept. "the fool dieth in sins."—*Detractor.* Heb. "scoffer." H.

VER. 10. *Diminished.* This is the sad consequence of too much dejection. Eph. iv. 19. Despairing, they abandon themselves to impurities. H.

VER. 11. *Deliver.* The Jews often put people to death without any formal trial, pretending *zeal*, as they did S. Stephen, &c. Our Saviour rescued the adulteress from such a situation, as Daniel had done Susanna. Yet this text may regard poor debtors. Ps. lxxi. 4. C.—Christian bishops used all their influence to preserve the lives of those who did not deserve death. S. Amb. in Ps. cxviii. Ser. viii. Off. i. 36. and ep. xxv. and xxvi.

VER. 12. *I have.* Heb. "behold, we know not this man." Pagn. H.—He is a stranger. But all mankind are brethren, and have a charge to assist one another, even though they be enemies. Eccli. xvii. 12. Ex. xxiii. 4. C.—*Keeper.* Heb. *notser*, "preserver." As thou hast received many good things from God, shew mercy to thy neighbour.

VER. 13. *Honey.* Of wisdom, which is most delicious. M.

VER. 14. *Thou shalt.* Heb. "yea, it is the last." Mont.—"Then there shall be a reward." Prot.—Thou shalt enjoy old age, or have posterity. C.

VER. 16. *Fall* into smaller sins, (S. Greg. vi. in 2 Reg. xv. &c.) or into disgrace, as *yippol* (H.) rather intimates. Vat. S. Aug. de Civ. Dei. xi. 31.—Both significations agree with the context. See Job v. 27. Matt. xviii. 21. C.—He who is not subject to mortal sin, may still be exposed to many failings, and venial sins, which do not deprive him of the title of *just;* whereas the wicked consents to mortal sin, from which he riseth not so easily. Hence the wise man admonishes us not to lie in wait, or calumniously seek impiety in the house or soul of the just. W.

VER. 18. *From.* To punish thee. C.—Thus will thy thirst of vengeance be disappointed. H.—The Hebrews believed that there was no evil, which was not caused by sin; and this was true in some sense. But still God often afflicts his servants, (v. 16,) as the whole book of Job tends to prove. C.

VER. 19. *Contend.* Or Heb. "associate."—*Like.* v. 1. Ps. xxxvi. 1.

VER. 20. *Come.* Prot. "no reward," (H.) posterity, &c. as designated also by the *lamp.* v. 14. C.

VER. 21. *Detractors.* Or those who speak ill of God or the king. C.—Prot. "that are given to change," (H.) and relapses.

VER. 23. *These.* Sept. have an addition, and then our C. xxx. to v. 15. after which follows the remainder of this chap. and the ten first verses of the 31st. H.—Solomon here resumes the sententious style. C. xxii. 17. C.

VER. 26. *Lips.* And be deemed a friend. M.

VER. 27. *House*, and support thy family. Before building, great deliberation is requisite. Lu. xiv. 28. Those who attempt to instruct others, must first set good example.

VER. 28. *Cause*, and necessity. Sept. "be not a false witness against thy fellow-citizen."

VER. 29. *Work.* Revenge is often reprobated, though the law allowed of retaliation, which the more virtuous did not insist upon.

VER. 30. *Man.* Those who neglected their land were despised. C.—The ancient Romans esteemed agriculture as a most laudible and profitable employment. Cato. Rust. i. Cic. Off. i.

VER. 32. *Which.* Sept. "at last I repented: I looked forward to receive instruction."

VER. 33. *Said I*, is not in Heb. C. vi. 10. C.—Sept. "I will slumber a while," to rest. Sept. "I will enfold my breast in *my* hands a little." H.

CHAP. XXV. VER. 1. *These.* Solomon wrote 3,000, and we have only 915 verses extant. C.—The rest perhaps shewed his genius, but were less useful. Tostat. in 3 K. iv. 9.—*Men.* Isaias, Sobna, &c. C.—*Out* of other records, (M.) or "translated" into a language better understood. Carthus. Bayn.

VER. 2. *Speech.* The Scriptures will denounce the truth to them, and shew them how to reign with justice. We must adore the mysteries of God; but are allowed to examine the secret designs of princes.

VER. 3. *Unsearchable.* Their counsellors must not betray their secrets. Tob. xii. 7. The greatest enterprises depend on secrecy.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee.

Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, *is like* apples of gold on beds of silver.

12 As an ear-ring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 [a] As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, *for* he refresheth his soul.

14 *As* clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, [b] and a soft tongue shall break hardness.

16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, is *like* a dart and a sword and a sharp arrow.

19 To trust in an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

20 And one that looseth his garment in cold weather. *As* vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

21 [c] If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

24 [d] It is better to sit in a corner of the house-top: than with a brawling woman, and in a common house.

25 *As* cold water to a thirsty soul, so *are* good tidings from a far country.

26 A just man falling down before the wicked, is as a fountain troubled with the foot and a corrupted spring.

27 As it is not good for a man to eat much honey, [e] so he that is a searcher of majesty shall be overwhelmed by glory.

28 As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

CHAP. XXVI.

AS snow in summer and rain in harvest: so glory is not seemly for a fool.

2 As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

[a] Infra xxvi. 6.—[b] Supra xv. 1.

[c] Rom. xii. 20.—[d] Supra xxi. 9.—[e] Eccli. iii. 22.

VER. 5. *Justice.* The wicked in a kingdom resemble rust on silver C.

VER. 6. *Glorious,* or a boaster. H.—We must not seek the first places. Lu. xiv. 10.

Vive sine invidiâ, mollesque inglorius annos
Exige; amicitias et tibi junge pares.———Ovid. Trist. iii. 4.

VER. 8. *Not.* Sept. "repent when thy friend may reproach thee." H.—*Friend.* A word spoken in haste may expose him to ridicule.

VER. 9. *Stranger.* It sometimes happens that friends fall out; but if either disclose the secret of the other, he will be deemed infamous. C. Jos. con. Ap. 2.—S. Ambrose says of his brother Satyrus, "though we had all things in common, yet the secret of our friends was not so."

VER. 10. *Grace,* &c. is not in Heb. Compl. S. Jerom, &c. But it is in the Sept. "favour and friendship may give liberty; which keep thou for thyself, that thou mayst not be exposed to great shame. But guard thy ways unchangeably." H.—Avoid quarrels.

VER. 11. *Time,* (Sym.) "on its wheels," (Heb.) flowing smoothly, (C.) or "according to his two faces, is apples of gold in network of silver." The Scriptures have a double sense. The exterior one leads to that sense which is interior, and more excellent. Maimonid. Parkhurst, p. 366.—*Gold,* oranges.—*Beds.* On such the kings of Parthia slept, and these metals were very common under Solomon, 3 K. x. 27. Est. i. 6. C.—Mont. renders *mascioth* "transparent cases." Prot. "*pictures* of silver."

VER. 12. *Bright.* Heb. *chali cathem,* "an ornament of fine gold," (Mont. Prot. H.) may probably denote a collar or ring. The eastern nations wore rings fixed at the top of the ears, and under the nose. Some were so large that they put their meat through them. The Scripture often alludes to these customs, which are so different from ours. Cant. vii. 1.

VER. 13. *Harvest.* In June and July, when the heat was most intense, people of quality had snow from Libanus to mix with what they drank. Jer. xviii. 14. C.

VER. 15. *Hardness.* Heb. and Sept. "bones." H.

VER. 16. *Up.* We must moderate the sensual appetite, (M.) and even the study of wisdom, which is compared to honey. C. xxiv. 13. Rom. xii. 3. Eccle. vii. 17. C.—We must not be too familiar, v. 17. Ven. Bede. Cajet.

VER. 17. *Having.* Heb. "being tired of thee." No man is so perfect, but he will manifest some defect, and become importunate. C.

Nulli te facias nimis sodalem. Mart.

VER. 20. *And* Prot. "as he that taketh away a, &c. *and as* vinegar.. to a heavy heart." H.—The former sentence may be joined with the preceding, as it is improper to deprive a person of his garment, no less than to trust in the faithless; though some would suppose (C.) that this conduct, as well as the mixing of vinegar with nitre, is no less absurd than to attempt to relieve by music those who are extremely afflicted. Eccli. xxii. 6. T.—But Solomon does not speak of such, but only of those who are "heavy;" and we know that music has wonderful efficacy in relieving them, (1 K. xvi. 17.) in like manner as this mixture serves to cleanse the skin and garments, (Jer. ii. 22. C.) and to purify the ears, when they are deafish. Pliny xxxi. 10. Valer. lx.—*As a,* &c. is not in Heb. S. Jer. &c. C.—The Chal. has the latter part, (H.) "grief tries the heart, as fire does silver. As the worm eats wood, so folly," &c. C.

VER. 22. *Coals* of charity; (S. Chrys. in Rom. xii. 20.) or, if he prove obstinate, his punishment will be the greater. Geier.—The former sense is more received. C.

VER. 23. *Rain;* (Sym. Prot.) or marg. "bringeth forth rain." H.—But S. Jerom, who lived in the country, knew that this wind was rather dry; and therefore he has abandoned the Sept. "raiseth the clouds." Job xxxvii. 9. Joel ii. 20. Eccli. xviii. 23. The countries north of Palestine were not calculated to produce vapours and rain, which came rather from the south. C.—*Tongue.* If the hearers would shew their displeasure, detractors would soon be reduced to silence. S. Jer. ad. Rust. S. Bern.

VER. 24. *It is.* C. xxi. 9. Sixtus V. does not insert this verse here.

VER. 25. *Tidings.* Heb. and Sept. The Vulg. seems rather to speak of a "good messenger." Homer said that a good messenger honoured the business most. Pind. Pyth. viii. C.

VER. 26. *Falling* into disgrace, or sin, occasions the wicked to exult, as if there were no God or religion. C.

VER. 27. *Majesty,* viz. of God. For to search into that incomprehensible *Majesty,* and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend. Ch.—When the Church proposes to us any mystery, we have only to believe. Heb. "but it is glorious to sound their glory," and see where the wicked end, that we may not envy them. C. iii. 31. Ps. xxxvi 7. C.—Prot. "so *for men* to search their own glory, *is not* glory," but a sin H.—"It is not good to eat too much honey," (Chal.) or to sound the glorious words of God and wisdom, or the mysteries of religion. Sept. "But it is right to reverence glorious speeches," (C.) with esteem and humility. Cat. Græc.

VER. 28. *Speaking.* He lays himself open to every attack. C. xxix. 11.

3 A whip for a horse, and a snaffle for an ass, [a] and a rod for the back of fools.

4 Answer not a fool according to his folly, lest thou be made like him.

5 Answer a fool according to his folly, lest he imagine himself to be wise.

6 [b] He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

7 As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

8 As he that casteth a stone into the heap of Mercury: so is he that giveth honour to a fool.

9 As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 [c] As a dog that returneth to his vomit, so is the fool that repeateth his folly.

12 Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.

14 As the door turneth upon its hinges, so doth the slothful upon his bed.

15 [d] The slothful hideth his hand under his arm-pit, and it grieveth him to turn it to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that speak sentences.

17 As he that taketh a dog by the ears, so *is* he that passeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that shooteth arrows and lances unto death:

19 So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

20 When the wood faileth, the fire shall go out: and when the tale-bearer is taken away, contentions shall cease.

21 As coals are to burning coals, and wood to fire, [e] so an angry man stirreth up strife.

22 The words of a tale-bearer *are* as it were simple, but they reach to the innermost parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthern vessel adorned with silver dross.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he shall speak low, trust him not: because there are seven mischiefs in his heart.

26 He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

28 A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

CHAP. XXVII.

BOAST not for to-morrow, for thou knowest not what the day to come may bring forth.

2 Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

3 [f] A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

4 Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the violence of one provoked?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend, than the deceitful kisses of an enemy.

7 [g] A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

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[a] Supra xxiii. 18.—[b] Supra xxv. 13.—[c] 2 Pet. ii. 22.—[d] Supra xix. 24.

[e] Supra xv. 18.—[f] Eccli. xxii. 18.—[g] Job. vi. 7.

CHAP. XXVI. VER. 1. *Glory* and power. A fool in a high office will endanger himself and the public; (C.) while the virtuous, seeing that merit is not regarded, will not push themselves forward. Æschines.

VER. 2. *As a bird*, &c. The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth; as whithersoever a bird flies, it returns to its own nest. Ch.—*Come.* Chal. "shall not come in vain," if it be just, like that of Noe, Josue, &c. Heb. "shall not come" (C.) to the person against whom it is uttered, though God will not hold the curser guiltless, as the Vulg. intimates. H. Curses, anathemas, &c. vented without reason, do not injure any but those who denounce them. Yet out of respect for ecclesiastical authority, those who are under censures, must abstain from their functions till they be absolved. C.

VER. 3. *snaffle.* "Bit," or muzzle, (*camus*) to prevent the animal from biting. H.—Sept. Arab. &c. "a goad for an ass." But *metheg* denotes a bridle. (Mont. H.) asses being there very large, and commonly used for riding. C. xiii. 13. C.

VER. 4. *Answer not a fool*, &c. Viz. so as to imitate him; but only so as to reprove his folly. Ch.—If thou answer at all, (v. 5.) do it to the purpose, and to prevent others from taking scandal, (C.) as well as to humble the wicked, for his good. H.

VER. 6. *Iniquity.* He is exposed to shame, (Sept.) and must condemn his own folly. C.

VER. 7. *Fair.* Heb. "unequal legs," *or* "lifted up," so, &c. H.

VER. 8. *Mercury.* The god of travellers, who were wont to throw a stone at the foot of his statue, as the Indians (Vincent. Bellor. xxiv.) and Arabs did. Mahomet would not disturb this superstitious custom. The Rabbins style these statutes Mercolis. But Sept. &c. give another sense, "as he that bindeth a stone (C.) in the boss of a ring, σφενδόνη, (M.) or in a sling," can do no good, but only endanger himself or others, "so," &c. Yet *margema* is never used elsewhere for a sling, and it means undoubtedly "a heap of stones," (C.) as Mont. substitutes instead of "the sling," in Pagn. "As a small piece of precious stone in a heap of stones *is lost*, so," &c. Pole. Syn. Parkhurst in *rogom.* H.—*Honour*, or an office, in which he may do harm. C.

VER. 9. *If.* Heb. "*as* a thorn goeth up into the," &c. Prot. H.—If he attempt to handle or to extract one, he will wound himself the more, as the fool would render truth and wisdom contemptible. C.—*Parable.* Sept. "but slavery in the hands of fools" groweth up. H.

VER. 10. *Anger*, and prevents lawsuits. Heb. is variously read and translated. C.—Prot. "the great *God*, that formed all things, both rewardeth the fool and rewardeth the transgressors." Marg. "a great man giveth all, and he hireth the fool," &c. Sept. "all the flesh of fools is exposed to many storms, for their excess is punished." H.

VER. 11. *Dog.* This is the only animal which is known to do so. S. Peter uses this comparison to deter any from renouncing the faith; as the Fathers do, to shew the misery attending a relapse. Sept. here add, "there is a confusion," &c. taken from Eccli. iv. 25. C.

VER. 12. *Fool.* The ignorant may be convinced that he wants instruction. C.—But "none are worse than the half-learned." Quintil. i. Jo. v. 21.

VER. 14. *Bed*, which he will scarcely leave, though avarice push him forward. S. Aug. ser. xxii. or clxiv.

VER. 16. *Seven*, or many wise men, who used to speak in a sententious manner. C.—So seven is used, v. 25.

VER. 17. *Anger.* Heb. "passeth by, *and* meddleth with a quarrel not to him" pertaining. H.—Such expose themselves foolishly to danger. Great discretion is requisite to reconcile those at variance.

VER. 19. *Jest.* He will not escape, no more than the person who had committed murder involuntarily, if he were not in a city of refuge. Num. xxxv. 22.

VER. 20. *Faileth.* Heb. Sym. C. "aboundeth, the fire is bright, *or* flourisheth." Sept. H.

VER. 23. *Dross.* Hence the proud will be detested, and appear contemptible.

VER. 24. *Lips.* He will speak of what he hates much.

VER. 26. *Deceitfully.* Heb. "in desolation." He will cringe, but when he finds an opportunity, he will discover his evil designs. C.

VER. 27. *Him.* "Bad advice is worst to him who gives it." Varro. Rust iii. 22.

CHAP. XXVII. VER. 2. *Lips.* All hate affectation and vanity. Jo. v. 51.

VER. 3. *Both.* He is insupportable to himself and to others. Eccli. xxii. 17.

VER. 4. *And who.* Sept. "but envy (zeal) beareth nothing." The more we yield to the envious, the more he is offended at our good behaviour.

VER. 5. *Love.* Which can be of no service to us, while reproof may cause us to amend.

VER. 6. *Enemy.* Joab slew Amasa, while he kissed him. 2 K. xx. 9. Matt. xxvi. 48. True friendship is not attentive to outward appearances.

VER. 8. *Place*, or vocation, like the prodigal son, Lu. xv. The Israelites

8 As a bird that wandereth from her nest, so is a man that leaveth his place.

9 Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

10 Thy own friend, and thy father's friend, forsake not: and go not into thy brother's house in the day of thy affliction.

Better is a neighbour that is near than a brother afar off.

11 Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

12 The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

13 [a] Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

14 He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.

15 [b] Roofs dropping through in a cold day, and a contentious woman are alike.

16 He that retaineth her, *is* as he that would hold the wind, and shall call the oil of his right hand.

17 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

18 He that keepeth the fig-tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

19 As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

20 Hell and destruction are never filled: [c] so the eyes of men are never satisfied.

21 [d] As silver is tried in the fining pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth.

The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

22 Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and consider thy own flocks:

24 For thou shalt not always have power: but a crown shall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

26 [e] Lambs *are* for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

CHAP. XXVIII.

THE wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2 For the sins of the land many *are* the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

4 They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

6 [f] Better is the poor man walking in his simplicity, than the rich in crooked ways.

7 He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man that is always fearful: but he that is hardened in mind shall fall into evil.

15 *As* a roaring lion, and a hungry bear, *so is* a wicked prince over the poor people.

[a] Supra xx. 16.—[b] Supra xix. 13.—[c] Eccli. xiv. 9.

[d] Supra xvii. 3.—[e] 1 Tim. ix. 8.—[f] Supra xix. 1.

were much attached to their own country, where they might practise the true religion. C.

Ver. 9. *And.* Sept. add "*wine* and incense.. but accidents tear the soul." H.

Ver. 10. *Affliction.* He will be less compassionate than a tried friend.—*Better,* &c. This daily experience evinces. "Those who purchase land, should consider if there be plenty of water, and a neighbour." Pliny xviii. 5.—The Persians honour most those who live nearest to them. Herod. i. 134.

Ver. 11. *Thou.* Heb. Complut. and Sixtus V. "I may," &c. Sept. "and cast reproaches from thee."

Ver. 14. *In the night.* Or "early in the morning," *de nocte,* as the Heb. implies.—*Curseth.* His importunity will be equally displeasing. H.—Flattery is dangerous, (C.) and unworthy of a free man. Cic. de Amic.

Ver. 16. *Hand.* As it will flow away, such a woman is commonly incorrigible. C.

Ver. 17. *Sharpeneth.* Or instructeth. *Fungar vice cotis.* Hor. Art.

Ver. 18. *Glorified.* He who serves his master well shall be promoted.

Ver. 19. *Are.* Heb. "to men." Our hearts have all something similar. C. —Sept. "as faces are not like each other, so neither are the hearts of men." They have all some peculiarity. H.—But this agrees not with the original.

Ver. 20. *Destruction.* Heb. *abaddo,* or *abadon.* C. xv. 11. Apoc. ix. 11. People *die,* and are plunged in *hell* daily.—*Eyes.* Avarice and ambition. Eccli. xiv. 9.

Ver. 21. *Praiseth.* If he be not puffed up, or if all agree in his praises, we may conclude that they are well founded.—*The,* &c. is not in Heb. Comp. S. Jer. or Chal. and destroys the connection.

Ver. 22. *Mortar.* Such were used by those who could not afford hand-mills. C.

Ver. 23. *Flocks.* Jo. x. 3. Eccli. vii. 24. This may be applied to pastors.

Ver. 24. *Generation.* Thou wilt be cited as an example of prudence, if thou hast foreseen the change of thy affairs, and provided for it. In the east it was not unusual to see a general of an army reduced to the meanest condition, and economy is necessary for all.

Ver. 26. *Field.* If thou wishest to purchase, or to pay the workmen.

Ver. 27. *Milk.* We cannot but admire such frugality. Sept. are rather different. C. v. 25, "Be careful of the grass in thy field... that thou mayst have lambs for thy clothing. Honour the field, that there may be lambs for thee. 27 Son, thou hast from me solid instructions for thy life, and for that of thy servants." H.

CHAP. XXVIII. Ver. 1. *Pursueth.* "A crime is its own punishment." Senec. ep. 98. Lev. xxvi. 36.—*Dread.* Of any thing terrestrial, as long as the object of his love is not attacked. Rom. viii. 35.

Ver. 2. *Princes.* Who each contend for the sovereign power. C.

Ver. 8. *Poor.* It seldom happens that the unjust leave their riches to their children. C. xiii. 22. Job xxvii. 16.

Ver. 9. *His.* Sept. "he rendereth his prayer abominable."

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.

19 [a] He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.

20 A faithful man shall be much praised: [b] but he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth *him*.

24 He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

25 He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

26 He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

27 He that giveth to the poor shall not want: he that despiseth his intreaty, shall suffer indigence.

28 When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

CHAP. XXIX.

THE man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

4 A just king setteth up the land: a covetous man shall destroy it.

5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

6 A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wise men turn away wrath.

9 If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

10 Blood-thirsty men hate the upright: but just men seek his soul.

11 A fool uttereth all his mind: a wise man defer reth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his servants wicked.

13 [c] The poor man and the creditor have met one another: the Lord is the enlightener of them both.

14 The king that judgeth the poor in truth, his throne shall be established for ever.

15 [d] The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.

16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.

17 Instruct thy son and he shall refresh thee, and shall give delight to thy soul.

18 When prophecy shall fail, the people shall be scat tered abroad: but he that keepeth the law, is blessed.

19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

20 Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.

21 He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

22 A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.

23 [e] Humiliation followeth the proud: and glory shall uphold the humble of spirit.

24 He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

25 He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high.

26 Many seek the face of the prince: but the judg ment of every one cometh forth from the Lord.

27 The just abhor a wicked man: and the wicked loath them that are in the right way.

[a] Supra xii. 11. Eccli. xx. 30.—[b] Supra xiii. 11. and xx. 21. and Infra v. 22.

[c] Supra xxii. 2.—[d] Supra xxiii. 13. and Infra v. 17.—[e] Job xxii. 29.

VER. 18. *Mercy.* This is true repentance, which enjoins, "not only to bewail past sins, but also to amend." S. Amb. ii. Pen. v.—Sacramental confession was not required of the Jews, but they confessed their sins, when they laid their hands on the victim, &c. Lev. iv. and v. C.

VER. 16. *Prudence.* Sept. "riches." Poverty is a great temptation to people in authority, more than avarice itself. C.

VER. 20. *Innocent.* Unpunished, if he employ fraud. v. 22. c. xiii. 21.

VER. 21. *Forsaketh.* Heb. "oppresseth (Sept. selleth) a man." C.—Neither small nor great bribes must be taken. Justinian.

VER. 22. *Poverty.* Sept. "the merciful shall have power over him." v. 8. H.

VER. 28. *Men.* Sept. "the just groan," and all are under "apprehensions." C.

CHAP. XXIX. VER. 8. *Corrupt.* Heb. "scoffers," who provoke both God and men.

VER. 9. *Rest;* or bring him to hear reason. C.—Sept. "a wise man shall rule nations; but the wicked being angry, is laughed at, and does not frighten."

VER. 10. *Soul.* They wish to protect the upright. Ps. cxli. 5.

VER. 13. *Enlightener.* Sept. "visitor," with punishment, as they seem to speak of palliated usury, which cannot escape God. See C. xxii. 2.

VER. 18. *Prophecy,* by the urim, or by the mouth of prophets, who were in great power and estimation. 3 K. i. 24. and xii. 23. and 2 Par. xxv. 6. and xxviii 8. C.—Sept. "There shall be none to explain *the law* to the impious nation.' H.—When pastors are wanting, all goes to ruin. 1 Cor. xi. 4. V. Bede. C.

VER. 20. *Amendment.* S. Jerom (ad Evag.) says, after Thucydides: "Ignorance produces confidence, and learning fear."

VER. 24. *Soul,* and exposeth himself to death, though this was only inflicted for stealing a man. Ex. xxi. 16. The night-thief might also be killed in the fact. Ex. xxii. 2. But if the person who had stolen denied it on oath, he was put to death for perjury. Lev. v. 1.

VER. 25. *Fall.* Human respects will not long preserve him from sin. C.—Sept. have a double version: "Those who fear and are ashamed of men, shall be thrown down. But he who confideth in the Lord, shall rejoice. Impiety overturneth man, while he who trusteth in the Lord shall be saved." Grabe. H.

CHAP. XXX. VER. 1. *Gatherer,* &c. or, as it is in the Latin, *Congregans,* the son of *Vomens.* The Latin interpreter has given us in this place the significa-

The son that keepeth the word, shall be free from destruction.

CHAP. XXX.

The wise man thinketh humbly of himself. His prayer, and sentiments upon certain virtues and vices.

THE words of Gatherer, the son of Vomiter. The vision which the man spoke, with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

3 I have not learned wisdom, and have not known the science of saints.

4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

5 [a] Every word of God is fire-tried: he is a buckler to them that hope in him.

6 [b] Add not any thing to his words, lest thou be reproved and found a liar:

7 Two things I have asked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life:

9 Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest he curse thee, and thou fall.

11 *There is* a generation that curseth their father, and doth not bless their mother.

12 A generation, that are pure in their own eyes, and yet are not washed from their filthiness.

13 A generation, whose eyes are lofty, and their eye-lids lifted up on high.

14 A generation that for teeth hath swords, and grindeth with their jaw-teeth, to devour the needy from off the earth, and the poor from among men.

15 The horse-leech hath two daughters that say: Bring, bring.

There are three things that never are satisfied, and the fourth never saith: It is enough.

16 Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

17 The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such also is the way of an adulterous woman, who eateth and wipeth her mouth, and saith: I have done no evil.

21 By three things the earth is disturbed, and the fourth it cannot bear.

22 By a slave when he reigneth: by a fool when he is filled with meat:

23 By an odious woman when she is married: and by a bond-woman when she is heir to her mistress.

24 There are four very little things of the earth, and they are wiser than the wise.

25 The ants, a feeble people, which provide themselves food in the harvest:

26 The rabbit, a weak people, which maketh its bed in the rock:

27 The locust hath no king, yet they all go out by their bands:

[a] Ps. xi. 7.

[b] Deut. iv. 2. and xii. 32.

tion of the Hebrew names, instead of the names themselves, which are in the Hebrew, *Agur, the son of Jakeh.* But whether this Agur be the same person as Solomon, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain. Ch.—*Vomiter* may denote David, who delivered many excellent canticles; *Eructavit cor*, Ps. xliv. De Dieu translates, "The words of him who is recollected the son of obedience." The author styles himself foolish, and asks for neither beggary nor riches, (v. 2, 8.) which seems not to agree with Solomon; though there can be no doubt but this chapter is inspired. C.—In effect, that great king might form this petition, being mindful of the instability of human greatness, and confess that of himself he was foolish.—*Vision.* Heb. *massa* (H.) generally implies something disagreeable, but here it is put for a collection of moral sentences.—*With*, &c. Heb. also, "to Ithiel, even unto Ithiel and Ucal," (Prot. H.) friends of Agur, (C.) or his children, (M.) or rather Solomon speaks to all the faithful. We never find Agur mentioned as a canonical writer; and if he were, he would have been placed after Solomon. W.

VER. 2. *With me.* He speaks of what he could claim of his own, abstracting from the prophetic light. C.—In his humility, he supposeth that others are more perfect. The wisest know best their own defects. W.

VER. 4. *Descended.* How then could I acquire such a sublime science? Deut. xxx. 11. C.—Christ alone could impart it, (Jo. iii. 13. H.) who is the perfect wisdom. W.—*Hands.* Sept. "breast." H.—It is no less difficult to fathom the designs of Providence. Some understand the "spirit" of prophecy to be here meant.—*Son.* Sept. "children." But many Greek copies, and all the interpreters, have *Son*, which the Fathers explain of the second person of the blessed Trinity, specified C. viii. 22. C.

VER. 5. *Is fire-tried;* that is, most pure, like gold purified by fire. Ch. Ps. xvii. 31. Jer. xxiii. 29.—It cannot deceive.

VER. 6. *Add not any thing* contrary. Deut. iv. 2. and xii. 32.—*Liar.* Our Saviour condemned the false explanations of the Pharisees, as his Church does those of all heretics.

VER. 8. *Words*, which are so opposite to thine. v. 5.—*Riches.* The former often prompts men to deceive, the latter to grow proud and forget God.

VER. 10. *Accuse.* Sept. "deliver not" to an idolater. Deut. xxiii. 15. Rabbins.—*Servant.* Add not to his affliction. W.—We must suppose that the accusation is frivolous or false. Lyran.—A servant may do a person much injury: but this ought not to deter the other from performing what justice and charity require.

VER. 15. *The horse-leech:* concupiscence, which hath two daughters that are never satisfied, viz. lust and avarice. Ch.

VER. 16. *Womb.* Sept. "the love of a woman," (H.) a harlot, or rather Heb. "a barren woman."—*Enough.* The more fuel, the brighter the flame. These four similitudes may denote cruelty, lust, avarice, and prodigality; (C.) or the first and last may be understood (H.) of envy and ambition. W.

VER. 17. *Labour.* Sept. &c. "old age." Heb. "the obedience or admonition." Those who cursed their parents, were sentenced to death. Lev. xx. 6.

VER. 19. *Youth.* Heb. "a virgin." The "conception of a mighty man (the Messias. H.) in a virgin," is fitly compared to the flight of an eagle in the air, which leaves no *trace* behind, and is the most difficult to comprehend. See Jer. xxxi. 22. Univ. Hist. iii. p. 144, note. Is. vii. 14. Parkhurst in *alm.* H.—Some of the Jews have admitted this explanation. A. Lap.—Others understand that the marks of virginity are equivocal; (Bossuet, &c.) or, if we stick to the Vulg. and Sept. the difference betwixt a child and a young man is extremely great, and almost incomprehensible. C.—Young people who follow their carnal appetite, can no more give an account of their actions than of the course of an eagle, &c. W.—His wanderings are manifold. The Heb. seems to contain a prophecy of Christ's conception.

VER. 23. *Mistress*, and is married to her master. She will generally prove insolent; like slaves on the throne, *Regnabit sanguine multo ad regnum quisquis venit ab exilio.* Suet. Tib. 59. C.

VER. 27. *Bands*, like an army. When one rises or falls, all do the like. They are so numerous in the East, as to darken the sun and spread destruction. Joel i. and ii. C.

VER. 28. *The stellio.* A kind of house lizard, marked with spots like stars, from whence it has its name. Ch.—Heb. *semamith.* H.—It probably provides

28 The stellio supporteth itself on hands, and dwelleth in kings' houses.

29 There are three things, which go well, and the fourth that walketh happily:

30 A lion, the strongest of beasts, who hath no fear of any thing he meeteth:

31 A cock girded about the loins: and a ram: and a king, whom none can resist.

32 There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

33 And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

CHAP. XXXI.

An exhortation to chastity, temperance, and works of mercy; with the praise of a wise woman.

THE words of king Lamuel. The vision wherewith his mother instructed him.

2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

3 Give not thy substance to women, and thy riches to destroy kings.

4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:

5 And lest they drink and forget judgments, and pervert the cause of the children of the poor.

6 Give strong drink to them that are sad, and wine to them that are grieved in mind:

7 Let them drink, and forget their want, and remember their sorrow no more.

8 Open thy mouth for the dumb, and for the causes of all the children that pass.

9 Open thy mouth, decree that which is just, and do justice to the needy and poor.

10 Who shall find a valiant woman? far, and from the uttermost coasts is the price of her.

11 The heart of her husband trusteth in her, and he shall have no need of spoils.

12 She will render him good, and not evil all the days of her life.

13 She hath sought wool and flax, and hath wrought by the counsel of her hands.

14 She is like the merchant's ship, she bringeth her bread from afar.

15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

17 She hath girded her loins with strength, and hath strengthened her arm.

18 She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night.

19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

20 She hath opened her hand to the needy, and stretched out her hands to the poor.

21 She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

22 She hath made for herself clothing of tapestry: fine linen, and purple, is her covering.

23 Her husband is honourable in the gates, when he sitteth among the senators of the land.

24 She made fine linen, and sold it, and delivered a girdle to the Chanaanite.

25 Strength and beauty are her clothing, and she shall laugh in the latter day.

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food against the stormy season, like ants. Bochart. C.—Others understand "the spider," (Kimchi) or "monkey." Vat. &c.

VER. 30. *Meeteth.* If he retreat, he looks back with disdain, till the woods conceal the turpitude of his flight. Pliny viii. 16.

VER. 31. *Loins.* It rules, and is even terrible to lions. Pliny x. 21.—The terms of the original are found nowhere else, and some understand the horse, the bee, and a soldier in arms. C.—*Whom.* Heb. "and Alkum with him." Mont.—But we know no animal or king of this name; and it may imply, "in the midst of his court," or "assembly." Chal. Some Latin copies read, *Et Rex, nec est qui resistat ei,* (Sixt. V.) which is more conformable to the Heb. (C.) and is here translated, though the Vulg. read, *Nec est rex qui,* &c. These four emblems (H.) denote fortitude, chastity, order, and justice.

VER. 32. *Mouth.* Fools ought not to govern. W.—Many might have been deemed wise, if they had continued in a lower station. C.—Heb. "If thou hast acted foolishly in raising thyself, and if thou hast entertained evil thoughts, *put* thy hand to thy mouth." H.—Chal. "put not thy," &c. Give not way to pride, or to insolent language. C.

VER. 33. *And.* Heb. "For he who presseth milk." C.—Prot. "Surely the churning of milk bringeth forth butter," &c. H.—*Strife.* Moderation is necessary, (C.) in all actions. W.

CHAP. XXXI. VER. 1. *Lamuel.* This name signifies, *God with him*; and is supposed to be one of the names of Solomon. Ch.—Grotius would explain it of Ezechias. But why should we abandon the tradition of both Jews and Christians?—*Mother;* Bethsabee, who it seems was inspired, unless she received these maxims from Nathan. Solomon always speaks of her with the utmost respect, as a prudent mother may have the greatest influence over the tender minds of her children. C. i. 8. and xxiii. 25.

VER. 2. *Vows.* She seems unable to express her concern for him when he first mounted the throne, and shewed her the greatest reverence. 3 K. ii. 19.

VER. 3. *Women.* This would destroy thy health, and tend to impoverish the kingdom.—*Kings,* by injustice and ambition. C.

VER. 4. *Give.* Sept. "Do all with counsel. By advice drink wine. Lords are inclined to anger; let them not drink wine." H.—Solomon took this advice. Eccle. ii. 3.

VER. 5. *Poor.* Solon condemned to death, at Athens, the prince who should get drunk; and the Areopagites excluded from their assembly a judge who had dined in a tavern. Laert. 1. Athen. xiii. 2.

VER. 6. *Drink.* Heb. *shecar,* particularly palm-wine.—*Are sad.* Heb. "perish," being sentenced to die; (Mark xv. 23. Amos ii. 8.) or, who grieve and mourn for one deceased. On such occasions no food was prepared in the house, but the friends supplied what was necessary, and went to eat and drink with the afflicted. Eccle. vii. 3.

VER. 7. *More.* Not that intoxication is permitted even to them.

VER. 8. *Pass* through life, or the country. C.—Sept. "Open thy mouth and judge righteously. Render justice to the poor and weak." H.—Doctrine is best received by those who are more ready to hear than to speak. W.

VER. 10. *Who.* The following verses are in alphabetical order. They contain a grand eulogy of Bethsabee, who repented, or of a perfect matron. C.—Such are rare, though they may be found. W.—*Valiant;* industrious.—*Price.* Formerly people bought their wives. C.—*Is.* Heb. "is far above rubies (Prot. H.) or pearls." Lam. iv. 7.

VER. 11. *Spoils,* taken in war. His wife will supply all necessaries. v. 21.

VER. 13. *Hands,* with skill and industry, (C.) or "willingness." Heb. *M.* —Ladies of the highest quality formerly employed themselves in this manner, like Penelope. Alexander, Augustus, and Charlemagne wore garments, which their sisters or wives had wrought. Curt. 5. Suet. 64. Eginhard.

VER. 14. *Bread;* all that is used for meat and drink. Sept. "riches." Grabe, "livelihood:" Βἰον. H.

VER. 15. *Night,* or early in the morning, as soon as the night was over; *de nocte.* Heb. "while it is yet night." H.—Extreme vigilance is required of those who direct others. "The master must be first up, and last in bed." Cato v.

VER. 16. *Considered.* This conduct is suggested by prudence. C.—Cato (Rust. 2.) says, "Do not go only once round the field," &c.

VER. 17. *Arm;* working, and making others obey.

VER. 18. *Night,* during a great part of which she will work.

VER. 19. *Strong things,* "becoming" (Sept.) her station. C.—*Spindle.* She purposes and begins well, trusting in God for perfection and a reward. W.

VER. 21. *Domestics.* Heb. "house is clothed in purple," which may be understood of the domestics, though it seems more probably to refer to her husband and children.

VER. 22. *Tapestry,* for the beds and floor.—*Linen,* or cotton; *byssus.* Ex. xxv. 4

VER. 23. *Gates.* Chal. "provinces." The rich were chosen for judges. C.

VER. 24. *The Chanaanite,* the merchant; for Chanaanite, in Hebrew, signifies *a merchant.* Ch.—The Phœnicians travelled into all countries. Traffic was not then deemed a discredit, even to kings.—*Girdles* were worn both by men and women, and were very costly, insomuch that (C.) the kings of Persia assigned cities to furnish their wives with them. Athen. i. in Antylla.—They who practise and teach the law may be said to buy and sell. W.

26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

27 She hath looked well on the paths of her house, and hath not eaten her bread idle.

28 Her children rose up, and called her blessed: her husband, and he praised her.

29 Many daughters have gathered together riches: thou hast surpassed them all.

30 Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands: and let her works praise her in the gates.

VER. 25. *Clothing:* it is very beautiful, or wisdom and virtue surround her. —*Day.* She fears not death, (C.) or future distress of hunger, &c. Jans.

VER. 26. *Tongue.* She is ever bent on doing good. H.—Very different from many of her sex, who are taken up with vanity and complaints. C.

VER. 27. *Idle,* out of a sense of duty, and not through avarice.

VER. 28. *Her.* They were best able to judge of her merit.

VER. 30. *Lord.* Hitherto natural qualifications appear: but to these the Christian matron must add sincere piety: and thus Solomon completes the character of his mother, (C.) who had given him such excellent instructions, or of any accomplished woman. Outward beauty soon (H.) decays; but the fear of God is more deserving of praise. W.

VER. 31. *Gates,* before all the judges (H.) and people. M.—Good works shall be rewarded at God's tribunal, (W.) when the vain worldly beauty shall be covered with confusion. H.—This idea of a perfect woman is best verified in the Catholic Church, (S. Aug. Ven. Bede) though the blessed Virgin, &c. may also be designated. W.—The use of the alphabet herein denotes, that we must begin with a moral good life, if we would penetrate the greater mysteries of the Scriptures. S. Jerom. Lam.

ECCLESIASTES.

THIS Book is called *Ecclesiastes,* or *the preacher,* (in Hebrew, *Coheleth*) because in it Solomon, as an excellent *preacher,* setteth forth the vanity of the things of this world, to withdraw the hearts and affections of men from such empty toys. Ch.—Coheleth is a feminine noun, to indicate the elegance of the discourse. It is very difficult to discriminate the objections of free-thinkers from the real sentiments of the author. It is most generally supposed that Solomon wrote this after his repentance; but this is very uncertain. S. Jerom (in C. xii. 12.) informs us that the collectors of the sacred books had some scruple about admitting this; and Luther speaks of it with great disrespect: (Coll. conviv.) but the Church has always maintained its authority. See Conc. v. Act. 4. Philast. 132. C.—It refutes the false notions of worldlings, concerning felicity; and shews that it consists in the service of God and fruition. W.

CHAP. I.

The vanity of all temporal things.

THE words of Ecclesiastes, the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes, vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth standeth for ever.

5 The sun riseth and goeth down, and returneth to his place: and there rising again,

6 Maketh his round by the South, and turneth again to the North: the spirit goeth forward, surveying all places round about, and returneth to his circuits.

7 All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return to flow again.

8 All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

9 What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

10 Nothing under the sun is new, neither is any man able to say: Behold, this is new: for it hath already gone before, in the ages that were before us.

11 There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

12 I, Ecclesiastes, was king over Israel, in Jerusalem.

13 And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

14 I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

15 The perverse are hard to be corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying: Behold, I am become great, and have gone beyond all in wis-

CHAP. I. VER. 1. *Jerusalem.* This clearly designates Solomon. See v. 12. C. xii. 8.

VER. 2. *Vanities.* Most vain and despicable, (C.) and frustrating the expectations of men. M.—S. Aug. reads *vanitantium,* and infers that this vanity of sublunary things is an effect of man's sin. Yet he afterwards discovered that he had read incorrectly. Ret. i. 7.

VER. 3. *Labour.* People fight for a mere *point;* for such is the earth compared with the universe. Sen. q. Nat. *Hoc est punctum,* &c. Matt. xvi. 26.

VER. 4. *Ever.* Its substance remains, though the form be changed. C.—At the end of time, it will be purified to continue for ever. W.

VER. 5. *Place* daily. Its annual motion is then mentioned. C.

VER. 6. *Spirit.* The sun, (S. Jer.) which is like the soul of the world, and which some have falsely asserted to be animated; or rather (C.) the wind is meant, as one rises in different parts of the world when another falls. Pliny ii. 27. M.

VER. 7. *Again.* The sea furnishes vapours, &c. Homer (Il. Φ) expresses himself in the same manner.

VER. 8. *Hearing.* In all sciences there are many difficulties. If a man had arrived at perfect knowledge, his researches would cease.

VER. 10. *New.* Such vicissitudes have occurred before, though we must not infer that the world is eternal; or that there have been many others before this, as Origen would suppose. Prin. iii. 5. &c. C.—Men's souls, which are created daily, are nevertheless of the same sort as Adam's was; and creatures proceed from others of the same species, which have been from the beginning. S. Tho. p. 1. q. 73. W.—Natural and moral things continue much the same. M.

VER. 11. *Things.* Otherwise we should read of similar events to those which we behold. The same cause naturally produces the same effect.

VER. 12. *Israel.* This was the case with none of Solomon's descendants. C.

VER. 14. *Vexation.* Heb. also, "food of wind;" (Sym.) or "choice of the spirit." Sept. People are eager to become learned, and yet find no satisfaction. H.—All natural things are insufficient to procure felicity. W.

O Curas hominum! O quantum est in rebus inane! Persius.

VER. 15. *Perverse.* Habitual and obstinate sinners. C.—*Fools,* who follow the broad road. H.—Heb. and Sept. "the defect cannot be numbered." We know not to what a height the soul of man might have risen, if he had continued faithful.

VER. 16. *Learned.* Solomon was blessed both with a natural genius, which he improved by study, and also he had the gift of supernatural wisdom. Yet he declares that all is vanity and pain.

VER. 17. *Errors.* Sept. "parables and science." But to discern the mistakes of men is a part of wisdom, (C.) and Grabe substitutes "wanderings," in

dom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,

18 Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

CHAP. II.

The vanity of pleasures, riches, and worldly labours.

I SAID in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

2 Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4 I made me great works, I built me houses, and planted vineyards.

5 I made gardens, and orchards, and set them with trees of all kinds.

6 And I made me ponds of water, to water therewith the wood of the young trees.

7 I got me men-servants, and maid-servants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

8 [a]I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

9 And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

10 And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

11 And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

12 I passed further to behold wisdom, and errors, and folly, (What is man, said I, that he can follow the king, his maker?)

13 And I saw that wisdom excelled folly, as much as light differeth from darkness.

14 [b]The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

15 And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And, therefore, I was weary of my life, when I saw that all things under the sun are evil, and all vanity, and vexation of spirit.

18 Again I hated all my application, wherewith I had earnestly laboured under the sun, being like to have an heir after me,

19 Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there any thing so vain?

20 Wherefore I left off, and my heart renounced labouring any more under the sun.

[a] 3 Kings xii. 4.

[b] Prov. xvii. 24. Infra viii. 1.

stead of "parables," after Theodot. as Heb. *ealluth* (H.) means "errors," (C.) or "follies." Mont.

VER. 18. *Labour.* He is bound to do more for heaven, as he is convinced of his own defects, and of the strict judgments of God. Wisdom is not true happiness, but the means to obtain it. W.—The more a person knows, the more he is convinced of his own ignorance, (C.) and filled with grief, that wisdom should be so much concealed. S. Jer.—Those who are learned, feel indignant that their disciples should be so dull. M.

CHAP. II. VER. 1. *Delights.* He speaks in the name of libertines, (S. Greg. Dial. iv. 4.) or after his conversion. C.—The worldling might object that since wisdom affords not content, it is best to try pleasure. But this meets not with the approbation of the wise, as all terrestrial joy is short, and can yield no more than a passing consolation. W.

VER. 2. *Why.* Heb. "What doth that!" Sept. "Why dost thou so!" Immoderate laughter is a sign of folly. Eccli. xxi. 23. C.—"Even spiritual joy is a temptation." S. Jer.

VER. 3. *Wine,* and to lead a temperate life. C.—Prot. "to give myself unto wine, (yet acquainting mine heart with wisdom) and to lay hold on folly," &c. H.—I wished to indulge myself in pleasure, yet so as not to lose the reputation of wisdom. C. v. 9. H.

VER. 4. *Works;* palaces, towns, and particularly the temple. Many, like Solomon, will refrain from wine, and still yield to other excesses.

VER. 5. *Orchards.* Heb. "paradises," in which fruit-trees were planted. C.

VER. 7. *Family* of slaves, "born in my house," (Prot.) distinct from those whom I *got* for money. H.—They were generally procured from foreign nations, as the Hebrews obtained their liberty on the sabbatic year.—*Sheep.* David had the like; but Solomon had also horses. 3 K. x. 21.

VER. 8. *Silver,* which became, in consequence, of little value.—*Singing.* At the court of Persia, people sung all night, and during the feasts. Athen. xii. and 14.—*Cups and vessels;* (Aq. and Sym.) or, "men and women to," &c. Sept. or "a field and fields;" (C.) or Prot. "*as* musical instruments, and that of all sorts." Heb. *shidda beshiddoth.* H.

VER. 9. *Wisdom,* not that which was supernatural, and could not be found amid such delights. v. 3. Jam. iii. 17. I knew that all this was vanity. C.

———*Video meliora proboque,*
Deteriora sequor.———Ovid. H.

VER. 10. *Labour.* Heb. "and this was my portion of all my labour." I perceived that I could not thus obtain content. C.—"Thou (O God) hast made us for thyself, and our hearts are restless till they repose in thee." S. Aug. Conf. i. 1. M.—Aurelius makes the same confession as Solomon, respecting the insatiable nature of his own heart, and the emptiness of pleasure, &c.

VER. 12. *What.* Heb. "For what man shall come after the king!" Sept. "after counsel!" Many other versions may be given of this obscure text. Solomon stopt at human wisdom, without consulting the divine; or he asks who shall have greater facility to acquire knowledge than himself, or equal his works! C.—Man's wisdom compared with God's is contemptible; though it be preferable to folly. M.

VER. 14. *Darkness* and ignorance. He knows not whither he is going. Prov. iv. 19. and xvii. 24. Wisdom is to be preferred before wealth, &c. C.—Consideration directs a person to do good.—*Alike.* Thus worldings speak, who reflect not on the life to come. W.—In many respects all resemble one another, though their sentence be very different. M.

VER. 15. *Vanity.* This inference was false, (v. 16.) or my labouring for wisdom was to no purpose. C.—Sept. "I then spoke more in my heart, (for the fool speaks out of *his* abundance) since this also is vanity." H.

VER. 16. *Unlearned.* He answers, (Jans.) or rather continues the objections. Geier. C.

VER. 17. *Life.* Heb. "I hated life," as all is attended with anxiety. Rom. vii. 24.

VER. 19. *Solicitous.* We naturally desire to have our plans perfected. Solomon had, perhaps, a presentiment of Roboam's misconduct. Eccli. xlvii. 27.

VER. 20. *Off,* in a sort of despair; suggested by worldly wisdom. Religion alone can impart steady principles. C.—Prot. "I went about, to cause my heart to despair of all the labour which I took under the sun;" in the transactions of the world. H.

21 For when a man laboureth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22 For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

23 All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

24 Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?

26 God hath given to a man that is good in his sight, wisdom and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

CHAP. III.

All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.

ALL things have their season, and in their times all things pass under heaven.

2 A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

10 I have seen the trouble, which God hath given the sons of men, to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in this life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made, that he may be feared.

15 That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment, wickedness, and in the place of justice, iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity,

20 And all things go to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

CHAP. IV.

Other instances of human miseries.

I TURNED myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter: and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

VER. 21. *Wisdom.* The writings of the wise are often perverted by perverse heretics. S. Jer.—Idle heirs dissipate the possessions, which had been accumulated with such industry. C.—Riches tend to encourage the profligacy of the heir. M.

VER. 24. *Drink*, using with moderation the things which we have acquired, rather than to be solicitous for more, (W.) which may fall into the hands of an idle heir, who is appointed by *God*, v. 26. This may also be the plea of libertines, (C.) who would use freely what he has given. S. Aug. con. Jul. iv. 3.

VER. 26. *Pleased God*, though he may not be his relation. Prov. xxvi. 16. Job xiii. 22. C.

CHAP. III. VER. 1. *Heaven*, in this world, where alone things change. S. Jer.—Nothing is here perpetual, but to be used in a proper manner. W.—The heart must not be attached to any thing created. C.—Pleasure had been condemned and approved. C. 2. He shews that all must have its *time*. M.

VER. 5. *Stones*, with a sling, or to render a field useless. 4 K. iii. 25. Is. v. 2. —*Embraces.* Continence was sometimes prescribed to married people. Lev. xx. 18. and 1 Cor. vii. S. Jer. S. Aug. Ench. 78. C.—Hatred often succeeds love. v. 8, and 2 K. xiii. 14. H.

VER. 9. *Labour?* What advantage does he derive from any of these things? C. i. 3. C.

VER. 11. *Consideration.* Lit. "dispute." Heb. and Sept. "heart." H.—Pagn. "He has implanted the desire of immortality in their hearts."—*End.* If we could discover the properties of each thing, we should be in raptures; (C.) but as we cannot, this increases our vexation. M.

VER. 12. *Well;* virtuously: or, perhaps, as literally, to enjoy himself. v. 13. C.—Thus thinks the man of pleasure. Is. xxii. 31. S. Jer.

VER. 13. *God.* He gives peace and plenty; and still more, the grace to use these things, so as to obtain heaven. C.

VER. 14. *Feared.* The order of the seasons, &c. teaches men to adore Providence. S. Jer.—He has arranged every thing, how mutable soever. S. Aug. Conf. i. 6.

VER. 15. *Past.* He causes plants to spring forth afresh. Heb. Sept. &c. "But will God seek after the oppressed?" Here commences another objection. C.

VER. 17. *And then.* Prot. "for there is a time there (v. 1.) for every purpose, and for every work." At the day of judgment all will receive their due. H.

VER. 18. *Beasts.* Another doubt; or suggestion of infidels. S. Greg. Dial. iv. 4.

VER. 19. *Man hath nothing more*, &c. viz. as to the life of the body. Ch.

VER. 21. *Who knoweth*, &c. viz. *experimentally;* since no one in this life can see a spirit. But as to the spirit of the beasts, which is merely *animal*, and becomes extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more? Ch.—Few are able to prove that the soul of man is immortal rather than that of beasts, since the bodies of both are subject to the like inconveniences. The objection is answered C. xii. 7. C.—The difficulty of answering is intimated by "Who?" &c. Ps. xiv. 1. M.

VER. 22. *After him.* He knows not who shall be his heir, or how soon he may die. None returns from the other world to inform him of what is there transacted. Thus the libertine encourages himself. C.

CHAP. IV. VER. 1. *Any.* God suffereth the innocent to be oppressed for a time, that they may merit a greater reward. Ps. lxxii.

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? In this also is vanity, and a grievous vexation.

9 It is better, therefore, that two should be together, than one: for they have the advantage of their society:

10 If one fall, he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

11 And if two lie together, they shall warm one another: how shall one alone be warmed?

12 And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

13 Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

14 Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

15 I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

16 The number of the people, of all that were before him, is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

17 Keep thy foot, when thou goest into the house of God, and draw nigh to hear. [a]For much better is obedience, than the victims of fools, who know not what evil they do.

CHAP. V.

Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.

SPEAK not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

2 Dreams follow many cares: and in many words shall be found folly.

3 If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it:

4 And it is much better not to vow, than after a vow not to perform the things promised.

5 Give not thy mouth to cause thy flesh to sin: and say not before the angel, There is no providence; lest God be angry at thy words, and destroy all the works of thy hands.

6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

7 If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these.

8 Moreover, there is the king that reigneth over all the land subject to him.

[a] 1 Kings xv. 22. Osee vi.

VER. 3. *Born.* It is better to have no existence than to be in eternal misery. Matt. xxvi. 24. But the affliction of the just procureth glory for them. W.—The pagan sages observed, that it was "best for mortals not to be born; and if they were, to die very soon." Chalcid. and Theognis.—But they considered only temporal inconveniences. Religion has in view the danger of sin, and the desire of eternal happiness. Rom. vii. 24.

VER. 4. *Industries*, or Heb. "righteous actions." If one be poor, he is in distress; if rich, he is exposed to envy; so that all is vanity. C.

VER. 5. *Flesh*, which he will not labour to sustain; (H.) or he repines at his own past misconduct, and at the affluence of others.

VER. 6. *Mind.* These are the words of the slothful, (C.) or of truth. H. Prov. xvii. 1.—The indolent will not observe moderation in the application of this sentence. M.

VER. 8. *Things!* He acts as if he were to live for ever, or feared to be starved.

VER. 9. *Therefore* is not in Heb. &c. The miser had better have some society. It is advantageous; though to refrain from its comforts, out of piety, is not blamed. The solitary must be "an angel *or* a devil." C.—*Society.* Besides the advantages of friendship, this implies that a person must have Jesus Christ with him, that he may rise from sin and death by his assistance. S. Jer. W.

VER. 10. *Fall* into sickness, poverty, or sin. The saints have withdrawn people from the dangers of the world into monasteries, where they may fight together against the devil.

VER. 12. *Cord.* True charity increaseth in strength as it does in number, (S. Jer. W.) though friendship may not admit of more than two persons. H.—Some explain this triple cord of the blessed Trinity, or of the three monastic vows, the theological virtues, or parts of penance, &c.

VER. 13. *Foolish.* Great wisdom and prudence is required of kings; who, like others, are exposed to many vicissitudes.

VER. 14. *Prison.* The exaltation of Joseph, Mardochai, and Daniel, was remarkable. C.—*Si fortuna volet, fies de Rhetore Consul.* Juv. Sat. vii.

VER. 15. *Second* heir. M.—"They adore the rising (Papinius) more than the setting sun; (Plut. Pomp.) and a person is no sooner on the throne than his successor begins to be courted: (v. 16.) so inconstant are mortals! C.

VER 16. *In him.* Many are perfectly unacquainted with the king, who finds so many admirers about his person, and even of these the greatest part begin to be presently disgusted, and wish for another change.

VER. 17. *Keep.* Here many begin the fifth chap. as Solomon alters his style, and gives many important instructions. C.—*For.* Heb. "rather than that fools should offer sacrifice, since they know not that they are doing wrong." Mont. —Do not imitate hypocrites, (H.) who have the appearance of sanctity, while they despise God's orders. Jer. vii. 2. C.

CHAP. V. VER. 1. *Few.* As none can arrive at the perfect knowledge of God, they should be reserved in speaking of Him. W.—*De Deo etiam vera loqui periculosum.* Cic. de. Nat.—In prayer (C.) we must not pretend to give him any information, like the heathens. Matt. vi. 7. H.

VER. 2. *Folly.* Under anxiety a person is naturally disturbed with dreams, in which some true ideas may present themselves; in like manner, as a great talker will say some things respecting God, which may not be reprehensible, though the greatest part of his discourse will be nothing to the purpose. This is another abuse. All must speak of God and religion, though few are able to do it, with propriety! C.

VER. 3. *Pay it.* Deut. xxiii. Vows must be fulfilled. W.—God requires that we should keep the commandments; (Lu. x. 28.) and if we engage ourselves to perform some work of supererogation, he expects that we should be faithful. To vow is of counsel; but to comply with it is of precept. An abuse too common among the Jews is here condemned. C.

VER. 5. *Sin* by making a vow, above thy strength, (Chal. Pineda) or by speaking what may excite the passions. Thaumat. Boss.—*Angel* guardian assigned to each one, (W.) or the priest, who took cognizance of vows. C.—*Providence*, or "foresight" in me to avoid the evil. Heb. and Sept. "it is an error," (H.) or sin of ignorance, for which certain victims were specified. Lev. v. 4. The neglect of vows could not be thus expiated. C.—Use no allurements to lust. M.

VER. 6. *Number.* Those who observe dreams, are filled with apprehension. The Jews were very subject to this superstition. C.—As dreams are vain, so are many words or excuses to evade a vow. Jun. Grot.—Such pretences must not be made. S. Jer. M.

VER. 7. *These.* God will bring the wicked to judgment, (C.) and shew for what design he left them in power. H.

VER. 8. *Him.* An appeal may be made to the king or to God. *Reges in*

9 A covetous man shall not be satisfied with money: and he that loveth riches, shall reap no fruit from them: so this also is vanity.

10 Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11 Sleep is sweet to the labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

12 [a] There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner.

13 For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

14 [b] As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

15 A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

17 This, therefore, hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

18 And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

19 For he shall not much remember the days of his life, because God entertaineth his heart with delight.

CHAP. VI.

The misery of the covetous man.

THERE is also another evil, which I have seen under the sun, and that frequent among men:

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity, and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

5 He hath not seen the sun, nor known the distance of good and evil:

6 Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

7 All the labour of man is for his mouth: but his soul shall not be filled.

8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

9 Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

10 [c] He that shall be, his name is already called: and it is known that he is man, and cannot contend in judgment with him that is stronger than himself.

11 There are many words that have much vanity in disputing.

CHAP. VII.

Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.

WHAT needeth a man to seek things that are above him, whereas he knoweth not, what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

2 [d] A good name is better than precious ointments and the day of death than the day of one's birth.

3 It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

4 Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

[a] Job xx. 20.—[b] Job i. 21. 1 Tim. vi. 7.

[c] 1 Kings xiii. 14. and 3 Kings xiii. 2.—[d] Prov. xxii. 1.

ipsos imperium est Jovis. Hor. iii. ode 1.—Heb. "the king serves, (Mont.) or is served by the field." Prot. H.—All have a mutual dependence on each other, and thus the vanity of men and the order of Providence appear. C.

VER. 9. *Money.* Avarice is like a dropsy, (C.) or poison, infecting all the person. Sallust.—The miser is the slave, and not the possessor, of his riches, (S. Chrys.) like Tantalus, who could not drink, though in the midst of waters. Hor. i. Sat. 1.—*Nescis quo valeat nummus, quem præbeat usum.*

VER. 10. *Them.* He shews the vanity of the great.

VER. 11. *Sleep.* Is not the health and content of the poor to be preferred?

VER. 12. *Owner.* When they are taken away, they bring greater sorrow, (C.) and even when present, they fill the mind with anxiety. H.

VER. 13. *Affliction.* Heb. "by an evil affair," or accident. C.—*Who.* Heb. "and there is nothing in his hand." H.—As temporal riches prove detrimental to their owners, so do false philosophy and heresy to those who follow them. S. Jer. W.

VER. 14. *Labour.* All must die in this manner. But it is most afflicting that he was formerly rich, and must leave his son indigent. C.

VER. 16. *Sorrow.* The person whose riches have been taken away, had made a bad use of them, (H.) living like a miser. It would be more rational to indulge in the pleasures which they afford, though this is also vain. C. iii. 14.

VER. 19. *Delight,* while he observes due moderation. His life passes away sweetly. C.

CHAP. VI. VER. 2. *Thereof.* "*Di tibi divitias dederunt artemque fruendi.*" Hor. i. Ep. 4.—The proper use of riches is rare. C.—*Misery.* Riches do not make people happy. W.

VER. 3. *Than he,* since the latter has injured no one, nor experienced any evil in the world, (C.) by his own fault; (M.) whereas the miser has both hurt himself and others, and has neglected to make himself friends of the mammon of iniquity.

VER. 4. *He.* The infant, though some explain it of the miser. C.

VER. 7. *Mouth.* We are always providing food. S. Jer.—The rich are wholly bent on pleasure; or the poor cannot get a sufficiency.

VER. 8. *Life.* The wise poor shall be blessed. Heb. "the poor knowing how to walk before the living," (H.) in society (C.) among the saints. H.

VER. 9. *Know.* Enjoyment has the advantage over hope. Heb. "better is the sight of the eyes than the going of the soul," which denotes her desires. C.—*Presumption.* Heb. "vexation." H.

VER. 10. *He,* &c. This is plainly spoken of Christ, whose name was given before he was born; (S. Jer. W.) or men resemble each other in all ages, (C. i. 9. C.) being proud, fragile, &c.

VER. 11. *Disputing.* Are we better acquainted with nature than former ages? This is another subject of confusion. C.

CHAP. VII. VER. 1. *Above him.* We are intent on things which regard us not, while we neglect the important concerns of heaven. Heb. may be joined with the preceding. C.—Prot. (11) "seeing there are many things which increase vanity, what *is* man the better? (12) for who knoweth?" &c. H.—Some strive to obtain riches or honours, which will prove fatal to them. C.—None can perfectly know the nature of things either present or future. W.

VER. 2. *Name.* "It is necessary for the sake of others," (S. Aug. de B. Vid. xxii.) particularly for those who have to direct souls. S. Greg. in Ezec. C.—In this second part is shewn that felicity is procured by a good life. W.—*Death.* Speaking of the just, for death is the beginning of sorrows to the wicked. C.—Some nations mourned on the birth-day of their children. Val. Max. ii. 6. Eurip in Ctes.

5 The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

6 It is better to be rebuked by a wise man, than to be deceived with the flattery of fools.

7 For as the crackling of thorns burning under a pot, so *is* the laughter of a fool: now this also is vanity.

8 Oppression troubleth the wise, and shall destroy the strength of his heart.

9 Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.

10 Be not quickly angry: for anger resteth in the bosom of a fool.

11 Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

12 Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

13 For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

14 Consider the works of God, that no man can correct whom he hath despised.

15 In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

16 These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

17 Be not over just: and be not more wise than is necessary, lest thou become stupid.

18 Be not overmuch wicked: and be not foolish, lest thou die before thy time.

19 It is good that thou shouldst hold up the just, yea, and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

20 Wisdom hath strengthened the wise more than ten princes of the city.

21 [a]For there is no just man upon earth, that doth good, and sinneth not.

22 But do not apply thy heart to all words that are spoken: lest, perhaps, thou hear thy servant reviling thee.

23 For thy conscience knoweth, that thou also hast often spoken evil of others.

24 I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

25 Much more than it was: *it is* a great depth; who shall find it out?

26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom, and reason: and to know the wickedness of the fool, and the error of the imprudent:

27 And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her; but he that is a sinner shall be caught by her.

28 Lo, this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

30 Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

[a] 3 Kings viii. 46. 2 Par. vi. 36. Prov. xx. 9. 1 John i. 8.

VER 3. *Come.* While at birth-day feasts (Gen. xl. 20. Matt. xiv. 6.) people give themselves up to joy, and cherish the idea of living long. C.

VER. 4. *Anger.* That is, correction, or just wrath and zeal against evil, (Ch.) is preferable to a misguided complaisance. Prov. xxvii. 6. C.—Anger, when rightly used, helps us to correct our faults. W.

VER. 5. *Mourning.* They submit willingly to correction, (S. Jer.) or think seriously on the dangers of sin and God's judgments.

VER. 6. *Wise man.* Much prudence is requisite to correct with fruit, and to persuade the sinner that he is under a mistake. C.

VER. 7. *Laughter.* It is loud and soon over. Eccli. xxi. 23. Lu. xxvi. 5. C.

VER. 8. *Oppression.* Lit. "calumny." The most perfect can hardly bear it. Heb. "oppression (or calumny *of others.* C.) will make the wise insane, and a present will ruin the heart." Mont.—Avarice blinds us. H.—Deut. xvi. 19. "a corrupt judge examines ill the truth."

VER. 9. *Speech.* Heb. "thing." The best projects often are seen to fail.—*Beginning,* as the auditor is no longer kept in suspense.—*Presumptuous.* Rashness must not be confounded with courage. C.—Hasty and immoderate anger is hurtful. W.

VER. 10. *Bosom,* as in its proper place. The wise may feel its impressions, but he immediately makes resistance.

VER. 11. *Foolish.* Men endeavour to excuse themselves by the manners of the age. But there have always been both good and evil. C. i. 10. C.—Corruption was prevalent in former times as well as now. M.

VER. 12. *With.* Heb. also, "above, *or* much as riches." C.—These are impediments in the hands of the reprobate, while they promote virtue in the good." S. Amb. Lu. viii. n. 85.—The man who has only wisdom, cannot do as much good as those who are also rich. C.—The moderate use of riches helps the servants of God, while they do not set their hearts upon them. W.—*The sun,* to men on earth.

VER. 13. *Them.* Money may procure necessaries for the body; (H.) but wisdom gives a long and happy life. Prov. iv. 10. Bar. iii. 28. C.

VER. 14. *Despised.* God never neglects first. Trid. Ses. vi. 11.—He detests sin, and at last abandons the obstinate, though he never fails to offer sufficient graces. A person who is of an unhealthy constitution, or involved in sin, cannot be cured by man alone. Yet we must not cease to preach, &c. while we expect all from *God,* who *gives the increase.* 1 Cor. iii. 7.

VER. 15. *Complaint.* Prosperity and adversity succeed each other, that we may be neither elated nor dejected too much. S. Bern. ep. xxxvi.—If we enjoy the advantages of nature, we must be thankful; if we feel pain, we must cheerfully submit to God's will. H.

VER. 16. *Vanity,* during this miserable life.—*Wickedness.* This seemed more incongruous under the old law, when long life was promised to the just, (C. Ps. lxxii. 3. Ex. xx. 12.) though it chiefly regarded heaven. H.

VER. 17. *Over just,* viz. By an excessive rigour in censuring the ways of God in bearing with the wicked. Ch.—Give not way to scruples, (S. Bern.) nor to self-conceit. Alcuin.—*Become.* Heb. "perish," being oppressed with majesty. Lorin. T. C.

VER. 18. *Overmuch.* No sin can be tolerated. C.—But as all offend in many things, (v. 21. H.) they are encouraged to rise again with diligence and sorrow.

VER. 19. *From him.* Who is otherwise *withdrawn,* &c. Heb. "take hold of this, and not neglect that: for he who feareth God, will walk with all them." He will avoid all extremes both of virtue and vice. C.—Prot. and Mont. "he shall come forth of them all," and advance towards heaven. H.

VER. 20. *City.* It has the advantage over more strength. C. ix. 16.

VER. 21. *Not.* 1 Jo. i. 8. Crates said it was "impossible to find one who falls not." Laert. vi. H.—We must not flatter ourselves with impeccability, v. 18. C.—See Seneca. Clem. i. 6. *Peccavimus omnes,* &c. and de Ira. i. 28. M.

VER. 23. *Thy.* We must be satisfied with a good conscience, as we cannot control the thoughts and words of all. S. Amb. Of. i. 1.

VER. 24. *Me.* This is a proof of having made great progress in wisdom, since the half-learned are the most presumptuous. C.

VER. 25. *Much.* Prot. "that which is far off, and exceeding deep, who can find it out?" H.

VER. 26. *Reason.* Of all things. In this natural wisdom consists. Sept. "and number." He examined the pretensions of philosophy, which attempted thus to predict future events; but found that it was all deceit, like a harlot. Olympiod.—He explored the qualities of different things, as an arithmetician counts numbers. M.

VER. 27. *Her.* He speaks by experience, (S. Jer.) as none perhaps ever fell more terribly victims of impure love. C.—Though a plurality of wives was then permitted, Solomon did wrong in marrying strangers; and in suffering himself to be deluded by them, so as to erect temples to their respective idols. H.—All the attractions of women are replete with danger, and can only be overcome by God's grace, and by flight. 1 Cor. iv. 8. Prov. vii. 22. and lxii. 14. C.

VER. 29. *Man.* The superior part of the soul rarely thinks of good; but the sensual part always inclines to evil. W.—Solomon found danger from all wo

CHAP. VIII.

True wisdom is to observe God's commandments. The ways of God are unsearchable.

THE wisdom of a man shineth in his countenance, [a]and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also, when they were yet living, were in the holy place, and were praised in the city as men of just works: but this also is vanity.

11 For, because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure, as though they had the deeds of the just: but this also I judge most vain.

15 Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry: and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth *it*, he shall not be able to find *it*.

CHAP. IX.

Man knows not certainly that he is in God's grace. After death, no more work or merit.

ALL these things have I considered in my heart, that I might carefully understand them: There are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims,

[a] Supra ii. 14.

men, (S. Jer.) and there is none who may not prove fatal to those who are off their guard. C.—Yet some are doubtless innocent, like the blessed Virgin. H.

VER. 30. *Right.* He fell by his own free-will. S. Aug. de Civ. Dei. xiv. 11. W.—The great corruption of the world is not, therefore, to be attributed to God. Eph. iv. 23. Our first parents were led by curiosity to examine whether the fruit was good, &c. (S. Cyr. Cat. ii. Chal. Boss.) or mankind, in general, make useless enquiries.—*And he.* Heb. and Sept. "they," &c. C.—*Of the word.* That is, of this obscure and difficult matter (Ch.) if this sentence have any connection with the preceding. It is placed at the head of the next chap. in Heb. C.

CHAP. VIII. VER. 1. *Most.* Sept. "he whose face is impudent, shall be hated." The truly wise and virtuous man is always polite and affable. C.—As we may form a probable conjecture of a person's disposition from his countenance, so we may judge of men's virtue by their actions. They are right and meritorious when the intention is good, (W.) and the works themselves blameless.

VER. 2. *I.* Prot. add, *counsel thee*, to keep, &c. "Obey the king and God." H. 1 Pet. ii. 17.—Solomon proposes his own example, or speaks in the name of the just.—*God.* The law of Moses, confirmed with an oath, or the engagement to be faithful to the king. 2 K. v. 3. 1 Par. xxix. 24.

VER. 3. *Face.* This courtiers observe, while many Christians neglect God. —*Work.* Defend not what has been said or done amiss.

VER. 4. *So?* The eastern kings rule with absolute sway. Prov. xvi. 14.

VER. 5. *Answer.* Heb. "judgment." He knows when to reprove even kings with effect; like Nathan, Elias, or S. Ambrose. 2 K. xii. 1. and 3 K. xviii. 17.

VER. 6. *Man.* Solomon often reminds him of his misery. Sept. and Theod. "man is possessed of much knowledge," as they read *daath* for *rahth*. C.

VER. 7. *Past.* Prot. and Sept. "that shall be." H.

VER. 8. *Spirit* from leaving the body, or the wind from blowing. There is no quarter given by death; so the wicked cannot escape vengeance.

VER. 9. *Hurt.* Those who are despised in elevated situations, might have been happy in obscurity.

VER. 10. *Works.* In life and death hypocrites are mixed with the unjust; and this excites indignation.

VER. 11. *Fear.* Thus they abuse the patience of God, and grow worse, because he is good. His time will come. Apoc. xvi. 15. Eccli. v. 4. 2 Pet. iii. 10.

VER. 12. *Face.* If God shew such clemency to the wicked, will he disregard his servants? Greek interpreters have read in a different meaning. C.—Sept. "the sinner has done evil from that time, and for a long while," (T.) &c. See S. Jer. H.

VER. 13. *Let.* Or, Heb. "it shall not," &c. Prot. H.—Faith evinces that the wicked will be punished.—*But.* Heb. "like a shadow." Sept. "under the shade," in prosperity.

VER. 14. *Vain*, or afflicting. Hence some have denied Providence. S. Jer. xii. 1. C.

VER. 15. *No good for a man*, &c. Some commentators think the wise man here speaks in the person of the libertine, representing the objections of these men against divine Providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solicitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of divine providence. Ch. C. ii. 24. and iii. 12. Eccli. xv. C.—Felicity is not attached to temporal prosperity, nor are the afflicted always miserable. W.

VER. 16. *Distraction* of politicians, (Grot.) and of all human affairs.

VER. 17. *Reason.* We know in general that God does all for his own glory, and for the welfare of his elect. But we cannot account for his treatment of mankind in particular cases. Rom. xi. 33. S. Jer. C.—*Say.* Sept. "speak what thing soever, that he may know he," &c. H.

CHAP. IX. VER. 1. *Of God.* He seems to treat both alike, so that the just themselves cannot say whether their sufferings be a punishment or a trial. S. Jer. C.—*Knoweth* not certainly, and in an ordinary manner. W.—*Hatred.* Heb. and Sept. "yet love and hatred man knoweth not." H.—Prosperity or adversity proves nothing. C.—Mortals cannot tell whether their afflictions tend to their greater improvement, like Job's, or they are in punishment of sin, like those of Pharao, and of the Egyptians. This they shall know after death. W. —Yet the wicked know already that they are displeasing to God. Salmeron in 2 Cor. xii. "The just and.. their works are in the hand of God, even love and hatred; men know not," &c. Dieu. Amama.

VER. 2. *But.* Heb. joins this with the preceding *not*, "*by* all that *is* before them. All things *come* alike to all, *there is* one event to," &c. Prot. H.—The pagans distinguished real goods and evils from those which were only apparent, like prosperity and adversity, which are determined only by the good or bad use. S. Jer.—Thus religion looks upon virtue and vice in the former light; and

and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy, are all perished, neither have they any part in this world, and in the work that is done under the sun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is *thy* portion in life, and in thy labour wherewith thou labourest under the sun.

10 Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great:

14 A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

18 [a] Better is wisdom than weapons of war: and he that shall offend in one, shall lose many good things.

CHAP. X.

Observations on wisdom and folly; ambition and detraction.

DYING flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and short-lived folly.

2 The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

3 Yea, and the fool, when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

6 A fool set in high dignity, and the rich sitting beneath.

[a] Supra vii. 20.

riches, poverty, &c. in the latter. It may be difficult to decide, whether, under adversity, the just have supported themselves better by virtue, or the wicked by vanity. God will manifest the truth. C.—*Perjured.* Heb. and Sept. "swearer, so he that fears an oath." H.

VER. 3. *Evil.* People hence take occasion to indulge in vice, (C. viii. 14.) though the conduct of God be irreproachable. C.—*Shall.* Heb. "they *go* to the dead." H.—Many think that these are the sentiments of the impious.

VER. 4. *There.* Even those who have had the vanity to claim divine honours, never could persuade themselves that they would escape death. But the just forms a different conclusion from the wicked. He looks upon his life only as a preparation for the other, (Heb. xi. 13. Eph. ii. 19.) while libertines make haste to enjoy the fleeting pleasure. Is. xxii. 13. To the former death seems desirable, (C. iv. 2. and vi. 3.) to the latter it is a subject of consternation; and he prefers the vilest creature living, to the most noble when dead. C.—Heb. "for whosoever is chosen (*yebuchar.* Marg. *yechubar,* "is united") to all the living, has hope; for a," &c. H.—Moderns generally follow the marginal reading of the Masorets. C.—"For who shall live for ever?" Sym. "Who partakes with all the living? There is hope." Sept. H.—During life alone the sinner may amend. C. ii. 3. The Gentiles are preferred before the Jews. W.

VER. 5. *Know nothing more,* viz. As to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing any thing to secure their eternal state, (if they have not taken care of it in their lifetime) nor can they now procure themselves any good, as the living always may do, by the grace of God. Ch.

VER. 7. *God.* Be grateful to him, and make a good use of his benefits, S. Jer. exp. 2.) or these are the words of libertines. Boss. S. Jer. 1. explicat. C.

VER. 8. *White.* As in times of joy, and among people of quality. C. x. 17. Prov. xxxi. 23.—*Head.* Our Saviour reproaches the Pharisees for neglecting this. Lu. vii. 45.

VER. 9. *Wife.* Some translate, "the woman," or harlot; as if the wicked still spoke.

VER. 10. *Earnestly.* Live in delights, or perform many good works. C. ii. 5. Our Lord seems to allude to this passage. *What thou dost, do quickly.* Jo. xiii. 27.

VER. 11. *All.* Thus it appears to the inattentive, and to the wicked. For Solomon frequently inculcates that Providence directs all wisely. Human industry is not always attended with success. Deut. xxix. 19. This is a fresh proof of the vanity of all things. C.

VER. 12. *With.* Heb. adds, "evil." *Net,* (Mont.) or *hook.* H.—*Them.* They may use precautions; but, without God's aid, they will not succeed. Ps. cxxvi. 1. C.

VER. 14. *And the siege,* &c. Heb. has only "great bulwarks over *or* against it." H.

VER. 15. *Afterward,* is not in Heb. The poor man was unnoticed before. C.—Vulg. insinuates that he met with no return of gratitude, which is but too common; (H.) and this shews the vanity of the world.

VER. 16. *Heard?* Eccli. xiii. 28. Men are so unjust as to despise wisdom, if it be in a poor man. The prudence of an individual has often saved cities, as was the case at Abela, and Bethulia; (2 K. xx. 22. C.) and Syracuse was defended a long time by Archimedes against the whole Roman army. Plut. in Marcel.

VER. 17. *Fools.* Though the wise often meet with contempt, it is only among fools, who form the majority. C.—Vain declaimers in the Church shew their own folly, as well as that of their hearers. S. Jer.

VER. 18. *Things.* A woman saved Abela; and Achan almost ruined Israel. Want of prudence in a general is often fatal. Virtues are connected, as well as vices. C.—For one transgression, many acts of virtue are lost. S. Jer.

CHAP. X. VER. 1. *Ointment.* A fly cannot live in it. Pliny xi. 19.—Hence the smallest faults must be avoided, (C.) and superfluous cares, (S. Greg.) as well as the conversation of the wicked, (Thaumat.) particularly of heretics. S. Aug. con. Fulg. 14.—Detractors may be compared to flies: they seek corruption, &c. *A little leaven corrupteth the whole lump.* 1 Cor. v. 6. C.—The wicked infect their companions, and vice destroys all former virtues. W.—*Wisdom,* or "a small . . folly is more precious than wisdom," &c. of the world. 1 Cor. i. 25. and iii. 18. *Dulce est desipere in loco.* Hor. iv. ode 12.—Heb. "folly *spoils* things more precious than wisdom." A small fault is often attended with the worst consequences, (C. ix. 18.) as David and Roboam experienced. 2 K. xxiv. and 3 K. xii. 14. C.—Sept. "a little wisdom is to be honoured above the great glory of foolishness." Prot. "dead flies cause the ointment of the apothecary to send forth a stinking flavour; *so* doth a little folly him that is in reputation for wisdom *and* honour." H.

VER. 2. *Hand,* to do well or ill. Deut. i. 39. Jon. iv. 11. Chal.

VER. 3. *Fools.* People judge others by themselves. C.—Thus Nero could not believe that any were chaste. Suet.

VER. 4. *Place.* If the devil tempt or persuade thee to sin, repent and humble thyself; or if thou hast offended the great, shew submission.

VER. 5. *Prince,* who seems to have been guilty of any indiscretion.

VER. 6. *Rich.* Such were chosen magistrates. Ex. xviii. 21. Prov. xxviii. 16. and xxx. 21.

7 I have seen servants upon horses: and princes walking on the ground as servants.

8 [a]He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

11 If a serpent bite in silence: he is nothing better that backbiteth secretly.

12 The words of the mouth of a wise man *are* grace: but the lips of a fool shall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a mischievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15 The labour of fools shall afflict them that know not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and when thy princes eat in the morning.

17 Blessed is the land whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and through the weakness of hands the house shall drop through.

19 For laughter they make bread, and wine, that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

CHAP. XI.

Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

CAST thy bread upon the running waters: for after a long time thou shalt find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

6 In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

8 If a man live many years, and have rejoiced in

[a] Prov. xxvi. 27. Eccli. xxvii. 29.

VER. 8. *Him.* Those who disturb the state or the Church, shall be in danger.

VER. 9. *Stones.* Landmarks or walls. Prov. xxii. 18.—*Them.* God will punish his injustice, in meddling with another's property.

VER. 10. *Made blunt.* After being repeatedly sharpened, (C.) it will be more difficult to cut with it, and will expose the person to hurt himself, v. 9. H.—Man, since original sin, is in a similar condition.—*Wisdom.* The wise perform great things even with bad tools. Heb. "wisdom is the best directress." C.

VER. 11. *Silence.* Prot. "without enchantment, and a babbler is no better." H.—But he compares the detractor to a serpent, (C.) as he infuses the poison into all who pay attention to him. S. Jer. S. Bern.

VER. 12. *Grace.* Pleasing and instructive. C.

VER. 14. *Tell him.* How foolish, therefore, is it to speak about every thing!

VER. 15. *City.* Being so stupid, that they know not, or will not take the pains to find what is most obvious. C.—Thus the pagan philosophers knew all but what they ought to have known; (S. Jer.) and many such wise worldlings never strive to discover the paths which lead to the *city* of eternal peace: like him who contemplated the stars, and fell into a ditch. C.

VER. 16. *When thy.* Heb. lit. "whose," *cujus*, as v. 17. H.—S. Jerom gives two senses to this passage, the literal and the mystical, according to his usual custom. The dominion of young men and of luxurious judges is reproved, as well as innovations in matters of religion. Is. iii. 4. Those are blessed who have Christ for their head, descending from the patriarchs and saints, (over whom sin ruled not, and who of course were free) and from the blessed Virgin, who was "more free." They have the apostles for princes, who sought not the pleasures of this world, but will be rewarded, in due time, and eat without confusion. T. 7. W.—*Child.* Minorities often prove dangerous to the state, while regents cannot agree.—*Morning*, as children eat at all times. This may relate to the ruler who is a child in age, or in knowledge, though it seems rather to refer to his counsellors. Is. v. 11.

VER. 17. *Noble.* Royal extraction, (Ευθλων γένεσθαι. Eurip. Hec.) and education, afford many advantages which others, who raise themselves to the throne, do not enjoy. Heb. "the son of those in white," (C.) or "of heroes." Mont.—*Eurim*, (H.) or *Chorim* seems to have given rise to the word Hero. The advantages of birth only make the defects of degenerate children more observable. C.—*Heroum filii noxæ.* "The sons of heroes are a nuisance," (H.) was an ancient proverb.—*Season.* The time was not fixed; but it was deemed a mark of intemperance to eat before noon, when judges ought to have decided causes. Dan. xiii. 7. Acts ii. 15.

VER. 18. *Through.* If we neglect our own, or others' souls, (H.) in the administration of Church, (S. Jer.) or state, all will go to ruin.

VER. 19. *Feast.* As if they were born for this purpose, (Phil. iii. 19. C.) *fruges consumere nati.* Hor. i. ep. 2.—*Money.*—

Scilicet uxorem cum dote fidemque et amicos,
Et genus, et formam regina pecunia donet.———Hor. i. ep. 6.

—Heb. "money answers all purposes," (H.) to procure meat, drink, &c. C.

VER. 20. *Said.* Pigeons are taught to carry letters in the east, and Solomon alludes to this custom, or he makes use of this hyperbole to shew, that kings will discover the most secret inclinations by means of spies. We must not speak ill even of those who are worthy of blame. v. 16. C.

CHAP. XI. VER. 1. *Waters.* Sow thy seed where it may produce a good crop. C.—Be charitable to all. Lu. vi. 30. *Indiscrete faciendum bene.* S. Jer. —Assist those in distress, (C.) even though they may be ungrateful, or unable to make a return. Lu. xiv. 12. T.—In this third part we are exhorted to serve God with perseverance. Of all virtues, the works of mercy avail most. Matt. xxv. W.

VER. 2. *Eight.* To as many as thou art able, (C.) *especially to those who are of the household of faith*, (Gal. vi. 10. H.) whether under the old or the new Testament, signified by the numbers, *seven* and *eight.* W. S. Jer.—*Mandatum accipis octo illis partem dare, fortasse benedictionibus*, (S. Amb. in Lu. vi. n. 49.) which intimates, that we must apply ourselves to the pursuit of all virtues, as the number *eight* denotes perfection. C.

VER. 3. *If the tree fall*, &c. The state of the soul is unchangeable, when once she comes to heaven or hell: and the soul that departs this life in the state of grace, shall never fall from grace; as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace: yet not so as to be entirely pure; and therefore they *shall be saved*, indeed, *yet so as by fire.* 1 Cor. iii. 13. 14. 15. Ch.—After death, none can merit. W.—"He who shall not have cultivated his field, (the soul) shall after this life experience the fire of purgation, or eternal punishment." S. Aug. de. Gen. con. Man. ii. 20. H.—The souls in purgatory have their names inscribed in heaven, like the ancient saints, who were detained in the bosom of Abraham. C.—They fall, therefore, to the *south.* Let people dispense their alms to all, as the *clouds* rain upon the just and unjust, (H.) upon the cultivated and the barren land, and let them do it before death. They know not how soon it may lay them low. C. —By looking at the branches of a tree, we may conclude which way it will fall; so we may form a judgment of our future state, by reflecting on our present dispositions. "Our branches are our desires, by which we stretch ourselves to the south, if they be spiritual," &c. S. Bern. ser. xlix. The liberal are not concerned where they bestow charity. People will gather up the fruit both on the north and south, and they who have given alms will find them (Abenezra; Mercer.) laid up in the heavenly tabernacles. H.—This agrees with the sequel. C.

VER. 4. *Reap.* Those who are too circumspect in their alms-deeds, will often pass over such as stand in need, (S. Jer.) and people who reflect on the difficulties of a virtuous life, will never begin. S. Greg. iii. Past. xvi. and Mor. xxvii. 5.

VER. 5. *Spirit.* In a man, or of the wind. Why then wouldst thou judge of the merit of thy petitioner? or pretend to determine why God has made thee rich and him poor?

VER. 6. *Better.* Be kind to all during life. Gal. vi. 10. C.—Do good, both in youth and in old age, (W.) lest, if thou shouldst grow remiss, all would be lost. S. Jer.

them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

9 Rejoice, therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

CHAP. XII.

The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God, and keep his commandments.

REMEMBER thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh, of which thou shalt say: They please me not:

2 Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

4 And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

5 And they shall fear high things, and they shall be afraid in the way, the almond-tree shall flourish, the locust shall be made fat, and the caper-tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said Ecclesiastes, and all things *are* vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment for every error, whether it be good or evil.

Ver. 8. *And the.* Heb. "for they are many. What comes to pass is vanity." Mont.—Nothing can more effectually repress the love of this world. Eccli. vii. 40. After Solomon has presented the objections of the wicked, he comes to this conclusion.

Ver. 9. *Eyes.* He speaks ironically, (C.) or exhorts to spiritual joy and moderation. S. Greg. Mor. xxiv.

Ver. 10. *Anger.* All turbulent passions, and *evil* or carnal pleasures. S. Jer.

CHAP. XII. Ver. 1. *Not.* Prevent old age, to procure a stock of virtues. H.—Solomon refutes the former sentiments of the wicked, which he had perhaps once entertained. C.

Ver. 2. *Before the sun,* &c. That is, before old age: the effects of which upon all the senses and faculties are described in the following verses, under a variety of figures. Ch.—All are exhorted to live well, before death come to deprive them of their senses and all helps: and to continue in expectation of judgment, the signs of which are given, as Matt xxiv. W. S. Jer.—*Rain.* One misery succeeds another, the understanding is darkened, and the senses become dull. C.—The Jews explain v. 2. 7. of the future distress of their nation under captivity. S. Jer. H.

Ver. 3. *House.* The sides, (S. Jer.) or rather the arms. C.—Some understand prelates, or angels. Thaumat.—*And the powers that are in heaven shall be moved.* Mar. xiii. 25. H.—*Men.* The arms, (Chal.) or thighs, (Smith) or those who were formerly the most robust.—*Number.* The rest have been lost, and what remain are of little service for chewing meat. C.—*Holes.* Spectacles, (Geier) as if they had been already in use. C.—Heb. "windows." H.

Ver. 4. *Doors.* The lips, (C.) feet, (Chal.) nostrils, (Vat.) or the trachea and pulmonary arteries. *Bird.* The cock-crowing; or at the least sound their slumbers are broken.—*Deaf.* Heb. "be low." The ears cannot enjoy music, nor can the voice of old people please. 2 K. xix. 25.

Ver. 5. *Way.* They shall walk bent down, and afraid of rough ground.—*Flourish.* Their head shall become white, like the almond-flower. Jer. i. 11.—*Fat.* Sept. "heavy."—*Destroyed.* The hair shall fall off. C.—Concupiscence shall be extinct. Vat. T. *Eternity.* The body being consigned to the grave, and the soul to the region of spirits, to have no farther concern with the transactions of the world. H. Job vii. 9.—*Street.* This custom is often mentioned. Herod. ii. 85. Lu. vii. 32.—The women dance, having one (C.) or two old people disfigured in the midst of them, to recount the actions of the deceased. Brun.

Ver. 6. *Cord.* The nerves.—*Fillet.* Veins, or the spermatic vessels, (C.) and the soul. S. Jer.—*Cistern.* When the bladder, &c. become disordered. Num. xxiv. 7. C.

Ver. 7. *It.* Man is composed of two distinct parts; the destination of which we ought never to forget. Thus the objection of infidels (c. iii. 19.) is refuted. Plato and some of the ancients had the same idea of the soul's spiritual nature; though some took it to be an aerial body. C.

Ver. 8. *Ecclesiastes.* "The preacher." W.—He returns to his first proposition, and having pushed the objection of free-thinkers as far as possible, shews us what we ought to believe and practise. He establishes the distinction of soul and body, the advantage of instruction, (v. 11.) without meddling with things too high, (v. 12.) the obligation of fearing God, (v. 13.) and future retribution. v. 14. This is the sum of all sound morality. C.

Ver. 10. *Profitable.* Heb. "pleasing." *Utile dulci.* H.—Perhaps he condemns his attempt to know all things. c. i. 13. C.

Ver. 11. *In.* The ground, (H.) to keep a tent in its proper place. He seemed before to have placed the wise on the same level with fools. C. vi. 8. 11. and vii. 1. C.—*Shepherd.* God, or Solomon. The Jews explain it of Moses, and his successors, who taught the people.

Ver. 12. *Not.* I have had experience of all.—*End.* They can teach nothing farther. C.—

Tenet insanabile multos
Scribendi cacoethes.——————Juv. Sat. vii.

—Impious productions abound, while those which promote piety are too scarce. When the same truths are enforced, as those which the Scriptures contain, we cannot be accused of writing many books. Orig. Philoc. v. S. Jer.—*Flesh.* It ruins the health.

Ver. 13. *All man.* The whole business and duty of man. Ch.—This is the sum of all profitable doctrine. W.—He who does not fear God, deserves not the title of man. He is nothing but vanity. C.

Ver. 14. *Error.* Or hidden and secret things. Ch.—Heb. "with every secret thing," (Prot. H.) "every inadvertency." Sept. Sym. C.



THE JUDGEMENT OF SOLOMON

Kings. Ch. III. v. 27.

THOMAS KELLY, NEW YORK.



SOLOMON'S CANTICLE OF CANTICLES.

THIS book is called the *Canticle of Canticles*, that is to say, the most excellent of all canticles: because it is full of high mysteries, relating to the happy union of Christ and his spouse; which is here begun by love; and is to be eternal in heaven. The *spouse* of Christ is the Church: more especially as to the happiest part of it, viz. perfect souls, every one of which is his beloved; but above all others, the immaculate and ever blessed Virgin mother. Ch.—The bridegroom is Christ, as God and man. His praises and those of his spouse are recorded by various speakers. Solomon has given us three works; for beginners, the more advanced, and the perfect; as the philosophers teach ethics, physics and metaphysics. All the holy Scriptures contain spiritual food, but they are not all fit for every person. Heb. v. 13. With what humility ought we not, therefore, to read this most perfect and mystical canticle, as the sentiments of spiritual love are expressed in the same words as that of worldlings, and we are more inclined to follow our own judgment and carnal notions! W.—None, therefore, should dare to peruse this work, who has not mastered his passions, having his *conversation in heaven.* H. —The Jews would not allow any to read it before the age of thirty. Orig. and S. Jer.—Some of the fathers and commentators have even asserted that the mystical sense is the only one which pertains to this book, (Theod. Durham. T.) and it is certainly the true and principal one, though allusion may be made to the marriage of Solomon with Pharao's daughter, (C. Bossuet. D.) or with a Tyrian princess, (c. iv. 8. and 3 K. xiii. 5.) or with Abisag. Rabbins.—Grotius shews the corruption of his own heart in his impure comments, as Theodorus, of Mopsuesta, is blamed by the second Council of Const. iv. a. 68. The name of *God* never, indeed, occurs; as he is represented under the idea of the bridegroom, &c. and the piece is allegorical. It might be divided into seven scenes, or *nights*, as the marriage feast lasted so long. Gen. xxix. 22. During this time the bridegroom saw his spouse seldom, and with great reserve, (C.) as was the custom with the Lacedemonians. Plut. in Lyc.—We might also refer all to six nights, or to the six ages of the Church, conformably to the system of De la Chetardie and Bishop Walmesley on the Apocalypse.—I. Age. C. i. 2. marks the ascension of Christ, and the propagation of Christianity; v. 4. 5. persecutions; v. 6. 7. vocation of the Gentiles; v. 12. protection granted by Christ. II. C. ii. 3. peace under Constantine; v. 11. 17. troubles excited by Arius. III. C. iii. 1. irruption of barbarians; v. 4. does not overturn the Church; v. 6. they are converted; v. 11. and Christ is more glorified, as Apoc. xix. IV. C. iv. 5. the Latin and Greek Churches; v. 8. the Chaldees, *lions*, and Greeks, *leopards*, (Dan.) are converted; the Turks obtain dominion; v. 12. the Greek schismatics cut off: v. 16. the Church is persecuted, but protected. V. C. v. 2. *Dew* marks the cooling of charity, (S. Aug.) when Luther appeared; c. vi. 3. yet the Church triumphs, particularly after the Council of Trent. VI. C. vi. 9. after the sounding of the sixth trumpet, the Jews are converted, and adorn the Church, in spite of antichrist's power; v. 11. she addresses the synagogue, v. 12. C. viii. 2. obtains leave to go into the house of her mother, as the apostles were of Jewish extraction; v. 7. the constancy of the martyrs appears; (see Rondet.) v. 8–14. the Church pants for her speedy union with her beloved. We may justly admire her authority, in preserving this and the former work in the canon, notwithstanding the internal and external evidence, and the ill use made of them by infidels, which seemed to militate against them. The Prot. Chateillon styles this "a wicked book." Several passages may, no doubt, be abused by a corrupt heart: but what is there so holy, which may not be perverted? When we meditate on this canticle, we ought to remember the admonition given by the Church in the Mass: "Let hearts be on high;" and Oh! that all might answer with truth: "We have them to the Lord!"

CHAP. I.

The spouse aspires to an union with Christ; their mutual love for one another.

LET him kiss me with the kiss of his mouth: for thy breasts are better than wine,

2 Smelling sweet of the best ointments. Thy name *is as* oil poured out; therefore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his store-rooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

4 I am black, but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

5 Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

6 Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the mid-day, lest I begin to wander after the flocks of thy companions.

7 If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

CHAP. I. *Canticles.* Heb. *shir hashirim asher Lishlomo*, "the Canticle of Canticles which *is* for (H.) *or* according to Solomon," (M.) dictated to him by the Holy Ghost.

VER. 1. *Let.* Heb. *yishakeni*, (H.) "kiss *or* instruct me," as if to insinuate that we must raise our thoughts from carnal to spiritual things.—*The.* Heb. "kisses."—*His mouth.* Others I reject. M.—The synagogue prays for Christ's coming, as the Church does for his glorious appearance. W.—The figures of the law and predictions afford not satisfaction; only the Messias can bring it to mankind. Orig.—*They shall all be taught of God.* Jo. vi. 45. Heb. 1. 2. H.—*Breasts.* Heb. also "loves." But the former is the primary signification of (M.) *dodec.* Christ, in his divine and human nature, is the source of all our good. His graces are manifested. He instructs and feeds us with the truths contained in Scripture, and in tradition, (H.) or in the Old and New Testament. Ven. Bede, &c.—Spiritual delights are to be preferred before all terrestrial ones. From the incarnation of Christ, and sanctification of man, all other graces proceed. T.—At first the spouse speaks to the bridegroom in the third person, to shew her respect, though he was certainly present. Her companions attend her. C.—*Wine.* All seem to agree that these words are addressed to the bridegroom: which shews that they must be understood in the mystical sense. H.

VER. 2. *Ointments.* The bosom used to be perfumed. Athen. xv. 5. and xv. 14.—*Thy name.* Thou thyself. The preaching of the gospel produced a wonderful change in the world. 2 Cor. ii. 15. C.—The Church honours the name of Jesus on the second Sunday after the Epiphany. A. Butler, p. 130. H.—*Thee.* The martyrs and Christian virgins are inflamed with divine love.

VER. 3–4. *To*, &c. is in the Sept.; but not in Heb. or Complut. C.—Grace must draw, and then people will run. Jo. vi. 44. and xii. 32. Phil. iii. 12. S. Amb. Bossuet.—*Rooms.* Where there is abundance of wine and ointments. The extraordinary favours of heaven are not granted to all. Matt. xiii. 11. C. —*Righteous.* The apostles, and faithful souls, (H.) and all who form a right judgment of things, (M.) Having their thoughts, words, and actions composed. T. —*Black.* Or brown. v. 5. H.—The Egyptians were of a less fair complexion, and she had been exposed to the sun. v. 5. C.—The synagogue gloried in her advantages; but the Gentiles being chosen by Christ, obtain the palm. Theod. —Though outwardly afflicted, the Church is inwardly fair. W.—*Cedar.* Or of the Arabs, who dwelt in *tents*, made of black goat's hair. C.—The tents of the eastern kings were equal in magnificence to our palaces. Bernier, Valle, &c.

VER. 5. *Altered.* Heb. "looked upon me," (Prot.) or "darted his rays at me." Mont. H.—The Church of the Gentiles was quite disfigured before Christ chose it. Persecutors afterwards strove to tarnish its beauty, but in vain.—*Vineyard.* My face (C.) and person I have not regarded, while I was attentive to serve others. H.—Pastors, who are chosen against their will, sometimes pay so much attention to the welfare of their flock, that they neglect their own interior, and fall into small faults, which Christ will know how to excuse and pardon. Ezec. xxxiii. 2. S. Bern. ser. xxx. C.

VER. 6. *Liest.* Heb. "makest thy flock to rest." Prot. H.—*Mid-day.* She represents herself and her beloved as guarding flocks, which were usually driven into some shady place during the heat of the day, when the shepherds took their innocent recreations.—*Wander.* Sept. Prot. But marg. has, "as one that is veiled," which was the mark of a common woman. Gen. xxxviii. 14. The Gentile Church is eager to be guided by the one true Shepherd, and adheres to him with the greatest fervour, (C.) during the heat of persecution. Cassiod. —We ought to imitate the solicitude of the spouse, and hide ourselves under the shadow of the cross when we are tempted. Isai. xxv. 4. C.

VER. 7. *If.* Christ comforts his Church. W.—He doubts not of her fidelity. M.—But the very insinuation, which she had made, causes him to give her this sort of rebuke. God is jealous. Ex. xxxiv. 14. He punishes the smallest faults. The spouse perceives this, and runs towards him.—*Thyself.* He who is ignorant of himself, must be so likewise of God, (C.) and will be sentenced to feed goats. S. Jer. ep. xxii. ad Eustoc.—*Kids.* Which had been detained at home. They will naturally seek their mothers. All creatures will raise the soul to God. Job xii.—*Shepherds.* Though in the midst of a perverse generation of idolaters and philosophers, the Church will continue steadfast. M.

8 To my company of horsemen, in Pharao's chariots, have I likened thee, O my love.

9 Thy cheeks are beautiful as the turtle dove's, thy neck as jewels.

10 We will make thee chains of gold, inlaid with silver.

11 While the king was at his repose, my spikenard sent forth the odour thereof.

12 A bundle of myrrh *is* my beloved to me, he shall abide between my breasts.

13 A cluster of cyprus my love is to me, in the vineyards of Engaddi.

14 Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

15 Behold, thou art fair, my beloved, and comely. Our bed is flourishing.

16 The beams of our houses are of cedar, our rafters of cypress-trees.

CHAP. II.

Christ caresses his spouse; he invites her to him.

I AM the flower of the field, and the lily of the vallies.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

4 He brought me into the cellar of wine, he set in order charity in me.

5 Stay me up with flowers, compass me about with apples: because I languish with love.

6 His left hand is under my head, and his right hand shall embrace me.

7 I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the fields, that you stir not up, nor make the beloved to awake, till she please.

8 The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14 My dove in the clifts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

VER. 8. *Company.* Heb. "mare." Such were preferred, as more gentle and swift. Pharao had probably made his son-in-law a present of a magnificent chariot. Theocritus (xviii.) compares the beautiful Helena to a Thessalian horse in a chariot, so that this idea is not low. Gen. xlix. 14. Os. x. 11. C.—*Horsemen.* Prot. "horses." H.—Heb. *susa.* Sept. ἡ ἵππος means also "cavalry," as well as a mare. The Church has nothing to fear. M.

VER. 9. *As,* &c. Heb. "with rows *of jewels,* thy neck with chains of gold." Prot.—Sept. here read like the Vulg. *c* instead of *b* before *thurim,* which signifies chains, (v. 10. H.) as well as turtles. We cannot say that this bird has cheeks. C.—It is an emblem of the Church mourning, and ever true to her beloved, (Orig. &c.) who bestows a variety of graces on different people. 1 Cor. xii. 4. C.

VER. 11. *While.* The Church meditates on his passion and resurrection. W. —*Repose.* Or bed. Thus our Saviour was treated. Matt. xxvi. 7. Lu. vii. 37. C.—*Odour.* The virtues of the Church please him. M.—The saints, before and since his coming, pray with all earnestness. Apoc. v. 8.

VER. 12. *Abide.* Heb. adds, "all night." Christ remained nine months in the virgin's womb. C.—The faithful discover him in both the Testaments, (H.) and meditate on his sufferings. Myrrh is a bitter but odoriferous liquor.

VER. 13. *Cyprus.* A shrub with leaves like the olive-tree, and fruit growing in clusters, of a very agreeable smell. See Pliny, xii. 24. Christ has given us his sacred blood on the cross, and in the blessed Eucharist. M.

VER. 14. *Behold.* Christ praiseth his spouse. W.—*Doves.* Sharp-sighted, and reddish. Gen. xlix. 12. The Holy Ghost came upon Christ in the form of a dove. Matt. iii. 16. We must imitate his simplicity, (Matt. x. 16.) and have a pure and single eye, or intention, (Matt. vi. 22. C.) inviolably to please God. Orig.—The Church decides matters of controversy, without any mistakes. M.

VER. 15. *Behold.* The spouse makes a return of praise, and thanksgiving for her repose, to Christ. W.—The corporal beauty of Solomon or of our Saviour is not fully ascertained; but their inward perfections are often proclaimed. —*Flourishing.* Heb. "green." Sept. "shaded." Est. i. 5.—This bed was the womb of the blessed Virgin, the cross, or any faithful soul. S. Bernard says it is a monastery, retired and adorned with all virtues. C.

VER. 16. *Beams.* Prelates.—*Rafters.* Virtuous subjects. M.—*Cypress.* These are both odoriferous and incorruptible. The cypress has leaves from top to bottom, and grows not so large as the cedar. Pliny, xii. 17.

CHAP. II. VER. 1. *I am.* The spouse compares herself to a lily, as she is the fairest flower on the bed, (C.) or Christ may here speak. W. Isa. xi. 1. Orig.—He praises himself first, that his spouse may hear her own eulogy. M.

VER. 2. *Thorns.* The bridegroom enhances the praise of his spouse. The Church, surrounded by infidels and persecutors, maintains her beauty and station. Heretics, &c. are no better than thorns. Orig. C.—The Church excels all other societies. In her communion the innocent are preferred before sinners, and among the former, the blessed Virgin surpasses all.

VER. 3. *As.* The Church praises Christ, resting secure under his protection. W.

VER. 4. *Cellar.* This was not under ground. Homer (Od. b. 237.) places the wine near the nuptial bed. C.—*In me.* Heb. "he brought me to the banquetting-house, and his banner over me *was* love." Prot. H.—He has shewn me the greatest tenderness. Only the religion of Christ lays before us our duties to God, to ourselves, and neighbours. C. S. Tho. ii. 2. q. 26. H.—The holy Spirit came on the assembled disciples, who were deemed to be drunk, and Christ nourishes the pious soul with the wine of his own blood. M.

VER. 5. *Flowers.* Heb. "bottles."—*Languish.* Sept. "am wounded." H.—Those who enter upon the paths of virtue, are often deprived of consolations. C.—They must support themselves by reflecting on the words and sufferings of Christ. S. Amb. ps. cxviii. ser. 5. Boss.

VER. 6. *Hand.* After peace comes affliction: grace is followed by glory. Prov. iii. 16. C.

VER. 7. *I.* Christ permits not his Church to be persecuted, till she be able to bear it. W.—*Roes.* Sept. "armies and powers;" the angels and apostles, who have spread the gospel through the world. It would seem that the Jewish women loved hunting, (C.) like those of Phœnicia and Lacedæmon. Æneid. i. They were going to sing, (C.) the morning epithalamium, (Theocrit. xviii.) after the first night of the marriage. The second meeting takes place, v. 8. 17. H.

VER. 8. *The.* Feeling the protection of Christ, the Church preacheth boldly the truth against pagans and heretics. W.—She knows the voice of the shepherd, (Jo. viii. 47. and x. 2.) and keeps at a distance the wolves in sheep's clothing, or pretended reformers, who would scatter the flock.—*Hills.* She sees him returning in the evening with the utmost speed of a stag, as the Heb. implies. C. ii. 9. and viii. 14.

VER. 9. *Hart,* (Prov. v. 18.) which is swifter than the dogs. Xenoph. Cuneg. —This animal is said to destroy serpents, as Christ did the power of the devil. Theod.—*Wall.* Under the old law, Christ was only seen in figure. He manifested himself in the new. Yet our sins separate him from us. Is. lix. 2. He is concealed in the sacred mysteries, (C.) and his humanity keeps from our sight the glory of his divinity, which alone can impart full content. S. Amb. S. Bern. He shewed a glimpse of it at his transfiguration, and by his miracles. M.

VER. 10. *Arise.* He sings under the window, to v. 16.—*My dove,* is taken from the Sept. C.—Christ invites his spouse to approach, though he shews not himself as yet; and orders his pastors to root out heresies. v. 25. W.—She is ever faithful, and rejoices in him. 2 Cor. xi. 2. Matt. ix. 15. Eph. v. 26. C.

VER. 11. *Winter.* The rigour and darkness of the old law give place to that of light and love. Orig.—After persecution had ceased, pruning became more necessary. C.—The Israelites and the world were redeemed in spring, and the ceremonies of the law were abolished at the same season. M.

VER. 12. *Pruning.* Prot. "singing *of birds.*" H.—But the former version is better. Sept. Sym. &c.—*Turtle.* Which returns in spring. Is. viii. 9. C.—It denotes the preaching of the gospel, (S. Cyr. ador. 15.) or rather the sighs of a holy soul in exile.

VER. 14. *Rock.* Wild pigeons retire thither. Varro, iii. 7. Κόλην ἐκάτηται πετρὴν. Il. 20. Ser. xlviii. 28. C.—Holy souls seek protection in the wounds of their Saviour. S. Greg. S. Bern. ser. lxi.—*Wall.* In the holy Scriptures, which defend the Church. She is brought to light for the edification of all. M.

VER. 15. *Foxes.* They hurt vines, (Theoc. 5.) and denote false prophets. Ezec. xiii. 4. S. Aug. Ps. lxxx.—*For.* Heb. "and our vines of Semadar." v. 13. C.—Foxes breed in spring, and greatly infested the country. Judg. xv. 4.

VER. 16. *Feedeth.* "His flock." Sept. He still retains the fragrancy of

15 Catch us the little foxes that destroy the vines: for our vineyard hath flourished.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

CHAP. III.

The spouse seeks Christ. The glory of his humanity.

IN my bed by night I sought him whom my soul loveth: I sought him, and found him not.

2 I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city found me: Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold threescore valiant ones of the most valiant of Israel, surround the bed of Solomon:

8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart.

CHAP. IV.

Christ sets forth the graces of his spouse: and declares his love for her.

HOW beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from Mount Galaad.

2 Thy teeth as flocks of *sheep*, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

4 Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will

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lilies. As married people are two in one flesh, (Eph. v. 31.) Christ and his Church are irrevocably united. C.—She reposes in him. W.

VER. 17. *Break.* Or "yield *a refreshing* air," (*aspiret*) in the morning, (H.) and evening, when she begs he will return, (Theod.) as she could not enjoy his company in the day-time. C. i. 1. and iv. 6.—*Bether.* Or the lower Bethoron, near Jerusalem. These short visits in the night, shew the vicissitudes of comfort and dryness in the most perfect. Those who are still addicted to their passions, and to the world, can have no pretensions to such favours, which amply repay any passing desolation. S. Bern. ser. lxxiv. C.

CHAP. III. VER. 1. *Bed.* The Church, finding Christ by his own revelation, and not by philosophy, holds him fast. W.—He had delayed coming at the usual hour, to give us to understand, that he is not found amid delights, nor in a crowd, but that we must seek him diligently, like Magdalene. Jo. xx. S. Amb. de Isaac.—The apostles endeavoured to convert the synagogue, but their offers were rejected, and the guards, or princes, persecuted them. M. C. v 7. H.

VER. 3. *City.* To prevent fires, &c. God will require the souls of the flock at the hands of his pastors.

VER. 4. *Me.* She was perhaps dead. Women had separate apartments, to which none but the husband could have access. Gen. xxiv. 28. At the end of the marriage-feast, the bride was conducted to her husband's house. Matt. xxv. 1. C.—The Jews shall in the end acknowledge Christ, (W.) as the Church desires. M.

VER. 5. *I.* The bridegroom (C.) speaks as c. ii. 7. (W.) and c. viii. 4. He retires early.

VER. 6. *Who.* The female companions of the spouse, (C.) or the bridegroom's friends, (M.) admire her at a distance. C. vi. 9. and viii. 5. C.—The converted Gentiles change the desert of the world into a paradise, by their good works, which ascend like a perfume. S. Greg. They admire their own conversion, and proclaim that we must fight for heaven, (W.) and adore Christ, the God-man; imitating all his virtues, (H.) and preaching his gospel. M.

VER. 7. *Bed.* Being stationed at the door to prevent any alarm, v. 8. C.—In the Church Christ finds his repose, and daily produces the only heirs of heaven. Ven. Bede.—The angels, saints and pastors watch to defend it against the spirits of darkness. M.

VER. 9. *Litter.* Sept. to conduct his spouse with solemnity; or a *throne;* though it most probably denotes the bridal bed. C.—Heb. *apiron.* Greek, φόρειον.

VER. 10. *Going.* Prot. "covering of it of purple." H.—Death must be endured, if necessary, for the sake of the faith, as this is the highest degree of *charity.* W.—*He,* &c. Heb. "is prepared for the beloved above the," &c. See Od. v. 660. C.—Prot. and Pagn. "the midst thereof being paved (Mont. set on fire) with love for (Mont. by) the daughters." H.—The most desirable things adorn the litter, or the Church, that all may come to her, who has God to guide her decisions. M.

VER. 11. *Go.* All are invited to come to Christ, who, in his sacred humanity, which he took of his mother, was crowned in heaven, after his passion. W. S. Greg. Alcuin.—The synagogue *crowned* him with thorns, and gave him the hard *bed* of the cross. S. Bern. S. Anselm, &c.—Bethsabee might live to see the marriage of her son, who owed the crown to her. 3 K. i. 18. Prov. iv. 3. Both the parties were crowned, (Is. lxi. 10.) and no doubt Solomon would display his usual magnificence. The diadem was a bandage, adorned with embroidery, and precious stones. C.

CHAP. IV. VER. 1. *How.* Christ again praises the beauty of his Church. W.—The dialogue takes place in the country. H.—From corporal beauty, which is often dangerous, and the portion of the most dissolute, we must raise our minds to spiritual advantages, which the Holy Ghost has here in view.—*Within.* S. Amb. "besides thy taciturnity." Sept. "silence." Rabbins, &c. "hair." Prot. "within thy locks." But what renders this version of *tsammathec* (H.) suspicious is, that none of the ancients knew of it, and the *hair* is afterwards specified. C. vi. 4. Moreover, Isaias, (xlvii. 2.) uses it for (C.) "turpitude," (S. Jer.) or the parts which are usually "covered." Sept. H.—*Si qua latent, meliora putat.* Met. 1500.—*All the glory of the king's daughter is within.* Ps. xliv. 14. Modesty and silence are the best encomium. C.—The Lord praises the intention, occupations and doctrine of the Church, the *twins* of faith and good works; the preaching of Christ's passion without shame, (v. 3.) and the administration of the sacraments, which, like the *neck,* unite the members to their head; so that they become invincible, (v. 4.) whether they be of Jewish or Gentile extraction, v. 5. W.—*Up.* Heb. and Sept. "appear." Jerusalem was the highest part of the country; (H.) and *coming up* and *down* often means no more than coming or going. Jug. xi. 3. and xv. 11. C.—The hair of *goats* in Lycia was beautifully curled. Ælian xvi. 30.—Women used such false hair. Mart. xii. 45.—Though the *hair* be only an ornament, it is not to be neglected; so the pious Christian will always treat with respect the ceremonies established chiefly for the instruction of the ignorant. C.—Those simple and fervent souls, by their numbers, adorn the Church, as hair does the body. S. Greg.—The external and internal perfections of the spouse deserve commendation. M.

VER. 2. *Them.* Those who lay aside the old man, and receive baptism, are filled with grace, to bring forth the fruits of virtue. S. Aug. Doct. ii. 6.—Pastors in particular, must lay aside worldly cares, and attend to their flocks. M.

VER. 3. *Scarlet.* Preachers of the gospel (S. Greg.) must speak with elegance, and have their lips dyed with the blood of Christ, and purified with coals from the altar. C.—So, if we may use the words of a living critic, who is sometimes accurate, "a commentator ought to study at the foot of his crucifix, and write with ink drawn from the heart of Jesus." H.—*Pomegranate.* Plump and ruddy, representing the purity of the Church, and of virgins, who are its "flower," (S. Cyp.) and bring forth the fruits of good works. S. Aug. de Virg.

VER. 4. *Bulwarks.* Heb. *Thalpiyoth,* "at the height of the defiles," probably in Libanus, when David conquered Syria. Thalassar, Thelmela, &c. were such "heights." *Bucklers,* to be used in case of need, or for ornament. Thus the neck of the spouse was adorned with chains and pearls. The Church is this tower, the pillar of truth, 1 Tim. iii. Matt. xvi. 18. Apostles and prelates are her bucklers.

VER. 5. *Roes.* This comparison does not seem happy: but exactitude is not required. C.—Indeed if we were to take all in the literal sense, a very grotesque figure would arise, with a head like Carmel, a nose like a tower, &c. which

7 Thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said: I will go up into the palm-tree, and will take hold of the fruits thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

CHAP. VIII.

The love of the Church to Christ: his love to her.

WHO shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was deflowered that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death: jealousy is hard as hell, the lamps thereof *are* lamps of fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower, since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every

VER. 4. *Ivory.* Preachers communicate the sentiments of the Church, (C.) which prevails against the gates of hell. Cassiod.

VER. 5. *Carmel.* Shaded with trees. C.—Heb. "purple," which colour was sometimes given to the hair. Propert. ii. 18.—*Channels.* Of the dyers. Heb. "to beams." C.—Prot. "the king is held in the galleries" to view thee. H.—Christ was all charity, and the faithful are twice dyed, with the love of God, and of their neighbour. M.

VER. 7. *Grapes.* The Church triumphs over her adversaries, and feeds her children. C.

VER. 8. *Up* Christ shed his blood on the cross, and enabled his Church, composed of Jews and Gentiles, who were before barren, to produce a numerous progeny. C.—*Mouth.* Heb. and Sept. "nose."

VER. 9. *Lips.* Sept. "sufficient for my lips and teeth." H.—The wine in that country was very thick, when kept a long time. It here denotes charity, or the gospel truths. Lu. v. 37. Acts ii. 13. Heb. "causing the lips of them who sleep to speak," (C.) as the apostles did, in transports of zeal. Theod.—Yet the reading of the Sept. Aquila, &c. seems preferable. C.

VER. 10. *Turning.* The Church is submissive to Jesus Christ, and is entirely actuated by his Spirit. C.—She takes the words, as it were out of his mouth, (v. 9.) and answers, *worthy*, &c. acknowledging that all the praise belongs to him.

VER. 11. *Villages.* She begs that he would come and remain with her. W.—She accompanies him into the country, on the morning after the fifth night. There Christ affords the purest delights, (v. 12. C.) and the Church (M.) becomes his *mother*, while she instructs and feeds others. S. Greg. hom. H.

VER. 13. *Mandrakes.* Heb. *dodai* comes from the same root as *dodi*, "my breasts *or* loves." v. 12. H.—It may denote oranges, as mandrakes are not spring-fruits. Gen. xxx. 14. C.—Yet (H.) married women eagerly sought after mandrakes. Here they may signify such as are fit to gain souls to Christ. M.—*And the old.* Or great abundance. Lev. xxvi. 10. Matt. xiii. 52. C.—She acknowledges Christ to be the Saviour of all, under the Old and the New Testament. W.—A doctor of the Church shews Christ in the prophets, and figures of the law, as well as manifested in the gospel. Aponius, &c. C.

CHAP. VIII. VER. 1. *Mother.* The synagogue continues to pray for Christ's coming. W.—Her request has been heard, and He has assumed our nature; so that we may receive from him all the marks of tenderness, and none but the carnal will shew any signs of contempt. The spouse wishes to manifest her love without restraint, and to be delivered from the shame of sterility, (C.) or the Church desires to see Christ in heaven, and to praise him. M.

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man bringeth for the fruit thereof a thousand pieces of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

C.—The whole Church militant requests that he would ascend thither, for the good of all his servants, begging for an abundant supply of grace, that we may ascend the high mountains of perfect charity, and zeal for God's honour; and that he would make our souls such hills and gardens, adorned with all the flowers and fruits of virtue, in which he may vouchsafe to dwell. Amen. W.—*Flee* to heaven, and draw me with thee. C. i. 4. M.

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THIS book is so called, because it treats of the excellence of WISDOM, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon, and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to kings and magistrates to administer justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. It contains also many prophecies of Christ's coming, passion, resurrection, and other Christian mysteries. The whole may be divided into three parts: In the six first chapters, the author admonishes all superiors to love and exercise justice and wisdom. In the next three, he teacheth that wisdom proceedeth only from God, and is procured by prayer, and a good life. In the other ten chapters, he sheweth the excellent effects, and utility of wisdom and justice. Ch.—Their authority is surely greater than that of the Jews, (C.) whom Prot. choose to follow., H.—Before they attack us, they must, however, answer this prescription. C.—S. Iræn. Clem. Alex. Origen, S. Athan. &c. attribute this book to Solomon; and, though S. Jerom and S. Aug. call this in question, they maintain its divine authority. Sometimes the Fathers abstain from urging it against the Jews, because they rejected it, for the same reason as our Saviour proved the immortality of the soul, against the Sadducees, from the books of Moses alone, though other texts might have been adduced. The Councils of Carthage, 419, Florence, Trent, &c. declare this book canonical, (W.) agreeably to the ancient Fathers. S. Aug. Præd. xiv. and de Civ. Dei. xvii. 20. &c.—Philo (S. Jer.) the elder, (W. M.) one of the Sept. (Geneb.) might compile this work from the sentences of Solomon, preserved by tradition, as Sirach's son did that of Ecclesiasticus; (W.) or it is styled "Solomon's Wisdom," (Sept. H.) on account of its resembling his works, in like manner as the Second of Kings is called *Samuel's*, though he wrote none of that book. W.—Sixtus (Bib. viii. hær. ix.) and others, maintain, that this was written originally in Heb. and some think by Solomon; being translated by the Sept. But these go too far. C.—The nine first chapters seem, however, to be the production of Solomon, though the latter may have been added by the Greek translator, (Houbigant) who must, therefore, have been divinely inspired. H.—The sentiments are very grand, (C.) and contain a prediction of the sufferings of the *just* one, whence we may infer, that the name of the author was originally in the title, like that of all other prophets. The arguments which Calmet adduces, to prove that Solomon was not the author of the first part of this work, may easily be refuted. In the New Testament, that part is frequently quoted, whence we may gather, that it was allowed to be the work of Solomon. Houbig. præf. p. 176.—Some style this work *Panaretos*, as being an exhortation to all virtues. C.—All the five sapiential books (Prov. &c.) are cited under the title of Wisdom in the mass-book. Superiors are here admonished to act with justice, and taught that wisdom is to be obtained by prayer, and by a good life. C. ix. Its effects and utility (W.) form the subject of the latter part. See Apocrypha, vol. i. p. 597. H.

CHAP. I.

An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

LOVE justice, [a] you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

2 [b] For he is found by them that tempt him not: and he sheweth himself to them that have faith in him.

3 For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise:

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

6 [c] For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: [d] for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

7 [e] For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

9 For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

10 For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

11 Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul.

12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

13 [f] For God made not death, neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might be:

[a] 3 Kings iii. 9. Isai. lvi. 1.—[b] 2 Par. xv. 2.—[c] Gal. v. 22.

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VER. 7. *That.* S. Aug. reads *hic*, "this who," more correctly than *hoc*, as it refers to the spirit, (C.) which having made and filled all things, must be perfectly acquainted with every transaction. H.

VER. 10. *Jealousy.* God is *strong and jealous.* Ex. xx. C.—He examines the smallest deviation from the paths of rectitude. H.

VER. 12. *Seek not* with such eagerness (*zelare*) your own ruin, (C.) by an

7 Thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said: I will go up into the palm-tree, and will take hold of the fruits thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

CHAP. VIII.

The love of the Church to Christ: his love to her.

WHO shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was deflowered that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death: jealousy is hard as hell, the lamps thereof *are* lamps of fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower, since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every

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VER. 4. *Ivory.* Preachers communicate the sentiments of the Church, (C.) which prevails against the gates of hell. Cassiod.

VER. 5. *Carmel.* Shaded with trees. C.—Heb. "purple," which colour was sometimes given to the hair. Propert. ii. 18.—*Channels.* Of the dyers. Heb. "to beams." C.—Prot. "the king is held in the galleries" to view thee. H.—Christ was all charity, and the faithful are twice dyed, with the love of God, and of their neighbour. M.

VER. 7. *Grapes.* The Church triumphs over her adversaries, and feeds her children. C.

VER. 8. *Up* Christ shed his blood on the cross, and enabled his Church, composed of Jews and Gentiles, who were before barren, to produce a numerous progeny. C.—*Mouth.* Heb. and Sept. "nose."

VER. 9. *Lips.* Sept. "sufficient for my lips and teeth." H.—The wine in that country was very thick, when kept a long time. It here denotes charity, or the gospel truths. Lu. v. 37. Acts ii. 13. Heb. "causing the lips of them who sleep to speak," (C.) as the apostles did, in transports of zeal. Theod.—Yet the reading of the Sept. Aquila, &c. seems preferable. C.

VER. 10. *Turning.* The Church is submissive to Jesus Christ, and is entirely actuated by his Spirit. C.—She takes the words, as it were out of his mouth, (v. 9.) and answers, *worthy*, &c. acknowledging that all the praise belongs to him.

VER. 11. *Villages.* She begs that he would come and remain with her. W.—She accompanies him into the country, on the morning after the fifth night. There Christ affords the purest delights, (v. 12. C.) and the Church (M.) becomes his *mother*, while she instructs and feeds others. S. Greg. hom. H.

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and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

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CHAP. II.

The vain reasonings of the wicked: their persecuting the just, especially the Son of God.

FOR they have said, reasoning with themselves, *but* not right: [b]The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 [c]For our time is *as* the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth:

6 [d]Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

9 Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is our portion, and this *our* lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

13 [e]He boasteth that he hath the knowledge of God, and calleth himself the son of God.

14 [f]He is become a censurer of our thoughts.

15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 [g]For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

19 Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

20 [h]Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

21 These things they thought, and were deceived: for their own malice blinded them.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 [i]For God created man incorruptible, and to the image of his own likeness he made him.

24 [k]But by the envy of the devil, death came into the world:

25 And they follow him that are of his side.

CHAP. III.

The happiness of the just: and the unhappiness of the wicked.

BUT [l]the souls of the just are in the hand of God, and the torment of death shall not touch them.

2 In the sight of the unwise they seemed to die: and their departure was taken for misery:

[a] Isai. xxviii. 15.—[b] Job vii. 1. and xiv. 1.—[c] 1 Par. xxix. 15.—[d] Isai. xxii. 13. and lvi. 12. 1 Cor. xv. 32.—[e] Matt. xxvii. 42.—[f] Ps. xxi. 9.

[g] Jer. xi. 19.—[h] Jer. xi. 19.—[i] Gen. i. 27. and ii. 7. and v. 1. Eccli. xvii. 1.— Gen. iii. 1. [l] Deut. xxxiii. 3. Infra v. 4.

evil life, (W.) or rather throw not the blame on death, as if you were necessitated to sin. God created man to be immortal.

VER. 14. *Health.* Good. Gen. i. 31. C.—*Poison*, or medicine, (W.) *medicamentum.* W.—Poison and wild beasts become noxious to man only after sin. It is this which infects the veins. All may derive an antidote from Jesus Christ.

VER. 16. *It.* Sept. αυτον.—*Death.* The wicked strive (M.) to draw upon themselves the second death (C.) as they will not repent. W. Is. xxviii. 15. H.

CHAP. II. VER. 1. *Right.* He shews how the wicked brought death into the world, and expresses the sentiments of the epicureans, as in Ecclesiastes. The six first chapters are a sort of paraphrase of the nine first of Proverbs, in which the attractions of virtue and of pleasure are contrasted, &c. C.—*Remedy.* Lit. "refreshment." Sept. "healing."—*Hell*, or the grave. H.—They reject as fabulous, the accounts of people being raised to life by miracle. C.—They suppose that the soul is mortal, and that there is neither reward nor punishment after death. W.

VER. 2. *Nothing.* Sept. "by chance." The epicureans imagined that the first man was produced by the conflux of atoms. Lucret. i. 5. C.—*Smoke*, or vanishes like it.—*And speech.* Budæus would substitute "a little spark."—*Speech* may be used for "thing." Our life is something like a spark. M.—Speech is an effect of the rational soul, as a spark comes from fire. C.

VER. 5. *Sealed*, like one in the tomb. Matt. xxvii. 66. The epicureans were well convinced of the fragility of our nature: but they drew false inferences from it, pretending that we should enjoy ourselves now, as there will be no future life. This they ought to have proved. C.

VER. 6. *Come.* From the disbelief of future rewards and punishments proceeds the epicure's life. W.

VER. 7. *Time.* Sept. Alex. "of spring." H.—Youth is the spring of life. The voluptuous conclude, from the transitory nature of things, that we should make use of them. Would it not be more rational to despise them? C.

VER. 11. *Worth.* Strange maxims! which few will dare to proclaim, though they act according to them. C.

VER. 12. *Just.* Infidels are not content to live in riot: they also persecute the just. W.—This passage points out the conduct of the Jews towards our Saviour, in so striking a manner, that Grotius would assert it has been altered by some Christian. But the Fathers adduce it as a clear prediction (C.) of the Jewish malice. Matt. xxvii. 41. Mar. xiv. 53. W.

VER. 13. *Knowledge.* The prophets spoke to sinners in the name of God, and many of them lost their lives in the cause. Christ appeared as a new star, to promote their welfare; yet this only serves to irritate them. C. Jo. viii 16.

VER. 20. *Words.* Or he shall be punished for what he has said. Syr. Vat. &c. Matt. xxvi. 61. C.—We shall hence form a judgment of his real merits, (M.) unless this be spoken ironically; as if the just had foolishly flattered himself with the divine protection. Matt. xxvii. 43. H.

VER. 22. *Secrets.* The disbelief of mysteries leads to a dissolute life, and to the persecution of the just. W.—The pagans knew not the advantages of suffering, and even the apostles were ignorant of the mystery of the cross, till after the resurrection. C.

VER. 24. *Envy.* Lucifer thought that the honour of the hypostatic union (C.) belonged to the angelical, rather than to the human nature; and thus he was guilty of envy, (H.) and strove to become *like the most High.* Is. xiv. 14. S. Bern. ser. xvii. in Cant. Corn. A. Lap. &c.

CHAP. III. VER. 1. *Of death*, is not in Sept. During life the just are protected by God, (Lu. xii. 7.) and still more in death. This passage is very appli

3 And their going away from us, for utter destruction: but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them.

7 [a] The just shall shine, and shall run to and fro like sparks among the reeds.

8 [b] They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him shall understand the truth: and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed, for happy is the barren: and the undefiled, that hath not known bed in sin, she shall have fruit in the visitation of holy souls.

14 [c] And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God, for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

[a] Matt. xiii. 41.—[b] 1 Cor. vi. 2.—[c] Isai. lvi. 3.

CHAP. IV.

The difference between the chaste and the adulterous generations: and between the death of the just, and the wicked.

O HOW beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 [d] And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

9 And a spotless life is old age.

10 [e] He pleased God, and was beloved, and living among sinners, he was translated.

11 He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good

[d] Jer. xvii. 6. Matt. vii. 27.—[e] Heb. xi. 5.

cable to martyrs. C.—Temporal death is to the just the road to happiness, where they shall not incur damnation, or *the torment of death*. Though the martyrs seem to be utterly destroyed, they pass to joys eternal and unspeakable. W.

VER. 2. *Die.* In this the wicked are not under a mistake; but they err when they suppose that the just shall be no more. If the hopes of the pious were confined to this world, they would be the most miserable of all. 1 Cor. xv. 19. C.

VER. 6. *Holocaust.* The sufferings (M.) which they have voluntarily endured, cause them to be pleasing to God. H. Zac. xiii. 9.—*Time* of judgment, or of death. C.—Sept. "at the time of their visitation, they shall shine, and," &c. v. 7. Matt. xiii. 43. H. Zac. xii. 6.

VER. 8. *Judge.* All the just shall approve of God's condemning the wicked. W.—They shall be invested with power, (Apoc. ii. 26. Matt. xix. 28.) which, like that of Christ, will be of a spiritual nature, (H.) and will appear most terrible at the last day. Matt. xxviii. 18. Apoc. xix. 6. C.

VER. 9. *Elect.* Sept. add, "and a visitation for his saints." Charity secures both faith and hope; which, without it, are unavailing to happiness. H.—Those who have the virtue of hope, will await the completion of God's promises.

VER. 12. *Foolish.* Dissolute, as the sequel shews. Prov. ix. 13. Rom. i. 26. The family of the wicked imitate his conduct, and become his torment. C.—This is often the case. In the moral sense, the sensuality and works of the impious are corrupt. W.

VER. 13. *Barren.* The Jews deemed this a reproach. But it is better than to have children by a crime. M.—*Fruit.* Her good works shall serve instead of children for her glory, at the hour of death.

VER. 16. *Perfection.* Lit. "shall be in consummation," or wholly destroyed. H.—They shall not come to age, or Sept. "initiated." The pagans excluded the base-born from their mysteries, as the Church does from holy orders; and experience shews, that the fruits of adultery are often miserable, (C.) and while they imitate their parents, they can have no hope. v. 18.

VER. 18. *Trial.* Lit. "of knowing" (H.) the works of all. The crime of adulterers is not imputed to their offspring; and it sometimes happens, that the children of saints are cast away.

CHAP. IV. VER. 1. *Glory.* The offspring of the chaste is happy, (C.) and honourable: (H.) very different from that of adulterers. C.—Bodily chastity is a great virtue; but purity of faith is more requisite to please God, being the foundation of all virtues. W.

VER. 2. *Itself.* Virtue extorts the esteem even of worldlings. Antiochus wept for Onias. 2 Mac. iv. 37. C.—*Sublatum ex oculis quærimus invidi.* Hor. iii. od. 24.—*Conflicts.* In the cause of continence. C.

VER. 3. *Slips. Vitulamina*, a word, to which the people were so habituated, that it could not be altered. S. Aug. de Doct. xii.—Yet some read better (C.) *plantationes.* S. Bonav. Lyran.—The offspring of the unchaste will not prosper. C. iii. 16.

VER. 6. *Beds.* Lit. "sleep," *somnis*, ὕπνων. C. vii. 2. H.—Whether the children live or die, they are a reproach to their parents, as those who see them enquire about their birth.

VER. 7. *Death.* He is always ready; but dies in his youth. C.—Whenever death comes, it is for his advantage, and if he depart in his youth, his immaculate life is to be preferred before the old age of the wicked. v. 16. W.

VER. 11. *Away.* Like Henoch. Gen. v. 24. Heb. xi. 5. C.—"Bad conversations corrupt the best manners." 1 Cor. xv. 33. Is. lvii. 1. But could not God have supported the just under temptation? Undoubtedly. His judgments are unsearchable. S. Aug. de Præd. xiv. C.—The holy doctor thence proves, that those who die in a just state, might have forfeited it, if they had lived longer. God knew this possibility, and that it would not take place, and his foreknowledge agrees with man's free-will, which some, inclining to Pelagianism, would controvert. They objected to this authority; and he was therefore obliged to prove that the book of Wisdom is canonical. Ib. W.

VER. 12. *Bewitching.* Thus the pleasures and goods of the world are well described. For as *fascination* consists in a delusion of the people, who suppose

things, and the wandering of concupiscence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time.

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up *and* speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

CHAP. V.

The fruitless repentance of the wicked in another world: the reward of the just.

THEN shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

3 Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach.

4 [a] We fools esteemed their life madness, and their end without honour.

5 Behold, how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boasting of riches brought us?

9 [b] All those things are passed away like a shadow, and like a post that runneth on,

10 [c] And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found. nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

12 Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known:

13 So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

14 Such things as these the sinners said in hell:

15 [d] For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

16 But the just shall live for evermore: and their reward is with the Lord, and the care of them with the Most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

18 [e] And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will take true judgment instead of a helmet:

20 He will take equity for an invincible shield:

21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

22 Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

[a] Supra iii. 2.—[b] 1 Par. xxix. 15. Supra ii. 5.—[c] Prov. xxx. 19.

[d] Ps. i. 4. Prov. x. 28. and xi. 7.—[e] Ps. xvii. 40. Eph. vi. 18.

that their senses are deceived by vain appearances; so it is the mistake of worldlings to believe that the objects of their desires are real goods, and contain no danger.

VER. 19. *Speechless.* The damned shall have no excuse, being condemned by their own conscience, (W.) which shall be instead of a thousand witnesses. M.—In three words, three different punishments are specified.

VER. 20. *Against.* Conscience will condemn or acquit those who have no other law. Rom. ii. 15. C.

CHAP. V. VER. 1. *Then.* At the day of judgment. The just and the reprobate know each other's condition. Lu. xvi. 20.—*Labours.* Defrauding them of their wages, (Lev. xix. 13.) or plundering them. Sept. "despised, (C.) *or* frustrated his labours." H.—Worldlings deride those who strive to obtain the goods of eternity, (C.) and think they labour in vain. W.

VER. 3. *Within.* Or among themselves.—*Repenting.* In despair.—*Reproach.* We diverted ourselves with turning them to ridicule. C.—This change of sentiment (H.) proceeds not from the love of virtue, and is useless. W.

VER. 5. *God.* As they styled themselves truly, through the merits of Christ. C. ii. 18.

VER. 6. *Understanding* is not in the Rom. (C.) or Alex. copy. H.—Some read "of justice." Ephes. v. 11. C.

VER. 9. *Post.* Sept. "fame."—

Fama malum quo non aliud velocius ullum.
Mobilitate viget, viresque acquirit eundo.—Æn. iv.

VER. 13. *Virtue.* How quickly passes the life of man, (Prov. xxx. 18.) and how few leave behind them a good reputation! Many of those whose actions are recorded in history, were falsely admired, (C.) and indeed the scourges of mankind. H.

VER. 14. *Such,* &c. This is not in the original; but supplied to complete the sense, (C.) as otherwise the following remarks would seem to be the confession of the damned *in hell,* (H.) or before the judgment-seat. Castro.—The past time is used to shew the certainty of the event. W.

VER. 15. *Dust.* Sept. Ps. i. 4. Lit. "like the tender beard, (H.) *or* wool." *Lanugo.* C.

VER. 16. *Care.* Lit. "thought." H.—God thinks and provides for them.

VER. 17. *Crown.* The Scripture thus represents the glory of the blessed, because there is nothing more desirable than independence. But the happiness of the elect will be to throw their crowns at the foot of God's throne, (Apoc. vii. 10. C.) in whom they find every advantage. S. Aug. ser. i. de vit. apost.

VER. 18. *Armour.* Sept. "he will take zeal, his complete armour." H.—See Is. lix. 17. Eph. vi. 16. C.—The misery of the damned is unchangeable. W.

VER. 21. *Unwise.* "As we have sinned in all, we are wounded by every thing." S. Greg. hom. 25. Ev.

23 And thick hail shall be cast upon them from the stone-casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

24 A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

CHAP. VI.

An address to the princes to seek after wisdom: she is easily found by those that seek her.

WISDOM [a] is better than strength: and a wise man is better than a strong man.

2 Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

3 Give ear, you that rule the people, and that please yourselves in multitudes of nations:

4 [b] For power is given you by the Lord, and strength by the Most High, who will examine your works: and search out your thoughts:

5 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

8 [c] For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.

9 But a greater punishment is ready for the more mighty.

10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

12 Covet ye, therefore, my words, and love them, and you shall have instruction.

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14 She preventeth them that covet her, so that she first sheweth herself unto them.

15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.

16 To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the most true desire of discipline.

19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20 And incorruption bringeth near to God.

21 Therefore the desire of wisdom bringeth to the everlasting kingdom.

22 If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.

23 Love the light of wisdom, all ye that bear rule over peoples.

24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

27 Receive, therefore, instruction by my words, and it shall be profitable to you.

CHAP. VII.

The excellence of wisdom: how she is to be found.

I MYSELF also am a mortal man, like all *others*, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

2 In the time of ten months I was compacted in blood, of the seed of man, [d] and the pleasure of sleep concurring.

[a] Eccli. ix. 18.—[b] Rom. xiii. 1.—[c] Deut. x. 17. 2 Par. xix. 7. Eccli. xxxv. 15.

[d] Acts x. 34. Rom. ii. 11. Gal. ii. 6. Ephes. vi. 9. Colos. iii. 25. 1 Pet. i. 17.—[d] Job x. 10.

VER. 22. *Directly.* Straight to the mark. M.

VER. 23. *Casting.* He alludes to the ballista, used to throw stones. Jos. x. 11. These comparisons shew the power of God over all nature. C.

CHAP. VI. VER. 1. *Wisdom,* &c. This is not in Greek, and seems out of its place, being taken from Prov. xvi. 32. or Eccles. ix. 16. C.—The connection with the preceding is observable in the next verse. H.

VER. 2. *Kings.* The author puts these words in the mouth of Solomon to give them greater weight, (C.) or rather, (H.) as the inspiration of God is the most unexceptionable authority, and it would be of no service to introduce a false personage speaking; these nine first chapters were written by Solomon, though the original has since disappeared. This has been the case with respect to the original text of Tobias and Judith, (Houbigant) as well as to that of the many canticles and parables which Solomon wrote. H.

VER. 4. Power. All power is from God, and to be respected, even though the magistrate should sometimes abuse his authority. W. Rom. xiii. 1.—They must render an account to the common master. 2 Par. xix. 6.

VER. 6. *Rule.* How severely did God chastise Moses, David, and Ezechias.

VER. 7. *Little,* and ignorant. Those in power ought to know, and to perform their duty.

VER. 8. *Equally.* In propôrtion to their exigencies, or he punishes all as they deserve. It is not clear that he speaks of grace, as the Pelagians would assert, (C.) abusing this passage. See S. Aug. ep. cvi. or clxxxvii.

VER. 9. *Mighty* This cannot be too often inculcated, (v. 6.) lest the great should forget God and themselves. C.—Each must render an account of his charge, and be punished accordingly if he offend. S. Greg. hom. ix. Evang. W.

VER. 10. *Kings.* Sept. "tyrants." But this title was not formerly odious.

VER. 11. *Just.* Sept. "holy." The Jewish judges were generally priests.—*Answer.* The sovereign judge, to whom Job and David confidently appeal.

VER. 13. *Seek her.* With the assistance of divine grace. Deut. xxx. 11. Rom. x. 6. The advantages of wisdom invite us to seek her. C.

VER. 15. *Door.* Ready to introduce herself. H. Prov. i. 20. and viii. 34. and ix. 1.

VER. 16. *Think.* With eager desire to be guided by her maxims. C.

VER. 17. *Providence.* To facilitate our just designs. Prov. ix. M.—She is on the watch to save us. H.

VER. 18. *Discipline.* We must begin with a sincere desire of instruction, and submit to correction, (C.) if we would come *near to God.* v. 20. H.—Wisdom is attained by this gradation. W.

VER. 21. *Everlasting* is not in Greek. Wisdom conducts to the throne, (v. 22. C.) which shall last for ever. H.—The sense of the Vulg. is very just. C. v. 17.

VER. 24. *Now.* The pagans attributed the invention of wisdom to Socrates, or to Pythagoras. But she proceeds from the bosom of God, and was practised long before their times.

VER. 25. *Envy.* I will not imitate such. C. vii. 13. Wisdom ought to be diffused. C.

VER. 26. *World.* The wicked is ransomed and healed by the wise. Philo.

3 And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all *others* do.

4 I was nursed in swaddling cloths, and with great cares.

5 For none of the kings had any other beginning of birth.

6 [a]For all men have one entrance into life, and the like going out.

7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

8 And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

9 [b]Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.

10 I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

11 [c]Now all good things came to me together with her, and innumerable riches through her hands,

12 And I rejoiced in all *these:* for this wisdom went before me, and I knew not that she was the mother of them all.

13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

14 For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.

15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile:

24 For wisdom is more active than all active things; and reacheth every where, by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

26 [d]For she is the brightness of eternal light, and the unspotted mirror of God's Majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

CHAP. VIII.

Further praises of wisdom: and her fruits.

SHE reacheth, therefore, from end to end mightily, and ordereth all things sweetly.

[a] Job i. 21. 1 Tim. vi. 7.—[b] Job xxviii. 15. Prov. viii. 11.

[c] 3 Kings iii. 13. Matt. vi. 33.—[d] Heb. i. 3.

CHAP. VII. VER. 1. *Myself.* Solomon acquired wisdom, and all others may do it.

VER. 6. *Out.* Augustus asked a little before his death: "Have we acted our part (*personæ*) well enough?" Suet.—Life is like a stage; before and after which, all are equal.

VER. 7. *Wherefore,* as I had no advantage over others naturally, I asked for the wisdom requisite to fill so important an office. 3 K. ix. 10. C.—Solomon, whose sayings are here recorded, prayed for wisdom. W.

VER. 8. *Preferred.* I did not ask for extensive dominions, &c. C.—In Prov. viii. 10. &c. as well as here, some things refer to the uncreated, and others to created wisdom. M.

VER. 13. *Not.* Ecclus. xx. 32. Matt. xxv. 25. Such disinterestedness deserves to be imitated by all the learned. C. vi. 25.

VER. 14. *God.* Coming *near* to him. C. vi. 20. and 1 Cor. vi. 16. The wise do not seek for glory; but it follows them.

VER. 15. *Would.* With sincerity, and in a sententious and captivating manner. 3 K. ix. 24. C.—*Thoughts. Præsumere* has this meaning. H.—Presumption is far removed from true wisdom. Solomon manifested his greatness of soul by his buildings, and wise regulations.

VER. 18. *Times.* Or "things." S. Amb. Abr. ii. 7.—Times past, present, and future, (Orig. hom. xxi.) or the three seasons; autumn, the *beginning* of the civil year, summer the end, and spring or winter, the middle. Grot.—*Their.* The "seasons," as the Greek implies, (C.) and the vicissitudes of heat and cold. M.

VER. 22. *Holy.* These are the proper epithets of the spirit of wisdom, (W.) or of the Holy Ghost. Corn. a Lap. Lorin.—They may also be applicable to the wisdom which resides in man: *one,* in essence, *manifold,* in its operations, *subtle,* knowing all things; (c. i. 7.) *eloquent,* to persuade; (C.) Greek, "easily moved, or moving," ἐυκίνητον, (H.) *active.* Greek, "open (C.) *or* entire."

VER. 24. *For wisdom,* which is the same with the Spirit, and the Son of God. v. 25.

VER. 25. *Glory.* As S. Paul testifies of Jesus Christ. Heb. i. 3. Euseb. Demon. Evang. iv. 5.—It may also be understood of the wisdom given to the prophets and saints. v. 27. Plato thought this to be a vapour, or fire proceeding from God. In Protag. Philo. de Som.—Some apply the passage to the blessed Virgin. Corn. a Lap. v. 26. C. See Prov. i. 2. W.

VER. 26. *Goodness.* This is particularly noticed, as he speaks of the favours received. It was also an effect of infinite goodness, that the Deity should communicate itself substantially, in the generation of the Son, and the procession of the Holy Ghost. M.

VER. 27. *Prophets.* No age or nation has been left destitute by God. Among the Gentiles, Job was a saint. H.—The philosophers also knew God, (Rom. i. 21.) and taught many important truths, (C.) though they erred in other respects, and dishonoured their profession. True religion has always subsisted, and saints, (H.) yea even pagan philosophers, have borne witness to the truth. Clem. Alex. &c. C.

VER. 30. *Evil.* Or disgrace. Grot.—The brightest days are succeeded by night. The divine wisdom never fails, though that of man is subject to change, as Solomon has taught us by his own woful example. C.

CHAP. VIII. VER. 1. *She.* The uncreated wisdom is infinite; and the created is the most excellent of God's gifts. W.—*Sweetly.* God is every where present, (S. Bern.) and directeth all with ease. S. Aug. ep. ad Dard. q. i.

VER. 4. *Works.* Directing us to imitate them, as much as possible. H.—She teaches us how to refer all to God, (M.) while mere philosophers stop at vain speculations, and barren admiration of the Deity.

VER. 6. *Are.* Wisdom is an universal teacher. But she particularly inculcates virtue. All science which has not this tendency is vain. C.

VER. 8. *Speeches.* Rhetoric, (Grot.) or doubtful matters, as Solomon discov-

2 Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

13 Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing, shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child, and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was, I went to the Lord, and besought him, and said with my whole heart:

CHAP. IX.

Solomon's prayer for wisdom.

GOD of my fathers,[a] and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

5 [b] For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 [c] Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling-place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9 [d] And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and

[a] 1 Kings iii. 9.—[b] Ps. cxv. 16.—[c] 1 Par. xxviii. 4. and 5. 2 Par. i. 9.

[d] Prov. viii. 22. and 27. John i. 1.

ered the real mother. 3 K. iii. 27.—*Arguments.* Greek, "riddles," which were much in fashion. 3 K. x. 1. C.—*Wonders.* Such as comets and eclipses. M.—When Anaxagoras discovered the latter, he durst not write, but only instructed his disciples in secret, for fear of being taken for an atheist, or magician. Plut. in Nicias.—The sciences, which are now common, were formerly confined to few; and the people looked upon eclipses as so many prodigies. The wise man is possessed of all natural sciences, and can predict the changes of weather, &c. —*Ages.* Forming a judgment of futurity from past occurrences.

VER. 13. *After me.* He speaks to the great, who are more sensible of glory. Solomon's fame would have continued untarnished, if he had not fallen, (C.) and we may hope that he repented, and verified this prediction. H.—It is not certain that he obtained immortal glory. W.

VER. 15. *Of me.* Wisdom is the best protection.—*Good and valiant.* These are the two most essential qualifications of kings.

VER. 19. *Received.* "By lot," *sortitus*, (H.) to exclude all preceding merit. S. Aug. de Gen. lit. x. 18.—*Good soul.* Natural dispositions (Pineda) are perfected by grace and labour. C.

VER. 20. *More good.* The pre-existence of souls seems to be insinuated, though this is not clear, and the opinion is now rejected. Some are born with a better disposition for learning than others. S. Aug. con. Jul. iv. 3.—Yet none possess any seeds of virtue by nature, or are more infected than others, with original sin, as some heretics would assert. C.

VER. 21. *Continent.* All good must come from God. H.—Chastity cannot be preserved without his aid. S. Aug. Conf. vi. 11.—Yet this seems not to be the literal sense. Solomon prays for the acquisition of wisdom, (C. Eccli. vi. 28. and xv. 1. M.) which includes continence, religion, and every virtue. H.

CHAP. IX. VER. 1. *God.* This prayer, which continues to the end of the book, is a paraphrase of 3 K. iii. 6. &c. with several additional instructions, to remind people in authority of the love of justice. C.

VER. 7. *King.* Hence it appears, that the sentiments of Solomon are expressed. W.—*Judge.* This is the first duty of a king.—*Thy sons.* He ought to govern his people, remembering that they are God's creatures and children.

VER. 8. *Beginning.* In thy eternal decrees, or when thou madest choice of Israel. H.—The temple was greater, but very like the tabernacle: only the court of the priests was divided from that of the people. In the desert, the whole camp was considered as the court of the latter. C.

VER. 9. *With thee.* The uncreated wisdom is God himself: that which is communicated to man is his gift. v. 10. W.—*World.* Prov. viii. 22. This request shews what idea Solomon had of God's majesty, for which he was preparing a temple.

may labour with me, that I may know what is acceptable with thee:

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

13 [a]For who among men is he that can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortal men are fearful, and our counsels uncertain.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above:

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

SHE preserved him, [b]that was first formed by God, the father of the world, when he was created alone,

2 [c]And she brought him out of his sin, and gave him power to govern all things.

3 [d]But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 [e]For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

5 [f]Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son.

6 [g]She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7 Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 [h]She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11 In the deceit of them that overreached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13 [i]She forsook not the just, when he was sold, but delivered him from sinners: she went down with him into the pit.

14 [k]And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory.

15 [l]She delivered the just people, and blameless seed, from the nations that oppressed them.

16 She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 [m]And she brought them through the Red Sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. [n]Therefore the just took the spoils of the wicked.

20 [o]And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

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[a] Isai. xl. 13. Rom. xi. 34. 1 Cor. ii. 16.—[b] Gen. i. 27.—[c] Gen. ii. 7.—[d] Gen. iv. 8. [e] Gen. vii. 6.—[f] Gen. xi. 2.—[g] Gen. xix. 17. and 22.

[h] Gen. xxviii. 5. and 10.—[i] Gen. xxxvii. 28.—[k] Gen. xli. 40. Acts vii. 9.—[l] Exod. i. 11. [m] Exod. xiv. 22. Ps. lxxvii. 13.—[n] Exod. xii. 35.—[o] Exod. xv. 1.

VER. 17. *Thought.* How shall we govern as we ought, and act as thy vicegerents, without thy Spirit? Prov. xvi. 10. and 2 K. xiv. 17.

VER. 19. *Whosoever,* &c. is not in the Sept. But *men* includes as much. H. —The saints have been preserved from the contagion and punishments of the world only by means of the divine benefit. C.

CHAP. X. VER. 2. *Sin.* Hence it is clear, that our first parent repented, (W.) and was saved. Gen. v. 5. S. Iræn. iii. 34. S. Aug. ep. xcix. ad Evod. Corn. a Lap. C.—*Things.* Before sin, he submitted willingly; but afterwards, he was forced to use all his ingenuity to preserve this dominion.

VER. 3. *The unjust.* Cain. We have no proof of his repentance.

VER. 4. *Cause.* The wickedness of the race of Cain. C.—*Just.* Noe.—*Wood.* Who would have thought that such a vessel would save mankind, &c. amid the raging storms? Noe must have been an able mechanic: (C.) but God both directed him, and closed up the door. Gen. vii. 16. H.

VER. 5. *She knew the just.* She found out and approved Abraham, (C.) Sem, or Heber, who took no part in building the tower. S. Aug. de Civ. Dei. C. xvi. 4.—*To God.* Many say that Abraham was at first addicted to idolatry. Philo. S. Aug. &c.—But not after he was directed by the light of heaven. C.—*Strong.* Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son. Ch.—*Against.* Lit. "in." To obey God was true compassion to his son, though it might have deprived him of this life. H.—How many virtues did not Abraham manifest on this occasion! S Amb. Off. ii. 5.

VER. 6. *The just man.* Lot.—*Pentapolis.* The land of the five cities, Sodom, Gomorrah, &c. Ch.

VER. 10. *The just.* Jacob.—*Of God.* Or heaven open, and angels ascending and descending. Gen. xxxviii. 12.

VER. 11. *Deceit.* Laban's craft did not prevent Jacob from growing rich. H.

VER. 12. *Enemies.* Laban and Esau. C.—*Conflict* with the angel. Ch.

VER. 13. *Just.* Joseph. Ch.—*Sinners.* His brethren, &c. Sept. "from sin" of adultery. M.—*Pit.* Or prison, to which he was confined at the instigation of Potiphar's wife, always preserving his virtue. C.—He had also been let down into an old *pit* by his brethren. H.

VER. 14. *Kingdom.* Which he ruled under Pharao. Gen. xli. 40. C.—The Hebrews styled all in high authority kings. *Grot.*

VER. 16. *God.* Moses. Ch.—Num. xii. 7. Ps. civ. 26. &c.

CHAP. XI.

Other benefits of wisdom to the people of God.

SHE[a] prospered their works in the hands of the holy prophet.

2 They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

3 [b]They stood against their enemies, and revenged themselves of their adversaries.

4 [c]They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5 For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced:

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever-running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

9 Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented.

11 For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, [d]because some being deceived worshipped dumb serpents, and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance:

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage: either breathing out a fiery vapour, [e]or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee?

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

CHAP. XII.

God's wisdom and mercy in his proceedings with the Chanaanites.

O HOW good and sweet is thy Spirit, O Lord, in all things!

2 And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

3 [f]For, those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And *those* merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

6 And *those* parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

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[a] Exod. xvi. 1.—[b] Exod. xvii. 12.—[c] Num. xx. 11.—[d] Infra xii. 24.

[e] Lev. xxvi. 22. Infra xvi. 1. Jer. viii. 17.—[f] Deut. ix. 3. and xii. 29. and xviii. 12.

VER. 21. *Eloquent.* They would, if possible, have sounded forth thy praise. Dionys.—The Hebrews had been kept in ignorance, and afraid to speak. C.—Infants, and dumb people, might also, by miracle, join in the song. H.

CHAP. XI. VER. 1. *Prophet.* Moses, (Ch.) by whose ministry the Hebrews were delivered, (H.) and governed with the utmost prudence. Num. xii. 26. C.

VER. 3. *Their enemies.* The Amalecites, (Ch.) and all others, who durst attack Moses. Deut. iii. 1.

VER. 5. *By what things, &c.* The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock. Ch.—The Egyptians were thus tormented with thirst, though so near the Nile; and the Hebrews were refreshed in a barren desert. Ex. vii. 20.

VER. 7. *River.* The Nile, to which the Egyptians gave divine honours. C.—*Thou.* Sept. "disturbed with corrupted blood, in punishment of the infanticide decree, thou gavest," &c.

VER. 14. *By their punishments, &c.* That is, that the Israelites had been benefited and miraculously favoured in the same kind, in which they had been punished. Ch.—*Benefited.* After war, peace is more agreeable. W.

VER. 16. *Serpents.* The Egyptians adored asps, and fed them at their tables, without receiving any harm. Ælian. Hist. xvii. 5.—*Dumb beasts.* Viz. frogs, sciniphs, flies, and locusts. Ch.

VER. 24. *Repentance.* If people neglect to reform their conduct in this world, they must expect to be treated with all severity in the other.

VER. 25. *It.* Sin and disorder is the work of man, deserving hatred. C.—God created nothing evil, nor is there any but one God, as the Manichees pretended. W.

VER. 26. *Called.* Into existence, or into its proper place. Rom. iv. 17.

VER. 27. *All.* Awaiting their amendment, and unwilling to destroy thy creatures. C. xii. 10. Hence thou didst not exterminate the Egyptians at once. C.

CHAP. XII. VER. 1. *O how.* Sept. "for incorruptible is thy Spirit;" which S. Athanasius (ad Serap.) adduces as a proof of the Holy Ghost's divinity. C.—God loves the soul of man. Grot.

7 That the land which of all is most dear to thee, might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 [a] But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee *to be* a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, [b] who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant, in thy sight enquire about them whom thou hast destroyed.

15 For so much then, as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things which they worshipped.

24 [c] For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

25 Therefore thou hast sent a judgment upon them, as senseless children, to mock them.

26 But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

27 For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

CHAP. XIII.

Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.

BUT [d] all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

2 [e] But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4 Or if they admired their power, and their effects, let them understand by them, that he that made them, is mightier than they:

[a] Exod. xxv. 30. Deut. vii. 22.—[b] 1 Pet. v. 7.

[c] Supra xi. 16. Rom. i. 28.—[d] Rom. i. 18.—[e] Deut. iv. 19. and xvii. 3.

VER. 5. *Consecration.* Lit. *sacrament*, or land. That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought. Ch.

VER. 8. *Wasps.* These were the auxiliaries of the Hebrews. Deut. vii. 20. S. James saved Nisibis from the Persian army, by praying for gnats to descend. Theod. Philot. i.—The inhabitants of Belgrade incensed bees, by fire and smoke, to attack the troops of Amurath. Bonf. iv. dec. 3.

VER. 10. *Natural.* We are all by *nature children of wrath.* Eph. ii. 3. H.—But the Chanaanites were accursed by Noe, (Gen. ix. 25.) and were brought up in wickedness (Ps. lvii. 4.) by their parents. S. Aug. de Bapt. ii. 8.—*Changed.* Because they would not employ well the time allowed them. C.—By custom, malice became as it were natural, after nature was corrupted. W.

VER. 11. *Pardon.* Or impunity. C.—"Thou art angry, and yet are tranquil. S. Aug. Conf. i. 4.

VER. 12. *Done?* Shall the clay say to the potter, why hast thou made me thus? Is. xlv. 9. and lxiv. 8. We know, that under a just God, no one is miserable, unless he deserve it. v. 15.

VER. 15. *Punished.* S. Aug. ep. 106. Some have read incorrectly: "Thou condemnest him who ought not to be punished, and deemest him a stranger to thy virtue," which S. Greg. (Mor. iii. 11.) explains of Jesus Christ, the victim of sinners; others, of people born in sin, (Lyran.) while some would hence prove the decree of reprobation. Duran.—But it is needless to explain a text which the Greek shews to be inaccurate. C.

VER. 19. *Hope.* Under a God of such clemency, none should despair.

VER. 27. *God.* Who destroyed their idols: yet they did not serve him, (W.) which was true of all the pagans. Rom. i. 21. C.

CHAP. XIII. VER. 1. *Vain.* Sept. "foolish by nature, who are ignorant of God." H.—In this and the three following chapters, the miseries of idolatry are described, to shew the value of wisdom and piety. C.—Without the knowledge of God, all is darkness. 1 Cor. ii. 2. S. Just. dial.—*Is. He who is*, must be the most proper name of God. Ex. iii. 14. Philosophers could perceive that all creatures had a beginning, and that there must be some first cause or God, whom some confessed, but did not honour as they ought. Rom. i. W.—*Could not.* Inasmuch as they were vain. H.

VER. 2. *Fire.* The chief god of the Persians.—*Wind.* Zephyrus, &c.—*Air.* Which is perhaps the wind. Socrates was accused of adoring nothing but heaven and the clouds, (Aristot. nub.) as the Jews were. *Nil præter nubes et Cœli numen adorant.* Juv. xiv. 97.—*Stars.* The zodiac, or pleiads. This species of idolatry was most ancient and general.—*Water.* The ocean, Neptune, &c. The Egyptians adored water above all, as the origin of other things. Hence

5 For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 [a]For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much, as to make a judgment of the world: how did they not more easily find out the Lord thereof?

10 But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 [b]Or if an artist, a carpenter, hath cut down a tree proper for his use, in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat:

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man:

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling-place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, enquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

CHAP. XIV.

The beginning of worshipping idols: and the effects thereof.

AGAIN, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: [c]for thou hast made a way even in the sea, and a most sure path among the waves,

4 Shewing that thou art able to save out of all things, yea, though a man went to sea without art.

5 But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship, are saved.

6 [d]And from the beginning also, when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh.

8 [e]But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

[a] Rom. i. 21.—[b] Isai. xliv. 12. Jer. x. 3.—[c] Exod. xiv. 22.

[d] Gen. vi. 4. and vii. 7.—[e] Ps. cxiii. 4. Baruch vi. 3.

they were punished first by it. Philo, vit. Mor. 1.—*Moon.* These were mostly the objects of worship, under the names of Baal, Astarte, (C.) the Phœbus, or Dianæ of the Romans. H.

Ver. 5. *Thereby.* God is announced by the heavens, and by all creatures. Ps. xviii. 1 Rom. i. 20. "Who can look up to heaven, and be so foolish as not to allow that there is a God?" Cic. Harusp.

Ver. 10. *Of men.* The pagans in general took the material statue to be the residence of a god. S. Aug. de Civ. Dei. C. vii. 6. and viii. 13.—The more learned regarded the figures of the sun, &c. as his representations, while others supposed that Jupiter meant the heavens, Juno the air, Vulcan, fire, &c.—*Hand.* This is to abuse antiquity. The idol of the Arabs was a rough stone. In more polished nations, the workmanship of Praxiteles, Phidias, &c. was more regarded. C.—As no creature deserves to be esteemed a god, much less do the works of men's hands. W.

Ver. 14. *Vermilion.* The ancients greatly esteemed this colour, (C.) and painted with it the statues of their gods on festival days, and the bodies of those who had the honour of a triumph. Pliny, xxxiii. 6.

Ver. 15. *Iron.* Baruch (vi. 26.) ridicules the same custom, and the other prophets intimate that the pagans took these statues to be really gods, otherwise their practice was no more blameable than that of the Jews, who fastened the cherubim to the ark with gold, and carried them. But the latter did not believe that the Deity resided personally in those images; no more than we do, that Christ is attached to his image on the cross. This distinguishes the behaviour of the faithful from that of pagans. C.

CHAP. XIV. Ver. 1. *Him.* The folly of exposing one's life, without necessity, to such imminent danger at sea, is great; though much less than to confide in idols, (C.) which are commonly made of more corruptible wood than ships. W.

Ver. 3. *Waves.* Of the Red sea, (Vat.) through which the Israelites passed. (W.) or rather hast taught navigation to Noe, (v. 6.) and enabled him to build the finest vessel that ever appeared.

Ver. 5. *Saved.* Before the invention of the compass, long voyages were deemed the effects of rashness, or of great confidence in Providence. C.

Ver. 7. *Cometh.* By which Noe was preserved, (Corn. a Lap.) or criminals are executed. Jans.—The author foretells the redemption of mankind on the cross. W. Gal. iii. 13. S. Aug. de Civ. Dei. C. xv. 26. S. Amb. Ps. cxviii ser. 8.

Ver. 12. *Fornication.* Invention of idols brought people to give way to spiritual fornication, and corruption of manners. W.—They freely practised what was sanctioned by the example of their gods. S. Aug. de Civ. Dei. ii. 7. and 3 K. xiv. 24. and 4 K. xxiii. 7. 8. C.

Ver. 13. *Beginning.* Truth is always prior to falsehood. H.—Josephus (Ant i. 4.) says, idolatry commenced in the 8th generation, and the Jews assert, under Enos. "Then began the name of God to be profaned," as the Chal. &c. translate, Gen. iv. 26. S. Jer. q. Heb.—The corruption of morals was the natural consequence. v. 12.—*Ever.* Christ shall destroy them. C.

Ver. 15. *Servants.* This was at first done privately, and made the way for public idolatry. Calvin attempts to refute this assertion, maintaining that

15 For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god, that a little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 [a] For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophecy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

CHAP. XV.

The servants of God praise him who hath delivered them from idolatry; condemning both the makers and the worshippers of idols.

BUT thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7 [b] The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

[a] Deut. xviii. 10. Jer. vii. 6.

[b] Rom. ix. 21.

Laban's idols were more ancient, and not images. But this argument is nugatory, as *theraphim* may be rendered either *images*, (Prot. 1552.) or *idols*. Prot. 1603. The latter version is preferable, as Laban called them his gods, and the Greek and Latin have idols. It is also certain, that Ninus set up the image of his father, Jupiter Belus, to be honoured by the people, before Abraham's time; and the fathers agree, that the making of images in memory of the dead, was the first occasion of idolatry. S. Chrys. hom. 87. in Matt. S. Jer. in Osee ii. &c. W. —Nimrod ordered divine honours to be paid to his deceased son. Gul. Paris. Leg.—Yet this fact is not certain. Diophante, the Lacedemonian, assigns the same origin to idolatry as is here given. Grot.

VER. 18. *Ignorant.* The arts of sculpture and painting may be prejudicial, (C.) and were therefore banished by Moses from his republic, (Philo) as the Jews were so prone to idolatry. ; C. xv. 4. The case is different with us. H.

VER. 21. *Name.* It cannot with propriety be given to any but God. W.—The Jews explain this of the name Jehovah, which they will never pronounce. C.

VER. 23. *Children.* This was done by the Chanaanites, Hebrews, &c. C. xii. 23. Is. lvii. 5.—*Hidden.* The sacrifices of Ceres, Bacchus, &c. were performed in the dark, and horrible impurities were committed. Eph. v. 12.—*Madness.* Before they be initiated in the mysteries of Ceres, or prostitute themselves in honour of the deities of impurity, (Jos. Ant. xviii. 4.) in the very temples. *Quo non prostrat femina templo?* Juv. ix. C.—Many crimes proceed from idolatry. W.

VER. 28. *Mad.* Like the Bacchanalian women, running crowned with serpents, and eating raw flesh.—*Lies.* The delusions of the devil, or the fraud of priests.—*Easily.* Those who believe not in religion, or in the power of him by whom they swear, can give no security by an oath. They fear no harm. v. 29. Yet they are perjured if they believe Jupiter, for example, to be a god, (S. Aug. ep. 54. ad Pub.) and if they do not, they are impious; abusing an oath, which is in itself sacred. C.

VER. 31. *Just.* Lit. "the punishment of sinners always walketh about," &c. H.—"The stone does not hear thee speaking, but God punishes the deceiver." S. Aug.—The pagans supposed that their idols sometimes punished perjury. Juv. Sat. viii.—It is God who does it. C.

CHAP. XV. VER. 1. *Mercy.* The pagans have no real respect for their gods: they fear them not. C.—But we know that Thou governest all, (H.) and wilt punish us, if we transgress. C.

VER. 4. *Us.* He wrote after the captivity, when the Jews abhorred idolatry, (C.) as they might also do at the beginning of Solomon's reign. H.—*Picture.* It is not certain that the art was known in the days of Moses, or that he expressly forbade it. Pliny says it was discovered at Corinth, by making the outlines of a man's shadow on the wall. Afterwards one colour was used, till a variety was found to represent things more perfectly, L. xxxv. 3. 4.) so as to deceive the senses, for which reason it is styled *a fruitless labour.* C.

10 For his heart is ashes, and his hope vain earth, and his life more base than clay:

11 Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea, and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven *gods*.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 [a]For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

CHAP. XVI.

God's different dealings with the Egyptians, and with his own people.

FOR these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, [b]thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end, that they indeed desiring food, by means of those things that were shewn and sent among them, might loath even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed.

5 [c]For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.

8 And in this thou didst shew to our enemies, that thou art he who deliverest from all evil.

9 [d]For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.

13 [e]For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand:

16 [f]For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.

18 For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God.

[a] Ps. cxiii. 5. and cxxxiv. 16.—[b] Num. xi. 31.—[c] Num. xxi. 6.—[d] Exod. viii. 24. and x. 4. Apoc. ix. 7.—[e] Deut. xxxii. 39. 1 K. ii. 6. Tob. xiii. 2.—[f] Ex. ix. 23.

VER. 10. *Clay.* In death, those who have trusted in creatures, shall be abandoned by all.

VER. 11. *Worketh.* God gives life, and also the rational soul. Gen. ii. 7.

VER. 12. *Evil.* This is the maxim of worldlings. C.—*Virtus post nummos.* Hor. i. ep. 1.—Our occupations are like those of children. They presently perish, or we must quit them. S. Chrys. hom. xlvii. ad Pop.—We must strive to act our part well. Libertines deem this life a comedy, and represent religion as an imposition. C.—They are like atheists, as they leave the true God, who seek gain by idols. W.

VER. 14. In their pride, they threaten more than they can perform, (Is. xvi. 6.) or they take images to be gods, which infants only imagine are men, as Lactantius observes, quoting Lucilius,—

Ut pueri infantes credunt signa omnia ahena
Vivere et esse homines.——————H.

—*Measure.* They become insolent, and despise and persecute the servants of God. W.

VER. 19. *Beasts.* They are deformed, (H.) and seem to have been cursed by God, like the serpent. Gen. iii. 14. C.—*Fled from.* Or "have banished" (Lorin.) God's praise, claiming it for themselves. M.

CHAP. XVI., VER. 1. *Things.* Sept. "therefore by similar things they," &c. H.—The Egyptians were punished for their idolatry by beasts, though they worshipped them, (H.) being infested with insects, frogs, locusts, &c. (C. xii. 23. Ex. viii. and x. C.) and seeing their first-born perish for their cruelty. W.

VER. 2. *Meat.* The second time, God gave them in his anger: but still he dealt favourably with his people, (Ex. xvi. 13. Num. xi. 7. C.) punishing them as a father, for their amendment. W.

VER. 3. *They indeed desiring food,* &c. He means the Egyptians; who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats. Ch.—Ex. viii. 3. C. —*These.* The Israelites. Ch.—*New meat.* Quails. M.

VER. 6. *Sign of salvation.* The brazen serpent, an emblem of Christ our Saviour; (Ch.) and of the obedience which they should shew to God's commands. C.—The sign could have no inherent virtue; but, as a token of God's favour, was the means of curing the people. W.

VER. 12. *Plaster, malagma.* The remedy ordained by God was not naturally efficacious. C.—"Every wound of the soul has its medicine in the Scriptures." S. Aug. Ps. xxxvi.

VER. 17. *The fire had more force.* Viz. When the fire and hail mingled together laid waste the land of Egypt. Ex. ix. Ch.—This destroyed the useful cattle, but not such as infested the Egyptians. W.—The water seemed to nourish the flames. 3 K. xviii. 39.

VER. 18. *Mitigated.* The Egyptians could not banish the insects with fire

19 And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

20 [a] Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

22 [b] But snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, [c] whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

CHAP. XVII.

The Egyptian darkness.

FOR thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 [d] For while the wicked thought to be able to have dominion over the holy nation, *they themselves being* fettered with the bonds of darkness, and a long night, shut up in their houses, lay *there* exiled from the eternal providence.

3 And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 [e] And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear: and denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked-for fear was come upon them.

15 Moreover, if any of them had fallen down, he was kept shut up in prison without irons.

[a] Ex. xvi. 14. Num. xi. 7. Ps. lxxvii. 25. Jo. vi. 31.—[b] Ex. ix. 24.

[c] Deut. viii. 3. Matt. iv. 4.—[d] Ex. x. 23.—[e] Ex. vii. 22. and viii. 7.

and smoke, (Jans.) or the storm sent by God, did not exterminate the sciniphs, which had caused the magicians to acknowledge a miracle. Ex. viii. 18. The frogs and flies were already gone. Ib. 11. and 31. C.

VER. 20. *Angels.* See Ex. xvi. W.—If angels stood in need of food, they could have nothing more delicious. So water is styled *honey*, to denote its excellence. Ps. lxxvii. 25. Lev. xx. 24. Joel iii. 18.—*Taste.* These expressions are figurative. C.

VER. 21. *Sustenance.* Lit. "substance," which some explain (C.) of God himself preparing this delicious food. Naz. or. xlix.—*Liked.* So that if a person wished to eat an egg, &c. the manna became one, without altering its appearance, which is the case in the blessed Eucharist. Valentia, 4 disp. 6. &c.—But this opinion supposes a continued miracle, which seems not necessary, and it is generally believed that the taste alone was changed, which S. Aug. and others restrain to God's *faithful* servants, otherwise the Hebrews could not have been disgusted with manna. Num. xi. 6. and xxi. 5. To these it was therefore simply manna. But the others found in it whatever they could desire. S. Greg. Mor. vi. 9.—Yet according to others, (H.) both enjoyed the same privilege. M.—We cannot account for men's fancies.

VER. 26. *Word.* Deut. viii. 3. Matt. iv. 4. Fruits, of themselves, could not support man. C.

VER. 28. *Light.* Those who desire to receive any favour must seek it with diligence, as the manna was to be gathered before sun-rise. Clarius. C.

VER. 29. *Water.* The ungrateful and negligent shall find their hopes frustrated, (C.) as well as the wicked, who expect salvation (W.) without a change of manners. H.—Ingratitude stops the fountain of grace. M.

CHAP. XVII. VER. 1. *Souls.* The Egyptians, who were punished with horrible darkness, as they had followed an unjust, dark, and cruel policy against the Hebrews.

VER. 2. *Providence*, and day-light, like incorrigible slaves, in prison. C.—The Egyptians were three days in darkness, (Ex. x. 22.) and the Gentiles continued without faith in God, till after Christ's resurrection. W.—Only few served him, before that glorious event. H.

VER. 3. *Sins.* This interior darkness was punished with the exterior one. C.—*Forgetfulness.* Of each other, being concerned only for themselves, (H.) or they seemed to be forgotten by Providence, or buried in *Lethean*, most dismal obscurity. The interpreter thus mentions Cocytus, without sanctioning poetical fables. Job xxi. 33. M.—*Exceeding.* Greek, "spectres." C.

VER. 6. *Fire.* Like lightning, which would not allow them leisure to distinguish objects. C.

VER. 7. *Rebuked.* Or chastised. H.—The magicians could not imitate this miracle, nor secure themselves from its horrors. C.

VER. 9. *Fear.* The Egyptians kept serpents in their houses, and fed them. But now, neglecting to shew this attention, they were affrighted with their hissing.—*Air.* Or could live. They seemed to wish for death, (C.) like the damned, but it fled from them. H.

VER. 10. *Things.* The wicked are most cowardly. C.—"Crimes may be safe; they cannot be secure." Sen. ep. xcvii.

VER. 11. *Thought.* And giving way to despair, when it is extreme.

VER. 12. *Expectation.* Or fear. Such an one is filled with a mortal anxiety

VER. 14. *Them.* From the sight of spectres, and remorse of conscience.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened, with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

CHAP. XVIII.

The slaughter of the first-born in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

BUT [a]thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 [b]Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 [c]And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, [d]and destroyedst them altogether in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill-according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 [c]And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the first-born, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the night was in the midst of her course,

15 Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 *With* a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, shewed the cause of his death.

19 For the visions that troubled them foreshewed these things, lest they should perish, and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue.

[a] Ex. x. 23.—[b] Ex. xiv. 24. Ps. lxxvii. 14. and civ. 39.

[c] Exod. i. 16. and ii. 3.—[d] Exod. xiv. 27.—[c] Exod. xii. 29.

VER. 15. *Irons.* Darkness forced them to stay where they were. C.

VER. 17. *Birds.* Nothing can afford comfort to the affrighted. M.

CHAP. XVIII. VER. 1. *Their.* The Hebrews' (M.) or rather the Egyptians' *voice.* The land of Gossen was preserved from these horrors, (C.) though such Egyptians as might be found there, were exposed to them; and their dismal lamentations made the people of God appreciate their own happiness. They are styled *saints,* (H.) as the Church is holy, and has always some saints in her society. Out of it there is no sanctity. W.

VER. 3. *Therefore.* "Instead of those things," (Gr.) darkness and complaints, (H.) God led away his people in triumph. Hab. iii. 3.—*A harmless sun.* A light that should not hurt or molest them; but that should be an agreeable guest to them; (Ch.) or the desert should receive them, where they should be provided with food. M.

VER. 4. *Was.* Lit. "began." H.—In Egypt, the Hebrews themselves were unacquainted with the law, which was given at their arrival at Sinai, and by means of the Greek version, and the propagation of the gospel, it was more divulged. C.—The unwritten law was, however, better preserved in that nation, than in any other: and the Jews were selected, in order that they might communicate the treasure to all. H.

VER. 5. *One child.* Viz. Moses. Ch.—He was preserved to be the leader of the Hebrews, when the Egyptians were drowned (W.) in the Red Sea. M.

VER. 6. *Fathers.* God had assured the patriarchs, that he would visit his people, and Moses had told them what would take place, during the night of their deliverance. Ex. iv. 22. and xi. 4. C.

VER. 9. *Men.* The patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies. Ch.—*Alike.* The feast was a bond of union with God and their neighbour, (C.) and the Hebrews resolved to be always true to one another both in prosperity and adversity. H.—*Fathers.* Abraham, &c. Songs usually accompanied feasts, and the promises made to the patriarchs filled the Hebrews with confidence that they would shortly take possession of Chanaan. C.

VER. 12. *Noblest.* The first-born (Ch.) of Pharao, and those of slaves and cattle, were slain. Ex. xii. C.

VER. 14. *Course.* This description of the decree, or angel of the Lord, is most magnificent. The Church applies it to Christ's nativity, who is thought to have been born at midnight. C.—It insinuated his coming, when the world should enjoy a profound peace, though buried in the darkness of ignorance. W.

VER. 17. *Visions.* These informed the Egyptians, that their miseries were not to be attributed to any natural cause. The dying proclaimed the same, as Moses had done. Ex. xi. 4.

21 [a]For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

24 [b]For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy Majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

CHAP. XIX.

Why God shewed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.

BUT as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

3 [c]For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature, according to its kind, was fashioned again *as* from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camp, and where water was before, dry land appeared, and in the Red Sea a way without hindrance, and out of the great deep a springing field:

8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 [d]And at length they saw a new generation of birds, when, being led by their appetite, they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality *than any:* others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others, against their will, received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

16 But they were struck with blindness: [e]as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

[a] Num. xvi. 46.—[b] Exod. xxviii. 6.—[c] Exod. xiv. 5.

[d] Exod. xvi. 13. Num. xi. 31. Supra xvi. 2.—[e] Gen. xix. 11.

VER. 23. *Living.* Whom the angel was prevented from attacking. Num. xvi. 47. C.

VER. 24. *Priestly.* Lit. robe of the *poderis*, (H.) "reaching down to the feet," and made of sky-blue linen, with pomegranates and bells at the bottom. C.—The colours represented the four elements. H.—See S. Jer. ep. cxxviii. Joseph. iii. 8.—*Fathers.* The twelve descendants of Jacob, whose names appeared in the stones of the breast-plate. Ex. xxviii. 17.—*Majesty.* On a golden plate worn by the high priest on his forehead, was inscribed "Holiness to the Lord." Ib. xxxvi. C.—*Sanctitas Jehova.* M.

VER. 25. *Afraid.* Or shewed a regard for them. H.—Great is the power of a saint, of holy vestments, and of prayer. M.—*Enough.* God did not intend to exterminate his people, as he had done the first-born of Egypt. C.

CHAP. XIX. VER. 1. *Knew.* God foresaw the malice of the Egyptians against his people, but was not the author of it. W.

VER. 2. *Care.* Lit. "solicitude," (H.) so that they would not allow them time to prepare victuals.

VER. 4. *Necessity.* God permitted them to be blinded by their own obstinacy. C.—They rushed headlong into the channel of the Red Sea. H.

VER. 6. *Beginning.* It seemed susceptible of any form; and the elements appeared to be of another nature. The fire burnt in water, the sea retired, &c. C. v. 21. and xvi. 24.

VER. 7. *Field.* Like a meadow, (C.) *germinans*, "growing grass." Sept. H.—Pliny (xiii. 25.) attests, that "the Red Sea, and all the eastern ocean, are full of wood." The Hebrews passed with as much ease as in a *desert*, (Ps. cv. 9. Is. lxiii. 13.) or place of pasture, while the sea seemed to be in quest of other channels. C. Gen. i. 9. H.

VER. 12. *Thunders.* Which took place at the destruction of Sodom, for their warning. C.

VER. 14. *In another.* Lit. "but there was another respect (*or* punishment) of them, because unwillingly they received strangers." Gen. xix. 1. H.—The Amorrhites would not admit the Israelites. Num. xxi. 21. W.

VER. 15. *Laws.* Or "rights," *justitiis.* The Hebrews acknowledged the civil authority (M.) of Pharao, though they adopted not his religion. C. xviii. 4. H.

VER. 17. *Changed.* The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will. Ch.—He answers the objection of philosophers, who argued against the possibility of miracles, as being against the established laws of nature. But they induce no more confusion than the various strings of a harp, when they are touched with skill, though they have each their respective name and sound. The ancients frequently compared the harmony of the universe to a musical instrument. See plut. Macrob. som. ii.—*Sight.* Sept. add, "of what happened" (H.) in those miraculous changes.

VER. 18. *Water.* Men, &c. passed through the Red Sea, while frogs got into houses.

VER. 20. *Therein.* For the punishment of the Egyptians. C. xvi. 18. C.—*Food.* Manna. Ch.—Sept. "immortal food," ambrosia. H.—*Place.* This conclusion agrees very well with the preceding observations. But it seems something should be said respecting the original petition for wisdom; whence we conclude, with Grotius, that the work is imperfect: (C.) though this is by no means clear, as the prayer is sufficiently expressed in the nine first chapters, if not in the whole book, and God answers it, 3 K. ix. H.

18 For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19 The fire had power in water above its own virtue, and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

ECCLESIASTICUS.

THIS book is so called from a Greek word that signifies *a preacher:* because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus, the son of Sirach, of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon; but is received as canonical and divine by the Catholic Church, instructed by apostolical tradition, and directed by the Spirit of God. It was first written in Hebrew, but afterwards translated into Greek by another Jesus, the grandson of the author, whose prologue to this book is the following: (Ch.)

THE PROLOGUE.

THE knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom: because not only they that speak must needs be skilful, but strangers also both speaking and writing, may *by their means* become most learned. My grandfather, Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom; that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you, therefore, to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them, when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book: and with much watching and study, in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

—If some forbear to urge the authority of this book, in disputes with the Jews, we need not be surprised, as there were other proofs against them. We often act with Prot. in the same manner, even using their version, &c. H.—It was alleged in the controversies about baptism and grace, and no one thought of rejecting its testimony. C. xxxiv. 30. S. Cyp. ep. 65. S. Aug. Bap. vi. 34. Grat. ii. 11. &c.—The Councils of Ephesus, 3d Carthage, (c. 47.) Francfort, 8th Toledo, and Trent, ought to settle all doubts on this head. The Jews themselves have a great regard for the book, (though the Thalmud condemns it for admitting more persons than one in God) and seem to have copied many sentences from it into the two Syriac alphabets of Ben Sira. This may be the work which S. Jerom (Pref. in Sal.) testifies he saw in Heb. as that text cannot at present be found. C. See ep. 115. D.—But this is no proof that it was not extant in S. Jerom's time, and the many variations between the Greek copies themselves and the Vulg. may owe their rise to the different translators omitting some parts of it. H.—The same person seems to have translated this and the former book into Latin in the earliest ages, though the present work is more obscure, because the Greek is less beautiful, of which the Rom. edit. is deemed the most correct; though the Compl. agrees better with the Vulg. He appears to have given frequently a double version, for fear of not having expressed the full sense in the first, unless the additions be his, or some other person's *glosses*, which have crept into the text. C.—If this be the case, near one hundred verses ought to be cut off, yet as they are published without any distinction by the Church, perhaps it would be as well to adhere to the former sentiment, or to suspend our judgment. C. ix. 12. H.—Many of the Fathers quote this book as the production of Solomon, because it contains many of his sentences preserved by tradition, (M.) and resembles his works. S. Aug. de Civ. Dei. xvii. 20.—The Greek styles it "The Wisdom of Jesus, the son of Sirach." He has imitated (H.) the *Proverbs* to c. xxiv. *Ecclesiastes* to c. xlii. 15. where wisdom ends her exhortation, and the *Canticle* in the remainder of the work, praising God and the great men of the nation, down to Simon II. Vales. in Euseb. iv. 22. C.—The last chapter contains a *prayer*, which may be in imitation of the book of *Wisdom*. This work is often styled *Panaretos*, a collection of pious maxims, (H.) or a "receptacle of all virtues." W.—Many think it was composed between A. M. 3711. and 3783; (Torniel.) but it seems rather to have appeared in times of persecution, (c. 36.) after Philopator had been incensed against Simon II. for opposing his entrance into the sanctuary, (c. l. 4. &c.) for which he ordered the Jews in Egypt to be cruelly butchered, (2 Mac.) and after Epiphanes, the Syrian monarch, had commenced his most cruel persecution of that people, and of Onias III. twenty-two years after the death of Simon II. (c. xxxv. and l.) A. M. 3828. B. C. 176. Euseb. Grot. Usher. C.

CHAP. I.

All wisdom is from God, and is given to them that fear and love God.

ALL [a] wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God, that goeth before all things?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7 To whom hath the discipline of wisdom been re-

[a] 3 Kings iii. 9. and iv. 29.

CHAP. I. VER. 1. *Wisdom.* In this book, Wisdom is taken for the Deity, the Son, or the gift communicated to men. Prov. iii. 19. Wisd. vii. 25. C.

VER. 3. *God.* This is eternal and unsearchable, more than the *sand of the sea*, &c. Is. xl. 12. H.—Man cannot comprehend God's works. W.

VER. 4. *Created.* Or "generated," if it be understood of the Son. S. Athan. Bos.—The wisdom which is given to man, was in God before the creation. Prov. viii. 22. C.—The decree respecting the incarnation was from eternity. M.

VER. 5. *Commandments.* The wise will observe the law (Deut. iv. 6. H.) and the Scriptures. This verse is not in the Gr. of Rome, &c. but it is in the edit. of Complut. and Camerarius.

VER. 9. *In the Holy Ghost*, or from himself. See Wisd. i. 5. and vii. 22. Gr. omits these words. C.

VER. 11. *Joy* Eternal glory is the fruit of the fear of the Lord; not that this virtue sufficeth, but it is the beginning, grounded on true faith, and bringeth forth other virtues, and fruits of the Holy Ghost, and a joyful crown in the end. W.—The virtuous enjoy or deserve honour. C.

vealed and made manifest? and who hath understood the multiplicity of her steps?

8 There is one most high Creator Almighty, and a powerful King, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

10 And he poured her out upon all his works, and upon all flesh, according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of joy.

12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13 With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

14 The love of God is honourable wisdom.

15 And they to whom she shall shew herself, love her by the sight, and by the knowledge of her great works.

16 [a]The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

17 The fear of the Lord is the religiousness of knowledge.

18 Religiousness shall keep and justify the heart, it shall give joy and gladness.

19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

21 She shall fill all her house with her increase, and the storehouses with her treasures.

22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

23 And it hath seen, and numbered her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

25 The root of wisdom is to fear the Lord: and the branches thereof are long-lived.

26 In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

27 The fear of the Lord driveth out sin:

28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

29 A patient man shall bear for a time, and afterwards joy shall be restored to him.

30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

31 In the treasures of wisdom is the signification of discipline:

32 But the worship of God is an abomination to a sinner.

33 Son, if thou desire wisdom, keep justice, and God will give her to thee.

34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

35 Is faith, and meekness: and he will fill up his treasures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the sight of men, and let not thy lips be a stumbling-block to thee.

38 Watch over them, lest thou fall, and bring dishonour upon thy soul,

39 And God discover thy secrets, and cast thee down in the midst of the congregation:

40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

CHAP. II.

God's servants must look for temptations: and must arm themselves with patience and confidence in God.

SON, [b]when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience:

5 [c]For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

7 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall.

8 Ye that fear the Lord, believe him: and your reward shall not be made void.

9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight.

10 Ye that fear the Lord, love him, and your hearts shall be enlightened.

11 My children, behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

[a] Ps. cx. 10. Prov i. 7. and ix. 10.

[b] Mat. iv. 1. 2 Tim. iii. 12.—[c] Wis. iii. 6.

VER. 16. *Womb.* Grace has prevented them. H.—They are free from evil dispositions. Wis. viii. 19. Job xxxi. 18.—*Women; feminis*, or rather *seminis*. C.—Gr. "it shall be intrusted to their *seed*." H.—"His mercy is fixed with their seed." Syr. M.—This includes both men and women.

VER. 17. *Religiousness*, or proper application of knowledge. H.—A learned impious man is most dangerous. This and the two next verses are not in Greek.

VER. 27. *Sin*, by vigilance or by repentance.

VER. 29. *To him*, as may be seen in the lives of the patriarchs.

VER. 32. *Sinner* Such imagine that God's service is insupportable. W.

VER. 35. *Faith*, or fidelity. M.—The meek shall possess the land. Matt. v. 4. C.

VER. 39. *Down.* Pride is usually thus treated. Matt. xxiii. 12. C.

CHAP. II. VER. 1. *God.* All must be tried. Tob. xii. 13. Heb. xii. 6. Lu xxiv. 46. But God will grant sufficient grace. 1 Cor. x. 13. C.

VER. 2. *Humble.* Gr. "regulate thy heart, and endure, and make not haste in the time of trouble," (H.) inflicted by God. Grot.—Be not impatient. Is. xxviii. 16.—*Clouds.* Lit. "overcast," *obductionis.* H.—Desire not death, in order to be covered from the miseries of life; for that would (W.) border on despair. H.

VER. 3. *Patience.* Or expectation of being relieved. M.

VER. 5. *Humiliation.* It shews what they really are. C.

VER. 10. *Enlightened.* With joy. Is. lviii. M.—This verse is not in Greek To avoid such frequent repetitions, it would be well to mark the passages in

12 [a]For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

14 Woe to them that are of a double heart, and to wicked lips, and to the hands that do evil, [b]and to the sinner that goeth on the earth two ways.

15 Woe to them that are faint-hearted, who believe not God: and therefore they shall not be protected by him.

16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

17 And what will they do, when the Lord shall begin to examine?

18 They that fear the Lord, will not be incredulous to his word: [c]and they that love him, will keep his way.

19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.

21 They that fear the Lord, keep his commandments, and will have patience even until his visitation,

22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatness, so also is his mercy with him.

CHAP. III.

Lessons concerning the honour of parents, and humility, and avoiding curiosity.

THE sons of wisdom *are* the church of the just: and their generation, obedience and love.

2 Children, hear the judgment of your father, and so do that you may be saved.

3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed *it* upon the children.

4 He that loveth God, shall obtain pardon for *his* sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.

5 And he that honoureth his mother, is as one that layeth up a treasure.

6 He that honoureth his father, shall have joy in *his own* children, and in the day of his prayer he shall be heard.

7 He that honoureth his father, shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

9 [d]Honour thy father in work and word, and all patience,

10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.

11 [e]The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundations.

12 Glory not in the dishonour of thy father: for his shame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

14 Son, support the old age of thy father, and grieve him not in his life:

15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

16 For good shall be repaid to thee for the sin of thy mother.

17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather

18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

20 [f]The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:

21 For great is the power of God alone, and he is honoured by the humble.

22 [g]Seek not the things that are too high for thee, and search not into things above thy ability: but the

[a] Ps. xxx. 1.—[b] 3 Kings xviii. 21.—[c] John xiv. 23.—[d] Exod. xx. 12. Deut. v. 16. Mat. xv. 4. Mark vii. 10. Ephes. vi. 2.—[e] Gen. xxvii. 27. and xlix. 2.—[f] Phil. ii. 3. [g] Prov. xxv. 27.

different characters, (H.) or between crotchets, as in the French version. C.—Yet the Greek editions are not uniform. See Drusius and Hæschel.

VER. 14. *Ways.* Attempting to reconcile the service of the world with that of God, who rejects hypocrites, (H.) the inconstant, and *faint-hearted.* v. 15. and 3 K. xviii. 21. C.—Virtues and sins will receive their due. W.

VER. 20. *Hearts.* With God's grace (H.) to fight manfully. C.—*Sanctify.* Greek, "humble their souls, saying, we shall," &c. v. 22. H.—Prayer, vigilance, and humility are the best dispositions to resist the devil.

VER. 22. *Men.* He alludes to 2 K. xxiv. 14. In this world, God punishes with mercy; in the next, with severity. Dan. xiii. 23. C.

CHAP. III. VER. 1. *Love.* The progeny of God's children brings forth the fruits of obedience and love. W.—Wisdom teaches every virtue. C.—This verse is not in Greek.

VER. 3. *Seeking.* Greek, "and hath confirmed the judgment," &c. H.—God will revenge any disrespect shewn to parents. M.

VER. 7. *Father.* Greek, "Lord... mother (8.) and will serve them," &c. H.—Though you may feed your parents, you are still much in their debt. S. Amb. in Lu. ii. and xviii. Ex. xx. 12. Job iv. 3.

VER. 9. *Father.* Greek adds, "and thy mother." C.—Grabe marks this in another character, and substitutes "them" for *him.* v. 10.—*And his,* &c. is wholly omitted. H.

VER. 11. *Foundations.* S. Aug. (de Civ. Dei. xxii. 8.) gives a memorable instance. The pagans deemed such curses most terrible. Orpheus. Gen. ix. 25.—They are executed upon the wicked.

VER. 12. *Thee.* Boast not of thy superior talents, nor say any thing disrespectful.

VER. 13. *A father.* Greek, "mother." Alexander was ashamed of having Philip for his father, pretending that he was the son of Jupiter Ammon. His mother Olympias, with much ingenuity, wrote to him, that he would thus make Juno her powerful rival!

VER. 15. *Fail. Bis pueri senes.* They do not lose the character of fathers, how infirm soever, (C.) and those can never truly serve the invisible Deity, who despise their fathers, his visible images on the earth. Philo. Decal.

VER. 16. *Sin.* Or ill-nature. Greek, "instead of sins, (17.) a house shall be built up for thee." H.—Thy family shall increase. Ex. i. 21. C.—Alms, prayer and sacrifice for parents merit reward. W.

VER. 18. *Of.* Greek, "Like a blasphemer is," &c. C.—He who reviles his father, meditates blasphemy against the Deity. Menander.

VER. 19. *Meekness.* Here a new subject begins. Goodness begets love. S. Amb. Off. ii. 7.

VER. 20. *Greater.* The dignity of a person should be the measure of his humility, (S. Amb. de virg. 31.) as the most elevated are the most exposed to pride. Humility is taught only by true wisdom and the gospel. Matt. xi. 29. Philosophy may inspire us with the contempt of riches, &c. C.—Yet humility is the most indispensable duty, and no less essential than *delivery* to an orator. S. Aug. ep. 118. ad Diosc.—All human greatness comes from God, who requires us to shew our gratitude by humility. W.

VER. 22. *In,* &c. The mysterious nature of God and providence, cannot be comprehended: and in many things we must confess our ignorance. Life is often spent in idle researches.

VER. 26. *Suspicion.* Gr. Comp. "their vain suspicion hath deceived many

things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee to see with thy eyes those things that are hid.

24 In unnecessary matters be not over-curious, and in many of his works thou shalt not be inquisitive.

25 For many things are shewn to thee above the understanding of men.

26 And the suspicion of them hath deceived many, and hath detained their minds in vanity.

27 A hard heart shall fare evil at the last: and he that loveth danger, shall perish in it.

28 A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.

29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

30 The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

32 A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

33 [a] Water quencheth a flaming fire, and alms resisteth sins:

34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

CHAP. IV.

An exhortation to works of mercy, and to the love of wisdom.

SON, [b] defraud not the poor of alms, and turn not away thy eyes from the poor.

2 Despise not the hungry soul: and provoke not the poor in his want.

3 Afflict not the heart of the needy, and defer not to give to him that is in distress.

4 Reject not the petition of the afflicted: and turn not away thy face from the needy.

5 Turn not away thy eyes from the poor, for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.

6 For the prayer of him that curseth thee in the bitterness of *his* soul, shall be heard: for he that made him, will hear him.

7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

9 Deliver him that suffereth wrong out of the hand of the proud: and be not faint-hearted in thy soul.

10 In judging, be merciful to the fatherless, as a father, and as a husband to their mother:

11 And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before *them* in the way of justice.

13 And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.

14 They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.

15 They that serve her, shall be servants to the holy one: and God loveth them that love her.

16 He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.

17 If he trust to her, he shall inherit her, and his generation shall be in assurance.

18 For she walketh with him in temptation, and at the first she chooseth him.

19 She will bring upon him fear, and dread, and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

20 Then she will strengthen him, and make a straight way to him, and give him joy,

21 And will disclose her secrets to him, and will heap upon him treasures of knowledge, and understanding of justice.

22 But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

23 Son, observe the time, and fly from evil.

[a] Dan. iv. 24.

[b] Tobias iv. 7.

and *their* wicked thought has ruined their judgment. Not having the apples of the eye, thou wilt be deprived of light; and being ignorant, do not speak." The latter sentence is marked by Grabe as wanting in his copy, as it is in the Vat. if we may believe the London edit. (H.) which, however, is not an exact copy, no more than any of the other editions, of that famous MS. Grabe.

VER. 27. *Heart.* Which fears neither God nor man. S. Bern. cons. 1.—Those who have not shewn mercy, can expect none. H.—The impenitent see their folly, like Antiochus, when it is too late. C.—They have loved the *danger*, which shall overtake them. Prov. i. 26. He seems to refute those who believed in fate, and would take no precautions. C.—Those who live in sin, tempting God to the last hour, generally perish. W.

VER. 29. *Wicked.* Greek, "hard," obdurate in sin, like Pharao. Rom. ii. 5. H.—*Sorrows.* Or crimes, as the word often implies, and the punishment thereof. C.—"Sin, by its own weight, leads to another, (S. Greg. Mor. xxv. 12.) and while custom is not resisted, a necessity arises." S. Aug. Conf. viii. 5.

VER. 30. *Congregation.* The proud or obstinate sinner will take no advice. Prov. xviii. 3. C.

VER. 31. *Understood.* Greek, "shall devise a parable, and the ear of the hearer is the desire of a wise man." H.

VER. 33. *Water*, &c. He delights to instruct the attentive. C.—*Resist.* Greek, "shall expiate, *or* obtain pardon for sins." Dan. iv. 24. and Lu. xi. 41. "Alms-deeds are a sort of baptism, which may be often repeated" to advantage. S. Amb. or. Max.—"When we bestow any thing, it is not of our own, but the gift of Christ. We give bread... He, *the poor*, renders us the kingdom of heaven." S. Jer. in Ps. cxxxiii. God becomes our debtor. S. Chrys. hom. liii, and lviii.

—Our inheritance is secured. S. Cyp. de Op.—But then charity and repentance must accompany our alms. S. Aug. de Civ. Dei. 21. ult.

CHAP. IV. VER. 1. *Alms.* Gr. "life," and of what is necessary to support it. *Si non pavisti, occidisti.* S. Tho. (ii. 2. q. xxxii. 5.) quoting the offices of S. Amb. though the sentence is not to be found there. C.—Christians are not masters of what is superfluous, no more than those who have the goods of the Church. S. Chrys. Corn. a Lap.—*Turn.* Gr. "draw not after thee indigent eyes." H.—Make not the poor wait long for relief. 2 Cor. ix. 7. Rom. xii. 8. Prov. viii. 28. C.—*Qui tarde dat, diu noluit.* Sen. Ben. i. 1.—*Fames et mora bilem in nasum concitant.* Plaut.

VER. 5. *For... anger*, and *behind*, &c. is not in Gr. H.—He thrice repeats the same injunction. Ex. xxii. 22. C.—Deal not cruelly with the poor; for God will revenge their injuries. W.

VER. 7. *Of the.* Gr. "and bow," &c. H.—Submission to magistrates is enforced. C.

VER. 8. *And... owest*, is not in Gr. H.—People in office must attend to all. C.

VER. 15. *One.* Or "sanctuary." They shall be honoured like priests. Is. lxi. 6. *Birth*, rather than merit, gave a title to the Jewish priests; but those who are wise shall minister in a more glorious temple. C.

VER. 18. *In temptation*, &c. The meaning is, that before wisdom will choose any for her favourites, she will try them by leading them through contradictions, afflictions, and temptations, the usual noviceship of the children of God. Ch.—Gr. "for sideways *or* through crooked paths she shall walk with him at first, (19.) she," &c. H.—The narrow path leads to heaven, (Matt. vii. 13.) and to virtue. Hesiod.

24 For thy soul, be not ashamed to say the truth.
25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.
26 Accept no person against thy own person, nor against thy soul a lie.
27 Reverence not thy neighbour in his fall:
28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.
29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.
30 In no wise speak against the truth, but be ashamed of the lie of thy ignorance.
31 Be not ashamed to confess thy sins, [a]but submit not thyself to every man for sin.
32 Resist not against the face of the mighty, and do not strive against the stream of the river.
33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.
34 Be not hasty in thy tongue: and slack, and remiss in thy works.
35 Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.
36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

CHAP. V.

We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be steadfast in virtue and truth.

SET not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.
2 Follow not in thy strength the desires of thy heart:
3 And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge.
4 Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder.
5 Be not without fear about sin forgiven, and add not sin upon sin:
6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.
7 [b]For mercy and wrath quickly come from him, and his wrath looketh upon sinners.
8 Delay not to be converted to the Lord, and defer it not from day to day.
9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.
10 [c]Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.
11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.
12 Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.
13 Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.
14 If thou have understanding, answer *thy* neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.
15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.
16 Be not called a whisperer, and be not taken in thy tongue, and confounded.
17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred, and enmity, and reproach.
18 Justify alike the small, and the great.

CHAP. VI.

Of true and false friends: and of the fruits of wisdom.

INSTEAD of a friend, become not an enemy to thy neighbour: for an evil man shall inherit reproach

[a] Infra vi. 6.—[b] Prov. x. 6.

[c] Prov. xi. 4. and 28.

VER. 21. *To him.* And explain why she has treated him so roughly.
VER. 22. *Enemy.* Gr. "ruin." This road leads to eternal misery. H.
VER. 23. *Time.* For all things. Eccl. iii. 1. All depends on the proper season.
VER. 24. *Ashamed,* to ask for relief, (v. 25. C.) or *to say the truth,* as the martyrs have done. This is not in Greek.
VER. 25. *Sin.* Thus to refuse asking for what is necessary to support life, would be criminal.—*Grace.* When we refrain from doing things truly shameful. C. xli. C.—To abhor sin is glorious; but to yield to it, through shamefacedness, or not to reprove it, is vicious. W.
VER. 27. *Fall.* Excuse not his faults, (C.) lest thou partake in them.
VER. 28. *Hide,* &c. is not in the Alex. copy, though inserted by Grabe. H.—Ostentation is blameable; still we must speak in defence of the truth. C.
VER. 29. *Tongue.* Gr. "by speech, wisdom shall be known, and instruction by the word of the tongue."
VER. 30. *Lie.* Gr. "of thy want of information." Yet Grabe and the Comp. edit. have *lie,* &c. H.—Always yield to the truth, (C.) and never tell a lie, but speak the truth at proper times. W.
VER. 32. *River.* Useless resistance is to be avoided; and when it is requisite to oppose the demands of the great, we must do it with reserve. v. 33. C.
VER. 33. *Strive.* Gr. "unto death strive for the truth, and the Lord God will fight for thee." H.—The saints were modest, but intrepid. C.—All must rather lose their lives than act against justice or truth. W.
VER. 34. *Works.* Perform what thou hast promised.
CHAP. V. VER. 1. *Unjust.* The translator styles riches unjust, because they often proceed from, or tend to injustice. They can afford no protection in death. Ps. xlviii. 17. Lu. xii. 19. and xvi. 9. C.
VER. 2. *Heart.* If no man can oppose thee, remember God's judgments. W.
VER. 3. *How mighty am I?* is not in Gr. though read by S. Cyp. and S. Aug. Spec.—Sennacherib's vain boasting was soon punished. Is. xxxvii. 36. C.
VER. 4. *Rewarder.* Gr. "is long-suffering, he will not let thee escape."
VER. 5. *And add.* Gr. "to add." Take not occasion from God's goodness to offend him. H.—He will punish at last. Jans.—Though you may have taken pains to repent, are you assured of being forgiven? Eccle. ix. 1. A relapse calls for greater severity, though the graces of God are *without repentance.* Rom. xi. 29. He does not recal his favours, but he hates the ungrateful, v. 6. Bell. Just. iii. 4. C.—Satisfaction must be made even after the sin has been remitted. W.—This may be feared. M.
VER. 7. *Looketh.* Gr. "shall rest" in hell, to punish the abuse of mercy. H.
VER. 8. *Day.* A rabbin being asked when one must repent? answered, the day before death. But we know not when that will take place! Then, replied he, we must repent to-day. Drus.—"God has promised thee pardon, if thou repent, but he has not promised thee to-morrow." S. Aug. Ps. cxiv.
VER. 12. *The way.* Gr. "thy knowledge *or* sentiment, and let thy speech be one," (H.) that men may depend upon thee.
VER. 13. *Word.* Comp. adds, "of God." But the Rom. edit. has, "be quick to hear, and answer slowly." Jam. i. 19. "It is safer to hear than to preach." S. Aug. lix. in Jo.—Constancy in virtue will obtain the promised *peace.* W.
VER. 14. *Lest.* Gr. "honour and infamy is in speech; and the tongue of man proves his ruin." H.—Nothing can be productive of better or of worse consequences. Prov. xviii. 21. C.
VER. 16. *Be.* Gr. "ensnare not by thy tongue, (17.) for evil confusion is upon the thief, and great condemnation on the double-tongued. (18.) Be not ignorant in any thing, great or small." H.—The detractor is more dangerous than the thief. He pierces without being seen. Eccle. x. 11. Prov. xxvi. 20. Rom. i. 29.
VER. 18. *Great.* Only examine the justice of the cause; or, according to the Greek, commit no fault of ignorance, nor say, "I did not think." C.—Acknowledge thy friend in his poverty, as well as in his greatness. H.
CHAP. VI. VER. 1. *Instead.* Gr. "and instead," &c. Syriac begins this chap. with the preceding verse, with which this is connected. Detraction will separate friends.

and shame, so shall every sinner that is envious and double-tongued.

2 [a]Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

3 And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thousand be thy counsellor.

7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity: and there is a friend that will disclose hatred and strife, and reproaches.

10 And there is a friend, a companion at the table, and he will not abide in the day of distress.

11 A friend, if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

13 Separate thyself from thy enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15 Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

19 Come to her as one that plougheth, and soweth, and wait for her good fruits.

20 For in working about her, thou shalt labour a little, and shalt quickly eat of her fruits.

21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cast not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy shoulder, and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

29 For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory.

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

33 My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

[a] Rom. xii. 6. Phil. ii. 3.

VER. 2. *Extol.* This conduct is inimical to true friendship, which requires that we should make allowances for one another's faults. C.—*Like.* Gr. "lest thy soul be torn away like a bull. Thou wilt eat," &c. H.—Vulg. is better. C.

VER. 3. *Wilderness.* Thus was Nabuchodonosor humbled. Dan. iv. M.

VER. 5. *Appeaseth.* Gr. "and an eloquent tongue multiplies good words." H.—The affable gain our affections. Gideon pacified the incensed Ephraimites by a mild answer. Jud. viii. W.

VER. 6. *Counsellor.* Only few are capable of this office, (H.) or of keeping a secret. Yet we must *have peace, if possible, with all.* Rom. xii. 18. C.—The Scythians condemned many friends, no less than many wives, (Luc. Tox.) and Aristotle (Eth. ix. 10.) commends this maxim of Hesiod: μητε πολυξεινος μητ' αξεινος; "neither to have too many guests, *or* intimate friends, nor to be without any."

VER. 7. *Get.* Lit. "dost possess a friend, possess him in trial," (H.) as the Greek also has it. But the Heb. term *kanah*, means likewise, "to acquire," and a friend ought to be chosen with judgment. It is too late to try him after he has been received. C.—One must try much before a companion be chosen, that he may be afterwards preserved. Plut.—"Possess not friends quickly, but those whom thou hast obtained, reject not with disgrace." Solon. Laert. i. and ii. 8.

VER. 8. *Trouble.* Such are interested friends; but true friendship is a kind and perfect agreement in all divine and human affairs" Cic. S. Aug. c. Acad. iii.—Religion must be the foundation.

VER. 9. *Reproaches.* Disclosing all your imperfections. C.—"The closest alliances, being broken, produce the most bitter enmities." Pliny, xxxvii. 4.

VER. 12. *Humble.* "Friends must have a respect for each other." Cic.

VER. 13. *Friends.* Such as have been just described. Of these the maxim of Bias may be true, that people should "love as if they were to hate," at some future period. Laert. i.—Entire confidence becomes those who are friends indeed.

VER. 14. *Defence.* Jonathas and Chusai saved David.

VER. 16. *And immortality,* is not in Greek. C.—But shews the meaning of *life* is this place; as a true friend will not cease to give good advice for eternity. H.—But even in this world, nothing can be more advantageous. C.—*Amicus magis necessarius est quam ignis et aqua.* Cic. S. Amb. off. iii.—*Him.* Cicero himself says, "friendship can subsist only among the virtuous." Yet these, judging of others by themselves, are more easily imposed upon, and ought, therefore, to address themselves to God. C.

VER. 17. *Be.* He will instil into his friend sentiments of piety, if he have them not before. *Amicitia similes invenit aut facit.* "Pythagoras desires that in friendship one should be formed of many." Cic. v. 11. H.

VER. 18. *Wisdom.* A good education will, at last, bring forth fruit, though the passions may choke the good seed for a time. C.—"Take wisdom for the provision on thy journey, from youth to old age." Bias. Laert. i.

VER. 22. *Trial.* Such stones were used to try people's strength, (Zach. xii. 3. C.) or to try gold. Vat.—The Syriac explains it of a precious stone. But the first idea is preferable. Many will not so much as attempt to become acquainted with wisdom and piety.

VER. 23. *Name.* Perhaps the author may compare the Greek word Sophia, (C.) with *Tsopuie*, (H.) "hidden," or with another Greek term, *zophos*, which means "darkness." See c. xliii. 8. and xlvi. 1. The original Heb. text is lost, so that we cannot determine to what word allusion is made. See Corn. a Lapide, who has written the best commentary on this book.—*But,* &c. is not in Greek. C.—Many prefer learning before piety. But S. Aug. says, the unlearned rise and take the kingdom of heaven, while we with our learning, devoid of heart, (or charity. H.) behold we fall into the dirt. Conf. viii. 8. W.

VER. 28. *Thee.* She will even seek thee first. Wisd. vi. 14. Prov. viii. Matt. vii. 7.—*Gotten. Continence* does not here signify being chaste, (C.) though this is one of the fruits of wisdom. Wisd. viii. 21. Gal. v. 23. H.

VER. 30. *Firm.* Lit. "bases of virtue;" (H.) which is not in Gr. and rather embarrasses the sentence; (C.) though it may signify, that if we serve the Lord with fidelity, our building will never be overturned. H.

VER. 35. *Wise.* Lit. "prudent." The Latin has this epithet, because old

35 [a]Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

36 And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

37 [b]Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

CHAP. VII.

Religious and moral duties.

DO no evils, and no evils shall lay hold of thee.

2 Depart from the unjust, and evils shall depart from thee.

3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them seven-fold.

4 Seek not of the Lord a pre-eminence, nor of the king the seat of honour.

5 [c]Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: least thou fear the person of the powerful, and lay a stumbling-block for thy integrity.

7 Offend not against the multitude of a city, neither cast thyself in upon the people,

8 [d]Nor bind sin to sin: for even in one thou shalt not be unpunished.

9 Be not faint-hearted in thy mind:

10 Neglect not to pray, and to give alms.

11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.

12 Laugh no man to scorn in the bitterness of his soul: [e]for there is one that humbleth and exalteth, God, who seeth all.

13 Devise not a lie against thy brother: neither do the like against thy friend.

14 Be not willing to make any manner of lie: for the custom thereof is not good.

15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.

16 Hate not laborious works, nor husbandry ordained by the Most High.

17 Number not thyself among the multitude of the disorderly.

18 Remember wrath, for it will not tarry long.

19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

20 Do not transgress against thy friend, deferring money, nor despise thy dear brother for the sake of gold.

21 Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

22 [f]Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25 Hast thou children? instruct them, and bow down their neck from their childhood.

26 Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.

27 Marry thy daughter *well*, and thou shalt do a great work, and give her to a wise man.

28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

29 [g]Honour thy father, and forget not the groanings of thy mother:

30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

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[a] Infra viii. 9.—[b] Ps. i. 2.—[c] Job ix. 2. Ps. cxlii. 2. Eccle. vii. 7. Luke xviii. 11.

[d] Infra xii. 7.—[e] 1 Kings ii. 7.—[f] Lev. xix. 13.—[g] Tobias iv. 3.

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people are not always such, though it may be expected of them. C.—"While wisdom increases, all other faculties decrease." S. Jer. ad Nepot.

VER. 36. *Morning*, with the utmost diligence. C.—"The very meeting of the wise is of advantage; and thou mayst learn something of a great man, though he open not his mouth." Sen. ep. xciv.

CHAP. VII. VER. 2. *Evils.* Gr. "injustice." Evil communications corrupt good manners, (H.) or the punishment of sin follows its commission. C.

VER. 3. *Not.* Gr. "not in." H.—*Seven-fold:* more abundantly. Osee x. 11. Job iv. 5. Gal. vi. 7. C.—The wicked shall receive the fruit of their wickedness. W.

VER. 4. *Honour.* Ambition is the source of ruin to men and empires. Jam. iii. 1. C.

VER. 5. *God.* Gr. "the Lord, and affect not wisdom (σοφιζου) before the king." H.—Of ourselves we are despicable; and kings love not those whose superior talents seem to eclipse their own. David's valour excited the hatred of Saul, and Alexander "was indignant that Antipater (his general, H.) had conquered, thinking his own glory was diminished by that which another acquired." Curt. vi.

VER. 6. *Integrity.* A judge is exposed to many dangers. 2 Par. xix. 6. C.—"He must be prudent and firm." Plato, 2 Rep.—What will become of those who push themselves forward? S. Chrys. hom. xxxiv. in Heb. xiii.

VER. 8. *To sin.* Correct not thy severity by too great indulgence, nor entangle thyself with the sins of others, as with a chain. Is. v. 18.

VER. 9. *Mind.* If thou hast committed a fault, despair not, but pray, (v. 10.) avoiding presumption. v. 14.

VER. 12. *Soul.* Whether the person have incurred a fault or not, we ought to shew pity, reflecting on our own frailty. 1 Cor. x. 12.

VER. 13. *Devise.* Lit. "plough." But Heb. *Charasch*, means also to machinate.—*Brother.* We cannot hence infer, with Grotius, that the Jews allowed themselves to deceive strangers. C.

VER. 14. *Good*, but very pernicous, (Mat. v. 37. Apoc. xxi. 8. S. Aug. Mend.) though some have thought that lies might be told to prevent evil. Orig. &c. C.

VER. 15. *Repeat not.* Make not much babbling by repetition of words, but aim more at fervour of heart. Ch.—A supplication ought to be drawn up in a concise manner. H.—Judges and orators should speak with due reserve. Prayer must be unceasing: yet many words must not be used to *inform* God of our wants. Our Saviour seems to allude to this text. Mat. vi. 7.

VER. 16. *High.* Gen. ii. 15. and iii. 18. The patriarchs and the most famous Roman generals followed this employment.

VER. 19. *On the flesh*, is not in Greek. Christ appears to have had this passage in view, Mark ix. 44. Many suppose that both allude to the fire which burnt dead bodies, &c. in the vale of Hinnon. But all allow that the inextinguishable flames of hell are meant. Whether the fire and worms be corporeal or not has been questioned: the Greek Fathers, and Church of Florence, generally maintain the negative, and the Latins assert it on better grounds. S. Thomas adopts the opinion of many of the Fathers, who explain the worm to denote the remorse of conscience. Yet many take it to be a *worm*, though not like those with which we are acquainted. *Horreo vermem mendacem et mortem vivacem.* S. Bern. cons. v. See S. Jer. Is. lxvi. A. Lap. S. Greg. Dial. iv. 29. S. Aug. De C. xx. 10. S. Amb. vii. in Lu. xiv. C.—Fire and the worm of conscience are both eternal. W.—The punishment at least is such, and more intense than we can conceive.

VER. 21. *Wife.* The virtuous never approved of divorcing any but the incorrigible. C. Dis.

VER. 27. *Man.* The Jews in general embraced the married state in their youth. S. Paul prefers virginity. 1 Cor. vii. 8.

VER. 28. *Hateful.* To marry such a one would be an occasion of divorce, which is always odious.

VER. 29. *Groanings*, in child-bed, and (C.) during thy infancy. M. Job iv. 4.

VER. 33. *Priests.* Gr. "priest, and give him the portion which is enjoined thee, the first-fruit, and for negligence, and the gift of the shoulders, and the,

31 With all thy soul fear the Lord, and reverence his priests.

32 With all thy strength love him that made thee: and forsake not his ministers.

33 [a] Honour God with all thy soul, and give honour to the priests, and purify thyself with thy arms.

34 Give them their portion, [b] as it is commanded thee, of the first-fruits, and of purifications: and for thy negligences purify thyself with a few.

35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things:

36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.

38 [c] Be not wanting in comforting them that weep, and walk with them that mourn.

39 [d] Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

40 In all thy works remember thy last end, and thou shalt never sin.

CHAP. VIII.

Other lessons of wisdom and virtue.

STRIVE not with a powerful man, lest thou fall into his hands.

2 [e] Contend not with a rich man, lest he bring an action against thee.

3 [f] For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

4 Strive not with a man that is full of tongue, and heap not wood upon his fire.

5 Communicate not with an ignorant man, lest he speak ill of thy family.

6 Despise not a man that turneth away from sin, [g] nor reproach him therewith: remember that we are all worthy of reproof.

7 [h] Despise not a man in his old age: for we also shall become old.

8 Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death.

9 [i] Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:

12 For of them thou shalt learn understanding, and to give an answer in time of need.

13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

15 [k] Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

17 Judge not against a judge: for he judgeth according to that which is just.

18 [l] Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

19 [m] Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

20 Advise not with fools, for they cannot love but such things as please them.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

CHAP. IX.

Cautions with regard to women, and dangerous conversations.

BE not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson.

2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

3 Look not upon a woman that hath a mind for many: lest thou fall into her snares.

[a] Deut. xii. 18.—[b] Lev. ii. 3. Num. xviii. 15.—[c] Rom. xii. 15.—[d] Mat. xxv. 36. [e] Mat. xxv. 25.—[f] Infra xxxi. 6.

[g] 2 Cor. ii. 6. Gal. vi. 1.—[h] Lev. xix. 32.—[i] Supra. vi. 35.—[k] Infra xxix. 4. [l] Gen. iv. 8.—[m] Prov. xxii. 24.

&c. v. 35. H.—*Arms.* That is, with all thy power: or else by *arms* (*brachiis*) are here signified the *right shoulders* of the victims, which by the law fell to the share of the priests. See v. 35. (Ch.) Ex. xxix. 28. Lev. vii. 22.

Ver. 34. *Few* offerings, if thou be poor. Sa.—Be alone with the priest when thou dost confess, and imitate the small number.

Ver. 36. *Poor.* They and Levites are always to be invited. Deut. xii. 19. and xiv. 26.

Ver. 37. *Dead:* detained in purgatory. W.—*And restrain not grace from the dead.* Withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the Church of God, even in the time of the Old Testament. And the same has always been continued from the days of the apostles in the Church of the New Testament. Ch.—Meat was also placed on the tombs of the deceased, for the benefit of the poor. Tob. iv. 18. S. Aug. Conf. vi. 2.

Ver. 38. *Walk.* Gr. "mourn." H.—It was customary to join those who mourned for the dead, and to offer them meat, and endeavour to comfort them. C. Diss.

Ver. 39. *Love,* being approved both by God and man.

Ver. 40. *End.* Gr. "things;" death, judgment, and either hell or heaven. H.—This consideration is a powerful preservative against sin. W.—For who would dare to offend his judge, if he believed that the next moment he would be arraigned before his dreadful tribunal? C.—"We die daily," &c. S. Jer. ad Heliod.

CHAP VIII. Ver 9 *Bring.* Gr. "overweigh thee," (H.) or turn the balance of the judge (C.) against thee, by money, (H.) which sometimes will corrupt *kings.* It is better, therefore, to avoid all law-suits. W.

Ver. 4. *Fire.* v. 13. Prov. xxvi. 20. Such contests are full of danger.

Ver. 5. *Family.* Or. "ancestors." They will be accused of having neglected thy education. People generally associate with those of the like dispositions.

Ver. 13. *Sinners.* Gr. "a sinner, lest thou be burnt in the fire of his flame, when he shall be enraged. H.—This is not the time for reprehension. C.—The envoys of Ezechias prudently answered nothing to Rabsaces. S. Jer. in Is. xxxvi. —Useless correction must be avoided. M.

Ver. 14. *Words.* Thus the Pharisees attacked our Saviour. Matt. xxii. 15. In popular assemblies it is dangerous, but sometimes requisite to oppose bold declaimers. C. ix. 25.

Ver. 16. *Power.* Thou must consider the debt as thy own. Prov. vi. 1. C.

Ver. 20. *Love.* Gr. "keep the word secret. (21) Do no hidden thing before a stranger." H.—The skilful alone must be consulted. W.

Ver. 22. *Evil.* Gr. "false kindness." The rest is omitted. H.—Samson was undone by Dalila. When Pompey was going on an embassy, he was taken by king Gentius, who wished to extort his secret from him; but he put his finger in the flame of a candle, that he might see that all his attempts would be fruitless. V. Max. iii. 8.

CHAP. IX. Ver. 1. *Lest.* "A husband should teach his wife to be chaste by his own example." Lact. Relig. vi.

4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.

5 [a] Gaze not upon a maiden, lest her beauty be a stumbling-block to thee.

6 [b] Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

7 Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

8 [c] Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

10 Every woman that is a harlot, shall be trodden upon as dung in the way.

11 Many, by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire

12 Sit not at all with another man's wife, nor repose upon the bed with her:

13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction.

14 Forsake not an old friend, for the new will not be like to him.

15 A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

16 [d] Envy not the glory and riches of a sinner, for thou knowest not what his ruin shall be.

17 Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

19 And if thou come to him, commit no fault, lest he take away thy life.

20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

21 According to thy power beware of thy neighbour: and treat with the wise and prudent.

22 Let just men be thy guests, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

25 A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

CHAP. X.

The virtues and vices of men in power: the great evil of pride.

A WISE judge shall judge his people, and the government of a prudent man shall be steady.

2 [e] As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

3 [f] An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

6 Remember not any injury done thee by thy neighbour, [g] and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and all iniquity of nations is execrable.

8 [h] A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

9 But nothing is more wicked than the covetous man. Why is earth and ashes proud?

10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth, he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

12 The physician cutteth off a short sickness: so also a king is to-day, and to-morrow he shall die.

[a] Gen. vi. 2.—[b] Prov. v. 2.—[c] Gen. xxxiv. 2 Kings xi. 4. and xiii. 1. Mat. v. 28.

[d] Judges ix. 4. 2 Kings xv. 10.—[e] Prov. xxix. 12.—[f] 3 Kings xii. 18. [g] Lev. xix. 18.—[h] Dan. iv. 14.

Ipse miser docui quo posset ludere pacto
Custodes cheu! nunc premor arte meâ.—Tibul.

VER. 4. *Dancer.* Gr. "musician, lest," &c. H.—The same person is often given both to music and dancing, (M.) and these arts are very dangerous. Met. xiv. 6.—The dances in the East were more licentious than ours.

VER. 5. *Gaze.* It is not always possible to avoid seeing them; but the greatest caution is requisite. Job xxxii. 1. Mat. v. 28. C.—Jealousy and all dangerous occasions must be avoided. W.

VER. 7. *Streets.* Gr. "retired parts," where bad women dwell. C.

VER. 8. *Up.* Gr. "of a fine appearance." Grabe substitutes, "who has found favour." H.—The Fathers condemn too much dressing as a mark of levity and incontinence.

VER. 12. *Nor,* &c. is also admitted in many copies, though found in the Comp. and Ald. edit. C.—Grabe replaces it on the authority of Clem. (Pæd. ii. 7.) as he does many other passages, which are erroneously left out in several editions. Prolog. t. 4, c. 3. It would therefore be injurious to the word of God, if we were always to reject the additions in the Vulg. which are not in the Vat. Gr. copy; and they must not all at least be considered as interpolations.

VER. 16. *Envy not.* If thou hast faith and wisdom, thou wilt rather dread his punishment. Ps. xxxvi. 1. Prov. iii. 31. C.—He is like a summer flower, that is quickly cut down. W.

VER. 17. *Wrong.* Gr. "applauses of the unjust. Remember that they will not be justified even to hell." H.—The world itself will finally approve only of virtue. C.—The wicked will be condemned both by God and man. H.

VER. 20. *It.* Gr. "Know that thou art.. walking on the pinnacles of the city." H.—The same sense is given in the Vulg. as people walking among armed men in a rage, are exposed to imminent danger. M.

VER. 21. *Beware.* Gr. "aim at." Examine the person to whom thou intrusteth a secret.

VER. 24. *Artificers.* All strive to excel in their profession.

VER. 25. *Hateful.* Satirists are dangerous. C.—

Dummodo risum
Excutiat sibi, non cuiquam parcet amico.——Hor. i. sat. 4.

CHAP. X. VER. 1. *Judge.* Gr. "instruct." Ch.—The example of rulers is very powerful. W.

VER. 2. *Therein. Regis ad exemplum totus componitur orbis.* Claud.—As a whole city is infected with the vices of princes, so it may be corrected by their good behaviour, (*continentiâ.*) Cic. Leg. 3.

VER. 3. *Rulers.* All who wish to live under just kings. Prov. xxix. 4.

VER. 4. *It,* as he did David. Job xxxiv. 30. Dan. ii. 20. C.

VER. 5. *The scribe.* That is, the man that is wise and learned in the law. Ch.—It also denotes an officer. Judg. v. 14. God must give light and success. C.

VER. 6. *Injury,* out of revenge. H. Lev. xix. 18.—"Cæsar used to forget nothing but injuries." Cic. Ligar.—This at least is the character of a great man. S. Aug. ep. 138. and 54.

VER. 7. *Men.* It invades the rights of the former, and disturbs the repose of mankind.—*All.* Gr. is obscure, "and from both proceeds injustice;" (C.) or, "it shall act unjustly." H.—Pride attacks both God and man. Grot.

VER. 8. *Deceits.* Hence kingdoms are changed. W.—The ambition and luxury of subjects (Cato) and the negligence of the rulers, bring on confusion. S. Aug. de Civ. Dei. v. 13.

VER. 9. *Man.* The desire of plunder, or of glory, occasions revolutions. H.—Covetousness is the root of all evils, and causes people to abandon the faith. 1 Tim. vi. 10. W.

VER. 10. *Bowels,* and would have no compassion for others or for himself

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man is to fall off from God:

15 Because his heart is departed from him that made him: [a]for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

25 The fear of God is the glory of the rich, *and* of the honourable, and of the poor:

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty, is in honour: and there is none greater than he that feareth God.

28 [b]They that are free, shall serve a servant that is wise: [c]and a man that is prudent and well instructed, will not murmur when he is reproved: and he that is ignorant, shall not be honoured.

[a] Prov. xviii. 11.—[b] Prov. xvii. 2.—[c] 2 Kings xii. 18.—[d] Prov. xii. 9.
[e] Gen. xli. 4. Dan. vi. 3. John vii. 18.

29 Extol not thyself in doing thy work, and linger not in the time of distress.

30 [d]Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

31 My son, keep thy soul in meekness, and give it honour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

CHAP. XI.

Lessons of humility and moderation in all things.

THE [e]wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

2 [f]Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things, but her fruit hath the chiefest sweetness.

4 [g]Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

5 Many tyrants have sat on the throne, and he whom no man would think on hath worn the crown.

6 [h]Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

7 Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

8 [i]Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

9 Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

10 My son, meddle not with many matters: [k]and if thou be rich, thou shalt not be free from sin: for if

[f] 1 Kings xvi. 17. 2 Cor. x. 10. James ii. 1. and 9.—[g] Acts xii. 12. and 22.
[h] 1 Kings xv. 28. Esther vi. 7.—[i] Prov. xviii. 13.—[k] 1 Tim. vi. 9.

Some Gr. copies leave out as far as *sale*, but Grabe replaces the omission from the Comp.

VER. 14. *Beginning*, or summit; ἀρχη. C.—Thus Lucifer and Adam fell by pride. S. Aug. de Civ. Dei. xii. 6. All sin, being a contempt of God, springs from pride, (Prosper. contemp. iii. 3.) and from an inordinate self-love. C.

VER. 15. *Sin*, because man abandons God's law, and falls into all misery. W. —The proud easily yield to all sorts of iniquity. M.

VER. 16. *Disgraced.* Gr. "hath taken an exemplary vengeance, and hath," &c. H.—*Them*, as he did the giants, Sodom, Nabuchodonosor, &c.

VER. 17. *Stead.* Lu. i. 52. C.—"Thales being asked what was difficult to be seen; replied, a tyrant grown old." Laert. 1.

VER. 18. *Nations*, the Chanaanites, who submitted to the yoke: or rather the Hebrews. C.—Gr. "instead of them."

VER. 19. *Foundation:* overturning Sodom, Babylon, and even Jerusalem, for their sins. C.

VER. 28. *Wise.* When Diogenes was exposed to sale, and asked what he could do, he answered, "I know how to command free men." Laert. 6.—Joseph and Daniel obtained authority by their wise conduct. C.

VER. 31. *Desert.* Let no avarice deprive thee of the necessaries of life, nor do any thing beneath thy dignity. Lu. xxi. 19.

VER. 33. *Glorified.* Gr. "honoured on account of his knowledge, and the rich is," &c. H.

VER. 34. *And.* Gr. omits this sentence: (C.) yet Grabe has, And the man who is without honour in wealth, how much more so *will he be* in poverty! H. Eccle. vii. 12.

CHAP. XI. VER. 1. *Men.* Merit is preferable to high birth, as it surmounts difficulties. C.—Those who humble themselves, like Daniel, or fall under the oppression of others unjustly, as Joseph did, shall be exalted by God. W.

VER. 2. *Look.* "The most robust is farthest removed from wisdom." Cicero. —The beauty of the soul must be regarded. S. Amb. Virg. 3. C.

Forma bonum fragile est, quantumque accedit ad annos
Fit minor, et spatio carpitur ipsa suo.———Ovid, Art. 2.

VER. 3. *Sweetness.* Honey was more esteemed before sugar became common. As the little bee produces such sweetness, so the less beautiful often by their abilities surpass the comely.

VER. 5. *Throne.* Gr. "pavement." Dionysius II. tyrant of Syracuse, was forced to turn schoolmaster at Corinth. C.—*Crown.* Abdalonymus, a gardener, was placed on the throne of Sidon; (Curt. 4.) and several Roman emperors had been of the meanest condition. Pliny xxxv. 18. David was a shepherd.

VER. 6. *Others*, like Samson, Sedecias, Bajazet, &c.

VER. 7. *Man*, as David did Miphiboseth. 2 K. xvi. 4. Constantine the Great grieved for having put his son Crispus to death on too weak evidence; and Theodosius repented for the sentence he had rashly passed on the inhabitants of Thessalonica. Even though the sentence should happen to be just, it would be wrong to pronounce it too hastily.

VER. 8. *Discourse.* This is a mark of impertinence. Prov. xviii. 13. C.—Let others finish their sentence, and wait if there be any elder or better informed to speak. W.

VER. 10. *Escape.* God will grant thee riches without so much solicitude

thou pursue after, thou shalt not overtake: and if thou run before, thou shalt not escape.

11 [a] There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.

12 Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

13 [b] Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

14 [c] Good things and evil, life and death, poverty and riches, are from God.

15 Wisdom and discipline, and the knowledge of the law, are with God. Love and the ways of good things are with him.

16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the just, and his advancement shall have success for ever.

18 There is one that is enriched by living sparingly, and this is the portion of his reward.

19 In that he saith: [d] I have found me rest, and now I will eat of my goods alone:

20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

21 Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

22 Abide not in the works of sinners. But trust in God, and stay in thy place.

23 For it is easy in the eyes of God on a sudden to make the poor man rich.

24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

25 Say not: What need I, and what good shall I have by this?

26 Say not: I am sufficient for myself: and what shall I be made worse by this?

27 [c] In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things.

28 For it is easy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

30 Praise not any man before death, for a man is known by his children.

31 Bring not every man into thy house: for many are the snares of the deceitful.

32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

33 For he lieth in wait, and turneth good into evil, and on the elect he will lay a blot.

34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

CHAP. XII.

We are to be liberal to the just: and not to trust the wicked.

IF thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

2 Do good to the just, and thou shalt find great recompence: and if not of him, assuredly of the Lord.

3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

4 [f] Give to the merciful, and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5 Give to the good, and receive not a sinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest

[a] Eccle. iv. 8.—[b] Job xlii. 10.—[c] Job ii. 10.

[d] Luke xviii. 19.—[e] Infra xviii 25.—[f] Gal. vi. 7.

(Lyran.) or rather meddle not with too many things, as that is the way to succeed in none, and destroys all repose.

Ver. 16. *Sinners.* They are all born in sin. But some appear to have worse dispositions than others. Ps. lvii. 4. C.—God is not the author of iniquity. H.—He punishes in order to save, though he be offended by the wicked choice of man. C.—Blindness of heart and obduracy are punishments of sin. W.

Ver. 17. *Ever.* All things work together for the good of the elect. Rom. viii. 8. H.—God never abandons first. Trid. Ses. vii. 11.—The wicked often abuse graces. C.

Ver. 21. *Covenant.* All the Israelites partook in the covenants entered into between God and their fathers, which became their own by circumcision, as we become entitled to the alliance of Christ by baptism.

Ver. 22. *Place.* If God bestow not riches, it may be for thy advantage.

Ver. 24. *Fruit.* Prosperity was a sign of God's favour, under the old law. Now nothing is more equivocal, and the *poor* are declared *blessed.* C.

Ver. 26. *Myself.* Neither the poor nor the rich can be independent of God. H.—Perhaps no one dares to hold this language. But many act as if they thought themselves gods, and some have claimed divine honours. 4 K. xviii. 34. Is. xiv. 13. Ezec. xxix. 3.

Ver. 28. *Death,* in old age, (Grot.) or rather after the soul's departure. The pagans had not this consolation. Their hopes were confined to the earth; and as they saw many honest people miserable, they introduced a chimerical idea of happiness, consisting in virtue alone. The views of Christians are chiefly bent on future rewards.

Ver. 29. *Hour.* The last of life. It demonstrates the vanity of past pleasures. Even a momentary toothache will banish the recollection of such delights.

Ver. 30. *Children.* If they take wicked ways, it is a stain on their father's memory; and though the latter were blameless, it must greatly disturb their repose. C.—*Children* may here denote the *works* of man, which can only then be pronounced perfect, when he is incapable of falling from the state of virtue. H.

——— *Dicique beatus*
Ante obitum nemo supremaque funera debet.—Metam. iii.

—Solon inculcated this truth to Crœsus, and when the latter was about to be burnt to death by Cyrus, he called thrice upon Solon's name; the reason of which being told the conqueror, he took pity on the fallen king, and treated him with great respect. Laert. 1. Plut. in Solon.—These sages only regarded the goods of this life. But the Christian's real happiness commences after death. *Mors .. gratio missionis est.* S. Amb. Mort. viii.

Ver. 36. *Own.* So Herod destroyed his wife's family, and Paris stole Helen. C.

CHAP. XII. Ver. 1. *To whom.* All must not be admitted into the house, nor treated with marks of particular esteem. Yet daily alms must be given without too scrupulous an enquiry. Lu. vi. 30. C.—It would be wrong to encourage sinners, who would run to their ruin. But we must relieve the penitent. W.

Ver. 2. *Lord.* Christ rewards what good is done to his poor brethren.

Ver. 3. *For.* Gr. (4.) "Give to the pious, and receive not the sinner, (6.) Do," &c. H.—The gospel enjoins us to *do good to all.* S. Aug. (Dort. iii. 16.) and S. Tho. (ii. 2. q. xxxii. a ix.) explain this in a spiritual sense, that we must

also hateth sinners, and will repay vengeance to the ungodly.

8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

10 Never trust thy enemy: for as a brass pot his wickedness rusteth:

11 Though he humble himself and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

13 Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 [a] An enemy speaketh sweetly with his lips, but in his heart he lieth in wait to throw thee into a pit.

16 An enemy weepeth with his eyes: but if he find an opportunity, he will not be satisfied with blood:

17 And if evils come upon thee, thou shalt find him there first.

18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

Cautions in the choice of company.

HE [b] that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

2 He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.

3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged, and must hold his peace.

5 If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

7 If he have need of thee, he will deceive thee; and smiling upon thee, will put thee in hope; he will speak thee fair, and will say: What wantest thou?

8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

9 Humble thyself to God, and wait for his hands.

10 Beware that thou be not deceived into folly, and be humbled.

11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13 Be not troublesome *to him*, lest thou be put back: and keep not far from him, lest thou be forgotten.

14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling, will examine thee concerning thy secrets.

15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

17 When thou hearest those things, see as it were in sleep, and thou shalt awake.

18 Love God all thy life, and call upon him for thy salvation.

19 Every beast loveth its like: so also every man him that is nearest to himself.

20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.

21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22 [c] What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

[a] Jerem. xli. 6.—[b] Deut. vii. 2.

[c] 2 Cor. vi. 14.

not partake in the crimes of others. We may also make presents to the virtuous, and pass over people of a different character, particularly when they would abuse our gifts. The honest poor must be preserved.

VER. 10. *Rusteth.* So his malice always returns, (C.) and he shews what he is. Vat.—Christianity does not blame due reserve in treating with those whom we know not, or who have formerly injured us. Though we must love them from our heart, yet we need not intrust our secrets to them, nor even to every friend. Joab always retained a hatred for Abner, and Absalom for his brother and father, though they dissembled their resentment. C.—So the wicked commonly act. H.—We must love, but not trust them, being *wise as serpents.* Matt. x. W.

VER. 11. *Of him.* Gr. adds, "and thou shalt be to him as one who has rubbed a mirror, (of brass from the rust. It returns perpetually. C.) and shalt know that the rust is not removed for ever. Grabe. H.

VER. 13. *Beasts.* Vipers, &c. Why should they familiarize themselves with such? Some Italians still handle serpents without fear, pretending that they are the descendants of S. Paul. C.—But he was never married, (1 Cor. vii. H.) and they are rather of the race of the *Marsi*, who formerly claimed the same privilege, having made use of some drugs to prevent the poison. The ancients believed that they could *charm* serpents.

VER. 16. *Blood.* Jer. xli. 6. Samson yielded to the tears of women. Judg. xiv. 16. and xvi. 6.

VER. 18. *Eyes.* Is taken from v. 16. It is not in Gr. H.—His tears are like those of *crocodiles*, which cry when they are going to kill a man. C.

CHAP. XIII. VER. 1. *Pride.* We are naturally prone to it, and the friendship and manners of the proud will increase it. C.—If, therefore, the rich be not virtuous, it is dangerous to keep their company, (W.) both for this and the next world.

VER. 3. *Kettle.* Made of iron. It will presently be broken. So the poor must suffer, if they marry, or have society with those who are much above their rank. C.

VER. 7. *Thou!* Distrust those who promise much. C.—*Spem pretio non emo.* Ter.

VER. 8. *Drawn.* Lit. "exhaust." H.—He will feast thee, while he wants thy service, or he will come to dine with thee, and thus reduce thee to distress. Prov. xxiii. 1. C.

VER. 10. *Humbled.* By foolishly attempting to rival the sumptuous feasts of the great. V. 9. and 11. are not in the Greek. H.

VER. 11. *Wisdom.* Depend not on others' bounty. M.—When the cause of God is at stake, be firm, like S. Paul. C.—Pusillanimity in a superior might cause him to neglect his duty. W.

VER. 14. *Concerning,* &c. is not expressed in Gr. H.—If a person be so weak as to disclose his secret to a great man, he will never be trusted by him. C.

VER. 17. *Awake.* Be cautious even in sleep, if possible; or seem not to hear what passes at court. C.

VER. 19. *Himself.* Similarity of manners and of condition is favourable to friendship. C.—The good and bad cannot be friends, their manners are so different. Cic.

23 The wild ass is the lion's prey, in the desert: so also the poor are devoured by the rich.

24 And as humility is an abomination to the proud, so also the rich man abhorreth the poor.

25 When a rich man is shaken, he is kept up by his friends; but when a poor man is fallen down, he is thrust away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

28 The rich man spoke, and all held their peace; and what he said, they extol even to the clouds.

29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good or for evil.

32 The token of a good heart, and a good countenance, thou shalt hardly find, and with labour.

CHAP. XIV.

The evil of avarice: works of mercy are recommended, and the love of wisdom.

BLESSED [a] is the man that hath not slipt by a word out of his mouth, and is not pricked with the remorse of sin.

2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is the reward of his wickedness:

7 And if he do good, he doth it ignorantly and unwillingly: and at the last he discovereth his wickedness.

8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

9 The eye of the covetous man *is* insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

12 Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die.

13 [b] Do good to thy friend before thou die; and according to thy ability, stretching out thy hand, give to the poor.

14 Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

15 Shalt thou not leave to others to divide by lot thy sorrows and labours?

16 Give and take, and justify thy soul.

17 Before thy death work justice: for in hell there is no finding food.

18 [c] All flesh shall fade as grass, and as the leaf that springeth out on a green tree.

19 Some grow, and some fall off: so is the generation of flesh and blood: one cometh to an end, and another is born.

20 Every work that is corruptible, shall fail in the end: and the worker thereof shall go with it.

21 And every excellent work shall be justified: and the worker thereof shall be honoured therein.

22 [d] Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God.

23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth and stayeth in her ways:

24 He who looketh in at her windows, and hearkeneth at her door:

25 He that lodgeth near her house, and fastening a pin in her walls, shall set up his tent nigh unto her, where good things shall rest in his lodging for ever:

[a] Infra xix. 17.—[b] Supra iv. 1. Tobias iv. 7. Luke xvi. 9.

[c] Isai. xl. 6. James i. 10. 1 Pet. i. 24.—[d] Psal. i. 2.

VER. 21. *Lamb.* Christ has taught people of different tempers to embrace the faith, which shows his admirable power. Is. xi. 6.

VER. 25. *Away.* Ps. lxi. 4. C.—"It is inhuman to push those who are falling." Cic. pro Rabir.

VER. 26. *Helpers.* Who prevent his ruin, (C.) and turn his words to a good sense. M.—*Proud.* Gr. "what should not be disclosed," ανορητα. H. C.—Their "fault increases, being fed by applause." S. Greg. Mor. iv. 29.

VER. 28. *Clouds.* People suppose that the rich must possess genius. Hor. ii. Sat. iii.—"Every one honours the rich." Theog. C.—Exception of persons hinders many good counsels, and promotes evil. W.

VER. 30. *Ungodly.* The abuse of riches is alone blameable. All things are clean for the clean, while the wicked pervert every advantage.

VER. 31. *Evil.* Sorrow will manifest itself. C.—*Imago animi vultus.* Cic. Decorat. iii.

VER. 32. *Find.* Few are perfectly sincere. C.—Gr. "a cheerful countenance *is* the vestige of a heart in good things, (H. prosperity. M.) and the discovery of parables *is the effect* of laborious enquiries." H.—Study makes the countenance serious. C.

CHAP. XIV. VER. 1. *Mouth.* He is *perfect.* James iii. 2.

VER. 3. *Envious.* Who will neither use his wealth himself, nor bestow it. The true use of riches is to take a sufficiency, and to relieve the poor. C.

VER. 4. *Gathereth.* Gr. "taketh from his," &c. H.—Such misers are continually derided, but will never be cured. Eccle. ii. 18. and vi. 2. An old proverb says, "The miser doth nothing right but when he dies." C.

VER. 6. *Envieth.* By refusing himself the necessaries of life, he rejects God's gifts, and scandalizes his neighbour. W.

VER. 7. *Wickedness.* Persisting covetous till death, as is commonly the case.

VER. 11. *Offerings.* Make a proper use of what God has bestowed. C.

VER. 12. *The covenant of hell.* The decree by which all are to go down to the regions of death, (Ch.) which hell frequently denotes. H.—Under the old law, all went down into some part of hell. W.—*Hath been.* Gr. "hath not," &c. We know not when we shall die, though all must taste of death, (H.) and therefore we must make haste to do good. M.—*Shall,* or "is, he shall die the death," (Gen. ii. 17.) as the Greek has this sentence. v. 18. H.

Certo veniunt ordine Parcæ,
Nulli jusso cessare licet.———Sen. Hercul.

VER. 15. *Sorrows.* Gr. "toils," or what thou hast amassed with much care. H.

VER. 16. *Take.* Alms-deeds will ensure the remission of sins. This usury is lawful. We must also keep up a good society with our friends. C.—*Justify.* Gr. "sanctify thy soul (17.) for." Grabe. H.—Some read "love," or divert thy soul by lawful amusements. The argument is addressed to Jews and Gentiles. C.

VER. 18. *Fade.* Gr. "grow old like a garment. For the covenant from the beginning is, he shall die the death. Like a leaf flourishing on a bushy tree." H.—Homer has the same thought, Il. vi.

VER. 20. *End.* The fruits of the Spirit are alone immortal. v. 21. Gal. vi. 8.

VER. 27. *Glory.* As under the miraculous pillar. Ex. xxiv. 17. He who shall abide with wisdom shall have nothing to fear. C.

26 He shall set his children under her shelter, and shall lodge under her branches:

27 He shall be protected under her covering from the heat, and shall rest in her glory.

CHAP. XV.

Wisdom embraceth them that fear God. God is not the author of sin.

HE that feareth God, will do good: and he that possesseth justice, shall lay hold on her.

2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding she shall feed him, [a] and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved:

4 And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours,

5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

7 But foolish men shall not obtain her: and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

8 Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9 Praise is not seemly in the mouth of a sinner:

10 For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

11 Say not: It is through God that she is not with me: for do not thou the things that he hateth.

12 Say not: He hath caused me to err: for he hath no need of wicked men.

13 The Lord hateth all abomination of error, and they that fear him shall not love it.

14 God made man from the beginning, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

16 [b] If thou wilt keep the commandments, and perform acceptable fidelity for ever, they shall preserve thee.

17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

18 [c] Before man is life and death, good and evil; that which he shall choose shall be given him:

19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

20 [d] The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do wickedly, and he hath given no man licence to sin:

22 For he desireth not a multitude of faithless and unprofitable children.

CHAP. XVI.

It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.

REJOICE not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.

2 Trust not to their life, and respect not their labours.

3 For better is one that feareth God than a thousand ungodly children.

4 And it is better to die without children, than to leave ungodly children.

5 By one that is wise, a country shall be inhabited; the tribe of the ungodly shall become desolate.

6 Many such things hath my eye seen, and greater things than these my ear hath heard.

7 [e] In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

8 [f] The ancient giants did not obtain pardon for their sins, who were destroyed, trusting to their own strength:

9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

10 He had not pity on them, destroying the whole nation that extolled themselves in their sins.

11 [g] So did he with the six hundred thousand foot-

[a] John iv. 10.—[b] Mat. xix. 17. Jo. viii. 31. and 32.—[c] Jerem. xxi. 8.

[d] Ps. xxxiii. 17. Heb. iv. 13.—[e] Infra xxi. 10.—[f] Gen. vi. 4.—[g] Num. xiv. 20. and xxvi. 51.

CHAP. XV. VER. 1. *Good.* Gr. "these things, and he who possesses the knowledge of the law will find her," (C.) or, "he who keeps the law, will receive her." Grabe. 1 Cor. iv. 20. H.—All who resolve to be virtuous, will have God's grace, which preventeth them, and continueth to afford them assistance. W.

VER. 2. *Married.* Lit. "from virginity." H.—Those who have been espoused in youth have the most durable love for one another. Prov. ii. 17. Mal. ii. 14. C.

VER. 5. *She.* Or Gr. "he shall open his mouth, (6.) he shall find joy and a crown of exultation, and shall inherit," &c. H.—*Church*, or assembly of the people. In both, the wise shall be heard with respect. C.

VER. 9. *Praise.* Or Gr. "a proverb." Prov. xvii. 7. and xxvi. 7. C.—David invites even dragons to praise God, but sinners never. S. Chrys. orat. prebyt. Ps. xlix. 16.—The person who preaches well, and lives not accordingly, injures God. W.

VER. 10. *Wisdom.* Gr. "it was not sent to him, (C.) *or* he was not commissioned by the Lord. For praise shall be spoken in wisdom, and the Lord will give him success."

VER. 11. *She.* Ignorance and vice are defects, and consequently not the work of God, but of the perversion of free-will. See Jam. i. 13. Ezec. xxxiii. 11. S. Aug. Grat. & lib. ii. C.—Beza says, that God ordained Adam's fall, but for a good end; and decreed justly what men unjustly perform, (ref. Castel. ii.) which is refuted here, and Deut. vii. 11. &c. W.

VER. 14. *Counsel.* Many explain this of Adam, before his fall, when he stood not in need of asking continually for God's assistance. S. Aug. correp. ii. n. 35. —But if we examine the context, it shews that man, in his present state, is declared inexcusable if he yield to sin, as he has still free-will, which may avoid it, with the grace of God, (C.) which is always ready to support us. Gr. subjoins, (v. 16.) "if thou wilt, thou shall keep the commandments, even to execute faithfully the good pleasure. (17.) He." &c. H.

VER. 15. *Precepts.* These would never be imposed, if man were not free. C.

VER. 17. *And fire.* Or, *good and evil*, as the Vulg. explains it, (v. 18.) though the Gr. be silent. H.—The law written on the heart, as well as on the tables of stone, shews man his duty; and he has free-will to comply with it. Deut. xxx. 15. Jer. xxi. 8. C.—He may enjoy every advantage of life, denoted by these two elements. Lyr.

An quod in his vitæ causa est, hæc perdidit exul
His nova fit conjux; hæc duo magna putant.—Fast. 4.

VER. 21. *Commanded.* He only permitted the wickedness of Semei, (2 K. xvi. 10.) and of the persecutors of his people, whose hearts are already bent on evil. S. Aug. Grat. & lib. xx.

CHAP. XVI. VER. 1. *Rejoice.* Gr. "desire not an useless multitude of children," &c.

VER. 2. *Labours.* All will end in ruin which springs from corruption. H. —Achab and Gedeon had seventy sons, but all were presently exterminated, while Abraham had a numerous posterity by his son Isaac.

VER. 7. *Out.* They shall perish by civil and foreign wars, (C.) and by God's indignation. Deut. xxxii. 23. H.—They who yield to the fire of concupiscence, will feel God's wrath for ever. W.

VER. 9. *Of their word*, is not in Gr. but may imply the effrontery of the

men, who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:

12 For mercy and wrath are with him. *He is* mighty to forgive, and to pour out indignation:

13 According as his mercy is, so his correction judgeth a man according to his works.

14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.

15 [a] All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God, and who shall remember me from on high?

17 In such a multitude I shall not be known: for what is my soul in such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight:

19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him:

21 And his ways who shall understand, and the storm, which no eye of man shall see?

22 For many of his works are hidden: but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding, thinketh vain things: and the foolish and erring man thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever; they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this, God looked upon the earth, and filled it with his goods.

31 The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

CHAP. XVII.

The creation and favour of God to man. An exhortation to turn to God.

GOD created man of the earth,[b] and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 [c] He created of him a help-mate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

6 He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil.

7 He set his eye upon their hearts, to shew them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works.

9 Moreover, he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he shewed them his justice and judgments.

11 And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

[a] Rom. ii. 6.

[b] Gen. i. 27. and v. 1.—[c] Gen. ii. 18.

Sodomites, who were not ashamed of openly professing their brutality. Ezec. xvi. 49. C.

VER. 11. *Six hundred thousand footmen*, &c. Viz. the children of Israel, whom he sentenced to die in the wilderness. Num. xiv. (Ch.) Ex. xii. 37.

VER. 14. *Off.* The virtuous shall be rewarded. Rom. ii. 6. Gr. "the patience of the impious shall not delay." He shall soon be punished, (H.) while he who gives only a cup of cold water to the poor, shall find a recompense. Matt. x. W.

VER. 15. *And*, &c. is not in Gr. the different editions of which vary. C.—Instead of this sentence, Grabe inserts from the Comp. "the Lord hardened Pharao, that he might not know him, that his surprising works might be manifest under heaven. To every creature his mercy is evident, and he has divided his light from darkness with adamant. H.—His counsels are unsearchable, and the good are entirely separated from the reprobate. 1 Tim. vi. 16. and Lu. xvi. 26.

VER. 16. *High.* God would not be God if he were indifferent about virtue. None of his creatures can be beneath his notice. All the world is but like a drop of water to him. Is. xl. 15. 22. He cannot be distracted. C.

VER. 20. *And.* Gr. "his ways." v. 21. H.—God's threats and promises touch not the sinner.

VER. 22. *Testament.* The law, or the judgment, which God shall pronounce. C.

VER. 26. *And their.* The heavenly bodies continue their courses, (Grot. Jans.) and all things still subsist, (H.) being formed and preserved by an intelligent being. He refutes the epicureans. C.

VER. 29. *Be.* Gr. "they shall not disobey his order for ever." H.—After the sun, &c. had been regulated on the fourth day, God set in order sublunary things. v. 30. C.

VER. 31. *Forth*, the glory and power of God upon the earth. Ch.—*Before.* Gr. "hath covered its (the earth's) face, and into it," &c. H.—All living creatures shall return to dust. Ps. ciii. 29. C.—Rational and brute creatures praise God by answering the ends designed by him. W.

CHAP. XVII. VER. 1. *And made.* This is transposed in Gr. to the end of the third verse. H.—The creation of other things had been specified before. Man was designed to be immortal, and was made like to God in his soul, which is spiritual, intelligent, &c. But sin caused his days to be shortened. C.—By original sin, he lost the justice which he had at first received. W.

VER. 4. *Dominion.* This is greatly diminished since the fall. C.

VER. 6. *Evil.* Man has understanding, and may merit, which brutes cannot.

VER. 7. *Hearts.* God will bring them to judgment, and has given them a law. C.

VER. 9. *Life.* The observance of which will insure life both now and for ever. Rom. x. 5. This was the peculiar privilege of Israel, (C.) though the natural law had the same effect, and God had left none without sufficient light. H.—The law was for a trial of obedience. Gen. ii. W.

VER. 10. *Everlasting.* The gospel has perfected or fulfilled the law. Matt. v. 17.

VER. 11. *Saw.* When he gave the law on Mount Sinai. Ch. Ex. xx. 18.—*Voice.* Thunder. Ps. xxviii. 4. C.

VER. 12. *Neighbour.* Of whom the second table, or the seven last precepts of the law, speak. H.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

14 [a] Over every nation he set a ruler.

15 And Israel was made the manifest portion of God.

16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17 Their covenants were not hid by their iniquity: and all their iniquities are in the sight of God.

18 [b] The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

19 [c] And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn *them* down into the bowels of the earth.

20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

21 Turn to the Lord, and forsake thy sins:

22 Make thy prayer before the face of the Lord, and offend less.

23 Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

25 Go to the side of the holy age, [d] with them that live and give praise to God.

26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

27 Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

[a] Rom. xiii. 1.—[b] Infra xxix. 6.—[c] Mat. xxv. 35.

28 How great is the mercy of the Lord, and his forgiveness to them that turn to him!

29 For all things cannot be in men, because the sun of man is not immortal, and they are delighted with the vanity of evil.

30 What is brighter than the sun? yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.

31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

CHAP. XVIII.

God's works are wonderful: we must serve him, and not our lusts.

HE that liveth for ever, [e] created all things together. God only shall be justified, and he remaineth an invincible king for ever.

2 Who is able to declare his works?

3 For who shall search out his glorious acts?

4 And who shall shew forth the power of his majesty? or who shall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God:

6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

7 What is man, and what is his grace? and what is his good, or what is his evil?

8 [f] The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath seen the presumption of their heart, that it is wicked, and hath known their end, that it is evil.

11 Therefore hath he filled up his mercy in their favour, and hath shewn them the way of justice.

12 The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

[d] Psal. vi. 6. Isai. xxxviii. 19.—[e] Gen. i. 1.—[f] Ps. lxxxix. 10.

VER. 13. *Eyes.* He conducted them in the pillar, and always watched over them. Gr. Rom. adds, "their ways are bent on evils from youth, and he could not." Comp. "for every man is bent on evils from youth, and they could not from stony hearts make them fleshy, (Ezec. xxxvi. 26. C.) for in the division of the nations of all the earth (14.) over," &c. Grabe.

VER. 15. *God.* Comp. adds, "he nourishes him as his first-born with instruction, and dividing the light of love, he does not abandon him." H.—But the Rom. edit. agrees with us. God declared himself king of Israel, (C.) and its guardian, while he intrusted other nations to angels. Orig. S. Aug. Ps. cxxxviii. Glossa. Deut. xxxii. 8.

VER. 16. *Ways.* He suffers them not to follow their own inclinations, like the Gentiles; but chastises them if they have done wrong. Acts xiv. 15. C.

VER. 17. *Covenants.* Gr. "injustices were not concealed from him, and all," &c. H.—*God.* Comp. adds, "but the Lord being good, and knowing his work, neither left nor abandoned them, still sparing them." Heb. xiii. 5. H.—This is a gloss omitted in the Rom. edit. Ps. lxxvii. 34.

VER. 18. *Alms*, and all good works are placed in God's treasury, and as a ring which a person wears on his finger with the utmost care. Jer. xxii. 24. Cant. viii. 6.—*Eye.* Gr. Comp. adds, (C.) "dividing to his sons and daughters penance, (19.) And." H.—The Rom. and Ald. edit. agree with the Vulg.—*Head.* Giving a crown of glory.—*And shall*, &c. is not in Greek. It implies that the wicked will be punished like Core. C.

VER. 22. *Offend less: minue offendicula.* That is, remove sins, and the occasions of sins. Ch.

VER. 24. *And.* Gr. "return to the Highest, and be converted from injustice, (for he shall lead from darkness to the light of health) and greatly abhor abomination. Who shall praise the most high in hell, instead of the living, and of those who make a return of praise, *or* confession? Praise perisheth from the dead, as from one who has had no being. The living and sound of heart shall praise the Lord. (28.) How," &c. H. Ps. lxxxvii. 11. C.—We cannot merit perseverance, but must pray for it incessantly. W.

VER. 25. *Go to the side*, &c. Fly from the side of satan and sin, and join with the holy ones that follow God and godliness. Ch.—Christ is styled the father of the *age* to come. Is. ix. M.

VER. 29. *Immortal.* We all stand in need of a pardon. C.—*And.* Gr. (30.) "what... and it fails. And flesh and blood shall study evil. (31.) He." H.—We cannot exact absolute perfection from any mortal. But still a person may be watchful, and trust in God's mercies. C. xviii. C.

CHAP. XVIII. VER. 1. *Together*, as to their substance, though they received different forms successively, as Moses relates. Both writers are divinely inspired. S. Aug. de Gen. ad Lit. iv. 33. W. S. Tho. i. p. 974. a. 2.—Some suppose that all things were really formed in an instant, and that the order described by Moses is only as we should conceive it. Cajet.—This passage only means that God alone was the creator both of the sun and of man, and *without him nothing was made*, (Jo. i. Ps. xxxii. 15.) as he gave existence to all, κοινη, "in common." C. —*And he.* Gr. "and there is no other besides him who steers the world with the palm of his hand. And all things obey his will; for he is king of all, in his might, separating what is holy among them from the profane. (2.) He has enabled no one to," &c. H.

VER. 5. *Added.* The works speak for themselves, though man be silent. C.

VER. 6. *Begin.* God is so great and incomprehensible, that when man has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out, is but a mere nothing, in comparison of his infinity. Ch.—It is best to adore him in silence and humility. C.

VER. 7. *Grace.* Gr. "utility." H.—*Evil.* What can man do for or against God? Job xxii. 3. Ps. xv. 2.

VER. 8. *Years.* Seneca fixes on the same number; (Brev. Vitæ. 3.) Macrobius on seventy, for the life of man; which nearly agrees with the author of Ps. lxxxix. 10. H.—It seldom happens that people exceed 70, or 100 years. But what is this compared with eternity? C.—Gr. "a hundred years are many ... so are a thousand years in the day of the age," or of αιωνος, eternity. H. Ps lxxxix. 4. and 2 Pet. iii. 8.

VER. 9. *Them.* Human misery calls forth God's pity. C.

VER. 12. *Flesh.* It is infinite and disinterested. Man assists his neighbour expecting a recompense, and remembering that he may be distressed.

13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

15 My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

16 Shall not the dew assuage the heat? so also the good word is better than the gift.

17 Lo, is not a word better than a gift? but both *are* with a justified man.

18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare thee justice, and learn before thou speak.

20 Before sickness take a medicine, [a] and before judgment examine thyself, and thou shalt find mercy in the sight of God.

21 Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

22 Let nothing hinder thee from praying [b] always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

23 Before prayer prepare thy soul: and be not as a man that tempteth God.

24 [c] Remember the wrath that shall be at the last day, and the time of repaying, when he shall turn away his face.

25 [d] Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

27 A wise man will fear in every thing, and in the days of sins will beware of sloth.

28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

[a] 1 Cor. xi. 28.—[b] Luke xviii. 1. 1 Thes. v. 17.—[c] Supra vii. 18.
[d] Supra xi. 27.

29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

30 [e] Go not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

33 Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

CHAP. XIX.

Admonitions against sundry vices.

A WORKMAN that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

2 [f] Wine and women make wise men fall off, and shall rebuke the prudent:

3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

4 [g] He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will watch thee,

[e] Rom. vi. 12. 13. and xiii. 14.—[f] Gen. xix. 33. 3 Kings xi. 1.
[g] Josue ix. 15. and xxii. 11.

VER. 14. *Judgments.* To execute his orders. Here ends the discourse begun c. xiv. 22. C.

VER. 15. *Complaint.* Gr. "reproach." H.—The manner of giving, enhances the value of the gift, or even surpasses it. C.

Super omnia vultus
Accessere boni, nec iners pauperque voluntas. Met. 8.

VER. 20. *Medicine.* This is more requisite and easy to do in the maladies of the soul, which are brought on by our own fault. *Principiis obsta.* C.—*Mercy.* Greek, "propitiation in the hour of visitation," (H.) or punishment. C.

VER. 21. *Sick.* Rom. Gr. adds, "by abstinence, and in the time of sins, manifest a conversion." H.—If we take precautions to avoid illness, why should we neglect the concerns of our soul?—*Conversation,* or good conduct.

VER. 22. *Always.* These admirable maxims seem copied from the gospel. Lu. xviii. 1. C.—The same spirit dictated all the Scriptures. H.—Those pray always who neglect not this duty at proper times, and are always resolved to do so. S. Aug. ep. 121. q. ad Prob. W.—Gr. "be not hindred from performing thy vow in good time, and wait not to be justified, (H.) *or* to put it in execution till death. Deut. xxiii. 21. Before thou takest a vow," &c. Examine well if thou intend to perform it. C.

VER. 23. *God.* Can we expect that he will hear what we do not ourselves? To approach his majesty, without repentance and attention, is presumptuous. We must ask God to *open our lips,* and do what lies in us. Trid. C.

VER. 24. *Face,* saying to the reprobate, *Depart,* &c. C. vii. 40. Matt. xxv. 41. H.

VER. 25. *Riches.* By their good use, lay up a treasure in heaven, and be always humble. C. xi. 27.

VER. 26. *God.* All things continually change. C.—*Rotam volubili orbe versamus.* Boet. cons. 2.—Reflect on Aman and Mardochai. C.

Quem dies vidit veniens superbum,
Hunc dies vidit fugiens jacentem.—Sen. Thyeste.

VER. 27. *Thing.* Mindful of the reverses of fortune. C. xi. 30. Prov. xxviii. 14. C.—*Sloth,* and repent. Greek adds, "the fool will not observe the season." H.

VER. 28. *Her.* It is a rare thing to discern and to give due praise to merit. C.

VER. 29. *And judgments.* Gr. "full of accuracy." Some add the title "restraint of the soul." H.

VER. 31. *Enemies.* This motive will make the most impression on those who are slaves to their passions. C.

VER. 32. *Small.* Lit. "nor in those which are small." H.—Composed of the meanest citizens. Quarrels and sin are there almost inevitable. C.—Gr. "rejoice not in high living; nor beg for its symbol," (H.) or feast, in which each person contributed his share, συμβολη, as the next verse implies. C.—*Symbolum dedit, cœnavit.* Ter. And.

CHAP. XIX. VER. 1. *Little.* Small expenses, often repeated, will ruin an estate, (H.) and the neglect of venial sins is of the most dangerous consequence. C.—The best way to avoid great faults, is to guard against small ones. W.

VER. 2. *Off.* From God (C.) and religion. See Gen. xix. 33. and 2 K. xi. 1. Os. iv. 11.

VER. 3. *Number.* Of the living. H.—The venereal disease seems to be described.

VER. 4. *Credit.* To harlots. 1 Cor. vi. 18. C.

VER. 5. *Hateth.* Gr. "resisteth pleasure, shall crown his life. He who guardeth his tongue, shall live without contention: and he," &c. H.

VER. 6. *He.* Gr. omits this explication of the preceding verse.

VER. 8. *Not.* Only to God and his minister. Friends do not require to be informed of such things. Gr. "disclose not the conduct of others."—*Be.* Gr. "be not." Do not boast of sins which thou hast not committed, (C.) as S. Aug. did before his conversion. H.—But the Vulg. seems preferable. C.—In ordinary conversation to reveal our faults would be dangerous, but not in confession, or in religious orders, for advancement in virtue. W.

VER. 9. *Hate thee.* Whether thou hast spoken of thy own or of others faults, he will distrust thee.

and as it were defending *thy* sin, he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 [a] Reprove a friend, lest he may not have understood, and say; I did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

17 [b] For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

18 And give place to the fear of the Most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20 There is a subtile wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear *of God*, than he that aboundeth in understanding, and transgresseth the law of the Most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word, telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit.

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is.

28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, and he is wise.

CHAP. XX.

Rules with regard to correction, discretion, and avoiding lies.

HOW much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer?

2 [c] The lust of an eunuch shall deflower a young maiden:

3 So is he that by violence executeth unjust judgment.

4 How good is it, when thou art reproved, to shew repentance! for so thou shalt escape wilful sin.

5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly, shall be hated.

9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

10 There is a gift that is not profitable: and there is a gift, the recompence of which is double.

11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

12 There is that buyeth much for a small price, and restoreth the same sevenfold.

13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out.

14 The gift of the fool shall do thee no good: for his eyes are sevenfold.

[a] Lev. xix. 17. Matt. xviii. 15. Luke xvii. 3.

[b] James iii. 8.—[c] Infra xxx. 21.

VER. 10. *Burst thee.* Like poison, or as new wine (C.) does a leathern bottle. H.—This expression well implies the eagerness which some manifest to divulge a secret injurious to their neighbour. C.

VER. 13. *Understood.* Gr. "done it." H.—For want of coming to a timely explanation, many friendships are broken, owing to groundless surmises.

VER. 15. *Committed.* Or "a false report," *commissio.* C.—Gr. "a foolish calumny." H.—*Monere et moneri proprium est veræ amicitiæ.* Cic.

VER. 17. *Him.* Gentle means must be first tried. Matt. xviii. 15. Gal. vi. 1. H.

VER. 18. *Place.* Love true piety. C.—*Disposition.* Gr. "complying with." H.—The Complut. has several additions which are not in the Rom. edit. C.—Grabe inserts them. But it is not necessary to mark here every such variation. H.

VER. 22. *Unjust.* S. James (iii. 15.) describes true and false wisdom. Rom. xvi. 19. C.

VER. 23. *Wickedly.* Gr. "in black," (H.) wearing the robes of mourning. Grot.

VER. 24. *And.* Gr. "there," &c. H.—The hypocrite abstains from exterior crimes, only through fear. C.—False pretence of piety, is hypocrisy; and it is wrong for a superior to reveal his secret faults to his subjects. Reason must direct. W.

VER. 26. *Countenance.* Yet this is not always the case. v. 28. We may sometimes condemn a person unjustly, on such outward appearances. C.

VER. 28. *Lying.* Gr. "a reproof which is not seemly; and there is one," &c. H.

CHAP. XX. VER. 1. *Prayer.* A friend's excuses must be heard. C.—Gr "and he who apologises shall be preserved from ruin." Grabe adds, "how good is it for one who has been rebuked," &c. v. 4. H.—Thus the guilty merit pardon, and the innocent obtain a greater reward, and satisfy for former offences. W.

VER. 2. *Maiden.* Or "woman," (H.) who has been entrusted to his care. M.—Such people are not free from concupiscence, which must be restrained by the virtue of chastity. S. Aug. c. Jul. vi. 14.

VER. 8. *Hated.* As the pests of society. See Cic. off. 1.

VER. 9. *Loss.* The prosperity of the wicked must not be envied. Ps. xxxviii. 1. 8. C.

VER. 11. *Glory.* Galba "would have been universally deemed worthy of the empire, if he had not reigned." Tacit. Hist. 1.—Adrian VI. thought the pontificate the greatest misfortune to which he had been exposed; and this observation was engraven on his tomb.—*Estate.* By merit.

VER. 12. *Sevenfold.* As the merchandise was good for nothing, which the miser had obtained for a little money, thinking to save thereby.

VER. 13. *Graces.* Or favours bestowed with ill-nature.

VER. 14. *Sevenfold.* He expects more. C.—His intention is full of guile, who flattereth and detracteth for the sake of gain. W.

VER. 15. *Much.* As Dido did. "This is to make a display of favours to excite hatred." Sen. Ben.

15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

16 To day a man lendeth, and to-morrow he asketh it again: such a man as this is hateful.

17 A fool shall have no friend, and there shall be no thanks for his good deeds.

18 For they that eat his bread are of a false tongue. How often, and how many will laugh him to scorn?

19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

20 The slipping of a false tongue *is* as one that falleth on the pavement: so the fall of the wicked shall come speedily.

21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

22 A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

23 There is that is hindered from sinning through want, and in his rest he shall be pricked.

24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

27 A thief is better than a man that is always lying: but both of them shall inherit destruction.

28 The manners of lying men are without honour: and their confusion is with them without ceasing.

29 A wise man shall advance himself with his words, and a prudent man shall please the great ones.

30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

31 [a] Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

32 [b] Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

[a] Exod. xxiii. 8. Deut. xvi. 19.

VER. 16. *Hateful.* He seems to distrust you, and will not permit his goods to be of any service. C.

VER. 17. *Have.* Gr. "say I have," &c.—*His.* Gr. "my," as also v. 18. H.—Such is the language of the fool.

VER. 19. *That,* &c. Riches and poverty are both wrong to misers and fools. Gr. "he had as well be without any thing." C.

VER. 20. *Pavement.* It is equally destructive.

VER. 21. *Grace,* (*acharis*) impolite and importunate. C.

VER. 23. *Shall.* Gr. adds "not." Yet if a person has had the will to offend, he must repent, though he could not put it in execution. H.

VER. 24. *Himself.* Being afraid to beg for necessaries, or given too much.

VER. 25. *Nothing.* People are always displeased, when a promise is broken. C.

VER. 26. *Man.* "It is the vice of slaves." Arist. Ethic.

VER. 27. *Lying.* He exposes honour and virtue, without making restitution. C.—He throws all into confusion, and we can trust him with nothing. M.

VER. 29. *A.* Gr. adds a title, "discourses of proverbs."

VER. 30. *And...exalted,* is not in Gr. but explains the meaning of the former sentence.—*Escape.* Gr. "obtain pardon for iniquity." H.—The great will protect him.

VER. 31. *Make.* Gr. "like a bit in the mouth, remove corrections." Ex. xxiii. 8. C.

VER. 32. *Both!* He who, through a false humility refuses to take charge of others, resembles a man who locks up his corn in time of scarcity. S. Greg. Part. iii. 26. Matt. xxv. C.—Wisdom must be shewn for the benefit of others. W.

VER. 33. *Folly.* He may still appear to have some sense, and injures none.—It is convenient to conceal faults, provided they be amended. W.

33 Better is he that hideth his folly, than the man that hideth his wisdom.

CHAP. XXI.

Cautions against sin in general, and some sins in particular.

MY son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

3 The teeth thereof are the teeth of a lion, killing the souls of men.

4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

6 The prayer out of the mouth of the poor shall reach the ears *of God*, and judgment shall come for him speedily.

7 He that hateth to be reproved *walketh in* the trace of a sinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other men's charges, is as he that gathereth himself stones *to build* in the winter.

10 [c] The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

[b] Infra xli. 17.—[c] Supra xvi. 7.

CHAP. XXI. VER. 1. *Thee.* The just may offend: but the wicked relapse continually.

VER. 2. *Hold.* Gr. "bite," (C.) in the same sense. M.—Serpents sting in secret: so all sins inveigle the soul. W.

VER. 3. *Lion.* Yet only those are hurt, who consent to sin. The devil may go *round about,* (1 Pet. v. 8.) and tempt; (C.) he cannot bite, except a man wilfully expose himself, and *come near.* v. 2.

VER. 4. *Remedy.* In man. H.—Only the sovereign physician can cure it. C.

VER. 5. *Riches.* As they make enemies arise. Gr. subjoins, "so the house of the proud shall be made desolate." H.—Roboam lost ten tribes by an insolent answer, and the Tarquins were expelled for their pride.

VER. 6. *Speedily.* God is the protector of the poor. Ps. x. 5.

VER. 7. *Sinner.* He rejects all medicines. How shall he be cured? C.—They who fear God, will examine their actions when they are warned. W.

VER. 8. *By him.* And to avoid his reproaches. Gr. "knoweth when he is ruined." H.—He is more reserved, and escapes the dangers of talkativeness.

VER. 9. *Winter.* This season is unfit for building; so the man who borrows, may be forced to pay again (C.) before it is convenient for him. H.—Injustice will bring on ruin. Jer. xxiii. 13. Some Gr. copies have, "stones for a heap over his tomb," as Achan and Absalom were treated. Reputation, or goods ill-acquired, will not continue long. W.

VER. 10. *Fire.* All their grandeur will end in smoke. H.—Mal. iv. 1. Matt. xiii. 30.

VER. 11. *Stones.* It is broad and easy. Matt. vii.

VER. 12. *Thereof.* Practice makes perfect. A painter may produce a better piece by this means, than one who is more acquainted with theory, (C.) and neglects it. H.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way: but in the lips of the wise grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house: but he that is well taught, will stand without.

27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30 While the ungodly curseth the devil, he curseth his own soul.

31 The tale-bearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

CHAP. XXII.

Wise sayings on divers subjects.

THE sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

3 A son ill taught is the confusion of the father: and a *foolish* daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

10 [a] Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 [b] The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

14 Talk not much with a fool, and go not with him that hath no sense.

15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 [c] Sand and salt, and a mass of iron, is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

[a] Infra xxxviii. 16.—[b] Gen. l. 10.—[c] Prov. xxvii. 3.

VER. 15. *Bitterness.* True wisdom promotes the general good.

VER. 16. *Of life.* Which never fails. Jo. iv. 14. and vii. 38.

VER. 20. *Church.* Or assembly. Job xxix. 11. 21. C.—All good people dislike senseless talk, and approve of what is edifying. W.

VER. 21. *Fool.* All is in confusion, like a heap of ruins.

VER. 22. Hand. He esteems instruction burdensome.

VER. 23. *Low.* A smiling countenance is commendable, but loud laughter is to be avoided. Clem. Pæd. ii. 5.—It causes too great a change, (Plato, Rep. 3.) and is a mark of folly. Eccle. vii. 5. S. Aug. c. Acad. ii. 2.

VER. 25. *House.* And meddles with the concerns of others. C.—*Of the mighty,* is not in Gr. The wise will not easily receive invitations. H.

VER. 26. *Window.* Gr. "door" with impudence. C.

VER. 29. *Heart.* Understanding. H.—The wise speak with reflection. Prov. xvi. 23.

VER. 30. *While the ungodly,* &c. He condemneth and curseth himself; inasmuch as by sin he takes part with the devil, and is, as it were, his member and subject. Ch.—In vain does he lay the blame of his sins on the devil. v. 3. C.—He condemns himself by imitating the wicked. Lu. xix. W.

VER. 31. *By all.* Gr. "in the neighbourhood." The rest is omitted. H.

CHAP. XXII. VER. 1. *Sluggard.* Who neglects his own and others' welfare. C.—*Disgrace.* He is still despised here, and punished eternally. Matt. xxv. 30. W.

VER. 2. *Pelted.* Gr. "compared to a lump of dung." H.

VER. 3. *Loss.* "I wish," said Augustus, "I had never married, or that I had died without children." Suet.

VER. 4. *Inheritance.* Her wisdom and economy. Prov. xxxi. 29. Women had no inheritance among the Jews, when they had brothers.

VER. 5. *Bold.* In speaking and acting without restraint. C.

VER. 6. *Mourning.* S. Jer. (ep. ad Julian) quoting this sentence, calls it "divine Scripture." Prov. xxv. 20.—*Of time.* Or "stripes and instruction well-timed, are wisdom." H.—Only the wise know how to correct with advantage.

VER. 7. *Fool.* Who is incapable of understanding. Those who have sense may be corrected, though they may have taken evil courses.

VER. 9. *This?* The Athenian philosophers and Festus derided S. Paul. Acts xvii. 32.

VER. 10. *For the fool.* In the language of the Holy Ghost, he is styled *a fool* that turns away from God to follow vanity and sin. And what is said by the wise man against *fools* is meant of such fools as these. Ch.—Their wicked life is worse than death. W.

VER. 13. *Days.* There was a longer time assigned for great men. Gen. l. 3. Num. xx. 30. and Deut. xxxiv. 8.—*Life.* This is understood of those who have lost all reason, or sense of religion. S. Monica wept for her son, hoping that he would repent, as a certain bishop had comforted her. S. Aug. Conf. iii. ult.

VER. 17. *Lead?* Gold alone is heavier. But the fool is compared with lead, and is most insupportable.

VER. 19. *Wood.* Such were used in the walls of Jerusalem, (4 Mac. ii.) and of the temple and palace. 3 K. vi. 36. and vii. 12.

VER. 21. *Cost.* Of lime. C.—Gr. omits this comparison, as well as the 23d verse. H.

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

32 But every one that shall hear it, will beware of him.

33 [a] Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

CHAP. XXIII.

A prayer for grace to flee sin: cautions against profane swearing and other vices.

O LORD Father, and Sovereign Ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

3 Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

4 O Lord Father, and God of my life, leave me not to their devices.

5 Give me not haughtiness of my eyes, and turn away from me all coveting.

6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

7 Hear, O ye children, the discipline of the mouth: and he that will keep it, shall not perish by his lips, nor be brought to fall into most wicked works.

8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

9 [b] Let not thy mouth be accustomed to swearing: for in it there are many falls.

10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double:

14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all these things shall be taken away, and they shall not wallow in sins.

17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

18 Remember thy father and thy mother, for thou sittest in the midst of great men;

19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

20 [c] The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

[a] Ps. cxl. 3.

[b] Ex. xx. 7. Matt. v. 33.—[c] 2 K. xvi. 7.

VER. 23. *Not fear.* This seems contrary to what goes before. But fools are sometimes intrepid even to harshness. C.

VER. 24. *Resentment.* Or "sense," (H.) by means of pungent reprimands. C.

VER. 25. *Away,* (Gr.) Lit. "will knock them down," *dejiciet.* H.—Deliberate provocations (v. 27.) are pardoned with more difficulty than a sudden impulse of wrath. v. 26. On such occasions we may withdraw our confidence, but not our charity and patience. Matt. v. 11. C.—A true friend will not be lost for a temporal damage; but he must not be slighted. W.

VER. 29. *Inheritance.* Gr. adds, "for poverty is not always contemptible, nor is the senseless rich worthy of admiration." H.

VER. 32. *Of him.* Yet I will not follow their example. C.—If my friend has behaved ill to me, he will be the greatest sufferer. H.

VER. 33. *Not.* Ps. cxl. 3. Who can sufficiently guard his tongue? C.

CHAP. XXIII. VER. 1. *By them.* Viz. the tongue and the lips, mentioned in the last verse of the foregoing chapter. Ch.—We cannot resist of ourselves, and must therefore pray to God. W.—We have need of a good master to correct our eagerness in speaking. C.

VER. 2. *Ignorances,* &c. That is, that the scourges and discipline of wisdom may restrain the *ignorances,* that is, the slips and offences which are usually committed by the tongue and the lips. Ch.—The tongue is a restless evil. Jam. iii. 8.

VER. 3. *Over me.* The noblest motives are not always proposed first.

VER. 5. *Eyes.* God never makes such presents, but he permits us to fall in punishment of former transgressions. C.—*Coveting.* Gr. "from thy servants all giant-like affection. Vain hopes and desires remove from me; and thou shalt possess him who wishes to serve thee without ceasing." Grabe. H.

VER. 6. *Foolish,* (*infrunitæ*) is used in this sense by Seneca. C.—Gr. has not this epithet. The title, "instruction of the mouth," follows, (H.) to v. 20. C.

VER. 10. *Them.* Gr. Alex. has only (9.) "swearing, (10.) and have not a custom of naming the Most High." Other editions have "the holy one." H.—Rash and false oaths are forbidden. Jer. iv. Matt. v. W.

VER. 11. *Sin.* "No swearing is secure." S. Aug.—Slaves were forced to confess the truth by torments; free-men took an oath; and priests gave their word. Plut. Prob.

VER. 13. Dissemble. Gr. "despise." He will be punished, at least, by God. C.

VER. 14. *In vain.* Without a design to execute, (Grot.) or through levity, or rather falsely. Ex. xxiii. 1. Deut. v. 11.

VER. 15. *Opposite.* Or equal. Gr. "clothed with death." He denotes blasphemy, (Lex. xxiv. 14.) or the invitation to idolatry, (Deut. xiii. 1.) or calumny. v. 17. Lev. xix. 12. C.—In oaths God is called to witness, as being unable to deceive. But blasphemy attributes to him or to others what does not belong to them. W.

VER. 16. *Merciful.* Or true believers, Assideans. 1 Mac. ii. 42.

VER. 17. *Of sin.* A Hebrew idiom, to imply something criminal. Those who have laid aside shame, are capable of any wickedness.

VER. 18. *Men.* Treat thy parents with no less regard, (C.) even though thou shouldst be exalted in dignity. Lyr.—Thus thou wilt be rewarded, (C.) or if thou transgress, wilt be brought to judgment. Bossuet.—Gr. "thou shalt sit," &c. H.

VER. 19. *Nativity.* Wish not that thou hadst not been born of such parents. Grot.

VER. 20 *Life.* For who will admonish him?

21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.

22 A hot soul is a burning fire, *it* will never be quenched till it devour something.

23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator, all bread is sweet; he will not be weary of sinning unto the end.

25 Every man that passeth beyond his own bed, despising his own soul, and saying: [a]Who seeth me?

26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the Most High will not remember my sins.

27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

29 For all things were known to the Lord God before they were created: so also, after they were perfected, he beholdeth all things.

30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32 [b]So also every woman that leaveth her husband, and bringeth in an heir by another:

33 For first she hath been unfaithful to the law of the Most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

34 This woman shall be brought into the assembly, and inquisition shall be made of her children.

35 Her children shall not take root, and her branches shall bring forth no fruit.

36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.

37 And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

[a] Is. xxix. 15.—[b] Lev. xx. 10. Deut. xxii. 21.

38 It is great glory to follow the Lord: for length of days shall be received from him.

CHAP. XXIV.

Wisdom praiseth herself: her origin, her dwelling, her dignity, and her fruits

WISDOM shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

2 And shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of his power,

3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly,

4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

5 I came out of the mouth of the Most High, the first-born before all creatures:

6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

9 And have stood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

12 Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14 [c]From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

15 And so was I established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem.

16 And I took root in an honourable people, and in

[c] Prov. viii. 22.

VER. 21. *Two.* The first is a passionate man, (v. 22.) the second a libertine, (v. 23.) and *the third* an adulterer. v. 25. C.

VER. 22. *Hot.* With any furious passion, (Vat.) of anger, (C.) avarice, (W.) or lust. M.

VER. 23. *Mouth.* Gr. "body."—*Fire.* Shameful diseases will come upon him. C. xix. 3. His brutal passion will never be satiated. C.

VER. 24. *Sweet.* He is not delicate in his choice. H.—All obstacles increase his irregular desires. Prov. ix. 17. C.

VER. 27. *And.* Gr. "the eyes of men are his dread." H.—Such is the folly of the adulterer!

VER. 30. *And he.* Gr. "and where," &c. He shall be stoned. Lev. xx. 10. C.—*Taken.* Gr. subjoins (v. 32.) "so," &c. H.—If carnal adultery be thus punished, how much more will spiritual adultery, schism, and apostacy from the Catholic religion? W.

VER. 38. *Shall.* Gr. "that thou shouldst be taken under his protection." H.

CHAP. XXIV. VER. 1. *Wisdom.* Gr. title, "the praise of wisdom." Here the book of Ecclesiastes is imitated. H.—See also Prov. viii. and Wisd. vii. 24. and viii. 1. The pagans boasted of their philosophy. But it was not to be compared with the true religion, which the Israelites possessed.—*Own self.* Lit. "soul." She alone is capable of this office. C.—*In God.* Referring all the glory to him. M.—This sentence is not in Gr. H.—The second person of the Trinity proclaims his own praises. W.

VER. 2. *Power.* The temple, rather than in the schools of Athens. C.

VER. 3. *And.* Gr. (5.) "I came out of the mouth of the Highest, (6.) and as," &c. H.—He alludes to the darkness which covered the earth. Gen. i. 2. Job xxxviii. 9. Many explain this of the uncreated wisdom, born in the womb of the blessed Virgin; and the Church, in her office, applies it to her in a mystical sense. But it seems literally to refer to the wisdom and grace granted to the saints, which enlightens every man, and presides over the creation.

VER. 7. *Cloud.* Guiding the Israelites (Ex. xiii. 21.) or near the throne of God. Wisd. ix. 4. C.

VER. 8. *Penetrated.* Gr. "walked in."

VER. 11. *By.* Gr. "with all," &c. H.—*Lord.* Israel was chosen gratuitously. C.—Gr. of whom?

VER. 12. *Rested.* Gr. "gave rest to my tent." H.—So Virgil says, *requierunt flumina cursus.* M.—God offers grace, but forces none to accept of it. W.

VER. 13. *And take,* &c. is not in Gr. H.—This may be explained of the true religion, or (C.) of the word of the Father. S. Aug. Trin. i. 12.—In the Church only is effectual grace, (W.) or none will receive it, who refuse to hear the Church. H.

VER. 14. *Created.* Or engendered. Prov. viii. 22.—*Him.* As his priestess, directing all the ministers of the temple. C.—Christ is begotten by the understanding, and the Holy Ghost proceeds from love. Creation is not here taken strictly. W.

the portion of my God his inheritance, and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion.

18 I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho:

19 As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh:

21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

22 I have stretched out my branches as the turpentine-tree, and my branches are of honour and grace.

23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way, and of the truth; in me is all hope of life and of virtue.

26 Come over to me, all ye that desire me, and be filled with my fruits.

27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.

28 My memory is unto everlasting generations.

29 [a] They that eat me shall yet hunger: and they that drink me, shall yet thirst.

30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

31 They that explain me, shall have life everlasting.

32 All these things are the book of life, and the covenant of the Most High, and the knowledge of truth.

33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

34 He appointed to David, his servant, to raise up of him a most mighty king, and sitting on the throne of glory for ever.

35 [b] Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

36 Who maketh understanding to abound as the Euphrates, [c] who multiplieth it as the Jordan in the time of harvest.

37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

38 Who first hath perfect knowledge of her, and a weaker shall not search her out.

39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

40 I wisdom have poured out rivers.

41 I like a brook out of a river of a mighty water, I like a channel of a river, and like an aqueduct came out of paradise.

42 I said: I will water my garden of plants, and I will water abundantly the fruit of my meadow.

43 And behold my brook became a great river, and my river became near to a sea:

44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

47 [d] See ye that I have not laboured for myself only, but for all that seek out the truth.

CHAP. XXV.

Documents of wisdom on several subjects.

WITH three things my spirit is pleased, which are approved before God and men:

2 The concord of brethren, and the love of neighbours, and man and wife that agree well together.

[a] John vi. 35.—[b] Gen. ii. 11.

[c] Jos. iii. 15.—[d] Infra xxxiii. 18.

VER. 16. *His.* Gr. "of his inheritance, (17.) I," &c. H.

VER. 17. *Sion.* Beyond the Jordan. Gr. "Hermon." Deut. iv. 48.

VER. 18. *Cades*-barne. Num. xx. 1. Gr. "Engaddi," (C.) or Rom. and Alex. edit. "on the sea shore." H.

VER. 19. *In the streets,* is not in Gr. C.—Grabe inserts, *by the waters.* H.—These trees flourish most in such situations, and people delighted to walk under them in hot countries.

VER. 20. *Myrrh.* Which distils through the bark, without any incision.

VER. 21. *Onyx.* A shell-fish in the Indies, which feeds on the *spica nardi,* and hence becomes odoriferous.—*Aloes,* (*gutta*) the finest myrrh.—*Not cut.* Gr. "in a tent."—*And my,* &c. is not in Gr. Wisdom is compared to what was most esteemed. C.

VER. 22. *Honour.* Rich and pleasant. H.

VER. 24. *I,* &c. Grabe restores this verse, and, instead of the next, has, 'but I am given to all my children, being born *myself* for ever, to those who are specified by him. (26.) Come," &c. H.—The text seems to be corrupt. C.

VER. 25. *Life.* Christ declares himself to be, *the way, the truth, and the life.*

VER. 27. *Spirit.* Greek, "remembrance." It has not the following verse.

VER. 29. *Thirst.* Without being ever disgusted. Jo. iv. 13. C.—Experience of carnal delights is quite the reverse. S. Greg. hom. xxxvi. Ev.—The more grace a person has, the more he desireth and receiveth from God. W.

VER. 30. *Sin.* Or lose their labour. They shall be directed in the paths of life. C.

VER. 31. *They.* Gr. "all these things *are* the book of the covenant of the most high God, the law which Moses gave unto us, an inheritance to the synagogues of Jacob." Grabe puts in a different character from the Compl. "Lose not strength in the Lord, but stick to him, that he may strengthen you. The Lord Almighty is the only God, and there is no other Saviour." Then follows, (v. 35.) "who," &c. H.—*Everlasting.* Provided his life correspond with his doctrine. No occupation can be more glorious. C.—Let thy Scriptures be my chaste delights: let me not be deceived in them, nor deceive *others* by them. S. Aug. Conf. xi. 2. C. Dan. xii. M.

VER. 32. *Truth.* They are equally certain, and no more is required. C.—He that loves has fulfilled the law. H.

VER. 34. *King.* Viz. Christ, who by his gospel, like an overflowing river, hath enriched the earth with heavenly wisdom. Ch.—*Ever.* The Lord (H.) is a king, (Carriers) *who,* &c. v. 35. H.—Solomon's wisdom is also praised. C.—The sceptre of David remained till the captivity, and the royal family continued in esteem till Christ. Yet David was only a figure of Christ, the eternal king. W.

VER. 35. *Phison.* Or Phase of Colchis, which rises in Armenia, like the Tigris and Euphrates, all which overflow their banks at the beginning of summer, on account of the snow melting.

VER. 36. *Harvest.* The snow of Libanus makes the Jordan swell at Pentecost. Jos. iii. 15.

VER. 37. *Light.* Giving to all the light of reason, and to Israel the law. Ps. cxlvii. 20.—*Gehon.* Or Araxes, which descends from Armenia into the Caspian sea, though some erroneously take it to be the Nile, (C.) which overflows at the same time as the Euphrates. Pliny xviii. 18. Solin xlvi.

VER. 38. *Of her.* Christ was the first that had perfect knowledge of heavenly wisdom. Ch.—This is the privilege of God. Gr. "the first hath not perfect," &c.

VER. 40. *Rivers* of saving waters, on all, but particularly (H.) on Judea. v. 42. Gr. "and like a ditch (*dioryx.* C.) from a river, and as an aqueduct, I came into paradise," (H.) like the four rivers aforesaid. Gen. ii.

VER. 44. *Off.* He alludes to the conversion of the Gentiles.

VER. 45. *I will.* Many Fathers explain this of Christ's descent into hell. But as it occurs not in the Gr. it may be considered as the tradition of the first Christians, who gave this version, (C.) or they found it in their copies. H.

VER. 46. *Prophecy.* Of no less authority. The prophets had ceased for some time before Christ. C.—*Them.* Gr. "to ages of ages. See," &c. H.

VER. 47. *I.* Wisdom, or the author of this book. C. xxxiii. 18. Wisd. vii. 13. C.

CHAP. XXV. VER. 1. *Pleased.* Wisdom still speaks. Solomon often makes similar divisions, to make the deeper impression. Prov. xxx. 15. 24.

3 Three sorts my soul hateth, and I am greatly grieved at their life:
4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.
5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?
6 O how comely is judgment for a grey head, and for ancients to know counsel!
7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!
8 Much experience is the crown of old men, and the fear of God is their glory.
9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.
10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.
11 [a] Blessed is he that dwelleth with a wise woman, [b] and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.
12 Blessed is he that findeth a true friend: and that declareth justice to an ear that heareth.
13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.
14 The fear of God hath set itself above all things:
15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?
16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.
17 The sadness of the heart is every plague: and the wickedness of a woman is all evil.
18 And a man will choose any plague, but the plague of the heart:
19 And any wickedness, but the wickedness of a woman:
20 And any affliction, but the affliction from them that hate him:
21 And any revenge, but the revenge of enemies.
22 There is no head worse than the head of a serpent:
23 And there is no anger above the anger of a woman. [c] It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.
24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours,
25 Her husband groaned, and hearing, he sighed a little.
26 All malice is short to the malice of a woman: let the lot of sinners fall upon her.
27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.
28 Look not upon a woman's beauty, and desire not a woman for beauty.
29 [d] A woman's anger, and impudence, and confusion is great.
30 A woman, if she have superiority, is contrary to her husband.
31 A wicked woman abateth the courage, and maketh a heavy countenance and a wounded heart.
32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.
33 [e] From the woman came the beginning of sin, and by her we all die.
34 Give no issue to thy water, no not a little: nor to a wicked woman liberty to gad abroad.
35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.
36 Cut her off from thy flesh, lest she always abuse thee.

CHAP. XXVI.

Of good and bad women.

HAPPY is the husband of a good wife: for the number of his years is double.
2 A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.
3 A good wife is a good portion: she shall be given in the portion of them that fear God, to a man for *his* good deeds:
4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

[a] Infra xxvi. 1.—[b] Supra xiv. 1. and xix. 16. James iii. 2.

[c] Prov. xxi. 19.—[d] Infra xlii. 6.—[e] Gen. iii. 6.

VER. 4. *Fool.* Gr. "adulterer, devoid of sense." Is. lxv. 20. C.—*Luxuria ..senectuti fœdissima.* Cic. off. i.
VER. 5. *Age?* Wisdom, says Bias, "is more durable than other possessions." Laert.
VER. 9. *Things.* Gr. "nine suppositions I have blessed in my heart," (H.) or thought that they may confer felicity. But the tenth will certainly do it. C. xiv.
VER. 10. *Enemies.* Not out of revenge, but for the glory of God. See Matt. v. 43.
VER. 12. *A true.* Gr. "prudence." C.
VER. 14. *Things.* Gr. adds, "for light (15.) he that," &c. H.
VER. 16. *It.* This is not in the edit. of Rome, or of Aldus: but it is in the rest. Fear commonly begins the work of salvation, and love perfects it. 1 Tim. i. 5. C.—All happiness in this life is grounded on the fear of God. W.
VER. 17. *Evil.* Gr. reads not this; but the Syriac does, omitting the two next verses. C.—Heresy is described under the idea of a wicked woman, concealing her malice. W.
VER. 18. *Choose.* Lit. "see." H.—Some supply 'send any plague," &c.
VER. 21. *Enemies.* Which they wish, or may behold. C. xviii. 31. C.
VER. 22. *Head.* Or poison, as the Heb. *rosh* signifies both. Rondet.
VER. 23. *Woman.* Gr. "enemy." C.—Revenge is the passion of little souls, and of women. Juv. xiii.—*Dragon.* This is not exaggerated, if we reflect on the evils occasioned by Eve, Dalila, Athalia, &c. C.—"A woman is the greatest wild-beast." Menander.
VER. 24. *Sackcloth.* And is black when passion bursts forth, though women too frequently conceal their anger to take deeper vengeance.
VER. 25. *Groaned.* Gr. "shall fall."—*Little.* Gr. "bitterly." He cannot avoid hearing of his wife's misconduct. H.—She will raise him enemies on all sides.
VER. 26. *Her.* I could wish no greater evil to the worst of enemies. Eccles. vii. 27.
VER. 27. *Man.* He cannot advance. C.—*Semper habet lites.* Juv. vi.
VER. 28. *Beauty.* Other qualifications of more importance must be regarded. H.—He should choose one who may be a companion and assistant in domestic concerns. Grot.
VER. 30. *A.* Gr. "If she bring a fortune to her husband," (H.) she will continually upbraid him with it, and cover him with *confusion.* v. 29. C.—Lay-headship in spiritual things is so unreasonable, that few heretics will endure it. W.
VER. 32. *Happy.* A lazy wife will give no content.
VER. 33. *Die.* Eve tempted her husband, and thus we are all involved in sin. 1 Tim. ii. 14.
VER. 34. *Water.* Incontinency. C. xxvi. 15. Prov. v. 15. If water find a hole, it will presently flow away. Women were kept much at home in the East, as they are in many parts of Europe. C.—Retirement and silence are the characteristics of a wise woman. Æschyl. Thebas.
VER. 35. *She will.* Gr. "cut her off from thy flesh." Grabe and Comp. add, (H.) "give a bill of divorce or her dowry, and send her away." C.
CHAP. XXVI. VER. 1. *Double.* Uneasiness deprives a person of much comfort. W.
VER. 3. *To a,* &c. is not in Gr. H.
VER. 5. *Fourth.* A jealous wife. v. 8.

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:

6 The accusation of a city, and the gathering together of the people:

7 And a false calumny, all *are* more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath: and her reproach and shame shall not be hid.

12 The fornication of a woman shall be known by the haughtiness of her eyes, and by her eye-lids.

13 [a] On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

14 Take heed of the impudence of her eyes, and wonder not if she slight thee.

15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

16 The grace of a diligent woman shall delight her husband, and shall fatten his bones.

17 Her discipline is the gift of God.

18 *Such is* a wise and silent woman, *and* there is nothing so much worth as a well instructed soul.

19 A holy and shamefaced woman is grace upon grace.

20 And no price is worthy of a continent soul.

21 As the sun, when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age.

23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

[a] Infra xlii. 11.

24 As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me:

26 A man of war fainting through poverty: and a man of sense despised:

27 And he that passeth over from justice to sin, God hath prepared such an one for the sword.

28 Two sorts *of callings* have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

CHAP. XXVII.

Dangers of sin from several heads: the fear of God is the best preservative. He that diggeth a pit, shall fall into it.

THROUGH poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

3 Sin shall be destroyed with the sinner.

4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

6 The furnace trieth the potter's vessels, and the trial of affliction just men.

7 As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before he speaketh, for this is the trial of men.

9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

10 Birds resort unto their like: so truth will return to them that practise her.

11 The lion always lieth in wait for prey: so do sins for them that work iniquities.

VER. 6. *City.* When all are charged with a crime, or when all rise up against a man. C.

VER. 8. *Woman.* Gr. adds, "against another woman."

VER. 9. *With.* Gr. "and the scourge of the tongue, which," &c. H.—Backbiting occasions the four evils aforesaid. Grot.

VER. 10. *Woman.* When oxen move, the yoke moves also: Thus heresy will suffer none to rest. W.—The yoke ought to fit the neck, and not be fastened to the horns. Colum. ii. 2.

VER. 11. *Hid.* She will be given to debauchery. S. Chrys. C.—Romulus ordered wives to be slain, like adulteresses, who had drunk wine at home. V. Max. vi. 3.

VER. 12. *Eye-lids.* Shewing her impudence. 2 Pet. ii. 14. Is. iii. 16.

VER. 13. *Herself.* From gazing at men. C.—Love manifests itself by the eyes. Propert.

VER. 15. *Hedge.* Or "stake," *palum*, (H.) on which tents were fixed. Gen. xxxviii. 14. C.—*Fail.* Incontinence will at last ruin her health. H.

VER. 16. *Bones.* The Catholic faith is the ground of all virtues. W.

VER. 18. *Worth.* Lit. "exchange." Gr. (H.) such a wife is above all price. M.

VER. 20. *Continent.* Adhering to virtue. C.

VER. 22. *Holy.* Made of gold, and placed in the sanctuary. M.

VER. 23. *Soles.* Gr. "heels." Comp. "solid pavement." A long addition follows in this edit. which is inserted by Grabe, (H. but is not in the best copies. C.) instead of the following verse. H.

VER. 26. *Poverty.* The Romans provided for veteran soldiers, as Louis XIV. did with great magnificence. C.—Greenwich hospital is for the same purpose. H.—*Despised.* Solomon makes the same complaint. Eccle. ix. 15.

VER. 27. *To sin.* He is less excusable, as he knows what he abandons. Jer. ii. 12. C.

VER. 28. *Two.* Gr. "scarcely is a merchant exempted from negligence, and the seller *of wine*, and eatables, (Grot.) or *retailer* (Voss. καπηλος) shall not be justified from sin." H.—*Negligence.* That is, from the neglect of the service of God: because the eager pursuit of the mammon of this world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves.—*A huckster.* Or a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessary to the sins of others. Ch.—*Lips.* Innkeepers talk much to please, and thus fall into danger. Prov. x. 19. W.—They are also exposed to lying, (M.) and to adulterate their merchandise. C.

CHAP. XXVII. VER. 1. *Poverty.* Gr. "the indifferent thing," as the Stoics represented money. C. vii. 20.—*Sinned.* Hence proceeds the danger to which little merchants are exposed. Involuntary poverty is very miserable. Prov. xxx. 9.

VER. 2. *Fast.* Anacharsis styled "the market-place the receptacle of mutual cheating." Laert. 1.—The seller praises his goods to get them off: (Hor.) the buyer says *it is bad.* Prov. xx. 14. The next verse is a gloss omitted in Gr. C.

VER. 4. *Fear.* By this the soul is preserved in a good state. W.

VER. 5. *Thoughts.* The more he thinks on some things, the more is he perplexed. C.—After sin is purged away, there remain some defects like *dust.* Ps. l. 4. W.

VER. 6. *Affliction.* Gr. "thought," (H.) or speech. C.—A young man being brought to Socrates, that he might pass judgment on his dispositions, the philosopher ordered him to "speak." Cic.

VER. 7. *As.* Gr. "the fruit shews the dressing," &c.

VER. 9. *Honour.* The desire of justice is the sure method to obtain it. The rest is not in Gr. H.

VER. 11. *Iniquities.* They fall deeper, or sin entails punishment. C.

12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

13 In the midst of the unwise keep in the word till its time: but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

15 The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

16 In the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend, loseth his credit, and shall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou discover his secrets, follow no more after him.

20 For as a man that destroyeth his friend, so also *is* he that destroyeth the friendship of his neighbour.

21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

22 Follow after him no more, for he has gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded.

23 Thou canst no more bind him up. And of a curse there is reconciliation:

24 But to disclose the secrets of a friend leaveth no hope to an unhappy soul.

25 He that winketh with the eye forgeth wicked things, and no man will cast him off:

26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumbling-block.

27 I have hated many things, but not like him, and the Lord will hate him.

28 If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

29 He that diggeth a pit shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

CHAP. XXVIII.

Lessons against revenge and quarrels. The evils of the tongue.

HE [a] that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins *in remembrance.*

2 Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

3 Man to man reserveth anger, and doth he seek remedy of God?

4 He hath no mercy on a man like himself, and doth he entreat for his own sins?

5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

6 Remember thy last things, and let enmity cease:

7 For corruption and death hang over in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

10 Refrain from strife, and thou shalt diminish *thy* sins:

11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

12 For as the wood of the forest is, so the fire burneth: and as man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

13 A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death.

14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

[a] Deut. xxxii. 35. Mat. vi. 14. Mark xi. 25. Rom. xii. 19.

VER. 12. *A.* Gr. "the speech of the wise man is wisdom throughout: but," &c. H.—The fool always mixes something improper with what good he speaks. C.—*Sun.* The wise man preserves his virtue, whether it appear or not. W.

VER. 13. *Keep.* Gr. "wait an opportunity." H.—Go but seldom. Their discourse tends to promote iniquity, (v. 14.) and blasphemous oaths, (v. 15.) and bloodshed. v. 16. C.

VER. 15. *Ears.* The Jews did so, when they heard blasphemy. Acts vii. 56. M.

VER. 17. *Mind.* In Egypt, those who disclosed a secret to the enemy, were condemned to have their tongues cut out. Diod. ii. 2.

VER. 19. *Him.* He will never trust thee more. v. 22.

VER. 20. *Friend.* Sept. Rom. and Alex. "enemy." H.—This crime is like murder. The Romans sometimes solemnly renounced the friendship of those who had offended them, as Germanicus and Caius did that of Piso. Tacit. An. 2. Suet. 3.

VER. 22. *Because.* Gr. "for one may bind up a wound, and an insult may be pardoned. But he who hath revealed secrets, hath lost all hope," (H.) or "confidence." v. 24. c. xxii. 27.

VER. 25. *Off.* Some Gr. copies have, "he who knows him will depart from him." It is difficult to guard against a false friend, who winks as if he desired to please us, (C.) while he really seeks our ruin. v. 26.

VER. 28. *Wound.* Gr. "deal wounds. He," &c. H.—Traitors, in the dark often wound their fellows, (C.) or themselves. M.

VER. 29. *Setteth.* Gr. "layeth a snare, shall perish in it."

VER. 30. *Him.* God will punish, when the sinner has perhaps forgotten his offence. C.—Such are often chastised here, and always hereafter. W.

VER. 33. *Them.* He shall feel the indignation of God, (C.) and shall repine. H.

CHAP. XXVIII. VER. 1. *Sins.* To seek revenge out of rancour, or contrary to justice, is a grievous sin. W.—Retaliation was tolerated, (Ex. xxi. 24.) but love was not to be laid aside. Deut. xxxiii. 35. Lev. xxi. 17. Ps. vii. 5. Mat. vii. 2.

VER. 2. *Forgive.* This charity enforces, when the offender is penitent, if the remission of punishment be not contrary to justice and discipline. W.—Mat. vi. 12. and xviii. 32. Lu. vi. 37. We all stand in need of pardon. C.

VER. 5. *And doth.* Gr. "who will expiate his sins?" Is God bound to receive his victims or prayers while he entertains such dispositions? C.

VER. 7. *In his commandments.* Supply the sentence out of the Greek thus: Remember corruption and death, and *abide in the commandments*, (Ch.) which condemn revenge. Ex. xxiii. 4. C.—Comp. "and do not rage *or* menace thy neighbour with destruction and death; yea, stick to the commandments. Be mindful of the precepts, and be not angry with thy neighbour; and of the covenant," &c. v. 9. H.

VER. 9. *Ignorance.* He uses a softer term. In effect, most quarrels proceed from a misunderstanding. "Every sinner is ignorant."

VER. 12. *Burneth.* The more fuel, the greater will be the blaze.

VER. 13. *And a,* &c. is not in Gr. Prov. xix. 12. and xxvi. 21.

15 The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace.
16 The tongue of a third person hath disquieted many, and scattered them from nation to nation.
17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.
18 It hath cut in pieces the forces of people, and undone strong nations.
19 The tongue of a third person hath cast out valiant women, and deprived them of their labours.
20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.
21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.
22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.
23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands:
24 For its yoke is a yoke of iron: and its bands are bands of brass.
25 The death thereof is a most evil death: and hell is preferable to it.
26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.
27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.
28 Hedge in thy ears with horns, hear not a wicked tongue, and make doors and bars to thy mouth.
29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:
30 And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

CHAP. XXIX.

Of charity in lending money, and justice in repaying. Of alms, and of being surety.

HE that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand keepeth the commandments.
2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.
3 Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.
4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.
5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice:
6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:
7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it.
8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause:
9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.
10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.
11 But yet towards the poor be thou more hearty, and delay not to shew him mercy.
12 Help the poor because of the commandment: and send him not away empty-handed because of his poverty.
13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.
14 [a] Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.
15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.
16 Better than the shield of the mighty, and better than the spear:
17 It shall fight for thee against thy enemy.
18 A good man is surety for his neighbour: and he that hath lost shame will leave *him* to himself.
19 Forget not the kindness of thy surety: for he hath given his life for thee.
20 The sinner and the unclean fleeth from his surety.
21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.
22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.
23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.
24 It hath made powerful men to go from place to

[a] Tobias iv. 10. Supra xvii. 18.

VER. 16. *Third.* Who carries stories between friends, to set them at variance. C.
VER. 18. *It,* &c. is omitted in Gr. H.—Indiscreet reports often cause dissensions. W.
VER. 19. *Labours.* Causing their husbands to suspect them.
VER. 22. *Their own.* Gr. "the." Detraction separates many friends. C.
VER. 25. *Hell.* Or rather "the grave."
VER. 26. *Its.* Gr. "it shall not take hold of the pious, and they shall not," &c. H.—Their virtue shall quickly shine forth. C.
VER. 28. *Hear.* Gr. "lo, hedge in thy possessions with thorns: bind up thy silver and gold." H.—To pay attention to detraction is as bad as to utter it. W.
VER. 29. *Just.* Gr. "a door and bolt," &c. as v. 28. If people guard their property with so much care, why do they make light of words? H.—These ought to be weighed with more attention than money, and we ought to spare no pains or expense on this head. C.
VER. 30. *Tongue.* Gr. "by them, lest thou fall before him who lays snares." C. xxix. H.
CHAP. XXIX. VER. 1. *Hand.* That is, he that is hearty and bountiful in lending to his neighbour in his necessity. Ch.—*Fœnus,* in this book means simply "lending." Rondet.—This is a work of mercy, and a sort of alms. Justice requires that the thing should be restored, and if any one refuse on purpose, he is as bad as a thief. W.—He who lends will receive usury from the Lord. Prov. xix. 17. Ps. xxxvi. 21.—*In hand.* Rich.
VER. 2. *Time.* The neglect of this causes many to be unwilling to lend. C.
VER. 5. *Hands.* Like slaves. Macrob. 1.—Others kissed the face, neck, &c. Acts xx. 37.
VER. 7. *Found it.* Seeming to make thee partaker of his good fortune, (Jans.) or he will keep the other half as his own. Grot.
VER. 9. *Injuries.* Thus one loses both money and friends. Must we then never lend? If the person be poor, we must be ready to give. C.
VER. 11. *And delay.* Or lit. "and for an alms, drag him not along." H.—Let not the fraud of many deter thee from assisting the poor, for the sake of God and justice. C.—*Si fraudaris pecuniâ acquiris justitiam.* S. Amb. Tob. iii. n. 11.
VER. 12. *Commandment.* Deut. xv. 7. Else where is your merit?
VER. 13. *Friend.* He is entitled to partake of all thy goods. If he be only thy fellow-creature, assist him; and God will reward thee. Mat. vi. 19.
VER. 15. *Heart.* Gr. "thy store-houses," the poor. C.—I never read that one who was liberal to the poor came to an evil death, as he has so many to intercede for him, whose prayers must be heard. S. Jer. ad Nepot.—Works of mercy produce the best fruits. W.
VER. 18. *Himself.* Yet he will not engage his word for more than he can pay, (v. 27. c. viii. 16.) nor encourage the negligence of debtors. Prov. vi. 1.
VER. 19. *Life.* Or his subsistence, (c. xix. 28.) though some answered for the person of another. 3 K. xx. 39.
VER. 20. *And.* Gr. "will turn away the goods of his surety, (21.) and the

place round about, and they have wandered in strange countries.

25 A sinner that transgresseth the commandment of the Lord shall fall into an evil suretyship: and he that undertaketh many things shall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

28 [a] Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

31 He shall entertain, and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of house-room, and the reproaching of the lender.

CHAP. XXX.

Of correction of children. Health is better than wealth. Excessive grief is hurtful.

HE [b] that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son, shall be praised in him, and shall glory in him in the midst of them of his household.

3 [c] He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies,

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid. play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

12 [d] Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak, and afflicted with evils.

15 Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.

16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life: and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

19 [e] What good shall an offering do to an idol? for it can neither eat, nor smell:

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity:

21 [f] He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22 [g] Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

[a] Infra xxxix. 31.—[b] Prov. xiii. 24. and xxiii. 13.—[c] Deut. vi. 7.

[d] Supra vii. 25.—[e] Dan. xiv. 6.—[f] Supra xx. 2.—[g] Prov. xii. 25. and xv. 13. and xvii. 22.

ungrateful in mind will abandon his redeemer." H.—"All hate the ungrateful," (Cic. off. ii.) and the Persians punished such with death. Xenop. Cyr. i.—*Him.* Gr. subjoins v. 23. H.

VER. 23. *Estate,* (*dirigentes*) whose affairs were prosperous. M.—Hence Solomon dissuades any rash engagements.

VER. 25. *Things.* Tax-gatherers may deserve to fall into this misery. C.

VER. 26. *Not.* Prudence requires that we should not ruin ourselves to help others. W.

VER. 27. *Shame.* Clothing is like a portable *house.* Grot.—Man stands in need of little, and those who are content will not need to borrow. v. 29.

VER. 31. *Shall.* Or "has *formerly entertained*" those, who now reproach him, make him serve in the meanest offices, and at last cast him forth. It may also signify that people who receive ungrateful vagabonds, will be required to serve them, and had better keep them out. v. 33. C.—Gr. "thou shalt entertain and give drink to the most disagreeable things." H.

VER. 32. *Others.* Gr. "me." M.—Travellers carried their provisions with them. C.

VER. 33. *Give.* Gr. "depart, stranger, from the face of glory; for," &c. H.

VER. 34. *Lender.* Who demands his money, and upbraids his debtor. M.

CHAP. XXX. VER. 1. *He.* Gr. prefixes "on children." H.—*And not,* &c. is omitted in Gr. It may signify, and not beg, (C.) or steal. H.—The welfare of the country depends on the good education of children, which cannot be performed without correction, (C.) though this should never be used till more gentle means have been tried. Fenelon on Educ.—The neglect of correction proceeds from a misplaced tenderness, (Prov. xiii. 24.) which in the end proves most prejudicial both to the child and to the public. H.—See Plato, rep. ii. and vii. Arist. pol. vi. Cic. off. ii. C.

VER. 2. *Them* Gr. "his acquaintance." H.—He sees himself re-born in his son. v. 4. C.

VER. 7. *Wounds.* To which he has exposed himself for his child's welfare, (2 Cor. xii. 15. Raban.) or if he neglect correction, he will have to bewail the wounds which his son's imprudence shall occasion. Syr. Vat. Gr. Comp. "He who rubs, (Rom. edit.) cherishes his son," &c. C.—The eldest brother must take care of the rest, so as even to expose himself to danger. W.

VER. 8. *Horse.* A colt full of spirit, when properly broken in, will answer best, so a proper education corrects impetuous tempers. Plut. apop. in Them.

VER. 10. *Laugh.* "Smiling he must be feared." S. Greg. Mor. xx. 3.

VER. 11. *Devices.* Gr. "sins of ignorance." Youth is incapable of guiding itself, being destitute of experience, and too confident. Prov. xxix. 45.

VER. 13. *Thee.* "Very few excel their father." Hom. Odys. E.—This is sometimes to be attributed to the neglect of education. C.—Gr. subjoins, "on health." H.

VER. 14. *Evils.* Health is better than riches. Pythag. &c.

VER. 15. *Justice.* This is the first of all advantages. C.—Thales pronounced him happy who was healthy and rich, and "whose soul was well tutored." Laert.—Gr. "health and a good constitution are preferable to all gold, and a," &c. H.

VER. 17. *Rest.* In the grave. He speaks not of the soul. Job iii. 13.

VER. 18. *Grave.* The dead cannot partake of them, (C.) so neither can the sick of their great possessions. H.—It was customary to place meat on the tombs of the dead. C.—The pagans invited them to eat; (S. Epip. Ancor.) but the faithful intended it for the poor, who might pray (C.) for the deceased. M. C. vii. 37. Tob. iv. 18.—The kings of France were served at table till they were placed in the tomb, and in many monasteries the usual portion is assigned the dead for thirty days, and given to the poor. C.

VER. 21. *Sighing.* Thus meat is useless to those whom God visits with sickness. See c. xx. 3.

VER. 22. *Sadness.* For temporal things, but trusting in Providence. 1 Pet.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

25 [a]For sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

CHAP. XXXI.

Of the desire of riches, and of moderation in eating and drinking.

WATCHING for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

6 [b]Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumbling-block to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will praise him? for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

12 Art thou set at a great table? be not the first to open thy mouth upon it.

13 Say not: There are many things which are upon it

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.

16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

17 Be not hasty in a feast.

18 Judge of the disposition of thy neighbour by thyself.

19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

20 Leave off first, for manners sake: and exceed not, lest thou offend.

21 And if thou sittest among many, reach not thy hand out first of all: and be not the first to ask for drink.

22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

23 Watching, and choler, and gripes, are with an intemperate man:

24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

25 And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26 Hear me, my son, and despise me not: and in the end thou shalt find my words.

27 In all thy works be quick, and no infirmity shall come to thee.

28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

30 Challenge not them that love wine: [c]for wine hath destroyed very many.

31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

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[a] 2 Cor. vii. 10.—[b] Supra viii. 3.

[c] Judith xiii. 4.

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v. 7. Grief for sin is alone of service. 2 Cor. vii. 10. C.—Pusillanimity must be avoided. W.

VER. 23. *A never.* Gr. "the joy," &c. Prov. xvii. 22. and 2 Cor. ix. 7.

VER. 24. *Have.* Gr. "love thy soul, and comfort thy heart, and drive," &c. H.

VER. 25. *Many.* Bringing on maladies, and driving people into despair. v. 22. It was thought that the sad could not prophesy. 4 K. iii. 15. Hermas ii. Mand. iii. More Neb. ii. 37. C.

VER. 26. *Envy.* Or jealousy. These passions banish joy. Envy is like rust. C.

VER. 27. *Always.* Gr. "will mind the meats which it shall eat." H.—It will feast and enjoy content. This verse and the following chapters are in a much less natural order in the Gr. editions, till c. xxxvii. C.

CHAP. XXXI. VER. 1. *Riches.* Lit. "honesty" has this sense. H.—The study of virtue and of the Scriptures removes temptations of the flesh. S. Jer. ad Rust. W.

VER. 2. *Hard.* With too much anxiety. C.—Gr. "the solicitude of watching will drive away slumber, and a grievous malady will moderate sleep," (Grabe. H.) or "sleep will alleviate a severe illness," as experience evinces. C.

VER. 4. *Poor.* All have not equal success. Prov. x. 22. Ps. cxxvi. 1. Drus.

VER. 5. *Justified.* He is exposed to various temptations. 1 Tim. vi. 9.

VER. 7. *To it.* Being a sort of idol. Col. iii. 5. C.—*Woe.* Gr. "and every," &c.

VER. 8. *Nor,* &c. Gr. (9.) *who,* &c. "Pride is the worm of riches." S. Aug. —"In delights, chastity is endangered; and humility in the midst of riches." S. Bern. conv. Cler. xxx.—Not to transgress, on such occasions, is the greatest miracle. C.—Man has free will, and those are happy, who, by God's grace, do not abuse it. W.

VER. 11. *In,* &c. Gr. Alex. "and wisdom (Grabe substitutes *the Church*) shall proclaim his alms." H.—God will bless his riches. C.

VER. 12. *Be,* &c. Gr. "do not open," (H.) shew not too much greediness.

VER. 14. *Wicked.* Jealous or avaricious, as if the person feared lest he should have to prepare the like sumptuous entertainment. Prov. xxiii. 1. Judas blamed the profusion of Magdalene. Jo. xii. 5.

VER. 15. *Face.* Or portion set before him. 1 K. i. 5. C.—*When.* Gr. "wheresoever it, (H.) *or* he (C.) shall look, stretch not forth thy hand, and strive not with him in the dish. Judge," &c. Let the envious person (H.) or the master be served first. C.

VER. 19. *Use.* Gr. "in all act considerately. Eat like a man," &c. (H.) not like a beast.

VER. 20. *First.* Yet not too soon, lest the others should seem to be gluttons. C.

VER. 21. *Of all.* Gr. "of them. How," &c. H.—Politeness is grounded on virtue. C.

VER. 22. *Wine.* Gr. specifies nothing, and to eat much is unwholesome. H.

VER. 23. *Choler.* Or the cholic. The intemperate, *infrunito,* (C.) Gr. "insatiable," cannot sleep. H.

VER. 25. *Vomit.* Some have omitted this term as indelicate; but the Scripture does not approve of intemperance, while it advises the preventing of a disorder. A man's stomach may sometimes be innocently overcharged. On such occasions, an emetic was prescribed. The ancients had not the same horror of it as moderns. Prov. xxiii. 8. C.—Cicero, addressing Cæsar, says, *Cum te vomere post cœnam velli dixisses.* Pro. R. Dejot.—*And thou.* Gr. "hear," &c.

VER. 27. *Quick.* Intemperance and idleness are the great sources of illness.

VER. 28. *Bread.* And other provisions; while the miser is contemned. Prov. xxii. 9. C.—Bread supports the body, and instruction the soul. If it be bad, it does the reverse. W.

32 Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

33 What is his life, who is diminished with wine?

34 What taketh away life? death.

35 [a] Wine was created from the beginning to make men joyful, and not to make them drunk.

36 Wine drunken with moderation is the joy of the soul, and the heart.

37 Sober drinking is health to soul and body.

38 Wine drunken with excess raiseth quarrels, and wrath, and many ruins.

39 Wine drunken with excess is bitterness of the soul.

40 The heat of drunkenness is the stumbling-block of the fool, lessening strength, and causing wounds.

41 Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.

42 Speak not to him words of reproach: and press him not in demanding again.

CHAP. XXXII.

Lessons for superiors and inferiors. Advantages of fearing God, and doing nothing without counsel.

HAVE they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

3 That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

5 To speak the first word with careful knowledge, and hinder not music.

6 Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.

7 A concert of music in a banquet of wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold, so is the melody of music with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things, be as if thou wert ignorant, and hear in silence, and withal seeking.

13 In the company of great men take not upon thee: and when the ancients are present, speak not much.

14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sins or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumbling-block therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear:

23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

25 Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumbling-block to thy soul.

26 And beware of thy own children, and take heed of them of thy household.

27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

[a] Ps. ciii. 15. Prov. xxxi. 4.

VER. 30. *Challenge.* Not to fight, or rather (H.) to drink. Is. v. 22. C.

VER. 31. *Rebuke.* Or disorder. Gr. "prove," (H.) or "lay open." C.—*Consilium retegis Lydo.* Hor. iii. ode 21.

VER. 32. *Taken.* Gr. "is as good as life," &c.—*Thou shalt.* Gr. "what," &c.

VER. 33. *With.* Gr. "destitute of wine, (35.) and this was created to," &c.

VER. 35. *And not.* Gr. (36.) "sufficient wine taken in season is the," &c.

VER. 37. *Sober.* Gr. (39.) "wine," &c. H.—Anacharsis said that "the vine bore three clusters; the first of pleasure, the second of drunkenness, the third of discontent." Laert. i.

VER. 42. *Reproach.* Alexander transfixed Clytus for so doing. Curt. viii.—*Again.* By the pernicious custom of drinking healths, which still prevails in some countries, (C.) and occasions people to get drunk. Drus.—Such abuses ought to be discouraged by every one. H.

CHAP. XXXII. VER. 1. *Ruler.* Or king of the feast, alluding to an ancient custom. Est. i. 8. C.—*Nec regna vini sortiere talis.* Hor. Athen. Dipn. Plut. Symp. i. q. 14.—Humility is most requisite for those in power, and it is most difficult to contemn vain honours, when enjoyed. S. Greg. pastor. W.

VER. 3. *Contribution,* towards the feast, (M.) or company. This sentence is not in Gr. "rejoice on their account, and for the excellent disposition, mayst receive a corner." H.

VER. 5. *Music.* Which usually accompanied the meals of the rich. Hor. ii. ode 11.—"A lyre is handed round, on which each one plays. When Themistocles confessed that he knew not how, he was deemed deficient," *indoctior.* Tusc. i. Quint. i.

VER. 6. *Words.* Some Gr. copies have, "where there is a concert, pour," &c. C.—*And be.* Gr. "and utter not wise sayings out of season."

VER. 7. *Wine* was not used at all meals. C.—After they were ended, the pagans sung in honour of Bacchus, or of great men. Plut. Sym.—But the Jews directed their hymns to God. Mat. xxvi. 30. Philo Contemp.

VER. 9. *Hear.* Gr. (10.) "young man speak if there be wanted of thee; scarcely twice if thou be asked. Sum up thy speech, much in few *words.* Be knowing and still silent. (11.) In the," &c. H.

VER. 13. *Thee.* Gr. implies to be equal. C.

VER. 14. *Storm.* Lit. "hail." Gr. "thunder." H.—It comes forth at the same time as the lightning, but travels slower. C.—*For.* Gr. (15.) "at," &c. H.—Young people must leave the table, and take recreation.

VER. 17. *Bless.* This is taught by the light of reason, (C. v. 7.) and the omission before or after meals betrays a want of faith and gratitude, particularly in Christians.—*Replenisheth.* Gr. "inebriateth thee with his goods." H.

VER. 20. *Light.* They shall advance in virtue and glory. Prov. iv. 18. C.

VER. 21. *Excuse.* Lit. "comparison." "He will bend the law to his desires." Thus heretics interpret Scripture. H.—Gr. "he will find condemnation."

VER. 24. *Without counsel;* or "by himself," (C.) *cum eo.*—*And.* Gr. "do nothing without counsel, and in acting do not repent," (H.) but execute what has been prudently devised. C.—God directs; yet he would have us to ask advice. W.

VER. 25. *Rugged way.* The end of which is unknown. Lu. xiv. 28. C.—*Lest.* Gr. "and keep a guard over thy children. In every good work confide in thy soul; for," &c. H.

VER. 27. *In faith.* That is, follow sincerely thy soul in her faith and conscience, (Ch.) when it is well informed. Gr. "in every good work believe thy soul; for," &c. C.—Act not in opposition to it. W.—Rondet and Grotius would read, "in every work believe in God with all thy soul."—*All that is not of faith is sin,* (Rom. xiv. 23.) inasmuch as it is against conscience. H.

CHAP. XXXIII.

The fear of God is the best security. Times and men are in the hands of God. Take care of thyself as long as thou livest, and look to thy servants.

NO evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

3 A man of understanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.

5 [a] The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axle-tree.

6 A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, [b] and out of the earth, from whence Adam was created.

11 With much knowledge the Lord hath divided them, and diversified their ways.

12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station.

13 [c] As the potter's clay is in his hand, to fashion and order it.

14 All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

[a] Supra xxi. 17.—[b] Gen. ii. 7.—[c] Rom. ix. 11.

16 And I awaked last of all, and as one that gather eth after the grape-gatherers.

17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the wine-press.

18 [d] See that I have not laboured for myself only, but for all that seek discipline.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

20 Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another: lest thou repent, and thou entreat for the same.

21 As long as thou livest, and hast breath in thee, let no man change thee.

22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

23 In all thy works keep the pre-eminence.

24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

25 Fodder, and a wand, and a burden, are for an ass: bread, and correction, and work, for a slave.

26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

27 The yoke and the thong bend a stiff neck, and continual labours bow a slave.

28 Torture and fetters are for a malicious slave: send him to work, that he be not idle:

29 For idleness hath taught much evil.

30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one: and do no grievous thing without judgment.

31 [e] If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away.

33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

CHAP. XXXIV.

The vanity of dreams. The advantage of experience, and of the fear of God.

THE hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

2 The man that giveth heed to lying visions, is like

[d] Supra xxiv. 47.—[e] Supra vii. 21.

CHAP. XXXIII. VER. 1. *Evils.* God will make all turn to the advantage of the elect.

VER. 3. *To him.* God will fulfil all his promises. C.—Gr. continues, "as the interrogation (H.) of the Urim, (δηλων. C.) prepare what to say, and so thou shalt be heard. Put on instruction, and thus reply." H.—Speak not without being prepared.

VER. 5. *Cart.* Inconstant and grating. C.—The wicked turn from one vice to another, as heretics devise many errors, not having their heart established in grace. Heb. xiii. 9. W.

VER. 6. *Him.* And will be unmanageable, (M.) when he has any thing to ridicule. C.— *Qui captat risus.* Hor. i. Sat. 4.

VER. 7. *Another.* God's will alone appoints one to be holy or fine; and another to be stormy, or dedicated to labour. C.—*And one.* Gr. "and all the light of the day throughout the year proceeds from the sun."

VER. 8. *The sun.* Gr. "and he distinguished the seasons and holidays (10.) some," &c.

VER. 10. *Great.* Gr. "holy." H.—Thus all men are by nature equal. Yet what difference do we not find in their condition? Some live in obscurity, who might have shone upon the throne; and this is God's will. C.

VER. 12. *Station.* Exterminating the Chanaanites. God disposes of all with sovereign power and justice. Rom. ix. 29.

VER. 14. *Ordering.* All depend on God. C.—"The predestination of the saints is nothing but the foreknowledge and preparation of God's benefits, by which those are most certainly liberated who obtain their freedom. But where are the rest left; except in the mass of perdition, by the just judgment of the Deity? S. Aug. Persev. xiv. n. 35, and Corrept. xiii. n. 42.

VER. 15. *Another.* Lights and shades both contribute to form the beauty of a picture. H.—Antitheses adorn a discourse, as opposite things do the universe. S. Aug. de Civ. Dei. xi. 18.—God will make the wicked subservient to his glory.

VER. 16. *Of all.* Solomon, Ezechias, &c. made various collections of similar maxims. C.—The books of the Machabees were alone written after this in the Old Testament. M.—Gr. places what follows after C. xxx. 26. These four verses may be regarded as a sort of preface. H.

VER. 21. *Change thee.* That is, so as to have this power over thee. Ch.—Be inflexible on this head. C.

VER. 23. *The pre-eminence.* That is, be master in thy own house, and part not with thy authority. Ch.—Let not thy wife or servants rule in thy name. M.

VER. 25. *Fodder.* Gr. prefixes "on slaves." H.—They were bought like horses. Aristotle (Œcon. i. 5.) gives the like instructions on their treatment. C.

VER. 27. *A stiff.* Gr. "the neck, (28.) torture," &c. H.

VER. 31. *Faithful,* is not expressed in Gr. but must be understood.—*Blood.* Taking him prisoner at the hazard of thy life. The like misfortune might easily have befallen thee. C.—Seneca (ep. 47.) says, "live so with thy inferior, as thou wouldst have thy superior live with thee."

VER. 33. *Thou.* Gr. "on what road wilt thou seek for him?"

to him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

4 What can be made clean by the unclean? and what truth can come from that which is false?

5 Deceitful divinations, and lying omens, and the dreams of evil doers, are vanity.

6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the Most High, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.

10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.

12 I have seen many things by travelling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God, is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who is his strength?

19 [a]The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon.

20 A preservation from stumbling, and a help from falling; he raiseth up the soul, and enlighteneth the eyes, giving health, and life, and blessing.

21 [b]The offering of him that sacrificeth of a thing wrongfully gotten, is stained; and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

23 [c]The Most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

25 The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

27 He that sheddeth blood, [d]and he that defraudeth the labourer of his hire, are brothers.

28 When one buildeth up, and another pulleth down. what profit have they but the labour?

29 When one prayeth, and another curseth: whose voice will God hear?

30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?

31 [c]So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

CHAP. XXXV.

What sacrifices are pleasing to God.

HE that keepeth the law, multiplieth offerings.

2 [f]It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

4 He shall return thanks that offereth fine flour: and he that doth mercy offereth sacrifice.

[a] Ps. xxxiii. 16.—[b] Prov. xxi. 27.—[c] Prov. xv. 8.

[d] Deut. xxiv. 14. Supra vii. 22.—[e] 2 Pet. ii. 21.—[f] 1 Kings xv. 22.

CHAP. XXXIV. VER. 1. *The.* Gr. "on dreams. The," &c. H.—No dependence can be had on the pretended interpretation of dreams, which do not come from God; (C.) as some do. Mat. i. DAN. ii. W.

VER. 3. *Man.* When he turns away from the mirror, it appears no more. Jam. i. 23.

VER. 4. *Unclean.* This text has been abused, to prove that the sinner cannot confer grace in the sacraments. C.—But Christ does this by his ministry. S. Aug. Ps. x. n. 6.

VER. 5. *Deceitful.* Gr. "divinations, and auguries, and dreams, are vain."

VER. 6. *Travail.* Such things cannot be explained. Twenty people will all give different interpretations.—*High*, as those of Jacob, Joseph, &c. were. Yet it is difficult to make the discrimination. S. Greg. dial. iv. 48.—Homer admits of two sorts of dreams. Odys. xix.

VER. 7. *Them.* The devil takes advantage of their weakness, and they have recourse to magic, &c. C.

VER. 8. *Law*, which forbids attention to dreams. Lev. xix. 26. Is. viii. 20. A Lap.—No part of the law shall perish; and some will always explain it truly. W.

VER. 9. *What.* Gr. "A man who has travelled, knows much," &c. H.—Thus Ulysses became so wise, (Homer) as well as the ancient philosophers, Pythagoras, &c. S. Jer. ad Paulin.—The knowledge derived from books will not suffice. C.

VER. 10. *Experienced.* Gr. "much abroad, shall abound with subtlety. (11.) I," &c.

VER. 12. *And.* Gr. "And I know more than I announce." Grabe's edit.

VER. 13. *For.* Gr. "On account of these things I have been saved:" (H.) by my great experience, which gives weight to my instructions.

VER. 14. *Is.*—Gr. "shall live. (15.) For... them. (16.) He," &c. H.

VER. 20. *From falling*, or when a person is fallen.

VER. 21. *Mockeries.* Some Gr. copies have "gifts." Such unjust presents or sacrifices, God will abhor. Is. xli. 8. Deut. xxiv. 15. C.

VER. 22. *Lord.* Gr. (23.) "most... wicked, nor," &c.

VER. 26. *Bread.* Gr. "a livelihood, killeth his neighbour; and he sheddeth blood, who keepeth back the hire of the workman." H.

VER. 28. *Labour?* So, if your sacrifices be ill-gotten, they will not be received; and if you relapse, you will be as bad as ever. C.

VER. 30. *Dead.* Lit. "is baptized by *or* from the dead;" *baptizatur a mortuo.* H.—S. Cyprian thought this text was peremptory against the baptism of heretics; and the Donatists were of the same opinion. They seem not to have read, *if he touch him again*, which entirely alters the meaning. S. Aug. admonishes them of this; though he explains it of the pagan rather than of the Jewish purifications, to which it refers. Num. xix. 11. See S. Aug. c. Cres. i. 24. and ii. 25. c. Petil. i. 9. S. Cyp. ep. ad Quint. C.

VER. 31. *Prayer.* A relapse makes the former repentance useless. Mat. xviii. 33. W.

CHAP. XXXV. VER. 1. *Offerings.* He cannot otherwise observe the law. H.—Virtue is the most acceptable sacrifice. C.—The sacrifices of penance, of justice, and of praise, are to be preferred before all external ones. W.

VER. 2. *And to.* Gr. (4.) "He," &c. H.—The peace-offering and that for sin, as well as the oblation of fine flour and of praise, (which is the most perfect of all) are noticed. C.—External sacrifice must not be neglected. W.

VER. 4. *Sacrifice.* Gr. adds, "of praise." H.—This was the true spirit of the law. C.

VER. 6. *Lord.* The poor, who present a virtuous heart, are more acceptable

5 [a]To depart from iniquity, is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.

6 [b]Thou shalt not appear empty in the sight of the Lord.

7 For all these things are to be done, because of the commandment of God.

8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the Most High.

9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

10 Give glory to God with a good heart: and diminish not the first-fruits of thy hands.

11 [c]In every gift shew a cheerful countenance, and sanctify thy tithes with joy.

12 Give to the Most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

13 For the Lord maketh recompense, and will give thee seven times as much.

14 [d]Do not offer wicked gifts, for such he will not receive.

15 And look not upon an unjust sacrifice, for the Lord is judge, [e]and there is not with him respect of person.

16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

17 He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint.

18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?

19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.

20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.

21 The prayer of him that humbleth himself shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the Most High behold.

22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,

24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption.

25 Till he have judged the cause of his people, and he shall delight the just with his mercy.

26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

CHAP. XXXVI.

A prayer for the church of God. Of a good heart, and a good wife.

HAVE mercy upon us, O God of all, and behold us, and shew us the light of thy mercies:

2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders.

3 Lift up thy hand over the strange nations, that they may see thy power.

4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,

5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

6 Renew thy signs, and work new miracles.

7 Glorify thy hand, and thy right arm.

8 Raise up indignation, and pour out wrath.

9 Take away the adversary, and crush the enemy.

10 Hasten the time, and remember the end, that they may declare thy wonderful works.

11 Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

12 Crush the head of the princes of the enemies, that say: There is no other beside us.

13 Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.

14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, [f]whom thou hast raised up to be thy first-born.

15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

16 Fill Sion with thy unspeakable words, and thy people with thy glory.

[a] Jer. vii. 3. and xxvi. 13.—[b] Ex. xxiii. 15. and xxxiv. 20. Deut. xvi. 16.—[c] 2 Cor. ix. 7. Tob. iv. 9.—[d] Lev. xxii. 21. Deut. xv. 21.

[e] Deut. x. 17. 2 Par. xix. 7. Job xxxiv. 19. Wisd. vi. 8. Rom. ii. 11. Gal. ii. 6. Col. iii. 25. Acts x. 34. 1 Pet. i. 17.—[f] Exod. iv. 22.

than the rich, who are buried in sin, though the latter may offer the most splendid sacrifices. H.—God requires that all should do according to their abilities. If they have nothing, they must fulfil the commandments, and he will be satisfied. Some have inferred from Ex. xxiii. 16. that the poor were rejected. But the meaning of the law is here explained. C.

VER. 10. *Heart.* Lit. "mind." Gr. "eye," (H.) free from avarice. 2 Cor. ix. 7.

VER. 11. *Sanctify:* "set apart" for the use of the ministers, and of the temple. C.—God will reward thee much more. W.

VER. 14. *Wicked;* defective. Lev. xxii. 21. Mal. i. 7. Gr. "curtailed, *or* ill-acquired," (C.) or "do not bribe" *God;* (δοροκοπει. Grot.) as the word is used 2 Mac. God will not regard our gifts, to let our offences escape punishment. Is. xlii. 1. C.

VER. 19. *For,* &c. is not in Greek. God will protect the defenceless. H.

VER. 21. *He,* or "it." C.—Prayer is personified, and presents itself before God.

VER. 22. *Them,* the *Gentiles,* &c. v. 23. Gr. "will not delay to *punish* them, till he crush the loins of the unmerciful. And," &c.. H.

VER. 23. *Unjust* Egyptians, Syrians, and Greeks, who then oppressed the Jews.

VER. 24. *Adam,* who was not spared. C.—Gr. "of men and their desires." H.—Our version seems to be taken from the Heb. D.—*Adam* sometimes denotes any man. M

VER. 26. *The.* Gr. "mercy is beautiful," &c. Ps. ix. 10. H.

CHAP. XXXVI. VER. 1. *Have.* He has pointed out the conditions for prayer, and now he gives a model. The Jews were at this time dispersed and subservient to the Egyptians or Syrians, which greatly afflicted them. C.—*And shew.* Gr. (2.) "send."

VER. 2. *That.* Gr. Rom. omits the rest. But Grabe retains, "all nations which seek not after thee." H.—This prayer implies a prediction of the Gentiles' conversion, as the psalms do frequently in like terms. Ps. lxiv. W.

VER. 4. *Sanctified,* by chastising us, or by protecting our fathers in the desert.

VER. 10. *End* of our sufferings. The malice of our enemies is at the height.

VER. 11. *Escapeth* the sword. Deut. xxxii. 36. He foretells the event, or wishes that they may be chastised, in order that they may enter into themselves, and adore the one true God.

VER. 12. *Other* lord. The Syrian and Egyptian monarchs sometimes claimed divine honours. Dan. vii. 25. and xi. 36. C.

VER. 13. *That.* Gr. transposes the rest, and has only, *and thou,* &c. H.

VER. 14. *First-born.* Ex. iv. 22. Wives, children, and servants, were called after their lord or father. Is. iv. 1. and lxiii. 19. Jer. vii. 10.

VER. 15. *Rest,* where the temple is built. 2 Par. vi. 41. Ps. cxxxi. 8.

VER. 16. *Words,* predictions, as heretofore; or with thy favours.

17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

19 [a] According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God, the beholder of all ages.

20 The belly will devour all meat, yet one meat is better than another.

21 The palate tasteth venison, and the wise heart false speeches.

22 A perverse heart will cause grief, and a man of experience will resist it.

23 A woman will receive every man: yet one daughter is better than another.

24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men.

26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

28 Who will trust him that hath no nest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

CHAP. XXXVII.

Of the choice of friends and counsellors.

EVERY friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

2 But a companion and a friend shall be turned to an enemy.

3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble he will be against him.

5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee

8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

10 Lest he thrust a stake into the ground, and say to thee:

11 Thy way is good; and then stand on the other side to see what shall befall thee.

12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field-labourer of every work,

14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch.

19 But above all these things pray to the Most High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and steady counsel before every action.

21 A wicked word shall change the heart: out of which four manner of things arise, good and evil, life

[a] Num. vi. 24.

VER. 18. *Thee.* The Jews were more faithful after the captivity. The author seems to beg for the coming of the Messias.

VER. 19. *People,* which thou hast prescribed. Num. vi. 24. C.—*Direct.* Gr. "All shall know."—*Art.* Gr. "Lord art the God of ages." H.—Here the prayer ends. C.—The author continues to instruct. H.

VER. 20. *Another.* Thus act discreetly in the pursuit of knowledge. The good may be distinguished from bad, as easily as venison can from other meats. C.—As there is a difference of meats, so must discretion be used in words, in the choice of a wife, &c. W.

VER. 22. *Resist.* Gr. "requite it," as it deserves. H.

VER. 23. *Man.* Yet in marriage the temper of the person is to be considered.

VER. 24. *More.* Love is the most violent of all the passions, and nothing can afford greater content than a virtuous and consoling wife. C. xxvi. 21. C.

VER. 26. *Good,* is not in Greek, but the context shews that it is necessary. H.—By concord small possessions increase, as by discord the greatest are lost. W.

VER. 27. *Want.* If he be not so at first, servants will soon ruin his affairs.

VER. 28. *Rest,* or abode with his wife and family. The Jews in general married, and such as delayed were deemed suspicious characters. Prov. xxvii. 8. C.

CHAP. XXXVII. VER. 1. *Death.* Gr. explains this: (C.) I mean (2.) "a companion and friend turned!" &c. H.—True friendship is most necessary, and false most dangerous. W.

VER. 5. *Will.* Grotius suspects that *not* is wanting. Yet, if such a false friend take up arms, it will only be (C.) for his own belly. M.—*Not* is ill-omitted in the Comp. edit. in the last part of the following verse.

VER. 7. *Snare.* Gr. Rom. and Alex. has at the end (C.) of v. 11, "with him that suspecteth thee." H.

VER. 10. *Stake,* or stumbling-block. C.

VER. 12. *Treat not.* The negation is omitted in the Vulg. (H.) which speaks ironically in the three following verses. Gr. "consult not with him who suspecteth thee, and hide thy counsel from those who are jealous of thee. With a woman," &c. *Consult not,* is always understood. Among the Jews, polygamy occasioned much jealousy.—*Envious* miser. C.

VER. 13. *Nor.* Gr. "with the merciless concerning kindness, with the sluggard concerning any work. With one hired for the year, concerning coming to an end:" συντελειας. H.—He will never finish his work, or think he has sufficient wages.

VER. 15. *God,* and is enlightened, as well as a good friend, v. 16. C.

VER. 17. *It.* Gr. "more faithful than it," the well regulated heart. H.—It will give the best counsel, if we be not guided by passion.

VER. 18. *Holy* is not in Gr. but must be understood. C.—The soul or heart, which is attentive to God, (v. 17.) will be the best guide. H.—All good advice proceeds from the Lord. S. Aug. Doct. prol. 7.—We must always have recourse to him, though we must use our best endeavours. W.

VER. 20. *In.* Gr. "Reason is the chief of every work, and counsel must go before every action." H.—We must distrust our own lights.

VER. 21. *Them.* The heart gives birth to good or evil, which the tongue ut-

and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22 A skilful man hath taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is hateful: he shall be destitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wisdom.

25 There is a wise man that is wise to his own soul: and the fruit of his understanding *is* commendable.

26 A wise man instructeth his own people, and the fruits of his understanding are faithful.

27 A wise man shall be filled with blessings, and they that see shall praise him.

28 The life of a man is in the number of his days: but the days of Israel are innumerable.

29 A wise man shall inherit honour among his people, and his name shall live forever.

30 My son, prove thy soul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in any feasting, and pour not out thyself upon any meat:

33 For in many meats there will be sickness, and greediness will turn to choler.

34 By surfeiting, many have perished: but he that is temperate, shall prolong life.

CHAP. XXXVIII.

Of physicians and medicines: what is to be done in sickness, and how we are to mourn for the dead. Of the employments of labourers and artificers.

HONOUR the physician for the need thou hast of him: for the Most High hath created him.

2 For all healing is from God, and he shall receive gifts of the king.

3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

4 The Most High hath created medicines out of the earth, and a wise man will not abhor them.

5 [a] Was not bitter water made sweet with wood?

6 The virtue of these things *is come* to the knowledge of men, and the Most High hath given knowledge to men, that he may be honoured in his wonders.

7 By these he shall cure and shall allay their pains, and *of these* the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

8 For the peace of God *is* over all the face of the earth.

9 [b] My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

10 Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence.

11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

12 For the Lord created him: and let him not depart from thee, for his works are necessary.

13 For there is a time when thou must fall into their hands:

14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

17 And for *fear of* being ill spoken of, weep bitterly for a day, and then comfort thyself in thy sadness.

18 And make mourning for him according to his merit, for a day or two, for fear of detraction.

19 [c] For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

20 In withdrawing aside, sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget *it* not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

[a] Exod. xv. 25.—[b] Isai. xxxviii. 3.

[c] Prov. xv. 13. and xvii. 22.

ters. Matt. xii. 34. and xv. 18.—*Soul.* What will science, without charity, profit him, if he should even gain the world? Matt. xvi. 26. and 1 Cor. xiii. 1.

VER. 23. *Hateful.* His sophisms are soon discovered. Gr. "there is one wise, hateful in his discourses: He shall be devoid of all wisdom."

VER. 25. *Soul.* Being replenished with wisdom, he communicates it to others, and obtains an eternal reward. C.

VER. 28. *But.* Gr. "And." The wisest must soon die: Even the race of Israel shall end: But the virtuous shall be for ever remembered. v. 29. H.—The blessed in heaven live for ever. W.

VER. 30. *Life.* Attempt nothing above thy strength: or Gr. try *what agrees with* thy *health or* soul, (C.) and see thou give it not what is hurtful to it." H.—S. Paul (1 Cor. xi.) exhorts every one to prove or try himself and his own conscience. W.

VER. 31. *Soul.* "We must not dispute about tastes." H.—They are as various as men's faces. All conditions do not suit every person.

VER. 33. *Choler,* or indigestion. "Gluttony has slain more than the sword." C.

CHAP. XXXVIII. VER. 1. *Honour* and pay. Prov. viii. 9. C.—Gr. adds, "with his fees." H.—The health of body and soul must be regarded. W.

VER. 2. *King.* Physicians were formerly kept at the king's expense. Pliny xxix. 1.

VER. 4. *Them,* as he will all superstitious remedies. C.—"A crowd of physicians killed Cæsar," said Adrian, on his death-bed. They often try experiments, and kill with impunity. Pliny xxix. 1.—Yet we must not condemn the prudent use of medicine. C.

VER. 5. *Wood,* of various sorts. Grot.—Many suppose that he alludes to the miracle of Moses, (Ex. xv. 25.) who thus was supernaturally informed (C.) of the effects of a certain wood. T. M. S. Aug. q. lvii. in Ex.

VER. 6. *The.* Gr. "that his *or* its virtue might be known by man."

VER. 7. *These* plants.—*And* of. Gr. "Of these the maker of ointments shall compose a mixture and his works are not yet finished, when peace (*health*) from him appears on the face of the earth." H.—Diseases flee before him; so powerful are his medicines, that the very smell effects a cure.

VER. 9. *Thee.* We must neither trust too much in physicians, (2 Par. xvi. 12.) nor despise them, as this would be tempting God.

VER. 10. *Sin.* All diseases are in consequence of original sin, and many are inflicted for actual transgressions. Jo. ix. 2. and 1 Cor. xi. 30. Num. xii. 10. C.

VER. 11. *Then.* Gr. "as being no longer. Yet give," &c. H.—Be converted and offer sacrifice, as if there were no hopes of life. Still do not despair. C.

VER. 13. *Thou.* Gr. "a sweet smell (*success*) *shall be* in their hands." H.

VER. 15. *Physician.*—This state is very troublesome, and a punishment of sin. v. 10.

VER. 16. *Burial.* Thus we must shew our respect for the deceased. The Jews also prayed for them. 2 Mac. xii. 42. C.—"The care... and pomp of funerals are rather the consolations of survivors than of service to the dead." S. Aug. cura 2.

VER. 17. *For.* Gr. "and shed burning tears of mourning, (18) and lament for," &c. H.—Sorrow would be unsuitable for the saints, and useless for the damned, who being rebellious to God do not deserve our lamentations. Yet nature dictates, and people expect we should allow something to the first emotions of sorrow, (C.) for a day or two; and we may receive the consolatory visits of our friends, during the seven days of mourning. C. xxii. 13. Jo. xi. 19. S. Paulin. ad Pam.—To avoid the evil reports of men, we must shew ourselves to be really sorry; yet we must not suffer grief to hurt our health. W.

23 Remember my judgment: for thine also shall be so: yesterday for me, and to-day for thee.

24 [a] When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that labour-eth night and day, *he* who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith, sitting by the anvil, and considering the iron-work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace:

30 The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

31 He setteth his mind to finish his work, and his watching to polish *them* to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet.

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

37 And they shall not dwell nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

[a] 2 Kings xii. 21.

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the Most High.

CHAP. XXXIX.

The exercises of the wise man. The Lord is to be glorified for his works.

THE wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and appear before the governor.

5 He shall pass into strange countries: for he shall try good and evil among men:

6 He will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the Most High.

7 He will open his mouth in prayer, and will make supplication for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding:

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall shew forth his praise.

15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

16 I will yet meditate, that I may declare: for I am filled as with a *holy* transport.

17 By a voice he saith: Hear me, ye divine off-

VER. 19. *And the*, &c. is not in Greek. Excessive sorrow brings on sickness, and renders us unfit for any thing.

VER. 20. *Aside*, in solitude.—*Substance;* or what the poor has to live on, will seem sweet or bitter according as he is affected with joy or grief.

VER. 21. *End.* This is the chief utility derived from attending funerals.

VER. 23. *Thee.* A man on his death-bed, or already dead, is introduced speaking. C.

VER. 24. *Him.* Gr. "thyself." He is at rest, we hope; (H.) be thou so too. C.

VER. 25. *A scribe;* that is, a doctor of the law, or a learned man. Ch.—Sorrow (H.) and too much employment, are injurious to learning. C.—*Sapientiæ otia negotia sunt.* S. Bern. ser. 85. Cant.—When pastors have leisure, they would do well to write, in imitation of S. Paul, &c. W.

VER. 28. *Work:* engraving on gold, or silver, or on precious stones.

VER. 29. *Sitting.* Such was the ancient custom of smiths, (C.) who carried all their implements with them, and laboured with much pain. Chardin.

VER. 34. *Glazing.* The earthen vessel would otherwise spoil all but oil and water. C.

VER. 37. *Dwell.* Gr. "travel," to get a livelihood, (Grot.) or to acquire wisdom, (C. xxxiv. 9. and xxxix. 5.) and *walk about* like the ancient philosophers. They shall not be chosen magistrates. C.

VER. 38. *Spoken.* They have not leisure to attend the lectures of sages; (H.) nor are they ever quoted by them.

VER. 39. *World*, giving children to the commonwealth, (M.) and employing themselves in useful arts. The Jews would not allow magicians, players, &c. to reside in the country.—*Craft.* They pray that they may succeed in their employment, while some also strive to comply with their religious duties. C.—*Applying.* Gr. refers this to the following chap. "As for him who applies his soul and meditates on the law of the Most High, he will," &c. H.

CHAP. XXXIX. VER. 1. *Ancients.* The Essenes (Jos. Bel. i. 7.) and Therapeuts (Philo. Contemp.) were most famous for doing so. In general the Jews despise the learning of foreign nations: but some have applied themselves to it, particularly Philo, Josephus, &c. 1 Mac. i. 11. and 2 Mac. iv. 11.—*Prophets.* These required the utmost study, before the coming of Christ. 1 Pet. i. 11. Dan. ix. 9. C.—The virtuous must follow both an active and contemplative life. W.

VER. 2. *Sayings*, or history of Abraham, &c.—*Parables.* This was most in vogue. 3 K. x. But mechanics abstained from this study. C. xxxviii. 38. C.—To meditate well, 1. knowledge; 2. virtue; 3. humility; and 4. hope, are requisite. W.

VER. 4. *Governor* of the province or army. The most enlightened were chosen, like Joseph. Daniel i. 4. &c.

VER. 5. *Men.* Travelling was very requisite, (C. xxxiv. 11.) and history records the actions of the bad as well as of the good, for the instruction of the public.

VER. 6. *Pray.* Diligence and prayer are the means to acquire wisdom. C. iv. 13.

VER. 9. *Lord*, being in a sort of rapture, and enlightened by Him.

VER. 13. *Generation.* With what care do we not preserve the Scriptures! &c.

VER. 15. *Thousand.* Children or other men.—*Rest*, in death. C.

VER. 16. *With.* Gr. "as the moon in the first quarter," διχομηνια. H.—The Vulg. has read Διομηνια, "divine transport." The author declares that he was inspired. C.

VER. 17. *By.* Gr. "Hear me, ye holy children."—*Offspring.* Lit. "fruits." H.—He speaks to the children of Israel, the people of God: whom he exhorts to bud forth and flourish with virtue. Ch.

spring, and bud forth as the rose planted by the brooks of waters.

18 Give ye a sweet odour as frankincense.

19 Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps: and in praising him, you shall say in this manner:

21 [a] All the works of the Lord are exceeding good.

22 [b] At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is shewn, and there is no diminishing of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 He seeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no saying: What is this, or what is that? for all things shall be sought in their time.

27 His blessing hath overflowed like a river:

28 [c] And as a flood hath watered the earth; so shall his wrath inherit the nations that have not sought after him:

29 [d] Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners *they are* stumbling-blocks in his wrath.

30 Good things were created for the good from the beginning; so for the wicked, good and evil things.

31 [e] The principal things necessary for the life of men, are: water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

32 All these things shall be for good to the holy; so to the sinners, and the ungodly, they shall be turned into evil.

33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments:

34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

35 Fire, hail, famine, and death: all these were created for vengeance.

36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come, they shall not transgress his word.

38 Therefore, from the beginning I was resolved, and I have meditated and thought on these things, and left them in writing.

39 [f] All the works of the Lord are good, and he will furnish every work in due time.

40 It is not to be said: This is worse than that: for all shall be well approved in their time.

41 Now, therefore, with the whole heart and mouth praise ye him, and bless the name of the Lord.

CHAP. XL.

The miseries of the life of man are relieved by the grace of God and his fear.

GREAT labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts and fears of the heart, their imagination of things to come, and the day of their end:

3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death continual anger and strife,

5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear:

8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more.

9 [g] Moreover, death and bloodshed, strife and sword, oppressions, famine, and affliction, and scourges:

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[a] Gen. i. 31. Mark vii. 37.—[b] Gen. viii. 3.—[c] Gen. vii. 21.—[d] Exod. xiv. 21.

[e] Supra xxix. 28.—[f] Gen. i. 31. Mark vii. 37.—[g] Supra xxxix. 35. and 36.

VER. 19. *Bring.* Gr. "praise a canticle."

VER. 20. *Voice.* Gr. "songs of your lips, (H.) and with ancient lyres," &c. C.

VER. 22. *Waters.* At the world's creation, or at the passage of the Israelites. C.

VER. 23. *Salvation.* None can prevent the salvation of God's elect. H.

VER. 25. *Wonderful*, or new. C.—The greatest miracles cost him nothing. H.

VER. 26. *Time.* The veil shall be withdrawn, and Providence will appear. Gr. "all things are made for their proper use."

VER. 28. *That.* Gr. "as he changed the waters into saltness," (H.) *at Sodom*, (C.) "his ways are plain for the saints: so to sinners they are stumbling-blocks." v. 30. The Red Sea gave a passage to Israel, and overwhelmed the Egyptians. H.—*Him.* God does all with grandeur. He poured his graces upon Israel, and overwhelmed the giants in the deluge. C.

VER. 30. *Good and*, is omitted in Gr. Before the fall, all was happiness. Now, the wicked have still some mixture of good. v. 32. Bossuet.

VER. 31. *Water* and *fire.* These are requisite to prepare bread. The Romans refused them to the enemies of the state.—*Cluster.* Gr. "blood," as Deut. xxxii. 14. C.—God gives the necessaries of life, which the virtuous use well, for their reward; and the wicked ill, to their ruin. W.

VER. 32. *Evil.* The good or bad use of them decides all. Wisd. xiv. 11. Rom. viii. 18. Tit. i. 15.

VER. 33. *Spirits.* Storms (Ps. x. 7. and cxlviii. 8.) good angels, (Gen. xix. 11. Is. xxxvii. 36.) or rather devils: who, though created in holiness, fell, and became executioners of the wicked. C.—They abused their free-will, and are eternally punished. W.

VER. 34. *Destruction*, and final ruin of the impious, or at the last day. C.—*Appease.* God is pleased with the execution of justice. M.—Yet the devils cannot obtain a reconciliation; neither do they act to please God, having their wills obstinately bent against his, though they be forced to obey. H.

VER. 36. *Beasts.* Wolves, &c. with which the country was infested. Deut. vii. 22. and xxii. 24.—*Sword.* War.

VER. 37. *Feast.* Gr. "rejoice," as at a feast. Ezek. xxxix. 16.—*Word.* They will be ready at the first sign. C.—All creatures, but the rebel angels and man, obey God. H.

VER. 38. *Resolved.* Lit. "confirmed" in this opinion by a divine light. v. 16. 21.

VER. 39. *Time.* If we receive not at first, we must have patience.

VER. 40. *That.* Even sin contributes to manifest the justice and mercy of God; and we are not to judge of his works, but to praise him; as every thing is created for wise purposes, and evil proceeds from our abuse of things. C.

CHAP. XL. VER. 1. *Labour*, "anxiety," *ασχολια.* M.—All misery (C.) is in consequence of original sin. W.—The life of man is *a trial.* Job vii. 1. and xiv. 1.—*Of all.* The earth, (C.) which covers us, when all other things cast us away. Pliny ii. 63.

VER. 4. *Purple.* Lit. "hyacinth," (H.) or violet colour. Purple was more like scarlet.

VER. 5. *Knowledge.* He is disquieted by restless (C.) and frightful dreams. v. 6. H.

VER. 7. *Fear*, or no reason for it. C.

VER. 8. *Beast.* Their instinct causes them to fear death, to fight, &c.

VER. 9. *Moreover.* Gr. "death," &c. are all destined for the wicked.

10 All these things are created for the wicked, [a] and for their sakes came the flood.

11 [b] All things that are of the earth shall return to the earth again, [c] and all waters shall return to the sea.

12 All bribery and injustice shall be blotted out, and fidelity shall stand for ever.

13 The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

14 While he openeth his hands, he shall rejoice: but transgressors shall pine away in the end.

15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

17 Grace is like a paradise in blessings, and mercy remaineth for ever.

18 The life of a labourer, that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

19 Children, and the building of a city, shall establish a name; but a blameless wife shall be counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

22 Thy eye desireth favour and beauty, but more than these green sown fields.

23 A friend and companion meeting together, in season; but above them both, is a wife with her husband.

24 Brethren are a help in the time of trouble, but mercy shall deliver more than they.

25 Gold and silver make the feet stand sure, but wise counsel is above them both.

26 Riches and strength lift up the heart, but above these is the fear of the Lord.

27 There is no want in the fear of the Lord, and it needeth not to seek for help.

28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

29 My son, in thy life-time be not indigent; for it is better to die than to want.

30 The life of him that looketh toward another man's table, is not to be counted a life: for he feedeth his soul with another man's meat.

31 But a man well instructed and taught, will look to himself.

32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

[a] Gen. vii. 10.—[b] Infra xli. 13.—[c] Eccle. i. 7.

CHAP. XLI.

Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.

O DEATH, how bitter is the remembrance of thee to a man that hath peace in his possessions!

2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth:

4 Who is in a decrepit age, and that is in care about all things: and to the distrustful that loseth patience!

5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

6 And what shall come upon thee by the good pleasure of the Most High? whether ten, or a hundred, or a thousand years.

7 For among the dead there is no accusing of life.

8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

10 The children will complain of an ungodly father, because for his sake they are a reproach.

11 Woe to you, ungodly men, who have forsaken the law of the most high Lord.

12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

VER. 12. *Out*, and severely punished. C.—They shall not appear in the book of life.

VER. 14. *Rejoice.* The corrupt judge once rejoiced: but now he shall mourn. H.—The possessions and grandeur of the unjust shall end in a moment, like a clap of thunder. Ps. xxxvi. 36. Prov. x. 25. C.

VER. 15. *And make.* Gr. "*they are* unclean," (H.) and will produce no fruit.

VER. 16. *Weed.* Lit. "verdure." Gr. Αχει, (H.) properly denotes the rush, *papyrus*, which grows on the banks of the Nile, (Gen. xli. 2. C.) and was used for fuel. Alpin. i. 7. Matt. vi. 30.—Thus the wicked will presently (C.) be treated. M.

VER. 17. *Grace.* The beneficent will produce fruits, like those of paradise. Gen. ii. 8.

VER. 18. *That is.* Gr. "and of one that."—*In it.* Gr. "and more than both is one discovering a treasure," (H.) who finds himself rich, without labour or injustice.

VER. 19. *Both.* Thus Judith, Zenobia, &c. ennobled their husbands. Prov. xxxi. 10.

VER. 20. *Wisdom.* Virtue gives more content to the soul than corporal pleasures do to the body. It brings us near to God. C.

VER. 22. *Green.* "The sight of no colour is more agreeable to the eyes." Pliny xxxvii. 1.—The Church is more excellent than the synagogue. W.

VER. 23. *Husband.* Their union is closer, and they can best assist each other.

VER. 25. *Counsel.* By this the Romans conquered the world. 1 Mac. viii. 31. Prov. xi. 14.

VER. 26. *Heart*, and make people presumptuous; while piety gives real courage. Ps. xxvi. 1. C.

VER. 28. *It*, or "him." H.—The virtuous man is covered with glory.

VER. 29. *Indigent.* Gr. "live not by begging," being too lazy to work, or incurring this punishment for thy sins. Lev. xxvi. 16. Ps. cviii. Deut. xv. 4. Involuntary poverty is a most severe scourge. C.—All are bound to labour for what is needful; (W.) some by prayer, others by trade, &c. H.

VER. 30. *Meat.* Such is the condition of the parasite, (C.) and of the beggar. H.

VER. 32. *Unwise.* Some read, "impudent man," with the Gr.—*Fire.* He shall feel the inconveniences of poverty; (H.) yet will not work, being lost to all shame. C.—Plato (Leg. 11.) orders magistrates to "clear the country of such an animal," ζωον, (H.) and the Lacedemonians suffered no beggars among them.

CHAP. XLI. VER. 1. *Death* is terrible to all, but most to those who live comfortably. C.—*O vita misero longa, felici brevis.* Sen.

VER. 3. *Sentence*, pronounced on Adam and all his posterity. C.

VER. 5. *Flesh.* "It is a great consolation to share the fate of all." Sen. Provid. v.

VER. 6. *What.* Gr. "why wouldst thou refuse to submit to the?" &c. H.

VER. 7. *Life.* Thou wilt not be asked how long, but how well thou hast lived. No one will then envy thy long life. C.—It will be in vain to plead that the length or shortness of life has occasioned thy sins; for God does all with justice and for the best, if men would use rightly his benefits. W.—Thou wilt not repine at having lived too short a time. M.—An evil life will be alone condemned. Wisd. v. D.

VER. 8. *Ungodly.* They adopt the wicked manners of their parents (C.) and companions, and thus become still more criminal. H.

Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.——Hor. iii. ode 6.

—This was terribly verified in the three French assemblies, which overturned the Church and state. A. 1793. See Barruel. H.

VER. 10. *Father.* He is rather their executioner, (C.) and would have been less cruel, if he had murdered them while they were innocent. Wisd. xii. 10. H

13 [a] All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

14 The mourning of men is about their body, but the name of the ungodly shall be blotted out.

15 Take care of a good name: for this shall continue with thee more than a thousand treasures, precious and great.

16 A good life hath its number of days: but a good name shall continue for ever.

17 My children, keep discipline in peace: [b] for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

18 Better is the man that hideth his folly, than the man that hideth his wisdom.

19 Wherefore, have a shame of these things I am now going to speak of.

20 For it is not good to keep all shamefacedness, and all things do not please all men, in opinion.

21 Be ashamed of fornication before father and mother; and of a lie before a governor and a man in power;

22 Of an offence before a prince and a judge; of iniquity before a congregation and a people;

23 Of injustice before companion and friend: And in regard to the place where thou dwellest,

24 Of theft, and of the truth of God, and the covenant; of leaning with thy elbow over meat, and of deceit in giving and taking;

25 Of silence before them that salute thee; of looking upon a harlot; and of turning away thy face from thy kinsman.

26 Turn not away thy face from thy neighbour; and of taking away a portion, and not restoring.

27 [c] Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

28 *Be ashamed* of upbraiding speeches before friends; and after thou hast given, upbraid not.

[a] Supra. xl. 11.—[b] Supra xx. 32.—[c] Matt. v. 28.

CHAP. XLII.

Of what things we ought not to be ashamed. Cautions with regard to women. The works and greatness of God.

REPEAT not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things, [d] and accept no person to sin thereby.

2 Of the law of the Most High, and of his covenant, and of judgment to justify the ungodly.

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends.

4 Of exactness of balance and weights, of getting much or little.

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, shut up, and deliver all things in number and weight; and put all in writing that thou givest out or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married lest she should be hateful:

10 In her virginity, lest she should be corrupted, and be found with child in her father's house; and having a husband, lest she should misbehave herself, or at the least become barren.

11 Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing-stock to thy enemies, and a bye-word in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

[d] Lev. xix. 15. Deut. i. 17. and xvi. 19. Prov. xxiv. 23. James ii. 1.

VER. 12. *Portion.* It would have been better for them never to have existed. Mat. xxvi. 24. This the case of heresiarchs. C.

VER. 13. *From.* Gr. "go to destruction." H.—It is their destination (C. xl. 11. C.) and choice. H.

VER. 14. *Body.* The death of the body is bewailed in the just, but that of the soul also of wicked people calls for our tears. They will soon perish. Ps. ix. 7.

VER. 15. *Great.* The concern which all have for a good name, is one of the strongest proofs of the soul's immortality. Prov. xxii. 11.

VER. 17. *Peace,* with docility, (Mat. xi. 25.) or in the midst of prosperity, be on your guard. C. xx. 32. C.

VER. 19. *Have a shame,* &c. That is to say, be ashamed of doing any of these things, which I am now going to mention: for though sometimes shamefacedness is not to be indulged, yet it is often good and necessary; as in the following cases. Ch.—Disciples ought to esteem what their masters teach, though they do not perceive the reasonableness of what they assert. W.

VER. 20. *Opinion.* Grotius corrects the Gr. "It is not laudable to be incredulous in all."

VER. 21. *Mother.* Thy misconduct seems to redound to their dishonour, as if they had not given thee a proper education.

VER. 22. *People.* They will stone thee. Remember the fate of Roboam. 3 K. xii. C.

VER. 24. *And of.* Lit. "out of respect for the," &c. *De veritate Dei & testamento.* H.—The same words occur C. xlii. 2.; whence Jansenius thinks they have been transferred hither. Most refer them to what goes before. Blush for lying, which is contrary to the truth of God; and for the other sins which injure his covenant.—*Meat.* This posture betrays idleness or pride.

VER. 25. *Harlot.* The eyes must be chaste. Jer. ix. 21. Mat. v. 28.—*Kinsman,* when he is poor, and refusing to assist him. C.

VER. 26. *Turn.* Gr. "of taking away a portion and gift," made already to God or men; (27) "of considering attentively another's wife; of being too busy about his," &c. H.

CHAP. XLII. VER. 1. *Men.* Here the Gr. concludes the former chapter very properly, (H.) as we must be ashamed of doing these things, and not of those which follow. C.—"Of repeating [and] of the speech which thou hast heard, and of revealing secret words; (things. H.) and thou shalt be truly bashful, (αισχυντηρος. C.) and find favour with every man." Grabe's edit. H.—*Thereby.* In such cases we must shew a holy impudence, like Jeremias, i. 10. 18.

VER. 2. *Covenant.* We must be ashamed of transgressing these, (C. xli. 24.) but not of complying with them. This is the first duty of man.—*Ungodly.* Blush not to oppose such a judgment, (C.) though all the judges should be against thee. Follow no collusion of man to do evil. H.—Pass sentence without respect of persons, (Deut. i. 16. C.) whether the parties be thy companions, or only travellers. v. 3. H.

VER. 3. *Friends.* Be not ashamed to leave something to thy friends, though relations may grumble; or execute thy friend's will exactly. C.

VER. 4. *Little.* Be scrupulously exact in thy dealings, but not afraid of advancing thy fortune by lawful means.

VER. 5. *Buying.* This regards magistrates, who must correct such frauds. Gr. "of the money (C.) to purchase from merchants." H.—We may examine whether the coin be good, and strive to get things as cheap as we can.—*Bleed.* Great severity was formerly used. C. xxx. 12. C.

VER. 6. *Keeping.* Lit. "a seal." H.—All must be locked up.

VER. 7. *In.* Not out of distrust so much, as to keep servants honest. All who have written on economy give the same rules.

VER. 8. *Men.* So Daniel discovered the malice of the two ancients. Dan. xiii. 46. Admonish the aged not to enter into disputes, or strive with the young. C.

VER. 9. *Knoweth.* Lit. "*who is* hidden." H.—An unmarried woman was styled *Halma,* or "hidden." Is. vii. 11. C.—*Pass away.* Gr. "abuse." H.—Some read *adultera,* (Sixt. V. Jans.) instead of *adulta,* improperly. It was deemed shameful for a parent not to have his daughter married soon. 1 Cor. vii. 36.—*Hateful.* Deut. xxiv.

VER. 10. *Barren.* And thus fall into contempt. Deut. vii. 14. If she committed adultery she must die; or if she were only suspected, she must drink the waters of jealousy. Num. v. 17. Husbands would often seek a divorce, on such occasions; which would involve the father in fresh difficulties.

VER. 11. *Multitude,* who will accuse thee of negligence. C.

12 Behold not every body's beauty: and tarry not among women.

13 For from garments cometh a moth, and from a woman the iniquity of a man.

14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

15 I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

18 He hath searched out the deep, and the heart of men, and considered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20 No thought escapeth him, and no word can hide itself from him.

21 He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminished, and he hath no need of any counsellor.

23 O how desirable are all his works, and what we can know is *but* as a spark!

24 All these things live and remain forever, and for every use all things obey him.

25 All things are double, one against another, and he hath made nothing defective.

26 He hath established the good things of every one. And who shall be filled with beholding his glory?

CHAP. XLIII.

The works of God are exceedingly glorious and wonderful: no man is able sufficiently to praise him.

THE firmament on high is his beauty, the beauty of heaven with its glorious shew.

2 The sun, when he appeareth shewing forth at his rising, an admirable instrument, the work of the Most High.

3 At noon he burneth the earth; and who can abide his burning heat? *As* one keeping a furnace in works of heat:

4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath hastened his course.

6 And the moon in all in her season, is for a declaration of times and a sign of the world.

7 From the moon is the sign of the festival-day, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her perfection.

9 Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches.

12 Look upon the rainbow, and bless him that made it: [a]it is very beautiful in its brightness.

13 It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it.

14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

15 Through this are the treasures opened, and the clouds fly out like birds.

16 By his greatness he hath fixed the clouds, and the hailstones are broken.

17 At his sight shall the mountains be shaken, and at his will the south wind shall blow.

18 The noise of his thunder shall strike the earth, *so doth* the northern storm, and the whirlwind:

19 And as the birds lighting upon the earth, he

[a] Gen. ix. 13.

VER. 12. *Body's.* Lit. "man's." But females are included in this term. H.—It was also necessary to guard the Greeks, and pagans in general, against a criminal affection for boys.

VER. 13. *Man.* Gr. "woman." Malice is natural to her. Beauty becomes her ruin, as well as that of others. C.—The Fathers compare women to a loadstone. S. Bas.—Men who come near them, are greatly exposed. C.

VER. 14. *Better,* &c. That is, there is, commonly speaking, less danger to be apprehended to the soul from the churlishness, or injuries we receive from men, than from the flattering favours and familiarity of women. Ch.—Josephus (c. Ap. ii.) attributes this sentence to Moses, and prefers the worst man to the best woman, as Euripides does in Clem. Strom. iv. C.—But this is ridiculous.—*Reproach.* This explains what sort of *good* the woman aforesaid has done; she had fostered the passions of men, and brought them to shame, which all the malevolence of an enemy could not have done. H.—The company of women is therefore more dangerous. C. ix. W.

VER. 15. *Remember,* or publish. He praises God and the great men of his nation, to the end of the book, (C.) or to C. l. 29. H.—*By.* Lit. "in." H.—I have only abridged what the sacred Scriptures relate.

VER. 16. *Work.* The world displays God's glory and power. Ps. xviii. 6.

VER. 17. *Saints,* in heaven, or rather the Israelites. Ps. cxlvii. 20. C.

VER. 19. *Signs.* Lit. "sign," the order of the stars, &c. H.—Yet God does not study these things, to discover what will happen. He is the author of nature. C.—From his works we are to form some idea of his greatness. Job xxxviii. &c. W.

VER. 25. *Another.* By this opposition the world subsists, according to Linus, Epimenides, &c. *Hanc Deus et melior litem natura diremit.* Met. i. See C. xxxiii. 16.

VER. 26. *He.* Gr. "one thing establishes the good of another," (H.) serving as a counterpoise. C.—Black colours cause the white to shine forth. Youth is guided by the experience of old age. M.

CHAP. XLIII. VER. 1. *Shew.* We cannot behold these things without admiration of God.

VER. 2. *High.* The sun is the most excellent of all irrational creatures, affording light (W.) and heat for the production of things; (H.) whence Aristotle (de Anima ii.) styles it "father of men and of gods." Yet it is inferior to man, being devoid of reason. All creatures manifest God's majesty; the little as well as the great. W.

VER. 5. *Hastened.* Some Gr. copies read "slackened," alluding to Jos. x. 13.

VER. 6. *In all.* Gr. Comp. "to stand guard." Other copies agree with the Vulg. though embarrassed.—*World.* To mark out the seasons. Gen. i. 14. Ps. ciii. 19.

VER. 7. *Day.* The lunar system prevailed only after the captivity. The Passover was celebrated on the 14th of the moon of Nisan.

VER. 8. *Name.* Meni is used for the moon, (Jer. lxv. 11.) which resembles the Gr. *mēn,* "month." This is also derived from *mēnē,* "the moon." We know not what Heb. words were used. C. vi. 23. The two former may both come from *manah,* "to divide."

VER. 9. *Armies.* The stars, &c. are compared to a camp or army.

VER. 11. *Judgment.* The angels are not pure before God; (Job iv. 18. and xv. 15.) or rather the stars obey his orders. Bar. iii. 34. Judg. v. 20. Ps. cxviii. 91. C.

VER. 12. *Brightness. Mille trahit varios adverso sole colores.* Æn. 5.

VER. 14. *Judgment,* to punish the wicked. Ex. xiv. 24. Is. xxxvii. 36. C.

VER. 15. *Birds,* sent to give information by letters, as the Egyptians still do Bochart i. 2. Is. lx. 8.—Tempests execute God's judgments. Job xxxviii. 22.

VER. 16. *Broken,* as from huge mountains. Job xxxviii. 39. C.

VER. 18. *Strike.* Gr. "upbraid, (Drus.) or make the earth fall in labour," ὠδίνησεν. Grabe. H.

VER. 19. *Lightning.* Gr. "flying, he," H.—*Locusts.* "They cover the cornfields with a destructive cloud." Pliny xi. 29.

scattereth snow, and the falling thereof is as the coming down of locusts.

20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

22 The cold north wind bloweth, and the water is congealed into crystal: upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

28 Through him is established the end of their journey, and by his word all things are regulated.

29 We shall say much, and yet shall want words: but the sum of our words is, He is all.

30 What shall we be able to do to glorify him: for the Almighty himself is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Blessing the Lord, exalt him as much as you can: for he is above all praise.

34 When you exalt him, put forth all your strength, and be not weary: for you can never go far enough.

35 [a] Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

[a] Ps. cv. 2.

36 There are many things hidden from us that are greater than these: for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

CHAP. XLIV.

The praises of the holy fathers, in particular of Henoch, Noe, Abraham, Isaac, and Jacob.

LET us now praise men of renown, and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence, from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom *instructing* the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, studying beautifulness: living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

8 They that were born of them have left a name behind them, that their praises might be related:

9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are born, as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed:

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants:

13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their name liveth unto generation and generation.

15 Let the people shew forth their wisdom, and the church declare their praise.

16 [b] Henoch pleased God, and was translated into

[b] Gen. v. 24. Heb. xi. 5.

VER. 20. *Shower*, as if God were about to drown the world. The melting of snow occasions dreadful inundations. C.—Its whiteness sometimes deprives people of their sight. Xenoph. Anab. iv.

VER. 21. *Thistles.* Gr. "stakes," pointed as it were with steel. M.

VER. 22. *Crystal*, or ice. C.

VER. 23. *Burn.* Cold destroys verdure no less than fire. Gen. xxxi. 40.

VER. 24. *Overpower it.* Gr. "give joy; (25) with," &c. H.—Warmth and rain restore beauty to the earth, after the horrors of winter.

VER. 25. *Still.* Lit. "silent." Matt. viii. 26.—*Lord.* Gr. Rom. "Jesus planted it;" which is a mistake for *νησους, islands.* C.—"He planted islands in it." Grabe thus corrects the Alex. copy, though it agree with the Rom. and Aldine editions. H.

VER. 26. *Thereof.* Ps. cvi. 23. "He who has not sailed has seen nothing evil." Possidip.

VER. 27. *Monstrous.* Gr. "creation of whales." H.

VER. 28. *Is.* Gr. "his angel gives a prosperous journey."—*Regulated.* Gr. "blended." H.—If God be angry, all will go to the bottom. Grot.

VER. 29. *All.* Lit. "in all." Every thing obeys God. C. xlii. 15. Eccle. xii. 13.

VER. 30. *Him.* So the Gr. reads. Vulg. seems to say, "boasting in all, what shall we be able to do?" What is man, fighting against the Lord! C.

VER. 32. *His.* Gr. "exalting the Lord, exert your power; and labour, for you will not come up to him: (35.) who," H.—He is above all praise. Ps. cxliv. 3. C.

VER. 35. *From.* Gr. "many hidden things are," &c. H.—The angels, and many secrets of nature, have not been mentioned. C.

CHAP XLIV. VER. 1. Gr. prefixes, "A Hymn of the Fathers." The author here imitates the third work of Solomon. H.—He had given rules for all virtues; and he now sets before us those who had put them in practice. C.—It was the custom to sound forth the praises of these fathers in the temple and synagogues. v. 15. Grot.

VER. 2. *Glory.* Gr. adds, "in them." He was the author of all their virtue, (H.) and has acquired much glory by their means, (C.) among men; though his essential glory can never increase.

VER. 3. *In the.* Gr. "*futurity* by *their* predictions." Kings, judges, and prophets are praised. H.—The virtuous are justly styled kings. Gen. xxiii. W.

VER. 4. *The present.* Gr. "the people by counsels, and by the knowledge of the office of scribes of the people. Wise in speech by their instruction. (5.) Seeking out," &c. H.—Prudence and eloquence ought to appear in a ruler.

VER. 5. *Tunes.* The Hebrews, and David in particular, were famous for music. C.

VER. 6. *In.* Gr. "established in power, living," &c. (H.) like Abraham, Ezechias, &c. C.

VER. 7. *Generations.* Lit. "races *of their nation.*" But this is omitted in Greek.

VER. 8. *Born.* Gr. "some of them have left a name," (H.) or posterity. Deut. xxv. 6.

VER. 9. *Them.* This may be understood of the wicked Israelites, or of the sons of Abraham by Agar, &c.

VER. 10. *Mercy.* Assideans, (1 Par. vi. 41. and 1 Mac. vii. 13.) or true Israelites.

VER. 14. *Peace.* The Jews were very solicitous about this. Gen. xxxv. 8. C.

VER. 16. *Into.* Gr. "a model of penance to *past or future* generations." H.—The Latin fathers suppose that Henoch was translated to heaven, or to the

paradise, that he may give repentance to the nations.

17 [a] Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

19 [b] The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

20 [c] Abraham *was* the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the Most High, and was in covenant with him.

21 [d] In his flesh he established the covenant, [e] and in temptation he was found faithful.

22 Therefore, by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner with Isaac, for the sake of Abraham, his father.

25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

CHAP. XLV.

The praises of Moses, of Aaron, and of Phinees.

MOSES [f] *was* beloved of God, and men: whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

3 [g] He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory.

4 [h] He sanctified him in his faith and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

7 He exalted Aaron, his brother, and like to himself of the tribe of Levi:

8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

10 He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,

11 [i] That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

12 He gave him a holy robe of gold, and blue, and purple, a woven work, of a wise man, endued with judgment and truth:

13 Of twisted scarlet, the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary, for a memorial, according to the number of the tribes of Israel.

14 And a crown of gold upon his mitre, wherein was engraven Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

15 Before him there were none so beautiful, even from the beginning.

16 No stranger was ever clothed with them, but only his children alone, and his grand-children for ever.

17 His sacrifices were consumed with fire every day.

18 [k] Moses filled his hands, and anointed him with holy oil.

19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute

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[a] Gen. vi. 9.—[b] Gen. ix. 11. Heb. xi. 7.—[c] Gen. xii. 2. xv. 5. and xvii. 4. [d] Gen xvii. 10. Gal. iii. 6.—[e] Gen. xxii. 2.

[f] Exod. xi. 3.—[g] Exod. vi. 7. and 8.—[h] Num. xii. 3. and 7. Heb. iii. 2. and 5. [i] Exod. xxviii. 35.—[k] Lev. viii. 12.

earthly paradise. It is the tradition both of Jews and of Christians that he is still alive, and will come to oppose Antichrist, (Apoc. xi. 3. Gen. v. 22. Heb. xi. 5. C.) when he will preach penance, (W.) chiefly to the Gentiles, while Elias will address himself to the Jews. H.

VER. 17. *A.* Gr. "an exchange," to save mankind. Gen. vi. 8. and viii. 21. C.—Noe was *perfect*, (W.) which does not exclude some human failings. H.

VER. 20. *Multitude.* His name implies as much. C.—He was father of all who believed in Christ. W.

VER. 21. *Faithful.* He received the sign of circumcision, and was ready to sacrifice Israel. C.

VER. 22. *In his.* Gr. "that the nations should be blessed in his posterity." —*Dust.* Lit. "a heap." H. Gen. xii. 2. and xxii. 17.

VER. 23. *Earth.* In Arabia, and from the Red Sea to the Euphrates. This was verified in David. Ps. lxxi. Gen. xiii. 14.

VER. 25. *Jacob.* The promises made to Abraham were confirmed to Isaac and Jacob. H.—These were also blessed in Abraham. W.

VER. 26. *Tribes.* Giving him so many children, who inherited Chanaan.

VER. 27. *Men.* The Israelites. v. 10. Gr. "the man," Joseph; though the Gr. of the Rom. edit. would refer it to Moses. C.—Grabe corrects his copy agreeably to the Vulg. H.

CHAP. XLV. VER. 1. *Men.* Pharao, Jethro, and the whole nation of the Hebrews, whom he governed as a father, being the *mildest* of men. Num. xii. 23. His life was a continued miracle, and he was honoured more than any prophet, (ib. vi. Acts vii. C.) seeing God's works more clearly, but not his substance. Ex. xxxiii. W.

VER. 2. *Saints*, patriarchs or angels, as he saw God face to face.—*Enemies.* The Egyptians, Amalecites, and all who rebelled against God.—*Cease.* Removing the scourges which he had inflicted. His serpent devoured those of the magicians, who were confounded before him.

VER. 3. *Kings.* Pharao, Og, &c.—*Glory*, when he had passed by. Ex. xxxiii. 22.

VER. 4. *Meekness*, giving him these necessary qualifications to rule a rebellious people. v. 1.

VER. 5. *Heard.* Gr. "made him hear his voice."

VER. 6. *Face*, familiarly.—*Life*, by observing which, the Hebrews might live. Thus the trees of life and of knowledge were a sort of remedy against death and ignorance. Gen. ii. 9. C.

VER. 7. *His.* Gr. "holy, like to himself his brother of the," &c. H. Ps. cv. 16.—He was the interpreter of Moses, and honoured with the high priesthood. Aaron and his posterity were bound to be faithful to the law. v. 19. C.—Their priesthood was to last till Christ appeared, a priest forever of the order of Melchisedech.

VER. 9. *Robe.* Lit. "stole," (H.) which was a long robe, used in the East by both sexes.—*Crowned.* Gr. "confirmed" him in his dignity. C.

VER. 10. *To the.* Gr. "enclosing his legs, (H. *breeches.* C.) and the robe hanging down to the feet, (*podere*) and the garment over the shoulders," (H. *ephod*) which met at the breast, where the rational was fixed. See Ex. xxviii. C.—*Many.* Gr. "spheres, (H. or pomegranates. Ex. xxviii. 23. C.) with many little bells," (H.) to admonish the people of his coming.

VER. 12. *Man.* Beseleel, who made the greatest part. C.—Gr. "of an embroiderer, with the rational of judgment, and the signs (*manifestation.* C.) of truth. H.—Thus the Sept. commonly describe the Urim and Thummim. Ex. xxviii. 6. C.

VER. 13. *Tribes.* Gr. "sons." H.—Their names were engraven on 12 stones.

VER. 14. *Holiness*, or "holy to the Lord." Ex. xxviii. C.—*Work.* Gr "works very rich." H.—This regards all his attire. The high priest only used it in the temple, on grand festivals. C.

the office of the priesthood, and to have praise, and to glorify his people in his name.

20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people:

21 And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

22 [a] And strangers stood up against him, and through envy, the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core, in their wrath.

23 The Lord God saw, and it pleased him not, and they were consumed in his wrathful indignation.

24 He wrought wonders upon them, and consumed them with a flame of fire.

25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the first-fruits of the increase of the earth.

26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

27 But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

28 [b] Phinees, the son of Eleazar, is the third in glory, by imitating him in the fear of the Lord:

29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul, he appeased God for Israel.

30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

31 And a covenant to David, the king, the son of Jesse, of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

[a] Num. xvi. 1. and 3.—[b] Num. xxv. 7. 1 Mac. ii. 26. 54.

CHAP. XLVI.

The praise of Josue, of Caleb, and of Samuel.

VALIANT in war was Jesus, the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

4 Who before him hath so resisted? for the Lord himself brought the enemies.

5 [c] Was not the sun stopped in his anger, and one day made as two?

6 He called upon the most high Sovereign, when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries,

8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

9 [d] And in the days of Moses he did a work of mercy, he and Caleb, the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

10 And they two being appointed, were delivered out of the danger, from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

12 That all the children of Israel might see, that it is good to obey the holy God.

13 Then all the judges, every one by name, whose

[c] Josue x. 14.—[d] Num. xiv. 6.

VER. 17. *His.* Gr. Comp. "their." H.—Some of the ordinary priests offered the daily holocausts.

VER. 18. *Filled.* Consecrated. Lev. viii. 26.

VER. 19. *Testament.* It prefigured that of Christ, which lasts for ever. Heb. vii. C.—*Execute.* Gr. "serve him, both by executing the priestly office, and by blessing the people," &c. H.—This was one of the high priest's functions. Num. vi. 23. The rest might offer sacrifice and incense, except on the day of expiation, (Lev. xvi.) and on solemn festivals, though the Scripture is silent on the latter head.

VER. 21. *Law.* The most important causes were to be tried before the high priest, who, with his brethren, were the interpreters of the law. Matt. ii. 6.

VER. 24. *Fire.* Thus consuming 250 men. Num. xvi. 30.

VER. 26. *Eat.* The skin of holocausts was alone given to the priests.

VER. 27. *People.* Having only 2,000 cubits round their cities. Num. xxxv. The priests were thus interested to keep the people to their duty, as their own subsistence depended on the devotion and gifts of the latter. C.—They had no distinct territory, like the rest of the tribes. W.

VER. 28. *Imitating.* Gr. "by shewing a zeal in the fear of the Lord." Num. xxv. 11.

VER. 31. *That he.* Or so he made a covenant with Aaron, *that he*, &c. C. —Gr. "and (Grabe puts *according to*) the covenant made to David... that the king's son successively should alone inherit, the inheritance of Aaron was for his posterity. May he impart wisdom to your heart," &c.—*He made.* Gr. "glory during their age." H.—The sacred writer pours forth this prayer for God's ministers, (C.) that their *good things and glory* may never end, as long as the Jewish dispensation should last. He is equally solicitous for the priesthood as for the sceptre of David. In both the families of Aaron and of David children succeeded to their father's dignity, and God had made a covenant for that purpose. H.—David assisted the priests, and greatly advanced God's service. 1 Par. xxiii. W.—His eulogy is given C. xlvii.; and he is here only mentioned (C.) as a comparison. H.

CHAP. XLVI. VER. 1. *Jesus, the son of Nave.* So Josue is named in the Greek Bibles. For *Josue* and *Jesus* signify the same thing, viz. *a Saviour;* (Ch.) and *Nave* is the Greek pronunciation of Nun; (H.) or this is an old fault of transcribers. C.—*Among.* Gr. "in the prophecies." H.—He was endued with the prophetic spirit, and was raised up by God as a noble figure of the great prophet. Deut. xviii. 15. C.—He succeeded Moses in the temporal power; the spiritual belonged to the sons of Aaron. Num. xxvii. W.

VER. 2. *Israel.* He led the people into Chanaan, and divided it among them.

VER. 3. *Hands.* To pray, (Vat.) or fight, (Boss.) or to give a signal. Jos. viii. 26. A. Lap.—*Stretched.* Lit. threw (H.) darts, *romphæas.*

VER. 4. *The.* Gr. "he conducted the wars of the Lord." C.—Other edit. agree with us.

VER. 5. *In.* Gr. "by his hand," (H.) and order, so that the day-light continued 24 hours.

VER. 7. *Adversaries.* The hail destroyed more than the sword. Jos. x. 11.

VER. 8. *Power.* Gr. "complete armour for his warfare was before the Lord, since he," &c. They found it was impossible to resist such weapons. H.—*One.* "Follow God," was a maxim of the ancient sages, which they even attributed to Apollo. Josue and Caleb did so in opposition to the rebels. Num. xiv. 24. C.—The rest all perished, (W.) if we except those who were not 20 years old, or who did not join in the murmurs of the seditious. H.

VER. 9. *Mercy,* and piety, (C.) endeavouring to prevent the murmurs of the people, which would draw upon them destruction, as the event shewed. H.

VER. 11. *Land.* Hebron, when he was 85 years old. Jos. xiv. 6. H

heart was not corrupted: who turned not away from the Lord,

14 That their memory might be blessed, and their bones spring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel, the prophet of the Lord, the beloved of the Lord, his God, established a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, because he saw the God of light:

19 [a] And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20 And the Lord thundered from heaven, and with a great noise made his voice to be heard,

21 And crushed the princes of the Tyrians, and all the lords of the Philistines:

22 [b] And before the time of the end of his life in the world, he protested before the Lord, and his anointed; money, or any thing else [c] even to a shoe, he had not taken of any man, and no man did accuse him.

23 And after this he slept, [d] and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy, to blot out the wickedness of the nation.

CHAP. XLVII.

The praise of Nathan, of David, and of Solomon: of his fall and punishment.

THEN Nathan, [e] the prophet, arose in the days of David.

2 And as the fat taken away from the flesh, so was David *chosen* from among the children of Israel.

3 [f] He played with lions as if with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

4 [g] Did not he kill the giant, and take away reproach from his people?

[a] 1 Kings vii.—[b] 1 Kings xii.—[c] Gen. xiv. 23.—[d] 1 Kings xxviii. 18.
[e] 1 Kings xii. 1.—[f] 1 Kings xvii. 31.

5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

6 For he called upon the Lord, the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

7 [h] So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

8 For he destroyed the enemies on every side, and extirpated the Philistines, the adversaries unto this day: he broke their horn for ever.

9 In all his works he gave thanks to the holy One, and to the Most High, with words of glory.

10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies.

11 And he set singers before the altar, and by their voices he made sweet melody.

12 And to the festivals he added beauty, and set in order the solemn times, even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

13 [i] The Lord took away his sins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.

14 After him arose up a wise son, and for his sake he cast down all the power of the enemies.

15 [k] Solomon reigned in days of peace, and God, brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth!

16 [l] And thou wast filled as a river with wisdom, and thy soul covered the earth.

17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

[g] 1 Kings xvii. 49.—[h] 1 Kings xviii. 7.—[i] 2 Kings xii. 13.
[k] 3 Kings iii. 1.—[l] 3 Kings iv. 31.

VER. 13. *Lord.* Abimelec must be excepted, (C.) as he was only an usurper. H.—The Judges were all saved, though some have been great sinners. W.

VER. 14. *Place.* At the resurrection, which the Jews firmly believed. Ezec. xxxvii. 3.

VER. 16. *People.* Though he disapproved of their resolution. 1 K. viii. 6. Os. xiii. 11.

VER. 17. *And the.* Sixt. V. &c. read, "and he beheld the God." 1 K. iii. 7. C.—Vulg. may signify also, "God beheld Jacob," (Gr.) with a favourable eye, and enabled Samuel to restore their fallen state, and to recover the ark. H.

VER. 18. *Because.* Gr. has not *faithful*, or what follows. C.—Yet Grabe's copy retains πιστος οραστως, "faithful in seeing" into futurity; so that his predictions were always verified, and he acquired the confidence of all. 1 K. iii. 20. Prophets were formerly styled *seers:* yet they could not behold God, as he *inhabits light inaccessible.* 1 Tim. vi. 16. H.—*Light.* S. James (i. 17.) seems to allude to this passage. M.

VER. 19. *Without.* Gr. "fed with milk." 1 K. vii. 6. The Philistines were discomfited, and continued peaceable during the rest of Samuel's government.

VER. 21. *Tyrians,* who were auxiliaries, or in league with the Philistines. C.

VER. 22. *Shoe.* So Abraham declared he would not receive the latchet of a shoe from the king of Sodom. Gen. xiv. 23.—*Him.* All confessed his integrity, before he delivered up the sovereign power to Saul. 1 K. xii.

VER. 23. *Nation.* Foretelling that Israel should be defeated. Some doubt whether the soul of Samuel appeared; but it seems clear from this passage, (1 K. xxviii. 18. C. Diss.) as he could not otherwise be praised for it. W.

CHAP. XLVII. VER. 1. *Nathan.* Many other prophets lived at the same time. But he was most conspicuous, and crowned Solomon. C.—Gr. "and after him Nathan arose to prophesy," (H.) and keep up the succession.

VER. 2. *Flesh.* Gr. "peace-offering." The fat was deemed most delicate.

VER. 3. *Played.* Tearing them to pieces with the greatest ease. 1 K. xvii. 34. C.

VER. 6. *Nation.* Who were no longer under the control of the Philistines. H.

VER. 7. *Thousand.* This was sung in the cities, (1 K. xviii. 7. C.) and excited the envy of Saul, who nevertheless could not prevent David's exaltation. H.—*Did he,* or the people who praised the Lord and David. C.

VER. 8. *Horn.* Power and glory. H.—*For ever,* is not in Gr. David defeated the Philistines at the beginning of his reign. C.

VER. 9. *Glory.* Contained in the Psalms. H.—He was always very grateful C.—His pure and sincere heart pleased God more than his other works. W.

VER. 11. *Altar.* Of holocausts. Moses had not appointed singing.

VER. 12. *Set.* Lit. "adorned the times."—*Of his.* Gr. "while they praised his holy name, and sounded forth holiness early." H.—David strove to give all perfection to the sacred ceremonies of religion, that the people might be attracted to the tabernacle, (C.) and serve the Lord with gladness. H.

VER. 13. *Sins.* Remitting the punishment, (2 K. xii. 13. C.) and the guilt also, (H.) in consequence of his repentance.—*Covenant.* Engaging that his posterity should enjoy the throne (2 K. vii. 12. C.) if they continued faithful. Ps. cxxxi. 11. sup. c. xlv. 31.

VER. 14. *Enemies.* The piety of David was thus rewarded. H.—It must have been the greatest satisfaction to him, to see so wise a son on the throne, and all in perfect peace. 3 K. i. 48. and iv. 24. C.—These blessings were a reward of his virtue. W.

VER. 15. *Youth.* When others are less informed. This serves to place the apostacy of Solomon in a more striking light. C.—The author seems astonished both at the wisdom and at the folly of this prince, (H.) and apostrophises him. W.

VER. 16. *Earth.* Or explored all the secrets of nature, *retexit.* 3 K. iv. 29

20 [a] Thou didst gather gold as copper, and didst multiply silver as lead,

21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

22 Thou hast stained thy glory, and defiled thy seed, so as to bring wrath upon thy children, and to have thy folly kindled,

23 That thou shouldst make the kingdom to be divided, [b] and out of Ephraim a rebellious kingdom to rule.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

25 Wherefore he gave a remnant to Jacob, and to David, of the same stock.

26 And Solomon had an end with his fathers.

27 And he left behind him of his seed, the folly of the nation,

28 Even Roboam, that had little wisdom, who turned away the people through his counsel:

29 [c] And Jeroboam, the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly.

30 They removed them far away from their land.

31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

CHAP. XLVIII.

The praise of Elias, of Eliseus, of Ezechias, and of Isaias.

AND [d] Elias, the prophet, stood up, as a fire, and his word burnt like a torch.

2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

3 [e] By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

4 Thus was Elias magnified in his wondrous works. And who can glory like to thee?

5 [f] Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

7 Who hearest judgment in Sina, and in Horeb the judgments of vengeance.

8 Who anointest kings to penance, and makest prophets successors after thee.

9 [g] Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

10 Who art registered in the judgments of times to appease the wrath of the Lord, [h] to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and were honoured with thy friendship.

12 For we only live in our life, but after death our name shall not be such.

13 [i] Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.

14 No word could overcome him, [k] and after death his body prophesied.

15 In his life he did great wonders, and in death he wrought miracles.

16 For all this the people repented not, neither did

[a] 3 Kings x. 27.—[b] 3 Kings xii. 16.—[c] 3 Kings xii. 28.—[d] 3 Kings xvii. 1.
[e] 3 Kings xvii. 1. 4 Kings i. 10 and 12.

[f] 3 Kings xvii. 22.—[g] 4 Kings ii. 11.—[h] 1 Malac. iv. 6.—[i] 4 Kings ii. 12.
[k] 4 Kings xiii. 21.

VER. 18. *Interpretations* of riddles. Hence people praised the Lord. 3 K. x. 24.

VER. 20. *Copper*, (*aurichalcum.*) Gr. "tin." 2 Par. ix. 13.

VER. 21. *Thyself.* Lit. "thy thighs." Gr. "sides." Syr. "strength."—*Subiection.* Lit. "thou hadst power over thy body," (H.) using it as if it belonged not to God. He was guilty of excess in marrying a thousand wives, and yielding to idolatry, (C.) fearing to displease those whom he loved to his own ruin." S. Aug. de Gen. ad lit. xi. 42.—Dreadful infatuation! H.

VER. 22. *Defiled.* Consecrating some even to Moloch, (Pineda vii. 11.) or having children by those whom the law prohibited. Deut. vii. 2. and xxiii. 2. C.—His sins were punished: yet God's mercy preserved his posterity. W. Ps. lxxxviii.

VER. 23. *Rebellious.* (Gr.) Lit. "hard." H.—Jeroboam was at the head of it. 3 K. xii. 14. C.

VER. 24. *Lord.* David's piety caused the sceptre to be still preserved in his family, (H.) though Solomon's conduct deserved to lose it. C.

VER. 25. *Of the.* Gr. "a root from him," to govern a part, while Jeroboam reigned over the other tribes of Jacob. H.—God fulfilled his promises to Jacob and David. M.

VER. 26. *Fathers.* Some would hence infer, that Solomon died penitent. H.

VER. 27. *Folly.* A most imprudent prince, despised by the whole nation. He answered the people roughly, and lost the ten tribes; but idolatry was his greatest folly, and from this he was never reclaimed. 3 K. xiv. 22. C.

VER. 29. *Jeroboam.* Though not of his seed, as we only find Roboam mentioned of all the thousand wives of Solomon. *He left behind him* Jeroboam, notwithstanding his desire to have him slain; and this man brought ruin on the nation. H.—*Sin.* This is the usual title given to this introducer of idolatry. He engaged the ten tribes in the worship of the golden calves, which ruined the state and religion of Israel.

VER. 31. *Vengeance*, (*defensio*) *and put*, &c. is not in Gr. Theglatphalasar and Salmanasar carried the tribes away into captivity. 1 Par. v. 26. and 4 K. xiv. xvii. 6. C.—Many hereupon opened their eyes, (M.) as we may hope. Those who returned with the rest of the Jews relapsed not, at least into idolatry, in such an open manner. H.

CHAP. XLVIII. VER. 1. *Torch.* He was animated with a burning zeal, (M.) like the Baptist, admonishing kings, &c. Jo. v. 35. Lu. i. 17. C.

VER. 2. *And they.* Gr. "and by his zeal he diminished them. By," &c. H.—He slew the priests of Baal, and many perished by famine. 4 K. xviii Grot. C.

VER. 3. *Heaven.* That it should not rain for three years and a-half. 3 K. xvii. 1.—*Thrice.* First upon his sacrifice, and twice to destroy fifty soldiers. 1b. 38. and 4 K. i. 10. C. W.

VER. 5. *Man.* The son of the widow of Sarepta.

VER. 6. *Destruction.* The prophets are said to perform what they foretell; to indicate the certainty of the event. Elias denounced death to Achab, Jezabel, Ochozias, and the two Jorams. 4 K. ix. 12. and 2 Par. xxi. 12. &c. C.—*Brokest.* Gr. "those in honour from," &c. alluding to (H.) Ochozias and Joram. 4 K. i. 16. and 1 Par. xxi. 15. C.

VER. 7. *Judgment.* Gr. "the reprimand of the Lord," for betraying fear, (3 K. xix. 3. 9. 12. H.) or the reprimand regarded Israel. C.

VER. 8. *Penance.* Gr. "reward," (H.) or punish the guilty. Hazael and Jehu were anointed by Eliseus, though by order of Elias.—*Thee.* Eliseus was called from the plough, and adhered to his master, who governed the sons of the prophets in large communities.

VER. 10. *Jacob.* Prot. reject the authority of this book, partly (H.) on account of this (W.) ancient tradition. Enoch and Elias will appear in the days of antichrist, to convert many. The Jews will then agree with the Patriarchs, and embrace the religion of Christ. C.—Elias came in the person of the Baptist, at the first coming of our Saviour, but he will come in person before his second appearance. H.—The application which Christ makes of the prediction of Malachy (iv. 6.) to the Baptist, does not exclude this more distant accomplishment. Elias is still alive in some part of the world, as well as Enoch, whom S. Aug. styles "the first-born (*primogenitor*) of our resurrection." De Civ. Dei. xv. 19. 4 K. ii. 11.

VER. 11. *Friendship.* Like Eliseus, or the disciples of both. C.—Gr. "who slept in love, for we also shall live indeed; (13.) Elias," &c. H.—When we shall witness thy return, if we prove faithful, we may expect an immortal *name*, and not otherwise. C.—He speaks in the person of those who shall live at that time. H.

VER. 13. *Eliseus.* Who received his double spirit, with his garment. 4 K. ii. 15.—*Prince.* Joram. 4 K. iii. 14. and vi. 32.

VER. 14. *Overcome.* Or "escape." Gr. Syr. He knew what Giezi and the Syrians were doing, at a distance. 4 K. v. 26. and vi. 12.—*Prophesied.* Or raised the dead to life. 4 K. xiii. 21. C.—On his death-bed (v. 15.) he also foretold the

they depart from their sins, till they were cast out of their land, and were scattered through all the earth.

17 And there was left but a small people, and a prince in the house of David.

18 Some of these did that which pleased God: but others committed many sins.

19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

20 [a] In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

21 Then their hearts and hands trembled: and they were in pain as women in travail.

22 And they called upon the Lord, who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet.

24 [b] He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

25 For Ezechias did that which pleased God, and walked valiantly in the way of David, his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.

26 [c] In his days the sun went backward, and he lengthened the king's life.

27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

28 He shewed what should come to pass for ever, and secret things before they came.

CHAP. XLIX.

The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus, the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

THE [d] memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5 Except David, and Ezechias, and Josias, all committed sin.

6 For the kings of Juda forsook the law of the Most High, and despised the fear of God.

7 So they gave their kingdom to others, and their glory to a strange nation.

8 [e] They burnt the chosen city of holiness, and made the streets thereof desolate, according to the prediction of Jeremias.

9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

10 [f] It was Ezechiel who saw the glorious vision, which was shewn him upon the chariot of cherubims.

11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways.

12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

13 [g] How shall we magnify Zorobabel? for he was as a signet on the right hand:

14 [h] In like manner Jesus, the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoch: for he also was taken up from the earth.

17 [i] Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death they prophesied.

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[a] 4 Kings xviii. 13.—[b] 4 Kings xix. 35. Tobias i. 21. Isai xxxvii. 36. 1 Mac. vii. 41. 2 Mac. viii. 19.—[c] 4 Kings xx. 11. Isai. xxxviii. 8.—[d] 4 Kings xxii. 1.

[e] 4 Kings xxv. 9.—[f] Ez. i. 4.—[g] 1 Esd. iii. 2. Agg. i. 14. and ii. and iii. 5. and xxii. 24.—[h] Zach. iii. 1.—[i] Gen. xli. 40. xlii. 3. xlv. 5. and l. 20.

victory of Joas. Ib. 14. Vatab. &c.—The miracle wrought by his relics (H.) shewed that he was a true prophet. W.

VER. 19. *Thereof.* From Gehon, a fountain on the west. 2 Par. xxxii. 30. C.

VER. 20. *Lifted.* Gr. "removed from Lachis, and," &c. 4 K. xviii. &c.

VER. 23. *He was.* Gr. "and he purified (H. *or* redeemed, C.) them by the hand (*ministry*) of Isaias. (24.) He," &c. H.—Prayer prevailed when troops were insufficient. 4 K. xix. W.

VER. 25. *Sight.* Gr. "vision." All his predictions were verified. C.

VER. 26. *Life.* Fifteen years. Is. xxxviii. and 4 K. xl. 11. H.

VER. 27. *At last.* After the captivity, (Is. ii. 2. C.) or in the days of the Messias. M.

CHAP. XLIX. VER. 1. *Perfumer.* The Scripture reproaches this king alone with no fault. C.

VER. 3. *Directed.* Gr. "prosperous in converting the people." 4 K. xxii. and 2 Par. xxxiv. H.—He began when he was only eight years old: but set to work more effectually ten years afterwards. The prophets complain of the disorders which prevailed before that period. C.

VER. 4. *Sinners.* Or "sins," when iniquity was become fashionable. He consulted no false policy, (H.) but boldly exerted himself in God's service, and even invited the Israelites out of his dominions to come and celebrate the passover. 2 Par. xxxiv. 6. C.—They belonged, in effect to him, as the twelve tribes were all promised to David's family, and the kingdom of Jeroboam was only a rebellion. C. xlvii. 23. H.

VER. 5. *Sin.* The two former effaced their sins by repentance, and never tolerated idolatry, which even Josaphat and Asa did, (3 K. xxii. 43. &c. C.) not destroying the high places. Many others yielded not to idol worship. W.

VER. 6. *Despised.* Gr. "they failed," and lost the crown.

VER. 7. *They gave.* Achaz called in to his assistance the king of Assyria, who afterwards claimed the kingdom as tributary to him, 4 K. xviii. 7. 14. Gr. "He (God. C. Alex. copy has They) gave their horn," &c. H.

VER. 8. *Holiness.* Jerusalem, which was styled holy, in the sicles of Simon. —*Desolate.* No one came to the festivals. Lam. i. 4.

VER. 9. *Renew.* To foretell the destruction and establishment of kingdoms. Jer. i. 5. 10.

VER. 10. *Cherubims.* Ezec. i. 4. and viii. 1. and x. 1.

VER. 11. *Rain.* Denoting great misery. Ezec. xiii. 11. and xxxviii. 22. C. —*And of.* Lit. "to do good," (H.) or to announce the liberation of the penitent captives. Ezec. xviii. 21. and xxiii. 16. &c.

VER. 12. *Place.* C. xlv. 15. The Pharisees adorned the tombs of the prophets. Matt. xxiii. 29. Daniel is not mentioned among them, because he lived at court.

VER. 13. *Hand.* Most precious. Jer. xxii. 24. Cant. viii. 6.

VER. 14. *Josedec.* He was a noble figure of Christ, and helped to build the temple. Agg. i. 2. and ii. 3. Zac. iii. 1. and vi. 11.

VER. 15. *Houses.* He laboured much for the people's welfare. 2 Esd. v.

VER. 16. *Henoch.* Before the deluge. M.—He stood up for the Lord, amid the most corrupt people, and was translated. C. xliv. 16. He and Joseph have many advantages over the rest. C.

VER. 17. *Joseph.* He has not been named, but designated. C. xliv. ult. C. —*Who.* Gr. the "ruler," &c. H.

VER. 18. *They prophesied.* That is, by their being carried out of Egypt, they verified the prophetic prediction of Joseph. Gen. l. Ch. Carriers.—This sen-

19 [a]Seth, and Sem, obtained glory among men: and above every soul Adam in the beginning.

CHAP. L.

The praises of Simon, the high priest. The conclusion.

SIMON, [b]the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building, and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house, and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

9 As a bright fire, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness.

13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in Mount Libanus,

14 And as branches of palm-trees, they stood round about him, and all the sons of Aaron, in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the Most High King,

16 He stretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the foot of the altar a divine odour to the Most High Prince.

18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise, to be heard for a remembrance before God.

19 Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord, their God, and to pray to the Almighty God, the Most High.

20 And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

21 And the people in prayer besought the Lord, the Most High, until the worship of the Lord was perfected, and they had finished their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

23 And he repeated his prayer, willing to shew the power of God.

24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy:

25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:

[a] Gen. iv. 25.—[b] 1 Mac. xii. 6. 2 Mac. iii. 4.

tence is omitted in Gr. H. See c. xlviii. 14.—Joseph had intimated that the Israelites should leave Egypt. W.

VER. 19. *Men.* The former was the father of the faithful, before the deluge; the latter after. C.—*Beginning.* Gr. "in the creation" was appointed to rule. H.—He alone among men was innocent, coming from the hands of God, and he might glory that he had no other father. C.—Eve enjoyed the like privileges. H.

CHAP. L. VER. 1. *Simon* I. was "styled the just, on account of his piety towards God, and his good-will to his countrymen." Jos. xii. 2. Many apply what follows to him. Eus. Salien. M. &c.—But Simon II. is more probably meant, who opposed the entrance of Philopator into the sanctuary, after he had offered sacrifice for him, in the pompous manner here described. Boss. iii. Mac. C.—*Temple.* Which began to want repairs. M.—Simon II. reigned twenty years. C. Jos. xii. 4. H.—The first lived in the time of Ptolemy I. of Egypt, when this book was written; and died before it was translated, under Ptolemy III. about three hundred years before Christ. W.

VER. 2. *Walls.* Gr. *αναλημμα*, "the repairs (*or* elevated building, Mello. 2 Par. xxii. 5.) round the temple," including the court of the Gentiles, which had not been finished. Ezec. xl. 5. It was necessary to build at the edge of the mountain, (C.) and the wall was three hundred cubits from the bottom. This was more than double the height of the temple, as it was only one hundred and twenty cubits high. M.

VER. 3. *Out.* Of the reservoirs. But he repaired them. H.

VER. 4. *Destruction.* When it was in the most imminent danger from Philopator. 3 Mac. Bos. C.

VER. 5. *Enlarge.* Gr. "fortify."—*Conversation.* Gr. "when in the midst of the people, coming out of the house of the veil. (6.) He," &c. H.—Leaving the most holy place, he was surrounded by crowds of sacred ministers, (v. 14.) or rather on the day of expiation, he came into the court of the people, to purify them. C.

VER. 6. *Cloud.* He was as far superior to the other priests in majestic appearance and attire, as Lucifer is to other stars, &c. v. 11. C.

VER. 7. *So did.* Gr. "on the temple of the Most High," with dazzling effulgence. Jos. Bel. vi. 6.

VER. 11. *Forth.* Gr. adds, "fruits."—*Rearing.* Gr. "elevated to the clouds." H.—*Robe.* Stole, or violet tunic. C.—*Power.* That is, with all his vestments, denoting his dignity and authority, (Ch.) and extremely rich, as *virtus* often implies. C. xliv 3. C.—Gr. has, "boasting."

VER. 12. *Vesture.* Gr. "enclosure of holiness," *περιβολην*. H.—His splendid attire of gold and jewels, cast a dazzling light all around. C.—He was pleased to offer the peace-offering for the king of Egypt, (Bossuet) to honour him, though another priest might have done it. H.

VER. 14. *Palm.* A forest of young ones shoots up from its roots; (Job xxix. 18.) so the high priest shone among the other children of Aaron. C.

VER. 15. *King.* Gr. "Almighty" King, *παντοκρατορος*. H.—He presented an unblemished victim, with all due solemnity. Lev. iii. 1.

VER. 16. *Grape.* Pouring wine upon the fire. Ex. xxix. 40. C.

VER. 17. *Prince.* Gr. "universal king." H.—The whole sacrifice was pleasing to him.

VER. 18. *God.* Gr. "the Highest." He had required these sacrifices, as memorials of his covenant, and sovereign dominion. Lev. xxiii. 34.

VER. 20. *House.* Gr. Comp. and Grabe, "sound, sweet melody was made."

VER. 21. *Office, λειτουργιαν αυτου*, "his service." H.—The people prayed for king Ptolemy, to whom they were subject; though the high priest possessed almost sovereign power. The Egyptian monarch was present, (C.) and at the end of the sacrifice expressed his resolution to go into the inmost recesses of the temple, from which the people endeavoured to dissuade him. Finding their efforts to be in vain, "they all (addressing themselves to God) said with one accord." 3 Mac. ii. Grabe substitutes, "wherefore the high priest, Simon, kneeling down before the temple, and stretching forth his hand with solemnity, made this prayer."

VER. 23. *Prayer.* Gr. "adoration, that they might receive a blessing from the Most High." H.—*Power.* In keeping Philopator out of the temple. God granted his request, (C. *λιτανειας*) "and scourged him who was so insolent and bold... throwing him like a reed, unable to move, and speechless on the pavement." 2 Mac. iii. 26. After Philopator's guards had removed him, the high priest congratulated the people, (v. 26.) expressing his abhorrence of their enemies in general, though he only mentions three neighbouring nations which had shewn a particular enmity to the Jews, when a contrary behaviour might have been expected. v. 28. H.

VER. 24. *Now.* At the sight of these wonders, the author exhorts the people to be grateful, and full of hope. C.

VER. 26. *His*, Simon's, (M.) or God's *days*. When he may judge it convenient. H.

VER. 27. *Abhorreth.* Viz. with a holy indignation as enemies of God and persecutors of his people. Such were then the Edomites, who abode in Moun

26 That Israel may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my soul abhorreth: and the third is no nation, which I hate:

28 They that sit on Mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

29 Jesus, the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

30 Blessed is he that is conversant in these good things: and he that layeth them up in his heart shall be wise always.

31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

CHAP. LI.

A prayer of praise and thanksgiving.

A PRAYER of Jesus, the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God, my Saviour.

2 I will give glory to thy name: for thou hast been a helper and protector to me.

3 And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

4 And thou hast delivered me according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

8 My soul shall praise the Lord even to death:

9 And my life was drawing near to hell beneath.

10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

11 I remembered thy mercy, O Lord, and thy works which are from the beginning of the world.

12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

13 Thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away.

14 I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help.

15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

16 And thou hast saved me from destruction, and hast delivered me from the evil time.

17 Therefore, I will give thanks, and praise thee, and bless the name of the Lord.

18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

21 I bowed down my ear a little, and received her.

22 I found much wisdom in myself, and I profited much therein.

23 To him that giveth me wisdom, will I give glory.

24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

25 My soul hath wrestled for her, and in doing it I have been confirmed.

26 I stretched forth my hands on high, and I bewailed my ignorance of her.

27 I directed my soul to her, and in knowledge I found her.

28 I possessed my heart with her from the beginning: therefore I shall not be forsaken.

Seir, the Philistines, and the Samaritans, who dwelt in Sichem, and had their schismatical temple in that neighbourhood. Ch.—This was the source of continual dissensions. Joseph. xi. 8. and xii. 2. Jo. iv. 20. The Jews and Samaritans are still at variance. The former, in the days of Esdras, pronounced a curse against the latter, forbidding any of them to become converts to their religion, (Grot.) which, if true, shews a very blameable malice. See Deut. xxvii. 4. H.—*Which*, &c. is omitted in Gr. These three nations had evinced the greatest hatred towards the Jews, and thus deserved to be accounted objects of horror, though if the author harboured any ill-will, his conduct is not praised, (C.) but only recorded. H.—The Samaritans consisted of Assyrians, Jews, &c. and therefore are styled no nation; and they were foolish in mixing idolatry with the true worship. W.

Ver. 28. *Seir.* Gen. xiv. 6. All the Greek copies read corruptly "of Samaria."—*Foolish.* Thus Christ said, *you adore what you know not.* Jo. iv. 22. C. See 4 K. xvii. 29. W.

Ver. 29. *Jesus.* He declares his name, and concludes with wishing peace to the observers of these maxims. Grotius thinks that this was inserted by the grandson, (C.) who translated the work into Greek. H.—But there is no reason for this supposition. Solomon puts his name at the beginning and at the end of Ecclesiastes, and he frequently commends his own instructions, as this author does. C. xxxiii. 17. and xxxix. 16. and li. 19. C.

Ver. 31. *Steps.* He... shall have the light of life. Jo. viii. 12. M.—Some Gr. copies add, "and to the pious he has given wisdom. Blessed be the Lord for ever. So be it. So be it." H.

CHAP. LI. Ver. 1. *Sirach.* This prayer may be in imitation of the book of Wisdom. H.—Grotius assigns it to the grandson, without reason; as the author continues to speak of his travels, &c. He seems to have lived under Onias III. and under Seleucus and Antiochus Epiphanes, of Syria, to whom he was probably accused, and hence took occasion to retire into Egypt, where Ptolemy Epiphanes was king. C.—Others think (H.) that he was accused before Ptolemy Lagus, when he took Jerusalem. M.—We know too little of his life to decide any thing. C. See c. l. 1. H.—*Saviour.* When we are not able to make a return, we must shew greater marks of gratitude, and particularly to God, for the favours which we have not deserved. W.

Ver. 3. *By.* To accuse me. Zac. iii. 1. C.

Ver. 5. *Gates.* Gr. "many." H.—He exaggerates the danger to which he was exposed, as he was not miraculously delivered from the flames, &c. (C.) though this might be the case. At least he thanks God for preserving him (H.) from the various torments which were then in use.

Ver. 6. *In.* Gr. "from the midst of a fire which I did not enkindle," or deserve by any crime.

Ver. 7. *Hell.* The grave. I was preserved like Jonas. C.—*Unjust.* Gr. "the accusation was made to the king, by an unjust tongue. My soul approached unto death, and my life," &c. H.

Ver. 11. *World.* Shewn to Noe, Joseph, &c. C.—*Nations.* Gr. "enemies." v. 12.

Ver. 13. *Thou.* Gr. "I raised my supplicating voice from the earth, and I," &c. H.

Ver. 14. *The Father.* Grotius asserts boldly, that it should be, "my Father," and that some Christian has changed this. But his authority may be rejected, when he brings no proof; and Bossuet has solidly refuted him. The passage cleary proves the belief of the second person, and seems to allude to Ps. cix. 1. Drus. Vat. &c. C.

Ver. 18. *When.* He now gives some account of himself, and exhorts all to seek for wisdom. H.—He was advanced in years, when he fell into the aforesaid danger, after his travels. C. xxxiv. 9. C.—Wisdom is most easily acquired, while a person is innocent. Eccle. xii. W.

Ver. 19. *After her.* Being convinced that prayer is requisite for the preservation and improvement of such a treasure. See 3 K. iii. 8. C.—*And.* Gr. "from the flower as of a ripening grape. My heart," &c.

Ver. 22. *Wisdom.* Gr. "instruction for myself." H.

Ver. 25. *Wrestled.* Against pleasure, idleness, &c. This shews how arduous a task it is to attain wisdom. C.—*Confirmed.* Greek, "in earnest."

Ver. 27. *Knowledge.* Gr. Alex. "time of harvest." Grabe substitutes, "in purification," (H.) or the practice of virtue. Wisd. i. 4.

Ver. 28. *Heart.* Or understanding, as the Heb. place this in the heart. 3 K. iii. 9.

29 My entrails were troubled in seeking her: therefore shall I possess a good possession.
30 The Lord hath given me a tongue for my reward: and with it I will praise him.
31 Draw near to me, ye unlearned, and gather yourselves together into the house of discipline.
32 Why are ye slow? and what do you say of these things? your souls are exceedingly thirsty.
33 I have opened my mouth, and have spoken: buy her for yourselves without silver,
34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.
35 Behold with your eyes how I have laboured a little, and have found much rest to myself.
36 Receive ye discipline as a great sum of money and possess abundance of gold by her.
37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise.
38 Work your work before the time, and he will give you your reward in his time.

VER. 29. *Her.* I did it, with all solicitude. Cant. v. 4. Jer. iv. 19. C.
VER. 30. *Tongue.* Eloquence, (M.) which I will exert in praising him.
VER. 31. *Gather.* Gr. "dwell in the," &c. H.—He addresses those who are walking in the broad road.
VER. 33. *Silver.* Only good-will is necessary, which all may have. Is. lv. 1. Rom. x. 6. Wisd. vi. 13.
VER. 36. *Gold.* The wise man has more opportunities of enriching himself than others; but he despises unnecessary wealth. C.—We must labour for wisdom more than for riches, and we shall be rewarded hereafter. W.
VER. 38. *The time.* It is never too soon to be wise. *In doing good let us not fail,* (Gal. vi. 9.) in order to obtain that *food,* which remains for ever. Is. vi. 7. *Fear God, and keep his commandments, for this is all man.* Eccle. xii. 13. C.—This is the sum of the sapiential works, and of all the Scriptures: *To depart from evil is understanding.* Job xxviii. 28. H.

ON THE PROPHETS.

WE come now to another division of the Bible, specified by our Saviour: *All things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.* Luke xxiv. 44. He more frequently comprises all the Scriptures under the titles of *Moses,* or the *Law and the Prophets;* (ib. v. 27.) as in effect, all the sacred writings refer ultimately to him, who is the end of the law; (Rom. x. 4.) and the Jews comprise under the name of the first prophets, the histories of Josue, &c. H.—God has kept up a succession of prophets from the beginning, who either by word of mouth or by writing, established the true religion. Their predictions are the most convincing proof of its divine origin. Is. xli. 23. They contain many things clear, and others obscure: having, for the most part, a literal, and a mystical sense. C.—Yet some relate solely to Christ, while others must not be applied to him. Bossuet.—The Fathers, in imitation of the ancient Jews, and of the apostles, discover frequently a spiritual sense, concealed under the letter, as Christ himself declared that Jonas, in the whale's belly, prefigured his burial and resurrection on the third day. See Mat. xii. 39. Mar. ix. 11. Gal. iv. 24. When the figurative sense is thus authorized, it may serve to prove articles of faith; and such arguments must be more cogent in disputes with the Jews, than what can be drawn from their authors. They must confess that the New Testament contains a true history, or they cannot require that we should pay greater deference to the Old. Tertullian (Præs.) well observes, that heretics have no right to the Scriptures: But if they will quote them, they must receive them all, and adopt the sense given to them by the Church. C.—The providence of God, in giving prophets, and other guides to direct his people, was ever an object of admiration and gratitude. The prophets were enabled, by a supernatural light, superior to that of faith, though beneath that of glory, to announce the secrets of futurity, as eye-witnesses; whence their predictions are styled *visions,* as such witnesses deserve the utmost credit. We have the writings of the four great, and the twelve less prophets. In these, many things are hard to be understood, which must not be interpreted by the private spirit. 2 Pet. i. A large commentary would be requisite to explain these to the bottom, and we must refer the curious to the works of the Fathers, &c. as the subsequent notes will be rather briefer than usual. W.—The Sept. varies much from the original in Isaias. But we cannot specify every particular. C.—S. Jerom has frequently given a double version in his learned comments on the prophets, as he would not peremptorily decide which exhibited the sense of God's word more accurately. H.

THE PROPHECY OF ISAIAS.

THIS inspired writer is called by the Holy Ghost, (Ecclesiastic. xlviii. 25.) *the great prophet;* from the greatness of his prophetic spirit, by which he hath foretold, so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the Church of Christ: insomuch that he seems to have been rather an evangelist than a prophet. His very name is not without mystery: for *Isaias* in Hebrew signifies *the salvation of the Lord,* or, *Jesus is the Lord.* He was, according to the tradition of the Hebrews, of the blood royal of the kings of Juda; and after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son-in-law, king Manasses, for reproving his evil ways. Ch.—He began to prophesy ten years before the foundation of Rome, and the ruin of Ninive. His style is suitable to his high birth. He may be called the prophet of the mercies of the Lord. Under the figure of the return from captivity, he foretells the redemption of mankind (C.) with such perspicuity, that he might seem to be an evangelist. S. Jer.

CHAP. I.

The prophet complains of the sins of Juda and Jerusalem: and exhorts them to a sincere conversion.

THE vision of Isaias, the son of Amos, which he saw concerning Juda and Jerusalem, in the days of Ozias, [a] Joathan, Achaz, and Ezechias, kings of Juda.

[a] A.M. 3219. A.C. 785.

2 Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, [b] and exalted them, but they have despised me.
3 The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood.

[b] Osee xi. 3.

CHAP. I. VER. 1. *Amos.* His name is written in a different manner, in Heb. from that of the third among the minor prophets, (W.) though S. Aug. has confounded them.—*Ezechias.* He wrote this title towards the end of his life, or it was added by Esdras, &c.
VER. 2. *Earth.* He apostrophises these insensible things, (C.) because they contain all others, and are the most durable. Theod. Deut. xxxi. 1.
VER. 5–7. *Sad.* This was spoken after Ozias had given way to pride, when the Ammonites, &c. began to disturb Juda, (4 K. xv. 37. and 2 Par. xxvii. 7.)

4 Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards.

5 For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

6 From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises, and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

7 [a] Your land *is* desolate, your cities are burned with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

8 And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

9 [b] Except the Lord of hosts had left us seed, [c] we had been as Sodom, and we should have been like to Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

11 [d] To what purpose *do you offer* me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats.

12 When you came to appear before me, who required these things at your hands, that you should walk in my courts?

13 Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths, and other festivals, I will not abide, your assemblies are wicked.

14 My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

15 And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: [e] for your hands are full of blood.

16 [f] Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely,

17 Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

18 And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

19 If you be willing, and will hearken to me, you shall eat the good things of the land.

20 But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of the Lord hath spoken it.

21 How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

22 Thy silver is turned into dross: thy wine is mingled with water.

23 Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. [g] They judge not for the fatherless: and the widow's cause cometh not in to them.

24 Therefore, saith the Lord, the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

25 And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

26 And I will restore thy judges as they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city.

27 Sion shall be redeemed in judgment, and they shall bring her back in justice.

28 And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.

29 For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you had chosen.

30 When you shall be as an oak with the leaves falling off, and as a garden without water.

31 And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

CHAP. II.

All nations shall flow to the Church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.

THE word that Isaias, the son of Amos, saw, concerning Juda and Jerusalem.

2 [h] And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.

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[a] Infra v. 6.—[b] Rom. ix. 29.—[c] Gen. xix. 24.—[d] Jer. vi. 20. Amos v. 21.

[e] Infra lix. 3.—[f] 1 Pet. iii. 11.—[g] Jer. v. 28.—[h] Micheas iv. 1.

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under Joathan, who was a good prince, but young. C.—*Enemies.* At the last siege, (S. Jer.) or rather when Jerusalem was taken by the Chaldees. C.—Many, from the highest to the lowest, had prevaricated: but God always preserved his Church. W.

VER. 8. *Cucumbers.* Or melons, which grew in the fields, and huts were erected for guards, till they were gathered.

VER. 10. *Sodom.* Juda is so styled reproachfully, (C.) because the princes imitated the crimes of that devoted city. Ezec. xvi. 49. Inf. c. ii. 6. and iii. 9. M.

VER. 11. *Victims.* Without piety, they are useless. God tolerated bloody victims to withdraw the people from idolatry, but he often shewed that they were not of much importance, in order that they might be brought to offer the sacrifice of the new law, which eminently includes all the rest. S. Jer. Ps. xlix. 9. Am. v. 21. Jer. vi. 20. Theod.

VER. 14. *Bearing.* Heb. &c. "pardoning," (C.) or "bearing." Sept. "I will no longer pardon your sins." H.

VER. 16. *Wash.* Interiorly. C.—He seems to allude to baptism. Eus. Theod.

VER. 18. *Accuse me.* If I punish you without cause.

VER. 22. *Water.* There is no sincerity in commerce. C.—Teachers give false interpretations of the law. S. Jer.—Iniquity abounded before the destruction of Jerusalem by the Chaldees and Romans. W.

VER. 24. *Ah!* God punishes with regret. M.—*Comfort.* I will take complete vengeance under Joathan, (4 K. xv. 37.) Achaz, &c.

VER. 25. *Tin.* I will reform abuses in the reign of Ezechias, but much more by establishing the Church of Christ, which shall be the *faithful city.* C.

VER. 26. *Judges.* The Jews explain this of the judges, and priests, who governed after the captivity; though it refer rather to the apostles, &c. S. Jer. W.

VER. 29. *Idols.* Prot. "oaks, which ye have desired, and ye shall be confounded for the gardens," &c. H.—The groves were sacred to Venus, and the gardens to Adonis, and were scenes of the greatest immorality and profanation. C. lxv. 3.

VER. 31. *It.* The efforts of Achan and Ezechias against the enemy proved in vain. C.

CHAP. II. VER. 1. *Jerusalem.* Many particular prophecies are blended with the general one, which regards Christ. C.

VER. 2. *Days.* The whole time of the new law, from the coming of Christ till the end of the world, is called in the Scripture *the last days;* because no other age, or time shall come after it, but only eternity. Ch.—It is therefore styled the last hour. 1 Jo. ii. W.—*Mountains.* This shews the perpetual visibility of the Church of Christ: for a mountain upon the top of mountains cannot be hid.

3 And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

4 And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

7 Their land is filled with silver and gold: and there is no end of their treasures.

8 And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

9 And man hath bowed himself down, and man hath been debased: therefore, forgive them not.

10 Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty.

11 The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.

12 Because the day of the Lord of hosts *shall be* upon every one that is proud and high-minded, and upon every one that is arrogant, and he shall be humbled.

13 And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.

14 And upon all the high mountains, and upon all the elevated hills.

15 And upon every high tower, and every fenced wall.

16 And upon all the ships of Tharsis, and upon all that is fair to behold.

17 And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

18 And idols shall be utterly destroyed.

19 [a] And they shall go into the holes of rocks, and into the caves of the earth, from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

20 In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.

21 And he shall go into the clefts of rocks, and into the holes of stones, from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

22 Cease ye, therefore, from the man, whose breath is in his nostrils, for he is reputed high.

CHAP. III.

The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.

FOR behold the sovereign, the Lord of hosts, shall take away from Jerusalem, and from Juda, the valiant and the strong, the whole strength of bread, and the whole strength of water.

2 The strong man, and the man of war, the judge, and the prophet, and the cunning man, and the ancient.

3 The captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.

4 [b] And I will give children to be their princes, and the effeminate shall rule over them.

5 And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable.

6 For a man shall take hold of his brother, one of the house of his father, *saying:* Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

[a] Osee x. 8. Lu. xxiii. 30. Apoc. vi. 16.—[b] Eccle. x.

Ch.—This evidently regards the Church. Mat. v. W.—The Jews can never shew the fulfilment of this prophecy in any material temple. Micheas (iv. 1.) copies this text.

Ver. 3. *Jerusalem.* Our Saviour preached there, and in some sense the religion established by him, may be esteemed a reform, or accomplishment of the old law.

Ver. 4. *War.* Ezechias enjoyed peace after the defeat of Sennacherib, as the whole world did at the birth of Christ. C.—*Claudentur belli portæ.* Æn. i.

Ver. 5. *Lord.* Ezechias, or rather Christ and his Church, invite all to embrace the true faith. C.

Ver. 6. *Jacob.* Thus the converts address God, (H.) or the prophet gives the reasons of the subversion of the ten tribes.—*Filled.* Consecrated as priests. —*Children.* Imitating idolatrous nations, (C.) and marrying with them, (C. Sept. Theod.) or even giving way to unnatural sins. S. Jer. M.—The Jews were not utterly cast off till they had put Christ to death. His Church shall never perish. W.

Ver. 8. *Horses.* Which the kings were forbidden to multiply. Deut. xvii. 16. Great riches often precede the ruin of states.

Ver. 9. *Forgive.* Sept. "I will not dismiss them." Heb. "and thou hast not pardoned them."

Ver. 10. *Rock.* Screen thyself if thou canst. He alludes to the kingdom of Israel, which was ruined by idolatry. v. 18. 20.

Ver. 13. *Basan.* Israel; or Syria and the Ammonites, (C.) whom Nabuchodonosor subdued, five years after he had taken Jerusalem, (Joseph. x. 11.) as the Idumeans, (v. 14.) Philistines, and Egyptians, (v. 15.) and Tyrians, (v. 16.) who felt also the indignation of the Lord. Jer. xxv. 15.

Ver. 16. *Tharsis.* In Cilicia, denoting large ships for merchandise.—*Fair.* Heb. "desirable pictures." Sept. "ships." C.

Ver. 18. *Destroyed.* This was verified by the establishment of Christianity. And by this and other texts of the like nature, the wild system of some modern sectaries is abundantly confuted, who charge the whole Christian Church with worshipping idols, for many ages. Ch.—Yea, for above a thousand years, while she still professed the name of Christ. W.

Ver. 20. *Bats.* The Egyptians adored all sorts of animals. Herod. ii. 65.—*Ægyptus portenta colat.* Juv. xv.—*Omnigenumque Deum monstra.* Æn. viii.—The mole was much esteemed by magicians, who promised any the art of divination and success, who should eat the heart of one still warm. Pliny, xxx. 3. The Israelites were always ready to embrace such superstitious practices. C.

Ver. 22. *High.* Adhere to Jesus Christ. Orig. M.—Sept. omit this sentence, and S. Jer. thinks they did it perhaps for fear of shocking their brethren. In Jer. xvii.—It is supplied from Aquila's version, "how must he be esteemed?" C.—Prot. "for wherein is he to be accounted of?" Jesus will kill the wicked one with the spirit of his mouth. 2 Thess. ii. 8. H.—No dependence must be had in man. The Israelites vainly trusted in Egypt. C.

CHAP. III. Ver. 1. *Strong.* Heb. and Sept. imply "woman." H.—*Validam.* S. Cyp. Test. i.—After the death of Christ, the Jews had none strong. S. Jer.—*Strength.* Heb. "staff," or support (Lev. xxvi. 26.) in the dreadful famine which fell on Jerusalem. Lam. iv. 5. 10. Who then shall rely on the power of any man? C. ii. 22. C.—The Jews were depressed at the sieges of their city, and will be so till the end of the world. W.

Ver. 2. *Prophet.* Ezechiel was taken away under Jechonias. Other prophets were disregarded, and the *cunning man,* (*ariolus,* which may be understood in a good or bad sense. C.) every false prophet was silent, when danger threatened.

Ver. 3. *Countenance.* Sept. "the admired counsellor," (H.) who came into the king's presence.—*Architect.* 4 K. xxiv. 14. C.—*Eloquent.* Lit. "mystic." H.—Aquila and Sym. "enchanter."

Ver. 4. *Effeminate.* Heb. "babes." Sept. scoffers." Aquila, &c. "changers," (C.) who give way to unnatural excesses. Rom. i. 27. H.—Some manifest a prudence beyond their years: but the last kings of Juda did not. 2 Par. xxxvi. 1. Eccle. x. 16.

7 In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

8 For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices, are against the Lord, to provoke the eyes of his majesty.

9 The shew of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid it: woe to their soul, for evils are rendered to them.

10 Say to the just man that it is well, for he shall eat the fruit of his doings.

11 Woe to the wicked unto evil: for the reward of his hands shall be given him.

12 As for my people, their oppressors have stripped them, and women have ruled over them. O my people, [a] they that call thee blessed, the same deceive thee, and destroy the way of thy steps.

13 The Lord standeth up to judge, and he standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

15 Why do you consume my people, and grind the faces of the poor, saith the Lord, the God of hosts?

16 And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched-out necks, and wanton glances of their eyes, and made a noise as they walked with their feet, and moved in a set pace:

17 The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

18 In that day the Lord will take away the ornaments of shoes, and little moons,

19 And chains, and neck-laces, and bracelets, and bonnets,

20 And bodkins, and ornaments of the legs, and tablets, and sweet balls, and ear-rings,

21 And rings, and jewels hanging on the forehead,

22 And changes of apparel, and short cloaks, and fine linen, and crisping pins,

23 And looking-glasses, and lawns, and headbands, and fine veils.

24 And instead of a sweet smell, there shall be stench, and instead of a girdle a cord, and instead of curled hair baldness, and instead of a stomacher haircloth.

25 Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

[a] Ezec. xiii. 10.

CHAP. IV.

After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.

AND in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.

2 In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth *shall be* high, and a great joy to them that shall have escaped of Israel.

3 And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

4 If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory *shall be* a protection.

6 And there shall be a tabernacle for a shade in the

VER. 5. *People.* They were divided, whether they should continue to obey Nabuchodonosor, or listen to the Egyptians. Ismael slew Godolias. Jer. xli.

VER. 6. *Garment.* They were ready to follow any, who was not quite destitute, like themselves. Jer. xxxix. 10.—*Ruin.* Fallen people.

VER. 7. *Clothing.* The indigent were excluded from dignities, for fear lest they should seek to enrich themselves by unjustifiable means. Ex. xviii. 22. Plut. in Sol. Pliny, xvi. 19. C.

VER. 8. *For.* The prophet tells what will happen. M.—*And their.* Sept. 'are sinful, disbelieving what regards the Lord. Wherefore now their glory is brought low." H.—They must have followed a very different Heb. copy from ours. C.

VER. 9. *Shew,* (*agnitio.*) "Knowledge." W.—Impudence, &c. C.—*Hacurath* (H.) occurs no where else. C.—From their countenance we may judge that they are proud, &c. M.

VER. 10. *Well.* Jeremias (xxxix. 11.) was treated by the enemy with great respect. Sept. "having said, let us bind the just man, for he is troublesome, (H.) or displeasing (C.) to us. Hence they," &c. H. Wisd. ii. 12. Many of the Fathers quote it thus. But our version agrees very well with the original, as Isaias joins consoling predictions with those which are of a distressing nature. C.—Yet the Sept. seem to have thrown light on the Heb. by supplying an omission from the book of Wisdom. Houbig.—Thus all must be explained of the wicked, whose malice shall be punished.—*He shall.* S. Jer. and all versions read, "they shall eat the fruit of their doings, *or* devices." *Fructum adinventionum suarum comedent.* H.—All who hear of this must applaud the *just* God for acting *well* in their punishment. According to the Sept. Christ and his adversaries are clearly pointed out. S. Jer.

VER. 12. *Women.* "Let no women be our senate, as the impious Porphyrius objects." The scribes and Pharisees sought for lucre and pleasure. The teacher approved by the Church must excite tears and not laughter; he must correct sinners, and pronounce no one *blessed.* S. Jer. H.—The last kings of Juda were real tyrants, and weak as women. C.—*Blessed.* Prot. marg. and the text has, "lead thee."

VER. 16. *Pace.* Prot. "and making a tinkling with their feet," (H.) by means of little rings round their legs. C. *Stridore ad se juvenes vocat.* S. Jer. ep. xlvii.—The daughters of Sion, denote all the cities and villages which were defaced by the Chaldees, and still more by the Romans, forty years after Christ. S. Jer. W.

VER. 17. *Bald.* Like slaves. Deut. xxi. 12.—*Hair.* Heb. and Sept. "shame."

VER. 18. *Of shoes.* Heb. "gold tissue." Ps. xliv. 14. This term occurs no where else, and many of these superfluous ornaments are not well known. But we may conclude that they are pernicious to a state, and hateful to God. C.—*Decorem . . . invitatorem libidinis scimus.* Tert. cult.

VER. 24. *Stench.* The Jews are noted on this account, as if in consequence of this curse, or of their being confined to prisons, &c. *Fœtentium Judæorum et tumultuantium sæpe tædio percitus.*—M. Aurelius "was often weary of the stinking and seditious Jews." Marcellin ii.

VER. 25. *Fairest.* They shall not be spared. C.—"As they have perished by their beauty, their fairest," &c. Chal.

VER. 26. *Ground.* The posture of captives. Lam. i. 1.

CHAP. IV. VER. 1. *Seven.* Many shall sue for a husband, men shall be so scarce. To continue unmarried was reproachful. Deut. vii. 14. C.—After the conversion of the Gentiles, pastors will be much wanted. W.

VER. 2. *Bud.* That is, Christ, (Ch.) who was faintly prefigured by Zorobabel. Zac. iii. 8. Our Saviour was the fruit of the earth, and sovereign Lord. C.

VER. 3. *Life.* Only the faithful shall be saved. W.—The Jews, after the captivity, shall be more obedient. But converts to the faith of Christ are styled *saints,* (Rom. i. 7. &c.) such particularly as are predestinated to glory. Rom. viii. 30. C.—Those who are called to life and the true faith, may forfeit this honour, by their own fault. M.

VER. 4. *Burning.* By baptism of water and fire, or of the Holy Ghost. S. Jer.

VER. 5. *Protection.* God will protect his Church, more than he did the Israelites by the pillar. Ex. xiv. 20. S. Bas. &c.

CHAP. V. VER. 1. *My cousin.* So the prophet calls Christ, as being of his family and kindred, by descending from the house of David. Ch. M.—Heb. and Sept. "beloved." *Dod* may also mean a near relation. C.—Isaias being of the same tribe, sets before us the lamentations of Christ over Jerusalem. Lu

day-time from the heat, and for a security and covert from the whirlwind, and from rain.

CHAP. V.

The reprobation of the Jews is foreshewn under the parable of a vineyard. A woe is pronounced against sinners: the army God shall send against them.

I WILL [a] sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

2 And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard.

4 What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?

5 And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.

6 And I will make it desolate: it shall not be pruned, and it shall not be digged: but briers and thorns shall come up: and I will command the clouds to rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold iniquity: and do justice, and behold a cry.

8 Woe to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

9 These things are in my ears, saith the Lord of hosts: unless many great and fair houses shall become desolate, without an inhabitant.

10 For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.

11 Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.

12 The harp, and the lyre, and the timbrel, and the pipe, and wine, *are* in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.[b]

13 Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.

14 Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.

15 And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

18 Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart.

19 That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the holy one of Israel come, that we may know it.

20 Woe to you that call evil good, and good evil: that put darkness *for* light, and light *for* darkness: that put bitter for sweet, and sweet for bitter.

21 [c] Woe to you that are wise in your own eyes, and prudent in your own conceits.

22 Woe to you that are mighty to drink wine, and stout men at drunkenness.

23 That justify the wicked for gifts, and take away the justice of the just from him.

24 Therefore, as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it; so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcasses became as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

[a] Jer. ii. 21. Mat. xxi. 33.

[b] Amos vi. 6.—[c] Prov. iii. 7. Rom. xii. 16.

xix. 41. W.—The Hebrews had canticles of sorrow, as well as of joy. The prophet thus endeavours to impress more deeply on the minds of the people what he had been saying. The master of the vineyard is God himself. v. 7. C. —*Hill.* Lit. *in the horn, the son of oil.* Ch.—The best vines grew among olive and fig trees. Doubdan 21.—Sept. "in a horn, (*mountain*) in a fat soil." H.

VER. 2. *Stones.* They burn and starve in different seasons. Col. xii. 3.—*Choicest.* Heb. *sorek.* H.—There was a famous valley of this name. Judg. xvi. 4. The angels guarded the vineyard, in which Abraham, Moses, &c. were found.—*Tower.* To keep the wine, &c. Mat. xxi. 33. It denotes the temple, (C.) Scriptures, &c. M.—*Wild.* Sour. Deut. xxxii. 32.

VER. 3. *Judge.* God condescends to have his conduct scrutinized. C. xli. 1.

VER. 4. *Was it.* "Why has it produced wild grapes, while I looked?" &c.

VER. 5. *Down.* By the Chaldees, and after the death of Christ. C.—When God withdraws his aid, man is unable to stand. Yet he falls by his own fault, which God only permits. W.

VER. 6. *It.* During the whole of the captivity, the land might keep its sabbaths. Lev. xxvi. 34. C.—The people shall be deprived of saving doctrine. M.

VER. 7. *Israel.* This comparison is very common. Ps. lxxix. 9. Mat. xx. 1. C.—The preceding parable is explained. M.—*Cry.* For vengeance. Jer. xii. 8. Gen. iv. 10. and xviii. 20. C.

VER. 8. *Even.* Sept. "to take from your neighbour: shall," &c. H.

VER. 9. *Things.* Unjust practices.—*Inhabitant.* What will your avarice avail, (H.) since you must abandon all? C.

VER. 10. *Measure.* Heb. "both."—*Thirty.* Heb. "a chomer shall yield an epha."

VER. 11. *To follow.* Heb. "for shecar," (C.) palm wine, (Theod.) or any inebriating liquor. S. Jer. in c. xxviii. Our version is conformable to Aquila and Sym. H.—Num. vi. 3. Eccle. x. 16.

VER. 12. *Work.* Chastisement. v. 19. and c. xxviii. 21. C.—They are admonished to observe the festivals of the Lord, and not to indulge in riotousness. W.

VER. 14. *Hell.* Or the grave, which never says enough. Prov. xxx. 15. Isaias alludes to what should happen under Nabuchodonosor, as if it were past. G.

VER. 16. *Justice.* All will be taught to adore him. H.

VER. 17. *Strangers.* Ammonites, &c. (C.) shall occupy part of the land. H.

VER. 18. *Cart.* Fatiguing themselves with iniquity, (Wisd. v. 7. C.) and delaying your conversion. S. Isid. M.

VER. 19. *It.* The Jews were often guilty of the like insolence. Jer. xvii. 15.

VER. 21. *Conceits.* Blind guides. Mat. xv. 14.

VER. 22. *Drink.* Heb. "mix shecar." People generally mixed wine and water. They also strove who could drink most, and the Greeks had a feast for this purpose, (C.) which they styled *Choas*, from the measure which was to be swallowed down. Aristoph. Acharn. act. iv. 4. and 5. ult.—Cyrus the younger boasted to the Gr. ambassadors, that "he could drink and bear more wine than his brother." Plut. in Artax.

VER. 23. *Justice.* Declaring the righteous guilty. v. 20. H.

26 And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

27 There is none that shall faint, nor labour among them: they shall not slumber, nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Their arrows *are* sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the violence of a tempest.

29 Their roaring like that of a lion, they shall roar like young lions: yea, they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

30 And they shall make a noise against them that day, like the roaring of the sea: we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

CHAP. VI.

A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.

IN the year that king Ozias died, [a]I saw the Lord sitting upon a throne, high and elevated: and his train filled the temple.

2 Upon it stood the Seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

3 And they cried one to another, and said: [b]Holy, holy, holy, the Lord God of Hosts, all the earth is full of his glory.

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

5 And I said: Woe *is* me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King, the Lord of hosts.

6 And one of the Seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

7 And he touched my mouth, [c]and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

8 And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

9 And he said: Go, and thou shalt say to this people: [d]Hearing, hear, and understand not: and see the vision, and know it not.

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.

11 And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

12 And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

13 And there shall be still a tithing therein, and she shall turn, and shall be made a shew as a turpentine-tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

CHAP. VII.

The prophet assures king Achaz that the two kings, his enemies, shall not take Jerusalem. A virgin shall conceive and bear a son.

AND [e]it came to pass in the days of Achaz, the son of Joathan, the son of Ozias, king of Juda, that Rasin, king of Syria, and Phacee, the son of Romelia, king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it.

2 And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

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[a] A. M. 3246. A. C. 758.—[b] Apoc. iv. 8.—[c] Jer. i. 9.—[d] Mat. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.—[e] A. M. 3262. A. C. 742. 4 Kings xvi. 15.

VER. 25. *Still.* After the ruin of Jerusalem, the people were led away. C.—Grievous sins must be severely punished, as was that of the murderers of Christ. W.

VER. 26. *Off.* Like a king, leading all his subjects to battle. C.—*Whistle.* He alludes to the custom of leading forth bees by music. C. vii. 18. S. Cyr.—*Earth.* The Chaldees, (c. xli. 9. Jer. vi. 22.) and not the Romans, as some would suppose.—*Swiftly.* Like an eagle. Dan. vii. 4. Jer. xlviii. 40.

VER. 27. *Broken.* They shall march incessantly. Ezec. xxvi. 7. and xxx. 11.

VER. 28. *Hoofs.* They were hardened, but not shod. Xenoph. Amos vi. 13.

VER. 29. *Lion.* Nabuchodonosor is compared to one. v. 26. Jer. iv. 7.

VER. 30. *Mist.* Denoting calamity. Heb. "ruin." Sept. "indigence." C.

CHAP. VI. VER. 1. *Died.* Either a natural (C.) or a civil death, by means of the leprosy. Chal. Tostat. 7.—This and the former chapters relate to the commencement of Joathan's reign, whether before or after the death of Ozias. C.—Many think that this was the first prediction of Isaias. Orig. S. Jer. ad Dam. —*I saw.* By a prophetic vision, as if I had been present at the dedication of the temple. 3 K. viii. 10. C.—*Lord.* Not the Father, as some have asserted, but the Son. Jo. xii. 40. S. Jer. ad Dam. C.—Neither Moses nor any other saw the substance of God; but only a shadow. Yet Manasses hence took a pretext to have Isaias slain. Orig. S. Jer. Trad. Paral. W.

VER. 2. *The* two *Seraphims* "burning." They are supposed to constitute the highest order of angels. Num. xxi. 6.—*His.* God's or their own face. Heb. and Sept. are ambiguous. Out of respect, (C.) they looked not at the divine majesty. M.

VER. 3. *Glory.* By no means of the incarnation. The unity and Trinity are insinuated. S. Jer. S. Greg. Mor. xxix. 16.

VER. 4. *Of him.* Sept. "them," (H.) the Seraphim signifying that the veil was removed by the death of Christ, (Theod.) or that the people should be led into captivity, as a Jew explained it to S. Jerom.

VER. 5. *Peace.* It is proper for sinners to do so. Eccli. xv. 9. The prophet was grieved that he was unworthy to join in the acclamation of the Seraphim, and had reason to fear death. Gen. xvi. 13. Ex. xxxiii. 20. He finds himself less able to speak than before, like Moses. Ex. iv. 10. and vi. 12.

VER. 6. *Coal.* "Carbuncle," (Sept.) the word of God, (S. Basil) spirit of prophecy, (S. Jer. 142. ad Dam.) &c.

VER. 7. *Sin.* Impediment in speech. All defects were attributed to some sin, (Jo. ix. 2.) as Job's friends maintained.

VER. 8. *For us.* Hence arises a proof of the plurality of persons. C.—*Send me.* Thus Isaias was an evangelical and apostolical prophet. S. Jer. W.

VER. 10. *Blind.* The prophets are said to do what they denounce. S. Tho. 1. q. xxiv. 3. Sanct.—Sept. "heavy or gross is the heart," &c. The authors of the New Testament quote it thus less harshly.—*Them.* Is God unwilling to heal? Why then does he send his prophet? C.—He intimates that all the graces offered would be rendered useless by the hardened Jews. S. Isid. Pelus. 2. ep. 270.—Heb. may be, "surely they will not see," &c. C.

VER. 11. *Desolate.* By means of Nabuchodonosor, (S. Chrys.) and the Romans, (Eus. &c.) or even till the end of the world, their obstinacy will continue.

VER. 12. *Earth.* After the captivity, the people shall be more docile. But this was more fully verified by the preaching of the gospel.

VER. 13. *Tithing.* The land shall produce its fruits, and people shall bring their tithes. Ezec. xx. 40. There shall be some left; (c. i. 9. and iv. 3. C.) though only a tenth part will embrace Christianity. S. Bas.—*Made.* Sept. "ravaged." They shall be exposed to many persecutions under Epiphanes, and few shall escape the arms of the Romans, (C.) those particularly (H.) who shall be a *holy seed.* C.—The apostles were of Jewish extraction, (H.) and spread the gospel throughout the world. M.

CHAP. VII. VER. 1. *Achaz.* This must be seventeen years later than the former prediction. 4 K. xv. 37. The kings of Syria and Israel jointly attacked Juda, but were forced to raise the siege of Jerusalem. The next year they came separately, and committed the following ravages. The news of their junction threw all into confusion. v. 2. Isaias was then sent to inform the king, that the designs of his enemies should not take effect. Yet the two kings obtained each

3 And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub, thy son, that is left, to the conduit of the upper pool, [a] in the way of the fullers' field.

4 And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these fire-brands, smoking with the wrath of the fury of Rasin, king of Syria, and of the son of Romelia.

5 Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

6 Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

7 Thus saith the Lord God: It shall not stand, and this shall not be.

8 But the head of Syria is Damascus, and the head of Damascus is Rasin: and within threescore and five years, Ephraim shall cease to be a people:

9 And the head of Ephraim is Samaria, and the head of Samaria, the son of Romelia. If you will not believe, you shall not continue.

10 And the Lord spoke again to Achaz, saying:

11 Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

12 And Achaz said: I will not ask, and I will not tempt the Lord.

13 And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

14 Therefore the Lord himself shall give you a sign. [b] Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

16 For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

17 The Lord shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda, with the king of the Assyrians.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

20 In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep,

22 And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land.

23 And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

24 With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land.

25 And as for all the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

CHAP. VIII.

The name of a child that is to be born: many evils shall come upon the Jews for their sins.

AND the Lord said to me: Take thee a great book, and write in it with a man's pen. Take away the spoils with speed, quickly take the prey.

[a] 4 Kings xviii. 17.

[b] Mat. i. 23. Luke i. 31.

a victory. But they could not dethrone Achaz, as they intended. C.—Paine traduces this prophecy as a lie, asserting that they succeeded. What! did they make Tabeel king? v. 6. The Israelites would not even keep the captives who had been taken. 2 Chron. xxviii. 15. Watson, let. 5.—Achaz had been made captive before. But now the Lord defeated the projects of his enemies, as he will the conspiracy of heretics against his Church. W

Ver. 3. *Jasub.* This name was mysterious: *Shear-Jashub* meaning "the rest shall return" from Babylon, or be converted under Ezechias. C. x. 22. C.—Prot. Go "thou, and Shear-Jashub, thy son, at the end of the conduit," &c. H.

Ver. 4. *Tails.* So he styles the two kings in derision. The distrust of Achaz was punished by the loss of many of his subjects, but he was not dethroned, having engaged the Egyptians and Assyrians to attack his enemies. v. 17.

Ver. 6. *Tabeel.* Chal. "whom we shall think proper." He will not so much as name him.

Ver. 8. *Rasin.* Both the king and his capital shall be ruined.—*And five.* Capellus (p. 497.) would read six and five; or, in eleven years time. But (C.) Ephraim was led captive twenty-one years after, and the Cutheans took their place when sixty-five years had elapsed. A. 3327. Usher.—Most people date from the prophecy of Amos to the ruin of Samaria, just sixty-five years. The former solution seems preferable. C.

Ver. 9. *Continue.* Sept. "and will not understand, even the Lord," &c. H.—Heb. "and since you do not believe," (C.) or "because you are not confirmed" by a miracle. Grot.

Ver. 11. *Above.* Require it to thunder, (1 K. xii. 17.) or the earth to open. Numb. xvi. 28. C.

Ver. 12. *Lord.* He was afraid of being forced to relinquish his evil ways. S. Jer.—Though an idolater, he knew he ought not to tempt God.

Ver. 14. *Virgin, halma,* (H.) one secluded from the company of men. *Alma* in Latin signifies "a holy person," and in Punic "a virgin." The term is never applied to any but "a young virgin." If it only meant a young woman, what sort of a sign would this be? S. Jer.—It was indeed above the sagacity of man to declare that the child to be born would be a boy, and live till the kings should be destroyed. But the prophet undoubtedly speaks of Jesus Christ, *the wonderful,* &c. (c. ix. 5.) as well as of a boy, who should prefigure him, and be an earnest of the speedy destruction of the two kings. He was to be born of Isaias; (c. viii. 4.) and of all the qualities belonging to the true *Emmanuel,* only that regards him, which intimates that the country should be delivered before he should come to years of discretion. v. 16. C. Diss. Bossuet.—The Fathers generally apply all to Christ.—*Called.* Or shall be in effect. C. i. 26. C.—The king hardly trusted in God's mercies, whereupon the incarnation of Christ, &c. is foretold. W.

Ver. 15. *Honey.* Like other infants. C.—The new baptized received some to remind them of innocence. Tert. cor. 3.—Christ shall be true man. M.

Ver. 16. *Good.* Being arrived at the age of discretion, Achaz engaged the Assyrians to invade Damascus. Its citizens and four tribes were carried into captivity the year following. Phacee only survived another year, A. 3265. This was a pledge, that what regarded the son of the virgin would also be accomplished. C.—*Land* of the enemy. C. 4 K. xvi. M.

Ver. 17. *Assyrians.* His aid shall prove the greatest scourge, (2 Par. xxviii. 20.) while the Idumeans and Philistines shall also ravage the country. Ib. 17. Achaz has vainly trusted in man.

Ver. 18. *Of Egypt.* The Idumeans, &c. dwell on the borders. C. v. 26. Yet many explain this of the victories of Nabuchodonosor and Nechas.

Ver. 20. *Razor.* Or cut off with scissors all the hair, as was done with lepers, (Lev. xiv. 9.) and Levites. Num. viii. 7. The country shall be pillaged, and all shall be in mourning. C.—The men shall be despised as no better than women and cowards. S. Jer. Theod.—*Hired.* With large sums. C.

Ver. 22. *Land.* Pastures shall be so large, (M.) though uncultivated, the greatest part of the inhabitants being removed.

Ver. 23. *Pieces.* Sicles. This was the price of the best vineyards. Cant. viii. 2. C.—Now people may hunt in them. H.—The subjects of Achaz were much reduced. C.

Ver. 24. *Thither.* The hedges shall be rooted up (H.) or neglected, so that cattle may graze. M.—Two sorts of mountains are specified; some for vineyards, and others for pasture. C.

CHAP. VIII. Ver. 1. *Book.* This mystery would require a large explanation. W.—*Pen.* Lit. "style." H.—Write intelligibly. Here all is plain. C.—*Take.* Prot. "concerning Mahershalalchashbaz." Marg. "in making speed to the spoil, he hasteneth the prey." H.—*Chashbaz,* the son of Isaias, was a sign that Syria and Israel should soon be rendered desolate; and in a more elevated sense, he shewed that Christ should overturn the powers of hell. C.—The virgin's son took the prey from the devil, who before possessed almost all the world.

2 And I took unto me faithful witnesses, Urias, the priest, and Zacharias, the son of Barachias.

3 And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take away the prey.

4 For before the child know to call his father and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians.

5 And the Lord spoke to me again, saying:

6 Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia:

7 Therefore, behold the Lord will bring upon them the waters of the river, strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks,

8 And shall pass through Juda, overflowing, and going over, shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel.

9 Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.

10 Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because God is with us.

11 For thus saith the Lord to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying:

12 Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.

14 And he shall be a sanctification to you. [a] But for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.

15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look for him.

18 Behold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel, from the Lord of hosts, who dwelleth in Mount Sion.

19 And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should not the people seek of their God, for the living of the dead?

20 To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

21 And they shall pass by it, they shall fall, and be hungry: and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards.

22 And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

CHAP. IX.

What joy shall come after afflictions by the birth and kingdom of Christ; which shall flourish for ever. Judgments upon Israel for their sins.

AT [b] the first time the land of Zabulon, and the land of Nephthali, was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

2 The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

3 Thou hast multiplied the nation, *and* hast not increased the joy. They shall rejoice before thee, as they

[a] Luke ii. 34. Rom. ix. 32. 1 Pet. ii. 6.

[b] Matt. iv. 15.

W.—*Urias.* Probably the high priest, who afterwards weakly complied with the king's idolatrous order. 4 K. xvi. 10. C.—Yet at this time, he was a credible witness. H.—*Zacharias.* A person to us unknown. C.

VER. 3. *Prophetess.* The blessed Virgin, (S. Chrys. &c.) or to his wife. He gives his son a different name from Emmanuel, (c. vii. 14.) that they might not be confounded.—*Hasten.* Heb. *Mahershalalchashbaz.* v. 1. H.

VER. 4. *Assyrians.* Theglathphalassar, the next year, took the Damascenes to Kir, and Nephthali, Reuben, Gad, and Manasses into captivity. Yet the kingdom continued some time longer. Never was prediction more explicit. Can the pagans produce any thing similar?

VER. 6. *Silence.* Being willing to receive Tabeel, instead of their lawful prince. Achaz was then terrified, and chose to become tributary, rather than to lose his crown. Herein both offended God, in whom they ought to have trusted; and the auxiliary king looked upon himself as master of the country. 2 Par. xxviii. 20. C.—Israel had joined with the Syrian; but was reduced to the state of captivity, while Jerusalem was preserved. W.

VER. 7. *River.* Euphrates, (C.) with the overflowing of which the Assyrian is compared. H.

VER. 8. *Wings.* Or troops.—*Emmanuel.* Christ was born in the country, and Lord of it: though it might be said to belong to the son of Isaias, as being his figure. C.

VER. 9. *Overcome.* The defeat of Sennacherib, of the Idumeans, &c. under Ezechias, is intimated. 4 K. xviii. 8. and xix. 35.

VER. 10. *God.* Heb. "Emmanuel." We have a pledge of God's protection.

VER. 12. *Conspiracy.* In despair, they wish to submit to the enemy. v. 6. Isaias exhorts them to have recourse rather to the Lord. C.

VER. 14. *Two.* The wicked of both kingdoms, (H.) who choose to revolt from God. Many of Israel were led into captivity, and the territory of Juda was laid waste. C.

VER. 16. *Disciples.* Let some faithful witnesses keep this prophecy, (H.) that when it is verified, all may be convinced.

VER. 17. *Jacob.* Having resolved on their ruin. C.

VER. 18. *I and my* two *children.* C. vii. 3. and viii. 4. H.—The actions of some were prophetical. C. xx. 2. Os. xii. 10. C.—God announces what will happen, by the names of my children, (H.) and by their age, as well as by my mouth. C.

VER. 19. *Seek of pythons.* That is, people pretending to tell future things by a prophesying spirit.—*Should not the people seek of their God, for the living of the dead?* Here is signified, that it is to God we should pray to be directed, and not to seek of the *dead,* (that is, of fortune-tellers dead in sin) for the health of the living. Ch.—*Mutter.* Lit. "use a shrill note," *strident.* H.—So Horace, (1 Sat. viii.) says—

Umbræ cum sagana resonarent triste et acutum.

—*Should.* Make this reply: *Should,* &c.

VER. 20. *Law.* Sealed, (v. 16.) or to the law of Moses. Eccli. xxxiv. 28. C. —Sept. "why do they consult the dead concerning the living? For he gave the law to assist us." H.—*Light.* They shall die or be miserable. C.

VER. 21. *By it.* The word of God. H.—*God. Elohim* means also princes or idols. C.—Whether they seek God unwillingly, or the aid of men, (v. 22.) they shall perish. W.

CHAP. IX. VER. 1. *Loaded.* Theglathphalassar took away whole tribes, (2 Par. v. 26.) the year after this. Yet these people were the first enlightened with the rays of the gospel, (Matt. iv. 13.) though so much despised. Jo. vii. 52. C.—Here Christ preached first. But after his passion, few Jews believed in him. W.

VER. 2. *Risen.* The kingdom of Juda hoped for redress, when they saw the people of Israel humbled, (H.) or rather after the defeat of Sennacherib. C.

VER. 3. *And hast.* Parkhurst says it should be, "(whom) thou hast not brought up (the Gentiles) with joy they," &c. Sym. H.—The numerous forces of the Assyrians could not save them from the angel. Under Ezechias the people increased. Was not his reign a figure of the Church persecuted and increasing; but on that account, in danger from a relaxation of discipline? Lu. v. 7.—*Spoils.* They shall return thanks to God for the unexpected liberation.

VER. 4. *Oppressor.* Who levied taxes for Assyria. 4 K. xviii. 7. Sennacherib

that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

4 For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, [a] as in the day of Madian.

5 For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.

6 For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: to establish it, and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people of Ephraim shall know, and the inhabitants of Samaria, that say in the pride and haughtiness of their heart:

10 The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars.

11 And the Lord shall set up the enemies of Rasin over him, [b] and shall bring on his enemies in a crowd:

12 The Syrians from the east, and the Philistines from the west: and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

13 And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts.

14 And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.

15 The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And they that call this people blessed, shall cause them to err: and they that are called blessed, shall be thrown down headlong.

17 Therefore the Lord shall have no joy in their young men: neither shall he have mercy on their fatherless, and widows: for every one is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still.

18 For wickedness is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke, ascending on high.

19 By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother.

20 And he shall turn to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his own arm: Manasses Ephraim, and Ephraim Manasses, *and* they together shall be against Juda.

21 After all these things his indignation is not turned away, but his hand is stretched out still.

[a] Judges vii. 12.—[b] 4 Kings xvi. 9.

CHAP. X.

Woe to the makers of wicked laws. The Assyrians shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.

WOE to them that make wicked laws: and when they write, write injustice:

2 To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.

3 What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?

4 That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.

5 Woe to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.

6 I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

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made war, because Ezechias refused to pay them any longer, and his troops fell upon each other, (C.) as the Madianites had done. Judg. vii. H.

VER. 5. *Fire.* Being cut and useless. See Diss. on the defeat of Sennacherib. C.

VER. 6. *Child.* The Messias, whom the son of Isaias prefigured.—*Shoulder.* Where the badges of royalty were worn. C.—Christ bore his cross. Tert. &c. —*Wonderful.* In his birth, &c.—*Counsellor.* From whom all good advice proceeds. Grotius falsely translates, "the consulter of the strong God," meaning Ezechias. Though he deemed the Socinians unworthy of the Christian name, (Ep. ad Valleum.) he too often sides with them. *Johets* always means one who "gives counsel." C. xl. 13. Ezechias was at this time ten years old, and he did not always take advice, nor was his reign peaceful, &c.—*God.* The three Greek versions maliciously render *El* "the strong," though it be uncertain that it ever has that meaning, as it certainly has not when joined with *gibbor*, "mighty." Why should two terms of the same import be used? The Sept. copies vary much. Some read only, "he shall be called the angel of the great council, for I will bring peace upon the princes and his health." S. Jerom thinks they were afraid to style the child God. But this reason falls to the ground, as other copies have, (C.) after *council*, "Wonderful, Counsellor, God, the Mighty, the Potent, εξουσιαζης, the Prince of Peace, the Father of the world to come, for, &c. (7.) His." Grabe (de Vitiis lxx. p. 29.) asserts that the former is the genuine version, and that the inserted titles are a *secondary* one; so that there must have been two versions before the days of Aquila, as the text is thus quoted at large by Clement and S. Irænus, A. 180; Kennicott adds also by S. Ignatius, A. 110. H.—The omnipotent God became a little child, and without violence subdued the world, which he still governs. W.

VER. 7. *Peace.* Christ gives it, and propagates his Church. Heb. xii. 2.

VER. 8. *Word.* Sept. "death." This also agrees with the Heb. term, and with the context.

VER. 10. *Cedars.* They speak in a proverbial way, that they will shortly repair the injuries done by the Assyrians depending on king Osee.

VER. 11. *Him.* Israel. Salmanasar came to ruin the kingdom. C.

VER. 12. *Still.* God punishes the impenitent throughout eternity. v. 12. c. x. 4. W.

VER. 14. *Him.* Heb. "the branch and the rush." C.—Sept. "the great and the small."

VER. 16. *Headlong.* If the blind lead the blind, both fall into the ditch. Matt. xv. 14. H.

VER. 17. *Folly.* Sin. They are all guilty. He will shew no compassion.

VER. 18. *High.* All shall witness the fall of Israel, (C.) like a forest on fire. H.

VER. 19. *Brother.* Civil wars shall rage. 4 K. xv. Josephus (Bel. vii.) perhaps alluded to this passage, when he said, that an ancient prophecy announced ruin to the Jews, when they should turn their arms against each other. C.

CHAP. X. VER. 1. *Injustice.* These great ones excite God's indignation. C.—Jeroboam forbidding any to go to Jerusalem; and the Pharisees establishing their wicked traditions, ruined all. W.

VER. 3. *Afar.* When Salmanasar shall come from Ninive to destroy Samaria, to punish the people for their idolatry (C.) and oppressions. H.—*Glory.* Golden calves, (Ose. viii. 5. and x. 5.) or possessions. C. ix. 8.

VER. 5. *Woe.* Or come on, *Heus*, though (C.) *ho* is ordinarily rendered, alas! It here indicates that God makes use of this scourge with regret, and will afterwards consign it to the flames. H.—The prophet speaks of Salmanasar, or of Sennacherib. S. Cyr. S. Jer.

7 But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

8 For he shall say:

9 Are not my princes as so many kings? is not Calano as Charcamis: and Emath as Arphad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, and of Samaria.

11 Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

12 And it shall come to pass, that when the Lord shall have performed all his works in Mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of [a]Assyria, and the glory of the haughtiness of his eyes.

13 For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of their princes, and as a mighty man have pulled down them that sat on high.

14 And my hand hath found the strength of the people as a nest: and as eggs are gathered that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

15 Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.

16 Therefore, the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning, as it were the burning of a fire.

17 And the light of Israel shall be as a fire, and the holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.

18 And the glory of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh, and he shall run away through fear.

19 And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.

20 And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord, the holy One of Israel in truth.

21 The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

22 [b]For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with justice.

23 For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land.

24 Therefore, thus saith the Lord, the God of hosts: O my people, that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.

25 For yet a little, and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

26 [c]And the Lord of hosts shall raise up a scourge against him, [d]according to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy at the presence of the oil.

28 He shall come into Aiath, he shall pass into Magron: at Machmas he shall lay up his carriages.

29 They have passed in haste, Gaba is our lodging: Rama was astonished, Gabaath of Saul fled away.

30 Lift up thy voice, O daughter of Gallim; attend, O Laisa, poor Anathoth.

31 Medemena is removed: ye inhabitants of Gabim, take courage.

[a] 4 Kings xix. 35. Infra xxxvii. 36.—[b] Infra xi. 11. Rom. ix. 27.

[c] Infra xxxvii. 36.—[d] Judges vii. 25.

VER. 6. *Deceitful.* Heb. "hypocritical," joining my worship with that of idols. C.—They had solemnly promised to serve the Lord. Ex. xix. 8. W.

VER. 7. *So.* He will not think that he is executing my vengeance, supposing that he conquers by his own power.

VER. 9. *As.* Lit. "altogether kings." H.—Thus Nabuchodonosor kept the conquered princes for derision. Hab. i. 10. Judg. i. 7.—*Arphad*, Arad, or rather Raphanæ. Jer. xlix. 23.—*Damascus.* These two cities were not yet subdued.

VER. 10. *Idols.* He looks upon the true God as no better than any idols, (4 K. xviii. 32.) and falsely supposes that the latter were adored at Jerusalem. C.

VER. 12. *Works.* Humbling and terrifying Ezechias and his subjects, who were reduced to great distress, in order to avert the impending war. H.—*Eyes.* The Assyrians were punished in their turn.

VER. 14. *Nest.* Some put these words in the mouth of God. Tert. Abdias 4.—But they shew the insolence of Sennacherib.

VER. 15. *Axe.* The Assyrian has no right to boast. What can man do without God's assistance? C.—*Gratiæ tuæ deputo et quæcumque non feci mala.* S. Aug. Conf. ii. 7.—Sennacherib persecuted the Jews of his own free will, though he was God's instrument. W.

VER. 16. *Fire.* The Jews assert, that 185,000 perished by an inward burning, so that only ten men were left. v. 19. S. Jer.

VER. 17. *Light.* God. H.—*Thorns.* Private soldiers. C.

VER. 18. *Glory.* Officers.—*Flesh.* Or body. All shall perish. H.—*Fear.* Sennacherib escaped alone, and fell by the sword of his own sons.

VER. 20. *Israel* now submitted to Ezechias, as their kingdom was overturned in the sixth year of his reign, eight years before Sennacherib's arrival. Isaias speaks of this time, and therefore makes no distinction of the kingdoms. *Striketh* the Assyrian.

VER. 22. *Converted.* This was partly verified in the children of Israel who remained after the devastations of the Assyrians, in the time of king Ezechias: and partly in the conversion of a remnant of the Jews to the faith of Christ. Ch.—4 K. xviii. 3. Rom. ix. 27. The apostle follows the Sept. (C.) "and if the people of Israel be."—*Converted.* Sept. "saved, for perfecting the word and abridging in justice. Because God, the Lord of hosts, will make an abridged word in the universe." H.—As the apostle has explained this passage, "every other interpretation must cease." S. Jer.—The few who were converted under Ezechias were a figure of those who should embrace the faith of Christ. C.—*Consumption.* That is, the *number of them cut short, and reduced to few*, shall flourish in the abundance of justice. Ch.—Heb. "the desolation is decreed, justice shall overflow." God will treat all with rigour. Nah. i. 8. The incredulous Jews shall be rejected. v. 23. Rom. ix.

VER. 24. *Egypt.* He sent Rabsaces from Lachis, when he set out to meet Tharaca. 4 K. xix.

VER. 25. *Little.* Twenty-eight years, (Ps. lxxxix. 4.) or he alludes to the destruction which took place in a single night, (C.) or in a moment. v. 16. H.

VER. 26. *Oreb.* Judg. vii. 25.—*And his.* Moses thus let loose the waters of the Red Sea on the Egyptians, by stretching forth his rod. C.

VER. 27. *Oil.* That is, by the sweet unction of divine mercy. Ch.—Chal. "before the anointed," in consideration of Ezechias and Isaias. In a higher sense, it denotes the victory of Christ over the devil. C.

VER. 28. *Into Aiath*, &c. Here the prophet describes the march of the Assyrians under Sennacherib; and the terror they should carry with them; and how they should suddenly be destroyed. Ch.

VER. 29. *Lodging.* Here, say the Assyrians, we will encamp.

VER. 31. *Take.* Prot. "gather themselves to flee." H.

VER. 32. *Nobe.* He may arrive thither shortly, in the environs of Jerusalem. C.—Sept. "exhort to-day, that they may continue on the road. Comfort with

32 It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.

33 Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.

34 And the thickets of the forest shall be cut down with iron, and Libanus, with its high ones, shall fall.

CHAP. XI.

Of the spiritual kingdom of Christ, to which all nations shall repair.

AND [a] there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

2 And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness,

3 And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.

4 But he shall judge the poor with justice, and shall reprove with equity, for the meek of the earth: [b] and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5 And justice shall be the girdle of his loins: and faith the girdle of his reins.

6 [c] The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf, and the lion, and the sheep, shall abide together, and a little child shall lead them.

7 The calf, and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

9 They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

10 [d] In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.

12 And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.

13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

14 But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east: Edom, and Moab, shall be under the rule of their hand, and the children of Ammon shall be obedient.

15 And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that men may pass through it in their shoes.

16 And there shall be a highway for the remnant of my people, which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A canticle of thanksgiving for the benefits of Christ.

AND thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

[a] Acts xiii. 23. Infra liii. 2.—[b] 2 Thes. ii. 8.

[c] Infra lxv. 25.—[d] Rom. xv. 12.

the hand the daughter of Sion, thou rock and hills within Jerusalem." H.—*Hand.* As Nicanor did against the temple. 2 Mac. xv. 32. C.

VER. 33. *Vessel.* Like Gideon, when he attacked Madian. v. 26. Judg. vii. 19. Sept. "the nobles." H.—Heb. "their beauty." The empire of Assyria shall presently fall. C.

CHAP. XI. VER. 1. *Root.* Juda shall not be exterminated, like the Assyrians. C.—Christ shall spring from the blessed Virgin, (W.) for the salvation of mankind. The Jews agree, that this prediction regards the Messias; though some, with Grotius, would explain it literally of Ezechias. They do not reflect that he was now ten years old, and that the prophet speaks of an event which should still take place after he had been a long while upon the throne. If we were to look for any figure of the Messias, to whom this might be applicable, it would be Zorobabel. Zac. iii. 8. But how disproportionate would be the promises to the execution? Some passages may indeed relate to the return of the captives, (v. 11.) as the people must have a more immediate object, to insure the accomplishment of the more elevated predictions concerning the Messias: but these also refer ultimately to the propagation of the gospel, which the prophet had also in view. C.

VER. 2. *Him.* In the form of a dove. Jo. i. 32. H.—"The whole fountain of the Holy Ghost descending." Ev. Nazar. S. Jer.—Christ was filled with his seven gifts, and *of his fulness* his servants *receive.* W.—Yet all virtues are the gifts of the holy Spirit, and the number seven is not specified in Heb. as the same word (C.) *yirath,* is rendered *godliness,* which (v. 3.) means, *the fear of the Lord.* H.—God enables us to penetrate the difficulties of Scripture, and to act with prudence, &c. M.

VER. 3. *Filled.* Heb. "breath *or* smell." So S. Paul says, (2 Cor. ii. 15.) *we are the good odour of Christ.* C.—Prot. "he shall make him of quick understanding (marg. smell) in the fear," &c. H.—*Ears.* Which are often deceived. M.

VER. 4. *Wicked.* Antichrist, (2 Thess. ii. 8.) and all impiety, by means of the apostles.

VER. 5. *Reins.* He shall possess these virtues, performing his promises with the strictest fidelity. C.

VER. 6. *Wolf.* Some explain this of the Millennium. ap. S. Jer. Lact. vii. 24.—But the more intelligent understand, that the fiercest nations shall embrace the gospel, and kings obey the pastors of the Church. C.—*Lead.* Or "drive," as the word is used by Festus. H.

VER. 8. *Basilisk.* Ps. ix. 13. The apostles subdued kings and philosophers, without any human advantages.

VER. 9. *Kill.* The most inveterate pagans, being once converted, entirely alter their manners. Ose. ii. 18.

VER. 10. *Ensign.* The cross is the standard of Christians.—*Sepulchre.* Heb. Sept. &c. "rest." S. Jerom gives the true sense. The holy places have been greatly reverenced, and Christian princes strove for a long time to recover them. C.—They are respected even by the Turks. Christ's death was ignominious, but his monument was full of glory. Thus the saints begin to shine, where the glory of the wicked ends. W.

VER. 11. *Time.* After the deliverance from Sennacherib, they shall return from captivity. Ezechias recalled some few. 2 Par. xxix. 9.—*Remnant.* Some embraced the gospel. Rom. ii. 2. Acts ii. 41. &c.—*Phetros,* in Egypt.—*Of the* Mediterranean *sea,* and all places to which the Jews went by water.

VER. 13. *Away.* Under Ezechias the Israelites began to join with Juda. But they did it more cordially after their return from Babylon.

VER. 14. *Shoulders.* Or confines. Ezec. xxv. 9. Ezechias and the Machabees attacked the Philistines. C.—Sept. "and they shall fly on the ships of the strangers; they shall plunder the sea together, and those on the east, and Idumea." H.—*East.* Ammonites, &c. often defeated by the Machabees, and probably by Ezechias.

VER. 15. *Tongue.* Gulf of the Mediterranean, near Pelusium, or the seven mouths of the *river* Nile. The country was ravaged by Sennacherib, Cambyses, Alex. and Epiphanes. C. xix. 4. &c. The Jewish captives shall return thence. C. l. 3. Zac. x. 10.

VER. 16. *Assyrians.* They shall march without impediment. C.

CHAP. XII. VER. 1. *Thanks.* Lit. "confess." The Jews thank God for their return, as the Church does for her deliverance from sin. W.—Canticles were composed on such occasions. Ex. xv.—*Angry.* They do not thank God on this account; but because he had averted his indignation. C.

2 Behold, God is my Saviour, I will deal confidently, and will not fear: [a] because the Lord is my strength, and my praise, and he is become my salvation.

3 You shall draw waters with joy out of the Saviour's fountains:

4 And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.

5 Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.

6 Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy one of Israel.

CHAP. XIII.

The desolation of Babylon.

THE burden of Babylon, which Isaias, the son of Amos, saw.

2 Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

3 I have commanded my sanctioned ones, and have called my strong ones in my wrath, them that rejoice in my glory.

4 The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war,

5 To them that come from a country afar off, from the end of heaven: the Lord, and the instruments of his wrath, to destroy the whole land.

6 Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

7 Therefore shall all hands be faint, and every heart of man shall melt,

8 And shall be broken. Gripings and pains shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenance shall be as faces burnt.

9 Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

10 [b] For the stars of heaven, and their brightness, shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

11 And I will visit the evils of the world, and against the wicked for their iniquity, and I will make the pride of infidels to cease, and will bring down the arrogancy of the mighty.

12 A man shall be more precious than gold; yea, a man than the finest of gold.

13 For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

14 And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

15 Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

16 [c] Their infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

17 Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

18 But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

19 And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, [d] shall be even as the Lord destroyed Sodom and Gomorrha.

20 It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

21 But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

22 And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

CHAP. XIV.

The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.

HER time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make

[a] Ex. xv. 2. Ps. cxvii. 14.—[b] Ezec. xxxii. 7. Joel ii. 10. and iii. 15. Mat. xxiv. 29. Mark xiii. 24. Luke xxi. 25.—[c] Ps. cxxxvi. 9.—[d] Gen. xix. 24.

VER. 3. *Fountains.* Instead of those which your fathers drank in the desert. C.—You shall have the holy Scriptures, (H.) sacraments, &c. Jo. iv. 13. and vii. 38.

VER. 6. *Of thee.* He alludes to the name Emmanuel. Christ preached, and *his own* would not receive him. Jo. i. 11. and 26. C.—He continues with us, concealed under the sacramental species. M.

CHAP. XIII. VER. 1. *Burden.* That is, a prophecy against Babylon. Ch. —Nimrod began the kingdom. Gen. x. Belus and Ninus brought it to great eminence. But after 1240 years, Babylon was taken by Cyrus. W.—Isaias delivered the seven following chapters in the first year of Ezechias. C. xiv. 28.

VER. 2. *Mountain* of Media, whence Darius came. It was usual to erect a signal, (c. xxx. 17. Jer. vi. 1.) to call troops together. C.

VER. 3. *Sanctioned.* The Medes and Persians were appointed by God to punish Babylon. W.

VER. 4. *Kings.* Darius styles himself king of the Medes and Persians. Dan. vi. 12. Many princes and nations composed his army.

VER. 5. *Heaven.* Where it seems to touch the horizon. Thus the countries beyond the Euphrates are often designated.

VER. 6. *Near.* Though one hundred and seventy-two years distant.

VER. 8. *Burnt.* Black with despair. Nah. ii. 10. and Joel ii. 6.

VER. 9. *Desolate.* This was effected in the course of many centuries. C.—The building of Seleucia caused Babylon to be deserted. Pliny vi. 27.—Hence we know not at present where it was situated.

VER. 10. *Stars.* This is not to be taken literally, but only implies that the people shall be in as much consternation (C.) as if the world were at an end. v. 13. H. Grot. Mat. xxiv. 27. Apoc. vi. 12. Jer. iv. 23.

VER. 11. *World.* The vices of all nations were concentrated at Babylon. C.

VER. 12. *Precious.* Rare, (W.) or sought after for destruction. v. 17.

VER. 13. *Heaven.* With thunders.

VER. 14. *Land.* Baltassar shall be abandoned by his allies. Crœsus had been already defeated, before Cyrus invested Babylon.

VER. 17. *Medes.* Who had set themselves at liberty about twenty years before this. They were not solicitous about gold. Ezec. vii. 19. Soph. i. 18.

VER. 19. *Gomorrha.* Towards the end of the Macedonian empire. C.—The Persians kept wild beasts in it. S. Jer.—The palace of Nabuchodonosor subsisted in the days of Benjamin, (C.) but could not be approached on account of serpents. Tudel. p. 70.

VER. 20. *Tents.* To dwell, (C.) or to traffic. Theod.—Another city was built, but not so large, nor in the same place. W.

VER. 21. *Beasts.* Heb. *tsiim*, "fishermen."—*Serpents.* Heb. *ochim.* Sept. "echo," (H.) or "reeds." Babylon was built on a marshy situation, and Cyrus having *let out* the waters of the Euphrates, they could never be effectually stopped.—*Ostriches.* Or swans.—*Hairy.* Goats. C. xxxiv. 14. C.

VER. 22. *Owls.* Or jackals, which resemble foxes, and going in packs, will devour the largest creatures. Bochart. Parkhurst in *aje.* H.—But S. Jer. explains it of birds. Job xxviii. 7. Lev. xiv.—*Sirens*, fabulously supposed to be sweet singing women with wings.—*Thannim* denotes some great sea monsters, such as whales or sea calves. C.

them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

2 And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

3 And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage wherewith thou didst serve before,

4 Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

5 The Lord hath broken the staff of the wicked, the rod of the rulers,

6 That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

7 The whole earth is quiet and still; it is glad, and hath rejoiced.

8 The fir-trees also have rejoiced over thee, and the cedars of Libanus, *saying:* Since thou hast slept, there hath none come up to cut us down.

9 Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

10 All shall answer, and say to thee: Thou also art wounded, as well as we, thou art become like unto us.

11 Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

12 How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

13 And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

14 I will ascend above the height of the clouds, I will be like the Most High.

15 But yet thou shalt be brought down to hell, into the depth of the pit.

16 They that shall see thee, shall turn toward thee, and behold thee: Is this the man that troubled the earth, that shook kingdoms,

17 That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

18 All the kings of the nations have all of them slept in glory, every one in his own house.

19 But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and are gone down to the bottom of the pit as a rotten carcass.

20 Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever.

21 Prepare his children for slaughter, for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

22 And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

23 And I will make it a possession for the ericius and pools of waters, and I will sweep it, and wear it out with a besom, saith the Lord of hosts.

24 The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

25 So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

26 This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

27 For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

28 In the [a]year that king Achaz died, was this burden:

29 Rejoice not thou, whole Philistia, that the rod

[a] A. M. 3277. A. C. 727.

CHAP. XIV. VER. 1. *Prolonged.* Babylon was taken one hundred and seventy-two years after. C.—Yet this time is counted short, compared with the monarchy, which had lasted a thousand years. W.—*Ground.* Cyrus restored the Jews; yet all did not return at that time.—*Stranger.* Converts. Est. viii. 17. All Idumea received circumcision under Hyrcan.

VER. 2. *Place.* Cyrus probably granted an escort, as Artaxerxes did. 2 Esd. ii. 7.—*Servants.* They had purchased many slaves, (1 Esd. ii. 65.) as some were very rich in captivity, and were treated like other subjects.—*Oppressors.* Stragglers of the army of Cambyses, &c. though this was chiefly verified under the Machabees. Jer. xxv. 14. and xxx. 16. C.

VER. 4. *Parable.* Sept. Θρηνον. "Lamentation." H.—Or mournful canticle.

VER. 6. *Persecuted.* The Jews read incorrectly, "is persecuted."

VER. 7. *Earth.* Subject to, or bordering upon the Assyrian empire. Under Darius the Mede, (the Cyaxares of Xenophon) and Cyrus, the people were little molested. C.—The neighbouring princes (*fir-trees*, &c. v. 8.) were also at rest. H.

VER. 9. *Hell* is personified, deriding the Chaldean monarch, Baltassar, who perished the very night after he had profaned the sacred vessels. Dan. v. 3. He probably received only the burial of an ass. v. 11. 19. C.

VER. 12. *O Lucifer.* O day-star. All this, according to the letter, is spoken of the king of Babylon. It may also be applied, in a spiritual sense, to Lucifer, the prince of devils, who was created a bright angel, but fell by pride and rebellion against God. Ch. Lu. x. 18. C.—He fell by pride, as Nabuchodonosor did. W.—Homer (Iliad xix.) represents the demon of discord hurled down by Jupiter to the miserable region of mortals

VER. 13. *North.* And be adored as God in the temple of Jerusalem. Ps. xlvii. 3. The Assyrian and Persian monarchs claimed divine honours. 4 K. xviii. 33. Judith iii. 13.

VER. 15. *Depth.* Heb. "sides," (v. 13.) or holes dug out of a cavern. C.

VER. 16. *Turn.* From their respective holes in the monument.

VER. 19. *Grave.* Strangers seized the crown of Baltassar, and neglected his sepulchre: or if we explain it of Nabuchodonosor, his tomb was probably plundered, (C.) as the Persians did not spare that of Belus. In the reign of Alexander, the tombs of the kings were covered with water, and filled with serpents Arrian. vii.

VER. 20. *Thy.* Sept. "my." Thou hast been a murderer instead of a shepherd.—*Ever.* The children and monarchy of Nabuchodonosor presently perished. Evilmerodac and Baltassar reigned but a short time, and left no issue to inherit the throne.

VER. 22. *Name.* It shall lose all its splendour, and be mentioned only with abhorrence. 1 Pet. v. 13.

VER. 23. *Besom.* Reducing it to a heap of rubbish, (C. xiii. 21. C.) as the event shewed. Watson.

VER. 25. *Assyrian.* 4 K. xix. W.—Sennacherib, (S. Jer.) Cambyses, or Holofernes. The sight of their chastisement would be an earnest of the fall of Babylon. C.—The allies of Assyria, (M.) or the enemies of God's people, will also be punished. C. xv. H.

VER. 28. *Achaz.* When Ezechias was just seated on the throne. The preceding and subsequent predictions were then delivered. C. xiii. 20.

VER. 29. *Rod.* Achaz.—*Bird.* Ezechias will openly attack thee. 4 K. xviii

of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

30 And the first-born of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

31 Howl, O gate, cry, O city: all Philistia is thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

32 And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

CHAP. XV.

A prophecy of the desolation of the Moabites.

THE burden of Moab. Because in the night Ar of Moab is laid waste it is silent: because the wall of Moab is destroyed in the night, it is silent.

2 The house is gone up, and Dibon to the high places, to mourn over Nabo, and over Medaba, Moab hath howled: [a] on all their heads shall be baldness, and every beard shall be shaven.

3 In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl, and come down weeping.

4 Hesebon shall cry, and Eleale, their voice is heard even to Jasa. For this shall the well appointed men of Moab howl: his soul shall howl to itself.

5 My heart shall cry to Moab, the bars thereof *shall flee* unto Segor, a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

6 For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

7 According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

8 For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9 For the waters of Dibon are filled with blood: for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

CHAP. XVI.

The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.

SEND forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

2 And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

3 Take counsel, gather a council: make thy shadow as the night in the mid-day: hide them that flee, and betray not them that wander about.

4 My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

5 And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and quickly rendering that which is just.

6 [b] We have heard of the pride of Moab, he is exceedingly proud: his pride and his arrogancy, and his indignation, is more than his strength.

7 Therefore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

8 For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

9 Therefore, I will lament with the weeping of Jazer, the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in

[a] Jer xlviii. 37. Ezec. vii. 18.

[b] Jer. xlviii. 29.

6. C.—Prot. "*shall be* a fiery flying serpent," (H.) like that erected by Moses. Num. xxi. 9. Sennacherib and Assaraddon shall lay waste Philistia. v. 31. c. xx. 1. C.—Though Achaz be dead, Ezechias and Ozias will destroy more of that nation. 4 K. xviii. 8. and 2 Par. xxvi. W.

Ver. 22. *Nations.* Surprised that Ezechias should escape, while the power of the Philistines was overturned so easily; or when the king sent ambassadors to his allies, to announce the defeat of Sennacherib by the angel. All confessed that this was an effect of the divine protection towards Sion. C.

CHAP. XV. Ver. 1. *Moab.* Which would be visited in three years' time (c. xvi. 14.) either by Ezechias, or by Sennacherib, though history be silent on this head. The Moabites had been very cruel. Amos i. and ii.—*Night.* Suddenly. C.—Their misery was so much the greater. W.—*Ar.* The capital. C.

Ver. 2. *House.* Prot. "he is come up to Baiith," (H.) or the royal family is gone to the temple of their idol, Chamos, to lament. S. Jer. M. C.—*Shaven.* As in mourning. Jer. xlviii. 37.

Ver. 4. *Itself.* Every one shall deplore his own distress.

Ver. 5. *My.* A charitable heart will grieve for the misfortune of an enemy. W.—I shall join in the general lamentations, though Moab has always been so great an enemy to Israel. C.—Sept. "the heart of Moab cries in itself to Segor." H.—We will retire thither. Chal.—*Bars.* Princes. Prot. "his fugitives *shall*," &c.—*Heifer.* Strong and ungovernable. Heb. "to Heglath and to Shelishia for," &c. though we may as well adhere to the Vulg. Sept. &c.

Ver. 6. *Nemrim.* Or Nemra, (Num. xxxii. 3.) to the north of Segor. C.—The country around hence became barren. S. Jer.

Ver. 7. *Willows.* That is, as some say, the waters of Babylon; others render it a valley of the Arabians, (Ch.) or "of crows," to which their bodies will be exposed. C. lvii. 6.

Ver. 8. *Cry.* Of iniquity, or rather of grief.

Ver. 9. *Dibon.* Sept. &c. read, "Dimon," which signifies, "blood." I will give it a better claim to this appellation.—*Lion.* Nabuchodonosor. C.—Sept. "I will bring the Arabs up on Dimon, and will take away the seed of Moab, and Ariel, and the remnant Adama." H.

CHAP. XVI. Ver. 1. *Petra.* Heb. *selah*, "the rock." H.—Our Saviour sprung from Ruth, the Moabitess. M.—The original may insinuate, that the king of the country had neglected to pay the usual tribute to Juda. 4 K. iii. 4. C.—"Send the lamb to the ruler," &c. Tournemine. Amid scenes of distress, the prophet perceives that the Saviour will proceed from one of this nation. W.

Ver. 2. *Arnon.* They shall not be able to fly over, or to escape the conqueror.

Ver. 3. *Night.* Seek a retreat in the darkest places; or protect Israel when they shall flee before the Assyrians. Their cruelty is thus insinuated. Amos i.

Ver. 4. *Dust.* Theglathphalassar. I need not exhort you to receive my people, as I know your dispositions, and they are out of danger. C.

Ver. 5. *Just.* This regards Christ, (S. Jer.) prefigured by (H.) Ezechias. C.

Ver. 7. *Walls.* Heb. "Kir-hareseth." C. xv. 1. H.

Ver. 8. *Lords* Princes of Jerusalem, (Lam. i. 1.) or of Assyria. C.—*Sea.* Of Sodom, even as far as Jazer, (H.) in the tribe of Ruben. C.

Ver. 9. *My tears.* C. xv. 5. H.—I announce a different sort of music from that which is customary in times of harvest, and of vintage. The liquor shall be tears. C. lxiii. 2. Jer. xlviii. 32. 33. C.

Ver. 10. *Carmel.* This name is often taken to signify a fair and fruitful hill or field, such as Mount Carmel is. Ch.—It means, "the vine of God." C.

the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11 Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

12 And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go into his sanctuaries to pray, and shall not prevail.

13 This is the word, that the Lord spoke to Moab from that time:

14 And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

CHAP. XVII.

Judgments upon Damascus and Samaria. The overthrow of the Assyrians.

THE burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

2 The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

4 And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

5 And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof, that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive-tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord, the God of Israel.

7 In that day man shall bow down himself to his Maker, and his eyes shall look to the holy One of Israel.

8 And he shall not look to the altars which his hands made: and he shall not have respect to the things that his fingers wrought, such as groves and temples.

9 In that day his strong cities shall be forsaken, as the ploughs and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

10 Because thou hast forgotten God, thy Saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

11 In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

12 Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

13 Nations shall make a noise like the noise of waters overflowing, but he shall rebuke them, and they shall flee afar off: and they shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

14 In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

CHAP. XVIII.

A woe to the Ethiopians, who fed Israel with vain hopes: their future conversion.

WOE to the land, the winged cymbal, which is beyond the rivers of Ethiopia.

2 That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden under foot, whose land the rivers have spoiled.

3 All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet:

4 For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

VER. 11. *Wall. Kir-hareseth.* v. 7. I am grieved at your misfortunes. C.

VER. 12. *Prevail.* Chamos shall not be able to help them.

VER. 13. *That time.* A long while ago. Ps. xcii. 2.

VER. 14. *Not many.* It was laid waste in the third year of Ezechias. But its final destruction took place only five years after that of Jerusalem. C.—The wars against Moab continued three years, after which it was reduced to servitude. W.

CHAP. XVII. VER. 1. *Damascus.* When it was taken by Theglathphalassar, or rather by Sennacherib. C. x. 8. It was again ruined by Nabuchodonosor. Jer. xlix. 24. But after the first taking, it never regained its power. *Magni nominis umbra.* C.

VER. 2. *Aroer.* Chal. "abandoned, shall be folds for sheep." Sept. "left for ever a resting place for flocks and herds, and none shall pursue." The tribes on the east of the Jordan shall be led captive, as well as those on the west, Ephraim, &c. H.

VER. 3. *Damascus.* Their too great union proved their ruin. Sennacherib took Damascus, as Salmanasar had done Samaria.

VER. 4. *Lean.* All the power of the kingdom shall fail, as in a mortal illness.

VER. 5. *Raphaim.* Near Jerusalem. 3 K. xxiii. 13. Sept. "of stones." C.—It will be equally difficult to find any men left in the kingdom of Israel. H.

VER. 7. *Israel.* They obeyed the summons of Ezechias and of Josias, (2 Par. xxx. 1. and xxxiv. 6.) and ever after followed the same worship as Juda. C.

VER. 9. *Left.* By the Chanaanites, when the children of Israel came into their land. Ch.—Their consternation was become proverbial. Jos. ii. 9. and v. 11.

VER. 10. *Good.* Sept. "faithless." Israel had abandoned the Lord; and could expect nothing but the fruits of death. C.

VER. 11. *Much.* Thou hast laboured earnestly, but reaped no benefit. H.

VER. 12. *Multitude,* &c. This and all that follows to the end of the chapter, relates to the Assyrian army under Sennacherib, (Ch.) or rather to that of Israel and its allies. C.—After the Assyrians had afflicted Israel, they were also punished. W.

VER. 14. *Not be.* Phacee and Rasin were presently exterminated.—*Spoiled us.* The kingdom of Achaz. 4 K. xvii. 5.

CHAP. XVIII. VER. 1. *Cymbal.* Or *sistrum*, commonly used in Egypt. Sept. "ship sails."—*Ethiopia*, or Chus, lying between the Nile (the branches of which are styled *rivers*) and the Red Sea. He alludes to the kingdom of Tharaca. 4 K. xix. 8. C.

VER. 2. *Ambassadors.* Heb. "Images," (Bochart) in honour of Adonis; (S. Cyr.) or rather Ezechias, or Tharaca send to demand troops. C.—*Bulrushes.* Lit. "paper." H.—Formed of rushes which grow on the banks of the Nile. Pliny vii. 56. and xiii. 11.—*Angels.* Or messengers.—*Pieces.* With factions after the death of Sabacon, or by the inroads of Sennacherib.—*Other.* He derides the vanity of the Egyptians. C.—*Expecting* the overflowing of the Nile. H.—Heb. "of line," (C.) with which they marked out each person's property, after the waters had subsided. Strabo 17.—*Foot.* They worked their dough with their feet, and sent swine to trample on the seed, which required no more cultivation. Herod. ii. 14. and 36.—*Spoiled.* The Nile made considerable alterations.

VER. 4. *Place.* God rules all with ease.—*Harvest.* The allies shall comfort my people, (C.) or Sennacherib shall threaten ruin. H.—But I will frustrate his evil designs. His army shall perish unexpectedly. v. 5. C.—The Egyptians had sent messengers to assure the Israelites that they would come to assist them: but the prophet informs them of their own ruin. W.

5 For before the harvest, it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning-hooks: and what is left, shall be cut away, and shaken out.

6 And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

7 At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other; from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to Mount Sion.

CHAP. XIX.

The punishment of Egypt: their call to the Church.

THE burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof.

2 And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be broken in the bowels thereof; and I will cast down their counsel: and they shall consult their idols, and their diviners, and their wizards and soothsayers.

4 And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord, the God of hosts.

5 And the water of the sea shall be dried up, and the rivers shall be wasted and dry.

6 And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away.

7 The channel of the river shall be laid bare from its fountain; and every thing sown by the water shall be dried up; it shall wither away, and shall be no more.

8 The fishers also shall mourn: and all that cast a hook into the river shall lament; and they that spread nets upon the waters shall languish away.

9 They shall be confounded that wrought in flax, combing and weaving fine linen.

10 And its watery places shall be dry; all they *shall mourn* that made pools to take fishes.

11 The princes of Tanis are become fools; the wise counsellors of Pharao have given foolish counsel: how will you say to Pharao, I am the son of the wise, the son of ancient kings?

12 Where are now thy wise men? let them tell thee, and shew what the Lord of hosts hath purposed upon Egypt.

13 The princes of Tanis are become fools; the princes of Memphis are gone astray; they have deceived Egypt, the stay of the people thereof.

14 The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all his works, as a drunken man staggereth and vomiteth.

15 And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

16 In that day Egypt shall be like unto women, and they shall be amazed, and afraid, because of the moving of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Juda shall be a terror to Egypt: every one that shall remember it shall tremble, because of the counsel of the Lord of hosts, which he hath determined concerning it.

18 [a] In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19 In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof:

20 It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall

[a] Ezec. cap. xxx.

VER. 6. *Them.* Their bodies shall lie unburied.

VER. 7. *Sion.* Egypt shall send presents to the Lord. 2 Par. xxxii. 23. C.

CHAP. XIX. VER. 1. *Egypt.* Many refer this to the coming of Christ, (C.) at whose presence the idols fell down, and many saints adorned the country. W.—But the prophet may also literally refer to the wars of the Assyrians against Egypt. Sabacon having retired, after reigning fifty years, Anysis, and afterwards the priest of Sethon, succeeded to the throne. The latter was attacked by Sennacherib. After his death, twelve kingdoms were formed, but Psammitichus reunited them, and had Nechao for his successor. Herod. ii. 141. 158.—*Behold.* The prophet speaks fourteen years before the attack of Sennacherib.—*Cloud.* Ps. xvii. 11. Some Fathers explain it of the blessed Virgin. C.—*Moved.* Plundered by the Assyrians. M.

VER. 2. *Kingdom.* Under the twelve kings. C.

VER. 3. *Egypt.* Sept. "of the Egyptians shall be troubled within them." H.—*Soothsayers.* Feeble but too common resource of superstitious people!

VER. 4. *Masters.* Twelve kings. Psammitichus, one of them, shall gain the ascendancy.

VER. 5. *Dry.* The lakes and the Nile shall not afford sufficient moisture. C.—If the Nile rose less than twelve or more than sixteen cubits famine ensued. Pliny xviii. 18.

VER. 7. *Fountain.* The Nile rises in Ethiopia. But the canals alone were left dry. C.—Sept. "the achi, every green herb along the river, and every," &c. H.

VER. 8. *Fishers* The lake Mœris produced a talent every day for the revenue, and so great was the abundance of fish, that they could hardly be salted. The Nile was also well supplied with fish.

VER. 9. *Linen.* Gr. silk. Ezec. xvi. 10. C.

VER. 10. *All they.* Sept. "and all who make strong drink (*secer*) shall be in sorrow, and shall afflict their souls." H.—This version is perhaps the best, as the Egyptians used much ale or wine distilled from barley. C.

VER. 11. *Tanis.* Or of the twelve kings. v. 1. They are disconcerted at the approach of Psammitichus, (C.) or at the want of water. H.

VER. 13. *Memphis.* The seat of many kings, and a very ancient city. Heb. "Noph."—*Stay.* Lit. "angle," denoting the chiefs, or all the land. Judg. xx. 2.

VER. 15. *Back.* King and subject are equally confused. C. ix. 14. C.

VER. 17. *Terror.* Heb. also "a rejoicing," (S. Jer.) on account of Sennacherib's defeat there. C. xviii. 7.

VER. 18. *Chanaan.* Hebrew. The Israelites had a connection with Egypt, which the prophets often blame. C. xxx. 2. Ezechias trusted in their aid, when he refused to pay tribute to the Assyrians. Many at that time, or afterwards, retired thither, and served God unmolested. C. xi. 2. Jer. xlii. More established themselves in the country under Alexander, and the Ptolemies. 3 Mac. viii. But this prediction was more fully accomplished by the propagation of the Christian religion. Grace no where shone forth more brightly than in this country, once the seat of superstition.—*Sun.* Heb. "of desolation." But the copies have varied. It is supposed to denote the city On. Gen. xli. 45. C.—Prideaux (p. 2. b. 4.) accuses the Jews of wilfully corrupting this text in the Sept. Kennicott.

VER. 19. *Altar.* If the Jews were forbidden to have any other than the one at Jerusalem, how can the prophet announce this as a blessing? Onias being excluded from the high priesthood, retired into Egypt, and obtained leave to build the temple Onion, in the Nome, though not in the city of Heliopolis, above Bubaste, on the Nile, alleging that Isaias had foretold this event, and that one was already built at Leontopolis. Jos. Ant. xii. 15. and xiii. 6.—But we must allow with the fathers and Jews in the days of S. Jerom, that this prediction regarded the Messias, when altars might be lawfully erected in every nation. See Misna, tr. Moneuth, xiii. 10.—*Monument.* The cross is set up wherever Christ is adored. C.—The Egyptians shall embrace Christianity, and Anthony, &c. shall live a holy (W.) and austere life. H.

VER. 20. *Them.* The Jews were miraculously rescued from the hands of Philopator, (c. Ap. ii.) or rather Christians are delivered from sin and Satan.

cry to the Lord, because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

21 And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them.

22 And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

23 In that day there shall be a way from Egypt to the Assyrians; and the Assyrian shall enter into Egypt; and the Egyptian to the Assyrians; and the Egyptians shall serve the Assyrian.

24 In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing in the midst of the land,

25 Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

CHAP. XX.

The ignominious captivity of the Egyptians, and the Ethiopians.

IN [a] the year that Tharthan entered into Azotus, when Sargon, the king of the Assyrians, had sent him, and he had fought against Azotus, and had taken it:

2 At that same time the Lord spoke by the hand of Isaias, the son of Amos, saying: [b] Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

3 And the Lord said: As my servant, Isaias, hath walked naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

4 So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia, their hope, and of Egypt, their glory.

[a] A. M. 3291. A. C. 713.—[b] Zach. xiii. 4. Matt. iii. 4.

6 And the inhabitants of this isle shall say in that day: Lo, this was our hope, to whom we fled for help, to deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

CHAP. XXI.

The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites and the Arabians.

THE burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert, from a terrible land.

2 A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with pain; anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it: I was troubled at the seeing of it.

4 My heart failed; darkness amazed me: Babylon, my beloved, is become a wonder to me.

5 Prepare the table; behold in the watch-tower them that eat and drink: arise, ye princes, take up the shield.

6 For thus hath the Lord said to me: Go, and set a watchman; and whatsoever he shall see, let him tell.

7 And he saw a chariot, with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

8 And a lion cried out, I am upon the watch-tower of the Lord, standing continually by day; [c] and I am upon my ward, standing whole nights.

9 Behold this man cometh; the rider upon the chariot, with two horsemen, and he answered, and said: [d] Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

10 O my threshing, and the children of my floor, that which I have heard of the Lord of hosts, the God of Israel, I have declared unto you.

11 The burden of Duma calleth to me out of Seir:

[c] Habac. ii. 1.—[d] Jer. li. 8. Apoc. xiv. 8

VER. 21. *Egypt.* The kings often caused sacrifices to be offered for them; but they were not acceptable, as long as they continued idolaters. The country was converted to Christianity, (C.) and the Anchorets performed their vows and penitential exercises, to the admiration of all. H.

VER. 22. *Scourge.* By means of Sennacherib, Cambyses, and Ochus. Afterwards the country was quietly subject to the kings of Persia, Alex. the Ptolemies, and the Romans. C.

VER. 24. *Land.* The apostles, who were true Israelites, (H.) procured the blessing of faith for these nations, (C.) to serve God with concord. H.

CHAP. XX. VER. 1. *Year.* Eighteen after the preceding predictions. C.—*Sargon.* Sennacherib, (S. Jer.) Salmanasar, (Sanct.) or Assaradon, who intended to revenge Sennacherib, and sent his "collector of taxes" to take Azotus from Ezechias, and then to proceed farther. C.—Psammitichus having obtained the sole dominion of Egypt, besieged Azotus for 29 years. Herod. ii. 157. Amos i. 8.

VER. 2. *Sackcloth.* The prophets lived in poverty. Zac. xiii. 4. Their persons were prophetic. It is not agreed whether Isaias went quite naked, or only without his upper garment. The former supposition would represent better the condition of slaves, (v. 4.) and is adopted by S. Jerom, &c. C.—People are said to be naked when they are almost so. 2 K. vi. Jo. xxi. H.—Yet "nothing is more *honest* than to obey God." S. Jer. W.

VER. 3. *Years.* Isaias went so long, or perhaps only three days undressed. Num. xiv. 34. Ezec. iv. 5. Egypt and the Arabian Ethiopia were to be abandoned to the Assyrians, in or during three years.

VER. 4. *Shame.* Thus captives were generally exposed to sale. C. xlvii. 2. Nah. iii. 5.

VER. 5. *Glory.* The alliance of these nations shall not avail the Jews, who are said to inhabit an *island*, because they neglected God's service no less than the most distant and abandoned nations. C.—The changes in empires must convince us to depend only on God, since Damascus and Egypt could not save the Hebrews, nor even themselves. W.

CHAP. XXI. VER. 1. *The desert of the sea.* So Babylon is here called, because from a city as full of people as the sea is with water, it was become a desert. Ch.—After its fall, it was mostly inundated. C. xiii. 20.—*Land.* Media and Persia, which lay to the south, and were not so beautiful as the environs of Babylon.

VER. 2. *Spoileth.* Baltassar is incorrigible, or his opponents must proceed. C.—*Elam;* that is, O Persia: (Ch.) Cyrus, and Darius, the *Mede.* C.—The former nation was weak, and the latter strong. W.—*Cease.* The enemy will shew no pity; nor shall I; as Babylon did not heretofore. H.

VER. 3. *Pain.* He bewails the crimes and the fall of Babylon, which at this time was in amity with Ezechias. v. 10. C.

VER. 4. *Babylon.* Prot. "the night of my pleasure hath he turned into fear unto me." Sept. "My soul is turned into fear." H.

VER. 5. *Drink.* Persians refresh yourselves.—*Take up.* Heb. "anoint." He may also allude to the Babylonians, who were feasting.

VER. 7. *Camel.* These two riders are the kings of the Persians and Medes Ch.—The sentinel, placed by Isaias, in spirit, or rather by the king of Babylon, brings these tidings. C.

VER. 8. *Out.* Lit. "He cried, a lion." H.—Cyrus appears like one. Sept. "And call Urias to the watch-tower," &c. C. viii. 2.

VER. 9. *Horsemen,* drawn by the ass and camel. v. 7. This was verified long after.

VER. 10. *Floor:* you who must shortly be reduced to the utmost distress. Baladan was friendly to Ezechias. But Assaradon having seized Babylon, took Manasses prisoner; and the city thenceforward continued to fill up the measure of its sins. C.

VER. 11. *Duma.* That is, Idumea, or Edom. Ch.—It was a city of that country, twenty miles from Eleutheropolis. S. Jer.—Assaradon desolated Idumea the year following. v. 16. The Jews absurdly apply to Rome what is said of Edom. S. Jer. C.

VER. 12. *Night.* Instead of joy, I must announce dreadful things. H.

Watchman, what of the night? watchman, what of the night?

12 The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

13 The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Meeting the thirsty, bring him water, you that inhabit the land of the south; meet with bread him that fleeth.

15 For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

16 For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of Cedar shall be taken away.

17 And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord, the God of Israel, hath spoken *it*.

CHAP. XXII.

The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and substitution of Eliacim, a figure of Christ.

THE burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the house tops?

2 Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

3 All thy princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

5 For it is a day of slaughter, and of treading down, and of weeping to the Lord, the God of hosts, in the valley of vision, searching the wall, and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

7 And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

9 And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool.

10 And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

11 [a]And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

12 And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13 And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: [b]Let us eat, and drink; for to-morrow we shall die.

14 And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna, who is over the temple: and thou shalt say to him:

16 What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

17 Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

18 He will crown thee with a crown of tribulation; he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

19 And I will drive thee out from thy station, and depose thee from thy ministry.

20 And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias.

21 And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22 [c]And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

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[a] 4 K. xx. 20. 2 Par. xxxii. 30.—[b] Wisd. ii. 6. Infra lvi. 12.

1 Cor. xv. 32.—[c] Apoc. iii. 7. Job xii. 14.

VER. 13. *Arabia.* This sentence is not in the Rom. (C.) or Alex. Sept. (H.) and Dedan is a city of Idumea. C.—The Ismaelites are threatened. W.

VER. 14. *Water.* To neglect this was to be accessary to another's death, in those dreary regions. C. xvi. 3. Deut. xxiii. 2.

VER. 16. *Hireling;* counting precisely. C. xvi. 14. C.—*Cedar:* Arabia, (Ch.) near to Edom. C.

CHAP. XXII. VER. 1. *The valley of vision:* Jerusalem. The temple of Jerusalem was built upon Mount Moria, or the mountain *of vision.* But the city is here called, *the valley of vision,* either because it was lower than the temple, or because of the low condition to which it was to be reduced, (Ch.) during the captivity. W.—*Vision.* Sept. "Sion." H.—This prophecy regards the devastation caused by Sennacherib, (S. Jer.) Nabuchodonosor, (Sanct.) the Romans, (Eus.) or by Assaradon, when he took Manasses. 2 Par. xxxiii. 11. and 4 K. xxi. 10.—*Tops,* to weep.

VER. 2. *Battle.* He taxes the king with cowardice.

VER. 4. *People.* He saw this in spirit, though he might not live to witness it. C.

VER. 5. *Searching.* That day beheld the Assyrians (H.) undermining the wall, and behaving with haughtiness (C.) on Mount Sion. H.

VER. 6. *Wall.* Arms were frequently hung thereon. Cant. ix. 4. C.

VER. 8. *Covering.* Heb. *masac,* (H.) "shade," for the convenience of the people. 4 K. xvi. 18.—*Forest,* built by Solomon. Ezechias has also procured store of arms, which were now delivered out to the citizens.

VER. 9. *Many,* but you have neglected them, (C.) till it be too late. H.—*Pool,* communicating with Gehon on the west. C.

VER. 11. *Walls.* Manasses enclosed the pool within walls, forming a *second* town. 4 K. xxii. 29.—*Ago.* You have not imitated the piety of Ezechias.

VER. 13. *Die.* Thus the pagans encouraged themselves to feast. C.—*Ergo vivamus dum licet esse benè.* Petron.—This conduct betrayed an entire want of faith. C.—"Nothing offends God so much . . . as contempt proceeding from despair." S. Jer.

VER. 14. *Die.* The repentance of Manasses, and the piety of Josias, could not avert the storm. *Discite justitiam moniti et non temnere divos.*

VER. 15. *Temple,* in the place of Eliacim. He had been secretary before, (C.) and had intruded himself into some office in the temple, which he abused. W.

VER. 17. *Cock.* S. Jerom's master assured him that the word which is usually rendered a warrior, has this meaning. H.—The comparison agrees well with a proud man reduced to misery. C.—Heb. "With the captivity of a man, and he will cover thee." Sept. "he will cast out and bruise the man, and will take away thy comely robe, and throw thee into," &c. H.

VER. 18. *Lord;* Manasses, who hath exalted thee. C.

VER. 20. *Eliacim,* who had been displaced, v. 15. He acted as regent after the departure of Manasses, who always followed his counsels at his return. Judith iv. 5. The priesthood was not then incompatible with civil and military functions.

VER. 21. *Girdle,* the badge of power. Job xii. 18.

23 And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

24 And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups, even to every instrument of music.

25 In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

CHAP. XXIII.

The destruction of Tyre. It shall be repaired again after seventy years.

THE burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

2 Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

3 The seed of the Nile, in many waters, the harvest of the river, is her revenue: and she is become the mart of the nations.

4 Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5 When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl, ye inhabitants of the island.

7 Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

9 The Lord of hosts hath designed it to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10 Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

11 He stretched out his hand over the sea: he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof,

12 And he said: Thou shalt glory no more, O virgin, daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

13 Behold the land of the Chaldeans, there was not such a people, the Assyrian founded it: they have led away the strong ones thereof into captivity; they have destroyed the houses thereof; they have brought it to ruin.

14 Howl, O ye ships of the sea, for your strength is laid waste.

15 And it shall come to pass in that day, that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

16 Take a harp, go about the city, thou harlot, that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

17 And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.

CHAP. XXIV.

The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.

BEHOLD, the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

2 [a]And it shall be as with the people, so with the priest: and as with the servant, so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

3 With desolation shall the earth be laid waste, and

[a] Osee iv. 9.

VER. 22. *Shoulder.* Here the marks of dignity were worn. Eliacim was appointed master of the palace, over all the other servants. C.—Thus we may gather what power Christ conferred on S. Peter, when he gave him the *keys* of heaven. Mat. xvi. 19. Apoc. iii. 7. H.

VER. 23. *Peg,* on which whatever is placed shall be secure. 1 Esd. ix. 8.

VER. 24. *House.* He shall be the ornament of the priesthood.—*Music.* All affairs in church and state shall be at his disposal.

VER. 25. *Fall.* Sobna shall lose all his employments, and ruin others. C.

CHAP. XXIII. VER. 1. *Tyre* was destroyed, in part, by Nabuchodonosor. Cyrus permitted all the captives of this, as well as of other countries, to return. —*Cethim;* Cyrus, or rather Macedonia. Merchants come thence no longer.

VER. 2. *Island.* Tyre was originally surrounded with water. A communication with the land was made afterwards. Jos. xix. 29. C. Ezec. xxvii. W.

VER. 3. *Nile.* Heb. *Shichor,* or "muddy water," designates that river. Jos. xiii. 3.—*River.* The overflowing of the Nile gave fertility to Egypt, insomuch that Tyre and other nations were supplied by it with corn.

VER. 4. *Strength:* people who sail. Sept. "but the strength . . . replied: I," &c. Sidon will not be concerned for the fall of her rival. She alleges that she has nothing to do with Tyre. That city would not allow that it was a colony of Sidon. v. 12. C.

VER. 6. *Seas.* The rich Tyrians did so. S. Jer.—Sept. "to Carthage." Heb. *Tharsis,* in Cilicia. C.—Hence Nabuchodonosor did not find a sufficient reward. Ezec. xxix. 18.

VER. 7. *Sojourn.* Many fled, others were made captives.

VER. 8. *Earth.* The merchants were as rich as kings, or the latter sent their merchandise to Tyre. Ezec. xxvii. 33.

VER. 10. *Girdle,* fortress; or rather, thou art naked, like a slave. C. xx. 4.

VER. 12. *Daughter;* colony. C.—*Oppressed.* Lit. "calumniated." H.

VER. 13. *It.* Heb. adds, "for fishermen." It was formerly covered with water. Euseb. præp. ix.—*Ruin.* The fall of Babylon has been denounced. C. xiii.

VER. 15. *King* Nabuchodonosor, whose two sons reigned but a short time. The captivity of the people of God began also A. 3398, and ended A. 3468, the first of Cyrus.—*Harlot.* She shall be re-established, (C.) and shall invite people to her markets. Sanchez.—Before Cyrus, she had kings, but they were of small power. The city was become very rich, and well fortified, when Alexander was stopped by it for seven months. See Ezec. xxvi. 14. C.—Tyre had rejoiced at the misfortunes of the Hebrews, and was punished by the like captivity. W.

VER. 17. *Commit.* Sept. "be the emporium for all." Great injustice prevailed formerly among merchants, so that it is represented as a dishonest calling. H.

VER. 18. *Sanctified to the Lord.* This alludes to the conversion of the Gentiles. Ch.—Before, the Tyrians were great enemies to the Jews. 2 Esd. xiii. 16. and 1 Mac. v. 15. Our Saviour wrought a miracle in favour of one of this country. Mat. v. 22. Zac. viii. 20. C.—*Continuance.* Lit. "old age." Aquila, "with changes of dress." H.

CHAP. XXIV. VER. 1. *Earth.* After the ten preceding threats, the prophet denounces destruction to the whole world, (W.) at the day of judgment; though he may also allude to the desolation of the promised land, as our Saviour joins both in the same prediction. Mat. xxiv. C.

VER. 2. *Priest.* All distinctions shall be disregarded. W.—When Jerusalem was taken, all became captives.

VER. 4. *Weakened:* Joakim, &c. are made prisoners. The greatest monarchs must come before God's tribunal.

VER. 6. *Sin.* Towards the end of the world iniquity will abound, and men

it shall be utterly spoiled: for the Lord hath spoken this word.

4 The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

5 And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

6 Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

7 The vintage hath mourned; the vine hath languished away; all the merry hearted have sighed.

8 The mirth of timbrels hath ceased; the noise of them that rejoice is ended; the melody of the harp is silent.

9 They shall not drink wine with a song: the drink shall be bitter to them that drink it.

10 The city of vanity is broken down; every house is shut up, no man cometh in.

11 There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive-tree: or grapes, when the vintage is ended.

14 These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

15 Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, wo is me: the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

17 Fear, and the pit, and the snare *are* upon thee, O thou inhabitant of the earth.

18 And it shall come to pass, [a] that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

19 With breaking shall the earth be broken; with crushing shall the earth be crushed; with trembling shall the earth be moved.

20 With shaking shall the earth be shaken, as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fall and not rise again.

21 And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth.

22 And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.

23 [b] And the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in Mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

CHAP. XXV.

A canticle of thanksgiving for God's judgments and benefits.

O LORD, thou art my God, I will exalt thee, and give glory to thy name; for thou hast done wonderful things, thy designs of old, faithful, Amen.

2 For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers to be no city, and to be no more built up for ever.

3 Therefore shall a strong people praise thee; the city of mighty nations shall fear thee.

4 Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

5 Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

6 And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

7 And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

[a] Jer. xlviii. 44.

[b] Joel ii. 31. Acts ii. 20.

shall rage against each other. Mat. xxiv. W.—They will also feel the effects of sin.—*Mad:* abandoned to their passions, (Deut. xxviii. 28.) excepting only the elect. M.—*Few.* The Chaldees permitted only a few of the poorest sort to remain. 2 Par. xxix. 10.

Ver. 9. *The drink.* Heb. *shecar,* "palm wine."

Ver. 10. *Vanity.* Jerusalem, (C.) or any other city, will be all in confusion. H.—*In,* as was the case in times of mourning. Jer. ix. 21. C.

Ver. 14. *Sea.* The few elect (v. 13.) being rescued from the *misery* of the world, shall praise God. H.—They are exhorted to lift up their heads. Lu. xxi. 28. M.

Ver. 15. *Instruction.* The Church is like an island, compared with the rest of the world; or it preaches the gospel to all nations, and to the islands, like Great Britain. W.—Apostolic men are required to preach incessantly to all sorts of people. Heb. "in light;" or Pagn. "in vales." M.

Ver. 16. *I said.* The prophet, or any other, may speak thus in the latter days. C.—*Myself.* I cannot recount what horrid pains I beheld. S. Jer. M. 2 Cor. xii. 4.

Ver. 17. *Snare.* He alludes to the methods of taking wild beasts. Job xviii. 11.—*Opened,* as they were in the days of Noe. C.—All sorts of misery hang over us.

Ver. 20. *Night,* unexpectedly, (H.) and with the utmost speed. C.

Ver. 21. *High.* The stars, which in many places of the Scripture are so called. Some commentators explain that these words here signify the demons of the air. Ch.—The apostate angels will be judged. 1 Cor. vi. 3. Mat. xxiv. 29.

Ver. 22. *Visited.* Hence Origen (Prin. iii. 6. &c.) took occasion to assert, that the damned would one day be released, though the Scripture so often declares the contrary. The prophet speaks of the future liberation of the Jews; (C.) or he intimates that *after many days,* yea throughout eternity, the reprobate will still be punished. M.

Ver. 23. *Blush:* he turned into blood. Joel ii. 10. Dreadful calamities shall ensue, to usher in the great day of judgment. C.

CHAP. XXV. Ver. 1. *Amen.* He approves of God's judgments (H.) against Jerusalem. W.

Ver. 2. *City;* Jerusalem, or rather Babylon, (C. xxi. C.) or every city (H.) in the world. M.—*Strangers:* the temples of idols.

Ver. 3. *People;* the Chaldees, or their conquerors.

Ver. 4. *Poor;* Juda, whom Nabuchodonosor's fury could not exterminate.

Ver. 5. *Away.* Cyrus (C.) shall reduce Babylon the great. H.

Ver. 6. *Mountain* of Sion, a figure of the Church, and of heaven. The Jews shall feast: yea, some of all nations shall partake of the blessed Eucharist, and obtain heaven. The expressions are too grand for a corruptible feast. C.—*Wine.* Lit. "of vintage," (H.) on which occasion great rejoicings were made. Hesiod. Hercul. 297.—Prot. "of wines on the lees." H.—In the East, the wines were very thick. Ps. lxxv. 9. C.—On the rejection of the Jews, the Gentiles were converted. W.

Ver. 7. *Tied.* He will open their eyes to the truth of the gospel. They shall be no longer as criminals, expecting death, or mourning.

Ver. 8. *Ever.* Heb. "he shall swallow up death in victory." 1 Cor. xv. 54.

8 He shall cast death down headlong for ever: [a]and the Lord God shall wipe away tears from every face; and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

9 And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

10 For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain.

11 And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

12 And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

CHAP. XXVI.

A canticle of thanks for the deliverance of God's people.

IN that day shall this canticle be sung in the land of Juda. Sion, the city of our strength, a Saviour, a wall, and a bulwark, shall be set therein.

2 Open ye the gates, and let the just nation, that keepeth the truth, enter in.

3 The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

4 You have hoped in the Lord for evermore, in the Lord God, mighty for ever.

5 For he shall bring down them that dwell on high; the high city he shall lay low. He shall bring it down even to the ground; he shall pull it down even to the dust.

6 The foot shall tread it down; the feet of the poor, the steps of the needy.

7 The way of the just is right; the path of the just is right to walk in.

8 And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance *are* the desire of the soul.

9 My soul hath desired thee in the night: yea, and with my spirit within me, in the morning early, I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

10 Let us have pity on the wicked; but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

11 Lord, let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

12 Lord, thou wilt give us peace: for thou hast wrought all our works for us.

13 O Lord, our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, and hast destroyed all their memory.

15 Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off.

16 Lord, they have sought after thee in distress; in the tribulation of murmuring thy instruction was with them.

17 As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs, so are we become in thy presence, O Lord.

18 We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.

19 Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

20 Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment until the indignation pass away.

21 [b]For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

[a] Apoc. vii. 17. and xxi. 4.

[b] Michæas i. 3.

Christ, by dying, conquered death, and rescued us from its power, if we do not voluntarily subject ourselves to it again. This was faintly represented by the liberation of the captives.

VER. 10. *Mountain:* the Church. C.—*Moab.* That is, the reprobate, whose eternal punishment, from which they can no way escape, is described under these figures. Ch.—The Machabees probably executed this vengeance on Moab. 1 Mac. v. 6.

VER. 11. *Hands.* All his exertions and fury will prove useless. H.—Moab shall lie prostrate.

CHAP. XXVI. VER. 1. *Day.* Under the law of grace, Christians sing this and such like canticles. W.—*Sion.* This word is not in Heb. &c. though it be understood. C.—Other nations have their respective cities. All Christians admit this one. W.—The captives continue to return thanks. Yet the Holy Ghost speaks chiefly of the Church, and of the general resurrection. C.—*Bulwark.* Faith and good works. W.

VER. 2. *Truth.* The Jews who returned from Babylon, were more virtuous than their ancestors, as the prophets intimate; though they have Christians principally in view.

VER. 3. *Away;* condemning the virtuous, as if they were fools. M.—Sym. "our work, or fiction, is taken away." Heb. may have other meanings. H.

VER. 4. *You,* people of Juda.

VER. 5. *High:* Nabuchodonosor and his empire.

VER. 6. *Needy.* The Jews shall behold the ruin of the city by Cyrus, (C.) who was of a contemptible nation. H.

VER. 7. *In.* God will remove every obstacle, at their return.

VER. 9. *Night* of distress.

VER. 10. *Justice.* Clemency would therefore be ill placed. If the Israelites had not been led away captives, would they ever have been reformed?

VER. 11. *Not see.* Let them perish, or live to witness the glory of the Jews.

VER. 12. *Works,* both in punishing and rewarding. C.—God crowns his own gifts. E.

VER. 13. *Lords* of Babylon, (C.) and our own passions. H.

VER. 14. *Giants;* the proud emperors of Babylon, whom thou wilt destroy. Sept. "physicians;" as *Rephaim* has also this meaning.

VER. 15. *Nation* of the Jews. C.—Sept. "add evils to them, O Lord; add evils to the nobles of the land." H.—Heb. may have the same sense.—*Ends:* princes, or the Chaldees, sending them also into captivity; or thou hast propagated thy Church over the world.

VER. 16. *They.* Sept. "We," &c. C.—Affliction is a wholesome medicine. H.

VER. 18. *Wind.* Our expectation of aid from others has been disappointed. C.—Sept. "the spirit of thy salvation, which thou hast wrought on the earth. We shall not fall, but the inhabitants of the earth shall fall." H.—Their copies must have been different from ours.—*Fallen.* The Chanaanites are left for our trial and punishment. C.

VER. 19. *Dead:* a civil death, shall regain their liberty; and those who have left this world in a state of virtue, shall be happy.—*Ruin.* Cyrus liberated the Jews, having conquered Babylon.

VER. 20. *Away,* and Cambyses be destroyed. Ezec. xxxviii. 11. C.

VER. 21. *Shall cover her slain no more.* This is said with relation to the martyrs, and their happy resurrection. Ch.—The blood of the saints shall demand vengeance. C.

CHAP. XXVII.

The punishment of the oppressors of God's people. The Lord's favour to his Church.

IN that day the Lord, with his hard, and great, and strong sword, shall visit Leviathan, the bar serpent, and Leviathan, the crooked serpent, and shall slay the whale that is in the sea.

2 In that day there shall be singing to the vineyard of pure wine.

3 I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it, I keep it night and day.

4 There is no indignation in me: who shall make me a thorn and a brier in battle: shall I march against it, shall I set it on fire together.

5 Or rather, shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

6 When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

7 Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

8 In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated with his severe spirit in the day of heat.

9 Therefore upon this shall the iniquity of the house of Jacob be forgiven; and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

10 For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed, and there shall he lie down, and shall consume its branches.

11 Its harvests shall be destroyed with drought, women shall come and teach it; for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.

12 And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt, and you shall be gathered together one by one, O ye children of Israel.

13 And it shall come to pass, that in that day a noise shall be made with a great trumpet, and they that were lost shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

CHAP. XXVIII.

The punishment of the Israelites, for their pride, intemperance and contempt of religion. Christ the corner-stone.

WOE to the crown of pride, to the drunkards of Ephraim, and to the fading flower, the glory of his joy, who were on the head of the fat valley, staggering with wine.

2 Behold, the Lord is mighty and strong, as a storm of hail; a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet.

4 And the fading flower, the glory of his joy, which is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which, when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up.

5 In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people:

6 And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

7 But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness; they are swallowed up with wine; they have gone astray in drunkenness; they have not known him that seeth; they have been ignorant of judgment.

8 For all tables were full of vomit and filth, so that there was no more place.

9 Whom shall he teach knowledge? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts.

CHAP. XXVII. VER. 1. *Hard.* Sept. "holy." C.—*Leviathan.* That is, the devil, the great enemy of the people of God. He is called the *bar serpent* from his strength, and the *crooked serpent* from his wiles, and the *whale of the sea*, from the tyranny he exercises in the sea of this world. He was spiritually slain by the death of Christ, when his power was destroyed. Ch.—It may also literally refer to Nabuchodonosor, and the king of Egypt, or rather to Cambyses, or Holofernes, but particularly Cambyses. C.

VER. 2. *Vineyard;* the Church of Christ, (Ch.) or Judea. It may be the beginning of a noted song. C

VER. 3. *Drink;* or, as the Hebrew may also be rendered, I will continually water it. Ch.—God will protect his people. C.

VER. 4. *In me,* against the Church; nor shall I become as *a thorn* or *brier* in its regard; or *march against it,* or *set it on fire:* but it shall always *take* fast *hold of me,* and keep an everlasting *peace with me.* Ch.—God rather speaks of the enemy. If he attempt to lay waste this vineyard, I will chastise him. C.

VER. 6. *Rush in.* Some understand this of the enemies of the true Israel, that shall invade it in vain. Others of the spiritual invasion made by the apostles of Christ. Ch.—Prot. "He shall cause them that come of Jacob to take root." Sept. "those who come are children of Jacob." H.

VER. 7. *Struck.* Hath God punished the carnal persecuting Jews, in proportion to their doings against Christ and his saints? Ch.—God punished Israel as a father: but he will destroy the Chaldees, &c. C.

VER. 8. *Cast off.* When the synagogue shall be cast off, thou shalt judge it in measure, and in proportion to its crimes. Ch.—The Israelites have been rigorously punished. C.—*He,* &c. God hath designed severe punishments in the day of his wrath. Ch.

VER. 9. *Jacob;* viz. of such of them as shall be converted. Ch.—*Altar,* dedicated to idols: then he shall obtain pardon. C.

VER. 10. *City.* Jerusalem, (Ch.) or more probably Babylon, of which he is going to speak.

VER. 11. *Women.* The princes shall be weak and irresolute. C.—Sept. "Hither, ye women, coming from the shew. For it is not an intelligent people."

VER. 12. *River* Euphrates, even to the Nile. H.—Nabuchodonosor laid waste all the intermediate countries. Afterwards Cyrus gave the people liberty. On the death of Cambyses, the nations were in consternation; and it was only during the peaceable reign of Darius that Israel returned, though not in a body, as the Jews had done twenty years before. C. xxvi. C.—*By one,* into the Church of Christ. Jo. xi. M.

VER. 13. *Trumpet.* The preaching of the Gospel for the conversion of the Jews. Ch.

CHAP. XXVIII. VER. 1. *Ephraim.* That is, the kingdom of the ten tribes. Ch.—*Flower.* The pride of the kingdom shall thus decay. M.—*Head.* Samaria, situated on a hill, having under it a most fertile valley. Ch.—See Amos ii. 6. and iv. 2. Samaria was taken in the sixth year of Ezechias.

VER. 2. *The Lord.* By his instrument, Salmanasar. H.—Heb. "behold the strong one, and the mighty to the Lord, as," &c. C.—Sept. "behold the Lord's fury... as." H.

VER. 4. *Up.* Theglathphalassar was captivated with the beauty of the country, and made it tributary. But Salmanasar, fearing a revolt, destroyed it. 4 K. xvii. 4.

VER. 5. *People,* who returned to the service of God; or it refers to the kingdom of Juda.

VER. 6. *Gate.* Ezechias reunited the divided kingdoms, and inspired his troops with courage, bringing them back victorious. 2 Par. xxx. 1. and 4 K. xviii. 7. C.

VER. 7. *These also.* The kingdom of Juda. Ch.—Ezechias could not correct

10 For command, command again, command, command again; expect, expect again, expect, expect again; a little there, a little there.

11 [a]For with the speech of lips, and with another tongue he will speak to this people.

12 To whom he said: This is my rest, refresh the weary, and this is my refreshing: and they would not hear.

13 And the word of the Lord shall be to them: Command, command again; command, command again; expect, expect again; expect, expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

14 Wherefore, hear the word of the Lord; ye scornful men, rule over my people that is in Jerusalem.

15 For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected.

16 [b]Therefore, thus saith the Lord God: Behold, I will lay a stone in the foundations of Sion, a tried stone, a corner-stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.

17 And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow *its* protection.

18 And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

19 Whensoever it shall pass through, it shall take you away; because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear.

20 For the bed is straitened, so that one must fall out, and a short covering cannot cover both.

21 [c]For the Lord shall stand up as in the mountain of divisions: [d]he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

22 And now do not mock, lest your bonds be tied strait. For I have heard of the Lord, the God of hosts, a consumption and a cutting short upon all the earth.

23 Give ear, and hear my voice, hearken, and hear my speech.

24 Shall the ploughman plough all the day to sow? shall he open and harrow his ground?

25 Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds.

26 For he will instruct him in judgment: his God will teach him.

27 For gith shall not be threshed with saws, neither shall the cart wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

28 But bread-corn shall be broken small: but the thresher shall not thresh it for ever; neither shall the cart wheel hurt it, nor break it with its teeth.

29 This also is come forth from the Lord God of hosts, to make his counsel wonderful, and magnify justice.

CHAP. XXIX.

God's heavy judgments upon Jerusalem, for their blind obstinacy: with a prophecy of the conversion of the Gentiles.

WOE to Ariel, to Ariel the city which David took: year is added to year: the solemnities are at an end.

[a] 1 Cor. xiv. 21.—[b] Ps. cxvii. 22. Mat. xxi. 42. Acts iv. 11. Rom. ix. 33. 1 Peter ii. 6.—[c] 2 Kings v. 20. 1 Par. xiv. 11.—[d] Josue x. 13.

every abuse; though what is here specified, regards rather the reigns of his successors.

VER. 8. *Place.* All was defiled: they gloried in their shame.

VER. 9. *Breasts?* S. Paul seems to allude to this text. 1 Cor. iii. 2. C.—The abandoned Jews ask contemptuously, if they be to be taught like children? H.

VER. 10. *Command, &c.* This is said in the person of the Jews, resisting the repeated commands of God, and still putting him off. Ch.—They deride the prophets, speaking words of no meaning, as if their predictions were no better. S. Jer.—Think they that we have to learn the first elements, or to join syllables together? C.—Heb. *Tsav latsav, &c.* H.—The Nicholaites abused these words. S. Epiph. 25.—Why do they not speak plain? Sometimes terrible things are denounced, then subjects of joy! Isaias answers, that since they pretend not to understand, God will lead them into a country where they shall indeed have to learn the language, like children. C. xxix. 11. C.—Prot. "for precept *must be* upon precept... line upon line... here a little, and there a little. For with stammering lips," &c. H.

VER. 12. *Hear.* To leave off their wicked practices, and cruelty. The Jews would not understand: therefore Christ spoke to them in parables. C. vi. 9. Mat. xiii. 14. &c.

VER. 13. *Taken.* God will make his prophets speak, notwithstanding your repugnance; or he will reduce you to the necessity of learning an unknown language. C.

VER. 14. *Men,* who make a parade of your knowledge, (H.) to turn the most sacred things into ridicule.

VER. 15. *Protected.* Their conduct spoke this language. They would not fail to make alliances with Egypt, and to trust in idols, whatever the prophets might say to dissuade them. C.

VER. 16. *Stone.* Christ. Ch.—The Jews and Grotius would apply it to Ezechias. But he was already on the throne, and never could realize these glorious promises. The people were not to believe in him, &c. C.—*Hasten.* Let him expect his coming with patience. Ch.—It would be delayed some time. Heb. may also signify "stagger;" (C.) in which sense the Sept. and the authors of the New Test. seem to have taken it. "Whosoever believeth in him, shall not be confounded." See Rom. ix. 33. H.—Isaias promises a Redeemer, though these people were unworthy; and then returns to his own times. M.

VER 17. *Measure.* In the days of the Redeemer, they shall lead a virtuous life, (C.) or the scorners shall be treated with rigour.—*Protection.* The wall, (M.) or lies, (v. 15. C.) on which you depend, shall turn to your confusion. H.

VER. 19. *Hear.* Under the last kings of Juda, the misery was continual. Captivity opened the eyes of the people, and they were afterwards more docile. The murder of Christ, and the subsequent evils which befel the nation, seem to have had a quite different effect. They will at last submit to his yoke. C.

VER. 20. *Straitened.* It is too narrow to hold two: God will have the bed of our heart all to himself. Ch. 1 Cor. x. 20. and 2 Cor. vi. 14. S. Jer. &c.—The Jews explain it of the utmost distress, to which the people would be reduced, so that they would not be able to assist a friend. Amos iii. 12. Forer. C.

VER. 21. *As in, &c.* As the Lord fought against the Philistines in Baal Pharasim, (2 K. v.) and against the Chanaanites, in the valley of Gabaon. Josue x. Ch.—*Strange.* He punished unwillingly. C.—"It is not God's work to ruin what he has created." S. Jer.—He will punish in an extraordinary manner those scoffers. v. 15. Num. xvi. 29. Piscat.

VER. 22. *Earth.* Nabuchodonosor will take a complete and speedy vengeance. C. x. 22.

VER. 24. *Sow.* The works of the husbandman vary, so will God's punishments be inflicted with measure, according to each one's deserts. v. 27. Wisd. vi. 7. C.

VER. 25. *Gith.* Heb. *ketsach.* Sept. μελανθιον. H. Pliny xx. 17. M.—Sept. have not expressed all the terms of the original, (H.) being perhaps ignorant of their meaning. S. Jer.

VER. 26. *God.* From him proceeds every useful invention. The pagans attributed the discovery of corn, &c. to their idols.

VER. 27. *Saws,* or heavy instruments. It would be thus crushed too much. C.

VER. 28. *But.* Sept. "it shall be eaten with bread. For I will not be angry with you for ever, nor shall the sounds of my bitter wrath trample upon you." H.

VER. 29. *This also, &c.* Such also is the proceeding of the Lord with his land, and the divers seeds he sows therein. Ch.

CHAP. XXIX. VER. 1. *Ariel.* This word signifies *the lion of God,* and here is taken for the strong city of Jerusalem. Ch.—It was destroyed by the Chaldees, (4 K. xxv.) and still more by the Romans, 40 years after. C. W.—Ezechiel (xliii. 15.) styles the altar of holocausts *Ariel.*—*Took.* Sept. The Heb. means also "inhabited." H.—Sion was called the city of David. C.—The invasion (H.) of Sennacherib is here foretold (Forer.) two years before. C. xxxi. 10.

2 And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

3 And I will make a circle round about thee, and will cast up a rampart against thee, and raise up bulwarks to besiege thee.

4 Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the Python, and out of the ground thy speech shall mutter.

5 And the multitude of them that fan thee, shall be like small dust, and as ashes passing away, the multitude of them that have prevailed against thee.

6 And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest, and with the flame of devouring fire.

7 And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged, and prevailed against it.

8 And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles that have fought against Mount Sion.

9 Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

10 For the Lord hath mingled for you the spirit of a deep sleep; he will shut up your eyes; he will cover your prophets and princes, that see visions.

11 And the vision of all shall be unto you as the words of a book that is sealed, which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.

12 And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.

13 [a] And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

14 Therefore, behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: [b] for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.

15 Woe to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark, and they say: [c] Who seeth us, and who knoweth us?

16 This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing framed should say to him that fashioned it: Thou understandest not.

17 Is it not yet a very little while, and Libanus shall be turned into charmel, and charmel shall be esteemed as a forest?

18 And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.

19 And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the holy One of Israel.

20 For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for iniquity:

21 That made men sin by word, and supplanted him that reproved them in the gate, and declined in vain from the just.

22 Therefore, thus saith the Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall his countenance now be ashamed.

23 But when he shall see his children, the work of my hands, in the midst of him sanctifying my name, and they shall sanctify the holy One of Jacob, and shall glorify the God of Israel:

24 And they that erred in spirit, shall know understanding; and they that murmured, shall learn the law.

CHAP. XXX.

The people are blamed for their confidence in Egypt. God's mercies towards his Church: the punishment of sinners.

WOE to you, apostate children, saith the Lord, that you would take counsel, and not of me: and

[a] Mat. xv. 8. Mark vii. 6.

[b] 1 Cor. i. 19. Abdias i. 8.—[c] Eccli. xxiii. 26.

VER. 2. *Trench.* Sennacherib did not besiege the city. C. xxxvii. 33. But he made preparations for it, and his sentiments are expressed, (C.) together with the fatal consequences which he felt, when his army was offered up (H.) as a victim on the altar of holocausts. v. 1.

VER. 3. *Circle.* Thus provisions were cut off. C.

VER. 4. *The Python.* The diviner by a spirit. Ch.—Jerusalem shall hardly dare to make a noise. C.

VER. 5. *Away.* The numbers, and speedy downfall of the Assyrians, are described. H.

VER. 6. *Thunder.* Ps. lxxv. 7. Tharaca was coming to assist Ezechias. C. xxxvii. 36. C.

VER. 7. *It,* in their dreams.

VER. 9. *Be,* &c. Though God spared the city, for the sake of the good, He will not fail to punish scoffers, in due time, as He now declares. H.—*Drunkenness.* You shall suffer for your crimes, (C. xxviii. 7.) or be affrighted.

VER. 10. *Sleep,* or compunction, (Rom. xi. 8. C.) denoting their obstinacy. S. Chrys.—*Visions.* Prot. "the seers." H.—The Jews perceived but very imperfectly the meaning of the prophets, when they spoke of a future Redeemer, God and man. They are now more infatuated, (C.) having a veil on their hearts. 1 Cor. iv. 3. Both learned and ignorant refuse to believe, excusing themselves. v. 12. H.—The more they read the Scriptures, the less do they understand. C.

VER 13. *Men.* Our Saviour applies this to the Jews. The evangelists follow the Sept. Mat. xv. 8. Mark vii. 6. C.—"This people approacheth to me, (Grabe adds, with its mouth and with) their lips they honour me, but their heart is far from me. Yet in vain do they honour me, teaching the commands of men and doctrines." H.—They still continue to corrupt God's word by their false interpretations.

VER. 14. *Hid.* At the approach of Sennacherib, the politicians were confounded. But the obstinate blindness of the Jews in the midst of such a blaze of predictions, which are evidently accomplished in Jesus Christ, excites *admiration.* That their ancestors should have found them obscure, is not so wonderful. The prophets foretold this event; and the reprobation of the synagogue, which had been so highly favoured, is a proof of the truth of the Christian religion. 1 Cor. i. 18. C.

VER. 16. *Not.* So it is in vain to think that your hypocrisy or excuses will deceive God. C. xxviii. 15. H.

VER. 17. *Charmel.* This word signifies *a fruitful field.* Ch.—Shall Carmel be presently a forest or barren mountain? No. But I will work a greater miracle. v. 18. Jerusalem shall rejoice, and Sennacherib shall be filled with dismay.

VER. 19. *Rejoice.* Our Saviour alludes to this text, (Lu. vii. 22.) which, under the figure of the deliverance from captivity, points out the vocation of the Gentiles. C. xxxv. 5. and xlii. 7. 19.

VER. 20. *Prevail.* Wicked princes, scoffers, &c. (v. 10. C. xxviii. 7.) shall be exterminated. Ezechias promoted piety with greater zeal after his deliverance.

VER. 21. *Gate.* False prophets rose up against those who spoke the truth, and condemned them unjustly. C.—*The just,* Christ. M.

VER. 23. *Israel.* They shall serve God with fidelity and gratitude. C. xxx. 22. C.

would begin a web, and not by my spirit, that you might add sin upon sin:

2 Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharao, and trusting in the shadow of Egypt.

3 And the strength of Pharao shall be to your confusion: and the confidence of the shadow of Egypt to your shame.

4 For thy princes were in Tanis, and thy messengers came even to Hanes.

5 They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

6 The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

7 [a] For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still.

8 Now therefore go in *and* write for them upon a box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.

9 For it is a people that provoketh to wrath, and lying children, children that will not hear the law of God.

10 Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things; see errors for us.

11 Take away from me the way; turn away the path from me; let the holy One of Israel cease from before us.

12 Therefore thus saith the holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

13 Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall; for the destruction thereof shall come on a sudden, when it is not looked for.

14 And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a shard be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

15 For thus saith the Lord God, the holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

16 But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

17 A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of a ship on the top of a mountain, and as an ensign upon a hill.

18 Therefore the Lord waiteth, that he may have mercy on you: and therefore shall he be exalted, sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

19 For the people of Sion shall dwell in Jerusalem: weeping, thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee.

20 And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more: and thy eyes shall see thy teacher.

21 And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

22 And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

23 And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful and fat. The lamb in that day shall feed at large in thy possession:

24 And thy oxen, and the ass-colts that till the ground, shall eat mingled provender, as it was winnowed in the floor.

25 And there shall be upon every high mountain,

[a] Jer. xxxvii. 7.

VER. 24. *Murmured.* Magicians, (Grot.) or false sages. C. xxviii. 9. C.

CHAP. XXX. VER. 1. *Of me.* Ezechias was guided by human prudence, in making an alliance with Egypt, though he might have just reasons for refusing to pay tribute to the Assyrians. 4 K. xviii. 20. C.—*And.* Sept. "alliances not by," &c. H.

VER. 2. *Down*, with presents. v. 6. and 4 K. xviii. 20.

VER. 3. *Shame.* Egypt had been defeated before Sennacherib's approach.

VER. 4. *Hanes.* Chal. "Taphanes," (Jer. ii. 16.) or *Daphnæ Pelusiæ.* Herod. ii. 30.—In the Arabic, Nome, which formed part of (H.) the dominions of Tharaca. C.

VER. 6. *Burden.* This title seems unnecessary, and may be added by some Jew, (C. xxi. 13.) though the Chal. and others explain it, "They carry on their beasts, presents to the south," to the nations of Arabia and Egypt, infested with lions, &c. The rest of the prophecy is against the Jews, who cannot well be styled beasts of the south. C.—*Basilisk.* The ibis devours many serpents on their flight from Arabia into Egypt. Herod. ii. 5. Solin. xxxii.

VER. 7. *Cried.* Heb. "called it *Rahab*, (or pride) it is rest." The people are indolent, though they will make great promises. C.

VER. 8. *Box.* This word was covered with wax. Propert. iii. 3.—Write, that none may pretend that they were not admonished. Some think that this was addressed to Jeremias: but Isaias spoke to his incredulous countrymen.

VER. 10. *See not.* Such were the dispositions of their heart. C. xxviii. 15.

VER. 11. *Us.* Mention God no more, or let him not meddle with our affairs. Seek not to reclaim us, we are pleased with our delusion. C.

VER. 12. *Oppression.* Lit. "calumny," (H.) or rebellion against the Assyrians. This was contrary to the respect due to God's name, used in the ratification of treaties, how wicked soever those princes might be.

VER. 13. *For.* Ps. lxi. 3. If God had not miraculously cut off the army of Sennacherib, what would have become of the kingdom of Juda?

VER. 15. *Be.* Sept. "groan," as Origen, &c. read. If you be seriously converted, and trust not in Egypt, you need not fear.

VER. 16. *Ones*, or chariots. C.—Egypt was famous for horses. Deut. xvii. 16. Forcr.—Rabsaces ridicules the Jews for the want of them. 4 K. xviii. 23. H.

VER. 17. *Five.* A small number shall put you to flight. M.—*Mast*, set up after a shipwreck, to warn others, or as a signal. C. xxxiii. 23.

VER. 18. *Wait for him.* Having convinced Ezechias that he ought to trust in no other, the Lord rescues him from the hand of Sennacherib. C.

VER. 19. *Weep.* The citizens expected certain death, (H.) or slavery. C.

VER. 20. *Water.* The land will be reduced to a miserable condition by the ravages of Sennacherib. H.—The following was a sabbatical year. v. 23. C. xxxvii. 30.—*Teacher.* It seems that Isaias, &c. had been silent. He spoke after Ezechias had sent for him, and God promises that the people shall not be left without guides. C.—Christ will not abandon his Church. M.

VER. 22. *Garment.* Heb. "ephod," belonging to the idol, or its priests. Ezechias had prohibited idolatry at first. After his deliverance he was still more zealous, and even those who had formerly retained an affection for idols, saw their vanity, and became sincere.

VER. 24. *Floor.* They shall not have straw only, but wheat, &c. to denote abundance.

VER. 25. *Towers*, or chief officers of Sennacherib. All shall be luxuriant.

and upon every elevated hill, rivers of running waters in the day of the slaughter of many, when the towers shall fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

27 Behold the name of the Lord cometh from afar, his wrath burneth and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

28 His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

29 You shall have a song as in the night of the sanctified solemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Israel.

30 And the Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hail-stones.

31 For at the voice of the Lord the Assyrian shall fear being struck with the rod.

32 And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

33 For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.

CHAP. XXXI.

The folly of trusting to Egypt, and forgetting God. He will fight for his people against the Assyrians.

WOE to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many; and in horsemen, because they are very strong; and have not trusted in the holy One of Israel, and have not sought after the Lord.

2 But he that is the wise one hath brought evil, and hath not removed his words: and he will rise up against the house of the wicked, and against the aid of them that work iniquity.

3 Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

4 For thus saith the Lord to me: Like as the lion roareth, and the lion's whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon Mount Sion, and upon the hill thereof.

5 As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

6 Return as you had deeply revolted, O children of Israel.

7 For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

8 [a] And the Assyrian shall fall by the sword, not of a man; and the sword, not of a man, shall devour him; and he shall flee not at the face of the sword: and his young men shall be tributaries:

9 And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and his furnace in Jerusalem.

CHAP. XXXII.

The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the Church of Christ.

BEHOLD, a king shall reign in justice, and princes shall rule in judgment.

2 And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

[a] Infra xxvii. 36. 4 Kings xix. 35. 2 Par. xxxii. 21.

VER. 26. *Sevenfold.* Exceedingly great, equal to the light of 49 days. C.—The fame of Ezechias spread widely. His kingdom was a figure of that of Christ, when this was more perfectly realized, the preaching of the gospel having dispelled the darkness of error. C.—He alludes to the day of judgment. S. Jer. M.

VER. 27. *Name.* Majesty of God, (C.) in future ages. H.

VER. 28. *Error.* The unjust government of Sennacherib, who endeavoured to engage all in idolatry.

VER. 29. *Night.* When the festivals commenced. C.—He may particularly mean that night, when the destroying angel slew the Egyptians. Vatab.—*Pipe.* Music. H.—This was not prescribed.

VER. 30. *Stones.* The Angel raised the storm, which destroyed many, while the rest in a panic fell upon one another. C. ix. 5. and xxxvii. 36.

VER. 31. *Rod.* Sennacherib is terrified, who a few days before insulted the living God.

VER. 32. *Harps.* The sound of thunder will fill the people of Ezechias with joy, while the enemy shall perish irrecoverably. C.

VER. 33. *Topheth.* 'Tis the same as *Gehenna*, and is taken for hell. Ch.—The Assyrians perish amid horrid cries (H.) and thunders, which resembled the noise made by drums, and by children who were burning in the arms of Moloch. 4 K. xviii. 4. and xxiii. 10. and 2 Par. xxix. 16. Some think that the carcasses of the Assyrians were to be burnt in this common sewer of Jerusalem. But they were too far distant. C. xxxvii. 33. C.

CHAP. XXXI. VER. 1. *Chariots.* He continues to inveigh against this practice. C. xxx. 16. C.—Salmanasar will ruin the ten tribes. M.

VER. 2. *Words.* The Lord will punish the wicked Jews, (C.) after the Egyptians. Joseph. x. 1.—The former would not believe the prophets. W.

VER. 3. *Hand.* If God neglect to support empires, they fall of themselves.

VER. 4. *Thereof.* He will thence hurl destruction on the distant enemy. C.—He had destroyed Sennacherib's army. 4 K. xix. Yet they forgot this and other proofs of God's power and love. W.

VER. 5. *Over.* He will protect Jerusalem, notwithstanding the menaces of Sennacherib, as he did his people from the destroying angel.

VER. 6. *Revolted.* Let your conversion bear proportion (C.) with your sins. H.

VER. 7. *Idols.* Their worship was afterwards more severely prohibited. C. xxx. 21.

VER. 8. *Flee not.* Heb. "flee to himself," *lo.* Sept. and Vulg. have read *la*, "not." The angel destroyed the army, and the king was slain at his return.—*Tributaries.* Ninive being afterwards subject to the Chaldees, &c. C.—Heb. "shall melt." Vat.

VER. 9. *Strength.* Heb. "rock," the king.—*Jerusalem*, to protect it, (C.) and punish the guilty. Chal.

CHAP. XXXII. VER. 1. *King.* Ezechias or Josias, as figures of Jesus Christ, who is meant. C.—They and their counsellors only foreshewed the advantages derived from Christ and his apostles in a more abundant manner. S. Jer.—*Judgment and justice.* These words have a higher meaning than what is assigned to them by philosophers. In God, the former implies the preparation of the means for man's redemption, as the latter does the execution; and in man, *judgment* denotes the selection of what is right, and *justice* implies the putting it willingly in practice. Thus Christ will fulfil all that he has graciously purposed, with the two other divine persons; and the *princes*, his pastors, shall discern what is good for their own and people's eternal welfare. W.

VER. 2. *Land.* Ezechias and Josias were both a defence to their subjects.

VER. 3. *Dim.* True prophets shall speak, while false ones shall be silent. C

VER. 4. *Plain.* Some parts of the prediction relate literally to the Old Test

3 The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

4 And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak readily and plain.

5 The fool shall no more be called prince: neither shall the deceitful be called great:

6 For the fool will speak foolish things, and his heart will work iniquity, to practise hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away the drink from the thirsty.

7 The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.

8 But the prince will devise such thing as are worthy of a prince, and he shall stand above the rulers.

9 Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech,

10 For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.

11 Be astonished, ye rich women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.

12 Mourn for your breasts, for the delightful country, for the fruitful vineyard.

13 Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

14 For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens for ever. A joy of wild asses, the pastures of flocks.

15 Until the spirit be poured upon us from on high: and the desert shall be as a charmel, and charmel shall be counted for a forest.

16 And judgment shall dwell in the wilderness, and justice shall sit in charmel.

17 And the work of justice shall be peace, and the service of justice quietness, and security for ever.

18 And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

19 But hail shall be in the descent of the forest, and the city shall be made very low.

20 Blessed are ye that sow upon all waters, sending thither the foot of the ox and the ass.

CHAP. XXXIII.

God's revenge against the enemies of his Church. The happiness of the heavenly Jerusalem.

WOE to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied, thou shalt cease to despise, thou shalt be despised.

2 O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.

3 At the voice of the angel the people fled, and at the lifting up thyself the nations are scattered.

4 And your spoils shall be gathered together as the locust is gathered, as when the ditches are full of them.

5 The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.

6 And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

7 Behold, they that see shall cry without: the angels of peace shall weep bitterly.

8 The ways are made desolate; no one passeth by the road; the covenant is made void; he hath rejected the cities; he hath not regarded the men.

9 The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.

10 Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.

11 You shall conceive heat, you shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as ashes after a fire; as a bundle of thorns, they shall be burnt with fire.

13 Hear, you that are far off, what I have done; and you that are near, know my strength.

14 The sinners in Sion are afraid; trembling hath seized upon the hypocrites. Which of you can dwell

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But this alludes to the New, when the mysteries of religion are clearly confessed in the Catholic Church. W.—Even the most illiterate are guided with security, if they will but hear the Church. H.

VER. 5. *Deceitful.* Heb. "miser be called liberal." Lu. xxii. 25. These good princes are contrasted with Achaz, who had oppressed his subjects.

VER. 7. *Vessels.* Arms, (C.) or all the words and actions of the miser are bent on evil. H.—The ministers of wicked princes resemble them. M.

VER. 9. *Women.* Great cities. He announces the impending dangers.

VER. 10. *Year.* After a long time; or the prophet speaks two years before the arrival of Sennacherib, after the vintage was ended. C. xxx. 20. and 4 K. xiv. 29. C.

VER. 12. *Mourn.* Sept. "beat." H.—*Breasts,* suckling infants. In mourning, women beat and uncovered their breasts, which, on any other occasion, would have been deemed very indecent. C. Ezec. xxiii. 34. Herod. ii. 84.

VER. 13. *Up.* Being uncultivated for two years. This was still more the case during the captivity. C.—*How.* Sept. "from every house joy shall be taken away, thou rich city." H.

VER. 14. *Ever.* Some palaces had been demolished by Sennacherib, though this seems to refer to the Babylonish captivity.

VER. 15. *High,* as Ezechiel (xxxvii. 10.) saw the dry bones rise again. Under this idea prosperity is frequently described. The rest of the chap. may very well be explained of the propagation of the gospel.—*Forest.* Carmel was a fertile spot. Judea shall flourish, and Assyria shall be laid waste. The synagogue will be rejected, while the Gentiles, (C.) formerly so barren, shall embrace the faith and true piety. H.

VER. 17. *Peace.* The just shall enjoy peace, under Ezechias.

VER. 19. *Hail.* God's judgments shall overtake Babylon, or rather Ninive.

VER. 20. *Waters.* Fruitful soils, abounding with cattle. C.—Both Jews and Gentiles shall submit to Christ. Clem. Strom. vi. S. Jer.

CHAP. XXXIII. VER. 1. *Spoilest.* This is particularly directed to Sennacherib. Ch.—He was a figure of persecutors of the Church, to which many passages here allude. C.—*Remotâ justitiâ quid sunt regna nisi magna latrocinia?* S. Aug. de Civ. Dei. iv. 4.—Sennacherib plundered Samaria and Juda, and despising God, was himself contemned. W.

VER. 2. *Morning.* Speedily. Heb. "mornings," or every day. Ezechias thus addresses God.

VER. 4. *Them.* The neglect of burying these insects has often brought on the plague. S. Aug. de Civ. Dei. iii. 31.

VER. 6. *Faith.* Sincerity and justice adorn the reigns of Ezechias and Christ.

VER. 7. *Without.* The people of the country, and the envoys of Ezechias. 4 K. xviii. 14. Heb. "Behold their Ariel, cried they without," insultingly, (C.) pointing at Jerusalem. C. xxix. 1. At which (H.) the envoys rent their garments, &c. C. xxxvi. 22. C.—"Behold I shall appear to them." Aquila. S. Jer.—*Angels.* Messengers or deputies sent to negotiate a peace, (Ch.) who wept because they could not obtain it. W.

VER. 8. *Void,* though Sennacherib had received what he demanded. 4 K. xviii. 14.

VER. 9. *Confounded.* Its trees were cut down. C. xxxvii. 24.

VER. 10. *Myself,* when all human aid fails.

VER. 11. *You,* Assyrians, are bringing destruction upon yourselves. C.

VER. 14. *Of you.* Heb. "of us." H.—They are seriously alarmed at the sight of the fires prepared to burn the dead bodies of the Assyrians, (C. xxx. 33.) and begin to think of hell, (C.) which their sins deserve. H.

with devouring fire? which of you shall dwell with everlasting burnings?

15 [a] He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil,

16 He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

17 His eyes shall see the king in his beauty, they shall see the land far off.

18 Thy heart shall meditate fear: [b] where is the learned? where is he that pondereth the words of the law? where *is* the teacher of the little ones?

19 The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

20 Look upon Sion, the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever, neither shall any of the cords thereof be broken:

21 Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship, with oars, shall pass by it, neither shall the great galley pass through it.

22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us.

23 Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

24 Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

CHAP. XXXIV.

The general judgment of the wicked.

COME near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.

3 Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall be melted with their blood.

4 And all the hosts of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig-tree.

5 For my sword is inebriated in heaven: behold, it shall come down upon Idumea, and upon the people of my slaughter unto judgment.

6 The sword of the Lord is filled with blood; it is made thick with the blood of lambs and buck-goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra, and a great slaughter in the land of Edom.

7 And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

8 For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion.

9 And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

10 Night and day it shall not be quenched; the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

13 And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

[a] Ps. xiv. 2.—[b] 1 Cor. i. 20.

VER. 15. *Blood.* Avoiding revenge, and punishing the guilty, without respect to persons. Such was Ezechias, and therefore his enemies could not hurt him.

VER. 16. *Sure.* Never failing. C.—This was a great advantage in those dry regions. H.

VER. 17. *King* Ezechias, or he shall be one of his courtiers.—*Off.* Their limits shall be extended. Those who believe in Christ, shall cast their eyes up towards their heavenly country. Heb. ix. 13.

VER. 18. *Ones.* These questions were put by the people, when the enemy approached; or they now rejoice that their severe masters were gone.

VER. 19. *Shameless,* unjust Assyrians. Lu. xviii. 2. When shame is gone, people give way to every excess.—*Profound.* Unknown to the Jews. 4 K. xviii. 26.—*No wisdom,* manners, or piety.

VER. 20. *Broken.* It was taken 125 years afterwards. The Church remains till the end of time, (C.) whereas both the prophets and history assure us, that Jerusalem was subject to destruction. W.

VER. 21. *Of rivers.* He speaks of the rivers of endless joys that flow from the throne of God to water the heavenly Jerusalem, where no enemy's ship can come, &c. Ch.—God keeps all enemies from Jerusalem, like a deep river. C.

VER. 23. *Thy tacklings.* He speaks of the enemies of the church, under the allegory of a ship that is disabled. Ch.—Sennacherib shall attempt invasion no more than a ship without masts would put to sea.

VER. 24. *Feeble.* All were obliged to collect the plunder, to be afterwards divided. None shall plead illness. The inhabitants of Jerusalem will not feel the effects of sin (C.) on this occasion. H.

CHAP. XXXIV. VER. 1. *Come.* Both Gentiles and Jews are admonished of the world's end before judment. W.

VER. 4. *Away.* These strong expressions denote great misery. C. xiii. Joel ii. 10. Ezec. xxxii. 27. C.—*Book.* Heb. "roll." H.—Some thence foolisly inferred that the destiny of every one might be read in the heavens. Huet. Eus. præp. vi. 11. Philoo. xxiii. Pic. Astrol. viii. 5.—The prophet only means that the heavens shall be devoid of beauty, (C.) and covered with darkness. H.

VER. 5. *Heaven.* Casting down the rebel angels. S. Jer.—The resolution to destroy the Idumeans, for their cruelty to the Jews, has been taken long ago. All these expressions allude to the last judgment. C.—*Idumea.* Under the name of *Idumea* or *Edom,* a people that were enemies of the Jews, are here understood the wicked in general, the enemies of God and his Church. Ch.—Assaradon fell upon Edom two years after Sennacherib's death. C.—No strong place like Bosra, shall rescue any from destruction at the last day. W.

VER. 7. *The unicorns.* That is, the great and mighty. Ch.

VER. 8. *Recompenses.* When the persecutors of Sion, that is, of the Church, shall receive their reward. Ch.—The Idumeans had frequently shown their ill-will towards the Jews. 2 Par. xxviii. 17. Amos i. 11. C.—Sion shall perish as the wicked in hell shall be tormented. W.

VER. 9. *Pitch.* The soil was sulphureous, and became neglected, (v. 10.) like the territory of Sodom. The people are now no more, and only a few miserable Arabs pitch their tents there.

VER. 11. *Line.* Intimating entire destruction. Lam. ii. 8. and 4 K. xi. 13. C.—Yet God will not punish more than people deserve. M.

VER. 13. *Dragons, Thannim.* C. xiii. 22. H.—*Ostriches,* or swans.

VER. 14. *Monsters.* Lit. "Ass-centaurs." H.—Heb. "fishermen shall find islands." C. xiii. 21.—*Ones.* Goats.—*Lamia.* Heb. *lilith.* Chal. "owl," the bird of Minerva, or the Moon, which the Arabs style Alilat. C.—Dicodorus (20) relates that Lamia was an African queen, who having lost her children, was

14 And demons and monsters shall meet, and the hairy ones shall cry out to one another, there hath the lamia lain down, and found rest for herself.

15 There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16 Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath not sought for the other: for that which proceedeth out of my mouth, he hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever; from generation to generation they shall dwell therein.

CHAP. XXXV.

The joyful flourishing of Christ's kingdom: in his Church shall be a holy and secure way.

THE land that was desolate and impassable, shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

2 It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

3 Strengthen ye the feeble hands, and confirm the weak knees.

4 Say to the faint-hearted: Take courage, and fear not: behold, your God will bring the revenge of recompense: God himself will come and will save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart; and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

7 And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens, where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

8 And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

9 No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk *there* that shall be delivered.

10 And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

CHAP. XXXVI.

Sennacherib invades Juda: his blasphemies.

AND it came to pass in the fourteenth year [a] of king Ezechias, that Sennacherib, king of the Assyrians, came up against all the fenced cities of Juda, and took them.

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias, with a great army, and he stood by the conduit of the upper pool, in the way of the fuller's field.

3 And there went out to him Eliacim, the son of Helcias, who was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder.

4 And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

5 Or with what counsel or strength dost thou prepare for war? on whom dost thou trust, that thou art revolted from me?

6 Lo, thou trusteth upon this broken staff of a reed, upon Egypt: upon which, if a man lean, it will go into his hand, and pierce it: so is Pharao, king of Egypt, to all that trust in him.

7 But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

8 And now deliver thyself up to my lord, the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able, on thy part, to find riders for them.

9 And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

10 And am I now come up without the Lord, against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

11 And Eliacim, and Sobna, and Joahe, said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: Speak not to us in the Jews' language, in the hearing of the people, that are upon the wall.

12 And Rabsaces said to them: Hath my master

[a] A. M. 3291. A. C. 713. 4 Kings xviii. 13. 2 Par. xxxii. 1. Eccli. xlviii. 20.

changed into a beast, and destroyed all the children she could catch; and the Jews deal still more in fables, (C.) asserting that Lilith was the first wife of Adam, &c. Buxtorf. Syn. 2.

VER. 15. *Ericius.* Heb. "*kippoz*, (H.) hath its nest." It may denote the serpent, *acontias.* Bochart.—All this shews the desolation of the country.

VER. 16. *Read* what I have written.—*The other.* All these beasts will be there, (C.) or all these declarations will be verified. H.

CHAP. XXXV. VER. 1. *Lily.* Judea flourishes under Ezechias: but the Church does more so after the coming of Christ, to whom these expressions conduct us. C.—The Gentiles shall be converted and flourish, as this text shews. W.

VER. 2. *Joy.* The primitive Christians rejoiced in a good conscience, and in suffering for the truth.

VER. 3. *Knees.* Ye prophets, comfort the people with these promises. C.—The apostles taught the Gentiles to do good. M.

VER. 4. *Recompense.* Christ will satisfy the justice of his Father. H.—He will redeem the world, and refute the false interpretations of the Bible. C.—He will bring the devil into subjection. M.

VER. 6. *Free.* Our Saviour healed both soul and body, (C.) shewing by his works (Jo. x. W.) that he had fulfilled this prediction. Lu. vii. 22. Mat. xi. 5.—*Waters.* Baptism has sanctified the most wicked.

VER. 7. *Dragons.* Sea monsters. C. xxxiv. 13. C. All shall be in proper order, neither too dry nor too wet. H.

VER. 8. *Way,* leading to Jerusalem. Idolaters, &c. shall not be there. C. lii. 1. This was only verified (C.) in the Catholic Church, where, though some wicked may be found, the truth still prevails; and holiness can be obtained no where else. H.—This Church is unspotted. Eph. v. 27. C.—*Fools.* The most simple may learn what is necessary for salvation, (M.) which will never be done by consulting Scripture alone. H.

VER. 9. *Lion.* The devil's power shall be repressed, so that none will be deluded except by their own fault. M.

VER. 10. *Sion.* Before the defeat of Sennacherib, the roads were unsafe. C. xxxviii. 8. C.

CHAP. XXXVI. VER. 1. *And.* These four chapters are taken from 4 K. xviii. &c. as a sort of explanation of what Isaias has been foretelling. C.—An abridgment also occurs, 2 Par. xxxii.

VER. 7. *Altar.* Such is the blindness of infidels, that they confound what is done to destroy idols, with their worship. W.

sent me to thy master and to thee, to speak all these words; and not rather to the men that sit on the wall; that they may eat their own dung, and drink their urine with you?

13 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

14 Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

15 And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, *and* this city shall not be given into the hands of the king of the Assyrians.

16 Do not hearken to Ezechias: for thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the water of his cistern,

17 Till I come and take you away to a land, like to your own; a land of corn and of wine; a land of bread and vineyards.

18 Neither let Ezechias trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

19 Where is the god of Emath, and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20 Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

21 [a]And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22 And Eliacim, the son of Helcias, that was over the house, and Sobna, the scribe, and Joahe, the son of Asaph, the recorder, went into Ezechias, with their garments rent, and told him the words of Rabsaces.

CHAP. XXXVII.

Ezechias, his mourning and prayer. God's promise of protection. The Assyrian army is destroyed. Sennacherib is slain.

AND [b]it came to pass when king Ezechias had heard it, that he rent his garments, and covered himself with sackcloth, and went in to the house of the Lord.

2 And he sent Eliacim, who was over the house, and Sobna, the scribe, and the ancients of the priests, covered with sackcloth, to Isaias, the son of Amos, the prophet.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabsaces, whom the king of the Assyrians, his master, hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 And the servants of Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna. [c]For he had heard that he was departed from Lachis.

9 And he heard say about Tharaca, the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

10 Thus shall you speak to Ezechias, the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

11 Behold, thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed, and canst thou be delivered?

12 Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava? [d]

14 And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

15 And Ezechias prayed to the Lord, saying:

16 O Lord of hosts, God of Israel, who sittest upon the Cherubims, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

19 And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

20 And now, O Lord, our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And Isaias, the son of Amos, sent to Ezechias, saying: Thus saith the Lord, the God of Israel: For the prayer thou hast made to me concerning Sennacherib, the king of the Assyrians:

22 This is the word which the Lord hath spoken of him: The virgin, the daughter of Sion, hath despised

[a] 4 Kings xviii. 36.—[b] 4 Kings xix. 1. A. M. 3294. A. C. 710.

[c] 4 K. xix. 8.—[d] 4 Kings xviii. 34. and xix. 23.

CHAP. XXXVII. VER. 1. *Sackcloth.* Emblems of repentance. Sennacherib's boasting (v. 13.) was chastised. v. 36. W.

VER. 7. *Spirit.* Angel, or a different design. 2 Thes. ii. 8. C.

VER. 18. *Lands.* Heb. "all the lands and their land." The parallel text is more correct, "the nations and their land." Kennicott.

VER. 24. *Carmel.* See 4 K. xix. Ch.

VER. 25. *Shut,* &c. Heb. *matsor,* (H.) "of Egypt," where Sennacherib had been. C.

VER 29. *Lips,* and treat thee like some ungovernable beast. H. Ezec. xxix. 4. and xxxviii. 4. C.

thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

23 Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down its tall cedars, and its choice fir-trees, and will enter to the top of its height, to the forest of its Carmel.

25 I have digged, and drunk water, and have dried up with the sole of my foot all the rivers shut up in banks.

26 Hast thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities, should be destroyed.

27 The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the house-tops, which withered before it was ripe.

28 I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

29 When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

30 But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

31 And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and salvation from Mount Sion: the zeal of the Lord of hosts shall do this.

33 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

34 By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

35 And I will protect this city, and will save it for my own sake, and for the sake of David, my servant.

36 [a] And the angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

37 And Sennacherib, the king of the Assyrians, went out and departed, and returned, and dwelt in Ninive.

38 And it came to pass, as he was worshipping in the temple of Nesroch, his god, that Adramelech and Sarasar, his sons, slew him with the sword: and they fled into the land of Ararat, and Asarhaddon, his son, reigned in his stead.

CHAP. XXXVIII.

Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.

IN [b] those days Ezechias was sick, even to death, and Isaias, the son of Amos, the prophet, came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

2 And Ezechias turned his face toward the wall, and prayed to the Lord,

3 And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

4 And the word of the Lord came to Isaias, saying:

5 Go and say to Ezechias: Thus saith the Lord, the God of David, thy father: I have heard thy prayer, and I have seen thy tears: behold, I will add to thy days fifteen years:

6 And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

7 And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

8 [c] Behold, I will bring again the shadow of the lines, by which it is now gone down in the sun-dial of Achaz, with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

9 The writing of Ezechias, king of Juda, when he had been sick, and was recovered of his sickness.

10 I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

11 I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

12 My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

13 I hoped till morning; as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

14 I will cry like a young swallow; I will meditate like a dove: My eyes are weakened looking upward: Lord, I suffer violence, answer thou for me.

[a] Supra xxxi. 8. 4 Kings xix. 35. Tobias i. 21. Eccli. xlviii. 24. 1 Mac. vii. 41. 2 Mac. viii. 19.

[b] A. M. 3291. A. C. 713. 4 Kings xx. 1. 2 Par. xxxii. 24.

[c] Eccli. xlviii. 26.

VER. 30. *Thee.* He directeth his speech to Ezechias.

VER. 35. *Servant.* Hence it plainly appears that God protects the living for the sake of the saints departed. To evade this proof, Prot. (Bible 1603) explain, "for God's promise sake made to David." But God never made any such promise to him; otherwise the city would never have been destroyed. W.

VER. 36. *They.* The people of Jerusalem, or rather the soldiers of Ezechias, who saw those who had been slain, near Pelusium. C.

CHAP. XXXVIII. VER. 9. *Ezechias.* Sanchez groundlessly thinks it was composed by Isaias. C.—Ezechias was afflicted lest he should give way to dangerous joy. W.

VER. 10. *Hell.* Sheol, or Hades, the region of the dead. Ch.—He was afraid to die without issue. S. Jer. v. 12.—Manasses was born three years later. C.—The king would naturally have died. S. Aug. de Gen. ad lit. vi. 17. W.

VER. 11. *Living.* I shall not assist at the festivals of the Lord in the temple.

VER. 14. *For me.* He represents his disease, as an inexorable creditor.

15 What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

16 O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

17 Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish; thou hast cast all my sins behind thy back.

18 For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

19 The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

20 O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

21 Now Isaias had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

22 And Ezechias had said: What shall be the sign that I shall go up to the house of the Lord?

CHAP. XXXIX.

Ezechias shews all his treasures to the ambassadors of Babylon; upon which Isaias foretells the Babylonish captivity.

AT [a] that time Merodach Baladan, the son of Baladan, king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick, and was recovered.

2 And Ezechias rejoiced at their coming, and he shewed them the storehouse of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias shewed them not.

3 Then Isaias, the prophet, came to king Ezechias, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon.

4 And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen; there was not any thing which I have not shewn them in my treasures.

5 And Isaias said to Ezechias: Hear the word of the Lord of hosts.

6 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not any thing be left, saith the Lord.

7 And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaias: The word of the Lord, which he hath spoken, is good. And he said Only let peace and truth be in my days.

CHAP. XL.

The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.

BE comforted, be comforted, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: [b] she hath received of the hand of the Lord double for all her sins.

3 [c] The voice of one crying in the desert: Prepare ye the way of the Lord; make straight in the wilderness the paths of our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

5 And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

6 The voice of one, saying: Cry. And I said: What shall I cry? [d] All flesh is grass, and all the glory thereof as the flower of the field.

7 The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed, the people is grass:

8 The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

10 Behold the Lord God shall come with strength, and his arm shall rule: behold his reward is with him, and his work is before him.

11 [e] He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

12 Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm?

[a] 4 Kings xx. 12.—[b] Apoc. xviii.—[c] Mat. iii. 3. Mark i. 3. Lu. iii. 4. John i. 23.

[d] Eccli. xiv. 18. Jam. i. 10. 1 Pet. i. 24.—[e] Ezec. xxxiv. 23. and xxxvii. 24. John x. 11.

VER. 18. *Truth.* He speaks only of the body.

VER. 22. *Lord.* The answer is given, (4 K. xx. 9.) which seems to evince that this is only an extract. C.—The prophet prescribed the medicine, and the king asked for a sign before he sung the canticle. W.

CHAP. XXXIX. VER. 1. *And.* Sept. add, "ambassadors and presents." See 4 K. xx. 12. C.

VER. 8. *Days.* He is not unconcerned about his children, but dares not request more. Having given way to immoderate joy and vanity, he was informed that all his treasures should be taken away. W.

CHAP. XL. VER. 1. *Be.* Sept. "comfort my people." Let them not be dejected. H.—The end of the captivity, and still more the coming of the Messias, afford consolation, (C.) and to this the prophet chiefly alludes. W.

VER. 2. *Evil.* Heb. and some Latin copies have, "warfare."—*Double.* A rigorous chastisement. Apoc. xviii. 6. C.

VER. 3. *God,* that he may conduct his people from Babylon. Sanchez.—Yet the prophet speaks chiefly of the baptist, (Mat. iii. 3. C.) who is evidently foretold W

VER. 4. *Plain.* For the captives, or the conversion of the world. Bar. v. 6.

VER. 5. *Glory.* God will rescue his people. Christ will redeem mankind.

VER. 6. *Field.* On the downfall of the empire of Babylon, the Jews were liberated.

VER. 9. *Thou,* female. How beautiful are the feet of those who announce good tidings! Rom. x. 15. H.—Thus a fem. noun is applied to Solomon. Eccle. i. Prophets make known to all the coming of the Saviour. C.—Christ preaches from the mountain, and his apostles over the world. W.

VER. 10. *Him.* Christ will reward and punish. Jer. xxxi. 16. Lu. ii. 34.

VER. 11. *Young,* or have lately had young lambs, *fœtas.* Jesus is the good shepherd. Jo. x. 14.

VER. 12. *Who.* He now proceeds to shew the difference between God and idols.—*Fingers,* is not expressed in Heb. which may denote the epha. Ps. lxxix. 6. C.—God's power and goodness in the works of the creation, shew what he will do for man. W.



Entered according to act of Congress AD 1865 by Jas B Kirker in the clerks office of the district court of the United States for the southern district of NY.

"He shall feed his flock like a shepard, he shall gather together the Lambs with his arm and shall take them up in his bosom."

ISAIAH, CHAP. XL. VER. II.



who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

13 [a] Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?

14 With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of understanding?

15 Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold, the islands are as a little dust.

16 And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

18 [b] To whom then have you likened God? or what image will you make for him?

19 Hath the workman cast a graven *statue?* or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

20 He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

21 Do you not know? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?

22 It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts; [c] he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

23 He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

24 And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, or made me equal, saith the holy One?

26 Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

27 Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

28 Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

29 It is he that giveth strength to the weary: and increaseth force and might to them that are not.

30 Youths shall faint, and labour, and young men shall fall by infirmity.

31 But they that hope in the Lord, shall renew their strength; [d] they shall take wings as eagles; they shall run and not be weary; they shall walk and not faint.

CHAP. XLI.

The reign of the just one: the vanity of idols.

LET the islands keep silence before me, and the nations take new strength: let them come near, and then speak: let us come near to judgment together.

2 Who hath raised up the just one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give *them* as the dust to his sword, as stubble driven by the wind, to his bow.

3 He shall pursue them, he shall pass in peace, no path shall appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? [e] I, the Lord, I am the first and the last.

5 The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

6 Every one shall help his neighbour, and shall say to his brother: Be of good courage.

7 The coppersmith striking with the hammer, encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend.

9 In whom have I taken thee from the ends of the earth, and from the remote parts thereof have called

[a] Wisd. ix. 13. Rom. xi. 34.—[b] Acts vii. 40.—[c] Gen. i. 6. Ps. xiv. 2.

[d] Ps. x. 5.—[e] Infra xliv. 6. and xlviii. 12. Apoc. i. 8. 17. and xxii. 13.

VER. 15. *Dust.* Heb. *caddak*, (H.) "as dok fallen." Sym.—It may signify an atom. S. Jer.—If all nations be only like a *drop*, what portion of it do I occupy? C. v. 17.

VER. 18. *Image.* Catholics never pretend to represent the Deity, when they depict the Father as a venerable old man, &c. They do not adore pictures, as our adversaries would insinuate. If we were disposed to cavil, we might bring the same charge against them. For a few weeks ago, "a beautiful altar-piece, painted and presented by the lady of major general Cheney, was put in Hornsea church, representing Christ blessing the bread and wine." But Protestants can confine such things to their proper use, and Catholics must adore them. H. —"Such things the Jew, Apella, may believe: not I." Horace.

VER. 19. *Silver.* Is God like these idols? H.—Who knows not that the workman is better than they are? Wisd. xiii. 11. C.

VER. 20. *Wood.* Heb. *hamsuccan*, (H.) which Sept. Chal. and S. Jerom explain of a sort of wood used for idols. Moderns take it to be "a rich," or rather "a poor man. He who is mean in his offering, chooses wood that," &c. C. Prot.

VER. 21. *Beginning*, by the light of nature, and (W.) has not Moses declared that God alone created the world? H.—His power and goodness herein convince us that he will not deny grace. W.

VER. 22. *Locusts*, compared with the greatest animals.—*Nothing.* Heb. "a curtain." Sept. Syr. "vault, (C.) or chamber," καμαραν.

VER. 23. *Searchers.* Heb. "princes to nothing." Prot. H.—Philosophers know nothing independently of God, nor can they subsist without him. W.

VER. 26. *Host* of heaven, the stars, &c. Gen. ii. 1. Ps. cxlvi. 4.

VER. 27. *Judgment*, or conduct, (Gen. xl. 13. C.) as if God minded not our affairs.

VER. 31. *Eagles*, who grow young, when they get new feathers. Ps. cii. 5. S. Jer.—In this and the following 26 chapters the prophet chiefly comforts his people, as he had rebuked them for their crimes in the first part. W.

CHAP. XLI. VER. 1. *Islands*, near Asia, whose conversion Isaias often predicts, (C.) as he does that of all nations. H.—God continues to prove his divinity, (C.) expostulating with idolaters, whose conversion is insinuated, and among the rest that of Britain, which is the most renowned island in Europe. Bristow, anot. 11. W.

VER. 2. *Just one.* Sept. "justice." Christ, (Eus. S. Jer.) Abraham, (Chal. Grot.) or Cyrus, whose conquests were effects of God's providence. v. 10. C. xlv.—*Kings.* Cyrus liberated Persia, conquered Babylon and all Asia.

VER. 3. *Feet.* His march and victories shall be so rapid, like those of Alexander. Dan. viii. 5.

VER. 4. *Beginning.* Disposing all things, as the conquests of Cyrus, announced so long before by name, evince.—*Last.* Alpha and Omega. Apoc. i. 8. and xxii. 13.

VER. 5. *Islands.* People of Asia Minor. Gen. x. 5. C.—The Babylonians made a league with the most potent king Crœsus, to oppose the young conqueror. Xen. B. i.

VER. 7. *Moved.* Thus the nations conspire against Cyrus (C.) and the Messias. H.

thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

10 Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just One hath upheld thee.

11 Behold, all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

12 Thou shalt seek them, and shalt not find, the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

13 For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

14 Fear not, thou worm Jacob, you that are dead of Israel: I have helped thee, saith the Lord: and thy Redeemer, the holy One of Israel.

15 I have made thee as a new threshing wain, with teeth like a saw: thou shalt thresh the mountains, and break them in pieces: and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the holy One of Israel, thou shalt be joyful.

17 The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I, the Lord, will hear them; I, the God of Israel, will not forsake them.

18 I will open rivers in the high hills, and fountains in the midst of the plains: I will turn the desert into pools of waters, and the impassable land into streams of waters.

19 I will plant in the wilderness the cedar and the thorn, and the myrtle, and the olive-tree: I will set in the desert the fir-tree, the elm, and the box-tree together:

20 That they may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Bring your cause near, saith the Lord: bring hither, if you have any thing *to allege*, said the king of Jacob.

22 Let them come, and tell us all things that are to come: tell us the former things, what they were: and we will set our heart *upon them*, and shall know the latter end of them, and tell us the things that are to come.

23 Shew the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: and let us speak, and see together.

24 Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

25 I have raised up *one* from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

26 Who hath declared from the beginning, that we may know: and from time of old, that we may say: Thou art just. There is none that sheweth, nor that foretelleth, nor that heareth your words.

27 The first shall say to Sion: Behold, they are here, and to Jerusalem, I will give an evangelist.

28 And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

29 Behold, they are all in the wrong, and their works are vain: their idols are wind and vanity.

CHAP. XLII.

The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.

BEHOLD, [a] my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth.

4 He shall not be sad, or troublesome, till he set judgment in the earth: and the islands shall wait for his law.

5 Thus saith the Lord God, that created the heavens, and stretched them out; that established the earth, and the things that spring out of it; that giveth breath to the people upon it, and spirit to them that tread thereon.

6 I, the Lord, have called thee in justice, and taken thee by the hand, and preserved thee. [b] And I have given thee for a covenant of the people, for a light of the Gentiles:

7 That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.

[a] Matt. xii. 18.—[b] Infra xlix. 6.

VER. 10. *Upheld thee.* Cyrus shall gain the victory, and give thee liberty.

VER. 14. *Dead.* Though you were in the grave, I could protect you. Captivity is often represented under this idea. C.—You who are despised, fear not, since Christ will protect and reward you. W.

VER. 15. *Chaff.* Cambyses perished on the mountains of Judea, (H.) and the Machabees gained many victories over the Syriana. Mic. iv. 13. Ezec. xxxix. C.—They are here meant, as their exploits resembled those of Cyrus. Houbigant.

VER. 18. *Waters.* The captives shall be refreshed in the deserts. C. xxxv. 6. and xliii. 20. C.

VER. 19. *The thorn.* In Hebrew, the *shitta* or *setim*, a tree resembling the whitethorn. Ch. S. Jer.—A fragrant shade shall speedily rise up. Bar. v. 6. C.

VER. 21. *Thing.* Add "strong," *forte*, (H.) any good proof of idolatry.

VER. 23. *Good.* The prescience and power of God prove his divinity. Can idols produce any thing similar? C.—None can tell what will happen, unless God reveal it. W.

VER. 24. *Work.* All that you can do or promise. Heb. "your work is worse than a viper."

VER. 25. *Sun.* Cyrus had a Persian for his father, and a Mede for his mother; thus uniting both nations, (C.) so that he was styled a *mule* by an ancient oracle. Eus. præp. ix. 41.—These countries lay to the north-east of Judea. C.

VER. 26. *Just*, or "the just one," (H.) that we may recognise Cyrus at once. —*Your words.* He addresses the idols. You cannot dive into futurity. C.

VER. 28. *I.* Isaias, (M.) or God, (H.) pronounces sentence against the speechless idols. M.

CHAP. XLII. VER. 1. *My servant.* Christ, who, according to his humanity, is the servant of God, (Ch.) and Redeemer of others; none else being able to satisfy for themselves. W. Phil. ii. 7. C.—This passage clearly refers to the Messias, (Chal. Kimchi) who was prefigured by Cyrus. v. 6. C. Hugo.—It is quoted by S. Mat. (xii. 18.) who has some variations both from the Heb. and the Sept. (C.) particularly the first part of v. 4. which the Sept. render, "He shall shine, and shall not be broken."

VER. 4. *Islands.* Sept. and S. Mat. "the Gentiles shall hope in his name." H.

VER. 6. *Gentiles.* This was literally verified in Christ. Cyrus is also styled the just, (C. xli. 26.) and gave liberty to many nations.

VER. 7. *House.* The Jews out of captivity, prefiguring the redemption of mankind. These miracles proved that Jesus was the Messias. Lu. vii. 22.

8 [a] I, the Lord, this is my name: I will not give my glory to another, nor my praise to graven things.

9 The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.

10 Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

11 Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

12 They shall give glory to the Lord, and shall declare his praise in the islands.

13 The Lord shall go forth as a mighty man; as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

14 I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour. I will destroy, and swallow up at once.

15 I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

16 And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

17 They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our gods.

18 Hear ye deaf, and ye blind behold that you may see.

19 Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind but the servant of the Lord?

20 Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

21 And the Lord was willing to sanctify him, and to magnify the law, and exalt it.

22 But this is a people that is robbed and wasted:

[a] Infra xlviii. 11.

they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

23 Who is there among you that will give ear to this, that will attend and hearken for times to come?

24 Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.

25 And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

CHAP. XLIII.

God comforts his Church, promising to protect her for ever: he expostulates with the Jews for their ingratitude.

AND now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

2 When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

3 For I am the Lord thy God, the holy One of Israel, thy Saviour, I have given Egypt for thy atonement, Ethiopia, and Saba for thee.

4 Since thou becamest honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

5 Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

6 I will say to the north: Give up: and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

7 And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him.

8 Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

9 All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their witnesses, let them be justified, and hear, and say: It is truth.

VER. 8. *Things.* They shall not partake of my divinity. Our Saviour was truly God. Phil. ii. 6.

VER. 9. *Them.* The completion of former predictions enforces the belief of those which are yet to come. C.

VER. 10. *All.* Lit. "its fulness," (H.) sailors, (C.) and fishes. H.—He concludes with a canticle.

VER. 11. *Cedar*, or the Jews in exile in the desert Arabia. P. cxix. 5. C.—The people dwell in tents. Roger. ii. 5.—*Petra.* A city that gives name to Arabia Petræa. Ch.

VER. 13. *Enemies.* The Chaldees, (C.) by the hand of Cyrus.

VER. 15. *Pools.* Cyrus deluged the country about Babylon. C. xiii. and xxi. 1. H.—The proud and covetous, who expected Christ to give them kingdoms, were deceived. He came to teach humility, and to grant eternal rewards. W.

VER. 16. *Blind* captives, or converts to Christianity.

VER. 18. *Deaf* Jews, who would not listen to the prophets. v. 19. C.

VER. 19. *Sold.* Heb. *Cimshullam*, (H.) the perfect, or favoured. The Turks call "believers" *Musselmans.* C.

VER. 22. *Men*, whom they corrupt by their bad example. H.—Heb. "their young men are in chains," during the last wars, and the captivity of Juda. C.

VER. 24. *We.* Sept. "they have sinned," which seems preferable. H.

CHAP. XLIII. VER. 1. *And.* Notwithstanding the sins of his people, God will deliver them, that they may be his witnesses. v. 10. C.—*Name.* As an intimate friend, (H.) or slave. C. xlix. 1. C.—God grants grace without any preceding merit. W.—Forerius explains this mostly of the Gentile church, though it regard the converted Jews. Houbig.

VER. 2. *Waters.* In every emergency, God will protect thee, (C.) as he did the three children. H.—He will suffer none to perish, without their own fault. Hence the Church still continues pure. W.

VER. 3. *Ethiopia.* Heb. "Chus," the isle of Meroe, (Grot.) or the country bordering on the Red Sea. C. xlv. 14. These were given to indemnify Cyrus. They obtained their liberty to return home, after 40 years. Ezec. xxix. 11.

VER. 4. *Eyes*, by a gratuitous choice.—*Men.* Chaldees, &c.

VER. 5. *East.* Babylon.—*West.* The islands beyond the Mediterranean.

VER. 6. *North.* Assyria.—*South.* Egypt. The captives returned from these countries under Cyrus, Alex. &c. so that before the coming of Christ, Judea was as well peopled as ever. C.

VER. 7. *Calleth.* Heb. "is called by my name." Prot. H.—My people's chastisements and liberation prove my divine perfections.

VER. 8. *Ears.* Yet will not hear, (C.) or who are miraculously healed. H.—It seems rather to mean idolatrous *nations*, (v. 9. C.) or rebellious Jews. Forer Houbigant.

VER. 9. *Former.* The pagans were little acquainted with antiquity. Such

10 You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me and understand that I myself am. Before me there was no God formed, and after me there shall be none.

11 [a] I am, I am the Lord: and there is no Saviour besides me.

12 I have declared, and have saved: I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.

13 And from the beginning I am the same, and there is none that can deliver out of my hand: I will work, and who shall turn it away?

14 Thus saith the Lord, your Redeemer, the holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ships.

15 I *am* the Lord, your holy One, the Creator of Israel, your king.

16 Thus saith the Lord, who made a way in the sea, and a path in the mighty waters.

17 Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.

18 Remember not former things, and look not on things of old.

19 [b] Behold, I do new things, and now they shall spring forth; verily you shall know them: I will make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness: rivers in the desert, to give drink to my people, to my chosen.

21 This people have I formed for myself: they shall shew forth my praise.

22 *But* thou hast not called upon me, O Jacob, neither hast thou laboured about me, O Israel.

23 Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused thee to serve with oblations, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.

25 I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.

26 Put me in remembrance, and let us plead together: tell, if thou hast any thing to justify thyself.

27 Thy first father sinned, and thy teachers have transgressed against me.

28 And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

CHAP. XLIV.

God's favour to his Church. The folly of idolatry. The people shall be delivered from captivity.

AND [c] now hear, O Jacob, my servant, and Israel, whom I have chosen.

2 Thus saith the Lord, that made and formed thee, thy helper from the womb: Fear not, O my servant, Jacob, and thou most righteous, whom I have chosen.

3 For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.

4 And they shall spring up among the herbs, as willows beside the running waters.

5 One shall say: I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.

6 Thus saith the Lord, the king of Israel, and his Redeemer, the Lord of hosts: [d] I am the first, and I am the last, and besides me there is no God.

7 Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter, let them shew unto them.

8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a Maker, whom I have not known?

9 The makers of idols are all of them nothing; and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10 Who hath formed a god, and made a graven thing that is profitable for nothing?

11 Behold, all the partakers thereof shall be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

[a] Osee xiii. 4.—[b] 2 Cor. v. 17. Apoc. xxi. 5.—[c] Jer. xxx. 10. and xlvi. 27.

[d] Supra xli. 4. Infra xlviii. 12. Apoc. i. 8. 17. and xxii. 13.

researches lead to the knowledge of the true religion. H.—*Truth*, if they can produce any true prophecy.

VER. 10. *Witnesses.* The history of the Israelites was sufficient to shew who was God. C.—Thus the establishment of Christianity manifests its truth. S. Aug. de Civ. Dei. xxii. 6.—Sept. add, "and I am witness." H.

VER. 12. *One* idol, to announce what would happen.

VER. 14. *Bars.* Sept. "fugitives." Theodot. "strong ones."—*Glorying.* Sept. "shall be bound in ships," to be sent beyond the Caspian Sea. C.—Cyrus was victorious for the sake of God's people; for he will not neglect his Church. W.

VER. 16. *Waters* of the Jordan and Red Sea, in the latter of which Pharao perished. v. 17.

VER. 19. *New.* I shall work the like miracles as were seen in the wilderness.

VER. 20. *Chosen.* We know not that rivers were found in Arabia. But the people were equally favoured. Christ facilitates the road to heaven by his example and graces, while the most savage tempers are changed in baptism.

VER. 23. *Incense.* My kindness is gratuitous. In a strange land, thou couldst not offer sacrifice. See C. xlviii. 9. and xlix. 1. C.

VER. 24. *Iniquities.* Thou hast shewn the greatest ingratitude. H.—Yet I will save thee.

VER. 26. *Thyself.* God condescends to act thus with men. C. xli. 20. Osee iv. 1.

VER. 27. *First father.* Adam, (Liran.) or rather Abraham *sinned*, by diffidence, (Gen. xv. 8. S. Jer.) or was formerly an idolater. Jos. xxiv. 2. Geneb. A. 2049. S. Aug. de Civ. Dei. xvi. 12. C. T.—*Teachers.*—Lit. "interpreters," (H.) Moses and Aaron. Num. xx. 9. C.—All the patriarchs and teachers sinned, till Christ, the immaculate lamb, appeared. Adam engaged all in guilt. W.

VER. 28. *Profaned*, or declared such, (H.) Nadab, &c. (Lev. x. 1. C.) or Moses and Aaron. M.—Sept. "and the princes defiled my holy *things*." H.—*Slaughter.* Heb. "anathema." Yet I will re-establish all. C.

CHAP. XLIV. VER. 3. *Stock.* I will give fresh life to my people, as to the figure of Christ's Church.

VER. 5. *Israel.* They shall no longer be ashamed of being called Israelites or Christians.

VER. 8. *Witnesses.* The history of the true religion is its best proof. C. xliii. 9. 10.—*Known.* Ruled, consequently no other can be truly God. C.—Idolaters are foolish, trusting in those who cannot announce future events. W.

VER. 9. *Ashamed* of the origin and imbecility of their idols. C.—All this may be turned against heretics, who worship their own fictions; which the Church never does. S. Jer. W.

12 [a]The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

13 The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

14 He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine-tree, which the rain hath nourished.

15 And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

16 Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

17 But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my god.

18 They have not known, nor understood: for their eyes are covered, that they may not see, and that they may not understand with their heart.

19 They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread on the coals thereof: I have broiled flesh, and have eaten, and of the residue thereof shall I make an idol: shall I fall down before the stock of a tree?

20 Part thereof is ashes: his foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

22 I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

23 Give praise, O ye heavens, for the Lord hath shewn mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord, thy Redeemer, and thy Maker from the womb: I am the Lord, that make all things: that alone stretch out the heavens, that establish the earth, and there is none with me.

25 That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that make their knowledge foolish.

26 That raise up the word of my servant, and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited: and to the cities of Juda: You shall be built, and I will raise up the wastes thereof.

27 Who say to the deep: Be thou desolate, and I will dry up thy rivers.

28 Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundations shall be laid.

CHAP. XLV.

A prophecy of Cyrus, as a figure of Christ, the great deliverer of God's people.

THUS saith the Lord, to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

2 I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

3 And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayst know that I am the Lord who called thee by thy name, the God of Israel.

4 For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me.

5 I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me:

6 That they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else.

7 I form the light, and create darkness; I make

[a] Wisd. xiii. 11.

VER. 12. *File.* Heb. *mahatsad,* (H. Jer. x. 3.) "to make an ax, with," &c. This is the remote cause of the idol.

VER. 13. *Man.* To be styled afterwards a god. C.—*Maluit esse deum.* Hor. i. ser. 8.

VER. 18. *Covered.* Sept. "darkened." Are Catholics in the same predicament? C. xl. 18. H.

VER. 20. *Lie.* Can I assert in conscience that it is a god?

VER. 22. *Return* from captivity, (C.) and from your former errors. Mat. xi. 26. H.

VER. 25. *Mad.* That people may be no longer deluded.

VER. 26. *Servant.* The prophets and Jesus Christ, whose works never fail. Mat. xxiv. 35. C.—In all this prediction of the Church, Isaias alludes to Jerusalem destroyed, and afterwards rebuilt. W.

VER. 27. *Deep.* Babylon, situated amid waters. C. xxi. 1. C.—*Rivers,* as Cyrus did. Herod. i. 191.

VER. 28. *Cyrus.* This was spoken 110 years before his birth, which shews the prescience and power of God, so as not to injure free-will. The parents of Cyrus could not give him this name to fulfil the prediction, as they knew nothing of it. Amon was apprised that a person called Josias would overturn idolatry; but he had no reason to suppose that it would be his son. 1 K. xiii. 2.—*My shepherd.* Chal. "that he shall reign." This was shewn by the Jews to Cyrus, on which account, (C.) he gave them leave to return, &c. Joseph. xi. 1.—The title of shepherd is given to Agamemnon by Homer, and it denotes a good prince, such as historians represent Cyrus to have been. He observed that kings and shepherds had the like duties to perform; (Xenoph. viii.) and after his death he was bewailed as a "father." Herod. iii. 89.—At first he did not bear the name of Cyrus, (Herod. i. 113.) which in the Persian language means "the sun." Ctesias. Plut.

CHAP. XLV. VER. 1. *Anointed,* often implies one chosen for some great work. Cyrus was to ruin the empire of Babylon, and to set the nations at liberty. He was a proof of the Deity by executing his decrees.—*Cyrus.* Some copies of the Sept. seem to have read κυριω, "to the Lord," incorrectly. S. Jer. —Though Cyrus was not anointed, he is styled thus, in allusion to the custom of the Jewish kings. W.

VER. 2. *Brass.* Babylon had 100 such gates. Herod. i. 179.

VER. 3. *Treasures.* See Pliny xxxiii. 3. He overcame the rich king of Lydia, &c.

VER. 4. *Likeness* of Christ.—*Known me.* Before the Jews had shewn Cyrus the prophecies, he did not attribute his success to the Lord, and even afterwards he seems not to have left the superstitions of his country, as his sacrifices to idols are described. He resembled Nabuchodonosor and the philosophers, who did not glorify God according to their knowledge. Dan. ii. 47. Rom. i. 21. Cyrus even revoked the decree for building the temple. 1 Esd. iv. 5. C.—He believed there was one God; (1 Esd. i.) yet he did not embrace the truth entirely. W

peace, and create evil: I, the Lord, that do all these things.

8 Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour; and let justice spring up together: I, the Lord, have created him.

9 [a] Woe to him that gainsayeth his Maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

10 Woe to him that saith to his father: Why begettest thou: and to the woman: Why dost thou bring forth?

11 Thus saith the Lord, the holy One of Israel, his Maker: Ask me of things to come concerning my children, and concerning the work of my hands give ye charge to me.

12 I made the earth: and I created man upon it: my hand stretched forth the heavens, and I have commanded all their host.

13 I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord, the God of hosts.

14 Thus saith the Lord: The labour of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is God, and there is no God besides thee.

15 Verily, thou art a hidden God, the God of Israel, the Saviour.

16 They are all confounded and ashamed: the forgers of errors are gone together into confusion.

17 Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever.

18 For thus saith the Lord, that created the heavens, God himself, that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. *I am* the Lord, and there is no other.

19 I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord, that speak justice, that declare right things.

20 Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a god that cannot save.

21 Tell ye, and come, and consult together: who hath declared this from the beginning, *who* hath foretold this from that time? Have not I, the Lord, and there is no God else besides me? A just God, and a Saviour, there is none besides me.

22 Be converted to me, and you shall be saved, all ye ends of the earth, for I am God, and there is no other.

23 I have sworn by myself, the word of justice shall go out of my mouth, and shall not return:

24 [b] For every knee shall be bowed to me, and every tongue shall swear.

25 Therefore shall he say: In the Lord are my justices and empire: they shall come to him, and all that resist him shall be confounded.

26 In the Lord shall all the seed of Israel be justified and praised.

CHAP. XLVI.

The idols of Babylon shall be destroyed. Salvation is promised through Christ.

BEL is broken, Nabo is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

2 They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

3 Hearken unto me, O house of Jacob, all the remnant of the house of Israel, who are carried by my bowels, are borne up by my womb.

4 Even to *your* old age I am the same, and to your

[a] Jer. xviii. 6. Rom. ix. 20.

[b] Rom. xiv. 11. Philip. ii. 10.

VER. 7. *Create evil, &c.* The evils of afflictions and punishments, but not the evil of sin. Ch.—I afflict and comfort my people.

VER. 8. *Saviour.* Thus the ancient saints thirsted for the coming of Christ. His figure is styled the just. C. xli. 2. 25.—*Him.* Christ, born of the virgin, in time, and of God from all eternity. I have appointed Cyrus to be his precursor, to set the captives free. C.—He has been spoken of before. But now the prophet turns to Christ alone, who built his Church on a rock. W.—Cyrus had not a right faith in God, and Zorobabel was himself set free, and was not king. S. Jer.

VER. 9. *Earthen.* Lit. "Samian." H.—Samos was famous for its pottery. Pliny xxxv. 12. Heb. "Clay, *disputest thou* against the potters of the earth?" He shews the folly of idols, after having proved his own divinity. C.—Prot. "Let the potsherds *strive* with the potsherds of the earth." H.

VER. 10. *Forth.* As such language would be improper to parents, so it is wrong to complain that God places us in any situation. M.

VER. 11. *To me.* Ask what will come to pass, or direct me how to act.

VER. 13. *Justice.* Cyrus shall punish the Chaldees and restore the Jews. C.—The prophet returns to him after having mentioned a greater Saviour. v. 8. Houbig.

VER. 14. *Stature:* the people of Saba were the tallest and best proportioned in Arabia. Agathar. v. 50.—Cyrus possessed all these countries. He sent the Egyptians home in the third year of his reign, at Babylon, A. 3470. Ezec. xxix. 11. They never became subject to the Jews; but embraced the religion of Christ, acknowledging him for God. v. 15. C.—*Besides thee.* Prot. "Surely God *is* in thee, and *there is* none else, *there is* no God." Those whom we have hitherto adored, deserve not the name. Vulg. and Sept. make the people address Christ, the God-man. H.

VER. 15. *Saviour.* We confess that thou hast delivered the Jews; or rather, we acknowledge that thou, O Christ, art true God under the veils of thy human nature, and Saviour of all. Cyrus was only a feeble representation of thee.

VER. 16. *Confusion.* Idolaters shall be confounded, when they shall behold the glory of the elect.

VER. 18. *In vain.* Heb. "to be a chaos." Gen. viii. 2.

VER. 19. *Earth.* The pagan oracles were given chiefly in mountains, where the impostures of the priests might escape detection. They were also generally ambiguous, or mere guesses. The declarations of the true prophets were quite the reverse.—*In vain;* without reward. C.

VER. 20. *Gentiles:* converts, (H.) or Jews, returning from Babylon.

VER. 21. *Me.* He transports his auditors to the times succeeding the captivity, when the completion of the prophecies will be evident.

VER. 23-24. *Myself,* having none greater. Heb. vi. 13.—*Justice:* sure.—*To me.* All that are born belong to me. The Jewish women had seldom recourse to midwives, (Ex. i. 19. and 1 K. iv. 19. C.) no more than the Ethiopians. Ludolf. i. 14.—*Swear,* by the true God. H.—Oaths on proper occasions, honour him. Deut. vi. 13. Nothing could be spoken more plainly of the Gentiles' conversion.

VER. 25. *Empire.* Cyrus shall make this confession, (1 Esd. i. 2.) and all who embrace the religion of Christ, shall attribute all their virtue to him.

CHAP. XLVI. VER. 1. *Bel;* perhaps Nimrod, (C.) or Saturn, to whom they sacrificed their children. W.—*Nabo,* "the oracle" of Belus. The Chaldees adored statues and beasts. But the Persians worshipped the elements. C.—Xerxes destroyed the tomb of Belus, after his expedition into Greece. Arrian vii. He had there demolished the temples, (Herod. viii. 109.) pretending (H.) that "the world is the house of the gods." Cic. Leg. ii.—*Weariness.* The priests affected to be weighed down, as if the god were present. Bar. vi. 25. S. Cyr.

VER. 2. *They.* Lit. "their soul." H.—The pagans must have supposed they had one. C.—*Captivity.* "There are as many triumphs over the gods as over men." Tert.—The former shared the fate of their adorers. Their statues were plundered.

VER. 3. *By my.* Vulg. may have read *a me ab,* (C.) instead of *a meo.* Heb.

grey hairs I will carry *you:* I have made *you*, and I will bear: I will carry, and will save.

5 To whom have you likened me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

7 [a] They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

8 Remember this, and be ashamed: return, ye transgressors, to the heart.

9 Remember the former age, for I am God, and there is no God beside, neither is there the like to me:

10 Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

11 Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hard-hearted, who are far from justice.

12 I have brought my justice near, it shall not be far off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel.

CHAP. XLVII.

God's judgment upon Babylon.

COME down, sit in the dust, O virgin, daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

2 Take a mill-stone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

3 [b] Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

4 Our Redeemer, the Lord of hosts is his name, the holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shewn no mercy to them: upon the ancient thou hast laid thy yoke exceedingly heavy.

7 And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

8 And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: [c] I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.

9 [d] These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

10 And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

13 Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

14 Behold, they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

15 Such are all the things become to thee, in which thou hast laboured: thy merchants, from thy youth, every one hath erred in his own way, there is none that can save thee.

CHAP. XLVIII.

He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.

HEAR ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in justice.

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

3 The former things of old I have declared, and

[a] Baruch vi. 25.—[b] Nahum iii. 5.

[c] Apoc. xviii. 7.—[d] Infra li. 19.

and Sept. "taken from the womb," (H.) and treated with the utmost tenderness. C.

VER. 8. *Ashamed.* Sept. "groan." Prot. "shew yourselves men." H.

VER. 11. *Bird;* Cyrus, whose rapid conquests are thus denoted. C.—He chose a golden eagle, with wings expanded, for his standard. Xen. vii.—Christ came from heaven to redeem the world. Ps. xviii. 6. Mal. iv. 2. C.—He was the orient, adored by the eastern sages, to whom the prophet refers. S. Jer. W.

VER. 12. *Israel.* It shall no longer be a reproach. Cyrus shall restore my people to their own country. But Christ more fully accomplished what is here declared respecting the establishment of his Church. C.

CHAP. XLVII. VER. 1. *Virgin;* delicate. M.—Cyrus overthrew this empire, (C.) which now felt its share of misery. W.

VER. 2. *Shame.* Heb. *tsammathec.* Cant. iv. 1. 4. Prot. "thy locks, make bare the legs, uncover the thigh, pass," &c. H.—Thou shalt be reduced to a state of the most abject slavery. Ex. xi. 5. Sup. iii. 17. and xx. 4. The Barbarians sold their slaves naked.

VER. 6. *Polluted;* deemed or declared unclean. But thou hast sought to gratify thy vindictive temper, in punishing my people. C.—The sins of both called down vengeance. W.

VER. 7. *Lady.* Pride goes before ruin. Prov. xvi. 18.

VER. 9. *Two.* The empire and the people shall be removed at once.—*Enchanters;* princes or magicians, who gave them evil counsel. v. 12.

VER. 11. *Know.* All this shews the vanity of magic, which cannot announce future events to do any good. C.

VER. 13. *Months,* to tell which would prove lucky. Est. iii. 7.

VER. 14. *Thereat,* to warm themselves, (H.) or to adore. C.—In Cappadocia are to be seen "Pyratheia, . . in which the magi keep a perpetual fire, and sing hymns about the space of an hour." Strabo xv.—These were a sort of open temples. C.

VER. 15. *Merchants.* The city was well situated for trade. C. xiii. 20 Diod. ii.

CHAP. XLVIII. VER. 1. *Waters;* people, (Apoc. xvii. 15. H.) or from the

they went forth out of my mouth, and I have made them to be heard: I did them suddenly, and they came to pass.

4 For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass.

5 I foretold thee of old: before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

6 See now all the things which thou hast heard: but have you declared them? I have shewn thee new things from that time, and things are kept which thou knowest not:

7 They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold, I knew them.

8 Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

9 For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

10 Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of poverty.

11 For my own sake, for my own sake will I do it, that I may not be blasphemed: [a]and I will not give my glory to another.

12 Hearken to me, O Jacob, and thou Israel, whom I call: [b]I am he, I am the first, and I am the last.

13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

14 Assemble yourselves together, all you, and hear: who among them hath declared these things? the Lord hath loved him, he will do his pleasure in Babylon, and his arm *shall be* on the Chaldeans.

15 I, even I, have spoken, and called him: I have brought him, and his way is made prosperous.

16 Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

17 Thus saith the Lord, thy Redeemer, the holy One of Israel: I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest.

18 O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,

19 And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face:

20 [c]Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

21 They thirsted not in the desert, when he led them out: [d]he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

22 [e]There is no peace to the wicked, saith the Lord.

CHAP. XLIX.

Christ shall bring the Gentiles to salvation. God's love to his Church is perpetual.

GIVE ear, ye islands, and hearken, ye people from afar. [f]The Lord hath called me from the womb; from the bowels of my mother he hath been mindful of my name.

2 [g]And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

3 And he said to me: Thou art my servant, Israel, for in thee will I glory.

4 And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

6 And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. [h]Behold, I have given

[a] Supra xlii. 8.—[b] Supra xli. 4. and xliv. 6. Apoc. i. 8. 17. and xxii. 13.—[c] Jer. li. 6. Apoc. xviii. 4.—[d] Exod. xvii. 6. Num. xx. 11.

[e] Infra lvii. 21.—[f] Jer. i. 5. Gal. i. 15.—[g] Infra li. 16. Ephes. vi. 16. Heb. iv. 12. Apoc. i. 16.—[h] Supra xlii. 6. Acts xiii. 47.

stock of Juda. Prov. v. 15. C.—He claimed the sovereign power, but had not the fortitude or wisdom of *Israel*. W.

Ver. 2. *City:* citizens of Jerusalem. Dan. iii. 28. Mat. iv. 5.

Ver. 3. *Suddenly*, when there was no human appearance of the event, as when I foretold the exploits of Cyrus and the ruin of Babylon so long before.

Ver. 4. *Brass;* unblushing. Jer. iii. 3. C.—*Os tuum ferreum.* Cic. c. Piso.

Ver. 6. *Them.* Could you have believed them?—*Knowest not.* He upbraids their ignorance and indocility.

Ver. 7. *Knew.* Therefore I did not speak of the liberation from Egypt, but from Babylon, which is represented as just taking place. C.

Ver. 8. *Opened;* docile, (Theod.) or acquainted with these things. Isaias first made known the captivity of Babylon, and its end; and he insists so much, that people may discern the truth of his predictions, and of religion. No atheist can, with a good conscience, hold out against his arguments. C. xl. &c.

Ver. 9. *Bridle thee*, like a headstrong beast, (C.) running to its own ruin. H.—God pardons freely, that people may be saved if they will. W.

Ver. 10. *Poverty*, at Babylon. I have not treated thee with the utmost rigour, nor attempted to render thee free from every imperfection. C.—Sept. "Lo, I have sold thee, but not for silver; I have snatched thee from the," &c. H.

Ver. 14. *Things*, as I have done respecting Cyrus? (S. Cyr. &c.) who was a figure of Christ. v. 15.

Ver. 16. *Spirit.* The Fathers here find the three Persons of the blessed Trinity specified. Isaias was not from the *beginning*, though the text may also speak of him (C.) as he spoke long before the event, by divine inspiration. Chal. S. Jer.

Ver. 19. *Name.* The Jews were not forgotten, till they had rejected the Messias.

Ver. 21. *Out.* Their return was facilitated. This may easily be applied (C.) to the conversion of the Gentiles. S. Jer.

Ver. 22. *Peace.* Sept. "rejoicing," or prosperity for the Chaldees or wicked Jews. v. 18. C.—It is promised only to the penitent. W.

CHAP. XLIX. Ver. 1. *Give.* This fresh discourse continues to C. lvi. 9. relating to the Messias, who is introduced speaking to all the world. Acts xiii. 47. and 2 Cor. vi. 2. Some apply a part to Cyrus, Isaias, or the Baptist, as to his figures. C.—The prophet has foretold the conversion of the Gentiles, as he now does, like an evangelist. S. Jer.—Many Jews will embrace the gospel at the end of time. W.

Ver. 2. *Sword*, penetrating the very soul, (Heb. iv. 12.) and slaying the wicked. Apoc. i. 16. and 2 Thess. ii. 8. Without Christ, his ministers can apply this sword to little purpose. Cyrus cut asunder the bonds of the captives by his decree. C.—Grotius improperly explains all of Isaias. Houbigant.

Ver. 3. *Glory.* In the Church, God is adored in spirit and truth. Isaias is ordered thus to address the Israelites.

Ver. 4. *God.* He will reward the labours of his ministers, though the people be obstinate. The prophets and our Saviour frequently complain. C. lxv. 2. Mar. ix. 18.

Ver. 5. *Will not.* Heb. Sept. &c. "to be gathered." H.—The original text, independent of the Masorets, may have the sense of the Vulg. Yet there are other proofs of the synagogue's rejection. C.—Prot. "though Israel be not gathered, yet," &c. Margin, or "that Israel may be gathered, and I may," &c. H

thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth.

7 Thus saith the Lord, the Redeemer of Israel, his holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore, for the Lord's sake, because he is faithful, and for the holy One of Israel, who hath chosen thee.

8 Thus saith the Lord: [a]In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

9 That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves. They shall feed in the ways, and their pastures shall be in every plain.

10 [b]They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

11 And I will make all my mountains a way, and my paths shall be exalted.

12 Behold, these shall come from afar, and behold these from the north and from the sea, and these from the south country.

13 Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.

14 And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.

15 Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.

16 Behold, I have graven thee in my hands: [c]thy walls are always before my eyes.

17 Thy builders are come: they that destroy thee, and make thee waste, shall go out of thee.

18 [d]Lift up thy eyes round about, and see all these are gathered together, they are come to thee: as I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

19 For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be chased far away.

20 The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.

21 And thou shalt say in thy heart: Who hath begotten these? I was barren, and brought not forth, led away, and captive: and who hath brought up these? I *was* destitute and alone: and these where were they?

22 Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.

23 And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. [e]And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.

24 Shall the prey be taken from the strong? or can that which was taken by the mighty be delivered?

25 For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

26 And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer, the mighty One of Jacob.

[a] 2 Cor. vi. 2.—[b] Apoc. vii. 16.—[c] Exod. xiii. 9.

CHAP. L.

The synagogue shall be divorced for her iniquities. Christ, for her sake, will endure ignominious afflictions.

THUS saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I have sold you: behold, you are sold for your iniquities, and for your wicked deeds have I put your mother away.

2 Because I came, and there was not a man: I called, and there was none that would hear. [f]Is my hand shortened and become little, that I cannot redeem? or is there no strength in me to deliver? Behold, at my rebuke, I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

[d] Infra lx. 4.—[e] Ps. lxxi. 9. Infra xl. 14.—[f] Infra lix. 1.

VER. 6. *Earth.* S. Paul explains this of Christ, (Acts xiii.) who said, *Go teach all nations.* Mat. xxviii. Isaias was one of his first preachers.

VER. 7. *Despised,* Christ, Cyrus, or Isaias; though it refer chiefly to our Saviour.

VER. 9. *Ways.* The captives shall find every convenience. C.

VER. 12. *South.* Heb. *Sinim;* (H.) China, (S. Jer.) or rather *Sin,* or Pelusium, and *Sinai,* in Egypt and Arabia. Sept. "Persians." C.

VER. 14. *Sion,* the Jews, who will at last be converted in great numbers. Houbigant.

VER. 16. *Hands,* which were nailed to the cross. Sept. "I have delineated thy walls on my hands, and thou art before me always." H.—The Assyrians wore such characters on their hands or necks. Lucian. Lev. xix. 28. C.—Christ will always love his Church, which is of all times and nations. W.

VER. 17. *Of thee.* Sanballat, &c. shall yield to Zorobabel, Nehemias, &c.

VER. 19. *Inhabitants.* The country was better peopled, (C.) and Jerusalem enlarged under the Machabees. Jos. Bel. v. 6.

VER. 20. *Barrenness,* of which thou complainest. He alludes to the captives who returned, and to Christian converts. M.

VER. 22. *Shoulders.* Thus the Syrians commonly carried children astride. Cotovic. xiv.

VER. 23. *Nu ses.* The Persian kings favoured the captives. The greatest monarchs bow before the prelates of the Church, (M.) and kiss the Pope's toe. They venerate relics, (H.) and greatly enrich the Church. C.

VER. 24. *Strong.* Can I force the Babylonians to yield? Surely, and the devil also. Lu. xi. 21.—*Mighty.* Heb. "just," in lawful war. Sept. "unjustly."

VER. 26. *Flesh.* They shall attack one another. C.—Neriglissor slew Evilmerodac. Beros. c. Ap. i.—Gobrias and Gadatas betrayed and killed Baltassar. Xenoph. iv. 5. and 7. C.—In their fury they shall tear their own flesh. M.

CHAP. L. VER. 1. *Away.* Such a one could not be received again, if she had taken another husband. Deut. xxiv. 3. Some explain this of the captives. But God restored them to favour. It seems rather to relate to the reprobation (C.) of the synagogue, which will never again become the true Church, (H.) though many of Israel will be converted. Rom. xi. 25.—*Sold you,* as a father might do. Ex. xxi. 1. Mat. xviii. 15. S. Ambrose (Tob. viii.) inveighs against such cruel parents, as the Christian religion had not then entirely repressed this inhumanity. C.—God rejected the synagogue, not out of hard-heartedness or want, but because of her sins. W.

VER. 2. *Hear.* My spouse had gone after other lovers. The people refused to hear the prophets; and the priests were become as corrupt as the rest, when the city was taken by the Chaldees and by the Romans. C.—*Sea.* Babylon. C. xxi. H.—I could work the same miracles, as I did when Israel came out of Egypt.

3 I will clothe the heavens with darkness, and will make sackcloth their covering.

4 The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

5 The Lord God hath opened my ear, and I do not resist: I have not gone back.

6 [a]I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.

7 The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded.

8 [b]He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.

9 Behold, the Lord God *is* my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.

10 Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

11 Behold, all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

CHAP. LI.

An exhortation to trust in Christ. He shall protect the children of his Church.

GIVE ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

2 Look unto Abraham, your father, and to Sara, that bore you: for I called him alone, and blessed him, and multiplied him.

3 The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of praise.

4 Hearken unto me, O my people, and give ear to me, O my tribes: [c]for a law shall go forth from me, and my judgment shall rest to be a light of the nations.

5 My just one is near at hand, my Saviour is gone forth, and my arm shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

6 Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: [d]but my salvation shall be for ever, and my justice shall not fail.

7 Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

8 For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be for ever, and my justice from generation to generation.

9 Arise, arise, put on strength, O thou arm of the Lord: arise, as in the days of old, in the ancient generations. Hast not thou struck the proud one, *and* wounded the dragon?

10 [e]Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over?

11 And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting *shall be* upon their heads, they shall obtain joy, and gladness, sorrow and mourning shall flee away.

12 I, I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

13 And thou hast forgotten the Lord, thy Maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually, all the day, at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

14 He shall quickly come that is going to open *unto you*, and he shall not kill unto utter destruction, neither shall his bread fail.

15 But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.

16 I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

17 Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath: thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

[a] Mat. xxvi. 67.—[b] Rom. viii. 33.—[c] Supra ii. 3.

[d] Ps. xxxvi. 31.—[e] Exod. xiv. 21.—[f] Supra xlix. 2.

VER. 4. *Weary.* Isaias speaks in the name of Christ, whose words carried conviction and comfort along with them. Jo. vi. 69. and vii. 46. C.—*Wakeneth.* Lit. 'lifteth up." *Cynthius aurem—Vellit.* Ec. vi.—*Hear,* or obey. H.—Christ preached more powerfully than Isaias, and continues to do so by his pastors. S. Jer. W.

VER. 6. *Spit.* The greatest indignity. Job xxx. 10. Deut. xxv. 9. Yet this was the treatment of our Saviour. Lu. xviii. 31. Mat. xxvi. 67. C.—"The great Grotius, (I wish he were great in explaining the prophets)" applies this to Jeremias. Houbigant.

VER. 7. *Rock.* Christ heard the accusations of his enemies unmoved, as he had not been afraid to blame the conduct of the Pharisees.

VER. 10. *Light.* The faithful are exhorted to take courage, while the Romans will destroy the rebellious Jews, (v. 11. C.) and the wicked shall dwell in hell *fire.* M.

CHAP. LI. VER. 1. *Lord.* He speaks of the redemption of mankind, under the allegory of the return from captivity.

VER. 2. *Alone,* and gave him children when he was grown old, and Sara barren. I can surely save you likewise. C.—The example of these great progenitors is set before the Jews. Thus S. Paul says: *Remember your prelates.* Heb. xiii. W.

VER. 4. *Nations.* This was verified when the Bible was translated into Greek, and still more by the preaching of the gospel.

VER. 5. *Just.* Christ, prefigured by Cyrus, whose empire was very mild. C. xliv. 28.

VER. 6. *Fail.* Mat. xxiv. 35. The prosperity of the Jews was not of long duration. But the Church will remain till the end of time.

VER. 9. *Proud.* Heb. "Rahab," Pharao, king of Egypt. Job xxvi. 12. Ezec. xxix. 3. C.—God drowned in the water, which had retired for Israel. He will thus destroy the devil. W.

VER. 13. *Oppressor.* If thou hadst not abandoned God, thou wouldst have had no reason to fear Nabuchodonosor; and his power is now gone.

VER. 14. *Fail.* Cyrus shall quickly restore the Jews to their country. He shall not lay waste the provinces, like many conquerors.

18 There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

19 [a]There are two things that have happened to thee? who shall be sorry for thee? desolation and destruction, and the famine, and the sword, who shall comfort thee?

20 Thy children are cast forth, they have slept at the head of all the ways, as the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

21 Therefore hear this, thou poor little one, and thou that art drunk, but not with wine.

22 Thus saith thy Sovereign, the Lord, and thy God, who will fight for his people: Behold, I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

23 And I will put it in the hand of them that have oppressed thee, and have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over.

CHAP. LII.

Under the figure of the deliverance from the Babylonish captivity, the Church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.

ARISE, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the holy One: for henceforth the uncircumcised, and the unclean, shall no more pass through thee.

2 Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

3 For thus saith the Lord: You were sold gratis, and you shall be redeemed without money.

4 For thus saith the Lord God: [b]My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

5 And now, what have I here, saith the Lord: for my people is taken away gratis? They that rule over them, treat them unjustly, saith the Lord, [c]and my name is continually blasphemed all the day long.

6 Therefore my people shall know my name in that day: for I myself that spoke, behold, I am here.

7 [d]How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign.

8 The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion.

9 Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

10 The Lord hath prepared his holy arm in the sight of all the Gentiles: [e]and all the ends of the earth shall see the salvation of our God.

11 Depart, depart, go ye out from thence, [f]touch ye no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

12 For you shall not go out in a tumult, neither shall you make haste by flight: for the Lord will go before you, and the God of Israel will gather you together.

13 Behold, my servant shall understand, he shall be exalted, and extolled, and shall be exceedingly high.

14 As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

15 He shall sprinkle many nations, kings shall shut their mouth at him: [g]for they to whom it was not told of him, have seen: and they that heard not have beheld.

CHAP. LIII.

A prophecy of the Passion of Christ.

WHO [h]hath believed our report? and to whom is the arm of the Lord revealed?

2 And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

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[a] Supra xlvii. 9.—[b] Gen. xlvi. 6.—[c] Ezec. xxxvi. 20. Rom. ii. 24.—[d] Nahum i. 15. Rom. x. 15.—[e] Ps. xcvii. 3.—[f] 2 Cor. vi. 17.—[g] Rom. xv. 21.—[h] John xii. 38. Rom. x. 16.

VER. 16. *People.* This may refer to Isaias, Cyrus, &c. as figures of Christ. C. xlix. 1. He has bestowed greater favours on Christians than Cyrus did on the Jews, opening the kingdom of *heaven* to true believers, &c. Eph. ii. 19.

VER. 17. *Dregs.* Take courage: Babylon's turn is come. v. 23. C.

VER. 19. *Two.* War and famine cause desolation and destruction. W.—Jerusalem was reduced to the greatest misery in the last siege under Nabuchodonosor. Lam. iv. 3. C.

VER. 20. *Ox, oryx.* Heb. *Thua.* Deut. xiv. 5. H.—Many accounts respecting it are fabulous. Some understand a sort of wolf, mentioned by Pliny viii. 34. Sept. "like beet half boiled."

VER. 23. *Over.* This inhumanity was not uncommon. Jos. x. 24. Ps. cix. 1.

CHAP. LII. VER. 1. *Thee.* Judea was no more laid waste by its ancient enemies. The persecution of Epiphanes did not continue long. Many have attacked the Church; but they cannot overcome her, nor will she cease to preach the truth, and to continue pure and holy.

VER. 3. *Money.* The Chaldees acted impolitically in leaving the country without inhabitants, and Cyrus will derive no immediate advantage from your return. C.—The Jews had not injured the Chaldees, nor mankind the devil. But both had offended God, who out of mercy paid their ransom. W.

VER. 4. *Assyrian.* Pharao, (Sa. T.) or rather Nabuchodonosor, (C.) and the princes of Assyria, who acted tyrannically. H.

VER. 5. *Long,* by the Chaldees, weak Jews, and strangers, who misconstrue my conduct towards my people, and represent it as the effect of injustice, or of weakness.

VER. 6. *Here.* Jesus Christ appears, the Redeemer foretold so long before.

VER. 7. *Peace.* He comes like a conqueror to save his people. It may also be applied to the prophets and apostles, (C.) as S. Paul explains it. Rom. x. 15. M.

VER. 8. *Watchmen,* prophets. The angels sung at the birth of Christ. Lu. ii. 14.

VER. 10. *Arm.* The Saviour. Lu. i. 51.

VER. 11. *Lord,* the Levites departing from Babylon. 1 Esd. i. 7. Num. iii. 6. and iv. 5. &c. C.—S. Paul proves hence that communication with infidels in spiritual things is always unlawful. 2 Cor. vi. 17. W.

VER. 13. *Servant,* Christ. In vain do the Jews attempt to apply this to any other. It is wonderful that Grotius should follow their steps, and understand Jeremias to be meant; though elsewhere he allows that the prophet speaks only of the Messias. De Verit. v. 19.—This author has been of great prejudice to religion. The Chal. and many modern Jews have been compelled by evidence to apply this to the Messias. See Geir. &c. Jesus was pleased to assume the form of a servant. Phil. ii. 7.

VER. 14. *Of men,* who have disfigured the countenance of our Saviour with buffets, &c. The Jews would not receive him under this abject form, though it had been foretold equally with his elevation. C.

VER. 15. *Sprinkle* with baptism, (H.) and his manifold graces. C.—Sept. "so many nations shall wonder at him." H.—*Mouth,* out of reverence. How many great princes have submitted to his yoke! C.—*Beheld.* The Gentiles (M.) embrace the faith, at the sight of Christ's miracles. C.

CHAP. LIII. VER. 1. *Revealed.* Who could have believed such things! The apostles complain how few were converted. Jo. xii. 38. Rom. x. 16. C.—These would not submit, though the gospel was not against reason. W.

VER. 2. *Plant.* Heb. also, "suckling child." Sept. &c.—*Ground.* The blessed Virgin. C.—*Was.* Sept. "he had no appearance nor beauty. But his appearance was abject and deficient above all men; a," &c.—*That we.* Lit. "and we have desired him." Notwithstanding his abject condition, He was the desired of all nations, and by his wounds we are healed. H.—Some assert that the

3 [a] Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look *was* as it were hidden and despised, whereupon we esteemed him not.

4 [b] Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted.

5 [c] But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace *was* upon him, and by his bruises we are healed.

6 All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquities of us all.

7 He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, [d] and he shall not open his mouth.

8 He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him.

9 And he shall give the ungodly for his burial, and the rich for his death: [e] because he hath done no iniquity, neither was there deceit in his mouth.

10 And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand.

11 Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

12 Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, [f] and was reputed with the wicked: and he hath borne the sins of many, [g] and hath prayed for the transgressors.

[a] Mark ix. 11.—[b] Mat. viii. 17.—[c] 1 Cor. xv. 3.—[d] Mat. xxvi. 63. Acts viii. 32. [e] 1 Peter ii. 22. 1 John iii. 5.

CHAP. LIV.

The Gentiles, who were barren before, shall multiply in the Church of Christ. from which God's mercy shall never depart.

GIVE [h] praise, O thou barren, that bearest not: sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord.

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

3 For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

5 For he that made thee shall rule over thee, [i] the Lord of hosts is his name: and thy Redeemer, the holy One of Israel, shall be called the God of all the earth.

6 For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a moment of indignation have I hid my face a little while from thee; but with everlasting kindness have I had mercy on thee, said the Lord, thy Redeemer.

9 [k] This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

10 For the mountains shall be moved, and the hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on thee.

[f] Mark xv. 28. Lu. xxii. 37.—[g] Lu. xxiii. 34.—[h] Lu. xxiii. 9. Gal. iv. 27. [i] Lu. xi. 32.—[k] Gen. ix. 15.

person of Christ was not beautiful, while others think that his wounds prevented it from being discerned. Salmeron would supply a negation from the first number: "We have not desired him."

VER. 3. *Not.* The whole life of Christ was spent in the midst of poverty, and contradictions. Heb. iv. 15. He has thus taught us to despise ourselves.

VER. 4. *Sorrows.* Healing them by his own afflictions. Mat. viii. 15. Sickness is an effect of sin, which Jesus came to destroy. 1 Pet. ii. 24.—*Leper,* who was bound to have his face covered. v. 3. Lev. xiii. 45.—*God.* Payva (Def. Trid. iv.) assures us that many Jews were converted by the perusal of this chapter, and particularly of this verse, which may be rendered "as a God wounded and afflicted." C.

VER. 5. *Healed.* He inculcates this important truth repeatedly. Christ nailed the hand-writing that was against us to the cross. Col. ii. 14. H.

VER. 6. *Astray.* We belong to his fold. C. xl. 11. Jo. x. 11. Lu. xv. 4.—*Laid.* Sept. "abandoned him to our sins," as to so many executioners; (C.) "and he, because he had been abused, opened," &c. H.

VER. 7. *Will.* The pagans were very attentive that the victim should not make much resistance. Macrob. iii. 5.—God loves a cheerful giver. H.—Our Saviour offers himself willingly, knowing the inefficacy of legal victims. Ps. xxxix. 7. C.

VER. 8. *Judgment,* or by an unjust and cruel judgment. H.—Heb. "from prison and judgment." C.—Sept. "in humiliation, (H.) or humility, his judgment was taken away," or rescinded, by his glorious resurrection. S. Philip follows this version in explaining this passage to the eunuch. Acts viii. 33.—*Generation,* from his eternal Father, or from the Virgin, his incarnation, life, resurrection, or posterity in the Church. All these may be meant, and are inexplicable. C.

VER. 9. *Death.* Heb. "and he made his grave with the wicked *men,* and with the rich *man,* in his death." H.—Grave and death seem to be transposed; and we might better read, "He was taken up with wicked men in his death, and with a rich man was his sepulchre." This indeed is only a conjecture, but well grounded in the context. See Jos. xxiv. 19. Kennicott.—Sept. "and I will give the wicked for his grave, and the rich men for his death." H.—The *rich man* may denote the small number of Jews who embraced the faith. C.—They esteemed themselves rich, and were highly favoured by God; yet they were blinded, (H.) and given up to the Romans, in punishment of their deicide. Mat. xxvii. 25. The Church is gathered both from Jews and Gentiles. v. 10. C. S. Jer.—"He will send to hell the wicked," (Chal.) who slew him. M.—Christ was buried where malefactors were generally, yet honourably, in the tomb of Joseph. W. Mat. xxvii. 57.

VER. 10. *Bruise.* Sept. "to cleanse him from the wound." H.—God was pleased that he should satisfy for our crimes.—*Hand.* Christ has died for all, and established a Church which shall not perish.

VER. 12. *Many.* Even to the ends of the earth. Ps. ii. 8.—*Strong.* Demons, Jews, &c. Heb. "with the strong" apostles.—*Wicked* thieves. Barabbas, &c.—*Transgressors.* His executioners. The gospel could not speak plainer. C.

CHAP. LIV. VER. 1. *Barren* Jews in captivity, or Church of the Gentiles, to which alone many of the expressions can be applied. C.—The Gentiles were before unfruitful, as the Jews will be till towards the latter times. W.

VER. 2. *Stakes,* to receive so great a family. All the Israelites did not return, and it does not appear that many embraced their religion, as they have done that of Christ.

VER. 3. *Left.* To the north and south. Jerusalem increased. But what was it compared with the Christian establishment!

VER. 4. *Widowhood.* Thy former excesses shall be forgotten. C.

VER. 5. *Thee.* Heb. "*Bohalaic* (H.) *shall be* your Baalim," or husband, who was styled *Lord.* 1 Pet. iii. 6. Perhaps he may allude to the two wives, the synagogue and the Church, or to the idols, which should be adored no more.

VER. 6. *Youth.* This enhances her fault. God is pleased to overlook it, in the captives (C. l. 1.) and Gentiles.

VER. 9. *Earth.* Giving him the rainbow for a sign. My covenant with the Church is equally irrevocable: she is founded on a rock. Mat. xvi. 18. C.—Christ will no more abandon her than he will drown the world. Some mountains shall be moved out of their place, but she shall not. W.

VER. 11. *Sapphires.* Heb. "antimony," a mineral shining like silver. 4 K. ix. 30.

VER. 12. *Bulwarks.* Heb. windows of crystal; (Ezec. xxvii. 1t. C.) Prot

11 O poor little one, tossed with tempest, without all comfort, behold, I will lay thy stones in order, and will lay thy foundations with sapphires.

12 And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

13 [a] All thy children *shall be* taught of the Lord: and great shall be the peace of thy children.

14 And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, an inhabitant shall come, who was not with me; he that was a stranger to thee before, shall be joined to thee.

16 Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work; and I have created the killer to destroy.

17 No weapon that is formed against thee, shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

CHAP. LV.

God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.

ALL [b] you that thirst, come to the waters: and you that have no money, make haste, buy, and eat: come ye, buy wine, and milk, without money, and without any price.

2 Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

3 Incline your ear, and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, [c] the faithful mercies of David.

4 Behold, I have given him for a witness to the people; for a leader and a master to the Gentiles.

5 Behold, thou shalt call a nation, which thou knewest not: and the nations that knew not thee, shall run to thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee.

6 Seek ye the Lord, while he may be found: call upon him, while he is near.

7 Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

8 For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

9 For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

10 And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

11 So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I have sent it.

12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.

13 Instead of the shrub shall come up the fig-tree, and instead of the nettle, shall come up the myrtle-tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

CHAP. LVI.

God invites all to keep his commandments: the Gentiles that keep them shal. be the people of God: the Jewish pastors are reproved.

THUS [d] saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

2 Blessed is the man that doeth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

3 And let not the son of the stranger, that adhereth to the Lord, speak, saying: the Lord will divide and separate me from his people. And let not the eunuch say: Behold, I am a dry tree.

4 For thus saith the Lord to the eunuchs: They that

[a] John vi. 45.—[b] John vii. 37. Eccli. li. 33. Apoc. xxii. 17. Jer. xv. 16.

Ezec. iii. 8. Prov. ix. 5.—[c] Acts xiii. 34.—[d] Wisd. i. 1. Mat. xxiii. 28.

"of agate." H.—All this is allegorical, like the redemption of the new Jerusalem. Apoc. xxi.

VER. 13. *Lord*, Christ. Jer. xxxi. 33. John vi. 45.

VER. 14. *Thee.* The Cutheans rendered the Jews suspected. 1 Esd. iv. 2. and vi. 1.

VER. 15. *To thee*, in the inheritance. This was verified in the Church. We have no account of many being converted before.

VER. 16. *Destroy.* I can give peace or war. C.—Sept. "but I have created thee not for utter destruction." H.

CHAP. LV. VER. 1. *Waters*, which in that country are very scarce.—*Milk.* Sept. "fat." C.—In the western Churches, *wine* and honey were given to the new baptized. C. vii. 15. S. Jer.—Christ invites all to come to him. John iv. 14. and vii. 37. The establishment of the Church is described under the figure of the return from Babylon. C.—Grace is offered to all. But only those are justified who *thirst*, and do their best. Mat. v. 6. W.

VER. 3. *David.* I will be equally faithful to you. Ps. lxxxviii. 29. Sept. *the holy things of David faithful.*" Acts xiii. 34. The resurrection of Christ fully accomplished the promise made to David.

VER. 4. *Him.* David, who continually proclaimed the divine mercies, (Ps. xvii. 1.) or rather Christ; though Grotius alone would refer it to Jeremias. C.

VER. 5. *Not* with approbation. H.—The Gentiles are converted.

VER. 6. *Near.* He will shortly (C.) *turn to the Gentiles.* John xii. 35. Acts xiii. 46. H.

VER. 7. *Way.* This is a necessary preliminary to God's service. W.

VER. 8. *My ways.* I am not vindictive, but require a sincere conversion. C.—We cannot serve both God and the world. We must therefore adhere to the former. W.

VER. 11. *Sent it.* I will assuredly bring you from Babylon; and the rain shall sooner return upwards than I will break my promise.

VER. 12. *Peace*, by strangers. C. xlix. 22.—*Hands*, for joy. C.—*Ipsa sonant arbusta Deus Deus ille, Menacla.* Virg. Ec. v.

VER. 13. *Myrtle-tree.* Instead of the wicked, the just shall be seen. Chal. —*Away.* The conversion and sanctity of the Gentiles shall be a trophy to the Lord. M.

CHAP. LVI. VER. 1. *Judgment*, the right resolution to do God's will, which *justice* executes. C. xxxii. W.—*My justice.* Sept. "mercy." Christ is at hand. Prepare for your deliverance, by keeping the commandments.

VER. 2. *Sabbath.* All the Jewish festivals, (C.) as well as those of the Christian Church, (H.) and the whole law. W.

VER. 3. *People.* The Jews would not admit all nations to their communion. Deut. xxxiii. 1. A little before Christ's coming, they began to make more proselytes; (Mat. xxiii. 15.) and the sacred books being translated, came to the knowledge of the Gentiles, who were thus induced by degrees to embrace the true faith. The road to heaven was always open for those who kept the commandments, (v. 6. C.) though they might not receive circumcision. H.—Christ has removed the wall of separation, (Eph. ii. 14. C.) and established *one fold* for all. Jo. x. H.

VER. 4. *Eunuchs.* It was ignominious to have no children among the Jews, as the propagation of the true religion depended much on their numbers. But now, since the Church is gathered from all nations, virginity is preferable to marriage, and those who keep the *sabbath*, or all the commandments, and *choose* this state freely, will receive greater glory than the other *sons and daughters of* God. Against this plain meaning, P. Martyr (de Cœlib.) asserts that God prefers eunuchs only before those who transgress the law. But he gives them *a*

shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant:

5 I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name, which shall never perish.

6 And the children of the stranger that adhere to the Lord, to worship him, and to love his name, to be his servants: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant:

7 I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: [a] for my house shall be called the house of prayer for all nations.

8 The Lord God, [b] who gathereth the scattered of Israel, saith: I will still gather unto him his congregation.

9 All ye beasts of the field come to devour, all ye the beasts of the forest.

10 [c] His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

11 And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, [d] every one after his own gain, from the first even to the last.

12 Come, let us take wine, and be filled with drunkenness: and it shall be as to-day, so also to-morrow, and much more.

CHAP. LVII.

The infidelity of the Jews: their idolatry. Promises to humble penitents.

THE just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.

[a] Jer. vii. 11. Mat. xxi. 13. Mark xi. 17. Luke xix. 46.—[b] John xi. 52.

2 Let peace come, let him rest in his bed that hath walked in his uprightness.

3 But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

4 Upon whom have you jested? upon whom have you opened your mouth wide, and put out your tongue? are not you wicked children, a false seed?

5 Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

6 In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

7 Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

8 And behind the door, and behind the post, thou hast set up thy remembrance: for thou hast discovered thyself beside me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

9 And thou hast adorned thyself for the king, with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to hell.

10 Thou hast been wearied in the multitude of thy ways: *yet* thou saidst not: I will rest: thou hast found life of thy hand, therefore thou hast not asked.

11 For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

12 I will declare thy justice, and thy works shall not profit thee.

13 When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze

[c] Ezec. iii. 17. and xxxiii. 2. and vi. 7.—[d] Jer. vi. 13. and viii. 10.

place better than his other *sons*, &c! Prot. (Bib. 1603) understand that eunuchs *shall be called after* (or according to) *God's people, and be of the same religion*, which implies no preference at all. They add, therefore, *yea, under Christ the dignity of the faithful shall be greater than the Jews were at that time;* as if the comparison were between God's servants before and after Christ, and not between eunuchs and such as have children. How much better is it for us to follow the holy Fathers, who hence commend those who make a vow of perpetual chastity? They shall possess an excellent dignity among the angels. S. Bas. virg.—The rewards of continency are great, *eximia*. S. Cyr. Alex. hic.—"In the eternal mansion they are preferred before children." S. Greg. past. iii. 29. &c. W.—Such spiritual eunuchs, as S. John the evangelist, are meant. "He hath chosen what the Lord would, that he should offer more than was commanded... He who is an eunuch, and performs all that is prescribed, shall have ... the best place, so that he shall be a tower, and occupy the rank of a priest, and instead of children of the flesh, shall have many spiritual children." S. Jer. H.—The law excluded eunuchs from the Church. Deut. xxiii. 1. But under the gospel, they may enter heaven. Mat. xix. and 1 Cor. vii. 32. &c. Daniel (i. 3.) and his companions were eunuchs, yet in high estimation; and virtuous eunuchs are commended. Wisd. iii. 13. C.—*Choose.* Observing the commandments and counsels, like religious men. M.—Those who *choose* to do more than is commanded, will have a greater reward. W.

VER. 7. *Prayer.* So the temple is justly styled. H.—This shall be open to all nations. After the captivity, the Jews condescended to let the Gentiles have a court, and they even suffered some princes to go into the court of the priests. 2 Mac. iii. 33. Physcon wished to penetrate into the inner sanctuary, (3 Mac. Eccli. l.) which could not be granted.

VER. 9. *Beasts.* Here a fresh discourse begins to C. lxi. The Chaldees and Romans are invited to punish God's people for their sins, committed before the captivity. Zac. xiv. 2. C.—The prophet foresees the negligence of some pastors, and denounces their rigorous chastisement. W.

VER. 10. *Watchmen.* Priests and prophets. C.—We know (H.) only Jeremias who continued firm. Lam. ii. 14. In the days of Christ, the corruption was not diminished. C.

VER. 11. *Last.* The *scribes devour the houses of widows, making long prayers.* Mat. xxiii. 14. *They are blind.* Mat. xv. 14. H.

CHAP. LVII. VER. 1. *The just.* Christ, (C.) Josias, (Grot.) or any whose cause is just, yet finds no protection from such corrupt magistrates. H.—*Evil*, by the wicked, or to prevent his fall. 4 K. xii. 20. People little consider what a loss the world sustains, when those die who might have averted the divine wrath. C.—They are usually taken away, that they may not witness such misfortunes, and are settled in eternal peace. W.

VER. 2 *Bed.* The grave which affords rest to the virtuous, Josias, &c. C.

VER. 3. *Sorceress.* Sept. "lawless" children. H.

VER. 4. *Tongue*, in contempt. Saints, and particularly Jesus Christ, have been exposed to ridicule.

VER. 5. *Comfort.* Heb. "heat," abandoning yourselves to shameful excesses. —*Torrents*, to avoid being seen. Such sacrifices would have been incredible, if the Scriptures, and all history did not prove their existence. Deut. xii. 31. Wisd. xii. 3. and 4 K. xxiii. 10.

VER. 6. *Them.* The stones *of the torrent*, which were often the objects of adoration. Lev. xxvi. 1. Gen. xxviii. 18. The god, Helagabalus, was a rough boundary stone.

VER. 7. *Bed*, like a shameless prostitute. The idols are generally represented in this light, as corrupting God's people. C.

VER. 8. *Remembrance.* Domestic gods. S. Jer. The *Lares* or *Penates* were usually placed in the court or porch. The Jews probably used Hecate or Trivia, for the same purpose. C. lxv. 11. and lxvi. 17. To prevent this impiety, God had ordered some of the law to be written on the doors. Deut. vi. 9. But this it seems was disregarded. 4 K. xxiii. 8. and 1 Mac. i. 58. Ezec. viii. 5.—*Near me.* Idols were placed in the very temple. Jer. xxxv. 15. and 4 K. xxi. 4. Ezec. viii. 3. and xvi. 17. C.—*Hand.* Prot. "where thou sawest it." Thou didst even invite thy lovers by presents. Ezec. xvi. 32. H.

VER. 9. *King.* Moloc, or (C.) any foreign king, of whose alliances God did not approve. Theod.—To please them, the true religion was adulterated.

VER. 10. *Rest.* They were obstinate before the coming of Nabuchodonosor, and of the Romans.—*Asked.* Confiding in their own strength.

VER. 11. *Afraid*, since thou hast despised me, my laws and offers.

VER. 12. *Justice.* He speaks ironically. C.—Self-righteousness is vicious. H.

VER. 13. *Companies*, or princes, in whom thou hast confided. Assyria and Egypt cannot save themselves. C.

VER. 14. *And I.* Seeing there is no aid in man, God will save his people for his own goodness' sake. H.

shall take them away: but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

14 And I will say: [a]Make a way: give free passage, turn out of the path, take away the stumbling-blocks out of the way of my people.

15 For thus saith the High and the eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite.

16 For I will not contend for ever, neither will I be angry unto the end: because the spirit shall go forth from my face, and breathings I will make.

17 For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in the way of his own heart.

18 I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

19 I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him.

20 But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

21 [b]There is no peace to the wicked, saith the Lord God.

CHAP. LVIII.

God rejects the hypocritical fasts of the Jews: recommends works of mercy, and sincere godliness.

CRY, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.

2 For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

3 Why have we fasted, and thou hast not regarded: *why* have we humbled our souls, and thou hast not taken notice? Behold, in the day of your fast, your own will is found, and you exact of all your debtors.

4 Behold, you fast for debates and strife, and strike with the fist wickedly. Do not fast as *you have done* until this day, to make your cry to be heard on high.

5 [c]Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

6 Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken, go free, and break asunder every burden.

7 [d]Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

8 Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

9 Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

10 When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day.

11 And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of waters, whose water shall not fail.

12 And the places that have been desolate for ages, shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.

13 If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

[a] Infra lxii. 10.—[b] Supra xlviii. 22.—[c] Zach. vii. 5.

[d] Ezec. xviii. 7. and 16. Mat. xxv. 35.—[e] Infra lxi. 4.

VER. 16. *End.* I will not always threaten or be angry. Gen. vi. 3. C.—*Spirit.* Holy Ghost. S. Iræn. v. 12. S. Aug.—God spares the humble penitent, and grants what they desire with as much eagerness as a sailor does a fair wind. W.—He does not regard the indifferent. H.

VER. 17. *Heart.* Dreadful state of the abandoned sinner! Deut. xxxii. 21. Ps. xii. 2. and xliii. 24.

VER. 19. *Lips.* Whatever they could ask, so that they might sing canticles. All shall be content. He alludes to the liberation of the captives, which was *near*, and to the redemption of mankind *far off*. C.

VER. 20. *Dirt.* Lit. "treading," *conculcationem.* H.—The works of the wicked are fruitless. They have no content. C.

Non enim gazæ neque consularis
Summovet lictor miseros tumultus,
Mentis et curas laqueata circum,
Tecta volantes.——————Hor. ii. ode 16.

—The obstinate sinner can receive no pardon. W.

CHAP. LVIII. VER. 1. *Sins.* During the captivity. v. 11. S. Thomas.—Some will not hear, and those must be *rebuked* with *all patience*, till they follow virtue. W.

VER. 2. *Approach*, and contend with God, scrutinizing his conduct, (Prov. xxv. 27.) and doing good for the sake of applause and self-interest.

VER. 3. *Will.* This alone suggested their fasts, and they did not shew compassion. Ezec. vii. 2. C.—*Debtors*, who are not able to pay. S. Jer. Deut. xxiv. 12.

VER. 4. *Strife.* The usual works were interrupted. The Church formerly forbade lawsuits on fast-days.—*Fist.* Mat. xviii. 28.—*Wickedly.* Sept. "the humble."

VER. 5. *Circle.* They affected extreme debility. Mat. vi. 16. C.—*Ashes.* These external marks of penance are not condemned, but the want of corresponding sentiments. H.—Prot. would hence infer that fasting from flesh is not requisite, or a religious worship. But S. Jerom shews the contrary, provided it be joined with the observance of other commandments, as the saints and Christ himself have shewn us. W.

VER. 6. *Bands.* Contracts of usury, &c. C.

VER. 7. *Deal.* Lit. "break." H.—Thin cakes are still used in the East.—*Flesh*, or relation. Gen. xxxvii. 27.

VER. 8. *Light.* Prosperity, (C.) or Saviour. H.—Mat. iv. 2. and John i. 8. C.—*Health.* Aquila, "the scar of thy wound shall soon be covered." S. Jer.—*Up.* He shall close the rear, like the angel in the cloud. Ex. xiii. 21. and xiv. 19. He will grant thee rest from bondage in the grave and in heaven. C.

VER. 9. *Finger*, contemptuously, or threatening. S. Jer.—Some explain it of the ordaining sacred ministers, or taking another's property.

VER. 10. *Soul*, effectually, and with love relieving the distressed. C.

VER. 11. *Fail.* Sept. Alex. adds, "and thy bones as a flower shall spring and grow fat, and shall inherit ages of ages." S. Jerom says this is not in the best copies. H.

VER. 12. *Generation.* As the Jews did not comply with the condition, the Church falls heir to these promises.

VER. 13. *Sabbath*, doing no work, or refraining from the violation of festivals.—*Delightful.* We must not think the sabbath of the Lord a loss: (Amos

14 Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob, thy father. For the mouth of the Lord hath spoken it.

CHAP. LIX.

The dreadful evil of sin is displayed, as the great obstacle to all good from God: yet he will send a Redeemer, and make an everlasting covenant with his Church.

BEHOLD, [a] the hand of the Lord is not shortened, that it cannot save, neither is his ear heavy that it cannot hear.

2 But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

3 [b] For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

4 There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.

5 They have broken the eggs of asps, [c] and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

6 Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

7 [d] Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them: every one that treadeth in them, knoweth no peace.

9 Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

10 We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noon-day, as in darkness, *we are* in dark places, as dead *men*.

11 We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and we have known our iniquities,

13 In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived, and uttered from the heart, words of falsehood.

14 And judgment is turned away backward, and justice hath stood far off: because truth hath fallen down in the street, and equity could not come in.

15 And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

16 And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

17 [e] He put on justice as a breast-plate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

18 As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands.

19 And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory: when he shall come as a violent stream, which the spirit of the Lord driveth on:

20 [f] And there shall come a Redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.

21 This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth, and for ever.

CHAP. LX.

The light of true faith shall shine forth in the Church of Christ, and shall be spread through all nations, and continue for all ages.

ARISE, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

[a] Num. i. 23. Supra l. 2.—[b] Supra i. 15.—[c] Job viii. 4.—[d] Prov. i. 16.

Rom. iii. 15.—[e] Ephes. vi. 17. 1 Thes. v. 8.—[f] Rom. xi. 26.

viii. 5.) but rejoice in praising him. Ps. xlv. 11. C.—*A word*, or to apply to God's word. Grot.—Pious reading on holidays is the duty of all who have an opportunity. H.

Ver. 14. *Earth.* Judea. C.—Sept. "upon the good things of the land." H.

CHAP. LIX. Ver. 2. *Iniquities.* The history of Susanna shews that the captives were not all free from sin, which alone prevented their liberation. Lam. iii. 44. C.—God is willing and able to save. He punishes for sin, to cause us to repent. v. 20. W.

Ver. 4. *Justice.* They arraign unjustly. None call upon the just God, but trust in idols.—*Iniquity.* They kill themselves, while they strive to injure others. Ps. vii. 15. Mic. ii. 1.

Ver. 5. *Basilisk*, or viper. C.—The young ones "burst through the viper's sides." Pliny x. 62.—So the works of the wicked are useless or destructive.

Ver. 8. *Peace*, or prosperity. They quarrel with all, and ruin themselves. Ps. xiii.

Ver. 9. *Therefore.* The wicked Jews nevertheless confess that their sins prove their destruction.

Ver. 10. *Dead.* The Jews will not recognize Christ, notwithstanding the prophecies and miracles.

Ver. 11. *Judgment*, that God would avenge us, (v. 9.) and regard our fasts. C. lviii. 3.

Ver. 14. *In.* Where truth is disregarded, there can be no justice.

Ver. 16. *Himself*, to arrest his arm, stretched out to chastise his son; or to second him. There is nothing in man to stop God's vengeance. He therefore pardons out of his own goodness. C. lix. 2. and lxiii. 4. C.—He became man to redeem us, as no pure mortal could do it. W.

Ver. 17. *Justice.* None can blame his conduct.

Ver. 19. *On.* Heb. "is standard-bearer." Aq. S. Jer.—Cyrus, the figurative redeemer, proceeds rapidly.

Ver. 20. *To Sion.* Sept. "from Sion, and will turn away iniquity from Jacob. (21) And this," &c. H.—S. Paul hence proves that the Jews will at last be converted. Rom. xi. 26. The return of the captives prefigured this event. C.

Ver. 21. *Covenant.* Note here a clear promise of perpetual orthodoxy to the Church of Christ. Ch.—She hath still the spirit of truth. W. Mat. xxviii. 20. —None will apply this to the synagogue, which is visibly in the dark, and abandoned. C.

CHAP. LX. Ver. 1. *O Jerusalem*, is not in Heb. or S. Jer. but in the Sept. Some few things may refer to the terrestrial Jerusalem, though the prophet speaks chiefly of the celestial and of the Church.—*Lord*, very great. Christ came to save us. C.—God prevents by his grace, but man must co-operate to be justified. W.

Ver. 2. *People.* Babylon shall suffer, while thou art relieved. C.—The Gentiles continue in darkness till they embrace the faith. v. 3. H.—Only those who are in the Church receive the light of truth. W.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4 [a] Lift up thy eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side.

5 Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

7 All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

8 Who are these, that fly as clouds, and as doves to their windows?

9 For the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee.

10 And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

11 [b] And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

12 For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

13 The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet.

[a] Supra xlix. 18.—[b] Apoc. xxi. 25.

14 And the children of them that afflicted thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the holy One of Israel.

15 Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation.

16 And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord, thy Saviour, and thy Redeemer, the mighty One of Jacob.

17 For brass, I will bring gold, and for iron I will bring silver: and for wood, brass, and for stones, iron: and I will make thy visitation peace, and thy overseers justice.

18 Iniquity shall no more be heard in thy land, wasting or destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

19 [c] Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee; but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

20 Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

21 And thy people *shall be* all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify *me*.

22 The least shall become a thousand, and a little one a most strong nation: I, the Lord, will suddenly do this thing in its time.

CHAP. LXI.

The office of Christ: the mission of the apostles: the happiness of their converts.

THE [d] spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

[c] Apoc. xxi. 23. and xxii. 5.—[d] Luke iv. 8.

VER. 3. *Rising.* The three wise men were the first.

VER. 4. *Rise up.* S. Jer. "suck," as the Heb. may imply. C.—Sept. "shall be carried on the shoulders." H.—This may refer to the captives and to the Church.

VER. 5. *Wonder.* Heb. and Sept. in S. Jerom, "fear." This sensation is often mixed with joy. Mat. xxviii. 8.—*Thee.* No such nations joined the Jews, as they did the Church.

VER. 6. *Epha.* Abraham's grandson, who dwelt near his father, Madian, in Arabia, which was famous for camels. C.—*Saba.* India mittit ebur, molles sua thura Sabæi? Geor. i.—The Arabians embraced the gospel, but never brought their treasures to Jerusalem. C.—The three kings came on swift beasts to adore Christ, and fulfilled his prophecy. Mat. ii. W.

VER. 7. *Cedar* and *Nabaioth* sprung from Ismael, and dwelt in desert Arabia, under tents, feeding flocks. S. Jer. Ezec. xxvii. 21.—They also were converted to Christ.

VER. 8. *Clouds.* They are thy children, accompanied by strangers.

VER. 9. *Afar.* All nations shall receive the gospel. Many made presents to the temple, after the return of the Jews. C.—The islands, Great Britain, &c. embrace the faith. Tert. Orig. Ven. Bede, S. Chrys. &c. W.

VER. 10. *To thee.* The Persian monarchs (C.) were mostly favourable to the Jews. H.—The Gentiles help to form the Church, which rejects no one. v. 11.

VER. 12. *Desolation.* Though the Machabees conquered several nations, this can only be verified in the Church of Christ, to which God has subjected all; so that out of his faith none can be saved. Heb. ii. 8.

VER. 13. *Glory;* cedar, which was chiefly used in building the temple. 1 Esd. iii. 7. C.—This must be explained of the saints, who founded the Church, &c. S. Jer.—Emperors became Christians, with the most potent nations. W.

VER. 14. *Feet.* Prot. "shall bow themselves down at the soles of thy feet." This posture is not then essentially idolatrous. H.—Jerusalem shall be rebuilt by those who destroyed it. C. xlix. 17. It is not easy to prove this of the earthly city: but the pagans, who persecuted the Church, have embraced her communion, and begged to receive baptism.

VER. 16. *Kings.* Thou shalt be treated like royal babes. C. xlix. 23. C.—Sept. "and thou shalt eat the riches of kings." H.

VER. 17. *Visitation.* Sept. "give thy chiefs in peace, and thy bishops in justice." S. Clement (ad Cor.) reads, "I will appoint their bishops in justice, and their deacons in faith." C.—The Scripture thus specifies the name and duties of the pastors of the Church. S. Jer.

VER. 18. *Gates.* Jerusalem was not less corrupt after the captivity than before, if we except idolatry. C.—Heaven alone enjoys a perfect peace and freedom from sin, (S. Cyr. &c.) though the Church is always *holy.* H.

VER. 19. *Thou shalt,* &c. In this latter part of the chapter, the prophet passes from the illustrious promises made to the Church militant on earth, to the glory of the Church triumphant in heaven. Ch.—*Glory.* S. John seems to have copied this. Apoc. xviii. &c.

VER. 22. *The least* of the apostles shall bring many converts, (C.) or shall be spiritual (H.) governor of a great city, (Mic. v. 2.) in the Church militant. C.—A small shoot, or family, in the Church, shall produce many others. M.

CHAP. LXI. VER. 1. *Lord.* Heb. adds, "God." Adonai seems to have been inserted to prevent the pronunciation of Jehovah, (Kennicott) which alone occurs in the Sept. Arab. and in S. Luke, iv. 18. H.—Thus Elohim may have been substituted for Jehovah, Gen. xxii. 8. as v. 14, "Abraham called the name of that place *Jehovah jireh,* because he had said that day on the mount: Jehovah will provide" a victim, even Jesus Christ in the same place. *Perhaps* no part of the Bible is "so absurdly translated" as this, (Ken.) by *Protestants.* H.—S. Luke follows the Sept. in his quotation, only instead of *to preach a,* &c. he has an explanation, *to set at liberty them that are bruised.* Isaias may here speak of himself, (Chal.) yet only as the figure of Christ. The Jews admit that the Messias is meant. Christ had received the Holy Spirit at the Jordan. John i. 32. He performed these works, (Lu. vii. 22.) particularly addressing his discourse

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: [a] to comfort all that mourn:

3 To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify *him.*

4 [b] And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

5 And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen, and the dressers of your vines.

6 But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: ye shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

7 For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

8 For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them.

9 And they shall know their seed among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

[a] Mat. v. 5.—[b] Supra lviii. 12.

CHAP. LXII.

The prophet will not cease from preaching Christ: to whom all nations shall be converted: and whose Church shall continue for ever.

FOR Sion's sake, I will not hold my peace, and for the sake of Jerusalem, I will not rest, till her just one come forth as brightness, and her Saviour be lighted as a lamp.

2 And the Gentiles shall see thy just One, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be called forsaken: and thy land shall no more be called desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

6 Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night; they shall never hold their peace. You that are mindful of the Lord, hold not your peace,

7 And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength: Surely, I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

9 For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

10 Go through, go through the gates, [c] prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

[c] Supra lvii. 14.

to the meek and poor. Soph. iii. 12. Zac. xi. 7. and 1 Cor. i. 26. C.—He was not anointed with oil, like Aaron, but with the Holy Ghost; so that *of his fulness* others must receive. Acts x. 39. &c. W.

Ver. 2. *Year* of Jubilee, (Jer. xxv. 11.) when the Jews should be delivered, as a figure of Christ's redemption.—*Vengeance,* when the Chaldees, &c. should perish, (C.) and all obstinate sinners, at the day of judgment. H.

Ver. 3. *Glorify.* The rulers shall act with justice. C. lx. 17. 21.

Ver. 4. *Ruins,* as the Jews did. C. lviii. 12. The apostles preached to the Gentiles, who had been long neglected.

Ver. 5. *Vines.* Bishops were soon chosen from among the Gentiles. The Machabees subdued the neighbouring nations. 1 Mac. xv. 28.

Ver. 6. *Priests.* They were greatly honoured, (Ex. xix. 6.) so that the sons of David had the appellation. The Jews had still to labour as before. Christians become heirs to these promises, and are styled a royal priesthood. 1 Pet. ii. 9. Apoc. i. 6. They have received the Scriptures from the Jews, and employ human sciences for the advancement of religion. The wisest pagans yield to the force of truth.

Ver. 7. *Part:* God, or the *land.* Converts shall bless God for having withdrawn them from the crowd of infidels, and they will rejoice in suffering for his sake, (C.) preferring their lot before that of unbelievers. Before this change the apostles grieved. W.

Ver. 8. *Holocaust.* The pagans saw that such things were improper victims. Eus. præp. iv. 14.—Sept. "hate unjust plunder." H.—Therefore will I subject the strangers to you. v. 5.—*Truth.* I will grant a sure reward.—*Covenant.* These of Nehemias and the Machabees were soon forgotten: but Christ's covenant shall abide for ever.

Ver. 9. *Blessed.* The Jews are visibly the reverse. The Church flourishes in spite of domestic or foreign enemies.

Ver. 10. *Jewels.* Apoc. xxi. 2. Jerusalem, or rather the Church, praises God.

Ver. 11. *Nations,* whose conversion is implicitly foretold. All behold the ustice with which God has treated both his people and their oppressors. C.

CHAP. LXII. Ver. 1. *Rest,* as long as God grants me life, or till I behold the Saviour; or Cyrus, the figure of Christ. C.—True preachers will not be silent on account of any threats, but will labour for the Church. 2 Tim. ii. W.

Ver. 2. *One.* No profane historian mentions what Cyrus did for the Jews; but all the world knows how much Christ has favoured his Church. C.—*Name.* Thou shalt be no longer the rebellious Jerusalem, but the spouse and chosen people, the Church of Christ. S. Ignat. ad Magnes. S. Jer.

Ver. 3. *Hand.* Chal. "before." Heb. "by the protection."

Ver. 4. *Forsaken.* Yet the synagogue was again rejected, at the death of Christ. The promises naturally relate to his Church. C.—*Inhabited.* Prot. retain the Heb. words *Chephtsi-bah,* "my delight in her," and *Beulah,* (marg.) "married." H.

Ver. 5. *Dwell.* Heb. "marry." They shall be attached to their country.—*Thee.* He shall love thee as a bridegroom does one whom he has lately married. Christ never abandons his virgin spouse. C.—Isaias speaks of some state of the Jews which has not yet taken place. Houbigant.

Ver. 6. *Watchmen;* priests and prophets, (Mat. ii. 1. Ps. cxxxiii. 2. C.) or angels. S. Jer. S. Bern.—The synagogue has been long destitute of guides, but the Catholic Church has an uninterrupted succession of watchful pastors.—*Mindful* whose duty it is to remind him of his promises, and to recite the Church office. C.—Heb. *mazcirim,* monitors. 2 K. viii. 16. H.—In these faithful watchmen the Church is always visible. W.

Ver. 8. *Hand;* inviolably. Deut. xxxii. 40. The Persians deemed this oath most sacred. C.—Darius, just expiring, said to Polycrates, "By thee I give this right hand to Alexander," (Plut.) that he may revenge my death.—*Wine.* The Church cannot be deprived of her faith or of her God.

Ver. 10. *People,* that they may return to Judea, and be converted to Christ. C.

Ver. 11. *Work* the redemption of mankind. H.—Though Cyrus was a figure of Christ, he was as much beneath him as earth is below heaven. Zac. ix. 9. C.

CHAP. LXIII. Ver. 1. *Edom.* Edom and Bosra (a strong city of Edom) are here taken in a mystical sense for the enemies of Christ and his Church. Ch.—S. Jerom with reason finds it difficult to explain it of Christ, as it regards

11 [a]Behold, the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold, thy Saviour cometh: behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

CHAP. LXIII.

Christ's victory over his enemies: his mercies to his people: their complaint.

WHO is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save.

2 [b]Why then is thy apparel red, and thy garments like theirs that tread in the wine-press?

3 I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

4 [c]For the day of vengeance is in my heart, the year of my redemption is come.

5 I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

6 And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

8 And he said: Surely, they are my people, children that will not deny: so he became their Saviour.

9 In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

10 But they provoked to wrath, and afflicted the spirit of his holy One: and he was turned to be their enemy, and he fought against them.

11 And he remembered the days of old of Moses, and of his people: [d]Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his holy One?

12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name.

13 He that led them out through the deep, as a horse in the wilderness that stumbleth not.

14 As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

15 Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies: they have held back themselves from me.

16 For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our Father, our Redeemer, from everlasting is thy name.

17 Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee? return, for the sake of thy servants, the tribes of thy inheritance.

18 They have possessed thy holy people as nothing: our enemies have trodden down thy sanctuary.

19 We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy name.

CHAP. LXIV.

The prophet prays for the release of his people: and for the remission of their sins

O THAT thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

2 They would melt as at the burning of fire, the waters would burn with fire, that thy name might be

[a] Zach. ix. 9. Mat. xxi. 5.—[b] Apoc. xix. 13.—[c] Supra xxxiv. 8.

[d] Exod. xiv. 29.—[e] Deut. xxvi. 45. Baruch ii. 16.

the Machabees. Houbigant.—The first six verses are applied to our Saviour's ascension, which excites the admiration of angels. Ps. xxiii. 7. Judas, the Machabee, the glorious figure of Christ, is introduced speaking in this and the following chapter. He conquered Idumea, (1 Mac. v. 3. and 2 Mac. x. 10.) and fought *to save* the people. 1 Mac. ix. 21. C.—The highest order of angels asks this question, admiring the beauty of Christ, though imbrued in blood after his victory. S. Dionys. Hierar. vii. W.

Ver. 3. *Press.* Christ suffered, (S. Cyr.) and punished his enemies. Apoc. xiv. 19. Judas received God's sword from Jeremias, (2 Mac. xv. 15.) and liberated his people.

Ver. 5. *Me.* I depended on the goodness of my cause, and on God's aid. C. lix. 15. C.

Ver. 6. *Drunk* with the wine of my fury. Ps. lxxiv. 9. Ezec. xxiii. 31. H.

Ver. 7. *I,* Isaias; or rather the hero mentions what induced him to rise up. 1 Mac. xvi. 10. C.—The Jews confess God's mercies. S. Jer.

Ver. 8. *Deny,* or prove degenerate. C.—God approves the conduct of the Machabees. H.

Ver. 9. *Presence,* in high authority. Ex. xxxiii. 20. C.—The angel guardian of the Church. Particular guardians also see God's face. Mat. xviii. W.

Ver. 10. *One;* Moses. Num. xiv. 29. and xx. 3. 12.

Ver. 11. *Flock.* Ps. lxxvi. 21.—*One.* Moses inspired by God. C.

Ver. 13. *Not,* the road was so plain. Wisd. xix. 7. H.

Ver. 15. *Back.* This is spoken by the prophet in the person of the Jews, at the time when for their sins they were given up to their enemies. Ch.—Judas uses the same language at Maspha. 1 Mac. iii. 50. C.

Ver. 16. *Abraham,* &c. That is, Abraham will not now acknowledge us for his children, by reason of our degeneracy; but thou, O Lord, art our true father and our redeemer, and no other can be called our parent in comparison with thee. Ch.—Abraham is not able to save us. C.—The patriarchs may justly disregard us, as degenerate children; yet we hope in God's mercies. Thus S. Jerom, &c. explain the passage, which does not favour the errors of Vigilantius and of Luther, who maintain that the saints departed do not know what passes in this world. S. Aug. (Cura xv.) shews the contrary, from the example of Lazarus. Lu. xvi. They know each other, though they had not lived together, (S. Greg. Dial. iv. 33.) and behold in the light of God what regards their clients. S. Aug. de Civ. Dei. xxii. 29. We cannot decide how the martyrs do help those whom it is certain they assist. S. Aug. cura xvi. c. Faust. xx. 21. S. Jer. c. Vigil. S. Greg. 3 ep. 30. and 7 ep. 126. &c. W.

Ver. 17. *Hardened,* &c. The meaning is, that God, in punishment of their great and manifold crimes, and their long abuse of his mercy and grace, had withdrawn his graces from them, and so given them up to error and hardness of heart. Ch.—They had abused his patience, to sin the more. Theod.—The Jews are accustomed to attribute all to God, though they agree with us in reality God might prevent any sin. C.—But he chooses to leave man to the free exercise of his liberty. He hardens (H.) "not by infusing malice, but by not shewing mercy; and those to whom he shews it not, are undeserving." S. Aug. ep. ad Sixt. cxciv. 14.—God is never the author of error. Man takes occasion from his indulgence to become obdurate. S. Jer. W.

Ver. 18. *Nothing;* holding them in the greatest contempt. Epiphanes thought he should make them easily change their religion. His persecution lasted only three years and a half.—*Sanctuary.* 1 Mac. i. 23. 49. 57. and iii. 45.

Ver. 19. *Name.* We seem to have no distinction, temple, &c. C.—Prot. "We are *thine.* Thou never bearest rule over them. They were," &c. H.

CHAP. LXIV. Ver. 1. *Presence,* as at Sinai. Ex. xix. 16. Judg. v. 4. Judas continues to pray. C.—The faithful sigh for Christ's coming. H.—All good people desired it most fervently. W.

made known to thy enemies: that the nations might tremble at thy presence.

3 When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

4 From the beginning of the world they have not heard, nor perceived with the ears: [a] the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold, thou art angry, and we have sinned: in them we have been always, and we shall be saved.

6 And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7 There is none that calleth upon thy name: that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our iniquity.

8 And now, O Lord, thou art our Father, and we are clay: and thou art our Maker, and we all are the works of thy hands.

9 [b] Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

10 The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

11 The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

12 Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace and afflict us vehemently?

CHAP. LXV.

The Gentiles shall seek and find Christ, but the Jews will persecute him, and be rejected, only a remnant shall be reserved. The Church shall multiply, and abound with graces.

THEY [c] have sought me that before asked not *for me*, they have found *me* that sought me not. I said: Behold me, behold me, to a nation that did not call upon my name.

2 I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts.

3 A people that continually provoke me to anger before my face: that immolate in gardens, and sacrifice upon bricks.

4 That dwell in sepulchres, and sleep in the temples of idols: that eat swine's flesh, and profane broth is in their vessels.

5 That say: Depart from me, come not near me, because thou art unclean: these shall be smoke in my anger, a fire burning all the day.

6 Behold it is written before me: I will not be silent, but I will render and repay into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom.

8 Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for the sake of my servants, that I may not destroy the whole.

9 And I will bring forth a seed out of Jacob, and out of Juda a possessor of my mountains: and my elect shall inherit it, and my servants shall dwell there.

10 And the plains shall be turned to folds of flocks, and the valley of Achor into a place for the herds to lie down in, for my people that have sought me.

11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it.

12 I will number you in the sword, and you shall all fall by slaughter: [d] because I called, and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me.

13 Therefore, thus saith the Lord God: Behold my

[a] 1 Cor. ii. 9.—[b] Ps. lxxviii. 8.—[c] Rom. x. 20.

[d] Prov. i. 24. Infra lxvi. Jer. vii.

VER. 2. *They.* Sept. "As wax melts before the fire, *so* also fire will burn the adversaries, and thy," &c. H.—*Burn.* Sparks of fire seemed to proceed from it.

VER. 3. *Bear.* Ex. xx. 18. Heb. "expect." Judas appeared victorious, when the nation was prostrate.

VER. 4. *Thee.* Never was deliverance more unexpected or miraculous. S. Paul quotes this passage, to shew the wisdom manifested in the incarnation. 1 Cor. ii. 9. It is commonly applied to the glory of heaven.

VER. 5. *Thee.* The little band of Judas was sincerely attached to the Lord. 2 Mac. i. 3.—*Sinned.* This excited thy anger. Yet thou wilt shew mercy. Sin is often put for punishment. C.—*Vau* means also, "for, and, yet." Prot. "for we have sinned." But we follow S. Jer. and the Vulg. W.

VER. 6. *Unclean:* leper. Grot. Lev. xiii. 45.—*Justices.* That is, the works by which we pretended to make ourselves just. This is spoken particularly of the sacrifices, sacraments, and ceremonies of the Jews, after the death of Christ, and the promulgation of the new law. Ch.—The justice which is under the law is stated uncleanness, when compared with evangelical purity. Phil. iii. 8.—"If any one after the gospel... would observe the ceremonies of the law, let him hear the people confessing that all that justice is compared to a most filthy rag." S. Jer.—The good works which are done by grace, and not by man alone, cannot be said to be of this description. They constitute the internal glory of man, and God will one day crown these his gifts. Of ourselves indeed we can do nothing, and the works of the Mosaic law will not avail, as S. Paul inculcates; but those works, point out the saint, which are performed by *charity* with *faith* in Christ. This justice is not imputed only, but real; and shews where true faith exists, according to S. James. Thus the apostles explain each other. H.—*Woman.* Sept. "of one sitting down;" like Rachel. Gen. xxxi. 35. Sym. "lying-in." Aq. "of proofs." Grot. "like a plaster on a sore, which is thrown away." Such were Alcimus, &c. C.—To practise (H.) the Jewish rites would now be sinful. M.

VER. 7. *Of thee;* to remove thy indignation, like Moses, Jeremias, (vii. 15.) &c. See Ezec. xiii. 5.

VER. 10. *Desolate,* under Antiochus Epiphanes. 1 Mac. i. 31. and iv. 38. C.

CHAP. LXV. VER. 1. *Me.* God answers the preceding prayer, and announces the rejection of the synagogue, alluding to the armies which prevailed in the days of the Machabees.—*Not.* S. Paul explains this of the conversion of the Gentiles. Rom. x. 20. C.—It cannot regard the Jews, who are spoken of in the next verse. W.

VER. 3. *Gardens,* to the impure Venus and Adonis.—*Bricks,* to the *Manes.* C.—
Tegula porrectis satis est velata coronis
Et sparsæ fruges parvaque mica salis. Ovid, Fast. x.

VER. 4. *Idols:* to have dreams, (Strabo xvi.) and commit impurities.—*Broth* of swine's flesh, which was prohibited. Lev. xi. 7.

VER. 5. *Unclean.* Thus acted the hypocritical Pharisees.—*Smoke.* A just punishment of those who had sought the smoke of human applause.

VER. 6. *Bosom:* good measure. Lu. vi. 38. Rewards and punishments will be eternal.

VER. 7. *Hills.* Some offered sacrifices to God, others to idols; both unlawfully. C.

VER. 8. *Whole.* The good grain is preserved amid the general corruption H.—A few of the Jews were chosen to believe in Christ.

VER. 9. *Mountains* of Judea, (Deut. iii. 25.) which the captives shall recover, as a figure of those who shall embrace the Christian faith.

VER. 10. *Plains.* Heb. *Sharon,* in the land of Basan.—*Achor,* near Jericho, called after Achan, (C.) who perhaps was more correctly styled Achor. Jos. vii. 26. Osee ii. 15. H.

VER. 11. *Fortune.* Heb. "Gad," the sun. Gen. xxx. 11.—*Upon it.* Sym. "without me." Sept. "to fortune." Heb. "to Meni," the moon, or Queen of heaven. Jer. vii. 18. and xliv. 17. C.

VER. 12. *Chosen.* Free-will is clearly expressed, as rewards are, v. 13. W.

servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty.

14 Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

15 And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

16 In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.

17 [a] For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

18 But you shall be glad, and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

19 And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.

20 There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old, shall be accursed.

21 And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruits of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

23 My elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them.

24 [b] And it shall come to pass, that before they call, I will hear: as they are yet speaking, I will hear.

25 [c] The wolf and the lamb shall feed together, the lion and the ox shall eat straw: and dust shall be the serpent's food: they shall not hurt, nor kill in all my holy mountain, saith the Lord.

CHAP. LXVI.

More of the reprobation of the Jews, and of the call of the Gentiles.

THUS [d] saith the Lord: Heaven is my throne, and the earth my foot-stool: what is this house that you will build to me? and what is this place of my rest?

2 My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?

3 He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood: he that remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

4 Wherefore I also will choose their mockeries: and will bring upon them the things they feared: [e] because I called, and there was none that would answer: I have spoken, and they heard not: and they have done evil in my eyes, and have chosen the things that displease me.

5 Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.

6 A voice of the people from the city, a voice from the temple, the voice of the Lord, that rendereth recompense to his enemies.

7 Before she was in labour, she brought forth, before her time came to be delivered she brought forth a manchild.

8 Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth

[a] Infra lxvi. 22. Apoc. xxi. 1.—[b] Ps. xxxi. 5.—[c] Supra xxxi. 6.—[d] Acts vii. 49. and xvii. 24.—[e] Prov. i. 24. Supra lxv. 12. Jer. vii. 13.

VER. 13. *Servants;* Christians, (C.) particularly the elect. H.—When the Romans approached to Jerusalem, the Christians retired to Pella, and had plenty. Houbigant.

VER. 15. *Execration.* They can wish to be preserved from nothing worse. —*Name.* The faithful shall be no longer called Jews. C.—They shall be hated, while the name of Christian shall point out God's servants. W.

VER. 16. *Amen,* or "of truth." False gods shall be neglected. They shall not swear by them, as formerly. Soph. i. 5.—Christ usually adopted the asseveration, *Amen, Amen,* to enforce his truths. H.

VER. 17. *New earth,* in eternity, (Clarius) or here indeed, (2 Pet. iii. 3. &c. Houbigant) having purified the former by the general conflagration, which many assert will take place at the end of 6,000 years. S. Jer. S. Aug. &c. At the return of the captives, the country flourished again under the Machabees; (v. 18. Grot.) or rather the gospel changes the face of the earth. C. lxvi. 22. C. Forerius.—After the resurrection the qualities, and not the substance, of the world. will be changed. W.

VER. 20. *Fill up.* To die soon was deemed a misfortune. Ps. liv. 24. Ex. xx. 12. Virtue is the measure of the Christian's life, and God will reward those who labour even late. Mat. xx. 13.—*Accursed.* This age will not be spared. Both just and wicked shall be immortal in eternity. Theod.

VER. 22. *A tree.* Sept. "of the tree of life." Jer. xviii. 8. C.—*Continuance.* Heb. "My elect shall long enjoy the works," &c. H.—They shall not build for others to enjoy.

VER. 23. *In.* Heb. "for trouble." Chal. "death." Sept. "malediction." The children shall not be cut off; and baptism shall secure their salvation.

VER. 25. *Straw.* People of the most perverse tempers shall become mild by the influence of the gospel, and shall dwell together in perfect concord. C.—*Food,* according to the sentence. Gen. iii. 14. M.—The devil's power is abridged. C. xi. 6. C.—The proudest Gentiles are converted, and adopt the mild manners of Christians, in fasting and mortification. W.

CHAP. LXVI. VER. 1. *House.* This is a prophecy that the temple should be cast off. Ch.—Isaias alludes to the return of the captives, as to a figure of the Church. They had flattered themselves with the idea of building a magnificent temple. God regards it not, as long as they follow their own wills and cherish pride. C.—He is pleased with the piety of his servants, which may be exhibited any where, though the temple is the most proper place. See Acts vii. and xiv. After the gospel, the sacrifices of the law became unlawful. W.

VER. 3. *He.* Sept. "the wicked who." H.—*Ox.* This is a prophecy, that the sacrifices which were offered in the old law, should be abolished in the new; and that the offering of them should be a crime. Ch.—Without the proper dispositions, sacrifice only displeases God. C.—*Brain,* or slay. H.—*Incense.* To offer it in the way of a sacrifice; (Ch.) or to remind God of his people. The expression is popular, but energetic. Lev. ii. 2. 9. and vi. 15.—*Ways,* to please themselves, and to bind me. But I will not have a divided heart. C. i. 11. and lviii. 3. C.

VER. 4. *Mockeries.* I will turn their mockeries upon themselves; and will cause them to be mocked by their enemies. Ch.

VER. 5. *Brethren,* the Idumeans, &c. or the Jews, who would not believe in Christ.

VER. 6. *Lord,* who is about to quit the temple, and to abandon the Jews to their internal dissensions, and to the arms of the Romans. Many prodigies announced this judgment. C.—One Jesus cried for seven years and five months, "Woe to the temple," &c. At last he cried, "Woe to myself;" when he was shot dead. Jos. Bel. vii. 12. Tacit. Hist. v.—Angels were heard crying in the temple, "Let us go hence." Jos.—There was *contradiction in the city.* Ps. liv. S. Jer. W.

VER. 7. *Before,* &c. This relates to the conversion of the Gentiles, who were born as it were all on a sudden to the Church of God. Ch.—Sion furnished the first preachers of the Gospel. H.

VER. 8. *Day.* Shall a whole nation be born at once? Twelve fishermen effect the most surprising change in the manners of the world.

VER. 9. *God.* His grace converts the nations. C.

in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?

9 Shall not I, that make others to bring forth children, myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?

10 Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.

11 That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights from the abundance of her glory.

12 For thus saith the Lord: Behold, I will bring upon her, as it were, a river of peace, and as an overflowing torrent, the glory of the Gentiles, which you shall suck: you shall be carried at the breasts, and upon the knees they shall caress you.

13 As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.

14 You shall see, and your heart shall rejoice, [a] and your bones shall flourish like an herb; and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.

15 For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.

16 For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many.

17 They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination and the mouse: they shall be consumed together, saith the Lord.

18 But I *know* their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my glory.

19 And I will set a sign among them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:

20 And they shall bring all your brethren out of all nations, for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain, Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

21 And I will take of them to be priests, and Levites, saith the Lord.

22 [b] For as the new heavens, and the new earth, which I make to stand before me, saith the Lord: so shall your seed stand, and your name.

23 And there shall be month after month, and sabbath after sabbath: *and* all flesh shall come to adore before my face, saith the Lord.

24 And they shall go out, and see the carcasses of the men that have transgressed against me: [c] their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

[a] Ezec. cap. xxxvii.

[b] Apoc. xxi. 1.—[c] Mark ix. 45.

VER. 10. *For her.* Ye shall be comforted, (H.) when the captives return, and the gospel is propagated.

VER. 12. *You.* S. Paul fed the weak with milk. 1 Cor. iii. 2. Heb. v. 12. and 1 Pet. ii. 2.

VER. 14. *Herb,* in baptism and the resurrection.—*Enemies,* the Chaldees, infidel Jews, and all the reprobate. v. 15. How many miracles were wrought by Christian preachers! Persecutors have come to an untimely end. C.—Before judgment, the world shall be consumed. W.

VER. 16. *Many. Few are chosen.* H.—All the wicked shall perish eternally. M.

VER. 17. *Within* the court, or gardens, where they purified themselves, foolishly supposing that this would remove their crimes, as the pagans did. S. Jer. Tert. Bapt. v.—Instead of *gate,* S. Jerom wrote *unam,* "one," moon, or Hecate, which is obviously derived from Heb. *Achat.* C. lvii. 8. and lxv. 11. Chal. Syr. &c. "gardens, one after another with those who eat," &c.—*Mouse,* or "field-rat," (Bochart) all declared unclean; (Lev. xi. 7. 29. C.) or, "the dor-mouse," (S. Jer.) which was looked upon as a delicacy by the Romans. Varro iii. 15. Pliny xxxvi. 1.

VER. 18. *Gather them,* thoughts, &c. All is personified in poetry. The Gentiles shall witness my judgments. C.

VER. 19. *Sign;* the cross, which Christ left to enlighten us, (Ezec. ix. S. Jer. W.) or the gospel, with the power of working miracles. Some Jews shall be saved, and shall preach to others, as God's servants.—*Sea.* Heb. "Tharsis, to Phul *in Thebais,* Lud, (*Ethiopians.* Bochart) *who were* expert archers." Sept. "Mosoch."—*Italy.* Heb. "Thubal;" denoting Italy, Spain, Iberia, &c.—*Greece.* Heb. "Javan;" who peopled Ionia and the Archipelago. *Islands,* near Asia, (C.) and all distant places. Parkhurst, p. 4. H.—Men of all nations shall be converted, and brought by angels to the Church. S. Jer. W.

VER. 20. *Brethren,* as the converts may justly be styled. C.—*Coaches,* (*carrucis.*) Heb. *circaroth,* (H.) "dromedaries," (Bochart) "with songs of praise." Chal. &c. The precise import is unknown. Truth shall shew its sweet force.—*Offering;* the first-fruits, brought by all with great solemnity. Deut. xxvi. 4. and 2 Thess. ii. 12. C.

VER. 21. *Of them,* Gentiles; (v. 19.) some of whom alone will be properly priests, though all enjoy the title in a figurative sense. 1 Pet. ii. 9. The Jews strive in vain to elude this text. C.—Under the law, one family alone enjoyed this honour: but Christ chooses the most deserving pastors. W.

VER. 22. *Name.* The faith and morals of Christianity shall subsist for ever, like the gospel, which is termed *the new heavens.* C. lxv. 17. Mat. xvi. 18.

VER. 23. *Sabbath.* Grotius explains this of the Gentiles, who should come to Jerusalem. But this was never realized before the propagation of the gospel. The Jews came thrice a-year. Christians shall attend the sacred mysteries every week. Ex. xiii. 14. and Mal. i. 11.

VER. 24. *Men;* rebellious Jews and persecutors, who perish miserably.—*Flesh.* Josephus (Bel. vi. 16.) describes the horrors of the last siege of Jerusalem. The prophet may allude to the fires kept up in the vale of Hinnon; (C xxx. 33.) and our Saviour applies this text to the damned. Mark ix. 43. All shall condemn them. C.—

Accedat lacrymis odium, dignusque puteris
Ut mala cum tuleris plurima, plura feras. Ovid in Ibin.

THE PROPHECY OF JEREMIAS.

JEREMIAS was a priest, a native of Anathoth, a priestly city, in the tribe of Benjamin, and was sanctified from his mother's womb to be a prophet of God; which office he began to execute when he was yet a child in age. He was in his whole life, according to the signification of his name, *great before the Lord*, and a special figure of Jesus Christ, in the persecutions he underwent for discharging his duty, in his charity for his persecutors, and in the violent death he suffered at their hands; it being an ancient tradition of the Hebrews, that he was stoned to death by the remnant of the Jews who had retired into Egypt, (Ch.) at Taphnes. His style is plaintive, (W.) like that of Simonides, (C.) and not so noble as that of Isaias and Osee. S. Jer.—He was the prophet of the Gentiles, as well as of the Jews, predicting many things which befel both, and particularly the liberation of the latter, A. 3485, after seventy years' captivity, dating from A. 3415, (C.) or 3398, the 4th of Joakim. Usher. C. xxv. H.—He began to prophesy when he was very young, A. 3375, in the 13th year of Josias, (C.) before that prince had brought his reformation to any great perfection. H.

CHAP. I.

The time and the calling of Jeremias: his prophetical visions. God encourages him.

THE words of Jeremias, the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

2 The word of the Lord, which came to him in the days of Josias, the son of Amon, king of Juda, in the thirteenth year [a] of his reign.

3 And which came *to him* in the days of Joakim, the son of Josias, king of Juda, unto the end of the eleventh year of Sedecias, the son of Josias, king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month.

4 And the word of the Lord came to me, saying:

5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

6 And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child.

7 And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

8 Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

9 And the Lord put forth his hand, and touched my mouth: [b] and the Lord said to me: Behold, I have given my words in thy mouth:

10 Lo, I have set thee this day over the nations, and over kingdoms, [c] to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.

11 And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

12 And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

13 And the word of the Lord came to me a second time, saying: What seest thou? And I said: [d] I see a boiling caldron, and the face thereof from the face of the north.

14 And the Lord said to me: [e] From the north shall an evil break forth upon all the inhabitants of the land.

15 For behold I will call together all the families of the kingdoms of the north, saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

16 And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

17 Thou, therefore, gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

18 [f] For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19 And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

CHAP. II.

God expostulates with the Jews for their ingratitude and infidelity

AND the word of the Lord came to me, saying:

2 Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying

[a] A. M. 3375, A. C. 629.—[b] Isai. vi. 7.—[c] Infra xviii.

[d] Ezec. xi. 7.—[e] Infra iv. 6.—[f] Infra vi. 27.

CHAP. I. VER. 1. *Helcias*, the high priest who discovered the book of the law, (Clem. Strom. i. &c.) though this be uncertain.—*Anathoth*, a village to the north of Jerusalem, to which many priests had retired, though it did not belong to them. C.

VER. 3. *Joakim.* His immediate predecessor and successor, both called Jechonias, (H.) are passed over, as their reign was short, (C.) only lasting three months each. H.—*Fifth.* Jerusalem was taken on the 9th of the preceding month. But the temple was not burnt, nor the captives sent off till the fifth month, or the 10th of the civil year. C. xxxix. 8. and lii. 13. and 4 K. xxv. 2. C.—Jeremias also prophesied in Egypt. C. xliv. W.—But this title alludes to his principal predictions. M.

VER. 5. *Knew*, with affection, and designed thee for this office from eternity. Many think (C.) that Jeremias was purified from original sin before his birth. S. Aug.—He had this privilege, and was also a priest, prophet, virgin, and martyr. W.—Yet to *sanctify*, often means only to set aside. Ex. xiii. 2. Eccli. xlix. 9.—*Nations*, whose overthrow he points out. C. xxv. 27. 44. &c. C.

VER. 6. *Ah.* Heb. *ahah.* Sept. "thou Being." Prot. "Then said I: Ah, Lord God." H.—He does not imitate a child. He might be above 30 years old, though some say (C.) only 14, (T.) or less; yet he finds himself devoid of eloquence, like Moses. Ex. xiv. 10. C.

VER. 9. *Mouth*; perhaps (H.) with a coal, by means of an angel, (Is. vi. 5.) in a sort of dream. He found himself changed into a new man.

VER. 10. *Root up*, to announce the fall and restoration of many nations. Ezec. iv. 2. C.—Jeremias spoke of the Gentiles, as well as of the Jews. W.

VER. 11. *Watching.* Heb. "of an almond." Sept. "nut-tree." H.—The almond-tree flourishes in January, and bears fruit in March. Theod. Pliny xvi. 25.—Thus God will speedily send his scourge from Babylon, to punish his people. C.—The sense is the same. M.—God's law is outwardly bitter, but the kernel is sweet. Theod. W.

VER. 13. *North*, whence the wind blows, to make the fire burn more intensely. Assyria lay to the north, and Babylon to the east of Judea; but the troops always penetrated the northern frontier, as they could not pass through the Desert Arabia. The *caldron* represented Jerusalem. Ezec. xi. 3. and xxiv. 3.

VER. 14–15. *North.* The tributary kings were forced to attend. Judith ii. 7. and 3 K. xx. 1.—*About.* The princes thus took Sedecias, and sent him to Reblatha. C. xxxix. 3. C.

thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

3 Israel is holy to the Lord, the first-fruits of his increase: all they that devour him, offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel.

5 Thus saith the Lord: [a] What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land, wherein no man walked, nor any man dwelt?

7 And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when you entered in, you defiled my land, and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this.

11 If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

12 Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

13 For my people have done two evils: They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14 Is Israel a bondman, or a home-born slave? why then is he become a prey?

15 The lions have roared upon him, and have made a noise, they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them.

16 The children also of Memphis, and of Taphnes, have deflowered thee, even to the crown of the head.

17 Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

19 Thy own wickedness shall reprove thee, and thy apostacy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord, the God of hosts.

20 Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. [b] For on every high hill, and under every green tree, thou didst prostitute thyself.

21 [c] Yet I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?

22 Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

23 How canst thou say: I am not polluted, I have not walked after Baalim? see thy ways in the valley, know what thou hast done: *as* a swift runner pursuing his course.

24 A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

25 Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them.

26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes, and their priests, and their prophets.

[a] Micheas vi. 3.—[b] Infra iii. 6.

[c] Isai. v. 1. Mat. xxi. 33.

VER. 17. *Loins.* Make haste, and take courage. Job xxxviii. 3. M.

VER. 19. *Prevail.* God does not promise peace, but victory. W.

CHAP. II. VER. 2. *Espousals.* He speaks ironically. Theod.—Yet the Israelites at first shewed greater proofs of love than they did afterwards. It is true they often prevaricated, in the wilderness. Ex. xxxii. 1. Amos v. 25. Ps. lxxvii. &c. C.—The Lord declares his gratuitous love, and then upbraids his people. H.—He had caused them to multiply in Egypt, and gratuitously made choice of them. W.

VER. 3. *Increase;* most desirable. Osee ix. 10. God punished those who attempted to injure his people: yet they abandoned his service.

VER. 5. *Vanity;* idols, whom he will not mention, to spare their shame. C.

VER. 7. *Carmel.* That is, a fruitful, plentiful land. Ch. W.—All Palestine is thus designated. M.

VER. 8. *Priests* were silent, or abandoned themselves.—*Pastors;* "princes." Chal. Manasses, Amon, &c.—*In Baal,* promoting his worship. H.—The land was full of false prophets, and none stood up for the Lord.

VER. 9. *Children;* the Israelites, under Moses, and their posterity transgressed.

VER. 10. *Cethim;* Macedon. It here denotes the western nations, as *Cedar* does those on the east.

VER. 11. *Glory;* the true God and his ark. Ps. iii. 4. and 1 K. iv. 21.

VER. 12. *Gates;* angels, or the temple.

VER. 13. *Water.* The idols and nations, to which they have had recourse, injure them. C.—The Jews did just the reverse to what God commanded. W.

VER. 14. *Slave.* From such, labour and tribute were required. Mat. xvii. 24. Jo. viii. 33.

VER. 15. *Lions;* kings of Assyria, &c. The decree for the devastation of Juda had already passed, though it was not put in execution.

VER. 16. *Taphnes,* 16 miles from Pelusium, in Egypt. The nation proved only detrimental to the Jews, by engaging them in their abominations, instead of affording relief.

VER. 18. *Troubled.* Heb. *shichor,* or Nile *water,* (Jos. xiii. 3.) which was thought as good as wine, and grew better for keeping. Strabo xvii.—Hence the people adored it. Vitruv. viii.—God often reproached the Jews for distrusting in his protection, and seeking aid from the Egyptians, who deceived them. We know not that Josias did so. C.—He even opposed them, and lost his life in defending the country. 4 K. xxiii. 29. H.—He was probably obliged to pay tribute to the *Assyrians,* whom Achaz had called in. 2 Par. xxviii. 23. These alliances the Lord condemned.

VER. 20. *Thou.* Sept. Yet Heb. and Chal. have, "I have *permissively* broken," or foretold this infidelity.

VER. 21. *Chosen.* Heb. Sorek. Judg. xvi. 4. Is. v. 2. and xvi. 8. C.—God created all things good, planted his Church in justice, and no evil proceeds from Him. W.

VER. 22. *Borith.* An herb used to clean clothes, and take out spots and dirt, (Ch.) like *kali,* soda, (C.) or soap. Langius.—Prot. "and take thee much soap." H.

VER. 23. *Valley* of Hinnom, under the very walls of Jerusalem. C.—*Runner.* Heb. "dromedary," which takes its name from its swiftness. H.—The female camel continues all day with the male, and cannot be approached. Aristot. Pliny x. 63.—Juda is represented as no less libidinous. C.

VER. 24. *Away.* The female may easily be found by the poisonous *hippomanes.* Georg. iii.—Thus Jerusalem is an impudent prostitute. H.

VER. 25. *Foot,* and the parts which modesty covers. My exhortations are slighted. C.—Despair opens the door to every sort of impurity. Eph. iv. 19. H

VER. 26. *Taken.* Juda affected still to be very pious. v. 23.

27 Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: [a]they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

28 Where are thy gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: [b]for according to the number of thy cities were thy gods, O Juda.

29 Why will you contend with me in judgment? you have all forsaken me, saith the Lord.

30 In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like a ravaging lion.

31 See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more?

32 Will a virgin forget her ornament, or a bride her stomacher? but my people hath forgotten me days without number.

33 Why dost thou endeavour to shew thy way good to seek *my* love, thou who hast also taught thy malices to be thy ways.

34 And in thy skirts is found the blood of the souls of the poor and innocent? not in ditches have I found them, but in all places, which I mentioned before.

35 And thou hast said: I am without sin, and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

36 How exceedingly base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 For from thence thou shalt go, and thy hand shall be upon thy head: for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

CHAP. III.

God invites the rebel Jews to return to him, with a promise to receive them: he foretells the conversion of the Gentiles.

IT is commonly said: If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? shall not that woman be polluted, and defiled? but thou hast prostituted thyself to many lovers: nevertheless, return to me, saith the Lord, and I will receive thee.

2 Lift up thy eyes on high: and see where thou hast not prostituted thyself: thou didst sit in the ways, waiting for them, as a robber in the wilderness: and thou hast polluted the land with thy fornications, and with thy wickedness.

3 Therefore, the showers were withholden, and there was no lateward rain: thou hadst a harlot's forehead, thou wouldst not blush.

4 Therefore, at the least, from this time, call to me: Thou art my father, the guide of my virginity.

5 Wilt thou be angry for ever, or wilt thou continue unto the end? Behold, thou hast spoken, and hast done evil things, and hast been able.

6 And the Lord said to me in the days of king Josias: [c]Hast thou seen what rebellious Israel hath done? she hath gone of herself upon every high mountain, and under every green tree, and hath played the harlot there.

7 And when she had done all these things, I said: Return to me, and she did not return. And her treacherous sister, Juda, saw,

8 That because the rebellious Israel had played the harlot, I had put her away, and given her a bill of divorce: yet her treacherous sister, Juda, was not afraid, but went and played the harlot also herself.

9 And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

10 And after all this, her treacherous sister, Juda, hath not returned to me with her whole heart, but with falsehood, saith the Lord.

11 And the Lord said to me: The rebellious Israel hath justified her soul in comparison of the treacherous Juda.

12 Go, and proclaim these words towards the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever.

13 But yet, acknowledge thy iniquity, that thou hast transgressed against the Lord thy God: and thou hast scattered thy ways to strangers under every green tree, and hast not heard my voice, saith the Lord.

14 Return, O ye revolting children, saith the Lord: for I am your husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

[a] Infra xxxii. 33.—[b] Infra xi. 13.

[c] Supra ii. 20.

VER. 28. *Cities.* All were abandoned. Ezec. xvi. 24. Osee x. 1.

VER. 30. *Prophets;* Zacharias, (2 Par. xxiv. 21.) Isaias, &c. Mat. xxiii. 34. C.—Punishment is designed by God to cause people to repent. W.

VER. 31. *See,* or hear. The *sword* seems to be animated. C.—*Lateward.* Heb. "darksome land." Have I not heaped blessings on my people?—*Revolted.* Prot. "Lords." H.

VER. 33. *Thou who.* Heb. "Therefore have I." C.—Prot. "hast thou also taught the wicked ones thy ways." H.—Thou hast opened a school of vice.

VER. 34. *Innocent* children, immolated to Moloc, or people murdered, whose blood thou hast not concealed. 4 K. xxi. 16.

VER. 37. *Head,* like the violated Thamar. 2 K. xiii. 19. The king of Egypt was routed, when coming to assist Sedecias. C. xxxvii. 3. 10. C.

CHAP. III. VER. 1. *It.* Heb. "a saying." Sept. "If," &c. Deut. xxiv. 1. H.—*Woman.* Heb. "land."—*Lovers.* Sept. "shepherds," (C.) seeking aid from idols and foreigners.

VER. 2. *High.* Lit. "straight forward." H.—On the hills, idolatry and immorality prevailed.—*Ways,* where harlots used to sit. Gen. xxxviii. 14. Prov. vii. 9. and xxxiii. 27.—*Robber;* "Arab," (Chal. &c.) or "crow." Sept. C.—No sin is so great as to be irremissible to the true penitent. W.

VER. 3. *Rain;* about November. Deut. xi. 14. This drought happened under Josias, (C. v. 24.) and was different from that specified, C. viii. 13. and xiv. 1.

VER. 4. *Guide.* Husband. Prov. ii. 16. Joel i. 8.

VER. 5. *Wilt.* Heb. "will he," &c. The faithless people will not use this language, but do all the evil possible.

VER. 6. *Days,* before the 18th year. God now pronounces sentence (C.) on all. H.—*Rebellious,* a faithless wife. The kingdom of Israel gave way to idolatry first. But the people were less favoured than Juda, which had many prophets and good kings, the temple, &c. Moreover, the misfortunes of Israel did not open the eyes of their brethren. C.—Both the ten tribes, and the two tribes (W.) which adhered to the line of David, prevaricated. H.

VER. 10. *Falsehood.* Their reform was only apparent, under Joas, &c. C.

VER. 11. *Soul,* and appeared comparatively innocent. v. 6. Ezec. xvi. 51. S. Jer.—Yet neither of them was excusable. W.

VER. 12. *North.* Samaria, or rather Assyria, where the people were captives.—*Face,* in anger.

VER. 13. *Ways,* dividing thy love, and adoring idols with me.

VER. 14. *Kindred.* Only few Israelites returned under Cyrus. The rest came by degrees, though it was more fully accomplished by the conversion of the Gentiles.

15 And I will give you pastors, according to my own heart, and they shall feed you with knowledge and doctrine.

16 And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

17 At that time Jerusalem shall be called the throne of the Lord: and all the nations shall be gathered together to it, in the name of the Lord, to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

18 In those days the house of Juda shall go to the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers.

19 But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call me father, and shalt not cease to walk after me.

20 But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.

21 A voice was heard in the high ways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God.

22 Return, you rebellious children, and I will heal your rebellions. Behold, we come to thee: for thou art the Lord our God.

23 In very deed the hills were liars, and the multitude of the mountains: truly, in the Lord our God, *is* the salvation of Israel.

24 Confusion hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers, from our youth, even to this day: and we have not hearkened to the voice of the Lord our God.

CHAP. IV.

An admonition to sincere repentance, and circumcision of the heart, with threats of grievous punishment to those that persist in sin.

IF thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumbling-blocks out of my sight, thou shalt not be moved.

2 And thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the Gentiles shall bless him, and shall praise him.

3 For thus saith the Lord to the men of Juda and Jerusalem: [a]Break up anew your fallow ground, and sow not upon thorns:

4 Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it: because of the wickedness of your thoughts.

5 Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

6 Set up the standard in Sion. Strengthen yourselves, stay not, [b]for I bring evil from the north, and great destruction.

7 The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

8 For this, gird yourself with hair-cloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

9 And it shall come to pass in that day, saith the Lord: That the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed.

10 And I said: Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword reacheth even to the soul?

11 At that time it shall be said to this people, and to Jerusalem: A burning wind *is* in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

12 A full wind from these *places* shall come to me: and now I will speak my judgments with them.

13 Behold, he shall come up as clouds, and his chariots as a tempest: his horses *are* swifter than eagles: woe unto us, for we are laid waste.

14 Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long shall hurtful thoughts abide in thee?

15 For a voice of one declaring from Dan, and giving notice of the idol from Mount Ephraim.

[a] Osee x. 12.—[b] Supra i. 14.

VER. 15. *Pastors.* Zorobabel, &c. but more particularly Christ and his apostles.

VER. 16. *Ark.* It was no longer at Jerusalem. The law and its figures cease.

VER. 17. *All.* Many might embrace the Jewish religion. But the predictions of the prophets on this head, were not verified, till the gospel was preached. C.—Then many embraced the faith: several captives also returned to God. W.

VER. 18. *North.* Sept. add, "and from all places" where the Jews were in captivity. H.—Many thus returned to their own country. v. 14. C.—Israel had been led into captivity sooner, but all were released at once. Theodor. W.

VER. 19. *Gentiles,* which they all covet, or to which they are invited in the Church. C.—*Me.* On these conditions thou shalt be restored. H.

VER. 21. *God.* Hence proceed these miseries and lamentations.

VER. 23. *Liars,* unfruitful; and the idols have left us empty. C.—They were placed on the hills. Houbigant.

VER. 24. *Confusion.* Thus Baal was styled *Boseth,* contemptuously. Jer. xi. 13.

VER. 25. *Shame.* We are justly punished with exile (C.) and death. M.

CHAP. IV. VER. 1. *Blocks;* idols, (C.) and other occasions of sin. H.

VER. 2. *Swear,* when requisite. C.—Thus thou wilt learn to confess one God. Theod.—If all were upright, oaths would be unnecessary. Mat. v. 34. But as they are not so, (C.) this may be a religious act. W.—*Justice.* These three conditions are essential. H.—*Him;* the people, (C.) or God. S. Jer.—An oath must attest God, and be used when a thing is true and of moment. W.

VER. 3. *Thorns.* Your misconduct hinders your advancement. C.

VER. 4. *Hearts.* Understand, and act with purity. H.

VER. 5. *Cities.* Nabuchodonosor is at hand.

VER. 7. *Robber.* Nabuchodonosor attacks unjustly, (C.) though he be God's scourge.

VER. 9. *Heart;* counsel and vigour.—*Prophets* of falsehood.

VER. 10.—*Alas!* Prot. "Then I said: Ah! Lord God, surely thou hast deceived," &c. (H.) by permitting the people to follow false prophets. Is. lxi. 17. Ps. xliii. 19.

VER. 11. *Desert* of Arabia. It may designate Nechao, (2 Par. xxxv. 20.) who slew Josias, after whose death all fell to ruin.

VER. 15. *Ephraim.* At Bethel and Dan the calves were adored. C.—But

16 Say ye to the nations: Behold, it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

17 They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

18 [a] Thy ways and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

19 My bowels, my bowels are in pain, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

20 Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

21 How long shall I see men fleeing away, how long shall I hear the sound of the trumpet?

22 For my foolish people have not known me: they are foolish and senseless children: they are wise to do evils, but to do good they have no knowledge.

23 I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

24 I looked upon the mountains, and behold they trembled: and all the hills were troubled.

25 I beheld, and lo there was no man: and all the birds of the air were gone.

26 I looked, and behold Carmel was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of his indignation.

27 For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

28 The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

29 At the voice of the horsemen, and the archer, all the city is fled away: they have entered into thickets, and have climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30 But when thou art spoiled, what wilt thou do? though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic-stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

31 For I have heard the voice as of a woman in travail; anguishes, as of a woman in labour of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my soul hath fainted because of them that are slain.

[a] Wis. i. 8. and 5.

CHAP. V.

The judgments of God shall fall upon the Jews for their manifold sins.

GO about, through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it.

2 And though they say: The Lord liveth; this also they will swear falsely.

3 O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

4 But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God.

5 I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and, behold, these have altogether broken the yoke more, *and* have burst the bonds.

6 Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence, shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

7 How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house.

8 They are become as amorous horses, and stallions: [b] every one neighed after his neighbour's wife.

9 Shall I not visit for these things, saith the Lord? and shall not my soul take revenge on such a nation?

10 Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's.

[b] Ezec. xxii. 11.

they were now no more. H.—The irruption of Nabuchodonosor is announced. He set himself up for a god.

VER. 16. *Guards.* The Chaldees will besiege the city, and prevent provisions from entering. 4 K. xxv. 1. C.

VER. 19. *My.* God, (S. Jer.) the people, (Grot.) or rather Jeremias speaks.

VER. 20. *Moment.* The cities are destroyed as easily as a tent.

VER. 22. *Me,* practically. They have not honoured me as they ought. C.—If they were indeed devoid of sense, they would be excused. W.

VER. 23. *Void.* Heb. "*Thohu* and *bohu,*" like chaos. Gen. i. 2. H.

VER. 25. *Gone.* Beasts feel the wrath of God, and in a land uninhabited; not even birds will remain. Osee iv. 3. S. Jer.

VER. 26. *Carmel:* the beautiful country of Palestine, (H.) Jerusalem, (Theod.) or the mountain so called.

VER. 27. *Destroy,* when Jechonias was led captive. God allowed the people still eleven years to repent; and he afterwards restored the Jews. C.—He will never suffer his church to perish. W.

VER. 28. *Repented.* Only a finite being can do this. God's resolution is here unconditional and fixed.

VER. 30. *Stone,* or antimony, like Jezabel, (4 K. ix. 30.) to darken and enlarge the eye-lids.—*Lovers.* Infidel nations of Egypt, &c.

VER. 31. *Child.* Heb. and Sept. "a first-born," when the pains are most acute. C.

CHAP V VER. 1. *Go,* Jeremias, and you who publicly adhere to me.—*Man.* Sodom would have been spared for the sake of ten just people. Gen. xviii. 32. Before the reform of Josias, Jerusalem was strangely corrupted, though these expressions be hyperbolical, and spoken as it were in the heat of debate. Josias, Holda, and others, were living at this time, and renowned for their piety.

VER. 2. *Falsely.* Some may confess my name. But they swear falsely. C. iv. 2. C.—Unless the requisite conditions be observed, an oath is unlawful. W.

VER. 3. *Return.* The miseries with which, Achaz, &c. were afflicted, produced no amendment.

VER. 4. *Foolish* idiots, (C.) who have had no means of receiving instruction. H.—Such might be more excusable; but when the chiefs offend, the evil is irremediable.

VER. 6. *Lion.* Nabuchodonosor.—*Wolf.* Cambyses, (C.) and *leopard.* Epiphanes. H.—The Chaldees, Persians and Greeks afflict them. S. Jer.—The first beast may designate Nabuc: the second, Nabuzardon: the third, Alexander or Epiphanes. W.

VER. 7. *How can.* I have only the character of judge left. C.

VER. 8. *Stallions.* Heb. *mashcim,* (H.) "stretching out," as others translate. Ezec. xxiii. 20. S. Jer.—The horse is the most intemperate of all animals but man. Aristot. Hist. vi. 22.

VER. 10. *Destroy,* at the first taking of the city, v. 18. and C. iv. 27.—*Branches.* Children of Jechonias, (C. xxii. 30.) and the people. C.—Heb. "her battlements," (H.) Chal. "palaces."

11 For the house of Israel, and the house of Juda, have greatly transgressed against me, saith the Lord.

12 They have denied the Lord, and said, It is not he: and the evil shall not come upon us: we shall not see the sword and famine.

13 The prophets have spoken in the wind, and there was no word *of God* in them: these things therefore shall befall them.

14 Thus saith the Lord, the God of hosts: Because you have spoken this word: behold, I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

15 Behold, I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou shalt not know, nor understand what they say.

16 Their quiver is as an open sepulchre, they are all valiant.

17 And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trusteth.

18 Nevertheless, in those days, saith the Lord, I will not bring you to utter destruction.

19 [a] And if you shall say: Why hath the Lord our God done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

20 Declare ye this to the house of Jacob, and publish it in Juda, saying:

21 Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

22 Will not you then fear me, saith the Lord? and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

23 But the heart of this people is become hard of belief, and provoking, they are revolted and gone away.

24 And they have not said in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fulness of the yearly harvest.

25 Your iniquities have turned these things away, and your sins have withholden good things from you.

26 For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

27 As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

28 They are grown gross and fat: and have most wickedly transgressed my words. [b] They have not judged the cause of the widow; they have not managed the cause of the fatherless, and they have not judged the judgment of the poor.

29 Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation?

30 Astonishing and wonderful things have been done in the land.

31 The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof?

CHAP. VI.

The evils that threaten Jerusalem. She is invited to return, and walk in the good way, and not to rely on sacrifices without obedience.

STRENGTHEN yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

3 The shepherds shall come to her with their flocks: they have pitched *their* tents against her round about: every one shall feed them that are under his hand.

4 Prepare ye war against her: arise, and let us go up at mid-day: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

5 Arise, and let us go up in the night, and destroy her houses.

6 For thus saith the Lord of hosts: Hew down her trees, cast up a trench about Jerusalem: this is the city to be visited, all oppression is in the midst of her.

7 As a cistern maketh its water cold, so hath she made her wickedness cold: violence and spoil shall be heard in her, infirmity and stripes are continually before me.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited.

[a] Infra xvi. 10.

[b] Isai. i. 23. Zach. vii. 10.

VER. 13. *Them.* The evil shall fall on the head of these impostors. So the wicked deride the prophets (C.) impugning the known truth. H.

VER. 14. *Fire.* Thou shalt declare their impending ruin.

VER. 15. *Ancient.* Nemrod founded the empire of Ninive and of Babylon. Gen. x. 10. Nabopolassar had succeeded to the ancient Assyrian and Chaldee sovereigns. Under his son, Nabuchodonosor, the dominions were much enlarged.—*Say.* 4 K. xviii. 26.

VER. 17. *Devour.* Heb. "destroy." They did not eat human flesh.

VER. 19. *Own.* You shall thus know the difference between the masters. C.

VER. 21. *Understanding.* Lit. "heart." C. iv. 22. H.

VER. 22. *It.* Nature and chance are improper terms. God regulates all, and has established those laws which preserve the world.

VER. 24. *Rain,* in autumn and in spring. Deut. xi. 14. C.—*Fulness.* Heb. "the weeks for harvest." H.—That of barley began at the Passover, and that of wheat ended before the feast of weeks, (Ex. xxxiv. 22. Lev. xxiii. 10. C.) or Pentecost. H.

VER. 25. *Away.* The rain comes unseasonably.

VER. 26. *Men.* As some tyrants have done, though this implies (C.) the eagerness with which the wicked strive to corrupt mankind. H.

VER. 28. *Of the widow,* is not in Heb. C.—*Fatherless.* Prot. add, "yet they prosper, *and they,*" &c. H.

VER. 29. *Nation?* It is contrary to God's justice not to punish the guilty. W.

VER. 31. *Clapped.* Heb. "came down to, *or* received in, *or* domineered by their hands." The priests concurred with these impostors for their own ends. C.

CHAP. VI. VER. 1. *Strengthen.* Heb. also, "Flee, Benjamites, from the midst," &c. Jerusalem belonged partly to this tribe, which prided itself on its valour.—*Thecua* was in the lot of Juda, 15 miles south of Jerusalem.—*North.* The Chaldees approach. C. i. 13. C.

VER. 3. *Shepherds.* So captains are styled, because they feed and govern soldiers. W.

VER. 4. *Prepare.* Lit. "sanctify." Observe the usual formalities of demanding reparation, offering victims, &c. The Chaldees thus encourage one another, and will allow themselves no rest day or night. v. 5.

VER. 7. *Cold.* Heb. "come forth." All the citizens imitate her vices.

VER. 8. *Instructed,* by afflictions and prosperity, by public and internal admonitions. Wilful ignorance is criminal, and drives God away. C. li. 9. Ps. lxxx. 12.

9 Thus saith the Lord of hosts: They shall gather the remains of Israel, as in a vine, even to one cluster: turn back thy hand, as a grape-gatherer into the basket.

10 To whom shall I speak? and to whom shall I testify, that he may hear? behold, their ears are uncircumcised, and they cannot hear: behold, the word of the Lord is become unto them a reproach: and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for man and woman shall be taken, the ancient, and he that is full of days.

12 And their houses shall be turned over to others, with their lands and their wives together: for I will stretch forth my hand upon the inhabitants of the land, saith the Lord.

13 [a]For from the least of them even to the greatest, all are given to covetousness: and from the prophet, even to the priest, all are guilty of deceit.

14 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.

15 They were confounded, because they committed abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.

16 Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: [b]and you shall find refreshment for your souls. And they said: We will not walk.

17 And I appointed watchmen over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

18 Therefore, hear, ye nations, and know, O congregation, what great things I will do to them.

19 Hear, O earth: Behold, I will bring evils upon this people, the fruit of their own thoughts: because they have not heard my words, and they have cast away my law.

20 [c]To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to me.

21 Therefore, thus saith the Lord: Behold, I will bring destruction upon this people, by which fathers and sons together shall fall, neighbour and kinsman shall perish.

22 Thus saith the Lord: Behold, a people cometh from the north country, and a great nation shall rise up from the ends of the earth.

23 They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

24 We have heard the fame thereof, our hands grew feeble: anguish hath taken hold of us, as a woman in labour.

25 Go not out into the fields, nor walk in the highway: for the sword of the enemy, *and* fear, is on every side.

26 Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

27 I have set thee for a strong trier among my people: and thou shalt know, and prove their way.

28 All these princes go out of the way, they walk deceitfully, *they are* brass and iron: they are all corrupted.

29 The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

30 Call them reprobate silver, for the Lord hath rejected them.

CHAP. VII.

The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them; because they are obstinate in their sins.

THE word that came to Jeremias from the Lord, saying:

2 Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

3 Thus saith the Lord of hosts, the God of Israel: [d]Make your ways and your doings good: and I will dwell with you in this place.

4 Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

5 For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour.

[a] Isai. lvi. 11. Infra viii. 10.—[b] Mat. xi. 29.

[c] Isai. i. 11.—[d] Infra xxvi. 13.

VER. 9. *Basket.* Chaldees, destroy all. Nabuchodonosor took Joakim twice, and afterwards Jechonias and Sedecias. C. xxix. 2.

VER. 10. *Uncircumcised.* Impure and deaf. C.—*Non vocat impossibilitas supplicio quæ de contemptu et infidelitate descendit.* S. Jer.

VER. 11. *In.* Jeremias is indignant. The Lord then orders him to *pour*, or declare what will ensue. C.

VER. 13. *Prophet.* Sept. "false prophet." C. iv. 31. H.

VER. 14. *Disgracefully.* They shall be ashamed, when the contrary to what they declared shall come to pass. C. viii. 11.

VER. 16. *Paths*, of patriarchs, and of Moses. Avoid novelty in religion. C.—This advice is very applicable to the present generation. H.

VER. 17. *Watchmen.* Prophets. Ezec. iii. 17. and xxxiii. 2.

VER. 18. *Congregation.* Sept. "shepherds feeding their flocks have heard." The Chaldees are apprised of my resolution against Juda. C.—After the Jews had been called repeatedly in vain, the Gentiles obey. Mat. x. 5. W.

VER. 20. *To me.* For want of proper dispositions; otherwise the offerings of the best things were enjoined, and commendable. The Jews are taught not to depend on external observances, while they neglect the heart. C.

VER. 22. *North.* As Babylon lay with respect to Jerusalem, (W.) or rather to the east. H.

VER. 26. *Only son.* Let thy grief be extraordinary. Amos viii. 10. Zac. xii. 10.

VER. 27. *Trier* of my people, as of gold in the furnace. Job xxii. 25.

VER. 29. *Bellows*, or crucible.—*Lead*, which was intermixed to purify the dross (S. Jer.) of gold and silver. But brass and iron could not be thus purified All would be lost labour. Afflictions do not correct the obstinate. C.

CHAP. VII. VER. 2. *Gate*, before all the people. This discourse ends C. xiii. C.

VER. 3. *Dwell.* Heb. "make you dwell here." H.

VER. 4. *Lord.* The triple repetition shews the vain confidence of the people, who blindly imagined that the temple would screen them, (C.) and that external sacrifices would suffice. But they were rejected with the temple. W

6 If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt:

7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning, and for evermore.

8 Behold, you put your trust in lying words, which shall not profit you:

9 To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

10 And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

11 [a] Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen *it*, saith the Lord.

12 Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:.

13 And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have not heard: [b] and I have called you, and you have not answered:

14 [c] I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

15 And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

16 [d] Therefore do not thou pray for this people, nor take to thee praise and supplication for them, and do not withstand me: for I will not hear thee.

17 Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger.

19 Do they provoke me to anger, saith the Lord? is it not themselves, to the confusion of their own countenance?

20 Therefore, thus saith the Lord God: Behold, my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

21 Thus saith the Lord of hosts, the God of Israel: Add your burnt-offerings to your sacrifices, and eat ye the flesh.

22 For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt-offerings and sacrifices.

23 But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you.

24 But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward,

25 From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants, the prophets, from day to day, rising up early and sending.

26 And they have not hearkened to me: nor inclined their ear: but have hardened their neck, [e] and have done worse than their fathers.

27 And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

28 And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth.

29 Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected, and forsaken the generation of his wrath,

30 Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my name is called upon, to pollute it:

[a] Mat. xxi. 13. Mark xi. 17. Lu. xix. 46.—[b] Prov. i. 24. Isai. lxv. 12.

[c] 1 Kings iv. 2. and 10.—[d] Infra xi. 14. and xiv. 11.—[e] Infra xvi. 12.

VER. 7. *Dwell.* Heb. and Sept. as v. 3. H.

VER. 9. *Not*, which have done you no good, and deserve not to be styled gods. C.

VER. 10. *Because.* Heb. also, "although," (Sa. Grot.) "to perform," (Chal. Mont.) or "by doing." God must surely approve of our conduct, since we are unmolested. S. Tho. Lyr.—But the Vulg. seems preferable, and the people attribute their success to idols. C. xliv. 17. and 2 Par. xxviii. 23.

VER. 11. *Robbers.* Our Saviour alludes to this. Mat. xxi. 13.—*Seen.* Think not to hide yourselves, as in a den. My temple shall not be an asylum for wretches. C.

VER. 12. *Beginning*, under Josue. H.—The sins of a few priests caused this place to be abandoned, (1 K. ii. 22. and iii. 4. Ps. lxxvii. 60.) and shall the crimes of a whole people escape? C.—It is true, that place and Jerusalem were once sanctified: but the people being criminal, God retires. W.

VER. 13. *Early.* Sparing no opportunity of reclaiming you. C.

VER. 15. *Ephraim.* The ten tribes (W.) had been led into captivity in the days of Ezechias, the great-grandfather of Josias. C.

VER. 16. *Praise*, offered to appease my wrath. H.—This admirably shews the force of the saints' intercession, which God does not reject, but rather encourages by such declarations. Abraham and Moses did not leave off praying for the guilty, (Gen. xviii. 23. Ex. xxxii. 10.) and the Lord complains that there was none to withhold him. Is. lxiv. 7. Ezec. xxii. 30. C.

VER. 18. *Heaven.* That is, the moon, which they worshipped under that name. Ch.—Some understand the sun also and stars. C. xliv. 17. Is. lxv. 11. All the family contributes to promote this idolatry.

VER. 21. *Flesh.* I reject your holocausts. Keep them for yourselves. C.

VER. 22. *I commanded them not:* viz. such sacrifices as the Jews at this time offered without obedience; which was the thing principally commanded: so that in comparison with it, the offering of the holocausts and sacrifices was of small account. Ch.—The observance of the decalogue would suffice. Victims were to teach internal piety. Lev. i. W.—God "brought them out of Egypt, not for the sake of their sacrifices, but that they might.. hear his word." S. Iræn. iv. 17.—This was the principal design. See Mat. ix. 13. Os. vi. 6. and 1 Cor. i. 17. Maldon. M. C.—The rules for sacrifices were given after the adoration of the calf, as necessary preservatives against idolatry. S. Tho. i. 2. q. 102. a. 3.—Yet the paschal lamb, &c. had been already commanded. C.—Many such absolute expressions imply a condition or comparison. Gloss. Prov. viii. 10.—*I brought.* Several MSS. read thus more accurately than the Heb. "He brought," (Ken.) which Prot. abandon, (H.) though the present reading may stand. Chappel. Crat.—Every variation should be noticed, as this and the former verse "seem greatly corrupted; perhaps the Syr. version will be the best guide to their true meaning." Kennicott.—Yet the passage is sufficiently intelligible in the Vulg. and Sept.

VER. 27. *Thee.* Sept. omit this verse, which Grabe replaces. The people will be more inexcusable. H.

VER. 29. *High.* People lamented in such places. C. ix. 13. Judg. xi. 35. C.—*Wrath*, which he treats with the utmost severity. H.

VER. 30. *Abominations.* Heb. We have lit. "stumbling blocks," *offendicula.* H.—Manasses placed idols in the very temple, as the last kings of Juda did. 4 K. xxiii. 4. Ezec. viii. 3.

31 And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters, in the fire: which I commanded not, nor thought on in my heart.

32 Therefore, behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the Valley of the son of Ennom: but the Valley of slaughter: and they shall bury in Topheth, because there is no place.

33 And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

34 [a] And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

Other evils that shall fall upon the Jews for their impenitence.

AT that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

3 And death shall be chosen rather than life, by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

4 And thou shalt say to them: Thus saith the Lord: Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

5 Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

6 I attended, and hearkened: no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

7 The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

8 How do you say: We are wise, and the law of the Lord is with us? Indeed, the lying pen of the scribes hath wrought falsehood.

9 The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them.

10 [b] Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least, even to the greatest, all follow covetousness: from the prophet, even to the priest, all deal deceitfully.

11 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

12 They are confounded, because they have committed abomination: yea, rather, they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the Lord.

13 Gathering, I will gather them together, saith the Lord: there is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are passed away.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and given us [c] water of gall to drink: for we have sinned against the Lord.

15 [d] We looked for peace, and no good came: *for* a time of healing, and behold fear.

16 The snorting of his horses was heard from Dan; all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

17 For behold I will send among you serpents, basilisks, against which there is no charm: and they shall bite you, saith the Lord.

18 My sorrow is above sorrow, my heart mourneth within me.

19 Behold the voice of the daughter of my people, from a far country: Is not the Lord in Sion, or is not

[a] Zach. xii. 13.—[b] Isai. lvi. 11. Supra vi. 13.

[c] Infra ix. 15.—[d] Infra xiv. 19.

VER. 31. *Valley*, to the south of the city. Here Moloc was adored, and Josias therefore contaminated the place. 4 K. xxiii. 10. C.—It was very delightful. S. Jer.

VER. 32. *Place*, elsewhere. H.—This was verified when Nabuchodonosor and Titus besieged the city. C.—The latter was quite shocked. Jos. Bel. vi. 14. See C. xix. and xxxi. 40.

VER. 34. *Bride.* None shall think of marrying, (C. xvi. 9. and xxv. 10. C.) all being filled with lamentation. M.

CHAP. VIII. VER. 1. *Graves.* They might suppose that they would find treasures in them, as the tombs of Semiramis, Cyrus, &c. were thus enriched. This inhumanity seems to have taken place before the last siege. Bar. ii. 24. C.

Quæque carent ventis et solibus ossa Quirini
Nefas videre dissipabit insoleas.————Hor. epod. 16.

—Cruelty and avarice cause persecutors to act thus. W.

VER. 4. *Again.* Why then do not the people strive to repent?

VER. 7 *Stork.* These birds retire at the approach of winter to warmer climates. In Poland swallows plunge into the marshes, like frogs. If instinct teach them to do so, for their preservation, is it not strange that men should be so inconsiderate?

VER. 8. *Falsehood.* The impostors have deceived you, and they are themselves taken prisoners. C.

VER. 9. *Them.* Those who understand, and do not observe the law, are not wise. W.

VER. 10. *Others.* Idumeans, &c. Yet most part of the land remained uncultivated. C.—The rest, to v. 13. "they will collect their fruits, says," &c. is supplied by Grabe. H.

VER. 12. *They are.* Or, "are they?" &c. S. Jer.—No, they are too hardened. C. vi. 14.

VER. 13. *Gather* into Jerusalem, to be butchered. C.—*Away.* They are now in the greatest distress. H.—This probably happened a little before the last siege. C. xiv.

VER. 14. *Silent*, in utter destruction. 1 K. ii. 9. We cannot be in a worse condition.

VER. 16. *Dan*, by which the Chaldees must pass. C. iv. 15. Many have hence inferred that antichrist will be the serpent (v. 17.) of the tribe of Dan. Gen. xlix. 17. C.

VER. 17. *Charm.* The Chaldees will not be moved to pity (M.) by any words. W.

VER. 18. *Me.* God, Jeremias, the people, or rather Jerusalem bewails her children. C.

VER. 19. *Sion.* Thus the people complain, (M.) or God answers them that they had no reason to have recourse to idols for protection. C.

her king in her? why then have they provoked me to wrath with their idols, and strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

22 Is there no balm in Galaad? or is there no physician there? Why then is not the wound of the daughter of my people closed?

CHAP. IX.

The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.

WHO will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.

2 Who will give me in the wilderness a lodging-place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

3 And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

4 Let every man take heed of his neighbour, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

5 And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

6 Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

7 Therefore, thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

8 [a] Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

9 Shall I not visit *them* for these things, saith the Lord? or shall not my soul be revenged on such a nation?

10 For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts, they are gone away and departed.

11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

12 Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come, that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

13 And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

14 But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

15 Therefore, thus saith the Lord of hosts, the God of Israel: [b] Behold I will feed this people with wormwood, and give them water of gall to drink.

16 And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them, till they be consumed.

17 Thus saith the Lord of hosts, the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women, and let them make haste:

18 Let them hasten, and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

19 For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our dwellings are cast down.

20 Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning.

21 For death is come up through our windows, it is entered into our houses, to destroy the children from without, the young men from the streets.

22 Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

[a] Psalm xxvii. 3.

[b] Infra xxiii. 15.

VER. 20. *Saved.* Our hopes of redress are vanished. We must still pine away for want of food. H.—The siege continues, though we had been assured it would shortly be terminated. C.—It commenced January 30. A. 3414. Soon after Nabuchodonosor went to meet Pharao, and having defeated him, returned about June, A. 3415, and after 390 days took the city, 27th of July, A. 3416. Usher. C. xxxix. 2. C. Ezec. iv. 5. H.

VER. 21. *I.* Jeremias. M.—The prophet continues to speak in the next chap.

VER. 22. *Balm,* (*resina*) "turpentine," (C.) which was much used. Dioscor. i. 66.—*Galaad* was famous for the best. C. xlvi. 11. Gen. xxxvii. 25.—*Closed?* Have I not sent prophets? But they will not be healed. C.

CHAP. IX. VER. 1. *To.* Heb. is more expressive. C.—"Who will give my head waters, (H.) or change it into water, and my eyes into a fountain." C. —Prot. "Oh that my head were waters." H.—The miseries of my people are so great, (C.) a few tears would not suffice to bewail them. W.

VER. 2. *Men.* Why cannot I retire (M.) from this scene of misery, or afford some consolation to the captives? Sept. "Who will give me the last station in the desert?" H.

VER. 3. *Lies.* They are bent on deceit (C.) and murder, (H.) v. 8. Ps. lxiii. 4 and cxix. 2.

VER. 4. *Deceitfully.* A man must guard against his relations and domestics. Mic. vii. 5. Mat. viii. 35. C.

VER. 5. *Iniquity.* It is become natural to them. S. Jer.—They cannot lay the blame on the violence of passion. They sin on purpose. C.—Sept. "they have not left off, (6.) in order to be converted. Usury upon usury; fraud upon fraud; they," &c. H.

VER. 7. *Try them* in the crucible of war. C. vi. 27. C.

VER. 10. *Owner.* Heb. *mikne,* "cattle," or (H.) "substance." S. Jer.—*Departed.* Beasts and birds will not continue long after men cease to cultivate the country. Theod. C. iv. 25. and xii. 4. Soph. i. 3.

VER. 11. *Sand.* The stones were burnt to dust. 2 Esd. iv. 2. C.

VER. 15. *Gall.* Heb. *rosh,* "poison," &c. Deut. xxix. 18. H.

VER. 16. *Consumed.* C. xliv. 27. No country shall afford them protection. C.—The richer sort were made captives, and most of the people destroyed, but not all. C. iv. 27. W.

VER. 17. *Wise,* in composing or singing the *Nænia,* or mournful songs, recording the praises of the deceased. C.—"This custom still subsists in Judea: women go about with dishevelled hair and naked breasts, with *mournful* tunes, exciting all to tears." S. Jer.—Music was also used. Mat. ix. 23. Thus feigned tears, at least, would supply the want of real ones.

VER. 21. *For.* This was the song. C.—*Streets.* Death spares none. The least suspecting fall. H.—It enters by the windows, if the doors be shut. Joel ii. 8.

VER. 22. *Speak.* Our editions of the Sept. omit this word, though S. Jerom found it in his copies, (C.) and in Theodotion, expressed by "death;" while others rendered it, "speak," as the same letters, *dbr,* may have both meanings, according as people may please to pronounce them. S. Jer.—Grabe supplies "by death. (22.) These things, says the Lord." H

23 Thus saith the Lord: [a] Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

25 Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised.

26 Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

CHAP. X.

Neither stars nor idols are to be feared, but the great Creator of all things. The chastisement of Jerusalem for her sins.

HEAR ye the word which the Lord hath spoken concerning you, O house of Israel.

2 Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

3 For the laws of the people are vain: [b] for the work of the hand of the workman hath cut a tree out of the forest with an axe.

4 He hath decked it with silver and gold: he hath put it together with nails and hammers, that it may not fall asunder.

5 They are framed after the likeness of a palm-tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore, fear them not, for they can neither do evil nor good.

6 [c] There is none like to thee, O Lord; thou art great, and great is thy name in might.

7 [d] Who shall not fear thee, O king of nations? for thine is the glory: among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 They shall be all proved together, to be senseless and foolish: the doctrine of their vanity is wood.

9 Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

10 But the Lord is the true God: he is the living God, and the everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening.

11 Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among those places that are under heaven.

12 [e] He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge.

13 At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: [f] he maketh lightnings for rain, and bringeth forth the wind out of his treasures.

14 Every man is become a fool for knowledge, every artist is confounded in his graven *idol:* for what he hath cast is false, and there is no spirit in them.

15 They are vain things, and a ridiculous work: in the time of their visitation they shall perish.

16 The portion of Jacob is not like these: for it is he who formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 Gather up thy shame out of the land, thou that dwellest in a siege.

18 For thus saith the Lord: Behold I will cast away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

19 Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own evil, and I will bear it.

20 My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 Because the pastors have done foolishly, and have not sought the Lord: therefore have they not understood, and all their flock is scattered.

22 Behold the sound of a noise cometh, a great commotion out of the north country: to make the cities of Juda a desert, and a dwelling for dragons.

23 I know, O Lord, that the way of a man is not his: neither is it in a man to walk and to direct his steps.

[a] 1 Cor. i. 31. 2 Cor. x. 17.—[b] Wis. xiii. 11. and xiv. 8.—[c] Micheas vii. 18.

[d] Apoc. xv. 4.—[e] Gen. i. 1. Infra li. 15.—[f] Psalm cxxxiv. 7. Infra li. 16.

VER. 24. *Me.* Virtue will save, when riches, &c. will prove useless. M.—Phocilides, a pagan, said, (C.) "Boast not of wisdom, strength, or riches great. One God is wise, and potent too, and rich." H.

VER. 26. *Egypt.* The uncircumcised shall be punished as well as Juda, if they transgress. Only the Jewish nation properly observed the right of circumcision generally, or at first. Others imitated them, but with various ceremonies. C. Diss. Ezec. xxxi. 18. Judith xiv. 6.—Hyrcan obliged the Idumeans to receive circumcision. Jos. Ant. xiii. 17.—*Round.* The Arabs, &c. Lev. xix. 27. C.—*Heart.* All then became guilty. Rom. ii. 25. M.—Neither these nations nor Juda was circumcised in heart, and of course were hypocrites. W.

CHAP. X. VER. 2. *Ways.* Religious rites. v. 3.—*Fear.* Worship. Lev. xix. 14.—*Signs.* They were designed to point out the seasons. Gen. i. 14. C.—Heathens thought that they had a divine power. W.

VER. 4. *Asunder.* Is. xliv. 8. Bar. vi. 3. Wisd. xiii. 11. The pagans themselves laughed at such folly. C.—If such things were gods, the makers and tools deserved more adoration: *Fabri deorum vel parentes numinum,* says Prudentius. The vanity of such idols was more easily discerned than that of the stars. W.

VER. 5. *Tree.* The ancient statues were ill-formed, (Diodor. 4.) before Dedalus brought the art to greater perfection, and gave them a living attitude.

VER. 6. *There.* Sept. omit the three following verses; and from v. 9. *all these,* &c. to the end of v. 10. which Grabe inserts in a different character. H.

VER. 7. *Wise.* MS. 2. has in the margin "kings," perhaps more correctly. Kennicott.

VER. 8. *Vanity,* and shews them clearly to be foolish (C.) and wicked. H.

VER. 9. *Ophaz,* or Phison, (Gen. ii. 11. C.) the coast of Pegu, Faprobana, &c. M.

VER. 10. *Wrath.* God is the true cause of all that terrifies mankind.

VER. 11. *Heaven.* This verse is in Chaldee, for the captives to use at Babylon, to defend themselves. It should be in a parenthesis, as it interrupts the discourse. Perhaps it was added during the captivity.

VER. 13. *Voice.* Thunder, (Ps. xxviii. 3.) which is usually the forerunner of rain. Lightning is occasioned by the inflamed exhalations of conflicting clouds.

VER. 14. *Knowledge.* If it were real, he would see the vanity of idols. v. 8. C.

VER. 16. *Portion.* The Lord. H. Ps. lxxii. 6.—*Rod,* to measure, (Ps. lxxiii. 2.) or the sceptre and ruler. M.

VER. 17. *Shame.* Idols. See if they will keep thee. Heb. "thy merchandise," or most precious effects.

VER. 18. *Found* by the enemy. Heb. also, "find" me, being taught by affliction. C. xxix. 13. C.—Entering into sentiments of penance, they shall say, *Woe,* &c. H.

VER. 22. *North.* He has announced this conqueror eight times.—*Dragons. Tannim* means "huge reptiles," whether of sea or land. C.

VER. 23. *The way,* &c. Notwithstanding man's free-will, yet he can do no good without God's help, nor evil without his permission. So that, in the present case, all the evils which Nabuchodonosor was about to bring upon Jerusalem, could not have come but by the will of God. Ch. W.—This prince succeeds by thy order. Theod.—Yet chastise us as a father, and leave us not to his fury. v. 24. C.—"Let new preachers blush, who say that each one is gov-

24 Correct me, O Lord, but yet with judgment: and not in thy fury, lest thou bring me to nothing.

25 Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: because they have eaten up Jacob, and devoured him, and consumed him, and have destroyed his glory.

CHAP. XI.

The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.

THE word that came from the Lord to Jeremias, saying:

2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem.

3 And thou shalt say to them: Thus saith the Lord, the God of Israel: Cursed is the man that shall not hearken to the words of this covenant.

4 Which I commanded your fathers, in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

5 That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered, and said: Amen, O Lord.

6 And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of this covenant, and do them:

7 For protesting, I conjured your fathers in the day that I brought them out of the land of Egypt, even to this day: rising early, I conjured them, and said: Hearken ye to my voice:

8 And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

10 They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda, have made void my covenant, which I made with their fathers.

11 Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction.

13 [a] For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem, thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

14 [b] Therefore do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

15 What is the meaning, that my beloved hath wrought much wickedness in my house? shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

16 The Lord called thy name, a plentiful olive-tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

17 And the Lord of hosts, that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

18 But thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings.

19 And I *was* as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

20 [c] But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I revealed my cause.

21 Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not

[a] Supra ii. 28.—[b] Supra vii. 16. Infra xiv. 11.—[c] Infra xvii. 10. and xx. 12.

erned by his own will," (S. Jer. C. ix. 23.) and able to do good without God's grace. H.

VER. 24. *Judgment.* C. xxx. 11. Ps. vi. 1. Justice is not contrary to mercy. C.

VER. 25. *Glory.* This is repeated from Ps. lxxviii. 6. M.—The prophet supposes that these nations will not repent, and that their sins are more enormous. To see God's people treated with greater severity, might scandalize the weak, while infidels would take occasion to abuse their own impunity. C.

CHAP. XI. VER. 1. *The,* &c. He continues his discourse, (v. 15.) or rather addresses the people, when Josias renewed the covenant. 2 Par. xxxiv. 29. Lev. xxvi. Deut. xxvii. C.

VER. 4. *Fathers.* God chooses his people for obedience, not for kindred, &c. S. Jer. W.

VER. 5. *Amen.* Sept. "So be it." H.—Thou hast fulfilled thy engagements.

VER. 6. *Cities,* or to those who come thence to the temple, that all may know.

VER. 7. *For.* This and the next verse have not been read by Sept.; (C.) but only "and they did not comply." Grabe supplies the rest. H.

VER. 8. *Brought;* or "will bring," seems preferable. What does the history of God's people till the captivity exhibit, but scenes of disorder and of succeeding misery? C.

VER. 9. *Conspiracy.* They are leagued together to do evil, with all earnestness. S. Jer.

VER. 10. *To them,* for a long time. Yet they must not despair, or have resourse to idols, (v. 12.) or witches. 1 K. xxviii.

VER. 13. *Confusion.* Thus he contemptuously denotes *Baalim.* C. iii. 24.

C.—Various idols were objects of adoration, (H.) so that no city or street, perhaps not any house, was pure. C. vii. 18. and xliv. 17. Is. lxv. 11. Ezec. xvi. 25.

VER. 15. *Beloved, dilectus.* Heb. and Sept. have the fem. Chal. "people." They presumptuously thought that they would be freed from all their abominations, by partaking of the sacrifices. C.—But the offerings of such are not accepted. M.—The flesh is holy, but is of no service to the obstinate sinner. W.

VER. 16. *Burnt,* by lightning. The olive was a most useful and beautiful tree.

VER. 18. *Shewedst me.* He insinuates that something more than what appears must be understood. Theod.—All Christians explain what follows of Jesus Christ, (S. Jer. W.) whom Jeremias prefigured in his sufferings. C.—"Let us follow the rule which shews that all the prophets did most things for a type of our Lord and Saviour; and what was now done by Jeremias, foreshewed what would happen to our Lord." S. Jer.

VER. 19. *Meek:* pet lamb. The Arabs still keep one in their houses. 2 K. xii. 3. Bochart ii. 46. C.—*Knew.* I acted as if I had been ignorant. M.—Yet Christ foretold his sufferings. Mat. xx. 18. &c. W.—*Bread.* Christ, *the bread of life,* was nailed to the disgraceful *wood.* S. Jer. S. Greg. Mor. iii. 12.—They threaten to beat him, (De Dieu) or to mix a poisonous wood with his food. C. M.—Some Jews had corrupted this text in S. Justin's time. D.

VER. 20. *Sabaoth.* That is, of hosts or armies; a name frequently given to God, in the Scriptures.—*Thy revenge.* This was rather a prediction of what was to happen, with an approbation of the divine justice, than an imprecation. Ch. —He speaks of the impenitent, (S. Jer.) and wishes they may be converted.

prophesy in the name of the Lord, and thou shalt not die in our hands.

22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

23 And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

CHAP. XII.

The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

THOU indeed, O Lord, art just, if I plead with thee, [a] but yet I will speak what is just to thee: [b] Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

3 And thou, O Lord, hast known me; thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

5 If thou hast been wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

7 I have forsaken my house, I have left my inheritance: I have given my dear soul into the hand of her enemies.

8 My inheritance is become to me as a lion in the wood: it hath cried out against me, therefore have I hated it.

9 Is my inheritance to me as a speckled bird? is it as a bird dyed throughout? come ye, assemble yourselves, all ye beasts of the earth; make haste, to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness.

11 They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate: because there is none that considereth in the heart.

12 The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

13 They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord, against all my wicked neighbours, that touch the inheritance that I have shared out to my people Israel: Behold, I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

15 And when I shall have plucked them out, I will return, and have mercy on them: and I will bring them back every man to his inheritance, and every man into his land.

16 And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name, The Lord liveth; as they have taught my people to swear by Baal: that they shall be built up in the midst of my people.

17 But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

CHAP. XIII.

Under the figure of a linen girdle is foretold the destruction of the Jews. Their obstinacy in sin brings all miseries upon them.

THUS saith the Lord to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shalt not put it into water.

2 And I got a girdle according to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me the second time, saying:

4 Take the girdle which thou hast got, which is

[a] Psal. li. 6.—[b] Job xxi. 7. Habac. i. 13.

VER. 21. *Life.* What precedes, was spoken concerning the prophet, though it regarded Christ also in a proper but more elevated sense. C.

VER. 23. *Remains.* All these priests shall perish. Ps. xxxvi. 28. H.—He speaks of the wicked, as a remnant was still left. C. iv. Is. x. W.

CHAP. XII. VER. 1. *Is just.* Heb. "judgment." Sept. "I will make my apology to thee." Jeremias had been grievously persecuted by his countrymen: he therefore mentions a subject which has been the source of much perplexity. The success of the wicked is a temptation for *weak* souls. See Job xxi. Ps. lxxii. 3. Hab. i. 13. C.—The prophets often speak in their names, not being ignorant or doubtful of the justice of divine providence. W.

VER. 2. *Reins.* They have thy name in their mouth, but not in their heart. Is. xxix. 13. Mat. xv. 8.

VER. 3. *Gather.* God orders his prophet to announce the misery of the wicked.

VER. 4. *Mourn!* Is not this a proof of my providence in chastising Juda? This famine is specified C. viii. 13. and xiv. 4. C.—*Last end.* Two letters seem to be transposed in Heb. as the Sept. read "ways." Kennicott.—The impious blaspheme as if all were ruled by chance. C.

VER. 5. *Horses.* If thou hast been terrified at the threats of thy fellow-citizens, how wilt thou withstand those of Jerusalem? (M.) or he speaks to Juda, who would not be able to resist the Chaldees, since the Philistines, &c. had routed the Jews, though destitute of cavalry.—*Jordan,* or the nations of Ammon, &c. on that side. C.—Prot. "if in the land of peace, *wherein* thou trustedst, *they wearied thee,* then how wilt," &c. H.

VER. 6. *To thee.* Edom, &c. made a league with Sedecias, which they broke. They always bore a hatred to the Jews, though sprung from the same stock. C. xxvii. 1. Lam. iv. 21. C.

VER. 7. *Soul;* people, (H.) whose punishment was decreed. Say not, therefore, that the wicked always prosper.

VER. 9. *As a.* Sept. "a den of the hyena:" Alex. "robbers." Grabe inserts, "or a den around it?" H.—They have read *aus,* "a den," instead of *hait,* "a bird." Bochart, (iii. 11.) however, shews that the latter word denotes various wild beasts, and nearly follows the Sept. Though the inheritance be most charming, it shall not pass unpunished. C.

VER. 10. *Pastors;* princes of my people, as well (H.) as of the Chaldees. C. vi. 3.

VER. 11. *Heart,* to seek God and the cause of their misfortunes.

VER. 13. *Fruits.* They shall not satisfy your expectations or wants.

VER. 14. *Land.* Nabuchodonosor led the Ammonites, &c. into captivity, five years after the Jews. Jos. Ant. x. 11. C.—After the children are chastised, the rod is burnt. W.

VER. 15. *Land;* the Jews, as well as their neighbours. C. xlix. 6. M. Is. xxiii. 15. Ezec. xvi. 55.

VER. 16. *People.* After the captivity, converts were more cherished. Yet the predictions concerning the call of the Gentiles were accomplished only by the preaching of the gospel. C.

CHAP. XIII. VER. 1. *Girdle,* usually worn by women. S. Jer. Ex. xxviii. 42.—It denoted the Jews, who became more corrupt during the captivity; (v. 7. 11.) so that God delivered them out of his pure mercy. Thus He explains this prophetical action. C.—*Loins.* God cherished his people. M.—*Water.* He made choice of them when they were rough and deformed. S. Jer.—Their sins cause their ruin. H.

VER. 4. *Euphrates,* above 150 leagues distant. Some think this was only to be done in spirit: but it is generally supposed that the prophet made this long

about thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock.

5 And I went and hid it by the Euphrates, as the Lord had commanded me.

6 And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it: and behold, the girdle was rotten, so that it was fit for no use.

8 And the word of the Lord came to me saying:

9 Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot.

10 This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them: and they shall be as this girdle, which is fit for no use.

11 For as the girdle sticketh close to the loins of a man, so have I brought close to me all the house of Israel, and all the house of Juda, saith the Lord: that they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Thou shalt speak therefore to them this word: Thus saith the Lord, the God of Israel: Every bottle shall be filled with wine. And they shall say to thee: Do we not know that every bottle shall be filled with wine?

13 And thou shalt say to them: Thus saith the Lord: Behold, I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but destroy them.

15 Hear ye, and give ear. Be not proud for the Lord hath spoken.

16 Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

17 But if you will not hear this, my soul shall weep in secret for *your* pride: [a] weeping, it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive.

18 Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

19 The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

20 Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

21 What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed *them* against thy own head: shall not sorrows lay hold on thee, as a woman in labour?

22 And if thou shalt say in thy heart: Why are these things come upon me? [b] For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled.

23 If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil.

24 And I will scatter them as stubble, which is carried away by the wind in the desert.

25 This *is* thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

26 Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared.

27 I have seen thy adulteries, and thy neighing, the wickedness of thy fornication, and thy abominations, upon the hills in the field. Woe to thee, Jerusalem, wilt thou not be made clean after me: how long yet?

CHAP. XIV.

A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.

THE word of the Lord, that came to Jeremias, concerning the words of the drought.

2 Judea hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

3 The great ones sent their inferiors to the water,

[a] Lament. i. 2.—[b] Infra xxx. 14.

journey twice. Bochart suggests that Euphrates (Heb. *Peratha*) may be put for *Ephrata*, or Bethlehem, as the first syllable is often cut off. C.—Yet a journey to the Euphrates would represent more strikingly the destination of the people; and it would not be difficult for God to convey Jeremias thither in a short time, if requisite, as he sent Habacuc through the air to carry a dinner to Daniel; (xiv. 32.) though this supposition is not here necessary, as the labour to which Jeremias was repeatedly exposed, might shew the people their manifold transgressions and captivities. H.—Such prophetic actions make a deeper impression than words. Heb. i. The ingratitude of the people is here described, to C. xxi. W.

VER. 9. *Rot.* I will bring them low. M.—They shall see that all their dependance must be on the divine mercy.

VER. 11. *Glory;* that they might serve me for the edification of the world.

VER. 12. *Bottle,* of earthen ware. C. xxv. 27. C.—Every man shall suffer. v. 13. H.—This is another prophetical similitude denoting extreme perplexity. W.—*Do.* They deride the prophet, as if he said nothing worthy of notice. M.

VER. 16. *Dark.* Jo. xii. 35.—*Mountains,* beyond the Euphrates, resembling clouds.

VER. 17. *My soul.* Jeremias can do no more. C.—Sept. "your soul, . . your eyes," &c. H.

VER. 18. *Queen;* Nohesta, mother of Joachim, or to the consort of Sedecias. C.—Sept. "to the princes." H.

VER. 19. *South,* belonging to Juda; (C.) or Egypt will afford no protection Tournemine. C. xxxvii. 3. 10.

VER. 20. *North:* ye Chaldees. H.—Heb. and Sept. "see those who come."—*Cattle.* O king, what account wilt thou give of the people to the Almighty? C.

VER. 21. *Head.* Achaz called the Assyrian into the country, and Ezechias had shewn his treasures to the Babylonians. Other kings excited God's indignation.

VER. 22. *Defiled.* Thou art exposed to the brutality of the soldiers.

VER. 23. *Evil.* Bad habits are a sort of second nature. I speak in vain. C.—Yet God sometimes converts inveterate sinners, who cannot rise of themselves. W.

VER. 26. *Appeared.* Thou art treated as a wretched and vile captive. H.

VER. 27. *Me;* to serve me. M.

CHAP. XIV. VER. 1. *Drought,* during the last siege, (v. 18. S. Jer.) or after the captivity of Jechonias; (C. viii. 13.) though the famine might happen in the days of Josias. Joel i. C.—This scourge was in punishment of sin, and signified the privation of grace. W.

VER. 3. *Water.* Siloe was the only spring near, and it was often dry, (S. Jer.) though it was formerly abundant, (Jos. Bel. vi. 6.) as well as the fountain of Gehon. The city was furnished with cisterns. C.—But all was now dry. H.—*Heads;* mourning. 2 K. xv. 30.

VER. 5. *Field.* They prefer places frequented by men. Pliny viii. 32.

they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

4 For the destruction of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

5 Yea, the hind also brought forth in the field, and left it: because there was no grass.

6 And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed, because there was no grass.

7 If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many, we have sinned against thee.

8 O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be as a stranger in the land, and as a way-faring man turning in to lodge?

9 Why wilt thou be as a wandering man, as a mighty man that cannot save? but thou, O Lord, art among us, and thy name is called upon us, forsake us not.

10 Thus saith the Lord to this people, that have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

11 And the Lord said to me: [a] Pray not for this people for *their* good.

12 When they fast I will not hear their prayers; and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

13 And I said: Ah, ah, ah, O Lord God: the prophets say to them: [b] You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

14 And the Lord said to me: [c] The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

15 Therefore, thus saith the Lord, concerning the prophets, that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy, shall be cast out in the streets of Jerusalem, because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons, and their daughters, and I will pour out their own wickedness upon them.

17 And thou shalt speak this word to them: [d] Let my eyes shed down tears night and day, and let them not cease because the virgin daughter of my people is afflicted with a great affliction, with an exceedingly grievous evil.

18 If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also, and the priest, are gone into a land which they knew not.

19 Hast thou utterly cast away Juda, or hath thy soul abhorred Sion? why then hast thou struck us, so that there is no healing for us? [e] we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

20 We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

21 Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? art not thou the Lord our God, whom we have looked for? for thou hast made all these things.

CHAP. XV.

God is determined to punish the Jews for their sins. The prophet's complaint, and God's promise to him.

AND the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

2 And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: [f] Such as are for death, to death: and such as *are* for the sword, to the sword: and such as *are* for famine, to famine: and such as *are* for captivity, to captivity.

[a] Supra vii. 16. and xi. 14.—[b] Supra v. 12. Infra xxiii. 17.—[c] Infra xxix. 9.

[d] Lament. i. 16. and ii. 18.—[e] Supra viii. 15.—[f] Zach. xi. 9.

VER. 6. *Wind*, for refreshment.—*Failed*, through want, though they be very piercing.

VER. 7. *Sake.* We have the honour to be called thy people. We urge no merit of our own.

VER. 8. *Lodge.* The Fathers apply this to our Saviour, in a spiritual sense. C.

VER. 9. *Wandering.* Sept. "sleeping;" (H.) or as a boaster, who thinks himself strong. W.—*Upon us.* Shall strangers rule over thy people?

VER. 10. *Rested.* They are inconstant, fond of novelties, and apply to idols.

VER. 11. *Good*, that the drought may be removed. C. See C. vii. 16. and xi. 14. M.—"It is folly to pray for him who has sinned unto death," (S. Jer. 1 Jo. v. 16.) by final impenitence. C.—Sacrifices will not benefit the impenitent. S. Jer.

VER. 13. *Ah.* Heb. has only one exclamation, or three letters, which Aquila renders, Ah, ah, ah. C. i. 6. Ezec. iv. 14. H.—Jeremias lays the blame on false prophets. C.—Yet they afford no excuse to thy followers. Both fall into the ditch. W.

VER. 17. *My.* Sept. "your eyes." Jeremias shews by his tears the future misery. C.—*Virgin.* Though many were sinners, the Church had some just souls. W.

VER. 18. *Famine.* Under Jechonias many were slain, and the chiefs carried into captivity. 4 K. xxiv. 12.—*Into.* Heb. "through the land, and are ignorant." Chal. "they apply to their business, to earthly concerns, and care not." C. v. 31.

VER. 21. *Glory;* heaven, the temple or Jerusalem. How will infidels blaspheme!

VER. 22. *Rain.* Let not the people have recourse to idols, (C.) in despair. H.

CHAP. XV. VER. 1. *If.* The Geneva Bible reads corruptly, "Though Moses . . stood," contrary to Heb. and Gr. W.—*And Samuel.* These two had shewn a particular love for the people. Ex. xxxii. and 2 K. xii. C.—Ezechiel (xiv. 4.) specifies Noe, Daniel, and Job, who were eminent for sanctity. Daniel was still alive. Yet God will not grant their request; and he forbids his prophet to pray for those who were resolved not to repent. C. xiv. 11. H.—Their punishment was fixed, and God will not remit it at the request either of the living or of the dead. Hence it is evident, that the dead could and did sometimes make intercession, otherwise they would not here be mentioned. To evade this argument, Prot. in the Geneva Bible, suppose God's "meaning *to be*, that if there were any man living, moved with so great zeal towards the people as were these two, yet he would not grant their request, for so much as he had determined the contrary." Yet surely Jeremias, Daniel, &c. had a similar zeal; and therefore the text speaks of Moses and Samuel in a state of happiness, where their charity is greater than in this life, as S. Jer. S. Chry. (hom. 1. in 1. Thess.) and S. Greg. (Mor. ix. 12.) explain it. W.—Jeremias had been praying earnestly for the people in the temple. But God answers his request with a severity rarely witnessed in Scripture, ordering him to drive the people out, or to announce that they should be thus treated. C.

VER. 2. *Death.* This Heb. phrase intimates that some should die by sickness, &c. W.

3 And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth to devour and to destroy.

4 And I will give them up to the rage of all the kingdoms of the earth: [a] because of Manasses, the son of Ezechias, the king of Juda, for all that he did in Jerusalem.

5 For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of intreating thee.

7 And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

8 Their widows are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man, a spoiler at noon-day: I have cast a terror on a sudden upon the cities.

9 [b] She that hath borne seven is become weak, her soul hath fainted away: [c] her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

10 Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury, *yet* all curse me.

11 The Lord saith to *me:* Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation, against the enemy.

12 Shall iron be allied with the iron from the north, and the brass?

13 Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

14 And I will bring thy enemies out of a land which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

15 O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.

16 Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

17 [d] I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

18 [e] Why is my sorrow become perpetual, and my wound desperate, so as to refuse to be healed? it is become to me as the falsehood of deceitful waters that cannot be trusted.

19 Therefore, thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face: and if thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

20 And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

CHAP. XVI.

The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.

AND the word of the Lord came to me, saying:
2 Thou shalt not take thee a wife, neither shalt thou have sons, and daughters, in this place.

[a] 4 Kings xxi. 7. and 12.—[b] 1 Kings ii. 5.

[c] Amos viii. 9.—[d] Ps. i. 1. and xxv. 4.—[e] Infra xxx. 15.

VER. 3. *Kinds* of persecutors, the sword, &c. C.

VER. 4. *Rage.* Heb. "agitation." C.—Sept. "necessities." Prot. "to be removed into all," &c. H. This the event verified. Isai. xi. 11.—*Manasses.* Though he obtained pardon, the people would not imitate his repentance. A dreadful warning for princes! C.—"The people generally perish by the fault of their governors." S. Jer.

VER. 5. *Peace.* All will abhor thee. C.—"The creature cannot be so clement as the Creator." S. Jer.

VER. 6. *Intreating thee.* Heb. "of being intreated;" (S. Jer.) or, "of repenting," and suspending the effects of my wrath. C.—Sept. "I will no longer spare them." H.

VER. 7. *Will,* or "have scattered" the ten tribes, and many of Juda, before the last siege. C.

VER. 8. *Man,* or "a spoiler of the young man," (H.) so that the *widow* shall also be deprived of her children. Heb. "the young spoiler," Nabuchodonosor. He shall not come like a night thief, to attack the metropolis.

VER. 9. *Seven:* many. It is not common for a mother to lose so numerous a family; yet such shall be the misfortune of Jewish parents. The synagogues shall decrease.—*Day.* Her prosperity shall end on a sudden. C.

VER. 10. *Strife.* Jeremias was under continual persecution, (M.) yet ceased not to reprimand the wicked. H.—*Obsequium amicos, veritas odium parit.* Cic. —*Usury.* Such people are exposed to contention. M.

VER. 11. *Remnant;* posterity, (C.) or rather possessions, as the prophet never married. C. xvi. 2. H.—God assures him that he shall be protected. M.—The Chaldees treated him with respect. C. xxxix. 2. and xl. 1. Sedecias and the people had often recourse to him. Chal. "They will come to intreat thee, when the enemy shall straiten them." C.

VER. 12. *Iron.* Shall the *iron* (that is, the strength of Juda) stand against the stronger iron of the north, (that is, of Babylon) or enter into an alliance upon equal footing with it? No, certainly; but it must be broken by it. Ch.—Iron is not easily united with brass, though Pliny (xxxiv. 4.) mentions a statue of this nature. Neither iron nor brass can stand against steel, which is meant by the iron from the north. The Jews shall not hurt Jeremias, v. 20. C. i. 17. C.—Prot. "shall iron break the northern iron and the steel?" The *riches* of Juda shall become a prey, v. 13. H.—Stronger kingdoms easily oppress their weak allies. W.

VER. 14. *Bring.* Sept. "enslave thee to thy," &c. Chal. "thou shalt serve." H.—They have read (C.) *hahabadti.* Heb. has *r* instead of *d,* "I will make *thee* to pass with thine enemies into a," &c. Prot. H.

VER. 15. *Patience.* That is, let not thy patience and long suffering, which thou usest towards sinners, keep thee from making haste to my assistance. Ch. —He is actuated by a zeal for God's glory. C.—He is afraid of his own weakness, and begs to be delivered shortly. Ps. xii. 2. W.

VER. 16. *Eat them.* I received them most cordially, (Ezec. iii. 1. H.) as one who is hungry.—*Upon me.* I was recognized as the prophet of the Lord.

VER. 17. *Jesters,* who deride religion, (Ps. i. 1.) or sport away their time. C. —*Hand,* through vanity. Lit. "and I boasted of." H.—I rejoiced in suffering, as this prophet. Many (C.) supply *nor* from the former part of the sentence. M. —*Threats.* I could not refrain from admonishing the people of their ways, (H.) which I would not countenance by my presence. C.—All indeed kept at a distance from me.

VER. 18. *Trusted.* It is not cured as soon as might be expected. H.—It continually breaks out again, (M.) like a bog not properly drained. H.—Heb. "Thou art become," &c. Chal. "break not thy promise, as," &c. Do not reject me when I stand most in need of redress. C.—My hopes seem (H.) vain. W.

VER. 19. *Converted,* and cease to fear the people; (C.) and confide in my *precious* words, (H.) despising the *vile* threats of the people. M.—*Mouth;* interpreter. Ex. iv. 16. Chal. "If thou wilt recall the wicked into the way of justice, thou shalt fulfil my will." See S. Jer. in Ps. cv. 32.—*To thee.* Thus Sedecias and the people acted, C. xxi. 1. and xlii. 2. C.—The prophet must not give way to sinners, but they must be reclaimed. W.

VER. 21. *Mighty;* Chaldees. Providence watched over Jeremias, amid all his enemies. C.

CHAP. XVI. VER. 2. *Place.* It was going to be destroyed, and the cares of a family might interrupt the prophet. The Fathers believe that Jeremias never married, (see S. Jer. in C. xxiii. Isidor.) which was then a rare example

3 For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

4 They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

5 For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, *my* mercy and commiserations.

6 Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

7 And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them to drink of the cup, to comfort them for their father and mother.

8 And do not thou go into the house of feasting, to sit with them, and to eat and drink:

9 For thus saith the Lord of hosts, the God of Israel: Behold, I will take away out of this place, in your sight, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt tell this people all these words, and they shall say to thee: [a] Wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God?

11 Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

12 [b] And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me.

13 So will I cast you forth out of this land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

14 Therefore, behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt.

15 But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16 Behold, I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For my eyes *are* upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

18 And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

19 O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold I will this once cause them to know, I will shew them my hand and my power: and they shall know that my name *is* the Lord.

CHAP. XVII.

For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh: God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies: and preacheth up the observance of the sabbath.

THE sin of Juda is written with a pen of iron, with the point of a diamond, *it is* graven upon the table of their heart, and upon the horns of their altars.

[a] Supra v. 19.—[b] Supra vii. 26.

C.—He always lived a single life, and not only in time of tribulation. S. Jer. c. Jov. 1. W.—The Church enforces this *law of God* for her sacred ministers, in subdeacons and the higher orders. S. Paul shews the propriety of such a regulation, (1 Cor. vii.) which innovators deem unnatural and tyrannical. How then could God enforce it once? With his grace we may observe celibacy like Jeremias. H.

Ver. 4. *Illnesses*, denoting God's wrath. S. Jer.—*Earth.* The privation of sepulture was accounted one of the greatest evils.

Ver. 5. *Feasting:* usual at burials for all relations. C.—This custom reduced many to poverty. Jos. Bel. ii. 1.—

Sed cœnam funerishœres
Negliget iratus quod rem curtaverit.—Pers. vi.

—*Mourn*, if thou shouldst meet a funeral. Lu. vii. 32.

Ver. 6. *Cut.* Moses prohibited this being done in honour of Adonis. Lev. xix. 27. Deut. xiv. 1. Ezec. xxvii. 31. "The custom of cutting the arms and hair still subsists in Judea," says S. Jerom; and in other countries. Plut. Herodot. iv. 71.

Ver. 7. *Cup.* Most exquisite things were sent on such occasions. Buxtorf, Syn. xxxv. Prov. xxxi. 6. Tob. iv. 18. John xi. 19.

Ver. 8. *Feasting.* Heb. "of drinking," in times of joy.

Ver. 12. *Fathers.* Hence you are justly partakers of their punishment. Mat. xxiii. 32. C.—A continuance in sin brings on severe punishments; after which, God again shews mercy. W.

Ver. 13. *Gods. Elohim*, "masters," &c. C. xvii. 4. Chal. "idolatrous nations."

Ver. 15. *Fathers.* He joins consolation with distressing predictions, and alludes to the redemption of mankind, of which the return of the Jews was the most striking pledge.

Ver. 16. *Rocks.* They shall be found in all their lurking places. Ezec. xii. 12. Hab. i. 4. C.—The apostles shall save them. Orig.—The Medes and Persians shall grant them liberty; or rather Nabuchodonosor shall *fish* at first, and afterwards *hunt* or destroy more of the Jews. C.—Apostolical men (W.) shall be like rocks, (S. Jer.) for the protection of their hearers.

Ver. 18. *Double:* enormous. H. C. xvii. 18.—I will punish them doubly. —*Carcasses.* So he styles the victims, or idols, the representations of dead men.

Ver. 19. *Them.* After the captivity many were converted. Esth. viii. and 1 Esd. vi. 21. Edom was forced to receive circumcision. But this was nothing in comparison with the crowds which embraced the gospel.

Ver. 20. *Make gods.* This consideration alone suffices to shew their absurdity. C.—"Man must now be merciful to god!" Tert. Apol.—No one can make even a man, much less a god. S. Jer. W.

Ver. 21. *Power*, in taking vengeance on idolatry.—*Lord.* "He who is;" (C.) *Jehova.* H.

CHAP. XVII. Ver. 1. *The.* Grabe (de Vit. p. 8.) observes that the four first verses were omitted in the Sept. by some careless transcriber, long before the days of Origen, who restored them from the Heb. and the other Gr. versions. On such occasions his work was very useful; but the marks being soon neglected, great confusion ensued. S. Jer. Kennicott, Dis. ii.—Grabe has restored these verses in his edition. H.—Eusebius (Dem. x.) and Theodoret acknowledged them; and Nobilius found the first verse thus expressed in many copies, (C.) as it is in Grabe: "The sin of Juda is expressed in writing with a *finger* nail of adamant, cleaving to the breast of," &c. H.—*Altars*, to appear more conspicuously to the latest times. This excited God's indignation. C.—These figurative expressions shew the inveterate malice of the people. W.

Ver. 3. *Sin* of idolatry. C. xv. 13.

2 When their children shall remember their altars, and their groves, and their green trees upon the high mountains,

3 Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, *and* thy high places for sin in all thy borders.

4 And thou shalt be left stript of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn for ever.

5 Thus saith the Lord: [a]Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6 [b]For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

8 [c]And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

9 The heart is perverse above all things, and unsearchable, who can know it?

10 I *am* the Lord [d]who search the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices.

11 *As* the partridge hath hatched *eggs* which she did not lay: *so is* he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

12 A high and glorious throne from the beginning *is* the place of our sanctification:

13 O Lord, the hope of Israel: all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters.

14 Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.

15 Behold, they say to me: Where is the word of the Lord? let it come.

16 And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight.

17 Be not thou a terror unto me, thou art my hope in the day of affliction.

18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

19 Thus saith the Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

20 And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath-day: and bring them not in by the gates of Jerusalem.

22 And do not bring burdens out of your houses on the sabbath-day, neither do ye any work: sanctify the sabbath-day, as I commanded your fathers.

23 But they did not hear, nor inclined their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

24 And it shall come to pass: if you will hearken to me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath-day: and if you will sanctify the sabbath-day to do no work therein:

25 Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited for ever.

26 And they shall come from the cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering into the house of the Lord.

[a] Isai. xxx. 2. and xxxi. 1. Infra xlviii. 7.—[b] Infra xlviii. 6.

[c] Ps. i. 3.—[d] 1 Kings xvi. 7. Ps. vii. 10. Apoc. ii. 23.

VER. 4. *Be left.* Prot. "discontinue from thine," &c. H.—The land shall have its sabbaths, which thou wouldst not allow. Chal. Ex. xxii. 11. Lev. xxvi. 34.

VER. 5. *Thus.* Sept. continue from the last chap. "cursed," &c. H.—Sedecias had formed alliances with several princes, instead of turning to the Lord. C. xxvii. and xxxvii. C.—Our chief dependence must be on God, not on human policy. W.

VER. 6. *Tamaric.* A barren shrub, that grows in the driest parts of the wilderness. Ch.—*Harhar* denotes some sort (H.) of "useless wood." Sym. See C. xlviii. 6. Isai. xvii. 2.—*Salt*, like the environs of Sodom, the fruits of which were bad.

VER. 8. *Fruit.* See Ps. i. 3. Pindar, Nem. viii. How different from the wicked! C.

VER. 9. *Perverse.* Sept. "deep."—*Unsearchable.* Sept. "man, who shall know him?" H.—God alone can search the heart by his own power. He enables saints to do it by the light of glory, or of prophecy; as Eliseus and S. Peter knew secret transactions. W.

VER. 11. *Partridge.* Heb. *kore*, (H.) may mean the "coucou." The *kra* lays many eggs, *all of* which she does not hatch. C.—Prot. "*As* the partridge sitteth *on eggs*, and hatcheth *them* not," &c. H.—It is rare that all produce birds; so the unjust do not succeed (C.) in the *end*. H.

VER. 12. *Throne.* The temple. We may also read "O high," &c. C. xiv. 21.

VER. 13. *Earth*, where alone their portion shall be, (Apoc. iii. 5,) or they shall be forgotten. It is a proverbial expression, like that of Catullus:

Dixit: sed mulier cupido quod dixit amanti
In vento et rapidâ scribere oportet aquâ.

—*Living*, which never fail, unlike those of the wicked. C. ii. 13.

VER. 15. *Come.* We have several instances of such impious sarcasms. Isa. xxviii. 10. and xxxiv. 13. Amos ii. 12. Mic. ii. 6. C.—We fear not the Chaldees. M.

VER. 16. *Troubled.* Heb. "in haste to be a pastor after thee." Chal. "I delayed not, at thy command, to announce thy truths to them." C. i. 6. Jeremias was aware of the dangers attending his office, yet not dismayed.—*Day:* approbation, (1 Cor. iv. 3.) or advantages of the world. C.—*Of man.* Heb. also, "of the wretched:" *anush.* I wished rather for the people's welfare, (H.) and sought not their ruin. Chal. Theodor.

VER. 18. *Let them be confounded*, &c. Such expressions as these in the writings of the prophets, are not to be understood as imprecations proceeding from malice or desire of revenge, but as prophetic predictions of evils that were about to fall upon impenitent sinners, and approbations of the ways of divine justice. Ch.—The prophet has already prevented this objection. v. 16. H.

VER. 19. *Gate* of the palace, or that by which the kings entered the temple, on the west. The time when this admonition was given is not ascertained.

VER. 21. *Souls.* Those who broke the sabbath were to die. Ex. xxx. 15. Num. xv. 32.—*Burdens*, or servile work. C.—The Jews trifle in deciding what is a burden. Orig. prin. iv. 2.—Sabbath often denotes the observance of the whole law. W.

VER. 25. *David.* I will observe my covenant. 2 K. vii. 12.—*Horses;* in prosperity, (M.) provided this law, as well as all the rest, be observed. H.—

27 But if you will not hearken to me, to sanctify the sabbath-day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath-day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

As clay in the hand of the potter, so is Israel in God's hand. He pardoneth penitents, and punisheth the obstinate. They conspire against Jeremias, for which he denounceth to them the miseries that hang over them.

THE word that came to Jeremias from the Lord, saying:

2 Arise, and go down into the potter's house, and there thou shalt hear my words.

3 And I went down into the potter's house, and behold he was doing a work on the wheel.

4 And the vessel was broken which he was making of clay with his hands: and turning, he made another vessel, as it seemed good in his eyes to make it.

5 Then the word of the Lord came to me, saying:

6 [a] Cannot I do with you, as this potter, O house of Israel, saith the Lord? behold as clay *is* in the hand of the potter, so are you in my hand, O house of Israel.

7 I will suddenly speak against a nation, and against a kingdom, [b] to root out, and to pull down, and to destroy it.

8 If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.

9 And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

10 If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

11 Now, therefore, tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold I frame evil against you, and devise a device against you: [c] let every man of you return from his evil way, and make ye your ways and your doings good.

12 And they said: We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.

13 Therefore, thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the virgin of Israel hath done to excess?

14 Shall the snow of Libanus fail from the rock of the field? or can the cold waters that gush out and run down, be taken away?

15 Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

16 [d] That their land might be given up to desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head.

17 As a burning wind will I scatter them before the enemy: I will shew them the back, and not the face, in the day of their destruction.

18 And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words.

19 Give heed to me, O Lord, and hear the voice of my adversaries.

20 Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them.

21 Therefore, deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle.

22 Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

23 But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them.

CHAP. XIX.

Under the type of breaking a potter's vessel, the prophet foreshewth the desolation of the Jews for their sins.

THUS saith the Lord: Go, and take a potter's earthen bottle, *and take* of the ancients of the people, and of the ancients of the priests:

[a] Isai. xlv. 9. Rom. ix. 20.—[b] Supra i. 10.—[c] 4 Kings xvii. 13. Infra xxv. 5. and xxxv. 15. Jonas iii. 9.—[d] Infra xix. 8. and xlix. 8. and l. 13.

Such temporal rewards were commonly proposed under the law, as spiritual ones are now. W.

VER. 26. *Sacrifices.* Heb. *mincha,* (H.) "offerings" of flour, wine, &c. C.

VER. 27. *Fire,* by means of Nabuzardan. M.—The city shall be entirely destroyed. C.

CHAP. XVIII. VER. 2. *Potter's.* Thus God would shew his dominion over all. Rom. ix. 21.

VER. 3. *Wheel.* Heb. "stones." Sept. "seats;" or "wheel." Chal. Ex. i. 16. See Eccle. xxxviii. 32. C.

VER. 4. *Broken.* So Providence ordered it. S. Jer.—How should this idea humble man! C.—A potter may mould afresh the clay as long as it is soft, but God can change the hardest heart. W.

VER. 8. *Shall repent,* having free-will, though prevented by grace. S. Jer.

VER. 12. *Hopes.* C. ii. 25. Sept. "we are valiant men." H.

VER. 13. *Virgin.* The disorders of Israel are thus enhanced. C.

VER. 14. *Snow.* It continues on *Libanus* seven or eight months, (La Roque quoted. Univ. Hist. ii. p. 363) or all the year; (Tacit. Hist. v. 6.) and hence the mountain is justly denominated "white," as the Alps and Albion are from *albon.* Bochart. Parkhurst, p. 155. H.—*Away.* Yet my people abandon me, to serve idols! Heb. may have many other senses to the same purpose. Sept. "Shall the mountain springs fail, or snow from Libanus? Shall a stream forcibly driven by the wind, turn aside?" H.—The laws of nature are observed by inanimate things, and shall my people be so foolish as to follow mere vanity.

VER. 15. *Ancient;* followed by the patriarchs. C. vi. 16.

VER. 16. *Head,* through contempt (C.) and pity. Lam. ii. 15.

VER. 17. *Burning.* Heb. *kadim,* "eastern," (H.) coming from Desert Arabia. Ex. x. 13. C.—*Back.* Thus the Lord now treats the synagogue. S. Jer.

VER. 18. *Prophet.* Jeremias will not cease to upbraid us with our transgressions; or we have guides as good as him, and we shall not be left destitute, as he would intimate.—*Tongue,* detraction; or make him suffer for what he says. In all the transactions of this prophet, Christ was foreshewn; (C.) and here, particularly, the Jews demand the crucifixion. S. Jer. W.

VER. 20. *Remember,* &c. This is spoken in the person of Christ, persecuted by the Jews, and prophetically denouncing the evils that should fall upon them in punishment of their crimes. Ch.—Jeremias had prayed earnestly for the people. C. xiv. 17. H.

VER. 21. *Therefore.* He foretells of the event, and approves of the chastisement of the impenitent, (C.) whose "impurity might be a bad precedent for others. S. Jer. See C. xvii. 18.

VER. 22. *For.* Prot. "when." H.—*Robber.* So Nabuchodonosor and all professional conquerors are styled. C.

VER. 23. *Destroy.* Heb. "with them." Use them as vessels of ignominy: *abutere.* H.

CHAP. XIX. VER. 1. *Priests.* They were to furnish the vessel, and accompany the prophet. v. 10. Sept. "and thou shalt take some of," &c. H.—Words and actions together instruct most powerfully. S. Jer. W.

2 And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

3 And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whosoever shall hear it, his ears shall tingle:

4 Because they have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they, nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5 And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into my mind.

6 Therefore, behold the days come, saith the Lord, that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

7 And I will defeat the counsel of Juda, and of Jerusalem, in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

8 [a] And I will make this city an astonishment, and a hissing: every one that shall pass by it, shall be astonished, and shall hiss, because of all the plagues thereof.

9 And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat every one the flesh of his friend in the siege, and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.

10 And thou shalt break the bottle in the sight of the men that shall go with thee.

11 And thou shalt say to them: Thus saith the Lord of hosts: Even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Topheth, because there is no other place to bury in.

12 Thus will I do to this place, saith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

[a] Supra xviii. 16. Infra xlix. 13. and l. 13.

13 And the houses of Jerusalem, and the houses of the kings of Juda, shall be unclean as the place of Topheth: all the houses, upon whose roofs they have sacrificed to all the host of heaven, and have poured out drink-offerings to strange gods.

14 Then Jeremias came from Topheth, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people:

15 Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof, all the evils that I have spoken against it: because they have hardened their necks, that they might not hear my words.

CHAP. XX.

The prophet is persecuted: he denounces captivity to his persecutors, and bemoans himself.

NOW Phassur, the son of Emmer, the priest, who was appointed chief in the house of the Lord, heard Jeremias prophesying these words.

2 And Phassur struck Jeremias, the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord.

3 And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him: The Lord hath not called thy name Phassur, but fear on every side.

4 For thus saith the Lord: Behold, I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see *it*, and I will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon, and shall strike them with the sword.

5 And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon.

6 But thou, Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

7 Thou hast deceived me, O Lord, and I am deceived, thou hast been stronger than I, and thou hast prevailed: I am become a laughing-stock all the day, all scoff at me.

VER. 2. *Gate*, which must have been to the south-east of Jerusalem, leading to the valley. C.—Sept. "Charseith gate." H.—Here the common people were buried, after the reign of Josias, who contaminated the place where the idol Moloc had been adored.

VER. 3. *Tingle*, as if he had heard a sudden noise or clap of thunder. C.

VER. 4. *Profaned.* Lit. "rendered strange." H.—I have no farther regard for it.—*Innocents:* their own children. v. 5. C. vii. 31.

VER. 5. *Mind.* Perhaps the people stupidly thought thus to honour him; but God pointedly condemns such sacrifices.

VER. 6. *Valley.* Sept. "burial-place of slaughter." v. 2. Here the Chaldees slew many.

VER. 9. *Sons*, to punish them for their cruel sacrifices. S. Jer.—This was verified under Sedecias. Lam. ii. 10. and iv. 10. Ezec. v. 10.

VER. 11. *Again.* The captives indeed returned, so that this must not be urged too much. C.—Yet the Romans strictly fulfilled this prophecy, (S. Jer. Sanctius) and the city was built in another place, and styled Ælia. H.—God can perform what is impossible to man. C. xviii. 3. Mat. xix. W.

VER. 13. *Topheth.* This sentence was not in S. Jerom's Heb. copy, but in the Sept. (C.) with some variations: (H.) "All the houses of the kings of Juda, like the place of Topheth," is added by the Sept. S. Jer.—In Grabe they agree with the present Heb. and Chal. only rendering, "shall be as a place in ruin, for the defilements in all," &c. H.—*Of heaven:* the moon, &c. 4 K. xxiii. 12. Josias could not entirely root out this impiety. C. xxxii. 29. His wicked son Joachaz, or Sellum, was probably now on the throne, when the prophet went to the *potter*, &c. C. xviii. to xxi.

VER. 14. *People.* Many still resorted to the temple. C.

CHAP. XX. VER. 1. *Son*, or descendant. His father was Melchia. C. xxi. 1. and 1 Par. ix. 12. C.—*Chief:* high priest, (Theod.) or rather a chief officer, (C. xxix. 25.) or *prince*, (Mat. xxvi. 27. Tolet. Grot.) whose duty it was to take up impostors. He treated Jeremias in this light. C.—See Lu. xxii. 52. H.

VER. 2. *Struck*, or seized. Grot.—*Upper gate*, nearer the temple. C.

VER. 3. *Phassur.* This name signifies, *increase* and *principality;* and therefore is here changed to *Magor-Missabib*, or "fear on every side," to denote the evils that should come upon him in punishment of his opposing the word of God. Ch.—Aquila renders *Posseur*, "a stranger," and S. Jer. "blackness of visage." H.—It may also mean, "one who causes paleness." C.—*Mogur* may signify "fear *or* distress." Sept. and Syr. "an exile." H.—He deserved to be thus treated. v. 6. C.—He would be terrified by many enemies. W.

VER. 6. *Lie.* He was therefore a false prophet, and vexed that Jeremias should contradict him. C.

VER. 7. *Thou hast deceived*, &c. The meaning of the prophet is not to charge God with any untruth; but what he calls *deceiving*, was only the concealing

8 For I am speaking now this long time, crying out *against* iniquity, and I often proclaim devastation: and the word of the Lord is made a reproach to me, and a derision all the day.

9 Then I said: I will not make mention of him, nor speak any more in his name: and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

10 For I heard the reproaches of many, and terror on every side: Persecute him, and let us persecute him: from all the men, that were my familiars, and continued at my side: if by any means he may be deceived, and we may prevail against him, and be revenged on him.

11 But the Lord is with me as a strong warrior: therefore, they that persecute me, shall fall, and shall be weak: they shall be greatly confounded, [a] because they have not understood the everlasting reproach, which never shall be effaced.

12 And thou, O Lord of hosts, [b] prover of the just, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them: for to thee I have laid open my cause.

13 Sing ye to the Lord, praise the Lord: because he hath delivered the soul of the poor out of the hand of the wicked.

14 [c] Cursed be the day, wherein I was born: let not the day in which my mother bore me, be blessed.

15 Cursed be the man that brought the tidings to my father, saying: A man-child is born to thee: and made him greatly rejoice.

16 Let that man be as the cities which the Lord hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noon-tide:

17 Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

18 Why came I out of the womb, to see labour and sorrow, and that my days should be spent in confusion?

[a] Infra xxiii. 40.—[b] Supra xi. 20. and xvii. 10.

CHAP. XXI.

The prophet's answer to the messengers of Sedecias, when Jerusalem was besieged.

THE word that came to Jeremias from the Lord, when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias, the priest, saying:

2 Enquire of the Lord for us, for Nabuchodonosor, king of Babylon, maketh war against us: if so be, the Lord will deal with us according to all his wonderful works, that he may depart from us.

3 And Jeremias said to them: Thus shall you say to Sedecias:

4 Thus saith the Lord, the God of Israel: Behold, I will turn back the weapons of war that are in your hands, and with which you fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

5 And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

6 And I will strike the inhabitants of this city: men and beasts shall die of a great pestilence.

7 And, after this, saith the Lord, I will give Sedecias, the king of Juda, and his servants, and his people, and such as are left in this city from the pestilence, and the sword, and the famine, into the hand of Nabuchodonosor, the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor shew mercy to them.

8 And to this people thou shalt say: Thus saith the Lord: Behold, I set before you the way of life, and the way of death.

9 [d] He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out, and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

[c] Job iii. 2.—[d] Infra xxxviii. 2.

from him, when he accepted of the prophetical commission, the greatness of the evils which the execution of that commission was to bring upon him. Ch.—Heb. "thou hast enticed me," when I declined the office. T.—God never promised that he should suffer no persecution. H.—Jeremias might also have supposed that he was to be sent to the Gentiles. C. i. 5. S. Jer. in C. xxv. 18.—The oriental languages are much more lofty than ours, and express common things in the strongest manner. C.—We may perceive the different emotions of fear and joy (D.) with which the prophet was actuated, like S. Paul, and our Saviour himself. The saints evince the weakness of man and the power of divine grace. C.—Heb. "If thou, Lord, hast deceived me, I am," &c. Tournemine.

Ver. 8. *Day.* They keep asking where are these enemies from the north, the plagues? &c. C.—He is sorry to see the word of God despised, (Theod.) and is guilty of a venial pusillanimity, concluding that his words had no good effect. M.

Ver. 9. *And there,* or "for," &c. I was grieved continually. Sanctius.—I could not however refrain from speaking. Acts xvii. 16. and 1 Cor. ix. 16. Job xxxii. 18.

Ver. 10. *Side,* seeking an opportunity to ruin me, as the Pharisees did our Saviour. Ps. xl. 10. C.—Prot. "familiars watched for my halting, *saying,* peradventure he," &c. H.

Ver. 12. *Let me see,* &c. This prayer proceeded not from hatred or ill-will, but zeal of justice. Ch.—He expresses in a human manner a future punishment.

Ver. 13. *Sing.* God having shewn that his prayer should be heard, he gives thanks. (C.) and thus shews that what he is going to say proceeds not from impatience. Theod.

Ver. 14. *Cursed,* &c. In these and the following words of the prophet, there is a certain figure of speech to express with more energy the greatness of the evils to which his birth had exposed him. Ch.—The wicked would deem the day of his birth *cursed,* or unlucky. M.—Jeremias was now in prison, (Grot.) and people in pain express themselves forcibly, particularly in the East. v. 7. Job iii. 2. C.—Perhaps no *man* had announced the tidings of his birth, or he might be no longer living to feel the effects of a curse: as the *day* was certainly irrevocably past. H.

Ver. 16. *Repented,* his decree for the ruin of Sodom being fixed.—*Noon.* This is more extraordinary than at midnight. Let him always be terrified with dismal sounds. C.

Ver. 17. *Who.* Sept. "because he (the Lord. D. T.) slew me not in my mother's womb." H.—Syr. Grot. &c. explain the Heb. in the same sense, though it may also agree with the Vulg. *from the womb,* or as soon as I was born. O that I had never seen the light! C.—He abstracts from the effects of original sin. T.—It is better not to exist than be in constant misery. Mat. xxvi. S. Jer. W.—The prophet bewailed the abuse which was made of God's word, by unbelievers. v. 8. H.

CHAP. XXI. Ver. 1. *Sent,* after Nabuchodonosor had returned from Egypt. A. 3415. This consultation should be placed after C. xxxvii. C.—*Phassur,* specified above, and C. xxxviii. 1. (C.) or a different person. S. Jer. Pisc.—*Sophonias, the second priest,* (C. xxxvii. 3. and lii. 24.) of the 24th class, (1 Par. xxiv. 18.) who was slain at Reblatha. C.—Jeremias threatens the great ones to C. xxix. and is persecuted. He spoke this when Nabuchodonosor invaded the country. W.

Ver. 4. *City.* The people shall turn their arms against each other; or rather the Chaldees shall use their weapons to destroy them. C.

Ver. 6. *Pestilence.* Sept. "death;" the sword, and various diseases. H.

Ver. 7. *To them.* This was verified, C. lii. and 4 K. xxiv.

Ver. 8. *Death;* the former if they submit, the latter if they fight, v. 9. C.—God's grace is ever ready, that sinners may be converted. W.

10 For I have set my face against this city, for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And to the house of the king of Juda: Hear ye the word of the Lord,

12 O house of David, thus saith the Lord: [a] Judge ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to quench it, because of the evil of your ways.

13 Behold, I *come* to thee that dwellest in a valley, upon a rock, above a plain, saith the Lord: and you say: Who shall strike us? and who shall enter into our houses?

14 But I will visit upon you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forests thereof: and it shall devour all things round about it.

CHAP. XXII.

An exhortation both to king and people to return to God. The sentence of God upon Joachaz, Joakim, and Jechonias.

THUS saith the Lord: Go down to the house of the king of Juda, and there thou shalt speak this word.

2 And thou shalt say: Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants; and thy people, who enter in by these gates.

3 Thus saith the Lord: [b] Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, and the widow, nor oppress them unjustly: and shed not innocent blood in this place.

4 For if you will do this thing indeed, then shall there enter in, by the gates of this house, kings of the race of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

5 But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

6 For thus saith the Lord to the house of the king of Juda: Thou art to me Galaad, the head of Libanus: *yet* surely I will make thee a wilderness, *and* cities not habitable.

7 And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

8 And many nations shall pass by this city: and they shall say every man to his neighbour: [c] Why hath the Lord done so to this great city?

9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

10 Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

11 For thus saith the Lord to Sellum, the son of Josias, the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more.

12 But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

13 Woe to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

14 Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermilion.

15 Shalt thou reign, because thou comparest thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

16 He judged the cause of the poor and needy for his own good: was it not, therefore, because he knew me, saith the Lord?

17 But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

18 Therefore, thus saith the Lord concerning Joakim, the son of Josias, king of Juda: They shall not mourn for him, Alas! my brother, and alas! sister: they shall not lament for him, Alas! *my* lord, or alas! the noble one.

19 He shall be buried with the burial of an ass, rotten and cast forth [d] without the gates of Jerusalem

[a] Infra xxii. 3.—[b] Supra xxi. 12.

[c] Deut. xxix. 24. 3 Kings ix. 8.—[d] Infra xxxvi. 30.

VER. 9. *Spoil.* He shall be happy to escape naked. C. xxxviii. 3. C.

VER. 13. *Valley.* He speaks to Jerusalem, confiding in the strength of her situation, upon rocks, surrounded with a deep valley. Ch.—Lit. "valley, solid and in a plain." H.—Isaias (xxii. 1.) styles it ironically, "the valley of vision." C.—Jerusalem was situated on many rocks. Jos. Bel. vi. 6.

VER. 14. *Doings.* Heb. "studies." So "Your studious pursuits" occurs, v. 12, in many Heb. MSS. though the printed copy have, "their;" and "spoiled" for *apprised.* Kennicott.—*Forest,* the temple, which is called Libanus, (Zac. xi. 21.) and the houses built of cedar-wood, (4 K. xxv. 9. C.) particularly the royal palace of the *forest.* 3 K. vii. H.

CHAP. XXII. VER. 1. *Go.* The contents of this chapter are of a more ancient date than those of the foregoing chapter; for the order of time is not always observed in the writings of the prophets. Ch. W.—*King* Joakim, who succeeded Sellum, A. 3394. Usher.

VER. 5. *Myself,* having none greater. Heb. vi. 13. Oaths evince the insincerity of men, who distrust each other; but when God condescends to use them, it shews men's incredulity.—*House,* the temple, or rather the palace, where the king was sitting at the gate, v. 2. C.

VER. 6. *Galaad, the head of Libanus.* By Galaad, a rich and fruitful country, is here signified the royal palace of the kings of the house of David; by Libanus, a high mountain abounding in cedar-trees, the populous city of Jerusalem. Ch. W. Theodor.—Both mountains are connected. S. Jer. Strabo xvi.—Yet the proper Galaad was at some distance, and on the side of Ammon very barren. The palaces had arisen from a miserable state to resemble Libanus. They shall surely be destroyed. C.—The advantageous situation of Jerusalem should not protect it, no more than it had done Galaad. 4 K. xv. 29. Jun. Grot.

VER. 7. *Prepare.* Lit. *sanctify;* (Ch.) as various religious ceremonies were used before the declaration of war, and to know what would be the success. C. —The Chaldees were destined to execute God's decrees. S. Jer.—*Cedars;* fine buildings, (v. 14. C.) and chiefs. H.

VER. 10. *Dead.* He means the good king Josias, who by death was taken away, so as not to see the miseries of his country.—*Away.* Sellum, alias Joachaz, who was carried captive into Egypt. Ch. v. 12. and 4 K. xxiii. 33. C.—He was the fourth son of Josias, (1 Par. iii. 15.) and had probably the title of king after the death of Sedecias. W.

VER. 13. *Friend.* Joakim forced his subjects to work for him for nothing.

VER. 14. *Wide.* Heb. "measured;" large, and well-proportioned.—*Vermilion,* (*cynopide.*) This colour was invented in the town of Pontus, and was used for statues, &c. Pliny xxxiii. 6. and xxxv. 6. Wis. xiii. 14. C.—Heb. *shashar* (H.) may mean indigo. Jun. C.

VER. 15. *Cedar;* Josias. C.—Shall thy magnificent palaces secure thy empire? H.—*Him.* Obey the Lord, in like manner, that thou mayst prosper.

VER. 18. *Sister.* They shall not condole with his consort.

VER. 19. *Jerusalem.* C. xxxvi. 30. He died indeed *with* or like *his fathers* 4 K. xxiv. 6. But it is not said that he was buried. S. Jer.—The Chaldees designed to send him to Babylon, (2 Par. xxxvi. 6.) but slew him on the road, (Usher, A. 3405) or treated his corpse ignominiously after his arrival. Grot.

20 Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

21 I spoke to thee in thy prosperity: and thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

22 The wind shall feed all thy pastors, and thy lovers shall go into captivity: and then shalt thou be confounded, and ashamed of all thy wickedness.

23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labour?

24 As I live, saith the Lord, if Jechonias, the son of Joakim, the king of Juda, were a ring on my right hand, I would pluck him thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor, king of Babylon, and into the hand of the Chaldeans.

26 And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

27 And they shall not return into the land, whereunto they lift up their mind to return thither.

28 Is this man, Jechonias, an earthen and a broken vessel? is he a vessel wherein is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

CHAP. XXIII.

God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.

WOE [a] to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

2 Therefore, thus saith the Lord, the God of Israel, to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you for the evil of your doings, saith the Lord.

3 And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

4 [b] And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

5 [c] Behold, the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

6 In those [d] days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord, our just one.

7 Therefore, behold, the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel, out of the land of Egpyt:

8 But, [e] The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel, from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

9 To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

10 Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.

11 For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.

12 Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the year of their visitation, saith the Lord.

13 And I have seen folly in the prophets of Samaria: they prophesied in Baal, and deceived my people Israel.

14 And I have seen the likeness of adulterers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings: they are all

[a] Ezec. xiii. 3. and xxxiv. 2.—[b] Supra iii. 15.—[c] Isai. iv. 2. and xl. 11. and xlv. 8.

Infra xxxiii. 14. Ezec. xxxiv. 23. 24. Dan. ix. 24. John i. 45.
[d] Deut. xxxiii. 28.—[e] Supra xvi. 14.

VER. 20. *Go;* Jerusalem. The verbs are feminine.—*Lovers;* citizens, or Egyptians, &c. C. xxvii. 2.

VER. 22. *Pastors,* or princes, whose expectations of aid will be frustrated. Osee xii. 1. Chal. "Thy leaders shall be scattered to all the winds."

VER. 24. *Jechonias:* Joachin, (4 K. xxiv. 6. W.) or Chenias, who did not take warning by his predecessor's misfortune.—*Ring,* or seal, if he were most dear to me, the prime minister of the greatest monarch. Agg. ii. 24. C.—Alexander gave his ring to Perdiccas, designating him his successor, or regent. Curt. x.

VER. 26. *Mother;* Nohesta, (4 K. xxiv. 8.) who perverted, (C.) or did not correct him in his youth. H.

VER. 27. *Mind;* ardently desiring and expecting to be liberated. C.

VER. 28. *Jechonias.* Prot. "Koniah, a despised broken idol? *is* he," &c. Sept. Alex. "Jechonias has been dishonoured as a vessel, of which there is no need, for he hath been snatched and cast," &c. H.

VER. 30. *Write this man barren.* That is childless: not that he had no children, but that his children should never sit on the throne of Juda. Ch. v. 28. Mat. i. 12. Ezec. xvii. 24. Zorobabel was of his seed, yet he never obtained the title or sovereign power of a king. The Machabees were of a different family. S. Jer. -Joachin, or Jechonias, was restored indeed to some favour, (4 K. xxv. 27) but not to the kingdom, no more than any of his posterity, till Christ. W.

CHAP. XXIII. VER. 1. *Pastors.* Successors of Josias (C.) and false prophets. M.

VER. 3. *Multiplied.* The prophets subjoin tidings of peace to such as might cause affliction. Theodoret.

VER. 4–5. *Pastors;* Zorobabel, &c. as figures of Christ, and of the pastors of his Church.—*No more,* as much as formerly. So many expressions must be understood.—*Branch.* Sept. "orient."—*Reign.* Zorobabel was not chief governor, (C.) though at the head of his tribe. H.—The kingdom of Christ was not of this world. Jo. xviii. 36. C.—He alone imparts justice to others. W.

VER. 6. *Saved:* less disturbed. The world shall be redeemed. Lu. ii. 14 Eph. ii. 14.—*Just.* Heb. "Justice," by whom we are made just. He is the true God. Col. ii. 9. 14. No man could bear this title: and Grotius insidiously attempts to apply it to the Jews, though the Chal. &c. clearly speak of the Messias. He must be read with great caution. C.—Sept. "This is his name, which the Lord will call him, Josedech. In the prophets. 9. My," &c. H.—*Josedech* means "the Lord justice." C.—Sym. "Lord, justify us."

VER. 8. *Land.* The deliverance from Egypt and Babylon were emblems of man's redemption, which was accomplished by far greater miracles.

VER. 9. *Prophets* of falsehood. He directs his discourse to them, and afterwards to the priests, being filled with amazement at their impending ruin.

VER. 10. *Adulterers;* impostors or idolaters.—*Cursing* of the Lord, or the abuse of his sacred name. C.—*Unlike.* Heb. "not right." H.

become unto me as Sodom, and the inhabitants thereof as Gomorrha.

15 Therefore, thus saith the Lord of hosts to the prophets: [a]Behold, I will feed them with wormwood, and will give them gall to drink: for, from the prophets of Jerusalem, corruption is gone forth into all the land.

16 Thus saith the Lord of hosts: [b]Hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

17 They say to them that blaspheme me: The Lord hath said: [c]You shall have peace: and to every one that walketh in the perverseness of his own heart, they have said: No evil shall come upon you.

18 For who hath stood in the counsel of the Lord, and hath seen and heard his word? Who hath considered his word, and heard it?

19 [d]Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

20 The wrath of the Lord shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

21 [e]I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way and from their wicked doings.

23 Am I, think ye, a God at hand, saith the Lord, and not a God afar off?

24 Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?

25 I have heard what the prophets said, that prophesy lies in my name, and say: I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart.

27 Who seek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat, saith the Lord?

29 Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?

30 Therefore behold I *am against* the prophets, saith the Lord: who steal my words every one from his neighbour.

31 Behold I *am against* the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.

32 Behold I *am against* the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord.

33 If therefore this people, or the prophet, or the priest, shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.

34 And, as for the prophet, and the priest, and the people, that shall say: The burden of the Lord: I will visit upon that man, and upon his house.

35 Thus shall you say every one to his neighbour and to his brother: What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for you have perverted the words of the living God, of the Lord of hosts, our God.

37 Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

38 But if you shall say: The burden of the Lord: therefore, thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not the burden of the Lord:

39 Therefore, behold I will take you away, carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

40 [f]And I will bring an everlasting reproach upon you, and a perpetual shame, which shall never be forgotten.

[a] Supra ix. 15.—[b] Infra xxvii. 9. and xxix. 8.—[c] Supra v. 12. and xiv. 13.

[d] Infra xxx. 14.—[e] Infra xxvii 15. and xxix. 9.—[f] Supra xx. 11.

VER. 11. *Defiled.* Heb. "hypocrites." My priests retain the appearance of religion, to join with impostors in deluding the people.

VER. 14. *Jerusalem.* These were far worse, as they pretended to be inspired by God, whereas those of Samaria publicly adhered to Baal; so that people must have been foolish to have been deceived by them. C.

VER. 15. *Gall*, or something mortally bitter. C. ix. 15. H.

VER. 16. *Own.* To rely on private judgment, and not on the Church, is a mark of falsehood. W.

VER. 17. *Blaspheme.* Heb. "despise;" or Sept. "reject disdainfully the word of the Lord, you," &c. C. vi. 14. and viii. 11.

VER. 18. *Counsel.* Heb. "secret." Which of you is acquainted with his designs? I will inform you, that your perdition is at hand. v. 20. C.

VER. 21. *Not send.* The want of mission proves a prophet or preacher to be false. W.

VER. 22. *I should.* Some copies read *avertissent*, "they would have turned," conformably with the Heb. &c. and we should suspect that this was a mistake of the transcriber, if S. Jerom did not agree with the Vulg. in his commentary, (C.) though not in express terms: (H.) "I also should not have abandoned them to impurity . . Let us behold *how* heretics, having once given way to despair, . . seek the gratification of their sensual appetite." S. Jer.

VER. 23. *Off?* Can you so easily penetrate my designs, or escape my fury? Am I like your idols of yesterday? Sept. and Theodot. "I am a God at hand," &c. which agrees with the sequel. C.

VER. 27. *Dreams*, as if God had favoured them with his revelations. H.—*Fathers;* the false prophets of Baal, whom these imitate.

VER. 28. *Dream*, to those who are really sent by God, (C.) and recognized. 1 Cor. xiv. 29. H.

VER. 29. *Pieces?* True prophets will have a zeal for the conversion of souls. C. xx. 9. Heb. iv. 12.

VER. 30. *Neighbour*, causing those whom I have sent to be disregarded.

VER. 31. *Use.* Heb. also, "sharpen, *or* render smooth," and insinuating. Ps. xlix. 16. C.

VER. 32. *Wonders.* Prot. "lightness." Sept. "frauds," or pretended miracles. H.—False prophets cannot work true miracles: but it is more difficult to distinguish these than the former mark of being lawfully sent. v. 21. W.

VER. 33. *Burden, Massa,* (H.) denotes a weight, or sometimes a prediction. C.

VER. 34. *Burden of the Lord.* This expression is here rejected and disallowed, at least for those times: because it was then used in mockery and contempt by the false prophets, and unbelieving people, who ridiculed the repeated threats of Jeremias under the name of his *burdens.* Ch.

VER. 35. *Answered.* I will make you alter your language by chastisements.

VER. 39. *Take.* Heb. of the Masorets, (C.) "I, even I, will utterly forget (Prot. H.) *or* abandon you." Chal. But the sense of the Sept. and Vulg. seems preferable. C.

CHAP. XXIV. VER. 1. *Engravers.* Heb. "those who enclose." 4 K. xxiv 14. and 1 K. xiii. 19.

CHAP. XXIV.

Under the type of good and bad figs, he foretells the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.

THE Lord shewed me: and behold two baskets full of figs, set before the temple of the Lord, after that [a]Nabuchodonosor, king of Babylon, had carried away Jechonias, the son of Joakim, the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

3 And the Lord said to me: What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten, because they are bad.

4 And the word of the Lord came to me, saying:

5 Thus saith the Lord, the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

6 And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck *them* up.

7 And I will give them a heart to know me, that I am the Lord: [b]and they shall be my people, and I will be their God: because they shall return to me with their whole heart.

8 [c]And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias, the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

9 And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a bye-word, and a proverb, and to be a curse in all places to which I have cast them out.

10 And I will send among them the sword, and the famine, and the pestilence, till they be consumed out of the land which I gave to them, and their fathers.

CHAP. XXV.

The prophet foretells the seventy years captivity: and, after that, the destruction of Babylon, and other nations.

THE word that came to Jeremias concerning all the people of Juda, in the [d]fourth year of Joakim, the son of Josias, king of Juda, (the same is the first year of Nabuchodonosor, king of Babylon.)

2 Which Jeremias, the prophet, spoke to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josias, the son of Ammon, king of Juda, until this day: this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you rising before day, and speaking, and you have not hearkened.

4 And the Lord hath sent to you all his servants, the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

5 When he said: Return ye, every one, from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and to your fathers, for ever and ever.

6 And go not after strange gods to serve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

7 And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore, thus saith the Lord of hosts: Because you have not heard my words:

9 Behold, I will send and take all the kindreds of the north, saith the Lord, and Nabuchodonosor, the king of Babylon, my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.

10 And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill, and the light of the lamp.

11 [f]And all this land shall be a desolation, and an astonishment: and all these nations shall serve the king of Babylon seventy years.

12 And when the seventy years shall be expired, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations.

13 And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath prophesied against all nations:

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[a] A. M. 3405. A. C. 599.—[b] Supra vii. 23. Infra xviii. 6.—[c] Infra xxix. 17.—[d] A. M. 3397. A. C. 607.—[e] 4 Kings xvii. 13.

[f] Supra xviii. 11. Infra xxxv. 15.—[f] 2 Par. xxxvi. 22. 1 Esd. i. 1. Infra xxvi. 6. and xxix. 10. Dan. ix. 2.

VER. 2. *Season.* Appearing in autumn and ripe in spring. Mic. vii. 1. C.

VER. 5. *Regard.* Lit. "know," with love. Ps. i. 6. H.—Jechonias was treated with honour, (4 K. xxv. 27.) as well as Daniel (ii. 48.) and Zorobabel, of the same family. C. xxix. 5. The captives, under Sedecias, (v. 8.) were much more abused. C. xxix. 17. C.—This is the literal sense; the mystical shews that the good shall be rewarded. W.

VER. 6. *Up*, till the Messias appear, and the true *Israel of God*, his disciples, to whom the promises chiefly pertain. They will continue for ever. If this answer does not give satisfaction, as it ought, we may say that the Jews did not comply with the condition, and were therefore abandoned to the Romans. C.

VER. 8. *Egypt*, to which they fled contrary to the prophet's advice. 4 K. xxv. 26.

CHAP. XXV. VER. 1. *Babylon*, when he was associated by Nabopolassar, three years before his death, A. 3397. This year Joakim was taken to be conducted to Babylon, though he was afterwards permitted to remain on very hard conditions, while the sacred vessels, Daniel, &c. were taken away, and the 70 years of captivity commenced. They ended in the first of Cyrus, A. 3468. Usher.—This chap. should be placed before the 24th and after the 26th. C.—The prophets did not observe the order of time. C. xxi. W.

VER. 3. *Josias.* He prophesied nineteen years under him, and three under his successors.

VER. 4. *All.* We know of Joel, Habacuc, Sophonias, and Holda. C.

VER. 9. *My servant.* So this wicked king is here called; because God made him his instrument in punishing the sins of his people. Ch. W.—He thought himself more than man, but he was only the rod destined for the fire.

VER. 10. *Sound*, or songs of women turning the *mill*. Mat. xxiv. 41. C.—*Lamp*, or illuminations, on account of some victory, (H.) or festival. Pers. v. 180. The Jews "light a lamp for the sabbaths," (Sen. Ep. xcv.) before they commence. H.

VER. 11. *Years.* v. 1. The neighbouring nations were also involved in this calamity, and were to be sent back by Cyrus. C.—Another period of 70 years is specified, (C. xxix. 10.) during which the city and temple should remain in ruins, till the second of Hystaspes, A. 3485. Usher.—This system is not without difficulties. The present prediction seems rather to refer to the desolation, (Vatab. Agg. i. 2.) as appears from Zac. i. 12. or the prophet speaks of the same event in both places, dating from the year preceding the capture of Jerusalem, (A. 3415), till Darius gave entire liberty to the Jews, A. 3485. We differ from Usher in

14 For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus saith the Lord of hosts, the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, unto which I shall send thee.

16 And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

17 And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

18 To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

19 Pharao, the king of Egypt, and his servants, and his princes, and all his people,

20 And all in general: all the kings of the land of Ausitis, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus.

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the islands that are beyond the sea.

23 And Dedan, and Thema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the west, that dwell in the desert.

25 And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

26 And all the kings of the north, far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them.

27 And thou shalt say to them: Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

28 And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

29 [a]For behold I begin to bring evil on the city wherein my name is called upon, and shall you be as innocent, and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 And thou shalt prophesy unto them all these words, and thou shalt say to them: [b]The Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon *the place* of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

31 The noise is come even to the ends of the earth: for the Lord entereth into judgment with the nations: he entereth into judgment with all flesh; the wicked I have delivered up to the sword, saith the Lord.

32 Thus saith the Lord of hosts: Behold, evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

34 Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels.

35 And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted their pastures.

37 And the fields of peace have been silent, because of the fierce anger of the Lord.

[a] 1 Peter iv. 17.—[b] Joel iii. 16. Amos i. 2.

the years allotted to Cyrus, who began to restore the Jews. 1 Esd. i. 5. C.—These 70 years are dated from the 11th of Sedecias. W.

VER. 12. *Punish.* Lit. *visit upon.* Ch.—Cyrus overturned the monarchy, and the city was ruined by degrees. Is. xiii. and xiv. and xxi. 1. Ezek. i. 5. C.

VER. 14. *Kings.* They perfidiously joined the Chaldees, after making a league with Sedecias. C. xxvii. 8. This is condemned, (C.) and not precisely their submitting to Nabuchodonosor. C. xxviii. 8. Their league with Juda was indeed wrong; but the infringement of it was another crime. Sept. is here much transposed almost to the end. See Grabe. H.—Jeremias had prophesied against the nations, though his words are given, C. xlvi. &c.

VER. 15. *Fury.* Chastisement. Is. li. 17.—*All,* who might be then at Jerusalem. Sanctius thinks Jeremias travelled into all these countries: most believe it was only done in vision. He might write to them. C.—The *cup* metaphorically denotes God's wrath. Ps. lxxiv. 9. W.

VER. 18. *As,* &c. He probably inserted this (H.) after the event, (Vat.) or the country was much distressed even under Sedecias.

VER. 19. *Pharao,* who was defeated (Ezec. xxx. 25.) coming to assist Juda, (C. xxxvii.) and again plundered after the taking of Tyre. Ezec. xxix. 18.

VER. 20. *In.* Heb. "the mixed multitude," (Ex. xii. 38. C.) or "Arabs." Grot.—*Ausitis,* near Palmyra. Job i. 1.—*Azotus,* taken by the Egyptians, and afterwards by the Chaldees. C. xlvii. 2.

VER. 21. *Ammon.* The details are given in C. xlviii. and xlix. Ezec. xxv. to xxxiv. Abdias and Sophonias.

VER. 22. *Kings.* Ithobaal (Jos. Ant. x. 11.) had many governors under him. Nabuchodonosor besieged Tyre for 13 years. Ezec. xxvi. &c.—*Sea,* or Gibraltar. See Jos. sup. v. 22. H.—He had navies on the Mediterranean. Ezec. xxx. 9.

VER. 23. *Buz.* Scenite Arabs, who cut off the hair of the eyebrows. C. ix. 26. These Saracens left the hair below the ears long, as the Polonians and Hungarians do. W.

VER. 25–26. *Zambri,* sprung from Cethura, and dwelling in Arabia, (C.) or Persia, (S. Jer.) where Pliny (vi. 28.) places the Zamarenians.—*Elam.* Persians, (H.) by the sword of Alexander, (S. Jer.) or Cyrus subdued those who were subject to the Medes, and united the two nations.—*North.* Armenia, &c. subdued by Cyrus and by Alexander.—*Brother.* When Cyrus stood up for the Persians. All shall drink, as at a feast, (C.) of this bitter wine.—*Face,* and forming the empire of Babylon. H.—*Sesac.* That is Babel, or Babylon; which after bringing all these people under her yoke, should quickly fall and be destroyed herself. Ch.—The Chaldees are not expressed, to avoid their resentment. The *sh* in *sheshac,* is at the same distance from the end as *b* in *Babel* is from the beginning of the alphabet. See S. Jer. H. 2 Tim. iv. 17.—Yet they are not elsewhere spared. C. xlix. &c. Sesac was probably the idol, "anais or the moon." C.—The *Sacean* feasts were very dissolute, like the saturnalia at Rome. Dio. Chrys. iv. Strabo xi. C.—Cyrus took Babylon after he had conquered the rest of Asia, and then seizing Nabonides at Borsippe, which was sacred to Anais, "the moon," (C.) or Diana, (Strabo xv.) suffered him to die in peace. Berosus in Jos. c. Ap. 1.—Thus fell the king of Sesac, an idol worshipped both at Borsippe and at Babylon.

VER. 29. *City.* Jerusalem first fell a prey.

VER. 30. *Beauty.* The temple, which was like the palace (C.) of the great king. H.—*Grapes.* Great feasting was then customary. The soldiers rushing to battle, "answer" the Lord. Sept. C.—People encouraged one another by songs under the labour of the vine-press, as those in distress must do. W.

VER. 31. *Flesh.* He will justify his conduct, particularly at the last day.

VER. 32. *To nation.* Jerusalem, Tyre, Syria, desert Arabia, Ammon, Idumea, and Egypt, shall fall one after another. Thus Cyrus will attack the Medes, Asia, and Babylon.

VER. 34. *Leaders.* Sept. "rams." He addresses the princes.—*Vessels.* Sept. "chosen rams," fattened for slaughter.

VER. 37. *Silent.* The places where you fed your flocks so delightfully, are laid waste.

38 He hath forsaken his covert as the lion, for their land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.

CHAP. XXVI.

The prophet is apprehended and accused by the priests: but discharged by the princes.

IN [a] the beginning of the reign of Joakim, the son of Josias, king of Juda, came this word from the Lord, saying:

2 Thus saith the Lord: Stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them: leave not out one word.

3 If so be they will hearken, and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings.

4 And thou shalt say to them: Thus saith the Lord: If you will not hearken to me to walk in my law, which I have given you,

5 To give ear to the words of my servants, the prophets, whom I sent to you rising up early, and sending, and you have not hearkened:

6 [b] I will make this house like Silo, [c] and I will make this city a curse to all the nations of the earth.

7 And the priests, and the prophets, and all the people, heard Jeremias speaking these words in the house of the Lord.

8 And when Jeremias had made an end of speaking all that the Lord had commanded him to speak to all the people: the priests, and the prophets, and all the people laid hold of him, saying: Let him be put to death.

9 Why hath he prophesied in the name of the Lord: saying: This house shall be like Silo: and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias, in the house of the Lord.

10 And the princes of Juda heard these words: and they went up from the king's house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

11 And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he hath prophesied against this city, as you have heard with your ears.

12 Then Jeremias spoke to all the princes, and to all the people, saying: [d] The Lord sent me to prophesy concerning this house, and concerning this city, all the words that you have heard.

13 [e] Now, therefore, amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil he hath spoken against you.

14 But, as for me, behold I am in your hands: do with me what is good and right in your eyes:

15 But know ye, and understand, that if you put me to death, you will shed innocent blood against your ownselves, and against this city, and the inhabitants thereof. For, in truth, the Lord sent me to you, to speak all these words in your hearing.

16 Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man: for he hath spoken to us in the name of the Lord our God.

17 And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

18 Micheas, of Morasthi, was a prophet, in the days of Ezechias, king of Juda, and he spoke to all the people of Juda, saying: Thus saith the Lord of hosts: [f] Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the mountain of the house the high places of woods.

19 Did Ezechias, king of Juda, and all Juda, condemn him to death? did they not fear the Lord, and beseech the face of the Lord: and the Lord repented of the evil that he had spoken against them? therefore, we are doing a great evil against our souls.

20 There was also a man that prophesied in the name of the Lord, Urias, the son of Semei, of Cariathiarim, and he prophesied against this city, and against this land, according to all the words of Jeremias.

21 And king Joakim, and all his men in power, and his princes, heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled, and went into Egypt.

22 And king Joakim sent men into Egypt, Elnathan, the son of Achobor, and men with him into Egypt.

23 And they brought Urias out of Egypt: and brought him to king Joakim, and he slew him with the sword: and he cast his dead body into the graves of the common people.

[a] A. M. 3395. A. C. 609.—[b] 1 Kings iv. 2. and 10.—[c] Supra vii. 22.

[d] Supra xxv. 11.—[e] Supra vii. 3.—[f] Micheas iii. 12.

VER. 38. *The dove.* This is commonly understood of Nabuchodonosor, whose military standard, they say, was a dove. But the Hebrew word *Jonah*, which is here rendered *a dove*, may also signify a waster or oppressor, which name better agrees to that unmerciful prince; or by comparison, as a dove's flight is the swiftest, so would their destruction come upon them. Ch.—Sept. "waste *or* impassible before the great sword. C. iv. 7. H.—While God, like a lion, protected his people, none durst invade them. M.—What is said respecting the Babylonian standards is very dubious, (Grot. C.) as the same expression is applied to the Persians, (C. l. 16. M.) though it may there also be understood of the Chaldeans. H.—God is like a dove, yet terrible. W.

CHAP. XXVI. VER. 1. *Beginning*, after Joakim had reigned some time. v. 21.

VER. 2. *Word.* This example all pastors should follow, in the midst of dangers. C.

VER. 3. *If.* God is not ignorant, (C.) but he preserves man's free-will. S. Jer.—He threatens conditionally, if people persist in evil. W.

VER. 6. *Silo.* C. vii. 12. C.—*Curse.* No greater punishment could be threatened or endured in this world. H.

VER. 8. *Death.* The pretext was plausible, as God seemed to have promised the temple an eternal duration. 3 K. ix. 3. The Jews accused Christ of the like crime. Mat. xxvi. 61. Such questions were brought before the sanhedrim and priests. C. xxvi. 57. But the latter are here (C.) the chief accusers with "the false prophets." Sept. H.—The princes, moved by the elders, (v. 17.) acquit the prophet, (C.) at the persuasion of Ahicam. v. 24. Several *priests* would probably judge along with the other princes, as the examination of impostors belonged chiefly to their tribunal. H.—*All* is often used for most part. W.

VER. 15. *Sent me.* This was a complete justification. C.—None could deny but Jeremias had all the characters of a true prophet. v. 16. H.

VER. 16. *All.* The populace easily changes either for better or for worse. W.

VER. 17. *Ancients.* They declare what happened about 100 years before, respecting Micheas. iii. 12. C.

VER. 18. *Mountain.* Sion, on which the house of the Lord was built. Conquerors have sometimes ploughed up cities. C.—*Jam seges est ubi Troja fuit.* Ovid, ep. i.

VER. 20. *There was.* The adversaries make this reply, or the others contrast the conduct of Joakim with the piety of Ezechias.

VER. 23. *Egypt*, as a seditious person . . Joakim was tributary to Pharao.

24 So the hand of Ahicam, the son of Saphan, was with Jeremias, that he should not be delivered into the hands of the people, to put him to death.

CHAP. XXVII.

The prophet sends chains to divers kings, signifying that they must bend their necks under the yoke of the king of Babylon. The vessels of their temple shall not be brought back till all the rest are carried away.

IN [a] the beginning of the reign of Joakim, the son of Josias, king of Juda, this word came to Jeremias, from the Lord, saying:

2 Thus saith the Lord, to me: Make thee bands, and chains: and thou shalt put them on thy neck.

3 And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers that are come to Jerusalem, to Sedecias, the king of Juda.

4 And thou shalt command them to speak to their masters: Thus saith the Lord of hosts, the God of Israel: Thus shall you say to your masters:

5 I made the earth, and the men, and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes.

6 And now I have given all these lands into the hand of Nabuchodonosor, king of Babylon, my servant: moreover also the beasts of the field I have given him to serve him.

7 And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

8 But the nation and kingdom that will not serve Nabuchodonosor, king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon: I will visit upon that nation with the sword, and with famine, and with pestilence, saith the Lord: till I consume them by his hand.

9 [b] Therefore, hearken not to your prophets and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon.

10 For they prophesy lies to you: to remove you far from your country, and cast you out, and to make you perish.

11 But the nation that shall bend down their neck under the yoke of the king of Babylon, and shall serve him: I will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

12 And I spoke to Sedecias, the king of Juda, according to all these words, saying: Bend down your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live.

13 Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the Lord hath spoke against the nation that will not serve the king of Babylon?

14 Hearken not to the words of the prophets, that say to you: You shall not serve the king of Babylon: for they tell you a lie.

15 [c] For I have not sent them, saith the Lord: and they prophesy in my name falsely: to drive you out, and that you may perish, both you and the prophets, that prophesy to you.

16 I spoke also to the priests, and to this people, saying: Thus saith the Lord: Hearken not to the words of your prophets, that prophesy to you, saying: Behold, the vessels of the Lord shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

17 Therefore, hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

18 But if they be prophets, and the word of the Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

19 For thus saith the Lord of hosts [d] to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

20 Which Nabuchodonosor, the king of Babylon, did not take, when he carried away Jechonias, the son of Joakim, the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem.

21 For thus saith the Lord of hosts, the God of Israel, to the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

22 They shall be carried to Babylon, and there they shall be until the day of their visitation, saith the Lord: and I will cause them to be brought, and to be restored in this place.

[a] A. M. 3395. A. C. 609.—[b] Supra xxiii. 16. Infra xxix. 8.

[c] Supra xiv. 14. and xxiii. 21. Infra xxix. 9.—[d] 4 Kings xxv. 13.

VER. 24. *Ahicam.* A man employed under Josias, (4 K. xxii. 12.) and father of Godolias, who was also the protector of Jeremias. C. xxxix. 14. and 4 K. xxv. 22. C.

CHAP. XXVII. VER. 1. *Joakim.* This revelation was made to the prophet in the beginning of the reign of Joakim: but the bands were not sent, to the princes here named, before the reign of Sedecias. v. 3. Ch.—He wore them six or seven years. Vat. T.—But this is uncertain. Sept. omit this title. Syr. Arab. &c. read "Sedecias." C.—As far as *Juda* may belong to the last chapter. S. Jerom includes the whole verse. H.—It seems to be rather a fresh prophecy, or the title may be spurious, like many in the Psalms. See C. xxvi. 1. and xxviii. 1. Is. xxi. 13.

VER. 2. *Chains.* Heb. "a yoke and pole," (C.) or piece of wood for the necks of slaves. S. Jer.—Thus would the servitude of these nations be clearly represented. H.—Bands and chains were proper signs, as they were used to bind captives. W.

VER. 3. *Edom.* Thus he exercises the function of prophet among the nations. C. i. 5. These had come to compliment Sedecias, or rather to form a league.

VER. 5. *Eyes.* God disposes of all princes, &c. His prophets speak boldly. C.

VER. 6. *Beasts.* The property of those people, or the most barbarous nations. S. Jer.—Hangmen and executioners may in the same sense be styled God's *servants.* W.

VER. 7. *His son;* viz. Evilmerodach, and his son's son, viz. Nabonydus, or Nabonadius, the *Baltassar* of Daniel, (chap. v.) and the last of the Chaldean kings. Ch.—*Come.* It will not be long before this rod is cast into the fire, the usual fate of those who execute God's vengeance.

VER. 9. *Prophets,* who deluded the Jews, as *diviners* did the Gentiles.

VER. 10. *To remove.* Heb. "that I may," &c. This will be the effect, though contrary to their intention.

VER. 11. *In it.* None complied, and though the Idumeans &c. joined the Chaldees against Juda, they were punished (C.) for their former league. v. 3. H.

VER. 16. *Time.* Hananias specified *two years,* (C. xxviii. 3.) which proved false. Some "silver vessels," (Bar. i. 8.) and not those of gold, it seems, (C.) or not all, (H.) were restored at the request of Saraias. C. li. 59.

VER. 18. *Hosts.* If they prevail, account me a false prophet. C.—The things taken shall not be soon restored; but more shall be conveyed away. W.

VER. 19. *To thee.* Heb. also, "concerning," as v. 21. (H.) though (C.) animate things are often spoken to. S. Jer.

CHAP. XXVIII.

The false prophecy of Hananias: he dies that same year as Jeremias foretold.

AND it came to pass in that year, in the beginning of the reign of Sedecias, king of Juda, in the fourth year, [a] in the fifth month, that Hananias, the son of Azur, a prophet, of Gabaon, spoke to me, in the house of the Lord, before the priests, and all the people, saying:

2 Thus saith the Lord of hosts, the God of Israel: I have broken the yoke of the king of Babylon.

3 As yet, two years of days, and I will cause all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor, king of Babylon, took away from this place, and carried them to Babylon.

4 And I will bring back to this place, Jechonias, the son of Joakim, king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

5 And Jeremias, the prophet, said to Hananias, the prophet, in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

6 And Jeremias, the prophet, said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the captives may return out of Babylon to this place.

7 Nevertheless, hear this word, that I speak in thy ears, and in the ears of all the people:

8 The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

9 The prophet that prophesied peace: when his word shall come to pass, the prophet shall be known, whom the Lord hath sent in truth.

10 And Hananias, the prophet, took the chain from the neck of Jeremias, the prophet, and broke it.

11 And Hananias spoke in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor, the king of Babylon, after two full years, from off the neck of all the nations.

12 And Jeremias, the prophet, went his way. And the word of the Lord came to Jeremias, after that Hananias, the prophet, had broken the chain from off the neck of Jeremias, the prophet, saying:

13 Go, and tell Hananias: Thus saith the Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14 For thus saith the Lord of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, to serve Nabuchodonosor, king of Babylon, and they shall serve him: moreover also I have given him the beasts of the earth.

15 And Jeremias, the prophet, said to Hananias, the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie.

16 Therefore, thus saith the Lord: Behold, I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord.

17 And Hananias, the prophet, died in that year, in the seventh month.

CHAP. XXIX.

Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.

NOW [b] these are the words of the letter which Jeremias, the prophet, sent from Jerusalem, to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people whom Nabuchodonosor had carried away from Jerusalem to Babylon:

2 After that Jechonias, the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers, were departed out of Jerusalem:

3 By the hand of Elasa, the son of Saphan, and Gamarias, the son of Helcias, whom Sedecias, king of Juda, sent to Babylon, to Nabuchodonosor, king of Babylon, saying:

4 Thus saith the Lord of hosts, the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon:

5 Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number.

7 And seek the peace of the city, to which I have

[a] A. M. 3408. A. C. 596.

[b] A. M. 3405. A. C. 599.

CHAP. XXVIII. VER. 1. *Juda.* So far Sanctius joins with the former chapter, improperly. *In the 4th year,* seems rather an interpolation; though the Sept. omit *in the beginning,* &c. to reconcile the passage; and others date the 4th year from the last sabbatical one, which is quite unusual. See C. xxvii. 1. C.—Sedecias reigned 11 years, so that the 4th might be said to be the beginning. W.—*Prophet.* Sept. "false prophet," to explain the meaning: the original denotes any prophet. S. Jer. H.

VER. 3. *Years.* Some were brought back in the 4th of Sedecias; (C. xxvii. 16. H.) so that this must be false, whether he spoke in the 1st or 4th year of his reign. C.

VER. 6. *Do.* Heb. also, "will do." He speaks ironically; or shews that he wishes not the misfortune of his countrymen. C.—He approves of the good thing, but warns his people that it is falsely promised. W.

VER. 9. *Truth.* This criterion was given by Moses; and another was assigned in case the prophet attempted to introduce idolatry, which was not here the case. Deut. xiii. and xviii. 20. C.

VER. 10. *Chain,* or wooden yoke. C. xxvii. 2. H.

VER. 12. *Way,* mildly. God inspired him what to say soon after.

VER. 13. *Iron.* Deut. xxviii. 48. The rashness of Hananias brought a heavier punishment on his admirers, which is the lot of all who follow heresiarchs. H.

VER. 17. *Seventh month.* He had spoken in the 5th of the sacred year. v. 1. C.

CHAP. XXIX. VER. 1. *Letter.* Lit. "book." H.—It was probably sent at the beginning of the reign of Sedecias by his ambassadors, and is different from that sent by Baruch i. and C. lii. 28.—*Prophets.* Chal. "scribes." C.—Sept. "false prophets." v. 8. H.—Daniel had begun to prophesy, A. 3402. Ezechiel commenced only five years after the captivity of Jechonias. One prophet frequently instructs another, as Nathan did David. Dan. ix. 2. and 1 Pet. i. 11. C.—Jeremias declares that the captivity would continue long. He comforts and rebukes to C. xl. W.

VER. 2. *Queen.* Nohesta.—*Eunuchs.* Real. (Heb.) or "Grandee." Chal.—*Engravers.* C. xxiv. 2.

VER. 3. *Gamarias,* the son of Saphan, is different. These two are unknown.

VER. 5. *Build.* Establish yourselves, as you must remain a *long* time in captivity. We are exhorted not to be attached to the things of the world, to remind us that we shall not live long. C. xvi. 2. and xxxv. 7. and 1 Cor. vii. 29.

VER. 7. *Peace.* We must submit to the magistrates, where we reside. Bar i. 11. and 1 Tim. ii. 1.

caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.

8 For thus saith the Lord of hosts, the God of Israel: [a]Let not your prophets that are in the midst of you, and your diviners, deceive you: and give no heed to your dreams which you dream:

9 For they prophesy falsely to you in my name: and I have not sent them, saith the Lord.

10 [b]For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favour, to bring you again to this place.

11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

12 And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you.

13 You shall seek me, and shall find me: when you shall seek me with all your heart.

14 And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

15 Because you have said: The Lord hath raised us up prophets in Babylon:

16 For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

17 Thus saith the Lord of hosts: [c]Behold, I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs, that cannot be eaten, because they are very bad.

18 And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

19 Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants, the prophets, rising by night, and sending: and you have not heard, saith the Lord.

20 Hear ye, therefore, the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21 Thus saith the Lord of hosts, the God of Israel, to Achab, the son of Colias, and to Sedecias, the son of Maasias, who prophesy unto you in my name, falsely: Behold I will deliver them up into the hands of Nabuchodonosor, the king of Babylon: and he shall kill them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

23 Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I commanded them not: I am the judge, and the witness, saith the Lord.

24 And to Semeias, the Nehelamite, thou shalt say:

25 Thus saith the Lord of hosts, the God of Israel: Because thou hast sent letters in thy name to all the people that are in Jerusalem, and to Sophonias, the son of Maasias, the priest, and to all the priests, saying:

26 The Lord hath made thee priest instead of Joiada, the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison.

27 And now why hast thou not rebuked Jeremias, the Anathothite, who prophesieth to you?

28 For he hath also sent to us, in Babylon, saying: It is a long time: Build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

29 So Sophonias, the priest, read this letter in the hearing of Jeremias, the prophet.

30 And the word of the Lord came to Jeremias, saying:

31 Send to all them of the captivity, saying: Thus saith the Lord to Semeias, the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath caused you to trust in a lie:

32 Therefore, thus saith the Lord: Behold, I will visit upon Semeias, the Nehelamite, and upon his seed: he shall not have a man to sit in the midst of this people, and he shall not see the good that I will do to my people, saith the Lord: because he hath spoken treason against the Lord.

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[a] Supra xiv. 14. and xxiii. 16. and xxvii. 15.—[b] Supra xxv. 12.

2 Par. xxxvi. 21. 1 Esd. i. 1. Dan. ix. 2.—[c] Supra xxiv. 9. and 10.

VER. 8. *Prophets.* There were many false ones. v. 21. Ezec. xiii.—*Dreams.* The prophets, or people. They are vain.

VER. 10. *Seventy.* Dating from the 4th of Joakim to the 1st of Cyrus, A. 3468. C. See C. xxv. 1. 11. H.

VER. 11. *An end.* Sept. "these things." This version is much abridged. From v. 15. to 21. is omitted in S. Jerom's and the Rom. edit.; but not in the Comp. or Theodoret. C.—Grabe inserts what is wanting, and places the 15th at the end of our 20th verse. H.

VER. 15. *Said.* Expressing your confidence in Providence; or rather, if we join this with what follows, he rebukes them for trusting in false prophets, who represented their condition as worse than that of their brethren, who were left behind; whereas it was really better. v. 17. C. xxiv. 2. 8. C.—The deluded people supposed that the false prophets had been sent by God. W.

VER. 19. *By night,* or "early," *de nocte,* as soon as the night was over. H.

VER. 22. *Curse.* v. 18. The malediction which has befallen the Jews, "overtake thee." W.—*Fire,* in frying-pans, (see 2 Mac. vii. 5.) or cauldrons of boiling oil. This death shews that these were not the infamous judges who tempted Susanna, (C.) as the Jews quoted by (H.) S. Jerom, Salien, &c. would infer from v. 23. and Dan. xiii. 57. They were stoned to death by the people. ib. lxii. C. —Yet the king might order their dead bodies to be cut in *two* and *burnt,* to express his horror of their wicked conduct. Dan. xiii. 55. 59. H.

VER. 23. *Folly.* A crime. Judge xix. 23. and 2 K. xiii. 12.—*Witness,* the sovereign truth. C.

VER. 24. *And.* God orders his prophet what to say, to an accusation sent from Babylon, in consequence of the former letter. v. 5. 28. H.—*Nehelamite,* "torrent," (S. Jer.) or "dreamer." We know of no place of this name.

VER. 25. *The second priest,* (4 K. xxv. 18.) a chief officer of the temple. C. xxi. 1.

VER. 26. *Joiada,* whose zeal had been conspicuous long before, under Joas, in persuading him to destroy the false prophets. 4 K. xi. 17. Sophonias is exhorted to imitate him, by treating Jeremias in like manner. C.—*Thou.* Heb. "ye should be officers." Prot. H.—There were many chief priests.—*Raveth,* Heb. "is possessed, and counterfeits the prophet." Such were to be slain, being confined till sentence had been passed. Deut. xviii. 20. C.

VER. 28. *Time,* before you will return. H.—Sophonias read the letter, approving of its contents, (S. Jer.) though this is not certain. He took no violent steps against Jeremias, as Phassur had done. H.

VER. 32. *Sit,* in an honourable station, or they shall all die. C.

CHAP. XXX. VER. 2. *Book.* This was spoken in the reign of Sedecias, for the people's conviction. The prophet had received orders to write in the 4th year of Joakim. C. xxxvi. 1. C.

VER. 3. *Come.* Some in S. Jerom explain this and the following chapter o

CHAP. XXX.

God will deliver his people from their captivity: Christ shall be their king: and his Church shall be glorious for ever.

THIS [a] *is* the word that came to Jeremias from the Lord, saying:

2 Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

3 For behold the days come, saith the Lord, and I will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord hath spoken to Israel and to Juda:

5 For thus saith the Lord: We have heard a voice of terror: there is fear, and no peace.

6 Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

7 [b] Alas, for that day *is* great, neither is there the like to it: and it is the time of tribulation to Jacob, but he shall be saved out of it.

8 And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

9 But they shall serve the Lord, their God, and David, their king, whom I will raise up to them.

10 [c] Therefore, fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for, behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

11 For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

12 For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

13 There is none to judge thy judgment to bind it up: thou hast no healing medicines.

14 All thy lovers have forgotten thee, and will not seek after thee: [d] for I have wounded thee with the wound of an enemy, with a cruel chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.

15 Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins, I have done these things to thee.

16 Therefore, all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted; and all that prey upon thee, will I give for a prey.

17 For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an outcast: This is she that had none to seek after her.

18 Thus saith the Lord: Behold, I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.

20 And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them.

21 And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord?

22 And you shall be my people: and I will be your God.

23 Behold the whirlwind of the Lord, *his* fury going forth, a violent storm, it shall rest upon the head of the wicked.

24 The Lord will not turn away the wrath of his indignation, till he hath executed and performed the thought of his heart: in the latter days you shall understand these things.

[a] A. M. 3406. A. C. 598.—[b] Joel ii. 11. Amos v. 18. Sophon. i. 15.

[c] Isai. xliii. 1. and xliv. 2. Luke i. 70.—[d] Supra xxiii. 19.

the end of the world, when all shall confess Christ. Others refer them to the preaching of the gospel alone. E. T.—But the return from captivity is specified, as prefiguring that event. S. Thomas, &c. C.—It is probable that many of the ten tribes returned to Samaria. C. xxxi. Ezec. xxxiii. W.

VER. 4. *To Juda.* All the race of Abraham are concerned. The kingdom was no longer divided.

VER. 5. *We.* Jeremias is ordered to express the alarms of the captives, at the news of the destruction of Jerusalem, or rather of the Chaldee empire, by Cyrus. They were naturally afraid that they would also suffer.

VER. 6. *Bear.* Lit. "beget," *generat.* But it has here the former signification, (H.) *pariat.* Vat.—*Yellow.* The Babylonians are in great anxiety. C.

VER. 7. *Great,* and terrible for this city, the outer walls of which shall be demolished, (Beros. C.) and all its glory perish. H.—*Of it.* Cyrus liberated the Jews. 1 Esd. i.

VER. 8. *Strangers.* Idols. The people were not so prone to worship them. Yet the Jews were almost constantly subject to foreigners (C.) *despectissima pars servientium, Macedonibus invalidis ... sibi ipsis reges imposuere.* Tacit. Hist. 5.—Christ granted a more perfect liberty to the faithful. Jo. viii. 33. C.

VER. 9. *David.* That is, Christ, of the house of David. Ch. Ezec. xxxvii. 24. Osee iii. 5.—Grotius and some modern Jews, in opposition to their ancestors, (Chal. Kimchi, &c.) and to all Christians, would understand Zorobabel, though he was never possessed of the title or authority of king. C.—The prophecy may allude to him, but it is fulfilled only in Christ. Theodoret.

VER. 11. *Nations,* which are now no more. Grabe supplies v. 10. 11. 15. and 22.—H.—*Judgment,* like a father, (C.) though the *chastisement* may seem *cruel.* v. 14. H.—Heb. "with justice, but I will not deny thee for ever." Chal. "utterly." C.—Only the Church is preserved continually. All other kingdoms change. W.

VER. 13. *Up.* There is none to judge thy cause, or to be thy physician. C

VER. 14. *Lovers.* Nations which had seduced thee to worship their idols. H.—*Enemy.* This *judgment* (v. 11.) was requisite. C.

VER. 16. *Prey.* The Romans utterly overturned the Macedonian empire, (H.) as the former had done the Persian, and they the Chaldean monarchy, which has risen on the ruins of the Assyrian empire. But the Jews rise as it were from their ashes. C.

VER. 17. *Close.* Sept. "remove the healing plaster from thy painful wound." H.

VER. 18. *Temple.* After 70 years, it was rebuilt. The Church was founded on a *rock.* W.

VER. 19. *Play,* or laugh. C.—Prot. "make merry." C. xxxi. 4.—*Lessened.* The Jews were as numerous in our Saviour's time (H.) as ever they had been. C.

VER. 21. *Leader.* Zorobabel, the figure (Theod.) of Christ, who is here meant. C.—He springs from Jacob. W.—The sceptre was not taken away till his coming. Gen. xlix. H.—*Who.* Cyrus alludes to this passage in his decree. 1 Esd. i. C.—The prediction is fully verified in Christians. S. Jer.—Christ is near to God, being *one.* Jo. xiv. W.

VER. 23. *Wicked,* at Jerusalem, or rather the Chaldees; and the Jews, who crucified their Messias. S. Jer. &c. C.

CHAP. XXXI.

The restoration of Israel. Rachel shall cease from mourning. The new covenant. The Church shall never fail.

AT that time, [a]saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest.

3 The Lord hath appeared from afar to me. Yea, I have loved thee with an everlasting love: therefore have I drawn thee, taking pity *on thee.*

4 And I will build thee again, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time:

6 For there shall be a day, in which the watchmen on Mount Ephraim shall cry: [b]Arise, and let us go up to Sion, to the Lord our God.

7 For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and will gather them from the ends of the earth: and among them shall be the blind and the lame, the woman with child, and she that is bringing forth together, a great company of them returning hither.

9 They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye nations, and declare *it* in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd *doth* his flock.

11 For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

12 And they shall come, and shall give praise in Mount Sion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

13 Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

14 And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

15 Thus saith the Lord: [c]A voice was heard on high of lamentation, of mourning, and weeping of Rachel, weeping for her children, and refusing to be comforted for them, because they are not.

16 Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

17 And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18 Hearing, I heard Ephraim, when he went into captivity: thou hast chastised me, and I was instructed as a young bullock, unaccustomed to the yoke. Convert me, and I shall be converted: for thou art the Lord my God.

19 For, after thou didst convert me, I did penance: and, after thou didst shew unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

20 Surely Ephraim is an honourable son to me, surely he is a tender child: for, since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying, I will pity him, saith the Lord.

21 Set thee up a watch-tower, make to thee bitterness: direct thy heart into the right way, wherein thou

[a] A. M. 3406.—[b] Isai. ii. 3.

[c] Mich. iv. 2.—[c] Mat. ii. 18.

CHAP. XXXI. VER. 1. *Israel.* The ten tribes returned as well as Juda, &c. C.—They were more ready to receive Christ than the other two tribes. Mat. xiii. &c. W.

VER. 2. *Desert.* From which the former inhabitants had been driven, (4 K. xvii. 6. 24. C.) or, as those under Moses were favoured, (H.) so shall the captives. Grot.—Sept. "I found him warm," (θερμον, means also a *lupin*, which has misled the old Latin interpreters. S. Jer.) *murdered* "in the desert, with those slain by the sword. Go, and destroy not Israel." H.

VER. 3. *Afar.* He has seemed to despise me, (S. Jer.) or he has spoken to my ancestors. C.—Chal. He has "manifested himself long ago to our fathers. Prophet, tell them I have," &c. Ps. xxxv. 11. and cviii. 11. C.

VER. 5. *Samaria.* Its wine was famous. Judg. ix. 27. Jos. Bel. iii. 2.—*Time,* three years being elapsed. Lev. xix. 35. C.—Prot. "plant, and shall eat (marg. profane) *them* as common things." They shall not be too greedy, (H.) but shall have leisure to enjoy the fruits of their labour. C.

VER. 6. *Watchmen.* Some were stationed on eminences to observe the first appearances of the moon, (C.) which was a sort of festival. H.

VER. 7. *Head.* Rejoice over Babylon.—*Save. Hoshang,* "I beg," was usually added; and this acclamation is used by the Church.

VER. 8. *Together.* All shall hasten, and there shall be no impediment. Is. xxxv. 5.

VER. 9. *Shall,* or "came" into captivity. Bar. vi. 6. Ps. cxxv. 6. Is. lxvi. 20.—*Way.* They shall find every accommodation, and plenty of water. Is. xxxv. 7. and xlix. 10.—*Born.* Chal. "beloved." I will treat the ten tribes as well as Juda. Christ inebriates his disciples with his graces. C.—Ephraim shall be treated with all the love and attention shewn to the first-born. W.

VER. 12. *Sion.* There shall be no farther schism or idolatry among them.—*No more,* if they prove faithful. This was not the case.

VER. 14. *Fatness.* Abundant crops secured them more plentiful tythes, as long as the *people* preserved their religion. H.—No nation had more priests, or better provided for. C.

VER. 15. *High.* Lit. "high places." Heb. *Rama.* H.—There was a city of this name near Bethlehem, where Rachel was buried. Benjamin was her son, and was conducted by this road to Babylon. Chal. Grot. T.—Ephraim and Manasses were also her grandchildren, and she may bewail their captivity by personification. S. Mat. (ii. 18.) shews that this prediction was more fully accomplished when the innocents were slain. The same passage may allude to different events. C.—All the people of God, both of the ten and of the two tribes, bewailed their captivity, and the mothers lamented for those slain near Bethlehem. W.

VER. 16. *Reward.* A time fixed for thy tears being dried up. Is. xvi. 14. and xl. 10.

VER. 18. *I was.* Chal. Theodoret, and S. Chrys. have "not." But chastisement produced a salutary effect upon the ten tribes. Osee vi. 1. and xiv. 3.—*Convert.* Bring me back from captivity and from my evil ways. This must be attributed to grace. C.—We cannot repent without it. S. Jer.—*Da quod jubes.* S. Aug. Conf. x. 19. and 31. and 37.—God's grace is the principal cause of justification. Man's co-operation is the secondary cause. W.

VER. 19. *Thigh,* through grief. *Femur mœrenti plangere dextrâ.* Metam. xi.—Cyrus struck his thigh, mounted his horse, and went to attend the funeral of Abradates. Xen. vii.—So did Achilles for Patroclus. Il. xvi.—*Youth,* being seduced by Jeroboam.

VER. 20. *I spoke.* Heb. "my word is in him," and he is docile to my instructions.

VER. 21. *Tower,* to bewail thy past follies; or signals to know the way, or tombs for thy beloved.

hast walked: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity: The Lord bless thee, the beauty of justice, the holy mountain.

24 And Juda and all his cities shall dwell therein together: the husbandmen, and they that drive the flocks.

25 For I have inebriated the weary soul: and I have filled every hungry soul.

26 Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

27 Behold, the days come, saith the Lord: and I will sow the house of Israel, and the house of Juda, with the seed of men, and with the seed of beasts.

28 And, as I have watched over them, to pluck up, and to throw down, and to scatter, and destroy, and afflict; so will I watch over them, to build up, and to plant them, saith the Lord.

29 In those days they shall say no more: [a]The fathers have eaten a sour grape, and the teeth of the children are set on edge.

30 But every one shall die for his own iniquity; every man that shall eat the sour grape, his teeth shall be set on edge.

31 [b]Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

32 Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; the covenant which they made void, and I had dominion over them, saith the Lord.

[a] Ezec. xviii. 2.—[b] Heb. viii. 8.—[c] Heb. x. 16.

33 But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: [c]I will give my law in their bowels, and I will write it in their heart; and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord; for all shall know me from the least of them even to the greatest, saith the Lord: [d]for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night; who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

36 If these ordinances shall fail before me, saith the Lord; then also the seed of Israel shall fail, so as not to be a nation before me for ever.

37 Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath; I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

38 Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hanameel, even to the gate of the corner.

39 And the measuring line shall go out farther in his sight upon the hill Gareb; and it shall compass Goatha.

40 And the whole valley of dead bodies, and of ashes, and all the country of death, even to the torrent Cedron, and to the corner of the horse-gate towards the east, the Holy of the Lord: it shall not be plucked up, and it shall not be destroyed any more for ever.

CHAP. XXXII.

Jeremias, by God's commandment, purchases a field of his kinsman: and prophesies the return of the people out of captivity: and the everlasting covenant God will make with his Church.

THE [e]word that came to Jeremias, from the Lord, in the tenth year of Sedecias, king of Juda; the same is the eighteenth year of Nabuchodonosor.

[d] Acts x. 43.—[e] A. M. 3415. A. C. 589.

VER. 22. *Daughter.* Bury thy dead, and delay thy return no longer. The Israelites did not soon make use of the leave granted by Cyrus. C.—*Man.* Heb. "a hero." T.—The fathers generally explain this of the incarnation. C.—Christ had the perfect use of reason in the virgin's womb. H.—He was the brightness of his Father's glory. Heb. i. 3. Even some ancient Jews apply this to the Messias. Galatin. vii. 14. But the moderns understand that women would offer themselves in marriage; the times would be so happy. This was not so unusual in countries where polygamy prevailed. Ruth iii. 9. Is. iv. 1. Cant. viii. 1. C.—Hence this is hardly the meaning; for God promises something *new.* H.—"The Lord hath created a new *thing* in a woman." Aquila.—Symmachus agrees nearly with the Sept. "because the Lord has created thee by salvation a new plantation. Men shall go about in *thy* salvation." This "might be explained, if it were not sacrilegious to argue respecting God's word by human sense," says S. Jerom; though this censure of "the Vulgate" (Sept.) seems rather harsh. He complains here of his copy. Theodoret explains it of the apostles going through the world to spread the gospel. H.—Behold whence thy happiness must come, (M.) O thou who hast so long proved faithless, going *astray after many lovers.* H.—Christ, in his mother's womb, was in stature small, but a perfect man (W.) in the use of reason, &c. H.

VER. 23. *Bless thee.* Thus the captives speak in rapture at their return.

VER. 24. *Together.* Jerusalem shall be large enough to contain all, at the great festivals.

VER. 26. *To me.* Thus Jeremias concludes his prediction with joy. C.

VER. 27. *Men.* They shall increase exceedingly by my blessing. H.—*Beasts* were the source of their riches. Hence *pecunia* is derived from *pecus.* W.

VER. 29. *Edge.* Such observations had been too often made. Ezec. xviii. 12. H.—Henceforward you shall not suffer for the faults of Achab, Manasses, &c. Each one shall bear his own burden. The captivity has been like a deluge, cleaning all away. C.

VER. 31. *Covenant.* That made with the captives was not such. Their covenant is grown *old,* and at an end, as S. Paul shews. Heb. viii. 8. They were not indeed divided, as they had been. Ezec. xxxvii. 16.

VER. 32. *Dominion.* As a husband, (Heb. C.) or "Lord." H.—"I despised them." Sept. Heb. viii.

VER. 33. *Heart.* They were more docile after their return: yet still their service was very imperfect and forced. How many false traditions were received, at the coming of Christ! This of course, regards his disciples.

VER. 34. *Lord.* Christ himself came to instruct mankind. The true God was better known than ever, even by the illiterate. Yet God requires us to have recourse to men, in order to know his truths, as S. Paul was sent to Hananias, and the eunuch to Philip. H.—The apostles were enlightened by the Holy Ghost, (Jo. vi. 45. S. Aug. de Spir. C.) who still guides the flock by his pastors. The private spirit is too fanatical and delusive. H.—The most ignorant shall easily become acquainted with the truths of salvation. External preaching is requisite, though of little use unless grace touch the mind and the heart. T.—All will hear successively, (H.) or embrace the gospel at the same time, for several years before the last day. Houbig. pref. in Prop. 356. Is. xi. 9. and xlv. 23. Soph. iii. 9. &c. H.

VER. 36. *Ever.* Like the Chanaanites and *Ephraim* during the captivity. Is. vii. 8. God restored the latter. Yet they are again dispersed for above 17 centuries, so that this perpetuity, which shall equal the world's duration, belongs to the Church. C.—*Israel* remains, not in the incredulous Jews, but in those who with the apostles embraced and propagated the faith of Christ. S. Jer. W.

VER. 37. *Out,* experimentally, and not by philosophical hypotheses, which were little known in the days of Jeremias. C.—Sept. "if *it* be made lower." H.—This is impossible; so it is that I should abandon Israel. Theodor.—*All* was not faithless. C.—The *Israel of God* embraced the gospel. H.

VER. 38. *Come,* is only in the margin of the Heb. but is found properly in some MSS. Kennicott.—*Corner.* On the south, opposite to the former. 2 Esd. iii. 1.

VER. 40. *Valley* of Hinnom, or Topheth, (C. vii. 32. and xix. 6.) where Cedron flowed. Zac. xiv. 4. C.—The city was much enlarged on this side, under the Machabees. Jos. Bel. vi. 6.—*Ever.* Yet the temple was utterly destroyed by the Romans, so that we must explain this of the Catholic Church, founded on a *rock,*

2 At that time the army of the king of Babylon besieged Jerusalem; and Jeremias, the prophet, was shut up in the court of the prison, which was in the house of the king of Juda.

3 For Sedecias, king of Juda, had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold, I will give this city into the hand of the king of Babylon, and he shall take it?

4 And Sedecias, king of Juda, shall not escape out of the hand of the Chaldeans; but he shall be delivered into the hands of the king of Babylon; and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

5 And he shall lead Sedecias to Babylon; and he shall be there till I visit him, saith the Lord. But if you will fight against the Chaldeans, you shall have no success.

6 And Jeremias said: The word of the Lord came to me, saying:

7 Behold, Hanameel, the son of Sellem, thy cousin, shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thy right to buy it, being next akin.

8 And Hanameel, my uncle's son, came to me, according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth, in the land of Benjamin; for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the word of the Lord.

9 And I bought the field of Hanameel, my uncle's son, that is in Anathoth: and I weighed him the money, seven staters, and ten pieces of silver.

10 And I wrote it in a book, and sealed it, and took witnesses; and I weighed him the money in the balances.

11 And I took the deed of the purchase, that was sealed, and the stipulations, and the ratifications, with the seals, that were on the outside.

12 And I gave the deed of the purchase to Baruch, the son of Neri, the son of Maasias, in the sight of Hanameel, my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying:

14 Thus saith the Lord of hosts, the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel: Houses, and fields, and vineyards, shall be possessed again in this land.

16 And, after I had delivered the deed of purchase to Baruch, the son of Neri, I prayed to the Lord, saying:

17 Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm; no word shall be hard to thee.

18 *Thou shewest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them; O most mighty, great, and powerful, the Lord of hosts is thy name.

19 Great in counsel, and incomprehensible in thought; whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

20 Who hast set signs and wonders in the land of Egypt, even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

21 And hast brought forth thy people Israel, out of the land of Egypt, with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

22 And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and possessed it; but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

24 Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken is all come to pass, as thou thyself seest.

25 And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremias, saying:

27 Behold I am the Lord, the God of all flesh: shall any thing be hard for me?

28 Therefore, thus saith the Lord: Behold, I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

29 And the Chaldeans that fight against this city,

* Exod. xxxiv. 7.

and proof against the *gates of hell*, and all the malice of heretics and persecutors. Mat. xvi. 18. C.

CHAP. XXXII. VER. 1. *Tenth.* The city had been besieged about a year, (C. xxxix. 1.) and the prophet continued to admonish the king and people of their fate. C. xxxiv. C.—He bought land, to shew that they should one day return. W.

VER. 2. *Court*, at large, so that people might come to him freely. He was not chained or in prison, as C. xxxvii. 15. and xxxviii. 6. 13. C.

VER. 4. *Eyes.* They were afterwards put out at Reblatha, (H.) so that he could not see Babylon. Ezec. xii. 13. W.—Sedecias was imprisoned, and buried there by the Jews. C. xxxiv. 5. and 12.

VER. 7. *Next.* Priests could sell only to their fellow priests. Lev. xxv. 34. S. Jer.—Others might dispose of their landed property to any, until the year of jubilee. The nearest relation had the first offer, but he was not obliged to purchase. Jeremias now consented, to shew that the people should return to possess the land, though it was now in the enemy's hands. C.—Thus a Roman purchased the land on which Hannibal was encamped, despising his power and threats. V. Max. iii. 8. Livy xxvi. H.

VER. 8. *Came* into the city clandestinely; or rather he had entered before the siege. C.

VER. 9. *Silver.* Heb. "seventeen sicles of silver." H.—Coin was not yet used. C.

VER. 11. *Outside.* "There was another copy left open for inspection, (v. 14.) which custom still prevails," says S. Jerom. H.

VER. 14. *Days*, safe from dampness, &c. Thus Origen found a version of the Bible preserved at Jericho. C.—After the captivity, the owners shall claim their land.

VER. 17. *Alas.* Heb. *ahah, ah!* only once. Sept. "O, *thou* Being, Lord God." H.—*Hard.* Heb. also, "hidden, wonderful," &c. C.—"When the gods perform, nothing appears incredible." Pindar, Pyt. x. See v. 27. Lu. i. 37. H.

VER. 18. *After them*, to the third and fourth generation. Ex. xxxiv. 7. His mercy is more exalted. C.

VER. 20. *Day.* We remember thy ancient miracles, and witness others.

VER. 23. *Any of.* Lit. "all those," which seems better, as he who offends *in one*, becomes guilty *of all*; and the Jews certainly had observed some precepts, though they did not persevere unto the end. H.

shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink-offerings to strange gods, to provoke me to wrath.

30 For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel, who even till now provoke me with the work of their hands, saith the Lord.

31 For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

32 Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

34 [a] And they have set their idols in the house, in which my name is called upon, to defile it.

35 And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

36 And now, therefore, thus saith the Lord, the God of Israel, to this city, whereof you say that it shall be delivered into the hands of the king of Babylon, by the sword, and by famine, and by pestilence:

37 Behold I will gather them together out of all the lands to which I have cast them out, in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlasting covenant with them, and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

42 For thus saith the Lord: As I have brought upon this people all this great evil, so will I bring upon them all the good that I now speak to them.

43 And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

44 Fields shall be bought for money, and deeds shall be written and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

[a] 4 Kings xxi. 4.

CHAP. XXXIII.

God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his Church shall be glorious and perpetual.

AND [b] the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

2 Thus saith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

3 Cry to me, and I will hear thee: and I will shew thee great things, and sure things, which thou knowest not.

4 For thus saith the Lord, the God of Israel, to the houses of this city, and to the houses of the king of Juda, which are destroyed, and to the bulwarks, and to the sword,

5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.

6 Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

[b] A. M. 3414. A. C. 590.

VER. 24. *By.* Lit. "at the presence of the sword," or by its force. Ps. lix. 6. W.

VER. 25. *Is given,* in the eternal decrees. v. 28. H.

VER. 29. *Baal,* the sun, &c. C. xix. 13. Soph. i. 5. and 4 K. xxiii. 12. C.

VER. 30. *Continually,* (Sym.) "moreover," (Aq.) or "alone." Sept. and Theodot. v. 23. H.—The Jews had rebelled in the desert. W.

VER. 31. *Built it.* The Jebusites polluted it. David himself offended, as well as Solomon, and under all the kings many crimes were committed, (C.) which is always the case in large cities. These general terms only denote a great corruption, though some would be virtuous. H.

VER. 34. *It,* under Achaz, Manasses, and perhaps the last kings of Juda. Ezec. viii. 9.

VER. 35. *Consecrate.* Heb. "make *them* pass" through or into the fire, to be consumed in honour of Moloc. 4 K. xxi. 6.—*Heart.* They perhaps meant to imitate Abraham. C. vii. 31.

VER. 37. *Lands.* What is here said must be understood of the captives, yet in such a manner that Christians are more particularly designated, for the Jews never enjoyed such perfect security, nor followed *one way,* nor enjoyed the eternal covenant, (v. 39. 40. C. xxxi. 31. C.) except those who embraced the true faith of Christ. At all times *one* religion alone can be pleasing to God, (v. 39.) and those who were saved under the old law, must have believed in a Redeemer to come, as we must do in one already past. H.—God would not suffer true believers to become extinct under the old law; much less will he since Christ's coming. W.

VER. 41. *Truth,* like a tree which shall not be eradicated.

VER. 44. *Juda, and in.* A farther description of these cities is given, situated about the capital, Hebron, Sephala, (*the plain*) near Gaza, (C.) and the *Negeb* or *south* country, (H.) towards Arabia. Here the excellent commentary of S. Jerom ends, to our great loss. C.—It was perhaps his last work, undertaken after the twelve minor and the other three great prophets. He never wrote on Baruch, on the epistle of Jeremias, the Gr. parts of Daniel, &c. as the Jews did not allow them to be canonical, and the point was not then decided. The Church styles S. Jerom "the greatest doctor in expounding the sacred Scriptures," as he translated and illustrated the greatest part of them; (H.) and indeed he seems to have been the best qualified for the undertaking, of all the fathers. Du Pin.—Hence we may lament the more that we have not all his works in their genuine purity and perfection, as even the latest editions are very faulty, and proceed upon a plan which the learned do not approve. See A. Butler, Kennicott, &c. H.

CHAP. XXXIII. VER. 1. *Time.* Soon after the former. C.—He was comforted in prison by two visions, shewing that the Church should not perish for the sins of many. W.

VER. 2. *Thus.* Heb. uses the fem. for the neuter. Sept. "forming the earth," &c.

VER. 3. *Cry.* The prophetic spirit was sometimes granted to earnest prayer. Dan. ix. 2. and. x. 3.

VER. 4. *To.* "Concerning the houses . . and the sword of them," who would not obey God, thus bringing on their own destruction.

VER. 6. *Their.* The houses, wounds, or *breaches.* Heb. and Sept. C.—*Peace.* That is, the peace and welfare which they pray for. Ch.—I will teach them how to pray for a durable peace.

7 And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.

9 And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace, that I will make for them.

10 Thus saith the Lord: There shall be heard again in this place, (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast)

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

12 Thus saith the Lord of hosts: There shall be again in this place, that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds, causing their flocks to lie down.

13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.

14 Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

15 In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

16 In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

17 For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.

18 Neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually.

19 And the word of the Lord came to Jeremias, saying:

20 Thus saith the Lord: If my covenant with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

21 My covenant also with David, my servant, may be made void, that he should not have a son to reign upon his throne, and *with the* Levites and priests, my ministers.

22 As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David, my servant, and the Levites, my ministers.

23 And the word of the Lord came to Jeremias, saying:

24 Hast thou not seen what this people hath spoken, saying: The two families which the Lord had chosen, are cast off: and they have despised my people, so that it is no more a nation before them?

25 Thus saith the Lord: If I have not set my covenant between day and night, and laws to heaven and earth:

26 Surely I will also cast off the seed of Jacob, and of David, my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

CHAP. XXXIV.

The prophet foretells that Sedecias shall fall into the hands of Nabuchodonosor: God's sentence upon the princes and people that had broken his covenant.

THE [a]word that came to Jeremias from the Lord, (when Nabuchodonosor, king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, and all the people fought against Jerusalem, and against all the cities thereof) saying:

2 Thus saith the Lord, the God of Israel: Go, and speak to Sedecias, king of Juda, and say to him: Thus saith the Lord: Behold, I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand; but

[a] A. M. 3414. A. C. 590.

VER. 8. *Iniquity*, by means of the captivity, which shall be a sort of baptism. C. xxxi. 29. C.

VER. 9. *And it.* Jerusalem, as a figure of the Church. M.—*Fear*, worship, and desist from persecuting God in his saints, (H.) whom he so highly favours.

VER. 11. *Vows.* Promised victims of thanksgiving. C.—*First*, when they were settled in it under Josue. H.

VER. 13. *Mountains.* C. xxxii. 44.—*Numbereth* them, they come into the fold. C.—Chal. "my people shall be instructed, and formed by the hand of the Messias." Grabe supplies what follows to the end of the chap. H.

VER. 15. *Bud*, or orient, Christ, (C.) of whom Zorobabel was a figure. Theodoret. All cannot be verified of the latter. v. 16. C.—The Jews themselves explain this of the Messias. Calov.—It evidently refers to him, as he was born of David, whose posterity should continue till Christ, the founder of an eternal kingdom. W.

VER. 16. *Him.* Sept. Chal. &c. The Heb. has "her" Jerusalem, or the Church, which receives all its beauty from Christ. C.—See C. xxiii. 5. where all read *him.* H.

VER. 17. *David.* This was verified in Christ, who is of the house of David; and whose kingdom in his Church shall have no end. Ch.—The tribe of Juda continued most eminent till his coming. But there was no king till Hyrcan, and he was of another tribe. The priests governed after Nehemias, till Herod was appointed by the Romans. This must therefore be explained of Christ's eternal kingdom. Gen. xlix. C.

VER. 18. *Priests.* This promise relates to the Christian priesthood; which shall also continue for ever: the functions of which (more especially the great sacrifice of the altar) are here expressed, by the name of holocausts, and other offerings of the law, which were so many figures of the Christian sacrifice. Ch. —The Levitical sacrifices have ceased for 17 centuries. But Christ will officiate by his ministers till the end of time. C.—S. Hypolitus and all the fathers agree that the blessed Eucharist is the complement of all the ancient sacrifices. W.

VER. 21. *Ministers.* The promise is not conditional, but as unchangeable as the course of the seasons. C.

VER. 24. *Families* of kings and priests, (Ch.) or the two kingdoms of Israel and Juda. The people complained that God had broken his word, (C.) so heretics assert that he has abandoned his Church for above 800 years. Providence watched in a particular manner over the families of Aaron and David, which enjoyed peculiar privileges, (H.) or blessings. W.

CHAP. XXXIV. VER. 1. *Came*, in the 11th year of Sedecias, before the Chaldees returned to the siege. C. xxxvii. 4.

VER. 3. *Go to*, yet shalt *not see Babylon*, (Ezec. xii. 13.) his eyes being put out. C. xxxii. 4. C. See 4 K. xxv. 7. W.—Paine objects this as a false pro

thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Sedecias, king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword,

5 But thou shalt die in peace; and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

6 And Jeremias, the prophet, spoke all these words to Sedecias, the king of Juda, in Jerusalem.

7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda that were left, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jerusalem, making a proclamation:

9 That every man should let his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, go free: and that they should not lord it over them; to wit, over the Jews, their brethren.

10 And all the princes, and all the people, who entered into the covenant, heard that every man should let his man-servant, and every man his maid-servant, go free, and should no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as men-servants and maid-servants.

12 And the word of the Lord came to Jeremias from the Lord, saying:

13 Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

14 [a] At the end of seven years, let ye go every man, his brother, being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

[a] Exod. xxi. 2. Deut. xv. 12.

15 And you turned to-day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my sight, in the house upon which my name is invocated.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his man-servant, and every man his maid-servant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

17 Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty, every man to his brother, and every man to his friend: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, and have not performed the words of the covenant, which they agreed to in my presence, when they cut the calf in two, [b] and passed between the parts thereof:

19 The princes of Juda, and the princes of Jerusalem, the eunuchs and the priests, and all the people of the land, that passed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

21 And Sedecias, the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

CHAP. XXXV.

The obedience of the Rechabites condemns the disobedience of the Jews. The reward of the Rechabites.

THE [c] word that came to Jeremias from the Lord in the days of Joakim, the son of Josias, king of Juda, saying:

2 Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into

[b] Gen. xv. 20.—[c] A. M. 3398. A. C. 606.

phecy, though it was verified so terribly. Daniel, &c. would not neglect to bury the king. Watson.

Ver. 5. *Peace.* That is, by a natural death. Ch.—*Burn* thee, like Asa; (2 Par. xvi. 14. C.) or aromatical spices were only burnt over their dead bodies, which were also embalmed. Sanct. Vat. &c.—Tostat says that Sedecias was intoxicated, for sport, (Hab. ii. 15.) and died of grief in prison. C. lii. 11. C.—The king of Babylon would probably not refuse him a decent burial. Watson, Let. vi.

Ver. 7. *Lachis*, near Hebron. Detachments were sent to different places.

Ver. 9. *Brethren.* The sabbatical year happened in the 9th of Sedecias, when the Chaldees approaching, caused him to shew some signs of religion. But when they departed to meet the Egyptians, the people repented of what they had done well. C.—Such a relapse offends God more than the former sins, as our Saviour shews by a parable. Mat. xviii. W.

Ver. 14. *End*, or commencement. Glass. Gram. iii. 6. Ex. xxi. 2. Deut. xv. 12. Lu. ii. 21. C.

Ver. 16. *And set.* Heb. "to their own soul," to do as they pleased. H.

Ver. 17. *For you.* I acknowledge you no longer as my servant. I will let loose the sword, &c. against you.

Ver. 18. *Parts.* This was done to signify that if they transgressed, they consented to be slain. Gen. xv. 9. 17. It seems Sedecias and his subjects had solemnly ratified the covenant made at Sinai, being impressed with fear of the enemy.

Ver. 19. *Eunuchs*, chief officers. One was at the head of the army. 4 K. xxv. 19.

Ver. 21. *From you*, to attack Egypt. Afterwards the various detachments came and took Jerusalem. C.

Ver. 22. *Command.* He did not approve of their cruelty, but used them as scourges. W.

CHAP. XXXV. Ver. 1. *Joakim*, when Nabuchodonosor besieged him again in his 7th year. The Rechabites then pitched their tents in Jerusalem. v. 11. C.—Here we behold a figure of religious orders in the Church, as well as in the Nazarites and disciples of the prophets. Num. vi. and 4. K. i. They observed certain rules for acquiring greater perfection, and refrained from many things which were otherwise lawful. Thus various religious orders, both of men and of women, have flourished in the Church, and though they have different names and regulations, yet they are not sects, as heretics would pretend, but all follow the same faith, use the same sacraments, and are a great ornament to the Catholic Church by their profession of the three essential vows of poverty, chastity, and obedience, in imitation of the apostles. Mat. xix. 12.—*Joakim.* This happened before the preceding prophecies. W.

Ver. 2. *Rechabites.* These were of the race of Jethro, father-in-law to

one of the chambers of the treasures, and thou shalt give them wine to drink.

3 And I took Jezonias, the son of Jeremias, the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, to the treasure-house of the sons of Hanan, the son of Jegedelias, the man of God, which was by the treasure-house of the princes, above the treasure of Maasias, the son of Sellum, who was keeper of the entry.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

6 And they answered: We will not drink wine; because Jonadab, the son of Rechab, [a]our father, commanded us, saying: You shall drink no wine, neither you nor your children, for ever:

7 Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

8 Therefore we have obeyed the voice of Jonadab, the son of Rechab, our father, in all things that he commanded us, so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

9 Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

10 But we have dwelt in tents, and have been obedient according to all that Jonadab, our father, commanded us.

11 But when Nabuchodonosor, king of Babylon, came up to our land, we said: Come, let us go into Jerusalem, from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

12 And the word of the Lord came to Jeremias, saying:

13 Thus saith the Lord of hosts, the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words, saith the Lord?

14 The words of Jonadab, the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants, the prophets, rising early, and sending and saying: [b]Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

16 So the sons of Jonadab, the son of Rechab, have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab, your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of hosts, the God of Israel: There shall not be wanting a man of the race of Jonadab, the son of Rechab, standing before me for ever.

CHAP. XXXVI.

Jeremias sends Baruch to read his prophecies in the temple: the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.

AND it came to pass [c]in the fourth year of Joakim, the son of Josias, king of Juda, that this word came to Jeremias by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations, from the day that I spoke to thee, from the days of Josias even to this day.

3 If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity and their sin.

4 So Jeremias called Baruch, the son of Nerias: and Baruch wrote from the mouth of Jeremias, all the

[a] 4 Kings x. 15.—[b] Supra xviii. 11.

and xxv. 5.—[c] A. M. 3398. A. C. 606.

Moses. Ch.—All the Heb. and Latin doctors agree that the Rechabites were *strangers*. v. 7. 19. W.—*Treasures* of corn, wine, &c. Jeremias, as a priest, had free access.

VER. 4. *Of God.* Prophets are generally thus designated. 4 K. iv. 7. We know nothing more of this holy man.—*Princes* of the priests; or where princes made their offerings, or assembled to judge. C. xxvi. 10.—*Eniry.* He was not removeable like the other Levites. 1 Par. ix. 19. 34. C.

VER. 5. *Wine.* This was not an exhortation, but a trial. H.

VER. 6. *Jonadab.* A man much esteemed by Jehu. 4 K. x. 15. W.

VER. 7. *Days.* The reward of dutiful children. Ex. xx. 12. These are models of those Christians who follow the rule of some virtuous person, in order to be at a greater distance from any transgression of the law, and to observe it with more perfection. C.—"If a father could lay such an injunction on his descendants, and they receive commendation for observing it, why may not the fathers of the Church enjoin things which are not of themselves necessary, but . . useful to avoid the occasions of evil, or to advance in virtue!" says Grotius, a Protestant, after S. Jerom, (ad Paulin) S. Aug. in Ps. lxx. &c. H. Jonadab exhorted, and prescribed this rule, but it was not properly a command, being too arduous. T.

VER. 11. *Syria.* 4 K. xxiv. 2. The mention of these shews that this was the second siege, when Joakim was slain, and many led into captivity, (C. lii. 28.) with these Rechabites. C.—They lived under tents, but in case of necessity entered the city. v. 10. If they observe works of supererogation, all must surely keep God's law. W.

VER. 14. *Me.* What a contrast! H.—This was only a counsel, mine a law! T.

VER. 19. *Before me,* in an honourable situation (1 Par. ii. 55.) about the temple. It was not requisite that they should be Levites. C.—*For ever.* Their reward shall be eternal bliss. H.—This they sought for, as they were *strangers* of Madian in the country. v. 7. M.

CHAP. XXXVI. VER. 1. *Fourth,* towards the conclusion, after the siege was raised. v. 6. 9.

VER. 2. *Write.* He had already prophesied 22 years. Now he was more frequently ordered to write. C.—He executed the order by the hand of Baruch. v. 4.

VER. 3. *If.* This indicates free-will. H.—God makes this last effort, that the hearing of so many separate prophecies together might make a deeper impression.

VER. 4. *Book.* This was afterwards burnt. What he wrote a second time has not come down to us, in the same order. Jeremias made use of his memory, which was directed by the Holy Spirit. C.

VER. 5. *Shut up.* Not that the prophet was now in prison; for the contrary

words of the Lord, which he spoke to him, upon the roll of a book.

5 And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6 Go thou in, therefore, and read out of the volume which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord, on the fasting day; and, also, thou shalt read them in the hearing of all Juda, that come out of their cities:

7 If so be, they may present their supplication before the Lord, and may return every one from his wicked way; for great is the wrath and indignation which the Lord hath pronounced against this people.

8 And Baruch, the son of Nerias, did according to all that Jeremias, the prophet, had commanded him, reading out of the volume the words of the Lord, in the house of the Lord.

9 And it came to pass in the fifth year of Joakim, the son of Josias, king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

10 And Baruch read out of the volume the words of Jeremias, in the house of the Lord, in the treasury of Gamarias, the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

11 And when Micheas, the son of Gamarias, the son of Saphan, had heard out of the book all the words of the Lord,

12 He went down into the king's house, to the secretary's chamber; and behold all the princes sat there; Elisama, the scribe, and Dalaias, the son of Semeias, and Elnathan, the son of Achobor, and Gamarias, the son of Saphan, and Sedecias, the son of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard, when Baruch read out of the volume in the hearing of the people.

14 Therefore all the princes sent Judi, the son of Nathanias, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch, the son of Nerias, took the volume in his hand, and came to them.

15 And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

17 And they asked him, saying: Tell us how didst thou write all these words from his mouth.

18 And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

19 And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

20 And they went in to the king, into the court; but they laid up the volume in the chamber of Elisama, the scribe; and they told all the words in the hearing of the king.

21 And the king sent Judi that he should take the volume: who, bringing it out of the chamber of Elisama, the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

22 Now the king sat in the winter-house, in the ninth month; and there was a hearth before him, full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

24 And the king, and all his servants that heard all these words, were not afraid, nor did they rend their garments.

25 But yet Elnathan, and Dalaias, and Gamarias spoke to the king, not to burn the book; and he heard them not.

26 And the king commanded Jeremiel, the son of Amelech, and Saraias, the son of Ezriel, and Selemias, the son of Abdeel, to take up Baruch, the scribe, and Jeremias, the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremias, the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

28 Take thee again another volume: and write in it all the former words that were in the first volume, which Joakim, the king of Juda, hath burnt.

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appears from v. 19. but that he kept himself shut up, by reason of the persecutions he had lately met with. See chap. xxvi. Ch.—If he had been confined, as Grotius asserts, the king would easily have found him. C.—He and Baruch retired to some secret place, as most priests (W.) did formerly in England, (H.) that they might better exercise their functions than they could do in the hands of the persecutors. W.

VER. 6. *Read.* This may sometimes have as good an effect as preaching without a book. H.—*Fasting day* of expiation, (Usher, A. 3398) or rather on (H.) the day prescribed in the 9th *month.* v. 9. Lyran. T.

VER. 7. *They.* Lit. "their supplication may fall prostrate before," &c. H. —It is personified. So Homer represents (C.) "supplications," as daughters of Jupiter, lame, and with eyes averted, (Il. ix.) to shew how we ought to pray. Jeremias finds means to instruct the people: the *word of God is not bound.* 2 Tim. ii. 9. C.—As many refused to hear his discourses, God ordered him to write what might be a perpetual warning and reproach, or testimony against them. W.

VER. 9. *Fast.* Probably on account of the catastrophe the second year. Dan. i. 2. Many such were afterwards appointed. Zac. vii. 3. and viii. 19. All came to Jerusalem on such occasions.

VER. 10. *Gate,* on the east, (2 Par. xx. 5.) leading to the court of the priests. C.

VER. 18. *Reading.* No study was requisite. H.—*Ink.* It formerly resembled that used by printers, (C.) being composed of soot and gum. Vitruv. vii. 10.

VER. 19. *Are.* Thus they provide for the safety of the prophets, and perform their duty to the king.

VER. 21. *Read it.* This was the third time. It was in vain afterwards to destroy the book.

VER. 22. *Winter-house.* He was very magnificent, and had other apartments for summer. Though the climate was warm, fires would be useful in November. —*Hearth.* There was no chimney used, and the smoke went out by the door, or by holes at the top of the room, as we see in some old monasteries. C.—Charcoal was probably used. Bar. vi. 42.

VER. 23. *Pages.* Perhaps what was written on so many skins, (H.) or sheets of paper, pasted together, and rolled up; or there might be some marks to shew the different subjects, like the sections used in the synagogue, (C.) or our chapters; though we are assured that all was formerly written without any separation even of letters. Prot. have "leaves." H.—Heb. "doors." C. The secretary cut and burnt the leaves by the king's order. v. 25. W.

VER. 24. *Afraid.* They saw all without any concern, not believing that God spoke to them. They did not imitate Josias. 2 Par. xxxiv. 19.

VER. 26. *Hid them,* and prevented any one from betraying them. C.—He did not remove them to a place different from what they had chosen by his direction. W.

29 And thou shalt say to Joakim, the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land; and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord against Joakim, the king of Juda: He shall have none to sit upon the throne of David; and his dead body shall be cast out to the heat by day, and to the frost by night.

31 And I will punish him and his seed: and his servants for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda, all the evil that I have pronounced against them: but they have not heard.

32 And Jeremias took another volume, and gave it to Baruch, the son of Nerias, the scribe; who wrote in it, from the mouth of Jeremias, all the words of the book which Joakim, the king of Juda, had burnt with fire; and there were added besides, many more words than had been before.

CHAP. XXXVII.

Jeremias prophesies that the Chaldeans, who had departed from Jerusalem, would return and burn the city. He is cast into prison. His conference with Sedecias.

NOW king Sedecias, the [a]son of Josias, reigned instead of Jechonias, the son of Joakim; whom Nabuchodonosor, king of Babylon, made king in the land of Juda.

2 [b]But neither he, nor his servants, nor the people of the land, did obey the words of the Lord, that he spoke in the hand of Jeremias, the prophet.

3 And [c]king Sedecias sent Juchal, the son of Selemias, and Sophonias, the son of Maasias, the priest, to Jeremias, the prophet, saying: Pray to the Lord, our God, for us.

4 Now Jeremias walked freely in the midst of the people; for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt: and the Chaldeans, that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

5 And the word of the Lord came to Jeremias, the prophet, saying:

6 Thus saith the Lord, the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharao, which is come forth to help you, shall return into their own land, into Egypt.

7 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

8 Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

9 But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men; they shall rise up, every man from his tent, and burn this city with fire.

10 Now, when the army of the Chaldeans was gone away from Jerusalem, because of Pharao's army,

11 Jeremias went forth out of Jerusalem, to go into the land of Benjamin, and to divide a possession there in the presence of the citizens.

12 And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias, the prophet, saying: Thou art fleeing to the Chaldeans.

13 And Jeremias answered: It is not so; I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias, and brought him to the princes.

14 Wherefore the princes were angry with Jeremias: and they beat him, and cast him into the prison that was in the house of Jonathan, the scribe; for he was chief over the prison.

15 So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

16 Then Sedecias, the king, sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremias said: There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17 And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

18 Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

19 Now therefore hear, I beseech thee, my lord the king; let my petition be accepted in thy sight; and send me not back into the house of Jonathan, the scribe, lest I die there.

20 Then king Sedecias commanded that Jeremias should be committed into the entry of the prison, and that they should give him daily a piece of bread, beside broth, till all the bread in the city was spent: and Jeremias remained in the entry of the prison.

[a] 4 Kings xxiv. 17. Infra lii. 1.—[b] 2 Par. xxxvi. 15.

[c] A. M. 3414. A. C. 590.

VER. 30. *None*, &c. Because his son, Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, so that his reign is not worthy to be taken notice of. Ch. Theodoret. W.—He was subject to the Chaldees; his uncle took his place. Joakim had the burial of an ass. C. xii. 18. C.—None of the following princes enjoyed the glory or power of the ancient king. S. Tho. p. 3. qu. 31. a. 2. W.

VER. 32. *Before.* We cannot tell what. C.—Prot. "many like words." H.

CHAP. XXXVII. VER. 1. *Sedecias.* He was less impious than his two predecessors: but too weak to do good.

VER. 3. *Pray*, or consult. He wished to know whether the Chaldees would return. C.—He feared, yet ill-treated the prophet, as Herod did the baptist. W.

VER. 6. *Return*, routed. C. xlvi. 15. His army was small. Ezec. xvii. 17. and xxx. 21. This king Ephree, (C. xliv. 30.) or Apries, had succeeded Psammis, after an interregnum of ten years' continuance. Herod. ii. 161.—He foresaw that his own dominions would be invaded, after Jerusalem, the key, was taken. The other allies of Juda perfidiously sat still, or joined the Chaldees. C.

VER. 8. *Away.* They departed indeed, but for a short time.

VER. 9. *Tent.* So easy it is for God to destroy by few as well as by many! H.

VER. 11. *Possession*, lately purchased. C. xxxii. Lyran.—Yet some think this had not yet taken place. C.—Sept. "to buy *provisions* among." Heb. "to slip away thence in the midst of the people." H.—He wished to escape the fury of his enemies at Jerusalem. C.—It is an old device of persecutors to lay false charges on the innocent, as Julian and the Arians did. Hist. Tripart. vi. 27. W.

VER. 14. *Beat him*, as a traitor and fugitive.—*Prison*, very deep. v. 19. C.

VER. 15. *Prison.* Lit. "lake or pit," (H.) such as was used to keep wine Thus God tries his chosen friends, according to their strength!

VER. 18. *Prophets.* He insults over these impostors, and speaks boldly. The Chaldees were now returned. C. xxxviii.

VER. 19. *Be.* Heb. "fall prostrate." C. xxxvi. 7.

VER. 20. *Entry*, where he had been already. C. xxxii. 1. and xxxiv. 1. 7.—*Piece.* Roll, sufficient for a day's maintenance. C.—Prot. "a piece of bread (Sept. a loaf) out of the baker's street." H.

CHAP. XXXVIII.

The prophet, at the instance of the great men, is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.

NOW [a]Saphatias, the son of Mathan, and Gedelias, the son of Phassur, and Juchal, the son of Selemias, and Phassur, the son of Melchias, heard the words that Jeremias spoke to all the people, saying:

2 Thus saith the Lord: [b]Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

3 Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

4 And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 Then they took Jeremias, and cast him into the dungeon of Melchias, the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

7 Now Abdemelech, the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin.

8 And Abdemelech went out of the king's house, and spoke to the king, saying:

9 My lord the king, these men have done evil in all that they have done against Jeremias, the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdemelech, the Ethiopian, saying: Take from hence thirty men with thee, and draw up Jeremias, the prophet, out of the dungeon, before he die.

11 So Abdemelech, taking the men with him, went into the king's house that was under the storehouse; and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias, into the dungeon.

12 And Abdemelech, the Ethiopian, said to Jeremias: Put these old rags, and these rent and rotten things, under thy arms and upon the cords: and Jeremias did so.

13 And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

14 And king Sedecias sent and took Jeremias, the prophet, to him to the third gate, that was in the house of the Lord: and the king said to Jeremias: I will ask thee a thing; hide nothing from me.

15 Then Jeremias said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

16 Then king Sedecias swore to Jeremias, in private, saying: As the Lord liveth, that made us this soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

17 And Jeremias said to Sedecias: Thus saith the Lord of hosts, the God of Israel: If thou wilt take a resolution, and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire; and thou shalt be safe, and thy house.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire; and thou shalt not escape out of their hands.

19 And king Sedecias said to Jeremias: I am afraid, because of the Jews that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should abuse me.

20 But Jeremias answered: They shall not deliver thee; hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

21 But if thou wilt not go forth: this is the word which the Lord hath shewn me:

22 Behold, all the women that are left in the house of the king of Juda, shall be brought out to the princes of the king of Babylon: and they shall say: Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place, and they have departed from thee.

23 And all thy wives, and thy children, shall be brought out to the Chaldeans; and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon; and he shall burn this city with fire.

24 Then Sedecias said to Jeremias: Let no man know these words, and thou shalt not die.

25 But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell

[a] A. M. 3415. A. C. 589.—[b] Supra xxi. 9.

CHAP. XXXVIII. VER. 1. *And Phassur*, the violent priest. C. xx. 1.—*People*, who might come to the entry of the prison.

VER. 2. *Safe.* Heb. "a booty." C. xxi. 9.—Sept. "like a thing found." C.—The Heb. idiom implies that he shall most surely live. Voluntary sufferings prevent eternal misery. W.

VER. 5. *Lawful.* This is a compliment, or Sedecias complains indirectly that they had only left him the name of king. He grieved at the treatment of the prophet. C.

VER. 6. *Mire*, up to the neck; so that he would soon have been smothered. Jos. Ant. x. 10.

VER. 7. *Eunuch.* Officer over 30. v. 10. H.—He was afterwards rewarded. C. xxxix. 15. C.—God moves some to pity the distressed, till he recompense their patience. W.

VER. 9. *City.* It was useless, therefore, to add the torment of the dungeon, since he must soon have perished. C.

VER. 12. *Arms.* He was probably naked. Sanctius.

VER. 14. *Third*, or officers of the guard's *gate*, leading from the palace to the temple. 4 K. xi. 19. C.—Heb. *hashelishi;* (H.) the third denotes also an officer of the army.

VER. 17. *King.* He was at Reblatha. Though an usurper, he had claims upon Sedecias, whom he had appointed ruler, on his swearing to be faithful and to pay tribute. The prophet's advice was just. C.—Even conditional prophecies are certain, and the king would have been treated differently if he had complied. But on his refusal, great misery ensued. W.

VER. 19. *Jews.* Traitors, whom Sedecias had perhaps treated ill. C.

VER. 22. *Say.* At parting, bewailing thy blindness, which has entailed misery upon all. H.—*Of peace.* That is, thy false friends, promising thee peace and happiness, and by their evil counsels involving thee in misery. Ch.—*Mire.* He alludes to his own treatment, (C.) which he had received from these false counsellors or *princes.* v. 4. H.

VER. 26. *There.* This he had actually done. C. xxxvii. 19. He perhaps renewed the petition, at this interview, to satisfy the king. H.—We may concea

us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

26 Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27 So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

28 But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

CHAP. XXXIX.

After two years' siege, Jerusalem is taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.

IN the ninth year [a] of Sedecias, king of Juda, in the tenth month, came Nabuchodonosor, king of Babylon, and all his army to Jerusalem, and they besieged it.

2 And in the [b] eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

3 And all the princes of the king of Babylon came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Rebmag, and all the rest of the princes of the king of Babylon.

4 And when Sedecias, the king of Juda, and all the men of war, saw them, they fled: and they went forth in the night out of the city, by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the desert.

5 But the army of the Chaldeans pursued after them; and they took Sedecias in the plain of the desert of Jericho; and when they had taken him, they brought him to Nabuchodonosor, king of Babylon, to Reblatha, which is in the land of Emath: and he gave judgment upon him.

6 And the king of Babylon slew the sons of Sedecias, in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

7 He also put out the eyes of Sedecias, and bound him with fetters, to be carried to Babylon.

8 And the Chaldeans burnt the king's house, and the houses of the people, with fire; and they threw down the wall of Jerusalem.

9 And Nabuzardan, the general of the army, carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

10 But Nabuzardan, the general, left some of the poor people, that had nothing at all in the land of Juda: and he gave them vineyards and cisterns at that time.

11 Now Nabuchodonosor, king of Babylon, had given charge to Nabuzardan, the general, concerning Jeremias, saying:

12 Take him, and set thy eyes upon him, and do him no harm; but as he hath a mind, so do with him.

13 Therefore Nabuzardan, the general, sent; and Nabusezban, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

14 Sent, and took Jeremias out of the court of the prison, and committed him to Godolias, the son of Ahicam, the son of Saphan, that he might go home and dwell among the people.

15 But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying:

16 Go, and tell Abdemelech, the Ethiopian, saying: Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city unto evil, and not unto good: and they shall be *accomplished* in thy sight, in that day.

17 And I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hands of the men whom thou fearest:

18 But delivering, I will deliver thee, and thou shalt not fall by the sword; but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

Jeremias remains with Godolias, the governor; who receives all the Jews that resort to him.

THE [c] word that came to Jeremias from the Lord, after that Nabuzardan, the general, had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

[a] A. M. 3414. 4 Kings xxv. 1. Infra v. 21.

[b] A. M. 3416. A. C. 588.—[c] A. M. 3416.

the truth, but must never speak what is false. C.—"In a matter, says Puffendorf, which I am not *obliged* to declare to another, if I cannot with safety conceal the whole, I may fairly discover no more than a part." Who can require a privy counsellor to reveal the king's secret? Yet Paine accuses the prophet of duplicity! Watson.

CHAP. XXXIX. VER. 2. *Fifth.* The parallel passages and other editions read *ninth.* Some pretend that (C.) the city was taken on the 5th of the 4th month, and after being pillaged was burnt on the 7th (4 K. xxiv. 8.) or 10th of the 5th month. C. lii. 12. Sanct. A. Lap.—But the city was taken on the 9th of the 4th month, and Nabuzardan entered on the 7th of the 5th month, and burnt it and the temple on the 10th. Salien, &c. C.—From the beginning of the siege (A. 3414) to the end (A. 3416. Usher), two years and a half elapsed. It was interrupted a short time. Two fasts are still observed by the Jews to deplore these events. Zac. vii. 3. and viii. 19.

VER. 3. *Neregel, Sereser.* Perhaps Nabuzardan should be read, (v. 13. H.) or these names are mentioned twice, probably by mistake of transcribers. The former was an idol; (4 K. xvii. 30.) the latter word means "treasurer." C.—Prot. Nergal-Sharezer seems to be one person, as in Sept. or "treasurer of Nergel." H.—*Samgar-nebu*, was "prefect of *the temple* of Nabo."—*Sarsachim*, "prince of the sacæ, or Scythians."—*Rabsares*, "master of the eunuchs," or officers within the palace. Such a one was employed by Sennacherib. 4 K. xviii. 17.—*Rebmag*, "chief of the magi," (C.) or "master of the camp." Jun.—These entered the first wall. C. i. 15. Is. xxii. 7.

VER. 4. *Walls.* This gate had not yet been seized, (C.) leading to Jericho.

v. 5. H. Ezec. xii. 4.—Sept. Rom. passes over the next 12 verses, which seem to be taken from 4 K. xxv. 4. C.—Grabe supplies v. 4. to 13. inclusively. "And they sent," &c. which is well connected with v. 3.—The possession of one gate would let all the army enter: whereupon Sedecias fled by a postern gate. W.

VER. 5. *In the land*, or environs of Emesa, in Syria. Theod.—*Judgment.* Reproaching him with perfidy and ingratitude. W.—He slew the nobles, as his accomplices.

VER. 9. *Army.* Heb. "slayers," denoting soldiers, cooks, and sacrificers. Gen. xxxvii. 36.—*Remained*, having escaped the sword, &c. They had been spared when Joakim and Jechonias were taken.

VER. 10. *Cisterns*, and fields. 4 K. xxv. 12. They were thus attached to the Chaldees.

VER. 11. *Had given*, after the prisoners had got to Rama. C. xl. 1.

VER. 13. *Nabusezban* perhaps stands for Semegar, Nabu, and Sarsachim. The other four officers occur v. 3. C.

VER. 14. *Godolias.* The Jews say he had gone over to assist the Chaldees. T.

VER. 18. *Saved.* Heb. "a booty." C. xxi. 9. Thus God rewards what is done to his servants. Mat. xxv. 40. C.

CHAP. XL. VER. 1. *Word.* This happened to Jeremias; (Raban) or the prophet rather interrupts what he was about to say, to let the reader know the state of affairs, when he was consulted about the journey into Egypt. C. xlii. 9.—*Rama;* probably in Benjamin, near Bethel. Judg. xix. 12. C.—In this last part, Jeremias foretells what would befall the Jews in Egypt, and other nations. W.

2 And the general of the army taking Jeremias, said to him: The Lord, thy God, hath pronounced this evil upon this place.

3 And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then, behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

5 And come not with me: but dwell with Godolias, the son of Ahicam, the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell, therefore, with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

6 And Jeremias went to Godolias, the son of Ahicam, to Masphath: and dwelt with him in the midst of the people, that were left in the land.

7 And when all the captains of the army that were scattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias, the son of Ahicam, governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

8 They came to Godolias, to Masphath: and Ismahel, the son of Nathanias, and Johanan, and Jonathan, the sons of Caree, and Sareas, the son of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezonias, the son of Maachathi, they and their men.

9 [a] And Godolias, the son of Ahicam, the son of Saphan, swore to them, and to their companions, saying: Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 Behold, I dwell in Masphath, that I may answer the commandment of the Chaldeans that are sent to us; but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

[a] 4 Kings xxv. 24.

11 Moreover, all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias, the son of Ahicam, the son of Saphan, ruler over them:

12 All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Juda, to Godolias, to Masphath; and they gathered wine, and a very great harvest.

13 Then Johanan, the son of Caree, and all the captains of the army, that had been scattered about the countries, came to Godolias, to Masphath.

14 And they said to him: Know that Baalis, the king of the children of Ammon, hath sent Ismahel, the son of Nathanias, to kill thee. And Godolias, the son of Ahicam, believed them not.

15 But Johanan, the son of Caree, spoke to Godolias privately in Masphath, saying: I will go, and I will kill Ismahel, the son of Nathanias, *and* no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Juda perish.

16 And Godolias, the son of Ahicam, said to Johanan, the son of Caree: Do not this thing: for what thou sayest of Ismahel is false.

CHAP. XLI.

Godolias is slain: the Jews that were with him are apprehensive of the Chaldeans.

AND [b] it came to pass in the seventh month, that Ismahel, the son of Nathanias, the son of Elisama, of the royal blood, and the nobles of the king, and ten men with him, came to Godolias, the son of Ahicam, into Masphath: and they eat bread there together in Masphath.

2 And Ismahel, the son of Nathanias, arose, and the ten men that were with him, and they struck Godolias, the son of Ahicam, the son of Saphan, with the sword, and slew him whom the king of Babylon had made governor over the land.

3 Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

4 And on the second day after he had killed Godolias, no man yet knowing it,

5 There came some from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven,

[b] A. M. 3417. A. C. 587.

VER. 3. *You*, people of Juda. H.—This pagan acknowledges that God had punished his people, (C. xviii. 16. C.) as Titus did at the last siege. Josephus. H.—He acknowledges the justice of God. W.

VER. 4. *Eyes*, with all kindness. C. xxxix. 12. H.—*Before thee.* Thou hast liberty to choose. Gen. xiii. 9. and xx. 15. and xxiv. 51.

VER. 5. *And.* Heb. "And as he (the people, or Godolias) will not return, dwell;" or, "He had not yet answered, *when the general said:* Return to Godolias." He perceived that the prophet was not desirous of going to Babylon; and he insinuated that such a step would not be for his advantage, as the captives would not return.—*Presents.* He had been plundered like the rest.

VER. 6. *Masphath;* because it was near Jerusalem, and an ancient place of devotion. C.

VER. 7. *Captains*, who had fled from Sedecias, and effected their escape. Jos. Ant. x. 11.

VER. 9. *With you.* They might naturally suspect Godolias, and think that the Chaldees would seize them as soon as they should know of their escape.

VER. 10. *Answer.* Heb. "stand before," as minister (H.) for the Chaldees. You need not be jealous of my power; and I can answer that they will not hurt you, provided you continue quiet. C.—He promises to act in behalf of the people, as a governor ought to do. W.

VER. 11. *Countries.* They had fled to avoid the taxes, &c. but found no redress. Lam. i. 3.

VER. 13. *Came*, having discovered the design of Ismahel, whose ambition prompted him to murder the governor, that he might reign: as he was of the royal family. C. xli. 1. C.

VER. 14. *Baalis.* Queen. Grot.—The Ammonites sought the entire ruin of the Jews.

VER. 16. *Do not.* He did right in forbidding this assassination, which could never be authorized, even to prevent a similar crime. Godolias should have taken precautions: but he was too open, (C.) like Eumenes. Grot.

CHAP. XLI. VER. 1. *Month;* Tisri, the third of which is still observed as a fast by the Jews. C.—Godolias had given a supper to the traitors, and had drunk plentifully. They set upon him while he and the people were retired to rest. Jos. Ant. x. 11.—This happened two months after the burning of Jerusalem. C. xxix. 2. Nabuchodonosor soon after punished this perfidy of the Ammonites. C.—*Bread:* feasted. H.—Such tragedies are usually performed with the show of friendship. W.

VER. 4. *Second*, or next day. All had been slain in the night but some captives. C.

VER. 5. *Rent*, as people *mourning.* Lit. "dirty." Heb. and Sept. "cut." H. C. xvi. 6. Lev. xix. 28.—*Lord*, at Masphath, where people performed their devo-

and their clothes rent, and mourning: and they had offerings and incense in their hand, to offer in the house of the Lord.

6 And Ismahel, the son of Nathanias, went forth from Masphath to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of Ahicam.

7 And when they were come to the midst of the city, Ismahel, the son of Nathanias, slew them, *and cast them into* the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said to Ismahel: Kill us not; for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

9 And the pit into which Ismahel cast all the dead bodies of the men whom he slew, because of Godolias, is the same that king Asa made, for fear of Baasa, the king of Israel: the same did Ismahel, the son of Nathanias fill, with them that were slain.

10 Then Ismahel carried away captive all the remnant of the people that were in Masphath; the king's daughters, and all the people that remained in Masphath; whom Nabuzardan, the general of the army, had committed to Godolias, the son of Ahicam. And Ismahel, the son of Nathanias, took them, and he departed, to go over to the children of Ammon.

11 But Johanan, the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel, the son of Nathanias, had done.

12 And taking all the men, they went out to fight against Ismahel, the son of Nathanias, and they found him by the great waters that are in Gabaon.

13 And when all the people that were with Ismahel, had seen Johanan, the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

14 And all the people whom Ismahel had taken, went back to Masphath: and they returned, and went to Johanan, the son of Caree.

15 But Ismahel, the son of Nathanias, fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan, the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel, the son of Nathanias, from Masphath, after that he had slain Godolias, the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs, whom he had brought back from Gabaon:

17 And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

18 From the face of the Chaldeans: for they were afraid of them, because Ismahel, the son of Nathanias, had slain Godolias, the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

CHAP. XLII.

Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe: but if they go down into Egypt, they shall perish.

THEN [a] all the captains of the warriors, and Johanan, the son of Caree, and Jezonias, the son of Osaias, and the rest of the people, from the least to the greatest, came near:

2 And they said to Jeremias, the prophet: Let our supplication fall before thee: and pray thou for us to the Lord, thy God, for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord, thy God, shew us the way by which we may walk, and the thing that we must do.

4 And Jeremias, the prophet, said to them: I have heard *you:* behold I will pray to the Lord, your God, according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

5 And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord, thy God, shall send thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord, our God, to whom we send thee: that it may be well with us when we shall hearken to the voice of the Lord, our God.

7 Now, after ten days, the word of the Lord came to Jeremias.

8 And he called Johanan, the son of Caree, and all the captains of the fighting men that were with him, and all the people, from the least to the greatest.

9 And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you.

[a] A. M. 3417.

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tions, as well as they could. Judg. xx. 1. and 1 Mac. iii. 46. Jeremias had probably ordered an altar to be erected, as Samuel had done. 1 Kings vii. 6. C.—Others think that these people went thither for a priest, to offer what they had brought on the altar of Jerusalem. Bar. i. 10. T.—Masphath lay to the south. C.—It seems many of the people about Samaria were true believers, and even more affected at the destruction of the temple. H.—Their city had been demolished by Salmanasar (C.) long before, and many fresh inhabitants introduced, who adhered to idols. H.

VER. 6. *He.* Sept. "they." Yet Heb. intimates that Ismahel feigned tears. C.—He did not weep sincerely. W.

VER. 7. *Into.* Lit. "slew them about the," &c. H.—The pit was not full of water, but had been intended by Asa for a reservoir, (v. 9. and 3 K. xv. 20. C.) when he built Maspha. W.

VER. 8. *Field.* It was usual to cover them up carefully. Chardin.—Avarice sometimes will set bounds to cruelty, when nothing else will. W.

VER. 10. *King's;* Sedecias, (C.) or some of his predecessors, as all the women were taken, (C. xxxviii. 22, 23.) unless those had escaped before. H.

VER. 11 *Johanan.* He and the rest of the fugitives thus shewed that they were clear W.

VER. 12. *Gabaon,* famous for the battle of Abner. 2 K. ii. 13.

VER. 15. *Eight.* He had brought ten. v. 1.

VER. 16. *Eunuchs;* officers of Sedecias, who had escaped. C. xl. 9.

VER. 17. *As.* Heb. "at the station *or* inn of Chamaam," the son of Berzellai. Chal. Perhaps our Saviour was born in this (C.) "inn," (Eus. Dem. vii. 4.) which was then deserted. H.—*Egypt.* These poor wretches find no repose. C.

CHAP. XLII. VER. 2. *Pray;* consult. v. 4. C. xxxvii. 3. H.—*Few;* comparatively, though there was a great number. C. xliii. 5.

VER. 5. *Witness.* Jeremias knew their fickle temper. They will obey, only if God comply with their desires. C.—They began with piety, but soon refused to obey the directions given. C. xliii. 2. W.

VER. 6. *Good or evil.* That is, agreeable or disagreeable. Ch.—It would have been well for them if they had been sincere, (v. 10. H.) and determined to comply whether the prophet announced prosperity or the reverse. W.

VER. 7. *Days.* The *Spirit breathes where he will,* and the prophets must wait his good time. Jeremias prayed for ten days in that place. He now resumes his discourse. C. xl. 1.

VER. 10. *Appeased.* Heb. "comforted." Sept. "at rest." I forget (C.) or pardon (H.) the past.

11 Fear not, because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord; for I am with you, to save you, and to deliver you from his hand.

12 And I will shew mercies to you, and will take pity on you, and will cause you to dwell in your own land.

13 But if you say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

14 Saying: No, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

15 For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

16 The sword which you fear, shall overtake you there, in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

17 And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem, so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach; and you shall see this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day.

20 For you have deceived your own souls; for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

21 And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

22 Now, therefore, know certainly that you shall die by the sword, and by famine, and by pestilence, in the place to which you desire to go to dwell there.

VER. 12. *And will.* Heb. "and he will." The king will take pity on you.—*Dwell.* Sept. "return;" which is less correct.

VER. 15. *Faces;* obstinately. v. 17. and C. xliv. 12.

VER. 18. *Kindled.* Heb. "hath dropped." 2 Par. xii. 7.—*Curse.* People can wish no greater misery to their enemies. C.—They shall be execrated. Is. lxv. 15. W.

VER. 20. *Deceived.* Sept. "done ill in your souls." Your intention was bad. You thought that I should speak conformably to your wishes. C.—He saw by the prophetic light, or by their deportment, that they were bent on going. H.—They were doubly guilty in neither observing their promise nor obeying God's decree. W.

CHAP. XLIII. VER. 2. *Proud* and headstrong. C.—Sinful people easily become worse. They are guilty of calumny, and comply not with their promise. C. xlii. 5. W.

VER. 3. *Baruch.* He had been at Babylon, and was liberated with Jeremias, always speaking with moderation of the king of Babylon, and exhorting the people to submission. This was enough to make the populace suspect. They are incapable of reasoning.

CHAP. XLIII.

The Jews, contrary to the orders of God, by the prophet, go into Egypt, carrying Jeremias with them. He foretells the devastation of that land by the king of Babylon.

AND *it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

2 Azarias, the son of Osaias, and Johanan, the son of Caree, and all the proud men, made answer, saying, to Jeremias: Thou tellest a lie; the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3 But Baruch, the son of Nerias, setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4 So Johanan, the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan, the son of Caree, and all the captains of the soldiers, took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan, the general, had left with Godolias, the son of Ahicam, the son of Saphan, and Jeremias, the prophet, and Baruch, the son of Nerias.

7 And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8 And the word of the Lord came to Jeremias, in Taphnis, saying:

9 Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharao's house in Taphnis: in the sight of the men of Juda.

10 And thou shalt say to them: Thus saith the Lord of hosts, the God of Israel: Behold, I will send, and take Nabuchodonosor, the king of Babylon, my servant; and I will set his throne over these stones which I have hid, and he shall set his throne over them.

11 And he shall come and strike the land of Egypt: such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword.

12 And he shall kindle a fire in the temples of the

* A. M. 3417.

VER. 6. *And Baruch,* by compulsion. W. C.—Hence God did not cease to speak by their mouth. H.

VER. 8. *Taphnis,* or *Daphnæ Pelusiæ,* sixteen miles from Pelusium, (Antonin.) the Hanes of Isaias, (xxx. 4.) and key of Egypt. It was a royal city.

VER. 9. *Wall;* kiln, or court. Heb. Justice was administered at the gate, and the magnificent throne of Solomon was placed in the court or porch. 3 K. x. 18. C.—The prophet preaches by facts, laying great stones in the chief city. C. xix. 10. W.

VER. 10. *Servant.* The greatest monarchs only execute God's decrees.

VER. 12. *Temples.* Heb. also, "the palaces of the princes," as temples occur below.—*Captives.* The idols shared the fate of their votaries. C. xlviii. 7.—*Array;* or Heb. "cover *with soldiers* the land." Sept. "he shall cleanse (C.) *or* destroy." Bochart.

VER. 13. *Sun.* Sept. "of Heliopolis," where the largest temple of the sun was seen. Egypt was famous for its obelisks, erected by Pheron, successor of Sesostris. Some have been removed to Rome.—*Fire.* History does not specify the particulars: but we may judge how the conqueror would treat these temples, &c. from what Xerxes and Ochus did afterwards. C.

gods of Egypt, and he shall burn them, and he shall carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

CHAP. XLIV.

The prophet's admonition to the Jews, in Egypt, against idolatry, is not regarded: he denounces to them their destruction.

THE word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

2 Thus saith the Lord of hosts, the God of Israel: You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda; and behold they are desolate this day, and there is not an inhabitant in them:

3 Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you, nor your fathers knew.

4 And I sent to you all my servants, the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

7 And now thus saith the Lord of hosts, the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling, out of the midst of Juda, and no remnant should be left you:

8 In that you provoke me to wrath with the works of your hands, by sacrificing to other gods, in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

10 They are not cleansed even to this day; neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and before your fathers.

11 Therefore, thus saith the Lord of hosts, the God of Israel: [a]Behold, I will set my face upon you for evil; and I will destroy all Juda.

12 And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and to dwell there: and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine, and by pestilence.

14 And there shall be none that shall escape, and remain, of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return, to dwell there: there shall none return but they that shall flee.

15 Then all the men that knew that their wives sacrificed to other gods: and all the women, of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt, in Phatures, answered Jeremias, saying:

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

17 But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink-offerings to her, as we and our fathers have done, our kings, and our princes, in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

18 But since we left off to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

19 And if we offer sacrifice to the queen of heaven, and pour out drink-offerings to her: did we make cakes to worship her, to pour out drink-offerings to her, without our husbands?

20 And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21 Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and

[a] Amos ix. 4.

CHAP. XLIV. VER. 1. *Magdal*, the third station of the Israelites, (Ex. xiv. 2.) or another "tower" twelve miles from Pelusium. C. xlvi. 14.—*Memphis*, the capital of Nome, near the western banks of the Nile, and famous for its pyramids, which are standing, though the town be no more. C. xlvi. 19.—*Phatures;* perhaps in higher Egypt. Jeremias might go or send to these cities, this his last prediction, (C.) to reclaim his countrymen from idolatry. H.

VER. 2. *Inhabitant:* or the number is exceedingly small. C.—All the Jews had retired. H.—It would be well if people would reflect, how those who have given way to heresy and infidelity have been treated. W.

VER. 6. *Forth*, drop by drop. C. xlii. 18. I have repeatedly warned them by punishments. H.

VER. 8. *Gods.* Their blindness and malice was inconceivable. They attribute their past miseries to the neglect of worshipping the moon! v. 18. They may be compared to a mixture of iron and brass, which is put through the crucible in vain. C. vi. 29. Ezec. xxii. 18.

VER. 11. *Face*, to punish grievously. Ezec. iv. 3. and xx. 35. C.—All did not perish, but the far greatest part. v. 14. 28. W.

VER. 14. *Desire* and expectation. C. xxii. 27. They meant to return as soon as the Chaldees had left the country: but their hopes were vain. The enemy would fall upon Egypt, after he had taken Tyre and the neighbouring provinces; and those who had not abandoned that country in time, would perish. v. 12. 26. C.

VER. 17. *The queen of heaven;* the moon, which they worshipped under this name, (Ch.) as also under that of the Celestial Venus, (Theod.) Diana, and Isis. It seems the Jews had engaged by vow (v. 27.) to restore her worship. C.—The women more particularly adored the moon: yet all were guilty. C. vii. 18. and 4 K. xxiii. 5. W.

VER. 18. *Famine.* They think nothing of the transgression of the law, &c. v. 23. Could obduracy and blindness go greater lengths? 1 Mac. i. 12.

VER. 19. *Worship.* Heb. "to represent." The cakes had a crescent on them. C. See Hesychius in σελήνας.—*Husbands.* The women are most zealous. But all partook of this idolatry. C. vii. 18. C.

VER. 21. *Heart*, or mind to punish you for idolatry. Sacrifice could be offered to the Lord only in his temple. H.

your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day.

24 And Jeremias said to all the people, and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

25 Thus saith the Lord of hosts, the God of Israel, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore, hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have sworn by my great name, saith the Lord: that my name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

27 Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed by the sword, and by famine, till there be an end of them.

28 And a few men that shall flee from the sword, shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt, to dwell there, shall know, whose word shall stand, mine, or theirs.

29 And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

30 Thus saith the Lord: Behold I will deliver Pharao Ephree, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias, king of Juda, into the hand of Nabuchodonosor, the king of Babylon, his enemy, and that sought his life.

CHAP. XLV.

The prophet comforts Baruch in his affliction.

THE word that Jeremias, the prophet, spoke to Baruch, the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim, the son of Josias, king of Juda, saying:

2 Thus saith the Lord, the God of Israel, to thee, Baruch:

3 Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow; I am wearied with my groans, and I find no rest.

4 Thus saith the Lord: Thus shalt thou say to him: Behold, them whom I have built, I do destroy; and them whom I have planted, I do pluck up, and all this land.

5 And dost thou seek great things for thyself? Seek not; for behold I will bring evil upon all flesh, saith the Lord: but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

CHAP. XLVI.

A prophecy against Egypt. The Jews shall return from captivity.

THE word of the Lord, that came to Jeremias, the prophet, against the Gentiles,

2 Against Egypt, against the army of Pharao Nechao, king of Egypt, which was by the river Euphrates, in Charcamis, whom Nabuchodonosor, the king of Babylon, defeated, in the fourth year [a] of Joakim, the son of Josias, king of Juda.

3 Prepare ye the shield and buckler, and go forth to battle.

4 Harness the horses, and get up, ye horsemen; stand forth with helmets, furbish the spears, put on coats of mail.

5 What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

6 Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north, by the river Euphrates.

7 Who is this that cometh up as a flood: and his streams swell like those of rivers?

8 Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up, and will cover the earth: I will destroy the city and its inhabitants.

[a] A. M. 3397. A. C. 607.

VER. 26. *Liveth.* They swore by his name as well as by that of idols. God could not abide such company. C.—Not one of these obstinate Jews shall be spared. v. 14. Others, like Jeremias, the Sept. and the holy family, no doubt called upon the Lord in the land of Egypt. H.

VER. 30. *Enemies.* Herodotus (ii. 161. 169.) informs us that Apries reigned fortunately twenty-five years, when he lost many of his men fighting against the Cyreneans, and was dethroned by Amasis, and strangled by his subjects. Usher (A. 3433) suspects that Amasis was assisted and confirmed by Nabuchodonosor, and he might thus fulfil the prophecies. C. xliii. 11. &c. Ezec. xxix. &c. Josephus (Ant. x. 11.) and Berosus (c. Ap. i.) assert, that Nabuchodonosor defeated and slew the king of Egypt, though Herodotus is silent on this subject, his account being communicated by the Egyptian priests, and full of fables. C.

CHAP. XLV. VER. 1. *Book,* which Joakim burnt, and sought the life of the prophets. C. xxxvi. C.—Baruch apprised of the general distress, weeps for it, and his life is spared. W.

VER. 5. *Great:* the spirit of prophecy; (Rabbins) or rather to be exempted from suffering, while *all* the neighbouring nations were perishing. C.—*And save.* Lit. "for salvation." Heb. "booty." H.—He seems to have been set at liberty with his master. C. xl. 1. C.

CHAP. XLVI. VER. 1. *Gentiles,* to whom Jeremias was sent. C. i. 5. What follows regards them, (C.) if we except the last chapter. H.—It was thought proper to place these predictions here, though out of their chronological order, to which the Sept. have more adhered, placing them after C. xxv. C.—The punishment of the chief enemies of the Jews is foretold. W.

VER. 2. *Nechao.* He slew Josias, and took all as far as Charcamis. 4 K. xxiii. Four years after Nabopolasser associated his son, and sent him to conquer these countries, which he effected. 4 K. xxiv. 7. Jos.

VER. 3. *Prepare* Egyptians, the enemy is at hand. C.

VER. 5. *Seen.* The prophets usually speak as if things were already past. W.

VER. 6. *Away.* It will be in vain. C.—Nechao went to defend Charcamis, but lost "many myriads in the battle," and all the country "as far as Pelusium, except Judea." Joseph. x. 7.

VER. 7. *Rivers.* He alludes to the Nile. The king of Egypt had a numerous army.

VER. 8. *City;* Babylon, and every fort which shall oppose my progress. C.

VER. 9. *Men.* Soldiers formed one of the principal classes among the Egyptians. Herod. ii. 164.—*Ethiopians.* Heb. "Cush," in Lower Egypt, on the Red

9 Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Lybians, that hold the shield, and the Lydians that take, and shoot arrows.

10 For this *is* the day of the Lord, the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

12 The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

13 The word that the Lord spoke to Jeremias, the prophet, how Nabuchodonosor, king of Babylon, should come and strike the land of Egypt:

14 Declare ye to Egypt, and publish in Magdal, [a] and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

15 Why are thy valiant men come to nothing? they stood not: because the Lord hath overthrown them,

16 He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the dove.

17 Call ye the name of Pharao, king of Egypt, a tumult time hath brought.

18 *As* I live (saith the king, whose name is the Lord of hosts) as Thabor is among the mountains, and as Carmel by the sea, so shall he come.

19 Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

20 Egypt *is like* a fair and beautiful heifer: there shall come from the north one that shall goad her.

21 Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand: for the day of their slaughter is come upon them, the time of their visitation.

22 Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

23 They have cut down her forest, saith the Lord, which cannot be counted: they are multiplied above locusts, and are without number.

24 The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, hath said: Behold, I will visit upon the tumult of Alexandria, and upon Pharao, and upon Egypt, and upon her gods, and upon her kings, and upon Pharao, and upon them that trust in him.

26 And I will deliver them into the hand of them that seek their lives, and into the hand of Nabuchodonosor, king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited [b] as in the days of old, saith the Lord.

27 [c] And thou, my servant, Jacob, fear not, and be not thou dismayed, O Israel: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and Jacob shall return, and be at rest, and prosper: and there shall be none to terrify him.

28 And thou, my servant, Jacob, fear not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee, as if thou wert innocent.

CHAP. XLVII.

A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.

THE word of the Lord that came to Jeremias, the prophet, against the people of Palestine, before Pharao took Gaza:

[a] Supra xliv. 1.—[b] Ezec. xxix. 13.

[c] Isai. xliii. 1. and xliv. 2.

Sea.—*Lybians.* Heb. "Phut, another son of Cham, inhabiting the Nome Phtenethu." Ezec. xxx. 5. Nah. iii. 2.—*Lydians.* Their situation is not known.

VER. 10. *Devour.* It seems animated, and eager to slay the victim. Ezec. xxxix. 17.

VER. 11. *Of Egypt;* or ye Egyptians, who have been wounded. The balm (H.) or *resina* of Galaad was then very famous. Gen. xxxvii. 25. C.—Egypt thought itself invulnerable, and is derided. Its cure was hopeless. v. 16. W.

VER. 13. *Egypt,* under Apries, about thirty-five years after the former expedition. C. xliv. 30. Ezec. xxix. and xxxi. This country was invaded the last. v. 14.

VER. 15. *Men.* Lit. "man." Heb. *abir,* (H.) where *Apis* has been perhaps formed. C.—Sept. "Why has Apis (Comp. omits this word) fled from thee? thy calf, thy chosen one has not remained." H.—He derides the chief idol of Egypt; or he alludes to those who fell at Charcamis, or rather who fled after they had come out to assist Sedecias. C. xxxvii. 5. Ezec. xxx. 21.

VER. 16. *Dove.* Heb. also, "of the destroyer." Sept. "Greeks," or Ionians. C.—See C. xxv. 35. Ch.—Nabuchodonosor came with expedition, or had a dove on his standards. M.

VER. 17. *Pharao.* Sept. add, "Nechao." But Apries seems rather to be meant. C.—*A.* Heb. *shaon hehebir hamohed.* Prot. "*is but* a noise, he hath passed the time appointed;" (H.) or, "the height which the crowd (or God, *who raised*) hath displaced." C.—Sept retain the original: but the middle word varies in their copies. H.—All the boasts of Pharao ended in smoke. He lost the proper opportunity, and caused his own kingdom to be laid waste. Syr. "the disturber, who deranges the times." C.

VER. 18. *He,* the destroyer; (v. 16) or "it," my word (H.) shall surely stand as long as the mountains, (C.) yea, longer than heaven and earth. H.—My decrees shall be put in execution in spite of the efforts of man. C.

VER. 19. *Furnish.* Lit. "make thyself vessels of captivity," or pack up what thou mayst want there. H. Ezec. xii. 3. and xxix. 11.—Many returned under Cyrus. v. 26.

VER. 20. *Goad her.* Nabuchodonosor shall subdue the country.

VER. 21. *Hirelings.* Apries had thirty thousand Carians, &c. who were defeated by Amasis. Herod. ii. 163.

VER. 22. *Brass.* Sept. "hissing serpent;" lamenting in secret. Is. xxix. 4. —*Wood.* Battle-axes were then used. Great cities and monarchs shall fall. Zac. xi. 2. Ezec. xxxi. 3. C.

VER. 23. *Above,* or "more than locusts," (H.) which destroy all herbs where they light.

VER. 25. *Visit upon.* That is, punish.—*Alexandria.* In the Heb. *No;* which was the ancient name of the city, to which Alexander gave afterwards the name of Alexandria; (Ch.) or this city was built near Rachotes, the harbour. "Ammon of No" was rather Diospolis, (Ezec. xxx. 14. Sept.) in the Delta, north of Busiris. Ammon was the chief god adored at No. Nah. iii. 8. Sept. Alex. "I will revenge myself of Ammon, her son, on Egypt, on Pharao, and on them." H.—Ammon was of their invention, and for this the people were justly punished. It means also, "a multitude."—*Kings.* C. xlii. 12. Apries was slain, (C. xliv. 33. C.) and his two successors perished miserably by sentence of Cambyses. Herod. iii. 14. and 16.

VER. 26. *Afterwards,* forty years being expired (Ezec. xxix. 14.) from the time when Apries made his unsuccessful attack on Cyrene, and his subjects revolted.

VER. 27. *Off* from all countries, (C.) particularly from Egypt; (H.) on occasion of which country's deliverance, that of Jacob is foretold. C.—If God would bring the Egyptians back, much more would he deliver the Jews. W.

VER. 28. *Nations* of Assyria, Chaldea, &c. C. xxx. 11. C.

CHAP. XLVII. VER. 1. *Gaza,* going or returning from Charcamis. Apries also attacked Tyre, and would of course invade the Philistines. They had assisted the Tyrians against Nabuchodonosor, who therefore made incursions into their territory, and into that of Ammon, &c. while the main part of his army besieged Tyre for thirteen years. C.

VER. 3. *Marching* Lit. "pomp," (H.) or warlike apparatus. H.—Prot

2 Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city, and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

3 At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

4 Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre, and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, [a] the remnant of the isle of Cappadocia.

5 Baldness is come upon Gaza: Ascalon hath held her peace, with the remnant of their valley: how long shalt thou cut thyself?

6 O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest and be still.

7 How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it.

CHAP. XLVIII.

A prophecy of the desolation of Moab, for their pride: but their captivity shall at last be released.

AGAINST [b] Moab thus saith the Lord of hosts, the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken: the strong city is confounded, and hath trembled.

2 There is no more rejoicing in Moab over Hesebon: they have devised evil. Come, and let us cut it off from being a nation. Therefore, shalt thou in silence hold thy peace, and the sword shall follow thee.

3 A voice of crying from Oronaim: waste and great destruction.

4 Moab is destroyed; proclaim a cry for her little ones.

5 For by the ascent of Luith shall the mourner go up with weeping; for in the descent of Oronaim, the enemies have heard a howling of destruction:

6 Flee, save your lives; and be [c] as heath in the wilderness.

7 For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken; and Chamos shall go into captivity, his priests, and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; and the valleys shall perish, and the plains shall be destroyed, for the Lord hath spoken:

9 Give a flower to Moab, for in its flower it shall go out; and the cities thereof shall be desolate, and uninhabited.

10 Cursed be he that doth the work of the Lord deceitfully; and cursed be he that withholdeth his sword from blood.

11 Moab hath been fruitful from his youth, and hath rested upon his lees; and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

12 Therefore, behold the days come, saith the Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

13 And Moab shall be ashamed of Chamos, [d] as the house of Israel was ashamed of Bethel, in which they trusted.

14 [e] How do you say: We are valiant, and stout men in battle?

15 Moab is laid waste, and they have cast down her cities; and her choice young men are gone down to the slaughter, saith the king, whose name is the Lord of hosts.

16 The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

[a] Deut. ii. 23. Amos ix. 7.—[b] Supra xxvii. Ezec. xxv.

[c] Supra xvii. 6.—[d] 3 Kings xii. 29.—[e] Isaiah xvi. 6.

"stamping of the hoofs of his strong *horses*, at," &c. H.—*Children.* Fear makes one forget the nearest relations, while each one provides for himself. C. ix. 4. Mic. vii. 5. Mat. x. 35.

VER. 4. *Tyre.* See C. xlvii. 4. Ezec. xxvi. &c.—*Sidon.* It had rejoiced at the downfall of its rival, (Is. xxiii. 4.) and of the Jews. Joel iii. 4. Ezec. xxviii. 24. Artax Ochus punished it severely; (C.) and its own king, Tenner, betrayed his subjects, who were slain by the Persians, or burnt themselves in the conflagration of the city. Diodor. Olym. 177. a. 2.—*Helpers;* Philistines, who came originally from the isle of Caphtor, or Crete.—*Cappadocia* was not an island, or near the sea, (C.) but at a distance from the Jews. Sanct.

VER. 5. *Baldness*, the sign of mourning, (C.) or captivity. H.—*Peace.* Heb. "shall be destroyed." Sept. "cast away." She has afforded no assistance to Gaza. H.—*Valley*, along the Mediterranean. C.—Lit. "And ye remnants of their valley, how!" &c.—*Cut*, in despair or grief. C. xli. 5. Sept. "Remnants of the Enakeim, (giants) how long wilt thou make incisions?" H.—The race of Enack dwelt in those parts; though *ânkim* seems to have been mistaken for *ankom.* C.

VER. 6. *Sword.* He is moved with pity to see so much carnage, but reflects that such is the will of God. Nabuchodonosor was his sword or scourge. C.

CHAP. XLVIII. VER. 1. *Moab.* This people broke their covenant with Sedecias, yet were punished for having entered into it, five years after the taking of Jerusalem. Jos. S. Jer. in C. xxv. 32.—The same war is described by Ezec. xxv. 8. Soph. ii. 8. Many words of Isaias (xv. and xvi. and xxiv.) are adopted, though he speaks of what happened under Ezechias.—*Nabo*, a town at the foot of that mountain, where Moses died. Deut. xxxiv. It might have been famous for some pretended "oracle." Is. xv. 2. and xlvi. 1. This chief city, with the rest, shall be destroyed. W.—*Cariathaim.* This city, and most of the others, were repossessed by Moab after the Israelites were led into captivity. C.—*City.* Heb. *Hammisgab*, a fortress. Vat.

VER. 2. *Hesebon*, at the foot of Phasga, and one of the strongest cities.—*Shalt.* Heb. "shall Mcdemena hold her peace." C.—"Thou shalt be cut down, O madmen." H.—It signifies "silence." Thou silent city, thou shalt be reduced to a mournful silence or destruction.

VER. 4. *Little ones.* Heb. "to Segor." v. 34. Is. xv. 5. C.—Chal. "princes' of the second rank. Vat.

VER. 6. *Heath*, or tamarick. C. xvii. 6. Heb. *Haroher.*

VER. 7. *Bulwarks.* Heb. "works," or possessions of corn, cattle, &c. C.—*Chamos*, the idol of the Moabites. Ch.—He was esteemed the king of the country, as the devil is the ape of God. The prophets often deride the imbecility of these idols. C. xliii. and xi. The chief idol of Moab shall fall, to shew the vanity of trusting in idols. W.

VER. 8. *Spoiler*, or "thief," (*prædo*) a title which Nabuchodonosor deserved, on account of his unjust conquests. C.

VER. 9. *Flower:* an usual ceremony at funerals. A. Lapide. M.—*Manibus date lilia plenis* Æn. vi.—Heb. "wings." Prot. "signs." Sept. (H.) "that they may know how to return." Let Moab flee. C.

VER. 10. *Deceitfully.* In the Greek, *negligently.* The *work of God* here spoken of, is the punishment of the Moabites. Ch.—Woe to those who spare those whom God orders to be destroyed, as Saul and Achab did. 1 K. xv. 8. 23. and 3 K. xx. 32. 42. The zeal of the Levites, Phinees, &c. is rewarded. Ex. xxxii. 27. Num. xx. 8.

VER. 11. *Fruitful* as a vine.—*Lees.* The wine has not been disturbed. It was customary to keep it first in pits, (Mark xii. 1. Is. v. 1.) and afterwards in large earthen vessels. *Vina bibes Tauro diffusa:* "Thou shalt drink wine bottled off in the consulship of Taurus." Hor. i. ep. 5.—If the wine was weak, the vessels were put under ground. Pliny xiv. 21.—The better sort was arranged in order, (v. 12.) in some clean apartment. Cant. ii. 4. Odys. B. 237.—*Changed.* He alludes to the wine. H.—Moab has enjoyed a long peace and prosperity. C.

VER. 13. *Of Bethel.* That is, of their golden calves, which they worshipped in Bethel. Ch.—Chamos and the golden calves were both taken away. Osee viii. 5. C.—The ten tribes had foolishly trusted in the latter. 3 K. xii. W.

VER. 16. *Swiftly;* about twenty-three years from the fourth of Joakim.

17 Comfort him, all you that are round about him; and all you that know his name, say: How is the strong staff broken, the beautiful rod?

18 Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon; because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer: enquire of him that fleeth, and say to him that hath escaped: What is done?

20 Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is wasted.

21 And judgment is come upon the plain country; upon Helon, and upon Jasa, and upon Mephaath;

22 And upon Dibon, and upon Nabo, and upon the house of Deblathaim;

23 And upon Cariathaim, and upon Bethgamul, and upon Bethmaon;

24 And upon Carioth, and upon Bosra, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make him drunk, because he lifted up himself against the Lord; and Moab shall dash his hand in his own vomit, and he also shall be in derision.

27 For Israel hath been a derision unto thee; as though thou hadst found him amongst thieves: for thy words, therefore, which thou hast spoken against him, thou shalt be led away captive.

28 Leave the cities, and dwell in the rock, you that dwell in Moab; and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

29 [a] We have heard the pride of Moab; he is exceedingly proud; his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

30 I know, saith the Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

32 O vineyard of Sabama, I will weep for thee, with the mourning of Jazer; thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest, and thy vintage.

33 [b] Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

34 From the cry of Hesebon, even to Eleale, and to Jasa, they have uttered their voice; from Segor to Oronaim, *as* a heifer of three years old; the waters also of Nemrin shall be very bad.

35 And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36 Therefore my heart shall sound for Moab like pipes; and my heart shall sound like pipes for the men of the brick wall; because he hath done more than he could, therefore they have perished.

37 [c] For every head *shall be* bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

38 Upon all the house-tops of Moab, and in the streets thereof general mourning; because I have broken Moab as an useless vessel, saith the Lord.

39 How is it overthrown, and they have howled? How hath Moab bowed down the neck, and is confounded? And Moab shall be a derision, and an example to all round about him.

40 Thus saith the Lord: Behold, he shall fly as an eagle, and shall stretch forth his wings to Moab.

41 Carioth is taken, and the strong holds are won: and the heart of the valiant men of Moab, in that day, shall be as the heart of a woman in labour.

42 And Moab shall cease to be a people: because he hath gloried against the Lord.

43 Fear, and the pit, and the snare *come* upon thee, O inhabitant of Moab, saith the Lord.

44 [d] He that shall flee from the fear, shall fall into the pit; and he that shall get up out of the pit, shall be taken in the snare; for I will bring upon Moab the year of their visitation, saith the Lord.

45 They that fled from the snare stood in the shadow of Hesebon, but there came a fire out of Hesebon, and a flame out of the midst of Seon, and it shall devour part of Moab, and the crown of the head of the children of tumult.

[a] Isaiah xvi. 6.—[b] Isaiah xvi. 10.

[c] Isaiah xv. 2. Ezec. vii. 18.—[d] Isaiah xxiv. 18.

VER. 17. *His name*, as particular friends. Ex. xxxiii. 12. 17. People in the East had a secret name, which they disclosed to very few, to prevent incantations.—*Rod.* This nation was exceedingly vain. v. 29.

VER. 18. *Thirst.* Dibon was well supplied with water. Is. xv. 9.

VER. 20. *Arnon*, on which river Aroer stood.

VER. 26. *Drunk* with the wine of God's wrath.—*Dash.* Heb. "roll in," or "they shall clap hands over Moab, in," &c.

VER. 27. *Thieves.* C. ii. 26. C.—Prot. "was he found among thieves? for since thou speakest of him, thou skippest for joy." H.—Chaldee agrees with the Vulg. which is clearer. C.—Sept. "hath he been found stealing from thee, since thou hast fought against him?" Grabe subjoins, "Thou shalt go into banishment. H.—As Moab was related to Israel, his derision was the more criminal, and more grievously punished. W.

VER. 28. *Place.* Seek for shelter in the caverns and highest mountains. H.

VER. 30. *Able.* He hath attempted too much.

VER. 31. *Brick wall.* Heb. *Kir-cheres*, (Is. xvi. 7. C.) "the city of the sun;" (Grot.) Ar, the capital. The prophet joins in the mournful canticle, as was usual. Lu. vii. 32. C.—Those who boast of more than they have, are compared to an earthen wall. W.

VER. 32. *Jazer*, or "more than for Jazer;" about six leagues to the north of Sebama, which had a rivulet communicating with the *sea* of Jazer.

VER. 33. *Carmel*, which here denotes any fruitful vineyard or place.—*The*, &c. Prot. "none shall tread with shouting, *their* shouting *shall be* no shouting." Heb. *hedad*, "the cry" of people in the vintage. C.

VER. 34. *As a.* Lit. "the heifer;" a title of Oronaim, which was proud and ungovernable. H.—Heb. also, "from Agelah to Salisa; the," &c.—*Bad;* abandoned. Is. xv. 6. C.

VER. 36. *Pipes.* Heb. *chalilim*, (H.) lyre or flutes. Such were used at funerals of children; (Mat. ix. 23.) trumpets sounded for men. Servius.—*Could;* opposing the conqueror of Asia. v. 30. 31. C.—Prot. "the riches that he hath gotten is perished."

VER. 37. *Shaven*, or "clipt," (Prot. H.) as in mourning.—*Tied.* Heb. "cut." C. xvi. 6. C.—Such signs of mourning were usual in those countries. The Romans let their hair grow. Cic. pro Sestio. W.

VER. 39. *Bowed.* Sept. and Chal. "turned his back."

VER. 41. *Carioth*, probably Kir Hares, which the *eagle* of Babylon seized. Sept. Rom. omits v. 40. C.—Grabe supplies, *Behold*, &c. and here, *the heart*, &c. H.

VER. 42. *Cease* for a time, till he regain his liberty under Cyrus. v. 47.

VER. 43. *Fear.* It was customary to hang feathers near a wood, to frighten the prey into pits or nets. Is. xxiv. 17. Sanct.

VER. 45. *There . . saith*, &c. to the end of the chap. is supplied by Grabe His copy subjoins, "What Jeremias prophesied against all nations. Thus," &c C. xxv. 15. H.

46 Woe to thee, Moab, thou hast perished, O people of Chamos; for thy sons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

CHAP. XLIX.

The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.

AGAINST [a] the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad, and his people dwelt in his cities?

2 Therefore, behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath, of the children of Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

3 Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath; gird yourselves with haircloth; mourn, and go about by the hedges; for Melchom shall be carried into captivity, his priests and his princes together.

4 Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee; and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

6 And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

7 Against Edom. [b] Thus saith the Lord of hosts: Is wisdom no more in Theman? counsel is perished from her children: their wisdom is become unprofitable.

8 Flee, and turn your backs, go down into the deep hole, ye inhabitants of Dedan; for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grape-gatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren and his neighbours, and he shall not be.

11 Leave thy fatherless children: I will make them live; and thy widows shall hope in thee.

12 For thus saith the Lord: Behold, they whose judgment was not to drink of the cup, shall certainly drink; and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

13 For I have sworn by myself, saith the Lord, that Bosra shall become a desolation: and a reproach, and a desert, and a curse, and all her cities shall be everlasting wastes.

14 [c] I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

15 For behold I have made thee a little one among the nations, despicable among men.

16 Thy arrogancy hath deceived thee, and the pride of thy heart; O thou that dwellest in the clifts of the rock, and endeavourest to lay hold on the height of the hill; [d] but though thou shouldest make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

17 And Edom shall be desolate: every one that shall pass by it shall be astonished, and shall hiss at all its plagues.

18 [e] As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

19 Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? [f] and who is that shepherd that can withstand my countenance?

20 Therefore, hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts, which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

[a] Supra xxvii. Ezec. xxv.—[b] A. M. 3417.

[c] Abdias i. 1.—[d] Abdias i. 4.—[e] Gen. xix. 20.—[f] Job xli. 1.

VER. 45. *Hesebon*, expecting shelter. But internal broils ruined them.—*There*, &c. to 47, is borrowed from Num. xxi. 27. Sehon had taken Hesebon from Moab.—*Part.* Moses has, "Ar, of Moab, and the inhabitants of the heights of Arnon." C.—*Tumult.* Heb. *shaon*, (H.) means also *pride*, in which sense Balaam uses *Seth.* Num. xxiv. 17. C.

VER. 47. *Days.* When they, Elam and the other Gentiles, shall be converted to the faith of Christ. We read of no other bringing back, (W.) though it might take place. H.

CHAP. XLIX. VER. 1. *Melchom*, the idol of the Ammonites. Ch.—*Gad*, to whom a part of their country was assigned. After the captivity of this tribe, the Ammonites seized the country, regardless of God's appointment. They joined the Chaldees afterwards; but the latter could not depend upon them, and sent them into captivity, to revenge the death of Godolias. C. xli. 2. Soph. ii. 8. Ezec. xxv. 3. C.—They had taken the country as their right, as if all Israel had perished; which God resents. W.

VER. 2. *Rabbath;* called Amana, Astarte, and Philadelphia, by Stephanus.—*Possess;* returning first from captivity, and subduing the cities of Ammon, under Hyrcan. 1 Mac. v. 6.

VER. 3. *Hai*, or Je-abarim. Both these cities pertained also to Moab.—*Hedges.* Heb. *Gederoth*, may be the city Gadara.—*Melchom*, or Moloc, who claimed dominion over this people. If they had used their reason, they must have seen that he was no god, since the Lord disposed of him as he pleased so long before.

VER. 4. *Delicate* Heb. "rebel *or* dissolute." Sept. "impudent."

VER. 7. *Edom.* This nation was involved in the common ruin, for its barbarity towards God's people. Abd. x. Ps. cxxxvi. 7. Ezec. xxv. 12.—*Theman*, renowned formerly for wisdom. Job ii. 11. Yet at the approach of danger, all were confounded. C.—They were only worldly wise. W.

VER. 8. *Hole.* The territory of Edom, from Eleutheropolis to Elath, is full of such. S. Jer. in Abd.—*Dedan* lies south of the Dead Sea. C.

VER. 10. *Secrets*, or lurking holes. v. 8. H.—God permits the Chaldees to plunder all.—*Brethren;* Israelites.—*Neighbours;* Moab, &c.

VER. 12. *Was not* so much. There were some faithful Jews. C. xxv. 28. C.

VER. 13. *Bosra*, different from that of Ammon; (C. xlviii. 24. Cellar. iii. 14.) though this may be doubtful. Could such a city be unknown?

VER. 14. *Ambassador;* Jeremias: or rather this is a personification of the passions, which would sufficiently prompt the Chaldees. C.—A good angel might urge them to execute the divine decrees. Theodoret.—The greatest armies are thus made use of by Providence, without approving of their malicious designs.

VER. 15. *Little.* Edom was scarcely known, except in sacred history; and it was forced to receive circumcision by the Machabees.

VER. 16. *Hill.* The mountains were numerous, and full of caverns. v. 8.

VER. 17. *Desolate.* The few who survived left their ancient territories, which are now a desert, like most of Stony Arabia. C.—*Hiss*, out of contempt. The punishment was so great as to excite surprise. W.

VER. 19. *Swelling.* Lit. "pride;" (H.) or those banks which the Jordan reaches, when it overflows. They are lined with woods, from which lions rush

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

22 Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

23 Against Damascus. Emath is confounded, and Arphad: for they have heard very bad tidings, they are troubled *as* in the sea: through care they could not rest.

24 Damascus is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a woman in labour.

25 How have they forsaken the city of renown, the city of joy?

26 Therefore, her young men shall fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the strong holds of Benadad.

28 Against Cedar, and against the kingdoms of Asor, which Nabuchodonosor, king of Babylon, destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

29 They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

30 Flee ye, get away speedily, sit in deep holes, you that inhabit Asor, saith the Lord: for Nabuchodonosor, king of Babylon, hath taken counsel against you, and hath conceived designs against you.

31 Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

32 And their camels shall be for a spoil, and the multitude of their cattle for a booty: and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the Lord.

33 And Asor shall be a habitation for dragons, desolate for ever: no man shall abide there, nor son of man inhabit it.

34 The word of the Lord that came to Jeremias, the prophet, against Elam, in the beginning of the reign of Sedecias, king of Juda, saying:

35 Thus saith the Lord of hosts: Behold I will break the bow of Elam, and their chief strength.

36 And I will bring upon Elam the four winds from the four quarters of heaven: and I will scatter them into all these winds: and there shall be no nation to which the fugitives of Elam shall not come.

37 And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

38 And I will set my throne in Elam, and destroy kings and princes from thence, saith the Lord.

39 But in the latter days I will cause the captives of Elam to return, saith the Lord.

CHAP. L.

Babylon, which hath afflicted the Israelites, after their restoration, shall be utterly destroyed.

THE word [a] that the Lord hath spoken against Babylon, and against the land of the Chaldeans, in the hand of Jeremias the prophet.

2 Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

3 For a nation is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from man even to beast: yea, they are removed, and gone away.

4 In these days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together: going and weeping, they shall make haste, and shall seek the Lord their God.

5 They shall ask the way to Sion, their faces *are*

[a] A. M. 3409. A. C. 595.

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to devour the sheep. C.—*Strong* "one's dwelling." Heb. H. Zac. xi. 3.—*Over her.* What sort of men come to the attack? or, who shall dare to resist them? C.

VER. 20. *Little.* Chal. "chiefs of the people." *Tsâir* (H.) is supposed to have this sense. Mic. v. 2. C.—But the weakest of the Chaldees will be an overmatch for Edom. H.

VER. 23. *Damascus,* the capital of Syria. Is. vii. 8. W.—It was punished at the same time as the rest. Jos.—*Arphad;* Arad, an island near Tyre, or *Raphanæ.* Theod.—Syr. "Rephad... they are troubled from the sea." Nabuchodonosor left Tyre to invade them. C.—*As in.* The islands of the Mediterranean tremble for themselves, and all Syria is afraid, hearing of the fall of so many cities and nations.

VER. 25. *They.* Heb. Sept. and Chal. add, "not." Why have they not spared this beautiful city? or, why have not its citizens given it up, to prevent its entire demolition?

VER. 27. *Benadad.* So the kings were usually styled. 3 K. xv. 8. Sept. "the son of Ader."

VER. 28. *Cedar* and *Asor* were parts of Arabia; which, with Moab, Ammon, Edom, &c. were all brought under the yoke of Nabuchodonosor. Ch.—We know nothing of the situation of Asor, which means "a court." C.—It might be the flying camp (Theod.) of the Saracens, (S. Jer. in Is. xxi. 16.) who dwelt under tents like the hordes of Tartars, the Ethiopian emperor, and the mogul. Yet this seems to have been a fixed habitation. v. 30. 33.—*East;* the Desert Arabia. v. 32. C.—*Cedar* was the son of Ismael, and Asor the chief city of the Agarens. W.

VER. 29. *About.* The enemy shall terrify them, and plunder all their riches.

VER. 31. *Alone.* We need not fear any resistance. They have no allies. C.—The ancient Suevi, of Germany, laid waste the surrounding countries, that they might appear more terrible. Cesar iv. and vi.

VER. 32. *Wind;* throughout the world.—*Round.* C. ix. 26. C.—This the Arabs did, in imitation of Bacchus. Herod. iii. 8.

VER. 34. *Elam.* A part of Persia. Ch.—The Elamites had besieged Jerusalem, under Manasses, (C.) and are therefore punished. W.—They were subject to Aseradon: Nabuchodonosor subdued them after the other nations. v. 36. Cyrus set his countrymen at liberty, (C.) and thus began his conquests. H.—Pagan historians assert, at random, that they were before subject to the Medes.

VER. 38. *Thence.* Daniel (viii. 2.) governed at Susa, the capital of Elam, for Baltassar.

VER. 39. *Return.* They joined the standards of Cyrus, and became masters of the East. C.—This and similar texts are understood of the conversion of the Gentiles. Acts ii. 7. W.

CHAP. L. VER. 1. *Prophet.* He had spoken against them in the fourth year of Joachim, and now is more explicit in the fourth of Sedecias, (C. li. 60.) sending his predictions to be read, and then thrown into the Euphrates. The fall of Babylon was gradual. It was in consequence of her pride and cruelty. v. 11, 17, 23, 29. Is. xlvii. 6. C.—It had shewn the greatest enmity to the Jews, and was at last overthrown by the Medes and Persians. W.

VER. 2. *Declare.* This is grand. Let all the captives publish these tidings. C.—*Bel,* &c. Bel and Merodach were worshipped for gods by the men of Babylon. Ch.—Merodach might be an ancient king deified. C.—These greatest of their idols could neither save the people nor themselves. W.

VER. 3. *A nation,* &c. viz. the Medes, (Ch.) under Darius, (Dan. v. 31 Theod. Grot.) or rather under Cyrus, who came upon Babylon from the north, after conquering Asia; though he was born to the east of that city. Is. lxi. 2. 25. He was a Mede by his mother, and ruler of that nation. He gave liberty to the Jews, as the prophet inculcates ten times.—*Desolate.* Herodotus, Xenophon, &c. say not that Cyrus demolished any part of the city; but Berosus informs us that he took it without opposition, and levelled the outer walls. Hystaspes did more damage. Herod. iii. 150.

VER. 4. *Weeping* for joy and compunction. Israel returns, as well as Juda C.—Thus Joseph wept when he beheld his brethren. Gen. xlii. 24. W

hitherward. They shall come, and shall be joined to the Lord by an everlasting covenant, which shall never be forgotten.

6 My people hath been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them, have devoured them: and their enemies said: We have not sinned *in so doing:* because they have sinned against the Lord, the beauty of justice, and against the Lord, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

9 For behold I raise up, and will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall be taken: their arrows, like those of a mighty man, a destroyer, shall not return in vain.

10 And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

11 Because you rejoice, and speak great things, pillaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

12 Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues.

14 Prepare yourselves against Babylon, round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

15 Shout against her, she hath everywhere given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her.

16 Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and every one shall flee to his own land.

17 Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor, king of Babylon, hath broken his bones.

18 Therefore, thus saith the Lord of hosts, the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

19 And I will bring Israel again to his habitation: and he shall feed on Carmel, and Basan, and his soul shall be satisfied in Mount Ephraim, and Galaad.

20 In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Juda, and there shall none be found: for I will be merciful to them whom I shall leave.

21 Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

22 A noise of war in the land, and a great destruction.

23 How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a desert among the nations?

24 I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his wrath: for the Lord, the God of hosts, hath a work to be done in the land of the Chaldeans.

26 Come ye against her from the uttermost borders: open, that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

27 Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

28 The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord, our God, the revenge of his temple.

29 Declare to many against Babylon, to all that bend

VER. 5. *Covenant.* They renewed the old one under Nehemias, and never publicly broke it, as they had done. Yet the covenant of Christ is more properly meant.

VER. 6. *Shepherds;* kings, (C.) and false prophets. H.

VER. 7. *Not sinned:* the Jews were such notorious offenders. But in what had they injured the Chaldees?—*Beauty.* Heb. "dwelling or fold."

VER. 8. *Kids;* rams. This comparison was not ignoble. Go boldly out of the city, before it be besieged.

VER. 9. *Nations.* Cyrus had Armenians, &c. in his army. C.—*Thence,* by the bed of the Euphrates, the waters of which were mostly let out into the marshes. Thus the city was taken, while the people were feasting. Herod. i. 191.—Aristotle (Pol. iii. 3.) says, three days passed before all the citizens were apprised of its fate, it was so extensive: but this is incredible. If we follow the account of Berosus, Cyrus routed Nabonides, who fled to Borsippe, while he took Babylon and demolished the outer walls. Jos. c. Ap. i. C.—*North,* with respect to Babylon. W.—The Persians lay rather to the south, and to the east of Palestine, (H.) if our maps be accurate. C.

VER. 11. *Bulls.* You have rioted in Juda, and treated my people cruelly. H. —In Heb. four verbs have improperly *i* for *v*; but C. li. 34. *v* supplants *i* five times Kennicott.

VER. 12. *Dust,* like a suppliant. Is. xlvii. 1. C.—*Dry.* The country shall be equally unfruitful. The waters of the Euphrates being let off, gave a passage to the ememy. v. 9. H.—Babylon soon lost its splendour. C.—Vologeses completed its ruin. Pliny vi. 26.—It ceased to be the metropolis or *mother* city. H. —The whole country was laid waste. W.

VER. 15. *Hand,* to form leagues; or she faints, (Sept.) and submits. Lam. v. 6.

VER. 16. *Harvest.* Such were usually unmolested. C.—Babylon was so large, that people sowed corn within the walls. Curt. v.—The environs were well cultivated. Pliny xviii. 17.—*Dove,* or the *destroyer;* for the Hebrew word signifies either the one or the other. Ch. C. xxv. 38. and xlvi. 16.—Lit. "from before the sword of the dove." The power of Babylon is no more. H.—The king is compared to a dove, for his swiftness; or God is meek, though terrible. W.—*Land.* The other nations were set free as well as the Jews. C.

VER. 17. *Bones.* He completely ruined the nation, which the Assyrians had left. H.—They led the ten tribes away, and the Chaldees took the rest. 4 K. xviii. and xxv. W.

VER. 18. *Assyria.* This monarchy was subdued by Nabopolasser.

VER. 19. *Israel;* the ten tribes, whose country is specified.

VER. 20. *None.* Idolatry shall not be re-established.

VER. 21. *Rulers:* the most potent empire of Babylon.—*All.* Heb. "anathe matize them and their posterity."

VER. 23. *Hammer.* The violent injustice of the Chaldees is thus entitled.

VER. 24. *Aware.* Men seemed to rise out of the earth. v. 9.

VER. 25. *Armoury.* Fire and war are the Lord's weapons. Job xxxviii. 22 —*Work:* punishment. C. xlviii. 10.

VER. 26. *That.* Heb. "her granaries; trample on her as on heaps of corn, destroy," &c. He alludes to the custom of oxen trampling out the corn. C. li. 33.

VER. 28. *Voice.* I hear the captives proclaiming this at their return.

VER. 30. *Peace,* in the grave; (C.) or shall submit quietly. 1 Mac. i. 3. H.

VER. 31. *Proud.* So the Chaldees are often styled in the Psalms. C.—The prophet addresses Nabuchodonosor, or rather Baltassar, (M.) under whom the

the bow: stand together against her round about, and let none escape: pay her according to her work: [a] according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the holy One of Israel.

30 Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith the Lord.

31 Behold I *come against* thee, O proud one, saith the Lord, the God of hosts: for thy day is come, the time of thy visitation.

32 And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together: all that have taken them captives, hold them fast, they will not let them go.

34 Their Redeemer is strong, the Lord of hosts is his name, he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

37 A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as women: a sword upon her treasures, and they shall be made a spoil.

38 A drought upon her waters, and they shall be dried up: because it is a land of idols, and they glory in monstrous things.

39 Therefore shall dragons dwell there with the fig-fauns: and ostriches shall dwell therein: and it shall be no more inhabited for ever, neither shall it be built up from generation to generation.

40 [b] As the Lord overthrew Sodom and Gomorrha, and their neighbour cities, saith the Lord: no man shall dwell there, neither shall the son of man inhabit it.

41 Behold a people cometh from the north, and a great nation, and many kings shall rise up from the ends of the earth.

42 They shall take the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a man prepared for battle against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a woman in labour.

44 [c] Behold he shall come up like a lion from the swelling of the Jordan to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall bear up against me? [d] and who is that shepherd that can withstand my countenance?

45 Therefore, hear ye the counsel of the Lord, which he hath taken against Babylon: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a truth their habitation shall be destroyed with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

CHAP. LI.

The miseries that shall fall upon Babylon from the Medes: the destruction of her idols.

THUS saith the Lord: [e] Behold I will raise up as it were a pestilential wind against Babylon, and against the inhabitants thereof, who have lifted up their heart against me.

2 And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: spare not her young men, destroy all her army.

4 And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.

[a] Infra li. 49.—[b] Gen. xix. 24.

[c] Supra xlix. 19.—[d] Job xli. 1.—[e] A. 3409.

city was taken, (Jos. &c.) by Darius and Cyrus. He may be the Nabonides of Berosus, the question is so much perplexed. Yet "we are convinced that Darius reigned at Babylon before Cyrus, and took the city after the death of Baltassar." C.—Most commentators are of a different opinion. H.

VER. 33. *Israel.* Samaria had been destroyed forty-four years before the fourth of Joakim, from which period many of Juda had been captives seventy years, till Cyrus became their deliverer, and chastised the Chaldees. C.—Both kingdoms had been oppressed by a strong hand, till a stronger, even God himself, delivered them. W.

VER. 34. *Name.* He gives victory to Cyrus. Thus the Lord directs all for the sake of his elect, and laughs at the vain projects of men. C.

VER. 35. *Wise men.* They were styled Chaldees, and inhabited a certain part of the city, being employed in astronomical and mathematical observations. They disapproved of those who cast nativities. Strabo xvi.

VER. 36. *Diviners.* Heb. "impostors." They were nowhere more plentiful. Dan. i. 20. Fortune-tellers were consulted on every occasion. The eastern nations are still much addicted to this superstition.

VER. 38. *Drought.* Cyrus almost drained the Euphrates. C. li. 42. Is. xxi. —*Things*, fit to terrify children. Bar. vi. 14. C.—Prot. "they are mad upon their idols." H.

VER. 39. *Fig-fauns.* Monsters of the desert, or demons in monstrous shapes; such as the ancients called *fauns* and *satyrs:* and as they imagined them to live upon wild figs, they called them *fauni-ficarii*, or *fig-fauns.* Ch.—Maldonat reads *sicariis*, "ruffians." Sixtus V. and S. Jerom, (in Is. xiii. 21.) have *fatuis*, "foolish wild men." Heb. "the *Tsiim* with the *iim* shall dwell there, and the daughters of the *Yahana* (H. swans) shall there reside," or "*fishermen* among the *rushes* shall dwell," &c.—*Ever.* Its situation is unknown. There is still a town of the same name, but not in the same place.

VER. 42. *Cruel.* The Medes will not spare for money. v. 3. Is. xiii. 7.

VER. 43. *King.* Baltassar, (though he was succeeded by Darius) or Nabonides. v. 31. C.

VER. 44. *And beautiful.* Heb. "habitation." H.—He will rush into the fold. C. xlix. 19. C.—The king of Babylon had ruined many. Others shall destroy him, rushing on like the Jordan. W.

CHAP. LI. VER. 1. *Thereof.* Heb. *leb kamai*, "of the heart, rising up against me." H.—Many take Leb-kamai to be the enigmatical name of the *Chaldees*, by a secret combination of letters, (Kimchi. Grot.) as if they were not clearly designated in the sequel. C.—The prophet expresses more pointedly what he had declared in the preceding chapter. W.

VER. 2. *Fan her.* After the corn was trodden out, it was heaved into the wind. This custom would insinuate the distress and captivity of the Chaldees. Sept. "I will send . . . scoffers, and they shall treat her with scorn, καθυβριουσιν H.—They have read (C.) *zedim* for *zarim.*

VER. 3. *Mail.* There will be little or no resistance made. C. l. 3. H.—The Persians denounce destruction to all taken in arms; or, according to Sept. and Syr. they exhort each other to fight. C.—"Let him," &c. H.—Heb. of the Masor. "you who bend . . spare not." C.—Prot. "against him that bendeth let the archer bend his bow," &c. H.—Heb. is printed *ne tendat tendat tendans.* The second word is properly omitted in some MSS. Thus (1 Chron. xxiv. 6.) we read *taken taken, achuz* having been put erroneously for *achad*, one. Kennicott.

VER. 5. *Forsaken*, as a widow, *viduatus.* H.—God still considers the nation as his spouse.—*Their land.* That of the Chaldees, (C.) or of the Jews. Theodoret.—*Sin*, or punishment.

VER. 6. *Silent.* Jews proclaim that Babylon is justly punished, (C.) *lest you partake in her crimes.* Apoc. xviii. 4. Prot. "be not cut off in her," &c. H.

5 For Israel and Juda have not been forsaken by their God, the Lord of hosts: but their land hath been filled with sin against the holy One of Israel.

6 Flee ye from the midst of Babylon, and let every one save his own life: be not silent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what she hath deserved.

7 Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have staggered.

8 [a] Babylon is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

9 We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens, and is lifted up to the clouds.

10 The Lord hath brought forth our justices: come, and let us declare in Sion the work of the Lord our God.

11 Sharpen the arrows, fill the quivers: the Lord hath raised up the spirit of the kings of the Medes: and his mind is against Babylon, to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.

12 Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the Lord hath both purposed, and done all that he spoke against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

14 [b] The Lord of hosts hath sworn by himself, saying: I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee.

15 [c] He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding.

16 When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth; he hath turned lightning into rain; and hath brought forth the wind out of his treasures.

[a] Isa. xxi. 9. Apoc. xiv. 8.

17 Every man is become. foolish by *his* knowledge; every founder is confounded by his idol, for what he hath cast is a lie, and there is no breath in them.

18 They are vain works, and worthy to be laughed at; in the time of their visitation, they shall perish.

19 The portion of Jacob is not like them: for he that made all things, he it is, and Israel is the sceptre of his inheritance: the Lord of hosts is his name.

20 Thou dashest together for me the weapons of war, and with thee I will dash nations together, and with thee I will destroy kingdoms:

21 And with thee I will break in pieces the horse, and his rider: and with thee I will break in pieces the chariot, and him that getteth up into it.

22 And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

23 And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will render to Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Sion, before your eyes, saith the Lord.

25 Behold, I *come against* thee, thou destroying mountain, saith the Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set ye up a standard in the land; sound with a trumpet among the nations; prepare the nations against her; call together against her the kings of Ararat, Menni, and Ascenez; number Taphsar against her; bring the horse as the stinging locust.

28 Prepare the nations against her, the kings of Media, their captains, and all the rulers, and all the land of their dominion.

29 And the land shall be in a commotion, and shall

[b] Amos vi. 8.—[c] Gen. i. 1.

VER. 7. *Cup.* She has exercised the vengeance of the Lord on Juda, Egypt, &c.

VER. 8. *Suddenly.* She has not lost many battles; but is fallen at once from being the greatest city of the East.

VER. 9. *We.* The guardian angels, or Jews reply. Miracles are lost on her. —*Heavens.* Her crimes call for punishment. Gen. xviii. 21. Jon. i. 2.

VER. 10. *Justices.* We had not injured the Chaldees, though we had offended God.

VER. 11. *Sharpen.* He addresses ironically the citizens of Babylon.—*Medes.* Thus the subjects of the Persian monarchs are commonly styled. C.

VER. 12. *Standard.* Call together thy subjects and allies. H.—This must be explained of Babylon. M.—Yet all will be in vain. v. 11. H.—*Ambushes.* Herein the valour and genius of heroes was most displayed. Jos. viii. 2. Homer.

VER. 13. *Waters.* Not far from the Tigris, and divided into two parts by the Euphrates. C.—*Entire,* being cut up by the roots, *pedalis,* (Lyran.) or according to the measure of thy crimes. Delrio. C.—Sept. "thy end is truly come into thy bowels." H.

VER. 14. *Himself.* Sept. "his hand" lifted up, or by his power.—*Locusts.* Their ravages were equally dreaded. Joel ii. 4. Judg. vi. 5.

VER. 16. *Rain.* Thunder and lightning are usually followed by showers. C.

VER. 17. *Every man,* &c. That is, every maker of idols, however he boasts of his knowledge and skill, does but shew himself a fool in pretending to make a god. Ch. Wisd. xiv. 18.—*By his,* or "by default of knowledge;" (*a scientia.* H.) as the Heb. may also mean. The Babylonians were so confounded, they knew not what to do. C.—Prot. "Every man is brutish by his knowledge." Marg. or "is more brutish than to know." C. x. 14. H.

VER. 20. *Thou,* Cyrus, (Grot.) or more commonly the Chaldees are understood.

VER. 25. *Mountain.* So Babylon is styled in derision. See C. xxi. 13. Is. i. 10. and xx. 6. and xxii. 1. The city stood on a plain. Some think that its palaces and walls are designated.—*Burnt;* unfruitful. This happened long after Cyrus, though it then ceased to be the capital, and became only a shadow of its former greatness.

VER. 26. *Corner.* No king or conqueror shall spring thence. Alexander thought of making it the seat of his empire, but was prevented by death. Strabo xv.

VER. 27. *Prepare.* Lit. "sanctify." H.—Call together all nations to fight against Babylon. W.—Many religious ceremonies were used.—*Ararat,* where the ark rested, (Gen. viii. 4.) near the Aráxes, (S. Jer. in Is. xxxvii.) or in the Gordyean mountains, in Armenia, where the *Menni* dwelt.—*Ascenez,* or Ascantes, (C.) near the Tanais. Pliny vi. 7.—*Taphsar,* "the prince." Nah. iii. 17. Pagn. "Warriors." Chal. "Machines." Sept.—*Caterpillar,* or "locust," (*bruchum.* H.) which resembles more a body of cavalry. C.—Sept. "Push forward the cavalry against her, as a multitude of locusts." H.

VER. 28. *Prepare;* "sanctify." H.—*Media.* Cyrus. v. 11.—*Captains:* generals. C.—*Rulers.* Lit. "magistrates." H.—Heb. *Seganim,* a title used once by Isaias, and frequently by those who wrote after the Assyrians (C.) commenced their invasion. H.

VER. 30. *Bars,* fastening the gates. C.—Those who entered by the channel of the river, would seize the gates to let their companions enter. H.

VER. 31. *King,* feasting in his palace, (Herod. i. 191.) or at Borsippe. Berosus. He sent to make inquiries, (C.) or his subjects hastened to convey the doleful tidings, and thus met each other. H.

be troubled; for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

30 The valiant men of Babylon have forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as women; her dwelling-places are burnt, her bars are broken.

31 One running post shall meet another, and messenger shall meet messenger, to tell the king of Babylon that his city is taken from one end to the other:

32 And that the fords are taken, and the marshes are burnt with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor; this is the time of her threshing: yet a little while, and the time of her harvest shall come.

34 Nabuchodonosor, king of Babylon, hath eaten me up, he hath devoured me; he hath made me as an empty vessel; he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

35 The wrong done to me, and my flesh, *be* upon Babylon, saith the habitation of Sion; and my blood upon the inhabitants of Chaldea, saith Jerusalem.

36 Therefore, thus saith the Lord: Behold, I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, [a] and will dry up her spring.

37 And Babylon shall be reduced to heaps, a dwelling-place for dragons, an astonishment and a hissing, because there is no inhabitant.

38 They shall roar together like lions, they shall shake their manes like young lions.

39 In their heat I will set them drink; and I will make them drunk, [b] that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams with kids.

41 How is Sesach taken, and the renowned one of all the earth surprised? How is Babylon become an astonishment among the nations?

42 The sea is come up over Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none car dwell, nor son of man pass through it.

44 And I will visit against Bel in Babylon, and I will bring forth out of his mouth that which he had swallowed down: and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

45 Go out of the midst of her, my people; that every man may save his life from the fierce wrath of the Lord.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land: and a rumour shall come in one year, and after this year *another* rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore, behold the days come, and I will visit the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 And the heavens and the earth, and all things that are in them shall give praise for Babylon: for spoilers shall come to her from the north, saith the Lord.

49 And as Babylon caused that there should fall slain in Israel; so of Babylon there shall fall slain in all the earth.

50 You that have escaped the sword, come away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach; shame hath covered our faces; because strangers are come upon the sanctuary of the house of the Lord.

52 Therefore, behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan.

53 If Babylon should mount up to heaven, and establish her strength on high; from me there should come spoilers upon her, saith the Lord.

54 The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath laid Babylon waste, and destroyed out of her the great voice; and their waves shall roar like many waters; their voice hath made a noise:

56 Because the spoiler is come upon her, that is,

[a] Supra l. 38.—[b] Infra v. 57.

VER. 32. *Fords.* Thus the enemy entered.—*Marshes.* Heb. "sedges," which grew to the size of trees, and were burnt when the waters of the river and lakes were drained. Herodotus (i. 185. and 178.) specifies a lake four hundred and twenty stadia square, and says the ditches round the city were full of water.

VER. 33. *Threshing*, performed by oxen treading, and by rollers, &c. Judg. viii. 16. and 2 K. xii. 31.—*Little;* about fifty-six years.

VER. 34. *Dragon*, or huge fish, which swallows without chewing. Sion is here venting her complaint. Ps. cxxxvi. 8. C.—She shews that Babylon is justly punished for her cruelty towards God's people. W.

VER. 36. *Spring;* commerce, the source of her riches; or rather the waters shall be brought out of their usual channels. For many ages (C.) the Euphrates has been lost in sands, and reaches not the Persian Gulph. Pliny vii. 27. Cellar. iii. 16.

VER. 37. *Dragons.* This has been the case for above sixteen centuries. C. l. 31. Is. xiii. 21.

VER. 38. *Roar.* They shall retain their haughty air and threaten others, when they themselves shall fall (C.) in the midst of their feasting. Dan. v. 30. Xen. vii.

VER. 41. *Sesach*, the city which worshipped the moon, (C. xxv. 26.) Bel, (C. l. 2.) &c.

VER. 42. *Sea;* numerous armies of Cyrus, or the waters of the Euphrates let loose. C.—In the days of Alexander, many tombs of the kings were inundated. Strabo xv.

VER. 44. *Down.* His priests pretended that he eat, (Dan. xiv. 11.) and a woman of their choice slept in the most retired part of the temple. Herod. i. 181.—The prophet derides this notion. The idol, or rather his votaries, (H.) shall be forced to let go the Israelites. C.—*Fall*, by means of Cyrus and of Darius. C. l. 3. H.

VER. 46. *Faint.* You may apprehend that your miseries will increase in the midst of such confusion; but no, Baltassar, the last of your oppressor's race, shall be assassinated by Neriglissor, who will be succeeded by Laborosoarchod and Nabonides. This last shall yield to Cyrus, who will grant you liberty. Baltassar reigned two years, Neriglissor four, his ill-tempered infant son nine months, when his followers murdered him, and gave the crown to a Babylonian called Nabonides, who kept it seventeen years, till Cyrus took him prisoner. This we learn from Berosus, quoted by Josephus, c. Ap. i. On the other hand Daniel makes Darius, the Mede, succeed Baltassar, and after him Cyrus reigned. To these changes and continual alarms the prophet alludes.

VER. 47. *Idols;* Bel, &c. v. 41.—*Slain.* Heb. "dancers." The people were feasting. C.—It means also "slain," (Prot.) or "soldiers."

VER. 48. *Praise*, for the just punishment. H.—The crimes were public. C.

VER. 50. *Mind.* Offer sacrifices of thanks on Sion, (H.) both Jews and other nations. C.

VER. 51. *We.* The Jews answer: we are ashamed when we think of these places. M.

VER. 53. *High.* Her fortifications and ditches will prove fruitless. C. xlviii. 7. 18.

upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

57 And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men; and they shall sleep an everlasting sleep, and shall awake no more, saith the king, whose name is Lord of hosts.

58 Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire and shall perish.

59 The word that Jeremias, the prophet, commanded Saraias, the son of Nerias, the son of Naasias, when he went with king Sedecias, to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

61 And Jeremias said to Saraias: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62 Thou shalt say, O Lord, thou hast spoken against this place to destroy it; so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

63 And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far *are* the words of Jeremias.

CHAP. LII.

A recapitulation of the reign of Sedecias, and the destruction of Jerusalem. The number of the captives.

SEDECIAS [a] was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Amital, the daughter of Jeremias, of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3 For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from his presence; and Sedecias revolted from the king of Babylon.

4 [b] And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, the king of Babylon, came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

5 And the city was besieged until the eleventh year of king Sedecias.

6 And in the fourth month, the ninth day of the month, a famine overpowered the city; and there was no food for the people of the land.

7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about) and they went by the way that leadeth to the wilderness.

8 But the army of the Chaldeans pursued after the king; and they overtook Sedecias in the desert which is near Jericho: and all his companions were scattered from him.

9 And when they had taken the king, they carried him to the king of Babylon, to Reblatha, which is in the land of Emath; and he gave judgment upon him.

10 And the king of Babylon slew the sons of Sedecias before his eyes; and he slew all the princes of Juda, in Reblatha.

11 And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him to Babylon, and he put him in prison till the day of his death.

12 And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan, the general of the army, who stood before the king of Babylon, in Jerusalem.

13 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

14 And all the army of the Chaldeans, that were with the general, broke down all the wall of Jerusalem, round about.

[a] A. M. 3414. A. C. 590. 4 Kings xxiv. 18. 2 Par. xxxvi. 11.

[b] 4 Kings xxv. 1. Supra xxxix. 1.

VER. 55. *Great voice*, or boasting and songs of joy, usual at public meetings. —*Noise.* They groan under affliction.

VER. 57. *Drunk*, with the wine of fury. v. 39. C. xxv. 26.

VER. 58. *Broad wall.* The pagan historians agree not in the dimensions, but allow it was excessively broad and lofty. C.—Six chariots might go abreast. It was 360 stadia long, (Ctesias); or 480 (Herod. i. 178.) that is above 23 leagues, allowing 2,500 paces for each. This author says the breadth was fifty cubits of the *king*, three inches larger than the common one, or about twenty-one inches. Pliny (vi. 26.) improperly applies this to Roman feet, and says the walls were two hundred feet high; while Herodotus assigns so many cubits. C. —There were three different walls. Curt. v.—Cyrus demolished the outer one, Beros.—What remained, (C.) with the hundred brazen gates, Darius treated in like manner. Herod. i. 179. and iii. 159.—Thus was the prediction fulfilled, and the works of so many captive nations brought to nothing. It is asserted that 200,000 (C.) daily finished a stadium, (Curt. v.) or 125 paces. C.

VER. 59. *With.* Heb. also, (C.) "on behalf of." Prot. marg. H.—It is no where else asserted that Sedecias went in person, and Sept. Chal. &c. explain it in this manner. Baruch accompanied his brother Saraias, and probably took the letter. Bar. i. 2. Saraias went to petition for the sacred vessels.—*Prophecy*, or of the embassy to speak (C.) in the king's name. Heb. *menucha*, was a caution of Benjamin. It means, "rest;" whence some have inferred that he was chamberlain, (Cant. iii. 8.) or a favourite. Most translate, "chief of the presents," Sept. and Chal. as if they had read *mincha*, which he carried as a tribute to Babylon. Jeremias gave him charge of the parcel, perhaps before Baruch had determined to go.

VER. 64. *Sink.* The angel did the like; (Apoc. xviii. 21. C.) and the Phocæans, leaving their country, swore that they would return no more till a piece of red hot iron, which they threw into the sea, should swim. Herod. i. 165.—*Thus*, &c. was added by the compiler. Sept. omit the sentence, as what relates to Babylon is placed C. xxviii. in their copies. C.—Yet Grabe puts it in a different character. H.—Jeremias wrote a good deal, after the 4th year of Sedecias, v. 59. C.—He here finished his predictions against Babylon. W.—This does not mean that he did not write the next chapter, (M.) as Cappel allows, (Houbig.) though this may still be doubted. H.

CHAP. LII. VER. 1. *Sedecias.* This is purely historical, taken from 4 K. xxiv. 18, &c. Many doubt with reason that Jeremias inserted it, as he could not well be alive at the time when Joakim was honoured. v. 31. If he had written both this and the Book of Kings, the variations which we here discover would not be seen. It seems, therefore, that Esdras or some other has inserted it, to explain the fall of Jerusalem and the lamentations; as a similar addition has been made to Isaias. C. xxxvi. &c. See Grot. C.—The history occurs more at large, Par. ult. W.

VER. 3. *Revolted*, breaking his oath, which greatly offended God.

VER. 12. *Tenth:* 4 K. *seventh*, on which day Nabuzardan set out from Reb latha, according to some. But it was above sixty leagues, or hours journey, distant. C.—He entered the city on the 7th, and put his orders in execution on

15 But Nabuzardan, the general, carried away captives some of the poor people, and of the rest of the common sort, who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

16 But of the poor of the land, Nabuzardan, the general, left some for vine-dressers, and for husbandmen.

17 The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord: and they carried all the brass of them to Babylon.

18 And they took the cauldrons, and the flesh-hooks, and the psalteries, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

19 The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups; as many as were of gold, in gold; and as many as were of silver, in silver:

20 And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord: there was no weight of the brass of all these vessels.

21 And concerning the pillars; one pillar was eighteen cubits high, and a cord of twelve cubits compassed it about; but the thickness thereof was four fingers, and it was hollow within.

22 And chaptrels of brass were upon both: the height of one chaptrel was five cubits; and net-work, and pomegranates were upon the chaptrels round about, all of brass. The same of the second pillar, and the pomegranates.

23 And there were ninety-six pomegranates hanging down; and the pomegranates, being a hundred in all, were compassed with net-work.

24 And the general took Saraias the chief priest, and Sophonias, the second priest, and the three keepers of the entry.

25 He also took out of the city, one eunuch, that was chief over the men of war; and seven men of them that were near the king's person, that were found in the city; and a scribe, an officer of the army, who exercised the young soldiers; and threescore men of the people of the land, that were found in the midst of the city.

26 And Nabuzardan, the general, took them, and brought them to the king of Babylon, to Reblatha.

27 And the king of Babylon struck them, and put them to death, in Reblatha, in the land of Emath: and Juda was carried away captive out of his land.

28 This is the people whom Nabuchodonosor carried away captive: In the seventh year, three thousand and twenty-three Jews.

29 In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

30 In the three and twentieth year of Nabuchodonosor, Nabuzardan, the general, carried away of the Jews, seven hundred *and* forty-five souls. So all the souls were four thousand six hundred.

31 And it came to pass in the seven and thirtieth [a] year of the captivity of Joachin, king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach, king of Babylon, in the first year of his reign, lifted up the head of Joachin, king of Juda, and brought him forth out of prison.

32 And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

33 And he changed his prison-garments, and he eat bread before him always all the days of his life.

34 And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

[a] 4 Kings xxv. 27. A. M. 3442. A. C. 562.

the 10th. Usher.—Nothing of the king's imprisonment, or of the *city* poor occurs. 4 K.

VER. 15. *Poor.* He took those of the city, and left the poor of the country. v. 16. C.—Sept. Alex. omits this verse, which Grabe inserts: 16. "And the rest of the people, the chief cook or general, left for," &c. H.

VER. 20.—*Under* the sea *the bases*, (H.) or bowls, *which*, &c.

VER. 23.—*Hundred;* four next the wall were not seen, or were *fixed* to the chaptrels.

VER. 24. *Second* in dignity to the high priest, a chief officer of the temple.

VER. 25. *Seven:* 4 K. has *five.* But this seems more correct, as seven were commonly employed. Est. i. 10. Tob. xii. 15. C.—Two might be taken later. H.—*A scribe.* S. Jerom has *Sopher*, (4 K.) as if it were a proper name, and not an office.

VER. 28. *Seventh year* of Nabuchodonosor, and last of Joakim. 4 K. Sept. Rom. omits this and the next verse, which are found in Theodoret and the Compl. edit. C.—Grabe supplies all from, *And Juda*, v. 27, to 31. H.—Zuinglius observes that the Sept. have not a fragment of it, and that it has been added by some one to hide the ignominy of the Jews. It is interpolated in the Arab. of the Lond. Polyglot, and seems contrary to the true history. 4 K. xxiv. 14. Kennicott, Diss. 2.

VER. 31. *Joachin.* He had been thrown into prison when 18 years old, and continued there 37 years. It is not probable that Jeremias wrote this. Evilmerodach had also been the same in prison.—*Five:* 4 K. has *seven.* Probably Nabuchodonosor died on the 25th, and his son then resolved to liberate Joachin; which he did on the 27th.

VER. 32. *Kings*, who had been conquered, and kept at court for parade. C



Entered according to act of Congress A.D. 1865 by James B. Kirker in the clerks office of the district court of the United States for the southern district of New York.

The Lamentations of Jeremias

"How doth the city sit solitary that was full of people."
"Weeping she hath wept in the night and her tears are on her cheeks"

The Lamentations of Jeremias Chap. 1 Ver. 1. 2.



THE

LAMENTATIONS OF JEREMIAS.

In these JEREMIAS laments in a most pathetic manner the miseries of his people, and the destruction of JERUSALEM and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet. Ch.—In the first chapter the order is exactly observed, but in the three next *phe* comes before *ain*, either for some mystery to us unknown, or by the derangement of transcribers, who perhaps thought that those verses were better connected, as they seem to be, (C.) though this is not very clear. H.—In such pieces the sentiments of a pensive heart are poured out without much connection. W.—The Greeks style this word θρηνοι, and Heb. *kinoth*, or lamentations. H.—S. Jerom, (2 Par. xxxv. 25.) thinks it was the first composition of Jeremias, and sung at the death of Josias. W. S. Jer. in Zac. xii. 11.—The eulogy of the king seems to belong to him rather than to Sedecias. C. iv. 20. C.—Yet it might afterwards be applied to the latter, (H.) and to the ruin of Jerusalem. Eccli. xlix. 8. S. Jer. Pref. Theod. &c.—The city is represented standing, and sometimes in ruins. Chap. v. seems to have been written after the rest. v. 4, 18. C.—It is not acrostic like them. The prophet alludes to the wretched condition of the Jews, after the murder of their Messias; and hence the Church makes use of the lamentations on the anniversary of our Saviour's passion, inviting all sinners, both Jews and Gentiles, to repent: "Jerusalem, Jerusalem, be converted to the Lord thy God." W.—Many passages are applicable to a soul fallen into sin, as the commentary under the name of S. Jerom, (H.) compiled by Rabanus, (Du Pin) shews. H.

And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias, the prophet, sat weeping, and mourned with this lamentation over Jerusalem; and with a sorrowful mind, sighing and moaning, he said:

CHAP. I.

Aleph. HOW doth the city sit solitary that was full of people? *how* is the mistress of nations become as a widow; the princess of provinces made tributary?

2 *Beth.* [a] Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

3 *Ghimel.* Juda hath removed her dwelling-place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

4 *Daleth.* The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

5 *He.* Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

[a] Jer. xiii. 17.

6 *Vau.* And from the daughter of Sion, all her beauty is departed; her princes are become like rams, that find no pastures; and they are gone away without strength before the face of the pursuer.

7 *Zain.* Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

8 *Heth.* Jerusalem hath grievously sinned, therefore is she become unstable; all that honoured her, have despised her, because they have seen her shame; but she sighed, and turned backward.

9 *Teth.* Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

10 *Jod.* The enemy hath put out his hand to all her desirable things; for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

11 *Caph.* All her people sigh, they seek bread; they have given all their precious things for food to relieve

And, &c. This preface was not written by Jeremias, but added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published. Ch.—The author is not known, (W.) and few assert with Gretser that it is canonical; as it is only a title, (C.) like those prefixed to the Psalms. H.—It is not found in Heb. Chal. Syr. or S. Jerom. C.

CHAP. I. VER. 1. *City.* David had conquered many. Jerusalem was long considered as the finest city in those parts.—*Tributary.* It had been so to the Assyrians, Egyptians, and Chaldeans. 4 K. xxiv. 1. From this and similar passages, it would seem that the city was still existing: yet in others it appears to have been demolished. Here then the prophet declares what it had been: (C.) unless he wrote part after the death of Josias. H.—The beholders are astonished at the change and misery of the city. W.

VER. 2. *Night;* privately, or without ceasing.—*Friends*, who had made a league with Sedecias. C. xxvii. 3. and xlviii. 26.

VER. 3. *Rest.* Many returned to join Godolias. C. xl. 7. C.—The Jews who beheld their brethren led away to Babylon, retired into Egypt, but were in misery. W.

VER. 4. *Feast*, thrice a-year. This was the most charming sight, when all the nation met to adore God, and to renew their friendship with one another. C.

VER. 5. *Lords.* Lit. "at the head," (H.) which Moses had threatened. Deut. xxvi. 1. and 43. C.—This would be most cutting. W.

VER. 6. *Beauty;* princes' palaces, but particularly the temple. v. 10. C.—*Rams*, fleeing from place to place to seek relief. W.

VER. 7. *Of all.* She compares her past happiness with her present chastisement.—*Sabbaths*, or days of rest. The pagans derided them as so much lost time. *Ignava et partem vitæ non attigit ullam.* Juv. v. Seneca ap. S. Aug. de Civ. Dei. vi. 11.—If none of their legislators thought of such an institution, it was because they had not the spirit of Moses: their feasts were dissolute. C.

VER. 8. *Unstable.* Heb. also, "removed," (H.) like a woman unclean. C.—Such were excluded from places of prayer, and were not allowed to touch a sacred book, or to pronounce God's name. Their husbands could not look at their face, nor give them any thing, but laid it down for them to take. Buxtorf. Syn. 31.—No condition could be more distressing. C.

VER. 9. *End* in her prosperity, to avert this misfortune. H.—Idolatry is a spiritual adultery, (W.) and one of the worst species of filth. H.

VER. 10. *Church.* Deut. xxxiii. 1. Ezec. xliv. 9. The Chaldees disregarded the ordinance.

VER. 11, 12. *O.* Heb. of the Masor. "It is." C.—Prot. "Is it nothing to you, all?" &c. H.—But the Vulg. is much clearer, and approved by many Protestants, *lu* being often used as an exclamation. Gen. xvii. 18. C.—*Vintage.* He has plundered all. v. 22. H.—The king took a great deal, and his general the rest. 4 Kin. xxiv. and xxv. W.

the soul: see, O Lord, and consider, for I am become vile.

12 *Lamed.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow; for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

13 *Mem.* From above he hath sent fire into my bones, and hath chastised me; he hath spread a net for my feet; he hath turned me back; he hath made me desolate, wasted with sorrow all the day long.

14 *Nun.* The yoke of my iniquities hath watched; they are folded together in his hand, and put upon my neck; my strength is weakened; the Lord hath delivered me into a hand, out of which I am not able to rise.

15 *Samech.* The Lord hath taken away all my mighty men out of the midst of me; he hath called against me the time, to destroy my chosen men; the Lord hath trodden the wine-press for the virgin daughter of Juda.

16 *Ain.* [a]Therefore do I weep, and my eyes run down with water, because the comforter, the relief of my soul, is far from me: my children are desolate, because the enemy hath prevailed.

17 *Phe.* Sion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him: Jerusalem is as a menstruous woman among them.

18 *Sade.* The Lord is just, for I have provoked his mouth to wrath; hear, I pray you, all ye people, and see my sorrow: my virgins, and my young men are gone into captivity.

19 *Coph.* I called for my friends, but they deceived me: my priests and my ancients pined away in the city, while they sought their food, to relieve their souls.

20 *Res.* Behold, O Lord, for I am in distress, my bowels are troubled; my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth, and at home there is death alike.

21 *Sin.* They have heard that I sigh, and there is none to comfort me; all my enemies have heard of my evil, they have rejoiced that thou hast done it: thou hast brought a day of consolation, and they shall be like unto me.

22 *Thau.* Let all their evil be present before thee; and make vintage of them as thou hast made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

[a] Jer. xiv. 17.

CHAP. II.

Aleph. HOW hath the Lord covered with obscurity the daughter of Sion in his wrath! *how hath* he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger.

2 *Beth.* The Lord hath cast down headlong, and hath not spared all that was beautiful in Jacob: he hath destroyed in his wrath the strong holds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

3 *Ghimel.* He hath broken, in his fierce anger, all the horn of Israel: he hath drawn back his right hand from before the enemy, and he hath kindled in Jacob, as it were a flaming fire, devouring round about.

4 *Daleth.* He hath bent his bow as an enemy; he hath fixed his right hand as an adversary; and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion; he hath poured out his indignation like fire.

5 *He.* The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

6 *Vau.* And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

7 *Zain.* The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 *Heth.* The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

9 *Teth.* Her gates are sunk into the ground: he hath

VER. 13. *Bones:* fortresses. Theod.—I am like one in a burning fever. Ezec. xxiv. 4. C.—*Chastised.* Lit. "instructed." This is the good effect of affliction. H.

VER. 14. *Watched.* This metaphor is not too harsh. C. xxxi. 28. The Masorets prefer, (C.) "is bound by his hand." Prot. But *niskad* is explained (H.) by the Sept. &c. in the sense of the Vulg. God lays the yoke on my neck suddenly. My iniquities are like bands, and Nabuchodonosor has power over me.

VER. 15. *Mighty.* Heb. "magnificent" princes, (Lu. xxii. 25.) or warriors. —*Time* of vengeance. All is animated. Heb. also, "a troop" of Chaldees. C. ii. 22.—*Juda.* God, as the first cause, punishes the Jews by war.

VER. 17. *Then.* They surround the city, to starve the inhabitants. v. 8.

VER. 19. *Me.* Egypt attempted to relieve Juda, to no purpose. v. 2. C.—It could not, or at least did not, prove of any service to the Jews. C. ii. 18. W.

VER. 20. *Alike,* by famine, &c. C. W.—*Ubique pavor et plurima mortis imago.* Æn. ii.

VER. 21. *Done it.* They conclude that I am cast off for ever. But when I shall be comforted, their turn will come; (C.) or rather they will feel the scourge soon after me.—*Consolation.* Heb. "which thou hast appointed." H. C. xlviii. 26. &c. Ezec. xxv. &c.

VER. 22. *Let.* He prays not for their ruin, but predicts it; and wishes rather that they would be converted. C.

CHAP. II. VER. 1. *Obscurity.* He continues to bewail the misery of Jerusalem.—*Heaven,* the highest glory. Is. xiv. 12.—*Stool;* the temple, and the land. The ark fell not into the hands of the enemy. C.—The punishment which the Lord permits, is justly ascribed to Him. W.

VER. 2. Unclean, or treated it as such. C.—Sept. "he hath accounted profane the kings." H.—Joakim, Jechonias, Sedecias, and the royal family, were exposed to the greatest ignominy and sufferings. C.

VER. 3. *Horn:* beauty and power, (H.) the two kingdoms, the fortresses, (C.) and all their strength, denoted by horns. W.—*Hand;* refusing us protection, and aiding the Chaldees.

VER. 5. *Women,* suffering them to be abused. C. v. 11. 13.

VER. 6. *Tent:* the temple, with the same indifference as if it had been a hut built to guard the fruit of a garden. Is. v. 5. Ps. lxxix. 13.—*Sabbaths.* The Jews rested, but could offer no sacrifices in captivity.—*Priest.* Saraias was slain, and Sedecias imprisoned, &c. C. lii. 10. C.

VER. 7. *Cursed,* or suffered it to be polluted, (W.) as he looked on it with horror, after it had been profaned by Achaz, &c.—*Towers.* Sept. "palaces;" βαρεων.—*Feast.* What a contrast! The temple used to resound with songs of praise and music: the Chaldees fill it with insolent shouts of victory.

VER. 8. *Line,* to level it with the ground, (Is. xxxiv. 11. C.) or to treat it with just severity. Theod.—*Bulwark.* Lit. "the first wall," (H.) or ditch, lined with palisades. Alexander ordered the towers to be levelled, and the horses' manes to be cut, when Hephæstion died, to denote the general sorrow.

VER. 9. *Among,* as slaves, or in prison.—*Law* has been neglected; and now it cannot be observed, as to the ceremonial part. There are no public instruc-

destroyed, and broken her bars: her king and her princes *are* among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

10 *Jod.* The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

11 *Caph.* My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

12 *Lamed.* They said to their mothers: Where is corn and wine? when they fainted away, as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

13 *Mem.* To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

14 *Nun.* Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

15 *Samech.* All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16 *Phe.* All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

17 [a] *Ain.* The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

18 *Sade.* Their heart cried to the Lord upon the walls of the daughter of Sion: [b] Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

19 *Coph.* Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

20 *Res.* Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long: shall the priest, and the prophet be slain in the sanctuary of the Lord?

21 *Sin.* The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shewn them no pity.

22 *Thau.* Thou hast called, as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

CHAP. III.

Aleph. I *AM* the man that see my poverty by the rod of his indignation.

2 *Aleph.* He hath led me, and brought me into darkness, and not into light.

3 *Aleph.* Only against me he hath turned, and turned again his hand all the day.

4 *Beth.* My skin and my flesh he hath made old, he hath broken my bones.

5 *Beth.* He hath built round about me, and he hath compassed me with gall, and labour.

6 *Beth.* He hath set me in dark places, as those that are dead for ever.

7 *Ghimel.* He hath built against me round about, that I may not get out: he hath made my fetters heavy.

8 *Ghimel.* Yea, and when I cry, and entreat, he hath shut out my prayer.

9 *Ghimel.* He hath shut up my ways with square stones, he hath turned my paths upside down.

10 *Daleth.* He is become to me as a bear lying in wait: as a lion in secret places.

11 *Daleth.* He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

12 *Daleth.* He hath bent his bow, and set me as a mark for his arrows.

13 *He.* He hath shot into my reins the daughters of his quiver.

[a] Lev. xxvi. 14. Deut. xxviii. 15.

[b] Jer. xiv. 17. Supra i. 16.

tions.—*No vision.* When Jeremias was consulted, he had to pray for ten days. C. xlii. 7.

VER. 10. *Ancients*, even magistrates. C.—*Canitiem multo deformat pulvere.* Æn. x.

VER. 11. *Earth*, by an overflowing of the bile, occasioned by grief. Job xvi. 14. C.

VER. 13. *Sea.* This is an hyperbole, to express the greatness of sorrow, as the sea surpasses all other waters. W.

VER. 14. *Revelations.* Heb. *Masoth*, "burdens" for the enemy. This sentence ought to come before *and they*, &c. as it is in the Vulg. H.

VER. 16. *Mouth*, with scorn. Is. lvii. 4. Ps. xxxiv. 21.

VER. 17. *Old*, by Moses, (Deut. xxviii. 15. 49. Lev. xxvi. 14.) Micheas, (C. xxvi. 18.) Holda, &c. C.

VER. 18. *Upon.* Heb. and Sept. "O wall," &c. v. 8. H.

VER. 19. *Watches.* Jerusalem is here represented in the midst of danger and misery. C.

VER. 20. *Dealt.* Lit. "gathered grapes." C. i. 12. H.—*Long;* quite small. Ps. xxxviii. 9. This had been denounced, C. xix. 9. Deut. xxviii. 53. C. It took place at Samaria, and in the last siege of Jerusalem, (Jos. Bel. vii. and viii. W.) as well as at this time. H.

VER. 21. *Killed.* Lit. "stricken" (H.) with unusual severity. W.

VER. 22. *About.* The troops of the enemy resemble those multitudes, which come from all parts to Jerusalem. Many kings could not raise such an army. C.

CHAP. III. VER. 1. *Man.* Jeremias had a share in the common misery, (W.) and bewails his own condition, as a figure of Christ. Ps. lxxxvii. 16. Is liii. 3. C.—His disciples must expect to suffer. H.

VER. 2. *Led*, or driven me with *the rod.* H.—God employs two. Zac. xi. 7. That of rigour was reserved for this prophet; (C. xxxviii.) none of them suffered more.

VER. 4. *Old* and wrinkled, the effect of misery.

VER. 5. *Gall.* Sept. "head." Chal. "he hath seized the chief." Job xvi. 13. He speaks in the name of the besieged, who had been threatened with this punishment. v. 19. C. viii. 14. C.—*And labour.* Nabuzardan ransacked the city worse than his master, (W.) if the latter was at all present. H.

VER. 6. *Ever* indeed. Eccle. xii. 5. Ps. xlviii. 12. Jeremias (xxxviii. 6.) was in imminent danger.

VER. 8. *Prayer.* God would not allow him to pray for the people. C. vii. 16.

VER. 9. *Stones.* There is no passage. Job xix. 8.

VER. 10. *Places.* This may refer to the prophet or to the people.

VER. 12. *Arrows.* Such places were common where shooting was practised. 1 Kin. xx. 36. Job xvi. 11.

14 *He.* I am made a derision to all my people, their song all the day long.

15 *He.* He hath filled me with bitterness, he hath inebriated me with wormwood.

16 *Vau.* And he hath broken my teeth one by one, he hath fed me with ashes.

17 *Vau.* And my soul is removed far off from peace, I have forgotten good things.

18 *Vau.* And I said: My end, and my hope is perished from the Lord.

19 *Zain.* Remember my poverty, and transgression, the wormwood and the gall.

20 *Zain.* I will be mindful, and remember, and my soul shall languish within me.

21 *Zain.* These things I shall think over in my heart, therefore will I hope.

22 *Heth.* The mercies of the Lord that we are not consumed: because his commiserations have not failed.

23 *Heth. They are* new *every* morning, great is thy faithfulness.

24 *Heth.* The Lord is my portion, said my soul: therefore will I wait for him.

25 *Teth.* The Lord is good to them that hope in him, to the soul that seeketh him.

26 *Teth.* It is good to wait with silence for the salvation of God.

27 *Teth.* It is good for a man, when he hath borne the yoke from his youth.

28 *Jod.* He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

29 *Jod.* He shall put his mouth in the dust, if so be there may be hope.

30 *Jod.* He shall give his cheek to him that striketh him, he shall be filled with reproaches.

31 *Caph.* For the Lord will not cast off for ever.

32 *Caph.* For if he hath cast off, he will also have mercy, according to the multitude of his mercies.

33 *Caph.* For he hath not willingly afflicted, nor cast off the children of men.

34 *Lamed.* To crush under his feet all the prisoners of the land.

35 *Lamed.* To turn aside the judgment of a man before the face of the most High.

36 *Lamed.* To destroy a man wrongfully in his judgment, the Lord hath not approved.

37 [a] *Mem.* Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

38 *Mem.* Shall not both evil and good proceed out of the mouth of the Highest?

39 *Mem.* Why hath a living man murmured, man *suffering* for his sins?

40 *Nun.* Let us search our ways, and seek, and return to the Lord.

41 *Nun.* Let us lift up our hearts with our hands to the Lord in the heavens.

42 *Nun.* We have done wickedly, and provoked *thee* to wrath: therefore thou art inexorable.

43 *Samech.* Thou hast covered in thy wrath, and hast struck us: thou hast killed, and hast not spared.

44 *Samech.* Thou hast set a cloud before thee, that *our* prayer may not pass through.

45 *Samech.* Thou hast made me as an outcast, and refuse, in the midst of the people.

46 *Phe.* All *our* enemies have opened their mouths against us.

47 *Phe.* Prophecy is become to us a fear, and a snare, and destruction.

48 *Phe.* My eye hath run down with streams of water, for the destruction of the daughter of my people.

49 *Ain.* My eye is afflicted, and hath not been quiet, because there was no rest:

50 *Ain.* Till the Lord regarded, and looked down from the heavens.

51 *Ain.* My eye hath wasted my soul, because of all the daughters of my city.

52 *Sade.* My enemies have chased me, and caught me like a bird, without cause.

53 *Sade.* My life is fallen into the pit, and they have laid a stone over me.

54 *Sade.* Waters have flowed over my head: I said: I am cut off.

55 *Coph.* I have called upon thy name, O Lord, from the lowest pit.

56 *Coph.* Thou hast heard my voice: turn not away thy ear from my sighs and cries.

57 *Coph.* Thou drewest near in the day, when I called upon thee: thou saidst: Fear not.

58 *Res.* Thou hast judged, O Lord, the cause of my soul, *thou the* Redeemer of my life.

59 *Res.* Thou hast seen, O Lord, their iniquity against me, judge thou my judgment.

60 *Res.* Thou hast seen all their fury, *and* all their thoughts against me.

61 *Sin.* Thou hast heard their reproach, O Lord, all their imaginations against me.

[a] Amos iii. 6.

VER. 14. *Song.* True prophets were derided on account of impostors, and because their declarations were unpleasant, &c. C. xvii. 15. Ezec. xii. 22.

VER. 15. *Wormwood,* or a bitter poisonous herb. C. ix. 26. Deut. xxix. 18.

VER. 16. *One.* Heb. "against a stone." My bread is full of them. Ps. ci. 10. C.—He describes his afflictions, as if his teeth had been broken. W.

VER. 18. *End.* Heb. "strength." Sept. "victory." C.

VER. 21. *Hope.* The remembrance fills him with grief and hope. C. xx. 12. H.

VER. 23. *New. Novi* should be *novæ,* to agree with *miserationes.* C.—Chal. "new miracles" occur daily. H.—God's mercies are ever fresh. W.

VER. 27. *Yoke.* Afflictions endured for justice sake ensure a blessing. H.—All may derive great benefit from suffering.

VER. 28. *Himself,* with perfect resignation.

VER. 29. *Hope.* He does not doubt, but confides with great humility.

VER. 30. *Him.* We cannot verify this of the prophet as we can of Christ, (Mat. xxvi. 62. C.) to whom this particularly refers. W.

VER. 33. *Men.* He punishes with regret. Ezec. xviii. 23. Our crimes force him to chastise. v. 36. C.—Yet he seeks our advantage. W.

VER. 37. *Commanded.* Heb. "said: It cometh to pass," as if by chance. There have always been Epicureans. Ezec. viii. 12. Ps. xciii. 7. C.—Those who deny Providence speak. v. 30. W.

VER. 39. *Sins?* If all happen by inevitable necessity, or according to the laws of Providence, why should any one complain?

VER. 41. *Up.* This posture "is the testimony of a soul naturally Christian." Tert. Apol.—Our heart must accompany our hands. 1 Tim. ii. 8. C.

VER. 42. *Inexorable.* Heb. and Sept. "Thou hast not shewn pity." H.

VER. 43. *Covered* thyself, as if not to see our distress.

VER. 44. *Cloud.* Is. lix. 2. Eccli. xxxv. 21. These expressions are admirable.

VER. 47. *Prophecy.* Many would read, *vastatio.* Heb. 'ruin." Sept. "taking away." C.—Prot. "Fear and a snare is come upon us, desolation and destruction." The prophets were continually in danger. H.—The preaching of false prophets has brought these evils upon the people. W.

VER. 51. *Wasted.* Lit. "robbed." H.—I have felt more for my people than they have themselves. Moral writers often produce this text, to shew the dangers of an unguarded glance (C.) at women.

VER. 53. *Over me,* as if I were buried. H.—Jeremias was in prison (C xxxviii. 6.) when he prayed. v. 54. C. xx. 7. C.

VER. 59. *Judge* what they have judged unjustly W

62 *Sin.* The lips of them that rise up against me: and their devices against me all the day.

63 *Sin.* Behold, their sitting down, and their rising up, I am their song.

64 *Thau.* Thou shalt render them a recompense, O Lord, according to the works of their hands.

65 *Thau.* Thou shalt give them a buckler of heart, thy labour.

66 *Thau.* Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

CHAP. IV.

Aleph. HOW is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

2 *Beth.* The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

3 *Ghimel.* Even the sea-monsters have drawn out the breast, they have given suck to their young, the daughter of my people is cruel, like the ostrich of the desert.

4 *Daleth.* The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

5 *He.* They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

6 *Vau.* And the iniquity of the daughter of my people is made greater than the sin of Sodom, [a] which was overthrown in a moment, and hands took nothing in her.

7 *Zain.* Her Nazarites *were* whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

8 *Heth.* Their face is *now* made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

9 *Teth.* It was better with them that were slain by the sword, than with them that died with hunger: for these pined away, being consumed for want of the fruits of the earth.

10 *Jod.* The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 *Caph.* The Lord hath accomplished his wrath, he hath poured out his fierce anger; and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 *Lamed.* The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

13 *Mem.* For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 *Nun.* They have wandered as blind men in the streets, they were defiled with blood: and when they could not *help walking in it*, they held up their skirts.

15 *Samech.* Depart, you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the Gentiles: He will no more dwell among them.

16 *Phe.* The face of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, neither had they pity on the ancients.

17 *Ain.* While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

18 *Sade.* Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

[a] Gen. xix. 4.

VER. 62. *Lips;* or language (Gen. xi. 1.) thou knowest. v. 60.

VER. 63. *Up,* all their conduct.—*Song.* v. 14.

VER. 65. *Buckler,* to cover all the body. They shall be surrounded with misery, (Ps. cviii. 29.) while God will protect his servants, Ps. v. 13. C.—Let sorrow pierce their heart, as thy enemies are treated. W.

CHAP. IV. VER. 1. *Colour.* Heb. "gold." Sept. "silver;" (H.) denoting the patriarchs, (Theod.) chiefs, (Vatab.) or ornaments of the temple. C.—It had formerly glittered with gold; now there was nothing but smoke and ruins. W.

VER. 2. *Best.* Heb. "gold of Phaz," in Colchis. Gen. ii. 11. C.—In Solomon's reign, they powdered their hair with gold dust. Jos. Ant. viii. 7.—*Vessels.* Is. xxx. 14.

VER. 3. *Sea-monsters.* Lit. *Lamia.* Heb. *Tannim.* H.—The lamia has a face like a woman, and a body like beasts; and is cruel, yet feeds its young. W. —The fabulous lamia is supposed to destroy all children, (Diod. Sic. xx. Ovid. Fast. vi.) and cannot be meant. But the sea dog, though most cruel, will not neglect its young ones. C.—*Ostrich.* Heb. *henim,* (H.) "swans." Is. xiii. 21. Job xxix. 14. The ostrich is said to break some of its eggs. Elian iv. 37.—Swans do the like, and devour their young; for which reason they are hated by the Indians. Elian xiv. 3.—Sept. "their young (drajohs) have suckled the daughters of my people, so that they can find no remedy, like," &c. H.—Though the ostrich has wings it never flies, but dwells in desert places. Such is the condition of the Israelites. Theodoret.—The ostrich forsakes its eggs. W.—All are solicitous for themselves.

VER. 5. *Scarlet.* Lit. "yellow;" *croceis.* H.—Heb. means purple. Those who have been educated in the most delicate manner, are forced to feed on the most disgusting things. 4 K. vi. 25. and xviii. 27. Deut. xxviii. 54.

VER. 6. *In her.* Sodom was destroyed by God. Her temporal misery was short. H.—Jerusalem was exposed to greater afflictions (C.) here, (H.) and her ingratitude and abominations were greater. Ezec. xvi. 46.

VER. 7. *Old ivory.* Whiteness shews its age. Pliny iii. 8.—As it grows old it turns yellow, and loses much of its value. But the ancients had the art of dyeing it scarlet. Æneid xii. Iliad iv. Ovid ii. Am. v. C.—Heb. *poninim* may signify (H.) "pearls," the shells of which are stained with a delicate red; though the epithet *ruddy* may mean "shining," in which sense *purpureus* is used, Hor. iv. Od. 1.—The complexion of the Nazarites was fair, with a mixture of red. Cant. v. 10. They were probably clothed in white, and were highly respected. 1 Mac. iii. 49. Amos ii. 11. Num. vi. 18. C.

VER. 8. *Coals.* Heb. "blackness." Sept. "soot." H.—The people were naturally brown. Fasting and distress cause them to turn black. C. v. 10. Joel ii. 6. C.—They were so changed, that old acquaintances knew not one another. W.

VER. 9. *For.* Lit. "by the barrenness of the earth." H.—Such a death was, no doubt, more painful than to perish quickly by the sword. C.

VER. 10. *Pitiful.* So their nature dictates. W.—But hunger made them the reverse. Some think they slew their children, to prevent them being exposed to more cruel torments, (C.) as the people of Colchis do their sick. Chardin.—*Sodden:* boiled or roasted; *coxerunt.* v. 5. Deut. xxviii. 55. At the last siege of Jerusalem, this barbarity was manifested. C. Jos. Bel. vii. 8. Gr. 21. See C. ii. 20.—*Daughter.* So cities are styled. W.

VER. 12. *Believed.* God had so often protected this city against Sennacherib, Holofernes, &c. H.—It had been also so strongly fortified. 2 K. v. 6. C.

VER. 13. *Priests.* They too generally favoured (H.) the false prophets. C. ii. 26. &c. They were judges, and condemned the innocent: or exposed (C.) the citizens to destruction, by not warning them to amend, (H.) and to submit to the Chaldees. C.—Impostors are called prophets, as they have the same outward appearance. W.

VER. 14. *They.* Sept. "Her guards have tottered in," &c.—*When.* Prot. "so that men could not touch their garments," as they were defiled. H.—These hypocrites were afraid of touching blood, as they observed external ceremonies, while they disregarded the spirit of religion.

VER. 15. *Depart.* They were not ashamed to speak thus to others, or the citizens address the priests contaminated with blood. Even the Chaldees looked upon the Jews with abhorrence, as an abandoned people.—*For they.* Heb. "but they understood not, and wandered about. They, (C.) the Gentiles, *said.*" H.

VER. 16. *They,* the Jews; or rather the prophet thus describes the Chaldees. C. v. 12. Deut. xxviii. 50.

VER. 17. *Save.* The Egyptians attempted it in vain. C. xxxiv. 8. and xxxvii. 10.

VER. 18. *Streets.* There were enemies within as well as without. C.

19 *Coph.* Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

20 *Res.* The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

21 *Sin.* Rejoice and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

22 *Thau.* Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy iniquity, O daughter of Edom, he hath discovered thy sins.

CHAP. V.

THE PRAYER OF JEREMIAS, THE PROPHET.

REMEMBER, O Lord, what is come upon us: consider and behold our reproach.

2 Our inheritance is turned to aliens: our houses to strangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

5 We were dragged by the necks, we were weary, and no rest was given us.

6 We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

7 Our fathers have sinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: there was none to redeem us out of their hand.

9 We fetched our bread at the peril of our lives, because of the sword in the desert.

10 Our skin was burnt as an oven, by reason of the violence of the famine.

11 They oppressed the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by their hand: they did not respect the persons of the ancients.

13 They abused the young men indecently: and the children fell under the wood.

14 The ancients have ceased from the gates: the young men from the choir of the singers.

15 The joy of our heart is ceased, our dancing is turned into mourning.

16 The crown is fallen from our head: woe to us, because we have sinned.

17 Therefore is our heart sorrowful, therefore are our eyes become dim.

18 For Mount Sion, because it is destroyed, foxes have walked upon it.

19 But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

20 Why wilt thou forget us for ever? *why* wilt thou forsake us for a long time?

21 Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

22 But thou hast utterly rejected us, thou art exceedingly angry with us.

VER. 20. *Christ*, &c. This, according to the letter, is spoken of their king, who is called the *Christ;* that is, the anointed of the Lord. But it also relates, in the spiritual sense, to Christ our Lord, suffering for our sins. Ch. Is. liii. 5. S. Aug. de Civ. Dei. xviii. 33.—It literally speaks of Josias, or of Sedecias. W. —Josias was slain by the Egyptians. S. Jer. in Zac. xii.—But Sedecias seems chiefly to be meant. The people were much attached to him, though he was wicked; and they expected that he would have rescued them from the power of the Chaldees, as his league with the neighbouring Gentiles (C.) seemed to insure, (H.) if they had proved faithful. C.—But all was useless against the Lord. H.

VER. 21. *Rejoice.* Edom had manifested her joy at the misfortunes of Juda. The prophet hints at this with a cutting irony. Ps. cxxxvi. 7. Abd. 11.—*Come*, as at a feast. Edom was visited five years after the Jews. C. xlix. 7.—*Naked.* Sept. "and shalt pour it out," (H.) or vomit. C. Grot.

VER. 22. *Accomplished*, and sufficiently punished by exile. C. l. 20. Is. xl. 2.—*Discovered.* Gen. xliv. 16. and 3 K. xvii. 18. C.—In vain wouldst thou hide them. H.

CHAP. V. VER. 1. *The prayer*, &c. This title is not in Heb. Sept. &c. Theodoret has passed over the chapter, as if he doubted of its authenticity. It does not follow the order of Heb. letters like the preceding, and seems to be a form of prayer for those who retired into Egypt. C.—Jeremias foresees what would happen, and prays as the people would do. W.

VER. 2. *Aliens.* The Idumeans seized and kept possession of the southern parts. C.

VER. 3. *Father.* Many had none surviving, and all had lost their king. W.

VER. 4. *Water.* Even this was not given for nothing.

VER. 6. *Hand;* engaged to serve Egyptians, Babylonians, (C.) or other nations, to procure sustenance. W.

VER. 7. *Iniquities.* This was the usual complaint of the Jews, (C. xxxi. 29.) as if they had committed no offence themselves. If any virtuous people were involved in the common ruin, they bore it with resignation, and acknowledged that they had deserved it. 1 Esd. ix. 6. and 2 Esd. i. 6. Est. xiv. 6. Dan. iii. 29.

VER. 8. *Servants.* One had command over another. Mat. xxiv. 45. The Chaldees were like slaves, and the race of Cham was condemned to servitude. Gen. ix. 26. C.—The Jews had formerly dominion over Edom, &c. who now treated them so cruelly. M. Lyran.

VER. 9. *Sword.* Any one might kill us.

VER. 11. *Oppressed.* Heb. "afflicted." Brutal insolence prevailed. C.

VER. 12. *Hand.* Thus Leonidas was treated, after his head was cut off, by Xerxes. Herod. vii. 238.

VER. 13. *Indecently*, like the Sodomites. Heb. "they made the young men grind" at the mill, in their prison, (H.) as Samson (Judg. xvi. 21.) and Sedecias (according to the Sept. C. lii. 11.) were forced to do. To grind is often used in a bad sense; but it is not necessary to adopt it here. C. Amama.—The Chaldees treated their captives without pity or shame. H.—*Wood;* burdens, or stumbling-blocks, unless they were crucified; or, "roasted," if we admit a small alteration in the Heb. C. iv. 10. C.—They were forced to grind naked, and were beaten with staves. W.

VER. 14. *Gates*, where sentence was usually passed. H.—The Jews had judges at Babylon, (Dan. xiii. 5.) but not at first, nor everywhere.

VER. 16. *Crown*, used at feasts; (C.) or, we have lost the sovereign power. W.

VER. 17. *Dim*, the natural consequence of extreme want. 1 K. xiv. 27.

VER. 18. *Foxes*, which were very common. Judg. xv. 4. Thus, Horace says:

Agros atque lares patrios, habitandaque fana
Apris relinquet et edacibus lupis.——Epod. 16.

VER. 21. *Convert.* Thy grace must work upon our hearts, (C.) before we can expect redress, (H.) and an end of our banishment. T. Grot.—*Beginning*, when our fathers observed the law. S. Tho. M. See C. xxxi. 18. S. Aug. de Civ. Dei. ii. and iv. W.

VER. 22. *Thou hast.* We might read with an interrogation, (H.) in Heb. "Hast thou!" &c. The Jews superstitiously repeat the last verse, for fear of ending the book in an ominous manner, as they do at the end of Isaias and Malachias. C.—Having treated us so severely, stop thy hand. W.—But I perceive it will be in vain to beg for redress till the seventy years be expired. M.

THE PROPHECY OF BARUCH.

BARUCH was a man of noble extraction, and learned in the law, secretary and disciple to the prophet Jeremias, and a sharer in his labours and persecutions; which is the reason why the ancient Fathers have considered this book as a part of the prophecy of Jeremias, and have usually quoted it under his name. Ch.—The frequent Heb. idioms shew it to have been originally in that language. Baruch wrote by inspiration of the Holy Ghost the letter comprising the five first chapters, which he carried to the Jews from their brethren at Babylon. The martyrologies place his death, Dec. 28. The sixth chapter contains a letter of Jeremias, to which allusion is clearly made 2 Mac. ii. 2. The Church still recites the works of Baruch under the name of Jeremias. Sab. Pent. proph. 6. C.—Many Fathers did so formerly, though they doubted not but Baruch was the author. See S. Iræn. v. 35. S. Aug. de Civ. Dei. xviii. 33. &c. Others, with Origen (Prin. ii. 3.) specify the writer; and the Councils of Laodicea, Florence, and Trent, decide that it is canonical. S. Jerom alleged it not against the Jews, as they denied its authority. W.—See Jer. xxxii. 44. H.—In his preface on Jer. he testifies that "it contains many things relating to Christ and the latter times." W.—Grotius in vain attempts to represent some parts as interpolated (C. iii. 38. &c. C.) and L. Cappellus has left some posthumous notes, which would represent the author as a stupid impostor, though he acknowledges his learning. Houbigant.

CHAP. I.

The Jews of Babylon send the book of Baruch, with money, to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.

AND [a] these are the words of the book, which Baruch, the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Helcias, wrote in Babylonia.

2 In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book in the hearing of Jechonias, the son of Joakim, king of Juda, and in the hearing of all the people that came to *hear* the book.

4 And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them, that dwelt in Babylonia, by the river Sodi.

5 And when they heard it they wept, and fasted, and prayed before the Lord.

6 And they made a collection of money, according to every man's power.

7 And they sent *it* to Jerusalem, to Joakim, the priest, the son of Helcias, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:

8 At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, the silver vessels, which Sedecias, the son of Josias, king of Juda, had made.

9 After that, Nabuchodonosor, the king of Babylon, had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

10 And they said: Behold we have sent you money, buy with it holocausts, and frankincense, and make meat-offerings, and offerings for sin at the altar of the Lord our God:

11 And pray ye for the life of Nabuchodonosor, the king of Babylon, and for the life of Baltassar, his son, that their days may be upon earth as the days of heaven:

12 And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor, the king of Babylon, and under the shadow of Baltassar, his son, and may serve them many days, and may find favour in their sight.

13 And pray ye for us to the Lord our God: for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

14 And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts, and proper days.

15 [b] And you shall say: To the Lord our God *belongeth* justice, but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem,

16 To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 [c] We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

18 And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments which he hath given us.

[a] A. M. circiter 3404. A. C. 600.

[b] Infra ii. 6.—[c] Dan. ix. 5.

CHAP. I. VER. 1. *Babylonia.* Sept. "Babylon," where Jechonias was in prison, (H.) now the 5th year. v. 2. Baruch accompanied his brother Saraias. Jer. li. 59. C.—Cappel. supposes that the author confounded them together, which is not probable. Houb.

VER. 2. *Month*, in which the king was taken. C.—This was the fifth anniversary. H.—*Fire:* but soon extinguished. Usher.—The taking of the city was effected at intervals, (H.) during eleven years, in the fifth of which this book was written. Jerusalem was at last reduced to ashes. As yet there were priests, a temple, &c. v. 7, 14. W. C.

VER. 3. *Jechonias.* He was in prison, where the Jews met to hear the words of Jeremias; (li. 59. &c. C.) or the king might hear the letter in private. Houbig.

VER. 4. *Sodi.* Heb. *zud*, (H.) means "pride," and probably denotes the great river Euphrates. C.—Bochart reads Sur, (Houb.) or Sori. The city Sura was there. C.

VER. 7. *Joakim*, or Eliacim, high priest under Manasses, &c. Is. xxii. 20. C.—The text only says that he was priest, and Cappel. asserts there was no pontiff then. Houbigant.

VER. 8. *Sivan;* a Syriac month, corresponding with our May. M.—*Vessels;* or, "the vessels *were* of silver." H.—By retrenching ב, *which*, it would seem that they asked for the golden vessels. Sedecias had made silver ones to supply their place. These also might have been taken away. C.—Baltassar had still those of gold, (Dan. v. 2. M.) or at least some of them. H.—Sedecias, now in favour, only asked for what he had made while a private man. Houbig.

VER. 9. *All. Cunctos* should be *vinctos*, according to the Gr. "prisoners." C.

VER. 10. *Meat.* Lit. "manna," as Sept. express Heb. *monèe;* (H.) or as it is pointed, *mincha;* which properly means an "oblation" (Jer. xvii. 26. M.) of bread, wine, &c. C.—*And offerings.* Lit. "offer."—Gr. has *for sin* before *frankincense.* H.

VER. 11. *King.* Gratitude and duty prompted them. Jer. xxix. 7. and 1 Tim. ii. 2.—*Baltassar.* Evilmerodac, his elder brother, was in disgrace. Lyran. Jer. lii. 31. C.—*Heaven*, as long and prosperous as possible. H.—It was a customary salutation to say, *O king, live for ever.* Dan. ii. 4. Ps. lxxxviii. 30. C.—Cappel. says Baltassar was not yet born. But how does he know this? It might be the title of the heir apparent, (H.) or of the king's sons. We need not decide in a point of such antiquity. Houbig.

VER. 12. *Eyes*, putting an end to our captivity, (Badwell) or causing us to detest our sins. C.—*Days.* This they knew was God's decree, and they submit. H.—They prefer serving the Chaldees before other foreign nations. W.

VER. 14. *Proper* festival *days.* C.—Heb. *mohed*, or *muād.* They were still observed (H.) in the temple.

19 From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray we turned away from hearing his voice.

20 [a]And many evils have cleaved to us, and the curses which the Lord foretold by Moses, his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God, according to all the words of the prophets whom he sent to us:

22 And we have gone away every man after the inclination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

A further confession of the sins of the people, and of the justice of God.

WHEREFORE the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2 That the Lord would bring upon us great evils, *such* as never happened under heaven, as they have come to pass in Jerusalem, [b]according to the things that are written in the law of Moses:

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord hath scattered us.

5 And we are brought under, and *are* not uppermost: because we have sinned against the Lord our God, by not obeying his voice.

6 [c]To the Lord our God *belongeth* justice: but to us, and to our fathers, confusion of face, as at this day.

7 For the Lord hath pronounced against us all these evils that are come upon us:

8 And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.

9 And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works which he hath commanded us:

10 And we have not hearkened to his voice, to walk in the commandments of the Lord, which he hath set before us.

11 [d]And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day.

12 We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

13 Let thy wrath be turned away from us: for we are left a few among the nations, where thou hast scattered us.

14 Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake: and grant that we may find favour in the sight of them that have led us away.

15 That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

16 [e]Look down upon us, O Lord, from thy holy house, and incline thy ear, and hear us.

17 [f]Open thy eyes, and behold: [g]for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord:

18 But the soul that is sorrowful for the greatness of evil *she hath done*, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee, the Lord.

19 For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God.

20 But because thou hast sent out thy wrath, and thy indignation upon us, as thou hast spoken by the hand of thy servants, the prophets, saying:

21 Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king of Babylon: and you shall remain in the land which I have given to your fathers.

22 But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon: I will cause you to depart out of the cities of Juda, and from without Jerusalem.

23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

24 And they hearkened not to thy voice, to serve the king of Babylon: and thou hast made good thy

[a] Deut. xxviii. 15.—[b] Deut. xxviii. 53.—[c] Supra i. 15.—[d] Dan. ix. 15.

[e] Deut. xxvi. 15. Isa. lxiii. 15.—[f] Isa. xxxvii. 17. and lxiv. 9.—[g] Ps. cxiii. 17.

VER. 20. *Curses* against transgressors. Lev. xxvi. Dan. ix. 11. C.—*Day.* We feel the effects of sin. The land of Juda was not flourishing, though not yet laid waste. H.

VER. 22. *Serve*, or sacrifice unto: (Sanct.) *operata Deo:* (Tibul.) or to worship. C. ii. 21. C.

CHAP. II. VER. 2. *Heaven.* After the death of Josias, the nation was exposed to the greatest misery. Its kings were imprisoned by the Egyptians, and then by the Chaldees; and surprising changes took place, all during the space of eight or nine years.

VER. 3. *Daughter.* This is not mentioned in sacred history to have happened when this was written, (C.) except in the siege of Samaria. Some of the captives of Israel might be now at Babylon, as the places to which they had been sent were under the same king; and they confess their common transgressions and chastisements. All distinction of the kingdoms was now at an end. Some might also have been reduced to this extremity, when Joakim or Jechonias were besieged and taken. H.—We should not know that a similar distress prevailed under Sedecias, if it had not been specified Lam. ii. 20. and iv. 10. This prayer greatly resembles that of Dan. ix. 4.

VER. 4. *Kings* of Egypt and Babylon, while the Ammonites, &c. derided us.

VER. 5. *Under;* a proverbial expression. Deut. xxviii. 13.

VER. 9. *Watched*, to punish. When he spares, he seems to slumber. Jer. xliv. 27. C.

VER. 12. *Justices.* So God's law is frequently called, (Ps. cxviii.) because its observance makes us just. W.

VER. 16. *House:* the temple, or from heaven. C.

VER. 17. *Justice*, &c. They that are in hell shall not give justice to God: that is, they shall not acknowledge and glorify his justice, as penitent sinners do upon earth. Ch.—And all in the grave are incapable of making known God's perfections. An appeal to his glory is thus often made. Is. xxxviii. 18. Ps. cxiii. 17. Eccli. vii. 24.

VER. 18. *Of evil* is not in Greek. A soul which bears grandeur with pain, like Esther, and humbles itself before God, is most graciously received. H.—*Fail*, by fasting. Such are the dispositions required for prayer. Ps. lxviii. 3.

VER. 19. *Fathers.* Gr. adds, "and kings."—*Prayers.* Gr. "mercy." We boast not of our good works. H.—Mercy may denote prayer or humiliation. Theodoret gives a better sense: (C.) "We trust not in the just works of our fathers, or of ourselves, to receive any pity." H.

VER. 21. *Serve*, as Jeremias (xxv. 9. and xxvii. 7. and xxviii. 14.) repeatedly admonished.

VER. 23. *Footstep.* It shall become a desert. Isa. xxxiii. 8. Lam. i. 4.

VER. 24. *Place.* The soldiers ransacked the tombs in hopes of plunder. Joakim was left unburied. This would be very afflicting to the Jews. Jer. viii. 1. and xxii. 19. and xxxvi. 30. C.

words, which thou spokest by the hands of thy servants, the prophets, that the bones of our kings, and the bones of our fathers, should be removed out of their place:

25 And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

26 And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and of the house of Juda.

27 And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine:

28 As thou spokest by the hand of thy servant, Moses, in the day when thou didst command him to write thy law before the children of Israel,

29 Saying: [a]If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:

30 For I know that the people will not hear me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:

31 And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.

32 And they shall praise me in the land of their captivity, and shall be mindful of my name.

33 And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, that sinned against me.

34 And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.

35 And I will make with them another covenant that *shall be* everlasting, to be their God, and they shall be my people: and I will no more remove my people, the children of Israel, out of the land that I have given them.

CHAP. III.

They pray for mercy, acknowledging that they are justly punished for forsaking true wisdom. A prophecy of Christ.

AND now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit, crieth to thee:

2 Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have sinned before thee.

3 For thou remainest for ever, and shall we perish everlastingly?

4 O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

6 For thou art the Lord our God, and we will praise thee, O Lord:

7 Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity, for we are converted from the iniquity of our fathers, who sinned before thee.

8 And behold we are at this day in our captivity, whereby thou hast scattered us to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

9 Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom.

10 How happeneth it, O Israel, that thou art in thy enemies' land?

11 Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou hast forsaken the fountain of wisdom:

13 For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace.

15 Who hath found out her place? and who hath gone into her treasures?

16 Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

17 That take their diversion with the birds of the air,

18 That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable?

19 They are cut off, and are gone down to hell, and others are risen up in their place.

[a] Lev. xxvi. 14. Deut. xxviii. 15.

VER. 25. *Banishment.* Syr. "captivity;" (Theod.) or "by pestilence inflicted by God:" αποστολη. Grot. Jer. xxxii. 36.

VER. 26. *Day.* Its vessels were taken away, (C. i. 8.) and few were left to attend. C.—Grotius answers this difficulty. Houbig.—The prophet foresees the event. W.

VER. 30. *Heart,* and be seriously converted, (H.) as the prophets had foretold. Osee ii. 7. &c.

VER. 33. *Neck.* Lit. "back," insensible of stripes. C.

VER. 34. *Thereof.* Lit. "of them;" *eis.* But *ei* is more (H.) conformable to the Greek. C.

VER. 35. *Another.* Gr. "an everlasting covenant," (H.) by Christ, (Maldon.) prefigured by that which Nehemias renewed. 2 Esd. ix. 38. C.—The law of Moses was in force till Christ came. His law continues unto the end. W.

CHAP. III. VER. 3. *Everlastingly.* Is such a short-lived creature an object worthy of thy eternal wrath? Job xiii. 25. and xiv. 1. Ps. cii. 13.

VER. 4. *Dead;* banished, (v. 11. Ezec. xxxvii. 5.) or of the ancient patriarchs. This motive is frequently urged. Ex. xxxii. 13. Lev. xxvi. 41. Deut. ix. 27. Dan. iii. 35. Jer. xv. 1. C.—People in sin and misery seem dead, (v. 11.) yet may revive by grace. W.

VER. 5 *Hand.* Save us by thy power, and for thy own name's sake. Jos. vii. 9

VER. 8. *Offence.* Gr. "debt." Parents might sell their children. Mat. xviii. 25. God threatens his rebellious people, that they shall be forced to borrow. Deut. xxviii. 44. C.

VER. 9. *Hear.* God replies. H.—The Church has long read this as holy scripture, on the eves of Easter and Pentecost. W.—This second part contains an instruction respecting true wisdom; which is to be found in God alone, (C.) and in the people to whom he is pleased to communicate it. H.

VER. 11. *Grown.* Houbigant, "growing." Five years had not elapsed: (Cappel.) yet they knew their captivity would be long.—*Dead.* Some might yield to idolatry. Dan. iii. 7. 12. H.—They were in a manner buried, (Ps. lxxxvii. 5.) and forced to dwell among people where they were exposed to many defilements, as if they had been near a dead body. Lev. xi. 25.

VER. 13. *Peace.* There is none for the wicked; but only for the observers of the law.—*For ever.* Many read, "upon the land," conformably to the Greek.

VER. 15. *Treasures?* How few are truly wise and virtuous! The great men of the world have missed their aim. Israel has received the law. Yet where is the fruit of it? This is developed in the sequel.

VER. 16. *Nations* of Assyria! &c. They esteemed themselves as lords of nature, and delighted in hunting. The beasts and birds are subject to them. Gen. i. 26. Jer. xxvii. 6. Dan. ii. 38. C.

VER. 18. *Unsearchable?* Shall they not find the fruit of their works? W.

20 Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known,

21 Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman.

23 The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.

24 O Israel, how great is the house of God, and how vast is the place of his possession!

25 It is great, and hath no end: *it is* high and immense.

26 There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

27 The Lord chose not them, neither did they find the way of knowledge: therefore did they perish.

28 And because they had not wisdom, they perished through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

31 There is none that is able to know her ways, nor that can search out her paths:

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts:

33 He that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling.

34 And the stars have given light in their watches, and rejoiced:

35 They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them.

36 This is our God, and there shall no other be accounted of in comparison of him.

37 He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved.

38 Afterwards he was seen upon earth, and conversed with men.

CHAP. IV.

The prophet exhorts to the keeping of the law of wisdom: and encourages the people to be patient, and to hope for their deliverance.

THIS is the book of the commandments of God, and the law, that is for ever: all they that keep it, shall come to life: but they that have forsaken it, to death.

2 Return, O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a strange nation.

4 We are happy, O Israel: because the things that are pleasing to God are made known to us.

5 Be of good comfort, O people of God, the memorial of Israel:

6 You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath, you are delivered to your adversaries.

7 For you have provoked him who made you, the eternal God, offering sacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up, and you have grieved Jerusalem, that nursed you.

9 For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

10 For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

11 For I nourished them with joy: but I sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and desolate: I am forsaken of many for the sins of my children, because they departed from the law of God.

13 And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

14 Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

15 For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

16 Who have neither reverenced the ancient, nor pitied children, and have carried away the beloved of the widow, and have left *me* all alone without children.

VER. 20. *Men;* heirs of those conquerors, and equally in the dark. C.

VER. 22. *Theman*, the capital city of Edom. Ch.—Eliphaz was king. Jer. xlix. 7.—The Phœnicians, so famous for industry, had no idea of true wisdom, no more than the Ismaelites, &c. C.

VER. 23. *Agar*, the mother of the Ismaelites. Ch.—*Merrha*, probably in Arabia.—*Fables.* This may be a reproach, or a commendation. Those nations delighted in enigmatical and sententious discourses. 3 K. x. 1. C.—Instructors of mankind deserve praise, not those who devise false gods for lucre. S. Aug. de Civ. Dei. vi. 5. &c. W.

VER. 24. *Possession.* All the world belongs to him: yet how few partake of his wisdom!

VER. 26. *Giants*, before and after the deluge. Gen. vi. Noe and Israel were preferred before them.

VER. 29. *Clouds?* No human industry can procure this blessing. God alone is the dispenser of it. Deut. xxx. 12. C.—His grace makes the discovery easy. Mat. xi. 30. W.

VER. 32. *Evermore.* Lit. "in the eternal time," or so long ago; (H.) designed to continue, while kingdoms shall change. Eccle. i. 4.

VER. 33. *Trembling.* The sun stops, goes back, or withdraws its light, at his command. Jos. x. 12. and 4 K. xx. 9. Mat. xxvii. 45. Job xxxvi. 30.

VER. 34. *Watches.* They are like his soldiers. Judg. v. 20. Eccli. xliii. 12. C.

VER. 38. *Earth*, &c. by the mystery of the incarnation, by means of which the son of God came visibly amongst us, and conversed with men. The prophets often speak of things to come as if they were past, to express the certainty of the event of the things foretold. Ch. C.—Most of the Fathers prove Christ's divinity from this text. W. See Tert. c. Prax. 6. S. Cyp. c. Jud. ii. 5. Eus. Dem. vi. 19.—If we explain it of wisdom, it comes to the same purpose, as Christ is the *wisdom of God.* 1 Cor. i. 30. Compare Prov. viii. 30. Eccli. xxiv. 12. Wisd. ix. 10. which no one ever suspected to be interpolated. C. Pref.

CHAP. IV. VER. 1. *Ever.* True wisdom may be found in the law. It constitutes the happiness of Israel. Deut. iv. 7. Christ perfected and fulfilled it. Mat. v. 17.—*Life.* Moses promised temporal blessings; (C. iii. 14. Deut. xxx. 15.) yet the faithful would be rewarded eternally. C.—Wisdom is the law of God. C. iii. 12. W.

VER. 3. *Nation.* Be faithful, lest another take thy place. This Christians have done. Deut. xxxii. 21. C.

VER. 5. *Memorial.* Gr. lit. "O memorable Israel." H.—Ye are left to support and restore the nation. This part of the letter is for their comfort.

VER. 6. *Sold*, like slaves, or people taken in war. C.

VER. 8. *God.* Lit. "Him." Gr. "the Eternal." H.—This is taken from Deut. xxxii. 15. C.—*Nursed you.* The city is beautifully personified as a widow. v. 12. H.

VER. 9. *Near.* Heb. would be "daughters of Sion." v. 14.

VER. 15. *Tongue.* So the Chaldees are described, Deut. xxviii. 49. Is. xxxiii. 19. C.

VER. 16. *Children.* Gr. "daughters." H.—Many of both sexes were taken with Jechonias. C.—Jerusalem comforts her children, and assures them of God's mercy. W.

17 But as for me, what help can I give you?
18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.
19 Go your way, my children, go your way: for I am left alone.
20 I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.
21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes, your enemies.
22 For my hope is in the Eternal, that he will save you: and joy is come upon me from the holy One, because of the mercy which shall come to you from our everlasting Saviour.
23 For I sent you forth with mourning, and weeping: but the Lord will bring you back to me with joy and gladness for ever.
24 For as the neighbours of Sion have now seen your captivity from God, so shall they also shortly see your salvation from God, which shall come upon you with great honour, and everlasting glory.
25 My children, suffer patiently the wrath that is come upon you: for thy enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.
26 My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.
27 Be of good comfort, my children, and cry to the Lord: for you shall be remembered by him that hath led you away.
28 For as it was your mind to go astray from God; so when you return again, you shall seek him ten times as much.
29 For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.
30 Be of good heart, O Jerusalem: for he exhorteth thee, that named thee.
31 The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.
32 The cities which thy children have served, shall be punished: and she that received thy sons.
33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.
34 And the joy of her multitude shall be cut off, and her gladness shall be turned to mourning.
35 For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.
36 [a] Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.
37 For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the holy One, rejoicing for the honour of God.

[a] Infra v. 5.—[b] Supra iv. 36.

CHAP. V.

Jerusalem is invited to rejoice, and behold the return of her children out of their captivity.

PUT off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God.
2 God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.
3 For God will shew his brightness in thee, to every one under heaven.
4 For thy name shall be named to thee by God for ever: the peace of justice, and honour of piety.
5 Arise, O Jerusalem, and stand on high: [b] and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the holy One, rejoicing in the remembrance of God.
6 For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee, exalted with honour, as children of the kingdom.
7 For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys, to make them even with the ground: that Israel may walk diligently to the honour of God.
8 Moreover, the woods, and every sweet-smelling tree, have overshadowed Israel, by the commandment of God.
9 For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

CHAP. VI.

The epistle of Jeremias to the captives, as a preservative against idolatry.

A COPY [c] of the epistle that Jeremias sent to them that were to be led away captives into Babylon,

[c] A. M. 3405. A. C. 599.

VER. 20. *Peace:* the ornaments worn in my prosperity.—*Sackcloth*, or a rough garment, used by penitents and in times of public distress.
VER. 25. *Neck.* Mardochai, Daniel, &c. were governors. Is. xl. 14. These predictions were more fully verified when the Gentiles embraced the gospel. C.
VER. 28. *When.* Gr. "now ten times as much, being converted, seek him." H.—The Jews became much more docile and attached to the law.
VER. 30. *Named* thee as his servant, spouse, (C.) and intimate friend.
VER. 31. *The.* Gr. Δειλαιοι. "Wretched those who have injured thee, and rejoiced in thy fall! Wretched the cities," &c. H.
VER. 32. *She;* Babylon. Ch.—Gr. "Wretched she," &c. H.—Babylon shall fall a prey to Cyrus.
VER. 35. *Fire* of war.—*Devils.* Whether they really dwell in ruins, or the people were of that opinion, (as the common sort are still) is not clear. Jer. l. 39. Is. xxxiv. 14.
VER. 37. *East* and *west.* From Babylon and from the islands. Is. xi. 11. Zac. viii. 7.
CHAP. V. VER. 2. *Garment.* Heb. "cloak," (Sanct.) such as were worn by people under no disgrace. C. iv. 20. Thamar had one very costly. 2 K. xiii. 18. C.—*Justice*, or mercy. God is bound to fulfil his gracious promises. W.
VER. 3. *His.* Gr. "thy." Christ, the sun of justice, would effect this. Is. lx. 1.
VER. 4. *Piety.* Thus shall Jerusalem be distinguished after the captivity; but still more so when Christ shall appear, and give peace to his Church, after the ages of persecution.
VER. 5. *Arise.* C. iv. 36. Is. lii. 2.—*God.* They remember his law with pleasure.
VER. 6. *Children.* Gr. "the throne." The return of the captives was a triumph. Is. xlvi. 20. and xlix. 22. They had abundance of horses, &c. 1 Esd. ii. 66. Darius gave them a convoy of 1000 horsemen. 3 Esd. v. 2. Jos. Ant. xi. 4.
VER. 7. *Diligently*, without stumbling under the pillar of God's protection. Is. xl. 3. C.

Ad vos quâ veniet, tumidi subsidite montes
Et faciles curvis vallibus este viæ.——Ovid. Am. ii. 16.

VER. 8. *Woods.* This is a poetical description. They shall pass through the sands of Arabia, as if they were under a delightful shade.
CHAP. VI. *A copy.* Sept. place this after the Lamentations, which follow Baruch. H.—Jeremias wrote it before the captives departed. Baruch read it to them at Babylon, and it was sent back to Jerusalem. W.—It might be delivered to the captives at Reblatha. We have it not entire, as another circumstance respecting the ark is mentioned. 2 Mac. ii. 5. C.
VER. 2. *Seven generations;* that is, seventy years. Ch.—A generation sometimes consisted of seven, ten, fifteen, thirty, thirty-five, fifty, or a hundred years.

by the king of Babylon, to declare to them according to what was commanded him by God.

1 [a] FOR the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor, the king of Babylon.

2 And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations; and after that I will bring you away from thence with peace.

3 [b] But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood, borne upon shoulders, causing fear to the Gentiles.

4 Beware, therefore, that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

5 But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

6 For my angel is with you: And I myself will demand an account of your souls.

7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

8 And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

9 Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

10 Yea, and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And these gods cannot defend themselves from the rust, and the moth.

12 But when they have covered them with a purple garment, they wipe their face, because of the dust of the house, which is very much among them.

13 This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

15 Therefore, fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods:

16 When they are placed in the house, their eyes are full of dust by the feet of them that go in.

17 And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

18 They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

19 And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the smoke that is made in the house.

21 Owls, and swallows, and other birds, fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold also which they have, is for shew, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

25 [c] And having not the use of feet, they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

26 Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

27 The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

28 The child-bearing and menstruous women touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.

29 For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

30 And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

[a] Jer. xxv. 9—[b] Isai. xliv. 10.

[c] Isaiah xlvi. 7.

—A. Lap. Menage.—Eighteen years of the seventy had already elapsed. C.—*Seven* is often put for many, (H.) or a general number, (W.) because so many days form a week. H.—Grotius substitutes δεκαδων for γενεων, "seven decads," very properly. Houbigant.

VER. 3. *Shoulders.* This custom was very ancient, suggested by the avarice of the priests, who begged on such occasions. Menander, ap. Clem. protrep.

VER. 4. *Fear.* Worship not such things. H.

VER. 6. *Angel* Michael, the conductor of Israel in the desert, &c. Dan. x. 13. Ex. xxxiii. 2. C.—He protected them also in Babylon. W.

VER. 8. *Gay.* Nothing could be more despicable. C.

VER. 10. *The harlots.* Their hire was rejected by the Lord. But idols suffered themselves to be despoiled or adorned at pleasure. Gr. "But they will give of them even to harlots under the *same* roof, while they adorn them (idols) like men with garments, gods of gold, silver, and wood." H.

VER. 12. *Them,* on account of the many votaries, v. 16. Arnobius (6) ridicules such gods. C.—Prot. adopt similar arguments against the real presence as if we believed that Christ was hurt when the sacramental species were broken or devoured by vermin. A little more boldness will prompt them to reject the divinity of Christ, who was pleased to give up his body to those who treated him shamefully. Almost every argument which is levelled against Christ's real presence in the blessed Eucharist, may be turned against the incarnation; and hence so many now become Socinians, being unwilling to submit their understanding to the mysteries of religion. To apply these texts to holy pictures, would be nugatory. See Is. xl. 18. H.—The absurdities here specified, shew how foolish are those who serve idols or take any images to be gods. W.—Calvin represents the pagans as adoring God under the images, as if they used them in the same light as Catholics do; which is contrary to this epistle, &c. T.

VER. 13. *Judge,* or ruler. C.—The sceptre and spear were badges of power. Eustath.—Mars had a sword, Hercules a club. We know little of the idols of Babylon.

VER. 15. *Vessel;* armour, or any utensil. C.

VER. 18. *Candles.* Lit. "lamps." H.—Some temples in Egypt were famous for their numbers. Herod. ii. 62.—The Lord prescribed them to be used. But who ever imagined that he stood in need of them to see, as the idolators supposed their idols did!

VER. 19. *Hearts:* the wood is worm-eaten. C.

VER. 24. *Price,* foolishly believing that they have divine power. W.

VER. 26. *Gifts.* The Chaldees supposed that Bel could eat. Dan. xiv.—*Dead.* Food was placed on the tombs. S. Aug. abolished this custom in Africa.

VER. 27. *Take.* Gr. "salt." They give none to the poor, for fear of their imposture being detected, though they allow even the unclean to eat. v. 28. Lev. xii. 2. Deut. xiv. 29.

VER. 29. *Women.* They make gods. C.—*Qui rogat, ille facit.* Mart. viii. 24.

31 And they roar and cry before their gods, as men do at the feast when one is dead.

32 The priests take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:

34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

35 They cannot deliver a man from death, nor save the weak from the mighty.

36 They cannot restore the blind man to his sight: nor deliver a man from distress.

37 They shall not pity the widow, nor do good to the fatherless.

38 Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

39 How then is it to be supposed, or to be said, that they are gods?

40 Even the Chaldeans themselves dishonour them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

41 As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

42 The women also, with cords about them, sit in the ways, burning olive-stones.

43 And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken.

44 But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?

45 And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

46 For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?

47 But they have left false things and reproach to them that come after.

48 For when war cometh upon them, or evils: the priests consult with themselves, where they may hide themselves with them.

49 How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

50 For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

51 Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?

52 They cannot set up a king over the land, nor give rain to men.

53 They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

54 For when fire shall fall upon the house of *these* gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

55 And they cannot withstand a king and war. How then can it be supposed, or admitted, that they are gods?

56 Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,

57 Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

58 Therefore it is better to be a king that sheweth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

59 The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

60 In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

61 And the clouds, when God commandeth them to go over the whole world, do that which is commanded them.

VER. 30. *Shaven*, as in mourning, contrary to the custom of Israel. Lev. xxi. 10. C.—*Heads.* The Jewish priests wore mitres or caps.

VER. 31. *Dead*, even of Adonis, (H.) whose worship is here ridiculed. C.—At Biblos people bewailed his death, and the next day proclaimed that he was alive. All cut off their hair, as the Egyptians do for Apis, except such as submitted to prostitute themselves to strangers. The hire they consecrated to Venus. Lucian, Dea Syra.—At funerals a feast was usually made, as is still the custom in Syria, (Roger. ii. 14.) and near Bagdad. Chardin. ii. 7.

VER. 34. *Requite.* Gr. "brass," much less gold. H.

VER. 40. *Chaldeans.* The priests themselves despise the idols most, (C.) and expose them to contempt, by pretending that they work miracles. H.—"Those who first set up representations of the gods, deprived cities of reverential awe, and increased the error," said Varro; "prudently supposing that gods might easily be contemned, when like stupid images." *In simulacrorum stoliditate.* S. Aug. de Civ. Dei. iv. 26.

VER. 41. *They.* Gr. "he could perceive. And they reflecting on this, cannot *still* abandon them; for they have no sense." H.—They are so stupid, that they will not quit such impotent idols. C.

VER. 42. *Women.* Aristophanes calls harlots, "corded bodies." Eccles. Act. i. The women of Babylon "prostituted themselves once, in honour of Venus, (H. Mylitta. C.) sitting with crowns on their heads in the temple, till some stranger selected them, and took them from their partition, made with cords," (H.) to some more secret place, where they broke their bands. Herod. i. 199. C.—That some deluded women, led by various *desires*, should think thus to honour that impure deity, by an action which some modern casuists have not scrupled to rank among simple *venial* sins, cannot excite our astonishment so much, when we reflect on the tenets of the ancient Gnostics, and of Antinomians at the present day, whom J. Wesley, the late founder of the Methodists, applauded and followed even in the meridian of the gospel light! See Deut. xvi. 22. and xxiii. 17. Yet these men read and perhaps distributed the Bible!—*Stones.* Lit. "bones;" (H.) or the refuse of what had been crushed, (πτυρα. Athen. ii. 14.) to excite impure love. M. T.—Theocritus (Phar.) represents a witch doing the like; and Sanchez tells us, that some were taken in the fact in Spain. C.—Fumigation, used by the Babylonians after marriage, (Herod. i. 198.) may be insinuated. Grotius.

VER. 45. *To be.* Is. xliv. 14. Horace (i. Sat. 8) introduces Priapus thus ridiculously explaining his origin; "I was formerly an useless piece of a fig-tree; when the workman, not knowing whether to make a bench or a Priapus, chose rather that I should be a god. Hence I am a god, the greatest terror of thieves and birds." Sept. "they are nothing but what the workmen wish to form." H.

VER. 51. *Them.* Gr. has simply, (C.) "Who then knows not that they are no gods?" H.

VER. 53. *Daws.* They have no greater influence (C.) than jackdaws.

VER. 58. *Gods.* Sept. repeat this after *satisfied*, or "will use;" and here add, "or a pillar of wood in palaces, than," &c. H.

62 The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in shew, nor in power, are alike to any one of them.

63 Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

64 Knowing, therefore, that they are not gods, fear them not.

65 For neither can they curse kings, nor bless them.

66 Neither do they shew signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

67 Beasts are better than they, which can fly under a covert, and help themselves.

68 Therefore there is no manner of appearance that they are gods: so fear them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

70 They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

71 By the purple also and the scarlet which are moth-eaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

72 Better, therefore, is the just man that hath no idols: for he shall be far from reproach.

VER. 59. *Obedient* to God. They were appointed to mark out the seasons, &c. (Gen. i. 14.) and if any creature were worthy of adoration, they would. C.—The Babylonians adored them as well as statues, and therefore their proper destination is specified here and by Moses.

VER. 69. *Scarecrow.* Priapus answered this glorious purpose. v. 45. H.—When birds become accustomed to such things, they mind them not. C.

VER. 71. *Scarlet.* Gr. "marble" coloured wood. Grotius would substitute μαργαρου, "a pearl," which decays through age. C.—Gr. also, "From the purple, which also shines upon them rotting, you shall," &c. Μαρμαρου means, "of marble or shining."

VER. 72. *Reproach*, provided he also avoid the idols of the mind and of the heart. H.

THE PROPHECY OF EZECHIEL.

EZECHIEL, whose name signifies the *strength of God*, was of the priestly race, and of the number of the captives that were carried away to Babylon with king Joachin. He was cotemporary with Jeremias, and prophesied to the same effect in Babylon as Jeremias did in Jerusalem; and is said to have ended his days in like manner, by martyrdom. Ch.—He strove to comfort the captives, who began to repine that they had listened too readily to Jeremias, exhorting them to submit to the king of Babylon. Some think that part of his prophecies is lost, as Josephus mentions two books: but the nine last chapters, regarding the new city and temple, might form the second division. The Jews hesitated whether to allow his works to be canonical, as they seemed to differ from Moses, and from the dimensions given of Solomon's temple. But the same God might surely suggest some improvements, and the morality of the prophet is most excellent. C.—His style may be compared to that of Homer (Grot.) and Alcæus. Many have thought that (C.) Pythagoras was his disciple; (Eus. præp. xiii.) yet the latter seems to have lived after the prophet, who was led into captivity with Jechonias, A. 3410, and prophesied twenty years. He dates from this period, (C.) and from the renewal of the covenant under Josias, (C. i. 1. H.) when the captivity was first announced. W.—The Jews allowed none to read the first and the nine (H.) last chapters, nor the beginning of Gen. nor the Cant. before they were thirty years old; and they never attempted to explain the vision nor the building of the temple, supposing it to be above the power of man. St. Jerom.

CHAP. I.

The time of Ezechiel's prophecy: he sees a glorious vision.

NOW it came to pass in the thirtieth year, [a] in the fourth *month*, on the fifth *day* of the month, when I was in the midst of the captives, [b] by the river Chobar, the heavens were opened, and I saw the visions of God.

2 On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

3 The word of the Lord came to Ezechiel, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4 And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding *it*, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

5 And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

[a] A. M. 3409. A. C. 595.

[b] Infra iii. 23. and x. 20. and xliii. 3.

CHAP. I. VER. 1. *And* is either superfluous, as at the beginning of most of the sacred books, (C.) or shews the connection of what is written with what the prophet saw or heard internally. S. Aug. in Ps. iv. S. Greg. W.—*Year:* either of the age of Ezechiel, or (as others will have it) from the solemn covenant made in the eighteenth year of Josias; (4 K. xxiii. Ch. W. C.) or he alludes to the era of Nabopolassur, used at Babylon, (M.) or to the last jubilee. See Sanct. The thirtieth year, from the prediction of Holda to Josias, (H.) concurs with the fifth of the prophet's captivity. C. xvii. 12. Usher, A. 3410.—*Fourth* of the sacred year, (C.) on Friday, 24th July, (Usher) or in Jan. S. Jer.—*Chobar*, or Aboras, which runs westward into the Euphrates, above Thapsacus. Strabo.—The captives were in those parts, though not present. C.—*Opened*, in spirit, (H.) by faith. S. Jerom.—The prophet fell prostrate. C. ii. 1. H.

VER. 2. *Captivity.* Lit. "transmigration," (H.) which is more agreeable to the Heb. &c. Jechonias delivered himself up. Six years after this, Sedecias was taken. S. Jerom.

VER. 3. *Hand;* power, energy of the Holy Spirit. Theod.

VER. 4. *North*, denoting the invasion of Judea by the Chaldeans. Is. xiv. 31. Sanct.—The Jews thought the following vision inexplicable, and deliberated about rejecting the book, when Ananias offered to answer every difficulty. They assigned him three hundred barrels of oil to light his lamp, while he performed the task. Rabbins.—This hyperbole shews their idea of its obscurity. C.—*Amber*, (*electri*) a compound of four parts of gold and one of silver, (Pliny xxxiii. 4.) more precious than either. S. Jer.—It may also mean *orichalchum*, or a mixture of gold and brass, (Bochart, anim. 2 b. vi. 16.) which was also preferred before gold alone, as it had the hardness of brass. Lucret. Serv. in xii. Æneid.

——————— *alboque orichalcho*
Circumdat loricam humeris.

—Two vessels are mentioned, probably of this composition. 1 Esd. viii. 27. C.

VER. 5. *Living creatures.* Cherubims, (as appears from Eccles. xlix. 10.) represented to the prophet under these mysterious shapes, as supporting the throne of God, and as it were drawing his chariot. All this chapter appeared so obscure and full of mysteries to the ancient Hebrews, that, as we learn from S. Jerom, (ep. ad Paulin.) they suffered none to read it before they were thirty years old. Ch.—The pagans had many such compound figures as are here represented. Parkhurst, p. 411. H.—Sanchoniathon (ap. Eus. præp. 2.) seems to have borrowed his description from this place.—*In them.* They stood upright, and had some parts of the human figure. C.—Indeed, it seems to have been predominant. H.

6 Every one had four faces, and every one four wings

7 Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

8 And *they had* the hands of a man under their wings on *their* four sides: and they had faces, and wings on the four sides.

9 And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

10 And as for the likeness of their faces: there was the face of a man, and the face of a lion, on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings, were stretched upward: two wings of every one were joined, and two covered their bodies:

12 And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

13 And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

14 And the living creatures ran, and returned like flashes of lightning.

15 Now, as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

16 And the appearance of the wheels, and the work of them, was like the appearance of the sea: and the four had all one likeness: and their appearance and their work *was* as it were a wheel in the midst of a wheel.

17 When they went, they went by their four parts: and they turned not when they went.

18 The wheels had also a size, and a height, and a dreadful appearance: [a] and the whole body was full of eyes round about all the four.

19 And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

20 Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

21 When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.

22 And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal, terrible to behold, and stretched out over their heads above.

23 And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

24 And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

25 For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

26 And above the firmament, that was over their heads, was the likeness of a throne, as the appearance of the sapphire-stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

27 And I saw as it were the resemblance of amber, as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

[a] Infra x. 12.

VER. 6. *Faces.* This sometimes means shapes; and Pererius supposes that the animal had the head of a man, and the breast covered with lions' hair, the feet or round cloven hoofs of an ox, and the wings of an eagle. But it had rather four faces as well as wings, the faces of the man and lion being to the right, and the other two to the left; (C. T.) or the eagle was behind (H.) or above the head of the man, and the lion and ox at his right and left. Corn. a Lapide. M.

VER. 7. *Straight.* Heb. "a straight foot." Prot. prefer "feet." H.—*Of a calf.* Aquila reads to the same import *hagol*, "round," instead of *hegel*, (H.) "a calf." Sym. has "winged feet," like Mercury. C.—Sept. omit this, says S. Jerom, though we have his version of Sym. as if it belonged to the Sept.; and it occurs in Grabe as genuine.—*Brass.* Sept. add, "and their feathers were very light." H.

VER. 8. *Wings.* Their arms were covered with feathers, and the hand appeared at the extremity; or they had four arms under the wings. C. x. 8. They all came from the shoulders, so as to correspond with the four faced animal, v. 6. C.—Others believe that each face had four wings, so that the animal would have sixteen. Maldonat.—In Is. ix. 2. the cherub has six wings. The form was variable, as there was nothing in nature similar. They were perhaps designed to represent the eternity and dominion of God over the whole creation. v. 28. H.

VER. 9. *Another.* Two above were extended so as to support the throne, which seemed to rest on these eight wings connected together. The others were joined so as perfectly to cover what was below the breast. C.—Sept. "And the wings of those four *were* touching each other, and their faces (Calmet reads with Chal. and Heb. *wings*) turned not," &c. H.—The wings did not imitate those of birds, going to and fro, but were constantly in the same direction; or the animals did not change their respective situations: as they had four faces, there was always one of them turned to the opposite quarters of the world. C.—They turned not about, (v. 12.) but having faces on every side, were ready to go any way. W.

VER. 10. *Over.* This is not specified in Heb. Chal. Sept. or S. Jer. C.—"The face of an eagle for all the four." It must have been *above* or behind the man, as the situation of the other two faces is here determined. v. 6. H.

VER. 11. *Faces.* Sept. "wings:" and indeed it does not appear how their *faces* were *stretched upwards*, (C.) unless they looked earnestly that way; though, out of respect, they covered their faces with two wings.

VER. 14. *Flashes.* Heb. *Bazak.* H.—Theodotion retains the original. His version seems to have been inserted in the Sept. (C.) who omitted this verse, as seeming to contradict v. 9. and 12. S. Jer.—Yet it only signifies that the motion was quick as lightning, though they did not alter their situation with respect to each other.

VER. 15. *Faces.* One wheel crossed another at right angles, so that it was ready to move in any direction, (v. 17. C.) like a globe. H.

VER. 16. *Sea:* sky blue. Heb. "Tharsis," which Sym. renders "the hyacinth;" a precious stone. Ex. xxviii. 20. C.—*Midst.* The evangelists and New Testament agree perfectly with the Old. S. Greg. hom. vi. W.

VER. 17. *Parts. When they went, they went by their four parts.* That is, indifferently to any of their sides, either forward or backward, to the right or to the left. Ch.—Their motion was connected with the chariot. v. 20. C.

VER. 18. *Eyes*, like Argus, or the tail of a peacock. C.—The eye is sometimes put for a colour. Grot.

VER. 20. *Life.* They were moved like the rest by the whirlwind, or by living creatures. They seemed to be animated, as Homer describes Vulcan's tripods.

VER. 22. *Crystal*, or sapphire. v. 26. C. x. 1. This shining sky was like the footstool of the Lord, and rested on eight wings. v. 9, 23.

VER. 24. *Voice.* The motion of the wings made a noise like a torrent, or thunder.—*God.* Heb. "self-sufficient," as Sept. &c. render it, ἱκανοῦ. C.—Prot. "like the voice of the Almighty." H.—*Down;* or rather ceased to make such a noise. v. 25. C.

VER. 26. *Upon it.* This might be omitted, as the Vulg. has only *desuper, above.* H.—God was pleased to assume the shape of man, seated on the throne.

VER. 27. *Amber*, or orichalcum. v. 4.

VER. 28. *Rainbow*, encircling the sky blue throne and the flame. Nothing could be more dazzling, nor better manifest the subjection of man. C.—The prophet saw four visions at once; the whirlwind, (v. 4.) the living creatures,

28 As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

CHAP. II.

The prophet receives his commission.

THIS [a] was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one that spoke. And he said to me: Son of man, stand upon thy feet, and I will speak to thee.

2 And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

3 And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me: they, and their fathers, have transgressed my covenant even unto this day.

4 And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

5 If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

6 And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

7 And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

8 But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

9 And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, [b] and it was written within and without: and there were written in it lamentations, and canticles, and woe.

CHAP. III.

The prophet eats the book, and receives further instructions: the office of a watchman.

AND [a] he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

2 And I opened my mouth, and he caused me to eat that book:

3 And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. [d] And I did eat it: and it was sweet as honey in my mouth.

4 And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

5 For thou art not sent to a people of a profound speech, and of an unknown tongue, *but* to the house of Israel:

6 Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

7 But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead, and an obstinate heart.

8 Behold I have made thy face stronger than their faces, and thy forehead harder than their foreheads.

9 I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

10 And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

11 And go get thee into them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear, and will forbear.

12 And the spirit took me up, and I heard behind me the voice of a great commotion, *saying:* Blessed *be* the glory of the Lord, from his place.

13 And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

14 The spirit also lifted me, and took me up: and I went away in bitterness, in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

15 And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

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[a] A. M. 3409.—[b] Apoc. i. 5.

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[a] A. M. 3409.—[d] Apoc. x. 9. and 10.

(v. 5.) the wheels, (v. 15.) and the man seated on a throne, in the sky, v. 26. To explain all these mysteries, a large commentary would scarcely suffice. W.—The tempest, cloud, and fire, shew the impending ruin of the Jews. The ministers of God are ever ready to execute his orders. The wisdom of Providence is denoted by the name of the cherubim, the connection of causes by the four wheels, &c. M.—God appears in his chariot going to war. He denounces vengeance on the guilty. C. ii. and xliii. See Corn. a Lapide. H.

CHAP. II. VER. 1. *Face*, to adore God. M.—*Son of man.* Our Saviour, out of humility, takes this title, which no other gave him; as the angel does commonly to this prophet, who was his figure: few else have received it, (Dan. viii. 17.) but the reason is not known. W.—God here teaches Ezechiel not to boast of the honour shewn to him, since he must always remember that he is but a feeble mortal. C.

VER. 2. *Spirit* of prophecy; (S. Jer. T.) or, I revived, and took courage.

VER. 3. *Israel.* His commission was chiefly to them. C.

VER. 5. *Forbear* to sin. H.—He thus insinuates free-will. S. Jer.—If they refuse to hear my *prophet*, they will at least perceive that they are inexcusable. C.

VER. 6. *Scorpions.* This people is no less destructive (H.) and hardened. Ps. cxvii. 12.—*For* might be better rendered, "though." C.

VER. 8. *Eat.* "If we do not eat the open book, we cannot teach." S. Jer.

VER. 9. *Without.* This was only done when the work was long. C.—*Scriptus et in tergo, necdum finitus Orestes.* Juv. 1.—Sept. "past and present things were written in it." H.—*Woe*, or the words of the penitent, of the blessed, and of the damned. W.—The *canticles* were of a mournful nature, and the prophet had sorrows to announce. C.

CHAP. III. VER. 1. *Eat this book, and go speak to the children of Israel.* By this eating of the book, was signified the diligent attention and affection with which we are to receive and embrace the word of God; and to let it, as it were, sink into our interior by devout meditation. Ch.—The revelation came from God. v. 10. W.

VER. 2. *Book*, in spirit; (C.) or in reality, he chewed the volume. H.

VER. 3. *Mouth.* I readily accepted the commission, but soon found the difficulties to which it would expose me. v. 12. Jer. xv. 16. Apoc. x. 10.

VER. 6. *Unknown.* Heb. "heavy." C.—Prot. "hard." H.—It is not above thy strength. Deut. xxx. 12.—*To thee.* He insinuates that the Gentiles would obey the apostles. S. Jer.—But the time was not yet come. C.—From this text and Mat. xi. 21. it appears that "the same grace" is accepted by some and rejected by others, as "more grace is added to the former, which was sufficient before, and by this . . is made effectual" through God's mercy. Rom. ix. W.—Those who reject the first grace, can blame only themselves, if they receive no more. The same grace falling on a heart better prepared by God, like seed on good soil, is more fruitful.

VER. 7. *Hard.* Lit. "rubbed" like a stone, or brass; *attritâ.* H.—God's ambassadors (Eph. vi. 20. C.) must do their utmost. H.—The success must not puff them up, nor the failure too much depress them, as all regards God, (Mat. x. 40.) who will know how to make things conduce to his own glory. They

16 And at the end of seven days the word of the Lord came to me, saying:

17 [a]Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

18 If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak *to him*, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

19 But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

20 Moreover, if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumbling-block before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices, which he hath done, shall not be remembered: but I will require his blood at thy hand.

21 But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

22 And the hand of the Lord was upon me, and he said to me: Rise, *and* go forth into the plain, and there I will speak to thee.

23 And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which [b]I saw by the river Chobar: and I fell upon my face.

24 And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in, and shut thyself up in the midst of thy house.

25 And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

26 And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, *and* not as a man that reproveth: because they are a provoking house.

27 But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

CHAP. IV.

A prophetic description of the siege of Jerusalem, and the famine that shall reign there.

AND [c]thou, O son of man, take thee a tile, and lay it before thee, and draw upon it the plan of the city of Jerusalem.

2 And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about *it*.

3 And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

4 And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; and thou shalt bear the iniquity of the house of Israel.

[a] Infra xxxiii. 7.—[b] Supra i. 3.

[c] A. M. 3409.

must only bewail the blindness of sinners. C.—The care of them, and not the cure, will be required at their hands. v. 19. H.

VER. 8. *Harder.* If they will not blush, thou shalt not be ashamed to lay their disorders before their eyes, though they be such as ought not to be mentioned, *as becomes saints.* H. See C. xvi. and xxii. C.

VER. 12. *Spirit;* wind (Hugo) or angel, *took me* through the air; (Prado.) or, I went willingly. S. Jer.—*Commotion,* like an earthquake, (Heb. Sept.) occasioned by the motion of the chariot, or the voice of the cherubim. v. 13.

VER. 14. *Spirit,* resolved to rebuke (C.) sinners. Sept. "the spirit of the Lord also lifted me . . . and I went aloft (*like a meteor;* μετεωρος) by the impulse of my spirit; for the hand of the Lord upon me was strong; and I went aloft, to the captivity, and passed through them . . conversing in the midst of them." H.

VER. 15. *The heap of new corn.* It was the name of a place; in Hebrew, *Telabib,* (Ch.) as the Chal. leaves it (M.) with the three Greek interpreters. C. —*Tel* means "a heap," and *abib* "new corn." H.—There was no new wheat in the fourth month, but rather in May or June. C. i. 1. Ptolemy places Thelda near the Chaboras.—*Mourning;* or Prot. "astonished," like Job's friends, for people dead in sin. H.—Many suppose that he never spoke. Yet this is not certain, (v. 11. C.) though probable from v. 16. H.

VER. 17. *Watchman:* the usual title of those placed over others. C. xxxiii. 2. Is. xxi. 6. Let none perish through thy neglect. C.—"He (the pastor) kills the man whom he delivers up to death by silence." S. Greg. hom. xi. 9.

VER. 20. *Iniquity,* for want of thy instruction; (H.) or, if thou neglect to reclaim him, (C.) and he perish, or owe his conversion to another, when duty requires thee to take care of him, thou shalt answer for the possible bad consequences. Thy sin is great, whatever become of him. But if he be damned, though he must blame himself chiefly, yet the blood of his soul shall cry for vengeance more than Abel's. H.—*Before him,* taking away my grace in punishment of his revolt. W.—If thou neglect to attempt reclaiming him, thou shalt perish with him; (S. Greg.) or if he be exposed to trial, and thou abandon him, (Vat.) or if thou neglect to husband well the precious moments, when I open his eyes, and fill him with apprehensions of his dangerous state, I will require, &c. Orig. S. Jer.—*Remembered.* Ingratitude causes the fruits of virtue to decay, and former crimes to revive, in some sense. S. Tho. iii. p. q. 88. a. 1. Mal. v. 26. C.

VER. 21. *Warn.* It is the duty of a pastor to warn the just as well as sinners. W.—It will not suffice to do this *publicly:* sometimes we must go from *house to house,* like S. Paul, and *compel* those who are in the hedges to enter the marriage feast, by the most persuasive arguments. H.

VER. 25. *Bands.* It is uncertain whether by his order, or they supposed he was deranged, as our Saviour's brethren meant to treat him. Mar. iii. 21. The Chal. explains it figuratively of God's order, attaching the prophet to his service. C.—But real chains would more forcibly shew the future captivity of Juda (H.) which the prophet declared both by words and actions. C.

VER. 26. *House.* "When there is a multitude of sins, (or sinners; *peccatorum*) the offenders are unworthy of being corrected by the Lord." S. Jer.—The prophet's silence might suffice to admonish them. C.—He heard the Lord's commands to C. xi. 24. before he spoke to the people. M.

VER. 27. *Forbeareth.* Sept. "disbelieveth, let him disbelieve." So we read, *He that is unjust, let him be unjust still;* (Apoc. xxii. 11.) which denotes the most desperate condition. H.—Aquila (2 edit.) has, "he who abandons, shall be abandoned." S. Jer.—The man who makes good use of grace shall receive more; but he who despises the offers of God, shall be justly deprived of them in his greatest need. C.

CHAP. IV. VER. 1. *Tile,* pretty large. C.—Those of Italy were two feet long and one broad. Pallad.—This might be soft clay; (Grot. M.) or the siege might be marked out upon it with chalk or a sharp stile. C.

VER. 2. *Cast up.* The ditch would be about three feet deep, and the earth being thrown up, people might approach the town with less danger. W.—The besieged were thus also prevented from going out. 4 K. xxv. 1. Forts or towers were erected to overlook and clear the walls.—*Rams.* This is the first time we find them mentioned. Homer is silent about them; (C.) and the ancient sieges lasted so long, because people had not found out the art of demolishing the walls. Diod. ii.

VER. 3. *Pan,* or plate, on which bread was usually baked. This was to represent the walls of the city. C.

VER. 4. *Sleep.* Heb. "lie down." M.—He eat at intervals. C.—*Iniquities,* or punishments. H.

VER. 5. *Three,* &c. S. Jerom says some "Vulgate," (H.) Latin, (C.) or rather incorrect Greek (H.) copies read 100, others 150. See Origen, &c. C.—The Alex. copy has the former, (H.) the Rom. edit the latter number; and is followed by Theodoret and Maldonat. C.—But the more accurate Sept. agree with the Heb. &c. The captivity of Israel must be dated from Phacee, (4 K. xv. 29.) to the end of the reign of Darius Memnon, who espoused Esther, and granted liberty "to all the Jews;" or rather from Manathem, (4 K. xv. 19.) to the 28th of the same king Assuerus. Thus God's "grace, we think, and we may so speak without arrogance, has enabled us to explain this difficulty, which no other has done." S. Jer.—Many confound the duration of the iniquity of Israel with that

6 And when thou hast accomplished this, thou shalt sleep again upon thy right side: and [a] thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee. [b]

7 And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out: and thou shalt prophesy against it.

8 Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

9 And take to thee wheat and barley, and beans, and lentils, and millet, and fitches: and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

10 And thy meat that thou shalt eat, shall be in weight twenty staters a-day: from time to time thou shalt eat it.

11 And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it.

12 And thou shalt eat it as barley-bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

13 And the Lord said: So shall the children of Israel [c] eat their bread, all filthy, among the nations whither I will cast them out.

14 And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

15 And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

16 And he said to me: Son of man: [d] Behold I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

17 So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

CHAP. V.

The judgments of God upon the Jews are foreshewn under the type of the prophet's hair.

AND thou, son of man, take thee a sharp knife, that shaveth the hair, and cause it to pass over thy head, and over thy beard; and take thee a balance to weigh in, and divide the *hair*.

2 A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege; and thou shalt take a third part, and cut it in pieces with the knife all round about; and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

3 And thou shalt take thereof a small number; and thou shalt bind them in the skirt of thy cloak.

4 And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire; and out of it shall come forth a fire into all the house of Israel.

[a] Num. xiii. 34.—[b] Jer. lii. 30.—[c] Osee ix. 4.

[d] Infra v. 16. and xiv. 13.—[e] A. M. 3409.

of Juda, forming 430 years; and they explain it of the time during which the nation had prevaricated. But this seems unnatural. We may rather conclude, that the prophet speaks of a separate punishment, and dates from the destruction of Samaria and of Jerusalem. The former city was taken A. 3283. If we add 390 years, we shall find A. 3673 the very year when Alexander overcame Darius, and soon after granted the Jews full liberty to return, or live according to their own laws. This he granted to those *in Babylon*, and to the Israelites (C.) *in Media*. Jos. Ant. xi. ult. & c. Ap. i.—Philadelphus afterwards liberated many in Egypt, (Jos. Ant. xii. 2.) as Osee (xi. 11.) had foretold. The chastisement of Juda must be dated from the destruction of Jerusalem under Sedecias, till Darius, the Mede, favoured the Jews about forty years afterwards. C.—S. Jerom only allows forty years to have elapsed from the first of Jechonias till the first of Cyrus. The want of an exact chronology gives rise to many such difficulties. H.—It is very hard to explain how the ten tribes were 390 and the two tribes 40 years in captivity, as it is certain that the latter were seventy years banished from their own country. W.—Perhaps during the last thirty their condition was greatly ameliorated, after the decree of Cyrus, though the liberation was only perfect under Hystaspes and Esther. H.—The *iniquity* of Israel, from Solomon to Salmanasar, lasted 390 years; and that of Juda, under the reign of Manasses, was most abominable for the space of forty years; (Tournemine) or it continued so long from the 18th of Josias till the 4th, after the city was destroyed, and the land became a desert. Usher A. 3380 to 3420.—But how shall the reign of the virtuous Josias be included in this period? H.—The action of the prophet lying 430 days, denoted the length of the siege of Jerusalem, during which extreme scarcity should be felt, and also the captivity of the people. Some have thought that he could not remain 390 days on one side, and that all passed in spirit. But what impression would that make upon the people? He was chained down, (C.) to represent their miserable condition. H.—Prædo saw a fool who lay tied in one posture for above fifteen years. C.—The remaining so long in one posture must have been painful to the prophet. T.

VER. 7. *Siege*, which shall be most terrible; (H.) 390 days: the pillage shall last other forty. T.—So many years have the people transgressed.—*Out*. Heb. "naked." Thus various barbarians fight.—*Prophesy*, not by words, (C. viii. 26.) but by actions. M.

VER. 10. *Staters*, or sicles, each being equal to 9 dwt. 2.57 gr. Eng. The hin contained 1 gal. 2 pints. Arbuthnot. H.—He had an allowance of ten ounces a-day. C. T.

VER. 12. *Barley*, the worst or usual food of the poor. H.—*Ashes*, to denote hurry. C.—*Cover* with hot ashes, (H.) formed of dry excrements. C.—That of oxen is still used in Egypt, (Val. ep. xi.) and in some parts of England, by the poor people. Hooke.—This was more tolerable, (C.) and God agrees to substitute it. v. 15. Heb. "Thou shalt eat it *as* barley cakes, and shalt bake," (Prot.) or "hide it," &c. Sept. H.—"The law itself, which the Jews read and do not understand, is this ember cake covered with human dung." Phil. iii. 8.—"They adore not idols, but do all for the belly and for earthly goods." S. Jer.

VER. 13. *Filthy*. Israel was less careful to avoid uncleannesses than Juda. Hence the prophet eats only during 390 days. Osee ix. 3. C.—While the city was pillaged for *forty days*, the prisoners would procure better food. v. 7. H.

VER. 14. *Ah*. He makes the same exclamation as Jeremias. i. 6. Heb. *aha*. Theodot. "Oh!" Sept. and Sym. "by no means." H.—God forbid. Excrements made a person legally unclean. Deut. xxiii. 12. C.

VER. 15. *Neats*, or "oxen;" *boum*. Prot. "cow's dung." H.—God allows him to bake his bread under such ashes. C.—So great is his condescension towards his friends! T.

VER. 16. *Staff*. As this supports the weak, so bread nourishes all men, (W.) particularly *the bread of life*. S. Jer.—Very little food, (C.) and that of a nauseous kind, (H.) would be found during the siege. C.

VER. 17. *When*. Prot. "they may want bread and water, and be astonished one with another, and consume away for their iniquity." H.

CHAP. V. VER. 1. *That*. Heb. "the scissors of clippers." The same term is used for clipping sheep as for cutting hair. Shaving was not probably then in use.—*Beard*, as in mourning or for ignominy. 2 K. x. 4. Jer. xlvii. 5.—*Balance*, to shew that God does nothing unjustly. C.—*The* hair. Lit. "them." H.—This was to be done before he lay down. He was to burn, cut, and divide the hair as the siege represented on the tile advanced, to denote that some should perish in the city by famine, others by the sword, while a few should be scattered among the nations: yet of these a *small number* should be gathered round Godolias, and perish with him, or in Egypt, &c. and the rest be thence led captive to Babylon.

VER. 2. *Third*. Sept. and Theod. read "a fourth," as also v. 12. (C.) thus assigning half to be burnt by *death* (pestilence) *and famine*. The other half of the people falls a prey to the *sword* and to *captivity*. The pestilence, famine, and the sword, were the three usual scourges left to David's choice, (2 K. xxiv.) which here destroy each a fourth part, while the rest become captives. Yet even of this third or fourth part, many engage in civil broils, and perish. S. Jerom hints that the Sept. is interpolated from Theodotion, v. 12, and that their version only comprised the pentateuch. But the other books went at least under the same title; and there must be some mistake in the words asterisked, since they occur in the Heb. Vulg. &c. *third* being only substituted for *fourth*: "And a fourth part of thee shall fall by the sword." The Heb. is rather less degrading to the Jews, as there would be thus at most one-third preserved, instead of a part only of one-fourth. See Deut. xxvii. 4. Jer. lii. 28.—*Take*. Sept. add here, "a fourth part; and shalt burn it in the midst of it; and a fourth thou shalt cut," &c. H.—He was thus to deal with a part of the hair during 390 days, (M.) or at the end of them. R. Salom.—*Round*, in the cities near Jerusalem, (W.) or round the picture of it. C. iv. 1.

5 Thus saith the Lord God: This is Jerusalem; I have set her in the midst of the nations, and the countries round about her.

6 And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her; for they have cast off my judgments, and have not walked in my commandments.

7 Therefore, thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

8 Therefore, thus saith the Lord God: Behold I *come* against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

9 And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

10 Therefore, the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

11 Therefore, *as* I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall not spare, and I will not have any pity.

12 A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

13 [a] And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted; and they shall know, that I the Lord have spoken *it* in my zeal, when I shall have accomplished my indignation in them.

14 And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15 And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

[a] Zach. i. 8.—[b] Supra iv. 16. Infra xiv. 16.

16 I the Lord have spoken *it:* When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you, [b] and I will break among you the staff of bread.

17 And I will send in upon you famine, and evil beasts, unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I, the Lord, have spoken *it.*

CHAP. VI.

The punishment of Israel, for their idolatry: a remnant shall be blessed.

AND [c] the word of the Lord came to me, saying:

2 Son of man, set thy face towards the mountains of Israel, and prophesy against them,

3 And say: [d] Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

4 And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

5 And I will lay the dead carcases of the children of Israel before your idols: and I will scatter your bones round about your altars,

6 In all your dwelling-places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces; and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

7 And the slain shall fall in the midst of you; and you shall know that I am the Lord.

8 And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.

9 And they that are saved of you shall remember me amongst the nations to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves, because of the evils which they have committed in all their abominations.

10 And they shall know that I, the Lord, have not spoken in vain that I would do this evil to them.

11 Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for

[c] A. M. 3410.—[d] Infra xxxvi. 2.

VER. 4. *Out of it.* Some rose up against Godolias. Jer. xl. &c. C.—The divisions of the Jews brought on the persecution of Epiphanes, (Sanct.) and introduced Pompey. S. Jer. H.

VER. 5. *Midst,* distinguished above the rest. Many have supposed that the city was in the exact middle of Palestine, or of the world. Ps. lxxiii. 12. C.

VER. 7. *Surpassed* in numbers, (Sym.) or rather in wickedness. Chal. C.—Sept. "because you have been incited by the," &c. H.—*Judgments.* You have been less attached to my service than the Gentiles have been to their idols. Some think that *not* is here superfluous, as it is omitted C. xi. 12. But it is wrong to imitate the Gentiles, and worse to surpass them in crimes.

VER. 9. *Like.* The ruin of Jerusalem by the Chaldees was terrible, (C.) but that by the Romans was more so. S. Jer.—The reasons were different.

VER. 10. *Fathers.* This is not specified in history. *Famine prevailed,* 4 K. xxv. 3.; and we find something similar, Lam. iv. 10. C. Bar. ii. W.—It is probable, therefore, that these threats were realized. Theod. Deut. xxviii. 53.—*Scatter.* Lit. "winnow." H.—The Jewish nation was never again all together in the promised land.

VER. 12. *Pestilence.* Sept. "death;" so they usually denote pestilence They add, "and a fourth part of thee shall be," &c. v. 2. H.

VER. 13. *Comforted,* or revenged. C. xxiv. 14. Is. i. 24.

VER. 14. *And a.* Sept. "and thy daughters (dependances. C.) round," &c. H.

VER. 15. *Scoff.* Lit. "blasphemy;" which is here used improperly, to denote derision. W.

VER. 16. *Arrows;* inclemency of the seasons, &c. which bring on famine. M.

VER. 17. *Beasts.* They usually take possession of abandoned countries. S. Jer.—The Chaldeans may also be meant. C. xvii. 3.

CHAP. VI. VER. 2. *Mountains,* where idols were chiefly adored. Here their votaries find death. W.—*Israel,* including all God's people, as the sacred writers make no distinction (C.) after the destruction of Samaria.

VER. 4. *Idols.* Prot. marg. "sun-images," as v. 6. The sun was much worshipped. C. viii. 16. H.

VER. 5. *Bones.* The Chaldees violated the tombs. Bar. ii. 24. Jer. viii. 1. C.

VER. 8. *Some.* Providence still preserves some faithful or penitent souls. W

VER. 9. *Broken.* Adversity has made them repent.

they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off, shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

13 And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, on every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet-smelling frankincense to all their idols.

14 And I will stretch forth my hand upon them: and I will make the land desolate and abandoned from the desert of Deblatha, in all their dwelling-places, and they shall know that I am the Lord.

CHAP. VII.

The final desolation of Israel, from which few shall escape.

AND [a] the word of the Lord came to me, saying:

2 And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

4 And my eye shall not spare thee, and I will shew thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

5 Thus saith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked against thee: behold it is come.

7 Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

8 Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee, and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

9 And my eye shall not spare, neither will I shew mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

10 Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

11 Iniquity is risen up into a rod of impiety: nothing of them *shall remain*, nor of their people, nor of the noise of them: and there shall be no rest among them.

12 The time is come, the day is at hand: let not the buyer rejoice, nor the seller mourn, for wrath is upon all the people thereof.

13 For the seller shall not return to that which he hath sold, although their life be yet among the living For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

15 The sword without, and the pestilence and the famine within: he that is in the field, shall die by the sword; and they that are in the city, shall be devoured by the pestilence and the famine.

16 And such of them as shall flee, shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands shall be made feeble, and all knees shall run with water.

18 [b] And they shall gird themselves with haircloth, and fear shall cover them, and shame shall be upon every face, and baldness upon all their heads.

19 Their silver shall be cast forth, and their gold shall become a dunghill. [c] Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumbling-block of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols; therefore, I have made it an uncleanness to them.

21 And I will give it in the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

22 And I will turn away my face from them, and they shall violate my secret *place:* and robbers shall enter into it, and defile it.

23 Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

24 And I will bring the worst of the nations, and they shall possess their houses: and I will make the

[a] A. M. 3410.—[b] Isai. xv. 2. Jer. xlviii. 37.

[c] Prov. xi. 4. Sophon. i. 18. Eccli. v. 10. and 13.

VER. 11. *Foot*, through indignation or pity. C.

VER. 14. *From*, or, "more than," (H.) as Heb. may signify. Deblatha was in the land of Moab. Num. xxxiii. 46. C.

CHAP. VII. VER. 2. *Israel*, or Judea, in all its parts. W.—In five or six years' time all shall be destroyed.

VER. 3. *Set*, as accusers, to increase thy confusion.

VER. 5. *One*. A second shall not be necessary. Nah. i. 9. C.

VER. 6. *Awaked*. Justice seems to have slept. H. See v. 10. Jer. i. 12.

VER. 7. *Destruction*, (*contritio.*) S. Jerom reads "contraction," as also v. 10. Prot. "the morning." H.—Chal. "the reign." C.—Heb. *tsephira*, is variously rendered. H.—*Joy*. Heb. "echo or cry" of people in the vintage.

VER. 10. *Budded;* figurative expressions, denoting a speedy vengeance. C. —Chal. "the reign is open, the ruler has flourished, the wicked hath appeared." In this reign of Nabuchodonosor ye shall be chastised. H.—Sept. or rather Theodotion, from whom many things have been supplied according to S. Jerom, (C.) have, "The deceit (*or* thick foliage; πλοκη) has gone forth, the rod," &c. H.

VER. 11. *Iniquity*. What other fruit could be expected from wickedness? It draws on chastisement.—*Noise*, or grandees. None will repent, and therefore none shall escape, from the highest to the lowest.

VER. 13. *Sold*, as in the year of jubilee. Lev. xxv. 25. C.—Now there shall be no recovery. W.—They shall be driven from the land.—*Although*. By supplying the former negation, (C.) we may render "Nor," &c. (H.) which seems better. C.—It may also mean, "those who are now alive" shall witness these things. H. *Back*. It is not a mere threat.

VER. 14. *Ready*. He describes the vain attempts of the Jews to make resistance.

VER. 16. *Doves*, not daring to vent their complaints. C.

VER. 17. *Water;* urine, (S. Je) sweat, &c. the usual effects of fear.

VER. 18. *Heads*. They cut their hair in times of penance and of mourning.

VER. 19. *Iniquity*. Riches have fostered their passions: they will not now procure food or liberty. Soph. i. 18. C.—The riches of the idols invited the enemy to plunder. W.

VER. 20. *And*. Prot. "As for the beauty of his ornament, he set it in majesty: but they made the," &c. The sacred ornaments of the temple, appointed by God, (H.) have been converted into idols, and shall be carried to Babylon. v. 21. C.

VER. 22. *Secret:* the inward sanctuary, the holy of holies. Ch.—God would guard it no longer. C.

pride of the mighty to cease, and they shall possess their sanctuary.

25 When distress cometh upon them, they will seek for peace, and there shall be none.

26 Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet; and the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I *am* the Lord.

CHAP. VIII.

The prophet sees, in a vision, the abominations committed in Jerusalem, which determine the Lord to spare them no longer.

AND [a] it came to pass in the sixth year, in the sixth month, in the fifth day of the month, *as* I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

2 And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

3 [b] And the likeness of a hand was put forth, and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that locked towards the north, where was set the idol of jealousy to provoke to jealousy.

4 And behold the glory of the God of Israel *was* there, according to the vision which I had seen in the plain.

5 And he said to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the altar the idol of jealousy in the very entry.

6 And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? and turn thee yet again, and thou shalt see greater abominations.

7 And he brought me into the door of the court: and I saw, and behold a hole in the wall.

8 And he said to me: Son of man, dig in the wall. And when I had digged in the wall, behold a door.

9 And he said to me: Go in, and see the wicked abominations which they commit here.

10 And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel were painted on the wall all round about.

11 And seventy men of the ancients of the house of Israel, and Jezonias, the son of Saphan, stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

12 And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

13 And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

14 And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

15 And he said to me: Surely thou hast seen, O son of man: but turn thee again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

17 And he said to me: Surely thou hast seen, O son of man: Is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, *and* have turned to provoke me to anger? and behold they put a branch to their nose.

18 Therefore I also will deal with them in my wrath: my eyes shall not spare them, neither will I shew mer-

[a] A. M. 3410.—[b] Dan. xiv. 35.

VER. 23. *Shutting up.* Heb. "chain," for imprisonment and captivity. Ch. —Pronounce sentence upon all.

VER. 24. *Sanctuary;* the temple of God, or of idols. C. vi. 3.

VER. 25. *Distress.* When the enemy is before the city, they will see their error; but it will be too late. They shall not obtain peace. Jer. xxxviii. 1.

VER. 26. *Ancients.* Priests shall afford no consolation, nor counsellors any advice. They shall be all confounded. C.—During the captivity a few only were found to give instruction. Mal. ii. W.

CHAP. VIII. VER. 1. *Sixth* of the prophet's captivity, (C.) in August, A. 3411. Usher.—He had rested on his *left* or *right side*, whenever he slept during 430 days, and on the following had this vision. W.—He was stationed in spirit at the northern gate leading to the court of the priests, and beheld the glory of God and *the idol of jealousy.* He saw the people, men and women, adoring idols, and priests worshipping the sun. C. ix. God rests on the gate of the temple, and orders a man to sign those who were to live, and six others to destroy the rest. The prophet prays. C. x. God orders the man clothed in linen to take coals from the cherubim, and sprinkle them through the city. The throne goes to receive the Lord. C. xi. Ezechiel prophesies against many, at the eastern gate; and God informs him that the former captives shall return, but that the wicked at Jerusalem shall perish. His chariot then rests on the mountain to the east of the city. Thus his reasons for punishing the people become evident.

VER. 2. *Likeness.* Sept. add, "of a man," as it had appeared C. i. 27.

VER. 3. *Lock,* like Habacuc; (Dan. xiv. 35.) or by a bandage, on which parts of the law were written. Heb. C.—*Of jealousy;* Baal, (S. Jer.) or any other idol, (H.) particularly Adonis. v. 14. He fell a victim to the jealousy of Mars.

VER. 10. *About.* This was the council chamber. Jer. xxvi. 10. They durst not publicly adore the Egyptian, &c. idols. C.—They denied Providence. v. 12. H.—The wicked do not regard it; and hence fall into idolatry. W.

VER. 11. *Jezonias.* He probably was over the temple, as his father had been. 4 K. xxii. 3. C.

VER. 14. *Adonis,* the favourite of Venus, slain by a wild boar, as feigned by the heathen poets, and which being here represented by an idol, is lamented by the female worshippers of that goddess. In Heb. the name is *Tammuz,* (Ch.) which means "concealed," as Adonis signifies "my lord." This idol, which the Egyptians called Osiris, was placed in a coffin, and bewailed till it was pretended he was come to life, when rejoicings took place. Obscene pictures were carried about; and the more honest pagans were ashamed of these practices, which began in Egypt, and became almost general. Moses alludes to them, Lev. xix. 27. Deut. xiv. 1. C.—David and Solomon say that the image was made of brass, with eyes of lead, which seemed to weep, melting when it was hot. W.—But this is destitute of proof.

VER. 16. *Men.* Twelve priests and as many Levites officiated daily. The high priest made the twenty-fifth. 1 Par. xxiv.—*Sun.* They prayed to God, turning their faces to the west: but here they despise him, and adore the sun. Job xxxi. 26. C.—This posture was common. *Illi ad surgentem conversi lumina solum.* Æn. xii. Serv.—Christians did the like, though the reason is not ascertained. C.—It might be because Christ is the *orient,* and not to resemble the Jews. There was no danger of their being taken for idolaters. H.

VER. 17. *Nose,* to hide their faces respectfully. (C.) when they look at the sun rising. H.—A *thyrsus* was used in honour of Bacchus, who is often confounded with the sun. Various improbable versions of this text are given. It

cy: and when they shall cry to my ears with a loud voice, I will not hear them.

CHAP. IX.

All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.

AND [a]he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

2 And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

3 And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

4 And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: [b]and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

5 And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity.

6 Utterly destroy old and young, maidens, children, and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men, who were before the house.

7 And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8 And the slaughter being ended, I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9 And he said to me: The iniquity of the house of Israel, and of Juda, is exceedingly great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

10 Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

11 And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

CHAP. X.

Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.

AND [c]I saw, and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire-stone, as the appearance of the likeness of a throne.

2 And he spoke to the man that was clothed with linen, and said: Go in between the wheels that are under the cherubims, and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And he went in, in my sight:

3 And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

4 And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the wings of the cherubims was heard even to the outward court, as the voice of God Almighty speaking.

6 And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubims: he went in and stood beside the wheel.

7 And one cherub stretched out his arm from the midst of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

8 And there appeared in the cherubims the likeness of a man's hand under their wings.

9 And I saw, and behold *there were* four wheels by the cherubims: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the sight like the chrysolite-stone:

[a] A. M. 3410.—[b] Exod. xii. 7.

Apoc. vii. 3.—[c] A. M. 3410.

may signify Heb. "they threw their instruments down before their faces," like the twenty-four elders. Apoc. v. 8. C.

CHAP. IX. VER. 2. *Upper*, leading to the court of the priests. These were six angels, representing the army coming from Babylon. The seventh was an angel of peace. C.—God never abandons his whole Church. W.

VER. 3. *House;* to the holy place, shewing that he abandoned those in the temple. C.

VER. 4. *Mark Thau.* Thau, or Tau, is the last letter in the Hebrew alphabet, and signifies *a sign* or *a mark:* which is the reason why some translators render this place *set a mark*, or *mark a mark*, without specifying what this mark was. But S. Jerom, and other interpreters, conclude it was the form of the letter *thau*, which, in the ancient Hebrew character, was the form of a cross. Ch.—Of this many inscriptions still extant bear witness. Montfaucon.—Some Rabbins allow that the last letter was used but in honour of "the law," *Thorah.* The cross is supposed to be the hieroglyphic of a future life, (Hist. Rufini. ii. 29.) and found frequently in the pictures or (H.) in the tables of Isis. But it rather represents a key. Soldiers who were acquitted received the letter T, and those who were sentenced to die had Θ, (C.) alluding to Θανατος, "death." H.—We may, however, suppose that if God designated any letter, it would be some letter of the Heb. alphabet, and accordingly the last had formerly the figure of +. x. though this text may signify "a sign" in general. The virtuous would be discriminated from the guilty, as if they were marked. C.—The door-posts of the Hebrews were stained with blood, in Egypt, to shew that all should be redeemed by that of Christ; and here those who shall be saved, receive the mark of his cross. This sign has always been held in veneration among Christians, (W.) and used in conferring baptism, consecrating the blessed Eucharist, &c. S. Chrys. hom. lv. in Mat. and lxxxiv. in Jo. S. Aug. tr. cxviii. in Jo. Ser. ci. de temp. &c.—It appeared to Constantine with this inscription, "In this conquer;" (Eus. vit. i. 22.) and again over Jerusalem; (S. Cyr. ep. ad Constantium.) and will be borne before Christ, at his last coming, (Mat. xxiv.) to the joy of those who have performed their baptismal promises, and to the confusion (W.) of the *enemies of the cross of Christ.* H.

VER. 6. *Sanctuary.* Aquila, "temple," or people (C.) consecrated to my service, (Sept. T.) particularly (C.) the twenty-five idolaters, the ancients and women. C. C. viii. 16.—*Judgment beginneth at the house of God*, (1 Pet. iv. 17.) and those (H.) who abuse holy things are justly cut off. W.

VER. 7. *Defile.* Sept. "you have defiled." I regard the place no longer. C.

VER. 9. *Perverseness*, in "wresting of judgment." Prot. marg. What else can be expected, when the judges deny Providence! H.

CHAP. X. VER. 1. *Throne.* It was a sky blue crystal or sapphire colour, (C. i. 22, 26.) and was now empty. C. i. The Lord spoke from the temple door. v. 4. H.

VER. 2. *Out*, to purify (S. Jer.) or punish the city, (Theod.) which would shortly be reduced to ashes. Vat. M.

VER. 3. *Right*, south of the priests' court.

VER. 4. *Lifted up*, before C. ix. 3. C.—A man seemed to be on the throne, (W.) or rather over the door of the holy place.

VER. 5. *Court* of the people.—*Speaking* in thunder.

VER. 8. *Wings.* They would seem to be distinct, or (C.) fingers appeared at the end of the wings. Grot.

VER. 9. *Stone.* Heb. *Tharsis.* Sym. "Hyacinth." C. i. 16. C.

VER. 11. *By four ways.* That is, by any of the four ways, forward, backward, to the right, or to the left. Ch. W.

VER. 12. *Wheels.* These, as well as (H.) the cherubim, (Theod.) were full of eyes. C.

VER. 13. *Voluble.* That is, *rolling wheels*: galgal, (Ch.) which means "rolling:"

10 And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

11 And when they went, they went by four ways: and they turned not when they went: but to the place, whither they first turned, the rest also followed, and did not turn back.

12 And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And these wheels he called voluble, in my hearing.

14 And every one had four faces: one face *was* the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.

16 And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels staid not behind, but were by them.

17 When they stood, these stood; and when they were lifted up, these were lifted up: for the spirit of life was in them.

18 And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubims.

19 And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

20 [a] This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.

21 Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

22 And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

CHAP. XI.

A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit and a new heart.

AND [b] the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias, the son of Azur, and Pheltias, the son of Banaias, princes of the people.

2 And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,

3 Saying: Were not houses lately built? This *city* is the cauldron, and we the flesh.

4 Therefore prophesy against them, prophesy, thou son of man.

5 And the Spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

6 You have killed a great many in this city, and you have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the cauldron: and I will bring you forth out of the midst thereof.

8 You have feared the sword, and I will bring the sword upon you, saith the Lord God.

9 And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

10 You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

11 This shall not be as a cauldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

12 And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

13 And it came to pass, when I prophesied, that Pheltias, the son of Banaias, died: and I fell down upon my face, and cried with a loud voice, and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

14 And the word of the Lord came to me, saying:

15 Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

[a] Supra i. 1. and 3.—[b] A. M. 3410.

(H.) or "he said to the wheels, Turn round about." Theodoret.—This is the real import of Heb. C.—Prot. have, "O wheel." H.

VER. 14. *Cherub*, or "ox." All four seem to have had the resemblance of a man, but one more than the rest, which had respectively the appearance rather of an ox, a lion, or an eagle: (W.) or *the ox* was predominant in all, as both the head and feet were of it; (C.) which, however, does not constitute the greatest part. C. i. 5. H.

VER. 15. *Creature.* What I saw, was properly called cherubim. *Charab*, in Syr. means "to labour;" (Spencer) or cherubim may imply any composed and unusual figure, or "mixture." Ex. xxv. 18. C.—Ezechiel being a priest, saw that the creatures resembled the cherubim of the temple. T.

VER. 17. *Life.* They were not mere machines; (H.) or they were pushed forward by an impetuous wind.

VER. 19. *East gate*, leading from the city to the court of the people. C.—How unwilling is this good father to leave his house! T.

VER. 20. *Creature.* The cherubim and all the throne seemed alive. H.

VER. 22. *Forward*, thus shewing God's decree to abandon the synagogue. T.

CHAP. XI. VER. 1. *Me.* The prophet in Chaldea, saw in spirit what was doing at Jerusalem. W.—*Men.* Magistrates. Prado. T. M.—*Jezonias*, perhaps mentioned C. viii. 11. C.

VER. 3. *Built*, &c. These men despised the predictions and threats of the prophets; who declared to them from God, that the city should be destroyed and the inhabitants carried into captivity: and they made use of this kind of argument against the prophets, that the city so far from being like to be destroyed, had lately been augmented by the building of new houses; from whence they further inferred, by way of a proverb, using the similitude of a cauldron, out of which the flesh is not taken till it is thoroughly boiled and fit to be eaten, that they should not be carried away out of their city, but there end their days in peace. Ch.—They thought themselves secure, (W.) and laughed at the menaces of Jeremias, i. 15. C.—Heb. "The destruction is not soon coming. Let us build;" (Pagn. M.) or, "It is not time to build." C.

VER. 6. *Slain*, under Manasses, &c. T.

VER. 7. *Cauldron.* I will explain the prediction, which you turn to ridicule. Those whom you have slain, are like the flesh (C.) boiled. H.—But you shall be treated still worse, being led captives and slain. C.—They feared wars, but had no dread of captivity. W.

VER. 10. *Israel.* They pretended that they should die in peace in Jerusalem: God tells them it should not be so, but that they should be judged and condemned, and fall by the sword in the borders of Israel; viz. in Reblatha, in the land of Emath, where all their chief men were put to death by order of Nabuchodonosor. 4 K. xxv. and Jer. lii. 10. 27. Ch.

VER. 12. *But you.* Some copies of Sept. have, "neither have you done." C. v. 7

16 Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries, I will be to them a little sanctuary in the countries whither they are come.

17 Therefore, speak *to them:* Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

18 And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

19 [a] And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

21 *But as for them* whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

23 And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

24 And the spirit lifted me up, and brought me into Chaldea to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

25 And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

CHAP. XII.

The prophet foresheweth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.

AND [b] the word of the Lord came to me, saying:

2 Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

3 Thou, therefore, O son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

4 And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

5 Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

6 In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

7 I did, therefore, as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand: and I went forth in the dark, and was carried on men's shoulders in their sight.

8 And the word of the Lord came to me in the morning, saying:

9 Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

10 Say to them: Thus saith the Lord God: This burden concerneth the prince that is in Jerusalem, and all the house of Israel, that are among them.

11 Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

12 And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

13 [c] And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die.

14 And all that are about him, his guards, and his troops, I will scatter into every wind: and I will draw out the sword after them.

15 And they shall know that I am the Lord, when

[a] Jer. xxxi. 33. Infra xxxvi. 26.

[b] A. M. 3411. A. C. 593.—[c] Infra xvii. 20.

VER. 13. *Pheltias*, the prince, (v. 1. H.) or false prophet, whose death Ezechiel does not bewail, but fears the great destruction of the people; (W. M.) though, if Pheltias died impenitent, his death might justly call for tears. H.—This happened in a vision. Yet (C.) he probably died suddenly about this time. Lyran.

VER. 15. *Thy brethren*, &c. He speaks of them that had been carried away captives before, who were despised by them that remained in Jerusalem; but, as the prophet here declares to them from God, should be in a more happy condition than they, and after some time return from their captivity. Ch.—David had been insulted in like manner. 1 K. xxvi. 19. C.

VER. 16. *A little.* Heb. "for a short time, a sanctuary," or temple. They shall find all things in me. The Christian Church was never more pure than during the first persecutions, when her children could not assemble freely, or build temples. C.—God will never totally abandon her. Jer. iv. 27. &c. W.

VER. 18. *Scandals:* idols. They relapsed no more into idolatry, (C.) as a nation, though some fell in the persecution of Epiphanes. H.

VER. 19. *One.* Sept. "another." They have read (C.) *acher* for *echad*, "one." H.

VER. 21. *Head.* I will punish them as their crimes deserve. C.

VER. 23. *Mount* Olivet, whence he might behold the conflagration of the city, before his ascent into heaven. M.—He leaves his habitation by degrees, to shew how Jerusalem would be treated, and the Jews suffer after the ascension of our Saviour. Theodoret well observes, that the person on the throne represented Him, the upper part of the body being different from the lower, (C. i. 26.) to denote the two natures. C.

CHAP. XII. VER. 3. *Removing.* Lit. "vessels of transmigration," (H.) or bundles, (C.) and what was requisite for travelling, (W.) or in exile. H.—All this, to C. xx. happened five years before the fall of Jerusalem. C.—See C. viii. 1. H.

VER. 6. *Be carried.* Sept. S. Jerom reads, "thou shalt carry *thy bundles* on the shoulder," as many explain the Heb. (C.) and also v. 7. "I bear *it* upon *my* shoulder." v. 12. Prot. H.—*Cover*, to denote the blindness of Sedecias, (C.) or his attempt to disguise himself. H.—The faces of criminals were covered. Est. vii. The king and nobles escaped through a breach. Jer. xxxix. 4. C.—*Sign.* Lit. "a prodigy to," &c. H.—The actions as well as the words of the prophet indicated what would happen. S. Jer. v. 11.

VER. 10. *Jerusalem.* The people regarded not Jeremias. This prediction would be sent to them to confirm what he said, while it would tend to keep up the spirits of those who were in captivity. Theod. C.—*Israel.* The people, or those of the ten tribes who had retired thither. M.

VER. 13. *Net*, as was done in war, and to catch wild beasts. Jer. xvi. 16. C.—*Not see it*, because his eyes shall be put out by Nabuchodonosor. Ch.—The false prophets thought they perceived a contradiction here; (W.) and Sedecias, confronting it with Jerem. xxxviii. 18. disregarded both. Jos. Ant. x. 10.—This was more pardonable than for Paine to object this as an inconsistency, after the event has so clearly verified the predictions of both, and shewed their consent. H.—The unhappy prince saw too late the true meaning. C.—He was put in a cage, like a wild beast, and conveyed blind to Babylon. S. Jer.

VER. 14. *Them.* Many joined Godolias. C. v. 2. H.

VER. 18. *Sorrow.* Act like one under great anxiety and distress. C.

I shall have dispersed them among the nations, and scattered them in the countries.

16 And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, eat thy bread in trouble: and drink thy water in hurry and sorrow.

19 And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem, in the land of Israel: They shall eat their bread in care, and drink their water in desolation: That the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

20 And the cities that are now inhabited, shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

21 And the word of the Lord came to me, saying:

22 Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

23 Say to them, therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24 For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

25 For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

26 And the word of the Lord came to me, saying:

27 Son of man, behold the house of Israel, they that say: The vision that this man seeth, is for many days to come: and this man prophesieth of times afar off.

28 Therefore say to them: Thus saith the Lord God: Not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

CHAP. XIII.

God declares against false prophets and prophetesses, that deceive the people with lies.

AND [a] the word of the Lord came to me, saying:

2 Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3 Thus saith the Lord God: [b] Woe to the foolish prophets that follow their own spirit, and see nothing.

4 Thy prophets, O Israel, were like foxes in the deserts.

5 You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

6 They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

7 Have you not seen a vain vision, and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

8 Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore, behold I come against you, saith the Lord God.

9 And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the counsel of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and you shall know that I am the Lord God.

10 Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

11 Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

12 Behold, when the wall is fallen, shall it not be said to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

14 And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

15 And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the

[a] A. M. 3411.

[b] Jer. xxiii. 1. Infra iv. 9. and xxxiv. 2.

VER. 22. *Proverb*, or common saying. W.—*Prolonged.* They took occasion from God's long suffering to become more wicked, (C.) and even asserted that the prophets told nothing but lies, (Theod.) and spoke of events at a great distance, that they might not be detected. If what they announced came to pass, they attributed it to chance; (C.) if it did not, being only *conditional*, they ridiculed this idea as a mere subterfuge. H.—As the prophets had long before foretold the captivity, and it had not yet taken place, (W.) in general, though many were already in exile, (H.) they concluded that it would never be realized. Thus heretics deny the general judgment. 1 Pet. iii. W.—*Every vision*, on this head. v. 28. Many events were revealed that regarded the times of Christ. Dan. ix &c. H.

CHAP. XIII. VER. 2. *Heart;* what pleases them, (H.) without being inspired. There were always such impostors. These deluded the people at Jerusalem, (C.) or at Babylon. v. 9. Sanct.—They might be distinguished by the sincere: yet caused irreparable injury to the ignorant people. H.

VER. 3. *Nothing.* Yet would lead the blind, though they are not directed by God.

VER. 4. *Deserts*, or ruins. They sought only to gratify themselves.

VER. 5. *Enemy.* You do not admonish sinners of their evil ways, nor strive to avert God's indignation, in imitation of true prophets, (Ex. xxxii. 10.) but rather undermine the wall like foxes.

VER. 9. *Upon*, to punish.—*Counsel.* They shall not be consulted, or have any credit.—*Writing.* They shall perish in the city, or in banishment. C.—Their works shall not be accounted canonical. Sixt. Bib. ii. 2.

VER. 10. *Straw.* Iniquity ruins my people, (C.) and these do not endeavour to reform their manners. H.—They ought to demolish such a work, and not daub it over. Theod.—One false prophet builds, and another strives to support his authority; (Jun.) or God has given the people his law, but these people corrupt it. S. Jer.—A wall built without proper mortar, will easily be washed down: so vain hopes of security, without amendment, deceive the people. W.

VER. 11. *Hailstones.* Lit. "stones," like those which fell on the enemies of Josue, (x. 11. H.) or thunderbolts. Grot. C.—Such will be the fate of all the buildings of the wicked. Mat. vii. 27. H.—None can resist the judgments of God, who will employ the Chaldeans. M.

VER. 14. *You.* Lit. "it." But Heb. and Sept. have, "ye." H.—The wall and the inhabitants shall perish. C.

mortar, and I will say to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

17 And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them.

18 And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of *persons of* every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

19 And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

20 Therefore thus saith the Lord God: Behold I *declare against* your cushions, wherewith you catch flying souls: and I will tear them off from your arms; and I will let go the souls that you catch, the souls that should fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

22 Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful; and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23 Therefore, you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand; and you shall know that I *am* the Lord.

CHAP. XIV.

God suffers the wicked to be deceived, in punishment of their wickedness. The evils that shall come upon them for their sins: from which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.

AND [a]some of the ancients of Israel came to me, and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their uncleannesses in their hearts, and have set up before their face the stumbling-block of their iniquity; and shall I answer when they inquire of me?

4 Therefore, speak to them, and say to them: Thus saith the Lord God: *Every* man of the house of Israel, that shall place his uncleanness in his heart, and set up the stumbling-block of his iniquity before his face, and shall come to the prophet, enquiring of me by him: I the Lord will answer him, according to the multitude of his uncleannesses.

5 That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore, say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumbling-block of his iniquity before his face, and come to the prophet to enquire of me by him: I the Lord will answer him by myself.

8 And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people; and you shall know that I am the Lord.

9 [b]And when the prophet shall err, and speak a word, I the Lord have deceived that prophet; and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel.

10 And they shall bear their iniquity; according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

11 That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

12 And the word of the Lord came to me, saying:

[a] A. M. 3411.

[b] Supra xiii. 8.

VER. 17. *Daughters:* so the false prophets are styled in scorn, (Vat.) or witches; (Rabbins) though it seems rather that there were false prophetesses as well as true ones. Such were Prisca and Maximilla among the Montanists. Women have commonly fostered heresies. C.—These pretended to be illuminated, like Debora and Holda; but flattered the people in their sins, instead of reclaiming them. W.

VER. 18. *Cushions,* by making people easy in their sins, and promising them impunity, (Ch.) by disguising the truth, or not admonishing people of their danger. C. iii. 17. He alludes to the cushions used on sofas.—*Pillows.* Sym. "veils;" (Sept. and Kimchi) or "nets" designed "to take" the unwary; as *mispachot* may be properly rendered. v. 20, 21. Is. v. 7. C.—*Souls.* That is, they flattered them with promises of life, peace, and security. Ch. W.—People are often said to do what they only announce. Lev. xiii. 11. These impostors pretended to save, while they really destroyed. They shewed a cruel mercy, detaining the people in captivity, or rather Heb. "shall you catch?" &c. Do you expect to pass unpunished? C.—We might read the Vulg. "Did they give?" &c. Prot. "Will ye save the souls alive *that come* unto you?" H.

VER. 19. *Violated me.* That is, dishonoured and discredited me. Ch.—Prot. "and will ye pollute?" &c. H.—They employed the name of God to give credit to their lies, for the smallest advantage.—*Souls,* &c. That is, to sentence souls to death, which are not to die: and to promise life to them who are not to live. Ch.—They contradicted Jeremias, who exhorted the people to surrender. C.

VER. 20. *Catch.* Heb. also, "hunt the souls to make them into gardens, (H.) or flourishing." Sept. "you gather souls there." The original seems to be incorrect. v. 18.

VER. 22. *Just.* Jeremias, or any other, particularly the more simple, who were easily seduced and filled with apprehensions. You shall therefore die, (v. 23.) and your imposture shall be made known. C.

CHAP. XIV. VER. 3. *Uncleannesses.* That is, their filthy idols, upon which they have set their hearts: and which are a stumbling-block to their souls. Ch.—They came, it seems, to tempt the prophet, (C.) as God shewed him. Thus worldlings consult Catholic priests; yet are resolved to join with heretics. W.

VER. 4. *According.* Heb. "in (C.) the multitude of his idols." H.—I will still disclose the truth; (Chal.) or a false prophet is here spoken of, whom God will suffer to deceive those who wish to be deluded. He will not have his own prophets to speak an untruth. See 3 K. xxii. 10. Christ evaded the insidious questions of his enemies. Mat. xxi. 23. C.

VER. 5. *The.* Sept. "he may ensnare the house," (H.) or "to bring" unto repentance. Chal. C.

VER. 6. *Turn.* Such people must first be admonished to relinquish idols, heresy, &c. that they may come to God. W.

VER. 7. *By myself,* or on my own account. God does not encourage falsehood. C.

VER. 9. *Err.* He speaks of false prophets, answering out of their own heads, and according to their own corrupt inclinations.—*Deceived,* &c. God Almighty *deceives* false prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which push them on to prophesy such things as are agreeable to those that consult them: and partly by disappointing them, and causing all things to happen contrary to what they have said. Ch.—God permits the deception, to punish both the impostor and his hearers. W.—Thus was Balaam treated. C. Num. xxii. H.—He could do nothing of himself. S. Jer. 2 K. xxii. 22. C.—Here also an interrogation might be used (H.) in Heb. "have I?" &c. Feiffer dub. cent. 4. b. lviii.—I have manifested the deceit. C. xiii. 18.

VER. 10. *Be.* They shall be punished alike. C.

VER. 14. *Job.* He and Noe were dead, yet undoubtedly interceded for the people, or their names would not here be mentioned. Jer. xv. 1. W.—When

13 Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, [a] and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

14 And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

15 And if I shall bring mischievous beasts also upon the land to waste it; and it be desolate, so that there is none that can pass because of the beasts:

16 If these three men shall be in it, *as* I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

17 Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

18 And these three men be in the midst thereof: *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

19 Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

20 And Noe, and Daniel, and Job, be in the midst thereof: *as* I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

21 For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast:

22 Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

23 And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I have not done without cause all that I have done in it, saith the Lord God.

[a] Supra iv. 16. and v. 16.

God is resolved to treat all with rigour, he will save only the just. They shall not be able to protect even their children. But Jerusalem shall not experience such severity. v. 21. C.—Noe could not avert the deluge, nor Job the death of his children, neither could Daniel rescue his people from captivity. S. Jer.—The first denotes pastors, the second fathers of families, and Daniel such as live continent. S. Aug.—All three had been very merciful. S. Chrys. hom. xliii. in Gen.—Job is placed for holy laymen, and Daniel for people of religious orders. S. Greg. Mor. i. 13. W.—Hence perhaps Job is placed last, though cotemporary with Moses, as most people suppose. He is not therefore a fabulous personage. H.

VER. 19. *Pestilence.* Sept. "death," as v. 21. (C.) denoting the plague. C. v. 2. H.

VER. 22. *Left.* Pastors will always remain to instruct God's children. W. —*Doings.* Their words (C.) and conduct even in captivity, will evince that they have not been punished unjustly. S. Jer.—From them you may judge what sort of men their fathers were; or, as they have been spared for their virtue, you may conclude that the rest would not have perished, if they had been innocent. H.

CHAP. XV. VER. 2. *Wood.* Small branches or tendrils. The vines of that country were probably small. C.—The wild vine (Sanct.) grows very large, and the wood is durable, so that statues, pillars, and ladders were formed of it. Pliny xiv. 1.—Strabo (ii. and xi.) mentions the trunk of a vine which two men could hardly clasp, and the bunch of grapes was two cubits high. But the prophet speaks of the small branches, which are fit only for the fire. C.—God's Church is often compared to a vine on account of its fruit, and the branches separated from her resemble the useless cuttings. S. Aug. tr. lxxxi. in Jo. W.—

CHAP. XV.

As a vine cut down is fit for nothing but the fire: so it shall be with Jerusalem, for her sins.

AND [b] the word of the Lord came to me, saying:

2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of it, to do any work, or shall a pin be made of it, for any vessel to hang thereon?

4 Behold it is cast into the fire for fuel; the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work, how much less, when the fire hath devoured, and consumed it, shall any work be made of it?

6 Therefore, thus saith the Lord God: As the vine-tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

CHAP. XVI.

Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.

AND [c] the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations:

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast

[b] A. M. 3411.—[c] A. M. 3411.

See Ward's *Tree of Life*, where this is set in a very striking light. In every age the Church makes fresh conquests, while heretics leave and persecute her. H.

VER. 3. *Thereon.* Is. xxii. 23. C.—The Turkish lords have no furniture in their rooms, but hang their, arms, saddles, &c. upon such pins, or on strings. Roger. ii.

VER. 4. *Ashes.* It is not even solid enough for fuel. C.—When a faggot is consumed in the middle, the ends are also put into the fire; so not one shall escape who dies out of the Church. W.—The wicked Jews shall surely suffer. v. 6. H.

VER. 7. *From fire.* If they escape one misery they shall fall into another, as the event shewed. C.—They shall be thrown back into the *fire*. M.

CHAP. XVI. VER. 3. *Cethite,* or "Hethite." These two were probably the most abandoned of Chanaan. Daniel (xiii. 56.) gives the infamous judges the like appellation; and Isaias (i. 10.) calls the Jews princes of Sodom. C.—So Dido says to Eneas:

Nec te diva parens, generis nec Dardanus auctor
Perfide sed duris genuit te cautibus, &c.——————Æn. iv. H.

—But we nowhere find such a vehement and continued reprimand. The prophet seems to quit his proper character to make (C.) the *abominations* of the people *known* and detested. C. iii. 8. H.

VER. 4. *Cut.* By this the infant received nourishment in the womb. Now it seems to be exposed by its parents. C.—The Jews in Egypt were abandoned to idolatry and distress. Theod. in Cant.—*Health.* Many plunged the infant in cold water to brace its nerves, (C.) or to wash it. Salt was also used to dry up the humidity and stop the pores, (S. Jer.) or it was mixed with water to har-

out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: yes, I said to thee: Live in thy blood.

7 I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time *was* the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

9 And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and shod thee with violet-coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead, and earrings in thy ears, and a beautiful crown upon thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceedingly beautiful: and wast advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

15 But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

16 And taking off thy garments thou hast made thee high places sowed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

17 And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

18 And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet incense before them.

19 And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

20 And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

21 Thou hast sacrificed and given my children to them, consecrating them *by fire*.

22 And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

23 And it came to pass after all thy wickedness, (wo, wo to thee, saith the Lord God)

24 That thou didst also build thee a common stew, and madest thee a brothel house in every street.

25 At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

26 And thou hast committed fornication with the Egyptians thy neighbours, *men* of large bodies, and hast multiplied thy fornications to provoke me.

27 Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

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den the skin and navel. Avicen. Gall. San. i. 7.—*Clouts*, to keep the body straight. The negroes who neglect this are stronger and better proportioned, (C.) and too much restraint is known to be detrimental to the tender limbs. H.

VER. 5. *Born*, as it were in Egypt. He represents the Jews as a female from her infancy, till she be advanced in years.

VER. 6. *Thy blood*, unwashed after being born. v. 4. C.—The Jews were solicitous to increase their numbers, and exposed none. Tacit. Hist. v.—But other nations did, if they thought the child would be troublesome, or a disgrace. C.—The prophet sends this admonition from Chaldea, and shews how God had selected his people from among the barbarous nations, and decorated them with many privileges of the law, sacrifices, &c. W.

VER. 7. *Woman's*. Heb. "the ornament of ornaments;" *hadaiim* instead of *harim* in Sept. "the cities of cities," (C.) or the highest glory, being arrived at that age when decorations are most sought after.—*Fashioned*. Lit. "swelling." Sept. "erect." H.—*Hair*, (*pilus*.) Women are allowed by the canon law to marry at twelve. C.

VER. 8. *Lovers*. Heb. *dodim*, "breasts, (H.) *or* espousals;" (Aq.) "loving." Sym.—*Garment*, as a husband. Ruth iii. 9. Jer. ii. 2.

VER. 9. *Oil*, used after bathing, or with perfumes. C.

VER. 10. *Embroidery*. Lit. "various colours." H.—But this is the import. Ps. xliv. 10.—*Violet*, or dark blue, appropriated to princes.—*Linen*, or cotton. Ex. xxv. Prov. xxxi. 24. C.—*Fine*. Lit. "thin." Heb. *Mesi*, (H.) "silken." Jarchi. Pagn. &c. Silk was used much later at Rome, (C.) and was reprobated as not covering the body sufficiently.

Cois tibi penè videre est
Ut nudam.———— Hor. i. Sat. ii.

Sen. Ben. vii. 9.—Sept. τριχαπτω, according to Hesyc. &c. denotes "a silk ribbon for the hair;" (C.) a robe as delicate as hair, (S. Jer.) or a transparent veil for the head. Theod.—Such are still worn in the East. Hair is used in the veil opposite to the eyes, that the ladies may see without being seen. C.

VER. 12. *Forehead*. Lit. "mouth." Heb. "nose." H.—Women wore rings where spectacles are placed, and had others hung at their noses, so as to touch the mouth. People who are not acquainted with this odd custom, which is still prevalent in Africa and Asia, suppose that the ornament hung upon the forehead, as S. Jerom does. See Gen. xxiv. 22. C.

VER. 13. *Linen*. Heb. *mossi*. v. 11. H.—Chal. understands these ornaments to pertain to the tabernacle, which was set up in the wilderness.—*Oil*, enjoying a most fertile country, (C.) and the noblest sacrifices. H.—*And wast*, &c. The kingdom had subsisted 1500 years. C.—Sept. omit this, for fear of giving umbrage to the Egyptians, according to S. Jerom, as if they could be ignorant of this circumstance. C.—Grabe supplies, "thou wast directed to the kingdom." H.

VER. 15. *Renown*, or name; thus dishonouring me, thy husband. Is. iv. 1.

VER. 16. *Places:* pavilions, (A. Lap. 4 K. xvii. 30. C.) or idols stuffed, (S. Jer. Theod.) and outwardly adorned. Such might easily be procured or removed. 1 K. xix. 13.—*Hereafter*, with impunity. The Jews were guilty of greater ingratitude than other nations.

VER. 17. *My gold*, for the temple, or thy most precious ornaments, which were sacrificed to gratify thy lubricity, (C.) or to form the golden calf, &c. Ex. xxxii. H.—Obscene representations were also used in the worship of Osiris. Herod. ii. 48.

VER. 18. *Oil*, or perfume, which no man was allowed to use. Ex. xxx. 9. 38.

VER. 20. *Thy sons:* so he calls them to shew his indignation, though he acknowledges them for his, (v. 21.) to enhance the crime. Who could have thought that such cruel sacrifices would ever take place! 4 K. xxiii. C.—Adulteresses bring in the children of others; but the Jews sacrifice their own to idols. 4 K. xvi. &c. W.

VER. 25. *Sign;* altars of idols. H.—She makes no secret of her apostacy. The Greeks and Romans marked the houses of prostitutes, that honest men might avoid them. "They deemed the *profession* of such a crime a sufficient punishment to repress impure women." Tacit. Annal.

VER. 26. *Bodies*. Lit. "flesh." H. Juv. ix. 34. M.—The Egyptians are tall, but meagre. Valle. Ep. xi.—They were the most dissolute in their worship, and corrupted most other nations as well as the Jews. C. xx. 8. and xxiii. 3.

VER. 27. *Justification;* law, &c. Heb. "thy right," or allowance. Ex. xxi 10.—*Hate thee*. To be abandoned to the will of a rival, is most dreadful for a woman. The Jews were subjected to the nations which they had despised, as they are still to Christians. Even other less favoured idolaters were astonished (C.) at their apostacy. H.

28 Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

29 Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

30 Wherein shall I cleanse thy heart, saith the Lord God: seeing thou dost all these the works of a shameless prostitute?

31 Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

32 But as an adulteress, that bringeth in strangers over her husband.

33 Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

34 And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no *such* fornication: for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations by the blood of thy children whom thou gavest them:

37 Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

38 [a] And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

39 And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

40 And they shall bring upon thee a multitude, and they shall stone thee with stones, and slay thee with their swords.

41 [b] And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

42 And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

43 Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

44 Behold, every one that useth a common proverb, shall use this against thee, saying: As the mother *was*, so also *is* her daughter.

45 Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite.

46 And thy elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand *is* Sodom, and her daughters.

47 But neither hast thou walked in their ways, nor hast thou done a little less *than they* according to their wickednesses: thou hast done almost more wicked things than they in all thy ways.

48 *As* I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

49 [c] Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.

50 And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

[a] Infra xxiii. 10.

[b] 4 Kings xxv. 9.—[c] Gen. xix. 24.

VER. 28. *Assyrians*, adoring the sun, Baal, &c. C.

VER. 31. *Price*, before she will yield, (H.) or who follow such practices for a livelihood. C.—Heb. "in that thou scornest hire." Prot. Sept. "gathering rewards." The difference consisted in Jerusalem's sinning through mere wantonness, and even to her loss.

VER. 34. *Fornication* unpunished, or comparable with thine. v. 16. H.—All such actions are abominable; but still more so, when the woman solicts. W.

VER. 36. *Money*. Lit. "brass," (H.) to adorn idols. C.—Prot. "thy filthiness;" (H.) *virus*. Pagn. &c. C.

VER. 37. *Nakedness*. Friends and enemies (H.) saw that idols afforded no protection. C. vi. 3. Jer. xiii. 26.

VER. 38. *Judge;* punish thee by stoning to death. Lev. xx. 10. The walls of the Jews were battered to the ground.

VER. 39. *House;* the temple, which thou hast profaned, and the high places. The idols shall be plundered, in which thou hast trusted.

VER. 41. *Women:* nations assembled against Jerusalem.

VER. 42. *No more*. I will entirely repudiate thee, so as to observe thy conduct no longer, (C.) with the eye of an husband. H.—This is the most terrible effect of God's wrath, (C.) when the sinner is left to himself. Osee iv. 14. S. Jerom.

VER. 43. *Youth*, when thou wast destitute, (v. 4.) and more grateful for my favours. Jer. ii. 2.—*Head*. I have punished thee, yet not as thy *deeds* require. H.

VER. 44. *Daughter*. They too commonly (C.) follow bad parents. Juv. vi. 239. and xiv. 25.—Jerusalem is more wicked than the Cethite, (H.) her mother, v. 3. C.—Even this nation had once received the principles of true religion from the patriarchs, but *cast* them *off* to embrace idolatry, and to destroy her *children*. H.—Jerusalem was formerly and is still wicked. W.

VER. 46. *Right:* southward.—*Sodom*. The city was more ancient than Jerusalem. Hence it here designates Ruben, (H.) and the Jews east of the Jordan; (Prado) or rather Moab and Ammon, (v. 55. C.) and the rest of the Gentiles. H.—Samaria shewed Jerusalem the road to idolatry, and therefore is called her elder sister. The number of the ten tribes was also greater than that of the kingdom of Juda, which became corrupt as *Sodom*, only by degrees. Theod.

VER. 47. *Ways*, but hast done even worse.—*Almost*. He seems to diminish their crimes, (C.) as if it could hardly be believed that Jerusalem should be more abandoned. Heb. and Sept. "that would be but little: yea, thou hast done more," &c. H.

VER. 49. *Sodom*, &c. That is, these were the steps by which the Sodomites came to fall into those abominations for which they were destroyed. For pride, gluttony, and idleness, are the high road to all kinds of lust; especially when they are accompanied with a neglect of the works of mercy. Ch.—These crimes alone are great enough; (Lu. xvi. 19.) and the prophets never accuse the Jews of unnatural lust. Hence Ezechiel takes no notice of it here, as he probably refers to the manners of the Moabites, &c. who were then living. Is. xvi. 6. C.—Abundance and idleness produce crimes; temperance and labour bring forth good fruit. W.

VER. 50. *Seen*. This would seem to allude to the Israelites beyond the Jordan, who had been led away into Assyria. The Moabites, &c. beheld the down fall of Jerusalem, (H.) and were treated in like manner, only five years later Jos. Jer. xlviii. &c.

51 And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

52 Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

53 And I will bring back and restore them by bringing back Sodom with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

54 That thou mayst bear thy shame, and mayst be confounded in all that thou hast done, comforting them.

55 And thy sister Sodom, and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou, and thy daughters shall return to your ancient state.

56 And Sodom, thy sister, was not heard of in thy mouth, in the day of thy pride,

57 Before thy malice was laid open: as *it is* at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

58 Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

59 For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

60 And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

61 And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee: and thou shalt know that I am the Lord,

63 That thou mayst remember, and be confounded, and mayst no more open thy mouth because of thy confusion, when I shall be pacified towards thee for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two eagles and the vine. A promise of the cedar of Christ and his church.

AND [a]the word of the Lord came to me, saying.

2 Son of man, put forth a riddle, and speak a parable to the house of Israel,

3 And say: Thus saith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

4 He cropt off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

5 And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

6 And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

7 And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people, to pluck it up by the root?

10 Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, saying:

12 Say to the provoking house: Know you not what these things mean? Tell them: Behold, the king of Babylon cometh to Jerusalem: and he shall take away

[a] A. M. 3411.

VER. 51. *Justified*, as they are comparatively innocent. S. Aug. c. Faust. xxii. 61.—They had not the like advantages, (Mat. xi. 23.) nor the example of others' punishment to open their eyes. Thou hast pleaded for or with them, and hast lost thy cause. C.

VER. 53. *Back*, &c. This relates to the conversion of the Gentiles out of all nations, and of many of the Jews, to the Church of Christ. Ch.—Cyrus also liberated the tribes on the east as well as on the west of the Jordan, (H.) and in general all the captive nations. C.—*And restore.* Heb. "the captivity, even the captivity of Sodom." Sept. "I will turn away their aversions, the," &c. I will give them a more docile spirit. H.

VER. 54. *Them.* It affords some consolation to have partners in misery. C.

VER. 55. *Ancient state.* That is, to their former state of liberty, and their ancient possessions. In the spiritual sense, to the true liberty and the happy inheritance of the children of God, through faith in Christ. Ch.—All will be treated alike, whether Jew or Gentile. H.—When Sodom or the Gentiles shall have embraced the gospel, then also will the Jews. Rom. x. W.

VER. 56. *Pride.* Thou scornedst to mention her, (Ps. xv. 4. C.) or wouldst not take warning. S. Jerom.

VER. 59. *Covenant* at Sinai, or under Josue. viii. Ex. xix. 7.

VER. 60. *Covenant.* After punishing thee I will fulfil my promises, as we see was done (C.) after the captivity, and (H.) in the Christian Church. C.—All shall be converted, not by the Jewish but by the evangelical covenant. W.

VER. 61. *Daughters.* The countries were conquered by the Machabees. All nations embrace the gospel.—*Covenant.* It is broken. I will, out of pity, re-establish it, or a better, to last for ever under Christ, free from the servitude and fear of the old law. C.

CHAP. XVII. VER. 2. *Riddle.* Thus the prophets and Christ often delivered their doctrine. C.

VER. 3. *A large eagle.* Nabuchodonosor, king of Babylon. Ch.—The multitude of his subjects, and his rapid and cruel conquests, are designated. C.—He spoils the vineyard of Jerusalem, notwithstanding the Jews had applied to another eagle, the king of Egypt. v. 12. W.—*Libanus.* That is, Jerusalem; (Ch.) or invaded the country. (C.) entering by Libanus. H.—*Cedar.* King Jechonias. (Ch.) and his nobles, (4 Kin. xxiv. 11.) with the most precious effects.

VER. 4. *Twigs.* The young king and his officers, who had scarcely got established. C.—*Chanaan.* This name, which signifies traffic, is not taken here for Palestine, but for Chaldea; and the city of merchants here mentioned is Babylon. Ch.—It was so corrupt as to deserve this appellation, as Rome was afterwards styled Babylon. Its situation was very favourable to traffic, and its dominions were very extensive. C.

VER. 5. *Land.* Sedecias, whom he made king. Ch.—He was brother of the dethroned king, and had every prospect of reigning long, if he had proved faithful. C.

VER. 6. *Towards him.* Nabuchodonosor, to whom Sedecias swore allegiance. Ch.—Lit. "to it," *eam*, the eagle. H.—The dominions of Sedecias were extensive, but weak, and dependant on a foreign king.

VER. 7. *Eagle.* The king of Egypt, (Ch.) Vaphres, who came at the request of Sedecias, to oppose the Chaldeans, but was routed; and they returned to the siege of Jerusalem. Jer. xxxvii. 4.—*Plantation*, as the waters of the Nile were conducted to different parts by ditches. Deut. xi. 10.

VER. 9. *Prosper.* Will God countenance perfidy? C.—"Faith must be kept even with enemies." S. Jer.—*Arm.* The conquest did not cost the Chaldeans much. Sedecias fled by night, but was soon taken. 4 K. xxv. 6. C.

the king and the princes thereof, and carry them with him to Babylon.

13 And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land.

14 That it may be a low kingdom, and not lift itself up, but keep his covenant and observe it.

15 But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

16 *As* I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

17 And not with a great army, nor with much people shall Pharao fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

18 For he had despised the oath, breaking his covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

19 Therefore thus saith the Lord God: *As* I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

20 [a] And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

21 And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

22 Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

24 And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken, and have done it.

CHAP. XVIII.

One man shall not bear the sins of another, but every one his own: if a wicked man truly repent, he shall be saved: and if a just man leave his justice, he shall perish.

AND [b] the word of the Lord came to me, saying: What is the meaning

2 That you use among you this parable as a proverb in the land of Israel, saying: [c] The fathers have eaten sour grapes, and the teeth of the children are set on edge?

3 *As* I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

5 And if a man be just, and do judgment and justice,

6 And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman:

7 And hath not wronged any man: *but* hath restored the pledge to the debtor, hath taken nothing away by violence: [d] hath given his bread to the hungry, and hath covered the naked with a garment:

8 Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

9 Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

10 And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

11 Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

[a] Supra xii. 13. Infra xxxii. 3.—[b] A. M. 3411.

[c] Jer. xxxi. 29.—[d] Isai. lviii. 7. Mat. xxv. 35.

VER. 12. *Shall*, or, "hath taken," &c. (Ch.) as also (v. 13.) Sedecias was seized five years after. C. viii. 1. Jechonias, the *princes, mighty* warriors, (v. 13.) and expert artists, had been taken away six years before, with the prophet. Prot. "is come, . . and hath taken," &c. H.

VER. 16. *Die.* He had sworn fidelity, and was justly punished, dying blind, and in prison. C. xii. W.

VER. 17. *Souls.* Some refer this to Pharao; others to the enemy. The former did not attempt to surround the besiegers, but after losing a battle retired. C. xxx. 21. C.

VER. 18. *Hand.* Swearing perhaps to both (H.) the Egyptian and to the Chaldean monarch.

VER. 20. *Net.* C. xii. 13. C.—*Judge*, punish. H.—His sentence was pronounced at Reblatha. 4 Kin. xxv. 7. C.

VER. 22. *Cedar.* Of the Royal stock of David.—*Twig.* Jesus Christ, whom God hath planted in Mount Sion, that is, the high mountain of his Church, to which all nations flow. Ch.—The Jews in vain apply this to Zorobabel or to the Machabees. Their power was never great enough to verify these expressions. C.—But Christ has united in his Church all the *birds*, or those who have strength enough to raise themselves above earthly things. S. Jer. Theod. &c.—The kingdom of Sedecias and that of Nabuchodonosor prospered not, or was soon at an end; Christ remains for ever. W.

VER. 24. *High* and *green* denote Sedecias; *low and dry* Jechonias, who was exalted at Babylon, while his rival was hurled down from his present high estate. The prophets speak of that as past, which God has decreed. See Jer. xxii. 30. C.

CHAP. XVIII. VER. 2. *Edge.* Those in captivity would not allow that they were punished for their own sins: God convinces them of the contrary. W.—They knew that he often visited the sins of the fathers upon the children, (Ex. xx. 5. and xxiv. 5. C.) when they also *hated* him, (H.) and that many had suffered for their parents' faults, like those of Saul, David, &c. C.—But these were all guilty of original sin at least, and death is not always a real misfortune. H.—God seems to allow that the complaints had hitherto had some grounds, (Jer. xxxi.) but that they should be removed after the captivity, and still more effectually by the death of Christ, who came to redeem sinners, and rejected none. By baptism he cancels original sin, the *sour grape*, and those who cannot receive it are not innocent. C.—God chastises the body, but not the soul of children, for their parents' faults: (M) and this conduct is a trial for them, which may increase their glory. H.

VER. 4. *Mine.* He insinuates the vocation of the Gentiles and the general redemption. All will be treated according to their works. C.

VER. 6. *Mountains:* of the sacrifices there offered to idols; (Ch.) or partaken in their usual feasts. Some irregularly worshipped God in these high places, under many pious kings; and were tolerated, (C.) though condemned for so doing. H.—*Woman.* The pagans abstained by the light of reason. C.—The contrary practice, "it is said," would give rise to lepers or monsters, (S. Jer.) as experience evinces. C.—It was forbidden in the Christian Church. S. Aug. q. 64. in Lev. xx. 18. S. Greg. resp. 10. ad Aug. C.—But no such questions are now asked. The prophet insists on this no more. v. 11, 15.

VER. 7. *Wronged.* Lit. "contristated." H.—Heb. "oppressed," maliciously

VER. 8. *Increase* more than what he lent, on any pretext. S. Jer. C.

VER. 10. *Robber.* Heb. "breaker;" rude and lawless. Sept. "pestilent."

VER. 12. *Abomination.* This refers to the *woman*, (v. 6.) or to idolatry.

12 That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

13 That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

14 But if he beget a son, who seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them:

15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, *but* hath given his bread to the hungry, and covered the naked with a garment:

17 That hath turned away his hand from injuring the poor, hath not taken usury and increase, *but* hath executed my judgments, *and* hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

18 As for his father: because he oppressed, and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

19 And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living he shall live.

20 [a] The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

22 I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

23 [b] Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

24 But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin which he hath committed, in them he shall die.

25 And you have said: [c] The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

26 For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

27 And when the wicked turneth himself away from his wickedness, which he hath wrought, and doth judgment, and justice: he shall save his soul alive.

28 Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

29 And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?

30 Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. [d] Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.

31 Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?

32 [c] For I desire not the death of him that dieth, saith the Lord God, return ye, and live.

CHAP. XIX.

The parable of the young lions; and of the vine that is wasted.

MOREOVER [f] take thou up a lamentation for the princes of Israel,

2 And say: Why did thy mother, the lioness, lie down among the lions, *and* bring up her whelps in the midst of young lions?

3 And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

5 But she seeing herself weakened, and that her hope was lost, took one of her young lions, *and* set him up for a lion.

[a] Deut. xxiv. 16. 4 Kings xiv. 6 2 Par. xxv. 4.—[b] Infra xxi. 23. and xxxiii. 11. 2 Peter iii. 9.

[c] Infra xxxiii. 20.—[d] Mat. iii. 2. Lu. iii. 3.—[e] Supra xviii. 23. Infra xxxiii. 11. 2 Pet. iii. 9.—[f] A. M. 3411.

VER. 13. *Him.* He alone is answerable, and shall suffer.

VER. 20. *Sinneth.* God never acted otherwise, though the Jews seem to have thought so. Temporal afflictions are the source of merit, and generally fall to the share of the saints, particularly under the new law.

VER. 21. *Penance.* The end determines all. If a person be then found just or unjust at his departure, he will be treated accordingly. W.

VER. 23. *Will.* God sincerely wishes that the sinner should be converted. If he refuse grace, it is only in punishment of former transgressions. S. Aug. ep. 217.—He wills antecedently their salvation, (1 Tim. ii. 4.) though he has a consequent will to punish them, as they speak in the schools, because they themselves will not be saved. Sanct. C.—God's absolute will is always fulfilled, not that which is conditional. S. Jo. Dam. (Fide ii. 29.) S. Tho. p. 1. q. 19. a. 6.—He does enough by offering his graces and the death of Christ, to shew that his will is sincere; though by a consequent will his justice punishes the impenitent. Thus a virtuous judge would have all to observe the laws and live: but finding some transgress, so as to become pernicious, he punishes them with death. W.

VER. 24. *Remembered,* to procure him pardon; yet he will suffer less than if he had never done any good. C.

VER. 25. *Not right,* in thus punishing or rewarding for the last act; (Theod.) or rather, God shews that those who complain are guilty.

VER. 27. *Alive.* Mortal sin destroys that life of grace. C.

VER. 30. *Do penance.* This is requisite, as well as a change of conduct. W.

VER. 31. *New.* We can do no good of ourselves: but we are admonished of our free-will, that we may do what we can, and ask for grace. Trid. Sea. vi. 5. 11. Jam. i. 5. and 2 Cor. iii. 5. S. Aug. &c. C.

CHAP. XIX. VER. 1. *Princes:* sons of Josias, who were so wretched. The latter part of this beautiful canticle, or allegory, (v. 10.) regards Sedecias. C.

VER. 2. *Lioness;* Jerusalem, (Ch.) which made alliances with the *lions,* or nations. C.

VER. 3. *Whelps;* Joachaz, or Sellum, (Ch.) who reigned only three months, like his brother Jechonias. H.—The four last kings were all cruel. W.

VER. 4. *But.* Heb. "he was taken in their pit." (Prot. H.) as also v. 8. Sept. "in his or their corruption." We do not read that Joachaz fought, (C.) though this passage insinuates as much. Sanct. 4 K. xxiii. 30. &c.

VER. 5. *Lions:* Joakim. Ch.—He reigned eleven years; but was such a monster, that the prophet does not speak of him or bewail his fate. 4 K. xxiii

6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

7 He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof, by the noise of his roaring.

8 And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

9 And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother *is* like a vine in thy blood, planted by the water: her fruit and her branches have grown out of many waters.

11 And she had strong rods, to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

12 But she was plucked up in wrath, and cast on the ground: [a] and the burning wind dried up her fruit: her strong rods are withered and dried up: the fire hath devoured her.

13 And now she is transplanted into the desert, in a land not passable, and dry.

14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

CHAP. XX.

God refuses to answer the ancients of Israel, inquiring by the prophet: but by him setteth his benefits before their eyes, and their heinous sins: threatening yet greater punishments, but still mixt with mercy.

AND [b] it came to pass in the seventh year, in the fifth *month*, the tenth day of the month, there came men of the ancients of Israel to inquire of the Lord; and they sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Are you come to inquire of me? *As* I live, I will not answer you, saith the Lord God.

4 If thou judgest them, if thou judgest, O son of man, declare to them the abominations of their fathers.

5 And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I *am* the Lord your God:

6 In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongst all lands.

7 And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: I *am* the Lord your God.

8 But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them, in the midst of the land of Egypt.

9 But I did *otherwise* for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

10 Therefore I brought them out from the land of Egypt, and brought them into the desert.

11 [c] And I gave them my statutes, and I shewed them my judgments, which if a man do, he shall live in them.

12 [d] Moreover, I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

13 But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said, therefore, that I would pour out my indignation upon them in the desert, and would consume them.

14 But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out in their sight.

15 So I lifted up my hand over them in the desert, not to bring them into the land which I had given

[a] Osee xiii. 15.—[b] A. M. 3411.

[c] Lev. xviii. 5. Rom. x. 5.—[d] Exod. xx. 8. and xxxi. 13. Deut. v. 12.

34. Jer. xxii. 19. His words are applicable to Jechonias alone; who was cruel, and banished to Babylon. v. 8. C.

Ver. 8. *Nations:* rovers of Chaldea, Syria, &c. 4 K. xxiv. 2. W.—*Wounds.* Heb. "pit." He was besieged, (4 K. xxiv. 11. C.) and gave himself up. H.

Ver. 10. *Blood.* She has given birth to many kings. M.—The original may be inaccurate, and perhaps should be, "a vine-tree *or* branch:" (C.) *cormoc* instead of *bedammecha.* Sept. read *kerimmon,* "like a rose-flower," planted, &c. H.—He speaks of Sedecias more obscurely. C.—The kingdom had flourished under David and Solomon. It afterwards lost its splendour under wicked kings, and all the tribes were removed. W.

Ver. 11. *Rods.* The king had many children, and confided in them, but they were slain.

Ver. 13. *Dry;* unfit for vine-trees. He speaks of the prison of Babylon. C. —The country was naturally wet. H.

Ver. 14. *Fire.* Ismael, who slew Godolias, was of the royal family. Jer. xli. &c. C.

CHAP. XX. Ver. 1. *Month:* A. 3411, Aug. 27. Usher.—Ezechiel had prophesied in the fourth year; then was silent a year and two months, or 430 days. He opened his mouth again in the sixth year, (C. viii. 1.) and now in the seventh year he is ordered not to answer. W.—We know not what the *ancients* wanted to know; but their design was evil. C.

Ver. 4. *Judgest them;* or, if thou wilt enter into the cause, and plead against them. Ch.—Lay before them the iniquities of their fathers, and their own, which bring on the reprobation of the greatest part. God will form his Church out of a few of them and of the Gentiles. The return of a small number from captivity is also insinuated.

Ver. 6. *Excelleth.* Heb. "is beauty *or* a desire." Sept. "a honeycomb." C.

Ver. 7. *Scandals,* &c. (*offensiones*) that is, the abominations or idols, to the worship of which they were allured by their eyes. Ch.—Moses found them in this condition in Egypt, and he could not entirely reclaim them. C.—Many still secreted their idols. C. xxiii. 1. Acts vii. 42. H.

Ver. 8. *Egypt.* Their disorders called for such severity. But God was restrained by the dangers (C.) of blasphemy, &c. to which the faithful and idolaters would thus have been exposed. H.—He saved them as he had promised, though they did not deserve it. W.

Ver. 10. *Brought.* Lit. "cast," (H.) as if they had been reluctant.

Ver. 11. *Live,* and enjoy temporal felicity, which was chiefly promised, though the faithful observers of the law would obtain an eternal reward.

Ver. 12. *Sign,* as also to promote piety and instruction.

Ver. 13. *Sabbaths.* We only read of one man gathering sticks, and the people manna once on those days. Ex. xv. and xvi. But Moses does not mention all. C.—Sabbath often denotes the whole law, which they transgressed; and as long as they retained an affection for idols, they could not observe the sabbaths so as to please God.

Ver. 14. *But.* Lit. "And I did for," &c. This motive caused me to spare them. H.—I punished only the most guilty adorers of the calf, and murmurers, &c. Num. xiv. 28. C.—Some were always preserved for a succession. v. 9, 22. W.

them, flowing with milk and honey, the best of all lands.

16 Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

17 Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

18 And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

19 I *am* the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

20 And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor observed my judgments, to do them, which if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

22 But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

23 Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

24 Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

26 And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

27 Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover, in this also your fathers blasphemed me, when they had despised and contemned me:

28 And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims, and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

29 And I said to them: What meaneth the high place to which you go? and the name thereof was called high-place even to this day.

30 Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourselves with all your idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? *As* I live, saith the Lord God, I will not answer you.

32 Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

33 *As* I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of people, and there will I plead with you face to face.

36 As I pleaded against your fathers in the desert of the land of Egypt: even so will I judge you, saith the Lord God.

37 And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

38 And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel; and you shall know that I am the Lord.

39 And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols.

40 In my holy mountain, in the high mountain of

VER. 23. *Again*, or also. H.—Four times are specified v. 13, 15, 21. which may allude to the adoration of the calf, the graves of concupiscence, the murmuring, and commerce with the women and idols of Moab. Ex. xxiii. Num. x. and xiv. and xxv. C.

VER. 25. *Not good.* The laws and ordinances of their enemies: or those imposed upon them by that cruel tyrant the devil, to whose power they were delivered up for their sins; (Ch.) which may be styled *the statutes of your fathers*, &c. v. 18. H.—God is often said to do what he only permits. C.—He abandoned them to their own perversity. S. Jer. Deut. xxxii. 21. 37.—If God had spoken of the Decalogue, &c. would he say such laws were *not good*, after he had testified that the observers *shall live in them?* v. 11. He established the ceremonial law, at the same time. See Kimchi. M. &c. Chal. "I have given them up to their foolish desires. They have established bad statutes and laws which will not give them life." This seems the best explanation. C.—Heb. "Have I given . . (26) and have I polluted them?" &c. Manasse Ben. Israel. The precepts had also a bad effect, and were given in condescension to the weakness of the people, (Orig.) particularly the ceremonial part. S. Just. S. Chrys. S. Jer. &c.—They did not justify, (S. Aug.) and were *not good*, compared with those of the new law. S. Greg. mor. xxviii. 9.—Thus Solon gave the Athenians "the best laws that they would receive," (Plut.) though others more perfect might have been devised. C.

VER. 26. *I polluted them*, &c. That is, I gave them up to such blindness, in punishment of their offences, as to pollute themselves with the blood of all their first-born, whom they offered up to their idols in compliance with their wicked devices. Ch. M. Lev. xviii. 21. and 4 Kin. iii. ult. and xxi. 6. C.—*Offered.* Prot. "caused to pass through *the fire* all, &c. C. xvi. 21.—*For their.* Prot. "that I might make them desolate to the end, that," &c.

VER. 29. *Called high.* Heb. "Bamah," (H.) out of contempt. C.—The Jews were so much attached to the high places, that they called the altar of the Lord by the same name. Thus heretics are convicted by the very names they use, calling sacrifice *service*, &c. W.

VER. 32. *Stones.* This was the secret intention of the *ancients*, (v. 1. H.) and of many in captivity, who were only praise-worthy compared with those at Jerusalem. C. xi. 15.

VER. 33. *Out.* I will not allow you to follow idols with impunity. C.

VER. 35. *Of people.* That is, a desert, in which there are no people; (Ch.) meaning Judea, to which they should return.

VER. 37. *Covenant* of the gospel, by the powerful attractions of grace. Lu. xiv. 24. Jo. vi. 69. and vii. 46. and 2 Cor. x. 4.

VER. 38. *Israel.* They shall continue in exile; or the rebel Jews who will not believe in Christ, shall be cast off. C.

VER. 39. *Walk*, &c. It is not an allowance, much less a commandment to serve idols; but a figure of speech, by which God would have them to understand, that if they would walk after their idols, they must not pretend to serve him at the same time: for that he would by no means suffer such a mixture of worship. Ch. S. Jer.—Continue, if you dare, to serve idols. I will still bring you back. C.—Sept. "take away each your devices; and then if you hear me, (Grabe's copy adds, *not*) and defile not my," &c. H.—God would rather have idolaters leave him wholly, than halt between two, (3 K. xviii.) neither hot nor cold; (Apoc. iii.) for such dishonour God's name the most. Rom. ii. 24. W.

VER. 40. *Mountain.* The foregoing verse, to make the sense complete, must be understood so as to condemn and reject that mixture of worship which the Jews then followed. In this verse God promises to the true Israelites, especially to those of the Christian Church, that they should serve him in another man

Israel, saith the Lord God, there shall all the house of Israel serve me: all of them, I say, in the land in which they shall please me, and there will I require your first fruits, and the chief of your tithes, with all your sanctifications.

41 I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

43 And there you shall remember your ways, and all your wicked doings with which you have been defiled: and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

44 And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

45 And the word of the Lord came to me, saying:

46 Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

47 And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

48 And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

49 And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

CHAP. XXI.

The destruction of Jerusalem by the sword is further described. The ruin also of the Ammonites is foreshewn. And finally Babylon, the destroyer of others, shall be destroyed.

AND [a] the word of the Lord came to me, saying:

2 Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

3 And say to the land of Israel: Thus saith the Lord God: Behold I *come* against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

4 And forasmuch as I have cut off in thee the just, and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

5 That all flesh may know that I the Lord have drawn my sword out of its sheath, not to be turned back.

6 And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

7 And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

8 And the word of the Lord came to me, saying:

9 Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and furbished.

10 It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

11 And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

12 Cry, and howl, O son of man, for this *sword* is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people; strike, therefore, upon thy thigh,

13 Because it is tried: and that, when it shall overthrow the sceptre, and it shall not be, saith the Lord God:

14 Thou, therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

15 And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

16 Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

[a] A. M. 3411.

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ner in his holy mountain, the spiritual Sion, and shall be accepted of by him. Ch.

VER. 43. *Committed.* This is a picture of the converts to Christianity. C.

VER. 46. *Of the south.* Jerusalem lay towards the south of Babylon, where the prophet then was, and is here called *the forest of the south field*, and is threatened with utter desolation. Ch. See C. xxi. C.—In Jerusalem there were good and bad. W.

VER. 47. *Burned*, with war and famine. Jer. xxi. 14. C.—*North*, from Egypt to Mesopotamia. Theod.—Nabuchodonosor invaded those parts. H.

VER. 49. *Parables.* They were easy enough to understand, but the Jews would not comprehend them no more than our Saviour's words, John x. 24. C. —Much of this prophecy was so hard, that all seemed to be parables. W.

CHAP. XXI. VER. 3. *Just.* But had not God declared the contrary, C. xviii.? The time was not yet arrived; or, he rescued the just from death, though he permitted them to experience the other common miseries. C.—He preserved them from eternal death. E.—The *just* often means those who are so only in appearance. C. xvi. 51. C.—Temporal afflictions fall upon all; but the just derive benefit from them, while the wicked fall into eternal misery. S. Jer. W.

VER. 4. *North*, including all the country belonging to Israel.

VER. 5. *Back*, (v. 30.) without doing execution. Jer. l. 9. C.

VER. 6. *Bitterness.* Sept. "pains," like those of child-bearing. Is. xxi. 3.

VER. 7. *Melt.* Lit. "decay." Jos. vii. &c.—*Knee.* C. vii. 17. H.

VER. 10. *My son.* He speaks, according to S. Jerom, to the *sword* of Nabuchodonosor; which was about to remove the sceptre of Israel, whom God here calls his *son*. Ch.—This title belonged to all Israel. Ex. iv. 22. W.—The Heb. seems to be corrupt, and we may adhere to the Vulg. or to the Sept. (C.) which has, (9,) "Sword be sharp, and raging to slay victims; be sharp to shine, ready for destruction; cut, reduce to nothing, remove all wood." H.—Syr. "be ready to scatter the race of my son," &c. Heb. "Where shall we rejoice, sceptre of my son, thou *sword* which despisest every tree?" C.—Prot. "It contemneth the rod of my son *as* every tree?" H.

VER. 11. *Slayer.* He had conquered many nations before he attacked Israel. Let none boast of being the scourges of the Lord.

VER. 12. *Fled*, with Sedecias, by night.—*Thigh*, in surprise and grief. v. 17.

VER. 13. *God.* Perhaps you will say it is only a trial: but what will be your sentiments, when you behold the king and his people led away? C.—Prot. "Because it is a trial; and what if *the sword* contemn even the rod? it shall be no *more*, saith." H.

VER. 14. *Tripled.* Let the war be very bloody. Nabuchodonosor often invaded Judea. C.—He raised the siege, but returned. Vat.

VER. 15. *Ready.* Lit. "covered," (*amicti.* H.) in the scabbard, and quite new and sharp.

17 And I will clap my hands together, and will satisfy my indignation: I the Lord have spoken.

18 And the word of the Lord came to me, saying:

19 And thou, son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

20 Thou shalt make a way, that the sword may come to Rabbath of the children of Ammon, and to Juda, unto Jerusalem, the strong city.

21 For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he enquired of the idols, and consulted entrails.

22 On his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

23 And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, you have remembered, you shall be taken with the hand.

25 But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:

26 Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

27 I will shew it to be iniquity, iniquity, iniquity: but this was not done, till he came to whom judgment belongeth, and I will give it him.

28 [a] And thou son of man prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter.

29 Whilst they see vain things in thy regard, and they divine lies; to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

30 Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

32 Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten; for I, the Lord, have spoken *it*.

[a] Gen. xlix. 10.

CHAP. XXII.

The general corruption of the inhabitants of Jerusalem: for which God will consume them as dross in his furnace.

AND the word of the Lord came to me, [b] saying:

2 And thou son of man, dost thou not judge, dost thou not judge the city of blood?

3 And thou shalt shew her all her abominations, and shalt say: Thus saith the Lord God: *This is* the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.

4 Thou art become guilty in thy blood, which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

5 Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

6 Behold the princes of Israel, every one hath employed his arm in thee, to shed blood.

7 They have abused father and mother in thee; they have oppressed the stranger in the midst of thee; they have grieved the fatherless and widow in thee.

8 Thou hast despised my sanctuaries and profaned my sabbaths.

9 Slanderers have been in thee to shed blood, and

[b] A. M. 3411.

VER. 20. *Rabbath.* They had formed a league with Sedecias, and Nabuchodonosor thought of punishing them first. H.—But they joined his forces. Jer. xii. 6. and xxvii. 3.

VER. 21. *Shuffling.* Heb. "polishing." Syr. &c. "shooting an arrow upwards." He was undetermined which to attack first, and perhaps wrote Jerusalem on one and Rabbath on another arrow; (S. Jer. &c. C.) or which way the arrow fell the army followed. H.—Many nations have adopted such superstitious practices.—*Idols.* Heb. *Teraphim.* Gen. xxxi. 19. C.—*Entrails.* The Chaldeans taught the Lydians and they the Tuscans. Grot.—At first this was done only to see if the victims were sound. Cic. Div.

VER. 22. *Right* of one going by Thapsacus and Damascus, and not through the Desert Arabia, for thus Rabbath would have been to the right. God permitted this divination to succeed in his wrath. The devil pushed the Chaldeans forward, lest the Jews might be converted. C.—If they had attacked Rabbath first, they would probably have succeeded, as they did five years after. But the time of vengeance was come for Jerusalem, (H.) and they were directed to assault it. W.—*Voice:* the din of war, (H.) or of soldiers, trumpets, &c.

VER. 23. *Vain.* They shall think that Nabuchodonosor is wasting his time. —*Sabbaths.* Heb. "they have people who swear to them;" false prophets, or the Egyptians, on whom they depend. Sept. "and counting the weeks," like Aman. Est. iii. 7.—*Iniquity,* or perfidy of Sedecias. C. xvii. 15. C.

VER. 24. *Remembered.* Heb. "caused . . to be remembered," (H.) sinning publicly. C.

VER. 25. *Thou profane,* &c. He speaks to king Sedecias, who had broken his oath, and was otherwise a wicked prince. Ch.—Heb. "Criminal, (sentenced to die) wicked," &c. C.

VER. 26. *Diadem,* (*cidarim.*) Some think this was the ornament of the high priest, (S. Jer. Chal.) denoting that he should perish as well as the king. H.—*This.* The royal crown of Juda had exalted Sedecias from a private state and condition to the sovereign power, as the loss of it brought down Jechonias, &c. Ch.—It shall be given to Godolias. Chal. Heb. "it is not (H.) *or* shall be no more" the same, or for the posterity of Sedecias. None of the tribe of Juda was truly king after him, till the Messias. Sanct. T. &c. Gen. xlix. 10. C.

VER. 27. *Iniquity.* Or, I will overturn it, viz. the crown of Juda, for the manifold iniquities of the kings: but it shall not be utterly removed till Christ come, whose right it is; and who shall reign in the spiritual house of Jacob (that is, in his Church,) for evermore. Ch.—Heb. also, "sideways." Thou shalt no more wear the tiara erect, (H.) like a king; (Hesyc.) or rather, thy iniquity or punishment shall be most grievous.—*Him;* Christ, or (C.) Nabuchodonosor. Vat. M.

VER. 28 *Reproach,* by which they had reproached and insulted over the Jews, at the time of the destruction of Jerusalem. Ch. C. xxv. 6. Soph. ii. 8.—They were punished five years later (C.) by the same Babylonians whom they had encouraged. W.

VER. 30. *Sheath.* The sword of Babylon, after raging against many nations, was shortly to be judged and destroyed at home by the Medes and Persians. Ch. —After Nabuchodonosor had chastised the nations around for 18 years, after the ruin of Jerusalem, he returned and died in peace. Yet he first became like a beast. v. 31. Dan. iv. 30. The rest of the prophecy regards his successors. Cyrus waged war upon them, and Baltassar was slain in a conspiracy. See Is. xlvii. Jer. l. C.—At last the sword fell upon Babylon itself. W.

VER. 31. *Brutish,* or devoid of sense. H.—Heb. "burning;" smiths. C.

CHAP. XXII. VER. 2. *Blood.* Why dost thou cease to admonish and rebuke the people? W.—Pronounce sentence on Jerusalem, (H.) for her cruelties. C.

VER. 6. *Hath.* Sept. "was mixed with his relations," v. 10, &c. (H.) fighting against them. Theod.

they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.

10 They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

11 [a]And every one hath committed abomination with his neighbour's wife, and the father-in-law hath wickedly defiled his daughter-in-law, the brother hath oppressed his sister, the daughter of his father, in thee.

12 They have taken gifts in thee to shed blood; thou hast taken usury and increase, and hast covetously oppressed thy neighbours; and thou hast forgotten me, saith the Lord God.

13 Behold, I have clapped my hands at thy covetousness, which thou hast exercised; and at the blood that hath been shed in the midst of thee.

14 Shall thy heart endure, or shall thy hands prevail, in the days which I will bring upon thee? I, the Lord, have spoken, and will do it.

15 And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.

16 And I will possess therein the sight of the Gentiles: and thou shalt know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

19 Therefore, thus saith the Lord God: Because you are all turned into dross, therefore, behold, I will gather you together in the midst of Jerusalem,

20 As they gather silver, and brass, and tin, and iron, and lead, in the midst of the furnace, that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my wrath, and will take my rest: and I will melt you down.

21 And I will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

23 And the word of the Lord came to me, saying:

24 Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

25 There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls; they have taken riches and hire, they have made many widows in the midst thereof.

26 Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

27 [b]Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains, through covetousness.

28 And her prophets have daubed them without tempering *the mortar*, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

29 The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment.

30 And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

31 And I poured out my indignation upon them; in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

CHAP. XXIII.

Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.

AND the word of the Lord came to me, [c]saying:

2 Son of man, there were two women, daughters of one mother:

3 And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

4 And their names were, Oolla, the elder, and Ooliba, her younger sister: and I took them, and they bore sons and daughters. Now for their names: Samaria is Oolla, and Jerusalem is Ooliba.

5 And Oolla committed fornication against me, and doated on her lovers, on the Assyrians that came to her.

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

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[a] Jer. v. 8.—[b] Mich. iii. 11.

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[c] Soph. iii. 8.—[c] A. M. 3411.

VER. 8. *Sabbaths*, by servile works, and by their sinful deportment.

VER. 9. *Slanderers*, hateful to all. Lev. xix. 16. Prov. xi. 13.—*Mountains.* C. xviii. 6.

VER. 10. *Father*, his widow, their mother-in-law, or one of his wives.

VER. 12. *Increase.* C. xviii. 18. C.—*Me.* "The remembrance of God excludes all sins." S. Jer.

VER. 13. *Hands*, through surprise and sorrow. C.—God wishes the sinner's salvation. Gen. vi. 6. W.

VER. 15. *In thee.* I will purify thee by violent medicines. C.

VER. 16. *Possess*, "as an inheritance:" (Sept. H.) "I will defile:" (Aq.) "wound thee." Sym. Heb. is very different: (C.) "thou hast inherited in thyself," (H.) being no longer willing to be subject.

VER. 18. *Dross.* Heb. "a mixture." Sept. "God will purify the silver." Is. iv. 4.

VER. 24. *Rained upon*, or watered with the instructions of the prophets. C. xx. 46.

VER. 25. *Conspiracy.* The false prophets defend each other, (C.) while the priests connive at their proceedings, (H.) and set the example of wickedness.

VER. 28. *Without* Sept. "they shall fall, seeing," &c.

VER. 30. *None* like Abraham, Moses, &c. C.—The prayers of the just are very powerful; and God wishes them to exert themselves for sinners. S. Jerom. W.

CHAP. XXIII. VER. 3. *Fornication.* That is, idolatry. Ch.—*Down.* Virgins used the stomacher, or (H.) *fascia pectoralis.* Is. iii. 24. This chapter resembles the 16th. C.

VER. 4. *Oolla and Ooliba.* God calls the kingdom of Israel Oolla, which signifies *their own habitation*, because they separated themselves from his temple; and the kingdom of Juda Ooliba, which signifies *his habitation in her*, because of his temple among them in Jerusalem. Ch.—The ten tribes first gave way to idolatry, and were more numerous. C.—In Egypt the people were united, yet abandoned to idolatry in their youth, when they were only beginning to increase. Afterwards the ten tribes set up altars for themselves, at Dan and Bethel. W.

VER. 5. *Assyrians.* That is, the idols of the Assyrians: for all that is said in this chapter of the fornications of Israel and Juda, is to be understood in a spiritual sense of their disloyalty to the Lord, by worshipping strange gods. Ch.—W.—The Assyrians taught the worship of Baal, the high places, &c. The Egyptians also promoted their abominations. C.

7 And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doated.

8 Moreover also, she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doated.

10 [a]They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

11 And when her sister, Ooliba, saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister.

12 Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed in divers colours, to the horsemen that rode upon horses, and to young men, all of great beauty.

13 And I saw that she was defiled, *and* that they both took one way.

14 And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

15 And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans, wherein they were born.

16 She doated upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

17 And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

18 And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her as my soul was alienated from her sister.

19 For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

20 And she was mad with lust after lying with them, whose flesh is as the flesh of asses: and whose issue as the issue of horses.

21 And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

22 Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers, with whom thy soul hath been glutted: and I will gather them together against thee round about.

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

24 And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

25 And I will set my jealousy against thee, which they shall execute upon thee, with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication *brought* out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

29 And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornications shall be discovered, thy wickedness, and thy fornications.

30 They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

31 Thou hast walked in the way of thy sister, and I will give her cup into thy hand.

32 Thus saith the Lord God: Thou shalt drink thy sister's cup, deep, and wide: thou shalt be had in derision and scorn, which containeth very much.

33 Thou shalt be filled with drunkenness, and sorrow: with the cup of grief, and sadness, with the cup of thy sister, Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments

[a] Supra xvi. 38.

VER. 6. *Blue*, or purple. This was reserved for the principal nobility.
VER. 8. *Egypt.* They always retained an affection for those idols, the calf, Adonis, &c.
VER. 10. *Disgrace:* satisfying their passions. v. 29. C.—*Women.* Having once lost all sense of decorum, they became more abandoned. H.
VER. 11. *This;* not chastisement, but dissolution
VER. 14. *Colours.* She was enamoured at the account or picture of these people, without ever having seen them.
VER. 16. *Messengers.* Achaz invited the Assyrians, and imitated their altars, &c. 4 K. xvi. 2. &c. C.—The Chaldeans afterwards possessed the country. H.
VER. 17. *Love.* Lit. "of breasts," as Heb. also signifies. Here it denotes the temples. M.
VER. 19. *Remembering*, or "causing to be remembered" by God, who seemed to have forgotten those ancient scenes of wickedness. C. xxi. 24.
VER. 20. *Asses.* He means the Egyptians, (C. xvi. 26.) in whom the kings of Juda trusted. C.
VER. 22. *About.* The Philistines, Ammonites, &c. shall join the Chaldees, H.) and Egypt shall desert the Jews in their greatest need. C.

VER. 23. *Nobles.* Prot. "Pekod, and Shoah, and Roa:" (H.) which Junius takes to be the three great divisions of the empire. Others suppose they denote the dignities, though they occur not in Daniel.—*Captains.* Heb. "Phachat, and Saganim, (v. 6, 12.) and Schalischim;" officers mentioned Ex. xiv. 7. and 2 K. xxiii. 8.—*Renowned*, called to the assemblies and councils of the prince. Num. i. 16. C.—*Horsemen.* Prot. "all of them riding upon horses." H.
VER. 24. *Judgments*, at Reblatha. 4 K. xxv. 6.
VER. 25. *Jealousy*, the most violent of passions. C.—So the Chaldeans are styled, as Assur is *the rod.* Is. x. 5. W.—*Ears*, the punishment of adulteresses: both king and priests suffer. S. Jer.—Thus the captives were probably treated. C. See Sen. Ira. iii. 20.—*Fire*, by Ismahel. C. xix. 14.
VER. 26. *Glory;* vanity, or of the temple. C. xvi. 17. Osee ii. 4.
VER. 31. *Cup.* Thou shalt be punished like Samaria, dreadfully. 4 K. xvii 4. C.
VER. 34. *Fragments*, as drunkards sometimes bite (H.) the cup in their rage.—*Rend.* What had been the occasion of thy fall: (C.) *pectori planxi.* Ovid ep. 5.
VER. 36. *Deeds.* He is thus admonished to condemn them; (C. xx 4.) as times and places tended to aggravate their crimes. v. 39. W.

thereof, thou shalt rend thy breasts: because I have spoken *it*, saith the Lord God.

35 Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

36 And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

37 Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

38 Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, and went into my sanctuary the same day, to profane it: they did these things even in the midst of my house.

40 They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

41 Thou sattest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44 And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

45 They, therefore, are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47 And let the people stone them with stones, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

48 And I will take away wickedness out of the land: and all women shall learn not to do according to the wickedness of them.

49 And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

CHAP. XXIV.

Under the parable of a boiling pot, is shewn the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.

AND [a] the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

2 Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to-day.

3 And thou shalt speak by a figure, a parable, to the provoking house, and say to them: Thus saith the Lord God: Set on a pot; set it on, I say; and put water into it.

4 Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5 Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

6 Therefore, thus saith the Lord God: Wo to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

8 And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

9 Therefore, thus saith the Lord God: [b] Wo to the bloody city, of which I will make a great bonfire.

10 Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

11 Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted; and let the filth of it be melted, in the midst thereof, and let the rust of it be consumed.

12 Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

13 Thy uncleanness is execrable: because I desired

[a] A. M. 3414. A. C. 590.

[b] Nahum iii. 1. Habac. ii. 12.

VER. 40. *Paint*, with antimony. Sept. See 4 K. ix. 3.

VER. 41. *Bed:* it seems at table. Amos ii. 8. Tob. ii. 3.—*Ointment;* using them for thyself, or presenting them to idols. Ex. xxx. 23. and 33. C.

VER. 42. *And that.* Prot. "Sabeans (marg. and Sept. drunkards) from," &c. Any were admitted (H.) to the priesthood and to her favours, even the most rustic and deformed. 3 K. xii. 32.

VER. 45. *Just*, compared with the Jews, whom they shall chastise. C.

VER. 47. *Stones*, like adulteresses. C. xvi. 38. Lev. xx. 10. H.—Let the walls be demolished. C.

CHAP. XXIV. VER. 1. *Month;* Jan. 30, A. 3414. Usher.—Ezechiel was then in Mesopotamia, and when the news of the siege commencing on that very day, should arrive; it would make a great impression upon the people, so that they would have confidence in him, (C.) as the certainty of the prediction would appear. 4 K. xxv. 1 W.

VER. 2. *Pot*, to denote Jerusalem: the *flesh* boiled and consumed in the fire with the *bones*, would shew the future dismal condition of its chiefs and inhabitants. H.—The hardened Jews turned such things to ridicule. C. xi. 3.

VER. 4. *Choice.* Heb. "the choice of the bones," or the finest pieces separated from the bones, as the Sept. and the sequel seem to require. C.—The bones might serve to burn. v. 5. H. See S. Jer. Vat. &c. C.

VER. 5. *The*, &c. Lit. "its boiling has grown hot;" the citizens suffer terribly.—*Bones.* Heb. *hatsamim*, (H.) may denote the more solid meat.

VER. 6. *Rust:* the inveterate malice of the city. v. 12.—*Upon it.* Hurl the pieces of meat out of the pot, without any choice. C.—All the people shall feel my indignation, the rich as well as the poor. v. 13. H.

VER. 7. *She hath.* Sept. "I have let it corrupt upon. I have not," &c. (v. 8 H.) as if God spoke. The Jews had committed murder without fear. They had naturally a horror for blood, and the law ordered even that of beasts to be covered. Lev. xvii. 13. Now innocent blood cries for vengeance. Gen. iv. 10. The punishment shall be as visible as the crime. v. 8.

VER. 10. *And the.* Heb. "put in the seasoning and the bones," &c.

VER. 13. *Thy.* Heb. "In thy crime there is design," or malice. This rendered the Jews so hateful (C.) and irreclaimable. H.—God had given them abundant instructions (C.) and graces; but all was contemned. H.—When the fire of tribulation does not amend sinners, they are sentenced to hell fire. W.

to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

14 I, the Lord, have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15 And the word of the Lord came to me, saying:

16 Son of man, behold I take from thee the desire of thy eyes with a stroke: and thou shalt not lament, nor weep: neither shall thy tears run down.

17 Sigh in silence; make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

19 And the people said to me: Why dost thou not tell us what these things mean that thou dost?

20 And I said to them: The word of the Lord came to me, saying:

21 Speak to the house of Israel: Thus saith the Lord God: Behold, I will profane my sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons and your daughters, whom you have left, shall fall by the sword.

22 And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.

23 You shall have crowns on your heads, and shoes on your feet; you shall not lament nor weep, but you shall pine away for your iniquities; and every one shall sigh with his brother.

24 And Ezechiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

25 And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

26 In that day when he that escapeth shall come to thee, to tell thee;

27 In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come: and you shall know that I am the Lord.

CHAP. XXV.

A prophecy against the Ammonites, Moabites, Edomites, and Philistines, for their malice against the Israelites.

AND the word of the Lord came to me, saying:

2 Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

3 [a] And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said, Ha, ha, upon my sanctuary, because it was profaned; and upon the land of Israel, because it was laid waste; and upon the house of Juda, because they are led into captivity:

4 Therefore, will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits, and they shall drink thy milk.

5 And I will make Rabbath a stable for camels, and the children of Ammon a couching-place for flocks: and you shall know that I am the Lord.

6 For thus saith the Lord God: Because thou hast clapped thy hands, and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel;

7 Therefore, behold, I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

8 Thus saith the Lord God: Because Moab and Seir have said: Behold, the house of Juda is like all other nations:

9 Therefore, behold, I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

10 To the people of the east with the children of Ammon, and I will give it them for an inheritance, that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they shall know that I am the Lord.

12 [b] Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

[a] Jer. xxvii. 3. and xlviii. 39.

[b] A. M. 3417. A. C. 387. Jer. xlix. 7.

VER. 16. *Stroke;* pestilence, or sudden death. This would make the loss of a dear wife still more afflicting. Yet such distress will fall upon the whole nation, (C.) and misery shall increase so much, that a private loss will be almost forgotten. H.—*Curæ leves loquuntur, graviores silent.* Sen. Troad.—When a loss is foreseen, it is more easily borne. Private calamities sink in public ones. W.

VER. 17. *Silence,* for such manifold calamities, if thou canst screen thyself from the enemy, who will otherwise take offence, as he has brought them on. H.—*Dead.* Priests were allowed to mourn only for father or mother, and their unmarried brothers and sisters. Lev. xxi. 1. Ezechiel (xliv. 25.) adds, *Son and daughter.* Many think the wife must also be understood, as she is nearer than a brother. The reasons for these prohibitions did not then subsist, as no sacrifice could be offered in Chaldea; and therefore God here specifies what the prophet was not to do, (C.) though lawful on other occasions. Sanct.—*Tire.* Lit. "crown," bandage, (C.) or parchment, on which parts of the law were written. Sept. "Let (Rom. ed. adds, not) the hair of thy head be curled (or ruffed; συμπεπλεγμενον) upon thee." H.—It was usually cut in mourning. S. Jer.—*Feet.* They were bare, at funerals, and in times of sorrow. 2 K. xv. 30.—*Face,* like David. Heb. "the upper lip," which mourners and lepers covered. Lev. xiii. 45. C.—*Mourners.* Feasts were prepared by the relations, (Jos. Bel. ii. 1.) and friends sent some food, but no delicacies, to those who mourned. Lev. v. 9.

VER. 21. *Profane,* or esteem it no more, (H.) but abandon it to the Gentiles. C.—*Feareth* to lose; or on which it rests, v. 25. H.

VER. 27. *No more,* if thou darest to speak before the Chaldeans. v. 17. Reserve thy tears and lamentations for that time. C.

CHAP. XXV. VER. 2–3. *Ammon.* These nations were punished five years after the Jews. C. xxi. 19. Jer. xxvii. 3. C.—"Egypt, Syria, Phœnicia, and Arabia," were conquered. Beros.—*Hast.* God saw their dispositions, which they manifested afterwards. C.—They rejoiced most, and were therefore punished with other nations. W.

VER. 4. *East;* the Chaldeans, (Sanct.) who conquered them, (H.) though the Scenite Arabs, who occupied the country after the inhabitants were removed, or the Armenians and Agarens, are rather meant than the Chaldees. W.

VER. 5. *Rabbath,* the capital city of the Ammonites: it was afterwards called *Philadelphia.* Ch.—*Flocks.* These constituted the riches of those Arabians.

VER. 7. Lord, and that it was not through impotence that my people became a prey. Ammon and Moab returned after some time. v. 10. C. xvi. 53. Jer. xlix. 6.

VER. 8. *Seir;* Idumea.—*Nations,* whose gods could not defend them. C.—Thus they blasphemed the Lord. Theod.

VER. 9. *Shoulder;* reduce to slavery, (H.) or take the strong places, (Jer. xlviii. 7. C.) or cities and strength of Moab. W.

13 Therefore, thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan, shall fall by the sword.

14 And I will lay my vengeance upon Edom, by the hand of my people Israel: and they shall do in Edom according to my wrath and my fury: and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

16 Therefore, thus saith the Lord God: Behold, I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

A prophecy of the destruction of the famous city of Tyre by Nabuchodonosor.

AND [a] it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, *now* she is laid waste.

3 Therefore thus saith the Lord God: Behold, I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

4 And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

5 She shall be a drying-place for nets in the midst of the sea, because I have spoken *it*, saith the Lord God: and she shall be a spoil to the nations.

6 Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

7 For thus saith the Lord God: Behold, I will bring against Tyre Nabuchodonosor, king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

8 Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

9 And he shall set engines of war and battering rams against thy walls, and shall destroy thy towers with his arms.

10 By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

11 With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword: and thy famous statues shall fall to the ground.

12 They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the waters.

13 [b] And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

14 And I will make thee like a naked rock, thou shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain, when they shall be killed in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast

[a] A. M. 3416.

[b] Jer. vii. 34.

VER. 10. *With*, or "like thee." Moab (v. 11.) shall be treated like Ammon. H.—Heb. "As for the," &c. C.

VER. 12. *Revenge;* exhorting the Chaldeans to destroy utterly, (Ps. cxxxvi. 7.) and seizing every opportunity of injuring the Jews. 2 Par. xxviii. 18. Amos i. 11.

VER. 13. *South.* Heb. "Theman," a city at one extremity. The Chaldeans laid waste the country, (C. xxxii. 29.) but did not remove the people, who seized the southern parts of Juda, till they were forced to submit to the Machabees.

VER. 15. *Enmities.* They also watched every moment to injure the Jews. Amos i. 5. But Nabuchodonosor was irritated, because they had assisted Tyre. Jer. xlvii. 4.

VER. 16. *Killers.* Heb. "Ceretheans." David's guards were of this nation. 2 K. viii. 18. They came originally from Crete; and the Sept. have here, "Cretans;" (C.) as Grabe substitutes for "Judges of Sidon." H.—Chal. "archers."—*Remnant.* They deserve not the name of a nation, having been much reduced by Egypt and the Chaldeans. C.

CHAP. XXVI. VER. 1. *Year* of the prophet's captivity. H.—He still dates from the transmigration of Joachin. C. i. &c. W.—Some think he speaks of the first, fourth, or fifth month. Tyre was not besieged till after the ninth day of the fourth month, when Jerusalem was taken; nor could she express her joy for that event before, unless God allude to her dispositions, &c. C. xxv. 1. C.

VER. 2. *Gates:* places of resort and commerce. The Jews came to Jerusalem frequently from all parts, which increased her beauty and trade. New Tyre expects that more will come to her.

VER. 3. *Up.* Nabuchodonosor besieged the city for thirteen years. The profane historians read by S. Jerom took no notice of this; but Josephus quotes several. An. x. 11. and c. Ap. i. C.

VER. 4. *Dust.* She shall be demolished, and the rubbish thrown into the sea, to make a road by which New Tyre in the island might be attacked. v. 12. H.

VER. 5. *Sea.* S. Jerom explains this of New Tyre; Marsham of the Old. To reconcile the different texts, we only need to suppose that both cities were connected by a road thrown up in the sea by Hiram, and repaired by Nabuchodonosor with great labour, (C. xxix. 18.) after it had been destroyed by the inhabitants of New Tyre, when they saw the old city on the continent fall a prey. S. Jer. C.

VER. 7. *Kings:* Nabuchodonosor (4 K. xxv. 28.) or Alexander, who took Tyre. M.

VER. 8. *Daughters.* Many towns were subject to Tyre: almost all Phœnicia acknowledged her dominion, as well as (C.) the seas to which her fleets went. v. 15. Selden. Mare i. 6. Curt. iv.—These smaller cities shall fall, and the town shall be of no service except to dry nets. W.

VER. 9. *Engines.* Lit. "vines." H.—A covert was thus made for the soldiers, (Veget. iv. 15.) when they approached the walls. M.

VER. 10. *Destroyed.* Old Tyre was taken by storm. It is doubtful whether it was pillaged. C. xxix. 18. C.

VER. 11. *Statues.* The citizens chained the golden statue of Apollo to the altar of Hercules, for fear of its leaving them, when Alexander attacked the town. Curt. iv.—Hiram placed a pillar of gold in the temple of Hercules. Jos. C. Ap. i.—Herodotus (ii. 44.) saw another also of emerald stone, (σμαραγδου) which illuminated the temple in the night. On such the Tyrians might depend; though some render, "the substance *or* guard of thy strength," denoting the soldiers (C.) and towers. H.—The gods were treated like the people, and their precious ornaments plundered.

VER. 14. *More*, for seventy years. Is. xxiii. 15. The people returned at the same time as the Jews. A. 3468. Soon after, Zacharias (C. ix.) speaks of Tyre as then subsisting. It was very strong in Alexander's time, (who took it with difficulty, as Antigonus did eighteen years later) and had a very extensive commerce when S. Jerom wrote. But all this must be understood of New Tyre. The old city never regained much splendour. C.—It is still in ruins. A modern traveller was struck with the completion of this prophecy, beholding a few miserable fishermen drying their *nets* on the spot!

VER. 16. *Sea:* colonies, or tributary to Tyre v. 8. H.—Leptis, Utica, Carthage, and Cadiz, were founded by Tyrians. Pliny v. 19.—Some pretend that these cities were attacked by the conquerors, for manifesting their grief. See

away their broidered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

17 And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city, that wast strong in the sea, with thy inhabitants, whom all did dread?

18 Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled, because no one cometh out of thee.

19 For thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee:

20 And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

21 I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

CHAP. XXVII.

A description of the glory and riches of Tyre: and of her irrecoverable fall.

AND [a] the word of the Lord came to me, saying:

2 Thou, therefore, O son of man, take up a lamentation for Tyre:

3 And say to Tyre, that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

4 And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

5 With fir-trees of Sanir they have built thee, with all sea planks: they have taken cedars from Libanus to make thee masts.

6 They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory, and cabins, with things brought from the islands of Italy.

7 Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Aradians were thy rowers: thy wise men, O Tyre, were thy pilots.

9 The ancients of Gebal, and the wise men thereof, furnished mariners, for the service of thy various furniture: all the ships of the sea, and their mariners, were thy factors.

10 The Persians, and Lydians, and the Lybians, were thy soldiers, in thy army: they hanged up the buckler and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about: the Pygmeans also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

12 The Carthaginians, thy merchants, supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

13 Greece, Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves and vessels of brass.

14 From the house of Thogorma they brought horses, and horsemen, and mules, to thy market.

15 The men of Dedan were thy merchants: many islands *were* the traffic of thy hand, they exchanged for thy price teeth of ivory, and ebony.

16 The Syrian was thy merchant, by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine linen, and silk, and chodchod, in thy market.

17 Juda, and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil, and rosin, in thy fairs.

18 The men of Damascus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the best colour.

19 Dan, and Greece, and Mosel, have set forth in

[a] A. M. 3416. A. C. 588.

Jos. Ant. x. Pineda, &c.—But we shall not here follow conjectures.—*Astonishment.* Heb. "troubles," or mourning. C.

Ver. 17. *Dwellest in.* Heb. "of the seas." Prot. "seafaring men," (H.) being near the sea, or thence deriving thy riches.

Ver. 18. *Because.* Heb. "at thy departure." C.—Sept. "into captivity." S. Jer.

Ver. 19. *Waters;* great armies, (v. 3.) or when thou art in the regions below. Job xxvi. 5. C.—Tyre was humbled for her pride, but restored after seventy years. Is. xxiii. Our Saviour retired into those parts. Mat. xv. 21. W.

Ver. 20. *Everlasting:* in the grave, till the day of judgment. Ps. xlviii. 12. Wisd. xii. 5.—*Living,* assigned to Israel, (C. xxxii. 24. C.) where holy people adore the true God, and shall rise to life eternal. M.

Ver. 21. *For ever:* for a long time, (Theod.) not at all in thy ancient glory. H.—The city subsisted after the days of Nabuchodonosor and of Alexander. C. v. 14.—But the ancient city was reduced to a mere nothing. H.

CHAP. XXVII. Ver. 2. *Lamentation.* Such canticles were usual, and very poetical.

Ver. 3. *Entry,* whence merchants may proceed from an excellent harbour to any place.

Ver. 4. *Neighbours* of Sidon. Jos. xix. 29. C.—Sept. "thy children." Prot. "thy builders." H.—The description of the Tyrian grandeur, shews their more woeful ruin. W.

Ver. 5. *Thee.* Heb. "all thy *ship*-boards." Sept. Prot. H.—S. Jer. has divided (C.) *leuthim,* "decks of the sea," as *yam* denotes the sea. H.

Ver. 6. *Benches.* Sept. "temples."—*Italy.* Heb. *Cetim.* Macedonia. Boch. C.—All distant places were styled islands, (H.) when they went by water to them.

Ver. 7. *Linen.* Cotton, (Ex. xxv. 4.) used for standards. Sept. "for bed coverlets," or for sails.—*Mast.* Cleopatra and Caligula were still more sumptuous in their sails.—*Elisa,* or Elis, famous for purple: yet Tyre was more so.

Ver. 8. *Aradians.* Sidon and Arad were then subject to Tyre, and supplied rowers.—*Pilots.* They studied no other science.

Ver. 9. *Gebal.* Sept. "Biblos," which is the same. 3 K. v. 18.—*Furnished.* Heb. "were in thee to repair thy breaches." Sept. "strengthened thy designs."

Ver. 10. *Lybians.* Heb. "Phut." They had been expelled by the Cyreneans. Tyre had in her pay the most warlike nations of Persia, &c. Cyrus soon after shook off the yoke of the Medes, and conquered the Lydians.—*Hung up.* v. 11. This was very usual. Cant. iv. 4. Is. xxii. 8. C.

Ver. 11. *The Pygmeans.* That is, strong and valiant men. In Heb. *Gammadim.* Ch.—He does not speak of those fabulous men hardly a cubit high. *Gomed* signifying a "cubit," has caused them to be styled so here. Sept. "guards;" or Sym. "Medes." Ezechiel (xxxviii. 6.) speaks of the Gomerim.

Ver. 12. *Carthaginians.* Heb. "Tharsis," in Cilicia; (Gen. x. 4. C.) or distant merchants, who came by *sea.* H.

Ver. 13. *Slaves.* Those from Greece were much esteemed. C.—Alas! thirty thousand Tyrians were themselves thus sold by Alexander! H.

Ver. 14. *Horses.* Those of Sarmatia (C.) were in high repute. Pliny viii. 42.

Ver. 15. *Dedan.* Sept. "Rhodians;" or rather Arabs are meant. v. 20. They might receive ivory from Ethiopia.—*Teeth.* Heb. "horns *or* tusks," which the elephant casts every year. The ivory is less brittle. 3 K. x. 18. C.—*Ebony;* a hard black wood, like horn. Bochart.

Ver. 16. *Syrian:* always much addicted to commerce. S. Jer.—Sept. read *Adam* for *Aram,* as if the traffic in *men* was meant: (C.) "ivory, and to those who brought, thou gavest thy rewards. (16) Men of thy traffic," &c. H.—*Linen.* Heb. *buts,* "silk" extracted from the *pinna* fish. 1 Par. xv. 27. *Silk.* Heb. *ramoth,* may rather denote unicorns. Job xxviii. 18. C.—*Chodchod.* It is the Hebrew name for some precious stone, but of what kind in particular, interpreters are not agreed. Ch.—Some say the carbuncle, &c. S. Jerom renders it *the jasper.* Is. liv. 12. W.—Here he confesses he knows not the meaning. C.

Ver. 17. *Rosin.* Our version generally renders this, *balm.* H.—It was much used to heal. Jer. viii. 22. Gen. xxxvii. 25.

Ver. 18. *Rich.* Heb. *Chelbon;* perhaps the city Chelba. Jud. i. 31. The kings of Persia used this wine, and planted vines at Damascus on purpose.

thy marts wrought iron: stacte, and calamus were in thy market.

20 The men of Dedan were thy merchants in tapestry for seats.

21 Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

22 The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

23 Haran, and Chene, and Eden, *were* thy merchants: Saba, Assur, and Chelmad, sold to thee.

24 They were thy merchants in divers manners, with bales of blue *cloth*, and of embroidered work, and of precious riches, which were wrapped up, and bound with cords: they had cedars also in thy merchandise.

25 The ships of the sea were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

26 Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea, in the day of thy ruin.

28 Thy fleets shall be troubled at the sound of the cry of thy pilots.

29 And all that handled the oar, shall come down from their ships: the mariners, and all the pilots of the sea, shall stand upon the land.

30 And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.

31 And they shall shave themselves bald for thee, and shall be girded with hair-cloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

32 And they shall take up a mournful song for thee, and shall lament thee: What *city* is like Tyre, which is become silent in the midst of the sea?

33 Which by thy merchandise, that went from thee by sea, didst fill many people: which by the multitude of thy riches, and of thy people, didst enrich the kings of the earth.

34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

35 All the inhabitants of the islands are astonished at thee: and all their kings, being struck with the storm, have changed their countenance.

36 The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

CHAP. XXVIII.

The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.

AND [a]the word of the Lord came to me, saying:

2 Son of man: say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God, in the heart of the sea: whereas, thou art a man, and not God: and hast set thy heart as if it were the heart of God.

3 Behold thou art wiser than Daniel: no secret is hid from thee.

4 In thy wisdom, and thy understanding, thou hast made thyself strong: and hast gotten gold, and silver, into thy treasures.

5 By the greatness of thy wisdom, and by thy traffic, thou hast increased thy strength: and thy heart is lifted up with thy strength.

6 Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

7 Therefore behold, I will bring upon thee strangers, the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

8 They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

9 Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

10 Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

12 And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty,

[a] A. M. 3415.

VER. 19. *Dan:* the citizens of Peneas, the tribe of Dan was in captivity. Grotius places these nations in Zeilan, (C.) or Ceylon. H.

VER. 20. *Seats*, such as the Turks still use, or to throw over horses instead of saddles.

VER. 23. *Haran*, or *Charæ*, famous for the residence of Abraham and the defeat of Crassus.—*Eden*, the province where Paradise was situated.

VER. 24. *Cords*, in boxes, which had then no locks.

VER. 25. *Sea.* Heb. *Tharsis*, in Cilicia; or large, and fit for long voyages. Thine were the best. C.

VER. 26. *South.* Heb. *kodim*, (H.) "eastern," or rather "burning," here means Nabuchodonosor, who came from the north, (C. xxvi. 7. C.) or east. The fall of Tyre is described as a shipwreck. H.

VER. 30. *Ashes.* They followed the same customs as the Jews. C.—The latter were ordered to avoid cutting the hair, like them; yet did so. Deut. xiv. Is. xxii. 22. W.

VER. 36. *Hissed*, through pity and astonishment. C.

CHAP. XXVIII. VER. 2. *Prince.* The Jews say Hiram, (S. Jer.) supposing that he lived a thousand years; though this is not requisite, as he died only four hundred and thirty years before. The idea is childish. The king who was taken and slain at this siege, was probably (C.) Ithobalos. Jos. Ant. x. 11.—Origen applies this to the angel guardian of Tyre. S. Aug. thinks an allusion is made to the fall of Lucifer. But it may all refer to the king, (C.) though others explain part of him and the rest of the devil. S. Jer. E.

VER. 3. *Than Daniel;* viz., in thy own conceit. The wisdom of Daniel was so much celebrated in his days, that it became a proverb among the Chaldeans, when any one would express an extraordinary wisdom, to say he was *as wise as Daniel.* Ch. W.—He was now at court, and had explained the dream of Nabuchodonosor. Dan. ii. 27.

VER. 10. *Uncircumcised.* The Jews deem this a disgrace. 1 K. xxxi. 4. The king would be exposed to eternal death, being devoid of faith, &c. C.

VER. 12. *Resemblance.* The king of Tyre, by his dignity and his natural perfections, bore in himself a certain resemblance of God, by reason of which he might be called *the seal of resemblance*, &c. But what is here said to him is commonly understood of Lucifer, the king over all the children of pride. Ch.—A seal is perfect when it represents things exactly. The prophet speaks ironically, to repress the king's vanity.

13 Thou wast in the pleasures of the paradise of God: every precious stone *was* thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold, the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

14 Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17 And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore, I will bring forth a fire from the midst of thee, to devour thee: and I will make thee as ashes upon the earth, in the sight of all that see thee.

19 All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

20 And the word of the Lord came to me, saying:

21 Son of man, set thy face against Sidon: and thou shalt prophesy of it,

22 And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

23 And I will send into her pestilence, and blood in her streets: and they shall fall, being slain by the sword, on all sides, in the midst thereof: and they shall know that I am the Lord.

24 And the house of Israel shall have no more a stumbling-block of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

25 Thus saith the Lord God: When I shall have gathered together the house of Israel, out of the people among whom they are scattered: I will be sanctified in them before the Gentiles: and they shall dwell in their own land, which I gave to my servant, Jacob.

26 And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

CHAP. XXIX.

The king of Egypt shall be overthrown, and his kingdom wasted. It shall be given to Nabuchodonosor, for his service against Tyre.

IN [a] the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

2 Son of man, set thy face against Pharao, king of Egypt: and thou shalt prophesy of him, and of all Egypt:

3 Speak, and say: Thus saith the Lord God: Behold I *come* against thee, Pharao, king of Egypt, thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

4 But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

5 And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth; thou shalt not be taken up nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

[a] A. M. 3415. A. C. 589.

VER. 13. *Paradise.* Thou hadst every thing delightful at Tyre. C.—*Covering.* Heb. "bandage;" diadem, (H.) or belt. Sept. specify twelve stones. See Ex. xxviii. 17.—*Pipes;* music used at the coronation, which was celebrated as a birth-day. C.—God gives and withdraws power from all kings. As long as they act well, they are in a sort of sanctuary. H.

VER. 14. *Stretched out.* That is, thy wings extended. This alludes to the figure of the cherubims in the sanctuary, which with *stretched out* wings covered the ark, (Ch.) on *the holy mountain.* S. Jer. &c.—*Fire.* That is, bright and precious stones, which sparkle like fire Ch.—With these the king's robes glittered, or he walked upon them. Est. i. 6. C.—*Calcacabatur onyx.* Lucan x.

VER. 15. *Iniquity.* Tyre was before wicked; but when the king pretended to be a god, (v. 2.) it could no longer be endured. W.

VER. 17. *Beauty.* Riches have corrupted thy heart.

VER. 18. *Sanctuaries,* or temples, which was a crime (C.) in an idolater, as he took them to be the temples of a real deity. H.

VER. 22. *Sidon.* It gave rise to Tyre, yet was now inferior, though independent of it, (Is. xxiii. 4.) or subject to Egypt. Diod. ii. 2.—It was now pillaged.

VER. 24. *Bitterness.* Jezabel came hence; (4 K. xvi. 31.) and the Phœnicians hemmed in the Israelites as much as possible, and fought against them. C.—Sidon was near Tyre, and imitating her crimes was also punished.

VER. 25. *When.* All shall praise God, seeing that he receives his people again after he has justly chastised them. W.

CHAP. XXIX. VER. 1. *Eleventh.* Heb. "twelfth." Sept. "first of the twelfth month of the twelfth year." There are other variations in the versions. S. Jerom reads the first in Heb. as Theodoret does, who says that it and the Syr. have the twelfth year: which is true, if we neglect the points. C.—The prophets do not observe the order of times. What is here delivered, was sooner fulfilled; or Tyre and Sodom lay nearer than Egypt. W.—The three next chapters regard that country.

VER. 2. *Pharao,* Ephree. Jer. xliv. 30. He came to assist Sedecias; but the Chaldeans raised the siege, went to meet him, and defeated his army. After they had subdued the neighbouring nations, Tyre, &c. they fell upon Egypt. A. 3433. C.

VER. 3. *Dragon.* Heb. *tannin,* (H.) whence *thunnus* may be derived, means any water monster, and seems here put for the *crocodile,* (C.) which Pharao signifies. Grot.—It was the symbol of Egypt, (C.) and adored by the people. Juv. xv. 2.—*Rivers;* the different branches of the Nile, and the canals.—*Myself.* I owe my power to no other. C.—"Apries is said to think that no god could deprive him of the kingdom, so well he seemed to have established it." Herod. ii. 169.—So the ancient Pharao said; I know not the Lord. Ex. v. 2. He boasts of having conducted the waters of the Nile through the land. v. 9. M.—This river was honoured as the greatest of the gods. Heliod. 9.—

Terra suis contenta bonis non indiga mercis
Aut Jovis; in solo tanta est fiducia Nilo.—Lucan viii.

VER. 4. *Bridle.* The Tentyrians jump upon the crocodile's back, give it a club to bite at, which they seize with both hands, and bring it to the shore Pliny viii. 25.—Others throw a hook baited with swine's flesh, and holding the rope on the shore, make a little pig squeak, which draws the attention of the crocodile; and, as it comes for its prey, it swallows the hook, and its eyes being filled with dust is easily slain. Herod. ii. 70.—Apries sent an army against Cyrene, which being defeated as it was thought by the king's fault, many of the Egyptians revolted. He sent Amasis to reduce them, but they gave him the crown. Herod. ii. 161. and iv. 159.—Nabuchodonosor taking advantage of these disturbances, and perhaps invited by Amasis, entered Egypt, drove Apries into the Higher Egypt, slew many of the inhabitants, and Jews, &c. and left Amasis to govern the wretched remains of that kingdom. Usher, A. 3430. The Scripture, however, seems to say that Pharao was slain; (Jer. xliii. &c. C.) which Ctesias assures us was done by Amasis, though Herodotus (ii. 169.) says he was killed by the people, and buried with his fathers. This latter circumstance is not very probable: but the historian followed the account of the priests, who would mention what was most honourable for the nation. He seems to have

6 And all the inhabitants of Egypt shall know that I am the Lord: [a]because thou hast been a staff of a reed to the house of Israel.

7 When they took hold of thee with the hand, thou didst break and rend all their shoulders; and when they leaned upon thee, thou brokest and weakenedst all their loins.

8 Therefore, thus saith the Lord God: Behold, I will bring the sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall become a desert and a wilderness: and they shall know that I am the Lord: because thou hast said: The river is mine, and I made it.

10 Therefore, behold I *come* against thee and thy rivers: and I will make the land of Egypt utterly desolate, *and* wasted by the sword, from the tower of Syene even to the borders of Ethiopia.

11 The foot of man shall not pass through it, neither shall the foot of beast go through it; nor shall it be inhabited during forty years.

12 And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 For thus saith the Lord God: At the end of forty years, I will gather the Egyptians from the people among whom they had been scattered.

14 And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

15 It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations; and I will diminish them, that they shall rule no more over the nations.

16 And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, [b]in the first *month*, in the first of the month, that the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor, king of Babylon, hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

19 Therefore, thus saith the Lord God Behold I will set Nabuchodonosor, the king of Babylon, in the land of Egypt: [c]and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army,

20 And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

21 In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

CHAP. XXX.

The desolation of Egypt and her helpers: all her cities shall be wasted.

AND the word of the Lord came to me, [d]saying:

2 Son of man, prophesy and say: Thus saith the Lord God: Howl ye, wo, wo to the day:

3 For the day is near, yea the day of the Lord is near; a cloudy day, it shall be the time of the nations.

4 And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5 Ethiopia, and Lybia, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

6 Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord, the God of hosts.

7 And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9 In that day shall messengers go forth from my face, in ships, to destroy the confidence of Ethiopia; and there shall be dread among them in the day of Egypt: because it shall certainly come.

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[a] Isai. xxxvi. 6.—[b] A. M. 3432. A. C. 572.

[c] Jer. xlvi. 2.—[d] Jer. xliii. and xliv. and xlvi.

been left unburied. v. 5. *Scales.* The people depended on the king and shared his fate. C.

VER. 6. *Israel*, tempting them to rebel. S. Jer.—He promised more than he was able or strove to perform, though he made a shew of giving aid.

VER. 7. *Loins.* They fell upon thee, and thou didst wound (C.) or "dissolve" their loins. H.

VER. 10. *Tower;* or rather (C.) Heb. and Sept. "from Magdol to Syene." H.—This was on the frontiers of *Ethiopia*, below the cataracts. Pliny v. 9.

VER. 11. *Years*, till the third of Cyrus, who gave liberty to all the captives at the beginning of his reign. v. 13. C.—Amasis reigned forty-four years in Lower Egypt, (Herod. iii. 10.) over the few whom Nabuchodonosor spared.

VER. 14. *Low.* The Jews were no more tempted to apply to them for aid. C.—Amasis strove to shake off the yoke: but Cambyses came and slew many. Psammenites killed himself; (Herod. iii. 9.) or was taken to Susa, and the country laid waste. Ctesias.—Egypt has almost ever since been subject to foreign princes, (H.) Persians, Greeks, Romans, Saracens, Mamelukes, and Turks. The trade of Egypt, by caravans, was in a manner destroyed for forty years by Nabuchodonosor, whose victories Megesthenes and Berosus attest 300 years before Christ. Watson.

VER. 17. *Year:* fifteen (C.) or seventeen years after the preceding prophecy, (v. 1. W.) but on the same subject.

VER. 18. *Peeled*, with carrying machines of war and burdens for thirteen years.—*No reward* worth the labour. The new city surrendered upon terms, (C.) or the citizens shipped off their most valuable goods, and retired to Carthage, &c. God gives a temporal reward for moral virtues, (S. Jer.) even to infidels. W.—Thus he rewarded the ancient Romans, and the midwives. S. Aug. de Civ. Dei. v. 12. and S. Tho. i. 2. q. 114. a. 10.—They had no intention of pleasing God, (C.) or of directing their labours for his service. H.

VER. 21. *Horn:* Zorobabel; (S. Jer.) Jechonias, who was honoured by Evilmerodac; (T.) or Daniel and Mardochai, with all the nation.—*Mouth.* Thou shalt speak boldly, and they will give credit to thee henceforward. C.

CHAP. XXX. VER. 2. *Day* of vengeance, (C.) when the Lord shall judge, (1 Cor. v. 2.) and Egypt shall fall a prey to the most powerful nation of the Chaldees. W.

VER. 4. *Ethiopia.* Heb. "Chus," denoting part of Arabia, or rather Ethiopia.

VER. 5. *Lydia.* Heb. "Phut," near Egypt. C.—These troops were paid. H.—*Chub*, in Mareotis.—*Covenant:* the Jews or auxiliaries. Sept. add, "the Persians and Cretans." C.—There were Persians in Africa who followed Hercules. Pliny v. 8.

VER. 9. *Messengers;* the Chaldeans. C.—The Nile was navigable as far as Syene. S. Jer.

10 Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor, the king of Babylon.

11 He, and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt, and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land, and all that is therein, by the hand of strangers: I, the Lord, have spoken it.

13 [a]Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt.

14 And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

15 And I will pour out my indignation upon Pelusium, the strength of Egypt, and will cut off the multitude of Alexandria.

16 And I will make a fire in Egypt: Pelusium shall be in pain, like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

17 The young men of Heliopolis, and of Bubastus, shall fall by the sword; and they themselves shall go into captivity.

18 And in Taphnis, the day shall be darkened when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

19 And I will execute judgments in Egypt: and they shall know that I *am* the Lord.

20 And it came to pass in the eleventh year, [b]in the first month, in the seventh day of the month, that the word of the Lord came to me, saying:

21 Son of man, I have broken the arm of Pharao, king of Egypt; and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength and hold the sword.

22 Therefore, thus saith the Lord God: Behold I *come* against Pharao, king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

23 And I will disperse Egypt among the nations, and scatter them through the countries.

[a] Zac. xiii. 2.—[b] A. M. 3416.

24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharao, and they shall groan bitterly, being slain before his face.

25 And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

26 And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

CHAP. XXXI.

The Assyrian empire fell for their pride: the Egyptian shall fall in like manner.

AND [c]it came to pass in the eleventh year, the third month, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, speak to Pharao, king of Egypt, and to his people: To whom art thou like, in thy greatness.

3 Behold, the Assyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

4 The waters nourished him, the deep set him up on high, the streams thereof ran round about his roots, and it sent forth its rivulets to all the trees of the country.

5 Therefore was his height exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated because of many waters.

6 And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

7 And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

8 The cedars in the paradise of God were not higher than he, the fir-trees did not equal his top, neither were the plane-trees to be compared with him for branches: no tree in the paradise of God, was like him in his beauty.

9 For I made him beautiful, and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

10 Therefore, thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

[c] A. M. 3416.

VER. 12. *Dry.* The canals were obstructed (C.) which rendered cavalry useless. Herod. ii. 108.

VER. 13. *Memphis*, the capital of Lower Egypt, (C.) where the idol or bull (H.) Apis was fed. C.—Here Amasis overcame Apries. Herod. ii. 168.—The Chaldees made war on the gods as well as on the people.—*Prince* Amasis was tributary to Babylon. Some of this probably regards the times of Cambyses and Ochus. Usher, A. 3478 and 3653. C. See C. xxix. 14. H.

VER. 14. *Taphnis*, or Tanis, famous for the miracles of Moses. C.—*Alexandria.* In the Heb. *No*, which was the ancient name of that city, which was afterwards rebuilt by Alexander the Great, and from his name called Alexandria. Ch.—Sept. "Memphis or Diospolis;" (C.) or Thebes, capital of Higher Egypt; (Boch.) though it seems rather a maritime town. Nah. iii. 8. C.

VER. 15. *Pelusium.* Heb. *Sin*, (H.) "muddy," has the same import as πηλος. C.—The place is now called Damietta. H.

VER. 18. *Darkened:* war and misery shall ensue.—*Sceptres*, by dethroning Apries.—*Pride;* overflowing of the Nile. See Jer. xlix. 19.

VER. 20. *Year*, in which Jerusalem was taken. Pharao lost a battle. His country was afterwards invaded, (C.) and his subjects rebelled. v. 21. H.—Part of the kingdom had been already subdued. 4 K. xxiv. 7. W.

CHAP. XXXI. VER. 1. *Year*, about a month before the fall of Jerusalem.

VER. 3. *Assyrian.* The ruin of this great empire (C.) might have admonished the king of Egypt of his frail condition. H.—About thirty-eight years before (C.) Ninive had been taken, and its king (Sarac or Chinaladan) slain by his own general, Nabopolassar, and by Astyages, of Media. They divided the empire between them, and the father of Nabuchodonosor fixed his residence at Babylon. Usher, A. 3378.—*Cedar.* Sept. "cypress."—*Top;* the king of Ninive. C.—Egypt's monarch thought himself invincible; yet would fall like the Assyrian. W.

VER. 4. *Roots.* Various nations paid tribute to the Assyrian, (S. Jer. C.) while he sent his troops, like *rivulets*, to keep all in subjection. Theod.

VER. 11. *I have delivered.* Here the time past is put for the future; i. e. *I shall deliver.*—*The mighty one*, &c. viz. Nabuchodonosor, who conquered both the

11 I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

12 And strangers and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

13 All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

14 For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

15 Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

17 For they also shall go down with him to hell to them that are slain by the sword: and the arm of every one shall sit down under his shadow in the midst of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure, to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharao, and all his multitude, saith the Lord God.

CHAP. XXXII.

The prophet's lamentation for the king of Egypt.

AND it came to pass in the twelfth year, [a] in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, take up a lamentation for Pharao, the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

3 Therefore, thus saith the Lord God: [b] I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land; I will cast thee away in the open field; and I will cause all the fowls of the air to dwell upon thee; and I will fill the beasts of all the earth with thee.

5 And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption.

6 And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

7 [c] And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 I will make all the lights of heaven to mourn over thee, and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

9 And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands which thou knowest not.

10 And I will make many people to be amazed at thee, and their kings shall be horridly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of thy ruin.

11 For thus saith the Lord God: The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof, that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

15 When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness,

[a] A. M. 3417. A. C. 587.—[b] Supra xii. 13. and xvii. 20.

[c] Isai. xiii. 10. Joel ii. 10. and iii. 15. Mat. xxiv. 29.

Assyrians and Egyptians; (Ch.) or rather his father, Nabopolassar, subdued the former. v. 3. H.

VER. 12. *Strangers;* revolted Assyrians. See Ps. xvii. 46.

VER. 13. *Branches.* The nations continued, but submitted to another master.

VER. 14. *Pit.* The new king would appoint fresh governors.

VER. 15. *Waters,* as if they bewailed his fate. C.—Those whom the king of Ninive had exalted, and the people, who wished not to submit to a foreigner, would no doubt lament the slaughtered monarch, now silent (H.) in the grave. Theod.

VER. 16. *Comforted.* The ghosts of princes who had been subject to Serac, seeing his fall, bore their own misfortune with greater content. In the grave there is no distinction of master and slave. C.—Surviving princes expected some emolument from the change. H.

VER. 17. *Arm;* those in power. Sept. "his seed." Heb. *Zora,* (H.) means both.

VER. 18. *Famous* king of Assyria, or of Egypt.—*Pharao.* C.—

Mutato nomine de te
Fabula narratur.—Hor. 1. Sat. 1.

—Though Egypt be like the most potent kingdoms, it shall likewise fall. W.

CHAP. XXXII. VER. 1. *Twelfth.* He counts from the captivity of Jechonias, as Sedecias reigned only eleven years. W.

VER. 2. *Dragon,* or crocodile; two of the most terrible creatures.—*With the horn* is not expressed in Heb. and the crocodile has nothing like a horn. It has four feet, with which it makes the water muddy. C.

VER. 3. *Net.* Sept. "hook." C. xxix. 4. C.—Some take the crocodile with a *net.* v. 3. Elian. Hist. x. 21.

VER. 5. *Corruption.* Sept. "blood." But *romuth* (H.) means rather "worms." Syr. C.

VER. 7–8. *Out,* like a candle, by death; *extinctus.* H.—The glory of Egypt was so great, that at its fall the light of heaven seemed diminished. W.—Great desolation is thus intimated.—*When,* &c. is not in some Latin copies, nor in Heb. &c. C.

VER. 9. *Anger,* as they will not know why I have treated thee so severely: or rather, they shall be afraid for themselves. v. 10. C.

VER. 12. *Invincible,* when they wield God's sword. Cyrus easily conquered them. H.—Heb. "strong." Sept. "pestiferous."

VER. 14. *Oil.* It is very transparent. It seems the Nile was rendered muddy by cattle, &c.

when I shall have struck all the inhabitants thereof: and they shall know that I am the Lord.

16 This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith: for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

17 And it came to pass in the twelfth year, [a] in the fifteenth day of the month, that the word of the Lord came to me, saying:

18 Son of man, sing a mournful song for the multitude of Egypt: and cast her down, *both* her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

19 Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

20 They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

21 The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers, and slept uncircumcised, slain by the sword.

22 Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

23 Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

24 There *is* Elam, and all his multitude, round about his grave, all of them slain, and fallen by the sword: that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

25 In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these *are* uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

26 There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised, and slain, and falling by the sword, though they spread their terror in the land of the living.

27 And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones: because they were the terror of the mighty in the land of the living.

28 So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

29 There is Edom and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

31 Pharao saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharao, and all his army, saith the Lord God:

32 Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharao, and all his multitude, saith the Lord God.

CHAP. XXXIII.

The duty of the watchman appointed by God: the justice of God's ways: his judgments upon the Jews.

AND the word of the Lord came to me, saying:

2 Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

3 And he see the sword coming upon the land, and sound the trumpet, and tell the people:

4 Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come and cut him off, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and did not look to himself; his blood shall be upon him: but if he look to himself, he shall save his life.

6 And if the watchman see the sword coming, and sound not the trumpet, and the people look not to themselves, and the sword come and cut off a soul from among them; he indeed is taken away in his iniquity,

[a] A. M. 3417.

VER. 15. *Fulness*, or all of it shall be desolate.

VER. 17. *Month:* probably the twelfth. v. 1.

VER. 18. *Down:* announce this catastrophe. C.—Apries was slain by order of Amasis. Diodor. 1. Jer. xliv. 30.

VER. 21. *Most.* Sept. "giants shall say to thee: Remain in the depth of the pit. Whom dost thou excel? descend," &c. H.—They vary much in this chap. from the Heb. S. Jer.—*Helpers;* Lybians, &c. C. xxx. 5. These shall come to compliment the king. C.—After a battle, those of the same nation were buried together. v. 22. Theod.—The Egyptians had tombs like houses, in which there were separate holes or apartments (C.) as in large vaults. H.

VER. 24. *Shame.* They are buried without any distinction.

VER. 27. *Not.* Some copies of Sept. omit the negation. Others render the Heb. "Have they not slept?" &c. These nations were deprived of military honours, dying like cowards; and therefore their swords were not placed with them in the grave. C.—It was customary to inter such things as the deceased had liked the most. Serv. in Æn. x. *Arma quibus lætatus habe tua,* &c. Simon (1 Mac. xiii. 29.) placed arms and representations of ships on the pillars at Modin, in honour of his kindred. If Elam, &c. had not received such distinction, why should the Egyptians repine? Were they any better? C.—The country and king of the Elamites, Assyrians, and other infidels, shall be destroyed. W.

VER. 28. *Midst.* This threat would make great impression on the Egyptians, who were particularly solicitous to be buried with their fathers.

VER. 29. *Edom.* Sept. add, "and all the Assyrian princes." Some copies omit Edom. H.—This nation had laid aside circumcision, which Hircan forced them to resume. They had been present at the siege of Jerusalem. C. xxxv. C.

VER. 30. *Hunters* of men, like Nemrod, the first king of Assyria. H.

VER. 32. *My.* Heb. Sept. "his," (C.) alluding to the ravages of Nechao; (Grot.) though the Heb. may also signify *my*, as the Jews read Egypt, and Palestine, the *land of the living*, were filled with *terror*. After the latter had been chastised, Pharao might dread (C.) a worse fate; (H.) and the multitudes slain before him, might afford him some (C.) wretched consolation. H.—It is evident that these nations believed the existence of separate spirits, and had not given in to the errors of the Sadducees, or of the Metempsychosis. C.

CHAP. XXXIII. VER. 2. *Take.* Before (C. iii. 17.) God made the choice, (C.) as he does here, v. 7. He confirms the authority of those who are appointed to govern.—*Meanest.* Lit. "last," (H.) which seems to denote such as are chosen without regard to their dignity or obscurity in life. Gen. xlvii. 2. and 3 K. xii. 31. C.—Pastors are not excused from admonishing the people for fear of danger or despair of reclaiming them, as each one is bound to do his duty. S. Jer. W.

but I will require his blood at the hand of the watchman.

7 [a]So thou, O son of man, I have made thee a watchman to the house of Israel: therefore, thou shalt hear the word from my mouth, and shalt tell it them from me.

8 When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities and our sins are upon us, and we pine away in them; how then can we live?

11 [b]Say to them: *As* I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will ye die, O house of Israel?

12 Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin; and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness; and the just shall not be able to live in his justice, in what day soever he shall sin.

13 Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity, all his justices shall be forgotten: and in his iniquity, which he hath committed, in the same shall he die.

14 And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin and do judgment and justice;

15 And if that wicked man restore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjust thing, he shall surely live, and shall not die.

16 None of his sins, which he hath committed, shall be imputed to him; he hath done judgment and justice, he shall surely live.

17 And the children of thy people have said: The way of the Lord is not equitable: whereas, their own way is unjust.

18 For when the just shall depart from his justice, and commit iniquities, he shall die in them.

19 And when the wicked shall depart from his wickedness, and shall do judgments and justice, he shall live in them.

20 And you say: [c]The way of the Lord is not right: I will judge every one of you according to his ways, O house of Israel.

21 And it came to pass in the twelfth year[d] of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came; and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

23 And the word of the Lord came to me, saying:

24 Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying: Abraham was one, and he inherited the land; but we are many, the land is given us in possession.

25 Therefore say to them: Thus saith the Lord God: You that eat with the blood, and lift up your eyes to your uncleannesses, and that shed blood: shall you possess the land by inheritance?

26 You stood on your swords, you have committed abominations, and every one hath defiled his neighbour's wife: and shall you possess the land by inheritance?

27 Say thou thus to them: Thus saith the Lord God: *As* I live, they that dwell in the ruinous places shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds and caves, shall die of the pestilence.

28 And I will make the land a wilderness and a desert, and the proud strength thereof shall fail; and the mountains of Israel shall be desolate, because there is none to pass by them.

29 And they shall know that I am the Lord, when I shall have made their land waste and desolate, for all their abominations which they have committed.

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[a] Supra iii. 17.—[b] Supra xviii. 32.

[c] Supra xviii. 25.—[d] A. M. 3417. A. C. 587.

VER. 6. *Iniquity*, not regarding the admonitions of his pastor; (C. iii. 18. C.) or rather of conscience, when the guide proves faithless and silent, as in this instance. H.—The people were persuaded that none suffered except for some fault. v. 10. Jer. xxxi. 30. Dan. xiii. 52. Gen. xliv. 16. The author of the Book of Job takes great pains to remove this mistake. God sometimes sends crosses for a trial, (C.) and to increase the merit of his servants; though it be very true, (H.) "no one is miserable except he deserve it." S. Aug.

VER. 8. *Surely die* a temporal, (Theod.) or rather an eternal death. S. Jer.

VER. 10. *Live?* They suppose their case to be desperate, as their fathers had sinned. C. xviii. The prophet shews that none are punished except for their own faults, (C.) and that "each one has free-will to be saved or to be lost." S. Jer.

VER. 11. *Desire.* The sinner's damnation is not an object of God's pleasure. C. xviii. 23. C.—He has an antecedent will to save all. He knocks at the door of our heart, (Apoc. iii. 20.) and if man do what depends on him, nothing will be wanting on the part of God. S. Tho. i. 2. q. 109. and 112. W.

VER. 12. *Hurt him.* God effaces all past crimes: yet a relapse makes them as it were revive, and is pardoned with more difficulty. Mat. xviii. 35. Some read, "In what day the converted sinner groans, he shall be saved," as if they had taken in part of Is. xxx. 15.

VER. 17. *Equitable;* as we are much more inclined to vice than to virtue. This argumentation is inconclusive, as God owes nothing to man; and what good the latter does, is an effect of his grace. The propensity to evil is no excuse, as man is still free. He is judged according to the dispositions in which he is found at the hour of death; yet we must not infer, that those who have spent their lives in sinning will be no worse treated than the person who dies guilty of a single crime.

VER. 21. *Twelfth.* Rom. Sept. "tenth." Syr. "eleventh year, . . . in the twelfth month;" which Theodoret thinks more probable, as the city was taken in the ninth of the fourth month of that year. Yet even so, it is strange that the news should not arrive before. Some think (C.) that the messenger came also to announce what happened after the death of Godolias. Sanct.—*Captivity.* Here it is evident that the prophet dates from that event. C. i., &c. H.—As he prophesied on the very day when the city was besieged, (C. xxiv. 2.) so (v. 26.) he foretold that one should come three years after to inform him of the capture. W.—Then the people would believe him, (ib. v. 27. C.) and he would open his *mouth* boldly. v. 22. H.

VER. 24. *Places.* He has answered those who despaired. v. 10. Now he turns to the presumptuous, who expected to be treated like Abraham, though they did not imitate his virtues. C.—They perhaps entertained these sentiments before the death of Godolias, thinking to establish themselves *in the land.* Afterwards the prophet Jeremias could not prevail on them to remain, though God promised them security.

VER. 25. *To them.* Grabe marks to v. 27, *Thus saith*, &c. as wanting in the Sept. though not in the Alex. copy. S. Jerom reckons eight verses or lines omitted. H.—The Comp. and Theodoret read them with some variations.—*The blood.* It must be carefully extracted. Gen. ix. 4. Lev. vii. 26.—*Uncleannesses;* idols, in which you trust.

VER. 26. *Swords*, thinking to live thereby, (Gen. xxvii. 40.) and to be

30 And thou, son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another, each man to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if a people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

32 And thou art to them as a musical song, which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

33 And when that which was foretold shall come to pass, (for behold it is coming) then shall they know that a prophet hath been among them.

CHAP. XXXIV.

Evil pastors are reproved: Christ, the true pastor, shall come and gather together his flock from all parts of the earth, and preserve it for ever.

AND the word of the Lord came to me, saying:

2 Son of man, prophesy concerning the shepherds of Israel; prophesy, and say to the shepherds: Thus saith the Lord God: [a]Wo to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

3 You eat the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

4 The weak you have not strengthened, and that which was sick you have not healed; that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

5 And my sheep were scattered, because there was no shepherd; and they became the prey of all the beasts of the field, and were scattered.

6 My sheep have wandered in every mountain, and in every high hill; and my flocks were scattered upon the face of the earth, and there was none that sought them; there was none, I say, that sought them.

7 Therefore, ye shepherds, hear the word of the Lord:

8 *As* I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd; for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

9 Therefore, ye shepherds, hear the word of the Lord:

10 Thus saith the Lord God: Behold, I myself *come* upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more; neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

11 For thus saith the Lord God: Behold, I myself will seek my sheep, and will visit them.

12 As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep, and will deliver them out of all the places where they have been scattered, in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land:

14 I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel; there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

15 I will feed my sheep: and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost; and that which was driven away, I will bring again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment.

17 And as for you, O my flocks, thus saith the Lord God: Behold, I judge between cattle and cattle, of rams and of he-goats.

18 Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures; and when you drank the clearest water, you troubled the rest with your feet.

19 And my sheep were fed with that which you had trodden with your feet; and they drank what your feet had troubled.

20 Therefore, thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

21 Because you thrusted with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad.

22 I will save my flock, and it shall be no more a spoil; and I will judge between cattle and cattle.

[a] Jer. xxiii. 1. Supra xiii. 3.

secure. But I will disarm you. The *pestilence* shall find out those in the rocks. v. 27.

VER. 30. *Walls*, the resort of idle people. C.

VER. 31. *In* to a religious meeting. Chal. Perhaps they came on the sabbath to his house. Yet they made a jest and *song* of his instructions. C.—They heard them with pleasure, but did not reform their lives. H.

VER. 33. *Coming.* The desolation of Jerusalem, (H.) and what I have foretold, hath already taken place; or, the news will presently arrive: as it did the following morning. v. 21. C.

CHAP. XXXIV. VER. 2. *Shepherds.* That is, princes, magistrates, chief priests, and scribes. Ch.—Shepherds may lawfully take milk, (1 Cor. ix. 7.) but the sheep and its wool belong to the master. W.—Excellent instructions are here given for all in authority. C.

VER. 3. *Fat.* Pastors often disguise the truth to flatter the rich, or the more just souls are ruined by their negligence.

VER. 4. *Healed.* God alone can restore to life. But pastors will not be excused by ignorance if they know not the maladies and the remedies of their flock.—*Hand.* This was blamed in the Pharisees, and is contrary to the spirit of the gospel. Mat. xxiii. 4. and 1 Pet. v. 2.

VER. 5. *Field.* The people being neglected, followed false prophets and idols. Their teachers were so far from striving to reclaim them, that they perhaps shewed them the example. C.

VER. 8. *No shepherd.* Pastors who seek only their temporal advantage, (1 Tim. vi. 5. Tit. i. 7. H.) are hirelings; and if they teach false doctrine, they are wolves. John x. W.

VER. 10. *Cease.* Both the leaders and the people were led into captivity.

VER. 12. *Day*, in persecution. I will count my sheep, lest any be lost.

VER. 13. *Land.* All this cannot be understood of the synagogue alone.

VER. 16. *Preserve*, (Sept. Syr.) which seems more natural than Heb. and Chal. "destroy." I will not eat them, like bad shepherds. v. 3. C.—God and those whom he sends, will take care of the flock. Eph. iv. W.

VER. 17. *Cattle.* The crimes of the pastors do not excuse the flock. In it there are people of different dispositions. The rich often destroy, and these are brought to an account. v. 24. C.

23 [a] AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24 And I, the Lord, will be their God, and my servant David the prince, in the midst of them: I, the Lord, have spoken *it*.

25 And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness, shall sleep secure in the forests.

26 And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

27 And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil to the nations; neither shall the beasts of the earth devour them, but they shall dwell securely without any terror.

29 And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know that I, the Lord, their God, am with them, and *that* they *are* my people, the house of Israel, saith the Lord God.

31 [b] And you my flocks, the flocks of my pasture, are men; and I am the Lord your God, saith the Lord God.

CHAP. XXXV.

The judgment of Mount Seir, for their hatred of Israel.

AND the word of the Lord came to me, saying:

2 Son of man, set thy face against Mount Seir, and prophesy concerning it, and say to it:

3 Thus saith the Lord God: Behold, I come against thee, Mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

4 I will destroy thy cities, and thou shalt be desolate; and thou shalt know that I am the Lord.

5 Because thou hast been an everlasting enemy, and hast shut up the children of Israel, in the hands of the sword in the time of their affliction, in the time of their last iniquity.

6 Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

7 And I will make Mount Seir waste and desolate; and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are slain: in thy hills, and in thy vallies, and in thy torrents they shall fall that are slain with the sword.

9 I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

11 Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

12 And thou shalt know that I, the Lord, have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying: They are desolate, they are given to us to consume.

13 And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

15 As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O Mount Seir, and all Idumea: and they shall know that I am the Lord.

CHAP. XXXVI.

The restoration of Israel, not for their merits, but by God's special grace. Christ's baptism.

AND thou, son of man, prophesy to the mountains of Israel, and say: [c] Ye mountains of Israel, hear the word of the Lord:

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[a] Isai. xl. 11. Osee iii. 5. John i. 45. and x. 11. and 14.

[b] John x. 11.—[c] Supra vi. 3.

VER. 23. *David;* Christ, who is of the house of David. C.—That king had been dead long before, so that no Jew or heretic can deny but that the Messias is here meant, as C. xxxvii. 24. &c. W.—He possessed eminently all the virtues of David, and was of his seed. Zorobabel, &c. cannot be understood, as we have no proof that the governors after the captivity were chosen from the tribe of Juda. C. xxi. 27.

VER. 25. *Peace.* Christ pacifies all. Rom. xv. 33. Mic. v. 5. Eph. vi. 15.—*Beasts:* those who promote idolatry; or, speaking of Christians, who teach heretical doctrine and persecute the Church. C.

VER. 26. *Make.* Lit. "place." H.—Sept. read not *a blessing*, which seems superfluous. C.—Yet Chal. has it, and the idea is more complete. H.

VER. 29. *A bud of renown,* (*germen nominatum.*) He speaks of Christ, our Lord, the illustrious bud of the house of David, renowned over all the earth. See Jer. xxxiii. 15. Ch.—Sept. Syr. "a plant of peace." Chal. "established." C.

VER. 31. *Men.* What has been said of sheep (M.) relates to you.—*Am the Lord.* This is not in Heb. or Prot. H.—But it is found in one Heb. MS. and Sept. as this version is thus frequently confirmed. Kennicott, Dis. ii.

CHAP. XXXV. VER. 2. *Face.* Address, or speak without fearing any man. W.—*Seir:* Idumea. He speaks of its devastation, both by Nabuchodonosor on the side of Moab, and by the Machabees in what remained. Jer. xxvii. 7. and 1 Mac. iv. 60. and xiv. 33. C.

VER. 5. *Enemy.* God revenges the injuries done to his Church, as if they were done to himself. Acts ix. 4. W.—The enmity of Jacob and of Esau seemed to commence in the womb, and was increased by the purchase of the birthright, till Jacob's prudence disarmed his brother. Their descendants sought every opportunity to injure one another. The Idumeans shewed their ill-will particularly, when the Jews were most distressed. This was a piece of the greatest cruelty.

VER. 6. *Blood.* The Machabees sprung from the same stock. Pursue the Idumeans, and force them to receive circumcision. 1 Mac. iv. 15.

VER. 9. *Inhabited* for a considerable time, as C. xxvi. 20.

VER. 10. *Two.* I will add the country of the Jews to my own, or will possess the land belonging to the kingdoms of Juda and of Israel. Their hopes were blasted. They never occupied any thing belonging to the Israelites, and what they had taken from Juda, as far as Hebron, was recovered.—*There,* witness of these designs, and guardian of his temple, &c.

VER. 11. *Wrath.* The Jews shall treat you as you have threatened to do unto them.—*By them,* my people. Sept. "to thee."

VER. 13. *Derogated.* Sept. "bawled;" or Heb. "multiplied your words against me," as if I could not protect my inheritance. H.—You would pretend to judge me, and to fathom my designs.

VER. 14. *Rejoice.* After the captivity, the Machabees shall conquer Edom.

VER. 15. *As,* &c. is not in the Rom. Sept. S. Jerom says it was marked with an asterisk, being taken from Theodotion. C.—Grabe supplies to *thou shalt.* His copy has the rest: . . "thou shalt know that I am their Lord." H.

CHAP. XXXVI. VER. 1. *Israel.* The restoration of the Jews and the redemption of Christ, constitute this fourth division. W.—Edom has seized parts of the country, as if I had abandoned my people for ever.

2 Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance.

3 Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the vallies, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

5 Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

6 Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the vallies: Thus saith the Lord God: Behold, I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

7 Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

8 But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

9 For lo I am for you, and I will turn to you, and you shall be ploughed and sown.

10 And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

11 And I will make you abound with men and with beasts: and they shall be multiplied, and increase: and I will settle you as from the beginning, and will give you greater gifts than you had from the beginning: and you shall know that I am the Lord.

12 And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

13 Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and one that suffocatest thy nation:

14 Therefore thou shalt devour men no more, nor destroy thy nation any more, saith the Lord God:

15 Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

16 And the word of the Lord came to me, saying:

17 Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstruous woman.

18 And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

19 And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

20 And when they entered among the nations whither they went, [a] they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.

21 And I have regarded my own holy name, which the house of Israel had profaned among the nations to which they went in.

22 Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do *this*, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

23 And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

25 And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

26 [b] And I will give you a new heart, and put a new spirit within you: and I will take away the stony

[a] Isai. lii. 5. Rom. ii. 24.—[b] Supra xi. 19.

VER. 2. *Heights.* Sept. "deserts." The mountains are often styled eternal, as being the best symbols of durability. Deut. xxxiii. 15.

VER. 3. *Reproach.* This God had repeatedly threatened. Deut. xxviii. 37. C. Jer. xxiv. 9.—People talked of their distress. W.

VER. 8. *Israel.* Some apply what follows to the captives returning; others, perceiving that the expressions were not then literally verified, have recourse to the reign of 1000 years. Others again explain the whole of Christ's Church. But some expressions refer to it, and others to the captives; which, though mixed together, induce no confusion, as what belongs to the Jews was a figure of what regarded Christ; and the predictions of the Messias might be applied to the Jews in an hyperbolical sense. S. Aug. Doct. iii. 34. S. Jer. M. T. C.

VER. 11. *Greater.* Sept. "similar." H.—It would be difficult to shew that the Jews arrived at greater eminence after the captivity than before, (C.) though they were less addicted to idolatry. Their kingdom was not independent: they had no prophets, &c. But the superior numbers and excellence of the Christian Church is manifest.

VER. 12. *Them.* Antiochus and the Romans laid waste the country; (C.) and Adrian would not allow the Jews to come near Jerusalem. S. Jer. Eus. iv. 6.—The people were not indeed removed together, as they had been. But all this is verified only in the Church, which in the midst of persecutions always subsists. Theodoret thinks these promises were conditional with regard to the Jews.

VER. 13. *Men.* This remark was very ancient. Num. xiii. 33. Wars had almost always raged in the country. C.

VER. 15. *More.* This whole promise principally relates to the Church of Christ, and God's perpetual protection of her; for as to the carnal Jews, they have been removed out of their land these sixteen hundred years. Ch.

VER. 18. *Blood* of their own children, and of the innocent. C. xvi. 36. and xxii. 2. and xxxiii. 25.

VER. 20. *Land.* Yet their conduct was no better than that of infidels. Thus they throw the blame on the law, and upon God himself. Jer. xlviii. 9. &c. C.—The Jews had provoked God to punish them with captivity; and hence the nations took occasion to blaspheme, that he could not protect them. W.

VER. 22. *Holy*, that my attributes of justice and mercy may be confessed. Is. xlviii. 2. Dan. iii. 49. Judith viii. 24.

VER. 25. *Water.* R. David and the Chal. explain this of the remission of sin; and all Christians understand it of baptism in water, remitting all offences. Eph. v. 26. Tit. iii. 5. W.—He alludes to the purification of the Jews, which prefigured baptism and penance, in which the blood of Christ is applied to our souls. This of course was only fulfilled in his church.

VER. 26. *Flesh.* The Jews at their return fell not so often into the sins of idolatry, &c. of which the prophets complained. But yet they were far from answering this character. Great irregularities prevailed under Nehemias, and in the days of the Machabees the priests publicly worshipped idols. 1 Esd. ix.

heart out of your flesh, and will give you a heart of flesh.

27 And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

28 And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

29 And I will save you from all your uncleannesses; and I will call for corn, and will multiply it, and will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations.

31 And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

32 It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

33 Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places.

34 And the desolate land shall be tilled, which before was waste in the sight of all that passed by.

35 They shall say: This land *that was* untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

36 And the nations, that shall be left round about you, shall know that I, the Lord, have built up what was destroyed, and planted what was desolate, that I, the Lord, have spoken and done it.

37 Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do *it* for them: I will multiply them as a flock of men.

38 As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

CHAP. XXXVII.

A vision of the resurrection of dry bones, foreshewing the deliverance of the people from their captivity. Juda and Israel shall be all one kingdom under Christ. God's everlasting covenant with the Church.

THE hand of the Lord was upon me, and brought me forth in the spirit of the Lord; and set me down in the midst of a plain that was full of bones.

2 And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.

3 And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God thou knowest.

4 And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

6 And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord.

7 And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint.

8 And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

9 And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.

10 And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

11 And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

12 Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

13 And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people:

14 And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I, the Lord, have spoken, and done it, saith the Lord God:

15 And the word of the Lord came to me, saying:

16 And thou, son of man, take thee a stick, and write upon it: Of Juda, and of the children of Israel, his associates: and take another stick, and write upon it: For Joseph, the stick of Ephraim, and for all the house of Israel, and of his associates.

17 And join them one to the other into one stick, and they shall become one in thy hand.

18 And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

19 Say to them: Thus saith the Lord God: Behold,

and 2 Esd. v. and viii. and 2 Mac. iv. and v. Christ enables his servants to act with purity unto the end, by the influence of his all-powerful grace. C.

VER. 27. *Do them.* Hence the efficacy of grace appears, (S. Aug. H.) and hereby some keep the commandments. W.—God assists our free-will. Theod. A. Lap. C.

VER. 37. *Find.* Heb. "seek." I will cause great multitudes to come to the solemn feast. This was seen still more after the conversion of the Gentiles. C.

CHAP. XXXVII. VER. 1. *Spirit,* by a divine impulse. He was not really removed. M. C.—*Bones.* "This passage is very famous." S. Jer.—It insinuates the liberation of the captives and of the Gentiles, as well as the mystery of the resurrection. W.—If this were not to take place, it would not be adduced as a figure. Tert. S. Jer.

VER. 5. *Spirit.* That is, life, soul, and breath. Ch.—At the resurrection, the same souls shall return to their respective bodies.

VER. 7. *Noise* of the bones moving, which denotes the wars of Cyrus and the hurry of the nations to which he restored liberty.

VER. 9. *Spirit;* wind or soul. The latter animates the body, as the grace (C.) of the Holy Spirit does the soul. H.

VER. 11. *Off,* like branches. Notwithstanding these desponding thoughts, God will restore his people, (W.) by means of Cyrus. The grave is often put for imprisonment and grievous calamities. Osee vi. 3.

VER. 16. *Associates.* When Jeroboam caused the division, some of *Israel* adhered to Juda. The prophet glued the pieces of wood together, or engrafted them one into the other, to shew that all the people should be united, and the Jews and Gentiles concur to form one church. C. Rom. xi. 17.—Before the latter event took place God united the two kingdoms, to teach us that when we labour for the conversion of heretics, as in England, Catholics must first agree among themselves, that so all may more easily become *one fold* under *one shepherd.* W.

I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him: and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

20 And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

21 And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone; and I will gather them on every side, and will bring them to their own land.

22 [a] And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all; and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

23 Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities; and I will save them out of all the places in which they have sinned, and I will cleanse them; and they shall be my people, and I will be their God.

24 [b] And my servant David shall be king over them, and they shall have one shepherd; they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever; and David, my servant, shall be their prince for ever.

26 [c] And I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord, the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

CHAP. XXXVIII.

Gog shall persecute the Church in the latter days. He shall be overthrown.

AND the word of the Lord came to me, saying:

2 [d] Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

3 And say to him: Thus saith the Lord God: Behold, I *come* against thee, O Gog, the chief prince of Mosoch and Thubal.

4 And I will turn thee about, and I will put a bit in thy jaws; and I will bring thee forth, and all thy army, horses and horsemen, all clothed with coats of mail, a great multitude, armed with spears, and shields, and swords.

5 The Persians, Ethiopians, and Lybians with them, all with shields and helmets.

6 Gomer, and all his bands, the house of Thogorma, the northern parts, and all his strength, and many peoples with thee.

7 Prepare and make thyself ready, and all thy multitude that is assembled about thee: and be thou commander over them.

8 After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel, which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

9 And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

11 And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

12 To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

13 Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof, shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

[a] John x. 16.—[b] Isai. xl. 11. Jer. xxiii. 5. Supra xxxiv. 23. Dun. ix. 24. John i. 45.

[c] Psal. cix. 4. and cxvi. 2. John xii. 34.—[d] Infra xxxix. 1. Apoc. xx. 7.

VER. 22. *King.* The Jews were long without kings, after the captivity; then they were not of the tribe of Juda, and all did not return. Christ fulfils the prediction.

VER. 23. *Idols.* The Jews, even many of the priests, worshipped them, under Antiochus. C.—But the Church is never defiled. H.

VER. 24. *David;* Christ, the *one shepherd,* (Jo. x.) over all nations. W.—This cannot refer to Zorobabel, who was never king, nor perhaps even governor; as Sasabasar, who seems to have been a Persian, was appointed by Cyrus. 1 Esd. i. 8.—*Shepherd.* David had been one. C.—This title is more modest than that of king. S. Jer.

VER. 25. *Ever.* Let the Jews shew how this has been accomplished. We know that Christ preserves and rules his Church unto the end.

VER. 26. *Peace.* Can this regard the synagogue? Not a century passed without some flagrant misconduct, or chastisement. But our Saviour is the mediator of peace. Phil. iv. 7. C.

CHAP. XXXVIII. VER. 2. *Gog.* This name, which signifies *hidden,* or *covered,* is taken in this place either for the persecutors of the Church of God in general, or some arch persecutor in particular; such as Antichrist shall be in the latter days. See Apoc. xx. 8. And what is said of the punishment of Gog, is verified by the unhappy end of persecutors.—*Magog.* Scythia or Tartary, whence the Turks and other enemies of the Church of Christ originally sprung. Ch.—These are supposed to be the princes of some northern and barbarous country, (W.) peopled by the son of Japhet. S. Jer.—S. Aug. (de Civ. Dei. xx. 11.) observes, that as the Church is spread everywhere, so also are persecutors. But Christ will overcome them all. W.—This prophecy is very difficult. It seems literally to refer to Cambyses, who invaded Judea about seventy years after the temple had been destroyed, and perished by the hand of God, at Ecbatana, upon Mount Carmel. It is very usual with the prophets to give fictitious names; as the king of Tyre is called a *cherub,* and Jerusalem *Ooliba.* Cambyses ruled over Scythia, in Iberia; styled Gogarene, by Strabo. xi. C.—The proper Scythia withstood all the attempts of his successors, and defeated Darius. H.

VER. 4. *Jaws.* Thus Cambyses treated the son of Psammenites. God has the most absolute dominion over all monarchs. v. 7.

VER. 8. *Visited,* or rather "shall visit" Judea. Chal. Grot.—Cambyses invaded Egypt twelve years after the Jews had returned, and came upon them two years later, designing to plunder them, at the instigation of their malevolent neighbours. He had sustained great losses in Egypt, and was arrived at Carmel when news was brought that the false Smerdis had declared himself king. See Herod. iii. 61.

VER. 12. *Midst.* Lit. "navel." Heb. "Thabor," intimating a mountain rising in a plain. Judg. ix. 7. C.—Alluding to this intended blunder of the Jews lately returned, he speaks of Antichrist and of all heretics, who seek to pervert or suppress Catholics rescued from the power of the devil, by the sacraments of Christ. W.

14 Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

15 And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

16 And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land; that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants, the prophets of Israel, who prophesied in the days of those times, that I would bring thee upon them.

18 And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

19 And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

20 [a] So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

21 And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

22 And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified: and I will be sanctified: and I will be known in the eyes of many nations; and they shall know that I am the Lord.

CHAP. XXXIX.

God's judgments upon Gog. God's people were punished for their sins: but shall be favoured with everlasting kindness.

AND thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I *come* against thee, O Gog, the chief prince of Mosoch and Thubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts; and will bring thee upon the mountains of Israel.

3 And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field; for I have spoken *it*, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidently in the islands; and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more; and the Gentiles shall know that I am the Lord, the holy one of Israel.

8 Behold, it cometh, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes; and they shall burn them with fire seven years.

10 And they shall not bring wood out of the countries, nor cut down out of the forests; for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel; the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by; and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

12 And the house of Israel shall bury them for seven months, to cleanse the land.

13 And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

14 And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they

[a] Mat. xxiv. 29. Luke xxi. 25.

VER. 13. *Tharsis.* Sept. "Carthage, and all their villages." The merchants or naval forces of Cambyses spurred him forward, (see Ps. lxxvii. 6.) as well as the Arabs, Cuthites, &c. 1 Esd. iv. 8. C.

VER. 16. *Latter.* Antichrist shall persecute the Church at the end of the world. W.—After Cambyses had punished Egypt, his turn came, and all his designs were baffled.

VER. 17. *Prophets.* See Is. xiv. &c. xvi. 21. and xxvi. 1. Jer. xxx. 3. and 23. Joel ii. 30. iii. 1. &c.

VER. 19. *Israel.* The Jews shall be full of dismay, (v. 20.) as the tyrant will vent some threats; (C.) or this commotion was in his own army. H.

VER. 21. *Sword.* The Jews were not in a condition to make resistance. C. —Cambyses had his brother Smerdis slain. But another was set on the throne; whereupon, mounting his horse in a fury, he wounded himself with his sword in the thigh, which mortifying, caused his death after twenty days. Herod. iii. 21. &c.—The historian does not mention what became of his army; but it seems to have perished by discord, as was very common among such a collection of nations. See Jud. vii. 22. Judith xv. 1. and 1 K. xiv. 20. and 4 K. iii. 21. C.—They were now without a head. H.—In the whole universe, God will at last destroy Antichrist and all his adherents. W.

VER. 22. *Pestilence.* His wound might be thus described.—*Blood.* Thus was he punished for shedding that of innocent people. C.

CHAP. XXXIX. VER. 3. *Arrows.* Cambyses thought himself the most skilful at shooting. This was the usual weapon of the Persians (C.) and Parthians. H.

VER. 4. *Fall.* In every part some shall resist Antichrist, who shall be overpowered. W.—Cambyses died at Carmel.

VER. 6. *Islands;* in the naval forces, or in the places of his dominion where discord shall prevail. C.—Cambyses resolved to attack Ethiopia, the people near the temple of Ammon, and the Carthaginians: but his troops refused to go against the latter, and many were smothered in the sands, or starved to death in the other expeditions. Just. i. Lucan x. &c.

VER. 9. *Years;* for a long time. v. 12. Little fuel is necessary there. Mariana (Hist. xi. 24. A. 1212.) mentions, that the arms of the Moors supplied Spain four years with fuel. C.

VER. 10. *Prey.* The Jews relate that Zorobabel went out to oppose these nations, and took so much plunder as to be able to begin the temple. Theod.

VER. 11. *East of* the Mediterranean and of Carmel, the high road from Assyria to Egypt, (Gen. xxxvii. 2. C.) where the Romans had a station at Legion. Eus.—*Called,* or shall be. Is. vii. 14. and lx. 14. C.—*Valley.* Sept. "Gai, the grave of Gog." Prot. "the valley of Haman-Gog." v. 16. H.—Antichrist will not be burnt with material *fire.* But Catholics shall resist him zealously, and gain the victory. W.

may cleanse it; and after seven months they shall begin to seek.

15 And they shall go about passing through the land; and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley of the multitude of Gog.

16 And the name of the city *shall be* Amona, and they shall cleanse the land.

17 And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

18 You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth: of rams, and of lambs, and of he-goats, and bullocks, and of all that are well fed and fat.

19 And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I shall slay for you.

20 And you shall be filled at my table with horses, and mighty horsemen, and all the men of war, saith the Lord God.

21 And I will set my glory among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

22 And the house of Israel shall know that I am the Lord their God, from that day and forward.

23 And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

24 I have dealt with them according to their uncleanness and wickedness, and hid my face from them.

25 Therefore, thus saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel: and I will be jealous for my holy name.

26 And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely, fearing no man:

27 And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

28 [a] And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29 And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

CHAP. XL.

The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.

IN the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year [b] after the city was destroyed: in the self-same day the hand of the Lord was upon me, and he brought me thither.

2 In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

3 And he brought me in thither: and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand: and he stood in the gate.

[a] Supra xxxvi. 23.—[b] A. M. 3430. A. C. 574.

VER. 12. *Land*, to prevent infection, and to comply with the law. Num. xix. 16.

VER. 13. *Day*. It does not occur in the calendar. Yet Comestor and the Carthusian mention *Cambysa*, the day when Bethulia was delivered. Jud. xvi. 31. The history of Judith may perhaps relate to the defeat of this prince. The embellishments will not injure the truth. The Jews immediately after his death recommence the building of the temple, (1 Esd. iv. Agg. i. 14.) which they are forced to discontinue, till Hystaspes confirmed the decree of Cyrus. This was the grand object of their desires, and therefore the day when Cambyses fell was ever memorable to them. C. Diss.—So will that be for Christians, when Antichrist shall be no more. M.

VER. 15. *Buriers*. These might be foreign slaves, or Jews, who followed this employment. C.—They would be habitually (H.) unclean, and their company would be carefully avoided. Those who sought after the dead remains, contracted no uncleanness. C.

VER. 16. *Amona*. Heb. *hamon*, (H.) means "a multitude." C.—Sept. "a place for many graves:" πολυανδριον. H.—So many would be buried there, that the place might justly receive such a name; though we find no such city in the neighbourhood. C.—Rabbath, of Ammon, was sometimes so called. H.

VER. 18. *That are*. Heb. "and of meries, (a species of oxen, in Syria. Bellon. ii. 50.) all of them from Basan," beyond the Jordan, a most fertile country. Sept. "all calves fattened."

VER. 23. *Sword*. I could as easily have protected them against the Chaldeans as against this prince, if their sins had not been in the way. C.—These bring on the ruin of God's people more than the power of the enemy. W.

VER. 25. *Israel*. All who please may now return. Hystaspes was very favourable to them. He married Esther, raised Mardochai to great power, and sent Esdras into Judea with ample privileges. Many returned under him, Artaxerxes, and Alexander.—*Jealous*. I will restore the people to favour, and will protect them (C.) like a husband. H.

VER. 28. *There*, except such as refused to return. They have entire liberty. This and what follows was not fully accomplished till the propagation of the gospel. God wished all to embrace it; and though Israel has been partly blind, they will enter the Church after the Gentiles. Rom. xii. 26. C.

CHAP. XL. VER. 1. *Month*; April 30, A. 3430. Usher. C.—In explaining this last most obscure vision: I. The Jews say it was verified after the captivity. But thus the temple would be four miles round, and the city thirty-six, which never was the case. II. Hence more modern Jews assert it will be fulfilled by the Messias. III. Rejecting these errors, Lyran, &c. suppose that the promise was conditional, and that the sins of the Jews prevented the city and temple from being so large; and that the mystical temple of the Church is also insinuated, into which both Jews and Gentiles shall enter. IV. Though this opinion be probable, it seems better to follow S. Jerom, S. Greg. &c. who cannot apply all to the Old Testament, nor think that such a huge temple and city were indeed promised, but explain some parts of the captives at their return, as a figure of those redeemed by Christ, and brought into his Church, which is adorned with all graces. Yet the greatest part must be understood of the Church triumphant. W.—S. Jerom confesses his ignorance on this subject; and those who have come after him, though they imitate not his modesty, add little to dissipate the mist with which this vision is surrounded. Some have adhered too close to Josephus, while Villalpand has here discovered all the magnificence of Greek and Roman architecture, and has represented the temple six times as large as it really was. It seems that the prophet has described the same temple of Solomon which he had seen, that the dimensions might be preserved, and the hopes of the people kept up; (C.) and that they might comprehend what a loss they actually sustained on account of their sins, (H.) and might strive to come up to this pattern (D.) as "near as they should be able," the wealth of the people being much less than Solomon's. Grot.—These arguments do not, however, shew that the buildings were to resemble each other. They vary in many particulars; and the prophet would specify what was to be really executed. He says nothing of the ornamental part, and little of the height, which are the most expensive. Houbigant. Pref.—If some things appear to be too grand for the temple of Solomon, and of Zorobabel, we must reflect that the prophet passes from the figure to the Church of Christ, which is not unusual. M.—Alcasar and Bossuet explain it wholly of the Church, so that the letter requires few notes. D.

VER. 2. *Mountain;* Moria, in spirit. On the eastern side, the road to the city was level. Walls were added after the captivity, on the other sides. Jos. Bel. vi. 6.—*City*, the temple was so large.—*South*, to one coming from the north, though the temple lay on that side of the town. Ps. xlvii. 2. C.—Sept. read *mongod*, "over-against," instead of *mongob*, "south," which has perplexed many. Houbig.—Ezechiel was placed on Sion, which was not *very high*, but here it denotes the Church. Jerusalem was in ruins. W.

VER. 3. *Brass:* shining. H.—This angel waited for the prophet at the northern gate, but introduced him by that looking towards the east. v. 16.—*Line*. It seems never to have been used. C.

VER. 5. *Breadth*. Heb. Chal. Sept. "of six cubits, in a cubit and a palm;"

4 And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall shew thee: for thou art brought hither that they may be shewn to thee: declare all that thou seest to the house of Israel.

5 And behold *there was* a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a hand breadth: and he measured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed; that is, one threshold was one reed broad:

7 And *every* little chamber *was* one reed long, and one reed broad: and between the little chambers *were* five cubits:

8 And the threshold of the gate by the porch of the gate within, was one reed.

9 And he measured the porch of the gate eight cubits, and the front thereof two cubits, and the porch of the gate was inward.

10 And the little chambers of the gate that looked eastward *were* three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

11 And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

13 And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

14 He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

15 And before the face of the gate, which reached even to the face of the porch of the inner gate, fifty cubits.

16 And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like manner there were also in the porches windows round about within, and before the fronts the representation of palm-trees.

17 And he brought me into the outward court, and behold *there were* chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

18 And the pavement in the front of the gates, according to the length of the gates, was lower.

19 And he measured the breadth, from the face of the lower gate to the front of the inner court without, a hundred cubits, to the east, and to the north.

20 He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof, three on this side, and three on that side; and the front thereof, and the porch thereof, according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings, according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

23 And the gate of the inner court was over-against the gate of the north, and that of the east; and he measured from gate to gate a hundred cubits.

24 And he brought me out to the way of the south, and behold the gate that looked to the south; and he measured the front thereof, and the porch thereof, according to the former measures.

25 And the windows thereof, and the porches round about, as the other windows; the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it; and a porch before the doors thereof; and there were graven palm-trees, one on this side, and another on that side, in the front thereof.

27 And *there was* a gate of the inner court towards the south; and he measured from gate to gate towards the south, a hundred cubits.

28 And he brought me into the inner court at the south gate; and he measured the gate according to the former measures.

29 The little chamber thereof and the front thereof, and the porch thereof, with the same measures; and the windows thereof, and the porch thereof, round about *it*, *was* fifty cubits in length, and five and twenty cubits in breadth.

30 And the porch round about *was* five and twenty cubits long, and five cubits broad.

31 And the porch thereof to the outward court, and the palm-trees thereof in the front: and there were eight steps to go up to it.

32 And he brought me into the inner court by the way of the east; and he measured the gate according to the former measures.

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intimating that the sacred cubit contained six palms, while the common one had only five, (C. xliii. 13. W.) being half a yard; (Arbuthnot) or the Hebrew cubit was a hand's breadth larger than the Babylonian, or about 21¼ inches, (C.) which may be styled (M.) the sacred cubit. Arb. H.—*Reed.* This outer wall (C. M.) was to prevent any from falling down the precipice. It was about four yards nine inches in height and thickness, being so solid in order that the ground might not give way. Josephus describes prodigious walls, (H.) reaching to the bottom of the mountain, three hundred cubits on the south and west; but then the temple was much enlarged. C.

VER. 6. *And.* In this verse occurs the first of thirty-four words where the *j* is allowed by the keri to be omitted in this one chapter, always when it is the sign of the plural number before a suffixed *v*, and of course by voluntary assimilation. But Camb. MS. 1. has the *j* regularly in thirty-two of these words. Kennicott.—*Steps.* The ground was not quite level, which caused the buildings to rise one above another more elegantly. There were four great gates.

VER. 7. *Chamber*, for the porters, (C.) three on each side of the porch. v. 10. H.

VER. 11. *Thirteen*, or twenty-six feet high.

VER. 14. *Cubits* high, or else the elevation is nowhere specified. C.

VER. 16. *Slanting*, or "lattice." Sept. "dark." See 3 K. vii. 4. H.—They were larger within, to afford light, as in Solomon's temple, and in castles. Interpreters disagree in their sentiments: but all allow that God here insinuated that he would reward people in the Old Testament with temporal, and those in the New with spiritual blessings; first with grace in this life, and with glory in the next. W.—Yet we must not suppose that the saints of old were deprived of eternal goods. H.—*About.* The other gates had the like ornaments. C.

VER. 17. There were *chambers*. *Gazophylacia*, so called, because the priests and Levites kept in them the stores and vessels that belonged to the temple. Ch. —They went all round the courts. The women were in the second story. Villalpand and Capel, who are deemed the most accurate, suppose that there were no chambers below, but an open gallery. There seem, however, to have been chambers also. C. viii. 7. C.

VER. 18. *Lower.* So that there was a step up to the threshold. H.—Marble was used in all places exposed to the weather. Jos. Bel. vi. 14.

33 The little chamber thereof, and the front thereof, and the porch thereof as before; and the windows thereof, and the porches thereof, round about *it*, *was* fifty cubits long, and five and twenty cubits broad.

34 And the porch thereof, that is, of the outward court; and the graven palm-trees in the front thereof, on this side and on that side; and the going up thereof was by eight steps.

35 And he brought me into the gate that looked to the north; and he measured according to the former measures.

36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof, round about *it*, *was* fifty cubits long, and five and twenty cubits broad.

37 And the porch thereof looked to the outward court; and the graving of palm-trees, in the front thereof, *was* on this side and on that side; and the going up to it was by eight steps.

38 And at every chamber was a door in the fore fronts of the gates; there they washed the holocaust.

39 And in the porch of the gate were two tables on this side, and two tables on that side; that the holocaust, and the sin-offering, and the trespass-offering might be slain thereon.

40 And on the outward side, which goeth up to the entry of the gate that looketh toward the north, *were* two tables; and at the other side, before the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew *the victims*.

42 And the four tables for the holocausts were made of square stones; one cubit and a half long, and one cubit and a half broad, and one cubit high, to lay the vessels upon, in which the holocaust, and the victim is slain.

43 And the borders of them *were* of one hand breadth, turned inwards round about: and upon the tables *was* the flesh of the offering.

44 And without the inner gate *were* the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north; and their prospect was towards the south, one at the side of the east gate, which looked toward the north.

45 And he said to me: This chamber, which looketh towards the south, shall be for the priests that watch in the wards of the temple.

46 But the chamber that looketh towards the north, shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who, among the sons of Levi, come near to the Lord, to minister to him.

47 And he measured the court a hundred cubits long, and a hundred cubits broad, four square; and the altar *that was* before the face of the temple.

48 And he brought me into the porch of the temple; and he measured the porch five cubits on this side, and five cubits on that side; and the breadth of the gate three cubits on this side, and three cubits on that side.

49 And the length of the porch *was* twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts; one on this side, and another on that side.

CHAP. XLI.

A description of the temple, and of all the parts of it.

AND he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

2 And the breadth of the gate was ten cubits; and the sides of the gate five cubits on this side, and five cubits on that side; and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then going inward he measured the front of the gate two cubits; and the gate six cubits; and the breadth of the gate seven cubits.

4 And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple; and he said to me: This is the holy of holies.

5 And he measured the wall of the house six cubits; and the breadth of *every* side-*chamber* four cubits round about the house on every side.

6 And the side-chambers one by another, were twice thirty-three; and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round; therefore was the temple broader

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VER. 26. *Seven.* There were eight to the inner court, (v. 31.) shewing that more perfection is now required, and a greater reward given. S. Greg. W.

VER. 30. *Five cubits.* The parallel passages would intimate "fifty." C. Villalp.—But the texts all read five, and Maldonat understands the four vacant spaces between the chambers. v. 7. M.

VER. 38. *Gates.* Heb. is very obscure. The holocausts were slain on the north side of the altar. Lev. i. 11.

VER. 43. *Borders*, to prevent any thing falling. Chal. &c. have "hooks."

VER. 44. *North.* The singers occupied two wings.

VER. 45. *Watch* over the sacred ornaments, perfumes, lamps of the sanctuary, &c. Num. iii. 28.

VER. 46. *Altar.* Not on actual service, (C. xli. 13.) but to prepare the victims.

VER. 48. *That side.* Sept. add, "and the opening (*evpos*, width) of the gate was 14 cubits, and the breadth (projections, *στωμιδες*) of the," &c. (H.) or the wall on each side of the door was three cubits, so that the porch was 20 cubits broad. C.

VER. 49. *Eleven.* 3 K. vi. says *ten*. The exact breadth was ten and a half, (Vill. T.) or what the pavement covered is there specified according to some. Sept. Rom. has "twelve." But the edit. of Basil reads more correctly, ten. C.—Yet both ten and eleven may be right, if this temple be different. H.—*Eight.* Heb. seems corrupt, *a* being substituted for *ā*. "They mounted by ten steps," as the Sept. read. Aquila has eleven; Sym. eight.—*Pillars* of brass. 3 K. vii. 15. C.—As they are not measured, they were like Solomon's. W.

CHAP. XLI. VER. 1. *The temple.* This plan of a temple, which was here shewn to the prophet in a vision, partly had relation to the material temple, which was to be rebuilt: and partly, in a mystical sense, to the spiritual temple of God, the Church of Christ. Ch.—The description seems grander than Solomon's; and yet Zorobabel's temple was meaner than his. Hence this prophecy, and those of Aggeus and Zacharias, cannot be understood of it, but of the Church. S. Jer. S. Aug. de Civ. Dei. xviii. 45. W.

VER. 3. *Front*, or door-posts. The temple was 20 cubits broad.

VER. 5. *Four.* Herein it differed from Solomon's chambers, which were in breadth five, six, and seven cubits, in the three stories, respectively. C

VER. 6. *One by another*, or *one over another*: literally, *side to side*, or *side upon side*. Ch.—The word *side* is here equivocal, like Heb. *tselà*, sometimes denoting the boards, and at other times the apartments round the temple, except on the west, over against the sanctuary, which seems to be the case here. It is true, we shall not easily find sixty-six chambers. But the Heb. &c. have only thirty-three. C.—Villalpand rightly translated *anterides*, (v. 5.) but here he substitutes *trabes*, "beams or thick planks," to make it agree with 3 K. vi. 6. as if the same temple were meant. He also adopts the Vulg. *bis*—*Twice.* Heb. *pehamim.* Yet he afterwards places in his commentary, *pedes*, "thirty-three feet, that is twenty-two cubits," though feet are never used at all as a measure in Scripture. Houbigant.

VER. 7. *Broader*, as the wall was not so thick. H.—*Midst.* The two stair cases were round in the hollow of the wall, (M.) at the eastern end of the chambers. Jos. See 3 K. C.

in the higher parts; and so from the lower parts they went to the higher by the midst.

8 And I saw in the house the height round about, the foundations of the side-chambers, which were the measure of a reed, the space of six cubits:

9 And the thickness of the wall for the side-chamber without, which was five cubits; and the inner house was within the side-chambers of the house.

10 And between the chambers was the breadth of twenty cubits round about the house on every side.

11 And the door of the side-chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, *was* five cubits round about.

12 And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long.

13 And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

14 And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over-against it, which was separated at the back *of it: and* the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.

16 The thresholds, and the oblique windows, and the galleries round about on three sides, over-against the threshold of every one, and floored with wood all round about: and the ground *was* up to the windows, and the windows were shut over the doors.

17 And even to the inner house, and without all the wall round about, within and without, by measure.

18 And there were cherubims and palm-trees wrought, so that a palm-tree was between a cherub and a cherub, and *every* cherub had two faces.

19 The face of a man was toward the palm-tree on one side, and the face of a lion was toward the palm-tree on the other side: set forth through all the house round about.

20 From the ground even to the upper parts of the gate, were cherubims and palm-trees wrought in the wall of the temple.

21 The threshold was four-square, and the face of the sanctuary, sight to sight.

22 The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me: This is the table before the Lord.

23 And there were two doors in the temple, and in the sanctuary.

24 And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

25 And there were cherubims also wrought in the doors of the temple, and the figures of palm-trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

26 Upon which were the oblique windows, and the representation of palm-trees on this side and on that side, in the sides of the porch: according to the sides of the house, and the breadth of the walls.

CHAP. XLII.

A description of the courts, chambers, and other places belonging to the temple.

AND he brought me forth into the outward court, by the way that leadeth to the north, and he brought me into the chamber that was over-against the separate building, and over-against the house toward the north.

2 In the face of the north door was the length of a hundred cubits: and the breadth of fifty cubits.

3 Over-against the twenty cubits of the inner court, and over-against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

4 And before the chambers *was* a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north:

5 Where were the store-chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

6 For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

7 And the outward wall that went about by the

VER. 9. *House.* Because these side-chambers were in the very walls of the temple all around: or it may also be rendered, (more agreeably to the Heb.) so as to signify, that the thickness of the wall for the side-chambers within was the same as that of the wall without; that is, equally five cubits. Ch.—Prot. "and that which was left, *was* the place of the side-chambers that *were* within." H.—To manifest a greater respect for God, the apartments of the priests were twenty-five cubits distant from the temple, (v. 10.) and divided by a wall, which Josephus describes as three cubits high. Ant. viii. 2. This wall was at the distance of five cubits from the temple. C.

VER. 11. *Prayer,* or "separated;" *munnach,* (H.) the inner house. v. 9.

VER. 13. *Separate,* different from that v. 9. (C. Heb. *gizra.* H.) between the temple and the priests' apartments, which it may also designate, (C.) unless it (H.) mean the temple itself, which was divided from the rest, (M.) and set aside for *prayer,* &c. H.

VER. 15. *Galleries; Ethecas,* or as the more correct MSS. of S. Jerom read, *Ecthetas,* seems to be formed from (C.) Heb. *athikim,* (H.) which S. Jerom explains a balcony, portico, or gallery.

VER. 16. *About.* Thus he intimates the inner temple, which was covered with boards.—*Windows.* The temple was hidden so far by the chambers; or rather he measured (C.) "the ground *and* up to the windows, which were" shut up with attices, affording light over the doors (H.) and apartments, fifteen cubits from the ground.

VER. 18 *Two.* Before he describes them with four faces. But they varied, (Ex. xxv. 18.) or the other two might be against the wall. C.—The cherub signified "knowledge," and the palm-tree victory, to shew that man must be instructed with divine knowledge, and so fight for the victory. The face of man implied that Christ would suffer, and that of a lion announced that he would overcome all his enemies. W.

VER. 21. *The threshold was four-square.* That is, the gate of the temple *was four-square,* and so placed as to answer the gate of the sanctuary within. Ch.—It was not an arch, though not a perfect square. 3 K. vi. 34.

VER. 22. *Table,* or altar of incense, larger than that of Moses. Ex. xxx. 1.

VER. 23. *Sanctuary.* One folding door opened into it, the other into the temple.

VER. 24. *Other.* It was not perhaps necessary to open the large door.

VER. 26. *Sides,* (*humerulis*) or pilasters. Heb. "on the shoulders of the porch, and on the sides of the house, and beams." C.

CHAP. XLII. VER. 1. *And.* S. Jerom finding the Sept. and others varying in their explanations, gives his own; yet adopts the saying of Socrates, "I know that I am ignorant:" for this also is a part of science. W.—*Outward,* with respect to the temple. It is styled inner court, with reference to that of the people.—*Separate.* C. xli. 9.

VER. 3. *Triple,* one over another, (v. 6.) or on a level with the priests court.

VER. 4. *One cubit,* projecting out perhaps for seats, or for the pilasters.

VER. 5. *Above.* The higher stories are not so lofty.

chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

8 For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

9 And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

10 In the breadth of the outward wall of the court that was toward the east, over-against the separate building, and there were chambers before the building.

11 And the way before them *was* like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going into them, and their fashions, and their doors were alike.

12 According to the doors of the chambers that were toward the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

13 And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there shall they lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

14 And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

15 Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

16 And he measured toward the east, with the measuring reed, five hundred reeds with the measuring reed round about.

17 And he measured toward the north, five hundred reeds, with the measuring reed round about.

18 And towards the south he measured five hundred reeds, with the measuring reed round about.

19 And toward the west he measured five hundred reeds, with the measuring reed.

20 By the four winds he measured the wall thereof on every side round about, five hundred cubits long, and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

CHAP. XLIII.

The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to shew them the dimensions, and form of the temple, and of the altar, with the sacrifices to be offered thereon.

AND he brought me to the gate that looked towards the east.

2 And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

3 [a] And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision [b] which I had seen by the river Chobar: and I fell upon my face.

4 And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

5 And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of the Lord.

6 And I heard one speaking to me out of the house, and the man that stood by me,

7 Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

8 They who have set their threshold by my threshold, and their posts by my posts: and there was *but* a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

9 Now, therefore, let them put away their fornica-

[a] Supra ix. 1.—[b] Supra i. 2.

VER. 6. *Fifty cubits.* We only allow thirty, as this is not in Heb. &c. The text, v. 10. and 12, seems incorrect. C.

VER. 13. *Holies.* Heb. "who are very holy," and (H.) on duty. See Lev. vi. 25.

VER. 14. *People.* C. xliv. 17. Ex. xxxiii. 42. Christian priests use their vestments only when they are officiating. Durand and Durant Rit. ii. 9. C.

VER. 16. *Five.* Heb. *emoth* should be *meoth*, "three hundred, as it is printed (yet not in the Prot. version. H.) thrice just after, and as it is written here in MS. 4. Camb. 1. 2." Kennicott.—*Reeds.* Sept. "cubits," as Heb. S. Jer. &c. insinuate. The mountain was only five hundred paces square, even when it was enlarged in the time of Josephus. Bel. vi. 14. Gr.—We must therefore read cubits. C.—If we retain reeds, (H.) the wall will be twelve thousand cubits, (M.) which seems improbable. Tournemine. See C. xlv. H.

VER. 20. *Cubits.* This confirms the former correction. v. 16. H.—Heb. has only, "of five hundred." Maldonat and A. Lapide would understand *reeds*, to agree with what goes before. M.—*Separation.* Josephus mentions a wall three cubits high, on the pillars of which was written in Greek and Latin, that such as entered the temple must be pure, (C.) and *no stranger.* H.—Into this court all might come. Philo. C.

CHAP. XLIII. VER. 2. *Majesty.* The world is enlightened by the preaching of the gospel; and the Church triumphant shall shine in perfection, when that which is sown in corruption shall put on incorruption. 1 Cor. xv. S. Jer.—The blessed Virgin conceiving Jesus Christ may be insinuated. S. Tho. p. 3. q. 27. a. 3. W.

VER. 3. *He came.* Heb. "I came to destroy (Sept. to anoint) the city," marking such as should be spared. C. ix. The glorious chariot entered by the eastern gate, and the prophet followed to the court of the priests. v. 5. 13. C.—The Jews say the second temple was deprived of the *Shekinah*, or glory of the Lord. Yet it seems here to enter; and Christ himself adorned this second house, more than the first, by his adorable presence. Agg. ii. 8. H.

VER. 7. *Said.* The Lord spoke, (Chal. Theod.) or the angel, (S. Jer.) in human shape. H.—He addresses the prophet, v. 12 to C. xliv. 5. though what follows immediately seems to belong to the Lord, (C.) in whose name he speaks. —*Name.* God hath abandoned the synagogue, but will remain with his Church unto the end. Mat. xxiii. 38. and xxviii. 20. Yet the perfect Church, *without spot*, is the triumphant; (Eph. v. 27. W.) though the Catholic Church, on earth, is ever holy and "the communion of saints." H.—*Carcasses.* Idols, according to some; or rather by the kings being buried on Sion. This is nowhere else reprehended; neither is their building too near the temple, which the prophet here condemns. v. 8. C.—It seems, however, that if these things had been blameable, such a number of pious and wise kings would not have acted thus, nor the prophets have neglected to admonish them of their duty. The carcasses and houses here specified may have been vestiges of idolatry; or, in future, the tombs and palaces were to be at a more respectful distance. H.

VER. 8. *Wall.* The kings of Juda had a door communicating with the temple, by which they entered on the west. It was guarded by Levites. 1 Par. xxvi. 16. Ezechiel places no door on that side. Yet in Herod's temple we find one leading to the adjacent palace, and three others into the town. Jos. Ant. xv. 14.

VER. 9. *Carcasses.* Lit. "ruins." H.—The remains of the dead were probably not disturbed; but no more, that we know of, were placed on Sion. C.—*Kings* may signify idols, Moloc, &c. which they had worshipped, and which some had even placed in the holy place, to the nation's ruin. H.

VER. 10. *Measure*, that they may be convinced of their ingratitude, (M.)

tions, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

10 But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

11 And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out, and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

12 This is the law of the house upon the top of the mountain: All its border round about is most holy; this then is the law of the house.

13 And these are the measures of the altar by the truest cubit, which is a cubit and a hand breadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand breadth: and this was the trench of the altar.

14 And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

15 And the ariel itself was four cubits: and from the ariel upward were four horns.

16 And the ariel was twelve cubits long, and twelve cubits broad, four-square, with equal sides.

17 And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18 And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

19 And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

20 And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

22 And in the second day thou shalt offer a he-goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

23 And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

24 And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

25 Seven days shalt thou offer a he-goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

26 Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

27 And the days being expired, on the eighth day and thence forward, the priests shall offer your holocausts upon the altar, and the peace-offerings: and I will be pacified towards you, saith the Lord God.

CHAP. XLIV.

The east gate of the sanctuary shall be always shut. The uncircumcised shall not enter into the sanctuary: nor the Levites that have served idols: but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times.

AND he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

2 And the Lord said to me: This gate shall be shut: it shall not be opened, and no man shall pass through it: because the Lord, the God of Israel, hath entered in by it, and it shall be shut.

3 For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

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which has deprived them of so noble a structure, and put them under the necessity of beginning so great a work again. It required all the exertions of the prophets to make them go forward with it. Agg. 1. H.

VER. 11. *In* the whole fabric, (M.) as thou hast described it, (H.) or received from the angel, with all the ceremonies to be observed.

VER. 12. *Border.* Nothing but the temple shall be on this mountain. It shall be wholly consecrated to the Lord. This was ill observed. The Asmonean princes erected the famous tower Antonia, at the north side. Joa. See v. 8. The Jews assert that it was unlawful to spit on this ground, &c. but no such thing is specified in Josephus or in Scripture, only we find that none were to go out by the same door at which they had entered, (C. xlvi. 9. C.) except the king.

VER. 13. *By.* Heb. "by cubits." This cubit is a *common* cubit, &c. The Babylonian, (H.) or sacred one, was a palm longer. W. C. xl. 5.—*Breadth.* It was the same as the depth, being designed to convey the blood by a conduit to the torrent Cedron.—*Trench,* or *bottom* aforesaid. Sept. "the height." H.—Chal. "disposition of the altar," which seems best.

VER. 14. *Cubit.* They were each a cubit broad, but this *greater* means higher up. Some assert that the priests stood on this base to avoid treading on the altar, when they placed the wood or victims. But it would be too low; and steps were made for that purpose. The altar was ten, or rather twelve cubits high, and as many broad. Solomon's was ten high and twenty broad. Herod's was a square of forty cubits, raised fifteen from the ground. C.

VER. 15. *The ariel.* That is, the altar itself, or rather the highest part of it, upon which the burnt-offerings were laid. In the Heb. it is *harel,* that is, *the mountain of God;* but in the following verse *haariel,* that is, *the lion of God;* a figure, from its consuming, and as it were devouring the sacrifices as a lion devours its prey. Ch.—Fire descending sometimes from heaven. S. Jer. W.—It also appeared like a little *mountain* in the court. See Is. xxix. 1. The altar was probably made of brass, like Solomon's. Josephus and Philo say that rough stones were used after the captivity: but it seems little attention was paid to the dimensions of the temple, &c. given by Ezechiel. C.—Yet the prophets were present to see the laws of God executed, and never complain of their infringement in these particulars, which were attended with no great difficulty. C. xl. 1. H.—It is certain the Jews never thought themselves bound to make their altars of a determinate size.

VER. 17. *Crown,* which was usually placed round altars and tables, that nothing might fall down.—*Bottom* of the altar, or base, mentioned v. 13.—*Steps,* boarded on each side. Ex. xx. 26.

VER. 19. *Levites.* Heb. "of the race of Levi, of the family of Sadoc." He had obtained the dignity under Saul, (C.) and after the deposition of Abiathar, under Solomon, (3 K. ii. 26. H.) his posterity always preserved it. C. Diss.—*Calf.* Thou shalt give it, or make known these rites to the priests. H.—People are often said to do what they only command, as v. 20, &c.

VER. 21. *Sanctuary,* out of the precincts of the temple, but on the mountain. Lev. iv. 3. and vi. 11.

VER. 22. *He-goat.* Sept. add, "of the goats," (*hircum caprarum.* H.) denoting a young kid, (M.) or one selected (H.) rather from the flock. C.

VER. 26. *Consecrate it.* Lit. "fill his hand;" that is, dedicate and apply it to holy service, (Ch.) as the Heb. &c. speak of the altar. Sept. "they shall fill their hands," seems more natural, (Ex. xxviii. 41.) and is adopted by Pagn. Vat. &c. C.

CHAP. XLIV. VER. 2–3. *Opened.* No man perfectly understands the Scriptures but the Son of God. Mat. xi. 27. S. Jer.—This also insinuates, that Mary ever remained a pure virgin. S. Aug. &c. W.—*Shut,* even *for the prince.* Some (H.) kings of Juda claimed the privilege of entering by it at any time, and passed through a part of the court assigned to the priests. 2 Par. vi. 12. and 4 K. xvi. 18. This shall be no longer tolerated. The gate might be opened in the week days if the prince wished to offer sacrifice, but not else, except on the sabbaths. C. xlvi. 1. 12.—*Lord,* in peace offerings and religious feasts.—*Porch.* Each had two doors. C. xlvi. 2. C.

4 And he brought me by the way of the north gate in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

5 And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

6 And thou shalt say to the house of Israel, that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

7 In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

8 And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

10 Moreover, the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

11 They shall be officers in my sanctuary, and door-keepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

12 Because they ministered to them before their idols, and were a stumbling-block of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

13 And they shall not come near to me, to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

14 And I will make them door-keepers of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court, and within.

18 They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with *any thing that causeth* sweat.

19 And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

20 Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

21 And no priest shall drink wine when he is to go into the inner court.

22 [a] Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is the widow of a priest.

23 And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean.

24 And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

25 And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

26 And after one is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

[a] Lev. xxi. 14.

Ver. 4. *Face.* This astonishment and attention (v. 5.) intimate the mysteries of the Church, prefigured by the Jewish rites. W.

Ver. 5. *Ways,* or "the going in," and all that concerns the temple and sacrifices.

Ver. 7. *Flesh.* People of this description were not to enter the temple, which is here called the *sanctuary,* even though they adored God. In some cases pagans were admitted into any part, except the most holy. Epiphanes (C.) and Pompey forced their passage thither, to the great sorrow of the Jews. Jos. Bel. i. 5. See Eccli. lii. Acts xxi. 28.—During the plundering of the city, the Chaldees did the like; (Lam. i. 10. H.) and while idols were set up, all rules were neglected.—*Doings.* You observe the exterior, and not the spirit of religion.

Ver. 8. *Yourselves,* out of ambition, contrary to the regulations of David. C.

Ver. 10. *Levites,* or priests, (H.) who were seduced by Jeroboam, or offered victims on the high places. 4 K. xxiii. 9. Such lost their privileges and were condemned to serve in the meanest offices. It seems the race of Ithamar was alone guilty, and the threat against his house was now put in execution. 1 K. ii. 39. and iii. 14. Lev. xxi. 17. and 2 Esd. vii. 64. C.

Ver. 11. *Slay.* Levites might do this, but the priests poured the blood round the altar. v. 15. They could not well slay all the victims.

Ver. 15. *And Levites,* of the higher order. H.—No simple Levites were of this family. It enjoyed the high priesthood from the time of Solomon.

Ver. 17. *Court;* that is to do duty.—*Linen.* Wool might have been taken from a dead sheep, which would render the person unclean. C.

Ver. 18. *Sweat,* or so as to make them perspire. Sept. "girded violently." H.—They must have liberty to move, (S. Jer.) and have the girdle about their breast. Braun.

Ver. 19. *Sanctify,* by exposing them to the danger of touching the sacred vestments, which none were to touch but they that were sanctified. Ch.—*Sanctify* here means to defile. Ex. xxx. 29. C. and xxix. 37. Holy things must be done in holy places. W.—Divine religion has different *clothing* for the ministry, from what is used in common life. S. Jer. Ex. xxviii. 40. C.

Ver. 20. *Shave,* like the priests of Isis. Juv. vi.

Ver. 21. *Wine.* Lev. x. 9. The priests on duty abstain from wine. Jos. Bel. vi. 15.

Ver. 22. *Widow.* Moses laid this restraint upon the high priest. Lev. xxi. 13. C.

Ver. 25. *Unclean,* attending the funeral, which inferior priests alone might do. Lev. xxi. 10. M.

Ver. 27. *Day,* after the seven first, (C.) though this would be a new regulation. M.

28 [a] And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

29 They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

30 [b] And the first-fruits of all the first-born, and all the libations of all things that are offered, shall be the priest's: and you shall give the first-fruits of your meats to the priest, that he may return a blessing upon thy house.

31 [c] The priest shall not eat of any thing that is dead of itself, or caught by a beast, whether it be fowl or cattle.

CHAP. XLV.

Portions of land for the sanctuary, for the city, and for the prince. Ordinances for the prince.

AND when you shall begin to divide the land by lot, separate ye first-fruits to the Lord, a portion of the land *to be* holy, in length twenty-five thousand, and in breadth ten thousand: it shall be holy in all the borders thereof round about.

2 And there shall be for the sanctuary on every side five hundred by five hundred, four-square round about: and fifty cubits for the suburbs thereof round about.

3 And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple, and the holy of holies.

4 The holy portion of the land shall be for the priests, the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

5 And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store-chambers.

6 And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

7 For the prince also on the one side and on the other side, according to the separation of the sanctuary and according to the possession of the city, over-against the separation of the sanctuary, and over-against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

8 He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel, according to their tribes.

9 Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

10 You shall have just balances, and a just ephi, and a just bate.

11 The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

12 [d] And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles make a mna.

13 And these are the first-fruits which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

14 The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

15 And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace-offerings, to make atonement for them, saith the Lord God.

[a] Num. xviii. 20. Deut. xviii. 1.—[b] Exod. xxii. 29.

[c] Lev. xxii. 8.—[d] Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 47.

VER. 28. *No.* This is omitted in Heb. Sept. &c. God was their portion. C. —They had no land but what lay near their cities. H.

CHAP. XLV. VER. 1. *By lot.* MS. 2. reads *bogurl;* (printed *benachala*) so the Vulg. *sortito.* Kennicott.—Heb. "when you shall make the land fall," which usually implies by lot: yet the partition was not made thus, (C. xlviii. 1.) nor at all, (C.) otherwise the prophet might mention how the lots would have fallen to Dan, in the north, &c. H.—The Jews either could not comply, or did not take this to be a command. If they had returned all together, they might probably have put it in execution. But many of them preferred staying where they had gotten a settlement, and the rest only returned in small parties, some not before the reign of Alexander. Those who arrived first, occupied as much as possible their ancient limits. 1 Esd. iii. 1. and 2 Esd. viii. and xi. C.—*Thousand:* reeds, or cubits. Ch.—Many prefer the latter, which is specified v. 2, (H.) as it agrees with the dimensions of the temple. C. xlii. 16. If *reeds* or *toises* were meant, the city would be disproportionate with the rest of the divisions: 50,000 would make 25 leagues, of 2,500 paces each; and if each tribe had as much, the country must have comprised 325 leagues, whereas from Emath to Cadesbarne (C. xlvii. 17.) there at not above 150. C.—To form an idea of the proposed partition, we must suppose the country reached from a little north of Emesa, on the Orontes, to Cadesbarne south, and from the Mediterranean to Damascus, or a little farther east, and beyond the sources of Jazer. 1. Dan, 2. Aser, 3. Nephthali, 4. Manasses, 5. Ephraim, 6. Ruben, and 7. Juda, had about equal portions with that designed for 8. the temple, Levites, and prince, whose southern limits reached almost to Accaron and the Dead Sea. 9. Benjamin, 10. Simeon, 11. Issachar, 12. Zabulon, and 13. Gad, had each about half the quantity of the others, though the tribes occupied the whole extent from east to west, their lots being marked out by parallel lines. Between Juda and Benjamin, a square of 500 cubits was assigned for the temple; another square of 4,500, or 18,000 in circuit, lay round the former for the city of the Levites: round this were suburbs 250 cubits broad, walled about, and having three gates on each side. Next them dwelt their lay servants, in a space 5,000 cubits broad, and 25,000 long, from east to west. A plot of ground on the north and south, sufficient to complete this square was to support them with provisions. On the east side of the Jordan, and on the west of this square for the priests and their servants, two portions almost of equal dimensions with it, were appropriated to the prince. His lot was 25,000 cubits long, and 12,500 broad. C. xlviii. 21. See Calmet's plan. H.—*About.* It could not be alienated to private men, or for any other purpose. W.

VER. 2. *Suburbs.* Heb. also, "vacant spaces."

VER. 3. *Measure,* from the centre of the temple; so that the dimensions given must be doubled, (C. xlviii. 10.) as also v. 5.

VER. 4. *Place.* There the priests shall dwell.

VER. 5. *Chambers* for the Levites on duty. Sept. read, "towns." But only one seems to be specified, 18,000 cubits in circumference.

VER. 6. *According.* Heb. "along *or* (C.) over-against the oblation of the holy portion." Prot.—*Israel,* destined to serve the priests. H.

VER. 7. *Border.* Two equal lots, one on the east and the other on the west, were assigned the prince, each 20,000 cubits broad, and 12,500 long. C. xlviii. 21. C.—He dwelt near the priests, for their protection; as the people were on both sides of him, that he might sustain no injury. W.

VER. 8. *Rob.* Instead of their *right,* (1 K. viii. 11.) the source of continual vexations, a certain revenue is specified, v. 13.

VER. 9. *Confines:* encroach not. C.—Heb. and Sept. "take away your oppressions;" (H.) Chal. "scandals." C.

VER. 11. *The ephi and the bate.* These measures were of equal capacity; but the *bate* served for liquids, and the *ephi* for dry things. Ch. v. 13, 14. W.—Ezechiel specifies the measures, that the people might not use those of Babylon, after their return.

VER. 12. *Sicles.* It would be shorter to say, "sixty sicles make a mna."

VER. 13. *Take,* for the prince's revenue. He had the sixtieth part of corn and of oil; or rather (C.) he had an exact tithe of the latter. v. 14. Chal. M.

VER. 15. *One ram.* He shall receive the tithe of sheep, &c. and take one out of two hundred, on condition that he furnish victims. v. 17. C.—The obligation was mutual. S. Jerom explains it of the high priest and people. W.

16 All the people of the land shall be bound to these first-fruits, for the prince in Israel.

17 And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace-offerings, to make expiation for the house of Israel.

18 Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd, without blemish, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood of the sin-offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20 And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

21 In the first month, the fourteenth day of the month, you shall observe the solemnity of the Pasch: seven days unleavened bread shall be eaten.

22 And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily, for seven days: and for sin a he-goat daily.

24 And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

25 In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin-offering, as to the holocaust, and the sacrifice, and the oil.

CHAP. XLVI.

Other ordinances for the prince and for the sacrifices.

THUS saith the Lord God: The gate of the inner court, that looketh toward the east, shall be shut the six days on which work is done; but on the sabbath day it shall be opened; yea, and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace-offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

3 And the people of the land shall adore at the door of that gate before the Lord, on the sabbaths, and on the new moons.

4 And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the sacrifice of an ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

6 And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish

7 And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

9 But when the people of the land shall go in before the Lord, in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate: and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over-against it.

10 And the prince in the midst of them, shall go in when they go in, and go out when they go out.

11 And in the fairs, and in the solemnities, there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

12 But when the prince shall offer a voluntary holocaust, or voluntary peace-offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace-offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

13 And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

14 And he shall offer the sacrifice for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil, to be mingled with the fine flour: a sacrifice to the Lord by ordinance, continual and everlasting.

15 He shall offer the lamb, and the sacrifice, and the oil, morning by morning: an everlasting holocaust.

VER. 17. *Holocaust.* This was given before perhaps *gratis.* 2 Par. xxxi. 3. Solomon and Ezechias shewed great magnificence. After the captivity the people laid on the third of a sicle per head, as this order was not observed. 2 Esd. x. 32.

VER. 18. *Take,* or order the priests to do this annually, to prepare for the Passover. v. 21. Moses mentions nothing of this, and it does not appear to have been put in execution. C.—Yet it might be the first year after the dedication of the temple. The prophet does not say it was to be done every year. H.

VER. 20. *Seventh,* or so many days before the solemn feast. Sept. "on the first of the seventh month," the feast of trumpets. Num. xxix. 1. C.

VER. 24. *Sacrifice.* Heb. *mincha,* flour. Prot. "meat offering." H.

VER. 25. *Day:* the feast of tabernacles, to be observed like the Pasch. Num. xxix. 12. C.

CHAP. XLVI. VER. 2. *Prince.* After the captivity, although the race of David continued in Salathiel, Zorobabel, &c. yet they had not the state of kings. Hence Christians, R. David and other Jews, understand this of the Messias and the rites of his Church, with a literal allusion to the old law. W.—*Without,* not proceeding into the court of the priests. C. xliv. 2.

VER. 4. *Six.* Moses only prescribed two lambs for every day. Num. xxviii. 9.

VER. 5. *Sacrifice.* See C. xlv. 24. Flour and oil accompanied the victim. When lambs were presented, this was left to the prince's devotion (v. 7. and 11. C.) only. If he gave three or four *ephies* of flour, he must give as many *hins* of *oil.* H.

VER. 6. *Calf.* Moses orders two, and seven lambs. Num. xxviii. 11. C.—*The rams.* Heb. "a ram. They shall," &c. H.

VER. 9. *It,* perhaps to avoid confusion, (M.) and turning the back on the temple, (C.) or to exercise their obedience. As many might enter by one gate as by another, and thus the concourse would not be diminished. H.

VER. 10. *Out.* The prince went in and out by the same gate, (v. 8.) and might order that on the east to be opened when he had to offer a voluntary sacrifice. In other respects he was like a simple Israelite, and was to attend the temple and use the same gates as the rest. Before, the kings had a gate on the west leading to their palace. But this was no longer to subsist, and the palace was to be far removed. C. xlviii. 21.

VER. 11. *Solemnities.* Heb. "on feasts and on days of meeting." C.—*Sacrifice; mincha,* v. 7, and C. xlv. 24. H.

VER. 13. *Morning.* That for the evening had the same ceremonies. Lev. vi. 9

VER. 14. *By. Cata* seems to be taken (C.) from the Gr. κατα, "according to," or *by.* v. 15. H.

16 Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

17 But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

18 And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

19 And he brought me in by the entry, that was at the side of the gate, into the chambers of the sanctuary *that were* for the priests, which looked toward the north. And there was a place bending to the west.

20 And he said to me: This is the place where the priests shall boil the sin-offering, and the trespass-offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were little courts disposed, forty cubits long, and thirty broad: all the four were of one measure.

23 And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

24 And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

CHAP. XLVII.

The vision of the holy waters issuing out from under the temple: the borders of the land to be divided among the twelve tribes.

AND he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront of the house looked toward the east: but the waters came down to the right side of the temple, to the south part of the altar.

2 And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate, to the way that looked toward the east: and behold there ran out waters on the right side.

3 And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ancles.

4 And again he measured a thousand, and he brought me through the water up to the knees.

5 And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, *and it was* a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6 And he said to me: Surely, thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

7 And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

8 And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9 And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

10 And the fishers shall stand over these *waters*, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

11 But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into salt pits.

12 And by the torrent on the banks thereof, on both sides, shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters

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VER. 17. *Sons.* If any portion of his land was made over to them, it still remained in the family; but if any other had a present of it, the land must revert to the royal family, agreeably to the law. Lev. xxv. 10. C.—This insinuates that works done by the true children of God, in the state of grace, merit an eternal reward, while moral good works performed in the state of sin, can only have a temporal one. W.

VER. 19. *Gate*, on the north. C. xliv. 4.—*West.* At this corner was the kitchen for victims, which could only be eaten in the inner court. If they had been brought into that without, the people would have become unclean; as it is equally wrong to touch holy or impure things when they are forbidden. C. xliv. 19. There were four other kitchens for the people who might choose to eat their peace-offerings. v. 24. C.

VER. 22. *Little.* Heb. "courts joined." Prot. or marg. "made with chimneys," (H.) or "smoked," as no chimneys were used. Sept. "little courts," as they have read differently. C.—Vulg. unites both meanings. H.

VER. 24. *Kitchens.* Sept. "porticoes," or rather (C.) "boiling places." Prot. and v. 24. H.

CHAP. XLVII. VER. 1. *Waters.* These waters are not to be understood literally, (for there were none such that flowed from the temple) but mystically of the baptism of Christ, and of his doctrine and his grace; the trees that grow on the banks are Christian virtues; the fishes are Christians, that spiritually live in and by these holy waters; the fishermen are the apostles, and apostolic preachers; the fenny places, where there is no health, are such as by being out of the Church are separated from these waters of life. Ch.—It is not probable that real water or fishes were found, v. 9. But this must be explained of the Church and of baptism, in a higher and more proper sense. W.—Joel, (iii. 18) before the captivity, and Zacharias, (xiv. 8.) after that event, speak of fountains as still *to appear*, and of course not in either temple, though Pilate made aqueducts for the purpose, (Jos. Bel. ii. 13.) which Tacitus, (An. v.) Maundrel, (p. 148.) and others mention. But the prophets allude not to them, but to Christ, the fountain of water springing up unto life eternal. John iv. 14. and vii. 38. C.—Villalpand understands it of waters brought into the temple to wash the victims; but it seems to refer more to the grace and doctrine of Christ. M.

VER. 2. *East.* This gate was shut, and therefore he went out at the north gate. C.

VER. 8. *The.* Heb. "the east country," (Prot. H.) or "the frontiers (*Gelilah*) eastward," by which some improperly suppose that one rivulet went to the sea of Galilee.—*And shall.* Heb. "the sea of the going out," where the Jordan empties itself into the Dead Sea; or, the second rivulet ran into the Mediterranean. Zac. xiv. 8. But this passage relates to the Dead Sea alone, (v. 18.) and *Gelilah* is a place near it, where the Israelites erected an altar of union. Jos. xxii. 10. C.—*Healed.* No fish can live in the sea of Sodom. Solin xxxviii. —Yet, let the place be ever so noxious, this water shall cure it; (see 4 K. ii. 19. C.) which must be taken in a mystical sense. H.

VER. 10. *Engallim*, or "the fountain of Gallim," in the tribe of Benjamin. Is. xxv. 44.

VER. 11. *Salt*, or bitumen *pits.* Schismatics and bad Christians, who do not live by the spirit of Christ, are meant. C.

VER. 12. *First-fruits*, or most excellent. H.—S. John saw such (W.) a *tree of life.* Apoc. xxii. H.—The doctrine of the gospel, and the study of the sacred books, have the most salutary effects; while the very *leaves*, or the examples of the saints, heal the soul. No more shall the deceitful fruits near Sodom be seen (C.) beautiful, but full of nothing but ashes. Tacit. An. v.—Where Christ instructs, a torrent of grace and glory is presently formed. Like the mustard seed growing into a large tree, in which the birds rest, its origin is mean; yet its progress is grand and astonishing.

VER. 13. *Double portion.* Lit. "cord." H.—His two sons would each have

thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13 Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14 And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada.

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

17 And the border from the sea even to the court of Enon, shall be the border of Damascus, and from the north to the north: the border of Emath, *this is* the north side.

18 And the east side *is* from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and *thus* you shall measure the east side.

19 And the south side southward is from Thamar, even to the waters of contradiction of Cades: and the torrent, even to the great sea: and this is the south side southward.

20 And the side toward the sea, *is* the great sea, from the borders straight on, till thou come to Emath: this is the side of the sea.

21 And you shall divide this land unto you by the tribes of Israel:

22 And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

CHAP. XLVIII.

The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.

AND these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan, the border of Damascus northward, by the way of Emath. And from the east side thereof, to the sea shall be one portion for Dan.

2 And by the border of Dan, from the east side, even to the side of the sea, one portion for Aser:

3 And by the border of Aser, from the east side, even to the side of the sea, one portion for Nephthali.

4 And by the border of Nephthali, from the east side, even to the side of the sea, one portion for Manasses.

5 And by the border of Manasses, from the east side, even to the side of the sea, one portion for Ephraim.

6 And by the border of Ephraim, from the east side, even to the side of the sea, one portion for Ruben.

7 And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

8 And by the border of Juda, from the east side, even to the side of the sea, shall be the first-fruits which you shall set apart, five and twenty thousand in breadth, and in length, as every one of the portions from the east side, to the side of the sea: and the sanctuary shall be in the midst thereof.

9 The first-fruits which you shall set apart for the Lord: *shall be* the length of five and twenty thousand, and the breadth of ten thousand.

10 And these shall be the first-fruits of the sanctuary for the priests: toward the north, five and twenty thousand in length, and toward the sea, ten thousand in breadth, and toward the east, also ten thousand in breadth, and toward the south, five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

12 And for them shall be the first-fruits of the first-fruits of the land holy of holies, by the border of the Levites.

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a share, as *Levi* was better provided for. W.—He had no portion of the land assigned to him by Josue, but here one part is appointed (C.) for the sacred ministers and the prince. C. xlv. 1.

Ver. 14. *Brother.* The seven tribes to the north have each an equal share, as the five who lay to the south of the Levites had with respect to each other, though their portion must have been only about half of what the former possessed, according to the map. C. xlv. 1. H.—Under Josue, the numbers of each tribe were considered. The present mysterious equality shews, perhaps, that there is no distinction of Jew or Gentile in the Church, and that Christ would come to redeem all. C.—*Lifted.* People taking an oath acted in this manner. M.

Ver. 15. *Sedada.* These places are not well known. They seem to be near the *highest mountain* specified, (Num. xxxiv. 7.) west of Emesa.

Ver. 16. *Berotha*, conquered by David. 2 K. viii. 8.

Ver. 17. *Emath* was about the middle of the northern limits, between the Mediterranean and the Euphrates.

Ver. 18. *Auran.* Hence a line must be drawn through Damascus over Mount Galaad to the eastern or Dead Sea, to form the eastern borders. C.—The Jordan flowing from Genesareth to Sodom marked out this side, (M.) or rather was in this division; though the land as far as Galaad was to belong to Israel, as it had been before the captivity. Prot. "*by* Jordan from the border unto," &c. H.

Ver. 19. *Thamar.* Engaddi is sometimes understood: but it lay near Jericho, as this (C.) Thamar was to the south of the Dead Sea. Ptolemy.—*Torrent* Besor. H.

Ver. 20. *Emath*, not that it was on the sea: but a line was to be drawn over against this city, eastward from the Mediterranean. Sept. "to opposite the entrance of Emath, as far as its entrance." But the territory extended farther. Num. xxxiv.

Ver. 22. *Strangers.* This was never done by the Jews. It signifies that Christ would give an inheritance, in the true land of promise, (C.) to all nations which should practice his religion. Rom. x. 12. H.

CHAP. XLVIII. Ver. 1. *Dan.* This division is very different from that of Josue, and was never literally executed, being rather of a mystical nature. The limits are not marked out, as each lot was equal. C. See C. xlv. 1. and xlvii. 14. H.—By the twelve tribes all the glorified saints are meant. No cities of refuge occur, because in heaven all are perfect, all secure. S. Jer. W.

Ver. 8. *Apart*, for the Levitical tribe and the prince. C.—As the first-born and things which spring first, so also the land consecrated to the Lord is called first-fruits. W.—*Thousand* cubits. (C. xlv. 1.) or 12,500 paces, (H.) allowing two cubits for each. This would not reach to the Jordan. But thrice that space must be reckoned, the king having two of them (C.) on each side of the temple, namely, towards the sea, and on the other side of the Jordan. H.

Ver. 11. *Astray*, &c. By this we see, that in the worst of times God always preserved some of the priests from going astray; and that the synagogue never fell so universally into idolatry, but that a remnant was still left free from this corruption. Ch.

Ver. 13. *Ten.* Their city was only 18,000 cubits in circumference. v. 16.

Ver. 15. *Profane*, where servants of the priests may reside. C.—On the north and south, (H.) 1000 cubits broad and 25,000 long were left for fields, gardens, &c. C.

13 And the Levites in like manner *shall have* by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell thereof, nor exchange, neither shall the first-fruits of the land be alienated, because they are sanctified to the Lord.

15 But the five thousand that remain in the breadth over-against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

17 And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18 And the residue in length by the first-fruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the first-fruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

20 All the first-fruits, of five and twenty thousand, by five and twenty thousand, four-square, shall be set apart for the first-fruits of the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on every side of the first-fruits of the sanctuary, and of the possession of the city over-against the five and twenty thousand of the first-fruits, unto the east border: toward the sea also, over-against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the first-fruits of the sanctuary, and the sanctuary of the temple, shall be in the midst thereof.

22 And from the possession of the Levites, and from the possession of the city, *which are* in the midst of the prince's portions: *what* shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

23 And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

24 And over-against the border of Benjamin, from the east side to the west side, one portion for Simeon.

25 And by the border of Simeon, from the east side to the west side, one portion for Issachar.

26 And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

27 And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

28 And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over-against the great sea.

29 This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

30 And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

31 And the gates of the city, according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

32 And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34 And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

35 Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there.

VER. 16. *Five.* Heb. has, "five five hundred:" but one *five* is properly omitted in several MSS. and in all the ancient versions. Kennicott.—Four thousand five hundred cubits was the length and breadth of the town and temple, which were 18,000 cubits round, (C.) or so many reeds, which would make 36 miles of 1000 paces each. As the earthly Jerusalem was certainly never so large, the modern rabbins assert that the Messias will build it to that extent; but Catholic doctors understand it mystically of the Church. Thus S. John saw the New Jerusalem or Church triumphant. Apoc. xxi. and xxii. W.

VER. 17. *Suburbs,* separating the Levites from laics, different from what is mentioned v. 15.

VER. 18. *As the,* &c. They shall not be alienated, as some might infer from 'ts being said to be *profane,* which term is used because it was the habitation of laymen.

VER. 19. *Israel.* People from all parts might serve the Levites. This tribe was not to engage in laborious or sordid employments, being attached to the service of the Lord, and bound to instruct others. But this was more perfectly fulfilled in the Christian Church, where the clergy enjoy great immunities, and are forbidden to exercise any trade or employment which may take them off from their more important spiritual concerns, or render their ministry contemptible. See Ex. xix. 6.

VER. 20. *City,* where the Levites and their servants, artisans, &c. dwelt. C.

VER. 21. *Thereof.* The domains of the prince touched the limits of Juda on the north, and of Benjamin on the south, as the portion of Levi did also. The prince occupied the east and west square of this division. H.

VER. 28. *Inheritance.* Heb. *nachal,* signifies also "torrent;" and S. Jerom seems to prefer this meaning, as he explains it of the torrent which goes by Rhinocorura, and is commonly supposed to be the southern boundary. C.

VER. 30. *Out,* or gates. H.—There were three on each of the four sides. C.

VER. 35. *The Lord is there.* This name is here given to the city; that is, the Church of Christ; because the Lord is always with her till the end of the world. Mat. xxviii. 20. Ch.—He always adorns the Church triumphant; (Apoc. xxii.) but has deserted the synagogue. Mat. xxiii. 38. W.—Jerusalem certainly never bore this name, nor is it requisite that she should, if the prophecy had been literally understood. It would suffice, if she could justly claim such a prerogative. See Is. vii. 14. and 2 K. xii. 25. The Church of Christ possesses God for ever. C.

THE PROPHECY OF DANIEL.

DANIEL, whose name signifies "the judgment of God," was of the royal blood of the kings of Juda, and one of those that were first of all carried away into captivity. He was so renowned for wisdom and knowledge, that it became a proverb among the Babylonians, "as wise as Daniel;" (Ezech. xxviii. 3.) and his holiness was so great from his very childhood, that at the time when he was as yet but a young man, he is joined by the Spirit of God with Noe and Job, as three persons most eminent for virtue and sanctity. Ezech. xiv. He is not commonly numbered by the Hebrews among *the prophets*, because he lived at court, and in high station in the world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the name and title of *a prophet;* which also has been given him by the Son of God himself. Mat. xxiv. Mark xiii. Luke xxi. Ch.—The ancient Jews ranked him among the greatest prophets. Jos. Ant. x. 12. and 1 Mac. ii. 59. Those who came after Christ began to make frivolous exceptions, because he so clearly pointed out the coming of our Saviour, (Theod.) that Porphyrius has no other method of evading this authority except by saying, that the book was written under Epiphanes after the event of many of the predictions. S. Jer.—But this assertion is contrary to all antiquity. Some parts have indeed been questioned, which are found only in Greek. They must, however, have sometime existed in Heb. or Chal. else how should we have the version of Theodotion, which the Church has substituted instead of the Sept. as that copy was become very incorrect, and is now lost? C.—Some hopes of its recovery are nevertheless entertained; and its publication, at Rome, has been announced. Kennicott.—In a title, it seems to make the Daniel visited by Habacuc, a priest; but it is abandoned. C.—This version of course proves that the original was formerly known; and the loss of it, at present, is no more decisive against the authenticity of these pieces, than that of S. Matthew's *Heb.* original, and of the Chaldee of Judith, &c. will evince that their works are spurious. H.—Extracts of (C.) Aquila and Sym. seen by J. Jerom, (W.) are also given in the Hexapla. Origen has answered the objections of Africanus, respecting the history of Susanna; and his arguments are equally cogent, when applied to the other contested works. The Jews and Christians were formerly both divided in their sentiments about these pieces. C. See S. Jer. in Jer. xxix. 12. and xxxii. 44.—But now as the Church (*the pillar of truth*) has spoken, all farther controversy ought to cease; (H.) and we should follow the precept, *Remove not the landmarks which thy fathers have placed.* Deut. xix. 14. See N. Alex. t. ii. S. Jerom, who sometimes calls these pieces "fables," explains himself, by observing, that he had delivered "not his own sentiments," but those of the Jews: *quid illi contra nos dicere soleant.* C.—If he really denied their authority, his opinion ought not to outweigh that of so many other (H.) Fathers and Councils who receive them. They admit *all the parts*, as the Council of Trent expressly requires us to do. See S. Cyp. &c. also the observations prefixed to Tobias, (W.) and p. 597. H.—Paine remarks that Daniel and Ezechiel only pretended to have visions, and carried on an enigmatical correspondence relative to the recovery of their country. But this deserves no refutation. By allowing that their works are genuine, he cuts up the very root of his performance. Watson.—Daniel, according to Sir Is. Newton, resembles the Apoc. (as both bring us to the fall of the Roman empire) and is "the most distinct in order of time, and easiest to be understood; and therefore, in things that relate to the last times, he must be made a key to the rest." Bp. Newton.—Yet there are many difficulties which require a knowledge of history; (S. Jer. W.) and we must reflect on the words of Christ, *He that readeth, let him understand.* Mat. xxiv. 15. Daniel (H.) is supposed to have died at court, (C.) aged 110, having written many things of Christ. W.—His name is not prefixed to his book; yet, as Prideaux observes, he sufficiently shews himself in the sequel to be the author. H.

CHAP. I.

Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence in wisdom.

IN the third year [a] of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and besieged it.

2 And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house [b] of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure-house of his god.

3 And the king spoke to Asphenez, the master of the eunuchs, that he should bring in *some* of the children of Israel, and of the king's seed, and of the princes,

4 Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

5 And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

6 Now there was among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

7 And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king.

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias:

[a] A. M. 3398. A. C. 606.—[b] Jer. xxv. 1.

CHAP. I. VER. 1. *Third*, at the conclusion, so that it is called the *fourth.* Jer. xxv. 1. A. Lap. M.—Nabuchodonosor began his expedition into Syria a year before he was king; (Salien, A. 3428. Jos. &c.) or he had the title before his father Nabopolassar's death. Usher, A. 3397.—The following year he took Joakim, with a design to convey him to Babylon; but he left him on hard terms, and seized many of the sacred vessels, Daniel, &c. C.—Joakim reigned other eight years. 2 Par. xxxvi. 5. W.

VER. 2. *His god; Bel*, or *Belas*, the principal idol of the Chaldeans. Ch.—The king pretended to derive his pedigree from Belus, (Abyd. Eus. præp. 1.) and greatly enriched his temple, (C.) which Xerxes demolished. Arrian.—*God.* Some part might be kept in the *palace.* C. v. x. and 2 Par. xxxvi. 7.

VER. 3. *Eunuchs*, or chief officers. The Jews assert that Daniel was made an eunuch. Is. xxxix. 7. But he might be so styled on account of his dignity. C.—*Princes.* Lit. "tyrants." H.—This name was afterwards only rendered odious by the misconduct of several kings. C.—Heb. *parthemim*, (H.) seems to be of Greek derivation, alluding to πρωτιμοι, or πρωτοι, "the first or most honoured." Drus.—We find here other Greek words. C.

VER. 4. *Blemish.* Deformed people were excluded the throne, or the king's presence. Procop. 1.—*Science;* well educated, or apt to learn. They were first to be taught the Chaldee letters, which then differed from the Hebrew. C.

VER. 5. *Meat:* more exquisite. De Dieu.—All was first served on the king's table. Athen. vi. 14.

VER. 6. *Juda.* It is thought all four were of royal blood. C.—Others were also kept at court. M.

VER. 7. *Baltassar*, or as Chaldees (C. or Masorets. H.) pronounce, *Beltesasar*, "the treasurer of Baal." The names were changed to testify their subjection, (C.) and that they might embrace the manners of the Chaldees. M.—The new names alluded to the sun. C.

VER. 8. *Daniel*, as head and nearer the throne, gave good example to the rest. W.—*Defiled*, either by eating meat forbidden by the law, or which had before been offered to idols. Ch.—It was customary among the pagans to make an offering of some parts to their gods, or throw it into the fire. Theod. C.—These reasons determined the pious youths, (H.) who desired also to keep free from gluttony and other vices. Theod. W.

VER. 11. *Malassar*, another inferior officer It means also one appointed over the mouth or provisions, (C.) and might be Asphenez. v. 3, 9. H.

12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:
13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.
14 And when he had heard these words, he tried them for ten days.
15 And after ten days, their faces appeared fairer and fatter than all the children that ate of the king's meat.
16 So Malasar took their portions, and the wine that they should drink: and he gave them pulse.
17 And to these children God gave knowledge, and understanding in every book, and wisdom: but to Daniel the understanding *also* of all visions and dreams.
18 And when the days were ended, after which the king had ordered they should be brought in: [a] the prince of the eunuchs brought them in before Nabuchodonosor.
19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.
20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.
21 [b] And Daniel continued even to the first year of king Cyrus.

CHAP. II.

Daniel, by divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.

IN [c] the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.
2 Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.
3 And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.
4 And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.
5 And the king, answering, said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.
6 But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore, tell me the dream, and the interpretation thereof.
7 They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.
8 The king answered and said: I know for certain, that you seek to gain time, since you know that the thing is gone from me.
9 If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may know that you also give a true interpretation thereof.
10 Then the Chaldeans answered before the king, and said: There is no man upon earth, that can accomplish thy word, O king; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.
11 For the thing that thou asketh, O king, is difficult: nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men.
12 Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.
13 And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.
14 Then Daniel inquired concerning the law and

[a] A. M. 3401.—[b] Infra vi. 28.—[c] A. M. 3401. A. C. 603.

VER. 12. *Pulse.* That is, pease, beans, and such like. Ch.—S. Basil hence shews the advantages of fasting; and Catholics, who imitate Daniel, may expect the like reward in heaven: and hope that such a pattern would not displease their dissenting brethren, but rather screen them from their profane sarcasms. H.

VER. 17. *Dreams.* He was learned in all the sciences of the country, like Moses. Acts vii. 22. C.—They studied these things, in order to refute what was erroneous: *discunt . . ut judicent.* S. Jer.—The Chaldeans paid great attention to dreams. Daniel acquired the knowledge of such as were sent from heaven by the gift of God, as Joseph had done. To pay any regard to common dreams would be childish (C.) and sinful, if the person depend on them for the knowledge of futurity. H.

VER. 20. *Diviners,* or fortune-tellers.—*Wise men.* Sept. "philosophers." C.—Heb. *Ashaphim,* may come from the Gr. σοφοι. Grot.—They had been educated three years. v. 5. H.

VER. 21. *Cyrus;* and also to the third, (C. x.) and of course during the whole of the captivity. W.—He was maintained in power by the conqueror of Babylon. C. vi. 18. and xiv. 1. He first displayed his sagacity in the cause of Susanna, (C. xiii. C.) whose history was placed at the head of the book, in Theodotion, (S. Jer. in Isai. iii. 1.) as in its natural order. C.

CHAP. II. VER. 1. *Year,* from the death of his father, Nabopolassar; for he had reigned before as partner with his father, in the empire. Ch.—In that quality he conquered Syria, (A. 3397) took Daniel, &c. in 3399. He succeeded his father. Usher. C.—After he had enlarged his empire by the conquest of Egypt, &c. he had this dream. A. R. 25. W.—*Mind.* Sept. "his sleep departed from him." H.—He was restless, recollecting enough to fill him with trouble. When the dream was repeated over, he knew that it was the same. C.

VER. 2. *The Chaldeans.* That is, the astrologers, that pretended to divine by stars. Ch.—They dwelt on the banks of the Euphrates, and were highly esteemed. Diod. Sic. i.—They were the most ancient philosophers. Civ. Div. i.

VER. 3. *I know.* Heb. also, "to know or understand what," &c.

VER. 4. *Syriac.* It was originally the same as the Chaldee. Daniel understood this language as well as Heb. and writes in it what concerned the Chaldees, to C. viii. This shews his accuracy, as he makes his speakers use their own tongue. Spinosa ignorantly asserts, that all the seven first chapters are in Chal. and taken from the records of that nation by Judas Macc. How then did Matthathias become acquainted with the contents?

VER. 5. *Put.* Chal. "torn to pieces, and your houses become infamous places;" (C.) Prot. "a dunghill." H.—Such cruel punishments were not uncommon. 1 Esd. vi. 11. C.—Bessus was torn in pieces by the relations of Darius; (Diod. xvii.) and the Persians generally cut off some member of criminals. Brisson ii.

VER. 8. *Gain.* Lit. "redeem." H.—S. Paul uses a similar expression, exhorting us to save our souls even at the expense of our temporal interest. C.—The diviners wished to give the king's fury time to abate, (H.) and to save their lives; (C.) or delay punishment, at least, as much as possible. H.

VER. 9. *Thereof.* It is indeed more easy to discover what dream a person has had, than to explain it; since the devil might disclose the former, but he can only guess at what will happen, and herein his agents are often deceived. See Gen. xl. W.—It is not even certain that the devil can know the dreams which we have not divulged, as it is the privilege of God to discern the secrets of the heart. H.

VER. 11. *Men.* They acknowledged greater and less gods. Stanley, p. 13. C. i.—They pretend not to have any communication with the superior ones, (C.) and by their answer unguardedly bear testimony to the excellence of the God whom Daniel served. S. Jer.

VER. 13. *Slain.* Lit. "were slaughtering;" *interficiebantur.* H.—Many think that some had already suffered. Geier. M.—They had been perhaps jealous of Daniel, and had not informed him of the matter. S. Jer.

VER. 14. *General.* He occupied the same office as Putiphar, in Egypt. Gen

the sentence, of Arioch, the general of the king's army, who was gone forth to kill the wise men of Babylon.

15 And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

16 Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king.

17 And he went into his house, and told the matter to Ananias, and Misael, and Azarias, his companions:

18 To the end that they should ask mercy at the face of the God of heaven, concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

20 And speaking, he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

21 And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

22 He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.[a]

23 To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us the king's discourse.

24 After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

25 Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

27 And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

28 But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

29 Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

30 To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind.

31 Thou, O king, sawest, and behold *there was* as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

32 The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass.

33 And the legs of iron, the feet part of iron and part of clay.

34 Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

36 This is the dream: we will also tell the interpretation thereof before thee, O king.

37 Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

38 And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

39 And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

40 And the fourth kingdom shall be as iron. As

[a] 1 Cor. iv. 5. 1 John i. 6. John i. 9. and viii. 12.

xxxix. 1. It was no disgrace for such a one to execute himself the king's order, as Banaias slew the brother of Solomon. 3 K. ii.

VER. 15. *Cruel.* Chal. also, "precipitate." C.

VER. 16. *Declare* the dream. H.—The Chaldeans had promised only to explain it, and the king knew the superior merit of Daniel. C. i. 19. C.

VER. 18. *Secret.* Lit. "sacrament." Gr. "mystery," which seems to be derived from (C.) *mosthor*, "a secret." H.

VER. 19. *Night*, while he was probably asleep, (C.) or praying with his companions. Villet.

VER. 20. *His.* He grants them to whom he pleases, and disposes of kingdoms (C.) without control. v. 21.

VER. 27. *Soothsayers.* Chal. *Gazerin*, (H.) who inspect entrails, (Ezec. xxi. 21. S. Jer.) or tell fortunes by sticks. C. iii. 8.

VER. 28. *Times.* In the Old Test. this commonly signifies when Christ shall appear; but in the New, it refers to the end of the world. C.

VER. 29. *Begin.* By thus telling what thoughts the king had entertained before his dream, he would be heard with greater confidence. W.

VER. 31. *Terrible*, or unusual. C.—The statue denoted the four great empires of the Chaldees, Persians, Greeks and Romans. The metals did not mean that the empire of *gold* was greater than the rest, as that signified by the *iron* was far more powerful; but only that the empire of the Chaldees was then the greatest, and that the Persians would acquire still more power and be surpassed by the Greeks, as they were by the Romans, till the kingdom of Christ should be spread over all the earth. W.

VER. 37. *Of kings.* This title was used by the Persians. Nabuchodonosor was at that time the most potent monarch on earth. He conquered many nations, and greatly embellished the city of Babylon, surrounding it with three walls in fifteen days, and building hanging gardens, which were the wonder of the world. See Eus. præp. ix. 41. and x. 42. &c. C.

VER. 39. *Another kingdom;* viz. that of the Medes and Persians. Ch.—*Inferior;* later, of less duration and extent. C.—*Third*, &c. That of Alexander the Great. Ch.—*World.* Alexander received ambassadors at Babylon, from the most distant nations, testifying their submission. He conquered beyond the river Indus, &c. Diod. A. 1. Olym. 14. C.

VER. 40. *The fourth kingdom*, &c. Some understand this of the successors of Alexander, the kings of Syria and Egypt: others, of the Roman empire and its civil wars. Ch.—The former supposition seems best, though the latter is almost universally received, and will be explained hereafter. C.—The Roman empire

iron breaketh into pieces, and subdueth all things, so shall that break, and destroy all these.

41 And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

42 And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest the iron mixt with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

44 But in the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever.

45 According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

46 Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

47 And the king spoke to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

48 Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magistrates over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago, over the works of the province of Babylon: but Daniel himself was in the king's palace.

CHAP. III.

Nabuchodonosor sets up a golden statue: which he commands all to adore: the three children, for refusing to do it, are cast into the fiery furnace; but are not hurt by the flames. Their prayer, and canticle of praise.

KING Nabuchodonosor [a] made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

2 Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3 Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

[a] A. M. 3417. A. C. 587.

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did not immediately rise out of Alexander's, and had no relation to the Jews, &c. Grot. L'Empereur.—But it surely swallowed up all that he had left to his generals, and proved the greatest scourge to the Jewish nation; which has been ever since scattered, while the kingdom of Christ gains ground, and will flourish till that of Rome shall be no more. Antichrist will then appear to cast a cloud over, but not destroy it for three years and a half. It is the opinion of many Fathers, &c. that the Roman empire will subsist till that event take place; (see 2 Thes. ii. 3. 7.) and thus it may be said, that the fourth empire shall not be given *to another people.* For antichrist will not strive to exalt a particular nation, but to rule over all. Yet his dominion will be short, and will end in the general dissolution of nature; so that the Roman empire may be deemed to last for a long time, or even *for ever.* v. 44. Those who adopt the former system, allow (H.) that the *stone* designates both the Roman empire and that of Christ; so that some parts of the prediction may refer to one and some to the other. The origin and progress of the Roman empire, might be a figure of the spiritual power of the Church. It is certain that the successors of Alexander owed their dominion to their valour, and established it by the slaughter of many great generals. The kings who followed Seleucus and Ptolemy were remarkable for a mixture of good and bad qualities. Their efforts to preserve their power by intermarriages, proved abortive. The prophet seems also to have had them in view, C. vii. 7. and viii. 22. C.

VER. 41. *Clay.* The iron was in a rude state, mixed with earth. The Roman power was at last partly exercised by consuls and partly by emperors. M.—Florus (1.) compares it to the four states of a man, infancy, childhood, youth, and old age. Its youth may be dated from the conquest of all Italy to Tiberius; afterwards it fell to decay, while the eternal kingdom of Christ was forming. v. 44.

VER. 43. *Man.* Pompey and Cæsar, Anthony and Augustus, married each other's relations; but they soon quarrelled, and the race of the Cæsars was extinct in Nero. But this is better understood of the kings of Syria and of Egypt. C.

VER. 44. *Kingdom* of Christ, in the Catholic Church, which cannot be destroyed. Ch.—This alone cannot be destroyed. W.—All other empires change. The Church has stood for seventeen centuries in the midst of persecutions, which gives us an assurance that she will continue for ever. C.—"Then," says Munster, "was the kingdom of Christ set up, not by arms, . . but by the divine power." This interpretation arises from the improper version, *without hands;* whereas the sequel shews that the empire here spoken of, is attended with the like violence as the four others, which it destroys. The Roman empire was in no degree connected with others by marriage. In the following verse, Munster improperly turns to the second coming of our Saviour. Grotius here asserts that the stone alludes to the Roman armies, prefiguring the Son of man, whose gospel is indicated by the progress of the Roman empire, as both sprung from small beginnings But who informed him that there were such figures in that empire as in the Old Testament? All empires begin in that manner, and types should have some greater resemblance with the reality. The Church meddles not with the temporal powers. It is therefore plain that the prophet speaks of empires which shall succeed each other. Houbigant. pref. Prop. 340. —*Kingdoms.* That of Rome comprised all the former. The persecuting emperors are forced to yield, and the colossal power of infidelity and vice falls before the gospel. Christ's dominion is spiritual, exercised against wickedness; (C.) is heavenly and eternal. H.—The blood of martyrs was more efficacious in the establishing of Christianity, than fire and sword had been in forming other empires. M.

VER. 45. *Hands.* Prot. marg. "mountain, which was not in hand." H.—Christ was born of a virgin; and his kingdom was not established by ambition, like others. Yet it presently became a mountain, and filled the earth. S. Just. dial. S. Aug. tr. 9. in Jo.—*God* himself sets up this *kingdom.* C.

VER. 46. *Daniel,* taking him for a little god, under the great one, v. 17. W. —*Victims.* Chal. *mincha,* (H.) of flour, &c. But the prophet had already declared his sentiments on this head, (v. 28.) and abhorred such honours, like S. Paul, (Acts xiv. 10. C.) though this is not here recorded. M.

VER. 47. *Of gods,* above all those of the country for explaining hidden things: yet he did not acknowledge him to be the only true God. C.—He afterwards erected an idol to represent his own greatness. W.

VER. 48. *Provinces,* or that of Babylonia, which was the first.—*Wise men.* This would not engage him in any idolatrous practices.

VER. 49. *Works* of agriculture, (C.) which the ancient kings of Persia encouraged with great attention, appointing officers to reward or punish according as their land was cultivated. Xenophon, Cyr. 8. & Œcon.—S. Jerom thinks they were appointed judges, (C.) or assistants of Daniel. Grot.—*Palace.* Lit. "gates," (H.) as receiver of the taxes, particularly at Susa. C. viii. 2. Marsham Egypt. sæc. 18.

CHAP. III. VER. 1. *Statue.* It was not the figure of a man, (C.) the dimensions 90 feet high and 9 broad (W.) being disproportionate; though a man might be represented on the pillar. Some take it for Nabopolassar, (C.) or for the king himself. S. Jer. W.—But he never complains of the injury shewn to his own person, and therefore it probably was meant for Bel, the chief god. C. iv. 5. and xiv. 1. This nation adored statues. Bar. vi. 3. The Persians worshipped only the elements. C.—Ochus first set up the statue of the goddess Tanais or Anais. Clem. Protr.—*Dura.* Sept. "enclosed." S. Jer.—This happened towards the end of the king's reign, (v. 98, &c.) of course the three young men might be about fifty years old. C.

VER. 2. *Nobles.* Lit. "satraps," or, "the king's domestics." Sept. in 1 Esd. viii. 36.—*Judges,* or "governors of provinces." ib. Theodot. &c.—*Captains* of the soothsayers.—*Rulers;* "tyrants," here denoting treasurers. C.—*Governors.* Lit. "the grandees who were in power;" (H.) counsellors. The original adds, (C.) *Thopthia,* (H.) "lawyers" and orators. The head of the Turkish religion is called *muphti,* from the same root, (C.) *peti,* "to teach." H.

VER. 5. *Symphony.* This and several other terms seem taken from the

4 Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

5 That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

6 But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

7 Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

8 And presently at that very time some Chaldeans came and accused the Jews,

9 And said to king Nabuchodonosor: O king, live for ever:

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

11 And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

12 Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

13 Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

15 Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago, answered, and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

17 For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

19 Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20 And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

24 And they walked in the midst of the flame, praising God, and blessing the Lord.

25 Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

27 For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

29 For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

30 And we have not hearkened to thy command-

Greek, though the *scythara* and *sambuca* came originally from Chaldea. C.—*Down.* This and offering incense were sometimes considered as marks of idolatry; so being present at the sermons and churches of Protestants was a sign of joining in their communion, being required for that purpose. W.

VER. 8. *Jews:* the three children whom they viewed with a jealous eye. Daniel was too much exalted, or was absent with other Jews.

VER. 15. *Hand?* Proof of this king's inconstancy, as he had witnessed the power of God!

VER. 18. *He.* Chal. "not." C.—By this modest yet resolute answer, they testified their faith in God's power, and their determination rather to suffer death (W.) than to go against their conscience. H.—They were ignorant whether God would preserve them from the flames or not, (W.) as he is said to have rescued Abraham from a similar danger. 2 Esd. ix. 7.

VER. 20. *Strongest.* Chal. "mighty in strength;" (H.) his own guards, the usual executioners.

VER. 21. *Coats,* or various coloured bandages for the thighs, used by men and women. Aquila and Th. retain the original term, Σαραβαρους. Chal. saraballa. C.—*Caps:* "tiaras." H.—The king alone wore them upright.

VER. 22. *Slew.* They were working still at the furnace, when it burst out and destroyed them, (C.) while the three Jews were praising God below. H. v. 46, 48.

VER. 24. *And,* &c. "What follows I have not found in the Heb. volumes." S. Jer. H.—Here S. Jerom takes notice, that from this verse to v. 91 was not in the Heb. in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew) it is more than probable that it had been formerly in the Hebrew; or rather in the Chaldaic, in which the Book of Daniel was written. But this is certain: that it is and has been of old, received by the Church, and read as canonical Scripture in her liturgy and divine offices. Ch.—See the pref. W.

VER. 27. *True;* not fickle, and liable to change. C.—*Opera mutas non mutas consilium.* S. Aug. Conf. i. 4.—Cappel. argues from this confession, that the piece is not divine, as they would rather have burst out into expressions of admiration, as they do in the canticle below. But they had done so already, (v. 26) and make this confession, (H.) as Daniel does, C. ix.; reflecting, that if the nation had not transgressed, they would not thus have been exposed to the fury of the king. Houbigant. v. 40. H.

ments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

31 Wherefore, all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

32 And thou hast delivered us into the hands of our enemies *that are* unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

34 Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

35 And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

36 To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

37 For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

38 Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before thee,

39 That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

40 As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

41 And now we follow thee with all our heart, and we fear thee, and seek thy face.

42 Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

43 And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

47 And the flame mounted up above the furnace nine and forty cubits:

48 And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

49 But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50 And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

51 Then these three, as with one mouth, praised and glorified and blessed God, in the furnace, saying:

52 Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.

53 Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.

54 Blessed art thou on the throne of thy kingdom, and exceedingly to be praised and exalted above all for ever.

55 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

56 Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

57 All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

58 O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

59 [a] O ye heavens, bless the Lord: praise and exalt him above all for ever.

60 O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all for ever.

61 O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

62 O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

63 O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

64 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

65 O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

66 O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

67 O ye cold and heat, bless the Lord: praise and exalt him above all for ever.

[a] Ps. cxlviii. 4.

VER. 33. *Thee.* Pagans take occasion to vilify our religion.

VER. 34. *Sake.* This disinterested motive is often urged. Jos. vii. 9. and 2 Mac. viii. 15. C.

VER. 35. *One.* Moses used the like terms, and pacified God. Ex. xxxii. W.

VER. 38. *Thee,* in Jerusalem, (H.) or Judea. There were chiefs and judges, (C. xiii.) as well as prophets, (Ezech. &c.) among the captives. Yet the republic was in disorder. C.—Sedecias was dead, Joakim in prison, so that no Jewish king ruled over the people; nor was they any prophet in the promised land, Jeremias being either dead or in Egypt. W.—Prophets were at least very rare. M.

VER. 40. *Sacrifice* of ourselves. H.—They knew not yet whether they would escape. When they beheld the angel they had greater confidence, and broke forth into a hymn of praise. Houbig.—They now offer all they can, a humble heart!

VER. 43. *Name,* by rescuing us, that all may confess thy power. C.

VER. 46. *Brimstone.* Lit. naphtha, (H.) or bitumen, which was very inflammable.—*Tow,* besmeared with pitch. C.—*Dry* (*malleolis*) "bundles" of sticks, or ropes, covered with pitch. H.—*Manipuli spartæi pice contecti.* Nonius.

VER. 48. *Furnace.* These might be other victims, (H.) or he recapitulates what had been said v. 22, (C.) which is by no means unusual, though Cappel. would hence reject the piece. Houbigant.

VER. 49. *Furnace:* so that it destroyed the Chaldeans, while it had no power to hurt God's servants. The operation of the laws of nature was thus only restrained. H.

VER. 53. *Temple;* heaven, styled the throne, v. 54. The temple was now in ruins.

VER. 55. *Depths,* from whom nothing is hidden.—*Cherubims,* as on thy chariot.

VER. 65. *Spirits:* winds. Angels and men are mentioned elsewhere. C.—They rejoice that the angels always praise God, and wish that all would strive to imitate them. W.

VER. 67. *Heat.* Winter and summer. Some copies have, *æstas.* C.

68 O ye dews and hoar frost, bless the Lord: praise and exalt him above all for ever.

69 O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

70 O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

71 O ye nights and days, bless the Lord: praise and exalt him above all for ever.

72 O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

73 O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

74 O let the earth bless the Lord: let it praise and exalt him above all for ever.

75 O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.

76 O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

77 O ye fountains, bless the Lord: praise and exalt him above all for ever.

78 O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

79 O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

80 O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

81 O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever

82 O ye sons of men, bless the Lord: praise and exalt him above all for ever.

83 O let Israel bless the Lord: let them praise and exalt him above all for ever.

84 O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

85 O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

86 O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

87 O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

88 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

89 O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.

90 O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth for ever and ever.

91 Then Nabuchodonosor, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.

92 He answered, and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God.

93 Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago, went out from the midst of the fire.

94 And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

95 Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

96 By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

97 Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

98 Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99 The most high God hath wrought signs and wonders towards me. It hath seemed good to me, therefore, to publish

100 His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, [a] and his power to all generations.

CHAP. IV.

Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.

I, NABUCHODONOSOR, was at rest in my house, [b] and flourishing in my palace:

[a] Infra iv. 31. and vii. 14.—[b] A. M. 3484. A. C. 570.

VER. 72. *Darkness.* The privation of light has its use, and invites men to praise. S. Aug. de Nat. Boni. 16. W.

VER. 86. *Souls*, in a separate state. Angels are invited before. C.

VER. 88. *Ananias*, &c. They retain their Hebrew names, despising those imposed by the Chaldeans, with their impious manners. C. i. 7. The inanimate creation is invited to praise God in its way, (Ps. cxlviii.) as well as those endued with reason. The former never refuse obedience. H.—*Hell:* the grave. C.

VER. 90. *And ever.* "Hitherto does not occur in Heb.; and what we have written, is translated from the edition of Theodotion." S. Jer. v. 24.

VER. 91. *Then* hearing these praises, and seeing people walking in the fire. Grabe's edit. after v. 24, has only, "And Nabuchodonosor heard them singing hymns, and was," &c.

VER. 92. *The son*, or rather (H.) "a son;" ריע. Lowth's Gram.—He supposed this was some angel or petty god, like Hercules. Carthus.—It was the same angel who descended (W.) with them v. 49. Some have taken him for Jesus Christ. But S. Aug. observes, that most of these apparitions were made by angels, (Trin. iii. 11.) who are often styled "sons of God." Job i. 6. T. C.

VER. 94. *Smell*, such as is felt when people, (H.) or their garments, come too near the fire. Pagans have sometimes walked through fire; but they first anointed their feet with certain preservatives, as Servius (in Æn. xi.) remarks from Varro. C.—Here the fire burnt only the bands, (v. 23, 92. H.) God making his creatures afford comfort to his servants, as was the case when the Goths attempted to burn S. Benedict. S. Greg. Dial. iii. 18. W.

VER. 95. *Changed*, refusing to comply against their better knowledge. The force of reason extorts this concession from a wicked king. H.

VER. 96. *Destroyed.* Chal. "torn limb from limb, (C.) and their houses be made a dunghill." C. ii. 5. H.—*Manner.* One would suppose that he was really converted; but his heart was not changed. C. iv. C.

VER. 97. *Promoted.* He granted them greater power: (W.) or Chal. "re-established" them in their former dignities. Rom. Gr. "He elevated them in honour, and judged them worthy to rule over all the Jews in his kingdom." Theod.

VER. 98. *Nabuchodonosor*, &c. These three last verses are a kind of preface to the following chapter, which is written in the style of an epistle from the king

2 I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head, troubled me.

3 Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should shew me the interpretation of the dream.

4 Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not shew me the interpretation thereof.

5 Till *their* colleague, Daniel, came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

6 Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee, tell me the visions of my dreams that I have seen, and the interpretation of them?

7 This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

8 The tree was great and strong, and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

9 Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

10 I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

11 He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

12 Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

13 Let his heart be changed from man's, and let a beast's heart be given him: and let seven times pass over him.

14 This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know, that the most High ruleth in the kingdom of men: and he will give it to whomsoever it shall please him, and he will appoint the basest *man over it.

15 I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

16 Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

18 And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

19 It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

* 1 Kings ii. 8. and xvi. 11. & seq.

Ch.—It was probably published in consequence of this miracle. Here the chap. might properly commence, (C.) as it does in Heb. and Prot. Bibles. H.

CHAP. IV. VER. 1. *Palace.* He continues the edict, having subdued all his enemies. C.—Daniel recites his words. The king had the *dream* in the 34th year of his reign, which continued in all forty-three, including the seven of absence. W.

VER. 5. *Colleague.* Chal. also, "another, *or* afterwards, (H.) or at last." C. —*My god.* He says this, because the name of *Baltassar*, or *Belteshazzar*, is derived from the name of *Bel*, the chief god of the Babylonians. Ch.—*Gods.* He speaks conformably to his false opinion; (S. Jer.) or, being instructed by Daniel, he testifies that the Holy Spirit enlightens the prophet. Theod. Gr. has "god," which S. Jerom disapproves; though the plural is often used for the true God. Reason evinces that only the Deity can disclose the secrets of futurity. Gen. xli. 38. C.

VER. 6. *And the.* He is convinced that Daniel could do both, but condescends now to relate his dream. H.

VER. 7. *Tree* often denotes princes; (Ezec. xxxi. 3.) and according to the false principles (C.) of those who pretend to explain dreams, always (H.) implies some great personage. Achmet. C. 200. Grot.—But nothing is more vain than these pretensions. C.

VER. 10. *A watcher.* A vigilant angel, perhaps the guardian of Israel. Ch. —Chal. *hir;* (H.) whence Iris the messenger of the gods, is derived. S. Jer.—Theodot. retains *eir.* See S. Jer. in Ps. lxxvi. 4. The scholiast (Rom. ed.) says: "the Sept. render it an *angel*, the rest a *watcher*." These supernatural agents (H.) and *saints* are represented as judges, v. 14. C.

VER. 11. *Branches*, to shew that all (H.) the king's subjects should abandon him.

VER. 12. *Let it*, the tree, representing the king who was confined when he began to shew signs of madness: but he broke loose, and fled away. C.

VER. 13. *Changed*, &c. It does not appear, by Scripture, that Nabuchodonosor was changed from human shape, much less that he was changed into an ox, but only that he lost his reason, and became mad; and in this condition remained abroad in the company of beasts, eating grass like an ox, till his hair grew in such a manner as to resemble the feathers of eagles, and his nails to be like birds' claws. Ch.—Origen represents the whole as an allegorical description of the fall of Lucifer. See S. Jer. But his arguments have made little impression: and it is universally believed that Nabuchodonosor was thus punished for his pride, after a whole year had been allowed him to see if he would repent. The manner of this strange metamorphose has been variously explained. But it seems that he was seized with the species of madness styled Lycanthropy, (C.) as Virgil (Ec. vi. 48.) relates of the daughters of Prœtus, who "with mimick'd mooings fill'd the fields." H.—Thus many fancy they are kings, or horses, (C.) and that they are continually mounting above the clouds, of which we have an instance in a woman still living at Whitby, who in other respects appears to be sufficiently sensible, (H.) as Tertullian and others think Nabuchodonosor was, that he might suffer more. Yet it is commonly supposed he lost his senses for a while, till God was pleased to restore them at the time appointed; when his former humiliating state might make a deep impression upon his mind, as well as upon his subjects, and caution all future generations to guard against the fatal consequences of pride. His son, Evilmerodac, probably ruled during his absence. Most of the Chaldee writings have perished; so that we need not be surprised if they take no notice of this event, which was so disgraceful to the nation. Yet Megasthenes, (in Eus. præp. ix. ult.) seems to hint at it, when he represents the king seized with a divine fury, and crying out: (C. Diss.) "I, the the same Nabuchodonosor, foretell unto you, Babylonians, a fatal calamity, which neither my ancestor Belus, nor even the kingdom of Bel, (H. *the gods*) have power to avert. For a Persian mule (*Cyrus.* C.) shall come, assisted by your demons, and bring on slavery. . . Having uttered this oracle, he suddenly disappeared." H.—*Beast's heart.* In his hypochondriac temper he imagined himself (C.) to be an ox, (H.) avoided the society of men, going naked and feeding on grass, upon his hands and feet, till (after seven years) God restored him to his senses and kingdom. W.—The food which he used would tend to purge him, and naturally abate the disorder. Barthol.—Yet none but God could tell precisely when the madness would seize or leave him.—*Times.* This usually denotes years, in Daniel; (vii. 25. and xii. 7.) and of course (C.) we must understand it here in this sense; (W.) though some have explained it of an indeterminate length of time, or of weeks, months, or seasons. Only winter and summer were admitted, so that half this period would thus suffice. See Theod. C.

VER. 14. *Over it.* Kings are not always of the most noble dispositions. H. —"All honour comes from Jove." Homer. Ili. 17.—Let the greatest monarchs be humble, (H.) and cast their crowns at the feet of God. C.

VER. 16. *Hour.* Chal. *shaha*, (H.) implies "a little while;" (Grot.) yet of

20 And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

21 This is the interpretation of the sentence of the most High, which is come upon my lord, the king.

22 They shall cast thee out from among men, and thy dwelling shall be with cattle, and with wild beasts, [a] and thou shalt eat grass, as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

23 But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have known that power is from heaven.

24 Wherefore, O king, let my counsel be acceptable to thee, [b] and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

25 All these things came upon king Nabuchodonosor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king answered, and said: Is not this the great Babylon, which I have built, to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

28 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee.

29 And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

30 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass, like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

31 Now at the end of the days, [c] I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: [d] for his power is an everlasting power, and his kingdom is to all generations.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, [e] as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

33 At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

34 Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

CHAP. V.

Baltassar's profane banquet: his sentence is denounced by a hand writing on the wall, which Daniel reads and interprets.

BALTASSAR, [f] the king, made a great feast for a thousand of his nobles: and every one drank according to his age.

2 And being now drunk, he commanded that they should bring the vessels of gold and silver, which Nabuchodonosor, his father, had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

[a] Infra v. 21.—[b] Eccli. iv. 8.—[c] A. M. 3442. A. C. 562.—[d] Supra iii. 100.

[e] Jer. xxiii. 18. Ps. cxv. 3.—[f] A. M. 3466. A. C. 538.

some duration, not precisely like one of the modern hours. The prophet was silent, being troubled by the divine spirit, (C. x. 8.) at the view of impending misery; or unwilling to hurt the king's feelings, till he should urge him to speak. C.—He was sorry to denounce such calamities, yet must speak the truth. W.—*Trouble.* Theodot. "make thee hurry." He perceived the prophet's anxiety, and encouraged him.

VER. 23. *Remain.* His son and the nobles should act in his name. v. 13.

VER. 24. *Alms.* Chal. "justice," is often taken in this sense. Syr. &c. 2 Cor. ix. 9. C.—The prediction was conditional, and therefore Daniel exhorts the king to strive to obtain pardon by the powerful remedy of alms-deeds; as he did, after enduring some punishment. W.—Yet this is very doubtful. v. 31.

VER. 25. *Came.* Daniel informs us of this event, unless the king speak of himself in the third person, from v. 16 to 31, giving an account of what he had heard and experienced. H.—A year of trial was allowed him at first; (Theod.) or he obtained this reprieve by his alms, and lost his former merit by relapsing into pride. S. Jer.

VER. 27. *Answered* his own vain thoughts. H.—He was admiring the city, (C.) which he had greatly enlarged and beautified. Beros. &c.

VER. 31. *Heaven:* God having looked on me with pity. S. Aug. (ep. 111. C. or 122. W.) seems to think that he was saved; and the author of the B. on Pred. & grace, (c. 15) attributed to him, remarks that his repentance was different from that of Pharao. Hence none must despair. S. Jer. ep. vii. to Læta.—See Theod. A. Lap. &c. who maintain the same opinion: but S. Thomas expresses his doubts. Isaias (xiv. 9.) seems to consign him to *hell;* and the king here manifests his adhesion to *Bel,* (v. 5.) and great inconstancy. C. ii. 47. and iii. 15. His conviction seems therefore to have been only in speculation, (C.) or momentary, like that of the philosophers, (Rom. i.) which would render them only more criminal; and we must confess, (H.) that this conversion is very equivocal. Sanctius. v. 24 and 34. H.

VER. 32. *With,* or "by the powers (*angels.* v. 10.) . . as by men." Grot.—The stars are also frequently thus described. Mat. xxiv. 29. The king probably believed that the God of the Jews was above his gods, the sun, fire, &c. C.

VER. 33. *Shape.* He had not assumed that of an ox, (H.) but had greatly neglected his person, (C.) so that he was covered with hair, &c. v. 30. H.

VER. 34. *I,* &c. From this place some commentators infer, that this king became a true convert, and dying not long after, was probably saved. Ch. Jos. Ant. 10.—This is the last act of his which is recorded. If he had lived much longer, he would probably have restored the Jews. W.—But the time decreed by heaven for their liberation was not yet arrived. H.

CHAP. V. VER. 1. *Baltassar.* He is believed to be the same as Nabonides, the last of the Chaldean kings, grandson to Nabuchodonosor. He is called his son v. 2, 11, &c. according to the style of the Scriptures, because he was a descendant from him. Ch. S. Jer. in. Is. xiii. Usher, &c.—Some think that he was brother of Evilmerodac. v. 11. Bar. i. 11. But he seems rather to have been his son. Jer. xxvii. 7. Profane authors place Neriglissor and Laborosoarchod between them. They were not of the royal family, and might be looked upon as usurpers, or reigned in some other place; or they did not meddle with the Jews. C.—It is wonderful that Josephus should prefer these authors; (T.) yet he abandons the dates given by them. Ant. x. 12. & c. Ap. 1. They represent Nabonides as a simple Babylonian raised to the throne, defeated by Cyrus, and suffered to retire into Carmania; whereas, Baltassar was slain. v. 29. C.—The others were of a different lineage, and are mentioned by Eus. &c. Evilmerodac certainly preceded him on the throne, and honoured Joachin in the 37th year of his captivity. W.—*Thousand;* or, "for his officers over a thousand men." Theodot.—*Every.* Chal. "and drank wine before the thousand," more than any, for this was deemed a great perfection; or he drank in their presence, but apart. C.—The Persian monarchs used to sit in a separate apartment, with a veil before the door, so that they could see the guests without being seen. A great chandelier was before them; (Athen. iv. 10.) probably on the outside, otherwise it would have defeated their purpose. Light sufficient would appear for Baltassar to see the hand-writing on his chamber wall. v. 5. H.—According to the order of time, this chapter should be placed after the vii. and viii. C.—But those contain visions. H.

VER. 6. *Loosed,* so that he quaked for fear. Ezec. xxix. 7. C.—He was not

3 Then were the golden, and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives, and his concubines, drank in them.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the same hour there appeared fingers, as it were of the hand of a man, writing over-against the candlestick, upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

7 And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

8 Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltassar was much troubled, and his countenance was changed: and his nobles also were troubled.

10 Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke, and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor, thy father, appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

12 Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now, therefore, let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel, of the children of the captivity of Juda, whom my father, the king, brought out of Judea?

14 I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

15 And now the wise men, the magicians, have come in before me, to read this writing, and shew me the interpretation thereof; and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

17 To which Daniel made answer, and said before the king: thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

18 O king, the most high God gave to Nabuchodonosor, thy father, a kingdom, and greatness, and glory, and honour.

19 And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20 But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

21 [a] And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

22 Thou also, his son, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things:

23 But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore, he hath sent the part of the hand which hath written this that is set down.

[a] Supra iv. 22.

so drunk as to be deprived of sense. H.—This happened in the 17th and last year of his reign, when Daniel was about a hundred years old, (W.) though we have no certain account of his age. H.—He might be eighty-two when he died. C.

VER. 7. *Purple.* This and the *chain* were reserved for the highest nobility. —*Third*, or one of the three great officers. C. vi. 1. and 2 K. xxiii. 8. 19.

VER. 8. *Read.* It was written in Samaritan characters; or, for want of vowels, could not be read or understood. C.

VER. 10. *The queen.* Not the wife, but the mother of the king; (Ch.) Amyit, widow of Nabuchodonosor, and sister of Darius, the Mede; or (C.) Nitocris, the mother of Labynithus, (Herod. i.) whom many confound with Baltassar. C.

VER. 11. *Father.* So a grandfather might be styled. Jer. xxvii. 7. W.—Daniel was not perhaps at the head of the wise men. C.—They were too jealous to mention him; and the intoxicated king and courtiers remembered not his merit, till an aged matron suggested that he should be consulted. He was probably (H.) in some office, at Susa, yet happened to be then in Babylon, (C.) which was besieged; and thither he might have retired at the approach of Cyrus.

VER. 16. *Difficult.* Lit. "things which are tied," or perplexing. H.—The Persians still use the like expressions, to imply an intelligent governor. Chardin.

VER. 17. *Another.* He does not refuse the offers, but civilly replies that he will give satisfaction without regard to any recompense.

VER. 19. *Slew.* He was an absolute monarch, and considered his subjects as so many slaves. C.—Xerxes having called together his nobles, that he might not seem to have resolved on the war with Greece alone, said: "Nevertheless, remember that you have to obey rather than to advise." V. Max. 9. 5. 2.

VER. 21. *Beasts.* His disordered imagination made him dwell with them. W.—It is strange that such an example should have been so soon forgotten, that Daniel is forced to repeat it so explicitly. C. iv. 13.

VER. 23. *Vessels.* Only part had been returned to Sedecias: (C. i. 2.) but they were taken again, and kept in the palace, or in the temple of Bel. H.—*Breath*, or soul. Gen. ii. 7. C.

25 And this is the writing that is written: MANE, THECEL, PHARES.

26 And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

27 THECEL: thou art weighed in the balance, and art found wanting.

28 PHARES: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command, Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power *as* the third man in the kingdom.

30 The same night Baltassar, the Chaldean king, was slain.[a]

31 And Darius, the Mede, succeeded to the kingdom, being threescore and two years old.

CHAP. VI.

Daniel is promoted by Darius: his enemies procure a law forbidding prayer: for the transgression of this law, Daniel is cast into the lion's den: but miraculously delivered.

IT seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

2 And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom; whereupon the princes, and the governors, sought to find occasion against Daniel, with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

5 Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

6 Then the princes, and the governors, craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of the lions.

8 Now, therefore, O king, confirm the sentence, [b] and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

9 So king Darius set forth the decree, and established it.

10 Now, when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before.

11 Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

12 And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true, according to the decree of the Medes and Persians, which it is not lawful to violate.

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set

[a] A. M. 3466. A. C. 538.

[b] Esther i. 19.

VER. 25. *Phares.* These words consist of three letters, *mona, thokol, pros*, as we add *o* merely for pronunciation. Being unconnected and almost destitute of vowels, (H.) it is not easy even for the learned to read these words, or to ascertain their meaning. Thus *d b r* being placed in a similar situation, it would be impossible to determine the sense; as it may have ten different meanings, according as it is pronounced. v. 8. C.—*Mane* is twice repeated, to shew the certainty and exactitude of the numbering. M.—Yet in the sequel each word occurs once and unconnected, as it is here in the Vulg.; not *Mene, Mene, Tekel, Upharsin*, (Prot. H.) "He hath numbered, numbered, weighed, and the dividers *or* the Persians" are upon thee, (T.) as Dalila said to Samson. Only three words (H.) were written. S. Jer.—The rest contain the prophet's explanation. The Chaldean empire had now attained its utmost height. Its king brought ruin upon himself by his wicked life. H.—He would soon be divided with the sword, and his kingdom shared between the Medes and Persians. S. Jer.

VER. 28. *Persians.* Those who confound Baltassar with Nabonides, say that Cyrus made himself master of all the empire. How then was it divided? Darius rather took possession of the greatest part while Cyrus had Persia, (C.) till his uncle's death. H.

VER. 29. *Third*, or over a third part. S. Jer. v. 7. H. The honours were conferred without delay, and they would have been made public in the morning But death prevented the king; and Daniel did not enjoy them till they were ratified by Darius, to whom he adhered. C.—The Medes then besieged the city, which they took that night, when most part were drunk. W.—It was a solemn festival. Is. xxi. S. Jer.—Cyrus rushed in by the channel of the Euphrates, and two of the king's guards slew him to revenge themselves. Xenoph. 7. Beros.

VER. 31. *Darius.* He is called *Cyaxares* by the historians, and was the son of Astyages, and uncle to Cyrus (Ch.) as well as to Baltassar, by the mother's side He is styled Astyages, (C. xiii. 65.) or Artaxerxes. Sept. C. vi. 1. He takes the title of king both of the Medes and Persians. C. vi. 8. &c. C.

CHAP. VI. VER. 1. *Kingdom.* Josephus, &c. say Darius had returned into Media, where he made these regulations. But if this did not take place at Babylon, it would be rather at Susa. C. viii. Josephus counts 300 or 360 governments, though when the monarchy was increased there were only 127. Est. i. C.—He may therefore speak here of large towns, which had each a magistrate. Such regulations easily vary. H.—Darius acts as master of the whole empire.

VER. 3. *Princes.* Th. "regulators." Chal. *sarecin*, (H.) may be put for (C.) *seranim*, (H.) the usual title (C.) of the highest officers, the *surenas* of Persia. Ammian 30.

VER. 4. *Kingdom*, as prime minister, to whom the three princes should be accountable, as the inferior governors were to them. H.—The king was now advanced in years, and wished to ease himself of part of the burden, (C.) as he could entirely confide in Daniel. H.—He reigned only one year. C. xiii. 65. W.—*King.* Chal. "kingdom," (H.) to accuse him of treason, (Grot.) or to get him removed. C.—This is an old and malignant trick, to call religion treason, and to get laws made for that purpose. W.—*In him* a great proof of integrity! M.

VER. 6. *Craftily.* Chal. "came tumultuously to," &c. C.—They hoped thus to convince the king, as they were so unanimous. He would not perceive the drift of their petition, and was flattered with the idea of being like a god. Daniel was not consulted, though on other occasions the king reposed such confidence in him, as the deputies so impudently asserted that the wish was universal! So easily are princes deceived! H.

VER. 8. *It*, when it is confirmed both by the king and his nobility. Est. viii. 8.

VER. 9. *It.* Nabuchodonosor of Babylon, and of Ninive, had both pretended to be gods; (C. iii. 15. Judith v. 29. C.) and Curtius (8.) remarks, "that the Persians follow the dictates of prudence as well as of piety, in worshipping their kings among the gods, the majesty of empire being its best protection." H.

VER. 10. *Before.* He did not open the windows that he might be seen, as that would have been rashness; nor did many perceive what he was doing, (v. 11. W.) as it was in an *upper room*, but only those who rushed in. H.—It was the usual practice of the Jews, (C.) to pray turning towards the temple, as Solomon had directed, (3 K. viii. 48. S. Jer. in Ezec. viii. 16.) though it was now in ashes. H.—Daniel observed the third, sixth, and ninth hours, as the Church still does. Acts ii. 15. and x. 9. S. Jer.

VER. 11. *Carefully.* Chal. "came in a tumultuous manner," as v. 6. & 15. C



DANIEL IN THE LIONS DEN

And they cast him into the den of Lions and he was there six days

DANIEL. CHAP. XIV. Ver. 30.



his heart to deliver him, and even till sun-set he laboured to save him.

15 But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live for ever:

22 [a] My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

27 He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

28 [b] Now Daniel continued unto the reign of Darius, and the reign of Cyrus, the Persian.

CHAP. VII.

Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the opposite kingdoms of Christ and antichrist.

IN the first year of Baltassar, king of Babylon, Daniel saw a dream: and the vision of his head *was* upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

2 I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea.

3 And four great beasts, different one from another, came up out of the sea.

4 The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

7 After this I beheld in the vision of the night, and

[a] 1 Mac. ii. 60.

[b] Supra i. 21.

VER. 15. *Perceiving.* Chal. "assembled," (Prot. H.) or "came quickly in a body." C.

VER. 17. *Own ring*, that none of his enemies might injure Daniel. The nobles also affixed their seal, (H.) that the king might not liberate him. M.—All this shews that aristocracy was mixed with the monarchical form of government. Nothing of importance is done without the nobles.

VER. 18. *Meat.* Chal. "music," (C.) or "incense." De Dieu.—He was tired of his godship, to which he had unguardedly opened his heart. v. 6. H.

VER. 22. *Offence*, as I neglected thy decree to obey a higher Master. C.—The king had sense enough to approve of this distinction. H.

VER. 23. *Believed*, or trusted. C.—S. Paul alludes to this miracle. Heb. xi. 33. W.

VER. 24. *Accused.* They were punished as false witnesses; (C.) and the king justly made them suffer what they would have inflicted on the innocent, being convinced that Daniel had only acted according to his devotion. W.—These wretches deserved to perish, though they had spoken nothing but the truth. H.—*Wives.* Many examples of such punishments occur, (C.) as it was presumed the children and wives were infected by the bad example, and would imitate it, (Jun.) if they had not concurred already. M.—This must have been the case, to make it just. H. See Jos. vii.—*Abominandæ leges*, says Ammianus, (23) speaking of the customs of Persia, *per quas ob noxam unius omnis propinquitas perit.* C.

CHAP. VII. VER. 1. *Baltassar.* Chal. a letter is wanting. H.—This Baltassar was slain. C. v. C.—The two visions happened before that event. W.—*The.* Prot. "visions of his head, upon his bed. Then he wrote the dream, and told the sum of the matters." H.

VER. 2. *Winds*, to imply the tumults occasioned by fresh kingdoms (W.) in the world. Theod.

VER. 3. *Four great beasts;* viz. the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the great, more especially of them that reigned in Asia and Syria, (Ch.) or in Egypt. C. ii. 40. H.

VER. 4. *Man.* The emperors of Babylon were forced to confess that they were nothing more. C.—Their cruel and rapid conquests (W.) are denoted by this monstrous animal. Its wings shew how the lands were divided between the Medes and Persians. Perhaps Neriglissor, &c. shared a part. C. v. 1. C.

VER. 5. *Bear*, which is cruel, and eats what is set before it greedily. W.—*Side.* Cyrus did not attack the Jews. S. Jer.—He stood ready to attack the Chaldeans.—*Three.* He ruled over the Medes and Chaldeans, as well as over the Persians. C.—*Rows.* Gr. "wings or sides" of an animal, (H.) or "bones." Grot.—Cyrus was always at war; and Justin (1.) says, that Tomyris II. of Scythia, ordered his head to be cut off, and thrown into a vessel full of blood. His troops are styled robbers, Jer. li. 48. The ambition of Cambyses, Hystaspes, &c. was insatiable.

VER. 6. *Leopard*, a small spotted beast, may denote the size and disposition of Alexander, as well as his rapid conquests. When he was asked how he had subdued so many, he answered, "by never putting off." C.—*Four.* He led his forces on all sides; (H.) and after his death, his empire was divided into four, (W.) Egypt, Syria, Asia, and Macedon, (Theod.) as he had united in his person the empire of the Chaldees, Medes, Persians, and Greeks. C.

VER. 7. *Unlike.* It is not named: but shews the incomparable power of the Romans, governed by kings, consuls, tribunes, dictators, and emperors, at different times. W.—This is the opinion generally received, which we shall explain. Yet many think that the kingdoms of Syria and Egypt are designated, as C. ii. 40. S. Jerom acknowledges that what is understood of antichrist, had been partly verified in Epiphanes, his figure. The beast was to be slain before the coming of the Son of man. v. 11, 26. It would persecute for three years and a half; but God would grant victory to his saints, as he did to the Machabees. Yet they only exhibited a faint idea of what has been done by the Church. The same subject is treated, C. xi. Many things caused the dominion of the

lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with his feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

8 I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

9 I beheld till thrones were placed, and the ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A swift stream of fire issued forth from before him: [a] thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

11 I beheld, because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

12 And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

13 I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him.

14 And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: [b] his power is an everlasting power that shall not be taken away: and his kingdom, that shall not be destroyed.

15 My spirit trembled; I, Daniel, was affrighted at these things, and the visions of my head troubled me.

16 I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

17 These four great beasts, are four kingdoms, which shall arise out of the earth.

18 But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

19 After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

21 I beheld, and lo, that horn made war against the saints, and prevailed over them,

22 Till the ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

25 And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

26 And a judgment shall sit, that *his* power may be taken away, and be broken in pieces, and perish even to the end.

27 And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be

[a] Apoc. v. 11.—[b] Supra iii. 100. and iv. 31. Micheas iv. 7. Luke i. 32.

successors of Alexander to be unlike that of others. It was never united, and was very destructive to the Jews. C.—*Horns.* That is, ten kingdoms, (as Apoc. xvii. 12.) among which the empire of the fourth beast shall be parcelled: or ten kings of the number of the successors of Alexander, as figures of such as shall be about the time of antichrist. Ch.—Epiphanes was the eighth king, and Laomedon, Antigonus, and Demetrius, had been governors of Syria before. Most understand this of antichrist, whom Epiphanes foreshewed. Others think that it points out Vespasian, the tenth successor of Cæsar, who made war on the Jews. The same prediction may regard different events, as the *abomination* (C. ix.) may allude to the profanations committed by Epiphanes, by the Romans at the last siege, and by antichrist. Others apply this to the Turkish empire, which may be paving the way for the great antagonist of Christ. C. Dioclesian and Julian may also be meant, as well as other forerunners of the *man of sin.* H.—He shall overcome many, but his fury shall continue but a short time. v. 25. W.

VER. 8. *Little horn.* This is commonly understood of antichrist. It may also be applied to that great persecutor, Antiochus Epiphanes, as a figure of antichrist. Ch.—He was the youngest son of Antiochus the great, and was a hostage at Rome. While he was returning, his elder brother died, and Epiphanes excluded his son Philometor, of Egypt, and the usurper Heliodorus. He also defeated *three*, Philometor, on the *south;* Artaxias, king of Armenia, on the *east;* and *the strength*, or God's people, v. 24. and C. viii. 9.—*Man.* He gained several at first, by his affability.—*Things:* blasphemy. 1 Mac. i. 23. 43. C.

VER. 9. *Ancient.* The Son is born of the Father, and the Holy Ghost proceeds from both, yet all three are coeternal. W.—Hence the Father is sometimes painted in this manner, though he be a pure spirit. His throne resembled that seen by Ezechiel, C. i. H.—He takes cognizance of all, and punishes accordingly. C.

VER. 10. *Fire.* Ps. xcvi. 3.—*Thousands.* Gr. implies one million and one hundred millions. M.—The angels are very numerous, particularly the highest, styled assistants. S. Tho. W.

VER. 11. *Spoke.* I wished to see how the king would be punished. He felt the hand of God as he was going to destroy all the Jews, when he pretended to repent. 1 Mac. vi. and 2 Mac. ix. 4. His successors could not much disturb the Jews. v. 13. C.

VER. 12. *Time.* Each of the four empires had its period assigned. That of Rome attracted the prophet's attention most, and is mentioned first. M.

VER. 13. *Heaven.* Christ appeared about sixty years after the subversion of the Syrian monarchy. Yet these expressions literally refer to his second coming. Mat. xxvi. 64. C.—He had the form of man, as he had the nature. M.—He is clearly predicted. By his power antichrist is overthrown. W.

VER. 14. *Destroyed.* The eternal dominion of Christ could not be expressed in stronger terms. He seems to allude to them, Mat. xxviii. 18. C.

VER. 17. *Earth.* The first was on the point of disappearing. C. v. 31. H.

VER. 18. *Most High*, (Th.) or rather Chal. "the very high saints of God;" as also v. 22, 25, and 27.

VER. 21. *Saints.* The Machabees at last prevailed. Christ will punish the Jews. Mat. xxiv. 30.

VER. 23. *Greater.* Chal. "unlike," as v. 7. Epiphanes was a *greater* scourge of the Jews than any of the preceding.

VER. 24. *Mightier.* Chal. again, "unlike." Antiochus the great had lost many provinces: but his son was the most implacable enemy of God's people. He subdued them, Egypt and Armenia; or his three competitors. v. 8.

VER. 25. *Against*, or "over against," like an accuser. Sym. "as if he were God."—*Laws.* He did this with regard to the Jews, (1 Mac. i. 41. C.) prohibiting their festivals. Antichrist will do the like, and pretend to work miracles. H.—*A time*, &c. That is, three years and a half; which is supposed to be the length of the duration of the persecution of antichrist. Ch. Apoc. xi. 2. and xii. 14.—Josephus (Bel. pref.) says the sacrifices were discontinued so long, or rather this time elapsed from the publishing his edict till the temple was purified. During six months, people offered sacrifice clandestinely. 1 Mac. iv. 36. 52.

VER. 27. *Him.* The power of the Machabees was too limited, to be here understood. The Church and Christ must be meant.

given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

28 Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

CHAP. VIII.

Daniel's vision of the ram and he-goat, interpreted by the angel Gabriel.

IN [a] the third year of the reign of king Baltassar, a vision appeared to me. I, Daniel, after what I had seen in the beginning,

2 Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

3 And I lifted up my eyes, and saw: and behold a ram stood before the water, having *two* high horns, and one higher than the other, and growing up. Afterward

4 I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

5 And I understood: and behold a he-goat came from the west on the face of the whole earth, and he touched not the ground, and the he-goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

7 And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8 And the he-goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11 And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

12 And strength was given him against the continual sacrifice because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

13 And I heard one of the saints speaking, and one saint said to another I know not to whom, that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

14 And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

15 And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

16 And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

17 And he came, and stood near where I stood: and

[a] A. M. 3451. A. C. 553.

VER. 28. *Word.* The angel spoke no more at this time. C.

CHAP. VIII. VER. 1. *Beginning.* This vision was to explain what he had seen C. vii. respecting the four monarchies. The conflict of the Persians with Alexander, after two hundred and twenty years, is here described. W.

VER. 2. *Castle;* some read "city." Here the kings had a palace; and Hystaspes, &c. generally resided in it. Nabuchodonosor seems to have subdued Elam. Cyrus had it for his share; but Darius, the Mede, appears from Eschylus to have plundered Susa again. Daniel probably spent the latter part of his life in this city. C.—*Gate,* or "stagnant water;" (*paludem.* v. 3. H.) though most understand the river Euleus, on the side of Susiana. The prophets often sought retired places. C. x. 4. Ezec. i. 1. C.

VER. 3. *A ram.* The empire of the Medes and Persians. Ch. W.—Cyrus, the founder, was allied to both.—*Higher,* denoting the Persians; or Hystaspes, and his posterity, the second branch of the royal family, which reigned to the end: whereas Cambyses was the only one of the race of Cyrus who succeeded to the throne. Others think that he alludes to Codomannus, whom Alexander certainly attacked.—*Afterward* is not in Heb. S. Jerom supposed that another *ram* was designated, but it is the same.

VER. 4. *South.* Codomannus reigned in peace for two years, when he was invaded. But his predecessors had made war chiefly in Greece, Scythia, and Egypt. The stupendous preparations of Xerxes against Greece only accelerated the fall of his own kingdom, by irritating the two nations. C.

VER. 5. *A he-goat.* The empire of the Greeks, or Macedonians.—*He touched not the ground.* He conquered all before him with so much rapidity, that he seemed rather to fly than to walk upon the earth.—*A notable horn.* Alexander the great. Ch.—He succeeded his father when only twenty years old, and the next year was chosen generalissimo of the Greeks against Persia, which he invaded at the head of 30,000 foot and 4,000 horse, having only seventy talents of silver and provisions for one month. With this he attacked the most flourishing empire, and conquered it in less than four years' time, when Darius was slain. A. 3674. Alexander survived only six years and ten months, yet subdued so many nations that it is almost incredible that he should have travelled over them. He is the belly of brass and the leopard, C. ii. 39. and vii. 6. C.—He died in the midst of his prosperity, (H.) when not quite thirty-three years old, (W.) and left no heirs to succeed him. This conqueror would be painted with two horns, to intimate that he was the son of Jupiter Ammon. C.

VER. 7. *Hand.* He routed all the forces of his enemy (H.) at the Granicus, at Issus; and at Gaugamela, (C.) or Arbela, Darius escaped, but was slain by his own servants. H.—The clemency of the conqueror towards the fallen royal family is not here specified. C.

VER. 8. *Broken,* by death. Usher, A. 3681.—*Four.* Seleucus, Antigonus, Philip, and Ptolemeus, the successors of Alexander, who divided his empire among them. Ch.—Other generals held out for some time. Philip was only a nominal king; Antipater governed Macedon and Greece. Syria, Asia, and Egypt, formed three other kingdoms. All four are marked out by the four heads of the leopard. C. vii. 6. But the prophet is intent upon Syria and Egypt, which had most to do with the Jews. C.

VER. 9. *A little horn.* Antiochus Epiphanes, a descendant of Seleucus. He grew against the south and the east, by his victories over the kings of Egypt and Armenia; and *against the strength,* that is, against Jerusalem and the people of God. Ch.—He persecuted God's people, and set up the idol of Jupiter Olympius in the very temple. W.

VER. 10. *Even unto,* or against the strength of heaven. So are here called the army of the Jews, the people of God, (Ch.) and particularly the teachers. Many priests gave way to idolatry. 1 Mac. i. 48. and 2 Mac. iv. 14. C.

VER. 11. *Strength;* the God of armies, (H.) over whom Epiphanes seemed to triumph.

VER. 12. *Strength.* Heb. "the army was delivered up to him, for the," &c. While several contended for the high priesthood, and imitated the manners of the Greeks, the sacrifices were neglected, and then Antiochus prevailed. 2 Mac. iv. 7.—*Ground.* The ambitious pontiffs, as well as the king and his officers, kept not their promises. Onias, the lawful high priest, being displaced, went to seek redress at Antioch, in the asylum at Daphne. Andronicus prevailed on him to come out by treacherous promises, and slew him; whereupon even Epiphanes wept, and ordered the murderer to be punished. 2 Mac. iv. 32. The following year he entered Jerusalem, and committed horrible profanations.

VER. 13. *Another.* We do not inquire how the angels explained themselves, or whether they instruct each other. This conversation was for the prophet's information. C.—One angel asked the other a question about futurity. W.

VER. 14. *Days.* That is, six years and almost four months; which was the whole time from the beginning of the persecution of Antiochus till his death. Ch.—He began A. 143, and died A. 149, according to the era of Seleucus. H.—The temple was purified in the mean time. 1 Mac. i. 21. and vi. 16. W.—Full days are specified. Sacrifice entirely ceased for three years, A. 145. C. vii. 25. Sym. has 2,400, others 2,200, as quoted by S. Jerom. We know not whether the solar year of 365 days, or the lunar of 354, be meant.

VER. 16. *Between,* in an island formed by the river. It was the Son of God, (C.) or S. Michael, (S. Jer.) directing Gabriel to explain the vision.

VER. 17. *Man.* So Ezechiel is usually styled, to shew that the human nature is different from that of angels, and would be greatly honoured by Jesus Christ, who takes this appellation. W.—*Of the end,* or determined. This shall take place, (C.) but the period is distant. Grot. v. 26.

when he was come, I fell on my face, trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

18 And when he spoke to me, I fell flat on the ground: and he touched me, and set me upright.

19 And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

20 The ram, which thou sawest with horns, is the king of the Medes and Persians.

21 And the he-goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

22 But whereas when that was broken, there rose up four for it, four kings shall rise up of his nation, but not with his strength.

23 And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

24 And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

25 According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: thou, therefore, seal up the vision, because it shall come to pass after many days.

27 And I, Daniel, languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

CHAP. IX.

Daniel's confession and prayer; Gabriel informs him concerning the seventy weeks to the coming of Christ.

IN [a] the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign I, Daniel, understood by books the [b] number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord, my God, to pray and make supplication with fasting, and sackcloth, and ashes.

4 And I prayed to the Lord, my God, and I made my confession, and said: [c] I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

5 [d] We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.

6 We have not hearkened to thy servants, the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they have sinned against thee.

8 O Lord, to us *belongeth* confusion of face, to our princes, and to our fathers, that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

10 And we have not hearkened to the voice of the Lord, our God, to walk in his law, which he set before us by his servants, the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, [e] which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against him.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

[a] A. M. 3467. A. C. 537.—[b] Jer. xxv. 11. and xxix. 10.

[c] 2 Esd. i. 5.—[d] Bar. i. 17.—[e] Deut. xxvii. 14.

VER. 19. *Malediction.* Heb. "wrath" against the people of God, and their enemies. C.

VER. 21. *Is.* Heb. "*are* the kings," (H.) including all. v. 3.

VER. 22. *Nation*, yet not his children. v. 8.

VER. 23. *Shameless.* Heb. "hard," cruel, and impudent, as Epiphanes was. 1 Mac. i. 2. Marcellinus styles him "wrathful and savage."—*Sentences*, making use of artifice to seize the estates of his nephew Philometor, and to oppress the Jews. 2 Mac. v. 24. C.—The history speaks of Antiochus: antichrist is also meant, as C. xii. and Mat. xxiv. W.

VER. 24. *By.* Heb. "not to his (Alexander's) strength." v. 22. Epiphanes conquered Egypt and the Jews: but the former had an infant king, and the latter were unprovided. He shewed more cunning than prowess.

VER. 25. *Prince:* God.—*Hand* of man. He confessed that he was justly punished. 1 Mac. vi. 10. Gr. "He shall raise himself by the ruin of many, (Theod. and some MSS. add, *and shall rise* up *against the prince of princes*) and he shall break them like eggs with his hand."

VER. 26. *Morning* of this day, or of what shall happen in certain full days. v. 14.—*Seal.* When the predictions were to take place soon, they were dated and published. C.—This will remain obscure till after the event. S. Jer.—What regarded the temple, happened in 300 years' time. But it alluded also to antichrist. S. Greg. Mor. xxx. 12. W.

VER. 27. *Business*, at Susa. Nabuchodonosor had given him the province of Babylon.—*It.* All prophecies have a degree of obscurity before they be accomplished. Heb. may intimate. that none could tell the cause of his anxiety. C.

CHAP. IX. VER. 1. *Darius*, the Mede. C. v. 31. If his reign had commenced at the same time with that of Cyrus, at Babylon, as it is commonly supposed, Daniel would have been under no anxiety respecting the people's liberation, as it took place that year, (C.) though perhaps not at the commencement. H.—Cyrus had now ruled over the Persians above two years, so that the first of Darius at Babylon agrees with the third of his reign over his countrymen. C. x. C.—*Assuerus*, or Achasuerus, is not a proper name, but means "a great prince." W.

VER. 2. *Jerusalem.* He read attentively the sacred volumes, particularly the prophecy of Jer. xxv. 11. and xxix. 10. Knowing that many predictions were conditional, he was afraid lest this might be so; notwithstanding a part of it seemed to be verified by the death of Baltassar. C.—Darius had reigned in Persia before. He only ruled part of a year, at Babylon, the 70th of the captivity. 2 Par. xxxvi. 22. Daniel perceiving that the time of the Jews' deliverance was at hand, prayed with great zeal and confidence. W.

VER. 4. *Covenant.* God never breaks it first. C.—*Deus suâ gratiâ semel justificatos non deserit, nisi ab eis prius diseratur.* Trid. Sess. vi. 11.

VER. 9. *Mercy.* Thou art just, (v. 7.) and sovereignly merciful. He speaks in the name of *all.* Some had continued faithful; but the number was comparatively inconsiderable. v. 11.

VER. 11. *Fallen*, by drops, (*stillavit.* Deut. xxvii. 13. &c. H.) like an inundation.

VER. 13. *Truth*, in executing thy promises and menaces.

VER. 16. *Against.* Heb. "according to."—*Justice.* Sept. "mercy." Let not the enemy boast that he has ruined thy temple, &c. v. 17. C.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord, our God, is just in all his works which he hath done: for we have not hearkened to his voice.

15 [a] And now, O Lord, our God, who hast brought forth thy people out of the land of Egypt, with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

16 O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city, Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people, are a reproach to all that are round about us.

17 Now, therefore, O our God, hear the supplication of thy servant, and his prayers: and shew thy face upon thy sanctuary, which is desolate, for thy own sake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: [b] for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

19 O Lord, hear: O Lord, be appeased: hearken, and do: delay not, for thy own sake, O my God: because thy name is invocated upon thy city, and upon thy people.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, [c] flying swiftly, touched me at the time of the evening sacrifice.

22 And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

24 [d] Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed.

25 Know thou, therefore, and take notice: *that* from the going forth of the word, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straitness of times.

26 And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

27 And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

[a] Bar. i. 1. Ex. xiv. 22.—[b] Jer. xxv. 29. Ps. xlviii. 2. 9. and ci. 8.

[c] Supra viii. 16.—[d] Mat. xxiv. 15. John i. 45.

VER. 21. *The man Gabriel.* The angel Gabriel in the shape of a man. Ch. C. viii. 16.—*Sacrifice,* between the two vespers, (Num. xxviii. 4.) after the ninth hour, which was a time for prayer. Acts iii. 1. C.

VER. 23. *Desires.* His zeal and mortification merit this title. W.—He was an object of God's love. S. Jer. C. x. 11. and xi. 8. C.

VER. 24. *Seventy weeks* (viz. of years, or seventy times seven, that is, 490 years) *are shortened;* that is, fixed and determined, so that the time shall be no longer. Ch.—This is not a conditional prophecy. Daniel was solicitous to know when the seventy years of Jeremias would terminate. But something of far greater consequence is revealed to him, (W.) even the coming and death of the Messias, four hundred and ninety years after the order for rebuilding the walls should be given, (C.) at which period Christ would redeem the world, (W.) and abolish the sacrifices of the law. C.—*Finished,* or arrive at its height by the crucifixion of the Son of God; (Theod.) or rather sin shall be forgiven. Heb. "to finish crimes to seal (*cover or remit*) sins, and to expiate iniquity."—*Anointed.* Christ is the great anointed of God, the source of justice, and the end of the law and of the prophets, (Acts x. 38. and 1 Cor. i. 30. Rom. x. 4. C.) as well as the pardoner of crimes. These four characters belong only to Christ. W.

VER. 25. *Word,* &c. That is, from the twentieth year of king Artaxerxes, when, by his commandment, Nehemias rebuilt the walls of Jerusalem, 2 Esd. ii. From which time, according to the best chronology, there were just sixty-nine weeks of years, that is 483 years, to the baptism of Christ, when he first began to preach and execute the office of Messias. Ch.—The prophecy is divided into three periods: the first of forty-nine years, during which the walls were completed; (they had been raised in fifty-two days, (2 Esd. vi. 15.) but many other fortifications were still requisite) the second of four hundred and thirty-four years, at the end of which Christ was baptized, in the fifteenth of Tiberius, the third of three years and a half, during which Christ preached. In the middle of this last week, the ancient sacrifices became useless, (C.) as the true Lamb of God had been immolated. Theod.—A *week* of years denotes seven years, as Lev. xxv. and thus seventy of these weeks would make four hundred and ninety years. V. Bede. Rat. temp. 6 &c. W.—Origen would understand 4900 years, and dates from the fall of Adam to the ruin of the temple. Marsham begins twenty-one years after the captivity commenced, when Darius took Susa, and ends in the second of Judas, when the temple was purified. This system would destroy the prediction of Christ's coming, and is very uncertain. Hardouin modifies it, and acknowledges that Christ was the end of the prophecy, though it was fulfilled in figure by the death of Onias III. See 1 Mac. i. 19. Senens. Bib. viii. hær. 12. and Estius. From C. vii. to xii. the changes in the East, till the time of Epiphanes, are variously described. After the angel had here addressed Daniel, the latter was still perplexed; (C. x. 1.) and in order to remove his doubts, the angel informs him of the persecution of Epiphanes, as if he had been speaking of the same event. We may, therefore, count forty-nine years from the taking of Jerusalem (when Jeremias spoke, C. v. 19.) to Cyrus, *the anointed,* (Is. xlv. 1.) who was appointed to free God's people. They should still be under the Persians, &c. for other four hundred and thirty-four years, and then Onias should be slain. Many would join the Machabees; the sacrifices should cease in the middle of the seventieth week, and the desolation shall continue to *the end* of it. Yet, though this system may seem plausible, it is better to stick to the common one, which naturally leads us to the death of Christ, dating from the tenth year of Artaxerxes. C.—He had reigned ten years already with his father. Petau.—All the East was persuaded that a great king should arise about the time; when our Saviour actually appeared, and fulfilled all that had been spoken of the Messias. C. Diss.—Ferguson says, "We have an astronomical demonstration of the truth of this ancient prophecy, seeing that the prophetic year of the Messias being cut off was the very same with the astronomical." In a dispute between a Jew and a Christian, at Venice, the Rabbi who presided ... put an end to the business by saying, "Let us shut up our Bibles; for if we proceed in the examination of this prophecy, it will make us all become Christians." Watson, let. 6.—Hence probably the Jews denounce a curse on those who calculate the times, (H.) and they have purposely curtailed their chronology. C.—*Times,* &c. (*angustia temporum*) which may allude both to the difficulties and opposition they met with in building, and to the shortness of the time in which they finished the wall, viz. fifty-two days. Ch.

VER. 26. *Weeks,* or four hundred and thirty-eight years, which elapsed from the twentieth of Artaxerxes to the death of Christ, according to the most exact chronologists. C.—*Slain.* Prot. "cut off, but not for himself, and the people of the prince that," &c. H.—S. Jerom and some MSS. read, *Christus, et non erit ejus.* The sense is thus suspended. The Jews lose their prerogative of being God's people. C.—Christ will not receive them again. S. Jer.—Gr. "the unction shall be destroyed, and there shall not be judgment in him." The priesthood and royal dignity is taken from the Jews. Theod.—The order of succession among the high priests was quite deranged, while the country was ruled by the Romans, and by Herod, a foreigner. C.—*Leader.* The Romans under Titus. Ch. C.

VER. 27. *Many.* Christ seems to allude to this passage. Mat. xxvi. 28. He died for all; but several of the Jews particularly, would not receive the proffered grace. C.—*Of the week,* or in the middle of the week, &c. Because Christ preached three years and a half: and then, by his sacrifice upon the cross, abolished all the sacrifices of the law. Ch.—*Temple.* Heb. "the wing," (C.) or pinnacle, (H.) the highest part of the temple. C.—*Desolation.* Some understand this of the profanation of the temple by the crimes of the Jews, and by the bloody

CHAP. X.

Daniel having humbled himself, by fasting and penance, seeth a vision, with which he is much terrified: but he is comforted by an angel.

IN [a] the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

2 In those days I, Daniel, mourned the days of three weeks.

3 I ate no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

5 And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

6 And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7 And I, Daniel alone, saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I, being left alone, saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

9 And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

13 But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

14 But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

15 And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

16 And behold as it were the likeness of a son of man touched my lips: then I opened my mouth and spoke, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

17 And how can the servant of my lord speak with my lord? for no strength remaineth in me; moreover, my breath is stopped.

18 Therefore, he that looked like a man, touched me again, and strengthened me.

19 And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

20 And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but [b] Michael, your prince.

CHAP. XI.

The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus, as a figure of antichrist.

AND from the first year of Darius, the Mede, I stood up, that he might be strengthened, and confirmed.

2 And now I will shew thee the truth. Behold,

[a] A. M. 3478. A. C. 536.

[b] Apoc. xii. 7.

faction of the zealots. Others, of the bringing in thither the ensigns and standard of the pagan Romans. Others, in fine, distinguish three different times of desolation: viz. that under Antiochus; that when the temple was destroyed by the Romans; and the last near the end of the world, under antichrist. To all which, as they suppose, this prophecy may have a relation. Ch.—Prot. "For the overspreading of abominations he shall make it desolate, even unto the consummation; and that determined, shall be poured upon the desolate." H.—The ruin shall be entire. C.

CHAP. X. VER. 1. *Third.* This concurs with the first of Darius. Cyrus then reigned in Persia, and the king is here often mentioned, as the vision happened near it, on the banks of the Tigris. Only twenty-one days had elapsed since the former.—*Strength.* Heb. "warfare," or determinate time. Job vii. 1. This shall surely take place, but not soon. C.—*For.* Prot. "and had understanding," &c. H.—He was informed of the meaning, or strove to know what the preceding vision denoted. C.—Pharao and Baltassar were not prophets, as they did not comprehend what they saw. For understanding is requisite, in order that a vision may be prophetical. S. Tho. ii. 2. q. 175 a. 2. W.

VER. 2. *Weeks.* Marsham says twenty-one years. But it means only so many days. He began to mourn on the third of Nisan, and continued fasting (v. 4) it seems even on the sabbaths, and on the feast of Passover, till the 24th. C.—He was grieved that the people did not make use of the leave granted by Cyrus; (Theod.) or because the Samaritans had prevailed at court to have the temple forbidden; (Usher, A. 3470, and 1 Esd. i. 14.) or rather because he could not fully understand the former visions. C. ix. 30. and xii. 9. &c. C.

VER. 5. *Linen.* Heb. *baddim.*—*Finest.* Heb. *uphaz,* (H.) from Phasis or Ophir.

VER. 6. *Chrysolite.* Heb. "Tharsis." This precious stone was perhaps greenish.

VER. 10. *Hand;* the Holy Ghost, or rather the angel Gabriel.

VER. 11. *Desires* most amiable. C.—This new title is given to comfort the prophet. W.

VER. 13. *The prince,* &c. That is, the angel guardian of Persia: who, according to his office, seeking the spiritual good of the Persians, was desirous that many of the Jews should remain among them. Ch.—S. Jerom, &c. explain it of the angel guardian. W.—Each country has an archangel over it, as individuals have an angel. Others assert that this was an evil angel; for how could a good one oppose so long the will of God? Yet this argument may be retorted, as evil spirits themselves must comply. It seems, therefore, that Cyrus was exhorted by the good angels to invade the Chaldeans, and thus to liberate God's people. He was afraid of the hazardous attempt, and free-will may resist the inspirations of God.—*One,* or "prince." C.—Michael, and the guardian of Daniel, joined their prayers for the liberation of the Jews. v. 20. W.

VER. 14. *Days.* It will not soon take place; or, I have many things to tell.

VER. 20. *To thee?* He awakens his attention (v. 14. C.) and gratitude. H.—*Prince,* angel guardian; or Alexander, who would one day rout the Persians C. xi. 2. C.

VER. 21. *Of truth,* in the former sealed visions. C.—*Your prince.* The guardian general of the Church of God, (Ch.) as he was of the synagogue. C.

CHAP. XI. VER. 1. *Confirmed.* Gabriel assisted Michael to comply with God's orders. C. x. 21. C.—The angel continues his speech, and informs us that he had prayed for Darius after the fall of Babylon, seeing that he was well inclined towards the Jews, as his successor Cyrus (who liberated them) was also. W.

VER. 2. *Three,* &c. Cambyses, Smerdis magus, and Darius the son of Hys-

there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

3 But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

4 And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, besides these.

5 And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominions shall be great.

6 And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in *these* times.

7 And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

8 And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

9 And the king of the south shall enter into the kingdom, and shall return to his own land.

10 And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return, and be stirred up, and he shall join battle with his forces.

11 And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hands.

12 And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

13 For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times, and years, he shall come in haste with a great army, and much riches.

14 [a] And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfil the vision, and they shall fall.

15 And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

16 And he shall come upon him, and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

17 And he shall set his face to come to possess all

[a] Isai. xix. 1.

taspes. Ch. W.—Cyrus had been mentioned before. C. x. 13. 20. Smerdis, or Artaxerxes, (1 Esd. iv. 7.) was the chief of the seven magi, and usurped the throne for six months after the death of Cambyses. C.—He had been declared king before (H.) by Patizites, his own brother. The news excited the fury of Cambyses, who mounting on horseback gave himself a mortal wound in the thigh. Herod. iii. 21. See Ezec. xxxviii. 21. H.—*Fourth:* Xerxes. Ch.—He invaded Greece with an immense army, forcing those on the road to join him. Just. i. 10. Herod. vii. and viii. C.

VER. 3. *A strong king:* Alexander. Ch.—The sequel clearly points him out. Before fifteen years had elapsed, his mother, brother, and children were slain. Arideus, his brother, was declared regent till it should be seen what Roxana should bring forth. After the death of those who might be heirs of Alexander, four generals took the title of kings. Others governed in different places, but were destroyed by degrees.

VER. 4. *These* four; Ptolemy, Seleucus, Antigonus, and Antipater, kings of Egypt, Syria, Asia, and Greece. C. vii. 6. and viii. 22. Besides the other generals, (C.) foreigners began to erect new kingdoms in what had formed the empire of Alexander. S. Jer. Livy xlv. C.

VER. 5. *South:* Ptolemeus, the son of Lagus, king of Egypt, which lies south of Jerusalem. Ch.—S. Irenæus (iv. 43.) observes, that all prophecies are obscure till they be fulfilled. History shews that this relates to Ptolemy. The kingdoms of Egypt and of Syria are more noticed, as they had much to do with the Jews. W.—Ptolemy took Cyprus (C.) and Jerusalem. Jos. Ant. xii. 12.—*His princes* (that is, one of Alexander's princes) *shall prevail over him;* that is, shall be stronger than the king of Egypt. He speaks of Seleucus Nicator, king of Asia and Syria, whose successors are here called the kings of the north, because their dominions lay to the north in respect to Jerusalem. Ch.—Nicator means a "conqueror." H.—This king was master of all from Media and Babylonia to Jerusalem. Appian, &c. C.—Philadelphus was more powerful than his father. W.

VER. 6. *South.* Bernice, daughter of Ptolemeus Philadelphus, given in marriage to Antiochus Theos, grandson of Seleucus, (Ch.) and king of Syria. She brought a great "dowry," and was therefore styled *Phernophoros.* Antiochus agreed to repudiate Laodicea; but he soon took her back. Fearing his inconstancy, she poisoned him, and slew his son by Bernice. This lady in a rage mounted her chariot, and having knocked down the cruel minister of such barbarity, trampled upon his body. The rest pretended that the infant was still living, and delivered up a part of the palace to Bernice, yet slew her as soon as they had an opportunity. S. Jer. Usher, A. 3758. V. Max. ix. 10. &c. C.—*Young.* Heb. "her conductors, her child, and he that," &c. H.—Her physician, Aristarchus, persuaded her to enter the palace. Her women and Egyptian guards defended her for some time. Polygæn. Strat. viii. C.

VER. 7. *A plant,* &c. Ptolemeus Evergetes, the son of Philadelphus. Ch.—Three of Bernice's maids of honour (H.) covered her body, and pretended that she was only wounded, till her brother Evergetes came and seized almost all Asia, Callinicus not daring to give him battle. S. Jer. &c. Vaillant. A. 79. Lagid. C.—He laid waste Syria. W.

VER. 8. *Gods.* He took back what Cambyses had conveyed out of Egypt; and it was on this account that the people styled him "benefactor." S. Jer. C.—*North.* Seleucus Callinicus. Ch.—If Evergetes had not been recalled into Egypt by civil broils, he would have seized all the kingdom of Seleucus. Just. xvii.—As he passed by Jerusalem (v. 9.) he made great presents, and caused victims of thanksgiving to be offered up. Jos. c. Ap. ii.

VER. 10. *His sons.* Seleucus Ceraunius and Antiochus the great, the sons of Callinicus. Ch.—The former was poisoned after three years' reign, as he marched against Attalus. Just. xxix.—Antiochus the great reconquered many provinces from Egypt, but was beaten at Raphia, on the confines, and lost Cœlosyria. C.—*He shall,* &c. Antiochus the great. Ch.—He prosecuted the war, as his brother was prevented by death. W.

VER. 11. *South.* Ptolemeus Philopator, son of Evergetes. Ch.—He was an indolent prince; but his generals gained the victory. C.

VER. 12. *Prevail.* Many fell on both sides. H.—But Antiochus did not prevail; (W.) or rather Philopator neglected the opportunity of dethroning his rival, (C.) as he might have seized all his dominions, if he had not been too fond of ease. Just. xxx.—He followed the suggestions of his proud *heart,* when he attempted to enter the most holy place of the temple; and though he was visibly chastised by God, he would have vented his resentment on the Jews, if Providence had not miraculously protected them. 3 Mac. C. See Eccli. l. H.

VER. 13. *Times,* seventeen years after the battle of Raphia. When Philopator was dead, and his son Epiphanes not above five years old, Antiochus and Philip of Macedon basely attempted to divide his dominions. Scopas engaged Antiochus, but lost the battle, and all that Philopator had recovered. C.—Many revolted in Egypt on account of the arrogance of Agathocles, who ruled in the king's name. v. 14. S. Jer.

VER. 14. *Vision.* Many Jews, deceived by Onias, erected a temple in Egypt, falsely asserting that they fulfilled the prophecy of Isaias, xix. 19. W.—This Onias was the son of Onias III. who was slain at Antioch. C. ix. 25. H.—The temple of Onion was called after him. All allow that he transgressed the law, by offering sacrifice there after God had pitched upon Jerusalem. But this was done (C.) under Philometor, forty-seven years (Usher) or long after *those times,* when Epiphanes fought against Antiochus. The rebellion of the Jews against Egypt may therefore be meant. It was decreed that they should be under Antiochus, that his son might cause them to *fall,* (C.) and punish them for their crimes. H.

VER. 15. *Cities;* Sidon, Gaza, and the citadel of Jerusalem, &c. C.

VER. 16. *Upon him.* Antiochus shall come upon the king of the south.—*Land:* Judea. Ch.—*Consumed,* or "perfected." Antiochus was very favourable to the Jews; (C.) invited all to return to Jerusalem, and furnished what was requisite for the sacrifices. Jos. Ant. xii. 3.

his kingdom, and he shall make upright *conditions* with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

18 And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

20 And there shall stand up in his place one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

21 And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

22 And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

23 And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

24 And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

25 And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

26 And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

27 And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end *is* unto another time.

28 And he shall return into his land with much riches: and his heart *shall be* against the holy covenant, and he shall succeed, and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

30 And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

31 And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place *there* the abomination unto desolation.

32 And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

33 And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for *many* days.

VER. 17. *Kingdom*, viz. all the kingdom of Ptolemeus Epiphanes, son of Philopator. Ch.—The Romans interrupted Antiochus, who resolved to lull the young prince asleep, till he had subdued these enemies. C.—*Of women.* That is, a most beautiful woman, viz. his daughter Cleopatra.—*It*, viz. the kingdom of Epiphanes; but his policy shall not succeed; for Cleopatra shall take more to heart the interest of her husband than that of her father. Ch.—He came with her to Raphia, and gave her Judea, &c. for her dowry, reserving half of the revenues. Heb. and Gr. have, "to corrupt her;" (C.) Vulg. *eam;* as he wished his daughter to act perfidiously, that he might seize the whole kingdom. H.—Epiphanes and his generals were on their guard, and Cleopatra took part with her husband. S. Jer.

VER. 18. *Islands*, near Asia. He also went into Greece, and was master of that country when the Romans declared war against him. C.—*Of his reproach.* Scipio, the Roman general, called the prince of his reproach, because he overthrew Antiochus, and obliged him to submit to very dishonourable terms, before he would *cease* from the war. Ch.—Prot. "for a prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him." H.—Being defeated at Magnesia, he chose the wisest plan of avoiding fresh reproach, by making peace, though (C.) the terms were very hard. Livy xxxvii.—He jokingly observed, that he was obliged to the Romans for contracting his dominions. Cic. pro Dejot.

VER. 19. *Found.* Antiochus plundered the temple of the Elymaites to procure money; but they, (S. Jer.) or the neighbouring barbarous nations, rose up and slew him. Just. xxxii.

VER. 20. *One most vile.* Seleucus Philopator, who sent Heliodorus to plunder the temple; and was shortly after slain by the same Heliodorus. Ch.—He reigned about twelve years; and had sent his own son, Demetrius, to be a hostage at Rome instead of Epiphanes, whom he designed to place at the head of an army to invade Egypt. Heb. "one who shall cause the exactor to pass over the glory of the kingdom," the temple. 2 Mac. iii. C.

VER. 21. *One despised;* viz. Antiochus Epiphanes, who at first was *despised* and not received for king. What is here said of this prince, is accommodated by S. Jerom and others to antichrist, of whom this Antiochus was a figure. Ch.—He lived and died basely; as the origin and end of antichrist will be ignominious. W.—All that follows, to the end of C. xii. regards Epiphanes. He had no title to the crown, which he procured by cunning, and held in the most shameful manner. He canvassed for the lowest offices, so that many styled him *Epimanes*, "the madman." Diod. in Valesius, p. 305. C.

VER. 22. *Fighter.* That is, of them that shall oppose him, and shall fight against him. Ch.—Heliodorus, who had murdered his brother and usurped the throne, and Ptolemy Epiphanes, were discomfited. The latter was making preparations against Seleucus, and said that his riches were in the purses of his friends, upon which they poisoned him. S. Jer. C.—*Covenant*, or *of the league.* The chief of them that conspired against him; or the king of Egypt, his most powerful adversary. Ch.—This title belongs to antichrist, who will join the Jews, and be received as their Messias. S. Iren. v. 25. S. Jer. &c. Jo. 543. W.

VER. 23. *People.* Epiphanes pretended to be tutor of Philometor. But the nobles of Egypt distrusted him; whereupon he came to a battle, near Pelusium, and the young king surrendered himself. His uncle thus took possession of Egypt with surprising facility. Yet the people of Alexandria crowned Evergetes, which occasioned a civil war. C.

VER. 24. *Places.* Theodot. reads, "Egypt," omitting the *b*, (H.) which gives a good sense.—C.

VER. 25. *The king.* Ptolemeus Philometor. Ch.—Epiphanes came under the pretext of restoring Philometor, and gained a victory over Evergetes; but returned in Syria, that the two brothers might weaken each other, (C.) while the Syrians formed *designs* against both. H.

VER. 26. *Slain.* This was the perfidious policy of Epiphanes, who expected that the two brothers would destroy each other, so that he might easily seize Egypt, of which he kept the key, retaining the city of Pelusium. They were however reconciled, and reigned together. The Scripture often represents that as done which is only intended.

VER. 27. *Two kings:* Epiphanes and Philometor.—*Time.* Epiphanes, vexed that he should thus be duped, returned again into Egypt. v. 29.

VER. 28. *Riches*, taken in Egypt (C.) and in Jerusalem. H.—The people had refused to receive Jason; and Epiphanes treated them in the most barbarous manner, profaned the temple, &c. 1 Mac. i. 23. and 2 Mac. v. 21. C.

VER. 30. *Galleys.* Heb. "ships of Chittim." H.—The ambassadors probably came in vessels belonging to Macedonia, (C.) which they found at Delos. Livy xliv.—*Romans.* Popilius and the other Roman ambassadors, who came in galleys, and obliged him to depart from Egypt. Ch.—He was only four or seven miles from Alexandria, and went to meet the ambassadors, who gave him the senate's letter, ordering him to desist from the war. He said he would consult his friends: but Popilius formed a circle round him with his wand, requiring an answer before he went out of it. Hereupon the king withdrew his forces. Polyb. xcii. V. Max. vi. 4.—*Succeed.* Apollonius massacred many Jews on the sabbath. 1 Mac. i. 30.—*Against.* Heb. "respecting." Prot. "have intelligence with them," &c. H.—These wretches prompted him to make such edicts, for he was attached to no religion. 2 Mac. iv. 9.

VER. 31. *Arms*, (*brachia*) or strong men, Apollonius, Philip, &c. (2 Mac. vi.) and likewise the senator from Antioch, who executed his decrees. C.—*Abomination.* The idol of Jupiter Olympius, which Antiochus ordered to be set up in the sanctuary of the temple, which is here called the *sanctuary of strength*, from the Almighty that was worshipped there. Ch.—Other idols were set up, and the people were compelled to sacrifice. C.—Yet even in the hottest persecutions some remain faithful. W.

VER. 32. *Dissemble.* Thus acted the officers and apostate Jews.—*Know.* Such were the Assideans, Eleazar, and the Machabees.

34 And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

35 And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time.

36 And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

37 And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

38 But he shall worship the god Maozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39 And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

40 And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42 And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Lybia, and Ethiopia.

44 And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and slay many.

45 And he shall fix his tabernacle, Apadno, between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

CHAP. XII.

Michael shall stand up for the people of God: with other things relating to antichrist, and the end of the world.

BUT [a] at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the time that nations began, even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth, shall awake: [b] some unto life everlasting, and others unto reproach, to see *it* always.

3 But they that are learned, [c] shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

5 And I, Daniel, looked, and behold as it were two others stood: one on this side upon the bank of the

[a] Apoc. xii. 7.—[b] Mat. xxv. 46. John v. 29.—[c] Wisd. iii. 7.

VER. 33. *Learned;* the priests, Matthathias, &c. Mal. ii. 7.

VER. 34. *Help.* The victories of the Machabees were miraculous.—*Deceitfully,* like those who took the spoils of idols, and were slain. Heb. may imply, "secretly." C.

VER. 35. *Fall,* or become martyrs. H.—Such were Eleazar, &c. C.—*Another time,* after death; (H.) or the perfect deliverance shall take place later, v. 27.

VER. 36. *Every god.* "He plundered many (C. *or* most; πλειστα. H.) temples." Polyb. Athen. v. 6.—The Samaritans, and even the priests of the Lord, obeyed the impious decree; so that the king looked upon himself as a sort of god.—*Accomplished* against the Jews, when Epiphanes shall be punished.

VER. 37. *God.* He laughed at religion, yet sometimes offered splendid presents and victims, which shewed his inconstancy. C.—*Women.* He kept many concubines, (Diod.) and committed the greatest obscenities publicly: *mimis et scortis.* S. Jer.—Heb. may have quite a different sense. He had no regard for the sex, (C.) killing all indiscriminately. Grot.

VER. 38. *The god Maozim.* That is, the god of *forces* or *strong holds.* Ch.—*Mahuzzim* denotes "strong ones," (H.) *guardians,* &c. Dr. Newton (Diss.) explains, the *king* (v. 36.) of the Roman state; and supposes that here the *guardian saints* and angels are meant, whose worship he shews "began in the Roman empire, very soon after it became Christian. This exposition seems far preferable to that which interprets" *Jupiter* or *the heavens,* and understands the idol set up by Epiphanes. See Univ. Hist. x. Parkhurst.—If these authors speak of the inferior veneration shewn to saints and angels in the Catholic Church, it had a much earlier commencement, being coeval with religion itself. But only the blindest prejudice can represent this as idolatrous, and of course this system must fall to the ground. H.—Others suppose that Mars, Hercules, *Azizus,* or Jupiter, may be designated. Heb. "He will rise up against all, (38.) and against the strong God (*of Israel.* v. 31. C. viii. 10. C.) he will, in his place, worship a strange god," &c. Jun.—None of the ancestors of Epiphanes had ever adored Jupiter on the altar of holocausts. C.—He and antichrist adore either the great Jupiter or their own strength. W.

VER. 39. *To.* Heb. "in the most strong holds, with," &c. H.—He built a fortress near the temple, styled *Maoz,* (Ezec. xxiv. 25.) on account of its strength. C.—*Glory.* He shall bestow honours, riches, and lands, upon them that shall worship his god. Ch.—He will entrust the strong places to them.

VER. 40. *Fight.* Epiphanes made war on Egypt, till the Romans forced him to desist. The prophet explains his preceding attempts, to which he only alluded. v. 29, 30.

VER. 41. *Land;* Egypt, or rather Judea. C.—*Ammon.* He will not divide his forces. S. Jer

VER. 43. *Ethiopia.* Heb. "the Lubim and Cushim shall be at his steps." Theodot. reads, "in their fortresses." He had troops from these nations, or Egypt was guarded by them.

VER. 44. *North.* Judas continued victorious. Armenia (C.) and Parthia rebelled. Tacit. v. 8.—*Many.* Epiphanes left three generals and half his army to destroy the Jews. C.

VER. 45. *Apadno.* Some take it for the proper name of a place; others, from the Heb. translate it, *his palace.* Ch.—He fixed his royal tent between the Mediterranean and the Dead Sea. W.—Porphyrius explains this of the march beyond the Euphrates, which S. Jerom does not disapprove. Apadno may denote Mesopotamia, which is styled Padan Aram.—*Glorious.* Heb. *Zebi,* C. or *Tsebi,* (H.) may allude to Mount Taba, where the king perished, without *help.* 1 Mac. vi. 11. and 2 Mac. ix. 9. S. Jerom and many others explain all this of antichrist, and no doubt he was prefigured. The like events will probably take place again towards the end of the world. But as the particulars cannot be ascertained, we have adhered to the history of Antiochus. C.

CHAP. XII. VER. 1. *Michael,* "who is like God," alludes to the name of the Machabees; *Who is like unto thee among the gods?* The archangel protected the Jews, while Epiphanes was engaged beyond the Euphrates.—*Time.* The nation was in the utmost distress. Only about seven thousand ill-armed men adhered to Judas: yet these delivered the country by God's decree.—*Book.* God seemed to keep a register of his friends. C.—Michael, the guardian of the Church, will protect her against antichrist, as her pastors will do visibly. W.

VER. 2. *Many.* This shews the great number. All shall rise again. In a figurative sense, the Jews who seemed buried shall appear and fight.—*To see.* Heb. "everlasting." C.—S. Jerom has not seen a *d* (H.) in the word. This text is express for eternal happiness or misery. C.—Some have understood, *deraon,* "stench," or contempt, to denote the ignominy of the damned; but the prophet speaks of the times of the Machabees Houbigant.—All shall rise in their bodies, but all shall not be changed for the better. 1 Cor. xv. 51. W.

VER. 3. *Learned* in the law of God and true wisdom, which consists in knowing and loving God. Ch.—Heb. "instructors."—*Instruct.* Heb. "justify," in the same sense. The Machabees and other priests, &c. who instructed people in the law, and stood up for its defence, may be meant. C.—"There is as much difference between a learned sanctity and a holy rusticity, as there is between heaven and the stars." S. Jer.—Teachers, martyrs, and virgins are entitled to an *aureola,* or accidental reward, besides the essential beatitude. W.—*Many.* Th. and the Vulg. read, "and of the just many *shall be* like for an age and after." S. Jer.

VER. 4. *Shut.* The vision will not be understood till the event. C.—It is not to be interpreted by human wit, but by the spirit of God, wherewith the Church is enlightened and governed. S. Jer. in Gal. W.

VER. 5. *Two* angels of Persia and Greece, near the Tigris. Maldon.

river, and another on that side, on the other bank of the river.

6 And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

7 And I heard the man that was clothed in linen, that stood upon the waters of the river, [a] when he had lifted up his right hand, and his left hand to heaven, and had sworn by him that liveth for ever, that *it should be* unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, and understood not. And I said: O my lord, what shall be after these things?

9 And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

10 Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

11 And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

12 Blessed is he that waiteth, and cometh unto a thousand three hundred thirty-five days.

13 But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

[a] Apoc. x. 5.

CHAP. XIII.

The history of Susanna, and the two elders.

NOW [b] there was a man that dwelt in Babylon, and his name was Joakim:

2 And he took a wife, whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

3 For her parents being just, had instructed their daughter according to the law of Moses.

4 Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.

5 And there were two of the ancients of the people appointed judges that year, of whom the Lord said: That iniquity came out from Babylon, from the ancient judges, that seemed to govern the people.

6 These men frequented the house of Joakim, and all that had any matters of judgment came to them.

7 And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

8 And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 So they were both wounded with the love of her, yet they did not make known their grief one to the other.

11 For they were ashamed to declare to one another their lust, being desirous to have to do with her:

[b] A. M. 3398. A. C. 606.

Ver. 6. *I.* Heb. "He." Theod. Syr. and Arab. "they said" to Gabriel. C. x. 5. Angels ask questions of each other. C. viii. 13.—*Wonders.* How long shall this be in the dark, and the misery continue?

Ver. 7. *Heaven.* He thus shews that he is not God. C.—*Time* often implies a year. C. iv. 13. Hence he means three years and a half. Christ assures us that those days shall be *shortened*, (Mat. xxiv. 22.) and the persecutor shall tarry a *short time.* Apoc. xvii. 10. and xii. 14. The same period is insinuated by 1290 days, (v. 11) and 1330. v. 12. The two witnesses prophesy 1260 days, during which the Church shall be fed in the wilderness. Apoc. xii. 6. But the term is most exactly specified by forty-two months. Apoc. xi. 2. and xiii. 5. Hence all the Fathers agree that the last persecution shall continue no longer. W.—How absurdly do some Prot. explain this of *years* during which, they say, the papacy shall subsist! Whence will they date its origin? But they will readily trifle with the word of God, and admit any one to indulge his fancy, as long as he does not strike at the thirty-nine articles. If he do, he may expect the treatment of poor Stone, (H.) whose death in the King's Bench, aged 75, has been just announced. He pleaded that one article decided, "nothing was to be maintained which could not be proved by Scripture." Yet he was deprived of his living by Dr. Porteus, who at one time was as eager to procure a change in the articles, yet was not prevented by his scruples from mounting the episcopal throne of Chester or of London. Stone had not this *discretion.* Rock. N. 306. He fell a victim to contradictory articles. He might be in error. But what right had Porteus to throw the first stone at him? or how will Protestants shew that any man is reprehensible for adopting the principles of the Reformation, which was entirely built on private interpretation? They applaud Luther, who established Scripture self-interpreted for the only rule, and they condemn Stone, Wesley, &c. for acting accordingly. If they have such *just weights and measures* for their own, what wonder then if the rights of Catholics be disregarded? H.—*Half a time.* The idol of Jupiter remained just three years. Yet the temple was not ready for sacrifices till other ten days had elapsed. They had been interrupted six months before that idol was set up. C.—We must date from the profanation and distress caused by Apollonius. 1 Mac. iv. 52. Jos. S. Hypol. Usher, A. 3836. C.—*Band.* Lit. "hand." H.—When the people shall be destitute of strength, God will miraculously deliver them.

Ver. 8. *Understood not.* The prophets were obliged to pray, and sometimes to receive a fresh revelation to explain what they had seen. C. ix. 2. 1 Pet. i. 11. and 1 Cor. xiv. 26. What regarded Antiochus and the Church was almost inexplicable before the event, as the times of antichrist are to us. v. 9.

Ver. 10. *White,* by persecution endured with patience. C. xi. 35.—*Learned.* While the weak Jews will be scandalized at this treatment, the virtuous will reflect that suffering is a trial of God's servants, and a mark of predestination.

Ver. 11. *Days:* thirteen more than three years and a half, as we reckon. The odd numbers might be neglected. v. 7. The abomination continued three years and ten days, but the sacrifices had been discontinued six months and three days before. See C. viii. 14. If Daniel speak of lunar years, as it is probable, the difference would only be two days. C.—From the abolishing of the mass as much as possible, and the practice of heresy and *abomination,* unto the end of antichrist's persecution, 1290 days shall elapse. W.

Ver. 12. *Days.* After the three years and a half, fifty-eight days will occur before the death of Antiochus, when Judas will disperse the troops of his three generals. C.—Some respite will be granted for forty-five days, during which sinners may repent. M.—It is difficult to say why forty-five days are here added to the former number. We are content to depart with Daniel, (v. 9.) without searching any farther into these high mysteries. W.

Ver. 13. *Lot.* Thou shalt enjoy a glorious resurrection, (M.) and thy dignities till death, for which thou must prepare. C.—*Days.* "Hitherto," says S. Jerom, "we read Daniel, in the Heb. volume; what follows, to the end, is translated from Theodotion's edition." H.—The history of Susanna is there placed at the beginning. C.—According to the order of time, it should be placed after the first chapter. M.

CHAP. XIII. This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the Book of Daniel, till S. Jerom, in his translation, detached it from thence, because he did not find it in the Hebrew; which is also the case of the history of Bel and the dragon. But both the one and the other are received by the Catholic Church, and were from the very beginning a part of the Christian Bible. Ch.—Daniel seems not to have written the history of Susanna, at least in the volume which contains his prophecies, though it be unquestionably canonical. A. Lapide.—It has been doubted whether it was ever in Heb. C.—But Origen solves the difficulties of Africanus. H.—Susanna means "a lily," and is proposed as a pattern of conjugal chastity. C.—Daniel was about twelve years old when he disclosed the malice of her accusers. S. Aug. ser. 242. de temp. W.

Ver. 5. *Judges.* The Jews say they were Achab and Sedecias, (Orig.) as this text seems to allude to Jer. xxix. 21. or xxxiii. 14. But how were they burnt? since the Jews appear to have stoned them, unless they were delivered up to the king's officers. v. 61. C.—The captives under Joakim, were better treated than those who were taken nineteen years afterwards, when all fell into a heavier bondage. W.—They might enjoy possessions, (H.) and have judges of their nation. C.—Cappel. urges this difficulty, and many others, to shew that this account is fabulous. But as the Jews were allowed to follow their religion, the Chaldees would strive to keep them in good order. It is not said that Joakim was one of the captives. He might have settled long before at Babylon, where Helcias probably brought up his daughter in the fear of God. v. 3. The judges might also have had authority before over the Israelites, in Assyria, who were now all under the same government. v. 57. Houbigant. Pref.

Ver. 7. *Noon,* at which time the Jews dined, (v. 13. Jos. vita) and the streets were as little frequented as they are at night among us. Hence the judges thought this a fit opportunity. C.

Ver. 9. *Mind.* They were distracted by love, (H.) and rendered foolish.

12 And they watched carefully every day to see her. And one said to the other:

13 Let us now go home, for it is dinner time. So going out, they departed one from another.

14 And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed together upon a time, when they might find her alone.

15 And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.

16 And there was nobody there, but the two old men that had hid themselves, and were beholding her.

17 So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

18 And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

19 Now when the maids were gone forth, the two elders arose, and ran to her, and said:

20 Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

21 But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

22 Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

23 But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

24 With that Susanna cried out with a loud voice: and the elders also cried out against her.

25 And one *of them* ran to the door of the orchard, and opened it.

26 So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

27 But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

28 When the people were come to Joakim, her husband, the two elders also came full of wicked device against Susanna, to put her to death.

29 And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

30 And she came with her parents, and children and all her kindred.

31 Now Susanna was exceeding delicate, and beautiful to behold.

32 But those wicked men commanded that her face should be uncovered, (for she was covered) that so at least they might be satisfied with her beauty.

33 Therefore her friends, and all her acquaintance wept.

34 But the two elders rising up in the midst of the people, laid their hands upon her head.

35 And she weeping, looked up to heaven, for her heart had confidence in the Lord.

36 And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

39 And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out:

40 But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

41 The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death.

42 Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

43 Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

44 And the Lord heard her voice.

45 And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel:

46 And he cried out with a loud voice: I am clear from the blood of this woman.

47 Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

48 But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

VER. 18. *Back door*, leading from the house. Strangers came by the other gates. C.—Susanna had not perhaps at first intended to bathe. Cappel. accuses her of imprudence, without reason. He cannot believe that the old judges would be so sottish as they appear to have been. Houbig.

VER. 22. *Death* of the soul, (S. Jer.) and also of the body, if the adultery were detected. How much does Susanna surpass the famed Lucretia, who slew herself to shew that she had not consented to her violation! *Si adultera cur laudata? Si pudica cur occisa?* S. Aug. de Civ. Dei. i. 19. S. Amb. de Sp. iii. 3. C.

VER. 24. *Out.* So the law ordained, when a woman was assaulted. H.

VER. 29. *People*, for greater shew of justice. W.—We here behold the forms.

VER. 32. *Uncovered*, pretending that respect for the company required it, or perhaps that they might detect her guilt by her blushes. C.—But their real motive is here disclosed. H.

VER. 34. *Head*, saying, "Thy malice brings on this chastisement, and not we." Lyran.—They appear to discharge their conscience, (Lev. i. 4. and xxiv. 14.) not as judges but as accusers. The people pass sentence. v. 41. Adulteresses were stoned. Lev. xx. 10. C.

VER. 41. *Death.* The multitude approved of this sentence, which the judges pronounced, pretending to act agreeably to the law. Deut. xxii. W.

VER. 45. *Boy.* He was about twelve years old. S. Ign. ad Magn. Sulpit. ii. Theod.—He might walk out, though he lodged at court. Houbig.—God enabled him to declare that Susanna was innocent. The people had consented to her death, but he stands up in her defence. W.

VER. 46. *Clear.* This form is often used. Acts xviii. 6. Mat. xxvii. 24.

VER. 48. *Truth.* They had taken no precautions to ascertain it; which they ought to have done the more, as Susanna had always been highly esteemed. C. —As the witnesses were positive, she must die, except their falsehood could be manifested, which none suspected. Houbig.

49 Return to judgment, for they have borne false witness against her.

50 So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and shew it us: seeing God hath given thee the honour of old age.

51 And Daniel said to the people: Separate these two far from one another, and I will examine them.

52 So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come *out*, which thou hast committed before:

53 In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: [a]The innocent and the just thou shalt not kill.

54 Now then if thou sawest her, tell me under what tree thou sawest them conversing together: He said: Under a mastic tree.

55 And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.

56 And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

57 Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

58 Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

59 And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

60 With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

61 And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour,

62 [b]To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

63 But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

64 And Daniel became great in the sight of the people from that day, and thence forward.

[a] Exod. xxiii. 7.—[b] Deut. xix. 18. and 19.

65 And king Astyages was gathered to his fathers; and Cyrus, the Persian, received his kingdom.

CHAP. XIV.

The history of Bel; and of the great serpent, worshipped by the Babylonians.

AND Daniel was the king's guest, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

3 The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

4 And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

5 And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

6 Then Daniel smiled, and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

7 And the king being angry, called for his priests, and said to them: If you tell me not who it is that eateth up these expenses, you shall die.

8 But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

9 Now the priests of Bel were seventy, beside their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11 And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us.

12 And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13 So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their custom, with their wives, and their children: and they eat and drank up all.

VER. 50. *Old men.* They speak sarcastically; or rather other senators, who had not been in the plot, address Daniel.

VER. 55. *Two.* This punishment was not unusual: yet it is probable that the two old men were stoned to death by the law of retaliation. v. 61. Ex. xix. 4. There is an allusion, in Greek, between *schinon* and *schisei*, and also between *Prinos* and *prisei*; (v. 58, 59) and hence it is concluded that this work was originally in that language. But there might be a similar allusion in Heb. or Chal. or the translator might think it lawful to put one tree for another. C.—We find a tree called *shinar*, in Persia. Tavern. iv. 6. It would be easy to produce similar allusions in the Latin *ilex*; thus *ilicò peribis*, &c. M.

VER. 57. *Israel*, when you were judges in Assyria. v. 5. H.—*Conversed.* No one could be alone with women, in the East, without suspicion.

VER. 61. *Neighbour*; stoning or strangling them, unless they gave them up to Nabuchodonosor's officers. v. 5. C.

VER. 64. *Forward.* By this first prophetical act Daniel acquired fame, (W.) which he retained till the death of Astyages. Maldon. M.

VER. 65. *Astyages*, or Darius. C. v. 31. This belongs to the following chap. (C.) or to the 9th. W.—*Cyrus.* Little is known about his birth or death. Yet all agree that he conquered the Chaldeans. C.

CHAP. XIV. VER. 1. *Guest.* It seems most probable that the king here spoken of was Evilmerodac, the son and successor of Nabuchodonosor, and a great favourer of the Jews; (Ch. W.) or it might be Darius, (Houbig.) or Cyrus, under whose reign S. Irenæus (iv. 11.) and others place this history. C.—The more correct Greek editions begin with the preceding verse. M.—Sept read, "Prophecy of Abaum, son of Juda, of the tribe of Levi. There was a priest, Daniel, son of Abda, who was guest of the king of Babylon," &c. See Pref. H.

VER. 19. *Angry.* Cappel thinks the priests would not be so easily caught, or

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king, that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

19 And the king said: I see the footsteps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

21 The king, therefore, put them to death, and delivered Bel into the power of Daniel: who destroyed him and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold, thou canst not say now, that this is not a living god: adore him, therefore.

24 And Daniel said: I adore the Lord, my God: for he is the living God: but that is no living god.

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said, I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity: he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the angel of the Lord said to Habacuc. Carry the dinner which thou hast into Babylon, to Daniel, who is in the lions' den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 [a] And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said, Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

38 And Daniel arose, and eat. And the angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den.

41 But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

[a] Ezec. viii. 3.

that such an imposture would not be so long concealed. But it was their interest to keep the secret, particularly if the king furnished the provisions; and in the night time they would not perceive the small ashes. Houbig.—The pagans stupidly believed (C.) that the idols eat. Aristoph. Plutus. iii. 2.—All the objections against this history are refuted by Jer. li. 5. Houbigant.—It is wonderful that so learned a man as Cappel should urge so many. H.

VER. 22. *Dragon.* The devil had seduced our first parents in the form of a serpent, and caused most nations to adore it. C.—They expected benefit, or to be preserved from harm. Valer. i. 8. S. Aug. de Civ. Dei. xiv. 11. W.

VER. 26. *Asunder,* being choked, and not poisoned. Vales. 81. M.—The throat is narrow. Solin. 43.

VER. 27. *Jew,* or "a Jew is king;" Daniel governs all. Grot.

VER. 28. *House.* Religion is daring. Darius was weak, and only a sort of viceroy, left by Cyrus. Houbig.

VER. 30. *The den of lions.* Daniel was twice cast into the den of lions: once under Darius, the Mede, because he had transgressed the king's edict, by praying three times a day; and another time under Evilmerodac, by a sedition of the people. This time he remained six days in the lions' den; the other time only one night. Ch.

VER. 31. *Carcasses:* people condemned, (C.) or dead. Houbig.

VER. 32. *Habacuc.* The same, as some think, whose prophecy is found among the lesser prophets: but others believe him to be different. Ch.—About twenty years before there was no prophet in Judea. C. iii. 38. Habacuc, the eighth of the minor prophets, lived before the Babylonian monarchy was formed. C. i. 6. W.—Yet he might still survive. If this had not been a true history, such an extraordinary mode of conveyance would not have been mentioned. Cappel imagines it was an allusion to Philip, the deacon, and fabricated by some Christian. But Theodotion found it in Heb. (Houbig.) and he was no friend to Christianity when he wrote; though he had once followed Tatian, and the Marcionites. H.

VER. 39. *Seventh.* He had not come before, supposing he was dead, till at last a rumour got to his ears, notwithstanding the precautions of the Babylonians, who hoped that Daniel would be starved to death. Houbigant, Proleg. p. 2. p. 425. which end here.

VER. 40. *Daniel.* Gr. adds, "besides thee there is no other." H.

VER. 41. *Den,* by the law of retaliation. C. vi. 24. M.

VER. 42. *Then,* &c. is not in Greek nor in the ancient MSS. of S. Jerom. The verse may be taken from C. ii. 26. C.

THE PROPHECY OF OSEE.

OSEE, or Hosea, whose name signifies *a saviour*, was the first in the order of time among those who are commonly called *lesser prophets*, because their prophecies are short. He prophesied in the kingdom of Israel, (that is, of the ten tribes) about the same time that Isaias prophesied in the kingdom of Juda. Ch.—The chronological order is not observed in any edition. The Sept. vary from the rest. They place the less before the greater prophets, and read some of the names rather differently, as Prot. do also, though they have nothing but novelty to recommend the change. We shall here specify the Prot. names, (H.) in the order in which these prophets appeared: (C.) 1. Hosea, 2. Amos, 3. Jonah, 4. Micah, 5. Nahum, 6. Joel, 7. Zephaniah, 8. Habakkuk, 9. Obadiah, 10. Haggai, 11. Zechariah, 12. Malachi. H.—It is not known who collected them into one volume. But the book of Ecclesiasticus (xlix. 12.) speaks of *the twelve;* and 4 Esd. i. 39. specifies them as they are found in the Sept. Osee, Amos, Micheas, Joel, Abdias, Jonas, Nahum, &c. as in the Vulg. C.—Many other prophets appeared before these, (W.) but Osee is the first of the sixteen whose works are extant. He must have continued his ministry about eighty-five years, and lived above one hundred and ten, if the first verse speak of him alone. But some take it to regard the whole collection, and may be added by another hand. C.—The style of Osee is sententious and very hard to be understood, (S. Jer.) as but little is known of the last kings of Israel, in whose dominions he lived, and to whom he chiefly refers, though he speaks sometimes of Juda, &c. C.—By taking a wife, and other parables, he shews their criminal conduct and chastisement, and foretells their future deliverance and the benefits to be conferred by Christ. We must observe that the prophets often style the kingdom of the two tribes, Juda, Benjamin, Jerusalem, or the house of David; and that of the ten tribes, Ephraim, Joseph, Samaria, Jezrahel, Bethel, or Bethaven; and often Israel or Jacob till after the captivity of these tribes, when the latter titles refer to Juda, who imitated the virtues of Jacob better than the other kingdom. W.—Then all distinction of this nature was at an end. H.

CHAP. I.

By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel, and their punishment. He foretells their redemption by Christ.

THE [a] word of the Lord, that came to Osee, the son of Beeri, in the days of Ozias, Joathan, Achaz, *and* Ezechias, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.

2 The beginning of the Lord's speaking by Osee: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord.

3 So he went and took Gomer, the daughter of Debelaim: and she conceived, and bore him a son.

4 And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

5 And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

6 And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

7 And I will have mercy on the house of Juda, and I will save them by the Lord, their God: and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

8 And she weaned her that was *called* Without mercy. And she conceived, and bore a son.

9 And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

10 And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. [b] And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them: *Ye are* the sons of the living God.

11 And the children of Juda, and the children of Israel, shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

CHAP. II.

Israel is justly punished for leaving God. The abundance of grace in the Church of Christ.

SAY ye to your brethren: *You are* my people: and to your sister: *Thou* hast obtained mercy.

2 Judge your mother, judge *her:* because she is not my wife, and I am not her husband. Let her put away

[a] A. M. 3179. A. C. 825.

[b] Rom. ix. 26.

CHAP. I. VER. 1. *Israel.* He reigned forty-one years, till A. M. 3220. Usher.—The prophets usually give the date, that the prediction may be verified. Some Latin MSS. intimate, that "the Jews attribute these titles to Esdras, (who is Malachias) or to the respective prophets, which is more probable." S. Jer. t. i. —Jeroboam II. died twenty-six years before Ozias, towards the end of whose reign Isaias commenced; so that Osee was more ancient. W.

VER. 2. *Fornications.* That is, a wife that hath been given to fornication. This was to represent the Lord's proceedings with his people Israel, who, by spiritual fornication, were continually offending him. Ch.—The prophet reclaimed her. S. Jer.—She denoted Samaria, abandoned to idolatry. Ezec. xvi. 15. Several such actions were prophetical. Many have supposed that this was only a parable; but the sequel proves the contrary. C.—*Of fornications.* So called from the character of their mother, if not also from their own wicked dispositions. Ch.—He is ordered to marry a woman who had been of a loose character, and to have children who would resemble her; (W.) or he takes her children to his house; (Grot.) unless the children of the prophet were so styled because the mother had been given to fornication. So the *rod* of Aaron retains its name when it was become a *serpent.* Ex. vii. 12.—*Shall,* or rather, "has departed;" and therefore he denounces future chastisements.

VER. 4. *Jezrahel.* Jehu slew Joram in this place. He was the instrument of God's justice, yet acted himself through malice and ambition, and was therefore deservedly punished. Zacharias, the fourth of his family, lost the crown, and was slain by Sellum, at Jezrahel. 4 K. ix. &c. C.—The offspring of Jehu, now on the throne, solicited Jezrahel or the ten tribes to idolatry, which God will revenge. W.

VER. 6. *Without mercy. Lo Ruchamah.* Ch.—Some copies of Sept. and S. Paul read, "not beloved." Rom. ix. 25. Samaria shall surely perish. After the death of Jeroboam II. the kingdom was all in confusion, and in sixty-two years time became extinct. It was afterwards blended with Juda.

VER. 7. *Horsemen.* Sennacherib was miraculously disconcerted. Juda returned from captivity and became more flourishing, giving birth to the Messias. C.

VER. 9. *Not my people. Lohammi.* Ch.—The kingdom of Israel seemed to be quite cast off; and in captivity it was hardly distinguished from other nations. Juda was preserved longer, and at all times was under the divine protection. Ezechiel, Daniel, &c. comforted the people in the worst of their afflictions. C.

VER. 10. *The number,* &c. viz. of the true Israelites, the children of the Church of Christ. Ch.—This is the primary sense. Rom. ix. 25. Yet the Israelites are here also assured of their return from captivity. C.—*God.* Among many sinners, some are chosen. W.

VER. 11. *Head;* Christ, (Ch.) the head of all the faithful, (W.) consisting both of Jews and Gentiles. Israel and Juda returned under Zorobabel, &c. C.—The prophets blend present and future transactions together. S. Jer. in C. iii.—*Jezrahel.* That is, of the seed of God; for Jezrahel signifies the seed of God. Ch.—*For* may also be rendered, "when or though." The seed of Jehu shall be exterminated. The kingdom, signified by Jezrahel, a great city, shall fall. C.

CHAP. II. VER. 1. *Brethren,* &c. Or, *call your brethren, My people; and your sister, Her that hath obtained mercy.* This is connected with the latter end of the foregoing chapter, and relates to the converts of Israel. Ch.—I seemed to have abandoned them at *the great day* of carnage; (H.) but I will still receive (C.) this portion of my people, as well as Juda. H.—Disdain not to call them brethren. More of the ten tribes than of the others embraced the faith of Christ, and more Gentiles than Jews became converts. W.

her fornications from her face, and her adulteries from between her breasts.

3 Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through, and will kill her with drought.

4 And I will not have mercy on her children: for they are the children of fornications.

5 For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

7 And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband: because it was better with me then than now.

8 And she did not know that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

9 Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

11 And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

12 And I will destroy her vines, and her fig-trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest, and the beasts of the field shall devour her.

13 And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her ear-rings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

15 And I will give her vine-dressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

16 And it shall be in that day, saith the Lord: *That* she shall call me: My husband, and she shall call me no more Baali.

17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

18 And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

19 And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

20 And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

21 And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

22 And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrahel.

23 And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

24 [a] And I will say to that which is not my people: Thou art my people: and they shall say: Thou art my God.

CHAP. III.

The prophet is again commanded to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.

AND the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

[a] Rom. ix. 25. 1 Pet. ii. 10.

VER. 2. *Your mother:* the synagogue. C.—He addresses Juda, (v. 11, 15.) or all God's people. C. i. 11. This vineyard yields no good fruit. Is. v. Idolatry prevails. Ezec. xvi. 5. and xxiii. 3.

VER. 3. *Drought.* In Egypt the people were plunged into idolatry, and oppressed. C.

VER. 4. *Fornications.* They imitate their parents. H.—I will not spare them, as I did some in the wilderness. S. Jer.—Punishment will not cease till people repent. W.

VER. 5. *Lovers:* idols, and foreign nations. Ezec. xvi. 15. 33.

VER. 6. *Paths.* The aid which she sought from foreigners shall prove vain. —It is often an effect of mercy, when our wicked plans miscarry. S. Jer.

VER. 8. *Baal:* or they formed idols.

VER. 9. *Season.* When the harvest is ripe, the loss is more afflicting. God withdraws what proves an occasion of sin.—*Liberty.* The creature serves unwillingly. Rom. viii. 21.

VER. 10. *Folly,* or shame. Gen. xxxiv. 7. Judg. xix. 25.

VER. 11. *Times.* This was verified during the captivity.

VER. 13. *Ear.* Heb. "nose-rings," or ornaments hanging from the nose. C.

VER. 14. *I will allure her,* &c. After her disloyalties, I will still allure her by my grace, &c. and send her *vine-dressers,* viz. the apostles, originally her own children, who shall *open* to her the gates of *hope;* as heretofore, at her coming into the land of promise, she had all good success after she had satisfied the divine justice by the execution of Achan, in the valley of Achor. Jos. vii. Ch. —Sept. "I will seduce *or* make her stray;" πλανω. H.—I will permit her to yield to error, in captivity; (Theod.) or will cause her hopes to be frustrated yet in exile I will comfort her. The Jews were not changed till they had seen the vanity of idols, and suffered much. C.—God's grace prevents sinners, that they may be converted. W.

VER. 15. *Vine.* Heb. "vineyards there," (C.) or "from," &c. H.—*Achor.* The environs of Jericho were very enchanting. Is. lxv. 10.—*Sing* is better than Sept. "shall be humbled." Heb. "shall answer," as people singing alternately. C.

VER. 16. *My husband.* In Heb. *Ishi.—Baali:* my lord. The meaning of this verse is: that, whereas, *Ishi* and *Baali* were used indifferently in those days by wives speaking to their husbands, the synagogue, whom God was pleased to consider as his spouse, should call him only *Ishi,* and abstain from the name of *Baali,* because of his affinity with the name of the idol *Baal.* Ch.—The very name shall become obsolete. H.

VER. 17. *Baalim.* It is the plural number of Baal; for there were divers idols of Baal. Ch.—The Jews hence styled Esbaal, Isboseth; as *boseth* means "confusion." 1 Par. viii. 33.

VER. 18. *Beasts.* The most savage nations shall receive the gospel, and become mild. Is. xi. 6. Theod.—Wild beasts shall not infest the land. Lev. xxvi. 22. C.

VER. 19. *I will espouse thee,* &c. This relates to the happy espousals of Christ with his Church, which shall never be dissolved. Ch.—God gives the dowry, *justice,* &c.

VER. 20. *Faith,* the root of all virtues. We shall be true to each other. This has been realized only in the Church of Christ. C.

VER. 21. *Hear the heavens,* &c. All shall conspire in favour of the Church, which in the following verse is called *Jezrahel,* that is, *the seed of God.* Ch.—Harmony shall subsist between all the parts of the universe. The earth shall receive rain, &c. This happiness was enjoyed in figure by the Jews, after their return, and in reality by Christians. Theod.

VER. 22. *Jezrahel.* This most fruitful valley shall again be covered with abundant crops. The whole nation of the Jews shall be happy. C.

VER. 24. *That which is not my people,* &c. This relates to the conversion of the Gentiles, (Ch.) as the apostles explain it. 1 Pet. ii. 10. Rom. ix. W.

CHAP. III. VER. 1. *Woman.* This second woman denotes the penitent Is

2 And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3 And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

4 For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

5 [a] And after this the children of Israel shall return, and shall seek the Lord, their God, and David, their king: and they shall fear the Lord, and his goodness, in the last days.

CHAP. IV.

God's judgment against the sins of Israel. Juda is warned not to follow their example.

HEAR the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Cursing, and lying, and killing, and theft, and adultery, have overflowed, and blood hath touched blood.

3 Therefore shall the land mourn, and every one that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

4 But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

5 And thou shalt fall to-day, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

6 My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them, so have they sinned against me: I will change their glory into shame.

8 They shall eat the sins of my people, and shall lift up their souls to their iniquity.

9 [b] And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

10 And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing *his law.*

11 Fornication, and wine, and drunkenness, take away the understanding.

12 My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

13 They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine-tree, because the shadow thereof was good: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

14 I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten.

[a] Ezec. xxxiv. 23.

[b] Isai. xxiv. 2.

rael, yet not quite reconciled. The people in captivity are separated both from her idols and from God, though the latter still retains an affection for them. Osee does not marry this woman, but gives his word. We must not urge the parable too far. He acts as a figure of the Lord, who has received an outrage. C.—Grace is still offered to sinners, whose persons are never hated by God. W. —*Husks.* Sept. &c. "cakes made with grapes," for idols. Theod. S. Jer.

VER. 2. *Core.* Sept. "gomor of barley, and for a nebel of wine." The woman must consequently have been of very mean condition. In the East wives are still, even among Christians, purchased according to their rank, often without being seen or consulted. The parents give part of the price to the bride. C.—The unbelieving Jews, who refrain from idols, receive some temporal advantages; but not thirty pieces of silver, or three cores of wheat, denoting the faith of the blessed Trinity and the observance of the decalogue, whereby they might obtain eternal life. Towards the end of the world they shall be converted. W.

VER. 3. *Man's.* After the person was espoused, any infidelity was punished as if she had been married. It does not appear that Osee took this woman to wife. C.—But he signified that the people must wait for God, in captivity. Theod. Sanct. lv.

VER. 4. *Altar.* Heb. "statue;" *matseba* instead of *mozbē*, as (H.) others agree with S. Jerom, and there seems to have been no variation in his time.—*Theraphim.* Images or representations, (Ch.) either good or bad. As the other things mentioned were good, such lawful images as were used in the temple must be meant. 3 K. vii. 36. W.—S. Jerom explains it of cherubim. Sept. "altar, priesthood, and manifestations (*Urim, &c.*) being wanting." H.—Yet some take it in a bad sense. The Jews adhere neither to God nor to idols. Vat. &c.—What misfortune, however, would the latter be? In exile the Jews were deprived of the exercise of their religion, and of their princes. C.—But this was only a figure of what they endured since they rejected Christ. Orig. Philoc. i. S. Jer. —This wretched state will probably continue till they at last embrace the yoke of Christ, the true king of ages. C.

VER. 5. *David, their king.* That is, Christ, who is of the house of David. Ch.—After the captivity, the Jews submitted to Zorobabel. Yet this only foreshewed a more sincere conversion to Jesus Christ. In fact, the house of David never regained the throne, (C.) and it is not clear that Zorobabel had any authority over the people. H.—Christ is the literal object of this prediction. C.

CHAP. IV. VER. 1. *Israel.* They are chiefly addressed, (Chal. S. Jer. C.) or what follows to v. 15, regards all. W.—*Judgment.* Heb. "a trial."—*Mercy.* The want of humanity and of practical knowledge is urged. C.—The knowledge of God includes the observance of the commandments. 1 Jo. ii. 4. W.—This science alone is requisite. Jer. ix. 3. Is. v. 13. Blind leaders prove their own and other's ruin.

VER. 2. *Blood.* The successors of Jeroboam II. were mostly murdered. C. —Incestuous marriages take place. H.

VER. 3. *Together.* The waters shall be dried up, or infected. C.—When the people are taken away, beasts will not long remain. Jer. ix. 10. Soph. i. 2. H.

VER. 4. *Judge, &c.* As if he would say: It is in vain to strive with them, or reprove them, they are so obstinate in evil. Ch.—*Priest.* Such must be slain. Deut. xvii. 12. C.—Sept. "my people are like a priest contradicted," (H.) or degraded. Theod.

VER. 5. *Prophet,* both true and false.—*Night* of tribulation. Heb. and Sept. "I have compared thy mother to the night."

VER. 6. *Silent.* Sept. "like those who had," &c.—*Knowledge.* Jeroboam I. had appointed unlawful priests, and some of the house of Aaron went over to him, and were excluded from officiating at Jerusalem, after the captivity. 1 K. xii. 31. Ezec. xliv. 10. Knowledge is always expected of priests. Deut. xvii. 8. Mal. ii. 7. Gratian. dist. 38. c. *omnes.* C.—When the power of sacrificing is withdrawn, all spiritual functions cease, as sacrifice belongs properly to a priest. W.

VER. 7. *Me.* A father rejoices in a numerous offspring. But my people take occasion to offend me the more they increase. C.

VER. 8. *Sins:* victims. W.—*Iniquity;* or "they seek for support in their propitiatory offerings," and lull the people asleep in their sins. The priests of the golden calf imitated the sacred rites of Moses. It would have been too difficult to make the people change altogether.

VER. 9. *Priest.* They are equally dissolute, and shall meet the like punishment.—*Devices,* or thoughts. C.—*Cogitatio mali operis pœnas luet.* S. Jer.

VER. 10. *Ceased.* Heb. "increased." They have no children living. C.—Sept. "let them not succeed."

VER. 11. *Understanding.* Lit. "heart." H.—Some sins darken reason more than others; but none so much as spiritual fornication. W.

VER. 12. *Staff.* It was customary to use this mode of divination, (Ezec. xxi. 21.) and likewise incense. v. 13.—*Oak.* These terms are variously rendered as the trees and stones mentioned in Scripture, will probably never be ascertained.

VER. 14. *Visit.* This is the most dreadful of God's judgments. He permits those who offend him to receive discontent from their own families.—*Effeminate,* like the Galli, &c. (S. Jer.) and votaries of Priapus. 3 K. xv. 11. Heb. "the

15 If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.

16 For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place.

17 Ephraim is a partaker with idols, let him alone.

18 Their banquet is separated, they have gone astray by fornication: they that should have protected them have loved to bring shame upon them.

19 The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

CHAP. V.

God's threats against the priests, the people, and princes of Israel, for their idolatry.

HEAR ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over, and a net spread upon Thabor.

2 And you have turned aside victims into the depth: and I *am* the teacher of them all.

3 I know Ephraim, and Israel is not hid from me: for now Ephraim hath committed fornication, Israel is defiled.

4 They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.

5 And the pride of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity, Juda also shall fall with them.

6 With their flocks and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.

7 They have transgressed against the Lord: for they have begotten children *that are* strangers: now shall a month devour them with their portions.

8 Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shewn that which shall surely be.

10 The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppression, *and* broken in judgment: because he began to go after filthiness.

12 And I *will be* like a moth to Ephraim: and like rottenness to the house of Juda.

13 And Ephraim saw his sickness, and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

14 For I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

15 I will go and return to my place: until you are consumed, and seek my face.

CHAP. VI.

Affliction shall be a means to bring many to Christ: a complaint of the untowardness of the Jews. God loves mercy more than sacrifice.

IN their affliction they will rise early to me: Come, and let us return to the Lord.

2 For he hath taken us, and he will heal us: he will strike, and he will cure us.

3 [a] He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

[a] 1 Cor. xv. 4.

consecrated women." Sept. "initiated," to honour a lewd idol by prostitution. C.—*Beaten.* Sept. "adhere to a harlot. But thou, Israel, be not ignorant, and Juda go," &c. H.

VER. 15. *Offend.* It was more culpable for Juda to commit idolatry (as they had the temple, &c. of the true God) than for Israel, whom Jeroboam hindered from going to Jerusalem, after he had set up his golden calves. W.—*Galgal* and *Bethaven.* Places where idols were worshipped. Bethel, which signifies *the house of God*, is called by the prophet Bethaven, that is, the *house of vanity*, from Jeroboam's golden calf which was worshipped there. Ch.—Galgal was on the confines of the two kingdoms, and always venerated by the Jews. Idols had been there in ancient times, and probably a sort of oracle. Judg. iii. 19. If Israel be thus abandoned, let not Juda imitate them. C.—*Lord.* Profane not this sacred name by giving it to idols. Theod.—Use not this expression, since you do not worship me. S. Jer.

VER. 16. *Wanton.* Sept. "stung," or rendered furious. Thus Israel gives way to ungovernable passions. The people shall be led into captivity, and have room to range about.

VER. 17. *Partaker.* Heb. "tied to abominations."—*Alone.* His case is desperate. C.—Sept. "he has placed stumbling-blocks for himself." H.

VER. 18. *Separated* from that allowed to God's people. Deut. xii. 12. Heb. "insipid," or spoiled. Chal. "their princes have sought after banquets." Sept. "He has provoked (*surpassed*) the Chanaanites." These two have not read as we do.—*They.* Heb. "their shields (*chiefs*) have loved shame:" dissolute practices, or "presents," which are disgraceful. C.—Sept. "They have loved shame by her rage. (19) A whirlwind shall whistle in," &c. H.

VER. 19. *Wings.* They shall be quickly removed hence. C.

CHAP. V. VER. 1. *O priests.* What is said of *priests* in this prophecy is chiefly understood of the priests of the kingdom of Israel; who were not true priests of the race of Aaron, but served the calves at Bethel and Dan. Ch.—They had the name of priests, and pretended to act as such. 3 K. xii. W.—There were some apostates among them. C. iv. 6. But they lost all authority. —*To them.* Lit. "to the watch:" *speculationi.* Heb. "at Maspha," (H.) in Galaad, where a profane altar was erected. C. vi. 8. C.

VER. 2. *Depth*, or pits of fire, where victims were sometimes thrown. Iphigen. Grot.—By substituting *th* for *t*, we might render, "they have dug pits to take them." C. ix. 9 Jos. xxiii. 13. C.—Idolatry leads to the abyss. H.

VER. 4. *Known.* Fornication had darkened their intellect. C.

VER. 5. *Answer.* Sept. "be humbled." It appears openly, so as to deserve condemnation. H.

VER. 6. *Them.* He will receive their victims no longer. Is. i. 11. C.—In vain do they expect to escape by this appearance of sanctity, while they continue in sin. H.

VER. 7. *Strangers.* That is, aliens from God: and therefore they are threatened with speedy destruction. Ch.—Their offspring is rebellious, and deserves no longer to be called my people. C. i. 9.—*Month.* Every month the Assyrians shall come upon them; (Chal. S. Jer.) or, in the space of one month, they shall perish. C.—Sept. "the mildew shall eat them and their portions." H.

VER. 8. *Back.* Bethel lay northwest of Benjamin. The two tribes would hear the distress of Israel, that they might beware and avoid the like misconduct. C.—The captivity is here described. W.

VER. 9. *That.* Lit. "faith," (H.) that my word shall come to pass.

VER. 10. *Bound.* This was a capital crime, under Numa, and forbidden. Deut. xix. 14. C.—Juda hoped to seize what was abandoned. S. Jer.—They deferred doing pennace, and removed the boundaries set by their fathers, (Theod. C.) the virtuous patriarchs, whom they would not imitate.

VER. 11. *Oppression.* Lit. "calumny." H. Is. lii. 4.—The Assyrians had no just reason for attacking Israel, though their crimes called for punishment (C.) from God. H.

VER. 13. *Avenging.* Heb. and Sept. *Jareb*, (S. Jer.) which some explain of the king of Egypt; others understand the Assyrian; (C. x. 6.) while most suppose that Ephraim applied to Phul, and Juda *sent to a* protecting *king*, Theglathphalassar. 4 K. xvi. 7. and xvii. 4. C.

VER. 14. *Lioness.* Heb and Sept. "panther." H.—The Assyrians, instead of assisting, proved the ruin of both kingdoms.

VER. 15. *Place;* to heaven. I will abandon my temple. C.—*Face:* "they will seek the absent." S. Jer.

CHAP. VI. VER. 1. *Early*, or in haste. All the people will repent. C.

VER. 2. *Cure us.* God is always ready to receive penitents. W.

VER. 3. *Third.* In a short time the Lord will easily set us free. But the prophet refers more directly to the resurrection of the faithful, and of Christ Eph. ii. 5. and 1 Cor. xv. 4. C.—S. Paul mentions the third day according to *th Scriptures*, which nowhere else so clearly specify it. W. See S. Jer. S. Cyp

4 What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy *is* as a morning cloud, and as the dew that goeth away in the morning.

5 For this reason have I hewed *them* by the prophets: I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

6 [a]For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

7 But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me.

8 Galaad *is* a city of workers of idols, supplanted with blood.

9 And like the jaws of highway robbers, they conspire with the priests, who murder in the way those that pass out of Sichem: for they have wrought wickedness.

10 I have seen a horrible thing in the house of Israel, the fornications of Ephraim there: Israel is defiled.

11 And thou also, O Juda, set thee a harvest, when I shall bring back the captivity of my people.

CHAP. VII.

The manifold sins of Israel, and of their kings, hinder the Lord from healing them.

WHEN I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.

2 And lest they may say in their hearts, that I remember all their wickedness: their own devices now have beset them about, they have been done before my face.

3 They have made the king glad with their wickedness: and the princes with their lies.

4 They are all adulterers, like an oven heated by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.

5 The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners.

6 Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.

7 They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.

8 Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.

9 Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.

10 And the pride of Israel shall be humbled before his face: and they have not returned to the Lord, their God, nor have they sought him in all these.

11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.

[a] 1 Kings xv. 22. Eccli. iv. 17. Mat. ix. 13. and xii. 17.

Sanct. 9.—*Know.* Hitherto we have been reproached with voluntary ignorance in adoring idols. C. iv. 6. We will amend.—*His*, Christ's.—*Rain.* It falls only in autumn and in spring. Deut. xi. 14. C.

Ver. 4. *Mercy.* Heb. *chesed*, (H.) "piety," &c. (Grot.) whence the word Assideans is derived. 1 Mac. ii. 42. The captives flattered themselves, that as soon as they began to entertain sentiments of repentance, God would relieve them. But he answers that their virtue is inconstant, and that they must suffer in proportion to their crimes.

Ver. 5. *Mouth.* I have ordered my prophets to denounce death unto them, and to treat them roughly, like a piece of marble designed for a statue. Sept. &c. "I have slain thy prophets," &c. by Elias, Jehu, &c. The former sense is preferable.—*Thy judgments*, or condemnation. C.—Heb. "and thy judgments light shall go forth." H.—Pocock labours hard, but in vain, to explain this; as all the old versions, except the Vulg. have, "my judgments as the light," &c. Heb. letters may probably have been ill joined, (Kennicott) as Meibomius suspects they have been also. Jer. xxiii. 33. Here *umospoti caur*, "my judgments as the light," &c. is exchanged for *umishpatec or*. This would be very easy when words were written undivided, as in ancient MSS. H.—"Some transcriber upon hearing *umishpatecaor*, from the person dictating to him, writ *umishpateca or* instead of *umishpate caor*. Kennicott, Diss. 1.

Ver. 6. *Mercy:* sincere piety. v. 4.—*Sacrifice.* They had offered many. C. v. 6. C.—"My victims are the salvation of the faithful, and the conversion of sinners." S. Jer.—*Knowledge*, of a practical nature, which was deficient. C. iv. 6. and vi. 4. C.

Ver. 7. *Adam.* A compact was made with him, that if he continued faithful or otherwise, his posterity should be born in original justice or sin. H.—He transgressed, and was expelled from paradise, as the Jews were from their land. Sept. "like a man:" like any who had not been so highly favoured with the law, &c. C.—*Adam* means "a man," and sometimes it would be as well rendered in this sense. H.

Ver. 8. *Supplanted with blood.* That is, undermined and brought to ruin for shedding of blood; and, as it is signified in the following verse, for *conspiring with the priests*, (of Bethel) like *robbers*, to *murder in the way* such as *passed out of Sichem* to go towards the temple of Jerusalem. Or else *supplanted with blood* signifies flowing in such a manner with blood, as to suffer none to walk there without embruing the *soles* of their feet in blood. Ch.—Thus they would become unclean, and might easily slip. H.—Galaad was famous for the treaty between Laban and Jacob; and all such places were chosen for altars in the latter times of the two kingdoms. Maspha or Ramoth were the usual resort. Theodoret reads "Galgal." C. iv. 15. C.

Ver. 9. *Robbers.* Jephte had infested those parts, and the country was noted for murders; whence more cities of refuge were appointed in it. Judg. xi. and Jos. xx. 8. The prophet alludes to what had been said to Gad. Gen. xlix. 19. —*Out of*, or to Sichem. They were jealous of people going thither, (C.) wishing to receive their offerings themselves. H.

Ver. 11. *Harvest.* This implies punishment or felicity. The turn of Juda shall come, and he shall be chastised; but after the captivity, he shall enjoy plenty. C. ii. 15. Is. ix. 3. C.

CHAP. VII. Ver. 1. *Israel.* God divided the kingdom, that by this chastisement the people might be converted. But Jeroboam set up calves, and caused them to grow worse. W.—How often did God send his prophets to reclaim them!—*Without.* Most of the kings were of this stamp, while foreign nations invaded the land.

Ver. 2. *Face.* I do not search (C.) into their past lives; they sin publicly, and without ceasing. I have been too indulgent. H.

Ver. 3. *Glad*, &c. To please Jeroboam and their other kings, they have given themselves up to the worship of idols, which are mere falsehood and lies. Ch.—We do not find one good king of Israel. C.—But Jeroboam principally *caused Israel to sin.* H.—His infernal policy changed the religion of his subjects.

Ver. 4. *Leaven.* Jeroboam invited the people simply to a feast, and used no violence to make them adopt his novelties. But they soon prevailed, and brought on ruin. The *cake*, or whole nation, was burnt, (v. 8.) as well as the princes. v. 7. C.

Ver. 5. *Princes.* The chief men joined in the schism and idolatry. W.—*Mad*, with drinking at the king's coronation, or at his coming to the crown. C. —Bacchus presents three cups to the wise; the fourth is the cup of petulance, the fifth of shouts, the sixth of debauchery, &c. Athen. Dipsc. ii. 1. Eccli. xxxi. 38.—*Scorners.* Sept. "pestilent people," who turn religion and piety to ridicule. Instead of repressing them, the king admits them to favour.

Ver. 6. *Them.* Jeroboam seduces the subjects of the house of David, by indulging the passions of the great and small. He may then sleep; the poison gains ground. C.—But soon his own family will feel the direful effects of his policy. H.

Ver. 7. *Judges*, or rulers. Idolatry proved fatal to all. v. 8.

Ver. 8. *Mixed*, like oil and flour. Heb.—*Ashes.* Thin cakes (C.) of this kind are used by the poor, in Spain, (Sanct.) and by the Arabs. Thevenot. Levant. xxxii.—*Turned.* There was no time allowed by the enemy, who came and took the Israelites away. C.—They became like other nations, and would not repent. W.

Ver. 9. *Strangers:* kings of Assyria, Damascus, &c.—*Hairs.* He is grown old in misery, and yet is insensible of it, and sees not that he will shortly cease to be a *people.* Is. vii. 8.

Ver. 10. *Humbled.* Heb. "answer." C. v. 5. Pride is visible on his face, though he be so much reduced. C.—For all these sins Israel shall be severely punished. W.

Ver. 11. *Decoyed.* Heb. "stupid." C. iv. 11. The dove is the only bird which is not grieved at the loss of its young. S. Jer.—It returns to the same nest, though repeatedly robbed, forgetting past dangers. Theod.—Thus Israel is not reclaimed, though idolatry has so often proved its ruin.—*Egypt.* Jeroboam had retired thither, and at his return brought about a division of the kingdom. 3 K. xi. 40. Osee, the last king, applied to Sua, and this provoked the *Assyrians* to destroy the kingdom. They pretended that it was tributary

12 And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

13 Woe to them, for they have departed from me: they shall be wasted, because they have transgressed against me: and I redeemed them: and they have spoken lies against me.

14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

15 And I have chastised them, and strengthened their arms: and they have imagined evil against me.

16 They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

CHAP. VIII.

The Israelites are threatened with destruction for their impiety and idolatry.

LET there be a trumpet in thy throat, like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

2 They shall call upon me: O my God, we, Israel, know thee.

3 Israel hath cast off the thing that is good, the enemy shall pursue him.

4 They have reigned, but not by me: they have been princes, and I knew not: of their silver and their gold they made idols to themselves, that they might perish.

5 Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

6 For itself also is *the invention* of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

7 For they shall sow wind, and reap a whirlwind there is no standing stalk in it, the bud shall yield no meal: and if it should yield, strangers shall eat it.

8 Israel is swallowed up: now is he become among the nations like an unclean vessel.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

10 But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

11 Because Ephraim hath made many altars to sin: altars are become to him unto sin.

12 I shall write to him my manifold laws, which have been accounted as foreign.

13 They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

14 And Israel hath forgotten his maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

CHAP. IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel: rejoice not as the nations *do:* for thou hast committed fornication against

to them, after Phul had been invited to assist Manahem for a thousand talents. 4 K. xv. 19. and xvii. 4. Thus was a worldly policy confounded.

VER. 12. *Heard* the menaces of Moses, (Deut. xxvii.) and of the prophets. 4 K. xxvii. 13. C.—Sept. "I will instruct (or chastise) them by the hearing of their misery," (H.) when it shall become the subject of conversation throughout the world.

VER. 13. *Lies*, attributing their deliverance to the golden calf, (3 K. xii. 28. C. Ex. xxxii. 8. M.) and always denying my justice or power.

VER. 14. *Thought:* "ruminated." H.—Heb. "assembled, *or* been afraid." Sept. "they were cut," (C.) in honour of idols, hoping to avert the famine. S. Cyr.

VER. 15. *Arms.* I gave them my laws and power to resist the enemy. M.

VER. 16. *Returned*, imitating Apis, the folly of Egypt. They have repeatedly followed idols in Egypt, and in the desert, under Jeroboam, Achab, Jehu, &c.—*Deceitful.* Sept. "bent." Theodoret reads "unbent." It never hits the mark, (C.) but wounds the person who uses it. S. Jer.—*Derision.* The Egyptians laugh at them; (C.) or thus they acted heretofore, in Egypt. Chal.

CHAP. VIII. VER. 1. *Eagle.* It makes a noise like a trumpet. Pliny x. 3. —Osee denounces judgments on the house of Israel, which, though schismatical, was not entirely abandoned by the Lord. Salmanasar overturned the kingdom, and may be compared to an eagle, as Nabuchodonosor is frequently. Ezec. xvii. 3. But he is not here meant. C.—The temple shall be destroyed by him; (S. Jer.) yet not so soon. W.—Sept. "In their bosom like earth *appears*, like an eagle," &c. H.

VER. 2. *Know thee.* They resemble those to whom our Saviour will reply, *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven.* Mat. vii. 22. C.

VER. 3. *Him.* Sept. "they have pursued the enemy." But the former sense is better. H.—The Assyrian prevailed. S. Jer.—They carried Israel into captivity, before Juda. v. 9. W.

VER. 4. *They.* Jeroboam and Jehu were assured by the prophets that they should reign, yet this was not a sanction of their right. God condemned their ambition and wicked conduct. The successors of Zacharias had still less pretensions to the throne. God permits such things. The people had not consulted him in these changes. C.—Kings were their own choice. 1 K. xviii. Saul rose by their "error." S. Jer.—*Knew*, or approved *not.* v. 2. Mat. xxv. 12. C.—*Perish.* This was the effect, though contrary to their intention. H.

VER. 5. *Calf.* The idol is broken in pieces, and carried away by the victorious enemy. Thus does the vanity of such gods appear. Their captivity is therefore often foretold. Jer. xliii. 12.—*Cleansed.* The physician is disgusted with the obstinacy of the sick. C.—How long will Israel *resist the Holy Ghost?* Acts vii. 51. H.

VER. 6. *Israel.* This enhances the crime. Can a people so highly favoured adore the work of an artist!—*Webs*, such as appear on a fine day in autumn. S. Jerom's master suggested that this was the sense. Interpreters vary. C.—Sept. and Th. "is delusive." Sym. &c. "instable;" *shebabim.* H.—Some erroneously read *v* instead of *i.* "The Lord casts off the calves of heretics, . . and wonders that people should prefer heretical filth before the cleanliness of the Church." S. Jer.

VER. 7. *Whirlwind.* They shall be punished for their folly, nor shall they reap any advantage from idols.—*In it*, or in Israel. The seed which I have sown yields no fruit. If any come up, the mildew destroys it. Yea, though any should come to perfection, which is impossible, it should be given to strangers. My people perform no acts of religion; or at least they render them useless, by adoring idols. C.—He speaks in general terms, as few continued faithful. Yet, even in the worst of times, seven thousand were found. 3 K. xix. 18. H.

VER. 8. *Vessel.* The nations around despised them, after they had applied to the Assyrians, who were looked upon as enemies of all independent states. Israel was not yet in captivity: but this event may be spoken of as if already past.

VER. 9. *Wild ass.* It is very jealous of liberty, (Job xi. 12.) and of its females, so that it prevents the young males from becoming its rivals. Pliny viii. 30. Solin xxx.—If this were true, the species would soon perish. H.—The Israelites disdained subjection to strangers. They even rejected God, their king; for which reason he abandons them to servitude, in a foreign land. They had run furiously after idols, and had given presents to such *lovers.*

VER. 10. *Princes.* Heb. "king of kings." This proud title was afterwards taken by the monarchs of Babylon and of Persia. Israel shall cease to pay taxes, having nothing left. They shall cease to be a people. C.—Sept. "I will receive them, and they shall cease a little to anoint a king and princes." H.—They had none during the captivity, as they would not consult God before in their appointment. v. 4. He speaks ironically. I will conduct them beyond the Euphrates, where they shall have nothing to pay for some time. C.—This wretched condition was of long continuance; (Tournemine) though short, if compared with their crimes. H.

VER. 12. *Foreign.* Shall I give them laws again to despise? Sept. "I shall write down their number." It will be an easy ask, they shall be so diminished. "His laws," &c. (C.) or, "I will describe to him a multitude, and his regulations: The beloved altars have been deemed foreign." S. Jerom's and Grabe's edit. H.

VER. 13. *Egypt*, to escape the Assyrian. C. ix. 3. C.—They have imitated the Egyptian idols. S. Jer.—Osee had applied to their king for aid. 4 K. xvii. 4.

VER. 14. *Temples*, or "palaces." C.—*Cities.* The two tribes, witnessing the calamities of their brethren, will not avoid a similar conduct, but trust in their fortifications. W.—*Fire* of war destroys both kingdoms.—*Thereof.* Sept. of S. Jerom adds, "and among the Assyrians they have eaten unclean things," which may be taken from C. ix. 3. H.—It is not found in the present Heb. or Gr copies. C.

thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the wine shall deceive them.

3 They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4 They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

5 What will you do in the solemn day, in the day of the feast of the Lord?

6 For behold they are gone, because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

7 The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

8 The watchman of Ephraim *was* with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9 [a] They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

10 I found Israel like grapes in the desert: I saw their fathers like the first-fruits of the fig-tree in the top thereof: but they went in to Beelphegor, and alienated themselves to *that* confusion, and became abominable, as those things *were*, which they loved.

[a] Judges xix. 25.

11 As for Ephraim, their glory hath flown away, like a bird from the birth, and from the womb, and from the conception.

12 And though they should bring up their children, I will make them without children among men: yea, and woe to them, when I shall depart from them.

13 Ephraim, as I saw, was a Tyre, founded in beauty: and Ephraim shall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

15 [b] All their wickedness is in Galgal, for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolters.

16 Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17 My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

CHAP. X.

After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

ISRAEL, a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit, he hath multiplied altars, according to the plenty of his land, he hath abounded with idols.

2 Their heart is divided, now they shall perish: he shall break down their idols, he shall destroy their altars.

3 For now they shall say: We have no king: because we fear not the Lord: and what shall a king do to us?

[b] 1 Kings viii. 5.

CHAP. IX. VER. 1. *Reward*, or "present." The kings took the tithe. 1 K. viii. 15. Other infidel nations rejoice in their wealth. Israel ought not to do so; and, in punishment of idolatry, it shall be despoiled. After Jeroboam II. all went to ruin.

VER. 2. *Deceive.* The grapes shall yield no wine. C.—*Spem mentita seges.* Hor. ii. ep. 2. and 3. ode 1. and 16.

VER. 3. *Egypt*, through distress. C. viii. 13. S. Jer. v. 6. W.—Sua afforded no protection, and the country proved a grave to those who retired thither.—*Unclean.* The people observed these prescriptions, though they neglected the more important duties. Only some pious souls, like Tobias, Daniel, &c. refrained from such meats in exile. C.—Ezechiel (iv. 9.) foreshewed this by his bread. S. Jer.

VER. 4. *Wine.* They shall be at a distance from the temple, and in a country where the wine will not be deemed pure. The Jews will drink none which they have not made; and they usually lift up the cup, and pour out a little in God's honour. This they could not do in Assyria, (C.) not having liberty to do all about the wine.—*Sacrifices.* The Israelites had long neglected to offer any in the temple, (H.) though they had no hindrance. In exile, the fruits, &c. were all accounted unclean, like meats used in mourning, (C.) which defiled those who partook of them. Deut. xxvi. 14. Num. xix. 11. "The sacrifices of heretics are the bread of mourning. They offer them not to God, but to the dead, to wicked heresiarchs." S. Jer.—*Soul.* They have need enough of it. H.—"Let them gratify their appetite; I love not what is unclean." S. Jer.

VER. 5. *Lord*, when he shall punish you. Is. xxxiv. 6. H.—Israel did not go to the temple, but they kept the festivals and banquets in their own manner, the privation of which they would feel.

VER. 6. *Gather* into the grave. Yet some shall escape. C. xi. 11.—*Silver*, which they have buried at the approach of the enemy, hoping to recover it when they should depart. The Arabs do so still, (C.) and the Indians likewise, that they may have something to support them in the next world! Bernier.—*Bur.* Heb. "thorns." C.

VER. 7. *Mad.* Israel shall promise itself all prosperity, not being inspired by God, but full of madness. W.—There were many false prophets. The true ones were often accounted fools. 4 K. ix. 11. Ezec. iii. 25. C.—"What is said respecting Israel, in this prophet, must be understood of heretics, who being truly mad, utter falsehoods against God." S. Jer.—Sept. "and Israel shall be hurt like the prophet beside himself, the man having (*or* hurried away by) the spirit." H.

VER. 8. *My God.* I am such; but the false prophets strive to seduce you. C.—Jeroboam ought to have restrained the people, and he did the reverse, setting up a calf at Bethel, which proved more ruinous than the crime of Gabaa, (Jud. xix.) or the election of Saul. "In ancient records, I cannot find that any have divided the Church but those who were appointed by God, priests and prophets, that is watchmen." S. Jer.—Indeed, almost all heresies owe their rise to the pride or lust of some who have been in high stations.—*Madness.* Heb. "*and* hatred in (marg. against) the," &c. Prot. H.—Instead of standing up for the people, he provokes God.

VER. 9. *Sin.* As they have imitated the citizens of Gabaa, they may expect a similar fate. C.

VER. 10. *Top.* Those are the best. H.—The patriarchs were pleasing to God. He chose the Hebrews; but they began to worship Beelphegor or Adonis, even before the death of Moses. This worship was most shameful. What will not passion do when the gods shew the example!

VER. 11. *Conception.* Their children, in whom they glory, shall be destroyed (C.) in the very embryo. H.

VER. 12. *When.* Sept. Th. "my flesh is taken from them," which Theodoret, Lyran, &c. explain of the incarnation; but Aquila, &c. agree with the Vulg which is more natural. C.

VER. 13. *Tyre.* The kingdom of Israel was no less proud. Ezec. xxvi. W.—It was in the highest prosperity under Jeroboam II. Osee saw this and the subsequent overthrow. Tyre was a most populous and wealthy city. C.—Other interpreters have, "a rock;" Sept. "a prey." The latter read *d* for *r*. S. Jer. H.—The Vulg. seems best. C.—*Tsor* denotes "Tyre and a rock." H.

VER. 14. *Children*, as they have exposed them to the fury of the Assyrians, (C.) or to their idols. Drus.—The prophet appears to demand vengeance through zeal; but it is only a prediction. C.

VER. 15. *Galgal:* "heaped together." H.—When they erected profane altars here, I could spare them no longer. C.—*No more*, so as to suffer them to pass unpunished. H.—He afterwards restored them to favour. C. i. 10. and ii. 14. C.—At Galgal they rejected the Lord's spiritual and temporal dominion. M.

VER. 16. *Dried up.* They are compared to a vine. C. x. 1. C.

CHAP. X. VER. 1. *Branches.* Sept. "Wood." Sym. This is all: it yields no fruit. Prot. "empty." H.—Heb. "plucked." The grapes are taken away, as the Israelites were; though they boasted of their numbers. C. ix. 16. They are often compared to a vine, the symbol of fecundity. Is. v. 3. Ps. cxxvii. 3. C.—The greater benefits of God enhanced their ingratitude. W.—On every noted hill (H.) profane altars were erected.

VER. 2. *Divided* between the Lord and idols. 3 Kin. xviii. 21. C.—The Jews

4 You speak words of an unprofitable vision, and you shall make a covenant: and judgment shall spring up as bitterness in the furrows of the field.

5 The inhabitants of Samaria have worshipped the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple, *that* rejoiced over it in its glory, because it is departed from it.

6 For itself also is carried into Assyria, a present to the avenging king: shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

7 Samaria hath made her king to pass as froth upon the face of the water.

8 And the high places of the idol, the sin of Israel, shall be destroyed: the bur and the thistle shall grow up over their altars; and they shall say to the mountains: [a] Cover us; and to the hills: Fall upon us.

9 [b] From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them.

10 According to my desire, I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two iniquities.

11 Ephraim is a heifer taught to love, to tread out corn, but I passed over upon the beauty of her neck: I will ride upon Ephraim, Judah shall plough, Jacob shall break the furrows for himself.

12 [c] Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

13 You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

14 A tumult shall arise among thy people: and all thy fortresses shall be destroyed, as [d] Salmana was destroyed by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15 So hath Bethel done to you, because of the evil of your iniquities.

CHAP. XI.

God proceeds in threatening Israel for their ingratitude: yet he will not utterly destroy them.

AS the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and [e] I loved him: and I called my son out of Egypt.

2 As they called them, they went away from before their face: they offered victims to Baalim, and sacrificed to idols.

3 And I was like a foster-father to Ephraim, I carried them in my arms: and they knew not that I healed them.

[a] Isai. ii. 19. Luke xxiii. 30. Apoc. vi. 16.—[b] Judges xx. 1.

[c] Jer. iv. 3.—[d] Judges viii. 12.—[e] Mat. ii. 15.

relate that Osee, the last king of Israel, gave the people leave to go to Jerusalem; (4 K. xvii. 2.) and as they would not take advantage of it, their ruin was decreed. S. Jer.

VER. 3. *No king*, in captivity; or they give this title to the golden calf. Manahem had destroyed one, so that they could not but see its vanity. The neighbouring nations looked upon their idols as their kings.

VER. 4. *Covenant* with Phul, who seeks only your destruction. 4 K. xv. 19. C.—*Bitterness.* Heb. "poison," (H.) or a bitter herb. C.

VER. 5. *The kine of Bethaven.* The golden calves of Jeroboam, (Ch.) one of which (H.) was set up at Bethel. W.—The feminine *cows*, is spoken in ridicule; as (C.) *O verè Phrygiæ*, Æn. ix. Isis was represented with a cow's head. Herod. ii. 41 —*Rejoiced.* To avoid this apparent contradiction, the Jews relate that the priests had sent a brazen calf to the Assyrian, and secreted the golden one. While they rejoiced at their success, Salmanasar, (Seder. Olam.) or Sennacherib, discovered the cheat, and came to destroy the kingdom. S. Jer.—This has the air of a fable. If (C.) we substitute *ē* for *g*, in *yagilu*, (H.) we may give a good sense to the Heb. "The people shouting, *or* in black, (*cenaraiv*) have been in sorrow, because their glory is taken from them: so the idol is called. Ps. cv. 20. C.

VER. 6. *Itself also is carried*, &c. One of the golden calves was given by king Manahem to Phul, king of the Assyrians, to engage him to stand by him. Ch.—*Avenging.* C. v. 13.—*Will*, or expectation of aid. C.—He had recourse to this nation, without consulting God. H.

VER. 7. *Pass.* Heb. "As for Samaria, it is undone. Its king is like froth, *or* a bubble," &c. C. xi. 1. The *calf*; (v. 3.) Zacharias or Osee may be meant.

VER. 8. *Us*, as the Jews would do at the last siege, and sinners before the day of judgment. Lu. xxiii. 30. Apoc. vi. 16. Too happy, if they could by a speedy death escape eternal torments! C.—People shall be in the utmost consternation at the approach of the Assyrians. H.—They will not think themselves secure enough in their caverns.

VER. 9. *Gabaa.* Sept. "high places;" or he alludes to the brutality of the citizens. Judg. xx. 13.—*Stood.* Those of Gabaa were speedily punished by the other tribes. Now, all are perverse. At that time one tribe was guilty, and yet some were spared; but all Israel shall be now led into captivity. C.—From the time that Dan adored Micha's idol, (Jud. xviii. 14.) the evil has spread among the rest of the tribes, which did not punish this transgression. Hence all shall at last suffer. W.

VER. 10. *Their two iniquities.* Their two calves; (Ch.) or because they have abandoned God, and followed idols. Jer. ii. 13. Many render, "when I shall have tied them, *like oxen*, in their two furrows." But the Vulg. is plainer, and adopted by most.

VER. 11. *Neck.* I will confine her to harder labour. While the oxen tread out corn, they may eat. Deut. xxv. 4.—*Himself.* Juda shall be chastised after the ten tribes; so that none of my people shall escape.

VER. 12. *Mouth.* Heb. "in proportion to (C.) *your* piety." Sept. "gather a vintage of the fruit of life." H.—*Ground.* Reform your conduct. C.—*Justice*, when Christ shall appear, the source of all our grace and justice. S. Jer. &c. C. —Sept. "Light up for yourselves the light of knowledge, for it is time; seek the Lord, till ye obtain the fruit of justice."

VER. 13. *Ploughed.* Sept. "Why have you concealed impiety," refusing to confess? H.—*Iniquity*, or punishment.—*Lying.* Your hopes are frustrated, and no fruit is seen. C.—*Ways:* idols. S. Jer.

VER. 14. *Tumult.* Heb. *shaon;* the din of war, (H.) or cry of soldiers. C.—*Salmana*, king of the Madianites, *was destroyed by the house;* that is, by the followers *of him that judgeth Baal;* that is, of Gideon, who threw down the altar of Baal, and was therefore called Jerobaal. See Judg. vi. and viii. Ch.—*Of him.* Sept. Rom. "of Jeroboam." But S. Jer. &c. have, *Jerobaal.* Theodoret, "in the house of Arbeel." Heb. "as Salmana ruined the house of Arbela." There were many places of this name; but none of great note, taken by Salmanasar. Some think that he took it before he was king. Yet this is all uncertain, and the Heb. seems rather changed, so that we should read with the Alex. MS. S. Jer. &c. *Jerobaal*, who defeated the Madianites, and treated Succoth with great severity. Judg. viii. 15. C.

VER. 15. *Bethel.* This place, defiled by an idol, shall be the scene of your misery. Sept. "So I will treat you, O house of Israel," &c. (H.) which is not in Heb. (S. Jer.) but seems as good. H.—Heb. adds here properly, (C.) "Presently, *or* in the morning, shall the king of Israel be utterly cut off," which we have in the next chapter.

CHAP. XI. VER. 1. *Away.* The last kings of Israel lived in the midst of troubles. H.—Osee, though one of the best, brought ruin on the nation. C.—*Son:* Israel. But as the calling of Israel out of Egypt was a figure of the calling of Christ from thence; therefore this text is also applicable to Christ, as we learn from S. Mat. ii. 15. Ch. Julian pretends that the apostle has abused this text. But it speaks of both events. S. Jer.—Eusebius (Dem. ix. 3.) thinks that S. Mat. refers to Balaam; (Num. xxiv. 8.) and S. Jerom does not reject this opinion, (in Mat. ii. C.) to avoid "wrangling," though he repeatedly alleges this text as a proof his version being more accurate than that of the Sept. which has *his children.* This reading the best editions retain; so that it may seem a matter of surprise, that Fabricius should give this verse as a specimen of Origen's Hexapla, and still print *my son*, taking it, as he says, from the Barbarini copy, the London Polyglot, and Cave. Bib. Gr. iii. 12. The first column has the Heb. text, and the second the same in Greek characters, &c. The reader may form a judgment of this work from the following specimen: 1. Heb. (which we shall express) *karathi bani.* 2. Gr. καραθι βανι. 3. Aq. εκαλεσα τον υἱον μου. 4. Sym. κεκληται υἱος μου. 5. Sept. κεκληται υἱος μου. 6. Th. και εκαλεσα υἱον μου. If any other versions were added, to form Octapla, &c. they were placed after Theodotion, who, though prior to Symmachus, is placed after him, because his version was not so unlike that of the Sept. and the deficiencies were chiefly supplied from him. In the Rom. and Alex. edit. instead of the above we find, μετεκαλεσα τα τεκνα αυτου. "I have recalled his children." H.—This is literally spoken of Israel, (styled God's son, Ex. iv. 23.) and mystically, (W.) though no less (H.) truly, of Jesus Christ, as the inspired evangelist shews. W.

VER. 2. *They called:* viz. Moses and Aaron called; but they went away after other gods, and would not hear. Ch.—Sept. "As I called them back, or (repeatedly; μετεκαλεσα. Grabe has, "he called;" meaning any of God's ministers) so they rushed away from my presence." H.—This sense appears preferable to the Heb. C.

VER. 3. *Healed them.* My laws were designed to counteract idolatry. H.—I treated them with the utmost tenderness. Deut. i. 31. and xxxii. 11.

VER. 4. *Adam.* I placed my people in a sort of paradise, (C.) like the first

4 I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him, that he might eat.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

6 The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.

7 And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

8 How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? [a]how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.

9 I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.

10 They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

11 And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

12 Ephraim hath compassed me about with denials, and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

CHAP. XII.

Israel is reproved for sin. God's favours to them.

EPHRAIM feedeth on the wind, and followeth the *burning* heat: all the day long he multiplieth lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob; he will render to him according to his ways, and according to his devices.

3 [b]In the womb he supplanted his brother: and by his strength he had success with an angel.

4 And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

5 Even the Lord God of hosts, the Lord *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 *He is like* Chanaan, there is a deceitful balance in his hand, he hath loved oppression.

8 And Ephraim said: But yet I am become rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

9 And I *that am* the Lord, thy God, from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

10 And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

11 If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

12 [c]Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

13 [d]But the Lord, by a prophet, brought Israel out of Egypt: and he was preserved by a prophet.

14 Ephraim hath provoked me to wrath with his

[a] Gen. xix. 24.—[b] Gen. xxv. 25. and xxxii. 24.

[c] Gen. xxviii. 5.—[d] Exod. xiv. 21. and 22.

man; and as they have imitated him, they shall suffer accordingly. Rufin. Haimo.—But Sept. &c. render, "of a man." They shall be treated like the rest. C.—Grace draws man by sweet means. His free-will is not destroyed, nor is he impelled, like beasts, by force or fear, (W.) though the latter is often used for the most salutary purposes.—*Yoke*, or muzzle, which prevents them from eating. 11—I furnish them with manna. Can it be suspected that I wish to oppress them? C.

VER. 5. *Egypt.* Many went, contrary to this prohibition. H.—Yet they did not prosper, as they expected. The Hebrews had also often murmured in the desert, and threatened to return to Egypt.

VER. 6. *Heads.* Heb. "counsellors." Civil war desolated the kingdom, and made way for the Assyrians. Sept. "they are devoured on account of their projects." C.—They are at a loss what to do.

VER. 7. *Off*, for a long time; and indeed Israel never recovered its former state, after the captivity. H.—Then they became more docile. Heb. is very ambiguous. C.

VER. 8. *Adama*, &c. *Adama* and *Seboim* were two cities in the neighbourhood of Sodom, and underwent the like destruction. Ch.—God punishes, like a father, with regret.

VER. 9. *Not man.* I am not actuated by the spirit of revenge, nor do I fear lest my enemy escape. C.—I punish in order to reclaim, (S. Jer.) and reserve eternal vengeance only for those who die impenitent.—*Holy one.* If there be one just man in Israel, I will spare the nation; (Gen. xviii. 32.) or there are some just, like Tobias, and therefore a part shall be reserved; or, (C.) I am the just (H.) God. S. Jer.

VER. 10. *Lion.* His power is most terrible, and his commands must be obeyed. C.—All nations shall permit the return of Israel. H.—They shall come from *the sea*, or from its islands.

VER. 11. *Egypt.* Some returned soon; others not before the reign of Alexander, or perhaps later. C. Diss.

VER. 12. *Denials;* refusing to adhere to my worship. H.—They wished to unite it with that of idols. 3 K. xviii. C.—*Saints.* The priests and temple are preserved in Juda. Ezechias brought the people to serve God faithfully, while Israel was led captive. Sept. "the house of Israel and Juda with impiety. Now God hath known them *lovingly*, and it shall be called the holy people of God." Thus both kingdoms were criminal, and God exercised his mercy towards both. H.—The Jews relate that when their ancestors were pursued by the Egyptians, and the people were desponding, Juda signalized his courage by entering the bed of the sea. S Jer.—These traditions are suspicious. C.

CHAP. XII. VER. 1. *On.* Lit. the wind. H.—To trust in men is no less vain. W.—Sept. "Ephraim is an evil spirit," &c.—*Heat.* Heb. "eastern *or* burning wind." H.—Manahem attempted to engage Egypt on his side, but he was frustrated in his hopes, (4 K. xv. S. Jer.) as Osee was likewise; to which king the sense conducts us better. C. xiii. 15.—*Oil.* That of Palestine was very excellent. Ezec. xxvii. 17.

VER. 2. *Judgment.* Heb. "trial." What follows refers to all the people, whose impiety is contrasted with Jacob's virtue.

VER. 3. *Brother* Esau, thus foreshewing what would happen. Gen. xxv.—*Angel.* Sept. "God," whose place this angel held. *Elohim* implies both. v. 4. Gen. xxxii. 24.

VER. 4. *Wept.* Sept. "they wept, and besought me." Other interpreters agree with the Vulg.—*Us.* By changing a vowel point, in Heb. it might be, "He spoke to him." Cap. Grot.—The most magnificent promises were made, at Bethel, regarding the Israelites: this made the profanation of the place more horrible. C.—Sept. "They found me in the house of On, and there the word was addressed to them."—*Bethaven* was the name of Bethel, among the pious Jews, in the days of Osee. H.

VER. 5. *Memorial*, and the object of worship; or this great Jehovah spoke to Jacob.

VER. 7. *Chanaan.* The Phœnicians were so called, and all merchants. Here the title is given reproachfully (C.) to all the posterity of Jacob. H.—None more ignominious could be used. Dan. xiii. 56. Thus Rome is styled Babylon.

VER. 8. *Idol.* Heb. also, "vanity." Riches are vain, and lead to idolatry when people place their affections on them. Mat. xiii. 22. Eph. v. 5.—*Committed.* I am conscious of no injustice. C.—Yet he had used a deceitful balance, and his judgment is equally perverse. H.—"What rich man shall be saved?" Clem. Alex.

VER. 9. *Egypt.* At Sinai the covenant between God and Israel was chiefly ratified. The former ceased not to perform the conditions, but the latter repaid him with ingratitude.—*Feast.* The people shall be brought back, (C.) or they shall again be forced to dwell under tents. Theod.—"Shall I still cause?" &c. Tournemine.

VER. 10. *Prophets.* They have represented me as it were under visible forms, that you cannot plead ignorance. The prophets prefigured Christ, the end of the law, &c. C.

VER. 11. *Idol.* That is, if Galaad, with all its idols and sacrifices, be like a mere idol itself, being brought to nothing by Theglathphalassar, how vain is it to expect that the idols worshipped in Galgal shall be of any service to the

bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

CHAP. XIII.

The judgments of God upon Israel for their sins. Christ shall one day redeem them.

WHEN Ephraim spoke, a horror seized Israel: and he sinned in Baal, and died.

2 And now they have sinned more and more: and they have made to themselves a molten thing of their silver, as the likeness of idols, the whole is the work of craftsmen: to these they say: Sacrifice men, ye that adore calves.

3 Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

4 [a] But I *am* the Lord, thy God, from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me.

5 I knew thee in the desert, in the land of the wilderness.

6 According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

7 And I will be to them as a lioness, as a leopard in the way of the Assyrians.

8 I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

9 Destruction is thy own, O Israel: thy help is only in me.

10 Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: [b] Give me kings and princes.

11 I will give thee a king in my wrath, and will take *him* away in my indignation.

12 The iniquity of Ephraim is bound up, his sin is hidden.

13 The sorrows of a woman in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

14 I will deliver them out of the hand of death. I will redeem them from death: [c] O death, I will be thy death, O hell, I will be thy bite: comfort is hidden from my eyes,

15 Because he shall make a separation between brothers: [d] the Lord will bring a burning wind that shall rise from the desert: and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

CHAP. XIV.

Samaria shall be destroyed. An exhortation to repentance: God's favour, through Christ, to the penitent.

LET Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ript up.

2 Return, O Israel, to the Lord, thy God: for thou hast fallen down by thy iniquity.

3 Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

4 Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of

[a] Isai. xliii. 11.—[b] 1 Kings viii. 5.

[c] 1 Cor. xv. 54. Heb. ii. 14.—[d] Ezec. xix. 12.

tribes that remain. Ch.—Will these idols be more powerful? Sept. copies vary. Rom. ed. has *Galaad*, and Comp. *Galgal* in both places. But that of S. Jer. and of Theodoret is better.—*Heaps* of stones. They are in ruins, or very numerous: (C.) yet have not secured the country. H.

VER. 12. *Jacob.* The history of the patriarch, and of his posterity, serves to place the ingratitude of the people in the clearest light. W.—The prophet had interrupted the account of Jacob, (v. 4.) who had signalized his piety in Galaad. Gen. xxxi. 46.

VER. 13. *Prophet.* Josue put the people in possession of the country, and offered sacrifice at Galgal, where the rite of circumcision was performed. This place is now defiled. What perfidy (H.) and ingratitude. C.

VER. 14. *Him.* He shall suffer for his crimes. M.—He can blame only himself. C.

CHAP. XIII. VER. 1. *Spoke.* When Jeroboam proposed to erect the golden calves, people were seized with horror; yet they consented, and soon after Baal and other idols were worshipped. W.—Ephraim was one of the greatest tribes, and by its example the rest were drawn into idolatry. Achab principally introduced the worship of Baal, which caused God to decree the misery of his people. 3 K. xvi. 31.

VER. 2. *Calves.* A cutting reproach! Those who could stoop to adore a calf, might be so blind as to sacrifice men! Heb. "sacrifice, ye men who," &c. Jeroboam issues this edict. C.—Sept. "immolate men; calves are wanting." H.

VER. 3. *Away.* C. vi. 4.—*Chimney*, or hole, at the side or top of the room. C.—Heb. *arubba.* (H.) means also "a locust," as the Sept. render it, though here it affords no sense.

VER. 5. *Knew:* treated thee with kindness, or tried thee. C.

VER. 6. *Pastures:* the more they were indulged. H. Deut. xxxii. 15.

VER. 7. *Lioness.* Sept. "panther." I will pursue them even in their captivity.

VER. 8. *Whelps;* with the greatest fury. 2 K. xvii. 8.—*Inner.* Heb. "what encloses the heart;" or, I will break their hard heart. C.

VER. 9. *Own.* Evils are brought on by the sins of men, which God does not cause. W.—Sept. "who will aid *to prevent* thy perdition, O Israel." H.—God alone is the author of salvation. He also punishes, (Amos iii. 6.) but for man's amendment in life. W.

VER. 10. *Princes.* It was on this pretext that a king was demanded. 1 K. viii. 20. Will any now save you? M.

VER. 11. *King;* Saul, Jeroboam, or the Assyrian.—*Away.* Osee, (C.) so that you shall have no more kings of Israel. H.—Sept. alone have, "I took (C.) *or* had *him* in," &c. S. Jer.

VER. 12. *Hidden.* He thinks to escape. H.—But I keep it like pieces of silver, bound up in my treasury. S. Jer. C.

VER. 13. *Him.* He shall be taken when he least expects it. His fruit shall come forth. Jer. iv. 31.—*Children.* He shall have no share in the division of property, or shall not escape when the father shall bring his children to an account. The Chal. &c. insinuate, that the infant affords no help to come forth, as it would if it had sense. C.

VER. 14. *Death.* This must be understood of eternal misery, from which the just are preserved. All must die, and many suffered a violent death from the Assyrians. W.—After denouncing the severest judgments, the prophet promises redress and a sort of resurrection, which was a figure of the real sufferings and rising of Jesus Christ. The apostle applies this text to him, but follows not the Heb. or Sept. 1 Cor. xv. 55. C.—*Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?* Prot. read, *O grave*, (marg. *hell*) instead of the latter *death.* Heb. *ehi* has been twice placed for *aie, I will be* instead of *where?* (H.) as the Gr. Arab. and Syr. versions, as well as the context, evince. All the versions prove the same corruption to be. v. 10. Kennicott, Aquila, and the 5. edit. read *where?* Sym. *I will be:* (S. Jer.) so that the change probably took place between A. 130 and 200. Sept. "Where is thy cause gained, (*in a lawsuit*, or thy *justice; δικη.* H.) O death?" &c.—*Eyes.* I can find no consolation, (S. Jer.) because the people cause dissension by their perseverance in evil. Heb. also, "repentance," &c. I will utterly destroy *Ephraim;* or rather, "vengeance . . because he shall flourish," &c. If Ephraim would repent, this should not take place; but now, *the Lord will bring* Salmanasar, *a burning wind.* v. 15. C.

VER. 15. *Springs* of death; or the sins which Christ, born of a virgin, shall destroy, and liberate the *vessels* of election from hell. S. Jer. H.

CHAP. XIV. VER. 1. *Perish, because she hath stirred up her God to bitterness.* It is not a curse or imprecation, but a prophecy of what should come to pass (Ch.) to Israel, in Assyria. Many such expressions occur. Ps. lxviii. 25. &c. S. Jer.—Sometimes they are the effects of zeal, conformable to divine justice. Ps. cxl. 6. W.—Heb. "Samaria has sinned, *or* shall perish." C.—*Bitterness.* Sept. "she hath resisted her God." H.

VER. 3. *Words.* In captivity, legal victims cannot be offered. C.—But a contrite heart is always acceptable. Ps. l.—*Good.* While engaged in sin, (H.) "we can offer thee nothing good."—*Calves:* victims of praise. S. Jer.—Heb. *parim.* Sept. omit *m*, (H.) and render *fruit.* They are followed by the Arab. and Syr. as well as by the apostle. Heb. xiii. 15. C.—We will offer what victims we promise. E. Ps. lxix. 23. and lxv. 13.

VER. 4. *Gods.* The Assyrians, instead of protecting, oppress us; while Egypt, famous for *horses*, sits unconcerned. C—But the source of all our evils are the idols, which we will follow no more.—*In thee:* adheres to the true faith in practice. H.—Israel was like an orphan during the captivity. Lam. i. 1. C.

our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.

6 I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

7 His branches shall spread, and his glory shall be as the olive-tree: and his smell as that of Libanus.

8 They shall be converted, that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9 Ephraim *shall say*, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found.

10 Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressor shall fall in them.

VER. 5. *Breaches*, when Israel shall be converted, as some were to Christ. and many will be at the end of the world. W.—Heb. "their return." Sept. "dwellings." They shall be purified.—*Freely.* I have been forced to chastise, My heart dilates. C.—Sept. "I will love them manifestly." Syr. "accept their free offerings." H.

VER. 6. *Dew.* Israel has been like a plant dried up. C. xiii. 15.—*Libanus.* The cedars were tall and bulky, being well rooted.

VER. 7. *Glory.* Sept. "he shall be as fruitful as the olive-tree."—*Libanus*, or incense. C.—The term has both meanings. H.

VER. 8. *His.* This may refer to the tree, or to God. The captives shall return, and be happy. But in a more sublime sense it refers to the nations which shall embrace the gospel.—*Libanus*, or fragrant. Such wine was esteemed in which certain odoriferous herbs were infused. Cant. vii. 2. C.—Libanus was also famous for generous wines. Siconita 11.

VER. 9. *Idols?* or God will no more reproach them, as their conversion is sincere.—*Make.* Heb. "be to him like," &c. C.

VER. 10. *Wise.* This denotes the obscurity of the prophecy. Theod.—No human wit can explain the prophets: yet the just shall understand as much as shall be necessary. S. Jer. S. Aug. de Civ. Dei. xviii. 28. W.—Only few will make good use of these admonitions, and share in the promises. C.

THE PROPHECY OF JOEL.

JOEL, whose name, according to S. Jerom, signifies *the Lord God*, (or, as others say, *the coming down of God*) prophesied about the same time in the kingdom of Juda as Osee did in the kingdom of Israel. He foretells, under figures, the great evils that were coming upon the people for their sins; earnestly exhorts them to repentance; and comforts them with the promise of a *teacher of justice*, viz. *Christ Jesus, our Lord*, and of the coming down of his *Holy Spirit* (Ch.) upon the hundred and twenty faithful assembled in Sion. He describes the land of the twelve tribes made desolate, and the people cast off. S. Jer. ad Paulin.—Yet he speaks chiefly of the kingdom of Juda, and mentions the house of God, sacrifices, &c. W.—S. Jerom infers from his being placed after Osee, without any fresh title, (C.) that he lived in that order of time. W.—But this rule is not general, as Jonas lived before Amos; and Sept. observe not the same disposition of the prophets as we do. The exact time of the famine, when Joel prophesied, cannot be ascertained. It seems he addressed the people in autumn, when a second year's famine was apprehended. He paints every thing with great force and beauty of style. C.

CHAP. I.

The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

THE [a] word of the Lord, that came to Joel, the son of Phatuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 That which the palmer-worm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

5 Awake, ye that are drunk, and weep, and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number: his teeth are like the teeth of a lion: and his cheek-teeth as of a lion's whelp.

7 He hath laid my vineyard waste, and hath pilled off the bark of my fig-tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord's ministers, have mourned:

10 The country is destroyed, the ground hath

[a] A. M. circiter 3204. A. C. 800.

CHAP. I. VER. 1. *Planted.* Sept. "Bathuel." He was born in the tribe of Gad, at Bethaven, the town which Herod styles Livias. Jos. xiii. 27. C.

VER. 2. *Men.* Magistrates, and all who have children. H. He speaks to Juda, as the kingdom of Israel was ruined. C. iii. 2. His principal object is to describe the ravages of locusts, and to exhort the people to repent, promising them better times after the captivity, and under the Messias. C. ii. 28. and iii. 20. C.

VER. 3. *Generation.* Prophecies relate to all future times, that people may see their accomplishment, (W.) and believe. H.

VER. 4. *Left*, &c. Some understand this literally of the desolation of the land by these insects: others understand it of the different invasions of the Chaldeans, or other enemies. Ch.—Jerusalem was four times plundered by the Babylonians, and every time worse than before, as these four sorts of destructive things shew. But we shall not enlarge upon these points, nor pursue the mystical sense of the prophets, which may be found in the fathers and Ribera. W.—Others suppose that the Assyrians, Chaldeans, Greeks, (particularly Epiphanes) and Romans, are meant. We explain it simply of the devastation by insects. C.—Four different species of locusts are denoted. Bochart, p. 2, b. iv. 1.—*Mildew.* Heb. *chasil*, (H.) is often rendered "a locust," by Sept. (C. ii. 25. &c.) and most suppose this is here the sense. The mildew destroys corn chiefly in low damp situations. C.

VER. 5. *Sweet.* Heb. "wine, because of the sweet wine," (H.) or liquors extracted from fruit. The things which you have abused, are now taken away.

VER. 6. *Nations.* Some understand the Assyrians or Chaldeans. But locusts are here styled a nation. Prov. xxx. 25.—*Lion.* Such locusts are described. Apoc. ix. 8. C.—"In India they are said to be three feet long, and their legs and thighs are used for saws when dried." Pliny xi. 29.—They were attacked by regular troops in Syria. Ib.

VER. 8. *Youth*, whom she espoused first. Such are more tenderly loved, particularly where polygamy prevails. C.—So Dido speaks of Sichæus, Virg. Æn. iv.:

Ille meos primus qui se mihi junxit amores
Abstulit, ille habeat secum servetque sepulchro.

VER. 9. *Lord.* No harvest being reaped, the fruits could not be paid. Yet

mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

11 The husbandmen are ashamed, the vine-dressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

12 The vineyard is confounded, and the fig-tree hath languished: the pomegranate-tree, and the palm-tree, and the apple-tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

13 Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

14 [a] Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

16 Is not your food cut off before your eyes, joy and gladness from the house of our God?

17 The beasts have rotted in their dung, the barns are destroyed, the store-houses are broken down: because the corn is confounded.

18 Why did the beasts groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

19 To thee, O Lord, will I cry: because fire hath devoured the beautiful places of the wilderness: and the flame hath burnt all the trees of the country.

20 Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

CHAP. II.

The prophet foretells the terrible day of the Lord: exhorts sinners to a sincere conversion: and comforts God's people with promises of future blessings under Christ.

BLOW ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand.

2 A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there any one that can escape it.

4 The appearance of them is as the appearance of horses, and they shall run like horsemen.

5 They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle.

6 At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

7 They shall run like valiant men: like men of war they shall scale the wall: the men shall march every one on his way, and they shall not turn aside from their ranks.

8 No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

9 They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

10 At their presence the earth hath trembled, the heavens are moved: [b] the sun and moon are darkened, and the stars have withdrawn their shining.

11 And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: [c] for the day of the Lord is great and very terrible: and who can stand it?

[a] Infra ii. 15.—[b] Is. xiii. 10. Ezec. xxxii. 7. Infra iii. 15. Mat. xxiv. 29. Mark xiii. 24. Lu. xxi. 25.—[c] Jer. xxx. 7. Amos v. 18. Soph. i. 15.

it is thought that what was requisite for sacrifice, would be procured from other countries. C.—When Jerusalem was destroyed, sacrifices ceased. W.

VER. 12. *Withered.* The bite of the locust corrupts the juice of plants.

VER. 13. *Go in* to the temple, or sleep on sackcloth. Judith iv. 9. C.

VER. 14. *Sanctify.* Appoint (H.) or proclaim a general fast, as was usual in such emergencies. 3 K. xxi. 9. and 2 Par. xx. 3. Fasting and other good works are calculated to appease God's wrath. W.

VER. 15. *Day.* Heb. *ahah layom:* (H.) "Ah, what a day!"—*Mighty.* Sept. "destruction." They have read in a different manner. God is about to give sentence, (C.) and to send Nabuchodonosor, (S. Jer.) or to destroy by famine. v. 17.

VER. 16. *God.* None can bring the first-fruits. All appear in mourning.

VER. 17. *Dung.* Horse-dung dried for bedding, was used in the East instead of straw, (Busb. 3.) as it is still by the Arabs. Darvieux. 11.—Heb. "the seeds are rotten under their clods," (H.) finding no moisture. Sept. "the cows have stamped in their stalls;" or Syr. "remain without food in their cribs." Chal. "the pitchers of wine have been corrupted under their covers," as there was no new wine. C.—*Houses.* Heb. *mamneguroth.* Prot. "barns, (H.) or country houses;" which means cabins erected for the season, (Ruth ii. 7.) the *Magaria* (C.) or *Mopalia* of the Africans. S. Jer. pref. Amos.—Sept. "the wine presses." Wine and corn were preserved in pits carefully covered over. Agg. ii. 20. These fell to decay, as there was no use for them.

VER. 19. *Places.* Heb. "dwellings," or shepherds' huts.—*Wilderness,* denoting all pasture land unploughed.

VER. 20. *Up,* as if to pray for rain. Jer. xiv. 6. C.—Heb. "cry," (H.) or "pant."—*As . . rain* is not in Heb. or Sept. C.

CHAP. II. VER. 1. *Blow.* The prophets often ordered, to signify what will take place. W.—The people were gathered by the sound of trumpets. The danger from the locusts was imminent; and all are exhorted to avert it, by praying in the temple, &c.—*Tremble* at the sound. Amos iii. 6. C. *Extemplò turbati.* Æn. viii.—*Lord.* That is, the time when he will execute justice on sinners, (Ch.) and suffer affliction to fall upon them. W. C. i. 15.

VER. 2. *Darkness.* This implies great misery. v. 10. C.—*People.* The Assyrians or Chaldeans. Others understand all this of the army of locusts laying waste the land. Ch.—*Morning;* unexpectedly, (C.) and soon. H.—No human force can prevent the ravages of the locusts.—*Beginning,* in Palestine. Moses says the same; but speaks of Egypt. Ex. x. 14.

VER. 3. *Flame.* They destroy all by their bite. C. i. 12. C. Theod.—*Pleasure.* Heb. "Eden." So luxuriant was Palestine.

VER. 4. *Horsemen.* The head of a locust bears some resemblance with that of a horse, and its flight is rapid. Apoc. ix. 7. C.

VER. 5. *Mountains.* "They beat their wings so loudly, that they may be taken for other birds." Pliny xi. 29.—They are much larger in hot climates, (C. i. 6. H.) and may be heard at the distance of two miles, (Bochart) darkening the air for the space of four leagues. Yet this description is poetical, and perhaps an allegory is nowhere better kept up.

VER. 6. *Kettle.* The Jews were naturally of a dark complexion. Fear causing the blood to retire, would make them black. Is. xiii. 8. Lam. iv. 8. and v. 10. C.

VER. 7. *Ranks.* Locusts march like a regular army. Theod.—No fortification can keep them out. H.

VER. 8. *Brother.* S. Jerom saw a cloud of them in Judea. They were not "a finger-nail's breadth from each other." C.—The Arabs discover the military art in them. Bochart.—They invested France (A. 874) with all the skill of an army, the chiefs marking out the place for the camp the night before. Sigebert. —*Windows.* They eat the wood, (H.) and the windows were simple lattices or curtains. C.—Heb. "they fall upon the sword, and shall not be hurt." Sept. "consumed *or* filled." H.—They are never satisfied. Theod.

VER. 10. *Shining.* The cloud of locusts intercepts the light; or, people in distress think all nature is in confusion. S. Jer. Ezec. xxxii. Jer. iv. 23.—Aloysius (13.) saw locusts in the air for the space of twelve miles; and among the Cossacks, clouds of them may be found six leagues in length and three in breadth They frequently occasion a famine in Ethiopia. C.

12 Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God: [a] for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 [b] Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Sion, [c] sanctify a fast, call a solemn assembly,

16 Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17 Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered, and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you the northern *enemy:* and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

21 Fear not, O land, be glad, and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig-tree, and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmer-worm hath eaten; my great host which I sent upon you.

26 And you shall eat in plenty, and shall be filled: and you shall praise the name of the Lord your God, who hath done wonders with you, and my people shall not be confounded for ever.

27 And you shall know that I am in the midst of Israel: and I *am* the Lord your God, and there is none besides: and my people shall not be confounded for ever.

28 And it shall come to pass after this, [d] that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

29 Moreover, upon my servants and handmaids in those days I will pour fourth my spirit.

30 And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke.

31 [e] The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

32 And it shall come to pass, [f] that every one that shall call upon the name of the Lord, shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

[a] Ps. lxxxv. 5. John iv. 2.—[b] John iii. 9.—[c] Supra i. 14.—[d] Isai. xliv. 3. Acts ii. 17.

[e] Supra ii. 10. Mat. xxiv. 29. Luke xxi. 25. Acts ii. 10.—[f] Rom. x. 13.

VER. 11. *Voice;* thunder, (H.) or the noise of locusts. v. 5. C.

VER. 12. *Mourning.* For moving the heart to repentance these external works are requisite, at least in will: if they be wilfully omitted, it is a sure sign that the heart is not moved. S. Jer. W.

VER. 13. *Garments,* as was customary in great distress. God will not be satisfied with mere external proofs of repentance. C.—*Evil.* He will forego his threats if we do penance. S. Jer.—He punishes unwillingly. Is. xxviii. 21.

VER. 14. *Who knoweth.* Confidence in God and repentance must accompany prayer.—*Blessing;* plentiful crops, so that the usual sacrifices may be performed again. C. i. 9.

VER. 15. *Trumpet.* Thus were festivals announced. Num. x. 7.

VER. 16. *Sanctify.* Let all make themselves ready to appear.—*Ones.* Their cries would make an impression on men, and prevail on God to shew mercy. Judith iv. 9.

VER. 17. *Altar* of holocausts. They turned towards the holy place, lying prostrate. 1 Esd. x. 1. and 2 Mac. x. 26. C.—Hither the victim of expiation was brought, and the high priest confessed. Maimon.—*Over them,* as they might easily have done during the famine. C.

VER. 18. *Zealous.* Indignation is excited when a person perceives any thing contemned which he loves. So God resented the injuries done maliciously by the Gentiles towards his people; though he often punished them for their correction or greater merit. W.—He will resent the blasphemies uttered by infidels against his holy name, and will restore fertility to the land. C.

VER. 19. *Nations.* This did not take place till after the seventy years captivity, nor then fully. It is verified in true believers, and after death in the glory of the saints. W.

VER. 20. *The northern* enemy. Some understand this of Holofernes and his army, others of the locusts. Ch.—Prot. "the northern *army.*" Heb. may denote (H.) *wind.* This often drives away locusts. Those here spoken of were drowned in the Mediterranean and Dead Seas. C.—This occasioned a pestilence, (S. Jer. S. Aug. de Civ. Dei. iv. 31.) to prevent which the locusts were to be speedily buried. Is. xxxiii. 4.—*Proudly.* Heb. "great things." God, or the locusts are meant.

VER. 22. *Strength;* fruit, as formerly.

VER. 23. *Teacher;* Joel, &c. or rather the Messias. John i. 9. Mat. xxiii. 8. Some translate Heb. "rain." Sept. "meat," (C.) sufficient for the people. Theod. —*Rain.* Osee vi. 3.

VER. 24. *Presses,* or subterraneous reservoirs.

VER. 25. *Host.* God could have hurled his thunderbolts, or mountains, to destroy all mankind; but he chooses to shew their insignificance, (C.) by employing the vilest insects, which they cannot withstand. S. Jer.

VER. 28. *After.* From this verse to the end the prophet speaks of the times succeeding the captivity, and more especially of the propagation of the gospel. The enemies of God's people shall be destroyed, (C. iii. 1.) which seems to refer to Cambyses. Ezec. xxxviii. C.—*My spirit.* This plainly foretells the coming of the Holy Ghost. Acts ii. W.—The Jews never had such a multitude of prophets after the captivity as the Church had. 1 Cor. xiv. 24. What relates to them was only a shadow of what would befall true believers.

VER. 29. *Handmaids.* Sept. of S. Jer. and S. Peter read, *my handmaids.* "My," is omitted in both places in Complut. and Heb. and the latter word in the Rom. Sept.

VER. 30. *Wonders.* Many prodigies preceded the persecution of Epiphanes, the death of Christ, the ruin of the temple, and more will be seen before the day of judgment. Though we cannot prove the same with respect to Cambyses, it suffices that the people were thrown into the utmost consternation (v. 2. 11.) when he forbade the building of the temple, (1 Esd. iv. 6.) and designed to plunder them. Ezechiel (xxxviii. 11.) speaks of the same event, as the Jews assert. Ctesias also mentions that when he offered sacrifice, the victims would not bleed; and that his wife, Roxana, brought forth a child without a head, implying, according to the magi, that he should have no heir. His mother also frequently appeared, and reproached him with the murder of his brother. See C. iii. 15. Ezec. xxxviii. 22.

VER. 32. *Call.* Amid these fears, those who trust in the Lord shall have nothing to suffer. Cambyses could not execute his designs. But the prophet here alludes still more to the conversion of the Gentiles. Acts ii. 21. Rom. x. 13. Some returned from Babylon, as a figure of this great event. Only a few Jews

CHAP. III.

The Lord shall judge all nations in the valley of Josaphat. The evils that shall fall upon the enemies of God's people: his blessing upon the Church of the saints.

FOR behold in those days, and in that time when I shall bring back the captivity of Juda, and Jerusalem:

2 I will gather together all nations, and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance, Israel, whom they have scattered among the nations, and have parted my land.

3 And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coast of the Philistines? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

5 For you have taken away my silver, and my gold: and my desirable, and most beautiful things you have carried into your temples.

6 And the children of Juda, and the children of Jerusalem, you have sold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompense upon your own heads.

8 And I will sell your sons, and your daughters, by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

9 Proclaim ye this among the nations: prepare war, rouse up the strong: let them come, let all the men of war come up.

10 Cut your plough-shares into swords, and your spades into spears. Let the weak say: I am strong.

11 Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

12 Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

13 [a] Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

14 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

15 [b] The sun and the moon are darkened, and the stars have withdrawn their shining.

16 [c] And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God, dwelling in Sion, my holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

18 And it shall come to pass in that day, [d] that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

19 Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20 And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

21 And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

[a] Apoc. xiv. 15.—[b] Supra ii. 10. and 31.

[c] Jer. xxv. 30. Amos i. 2.—[d] Amos ix. 13.

embraced the faith. C.—*Salvation.* Sept. "shall be saved, as the Lord hath spoken, and the person preaching the gospel, whom the Lord hath called." H.

CHAP. III. VER. 1. *Back.* The people were just returned when the nations around fell upon them, and were miraculously defeated. Theod.—We shall follow the system respecting Gog, given Ezec. xxxviii. C.—Most people, with S. Jerom, suppose that the general judgment is described, though some explain it of the captives delivered from their enemies. W.

VER. 2. *Josaphat,* "the judgment of the Lord," (H.) marks the place where the Judge will sit, on the east of Jerusalem, between the temple and Olivet, whence our Lord ascended into heaven. W.—There also he had been seized and treated contumeliously. H.—But many of the Fathers assert that the whole world will be the scene of judgment, and the first author who determines the situation of Josaphat, is one in the works of V. Bede. Here it may denote the great plain reaching from Carmel to the Jordan, where the army of Cambyses perished with its chief. People of almost *all nations* were there. Ezec. xxxviii. —*Land.* The Chaldees, now governed by a Persian, had scattered the Jews, and the Idumeans had seized part of their land.

VER. 3. *Boy,* to gratify their brutal passions; (Lam. v.) or, they have exchanged such for harlots, (C.) and paid the latter with captive boys. Sept. H.

VER. 4. *Me.* These cities and nations had rejoiced at the ruin of the Jews. Ezec. xxv. C.—*Coast.* Sept. "Galilee of strangers." H.

VER. 5. *Temples,* or palaces. The Chaldeans had done so, and perhaps had sold some to others.

VER. 6. *Greeks:* the Ionians carried on such a traffic. Ezec. xxvii. 13. Tyre and the Philistines were ready to sell. ib. xxvi. 2. and xxv. 15.

VER. 7. *Them,* particularly under Hystaspes and Artaxerxes.

VER. 8. *Sabeans;* probably at the bottom of Arabia. C.—Thirty thousand Tyreans were sold by Alexander. Arrian ii.—The Jews would not fail to purchase. C.

VER. 9. *Prepare.* Lit. "sanctify." H.—God sends Cambyses to chastise Egypt. His turn will then come.

VER. 11. *Down.* Many perished in Egypt, the rest in Judea. v. 2.

VER. 11. *Valley,* at Jezrahel, *the valley* of destruction. v. 14.

VER. 13. *Harvest,* the time of vengeance. Mat. xiii. 30. Apoc. xiv. 15. C.

VER. 14. *Nations.* Heb. *hamonim,* "multitudes." H.—This alludes to the place Amona, where Gog was buried. Ezec. xxx. 15. 18. C.—Sept. "sounds have been heard in the vale of justice," where sentence has been pronounced and executed. H.—The repetition of *peoples* and *destruction,* shews the crowds (H.) which shall be judged and cut in pieces like fuel for the fire. Ps. cxxviii. 4. W.

VER. 15. *Shining.* All shall be amazed at the fall of Cambyses. C. ii. 30. Ezec. xxviii. 30. A storm shall overwhelm his army. C.

VER. 16. *Roar,* in thunder. Jer. xxv. 30. Amos i. 2. H.

VER. 17. *No more,* for a long time. Antiochus and the Romans again profaned the temple. But the Church of Christ is always holy.

VER. 18. *Sweetness;* oil and honey. C.—*Fountain,* &c. viz. the fountain of grace in the Church militant, and of glory in the Church triumphant; which shall water *the torrent* or valley *of thorns,* that is, the souls that before, like barren ground, brought forth nothing but *thorns,* or that were afflicted with the *thorns* of crosses and tribulations. Ch.—Sept. have, "bands." Heb. *shittim.* H.—Abundance shall ensue after the death of Cambyses, as a figure of the graces which shall be granted to Christians. Ezec. xlvii. 2.

VER. 19. *Desolation.* Cambyses laid it waste for three years, as Ochus did afterwards.—*Edom.* Judas and Hircan punished them for their former barbarity. Ps. cxxxvi. 7. and 2 Mac. x. 16. Ezec. xxv. 12. C.

VER. 20. *Judea* and *Jerusalem.* That is, the spiritual Jerusalem, viz. the Church of Christ. Ch.—Judea was unmolested for a considerable time.

VER. 21. *Which* must be supplied in Heb. The Idumeans had been spared for a long time. But they shall not escape. Chal. &c. C.—The rites of the law could not purify, as the sacraments of Christ do. S. Jer.—God will cleanse his people, and will chastise the Ammonites, &c. who had injured them. Sept. "I will seek (or avenge) their blood, and will not pronounce innocent;" αθωωσω H.—*Sion,* in heaven, (M.) and in the tabernacles of the Catholic Church, from the beginning of the world unto eternity. H.

THE PROPHECY OF AMOS.

AMOS prophesied in Israel about the same time as Osee, and was called from following the cattle to denounce God's judgments to the people of Israel and the neighbouring nations, for their repeated crimes, in which they continued without repentance. Ch.—The kingdom was then almost free from idolatry, except that of the calves, yet dissolute and flourishing under Jeroboam II. The prophet spoke at Bethel, (C. vii.) till the idolatrous priest, Amasias, forced him to flee to Thecua, four leagues south of Jerusalem, where he continued to prophesy against the various nations of Damascus, Juda, &c. but particularly against Israel. C. i. &c. How long he continued is uncertain. S. Jerom and others account his style rustic; but S. Aug. (Doct. iv. 7.) as good a judge, pronounces that it was eloquent, and like that of the other inspired writers, suited to the speakers. C.—Amos means "one carrying," or "a people torn away." S. Jer. in Joel. H.—He deals in metaphors agreeably to his pastoral education, but is profound in sense. Id. ep. ad Paulin.—After denouncing judgments on different nations, he foretells the coming of Christ and abundance of grace. W.

CHAP. I.

The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.

THE [a] words of Amos, who was among the herdsmen of Thecua: which he saw concerning Israel in the days of Ozias, king of Juda, and in the days of Jeroboam, the son of Joas, king of Israel, [b] two years [a] before the earthquake.

2 And he said: [d] The Lord will roar from Sion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

3 Thus saith the Lord: For three crimes of Damascus, and for four, I will not convert it: because they have threshed Galaad with iron wains.

4 And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

5 And I will break the bar of Damascus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the sceptre from the house of pleasure: and the people of Syria shall be carried away to Cyrene, saith the Lord.

6 Thus saith the Lord: For three crimes of Gaza, and for four, I will not convert it, because they have carried away a perfect captivity to shut them up in Edom.

7 And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

8 And I will cut off the inhabitant from Azotus, and him that holdeth the sceptre from Ascalon: and I will turn my hand against Accaron, and the rest of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord: For three crimes of Tyre, and for four, I will not convert it: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.

10 And I will send a fire upon the wall of Tyre, and it shall devour the houses thereof.

11 Thus saith the Lord: For three crimes of Edom, and for four, I will not convert him: because he hath pursued his brother with the sword, and hath cast off all pity, and hath carried on his fury, and hath kept his wrath to the end.

12 I will send a fire into Theman: and it shall devour the houses of Bosra.

13 Thus saith the Lord: For three crimes of the children of Ammon, and for four, I will not convert him: because he hath ript up the women with child, of Galaad, to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in

[a] A. M. circiter 3224. A. C. 780.—[b] Zach. xiv. 5.

[c] A. M. 3216. A. C. 788.—[d] Jer. xxv. 30. Joel iii. 16.

CHAP. I. VER. 1. *Herdsmen.* S. Jerom's MSS. after Aquila, have "pastorals," (H.) *pastoralibus.* C.—Theodotion retains *Nokedim.* Sept. read *Accarim,* (H.) substituting *r* for *d,* (S. Jer.) and perhaps *ā* for *n.* H.—They have also "Jerusalem," for *Israel,* though the prophecy regard the latter. The country south of *Thecua* has no towns, and is solely for pasture. S. Jer.—Amos might have many flocks, like Mesa and king Dejotarus. 4 K. iii. 4. C.—David was taken from the flocks to be king, and Amos to be a prophet. W.—*King.* These two lived long in prosperity. C.—*Earthquake.* Many understand this of a great *earthquake,* which, they say, was felt at the time that king Ozias attempted to offer incense in the temple. But the best chronologists prove that the earthquake here spoken of must have been before that time: because Jeroboam the second, under whom Amos prophesied, was dead long before that attempt of Ozias. Ch.—This is asserted by Usher. Yet his arguments are not conclusive. If the attempt and earthquake happened in the 23d year of Ozias, Amos might commence A. 3215, six years before the death of Jeroboam. 4 K. xv. 5. Zac. xi. 15. C.—Josephus (ix. 1.) fixes upon the former period. Jeroboam, however, died in the 38th of Ozias, who was deposed 14 years later. W.

VER. 2. *Carmel.* "God's vineyard," may denote any fruitful mountain. Amos refers to pastoral affairs. C.

VER. 3. *Three—four.* That is, for their many unrepented of crimes. Ch.—Three is the first number of which we can say "many or all." Four denotes excess. Thus God forgives many sins, yet punishes when they become excessive. W.—Thus profane authors say, (C.)

Terque quaterque pectus percussa decorum. Æn. iv.

—*Convert it.* That is, I will not spare them, nor turn away the punishments I design to inflict upon them. Ch.—My decree is absolute.—*Wains,* designed to make the corn come out, (C.) or to cut the straw. S. Jer.—Such instruments were sometimes trailed over men. Sept. "they have sawed the pregnant women," &c. This circumstance is borrowed from 4 K. viii. Damascus was often at war with Israel. But Jeroboam punished it as Theglathphalassar did afterwards, v. 5. and 4 K. xvi. 9. Amos might witness the ravages of the former. C.—*Azael,* or Hazael, who slew his master, Benadad. H.

VER. 5. *Plain.* The city "Bikhath-Aven," or the latter word, probably denotes Baal, as the Syrians style Baal-Bek, the city which the Greeks call Heliopolis. The valley between the two mountains extending northward, is still called Bucca.—*Pleasure.* Heb. "Beth Heden." We find Eden in a delightful part of Libanus.—*Cyrene,* not in Africa, but on the river Cyrus, in Albania. 4 K. xv. 29.

VER. 6. *Edom.* The Philistines and Tyrians (v. 9) exercised this inhumanity on the Idumeans, probably before they had thrown off the yoke of Juda, under Joram, (4 K. viii. 21.) as the Lord seems concerned for them; (C.) or they sold the captive Israelites to Edom, to increase their misery. S. Jer.—Sept. "the captivity of Solomon," or the subjects of that monarch. But the Heb. word means also *perfect,* (H.) or absolute, (Jer. xiii. 19. C.) or "pacific," seizing the citizens in times of peace. H.

VER. 7. *Gaza.* Ozias, Ezechias, and Psammetichus, ravaged the country. 2 Par. xxvi. 6. and 4 K. xviii. 8. Is. xiv. 29. The Philistines recovered strength; but Nabuchodonosor, Alexander, and the Machabees conquered them again.

VER. 9. *Brethren;* for Edom and the Jews sprung from the same stock. Some think that he alludes to the alliance between the king of Tyre and David. But that had long ceased, and was not agreeable to the law; (Ex. xxii. 32. and 3 K. ix. 13. C.) at least when it was attended with much danger. H.

VER. 10. *Thereof.* Salmanasar besieged it five years (Menander) and Nabuchodonosor thirteen, when he destroyed Tyre. Ezec. xxvi.

VER. 11. *Sword.* Edom was subdued by David, and remained tributary till Joram. It attempted to recover its liberty under Josaphat, though the Heb. text have improperly *Aram.* 2 Par. xx. 2, 23. The two nations were often at variance. C.—*Cast off.* Sept. "violated the womb, *or* the mother on the earth."

VER. 12. *Houses,* &c. Sept. "its foundations," (H.) or the fortified country. S. Jer.—Bosor lay towards Philadelphia, in the ancient territory of Edom. Their strong places were seized by Ozias, by the Chaldeans, and by the Machabees.

VER. 13. *Border.* They pretended that Galaad belonged to them. Judg. xi. 12. David subdued Ammon; but after the division of the kingdom, they recovered their independence, and took occasion to commit these cruelties, while Israel had to contend with Syria. Jeremias (xlix. 1.) speaks of a later period.

the day of battle, and with a whirlwind in the day of trouble.

15 And Melchom shall go into captivity, both he, and his princes together, saith the Lord.

CHAP. II.

The judgments with which God threatens Moab, Juda, and Israel for their sins, and their ingratitude.

THUS saith the Lord: For three crimes of Moab, and for four, I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.

2 And I will send a fire into Moab, and it shall devour the houses of Carioth: and Moab shall die with a noise, with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.

4 Thus saith the Lord: For three crimes of Juda, and for four, I will not convert him: because he hath cast away the law of the Lord, and hath not kept his commandments: for their idols have caused them to err, after which their fathers have walked.

5 And I will send a fire into Juda, and it shall devour the houses of Jerusalem.

6 Thus saith the Lord: For three crimes of Israel, and for four, I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes.

7 They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the *same* young woman, to profane my holy name.

8 And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.

9 [a]Yet I cast out the Amorrhite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

10 [b]It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrhite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?

12 And you will present wine to the Nazarites: and command the prophets, saying: Prophesy not.

13 Behold, I will screek under you, as a wain screeketh that is laden with hay.

14 And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.

15 And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

16 And the stout of heart among the valiant shall flee away naked in that day, saith the Lord.

CHAP. III.

The evils that shall fall upon Israel for their sins.

HEAR the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying:

2 You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Shall two walk together, except they be agreed?

4 Will a lion roar in the forest, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

5 Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

6 Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city which the Lord hath not done?

[a] Num. xxi. 24. Deut. ii. 24.

[b] Exod. xiv. 22. Deut. viii. 24.

VER. 14. *Rabba*, the capital, called also Philadelphia. Ozias and Joatham attacked the people with advantage. C.

VER. 15. *Melchom*, the god or idol of the Ammonites, otherwise called Moloch, and Melech; which, in Heb., signifies a *king*, and Melchom *their king*. Ch.—He assumed the title of "their king." Judg. xi. 14. Jer. xlix. 3. H.—Blind people, who could not see the vanity of such impotent gods! C.—*Both he.* Sept. "and their priests." H.

CHAP. II. VER. 1. *Ashes.* Some think that he alludes to 4 K. iii. 27. or rather in some war, the ashes of the dead were disturbed. C.—Both these acts of inhumanity deserved severe punishment. W.

VER. 2. *Fire:* war under Ozias. C.—*Carioth.* Sept, "the cities." Carioth has this meaning, but it was also the name of a great city. Jer. xlviii. 24. H.

VER. 3. *Judge*, ruler, or head, shall be no more.

VER. 4. *Walked.* After Solomon, scarcely a good prince appeared, till the days of Amos. Juda imitated the idolatry of Israel, hoping thus to find assistance. C.—His crime was the more grievous, as they had the law. W.

VER. 5. *Fire.* Under Joathan, Rasin, &c. invaded the country. Achaz increased the misery, by applying to the Assyrians. C.

VER. 6. *Just man:* Joseph, (Rupert) or our Saviour, (Sanct.) or any other. The expression is proverbial. Ezec. xiii. 19. C.—Israel contemned the law, and adopted the abominations of all. W.

VER. 7. *Humble*, provoking him to anger.—*Name.* Such incests caused infidels to blaspheme. Lev. xviii. 8. C.—They must be punished with severity. W.

VER. 8. *Altar.* Herein they offended doubly, (Ex. xxii. 26.) as they used the garments of others to hide their shameful actions. 4 K. xxiii. 7. C.—Sept. "and tying up their garments with cords, they made veils touching the altar, and drank wine *procured* by calumnies," (H.) or "rapine," &c. Chal.—*Condemned* by them unjustly, though some think that a very delicious and intoxicating wine is meant, such as was given to people in grief. Prov. xxxi. 6. Mark xv. 23. Helena learnt in Egypt how to compose such wine. Odys. iv.—Feasting in temples on carpets was an ancient custom.

VER. 9. *Beneath.* The Israelites seemed like locusts in comparison. Num. xiii. 34

VER. 11. *Nazarites.* Some went secretly to Jerusalem for this purpose; or perhaps they performed these rites illegally at Bethel: for many parts of the law were observed, though not perfectly. C. iv. 4. The Nazarites were in high estimation. Lam. iv. 7. But the dissolute Israelites (C.) derided them as well as the prophets, (H.) and attempted to make them transgress. C.

VER. 13. *I will screek.* Unable to bear any longer the enormous load of your sins, &c. The Spirit of God, as S. Jerom takes notice, accommodates itself to the education of the prophet, and inspires him with encouragements taken from country affairs. Ch.—Sept. "I am overturned." Heb. "pressed." C.

VER. 14. *Swift.* Jeroboam I. Other kings are described afterwards. S. Jer. —In the latter times all was in confusion. C.

CHAP. III. VER. 1. *Family*, including all the posterity of Jacob. W.—He afterwards addresses the ten tribes in particular. S. Jer. C.

VER. 2. *Known*, with love, (H.) and favoured with the law, &c. Above all, styling you my people. Ex. xix. 6. Ezec. xx. 5. C.—*Visit.* That is, punish. Ch.—I will treat you like my children, that I may spare you in eternity. C.

VER. 3. *Agreed?* As they cannot do this well, so neither can man be acceptable to God, unless he keep his laws. W.—The prophet here proves his mission, intimating that if he were not inspired, he would soon be open to detection. He had been banished from Bethel. C. 7. By many similes, he shows that the event will prove the sincerity of his character, and that he cannot resist the holy spirit which is in him.

VER. 4. *Nothing?* Thus, should I inveigh against your crimes, if there were no need?

VER. 5. *Somewhat?* When the prophet speaks, has he no reason? God shews that he has sent him, by inflicting the punishments which he denounces.

VER. 6. *Afraid.* Yet you can hear these terrible truths without consternation! Will you therefore escape? C.—*Evil.* He speaks of the *evil* of punishments of war, famine, pestilence, desolation, &c. but not of the *evil* of sin, of which God is not the author. Ch.—All evil of punishment is sent by God, either to reclaim sinners or to be the beginning of sorrows, if they die impenitent. W. —You know that He rewards or punishes. If, therefore, what I foretell come to pass, do not blame me.

7 For the Lord God doth nothing without revealing his secret to his servants, the prophets.

8 The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

9 Publish it in the houses of Azotus, and in the houses of the land of Egypt: and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

10 And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

11 Therefore, thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

12 Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a piece of a bed, and in the couch of Damascus.

13 Hear ye, and testify in the house of Jacob, saith the Lord, the God of hosts:

14 That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altars shall be cut off, and shall fall to the ground.

15 And I will strike the winter-house with the summer-house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

CHAP. IV.

The Israelites are reproved for their oppressing the poor, for their idolatry, and their incorrigibleness.

HEAR this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy and crush the poor: that say to your masters: Bring, and we will drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in boiling pots.

3 And you shall go out at the breaches, one over-against the other, and you shall be cast forth into Armon, saith the Lord.

4 Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

5 And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

6 Whereupon I also have given you dulness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

7 I also have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and I caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

8 And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

9 [a]I struck you with a burning wind, and with mildew, the palmer-worm hath eaten up your many gardens, and your vineyards: your olive-groves, and fig-groves: yet you returned not to me, saith the Lord.

10 I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of your horses: and I made the stench of your

[a] Aggeus ii. 18.

VER. 7. *Prophets.* In vain then would you silence them. C. ii. 12, and vii. 12. He always tends to the conclusion. v. 8. C.

VER. 9. *Azotus.* Sept. "Assyrians."—*Follies.* Sept. "wonders." Let your greatest enemies know what crimes you commit against yourselves (H.) and others.

VER. 11. *About,* As oxen tread out corn, going round a tree. C.—Sept. "Tyre even all around, thy land shall be a desert." *Tsar* means "Tyre and tribulation," according to S. Jerom's master. H.

VER. 12. *Ear:* things of small value. Thus few even of the poor will escape the Assyrians. M.—*Damascus.* Some render "couch side." But there is no proof of this being accurate. Jeroboam II. subdued Damascus, and reigned in prosperity. Who would then have thought that Israel should so soon be removed into Media? C.—Sept. "over-against the tribe *of Juda,* and in Damascus, priests hear," &c. They probably left *hares,* (H.) "couch," (Aquila) untranslated, and some person has substituted "priests." S. Jer.—Only the miserable (M.) or fugitives escape the enemy. H.

VER. 14. *Bethel.* Manahem seems to have sent one of the calves to engage Phul to come to his assistance. Osee x. 5. and 4 K. xv. 19. Salmanasar had both. Osee viii. 5. Josias afterwards defiled the profane altars. 4 K. xxiii. 15.—*Horns,* made of brass, which the Assyrians carried off. C.—The fairest possessions of sinners will at last perish. W.

VER. 15. *Winter.* Sept. "winged house," to keep off cold, (S. Jer.) or to give air. C.—*Summer-house.* The noblemen had such in cooler regions. M.—The kings of Persia passed the summer at Ecbatana. Xen. Cyr. viii.—Palladius (i. 12.) orders that the summer apartments must look to the north.—*Ivory.* Many ornaments of this nature appeared in them, (C.) whence Achab's palace was so called. 3 K. xxii. 39. H.

CHAP. IV. VER. 1. *Fat kine.* He means the great ones that lived in plenty and wealth, (Ch.) and without restraint, (Is. xv. 5. Jer. xlvi. 20. C.) having no compassion for the poor. W.—The women who had too great an ascendency over their husbands, like Jezabel, may also be meant. Theod. Grot.—In many parts of the East the women affect being fat.

VER. 2. *Holiness.* He has none but himself to swear by. Heb. vi. 13. His word is infallible; but he condescends to use an oath to make a deeper impression on man.—*Pikes;* spits, or large shields. Heb. also, "They will lead you away with hooks, (in the nose, Is. xxxvii. 29.) and your children with fish-hooks," or pots. You shall be treated like victims, being either roasted or boiled. No part shall be left.

VER. 3. *Breaches* of the city. C.—Sept. "naked." Heb. "apart. H.—The victors shall divide you among them. C.—*Armon,* a foreign country; some understand it of Armenia, (Ch.) and this is the general opinion. M.—Sept. "on Mount Remmon." Theodot. "Mona." Israel was removed into *Armenia,* "the mountain of Menni." Jer. li. 27.

VER. 4. *Galgal.* Thither the people went of their own accord, as to a place of devotion. Osee iv. 15. Amos ironically tells them to proceed, as Christ addressed the Jews. Mat. xxiii. 32. C.—After many admonitions have proved fruitless, God suffers infidels to act as they please. W.—This is the most dreadful of his judgments. H.—*Morning,* with haste.—*Three days.* This also may denote the false exactitude of the Israelites to perform what God did not require, while they neglected the most essential duties, like the Pharisees. It may also imply the giving tithes every third year, (Deut. xiv. 28.) or presenting themselves at the three great festivals. Ex. xxiii. 14. The schismatics observed parts of the law, and had a devotion of their own *choice.* C.

VER. 5. *With.* Heb. *mechamets,* (H.) also "without leaven." It was expressly forbidden, (Lev. ii. 11.) though not in the first fruits. Lev. xxiii. 17.—*It,* to beg that God would remember you. Num. x. 10. Hence the Pharisees did so when they gave alms, (Mat. vi. 2. C.) but out of ostentation. H.—Sept. "And they read the law *of their own invention,* (Theod.) or *of God,* out of *the land,* (which the Jews were not to do. S. Chrys. or. 3. c. Jud. Const. Apost. vi. 24.) and proclaimed praise *or* confession." H.—These interpreters read inaccurately, (C.) *krau meuts thure,* &c. yet S. Jerom explains their words of heretics reading the Scriptures out of the true Church, and misapplying them.

VER. 6. *Dulness,* (*stuporem*) as when the teeth have bitten at a stone (H.) and are edged. Jer. xxxi. 29. Sept. "gnashing." Heb. "cleanness," through want of food. Eliseus foretold a famine under Achab. 4 K. viii. 1. That of Joel (i) seems to have happened later than this. C.—God sent these afflictions for their amendment. W.

VER. 7. *Months.* The latter rain falls in April. See Deut. xi. 14. C.—*Harvest.* Sept. have as usual, "vintage." But this is less accurate, as it never rains in the preceding summer months. S. Jer.

VER. 9. *Wind.* Prot. "blasting." H.—"Pestilential air," (Sept. Sym. &c.) which destroys the corn (C.) and men. H.

VER. 10. *Egypt,* as I punished the Egyptians, (C.) or the Hebrews, when they came thence, and wished to return. Chal. S. Cyr.—*Horses.* I have deprived you of them, (H.) under Achab and Joachaz. 4 K. vi. and xiii.—*Nostrils.* Hazael slew many subjects of Jehu. 4 K. x. 32. C.—The stench of their carcasses and of the locusts caused *death* or the plague. H.

camp to come up into your nostrils: yet you returned not to me, saith the Lord.

11 I destroyed *some of* you, [a] as God destroyed Sodom and Gomorrha, and you were as a firebrand plucked out of the burning: yet you returned not to me, saith the Lord.

12 Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

13 For behold, he that formeth the mountains, and createth the wind, and declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth; the Lord, the God of hosts, is his name.

CHAP. V.

A lamentation for Israel: an exhortation to return to God.

HEAR ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

2 The virgin of Israel is cast down upon her land, there is none to raise her up.

3 For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

4 For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

5 But seek not Bethel, and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity, and Bethel shall be unprofitable.

6 Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

7 You that turn judgment into wormwood, and forsake justice in the land.

8 *Seek* him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: [b] that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

9 He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

10 They have hated him that rebuked in the gate: and have abhorred him that speaketh perfectly.

11 Therefore, because you robbed the poor, and took the choice prey from him: [c] you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

12 Because I know your manifold crimes, and your grievous sins: enemies of the just, taking bribes, and oppressing the poor in the gate.

13 Therefore the prudent shall keep silence at that time, for it is an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord, the God of hosts, will be with you, as you have said.

15 [d] Hate evil, and love good, and establish judgment in the gate: it may be the Lord, the God of hosts, may have mercy on the remnant of Joseph.

16 Therefore, thus saith the Lord, the God of hosts, the sovereign Lord: In every street *there shall be* wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

17 And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18 [e] Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord *is* darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

20 Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

21 [f] I hate, and have rejected your festivities: and I will not receive the odour of your assemblies.

[a] Gen. xix. 24.—[b] Infra ix. 6.—[c] Soph. i. 13.—[d] Ps. xcvi. 10. Rom. xii. 9.

[e] Jer. xxx. 7. Joel ii. 11. Soph. i. 15.—[f] Isai. i. 11. Jer. vi. 20. Mal. i. 12.

VER. 11. *Burning.* This comparison shews the condition of Israel. Hardly any escaped. Zac. iii. 2. and 1 Cor. iii. 15. C.

VER. 12. *These.* He mentions not what, to keep them in greater suspense and dread; (S. Jer.) or he will put in execution what he had threatened before. v. 2. —*Meet.* Sept. "beseech." Aq. "oppose," or to receive the Messias. S. Jer.—Prepare by repentance to find mercy. C.—After long captivity, Christ will save some. W.

VER. 13. *Wind.* Sept. "the Spirit, and announcing to man his Christ," (H.) or Cyrus. Theod.—But this version has read improperly. C.—Some hence brought an argument against the divinity of the Holy Spirit. S. Jer.—*Mist.* Sept. "the morning and the cloud," spreading light or darkness over man.—*Earth, on the wings of the wind.* Ps. xvii. 11. C.

CHAP. V. VER. 1. *Lamentation.* Such canticles were usual. Is. xiv.—*Israel.* It no longer formed a separate kingdom. C.—When the people fear no evil, God laments for them. W.

VER. 3. *City,* before (C.) or after the captivity. It required a long time to fill the cities as they had been. H.—When the Assyrians invaded the country, it was greatly reduced. C.

VER. 5. *Bethel, . . Galgal, . . Bersabee.* The places where they worshipped their idols. Ch.—They had all been honoured by the patriarchs. Bersabee had belonged to Juda under Achab. 3 K. xix. 3. But it it was originally in the tribe of Simeon, and Jeroboam II. recovered all that had been lost. 4 K. xiv. 25. C.—*Unprofitable.* Heb. *leaven,* "for vanity," (H.) Bethaven.

VER. 6. *Joseph.* His two grandchildren gave name to the principal tribes of the kingdom.—*Bethel.* Sept. "Israel," which seems preferable. C.—Yet Bethel may stand, as it denotes the apostate Israelites.

VER. 7 *You.* Sept. "the Lord, [God] who does judgment on high, and has placed justice on the earth; (8) who maketh and transformeth all things, and turneth," &c H.—Heb. agrees with the Vulg. C.

VER. 8. *Arcturus and Orion* Arcturus is a bright star in the north, Orion a beautiful constellation in the south. Ch.—Shepherds in Arabia and Syria are well acquainted with the stars. C.—We have examined the meaning of *cima* and *cesil,* Job ix. 9. and xxxviii. 31. S. Jerom's master asserts that the latter means "effulgence." *Cima* is rendered the Pleiades by Aquila and Th.; "the seven stars," by Prot. H.—When such allusions to the heathen mythology occur, they give no sanction to it, but serve to explain what is meant. S. Jer.—*Morning,* affording comfort. C. iv. 13.—*Earth,* by floods (C.) or rain. S. Jer.

VER. 9. *With a smile.* That is, with all ease, and without making any effort. Ch.—Aquila has "grinning," to shew displeasure. S. Jer.—Heb. "he strengthens the oppressor against the strong," so that those whom he pleases to chastise cannot escape.

VER. 10. *They,* the wicked, could not endure Amos, (C. vii. 12.) nor those who rebuked them.

VER. 12. *Grievous.* Heb. also, "numerous."

VER. 13. *Time.* It is to no purpose speaking to the deaf, (Eccli. xxxii. 9.) or throwing pearls before swine. Mat. vii. 6. Amos was silent for a while, till God opened his mouth again. C. iii. 8. and vii. 12.

VER. 14. *Said.* Probably Amasias took occasion, from the flourishing state of the kingdom, to assert that the Lord approved of their conduct. C.

VER. 15. *May be.* God will not be wanting on his side. But this implies that man may find a difficulty in seeking good, and neglect to do it, though he may if he please, with God's assistance. W.—*Remnant.* Posterity. C.

VER. 16. *Lament.* Such hired mourners often seemed more grieved than those who were really affected. Hor. art.—All were invited to join in the common sorrow. Jer. ix. 17. and xlviii. 31.

VER. 18. *The day.* Some impudently laughed at the prophets. Is. v. 19. Jer. xvii. 15. Others wished for the coming of the Lord, not reflecting that he would punish their guilt. C.—Thus many, through impatience, desire to die. We must rather repent, and leave our lives at God's disposal. S. Jer.

VER. 19. *Serpent.* All his attempts would thus prove abortive. The Israel

22 And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

23 Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

24 But judgment shall be revealed as water, and justice as a mighty torrent.

25 [a] Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?

26 But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

27 And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts, is his name.

CHAP. VI.

The desolation of Israel, for their pride and luxury.

WOE [b] to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.

2 Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth, of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.

3 You that are separated unto the evil day: and that approach to the throne of iniquity.

4 You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd.

5 You that sing to the sound of the psaltery: they have thought themselves to have instruments of music like David.

6 That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.

7 Wherefore, now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

8 [c] The Lord God hath sworn by his own soul, saith the Lord, the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city, with the inhabitants thereof.

9 And if there remain ten men in one house, they also shall die.

10 And a man's kinsman shall take him up, and shall burn him, that he may carry the bones out of the house: and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

11 And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the name of the Lord.

12 For behold, the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

13 Can horses run upon the rocks, or can any one plough with buffles, for you have turned judgment into bitterness, and the fruit of justice into wormwood?

14 You that rejoice in a thing of naught: you that say: Have we not taken unto us horns by our own strength?

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[a] Acts vii. 42.

[b] Luke vi. 24.—[c] Jer. li. 14.

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ites were not ruined by Phul, or by Theglathphalassar. But the *serpent*, (H.) Salmanasar, came and took them in their own houses. 4 K. xvii. 7. C.

VER. 21. *Festivities.* Some were still observed. C. iv. 4.

VER. 22. *Vows.* Heb. "peace-offerings of your meries;" a sort of oxen. 2 K. vi. 13. and 3 K. i. 9. Sept. "the salvation of your appearance," or what you offer for your welfare.

VER. 23. *Harp.* Praise ill becomes the sinner. Eccli. xv. 9. Ps. xlix. 17.

VER. 24. *Mighty.* Heb. "Ethan." Let your virtue appear, or the greatest miseries will shortly overwhelm you. C.

VER. 25. *Did you offer, &c.* Except the sacrifices that were offered at the first, in the dedication of the tabernacle, the Israelites offered no sacrifices in the desert. Ch.—They ceased after the beginning of the second year. S. Aug. q. 47. in Ex. Lev. vii. &c. W.—God did not require sacrifices when the people came out of Egypt. Jer. vii. 22. Deut. xii. 8. They were not performed so regularly in the desert, (C.) and the people still bore a secret affection for idols, (v. 26.) which rendered all their victims useless. H.

VER. 26. *A tabernacle, &c.* All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worship of their gods. Num. xxv. Ch.—They imitated the superstitions of Egypt, and bore the image of Osiris, adorned with a star and crescent, on a sort of base, under a canopy. Heb. "You carried the tents of your king and the base of your statues, the star of your gods, which you have made for yourselves." Sept. by changing (C.) *ciun* into *Rephan*, or ραιφαν, (H.) have caused great confusion among commentators. If any change were requisite, (C.) *cima* (H.) would be preferable. v. 8. Job ix. 9. Yet the Heb. seems to be correct, and *chiun* denotes a pedestal rather than an idol. Some read *Kevan*, the Saturn of the Arabs, &c. and think that *Rephan* has been mistaken for it. The only difficulty is the authority of S. Stephen, who follows the Sept. Acts vii. 43. Yet he probably spoke in Syriac, and might pronounce *Chevan;* though S. Luke might adopt the Sept. in a matter of so little consequence. C. Diss.—This decision may not probably give satisfaction to those who reflect that both these authors were under the immediate influence of the Holy Ghost, and that if an error had crept into the copy of the Sept. he would have corrected it. Truth is always of sufficient consequence. See Kennicott, Diss. ii. p. 344. H.—*Chiun* and *Rephan* are "expressive of the same" god or idol, representing the *machine* of the heavens. The people of Peru worshipped Choun. Parkhurst, p. 137.—*Remvan* may be Remmon, (4 K. v. 18.) or Saturn. Grot.—In a Coptic alphabet of the planets it is thus explained: (De Dieu. Collier. Dict. Sept. and Acts) "You have taken the tabernacle of Moloch, and the star of your god Rempham, figures," &c. Prot. marg. "the *Siccuth*, your king, and *Chiun*, your images, the star," &c. H.

VER. 27. *Damascus*, or *Babylon*, (Acts vii.) into Mesopotamia, &c. The sense is the same. C.—When the apostles quote passages, "they do not consider the words but the sense." S. Jer.—One Greek copy, however, has *Damascus* in the Acts. H.

CHAP. VI. VER. 1. *Wealthy.* Sept. Syr. and Arab. "despisers of Sion." Heb. also, "who hate Sion." The prophecy wholly regards Israel. C.—It is a great crime for the rich to neglect the poor; but still more so, when wealthy clergymen shew no compassion for the spiritual or corporal wants of their neighbours. W.—*State.* Heb. "to whom the house of Israel comes" for judgment.

VER. 2. *Chalane.* Ctesiphon (C.) was built on its ruins. Gen. x. 10. H.—Why do you imitate these cities? or, has their greatness protected them? Phul probably took Chalane, and Jeroboam II. the other cities. v. 15. and 4 K. xiv. 25. At that time there was no appearance of the kingdom being destroyed; yet Amos composes a funeral canticle, to shew the certainty of the event.

VER. 3. *Separated.* Heb. "remove the evil day," as if it would not overtake you. Ezec. xii. 22. Sept. "who are praying (C.) *or* coming (Grabe) to the evil day, approaching and touching false sabbaths." H.—They pray to be delivered, while they continue (C.) their false worship. H.

VER. 4. *Ivory*, with which the beds for eating were adorned. v. 7. C.—*Wanton.* Heb. "stretch themselves out upon their," &c. H.

VER. 5. *David.* They think they excel him in music; but he consecrated his talent to a better purpose. C.—Sept. "they deemed them stable, and not fugitive things." H.—They have placed their chief good in such pleasures. Theod. C.

VER. 6. *In bowls.* Sept. "refined," (H.) or cleared of the dregs.—*Joseph*, of their brethren, or they seem to have no share in the sufferings of mankind. Ps. lxxii. 5.

VER. 7. *Luxurious.* Heb. "the feast of those who stretch themselves out, shall," &c. Sept. "the neighing shall be removed from Ephraim." His luste shall be punished. Jer. v. 8.—Some translate Heb. "the mourning of those who stretch themselves on their beds is at hand." Others, "their funeral feast is distant." None shall bewail their death. So ambiguous is the original. C.

VER. 8. *Jacob.* God loved the humility of the patriarch, and hated the pride of his posterity. W.

VER. 9. *Die.* Their numbers will not protect them from the plague.

VER. 10. *Burn.* After the captivity, it was more common to bury or to embalm the dead. C.

VER. 11. *Lord.* He has done it. Do not repine. Theod. S. Cyr.—Heb. "Be silent, and not to remember the," &c. He will offer comfort. C.—Still, none will return to the Lord. S. Jer.

VER. 12. *Clefts.* All shall perish, (C.) both Israel and Juda. Chal. Grot.—But he speaks only of the former.

VER. 13. *Buffles*, which cannot be tamed. Heb. "with oxen." We must understand, *on rocks.* C.—Sept. "Shall they be silent when they are with females?" H.—To turn the works of justice into sins, is no less unnatural than to plough with wild buffles. W.

VER. 14. *Naught:* in your idols, which are nothing, (1 Cor. viii. 4.) or in your own strength, fortifications, or allies.—*Horns:* glory and power. C.—*Parata tollo cornua.* Hor. epod. 6.

15 But behold, I will raise up a nation against you, O house of Israel, saith the Lord, the God of hosts: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

CHAP. VII.

The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.

THESE things the Lord God shewed to me: and behold, the locust was formed in the beginning of the shooting up of the latter rain; and lo, *it was* the latter rain after the king's mowing.

2 And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

3 The Lord had pity upon this: It shall not be, said the Lord.

4 These things the Lord God shewed to me: and behold, the Lord called for judgment unto fire, and it devoured the great deep, and eat up a part at the same time.

5 And I said: O Lord God, cease, I beseech thee: who shall raise up Jacob, for he is a little one?

6 The Lord had pity upon this: Yea, this also shall not be, said the Lord God.

7 These things the Lord shewed to me: and behold, the Lord *was* standing upon a plastered wall, and in his hand a mason's trowel.

8 And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people, Israel: I will plaster them over no more.

9 And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

10 And Amasias, the priest of Bethel, sent to Jeroboam, king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

12 And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

13 But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

14 And Amos answered, and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman, plucking wild figs.

15 And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people, Israel.

16 And now, hear thou the word of the Lord: Thou sayest: Thou shalt not prophesy against Israel, and thou shalt not drop *thy word* upon the house of the idol.

17 Therefore, thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons, and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

VER. 15. *Nation;* the Assyrians.—*Desert,* commonly called Bezor, (C.) between Damietta and Rhinocorura. S. Jer.—The whole territory of Israel, reaching so far, (v. 2.) shall be laid waste. C.

CHAP. VII. VER. 1. *The locust,* &c. These judgments by locusts and fire, which by the prophet's intercession were moderated, signify the former invasions of the Assyrians under Phul and Theglathphalassar, before the utter desolation of Israel by Salmanasar. Ch.—Locusts denoted the Assyrian invaders. 4 K. xviii. W.—*Formed.* Lit. "the maker of the locust, in the beginning of the *herbs* shooting," &c. (H.) in spring. S. Jer.—They pasture in our January: yet the grass of autumn may be meant. The king took the best which grows in summer. C. —Sept. "and lo, a swarm of locusts coming in the morning; and lo, one bruchus, Gog, the king," (H.) or "against king Gog." C.—Aquila has, "of the king of Gaza." He probably left the original term, (S. Jer.) *gizze.* H.—The invasion of the Assyrians, Chaldeans, and Scythians is insinuated. Theod.—The latter came the year after the earthquake. C. i. Pezron.—This was the first vision of Amos. C.—He saw the first and last inroads of the Assyrians, as well as the prosperity of Jeroboam. M.

VER. 2. *When.* Sept. "If it shall eat up," &c. H.—*Little.* After Jeroboam II. the kingdom fell to decay, when Manahem called in the Assyrians. C.

VER. 3. *The.* Sept. "Repent, O Lord, on this head, and this shall," &c.—*Not be:* the grass shall not be totally devoured. H.—The king of the Assyrians invaded Juda in vain. 4 K. xix. W.

VER. 4. *Part* of the land, if the prophet had not interposed; (v. 6. C.) or rather civil wars desolated a great part of the kingdom, before the Lord was appeased. H.—The fire foreshewed the captivity of the two tribes. 4 K. xxiv. W.

VER. 6. *The.* Sept. as v. 3. H.—We read not of locusts being sent, v. 1. But the fire of war certainly raged before the final catastrophe of Jehu's family, when Sellum slew Zacharias. 4 K. xv. 8. C.

VER. 7. *Plastered.* Heb. "wall, made by a plumb-line, with a plumb-line in his hand." Prot. H.—But Sept. Syr. &c. seem more literal, (C.) "on a wall of adamant, and a diamond in his hand." Heb. *anac,* (H.) whence a diamond was called *anactites,* (Orpheus) or *anachites.* Pliny xxxvii. 4.—Saturn had a scythe of adamant, and walls of this kind were deemed impervious even to the inhabitants of heaven. Thus Virgil describes the gate of hell:

Porta adversa ingens solidoque adamante columnæ,
Vis ut nulla virum non ipsi excindere ferro
Cœlicolæ valeant.——————————Æn. vi.

—God appearing on such a wall, intimated that the separation between him and his people was complete. C.—*Hic murus aheneus esto.* Hor. i. ep. 1.

VER. 8. *Plaster.* Sept. "I will no more pass over it," the adamantine wall. I will hide their faults no longer. H.—This third vision alluded to the distress of the ten tribes. 4 K. xv. 20. W.

VER. 9. *Idol.* Heb. "Isaac." C.—Sept. "laughter." H.—Isaac had resided for some time at Bersabee, which was a place frequented by the idolaters. C. v. 5. and viii. 14. Josias overthrew (4 K. xxiii. 8. C.) the profane "altars." H.—*Sword.* His son Zacharias was slain after six months reign. v. 6. 11.

VER. 10. *Words.* Nothing could be more unfounded. Amos had indeed denounced many judgments; but he was not wanting in respect to the king. C.

VER. 11. *Sword.* The prophet did not say this, but that the Lord would *rise up against the house of Jeroboam with the sword;* which was verified when Zacharias, the son and successor of Jeroboam, was slain by the sword. 4 K. xv. 10. Ch.—The false prophet was therefore guilty of a lie. They accuse the preachers of truth as traitors. W.—Thus many missionary priests have been traduced in England. H.

VER. 12. *Seer.* This was the ancient title of prophets; (1 K. ix. 9. C.) but it is here used contumeliously. H.—We know not whether Amasias acted by the king's order or not. He was less afraid of the predictions than of losing his employment. C.

VER. 13. *Sanctuary,* or "palace." Kimchi.—The kings resided commonly in Samaria; but they came hither to practise their religion, and had a palace. C. —The *king's choice* was all that Amasias regarded, as many seem still to do, without examining whether the religion be true or false! Will the king screen them from the indignation of the just Judge at the hour of death? H.

VER. 14. *I am not a prophet.* That is, I am not a prophet by education: nor is prophesying my calling or profession: but I am a herdsman, whom God was pleased to send hither to prophesy to Israel. Ch.—He speaks with the like humility as the baptist, John i. 21. Lu. vii. 26. It seems the prophets usually left their trade, and applied to meditation. Zac. viii. 5. Sept. "I was not a prophet, nor," &c.—*Plucking.* Sept. (Th.) "pricking." C.—This was requisite to make the fruit ripen in four days' time. Pliny xiii. 7. and xvi. 27.—Wild fig-trees have three sorts of fruit. The flies which proceed from some of them, prick the sweet figs, and make them ripen. Tournefort i. let. 8.—Amos probably conveyed such wild figs to be near those of the garden, while at other times he fed his cattle.

VER. 16. *Drop;* menaces. Ezec. xx. 46. Sept. "thou shalt not disturb (C.) or threaten the house of Jacob." S. Jer.—*Idol;* the calf, worshipped in Bethel. Ch.—Heb. "Isaac," as v. 9. H.

VER. 17. *Play.* Symmachus has better, "shall be treated as a harlot." A "husband would rather hear that his wife had been slain than defiled." S. Jer. —*Line,* and divided among strangers.—*Land,* out of Palestine. All other countries were deemed unclean. Amasias was probably exiled, or led captive by Theglathphalassar, as Salmanasar did not come till sixty-two years after the death of Jeroboam. We know no more of the history of Amasias. The martyrologies say he slew Amos. C.—His name means "rigid," and he was a true image of a heretic. "All that he possesses shall fall to the share of devils." S. Jer.

CHAP. VIII. VER. 1. *Hook.* Heb. "basket of summer fruit." Sept. "bird-cage *or* net." H.—Israel was ripe for destruction. v. 2. C. vii. 8. C.—Not only

CHAP. VIII.

Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshewed, for their avarice and injustices.

THESE things the Lord shewed to me: and behold a hook to draw down the fruit.

2 And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people, Israel: I will not again pass by them any more.

3 And the hinges of the temple shall screek in that day, saith the Lord God: many shall die: silence shall be cast in every place.

4 Hear this, you that crush the poor, and make the needy of the land to fail,

5 Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure and increase the sicle, and may convey in deceitful balances.

6 That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn.

7 The Lord hath sworn against the pride of Jacob: Surely I will never forget all their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at mid-day, and I will make the earth dark in the day of light:

10 [a] And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

11 Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

12 And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

13 In that day the fair virgins, and the young men shall faint for thirst.

14 They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

CHAP. IX.

The certainty of the desolation of Israel: the restoring of the tabernacle of David, and the conversion of the Gentiles to the Church; which shall flourish for ever.

I SAW the Lord standing upon the altar, and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.

2 [b] Though they go down even to hell, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.

3 And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent, and he shall bite them.

4 And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. [c] And I will set my eyes upon them for evil, and not for good.

5 And the Lord, the God of hosts, *is he* who toucheth the earth, and it shall melt: and all that dwell therein shall mourn: and it shall rise up as a river, and shall run down as the river of Egypt.

6 He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: [d] who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

7 Are not you as the children of the Ethiopians

[a] Tobias ii. 6. 1 Mac. i. 41.

[b] Ps. cxxxviii. 8.—[c] Jer. xliv. 11.—[d] Supra v. 8.

those who were near, (4 K. xv. 29.) but the rest also were taken, (4 K. xvii. 6.) as we pull with a hook the fruit which we cannot reach otherwise. W.

VER. 3. *Temple*, when God comes like a mighty warrior; or when the profane temples shall be pillaged. C. ix. 1. Heb. also, "the canticles of the temple *or* palace shall be changed into lamentations."—*Place.* Heb. "a multitude of dead bodies shall be cast in every place. Keep silence." C.

VER. 5. *Month:* the first day was observed as a festival. Num. x. 10. H.—At the expiration of the month usurers demanded their money. Hor. i. sat. 3. Aristoph. Nub. ii. 1.—*Corn*, to sell after the sabbatical year, when it was dearest. Sabbath also denotes all "festivals." These misers think that there are too many.—*Sicle.* Having a large measure to buy, and a small one to sell again. Deut. xxv. 13. Prov. xx. 10.

VER. 6. *Shoes*, for almost nothing. Thus they forced the poor to serve, or to sell their effects.

VER. 7. *Jacob*, because the rich despise the poor. It may also mean, that he swore by heaven or the temple, (Lev. xxvi. 19.) or that he would destroy the high places. C.

VER. 8. *Altogether.* Sept. "its total ruin shall rise as a river."—*Egypt.* The whole land shall be visited with misery, as Egypt is by the Nile. H.—The enemy shall retire with the booty. The Nile overflows in summer, and covers Egypt for six weeks, carrying much earth with its impetuous waves. Is. xviii. 2.

VER. 9. *Light.* Usher (A. 3213.) explains this of an eclipse, at Pentecost. The Fathers generally understand that which accompanied the death of Christ; but it only implies great desolation and terror. Jer. xv. 9. Joel iii. 11. S. Jer. &c. C.—In their greatest prosperity, calamities shall unexpectedly fall upon them. W.

VER. 10. *Baldness*, the hair being cut in mourning. Job i. 20.—*Son*, most afflicting. Zac. xii. 10. Jer. vi. 26. C.

VER. 11. *Lord.* During the siege provisions were wanting, but instruction still more so. W.—Israel had banished Amos. They would be left destitute. We find no prophet among them during the captivity, except Tobias. C. xiii. 3. We may apply this to the state of the Jews since the death of Christ. They have no guides. C.—They read incessantly, and do not understand (S. Jer Mercer.) the Bible, which none will ever penetrate who refuse to receive the key from the Church. H.

VER. 12. *Sea to sea:* from west to south, or to the ocean; in whatever part of the world they may be. C.

VER. 14. *Sin.* Sept. "propitiation," which the pagans deemed requisite; (Hor. i. ode 2.) or worship (H.) of Baal, (4 K. xvii. 16. C.) and all the other superstitions. H.—*Way.* Sept. "thy God," or religion, (Acts ix. 2.) or pilgrimage to Bersabee. C. v. 5. Perhaps the true God was here adored; but it was in a manner which he condemned. C.—In vain do those pretend to honour Him, who follow the traditions of unbelieving men. H.

CHAP. IX. VER. 1. *Altar*, in Jerusalem. C. viii. 3. and i. 2. God is going to punish Israel, (C.) or the two tribes. Chal. S. Jer.—The ruin of the altar and temple, imply the abolishing of sacrifices during the captivity, at Babylon. W.—But Amos speaks rather of Israel. C.—*Sword.* The princes and people are all guilty. Sept. "strike or cut on the heads of all." H.

VER. 2. *Hell;* to the deepest caves, where they used to flee. Ps. cxxxviii. 8.

VER. 3. *Top*, in woods, or caverns.—*Serpent.* Fishes and sea monsters are so called.

VER. 5. *A river.* Sept "the river of Egypt." C. viii. 8. and v. 24. C.—Grabe's ed. has "its consummation (*or* utter ruin) shall rise up as a river." H.

VER. 6. *Ascension*, or his high throne. Ch.—Sept. "the ascent, and hath founded the declaration (H.) *or* promise upon," &c. which must be explained in a moral sense. C.—*Bundle.* That is, his Church, bound up together by the bands of one faith and communion, (Ch.) which God will protect, and punish

unto me, O children of Israel, saith the Lord? did not I bring up Israel out of the land of Egypt: [a]and the Palestines out of Cappadocia, and the Syrians out of Cyrene?

8 Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord.

9 For behold, I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground.

10 All the sinners of my people shall fall by the sword: who say: The evils shall not approach, and shall not come upon us.

11 In that day [b]I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

12 That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord, that doth these things.

13 Behold, the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and [c]the mountains shall drop sweetness, and every hill shall be tilled.

14 And I will bring back the captivity of my people, Israel: and they shall build the abandoned cities, and inhabit *them:* and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land, which I have given them, saith the Lord, thy God.

[a] Deut. ii. 25. Jer. xlvii. 4.

[b] Acts xv. 16.—[c] Joel iii. 18.

sinners. W.—Heb. "his apartments in heaven, and his assembly (*or* footstool) on earth."—*Sea*, by floods, or rather by rain. C. v. 8. C.

VER. 7. *Ethiopians.* That is, as black as they, by your iniquities. Ch.—Chus was father of the Scythians, Arabs, &c. Yet none of these nations were under the peculiar protection of God. The Israelites depended too much on this prerogative, (C.) which they deserved to lose by their sins. H.—God brought them out of Egypt. But he also took the Philistines from Caphtor, (C.) and enabled them to settle in the country. H.—*Cappadocia.* Cyprus, (Gen. x. 14.) or rather Crete. 1 K. C.—*Cyrene*, (Sym.) "wall," (Th.) or "pit." Sept. Theglathphalassar took Aram or the people of Damascus into captivity. C.—Their future return is represented as already past. Vat. Mercer.

VER. 9. *Ground*, to be mixed with the good corn.—Israel shall be purified in captivity. C.—Though many perished, God still preserved his Church. W.

VER. 10. *Us.* Such infidels delayed repentance, (H.) or laughed at the menaces of impending ruin. C. v. 18. C.

VER. 11. *David.* S. James, after S. Peter, explains this of the vocation of the Gentiles. Acts xv. 15. W.—After the fall of Israel, Juda still flourished: but this cannot be meant. The prosperity after the return from Babylon, or rather under Jesus Christ, must fulfil the prediction. Zorobabel had a very precarious authority, and the Machabees were not of the tribe of Juda, nor was their kingdom so flourishing or durable. C.

VER. 12. *Edom*, subdued by Hircan, with the surrounding nations. The same letters may be read *Adam*, "man," as the Sept. have, agreeably to Acts xv. 17. C.—"That the rest of men might seek the Lord, (Grabe substitutes me) and all the nations upon whom my," &c. Edom and all mankind shall receive the glad tidings of salvation. H.

VER. 13. *Shall overtake*, &c. By this is meant the great abundance of spiritual blessings; which, as it were, by a constant succession, shall enrich the Church of Christ. Ch.—Munster, and his imitator, Clarius, see nothing but an allegory in this abundance and *return*, v. 14. Yet the literal sense ought to be adopted, when it involves no contradiction. Houbigant, pref. p. 297.—God promised a succession of crops to the faithful Israelites, (Lev. xxvi. 5.) and the return of the ten tribes is frequently specified. C.

THE PROPHECY OF ABDIAS.

ABDIAS, whose name is interpreted *the servant of the Lord*, is believed to have prophesied about the same time as Osee, Joel, and Amos: though some of the Hebrews, who believe him to be the same with Achab's steward, make him much more ancient. His prophecy is the shortest of any in number of words, but yields to none, says S. Jerom, in the sublimity of mysteries. It contains but one chapter. Ch.—He foretells the destruction of Edom, for its pride and enmity against the Jews: whose return and the redemption of mankind are also announced. W.—Abdias seems to have prophesied after the destruction of Jerusalem, and before Nabuchodonosor attacked Edom, &c. which took place within five years. C

CHAP. I.

The destruction of Edom, for their pride: and the wrongs they did to Jacob: the salvation and victory of Israel.

THE [a]vision of Abdias. Thus saith the Lord God to Edom: [b]We have heard a rumour from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

2 Behold, I have made thee small among the nations: thou art exceedingly contemptible.

3 The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground?

4 Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the Lord.

5 If thieves had gone into thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? if the grapegatherers had come into thee, would they not have left thee at the least a cluster?

[a] A. M. circiter 3224. A. C. 780.—[b] Jerem. xlix. 14.

CHAP. I. VER. 1. *Edom.* The Jews understand this of the Romans; others apply it to themselves; but it seems to speak of the Idumeans.—*Ambassador*, prophet, or angel; or God has suffered the passions of men to act. All is here animated. God appears leading on the various nations. C.—He directed their thoughts to unite against Edom. W.—Yet he did not approve of their ambition. H.

VER. 2. *Contemptible.* The nations of Chaldea, &c. were far more potent. Yet Edom must be brought still lower.

VER. 3. *Rocks.* Heb. "Selah," or Petra, the capital. C.—People dwell in caverns from Eleutheropolis to Ailath. S. Jer.

VER. 4. *Down.* Job xx. 6. How vain is all human power!

VER 5. *Cluster.* Jer. xlix. 9. The Chaldeans take all, and remove the people. v. 7.

VER. 7. *Peace.* The enemy had used their services against the Jews; but now they invade their confederates. C.—Of this the Idumeans were not aware. H.

6 How have they searched Esau, how have they sought out his hidden things?

7 They have sent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay snares under thee: there is no wisdom in him.

8 [a]Shall not I in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau?

9 And thy valiant men of the south shall be afraid, that man may be cut off from the mount of Esau.

10 [b]For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish for ever.

11 In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

12 But thou shalt not look on in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

13 Neither shalt thou enter into the gate of my people, in the day of their ruin: neither shalt thou also look on in his evils, in the day of his calamity: and thou shalt not be sent out against his army, in the day of his desolation.

14 Neither shalt thou stand in the cross-ways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy mountain, so all nations shall drink continually: and they shall drink, and sup up, and they shall be as though they were not.

17 And in Mount Sion shall be salvation, and it shall be holy: and the house of Jacob shall possess those that possessed them.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, for the Lord hath spoken it.

19 And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Philistines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

20 And the captivity of this host of the children of Israel, all the places of the Chanaanites, even to Sarepta: and the captivity of Jerusalem, that is in Bosphorus, shall possess the cities of the south.

21 And saviours shall come up into Mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord.

[a] Isai. xxix. 14. 1 Cor. i. 19.

[b] Gen. xxvii. 42.

VER. 8. *Esau.* Job and Eliphaz were both from this country.

VER. 9. *South.* Heb. "Theman," (C.) where the Romans kept a garrison, fifteen miles south of Petra. S. Jer.

VER. 10. *Slaughter.* They invaded the dominions of Achaz, and incited the enemy to destroy all. 2 Par. xxviii. 17. Ps. cxxxvi. 7.

VER. 11. *Captive.* He alludes to the taking of Sedecias.—*Lots*, for the booty, or whether they should burn the city or not. All was regulated by lots. C.

VER. 12. *Thou shalt not look*, &c. or *thou shouldst not*, &c. It is a reprehension for what they had done, and at the same time a declaration that these things should not pass unpunished. Ch.—God admonishes, and at the same time insinuates that the Idumeans would act quite the reverse. W.—*Magnify.* Lit. thou shalt not speak arrogantly against the children of Juda, as insulting them in their distress, (Ch.) like people mocking. When they shall be themselves afflicted, they shall cease to upbraid the Jews. C.

VER. 13. *Army.* Heb. also, "goods." Sept. "thou wilt not join their army in the day of ruin." H.—Thou wilt have other things to think about.

VER. 14. *Flee.* The Idumeans might easily have concealed the fugitives. But they were so inhuman as to fall upon them, (C.) or drive them back.

VER. 15. *Nations* around. H.—Josephus (x. 11.) does not specify Edom. But the prophets had announced their destruction, effected by Nabuchodonosor, while the main part of his army besieged Tyre. C.

VER. 16. *Drink.* They shall rejoice at your fall, as you did at that of Juda; (S. Jer.) or, as my people has not been spared, can you expect to escape? Jer. xlix. 12.—*Not.* These nations and the Chaldeans themselves were brought low, while the Jews regained the regal power. The cup denotes vengeance. Ps. lxxiv. 9. Plautus uses the same expression: *ut senex hoc eodem poculo, quo ego bibi, biberet.* Casina. C.

VER. 17. *Sion.* This prosperity, in the historical sense, was promised to the Jews, after their return; and they enjoyed as much of it as their sins did not hinder; the rest was fulfilled in Christ. S. Jer. ad Dard. W.—*Holy.* Providence watched over the Jews in a particular manner, while the neighbouring nations fell a prey to the Persians, to Alexander, &c. The persecution of Epiphanes was sharp, but of short duration; and it gave occasion to the Jews to regain their liberty, and to have kings C.) little (H.) inferior to those of old.—*Them.* Heb. "its goods." The Jews obtained all Palestine. C.—Christ extends his dominion over the world. Theod.

VER. 18. *Stubble.* The Jews often attacked Edom, and at last forced them to submit to the law of circumcision.—*Remains.* Sept. cop. vary; "corn fire, or carrier." H.—Those who escaped alone from battle had the former title. Hesyc. πυρφορος. C.—Priests went with fire before the armies engaged. If they were slain, it was a sign that no quarter was given, as these were accounted sacred. Grabe. Prol. H.

VER. 19. *Plains.* Sephala. Jos. x. 40.—*Samaria*, which the Cutheans had occupied, till Alexander subjected them to the Jews, and Hircan asserted his authority. Jos. Ant. xiii. 18.—*Galaad*, east of the Jordan. Benjamin alone did not occupy this country.

VER. 20. *Sarepta.* This was accomplished after the persecution of Epiphanes. —*Bosphorus.* So S. Jerom's master interpreted *Bispharad.* But it seems rather to mean a part of Mesopotamia. Sippara stands above, where the Euphrates divides its streams.

VER. 21. *Saviours*, the Machabees, as figures of Christ. The temporal power of the Jews ended thirty-seven years after his resurrection. C.—The rest of this prophecy (v. 19.) regards Christ's kingdom over all nations, which believe in him, and receive the remission of their sins. Acts x. 43. S. Aug. de civ. Dei. xviii. 31. W.

THE PROPHECY OF JONAS.

JONAS prophesied in the reign of Jeroboam II. as we learn from 4 K. xiv. 25. to whom also he foretold his success in restoring all the borders of Israel. He was of Geth-Opher, in the tribe of Zabulon, and consequently of Galilee; which confutes that assertion of the Pharisees, (John vii. 52.) that no prophet ever arose out of Galilee. He prophesied and prefigured in his own person the death and resurrection of Christ, and was the only one among the prophets who was sent to preach to the Gentiles. Ch.—The most incredible mystery in our religion, and the vocation of the Gentiles, are thus insinuated. C.—The latter shall be saved if they repent, like Ninive. W.—Paine's supposition, that this book was written by a pagan "to satirise the malignant character of a predicting priest," requires no refutation. H. Watson.

CHAP. I.

Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.

NOW [a]the word of the Lord came to Jonas, the son of Amathi, saying:

2 Arise, and go to Ninive, the great city, and preach in it: for the wickedness thereof is come up before me.

3 And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord,

4 But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

6 And the ship-master came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

7 And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

9 And he said to them: I am a Hebrew, and I fear the Lord, the God of heaven, who made both the sea and the dry land.

10 And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.)

11 And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled.

12 And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

13 And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

14 And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 And they took Jonas, and cast him into the sea, and the sea ceased from raging.

16 And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

CHAP. II.

Jonas is swallowed up by a great fish; he prayeth with confidence in God: and the fish casteth him out on the dry land.

NOW the Lord prepared a great fish to swallow up Jonas: [b]and Jonas was in the belly of the fish three days and three nights.

[a] A. M. circiter 3197. A. C. 807.

[b] Mat. xii. 40. and xvi. 4. Luke xi. 30. 1 Cor. xv. 4.

CHAP. I. VER. 2. *Ninive*, the capital city of the Assyrian empire. Ch.—It was 150 stadia long and 90 broad, (Diod. ii.) on the western bank of the Tigris. Pliny vi. 13.—Mosul, which some mistake for it, stands on the northern side. See Gen. x. 10. At the time when Jonas preached, Ninive would contain about 600,000. C. iv. 11. They were people less favoured by God, (Acts xiv. 15. C.) but not abandoned. Theod.—God took sufficient care of all his creatures, and foretold many things relating to foreign nations. C.—Rom. iii. 29. W.—*For the.* Sept. add, "cry of." Gen. iv. and xviii. H.

VER. 3. *Tharsis.* Which some take to be Tharsus of Cilicia, others to be Tartessus of Spain, others to be Carthage. Ch.—*Joppe*, now Jaffa, (M.) a miserable seaport. H.—It was formerly the best near Jerusalem, (2 Par. ii. 16.) though very dangerous. Jos. Bel. iii. 15. or 29.—It is said to have been built before "the inundation" of the world, (Mela. i. 11.) and was famous for the adventure of Andromeda, rescued by Perseus from a sea monster. Pliny v. 13. C.—*Lord.* He feared being accounted a false prophet, (W.) knowing how much God was inclined to shew mercy, (C. iv. 2.) and being disheartened at the difficulty of the undertaking, like Moses and Gedeon. C.—He might also think that if the Ninivites repented, it would be a reflection on the obstinacy of the Jews. S. Greg. Mor. vi. 13. S. Jer.

VER. 4. *Broken.* Seeing no natural cause of such a sudden tempest, they concluded (W.) that some on board must be guilty; as the sailors argued (H.) when the noted atheist, Diagoras, was in similar circumstances. C.—They had recourse to lots, and the prophet consented by God's inspiration, (W.) though this is not written, (H.) and the lots were superstitious. M.—The oriental writers add many things to this sufficiently marvellous account. Lyran. D'Herbelot. C.

VER. 5. *God.* They were idolaters. v. 6.—*Wares*, which is commonly done in storms. C.—This loss was in punishment of their sins; though they seem not devoid of some fear of God and man. H.—*Sleep.* This is a lively image of the insensibility of sinners, fleeing from God, and threatened on every side with his judgments; and yet sleeping as if they were secure. Ch.—Yet Jonas was sleeping through grief. S. Jer. Mat. xxvi. 40. C.

VER. 9. *Fear*, and therefore fly *from the face of the Lord.* v. 3, 10. H.—He knew that God is every where, v. 3. Ps. cxxxiii. 8. C.—Sept. "I worship." Fear is often taken in this sense. H.

VER. 12. *Cast me.* God intimates that he required this sacrifice. M.

VER. 13. *Hard.* They were unwilling to destroy the prophet, (C.) fearing to incur fresh guilt by thus treating one who had intrusted his life to them. Jos. Ant. ix. 11.

VER. 14. *Blood.* We act thus by his direction, and through necessity.

VER. 16. *Lord.* They were converted by this prodigy, and offered sacrifice immediately, or (C.) when they came to port. M.—All know by the light of reason that sacrifice and vows are acceptable to the Lord. W.

CHAP. II. VER. 1. *Fish.* Heb. *dag:* afterwards *daga* occurs, v. 2; (H.) on which Leusden observes, the Jews infer that Jonas was first swallowed up by a male and then by a female fish, which being full of young he was much straitened, and prayed from the belly of that (*hadaga*) female fish! He alludes to R

2 And Jonas prayed to the Lord, his God, out of the belly of the fish.

3 And he said: [a] I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

4 And thou hast cast me forth into the deep, in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

6 [b] The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord, my God.

8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

9 They that in vain observe vanities, forsake their own mercy.

10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for *my* salvation to the Lord.

11 And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

CHAP. III.

Jonas is sent again to preach in Ninive. Upon their fasting and repentance, God recalleth the sentence by which they were to be destroyed.

AND the word of the Lord came to Jonas the second time, saying:

2 Arise, and go to Ninive, the great city: and preach in it the preaching that I bid thee.

3 And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey.

4 And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed.

5 [c] And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

6 And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published in Ninive, from the mouth of the king, and of his princes, saying: Let neither men nor beasts, oxen, nor sheep, taste any thing: let them not feed, nor drink water.

8 And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

9 [d] Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?

10 And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

[a] Ps. cxix. 1.—[b] Ps. lxviii. 1.

[c] Mat. xii. 41. Luke xi. 32.—[d] Jer. xviii. 11. Joel ii. 14.

Jarchi. H.—Thus *nar*, puer, is put for a girl, to imply that Rebecca was prudent and Dina rambling. Buxt. Tib. 13. See Kennicott, Dis. 2. p. 417 and 552. —Noble discoveries! Many suppose (H.) that this fish was a whale, as it does not live on flesh; (C.) but its throat being so narrow, as hardly to suffer a man's arm to pass, it is more probable that it was the sea-dog, *lamia* or *canis chariarias*, (Bartolin 14.) which may easily contain a man. Aldrovandus iii. 32. M.—This sea-dog, or shark, has five rows of teeth in each jaw. Human bodies have been found entire in the stomach. Button.—Our Saviour calls the fish a whale, Mat. xii. 40. W.—But that term is given to any great sea monster. Yet it is not of much importance what species of fish be meant, provided the miracle be admitted. C.—The pagans ridiculed it. S. Aug. ep. 102. q. 6. 30.—Yet they believed many of a similar nature, alleging the omnipotence of God. S. Jer.—This reason accounts for all the miracles recorded in Scripture. But might not God have chosen some easier expedient? We must not dive into his reasons. The impression which such a fact would make on the Ninivites, and the prefiguring of Christ's burial, might suffice. Jonas was not a type of his death, as some have imagined, Q. ad Orthodox. C.—*Nights*, or as long as our Saviour was in the monument, (M.) which was about thirty-four hours. C. Dis.

VER. 2. *Prayed.* He entertained these sentiments. Sanct. xiv.—He afterwards wrote them down. C.

VER. 3. *I cried.* These five verses (H.) express his thoughts while he was in the sea, (S. Jer. C.) or in the fish. H.—He doubtless prayed before, when he was cast into the sea, and also in the whale's belly, having then greater confidence that he should arrive safely on dry land, (v. 5.) and therefore vowing sacrifices of thanks, v. 10. W.—*Hell;* the whale's belly, (Theod. &c.) or rather the depth of the sea. It may denote any imminent danger.

VER. 5. *Eyes*, in a sort of despair, like the psalmist, xxx. 23. Yet he presently resumes fresh confidence in God, notwithstanding the greatness of his offences.—*Temple.* He went to Jerusalem, like other good Israelites.

VER. 6. *Soul*, so that I was in danger of being suffocated. Ps. lxviii. 2. C.—*Sea.* Heb. "weeds entangled," &c. H.—The Mediterranean has a great deal of sea weed. He speaks of the time before he was swallowed up by the fish.

VER. 7. *Lowest.* Heb. and Sept. "clefts."—*Bars*, or prisons, in the abyss, (C.) farthest from the heights. W.

VER. 8. *Me*, at the last gasp, (C.) and oppressed with grief. M.

VER. 9. *Mercy.* He alludes to the sailors. Theod.—Heb. also, "let them forsake their worship," (Drus. Lev. xx. 17.) or they are guilty of impiety. They neglect their vows. v. 10. C. i. 16. C.

VER. 11. *Spoke to the fish.* God's speaking to the fish was nothing else but his will, which all things obey. Ch. W.—*Land.* Josephus says near the Euxine Sea. But thus it must have travelled 800 leagues. Others fix upon different places, without any proof. C.

CHAP. III. VER. 2. *Bid thee* before, or when thou shalt be there. C.—He seems to have retired to Jerusalem. M.

VER. 3. *Journey.* By the computation of some ancient historians, Ninive was about fifty miles round; so that to go through all the chief streets and public places, was three days' journey. Ch.—Diodorus (iii. 1.) says Ninive was 150 stadia or furlongs in length. It must have been therefore 480 round; and as each furlong contains 125 paces of 5 ft. each, the compass would be "60 Italian miles, (about 50 Eng.)" which would employ a person three days to go through the principal streets. W.—Ninive "was much larger that Babylon." Strabo xvi.—Heb. "a great city of God," &c. denoting its stupendous size.

VER. 4. *Journey.* He records what he said the first day, though he seems to have preached many (Theod.) even during forty days, after which time (H.) he expected the city would fall, and therefore retired out of the walls. C. iv.—*Forty.* Sept. *three.* S. Justin, (dial.) "three, *or* forty-three." Theodoret thinks that the mistake was made by some ancient transcriber, and has since prevailed in all the copies of the Sept. All the rest have forty. S. Aug. (de civ. Dei. xviii. 44.) believes the Sept. placed three for a mysterious reason. Origen (hom. xvi. Num.) suggests that the prophet determined the number, and hence God did not execute the threat. C.—This and many other menaces are conditional. If men repent, God will change his sentence. S. Chrys. S. Greg. Mor. xvi. 18. W.

VER. 5. *God.* They were convinced that he had wrought such wonders in the person of Jonas, with a desire of their welfare, particularly as he allowed them some delay. Accordingly they did penance for about forty days, and their conversion was so sincere, that Christ proposes it to his disciples. Mat. xii. 41. C.—Thus "the city was overturned in its perverse manners." S. Aug. de civ. Dei. xxi. 24. and Ps. 1.—They were at an end, and the city was renovated. H.

VER. 6. *King* Sardanapalus, (Salien, A. 3216) or rather his father, Phul, whom Strabo calls Anacyndaraxes, (C.) and who died A. 3237, (Usher) four years after he had invaded Palestine. 4 K. xv. 19.

VER. 7. *Princes.* Their consent was requisite, to form an irrevocable edict. Dan. vi. 8.—*Men.* Even infants, according to the Fathers. Joel ii. 16. S. Basil adds also, the young of cattle. This was done to excite rational beings to repentance. Theod.—We do not find that cattle were deprived of food on such occasions among the Jews. But Virgil specifies that this was the case at the death of Cæsar, (Ecl. v.) as it was in droughts among some nations of America. Horn ii. 13. C.—When people are greatly moved by repentance, they exceed in austerity; but if this be not indiscreet, God accepts of their good intention. W.

VER. 10. *Mercy.* Heb. "repented," as some copies of the Sept. read, while others have, "was comforted." H.—God suspended the stroke. But as the people soon relapsed, Sardanapalus burnt himself to death, and the city was taken, (S. Jer.) thirty-seven years after Jeroboam. A. 3257. Usher.—Yet this was only a prelude to its future ruin, foretold by Tobias, (xiv. 5. in Gr.) and effected by Nabopolassar and Astyages. C. A. 3378. Usher.—The vestiges did not appear in the days of Lucian, (Charon. C.) soon after Christ. H.

CHAP. IV.

Jonas, repining to see that his prophecy is not fulfilled, is reproved by the type of the ivy.

AND Jonas was exceedingly troubled, and was angry:

2 And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: [a]for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

4 And the Lord said: Dost thou think thou hast reason to be angry?

5 Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befal the city.

6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

10 And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

11 And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts?

[a] Ps. lxxxv. 5. Joel ii. 13.

CHAP. IV. VER. 1. *Troubled.* His concern was lest he should pass for a false prophet; or rather lest God's word, by this occasion might come to be slighted and disbelieved. Ch.—He conjectured that God would spare the penitent Ninivites, and feared lest prophecies should be deemed uncertain. But this doubt is solved by observing that some are conditional, (C. iii. 4. Jer. xviii. 8.) as it proved here. When the people relapsed, they were afterwards destroyed. Nah. i. &c. W. C. iii. 10.—The conversion of Ninive was an earnest of that of the Gentiles. C.—This being so intimately connected with the reprobation of the Jews, (H.) the prophet was grieved at the misery of the latter, (S. Jerom) which our Saviour and S. Paul bewailed. Acts xi. 2. Rom. x. 19. Lu. xix. &c. Yet Jonas seems to have considered himself rather too much.

VER. 5. *Went,* or "had gone," waiting for the city's ruin. C.

VER. 6. *The Lord God prepared an ivy.* Hederam. In the Heb. it is kikajon, which some render a *gourd;* others a *palmerist,* or *palma Christi.* Ch.—This latter is now the common opinion. S. Jerom explains it of a shrub growing very fast in the sandy places of Palestine. He did not pretend (C.) that *hedera,* or ivy, as Aquila translates, (H.) was the precise import; but he found no Latin term more resembling, (C.) as he observes here and in his letter to S. Aug. who had informed him that a certain bishop of Africa having read his version publicly, the audience was surprised at the change; and the Jews, "either through ignorance or malice," decided in favour of the old Greek and Latin version of *gourd,* which Prot. retain. H.—But this does not grow so soon no more than the ivy. The *palma Christi,* or *ricinus,* does. The Egyptians call it *kiki,* and the Greeks *selicy prion.* See Pliny xv. 7. Its foliage is thick, and its trunk hollow. C.—But how came S. Jerom to be unacquainted with this plant? or why did he substitute one false name for another?

VER. 8. *Hot.* Heb. also, "eastern and sultry," (H.) or silent, (C.) which in stead of refreshing, served only to increase the heat, (H.) and to raise dust. Sept. Syr. &c. agree with the Vulg.

VER. 9. *Death.* The spirit of prophecy changes not the temper. C.—Jonas had reason to be grieved, and so had God to shew mercy. In this history and prediction, who would have thought that Jonas had been a figure of our Saviour's death and resurrection, if he himself had not declared it? Mat. xii. W.—The prophet comes out of the fish alive, as Christ does from the tomb. He was cast into the sea to save those on board; Christ dies for the redemption of mankind. Jonas had been ordered to preach, but did not comply till after his escape; thus the gospel was designed to be preached to the Gentiles, yet Christ would not have it done till he had risen. Mat. xv. 26. The prophet's grief intimates the jealousy of the Jews; as his shade destroyed, points out the law, which leaves them in the greatest distress. The very name *fish,* ιχθυς, is a monogram of "Jesus Christ, the Son of God, a Saviour, (C.) *or* crucified." H. S. Paulin ep. 33. —Hence Jonas most strikingly foreshewed Christ. S. Aug. de civ. Dei. xviii. 30.

THE PROPHECY OF MICHEAS.

MICHEAS, of Morasti, a little town in the tribe of Juda, was cotemporary with the prophet Isaias, whom he resembles both in his spirit and his style. He is different from the prophet Micheas, mentioned in the Third Book of Kings, (C. xxii.) for that Micheas lived in the days of king Achab, one hundred and fifty years before the time of Ezechias, under whom this Micheas prophesied, (Ch.) as he did in the two preceding reigns. H.—He addresses both Israel and Juda, and predicts the happiness of the Jews after the captivity, as a figure of what the Church should enjoy. C.—The Jews shall embrace the faith at last, after the Gentiles. W.—We have only a small part of the predictions of Micheas, though he may have written no more. His style is obscure, like that of Osee. C.—His name signifies "humility," or "who *is* like." S. Jer.

CHAP. I.

Samaria, for her sins, shall be destroyed by the Assyrians: they shall also invade Juda and Jerusalem.

THE word [a]of the Lord, that came to Micheas, the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Juda: which he saw concerning Samaria and Jerusalem.

2 [b]Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

3 [c]For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

4 And the mountains shall be melted under him:

[a] A. M. circiter 3246. A. C. 758.

[b] Deut. xxxii. 1. Isai. i. 2.—[c] Isai. xxvi. 21.

CHAP. I. VER. 1. *Morasthite,* "of Maresa," (Chal. C. i. 14. C.) a village near Eleutheropolis. S. Jer.—*Kings.* They reigned about sixty years. C.

VER. 2. *Witness.* Deut. xxxii. Is. i. and vi. The prophet discharges his duty, and will not be blameable, if people die in their sins. Jer. iii. 18. W.—This sublime address shews the importance of the subject, and how deep an impression the sins of Israel had made in his breast.

and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

5 For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jerusalem?

6 And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

7 And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

8 Therefore will I lament, and howl: I will go stript and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

9 Because her wound is desperate, because it is come even to Juda, it hath touched the gate of my people, even to Jerusalem.

10 Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust.

11 And pass away, O thou that dwellest in the Beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the House adjoining shall receive mourning from you, which stood by herself.

12 For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

13 A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion, for in thee were found the crimes of Israel.

14 Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

15 Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

CHAP. II.

The Israelites, by their crying injustices, provoke God to punish them. He shall at last restore Jacob.

WO to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2 And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3 Therefore thus saith the Lord: Behold, I devise an evil against this family: from which you shall not

VER. 3. *Earth*, to subdue the rebels. Amos iv. 13. Hab. iii. 3. C.

VER. 4. *Melted.* Sept. "moved." H.—*Cleft*, as it was to swallow up Core, (Num. xvi. 31.) with the greatest ease.

VER. 5. *Jerusalem.* High places were left there under Joathan. 4 K. xv. 35. Achab had introduced the worship of Baal into Samaria, and though the family of Jehu repressed this worship, it gained ground when Micheas appeared. C.—This conduct excited God's indignation. H.—He came to punish the most guilty. C.

VER. 6. *Heap.* Sept. "hut to keep the fruit." Heb. "hillock of the field," (H.) to be cultivated. Grot.—*Bare*, by Salmanasar. 4 K. xvii. 6. It was afterwards rebuilt, (C.) but completely levelled by Hircan. Jos. Ant. xiii. 18.

VER. 7. *Her wages.* That is, her donaries or presents offered to her idols; or the hire of all her traffic and labour. Ch.—Samaria had trafficked with infidels, and thus grew rich, but imitated their idolatry; (W.) and therefore was ruined, and her citizens and riches (H.) removed into Assyria. W.—*Harlot.* They were gathered together by one idolatrous city, viz. Samaria: and they shall be carried away to another idolatrous city, viz. Ninive. Ch.—The hire of prostitution was not to be received in God's temple, (Deut. xxiii. 18.) which prohibition shews the antiquity of this abominable custom. Bar. vi. 9. S. Aug. de Civ. Dei. iv. 10. C.

VER. 8. *Naked.* Ill clothed, (H.) to shew the approaching calamity of the Israelites. Is. xx. M.—Sept. and Chal. explain all of the people, (C.) or of Samaria. "Therefore shall she lament and howl, go barefoot and naked, bewail like," &c. H.—*Dragons*, when they are crushed by the elephant. Solin xxxviii. M. —*Tannim* means also (H.) whales, &c. which make a horrible noise.—*Ostriches*, or swans. Is. xiii. 21. Both have a mournful note. C.

VER. 9. *Gate.* That is, the destruction of Samaria shall be followed by the invasion of my people of Juda, and the Assyrian shall come and lay all waste even to the confines of Jerusalem. Ch.—Juda received the worship of Baal from Israel. It shared in the punishment of that kingdom. The prophet alludes to the ravages of Sennacherib, v. 13. Yet Juda was much afflicted by Razin and Phacee, before that invasion: which caused Achaz to call in the aid of Theglathphalassar. 2 Par. xxviii. and 4 K. xvi. C.

VER. 10. *Geth.* Amongst the Philistines, lest they rejoice at your calamity. Ch. 2 K. i. 20. Amos iii. 9. C.—Tell not these calamities, which I foresee, among your enemies, lest they rejoice. But lament in your own houses, which shall be filled with dust. S. Jerom prays for the light of the Holy Ghost to understand this passage. W.—*Weep ye not.* Keep in your tears, that you may not give your enemies an occasion of exulting over you: but in your own houses, or in your *house of dust*, your *earthly habitation, sprinkle yourselves with dust*, and put on the habit of penitents. Some take the house of *dust* (in Hebrew *Haphra*) to be the proper name of a city. Ch.—*With tears.* Heb. "at all," (Prot. H.) "in Acco," or Ptolemais, (Reland) or Bochim, (H.) a place near Jerusalem. Judg. ii. 1. But no reference to this place, or to "the Enakim," (who appear in some copies of the Sept.) seems to be made.—*Of dust.* Samaria. v. 6. C.

VER. 11. *Place.* In Samaria. In the Hebrew, the *beautiful place* is expressed by the word *Shaphir*, which some take for the proper name of a city. Ch.—It is thought that S. Jerom has given the sense of several proper names, (C.) or this has been done since in the Vulg. by some other. In the edit. of his works, (A. 1538) we read, "The dwelling of Saphir passes from you: she hath not come out who inhabits Sennan. The house of Asel shall receive," &c. H.—Saphir or Diocesarea was a strong place (Jos. Bel. ii. 37.) of Galilee, where Snanan was also situated. Judg. iv. 11. Haetsel may denote "the vicinity." C.—People shall not attempt to comfort their neighbours, being themselves under the greatest alarms. H.—*Forth.* That is, they that dwelt in the confines came not forth, but kept themselves within, for fear.—*Adjoining*, viz. Judea and Jerusalem, neighbours to Samaria, and partners in her sins, shall share also in her *mourning* and calamity: though they had pretended to *stand by themselves*, trusting in their strength. Ch.—All the inhabitants shall be led into captivity naked. H.

VER. 12. *Weak*, &c. Jerusalem is become weak unto any good; because she dwells in the bitterness of sin. Ch.—Prot. "the inhabitant of Maroth waited carefully for good." H.—We know not of any place called Maroth. Grotius would substitute Ramoth. C.—*Bitterness.* S. Jer. "Maroth." Sym. "provoking to bitterness." They are unable to defend their possessions. H.

VER. 13. *Lachis*, when Sennacherib came to besiege it. 4 K. xviii. 13. C.—*Beginning.* That is, Lachis was the first city of Juda that learnt from Samaria the worship of idols, and communicated it to Jerusalem. Ch.—This is not very probable. We may translate, "this is the source of sin," or of chastisement; or the imitation of Israel, is the chief of the crimes of Sion. C.

VER. 14. *Send.* Lachis shall send to Geth for help; but in vain: for Geth, instead of helping, shall be found to be a *house of lying* and *deceit* to Israel. Ch.—*Inheritance.* Some translate rather "Moreseth (or Morasthi) of Geth, the houses of Acsib," &c. Both these towns were near Geth, and perhaps at this time subject to it. 2 Par. xxviii. 18. Achaz sent to ask for aid against the king of Israel, v. 9. C.—Prot. "therefore shalt thou give presents to Moresheth-Gath, the houses of Achzib *shall be* a lie to the," &c. H.—There is an allusion between *Acsib* and a *lie*, as also between *Maresa* and an *heir*, (v. 15. C.) as the terms have those senses. H.

VER. 15. *Heir. Maresa* (which was the name of a city of Juda) signifies *inheritance:* but here God by his prophet tells the Jews, that he will bring them *an heir* to take possession of their *inheritance:* and that *the glory of Israel* shall be obliged to give place, and to retire even to *Odollam*, a city in the extremity of their dominions. And therefore he exhorts them to penance in the following verse. Ch.—Maresa shall fall a prey to the king of Assyria. Micheas was a native of this town, and he ironically addresses his countrymen. C.—*Glory.* Thus he denotes "the misery" of Israel, which shall be extended to the last town in Juda. W.—Heb. means also "burden." Odolla was taken by Sennacherib, (C.) with the other towns around Jerusalem. H.

VER. 16. *Eagle.* When it loses its feathers, it becomes languid. Theod.—This verse should be joined with the next chapter, which regards the kingdom of Israel. C.

CHAP. II. VER. 1. *Evil.* Sept. "labours." Heb. "vanity, *or* an idol." H. —That is called unprofitable, which is very detrimental. W.—*Morning*, suddenly and with zeal. C.—*Is.* Heb. "has power," (Chal.) "they have not raised their hands to God." Sept. Arab.

VER. 2. *Oppressed.* Lit. "calumniated," (H.) as Jezabel did Naboth. 3 K. xxi. 13.

VER. 3. *Time.* It was very near. Micheas saw the ruin of Samaria, under Theglathphalassar and Salmanasar.

VER. 4. *Say.* The Israelites sing this mournful canticle to v. 7. which the

withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

4 In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

5 Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the Lord.

6 Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

7 The house of Jacob saith: Is the Spirit of the Lord straitened, or are these his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

9 You have cast out the women of my people from their houses, in which they took delight: you have taken my praise for ever from their children.

10 Arise ye, and depart, for there is no rest here for you. For that uncleanness of *the land*, it shall be corrupted with a grievous corruption.

11 Would God I were not a man that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

12 I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as sheep in the midst of the sheepcotes, they shall make a tumult by reason of the multitude of men.

13 For he shall go up that shall open the way before them: they shall divide, and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

CHAP. III.

For the sins of the rich oppressing the poor, of false prophets flattering for lucre, and of judges perverting justice, Jerusalem and the temple shall be destroyed.

AND I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,

2 You that hate good, and love evil: that violently pluck off their skins from them and their flesh from their bones?

3 Who have eaten the flesh of my people, and have flayed their skin from off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot.

4 Then shall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

5 Thus saith the Lord concerning the prophets that make my people err: that bite with their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him.

6 Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the prophets, and the day shall be darkened over them.

7 And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God.

8 But yet I am filled with the strength of the spirit of the Lord, with judgment and power: to declare unto Jacob his wickedness, and to Israel his sin.

9 Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment, and pervert all that is right.

10 You that build up Sion with blood, and Jerusalem with iniquity.

11 [a]Her princes have judged for bribes: and her

[a] Ezec. xxii. 27. Soph. iii. 3.

prophet composes for them, to shew the certainty of the event. It is very difficult. C.—The whole synagogue speaks. M.—*Depart.* How do you pretend to say that the Assyrian is departing, when indeed he is coming to divide our lands amongst his subjects? Ch.—The Cutheans were sent into the country. 4 K. xvii. 24. C.—Sept. "and there was none to hinder him from returning, our lands were divided." H.

VER. 5. *None.* Thou shalt have no longer any lot or inheritance in the land of the people of the Lord. Ch.—Strangers had taken possession. C.—Virgil has the like affecting thoughts. Ec. i. *Impius hæc tam culta novalia miles habebit?* H.

VER. 6. *Drop.* That is, the prophecy shall not come upon these. Such were the sentiments of the people that were unwilling to believe the threats of the prophets. Ch.—The princes order the prophets not to inculcate so many miseries. W.—Heb. "Make it not rain: they will make it rain: they will cause no rain like this: confusion shall not cease." The people beg that the prophets would not announce such judgments: but, (C.) correcting themselves, they bid them to say what they please, (H.) as nothing can befall them more terrible. Here the canticle ends. C.—Sept. "shed no tears, nor let them weep for these things, for she will not cast away reproaches, who says the house of Jacob has provoked the spirit," &c. H.

VER. 7. *Straitened.* Is he inclined to danger? The prophet replies, if God punishes, it is because the people will not repent. C.—His mercy is extended to penitents, as well as to the just. W.

VER. 8. *Away.* You have often stripped people of their necessary garments; and have treated such as were innocently passing on the way, as if they were at war with you. Ch.—He alludes to Israel attacking Juda without cause, and killing 120,000 at once, while they took 200,000 women and children (v. 9.) captives, whom Oded indeed persuaded them to release. 2 Par. xxviii. 6. Sept. are very obscure in this chapter. C.

VER. 9. *Cast out,* &c. Either by depriving them of their houses; or, by your crimes, giving occasion to their being carried away captives, and their children, by that means, never learning to praise the Lord. Ch.—The Jews accustomed them to sing God's praises early, while they were still innocent. Ps. viii. 2. Misery might cause them to complain of Providence. Perhaps the prophet alludes to the custom of divorces. Mal. ii. 15.

VER. 10. *Corruption.* Your sins will not permit you to remain any longer, and strangers shall defile this land. C.

VER. 11. *Would God,* &c. The prophet could have wished, out of his love to his people, that he might be deceived in denouncing to them these evils that were to fall upon them: but by conforming himself to the will of God, he declares to them that he is sent to prophesy, literally to *let drop* upon them, the wine of God's indignation, with which they should be made drunk; that is, stupified and cast down. Ch.—Prot. "If a man, walking in the spirit of falsehood, do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be a prophet of this people." But I cannot thus deceive you. H.

VER. 12. *Assemble.* God shews his mercy, in gathering his Church out of all nations. W.—At least the Jews shall be converted, (Rom. xi. 25. S. Jer. Eus. Dem. ii. 50.) or they shall be butchered by the Assyrians. Sanct.—*Men.* The country was very populous when the Romans destroyed the Jews. They had returned by degrees. C.

VER. 13. *Open.* Heb. "break down." H.—*Divide.* Heb. "make a breach." They shall return boldly, and in triumph. C.

CHAP. III. VER. 1. *I.* Heb. and Sept. "He, *the Lord,* said;" or, Micheas addressed the princes of both kingdoms, under Ezechias. v. 12. Jer. xxvi. 18.—*To know* and practise. Osee vi. 3. C.—Both rich and poor strove to extort from each other. W.

VER. 2. *Skins.* When some exhorted Tiberius to lay on more taxes, he replied: "a good shepherd must shear the flock, and not tear off the skin." Suet. xxxii.

VER. 5. *Peace.* They pretend goodness, while they do the greatest mischief. —*Prepare.* Lit. "sanctify," (H.) or denounce war. C.—False prophets seek their private lucre. W.

VER. 6. *Vision.* Impostors shall skulk through fear, when the people shall see that they were not sent. v. 7.

VER. 8. *Spirit.* I am no impostor. C. ii. 11.

VER. 10. *Iniquity.* You offer victims unjustly procured, or build your palaces with what belongs to the poor.

VER. 11. *Hire.* It is not lawful to refuse instruction to those who have nothing; nor must priests act solely for a temporal reward, though reason shews that they should be supported by those whom they have to teach. Mat. x. 8, 10.

priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us.

12 Therefore, because of you, [a] Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.

CHAP. IV.

The glory of the Church of Christ, by the conversion of the Gentiles. The Jews shall be carried captives to Babylon, and be delivered again.

AND [b] it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills: and people shall flow to it.

2 And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war any more.

4 And every man shall sit under his vine, and under his fig-tree, and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken.

5 For all people will walk every one in the name of his god: but we will walk in the name of the Lord, our God, for ever and ever.

6 In that day, saith the Lord, I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

7 [c] And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: [d] and the Lord will reign over them in Mount Sion, from this time now and for ever.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea, the first power shall come, the kingdom to the daughter of Jerusalem.

9 Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counsellor perished, because sorrow hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

11 And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Sion.

12 But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

13 Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

CHAP. V.

The birth of Christ in Bethlehem: his reign and spiritual conquests.

NOW shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

2 [e] AND THOU, BETHLEHEM Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth *is* from the beginning, from the days of eternity.

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[a] Jeremias xxvi. 18.—[b] Isaias ii. 2.—[c] Soph. iii. 19.

[d] Dan. vii. 14. Luke i. 32.—[e] Mat. ii. 6. John vii. 42.

Gal. vi. 6. and 1 Tim. v. 18. C.—The *judges* grew rich by other people's quarrels; and, as all ranks offended, they were justly involved in ruin. v. 12. W.

VER. 12. *Forests*, after its destruction by Nabuchodonosor. C.—In the space of three years' neglect, shrubs were growing in the courts of the temple. 1 Mac. iv. 38. H.—Rufus ploughed up the spot where the temple had stood, after the Romans had burnt it down. S. Jer. Jos. Bel. vii. 20.—This prediction made a deep impression on the minds of the people. It caused them to refrain from killing Jeremias. v. 1. C.

CHAP. IV. VER. 1. *Last days.* This sometimes means after this. Is. ix. 1. But here it denotes the time which shall elapse from Christ till the day of eternity. The Jews allow that this prediction regards the Messias, though they will not explain it of Jesus Christ. Their exceptions are well refuted by Ribera. W. —It is plain that it can be verified nowhere else, but in the Church of Christ; though some expressions may, as usual, refer to the return of the captives. Isaias, (ii. 2.) &c. had already used the like terms under Ozias. Juda is here comforted, after its ruin had been denounced.

VER. 2. *Jerusalem.* No other nation ever embraced the Jewish law. But all received the gospel, (C.) which was first preached at Jerusalem, by people of that country. H.—"We are of yesterday, and we fill all your places." Tert.

VER. 3. *Judge*, or "rule" (Judg. viii. 22.) as Christ does over all. C.—*Ploughshares.* Heb. "scythes," (H.) or "coulters." W. Mart. xiv. 34. C.—*Learn*, &c. The law of Christ is a law of peace; and all his true subjects, as much as lies in them, love and keep peace with all the world. Ch.—They will sustain injuries meekly. 1 Cor. vi. W.—When Christ appeared, the Roman empire enjoyed peace. C.—*Aspera tum positis mitescent sæcula bellis*, &c. Æn. i.

VER. 4. *Fig-tree.* Such a happiness would not suit the ambitious. Zac. iii. 10.

VER. 5. *And ever.* After the captivity the Gentiles continued to worship idols, and the Jews had a greater aversion for them; but when the gospel was propagated, idols fell into contempt, and the Jewish law was at an end, while heretics were varying continually. The Church alone is stable, and built upon the rock. C.—All such quiet people as walk in the name of the Lord, will keep peace even with those who hate it, (Ps. cxix.) suffering persecution with joy. Heb. x. 34. S. Iræn. iv. 67. S. Cyr. &c. W.

VER. 6. *Halteth*, as the synagogue did, (3 K. xviii. 21.) bringing nothing to perfection, (Heb. vii. 19.) while the Gentiles were abandoned to idolatry. From both Christ chose his Church. Acts xxi. 20. &c. C.—The Jews will be at last converted. W.

VER. 7. *Remnant*, or numerous progeny.—*Afflicted.* Heb. and Sept. "repudiated," (C.) or "cast off." H.

VER. 8. *Cloudy.* Heb. "fortress, *or ophel*," a tower or wall near the temple. 2 Esd. iii. 27.—*Flock.* Jerusalem was no better, after the Chaldeans had destroyed it. 4 K. xvii. 9. Yet there Zorobabel, the Machabees, and Christ displayed their power. It was the cradle of the Church. Some take this to refer to Bethlehem, as C. v. 2. C.—*Shall it come.* Sept. add, "from Babylon." After the captivity the Jews shall flourish, as the Church shall prove victorious over all her persecutors. H.

VER. 9. *No king*, after Sedecias was taken. C.—The two tribes shall be led into captivity and released. v. 12. W.

VER. 11. *Sion.* Let us enter the sanctuary and plunder it. Cambyses was instigated to fall upon the Jews lately returned. Ezec. xxxviii. 11. His rapacious designs were frustrated, as those of persecutors will be. C.

VER. 12. *Hay.* Prot. "sheaves." H.—People were thus often trodden to death by oxen. Athen. xii. 5.

VER. 13. *Brass.* Fear nothing. The Jews did not attack the army of Cambyses, (Ezec. xxxviii. 21. and xxxix. 10. C.) at least at first. H.—But what God did for them is attributed to them. C.—*Immolate.* Sept. "devote to the Lord their multitude, and," &c. Prot. "gain," (H.) or what spoils they have taken. C.

CHAP. V. VER. 1. *Robber.* Some understand this of Babylon, which *robbed* and pillaged the temple of God; others understand it of Jerusalem, by reason of the many rapines and oppressions committed there. Ch.—Heb. "now assemble, O daughter of troops;" Babylon, famous (H.) for soldiers, who will seize Sedecias; (Jer. xxxix. 6. C.) or Jerusalem, noted for rapine. C. iii. Thou shalt be spoiled, yet restored till Bethlehem bring forth Christ, the ruler of the world. W.

VER. 2. *Ephrata.* This was the ancient name (H.) of Bethlehem, (Gen. xxxv 16.) though some think that it was so called after Caleb's wife. 1 Par. ii. 19.—*Art*, or "art thou?" &c. which makes it agree with Mat. ii. 4.—*Little.* Heb. *tsahir*, (H.) is often rendered "considerable." Chal.—*Thousands:* capital cities. Zac. ix. 7. Bethlehem seemed too mean to send forth a ruler over the rest. The

3 Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord, his God: and they shall be converted, for now shall he be magnified even to the ends of the earth.

5 And this *man* shall be *our* peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal men.

6 And they shall feed the land of Assyria with the sword, and the land of Nemrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land, and when he shall tread in our borders.

7 And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

8 And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take, there is none to deliver.

9 Thy hand shall be lifted up over thy enemies, and all thy enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

11 And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sorceries out of thy hand, and there shall be no divinations in thee.

12 And I will destroy thy graven things, and thy statues, out of the midst of thee: and thou shalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

14 And I will execute vengeance in wrath, and in indignation, among all the nations that have not given ear.

CHAP. VI.

God expostulates with the Jews for their ingratitude and sins: for which they shall be punished.

HEAR ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

3 [a]O my people, what have I done to thee, or in what have I molested thee? answer thou me.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary?

5 [b]O my people, remember, I pray thee, what Balach, the king of Moab, purposed: and what Balaam, the son of Beor, answered him, from Setim to Galgal, that thou mightest know the justices of the Lord.

6 What shall I offer to the Lord that is worthy?

[a] Jerem. ii. 5.—[b] Num. xxii. 23.

ancient Jews clearly understood this of the Messias. The moderns explain it of Zorobabel: but the expressions are too grand for him. C.—S. Jerom accuses the Jews of having designedly omitted some cities, (Jos. xv. 60.) because Bethlehem Ephrata is one. It is nowhere else thus described. Kennicott.—The priests substituted *land of Juda* instead of *Ephrata*. Mat. ii. H.—The evangelist recites their words, to shew their negligence in quoting Scripture. "Yet some assert, that in almost all quotations from the Old Test. the order or words are changed, and sometimes the sense, ... as the apostles did not write out of a book, but trusted to memory, which is sometimes fallacious." S. Jer.—This principle would be very dangerous, (Simon. Crit. i. 17.) and we should attribute the variation to other causes, as the sacred penman could not mistake. H.—Bethlehem, though a little town, was rendered more illustrious than many others by the birth of Christ. W.—*Forth.* That is, he who *as man* shall be born in thee, *as God* was born of his Father from all eternity. Ch.—His coming was also long before announced. Orig. c. Cels. i.—But the former sense is preferable. C.—*Eternity.* These expressions singly imply a long time; (Ex. xxi. 6. Ps. xxiii. 7.) but when doubled, *sæculum sæculi*, &c. they must be understood of an absolute eternity, which Christ enjoyed with the Father and the Holy Ghost; though, in his human nature, he was born in time. W.

Ver. 3. *Forth*, till Babylon let them go; (Sanct.) or the Jews shall enjoy the land till Christ come; (S. Jer. exp. ii.) or he will leave them in their blindness till the nations shall have received the gospel, when there shall be *one fold*. Jo. x. 16. Rom. xi. 25.

Ver. 4. *Earth.* Christ shall be glorified, governing his Church. The Jews shall be respected as a people singularly favoured.

Ver. 5. *Peace.* This regards Christ and not Zorobabel. C.—*Assyrian.* That is, the persecutors of the Church; who are here called Assyrians by the prophet, because the Assyrians were at that time the chief enemies and persecutors of the people of God. Ch.—The Persians held the empire which had belonged to Babylon and to Assyria, and was founded by Nemrod. Gen. x. 8. C.—*Seven*, &c. The pastors of God's Church, and the defenders of the faith. The number *seven*, in Scripture, is taken to signify many; and when *eight* is joined with it, we are to understand that the number will be very great. Ch.—See Eccle. xi. 2. Ruth iv. 16. C.—Christ always preserves a great number, notwithstanding the attacks of persecutors, enabling bishops to feed them with a power which the people must revere. Heb. xiii. W.—*Eight.* Eschylus places Artaphanes between Smerdis and Hystaspes, the former of whom was one of the seven magi, and the latter one of the seven conspirators, (C.) or rather chief princes, who attacked the usurper. H.—They always retained great privileges, so that they seemed all to govern. V. Max. ix. 2. Herod. iii. 65. See 1 Esd. iv. 7. Est. i. 14. where we find that the kings did nothing of importance without their seven counsellors. C.—*Principal.* Sept. "bites (Sym. Christ's) of men," or people of the old as well as of the new law. S. Jer.

Ver. 6. *They.* Hystaspes first laid a tax of money on the Persians, who hence styled him a merchant. Herod. iii. 89.—He was severe, and often at war. C.—*Feed.* They shall make spiritual conquests in the lands of their persecutors, with the *sword of the Spirit which is the word of God.* Eph. vi. 17. Ch.—*With*, &c. Sept. "in the ditch." Th. &c. "gates," where sentence was given.—*Borders.* Seven or eight princes have taken the place of Cambyses, who had invaded Judea. v. 5. C.

Ver. 7. *Jacob*; viz. the apostles, and the first preachers of the Jewish nation, whose doctrine, like dew, shall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning. Ch.—Under Hystaspes, the husband of Esther, the Jews enjoyed rest, and Providence protected them. C.

Ver. 8. *Lion.* This denotes the fortitude of these first preachers, and their success in their spiritual enterprises. Ch.—The Jews, by leave of Assuerus, defended themselves; and the Machabees became terrible. Est. ix. and 1 Mac. iii. 4. The power of the latter was established, while the efforts of Eupator and of other Syrian persecutors for sixty years, down to Zebina, proved fruitless or destructive to themselves. C.

Ver. 10. *Horses.* Some understand this, and all that follows to the end of the chapter, as addressed to the enemies of the Church. But it may as well be understood of the converts to the Church, who should no longer put their trust in any of these things. Ch.—God will protect his people, so that horses and fortifications will be unnecessary.

Ver. 11. *Sorceries.* The Jews after their return abstained more from such things; but not like the Church of Christ, in which idols and dealings with the devil have never been tolerated.

Ver. 14. *Ear*, to the admonitions of the prophets. Hence Egypt, &c. were justly punished.

CHAP. VI. Ver. 1. *The mountains*, &c. That is, the princes, the great ones of the people. Ch.—But Heb. intimates real mountains, which had witnessed the impiety of the people, (C.) and had been defiled with their altars, &c. Prot. "Contend thou before the," &c. (H.) as God's advocate. He condescends to justify his conduct towards Israel. Is. iii. 13. C.—He had shewn them great favours, but they were ungrateful. Off. for good Frid. W.

Ver. 4. *Slaves.* Their prison, in Algiers, &c. is dreadful. C.—*Mary.* She taught the women. Chal. Theod.—She was a figure of Christ's mother, as Moses and Aaron were of himself. W.

Ver. 5. *From Setim to Galgal.* He puts them in mind of the favour he did them, in not suffering them to be quite destroyed by the evil purpose of Balaac and the wicked counsel of Balaam; and then gives them a hint of the wonders he wrought in order to bring them into the land of promise, by stopping the course of the Jordan, in their march from Setim to Galgal. Ch.—Galgala, "limits," may denote those of the Jordan, between which river and Setim Israel was encamped. Num. xxii. and xxv.—*Justices.* Sym. "mercies." C.

Ver. 6. *What shall I offer*, &c. This is spoken in the person of the people,

wherewith shall I kneel before the high God? shall I offer holocausts unto him, and calves of a year old?

7 May the Lord be appeased with thousands of rams, or with many thousands of fat he-goats? shall I give my first-born for my wickedness, the fruit of my body for the sin of my soul?

8 I will shew thee, O man, what is good, and what the Lord requireth of thee: [a] Verily to do judgment, and to love mercy, and to walk solicitous with thy God.

9 The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear, O ye tribes, and who shall approve it?

10 As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

11 Shall I justify wicked balances, and the deceitful weights of the bag?

12 By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

13 And I therefore began to strike thee with desolation for thy sins.

14 Thou shalt eat, but shalt not be filled: and thy humiliation *shall be* in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

15 [b] Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil: and the new wine, but shalt not drink the wine.

16 For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

CHAP. VII.

The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper; and all mankind shall be redeemed by Christ.

WO is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.

2 The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.

4 He that is best among them, is as a brier: and he that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

5 Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

6 [c] For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: [d] and a man's enemies are they of his own household.

7 But I will look towards the Lord, I will wait for God, my Saviour: my God will hear me.

8 Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

9 I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light, I shall behold his justice.

10 And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

11 The day *shall come*, that thy walls may be built up: in that day shall the law be far removed.

12 In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be made desolate, because

[a] Zach. vii. 9. Mat. xxiii. 23. Deut. vi. 2. and xxvi. 16.

[b] Deut. xxviii. 38. Aggeus i. 6.—[c] Mat. x. 21.—[d] Mat. x. 36.

desiring to be informed what they are to do to please God. Ch.—They can answer nothing in their own defence.

VER. 7. *Fat.* Heb. "torrents of oil."—*First-born*, like Jephte, or the king of Moab. Jud. xi. and 4 K. iii. 27. Saturn taught the Phœnicians this impiety. Eus. præp. iv. 16. C.

VER. 8. *Solicitous.* Heb. also, "humbly." H.—This was preferable to all other sacrifices of the old law, (W.) and was frequently inculcated. Deut. x. 12. Ps. xlix. 9. Is. i. 11. Yet the carnal Jews always made perfection consist in exterior ceremonies.

VER. 9. *City*, to all mankind.—*Salvation.* Heb. "wisdom shall consider thy name." Syr. "doctrine to those who fear his name."—*It?* Who will attend? C.

VER. 10. *Full of wrath*, &c. That is, highly provoking in the sight of God. Ch.—False weights are often condemned. Deut. xxxv. 13. C.

VER. 14. *And thy.* Sept. "I will cast thee away into thyself." H.—*Hold* of some fruit. C.—Thy wife shall miscarry; (Vat. &c.) or if she bring forth, the children shall perish by the *sword.*

VER. 15. *New.* Sept. "grave." H.—"It is good for thee, when thou knowest thy error, to have no disciples." S. Jer.

VER. 16. *The statutes of Amri*, &c. The wicked ways of Amri and Achab, idolatrous kings. Ch.—They were the most infamous of Israel. 3 K. xvi. 25. 30. W.—Heb. "the statutes of Amri are kept." Sept. "The precepts (*ámi*) of my people shall perish." H.—*You*, rich men. C.—Sept. "you shall receive the reproach of people." H.

CHAP. VII. VER. 1. *Figs*, which are the worst. S. Jer. S. Amb. in Lu. vii. 3. Yet they were eagerly sought after, before the other figs came to maturity. They had escaped the rigours of winter. Such Christ (C.) seemed to expect. Mark xi. 13.

VER. 2. *Holy man.* Heb. *chasid*, (H.) "the pious" Assidean. 2 Mac. xiv. 6. The disorder of Israel was great, though some were religious. C.—Such expressions only mean that few could be found, and that the far greatest number rejected the prophet's advice. W.

VER. 3. *Giving.* Sept. "speaks words of peace." He flatters the prince, (H.) and dares not oppose the unjust. Syr. "he says, bring presents."—*Troubled it*; or, "have thy?" &c. Heb. "they confirm it."

VER. 4. *Brier.* Heb. *chedek*, or "thorn." Sept. "a consuming moth."—*Inspection*, or of thy chiefs (H.) and prophets. C.

VER. 5. *Bosom.* In times of general distress, even domestics are not trusted; because all are solicitous for themselves, even to the prejudice of others. W.—Before the ruin of Israel civil wars raged. 4 K. xv. Our Saviour alludes to this passage, Mat. x. 35. Lu. xii. 52. and xxi. 16. People will rise up to oppress true believers; and these must abandon their nearest relations, when they prove an obstacle to salvation. This is the moral, and the other the literal sense. C.

VER. 10. *She*; Babylon, my enemy. Ch.—It was taken by the Medes and Persians, who set the Jews at liberty, to the great mortification of their enemies. W.—God thus displayed his justice or mercy, rescuing his people from the *nigh* of misery.—*Streets.* Cyrus treated the fallen city with contempt. It stood for some time afterwards. C.

VER. 11. *Law* of thy enemies, who have tyrannized over thee. Ch.—The walls of Jerusalem are ordered to be rebuilt. Agg. i.

VER. 12. *Fortified.* Heb. also, "Egypt, and from Egypt to the river Euphrates," &c. The Jews shall occupy their ancient limits. Amos viii. 12. C.—The fenced *cities* may be Pelusium, Gaza, Tyre, &c. From all parts the captives shall return. H.—They were very numerous under the Machabees, and in the time of Christ. C.

VER. 13. *Land* of Babylon, (Ch.) or "the land of Judea (H.) has been," &c

of the inhabitants thereof, and for the fruit of their devices.

14 Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad, according to the days of old.

15 According to the days of thy coming out of the land of Egypt, I will shew him wonders.

16 The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord, our God, and shall fear thee.

18 [a] Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea.

20 Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou hast sworn to our fathers from the days of old.

[a] Jer. x. 6. Acts x. 43.

It might also be again made desolate, because the captives built houses for themselves, and neglected the temple. Agg. i. 10.

VER. 14. *Alone:* destitute of all things, or in full security. Jer. xv. 17. Num. xxiii. 9. God will feed his people (C.) in the most fertile places, designated by Carmel and Basan. H.—A pastor must maintain sound doctrine and discipline. W.

VER. 15. *Wonders.* The prophets speaking of the return, have Christ and his religion in view; so that they seem not to find terms sufficiently magnificent. Is. ix. 15. and xliii. 16. Zac. x. 11. We know from Esdras that nothing so surprising attended the liberation of the people. C.

VER. 16. *Strength*, because they cannot overcome the Hebrews or Christians. M.—*Deaf*, being astonished. Job xxi. 5.

VER. 17. *Serpents*, (Gen. iii. 14.) out of respect or rage. C.—Converts shall humbly apply to the ministers of Christ to receive baptism and confirmation. Theod. Sanct. lxvii.

VER. 18. *No more*, for past offences. Yet, if they transgress again, they must not expect impunity. The Jews still bleed for the murder of the Messias. C.

VER. 19. *Away.* Prot. "subdue," (H.) or trample upon. C.

VER. 20. *Truth*, performing what he had promised out of *mercy* to Abraham. W.

THE PROPHECY OF NAHUM.

NAHUM, whose name signifies *a comforter*, was a native of Elcese, or Elcesai, supposed to be a little town in Galilee. He prophesied after the ten tribes were carried into captivity, and foretold the utter destruction of Ninive by the Babylonians and Medes; which happened in the reign of Josias. (Ch.) in the sixteenth year, when the father of Nabuchodonosor and the grandfather of Cyrus entirely ruined Ninive, and divided the empire between them, (C.) A. 3378. Usher. Tob. xiv. 16.—Nahum was probably on the spot when he proclaimed this beautiful prediction, which yields not to any work of profane authors. He might have been carried captive by Salmanasar, as he alludes to the captivity of Israel and to the blasphemies of Sennacherib. We cannot, therefore, place his prophecy before the fifteenth year of Ezechias. C.—He appeared about fifty years after Jonas, when the Ninivites had relapsed, and were destroyed in the space of one hundred and thirty-five years, as a figure of the subversion of idolatry by Christ's preaching the gospel of peace. W.

CHAP. I.

The majesty of God, his goodness to his people, and severity to his enemies.

THE [a] burden of Ninive. The book of the vision of Nahum, the Elcesite.

2 The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

3 The Lord is patient, and great in power, and will not cleanse and acquit *the guilty.* The Lord's ways *are* in a tempest, and a whirlwind, and clouds *are* the dust of his feet.

4 He rebuketh the sea, and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the flower of Libanus fadeth away.

5 The mountains tremble at him, and the hills are made desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

6 Who can stand before the face of his indignation? and who shall resist in the fierceness of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good, and giveth strength in the day of trouble: and knoweth them that hope in him.[b]

8 But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

[a] A. M. about 3264. A. C. 740.

[b] 2 Tim. i. 9.

CHAP. I. VER. 1. *Burden*, or threat. W.—Sept. "assumption," (H.) when the prophet saw in spirit the impending ruin. Theod.—Allegorically, Nahum is "the comforter" of the just, shewing that God will avenge their cause against Ninive, "the beautiful," and destroy the world, (*kosmos*, which also means "beautiful,") after which the saints shall reign in eternal glory. W.—We have described Ninive. Jonas i. C.—It was overturned first A. 3257, and again A. 3378. Usher.—*Elcesite.* Some think that Elcesai was the father of Nahum; but most suppose that it was a village of Galilee. C.

VER. 2. *The Lord.* The six following verses (H.) tend to excite attention. C.

VER. 3. *Cleanse.* Lit. "cleansing, he will not make innocent." H.—The same expression is rendered, *No man of himself is innocent before thee.* Ex. xxxiv. 7. C.—Sept. "the innocent he will not deem innocent." H.—No man is perfect in God's sight, (C.) though they may appear to be such to others. H.—None can escape punishment, if he be treated with rigour. De Dieu translates, "he will not utterly evacuate," or destroy, which seems very correct. Jer. xxx. 11. Num. xiv. 18.—*Dust.* He walks upon them as we do on dry land.

VER. 4. *Desert*, as at the Red Sea. Ps. cv. 9.—*Languisheth.* The most fruitful places produce nothing, when God is angry.

VER. 5. *Made.* Sept. "shaken."—*Quaked.* Heb. and Sept. "risen." C.

VER. 6. *Like fire.* Sept. "melts kingdoms."

VER. 7. *Hope.* Sept. "fear." He approves of his faithful servants. H.

VER. 8. *Thereof;* viz. of Ninive. Ch.—This is connected with v. 1. H.—Ninive was taken by the waters of the Tigris overflowing, at the first siege. Diod. ii. Athen. xii.—The like might happen at the second, though profane authors be silent. C.—Many think that the flood means great armies. Is. viii. 7. Forer. Vat.—Sept. "He will utterly destroy: those who rise up and his enemies, darkness," &c. H.—Chal. The. and Aq. adopt the same sense, but Sym. &c. agree with us. C.

9 What do ye devise against the Lord? he will make an utter end: there shall not rise a double affliction.

10 For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

11 Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

12 Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

14 And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make *it* thy grave, for thou art disgraced.

15 [a]Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

CHAP. II.

God sends his armies against Ninive to destroy it.

HE is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.

2 For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their branches.

[a] Isai. lii. 7. Rom. x. 15.

3 The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupified.

4 They are in confusion in the ways, the chariots justle one against another in the streets: their looks are like torches, like lightning running to and fro.

5 He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the soldier is led away captive: and her bond-women were led away mourning as doves, murmuring in their hearts.

8 And as for Ninive, her waters are like a great pool: but the men flee away. *They cry:* Stand, stand, but there is none that will return back.

9 Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all *are* as the blackness of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

13 Behold I *come* against thee, saith the Lord of

VER. 9. *Affliction.* Sept. add, "for the same thing, *or* together." H.—Many hence infer, that those who have been slain by God, like the Sodomites, &c. will not be condemned to hell. Orig. i. Ezec. S. Jer. S. Th. 3. p. q. 59. a. 5.—But this principle cannot be always correct. C.—Their temporal suffering might usher in eternal ones. S. Greg. Mor. xviii. 12.—Ninive shall perish; so that a second blow will not be requisite. 1 K. xxvi. 8. Drus. C.

VER. 10. *Dry.* The Assyrians, feasting in the hopes that they would speedily become masters of Jerusalem, were cut off in one night. W.—God's enemies cannot escape; as when a thorn bush has taken fire, all must perish. Ps. lvii. 10. Is. ix. 18. C.

VER. 11. *Forth.* Some understand this of Sennacherib. But as his attempt against the people seems to have been prior to the prophecy of Nahum, we may better understand it of Holofernes. Ch.—*One.* Sept. "a most wicked thought against the Lord, devising opposition." H.—We may render, "hath come," &c. alluding to Sennacherib and Rabsaces. Is. xxxvi. 18. and xxxvii. 23. C.

VER. 12. *Perfect.* That is, however strong or numerous their forces may be, they shall be cut off, and their prince or leader shall pass away and disappear. Ch.—If there were many just at Ninive, or among the Jews, (C.) a moderate chastisement would suffice. H.—The latter have been afflicted; now their enemies shall suffer. Sept. have read otherwise: (C.) "the Lord, reigning over the great waters; thus shall they be divided, and thou shalt be heard of no more." H.

VER. 13. *Asunder.* Ezechias was tributary to Assyria. 4 K. xviii. 14. After the fall of Ninive, its yoke was removed. C.

VER. 14. *Commandment.* That is, a decree *concerning thee,* O king of Ninive, thy seed shall fail, &c. Ch.—His son Asarhaddon succeeded; but soon the line was extinct. W.—No alarm shall be spread by thee.—*Grave.* Sennacherib was slain in the temple: (Is. xxxvii. 38. C.) or the idols were deemed unclean by the victors. Eurip. Troad. H.

VER. 15. *Peace.* Sentinels were established on the hills.—*Festivals.* S. Jerom quotes the B. of Paral. as saying (C.) that the Jews could not observe the Passover in the first month. But they did it in the second, after they knew that Sennacherib was slain. 2 Par. xxxii. H.—This passage does not, however, appear at present in Scripture, and it could not speak of the second month (C.) following Nisan, (H.) as the king was slain forty-five days (Tob. i. 22. Gr. 55.) after his return to Ninive; and some time must have elapsed before he could get thither, and the news arrive in Judea. C.—*Belial;* the wicked one, viz. the Assyrian. Ch.

CHAP. II. VER. 1. *Face,* O Juda. Sept. "who blows on thy face, (Gen. ii. 7.) freeing from misery." Here S. Jerom's Gr. copy ends the chap. H.—*Watch.* Behold Nabopolassar is about to attack thy enemies. Some think that Nahum addresses Ninive ironically. C.—Nabuchodonosor wasted all the environs, and then took the city (W.) after his other conquests. C.—But his father is here denoted. H.

VER. 2. *Pride,* &c. He hath punished Jacob for his pride; and therefore Ninive must not expect to escape. Or else, *rendering the pride of Jacob* means rewarding, that is, punishing Ninive for the pride they exercised against Jacob. Ch.—After the Assyrians had seized the ten tribes, they became more insolent, and are therefore punished. W.—The haughty Phul, &c. had invaded the Israelites, and had taken them into captivity. This God will now resent, (C.) though he justly chastised his people by them. H.

VER. 3. *Mighty men.* He speaks of the Chaldeans and Medes sent to destroy the Ninivites. Ch.—This is the common opinion. Yet it seems rather that the Ninivites are designated, as they were *asleep* and *stumbled,* &c. C.—*Stupified.* That is, they drive on furiously, like men intoxicated with wine. Ch.—Heb. "the fir-tree shall be shaken," or poisoned. Ps. cxix. 4. Sept. read better, (C.) "their horsemen shall be in a hurry, *or* in confusion." H.—The armour was kept very shining, and the soldiers of Cyrus were clothed in purple, like himself. Xen. iii.—Yet this availed nothing, while the men were asleep or confounded. C.

VER. 4. *Streets.* The Ninivites are disordered at the enemy's approach S. Jer.

VER. 5. *Muster.* Lit. "remember" (H.) the ancient heroes, Salmanasar, &c. C.—*Stumble,* by running hastily on. Ch.—*Prepared* to defend the city. H.—All this represents a city surprised. It attempts to defend itself; but God renders all efforts vain. C.

VER. 6. *Gates;* floodgates or channel of the Tigris overflowing. C. i. 8.—*Temple.* Sept. "palace."

VER. 7. *Soldier.* Heb. *hutsab,* (H.) "the station" or guard; the queen, or the statue of the idol, with the *women* (C.) who prostituted themselves in its honour. Sanct. xxxi.—Ninive and its dependances are taken. Grot.

VER. 8. *Waters:* multitudes, (Apoc. xvii. 15.) and riches; (C.) or the flood bursting upon them makes them flee. H.—The citizens run away when the enemy had made a breach, as water does when the dam is broken down; and though some more valiant will exhort them to tarry, they will not succeed, nor save the city. W.

VER. 10. *Kettle.* In mourning they blacken their face. Tav. Perse.

VER. 11. *Lions.* The kings of Assyria had plundered various nations, (H.) and had brought the spoils to Ninive. But all shall be lost. W.—These princes followed no law but their own will.—*The lion,* Nabopolassar, or his son: though it seems rather to relate to the Assyrian monarchs. C.

VER. 13. *Chariots.* Sept. "multitude." Some wild beasts were thus suffocated in their dens. Theod.—*More,* like that of the impious Rabsaces. 4 K. xviii. 17. C.

hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy messengers shall be heard no more.[a]

CHAP. III.

The miserable destruction of Ninive.

WO [b]to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

2 The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse, and of the running chariot, and of the horsemen coming up:

3 And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their *dead* bodies.

4 Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

5 Behold I *come* against thee, saith the Lord of hosts: [c]and I will discover thy shame to thy face, and will shew thy nakedness to the nations, and thy shame to kingdoms.

6 And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

7 And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

8 Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

9 Ethiopia and Egypt *were* the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

10 Yet she also was removed and carried into captivity: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help from the enemy.

12 All thy strong holds shall be like fig-trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

13 Behold thy people in the midst of thee *are* women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

14 Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

16 Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flew away.

17 Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

18 Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them together.

19 Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

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[a] Micheas vii. 11.—[b] Ezech. xxiv. 9.

Habac. ii. 12.—[c] Isai. xlvii. 3.

CHAP. III. VER. 1. *Blood.* Nemrod established his power by shedding blood. Gen. x. Ninus, who built Ninive, and his successors were also bloody. After 1200 years the empire decayed under Sardanapalus, as historians agree. Yet it continued longer, according to the Scriptures and Ribera, till the Chaldees destroyed it, when it had subsisted about 1440 years. It was even possessed of great power after the return of the Jews from Babylon, as Eus. S. Aug. V. Bede, &c. write. W.—*Depart.* Sept. "be touched." H.—He continues the metaphor of the lion seizing its prey. Here the last chapter should end.

VER. 2. *The noise.* He has described the forces of Ninive, now he specifies those of Cyaxares and Nabopolassar.

VER. 4. *Harlot.* Ninive is cruel and impure, engaging others in idolatry and witchcraft. C.—*Sold,* forcing them to adopt her manners. Rom. vii. 14.

VER. 7. *Bemoan.* Lit. "shake *his head:*" the latter words are not in Heb. H.—Some supply, move *his lips:* but head will answer as well. This is a sign of derision or of pity. Job xlii. 11. Mat. xxvii. 39. C.

VER. 8. *Populous Alexandria. No-Amon.* A populous city of Egypt, destroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called Alexandria. Others suppose *No-Amon* to be the same as *Diospolis.* Ch.—This seems preferable, as it was amidst waters and near the Mediterranean. Profane historians take little notice of it, as it was greatly reduced. Bochart fixes upon Memphis, others upon the temple of Ammon. But these were too remote from the sea. C.—The former was however near the Nile, (H.) which is sometimes called a sea. C.—S. Jerom thinks that Alexandria stood on the ruins of No. W.—Yet of this we have no proof. It is thought that Nahum alludes to the devastation caused by Nabuchodonosor. As Juda however was still in his kingdom, it seems rather that Assaraddon, (Is. xx.) or his predecessor, Sennacherib, (C.) laid waste this city. 4 K. xviii. 21. Usher, A. 3292.

VER. 9. *Ethiopia;* Chus, in Arabia, not far from Diospolis.

VER. 10. *Captivity.* It was afterwards re-established and taken by Nabuchodonosor. C.—*Fetters,* or stocks. H.

VER. 11. *Drunk,* and be chastised by God. Ezec. xxiii. 32.—*From,* to escape.

VER. 14. *Water.* This was a necessary precaution. 2 Par. xxxii. 3.—*Brick,* to repair the breaches.

VER. 15. *Locust.* Yet all will be in vain. Thy numbers will be cut off as easily as locusts.

VER. 16. *Away.* Thus did the merchants, at the approach of the enemy.

VER. 17. *Guards.* Heb. "crowned" princes.—*Little.* Heb. "satraps are like great locusts, which," &c. S. Jerom has read (C.) *toppic* instead of *taphseraic,* (H.) which Sept. neglect. Thapsar denotes an officer. Jer. li. 27. C.—*Of locusts.* The young locusts. Ch.

VER. 18. *Slumbered.* They have not guarded the flock. C.

VER. 19. *Hidden.* Heb. and Sept. "irremediable." H.—No one p'ties thy wound. Chal. C.

THE PROPHECY OF HABACUC.

HABACUC was a native of Bezocher, and prophesied in Juda some time before the invasion of the Chaldeans, which he foretold. He lived to see this prophecy fulfilled, and for many years after, according to the general opinion, which supposes him to be the same that was brought by the angel to Daniel, in Babylon. Dan. xvi. Ch.—He might very well live to see the captives return, as only sixty-six years elapsed from the first of Joakim, when he began to prophesy, till that event. He retired at the approach of the Chaldees, and afterwards employed himself in agricultural pursuits. C.—The sins of Juda, the coming of the Chaldees, and the relaxation of the captivity are specified; and in the canticle, the appearance of Christ, the last judgment and eternity, (W.) are mentioned in the most sublime style. H.

CHAP. I.

The prophet complains of the wickedness of the people; God reveals to him the vengeance he is going to take of them by the Chaldeans.

THE burden [a] that Habacuc, the prophet, saw.

2 How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee, suffering violence, and thou wilt not save?

3 Why hast thou shewn me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful.

4 Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaileth against the just, therefore wrong judgment goeth forth.

5 [b] Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

6 For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

7 They are dreadful and terrible: from themselves shall their judgment, and their burden proceed.

8 Their horses are lighter than leopards, and swifter than evening wolves: and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

9 They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

10 And *their prince* shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every strong hold, and shall cast up a mount, and shall take it.

11 Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

12 Wast thou not from the beginning, O Lord, my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.

13 Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

14 And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

15 He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

17 For this cause, therefore, he spreadeth his net, and will not spare continually to slay the nations.

CHAP. II.

The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.

I WILL stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be

[a] A. M. circiter 3404. A. C. 600.—[b] Acts xiii. 34.

CHAP. I. VER. 1. *Burden.* Such prophecies more especially are called *burdens*, as threaten grievous evils and punishments. Ch.—He says not against whom, because the menace is directed to persecutors in general. W.

VER. 2. *Save.* Some think that he expresses the sentiments of the weak, like David, (Ps. lxxii. 2.) or what he had formerly entertained. The language of the prophets is very bold. Ex. xxxii. 32. Job iii. 3. Jer. xx. 14. Jon. iv. 8. C.

VER. 3. *Opposition.* Sept. "the judge receives" bribes. H.—Such was the state of Juda after Josias. Jer. xxi. 12.

VER. 5. *Among.* Sept. *ye despisers.* S. Paul nearly agrees with this version. Acts xiii. 41. The copies vary, as the Heb. has done. C.—The apostle gives the mystical sense; the literal is very obscure. W.—God answers the prophet's complaints, and shews that the Chaldeans shall punish the guilty, and afterwards be themselves chastised.

VER. 6. *Chaldeans.* Nabuchodonosor was the first of this nation who attacked Joakim, and having conquered all as far as the Nile, returned to succeed Nabopolassar. He afterwards came upon Jechonias and Sedecias, &c. The prophet might have all this in view, particularly the first invasion. C.—*Bitter;* warlike, as all the Gr. historians remark. S. Jer.—The Chaldees were not yet arrived at such greatness, and of course this is not the Habacuc specified Dan. xiv. W.—Yet the same prophet might foresee it. H.

VER. 7. *Proceed.* They admit no authority but their own. C.—This pride will prove their ruin. H.

VER. 8. *Leopards:* the swiftest quadrupeds. C.—The horses near the Euphrates were swift and warlike. Oppian.—*Swifter.* Heb. "sharper" (H.) in seeing, even when there is no moon. Elian x. 26.—*Evening.* Sept. "Arabian." H.—It may denote the hyena of that country, which is most terrible. Guevar.

VER. 9. *Burning.* Heb. also, "eastern," which is hot, and raises the sand of Arabia so as to be very detrimental. C.—Out of 2,000 travellers from Mecca to Aleppo, only twenty-nine escaped such a storm, or *kamsin*, in that vast desert, Aug. 23, 1813. Rock. 312. H.—*Sand*, from various countries. Is. xx. 4. Beros. cited c. Ap. i.

VER. 10. *Prince*, or "it," the *nation*. v. 10. Heb. "They," &c.—*Laughingstock*, (*ridicule.*) Nabuchodonosor raised or deposed princes as in jest. H.—Sennacherib's officers were or had been *kings*. Is. x. 8.—*Mount.* Thus cities were chiefly taken. Ezec. iv. 1. C.

VER. 11. *Spirit;* viz. the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded Dan. iv. and to the speedy fall of the Chaldean empire. Ch.—It shall yield to the Medes, &c. after conquering the Assyrians. W.—*Fall.* Heb. "sin." Sept. "obtain pardon."—*God:* "idol." Chal. "This is the strength of my God." Sept. God forced the proud king to confess that his great exploits were not to be attributed to himself or to idols. H.

VER. 12. *Die?* We hope that this scourge will not entirely ruin us.—*Correction*, like Pharao. Ex. ix. 16.

VER. 13. *Look*, with approbation (C.) or connivance.

VER. 14. *Ruler.* People are subdued by Nabuchodonosor. H.—They make little resistance. C.

VER. 16. *Drag*, adoring his own arms and prowess, (Sanct.) like Mezentius and Capaneus:

———————*Dextra mihi Deus*, (Æn. x.)

Te voco, te solum, superum contemptor, adoro. Stat. x.

—Guevare thinks fishes were adored, as they were among the Syrians. Nabuchodonosor attributed all to his own genius, or to Bel, whose statue he set up. Dan. iii. C.—Victorious nations thus honour themselves and not God.

VER. 17. *Nations*, of every country. W.—Few have been so much addicted to war as Nabuchodonosor. C.

CHAP. II. VER. 1. *Will stand*, &c. Waiting to see what the Lord will answer to my complaint, viz. that the Chaldeans, who are worse than the Jews,

said to me, and what I may answer to him that reproveth me.

2 And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

3 For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

4 Behold, he that is unbelieving, his soul shall not be right in himself: [a]but the just shall live in his faith.

5 And as wine deceiveth him that drinketh *it:* so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

6 Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Wo to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

8 Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Wo to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned.

11 For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

12 [b]Wo to him that buildeth a town with blood, and prepareth a city by iniquity.

13 Are not these things from the Lord of hosts? for the people shall labour in a great fire: and the nations in vain, and they shall faint.

14 For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

15 Wo to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

16 Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shameful vomiting *shall be* on thy glory.

17 For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them, because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

[a] John iii. 36. Rom. i. 17. Gal. iii. 11. Heb. x. 38.

[b] Ezec. xxiv. 9. Nahum iii. 1.

and who attribute all their success to their own strength, or to their idols, should nevertheless prevail over the people of the Lord. The Lord's answer is, that the prophet must wait with patience and faith; that all should be set right in due time; and the enemies of God and his people punished according to their deserts. Ch.—The prophet speaks, waiting for a further revelation, (W.) not seeing before the reasons of Providence in permitting the wicked to prosper. H. Ps. lxxii. 17.—He is informed that the kings of Babylon, (v. 5. 8.) Juda, (v. 11) Tyre, (v. 14) and Egypt, (v. 18) and all who trust in idols, shall suffer. v. 19. Hereupon the judgments of God are pronounced just. C.—*Tower.* Aq. &c. "circle." The ancient Jews say Habacuc formed a circle, out of which he would not stir till he was satisfied, (Kimchi) as Popilius did. V. Max. vi. 4. Dan. xi. 29. C.

VER. 2. *Over it.* It shall be so legible (H.) any one may hear or take a copy. C.

VER. 3. *Slack.* That which happens at the time fixed is not. W.—Heb. "the vision is for an appointed time." Habacuc might live to see the conquest and downfall of Nabuchodonosor. Many think that the first and second coming of Christ (Heb. x. 36. Rom. i. 17.) are here insinuated, as the dominion of the aforesaid king represented the slavery of mankind under the devil, and the liberty granted by Cyrus was a type of their redemption. The felicity of the Jews is the last event which the prophet specifies, and this is here the literal sense. S. Cyr. C.

VER. 4. *Unbelieving.* Prot. "lifted up." H.—The king's vain projects shall fail. Sept. Rom. "If he withdraw himself, my soul shall not have pleasure in him. But my just man shall live by my faith." Others read with S. Paul, "my just man shall live by faith." Heb. x. 38. C.—The source of content arises from faith, (without which this life would be a sort of death, as the apostle and S. Aug. Trin. xiv. 12. &c. observe) because it is the beginning of life by grace, which the works of the law could not otherwise confer. Gal. iii. W.—The Heb. will admit the sense of the Sept. and we ought rather to shew this in passages which the authors of the New Testament quote, than to excuse them. Here their version seems preferable to that given by moderns, *ecce elata est, non recta anima ejus in eo,* the drift of which who can guess? Beza has acted unfairly, "at si *quis* se subduxerit non est gratum animo meo;" whereas the text speaks of the "just man," as Theophylact. observes. "Hence all who know his theological opinions, may see how suspicious his translation must be accounted." Pearson. pref. Sept. H.

VER. 5. *As wine deceiveth,* &c. viz. by affording only a short passing pleasure, followed by the evils and disgrace that are the usual consequences of drunkenness: so shall it be with the proud enemies of the people of God, whose success affordeth them only a momentary pleasure, followed by innumerable and everlasting evils. Ch.—Heb. "but as the proud man prevaricates in wine, he shall not succeed." Baltassar's reign was short. Vat. De Dieu.—Nabuchodonosor saw himself reduced to the meanest condition.—*Hell.* He is insatiable. Prov. xxx. 16. C.—*Æstuat infelix* (Alex.) *augusto limite mundi.* Juv. x.

VER. 6. *Parable.* Lit. "marvel," or wonderful speech; *parabolam.*—*Dark.* Prot. "a taunting proverb;" (H.) when Nabuchodonosor became like a beast, and his empire was soon after divided. C.—*Clay.* Ill-gotten goods, that like mire both burden and defile the soul. Ch.—Gold and silver are only a sort of earth. Job xxvi. 16. Zac. ix. 2. Habacuc does not even name riches, out of contempt. Some think (C.) that he alludes to the grave. People prayed for their deceased friend: *Sit tibi terra levis.* Drus.

VER. 7. *Bite,* like worms in the grave. Cyrus will overturn the kingdom The Rabbins pretend that Evilmerodac caused his father's body to be cut in pieces for the crows, lest he should return again. C.

VER. 8. *Blood.* For cruelty, avarice, &c. the Chaldees shall be ruined. W. —*City,* different from that land of the Arabs, who dwell under tents. This city may denote Jerusalem, Babylon, &c.

VER. 9. *Wo.* This is commonly understood of Nabuchodonosor; but it seems rather to designate Joakim, (Jer. xxii. 13.) whose injustice scandalized the prophet. C.

VER. 10. *House.* Thinking to establish thy family for ever, thou hast proved its ruin by avarice, &c. W.—This is applied to Nabuchodonosor, but may be as well explained of Joakim, who oppressed his *people,* and was cast out *like an ass.* C.

VER. 11. *Timber.* Heb. "*caphis* (Sept. the insect κανθαρος) from the wood shall answer." H.—The signification of the Heb. term is unknown. It was customary to place beams of wood after some courses of stone, to strengthen the building. 3 K. vi. 36. C.—The crimes were so crying, that if men were silent the very stones would publish them. M.

VER. 12. *Wo.* This might be explained of Nabuchodonosor; but we rather understand the king of Tyre, whose pride was intolerable. Ezec. xxviii. It seems useless to repeat so often the same threats against one king. C.

VER. 13. *Things,* &c. That is, shall not these punishments that are here recorded come from the Lord upon him that is guilty of such crimes? (Ch.) or, are not these riches from the Lord? The king of Tyre thought himself a god. Ezec. xxviii. 2. C.—*People;* enemies of God's people. Ch.—The riches of the Tyrians shall perish, so that the troops of Nabuchodonosor shall find nothing worth their trouble. Thus all were justly punished.

VER. 14. *Sea.* The land and naval forces attacked Tyre. C.—Vast multitudes came against Babylon. M.—The punishment of the wicked will cause many to adore and to fear the Lord. H.

VER. 15. *Wo.* All this may refer to the king of Egypt, who deceived Joakim, Sedecias, &c. C.—Sept. "O, he who giveth drink to his neighbour, a cruel overthrow, and who maketh," &c.—*Nakedness.* Sept. "caverns;" deluding him, so that his places of retreat become useless. H.—The Jews relate that Sedecias was intoxicated, and then acted with indecency. S. Jer.—But these accounts deserve little credit.

VER. 16. *Glory.* Egypt shall suffer at last. Is. xix. 14. Jer. xliii. &c. It was customary to hand the cup about. Jer. xxv. 17. Mat. xxvi. 27. C.

VER. 17. *Libanus.* That is, the iniquity committed by the Chaldeans against the temple of God, signified here by the name of Libanus. Ch.—Egypt had persuaded the governor of Cœlosyria and the Jews to revolt, and then abandoned them.—*Beasts,* which were adored in Egypt. Those who explain all of the Chaldees are much perplexed, understanding the army of Cyrus, or the oppressed nations, or subjects to be meant. C.—*And of.* Heb. "land of the city," as v. 8.

VER. 18. *Thing,* Prot. falsely, "image." H.—This is addressed to all idolaters

18 What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image? because the forger thereof hath trusted in a thing of his own forging, to make dumb idols.

19 Wo to him that saith to wood, Awake: to the dumb stone, Arise: can it teach? Behold, it is laid over with gold, and silver, and there is no spirit in the bowels thereof.

20 [a] But the Lord is in his holy temple: let all the earth keep silence before him.

CHAP. III.

1 A PRAYER OF HABACUC, THE PROPHET, FOR IGNORANCES.

2 O LORD, I have heard thy hearing, and was afraid.

O Lord, thy work, in the midst of the years bring it to life:

In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

3 God will come from the south, and the holy one from Mount Pharan:

[a] Ps. x. 5.

His glory covered the heavens, and the earth is full of his praise.

4 His brightness shall be as the light: horns *are* in his hands:

There is his strength hid: 5 Death shall go before his face.

And the devil shall go forth before his feet.

6 He stood and measured the earth.

He beheld, and melted the nations: and the ancient mountains were crushed to pieces.

The hills of the world were bowed down by the journies of his eternity.

7 I saw the tents of Ethiopia for *their* iniquity, the curtains of the land of Madian shall be troubled.

8 Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

Who wilt ride upon thy horses: and thy chariots are salvation.

9 Thou wilt surely take up thy bow: *according* to the oaths which thou hast spoken to the tribes.

Thou wilt divide the rivers of the earth.

VER. 20. *Temple.* Heb. "palace," or heaven. House is generally put for the temple.—*Silence,* out of respect, &c. The guards of the eastern princes observe the utmost silence and modesty. God is very different from idols. He is the arbiter of life and death. C.—Silence often denotes subjection. 1 Mac. i. 3. M.

CHAP. III. VER. 1. *For ignorances.* That is, for the sins of his people. In the Hebrew it is *shignoth:* which some take to signify a musical instrument, or tune, with which this sublime prayer and canticle was to be sung. Ch.—The term is omitted in several Latin MSS. The precise import cannot be ascertained; yet it seems to imply a song of comfort. C.—Sept. "with a canticle." H.—S. Jerom follows Aq. Sym. and the 5. edit. Theodot. has, "for voluntary" transgressions. C.—All sins proceed in some degree from ignorance, (W.) and are all the effects of free-will. H.—The prophet prays to be freed from sin, and foretells the coming of Christ, &c. W.—The Fathers apply this canticle to Him, as the Church herself does in her office. We cannot go astray, following such guides. Yet some think that an allusion is made to the return from captivity, and from Egypt, which were noble figures of the world's redemption. The prophet concludes with adoring the ways of God, (C.) which at first he had not comprehended. H.—He is astonished at God's mercy, in becoming incarnate for man's sake. W.

VER. 2. *Thy hearing,* &c. That is, thy oracles, the great and wonderful things thou hast revealed to me: and I was struck with a reverential fear and awe. Ch.—I saw that the unjust would not escape.. C.—*Work.* The great work of the redemption of man, which thou wilt *bring to life* and light *in the midst of the years,* when our calamities and miseries shall be at their height. Ch.—*Years,* at the time appointed. W.—Sept. read, "Lord, I considered thy works, and was astonished; in the midst of two living creatures, *or* lives, thou shalt be known," (H.) or found, between an ox and an ass, as the Church has it. Nat. and Circumc. W.—Christ appeared when the world was most dissolute. M.—The tradition of two animals being near the crib where he was born, is not of earlier date than about the fifth century. Some explain this of the Father between the Son and the Holy Ghost; others of Christ between the thieves, or the two testaments, or collecting his Church from Jews and Gentiles, &c. Sanct. C.—Moderns agree with S. Jerom's version. The prophet begs that God would perform his ancient miracles in his days, (C.) by relieving the captives, as he had formerly delivered their ancestors. H.—*Make.* Heb. and Sept. "when the years approach, thou shalt be made known; when the time shall come, thou shalt be manifested; when my soul shall be troubled, in wrath thou," &c. H.—God never shuts the gate of mercy to the penitent. Nah. i. 3. C.

VER. 3. *South.* God himself will come to give us his law, and to conduct us into the true land of promise: as heretofore he came from the south, (in the Heb. *Teman*) and from Mount Pharan, to give his law to his people in the desert. See Deut. xxxiii. 2. Ch.—Sept. render, "the shady and thick mount, Diapsalma." S. Jerom, *Pharan semper.* Heb. *Sela.* Ps. ix. W.—The term seems to denote a pause. There might be many in the same canticle, (C.) as we find three here, (v. 9. 13) and many placed at irregular distances in the Psalms. H. —The Hebrews had long sojourned in the Stony Arabia, under the guidance of the Lord. We should render in the past time to v. 16. C.—Christ was born (H.) at Bethlehem, to the south of Jerusalem, (W.) and had given the law, as a Jew interpreted this passage to S. Jerom. He was probably a convert. H.

VER. 4. *Horns,* &c. That is, strength and power, which by a Heb. phrase are called *horns:* or *beams of light,* which come forth from his hands: or it may allude to the cross, in the *horns* of which the *hands* of Christ were fastened, where his *strength was hidden,* by which he overcame the world, and drove out *death* and *the devil.* Ch.—Horns may also designate the nails, the prints of which remained in our Saviour's hands after his glorious resurrection. H.—God appeared hurling his thunderbolts (v. 11. Ps. xvii. 16. C.) with a *fiery law in his right hand,* all shining with glory. Ex. xix. 18. and xxxiv. 29. Deut. v. 22. H.—Sinai seemed to be all on fire. Nothing can resist lightning. C.—*Fulmine terres.* Æn. i.—*Hid,* Sept. "and he has placed the strong love of his power," (H.) Jesus Christ, who has given his life for us. C.

VER. 5. *Death,* &c. Both death and the devil shall be the executioners of his justice against his enemies; as they were heretofore against the Egyptians and Chanaanites. Ch.—Heb. *daber,* (H.) according to the different pronunciation, is rendered "the word" by the Sept. and Theo.; "the plague," by Aquila, &c. After Christ was baptized, the devil came to tempt him. S. Jer.—*Devil.* Heb. *resheph,* (H.) or "bird," (Sym. &c.) means "creeping on the belly," as is explained by the Jews of the devil, who tempted our first parents. S. Jer.—Moderns (H.) follow the Chal. and understand the carbuncle. C.—Prot. "burning coals:" marg. "diseases," (H.) resembling the pestilence. God destroyed his enemies and the murmuring Hebrews. C.—*Sept.* "and it (the word) shall go out into the fields behind his feet." God's will shall be published in the field of the world, (H.) when the gospel shall be preached to the Gentiles.

VER. 6. *Measured.* Sept. "the earth was troubled," (C.) or shaken. H.—*He beheld.* One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all heaven and earth disappear when they come before his light. Apoc. xx. 11. Ch.—The Chanaanites were dismayed at the approach of God's people. He routed the nations, and determined the portion which he had chosen for Israel. Jos. ii. 9. C.—*Mountains.* By the *mountains* and *hills* are signified the great ones of the world, that persecute the Church, whose power was quickly crushed by the Almighty. Ch.—The roughest roads in the wilderness were made smooth. God is poetically described at the head of his people. Deut. viii. 4. and xxxiii. 15. Ps. lxxv. 5. C.

VER. 7. *Ethiopia,* the land of the *Blacks,* and *Madian,* are here taken for the enemies of God and his people, who shall perish for their iniquity. Ch.—Chus peopled that part of Arabia. H.—Heb. has Chusan, perhaps to rhyme with Madian; though some think that *Chusan* (defeated by Othoniel) and *Madian* (over whom Gedeon gained a complete victory) are designated. Judg. ii. and vi. When the Hebrews had crossed the Red Sea, the Arabs and Madianites removed their tents in great trepidation. C.—These nations dwelt chiefly under tents, or skins, which would be removed in time of war. W.

VER. 8. *With the rivers,* &c. He alludes to the wonders wrought heretofore by the Lord in favour of his people Israel, when the waters of *the rivers,* viz. of Arnon and Jordan, and of *the* Red *Sea,* retired before their face; when he came as it were with *his horses* and *chariots* to *save* them; when he took up *his bow* for their defence, in consequence of *the oath* he had made to their *tribes;* when the mountains trembled, and the *deep* stood with its waves raised up in a heap, as with *hands lifted up* to heaven; when the *sun and moon stood still* at his command, &c. to comply with his anger, not against the rivers and sea, but against the enemies of his people. How much more will he do in favour of his Son, and against the enemies of his Church? Ch.—*Horses:* the ark of the covenant. C.

VER. 9. *Take.* Sept. "bend thy bow over the sceptres, says the Lord, Diapsalma." *Sela* is neglected by the Vulg. or (H.) by S. Jerom, as having no meaning. C.—Yet we find in the edit. of his works he renders it, *for ever;* and here observes, that the Lord "always dwells with his saints," and attacks vices by their mouths.—*Rivers.* Sept. "the earth shall be cut by rivers." H.—Greek historians mention several rivers which have appeared or ceased to flow in consequence of earthquakes. The apostles, moved by Christ, water the world and form the Church. S. Jer.

VER. 10. *Grieved.* They seemed full of surprise, as in labour, (Heb.) and the *abyss spoke* in its manner, (C.) obeying thy voice, and letting the Israelites pass. H. Ps. lxxiii. 15. and cxiii. 3. Num. xxi. 13. C.—"Earth, sea, and rocks quake at the sight of God." Æschyl. H.—Sept. are obscure, (C.) "Peoples shall behold thee, and grieve, (or be in labour: ὠδινησουσι has both meanings. S. Jer.) Dividing the waters of the passage, the abyss," &c. Other cop. read, "Thou, *Lord,* wilt divide," which S. Jerom explains of heresies, which soon disappear. H.

VER. 11. *Go.* The five kings shall flee at the descent of Bethoron; or the heavenly body shall proceed at thy command, at the signal given by thunder. Jos. x. 11.

VER. 13. *Christ.* This may well be explained of the incarnation. God was touched at the miseries of his people, and rescued them by Moses. C.—Theodo-

10 The mountains saw thee, and were grieved: the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.

11 The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

13 Thou wentest forth for the salvation of thy people: for salvation with thy Christ.

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

14 Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Their joy *was* like that of him that devoureth the poor man in secret.

15 Thou madest a way in the sea for thy horses, in the mud of many waters.

16 I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

17 For the fig-tree shall not blossom: and there shall be no spring in the vines. The labour of the olive-tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

18 But I will rejoice in the Lord: and I will joy in God, my Jesus.

19 The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

tion and Symmachus, "Ebionite, half Christians," give a Jewish interpretation, "to save thy Christ." Aquila, though a Jew, and the 5th edit. agree with us; but the 6th edit. best explains the mystery, "through Jesus, thy Christ." S. Jer. —*Head*, &c. Such was Pharao heretofore; such shall antichrist be hereafter. Ch.—It may also be understood of Nabuchodonosor and of all persecutors. H.—Cyrus cut off Baltassar; Christ will destroy antichrist, (2 Thess. ii. M.) the head of the wicked congregation. Is. xi. 4. W.—*Neck*, or root. Pharao's eldest son perished. Ex. xiv. 17. C.

VER. 14. *Sceptres.* The nobles were drowned (H.) with their king, (C) when they expected an easy prey. Ex. xiii. 9. H.—Heb. "thou hast pierced the chief of their troops in the midst of tribes," or sticks, as the Egyptians perhaps slew each other. C.

VER. 15. *Sea*, &c. to deliver thy people from the Egyptian bondage; and thou shalt work the like wonders, in the spiritual way, to rescue the children of thy Church from their enemies. Ch.—The waters stood up like mountains, while God seemed to pass in his triumphal car. C.

VER. 16. *I have heard*, &c. viz. the evils that are now coming upon the Israelites for their sins; and that shall come hereafter upon all impenitent sinners: and the foresight that I have of these miseries makes me willing to die, that I may be at *rest*, before this general *tribulation* comes, in which all good things shall be withdrawn from the wicked. Ch.—The five woes denounced C. ii. make the deepest impression upon me. H.—I fear lest I should sin. S. Jer.—The thought of so many wonders makes me speechless. C.—*Me.* Let me find rest in the grave, like Job. H.—I trust that God will raise me up. C.—Heb. "rottenness hath entered, . . . and I trembled in myself." Sept. (15) "horses, troubling many waters: (16) I watched, and my belly was filled with fear at the voice of the prayer of my lips, and trembling entered my bones, and under me my strength (or frame, ἕξις; some read ἰσχὺς) was troubled. I shall rest in the day of my tribulation, to go up to the people of my parish," or neighbourhood; παροικίας. H.—*People*, &c. That I may join the happy company in the bosom of Abraham, that are *girded;* that is, prepared for their journey, by which they shall attend their Lord, when he shall ascend into heaven. To which *high* and happy *place, my Jesus*, that is, my Saviour, the great *conqueror* of death and hell, shall one day conduct me *rejoicing* and *singing psalms* of praise. v. 18. and 19. Ch.—*Girded.* Heb. "transmigration or desolation." Habacuc was mercifully allowed by Providence to dwell in Juda, when almost all were led away. He was transported through the air to feed Daniel, (xiv. 32.) where he might see his brethren, as he here insinuates, having relied on God's mercy. v. 2. C.—Prot. "when he cometh up unto the people, he will invade them with his troops; (marg. "cut them in pieces") 17. Although the," &c. When all shall be ravaged, I will still hope. H.—All must be patiently endured, that we may rest at last. W.

VER. 17. *Fail.* Lit. "lie," (H.) or frustrate our expectations. C.—*Spem mentita seges.* Hor. i. ep. 7.—*Fold.* Sept. "food."

VER. 18. *Jesus.* Heb. *yishi*, "my (H.) salvation." C.—Sept. "saviour." Chal. "redeemer." H.—Jesus was the desire of all nations, and he imparts true joy to the faithful. John viii. 56. C.—At the last day, plagues similar to those of Egypt will occur; but the elect shall rejoice. S. Jer.

VER. 19. *Places.* I shall escape the fury of the Chaldeans, and sing a hymn of thanksgiving. C.—"The conqueror singing psalms" may be unconnected with the rest, (H.) and designed to shew that the hymn was intended for religious meetings. It may signify, "To the chief over the female musicians." C.—*Lamnatseach binginothai.* Prot. "to the chief singer on my stringed instruments." Marg. "Neginoth." Sept. "He will order my feet unto perfection. He will establish me upon the heights, to gain the victory in his canticle." H.—I shall exchange my former complaints for songs of praise, and be crowned by Jesus. S. Jer.

THE PROPHECY OF SOPHONIAS.

SOPHONIAS, whose name, saith S. Jerom, signifies "the watchman of the Lord," or "the hidden of the Lord," prophesied in the beginning of the reign of Josias. He was a native of Sarabatha, and of the tribe of Simeon, according to the more general opinion. He prophesied the punishments of the Jews, for their idolatry and other crimes; also the punishments that were to come on divers nations; the coming of Christ, the conversion of the Gentiles, the blindness of the Jews, and their conversion towards the end of the world. Ch.—Some editions read, Ezechias. H.—But this opinion is not well grounded no more than that of the Jews, who assert (C.) that all the ancestors mentioned by the prophets were endued with the prophetic spirit, for which reason Amos specifies none, as he was not *the son of a prophet.* C. vii. 14. S. Jer.—Sophonias appeared a little before Jeremias, Ezec. Bar. and Daniel, foretelling the captivity and return of the two tribes, the destruction of various nations, the conversion of the Gentiles, and of the Jews also towards the end of the world. W.—Many of the promises regard only the Christian Church. C.

CHAP. I.

For divers enormous sins, the kingdom of Juda is threatened with severe judgment.

THE word [a] of the Lord that came to Sophonias, the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias, the son of Amon, king of Juda.

2 Gathering, I will gather together all things from off the face of the land, saith the Lord:

3 I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the un-

[a] A. M. about 3404. A. C. 600.

CHAP. I. VER. 1. *Lord.* Thus the prophets insinuate that they are not the authors but the ministers of God's word. W.

VER. 2. *Gather*, &c. That is, I will assuredly take away and wholly consume, either by captivity or death, both men and beasts out of this land. Ch.—To gather commonly implies a benefit, but the sequel shews that the contrary is here meant. W.—It often signifies to kill or bury. Jer. viii. 2. The whole country round Judea to Babylon, shall become a sepulchre for men and beasts. Osee iv. 3. C.

godly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

4 And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples, with the priests:

5 And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

6 And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

7 Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

8 And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

9 And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the house of the Lord their God with iniquity and deceit.

10 And there shall be in that day, saith the Lord, the noise of a cry from the fish-gate, and a howling from the Second, and a great destruction from the hills.

11 Howl, ye inhabitants of the Morter. All the people of Chanaan is hush, all are cut off that were wrapped up in silver.

12 And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees: that say in their hearts: The Lord will not do good, nor will he do evil.

13 And their strength shall become a booty, and their houses as a desert: [a]and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

14 The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

15 [b]That day *is* a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16 A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

17 And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

18 [c]Neither shall their silver, and their gold be able to deliver them in the day of the wrath of the Lord: [d]all the land shall be devoured by the fire of his jealousy: for he shall make even a speedy destruction of all them that dwell in the land.

CHAP. II.

An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites; of the Ethiopians, and the Assyrians.

ASSEMBLE yourselves together, be gathered together, O nation not worthy to be loved:

2 Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord, all ye meek of the earth, you that

[a] Amos v. 11.—[b] Jer. xxx. 7. Joel ii. 11. Amos v. 18.

[c] Ezec. vii. 19.—[d] Infra iii. 8.

Ver. 3. *Sea:* the waters and air shall be pestilential. H.—S. Jerom frequently observes that when a country is depopulated, as the Roman empire was in his days, the most fertile regions were soon abandoned even by beasts and birds.—*Meet.* Sept. "be weak." Heb. "I will gather (C. Prot. "consume." H.) scandals (or idols) with the wicked." Sym.

Ver. 4. *Baal.* Josias had not yet begun his reformation. 4 K. xxiii. 4. C.—At least he had not brought it to perfection, though from his infancy he had encouraged religion. H.—*Wardens* of the temples of the idols. *Ædituos*, in Hebrew, the *Cemarim*, that is such as kindle the fires or burn incense. Ch.—Lit. "the blacks, (H.) *or* those in black," whether it allude to their clothes or to the colour of their bodies, in consequence of their going almost naked. *Camilli*, which may be derived from this root, (C.) *cemarim*, (H.) in Tuscan, signifies priests, or rather (C.) children who went naked before them. Macrob. iii. 8.—The priests of Baal appeared in this manner, and cut themselves, (3 K. xviii. 28.) committing great indecencies, while God ordered his ministers to be clothed in white with the utmost gravity. C.—The very remembrance of such idols and priests shall be abolished. Osee ii. 16. They were designed for the worship of fire. Baal was the sun. H.

Ver. 5. *Houses.* The roofs were flat. Josias afterwards reformed this abuse. 4 K. xxiii. 5. C.—It continued among the Arabs. Strabo xvii.—*Melchom.* The idol of the Ammonites. Ch.—Those who join idols with God do not worship Him indeed. W.—Swearing was an act of religion. Mat. v. 33. God will not allow his glory to be given to another. Such lame worship or divided hearts he rejects. 3 K. xviii. 21. C.

Ver. 7. *Silent.* Heb. *has*, (H.) an interjection, (S. Jer.) like our hush. H.—This denotes the importance of what he is going to say.—*Guests.* The blood of the wicked is his victim. Jer. xlvi. 10. Ezec. xxxix. 17. C.—The day of punishment is commonly styled the day of the Lord. Is. ii. and 1 Cor. iii. W.

Ver. 8. *Victim.* Heb. "sacrifice." But MS. 1. Camb. has, "in that day, says the Lord," *eeva nam* being substituted for *zebach*, (H.) which is "a very remarkable variation." In v. 7. it has Jehovah Elohim printed Adonai Jehovah. Kennicott.—*Princes.* After the death of Josias all fell to ruin. His sons were deposed, and led into captivity with the chief nobility and priests, who were richly adorned, and imitated the manners of idolaters, or kept the garments of the poor. Ex. xxii. 26. Deut. xxii. 5. 11. &c. C.—All the posterity of Josias was afflicted. Joachaz died in Egypt; Joakim was harassed and put to death; Sedecias taken, and his eyes put out, when his children had been slain. Jechonias, or Joachin, was detained in prison at Babylon for a long time. W.

Ver. 9. *Entereth* the temple, as if to shew themselves. Amos vi. 1. Heb. "jumpeth over," &c. denoting the Philistines. Chal. 1 K. v. 5. C.—Sept. "I will take vengeance on all openly before the gates in that day," (H.) on all who have cast themselves out of the Church. S. Jer.—*Lord.* Heb. "of their masters with," &c. This may relate to the Philistines, (C.) or to those who made the house of God a place of traffic, (Mat. xxi. 13.) and offered victims unjustly acquired. H.

Ver. 10. *Gate*, looking towards Joppe. S. Jer.—The news of the defeat at Mageddo came this way, or the cries of the Philistines were heard. C.—*Second.* A part of the city so called, (Ch.) built by Manasses on the same side of the city, 2 Par. xxxiii. 14. C.

Ver. 11. *The Morter:* (*Maktesh*) a valley in or near Jerusalem. Ch.—All the people shall suffer in the city. Sanct. T.—*Mactes* was rendered famous by Samson, (Judg. xv. 19.) and was in or near the country of the Philistines, who seem to be designated. The original is variously interpreted. C.—Sept. "of the *city* cut in pieces, because all the people resemble Chanaan." H.—*Chanaan.* So he calls the Jews, from their following the wicked ways of the Chanaanites. Ch.—The merchants (Grot.) are confounded, or (H.) the Philistines are still meant. C.

Ver. 12. *Lamps*, with the utmost diligence, (Lu. xv. 8.) so that none shall escape even in the most filthy places. C.—The Romans found many Jews in the common sewers. Jos. Bel. vii. 16. 20. and 26.—*Lees.* That is, the wealthy, and such as live at their ease, resting upon their riches, like wine upon the lees. Ch.—*Evil*, denying Providence. C.

Ver. 13. *Strength.* Children or riches. H.

Ver. 14. *Near.* When all these miseries shall overtake the wicked, (W.) after the death of Josias. 4 K. xxi. 14. C.—*The mighty.* Sept. "and dreadful, powerful is the day of," &c.—*Meet.* Prot. "cry bitterly." H.

Ver. 15. *Day*, is *a day.* The repetition elegantly describes the great danger. W.

Ver. 16. *Trumpet*, when Nachao came and deposed Joachas.

Ver. 17. *Blind.* Not knowing what course to take. Deut. xxviii. 29. Is lix. 10. C.—Such will be the horror preceding judgment. H.

Ver. 18. *Gold.* Ezek. vii. 19. Thus the Medes despised riches. Is. xiii. 17. C.—*Jealousy.* God regarded the synagogue as his spouse. M.—"If he loved not the soul of man, he would not be jealous of it." S. Jer. H.

CHAP. II. Ver. 1. *Together*, in love. S. Jer.—Heb. "gather" the wood or chaff, (C.) your wicked deeds, lest they prove the fuel of *fire.* C. i. 18. H.—He addresses the Jews and all their neighbours. C.—Though you deserve no love, God will receive the penitent. W.

Ver. 2. *The day.* Heb. "to-day." C.—Sept. "before you become as a passing flower." Prot. "*before the* day pass as the chaff." H.

have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the Lord's indignation.

4 For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noon-day, and Accaron shall be rooted up.

5 Wo to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

6 And the sea coast shall be the resting-place of shepherds, and folds for cattle:

7 And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.

9 Therefore, as I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.

10 This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.

11 The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

12 You Ethiopians also shall be slain with my sword.

13 And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful *city* a wilderness, and as a place not passable, and as a desert.

14 [a] And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern, and the urchin shall lodge in the threshold thereof: the voice of the singing *bird* in the window, the raven on the upper post, for I will consume her strength.

15 This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

A wo to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel. God shall be with them. The Jews shall be converted at last.

WO to the provoking and redeemed city, the dove.

2 She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

3 [b] Her princes *are* in the midst of her as roaring lions: her judges *are* evening wolves, they left nothing for the morning.

4 Her prophets *are* senseless, men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

5 The just Lord *is* in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

6 I have destroyed the nations, and their towers are beaten down: I have made their ways desert, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

[a] Isai. xxxiv. 11.—[b] Ezec. xxii. 27. Micheas iii. 11.

VER. 3. *Just.* Heb. "justice." C.—Sept. "righteousness, and answer the same." H.—Scarcely the innocent will escape. M.—The prophet does not specify the crimes of the Philistines, as Ezechiel (xxv. 15.) does. C.

VER. 4. *Salt be,* or "is." The prophets often represent future things as past, to shew the certainty of the event. The destruction of other cities by the Chaldees, gave the Jews to understand what they had to expect, as all sin must be punished sooner or later. W.—Psammetichus, and his son, Nachao, probably fell upon these cities. C.—The former besieged Azotus for twenty-nine years. Herod. ii. 157.—Afterwards Nabuchodonosor reduced the country, beginning with the house of God. Jer. xlvii. 4. Ezec. xxv. 15. &c. C.

VER. 5. *Coast.* Lit. "line," (H.) with which land was measured. C.—*Reprobates.* Heb. *cerethim,* (H.) or Cerethi, of whom David's guards were formed. C.—Sept. "people sprung from the Cretans," whence some (Theod.) of the Philistines came, perhaps rather than from Cyprus, as was conjectured. Gen. x. 14.—*Chanaan.* So the Philistines are styled contemptuously. They adored the same idols. Wisd. xii. 23.

VER. 6. *Shepherds.* Merchants shall come no longer, the country being subdued by Nabuchodonosor, and by the Machabees. v. 7. C.—Alexander ruined Gaza. Curt. iv.

VER. 8. *Borders,* helping the Chaldeans. This brought on their ruin. S. Jer. —They were always disposed to seize the country.

VER. 9. *Dryness.* Sept. "Damascus shall be abandoned as a heap on the barn-floor, and disappearing for an age." H.—This city is threatened with the rest. Is. xvii. 1. C.—*Ever.* Sept. refer this to Damascus, others to Ammon, &c. H.—The latter nations were in desolation for a long time; but had re-established themselves, when the Machabees reduced them again. Jer. xlviii. and 1 Mac. v. 6.

VER. 11. *Own place.* The Jewish religion could be practised only at Jerusalem, so that this is one of the most striking predictions of the conversion of the world. The Jews in vain attempt to restrain it to the captives returning. See S. Jer. C.—They shall inform many of the truth, and be the means of their conversion. H.—But God shall be adored in every place. M.

VER. 12. *Ethiopians.* Heb. Cushim, denote also the Arabs, &c. who fell a prey to the Chaldeans. C.

VER. 13. *The beautiful city.* Ninive, which was destroyed soon after this, viz. in the sixteenth year of the reign of Josias. Ch. A. 3378.—Heb. "he shall make Ninive desolate." H.—This famous and potent city was at last destroyed. W. See Jonas iii. 4. C.

VER. 14. *Bittern and the urchin.* Heb. *kaath* and *kippod,* are terms to us (H.) unknown.—*Threshold.* Heb. "the pomegranates," supposed to be an ornament of the doors.—*Raven.* Sept. also read *ârb* better than *choreb,* "desolation or the sword." See Is. xxxiv. 11. C.—*Chereb* has both meanings, "a raven, or sword." S. Jer.—*I will.* Heb. "he has uncovered her cedar," (C.) her fine palaces and apartments. Sept. "for the cedar is its height, (or pride) this is the city given to evils, that," &c. H.

VER. 15. *Beside,* or equal. This was true. Jonas i. 2. C.—The founder intended that no city should ever equal it. Diod. ii. S. Jerom applies what is here said of Ninive to the Church in the times of antichrist, (Rondet.) or to a fallen soul. Any nation may abandon the faith: but the whole Church cannot fail. H.

CHAP. III. VER. 1. *Dove.* Jerusalem is upbraided, and then comforted. She had been treated like a spouse, *a dove;* and yet proved faithless. C.—Heb. "Wo to the famous, and defiled, and oppressing city." Sept. agree with us, if we only exchange famous for provoking. H.—After being redeemed from Egypt, the Jews ungratefully follow idols. Osee vii. 11. M.—Jerusalem having been freely chosen and favoured above other places, and still provoking God, cannot escape a severe chastisement. W.

VER. 2. *Lord.* She had recourse rather to the princes of Assyria and of Egypt, which proved her ruin.

VER. 3. *Evening.* Sept. "Arabian." Hab. i. 8. Such was the state of the kingdom before the reform of Josias. C.

VER. 4. *Senseless.* Prot. "light," or (H.) windy and inconstant. There were too many false prophets (C.) during the minority of Josias. H.

VER. 5. *Morning.* Speedily he will punish the guilty before all.—*Shame.* He is hardened. C.—Sept. "and not injustice for victory." Grabe substitutes *contention.* God is just, (H.) even when he takes vengeance. C.

VER. 6. *Towers.* Lit. "angles," (H.) the chiefs, or to the very last. Job xxxviii. 6. Zac. x. 4. The nations have been punished for an example. But you do not take warning. C.

VER. 7. *But.* Sept. "be prepared, rise early, all their grapes are corrupt." H.—I had reason to expect an amendment, when so many nations had perished before their eyes. C.—They however sinned out of malice, and strove to provoke me in all their ways.

7 I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early, and corrupted all their thoughts.

8 Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment *is* to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: [a]for with the fire of my jealousy shall all the earth be devoured.

9 Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.

10 From beyond the rivers of Ethiopia, shall my suppliants, the children of my dispersed people, bring me an offering.

11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

12 And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.

14 Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel, the Lord, *is* in the midst of thee, thou shalt fear evil no more.

16 In that day it shall be said to Jerusalem, Fear not: to Sion, Let not thy hands be weakened.

17 The Lord, thy God, in the midst of thee *is* mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

18 The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

19 Behold, I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

20 At that time, when I will bring you: and at that time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity, before your eyes, saith the Lord.

[a] Supra i. 18.

VER. 8. *To come.* Sept. "for a witness." H.—About forty years after Christ's resurrection, the Jews for the most part continuing obstinate, Titus ruined their city; which is a figure of the world's destruction, and of the eternal punishment of the wicked. W.—After the resurrection, the Church was to be gathered from all nations. Christ will rise again at the last day to judge all. God threatens his rebellious people with captivity, and then promises to shew mercy. v. 9. Thus the prophets often subjoin promises to threats.

VER. 9. *Chosen.* Sym. "pure." C.—Idols shall not be mentioned. Theod. —All people shall know and adore the Lord, which was verified only after Christ's coming. C.—Sept. "for then I will change again for the peoples, language to its own kind," (H.) which Origen, (c. Cels. viii.) and the Jews in S. Jerom, explain of the days of the Messias, when the confusion of Babel shall cease. But this is forced: it suffices that people unite in faith and obey the Church.—*Shoulder*, like people carrying a burden. Sept. "under one yoke." After the captivity the Jews were more obedient and faithful, as the more corrupt remained behind the Euphrates, or were cut off in the last wars. Yet the synagogue was never so pure as the Christian Church, even in the worst times. C.—All nations shall worship God in unity of faith, and courageously submit to the gospel. W.

VER. 10. *Ethiopia.* The Nile arises in that country, and runs through Egypt and Arabia, which is often styled Ethiopia or Cush. Is. xviii. 1. The Jews came from Egypt to adore at Jerusalem, even after the building of Onion. Yet this literally regards Christ's Church.—*Offering.* The Jews performed this after the captivity, coming or sending the half sicle to Jerusalem annually, from all quarters of the world. Num. iii. 46. Mat. xvii. 23. C.

VER. 11. *Doings.* Lit. "inventions," of religion of thy own choice. H.—Thy past offences shall be obliterated, and thou shalt commit nothing of the kind any more. Those proud spirits who caused thee to dislike my law, and who set up idols in my temple shall disappear.—*Mountain.* The temple shall be destroyed, that all may know that I am attached to virtue alone, (C.) and not to any edifice or place. H.—They trusted too much to the temple. Jer. vii. 4. M.

VER. 12. *Poor* in spirit. H.—Heb. "meek and extenuated," who trust not in themselves. This is the character of true Christians. The few Jews who remained in the country, or who returned from Babylon, might well represent them, being poor and dependent. The disciples of Christ contemned riches, and were resolute only where virtue was at stake. C.—They were instructed by poor fishermen taught by God. M.

VER. 13. *Israel.* They shall be more submissive, and afraid of yielding to idolatry. Yet the synagogue was far from the perfection of primitive Christianity, or even from that of many pious souls in these days of relaxation.—*Afraid.* The Jews were not much molested till the time of Epiphanes, nor was the country ravaged as it had been. Mic. ii. 12. This peace is however of a spiritual nature, granted by Christ to those who fight against their passions. John xiv. 27. C.—*They shall feed* on the word of God and on the blessed Eucharist. M.

VER. 15. *Judgment*, or "condemnation." Sept. "iniquities," (C.) nailing to the cross the *handwriting* that was against thee. H.—God does not treat thee with rigour. He will be thy king. The Jews had no king for a long time. But the true Israel, of whom the prophet speaks, is continually ruled and fed by Jesus Christ, who imparts his graces abundantly. C.

VER. 17. *Silent;* constant. M.—He will accuse thee no more. Can this be understood of the Jews, who have been cast off till the fulness of the Gentiles enter the Church? To the latter all this must be applied. Few prophets inveighed against the crimes of the captives after their return. C.—But this must be deemed a punishment, unless the crimes were also removed. H.

VER. 18. *Triflers.* Lit. "trifles;" *nugas.* Heb. *nugi*, (H.) which is almost Latin. S. Jer.—These vain nothings, (C.) men who were of light dispositions, scoffers at Christ, shall be converted and honour him. W.—Sept. 17. "he will renew thee in his love, and will exult over thee in joy, as on a festival day: (18) and I will bring back thy bruised ones. Wo to him that has reproached her." Aquila likewise renders by wo, or *ejn*, oh, *oi*, using it as an exclamation, though not of sorrow. Yet the term signifies, *they were.* S. Jer. H.—Heb. lit. "I have gathered those who were in grief for a time. They were of thee. Shame was upon them like a heavy load;" or, "they were grieved on account of the festivals *disused.* They were like an offering rejected," with disgrace. C.—They lamented that they could no longer observe the solemn festivals, and this was to the pious a most intolerable burden, while libertines seem to feel as great a misery in the observance.

VER. 19. *Cut.* Sept. "do in thee, for thy sake at," &c.—H.—*Halteth*, and hath no children, (Mic. iv. 7.) denoting the Gentiles. C.—Sept. "squeezed out," like grapes, being in distress. S. Jer.—*Where.* Sept. "and they shall be ashamed at," &c.

VER. 20. *Bring.* Sept. "do good to you." H.—*Praise.* All shall speak well of you who have been lately dishonoured, when I shall take both Gentiles and Jews for my spouse after the captivity, which seems present, (C.) it is so certain H.—*Captivity*, under satan and sin. M.

THE PROPHECY OF AGGEUS.

AGGEUS was one of those that returned from the captivity of Babylon, in the first year of the reign of king Cyrus. He was sent by the Lord in the second year of the reign of king Darius, the son of Hystaspes, to exhort Zorobabel, the prince of Juda, and Jesus, the high priest, to the building of the temple; which they had begun, but left off again through the opposition of the Samaritans. In consequence of this exhortation, they proceeded in the building, and finished the temple. And the prophet was commissioned by the Lord to assure them that this second temple should be more glorious than the former, because the Messias should honour it with his presence; signifying, withal, how much the Church of the new testament should excel that of the old testament. Ch.—The glory of the Catholic Church hence appears. W.—We know little of the life of Aggeus. It is thought that he was born in captivity. C.—He came into Judea eighteen years after its termination, (W.) in the second year of Hystaspes, when the seventy years of the temple's desolation ended. Zac. i. 12. and 1 Esd. v. The people had courage to obey the word of the prophets rather than the king's edict. Aggeus means feasting, (S. Jer.) or pleasant. He brings joyful tidings, after rebuking the people for preferring their own convenience before the house of God. H.

CHAP. I.

The people are reproved for neglecting to build the temple. They are encouraged to set about the work.

IN the second year of Darius, [a] the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus, the prophet, to Zorobabel, the son of Salathiel, governor of Juda, and to Jesus, the son of Josedec, the high priest, saying:

2 Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

3 And the word of the Lord came by the hand of Aggeus, the prophet, saying:

4 Is it time for you to dwell in ceiled houses, and this house lie desolate?

5 And now thus saith the Lord of hosts: Set your hearts to consider your ways.

6 [b] You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

7 Thus saith the Lord of hosts: Set your hearts upon your ways:

8 Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith the Lord.

9 You have looked for more, and behold it became less, and you brought it home, and I blowed it away: why, saith the Lord of hosts? because my house is desolate, and you make haste every man to his own house.

10 Therefore, the heavens over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labour of the hands.

12 Then Zorobabel, the son of Salathiel, and Jesus, the son of Josedec, the high priest, and all the remnant of the people, hearkened to the voice of the Lord, their God, and to the words of Aggeus, the prophet, as the Lord, their God, sent him to them: and the people feared before the Lord.

13 And Aggeus, the messenger of the Lord, *as* one of the messengers of the Lord, spoke, saying to the people: I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zorobabel, the son of Salathiel, governor of Juda, and the spirit of Jesus, the son of Josedec, the high priest, and the spirit of all the rest of the people: and they went in, and did the work in the house of the Lord of hosts, their God.

[a] 1 Esd. v. 1. A. M. 3485. A. C. 519.

CHAP. II.

Christ, by his coming, shall make the latter temple more glorious than the former. The blessing of God shall reward their labour in building. God's promise to Zorobabel.

IN [c] the four and twentieth day of the month, in the sixth month, in the second year of Darius, the king, *they began.*

2 *And* in the seventh month, the word of the Lord came by the hand of Aggeus, the prophet, saying:

[b] Deut. xxviii. 38. Micheas vi. 15.—[c] A. M. 3845. A. C. 519.

CHAP. I. VER. 1. *Darius* Hystaspes. C.—When the Jews had no king, the prophets dated from the reign of the monarch on whom they were dependent. Theod.—*Sixth;* Elul, the last of the civil year, corresponding with our September. The harvest had been bad, and Aggeus assigns the reason. C.—*Governor.* Lit. 'duke," or captain. Sept. "of the tribe of Juda." H.—He descended from the kings of Juda, and was now chief governor by leave of Darius. W.—Yet Cyrus had appointed Sarasar, (1 Esd. i. 8.) who perhaps, after the death of Cambyses, fled; as Zorobabel and Jesus are designated judges, and a crown is made for them. C. ii. 24. Zac. iii. and vi. 11. Still Thartanai, governor beyond the Euphrates, took cognizance of the Jewish affairs. 1 Esd. v. 3. The prince of Juda was therefore under him. Zorobabel was son or grandson of Salathiel, (1 Par. iii. 17.) or was adopted by him, being born of Phadaia. C.—*Josedec,* who was led into captivity. 1 Par. vi. 15.

VER. 2. *Yet come.* God's service must be restored without delay, and manners reformed; as otherwise many will be lost eternally. W.—The Jews refrained from commencing the temple till the time marked out by Jeremias, xxv. 11. Zac. i. 7. C.—From the beginning of the last siege sixty-nine years had elapsed. Usher, A. 3485.—Others, reflecting on the obstacles placed by Cyrus and Cambyses, thought it was not yet time to work at the temple: but these were only pretexts. The kingdom was now held by another family, and the former decrees abolished. Fear of labour, therefore, was the only impediment.

VER. 4. *Ceiled:* superbly adorned. Heb. "covered." You are not content with what is merely necessary, while the temple lies in ruins. C.

VER. 5. *Ways.* Sound the real motives of your neglect. H.—See if your misfortunes do not originate in this cause, and if God does not require you to build the temple. v. 9. C.

VER. 6. *Filled.* Lit. "inebriated," (H.) so as to become cheerful. S. Jer.

VER. 8. *The mountain* Libanus. Wood had been purchased before, but had been used for other purposes. 1 Esd. iii. 7. Now the people went to procure more. The following year Darius confirmed the decree of Cyrus, which was a change plainly effected by Providence. C.

VER. 11. *Drought.* Heb. *choreb,* (H.) is rendered the sword, by the Sept. and may best signify "a burning wind," according to the different pronunciation. S. Jer.—This was not then determined by the vowel points (C.) of the Masora. Soph. ii. 14. H.

VER. 13. *Messenger.* To excite the people's attention, Aggeus declares that he is sent by God, (W.) like the prophets of old. Some Jews have asserted (C.) that he, Malachias, the Baptist, and Jacob, were angels incarnate. But let us

3 Speak to Zorobabel, the son of Salathiel, the governor of Juda, and to Jesus, the son of Josedec, the high priest, and to the rest of the people, saying:

4 Who is left among you, that saw this house in its first glory? and how do you see it now? is it not *in comparison to that* as nothing in your eyes?

5 Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus, the son of Josedec, the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts)

6 The word that I covenanted with you: when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

7 For thus saith the Lord of hosts: [a] Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land.

8 And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory: saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

11 In the four and twentieth day of the ninth month, in the second year of Darius, the king, the word of the Lord came to Aggeus, the prophet, saying:

12 Thus saith the Lord of hosts: Ask the priests the law, saying:

13 If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

14 And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled: and the priests answered, and said: It shall be defiled.

15 And Aggeus answered, and said: So *is* this people, and so *is* this nation before my face, saith the Lord, and so *is* all the work of their hands: and all that they have offered there, shall be defiled.

16 And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

17 When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.

18 [b] I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet there was none among you that returned to me, saith the Lord.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, *and* lay it up in your hearts.

[a] Heb. xii. 26.

[b] Amos iv. 9.

leave (S. Jer.) these learned dreams. C.—They have no better foundation than the ambiguity of *malac*, which signifies "an angel, or a messenger." H.—*With you.* This is often repeated, to encourage the dejected people. M.

VER. 14. *Work.* Sept. "works." H.—They prepared materials, and began the temple on the 24th of the ninth month. C. ii. 16. 19. M.

CHAP. II. VER. 1. *In,* &c. This should be joined with the preceding chap. C.—They began the new work at this time, and on the 21st of the seventh month the prophet had a fresh revelation. W.

VER. 4. *Glory.* The temple had been destroyed sixty-nine years before, so that many might have seen it. When the second temple was dedicated, (C.) or founded, (H.) two years after the captivity, cries of grief and of joy were heard. 1 Esd. iii. 12.

VER. 7. *Little.* Christ was born 515 years afterwards. The world had been disturbed by Alexander and by the Romans, yet peace then prevailed. All nature acknowledged the power of Jesus Christ, and the world was reformed. Another commotion will take place at his second coming. C.

VER. 8. DESIRED. Jacob styles him the expectation of nations, (Gen. xlix.) because He was wanting, and always necessary for all. W.—Thus the sick desire a remedy, though they know not what it is. The Gentiles were ignorant of the Messias; yet he was still desirable and most lovely. Cant. v. 16. C.—Many also, like Job, had a lively expectation of their Redeemer's coming from the tradition of the patriarchs. H.—Heb. "the desires of all nations shall come:" (H.) *venient.* Sept. "the chosen things," &c. Christ shall come for all, (C.) and the elect shall meet him with eagerness. H.—In vain do the Jews attempt to contest this prediction. Was not the Messias to be desired? and has not Jesus Christ procured the greatest advantages for mankind?

VER. 10. *Peace:* another title of the Messias. His presence ennobles this temple (C.) more than precious ornaments of gold and silver (v. 9.) did that of Solomon. H.—Some have pretended that the second temple, repaired by Herod, was more spacious and magnificent than the former. It also subsisted a longer time. But this circumstance adds no superior value, unless the structure was better finished. What Josephus relates of Herod's repairs, is denied by several respectable modern authors. Salien, A. 4035, &c.—Yet as the fact was so recent, it seems it had some foundation, though the account may be greatly exaggerated. Josephus is not always exact. C.—The Jews all agree that the temple of Zorobabel and of Herod was the same. Lempereur.—It is almost certain that this edifice was never honoured with the ark, &c. like that of Solomon; so that if it be not on account of the Messias, no good reason appears for giving it the preference. H.—The ancients who had seen the former, wept (W.) when that of Zorobabel was founded, confessing its inferiority (H.) both in size and elegance. It was only 60 cubits high and broad, while the former was 120, built of polished stone and covered with cedar. Zorobabel had rough stones. 1 Esd. v. 8. and vi. 3. and 2 Par. iii. 4. and 3 K. vi. 7. As for the same temple, enlarged and adorned by Herod, it continued not long in that state; and its chief glory consisted in our Saviour's presence, when he was received in the arms of Simeon, and often preached there. Hence S. Aug. (de civ. Dei. xviii. 45.) shews that the prophet foretells the glory of Christ's mystical temple, the faithful of all nations, in whom he dwells by the grace of the new testament, as in living stones, far more gloriously than in any temple erected by Solomon or after the captivity. W.

VER. 12. *The law.* "He who knows it not, shews himself to be no priest of the Lord." Deut. xvii. S. Jer.

VER. 13. *No,* conformably to Lev. vi. 27. M.—What the linen covered could not render other things sacred. The victim must come in immediate contact with them, to have this effect. H.—Those who had touched the dead, rendered both holy and common things unclean for others. There were two sorts of sanctified meats: the victims for sin, which the priests on duty alone could eat, (Lev. vii. 1. 6.) and the peace-offerings, of which all who were clean might partake. ib. xix. The former alone sanctified what they touched. Both must be burnt if they touched any thing unclean, while ordinary food in the same predicament might be consumed by people in mourning, &c. C.—That which touched a holy thing was sanctified, (Lev. vi. 18.) but that thing did not sanctify others; so the people, by touching the sacrifices, were only legally holy, and therefore their victims were not acceptable to the Lord as long as they did not comply with their duty of building his temple. W.

VER. 14. *By occasion of a soul.* That is, by having touched the dead: in which case, according to the prescription of the law, (Num. xix. 13. 22.) a person not only became unclean himself, but made every thing that he touched unclean. The prophet applies all this to the people, whose souls remained unclean by neglecting the temple of God; and therefore were not sanctified by the flesh they offered in sacrifice, but rather defiled their sacrifices by approaching to them in the state of uncleanness. Ch.

VER. 15. *So.* He makes the application of the second answer given, v. 14. All your victims have hitherto been contaminated. I redressed not your miseries. But now, as you have begun to work at my temple, I will remove the scourge. It is easy to apply the first answer, v. 13. Your victims have purified you no more than holy flesh wrapped up in a garment would sanctify it, (C.) or other things which it does not immediately touch. H.—Your bad dispositions render them useless. Jer. xi. 15. The victims were also bad. Mal. i. 6. C.

VER. 16. *Day,* the 24th of the ninth month, when you began to build. v. 19. Henceforward your crops shall be abundant. M.—I judge not from natural appearances, as the corn is still in the granary. v. 20. C.—*Upon a stone.* The foundations had been laid the year after the Jews returned, and an altar set up. 1 Esd. iii. Nothing more of consequence was done till the second year of Darius. The temple was finished and dedicated in the sixth. Ib. vi. 15. Hence Aggeus speaks of the stones to be used hereafter. Those in the foundations were to be laid afresh, (v. 19) or were not seen or noticed. In the same sense our Saviour predicts, that *a stone* shall not be left *upon a stone* in the temple, which the Romans should destroy before that *generation* had passed away. Mat. xxiv. 2. 34. This was verified within forty years. Yet A. Rutter observes it was more fully accomplished when the Jews dug up the foundations, by order of Julian, who wished to falsify the prediction. H.

VER. 17. *Bushels.* Heb. specifies nothing. Sept. "when you put in a basket (or vase) twenty sata of barley." He speaks of such as was not yet winnowed.

20 Is the seed as yet sprung up? or hath the vine, and the fig-tree, and the pomegranate, and the olive-tree, as yet flourished? from this day I will bless *you.*

21 And the word of the Lord came a second time to Aggeus, in the four and twentieth day of the month, saying:

22 Speak to Zorobabel, the governor of Juda, saying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, I will take thee, [b] O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

[a] Eccli. xlix. 13.

VER. 20. *Sprung up.* Heb. "in the granary," or cave, *magura*, whence the African *magaria*, or huts, are derived. Chal. and Sept. "barn floor," as it was commonly adjoining to these huts. Some have, "in blade." But this seems to be the sense: the corn is not yet sown, nor the trees in blossom, yet I announce great fertility next year. He spoke in Nov. during which and the following month the seed was committed to the earth, in Palestine, as (C.) it was in Egypt, the wheat ripening in seven months, (Pliny xviii. 7.) and being cut towards the end of June. S. Jer.—Aggeus probably composed the Ps. lxiv. to thank God for this fertility.

VER. 22. *Earth.* Some great event is denoted. Nothing occurs in history after the second year of Darius, to shew that Zorobabel signalized himself. Theodoret thinks that the irruption of the Scythians, or of Gog, is meant. Others believe (C.) that the prophecy relates to Christ, at his first (S. Cyr.) or second coming. S. Jer.—But the Heb. speaks of something past, and we doubt not but the attempt of Cambyses, three years before, is the subject. Ezec. xxxviii. "I have overturned the throne of kings," Cambyses, and the magi, and have given the kingdom to another family. The enemy has destroyed himself. Then I kept thee as a *seal*, with the greatest care. Jer. xxii. 24. Thou art no longer oppressed by the Persian king or his governor. Hystaspes has declared in thy favour. Nothing could more enhance the authority of Zorobabel than an action so recent, which God seemed to have permitted on his account, and for his glory. C.—While all other kingdoms perish, the Church of Christ remains. W.

VER. 24. *O Zorobabel.* This promise principally relates to Christ, who was of the race of Zorobabel. Ch.

THE PROPHECY OF ZACHARIAS.

ZACHARIAS began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue and partly to the Church of Christ. Ch.—He is the "most obscure and longest of the twelve;" (S. Jer.) though Osee wrote the same number of chapters. H.—Zacharias has been confounded with many others of the same name. Little is known concerning his life. Some have asserted that the ninth and two following chapters were written by *Jeremias*, in whose name C. xi. 12. is quoted Mat. xxvii. 9. But that is more probably a mistake of transcribers. Zacharias speaks more plainly of the Messias and of the last siege of Jerusalem than the rest, as he lived nearer those times. C.—His name signifies, "the memory of the Lord." S. Jer.—He appeared only two months after Aggeus, and shewed that the Church should flourish in the synagogue, and much more after the coming of Christ, who would select his first preachers from among the Jews. Yet few of them shall embrace the gospel, in comparison with the Gentiles, though they shall at last be converted. S. Jer. ad Paulin. W.

CHAP. I.

The prophet exhorts the people to return to God, and declares his visions by which he puts them in hopes of better times.

IN [a] the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them: Thus saith the Lord of hosts: [b] Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

4 Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts; but they did not give ear, neither did they hearken to me, saith the Lord.

5 Your fathers, where are they? and the prophets, shall they live always?

6 But yet my words, and my ordinances, which I gave in charge to my servants, the prophets, did they not take hold of your fathers? and they returned, and said: As the Lord of hosts thought to do to us, according to our ways, and according to our devices, *so* he hath done to us.

7 In the four and twentieth day of the eleventh month, which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying:

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees, that were in the bottom: and behind him were horses red, speckled, and white.

9 And I said: What are these, my lord? And the

[a] A. M. 3485. A. C. 519.—[b] Isai. xxi. 12. and xxxi. 6. and xlv. 22. Jer. iii. 12. Ezec. xviii. 30. and xx. 7. and xxxiii. 11. Osee xiv. 2. Joel ii. 12. Malach. iii. 7.

CHAP. I. VER. 1. *Barachias* adopted him, (1 Esd. v. 1.) or rather Addo was his grandfather.

VER. 2. *Angry*, as he has severely chastised them. C.

VER. 3. *Turn ye.* Such expressions admonish us of our free-will, and when we answer, *convert us*, &c. (Lam. v. 11. C.) we confess that God's grace preventeth us. Trid. Sess. vi. 5. W.—We may *resist* the Holy Spirit, (H.) and reject his graces. The prophet exhorts the people to lay aside all former negligence, (C.) and proceed with the temple. H.—It had been commenced about two months before. Agg. ii. 1. 16.

VER. 5. *Always.* He seems to hint, that after Malachias prophets would be sent no more till Christ should appear; or, that God's word should be fulfilled, (v. 6.) though the prophets were dead. C.

VER. 6. *Fathers?* They felt their effects. H.—*Returned;* being converted by the sight of God's judgments. Osee vi. 1. and 2 Esd. i. 6.

VER. 7. *Sabath.* These names were brought from Chaldea. The month was lunar, and corresponded sometimes with parts of our December and January at other times with January, or with that and the following month. C.

VER. 8. *A man.* An angel in the shape of a man. It was probably S

angel that spoke in me, said to me: I will shew thee what these are:

10 And the man that stood among the myrtle-trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

11 And they answered the angel of the Lord, that stood among the myrtle-trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

12 And the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

13 And the Lord answered the angel, that spoke in me, good words, comfortable words.

14 And the angel, that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: [a] I am zealous for Jerusalem, and Sion, with a great zeal.

15 And I am angry with a great anger with the wealthy nations: For I was angry a little, but they helped forward the evil.

16 Therefore, thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts, and the building line shall be stretched forth upon Jerusalem.

17 Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up my eyes, and saw: and behold four horns.

19 And I said to the angel that spoke in me: What are these? and he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And the Lord shewed me four smiths.

21 And I said, What come these to do? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations that have lifted up the horn upon the land of Juda, to scatter it.

[a] Infra viii. 2.

CHAP. II.

Under the name of Jerusalem, he prophesieth the progress of the Church of Christ, by the conversion of some Jews, and many Gentiles.

AND I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

2 And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

3 And behold the angel that spoke in me went forth, and another angel went out to meet him.

4 And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts, in the midst thereof.

5 And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof.

6 O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

7 O Sion, flee thou that dwellest with the daughter of Babylon:

8 For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

9 For behold, I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

10 Sing praise, and rejoice, O daughter of Sion: for behold, I come, and I will dwell in the midst of thee: saith the Lord.

11 And many nations shall be joined to the Lord in

Michael, the guardian angel of the Church of God. Ch.—It is plain that he was an angel. v. 11. W.—He appears in obscurity, to shew the distress of the nation. C.—*Among.* Sept. "between two shady mountains." H.

VER. 10. *These are they,* &c. The guardian angels of provinces and nations. Ch.—The Jews believed that each nation had such an angel, who had to give an account to one in higher authority. God proportions his revelation to their ideas.

VER. 11. *Rest.* All the country under Michael's care enjoyed peace, (C.) in the second year of Darius. H.—The *red horse* implies slaughter. Apoc. vi. 4. It was now repressed. Tournemine.

VER. 12. *The seventieth year;* viz. from the beginning of the siege of Jerusalem, in the ninth year of king Sedecias, to the second year of king Darius. These seventy years of the desolation of Jerusalem and the cities of Juda, are different from the seventy years of captivity foretold by Jeremias; which began in the fourth year of Joakim, and ended in the first year of king Cyrus. Ch.—Of these Daniel (ix.) speaks. The temple had also been destroyed now seventy years, (W.) and the angel prays, (H.) while the prophet begs that the people may be inspired to rebuild it. W.—Michael takes occasion from the angels' report, to beseech the Lord to perfect what had been so well begun. He speaks not expressly of the temple, as Aggeus had prevailed on the people to commence that edifice. They had excused themselves that *the time was not come,* as they probably dated from the burning of the temple; though its desolation began with the siege, thirty months before. See Jer. xxv. 11. and xxix. 10. C.

VER. 13. *Answered.* We have here a proof of the intercession of angels, and of its good effects. H.—*In me;* revealing God's will. S. Jer.—Yet it seems to be S. Michael. C. iv. 1. Chal. Theod. C.

VER. 14. *Zeal.* I will again treat her as my spouse. H.

VER. 15. *Nations,* represented as four horns, v. 18, 19.—*Evil,* through malice, and thus deserve themselves to be punished. Osee i. 4.

VER. 16. *Line.* Soon after Nehemias came to rebuild the city. C.

VER. 18–20. *Four horns, .. four smiths.* The four horns represent the empires, or kingdoms, that persecute and oppress the people of God: the *four smiths* or carpenters (for *faber* may signify either) represent those whom God makes his instruments in bringing to nothing the power of persecutors. Ch.—The Ammonites, &c. on the east, the Philistines on the west, the Idumeans and Egyptians on the south, and the Assyrians and Chaldees on the north, had much molested God's people, and were therefore punished. W.—The princes of Assyria and of Babylon, the kings of Persia and of Egypt, had all treated them ill; and these four empires have or will be destroyed by four chariots, (C. vi. 1.) Nabopolassar, Cyrus, Alexander, and Antiochus. Dan. vii. 1. &c. S. Jerom, and many who usually follow him, understand the empires of the Chaldeans, Persians, Greeks, and Romans, to be designated by the horns, as the workmen mean the angels who have chastised those nations.

VER. 21. *Every.* Heb. "at pleasure; none shall lift," &c. These kingdoms shall no longer prove formidable. C.—*Fray,* or "terrify." Sept. "to sharpen them in their hands. The horns are nations," &c. H.

CHAP. II. VER. 3. *Another.* The angel who measured spoke to Michael. C.

VER. 4. *Walls.* This must be understood of the spiritual Jerusalem, the Church of Christ. Ch.—According to S. Aug. (in Ps. lxxi.) when the literal sense cannot be verified, we must have recourse to the thing prefigured; and thus what is here written, must be explained of the Church rather than of Jerusalem. W.—A little before the fall of the latter, it was become so populous that the houses which had been built without the walls were enclosed. Jos. Bel. vi. 6.—This multitude was a sort of pledge or figure of the crowds which should embrace the gospel.

VER. 5. *Fire,* to enlighten and protect it. Arms will be unnecessary. Mic. v. 10. Is. ii. 4. The Church shall enjoy peace.

VER. 6. *North.* Many Jews had not yet returned. Esther, &c.—*Winds.* Ezec. v. 2. 12. C.—Gentiles, and ye children of Sion, flee from Babylon and from sin into the true Church. W.

VER. 8. *Glory.* After restoring you to your own country, and rebuilding your cities, I will punish your enemies. C.—After they have enjoyed prosperity, they shall feel the reverse. Heb. *Cabod,* (H.) means also "a burden."

VER. 9. *Prey.* Two years after this (C.) the Assyrians revolted, and seized Babylon. Justin i.—They slew the useless women: but Zopyrus betrayed the place to Darius, who hung 3,000 of the principal inhabitants, and demolished the walls. Herod. iii. 150. Usher, A. 3489.

VER. 11. *Nations.* We know of none who embraced the Jewish law. But both the old and the new world submits to Christ.—*Dwell.* S. Michael represents the Messias. The latter preached and wrought miracles among the Jews which rendered them inexcusable. John xv 24. C.

that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

12 And the Lord shall possess Juda, his portion in the sanctified land: and he shall yet choose Jerusalem.

13 Let all flesh be silent at the presence of the Lord: for he is risen up out of his holy habitation.

CHAP. III.

In a vision satan appeareth, accusing the high priest. He is cleansed from his sins. Christ is promised, and great fruit from his passion.

AND the Lord shewed me Jesus, the high priest, standing before the angel of the Lord: and satan stood on his right hand, to be his adversary.

2 And the Lord said to satan: The Lord rebuke thee, O satan: and the Lord, that chose Jerusalem, rebuke thee: Is not this a brand plucked out of the fire?

3 And Jesus was clothed with filthy garments: and he stood before the face of the angel.

4 Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold, I have taken away thy iniquity, and have clothed thee with a change of garments.

5 And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the angel of the Lord stood.

6 And the angel of the Lord protested to Jesus, saying:

7 Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk *with thee.*

8 Hear, O Jesus, thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, [a]I WILL BRING MY SERVANT, THE ORIENT.

9 For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold, I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, every man shall call his friend under the vine, and under the fig-tree.

CHAP. IV.

The vision of the golden candlestick and seven lamps, and of the two olive-trees. Zorobabel shall finish the building of the temple.

AND the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

2 And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

3 And two olive-trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

4 And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

5 And the angel that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

6 And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might: but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out

[a] Luke i. 78.

VER. 13. *Silent:* obey with reverence. H. See Hab. ii. 20. and 1 Mac. i. 3. C.—*Habitation,* becoming man. M.

CHAP. III. VER. 1. *Jesus,* or Josue, the son of Josedec, the high priest of that time. Ch.—To him this literally refers. W.—As high priest, he represented the nation, whom several calumniated to Darius. 1 Esd. iv. &c. God represses the adversary and adorns his people. It seems something has been done amiss. v. 4. C.—The high priest, (S. Jer.) or rather his sons, have married strangers. Chal. 1 Esd. x. 18. Many Fathers take Jesus for a figure of the Messias, covered with the sins of mankind. C.—But the *Orient* (v. 8) would not thus be promised unto him, (S. Jer.) unless we consider him also as high priest.—*Satan.* Sept. "the devil;" the accuser and calumniator. Apoc. xii. 10.

VER. 2. *The Lord said.* This may refer to the angel, or to the Father and the Son. Ps. cix. Both are styled Jehovah.—*Brand,* alluding to the nation, or to Jesus. Have not they suffered enough? Amos iv. 11. C.

VER. 3. *Garments.* Negligences and sins. Ch.—Jesus had neglected to urge the building of the temple, or to repress unlawful marriages. 1 Esd. viii. W.

VER. 4. *Change,* such as were worn on festivals. This shewed that the people should exchange adversity for joy.

VER. 5. *Mitre,* (cydarim) the pontiff's tiara, of byssus. Ex. xxviii. 4.

VER. 7. *Judge.* The high priests were at the head till the Machabees. Jos. Ant. xi. 4. and xx. 8.—Yet the nation was, (C.) till Simon, (H.) always dependent; and the judges were under foreign kings or governors. C.—*Give thee,* &c. Angels to attend and assist thee. Ch.—They are promised to help the pastors of the Church. W.—They shall give information. v. 9. Ex. xxiii. 20. C.—*Of them.* Sept. "who shall converse in the midst of these who stand:" (H.) thy children shall succeed in the pontificate. Theod.

VER. 8. *Portending men.* That is, men who by words and actions are to foreshew wonders that are to come; (Ch.) or rather they require prodigies before they will take courage to build the temple; or they understand how to explain such things. C.—ORIENT; Christ, who according to his humanity is the servant of God, is called the Orient, from his rising like the sun in the east to enlighten the world. Ch.—S. Luke explains this of Christ, (W.) recording the words of Zacharias. H.—Christ's birth was most pure. He gave light to the world. Some would explain this of Zorobabel; but as he was already present, it would seem more applicable to Nehemias. Yet both were only figures of Christ, and could not efface the iniquity of Juda, &c. The Messias is styled the Bud, C. vi. 12. Is. iv. 2. &c. C.—*Tsemach* signifies either "the bud or the orient." H.

VER. 9. *The stone.* Another emblem of Christ, the rock, foundation, and corner-stone of his Church.—*Eyes.* The manifold providence of Christ over his Church, or the seven gifts of the Spirit of God. Ch.—The Jews were lately returned from a country where seven chief officers were styled "the king's eyes," having to inform him of the conduct of governors, &c. Zorobabel shall build the temple, as a figure of Christ establishing his Church. C. iv. 10.—*Grave.* Sept. "dig a pit." The rest agree with us. Christ adorns and instructs his Church. C.—*Day.* The day of the passion of Christ, the source of all our good: when this precious stone shall be graved, that is cut and pierced with whips, thorns, nails, and spear. Ch.

VER. 10. *Tree.* All shall be peace and concord. H.—They shall communicate to each other spiritual goods, abounding in the Church. M.

CHAP. IV. VER. 1. *Again.* He had been with Jesus. C. iii. C.

VER. 2. *A candlestick,* &c. The temple of God that was then in building; and in a more sublime sense, the Church of Christ. Ch.—Some, with the Jews, apply this to the synagogue: but most explain it of the Church, the lamp denoting Christ, and the seven lights all his pastors; the two olives, Enoch and Elias. Apoc. xi. W.—The angel explains the latter of Jesus and Zorobabel. v. 14. The lights are the same with the angels, (v. 10) and eyes, (C. iii. 9.) subservient to these great men. Perhaps no candlestick of this description ever existed, though it alludes to that of Moses in some respects. Ex. xxxvii. C.—*Lamp.* Heb. *gullah,* (H.) a round vessel for oil. M.—It was filled from the two olive-trees, and supplied the seven lights by tubes. H.

VER. 5. *Are?* Thou art a prophet, and art thou ignorant? M.

VER. 6. *To Zorobabel.* This vision was in favour of Zorobabel, to assure him of success in the building of the temple, which he had begun, signified by the candlestick; the lamp of which, without any other industry, was supplied with oil dropping from the two olive-trees, and distributed by the seven funnels or pipes, to maintain the seven lights. Ch.—Zorobabel might thus be comforted with the assurance that God would protect his Church. W.—*Spirit,* represented by the eyes. The Messias would receive the fulness of this spirit. Is. xi. 2. C.

VER. 7. *Great mountain.* So he calls the opposition made by the enemies of God's people; which, nevertheless, without any army or might on their side, was quashed by divine Providence. Ch.—It may also mean Sion covered with ruins.—*Chief;* either the first or the last *stone.* C.—*Equal grace.* Shall add grace to grace, or beauty to beauty. Ch.—He shall greatly adorn it. Heb. "when they shall lift it (the stone) up, *they will exclaim:* Let it be agreeable and loved." C.—Prot. "He shall bring forth the head-stone thereof with shoutings, *crying:* Grace, grace unto it." The people filled the air with their cries, when the temple was founded fourteen years before. H.—This second attempt

the chief stone, and shall give equal grace to the grace thereof.

8 And the word of the Lord came to me, saying:

9 The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

10 For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

11 And I answered, and said to him: What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

13 And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

14 And he said: These are two sons of oil, who stand before the Lord of the whole earth.

CHAP. V.

The vision of the flying volume, and of the woman in the vessel.

AND I turned, and lifted up my eyes: and I saw, and behold a volume flying:

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 And he said to me: This is the curse, that goeth forth over the face of the earth: for every thief shall be judged, as is there written: and every one that sweareth, in like manner shall be judged by it.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 And the angel went forth that spoke in me: and he said to me: Lift up thy eyes, and see what this is that goeth forth.

6 And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

7 And behold, a talent of lead was carried, and behold, a woman sitting in the midst of the vessel.

8 And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

9 And I lifted up my eyes, and looked: and behold, there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10 And I said to the angel that spoke in me: Whither do these carry the vessel?

11 And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

CHAP. VI.

The vision of the four chariots. Crowns are ordered for Jesus, the high priest, as a type of Christ.

AND I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains *were* mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses,

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shall be more successful. The temple was finished in four years. 1 Esd. v. 16. and vi. 16. C.

VER. 10. *Little days.* That is, these small and feeble beginnings of the temple of God. Ch.—Ye of little faith shall rejoice when you shall behold Zorobabel surmounting all difficulties. C.—*Plummet.* Lit. "the stone of tin." He means the builder's plummet, which Zorobabel shall hold in his hand for the finishing the building. Ch.—The Heb. style all weights *stones.* Deut. xxv. 13. C.—*Eyes.* The providence of God, that oversees and orders all things; (Ch.) or the assistance of the seven chief angels. Tob. xii. 15. Apoc. i. 4. C.

VER. 12. *Branches:* the divine and human nature in Christ. W.—They are the same with the two trees, v. 11. C.

VER. 14. *Two sons of oil.* That is, the two anointed ones of the Lord; viz. Jesus, the high priest, and Zorobabel, the prince. Ch.—The Hebrews have not many adjectives. Thus they say, *the son of perdition,* for a lost son. Sept. "sons of fatness." Aq. and Th. "of splendour;" two illustrious personages. H.—One was head in religious, the other in civil matters. C.—Both were appointed by God, and co-operated for the welfare of the people, as the church and state ought to act for the common good, and assist each other. H.—Jesus and Zorobabel were to repair the damages done by the Chaldeans. They were assisted by the seven *administering* spirits. Heb. i. 14. C.

CHAP. V. VER. 1. *Eyes* of the soul. M.—*Volume.* That is, a parchment, according to the form of the ancient books, which, from being rolled up, were called *volumes.* Ch.—Such are still used in the synagogues. They were usually written only on one side. C.—Sept. have read *e* at the end of *megilla,* and render "a scythe," (H.) indicating chastisement. Aquila and Th. have *Diphthera,* and Sym. *Kephalis.* S. Jer.—The latter denotes the roller (H.) to which the parchment was sewed. M.—The former signifies a book written on vellum, particularly that in which the poets say Jupiter marks the sins and punishments of mankind. The prophet saw a volume of this nature. C.—The sins of the people, and the punishment designed for them, were described. It appeared *flying,* to shew that the decree came from heaven. S. Chrys. Il. xxvii. ad pop. W.

VER. 2. *Cubits,* alluding to Judea, which was twice as long as it was broad. M.—Many explain this vision and that of the woman, (v. 7) of the Jews, (C.) after S. Jerom. H.—But it seems rather to denote the Chaldeans, whose sentence had been long pronounced, and who were punished by the Persians, and by the Greeks, as by two women. If we understand the Jews, their iniquity was chastised by the Assyrians and Chaldeans. C.

VER. 3. *In like.* Prot. "shall be cut off *as* on that side standing to it." H.

VER. 4. *Thief.* Nabuchodonosor is often so styled. S. Jer. iv. 7. This title comprises all the injuries done to man, as he that *sweareth falsely* refers to those where God's honour is concerned (C.) more immediately. H.

VER. 6. *Vessel.* Heb. epha. C.—*Eye.* This is what they fix their *eye* upon, or this is a resemblance and figure of them, viz. of sinners. Ch.—Prot. "resemblance." H.—This is their picture. C.—Sept. "wickedness;" *ânom.* H.—*U* is often mistaken for *i.* S. Jer. Yet here the Sept. seems equally intelligible, v. 8. H.

VER. 7. *Talent,* or weight, (H.) called a stone, v. 8.—*Vessel,* like the idol Canopus.

VER. 8. *He cast.* Heb. (C.) according to Theodot. (S. Jer.) "She cast herself into the epha," &c. H.

VER. 9. *Women.* They often represent nations; and here the Jews understand the Medes and Greeks, who punished the Chaldeans. S. Jerom rather thinks that the Assyrians and Chaldeans are meant, carrying away Israel and Juda. Yet the former supposition seems preferable, as the woman in the vessel signified the wickedness of Babylon.—*Kite.* Moderns have, "stork:" the true sense is uncertain. C.—The Jews became blind and hardened on account of their avarice and perjuries. W.

VER. 11. *The land of Sennaar,* where Babel or Babylon was built; (Gen. ix.) where note that Babylon, in holy writ, is often taken for the city of the devil, (that is, for the whole congregation of the wicked) as Jerusalem is taken for the city and people of God. Ch.—Antichrist will begin his reign at Babylon. W.—Yet this is not clear. H.—The Chaldeans are driven from the countries which they had seized, and confined to their own territory, by the Persians and Greeks; or, if we explain it of the Jews, many of them remained at Babylon, and did not return to defile their own country. Only those whose hearts were *touched* by God returned. 1 Esd. i. 5. C.—*Sennaar* means "excussion." The Jews have been driven by the Chaldeans and Romans into all parts. M.

CHAP. VI. VER. 1. *Four chariots.* The four great empires of the Chaldeans, Persians, Grecians, and Romans; or, perhaps, by the fourth chariot are represented the kings of Egypt and of Asia, the descendants of Ptolemeus and Seleucus. Ch. See Dan. ii. W.—The chariots seem to represent the same thing as the four horns, (C. i. 18.) namely, the punishment of the four empires. The angel says nothing of the first chariot, as the Chaldeans, who overthrew the Assyrians, were now devoid of power.—*Brass,* or hard; signifying that the chariots were designed to bruise nations. C.—Empires depend on the decrees of God. M.—The two mountains may denote the passes of Cilicia, through which the conquerors must pass from Egypt and Syria to Babylon. Tournemine.

VER. 2. *Red.* The Chaldeans were bloody towards the Jews, and clothed in red. Nah. ii. 3. M.

VER. 3. *Strong;* (Prot. marg.) the text has "bay." H.—Some Ov. copies read erroneously, red. S. Jer.—Others have, variegated, as v. 7. H.

VER. 5. *Winds.* These angels go throughout the world to punish. Dan. x. 13. We commonly suppose the tutelar angels to be for the defence of their

3 And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

4 And I answered, and said to the angel that spoke in me: What are these, my lord?

5 And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6 That, in which were the black horses, went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land of the south.

7 And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

8 And he called me, and spoke to me, saying: Behold, they that go forth into the land of the north, have quieted my spirit in the land of the north.

9 And the word of the Lord came to me, saying:

10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

11 And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus, the son of Josedec, the high priest.

12 And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: [a] BEHOLD A MAN, THE ORIENT IS HIS NAME: and under him shall he spring up, and shall build a temple to the Lord.

13 Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

15 And they that are far off, shall come, and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing, you will hear the voice of the Lord, your God.

CHAP. VII.

The people inquire concerning fasting: they are admonished to fast from sin.

AND [b] it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

2 When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

3 To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself, as I have now done for many years?

4 And the word of the Lord of hosts came to me, saying:

5 Speak to all the people of the land, and to the priests, saying: [c] When you fasted, and mourned in the fifth and the seventh month for these seventy years, did you keep a fast unto me?

6 And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7 Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain:

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[a] Luke i. 78.

[b] A. M. 3487.—[c] Isai. lviii. 5.

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kingdoms. C.—But they may often promote our real welfare by chastisements. H.—The four monarchies fight like the winds, and soon disappear. M.

VER. 6. *North.* So Babylon is called, because it lay to the north in respect of Jerusalem. The black horses, that is, the Medes and Persians, and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered Babylon, executed upon it the judgments of God, which is signified v. 8 by the expression of *quieting his spirit.* Ch.—The Persians are *black,* afflicting the Jews under Assuerus, and hindering the temple. M.—Cambyses meditated their utter ruin. C. ii. 20. H.—*White.*—Alexander was of a beneficent temper when he was not intoxicated. He fought for glory, and was kind to the Jews. C.—*South:* Egypt, which lay to the south of Jerusalem, and was occupied first by Ptolemeus, and then by the Romans. Ch.—The Lagides were some good and some very bad princes, represented by the *grisly* colour. C.

VER. 7. *Strong.* Sept. "variegated;" ψαροι, (H.) *sturnini.* S. Jer.—*Earth.* This well describes the ambition and power of the Seleucides, particularly of Antiochus the great, (C.) or of the Roman generals down to Cæsar. M.

VER. 8. *Spirit.* Sept. "wrath or fury." H.—Nabopolassar overcame the Assyrians, Cyrus the Chaldeans, as Alexander would shortly treat the Persians.

VER. 10. *Holdai,* &c. They had brought presents for the temple, which are to be used to make crowns for Jesus and Zorobabel. v. 13. C.—The names are interpreted by the Sept. "of the princes and of its useful things, and of those who have known it, (*captivity*) and thou," &c. H.—Helem and Hem are afterwards mentioned instead of Holdai. v. 14. S. Jer.

VER. 11. *Crowns.* Chal. "a great crown." Sept. v. 14. "a crown;" perhaps like the pope's. M.—*Jesus.* When the prophet set the crown on the high priest's head, in order to shew that it did not belong to him, except as a figure of the Messias, he added, *behold a man,* who is also God, called *Orient,* or "raising up," and establishing the kingdom, which was promised to David. S. Jer. W.

VER. 12. ORIENT. Prot. "the BRANCH, and he shall grow up out of his place." H.—Heb. "under *or* from himself." This alludes to the miraculous birth of Christ, (Is. xi. 1.) whom the prophet had principally in view; though his hearers might naturally understand (C.) Zorobabel, who was to preserve the royal family and build the temple. Theod. S. Jer.—Yet he was only a shadow of the Messias. C. iii. 8. C.

VER. 13. *Glory.* Sept. "virtue," or "receive strength" and courage, αρετην; (H.) or one of the crowns, as prince of Juda. v. 10. C.—*Both.* That is, he shall unite in himself the two offices or dignities of king and priest. Ch.—Zorobabel and Jesus shall act in concert. H.

VER. 14. *Helem.* Sept. "the crown shall be for those who expect him." H. —*Hem.* Sept. "for grace." Heb. *chen.* S. Jer.—Thus proper names are frequently interpreted. H.—The crowns were not to be worn, but to be deposited in the temple. 1 Mac. i. 23. C.—The names of those four who had contributed towards their making, were to be inscribed upon them. Helem and Hem are the same with Holdai and Josias. M.—The Jews say Hem or Daniel, and his three companions, brought gifts. S. Jer.

VER. 15. *Off.* Many Jews now assisted in the building, coming from all parts. The temple was thus finished in four years time; whereas Solomon, with all his riches and workmen, spent seven in building one. C.

CHAP. VII. VER. 1. *Casleu,* in our November or December. C.

VER. 2. *And.* Sept. *from;* (S. Jer.) or, "to Bethel sent Sarasar and Arbesesar, the king, and his men, to render the face of the Lord propitious." H.—These were Persian governors under Darius, (S. Jer.) or Cutheans, (Theod.) or Jews, at a distance from the temple, though in the country. M.—But they seem rather to be some who had not returned. C.

VER. 3. *The fifth month.* They fasted on the tenth day of the fifth month; because on that day the temple was burnt. Therefore they inquire whether they are to continue that fast after the temple is rebuilt. See this query answered v. 19 of the following chap. Ch.—The third of the seventh month (v. 5.) was also a fast, on account of the death of Godolias, (C.) during the captivity. 4 K. xxv. 8. 25. W.—Sept. "Has the sanctification entered hither in the fifth month, as they (*or* I) have done?" &c. H.—Fasting and lamentation are styled sanctification, because they promote it; *curatos quoque sanctificat;* (S. Jer.) if the proper conditions be observed. H.

VER. 5. *Years,* from the ruin of the temple till the fourth of Darius.—*Unto me?* Did you grieve for the injury done to me; or was your sorrow caused by your own losses? The prophet gives not a direct answer; but sufficiently shews that exterior works of themselves are of little value. Whether the Jews entered into his sentiments or not, they still observe these fasts, though he said they should be changed into days of rejoicing. C. viii. 19. C.—The fast was good, but imperfect, wanting works of charity. S. Greg. W.

VER. 6. *Yourselves,* to gratify the senses more than from necessity, and without doing it for God's *glory.* H.

VER. 7. *Prophets.* He alludes to Is. lviii. 3. See also Jer. xiv. 12. Joel ii. 12. The Jews were always too much attached to the letter, without minding the spirit of the law, being zealous for corporal rather than for spiritual works. —*South.* Several of these cities were occupied by the Idumeans.—*Plain,* or Sephala, which afterwards became flourishing and populous. C.

VER. 9. *Judgment.* Avoid sinning, when you fast. W.

8 And the word of the Lord came to Zacharias, saying:

9 Thus saith the Lord of hosts, saying: [a] Judge ye true judgment, and shew ye mercy, and compassion, every man to his brother.

10 [b] And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

11 But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

12 And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts.

13 And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

14 And I dispersed them throughout all kingdoms, which they knew not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

CHAP. VIII.

Joyful promises to Jerusalem: fully verified in the Church of Christ.

AND the word of the Lord of hosts came *to me*, saying:

2 Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

3 Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called the City of Truth, and the Mountain of the Lord of hosts, the sanctified mountain.

4 Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man, with his staff in his hand, through multitude of days.

5 And the streets of the city shall be full of boys and girls, playing in the streets thereof.

6 Thus saith the Lord of hosts: If it seem hard in the eyes of the remnant of this people in those days, shall it be hard in my eyes? saith the Lord of hosts.

7 Thus saith the Lord of hosts: Behold, I will save my people from the land of the east, and from the land of the going down of the sun.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

9 Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was founded, that the temple might be built.

10 For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all men go every one against his neighbour.

11 But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

12 But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda and house of Israel, so will I save you, and you shall be a blessing; fear not, let your hands be strengthened.

14 For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord,

15 And I had no mercy: so, turning again, I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

16 These then are the things which you shall do: [c] Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates.

17 And let none of you imagine evil in your hearts against his friend; and love not a false oath; for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came to me, saying:

19 Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of

[a] Mich. vi. 8. Matt. xxiii. 23.—[b] Exod. xxii. 22. Isai. i. 23. Jer. v. 28.—[c] Eph. iv. 25.

VER. 10. *Devise.* Sept. "wickedly remember in your hearts each one the evil of his brother." H.

VER. 11. *Depart,* so to leave the burden on their partner. Heb. C.—Lit. "giving way;" *recedentem.* Sixt. V. *recedentes.* Sept. "they gave a contemptuous back," (H.) like a slave, whom the whip cannot correct.

VER. 12. *As,* &c. Heb. "of Samir;" a stone used to polish jewels. Sept. "disobedient."

VER. 13. *So shall.* It seems the past time would be preferable; as Theodoret, S. Cyr. &c. understand it. C.—Yet the Jews, whom the prophet addressed, were also reprehensible; and they or their posterity felt the effects of God's *indignation,* when he scattered them throughout the world, as we see at present. Sept. have the future; but Prot. the past tense, "they cried," &c. H.

CHAP. VIII. VER. 2. *Jealous for her,* treating her as a spouse, (C.) and not neglecting her as one incorrigible. H.

VER. 3. *Truth.* Idols and infidelity shall reign there no more. The Jews were more faithful after the captivity. But the Church of Christ is alone perfectly chaste. C.

VER. 6. *Days.* If no prospect of such happiness now appear, is any thing difficult to Omnipotence? H. Lu. i. 37.

VER. 7. *Sun,* from Chaldea and the islands. This chiefly regards the Christian Church. C.—Assyria and Chaldea lay to the north. The promises are too great for the synagogue. W.

VER. 8. *Justice.* I will fulfil my promises, if they adhere to virtue. C.

VER. 10. *Hire,* or "reward;" *merces.* H.—All their toils proved useless: (C.) the land would not yield her fruit. H. See Agg. ii. 16.—The temple had now been building two years, and then God sent his prophets and many blessings.—*Neighbour.* Civil broils and the enemy rendered all wretched. 1 Esd. iv.

VER. 13. *Blessing.* As the nations could wish no greater curse than what you have experienced, so you shall now be regarded as a most happy people.

VER. 16. *Of peace,* or perfect. Shew no partiality.

VER. 17. *Friend* means every neighbour, or all mankind. Lu. x. 27. 36. Even thoughts must be guarded. C.

VER. 19. *Fast.* They fasted on the ninth day of the *fourth* month, because on that day Nabuchodonosor took Jerusalem. Jer. lii. 5. On the tenth day of the *fifth* month, because on that day the temple was burnt. Jer. lii. 12. On the third day of the *seventh* month, for the murder of Godolias. Jer. xli. 2. And on the tenth day of the *tenth* month, because on that day the Chaldeans began to besiege Jerusalem. 4 K. xxv. 1. All these fasts, if they will be obedient for the future, shall be changed (as is here promised) into joyful solemnities. Ch.—They had only inquired about the fasts of the fifth and seventh months but the two others were also to be omitted in times of joy. W.—The Jews still observe all four. Basnage v. 16.—They fast on the seventeenth of the fourth month, because the breach was then made in the walls, (C.) and Moses broke the tables of the law, according to the Jews, in S. Jer. The ninth of the fifth month is also kept instead of the tenth, on which day the city was taken by the Chaldees; (C.) and the Romans burnt the temple in the same month, as the Israelites had then formerly been sentenced to wander in the desert. S. Jer.—It would be difficult for the Jews to prove all these assertions.

the seventh, and the fast of the tenth, shall be to the house of Juda joy and gladness, and great solemnities; only love ye truth and peace.

20 Thus saith the Lord of hosts: Until people come and dwell in many cities,

21 And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

22 And many peoples and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to entreat the face of the Lord.

23 Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you; for we have heard that God is with you.

CHAP. IX.

God will defend his Church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the captives by his blood, and to give us all good things.

THE burden of the word of the Lord, in the land of Hadrach, and of Damascus the rest thereof; for the eye of man, and of all the tribes of Israel, is the Lord's.

2 Emath also, in the borders thereof, and Tyre, and Sidon; for they have taken to themselves to be exceeding wise.

3 And Tyre hath built herself a strong hold, and heaped together silver as earth, and gold as the mire of the streets.

4 Behold the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

5 Ascalon shall see, and shall fear, and Gaza, and shall be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth; and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jebusite.

8 And I will encompass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them; for now I have seen with my eyes.

9 [a]Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass.

10 And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth.

11 Thou also, by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water.

12 Return to the strong hold, ye prisoners of hope, I will render thee double, as I declare to-day.

13 Because I have bent Juda for me as a bow, I have filled Ephraim; and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

[a] Isai. lxii. 11.—Mat. xxi. 5.

VER. 22. *Lord.* Many were converted in the days of Esther (viii. 17.) and the Pharisees were eager to make proselytes in all parts, when Christ preached. Mat. xxiii. 15. Acts ii. 11. Yet we must go to the Church to see this fully accomplished. C.

VER. 23. *Ten men, &c.* Many of the Gentiles became proselytes to the Jewish religion before Christ; but many more were converted to Christ by the apostles and other preachers of the Jewish nation. Ch.—*Skirt,* or hem, by which the Jews were distinguished. Num. xv. 38. Mat. ix. 20. C.

CHAP. IX. VER. 1. *Burden.* Preaching of the truth is disagreeable to infidels, and light to the faithful. W.—*Hadrach;* Syria, (Ch.) or a city near Damascus, on which it rested. The victories of Alexander and of the Machabees are here described. The former defeated the Arabs near Damascus, (which was betrayed to Parmenio) and having gained the victory at Issus, became master of Celosyria, of which he made Parmenio governor. C.—*Rest.* Sept. "his sacrifice, for the Lord looks on men and on all the tribes of Israel." H.—He wishes for the conversion of all, and those who turn to him are not rejected. S. Jer.

VER. 2. *Emath,* or Emesa, not far from Damascus. C.—It shall also fall a prey to Alexander. H.—*Tyre* was become again very rich and strong, (C.) and gloried in its wisdom; yet was taken after a long and obstinate resistance (H.) of seven months, when the inhabitants were slain or sold, the city demolished, and the ships sunk. Curt. iv. Usher, A. 3672.—*Sidon* made no resistance, as it hated the Persians. Yet Strato was forced to resign the throne to Abdolonymus, (Arian ii. Just. xi.) which indicates some opposition. C.

VER. 5. *Ascalon* was ruined. The other cities opened their gates, as Jerusalem did. Jos. Ant. xi. ult.—Batis alone resolved to defend Gaza. He was dragged round the city when it was taken, after a siege of two months; the inhabitants were slaughtered or sold, and others brought in their stead. Curt. iv. Diod. Oly. cxii.

VER. 6. *Divider.* Heb. *mamzer;* "bastard," or rather "stranger." It is reported that Alexander was the illegitimate son of Nestabanes, whom Olympius took for Jupiter. Plut. Just. xi.—But these might be popular reports. The sequel seems to shew that the Jews, &c. occupied the towns of the Philistines under the Machabees. Chal. Grot. C.—The *divider* may denote any conqueror. M.

VER. 7. *His blood.* It is spoken of the Philistines, and particularly of Azotus, (where the temple of Dagon was) and contains a prophecy of the conversion of that people from their bloody sacrifices and abominations to the worship of the true God. Ch.—Many pagans devoured the victims raw, and drank the blood of their enemies. These marks of cruelty and superstition shall cease when they adopt the law of Moses. Gen. ix. 4. Lev. vii. 26. and xvii. 11.—*Governor,* or city of a thousand: (C.) Heb. *alup.* Mic. v. 2. H.—*Jebusite.* They probably embraced the faith with Areuna. 2 K. xxiv. 16. The city was formerly styled Jebus. The towns of the Philistines shall not be distinguished from the rest, under the dominion of Juda. See 1 Mac. v. 66. and x. 78. C.

VER. 8. *War;* the Machabees. Ch.—They stood up like a wall for the people and the temple. C.—Heb. "my house, on account of those going," &c. I will protect it better than an army. H.—After the Machabees, God preserved the temple from profanation till he abandoned it after the death of Christ. C.—Yet Pompey penetrated into the most holy place, and Crassus plundered the treasury. Both felt the effects of their impiety, and had no farther success.—*Oppressor;* tax-gatherer, (H.) sent by foreign tyrants. M.—Till the Machabees, particularly Hircan, (C.) or Simon, his father, (H.) threw off the yoke, the Jews were always subject (C.) either to the Persians, to Syria, or to Egypt. H.—Hircan's son, Aristobulus, took the title of king, and governed in peace. C.

VER. 9. KING. Christ often came to Jerusalem; but his last entrance, to die for man's redemption, was most excellent. W.—If the Jews had not wilfully blinded themselves, they could not mistake Him, as he is here so minutely described, possessing the most humble and the noblest qualities. Not knowing how to reconcile them, they feign one Messias glorious and another poor and despised; while others admit only of one, and reject either the abject or the exalted things which the prophets have spoken of him. The Church alone can reconcile these apparent contradictions in our Saviour's character. After predicting what would befall the Jews till about one hundred years before the birth of Christ, the prophet turns to Him who was the desire and comfort of the nation. C.—*Saviour.* Heb. *Noshah,* (H.) or *Jesus.* S. Jer.—*Poor;* or *meek,* as S. Matthew quotes it, after the Sept. and Chal. M.—They have read *v* for *i,* as *hani* (H.) means *poor.* C.—Prot. "lowly," which may signify devoid of riches, or of pride.—*Ass.* Sept. "yoked animal, and upon a young foal." H.—The former denotes the Jews.

VER. 10. *Chariot.* Arms shall be useless. Mic. v. 10.—*Earth.* This can be understood only of Christ's kingdom, (C.) though it allude to the greatest limits of the promised land. H.

VER. 11. *Water;* from limbo, (S. Jer. &c. W. S. Tho. iii. p. q. 52. a. 1 C.) and purgatory. See S. Aug. de Gen. xii. 23. & ep. 99. M.—Christ delivered the ancient patriarchs by virtue of his covenant, just sealed with his blood. Heb. at present reads, "and as for thee, *Sion,* by the blood of thy covenant I have sent forth thy prisoners," &c. delivering the Hebrews out of Egypt by the paschal lamb. Chal. But this text is suspected, as S. Jerom remarks no variation.

VER. 12. *Hold.* Return ye, who stay behind, to Jerusalem. God will make good all that you abandon; or come, Judas has procured liberty for the people. 1 Mac. iv. 36. C.—Embrace the gospel, and enter the Church. M.

VER. 13. *Juda:* the Machabees. S. Jer.—*Filled,* or stretched the bow of Ephraim. C.—The people shall act with vigour and union. H.—*Sons;* viz. the apostles, who, in the spiritual way, conquered the Greeks, and subdued them to

14 And the Lord God shall be seen over them, and his dart shall go forth as lightning; and the Lord God will sound the trumpet, and go in the whirlwind of the south.

15 The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking, they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar.

16 And the Lord, their God, will save them in that day, as the flock of his people: for holy stones shall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?

CHAP. X.

God is to be sought to, and not idols. The victories of his Church, which shall arise originally from the Jewish nation.

ASK ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to every one grass in the field.

2 For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity; they comforted in vain; therefore they were led away as a flock: they shall be afflicted, because they have no shepherd.

3 My wrath is kindled against the shepherds, and I will visit upon the buck-goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle.

4 Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him every exactor together.

5 And they shall be as mighty men, treading under foot the mire of the ways in battle; and they shall fight, because the Lord is with them; and the riders of horses shall be confounded.

6 And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will hear them.

7 And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through wine; and their children shall see, and shall rejoice, and their heart shall be joyful in the Lord.

8 I will whistle for them, and I will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

9 And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

10 And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians; and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

11 And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, [a] and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

12 I will strengthen them in the Lord, and they shall walk in his name: saith the Lord.

CHAP. XI.

The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.

OPEN thy gates, O Libanus, and let fire devour thy cedars.

2 Howl, thou fir-tree, for the cedar is fallen, for the

[a] Apoc. xvi. 12. Isai. xi. 15.

Christ. Ch.—The Machabees repressed the insolence of the Seleucides, who were of Greek extraction.

VER. 14. *Seen.* God miraculously interposed in favour of the Machabees, and his angels appeared at their head. 1 Mac. ii. 22. and v. 2. and x. 29. and xi. 8. and xv. 15. A handful of men thus routed vast armies, and asserted their independence, avenging religion and the state, which they restored to greater splendour.—*South*, whence storms usually arise in that country. Job xxxvii. 9. The angels confounded the enemy. 1 Mac. x. 30.

VER. 15. *Sling.* At first the Machabees had no other weapon. 1 Mac. iv. 6. The sling was much used. Judg. xx. 16.—*Wine.* They will shed the blood of the enemy so abundantly, and be all besmeared with it. They would never drink it, like the pagans. Lev. xvii. 10. C.

VER. 16. *Holy stones;* the apostles, who shall be as pillars and monuments in the Church. Ch.—The Machabees are like a wall. They restore the altar of holocausts, built of fresh stones. 1 Mac. iv. C.

VER. 17. *The corn,* &c. His most excellent gift is the blessed Eucharist, called here *the corn*, that is, the bread *of the elect*, and the *wine springing forth virgins*, that is, *maketh virgins* to bud, or spring forth as it were like flowers among thorns, because it has a wonderful efficacy to give and preserve purity. Ch.—It enables the weak to despise all things for the sake of virtue, and makes them fruitful and eloquent, as the original implies. C.—Sept. "a fragrant wine for virgins." H.—Christ is the grain of wheat, which dying, brings forth much fruit. (Jo. xii.) and "of this wheat that bread is made which came from heaven." Jo. vi. S. Jer. W.—"How shall not they have joy, who being inebriated with the cup of *our* Saviour, are made virgins?" This was partly verified in the days of the Machabees, to whom plenty was granted. S. Jer. H.—Those who partake worthily of the blessed Eucharist, become strong and pure. M.—Prot. "corn shall make the young men cheerful, (marg. grow, *or* speak) and new wine the maids." H.

CHAP. X. VER. 1. *Snows.* Prot. "Bright clouds," or "lightnings." H.—God will presently grant your requests, after the persecution of Epiphanes. C.—The *latter season* is when fruit ripens, the acceptable time to sue for grace. W.

VER. 2. *Vanity.* Jason prevailed on many to imitate the Gentiles. 1 Mac. i. 12.

VER. 3. *Goats;* the leaders of the people. Jer. l. 8. C.—*Vir gregis ipse caper.* Virg. Ec. vii.—Jason died in exile, Lysimachus was slain in the temple, Alcimus perished miserably, and Menelaus was hurled among ashes. 2 Mac. v. 5. and iv. 39. and xiii. 4. and 1 Mac. ix. 54.—*Battle.* The apostates have suffered: God will not abandon his flock, but raises up Mathathias, &c.

VER. 4. *Corner,* to connect the building. The Machabees were not of the tribe of Juda; but it was the chief, and gave name to the rest. Judas was also a figure of Christ, the chief corner-stone, and he should be born of that tribe.—*Pin,* to fasten down the tent, or to hang things upon. These comparisons were not deemed mean. 1 Esd. ix. 8. Is. xxii. 23.—*Exactor.* The term may have a good as well as a bad sense. Taxes must be paid for the support of lawful governments. Judas forced other nations to pay tribute. C.—The same term in Ethiopia, means "a king." De Dieu.

VER. 5. *Riders.* The Syrians, with (H.) all their cavalry, were routed by a few ill-armed infantry. C.

VER. 6. *Joseph.* All the tribes shall embrace the gospel at last. W.—*Back,* from the caverns to which they had fled.

VER. 7. *Valiant.* Ephraim was a powerful and valiant tribe. Deut. xxxiii. 17. C.

VER. 8. *Whistle.* Christians are sweetly drawn by inspirations, without clamorous words. S. Cyr. W.—This expression shews the sovereign dominion of God. C.—Sept. "I will give them a sign." H.

VER. 9. *Me.* The Jews were spread throughout the world, and adhered to their own customs. Philo. See Acts ii. 8.—While they enjoyed the greatest prosperity, they kept together in a small territory. It is wonderful how they have since increased.

VER. 10. *For them.* They returned from the places to which they had been dispersed during former wars, when Judas had liberated his country. C.

VER. 11. *Sea.* The Jews pretend that the Bosphorus' straits were dried up, to afford them a passage. S. Jer.—But they must produce some stronger text to prove such a miracle. No obstacles shall be able to retard God's people. Is. xi. 16.—*Assyria.* After Epiphanes, the kingdom subsisted only about seventy years.—*Egypt.* The Ptolemies excluded the natural princes, who have never regained the throne. They who had so often disturbed the Jews, were deprived of their power over them by the Syrians, and never could prevail there again after the Machabees. C.—When the faithful are confirmed in their religion, the enemy cannot hurt them. W.

CHAP. XI. VER. 1. *Gates.* Josephus (Bel. vii. 12.) relates, that the heavy eastern gates flew open at midnight: and the priests officiating at Pentecost, heard a multitude crying, "Let us go hence." See Tacit. Hist. v. Johanan then declared, "O temple, I know thou wilt soon be destroyed," as Zac. foretold, *Open,* &c. Kimchi, Lyr. &c. C.—*Libanus.* So Jerusalem, and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus. Ch. Is. x. 34. Ezec. xvii. S. Jer.—The

mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

3 The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

4 Thus saith the Lord, my God: Feed the flock of the slaughter.

5 Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

6 And I will no more spare the inhabitants of the land, saith the Lord: behold, I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand.

7 And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord: and I fed the flock.

8 And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

9 And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11 And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

12 And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. [a] And they weighed for my wages thirty pieces of silver.

13 And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver; and I cast them into the house of the Lord, to the statuary.

14 And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

15 And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

16 For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

17 O shepherd, and idol, that forsaketh the flock: the sword upon his arm, and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

CHAP. XII.

God shall protect his Church against her persecutors. The mourning of Jerusalem.

THE burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

2 Behold I will make Jerusalem a lintel of surfeiting to all the people round about: and Juda also shall be in the siege against Jerusalem.

3 And it shall come to pass in that day, that I will make Jerusalem a burdensome stone to all people; all that shall lift it up shall be rent and torn; and all

[a] Mat. xxvii. 9.

destruction of both by Titus is predicted. W.—*Cedars.* Thy princes and chief men. Ch. W.

VER. 2. *Fir* and *oak* may signify the cities and towns of the Jews.—*Fenced.* Sept. "well planted;" (C.) or "forest, planted all at once." H.—"The temple was like a fortress." Tacit.

VER. 3. *Pride,* or farther banks, covered with shrubs, among which lions dwelt. Jer. l. 44. C.

VER. 4. *Feed,* thou Zacharias; (M.) or the prophet announces what God will do.—*Slaughter,* whom Herod and his successors, the Zealots, Eleazar, Simon, and John, so cruelly oppressed and brought to ruin. C.

VER. 6. *Hand.* This alludes to the last siege of Jerusalem, in which the different factions of the Jews destroyed one another, and they that remained fell into the hands of their king, (that is, of the Roman emperor) of whom they had said, (Jo. xiv. 15.) *We have no king but Cæsar.* Ch.—The besieged slew each other daily, so that Vespasian did not hurry. Jos. Bel. v. 2. and vi. 1.

VER. 7. *For this.* Christ came to feed his flock. C.—But the Jews would not receive him. H.—Sept. read (C.) *locnani,* as v. 11, "of slaughter into Chanaan, and I," &c. H.—*Two rods,* or shepherds' staves, meaning the different ways of God's dealing with his people; the one by sweet means, called the rod of *Beauty,* the other by bands and punishments, called the *Cord.* And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the Jews were. Ch.—The first denotes God's general providence, as it is most seemly that all should be under him; the second means his particular care of the Jews. W.—God uses both the crook and the whip, employing both severity and tenderness. Now all proves in vain.

VER. 8. *Month.* That is, in a very short time. By these *three shepherds* probably are meant the latter princes and high priests of the Jews, whose reign was short. Ch.—Ismael, Joseph, and Ananus, all obtained the dignity in one year; and as they and their predecessors were actuated by avarice, they could not fail being displeasing to God. Galba, Otho, and Vitellius were likewise cut off in little more than a year, when Vespasian succeeded, and his son took Jerusalem. C.—The Jews pretend that Moses, Aaron, and Mary are here meant. S. Jer.—But what reference can the prophet have to them?

VER. 9. *Not feed.* This is the final sentence. God allowed them thirty-seven years to repent, after the death of Christ.

VER. 10. *All people.* Hereupon all fell upon the Jews.

VER. 11. *Poor* converts to Christ, (C.) who retired to Pella, (Eus. His. iv. 5.) as they had been warned of the impending storm. Mat. xxiv. 1. Lu. xxi. 20.

VER. 12. *Pieces.* Sicles are usually understood. About fifty-one livres. The Jews bought the life of Christ for this sum; (C.) for thirty pieces. W.

VER. 13. *The statuary.* The Heb. word signifies also *a potter,* (Ch.) and this seems to be the true meaning. Mat. xxvii. 3. The prophet is ordered to *bring,* thus to indicate what should be done by the traitor. C.—Sept. "cast them into the crucible to see if it (*the metal*) be good, as I have been tried by them." H.

VER. 14. *Israel.* The latter remained obstinate, (C.) while Juda, the real "confessor," (H.) embraced the gospel. After the destruction of the temple, the Jewish ceremonies were no longer (C.) observed or tolerated in the Church, as they had been, in order that the synagogue might be buried with honour. S. Aug. H.—The Jews are rejected. W.

VER. 15. *A foolish shepherd.* This was to represent the foolish, that is, the wicked princes and priests that should rule the people, before their utter desolation. Ch.—Caligula, Claudius, or Nero, monsters of stupidity, may also be meant. To such the Jews preferred to submit: but they soon found out their mistake, when it was too late. Caligula and Nero would be adored in the temple!

VER. 16. *Hoofs,* with excessive travelling. C.—They shew no pity, but are wholly intent on their own pleasures. H.

VER. 17. *Shepherd.* Sept. "ye who feed foolish things, forsaking," &c. H.—Heb. "shepherd of nothing."—*Darkened.* Caligula was slain, and had not sense to know what was for his real interest. His wife and only daughter were murdered. See Jos. Ant. xix. 1. Suet.—His maxim was, "Let them hate, provided they fear;" and he wished the Romans had "all but one neck," that he might cut it off. C.—Antichrist, the destroyer, shall perish. W.

CHAP. XII. VER. 2. *A lintel of surfeiting.* That is, a door into which they shall seek to enter, to glut themselves with blood: but they shall stumble, and fall like men stupified with wine. It seems to allude to the times of Antiochus, and to the victories of the Machabees. Ch.—Yet it indirectly relates to the last siege of Jerusalem, and to Jesus Christ establishing his Church. Heb. "a cup of drowsiness," or trembling. C.—Sept. "as courts (or thresholds; προθυρα) shaken." H.—Jerusalem first drank the cup herself; and then under the Machabees, made others suffer.—*Juda.* Never before Epiphanes had the Jews fought against their brethren. Then the apostates became most terrible. 1 Mac. i. 55. and ii. 7, 19. C.—Thus none persecute the Catholic faith more than those who have perfidiously abandoned it. H.—When the gospel began to be preached, the obstinate Jews opposed it. Acts iv. &c. W.

VER. 3. *Stone.* It was customary to have such huge stones for people to try their strength. S. Jer.—Ruptures and wounds were frequently the consequence.

the kingdoms of the earth shall be gathered together against her.

4 In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

5 And the governors of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.

6 In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand and to the left: and Jerusalem shall be inhabited again in her own place in Jerusalem.

7 And the Lord shall save the tabernacles of Juda, as in the beginning: that the house of David, and the glory of the inhabitants of Jerusalem may not boast and magnify themselves against Juda.

8 In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David as that of God, as an angel of the Lord in their sight.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers; [a] and they shall look upon me, whom they have pierced; and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the first-born.

11 In that day there shall be a great lamentation in Jerusalem, [b] like the lamentation of Adadremmon, in the plain of Mageddon.

12 And the land shall mourn: families and families apart: the families of the house of David apart, and their women apart:

13 The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.

14 All the rest of the families, families and families apart, and their women apart.

CHAP. XIII.

The fountain of Christ. Idols and false prophets shall be extirpated Christ shall suffer: his people shall be tried by fire.

IN that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

2 [c] And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth.

3 And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy.

4 And it shall come to pass in that day, that the prophets shall be confounded, every one by his own

[a] John xix. 37.—[b] 2 Par. xxxv. 22.

[c] Ezec. xxx. 13.

Eccli. vi. 22. The nations which attacked God's people, paid dear for their victory. C.—All fight against the Church; (M.) yet she prevails. H.

VER. 4. *Blindness.* The cavalry of the Syrians proved useless against a few (C.) champions under God's protection. H.

VER. 5. *Let.* Sept. "We shall find for us the inhabitants of Jerusalem, in the Lord Almighty, their God." H.—Judas always exhorted his men to trust in the Lord. 1 Mac. iii. 18. C.—*Mocbai*, the initials of "who *is* like thee among the strong, (*Alim*) O Lord," (Ex. xv. 11. H.) is supposed to have been his motto, (C.) written on his banners; and some assert, that it occasioned the appellation of Machabee. H.—"Strengthen for me." Aquila.

VER. 6. *Furnace.* Sept. "firebrand among wood, and as a burning lamp amid straw." H.—*Left.* The Samaritans shall fall as well as the Idumeans.—*Place.* The temple and city had been deserted, while the troops of Epiphanes occupied the citadel. 1 Mac. iii. 45. and iv. 38.

VER. 7. *David.* The Machabees were not of this family, but Levites, born at Modin, in Ephraim. C.

VER. 8. *Hath.* Sept. "is weak."—*Offended.* Such shall repent and be pardoned, like David. H.—They shall imitate his valour. The posterity of David shall no more cause the people to go astray.—*Of God.* He seems to allude to Christ's birth. David's offspring shall not ascend the throne; but their virtue shall be conspicuous; they shall give birth to Jesus, Mary, and Joseph. C.

VER. 10. *Prayers.* Sept. and Chal. "pity." H.—After the Machabees more synagogues were erected, and the people were more faithful; yet this chiefly regards the new law, in which the spirit prays with us ineffably. Rom. viii. 26. C.—*Me.* So far the prophet speaks in Christ's name. He afterwards relates how the people will grieve for *him*, beating their breasts. Lu. xxiii. 48. This was clearly verified in Christ. John xix. 31. M.—But in the gospel we read, *him whom they have pierced*, as the context seems here to require. H.—Some Heb. copies read in like manner, (C.) the Erfurth MS. 2. having *aliu*, "on him," though Michaelis remarks not this important variation. The Jewish transcriber would not alter his text to make it conformable to the New Testament. Kennicott.—Sept. "they shall look upon me for having insulted," *or* skipped. C.—Yet "S. John did not much regard what the Greek contained, but interpreted word for word as he had read in Hebrew," as the other sacred writers did when there was any material difference. S. Jerom, quoted by Kennicott. Dis. ii. p. 347, &c. H.—Adopting this reading, we may explain this of Judas, whom the people greatly bewailed. 1 Mac. ix. 20. He was a figure of Christ, whom the prophet had chiefly in view. All the Jews who embraced the faith verify this prediction, (C.) as those particularly did who had been instrumental to the death of our Saviour, and afterwards entered into themselves. Acts ii. 37. Both Jews and Gentiles have all contributed by their sins to crucify their Lord; and, at the last day, all shall look *on him* as their judge or as their deliverer.—*Pierced.* Heb. *dakaru.* H.—Sept. have transposed *d* and *r*, which are very similar, and read *rokdu*, "have danced," or derided. S. Jer.—The original implies, have outraged or blasphemed, as well as pierced. They shall henceforward cease to despise God and his law. C.

VER. 11. *Adadremmon.* A place near Mageddon, where the good king Josias was slain, and much lamented by his people. Ch.—It was not far from Jezrahel. 2 Par. xxxv. The lamentation for Josias, represents that of impenitent sinners at the day of judgment. S. Jer. W.—Sept. translate the proper names, "of the pomegranate which is cut down in the field." H.—All from v. 8. may be explained of Judas.

VER. 12. *Apart.* Bands of men and of women mourning, went with musical instruments separately through the streets, and into the country; as they still do in the East. C.—On such occasions, as well as in times of prayer, continence is observed. S. Jer.

VER. 13. *Nathan.* Zorobabel was his descendant.—*Semei*, the son of Gershom. 1 Par. vi. 16. C.—"From this tribe the doctors are chosen." S. Jer.—The pious of all ranks bewail the death of Christ, and the share which they had in it. H.—He had done good to many; and therefore we may presume that many would grieve in every tribe. M.

CHAP. XIII. VER. 1. *Fountain.* In the New Testament Christ is made an open fountain by his incarnation. John iv. 13. S. Greg. xx. in Ezec. i. 6. ep. 186. W.—His baptism and other sacraments have the most surprising effects, to which the prophet refers more than to those waters which were brought by pipes into the temple to cleanse the victims. Ezec. xlvii. 1. C.—The *washing.* Sept. "change and sprinkling." Grabe substitutes χωρισμον, "separation," and marks the verse with an asterisk. The legal impurities shall be effaced. H.

VER. 2. *No more.* After the Machabees, the people were free from idolatry, and magical arts were repressed. Osee ii. 16. Ezec. xxxvii. 22. C.—"Idolatry and heresy are punishable by death, in the law of Christ." W.—To judge in these matters belongs only to the Church. H.

VER. 3. *Not live.* The law condemned those prophets to death, who attempted to lead the people into idolatry. Deut. xiii. 1. People shall be so zealous for God's honour, that the parents of the seducer shall themselves (C.) bring him to judgment. H.—*Through*, or make some mark upon him, as fugitive slaves, &c. were stigmatized. C.—Sept. "shall shackle." H.—They before interpreted *dakar*, danced, or insulted. The others have in both places, "pierced." S. Jer.—The person was not slain. v. 6.

VER. 4. *Vision.* They shall have no appearance of truth.—*Sackcloth.* Heb. "hairy skin;" *adereth.* Such were used by kings. Jon. iii. 6. The people shall not be deceived by such appearances, so that these garments will not be used.

vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

5 But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

6 And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

7 Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

8 And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

CHAP. XIV.

After the persecutions of the Church, shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his Church.

BEHOLD the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

2 And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

3 Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is over-against Jerusalem towards the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

5 And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee [a] as you fled from the face of the earthquake in the days of Ozias, king of Juda: and the Lord, my God, shall come, and all the saints with him.

6 And it shall come to pass in that day, that there shall be no light, but cold and frost.

7 And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light:

8 And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

[a] Amos i. 1.

The Jews have always been ready to receive impostors. Mat. vii. 15. Yet they shall not be so frequent, or dangerous. The prophets used coarse hairy garments. 4 K. i. 8.

VER. 5. *Husbandman.* Worldly occupations were incompatible with the office of prophets. 3 K. xix. 20. Amos vii. 15. Mat. iv. 20. The (C.) false (H.) prophets will become so odious, that people will excuse themselves from taking up the calling.—*Example.* I am condemned like him to labour. Gen. iii. 17. Sept. "a man begot me." Heb. "taught, *or* bought me, (C.) *or* caused me to work." De Dieu.

VER. 6. *Loved me.* My parents marked me thus. v. 3. C.—Some have understood this of Jesus Christ. Rupert. S. Tho.—But the context excludes this interpretation, which would be injurious to him. C.—The false prophet is reformed by his parents' correction, so that he applies to agriculture, and owns that he had been justly punished. S. Jer. H.

VER. 7. *Sword.* This address rouses attention. C.—The sword implies all the torments which Christ endured. W.—He explains this of himself; only instead of *strike*, he says *I will strike*, (Mat. xxvi. 31.) as the sword was directed by God. H.—*Patris voluntate percussus est.* S. Jer.—*Cleaveth.* Heb. *hamithi*, "my amiable one;" (H.) "of the same tribe with me;" (Aq.) "of my people." Sym. S. Jerom observes, that Sept. and Th. have read *v* for the last *i*, and render "his neighbour," or *citizen*. Yet some editions of the Sept. retain "my fellow-citizen." H.—*Little ones.* Sept. Arab. &c. "shepherds," (C.) which "many ill apply to the Jewish princes." S. Jer.—*Tsoharim* means also "the little." Mic. v. 2. Christ takes care of his little flock, (Lu. xii. 32. H.) and is always one with the Father. Jo. viii. 29. and x. 30. C.—He recalled the flying apostles, and gave them courage. W.

VER. 8. *Third.* The greatest part of mankind will be lost. H.—The few Jews who embrace the faith will be absorbed in the Gentile converts, and suffered to live, though proved by persecutions, while the rest shall be exterminated. Both shall lose their name, and be styled Christians. C.—Those who adhere to Judaism, or to paganism, cannot be saved. This is the privilege only of Christian Catholics, who live piously, and are selected by God's grace. W.

VER. 9. *Fire.* The Church was persecuted during the three first centuries; but always became more pure, and the blood of martyrs increased her numbers. C.—She faithfully adhered to *God.* H.—The Jews say this will not take place at last: "but we assert that it is already accomplished." S. Jer.

CHAP. XIV. VER. 1. *Midst.* The obstinate Jews shall be destroyed. They became their own enemies. C.—The Zealots committed the greatest excesses during the last siege. Jos. Bel. v. 1.—Tacitus also refers to these transactions, having written thirty volumes on the Cæsars, from Aug. to Domitian's death." S. Jer.

VER. 2. *I will gather,* &c. This seems to be a prophecy of what was done by Antiochus, (Ch.) or of the last siege, (W.) by the Romans. S. Jer. Theod. Eus. Dem. vi. 18. C.—Vespasian collected numerous forces. Jos. Bel. iii. 1.—Titus had six legions and many auxiliaries, Arabs, &c. Tacit. Hist. v.—Various nations composed their army. W.—*Rifled,* or demolished. None was left standing. Jos. B. vii. 6. Heges. v. 49.—S. Jerom and others think that the city on Sion was spared, (C.) and 40,000 were permitted to dwell where they had a mind. Jos. B. vii. 15.—But it is not said that they continued at Jerusalem. Half the Jews therefore perished, and those who maintained the siege found a grave in the city. Theod.—*Half* only denotes a considerable part, as v. 8. Those who followed our Saviour's admonition, retired before, and were safe (C.) at Pella. C. x. 11. Sept. "the rest of my people shall not be destroyed out of the city."

VER. 3. *Shall.* Sept. "will stand in battle array among," &c. (παραταξεται εν) though he will one day punish the victorious Romans. H.—Now he fought with them, as Heb. may signify. C.—Various prodigies made this clear: (Jos. B. vii. 12. 16.) so that Titus would not receive the crown which was presented to him, as he looked upon himself only as the instrument employed by divine justice. Philost. vi. 14.—This sense is given by S. Cyr. &c. C.—In the days of Epiphanes, God defeated his projects. H.

VER. 4. *Olives.* Here the tenth legion was stationed, (Jos. B. vi. 3.) on the spot where Christ had denounced this judgment, and ascended into heaven. Lu. xix. 41. Acts i. 12.—*South.* We cannot shew the literal accomplishment. If it regard the latter times, this must be hidden. But it suffices that some great earthquake should take place, according to most interpreters; or rather, (C.) the Romans removed vast quantities of earth and stone. Jos. B. vi. 12. Grot.—Olivet has three tops; the southern one is the lowest. But whether this was caused by an earthquake we know not. The rocks are said to split, &c. when God displays his power and affords some miraculous assistance. Ps. xvii. 8. Is. xxiv. 8. Hab. iii. 10.

VER. 5. *Flee.* While the siege was forming many escaped, according to Josephus. Heb. Sept. &c. "The vale of my mountains shall be filled up, for," &c. C.—Yet Prot. agree with us. H.—*Those* should be "my." Ribera. M.—*The next.* Prot. and Sept. "reach unto Azal." H.—*You shall.* Sept. &c. "and it shall be filled, as it was filled at the earthquake," &c. C.—The Romans had to raise many works in the vale of Cedron, so that the trees all round were cut down, and the garden walls removed thither. Jos. B. vi. 4. 14.—*Ozias,* when he attempted to offer incense. Jos. Ant. ix. 11. Amosi. 1. and 4 K. xv. 15.—Yet the earthquake is not specified in the sacred historical books. W.—On that occasion, the people retired into the vale formed by the separation of Olivet; or, if we follow the Sept. part of that mountain fell into the valley of Cedron, which we find nowhere else specified. C.—*With him.* Prot. "thee." H.—God is attended by his angels; though the Romans may be called his *saints,* or people destined to execute his decrees in this war. Is. xiii. 3. Soph. i. 7. Deut. xxxiii. 3. Joel iii. 1. C.

VER. 6. *No light;* viz. in that dismal time of the persecution of Antiochus, when it was *neither day nor night,* (v. 7.) because they neither had the comfortable light of the day, nor the repose of the night. Ch.—Darkness denotes distress. The citizens shall be in despair. Mat. xxiv. 29. Ezec. xxii. 8. Joel ii. 2. Apoc. ix. 2. Heb. seems to be corrupt: "no precious light, but thick," or a cloud. C.

VER. 7. *In the time of the evening there shall be light.* An unexpected light shall arise by the means of the Machabees, when things shall seem to be at the worst. Ch.—At one period of the last siege, it was dubious what would be the event, particularly (C.) when Titus was separated from almost all his attendants, and when the besieged burned the works of the enemy. Jos. B. vi. 2. and 12.

VER. 8. *Living waters;* viz. the gospel of Christ. Ch.—*Last:* Mediterranean. H.—The prophet now turns to the figurative Jerusalem. The earthly

9 And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one.

10 And all the land shall return even to the desert, from the hill to Remmon, to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners; and from the tower of Hananeel even to the king's wine-presses.

11 And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

12 And this shall be the plague, wherewith the Lord shall strike all nations that fought against Jerusalem: the flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

14 And even Juda shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

15 And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

16 And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles.

17 And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.

18 And if the family of Egypt go not up, nor come: neither shall it be upon them, but there shall be destruction, wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

19 This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

20 In that day that which is upon the bridle of the horse shall be holy to the Lord: and the cauldrons in the house of the Lord shall be as the phials before the altar.

21 And every cauldron in Jerusalem and Juda shall be sanctified to the Lord of hosts: and all that sacrifice, shall come, and take of them, and shall seeth in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

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city was not well supplied with water. C.—It was in the most dry and barren part of the country. S. Jer. in Is. xlix.—As much as the Mediterranean excels the Dead Sea, so much do the Gentiles surpass the Jewish converts in numbers. See C. xiii. 1. C.—The true faith is Catholic in all places, and at all times. W.

VER. 9. *One Lord.* The apostles justly gave this title to Christ. Jo. xiii. 14. He is possessed of all power. Mat. xxviii. 18. Phil. ii. 10. Pastors are all subject to him. C.—The Pope styles himself, "servant of the servants of God," since S. Gregory's time. H.

VER. 10. *Return.* This in some measure was verified by means of the Machabees; but is rather to be taken in a spiritual sense, as relating to the propagation of the Church and kingdom of Christ, the true Jerusalem, which alone shall never fall under the anathema of destruction, or God's curse. Ch.—The limits of Jerusalem were never so extensive.—*Hill*, or "Gabaa to Remmon," or the pomegranate. The situation is not ascertained.

VER. 11. *Anathema.* It shall not be sentenced to utter ruin. The Church may suffer losses, but cannot perish. C.

VER. 12. *Consume.* Such judgments as these have often fallen upon the persecutors of God's Church, as appears by many instances in history. Ch.—This has partly been verified in persecuting emperors, (S. Jer.) and in others, and will befall the wicked when the day of judgment shall draw near. W.—Herod, who made war on Christ, and Agrippa, who attacked his Church, (C.) were both devoured by worms. Jos. Ant. xvii. 9. and xix. 7. Acts xii. 13.—Nero slew himself; Maximian was eaten to death be an inward ulcer; and his colleague's (Maximinus) eyes fell from his head. Eus. in Constant. i. 57. and 59.—It would seem as if Zacharias beheld them. He may also speak of the attempts of Gog, and of Epiphanes. C. ii. 8. and xii. 9.

VER. 13. *Them.* The Church shall be alarmed at these wars, seeing enemies on all sides. But those days shall be shortened. Mat. xxiv. 21.—*Hand.* Christians shall assist each other; or rather the nearest relations will persecute them. Mat. x. 21. 36. C.

VER. 14. *Even Juda*, &c. The carnal Jews, and other false brothers, shall join in persecuting the Church. Ch.—The Jews shewed themselves the most virulent. 2 Cor. xi. 24. Acts viii. &c. They insisted on the death of S. Polycarp.—*Riches.* Converts shewed their generosity so much, (C.) that Julian and Felix, apostates, complained of this profusion in sacred *vessels*. Theod. Hist. ii. 11. 12.

VER. 15. *Shall be like this destruction.* That is, the beasts shall be destroyed as well as the men; the common soldiers as well as their leaders. Ch.—History does not specify the death of cattle, (C.) though in plagues this would inevitably follow; and the pagans complained that they were become more common since the propagation of the gospel. H.—The reverses which the troops of Diocle-sian, &c. sustained, were to punish their enmity to religion. C.

VER. 16. *Left.* That is, many of them that persecuted the Church shall be converted to its faith and communion, (Ch.) particularly after Constantine. C. —*Tabernacles.* This feast was kept by the Jews, in memory of their sojourning forty years in the desert, in their way to the land of promise. And in the spiritual sense, is duly kept by all such Christians as in their earthly pilgrimage are continually advancing towards their true home, the heavenly Jerusalem, by the help of the sacraments and sacrifice of the Church. And they that neglect this, must not look for the kind showers of divine grace to give fruitfulness to their souls. Ch.—Out of the Church there is no salvation. C.—Other things may be obtained. S. Cyp. H.—The converts shall celebrate the Christian festivals, and merit great rewards, while infidels shall remain barren and devoid of eternal happiness. W.—We have no solemnity of tabernacles; but Gentiles keep the Epiphany in thanksgiving for their vocation to God's *admirable light.* 1 Pet. ii. 9. C.

VER. 17. *There.* Sept. "these shall also be added to them" who perish. H.

VER. 19. *Sin*, or punishment. Formerly various nations were excluded from the religion or assemblies of Israel. Lev. xxii. 25. Deut. xxiii. 1. Now all are invited and compelled to enter the Church, so that they can have no excuse. Lu. xiv. 24. C.—Those rejected by the Jews might still have true faith. H.

VER. 20. *Bridle.* The golden ornaments of the bridles, &c. shall be turned into offerings in the house of God. And there shall be an abundance of cauldrons and phials for the sacrifices of the temple: by which is meant, under a figure, the great resort there shall be to the temple, that is, to the Church of Christ, and her sacrifice. Ch.—It is of a different nature, being the body and blood of Christ. But it shall not be confined to one place, nor the priesthood to one family. v. 21. Heb. "they shall inscribe on the stables, Holy," &c. The most filthy places shall be purified and changed into temples; or, "what is upon the little bells for horses shall be sanctified;" or, on these "bells shall be inscribed, sacred to the Lord." C.—*Metsilloth* may signify a bell or bridle, &c. H.—The bits were often of gold. Æn. vii. and viii. C.—S. Jerom's master said the word should be *motsiluth*, "trappings" and armour. H.

VER. 21. *Merchant;* or, as some render it, *the Chanaanite shall be no more*, &c. that is, the profane and unbelievers shall have no title to be in the house of the Lord; or, there shall be no occasion for buyers or sellers of oxen, or sheep, or doves, in the house of God, such as Jesus Christ cast out of the temple. Ch. John ii. 16.—All former distinction of Jew and Gentile shall cease in the Church. Past faults shall be forgotten. C.

THE PROPHECY OF MALACHIAS.

MALACHIAS, whose name signifies "the angel of the Lord," was cotemporary with Nehemias, and by some is believed to have been the same person with Esdras. He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice. Ch.—He also clearly speaks of the twofold coming of Christ, preceded by the Baptist and by Elias. Nothing is known for certain respecting this prophet. He inveighs against the same crimes as Nehemias, to whose covenant he alludes, C. ii. 4. None was afterwards recognized for a prophet till the Baptist appeared. C.—Both priests and people are here reproved, and the Jewish law yields to that of Christ. W.—No date is prefixed no more than to the works of Jonas, Nahum, &c. S. Jerom seems to fix on the seventh year of Artaxerxes, when Esdras came to Jerusalem. *Liber ejus pro titulo sit.* H.

CHAP. I.

God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.

THE [a] burden of the word of the Lord to Israel, by the hand of Malachias.

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and [b] I have loved Jacob,

3 But have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

4 But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear: saith the Lord of hosts?

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar: and you say: Wherein have we polluted thee: In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil: offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces saith the Lord of hosts.

10 Who is there among you, that will shut the doors, and will kindle the fire on my altar, gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11 [c] For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid

[a] A. M. circiter 3604. A. C. 400.

[b] Rom. ix. 13.—[c] Ps. cxii. 3.

CHAP. I. VER. 1. *Malachias*, "the angel of the Lord." S. Jerom always reads *Malachi*, "my angel." Sept. "his angel;" whence Origen infers, that this was an angel incarnate. C.

VER. 2. *Loved us.* So they thought, (Theod.) and perhaps spoke. H.—*Jacob.* I have preferred his posterity, to make them my chosen people, and to load them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgments upon his posterity. Not that God punished Esau or his posterity beyond their deserts, but that by his free election and grace he loved Jacob, and favoured his posterity above their deserts. See the annotations upon Rom. ix. Ch.—Neither deserved any thing. God's choice was gratuitous, both with respect to the fathers and their offspring. W.

VER. 3. *Esau*, perceiving the evil which was already in him, and would appear afterwards; (S. Jer. and Theod.) or rather he was a figure of the reprobate, though not of course one himself. S. Aug.—A person is said to hate what he loves less. Esau's privileges were transferred to his brother, who enjoyed a much finer country, and was chosen for God's peculiar inheritance. C.—Temporal blessings are here specified.—*Dragons.* Sept. "houses;" so that they shall be deserted. H.—Edom was ravaged by Nabuchodonosor. The people retired into the cities, from which the Jews were driven. Yet afterwards they rebuilt their own habitations.

VER. 4. *Down*, by the Machabees, who forced the people to receive circumcision. 1 Mac. v. 3. C.—At that time the Jews were more pious, and glorified God. H.—*Ever.* God's gratuitous love appears in his leaving Edom in captivity, and restoring the Jews. W.

VER. 6. *Father.* God sometimes took this title. Ex. iv. 32. But he was oftener represented as a *master;* and the old law was a law of fear. C.—*Servant et metuunt jus.* Juv. xiv.

VER. 7. *Bread*, including all the victims, &c. Lev. iii. 11. Num. xxviii. 2. C.—By vile presents they shew their contempt of God. W.

VER. 8. *Lame.* The victims must be without defect. Lev. xxii. 21. Those of the Jews were also rendered inadmissible by their evil dispositions. Agg. ii. 14. It is surprising, that after such scourges they should not have been more upon their guard. The negligence of the sacred ministers, is a sure sign of faith being extinct. C.—Pagans often thus treated their idols. Clem. Strom. vi.—*Prince:* the governor sent by the Persians. If you dare not make such presents to men of eminence, how shall I accept them? C.—How dare you offer them to me? W.

VER. 10. *Gratis?* Are you not well paid? Why then perform you not your duty exactly? C.—Sept. "Wherefore also among you shall the doors be shut, and my altar is not enkindled for nought," (H.) as if God menaced the Jews with the rejection of the temple, as the sequel does. C.—*Pleasure.* Many other prophets had foretold the reprobation of the synagogue, but none more plainly. The reason is also assigned, viz. the ingratitude and repeated sins of the people, on which account the Gentiles of all countries shall be chosen. W.

VER. 11. *Sacrifice.* Prot. "incense." H.—*Clean oblation.* The precious body and blood of Christ in the eucharistic sacrifice. Ch.—This is denoted by the very word *mincha*, the offering of flour and wine. C. See S. Just. dial. S. Iræn. iv. 32. S. Aug. de Civ. Dei. xviii. 35.—"We pollute this bread, that is the body of Christ, when we approach the altar unworthily. S. Jer. v. 7.—This sacrifice is always pure, though the priest or receiver be otherwise. C.—Hence it is always *clean.* Trid. xxii. C. i. M.—It is offered daily throughout the world. The Jews see the completion of this prediction, and are vexed; they strive to elude its force. Though enemies, they bear about these proofs of our faith, and of their own condemnation. C.—God not only changed his people, but instituted a better sacrifice. Instead of the former needy elements, (Gal. iv.) which were often defiled by the sins of the offerers, He instituted the sacrifice of his own Body and Blood, under the appearances of bread and wine, as S. Chrys. (in Ps. xcv.) Theod. &c. prove against all opponents. A sacrifice different from any offered by the Jews, who could offer only at Jerusalem, (Deut. xvi.) is clearly specified, as many have demonstrated. W.—Christ's bloody sacrifice on the cross was performed on Calvary, and not *among the Gentiles.* What sacrifice can Protestants now produce? H.

VER. 12. *It.* The priests complain that all is burnt, (Grot.) or rather they treat sacred things with contempt. C.—They falsely pretend that they give their best, being poor. M.

thereupon, is contemptible, with the fire that devoureth it.

13 And you have said: Behold of *our* labour, and you puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

14 Cursed is the deceitful man, that hath in his flock a male, and making a vow, offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

CHAP. II.

The priests are sharply reproved for neglecting their covenants. The evil of marrying with idolaters; and too easily putting away their wives.

AND now, O ye priests, this commandment is to you.

2 [a] If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings; yea, I will curse them: because you have not laid it to heart.

3 Behold, I will cast the shoulder to you, and will scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priests shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all people, as you have not kept my ways, and have accepted persons in the law.

10 [b] Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?

11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that hath done this, both the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.

13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

15 Did not one make *her*, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

16 When thou shalt hate her, put her away, saith the Lord, the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts; keep your spirit, and despise not.

17 You have wearied the Lord with your words:

[a] Lev. xxvi. 14. Deut. xxviii. 15.

[b] Mat. xxiii. 9. Eph. iv. 6.

VER. 13. *Behold of* our *labour*, &c. You pretended *labour* and weariness, when you brought your offering; and so made it of no value, by offering it with an evil mind. Moreover, what you offered was both defective in itself, and gotten by rapine and extortion. Ch.—These were two defects. W.—Heb. "what fatigue, or if we change one letter, and read (C.) *mothlaé*, (H.) it stinks, and you." &c. Some copies of Sept. Arab. &c. "I blew them away," with disgust.—*Rapine.* Eccli. xxxiv. 24.—*Offering.* Mincha, v. 11. C.—Such victims and presents as are lame or strange, are rejected. Pliny viii. 45.

VER. 14. *Male.* So better things are styled *mascula thura.* Virg. Pliny xii. 14.—It was unlawful to offer a female by vow, but not out of devotion. Lev. xxii. 18. 23. C.—*King.* So the Persian monarchs were called.—*Dreadful.* Gr. "Epiphanes." H.

CHAP. II. VER. 1. *Priests.* Such, hoarding up riches, dishonour God and his sacraments, as if they were temporal things to be purchased, and so they scandalize the weak. It would be well for them if they were reduced to poverty, (v. 2.) and would repent, as they will otherwise be deprived of eternal goods, having received their wages in this world, like *hirelings.* John x. W.

VER. 2. *Blessings,* riches. The priests also blessed the people. Num. vi. 23. C.

VER. 3. *Shoulder.* I will cast away the shoulder, which in the law was appointed to be your portion, and fling it at you in my anger: and will reject both you and your festivals like dung. Ch.—Heb. now reads for shoulder, *zerah,* "grain," or seed. C.—"I will menace you with the shoulder, and will spread dirt on your faces, *even* the dirt of your feasts," (Aquila) or "the ventricle of your festivals." Sept. H.

VER. 4. *Levi.* When this tribe was chosen does not appear. Some think that he alludes to the renewing of the covenant under Nehemias, which seems best. 2 Esd. ix. 1. 38. I then promised you *life,* &c. C.

VER. 7. *The angel,* viz. the minister and messenger. Ch.—Priests must administer the sacraments, and likewise instruct the people, being God's messengers. W.—The Jews were well acquainted with the law. Jer. xviii. 18.—The priests had to decide most intricate cases. Deut. xvii. 9. and xxxiii. 9. C.—The sentence of the high priest was received like that of an angel. Diod. Sic. xl. apud Phot.—If such science was required under the old law, how much more is necessary in Christian priests, whose mysteries and duties are so much more important! C.—*Ignoratio scripturarum ignoratio Christi est.* S. Jer. in Is. & hic.

VER. 9. *People.* If priests comply not with these high functions, they are despicable here, and condemned to eternal torments. Jude 11. W.—*Accepted.* Heb. "raised up faces," instead of reproving the guilty. Deut. i. 10. Lev. xix. 15.

VER. 10. *Brother,* in distress. 2 Esd. v. 1. S. Jerom mentions the tradition of the Jews, which supposed that the captives at their return dismissed their wives, and married young ones, though strangers. v. 11. But this is not probable. Such women were ordered to be dismissed. 1 Esd. ix. 1. and 2 Esd. xiii. 23. C.

VER. 11. *God,* or one addicted to idol-worship, (H.) which was contrary to the law. Deut. vii. 3. C.—Sept. "the holy things of the Lord, by what he has loved and done for strange gods." H.

VER. 12. *Master.* Heb. "the watcher, and him who answers," on guard. C. —Sept. "doth such things, till he be tumbled out," &c.—*Him.* Sept. "and out of those who offer a sacrifice to," &c. Such people shall be excluded from the society of God's servants. H.

VER. 13. *With tears;* viz. by occasion of your wives, whom you have put away, and who came to weep and lament before the altar. Ch.—Though divorces were tolerated, (Mat. xix. 6.) the more virtuous did not approve of them, particularly when a wife was put away who had been married in youth. See v. 10. Perhaps this corruption had crept in, like others, (C.) owing to the people's commerce with strangers. Diod. in Photius.

VER. 14. *Covenant.* The order established at first. Gen. ii. 24. Prov. ii. 17. The parties promise fidelity to each other.

VER. 15. *His spirit.* Eve received a soul from God, like Adam. Heb. "One (*Abraham,* Chal. styled one, Ezec. xxxiii. 24.) did it not, and he had the," &c. Sept. vary. The text is very obscure. C. See Cap. Crit. iv. p. 317. Grabe prol.—A strange god did not make women. The human race is best propagated, where polygamy and divorces are rejected. H.

VER. 16. *Garment;* viz. of every man that putteth away his wife without just cause; notwithstanding that God permitted it in the law, to prevent the evil of murder. Ch.—The original may receive this sense; or the woman must blame herself if she were hateful, (Deut. xxiv. 1.) and the man acted not treacherously. C.—Sept. "iniquity shall cover your thoughts." H.—It should be "garments," *ενδυματα,* though S. Jerom and the printed edit. read *ενθυμηματα,* (C.) "thoughts." The first part contains the objection, and the second God's reply. S. Jer. H.

VER. 17. *Judgment.* Being scandalized at the prosperity of the wicked, (H.) they deny Providence. Ps. lxxii. Jer. xii. C.—Yet the wicked are left for wise

and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

CHAP. III.

Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

BEHOLD, [a]I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts:

2 And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb:

3 And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Juda, and of Jerusalem, shall please the Lord, as in the days of old, and in the ancient years.

5 And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

6 For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

7 For from the days of your fathers you have departed from my ordinances, and have not kept *them:* [b]Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

8 Shall a man afflict God, for you afflict me? And you have said: Wherein do we afflict thee? In tithes and in first-fruits.

9 And you are cursed with want, and you afflict me, even the whole nation of you.

10 Bring all the tithes into the store-house, that there may be meat in my house, and try me in this, saith the Lord: if I open not to you the flood-gates of heaven, and pour you out a blessing even to abundance.

11 And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12 And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

13 [c]Your words have been unsufferable to me, saith the Lord.

14 And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

15 Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God, and are preserved.

16 Then they that feared the Lord, spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17 And they shall be my special possession, saith the Lord of hosts, in the day that I do *judgment:* and I will spare them as a man spareth his son that serveth him.

18 And you shall return, and shall see the difference between the just and the wicked; and between him that serveth God, and him that serveth him not.

[a] Mat. xi. 10. Mark i. 2. Luke i. 17. and vii. 27.

[b] Zach. i. 3.—[c] John xxi. 14.

purposes, either for their amendment, or for the trial of the just. S. Aug. Ps. liv. —Those who are offended at their present success, (H.) think not of judgment nor of eternal goods. S. Jer.

CHAP. III. VER. 1. *My angel*, viz. John the Baptist, the messenger of God, and forerunner of Christ. Ch.—His purity and office procure him this title. W. —Afterwards Christ himself shall come, for the ruin and for the resurrection of many. Lu. ii. 34. Hence threats and promises are intermixed. The evangelists read *his face*, making the Father speak, whereas the Son is introduced by the prophet, who however presently changes the person. It is all the same which person of the blessed Trinity speaks, as all act together. C.—*Testament.* The Messias, the mediator of the covenant with mankind, (W.) with Abraham and Moses. The latter calls him the prophet; (Deut. xviii. 18.) and Zacharias, alluding to this text, explains angel in the same sense. Lu. i. 76.—*Temple.* The ancient Jews were convinced that the Messias would come to the temple of Zorobabel, and be its chief glory. Agg. ii. 8. C.—Their descendants put off the coming for some long time, though the prophet says *presently*, or on a sudden. S. Jer. Basnage vi. 26.—Some take this temple to be the womb of the blessed Virgin. S. Cyr. S. Aug. de Civ. Dei. xviii. 35. C.—The Baptist was conceived, born, and preached first; and shortly after Christ appeared. W.

VER. 2. *Coming.* This may be explained of the Baptist, (Lu. iii. 7.) or of the second coming of Christ; though his first coming shewed the hypocrisy of the Jews. They would not acknowledge him, but sought his death, and brought on their own condemnation. C.—*Fuller's.* Sept. "washers' herb." *Borith* is found in all the low places of Palestine, (S. Jer.) and probably denotes soda, (Jer. ii. 22. C.) or fullers' earth. H.—Christ purified the religion of the Jews, or did what was requisite for that purpose. The people would not obey. Yet he established his Church in all purity.

VER. 3. *Justice.* This is spoken of the Christian priesthood, which far excels that of Levi, Heb. v. and vii. &c. C.—Many Jewish priests embraced the gospel. Acts vi. 7. H.

VER. 4. *Years.* So in the mass we beg that God would receive the sacrifice, "as he received the presents of Abel." M.

VER. 5. *Judgment.* He has answered (v. 1, 2) the complaint of the Jews. C. ii. 17. H.—This he does here (M.) more pointedly. H.—Christ condemned the world, as his spirit did likewise. Jo. xvi. 8. He made an example of Jerusalem, which shewed that he would not leave crimes unpunished. We may also understand this of his last coming. C.—God threatens to punish even secret sins, which are known to him alone. W.

VER. 6. *Change.* Heb. also, (H.) "hate *or* recommence." I do not strike the fallen. Did I spare Sennacherib? &c. Have I not protected the posterity of Jacob? How then can you say that I am indifferent about human affairs? C. —*Consumed.* Sept. "you depart not from the sins of your fathers. You have rejected my," &c.

VER. 8. *Afflict.* Lit. "pierce." Sept. "supplant," (H.) or kick at. 1 K. ii. 29. But the term applied to Heli is different. Here it signifies to nail or irritate C.—*Tithes:* the payment is most strictly commanded. W.

VER. 9. *Want.* Heb. "malediction." S. Jerom specifies the kind. C.—Sept. "and you obstinately turn away your eyes, and supplant me," &c. H.

VER. 10. *Heaven;* copious showers.—*Blessing;* fertility.

VER. 11. *Devourer;* locusts and other vermin. M.—Malachias came later than Aggeus, and probably speaks of a different famine, to which the Jews were exposed for neglecting to pay tithes. C.—How many now work on holydays, as if all depended on their labour and not on God's blessing! H.

VER. 14. *Vain.* Murmuring against God is blasphemous and unsufferable. When the Jews were punished by famine, for neglecting to pay tithes, they laid the blame on God, as if he took more care of other nations which had abundance. W.—*Sorrowful:* "humbled." Chal. "in mourning." Jun.—But it seems to denote downcast countenances, which our Saviour orders his disciples not to affect. Mat. vi. 16. C.

VER. 15. *Proud.* Sept. "strange." H.—Z has been taken for *v.*—*Built up:* have a numerous family, (C.) and abundance.—*Tempted.* Sept. "resisted."

VER. 16. *Then.* Grabe changes ταυτα, these things, into τοτε, then. The Sept. make the pious express the former sentiments. H.—David, Jeremias, &c. had experienced such anxiety. Ps. lxxii. 2. C.—According to the Heb. &c. the just hearing such blasphemies, doubt not but God will mark them in the book (H.) of his justice, and punish them.

VER. 17. *Possession;* (*peculium*) the property of a slave. C.—Such look upon the smallest things with eagerness. Heb. *segula*, (H.) means some precious thing C.—*Spare.* Sept. "chose," &c. H.

CHAP. IV.

The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

FOR behold the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

2 [a] But unto you that fear my name, the sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

3 And you shall tread down the wicked, when they shall be ashes under the sole of your feet in the day, that I do *this*, saith the Lord of hosts.

4 [b] Remember the law of Moses, my servant, which I commanded him in Horeb, for all Israel, the precepts, and judgments.

5 [c] Behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

[a] Luke i. 78.—[b] Exod. xx. Deut. v. and vi.

[c] Mat. xvii. 10. Mark ix. 10. Luke i. 17.

CHAP. IV. VER. 1. *Furnace.* At the day of judgment, the difference between the just and the wicked will plainly appear. W.—This sense is most generally given, as well as to those words where our Saviour speaks of the signs of the destruction of Jerusalem and of the end of the world together. Mat. xxiv. 3. Lu. xxi. 5. Yet the prophet may also allude to the punishment of the Jews by the Romans, when all were assembled at the Passover, (C.) a scourge which the Christians escaped by retiring to Pella. Eus. Hist. iii. 5.—*Proud.* Sept. "strangers." C.—*Branch.* No hope shall remain. M.

VER. 2. *Wings.* The sun is represented with wings, to imply celerity. The appearance of the Lord will be most acceptable to the virtuous. C.—*Look up, for your redemption is at hand.* Lu. xxi. 28.—*Herd.* Prot. "stall." Heb. *marbek*, (H.) "fattened;" though some explain it of oxen treading out corn: they would not however *leap*, nor fatten so much. C.

VER. 3. *Ashes*, burnt in Jerusalem. H.—Christians rejoiced in the execution of divine justice. The Jews were not allowed to approach the new city, Elia. S. Jer.

VER. 4. *Law.* This must be your guide and comfort. No more prophets shall appear before the Baptist. C.

VER. 5. *Elias.* Sept. add, "the Thesbite;" and S. Jerom (in Mat. xvii.) says, that Elias shall indeed come and restore all things.—*Dreadful.* Christ's first coming was in all meekness; but he will judge in terror. Hence the prophet's meaning is not that S. John, but that Elias shall come before the great day of the Lord. W.—Yet we may understand it of Christ coming into the world to preach, and again to judge. His first coming proved terrible to the perfidious Jews, whose ruin presently ensued. The destruction of Jerusalem was a figure of that which the world shall experience. C.—This shall be preceded by the preaching of Elias. N. Alex. Diss. vi.—This interpretation seems very striking and natural, though the prophet may have had the first coming of Christ and the ruin of the city chiefly in view. Our Saviour testifies that the Elias whom the Jews expected was already come. Mat. xi. 14. and xvii. 11. Lu. ix. 8. C.

VER. 6. *Heart*, &c. By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz. the patriarchs and prophets, whose hearts for many ages have been turned away from them, because of their refusing to believe in Christ. Ch.—The antipathy of Jews and Gentiles shall cease. Both shall enter the Church of Christ. Is. xi. 13. The Baptist strove to ameliorate the manners of the people, and to bring all to Christ, who reconciles all seeming contradictions in the Scriptures. He came to put an end to all dissensions. C.—Yet the wicked will still have war. Mat. x. 35. H.—Christ will convert those Jews at last, (Rom. xi. 26. C.) who have not yet opened their eyes. Their fathers, the apostles and first converts, have long ago shewn them the example. H.—*Anathema.* In the Heb. *cherem*, that is, with *utter destruction.* Ch.—Sept. "entirely," (C.) or "suddenly;" *αρδην.* S. Jer. Deut. vii. 26.—This passage intimates that the ruin of Jerusalem is threatened. If people should be converted, would that stop the general conflagration? C.—Some of our crafty adversaries have inferred from the above explanation of anathema, that the Church means heretics to be destroyed: but her kingdom is not of this world: she speaks only of the soul, and exercises a spiritual power. H.

THE FIRST BOOK OF MACHABEES.

THESE Books are so called, because they contain the history of the people of God under the command of *Judas Machabeus* and his brethren; and he, as some will have it, was surnamed *Machabeus* from carrying on his ensigns, or standards, those words of Exodus xv. 11. "Who is like to thee among the strong, O Lord;" in which the initial letters, in the Hebrew, are M. C. B. E. I. It is not known who was the author of these books. But as to their authority, though they are not received by the Jews, saith S. Augustine, (l. xviii. de civ. Dei. c. xxxvi.) they are received by the Church; who, in settling her canon of the Scriptures, chose rather to be directed by the tradition she had received from the apostles of Christ, than by that of the Scribes and Pharisees. And as the Church has declared these two books canonical, even in two general councils, viz. Florence and Trent, there can be no doubt of their authenticity. Ch.—The most ancient Fathers, Clem. (Strom. i.) S. Cyprian, (1 ep. iii. ad Cornel.) S. Ambrose, (Off. i. 41, &c.) quote them as divine; and the third Council of Carthage, Trent, &c. have inserted them in the canon. Though (W.) S. Jerom did not translate (C.) or urge them against the Jews, he had a great regard for them. In Dan. i. and xi. &c. The texts to which Prot. object, will be explained. They are not more difficult than many which occur in the Books of Kings and Paralipomenon. Other books have been formerly contested, which they now admit. The author of the second book seems to have designed at first only to insert two supplements. He then resolved to abridge the work of Jason, and hence added a preface, (C. ii. 20.) which may be first perused. He then gives an account of some who had suffered death for the truth; and in the eighth and following chapters, the victories of the Machabees, which had been partly recorded in the first book, are specified, with some fresh circumstances. Judas was styled the Machabee for his strength and valour, (W.) being "the scourge" of God, (H.) or because he was an exterminator. M. —Yet the etymology is not well ascertained. That given above, (Zac. xii. 5. H.) or M. C. B. I. (Buxt. Prideaux, &c.) seems to be overthrown, by the Syriac having always *k* instead of *c*, which is the case in two Chaldee MSS. These may not contain a truer history, but they rectify several mistakes in the printed copies. Kennicott.—S. Jerom found the first of these books in Heb. the second in Greek. Ep. 106. We have a third also in Greek, in the Comp. Bible; as well as a fourth, mentioned by Sixtus, (Bib. i. W.) "on the administration of Hircan," (C.) to which reference seems to be made 1 Mac. xv. 24. (W.) though what is extant be a work of no authority. "The empire of reason," falsely attributed to Josephus, and printed among his works, is more probably the fourth book, known to the ancients. Neither of these latter were ever deemed canonical by any authentic decree. W.—Many have indeed ranked them with the other contested works: but now it is generally agreed that they belong not to the sacred Scriptures, as the two former do. On these (C.) indeed, as almost on all the sacred books, (H.) authors have varied: but the most respectable and the most numerous declare in their favour. To arrange the four books in chronological order, we must make the first and third exchange places. This last can obtain its title only inasmuch as the Jews of Alexandria, who were persecuted by Philopator, and miraculously delivered, were animated with the same sentiments of piety and heroism as the rest of the Machabees. C. See Eccli. l. 1. 21. 23. H.—The authors of the first and second books relate many of the same events; yet seem not to have seen each other's works. The latter follows the Greek chronology, dating from *Tisri*, Sept. and October, (C.) A. 3828 to 3843, (H.) while the former dates from *Nisan*, (C.) our March or April, A. 3829 to 3869. The third book gives an account of Philopator's persecution in Egypt, A. 3787. The fourth, from A. 3869 to 3898, (H.) is little known among the Latins. Calmet gives two copies, the one regarding Hircan and the other "the government of reason," or the martyrdom of the Machabees, A. 3837; (H.) the author of which last seems to have been a Stoic. C.—We shall pass them over, with Protestants, as they are not received by the Catholic Church. H.

CHAP. I.

The reign of Alexander, and his successors: Antiochus rifles and profanes the temple of God: and persecutes unto death all that will not forsake the law of God, and the religion of their fathers.

NOW [a] it came to pass after that Alexander, the *son of* Philip, the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and Medes:

2 He fought many battles, and took the strong holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

5 And he subdued countries of nations, and princes; and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.[b]

9 And his servants made themselves kings, every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.

11 And there came out of them a wicked root, Antiochus the illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year [c] of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

13 And the word seemed good in their eyes.

14 And some of the people determined to do this, and went to the king: and he gave them licence to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations:

16 And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil:

17 [d] And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great number of ships:

19 And he made war against Ptolemee, king of Egypt; but Ptolemee was afraid at his presence, and fled, and many were wounded unto death.

20 And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt, in the hundred and forty-third year, [e] he returned and went up against Israel.

22 And he went up to Jerusalem, with a great multitude.

23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

[a] A. M. 3668. A. C. 336.—[b] A. M. 3861. A. C. 323.

[c] A. M. 3829. A. C. 175.—[d] A. M. 3834. A. C. 170.—[e] A. M. 3834.

CHAP. I. VER. 1. *Now.* Lit. "And." H.—Thus many Heb. books commence, as Ex. Jos. Bar. &c. C.—*Greece*, over the whole. He was chosen generalissimo. H.—He conquered many of the Greeks, and overthrew Darius Condomanus, A. 3674. C.—His dominion in Syria may be meant. Grot.—Alexander was the first who reigned in that great monarchy, which he founded. W.

VER. 2. *Holds.* He was never defeated. Just. xii.

VER. 3. *Earth*, even to India, beyond which the ancients knew of nothing.—*Quiet*, or silent; depopulated, (Is. xiv. 7.) and obedient. Hab. ii. 20.

VER. 4. *Up.* He was spoiled by prosperity, (C.) and would pass for a god, and be styled "king of the world." Just. xii.

VER. 6. *Bed.* Some suppose through poison, (Diod. xvii. S. Jer. ad Lætam.) or excess of wine. Athen. x. 11.—This was enough. H.—So perished the man who would claim divine honours! C.

VER. 7. *Servants.* On the ninth day of sickness which preceded his death, he admitted all his soldiers to kiss his hand. Then he asked his friends, if they thought they should find such another king? As they were silent, he predicted what bloodshed would ensue, and told them to bury him in the temple of Ammon. When they asked to whom he left the throne, he said, "to the most worthy." He gave his ring to Perdiccas; whence all inferred, that he should be regent till the proper heirs came of age. Perdiccas desired to know when he would have divine honours: to which Alexander replied with these his last words, "when you are happy:" (Just. xii. Diod. xvii.) as much as to say, never. H.—This seems contrary to the sacred historian. But his authority is far superior. C.—*Kingdom.* This is otherwise by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by some authors. l. x. But here we find from the sacred text that he was in error. Ch.—By delivering his ring to Perdiccas, Alexander gave him authority to make this division. W.—Many assert, that he gave him directions in his last will. This was observed for some time. v. 10.

VER. 8. *Twelve.* Jos. &c. Some add, a few months. He was about thirty-three years old.

VER. 10. *Death*, twelve years being expired, when all the posterity of Alexander were dead. His generals gradually destroyed each other, and four took the diadem at the same time: Ptolemy, in Egypt; Seleucus, in Syria; Cassander, in Macedonia; and Lysimachus, in Thrace. Just. xiii. and xv. C.—Those who choose to read in order, may, after the preface 2 B. ii. 20, read the above, then 2 B. iii 1 W.

VER. 11. *Antiochus the illustrious;* Epiphanes, the younger son of Antiochus the great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son of his elder brother, Seleucus Philopator. Ch.—Epiphanes means "renowned." W.—He took this title, particularly after the Samaritans had offered it to him. Jos. xii. Vaillant. A. 145.—His medals have always *God* prefixed, "the god appearing;" as he came opportunely, like a god, to defend the kingdom against the Egyptians, after he had been fourteen years a hostage at Rome. C.—Nothing could be more abject than his character. S. Jer. in Dan. viii. and ix. Athen. v. 4. and x. 12.—*Greeks*, counting not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicator. Ch.—The era of the Seleucides began in spring or autumn, A. 3692, B. C. 312, though the Chaldees and Ptolemy date from the following spring. C.—The Grecian monarchy had then stood twenty years. Eus. W.

VER. 12. *Men.* Jason attempted to supplant Onias III. and introduced pagan customs, when he was dead. Menelaus treated him in like manner. Being cited to pay what he had promised, he left Lysimachus in his place, who was slain in the temple, which he was robbing. 2 Mac. iv.—*Us.* Thus the Jews complained in the days of Jeremias, (xliv. 18.) and the Christian religion was blamed for all the miseries which fell upon the Roman empire. C.—S. Aug. proves in his City of God, that this accusation was false. H.

VER. 15. *Exercise*, to wrestle (C.) and teach. Lyran.

VER. 16. *Made.* S. Jerom thinks the attempt useless. But the Jews discovered the art. S. Epip. Pond. xvi. Bartol. 1 Cor. vii. 18.—*Sold* to the devil, becoming his instruments. 3 K. xxi. 25. Rom. vii. 14. C.—Go to 2 Mac. iv. 7.

VER. 17. *Egypt.* He coveted this kingdom, having Syria already. W.—He was not very fit for war: but Egypt was now under Philometor a child, and Epiphanes made an easy conquest. This was his second visit to that country. While he besieged Alexandria, a report of his death was spread; and as he was informed that the Jews rejoiced at it, he fell upon them. v. 21. C.—After v. 20, read 2 B. iv. 21. W.

VER. 23. *Sanctuary.* Josephus (xii. 6.) writes, that Antiochus slew such as opposed his entrance into the city, and afterwards those who opened the gates, but would have prevented his plundering the temple. W.—Menelaus conducted the king. 2 Mac. v. 15. Profane authors condemn this conduct of the king towards a city subject to him. Jos. c. App. 2.—Diodorus relates several fables on this occasion. C.

24 And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were:

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years, [a] the king sent the chief collector of *his* tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

31 And he spoke to them peaceable words in deceit; and they believed him.

32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

36 And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour, and victuals, and gathered together the spoils of Jerusalem;

37 And laid them up there: and they became a great snare.

38 And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

39 And they shed innocent blood round about the sanctuary, and defiled the holy place.

40 And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.

41 Her sanctuary was desolate like a wilderness, [b] her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 [c] And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented, according to the word of king Antiochus.

45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

48 And should prohibit the sabbath, and the festival days to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus, should be put to death.

53 According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month, Casleu, in the hundred and forty-fifth year, [d] king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

58 And they burnt incense, and sacrificed at the doors of the houses and in the streets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the testament of the Lord were found, and whosoever observed

[a] A. M. 3836. A. C. 168.—[b] Tobias ii. 6. Amos viii. 10.

[c] A. M. 3837. A. C. 167.—[d] A. M. 3837.

VER. 30. *The chief collector*, &c. Apollonius. Ch. 2 Mac. v. 24. W.—He basely fell upon the unsuspecting citizens on a sabbath day. H.

VER. 33. *Fire*, thus destroying a great part. Jos. Ant. xii. 7.

VER. 35. *The city of David.* That is, the castle of Sion. Ch.—In it was placed a garrison of Macedonians. W.—This castle had been occupied by Syrians before. It was now enlarged. 2 Mac. iv. 27. and v. 5.

VER. 38. *Sanctuary*, to pillage all who came to the temple. C.—*An evil devil.* Lit. an adversary, watching constantly to do harm, as the evil spirit is always watching and seeking whom he could devour. Ch.

VER. 40. *Fled* with Judas, &c. 2 B. v. Josephus (xii. 7.) assures us that the Samaritans flattered Epiphanes, and begged their temple might be consecrated to Jupiter, &c. They pretended that they were of Sidonian extraction.

VER. 43. *Be one.* This reason herself teaches. But the king wished to establish a false religion, or rather he desired to root out all religion, and to shew his authority. H.—*Demere superstitionem & mores Græcorum dare adnixus.* Tacit. v.—He was not content with plunder, unless he ruined souls. W.

VER. 45. *Service*, or worship, (C.) introduced by Epiphanes. H.

VER. 49. *People.* He forced them to eat forbidden meat.

VER. 57. *Fifteenth.* In all other places the 25th, whence this may be incorrect, (C.) or the altar was now set up, (H.) though sacrifices were not yet offered. C.—*Idol.* The statue of Jupiter Olympius, (Ch.) as Daniel (ix.) had foretold, as a figure of what antichrist would do, (Mat. xxiv. W.) as well as the Romans, when they took Jerusalem.

VER. 58. *Doors*, to Trivia. Isai. lvii. 8. C.

VER. 59. *Law*, and all the sacred writings. Jos. Sulpit. ii.—The pious Jews secreted what they could, and Judas took care to collect them. 2 B. i. 14. and iii. 48. C.

VER. 61. *After month.* The officers took an account of the slain, (Grot.) or

the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

62 And on the five and twentieth day of the month, they sacrificed upon the altar of the idol that was over-against the altar *of God*,

63 [a] Now the women that circumcised their children, were slain according to the commandment of king Antiochus,

64 And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death.

65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats:

66 And they would not break the holy law of God, and they were put to death:

67 And there was very great wrath upon the people.

CHAP. II.

The zeal and success of Mathathias. His exhortation to his sons at his death.

IN [b] those days arose Mathathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin:

2 And he had five sons: John, who was surnamed Gaddis;

3 And Simon, who was surnamed Thasi;

4 And Judas, who was called Machabeus;

5 And Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus.

6 These saw the evils that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Wo is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of strangers: her temple is become as a man without honour.

9 The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her spoils?

11 All her ornaments are taken away. She that was free is made a slave.

12 And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

13 To what end then should we live any longer?

14 And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

15 And they that were sent from king Antiochus, came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

16 And many of the people of Israel consented and came to them: but Mathathias and his sons stood firm.

17 And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

18 Therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

20 I and my sons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

22 We will not hearken to the words of king Antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way.

23 Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled according

[a] 2 Mac. vi. 10.—[b] A. M. 3837.

the dedication of the statue was renewed, or rather the king's nativity was kept. 2 B. vi. 7. C.—But this would only occur once a-year. People were compelled to sacrifice on the same day of each month on which the statue had been dedicated. v. 62.

VER. 62. *Over-against*, or (H.) "upon," &c. The Greek altars were of a smaller size.

VER. 65. *Many.* Eleazar, and the seven Machabees, &c. C.

VER. 67. *Wrath.* God seemed displeased, as he was with too many. The pious were exposed to various trials, and to the fury of persecutors. H.—Read 2. B. v. 11. W.

CHAP. II. VER. 1. *Joarib.* This family was the most distinguished, as Josephus, who sprung from it, asserts, (H.) being the first of the twenty-four families of priests. 1 Par. xxiv. 7. 19. M.—Mathathias was probably a descendant of *Phinees*, (v. 54.) and was officiating when the impious orders arrived. Whereupon he retired to Modin, (C.) near Diospolis. S. Jer.—Many say he was chosen high priest; and therefore decided the question about fighting on the sabbath. But any other, in similar emergencies, might have given that decision. C.—Judas was chosen, (Joe.) and Jonathas exercised the functions. Ant. xx. 8.—To verify the prediction of Jacob, some have concluded that the Machabees were allied to the tribe of Juda by the mother's side. S. Jer. S. Aug. c. Faust. i. 72.—Yet this is not proved, nor requisite. They were called Asmoneans, either from the town Asamon, (Jos. xv. 27.) or from Assamoneus, great grandfather of Mathathias. Jos. Ant. xii. 8.—This family ruled till Herod, 128 years. C.—Here an account is given of their wars, and more fully in the eight last chapters of the second Book. W.—Perhaps John, Mathathias, &c. were chosen high priests by the people, while the king sent others. Selden.

VER. 2. *Gaddis*, "a troop, fortunate, *or* a heap of wheat." C.

VER. 3. *Thasi*, in Syr. "ardent," or feeble, (C.) or a destroyer. Pagn.

VER. 4. *Machabeus.* The common etymology has been given. H.—But Judas had then no banners, and there is no proof that the Jews used such abbreviations, (C.) though moderns write *Rambam*, for "R. Moses, son of Maimon," *Moce-bie*, (H.) "conquering in God," (equivalent to *Nicator*, the title of Seleucus) seems better, particularly as the word is written *Machabee*. C.—Yet this is liable to the objection of *c* being placed instead of *k*, which occurs invariably in the Chal. and Syr. H.

VER. 5. *Abaron*, "passing," *undaunted*, (C.) or "potent."—*Apphus*, "the wrath *or* flying of counsel," (Pagn.) "fainting, abundant, *or* dissipating." C.—This small help, of great importance, was foretold by Daniel, xi. 34. W.

VER. 7. *Ruin.* S. Polycarp used a similar exclamation. Eus. v. 19.

VER. 14. *Lamentation.* By voluntary mortification, he sought to appease God's indignation. M.

VER. 18. *They.* Josephus mentions Apelles. Persecutors have thus frequently attempted to delude the faithful; first by flattery, and then by torments.

VER. 21. *Profitable.* But quite the reverse both for this world and for the next. It is a dreadful crime.

VER. 22. *Way.* Gr. "to the right or to the left." H.

VER. 24. *Law.* Deut. xi. 6. M. and xiii. 9. Those who attempted to introduce the worship of idols, were to be slain without farther trial. C.—Matha-

to the judgment of the law, and running upon him he slew him upon the altar:

25 Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar,

26 And shewed zeal for the law, [a] as Phinees did by Zamri, the son of Salomi.

27 And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

28 So he and his sons fled into the mountains, and left all that they had in the city.

29 Then many that sought after judgment, and justice, went down into the desert:

30 And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

31 And it was told to the king's men, and to the army that was in Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

32 And forthwith they went out towards them, and made war against them on the sabbath day.

33 And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

34 And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

35 And they made haste to give them battle.

36 But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

37 Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

38 So they gave them battle on the sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth.

41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

42 Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.

43 And all they that fled from the evils, joined themselves to them, and were a support to them.

44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly.

47 And they pursued after the children of pride, and the work prospered in their hands:

48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

50 Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

52 [b] Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

53 [c] Joseph, in the time of his distress, kept the commandment, and he was made lord of Egypt.

54 [d] Phinees, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

55 [e] Jesus, whilst he fulfilled the word, was made ruler in Israel.

56 [f] Caleb, for bearing witness before the congregation, received an inheritance.

57 [g] David, by his mercy, obtained the throne of an everlasting kingdom.

58 [h] Elias, while he is full of zeal for the law, was taken up into heaven.

59 [i] Ananias and Azarias and Misael, by believing, were delivered out of the flame.

[a] Num. xxv. 13.—[b] Gen. xxii. 2.—[c] Gen. xli. 40.—[d] Num. xxv. 13. Eccli. xlv. 28.

[e] Josue i. 2.—[f] Num. xiv. 6. Josue xiv. 14.—[g] 2 K. ii. 4.—[h] 4 K. ii. 11.—[i] Dan. iii 50.

thias was then judge and high priest. W.—He acted not through private revenge. S. Cyp. exhort. 5. S. Bern. ep. 158. W.

Ver. 29. *And justice.* The ceremonial and moral law, (C.) or to live piously. M.

Ver. 34. *Sabbath.* By sacrificing to idols, or by coming forth to fight. H. —They were of opinion that the latter was unlawful, and their ignorance might be excused. M.

Ver. 37. *Innocency.* Lit. "simplicity," has often this sense. Their piety was not, however, enlightened, as the ceremonial law gives way on such occasions. C.—Their simplicity is commended by S. Ambrose, Of. i. 40. Yet they had not the prudence of serpents, which is also requisite. The Church remains. W.

Ver. 41. *Come up.* They say not that they will attack. C.—Pompey perceived this, and made his advances and works on the sabbath, without opposition. Jos. Bel. i. 5.—Ptolemy I. had thus taken Jerusalem. Ant. xii. 1.—The Samaritans will not move on that day. Ex. xvi. 29. ep. 2. ad Scalig.—The Jews now take care of the sick, but will not help a beast out of the ditch on the sabbath, though in our Saviour's time they did just the reverse. Lu. xiv. 5. The law has thus been variously explained. The Machabees judged with prudence. Yet superstition had again gained ground, when Josephus (vita) would not fight or assemble his forces on the sabbath, as being contrary to the law In a storm, a Jewish pilot abandoned the helm till the danger was evident. Synes. ep. iv.

Ver. 42. *The Assideans.* A set of men that led a religious life; and were zealous for the law and worship of God. Ch.—They fought like the knights of Malta. A. Lap.—*Esidim* (H.) means "the pious." Eccli. xliv. 10. Many think they were the same with the Cinites, Rechabites, and Essenes. From them sprung the Pharisees. C.—The society was intent on adorning the temple, (Scal.) by which they swore. Mat. xxiii. 6. C.—They were like monks in the old law. Simon. M.—These Essenes followed piety, avoiding the hypocrisy and error of the Pharisees and Sadducees. W. Jos. Bel. ii. 12.

Ver. 44. *Sinners.* Apostate Jews. C.

Ver. 48. *Horn.* That is, they suffered not the power of Antiochus, that man of sin, to abolish the law and religion of God. Ch.

Ver. 53. *Lord,* next to the king. Gen. xli. 40.

Ver. 54. *Everlasting,* as long as the old law should subsist. C.

Ver. 55. *Jesus;* i. e. Josue. Ch.—He and Caleb alone gave a true relation. H.

Ver. 57. *Mercy.* This virtue was characteristic. C.

60 [a]Daniel, in his innocency, was delivered out of the mouth of the lions.

61 And thus consider, through all generations: that none that trust in him, fail in strength.

62 And fear not the words of a sinful man, for his glory is dung and worms:

63 To-day he is lifted up, and to-morrow he shall not be found, because he is returned into his earth, and his thought is come to nothing.

64 You, therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

65 And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

66 And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

67 And you shall take to you all that observe the law: and revenge ye the wrong of your people.

68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he blessed them, and was joined to his fathers.

70 And he died in the hundred and forty-sixth [b]year: and he was buried by his sons in the sepulchres of his fathers, in Modin, and all Israel mourned for him with great mourning.

CHAP. III.

Judas Machabeus succeeds his father, and overthrows Apollonius and Seron. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.

THEN his son Judas, called Machabeus, rose up in his stead.

2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3 And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

8 And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

9 And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

10 [c]And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

11 And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

12 And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

13 And Seron, captain of the army of Syria, heard that Judas had assembled a company of the faithful, and a congregation with him,

14 And he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

15 And he made himself ready; and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting to-day?

18 And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

19 For the success of war is not in the multitude of the army, but strength cometh from heaven.

20 They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

21 But we will fight for our lives, and our laws:

22 And the Lord himself will overthrow them before our face: but as for you, fear them not.

23 And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron, and his host were overthrown before him:

24 And he pursued him by the descent of Bethoron, even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas, and of his brethren, and the dread *of them*, fell upon all the nations round about them.

[a] Dan. vi. 22.—[b] A. M. 3838.

[c] A. M. 3888.

VER. 66. *People.* Order is peculiarly requisite in all things, so here the proper persons are chosen, to whom each must submit in their sphere. W.—Mathathias speaks as chief of the nation. C.—Judas was his eldest son, and Simon the fourth. Jos. seder. &c.

VER. 70. *Year.* Not of his age, but of the Greeks, (M.) after being at the head about twelve months. A. 3838. C.

CHAP. III. VER. 1. *Judas*, the eldest. Jos. Bel. i. 1.—His skill and valour also entitled him to this post. C.—He did not claim this honour, but received it from his father, and was obeyed by the virtuous people. W.

VER. 7. *Kings.* Epiphanes, Eupator, and Demetrius, with their generals. C.—Judas gained four great battles against Apollonius, Seron, Gorgias, and Lysias. C. iv. 1. 28. W.

VER. 8. *Wrath.* Making the enemy retire, (H.) and purifying the temple, &c.

VER. 9. *Perishing.* So the Jews style the miserable. C.—Go to 2 B. viii. 1. W.

VER. 10. *Apollonius*, who had pillaged Jerusalem. 2 Mac. v. 24.

VER. 15. *Wicked* apostates. C.—They are the most virulent. H.

VER. 16. *Bethoron*, seven leagues north of Jerusalem.

VER. 17. *Fasting.* Judas thus laudably prepared for battle. C.—Human frailty fears to engage a strong enemy. But true confidence in God gives courage and victory. W.

VER. 25. *Them.* Philip wrote from Jerusalem to Ptolemy, to send aid. He immediately despatched Nicanor and Gorgias, who doubted not of success, so that they brought the merchants to buy the Jews. 2 Mac. viii.

VER. 29. *Land.* He formerly received three hundred talents from Judea. now he was forced to send money thither. Sulp. ii. C.—*Times.* He not only

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now [a] when king Antiochus heard these words, he was angry in his mind: and he sent, and gathered the forces of all his kingdom, an exceeding strong army.

28 And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

29 And he perceived that the money of his treasures failed, and that the tributes of the country were small, because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he should not have as formerly, enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

31 And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

32 And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

33 And to bring up his son, Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem.

35 And that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place:

36 And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.

37 So the king took the half of the army that remained, [b] and went forth from Antioch, the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemee, the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it, according to the king's orders.

40 So they went forth with all their power, and came, and pitched near Emmaus, in the plain country.

41 And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

42 And Judas, and his brethren, saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people, and utterly abolish them.

43 And they said, every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

44 And the assembly was gathered, that they might be ready for battle: and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

46 And they assembled together, and came to Maspha, over-against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

47 And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

49 And they brought the priestly ornaments, and the first-fruits and tithes, and stirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?

51 For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.

52 And behold the nations are come together against us, to destroy us: thou knowest what they intend against us.

53 How shall we be able to stand before their face, unless thou, O God, help us?

54 Then they sounded with trumpets, and cried out with a loud voice.

[a] A. M. 3839. A. C. 165.—[b] A. M. 3839.

disturbed the Jews, but other nations, which rebelled. W.—Though he had plundered the temple, he was still poor: the usual fate of wicked princes. M.—Sacrilege seldom prospers. When Henry VIII. took the revenues of monasteries, he was still needy. They had amply provided for the poor. Soon after, however, the poor rates commenced; and in the 39th Eliz. no less than eleven bills were brought into Parliament for their relief. Dugdale. See Hist. of Prot. Ch. H.

VER. 30. *Liberal.* Epiphanes left many vestiges of his magnificence. Vaillant.—The very year when Apollonius was defeated, (Usher, A. 3838. C.) he exhibited most costly games at Daphne, near Antioch, to excel those of P. Emilius, at Amphipolis. Yet he disgusted the company with his apeish conduct. Athen. v. 4.

VER. 31. *Persia.* The Arab. (2 Mac. vii.) says the king had revolted. C.

VER. 37. *Countries,* and took Artaxias, king of Armenia. S. Jer.

VER. 38. *Ptolomee.* He had been governor of Cyprus, under Philometor, and gave him the revenue only when he was capable of acting for himself. Polyb.—He afterwards betrayed the island to Epiphanes. 2 B. viii.

VER. 40. *Emmaus,* two leagues west of Jerusalem, (C.) different from that mentioned by S. Luke. Roland.

VER. 41. *Servants.* Josephus (xii. 11.) adds "chains," which were all turned against them by Judas. Nicanor had promised ninety Jews for a talent. 2 Mac. viii. 10. C.

VER. 44. *Pray.* This, with fasting and other penitential works, is the best armour in holy wars of religion.

VER. 46. *Maspha.* Silo had been, and Jerusalem was afterwards, the place for public prayer. W.—As the Jews could not go to Jerusalem, they performed their duty as well as they could at Maspha, where Israel had often met. Judg. xx. and xxi. and 1 K. vii. 5. and. x. 17.

VER. 48. *In which.* The Greek text seems corrupt. By a small change we might render, "while." C.—From some passages abused, the pagans sought to establish their religion. Salien.—*For.* Many Greek copies add, "to inscribe," (M.) or "draw upon them the likenesses of their idols." H.—Thus they wished to defile the books, as they had done the temple, (M.) and render them useless to the Jews. H.—Syr. "law, before the sanctuary on account of the Gentiles, who wished to make them imitate their idolatry." C.—The sacred books would be a good preservative. H.

VER. 49. *Ornaments,* which they had rescued from plunder. It seems they had also set up a sort of tabernacle, and had some ornament from the sanctuary. —*Days.* They ought then to offer victims, which was now impossible.

VER. 54. *Trumpets.* Protection seemed to be promised. Num. x. 9.

55 And after this, Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

56 [a] And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

57 So they removed the camp, and pitched on the south side of Emmaus.

58 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us, to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

60 Nevertheless, as it shall be the will *of God* in heaven, so be it done.

CHAP. IV.

Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.

THEN [b] Gorgias took five thousand men, and a thousand of the best horsemen; and they removed out of the camp by night.

2 That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.

3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.

4 For as yet the army was dispersed from the camp.

5 And Gorgias came by night into the camp of Judas, and found no man; and he sought them in the mountains: for he said: These men flee from us.

6 And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords:

7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

9 [c] Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army.

10 And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

11 And all nations shall know that there is one that redeemeth and delivereth Israel.

12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword: and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him.

17 And he said to the people: Be not greedy of the spoils; for there is war before us:

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared, looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home, they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

26 And such of the strangers as escaped, went and told Lysias all that had happened.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year [d] following, Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

[a] Deut. xx. 5. and 6. Judg. vii. 3.—[b] A. M. 3839. A. C. 165.

[c] Exod. xiv. 9.—[d] A. M. 3839.

VER. 56. *Law.* Deut. xx. 5. C.—Yet his forces were already few. H.

VER. 60. *Done.* This godly resolution inspired them with courage, and procured the victory. W.

CHAP. IV. VER. 2. *Guides.* Several were apostates. Judas was at or near Maspha. C.

VER. 3. *Rose up.* The vigilance of rulers and pastors preserves from the devil's stratagems. W.

VER. 4. *Camp,* foraging, as they despised the forces of Judas, and supposed he was in the camp, or engaged with Gorgias.

VER. 6. *Three.* We find seven thousand elsewhere. He was at the head of three thousand, and set his three brothers over fifteen hundred each.—*Who.* Some copies read, "because." He could arm no more completely.—*Swords.* This is added in Greek and in some Latin copies. Having already gained two victories, they must have had some *swords,* with which they slew the fugitives. v. 15. C.—They were ill armed, through poverty (Jos.) chiefly, (H.) using slings. Zac. ix. 15. C.—Confidence in God procureth his assistance. v. 8. W.

VER. 13. *Trumpet.* There were many priests in the army.

VER. 15. *Gezeron,* or Gazera, near Emmaus.—*Idumea.* Alex. MS. reads "Judea," which seems more probable. The enemy fled on all sides, some among the Philistines; (C.) others to the southern parts of Juda, occupied by Edom. H.

VER. 23. *Sea.* This sort of purple was most esteemed. The art of dying it is now lost. The merchants' goods fell into the hands of the Jews. The pursuit was interrupted by the sabbath. At various times Bacchides and Timothy lost above 20,000; Phylarchus and Callisthenes perished; and Nicanor saved himself by flight. The booty was laid up in places of security. 2 B. viii. 25. 30.

VER. 24. *For ever.* This was the chorus of Ps. cxxxv. which was sung; (C. or the cxvii. might be used on this occasion. H.

VER. 27. *Commanded.* See what followed, 2 Mac. viii. 8. to the end. W.

30 And they saw that the army was strong, and he prayed and said: Blessed art thou, O Saviour of Israel, [a] who didst break the violence of the mighty by the hand of thy servant David, [b] and didst deliver up the camp of the strangers into the hands of Jonathan, the son of Saul, and of his armour-bearer.

31 Shut up this army in the hands of thy people, Israel, and let them be confounded in their host and their horsemen.

32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

37 And all the army assembled together, and they went up into Mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down. [c]

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God.

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones, according to the law, and built a new altar, according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple and the courts.

49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table, into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

52 And they arose before the morning, on the five and twentieth day of the ninth month, (which is the month of Casleu) in the hundred and forty-eighth year. [d]

53 And they offered sacrifice, according to the law, upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 [e] And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for

[a] 1 Kings xvii. 10.—[b] 1 Kings xiv. 13.—[c] A. M. 3840.

[d] A. M. 3840.—[e] John x. 22.

VER. 32. *Destruction.* Let them perish, or fall upon each other.

VER. 38. *Burnt* by Callisthenes, whom the Jews burnt in a house. 2 B. viii. C.—*Chambers;* (*pastophoria.* Sept.) places for beds, veils, &c. H.—S. Jerom commonly prefers "the treasury," with Aquila, or "beds," as Sym. translates. Chambers for the officers of the temple were common both among pagans and Christians. Rufin, Hist. ii. 23. Com. Apost. ii. 57. Clem. pæd. iii. 2. C.—As it was the chief design of Judas to defend religion, so he presently purifies the temple. W.

VER. 41. *Fight,* or to be ready, if the garrison should offer to molest them (C.) from the higher part of Sion, while they were performing what religion required of them. H.

VER. 42. *Blemish.* Legal uncleanness or immorality. C.

VER. 43. *Defiled.* Altars, temples, and statues of false gods made of stone, and set up in the temple, (C. i. 50. W.) and before the houses, (2 B. x. 1.) were now demolished and thrown into the vale of Cedron. 2 Par. xxix. 16.

VER. 44. *Profaned* with impure victims, and with the altar of Jupiter erected above it. C. i. 23.

VER. 46. *Stones;* rough, and covered with brass: (Ex. xx. 25.) though this latter circumstance is not certain with respect to the altar built by the captives. —*Prophet.* None was recognized after Malachias, as God prepared his people to pay more attention to the Messias.

VER. 47. *Law.* Nothing was specified. The altar in the desert was of wood. At Sinai and Hebal, turf or rough stones were used; whence unhewed stones were judged most proper.

VER. 48. *Up,* or repaired the temple chambers, &c.

VER. 51. *Veils,* at the entrance of the holy of holies. C.

VER. 52. *Year.* The temple was purified a little more than two years after it had been profaned. A. 145. W.—The sacrifices had been interrupted just three years. The Second Book (x. 3.) specifies *two years;* whence some infer, that the temple was twice dedicated. But these two years most probably refer to the administration of Judas. S. Tho. or some other com. Usher, A. 3840. T C. Salien. M.

VER. 57. *Escutcheons,* or bucklers of gold, taken from the soldiers of Antiochus. C. vi. 39. Such ornaments were placed in temples, to testify the gratitude of the people. They wished to restore as much as possible what had been taken away. C. i. 23. On this occasion the Jews carried branches in memory of what they had suffered in desert places for three years. Hence they style it the feast of tabernacles of Casleu. 2 B. i. 9. and x. 6. C.

VER. 59. *Decreed.* Our Saviour observed this festival, which was appointed so long after Moses. John x. 22. W.—It was styled *Encænia,* and kept in *winter,* while Solomon's temple was dedicated in Tisri, and Zorobabel's in Adar. The Jews light lamps, (C.) to testify their joy. Jos. Ant. xii. 11.—The Rabbins add

eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time Mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down, as they did before.

61 And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against Idumea.

CHAP. V.

Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josephus and Azarias attempting, contrary to order, to fight against their enemies, are defeated.

NOW it came to pass, when the nations round about heard that the altar and the sanctuary were built up, as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau, in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumbling-block to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

8 [a] And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.

10 And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us, to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon, his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan, will go into the country of Galaad:

18 And he left Joseph, the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judea, to keep it:

19 And he commanded them, saying: Take ye the charge of this people; but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas, to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them.

23 And he took with him those that were in Galilee and in Arbatis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And [b] Judas Machabeus, and Jonathan, his brother, passed over the Jordan, and went three days' journey through the desert.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

[a] A. M. 3481. A. C. 168.

[b] A. M. 3481.

that a small bottle of oil had been preserved by the high priest, which multiplied so as to supply the lamps during the whole octave. Hence they still have lights at their windows on this festival. Seld. Syn. iii. 13.

VER. 61. *Bethsura*, which might receive reinforcements from Sion; or rather, (C.) Gr. they "fortified Bethsura to keep it, (*Sion*) that," &c. Grot. Vat.—*Idumea*. The people of that country had seized many cities of Juda. C.—Read 2 B. x. 1. W.

CHAP. V. VER. 1. *Nations*. They were always ready to oppress the Jews. Thus God punished or tried his people. C.—Judas, or his brethren, here gains eight victories over them. W.

VER. 3. *Idumea*. MS. Alex. has, "Judea." Both may be right. The country had been wrested from Juda by the Idumeans.—*Acrabathane* is "the ascent of scorpions," (*hakrabim*) which were probably numerous, to the south of the Dead Sea. Num. xxxiv. 4. Deut. viii. 15.

VER. 4. *Bean*; perhaps Beon, near the sea of Sodom, (C.) or Bathaner, beyond the Jordan. Serar.

VER. 5. *Destruction*. Sometimes the people were spared. All depended on the wording of the vow. Lev. xxvii. 28. Num. xxi. 1. See other particulars, 3 B. x. 16. to 23. C.

VER. 8. *Gazer*, in Ephraim. But Jazer, in the tribe of Gad, seems to be meant, as the Greek expresses it. M.—*Towns*. Lit. "daughters," or dependant (H.) villages. W.—Afterwards Judas returned and defeated Timotheus. 2 B x. 24.

VER. 9. *Galaad*. Most of the towns had been seized by the Ammonites, &c. After the return of the captives, they were probably driven out. They attempted to regain possession, when Epiphanes declared against the Jews.—*Datheman*; Petra, (C.) or perhaps Rathma. Num. xxxiii. 18. Drus.

VER. 11. *Timotheus*. Another of this name had been slain the preceding year, 3840, at Gazara. 2 B. x. 37.

VER. 13. *Tubin*, or Tob, to the south of Gad. Judg. xi. 3. C.

VER. 15. *Is filled*. Gr. Alex. "All Galilee of the Gentiles to destroy us." H. —This part of Galilee was occupied by pagans, who were excited by Epiphanes to fall upon the Jews. 2 B. vi. 8.

VER. 23. *Arbatis*. *Arboth* means "deserts" uncultivated, here probably denoting the valley of Jezrahel. Simon wisely concentrated the people, as Judas did in Galaad. v. 45.

VER. 24. *Desert*; probably from Bethsan to Bosor, marching with all secrecy.

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim; all these strong and great cities.

27 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye to-day for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over-against Raphon, beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city, situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our own country, and no man shall hurt you; we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:

51 And they slew every male with the edge of the sword; and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over-against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of Juda.

54 And they went up to Mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were

VER. 25. *Nabutheans;* descendants of Ismael's eldest son, whose capital was Petra. They continued friends to the Jews.

VER. 26. *Barasa;* probably the Bozra of Moab. Gr. "Bosorra." Jos.—*Bosor* means a fortress. It is not wonderful that there should be many places of this name in Arabia, to defend the people from robbers.—*Alima;* Elim, or Almon. Is. xv. 8.—*Casphor,* or rather *Casbon,* (v. 36.) the famous Hesebon. Num. xxi. 26. C.—*Mageth,* or Machati; (Grot.) though it seems too far off. Deut. iii. 14.—*Carnaim,* "horns," being sacred to the moon, (C.) called Astaroth. Gen. xiv. 5. H.—Strabo styles it Carna.

VER. 29. *Fortress* of Datheman. v. 9.

VER. 36. *Bosor,* or Bosra. v. 26. Bosor was taken before. v. 28.

VER. 37. *After.* Judas had in the mean time defeated Lysias. 2 B. xi. 1. &c. C.—*Raphon,* or Raphana; (Grot.) or as that was too remote, probably Saphon. Num. xxxii. 35. C.

VER. 41. *Afraid.* He interpreted the delay in this sense, which was very precarious, (H.) as nothing could be more superstitious. Jonathan begged for a similar proof of God's favour. But Timotheus consulted only himself. 1 K. xiv. 9. C.

VER. 42. *Scribes;* tribunes, who kept a register of the soldiers. M.—They were officers of great power.

VER. 44. *Temple* of Atergata, or Astarte. Judas slew 55,000. Timotheus was spared. 2 B. xii. 20. 26.

VER. 46. *Ephron,* beyond the Jordan. The situation is unknown. With regard to the right which Judas had to treat it with such severity, see Num. xx. 18. Judg. viii. 5. C.—It probably belonged to God's people, and was unjustly detained. H.

VER. 52. *Plain,* extending beyond Jezrahel.

VER. 53. *Hindmost:* the place of danger. C.—A good general takes care of the weakest, and exhorts all to behave valiantly. W.

VER. 54. *Not one.* The 12,000 who defeated the Madianites, were preserved by God in like manner. Num. xxxi. 49. H.

in the land of Galaad, [a] and Simon, his brother, in Galilee, before Ptolemais,

56 Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought,

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great overthrow of the people:

61 Because they did not hearken to Judas and his brethren, thinking that they should do manfully.

62 But they were not of the seed of those men by whom salvation was brought to Israel.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

64 And the people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth and attacked the children of Esau, [b] in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

68 And Judas turned to Azotus, into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

CHAP. VI.

The fruitless repentance and death of Antiochus. His son comes against Judas with a formidable army. He besieges Sion: but at last makes peace with the Jews.

NOW [c] king Antiochus was going through the higher countries, and he heard that the city of Elymais, in Persia, was greatly renowned, and abounding in silver and gold,

2 And that there was in it a temple exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left there.

3 So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia, there came one that told him how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

8 And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

11 And I said in my heart: Into what tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

12 But now I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of Judea without cause.

13 I know, therefore, that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and

[a] A. M. 3841. A. C. 163.—[b] A. M. 3841.—[c] A. M. 3840. A. C. 164.

VER. 56. *And Azarias.* These two are known only for their disobedience and misconduct. In holy wars, God does not favour those who are actuated by base motives. v. 18. 60. C.—Men who depend on themselves, and who are not properly authorized, receive not assistance from above; so these failed, as they were not chosen like those who were to save Israel, (W.) of the family of the Machabees. M.

VER. 58. *Jamnia,* a maritime city of the Philistines near Joppe. Gorgias, an experienced warrior, had retired thither. C. iv. 5. and 2 B. viii. 9. C.

VER. 62. *Israel.* The late Rev. Robt. Bannister applied this to Prot. writers of sermons, to dissuade young divines from applying to such authors as Tillotson, &c. It may also shew the reason why heretics succeed so ill in their foreign missions. H.—They know how to pervert Catholics, not how to convert infidels. Tert.

VER. 63. *Men.* Gr. "man, Judas, and his brethren were," &c. H.—See a similar expression Ex. xiv. 3. respecting Moses.

VER. 65. *Chebron,* or Hebron, which the Idumeans had seized. Judas retook it after he had defeated Gorgias. 2. B. xii. 32.

VER. 66. *Aliens;* Philistines. v. 68.—*Samaria.* This seems too remote. Some substitute Saraia; (Jos. xv. 35.) others Maresa, (2 B. xii. 35.) Marissa, (Jos.) the same as Ressa. Num. xxxiii. 21.

VER. 67. *Desiring.* They were only too brave. This quality was not incompatible with the priesthood. Gr. Alex. has, "while he (Judas) was desiring," &c. Others have, "priests of the cities, while they," &c. The Rom. edit. agrees with us, (C.) and Grabe prints accordingly. H.

CHAP. VI. VER. 1. *Higher,* beyond the Euphrates. C. iii. 30. 37. C.—*The city.* Gr. Alex. &c. "a city in Elymais," &c. The Rom. copy, Syr. Jos. style the place Elymais, where the temple was. C.—Profane authors agree that this temple was very rich, and that Epiphanes attempted to plunder it. S. Jer. in Dan. xi.—*Nanea.* Venus or Diana was the deity there adored, whom the king pretended he would marry. 2 Mac. i. 13. and ix. 2. C.—The account of the death of Epiphanes is given to v. 16. and 2 B. ix. W.

VER. 4. *Battle.* It is not known whether Elymais belonged to the king. Strabo (16) observes it was very jealous of its liberty, which it maintained against the Persians and the successors of Alexander. C.—*Babylonia.* At last he returned towards the country of Babylon. But before he arrived, the news of his generals' bad success in Judea filled him with vexation, and brought on desperate diseases. v. 8, and 2 B. ix. 5. W.—He intended to pass by the country or city of Babylon, but was prevented by illness on the mountains which divide it from Persia.

VER. 5. *Persia,* at Ecbatana. He expired at Tabis, having fallen from his chariot, &c. 2 B. ix. C.

VER. 12. *Evils.* All this repentance was fictitious. 2 B. ix. W.

his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine.[a]

17 And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 [b] And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

23 We determined to serve thy father, and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

29 There came also to him from other realms, and from the islands of the sea, hired troops.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.

31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth, and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over-against the king's camp.

33 And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

34 And they shewed the elephants the blood of grapes, and mulberries, to provoke them to fight.

35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These, before the time wheresoever the beast was, they were there: and whithersoever it went, they went, and they departed not from it.

37 And upon the beast, there were strong wooden towers which covered every one of them: and engines upon them, and upon every one thirty-two valiant men, who fought from above: and an Indian to rule the beast.

38 And the rest of the horsemen he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

40 And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

43 And Eleazar, the son of Saura, saw one of the beasts harnessed with the king's harness: and it was

[a] A. M. 3841.—[b] A. M. 3841.

VER. 14. *Friends*, educated with him. He appointed him regent instead of Lysias. C.—His son Eupator was only nine years old. Appian.—He made him appear and be recognized by the army. Eupator means one "born of a good father." C.

VER. 16. *Nine.* He began his persecution A. 143, so that it lasted six years and almost four months, or 2300 days, (Dan. viii. 14.) during which time Judas purified the temple, some months before the death of Epiphanes. W.

VER. 20. *Fifty.* How then was peace made in 148, as we read 2 B. xi. 21.? Usher (3841) supposes the era was reckoned according to the Chaldee custom, which defers it six months. Basnage (ii. 1.) rather thinks that the letter is placed out of its proper order, and should occur at the beginning of Eupator's reign. See 2 B. x.—*Slings*, or to throw stones, &c. *ballistas.* H.—The Gr. and Josephus rather indicate terraces, or towers where the machines were placed.

VER. 30. *Hundred.* The 2 B. xi. 2. specifies 80,000. But it speaks of a subsequent action.

VER. 31. *Idumea.* The passes on the north were probably occupied.—*Bethsura* lay to the south of Jerusalem. C.

VER. 32. *Bethzacharam*, a defile (Jos.) between the city and Bethsura. Judas abandoned the siege of the castle on Sion. C.

VER. 34. *Blood of grapes*, or wine, (Deut. xxxii. 14.) and the juice of mulberries incite elephants to fight, as the smell of some sorts of blood causes dogs to hunt. Vales. Phil. lxxxii. W.—This might be done to accustom the elephants to the sight of blood. C.—White colours irritate them most, as red do bulls. Plut. de Fort. Alex.—Sometimes wine and spirits were given them to drink, when they were to trample on criminals: but it was only shewn them when going to battle, as by drinking they lose their strength. Elian, Hist. ii. 40. and xiii. 8. and 3 Mac. v. 30.

VER. 37. *Thirty-two.* Bochart looks upon this and other such accounts as fabulous. He does not determine how many might fight in these towers; but allows that there must have been above two or three, as some would correct the Gr. text, "two or three strong men fighting with darts upon them." An elephant has been known to carry above 5000 pounds, and thirty-two men would weigh no more than 4800. Pliny (viii. 7.) observes that sixty people have been seen upon an elephant. Eupator probably had his from India, where they are larger than in Africa. A person of that country was deemed fittest to manage them.

VER. 38. *Trumpets.* It would seem as if the infantry had none. Yet this does not appear probable. The Greek reads in a different manner. Some copies have "to stir up and enclose them in the defiles," which seems useless; or "to keep them together in the phalanxes," (MS. Alex. C.) as the Vulg. has read. M.

VER. 39. *Gold.* The Argyraspides of Alexander had "shields of silver." His successors might surpass this magnificence; or the officers might have golden and the soldiers brazen bucklers.

VER. 42. *Six*, &c. before the exploit of Eleazar. Others fell afterwards. 2 B. xi. 11. specifies 11,000 foot, and 600 horse. Josephus says 1000 of the van guard.

VER. 43. *Saura.* Gr. "Avaron," (C.) Alex. "the Sauaran." H.—He is styled Abaron, (C. ii. 5.) the brother of Judas. C. Jos. Sa. M.—Arab. says "his servant." This feat is attributed to Judas. (2 B. xiii. 15.) as he was general, and

higher than the other beasts; and it seemed to him that the king was on it:

44 And he exposed himself to deliver his people, and to get himself an everlasting name.

45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

46 And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and Mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 [a] And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had staid in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 [b] Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign,

56 Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws, as before. For because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the strong hold.

62 Then the king entered into Mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

CHAP. VII.

Demetrius is made king, and sends Bacchides, and Alcimus, the priest, into Judea, and after them Nicanor, who is slain by Judas, with all his army.

IN [c] the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with few men into a city of the sea coast, and reigned there.

2 And it came to pass as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.

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[a] A. M. 3841.—[b] Supra v. 15.

[c] A. M. 3842. A. C. 162.

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approved of, or "commanded" Eleazar to act thus, according to Ben. Gorion, (iii. 20.) and the Arab.—*Harness*, for greater security. The skin is very hard, except under the belly. C.—Elephants in the army of Antiochus the great, or rather "the coward," were richly adorned. Flor. ii. 8.—Porus, king of India, rode on one covered with gold. Curt. viii.

VER. 44. *Name.* This motive has made some condemn the exploit. But surely a person may seek to acquire fame, even by exposing himself to danger. Eleazar might well hope that the beast would not fall so suddenly. The other motive specified is truly noble and virtuous, and we cannot condemn this hero without stronger proofs. S. Gregory (Mor. xix. 13.) represents him as a figure of the proud: but he might not therefore be one of the number, (C.) no more than Esau, who was a type of the reprobate. Mal. i. 3. H.—S. Ambrose (Off. i. 40.) highly commends the fortitude of this soldier exposing himself to the danger of death for religion. W.—This is the general sentiment. See Serar. M. T. Grot. jure. iii. 4. a. 18.

VER. 46. *Under it.* The rhinoceros attacks the elephant in that most vulnerable part. Pliny viii. 20.

VER. 47. *Them.* Judas thought proper to retire to the temple, which alone was fortified, and in his power. The citadel of Sion held for the king, and the city was defenceless. Only what lay to the north of Bethsura was then called Judea. The Idumeans occupied the rest. Eupator blockaded the temple, and besieged Bethsura, which he took. v. 51. This siege is related more at length, 2 B. xii. 19. It cost the king a great deal. C.

VER. 51. *Battering slings.* Lit. *balistas.* H. See v. 20.—*Fire*, or the long javelin, *falarica*, mentioned by Livy xxi.

Incita sulcatum tremuld secat aera flamma. Silius.

—*Pieces.* Lit. "scorpions," (H.) a sort of pointed dart, (C.) filled with poison, *virus qua figit effundit.* Tert. scorp.

VER. 55. *King.* Lysias had thus been displaced. v. 14. C.—Providence permitted that he should seek his own interest, and thus deliver Judas from the most imminent danger.

VER. 58. *Come.* Lit. "give our right hands," (H.) the sign of the most inviolable engagements among the Persians. Jos. Ant. xvii. ult.

VER. 59. *Before*, by leave of Cyrus, Alex. &c.—*Despising.* Gr. "abolished." They had made the attempt.

VER. 62. *Oath.* Eupator was not above ten years old, (v. 14. 20.) so that Lysias must bear the greatest blame. He seems to have prepossessed the king against Philip, the regent. H.

VER. 63. *City*, and slew Philip. Jos. Ant. xii. 15. C.—Read 2 B. xiii. 1. W.

CHAP. VII. VER. 1. *Rome.* He had been a hostage instead of Epiphanes, who usurped his throne. C. i. 11. After the death of the latter, the senate sent three legates to administer the kingdom, during the minority of Eupator. One of them was slain. The king and Lysias sent to exculpate themselves, but received no satisfactory answer. Demetrius thought this a proper opportunity for regaining the throne. He consulted the historian, Polybius, who advised him to depart privately. He, however, addressed the senate for leave, and being refused, fled with eight attendants to Tripoli, and thence to Apamea. His rivals durst not attack him, as he pretended to be sent by the Romans. The army of Eupator seized their king and Lysias, and put them to death. Polyb. cxiv. and cxxii. Jos. C.—Seleucus and Epiphanes were brothers; and of course Demetrius was cousin to Eupator, (W.) and the lawful heir of Seleucus. H.

VER. 5. *Alcimus.* He occupied the place of Menalaus, and *would be* high priest, but that office was held by the Machabees. W.—Eupator had slain Menalaus, as being too turbulent. Onias IV. ought to have been recognized; (C.) but he fled into Egypt, and there built a temple. Lysias advised the king to select one from a family of less power. Alcimus was such, though of the pos-

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7 Now, therefore, send some man whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havoc that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words, deceitfully.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just:

13 And first the Assideans, that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 [a] The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king.

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 [b] And the king sent Nicanor, one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 And [c] Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas, near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into Mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

34 But he mocked and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

[a] Ps. lxxviii. 1. 2. and 3.

[b] 2 Mac. xv. 1.—[c] A. M. 3843.

terity of Aaron. v. 14. Jos. Ant. xii. 5. and xiii. 6. and xx. 8.—He had fallen under Epiphanes, and the Jews would not receive him.

VER. 6. *Thy friends*, and the apostates, who obeyed the decree of the king's uncle. This was true, and the glory of Judas. See 2 B. xiv. 3. C.—They gained the king's favour by presents, and falsely accused Judas and the people. W.

VER. 8. *River*, as governor of Mesopotamia, (Jos. Usher. C.) instead of Heraclides and Timarchus, who had abused their power. Hence Demetrius obtained the title of *Soter*, or "saviour." Appian.—*Faithful*. The chief man under the king. H.

VER. 12. *Scribes*. They were both civil and military officers. C.

VER. 13. *Assideans*. These were first consulted, as being most learned and pious. C. ii. 42. W.—They held no office. C.—Alcimus deceived them, and cruelly murdered 60, (W.) some scribes.

VER. 17. *Them*. The Ps. lxxviii. alludes to the Assideans, (v. 2.) and is explained by many, as relating to this massacre.

VER. 19. *Bethzecha*. Gr. "Beseth," or Bethsetta, near the great plain. Hence Bacchides intended to return.

VER. 25. *Crimes*. He made the king some presents, of what he had probably stolen from the temple, and after waiting for some time in silence, began to accuse the people. 2 B. xiv. C.—See what is there related to v. 12.

VER. 26. *Enemy*. He was one of the most terrible: yet Judas at last slew him. v. 43. and 2 B. xv. 28. W.—Nicanor was high in the king's favour, and had fled with him from Rome. Jos. Ant. xii. 17.—He first sent three ambassadors to Judas, in answer to what Simon had proposed; and peace was concluded. Alcimus hereupon accused Nicanor, and the king sent him an order to seize Judas. While he was endeavouring to comply, Judas escaped. He was again much exposed; (v. 29.) and therefore collected his army, and fought near Jerusalem. 2 B. xiv. 15. Usher, A. 3842. C.

VER. 31. *Capharsalama*, "the field of peace," concluded perhaps with Eupator, (C. vi. 62. H.) near Jerusalem.

VER. 32. *Thousand*. Some Gr. copies have "hundred." Others think that these were Jews: but the contrary seems to be the case, though Judas was again (C. vi. 47.) forced to retreat to the temple, which he left shortly after. 2 B. xiv. 31.

VER. 33. *King*. The Jews observed the laudable custom of praying for their rulers, as Christians do. C. xii. 11. Bar. i. 10. and 1 Tim. ii. 1. C.—*Sacrificamus pro salute Imperatoris sed Deo nostro et ipsius*. Tert. ad Scap. ii.

VER. 34. *Abused*. Lit. "polluted them," or grated their ears (H.) with his "blasphemies." Jos.—On such occasions, the Jews stopped their ears. Acts vii. 56. C.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:
37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.
38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.
39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.
40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:
41 [a]O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:
42 Even so destroy this army in our sight to-day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.
43 And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.
44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:
45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.
46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.
47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over-against Jerusalem.
48 And the people rejoiced exceedingly, and they spent that day with great joy.
49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.
50 And the land of Juda was quiet for a short time.

[a] 4 Kings xix. 35. Tobias i. 21. Eccli. xlviii. 24. Isai. xxxvii. 36. 2 Mac. viii. 19.

CHAP. VIII.

Judas hears of the great character of the Romans: He makes a league with them.

NOW Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.
2 And they heard of their battles, and their noble acts which they had done in Galatia, [b]how they had conquered them, and brought them under tribute:
3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:
4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.
5 And that they had defeated in battle Philip and Perses, the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:
6 And how Antiochus, the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them:[c]
7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,
8 And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.
9 And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof.
10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives,

[b] A. M. 3816. A. C. 188.—[c] A. M. 3815. A. C. 189.

VER. 38. *Longer.* Read 2 B. xiv. 11. The last battle with Nicanor is described, C. xv. and here. v. 39. W.
VER. 40. *Adarsa*, in Ephraim, four miles from the lower Bethoron.
VER. 41. *Sennacherib.* Some copies omit this name.
VER. 45. *Gazara*, distant a day's journey from Adarsa. v. 40. C. v. 8.—*Signals*, to admonish all. Gr. "with the trumpets for signals," used for that purpose by the priests.
VER. 46. *Horns*, like bulls, (C.) or they surrounded them with the wings of the army. Grot. Judith xv. 6.
VER. 47. *Jerusalem*, and the temple, without the walls. His tongue was given to the birds. 2 B. xv. 33. C.
VER. 49. *Thirteenth.* The day before the feast of *Purim*, (H.) or "lots." It was observed in the time of Josephus. C.
VER. 50. *Time.* While Judas settles religious matters, Demetrius prepares for war. Read 2 B. xv. 1. W.
CHAP. VIII. VER. 1. *Romans.* Many historians, Livy, Plutarch, &c. record the same. W.—*Things.* Gr. "people who join them." H.—They comply with their just requests. M.—The Scripture speaks of the fine times of the republic, and gives this temporal reward to the virtues of the Romans, which they so greatly sought, and to which alone they were entitled. C.—"Hitherto, says Florus, the Roman people was beautiful, noble, pious, holy, and magnificent." The Jews, first among the eastern nations, employed their friendship to secure their liberty. *Facile tunc Romanis de alieno largientibus*, Just. xxxvi.
VER. 2. *They heard*, &c. What is here set down of the history and character of the ancient Romans, is not an assertion, or affirmation of the sacred writer; but only a relation of what Judas had heard of them. Ch.—Fame generally magnifies.—*Galatia*, over which Volso triumphed. Livy xxxviii. C.—The Gauls near Narbonne were then tributary to the Romans. Harduin.
VER. 3. *Mines*, for which Spain was most famous. Pliny iii. 3. Strabo iii.—*The place*, or every place in the world. M.
VER. 4. *Earth*, little known to the Jews, like Syphax, &c.
VER. 5. *Ceteans.* That is, the Macedonians. Ch.—Flaminius subdued the former, and P. Emilius the latter.
VER. 6. *Twenty.* Livy mentions only fifty-four. Florus allows that elephants were on both sides of the army, consisting of 300,000 foot. Appian admits but 70,000 men. C.—Polybius (5.) asserts that Antiochus had 102 elephants against Ptolemy. In this war he might well have 120. W.
VER. 7. *Alive.* He was forced to submit to conditions, as hard as if he had been prisoner. C.—He was present with the ambassadors at Lysimachia, to see the conditions put in execution. Polyd. xvii.—*Tribute.* He had to pay all the expenses of the war, 15,000 talents of Eubea, 350 to Eumenes, and 127 for wheat. Twenty hostages were required to be exchanged every three years.—*Upon.* Gr. "the division," (C.) or all Europe, and from Halys as far as Mount Taurus. All his elephants at Apamea, and his ships of war, were also ceded. Livy xxxviii.
VER. 8. *Indians.* So the Ionians and Carians might be styled, from the Indus or Kalbit, which flows through their country. The Midæi dwelt in those regions. Harduin.—Some think the Ionians and Mysians should be put for the Indians and Medes, (Grot.) as they were given up to Eumenes. Livy.—Yet the name of Indian was very vague, and denoted the Ethiopians, Arabs, &c. C.—*Eumenes.* King of Pergamus. Ch.
VER. 9. *Greece*, in league with Antiochus, (Grot.) or the Etolians, whom Glabrio conquered, may be meant. Salien.

and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in counsel always for the people, that they might do the things that were right:

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy amongst them.

17 So Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them:

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews by sea, and by land, for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their do minions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And, if after this, one party or the other shall have a mind to add to these *articles*, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover, concerning the evils that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the Jews.

32 If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

CHAP. IX.

Bacchides is sent again into Judea: Judas fights against him with eight hundred men, and is slain. Jonathan succeeds him, and revenges the murder of his brother John. He fights against Bacchides. Alcimus dies miserably. Bacchides besieges Bethbessen. He is forced to raise the siege and leave the country.

IN [a] the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arbella: and they made themselves masters of it, and slew many people.

[a] A. M. 3833. A. C. 161.

VER. 13. *Reigned*, like Masinissa, Prusias, Eumenes, Eupator, and Philometor.

VER. 14. *Crown*, after the expulsion of the Tarquins.

VER. 15. *Twenty.* These latter were people in office, the two consuls, pretors, and questors, the four ediles, and ten tribunes. After Sylla the number of senators was augmented from 300 to 1000. Alex. Genial iv. 11. C.

VER. 16. *To one man.* There were two consuls; but one only ruled at one time, each in his day. Ch.—Of this we have an example in the battle of Cannæ. The first of the consuls wore the ornaments. Livy.—It would have been more dreadful to have two than one ruler. W.—One of them governed at home; the other in the armies, and this latter alone was known to the Jews. They might also be falsely informed that a dictator was chosen every year. This was only done on great emergencies. C.—*No envy*, &c. So Judas had heard; and it was so far true, with regard to the ancient Romans: that as yet no envy or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, &c. Ch.—Before they seemed all bent on promoting the public good. Sallust. Catil.

VER. 21. *Sight.* The Romans expected they should soon be at war with Demetrius, and had heard of the exploits of Judas.

VER. 26. *Shall they.* The Jews and Romans shall pay their own forces. T. M.—Grotius explains it, as if the former were to give no aid to the enemies of Rome.

VER. 28. *To them.* Grotius adds, "to the enemies and to them," &c. which is the sense of the Syr and Arab. and the most natural.

VER. 31. *Jews.* He and his predecessors had abused their power. Yet Rupert and Peter of Blois (ep. 146.) disapprove of the Jews having recourse to the Romans: they might flee away. It is not lawful to take arms against the sovereign. God had, however, sufficiently evinced by miracles that the conduct of the Machabees was pleasing to him. 2 B. xv. 12. C.—The Jews were not properly subjects, though tributary to foreign kings, whose design was to exterminate them. C. iii. 39. Self-preservation dictated that they should call in the aid of others. H.—To die for religion was a great blessing. C.—But God would not have his people thus entirely destroyed. The obligations of rulers and of the people are reciprocal. All nations have asserted their right to seek redress under oppression. Yet few have been treated so ill as the Jews. Few have acted with equal zeal and justice. H.

CHAP. IX. VER. 1. *Time.* About a year after Nicanor's death, (C. vii. 50. and 2 B. xv. 38. W.) or in the same year, A. 3843; (C.) so that the Romans had not time to send Judas assistance. H.—Josephus (xii. 17.) erroneously supposes that Alcimus was dead, and Judas his successor, while Simon was the civil ruler and general. He elsewhere (B. xx. 8.) asserts that Jonathas was next high priest to Alcimus, who certainly officiated after the death of Judas. v. 54.—*Bacchides* had been already in Judea. C. vii. 8. Now the *right wing*, composed of the best troops, and usually commanded by the prince when he was present, is entrusted to him.

VER. 2. *Galgal... in Arbella*, or to Galilee, in the flat country, *Araboth*. C. v. 23.—*Masaloth*, or Masal, was in the tribe of Aser. Jos. xvi. 30.—S. Jerom speaks of Arbela, nine miles from Legion. See Osee x. 14.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:
4 And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.
5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:
6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.
7 And Judas saw that his army slipt away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.
8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.
9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.
10 Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.
11 And the army removed out of the camp, and they stood over-against them: and the horsemen were divided into two troops, and the slingers, and the archers, went before the army, and they that were in the front *were* all men of valour.
12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:
13 And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.
14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:
15 And the right wing was discomfited by them, and he pursued them even to the mount of Azotus.
16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:
17 And the battle was hard fought, and there fell many wounded of the one side and of the other.
18 And Judas was slain, and the rest fled away.
19 And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.
20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days,
21 And said: How is the mighty man fallen, that saved the people of Israel!
22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.
23 And it came to pass, after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.
24 In those days there was a very great famine, and they and all their country yielded to Bacchides.
25 And Bacchides chose the wicked men, and made them lords of the country:
26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.
27 And there was great tribulation in Israel, the like whereof was not since the time that there was no prophet seen in Israel.
28 And all the friends of Judas came together, and said to Jonathan:
29 Since thy brother, Judas, died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.
30 Now, therefore, we have chosen thee this day to be our prince, and captain, in his stead, to fight our battles.
31 So Jonathan took upon him the government at that time, and rose up in the place of Judas, his brother.
32 And Bacchides had knowledge of it, and sought to kill him.
33 And Jonathan, and Simon, his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar.

VER. 4. *Berea*, or Beroth, in Benjamin, not far from *Laisa*, or Lesen, (Jos. xviii. 25.) where Judas was encamped, (C.) with 3000 (Gorion); Josephus says 1000; Rufin translates 2000.

VER. 7. *Down.* The strongest are not free from the first emotions of trouble; but trusting in God, they are assured either of a temporal or eternal victory. W.

VER. 10. *Stain.* Lit. "bring a crime." H.—He seems to have thought God required him now to fight, and he was convinced that he could save by means of a few, which excuses him from rashness. The Church adopts his words, (Dom. iii. Oct. Mat.) and S. Ambrose (Of. i. 41.) highly extols his bravery, in "prefering death before slavery and shame."

VER. 12. *Legion.* So the Vulg. commonly renders Gr. "phalanx," (C.) a compact body of 8000 men, used by the Macedonians. The Roman legion consisted of 6726, (Veget.) or 6666. The two phalanxes were in each wing supported by cavalry, which endeavoured to surround Judas.

VER. 15. *Azotus.* Not belonging to the Philistines, but some place unknown, which Josephus styles Asa.

VER. 18. *Slain.* Gorionides relates that the sight of Judas made Bacchides flee towards Azotus. He lost 15,000, when the rest of the army came upon Judas now fatigued; and as Bacchides returned to the charge, the hero fell upon heaps of the slain. Thus died this great man *who saved Israel.* v. 21. C.—*Gloriosiorem triumphis mortem invenit.* The most mighty in the sight of men may fall; but the fortitude of Judas, proved by former heroic actions and by success, was now rendered perfect by this most glorious death. S. Amb. Of. i. 41. W.—Never was there a more accomplished and virtuous champion. He had all the qualities of a holy priest and a valiant soldier, as well as of a religious prince, always bent on promoting the glory of his people. C. iii. 3. He was an admirable copy of Jesus Christ, the great original of all the saints. In the most dismal times he was chosen to save religion and the people. Almost alone, and wandering from place to place, he gains the most signal victories, forms a league with Gentiles, purifies the temple, acts both as high priest and as prince of the nation, and at last gives his life for his brethren. Thus Christ by his life and death unites all in one Church, and procures the remission of sin. C.

VER. 19. *Modin.* Their remains were seen there long after. Eus.—It is wonderful that they should be shewn at Antioch. S. Jer. loc.—But these were the relics of the seven brothers. 2 B. vii. 1. C.

VER. 22. *Many.* Thus only some of our Saviour's actions are recorded, for the same reason. S. John ult. H.

VER. 24. *All.* Josephus says, "Many." We find some (C.) joining Jonathan, v. 28. H.—When the people are without a ruler, they fall. Prov. xi. 14. W.

VER. 26. *Abused them*, and "afterwards slew them all." Jos. Ant. xiii. 1.

VER. 27. *No prophet* since the days of Malachi, (C.) or the return from captivity. Jos.

VER. 28. *Jonathan*, or (H.) Jonathas, was the third general captain of this family, and succeeded Judas in the pontificate, though Alcimus still usurped the dignity (C. ix. 9.) as in the lifetime of Judas. W

VER. 33. *Thecua*, seven miles south of Bethlehem. S. Jer. pref. in Amos.—

34 And Bacchides understood it, and he came himself, with all his army, over the Jordan, on the sabbath day.

35 And Jonathan sent his brother, a captain of the people, to desire the Nabutheans, his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren, to meet them with timbrels, and musical instruments, and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan, with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 [a] Now, therefore, cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him, leapt into the Jordan, and swam over the Jordan to them.

49 And there fell of Bacchides's side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 [b] Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner *court* of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 [c] And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.

62 And Jonathan, and Simon, and they that were

[a] 2 Par. xx. 3.—[b] A. M. 3844. A. C. 160.

[c] A. M. 3846. A. C. 158.

Asphar, or "asphaltite lake" (Gorion) of Sodom; so called on account of the bitumen, or asphalte. C.

VER. 34. *Sabbath*, out of contempt, like Nicanor; (2 B. xv.) or thinking that the Jews would not then fight. M.

VER. 35. *Lend.* Some copies read, "to entrust unto them." They wished not to be embarrassed with useless baggage. It all fell into the hands of Jambri, (C.) who slew John. W.

VER. 37. *Madaba.* Gr. "Nadabath." Jos. "Gabatha." It seems, as the sons of Jambri lived at Madaba, the spouse would not be conducted out of that place, (C.) unless they might reside sometimes in the country. H.—*Chanaan*, or "Arabia." Jos.—Chanaan denotes any infidel. C.

VER. 42. *Revenge.* To punish faults with moderation and justice, is a virtue. Children and subjects are sometimes exposed to temporal chastisements, for the faults of their parents or leaders; yet this is for their own advancement in piety, or in punishment for the share they have had in the crime, or to prevent them from imitating it. S. Tho. ii. 2. q. 108. W.

VER. 44. *Before*, when we were in the desert of Thecua, and could decline fighting; (M.) or, notwithstanding the sabbath, we must engage. C. ii. 41.

VER. 48. *To them.* Jonathas swam to another place on the same side, otherwise there would have been no battle. W.—But this had taken place, when a thousand were slain; though Bacchides fled from Jonathan, v. 47. 49. H.—The Gr. and Josephus seem more full: (C.) "Swam over, and they (the enemies) did not cross the Jordan after them." H.—Bacchides did not pursue the Jews. M.—Prot. marg. quotes Josephus, (xiii. 1.) who says two thousand were slain. H.

VER. 50. *Thopo*, or Taphua. The two last were in Ephraim.

VER. 53. *Castle*, on the highest part of Sion. v. 52. C. i. 35.—*Custody*, without doing them any farther injury. C.

VER. 54. *Alcimus.* Josephus (xii. 17.) confesses that Judas was high priest. But he mistakes when he says he succeeded Alcimus, who it hence appears survived him a year, (v. 3, 18.) and was only an usurper. He should therefore be corrected by this book, rather than it should be rejected because it differs from him or any such authors. W. v. 1, 28. H.—*Walls*, before the most holy place, (Jos. Lyr.) or between the priests and people, (Salien. M.) or which separated the Jews from the Gentiles, as if to remove all distinction. Grot.—It is probable that he removed the wall which went round the inner temple and the altar of holocausts, (C.) which Alexander restored. Jos. Ant. xiii. 21.—*Prophets.* Aggeus and Zac. had been as it were the architects and directors of the temple. C.

VER. 55. *House.* He could not make his will.

VER. 61. *He.* Jonathas slew those who had given information.

VER. 62. *Bethbessen*, in the desert of Jericho, (M.) the same with Bethagla Jos. "Bethalaga."

with him, retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother, Simon, in the city, and went forth into the country, and came with a number of men,

66 And struck Odares, and his brethren, and the children of Phaseron, in their tents, and he began to slay, and to increase in forces.

67 But Simon, and they that were with him, sallied out of the city, and burnt the engines,

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned, and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

CHAP. X.

Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

NOW [a] in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan, with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and Mount Sion round about with square stones for fortification: and so they did.

12 Then the strangers that were in the strong holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he and his brethren had done, and the labours that they had endured.

16 And he said: Shall we find such another man? now, therefore, we will make him our friend and our confederate.

17 So he wrote a letter, and sent it to him according to these words, saying:

18 KING Alexander to his brother, Jonathan, greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now, therefore, we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold) and that thou be of one mind with us in our affairs, and keep friendship with us.

21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he

[a] A. M. 3851. A. C. 153.

VER. 66. *Odares*, people of the country who adhered to Bacchides.—*Increase*, or shew himself in the field with a large army, (C.) or to penetrate the army of the enemy. Syr. Jos. Grot.

VER. 69. *Slew.* Evil counsel is prejudicial to the giver. W.

VER. 73. *Machmas.* The citadel of Sion was still in the hands of the enemy. Jonathas made good use of the alliance with the Romans, and began to lay the foundations of the national independence, and to act like the ancient judges. C.

CHAP. X. VER. 1. *Illustrious.* He falsely asserted that he was the son of Epiphanes, being of very mean birth. Just. xxxv. W.—Others say that he was illegitimate, and styled Ballas after his mother Bala, though the name in Syr. may denote "a worthless person." In his medals he styles himself *Deopator Euergetes*, as if "God were his father," and himself "beneficent." C. Usher, A. 3851.—At any rate the Romans and Egyptians acknowledged him, being glad to find a rival for Demetrius, who was become odious likewise to the Jews and Syrians. Heraclides had been deprived of his government (C.) by the king, (C. vii. 8.) and in revenge (H.) took Alexander, and Laodicea, daughter of Epiphanes, to Rome, where he gained over many of the senators, who agreed to help them to recover the kingdom. Heraclides then levied forces at Ephesus, and Ptolemais was delivered up to Alexander, whence he wrote to Jonathan. Nothing contributed more than these divisions to secure the liberty of the Jews.

VER. 3. *Magnify*, "extol," or grant him fresh dignities. Soter wished to gain over Jonathas, to prevent his rival from receiving supplies from Egypt. C.

VER. 8. *Fear.* The Syrians in the castle would fear, while the Jews would rejoice, and particularly the hostages. C. ix. 53. H.

VER. 11. *Did.* The wall built by Judas had been demolished. C. iv. 60. and vi. 62.

VER. 18. *Brother;* the style used between kings, (3 K. ix. 13.) governors, (2 B. xi. 1.) and friends. C.

VER. 20. *Make.* The king could not make him high priest, as he was that

gathered together an army, and made a great number of arms.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews, to strengthen himself?

24 I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in these words: KING Demetrius to the nation of the Jews, greeting.

26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews, from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and for ever:

31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.

33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all *days* of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them, or to molest any of them, in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them, as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things.

40 And I give every year fifteen thousand sickles of silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover, the five thousand sickles of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, [a] they gave no credit to them, nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 [b] And king Alexander gathered together a great army, and moved his camp near to Demetrius.

[a] Supra vii. 12.—[b] A. M. 3854. A. C. 150.

already: but he acknowledges the title. W.—*Crown:* both the badges of kings, or granted by them. v. 62. Dan. v. 29.

VER. 21. *Vestment*, at the feast of *tabernacles*, A. 3852, seven years after the death of Alcimus, and nine since Judas fell. It is not clear from Josephus, (xiii. 5. and xx. 7.) whether the people chose him high priest, or they rather pressed him to accept of the king's offer. C.

VER. 23. *Prevented*, by sending presents. Demetrius had sent a letter and liberated the hostages, whom Jonathas might justly receive without declaring for the king. M.

VER. 25. *Jews.* He perhaps wished to set them at variance with *Jonathan*, to whom alone Alexander had addressed his letter. H.

VER. 26. *Heard.* He scruples not to tell a lie, for he had been informed of the contrary. v. 22. W.—"He prudently chose rather to appear to find them innocent, than to make them so," (Grot.) by granting them pardon.

VER. 29. *Salt*, of which there were pits in the country. C. xi. 35.—*Crowns.* Antiochus the great had before granted this exemption to the ministers of the temple. Jos. Ant. xii. 3. C.—The Jews, after its ruin, used to present such to their patriarchs. But the Roman emperors claimed them. Grot.

VER. 30. *Cities*, or cantons. Gr. "nomes," specified C. xi. 34.

VER. 31. *Free;* "an asylum," (Jos.) without any foreign troops, like Delphi. Grot.—Tyre was also "a sacred asylum. Vaillant, A. 174.

VER. 32. *Castle.* Yet Jonathas was afterwards forced to besiege it. C.

VER. 33. *Cattle*, so that they shall not be forced to work for the public. Jos.

VER. 34. *Appointed* "of lots," Judith, the dedication, &c. These days were privileged, that the people might go to the temple without being molested, and carry what they would free of all taxes.

VER. 36. *Let.* This was not required, but a proof of confidence. C.—*Great king.* He assumes the titles of the Persian monarchs. H.

VER. 37. *Trust*, to guard the king, (Jos.) or be in the treasury. T.—*Laws.* He revokes the impious edicts of Epiphanes.

VER. 39. *Ptolemais.* This was not a great present, as it was in the hands of his rival. But he wished the Jews to retake it.

VER. 41. *Above.* He was not in a condition to force the payment of these arrears, and is liberal of what he does not possess. C.

VER. 42. *They:* former kings. H.—Bagoses exacted fifty drachmas for every lamb, before the daily sacrifice could be offered. Jos. Ant. xi. 7.

VER. 43. *Free.* Their persons and goods are protected in this asylum. Even the king's debtors are not excluded. C.

VER. 46. *No credit.* Thus would all prudent people judge. W.—Alexander had moreover made the first offers, and was supported by the Romans. The Jews had not to examine his title, which was admitted by many in Syria.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemee, king of Egypt, with words to this effect, saying:

52 FORASMUCH as I am returned into my kingdom, and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son-in-law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolomee answered, saying: HAPPY is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

56 And now I will do to thee as thou hast written: but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

57 So Ptolemee went out of Egypt, with Cleopatra, his daughter, and he came to Ptolemais, in the hundred and sixty-second year.[a]

58 And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him, to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

[a] A. M. 3854.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty-five, [b] Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Cœlosyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,

70 Saying: Thou alone standest against us, and I am laughed at and reproached, because thou shewest thy power against us in the mountains.

71 Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon, his brother, met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

[b] A. M. 3856. A. C. 148.

VER. 50. *Day.* A. 3853. C.—The left wing proved stronger. But the right, where Demetrius fought in person, was forced to yield; and the king plunging with his horse into a bog, was pierced with arrows, fighting bravely. He had reigned twelve years, and fell a victim to the surrounding kings, whom he had not conciliated. Jos. Just. xxxv. &c.

VER. 51. *Ptolemee,* surnamed Philometor, (Ch.) by whose aid Alexander had obtained the victory. C.—This Philometor decided in favour of the Jews against the Samaritans, because the succession of priests was preserved among the former. Jos. Ant. xiii. 6.—Our Saviour also judged their cause preferable. John iv. 22. W.

VER. 61. *Pestilent.* So the impious are styled. Ps. i. 1. &c. C.

VER. 64. *Away.* When calumniators see the innocent honoured, they are afraid to persecute them. W.

VER. 65. *Dominion.* General of his armies, (Vat.) or in Judea. Sacy. M.

VER. 67. *Son.* The king had sent his two sons, this Nicator and Sidetes, to Cnidus, that they might be out of danger. The eldest being informed that Alexander had given himself up to debauchery, put himself at the head of an army which Lasthenes of Crete had raised.

VER. 69. *Apollonius,* who had deserted Alexander, A. 3856, though appointed governor of Cœlosyria by him.

VER. 70. *Mountains.* I seem to be fighting with them. Come out, and shew your valour.

VER. 72. *Twice.* He alludes perhaps to the defeat of Azarias, and to that where Judas was slain. C.—This captain had also twice thought proper to retreat. C. vi. 47. and vii. 32. H.

VER. 77. *Army.* Josephus says eight thousand foot, &c.

VER. 80. *Army.* Lit. "camp," which the Vulg. puts for an army chiefly of foot. Josephus intimates that Jonathas drew up his forces in the shape "of a tile," or phalanx, and ordered them to face about on every side. C.—Thus the enemy could only throw darts, but could not penetrate. W.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves.

84 But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

86 And Jonathan, removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass, when Alexander, the king, heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron, and all the borders thereof, in possession.

CHAP. XI.

Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honours Jonathan, and is rescued by the Jews from his own subjects, in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

AND [a] the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law.

3 Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom,

12 And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

15 And when Alexander heard of it,[b] he came to give him battle: and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel, the Arabian, took off Alexander's head, and sent it to Ptolemee.

18 And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

19 And Demetrius reigned in the hundred and sixty-seventh year.[c]

[a] A. M. 3858. A. C. 146.

[b] A. M. 3859. A. C. 145.—[c] A. M. 3859.

VER. 81. *Fatigued.* In the evening, Simon seeing the enemy's cavalry tired, fell upon the infantry.

VER. 83. *And. Et qui* seems to be mistaken for *equi*, "the horsemen," as the Gr. Syr. and Jos. read.—*Bethdagon*, "the house of Dagon."—*Temple.* This is the sense of the Greek. C.—Vulg. has lit. "their idol." See Judg. xvi. 23. H.

VER. 89. *Buckle*, to be worn on the shoulder. S. laid.—This honour was very extraordinary. 2 B. xi. 35. Alex. Genial. ii. 29.—*Blood.* Lit. "relations of kings." H.—The highest officers of the court of Persia bore this title. C. xi. 31. Est. xvi. 11. Xen. Cyr. viii.

CHAP. XI. VER. 1. *Shore.* By this hyperbole, used in Scripture, we are given to understand that the army was greater than could be easily numbered or conceived. W.—Philometor had assisted Alexander, with a treacherous design of seizing the kingdom when it should be weakened. H.—He had given him his daughter for the same purpose; and now, when Demetrius asserted his claims, he pretended that he would defend his son-in-law, and was thus admitted into all the towns. At Ptolemais he declared his real design, still pretending that Alexander had laid snares for him. While the latter was raising forces in Cilicia, he took Antioch, where he placed two diadems on his head; slew the cruel Ammonius, who had chiefly irritated the people against his master; gave the wife of Alexander to Demetrius; and, in conjunction with him, went to attack Alexander near the river Œnoparas. Here he received some mortal wounds; though Alexander was routed, and soon after slain in Arabia. Livy lii. Usher, A. 3858.

VER. 4. *Way.* This was done to irritate him against Jonathas, but he had now something else to do.

VER. 7. *Eleutherus*, about eighty leagues. Some place this river between Tyre and Sidon, but it ran to the north of Libanus. C. xii. 24. Pliny, &c.

VER. 8. *Seleucia.* Lit. "of the cities to Seleucia, on the sea shore," (H.) at the mouth of the Orontes, (C.) or Belus. Ptolemy.

VER. 9. *Hath.* To what meanness will not ambition stoop! These kings made light of adultery; and Cleopatra was still more dissolute, and married a third. H.

VER. 10. *Kill me.* Josephus thinks this was true: but it seems only a pretext.

VER. 13. *Antioch.* The whole province rebelled on account of the cruelties of Ammonius, who put on women's clothes, but could not escape. Philometor was proclaimed king, yet besought the people to forget the injuries of Soter, and receive his son, as for his part he was content with Egypt. Just. xxxv. Jos. C. —Perhaps he saw that the time was not come for his annexing Syria to his dominions, though that was his real and primary intention. H.

VER. 14. *Places* of Syria, (C.) and the parts adjoining to Cilicia, (H.) which always continued faithful. C.

VER. 17. *Zabdiel*, "God's dowry," or Diocles, "the glory of God," (H.) prince of Arabia. Diod. xxxii.—Only five accompanied Alexander. His generals sought to make their peace with his rival, and slew him. Usher.—*Exalted.* Alas! to become the victim of death in the space of a week! H.

VER. 18. *After.* He had been mortally wounded in the battle, and remained insensible four days. When the head of Alex. was brought, he came to himself; but died three days after, while the physicians were trepanning him.—*Camp.* The Egyptians loudly complained of this ingratitude of Demetrius. Jos. C.—Perhaps he saw through the perfidy of Philometor, who had designed to keep the kingdom. H.

VER. 20. *Castle.* Soter's offers had not been accepted. C. x. 32. Jonathan thought himself independent of his son. C.

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger.

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things, to this effect.

30 KING Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.

31 We send you here a copy of the letter which we have written to Lasthenes, our parent, concerning you, that you might know it.

32 KING Demetrius to Lasthenes, his parent, greeting.

33 We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

34 We have ratified, therefore, unto them all the borders of Judea, and the three cities, *Apherema*, Lyda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the saltpans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now, therefore, see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

38 [a] And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon, who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel, the Arabian, who brought up Antiochus, the son of Alexander:

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

43 Now, therefore, thou shalt do well if thou send me men to help me: for all my army is gone from me.

44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

46 And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.

47 And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand

[a] A. M. 3860. A. C. 144.

VER. 21. *Nation*, by their actions. They wished to be free from the restraint of the law. H.—When pastors seek to extirpate sin, the wicked represent this to princes as dangerous to the state. W.

VER. 23. *Priests*. These would testify that what he said in his defence was true. M.—Zealous men will not cease to repress wickedness, as *God's word is not tied*. 2 Tim. ii. W.

VER. 27. *Friends*. Gr. "he set him at the head of his first friends," (H.) treating him with the greatest distinction. C.—Wise kings will always esteem zealous ministers, knowing that their fidelity to God is an assurance that they will also be faithful to their sovereign. W.

VER. 28. *Governments*, (*toparchias*) or "principalities." These had already been given, and are now enriched with immunities, like the rest of Judea and Samaria. W.—The latter was not one of the governments, but they were taken from that country and from Galilee. Jonathas redeems all taxes.

VER. 31. *Parent*. Lasthenes had procured him troops, and was made prime minister. But abusing his power, threw his master into many difficulties. C.

VER. 34. Apherema. This city is specified in Gr. H.—Syriac styles it Aphrem: probably a town of Ephraim; (John xi. 54.) perhaps Ephra, where Gedeon was born. Judg. vi. 11.—*Lyda*, or Diospolis. C.

VER. 35. *Of them*. He remits only the arrears, (Grot.) or all future claims, which are given up to the priests. H.—*Pans*, or "lakes." Some would substitute (C.) τιμας, "dues," but without necessity. H.—The lake of Sodom furnished salt of a sharper and more digestive nature than the other. Galien iv. 19. See C. x. 29.

VER. 38. *Nations*, particularly Crete. This most pernicious counsel was probably given by Lasthenes. C.—All people dislike foreigners to be trusted more than natural born subjects. H.

VER. 39. *Tryphon*, styled Diodotus before he mounted the throne. C.

VER. 46. *Fight*. The king attempted to disarm the citizens of Antioch; but they revolted, and would have slain him in his palace, (Diod. Valesii.) had not the Jews in the country, and those sent by Jonathas, come to his aid. He did not, however, give them a suitable reward. C.—Three thousand faithful slew 100,000 infidels; (W.) or they were joined by others who were already in the king's army, (H.) or in the neighbourhood, (C.) as well as by the rest of the foreign troops, though the Jews were the most active and numerous. H.

men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying:

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus, the young boy, who was made king, and put on the diadem.

55 And there assembled unto him all the bands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled.

56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother, Simon, governor, from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the river, and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country, as far as Damascus.

63 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom.

64 And he went against them: but left his brother, Simon, in the country.

65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

66 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan, and his army, encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush rose out of their places, and joined battle.

70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias, the son of Absalom, and Judas, the son of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled saw *this*, and they turned again to him, and they all with him pursued *the enemies*, even to Cades, to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

CHAP. XII.

Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived, and made prisoner by Tryphon.

AND [a] Jonathan saw that the time served him, and he chose certain men, and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places, according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan, the high priest, and the nation of the Jews, have sent us to renew the amity, and alliance, as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

[a] A. M. 3860.

VER. 54. *Diadem*, A. 3860. C.—He took the title of *Theos Epiphanes*, "God appearing;" and that of *Nicephorus*, "the victorious," when he took Antioch. Diod. Excerp. Vales, p. 346. Vaillant.

VER. 56. *Elephants*. Lit. "beasts;" θηρια. H.

VER. 57. *Four*. The three specified, (v. 34.) and probably Ptolemais. C. x. 39.

VER. 58. *In gold*. Kings alone had or granted this privilege, (C.) as well as to wear purple or a chain of gold, (W.) or buckle. C. xi. 89. H.

VER. 59. *Tyre*. Eupator had given only as far as Ptolemais. 2 B. xiii. 24. This Antiochus gave the two brothers, the highest marks of esteem, making them governors of Phenicia and of Palestine.

VER. 60. *River* Jordan. He was then joined by the Syrian forces, and established the power of Antiochus as far as Damascus. Then he proceeded by the sea shore, and took Gaza. C.

VER. 62. *Hand*, or made peace by this usual ceremony. W.

VER. 63. *Treacherously* is not specified in Greek.—*Cades*, a strong city in Galilee.

VER. 67. *Asor*, near lake Semechon. Jos. xi. 1. Gr. "Nasor," erroneously. C.—The *n* is superfluous. H.

VER. 70. *Army*. Gr. "captains of the army of the forces." H.—Only these two *captains* remained; but there were some soldiers. Josephus says about fifty. Three men would hardly have made a fresh attack. v. 72. W.—Yet feats equally incredible have been performed by Samson and by some of the Romans. H.—The little band of fifty-three entirely defeated the enemy. C.—The two captains and their men alone stood firm.

VER. 72. *Fought*. Gr. "fled." M.—Three thousand. Josephus says two thousand were slain. Ant. xiii. 9. C.

CHAP. XII. VER. 1. *Served*, Syria being so much divided. Hence Jonathas sent to the two most famous republics in the world, and probably to the Jews beyond the Euphrates, to the Nabutheans, &c. v. 2. C.

VER. 2. *Spartans*. The city was also called Lacedemon and Theramne. W.

VER. 6. *People*. The Jewish state then greatly resembled those of Rome and of Sparta. The high priest and senate ruled, yet not without the participation of the people.—*Brethren*, proceeding from the same stock. This was the received

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 JONATHAN, the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago [a] to Onias, the high priest, from Arius, who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify.

8 And Onias received the ambassador with honour: and received the letters, wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side; and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen, therefore, Numenius, the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans, to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 ARIUS, king of the Spartans, to Onias, the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

29 But Jonathan, and they that were with him, knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius) and he put a garrison there to keep it.

35 [b] And Jonathan came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in Judea,

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook, towards the east,

[a] A. M. 3817. A. C. 187.

[b] A. M. 3860.

opinion in both countries, though without foundation, that we can discover. C. Diss.—The proofs might be known to those who were more concerned. H.—The Spartans, whom Josephus, &c. style Lacedemonians, sprung from Abraham, (v. 21) and were long ago in league with the Jews. W.

VER. 7. *Onias* the third, between the years 3805 and 3829.—*Arius.* Gr. and Syr. erroneously write, Darius. See v. 20. Jos. Ant. xii. 5.

VER. 9. *Things;* the letters of Arius, as the sacred books testified the same. Gr. Jos. Grot.—This sense appears to be the most natural; or we are not interested in making the present application.

VER. 11. *Observances.* Gr. Syr. "supplications." The Vulg. had probably at first, *obsecrationibus.* The Jews prayed for their allies, &c. to beg for their temporal prosperity, and for their conversion. C. vii. 33.

VER. 13. *Kings.* Ever since the time of Onias, wars had been waged against Epiphanes, Eupator, Soter, and Nicator. C.

VER. 19. *Letter.* Arius wrote before Onias, though the letter be placed later. W.—Josephus gives it rather in different words. The answer to Jonathan was sent to Simon, A. 3861. C. xiv. 22. C.

VER. 21. *Spartans.* They had probably some old genealogies. Jos. xii 5. and xiii. 9. W.—Yet they might not be true. Few nations can ascertain their origin; and most run into fabulous accounts, if we except the Jews. C. See v. 6. H. Salien, A. 3821.—There is nothing certain. Rep. Heb. i. 2. M.

VER. 23. *Back.* It would hence appear that the Jews wrote first which does not seem to be the case from Josephus, &c. C.

VER. 24. *Demetrius.* He resided at Laodicea, feasting, (Diod.) while his generals attempted to detach Jonathas from Antiochus, but without success. They fled at his approach beyond the river Eleutherus, from which Laodicea was not remote. C.

VER. 29. *Burning.* They had been left to conceal the flight. M.—Grabe supplies, "and they departed," at the end of v. 28. H.

VER. 31. *Zabadeans.* No nation of this name is known; whence most people read "Nabatheans," after Josephus. They had been allies of the Jews, but perhaps took part with Demetrius. C.

VER. 33. *Of it,* as it was designing to revolt. Jonathas had possession before. C. x 73. M.

VER. 36. *Mount.* Lit. "height," (H.) or wall, to prevent the garrison from receiving supplies. C.

was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada, in Sephela, and fortified it, and set up gates and bars.

39 [a] Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him.

43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

45 Now, therefore, send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But they, when they understood that Jonathan, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, seeing that they stood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

53 Then all the heathens that were round about them, sought to destroy them. For they said:

54 They have no prince, nor any to help them: now, therefore, let us make war upon them, and take away the memory of them from amongst men.

[a] A. M. 3861.

CHAP. XIII.

Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the castle of Jerusalem.

NOW Simon heard that Tryphon was gathering together a very great army to invade the land of Juda, and to destroy it.

2 And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people,

3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words:

8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan, thy brother:

9 Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan, the son of Absalom, and with him a new army, into Joppe, and he cast out them that were in it, and himself remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13 But Simon pitched in Addus, over-against the plain.

14 And when Tryphon understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to join battle with him, he sent messengers to him,

15 Saying: We have detained thy brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.

16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself

VER. 37. *For.* Gr. "he approached," which Grabe substitutes instead of "was fallen *down*." H.

VER. 38. *Adiada*, or Addus, (C. xiii. 13.) in the plain west of the mountains of Juda. C.

VER. 39. *Tryphon.* In a moral sense, Tryphon represents the practice of the devil, who seeks first to deceive pastors. For, as S. Gregory (hom. xxxviii.) teaches, if the pastor's life be corrupt, his doctrine will be contemned. W.

VER. 40. *Bethsan*, or Scythopolis, below the lake of Genesareth. Tryphon was not content with governing under the young Antiochus. He was afraid lest Jonathas should oppose his measures, (C.) knowing that he was a man of probity, to whom the king had shewn favour.

VER. 49. *Plain* of Esdrelon, or Mageddo, (M.) styled also the vale of Jezrahel, and perhaps Arboth. C. v. 23. and ix. 2.

VER. 50. *Slain.* So it was reported, though falsely. C.

CHAP. XIII. VER. 1. *Simon*, the fourth high priest and prince of this family, who was judged by his father to be the most prudent. C. ii. 65. He endeavoured to defend the nation. W.

VER. 11. *Jonathan*, his friend, (Jos.) brother of Mathathias, mentioned C. xi. 70.

VER. 12. *Custody:* tied to a soldier, like S. Paul. Acts xviii. 16.

VER. 13. *Plain;* Sephala, (C. xii. 38.) above Eleutheropolis, by which road Jerusalem was most easily attacked. C. vi. 31. C.

a great hatred of the people of Israel, who might have said:

18 Because he sent not the money and the children, therefore is he lost.

19 So he sent the children and the hundred talents: and he lied, and did not let Jonathan go.

20 And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

22 And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

23 And when he approached to Bascama, he slew Jonathan and his sons there.

24 And Tryphon returned, and went into his own country.

25 And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.

26 And all Israel bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:

28 And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:

29 And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms, ships carved, which might be seen by all that sailed on the sea.

30 This is the sepulchre that he made in Modin, even unto this day.

31 But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.

32 And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

33 And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates and bars: and he stored up victuals in the fortresses.

34 And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Tryphon did, was to spoil.

35 And king Demetrius, in answer to this request, wrote a letter in this manner:

36 King Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:

37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

38 For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it: and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 *In the year one hundred and seventy, the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon, the high priest, the great captain, and prince of the Jews.

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

44 And they that were within the engine leapt into the city: and there was a great uproar in the city.

45 And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

* A. M. 3861. A. C. 143.

Ver. 19. *Talents.* If he had refused, he might have been suspected of avarice or of ambition. M.—Jonathan would most probably have been slain, and the people would have revolted. S. Tho. W.

Ver. 20. *Ador,* called Adoraim, (2 Par. ii. 9.) near Marissa; or perhaps Eder, a southern city of Juda, may be meant. Tryphon attempted in vain to cross the mountains. C.

Ver. 22. *But.* Gr. "and that very night there was very much snow; and he came not on account of the snow; and he rose, and went into," &c. H.—He gave this out, or intended to go, but went back along the Jordan.

Ver. 23. *Bascama;* perhaps Besech. 1 K. xi. 8. C.

Ver. 28. *Pyramids.* In such the kings of Egypt were buried. Lucan viii. 998.—Simon enclosed the pyramids with porticoes, supported by pillars all of one piece of marble. Josephus and S. Jerom saw the sepulchres. C.—One was probably designed by Simon for himself. H.

Ver. 29. *Arms,* to denote their victories or solicitude for the people's welfare both by sea and land. The Machabees had repaired the port of Joppe, by which they traded with the Mediterranean. C. x. 75 and xiv. 5. Trophies of arms, in reality or in sculpture, were commonly placed on the tombs of great generals. Ezec. xxxii. 27. Virg. C.—Simon promoted not vain but true glory, exciting others to imitate the virtuous. W.—The humble desire honour in God; proud men will be honoured more than God. S. Aug. c. Secund. xvii.—How many epitaphs record the ambition and vices of men! Those which praise real virtues extend the glory of God, who is the author of them all. W.

Ver. 31. *Slew him.* He hired surgeons to cut him, pretending it was for the stone. Epit. Liv. lv. Just. xxxvi.—Antiochus was only ten years old. A. 3861.

Ver. 32. *Crown.* The soldiers declared for him, in hopes of great rewards which he had promised. He assumed the name of *Tryphon,* "wearing a helmet," or "addicted to pleasure." His medals have always a helmet; and the tyrant styles himself, (C.) "king Tryphon, the autocrat," (H.) or generalissimo. He sent a golden statue of victory to Rome, but the senate inscribed the name of the young Antiochus upon it. The first conquest of Tryphon was Apamea, where he was born.

Ver. 34. *Demetrius,* who still possessed a great part of Syria. Jonathas adhered to his competitor. But Simon preferred him before Tryphon, on condition that he granted the immunities which Soter had promised. C. x. 29.

Ver. 37. *Palm; bahem,* "the precious chain." W.—Gr. *βαιην,* which Grotius thinks is derived from *baia,* a palm branch. C. John xii. 13.—It was probably of gold, (M.) like that offered by Alcimus. 2 B. xiv. 4. Some suppose that a collar or garment, adorned with gold and representations of palm branches, may be meant; such as that which was presented by the Romans to Masinissa. Livy iii. B. x.—Syriac translates, "a robe."

Ver. 38. *Force.* He grants all Simon's requests, which he had offered to do at the beginning of his reign. C. xi. 37.

Ver. 39. *Oversight.* All sins in some sense proceed from ignorance.

Ver. 41. *Israel,* A. 3861, B. C. 143. C.—Thus, after a hard struggle, the independence of the Jews was acknowledged. H.

Ver. 42. *Public.* Gr. "contracts." M.—This became a new era. H.

Ver. 43. *Gaza.* It had revolted. C. xi. 61.—*Engines.* Gr. *ελεπο λεις,* denoting engines of a great size, invented by Demetrius at the siege of Rhodes, who was thence styled "the city taker." C.—Its top was covered with mortar, (Marcellin xxiii. 9.) and the sides with raw hides and iron bars, so that fire or stones made no impression upon it, while people within moved it to batter the walls by means of wheels. When a breach was made, they jumped *into the city,* v. 44. See Vitruv. x. 22.

47 And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses.

51 [a] And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm-trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John, his son, was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

CHAP. XIV.

Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

IN [b] the year one hundred and seventy-two king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

2 And Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all *his* days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig-tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

15 He glorified the sanctuary, and multiplied the vessels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

17 But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:

18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.

19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

20 THE PRINCES, and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the

[a] A. M. 3862. A. C. 142.—[b] A. M. 3868. A. C. 141.

VER. 47. *Idols*, of a domestic kind. The city had been assigned to Juda, and must be purified. Jos. xv. 47. Deut. vii. 25. C.—Mercy is most pleasing to God and men, provided justice and religion be not injured. W.

VER. 48. *Habitation* sometimes, to guard against Egypt.

VER. 50. *Castle.* It had been occupied by the Syrians, from A. 3836 to 3861.

VER. 52. *Days;* the octave, or the 23rd of the second month, annually. H. —This was like one of the days *appointed.* C. x. 34. The festival was observed perhaps only during his reign. Josephus takes no notice of it: but informs us (C.) that Simon reflecting on the miseries inflicted on the city by this castle, and fearing lest it should fall again into the hands of the enemy, advised the people to level it to the ground; which they did in the space of three years. Ant. xiii. 11. They did not commence immediately, as Sidetes reclaimed it three years hence. C.

VER. 53. *Fortified.* This work employed them six years. Jos.

VER. 54. *John.* Hyrcan, who defended the country, (C. xvi. W.) and succeeded Simon.—*Gazara;* perhaps Gadara, (C.) which the Jews seized, (Strabo xvi.) or Gaza. M.

CHAP. XIV. VER. 1. *Two.* It is not easy to conceive why Josephus and Grotius place this expedition before the death of young Antiochus. C. xiii. 31. 41. Demetrius was become contemptible, and had a mind to regain his reputation by attacking the Parthians, who had taken many provinces under the prudent conduct of Mithridates. The Greeks were impatient of this yoke. Many ...ked to Demetrius, and he gained several victories; but after two years, was perfidiously taken by a general of the Parthians while treating of peace. Mithridates took him for a warning through the places which seemed favourable to him; but afterwards he sent him into Hyrcania, gave him his daughter in marriage, with the badges of royalty, and promises of restoring him to his kingdom. —*Tryphon.* After the misfortune of Demetrius, he abandoned himself to his pleasures; and his adherents put themselves under Cleopatra, the wife of his rival, who resided at Seleucia, upon the Orontes. Usher, A. 3863. Just. xxxvi. and xxxviii. C.

VER. 2. *Arsaces.* This was the common title of the Parthian kings, after the founder of that powerful monarchy. Just. xli.

VER. 4. *Days.* Few princes have obtained such a character: for how shall they give content to all? C.—Simon had governed two years in troubles, but henceforward enjoyed peace, till Sidetes disturbed it. W.

VER. 5. *Sea,* or to all places to which they went by water. The port was however very indifferent.

VER. 7. *Captives,* taken from the enemy; (C.) or he liberated many Jews. W.—*Gazara,* or Gadara. C.

VER. 9. *Land.* The judges (H.) strove to promote peace.—*Robes.* Spoils which they had taken; (C.) or they were ever ready to defend the country, though peace now prevailed.

VER. 10. *Ammunition:* provisions and engines of war. C.—*Earth:* Judea and the environs. H.

VER. 12. *Fig-tree:* a picture of perfect peace. 3 K. iv. 25.

VER. 20. PRINCES. Cleomenes, the last king, died in Egypt, A. 3784, and

priests, and the rest of the people of the Jews, their brethren, greeting.

21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

22 And we registered what was said by them in the councils of the people, in this manner: Numenius, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon, the high priest.

24 And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

25 These words, they said: What thanks shall we give to Simon, and his sons:

26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in Mount Sion.

27 And this is a copy of the writing. [a] THE EIGHTEENTH day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon, the high priest, at Asaramel,

28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

29 And Simon, the son of Mathathias, of the children of Jarib, and his brethren, have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

31 And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

32 Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages.

33 And he fortified the cities of Judea and Bethsura, that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

34 And he fortified Joppe, which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

35 And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people.

36 And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David, in Jerusalem, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

38 And king Demetrius confirmed him in the high priesthood.

39 According to these things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

41 And that the Jews, and their priests, had consented that he should be their prince and high priest for ever, till there should arise a faithful prophet:

42 And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds;

43 And that he should have care of the holy places; and that he should be obeyed by all, and that all the writings in the country should be made in his name; and that he should be clothed with purple and gold:

44 And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

45 And whosoever shall do otherwise, or shall make void any of these things, shall be punished.

[a] A. M. 3863. A. C. 141.

the tyrant Nabis perished long before this time. Grot.—*Cities.* Many depended on Sparta, the metropolis. W.

VER. 23. *Public.* Lit. "in the distinct books of the people." Gr. "open for inspection;" ἀποδεδειγμένοις. H.—*Patentibus* seu *publicis.* Vat.—The substance of the letter is here given.

VER. 24. *Of Rome* is not in Gr. or Syr. and it is allowed that the sequel seems rather to express the gratitude of the Jews to Simon. C.—When peace was established, and friendship with the Romans and Lacedemonians renewed, the whole nation in gratitude to Simon, who now remained alone of all the sons of Mathathias, confirm him in the office of high priest *for ever*, or during his life; and decree that his progeny shall enjoy the same. v. 41. 49. W.—They should not be deposed, like Onias III. &c.

VER. 26. *He.* Gr. "He has established: (Syr. "acted valiantly." C.) He, his brethren, and his father's house, and they have routed the," &c. as C. xvi. 2. H.

VER. 27. *Elul*, the last of the civil year, A. 3863.—*At.* Lit. "in Asaramel," (H.) "the court of Mello," (C.) or "the prince of God," (Serar.) as if it were another Heb. title of Simon. Prot. "At Saramel." Marg. "or Jerusalem, peradventure, ... or the common hall," &c. H.

VER. 34. *Gazara*, or Gadara. C. xiii. 51.—*Reparation.* Lit. "correction." H.—But *correctionem* would agree better with the Gr. than *correptionem.*

VER. 36. *Purity*, (*castitati.*) Syr. "the sanctuary." Grot. divine "worship."

VER. 39. *Things.* Gr. joins this with the preceding verse. Some copies have, "all things." He confirmed him in all his rights.

VER. 41. *Prophet.* This limitation was proper, as the people had chosen this family. The Jews expected the faithful prophet shortly. C. iv. 46. Mal. iii. 1. Agg. ii. 7. God was pleased that none should appear for some time before that event. C.—The high priesthood continued in this family till Herod began to sell it,—soon after which Christ appeared. W.—The sceptre seemed to belong to Juda. Yet they consent to be governed by Levites, till God signify his will by some prophet. M.—This consent of the nation, in which Juda was most powerful, shewed that the sceptre was not departed from his thigh. H.

46 And it pleased all the people to establish Simon, and to do according to these words.

47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

49 And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.

CHAP. XV.

Antiochus, the son of Demetrius, honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.

AND [a]king Antiochus, the son of Demetrius, sent letters from the isles of the sea to Simon, the priest, and prince of the nation of the Jews, and to all the people:

2 And the contents were these: KING Antiochus to Simon, the high priest, and to the nation of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate; and I have chosen a great army, and have built ships of war.

4 And I design to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

5 Now, therefore, I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

8 And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee.

9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four, [b]Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.

13 And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:

14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

16 LUCIUS, the consul of the Romans, to king Ptolemee, greeting.

17 The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.

18 And they brought also a shield of gold of a thousand pounds.

19 It hath seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

20 And it hath seemed good to us to receive the shield of them.

21 If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

23 And to all the countries: and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and

[a] A. M. 3864. A. C. 140.

[b] A. M. 3865. A. C. 139.

CHAP. XV. VER. 1. *Demetrius.* Soter, and brother of Nicator, (C.) now a captive. W.—When the latter went beyond the Euphrates, he wandered for fear of Tryphon, till he found rest at Rhodes, where he heard of his brother's misfortune, and was invited by his wife to marry her. He therefore took the title of *king*, when he wrote to Simon from the *isle* of Rhodes. Soon after he landed (C.) at Seleucia, and married Cleopatra, who was indignant that her husband had taken to wife the daughter of Mithridates. Just. xxxvi.—Tryphon's adherent's flocked to him: *exolescente favore recentis imperii.* Trog. xxxix. Eus. —Demetrius was styled Sidetes, either because he came from Side, in Pamphylia, or because he was fond of "hunting." Yet his medals have, "Euergetes." Vaillant, Usher, A. 3864. C.—*Prince.* Gr. "Ethnarch." H.—Josephus often uses this title for an independent prince, beneath the dignity of a king. C.

VER. 2. *And to.* Gr. properly adds, "and Ethnarch, and to," &c.

VER. 3. *Pestilent;* disturbers of the peace, (H.) like Alexander, Antiochus, and Tryphon.

VER. 5. *Oblations,* such as were presented to the Lord, or remittances. He is very liberal of what he could not get back.

VER. 6. *Money.* He supposed that Simon would have his own image on it. But we find no human figure on the coins which he sent out during the first four years, but only vessels, trees, inscriptions, &c. Afterwards he seems to have desisted, either (as some suppose) because it was not conformable to the law, or because he found it brought no profit to the state.

VER. 11. *Dora,* to the south of Carmel. Tryphon had first tried the fortune of a battle. C.

VER. 15. *Numenius.* He had been sent to Rome almost two years before, and now brought letters not only to the Jews, but to various kings and nations in their behalf. W.

VER. 16. LUCIUS, Calvus, or Philus, (Drus. Grot.) or Piso, (Usher. Sal. M.) whose colleague, Lenas, went against Numantia. C.—*Ptolemee,* surnamed Physcon, brother and successor to Philometor, (Ch.) in Egypt. H.

VER. 22. *Attalus,* &c. Attalus was king of Pergamus, Ariarethes was king of Cappadocia, and Arsaces was king of the Parthians. Ch.—Demetrius was prisoner of the latter.

VER. 23. *Lampsacus,* in Mysia, a free city.—*Delus,* an island of great trade after the fall of Carthage.—*Myndus,* a port in Caria.—*Sicyon,* another in Achaia. —*Samus,* an independent and powerful island near Asia Minor.—*Pamphylia,* in Cilicia, beyond Taurus.—*Lycia* had been freed from the Rhodians, by the Romans.—*Alicarnassus,* an ancient town of Caria, opposite to the isle of *Coo.*—*Side,* in Pamphylia. v. 1. Grotius conjectures we should read, "Sidon."—*Aradus,* near the coasts of Syria.—*Rhodes,* famous for its Colossus.—*Phaselis,* a maritime

Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

29 Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.

30 Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.

32 So Athenobius, the king's friend, came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity, claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: *yet* for these we will give a hundred talents. And Athenobius answered him not a word.

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

The sons of Simon defeat the troops of Antiochus. Simon, with two of his sons, are treacherously murdered by Ptolemee, his son-in-law.

THEN [a]John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

6 And he and his people pitched their camp over-against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell

[a] A. M. 3866. A. C. 138.

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town near Lycia.—*Gortyna*, a city of Crete, which was then an independent island.—*Gnidus*, an island near Rhodes.—*Cyrene*, a province of Egypt. It must then have been partly free, and in alliance with Rome.

VER. 24. *Simon*, that he might know what they had done for him, and to whom he might apply for aid.

VER. 25. *Second*. He had interrupted the siege, or made a fresh wall or attack.

VER. 27. *Not*. Josephus seems to assert the contrary; observing that the king applied for aid, which was readily granted. Yet he soon forgot the favour, and sent Cendebeus against the Jews. He passes over the embassy of Athenobius v. 28.

VER. 28. *Gazara*. The edit. of Basle properly read, "Gadara."

VER. 30. *Taken*, such as Joppe, the three governments, &c. C.

VER. 35. *Talents*. Simon subdued these two towns, because they attacked his country; but as they did not otherwise belong to him, he paid (W.) or offered to pay something for them. H.—Those of Joppe drowned two hundred Jews. 2 B. xii. What Gazara had done we know not. W.

VER. 37. *Orthosias*, in Phœnicia, opposite to Aradus. Hence he fled to Apamea, (C.) strewing silver in the way to stop his pursuers. Front. ii. 13.—The city was however besieged, and he slew himself, (Strabo xiv.) or was slain after a reign of five years. Jos. Vaillant.

VER. 38. *Coast*. This government was granted to Simon by young Antiochus. C. xi. 59.

VER. 39. *Gedor*, near Jamnia. Gr. "Cedron," (C.) as also v. 40 formerly (H.) in the Vulg. A city was here repaired on the river Cedron. W.—Syr. "Hebron." —*Fortify*. Lit. "to block up." H.—But this is the import of the Greek. C.—Alex. MS. "to fortify cities." H.—*Gates*, or defiles. Grot.

CHAP. XVI. VER. 1. *John*. He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the schismatical temple of the Samaritans. Ch.—He was the eldest son and successor of Simon. W.—*Gazara*, the same with Gaza, (M.) or Gadara, where John resided. He came to announce the ravages of the enemy.

VER. 3. *Be you*. Gr. and Syr. "you, by mercy *of God*, are of a proper age. Be you instead of me and my brother; (Jonathas, with whom Simon had governed. C.) and going out, fight valiantly for," &c. H.

VER. 4. *Horsemen*. This is the first time we find them in the army. Judas

many of them wounded, and the rest fled into the strong hold.

9 At that time, Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

11 Now Ptolemee, the son of Abobus, was appointed captain in the plain of Jericho, and he had abundance of silver and gold.

12 For he was son-in-law of the high priest.

13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas, his sons, in the year [a] one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

15 And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there.

16 And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up, and took their weapons, and entered into the banqueting-place, and slew him, and his two sons, and some of his servants.

17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemee wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 [b] And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

22 But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

24 Behold, these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

[a] A. M. 3869. A. C. 135.

[b] A. M. 3871. A. C. 138.

had only infantry, as more conformable to the law; (Deut. xvii. Tournem.) or he had not been able to procure any. H.

VER. 6. *He*, John. Ch.—A leader must be ever ready to set his men a pattern, which they will be ashamed not to follow. H.

VER. 8. *Holy*. Rom. edit. expresses this word, (C.) which Grabe supplies H.—The priests sounded, (C.) and God fulfilled his promise of victory. Num. x. 9. M.—*Hold:* Gedor. C.

VER. 9. *Cedron*, otherwise called Gedor, the city that Cendebeus was fortifying. Ch.—The same mistake, (C.) if it be one, (H.) is made in Greek, C. xv. 39.

VER. 10. *Towers* of wood, (C.) erected for sentinels. Grot.

VER. 14. *Sabath*, now called *Sebeth*, corresponding with January and February. C.

VER. 15. *Doch* or *duk*, (H.) in Syr. means "a watch tower." Grot.—Josephus styles it Dagon. It was not far from Jericho, over which Ptolemee governed. He wished to rule over all the country, by calling in the Syrians. C.

VER. 16. *Plentifully*. Lit. "were inebriated." But this expression often denotes no more than taking a moderate sufficiency, (H.) or making good cheer, (Gen. xliii. 34. John ii. 10. Lyr. T. C.) without any excess. Ps. lxiv. 10. S. Aug. q. 144. Gen.—The first and last years of Simon were disturbed; the rest were spent in peace. He began A. 170. C. xiii. 41. W.—Nothing can be added to the praise bestowed upon this great man. C. xiv. 4. &c. Josephus (C.) and the author of 4 Mac. i. (or xx. Arab. H.) give a fabulous account of the siege of Doch. Ant. xiii. 14. and Bel. i. 2. See Salien, A. 3919, and Usher, 3869.

VER. 17. *Treachery*. Syr. "crime." Gr. also, "revolt." It seems that king Antiochus participated in this murder, and had promised the government of the country for a reward.

VER. 24. *Father*. Such annals were kept; and from these Josephus has collected his account of the latter times. C.—Some think that the Fourth B. of Mac. contains an extract of the work here mentioned. Six. Bib. i. Read 2 B. i. 1. W.—What is preserved in the seven middle chapters in the Arab. version is given by Calmet, who omits the 19 first and 32 last chapters. The whole has been published by Desprez. It differs in many points from Josephus, in the history of Hircan. A. 3869, Sidetes besieges the new governor in Jerusalem, and after granting him a truce, during the octave of tabernacles, makes peace on very hard terms. Hircan takes money from the tomb of David, or rather from the secret treasures of the kings of Juda, and attends the king in his expedition into Persia, where Sidetes is slain, and the Macedonian yoke is entirely thrown off. A. 3874. The pontiff obliges the Idumeans to receive circumcision the following year. In 3877, he renews the alliance with the Romans. 4 B. iii. Soon after, the Jews write to their brethren at Alexandria. 2 B. i. 10. In 3894, Hircan undertakes the siege of Samaria, which his two sons continue. They defeat Antiochus of Cizicum, while Hircan puts Lathyrus to flight, and Samaria is razed to the ground. After a reign of twenty-nine years, Hircan dies. A. 3898. Eus. Dem. viii. 2. C.—Aristobulus, Alex. and Hircan, his children, succeed in order. Alexander Janneus, the son of the last, reigns prosperously, and his widow is afterwards regent for nine years. Her eldest son, Hircan, being opposed by Aristobulus, the interference of Pompey is desired. He takes the latter prisoner to Rome, A. 3955, when Augustus came into the world.—Cæsar being made dictator, liberated Aristobulus, who was now pontiff; but Pompey caused him, and Alex. his son, to be slain. Antipater, who had adhered to Hircan, procures Phasael and Herod, his sons, to be made governors of Judea and Galilee. The latter married Mariamne, daughter of Hircan, and the last of the Asmonean family, whom he afterwards put to death. He wrests the kingdom from Aristobulus; and having offended the people by some heathenish structures in compliment to Aug. endeavours to please them by rebuilding the temple, A. 3982. Not long after, Christ appeared; and thus we are brought to the more happy days of the gospel. H.

THE SECOND BOOK OF MACHABEES.

THIS Second Book of Machabees is not a continuation of the history contained in the First; nor does it come down so low as the First does, but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the First Book, relating to the state of the Jews as well before as under the persecution of Antiochus. The author, who is not the same with that of the First Book, has given (as we learn from C. ii. 20. &c.) a short abstract of what Jason, of Cyrene, had written in the five volumes, concerning Judas and his brethren. He wrote in Greek, and begins with two letters, sent by the Jews of Jerusalem to their brethren in Egypt. Ch.—Hence the whole book has been considered by some as an epistle. Cotel. Can. Ap. p. 338.—But it is easy to distinguish the letter from the history, (C.) to which a preface is prefixed. C. ii. 20. Yet the Alex. copy has at the end, "A letter concerning the acts of Judas Mach." H.—The appendix of two epistles was added to the First Book by him who wrote the second, (W.) abridging the work of Jason. H.

CHAP. I.

Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.

TO the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year [a] one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of scenopegia, in the month of Casleu.

10 In the year [b] one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

16 When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked.

[a] A. M. 3861. A. C. 143.

[b] A. M. 3880. A. C. 124.

CHAP. I. VER. 1. *Egypt.* They are invited to worship at Jerusalem. M.—It seems these were most considered; perhaps being more numerous. C.—They had also a schismatical temple. H.

VER. 7. *Demetrius* Nicator. The date refers to what goes before.—*Nine.* This author dates from autumn, whereas the preceding begins the era of Seleucides, in spring, which accounts for the apparent contradictions. C.—*Trouble.* As they had written when in distress, so they now testify their joy and gratitude to God, begging their brethren to keep the dedication of the new altar. W.—This first letter, sent during the heat of the persecution raised by Epiphanes, is lost.—*Kingdom.* Judea was then tributary to Egypt; yet Jason applied to the Syrian monarch, and instead of waiting for the death of Onias III. wished to purchase his dignity, and to change the manners of the people. Josephus gives contradictory accounts of these affairs, (C.) if he be really the author of 4 Mac. H.

VER. 8. *Flour,* (*mincha*) including corn, &c. After Judas had purified the temple, the usual sacrifices were offered. C.

VER. 9. *Scenopegia;* viz. the *encenia,* or feast of the dedication of the altar, called here *scenopegia,* or feast of tabernacles, from being celebrated with the like solemnity. Ch. C. x. 6.—The real feast occurs in the month of Tisri. C.

VER. 10. *Eight.* Thus the preceding letter is dated, according to many, (M.) as there was no Judas or Aristobolus known at this time. But Judas, the Essene prophet, (C. ii. 14. W.) must have flourished about that period; (Jos. Ant. xiii. 19. C.) and one Aristobolus wrote something in the Scripture for Philometor. Clem. Strom. v. Eus. Hist. ii. 17.—After Philadelphus, the kings of Egypt had commonly Jews among their preceptors. Rupert, Vict. x. 15.—This person is supposed to have instructed Physcon. C.

VER. 11. *King.* Antiochus Sidetes, who began to make war upon the Jews, while Simon was yet alive; (1 Mac. xv. 39.) and afterwards besieged Jerusalem, under John Hircanus. So that the Judas here mentioned (v. 10.) is not Judas Machabeus, who was dead long before the year 188 of the kingdom of the Greeks, for he died in the year 146 of that epoch; (see above, 1 Mac. c. ii, v. 70, also the note on chap. i, v. 2.) but either Judas, the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy, who flourished about that time. Ch.—Epiphanes may as well be meant. The ancestors of those who wrote resisted him.

VER. 12. *Persia.* This country is not specified in the Rom. and Alex. Sept. Other copies have, "He *God* made them who attacked the holy city flee in swarms to Persia." Syr. Vat.—The name of Persia now comprised all the dominions of Antiochus; Rupert understands Sidetes. C.

VER. 13. *Nanea.* A Persian goddess, which some have taken for Diana, others for Venus. Ch.—Her temple at Ecbatana was renowned. 1 B. vi. 1.

VER. 14. *Dowry.* Thus the pagans played with religion. M.—Anthony having espoused the Minerva of Athens, required the city to give him 1000 talents for her portion. Dion. Seneca, suasov. 1.—Heliogabalus and Caligula pretended to marry the celestial Venus or the moon. C.

VER. 16. *Slew.* Lit. "struck." Gr. "stoned." Yet Epiphanes escaped. (C. x. 9. and 1 B. vi.) having received some wounds. But a fall from his chariot, and vexation, hastened his death. H.—Some of his followers, who had advanced farther into the temple, perished. C.

VER. 18. *Scenopegia.* The dedication was observed by the people bearing branches, in memory of their late forlorn condition on the mountains. H.—See v. 2.—*Fire.* This feast occurred in Tisri. 2 Esd. viii. 1. 14. C.

18 Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: O LORD God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king,

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them:

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God.

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, [a] as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents. and he took and distributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

CHAP. II.

A continuation of the second letter. Of Jeremias's hiding the ark at the time of the captivity. The author's preface.

NOW it is found in the descriptions of Jeremias, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain [b] where Moses went up, and saw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 Then some of them that followed him, came up to mark the place: but they could not find it.

[a] Deut. xxx. 3. and 5. Infra ii. 18.

[b] Deut. xxxiv. 1.

VER. 19. *Persia.* Babylonia, called here Persia, from being afterwards a part of the Persian empire. Ch.—Thus S. Chrys. (H. 6. in Mat.) says, the Jews were delivered from "the Persian captivity." W.—All beyond the Euphrates was now called Persia.— *Valley* of Topheth, where (C.) it is still shewn. Doubdan. —The miraculous pit was enclosed by Artaxerxes. C. v. 33. H.—Four miracles occurred respecting this fire. v. 20. 22. 32. W.

VER. 21. *The priest.* Gr. "Nehemias ordered the priests to sprinkle with the water both," &c. H.—Modern Jews say the sacred fire was not in the second temple. But Gorionides and 4 Mac. admit this fact. C.—Elias obtained fire upon his sacrifice nearly in the same manner. H.

VER. 23. *Jonathan,* one of the chief priests; perhaps Joiada, Eliasib's son. C.

VER. 29. *Spoken,* promising these favours. Deut. xxx. 3. H.

VER. 32. *Altar.* This second flame came immediately from heaven, and overpowered that proceeding from the mud. C.

VER. 34. *A temple.* That is, an enclosure or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a holy place. Ch.—Such open enclosures are often styled temples. C.—Gr. "But the king enclosing it, made it sacred, (ἱερὸν) having examined the fact." H.

VER. 35. *Hand.* The copies vary much. La Haye.

VER. 36. *Nephthar,* or rather Necphar. Grot.—*Nephi.* Gr. has the former word. Rom. copy and Syr. Naphtai; may be derived from Chal. *phetir,* "pure, unmixed." C.—Nephthar may signify "deliverance," as sacred things are rescued from common use. W.

CHAP. II. VER. 1. *The descriptions.* That is, the records or memoirs of Jeremias, a work that is now lost. Ch.—It was extant, B. C. 142. C.—S. Ambrose (Of. iii. 14.) writes at large concerning this miracle. W.

VER. 2. *Of them.* He alludes to his epistle, (C.) Bar. vi. 11. W.

VER. 4. *And the ark.* These were not taken by the Chaldeans. Jer. lii. M. —Whether they were removed before or after the capture of the city, is disputed Salien, A. 3446.—Besides the authority of this book, it is most probable that Jeremias should have preserved them, as he was high in favour. Jer. xxxix. 11. W.—Hence most believe that Nabuzardan granted him leave. C.—Eupolemus says Nabuchodonosor did this after he took the city. Eus. præp. ix. 39.—Others think the prophet removed them under Joakim, having informed only a few of the priests. N. Alex.—*Mountain;* Nebo. Deut. xxxii. 49.

VER. 7. *Mercy.* Whether the ark, &c. were in the second temple, as this seems to insinuate, has been much debated. The negative seems best established

7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, [a] and as he shewed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 [b] And as Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust: [c] so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

11 And Moses said: [d] Because the sin-offering was not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.

13 And these same things were set down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings, and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore, if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

17 And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

18 [a] As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar.

21 As also the wars against Antiochus, the illustrious, and his son, Eupator:

22 And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency shewing mercy to them.

24 And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

26 We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat.

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

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[a] 3 Kings viii. 11. 2 Par. vi. 14.—[b] Lev. ix. 24.—[c] 2 Par. vii. 1.

[d] Lev. x. 16. and 17.—[e] Deut. xxx. 3. and 5. Supra i. 29.

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and these promises refer to the Messias, prefigured by the ark. God wished to withdraw the Jews by degrees from their attachment to these sensible things, and to raise their minds to those of a more spiritual nature. S. Amb. Rupert, &c. C. Diss.—Salien (A. 3609) proves at large, that the ark was discovered at the same time as the sacred fire. M.—Yet Josephus (Bel. vi. 6.) testifies, that nothing was found in the holy of holies when the Romans took it. Hence others think that the ark will be produced to the Jews by Enoch and Elias. Ribera in Agg. i. Tournem.—The first opinion gives most satisfaction. When Christ collected his disciples, he received testimony from the Father and from the Holy Ghost in a bright *cloud*. The figures of the law are at an end, and there will be no need of restoring them at the consummation of all things. H.

VER. 9. *Treated.* Gr. "He was manifested, and like one possessing wisdom, he," &c. H.—On this occasion, Solomon chiefly displayed his wisdom, praying aloud.

VER. 10. *As.* Both dedications lasted eight days, and fire descended. Lev. ix. 23. and 2 Par. vii. 1.

VER. 11. *Consumed.* He alludes to what Moses said after the death of Nadab. Lev. x. 16. C.—Fire consumed the sin-offering as well as the rest.

VER. 13. *Set down.* Gr. "explained."—*Books.* The Scriptures were not lost. M.—Perhaps before this time no complete collection of them had been made. Esdras would point out and help to discover what had been written. C.—The senate of the nation was also present. Simon Crit. i. 1.—*David:* the psalms. All the other books may be designated under the name of *prophets.* H.—*Kings;* Cyrus, &c. 1 Esd. vi. 3. &c. Josephus has inserted many such letters in his work. They were like the title-deeds of the nation. C.—*And.* Gr. "regarding the presents;" *αναθεματων.* H.

VER. 14. *Judas.* This seems to be the Essene, who with others wrote this epistle; (C. i. 10. W.) or rather (H.) the Machabee, who was as solicitous to preserve the sacred books as Antiochus was to destroy them. 1 B. i. 59. and ii. 48. It is said that another assembly met to admit such books into the canon as had been written since the days of Nehemias.

VER. 15. *Things,* collected by Judas. The Bible had been translated into Greek before. But some records might still be wanted by the Jews in Egypt. C.

VER. 16. *The purification.* This is the feast of the purifying or cleansing of the temple, (Ch.) the 25th of Casleu. C. i. 9. 18.

VER. 18. *Place.* They had now liberty to return. What, therefore, can they mean but the coming of the Messias, who was shortly expected? C.—Many Jews at this time were scattered in other countries, and did not choose to return, like those of Egypt. The people of Judea wish all would live together, as they had done under Solomon. H.

VER. 19. *Place.* Read C. xv. 38. After the author had written this appendix to the former book, he resolved to add an epitome of the history. Hence in this preface he informs us of the subject, method, reason, and diligence of his short work. v. 20, 24, 5, 6, 9. W.—This piece is very elegant, and contains several rules for writing history. The author was a Jew as well as Jason. v. 24.

VER. 22. *Manifestations:* heavenly apparitions. C. iii. 25. and v. 2. C.

VER. 25. *Multitude.* Gr. also, "confusion of numbers, and the difficulty attending those who wish to dive into *συγκυλισθαν,* (H.) or to include *much* (C.) historical relations on account of the quantity of matter." H.

VER. 27. *No easy task,* &c. The spirit of God, that assists the sacred penman, does not exempt them from labour in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So S. Luke wrote the gospel, *having diligently attained to all things.* Lu. i. 3. Ch.—This evangelist had to inquire of others. W.—Inspiration preserves from all danger of mistake. When something future is *revealed,* there is less difficulty, as God must then dictate the very words. Hence Jeremias wrote with the utmost ease, as Baruch testified. Jer. xxxvi. 18. 32. H.—The prophets had, therefore, only to write or speak from the mouth of God. Others were excited by him to treat of history, &c. and were preserved from error, but not from labour. Bellar. Verb. i. 15.—In vain then do our adversaries attempt to prove that this book is not inspired. M.

VER. 28. *Others.* Gr. "have no easy task, so," &c. H.—He alludes to the custom of choosing a master of the feast, who had to strive to give general satisfaction. Eccli. xxxii. 1. Est. i. 8. C.

VER. 29. *Authors.* Gr. "the writer." H.—Jason resembles an excellent painter, of whose work we desire to give a copy (C.) in miniature, (H.) relying

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

THEREFORE, when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest, and the hatred his soul had of evil,

2 It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

5 And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Celosyria, and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celosyria and Phenicia, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

11 And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus, *son* of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold:

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

15 And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

19 And the women, girded with haircloth about

entirely on his veracity. Sa.—Yet as the Church esteems this work to be canonical, what is extracted must be true, and inspired, though the writer seems not to have known that he had such a privilege. God might still guide his pen. M.—The orignal might also be the work of a sacred writer, as many such appear to have been lost. If it were not, what is here selected cannot be questioned. S. Paul quotes some passages even from heathen poets, which in those cases were true, and thus became part of the word of God. H.

VER. 30. *Master.* Such is Jason. I only paint some parts. C.—*Paint.* Gr. "to burn in and represent to the life, must," &c. H.—The ancients painted the walls, preparing them by fire, &c. Vitruv. vii. 5. Jos. Ant. xvii. 12. C.

VER. 32. *Nice.* Gr. ἐξεργαστικον, "elaborate disquisitions." Both must equally seek the truth: but long details are not expected in abridgments as they are in a full history. H.

VER. 33. *Itself.* The account of Alex. should be read next, 1 B. i. W.

CHAP. III. VER. 1. *City.* Three things contribute to the well ordering of a state: first, the agreement of the principal men; secondly, the observance of the laws; and thirdly, the eminent virtue of the ruler. While three other things disturb it: first, the obstinacy of transgressors who refuse correction; secondly, their malice, seeking revenge against superiors; and thirdly, the avarice of princes, endeavouring to rob the public treasury. v. 4. W.—*Onias* III. son of Simon II. C. xv. 12. C.

VER. 2. *Place;* city. H.—See the letter of Antiochus the great. Jos. Ant. xii. 3. C.

VER. 3. *Seleucus,* son of Antiochus the great, and elder brother of Antiochus Epiphanes. Ch.—His sending Heliodorus has tarnished his memory.

VER. 4. *Overseer* for repairs, which laics might be; (2 Par. xxxiv. 8. C.) or Simon was advocate, (Grot.) like the Church defenders, so often mentioned in the councils. C.—*To bring.* Gr. "about disorder in the city." H.

VER. 5. *Apollonius,* whom Jonathas defeated. 1 B. x. 69.

VER. 6. *Store.* He knew that the king provided victims. As Philopator was then in want of money, to pay the tribute imposed by the Romans on his father, he easily persuaded himself that he might seize such a common stock, the state requiring (C.) that individuals or cities (H.) should not be too rich.

VER. 7. *Affairs.* Gr. Rom. Some copies read "effects," or money. All this is related of Apollonius. 4 Mac. i.

VER. 10. *And provisions* is not in Gr. or Syr. C.—Something was to be given for such feasts; (Deut. xiv. 28. Lyr. M.) or people deposited in the temple their treasures; as all nations have judged that they would be there most secure. Grot. T. C.

VER. 11. *Tobias,* or rather "son of Joseph and grandson of Tobias." Jos. Ant. xii. 4.

VER. 12. *Done.* It was contrary to justice.

VER. 19 *Shut up.* Hence they were styled *alamoth,* "hidden," till they

their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

20 And all holding up their hands towards heaven, made supplication.

21 For the expectation of the mixt multitude, and of the high priest, who was in an agony, would have moved any one to pity.

22 And these indeed called upon almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.

23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

24 But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

25 For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet, and he that sat upon him seemed to have armour of gold.

26 Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

27 And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.

28 So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

29 And he indeed, by the power of God, lay speechless, and without all hope of recovery.

30 But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.

32 So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

38 If thou hast any enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the visiter and protector of that place, and he striketh and destroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out in this manner.

CHAP. IV.

Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.

BUT Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

4 Onias, considering the danger of this contention, and that Apollonius, who was the governor of Celosyria, and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

5 Not to be an accuser of his countrymen, but with a view to the common good of all the people.

6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:

8 [a]And went to the king, promising him three hun-

[a] A. M. 3829. A. C. 175.

were married. Nothing could give a better idea of the distress of the city. C. —These virgins remained in places near the temple, spending their time in prayer, fasting, and works of piety, till they were espoused. 1 K. ii. 22. S. Amb. virg. 1. S. Nys. or Nativ. S. Damas iv. 13. W.—There also pious widows dwelt.—*Walls* of the temple, which they were not allowed to pass. M.—The city seemed to be taken by an enemy. C.

VER. 21. *Expectation.* Gr. "prostration." H.—It was not unusual to see the Jews fall prostrate on such occasions, to move God or the enemy to pity, v. 15. Judith iv. 9 C.

VER. 24. *Obey.* Gr. "attend." They designed to plunder, but in vain. H.

VER. 25. *Horse.* Fiery horses took Elias from the earth, (4 K. ii. 11.) and the mountain where Eliseus was seemed full of such, (Ib. vi. 17.) which is not less wonderful than what we read here. See S. Amb. (Of. i. 29.) treating of this history. W.

VER. 39. *Visiter.* Gr. "epopt," (H.) or inspector. C.—So those who had the care of a thing were styled. M.

CHAP. IV. VER. 1. *Evils.* Thus traitors generally calumniate good governors. The best remedy on such occasions is to apply to those in higher power, rather than to the people, who are but too often prone to favour the factious. W.

VER. 2. *To the.* Gr. "of the affairs, who was the benefactor of the city." H.

VER. 3. *Friends.* He had gone to Apollonius.

VER. 4. *King.* Philopator, (M.) who knew the real state of the matter.

VER. 7. *Antiochus* Epiphanes, who usurped the crown. C. i. 11.

VER. 8. *Sixty.* We find 3660 in 4 Mac. which sum is quite exorbitant.

dred and sixty talents of silver, and out of other revenues fourscore talents.

9 Besides this he promised also a hundred and fifty more, if he might have licence to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians.

10 [a] Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, [b] under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best:

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

[a] A. M. 3830.—[b] 1 Mac. i. 15.

19 The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius, the son of Mnestheus, was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem.

22 Where he was received in a magnificent manner by Jason, and the city, and came in with torch lights, and with praises, and from thence he returned with his army into Phenicia.

23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

28 [c] For to him appertained the gathering of the taxes: wherefore they were both called before the king.

[c] A. M. 3834. A. C. 170.

VER. 9. *Youth*, under fourteen, to exercise. Vitruv. v. 11.—Men did the like naked in the gymnasium, as women did apart at Lacedemon. Jason wished to make his countrymen adopt the pagan customs, which tended to corrupt their morals. v. 12. C.—*Antiochians*, to please the vanity of Antiochus, (Serar.) or that they might enjoy the like privileges. Salien. M.

VER. 10. *Rule*, as high priest. v. 21 and 50.

VER. 11. *Alliance*, afterwards under Judas. 1 B. viii. 17. C.—John had procured real advantages for the city. M.

VER. 12. *Houses*. Gr. "he led them under the cap;" *petasus*, sacred to Mercury, or rather to Bacchus, and the emblem of liberty. C.

VER. 13. *Now*. Gr. "Thus it was the height of hellenism, and the increase of foreign customs through," &c.—*No priest*. He did not deserve the title, though he was really a descendant of Aaron. Gr. "not high priest." H.

VER. 14. *Temple*. Where true religion is abolished, most people follow none; but rather apply themselves to vanity and worse sins. W.—*Allowance*. They contributed money, (Grot.) or rather strove to obtain the prize. C.—*Discus*: "a round stone, with a hole in the middle." Prot. marg. H.—People threw it as high or as far as they could, having one foot up and the other upon something resembling a pine-apple. This game was very ancient. Odys. θ. Metam. x.—Gr. "after the invitation of the discus:" the prize was placed in the midst to excite emulation.

VER. 15. *Glories*; the honour of being gymnasiarch, or agonothete. C.—They sought after *corruptible crowns*, while many pay no regard to heaven. 1 Cor. ix. 25. H.

VER. 16. *Dangerous*. Gr. "misery, and those whose institutes they zealously adopted, and whom in all they wished to resemble, the same they found their enemies and chastisers." H.—God thus punished (C.) their perfidy. H.

VER. 18. *Fifth*; perhaps in imitation of the Olympic games, (M.) first instituted at Elea, and afterwards at Alexandria, Athens, &c. Grot. C.

VER. 19. *Sinful*. Gr. "spectators, being Antiochians, to carry 300 drachmas." H.—*Didrachmas*, or double drachmas of Alexandria, which amount only to one Roman. Hence Greek interpreters generally express thus the half sicle. —*Silver*, or money; (C.) gold. M.—Thus the value would be fourteen times greater. C.—In a MS. of Arundel, 3300 occurs, (Usher.) as well as in the Syr. C.—*Necessary*. Lit. and Gr. "proper." Grabe supplies this as far as *but*, v. 20. H.

VER. 20. *Galleys*, or adorning them for the sports. The deputies were ashamed to comply with Jason's order; or they judged this use of the money more agreeable to the king. C.—Go to 1 B. i. 17. W.

VER. 21. *Treat*. Gr. "when king Ptolemy Philometor ascended the throne;" πρωτοκλισια. H.—Grotius would substitute πρωτοκουρια, "the first hair cutting," which was a great festival, the hair being presented to some deity. Apollonius was sent under the pretence of honouring Philometor, but in reality to sound the dispositions of the nobility respecting the claims of Epiphanes to be the king's tutor. Cleopatra died this year, A. 3831. The regents of Egypt demanded Celosyria, her portion, and war commenced. C.—Epiphanes pretended to defend Philometor against his younger brother, (Livy xliv.) but he wished to seize the kingdom. 1 B. i. 17. W.

VER. 22. *Lights*, usual in testimony of joy. C.—The roofs at Athens were all illuminated when Anthony entered; (Plut.) and Cæsar ascended the capitol, while forty elephants on each side bore torches. Sueton. xxxvii.

VER. 23. *Brother*, and of course a Benjamite, so that the usurpation was doubly criminal. T.—But S. Tho. Petau, &c. suppose that he resembled Simon in guilt, or was his brother-in-law. Josephus informs us that Menelaus was brother of Onias and of Jason; though his authority is not great, as he contradicts himself, (Ant. xii. 6. and xv. 3. see C. i. 7. C.) though not in this point

29 And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochis, the king's concubine.

31 The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities:

33 Which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch, beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

37 Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

48 Thus they that persecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

CHAP. V.

Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.

AT [a] the same time Antiochus prepared for a second journey into Egypt.

2 And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and

[a] A. M. 3834. A. C. 170.

H.—By the law, those of the tribe of Benjamin could not be priests. Thus the succession was broken and restored in Mathathias. 1 B. ii. W.

VER. 29. *Succeeding* to the high priesthood, (Gr. H.) after the death of Menelaus. Jos.—Yet some think he was only his "vicar," διάδοχον, (Grot. Usher) and he seems never to have been recognised. C.—*Was.* Gr. "*left* Crates, who was over the Cyprians," to act for him, while he went to arraign Menelaus, or to testify that he had demanded the money in vain. H.

VER. 30. *Mallos*, in Cilicia. The Greek cities were more delicate in this respect than those of Persia, which were frequently given to the king's wives or friends.

VER. 32. *Temple.* He was no longer there, but Lysimachus complied with his orders, (C.) v. 39, or Menelaus had taken the vessels with him. H.

VER. 33. *Daphne.* This was a famous asylum, to which Onias retreated without worshipping Apollo. He had gone to Antioch to answer the calumnies of Simon; and though Jason got his place, (C.) the king could not help respecting him, (H.) and wept at his death. This is the highest praise of Onias, as even such a monster acknowledged his merit. C.—Cæsar wept when the head of Pompey was shewn to him. V. Max. i. 5.

VER. 35. *Man.* The people, (W.) and even the king, admired his solid piety. Thus (H.) the Tyrians buried the innocent. v. 49. W.

VER. 40. *Tyrannus.* One of this name occurs Acts xix. 9. Gr. "Auranus," (H.) or one from Auran, near Damascus.

VER. 41. *Ashes.* Gr. adds, "lying there," (H.) in the temple, near the altar, or in the place assigned for them. Lev. i. 16. C.

VER. 45. *Ptolemee*, the son of Dorymenus, a favourite of the king, (Ch.) whose perfidy had procured him the government of Celosyria. C. x. 3. and 1 B. iii. 38.

VER. 46. *Court.* Gr. "peristyle," or gallery supported by pillars. C.

CHAP. V. VER. 1. *Second.* After he had sent Apollonius, he proceeded no farther than Joppe and Jerusalem; being perhaps afraid of the Romans. C. iv. 21. Three years after, as the regents of Egypt demanded Celosyria, he went to meet them in their own country. A. 3834.

VER. 2. *Days.* These things were not seen only by people inclined to superstition, or for a short time. There must be true prodigies, as so many false ones have been published. Josephus records what happened before the last siege of Jerusalem, de Bel. vii. 12. C.—Miraculous visions foreshew the wrath of God against sinners, and admonish all to repent, as the emperor Charlemagne interpreted the appearance of a great comet. Fascic. rerum. W.—Yet such things are sometimes only natural effects, which the ignorant misapply. This was not here the case. H.

casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred, is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

7 Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.

8 At the last, having been shut up by Aretas, the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

9 And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

11 Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms,

12 And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

13 Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants.

14 And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough, he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place:

18 Otherwise had they not been involved in many sins, [a] as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption.

19 But God did not choose the people for the place's sake, but the place for the people's sake.

20 And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Garizim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his com-

[a] Supra iii. 25. and 27. A. M. 3834. A. C. 170.

VER. 5. *Dead.* This rumour caused much evil to the Jews. Antiochus was informed that they had rejoiced at the news, and therefore fell upon the city.

VER. 6. *Evil,* as the numbers are thus lessened. Thus Tacitus, speaking of the civil wars between Otho and Vitellius, says, *detestanda vota, inter duos quorum bello solum id scires deteriorem fore qui vicisset.*

VER. 8. *Shut up* in prison, out of which he escaped to Egypt; (M.) or he was hard pressed, (C.) or accused. Grot.

VER. 9. *Lacedemon.* Lit. "the Lacedemonians," (H.) who served in the army of Philometor. Grot.—It is certain that this nation was then part of the Achean league, in alliance with Egypt. Polyb. C.—*Kindred.* The Spartans sprung from Abraham. 1 B. xii. 2. (W.) 21. C.

VER. 10. *Burial.* Such as was not refused to strangers. The thirty pieces of silver purchased ground for that purpose. Mat. xxvii. 7. C.

VER. 11. *Alliance* with him, or refuse to submit. H.—The enterprise of Jason, and the account of their rejoicing, made him form this judgment.—*Arms.* Josephus (B. i. 1. and vi. p. 929) says the Jews came to meet him, and that he besieged and took the city. But (Ant. xii. 7.) he asserts that his partisans opened the gates without fighting. How shall we reconcile these things!

VER. 14. *Slain,* or sold, the latter amounting to one-half of the 80,000.

VER. 19. *Place.* Temples and victims are for our own advantage. Is. i. 11. Jer. vi. 20. and 3 K. viii. 27. God has often suffered sacred places to be profaned, when piety had been disregarded. C.—All religious rites are designed for God's glory and men's welfare; and hence, when they cease to serve God, the holy things are destroyed or taken away. W.

VER. 21. *Foot.* These are hyperbolical expressions, denoting the extravagance of Epiphanes after victory. Thus Xerxes made a bridge to join Asia and Europe together; and Caligula made one on the Lucrine lake, that he might have the pleasure of riding upon it. Just. 2. Sueton.—Epiphanes had met with little resistance, so that he had no reason to boast.

VER. 23. *Garizim,* or the country of Samaria, over which Andronicus alone was governor.—*Who bore.* Gr. and Syr. read in the singular, as this regards Menelaus.

VER. 24. *He.* Syr. "Epiphanes."—*Hateful.* Gr. μυσαρχην, (H.) "prince of Mysia," (Grot.) or of sinners. H.

VER. 26. *To see,* or celebrate the festival. 1 Mac. i. 30. &c. C.

VER. 27. *Was the tenth.* That is, he had nine others in his company. Ch.—He was the tenth lawful pontiff, under the Greeks. W.—Judas is specified, because he was the most renowned. His father and five sons, joined by four others

pany: and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAP. VI.

Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.

BUT not long after the king sent [a] a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Garizim, of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils, and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

5 The altar also was filled with unlawful things, which were forbidden by the laws.

6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

7 But they were led by bitter constraint on the king's birth-day to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 [b] For two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time, but are presently punished.

14 For, not as with other nations, (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins)

15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity, he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar, one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man,

[a] A. M. 3837. A. C. 167.—[b] 1 Mac. i. 68.

retired into desert places, and eat what they could find. C.—These ten dwelt in the mountains. Salien.—They were conducted to battle by Judas, (H.) the Decurio. M.

CHAP. VI. VER. 1. *After*, A. 3837.—*Old*, or senator. Gr. "Atheneus," or "an Athenian senator."

VER. 2. *Olympius.* They thought this idol agreed best with the idea of the God of heaven, changing the names of the deities, where they had dominion. Other nations made no resistance: but the Jews knew better. C.—*Garizim;* viz. the temple of the Samaritans. And as they were originally strangers, the name of *Hospitalis* (which signifies *of* or *belonging to strangers*) was applicable to the idol set up in their temple. Ch.—The Samaritans in time of danger, denied that they had any thing to do with the Jews, pretending to be of Sidonian extraction. They even requested that their temple might be dedicated to the Greek Jupiter. Jos. Ant. xii. 7.—Yet Epiphanes chose "the Hospitaller." C.—Sannaballat procured this temple to be erected in the days of Alexander; and Ananias built another in Egypt, under Philometor. Both were schismatical. Jos. Ant. xi. 8. and xv. 6. W.

VER. 4. *Lewd.* Priests on duty were not even allowed to approach to their wives, and the most pure women had no right to go into the interior of the temple. C.—*And.* Gr. "in the courts, and also bringing in improper things." H.

VER. 6. *Jew.* None did this except he were legally questioned. It would have unnecessarily brought on a persecution. H.—The very name was become criminal, as that of Christian was afterwards. C.

VER. 7. *Sacrifices.* Gr. "each month, to the sacrifice (and feast) of entrails," (H.) which were given back to him who presented the victim. Grot.—The eastern kings celebrated their birth-days; Epiphanes did it every month. 1 B. i. 61. Mat. xiv. 6.—*About.* Gr. "to follow the march;" κομπευειν. C.—Prot. "to go in procession to Bacchus, carrying ivy." Ward (Err. p. 114) reads κομπαδευειν, and refers the reader to the lexicon to see if there be any thing in it like the Catholic processions, or whether it signify so much as "to go about," as other Prot. Bibles translate it. These interpreters frequently used Catholic terms, where they might render them odious. Id. H.

VER. 8. *Ptolemeans*, who resided at Ptolemais. C.—Most Gr. copies have Ptolemee. C. iv. 45. H.—We find that many of the neighbouring nations invaded the Jews, but were repressed by Judas. 1 B. v. 15.

VER. 10. *Women.* See 1 Mac. i. 64. &c. C.—Besides the former massacres, (C. v.) four great martyrdoms are here recorded: first, of two women, with their children; second, of others keeping the sabbath; third, of Eleazar, ninety years old; and fourthly, of the seven brethren, with their mother. C. vii. W.

VER. 11. *Philip*, the governor of Jerusalem. Ch.—C. v. 22. H.—See 1 B. ii. 31. C.

VER. 12. *Now.* A necessary caution for the weak in times of persecution. W.—See C. vii. 32. Judith viii. 22. and 1 B. ii. 52.

VER. 13. *Punished*, lest they should become incorrigible. When God neglects to do this, his anger is most terrible. Ezec. xvi. 42. C.

VER. 14. *Sins.* God seems at present to take no notice of the crimes of the Gentiles, or he exterminates them at once, as he did the Chanaanites, Sodom, &c. But the Jews he corrects for their amendment and trial. The sages of paganism never inculcated such excellent maxims.

VER. 18. *Scribes;* a priest. S. Amb.—He suffered at Antioch, before the king. C. vii. 1. Joseph. l. 2.—The Fathers highly extol his fortitude and virtue, styling him the *father* of the seven brothers, and the protomartyr of the old law. C.—Yet we find others unnamed suffering before him. v. 10. H.—Eleazar was learned in the Scriptures, and in all divine and human knowledge. W.

VER. 19. *Hateful.* Gr. "criminal life, and went first of his own accord to be bastinaded;" τυμπανιζεσθαι. H.—S. Paul probably alluded to this torment, Heb. xi. 35. It was used among the Jews. C. Diss.

VER. 20. *Life.* He would not eat swine's flesh to save it. Gr. "But spitting it out, (as those ought to come forward who expect to be tortured; or avenged. αμυνεσθαι) of which things it is not lawful to taste through love of life." H.

VER. 21. *Wicked pity.* Their pity was *wicked*, in as much as it suggested that wicked proposal of saving his life by dissimulation. Ch.—To feign or make outward shew of consenting to a false religion, is never lawful. W.—Gr. "They were set over that wicked feast *or* sacrifice," σκλαγχνισμῳ, (H.) in which the entrails were eaten. C.—In this sense the term is used v. 7 and 8 by the Vulg. Here *Pity* is preferred, as the man seemed to be actuated by it. H.—This gen

taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice:

22 That by so doing he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.

23 But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24 For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.

26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27 Wherefore, by departing manfully out of this life, I shall shew myself worthy of my old age:

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned: and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear thee.

31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

CHAP. VII.

The glorious martyrdom of the seven brethren and their mother.

IT [a]came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die, rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry, commanded frying-pans and brazen cauldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleasure in us, [b]as Moses declared in the profession of the canticle; And in his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

9 And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11 And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner.

14 And when he was now ready to die, he spoke

[a] A. M. 3837. A. C. 167.

[b] Deut. xxii. 36.

erous martyr would not scandalize the weak, by doing a thing in itself lawful, which would have been deemed a prevarication. He was guided by those excellent maxims which Christ, S. Paul, and S. Saba (Mart. Ap. xii.) have inculcated and practised. Mat. xviii. 7. and Rom. xiv. 14. and 1 Cor. viii. 4. 10. C.

VER. 23. *The other.* Lit. "hell," or the grave. H.—Under the old law the saints could not enter heaven, but at their departure were detained in limbo. W.—Some holy doctors have declared that they would rather go to hell than commit a sin. S. Ans.—They understand by hell the torments of that place, but not the opposition to God's will, which is found in the damned, and constitutes one of the greatest of their pains. H.

VER. 24. *Age.* "Old age ought to be the haven, not the shipwreck, of a former life." S. Amb. de Jacob. W.

VER. 26. *Dead.* Nothing could be more express for the torments after death. As the time of the Messias drew near, these truths were more developed. C. vii. 9. Wisd. v. 16. Ps. i. 6. C. Grot. Mat. xii. 32.

VER. 30. *Pains.* Some of the martyrs seem not to have felt their torments. God made them suffer no more than they could bear. H.

CHAP. VII. VER. 1. *Scourges*, made of leather thongs; *taureis.* H.—These brethren are styled Machabees; as Judas rendered this name so famous, that all who suffered or fought valiantly for religion in those times, went by this appellation. Josephus has much embellished this history, and Erasmus still more. The tombs of these martyrs were shewn at Antioch. C.—Their names are not known. H.—Those who wish to see more, may consult the large discourse of Josephus on the Machabees, (W.) though this work be contested, and S. Cyp. iv. ep. 6. S. Amb. i. of. 40. S. Chrys. Aug. Leo, &c. W.

VER. 6. *Pleasure.* Lit. "be comforted," as the Sept. translate, (H.) Deut. xxxii. 36. It may imply that God will avenge or chastise his servants, and then restore them to favour. This latter sense is here adopted. v. 35.

VER. 8. *Language.* The Jews have always been very attentive to their own language, though they be forced to learn others for the sake of commerce, and to hold conversation with those among whom they live. This young man, no doubt, understood Greek, in which language his brother had probably spoken. The mother addressed her children in the Hebrew or Syriac tongue. v. 21. 27. C.

VER. 9. *Most wicked.* The martyrs have sometimes been inspired by God to

thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee, thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he, looking upon the king,

16 Said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

19 But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words, she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 I beseech *thee*, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sins.

33 And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

34 But thou, O wicked, and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

35 For thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things.

36 For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

38 But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

40 So this man also died undefiled, wholly trusting in the Lord.

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speak in harsh language to magistrates; though their office generally commands respect. H.—*Life.* The resurrection is clearly specified in all these answers. The Redeemer was near at hand. C.—*Christiani fuerunt . . . factis.* S. Aug. ser. i. 2.

VER. 16. *Power.* Nothing could be more free than this answer, which greatly resembles that of Christ. John xix. 11. C.

VER. 20. *Seven.* The last was not yet dead: but he was before this was written, so that the mother's praise was perfect. H.

VER. 22. *Womb.* This has always astonished the learned, the infant being formed often against the woman's desire. Job x. 10. Wisd. vii. 2. S. Aug. anima i. 15. C.

VER. 24. *Despising.* Lit. "despising the voice of the insulter." Gr. "fearing or perceiving that the speech was reproachful." H.—Syr. "turned aside not to hear the reproaches," &c. He did not understand Hebrew; but perceiving the constancy of the young men, he thought that their mother exhorted them to refuse compliance. C.—*Happy.* This is beyond the power of riches or of any king. H.

VER. 26. *Promised.* A promise regards something good; so that if a person should even bind himself by oath to do evil, he must refrain, as to comply would be another sin. W.—This woman *promised* to *counsel*, but not as the king wished, (H.) to gain a prolongation of life and worldly honours for her son. M.—Such an equivocation was lawful. W.—The king might blame himself if he was deceived. H.

VER. 27. *Three years.* So long physicians judged it best for children to suck, till they could take solid meat. Vales. lxxxiii. Gen. xxi. 8. C.—"Chrysippus assigns three years for the nurse." Quint. i. 1.

VER. 28. *Nothing*, not out of pre-existent and eternal matter. S. Aug. Nat. boni xxvi. Rom. iv. 17.—So God can reduce all to nothing. C. viii. 18.

VER. 29. *Mercy*, in eternity of bliss. v. 23. Syr. C.

VER. 36. *Life.* Gr. "short labour of eternal life, are fallen under the covenant of God." H.—They enjoy that life which God promised.

VER. 37. *God.* This was accomplished, v. 17. C. ix. 15.

VER. 38. *Cease.* The persecution was severe, but short. Judas the next year (A. 3838. C.) began to liberate the nation, (H.) by God's mercy. C. viii. 5, 27.

VER. 40. *Undefiled*, by idolatry. We read 4 Mac. that he threw himself into a boiling cauldron; (C.) and Josephus says his mother "jumped into the fire that she might not be touched by any." But this is uncertain. The Church honours S. Apollonia, who acted thus; (Feb. ix.) it is supppsed by divine inspiration. H.

VER. 41. *Consumed.* G. "died" (H.) of joy: (Sixth. Bib. v. Victoria) she placed herself amid the dead bodies, and begged of God to release her soul;

41 And last of all, after the sons, the mother also was consumed.

42 But now there is enough said of the sacrifices, and of the excessive cruelties.

CHAP. VIII.

Judas Machabeus gathering an army, gains divers victories.

BUT [a]Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 And they called upon the Lord, that he would look upon his people that was trodden down by all, and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion.

5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

8 Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, [b]wrote to Ptolemee, the governor of Celosyria and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews:

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And some of them being afraid, and distrusting the justice of God, fled away:

14 Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus, calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover, he put them in mind also of the helps their fathers had received from God: [c]and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

20 And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help

[a] A. M. 3838. A. C. 166.—[b] A. M. 3839.

[c] 4 Kings xix. 35. Tobias i. 21. Eccli. xlviii. 24. Isai. xxxvii. 36. 1 Mac. vii. 41.

which was granted. Arab. Gorion.—But most believe that she suffered martyrdom immediately after her children. Jos. &c.—The Church honoured these martyrs from the earliest ages, and before any other of the Old Testament. We may justly style them the martyrs of the resurrection, as none at that time had spoken of it so distinctly. SS. Naz. Max. of Turin, Gaudentius, &c. have pronounced panegyrics upon them.

VER. 42. *Sacrifices.* Gr. σπλαγχνισμους. C. vi. 21. H.—Read 1 B. ii. 1. where the wars begun by Mathathias, and prosecuted by Judas, are recorded. W.

CHAP. VIII. VER. 1. *Towns.* Lit. "castles." Gr. "villages." It also means a town or village; and at this time, Judas chiefly dwelt in the deserts. H.—Many particulars of this war are found 1 B. iii. C.

VER. 2. *Lord.* Prayer is particularly requisite before battle. W.

VER. 3. *Blood* of the Jews unjustly slain. M.—The voice of Abel's and of Christ's blood is very different. Gen. iv. 10. Heb. xii. 24.

VER. 8. *Philip seeing, &c.* The governor of Jerusalem found himself unable to contend with Judas, especially after the victories he had obtained over Apollonius and Seron. 1 Mac. iii. Ch.—He was left two years before (C.) to afflict the Jews. W.

VER. 9. *Twenty thousand.* The whole number of the forces sent at that time into Judea, was 40,000 footmen and 7,000 horsemen; (1 Mac. iii. 30.) but only 20,000 are here taken notice of, because there were no more with Nicanor at the time of the battle. Ch.

VER. 10. *Talents.* So much the king was in arrear, owing to his prodigality. For which reason he was gone beyond the Euphrates to raise money. His father had to pay the Romans 15,000 talents in twelve years.

VER. 11. *Ninety.* Often (C.) a talent was paid for one slave. Jos. Ant. xii. 4.

VER. 13. *Justice.* Gr. δικην, "vengeance" (H.) against the enemies. C.

VER. 15. *Covenant.* A just and religious cause is the best help in war. W.

VER. 16. *Seven thousand.* In the Greek it is *six thousand.* But then three thousand of them had no arms. 1 Mac. iv. 6. Ch.—If the army was divided into four companies of 1,500, there could be only 6,000. But if Judas had with him 3,000, it would consist of 7,500. C.—*Reconciled.* Gr. "consternated at," &c. H.

VER. 20. *Galatians.* That is, the Gauls, who having ravaged Italy and Greece, poured themselves in upon Asia in immense multitudes, where also they founded the kingdom of Galatia, or Gallo-Græcia. Ch.—This battle is no where else recorded in Scripture. But it seems to allude to the aid given to Soter by the Jews, (W.) when he repulsed the Galatians. Appian.—Antiochus the great rewarded them for their valour shewn in behalf of his father. Joseph. xii. 3. W.—*Six.* Gr. 8,000.—*When.* Gr. "with 4,000 Macedonians; when the Macedonians being at a stand, the 6,000 (Grabe substitutes 8,000) slew twelve myriads," &c. H.—Historians have not specified this irruption, as it had no farther consequences. The Galatians were very powerful under Antiochus the great, and sided with him. The consul, Manlius, made them promise to

they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged, and disposed even to die for the laws and their country.

22 So he appointed his brethren captains over each division of his army; Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy book had been read to them by Esdras, and he had given them for a watch-word, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants.

29 When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

30 Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches, who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his apparel of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

CHAP. IX.

The wretched end, and fruitless repentance of king Antiochus.

AT that time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city; but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews.

5 [a]But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going

[a] 2 Par. xvi. 9.

keep within their own territories. But they did not observe this agreement, since they attacked Eumenes while Epiphanes persecuted the Jews. It is not agreed when they made the invasion of Babylonia, then defended by Jewish and Macedonian troops under the king of Syria.

VER. 22. *Joseph;* perhaps the same with John Gaddis, or simply a relation.

VER. 23. *Esdras.* Gr. and Syr. "Eleazar;" probably the brother of Judas. Grotius thinks that the latter read the account of the death of Eleazar, which must be understood of the martyr, (C. v.) as the brother of Judas was slain under Eupator. Perhaps the law regarding people going to fight was read; (Deut. xx. 6. and 1 B. iii. 56.) or as Judas prepared for battle by prayer and fasting, some portions of Scripture might be selected while they were at Maspha.—*Help.* So he specifies *the victory of God.* C. xiii. 15. C.

VER. 24. *Above nine thousand,* viz. including the three thousand slain in the pursuit. Ch.—Three thousand fell on the field of battle. 1 B. iv. 15.

VER. 26. *Time.* They wished to be in the camp before the sabbath, having designed to collect the *spoils.*

VER. 28. *Widows.* Judas follows the spirit rather than the letter of the law. Num. xxxi. 27. Deut. xiv. 29.

VER. 30. *Timotheus.* C. x. 24. The particulars of this war are not given. it seems to have taken place after the temple was purified. v. 31. We must distinguish this first war from another mentioned. C. x. 24. and 1 B. v. 5. Judas defeated another Timotheus beyond the Jordan. C. xii. 10. and 1 B. v. 11. 34. 37.

VER. 31. *Jerusalem.* They had taken all but the citadel. C. x. 1.

VER. 35. *Apparel,* as a general. C.—*Fleeing.* Gr. "like a fugitive, having rendered himself destitute, he came through the midland country to Antioch above all being fortunate himself in," &c. H.—He was too happy in having escaped. The Rom. ed. and Syr. agree with us, "being very unhappy," &c. (C.) which is substituted by Grabe. H.

CHAP. IX. VER. 1. *At.* Read 1 B. iv. 28. W.—*Time,* A. 3840. The motives and ill success of this journey are given 1 B. iii. 31. and vi. 1. C.

VER. 2. *Persepolis;* otherwise called Elymais, (Ch.) a chief (W.) "city of Persia." Hence Elymais may be called *Persepolis.* H.—The famous city of this name, where Cyrus had built a palace to the astonishment of the world, had been (C.) burnt by Alexander when intoxicated, and urged on by a harlot. Curt. v. 15.—Noble ruins still remain on the Araxes.

VER. 3. *Ecbatana,* capital of Media. C.—See C. i. 16. H.

VER. 4. *Forward.* He felt a violent fit of the cholic.

VER. 8. *Man.* He seems to have claimed divine honours, v. 12. C. v. 21. and ix. 8. Dan. xi. 36. Arab. C.

VER. 13. *Not like.* Because his repentance was not for the offence committed

with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

14 And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying-place, he now desireth to make free:

15 And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing, (for the just judgment of God was come upon him) despairing *of life*, he wrote to the Jews, in the manner of a supplication, a letter in these words:

19 To HIS VERY GOOD SUBJECTS, the Jews, Antiochus, king and ruler, wisheth much health, and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

22 Not distrusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time [a] he led an army into the higher countries, appointed who should reign after him:

24 To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you, therefore, and request of you, that, remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer being grievously struck, as himself had treated others, [b] died a miserable death in a strange country, among the mountains.

29 But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

CHAP. X.

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

BUT [c] Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

[a] A. M. 3817. A. C. 187.

[b] A. M. 3839.—[c] A. M. 3840. A. C. 164.

against God, but barely on account of his present sufferings. Ch.—For these he really grieved. 1 B. vi. 11. Yet was not sorry for the offence against God and men. So the damned acknowledge that their punishments are inflicted on account of their sins, yet have not true repentance. W.—In like manner Esau repented for the loss of his birthright. Heb. xii. 17. M.—Epiphanes had abandoned God, who now laughs at him, (Prov. i. 26.) as some of the Machabees had threatened. C. vii. 14. 7. 9. 31. 2. 5. 6. He is the model of false penitents, who are actuated by servile fear.

VER. 14. *Free* and independent, (C.) like Antioch. Pliny v. 21.

VER. 15. *Athenians.* This seems to have been put for Antiochians, C. iv. 9. in Greek; which name would suit better here, as Epiphanes had no power over Athens. Grot. C.—Yet it was highly privileged (H.) above all the cities of Greece. M.—Jason had obtained for the citizens of Jerusalem to be called Antiochians. C. vi. 1. But this grant had been revoked, or not carried into effect since the late troubles. C.—Here the privilege is to be extended to all the *Jews.* H.—Ptolemais and Calliroe enjoyed the same. Harduin.

VER. 16. *Sacrifices,* as Darius, Philometor, and afterwards (1 B. x. 39.) Nicator did. 1 Esd. vi. 9. C.

VER. 19. SUBJECTS. Lit. "citizens." H.—Similar addresses (v. 20.) were sent by the emperors to the Romans; and by Cæsar and Anthony to their allies. Jos. Ant. xiv. 17. and 22. Tull. Epist.

VER. 23. *Father:* Antiochus the great. The Persian monarchs generally took this precaution.—*Countries.* So profane authors style the provinces beyond the Euphrates. Diodorus, S. Jer. (in Dan. xi.) and others, inform us that Antiochus attempted to plunder the temple of Belus, at Elymais, and took off a vast sum of money under pretext of paying the tribute to the Romans. But the neighbouring nations fell upon him, and cut him with his army to pieces. Philopator succeeded to the throne.

VER. 25. *Antiochus* Eupator, nine years old.—*Below.* This is lost.

VER. 26. *Favours.* He must have been deranged. C.

VER. 28. *Mountains,* at Tabes, (Polyb.) in Patacene. Curt. v.—Historians relate that he lost his senses, (δαιμονησας) being terrified by a demon, on account of his criminal attempt against the temple of Diana. Polyb. excerp. Vales. S. Jer.—This was a real crime in him, as he took the idol for a deity. But his conduct towards the temple and nation of the Jews would probably weigh heavier upon his conscience. C.—S. Cyprian (exhort.) styles him "an inveterate enemy to all good; nay, in Antiochus antichrist is expressed." W.

VER. 29. *That was.* Syr. "son of his nurse," appointed regent.—*Philometor* Lysias asserted his title to the regency, and had the young king, so that Philip applied to the Egyptians to help in the execution of the last will of the deceased. C.—Read 1 B. vi. 17. W.

CHAP. X. VER. 1. *City.* He had done both before the death of Epiphanes,

2 But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles, when they were in the mountains, and in dens like wild beasts.

7 Therefore they *now* carried boughs, and green branches, and palms, for him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus, that was called the Illustrious.

10 But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemee, that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious holds, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus, who before had been overcome by the Jews, [a] having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

25 But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth,

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

[a] 1 Mac. v. 6.

(C.) after the fourth battle against Lysias. 1 B. iv. W.—The author has given the journey and death of Antiochus together, and now returns to his subject.

VER. 2. *Altars.* Such were erected before the houses. 1 B. i. 50. Jer. xi. 13.

VER. 3. *Stones;* "heated," (Gr. Syr. Serar.) or by miracle, (Arab. Gorion. T.) or striking fire with a flint upon tinder. In this manner the Church still renews fire on Holy Saturday. The Jews could not use profane fire in the temple. Lev. x. 1. God restored the sacred fire by miracle. C. i. 18. &c. Pagans have had many superstitious customs with regard to fire. C.

Adde quod arcanâ fieri novus ignis in æde
Dicitur et vires flamma reflecta capit. Ovid, Fast. iii.

—They obtained fire by means of a burning glass. C.—If the vestal suffered it to go out, she was scourged by the pontiff. Sextus.—*Two,* dating from the administration of Judas, and *three* since the temple was defiled. Usher, A. 3840.

VER. 6. *Manner,* with the like ceremonies and solemnity. C.—*Green branches* might be procured in November and December, as those months in Palestine are as fine as our spring. Roger.

VER. 7. *Green.* Gr. "beautiful;" probably the orange tree. Lev. xxiii. 40. See diss. on mandrakes. C. H.

VER. 8. *Days.* Beza allows that Christ complied. Jo. x. It is wonderful then that Prot. should reject this book.

VER. 9. *Illustrious.* Go to 1 B. v. 1 W.

VER. 11. *Appointed.* So Lysias gave out. C. ix. 29. He had been governor before the journey of Epiphanes. 1 B. iii. 32.

VER. 12. *Macer,* "lean." Gr. *makros,* "tall." See C. iv. 45. and viii. 8. Polybius styles him "a prudent and active man." C.

VER. 13. *Revolted.* So they interpreted (H.) his disapprobation of the cruelties exercised upon the Jews. C.—Gr. "had not yet any honourable place o. power entrusted to him, being dispirited, he," &c. H.—It is never a proof of fortitude, but of pusillanimity, to kill oneself to get rid of temporal misery. But it is very heroical to die willingly for God's glory.

VER. 14. *Gorgias,* who had been defeated. 1 B. iv. W.—He was an experienced captain in Idumea, and the country south of Carmel. C.—*Fought.* Gr. "prolonged the war." Grot.

VER. 15. *The Jews,* &c. He speaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong holds, and from thence annoyed their countrymen. Ch.—Gr. and Syr. "Idumeans," who appear in the sequel.

VER. 18. *Some;* probably the sons of Bean. 1 B. v. 4.

VER. 23. *Holds;* strong places, defended with towers. Some Judas burnt. C

VER. 24. *Timotheus,* who had been defeated (1 B. viii. 30. W.) soon after Nicanor.

VER. 26. *Altar,* between it and the porch. Joel ii. 17.—*Law.* Ex. xxiii. 22. Lev. xxvi. 7. Deut. vii. 15. C.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having, with their valour, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.

29 But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:

30 Two of them took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fire-balls against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

31 And there were slain twenty thousand five hundred, and six hundred horsemen.

32 But Timotheus fled into Gazara, a strong hold, where Chereas was governor.

33 Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days.

34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds, because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:

36 Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.

37 And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother, Chereas, and Apollophanes.

38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

CHAP. XI.

Lysias is overthrown by Judas. He sues for peace.

A SHORT time after this [a] Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

2 Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year:

4 Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

6 But when Machabeus, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

7 Then Machabeus himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear.

9 Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.

10 So they went on courageously, having a helper from heaven, and the Lord, who shewed mercy to them.

11 And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

12 And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

14 And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

15 Then Machabeus consented to the request of Lysias, providing for the common good in all things; and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: LYSIAS to the people of the Jews, greeting.

17 John, and Abesalom, who were sent from you, delivering your writings, requested that I would

[a] A. M. 3841. A. C. 163.

VER. 32. *Gazara*, different from Gaza, which is so called elsewhere. M.—This Gazara was a fortress against the inroads of the Idumeans.—*Chereas*, brother of Timotheus. C.

VER. 35. *Men.* Gorionides (iii. 13.) says they were Assideans, mentioned before 1 B. ii. 42. and vii. 13. W.—*Got.* Gr. "slew every one they met." H.

VER. 36. *After.* Gr. "by a back way (H. undefended, περισασμω. Grot.) to those within, burnt the towers, and kindling fires burnt the blasphemers alive. But these cut down the gates; and giving entrance to the rest of the army, took the city and killed Timotheus, who was hidden in a hole," (H.) or cistern; λακκω. C.—Vulg. had perhaps *lacu.* Sa. M.

CHAP. XI. VER. 1. *Cousin.* He was of the blood royal and governor, (v. 22. and 1 B. xi. 18.) having supplanted Philip. C.—Lysias had been vanquished already. 1 B. iv. 28. W. C.

VER. 3. *Temple*, as of a farm, by selling offices and requiring money of those who offered victims. 1 B. x. 42. C.

VER. 5. *Narrow.* Gr. "secure." Prot. "strong town."—*Furlongs.* Gr. "schœnus," (H.) 625 paces. Yet Eusebius and S. Jerom say it was twenty miles distant, towards Hebron, (Jos. xv. 58.) which seems more accurate. C.—Some figure may easily have been changed. H.

VER. 6. *Angel.* Knowing that the patriarchs and Moses had often received such aid, the Machabees prayed that their good cause might be espoused by the angels; and their request was granted, though they were forced to co-operate. Sometimes God gave victory without the interference of men. Ex. xiv. and 4 K. xix. W.

VER. 8. *Horseman*, in appearance, but really (H.) an angel, as five came before. C. x. 29.

accomplish those things which were signified by them.

18 Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

19 If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

21 Fare ye well. In the year one hundred and forty-eight, [a] the four and twentieth day of the month of Dioscorus.

22 But the king's letter contained these words: KING Antiochus to Lysias, his brother, greeting.

23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well, therefore, to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: KING Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire: we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

30 We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year [b] one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect: QUINTUS Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

CHAP. XII.

The Jews are still molested by their neighbours. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.

WHEN [c] these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

2 But they that were behind, viz. Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this man-

[a] A. M. 3841.—[b] A. M. 3841.

[c] A. M. 3841. A. C. 165.

VER. 17. *Delivering;* (Syr.) but Gr. has, "seeing the oracle subscribed, (or underwritten) made a petition concerning the things declared in it." H.—Kings' decrees were often styled oracles; and this might contain leave for Lysias to treat with the Jews, (Grot.) or the last injunction of Epiphanes, (C. ix. 19.) or the resolution of Judas. C.

VER. 21. *In the year one hundred and forty-eight;* viz. according to the computation of the Greeks, which was different from that of the Hebrews, followed by the writer of the first book of Machabees. However by this date, as well as by other circumstances, it appears that the expedition of Lysias, mentioned in this chapter, is different from that recorded 1 Mac. vi. 16. Ch.—*Dioscorus.* Syr. "the last of Tisri." Gr. "Jupiter of Corinth," which is more unintelligible. There was no month called Dioscorus among the Greeks. C.—It might be put for Dius, (Grot.) or Distrus, (Serar. T.) or it was an intercalary month, between March and April, (Salien) or the Macedonians had two names for some months. H.

VER. 22. *Brother.* So he is styled for honour. v. 35. W.

VER. 28. *Gods.* This impious custom began in the East, and was abolished by Christianity. C.—Epiphanes had affected to be a god, but at last saw his folly. C. ix. H.

VER. 25. *Restored.* It was already occupied by the Jews, but they were much disturbed by the garrison. Now their rights are admitted.

VER. 27. *Senate.* The constitution was aristocratical.

VER. 29. *Menelaus.* He was at Antioch, and was reputed high priest, being established by the king. But the Jews would not receive him, having chosen Judas. C.

VER. 30. *Day,* or for fifteen days. v. 33. M.

VER. 31. *Ignorance.* He excuses them, and grants an amnesty. 1 B. xiii 39. C.

VER. 34. *Romans.* Others were sent soon after to burn the ships and maim the elephants, which Eupator had more than had been agreed upon. Usher, A. 3841.—They undertake to promote the welfare of their allies. Yet the peace was of short duration, and perhaps never ratified.

CHAP. XII. VER. 2. *Timotheus and Apollonius.* Others of the same name were slain before. C. x. 37. and 1 B. iii. 11. W. C.

ner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians, set upon them.

11 And after a hard fight, in which, by the help of God, they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, [a] in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining, of two furlongs broad, seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas pursued them close, punishing the profane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And [b] after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

28 But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

31 They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias, the governor of Idumea.

[a] Josue vi. 20.

[b] A. M. 3841. A. C. 163.

VER. 8. *Designed.* The heart is the source of sin, and God thus punished the intentions of the Jamnites. H.

VER. 9. *Off*, or ten leagues. Jerusalem was on elevated ground. C.—A furlong is about the eighth part of a mile, (others say the fifth, or a thousand feet) so that the fire was seen at the distance of thirty or forty-eight miles. W.

VER. 11. *Rest.* Gr. "the Nomades," (H.) who dwelt in tents, and lived on plunder, (Strabo xvi.) like Ismael. Gen. xvi. 12.

VER. 13. *Casphin;* Chasbon, or Hesebon. 1 B. v. 26. Num. xxi. 25. It was famous for its waters.

VER. 14. *Spoken.* The enemy generally reviled the Jews.

VER. 15. *World.* Thus setting a pattern to virtuous generals.

VER. 17. *Characa*, or Carcar. Judg. viii. 10. and xi. 3. C.—*Tubianites*, "regiously good;" probably the Assideans, (1 B. ii. 42. W.) or inhabitants of Tob. H.

VER. 18. *Things.* The Jews had retired to Characa or Dathema, so that he ravaged the country and left garrisons, which were cut in pieces. Judas soon after with 6000 routed Timotheus, though he had 122,500 men. 1 B. v. 8. 37. 43.

VER. 21. *Carnion*, or Asteroth Carnaim.

VER. 24. *Deceived.* Gr. "if they slew him, would not be regarded," (H.) but slain without mercy. C.

VER. 26. *Carnion.* Gr. adds, "and the temple of Astergata," (H.) the idol Astarte, or Derceto of the Philistines.

VER. 29. *Scythopolis.* Formerly called *Bethsan*, (Ch.) near the lake of Tiberias.

VER. 31. *Weeks* of Pentecost, celebrated seven weeks after the Passover. Lev. xxiii. 15. C.

VER. 32. *Gorgias*, who had been twice defeated. C. x. 14. and 1 B. iv. 1. W. —*Idumea.* Grotius would read Jamnia. But he might govern in the southern parts of Juda, (C.) then occupied by the Idumeans. H.

33 And he came out with three thousand footmen, and four hundred horsemen.

34 And when they had joined battle, it happened that a few of the Jews were slain.

35 But Dositheus, a horseman, one of Bacenor's *band*, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias's soldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

39 And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

40 And they found under the coats of the slain, some of the donaries of the idols of Jamnia, [a] which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

42 And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

43 And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

44 (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead)

45 And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

CHAP. XIII.

Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.

IN [b] the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

2 And with him Lysias, the regent, who had charge over the affairs *of the realm*, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, *and* three hundred chariots armed with hooks.

3 Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the

[a] Deut. vii. 25.

[b] A. M. 3841. A. C. 163.

VER. 35. *Maresa.* Syr. "Samaria," as the Vulg. has. 1 B. v. 66.

VER. 38. *Place.* Probably without the walls. Num. xix. 2. 17. and xxxi. 19.

VER. 39. *Following*, on Saturday evening, or on Sunday.—*Fathers*, with those of the same nation.

VER. 40. *Of the donaries*, &c. That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, (v. 9.) contrary to the prohibition of the law. Deut. vii. 25. Ch.—All such things should have been destroyed, (Jos. vii. and 1 K. xv. W.) or melted down. Perhaps the soldiers intended to bring them to Judas. He excused them charitably, and hoped that their temporal chastisement might have served to expiate their fault.

VER. 42. *Forgotten.* Syr. "imperfect." Gr. "effaced." C.—Some copies, "that they might not, on account of the sin committed, be entirely blotted out." Ald. Usher.—They were convinced that some sins might be forgiven in the other world, particularly when the living interceded. C.—The Jews began to pray for the dead after the captivity, (Grot.) when the prophets had more clearly explained what took place after death. C.—Yet the doctrine and practice might still be as ancient as the world. H.—If it had not prevailed before, Judas would never have entertained such sentiments. W.—The Jews admit a sort of purgatory for "the prevaricators of Israel," which differs from hell only in duration. They assert that the damned of their nation are exempt from suffering on the sabbath. Bartolocci. Leo v. 10. T. E.—Some Christians have supposed that the sin here specified was mortal, and the deceased in hell, yet prayer might be of service to them. Origen (Prin. iii. 6.) thought that even the devils would one day be liberated. S. Augustine (Ench. cx. 29.) says prayers "are of service, either that the remission may be entire, or surely that damnation itself may be more tolerable." Most understand this of purgatory: but several explain it of the damned. Rrot. Bened.—A mass was formerly composed for this purpose, *tolerabilia fiant ipsa tormenta;* and some monks prayed for certain robbers slain, "that their pains might be diminished by the severe judge." Aldrev. xxi. Excommunication might be taken off from the deceased. S. Greg. Dial. ii. 29.—Purgatory is for venial sins. Ib. iv. 39. This doctrine is proved beyond reply by various controvertists. C.

VER. 43. *Twelve.* Gr. "two." Syr. "three." S. Prosper. reads "12,000 talents." Sacrifices for the dead were not enjoined, but the practice was then established, and this author takes every opportunity of proving the resurrection against the Sadducees, who then began to appear. The Church of Christ has adopted the same practice. See Bellarm. Serar. &c. Our adversaries confess that such was the opinion of the Jews, and of ancient doctors of the Church. But they declare it superstitious, and deny the authority of these books, which has been sufficiently established. Could such holy personages authorize superstition? Would Christ and his apostles have tolerated it? S. Paul prayed for Onesiphorus after his decease. 2 Tim. i. 16. See Mat. xii. 33. Lu. xvi. 9. and 1 Cor. iii. 13. and xv. 29. Eus. Vita Const. iv. S. Epip. hær. lxxv. S. Cyp. i. ep. 9. Tert. &c. C.

VER. 45. *With godliness.* Judas hoped that these men who died fighting for the cause of God and religion, might find mercy; either because they might be excused from mortal sin by ignorance, or might have repented of their sin at least at their death. Ch.—Charity requires us to judge thus, when there are no positive proofs to the contrary. C.—Pope John VIII. answered the bishops of France, that those who died fighting against infidels were saved. Mabil. T. iii. An. Ben.—Judas might entertain the like hopes, though they are not always well grounded. H.

VER. 46. *Holy.* This text is so clear, that our adversaries judge it best to deny the book to be canonical. As that has been authentically proved, (Pref.) we shall only add that the Greek version, though differing in many points, is here as express as the Vulg. (W.) 45. "considering that the best grace is laid up for those who sleep in piety. Holy and pious *is* the thought. (H.) Wherefore he made reconciliation (*or* expiation) for the dead, that they might be delivered from sin," or punishment due to it. W.—Sin is often taken for the punishment; and this effect of mortal sin may be remitted in purgatory, when the person has sincerely repented in this life. H.—To pass over other proofs, we will only mention S. Aug. (hær. liii.) and S. Bernard, (Cant. lxvi.) who plainly account those "heretics," who deny purgatory. It is also worthy of notice that Judas, who acted thus charitably, was the high priest and defender of the true faith; and that the Jews still pray for the dead, as the book *Mahzor*, published by Genebrard, 1569, evinces. There they say, "Let him rest in peace," and "ye angels of peace come forth to meet him." But this is acknowledged by Munster and Fagius, (in Deut. xiv.) and by Whitaker.—*Sins.* Go to 1 B. vi. 18. W.

CHAP. XIII. VER. 1. *Eupator.* Several of his generals had been already defeated. He therefore comes in person. 1 B. vi. 28. C.—He was not above ten years old. But Lysias thought that his presence would animate the soldiers. H.

VER. 2. *A hundred and ten thousand*, &c. The difference between the numbers here set down and those recorded 1 Mac. iv. is easily accounted for, if we consider that such armies as these are liable to be at one time more numerous than at another, either by sending away large detachments, or being diminished by sickness, or increased by receiving fresh supplies of troops, according to different exigencies or occurrences. Ch.—There are many such difficulties in the Books of Kings, &c. Only some of the troops were permanent. W.—Most were auxiliaries, so that the number might often vary. Nothing is said of the chariots. 1 B. vi. 30.

VER. 3. *Country.* He had continued at Antioch, as the Jews would not receive him. C. iv. 24. C.—Yet now he pretended to be solicitous for their welfare, (H.) only that he might obtain power.

welfare of his country, but in hopes that he should be appointed chief ruler.

4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

7 And by such a law it happened that Menelaus, the transgressor of the law, was put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

10 Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he, with the ancients, determined before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessaries to them that were within.

21 But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and intreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifice, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment-seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

CHAP. XIV.

Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.

BUT [a] after the space of three years Judas, and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

[a] A. M. 3842. A. C. 162.

VER. 4. *Evils.* The ambition of Jason and of Menelaus had brought on all these disturbances. C. iv. 7. &c. 1 B. i. 12.—*Place.* It would seem on the journey to Judea: but Josephus says he was slain after the king's return, at Antioch. The sacred historian relates what concerns him together. C.—*In the.* Gr. "conducting him to Berea." H.

VER. 5. *Down.* A beam was laid across the walls, on which the criminal, having been well regaled with wine, was placed till he fell among the ashes. V. Max. IX. 2.—Hystaspes invented this punishment. C.—*Prospect.* Gr. "organ, (or round instrument)" (Prot.) like a wheel, (C.) "hanging (or whirling a person) on all sides headlong over the ashes. Thence all pushed him who was guilty of sacrilege, or of other crimes, forward to ruin." H.—Syr. passes over v. 5. and 6. C.

VER. 9. *With.* Gr. "rendered barbarous by his designs," (H.) intending to punish the Jews worse than his father.

VER. 13. *Ancients.* The people were not convoked. C.

VER. 15. *Watchword* that night. W.—He usually gave some pious sentence. C. vii. 23.—*Quarter.* Lit. "hall," (H.) a prætorium, or tent.—*Four.* Some Gr. and Lat. copies have "two." Syr. "three," though the old edit. of the Vulg. read, 14,000.—*Greatest,* carrying thirty-two men. 1 B. vi. 37. Gr. also, "the chief over the elephants, with all his troop in the house," (H.) or the servants. C.—Prot. "with all that were upon him." H.—This office was very considerable. C. xiv. 12. Grot. C.

VER. 21. *Prison.* This traitor was either in the camp or at Bethsura. C.

VER. 22. *Away.* Cæsar said in the same laconic style, *Veni, vidi, vici.* H.

VER. 23. *Overcome.* Here Eleazar signalized himself. 1 B. vi. 43.—*Rebelled.* Lysias persuaded him to treat the just exertions of Philip in this light. He was himself the usurper of the regency. He easily persuaded the young prince that peace was now most expedient; and conditions were granted to the Jews, which would have been very advantageous if they had been observed. But the king having offered sacrifice by the hands of the priests, and seeing the strength of the walls round Sion, ordered them to be demolished. C.

VER. 24. *Gerrenians.* Gerrus was on the frontiers of Egypt. Ptol.—It was formerly called Gerara. Gen. xx. i. The successors of Judas afterwards possessed this government. C.—Gr. "He made Hegemonides governor from," &c. Usher, A. 3841.

VER. 25. *Of the.* They disliked a Jewish governor, being always bitter against that nation. C. vi. 8. and 1 B. v. 15. and xii. 48. C.—Gr. "they *or* he raged, because they would break the agreements" (H.) with the Jews, (C.) or would revolt. Syr. Grot.

CHAP. XIV. VER. 1. *But.* Read 1 B. vii. 1. W.—*Years* of Eupator's reign,

2 And had made himself master of the countries against Antiochus, and his general, Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling *with the heathens*, seeing that there was no safety for him, nor access to the altar,

4 Came to king Demetrius in the year [a] one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestor's glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of these men.

9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

10 For as long as Judas liveth it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect, the rest also of the *king's* friends, who were enemies of Judas, incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas's companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotius, and Matthias before to present and receive the right hands.

20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

21 So they appointed a day upon which they might commune together by themselves: and seats were brought out, and set for each one.

22 But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders.

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together

[a] A. M. 3843.

or dating from the purification of the temple.—*Demetrius*, to whom the crown belonged. 1 B. vii. 1.

VER. 3. *Priest*, after Menelaus, (1 B. vii. 5.) but never recognized, as Judas was then pontiff. He had, moreover, voluntarily defiled himself during the times of persecution; or, according to most Gr. copies, (C.) when there was "no mixture" of Gentiles in the land to instigate him. H.—Though he was of Aaron's stock, this apostacy rendered him ineligible; Mathathias was chosen, being also descended from Aaron, and more sincere in religion. W.

VER. 4. *Fifty*, according to the Chaldee reckoning. C. ii. 21. M.—*Boughs*; probably (H.) of gold, (W.) or adorned with leaves of that metal. People presented what they thought proper to the temple. The apostles admired these *gifts*, as well as the *stones* of that fabric. Lu. xxi. 5.

VER. 6–11. *Assideans*: the most zealous defenders of the faith. Alcimus had slain sixty of them. 1 B. vii. 12. 19. C.—This description, given by enemies through malice, serves to shew the zeal and sincerity of these people in promoting God's law and virtue.—*Him*. See 1 B. vii. 26. W.—Alcimus was guilty of much falsehood. He was not of the family to which the high priesthood belonged, and he had rendered himself unworthy of it. v. 3, 7.

VER. 12. *Nicanor*; perhaps the same who had been defeated, C. viii. 21. and 1 B. iv. 8.

VER. 13. *Great temple*. Such was the pagan's idea of it. v. 31.

VER. 14. *Gentiles* and apostate Jews. C.—Such people and politicians advance themselves by pillaging the faithful. W.

VER. 17. *Coming*. Gr. "silence," (Bodwell) fearing some stratagem.

VER. 20. *Captain*. Judas laid the proposals before all the people.

VER. 24. *From the heart*; sincerely. C.—Gr. "he had Judas always in sight." H.—His love was only apparent. T.—Yet this is contrary to the text, (H.) and to the common opinion.

VER. 26. *His successor*, so as to keep Alcimus out of his office. C.

VER. 29. *The king*. Nicanor was a worldly politician, like Pilate and other judges who have no zeal for religion, (W.) or for justice, being disposed to sacrifice all to their own interest. H.

as usual he behaved himself in a rough manner; and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, O Lord, the holy of all holies, keep this house for ever undefiled, which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his kindness was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by ensnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

CHAP. XV.

Judas, encouraged by a vision, gains a glorious victory over Nicanor. The conclusion.

BUT [a] when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence, on the sabbath day.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

3 That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

[a] A. M. 3843. A. C. 161. 1 Mac. vii. 26.

VER. 30. *A few.* Gr. and Syr. "not a few." H.—Nicanor attacked him, and lost 5000 men. 1 B. xii. 27. C.

VER. 32. *Knew not.* This was true, and they would not seek for him (W.) if it had been required.

VER. 33. *Bacchus:* a very suitable temple, when beaten to *the ground!* H. —He is styled Liber, and accounted the inventor of wine: hence drunkards dedicate temples to him. W.

VER. 37. *Jews.* No crime could be laid to his charge, but his love for religion and his country.

VER. 38. *Had held.* Gr. "when they were unmixed, had been judged for Judaism; (H.) or been brought to judgment for keeping others from idolatry. Syr. C.

VER. 41. *He struck himself,* &c. S. Augustine (Epist. lxi. ad Dulcitium et lib. 2. cap. 23. ad Epist. 2. Gaud.) discussing this fact of Razias, says that the holy Scripture relates it, but doth not praise it, as to be admired or imitated, and that it was not well done by him, or at least not proper in this time of grace. Ch.—Whether he was thus inspired or not, we dare not decide. The Jews infer from the conduct of Samson, Saul, and Razias, that suicide is lawful when a person fears being overcome by torments, or giving occasion to other's blasphemy. But Christianity lays down better maxims; (Rom. iii. 8.) and S. Aug. (c. Gaud. i. 31. and ep. 61 or 204) S. Thomas (ii. 2. q. 64. a. 5.) and others, disapprove of this action, observing that it is recorded and not praised, though other virtues of Razias be commended. C.—It was either not well done, or not to be imitated in this time of grace. S. Aug. ii. 23. c. ep. 2. Gaud. W.—Yet this holy doctor excuses Samson and some Christian virgins, by saying that they acted by the direction of the Holy Spirit. Sup. et de Civ. Dei. i. 21. H. Lyran. T.—This seems to be here the case, as the fact appears to be commended. M.

VER. 44. *Neck. Venit per medium cervicem.*—In the Greek it is κίνναν, which signifies a void place, where there is no building; (Ch. Grot.) and also "the belly," which accounts for his not being killed on the spot. G.

CHAP. XV. VER. 1. *But.* Read here 1 B. vii. 39. W.—*Samaria.* Arab. "Sebaste," which is the same. Yet Judas was at *Adarsa,* in the tribe of Ephraim. C.—*Sabbath.* The profane take advantage of people's tender consciences. But Judas being well-informed, fought on the sabbath. 1 B. iii. 40.

VER. 5. *Earth.* O Luciferian blasphemy! W.—He seems to place himself above the Lord of heaven. C.

VER. 6. *Public.* Gr. "common trophy over all the men of Judas." H.—Syr. "he fortified himself exceedingly." A trophy consisted of the trunk of a tree hung round with arms.

VER. 10. *Oaths,* of which Eupator had lately given an instance. Apollonius and the people of Joppe had acted perfidiously. C.

10 Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner: Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews:

13 After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

14 Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias, the prophet of God.

15 Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

16 Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people, Israel.

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city, and the temple were in danger.

18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

22 And in his prayer he said after this manner: [a]Thou, O Lord, who didst send thy angel in the time of Ezechias, king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

29 Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.

31 And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

32 And shewing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

33 He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over-against the temple.

34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

36 And they all ordained by a common decree, by no means to let this day pass without solemnity:

37 But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardochias' day.

38 So these things being done with relation to Nicanor, and from that time the city being possessed

[a] Supra viii. 19.

VER. 11. *Not with*, not only, or so much *with*, &c. H.—*Dream.* He knew it was supernatural (C.) by God's light, as S. Joseph did. Mat. i. 20. W

VER. 12. *Onias* III. who had been slain (C.) at Daphne. C. iv. 34. H.—The Jewish and Christian Churches never doubted that the saints interceded in the other world for the living, in whose concerns they take part. C.—Prot. evade this text by denying the canonicity of the book. Yet the same is proved Gen. xlviii. Ex. xxxii. Jer. xv. Lu. xvi. Apoc. v. 6. 8. and 2 Pet. i. and we have a right to produce the authority of this book, as Origen, (18 in Jo.) S. Bern. (76 in Cant. & ser. 3. Nat. &c.) have done. Onias and *Jeremias*, in limbo, interested themselves for the faithful on earth, and no doubt the saints in glory will do as much. W.

VER. 15. *Gold*, such as kings and chief officers of Persia used. C.—Jeremias (xxxviii. 17.) had formerly dissuaded war: now he encourages it; as it also has a *time*. Eccle. iii. 8. W.

VER. 17. *Fight.* Gr. "not to fortify the camp," (C.) or "remain there:" (H.) μη στρατοπηδευεσθαι. C.—Grabe reads στρατευεσθαι, "to act as soldiers." H.—Syr. "not to trust in troops set in array, but to take courage, and to expose their lives, in this extremity, for their country and for the temple."

VER. 25. *Songs.* Gr. "pean," sung in honour of Apollo. C.—Before battle his aid was thus invoked, and he was thanked with songs after a victory. Grot.

VER. 27. *Five.* Josephus has only 30,000. Ant. xii. 17. C.—*Presence.* He had granted them victory. M.

VER. 28. *Armour*, at the beginning of the battle. 1 B. vii. 44.

VER. 29. *Language*, composing a canticle in Heb. or using such as had been written (C.) by David, &c. H.

VER. 30. *Shoulder.* Thus his bust was set up. But the right arm was hung over-against the temple. v. 33. and 1 B. vii. 47. C.

VER. 34. *Blessed.* Gr. "*raising their voices*, (M.) or *looking* towards heaven, praised the Lord, who had made himself manifest:" επιφανη κυριον. H.

VER. 37. *Adar;* our February and March. The 13th was the feast "of lots." Est. ix. 23. C.

VER. 38. *So.* Read 1 B. viii. 1. where more on this subject is written. After other persecutors were overcome, the land was at rest, and the author adds this general conclusion. W.

VER. 39. *So.* Gr. "If in a frugal and middling style, this is as well as I was able." H.—*Perfectly.* This is not said with regard to the truth of the narra-

by the Hebrews, I also will here make an end of my narration.

39 Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

tion, but with regard to the style and manner of writing, which in the sacred penmen is not always the most accurate. See S. Paul, 2 Cor. xi. 6. Ch.—The style was frequently left to their choice. H.—Inspiration did not exclude natural acquirements. C.—The author is not afraid of having said any thing erroneous, though he might be less polished, like S. Paul: *imperitus sermone sed non scientia.* But we, having now come to the end of the Old Testament, must crave pardon for any mistakes into which we may have fallen, in the execution of this work, which is dedicated to the English (W.) and to all his majesty's Catholic subjects, for whose benefit chiefly and for the sake of religion it has been undertaken. The *many things hard to be understood,* which we did not wish to pass over, have swelled the work to a larger volume than was at first intended; larger, perhaps, than the purses of the poor and middle ranks, in the late hard times, could bear. But now the prospect is more cheering; and it is hoped that this profusion on a subject of such vast importance will be pardoned, particularly as we had also to comply with the desires of the more affluent, who repeatedly requested that the notes might be rather "more ample." *As they that prepare a feast, and seek to satisfy the will of others,* so we, *for the sake of many, willingly undergo the labour.* C. ii. 28. The variety of matter and of style may well be compared to a mixture of *wine* and *water.* v. 40. Yet our aim has not been merely to please, but rather to counteract the baneful influence of heresy and infidelity. T. Paine (Age of Reason, part 2nd) having touched upon a few difficulties in some of the books of Scripture, says exultingly: "I have gone through the Bible as a man would go through a wood, with an axe on his shoulders, and fell trees; here they lie, and the priests, if they can, may replant them. They may perhaps stick them in the ground, but they will never grow." Yes, they will grow, and brave the fury of tempests, because they have been planted not by priests, but by the hand of God. The Scriptures and the Church will stand and support each other till time shall be no more. The true faith has been preserved from Adam through all succeeding generations, and antichrist himself will not be able to destroy it. *My WORD shall not pass away,* says our divine Master. As we have repeatedly proved this assertion in the foregoing notes, which are already perhaps too copious, we shall refer the more inquisitive reader to the remarks of Dr. Worthington on the six ages, in the Douay Bible.

VER. 40. *Always.* Gr "only." H.—Readers delight in variety. A middle style is adopted. C.—*But.* Gr. "But as wine mixed with water is pleasant, and affords delight, so the preparation (or style) of a discourse pleases the ears of those who read what is collected. But here shall be an end." H.

N. B. The Third and Fourth Book of Machabees, as also the Third and Fourth Book of Esdras, (which some call the First and Second of Esdras) and the Prayer of Manasses, are here omitted, because they have never been received by the Church. Ch.

END OF THE OLD TESTAMENT

AN HISTORICAL AND CHRONOLOGICAL INDEX

TO

THE OLD TESTAMENT.

B.C.	CHRONOLOGICAL INDEX, &c.
4004	In the beginning God created heaven and earth, and all things therein, in six days. Gen. i.—Man, last created, was made lord of all living creatures of this lower world, and placed in paradise. Gen. ii.—For transgressing God's commandment, Adam and Eve were cast out of paradise; but by God's grace repenting, had promise of a Redeemer. Gen. iii.
4003	Peopling the world after Adam and Eve left paradise. Gen. iv. 1.
	Cain, the first-born, became a husbandman; Abel, next born, a shepherd. Gen. iv.
3875	God respecting Abel's sacrifice, and not Cain's, Cain killed Abel. Gen. iv.
3874	Seth born. Gen. iv. 25.
	Cain went forth from the face of the Lord; began a new city opposite to the city of God. Gen. iv. 17.—His generations in the right line to Lamech, are those without notice of the time when they were born or died: Henoch, Irad, Maviel, Mathusael, Lamech. Gen. iv. 18.
3769	Enos born. Gen. iv. 26.
3679	Cainan born. Gen. v. 9.
3609	Malaleel born. Gen. v. 12.
3544	Jared born. Gen. v. 15.
3382	Henoch born. Gen. v. 18.
3317	Mathusala born. Gen. v. 21.
3130	Lamech, Noe's father born. Gen. v. 25.
	Some declining from God, joining in marriage with Cain's race, begot those monstrous men, huge of stature, most wicked and cruel, called giants. Gen. vi. 4.—Seth's children and other faithful were called the sons of God, to distinguish the true Church from the wicked city begun by Cain. Gen. vi.—In the days of Enos began public prayers, by many assembling together, besides sacrifice, which was before. Gen. iv. 26.—Henoch, a prophet, pleased God in all his ways. None born in the earth like to Henoch. Eccl. xlix. 16.
	Adam died at the age of 930 years, (Gen. v. 5.) to whom Seth succeeded as chief patriarch, and so in the rest.
3017	Henoch, (Mathusala's father) in the year of his age 365, was seen no more: because God took him. Gen. v. 24.—*Henoch was translated, that he should not see death.* Heb. xi. 5.
2962	Seth died, aged 912. Gen. v. 8.
2948	Noe born. Gen. v. 28.
2864	Enos died, aged 905. Gen. v. 11.
2769	Cainan died, aged 910. Gen. v. 14.
2714	Malaleel died, aged 895. Gen. v. 17.
2582	Jared died, aged 962. Gen. v. 20.
2469	Noe, the preacher of justice, forewarned all men, that except they repented, God would destroy them with a flood.
2448	Sem born; and the next two years, Cham and Japheth. Gen. v. 31.
	Noe, by God's commandment, built an ark, or ship, wherein himself and his family, with other living creatures, were preserved from drowning.
2353	Lamech died (before his father) in the year of his age 777.
2349	Mathusala died, aged 969, immediately before the flood, as seemeth most probable.—The same year of the world, the 17th day of the second month, Noe with his three sons, his wife and their wives, in all eight persons, and seven pair of every kind of clean living creatures, and two pair of unclean, entered into the ark. And presently it rained forty days and forty nights together. All living creatures on the earth out of the ark were drowned. Gen. vii.—All Cain's race, with other wicked infidels, were utterly destroyed by the flood. Gen. vii.
2348	The whole earth being covered with water, Noe with his family, and other living creatures, remained in the ark twelve months and ten days; then coming forth, built an altar, and offered sacrifice, which God accepting, blessed them for a new generation, making a covenant with Noe, promising never to destroy the world by water, as a token of which he placed his rainbow in the cloud. The same year Noe plants vines, and drinking of the wine was made drunk. Gen. viii. and ix.
2346	Arphaxad born, the son of Sem. Gen. xi. 10.
	Nemrod, the son of Chus, and nephew to Cham, about threescore

B.C.	BIBLE HISTORY.
2346	years after the flood, by force and subtilty, drawing many followers, began a new sect of infidels, and afterwards was the principal author of building the tower of Babel, where the tongues of the builders were confounded, and so they were separated into many nations, about 140 years after the flood. Gen. xi. 4. &c.—After Nemrod, his son Belus reigned in Babylon, about the year of the world 1871, which was 215 years after the flood.
2311	Sale born. Gen. xi. 12.
2281	Heber born. Gen. xi. 14.—Heber consented not to the building of Babel; and therefore his family kept still their former language, which henceforth, for distinction sake, was called the Hebrew tongue. He lived to see Abraham's father. And Noe, Sem, Arphaxad, Phaleg, and other godly men lived some part of Abraham's time, who were never corrupted in faith nor religion.
2247	Phaleg born. Gen. xi. 16.
2217	Reu born. Gen. xi. 18.
2185	Sarug born. Gen. xi. 20.
2155	Nachor born. Gex. xi. 22.
2126	Thare born. Gen. xi. 24.
1996	Abraham born. Gen. xi. 27.
1921	By God's commandment, Abraham, at the age of 75 years, having been much persecuted for religion, went forth out of his country, Chaldea; whereupon his father, Thare, went as far as Haran, in the confines of Mesopotamia: and Lot went further with him into Chanaan, which country God then promised to give him, and to multiply his seed, and therein to bless all nations. Gen. xi. 31. and xii. 1, 7.
1920	A famine in the land of Chanaan, forces Abraham to go into Egypt with his family. Gen. xii. 10.
	Abraham and Lot return to Chanaan; but the land not being sufficient for both their flocks, they separate. Lot goes to Sodom. God renews his promise to Abraham, who removes to Hebron and builds an altar there. Gen. xiii.
1913	Lot (among others) being taken prisoner, Abraham, with 318 men, rescued them all. Whereupon Melchisedech offered sacrifice in bread and wine, blessed Abraham, and received tithes of him. Gen. xiv.
1911	Sarai, long barren, persuaded Abraham to take her handmaid, Agar, to wife. Gen. xvi.
1910	Ismael, Agar's son, born. Gen. xvi. 15.
1897	Circumcision was instituted that Abraham and his sons, and all the men of his family, might be distinguished from others. Gen. xvii. 11.—Sodom and Gomorrha, with their inhabitants, are for their horrible sins destroyed by fire and brimstone. The Dead Sea remains a monument of it to this day. Lot's wife, for her looking back to Sodom contrary to God's command, is turned into a pillar of salt; and Lot, fearing to continue in the plain, betakes himself to the mountain, carrying with him his two daughters. Gen. xix.
1896	Sarai conceived and bore a son, called Isaac. Gen. xxi.—Agar and Ismael, at Sarai's request are cast out. Agar had, nevertheless, twelve sons, all dukes, before Isaac had any issue. Esau had also much issue, and prospered in the world; but his progeny, as also Ismael's, and all Abraham's offspring by his last wife, Cetura, were excluded from the promised inheritance and other blessings. Gen. xxv.
1871	Abraham, by God's commandment was ready to offer Isaac in sacrifice, but was stayed by an angel. The former promises made to Abraham were renewed. Gen. xxii.
1856	Isaac marries Rebecca, the daughter of Bathuel, son of Nachor, Abraham's brother. Gen. xxiv.
1854	After the death of Sarai, Abraham married Cetura, by whom he had six sons. Gen. xxv.
1837	Jacob and Esau (twins) born. Gen. xxv. 25.
1821	Abraham dies at the age of 175 years. Gen. xxv.
1773	Ismael dies, aged 137. Gen. xxv. 17.
	Isaac blessed Jacob, thinking him to be Esau. Gen. xxvii.—Jacob going into Mesopotamia, to fly the danger of his brother's threats, upon the way the blessings of his posterity are foretold in a vision. At length coming to his uncle Laban's house, he covenants to serve him seven years for his daughter Rachel; but Laban deceives him with Lia. The marriage week being completed, Rachel is also given him to wife, upon condition of serving seven years more. Gen. xxix.

B.C.	BIBLE HISTORY.
1773	The sons of Lia born, Ruben, Simeon, Levi, Juda, Issachar, and Zabulon; the sons of Rachel born, Joseph and Benjamin; the sons of Bala born, (Rachel's handmaid) Dan and Nephthali; the sons of Zelpha born, (Lia's handmaid) Gad and Aser. Gen. xxxv.—Jacob, returning from Mesopotamia, wrestled with an angel, and was called Israel. Gen. xxxii. and xxxiii.—Rachel died in childbed of Benjamin, and was buried in Bethlehem. Gen. xxxv. 18. and 19.
1728	Joseph was sold and carried into Egypt, and shortly after cast into prison, where he interpreted the dreams of two eunuchs. Gen. xxxvii.
1716	Isaac died, at the age of 180 years. Gen. xxxv.
1715	Joseph, interpreting king Pharao's dreams, and giving wise counsel to provide for the scarcity to come, was made ruler of Egypt. He then married, and had two sons, Manasses and Ephraim, in the seven years of plenty. Gen. xli.
1707	Jacob sent his ten sons into Egypt to buy corn, where they were threatened as suspected spies, and one was kept in prison till they should bring their brother Benjamin. Gen. xli.
1706	They returning into Egypt, with Benjamin in their company, Joseph first terrified them, and afterwards manifested himself unto them: and sending for his father and whole kindred, they all went into Egypt. Gen. xliii. xliv. xlv. and xlvi.
1689	Jacob blessed and adopted the two sons of Joseph, preferring Ephraim, the younger, before Manasses. Gen. xlviii.—Prophesied of all his twelve sons, and in Judas of Christ; (Gen. xlix. 10.) and then died.—Joseph buried his father in Chanaan, and nourished his brethren, with their families, as their patron and superior. Gen. l. 18.
1635	Joseph died, at the age of 110 years. Gen. l.—After his death the superiority of the children of Israel descended not to his sons, but to his brethren, and rested in Levi, the third brother, living longest of all the twelve, to the age of 137 years, (Exod. vi. 16.) whose genealogy is there declared to shew the descent of Aaron and Moses.—Joseph, when on his death-bed, prophesied the return of his brethren into Chanaan.—Genesis ends at the death of Joseph, including the history of 2369 years. Next to it, in order of time, follows the Book of Job, who was either of the progeny of Nachor or Esau, and who lived at the same time in which the children of Israel were oppressed with servitude in Egypt. Some suppose it to have been written by Moses.
1574	Aaron born, three years before his brother Moses. Gen. vii. 7.
1573	Pharao, having in vain commanded the Hebrew midwives to destroy all the Israelite males, publishes an edict that they be all cast into the river. Exod. i. 16, 22.
1571	Moses born, (Exod. ii. 2.) who being hid in the flags by the river side, is found by Pharao's daughter, nursed by his own mother, and brought up in Pharao's court.
1531	At the age of forty years he went to his brethren, to comfort them; where killing an Egyptian, that oppressed an Israelite, he was forced to fly into Madian, where he marries Sephora, daughter of Jethro. Exod. ii. 11, 12, 21.
1530	Caleb, the son of Jephone, born.
1491	After other forty years, whilst Moses kept Jethro's sheep, at Mount Horeb, God appears to him in a burning bush; sends him into Egypt, with power to work miracles, and to bring the children of Israel out of bondage. Moses and Aaron having declared to Pharao the message sent to him by them from God, are charged as the heads of a mutiny, and dismissed with many bad words; and more grievous tasks are directly laid upon the Israelites. Exod. v.—Moses being eighty and Aaron eighty-three, being urged by God to it, return to Pharao, where the magicians by sorcery imitating the miracles of Aaron's rod turned to a serpent, make Pharao more obstinate than before; wherefore God, by the hand of Moses, lays the plagues upon Egypt. Exod. vii. 22.—On the fourteenth of the first month, in the evening, the passover is instituted. On the fifteenth, at midnight, the first-born of Egypt being all slain, Pharao and his servants make haste to send the Israelites away: and they, the same day in which they were let go, march away, being upwards of 600,000 men, besides children, &c. and came to Ramesses; whence, by several encampings, they reach the Red Sea, the Lord conducting them by day in a pillar of a cloud, and by night in a pillar of fire. They carry Joseph's bones with them. Ex. xii. and xiii. Num. xxxiii.—Pharao and his host overtake them at the Red Sea. Moses divides the waters with his rod, and the Israelites pass on dry ground to the desert of Etham; whom, when Pharao and his army would follow, they were all overwhelmed by the coming of the waters together: so that the Israelites were freed from the bondage of the Egyptians; whose carcases, when they saw floating on the water, and cast on the shore, they sung a canticle of praise to God. Ex. xiv. and xv.—Upon the fifteenth of the second month, the Israelites came to the desert of Sin, lying between Elim and Sinai, where for want of food, they murmur against God and their leaders. About eventide God sends them quails, and next morning he rains down manna from heaven: upon which they lived afterwards for the space of forty years, till they came to the borders of the land of promise. A gomor of it was preserved as a memorial. Ex. xvi.—At Raphidim, the eleventh place of their encampment, the people murmur for want of water, which Moses gives them, by striking the rock Horeb with his rod. The Amalecites falling upon the rear of the Israelites, are discomfited by Josue, whilst Moses holds up his hands to God in prayer. Ex. xvii. 1, 6, 8, 9, &c.—God publishes his law, contained in the ten commandments, with a terrible voice from Mount Sinai. Ex. xx.—The people being much affrighted, God gives sundry other laws; all which being written in the book of the covenant, Moses proposeth them to the people. This done, rising early in the morning, he builds an altar at the foot of the mountain: he sets up twelve pillars, according to the twelve tribes, and sends young men of the first-born, as ministers of those holy things, (before the institution of the Levitical priesthood) which sacrifice first for sin, and then as thanksgiving to the Lord. And after Moses had read the book of the covenant, he takes of the blood of the calves and goats so offered, and sprinkles the book and all the people, those twelve statues representing them: and so performs a solemn covenant between God and his people. Moses and Aaron, with Nadab and Abiu, and seventy of the ancients of Israel, go up into the mount, and behold there the glory of God. The rest returning, Moses with his minister, Josue, remained there, and wait six days, when, on the seventh day, God speaks to him; and there he continues forty days and forty nights, (including the six days before the Lord's appearance) eating no meat, nor drinking water all that while, (Deut. ix. 9.) where he received God's command with regard to the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other particulars in these and the six following chapters. See Ex. from chap. xxi. to xxxi.—At the end of forty days, God gives Moses the two tables of the law, written with God's own finger, bidding him get down quickly, for that the people had already made themselves a molten calf to worship. Moses pacifies God by prayer, and goes down; when, seeing the people keeping a festival in the camp in honour of their idol, he breaks the tables at the foot of the Mount: for which the Jews keep a fast to this day. Moses having burnt and destroyed the idol, slew twenty-three thousand of the idolaters by the hands of the Levites. Ex. xxxi. and xxxii.—God commands Moses to frame new tables of stone, and bring them with him to the mount. Moses does so next morning; and whilst he stands in the cleft of a rock, God passing by, shews him a glimpse of his glory. God renews his covenant with his people, and upon certain conditions gives them his laws again. Exod. xxxiv. 1. &c.
1490	In the first six months of this year, the tabernacle, the ark of the covenant, altar, table of shew-bread, the priests' garments, the holy ointments, the candlestick, and other vessels and utensils for the sacrifices, were finished in the desert of Mount Sinai, and brought to Moses. The tabernacle is set up and anointed with holy oil. Aaron and his sons are consecrated for the priesthood. Ex. xl.—Nadab and Abiu, for offering strange fire, are struck dead by fire from heaven. Lev. x. 1.—The princes of the tribes present their offerings toward dedicating the tabernacle. God speaks to Moses from the mercy-seat. Num. vii.—Institution of the second passover. Moses complains to God of the too great burthen of his government, who, to ease him, appoints seventy ancients to assist him. The people lust for flesh. God, in his wrath, gives quails, and sends also a very grievous plague among them. Num. ix.—God rebukes the sedition of Mary and Aaron, and maintains Moses's right. Num. xii.—From the desert of Pharan twelve spies are sent, among whom were Caleb and Josue, in order to discover the land of Chanaan. Returning, they bring with them a vine branch with a cluster of grapes upon it. Ten of the twelve sent out, speak ill of the country, declare it barren, and magnify the strength of the cities and the gigantic stature of the inhabitants. Num. xiii.—The people frightened with this account, are about to return to Egypt from which step Caleb and Josue endeavouring to dissuade them, are like to be stoned. At this God threatens to destroy them; but by Moses's prayer, is prevailed upon to spare them. He, nevertheless, denounced, that all who are twenty years old, Caleb and Josue excepted, shall die in the wilderness. Those who raised the evil report, are all destroyed by sudden death. Some, endeavouring to enter the promised land, contrary to God's command, are smitten by the Amalecites and Chanaanites. Num. xiv.
1489	Core, Dathan, and Abiron, with many others, murmuring and rebelling against Moses and Aaron, were partly swallowed alive into the earth, and the others were burnt with fire from heaven. Num. xvi.—Twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, producing almonds, and was laid up before the ark, for a memorial against all future rebels. Num. xvii.
1452	In the preceding thirty-nine years, the Israelites, by seventeen encampments, having taken a compass round the hill-country of Seir and Edom, they come to the wilderness of Sin in the first month of the fortieth year after their departure from Egypt. Here Mary, sister of Moses and Aaron, died. The people again murmur against Moses and Aaron for want of water. God orders Moses to speak to the rock, and it should yield a sufficiency of water; but owing to his impatience and diffidence, he utters something or other unadvisedly with his lips, and for which transgression both he and Aaron are debarred from entering the promised land. In the fifth month of this year Aaron dies, on the top of Mount Hor, aged 123, leaving Eleazar, his son, to succeed him in the high priesthood. Num. xx.—The people, for murmuring, are plagued with fiery serpents, of which many die:

B.C.	BIBLE HISTORY
1452	upon their repentance, God commands a brazen serpent to be made, that as many as should look upon it should live. About the close of this year the Israelites pass over the torrent Zared, and coming to Arnon, on the borders of Moab, they at length arrive at Phasga. Num. xxi.
1451	Sehon, king of the Amorrhites, and Og, king of Basan, slain. After these victories, the Israelites set forward and encamp in the plains of Moab. Num. xxi. and xxii.—Balaam, a soothsayer, hired by Balac, king of Moab, to curse the Israelites, was forced by God's power to prophesy good things of them. Num. xxii. &c.—The people of Israel committing fornication with the daughters of Moab, Phinees kills Zambri and Cosbi; for which zeal God settles the high priesthood upon Phinees' house for ever. Numbers of the people perished for this iniquity. God orders Moses to make war upon the Madianites. Num. xxv.—The numbering of the people in the plains of Moab, by Moses and Eleazar. Moses ordered to parcel out the land of promise among the Israelites. Num. xxvi.—God signifies to Moses that he shall die, and Josue is thereupon declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made. Num. xxvii.—Twelve thousand men, under the command of Phinees, vanquish the Madianites. Num. xxxi.—The lands that belonged to Sehon and Og, Moses divides among the tribes of Ruben, Gad, and the half tribe of Manasses. Num. xxxii.—Moses commands the people, that after their passing over the Jordan, they set up great stones, and engrave the ten commandments on them, with the form of blessing on Mount Garizim, and of cursing on Mount Hebal. He renews also the covenant which God made with them and their children on Mount Horeb. Deut. xxvii. and xxviii. and xxix.—Moses having written this law, delivers it to the priests, the sons of Levi, and to the ancients, to be kept. The same day he writes his canticle for the remembrance of the law. Deut. xxxi. and xxxii.—Moses now drawing near to his end, blesses every tribe in particular, by way of prophecy, except that of Simeon. In the twelfth month of this year he goes up into Mount Nebo, from thence beholding the land of promise, and dies there, aged 120. His body God translates into a valley of Moab, and there buries it, no man to this day knowing where he laid it. Deut. xxxiii. and xxxiv. See S. Jude.—Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and a half from the beginning of the world.—Josue being confirmed by God in his government, sends two spies out from Settim to Jericho, who being harboured by Rahab, are privily sent away when search is made for them. Jos. ii.—Upon the tenth day of the first month, the same day that the Paschal lamb was to be chosen out of the flock, the Israelites, under Josue, a type of Christ, pass the Jordan into the promised land, the waters being miraculously dried up for that purpose. Josue sets up twelve stones in the channel of the Jordan, &c. as a memorial of this circumstance. Jos. iii. and iv.—Upon the 14th day of the same month, the Israelites celebrate their first Passover in Chanaan. Next day the manna ceases. An angel appeareth to Josue, before Jericho, with a drawn sword in his hand, and promises to defend his people. Jos. v.—Jericho is besieged, and taken. Jos. vi.—For the sin of Achan, the Israelites are defeated before Hai. The offender being found out, is stoned to death, and God's wrath is turned from them. Hai is taken by ambuscade, and destroyed. An altar is built on Mount Hebal, and the law written on stones, and the blessings and curses repeated. Jos. vii. and viii.—The kings of Chanaan combine against Israel. Josue defeats them: many are slain with hailstones. At the prayer of Josue, the sun and moon stand still the space of one day. Divers cities are taken. Jos. ix. and x.
1450	From the autumn of this year, in which they began to till the ground, the rise of the sabbatical years is to be taken.
1445	Josue, now grown old, is commanded by God to divide all the land on the west of the Jordan, among the nine tribes remaining and the half tribe of Manasses. Jos. xiii.—The kings of the north are overthrown, and their whole country is taken. Jos. xi.
1434	Josue gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, renews the covenants between them and God, and dies aged 110. Eleazar, the priest, dies the same year. Jos. xxiv. 33.
	The expedition and victory of Juda against the Chanaanites. Judg. i.—After the death of Josue, the Israelites falling into idolatry, are oppressed by their enemies. An angel appearing to them, reproveth Israel. They weep for their sins. Judg. ii.
1405	Othoniel delivers the Israelites from the servitude which they were under to Chusan, and the land was quiet for forty years. Judg. iii.
1343	Othoniel dying, the Israelites again sin against God, and are given up into the hands of Eglon, king of Moab. This second oppression lasted eighteen years. Judg. iii.
1325	After him Aod, the second judge, killed Eglon, and so delivered Israel. He likewise slays 10,000 Moabites. After him Samgar, the son of Anath, kills 600 Philistines with an ox goad. Judg. iii.
1285	Barach, by direction of Debbora, a prophetess, fighting against Sisara, chief captain of the king of Asor, Jahil, a stout woman, slew the same captain, striking a nail into his head. Judg. iv. They governed thirty-eight years.

B.C.	BIBLE HISTORY.
1245	Gedeon, confirmed by miracles that he was sent by God, overthrew the Madianites, and delivered Israel, governing forty years. Judg. vi. vii. and viii.
1236	Abimelech, the base son of Gedeon, unjustly usurping authority, killed his seventy brethren, one only escaping; but within three years was hated of his followers, and slain by a woman. Judg. ix.
1211	Thola defended the country from invasion of enemies twenty-three years, and died. Judg. x. 2.
1188	Jair, a powerful nobleman, defended the people twenty-two years. Judg. x. 3.
1187	Jephte, first rejected, but afterwards entreated by the ancients of the people, fought for them, and overthrew their enemies. Afterwards he made an indiscreet vow to offer his daughter in sacrifice. He killed in civil war forty-two thousand Ephraimites, and governed six years. Judg. xi. and xii.
1182	Abesan, a fortunate good man, ruled in peace seven years. The people in this time of peace fall again into idolatry, for which God suffered the Philistines to afflict them. The tribe of Dan rob Michas. Judg. xii. xiii. and xviii.—About this time Booz, of the tribe of Juda, married Ruth, a Moabitess, by whom the right line of Judas descended by Phares to David. Ruth iv. &c.
1175	Ahialon governed likewise in peace ten years. Judg. xii. 11.
1164	Abdon, another nobleman, governed eight years. Judg. xii. 13.
1137	Samson born. Judg. xiii. 24.
	He did many heroical acts, killed many Philistines in his life, and more by his own death, which took place in the year of the world 2887. He governed twenty years. Judg. xiii. and xvi.
1116	Heli, the high priest, dies. He governed Israel forty years. 1 Kings iv. 18.—Samuel, whose mother being long barren, had presented him an infant in the temple, according to her vow, was a Nazarite and a prophet from a child; (1 K. i. and iii.) and after the death of Heli, governed the people before Saul twenty years, and with him twenty years more, and died. 1 K. xxv. 1.
1095	By the importunity of the people to have a king, God appointed Samuel to anoint Saul. 1 K. x.
1070	Afterwards Saul declining from God, David is anointed by the prophet Samuel, and taken into Saul's family. 1 K. xvi.—By the anointing of David, Saul was not actually deprived of the sceptre so long as he lived.
1062	David slew Goliath, the champion of the Philistines. 1 K. xvii.
1055	Saul and his sons are slain. 1 K. xxxi.
	David made king. 2 K. ii. 4.—He ruled his kingdom as a true pattern to all kings. He wrote the book of Psalms, which are full of divine knowledge; prepared means for building the temple, ordained divers sorts of musicians, and reigned forty years.
1035	At the end of this year, Joab going with the army against the Ammonites, besieges Rabba, the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bethsabee, the wife of Urias, the Hethite, who was then in the army. David, not finding means to conceal his adultery with the wife of Urias, causeth the latter to be slain. 2 K. xi.
1034	After the death of Urias, David marries Bethsabee. The child gotten in adultery is born. David is convicted by Nathan, the prophet, of his sin, and he repents: in testimony whereof he composes the 51st Psalm. The child dies. 2 K. xii.
1033	Bethsabee now being David's wife, bears him a son; to whom, as to one that should prove a man of peace, God gives the name of Solomon. 2 K. xii. 24.
1015	David gives orders to Solomon to build the temple. 1 Par. xxviii. 10.
1014	He dies in a good old age, and Solomon, his son, succeeds him. 1 Par. xxix. 28.
1012	Solomon layeth the foundation of the temple, in the 480th year after the departure of the children of Israel out of Egypt. 2 Par. iii. 2.
1005	The temple being finished, was then dedicated most solemnly, with exceeding great devotion of the king and all the people, and with abundance of sacrifices. 2 Par. iv. 22.—And afterwards the same king Solomon wrote three sapiential books: Proverbs, Ecclesiastes, and the Canticle of Canticles. But in his old age fell away from God, and it is uncertain whether he died penitent or not.
975	Solomon dies, after reigning over Israel forty years. 2 Par. ix. 31.
	The Israelites assemble at Sichem, in order to crown Roboam, Solomon's son, king over Israel. The people by Jeroboam sue to him for a removal of some grievances, to whom Roboam, by the advice of young counsellors, returning a harsh answer, alienates the hearts of ten tribes from him, who make Jeroboam king over them; and they fall at the same time from the house of David and the true worship of God.

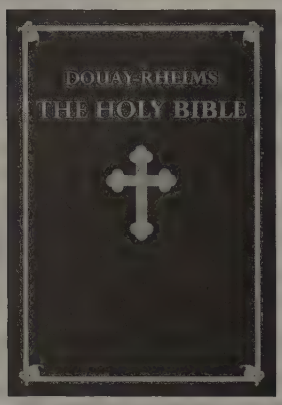
Here follow the collateral lines of Juda and Israel:

	Kings of Juda.	*Kings of Israel.*
975	Roboam. He reigned seventeen years. 3 K. xiv. 21.	Jeroboam, the first king of the ten tribes. He reigned twenty-two years. 3 K. xii.
958	His son Abiam reigned wickedly three years. 3 K. xv. 2.	

B.C.	BIBLE HISTORY.		B.C.	BIBLE HISTORY.
	Kings of Juda.	*Kings of Israel.*		where he repented, and was restored to his kingdom. He reigned and lived in captivity fifty-five years. 4 K. xxi.
955	Asa, a good king, destroyed idolatry, and reigned forty-one years. 3 K. xv.	After him were these kings of divers families of the same ten tribes: Nadab, son of Jeroboam, reigned two years; (3 K. xiv.) Baasa, of the tribe of Issachar, reigned twenty-four years; (3 K. xv.) Ela two years; (3 K. xvi.) Zambri but seven days; (3 K. xvi.) Amri twelve years, whereof Thebni reigned in civil wars against him three years. 3 K. xvi. 22.		Judith killeth Holofernes either about this time or in the days of Manasses, before the captivity. See pref. to Judith.
643				Amon succeeded his father Manasses, and reigned wickedly two years. 4 K. xxi. 18.
641				Josias, (the son of Amon,) a very good king, purged the Church of idolatry, repaired the temple, and celebrated a most solemn Pasch. He died after reigning thirty-one years, deeply lamented by all the people, being slain in battle by the king of Egypt. 4 K. xxii. and xxiii
914	Josaphat governed the kingdom well twenty-five years, (3 K. xxii. 42. and 43.) saving that he joined affinity with Achab, king of Israel, and with Jezabel. 2 Par. xviii. 1.	Achab married Jezabel, a Sidonian, and served Baal, reigning twenty-one years. 3 K. x. &c.	609	Joachaz, otherwise called Jechonias, after having reigned three months, was carried into Egypt, where he died; and Eliacim, otherwise called Joakim, his brother, was made king, who in the third year of his reign was carried into Babylon, and with him Daniel and the other three children. 4 K. xxiii. 2 Par. xxxvi. Dan. i. Shortly after which time happened the history of Susanna. Dan. xiii. Joakim, after his reign of three years, lived other eight years in captivity. 4 K. xxiv.
889	Joram reigned wickedly eight years. 4 K. viii. 17, 18, and 2 Par. xxi. 5, 6. The three next are omitted by S. Matthew.	Ochozias reigned two years. 3 K. xxii. 52.		
888	By the evil counsel of his mother Athalia, Ochozias governed wickedly one year, and was slain by Jehu, together with Joram, king of Israel. 4 K. viii. 27. and ix. 27. 2 Par. xxii. 3, 9.	Joram reigned twelve years. 4 K. iii.		
884	Queen Athalia murdering the children of her own son, the late king, usurped the kingdom six years. 4 K. xi. 1.	Jehu killed Joram and Jezabel, destroyed the whole house of Achab, and reigned eight years. 4 K. ix. and x.	589	Joachin, son of the former Joachaz, reigned but three months, and was carried captive to Babylon, and with him Ezechiel, the prophet, and others; and his uncle, Mathanias, (otherwise named Sedecias) was made king, who reigned eleven years. 4 K. xxiv. 2 Par. xxxvi.
878	The youngest son of Ochozias, called Joas, being saved from the slaughter, was made king by means of Joiada, high priest, and Athalia was slain. 4 K. xi. 4. He governed well during the life of Joiada, but afterwards fell into idolatry, and caused Zacharias, the high priest, and son of Joiada, to be slain. 2 Par. xxiv. 22. Shortly after, the same king was treacherously slain, when he had reigned forty-one years. 4 Kin. xii. 20. and 2 Par. xxiv. 25.	Joas reigned sixteen years. 4 K. xiii. 10.	588	In the eleventh year of Sedecias, when king Jechonias, the younger, was prisoner in Babylon, Jerusalem was taken, the temple destroyed, and the people carried into Babylon. 4 K. xxv. 2 Par. xxxv.—In the mean time Daniel was in high estimation both with the faithful people and pagans, and was advanced to authority, as also by his means the other children; for which they were envied and persecuted, but were miraculously protected. Dan. i. &c.—Ismael killeth Godolias, who had been appointed by Nabuchodonosor governor over the people who remained in Juda. 4 K. xxv. 25.
839	Amasias beginning well, did some good things: but after the spoil of the Idumeans, he worshipped their idols. 2 Par. xxv. 14.	Jeroboam II. reigned forty-one years. 4 K. xiv. 23.	588	Jeremias, Ezechiel, and others denounce God's judgments against the Edomites, insulting over the Jews when in captivity. Jer. xlix. &c.
810	Ozias reigned well for some time; but afterwards presuming to offer incense on the altar, was repelled by the high priests, and presently struck with leprosy, and cast out of the temple and city. He began to reign in the 27th year of Jeroboam II. and reigned in all 52 years. 4 K. xv. 2 Par. xxvi.	Zacharias reigned six months. 4 K. xv. 8.	569	Nabuchodonosor, elate with his victories over Egypt, Juda, &c. and the magnificence of his buildings, turns mad, and is driven from human society. After seven years spent among the beasts, feeding upon grass, he returns to a state of sanity, humbles himself before God, and is restored. Soon after he dies. Dan. iv.—Evilmerodac, his son, succeeds him in the thirty-seventh year of Jechonias's captivity, whom he delivers from prison, and sets above all his courtiers at his own table. 4 K. xxvi. 27.
		Sellum one month. 4 K. xv. 13.		From the captivity of the Jews there were no kings; but the line of David continued in the following persons: Jechonias, Salathiel, Zorobabel, Abiud, Eliacim, Azor, Sadoc, Achim, Eliud, Eleazar, Mathan, Jacob, and Joseph, the husband of the blessed Virgin, of whom was born Jesus Christ. See S. Matthew, chap. i, &c.
758	Joathan, a godly king, governed a great part of his father's time, and after his death sixteen years. 4 K. xv. and 2 Par. xxvii.	Manahem reigned ten years. 4 K. xv. 22.	555	Baltassar, who had succeeded his father, Evilmerodac, having made a great feast, causeth all the vessels of the Lord's house, brought by Nabuchodonosor from Jerusalem, to be used in honour of his idols: a hand appears writing on the wall of the room where they were carousing, at which the king being greatly terrified, sends for his Chaldean astrologers, who could neither read nor interpret the writing. But Daniel does both, and therefore he is declared the third man in the kingdom. That night the king is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians, as had been frequently foretold by the prophets. Cyrus giving the kingdom of Babylon to Darius, the Mede, and reserving some places, returns into Persia. Daniel's greatness caused considerable envy among some of the courtiers, and they determine upon his ruin. He is cast into a den of lions. He is miraculously preserved from injury. See Dan. v. and vi.
		Phaceia two years. 4 K. xv. 23.		
742	Achaz, a wicked king, after having received many benefits from God, fell into idolatry, reigned sixteen years, destroyed the holy vessels, shut up the temple, and perverted many of the people. 4 K. xvi. and 2 Par. xxviii.	Phacee reigned twenty years. 4 K. xv. 27.		
		In the twelfth year of Achaz, king of Juda, Osee had reigned over Israel nine years. Salmanasar, the Assyrian king, having rendered Osee tributary, the latter consulting with Sua, the king of Egypt, refuses to continue the tribute. Salmanasar provoked at the conduct of Osee, and jealous of the confederacy, lays siege to Samaria, and takes it, carrying the Israelites away captives. 4 K. xvii.	536	Cyrus succeeding Darius, released the Jews from captivity, and gave licence to Zorobabel and Jesus to bring back the people into Judea. 2 Par. xxxvi. 22. 1 Esd. i.
			535	In the second year after their return, Levites are appointed to lay the foundation of the temple, and oversee the work.
			529	Artaxerxes (otherwise called Cambyses) forbids the building of the temple to proceed. 1 Esd. iv. 7.
			520	In the second year of Darius Hystaspes, Zorobabel and Jesus set forward the building. Aggeus prophesies that the second temple shall be greater than the former, in regard that the Messias should honour it with his presence. Agg. ii.
			519	Assuerus espouses Esther. Esth. i. and ii.
			515	In the sixth year of Assuerus the temple was finished, and its dedication celebrated, and the Passover kept.
			510	Wicked Aman, seeking to destroy all the Jews, was himself hanged on the gallows he had prepared for Mardochai. Esth. vii.
			455	Nehemias obtains the king's edict for repairing the walls of Jerusalem. 2 Esd. ii.
			335	Alexander of Macedon passing into Asia, lays waste Persia. Jos. Ant.
			332	Manasses (brother of Jaddus, the high priest) refusing to quit his strange wife, is driven out. Sanballat, his father-in-law, governor of Samaria, revolts from Darius, and obtains leave of Alexander to build a temple on Garizim, making Manasses high priest. Hence the rise
	Here endeth the kingdom of Israel.			
727	Ezechias, a most godly king, restored true religion, which was much decayed. He recovered health when mortally sick, which was confirmed to him by a miracle, in the sun's returning back ten degrees. For this latter effect of God's mercy, he made a canticle of praise to him. He reigned twenty-nine years. 4 K. xviii. 2 Par. xix. &c. During this king's reign, Sennacherib, the Assyrian, besieges and takes many of the fenced cities of Juda, but is pacified by a tribute. 4 K. xviii.			
698	Manasses, for his great sins, was carried away captive into Babylon;			

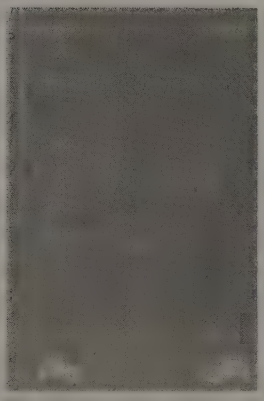
B.C.	BIBLE HISTORY.
	of the schism of the Samaritans. See John iv. 20.—Alexander likewise honoureth Jaddus, the high priest. Joseph. Ant. lib. xi. c. 8.
277	By advice of Demetrius Phalereus, seventy-two Jews are employed to translate the Scripture into Greek.
176	Antiochus Epiphanes, succeeding Seleucus in Syria, reigns eleven years and some months. 1 Mac. i.
175	Jason, by corruption, obtains the high priesthood from Antiochus. 2 Mac. iv.
170	Antiochus sacks Jerusalem, pillages the temple, and destroys 40,000 inhabitants. Endeavours to abolish the true worship of God, forcing many to renounce their religion, by the most cruel torments. 1 Mac. i.
167	Antiochus, by edict, commands all his subjects to profess the Grecian religion, on pain of death. Many of the Jews choose the most cruel deaths. 1 and 2 Mac. &c.
167	Mathathias, with his five sons, slay those sent by Antiochus, and fly to the desert. Many others follow, numbers of whom are stifled in caves, making no defence on the sabbath. Mathathias abolishes superstition, and exhorts his sons to assert their country's cause. Mathathias dying, Judas Machabeus succeeds, who delivers his country, and purges it of their abominations. 1 Mac. ii. and iii. &c.
164	Antiochus dies. 1 Mac. vi.
163	His son, Antiochus Eupator, succeeds him, and makes peace with the Jews, which he soon breaks, putting Menelaus, the high priest, to death, and raises Alcimus to that office. 2 Mac. xiii. and xiv.
162	Demetrius Soter, son of Seleucus, comes into Syria, where he is crowned king. 1 Mac. vii.
161	Demetrius Soter sends a large army under Nicanor against Judas, in which the former is slain. 1 Mac. vii.—Demetrius likewise sends Bacchides with 20,000 men against Judas, who opposes him with 800, and is slain. His brother Jonathan is chosen in his stead, who enters into alliance with the Romans, the first made between the two nations. 1 Mac. viii. 19. See Josephus.
160	Alcimus commanding the inner court of all the temple to be pulled down, is struck with palsy, and dies miserably. 1 Mac. ix. 55.
158	Jonathan compels Bacchides to a league, and to retire from Judea. 1 Mac ix. 70.
153	Alexander Balas, son of Antiochus Epiphanes, enters Syria. Demetrius desires an alliance with Jonathan. Alexander Balas is no less importunate with him, and makes him high priest. 1 Mac. x.
150	Demetrius is slain by Alexander. 1 Mac. x. 50.
148	Jonathan defeats Demetrius Nicanor, son of the former; takes Joppe and Azotus, and burns the temple of Dagon. 1 Mac. x. 75. &c.
145	Jonathan besieges the citadel of Jerusalem.
143	After various exploits of Jonathan against his enemies, he is at last slain by the treachery of Tryphon. The Jews choose Simon Machabeus in his stead. 1 Mac. xi. and xii.
142	The government and high priesthood was made hereditary in Simon, by whose means the Jews were discharged from all foreign tribute. He took Sion, drove out all idolaters, and placed true worshippers in the city. 1 Mac. xiv.
135	Simon, and his two sons, murdered by his son-in-law, Ptolemee. 1 Mac. xvi.
	Hircanus succeeded his father, Simon, in the high priesthood. Jos. Ant. l. xiii. c. 12.
107	Judas or Aristobulus, surnamed Philellan, eldest son of Hircanus, succeeded him as governor and high priest. Jos. Ant. l. xiii. c. 19.
88	Anna, the prophetess, becoming a widow, serves God night and day in the temple, for 84 years, till she sees Christ. Luke ii. 37.
63	Jerusalem is taken by Pompey. Jos. l. i. Bel. c. v. Ant. l. xiv. c. 8.
37	Herod, son of Antipater, declared king of Judea by the Romans, by the assistance of whose general, Sosius, he besieges and takes Jerusalem. Antigonus, prince and high priest, is carried to Rome by Sosius, and Herod possesses the whole kingdom. See Josephus.
31	About this time Hilliel, a descendant of David, flourished at Jerusalem, whose disciple, Jonathan, was author of the Chaldee paraphrase.
28	Cæsar Octavianus, nephew of Julius, assumes the title of emperor, with the consent of the senate and people.
27	Herod rebuilds the temple forty-six years before the first passover of Christ's ministry, and finishes it in nine years and a half. Dionys. lib. lii. Jos. Ant. lib. xx. &c.
1	Gabriel appearing to Zachary, the priest, in the temple, tells him of a son that shall be born to him, whom he shall call John, who shall be a Nazarite and a forerunner of the Lord in the spirit and power of Elias. Luke i. 11.
	In the sixth month after John's conception, the same angel is sent to Nazareth to the blessed Virgin Mary, and tells her that she shall conceive by the overshadowing of the Holy Ghost, bring forth a son, and call his name Jesus. Luke i. 26.
	John the Baptist born, six months before our Lord. Luke i. 57.

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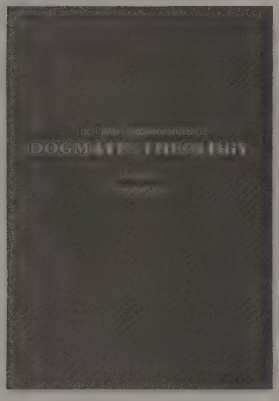
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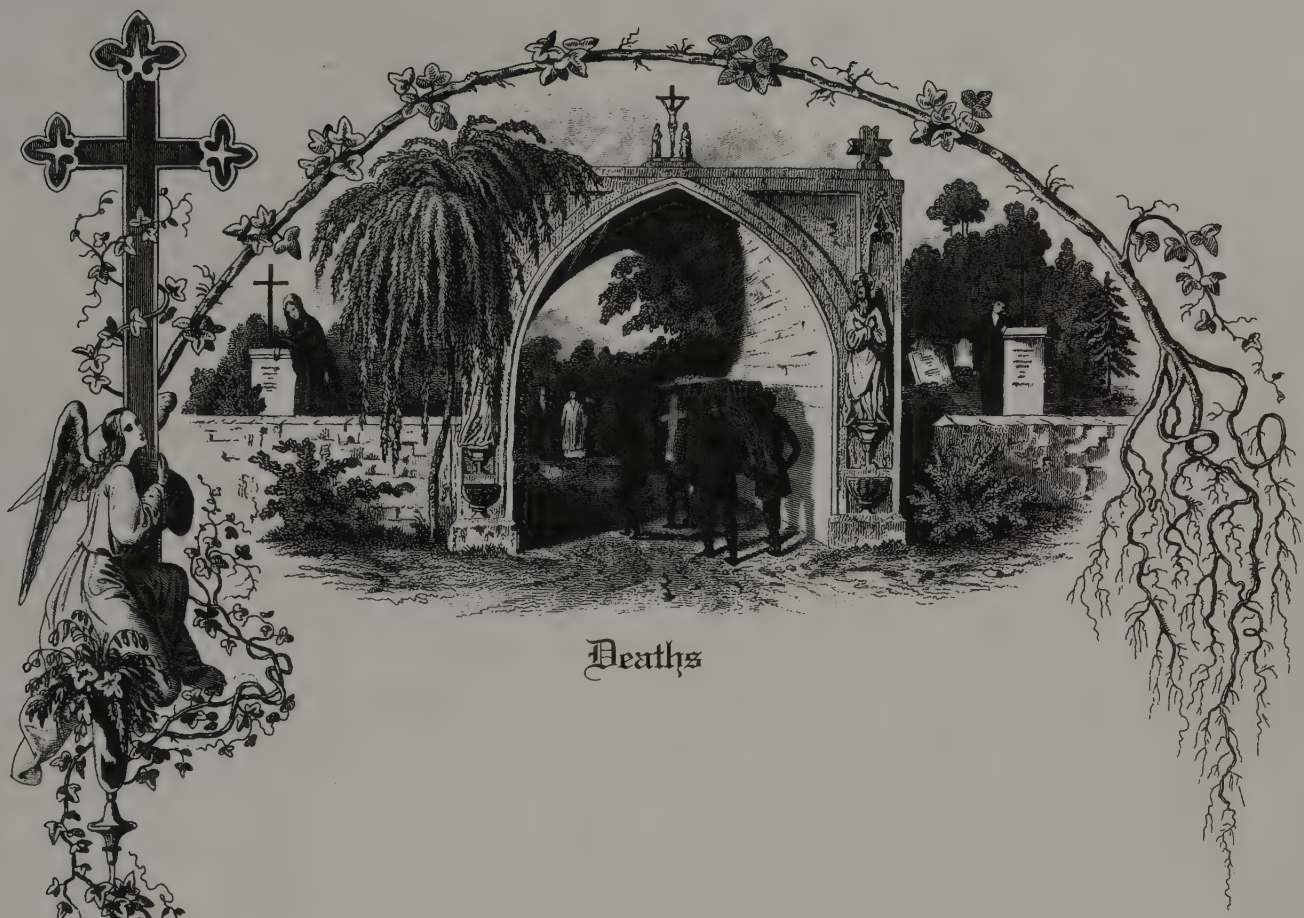
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THE NEW TESTAMENT

of our Lord and Saviour

JESUS CHRIST.

TRANSLATED FROM THE LATIN VULGATE.



WITH THE COMPLETE NOTES

OF THE

REV. GEO. LEO HAYDOCK.

NEW YORK.

EDWARD DUNIGAN AND BROTHER 599 BROADWAY.

THE

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"All things that are read in the Holy Scriptures, we must hear with great attention to our instruction and salvation; but those things especially must be committed to memory that serve most to confute heretics; whose deceits cease not to circumvent or ensnare all the weaker sort and the more negligent persons."—*S. Aug., Tract. 2, in Epis. Joan.*



GENERAL PREFACE TO THE NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

GOD, who diversely, and many ways, spoke in times past to the fathers by the prophets; last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Heb. i. 1, 2. He hath spoken to our fathers in the *Old* Testament, He hath spoken to us in the *New*. Moses was the mediator of the old alliance, and the prophets its ministers. The former gave the law, the latter announced the Messias. The law itself led to the Messias, whom the prophets announced. But the law and the prophets could bring nothing to perfection; they could neither give what they promised, nor realize what they represented; they left man in expectation; they raised, but could not satisfy his hopes.

Our Lord, Jesus Christ, appearing in the world, and a new alliance superseding the old, the shadows have all vanished, the figures are accomplished, the prophecies realized, the law perfected; a new people has taken the place of the old, and the days predicted by Jeremy have arrived: *Behold the days shall come, and I will make a new covenant with the house of Israel, and with the house of Juda; not according to the covenant which I made with their fathers .... But this shall be the covenant that I will make with the house of Israel .... I will give my law in their bowels, and I will write it in their heart; and I will be their God, and they shall be my people.* Jer. xxxi. 31, 32, 33. The old covenant, given on Mount Sinai, was limited to the house of Israel; the new covenant is general, and includes all the children of men, without exception. The old was ratified by the blood of victims of goats and oxen; the new cemented by the blood of the Son of God. The latter in the intention of the Sovereign Legislator was first, and to this every thing we find in the Old Testament has some reference. The spirit of the old law was that of fear and servitude, whilst the spirit of love and liberty is the soul of the new. The old was temporary and not designed to continue; the new is permanent and to extend through all ages. The former only promised temporal and perishable goods, the latter such as are infinite and eternal.

The Catholic Church, heir to the promises which God made to the Synagogue, preserves with great care and respect the Books of the Old Testament, as her grand charter, as the titles of her possession and election, as well as of the reprobation of her rival, the Synagogue. But she preserves with a still more sovereign attention and veneration the Books of the New Testament, as the proof of her adoption, as the pledge of her happiness, as the declaration of the will of her Father and Lord, as the genuine code of the life, miracles and doctrines of her God, and the rule she is to follow in her actions and in her conduct.

ORIGIN OF THE BOOKS OF THE NEW TESTAMENT.

Our Lord Jesus Christ has left us nothing in writing. He gave all his instructions by word of mouth, preaching in public and in private to his apostles and to all the people, inculcating the truths of salvation during the three years of his missionary career: but before he quitted them, he promised to give them an invisible and interior master, who should teach them all things whatever he should say to them, and enable them to answer their opponents and to carry the gospel truths to the utmost limits of the earth. S. John c. xiv. 26, and c. xvi. 13.

It was in the execution of these promises that the apostles received the Holy Ghost, fifty days after the resurrection of Jesus Christ, and, that animated with his fire, and illumined with his divine light, they have left us the holy gospels, and the other books of the New Testament, which we consider with reason as the work of Jesus Christ himself. Let us then no longer say, happy are they who have seen the Lord, and who have heard from his mouth the words of life. Many of those have persecuted him, and have imbrued their hands in his blood; whilst many of those, who have not seen him, have believed in him. Moreover, we read, we hear, we preserve in the sacred books the instructions he gave to the people. Jesus Christ is in heaven, and he is still preaching on earth: etiam hic est veritas Dominus. S. Aug.

The apostles were in no great hurry to write: they began, after the example of their Master, to teach by word of mouth. and to practise the truths they had learned. They were no ways apprehensive of forgetting what they had heard, nor of varying in what they taught; they had impressed too deeply the truths they had received from his lips, both on their mind and heart, and they felt perfectly secure in the promises made to them, that his Holy Spirit should never abandon them.—After some years, the zeal and pious curiosity of the faithful engaged them to commit to writing what they knew, for the consolation and instruction of their disciples. This was the motive of S. Matthew's writing. S. Mark probably had the same motive in abridging what had been penned by S. Matthew, wishing at the same time to subjoin some additional few facts and circumstances which he had learned elsewhere.

S. Luke informs us that he was determined to write, because accounts were in circulation relative to the life and doctrines of Jesus Christ, differing from what they had received from the apostles; and that he gave his account with all exactitude, from the mouth of those who had been witnesses, and who were charged to deliver them to their disciples, thinking that he should do a service to the Church in writing faithfully, and in order, all that had passed from the beginning.—Lastly, the holy Fathers teach us that the heresy of Cerinthus, and that of the Nicolaites, who denied the divinity of Jesus Christ, gave rise to the Gospel of S. John.

The Acts of the Apostles are a continuation of the Gospel of S. Luke, a narrative of what happened to the infant church of Jerusalem, from the ascension of Jesus Christ till the conversion of S. Paul; and of what happened to this great apostle, from his conversion till his first journey to Rome. S. Luke gives scarce any thing here, of which himself was not eye-witness, as the inseparable companion of the labours and preaching of the apostle.—S. Paul penned his *Epistles* according to the wants and occurrences of different churches, without any premeditated design of reducing to writing, or giving a body of the maxims and truths which he preached; although, by an effect of divine Providence, he has drawn out for us very many excellent and most

important instructions therein, which serve as a supplement to the holy gospels.—In the same manner, the other apostles that have left us any instructions in writing, penned their epistles for the edification and instruction of those churches exclusively, to which they were addressed. Well convinced, at the same time, that they would be communicated in process of time to all the other churches, through respect for whatever came from that pure source, and through the eagerness of the faithful to preserve such invaluable monuments. S. John wrote his *Apocalypse*, or Book of Revelations, by the express order of Jesus Christ, who enjoined him to send the same to the seven churches of Asia Minor, whom he wished to make the depository of the revelations contained therein; and which relate, in great measure, to events that were to befall his church militant on earth, till its complete union with his church triumphant in heaven.

CANON OF THE BOOKS OF THE NEW TESTAMENT.

Both in the Old and New Testament there are Books, the authenticity of which has never been disputed. There are others which during a certain period, and in certain churches, have been questioned: but at this day there is not one in the Canon, that has not been acknowledged authentic by the greatest part of the ancient churches. In vain did the ancient heresiarchs attempt to corrupt the genuine text, or to forge false gospels; they have never been able to corrupt the originals of the Catholic Churches: whilst the Books that have been corrupted, mutilated, changed, or invented by them, have all been despised or forgotten; have all been suppressed, proscribed, and condemned by the Catholic Church.

We cannot precisely tell the year in which the Canon of the New Testament was formed; but we find it clearly marked as far back as the second age of the Church, though it was not universally received in its present form till after the fourth century. Eusebius, in his 3d book and 24th chapter on *Church History*, informs us, that the bishops of Asia presented to S. John the Gospels of the three Evangelists, who had written before him, and which were then public and universally known. S. John approved of and received them; and to supply what was wanting in them, wrote his own, in which he mentions what Jesus Christ had done at the commencement of his preaching, and what had been omitted by the other Evangelists. The first three Gospels we find cited in S. Clement's Epistle to the Corinthians, written previously to S. John's Gospel. S. Polycarp in his epistle to the Philippians, quotes five or six times the Gospels of S. Matthew and S. Luke, without naming them. S. Barnaby in his Epistle frequently quotes the four Gospels. S. Ignatius repeatedly cites them in his seven Epistles, and alludes to them, particularly to the Gospel of S. John.

S. Justin, the martyr, speaks expressly of the *Commentaries of the Apostles*, the name he gives to the gospels, which, he says, were written by the apostles, or by their disciples. Tertullian appeals to the gospel which from the beginning has been given by the apostles, and which is preserved as a sacred deposit in the apostolic churches. "If it be evident," says this author, "that that is truest which is first, and that that is first which was from the beginning; it is equally evident that that was delivered to us from the apostles, which has always been holden as most sacred in the apostolic churches."

We have here then from the end of the first, and from the beginning of the second age, and in the third, the canon of the four gospels received, acknowledged, and authorized in the church by the apostles themselves; since S. John had seen the gospels of S. Matthew, S. Mark, and S. Luke, and S. Paul usually cites the gospel according to the text of S. Luke. This canon was made, not in a solemn assembly, not in a council, but by the consent of the churches, and by the judgment of the bishops, the major part of whom had seen and known the apostles and their disciples.

The epistles of the apostles are not less authentic, and they were collected together about the same period as the four gospels. S. Polycarp distinctly cites the Epistles of S. Paul, and those of S. Peter and S. John. He does not indeed quote the Epistle to the Hebrews, nor the second of S. Peter, nor the second and third of S. John, because most probably they did not find a place in the earliest collections. S. Ignatius, in his Epistle to the Philadelphians, clearly marks the gospels, the apostles and prophets, as composing the whole code of Scripture. "Let us have recourse," says he, "to the gospel, as to the flesh of Jesus Christ, and to all his apostles, looking upon the epistles of these holy men as the ecclesiastical senate; let us also love and esteem the prophets," or the books of the Old Testament. Tertullian tells us, that in his time the originals of the epistles were preserved.

ORIGINAL LANGUAGE OF THE BOOKS OF THE NEW TESTAMENT.

The original text of the books of the New Testament, if we except the Gospel of S. Matthew, was Greek. The Gospel of S. Matthew was written originally in Hebrew or in Syriac, which was the vulgar language at that period in Palestine, but was translated very early into Greek. The original text was in preservation at the time of S. Epiphanius and S. Jerom; but since that time has been entirely lost. The Greek translation is very ancient, the Latin version is scarcely less ancient, and very exact and faithful.

DIFFERENT VERSIONS OF THE SCRIPTURES IN ENGLISH, WITH THE DATES OF THE SAME.

It will perhaps be acceptable to many to see a list of the early translations, with their dates. The first we find is by

James Coverdale,* in the year of our Lord, ...	1535
Thos. Matthew, ...	1538

* See Ward's Errata of Protestant Bibles, ed. 1787; also defence of same, by the Rev. J. L. 1811.—The Bibles quoted by Ward, are: 1st, The translation begun by Tindal in 1526, and finished by Coverdale in 1535, as altered by Cranmer and the Genevan editors, of which an edition was given 1562. 2ndly, The two editions of 1577 and 1579, from the version called Bishop's Bible, which appeared in 1568; and lastly, the version now in use, called King James's Bible, first published in 1610. In this several of the former errors are corrected, but several still remain to be corrected. Ward very justly remarks, "the changes were made too late. The people were deceived by a vast number of corruptions in the sacred texts, during the reigns of Henry VIII. Edward VI. and Elizabeth, till they had in general renounced the ancient faith, and embraced the new system. And when this was effected, and the growing sect of Puritans began to turn these corruptions against you, particularly at the famous conference of Hampton Court, in the beginning of the first James's reign, at last you thought proper to correct them." See p. 17.—To mention some of the many variations still existing, compare the differences that are found in the Catholic and Protestant version with the Greek text and Latin Vulgate.

In S. MATTHEW:

Ch. iii, v. 2 and 8. ch. xix, v. 11. In this latter text it is certainly of moment, to prove the possibility of leading a continent life, whether we translate it according to the Vulgate and Greek, *all men take not this word*, or mistranslate it thus, "all men *cannot* receive this saying;" again, (1 Cor. vii. 9.) *if they do not contain;* "if they *cannot* contain."

Richard Taverner,	1539
Henry VIII.'s Bible, printed by Ed. Whitechurch and Rd. Grafton,	1539
Ditto, second edition, revised and corrected by Cuthbert, bishop of Durham, and Nicholas, bishop of Rochester; printed by Grafton,	1541
Edmund Beche's Bible, printed by John Daye,	1549
Ditto, second edition, by Ditto,	1551
English Testament, printed at Geneva, by Conrad Badias,	1557
Rheims Testament, by John Fogny; the fifth edition of this was given in folio and with cuts, anno 1738,	1582
Harrison's Bible, printed at London,	1562
Rouen Bible,	1566
Bishop's Bible, printed by Rd. Jugge,	1568
Ditto, edition by Ditto,	1572–7–9
Geneva Bible, by Christ. Barker,	1578
Douay Bible, printed at Douay, by Laurence Kellem,	1609
King James's Bible, printed by Robt. Barker,	1610
Ditto, second edition, same date (it is not known which was first printed),	——

It is certain that no printed book, *with a date*, existed previously to the celebrated Psalter of 1457; the Bible by Fust and Guttenburg, but without date, was printed in 1450, a copy of which is in the Imperial library at Paris, probably brought thither by the German librarian, who, for his knowledge of books, is a second Magliabechi. He not only possesses a schedule of the *Libri desiderati*, but also knows the exact place in each great library of Europe, where they are to be found.

DR. WITHAM'S REMARKS TO THE READER.

A TRANSLATION of the New Testament into English from the *ancient* Latin version, was made by some Catholic Divines in the University of Douay, two hundred and thirty years ago, and published by them at Rheims, anno 1582. By the date, that translation was made before the amendments and corrections under Sixtus V. and Clement VIII. to reduce the Latin Vulgate to its former purity. Yet the differences betwixt that Douay translation and the present Latin Vulgate, are so few and inconsiderable, that they must have followed a very correct Latin edition.

The authors of that translation are to be commended for their endeavours to give us a true and *literal translation*, not a *Paraphrase*, as most of the French translations seem to be. This liberty of a Paraphrase would indeed have rendered this laborious work much easier, but less exact, and with no small danger of mistaking and misrepresenting the true sense of the word of God. In this I have endeavoured to follow them.

They followed with a nice exactness the Latin text, which they undertook to translate, at the same time always consulting and comparing it with the Greek, as every accurate translator must do, not to mistake the true sense of the Latin text. They perhaps followed too scrupulously the Latin, even as to the placing of the words; but what chiefly makes that edition seem so obscure at present, and scarcely intelligible, is the difference of the English tongue as it was spoken at that time, and as it is now changed and refined: so that many words and expressions both in the translation and annotations, by length of time, are become obsolete, and no longer in use.

It must needs be owned that many places in the Holy Scriptures are obscure, and hard to be understood: δυσνόητα, says S. Peter, 2 Ep. c. iii. v. 16. They must be obscure in a literal translation, as they are in the original. These places, as S. Peter there tells us, the unlearned, by their own false interpretations, turn and *wrest, as also the other Scriptures, to their own destruction.*

In S. LUKE:

Ch. i, v. 6, and v. 28, ch. iii, v. 8, and ch. xviii, v. 42. *Thy faith hath made thee whole*, is translated, "thy faith hath saved thee," in favour of faith only. It was on the same ground, *do penance*, is every where rendered, "repent ye;" but the judicious Mr. Bois, prebend of Ely, in his Veteris Interpretis cum Beza, commended by Walton in his Polyglot, declares he would not have this common translation of *pœnitentiam agite*, changed; and brings the words of Melancthon: 'Let us not be ashamed of our mother-tongue; the Church is our mother, and so speaks the Church."

ACTS OF THE APOSTLES:

Ch. xiv. 22. *And when they had ordained to them priests*, is rendered, "and when they had ordained them elders in every church, and had prayed with fasting:" now it is evident that here are not meant elders as to years and age; and if they look to the derivation, priest and the French word prêtre are derived from presbyter. See also ch. xv. and ch. xvi.—Ch. xvii. 23. *And seeing your idols*, is rendered, "and behold your devotions."—Ch. xx. 28. *Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you 'bishops' to 'rule' the church of God*, is rendered, "overseers to feed the church."

S. PAUL'S EPISTLE TO THE ROMANS.

Ch. v, v. 6. *When as yet we were weak*, is rendered, "when we were yet without strength," taking away free-will.—Ch. xi, v. 4. For *Baal*, is given in italics, "the image" of Baal. Frequently the words idols and idolaters, are changed into images and image-worshippers, to prove Catholics to be idolaters; also Acts xix. 35.

FIRST EPISTLE TO THE CORINTHIANS.

Ch. i, v. 10. *No schisms among you:* Prot. "no divisions."—Ch. ix. 5. *To carry about a woman, a sister:* Prot. "to lead about a woman, a wife;" to shew that S. Paul was married. The contrary is clear from ch. vii, v. 7 and 8.—Ch. xi. 27. *Whosoever shall eat this bread*, or *drink*, &c. thus, "shall eat *and* drink."—Ch. xv. 10. *The grace of God with me:* Prot. "The grace of God which was with me:" thus they would have it seem that the apostle did nothing at all, but was moved as a thing without life or will, and taking away free co-operation with divine grace.

EPISTLE TO THE PHILIPPIANS.

Ch. ii. 25, and iv. 3. *My sincere companion:* Prot. "true yoke-fellow," as if S. Paul had written this to his wife.

EPISTLE TO THE COLOSSIANS.

Ch. i. 12 *Worthy to be partakers*, thus, "meet to be partakers," against meritorious works.

TWO EPISTLES TO TIMOTHY.

1 Ep. iv. 14, and 2d Ep. i. 6. *Stir up the grace of God which is in thee by the imposition of my hands*, thus, "the gift of God," lest holy orders should be proved a sacrament.——The word *Catholic*, at the head of the Epistles of S. James and of S. Peter, are converted into "general." Sir Thos. More has a long dissertation against his cotemporary, Tindal, for substituting *Congregation* for *Church*. And here we must remark, that the Latin version was in general use long before any reform in the doctrines of the Church was thought of; of course it is not open to the same objections with all subsequent translations.

Nor yet is it lawful even to prevent such fatal mistakes, to make any alterations or additions that are not contained in the literal sense of the text. If the reader, in this edition, find sometimes a word or two in a different character, it is merely because though they are not expressed in the very *letter* of the text, yet they seemed necessary to represent to the reader the true and literal sense and construction of such places, and so cannot be looked upon as any alteration or addition.

I am by no means for changing that simplicity of style, and that plain manner of relating and expressing these divine truths, in which the sacred writers, inspired by the Holy Ghost, have delivered to us these oracles of the word of God. I am of the opinion of M. Godeau, the learned bishop of Vence, who would not in his Paraphrase change *thou* into *you*, even when the words were addressed to God himself. He says that to speak to God by *thou* and *thee*, is to pay greater honour and veneration to the grandeur and majesty of God. And yet it is certain they sound more awkwardly in the French language than in English; for hitherto, both Catholics and Protestants have used them in their English Scriptures and Prayer-Books, though the French not so frequently: we have also another reason for retaining them in the Scripture; for the change of *thou* into *you*, would very often make the sentence of a doubtful signification, as I could shew by many examples.

I have also retained such phrases, and ways of speaking, which may be called either *Hebraisms* or *Grecisms*, as taken from the *idioms* of those languages, but yet may be well enough understood in English. Nor did I think it necessary to change many words and expressions which, though coming from Hebrew and Greek derivations, are sufficiently understood by a long ecclesiastical use and custom, at least by those who are acquainted with the style of the sacred writers.

But notwithstanding the obscurity in the Holy Scriptures, and the simplicity and plainness of the style and phraseology, these sacred penmen are falsely accused of *barbarisms* and *solecisms* in many places in the Greek: and though they have sometimes neglected the ordinary rules of grammar, (which the Latin interpreter has also done) yet in them we may discover not only more sublime thoughts, but even a true, natural, and solid eloquence, far surpassing the studied and artificial rhetoric of the most celebrated profane classics. Of this see the judicious critic, and eloquent Dr. Blackwall, in his book entitled, *The Sacred Classics Defended*, &c. An. 1728.

I know English Protestants are apt to blame us for translating from the Latin Vulgate rather than from the Greek. Is not the Greek, say they, the *fountain?* Were not the *originals* of all, or almost all, the New Testament, written in Greek? They were so. But then we desire first to know where they, or we, may find this Greek fountain pure, clear, and unmixed, as it was in the beginning? where we may be able to meet with those originals, or αὐτόγραφα, written by those divinely inspired authors? It is certain they are not now extant, nor have been seen or heard of for many ages.

But they will tell us, though the originals be lost, we may meet with many copies, and Greek MSS. some of them, perhaps, written a thousand years ago, as the most learned critics conjecture. We must desire of them, secondly, to know whether any one of these MS. copies agree in all, or almost all places, one with another, or with the Greek Testaments printed from them, and from which the Protestants have made their translations into vulgar tongues? It is evident to a demonstration, that no such authentic MSS. can be found.

The immense labours, and almost incredible pains, which many Protestants, as well as divers Catholics, have taken for two hundred and eighty years, to turn over, read, and compare the best and most ancient MSS. in all the most famous libraries in the world, have made it evident to all mankind in how many thousand places they differ one from another.

The Greek edition of the New Testament, printed at Oxford, E Theatro Sheldoniano, An. 1675, has given us out of divers MSS. about twelve or thirteen thousand *different readings*, as they have been numbered by a Protestant* author, G. D. T. who published a neat edition of the New Testament at Amsterdam, Ex Officina Westeniana, An. 1711. And when, in his Prologom. he gives an account of the indefatigable labours of the learned Dr. Mills, he tells us, that out of about 120 MSS. he published An. 1707 about thirty thousand different readings; and moreover, that the said Dr. Mills, in his Prologom. owns that he looks upon above two thousand of these to be the true and genuine readings, according to which all printed copies ought to be corrected, and the present readings cast out, which, says he, would occasion no small changes in our books.

This said critic, in the same place, blames Dr. Mills for not attending to the consequences and advantages which, he apprehends, the Papists may pretend to draw from thence, who always cry the fountains are corrupted; 2ndly, the Socinians; 3rdly, the Atheists, and all they who make a jest of all revealed religion.

I am sorry to find any of our adversaries so ill-natured, and so unjust to us, as to join us in such ill company as that of Socinians, Deists, Atheists, &c. We detest not only their errors, but also the consequences which they bring against the authority of the Holy Scriptures, from the different readings, either in the Greek or Latin MSS. and copies, of which I may say, with a Protestant critic, that they seem *more for pomp*† *and shew than for use and profit;* a great number, especially of Dr. Mills's, being frivolous, and of no moment, like those of Mr. James, in his book, to which he thought fit to give the title of *Bellum Papale*, setting forth those small differences betwixt the amendments of Sixtus V. and Clement VIII.

It is true, the Catholics, from such a multitude of differences, even in the most ancient MSS. now extant, (which, as M. Simon shews, differ as much one from another, and from the printed Greek copies, as those of a later date) may draw these inferences:

I. That the Protestants set too great a value, and lay too great stress upon the Greek text, such as it now is, from which they have made so many different translations into vulgar languages; so that even Luther,‡ Calvin, Beza, and King James I. when he ordered a new translation, made loud and just complaints, that by them was shamefully corrupted the purity of the word of God. For, as S. Jerom§ said, *that which varies cannot be true;* especially, when it must remain doubtful which readings ought to be preferred, and when every translator follows, and sets down that reading which, in his private opinion, he judges best, or rather which agrees best with the principles of his sect; by which liberty, says Dr. Walton‖ in his Prolog. they have often followed *Lesbiam regulam*, that is, by endeavouring to make the word of God conformable to their creed, not their creed to the word of God.

II. From such a multitude of various readings, and differences in all these MSS. it must needs follow that the Greek fountain has not run clear and unmixed for many ages.

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* *Ne posset ingens ista farrago præjudicare atque obesse Testamento . . . Pontificii ubique corruptos esse fontes clamant; Sociniani Christum et Spiritum Sanctum ex novo Testamento erasum et eliminatum vellent; Athei et irrisores totum deletum desiderant; quique cuncti ex tanta multitudine lectionum contra sacratissimum codicem argumenta mutuari possunt, et sæpius mutuati sunt, et adhuc mutuantur. In the preface, p.* 26.

† In pompam magis quam in usum. *Dr. Mills in Prolog. p.* 137.

‡ *See Simon in his Critiques on the New Testam. c. ult. citing the words of Grotius, Lutherus dixit per tot versiones incertiores fieri lectores quam antea fuerunt. Beza verò tot esse interpretes, qui non tam convertunt quam pervertunt: ut, nisi audaciæ eorum occurratur futurum sit inter paucos annos, ut ipsarum quoque rerum possessione depellamur. See Simon on the New Testam. c.* 24.

§ *S. Hieron. præfat. In Evang. verum non esse quod variat.*

‖ *Walton Prolog. 6. p. 37. pro norma fidei* Lesbiam regulam *haberemus, nec jam verbum Dei ultra esset, sed aliorum qui hoc sibi temere promittunt.*

III. For the same reason, the present Greek text cannot be accounted *authentic* in such a manner as they would have people to believe. By an *authentic* writing, deed, or testament, is often understood the very original itself, written, made, or signed by the author of it. No Greek MS. nor any part of the New Testament, can now be called authentic in this sense. A writing may be also esteemed authentic in a less degree, when, though it be not the original itself, it can at least be proved to be a copy agreeing exactly, and word for word with that writing that was the original: this again cannot be pretended of the Greek MSS. now extant, because of such a number of differences, even in the most ancient copies that can be met with. The Protestants, therefore, must needs allow that writings, in a true sense, may be looked upon as *authentic*, when there are sufficient grounds and authority to believe, and to be convinced, that notwithstanding many small changes which have happened in seventeen or eighteen hundred years, they still contain, in all things of moment, the sense of the originals; so that whether they be copies in the same primitive language, or were faithfully translated, credit may be given to them as to the originals. Can our adversaries shew any other sense in which the present Greek can be called authentic?

They need not, therefore, quarrel with the Decree of the Council of Trent, (Sess. 4) which, without deciding any thing concerning the Hebrew or Greek Scriptures, and without denying them to be *authentic*, declared the Latin Vulgate to be received, and made use of as authentic, ordering a correct edition of it to be published, and to be preferred before all other Latin translations and editions. And that this is the true sense of that Decree, see Pallavicino, who wrote the History of the Council, Salmeron, who was there present, Bellarmin, and divers other learned Catholic writers, cited for this purpose by Dr. Walton in his 10th Prologomenon. The same Catholic writers allow and teach that recourse may be had, even to the present Hebrew and Greek, to find, and prove the true sense of the Scriptures. See Bellarm. l. ii. de verbo Dei. c. 11.

But the Protestants will still pretend that translations of the New Testament ought rather to be made from the Greek, being the language in which it was written, and therefore the Greek must certainly have more of the original than translations into Latin, Syriac, &c.* Yet this only shews that the Greek MSS. and copies, as we have them at present, have indeed more of the original, *as to words*, but does not prove that they have more of the original, *as to the true sense*, than a faithful and exact translation, taken from the originals soon after they were written, if such a translation hath been always kept with equal or with greater care. For it is certain that many times one word, or one letter, added or omitted, quite changeth the sense of a whole sentence; and such changes, when they come to be very numerous, alter the sense of a large writing or book. This may happen to any book, to any deed, to any last will and testament, of which a number of copies have been taken, though in the same language. Put the case, that when S. Jerom undertook a new translation into Latin of the Old Testament, he could meet with no Hebrew text but what was full of faults and changes, and that the Greek version of the Sept. had been faithfully translated, and more carefully preserved, it is certain that though he might still find in the Hebrew more of the original as to the very words, yet not more of the true sense. Many who opposed S. Jerom's new translation from the Hebrew, and were for sticking to the former version taken from the Sept. judged this to be the very case; especially, finding that Christ himself, and his apostles, cited the places of the Scriptures as they were in the Sept.

To apply this to the question we are about, and give reasons for translating from the Latin Vulgate: It is not to be doubted but that a Latin translation of all the New Testament was made, either in the apostles' time or very soon after. No doubt but this translation was not only read by particulars, but in all churches and meetings where the Latin tongue was spoken. It is this translation that S. Jerom and S. Aug. sometimes called *vetus*, and *communis*, sometimes *vulgata*, and *Itala*, or *Italica*. And S. Aug. speaking of the Latin versions, of which there had been very many before his time, says, *Itala cæteris præferatur*. l. ii. de Doct. Christ. c. 15.

This common and Vulgate edition of S. Jerom corrected, by order of Pope Damasus, from the Greek MSS. which doubtless were not so different as those now to be met with in our days: yet he tells us what caution he used in correcting it, only from the best MSS. and such as seemed *true* ones. This Latin Vulgate, with S. Jerom's amendments, was much approved by the learned men; yet it was not generally used in the churches till two hundred years after; they still retained in their public Liturgy, and read in their Church meetings, the *common ancient Vulgate*, and then by degrees S. Jerom's corrections were received, at least for the most part, though in some places the New Testament was still retained, according to that *ancient* and *common Italica*.

The learned Cassiodorus, in the 6th age, took great pains to have the Scriptures corrected from the faults that had happened by the ignorance or negligence of transcribers, and placed MSS. as correct as possible, both of the ancient Vulgate and with S. Jerom's amendments, in his library.

The emperor Charles the Great, who was both learned himself and a great encourager of learning, employed Alcuin, and divers learned men, to correct those frequent faults, which, by such a multitude of written copies, were found in the Latin Scriptures. He tells us he corrected in this manner all the Books† of the Old and New Testament.

The Latin writers and interpreters in every age, and also the scholastics from the 12th and 13th century, have much contributed to make us able to discern the true readings from the changes and faults of transcribers, before printing was invented.

The learned men in most universities, and in all parts of the western church, were consulted, who having compared the Latin with the Greek copies, sent their remarks to Rome, where, after examining and advising with men that were judged the most capable in this kind of learning, were published the correct editions of the Latin Vulgate, by Sixtus V. and Clement VIII. Can it be said that greater care, or equal care, has been taken as to any edition of the Greek Testament?

It may be also observed that neither S. Jerom, nor any of the Fathers, thought it convenient to make new translations from the Greek MSS. They contented themselves with correcting those faults which inevitably happened in the MS. copies. They had a due veneration for that version which had been made use of from the beginning of the Christian religion in all the Latin churches. Erasmus was the first who undertook a new translation from the printed Greek, published by Cardinal Ximenes, and by Robert Stephens. Beza blames Erasmus for abandoning in many places the Latin Vulgate, which, says he,

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The question is not, says a learned Prelate, between a version and an original in ordinary circumstances. But here is a version partly made and partly corrected by the first biblical scholar, and one of the greatest and most holy men who ever lived, S. Jerom. He corrected the old Latin version of the New Testament from the Greek, and translated the Old from the Hebrew, in consequence of an order from Pope Damasus, under the eye of the great S. Augustine, and of that constellation of illustrious Doctors, who adorned the Church at the commencement of the fifth century. A version which was made when the best and purest copies of the Hebrew, Chaldaic, Greek, and Latin, together with the Polyglots of Origen, &c. were in existence; a version, which has been constantly in the hands of the Western Church in all its extent during fifteen centuries, and which in the mean while has been transcribed a million of times. Hence no material error could creep into the whole, or even into any comparatively great number of copies. On the other hand, the Hebrew and Greek originals having been during many ages chiefly in the hands of wandering Jews, and divided oppres-ed Asiatics, the Church cannot answer for what changes they may have undergone. Hence the Church recommends to her children the Latin Vulgate, but says nothing of the other texts.

† *Universos ad amussim correximus. See Simon on the New Testam. c.* ix.

is more conformable to many Greek MSS. which Erasmus wanted. The learned Protestant, Mr. Bois,* prebend of Ely, at the request of Launcelot, bishop of Winchester, in his book entitled *Veteris Interpretis cum Beza aliisque recentioribus Collatio*, commended by Dr. Walton, defends the old Latin translation, where it was changed by Beza, and others. See what he says on the 4th chapter of S. Matt. p. 5. And what heavy complaints the author of the preface makes, not only of new readings, but of all kind of novelties in matters of religion, introduced without necessity.

Dr. Walton,† in his Prolog. and other learned Protestants, own that the Latin Vulgate ought to be held in great esteem, and that it ought not to be changed by any private persons, having been authorized and used in the Church for so many ages; especially, saith Walton, since it belongs to the Church to judge of the sense of the Scriptures, and to recommend this sacred *Depositum* to the faithful. The Church, in a General Council, has declared the ancient Latin Vulgate authentic; but we do not find any Greek copy or edition, such as we can meet with at present, recommended to us by the Church.

As to the annotations in this edition, I have not followed those in the Rheims Testament. They chiefly insisted on the controversies occasioned by the late changes of religion in England. I have made it my endeavour to expound also the literal sense. I am persuaded that aiming at brevity, these notes may seem obscure to those who have not read any other commentary; but I hope they may be useful, both for the preventing of false interpretations, and for a more easy understanding of the word of God, especially in the Epistles of S. Paul. I am not conscious to myself that I have omitted to examine the greatest difficulties, nor those passages that have been perverted by false expositions: nor yet have I used any harsh language, or reflections on those who have fallen into the greatest errors and mistakes. I have always been mindful of that excellent admonition of the apostle to his disciple, S. Timothy, as spoken to every minister of the gospel: *Be mild towards all men . . . . patient, admonishing with modesty them who resist the truth*, in hopes *that God* will at some time *give them repentance to know*, and acknowledge *the truth*, 2 Tim. ii. 24. If I have not been acquainted with the Scriptures from my very infancy, as S. Paul witnesseth of the same S. Timothy, my inclinations, at least, led me very early to take the greatest delight in searching the sense of the Holy Scriptures, the commentaries, and interpretations of the ancient Fathers, especially on the New Testament, in their own works, and the language in which they wrote; in citing of which, I have never trusted any eyes but my own, which I soon found very necessary; not omitting, at the same time, what I could learn from later authors and critics.

But as I am conscious to myself, so I freely own to the public, that I do not look upon myself sufficiently qualified to make a new translation, which therefore I have not pretended to. I am far from being so perfect in the Greek as I could wish, and of Hebrew I know nothing. I have consulted, on the most difficult places, those whom I thought best able to assist me. I have been always cautious not to expound the Scriptures by my own private judgment, nor to follow a blind guide, nor to split upon the same dangerous rock as all heretics have done, rashly *wresting the Scriptures to their own destruction*, 2 Pet. iii. 16. I submit all to the judgment of the Church, and of the head of the Church, the successor of S. Peter, to those pastors and bishops whom Christ left to govern his Church, with whom he promised *to remain to the end of the world*, Matt. xxviii. 20.

I shall only add, that I have not published this translation and notes, that every one, though ever so ignorant, might read and put his own construction on the sense of these sacred writings. The dangerous and pernicious consequences of reading the Scriptures without humility, and an entire submission to the Church, I have elsewhere taken notice of. I beg leave to conclude with this charitable advice, that whosoever takes the Holy Scriptures in hand to read them, first make this, or the like prayer, to the Father of Lights.

A PRAYER BEFORE THE READING OF ANY PART OF THE HOLY SCRIPTURES.

COME, O holy Spirit, fill the hearts and minds of thy faithful servants, and inflame them with the fire of thy divine love.

LET US PRAY.

O GOD, who by the inspiration of the Holy Ghost, didst instruct the hearts of thy faithful servants; grant us in the same Spirit, to discern what is right, and enjoy his comfort for ever: Through our Lord Jesus Christ, who liveth and reigneth one God, with thee and the same Spirit, world without end. Amen.

ON READING THE HOLY SCRIPTURES.

THE Catholic Church earnestly wishes that the truths and maxims of God's word may be deeply impressed on the minds of all her children, says a learned prelate; and she requires of all her pastors, from the highest to the lowest, as the most important of all their duties, to be unremittingly assiduous in inculcating this word to the young and ignorant. To qualify themselves for fulfilling this obligation, she enjoins all her pastors constantly to read and study the Holy Scriptures, which she has the merit of having preserved inviolate, during the many centuries that have elapsed since their delivery.——With respect to the laity, she never interdicted the Bible to them, as Protestants suppose; but, at a time when cobblers and tailors were insulting heaven with their blasphemies, and convulsing the earth with their seditions, all grounded on the misinterpretations of the Bible, she enjoined that such as took this mysterious book in hand, should have received a tincture of learning, so as to be able to read it in one or other of the learned languages; unless their respective pastors should judge from their good sense and good dispositions, that they would derive no mischief from reading it in the vulgar tongue. *Reg.* 4. *Ind. Trid.* At present the Catholic prelates do not think it necessary to enforce even this restriction, and accordingly Catholic versions are to be found in folio, quarto, and octavo, with the entire approbation of those prelates.

One restriction is necessary still: not to give to the divine word any other sense than what the universal Church has always given. Hence the sayings—Nil nisi quod traditum est. Quod ubique, quod semper, quod ab omnibus. From the old

* *Nova nunc spiramus, suspiramusquè omnia, nova lumina, Angliam novam, novum. . . . . Evangelium, ac si abjuratis Orthodoxorum partibus, in Castra concesseramus Novati, Novatoresquè rectiùs audiremus, quam reformati—Davidicos numeros, vernaculo sermone nostro, rythmis pessimis, sensu, pejori redditos, &c.*

† *Magni faciendam. Non sollicitandam a privatis.*

Church we receive the Bible, and with it the genuine sense, or interpretation of the Bible. For want of an infallible tribunal, which Catholics acknowledge as always existing, and of divine origin, all that dissent from this Church must necessarily harbour doubts as to the real sense of the sacred writings. Hence, a modern writer presumes to offer canons or rules of his own, for the better interpretation of the Scriptures; because, as he says, whilst, "Christians, of almost every denomination profess to adopt the same Scriptures as the rule of faith and practice, they yet draw, or seem to draw, from them conclusions widely different. Many causes, doubtless, contribute to this effect; and none, perhaps, more than that corruption of our nature, which blinds the understanding, which in one man exalts itself against the humbling truths of the gospel, and in another refuses obedience to its self-denying precepts. Still we find differences of opinion, which exist between those who appear to believe with sincerity, and to study with candour, the revealed will of God; differences which are, I think, to be traced in a considerable degree to a wrong method of interpreting the sacred writings."

This reasoning evidently shews the necessity of a visible and fixed authority. Hence the amiable Fenelon, in his argument with Ramsay, says: "The Christian Church, without such a fixed and visible authority, would be like a republic to which wise laws had been given, but without magistrates to look to their execution. What a source of confusion this! "Each individual, with the book of laws in his hand, would dispute about their meaning. The sacred oracles, in that case, would serve only to feed our vain curiosity, to increase our pride and presumption, and to make us more tenacious of our own opinions. There would indeed be but one original text, but as many different manners of explaining it as there are men. Divisions and subdivisions would multiply without end, and without remedy. Can we think that our Sovereign Lawgiver has not provided better for the peace of his republic, and for the preservation of his law?"

If there be no infallible authority, which may say to us all, "*this is the true meaning of the holy Scripture:* how can we expect that illiterate peasants, or simple mechanics, should engage in a discussion wherein the learned themselves cannot agree? God would have been wanting to the necessities of almost all men, if, when he gave them a written law, he had not at the same time provided them a sure interpreter, to spare them the necessity of research, of which they are utterly incapable. Every man of common understanding has need of nothing more than a sincere sense of his ignorance, to see the absurdities of the sects, who build their separation from the Catholic Church upon the privilege of deciding on matters far above their comprehension. Ought we then to hearken to the new reformers, who require what is impossible; or to the ancient Church, which provides for the weakness of our nature?" If we listen to the former, we should soon be found to resemble those men of latter days, whom S. Paul tells us to avoid; *ever learning, and never attaining to the knowledge of truth;* (2 Tim. c. iii. v. 7,) because they trust to their own lights, and not to the visible authority appointed by Jesus Christ. How evident does all this speak for itself, when we behold a Voltaire extracting mental poison from the Song of Solomon; or, another Cromwell reading to a ruthless soldiery God's ordinances concerning the smiting of the Ammonites and Chanaanites, in order to induce them to kill every Catholic, man, woman, and child; or the fanatic, maintaining from the Revelations, that no king is to be obeyed but King Jesus; or, finally, when we hear those dangerous comments of our modern Moravian and Antinomian Methodists on S. Paul's Epistles, importing, that they being made free by Jesus Christ, are not subject to any law either of God or man. Surely, in such cases, it would be advisable, if possible, to withdraw the Bible from every such profaner of it; and instead of it, to put into his hands the Catechism, in which he would find the bread of God's word, broken and prepared for his weak digestion, by those prelates to whom this duty particularly belongs. This the Protestant owns, when he finds the Socinian abusing private interpretation, by repeatedly citing and expounding the sacred text against the divinity of Jesus Christ, and the Presbyterian against episcopacy.

So direful are the effects of the very best things when abused, that Fenelon, in his long and instructive answer to the bishop of Arras, on *the promiscuous uses of Scripture*, which occurs in his *spiritual works*, (vol. iv, p. 228, ed. 1767,) says, "that he has not unfrequently found the greatest difficulty imaginable, in rectifying erroneous notions, conceived by an improper and ill-digested perusal of the Holy Scriptures."—He shews the wisdom of the Jews, in portioning out parts of the sacred writings according to the abilities and discretion of the reader. The beginning of the book of Genesis, certain parts of the prophet Ezechiel, and the Song of Solomon, were not allowed to be read by any persons under 30 years of age. S. Jerom acted in the same manner with regard to young Læta, p. 232. The good archbishop then shews that, if in the early ages this precaution was necessary, it is infinitely more so in ours, (p. 270,) when pastors have lost so much of their authority, and laics can set themselves up for judges; when persons read more through a spirit of curiosity than of edification, more like proud dogmatizing philosophers, than meek and humble disciples. . . . "Christians," concludes this great light and ornament of France, p. 272, "ought to be first taught the *spirit* of the Scriptures, before they be permitted to read the *letter* of the Scriptures. These should only be placed in the hands of simple, docile and humble souls, who are willing to feast upon them in silence, and not to argue, cavil and dispute about them, who receive them from the Holy Catholic Church, and only wish to find the true and genuine sense, as expounded by this infallible Church, which Jesus Christ commands us to hear."

We must, says Fenelon to Ramsay, submit to this Church, or reject the Bible as a fiction. The prelate tells him to consult the sacred writings, to examine the extent of the promises made by Jesus Christ to the Church and her pastors, the depository of his ordinances: *Whatsoever ye shall bind on earth, shall be bound also in heaven: that he will be with her till the end of the world; that the gates of hell shall not prevail against her; that she is the pillar and ground of truth:* and to her pastors he says, *He who heareth you, heareth me; and he who despiseth you, despiseth me.* "You cannot," says the archbishop, "evade the force of these expressions by any comments; you have no remedy but in rejecting the authority both of the Lawgiver and of his law."

SCRIPTURE ALONE CANNOT BE THE WHOLE RULE OF FAITH AND LIFE.

THE learned Walton (*Prolegom.* c. iv. 56,) asserts, what every one versed in antiquity must allow, that "some parts of the New Testament were doubted of for some ages, till at length by consent of the whole Church, all the Books, as they are read at present, were received and approved." Here then we see that for a chief proof of the inspiration, authenticity, and due rendering of the word of God, we are referred to the general consent of Christians; therefore Scripture, though the rule of faith and life, cannot be the *whole rule;* since from Scripture alone, an exact canon of the sacred books cannot by human art be learned.—When we have, by common consent, come to an understanding of what is Scripture, and what is not, even

then in which Book of Scripture do we read a full and clear account of infant baptism, or of the obligation of keeping holy the Sunday? But in vain shall we seek in particular parts of Scripture what is not to be found in the whole Bible. In the divine law, like the law of the land, there is the lex scripta and lex non scripta. Blackstone's Commentaries, vol. i, sect. 3.—*Apostolical traditions* are one part of the rule of faith and life. The apostles received it in commission from their divine Master, *to preach the gospel to every living creature, and to teach whatever he had commanded them;* and we must suppose that such of the apostles as never committed their instructions to paper, complied with the full import of their commission. S. Paul exhorts the Thessalonians to hold fast the traditions he had taught them, whether by word or writing, 2 Thess. ii. 14. And he gives this rule to Timothy: *The things which thou hast heard of me before many witnesses, the same commit to faithful men, who shall be fit to teach others also*, 2 Tim. ii. 2.—The Church was Christian before the New Testament was written. See Rom. i. 7. & 8. 1 Cor. i. 2. 1 Pet. i. 2. 3. Luke i. 4. And at this day, most persons settle their notions on religious subjects in an early period of life, either before they read the Scriptures, or before they are capable of collecting the system of Christianity from Scripture alone. And though a great deal is said of private spirit and gospel liberty of receiving and interpreting the Scripture according to each one's private opinion, the many canons, articles, and restraining constitutions, are a standing demonstration of the necessity of an authoritative interpreter of this rule of faith and life. The Catholic, then, convinced from S. Peter, that *no prophecy of Scripture is made by private interpretation*, (2 Pet. i. 19, 20,) and that in the Epistles of S. Paul, there *are some things hard to be understood, which the unlearned and unstable wrest*, as they do *also the other Scriptures, to their own destruction;* (2 Pet. iii. 16,) feels happy in being called upon by God to submit all to the existing infallible tribunal, not because the obvious text is contrary to his tenets, and favourable to his adversaries; (for the obvious sense of the words, *this is my body*, and the promise, *my flesh is meat indeed;* and again, hear the Church; *if he will not hear the Church, let him be to thee as the heathen and publican*, &c. &c. &c. is certainly conformable to the Catholic tenets,) but, because, in submitting his weak judgment to the infallible authority of the Church, which God has promised to direct into all truth, and to protect against all the powers of earth and hell, his mind enjoys peace and security, which are no where else to be found or enjoyed. Again, if for argument sake, we omit the solemn promises Jesus Christ has made to his Church of infallibility and indefectibility, will not common sense and common prudence tell us, that it is far safer to explain the Scripture in the sense in which it is at present understood by a vast majority of Christians, and in which, for many hundred years, it was universally understood, than to receive the private interpretation of a comparatively small number of dissenters; which, being founded on what is called evangelical liberty, and private spirit, the constant sources of disunion, can afford very little peace of mind or conscience. Hence both reason and religion satisfy the Catholic, that, if he is to receive from the Catholic Church the canon and letter of the Scriptures, as handed down from the primitive ages, so is he to receive from the same authority the once universally received interpretation of the text. It is by obedience to this holy Catholic Church, which the apostles in their creed command us to believe; a Church fallible of itself, but infallible by virtue of the promises of Jesus Christ, that we are to be no more *tossed to and fro, and carried about by every wind of doctrine.* Ephes. iv. 11. 16. This is the *highway* wherein the way-faring men, though fools, shall not err. Isai. xxxv. 8. This is that way of which S. Jerom, in his *comments* on the v. and vi. chap. of S. Mat. says: "Si a recta via paululum declinaveris, non interest, utrum ad dexteram vadas, an ad sinistram, cum verum iter amiseris:" "if you decline ever so little from the true way, it is of no consequence whether you take to the right or to the left hand, since you lose the true road." Hence the holy Catholic Church has, in every age, branded those persons with the stigma of *heretics*, who, like Luther and Calvin, have obstinately defended their own private and individual sentiments in opposition to her solemn decisions.

LIBERTY WITH REGARD TO SCHOOL OPINIONS.

In the instructions of Archbishop Fenelon, printed at Cambray only the year before he died, the learned and amiable prelate says: "I call God to witness, that in my whole conduct towards others, I have made it my constant study never to take offence at the discordant opinions of men, but to bring them back by little and little to the truth. I allow full liberty for school opinions, but I can admit of no mincing with regard to faith. Nothing is so dangerous as false peace. I address my opponents in the words of S. Aug. to Pope Boniface, (2 ep. cont. Pelag. l. iii. c. 11.) orent ut aliquando intelligant. Non litigent ut nunquam intelligant. I tell them with S. Paul, (1 Tim. vi. 3.) *If any man teach otherwise* than the Church, *and consent not to the sound words of our Lord Jesus Christ, and to that doctrine, which is according to godliness, he is proud, knowing nothing*, though he appear to know all things, *but* is *sick about questions and strifes of words. . . . If any man seem to be contentious, we have no such custom, nor the Church of God.* 1 Cor. xi. 16. Also the strong words of Tertullian, in his Book de Præscrip. "that which saves us in faith, and not arguing on Scriptures. Reasoning proceeds from curiosity . . . curiosity must yield to faith, and the glory of the knowledge of salvation . . . To know nothing contrary to the rule which the Church gives us, is to know all things." S. Augustine goes so far as to say: I would not believe the gospel, if the authority of the Catholic Church did not determine me. Epis. cont. Fund. c. v, n. 6. "This, says Fenelon, is the most simple, short, and decisive of all controversies." With regard to those who are full of false prejudices, great moderation and tenderness must be shewn. Particularly, says S. Augustine, when they are devoid of animosity and obstinacy, when they are not heresiarchs, but have imbibed false doctrines from their parents, when they are earnest in seeking the truth, and ready to embrace it when found. Ep. xlvii. ad Glor. et Eleus. *Such excellent characters hold heretical tenets, but their hearts are not heretical:* we cannot be too tender in their regard. But there are few men so liberally instructed, as to work with success in undeceiving them. And they who are qualified for the task, should undertake it by degrees, and with great delicacy and precaution. Above all things mistrust every bitter zeal. What wounds our pride, scarcely ever corrects our errors. *The anger of men worketh not the justice of God.* We must spare our brethren the dangerous temptation of shame, and of appearing conquered. "Men, says S. Augustine, ordinarily seek evasives to cloak their ignorance; for they are more jealous of the glory of the argument, than of the truth. Let this be your only object, to avoid all ambition of victory, that God may be propitious to you in your researches." "Humble prayer is no less useful, than vain dispute is dangerous. Be collected, mild, and peaceful. Love God, and his truth will appear amiable in you. Edify your brethren, appease their irritated self-love. Give them to understand that the main point is not to dispute on the efficacy of grace, but to yield to grace, in suffering ourselves, like little children, to be instructed by the Church." But suffer not this charity to be mistaken for indifference. There is but one God, one faith, one baptism.

Eph. iv. 5. And from indifference to doubt, from doubt to disbelief, the steps are almost imperceptible. Indifference saps most effectually all religion, and is its greatest enemy.

This was the plan Fenelon chalked out for others, the plan himself had practised with such astonishing success, and which he had learned of the amiable and admirable apostle of the Chablais, S. Francis of Sales, who was accustomed to say, be always meek; "with a single spoonful of honey, you may attract more bees, than with a hundred barrels of vinegar." . . . "If you lean to any extreme, let it be to that of meekness. There is no soil, however barren, that will prove unproductive, if softened with the dew of meekness."

There are such inimitable instructions in the five letters of Fenelon, to a lady who wished to be admitted a member of the Catholic Church, that a brief analysis of the same cannot but be very acceptable to the biblical scholar:—In the first, the prelate shews that there can be but one true religion, and one only Church, the spouse of Jesus Christ. Our Lord would have only one; men are not entitled to make more. Religion is not the work of human reasoning; but it is our duty to receive it, such as it has been given us from above. One man may reason with another man, but with God we have only to pray, to humble ourselves, listen, be silent, and blindly follow. This sacrifice of reason is the only proper use we can make of it, weak and contracted as it is. Every consideration must yield, when the supreme reason decides.—He recommends prayer, as the true end of all controversies; it humbles the soul, makes it docile and obedient, and enables it to listen with fruit to the Holy Spirit.——In the second, he shews the necessity of a visible authority. Religion, he says, is all humility. The mysteries are given us to subdue the pride of reason, by making us believe what we cannot comprehend. Without this authority, the Scripture can only serve to nourish our curiosity, presumption, jealousy of opinions, and passion for scandalous disputes: there would be but one text, but as many interpretations as religions, and as many religions as heads. What opinion could be formed of the wisdom of a legislator, who should leave an excellent code of laws, but no authority to execute the laws; what revolutions and dissensions would follow! And can we suppose that Jesus Christ would leave his spiritual kingdom unprovided, and abandoned to this disorder?—In the third, he teaches how to hear the Church, and to obey it without any apprehension of error. The infallible promises of God are our surety. He tells the lady, if she wish for any reform, not to seek it, like Dissenters, out of the Church, but by frequently reverting back her thoughts upon herself, and by reforming every thing amiss there; by subduing all that savours of self; by silencing the imagination, listening in silence to God, and imploring his grace for the perfect accomplishment of his will. O happy, O solid reform! the more we practise this reform, the less we shall wish to reform the doctrines of the Church.—In the fourth, he gives her comfort and instructions how to act under her trials. The kingdom of God suffers violence. We cannot die to ourselves without feeling it; but the hand that afflicts us, will be our support. Truth will free you from anxieties. You will then become truly free, and enjoy the consolation of sacrificing to God your former prejudices. You will then find the truth of God's word: *learn of me, for I am*, &c. *and you will find peace to your soul.*—In the fifth, he gives excellent instructions, on the promises of Jesus Christ to his one true Church. He remarks that Jesus Christ does not say, if you will not hear the church of this country or that; he does not suppose a plurality of churches, but one universal Church, subsisting through all ages and nations, and which is to speak and to be obeyed from one extremity of the globe to the other. Not an invisible church composed of the elect only, but a Church that can be pointed out with a finger. A city elevated on the summit of a mountain, which all can see from a distance. Every one knows where to see, to find, and to consult her. She answers, she decides; we listen, and believe: and wo to those who refuse to believe and obey her: *if he will not hear the Church*, &c.——A father could not bear to see his son, under the pretext of reform, making parties in his family; and can our heavenly Father, who loves *union*, and who gives this distinctive mark to his children, suffer without indignation any unnatural children to split his family, which he has endeavoured to cement with his own blood in the bond of unity. Schism then, which constitutes many churches, whilst God will acknowledge only one, is the greatest of crimes; it is that of Core, Dathan, and Abiron, who wished to divide and split the sacred ministry.—In vain do our adversaries object, that the Church has fallen into error. Had it been possible for the visible Church to have been one single day idolatrous and false, God would never have ordered *all*, without any the least limitation, to hear and obey the Church. *Going therefore*, says Jesus Christ to his then infant Church, *teach ye all nations, baptizing them*, &c. *teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the end of the world.* Mat. xxviii. 19.

Can a sincere Christian then hesitate whether in expounding doctrinal points of Holy Scripture, he ought to yield to that authority which was given by Jesus Christ to the body of pastors, and which they have uniformly exercised for eighteen centuries? With S. Augustine he would exclaim: to question the authority of the Church, is the height of either impiety or arrogance. Ecclesiæ nolle primas dare, vel summæ profecto impietatis est, vel precipitis arrogantiæ. lib. de util. credendi. c. 17.

Let us then take up these sacred pages with respect and gratitude; let us read them with a docile and religious frame of mind, and feast our souls thereon, firmly believing that the Bible is the production not of man, but of God. What a consolation this for our *faith*, to have such a foundation as cannot possibly be moved! What joy for our *hope*, to be no less certain of the truth and security of the gospel promises, than if we were to hear them at present from the mouth of Truth incarnate! What aid to our *charity*, to be certain of finding in this adorable book, the Mediator, without whom we could never have been reconciled with God; the Way, without which we could never go to him; the Guide, who alone can conduct us to him; the Light, out of which all is darkness; the Victim, in whose blood we are to be washed; the Priest, always living, always present, always acting for us before the face of God; the Master, whom we are to hear; the Model, upon which we are to frame our lives; the Example of every virtue, which is to make us resemble our head; in a word, the adorable Head, the principle of life, of faith, and of grace in all his members; the Sovereign Judge, both of the living and the dead.

The following most excellent PRAYERS *are recommended to the frequent repetition of persons of all denominations and sects whatsoever, who in sincerity of heart wish to arrive at the knowledge of the* ONE, ONLY, TRUE, AND SAVING FAITH, without which it is impossible to please God, *and consequently obtain eternal happiness.*

I. O Lord, I humbly beseech thee to teach me thy true religion, that leads to everlasting happiness, through Jesus Christ thy Son, our Lord. *Amen.*

II. O Lord, I humbly beseech thee to guide me to that form of religion which is most pleasing to thee for me to follow upon earth, in order to fulfil thy will here, and obtain everlasting happiness hereafter, in the name of Jesus Christ thy Son. *Amen.*

III. Almighty and eternal God, Father of Mercies, Saviour of Mankind, I humbly intreat thee, by thy sovereign goodness, to enlighten my mind and touch my heart, that by true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I am sure, that, as there is but one true God, so there can be but one faith, one religion, one way of salvation, and that every other which is opposite to this, can only lead to endless misery. It is this faith, O my God! which I earnestly desire to embrace, in order to save my soul. I protest, therefore, before thy divine attributes, that I will follow that religion which thou shalt shew me to be true; and that I will abandon, at whatever cost, that in which I shall discover error and falsehood; I do not deserve, it is true, this favour, on account of my sins, for which I have a profound sorrow, because they offend a God so good, so great, so holy and worthy of my love; but what I do not deserve, I hope to obtain from thy infinite mercy, and I conjure thee to grant, through the merits of the precious blood which was shed for us poor sinners, by thy only begotten Son, Jesus Christ. *Amen.*

IV. Have compassion on me, O God, and mercifully deliver me from the perplexity in which I am; help me and direct me to know and fulfil thy will. To thee I appeal for the sincerity of my desires, to thee are open the secrets of my heart; thou knowest my desire is to find thee, to do thy holy will in embracing those truths which my blessed Redeemer and his apostles taught, and commanded the whole world to hear and believe; for while thou hast so positively declared thy displeasure, as to pronounce those condemned who believe them not, I am sensible how much it is my interest to believe them.

Direct me, therefore, I beseech thee, and in whatever communion these thy truths are taught, lead me to it, and give me grace to become a member of it. As thou didst shew mercy to Cornelius, and direct him to Peter, as thou didst shew mercy to Saul, and send him to Ananias, so, likewise, O God, shew mercy to me, and so order things, that by the effect of thy providence, I may find such, thy servants, by whom thy truths may be communicated to me.

Hear my prayer, O God, in this great affair of eternity, and so temper my soul by thy grace, that with all earnestness and perseverance, I may seek thy truths, and submit to them, that while I seek them I may not be obstinate against them; in order to this, I beseech thee, to take from me all blindness and corruption of judgment, let no kind of interest, worldly consideration, or human respect whatsoever, bias me in my *soul's concern*, nor education, nor affection, prevail against truth, nor suffer any earthly thing to keep me out of the way to heaven; for what will it avail me to gain the world, and lose my soul. Matt. c. xvi, v. 26.

Assist me, therefore, most merciful Father, in this purpose which I have before me. Give me understanding and courage as the affair requires, and suffer me not to be deluded, but let my whole desire be to find thee and to do thy will. Stand by me, O God, and be thou my guide, for thus only can I come to thee, to the knowledge of those divine truths thou requirest all to know and believe. *Amen.*

JEREMIAH, 6th chap. and 16th verse—Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths, which is the good way, and walk ye in it, and you shall find refreshment for your souls.

The Saviour of the world says, *ask* and ye shall receive, *seek* and ye shall find, *knock* and it shall be opened unto you.—Oh! that men would therefore thus heartily *pray* and diligently *seek;* no doubt they would find it.—How can persons plead invincible *ignorance*, who are resolved not to examine for fear of giving themselves any trouble or uneasiness; who sit down contented with the opinion in which they have been educated, right or wrong, industriously avoiding all such books and conversation as might better inform them!

FOUR EVANGELISTS.

IT was the will of Jesus Christ that the history of his life, and the abridgment of the instructions he gave to men, should be transmitted down to us by four different Evangelists, who are like four witnesses; two of whom depose to what they have *seen*, S. Matthew and S. John; the other two depose to what they have *learned and heard*, S. Mark and S. Luke. All the four follow the impulse of the Spirit, which enables them to discern the truth to which they bear witness, and which furnishes them with the expressions and with the facts, which they are appointed to record. They wrote at different periods, and in different places; and it seems to have been the wise design of an all-protecting Providence, that they should not follow the same order in their narratives, nor exactly the same expressions. This apparent disagreement obviates the objection of collusion, which in other circumstances would undoubtedly have been urged by unbelievers, to destroy or weaken the authority of the writers. The most learned men have spent great part of their lives in studying the spirit and letter of this divine book; they have composed *harmonies*, in which they shew that every real difficulty and apparent contradiction, which surprises the smatterer in biblical knowledge, and seems to weaken and almost stagger his faith in the inspiration of the Holy Scriptures, to the man who unites in himself humility, piety, and erudition, is easily and satisfactorily reconcileable. We shall, in the notes upon the text, give some of these difficulties, with their solutions.—'Tis for the reader to judge of the execution of the work; but it is for God to give his blessing to the performance, that it may produce the desired and expected fruit; for neither he who planteth, nor he who watereth, is any thing; it is God only who can give the increase. Let every one, then, that takes up these sacred oracles, which contain "the words of eternal life," look up to heaven for light and grace, that he may not only read but understand, and may be enabled from above to practise in himself what he is taught therein. Let him first endeavour to correct the corruption of his nature, which blinds the understanding, exalts itself against the humbling truths of the gospel, and refuses obedience to its self-denying precepts, which can only be effected by a sincere and feeling conviction of our own nothingness, and by prayer, made with humility, confidence and perseverance; and he will soon discover that faith is essentially necessary to please God; that this faith is but one, as God is but one; (Eph. iv, v. 4, 5,) and that faith, which does not shew itself by good works is dead. Hence, when S. Paul speaks of works that are incapable of justifying us, he speaks not of the works of moral righteousness, which are certainly availing in virtue of their being united to and sanctified by the infinite merits of Jesus Christ, but of the Mosaic law, on which the self-conceited Jews laid such great stress, as necessary to, and efficient of, eternal salvation.

THE SUM OF THE NEW TESTAMENT.

"THAT which was the sum of the Old Testament, viz. *Christ and his Church*, as S. Aug. affirms, (de cat. rudibus. c. iii. iv.) the very same is the sum of the New Testament also." Again, in his work upon Exodus, he says: "In the Old Testament there is the occultation of the New; and in the New, the manifestation of the Old."—"In the Old doth the New lie hidden; and in the New doth the Old lie open. Hence our Saviour declared: *I am not come to destroy the law or the prophets. I am*

not come to destroy, but to fulfil. For, amen, I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law till all be fulfilled." B. Huetius draws up the sum of his evangelical demonstration, in a series of connected propositions, each of which he proves most satisfactorily to every rational enquirer after truth, thus: The Books of the Old and New Testament were written at the period and by the persons to whom they are attributed. Hence it follows, that the whole history of Jesus of Nazareth, was foretold in the Old, long before it happened in the New Testament. This then being ceded, that the Books of the Old and New Testament were written at the period and by the persons to whom they are attributed, and that the prophecies of Jesus of Nazareth in the Old Testament were realized in the New, the consequence is, that the Books of the New and of the Old Testament are true. Now, if the prophecies of the Old Testament relative to Jesus of Nazareth, are completed in the New, and the Books of both the Old and New Testament are true, it follows that Jesus of Nazareth is the Messiah. Again, if this be allowed, it must certainly be allowed that the Christian religion is true. If this be true, all others must be false: *Though we, or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema.* Ep. ad Gal. i. 8.—The learned author brings together, to perfect his historic demonstration, such a group of events, of prophecies, of figures; a picture of connections so multiplied and so self-evident; in a word, a whole so perfectly connected in all its parts, that the demonstration is complete of itself, without passing through the trammels of syllogistic forms and figures.

The additional *Notes in this Edition of the New Testament, will be marked with the letter* A. *Such as are taken from various Interpreters and Commentators, will be marked as in the Old Testament.* B. *Bristow*, C. *Calmet*, Ch. *Challoner*, D. *Du Hamel*, E. *Estius*, J. *Jansenius*, M. *Menochius*, Po. *Polus*, P. *Pastorini*, T. *Tirinus*, V. *Bible de Vence*, W. *Worthington*. Wi. *Witham.—The names of other authors, who may be occasionally consulted, will be given at full length.*



Murillo, pinx. Miller. sc.

MARY CONCEIVED WITHOUT SIN

O. Marie, conçue sans péché... priez pour
Nous qui avons recours a vous.

A.D. 1850



THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. MATTHEW.

THIS and other titles, with the names of those that wrote the Gospels, are not the words of the Evangelists themselves. The Scripture itself nowhere teacheth us, which books or writings are to be received as true and canonical Scriptures. It is only by the channel of *unwritten traditions*, and by the testimony and authority of the Catholic Church, that we know and believe that this gospel, for example of S. Matthew, with all contained in it, and that the other books and parts of the Old or New Testament, are of divine authority, or written by divine inspiration; which made S. Augustine say, *I should not believe the gospel, were I not moved thereunto by the authority of the Catholic Church: Ego Evangelio non crederem, nisi me Ecclesiæ Catholicæ commoveret auctoritas. Lib. cont. Epist. Manichæi, quam vocant fundamenti.* tom. viii. c. 5, p. 154. A. Ed. Ben. Wi.

S. MATTHEW, author of the gospel that we have under his name, was a Galilean, the son of Alpheus, a Jew, and a tax-gatherer; he was known also by the name of Levi. His vocation happened in the second year of the public ministry of Christ; who, soon after forming the college of his apostles, adopted him into that holy family of the spiritual princes and founders of his Church. Before his departure from Judea, to preach the gospel to distant countries, he yielded to the solicitations of the faithful; and about the eighth year after our Saviour's resurrection, the forty-first of the vulgar era, he began to write his *gospel:* i. e. the good tidings of salvation to man, through Christ Jesus, our Lord. Of the hagiographers, S. Matthew was the first in the New, as Moses was the first in the Old Testament. And as Moses opened his work with the generation of the heavens and the earth, so S. Matthew begins with the generation of Him, who, in the fulness of time, took upon himself our human nature, to free us from the curse we had brought upon ourselves, and under which the whole creation was groaning. A.—This holy apostle, after having reaped a great harvest of souls in Judea, preached the faith to the barbarous nations of the East. He was much devoted to heavenly contemplation, and led an austere life; for he eat no flesh, satisfying nature with herbs, roots, seeds, and berries, as Clement of Alexandria assures us, *Pædag. l.* ii. *c.* 1. S. Ambrose says, that God opened to him the country of the Persians. Rufinus and Socrates tell us, that he carried the gospel into Ethiopia, meaning probably the southern or eastern parts of Asia. S. Paulinus informs us, that he ended his course in Parthia; and Venantius Fortunatus says, by martyrdom.—*See Butler's Saints' Lives, Sept.* 21*st.*

CHAP. I.

The genealogy of Christ: he is conceived and born of a virgin.

THE book of the generation of JESUS CHRIST, the son of [a]David, the son of Abraham.

2 [b]Abraham begot [c]Isaac. And Isaac begot Jacob. [d]And Jacob begot Judas and his brethren.

3 [e]And Judas begot Phares and Zara, of Thamar. [f]And Phares begot Esron. And Esron begot Aram.

4 And Aram begot Aminadab. [g]And Aminadab begot Naasson. And Naasson begot Salmon.

5 And Salmon begot Booz of Rahab.[h] And Booz begot Obed of Ruth. And Obed begot Jesse.

6 [i]And Jesse begot David, the king. [k]And David, the king, begot Solomon, of her that had been *the wife* of Urias.

7 [l]And Solomon begot Roboam. [m]And Roboam begot Abias. [n]And Abias begot Asa.

8 And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9 [o]And Ozias begot Joatham. [p]And Joatham begot Achas. [q]And Achas begot Ezechias.

[a] Luke iii. 31.—[b] Gen. xxi. 3.—[c] Gen. xxv. 25.—[d] Gen. xxix. 35.—[e] Gen. xxxviii. 29. 1 Par. ii. 4.—[f] Ruth iv. 18. 1 Par. ii. 5.—[g] Num. vii. 12.—[h] Ruth iv. 22.

[i] 1 Kings xvi. 1.—[k] 2 Kings xii. 24.—[l] 3 Kings xi. 43.—[m] 3 Kings xiv. 31.—[n] 3 Kings xv. 8.—[o] 2 Par. xxvi. 23.—[p] 2 Par. xxvii. 9.—[q] 2 Par. xxviii. 27.

CHAP. I. VER. 1. The first English Testament, divided into verses, was that printed at Geneva, by Conrad Badius, in the year 1557. A.—"The book of the Generation," is not referred to the whole gospel, but to the beginning, as in Gen. v. "This is the book of the generation of Adam." E.—*The book of the* Generation*, i. e. the genealogy or pedigree, which is here set down in the first sixteen verses. In the style of the Scriptures any short schedule or roll is called *a book*, as the bill or short writing of a divorce, is called a little book. Matt. v. 31. Wi.—Jesus, in Hebrew *Jesuah*, is the proper name of Him, who was born of the Virgin Mary, who was also the Son of God, "a name given by the angel before he was conceived in the womb." Luke ii. It signifies *Saviour*, "because he was to save his people from their sins." He was also called *Christ*, which signifies anointed; for though in the Old Testament kings, priests, and prophets were *anointed*, and though many were then designated by the name of *Jesus*, properly, and by an invariable custom of the New Testament, that person is exclusively signified, who, on account of the union of the divine and human nature, was anointed by the Holy Ghost *above all his fellows.* Ps. xliv. and Heb. i. 9. Whence in this turn the hypostasis is understood, in which the two natures, the divine and human, meet. E.

VER. 2. He begins with Abraham, the father of the faithful, because to him the promise was made, that all generations should be blessed in his seed. *Theophylactus.*

VER. 3. See Gen. xxxviii, v. 6. & dein. and Zara of Thamar, her daughter-in-law. A.

VER. 5. See Josue. c. ii. & dein. We nowhere else find the marriage of Salmon with Rahab; but this event might have been known by tradition, the truth of which the divinely inspired evangelist here confirms. *Bible de Vence.* Rahab was a debauched woman, preserved in the pillage of Jericho, where she had been born. In this genealogy only four women are mentioned, of which two are Gentiles, and two adulteresses. Here the greatest sinners may find grounds for confidence in the mercies of Jesus Christ, and hopes of pardon, when they observe how the Lord of life and glory, to cure our pride, not only humbled himself by taking upon himself the likeness of sinful flesh, but by deriving his descent from sinners, and inspiring the holy evangelist to record the same to all posterity. A.

VER. 6. Extract from S. Chrysostom's first Homil. upon the first chapter of S. Matthew: "How, you will say, does it appear that Christ descended from David? For if he be born not of man, but of a virgin, concerning whose genealogy nothing is said, how shall we know that he is of the family of David? We have here two difficulties to explain. Why is the genealogy of the Virgin passed over in silence, and why is Joseph's mentioned, as Christ did not descend from him?..... How shall we know that the Virgin is descended from David? Hear the words of the Almighty addressed to the archangel Gabriel: 'Go to a virgin espoused to a man, whose name is Joseph, of the house and family of David.' What could you wish plainer than this, when you hear that the Virgin is of the family of David? Hence it also appears that Joseph was of the same house, for there was a law which commanded them not to marry any one but of the same tribe..... But whether these words, *of the house and family of David*, be applied to the Virgin or to Joseph, the argument is equally strong. For if he was of the family of David, he did not take a wife but out of the same tribe, from which he had descended. Perhaps you will say he transgressed this law. But the evangelist has prevented such a suspicion, by testifying beforehand that Joseph was a just man. Beware how you attach crime to him, whose virtue is thus publicly acknowledged..... It was not the custom among the Hebrews to keep the genealogies of women. The evangelist conformed to this custom, that he might not at the very beginning of his gospel offend by transgressing ancient rites, and introducing novelty."

VER. 8. *Joram begot Ozias*, three generations are omitted, as we find 2 Paralip. xxii; for there, *Joram begot Ochozias, and Ochozias begot Joas, and Joas begot Amazias, and Amazias begot Ozias.* This omission is not material, the design of S. Matthew being only to shew the Jews that Jesus, their Messias, was of the family of David; and he is equally the son, or the descendant of David, though the said three generations be left out: for Ozias may be called the son of Joram, though Joram was his great-grandfather. Wi.—It is thought that S. Matt. omitted these three kings, Ochozias, Joas, and Amazias, to preserve the distribution of his genealogy into three parts, each of fourteen generations; and, perhaps, also on account of their impiety, or rather on account of the sentence pronounced against the house of Achab, from which they were descended by their mother Athalia. 3 Kings xxi. 21. C.

10 [a]And Ezechias begot Manasses. [b]And Manasses begot Amon. [c]And Amon begot Josias.

11 [d]And Josias begot Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away to Babylon, fourteen generations: and from the carrying away to Babylon till Christ, fourteen generations.

18 Now the birth of Christ was thus: [e]When Mary, his mother, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son: [f]and thou shal call his name Jesus: for he shall save his people from their sins.

[a] 2 Par. xxxii. 33.—[b] 2 Par. xxxiii. 20.—[c] 2 Par. xxxiii. 25.

[d] 2 Par. xxxvi. 2.—[e] Luke i. 27.—[f] Luke i. 31. Acts iv. 12.

VER. 11. *Josias begot† Jechonias*, &c. The genealogy of Christ, as it appears by the 17th verse, is divided by the evangelist into thrice fourteen generations, and so it is to contain 42 persons. The first class of fourteen begins with Abraham, and ends with David. The second class begins with Solomon, and ends with Jechonias. The third class is supposed to begin with Salathiel, and to end, says S. Jerom, with our Saviour Christ. But thus we shall only find in the third class thirteen generations, and in all only forty-one, instead of forty-two. Not to mention in these short notes other interpretations, the conjecture of S. Epiphanius seems the most probable, that we are to understand two Jechonias's, the father and the son, who had the same name. So that the true reading should be, *Josias begot Jechonias* and *his brethren, and Jechonias begot Jechonias, and Jechonias begot Salathiel.* Thus Jechonias named in the 12th verse is not the same, but the son of him that was named in the 11th verse; and from Jechonias the son, begins the third class, and so Christ himself will be the last or 14th person in that last series or class. There are several difficulties about reconciling this genealogy in S. Matthew with that in S. Luke, c. iii. But without insisting on all the particulars in these short notes, I hope it may suffice to take notice, that no one can reasonably doubt but that both the evangelists copied out the genealogical tables, as they were then extant, and carefully preserved by the Jews, and especially by those families that were of the tribe of Juda, and of the family of David, of which the Messias was to be born. For if the evangelists had either falsified, or made any mistake as to these genealogies, the Jews undoubtedly would have objected this against their gospels, which they never did. Wi.—The difficulties here are: 1. Why does S. Matt. give the genealogy of Joseph and not of Mary? 2. How is it inferred that Jesus is descended from David and Solomon, because Joseph is the son of David? 3. How can Joseph have two men for his father, Jacob of the race of Solomon, and Heli of the race of Nathan? To the 1st it is generally answered, that it was not customary with the Jews to draw out the genealogies of women; to the 2nd, that Jesus being the son of Joseph, either by adoption, or simply as the son of Mary his wife, he entered by that circumstance into all the rights of the family of Joseph; moreover, Mary was of the same tribe and family as Joseph, and thus the heir of the branch of Solomon marrying with the heiress of the branch of Nathan, the rights of the two families united in Joseph and Mary, were transmitted through them to Jesus, their son and heir; to the 3rd, that Jacob was the father of Joseph according to nature, and Heli his father according to law; or that Joseph was the son of the latter by adoption, and of the former by nature. A.—*In the transmigration,‡* or transportation *to Babylon;* i. e. about the time the Jews were carried away captives to Babylon. For Josias died before their transportation. See 4 K. xxiv. Wi.—Some think we are to read: Josias begot Joakim and his brethren; and Joakim begot *Joachim*, or Jechonias. Jechonias was son to Joakim, and grandson to Josias. The brothers of Jechonias are not known, but those of Joakim are known. 1 Par. iii. 15, 16. Besides this reading gives the number 14. A.—S. Jerom says that Jechonias, the son of Josias, is a different person from Jechonias who begot Salathiel, for the latter was son of the former; see Paralip. iii. where it is said that Zorobabel was son of Phadaia; but Phadaia is the same as Salathiel. E.—Mat. Polus affirms that every one the least conversant in Jewish story, must know that several genealogies which *appear* to contradict each other, do not in reality. *Synop. Crit.* v. 4, p. 12.

VER. 12. By the text of the first book of Paral. iii. 17, 19. it appears that Zorobabel was grandson to Salathiel. In comparing the present genealogy with that of S. Luke, (C. iii.) we find that in this last part S. Matthew has suppressed many generations, to bring the list to the number 14; for there are a greater number from Zorobabel to Jesus Christ in S. Luke, but in a different branch. V. —The evangelist was well aware that the suppressed names could be easily supplied from the Jewish records; and that every person could reply most satisfactorily to any objection on that head, who was the least acquainted with the Jewish tables. In the first fourteen of these generations, we see the family of David rising to the throne; in the second, a race of kings descending from him; in the last, the royal family descending to a poor carpenter. Yet, when every human appearance of restoring the kingdom to David's house was at an end, Jesus arose to sit on his father's throne, (Luke i. 32.) and of his kingdom there shall be no end. A.

VER. 16. *The husband of Mary.* The evangelist gives us rather the pedigree of S. *Joseph*, than that of the blessed Virgin, to conform to the custom of the *Hebrews*, who in their genealogies took no notice of women: but as they were near akin, the pedigree of the one sheweth that of the other. Ch.—*Joseph the husband of Mary.*§ So he is again called, v. 19: but in v. 18, we read, *when Mary his mother was espoused to Joseph.* These different expressions of being *husband*, and being *espoused*, have occasioned different interpretations. Some think that Joseph and the blessed Virgin were truly married at the time of Christ's conception: others, that they were only then espoused, or engaged by a promise to marry afterwards. S. Jerom says, when you hear the name of husband, do not from thence imagine them to be married, but remember the custom of the Scriptures, according to which, they who are espoused only, are called husbands and wives. Wi.—That Jesus, who is called Christ, was of the seed of David, is also evident, as S. Augustine affirms from various texts of the holy Scriptures, as in the epistle to the Romans, where S. Paul, (c. i.) speaking of the Son of God, says, *who was made to Him of the seed of David, according to the flesh* See also the promises made to David, 2 K. vii. Ps. lxxxviii. and cxxxi. and spoken of Solomon, as a figure of Jesus Christ. E.

VER. 18. The account of the birth of Jesus Christ follows his genealogy. From these words, "before they came together," Helvidius and others have started objections, which have been answered long ago by S. Jerom, where he shews in many examples from Scripture, that the words *before* and *until* do not signify what happened afterwards; for that point is left indefinite, but only what was done before, or not done. Thus when it is said, *Sit thou at my right hand, till I make thine enemies thy footstool*, Ps. cix, by no means signifies, that after the subjection of his enemies, the Son of God is no longer to sit at the right hand of his Father. In common conversation, when we say that a man died before he reached his 30th year, we do not mean that he afterwards attained it. Or, should we say that Helvidius died before he did penance, we cannot mean that he afterwards did penance: the same conclusion should be deduced from the words, "before they came together," the end being accomplished by the power of the operation of the Holy Ghost, without their going together. If we should advance, that such a man was cured before he went to a physician, the natural inference would be, that he did not go to a physician at all. Thus also in the language of Scripture, the word *first-begotten* does not mean after whom others were born, but before whom no one was born, whether there were further issue or not. And the reason is, because the law required that a sacrifice should be offered for the first-born, and that he should be redeemed very soon after his birth; nor did it allow the parents to wait and see if any other son should be born. E.—True and perfect marriage, and continual living in the same, without knowing each other. S. Aug. l. ii. Consen. Evang. c. i. B.

VER. 19. And Joseph her husband, knowing her strict virtue, was surprised at this her pregnancy, but "being a just man," and not willing to expose her, by denouncing her, or giving her a bill of divorce, he had a mind to dismiss her privately, committing the whole cause to God. Let us learn from Joseph to be ever tender of our neighbour's reputation, and never to entertain any injurious thoughts, or any suspicions to his prejudice. A.

VER. 20. *Fear not to take*, &c. i. e. fear not to marry her, if we suppose them not yet married, or if married already, the sense is, fear not to keep and remain with thy chaste wife; lay aside all thoughts of dismissing and leaving her. Wi.—As the incarnation of the Son of God was effected by the whole blessed Trinity, it may be asked why this operation is peculiarly attributed to the Holy Ghost, not only here, but in Luke ii, and in the apostles' creed? The answer is, because as power is attributed to the Father, wisdom to the Son, so goodness is attributed to the Holy Ghost, and the gifts of grace which proceed from it. Estius in diff. loca.

VER. 21. *Jesus . . . he shall save*, &c. The characteristic name of Saviour was peculiar to the Messias, by which he was distinguished, as well as by the adorable name of Jesus. The expectations of both Jew and Gentile looked forward to a saviour. S. Augustine, in the 18th book, 23d chapter, de Civitate Dei, introduces a curious anecdote. He mentions there, that he received from the eloquent and learned Proconsul Flactianus, a book containing in Greek the verses of one of the Sybils, which related to the coming of Christ. The substance of them is much the same as occurs in the prophecies of Isaiah, from which Virgil has likewise copied into his Pollio, many of the sublime thoughts which we find in that beautiful eclogue. It is remarkable that of the initials of these verses, S. Augustine had formed an acrostic to the following import, Ιησους Χριστος Θεου υιος σωτηρ; that is, Jesus Christ, the Son of God, *Saviour*. A.

22 Now all this was done that the word might be fulfilled which the Lord spoke by the prophet, saying:

23 [a] Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her first-born son, and he called his name Jesus.

CHAP. II.

The offerings of the wise men: the flight into Egypt: the massacre of the innocents: and the return from Egypt.

NOW [b] when Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem,

2 Saying: Where is he that is born King of the Jews? for we have seen his star in the east, and we are come to adore him.

3 And Herod the king hearing *this*, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests, and the scribes of the people, he inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda: For so it is written by the prophet:

6 [c] And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the ruler, who shall rule my people Israel.

7 Then Herod privately calling the wise men, inquired of them diligently the time of the star's appearing to them:

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[a] Isai. vii. 14. . . . [b] A. M. 4000, being four years before the common account called Anno Domini. Luke ii. 7.—[c] Mich. v. 2. John vii. 42.

VER. 22. The Greeks in general, after S. John Chrysostom, look upon this as a continuation of the angel's speech to S. Joseph. The other Fathers and commentators think it a reflection of the evangelist.

VER. 23. *Behold a virgin,* ‖ &c. The Jews sometimes objected, as we see in S. Justin's dialogue with Tryphon, that the Hebrew word *alma*, in the prophet Isaias, signified no more than a *young woman*. But S. Jerom tells us that *alma* signifies a *virgin kept close up*. Let the Jews, says he, shew me any place in which the Hebrew word *alma*, is applied to any one that is not a virgin, and I will own my ignorance. Besides the very circumstances in the text of the prophet, are more than a sufficient confutation of this Jewish exposition; for there a *sign*, or miracle, is promised to Achaz; and what miracle would it be for a young woman to have a child, when she had ceased to be a virgin? Wi.—How happens it that nowhere in the gospels, or in any other part, do we find Christ called *Emmanuel?* I answer, that in the Greek expression the name is given for the thing signified; and the meaning is: He shall be a true Emmanuel, i. e. a God with us, true God and true man. E.—The text says, *they shall call*, i. e. all men shall look upon Him as an Emmanuel. Again, *his name shall be called Wonderful, Counsellor, the mighty, the Prince of peace*, &c. i. e. He shall be all these, not so much nominally, as really and in effect. A.

VER. 24. The heretic Helvidius argues from this text, and from what we read in the gospel of Christ's brethren, that Christ had brothers, and Mary other sons. But it is evident that in the style of the Scriptures, they who were no more than cousins were called brothers and sisters. A.

VER. 25. See note on ver. 18.—S. Jerom assures us, that S. Joseph always preserved his virginal chastity. It is "*of faith*" that nothing contrary thereto ever took place with his chaste spouse, the blessed Virgin Mary. S. Joseph was given her by heaven to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, to assist her in her flight into Egypt, &c. &c. We cannot sufficiently admire the modest reserve of both parties. Mary does not venture to explain to her troubled husband the mystery of her pregnancy; and Joseph is afraid of mentioning his uneasiness and doubts, for fear of troubling her delicate mind and wounding her exquisite feelings. So great modesty, reserve and silence, are sure to be approved by heaven; and God sends an angel to Joseph in his sleep, to dissipate his doubts, and to expound to him the mystery of the incarnation. A.

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* V. 1. Liber Generationis. *Βίβλος γενέσεως.* So Gen. v. 1. Hic est liber generationis Adam, *Βίβλος*, &c.

† V. 11. See S. Epiphan. hær. vi. pag. 21. Edit. Petav. *ἐπειδὴ τινες* &c.

‡ In transmigratione, *ἐπὶ τῆς μετοικεσίας*, i. e. circa tempus transmigrationis.

§ V. 16. Joseph virum Mariæ, *τὸν ἄνδρα Μαρίας*. And V. 19, vir ejus, *ἀνὴρ αὐτῆς*. But V. 18, *μνηστευθείσης*, desponsata, *μνηστεύομαι*, is not properly the same as *γαμεῖν*.

‖ V. 23. Ecce Virgo, *ἰδοὺ ἡ παρθένος*. So is it read, not only here in S. Matt. but in the Sept. Isai. vii. S. Hier. l. 1. Cont. Jovin. tom. iv. parte 2. pag. 174. Ostendant mihi, ubi hoc Verbo (Alma) appellentur et nuptæ, et imperitiam confitebor.

CHAP. II. VER. 1. King Herod the Great, surnamed Ascalonite, was a foreigner, but a proselyte to the Jewish religion. S. Jerom.—This city is called Bethlehem of Juda, to distinguish it from another Bethlehem, which was situated in the division of the tribe of Zabulon. A.—*Wise men.** Both the Latin and Greek text may signify wise philosophers and astronomers, which is the common exposition. The same word is also many times taken for a magician or soothsayer, as it is applied to Simon, (Acts viii. 9,) and to Elymas, Acts xiii, v. 6. and 8. Some ancient interpreters think these very men might have been magicians before their conversion. See a Lapide, &c.—*From the east.* Some say from Arabia, others from Chaldea, others from Persia. Divers interpreters speak of them as if they had been kings, princes, or lords of some small territories. See Baron. an. i. sect. 29. Tillemont, note 12. on Jesus Christ. The number of these wise men is uncertain. S. Leo, in his sermons on the Epiphany, speaks of them as if they had been three, perhaps on account of their three-fold offerings. What is mentioned in later writers as to their names, is still of less authority, as Bollandus observed. There are also very different opinions as to the time that the star appeared to these wise men, whether before Christ's birth, or about the very time he was born, which seems more probable. The interpreters are again divided as to the year, and day of the year, when they arrived at Bethlehem, and adored the Saviour of the world. Some think not till two years after Christ's birth. See S. Epiphan. hær. xxx. num. 29. p. 134. And S. Jerom puts the massacre of the Holy Innocents about that time in his chronicle. But taking it for granted that the wise men came to Jerusalem and to Bethlehem the same year that Christ was born, it is not certain on what day of the year they adored him at Bethlehem. It is true the Latin Church, ever since the 4th or 5th age, has kept the feast of the Epiphany on the 6th day of January. But when it is said in that day's office, *This day a star led the wise men to the manger*, it may bear this sense only, this day we keep the remembrance of it; especially since we read in a sermon of S. Maximus (appointed to be read in the Roman Breviary on the 5th day within the octave of the Epiphany) these words: *What happened on this day, he knows that wrought it; whatever it was, we cannot doubt but it was done in favour of us.* The wise men, by the 11th verse, found Jesus at Bethlehem, where his blessed mother was to remain forty days, till the time of her purification was expired. And it seems most probable that the wise men came to Bethlehem about that time, rather than within thirteen days after Christ's birth: for had they come so soon after Christ was born, and been directed to go, and make diligent inquiry at Bethlehem, which was not above five miles from Jerusalem, it can scarcely be imagined that so suspicious and jealous a prince as Herod was, would have waited almost a month for their return without searching for the new-born king. But it is likely, being again alarmed by what happened when Jesus was presented in the temple at his mother's purification, he thereupon gave those cruel and barbarous orders for the massacre of those innocent infants. Wi.

VER. 2. *We have seen his star.* They knew it to be *his star*, either by some prophecy among them, or by divine revelation. This star was some lightsome body in the air, which at last seemed to point to them the very place where the world's Redeemer lay. We know not whether it guided them during the whole course of their journey from the *East* to *Jerusalem*. We read nothing more in the gospel, but that it appeared to *them in the East*, and that they saw it again, upon their leaving Jerusalem to go to Bethlehem. Wi.—The wise men, in the Syrian tongue maguscha, are supposed to have come from Stony Arabia, near the Euphrates. They might have preserved in this country the remembrance of the prophecy of Balaam, which had announced the coming of the Messias by the emblem of a star, (Num. xxiv. 17.) which was to arise from Jacob. The star which appeared then, was the symbol of the star which Balaam had predicted. A.

VER. 3. Through fear of losing his kingdom, he being a foreigner, and had obtained the sovereignty by violence. But why was all Jerusalem to be alarmed at the news of a king so long and so ardently expected? 1. Because the people, well acquainted with the cruelty of Herod, feared a more galling slavery. 2. Through apprehension of riots, and of a revolution, which could not be effected without bloodshed, as the Romans had such strong hold. They had also been so worn down with perpetual wars, that the most miserable servitude, with peace, was to the Jews an object rather of envy than deprecation. A.

VER. 6. *And thou Bethlehem,* &c. This was a clear prophecy concerning the Messias, foretold by Micheas; (c. v. 2,) yet the words which we read in the evangelist are not quite the same as we find in the prophet, either according to the Hebrew or to the Greek text of the Sept. The chief difference is, that in the prophet we read: *And thou Bethlehem art little;* but in the evangelist, *thou art not the least.* Some answer that the words of the prophet are to be expounded by way of an interrogation, *art thou little?* It is certain the following words, both in the prophet and in the gospel, *out of thee shall come forth a leader or a captain,* &c. shew that the meaning is, *thou art not little.* S. Jerom's observation seems to clear this point: he tells us, that the Jewish priests, who were consulted, gave Herod the sense, and not the very words of the prophet; and the evangelist, as an historian, relates to us the words of these priests to Herod, not the very words of the prophet. Wi.—The testimony of the chief priests proves that this text of Micheas was even then generally applied to the Messias, and that to Him alone it must be referred according to the letter. V.

8 And sending them into Bethlehem, said: Go, and search diligently after the child; and when you have found him, bring me word again, that I also may come and adore him.

9 And when they had heard the king, they went their way: and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing the star, they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down they adored him: [a]and opening their treasures, they offered him gifts: gold, frankincense, and myrrh.

12 And having received an answer in sleep, that they should not return to Herd, they went back another way into their own country.

13 And when they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who, rising up, took the child and his mother by night, and retired into Egypt:

15 And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: [b]Out of Egypt have I called my son.

16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry, and sending, killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 [c]A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt.

20 Saying: Rise, and take the child and his mother, and go into the land of Israel: for they are dead who sought the life of the child.

21 Who, rising up, took the child, and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod, his father, he was afraid to go thither: and being warned in sleep, he retired into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled, what was said by the prophets: That he shall be called a Nazarene.

[a] Psal. lxxi. 10.

[b] Osee xi.—[c] Jer. xxxi. 15.

VER. 11. *And going into the house.* Several of the Fathers in their homilies, represent the wise men adoring Jesus in the *stable*, and in the *manger*. yet others, with S. Chrys. take notice, that before their arrival, Jesus might be removed into some little house in Bethlehem.—Prostrating themselves, or *falling down, they adored him*, not with a civil worship only, but enlightened by divine inspiration, they worshipped and adored him as their Saviour and their God.—*Gold, frankincense, and myrrh.*† Divers of the ancient Fathers take notice of the mystical signification of these offerings; that by *gold* was signified the tribute they paid to him, as to their *king;* by *incense*, that he was *God;* and by *myrrh*, (with which dead bodies used to be embalmed) that now he was also become a *mortal man.* See Amb. l. 2. in Luc. c. ii. S. Greg. &c. Wi.—The Church sings, "hodie stella Magos duxit ad præsepium," but it is not probable that the blessed Virgin should remain so long in the open stable, and the less so, because the multitude, who hindered Joseph from finding accommodations either among his relatives or in the public caravansaries, had returned to their own homes. E.—*They adored Him.* Therefore, in the eucharist also, Christ is to be adored. For it is of no consequence under what appearance he is pleased to give himself to us, whether that of a perfect man, a speechless child as here, or under the appearance of bread and wine, provided it is evident that he is there; for in whatever manner or place he appears, he is true God, and for that alone he is to be adored. Frivolous is the objection of certain sectarists, that Christ does not give himself to us in the blessed eucharist to be adored, but to be eaten. For Christ was not in Bethlehem, nor did he descend from heaven to be adored: He tells us in the xxth chap. of Matthew, v. 28, *that the Son of Man came not to be ministered unto, but to minister;* yet he was adored on earth, even while he was in his mortal state, by the magi, by his disciples, by the blind man that was cured of his blindness, &c. &c. "Let us imitate the magi. Thou seest him not now in the crib, but on the altar; not a woman holding him, but the priest present, and the Holy Ghost poured out abundantly upon the sacrifice." S. Chrys. hom. xxiv. in 1 Cor. Hom. vii. de Sancto Philog.

VER. 14. It is very probable that Joseph, with Jesus and his Mother, remained in some part of Egypt, where the Jews were settled, as at Alexandria. That many Jews dwelt in Egypt, particularly from the time of the prophet Jeremy, is evident from Josephus, and also from the first chapter of the second book of *Machab.* Mention is also made of them in Act. ii. and Act. vi. under the name of Alexandrines.

VER. 15. *Out of Egypt have I called my son.*‡ S. Jerom understands these words to be taken out of the prophet Osee, (C. xi. 2.) and granted they might be literally spoken of the people of Israel: yet as their captivity in Egypt was a figure of the slavery of sin, under which all mankind groaned, and as their delivery by Moses was a figure of man's redemption by our Saviour Christ, so these words in a mystical and spiritual sense apply to our Saviour, who in a more proper sense was the Son of God, than was the people of Israel. Wi.—The application of this passage of the prophet to Christ, whereas in the simple letter it might appear otherwise, teaches us how to interpret the Old Testament; and that the principal sense is of Christ and his Church. B.

VER. 16. By this example, we learn how great credit we owe to the Church in canonizing saints, and celebrating their holydays: by whose only warrant, without any word of Scripture, these holy Innocents have been honoured as martyrs, and their holyday kept ever since the apostles' time, although they died not voluntarily, nor all, perhaps, circumcised, and some even children of pagans. Aug. ep. 28. Orig. hom. iii. in diversos. B.

VER. 18. *A voice was heard in Rama.*§ S. Jerom takes *Rama*, not for the name of any city, but for a *high place*, as appears by his Latin translation. Jerem. xxxi. 15. But in all Greek copies here in S. Matthew, and in the Sept. in Jeremy, we find the word itself *Rama*, so that it must signify a particular city. Rachel, who was buried at Bethlehem, is represented weeping (as it were in the person of those desolate mothers) the murder, and loss of so many children: and Rama being a city not far from Bethlehem, in the tribe of Benjamin, built on a high place, it is said that the cries and lamentations of these children, and their mothers, reached even to Rama. Cornel. a Lapide on Jerem. xxxi. thinks that these words were not only applied by the evangelist in a figurative sense, but that the prophet in the literal sense foretold these lamentations. Wi.

VER. 23. *He shall be called a Nazarite*, or a *Nazarene.*‖ Jesus was called a *Nazarite*, from the place where he was bred up in Galilee; and the Christians by the Jews were sometimes called *Nazarenes*, from Jesus of Nazareth. The evangelist would shew that this name, which the Jews through contempt gave to Christ and his disciples, had an honourable signification: and that this title was given in the predictions of the prophets to the Messias. But where, or in what prophet? For we find not the words exactly in any of the prophets. To this S. Chrysostom answers, that S. Matthew took it from some prophetical writings that have been lost. S. Jerom gives two other answers: first, that the word *Nazarene*, from the Hebrew *Nezer*, signifies *separated*, and distinguished from others by virtue and sanctity: and so some that were particularly consecrated, and devoted to the service of God, were called *Nazareans*, as Joseph, (Deut. xxxiii. 16,) Sampson, Judges xvi. 17, &c. Thus a Nazarene signifies one that is *holy:* and all the prophets, says S. Jerom, foretold that Christ should be holy. Therefore also it was that S. Matthew did not cite any one prophet, but the prophets in general. The second answer is, that a *Nazarean* (if derived from the Hebrew *Netser*) signifies a *flower*, or *bud;* and so in the prophet Isaias, (c. xi. v. 1,) it is foretold of the Messias, that *a flower shall ascend from the root of David.* Wi.—The reason why Jesus is called of *Nazareth*, and not of Bethlehem, is, because he was educated there, and was generally supposed to have been born there. Hence he was called the Galilean; and the people argued from that circumstance, that he was not the Messias, nor even a prophet, saying, *Can the Christ come from Galilee? Search the Scriptures, and see that out of Galilee a prophet riseth not.* John vii. 52. Again, in Nazareth the word was made flesh, though in Bethlehem he was produced to the world; and our Lord gives himself the same title, when he addressed Saul. *I am Jesus of Nazareth, whom thou persecutest.* Act. xxii. He remained at Nazareth till he was about 30 years of age. A.

* V. 1. Magi, *οἱ Μάγοι.*

† V. 11. Aurum, &c. Pulcherrimè, says S. Jerom on this place, Juvencus Munerum Sacramenta comprehendit,

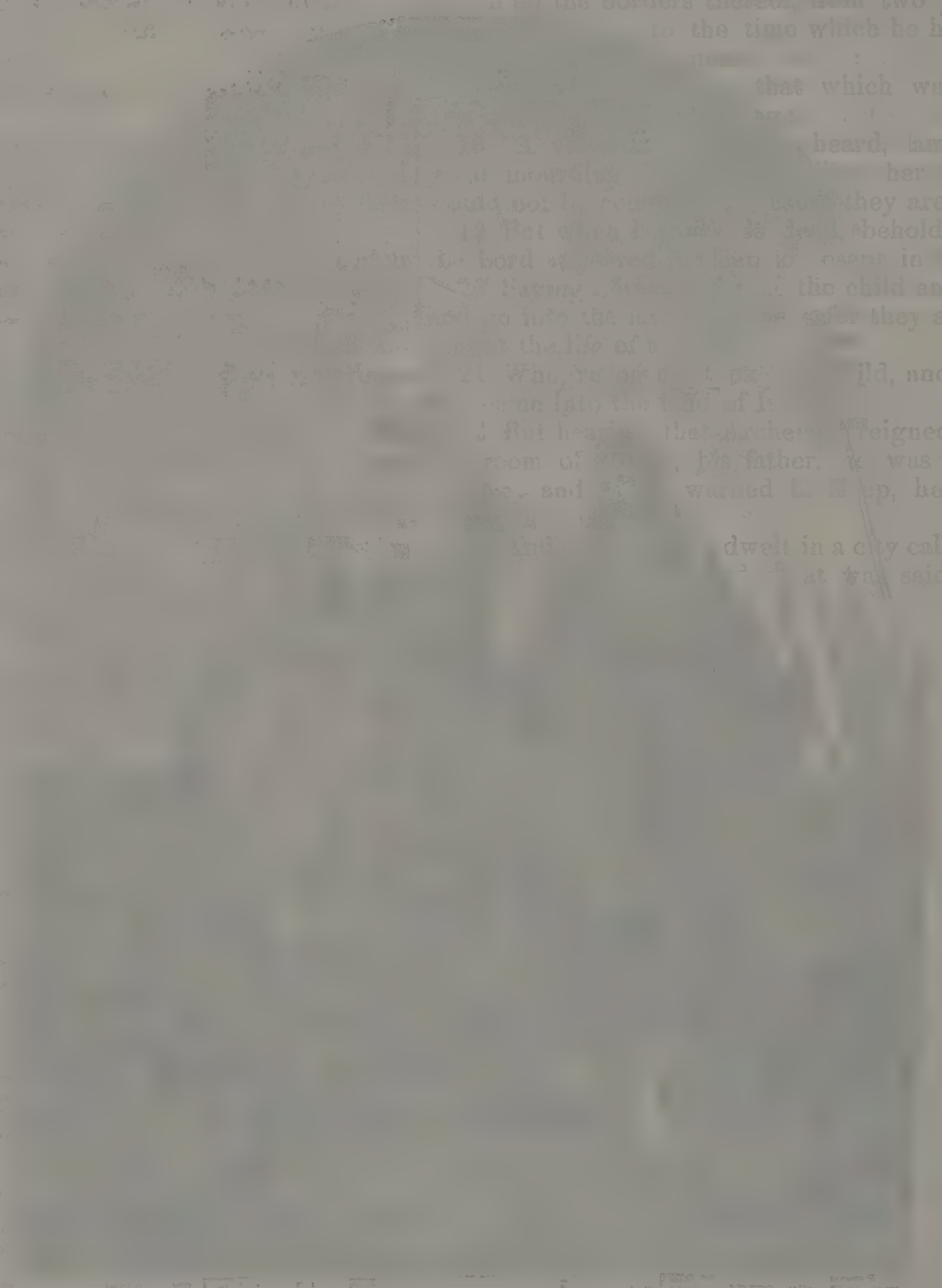
Thus, Aurum, Myrrham, Regique, Hominique, Deoque,
Dona ferunt. See S. Amb. in Luc. l. ii. c. ii. S. Greg. hom. x. in Evang. &c.

‡ V. 15. Ex Ægypto vocavi filium meum. In the Sept. *τὰ τέκνα αὐτοῦ* filios ejus.

§ V. 18. Vox in Excelso audita est. Jerem. xxxi. 15.



The Flight into Egypt



CHAP. III.

The preaching of John: his penance: his baptism. His reproaches against the Pharisees and Sadducees. Jesus Christ comes to him, and is baptized.

NOW, [a]in those days cometh John the Baptist, preaching in the desert of Judea,

2 And saying: [b]Do penance: for the kingdom of heaven is at hand.

3 For this is he, who was spoken of by Isaias the prophet, saying: [c]A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths.

4 And John himself had his garment of camels' hair, and a leathern girdle about his loins, and his food was locusts and wild honey.

5 [d]Then went out to him Jerusalem and all Judea, and all the country about the Jordan:

6 And they were baptized by him in the Jordan, confessing their sins.

7 And seeing many of the Pharisees, and Sadducees [e]coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth, therefore, fruit worthy of penance.

9 And think not to say within yourselves: [f]We have Abraham for our father: for I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that yieldeth not good fruit, shall be cut down, and cast into the fire.

11 [g]I indeed baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire.

12 Whose fan is in his hand, and he will throughly cleanse his floor: and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

[a] A. D. 30.—[b] Mark i. 4. Lu. iii. 3.—[c] Is. xl. 3. Mark i. 3. Lu. iii. 4.—[d] Mark i. 5.

[e] Luke iii. 7.—[f] John viii. 39.—[g] Mark i. 8. Luke iii. 16. John i. 26. Acts i. 5.

‖ V. 23. Nazaræus, *ναζωραῖος*. S. Chrys. hom. ix. in Matt. p. 66. Ed. Latinæ, Multa ex Propheticis periere monumenta.——S. Hieron. in Matt. pluraliter Prophetas vocans, ostendit se non verba de Scripturis sumpsisse, sed sensum: Nazaræus Sanctus interpretatur, Sanctum autem Dominum futurum, omnis Scriptura commemorat. Possumus et aliter dicere, quod etiam iisdem verbis juxta Hebraicam veritatem in Isaia Scriptum sit. c. xi. v. 1. Exiet Virgo de radice Jesse, et Nazaræus de radice ejus conscendet.

CHAP. III. VER. 1. "In those days," i. e. at the time of Jesus Christ, whose history this book contains. This expression does not always mean that what is going to be narrated, happened immediately after that which precedes. V.—'Tis a way of speaking used by the Hebrews, even when there is no connection of time, as here are passed over 30 years of Christ's life. John the Baptist was so called from his baptizing the people in water. The Jews took this for some token of their Messias: for they said to him, (Jo. i. 25,) *why dost thou baptize if thou art not the Christ?—In the desert*, not in the house of his Father Zachary, as some pretend, but in a true wilderness, as appears by the circumstances of his food, apparel, &c. Wi.—The Baptist was about 30 years of age. He, as well as our Lord, in conformity with the Jewish law, did not enter upon his public ministry before that age. A.

VER. 2. "Desert," in Greek *ἐρήμος*, hence hermit. S. John the Baptist is praised by S. John Chrysostom, as a perfect model, and the prince of an *Eremitical life*. Hom. i. in Mar. and hom. i. in J. Bap. Several sectarists do not approve of what S. Chrysostom advances in favour of an ascetic life, and doing penance for past sins. B.—*Do penance.** Beza would have it translated *repent*. We retain the ancient expression, consecrated in a manner by the use of the Church; especially since a true conversion comprehends not only a change of mind, and a new life, but also a sorrow for past offences, accompanied with self-denials, and some severities of a penitential life.—*The kingdom of heaven*, which many times signifies the present condition of Christ's Church. Wi.—In this and other places of holy writ, instead of "do penance," Protestants give "repent ye;" but general use has rendered *μετάνοια*, by pœnitentia, or penance; and in this text, not any kind of penance, or grief for sins committed, but that which is joined with a desire of appeasing Him who has been offended by sin; and this also by some external signs and works. For as many as heard this *μετανοεῖτε*, obeyed the voice, received from him the baptism of penance, confessed their sins, and it was said to them: *Bring forth fruit worthy of repentance*, v. 8. Therefore, all this was contained in the penance preached by the baptist. And here we must not omit, that while sectarists preach faith alone, both the baptist and Jesus Christ begin their ministry with practising and preaching penance. T.—Pœnitentiam agite, *μετανοεῖτε*. Which word, according to the use of the Scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises. Ch.

VER. 3. Isaias spoke these words of the deliverance of the Jews from Babylon; but this was a figure of the freedom of mankind through Jesus Christ. The Jews expected Elias would come in person to prepare the ways of the Messias; but John the Baptist was raised up by God in the spirit and power of Elias, to precede the first coming of Jesus Christ, as Elias in person was to precede the second coming of this divine Saviour. V.

VER. 4. *His garment of camels' hair*,† not wrought camlet as some would have it, but made of the skin of a camel, with the hair on it. Thus Elias (4 Kings, i. 8,) is called *an hairy man*, with a leathern girdle about him.—*Locusts*, not sea-crabs, as others again expound it; but a sort of flies, or grasshoppers, frequent in hot countries. They are numbered among eatables. Lev. xi. 22. S. Jerom and others mention them as a food of the common people, when dried with smoke and salt. Theophylactus, by the Greek word, understands the tops of trees or buds. Wi.

VER. 5 So great was the celebrity of S. John's sanctity, so much did his mortified life, and powerful preaching, weigh upon the minds of the people, that all wished to receive baptism at his hands. A.

VER. 6. *Baptized.* The word baptism signifies a *washing*, particularly when it is done by *immersion*, or by *dipping*, or *plunging* a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended reformed churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the person baptized; nay many of their ministers do it now-a-days, by *filliping* a wet finger and thumb over the child's head, or by shaking a wet finger or two over the child, which it is hard enough to call a baptizing in any sense.—*Confessing their sins.*‡ We bring not this as a proof for sacramental auricular confession; yet we may take notice, with Grotius, that it is a different thing for men *to confess their sins*, and to confess themselves sinners. And here is expressed a declaring of particular sins, (as also Acts xix. 18,) such as is recommended in the Protestant Common Prayer Book, in the visitation of the sick. Wi.—As the baptism of John was an external profession of penance, to this it was meet to add an external or oral confession of sins; and the more so, because such as were baptized by John, sought of him also, as we read in S. Luke, instructions how they were to amend their lives; now it is naturally expected of whoever asks for similar advice, that he should expose the defects of his past life. It is thus patients act with their physicians. A.

VER. 7. *Pharisees and Sadducees.* These are the names of two sects at that time among the Jews. There are different conjectures about the name of the Sadducees. This at least we find by the Gospels, and by the Acts of the Apostles, that they were a profane sort of men, that made a jest of the resurrection, and of the existence of spirits, and of the immortality of souls. To these the Pharisees were declared adversaries, as being a more religious sect, who pretended to be exact observers of the law, and also of a great many traditions, which they had, or pretended to have, from their forefathers. S. Epiphan. (hær. 16, p. 34,) derives their name from the Hebrew word *Pharas*, signifying *separated*, divided, or distinguished from others by a more holy way of living. So the proud Pharisee (Luke xviii.) said of himself, *I am not like the rest of men*, &c.—*Brood of vipers.* S. John the Baptist, and also our Saviour himself, (Matt. xxiii. 33,) made use of this sharp reprehension to such as came to them full of hypocrisy.—*The wrath to come:* meaning punishments for the wicked after death. Or as some expound it, the destruction that was shortly to fall on the city of Jerusalem, on the temple, and the whole nation of the Jews. Wi.

VER. 8. See note for v. 2.

VER. 9. Do not, therefore, wantonly imagine, that the fear of destroying the posterity of this patriarch, and of annulling the promises which God had made to him and to his seed, will hinder Him from punishing you. V.

VER. 10. Without the least attention to its origin, or other advantages. Hence you must not rest your hopes of salvation on your birth alone, nor on the baptism alone you receive at my hands. V.

VER. 11. My baptism is only calculated to lead you to a penitential life, and not to give you true justice; but he who comes after me, is stronger than I, and whose shoes I am not worthy to carry: (it was customary with the attendant slave to carry a change of shoes for his master) he will baptize you in the Holy Ghost, and in the fire of his divine charity, which he will infuse into your hearts, to purify you from all your sins. V.—Here S. John tacitly insinuates the divinity of Jesus Christ. He acknowledges his unworthiness, and it is this his humility that makes him the more acceptable to God, "I ought to be baptized by thee, and comest thou to me?" T.—*Whose shoes I am not worthy to carry.* In S. Mark, (c. i. 7.) and in S. Luke, (iii. 21.) we read, *the latchet* of *whose shoes . . I am not worthy to untie.* The sense is the same, and S. John might use both these expressions. His meaning is, that he was not worthy to do him the least, or the lowest service.—*He shall baptize you in*, or with *the Holy Ghost*, i. e. by his baptism, he will give you the remission of your sins, and the graces of the Holy Ghost, signified also by *fire*, which may allude to the coming of the Holy Ghost at Pentecost, in the shape of fiery tongues. Wi.

VER. 12. Address yourselves then to Him, and prevent, by a prompt and sincere conversion, that dreadful judgment which the just and severe Judge, whom I now announce to you, will most undoubtedly pass upon sinners, when

13 [a]Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 But John stayed him, saying, I ought to be baptized by thee, and comest thou to me?

15 And Jesus answering said to him: Suffer it now: for so it becometh us to fulfil all justice. Then he suffered him.

16 And Jesus being baptized, went up presently out of the water: and behold the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him,

17 [b]And behold a voice from heaven, saying: This is my beloved son, in whom I am well pleased.

CHAP. IV.

Christ's fast of forty days: he is tempted: begins his preaching in Galilee according to the prophet: fixes his abode at Capharnaum: calls Peter and Andrew, James and John: his miracles, reputation, and numerous followers.

[a] Mark i. 9.—[b] A. D. 30. Luke iii. 22. Luke ix. 35. 2 Peter i. 17.—[c] A. M. 4435,

THEN [c]Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, he was afterwards hungry.

3 And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread.

4 But he answered, and said: It is written: [d]Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil took him up into the holy city, and set him on the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: [e]That he hath given his angels charge of thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

A. D. 31. Mark i. 12. Luke iv. 1.—[d] Deut. viii. 3. Luke iv. 4.—[e] Ps. xc. 11.

he shall remove the chaff from the good grain, i. e. the bad from the good, calling the latter with him to his heavenly kingdom, and sending the former to burn in unquenchable fire. A.

Ver. 16. *He . . . went up,* &c. Christ was in the river when he was baptized. As soon as he went out, and was *praying,* says S. Luke, (iii. 21,) *the heavens were opened to him,* or in favour of him; and he saw *the Spirit of God descending:* i. e. Christ himself saw the shape of the dove, which was also seen by the Baptist, as we find, Jo. i. 33. And it was perhaps seen by all that were present.—*As a dove,* or like a dove in a bodily shape. The dove was an emblem of Christ's meekness and innocence. Wi.—Calmet supposes that it was S. John that saw the Spirit of God descend thus upon Jesus Christ. The Greek text is favourable to this interpretation. But the Vulgate supposes it was Jesus Christ himself. S. John declares that he saw the Spirit; (John i. 32,) but this apparent disagreement is easily cleared, by supposing that both saw the shape of the dove, and also the surrounding crowd, and that they all heard the voice of the Father, as it was heard by the disciples in the transfiguration on Mount Thabor, (c. xvii,) and by the crowd in the temple. John xii. T.

Ver. 17. This most solemn testimony of God the Father, relative to his own beloved Son, is repeated below in c. xvii; and is of such great moment, that the Holy Ghost would have it repeated not only by three evangelists, Matthew, Mark, and Luke, but also by S. Peter, as a fourth evangelist, 2 ep. c. i. T.—In Greek, the emphatic article *ὁ υἱός μου ὁ ἀγαπητὸς,* strengthens the proof that Jesus Christ, upon whom the Spirit of God descended in the shape of a dove, was not the adoptive, but natural Son of God, born of Him before all ages, and should silence every blasphemous tongue and pen that can attempt to rob Jesus Christ of his divinity, and poor man of all hopes of salvation, through this God-man, Christ the Lord. But if it here be asked, why Jesus Christ, who was innocence itself, yea, and the very essence of sanctity, condescended so far as to be baptized with sinners, we answer, with the Holy Fathers, that it was, 1. to sanction the baptism and ministry of his precursor; 2. not to lose this opportunity of teaching humility, by placing himself among sinners, as if he had stood in need of the baptism of penance for the remission of sins; and lastly, with S. Ambrose, that it was to sanctify the waters, and to give to them the virtue of cleansing men from their sins by the laver of baptism. A.

* V. 2. Pœnitentiam agite. *μετανοεῖτε.* There is no need of translating in Latin, *recipiscite,* though more according to the etymology of the word. The judicious Mr. Bois, prebend. of Ely, in his book entitled, Veteris Interpretis cum Beza, &c. Collatio. Londini. an. 1655, commended by Walton in his Polyglot, declares he would not have this common translation of pœnitentiam agite changed: and brings these words of Melancthon, Let us not be ashamed of our mother tongue; the Church is our Mother, and so speaks the Church.

† V. 4. S. Hierom. lib. 2. cont. Jovin. tom. 4. part. 2. p. 201. Orientales, et Libyæ populos . . . locustis vesci, moris est. Theophylactus by *ἀκρίδες,* understands buds of trees.

‡ V. 6. Confitentes peccata sua. *ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.*

CHAP. IV. Ver. 1. Jesus Christ was led by the Holy Ghost, immediately after his baptism, into the desert,* to prepare, by fasting and prayer, for his public ministry, and to merit for us by his victory over the enemy of our salvation, force to conquer him also ourselves. By this conduct, he teaches all that were to be in future times called to his ministry, how they are to retire into solitude, in order to converse with God in prayer, and draw down the blessing of heaven upon themselves and their undertaking. What treasures of grace might we expect, if, as often as we receive any of the sacraments, we were to retire within ourselves, and shut out, for a time, the world and its cares. Then should we come prepared to withstand temptation, and should experience the divine assistance in every difficulty through life. The life of man is a warfare on earth. It was not given us, says S. Hilary, to spend it in indolence, but to wage a continual war against our spiritual enemies. In the greatest sanctity there are often the greatest and most incessant trials; for Satan wishes nothing so much as the fall of the saints. A.—By these trials, we learn the strength we have received from above, we are preserved from self-complacency and pride in the gifts of heaven; we confirm the renunciation we made in baptism of the devil, and all his works and pomps; we become stronger, and better prepared for future attacks, and are feelingly convinced of the dignity to which we have been raised, and of which the enemy of souls endeavours all he can to deprive us. S. Chry. hom. xiii. Both S. John the Baptist and our divine Master, by retiring into the wilderness for contemplation, prayer, fasting and suffering, have given a sanction and an example to those holy men called hermits, who have taken shelter in their sanctified retreats against the dangers of the world. B.

Ver. 2. Jesus wished to manifest a certain corporeal weakness, arising from his continued fast, that the devil might venture to tempt him; and after a fast of 40 days and 40 nights he was hungry. A.—Christ was well acquainted with the thoughts of the wicked fiend, and his great desire of tempting or trying him. The devil had learnt that he was come into the world from the songs of the angels at his birth, and from the mouth of the shepherds and of S. John the Baptist. To fast 40 days without being hungry, was certainly far above the strength of man, but to be hungry at any time is inconsistent with God; for which reason our blessed Saviour, that he might not manifestly declare his divinity, was afterwards hungry. S. Hil.—On this example, as well as that of Moses and Elias, who also fasted 40 days, the fast of Lent was instituted by the apostles, and is of necessity to be observed according to the general consent of the ancient Fathers. S. Jerom (ep. liv. ad Marcel.) says, we fast 40 days, or make one Lent in a year, according to the tradition of the apostles. S. Aug. (serm. lxix.) says, by the due observance of Lent, the wicked are separated from the good, infidels from Christians, heretics from Catholics. Our Saviour fasted 40 days, not because he stood in need of it, as we do, to subject the unruly members of the body, which lust against the spirit, but to set an example for our imitation. A.—Another reason might be, to prevent the captious remarks of the Jews, who might object that he had not yet done what the founder of their law, Moses, and after him Elias, had done. Palacius in Mat.

Ver. 3. "And the tempter coming," *Ὁ πειράζων,* who looked upon this hunger as a favourable moment to tempt him, and to discover if he were truly the Son of God, as was declared at his baptism, desired Jesus to change by a miracle the stones into bread, to appease his hunger and to recover his strength. A.—By this we are taught, that amidst our greatest austerities and fasts, we are never free from temptation. But if your fasts, says S. Gregory, do not free you entirely from temptations, they will at least give you strength not to be overcome by them. S. Thos. Aquin. The tempter is supposed to have appeared in a human form, and the whole temptation to have been merely external, like that which took place with our first parents in Paradise. It would have been beneath the perfection of Christ, to have allowed the devil the power of suggesting wicked thoughts to his mind. Jan. p. 107. Had Jesus Christ converted the stones into bread, the devil, according to S. Jerom, would have thence inferred that he was God. But it was Christ's intention to overcome the proud fiend rather by humility than power. S. Thos. Aquin. Thus, if the first Adam fell from God by pride, the second Adam has effectually taught us how to overcome the devil by humility. A.

Ver. 4. *Man liveth not by bread only.* The words were spoken of the manna. Deut. viii. 3. The sense in this place is, that man's life may be supported by any thing, or in any manner, as it pleaseth God. Wi.—S. Gregory upon this passage says: if our divine Redeemer, when tempted by the devil, answered in so mild a manner, when he could have buried the wicked tempter in the bottom of hell, ought not man, when he suffers any thing from his fellow man, rather to improve it to his advantage, than to resent it to his own ruin. Man consists of soul and body; his body is supported by bread, his soul by the word of God; hence the saying, "Lex est cibus animæ." Mat. Polus.

Ver. 5. In the text of S. Luke this temptation is the third: but most commentators follow the order of S. Mat. In Palestine, all buildings had a flat roof, with a balustrade or a parapet. It was probably upon the parapet that the devil conveyed Jesus. The three temptations comprise the three principal sources of sin: 1. sensuality; 2. pride; and 3. concupiscence. 1 ep. John ii. 16. We may hope to conquer the first by fasting and confidence in divine Providence; the second by humility; the third by despising all sublunary things, as unworthy a Christian's solicitude. A.—*the devil took him,* &c.† If we ask in what manner this was done, S. Gregory answers, that Christ might permit himself to be taken up, and transported in the air by the devil, he that afterwards permitted himself to be tormented, and nailed to a cross by wicked men, who

7 Jesus said to him: It is written again: [a]Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus said to him: Begone, Satan, for it is written: [b]The Lord thy God shalt thou adore, and him only shalt thou serve.

11 Then the devil left him; and behold angels came and ministered to him.

12 Now when Jesus had heard that John was delivered up, [c]he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum, on the sea coast, in the borders of Zabulon and Nephthalim:

14 That what was said by Isaias, the prophet, might be fulfilled:

15 [d]The land of Zabulon and the land of Nephthalim, the way of the sea, beyond the Jordan, Galilee of the Gentiles:

16 The people that sat in darkness, saw great light: and to them that sat in the region of the shadow of death, light is sprung up.

17 [e]From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, [f]saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come after me, and I will make you become fishers of men.

20 And they, immediately leaving their nets, followed him.

21 And going on from thence, he saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

[a] Deut. vi. 16.—[b] Deut. vi. 13.—[c] Mark i. 14. Luke iv. 14. John iv. 43.

[d] Isai. ix. 1.—[e] Mark i. 15.—[f] Mark i. 16. Luke v. 2.

are members of the devil. Others think the devil only conducted him from place to place. The text in S. Luke favours this exposition, when it is said, the devil *led* him to Jerusalem, to a *high mountain*, &c. Wi.

VER. 6. Heretics, says S. Augustine, quote Scriptures, as the devil does here, in a wrong and forced sense; the Church cites them, like Jesus Christ, in their true sense, and to confute their falsehood. Cont. lit. Petil. l. ii. c. 51. It is on this account, that the Catholic Church wishes persons who come to the study of the most mysterious and difficult book ever published, should bring with them some preparation of mind and heart; convinced that the abuse of the strongest and best food may be converted into deadly poison. The promoters of Bible societies have published in Ireland a tract to encourage the universal perusal of the Scriptures, as the sole rule of faith. In this they give not only a mutilated and corrupt version of the letter of his late Holiness Pius VI. to the now archbishop of Florence, (to be seen at the head of this edition of the Bible) but certain letters from German Jansenists, who are described as being good Catholics. A.

VER. 8. *Shewed him all the kingdoms of the world, and their glory;* and as S. Luke says, *in a moment of time.* We cannot comprehend how this could be done from any mountain, or seen with human eyes. Therefore many think it was by some kind of representation; or that the devil shewing a part, by words set forth the rest. Wi.—He shewed him the different climates in which each country was situated. S. Chry.

VER. 9. *All these will I give thee.* The father of lies here promised what was not his to give. For though he be called the prince of this world, (Jo. xii. 31,) meaning of the wicked, who wilfully make themselves his slaves; yet so restrained is the devil's power, that he could not go into the swine till Christ permitted it. Matt. viii. 31. Wi.—What arrogance! what pride! The devil promises earthly kingdoms, whilst Jesus promises a heavenly kingdom to his followers. S. Remigius. Behold the pride of his heart; as he formerly wished to make himself God, so now he wishes to assume to himself divine honours. Aquin.

VER. 10. Jesus Christ does not here cite the words, but the substance of the text. Deut. v. 7. and 9; vi. 13; x. 20.—It is remarkable that our Lord bore with the pride and insolence of the devil, till he assumed to himself the honour due to God alone. S. Chry.

VER. 11. Then the devil having exhausted all his artifices, left him for a time, as S. Luke remarks; whence we are to learn, that after we have resisted with success, we are not to think ourselves secure, but avail ourselves of the truce to return thanks to God for the victory, and to prepare for fresh combats, especially by fortifying ourselves with the bread of angels in the holy communion. The temptations of Jesus Christ are to us a subject both of consolation and instruction. By example he has taught us how to fight and to conquer. The struggle may be painful; but angels, as well as God, witness our struggle, ready to crown our victory. A.

VER. 12. Jesus then left the wilderness, and passed a few days on the banks of the Jordan, affording his holy precursor an opportunity of bearing repeated testimony of him and of his divine mission, as we read in the first chap. of S. John, and then retired into Upper Galilee to avoid the fury of the Jews. There were two Galilees, that of the Jews and that of the Gentiles; this latter was given by the king of Tyre to king Solomon. S. Jer. This conduct of Jesus Christ, shews that on some occasions it is not only lawful, but advisable, to flee from persecution. S. Chry.—Jesus Christ enters more publicly on his mission, and about to occupy the place of his precursor, the baptist, he chooses Galilee for the first theatre of his ministry, the place assigned by the ancient prophets. The Pharisees had prevailed upon Herod to arrest the baptist, nor could their hatred be less to Jesus Christ, who drew a still greater concourse of disciples after him.

VER. 13 Nazareth was situated in Lower Galilee; and Capharnaum, a maritime town, in Higher Galilee. According to the historian, Josephus, it did not belong to Herod, the tetrarch, who sent the baptist to confinement, but to Philip, the tetrarch, his brother. C.—He leaves Nazareth for good and all, and retires to Capharnaum, a very flourishing and much frequented emporium, both for the Jews and Gentiles. Here he makes his chief residence, a place well calculated for his preaching, being on the limits of both Galilees, although he made frequent excursions through Galilee to disseminate his doctrines. Syn. crit.

VER. 15. S. Mat. has omitted in this place part of the prophecy, (Isaiah ix.) because it was not to his purpose. He has likewise given us the mystical, though still true, interpretation of the prophecy, which was written in the first instance to foretell the deliverance of Jerusalem from Senacherib, in the time of Ezechias. 1 Kings, xix. Jan.

VER. 16. *And a light is risen,* &c. This light, foretold by the prophet Isaias, (c. ix, v. 1,) was our Saviour Christ, the light of the world, who now enlightened them by his instructions, and by his grace. Wi.—Thus when the morning star has gone by and disappeared, the sun rises and diffuses its light to mortals, who rejoice that the darkness of night is removed from the earth. Jan.

VER. 17. Jesus began not to preach till S. John had announced his coming to the world, that the dignity of his sacred person might thus be manifested, and the incredulous Jews be without excuse. If after the preaching of S. John, and his express testimony of the divinity of our Redeemer, they could still say: thou givest testimony of thyself; thy testimony is not true: what would they not have said, if, without any precursor, he had, all on a sudden, appeared amongst them. He did not begin to preach till S. John was cast into prison, that the people might not be divided. On this account also S. John wrought no miracle, that the people might be struck with the miracles of our Saviour, and yield their assent to him. S. Chry. hom. 14.—It may here be remarked, how different were the motives of the prophets from those which the baptist and Christ made use of to exhort to repentance. The former menaced evil, and held out a promise of good, but the good or evil was temporal. S. John begins his exhortations with the threat of eternal punishments—but Christ sweetens the hardships of penance by reminding us of the reward. "The kingdom of heaven is at hand." Jan.

VER. 18. Jesus wished not only to prove that the establishment of his religion was heavenly, but also to humble the pride of man; and therefore he did not choose orators and philosophers, but fishermen, says S. Jerom. Cyprian, the eloquent orator, was called to the priesthood; but before him was Peter, the fisherman. S. Chry.—*Jesus saw two brothers,* &c. If we compare what is related by the evangelists, as to the time that S. Peter and S. Andrew became Christ's disciples, we shall find Andrew, who had been a disciple of S. John Baptist, to have *brought to Christ his brother Simon.* Jo. i, v. 40. But at that time they staid not with him, so as to become his disciples, and to remain with him as they afterwards did, by quitting their boat, their nets, their fishing, and all they had in the world, which is here related; and by S. Mark, (c. i,) and by S. Luke, c. v. Wi.

VER. 19. Jesus Christ here makes an allusion to the prior occupation of his apostles. David, in his Psalms, makes similar allusions to his former occupation of shepherd: "He took him from the flocks of sheep, he brought him from following the ewes big with young, to feed Jacob, his servant, and Israel, his inheritance." Ps. lxxvii. v. 70. M.

VER. 21. It was objected by the ancient enemies of Christianity, Porphyrius, Julian the apostate, and others, that Christ chose for his apostles simple and ignorant men, easy to be imposed upon, and not such as would have been on their guard against deception; thus converting that into an argument against the doctrine of Jesus Christ, which of all other circumstances most solidly and forcibly establishes its divinity and authority. Salmeron, trac. 25.—If Christ had persuaded the ignorant apostles only, there might be some room for such an argument. But if these 12 ignorant men triumphed over the learning, the eloquence, the sophisms of the philosophers themselves, over the strong arm of power in the hands of tyrants, and finally over the devils and passions of men, which were the last to give up the combat against a doctrine that established itself on their ruin, then we may conclude, with S. Paul, that it was wisdom in

22 And they, immediately leaving their nets and father, followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all diseases, and infirmities among the people.

24 And his fame went throughout all Syria, and they brought to him all sick people, that were taken with divers diseases and torments, and such as were possessed by devils and lunatics, and those that had the palsy, and he healed them:

25 [a] And great multitudes followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

CHAP. V.

Christ's sermon on the mount. The eight beatitudes, &c.

NOW [b] Jesus seeing the multitudes, went up into a mountain, and when he had sat down, his disciples came to him.

2 And opening his mouth he taught them, saying:

3 [c] Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 [d] Blessed are the meek: for they shall possess the land.

5 [e] Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 [f] Blessed are the clean of heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 [g] Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

11 Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake;

12 Rejoice and be exceeding glad, for your reward is very great in heaven: for so they persecuted the prophets, that were before you.

13 You are the salt of the earth. [h] But if the salt lose its savour, wherewith shall it be salted? It is

[a] Mark. iii. 7. Luke vi. 17. .... [b] A. D. 31.—[c] Luke vi. 20.—[d] Ps. xxxvi. 11.—[e] Is. lxi. 2.

[f] Ps. xxiii. 4.—[g] 1 Pet. ii. 20. and iii. 14. and iv. 14.—[h] Mark ix. 49. Luke xiv. 34.

God to choose the weak things of this world to confound the strong—the foolish and the things that are not, to confound those which are. A.

VER. 23. The synagogues were religious assemblies with the Jews, wherein they met on the sabbath and festival days, to pray, to read and hear expounded the word of God, and to exercise the other practices of their law. C.

VER. 24. Many came to Christ to beg to be cured of their corporal infirmities; nor do we read of a single one here, who came to be delivered from spiritual sickness. Our blessed Saviour nevertheless, bearing with their imperfection, condescends to heal them, that he might thence take occasion of exciting their faith, and preparing them for their spiritual cure. Jan.—It is much to be regretted, that the conduct of Christians at the present day, is not more reasonable than that of the Jews here mentioned. If the Almighty, says the eloquent Masillon, had not the power or will of dispensing goods and evils, how small would be the number of those who would ever retire to the temple to present their petition to Him. A.—Our Saviour asks not, if they believed, as he did on other occasions; they had given him sufficient proof, by bringing their sick from distant parts. Chry. hom. xiv.

* V. 1. S. Mark (c. i, v. 13) tells us, *Christ was with wild beasts*, eratque cum bestiis, *μετὰ τῶν θηρίων*.

† V. 5. Assumpsit, *παραλαμβάνει*. statuit eum, *ἵστησιν*. S. Greg. hom. 16. in Evang. t. 1. pag. 1492. Ed. Ben. Quid mirum si se ab illo permisit in montem duci, qui se pertulit etiam a membris illius crucifigi?

CHAP. V. VER. 1. What is said here, does not follow immediately what was said in the preceding chapter. See Luke vi.

VER. 2. *Opening his mouth.* It is a Hebraism, to signify he began to speak. Wi.—This is a common expression in Scripture, to signify something important is about to be spoken. Thus it is used in various other places, as "Job opening his mouth cursed his day, and said," &c. Daniel, c. x. et alibi. Jan.—And why is it added, says S. Chry. "and opening his mouth," without doubt we might know, that not only when he spoke, but even when silent, he gave instruction: sometimes, therefore, he opened his mouth; at other times he spoke by his very actions. Hom. xv.

VER. 3. *The poor in spirit;** which, according to the common exposition, signifies the *humble* of mind and heart. Yet some understood it of such as are truly in poverty and want, and who bear their indigent condition with patience and resignation. Wi.—That is, the humble; and they whose spirit is not set upon riches. Ch.—It is not without reason that the beatitudes are disposed of in this order. Each preceding one prepares the way for what immediately follows, furnishing us in particular with spiritual arms of such graces as are necessary for obtaining the virtue of the subsequent beatitude. Thus the poor in spirit, i. e. the truly humble, will mourn for their transgressions, and whoever is filled with sorrow and confusion for his own sins, cannot but be just, and behave to others with meekness and clemency; when possessed of these virtues, he then becomes pure and clean of heart. Peace of conscience reigns in this assemblage of virtues, and cannot be expelled the soul by any tribulations, persecutions, or injustices of men. Chry. hom. xv. What is this poverty of spirit, but humility and contrition? This virtue of humility is placed in the first place, because it is the parent of every other virtue, as pride is the mother of every vice. Pride deprived our first parents of their original innocence, and nothing but humility can restore us to our former purity. We may pray and fast, we may be possessed of mercy, chastity, or any virtues, if humility do not accompany them, they will be like the virtue of the Pharisee, without foundation, without fruit. Hom. xv.

VER. 4. The land of the living, or the kingdom of heaven. The evangelist prefers calling it the land of the living in this place, to shew that the meek, the humble, and the oppressed, who are spoiled of the possession of this earth by the powerful and the proud, shall obtain the inheritance of a better land. M.—"They shall possess the land," is the reward annexed by our Saviour to meekness, that he might not differ in any point from the old law, so well known to the persons he was addressing. David, in psalm xxxvi, had made the same promise to the meek. If temporal blessings are promised to some of the virtues in the beatitudes, it is that temporal blessings might always accompany the more solid rewards of grace. But spiritual rewards are always the principal, always ranked in the first place, all who practise these virtues are pronounced blessed. Hom. xv.

VER. 5. Not those that mourn for worldly motives, but such as mourn for their sins, are blessed. The sorrow that is according to God, says S. Paul, worketh penance steadfast unto salvation, but the sorrow of the world worketh death. 2 Cor. vii. 10. The same is promised in S. John; (xvi. 20,) you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. M.

VER. 6. *Hunger and thirst;* i. e. spiritually, with an earnest desire of being just and holy. But others again understand such as endure with patience the hardships of hunger and thirst. Wi.—Rupertus understands those to whom justice is denied, such as poor widows and orphans. Maldonatus those who from poverty really suffer hunger and thirst, because justice is not done them. M.—They shall be filled with every kind of good in their heavenly country. I shall be filled when thy glory shall appear. Psalm xvi.

VER. 7. Not only the giving of alms, but the practice of all works of mercy, both corporal and spiritual, are recommended here, and the reward will be given on that day when God will repay every one according to his works, and will do by us, as we have done by our brethren. A.

VER. 8. The clean of heart are either those who give themselves to the practice of every virtue, and are conscious to themselves of no evil, or those who are adorned with the virtue of chastity. For nothing is so necessary as this purity in such as desire to see God. Keep peace with all and chastity, says S. Paul, for without this none can see God. Many are merciful to the poor and just in their dealings, but abstain not from luxury and lust. Therefore our Saviour, wishing to shew that mercy was not sufficient, adds, that if we would see God, we must also be possessed of the virtue of purity. S. Chry hom. xv. By this, we shall have our heart exempt from all disordinate love of creatures, and shall be exclusively attached to God. A.—*The clean of heart*, i. e. they who are clean from sin: who are pure in body and mind, says S. Chrysostom. It seems to be a particular admonition to the Jews, who were mostly solicitous about an outward and *legal cleanness*. Wi.

VER. 9. To be peaceful ourselves and with others, and to bring such as are at variance together, will entitle us to be children of God. Thus we shall be raised to a participation in the honour of the only begotten Son of God, who descended from heaven to bring peace to man, and to reconcile him with his offended Creator. Chry. hom. xv.

VER. 10. Heretics and malefactors suffer occasionally, but they are not on this account blessed, because they suffer not for justice. For, says S. Aug. they cannot suffer for justice, who have divided the Church; and where sound faith or charity is wanting, there cannot be justice. Cont. epis. Parm. l. i. c. 9. ep. 50. ps. 4. conc. 2. B.—By justice here we understand virtue, piety, and the defence of our neighbour. To all who suffer on this account, he promises a seat in his heavenly kingdom. We must not think that suffering persecution only, will suffice to entitle us to the greatest of promises. The persecutions we suffer must be inflicted on us on *his* account, and the evils spoken of us must be false and contradicted by our lives. If these be not the causes of our sufferings, so far from being happy, we shall be truly miserable, because then our irregular lives would be the occasion of the persecutions we suffer. Chry. hom. xv.

good for nothing any more, but to be cast out, and to be trodden on by men.

14 You are the light of the world. A city that is set on a mountain cannot be hid.

15 [a] Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house.

16 Let your light so shine before men, [b] that they may see your good works, and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 [c] For amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled.

19 [d] Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach, he shall be called great in the kingdom of heaven.

20 For I say to you, that unless your justice abound [e] more than that of the Scribes and of the Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: [f] Thou shalt not kill. And whosoever shall kill, shall be liable to the judgment.

22 But I say to you, that whosoever is angry with his brother, shall be liable to the judgment. And whosoever shall say to his brother, Raca, shall be liable to the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou offer thy gift at the altar, and there shalt remember that thy brother hath any thing against thee;

24 Leave there thy gift before the altar, and go first to be reconciled to thy brother: and then come and offer thy gift.

25 [g] Agree with thy adversary quickly, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Amen, I say to thee, thou shalt not go out from thence, till thou pay the last farthing.

[a] Mark iv. 21. Luke viii. 16. & xi. 33.—[b] 1 Pet. ii. 12.—[c] Luke xvi. 17.

[d] James ii. 10.—[e] Luke xi. 39.—[f] Ex. xx. 13. Deut. v. 17.—[g] Luke xii. 58.

VER. 12. Reward, in Latin *merces*, in Greek μισθος, signifies wages done for hire, and due for work, and presupposes merit. B.—If you participate in the sufferings of the prophets, you will equally participate in their glory, their reward. A.

VER. 13. The former instructions Jesus Christ gave to the multitude. Now he addresses his apostles, styling them the salt of the earth, meant to preserve men from the corruption of sin, and to make them relish the truths of salvation. He tells them not to suffer their faith or their charity to slacken, in which all their power consists, lest they come to be rejected by God, and despised by man. C.—I send you, says Jesus Christ, not to two, ten, or twenty cities, not to one single nation, as the prophets were sent, but to the whole world, a world oppressed with numberless iniquities. It is not the property of salt to restore what is already corrupted, but to preserve from corruption. Therefore the virtue of the merits of Christ delivers us from the corruption of sin; but the care and labour of the apostles preserves us from again returning to it. Chry. xv.—It appears from Luke xiv. 34, that this comparison is taken from agriculture. We observe these properties of salt in the different manures that fertilize the soil, but suffer the salts to evaporate, and all their virtue is lost. A.

VER. 15. This light of the world, city on a mountain, and candle upon a candlestick, signify the Catholic Church, so built upon Christ, the mountain, that it must be visible, and cannot be hidden or unknown. S. Aug. cont. Fulg. Therefore the Church being a candle not under a bushel, but shining to all in the house, i. e. in the world, what shall I say more, saith S. Aug. than that all are blind, who shut their eyes against the candle which is set on the candlestick? Tract ii. in ep. Jo.

VER. 17. *Not to destroy the law, &c.* It is true, by Christ's coming, a multitude of ceremonies and sacrifices, and circumcision, were to cease; but the moral precepts were to continue, and to be complied with, even with greater perfection. Wi.—*To fulfil.* By accomplishing all the figures and prophecies, and perfecting all that was imperfect. Ch.—Our Saviour speaks in this manner, to prepare the minds of the Jews for his new instructions. For although they were not very solicitous about fulfilling the law, still they were extremely jealous of any change being made in the letter of the law; more particularly, if the proposed change exacted a more perfect morality. Our Lord fulfilled the law three several ways: 1. By his obedience to the prescribed rites; therefore he says, it behoveth us to fulfil all justice: and who shall accuse me of sin? 2. He observes the law, not only by his own observance of it, but likewise by enabling us to fulfil it. It was the wish of the law to make man just, but found itself too weak; Christ therefore came justifying man, and accomplished the will of the law. 3. He fulfilled the law, by reducing all the precepts of the old law to a more strict and powerful morality. Chry. hom. xvi.

VER. 18. *Amen.* That is, *assuredly, of a truth.* This Hebrew word *Amen*, is here retained by the example and authority of all the four evangelists, who have retained it. It is used by our Lord as a strong asseveration, and affirmation of the truth. Ch.—*Not one jot* (or not one jota), nor *one tittle*, i. e. not the least letter, nor stroke of a letter; that is, not the least moral precept. Besides every type and figure of the former law, now by my coming shall be fulfilled. Wi.—Ἀμὴν, is retained in the Hebrew, Greek, Syriac, and Armenian languages, as well as in all vulgar idioms. It is a term of asseveration, and equivalent to an oath; and in many places, to make the asseveration still stronger, it is repeated. S. Luke very accurately translates it into ναὶ. S. Paul and S. John unite them ναὶ and ἀμὴν. A.

VER. 19. *He shall be called;* i. e. (by a frequent Hebrew idiom) he shall be *the least* in the kingdom of heaven; that is, according to S. Aug. he shall not be there at all; for none but the great in sanctity and virtue shall find admittance into heaven. Wi.—Do not then imitate the Scribes and Pharisees, who content themselves with instructing others in the precepts of the law, without practising them themselves; or, if they observe the letter, neglect the spirit of the law, performing what it ordains, not to please God, but to satisfy their vanity. C.

VER. 20. *Of the Scribes and of the Pharisees.* The *Scribes* were the doctors of the law of Moses; the *Pharisees* were a precise set of men, making profession of a more exact observance of the law: and upon that account greatly esteemed among the people. Ch.—See how necessary it is, not only to believe, but to keep all the commandments, even the very least. B.—Our Saviour makes this solemn declaration at the opening of his mission, to shew to what a height of perfection he calls us. Aquin.—"Your justice." It is our justice when given us by God. Aug. in Ps. xxx. 1. de spir. & lit. c. ix. So that Christians are truly just, and have in themselves inherent justice, by observing God's commandments, without which justice of works, no man can be saved. Aug. de fide & oper. c. xvi. Whereby we see salvation, justice and justification, do not come by faith only, or imputation of Christ's justice. B.

VER. 21. *Shall be liable to the judgment.* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *judgment*, which took cognizance of such crimes. Ch.—Among the Jews at the time of Christ, there were three sorts of tribunals: the first composed of three judges to try smaller causes, as theft; there was one in each town: the second of twenty-three judges, who judged criminal causes, and had the power of condemning to death. This was called the Little Sanhedrim, and of this it is supposed Jesus Christ speaks: the third, or Great Sanhedrim of seventy-two judges, who decided on the most momentous affairs, relating to religion, the king, the high priest, and the state in general. It is this last that is designed under the name of *council* in the next verse. A.

VER. 22. *Whosoever is angry† with his brother.* In almost all Greek copies and MSS. we now read *angry without a cause:* yet S. Jerom, who corrected the Latin of the New Testament from the best copies in his time, tells us that these words, *without a cause*, were only found in some Greek copies, and *not in the true ones.* It seems at first to have been placed in the margin for an interpretation only, and by some transcribers afterwards taken into the text. This as well as many other places may convince us, that the Latin Vulgate is many times to be preferred to our present Greek copies.—*Raca.*‡ S. Augustin thinks this was no significant word, but only a kind of interjection expressing a motion of anger. Others take it for a Syro-Chaldaic word, signifying a light, foolish man, though not so injurious as to call another a fool.—*Shall be guilty of the council:*§ that is, shall deserve to be punished by the highest court of judicature, called the *council*, or *sanhedrim*, consisting of seventy-two persons, where the highest causes were tried and judged, and which was at Jerusalem.—*Thou fool;* this was a most provoking injury, when uttered with contempt, spite, or malice.—*Shall be in danger of hell fire.*‖ Lit. according to the Greek, shall deserve to be cast into the *Gehennom of fire.* *Gehennom* was the valley of Hinnom, near to Jerusalem, where the worshippers of the idol Moloch used to burn their children, sacrificed to that idol. In that place was a perpetual fire, on which account it is made use of by our Saviour (as it hath been ever since), to express the fire and punishments of hell. Wi.—Here is a plain difference between sin and sin; some *mortal*, that lead to hell; some *venial*, and less punished. B.

VER. 23. He commands us to leave unfinished any work we may have begun, though in its own nature most acceptable to God, in order to go and be reconciled to our brother; because God will have mercy and not sacrifice. Thus he in a manner seems to prefer the love of our neighbour to the love of himself. M.

VER. 24. *Leave thy offering.* This is not to be understood, as if a man were always bound to go to the person offended; but it is to signify, that a man is bound in his heart and mind to be reconciled, to forgive every one, and seek peace with all men. Wi.—Beware of coming to the holy table, or to any sacrament, without charity. Be first reconciled to your brother, and much more to

27 You have heard that it was said to them of old: [a]Thou shalt not commit adultery.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.

29 [b]And if thy right eye cause thee to offend, pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

30 And if thy right hand cause thee to offend, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should go into hell.

31 It hath also been said: [c]Whosoever shall put away his wife, let him give her a bill of divorce.

32 But I say to you: [d]that whosoever shall put away his wife, excepting the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old: [e]Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 But I say to you, not to swear at all, neither by heaven, for it is the throne of God:

35 Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 [f]But let your speech be yea, yea: no, no: but that which is over and above these, is of evil

38 You have heard that it hath been said: [g]An eye for an eye, and a tooth for a tooth.

39 But I say to you, not to resist evil: [h]but if any one strike thee on thy right cheek, turn to him the other also.

40 [i]And if any man will go to law with thee, and take away thy coat, let him have thy cloak also.

41 And whosoever shall force thee to go one mile, go with him other two.

42 [k]Give to him that asketh of thee, and from him that would borrow of thee, turn not away.

43 You have heard that it hath been said: [l]Thou shalt love thy neighbour, and hate thy enemy.

44 But I say to you: [m]Love your enemies, [n]do good to them that hate you: [o]and pray for them that persecute and calumniate you,

45 That you may be the children of your Father, who is in heaven: who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust.

46 For if you love those that love you, what reward shall you have? do not even the publicans the same?

47 And if you salute your brethren only, what do you more? do not also the heathens the same?

48 Be you therefore perfect, as also your heavenly Father is perfect.

[a] Exod. xx. 14.—[b] Mark ix. 46. Infra xviii. 9.—[c] Deut. xxiv. 1. Infra xix. 7.—[d] Mark x. 11. Luke xvi. 18. 1 Cor. vii. 10.—[e] Exod. xx. 7. Levit. xix. 12. Deut. v. 11. James v. 12.

[f] James v. 12.—[g] Exod. xxi. 24. Levit. xxiv. 20. Deut. xix. 21.—[h] Luke vi. 29.—[i] 1 Cor. vi. 7.—[k] Deut. xv. 8.—[l] Lev. xix. 18.—[m] Luke vi. 27.—[n] Rom. xii. 20.—[o] Luke xxiii. 34. Acts vii. 59.

the Catholic Church, which is the whole brotherhood of Christian men. Heb. xiii. 1. B.

VER. 25. & 26. Agree whilst you are in the way, or wayfaring men, i. e. in this life, lest you be cast into prison, i. e. according to SS. Cyprian, Ambrose, and Origen, into purgatory; according to S. Augustin, into hell, in which, as the debt is to be paid to inflexible justice, it can never be acquitted, and of course no release can be hoped for from that prison. A.

VER. 27. Jesus Christ here perfects the old law, which makes no mention of the acts of the mind and will. M.

VER. 29. Whatever is an immediate occasion of sin, however near or dear it may be, must be abandoned (M.), though it prove as dear to us, or as necessary as a hand, or an eye, and without delay or demur. A.

VER. 32. *Excepting the cause of fornication.* A divorce or separation as to bed and board, may be permitted for some weighty causes in Christian marriages; but even then, he that *marrieth her* that is dismissed, commits adultery. As to this, there is no exception. The bond of marriage is perpetual; and *what* God hath joined, no power on earth can separate. See again Matt. xix. 9. Wi.—The knot of marriage is so sacred a tie, that the separation of the parties cannot loosen it, it being not lawful for either of the parties to marry again upon a divorce. Aug. de bon. conjug. c. vii. B.

VER. 34. *Swear not at all.* We must not imagine that here are forbidden all oaths, when there is a just and necessary cause of calling God to witness. An oath on such an occasion is an act of justice and religion. Here are forbidden unnecessary *oaths in common discourse, by which the sacred name of God, which never ought to be pronounced without reverence and respect, is so frequently and scandalously profaned. Wi.—'Tis not forbidden to swear in truth, justice and judgment; to the honour of God, or our own or neighbours' just defence; but only to swear rashly, or profanely, in common discourse, and without necessity. Ch.

VER. 35. The Anabaptists and other sectarists, following the letter, and not the spirit of the Scripture, and walking in the footsteps of their predecessors, the Waldenses, and the Pelagians, will allow of no oath to be lawful, not even before a judge. B.

VER. 38. Hence your doctors have concluded that revenge, equal to the injury, was permitted.

VER. 39. *Not to resist evil;*¶ i. e. not to resist or revenge thyself of him that hath done evil to thee.—*Turn him the other cheek. Let him have also thy cloak.* These are to be understood as admonitions to Christians, to forgive every one, and to bear patiently all manner of private injuries. But we must not from hence conclude it unlawful for any one to have recourse to the laws, when a man is injured, and cannot have justice by any other means. Wi.—What is here commanded, is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge; but what is further added does not strictly oblige according to the letter, for neither did Christ, nor S. Paul, turn the other cheek. S. John xviii. and Acts xxiii. Ch.—Hence also the Anabaptists infer, that it is not lawful to go to law even for our just rights; and Luther, that Christians ought not to resist the Turks. B.

VER. 41. *Go with him other two.*** I know many interpreters would have it to signify no more than two in all. But the literal sense of the Latin, and also of the best Greek MSS. (as Dr. Wells takes notice in his amendments to the Prot. translation) express *two more*, i. e. not only as far again, but twice as far. And thus it is expounded by S. Aug. Serm. Domini in monte. t. iii. p. 193. Ed. Ben. Wi.—Continue to be his guide sooner than lose patience, or be wanting in charity. A.

VER. 43. *And hate thy enemy.* The words of the law (Levit. xix. 18.) are only these: *thou shalt love thy friend as thyself;* but by a false gloss and inference, these words, *and hate thy enemy*, were added by the Jewish doctors. Wi.

VER. 44. I come to establish the purity of the law, which they have corrupted. A.

VER. 46. *The publicans.* These were the gatherers of the public taxes: a set of men, odious and infamous among the Jews, for their extortions and injustice. Ch.

VER. 48. Jesus Christ here sums up his instructions by ordering us to be perfect as our heavenly Father is perfect; i. e. to imitate, as far as our exertions, assisted by divine grace, can reach, the divine perfection. Wi.—See here the great superiority of the new over the old law. But let no one hence take occasion to despise the old. Let him examine attentively, says S. Chrysostom, the different periods of time, and the persons to whom it was given; and he will admire the wisdom of the divine Legislator, and clearly perceive that it is one and the same Lord, and that each law was to the great advantage of mankind, and wisely adapted to the times of their promulgation. For, if among the first principles of rectitude, these sublime and eminent truths had been found, perhaps neither these, nor the less perfect rules of morality would have been observed; whereas, by disposing of both in their proper time, the divine wisdom has employed both for the correction of the world. Hom. xviii. Seeing then that we are thus blessed as to be called, and to be the children of so excellent a Father, we should endeavour, like Him, to excel in goodness, meekness, and charity; but above all in humility, which will secure to us the merit of good works, through the infinite merits of our divine Redeemer, Master, and model, Christ Jesus the Lord. A.

* V. 3. *The humble.* See S. Chrys. hom. xv. in Matt. S. Jerom on this place. in his Commentary on S. Matt. S. Aug. Serm. Domini in Monte. tom. iii, part 2. p. 166, &c.

† V. 22. εἰκῇ, sine causa, is in most Greek copies at present, as also in S. Chrys.; and so it is in the Prot. translation. But S. Jerom, who examined this reading, says positively that εἰκῇ was wanting in the true copies. In quibusdam Codicibus additur *sine causa*, Cæterum in veris definita sententia est, et ira penitus tollitur.

‡ Ibid. Raca. S. Aug. (Serm. Domini in Monte, p. 174.) affirms it to be, non vocem significantem aliquid, sed indignantis animi motum, &c.

CHAP. VI.

Alms, prayer, and fasting recommended, but ostentation to be avoided. Forgiveness of injuries urged: simplicity of intention, and greater solicitude for the next than this life.

TAKE [a]heed that you do not your justice before men, to be seen by them: otherwise you shall have no reward of your Father, who is in heaven.

2 Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may be honoured by men. Amen, I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth:

4 That thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

5 And when you pray, you shall not be as the hypocrites, who love to pray standing in the synagogues, and at the corners of the streets, that they may be seen by men: Amen, I say to you, they have received their reward.

6 But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father, who seeth in secret, will reward thee.

7 And when you are praying, speak not much, as the heathens *do:* for they think that they shall be heard for their much speaking.

8 Be not you therefore like them. For your Father knoweth what you stand in need of, before you ask him.

9 You therefore shall pray in this manner: [b]Our Father who art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

14 [c]For if you forgive men their offences, your heavenly Father will forgive you also your offences.

15 But if you will not forgive men, neither will your Father forgive you your offences.

[a] A. M. 4035. A. D. 31.—[b] Luke xi. 2.

[c] Eccli. xxviii. 3. 4. and 5. Infra xviii. 35. Mark xi. 25.

‖ Ibid. reus erit Concilii, τῷ συνεδρίῳ.
§ Ibid. gehennæ ignis, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
¶ V. 39. Non resistere malo, τῷ πονηρῷ, as before, a malo est. ἐκ τοῦ πονηροῦ ἐστιν. In both places ὁ πονηρὸς, seems to signify an evil spirit, or an evil man.
** V. 41. Vade cum eo et alia duo. In the ordinary Greek copies, we only read ὕπαγε μέτ' αὐτοῦ δύο. But in other MSS. ὕπαγε μέτ' αὐτοῦ ἕτι ἄλλα δύο.

CHAP. VI. VER. 1. *Your justice;** in the common Greek copies, your alms, which seems to be the sense in this place. Wi.—Hereby it is plain that good works are justice, and that man doing them doth justice, and is thereby just and justified, and not by faith only. All which justice of a christian man, our Saviour here compriseth in the three eminent good works, alms deeds, prayer, and fasting. Aug. l. perf. just. c. viii. So that to give alms is to do justice, and the works of mercy are justice. Aug. in ps. xlix, v. 5. B.—S. Gregory says, that the man who by his virtuous actions would gain the applause of men, quits at an easy rate a treasure of immense value; for, with what he might purchase the kingdom of heaven, he only seeks to acquire the transitory applause of mortals. This precept of Christ, says S. Chrysostom, beautifully evinces the solicitude and unspeakable goodness of God, lest we should have the labour of performing good works, and on account of evil motives be deprived of our reward. Hom. xix. "Shut up alms in the heart of the poor." Eccles. xxix. 15.

VER. 2. This must be understood figuratively, that we must avoid all ostentation in the performance of our good works. Many respectable authors are of opinion, that it was customary with the Pharisees and other hypocrites, to assemble the poor they designed to relieve by sound of trumpet. M.—Let us avoid vain glory, the agreeable plunderer of our good works, the pleasant enemy of our souls, which presents its poison to us under the appearance of honey. S. Bas.

VER. 3. Be content to have God for witness to your good works, who alone has power to reward you for them. They will be disclosed soon enough to man, when at the day of general retribution the good and the evil will be brought to light, and every one shall be rewarded according to his works. A.

VER. 4. This repaying or rewarding of good works, so often mentioned here by Jesus Christ, clearly evinces that good works are meritorious, and that we may do them with a view to a reward, as David did, propter retributionem. A.

VER. 5. Hypocrisy is forbidden in all these three good works of justice, but not the doing of them openly for the glory of God, the edification of our neighbour, and our own salvation. Let your light so shine before men, i. e. let your work be so done in public, that the intention remain in secret. S. Greg.

VER. 6. Because he who should pray in his chamber, and at the same time desire it to be known by men, that he might thence receive vain glory, might truly be said to pray in the street, and sound a trumpet before him: whilst he, who though he pray in public, seeks not thence any vain glory, acts the same as if he prayed in his chamber. M.—Jesus Christ went up to the temple, to attend public worship on the festival days.

VER. 7. Long prayer is not here forbidden; for Christ himself spent whole nights in prayer: and he sayeth, we must pray always; and the apostle, that we must pray without intermission, 1 Thess. v.; and the holy Church hath had from the beginning her canonical hours for prayer, but rhetorical and elaborate prayer, as if we thought to persuade God by our eloquence, is forbidden; the collects of the Church are most brief and most effectual. Aug. ep. 121. c. viii, ix, x. B.—Perseverance in prayer is recommended us by the example of the poor widow, who by her importunity prevailed over the unjust judge. Chry. hom. xix.—The Greek word means, to babble or trifle.

VER. 9. As God is the common Father of all, we pray for all. Let none fear on account of their lowly station here, for all are comprised in the same heavenly nobility... By saying, "who art in heaven," he does not mean to insinuate that he is *there* only, but he wishes to withdraw the humble petitioner from earth, and fix his attention on heaven. Chry. hom. xx. Other prayers are not forbidden. Jesus Christ prayed in different words (John, c. viii.), and the apostles; (Acts i. 24,) but this is an example of the simple style to be used in prayer, and is applicable to all occasions.—*Hallowed* be thy name, from the word *holy*, be held and kept holy, be glorified by us, and that not only by our words, but principally by the lives we lead. The honour and glory of God should be the principal subject of our prayers, and the ultimate end of our every action; every other thing must be subordinate to this. A.

VER. 10. Those who desire to arrive at the kingdom of heaven, must endeavour so to order their life and conversation, as if they were already conversing in heaven. This petition is also to be understood for the accomplishment of the divine will in every part of the world, for the extirpation of error, and explosion of vice, that truth and virtue may everywhere obtain, and heaven and earth differ no more in honouring the supreme majesty of God. Chry. hom. xx.

VER. 11. *Our supersubstantial bread.*† So it is at present in the Latin text: yet the same Greek word in S. Luke, is translated *daily bread*, as we say it in our Lord's prayer, and as it was used to be said in the second or third age, as we find by Tertullian and S. Cyprian. Perhaps the Latin word, *supersubstantialis*, may bear the same sense as daily bread, or bread that we daily stand in need of; for it need not be taken for supernatural bread, but for bread which is daily *added*, to maintain and support the substance of our bodies. Wi.—In S. Luke the same word is rendered *daily bread*. It is understood of the bread of life, which we receive in the blessed sacrament. Ch.—It is also understood of the supernatural support of the grace of God, and especially of the bread of life received in the blessed eucharist. A.—As we are only to pray for our daily bread, we are not to be over solicitous for the morrow, nor for the things of this earth, but being satisfied with what is necessary, turn all our thoughts to the joys of heaven. Chry. hom. xx.

VER. 12. Of all the petitions this alone is repeated twice. God puts our judgment in our own hands, that none might complain, being the author of his own sentence. He could have forgiven us our sins without this condition, but he consulted our good, in affording us opportunities of practising daily the virtues of piety and mildness. Chry. hom. xx.—These debts signify not only *mortal* but *venial* sins, as S. Augustine often teaches. Therefore every man, be he ever so just, yet because he cannot live without venial sin, ought to say this prayer. Cont. 2 epis. Pelag. l. i. c. 14.—l. xxi. de civit. Dei. c. xxvii. B.

VER. 13. God is not the tempter of evil, or author of sin. James i. 13. He tempteth no man: we pray that he would not suffer the devil to tempt us above our strength: that he would remove the temptations, or enable us to overcome them, and deliver us from evil, particularly the evil of sin, which is the first, and the greatest, and the true efficient cause of all evils. A.—In the Greek we here read, for thine is the kingdom, and the power, and the glory; which words are found in some old Greek liturgies, and there is every appearance that they have thence slipped into the text of S. Matt. They do not occur in S. Luke (vi. 4.), nor in any one of the old Latin copies, nor yet in the most ancient of the Greek texts. The holy Fathers prior to S. Chrysostom, as Grotius observes, who have explained the Lord's prayer, never mention these words.—And not being found in Tertullian, S. Cyprian, S. Jerom, S. Ambrose, S. Augustine, &c., nor in the Vatican Greek copy, nor in the Cambridge MSS. &c. as Dr. Wells also observes, it seems certain that they were only a pious conclusion, or doxology, with which the Greeks in the fourth age began to conclude their prayers, much after the same manner as, *Glory be to the Father*, &c. was added to the end of each psalm. We may reasonably presume, that these words at first were in the margin of some copies, and afterwards by some transcribers taken into the text itself. Wi.

VER. 14. Here he again recommendeth the forgiving of others, as the means of obtaining forgiveness. A.

16 And when you fast, be not as the hypocrites, sad: for they disfigure their faces, that they may appear fasting to men. Amen, I say to you, they have received their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face,

18 That thou appear not fasting to men, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

19 Lay not up for yourselves treasures on earth: where the rust, and the moth consume, and where thieves dig through, and steal.

20 [a] But lay up for yourselves treasures in heaven: where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.

21 For where thy treasure is, there is thy heart also.

22 [b] The light of thy body is thy eye. If thy eye be simple, thy whole body shall be lightsome.

23 But if thy eye be evil, thy whole body shall be darksome. If, therefore, the light that is in thee be darkness, how great will the darkness itself be?

24 [c] No man can serve two masters: for either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.

25 [d] Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment?

26 Behold the birds of the air, for they sow not, neither do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you by thinking can add to his stature one cubit?

28 And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin.

29 Yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these.

30 Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven: how much more you, O ye of little faith?

31 Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

33 Seek ye therefore first the kingdom of God, and his justice: and all these things shall be added unto you.

34 Be not therefore solicitous for to-morrow: for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

[a] Luke xii. 33. 1 Tim. vi. 19.—[b] Luke xi. 34.—[c] Luke xvi. 13.

[d] Ps. liv. 23. Luke xii. 22. Phil. iv. 6. 1 Tim. vi. 7. 1 Pet. v. 7.

VER. 16. He condemns not public fasts as prescribed to the people of God, (Jud. xx. 26. 2 Esdras ix. Joel ii. 15. John iii.) but fasting through vain glory, and for the esteem of men. B.

VER. 17. The forty days' fast, my dear brethren, is not an observance peculiar to ourselves; it is kept by all who unite with us in the profession of the same faith. Nor is it without reason that the fast of Christ should be an observance common to all Christians. What is more reasonable, than that the different members should follow the example of the head. If we have been made partakers with him of good, why not also of evil. Is it generous to exempt ourselves from every thing that is painful, and wish to partake with him in all that is agreeable? With such dispositions, we are members unworthy of such a head.... Is it much for us to fast with Christ, who expect to sit at the table of his Father with him? Is it much for the members to suffer with the head, when we expect to be made one day partakers with him in glory? Happy the man who shall imitate such a Master. He shall accompany him whithersoever he goes. S. Bern. Serm, in Quad.—Wherefore, my dear brethren, if the taste only has caused us to offend God, let the taste only fast, and it will be enough. But if the other members also have sinned, let them also fast. Let the eye fast, if it has been the cause of sin to the soul; let the ear fast, the tongue, the hand, and the soul itself. Let the eye fast from beholding objects, which are only calculated to excite curiosity and vanity; that being now humbled, it may be restrained to repentance, which before wandered in guilt. Let the ear fast from listening to idle stories and words that have no reference to salvation. Let the tongue fast from detraction and murmuring, from unprofitable and sacrilegious discourse; sometimes also, out of respect to holy silence, from speaking what appears necessary and profitable. Let the hand also fast from useless works, and from every action that is not commanded. But above all, let the soul fast from sin and the doing of its own will. Without these fasts, all others will not be accepted by the Lord. S. Bern. Serm. 2 de Jejun. Quad.—Fast from what is in itself lawful, that you may receive pardon for what you have formerly done amiss. Redeem an eternal fast by a short and transitory one. For we have deserved hell fire, where there will be no food, no consolation, no end; where the rich man begs for a drop of water, and is not worthy to receive it. A truly good and salutary fast, the observance of which frees us from eternal punishment, by obtaining for us in this life the remission of our sins. Nor is it only the remission of former transgressions, but likewise a preservative against future sin, by meriting for us grace to enable us to avoid those faults we might otherwise have committed. I will add another advantage, which results from fasting, one which I hope I am not deceived in saying you have frequently experienced. It gives devotion and confidence to prayer. Observe how closely prayer and fasting are connected. Prayer gives us power to fast, fasting enables us to pray. Fasting gives strength to our prayer, prayer sanctifies our fast, and renders it worthy of acceptance before the Lord. S. Bern. Serm. de Orat. & Jejun.

VER. 20. By doing good works, distributing your superfluities to the indigent. A.

VER. 22. Every action is lighted or directed by the intention. If the intention be upright, the whole body of the action is good, provided it proceed not from a false conscience. If the intention be bad, how bad must be the action! Christ does not here speak of an exterior, but an interior eye. He, therefore, who directs all his thoughts to God, may justly be said to have his eye lightsome, and consequently his heart undefiled with worldly affections; but he who has all his thoughts corrupted with carnal desires is, beyond a doubt, enveloped in darkness. Chry.

VER. 24. Behold here a fresh motive to detach you from the love of riches, or mammon. We cannot both serve God and the world, the flesh and the spirit, justice and sin. The ultimate end of action must be one, either for this or for the next life. A.

VER. 25. A prudent provision is not prohibited, but that over-solicitude which draws the soul, the heart, and its affections from God, and his sweet all-ruling providence, to sink and degrade them in empty pursuits, which can never fill the soul. A.—*Be not solicitous*; § i. e. too solicitous with a trouble and anxiety of mind, as appears by the Greek.—*For your life*; lit. *for your soul*, which many times is put for life. Wi.

VER. 27. Why should the children of God fear want, when we behold the very birds of the air do not go unprovided? Moreover, what possible good can this anxiety, this diffidence procure them? Almighty God gives life and growth, which you cannot do with all your solicitude, however intensely you think. Apollo may plant, Paul may water, but God alone can give the increase. 1 Cor. iii. 6. Of how much greater consequence is it then to love and serve Him, and to live for Him alone! A.

VER. 30. "O ye of little faith;" that is, of little confidence in God and his providence. M.

VER. 32. It is not without reason that men are in such great fear and distress, when they are so blind as to imagine that their happiness in this life is ruled by fate. But such as know that they are entirely governed by the will of God, know also that a store is laid up for them in his hands. S. Chrys.

VER. 33. ‖ Your Father knoweth; he does not say God knoweth, but your Father, to teach us to apply to him with greater confidence. S. Chrys.—He that delivers himself entirely into the hands of God, may rest secure both in prosperity and adversity, knowing that he is governed by a tender Father. Aquin.

VER. 34. The morrow will bring with it cares enough, to occupy you in providing what will then be necessary for you. Christ does not prohibit all care about temporal concerns, but only what hinders us from seeking the kingdom of heaven in the first instance; or what makes us esteem more the things of this world, than those of the next. M.—The affliction and labour which each day brings with it is a sufficient trial, nor ought we seek by our anxiety for labour and affliction before it arrive; for why should man forestall the evil day, which has not arrived, and perhaps may never arrive? But again, this does not prohibit us from making a provision for the morrow, for Jesus Christ does not say to us, provide not for the morrow, but, be not solicitous for to-morrow. Est. in dif. loc. He who supplied our wants to-day, will supply them also to-morrow. The evil of the day is sufficient, without borrowing to-morrow's burden to increase the load. It is the curse of the envious and wicked to be self-tormented, whilst they who live by faith, can always rejoice in hope, the true balm of every Christian's breast, the best friend of all in distress.

CHAP. VII.

Rash judgment and the profanation of holy things condemned. Confidence in prayer, and earnest endeavours for salvation, recommended. Caution against false teachers. Perseverance in the practice of Christian virtues.

JUDGE not, [a] that you may not be judged.

2 For with what judgment you judge, you shall be judged: [b] and with what measure you mete, it shall be measured to you again.

3 And why seest thou the mote that is in thy brother's eye: and seest not the beam that is in thy own eye?

4 Or how sayest thou to thy brother: Let me cast the mote out of thy eye: and behold a beam is in thy own eye?

5 Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast the mote out of thy brother's eye.

6 Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, tear you.

7 [c] Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 [d] Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?

10 Or if he shall ask a fish, will he reach him a serpent?

11 If you then being evil, know how to give good gifts to your children: how much more will your Father, who is in heaven, give good things to them that ask him?

12 [e] All things, therefore, whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

13 [f] Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who enter by it.

14 How narrow is the gate, and strait is the way, which leadeth to life: and few there are who find it!

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

[a] A. D. 31. Luke vi. 37. Rom. ii. 1.—[b] Mark iv. 24.—[c] Infra xxi. 22. Mark xi. 24. Luke xi. 9.

John xiv. 13. James i. 6.—[d] Luke xi. 11.—[e] Tobias iv. 16. Luke vi. 31. [f] Luke xiii. 24.

* V. 1. Justitiam. In almost all Greek copies, ἐλεημοσύνην.

† V. 7. Nolite multum loqui, μὴ βαττολογήσητε, which is balbutire, nugari, &c.

‡ V. 11. Supersubstantialem, ἐπιούσιον, which Greek word is translated, quotidianam, Luc. xi. 3. So it is expounded by S. Chrys. ὁμ xv. p. 138. τι ἐστιν τον ἄρτον τον ἐπιούσιον; τὸν ἐφήμερον. S. Greg. of Nyssa (tom. i, p. 750, Edit. Paris. an. 1638) calls it, ὁ ἄρτος τῆς σημερινῆς χρείας ἐστι. Panis hodiernæ, or quotidianæ necessitatis. Suidas expounds it, ὁ τῇ οὐσίᾳ ἡμῶν ἁρμόζων, qui est conveniens nostræ substantiæ, or ὁ κάθημερινός, quotidianus.

§ V. 25. Μὴ μεριμνᾶτε. It does not seem well translated, take no thought.

‖ V. 33. Et justitiam ejus, δικαιοσύνην αὐτοῦ, non αὐτῆς, Dei, not Regni.

CHAP. VII. VER. 1. *Judge not,** or condemn not others rashly, that you may not be judged or condemned. Wi.—S. Jerom observes, Christ does not altogether forbid judging, but directs us how to judge. Where the thing does not regard us, we should not undertake to judge. Where it will bear a favourable interpretation, we should not condemn. Magistrates and superiors, whose office and duty require them to judge faults, and for their prevention to condemn and punish them, must be guided by evidence, and always lean towards the side of mercy, where there are mitigating circumstances. Barefaced vice and notorious sinners should be condemned and reprobated by all. A.—In this place, nothing more is meant than that we should always interpret our neighbour's actions in the most favourable light. God permits us to judge of such actions as cannot be done with a right intention, as murder. As to indifferent actions, we must always judge in the most favourable sense. There are two things in which we must be particularly on our guard: 1. With what intention such an action was done. 2. Whether the person who appears wicked will not become good. S. Jerom.

VER. 2. This rule, which God will infallibly follow, should put a check to the freedom with which we so frequently condemn our neighbour. A.—As we behave towards our neighbours, interpreting their actions with charitableness, and excusing their intentions with mildness; or, on the contrary, judging them with severity, and condemning them without pity; so shall we receive our judgment. M.—As the pardon of our sins is proportioned to the pardon we afford to others, so also will our judgment be proportioned to the judgment we pass on others. If our neighbour be surprised by sin, we must not reproach or confound him for it, but mildly admonish him. Correct your brother, not as an enemy, taking revenge, but as a physician, administering appropriate remedies, assisting him with prudent counsels, and strengthening him in the love of God. Chry. hom. xxiii.

VER. 3. "*Mote and beam,*" light and grievous sins. M.

VER. 5. *Thou hypocrite, cast out first the beam,* &c. Correct first thy own greater faults, before thou censure the lesser failings of others. Wi.

VER. 6. *Give not that which is holy,* or holy things, (as in the Greek) *to dogs;* i. e. to scandalous libertines, or infidels, who are not worthy to partake of divine mysteries and sacraments, who sacrilegiously abuse them, and *trample them under their feet,* as hogs do pearls. Wi.—The sacred mysteries should not be given to those that are not properly instructed in the sublime nature of them; nor should we hold any communication of religion with those that are enemies to the truths of Christ, which they tread under their feet and treat contemptuously, and will be so far from having any more friendship for you on account of such a criminal complaisance, that it is more probable they will betray you and turn against you. A.

. 7. After having preached these great and wonderful truths, after having commanded his apostles to keep themselves free from the vices of mankind, and make themselves like not to the angels or archangels only, but to the Lord of all things; and not only observe justice themselves, but likewise to labour for the correction of others, lest they should be disheartened at these almost insurmountable difficulties: our Redeemer subjoins, Ask, and you shall receive, &c. When we offer our petitions to the Almighty, we must imitate the example of Solomon, who immediately obtained what he asked of the Lord, because he asked what he ought. Two things, therefore, are necessary to every prayer, that it be offered up with perseverance and fervour, and that it contain a lawful prayer. Chry. hom. xxiv.—The reasons why so many do not obtain the effects of their prayers, are,—1st. Because they ask for what is evil; and he that makes such a request, offers the Almighty an intolerable injury by wishing to make him, as it were, the author of evil: 2nd. Although what they ask be not evil, they seek it for an evil end. S. James iv.: 3rd. Because they who pray, are themselves wicked; (S. John ix.) for God doth not hear sinners: 4th. Because they ask with no faith, or with faith weak and wavering: (S. James i.) 5th. Because although what we ask be good in itself, yet the Almighty refuses it, in order to grant us a greater good: 6th. Because God wishes us to persevere, as he declares in the parable of the friend asking bread, Luke, ch. ii.; and that we may esteem his gifts the more: 7th. We do not always receive what we beg, because, according to S. Augustine, (lib. ii, de Serm. Dom. et epis. 34, ad Paulinum) God often does not grant us what we petition for, that he may grant us something more useful and profitable. Maldonatus.

VER. 8. Whatever we ask necessary to salvation with humility, fervour, perseverance, and other due circumstances, we may be assured God will grant when it is best for us. If we do not obtain what we pray for, we must suppose it is not conducive to our salvation, in comparison of which all else is of little moment. A.

VER. 9. Lest any one considering the great inequality between God and man, should despair of obtaining favours of God, and therefore should not dare to offer up his petitions, he immediately introduces this similitude of the Father; so that if we were on the point of despairing on account of our sins, from his fatherly tenderness we might still have hopes. S. Thos. Aquinas.

VER. 12. *For this is the law and the prophets;* that is, all precepts that regard our neighbour are directed by this golden rule, *do as you would be done by.* Wi.—The whole law and all the duties between man and man, inculcated by the prophets, have this principle for foundation. The Roman emperor Alexander Severus, is related to have said, that he esteemed the Christians for their acting on this principle. A.—This is the sum of the law and of the prophets, the whole law of the Jews. M.

VER. 13. *Enter ye in at the narrow gate,* &c. The doctrine of these two verses needs no commentary, but deserves serious attention. Wi.

VER. 14. Our Saviour in another place says, my yoke is sweet, and my burthen light. How comes it then that so few bear it, or how can we reconcile these texts together? The answer is at hand; for if soldiers and mariners esteem wounds, storms, and shipwreck, easy to be borne with, in hopes of temporal rewards, surely no one can complain that the duties of a Christian are difficult, when compared with the glory which shall be revealed in us. Chry.—It may also be added that God, by his heavenly consolations, makes them not only supportable, but even easy and pleasant. Thus the martyrs occasionally did not feel their torments through the sweet unction of divine love, and the excessive joy which God poured into their souls. A.

VER. 15. *In the clothing of sheep.* Beware of hypocrites, with their outward appearance of sanctity, and sound doctrine—*by their fruits you shall know them.* Such hypocrites can scarcely ever continue constant in the practice of what is good. W.—Heretics usually affect an extraordinary appearance of zeal and holiness, calling themselves evangelical preachers and teachers of the gospel, as

16 By their fruits you shall know them. Do men gather grapes off thorns, or figs off thistles?

17 Even so every good tree bringeth forth good fruit, and the bad tree bringeth forth bad fruit.

18 A good tree cannot yield bad fruit, neither can a bad tree yield good fruit.

19 [a]Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

20 Wherefore by their fruits you shall know them.

21 [b]Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

22 Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, [c]and cast out devils in thy name, and done many wonderful works in thy name?

23 And then will I profess unto them: I never knew you: [d]depart from me, you that work iniquity.

24 [e]Every one, therefore, who heareth these my words, and doth them, shall be likened to a wise man, who built his house upon a rock.

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man, who built his house upon the sand.

[a] Supra iii. 10.—[b] Infra xxv. 11. Luke vi. 46.—[c] Acts xix. 13.—[d] Ps. vi. 9. Infra xxv. 41. Luke xiii. 27.—[e] Luke vi. 48. Rom. ii. 13. James i. 22.

if that Church which preceded them, and which descends by an uninterrupted succession from the apostles, did not teach the pure gospel of Christ. A.—*Beware of false prophets*, or heretics. They are far more dangerous than the Jews, who being rejected by the apostles, are also avoided by Christians, but these having the appearance of Christianity, having churches, sacraments, &c. &c. deceive many. These are the rapacious wolves, of whom S. Paul speaks, Acts xx. Chry. hom. xix. Origen styles them, the gates of death, and the path to hell. Com. in Job. lib. i. Tom. 2.

VER. 16. As the true Church is known by the four marks of its being one, holy, catholic, and apostolical, so heretics and false teachers are known by certain vices, and the pernicious effects of their novelties in religion. As the true Church is one, by its members submitting with humility to the authority established by Christ, (*he that will not hear the Church, let him be unto thee as the heathen and the publican.* Mat. xviii. 17.) so are false teachers known by their separation from the ancient Church, and their divisions among themselves, the necessary consequences of rebelling against the authority established by Christ, and alone capable of determining controversies. The same pride and other secret vices which make them *despise government*, (2 Peter ii. 10.) make them also *not afraid to bring in sects of perdition, blaspheming*, and this in civil government as well as ecclesiastical. Those that called themselves Reformers, in the beginning of the 16th century, of all others were remarkable in this. What bloody tumults and wars were there not produced in Germany, by the first Reformers in that country! Calvin overturned the government of Geneva; and his followers, under the name Hugonots, filled France for a great length of time with slaughter and civil wars, frequently shaking the throne itself. In this country, the first cause of its separation from the universal Church, was the unbridled passion of a tyrant: the effects were adultery, and the murder of the successive queens that he had taken to his adulterous bed. In the reign of his successor, the insatiate avarice of a corrupt nobility, gratified with the sacrilegious plunder of the Church, established what is called the Reformation. The fear of being compelled to disgorge the fruits of their rapine, contributed much to the confirmation of that order of things in the reign of Elizabeth. She was inclined to it by the circumstances of her birth, which could not be legitimate, if her father's marriage with Catharine of Arragon was valid, as the first authority in the Catholic Church had declared. The natural spirit of this heresy, though checked a while and kept under by the despotical government of this queen, appeared in its own colours soon after, and produced its natural fruits in the turbulence of the times that succeeded, and the multiplicity of sects that are continually springing up to this very day.—As the true Church is holy, recommending various exercises of religion tending to purify human nature, and render men holy, as fasting, confession of sins, evangelical counsels, &c. so false teachers cast off all these, *promising liberty*, (2 Pet. ii. 16.) and giving full rein to the lustful passions, thus giving a liberty of living, as well as a liberty of believing.—Another fruit of false teachers is, separation from what was the Universal Church before their time, and which continues to be still the far greater part, not being confined to one state or country. If some modern principles, of not allowing any communion of religion out of each state, were admitted, as many religions should have been established by heaven as men think proper to establish different states; nor could Christ have given one for all mankind, under whatever state or form of government they might live.—Finally, false teachers are to be known by their not being able to shew, that they have received their doctrine and mission from the apostles, in a regular succession from them. Some of our modern divines would spurn at the idea of their holding their doctrine and orders from the Catholic Church, such as it existed at the time of the Reformation, which is precisely such as it exists at the present moment.—In answer to this it has been retorted, that the fruits of the Catholic religion have been as bad, or worse; and the horrors of the French revolution are particularly mentioned, as a proof. . . . That great crimes have been committed by those who professed themselves Catholics, is not denied; but that they were prompted to them by the nature of their religion, is certainly not admitted. The revolution of France in particular, was the effect of the people falling off from their religion. As well may the Puritans, that brought Charles to the block, be said to be Catholics, because they or their parents once had been such: as well may the present bench of Protestant bishops be said to be Catholics, because the bishops of their sees once were so; or that Robespierre, Marat, and the Jacobins that persecuted catholicity in France, and brought its too indulgent sovereign to the guillotine, were Catholics, or directed in the least by Catholic principles. A.

VER. 17. It is not to be understood from this text, that a man who is once bad can never bring forth good fruit; but that as long as he remains in the state of sin, he cannot perform any meritorious action. Chry. hom. xxiv.

VER. 18. *A good tree cannot yield bad fruit*, &c. Not but that both good and bad men may change their lives. This, according to the unanimous consent of the Fathers, is only to be understood while they remain such. If a bad tree begin to produce good fruit, it becomes a good tree, &c. Wi—For not those who do one or two good works are just, but those who continue permanently to do good: in the same manner, not those who commit one or two bad actions are wicked, but those who continue in evil. M.

VER. 21. Here Jesus Christ shews, that it is not sufficient to believe in him and hear his words, but that in order to salvation, we must join works with faith; for in this shall we be examined at the last day. M.—Without faith they could not cry out, *Lord, Lord.* Rom. x. But the strongest faith without the works of justice, will not be available to salvation. 1 Cor. xiii. B.—Many who have the Lord continually in their mouths, but care little about *putting on the Lord*, or penetrating themselves with his true spirit, will find their presumption, and the false consciences they have made to themselves, wofully disappointed. A.

VER. 22. *Have not we prophesied in thy name?* The gift of prophecy, and of doing miracles, may sometimes be granted to bad men, as to Caiphas, and Balaam. Wi.—Under the name of *prophets*, the Hebrews comprised not only such as predicted future events, but also in general all such as gave themselves out for inspired, or who undertook teaching and interpreting the holy Scriptures; and here by *prophesying* is understood, in a general acceptation, all public functions, predicting futurity, expounding Scripture, instructing the people, preaching, &c. V.

VER. 23. So as to approve and reward your works. Here he shews that even prophecy and miracles will not save us without good works. M.—How much less will faith, unassisted by good works, preserve us from condemnation. A.—The gift of miracles is bestowed on men not for their own good, but for the advantage of others. We must not then be surprised if men, who had indeed faith in Christ, but whose lives did not correspond with their faith, should be honoured with these extraordinary gifts, since the Almighty sometimes employs as his instruments in working similar wonders, men destitute both of faith and virtue. Balaam, void of faith and probity, still by the will of God, prophesied for the advantage of others. To Pharao and Nabuchodonosor were revealed future events of the greatest moment; and the wicked Judas himself cast out devils. Therefore S. Paul said, "if I had all faith so as to remove mountains, and if I knew all mysteries, and was possessed of all wisdom, but had not charity, I am nothing." Hom. xv. S. Chry.

VER. 24. In the Greek text, "I will compare him;" an apposite comparison, to shew the necessity of good works. It is the duty of each individual to erect this spiritual edifice of good works in the interior of his soul, which may be able to resist all the attacks of our spiritual enemy: whilst those men who have true faith and no works are compared to a fool, and are sure to perish. M.—Here again our Saviour dispenses his rewards to such as order their lives according to his instructions; but as before he promised the kingdom of heaven, divine consolations, and other rewards, so here he promises them the numberless blessings attendant on virtue in this life. The just alone are surrounded with virtue as with a strong guard, and amidst the high swelling waves of worldly troubles, enjoy a calm and unchangeable tranquillity. Thus was Job strengthened by his virtue against the attacks both of men and satan. Chry. hom. xxv.

VER. 25. The Scribes and Pharisees only explained the law, and laid open the promises of Moses, whereas our Saviour gives new laws, and makes new promises in his own name; But I say to you, &c. The energy also with which our Saviour spoke, together with the miracles which he wrought, had far greater influence on the minds of the people than the frigid manner in which the Scribes delivered their doctrines. M.

VER. 26. Nothing can be more foolish than to raise an edifice on sand: it carries punishment with it, causing indeed abundance of labour, but yielding neither reward nor repose. The slaves of malice, luxury, and voluptuousness, labour in the pursuit of their desires, yet not only receive no reward, but, on the contrary, the greatest punishment. They sow in the flesh, from the flesh they shall reap corruption. Gal. vi. Chry. hom. xxv.

VER. 27. Such again shall be the end of all false prophets. Their death shall be in the same proportion, ignominious and miserable, as their life had been glorious and attractive. They shall be punished with so much greater severity, than others, as their sins have proceeded from greater knowledge and greater malice. A.

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

29 [a] For he was teaching them as one having power, and not as their Scribes and Pharisees.

CHAP. VIII.

Cure of a leper; of the centurion's servant; of the mother-in-law of S. Peter. Dispositions for following Jesus Christ. The storm appeased. Devils driven out of two men possessed, and suffered to go into the swine.

AND when he was come down from the mountain, great multitudes followed him.

2 [b] And behold a leper coming, adored him, saying: Lord, if thou wilt, thou canst make me clean.

3 And Jesus stretching forth his hand, touched him, saying: I will. Be thou made clean. And immediately his leprosy was cleansed.

4 And Jesus said to him: See thou tell no man: but go, [c] shew thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

5 And when he had entered into Capharnaum, [d] there came to him a centurion, beseeching him,

6 And saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And Jesus saith to him: I will come, and heal him.

8 And the centurion making answer, said: [e] Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 And Jesus hearing this, marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel.

[a] Mark i. 22. Luke iv. 32.—[b] A. D. 31. Mark i. 40. Luke v. 12.

[c] Lev. xiv. 2.—[d] Luke vii. 1.—[e] Luke vii. 6.

VER. 28. With reason were the people enraptured with his doctrines; for he taught as having authority from himself, and not like their doctors, who only spoke in the name of Moses, and whose only ambition was to please, and not to correct. In the Greek text there is only mention of the Scribes or doctors, but not of the Pharisees.

VER. 29. He taught as one having power, *ἐξουσίαν*, to found a law of his own. Hence he said: Ego autem dico vobis; "But I say to you," viz. as a legislator, announcing to you not the law of Moses, or of any other, but my own law. Est. in dif. loca.——All agree that S. Matthew anticipates the sermon on the mount, in order thus to prefix the doctrines of Christ to the account of his miracles; for we cannot doubt that the discourse on the mount, which is mentioned by S. Matthew, is the same as that recorded by S. Luke. The beginning, the middle, and the conclusion correspond with each other. If S. Matthew mentions some particulars omitted by S. Luke, it is because his design was to collect together several instructions, which Jesus delivered on different occasions; and these, for the most part, are to be found in other parts of S. Luke.—This admirable sermon may be divided into three parts, viz. the exordium, the body of the discourse, and the conclusion. The exordium comprises the eight beatitudes, and merits our most serious attention. The body of the discourse is chiefly addressed to the apostles, whom Jesus had recently chosen, in order to instil into them, and all succeeding pastors of the Church, a right sense of the great duties belonging to their ministry; and, in the second place, it refers to all the faithful in general. The conclusion consists of an exhortation to a life of piety, and contains several advices, some of which chiefly regard pastors, others indiscriminately all the faithful in general.—May this excellent abridgment of thy doctrine, O Jesus! be the rule of our manners, the pattern of our life. Amen. A.

* V. 1. Nolite judicare, *κρίνειν*, which signifies either to judge, or to condemn.

† V. 18. Non potest Arbor bona, &c. S. Jerom on this place, brings divers examples to shew, that men's natures are not necessarily or unchangeably good or bad. See S. Aug. lib. ii. de Serm. Domini in Monte, c. xxiv, p. 232. Non potest esse nix calida, cum enim calida esse cæperit, non jam eam nivem, sed aquam vocamus. See also S. Chrys. *ὁμ κ'γ*, pag. 168. linea 1. Edit. Savil.

CHAP. VIII. VER. 1. *And when he was come down from the mountain.* S. Matthew says, that Jesus Christ *ascended* the mountain, and *sat down* to teach the people; while S. Luke affirms, that he *descended*, and *stood* in a plain place. But there is no contradiction; for he first ascended to the top of the mountain, and then descended to an even plain, which formed part of the descent. Here he *stood* for a while, and cured the sick, as is mentioned by S. Luke; but afterwards, according to the relation of S. Matthew, he *sat down*, which was the usual posture of the Jewish doctors. S. Aug.

VER. 2. As the three evangelists relate the cure of the leper in nearly the same words, and with the same circumstances, we may conclude they speak of the same miracle. S. Matthew alone seems to have observed the time and order of this transaction, viz. after the sermon of the mount; the other two anticipate it. The Bible de Vence seems to infer, from the connection S. Matthew makes between the sermon of the mount and the cure of the leper, that it was not the same leper as that mentioned, Mark i. 40. Luke v. 12. V.—*Adored him.* In S. Mark it is said, *kneeling down*, c. i. 40. In S. Luke, *prostrating on his face.* It is true, none of these expressions do always signify the adoration or worship which is due to God alone, as may appear by several examples in the Old and New Testament; yet this man, by divine inspiration, might know our blessed Saviour to be both God and man. Wi.—"Make me clean;" literally, "purify me;" the law treated lepers as impure. V.—The leper, by thus addressing our Saviour acknowledges his supreme power and authority, and shews his great faith and earnestness, falling on his knees, as S. Luke relates it. Chry. hom. xxvi. Our prayer should be such with great faith and confidence, qualified with profound humility, and entire diffidence of self.

VER. 3. *Jesus, stretching forth his hand, touched him.* By the law of Moses, whosoever touched a *leper*, contracted a *legal uncleanness:* but not by touching in order to heal him, says Theophylactus. Besides, Christ would teach them that he was not subject to this law. Wi—"Touched him." To shew, says S. Cyprian, that his body being united to the Divinity, had the power of healing and giving life. Also to shew that the old law, which forbad the touching of lepers, had no power over him; and that so far from being defiled by touching him, he even cleansed him who was defiled with it. S. Ambrose.—When the apostles healed the lame man, they did not attribute it to their own power, but said to the Jews: Why do you wonder at this? Or, why look you at us, as if by our power or strength we have made this man to walk? But when our Saviour heals the leper, stretching out his hand, to shew he was going to act of his own power, and independently of the law, he said: "I will. Be thou clean;" to evince that the cure was effected by the operation of his own divine will. Chry. hom. xxvi.

VER. 4. *For a testimony to them.* That is, when the priest finds thee truly cured, make that offering which is ordained in the law. Wi.—He did this to give us an example of humility, and that the priests, by approving of his miracle, and being made witnesses to it, might be inexcusable, if they would not believe in him. M.—He thus shews his obedience to the law, and his respect for the dignity of priests. He makes them inexcusable, if they can still call him a transgressor of the law, and prevaricator. He moreover gives this public testimony to them of his divine origin. Chry. hom. xxvi. S. Chrysostom, in his third book on the priesthood, says: "the priests of the old law had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people; but the priests of the new law have power to purify, in very deed, the filth of the soul. Therefore, whoever despiseth them, is more worthy to be punished than the rebel Dathan and his accomplices." Our Saviour willeth him to go and offer his gift or sacrifice, according as Moses prescribed in that case, because the other sacrifice, being the holiest of all holies, viz. his body, was not yet begun. S. Aug. l. ii. & Evang. ii. 3. & cont. adver. leg. & Proph. l. i. c. 19, 20.

VER. 5. *A centurion.* The same who (Luke vii. 3,) is said to have sent messengers to our Saviour. But there is no contradiction: for what a man does by his servants, or friends, he is many times said to do himself. He came not in person out of humanity, but by his message shewed an extraordinary faith. Wi.—The centurion shews a much stronger faith in the power of Christ, than those who let down the sick man through the roof, because he thought the word of Christ alone sufficient to raise the deceased. And our Saviour, to reward his confidence, not only grants his petition, as he does on other occasions, but promises to go with him to his house to heal his servant. Chry. hom. xxvii. The centurion was a Gentile, an officer in the Roman army. According to S. Luke he did not come to him in person, but sent messengers to him, who desired him to come down and heal his servant, whereas he seems here not to wish him to come: "Lord, I am not worthy," &c. These difficulties may be easily removed. A person is said to appear before the judge, when his council appears for him; so he may be said to have come to Jesus, when he sent his messengers. Or it may be that he first sent his messengers, and afterwards went himself. As to the second difficulty, it may be said the messengers added that of their own accord, as appears from the text of S. Luke. M.—S. Augustin is of opinion that he did not go himself in person, for he thought himself unworthy, but that he sent first the ancients of the Jews, and then his friends, which last were to address Jesus in his name and with his words. l. ii. de cons. Evang. c. xx. Thus we see that the request of the two sons of Zebedee was made by themselves to Jesus Christ, according to S. Mark; (x. 35,) and by the mouth of their mother, according to S. Matthew, xx. 20.

VER. 7. On this occasion our Saviour does what he never did before: every where indeed he meets the will of his supplicants, but here he runs before his request, saying: "I will come;" and this he does to teach us to imitate the virtue of the centurion.

VER. 8. Origen says, when thou eatest and drinkest the body and blood of our Lord, he entereth under thy roof. Thou also, therefore, humbling thyself, say: Domine, non sum dignus; Lord, I am not worthy, &c. So said S. Chrysostom in his mass, *Litturg. Græc. sub finem;* and so doth the Catholic Church say

11 And I say unto you, that many shall come from the [a] East, and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

14 And when Jesus was come into Peter's house, he saw his mother-in-law lying, and sick of a fever:

15 And he touched her hand, and the fever left her, and she arose and ministered to them.

16 [b] And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with *his* word: and all that were sick he healed:

17 That it might be fulfilled, which was spoken by the prophet [c] Isaias, saying: He took our infirmities, and bore our diseases.

18 And Jesus seeing great multitudes about him, gave orders to pass over the water.

19 And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

20 And Jesus saith to him: [d] The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head.

21 And another of his disciples said to him: Lord, permit me first to go, and bury my father.

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23 [e] And when he entered into the boat, his disciples followed him.

24 And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

25 And his disciples came to him, and awaked him, saying: Lord, save us, we perish.

26 And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds, and the sea, and there came a great calm.

27 But the men wondered, saying: What manner of man is this, for the winds, and the sea obey him?

28 [f] And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that no one could pass by that way.

[a] Malac. i. 11.—[b] Mark i. 32.—[c] Isai. liii. 4. 1 Pet. ii. 24.

[d] Luke ix. 58.—[e] Mark iv. 36. Luke viii. 22.—[f] Mark v. 1. Luke viii. 26.

at this day in every mass. See S. Augustin. Ep. cxviii. ad Janu. B.—See Luke vii. 6.

VER. 10. Christ here compares the faith of the centurion with that of the people in general, and not with that of his blessed mother and the apostles, whose faith was beyond a doubt much greater. M.—The Greek says, "neither in Israel"—*Jesus hearing this, marvelled.* That is, by his outward carriage, says S. Aug. seemed to admire: but knowing all things, he could not properly admire any thing.—*I have not found so great faith in Israel.* This need not be understood of every one, but of those whom he had cured. Wi.

VER. 11. In consequence of the faith of this Gentile, Jesus Christ takes occasion to declare that many Gentiles would be called to sit at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, which is frequently represented under the figure of a feast. See chap. xxii. 2. Luke xiii. 29. xvi. 16. Apoc. xix. 9. In ancient times, the guests were reclined on beds when they took their meals. V.

VER. 12. Whilst the Jews, who glory in descending from the patriarchs, and who, on this title, are children and heirs of the celestial kingdom which had been promised them, shall be excluded for having rendered themselves unworthy by their unbelief. V.—*Shall be cast out into exterior darkness.* This is spoken so as to imply a comparison to a supper in a great room, with a number of lights, when they who are turned out in the night, stand without, starving, weeping, and gnashing their teeth. Wi.

VER. 14. *Into Peter's house.* That is, which had been Peter's house; for now he had quitted house and all things to follow Christ. Wi.—According to S. Mark, (i. 29,) and S. Luke, (iv. 38,) the cure of Peter's mother-in-law seems to have been performed previously to the sermon on the mount, of which St. Luke makes mention in chap. vi. We may suppose that S. Matthew mentions it in this order, on occasion of the miracle performed in the same place on the centurion's servant. V.

VER. 17. In the Greek of the seventy-two interpreters, for infirmities we have ἁμαρτίας, sins; but the evangelist refers this to our bodily infirmities, because, as S. Chrysostom observes, diseases are the punishment of sins, and frequently arrive from the diseases of the soul. M.—The text of Isaias here quoted, regards the Messias literally. V.—*He took our infirmities.* The words signify both the distempers of the body and the infirmities of the soul, for Christ cured both. Wi.

VER. 20. By the fox is meant craft and cunning, by the birds pride. Thus then our blessed Lord answered him; pride and deceit dwell in your heart, but you have left no place for the Son of Man to rest his head, who can rest only in the meek and humble. S. Augustin.—Jesus Christ rejected this scribe, because he wished to follow Jesus rather through the desire of glory and wealth, hoping to be great in his kingdom, than with the design of perfecting himself in virtue; so that our Saviour answers him: You cannot expect riches from me; who am poorer than the beasts of the field, or birds of the air; they have a place of rest, whereas I have none. M.

VER. 22. *Let the dead bury their dead.* The first words, *let the dead*, cannot mean those that were dead by a corporal death; and therefore must needs be understood of those who were spiritually dead in sin. Wi.—Two similar answers are mentioned in Luke ix. 57, 60. Jesus Christ may have given the same answers on two different occasions. V.—God will not suffer us to go and bury a deceased parent, when he calls us to other employments. S. Chry.

VER. 23. This bark is the Catholic Church. The sea denotes the world, the winds and tempests shew the attempts of the wicked spirits to overturn the Church. The Lord seems to sleep, when he permits his Church to suffer persecution and other trials, which he permits, that he may prove her faith, and reward her virtue and merits. Chry. hom. xxiii. in Mat. viii. The apostles had followed their divine Master. They were with him, and executing his orders, and it is under these circumstances they are overtaken with a storm. If their obedience to Jesus Christ, if his presence did not free them from danger, to what frightful storms do those persons expose themselves, who undertake the voyage of the present life without him? What can they expect but to be tossed to and fro for a time, and at last miserably to founder? Faithful souls ought, from the example here offered them, to rise superior to every storm and tempest, by invoking the all-powerful and ever ready assistance of heaven, and by always calling in God to their help before they undertake any thing of mo ment. A.

VER. 25. Should God appear to sleep, with the apostles, we should approach nearer to him, and awaken him with our repeated prayers, saying: "Lord, save us, or we perish." A.—Had our Saviour been awake, the disciples would have been less afraid, or less sensible of the want of his assistance: he therefore slept, that they might be better prepared for the miracle he was about to work. Chry. hom. xxviii.

VER. 26. Why are you fearful, having me with you? Do you suppose that sleep can take from me the knowledge of your danger, or the power of relieving you? A.—*He commanded the winds.* Christ shewed himself Lord and Master of the sea and winds. His words in S. Mark (iv. 39,) demonstrate his authority: *Rising up he rebuked the wind, and said to the sea: Peace, be still.* Wi.—As before our Lord restored Peter's mother-in-law on the spot, not only to health, but to her former strength; so here he shews himself supreme Lord of all things, not only by commanding the winds to cease, but, moreover, by commanding a perfect calm to succeed. Chry. hom. xxix. How many times has he preserved his Catholic Church, when (to all human appearance, and abstracting from his infallible promises) she has been in the most imminent danger of perishing? How many times by a miracle, or interposition of his omnipotence, less sensible indeed, but not less real, has he rescued our souls, on the point of being swallowed up in the infernal abyss? A.—He commands the mute elements to be subservient to his wish. He commands the sea, and it obeys him; he speaks to the winds and tempests, and they are hushed; he commands every creature, and they obey. Man, and man only, man honoured in a special manner by being made after the image and likeness of his Creator, to whom speech and reason are given, dares to disobey and despise his Creator. *S. Aug. hom. in Mat.*

From this allegory of the ship and the storm, we may take occasion to speak of the various senses in which the words of Scripture may be occasionally taken. . . . The sense of Scripture is twofold, *literal* and *spiritual*. The literal is that which the words immediately signify. The spiritual or mystic sense is that which things expressed by words mean, as in Genesis xxii, what is literally said of the immolation of Isaac, is spiritually understood of Christ; and in Coloss. ii. 12, by the baptism of Christ, S. Paul means his burial. The spiritual sense in its various acceptations, is briefly and accurately given in the following distich:—

Littera gesta docet, quid credas allegoria,
Moralis quid agas, quo tendas anagogia.

VER. 28. *Two that were possessed with devils.* S. Mar. (c. v.) and S. Luke (c. viii.), in the same passage, mention but one man, who is also said to be possessed with *a legion of devils.* Those evangelists seem to make mention only of one of them, because he might be much more fierce and famous than the other. Wi.—These sepulchres were caverns excavated in the rocks, which served them as places of retreat. V.

29 And behold they cried out, saying: What have we to do with thee, Jesus, Son of God? art thou come hither to torment us before the time?

30 [a] And not far from them, there was a herd of many swine feeding.

31 And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32 And he said to them: Go. But they going out went into the swine; and behold, the whole herd ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them, fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

34 And behold the whole city went out to meet Jesus, [b] and when they saw him, they besought him that he would depart from their coasts.

[a] Mark v. 11. Luke viii. 32.—[b] Mark v. 17.—Luke viii. 37.

VER. 29. Before the time which God has marked to drive us from the world, and to bury us for ever in the prison of hell. V.— *What have we to do with thee?* Or what hast thou to do with us? what harm have we done thee? *Art thou come hither to torment us before the time?* That is, before the time and day of judgment, after which the torments and punishments of the devils will be increased. Wi.

VER. 30. *And not far from them.** In all Greek copies at present we read, *There was afar off.* Beza himself here owns, that the Latin Vulgate is to be preferred before all Greek copies and MSS. Wi.—The Greco-Latin MS. of Cambridge has not the word *non* in the Latin; but in the Latin of the ancient Vulgate it occurs. V.

VER. 31. "*Send us into the herd of swine.*" According to S. Luke, they begged of him two things; the first, that they might not be sent into hell, there to be tormented with more grievous torments, as they will be at the end of the world; the second, that they might be permitted to go into the herd of swine, that these being destroyed, the inhabitants of that country might be ill affected towards our Saviour, and refuse to receive him. The event seems to confirm this opinion. M.

VER. 32. Many reasons might be brought why our Saviour suffered the devils to enter into the swine: 1. To shew that the devils had no power even over swine without his permission. 2. That such as were freed from their power, might acknowledge the greatness of the favour done them, by seeing from how great a multitude they were liberated. 3. To punish those Jewish citizens, who fed upon swine's flesh contrary to their law. And, 4. To shew how willingly the devils dwell in the hearts of those who are addicted to a voluptuous and carnal life, aptly designated by the swine. M.—S. Chrysostom says that our Saviour permitted the devils to enter the swine, not for their own sakes, but for our instruction. 1. That we might know how very desirous the enemy of our salvation is to bring upon us the greatest evils. 2. That the devil has not any power, even over swine, without the permission of God. And, 3. That these cruel fiends would, if the Almighty allowed them, inflict still more grievous torments on their unhappy slaves. Hom. xxix. Jesus Christ here confutes the Sadducean doctrine, which denies the existence of spirits, good or bad. A.

VER. 34. *That he would depart from their coasts.* S. Jerom thinks these people did this out of a motive of humility, looking upon themselves unworthy of his presence: others judge that the loss of the swine made them apprehend lest Christ, being a Jew, might do them greater damages. Wi.—The fear lest his presence might cause them some fresh loss, seems to have overbalanced, in their estimation, the advantages they might have expected from his visit. V.—How often has our good Lord wished to visit us, to honour us with his sacred presence, to enrich us with his divine inspirations; and how often, like these Gerasens, have we desired him to depart from our territories? Some worldly interest, sensual enjoyment, or supine listlessness on our part, has occasioned us to neglect the proffered advantages. Oh! can there be more marked ingratitude than this! Oh! how shall we one day grieve for having lost, by our culpable indifference, immense spiritual treasures, which have been made over to others far more deserving than ourselves! Yes, the day will certainly arrive, when we shall value a single additional degree of the divine favour and grace, infinitely more than all the united honours, riches, and pleasures of this world. A.

* V. 30. Erat non longè, but now in all Greek copies, erat longè, ἦν δὲ μάκραν. Beza says the reading in the Latin is to be followed, repugnante fide omnium Græcorum Codicum, sed rectiùs.

CHAP. IX.

Christ heals one sick of the palsy; calls Matthew; cures the issue of blood; raises to life the daughter of Jairus; gives sight to two blind, and heals a dumb man possessed by the devil. Harvest, and workmen.

AND entering into a boat, [c] he passed over the water, and came into his own city.

2 [d] And behold they brought to him a man sick of

[c] A. D. 31.—[d] Mark ii. 3, and 22. Luke v. 18.

CHAP. IX. VER. 1. The cure of the paralytic (v. 2), is generally supposed to have been anterior in point of time, to the cure of two possessed persons, chap. viii. Carrieres supposes the contrary. V.—*Into his own city.* Not of Bethlehem, where he was born, nor of Nazareth, where he was brought up, but of Capharnaum, says S. Chrysostom, where he is said to have dwelt since he began to preach. See Matt. iv. 13. Wi.—S. Jerom understands this city to be Nazareth, which was Christ's own, because he was conceived there. S. Austin, S. Chrysos. Euthy. Theophylactus, think it was Capharnaum, because this miracle was performed at the last mentioned place, according to S. Mark's relation; and S. Matthew calls it Christ's own city, because after leaving Nazareth, he chose Capharnaum for the chief place of his abode. If S. Jerom's interpretation be admitted, we must suppose that S. Matthew having told us that Christ came to his own city, Nazareth, and omitting to relate what happened there, passed immediately to the history of the cure of the paralytic, which took place at Capharnaum. Such omissions and change of place without the reader's being informed of the transition, are not unfrequent in the evangelists. We must likewise observe that they frequently invert the order of facts, as to the time of their happening. Jansen.—Christ may be said to have had three cities: *Bethlehem*, in which he was born; *Nazareth*, in which he was educated; and *Capharnaum*, in which he most frequently resided, during his sacred ministry. It is most probable, and most generally understood, that in this place of the Scripture Capharnaum is meant; though several understand it of Nazareth, and some few with Sedulius, li. 3. carm.

Intravit natale solum, quo corpore nasci
Se voluit, patriamque sibi pater ipse dicavit.

VER. 2. *Thy sins are forgiven thee.* We do not find that the sick man asked this; but it was the much greater benefit, and which every one ought to prefer before the health of the body. Wi.—He says this, because he wished to declare the cause of the disease, and to remove it, before he removed the disease itself. He might also desire to shew the paralytic, what he ought to have prayed for in the first place. M.—The sick man begs for corporal health, but Christ first restores to him the health of his soul, for two reasons: 1st. That he might insinuate to the beholders, that the principal intent of his coming into the world was to cure the evils of the soul, and to let them know that the spiritual cure ought most to be desired and petitioned for. Corporal infirmities, as we learn in many places of the sacred text, are only the consequences of the sins of the patient. In S. John (ch. iii.), Christ bids the man whom he had healed, to sin no more, lest something worse should befall him; and S. Paul says, that many of the Corinthians were afflicted with various diseases, and with death, on account of their unworthily receiving the body of the Lord. A second reason why Christ forgave the sick man his sins, was, that he might take occasion from the murmurs of the Pharisees, to speak more plainly of his power and divinity, which he proved not only by restoring the man instantaneously to health, but by another miracle equally great and conclusive, which consisted in seeing the thoughts they had never expressed; for the evangelist observes, that they murmured in their hearts. He afterwards cures the sick man to shew, says he, that the Son of man has power to forgive sins. Jansen.—We may here observe likewise, that when Christ afterwards gave his apostles their mission, and empowered them to preach to the whole world, he communicates this same power to them, and seems to refer to the miracles which he had wrought, to prove that he himself had the power which he gave them. All power, says he, is given to me in heaven and on earth. As the Father sent me, so I send you. . . . . Whose sins you shall forgive, they are forgiven. A.—*Seeing their faith.* It does not follow from hence, as Calvin would have it, that faith alone will save us. For S. Chrysos. says, "Faith indeed is a great and salutary thing, and without it there is no gaining salvation." But this will not of itself suffice without good works; for S. Paul admonishes us, who have made ourselves deserving a participation of the mysteries of Christ, thus, (Heb. c. iv.) "Let us hasten, therefore, to enter into that rest." He tells us to hasten, that is, faith alone will not suffice, but we must also strive all our life by good works to render ourselves worthy to enter the kingdom of heaven: for if those Israelites, who murmured and would not bear the calamities of the desert, were not, on that account, permitted to enter the land of promise, how can we think ourselves worthy of the kingdom of heaven, (figured by the land of promise) if we will not in this world undergo the labours of good works. S. Chrysos.—From hence S. Ambrose concludes, that our Saviour is moved to grant our petitions through the invocation of saints, as he even forgave this man his sins through the faith of those that brought him. Of how much greater efficacy then will not the prayers of the saints be? Barardius.—Christ does not always require faith in the sick who desire to be cured, but seems to have dispensed with it on many occasions; for example, in the cases of those he cured possessed by the devil. S. Chrys.—*Son, &c.* O the wonderful humility of the God-man! Jesus looks with complacence on this miserable wretch, whom the Jewish priests disdain to look upon, and in the midst of all his miseries calls him his son. S. Tho. Aquin.—They had read what Isaias had said: I am, I am he who destroyeth thy sins: ego sum, ego sum ipse, qui deleo iniquitates tuas, xliii. 25.: but they had not read, or, at least they had not understood what the same prophet says, liii. 6. The Lord hath heaped upon him the iniquity of us all: posuit Dominus in eo iniquitatem omnium nostrum. Nor had they remembered the testimony of the Baptist: behold the Lamb of God, behold him who taketh away the sins of the world. John i. 29. Mald.

VER. 3. *This man blasphemeth*, by pretending to have a power to forgive sins, which none but God can do; and they looked upon Jesus as a man only. It is true, and what all Catholics teach, that *God alone* hath power *of himself* to forgive sins. But Christ, who was both God and man, could, and did communicate this power of forgiving sins *in his name*, to bishops and priests, as *his ministers and instruments* in the sacraments of baptism and penance. We have Christ's clear words for it, (Jo xx. 23.) *whose sins you shall forgive, they are forgiven them, &c.* Wi.—*And behold some of the scribes.* The Jewish rulers wished to defame the character of our divine Redeemer, but by this means they rendered the miracle much more famous, and Christ turned their wicked designs to

the palsy lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee.

3 And behold some of the scribes said within themselves: This man blasphemeth.

4 And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

5 Which is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk?

6 But that you may know that the Son of man hath power on earth to forgive sins, then saith he to the man sick of the palsy: Arise, take thy bed, and go into thy house.

7 And he arose, and went into his house.

8 And the multitude seeing *it*, feared, and glorified God, who had given such power to men.

9 [a]And when Jesus passed on from thence, he saw a man sitting in the custom-house, named Matthew:

[a] Mark ii. 14. Luke v. 27.—[b] Osee vi. 6. Infra xii. 7.

and he saith to him: Follow me. And he rose up, and followed him.

10 And it came to pass as he was sitting at table in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans, and sinners?

12 But Jesus hearing *it*, said: They that are in health, need not a physician, but they that are ill.

13 Go then and learn what this meaneth: [b]I will have mercy, and not sacrifice. For I am not come to call the just, [c]but sinners.

14 Then came to him the disciples of John, saying, [d]Why do we, and the Pharisees fast often, but thy disciples do not fast?

15 And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom

[c] 1 Tim. i. 15.—[d] Mark ii. 18. Luke v. 33.

their own confusion. S. Chrys.—For Christ says, Why do you think evil in your hearts? in which words Jesus plainly evinces to them the reality of his divinity; for who knows the secrets of man's heart, but God alone? S. Jerom.

VER. 4. *Jesus seeing their thoughts.* By shewing that he knew their hidden thoughts, as well as by healing the man, to confirm his words and doctrine, he gave them a proof of his divine power. Wi.—Not because they betrayed them by any exterior sign, but, as S. Mark says, knowing in his spirit that they so thought within themselves, because he was God, in whose hands are our hearts, (Prov. c. xv. and c. xxi,) and to whose eyes all things are naked and open. Tostatus.—Had not our Saviour been truly God, and equal to his Father, he would have rebuked the scribes, for attributing that to God only which he exercised. But so far from denying their assertion, he immediately admits the truth of it, and answers them by another no less wonderful act of his almighty power. He tells them publicly the evil they had thought in their hearts, whilst the Scriptures repeatedly affirm that God alone can know the secrets of hearts. *Thou alone knowest the hearts of the children of men*, 3 Kings, c. viii. and 2 of Philip. c. vi. v. 30. *And man seeth those things that appear, but the Lord beholdeth the heart.* And 1st of Kings, c. xvi, v. 7, *The searcher of reins and hearts is God.* Psalm vii, v. 10, *The heart is perverse above all things, and unsearchable. Who can know it? I am the Lord that search the heart and prove the reins.* Jeremias, c. xvii, v. 9. and 10.; and innumerable other texts of Scripture might be brought to prove that God only can know the minds and thoughts of men. Our Saviour, therefore, shews himself to be equal to his Father, by thus revealing to all, the malicious murmurs of his enemies, who for fear of the multitude, dared not to publish themselves what their wicked hearts devised. S. Chrys. hom. xxx.—*Said: Why do you think*, &c. Here S. Cyril exclaims, Oh! thou Pharisee, who sayest, who is able to forgive sins, except God alone! I will answer thee; who is able to search into the secrets of the heart but God alone, who calls himself, by his prophet, the searcher of the hearts and the reins of men! S. Cyril.—If thou art incredulous about my power of remitting sin, behold I exercise another, whilst I lay open thy interior. S. Chrysos.

VER. 5. The power of working miracles, and of forgiving sins, is proper to God, but can be communicated by God to man equally in the sacraments of baptism and penance. A.—*Which is easier.* It is more difficult to remit sins than restore the health of the body. S. Austin remarks, (tract. lxxii in Joannem) it is more difficult to justify a man than to create the heavens and the earth; but Christ speaks thus, because the Pharisees might otherwise have said, that as he could not confer visible health upon the body, he had recourse to the invisible remission of sins, and that it was easy to grant in words, what no one could discern whether it was really granted or not. In this sense, therefore, the word, "Be thou healed," is more difficult than simply to say, "Thy sins are forgiven thee;" which any one could say, though he might not effect what his word implied. M.—Doubtless the healing of the body was easier, for as much as the soul is more excellent than the body, so much is the healing of the soul more difficult and more excellent than that of the body. But since the one is visible, the other invisible, therefore he performs the less, but more evident miracle, in testimony of the performance of the other more excellent, but less evident exertion of his power. Thus he truly verifies what the Baptist said of him, "This is he that taketh away the sins of the world." S. Chrysos. hom. xxx.

VER. 6. *But that you may know.* This may be understood differently, either as spoken by Christ to the Jews present, or by the evangelist to the people to whom he wrote his gospel. S. Thos. Aquin.—Thus Christ proves that he had the power of remitting sins; as a falsity cannot be confirmed by a miracle, since in this case God would bear testimony to a falsity. M.—*Take thy bed*, &c. This doubtless was commanded him, to convince the whole world that this was no phantom, and to add still greater credibility to the fact, *and he rose*, &c.—He who was pleased to become man, is truly the Son of God; and, in this quality, he possesses all power. This he proves by the double exercise of his power over both soul and body. A.—*Surge, tolle*, and *vade*, Christ added these three words for the greater evidence of the cure. Maldonatus.

VER. 8. *Feared, and glorified God.* Here it may be observed, that the people, before they praised, feared God, for the fear of God is the beginning of wisdom. And S. Basil says, that fear, as a good guide, necessarily leads us to piety; and charity taking us, after having been exercised a little in fear, makes us perfect men. S. Basil.

VER. 9. *Named Matthew.* 'Tis remarked by S. Jerom, that the other evangelist, out of respect to this apostle, did not call him Matthew, (the name he generally went by) but Levi; whereas he, in his own gospel, to shew the goodness of God, who from a publican had made him an apostle, styles himself Matthew the publican. S. Thos. Aquin.—S. Austin. de Concor. Evan. It is most probable, says S. Austin, that S. Matthew does not mention what had happened to him, before he began to follow Jesus; for it is supposed that this evangelist was called antecedent to the sermon on the mount; for S. Luke named the 12 that were chosen, and calls them apostles. S. Matthew mentions his vocation to the apostleship as one of the miracles that Jesus performed, for certainly it was a great miracle for a publican to become an apostle.—*Rose up, and followed him.* When we hear the voice of God calling us to virtue, we must not delay. The devil, says S. Basil, does not advise us to turn entirely from God, but only to put off our conversion to a future time. He steals away our present time, and gives us hopes of the future. But when that comes, he steals that also in the same manner; and thus by giving us present pleasure, he robs us of our whole life. S. Basil.—*Sitting in the custom-house.* Jesus called S. Matthew with two words only, *follow me;* and presently he left all, and became his disciple; doubtless by a particular inspiration and motion of divine grace. Wi.

VER. 12. *They that are in health.* The explication of which is, I converse with sinners, that I may heal their souls from incredulity. M.

VER. 13. *I am not come.* The just appear to be mentioned ironically, as it is said in Genesis, *Behold Adam is become as one of us:* and *if I hunger, I will not tell thee.* Psalm xlix. For S. Paul asserts, that none on the earth were just: *all have sinned, and need the glory of God.* Rom. iii. S. Chrysos. hom. xxxi.—Christ came to call all men, both just and unjust, since he called Nathanael, who was a just man. But the meaning of these words is, I came not to call you, Scribes and Pharisees, who esteem yourselves just, and despise others, and who think you have no need of a physician; but I came to call those who acknowledge themselves sinners. Theophylactus.—Or the meaning may be, "I came not to call the just to penance, of which they have no need;" thus in S. Luke, (c. v.) *I came not to call the just, but sinners to repentance.* Or again, the meaning may be, I came not to call the just, because there are none just of themselves, and who stand not in need of my coming. S. Paul says, *All have sinned*, as above. M.—*Mercy, and not sacrifice.* Christ here prefers mercy to sacrifice; for, as S. Ambrose says, there is no virtue so becoming a Christian as mercy, but chiefly mercy to the poor. For if we give money to the poor, we at the same time give him life: if we clothe the naked, we adorn our souls with the robe of justice: if we receive the poor harbourless under our roof, we shall at the same time make friends with the saints in heaven, and shall afterwards be received by them into their eternal habitations. S. Ambrose.—I will have mercy and not sacrifice: these words occur in the prophet Osee, c. vi. The Pharisees thought they were making a great sacrifice, and acceptable to God, by breaking off all commerce with sinners; but God prefers the mercy of the charitable physician, who frequents the company of sinners, but merely to cure them. V.

VER. 14. *Then came.* When the Pharisees in the prior question had been discomfited. By S. Mark, (xi. 18,) we learn that the Pharisees joined with the disciples of the Baptist, and thus is reconciled what we read in S. Luke v. 33, who only mentions the Pharisees. V.—*Why do we, and the Pharisees fast.* It is not without reason that the disciples of S. John should ask this question, fasting being always esteemed a great virtue, witness Moses and Elias; the fasts which Samuel made the people observe in Masphat, the tears, prayers, and fasting of Ezechias, of Judith, of Achab, of the Ninivites, of Anna, the wife of Eleana, of Daniel, of David, after he had fallen into the sin of adultery. Aaron, and the other priests, also fasted before they entered into the temple. Witness also the fasts of Anna, the prophetess, of S. John the Baptist, of Christ himself, of Cornelius the centurion, &c. &c. &c. St. Jerom.—This haughty interrogation of S. John's disciples was highly blameable, not only for uniting with the Pharisees, whom they knew their master so much condemned, but also for calumniating him, who, they knew was foretold by John's own testimony. S. Jerom.—S. Austin is likewise of opinion, that John's disciples were not the only persons

shall be taken away from them, and then they shall fast.

16 And no one putteth a piece of raw cloth to an old garment: for it taketh away what was whole from the garment, and the rent is made worse.

17 Neither do they put new wine into old bottles: otherwise the bottles break, and the wine runneth out, and the bottles are lost. But new wine they put into new bottles: and both are preserved.

18 [a] While he was speaking these things to them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is just now dead: but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up, followed him, with his disciples.

20 [b] And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall only touch his garment, I shall be healed.

22 But Jesus turning about, and seeing her, said: Take courage, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the house of the ruler, and saw the minstrels and the multitude in an uproar, he said:

24 Give place: for the girl is not dead, but sleepeth. And they laughed scornfully at him.

25 And when the crowd was turned out, he went in, and took her by the hand: and the girl arose.

26 And the fame hereof went abroad into all that country.

27 And as Jesus passed from thence, there followed him two blind men, crying out, and saying: Son of David, have mercy on us.

28 And when he was come to the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him: Yea, Lord.

29 Then he touched their eyes, saying: According to your faith be it done unto you.

30 And their eyes were opened: and Jesus strictly charged them, saying: See that no man know *it.*

31 But they going out, spread his fame abroad in all that country.

32 And when they were gone out, [c] behold they brought to him a dumb man, possessed with a devil.

33 And when the devil was cast out, the dumb man spoke, and the multitude wondered, saying: The like was never seen in Israel.

34 But the Pharisees said: He casteth out devils by the prince of the devils.

[a] Mark v. 22. Luke viii. 41.—[b] Mark v. 25. Luke viii. 43.

[c] Infra xii. 22. Luke xi. 14.

that said this, since S. Mark rather indicates that it was spoken by others. S. Thos. Aquin.

VER. 15. *Can the children of the bridegroom.** This, by a Hebraism, signifies the friends or companions of the bridegroom, as a *lover of peace,* is called a *child of peace:* he that deserves death, *the son of death,* &c. Wi.—The disciples had not yet ascended to the higher degrees of perfection, they had not yet been renewed in spirit; therefore they required to be treated with lenity; for had the higher and more sublime mysteries been delivered to them without previous preparation, they would never, not even in the natural course of things, have been able to comprehend them. I have many things to say to you, said our Saviour, but you cannot bear them now. S. John xvi. Thus did he condescend to their weakness. S. Chrys. hom. xxxi.

VER. 16. *A piece of raw cloth.*† By the Greek is signified new-woven cloth, that has not yet passed the hands of the fuller. Wi.—*And no one putteth,* &c. Christ, by these similitudes, justifies the manner of life which he taught his disciples, which at first was adapted to their understandings; lest, if in the beginning, he had required them to fast contrary to what they had been accustomed, they might have been frightened at the austerity of his institute, and deserted him. He compares, therefore, his disciples to an old garment, and to old bottles; and an austere mode of life to new clothes and new wine. And he argues, that if we do not put new cloth to an old garment, because it tears the garment the more, nor put new wine into old bottles, because by its fermentation it would easily break them, so in like manner his disciples, who had been accustomed to a less rigid mode of life, were not at once to be initiated into an austere discipline, lest they should sink under the difficulty, and relinquish the pursuit of a more perfect life. M.

VER. 17. *New wine into old bottles.*‡ These vessels were made of skins, or were leather bottles, in which wine used to be carried and kept. Wi.—They were made of goat-skins prepared and sewed together, as is common in Spain and other southern countries to this day. A.—They were to wait till they were renewed by the Holy Ghost, before they could enter with advantage on the hard ways of penance. V.

VER. 18. *A certain ruler.*§ Lit. *a prince of a synagogue.* He is called Jairus. Mark v. Luke viii.—*My daughter is just now dead:* or, as the other evangelists express it, is at the *point of death;* and her father having left her dying, he might think and say she was already dead. Wi.—In effect, news was shortly after brought him that she was dead. It is thus that some commentators explain the apparent difference found in Mark v. 22, and Luke viii. 41.—*But come, lay thy hand,* &c. Let us admire and imitate the humility and kindness of our Redeemer; no sooner had he heard the request of the ruler, but rising up, he followed him. Though, says S. Chrysostom, he saw his earthly disposition, requesting him to come and lay his hand upon her.

VER. 20. *And behold a woman.* This woman, according to Eusebius, came from Cæsarea Philippi, who, in honour of her miraculous cure, afterwards erected a brazen monument, descriptive of this event, before the door of her house in Cæsarea Philippi. Euseb.

VER. 22. Ἐπιστραφεὶς καὶ ἰδών, turning about and seeing, as if he were ignorant, and wished to see who it was that had touched him, as the other evangelists relate. In S. Mark (v. 29,) we see she was cured on touching the garment; and Jesus only confirms the cure by what he says in verse 34.—*But Jesus turning about.* Our divine Saviour, fearing lest he might alarm the woman by his words, says immediately to her, *Take courage;* and at the same time calls her his daughter, because her faith had rendered her such. S. Chrysos.

VER. 23. *And when Jesus . . . saw the minstrels.* It was a custom among the Jews at funerals to hire persons to make some doleful music, and great lamentations. Wi.—Ovid also mentions the lugubrious music attendant on funerals.

————Cantabat mœstis tibia funeribus. 4. *Fast.*

VER. 24. *The girl is not dead.* Christ, by saying so, insinuated that she was not dead in such a manner as they imagined; that is, so as to remain dead, but presently to return to life, as if she had been only asleep. Wi.—*But sleepeth.* In the xi. chapter of S. John, Christ again calls death a sleep. *Our friend Lazarus sleepeth.* Thus he teaches us to be no longer in dread of death, since it was reduced to the condition of a sleep. If you believe this, why do you vainly weep? why do you afflict yourself? this the Gentiles do, who have not faith. Your child is asleep, not dead, is gone to a place of rest, not to destruction. Therefore the royal prophet says, "Turn, O my soul, into thy rest, for the Lord hath been bountiful to thee." Psalm cxiv. If then it is a kindness, why should you weep? what else could you do at the death of an adversary, an enemy, the object of your greatest aversion? S. Chrysos. hom. xxxii.—Christ here asserts that the girl is only asleep, to shew that it was as easy for him to raise her from death as from sleep. Theophylactus.

VER. 25. He took her by the hand, and as in his hands is the key both of life and death, (Apoc. i. 18,) so he commanded the soul to return and the girl to arise. A.—*And when the crowd,* &c. That is, if after a sinful and worldly life we wish to rise again, and be cleansed from the miserable condition of moral sin, denoted by the girl who was dead, we must cast out of our minds the great multitude of worldly concerns; for whilst these have possession, the mind is unable to recollect itself and apply seriously to consideration. S. Gregory.

VER. 27. *Son of David, have mercy on us.* The blind men style our Saviour *Son of David,* to shew the great respect they had for him. Thus the prophets also did, when they addressed those kings to whom they wished to testify particular respect and esteem. S. Chrysos. hom. xxxiii.

VER. 30. *And Jesus strictly charged them.* Although our Saviour strictly charged them to keep the miracle silent, they nevertheless published it throughout all that country; not being able to contain themselves, they became the evangelists and publishers of what they were commanded to conceal. Thus we are admonished not only to keep silent ourselves whatever is to our own commendation, but likewise to endeavour to hinder others from publishing it; to act otherwise would be to render ourselves odious to men, and abominable in the sight of God. But if we are silent, we shall obtain greater glory in the sight both of God and men. On the other hand, whatever redounds to the glory of the Almighty, we must ourselves publish, and exhort others to make it known to the whole world. Therefore it is said, *Go and relate the glory of God.* S. Chrysos. hom. xxxiii.

VER. 31. *Spread his fame abroad.* Unable to confine their gratitude within the narrow limits of humility prescribed them by Jesus Christ. A.

VER. 32. *A dumb man.* The Greek rather signifies *a deaf* man: but these defects generally go together, because he that is deaf cannot learn to speak. Wi.

VER. 34. *By the prince of the devils.* What more foolish ever entered the mind of man. Is it possible, as he afterwards says, that devils should be expelled by devils? They assist and strengthen, not weaken and destroy one another. Moreover, he did not only cast out devils, but he cleansed the lepers,

35 [a]And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

36 And seeing the multitudes, he had compassion on them: because they were distressed, and lying as sheep having no shepherd.

37 Then he saith to his disciples:[b] The harvest indeed is great, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

CHAP. X.

Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

AND, [c]having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother.

3 James, the son of Zebedee, and John, his brother, Philip, and Bartholomew, Thomas, and Matthew, the publican, and James, *the son* of Alpheus, and Thaddeus.

4 Simon, the Chananean, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent; and commanded them, saying: Go not into the way of the Gentiles, and into the cities of the Samaritans enter not:

6 But go rather [d]to the lost sheep of the house of Israel.

7 And going, preach, saying: The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give.

9 [e]Do not possess gold, nor silver, nor money in your purses:

10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11 And into whatsoever city or town you shall

[a] Mark vi. 6.—[b] Luke x. 2.—[c] A. D. 32. Mark vi. 7. and 13. Luke ix. 1. and 6.

[d] Acts xiii. 46.—[e] Mark vi. 8. Luke ix. 3. and x. 4.

raised the dead, appeased the storm, forgave sins by his own power, preached the eternal felicity of heaven, and brought back man to God: all which the devil never could, never would bestow upon mankind. S. Chrysos. hom. xxxiii.

VER. 36. *He had compassion on them.* The bowels of his compassion yearned to see multitudes cast down and oppressed, like sheep that are without a shepherd. The Pharisees indeed were their shepherds; but they acted the part of ravenous wolves, not only neglecting to lead the people to virtue, but even hindering, as much as they could, their advancement in good; for when the admiring multitude cried out, "Never did the like appear in Israel," they immediately decried it, saying, "By the prince of devils he casteth out devils." S. Chrysos. hom. xxxiii.

* V. 15. Filii sponsi, *vioì τοῦ νυμφῶνος*, so filius pacis, filius mortis, &c.
† V. 16. Panni rudis, *ἀγνάφου*.
‡ V. 17. In uteres, *εἰς ἀσκοὺς*, uteres ex corio.
§ V. 18. Modo defuncta est. *ἄρτι ἐτελεύτησεν*. Mar. v. 23. In extremis est, *ἐσχάτως ἔχει*. (Luke viii. 42.) moriebatur, *ἀπέθνησκεν*.

CHAP. X. VER. 1. Before this time the 12 were called *disciples*, and not *apostles*. But now he selects these from the disciples, and makes them, as it were, masters and interpreters of the ways of God to man. He sent afterwards 72 other disciples, (Luke x. 1,) but these 12 only to the whole world. A.—*His twelve*, &c. Christ chose 12 apostles, that they might correspond to the number of the Jewish patriarchs, by whom they may be said to have been prefigured; and that as the whole Jewish people were descended according to the flesh from the 12 patriarchs, so the whole Christian people might be descended according to the spirit from the 12 apostles. M.—Others say he chose 12, neither more nor less, to correspond with the 12 prophets of the old law, with the 12 fountains in Elim; and the 12 stones selected from the river Jordan, and preserved in the ark of the testament. Others compare the 12 apostles to the 12 months of the year, and the four evangelists to the four seasons: thus Sedulius, l. i. carm.

Quatuor hi proceres una te voce canentes,
Tempora ceu totidem latum sparguntur in orbem.
Sic et apostolici semper duodenus honoris
Fulget apex numero menses imitatus, et horas,
Omnibus ut rebus semper tibi militet annus.

VER. 2. *First, Simon.** Simon was the first of the apostles, not in the time of his vocation, as his brother Andrew was called to the apostleship before him, but in dignity, in as much as he was constituted the vicar of Christ, and the head of the Church. M.—*Who is called Peter.* When he first came to our Saviour, (Jo. i. 42,) he said, *Thou art Simon, the son of Jonas*, (or John) *thou shalt be called Peter;* in Chaldaic, *Cephas;* that is to say, *a rock*, designing to make him the first fundamental stone or head of his whole Church. See also Matt. xvi. 18. Beza, without any grounds, would have the word *first* to be an addition. But it is found in all Greek MSS. as well as in the ancient fathers. Wi.

VER. 3. *James, the son of Zebedee*, called James the *greater*, put to death by Herod. Acts xii. 2. He was brother to John the Evangelist. The other James was called the *less*, also James *of Alpheus*, and the *brother of our Lord*, bishop of Jerusalem, martyred there about the year 61. Wi.—Some take Bartholomew to be the same as Nathaniel. Bartholomew signifies son of Tholmew; and he might have been called Nathaniel, son of Tholmew. V.

VER. 5. *Go not into the way of the Gentiles*, or among the Gentiles. In this first mission, the apostles were ordered to preach to the Jews only, or *to the children of the kingdom.* Matt. vii. 12. See also Matt. xv. 24. and Acts xiii. 46.—Wi.—*These twelve Jesus sent.* In this mission of the apostles we may observe three things; first, whither Jesus sent them; secondly, what he ordered them to teach; and thirdly, what they were to do. As to the first, he tells them not to go in the way of the Gentiles, nor enter into the city of the Samaritans; but to go rather to the lost sheep of the house of Israel. We must here take notice that this commandment, given by Christ to the apostles, of confining their preaching to the house of Israel, does not contradict one related in Matthew, (c. xxviii.) *Go teach all nations*, &c. We observe that these two commandments were given at two very different times; the first indeed, (the subject of our present annotation) the apostles received before the resurrection of Christ; the other after. It was necessary first to warn the Jews of the arrival of the Messias amongst them; otherwise they might have excused themselves for having rejected him, by saying, "He had sent his apostles to preach, not to them but to the Gentiles and Samaritans." S. Jerom.—S. Chrysostom assigns another reason why the apostles were sent first to preach in Judea, viz. that having withstood the opposition of one nation, they might be more prepared to hold out against the attacks, which they would no doubt have afterwards to sustain, in their endeavours to convert the whole world. S. Chrysos.—He forbids them to preach to the Gentiles, because it was proper that the word of God should first be announced to the Jews, children of the kingdom. Vide Acts c. xiii, v. 46. M.

VER. 7. *And going*, &c. What the apostles were to preach, is the second thing to be taken notice of in their mission. We here learn what it is, viz. that *The kingdom of heaven is at hand.* We here behold the great dignity to which the apostles were raised, when sent to preach. For, says S. Chrysostom, they are not sent to announce sensible things, like Moses and the prophets, but something wholly new, and before unheard of. They are not like the prophets, to confine themselves to the preaching of temporal things, their doctrine is wholly heavenly; they are sent to announce the good things of eternity. S. Thos. Aquin.

VER. 8. *Heal the sick*, &c. This verse contains the third observation respecting the mission of the apostles: Christ not only gave them power to preach, but also to work miracles, in order, says S. Gregory, that works might give force and efficacy to their words, that as their doctrine was new, so their works might be new, and such as were before unheard of. S. Jerom also says, men would never have given any credit to the apostles, unlearned and illiterate as they were, had they not been able to work miracles in proof of the great promises they made to them of heaven. It was necessary that the greatness of their work should confirm the greatness of their promises. S. Jerom.—*Gratis you have received.* Here our Saviour admonishes his apostles not to work for the sake of lucre; but having themselves received gratuitously the light of faith, they should in the same manner communicate it to others. S. Jerom.—S. Thos. also observes on this passage, that our Saviour probably wished to repress the avarice of Judas, who as he kept the common purse, might be tempted to increase their stock, by receiving pecuniary rewards for their labours. S. Thos. Aquin.—S. Chrysos. says, that the apostles were warned by this admonition of our Saviour against two vices, to which they might be tempted on account of the great favours and graces they had received from heaven, viz. pride and avarice: 1st. Against pride, *gratis you have received;* i. e. whatever you have received is the gift of God, without any merit of yours: 2ndly. Against avarice, *gratis give;* that is, since every thing you have received has been given you gratuitously; so if you make use of the same gifts for the good of others, act also gratuitously, without expecting any temporal reward from them. S. Chrys. hom. xxxiii.

VER. 10. *Nor two coats, nor shoes;*† i. e. provide not yourselves with another coat for a reserve, but go like poor people, who have but just what is necessary. They were not to wear *shoes*, but they were allowed *sandals*, or soles with tops tied to their feet. Mark vi. 9.—*Nor a staff.* So Luke, C. ix. v. 3: yet S. Mark says, *but a staff only.* To reconcile these expressions, some distinguish betwixt a staff necessary to walk with (which even the poorest people had) and another staff for their defence, which at least they were not to seek for. And the meaning of these admonitions is that they were to go on their mission, not regarding

enter, inquire who in it is worthy: and there abide till you go thence.

12 And when you come into a house, salute it, saying: Peace be to this house.

13 And if that house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall return to you.

14 And whosoever shall not receive you, nor hear your words: going forth out of that house, or city, shake off the dust from your feet.

15 Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 [a] Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves.

17 But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.

18 And you shall be brought before governors, and before kings, for my sake, for a testimony to them, and to the Gentiles.

19 But when they shall deliver you up, [b] be not thoughtful how or what to speak: for it shall be given you in that hour what to speak.

20 For it is not you that speak, but the spirit of your Father that speaketh in you.

21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death.

22 And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24 [c] The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his

[a] Luke x. 3.—[b] Luke xii. 11.

[c] Luke vi. 40. John xiii. 16. and xv. 20.

whether they had a staff or not, unless it were necessary for them to walk with. Wi.—In many Greek MSS. we read *staffs* in the plural, so that Jesus Christ orders them not to take any other than the one in their hand.

VER. 11. *And there abide*, &c. That is, stay in the same house as long as you remain in the same city; remove not from *house to house*, as it is said Luke x. 7, but be content with what you meet with. Wi.—S. Chrysostom gives three reasons for this precept: 1st. that they might not afflict those whom they left; 2ndly. that the apostles might avoid the accusation of inconstancy; 3rdly. of gluttony also. Baradicet. *Into whatsoever*, &c. Lest the apostles should be induced to think, by what our Saviour had said in the preceding verse, viz. *the workman is worthy*, &c. that every door would be open for their entrance, he here tells them to inquire at their entry into any city, who amongst the inhabitants were worthy. S. Chrysostom, hom. xxxiii.—And since they could not be expected to know who in every city were worthy, they were to be informed of this by the report and opinion of the people, that so their dignity and great character of apostles might not be defamed by the bad characters of any who might receive them. S. Jerom, in S. Thos. Aquin.—But, if such was the rule given by Christ to the apostles, some one will perhaps ask, why did not Christ also follow the same maxim, since we read in Scripture, he entered into the house of Zacheus, the publican? S. Chrysostom answers, Zacheus was made worthy by his conversion to Christ. S. Chrysostom, in S. Thos. Aquin.

VER. 12. *Peace be to*, &c. Heb. *shalom*, "peace be to you." The custom of salutation here recommended by our Saviour to his disciples, as S. Jerom informs us, was very prevalent among the Hebrews and Syrians.—This was an ordinary salutation among the Jews, by which they wished happiness and prosperity. Wi.

VER. 13. *And if that house*, &c. i. e. if it be worthy to receive your peace. In S. Luke (C. x, v. 6) it is written, *And if the son of peace be there:* that is, a lover of peace, or one worthy of peace and prosperity. Thus a son of death means one deserving of death. M.—*Your peace shall come upon it.* If men will not hearken to your instructions, you have this comfort and peace of mind, that you have discharged your duty. Wi.

VER. 14. *Shake off the dust from your feet.* It was common enough with the Jews, or at least with the preachers and prophets, to use some extraordinary outward actions, to make what they said more taken notice of by the people, as here the shaking off the dust from their feet was to denote to the obstinate unbelievers, that the very dust which their feet had contracted, in coming to preach to them the gospel, should hereafter rise in judgment against them. Wi. By this, the apostles were to testify that they took nothing away with them belonging to these reprobate cities. They likewise shewed the long and painful journeys they had undertaken for their salvation. S. Chrysostom, hom. xxxiii.—He orders them to do this, to shew that they would have nothing in common with them, since they left them even their dust. Or it may be to shew, that the dust which they had gathered in their journey, would be a testimony against them in the day of judgment, because they had refused to receive them, as the Jews were accustomed to perform some remarkable action, for some great crime committed; thus, when they heard blasphemy, they tore their garments.—M.

VER. 16. *Wise as serpents*, &c. It is a proverbial way of speaking; and an admonition to be circumspect and discreet, but harmless, innocent, sincere in all our actions and dealings. Wi.—*Simple.* That is, harmless, plain, sincere, and without guile. Ch.—*In the midst of wolves.* Although Christ sent his apostles not only against wolves, but even into the very midst of wolves, still he commands them to behave with the meekness of sheep, and simplicity of doves. Thus he evinces the greatness of his power, in overcoming the wolves by the sheep, which were continually exposed to be devoured and torn in pieces by them, still never failing to change the fierce nature of the ravenous wolf into their own nature, in mildness and innocence. As long as we retain the nature of sheep, we easily overcome our adversaries; but no sooner are we changed into wolves, than we become the derision of our enemies: the supreme Pastor, who superintends the sheep, not the wolves, withdrawing from us the powerful protection of his grace, and leaving us to the misery of our own weakness.—Our Saviour, in his infinite wisdom, knew full well the nature of things; passion was not to be overcome by passion, but by meekness only. Thus the apostles did, when the Jews having apprehended them, said, Have we not again and again commanded you not to teach in this name? Acts, C. iv. Though they had the power of working the greatest miracles, yet they let nothing harsh, nothing severe, escape them, either in words or actions. With simplicity they made answer, *Judge ye, if it be just to hear you rather than God;* and at the same time shewed their prudence, saying, *We cannot but speak what we have heard and seen.* S. Chrysostom, hom. xxxiv.—*As sheep*, &c. He compares them to sheep, not only because of their innocence, but also because they were sent unarmed and destitute of all human support. M.—*Wise*, &c. That you may guard against the snares of your enemies. The prudence of the serpent is celebrated, because when it cannot escape, it strives at least to preserve its head free from hurt, whilst it leaves the rest of its body exposed. Thus Christians, who have Christ for their head, must preserve his faith and religion, though with the loss of every thing else. M.

VER. 17. *They will deliver you up in councils.* Christ, in this and the following verse, warns his apostles of the many troubles and persecutions to which the preaching of the faith would expose them. S. Chrysostom assigns several reasons for him choosing to foretell them such sufferings: 1st. that he might shew that he had the gift of prophecy; 2nd. that they might not think such evils came upon them on account of his weakness; 3rd. that knowing beforehand the great trials to which they would be exposed, they might not be discouraged when they happened. S. Chrysostom, in S. Thos. Aquin.

VER. 18. *For a testimony to them*, &c. That is, that by suffering with fortitude and constancy, you may bear testimony of me, as men must know, that it is not any vain thing for which they see you are prepared to die. Or the sense may be, that this may be for you a testimony against them in the day of judgment, and may render them inexcusable, since they will be unable to say that they have not heard the gospel. M.

VER. 19. *Be not thoughtful*, with too great a concern of mind. Wi.—That the apostles might not be discouraged at the description, which our Saviour gave them in the two preceding verses, of the troubles which they would have to sustain in their ministry, he now endeavours to console them. When you are called before councils, says he, do not think how or what to speak, for it shall be given you in that hour what to speak. A truly comfortable thought for all who should afterwards engage in the ministry of Christ. Whatever troubles, whatever persecutions may fall to your lot, if even you should be cited before kings and councils to answer for your faith, do not be troubled. You engage in the conflict, I will fight: you speak, but I will tell you what you ought to say. A.

VER. 22. *He that shall persevere*, &c. We are here told, that to be saved it is not sufficient that we were once virtuous, we must persevere to the end. We are also assured of the same truth in Ezechiel. *If the just man shall turn away from his justice, and shall commit iniquity, he shall die in his sins, and his justices which he hath done shall not be remembered.* C. iii, v. 20. A.—Some, says S. Chrysostom, are accustomed to be fervent at the beginning of their conversion, but afterwards grow remiss; of what advantage are seeds that flourish in the beginning, but afterwards wither and die? S. Chrysos. S. Thos. Aquin.

VER. 23. *Flee into another.* Tertullian, with some others, held it never lawful to fly in the time of persecutions, against both the doctrine and example of our Saviour, Christ.—*You shall not finish*, &c. S. Chrys. thinks the sense of these words is, you shall not go through, and have finished your preaching in all the cities of Israel, till I, who follow you, shall come, and join you again. Others expound it, till the coming of me, your Messias, shall be published, and owned after my resurrection. Wi.

VER. 24. *The disciple is not above*, &c. If we therefore are disciples of Christ, we ought to embrace with joy, opprobrious and evil language, willingly receive

master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?

26 Therefore fear them not: [a]for there is nothing hid, that shall not be revealed: nor secret that shall not be known.

27 That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops.

28 And fear not them that kill the body, and cannot kill the soul: but rather fear him that can destroy both soul and body in hell.

29 [b]Are not two sparrows sold for a farthing: and not one of them shall fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore: you are of more value than many sparrows.

32 [c]Whosoever therefore shall confess me before men, I will also confess him before my Father, who is in heaven.

33 But whosoever shall deny me before men, I will also deny him before my Father, who is in heaven.

34 [d]Do not think that I am come to send peace upon earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 [e]And a man's enemies shall be they of his own household.

37 [f]He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 [g]And he that taketh not up his cross, and followeth me, is not worthy of me.

39 He that findeth his life shall lose it: [h]and he that shall lose his life for my sake, shall find it.

40 [i]He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42 [k]And whosoever shall give to drink to one of these little ones, a cup of cold water only in the name of a disciple: Amen, I say to you, he shall not lose his reward.

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[a] Mark iv. 22. Luke viii. 17. and xii. 2.—[b] 2 Kings xiv. 11. Acts xxvii. 35.—[c] Mark viii. 38. Luke ix. 26. and xii. 8. 2 Tim. ii. 12.—[d] Luke xii. 51.—[e] Mich. vii. 6.

[f] Luke xiv. 26.—[g] Infra xvi. 24. Mark viii. 34.—[h] Luke xiv. 27.—[i] Luke ix. 24. and xvii. 33. John xiii. 20.—[k] Luke x. 16. Mark ix. 40.

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and bear with patience all those things which our noble Lord and Master underwent for us. But if we will not bear these things with patience, how shall we dare to call ourselves his followers, his disciples, his servants, his children, or his domestics. S. Austin.

VER. 25. *Beelzebub.* In the Greek *Beelzeboul.* It was the name the Jews gave to the greatest of the devils, and also to the idol of Accaron. The word signifies the *lord of flies;* either because of the multitude of flies that were in the temple of that idol, or because the people used to sacrifice to this idol, when they were molested with flies. Wi.

VER. 26. *For there is nothing hid,* &c. Even in this life, for truth, however much oppressed, is yet accustomed at length to rise superior to oppression. What Christ therefore says here is, although the wicked persecute you, yet your virtue shall at length be known. M.—Patience for a while, and soon your charity, which is now unknown, shall be renowned throughout the whole earth. You shall be blessed by all as the greatest benefactors, and the cultivators of virtue, while the words of your adversaries shall be heard with the greatest contempt. S. Chryseos. hom. xxxv.

VER. 27. *That which I tell you,* &c. We must not suppose that our Saviour was accustomed to deliver his instructions to his apostles in the secret of the night, or teach them in private by whispers. But here he uses a figure of speech, to convey to the minds of his apostles the insignificancy of Judea, where he was speaking in comparison of the whole world, which they were to instruct; and the low whisper of his voice, compared to the sound which they shall send forth to the ends of the earth. S. Chrysos. hom. xxxv.—*Upon the house-tops.* The tops of the houses in Palestine were flat, and the inhabitants were accustomed to assemble on them and discourse together in great numbers. To preach, therefore, on the top of a house, is the same as to preach where there is a great concourse of people. M.

VER. 28. *Fear not those that,* &c. Men are afraid of a prison, yet they are not afraid of hell fire. They fear temporal punishments, but dread not the torments of eternal fire. S. Austin in Baradius.—He who continually fears hell, will never fall into it; but he who is negligent, will undoubtedly fall. S. Chrys. in Baradius.

VER. 29. *Are not two sparrows?* The sense is, sparrows are of very small value, and yet divine Providence defends and feeds them; how much more, therefore, will not God take care of you, who so far excel them? No one, therefore, will be able to rob you of life without God's permission. M.

VER. 30. *The very hairs,* &c. God numbers not the hairs of our heads after the manner of men: but by this our Saviour shews the infinite knowledge the Almighty has of all things, and the goodness of his Providence, watching over every, even the most minute part of the creation. S. Chrysostom. hom. xxxv.

VER. 31. *Fear not therefore,* &c. Here Christ admonishes us, in our greatest undertakings, to put our trust in God. S. Bernard.

VER. 34. *I came not to send,* &c. That is, dissension and war, in order that the false peace of sinners may be destroyed, and that those who follow me, may differ in morals and affections from the followers of this world. The sword, therefore, is the gospel, which separates those parents who remain in infidelity, &c. &c. &c. M.—It must be observed, that the gospel does not necessarily of itself produce dissensions amongst men, but that Christ foresaw, from the depravity of man's heart, that dissensions would follow the propagation of the gospel. The blame of this, however, does not attach to the gospel itself, since those who embraced it, after their conversion sought more than ever to keep peace with all men, even with their most bitter persecutors; whilst those who rejected the gospel, forgetting even the ties of kindred, persecuted even to death the followers of Christ. A.—*Send peace,* &c. Indeed before Christ became man, there was no sword upon the earth; that is, the spirit had not to fight with so much violence against the flesh; but when he became man, he shewed us what things were of the flesh, and what of the spirit, and taught us to set these two at variance, by renouncing always those of the flesh, which constantly endeavour to get master over us, and follow the dictates of the spirit. Origen.

VER. 35. *I am come to set a man at variance,* &c. Not that this was the end or design of the coming of our Saviour; but that his coming, and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him. Ch.—Not that Christ came for this end, to cause divisions between father and son, &c. On the contrary, the Scriptures teach us to love every one without exception, and especially our kindred; but this is to shew, and foretell what would happen in the same families, when some of them were Christians. We have divers instances of the truth of this in the Lives of the Saints. Wi.—No one can be connected with the earth and joined to heaven. Those who wish to enjoy the peace of heaven, must not be united to the lovers of this world by any connection. Baradius.

VER. 36. *And a man's enemies,* &c. He here alludes to our own passions of love, hatred, anger, envy, &c. which are our greatest enemies; and it is against these that we must make use of the sword our Saviour came to send amongst men. Baradius.

VER. 37. *Is not worthy of me,* &c. That is, is not worthy to be my disciple, and to enjoy my kingdom. M.

VER. 38. *He that,* &c. There are two kinds of crosses which our Saviour here commands us to take up: one corporal, and the other spiritual. By the former, he commands us to restrain the unruly appetites of the touch, taste, sight, &c. By the other, which is far more worthy our notice, he teaches us to govern the affections of the mind, and restrain all its irregular motions, by humility, tranquillity, modesty, peace, &c. Precious indeed in the sight of God, and glorious is that cross, which governs and brings under proper rule the law less passions of the mind. S. Austin.

VER. 39. *He that findeth,* &c. Behold the great losses that befall such as love their souls above measure; and on the contrary, the advantages that follow from hating them as they ought. S. Chrys. hom. xxxvi.—That is, he that findeth in this life pleasures and comforts, and places his affections upon them, will certainly soon lose them. For Isaias says, (C. xl, v. 6,) All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen. So man's glory seems to flourish and appears great, but falls away and dies before it has come to its full bloom; for what duration is there in the flesh? and what stability in the pleasures of this world? To-day you may behold a young man, strong, beautiful, healthy, admired, and flourishing in virtue; and to-morrow you will find him quite changed, oppressed with either sin, labour, want, or sickness. S. Ambrose.—But if he continues moderately happy as to temporal concerns till death, and places his affections on them, he hath found life here, but shall lose it in the next world. But he that shall, for the sake of Christ, deprive himself of the pleasures of this life, shall receive the reward of a hundred fold in the next. A.

VER. 41. *The reward of a prophet.* That is, shall be partaker of the reward of a prophet, or shall receive the same reward as a prophet; as, according to the law, of David, (1 Kings, C. xxx, v. 24,) He who descended to the battle, and he who remained with the baggage, shared equally. So Saul, whilst he kept

CHAP. XI.

John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burthens.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, that he passed from thence, to teach and preach in their cities.

2 [a]Now when John had heard, in prison, the works of Christ, sending two of his disciples, he said to him:

3 Art thou he that is to come, or do we look for another?

4 And Jesus making answer, said to them: Go and relate to John what you have heard and seen.

5 [b]The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, [c]the poor have the gospel preached to them.

6 And blessed is he that shall not be scandalized in me.

7 [d]And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.

9 But what went you out to see? a prophet? yea, I tell you, and more than a prophet.

10 For this is he of whom it is written: [e]Behold I send my angel before thy face, who shall prepare thy way before thee.

11 Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of Heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

13 For all the prophets and the law prophesied until John:

14 And if you will receive it, [f]he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But to what shall I liken this generation? It is

[a] Luke vii. 18.—[b] Isai. xxxv. 5.—[c] Isai. lxi. 1.—[d] Luke vii. 24.

[e] Malac. iii. 1. Mark i. 2. Luke vii. 27.—[f] Mal. iv. 5.

the clothes of those who stoned Stephen, stoned him by the hands of them all, as S. Austin observes. M.

* V. 2. Primus Simon, πρῶτος Σίμων. See S. Jerom, S. Chrysostom, &c.

† V. 10. Neque virgam, μηδὲ ῥάβδον, and in divers MSS. both here and in S. Luke, ix. 3. μήτε ῥάβδους, neque Virgas. But in S. Mark, (vi. 8.) nisi Virgam tantùm εἰ μὴ ῥάβδον μόνον, in all MSS.

CHAP. XI. VER. 2. The order of time is not here observed by the evangelist. S. John's deputation to Jesus Christ took place some time before; and the text of the 7th chap. of S. Luke, gives it soon after the cure of the centurion's servant; hence all that follows, in chap. xi. of S. Matthew, is placed by persons who have drawn up *evangelical harmonies*, immediately after the first 17 verses of chap. viii. A.

VER. 3. *Art thou he that is to come?** (Greek, *who cometh?*) i. e. the Messias. John the Baptist had already, on several occasions, declared that Jesus was the Messias. Jo. i. He could not then doubt of it himself, but sent his disciples to take away their doubt. Wi.—S. John the Baptist sent his disciples not to satisfy his own doubts, but for the sake of his disciples, who, blinded by the love they bore their Master, and by some emulation, would not acknowledge Christ to be the Messias. S. Chrysos. in Baradius.—This expression of S. John is much taken notice of, as conveying with it a very particular question. "Tell me, says S. John, now that I am departing out of this world, whether thou art coming to redeem the patriarchs and holy fathers; or wilt thou send another?" S. Thos. Aquin.—And S. Chrysostom also explains it thus, Art thou he that art to come to limbo? but the Baptist omitting this last word, sufficiently indicated to our Saviour what was the purport of this question. S. Jerom and S. Gregory say, that by his death, he was going to preach to the holy fathers that Christ, the Messias, was come. John does not here propose this question as ignorant of the real case, but in the same manner as Christ asked where Lazarus was laid. So John sends his disciples to Jesus, that seeing the signs and miracles he performed, they might believe in him. As long, therefore, as John remained with his disciples, he constantly exhorted them to follow Jesus; but now that he is going to leave them, he is more earnest for their belief in him. S. Thos. Aquin.

VER. 4. *Go, and relate*, &c. S. Luke here relates that Christ wrought more miracles when the disciples of S. John came than usual, by which he proved in a much stronger manner than he could have done by words, that he was the Messias. For the prophets only wrought miracles by invoking the name of God, whereas he did it by his own authority. S. Cyril.—The reason why our Saviour did not return a plain answer in words to S. John's disciples is, because as the Jews expected the Messias to be a great and powerful king, had he acknowledged himself to be the Messias in the presence of the multitude, he might have given umbrage to the secular power, or afforded a pretext to the Scribes and Pharisees of calumniating him, and putting him to death before the time preordained for his passion. Baradius.

VER. 5. *The blind see, &c.*† Christ shews them who he was by the miracles, which were foretold concerning the Messias.—*The poor have the gospel preached to them.* This is the sense held forth by the prophet Isaias. C. lxi. v. 1. Wi. —That is, they are declared to have the kingdom of heaven, and are styled blessed. Here also he fulfils the prophecy of Isaias, (C. lxi.) which in the Septuagint version is rendered, *He sent me to preach the gospel to the poor.* Nicolaus de Lyra.

VER. 6. *Scandalized in me.* That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross which I shall endure: (Ch.) or on my account, that is, at the doctrine of the cross; or when I shall die on an infamous cross. Wi.—*Blessed is he*, &c. That is, who shall not be offended by my doctrine and manners; for Christ was a stumbling block to many, but this was entirely their own fault. He seems indeed directly to mark the disciples of S. John, and at the same time to shew that he knew their hearts. M.

VER. 8. *Clothed in soft*, &c. That the Baptist was not like the reeds, changeable by nature, the respect that the whole Jewish people paid him sufficiently evinced. Our Redeemer, therefore, proceeds to shew that S. John was not changeable by his manner of life. Delicacies and effeminacy (the ordinary sources of fickleness of behaviour,) being found in the houses of kings, and the great ones of this earth, were far from being desired by the precursor. This he shewed to the world by his garments of camels' hair, his habitation in the wilderness, his slender and insipid food of wild honey and locusts, and the prisons to which his constancy brought him. S. Chrys. hom. xxxviii.

VER. 9. *More than a prophet.* John was a prophet, because he foretold the coming of Christ; and he was more than a prophet, because he saw him, which was a privilege that none of the ancient prophets enjoyed; and not only did he see him, but pointed him out, before he was acknowledged in that character. Again, he was more than a prophet, in as much as he was the precursor of the Messias, who even deigned to receive baptism at his hands. M.

VER. 11. *He that is the lesser*, &c. Many understand this of Christ, who is less in as much as he is more humble, younger in age, and according to the erroneous opinion of men, of less sanctity than John. Maldonatus and Tolletus suppose the meaning to be, that he who is the least in sanctity in the Church of Christ is greater than John; not that John did not excel in sanctity many, nay even most of the children of the Church of Christ, but that those who belong to the Church, on account of this circumstance of their being under the new law, which is the law of children, are greater than those under the old law, which was the law of bondsmen, as the least among the children is greater than the greatest among the bondsmen. Now John in this respect did not belong to the Church of Christ, as he was slain before Christ's death, before which time the gospel was not fully established. M.—*There hath not risen . . a greater*, &c. This comparison, by what we find, Luke vii. 28, is only betwixt John and the ancient prophets, to signify that John was greater than any of the prophets, at least by his office of being the immediate precursor of the Messias. The comparison cannot be extended to Christ himself, who was both God and man, nor to his blessed Virgin Mother; nor need we understand it of his apostles. Wi.

VER. 12. *Suffereth violence*, &c. It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations. Ch.—Certainly it is great violence for a man to look for a seat in heaven, and to obtain that by his virtue which was refused him by his nature. S. Jerom in S. Thos. Aquin.—*The kingdom of heaven*, &c. That is, the kingdom of heaven is to be obtained by mortification, penance, poverty, and those practices of austerity which John, both by word and example, pointed out. According to this interpretation, *the kingdom of heaven* means eternal life. Or the meaning may be, the kingdom of heaven is taken by the violent, because it is not now confined, as in the old law, to one people, but open to all, that whoever will may enter in and take possession of it. The kingdom of heaven, in this interpretation, is taken for the Church of Christ, for the gospel, and also for eternal life. M.

VER. 13. *All the prophets and the law prophesied until John:* as if he had said, all they who prophesied before, foretold the coming of the Messias; but now John points him out present with you, so that now all the types and figures of the ancient law will be fulfilled, and are at an end. Wi.

VER. 14. *He is Elias*, &c. Not in person, but in spirit. Luke i. 17. Ch.—John is here styled Elias, not in the same manner as those who taught the transmigration of souls; but the meaning is, that the precursor came in the spirit and virtue of Elias, and had the same fulness of the Holy Ghost. The Baptist is not undeservedly styled Elias, both for the austerity of his life, and for his sufferings. Elias upbraided Achab and Jezabel for their impieties, and was obliged to flee. John blamed the unlawful marriage of Herod and Herodias, and died for his virtue. S. Jerom, in S. Thos. Aquin.

like to children sitting in the market-place, who crying out to their companions,

17 Say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking; and they say: He hath a devil.

19 The son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then he began to upbraid the cities, wherein were done the most of his mighty works, because they had not done penance.

21 [a] Wo to thee, Corozain, wo to thee Bethsaida: for if in Tyre and Sidon the mighty works had been done that have been done in you, they would long ago have done penance in sack-cloth and ashes.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou, Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if the mighty works had been done in Sodom that have been done in thee, perhaps it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 At that time Jesus answered, and said: I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones.

26 Yea, Father; for so hath it seemed good in thy sight.

27 All things are delivered to me by my Father. [b] And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal *him.*

28 Come to me, all you that labour, and are burdened, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: [c] and you shall find rest to your souls.

30 [d] For my yoke is sweet and my burden light.

CHAP. XII.

Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.

AT [e] that time Jesus went through the cornfields on the sabbath-day: and his disciples being hungry, began to pluck the ears of corn, and to eat.

[a] Luke x. 13.—[b] John vi. 46. and vii. 28. viii. 19. and x. 15.

[c] Jer. vi. 16.—[d] John vi. 3.—[e] A. D. 31. Mark ii. 23. Luke vi. 1.

VER. 16. *Is like to children,* &c. This similitude signifies that there was nothing necessary for their salvation, which God had not abundantly provided for; but they had pertinaciously continued in their incredulity. To explain this, he uses a similitude taken from morose children, whom nothing can please; he appears to refer to some custom of that time with which we are little acquainted. M.

VER. 17. *We have piped.* Christ, says S. Jerom on this place, was represented by the children that piped, or played on pipes, and S. John by those that mourned; because Christ refused not upon occasions, to eat and converse with sinners. Wi.—Jesus shews the Jews by this simile, that he had endeavoured to induce them, by the common life he led, to an imitation of his virtues; and they had not complied with his desire.—*We have lamented.* This part is to be understood of S. John, who led a most austere life, and notwithstanding was despised by the Jews. S. Jerom, in S. Thos. Aquin.—Similar to this is the complaint of the Almighty, by the mouth of the prophet Isaias: *What is there that I should have done to my vineyard, and have not done?* Our Redeemer and the Baptist imitated skilful huntsmen, who made use of various and opposite stratagems, that if the nimble animal escape one, he may fall into another. As men are commonly more engaged by fasting and austerities, therefore did the Baptist practise them in the highest degree, that they thus might be prevailed upon to believe his words. Christ, condescending more to their weakness, did not embrace this rigid manner of life, though at the same time he sanctified and approved it by his fast of forty days, and extreme poverty, not having where to recline his head. It was better that our Saviour's doctrine should be approved of by one who practised austerity, than that he himself should fast and live rigidly. If the Jews admired fasting and penance, whose words should have led them to the Son of God? If fasting appeared sorrowful and forbidding, why did they not join themselves to Jesus, who came eating and drinking, and compassionating their infirmities? which way soever they chose they might have arrived at salvation? S. Chrys. hom. xxxviii.

VER. 18. *He hath a devil.* Those possessed by devils, were often accustomed to pass their time in the open air, to use unusual food, and sometimes to refrain a considerable time from meat and drink. M.

VER. 19. *Come eating and drinking.* Whereas John came living in the wilderness on locusts, wild honey, &c. Yet most part of the Jews neither regarded Christ nor S. John: nay the Pharisees here (v. 18) say of John, that he is possessed with a devil.—*Wisdom is justified by her children.* That is, by such as are truly wise; and the sense seems to be, that the divine wisdom and Providence hath been justified, i. e. approved, owned, and declared just and equitable by those that being truly wise, have made good use of the favours and graces offered them at this time of their redemption, when others have remained obstinate in their blindness, and refused to believe in Christ. Wi.—That is, the multitude of believers by their faith justify the providence and justice of God, against the calumnies of the wicked; for as these believed, what hindered others also from believing? where it appears that Divine Providence omitted nothing of those things, which were necessary to procure and promote the salvation of men. M.

VER. 21. *Wo to thee, Corozain,* &c. These four verses shew us how dangerous it is to resist the divine graces, and not to make good use of those favourable opportunities which the divine Providence hath placed us in, of working our salvation and of improving ourselves in virtue and sanctity. Wi.—*Sack-cloth and ashes,* &c. It was the custom for those who were in mourning, to be clothed with sack-cloth, and sit in ashes. M.

VER. 22. *More tolerable,* &c. For as the fault of him who never had the truth announced to him, was less than of him who rejected it when offered, so also his punishment would be less. M.

VER. 23. If we compare this with Luke x. 15, it will appear that Jesus Christ made twice this reproach to these two impenitent cities. V.

VER. 25. *Jesus answered,* &c. lit. *Jesus answering, said:* where we may take notice, that *answering,* in the style of the Scripture, is often put when it is no answer to any thing that was said before. Wi.—*Because thou hast hid,* &c. Jesus gives thanks to his heavenly Father, because he had revealed the secret of his coming to his disciples, who, according to the false opinion of men, are called children and fools, and had hid it from the Scribes and Pharisees, whom he in ridicule calls the wise and prudent. By this prayer, he also begs that his heavenly Father would complete what he had begun in his apostles. S. Jerom. —Christ does not rejoice that it was not revealed to the wise and prudent, but because it was revealed to his little ones. S. Thos. Aquin.

VER. 26. *Yea, Father,* &c. S. Chrysostom interprets this passage as if Christ would say, Go on, Father, as you have begun; or the sense may be, I give thee thanks, O Father, that it has pleased thee to act thus, that since the wise men of this world have rejected the gospel, thou hast deigned to manifest it to little ones. M.

VER. 28. *All you that,* &c. That is, you who are wearied with the heavy load of your sins, and the grievous yoke of the old law. M.

VER. 29. *Take up my yoke,* &c. Fear not the yoke of Christ, for it is a yoke of the greatest sweetness. Be not disheartened when he mentions a burden, because it is a burden exceeding light. If then our Saviour says, that the way of virtue is exceeding narrow, and replete with difficulties and dangers, we must call to mind that it is so to the slothful only. Perform therefore with alacrity what is required, and then will all things be easy; the burden will be light, and the yoke sweet. S. Chrysos. hom. xxxix.

VER. 30. *For my yoke is sweet,* &c. For though, in regard of our weak nature, it be a very heavy yoke, yet the grace of God renders it easy and light, because our Lord himself helps us to bear it, according to that of the prophet Osee, (C. xi, v. 4) *I will be unto them as he that takes the yoke from off their heads.* S. Bernard says, that our Saviour sweetens by the spiritual unction of his grace, all the crosses, penances, and mortifications of religious souls. S. Austin owns, that before he knew the power of grace, he could never comprehend what chastity was, nor believe that any one was able to practise it; but the grace of God renders all things easy. Rodriguez. On Mortification. C. xix.

* V. 3. Qui venturus es, ὁ ἐρχόμενος, qui venit, who cometh.

† V. 5. Pauperes Evangelizantur, πτωχοὶ εὐαγγελίζονται. In the prophet Isaias, εὐαγγελίζεσθαι πτωχοῖς ἐπέσταλκέ με.

CHAP. XII. VER. 1. *And his disciples being hungry.* How truly admirable is the conduct of the apostles, who would not depart from the company of Jesus, though pressed by the greatest hunger and fatigue, not even to take a little refreshment for the body. S. Chrys.—It is remarked by S. Jerom, that the Pharisees did not accuse the disciples of theft, but of a breach of the sabbath. S. Luke calls this sabbath, *Sabbatum secundo primum,* which is differently explained by interpreters. Ribeira, following S. Chrysostom and Theophilactus, thinks that every sabbath was so called, which followed immediately any feast. Maldonatus is of opinion that some particular sabbath is pointed out by this name, and conjectures that it was the sabbath of Pentecost, because it is the



Painted by Murillo. Engraved by Parker.

THE INFANT S^T JOHN.

And the Child grew, and was Strengthened in Spirit.
S^T LUKE, CH.I.P. I.^T VER 80

Edward Dunigan & Brother, New York.



2 And the Pharisees seeing them, said to him: Behold thy disciples do that which it is not lawful to do on the sabbath-days.

3 But he said to them: Have you not read [a] what David did when he was hungry, and they that were with him:

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, [b] but for the priests only?

5 Or have ye not read in the law, [c] how that on the sabbath-days the priests in the temple break the sabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you knew what this meaneth: [d] I will have mercy, and not sacrifice: you would never have condemned the innocent.

8 For the Son of man is Lord even of the sabbath.

9 And when he had departed from thence, he came into their synagogue.

10 [e] And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath-days? that they might accuse him.

11 But he said to them: [f] What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath-day, will he not take hold on it and lift it up?

12 How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days.

13 Then he saith to the man: Stretch forth thy hand. And he stretched it forth, and it was restored to health like the other.

14 And the Pharisees going out, made a consultation against him, how they might destroy him.

15 But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

16 And he charged them that they should not make him known.

17 That the word might be fulfilled which was spoken by Isaias, the prophet, saying:

18 [g] Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.

[a] 1 Kings xxi. 6.—[b] Lev. xxiv. 9.—[c] Num. xxviii. 9.—[d] 1 Kings xv. 22. Eccle. iv. 17. Osee vi. 6. Supra ix. 13.—[e] Mark iii. 1. Luke vi. 6.—[f] Deut. xxii. 4.—[g] Isai. xlii. 1.

second of the great feasts, viz. the Passover, Pentecost, Scenopegia, or of the Tabernacles.—In the Greek, *sabbath* is in the plural, and means the days of the sabbath or rest, which were a part of the feast. The three great feasts lasted a whole week each. They were all three called *πρῶτα*, i. e. great, solemn feasts. The first was that of the Passover, with the seven days of unleavened bread, called *πρωτόπρωτον*, the first-first sabbath by excellence: the second was the great feast of Pentecost, *δευτερόπρωτον*, the second-first sabbath, (which seems to have been the feast meant by the evangelist in this place, as at this season the corn was ripe in Palestine) and the third was the feast of tabernacles, *τριτόπρωτον*, the third-first great sabbath. Many, however, are of opinion, that by second-first sabbath is meant the octave day of the feast, which was ordered to be equally solemnized with the first day of the feast. Liv. xxiii. 36. 39. and Num. xxix. 35.

VER. 2. *That which is not lawful to do on the sabbath-days.* The Pharisees blame not the disciples for plucking the ears of corn, as they passed by, (this being allowed, Deut. xxiii. 25.) but for doing it on a sabbath-day, as if it had been a breach of the sabbath. Wi.—*Behold,* &c. The Pharisees here mildly rebuked our Lord; but afterwards, when he restored the withered hand, they rose up against him with such rage, that they formed upon the spot designs of killing him, as in v. 14. When there is nothing great or sublime, they are more quiet, but when with his word only he restores health to the infirm, like furious beasts, they grow enraged. S. Chrysos. hom. xl.

VER. 3. *What David,* &c.* Christ shews them that the law need not always be taken according to the bare letter.—*Into the house of God;* i. e. where the tabernacle was then kept: not into the temple, which at that time was not built. —*Eat the loaves,* &c. Christ speaks of those loaves which were ordered to be placed on a table within the tabernacle, and changed from time to time. This translation seems as literal as may be, and more intelligible than *loaves of proposition, or shew-bread.* Wi.—To refute this calumny of the Jewish rulers, Jesus reminds them of the conduct of David when pursued by Saul, who, reduced to the like extremity, eat of that bread which the priests alone were allowed to touch. Achimelec, the high priest, thinking it a more pleasing sacrifice to God to preserve the life of man, than to make an offering of bread. S. Jerom.—*And they that were with him.* In the place alluded to, (1 K. xxi.) it is said, *that he was alone.* It may be answered, that no one was with him when he received the loaves. M.

VER. 4. *How he entered,* &c. The house of God was then at Nobe. In S. Mark, the high priest is called Abiathar. See C. ii. 26. To this difficulty some answer, that the father and son bore these two names, Achimelec and Abiathar. This they attempt to prove from 2 K. viii. 19, and 1 Paral. xxiv. 3. Others say that Abiathar, son of Achimelec, was present, and sanctioned the action of his father, thus making it his own. Others again contend, that it ought to have been translated, *in the chapter called Abiathar,* instead of *under Abiathar:* for the Jews divided the Scripture into parts, and called them by the names of the most remarkable person or thing spoken of in them. Thus *Romans,* ii. 2. *In Elias,* means in the part called *Elias.*—*The loaves of proposition.* So were called the twelve loaves which were placed before the sanctuary, in the temple of God. Ch.—These were exposed every sabbath, on the golden table, before the Lord. V.

VER. 5. *Break the sabbath;* i. e. they do that, which if the divine worship did not require, would not be allowed on the sabbath, as the work they do, of its own nature, is servile.

VER. 6. *A greater than the temple:* so what can be done for the temple without a sin, may be done for him without a crime. V.

VER. 7. *Mercy, and not sacrifice.* Osee vi. 6. The meaning of this is, if you then approve of the mercy of the high priest, who refreshed the famished fugitive David, why do you condemn my disciples? S. Jerom.

VER. 8. *Lord . . of the sabbath.* He proves that he can dispense with the observation of the feast, because he is master of the feast. In S. Mark (ii. 27.) it is written, *the sabbath was made for man, and not man for the sabbath;* i. e. man's salvation is to be preferred to the observation of the sabbath. M.—In the concurrence of two incompatible precepts, we must give the preference to that which is the end and object of the other; thus we must prefer the preservation of life to the observance of the sabbath. A.—These loaves were twelve, corresponding to the twelve tribes of Israel. They were set six and six, one upon another, at each end of the table. Upon the uppermost loaf of each heap stood a vessel, smoking with the sweetest incense. These loaves at the week's end were, according to God's order, eaten by the priests only, when they were replaced by twelve fresh ones, made like them, with the finest flour, tempered with oil. This offering of the *shew-bread before the Lord,* was a continual sacrifice, as the holy Fathers observe, and a figure of a more excellent kind of shew-bread, viz. Jesus Christ himself in the holy eucharist. A.

VER. 9. *He came into the synagogue.* This happened some days later, but again on a sabbath. M.

VER. 10. *Is it lawful?* His enemies perceiving in what manner he excused his disciples, have recourse to a fresh stratagem. S. Jerom.—By this question they did not seek learning or improvement, but merely an occasion to ensnare Jesus Christ in his words. If he answered in the affirmative, they would accuse him of violating the repose of the sabbath, enjoined by the law of Moses; if in the negative, of cruelty and want of feeling, and would infallibly have objected his own practice against him, as he had before justified his disciples for plucking corn on the sabbath. Jesus seeing their malice, avoids their captious question by proposing one to them, as we read in S. Mark. *Is it* lawful to do good or ill on the sabbath? As if he had said, whether is it better to assist your neighbour on the sabbath, or to abandon him in his distress, when you are able to afford him relief? Unable to give an answer, that would not be a justification of his actions, they remain silent; but he still presses the subject, by retorting their own actions upon themselves. They afforded relief to brute animals that stood in need of it on the sabbath. It was therefore cruelty, or mere malice, to cavil at his relieving the sick man on the sabbath. Jans.

VER. 13. *Stretch forth.* Our Saviour places the man that had the withered hand in the midst of the Jews, and looking round upon the multitude, (according to S. Mark) he ordered him to stretch out his hand, that by these several ways, he might excite the pity of the stiff-necked people; but no sooner had he performed this act of charity, than they, swelling with anger, went out, meditating destruction. So ruinous and pestiferous is the vice of envy! S. Chry. hom. xli.—S. Matthew having mentioned this miracle, takes occasion to narrate others which Christ performed on his second return from Judea. We have frequently to mention that the particle *tunc, then,* and such like, do not always relate to what immediately goes before. A soul in sin may be said to resemble the withered hand, but obedience with faith to God's commands can and will restore it to its pristine state. Jesus bids him stretch out his hand, and power accompanies the command; he stretches it forth, and it is made whole like the other. A.

VER. 18. *Behold my servant,* &c. The words are out of the prophet Isaias, C. xli. 1. And it is observed that the Jews, before the coming of Jesus, used to expound them of their Messias. Wi.—Our Lord Jesus Christ may be called the Servant of the Almighty, because, as himself assures us, he came down not to be served, but to serve; or, as S. Remigius says, not on account of his divinity, but on account of his humanity, which he received from the pure flesh and blood of the immaculate Virgin. Ex D. Thoma. There is some difference in the text of Isaias, whence this is taken. The apostles and evangelists did not confine themselves to cite the very words of the text, but only the sense. V.

VER. 19. *He shall not contend.* These words do not occur in the prophet, but

19 He shall not contend, nor cry out, neither shall any man hear his voice in the streets.

20 The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory.

21 And in his name the Gentiles shall hope.

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, so that he both spoke and saw.

23 And all the multitude were amazed, and said: Is not this the son of David?

24 [a]But the Pharisees hearing it, said: This man casteth not out devils, but by Beelzebub, the prince of the devils.

25 And Jesus knowing their thoughts, said to them: [b]Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

[a] Supra ix. 34. Mark iii. 22. Luke xi. 15.—[b] Luke xi. 17.

26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I by the spirit of God cast out devils, then is the kingdom of God come unto you.

29 Or how can any one enter into the house of the strong man, and rifle his goods, unless he first bind the strong man? and then he will rifle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 [c]Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be for-

[c] Mark iii. 28. and 29. Luke xii. 10.

are added by S. Matthew to express more fully the sense, because he offered himself up to the will of his heavenly Father, and delivered himself into the hands of those who persecuted him. Aquin. *Nor cry out;* because, like a lamb, in the hands of the shearer, he opened not his mouth.

VER. 20. *The bruised reed.* The prophet here shews the mildness of our Saviour, who, though he could have broken them like a reed, and as a bruised reed, yet would not do it; and though he could have easily extinguished their rage and anger, yet he bore with it for a while, with singular clemency, till he should send forth *judgment unto victory*, i. e. till justice shall have appeared triumphant, till Christ shall have fulfilled all things, and raised his most illustrious trophy: till the Gentiles shall have placed their confidence in his most adorable name, and the Jews have no plea, notwithstanding their unparalleled obduracy, to make in reply. S. Chrys. hom. xli.—*Judgment unto victory.* S. Jerom and S. Hilary expound these words in conformity with their interpretation of the two foregoing verses, as follows: "The Lord will cherish and support the infirm and weak in this time of penance and probation, inviting them to greater strength, and light, and perfect charity, till the power of death be taken away, till he return to judge the world, when his judgment shall be victorious; though, in the mean while, it often may appear suppressed, and even subdued by the obstinate will of man." But the exposition, most conformable to the literal sense of the prophet, is: he will support the weak by his mildness, until it come to ass that his judgment, which he came to announce to the Gentiles, be led to victory, by his truth becoming universally triumphant over the world, and in his name all nations shall hope. *Jansenius.*—Thus will he bear with the little light and virtue of his enemies, till the bright light of his faith, and the warmth and strength of his grace, obtain in their hearts, and triumph over every opposition. A.

VER. 21. *In his name the Gentiles.* Here are two words differing from those used by the prophet: in the Hebrew text we have, in his *law* the *islands* shall hope: probably the oversight of the amanuensis substituting ὄνομα for νόμῳ; the latter variation is of still less moment, as the prophets understand by islands, countries far removed; as also the poet,

Et penitus toto divisos orbe Britannos.

And, *Mittam ad insulas longe ad eos, qui non audierunt de me.*

Isaias, lx. 9, and lxvi. 19.

VER. 25. *Every kingdom.* Strong as a kingdom may appear, it is easily overturned by divisions; and lest it should be objected, that ruin was brought upon it by a multiplicity of clashing affairs, it is added that cities and families share the same fate, if subject to similar divisions. S. Chrys. hom. xlii.—The Pharisees, on a former occasion, had laid a similar accusation against him. Then indeed he did not correct them, wishing them to discover his virtue from the miracles he performed, and the dignity of his character from the doctrines he delivered; but as they still continue the old accusation, he now wishes to convince them of their error. Envy does not so much seek *how* to speak, as *what* to speak. Yet Christ does not despise them, but answers them in the most meek and humble manner, teaching us to be charitable to our enemies, though they behave to us in the most inimical manner. By this also, our divine Saviour evidently demonstrates the falsity of the accusation; for it is never in the power of a possessed person to know another's thoughts, nor give so mild an answer. And as his enemies did not dare, from fear of the people, openly to broach this base calumny, seeing their thoughts, he answered them; still he does not expose to public infamy the malice of their hearts, but gives them a private solution of their difficulty. S. Chrys. ex D. Thom.

VER. 27. *Your children,* &c. Some by their children understand, *exorcists*, that were among the Jews, that sometimes cast out devils; but it is more commonly taken for Christ's disciples and apostles, who were of the Jewish nation, to whom he had given power to cast out devils: as if he had said, If you allow them to cast out devils by divine power, why do not you also believe this of me, their master? Wi.—S. Chrysostom says the apostles and disciples of Christ are here meant, for they had already cast out devils in virtue of the power conferred upon them by their divine Master, without ever having it said of them, that in the prince of devils they cast out devils. Thus he shews that envy was the origin and cause of their persecuting spirit, and that not his actions but his person gave them such great umbrage. hom. xlii.—If Christ alludes here to their own exorcists, who drove out devils by the invocation of the adorable name of God, he confounds the unjust malice and prevention of the Pharisees; if to the apostles, he constitutes them his umpires. S. Thos. Aquin.

VER. 28. *Kingdom of God.* Christ either calls himself and his coming the kingdom of God, because it was the beginning of the kingdom of God, and laid open the way to us: or the sense may be, If I, as proved in an argument above, cast out devils by the spirit of God, therefore what I, my apostles, and John preach, is true, viz. that the kingdom of God is at hand; because the Holy Ghost, who worketh miracles by us, proveth that our preaching is true. Mald.

VER. 29. *How can any one enter;* how can I drive Satan from his possession? i. e. cast him out from the bodies of men, unless I am stronger than he, and first unarm him. Maldon.

VER. 30. *He that is not with me.* This sentence is not to be understood as directly spoken of heretics and schismatics, although at first sight it may appear so, but of the devil, who wishes to lead the souls of men captive, whilst Christ wishes to free them. He entices men to wickedness, Jesus Christ draws them to virtue: how therefore can the works of Christ be compared with those of Satan! S. Jer.—There is no medium. We must either be with Christ, or against Christ: if we are not of Christ, whose then must we be, when nothing but sin can separate us from Christ and God? Oh, where will the generality of Christians, who shew themselves so indifferent with regard to salvation, find themselves at the last day? Can they say they are with Christ?

VER. 31. *The blasphemy † against the Spirit,* or against the Spirit and the Holy Ghost. S. Augustine takes notice, that this is one of the most difficult places in the Scriptures. According to the common exposition, here is not meant a sin committed by speaking directly against the third person of the blessed Trinity, the Holy Ghost, but that sin by which the obstinate Jews wil fully opposed Christ, and attributed those miracles to Beelzebub, which he performed by the Spirit of God, of which they could not be ignorant, but by a wilful blindness. Wi.—The sin here spoken of is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to *Beelzebub*, the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the Spirit of God, and the known truth, that men who are guilty of it are seldom or ever converted; and therefore are never forgiven, because they will not repent. Otherwise there is no sin which God cannot, or will not forgive to such as sincerely repent, and have recourse to the keys of the Church. Ch.—*Therefore* I say: this *therefore* is not referred to what immediately precedes, but to what is said in verse 24. Maldon.—Whosoever he be, says S. Augustine, that believeth not man's sins to be remitted in the Church of God, and therefore despiseth the bounteous mercies of God, in so mighty a work, if he continue in his obstinate mind till death, he is guilty of sin against the Holy Ghost. Enchir. lxxxiii. ep. 50. in fine.

VER. 32. *Whosoever,* &c. It was their duty to have a knowledge of the Holy Ghost, and they obstinately refused to admit what was clear and manifest. Though they were ignorant of the divinity of Jesus Christ, and might take him to be merely the son of a poor artizan, they could not be ignorant that the expelling of demons, and miraculous healing of all diseases, were the works of the Holy Ghost. If, therefore, they refused to do penance for the insult offered to the Spirit of God, in the person of Christ, they could not hope to escape condign punishment. Chrys. hom. xlii.—*Against the Son of man, it shall be forgiven him;* i. e. they who for want of sufficient instruction, were invincibly ignorant that Christ was God, might more easily be brought to the true knowledge and faith of Christ, and so receive forgiveness of their sins: but if *he shall speak against the Holy Ghost*, i. e. against the Spirit of God in Christ, and shall oppose the known truth, by attributing to the devil that doctrine, and those miracles, which evidently were from the Spirit and the hand of God, that sin shall never be forgiven him. But how is this consistent with the Catholic doctrine and belief, that there is no sin any man commits of which he may not obtain pardon in this life? To this I answer, that in what manner soever we expound this place, it is an undoubted point of Christian faith, that there is no sin which our merciful God is not ready to pardon; no sin, for the remission of which, God hath not left a power in his Church, as it is clearly proved by those words,

given him neither in this world, nor in the world to come.

33 Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil: for by the fruit the tree is known.

34 O generation of vipers, how can you speak good things, whereas you are evil? [a] for out of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

39 But he answering, said to them: [b] An evil and adulterous generation seeketh for a sign: and a sign shall not be given it, [c] but the sign of Jonas, the prophet.

40 For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.

41 [d] The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas is here.

42 The queen of the south shall rise in judgment with this generation, and shall condemn it: [e] because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

43 [f] And when an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: [g] and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

46 [h] As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

47 And one said to him: Behold thy mother and thy brethren stand without, seeking thee.

48 But he, answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

50 For whosoever shall do the will of my Father, who is in heaven, he is my brother, and sister, and mother.

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[a] Luke vi. 45.—[b] Infra xvi. 4. Luke xi. 29. 1 Cor. i. 22.—[c] Jonas iv. 1.—[d] Jonas iii. 5.

[e] 3 Kings x. 1. 2 Par. ix. 1.—[f] Luke xi. 24.—[g] 2 Pet. ii. 20.—[h] Mark iii. 31. Luke viii. 19.

Whose sins you shall forgive, they are forgiven them, &c. S. Chrys. therefore expounds these words, *shall not be forgiven them*, to imply no more, than shall scarcely, or seldom be forgiven; that is, it is very hard for such sinners to return to God, by a true and sincere repentance and conversion; so that this sentence is like to that (Mat. xix. 26.) where Christ seems to call it an impossible thing for a rich man to be saved. In the same place S. Chrys. tells us, that some of those who had blasphemed against the Holy Ghost, repented, and had their sins forgiven them. S. Augustine, by this blasphemy against the Spirit, understands the sin of *final impenitence*, by which an obstinate sinner refuseth to be converted, and therefore lives and dies hardened in his sins. Wi.—*Nor in the world to come.* From these words S. Augustine (De Civ. l. xxi. c. 13.) and S. Gregory (Dial. iv, c. 39.) gather, that some sins may be remitted in the world to come; and consequently that there is a purgatory, or a middle place. Ch.—S. Aug. says these words would not be true, if some sins were not forgiven in the world to come; and S. Gregory says, we are to believe from these words in the existence of the fire of purgatory, to expiate our smaller offences, before the day of judgment. S. Isidore and Ven. Bede say the same. S. Bernard, speaking of heretics, says, they do not believe in purgatory: let them then inquire of our Saviour, what he meant by these words.—It is well known that Ven. Bede, on his death-bed, bestowed several small tokens to the monks who were present, that they might remember to pray for his soul in the holy sacrifice of the mass. A.

VER. 33. *Either make the tree good*, &c. This is connected with what had been said of their attributing his works to Beelzebub. He condemns them for blaspheming him on all occasions, when at the same time they were not able to find fault with his life and doctrine. Christ therefore tells them, that the tree is known by its fruit; and that if they cannot blame his actions, and his doctrine, they ought to allow him to be good, to be like the good tree; and that if they continue to blame him, they ought consequently to condemn his doctrine, yet this they were not able to do. Wi.

VER. 34. As the Pharisees were ever boasting of, and glorying in their ancestry, Christ here shews, that they have not much reason to boast, since their ancestors were but vipers. S. Chrys.

VER. 36. *That every idle word.*‡ By *idle words*, S. Jerom, &c. expound words that are neither profitable to the speaker nor the hearer: but S. Chrys. says, false and abusive language. Wi.—If, of every idle word, how much more of blasphemy, as when you say in Beelzebub I cast out devils. M.—This shews there must be a place of temporal punishment hereafter, where these slighter faults shall be punished. Ch.—If of every idle word we must make account before God in judgment, and yet shall not for every such idle word be damned eternally, there must necessarily be some temporal punishment in the next life. B.

VER. 38. *We would see a sign.* They wanted to see some new and unusual miracles. They wished, says S. Jerom, either that he would call down fire from heaven, like Elias; or, like Samuel, cause it to rain, to thunder and lighten in summer, contrary to the nature of the country. M.—That they might be assured he was sent by God, and acted by his Spirit.

VER. 39. *Sign of Jonas.* I will give no other sign than my death and resurrection, as then, though unwillingly, they will acknowledge me, and people will believe and be converted: so in John (C. viii.) it is said, When you shall have exalted the Son of man, then you shall know that I am he. M.

VER. 40. *In the whale's belly.*‖ The word signifies a great fish, and was not perhaps that which we commonly call a whale. In the prophet Jonas, it is called, *a great fish.—Three days and three nights;* not three whole days and three nights, but part of three natural days, from which, in common computation, the nights used not to be separated. We have an instance of this, Esther iv. 16, where the Jews were ordered to fast with her *three days, and three nights:* and yet (C. v, v. 1) Esther, after part of three days, went to the king.—*In the heart of the earth:* by which is signified, Christ's descent into hell; as S. Paul says (Ephes. iv. 9.) that he descended into the *inferior parts of the earth*, and this cannot be understood of the grave only. Wi.—Jesus Christ expired on the cross about the ninth hour, or 3 p. m. when the general and supernatural darkness that covered the earth, may be counted for the first night, and the light which again appeared, for the term of the first day. V.—As Jonas was a sign to the Ninivites, so is Christ to the Jews; for as he by the prodigy of remaining so long in the fish's belly, and afterwards coming forth alive, gave such authority to his preaching, that the Ninivites were converted; so Christ, by his death and resurrection on the third day, shall shew that he is the true Christ, and this generation shall acknowledge him for the Messias. M.

VER. 42. *Queen* of Saba, a province of Arabia, situate to the south of Judea. 3 K. x. 1. and seq.

VER. 45. *Seven* is taken frequently, in Scripture, for an indefinite number; for several. V.

VER. 46. *His mother and his brethren;* i. e. his mother and relations. Wi.—See verse 55 of the next chapter.—Ch.

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* V. 3. Panes Propositionis. *τοὺς ἄρτους τῆς προθέσεως.* They are also elsewhere called, panes faciales, *ἄρτους ἐνωπίους*, (Deut. xxv. 30.) and faciei, *τοῦ προσώπου.* 2 Esdr. x. 33.

† V. 31. Spiritus blasphemia, *ἡ δὲ τοῦ πνεύματος βλασφημία.* S. Aug. (Serm. lxxi. de verbis Evang. Matt. c. v. p. 388. tom. v.) says of this place: Forte in omnibus Scripturis Sanctis, nulla major quæstio, nulla difficilior. And again, (c. xii. pag. 394) he give this interpretation: ipsa ergo impœnitentia, est Spiritus blasphemia. See also S. Jerom on this place. S. Chrysostom's exposition is more easy, when he thinks the sense is, that such a sin shall *scarcely be forgiven. ὑπὲρ πάρτα αὐτὴ ἡ ἁμαρτία ἀσυγγνωστος ὁμ. μα.* p. 274.

‡ V. 36. De omni verbo otioso, *πᾶν ῥῆμα ἀργὸν.* Some MSS. have, *πονηρόν.* S. Jerom says, Otiosum verbum est, quod sine utilitate et loquentis dicitur, et audientis. In like manner, S. Greg. hom. vi. in Evang. S. Bern. &c. But S. Chrys. adds, *τὸ ψευδὲς, τὸ συκοφαντίαν ἔχον.*

‖ V. 40. In ventre Ceti, *τοῦ κήτους.* By *Cete*, is signified, any very great fish, and so it is said in the prophet Jonas to have been, piscem grandem.

CHAP. XIII. VER. 1. On the same day Jesus left the house, in which he had performed the miracle, and delivered the preceding discourse, and sat himself down on the shore of the sea of Galilee, where multitudes crowded unto him.

CHAP. XIII.

The parables of the sower of the cockle: of the mustard seed, &c.

THE same day Jesus going out of the house, sat by the sea-side.

2 [a]And great multitudes were gathered together unto him, so that he went into a boat and sat: and all the multitudes stood on the shore.

3 And he spoke to them many things in parables, saying: Behold the sower went forth to sow;

4 And whilst he soweth, some fell by the way side, and the birds of the air came and ate them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6 And when the sun was up, they were scorched and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choaked them.

8 And others fell upon good ground: and they brought forth fruit, some a hundred-fold, some sixty-fold, and some thirty-fold.

9 He that hath ears to hear, let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 He answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 [b]For he that hath, to him shall be given, and he

[a] A. D. 31. Mark iv. 1. Luke viii. 4.

[b] Infra xxv. 29.

VER. 3. To them he spoke many things, from a ship, in parables; probably many more than are here recorded. By familiar and well-known objects, Jesus Christ would thus convey more pleasingly his divine instructions, and teach them to spiritualize their daily labours, and by natural things, which meet the senses, lead them to the knowledge of things divine, which we cannot naturally comprehend. A.—Several reasons may be assigned why our Lord made use of parables: 1st. The lively imagination of the Orientals made them relish these figurative expressions, which awaken the attention, and exercise the understanding. 2d. The indisposition of his hearers made him frequently veil his instructions under similitudes or parables; but in private, he expounded the meaning to his disciples, who were better disposed, and was ever ready to give every necessary and satisfactory explanation to as many as sincerely wished for it.—A third motive, given by S. Matthew, was the accomplishment of the prophecies; for one of the characteristics of the Messias was, that he would express himself in this parabolical manner; and Jesus Christ was pleased that the most minute circumstance should be fulfilled in his person, in order that the resemblance between him and the ancient prophets, in the mode of instructing, might induce the Jews to consider him as the great prophet, foretold by Moses. There are few Christians that do not dwell with delight and improvement on our Lord's parables. Their imagination, warmed with the singular beauty of the imagery, more easily retains them; and the greatest geniuses have ever esteemed them as very superior and striking lessons of *morality* and *religion*.—In his sermon on the mount, Jesus Christ does not make use of parables to convey his instructions to the Jews, for then his auditors were composed of a mixed multitude, and the major part of them illiterate people; but here, on the contrary, they are the Scribes and Pharisees, the doctors of the law. Chrys.—Jesus Christ speaks sometimes in plain, and sometimes in obscure terms, that, by what they understand, they may be led to the search of what they do not understand. S. Jerom.

VER. 4. *And whilst he soweth.* S. Matthew and S. Mark subjoin the following parables to what goes before, but S. Luke places the parable of the *sower* immediately after the second journey through Galilee, which he anticipates. Jesus Christ successively proposed four parables to the people, and then dismissed them; and being now retired with his disciples, he unfolded to them the meaning of the parables when in the house. v. 36. S. Matthew, however, interrupts the course of the parables, and after the first, anticipates the request of the disciples to have it explained; but from S. Mark, we learn that this did not take place till Christ was alone in the house. Of the eight parables, all spoken by Jesus on the same day, the first five were addressed to the people assembled on the sea-shore, the other three were added by him when alone with the apostles in the house, and are in some measure explanations of the former. In the first, we see the different success of the word of God from the different dispositions of the hearers. And as we find that only one-fourth part of the seed produced fruit, we may thence infer how many and great are the obstacles in the way of salvation, and how few will be the number of the elect. A.

VER. 5. *Had no deepness of earth;* and therefore the seed, not able to shoot downwards, shot upwards, and for want of necessary moisture and nutriment, was burned by the scorching heat of the sun.

VER. 8. *Some a hundred-fold.* This difference of fruits is the difference of merits *here*, and of rewards *hereafter*, according to the diversity of states, &c. S. Augustine, in his work, (*de Virginitate, c.* xliv, *and seq.*) saith, that the hundred-fold agreeth with professed virgins; the sixty-fold with religious widows; the thirty-fold with married persons. This the old heretic, Jovinian, and many of modern date, deny, affirming that there is no difference of *merits* or *rewards*. S. Jer. l. ii. adv. Jovin. Amb. ep. lxxxii. Augustinus ep. lxxxii. B.

VER. 9. *He that hath ears to hear.* By these words, we are exhorted to examine the meaning of the parables. S. Jer. See C. xi. 15.—We are also taught that not all, but only such as have had the sense of the Scriptures opened to their understanding from above, can properly understand them. The apostles themselves were in ignorance till Jesus Christ gave them the true meaning: aperuit illis sensum, ut intelligerent Scripturas: "he opened their understanding, that they might understand the Scriptures." S. Luke xxiv. 45. It is God who speaketh in the Scripture, and it is God who giveth us to understand what is therein delivered. His truths he conceals from the proud, while he reveals them to the little and humble. How can any persons pretend that the most mysterious, as well as the most sacred book in the world, is open to every understanding? S. Paul (*Acts* xiii. 26.) tells the Jews, that although the Scriptures were read to them every sabbath-day, their very rulers did not understand them; and S. Peter, in his 2d Ep. (iii. 17.) assures us, that there are many passage hard to be understood.—All comes from God. It is He who openeth our ears to hear, our heart to believe, and our mind to understand. Agar was near a well, and yet she wept, because she had no water to give her son to drink. God opened her eyes, and she saw the well that was close to her. Thus, says Origen, we may read the Scripture, and find no nourishment for the soul, unless God opens our mind, to see therein on what we are to nourish it. It contains salutary waters, but only those can be benefited by them, who see how to drink of the heavenly source. It is the Holy Ghost alone who can effectually open our eyes, to see these waters that spring up to life eternal; and this special grace we are to obtain by humble and fervent prayer. *Knock, and it shall be opened to you.*

VER. 10. *And his disciples came.* How great was the concern of the apostles for the welfare of their countrymen. They did not say to Jesus, Why speakest thou thus to us; but, why speakest thou to them in parables? S. Thos. Aquin.

VER. 11. *To you it is given.* The mysteries of the kingdom of God are not disclosed to the Scribes and Pharisees, who were unwilling to believe in him, (though it was the duty and occupation of the Scribes to expound the sacred oracles to others) but to those who adhered closely to Christ, and believed in him: let us therefore run in company with the apostles to Jesus Christ, that he may disclose to us the mysteries of his gospel. S. Thos. Aquin.—Can we then suppose, for a single moment, that the mere putting of a Bible into every man's hand, will convert the world. The command given to the apostles and their successors in the ministry is, *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, &c. teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the end of the world.* S. Mat. xxviii. 20. There is not a single word to them about *writing*. During 2,500 years, from Adam to Moses, were the patriarchal families and other servants of God in a state of ignorance, concerning either the positive instructions of the Almighty respecting the sabbath-day, the rites of sacrifice, or their moral duties? Yet there was no Scripture during all that period. For more than 400 years after Jesus Christ, the canon of Scripture, as now generally received by Protestants, remained unsettled. Had the apostles and evangelists done nothing more than publish their writings, and disseminate them to every pagan country, not a single nation, not a single pagan, would have abandoned their gods to believe in a crucified Jesus.—*To them it is not given;* i. e. to such as are unworthy, and by hardening their hearts, have made themselves unworthy. Wi.

VER. 12. *But he that hath not, from him shall be taken away even that which he hath.* We read again, (Matt. xxv. 29.) *That also which he seemeth to have, shall be taken away;* and in S. Luke, (C. viii. 18.) *That also which he thinketh he hath.* One passage helps to expound another: so that each of these texts, with a little reflection, will be found true; and such a truth, as ought to be a subject of fear and apprehension to all that are negligent and indolent in the service of God. For, as S. Augustine observes, they who have received graces and favours from God, and have not made good use and profited by them, they may be said *not to have them*, although they are not yet taken from them. And why? but because they make no more use of them, than if they had them not. See the parables of the talents, Matt. xxv, and Luke xix. Wi.—He that hath, to him shall be given the knowledge of the mysteries of the kingdom of God. But such as are incredulous, and resist my words, like the Pharisees and other Jews, so far from being enriched with my spiritual gifts in my kingdom, shall even be deprived of the benefits they now possess. Thus the Jews were deprived of their temple, priesthood, kingdom, and even the true worship of God. S. Jer.—They rejected Jesus Christ, the foundation and corner-stone of virtue; all therefore they had acquired, or possessed, shall be taken from them, and given to the apostles. Idem.—Whoever has a desire of complying with the divine precepts, that desire shall not only be increased, but all other virtues shall be added unto him; but if he be devoid of this desire, the virtues he already possesses, or seems to possess, shall be taken from him, not that God will deprive him of these without cause, but he will render himself unworthy of them. S. Chrys.

VER. 13. *Because seeing they see not,* &c. i. e. they see not as they might, and ought to do, by shutting their eyes against the lights given them.—*Therefore do I speak to them in parables: because seeing they see not,* &c. This passage, by which the prophet Isaias (vi. 9.) was ordered to foretell the obstinate blindness of the Jews, in refusing to receive and believe in their Messias, is cited six times in the New Testament; to wit, here in S. Matthew, also Mark iv. 14, Luke viii. 10, Jo. xii. 40, Acts xxviii. 26, and Rom. xi. 8. In all these places we must detest the false interpretation of those who, not without heresy and blasphemy, would have God to be the author and cause of sin. When it is said, (Isai. vi. 9.) *blind the heart of this people,* &c. the prophet is only commanded to foretell their blind-

shall abound, but he that hath not, from him shall be taken away even that which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Isaias is fulfilled in them, who saith: [a] By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.

15 For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 [b] For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

18 Hear you therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20 And he who received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and when there arise tribulation and persecution because of the word, he is presently scandalized.

22 And he who received the seed among the thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choak up the word, and he becometh fruitless.

23 But he who received the seed into good ground, is he that heareth the word, and understandeth and beareth fruit, and yieldeth one a hundred-fold, and another sixty, and another thirty.

24 [c] Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.

25 But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared also the cockle.

27 Then the servants of the master of the house came and said to him: Master, didst thou not sow good seed in thy field? from whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest perhaps while ye gather up the cockle, you root up the wheat also together with it.

30 Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but gather the wheat into my barn.

[a] Isai. vi. 9. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.—[b] Luke x. 24.—[c] Mark iv. 26.

ness, of which, by their wilful obstinacy, they were the true cause. And when we read in S. Mark, that *to those that are without, all things are done in parables, that seeing they may see, and not see*, &c. the word *that* does not signify the *cause*, nor the *end*, but only the *event*, and the *consequence* of what would happen by the wilful blindness of the Jews, and by the just *permission* of God. S. Matthew here expounds to us the words of the prophet, by which it clearly appears that they were the cause of their own blindness; and that, by their obstinacy, they had made themselves unworthy of particular lights from God. *For the heart of this people* (v. 18.) *is grown gross . . . . and their eyes they have shut*, &c. The Jews therefore shut their own eyes, hardened their own hearts, which God only permitted. See Rom. ix. 18. &c. Wi.—If this blindness were natural, then indeed I would have opened their eyes to see and understand, but since this blindness is voluntary, he says, *that seeing they see not, and hearing, they hear not;* i. e. they have seen me cast out devils, and they said, *in Beelzebub he casteth out devils;* they heard I drew all to God, and they say, *this man cometh not from God.* Since, therefore, they assert the very contrary to what they both see and hear, the gift of seeing and hearing me shall be taken away from them.

VER. 15. *And should be converted.* In this the prophet shews the atrocity of the Jewish wickedness, and the malice of their hearts, but that he may attach them to God, their Father, he immediately subjoins, *lest being converted, I should heal them;* and this he says, in order to manifest to them the goodness of God, if they would repent. S. Chrys. ex. D. Tho.—There is some difference between the text of Isaias, given by S. Matthew, and the original. But we have elsewhere observed, that the evangelists attend more to the *sense* than the *words*. The Septuagint have translated this text in the same manner. The prophecy here mentioned regarded the Jews in the time of Isaias, according to the strict letter, but still more particularly the Jews in the time of Christ. V.—They were authors of their own blindness, sin, damnation, and not Jesus Christ, as Calvin teaches. See also *Acts of the Apostles*, xxviii. and *Rom.* i. and ix. 18. &c. God is not the author of evil. B.

VER. 16. *But blessed are your eyes.* As the eyes of such as see and will not believe are miserable, so, he says, blessed are your eyes; you see my miracles, you hear my heavenly doctrines, &c. Aquin.—Had we not read in a preceding part, that Christ exhorted his auditors to search after the knowledge of his words, we might perhaps have thought that Jesus here spoke of corporal eyes and ears; but the eyes here mentioned, seem to me to be those which can discern the mysteries of Christ. S. Jer. ex D. Thom. Aquin.

VER. 17. *Amen, I say to you.* S. Jerom remarks, that these words of our Saviour seem to contradict another part of Scripture, where it is said, *Abraham desired to see my days; he saw them, and rejoiced.* But S. Jerom answers his own objection thus: Abraham indeed saw my days, but only in a dark manner, in enigma, but not in reality, whilst you have your Lord with you; you speak to him, and interrogate him at pleasure. Aquin.—Christ declares his disciples more blessed than the ancient patriarchs and prophets. . . . They saw him only by faith, but the disciples with their corporal eyes. S. Chrys.

VER. 19. *When any one heareth.* This seed falleth upon four different kinds of soil, which represent four different sorts of persons. The 1st, such as continue obdurate in vice; the 2d, such as are unsteady and inconstant in their good resolutions; the 3d, such as are absorbed in the cares and pleasures of life; the 4th, such as have every proper disposition for receiving the word of God with fruit.—*There cometh the wicked one,* ὁ πονηρὸς, the devil, and taketh away the word that was sown in their hearts, lest believing they should be saved. A.

VER. 21. And suffers shipwreck in his faith. Maldon.

VER. 24. *Another parable he proposed.* As in the preceding parable our Lord spoke of those who did not receive the word, so in this he speaks of those who receive the corrupted word; for it is a diabolical machination to confound error with truth. S. Chrys. ex D. Tho.—There are three things worthy of observation in this parable. 1st. That the Church of God on earth consists of both good and bad; the 2d. that God is not the author of evil; the 3d. that God does not always punish the wicked on the spot, but patiently bears with them. M.

VER. 25. *Were asleep.* When the superiors or pastors of the Church were lulled asleep or negligent, or, when the apostles were dead, as S. Augustine expounds it, the devil spread the tares of error and sin amongst a great number of Christians. These falling from the state of grace, or becoming heretics, are yet mingled with the rest of the faithful in the same outward profession of Christianity, not unlike the good corn and cockle in the same field.

VER. 27. *Then the servants.* S. Chrysostom observes, there are many circumstances in the parables that have no connexion with the instruction designed to be conveyed in the parables, and which are merely added to connect the different parts together.

VER. 29. *No, lest,* &c. The prayers of repenting sinners are never despised. We are taught also by this example not to cut off too hastily a fallen brother; for, whatever he may be to-day, to-morrow perhaps he may see his error and embrace the truth. S. Jerom.—Jesus Christ exhorts us to bear with infidels and heretics, not on our own account only, as wicked men are frequently of use to the virtuous, but also on their account; for sometimes the persons who have been corrupted and perverted, will return to the paths of virtue and truth. Let, therefore, both grow until the harvest, i. e. to the day of judgment, when the power of rectifying another's error shall be no more. S. Aug. ex D. Tho.—When many are implicated in one misfortune, what remains but to bewail their condition. Let us then be willing to correct our brethren to the utmost of our power, but let it be always with mercy, charity and compassion; what we cannot correct, let us bear with patience, permitting what God permits, and interceding with him to move and convert their hearts. But when an opportunity offers, let us publicly advocate the truth, and condemn error. S. Jer.—S. Augustine affirms, that no one should be compelled by force to an unity of religious tenets: such as

31 [a] Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32 Which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them: [b] The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

35 That the word might be fulfilled which was spoken by the prophet, saying: [c] I will open my mouth in parables, I will utter things hidden from the foundation of the world.

36 [d] Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Explain to us the parable of the cockle in the field.

37 He made answer, and said to them: He that soweth the good seed, is the Son of man.

38 And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one.

39 And the enemy that sowed them, is the devil. [e] But the harvest is the end of the world. And the reapers are the angels.

40 Even as cockle therefore is gathered up, and burnt with fire, so shall it be at the end of the world.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.

42 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43 [f] Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in a field: which, when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like to a merchant seeking good pearls.

46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth.

49 So shall it be at the end of the world, the angels shall go out, and shall separate the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Have ye understood all these things? They say to him: Yea.

52 He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a master of a house, who bringeth forth out of his treasure new things and old.

53 And it came to pass, when Jesus had finished these parables, he departed from thence.

54 [g] And coming into his own country he taught them in their synagogues, so that they wondered, and said: How came this man by this wisdom, and miracles?

55 [h] Is not this the carpenter's son? Is not his mother called Mary; and his brethren James, and Joseph, and Simon, and Jude?

56 And his sisters, are they not all with us? Whence then hath he all these things?

57 And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.

58 And he wrought not many miracles there, because of their unbelief.

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[a] Mark iv. 31. Luke xiii. 19.—[b] Luke xiii. 21.—[c] Ps. lxxvii. 2.—[d] Mark iv. 34.

[e] Apoc. xiv. 15.—[f] Wisd. iii. 7. Dan. xii. 3.—[g] Mark vi. 1. Luke iv. 16.—[h] John vi. 42.

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dissent from us must be persuaded by words, overcome by argumentation, and convinced by reason. S. Thos. Aquin.

VER. 32. *The least of all seeds.* That is, it is one of the least seeds; but in hot countries it is observed to grow to a considerable height, and to become a bush or a little tree. Wi.—The gospel of Christ, compared in this verse to the grain of mustard seed, has indeed little show of grandeur and human greatness. S. Paul calls it a scandal to the Jew, and a stumbling block to the Gentile. But Jesus Christ here assures us, that when it has been spread and promulgated by his ambassadors, viz. the apostles, it shall surpass every other mode of instruction both in fame and extent. S. Amb. S. Jer. S. Aug.

VER. 33. *In three measures. Sata,* the word here used, was a particular Hebrew measure, which corresponds not to any particular measure that we make use of, and therefore I have put *measures,* as it is in other English translations. See Walton de Ponderibus & mensuris, before his first tome, p. 42. Wi.—It was the *Seah* of the Jews, the third part of the *Epha,* and contained about ten pints, and appears to be the ordinary quantity they baked at a time. V.—By the woman here mentioned, S. Jerom understands the Church gathered from all nations; or the power and wisdom of God, according to S. Augustine.

VER. 35. *By the prophet.* It is taken from Psalm lxxvii. 2. S. Jerom remarks that many copies have, *Isaias, the prophet,* but supposes that the evangelist wrote, *Asaph, the prophet,* to whom the title of this psalm seems to attribute it; but it was probably chanted by Asaph, and composed by David, who is simply characterized under the name of *prophet,* because he prophesied in composing his canticles. V.

VER. 44. *Like unto a treasure.* This hidden treasure is the gospel of Christ, which conducts to the kingdom of heaven. Thus he who by the knowledge which the gospel affords, has found the kingdom of heaven, should purchase it at the expense of every thing most near and dear to him: he cannot pay too great a price for his purchase.

VER. 46. This eternal kingdom faith opens to your view, but it does not put you in possession without good works. V.

VER. 52. *Every scribe;* i. e. master or teacher. Wi.—Because you know how invaluable is the treasure, the pearl, the kingdom, here mentioned; you, who are scribes and teachers, should cultivate it yourselves, and communicate the same blessing to others. Thus imitating a father of a family, who draws from his treasure both new and old things, and distributes them to his children, according to their several wants and necessities. This was a proverbial expression with the Jews, to signify every thing useful or necessary for the provision of a family. Jer. Aug. Chrys. Bede, and Tirinus.—Thus also a pastor of souls throws light upon the mysteries of the New Testament, by the figures of the Old, and explains the workings of grace, by the operations of nature.

VER. 55. *Is not this the carpenter's son?* I find carpenter in all translations, though the Greek word signifies, in general, a workman or craftsman. The Latin is also a general word, which of itself signifies no more a carpenter than a *smith.* But the common belief of the faithful is, that S. Joseph was a carpenter, which may be confirmed by what Theodoret relates (l. iii. Hist. c. xviii.) of one Libanius, under Julian the apostate, who asking scornfully of a holy man, what the carpenter's son was doing at that time? the holy man made him this smart reply, that he was making a coffin for Julian; who was killed not long after Wi.—O! how truly astonishing is the stupidity of the Nazareans! They wonder whence wisdom itself possesses wisdom, and virtue itself virtue. The reason is evident: they only considered him as the son of a carpenter. S. Jer.—Was not David the son of an husbandman, and Amos a shepherd? They should then have honoured our Lord, when they heard him speak in this manner. What wonderful mildness in Christ! Though calumniated and reviled, he still answers with the greatest humility and charity, *a prophet is not without honour, save in his own country.* v. 57. S. Chrys. ex D. Tho. Aquin.—*His brethren.* These were the children of *Mary,* the wife of *Cleophas,* sister to our blessed Lady; (Mat.

CHAP. XIV.

Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea, and heals all the diseased with the touch of his garment.

AT [a]that time Herod, the tetrarch, heard of the fame of Jesus:

2 And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.

3 [b]For Herod had apprehended John, and bound him and put him in prison, because of Herodias, his brother's wife.

4 For John said to him: It is not lawful for thee to have her.

5 And wishing to put him to death, he feared the people: [c]because they esteemed him as a prophet.

6 But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised, with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body, and buried it, and came and told Jesus.

13 [d]Which, when Jesus had heard, he retired from thence in a boat into a desert place apart: and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

16 But Jesus said to them: They have no need to go: give you them to eat.

17 They answered him: [e]We have here but five loaves and two fishes.

[a] A. D. 32. Mark vi. 14. 30. Luke ix. 7.—[b] Mark vi. 17. Luke iii. 19.—[c] Infra xxi. 26.—[d] Mark vi. 31. Luke ix. 10. John vi. 3.—[e] John vi. 9.

xxviii. 56. John xix. 25.) and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour. Ch.

* V. 55. Fabri filius. τοῦ τέκτονος, artificis. S. Hilary (Can. or cap. xiv. in Matt. p. 678. Ed. Ben.) thought that S. Joseph wrought with fire and iron. We find in a manner the same in S. Amb. L. iii. in Luc. in initio. p. 52. See also S. Chrysologus. Serm. xlviii. S. Justin (Dialogo cum Tryphone, p. 69) says, Christ made aratra and juga; and in the Greek edition, (Parisiis, ann. 1551, p. 93) ἄροτρα καὶ ζύγα. Theodoret, (l. iii. Hist. c. xviii, p. 656) Sandalipam fabricat, γλωσσόκομον . . . κατασκευάζει.

CHAP. XIV. VER. 1. *Tetrarch.* This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom: as *Herod* then ruled over *Galilee*, which was but the fourth part of the kingdom of his father. Ch.—S. John had been now imprisoned in the castle of Machærus about a year, at the instigation of Herodias. It is very probable that before this he would have fallen a sacrifice to her vindictive temper, had it not been for the great personal respect in which (on account of the singular holiness of his life) he was held, not only by the people, but by Herod himself.—Josephus, in his *Antiquities of the Jews*, gives the following account: This Herod, who was also called Antipas, was the son of Herod the great, by his sixth wife, Cleopatra, of Jerusalem. A general opinion obtained among the Jews, that Herod's discomfiture by the Parthians, was the effect of divine vengeance upon himself and his army, for the blood of John, surnamed the Baptist. He was a man of immaculate character, whose object was to exhort the Jews to the practice of virtue and piety, point out the necessity of repentance, and hold forth by baptism the import of regeneration to a new life, which he made to consist, not in abstaining from a particular sin, but in an habitual purity of both mind and body. Such was the influence of this great and good man, as appeared from the multitude of his disciples, and the veneration of his life and doctrines, that Herod was apprehensive of a revolt. He therefore sent him bound to prison, where by the malice of Herodias, his brother's wife, he was afterwards put to death, which inhuman act was shortly followed by the marked vengeance of heaven on its execrable author, as the Jews were firmly convinced. B. xviii, c. vii.—For Herod going to Rome, at the instigation of Herodias, expecting to be made king, was severely reproved by the emperor Caius, (Caligula) who transferred his tetrarchy to Agrippa, in consequence of which, Herod retired with his wife to Spain, and died in exile. *Wars of the Jews.* B. ii, c. viii. In the 18th book, and 9th chapter, Josephus says, the place of his exile was Lyons, in Gaul; that his goods were also confiscated, and that both himself and Herodias died in great misery.

VER. 2. *Risen from the dead.* S. Jerom thinks these words are spoken by Herod ironically; but they are generally supposed to be his real sentiments, the dictates of a guilty conscience. For he respected John, as appears from v. 9, and was afraid he was returned to avenge his unjust murder. Jans.—*Mighty works shew forth themselves in him,** *or work in him.* Wi.

VER. 3. *Because of Herodias, his brother's wife.* In the common Greek copies we read, his brother Philip's wife, as it is in the Latin in S. Mark, vi. 17. Wi.—He is a different person from Philip the tetrarch, mentioned by S. Luke. iii. 1. V.

VER. 5. *He feared the people.* The fear of God corrects us, the fear of man restrains us, but removeth not the desire of evil. Hence it renders such as have been restrained by it for a time, more eager afterwards to indulge their evil propensities. Glossa.

VER. 7. *He promised.* Wicked promises and wicked oaths are not binding. That promise is wicked, in which the thing promised is wicked, and that oath is not binding, by which impiety is promoted. S. Isidore.

VER. 9. *Yet because of his oath,* which could not bind him, being unjust. Wi.—See the preposterous religion of this wicked prince. He feels no remorse for his impious conduct to his brother and his own wife; murder, adultery, and incest do not appal him; and yet he is terrified with the thought of violating a vain and wicked oath on no occasion and in no circumstances obligatory. Herod did wrong in taking such a rash oath, but he did worse in fulfilling it. *Jans.*—David swore to kill Nabal. He swore rashly; but with greater piety, he refused to keep his oath. Perhaps it is because Catholics inculcate this principle, that they have been accused by their adversaries of teaching that faith is not to be kept, and also the doctrine of expediency. A.

VER. 11. *His head was brought.* How wonderful are the ways of the Almighty towards his servants! He permits them in this life to be afflicted, and to be given up to the will of the impious, because he knows this is good for them, and beneficial to their eternal salvation. We behold here S. John, the precursor of the Messias, who is declared by our Saviour to be the most distinguished personage ever born of woman, cast into prison, and, after a year's confinement, slain at the request of an impious vile adulteress. How can any one be heard to complain of the small trials to which he may be exposed for the faith of Christ, when he beholds so eminent a servant of God suffering so much in the same cause. Dion. Carth.

VER. 13. *Which, when Jesus had heard.* Our Saviour did not retire till he was informed of the death of the Baptist, by message; and this he did, not because he was ignorant of it before, but that he might shew to the world, not only by his appearance, but also by his manner of acting, the reality of the mystery of his incarnation. Chrys. hom. l.—He did not retire through fear, as some may think. Hence the evangelist does not say, *he fled*, but *he retired*, to shew us that he did not fear his enemies. Jer.—The desert was called of Bethsaida, not because it was on the same side of the town, but opposite to it. Wherefore those who wished to join Jesus, not able to pass the lake, went round by the northern extremity, which they passed either by means of a bridge or in boats, and made such haste as to arrive at the desert before Jesus Christ, as S. Mark relates; (vi. 33.) whilst others, not equally expeditious, followed after, according to SS. Matthew, Luke, and John; so that there is no contradiction in the evangelists. V.

VER. 15. *And when it was evening.*† To understand this, and other places, we may take notice that the Hebrews counted two evenings: the first began when the sun was declining, about three in the afternoon; and such was the evening here mentioned. The second evening was after sunset, or the night-time, as it is taken here in this chap. v. 23. Wi.—*That . . . they may buy.* Jesus Christ does not always anticipate the intentions of his suppliants: on this occasion, he waited for the multitude to ask of him to feed them; but they, through their great respect for him, did not dare to request the favour. S. Chry.

VER. 16. *But Jesus said.* It may perhaps be asked here, if then our Lord, as S. John relates, looking upon the multitude, inquired of Philip how so great a multitude could be fed in the desert, how can this be true, which S. Mat. relates, that the disciples first desired Jesus to send away the multitude? But we are to understand, that after these words our Lord looked upon the multitude, and said to Philip what S. John mentions, which S. Mat. and the other evangelists omit. S. Aug. de concord. evang.—*They have no need to go: give you them to eat.* This he says for our instruction, that when the poor ask us alms, we send them not to other persons and other places, if we are able to relieve them ourselves. E.—This happened when the Passover was near at hand, (being the third since the commencement of our Saviour's ministry.) S. John does not usually relate what is mentioned by the other evangelists, especially what happened in Galilee. If he does it on this occasion, it is in order to introduce the subject of the heavenly bread, vi. 37. He seems also to have had in view to describe the different Passovers during Christ's preaching. As he, therefore, staid in Galilee during the third Passover, he relates pretty fully his transactions during that time.

18 He said to them: Bring them hither to me.

19 And when they had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

20 And they did all eat, and were filled. And they took up what remained, twelve baskets full of fragments.

21 And the number of them that had eaten, was five thousand men, besides women and children.

22 [a] And forthwith Jesus obliged his disciples to get up into the boat, and to go before him over the water, while he sent the multitude away.

23 And having dismissed the multitude, [b] he went up into a mountain alone to pray. And when the evening was come he was there alone.

24 But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And they seeing him walking on the sea, were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: It is I, be not afraid.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter, going down out of the boat, walked upon the water to come to Jesus.

30 But seeing the wind strong he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the boat, the wind ceased.

33 Then they that were in the boat came and worshipped him saying: Thou art truly the Son of God.

34 [c] And having passed over, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent out into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

[a] Mark vi. 45.—[b] John vi. 15.

Mark vi. 46.—[c] Mark vi. 53.

VER. 19. *Commanded the multitude to sit down.*‡ Lit. *to lie down*, as it was then the custom of the Jews, and of other nations, at meat. See Mark vi, and John vi. &c.—*He blessed.* S. Luke (ix. 16.) says, *he blessed them.* S. John (vi. 11,) says *when he had given thanks:* some take this *blessing* and *giving thanks*, for the same; but *blessing them*, must be referred to the loaves, and *giving thanks*, must be to God. The loaves miraculously increased partly in the hands of Christ, when he broke them, partly in the hands of the disciples, when they distributed them about. Wi.—*He blessed and brake.* From this let Christians learn to give thanks at their meals, begging of God that his gifts may be sanctified for their use. From this miracle it appears, that it is no impossibility for bodies, even in their natural state, to be in many places at the same time; since, supposing these loaves to have been sufficient for 50 persons, as there were a hundred such companies, the loaves must have been in a hundred different places at one and the same time. It cannot be said, as some pretend, that other loaves were invisibly put into the apostles' hands, since it is said that they filled 12 baskets of the fragments of the five barley loaves; and again, he divided the two fishes among them all. If God could cause bodies, in their natural state, to be in many places at one and the same time, how much more easy would it be to do the same with spiritual bodies, with the properties of which we are entirely unacquainted; so that from this it appears, that the objection that Christ's body cannot be in many different places in the holy Eucharist, is nugatory. But, who are we, to ask such a question of the Almighty, who know not what is possible, and what is not possible for him to do! Bp. Hay, Sincere Christian.

VER. 20. *And they did all eat, and were filled.* This miraculous multiplication of the loaves was effected on a Thursday evening—an excellent figure of the blessed Eucharist. On the next morning, Friday, he cured the sick at Genesareth, and arrived at Capharnaum for the first vespers of the sabbath; where, in the Synagogue, he made his promise of the holy Eucharist, which he instituted on a Thursday evening, the eve of his death. See Evangile médité. Tom. iii, p. 425.

VER. 22. *And forthwith Jesus*, &c. In this we have the genuine picture of a Christian life. After eating of the miraculous bread, we must like the disciples, prepare ourselves for labour. As bread was given Elias, to enable him to walk 40 days to the mountain of God, Horeb, so the blessed Eucharist, the true heavenly bread, is given us that we may be able to support the hardships to which we are exposed. *Paulus de Palacio.*—We here also see the ardent love of the disciples for their Lord, since they were unwilling to be separated from him even for a moment. Theophylactus also adds that they were unwilling for him to go, ignorant how he could return to them.

VER. 23. *Alone to pray.* By our Saviour's conduct on this occasion, we are taught to leave occasionally the society of men, and to retire into solitude, as a more proper place to commune with heaven in earnest and fervent prayer. The company of mortals is often a great distraction to the fervent Christian. Dion. Carth.

VER. 25. *And in the fourth watch of the night.* The Jews, under the Romans, divided the night, or the time from sunset to sunrise, into four watches, each of them lasting for three hours. And the hours were longer or shorter, according as the nights were at different seasons of the year. At the equinox, the first watch was from six in the evening till nine; the second, from nine till twelve; the third, from twelve till three in the morning; and the fourth, from three till six, or till sunrise. Wi.—They had been tossed by the tempest almost the whole night. S. Jer.

VER. 28. *And Peter . . said.* Everywhere Peter appears full of faith and love. He now with his usual ardour believes he can do at the command of his Master, what by nature he is unable to perform. He desires to be with his Lord, and cannot bear delay; and, in reward of his eagerness, Christ works a miracle in his favour. Jans.—*Lord, if it be thou.* Peter, by saying *if*, did not doubt in faith, as Calvin pretends; nor was he guilty of any arrogance, as others conjecture; for our Lord granted his request. Peter knew that his request would be pleasing to Christ, who had shewn himself so very considerate for his apostles. Peter had also worked miracles himself in the name of Christ, and observing that he wished to pass by, Peter hastened to be with him, to embrace him, and serve him. *Tirinus.*

VER. 29. Let those who argue that the body of our Saviour was not a *real* but an *aerial* body, or phantom, because he walked upon the waters, explain to us how S. Peter, whom they will not deny to be a true man, walked on the waters. S. Jer.

VER. 30. *He was afraid.* As long as Peter had his eye and faith fixed on Christ, the liquid element yielded not to his steps; but the moment he turns his thoughts on himself, his own weakness, and the violence of the winds and waves, he begins to lose confidence, and on that account to sink. Again his faith saves him; he calls upon his Lord, who stretcheth forth his arm, and takes hold of him. Jan.—By his confidence in God, we learn what we can do by the divine assistance; and by his fear, what we are of ourselves: also, that no one receives from God the strength he stands in need of, but he who feels that of himself he can do nothing. S. Aug. ser. 76.

VER. 31. *And immediately Jesus.* Five miracles are here wrought: 1. Christ walks upon the water; 2. enables Peter to do the same; 3. when Peter begins to sink, preserves him; 4. suddenly stills the tempest; 5. the ship is immediately in port, which may be mystically explained thus: a Christian is with Jesus Christ, to tread under foot the whole world, with the whirlpools of earthly distractions, whilst God calms all tempestuous passions, temptations, and persecutions, and leads him with faithful and continued support to the harbour of eternal rest and life. Tirinus.

VER. 32. *And when they were come up into the boat.* S. Mark (vi. 51.) tells us, Christ went up with S. Peter into the boat. Nor is this denied by S. John (vi. 21.) when he says, *They were willing therefore to take him into the boat: and presently the boat was at the land.* They not only would, but did also take him into the boat, which was presently at the shore. Wi.

VER. 33. It may be doubted, whether the mystery of the blessed Trinity had been at this time explicitly revealed to the Jews. Most probably not. By "thou art the Son of God," they only mean to bear testimony of his sanctity, and shewed themselves willing to acknowledge him for their Messias, as formerly prophets and holy men were styled, *sons of God.* Or we may suppose that the Almighty enlightened their understanding by an interior ray of his light, to know a truth which was obscure to others, and therefore they come and adore him. Jan.

VER. 36. Hence the veneration Catholics pay to holy relics is vindicated. Not only Christ's words, but his very garments had a virtue and power communicated to them. B.

* V. 2. Operantur in eo, *ἐνεργοῦσιν ἐν ἀντῷ*; which shews that operantur is taken actively, not passively, as in some places.

† V. 15. Vespere facto, *ὀψίας γενομένης.* See Matt. xxvi. 20.

‡ V. 19. Benedixit. S. Luke, (ix. 16.) benedixit illis, *εὐλόγησε αὐτοὺς*, which is not the same as *εὐχαριστεῖν.*

CHAP. XV. VER. 1. The *Pharisees* observed a rigid and simple mode life, disdaining all luxurious delicacies. They scrupulously followed the dicta

CHAP. XV.

Christ reproves the Scribes. He cures the daughter of the woman of Chanaan: and many others: and feeds four thousand with seven loaves.

THEN [a]came to him from Jerusalem Scribes and Pharisees, saying:

2 [b]Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said:

4 [c]Honour thy father and mother: [d]And he that shall curse father or mother, let him die the death.

5 But you say: Whosoever shall say to his father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

[a] A. D. 32. Mark vii. 1.—[b] Mark vii. 5.—[c] Exod. xx. 12. Deut. v. 16. Ephes. vi. 2.

7 Ye hypocrites, well hath Isaias prophesied of you, saying:

8 [e]This people honoureth me with their lips: but their heart is far from me.

9 And in vain do they worship me, teaching doctrines and commandments of men.

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering said: [f]Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: [g]they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

[d] Exod. xxi. 17. Lev. xx. 9. Prov. xx. 20.—[e] Isai. xxix. 13. Mark vii. 6. [f] John xv. 2.—[g] Luke vi. 39.

of reason, and paid the greatest veneration and implicit obedience to the opinions and traditions of their seniors. All contingencies they ascribe to fate, but not to the exclusion of free-will. The immortality of the soul, and a future state of rewards and punishments, were favourite tenets with them, and their fame for wisdom, temperance, and integrity was proverbial. *Josephus. Antiq.* B. xviii, c. ii.

VER. 2. *Why do thy disciples transgress the tradition.* The Pharisees had various traditions delivered down from their ancestors, called δευτέρωσεις, of which some were works of supererogation, others were contrary to the law. E.—It is a great proof of malice in the Pharisees, and of irreproachable character in our Lord, that they should be reduced to notice trifles, no ways connected with either piety or religion. . . They moreover betrayed their superstition, by insisting on the observance of these outward ceremonies, as essential parts of piety, which were not commanded by any law, (were certainly of no divine origin) and which, at most, were duties of civility, or emblems of interior purity. Jans.—*The tradition of the ancients?* They do not say the written law, which did not prescribe these washings of hands, cups, pots, beds, &c. These traditions came only from the doctors of their law, who are called *elders*, which is a name of dignity, as was that of *senator* among the Romans; and so, in English, are the names of *major, alderman*, &c. See Acts v. 6. &c. Wi.

VER. 3. *Why do you also.* The Jews understanding the saying of the prophets, "wash yourselves and be clean," in a carnal manner, they made a precept of not eating without first washing their hands. *Ven. Bede.*—The traditions here alluded to, and which they call the *oral law*, were respected equally with the written law, by all the Jews, except the sect of Caraites; they were collected in seventy-two books, and composed the *cabbala*, and were kept by Gamaliel and other heads of the sanhedrim, till the destruction of Jerusalem. About 120 years after this, Rabbi Judas composed a book of them, called *Mishna*, or *second law;* afterwards two supplements and explanations were given, viz. the *Talmud* of Jerusalem, and the *Talmud* of Babylon. By these the Jews are still governed in ecclesiastical matters.

VER. 5. *The gift whatsoever proceedeth from me, shall profit thee.** This gift is called *Corban*, Mark vii. 11. Now, as to the sense of this obscure place, I shall mention two expositions that seem preferable to others. The first is, as if a son said to his father or mother, Whatsoever was mine, (with which indeed I might have assisted you, my parents) I have given, i. e. promised to give to the temple: and being to keep this promise, I need not, or I cannot now assist you. The second interpretation is, as if the son said to his father or mother, Whatsoever gift I have made to God *will be profitable to* you, as well as to me; or, *let it be profitable* to you, (which is more according to the Greek text, both here and in S. Mark) and therefore I am no further obliged to assist you. Wi.—That is, the offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves, by exempting children from giving any further assistance to their parents, if they once offered to the temple and the priests that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns. Ch.—They committed a double crime. They neither offered the gift to God, nor succoured their parents in their distress. Chrys. hom. lii.

VER. 6. *And he shall not honour;* that is, assist *his father or his mother.* It is doubtful whether these may not be the words of the Pharisees; but they rather seem the words of our Saviour Christ, especially seeing that in S. Mark, Christ himself adds: *And farther, you suffer him not to do any thing for his father or mother, making void the word of God by your tradition.* Wi.

VER. 9. *In vain* they worship, or think they worship God, who neglect the divine commandments to observe the commands of men. We must not here suppose that Christ censures the commands of the Church, or the tradition of the apostles, because these are in nowise contrary to the divine law, but rather serve to enforce it, and reduce it to practice; nor are they so much the commands of men, as of God, delivered to us by his ambassadors. Christ censures such as are merely human, such as those mentioned here, which are vain and futile, as the superstitious washing of hands or erroneous, as that the soul is defiled by meat; or openly contrary to natural and divine law, as the defrauding parents of their just support. *Tirinus.*—It is evidently erroneous to argue from this text against apostolical traditions. S. Paul tells the Thessalonians, to stand fast, and hold the traditions which they had been taught, whether by word of mouth or by epistles. 2 Thess. ii. 14.—*Commandments of men.* The doctrines and commandments here reprehended, are such as are either contrary to the law of God, (as that of neglecting parents, under pretence of giving to God) or at least are frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c. without regard to the purity of the heart. But as to the rules and ordinances of the holy Church, touching fasts, festivals, &c. these are no ways repugnant to, but highly agreeable to God's holy word, and all Christian piety; neither are they to be counted among the *doctrines and commandments of men*, because they proceed not from mere human authority, but from that which Christ has established in his Church; whose pastors he has commanded us to hear and obey, even as himself. Luke x. 16. Matt. xviii. 17. Ch.

VER. 11. *Not that which goeth into the mouth,* &c. We must heartily pity and pray to God for those who blindly pretend from hence, that to eat any kind of meats, or as often as a man pleaseth on fasting-days, *can defile no man.* Wi.—No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul; but sin alone, or a disobedience of the heart to the ordinance and will of God. And thus, when *Adam* took the forbidden fruit, it was not the apple which entered into the mouth, but the disobedience to the law of God, which defiled him. The same is to be said if a *Jew*, in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the apostles, contrary to their ordinance, had eaten blood; or if any of the faithful, at present, should transgress the ordinance of God's Church, by breaking the fasts: for in all these cases the soul would be defiled, not indeed by that which goeth into the mouth, but by the disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him. Ch.—Jesus Christ by no means prohibits fasting and abstinence from certain food, and at certain times, or he would have been immediately accused of contradicting the law; he only says, that meat which they esteem unclean does not of itself, and by its own nature, defile the soul; which is what the Pharisees (and before them Pythagoras, and after them the Manicheans) maintained, and which S. Paul warmly confutes. 1 Tim. iv. 4. Tirinus.—If a man gets intoxicated, adducing this same plea, that *what entereth by the mouth,* &c. is not the answer obvious; that it is not the *wine*, but the *intemperance*, contrary to the law of God, which defileth him: *for drunkards shall not possess the kingdom of God.* 1 Cor. vi. 10.

VER. 12. *Scandalized.* When the Pharisees had received our Lord's answer, they had nothing to reply. His disciples perceiving their indignation, came and asked Jesus if he observed they were scandalized, i. e. offended. It is probable the disciples were also a little hurt, or afraid lest his words were contrary to the law of Moses or the tradition of the ancients, and took this occasion of having their scruples removed. S. Hilary, S. Chrys. and Theophylactus understand this answer, *Every plant,* &c. to signify that every doctrine not proceeding from God, consequently the traditions of the Pharisees here in question, were to be eradicated by the promulgation of the gospel truths, which were not to remain unpublished on account of the scandal some interested or prejudiced persons might choose to take therefrom. Jans.—It must be here observed, that Christ was not the direct cause of scandal to the Jews, for such scandal would not be allowable; he only caused it indirectly, because it was his doctrine, at which, through their own perversity, they took scandal. Dion. Carth.

VER. 14. *Let them alone.* It must not be hence inferred, that he desired not the conversion of the Scribes and Pharisees. He only says: if, through their own perversity, they choose to take scandal, let them do it; we must not neglect to teach the truth, though it displease men. S. Jer.—When, says S. Gregory, we see scandal arise from our preaching truth, we must rather suffer it to take place than desert the truth. Our Lord says they are blind, let us leave them. For the land which has often been watered with the dews of heaven, and still continues barren is deserted. Behold your house shall be left desolate. Luke xiii. 35. And Isaias (v. 6.) says, It shall not be pruned, and it shall not be

15 [a] And Peter answering, said to him: Explain to us this parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For from the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 [b] And Jesus went from thence, and retired into the parts of Tyre and Sidon.

22 And behold a woman of Chanaan, who came out of those parts, crying out, said to him: Have mercy on me, O Lord, thou son of David, my daughter is grievously troubled by a devil.

23 But he answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

24 And he answering, said: I was not sent [c] but to the sheep that are lost of the house of Israel.

25 But she came and worshipped him, saying: Lord, help me.

26 But he answered, and said: It is not good to take the bread of the children, and to cast it to the dogs.

27 But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

29 And when Jesus had departed from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there.

30 [d] And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31 So that the multitudes marvelled, seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

32 [e] Then Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men, besides children and women.

[a] Mark vii. 17.—[b] Mark vii. 24.—[c] Supra x. 6. John x. 8.

[d] Isai. xxxv. 5.—[e] Mark viii. 1.

digged, but briers and thorns shall come upon it; and I will command the clouds to rain no more rain upon it. For, although God never refuses man grace sufficient to enable him to rise, if he pleases, yet he sometimes denies such assistance as would render his rise easy. The state of a sinner is then desperate indeed, when Christ tells his disciples to leave him. For as the Sodomites were destroyed, so soon as Lot, who was just and good in the sight of God, had departed from them, and as Jerusalem was laid waste when Jesus went out of it, (for he suffered without the gates) so the sinner is in a very dangerous state, when he is left by the ministers of religion as one infected with a mortal distemper. *Paulus de Palacio.*

VER. 19. *For out of the heart.* We must here observe, that our divine Redeemer mentions offences against our neighbour, to shew us that he is even more desirous we should love our neighbour than worship himself. *Idem.*

VER. 21. *Confines of Tyre.* It perhaps may be asked, why Jesus went among the Gentiles, when he had commanded his apostles to avoid those countries? One reason may be, that our Saviour was not subject to the same rules he gave his disciples; another reason may be brought, that he did not go then to preach; hence S. Matthew observes that he kept himself retired. S. Chry.—Tyre and Sidon were both situated on the Mediterranean sea, about 20 miles distant from each other, and the adjoining country to the west and north of Galilee was called the coast or territories of Tyre and Sidon. The old inhabitants of this tract were descendants of Chanaan, (for Sidon was his eldest son) and continued in possession of it much longer than they did of any other part of the country. The Greeks called it Phœnicia; and when, by right of conquest, it became a province of Syria, it took the name of Syrophœnicia; hence the woman, whom S. Mat. calls a Chanaanite, S. Mark calls a Syrophœnician and Gentile; as being both by religion and language a Greek.

VER. 22. It is probable that woman first cried out before the door, and assembled a crowd, and then went into the house. *Have mercy on me.* The great faith of the Chanaanæan woman is justly extolled. She believes him to be God, whom she calls her Lord, and him a man, whom she styles the Son of David. She lays no stress upon her own merits, but supplicates for the mercy of God; neither does she say, have mercy on my daughter, but have mercy on me... To move him to compassion, she lays all her grief and sorrow before him in these afflicting words: *my daughter is grievously afflicted by a devil.* Glossa.

VER. 23. *He answered her not.* It must not be supposed that our Saviour refused to hear the woman through any contempt, but only to shew that his mission was in the first instance to the Jews; or to induce her to ask with greater earnestness, so as to deserve more ample assistance. Dion. Carth.

VER. 26–7. *And to cast it to the dogs;* i. e. to Gentiles, sometimes so called by the Jews. Wi.—The diminutive word Κυνάριος, or whelp, is used in both these verses in the Septuagint. Our Lord crosses the wishes of the Chanaanæan, not that he intended to reject her, but that he might bring to light the hidden and secret treasure of her virtue. Let us admire not only the greatness of her faith, but likewise the profoundness of her humility; for when our Saviour called the Jews children, so far from being envious of another's praise, she readily answers, and gives them the title of lords; and when Christ likened her to a dog, she presently acknowledges the meanness of her condition. S. Chry. hom. liii. He refused at first to listen to her petition, says the same saint, to instruct us with what faith, humility, and perseverance we ought to pray. To make his servants more sensible of his mercy, and more eager to obtain it, he often appears to pay no attention to their prayers, till he had exercised them in the virtues of humility and patience. Ask, and you shall receive; knock, and it shall be opened to you. A.

VER. 28. *Be it done.* In the beginning God said, *Let there be light, and there was light;* here Jesus Christ says, *let it be done,* &c. and her daughter was healed from that hour. So powerful with God is earnest and fervent prayer. *Idem* hom. liii.

VER. 30. *And he healed them.* The Chanaanæan was long in obtaining her request, and only prevailed by her importunity; whereas the Jews were cured on declaring their infirmities. Thus were they left without excuse, seeing how much greater was the faith of this poor Gentile woman, than that of the descendants of Abraham. Chry. hom. liii.

VER. 32. *They continue with me now three days,* eager to hear his divine instructions, and to witness the greatness of his miracles. The disciples, as if not remembering what Jesus had done on a similar emergency, (see Matthew, xiv. 16,) expressed their solicitude and uneasiness for the hungered multitude. A.

VER. 36. He gave thanks to his heavenly Father, for that providential care with which he supplies our wants, even miraculously, when necessary for us. Everywhere his goodness and attention to the wants of his children are manifested, but not more so in the manna of the desert, than in the fertility of the holy land. A.

VER. 37. *Seven baskets full* remained, to intimate that God remunerates with a liberal hand all alms given for his sake. Various are the circumstances attending the present multiplication of the loaves with that in the preceding chapter. In the former, there were five loaves and two fishes; here there are seven loaves and a few little fishes: In the former, 5,000 men were filled, here 4,000: in the former case, 12 baskets full of fragments remained, here seven. T.—All which sufficiently prove that these were two distinct miracles, to both of which Jesus Christ refers in chap. xvi, v. 9. and 10. A.

39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

CHAP. XVI.

Christ refuses to shew the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's passion. All his followers must deny themselves.

AND [a]there came to him the Pharisees and Sadducees, tempting: and they asked him to shew them a sign from heaven.

2 But he answered and said to them: [b]When it is evening, you say: It will be fair weather, for the sky is red.

3 And in the morning: To-day *there will be* a storm, for the sky is red and lowering.

4 You know then how to discern the face of the sky: and can you not know the signs of the times?[c] A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, [d]but the sign of Jonas the prophet. And he left them and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

6 And he said to them: [e]Take heed, and beware of the leaven of the Pharisees, and Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, because you have no bread?

9 Do you not yet understand, neither do you remember [f]the five loaves among the five thousand men, and how many baskets you took up?

10 [g]Nor the seven loaves, among the four thousand men, and how many baskets you took up?

11 Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees, and Sadducees?

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 [h]And Jesus came into the parts of Cæsarea Philippi: and he asked his disciples saying: Whom do men say that the Son of man is?

14 But they said: [i]Some John the Baptist, and others Elias, and others Jeremias, or one of the prophets.

15 Jesus saith to them: But whom do you say that I am.

16 Simon Peter answering said: [k]Thou art Christ, the Son of the living God.

17 And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father, who is in heaven.

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[a] A. D. 32. Mark viii. 11. 26.—[b] Luke xii. 54.—[c] Supra xii. 39.—[d] Jonas ii. 1. [e] Mark viii. 15. Luke xii. 1.

[f] Supra xiv. 17. Jo. vi. 9.—[g] Supra xv. 34.—[h] Mark viii. 27.—[i] Mark viii. 28. Luke ix. 9.—[k] John vi. 70.

VER. 39. *Magedan.* Some copies read Μαγδαλάν, others Μαγαδαν, or Magedan: this last is found in the Vulgate, and in the best MS. copies. Mat. Polus. T. iv, p. 409.

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* V. 5. Mark vii. 11. Quodcunque ex me, tibi profuerit. In the Greek, both in S. Matthew and S. Mark, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ, ὠφεληθῆς, tibi prosit.

CHAP. XVI. VER. 1. *The Pharisees and Sadducees.* These were widely opposite in their religious sentiments to each other, but closely united in their design of persecuting Jesus Christ, and they come and ask of him a sign or prodigy from heaven, to convince them that he was the Christ, the Messias. V.—The Sadducees deny the immortality of the soul, and affirm that our only obligation is the observance of the law; insomuch, that they prided themselves on their right of disputing the most important points with their teachers. This sect is not numerous, and chiefly composed of men of condition, who, when properly qualified for offices of state, are compelled to conform, at least in appearance, to the principles of the Pharisees; otherwise, they would incur the resentment of the Pharisees. Josephus, B. xviii, c. ii. See also note on v. 7, chap. iii, above.—S. Chrys. is of opinion he would have granted them any sign they wished, had they been willing to believe; but as their object was curiosity and censure, he refused to comply. They mistrusted, it would seem, his other miracles as the effect of some occult quality inherent in him, and wished to see a miracle performed upon distant objects in the heavens or clouds, which would be to them less suspicious and objectionable. A.

VER. 4. *You know then how to discern the face of the sky,* &c. Jesus Christ does not condemn every observation made upon the weather, from external appearances in the heavens. He only upbraids the Jews for so closely examining these signs, and neglecting at the same time to notice the many signs and predictions which so plainly manifested him to be the promised Messias. Dion. Carth.—The reasoning of Jesus Christ is this: you know how to judge of the weather from observation, and cannot you then know the certain signs so often promised, and now completed in my coming? The signs of this event were, the taking away the sceptre from the tribe of Juda. Gen. xxxix. 10. The completion of the 70 weeks of years of *Daniel* ix. 25, amounting to 490 years, which were now on the eve of being completed. The miracles of Jesus Christ, as the curing of the blind, the lame, the deaf and dumb, foretold by Isaias xxxv. 5. and lxi. 1. To which may be added the apparition of angels to the shepherds at Bethlehem, the miraculous star which appeared to the magi, the testimony of his heavenly Father, the descent of the Holy Ghost in the form of a dove. Besides, the testimony of the Baptist, and so many miracles of every kind wrought to establish this truth, most certainly, clearly, and infallibly demonstrate, that the long expected Messias had already come, and that this Jesus was the Messias. T.

VER. 5. *Forgotten to take bread.* The disciples had just filled seven baskets with fragments, but had forgotten to take any with them into the ship; or, according to others, had distributed all among the poor. Barrardius.—They were so taken with the company of Christ, that they even forgot the necessaries of life. S. Anselm.—The disciples, ever constant attendants on our Redeemer, were retained so strongly by the love of his company, that they would not be absent from him for one moment. We may also remark how far they were from an eager search after delicacies, when they even forgot the daily pittance requisite for their support. S. Remigius.—It was the custom of those times, and that country, for persons on a journey to carry their own bread. V.

VER. 6–7. *Beware of the leaven,* &c. The disciples, not understanding the meaning of Christ's words, supposed he was instructing them not to touch the bread of the Scribes and Pharisees. V.

VER. 8. *Why do you think?* That we might know what effect this discourse of our Saviour had upon his disciples, the evangelist immediately subjoins, *then they understood,* &c. This exposition of Christ freed them from the accusation of the Jews; it made them who were negligent and inattentive, both diligent and attentive, and confirmed them in their faith. S. Chry.

VER. 13. *Cæsarea Philippi,* was first called Paneades, and was afterwards embellished and greatly enlarged by Philip the tetrarch, son of Herod the great, and dedicated in honour of Augustus; hence its name. There was moreover another Cæsarea, called Straton, situated on the Mediterranean: and not in this, but in the former, did Christ interrogate his disciples. He first withdrew them from the Jews, that they might with more boldness and freedom deliver their sentiments. S. Chry. hom. lv.—The Cæsarea here mentioned continued to be called by heathen writers Panea, from the adjoining spring Paneum, or Panium, which is usually taken for the source of the Jordan.

VER. 14. *Some say,* &c. Herod thought that Christ was the Baptist, on account of his prodigies. S. Mat. xiv. 2. Others that he was Elias: 1st. because they expected he was about to return to them, according to the prophecy of Malachias; *behold I will send you Elias;* 2d. on account of the greatness of his miracles; 3d. on account of his invincible zeal and courage in the cause of truth and justice. Others again said he was Jeremias, either on account of his great sanctity, for he was sanctified in his mother's womb; or, on account of his great charity and love for his brethren, as it was written of Jeremias: *he is a lover of his brethren.* Or, again, one of the prophets, viz. Isaias, or some other noted for eloquence; for it was the opinion of many of the Jews, as we read in S. Luke, that one of the ancient prophets had arisen again. Dion. Carth.

VER. 15. *Whom do you say that I am?* You, who have been continually with me; you, who have seen me perform so many more miracles; you, who have yourselves worked miracles in my name? From this pointed interrogation, Jesus Christ intimates, that the opinion men had formed of him was very inadequate to the exalted dignity of his person, and that he expects *they* will have a juster conception of him. Chry. hom. lv.

VER. 16. *Simon Peter answering.* As Simon Peter had been constituted the first in the college of apostles, (Matt. x. 2.) and therefore surpasseth the others in dignity as much as in zeal, without hesitation, and in the name of all, he answers: thou art the Christ, the Redeemer promised to the world, not a mere man, not a mere prophet like other prophets, but the true and natural Son of the living God. Thus SS. Chrys. Cyril, Ambrose, Austin, and Tirinus. When our Saviour inquired the opinion of the vulgar, all the apostles answered; but when he *asks* their opinion of him, Peter, as the mouth of the rest, and the head of the whole college, steps forth, and prevents the others. Chrys. hom. lv.—Tu es Christus, filius Dei vivi; or, as it is in the Greek, ὁ χριστος, ὁ υἱὸς; The Christ, the Son, the Christ formerly promised by the law and the prophets, expected and desired by all the saints, the anointed and consecrated to God: ὁ υἱὸς, the Son, not by grace only, or an adoptive filiation like the prophets, to whom Christ is here opposed, but by natural filiation, and in a manner that distinguishes him

18 [a]And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 [b]And I will give to thee the keys of the kingdom of heaven. [c]And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

20 Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

21 From that time forth Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and the Scribes, and the chief priests, and be put to death, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee.

23 But he turning, said to Peter: [d]Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men.

24 Then Jesus said to his disciples: [e]If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 [f]For whosoever will save his life, shall lose

[a] John xii. 42.—[b] Isai. xxii. 22.—[c] John xx. 23.—[d] Mark viii. 33.

[e] Supra x. 38. Luke ix. 23. and xiv. 27.—[f] Luke xvii. 33. John xii. 25.

from all created beings.—*Thou art* Christ, the Son of the living God,* not by grace only, or by adoption, as saints are the sons of God, but by nature, and from all eternity, the true Son of the living God. Wi.

VER. 17. *Blessed art thou, Simon Bar-Jona.* Σίμον is undoubtedly Συμεων, as written 2 Pet. i. 1. Βαριωνᾶ is son of Jona, or John, an abridgment for Βαριωαννᾶ. Bar, in Chaldaic, is son; hence S. Peter is called, in John xxi, 16. and 17, *Simon, son of John.* It was customary with the Jews to add to a rather common name, for the sake of discrimination, a πατρωνυμικὸν, or patronymic, as appears from Matt. x. 3. and xxiii. 35. Mark ii. 14. John vi. 42. *P.*

VER. 18. Κἀγὼ. And I say to thee, and tell thee why I before declared, (John i. 42.) that *thou shouldst be called Peter,* for thou art constituted the rock upon which, as a foundation, I will build my Church, and that so firmly, as not to suffer the gates (i. e. the powers) of hell to prevail against its foundation; because if they overturn its foundation, (i. e. thee and thy successors) they will overturn also the Church that rests upon it. Christ therefore here promises to Peter, that he and his successors should be to the end, as long as the Church should last, its supreme pastors and princes. T.—In the Syriac tongue, which is that which Jesus Christ spoke, there is no difference of genders, as there is in Latin, between petra, a rock, and Petrus, Peter; hence, in the original language, the allusion was both more natural and more simple. V.—*Thou art Peter;*† *and upon this rock* (i. e. *upon thee,* according to the literal and general exposition of the ancient Fathers) *I will build my church.* It is true S. Augustine, in one or two places, thus expounds these words, *and upon this rock,* (i. e. upon myself:) or upon *this rock, which Peter hath confessed:* yet he owns that he had also given the other interpretation, by which Peter himself was the rock. Some Fathers have also expounded it, *upon the faith,* which Peter confessed; but then they take not faith, as separated from the person of Peter, but on Peter, as holding the true faith. No one questions but that Christ himself is the great foundation-stone, the chief *corner-stone,* as S. Paul tells the Ephesians; (C. ii, v. 20.) but it is also certain, that all the apostles may be called foundation-stones of the Church, as represented Apoc. xxi. 14. In the mean time, S. Peter (called therefore *Cephas,* a rock) was the first and chief foundation-stone among the apostles, on whom Christ promised to build his Church. Wi.———*Thou art Peter,* &c. As S. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ, so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: viz. that he, to whom he had already given the name of Peter, signifying a *rock,* (John i. 42.) should be a *rock* indeed, of invincible strength, for the support of the building of the church; in which building he should be next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.—*Upon this rock,* &c. The words of Christ to Peter, spoken in the vulgar language of the Jews, which our Lord made use of, were the same as if he had said in English, *Thou art a rock, and upon this rock I will build my church.* So that, by the plain course of the words, Peter is here declared to be the rock, upon which the church was to be built; Christ himself being both the principal foundation and founder of the same. Where also note, that Christ by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder. Matt. vii. 24, 25.—*The gates of hell,* &c. That is, the powers of darkness, and whatever Satan can do, either by himself or his agents. For as the Church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of which, i. e. the whole strength, and all the efforts it can make, will never be able to prevail over the city or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the Church of Christ. Ch.———*The gates,* in the Oriental style, signify the powers; thus, to this day, we designate the Ottoman or Turkish empire by the *Ottoman port.* The princes were wont to hold their courts at the gates of the city. V.

VER. 19. *And I will give to thee the keys,* &c. This is another metaphor, expressing the supreme power and prerogative of the prince of the apostles. The keys of a city, or of its gates, are presented or given to the person that hath the chief power. We also own a power of the keys, given to the other apostles, but with a subordination to S. Peter and to his successor, as head of the Catholic Church.—*And whatsoever thou shalt bind,* &c. All the apostles, and their successors, partake also of this power of *binding* and *loosing,* but with a due subordination to one head invested with the supreme power. Wi.—*Loose on earth.* The loosing the bands of temporal punishments due to sins, is called an indulgence: the power of which is here granted. Ch.—Although Peter and his successors are mortal, they are nevertheless endowed with heavenly power, says S. Chry. nor is the sentence of life and death passed by Peter to be attempted to be reversed, but what he declares is to be considered a divine answer from heaven, and what he decrees, a decree of God himself. *He that heareth you, heareth me,* &c. The power of binding is exercised, 1st. by refusing to absolve; 2d. by enjoining penance for sins forgiven; 3d. by excommunication, suspension or interdict; 4th. by making rules and laws for the government of the Church; 5th. by determining what is of faith by the judgments and definitions of the Church. T.—The terms *binding* and *loosing,* are equivalent to *opening* and *shutting,* because formerly the Jews opened the fastenings of their doors by untying it, and they shut or secured their doors by tying or binding it. V.—Dr. Whitby, a learned Protestant divine, thus expounds this and the preceding verse: "As a suitable return to thy confession, I say also to thee, that thou art by name Peter, i. e. a rock; and *upon thee, who art this rock,* I will build my Church, and I will give to thee the keys of the kingdom of heaven, *the power of making laws to govern my Church.*" Tom. i, p. 143. Dr. Hammond, another Protestant divine, explains it in the same manner. And p. 92, he says: "What is here meant by the keys, is best understood by Isaias xxii. 22, where they signify ruling the whole family or house of the king: and this being by Christ accommodated to the Church, denotes the power of governing it."

VER. 20. *Tell no one that he was Jesus, the Christ.* In some MSS. both Greek and Latin, the name Jesus is not here found, and many interpreters think it superfluous in this place. The Greek expressly says the Christ adjoining the article, which the Latin tongue does not express. V.—"In a preceding part of Scripture, Jesus sending his apostles, commanded them to publish his coming; but here he seems to give a contrary mandate, *tell no one,* &c. but in my opinion it is one thing to preach the Christ, and another to preach Christ Jesus; for Christ is a name of dignity, but Jesus is the particular name of the Redeemer." S. Jer.—He did not forbid them to teach that there was a Messias a Redeemer, but to declare then that he was the person; 2d. the disciples (Matt. x,) are not sent to preach the gospel, strictly speaking, but only to prepare the minds and hearts of the people for the coming of the Messias, as is evident from Mat. x. 23. See Mark xiv. 61. and 62. John v. 18. and viii. 58. and x. 30. and xi. 27. But why did he lay this injunction? To avoid the envy of the Scribes, and not to appear to raise his own glory. He wished the people to be induced to own him for their Messias, not from the testimony of his retainers, but from his miracles and doctrines; and lastly, because as his time was not yet come, the apostles were not yet fit to deliver, nor the people to receive, this grand tenet. Mat. Polus.—It might moreover have proved a hinderance to his death.

VER. 21. *From that time,* &c. Now when the apostles firmly believed that Jesus was the Messias, and the true Son of God, he saw it necessary to let them know he was to die an infamous death on the cross, that they might be disposed to believe that mystery; (Wi.) and that they might not be too much exalted with the power given to them, and manifestation made to them. A.

VER. 22. *Peter taking him,* &c. out of a tender love, respect and zeal for his honour, began to expostulate with him, and as it were to *reprehend him,*‡ saying, Lord, far be it from thee, God forbid, &c. Wi.

VER. 23. *Go after me, Satan.*§ The words may signify, begone from me; but out of respect due to the expositions of the ancient fathers, who would have these words to signify *come after me, or follow me,* I have put, with the Rheims translation, *go after me. Satan* is the same as an adversary: (Wi.) and is here applied to Peter, because he opposed, out of mistaken zeal, Christ's passion, without which the great work of man's redemption could not be effected. Peter, however, unknowingly or innocently, raised an opposition against the will of God, against the glory of Jesus, against the redemption of mankind, and against the destruction of the devil's kingdom. He did not understand that there was nothing more glorious than to make of one's life a sacrifice to God. V.—*Thou dost not,* i. e. thy judgment in this particular is not conformable with that of God. Hence our separated brethren conclude that Christ did not, in calling him the *rock* in the preceding verses, appoint him the solid and permanent foundation of his Church. This conclusion, however, is not true, because, as S. Augustine and theologians affirm, Peter could fall into error in points regarding morals and facts, though not in defining or deciding on points of faith. Moreover, S. Peter was not, as S. Jerom says, appointed the pillar of the Church till after Christ's resurrection. T.—And it was not till the night before Christ suffered that he said to Peter: *Behold, Satan hath desired to have thee; but I have prayed for thee, that* "THY FAITH FAIL NOT," *and thou being once converted confirm thy brethren.* Luke xxii. 31. A.

VER. 24. *If any man will come.* S. Chry. Euthymius, and Theophylactus, shew that free will is confirmed by these words. Do not expect, O Peter, that since you have confessed me to be the Son of God, you are immediately to be crowned, as if this were sufficient for salvation, and that the rest of your days may be spent in idleness and pleasure. For, although by my power, as Son of

it: and he that shall lose his life for my sake, shall find it.

26 For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels: [a]and then will he render to every man according to his works.

28 Amen, I say to you, [b]there are some of them standing here, who shall not taste death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

The transfiguration of Christ: He cures the lunatic child, foretells his passion: and pays the didrachma.

AND [c]after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3 And behold there appeared to them Moses and Elias, talking with him.

4 Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them. [d]And behold a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

6 And the disciples hearing, fell upon their face, and were very much afraid.

7 And Jesus came and touched them: and said to them: Arise, and be not afraid.

8 And lifting up their eyes, they saw no man but only Jesus.

[a] Acts xvii. 31. Rom. ii. 6.—[b] Mark viii. 39. Luke ix. 28.

[c] A. D. 32. Mark ix. 1. Luke ix. 28.—[d] Supra iii. 17. 2 Peter i. 17.

God, I could free you from every danger and trouble, yet this I will not do for your sake, *that you may yourself contribute to your glory,* and become the more illustrious. S. Chry. hom. lvi.

VER. 25. *Whosoever will save his life.* Lit. *his soul.* In the style of the Scriptures, the word *soul* is sometimes put for the life of the body, sometimes for the whole man. Wi.—Whosoever acts against duty and conscience to save the life of his body, shall lose eternal life; and whoever makes the sacrifice of his life, or the comforts and conveniences of life for conscience sake, shall be rewarded with life eternal.

VER. 26. *And lose his own soul.* Christ seems in these words to pass from the life of the body to that of the soul. Wi.

VER. 27. *Shall come in the glory.* Jesus Christ wishing to shew his disciples the greatness of his glory at his future coming, reveals to them in this life as much as it was possible for them to comprehend, purposely to strengthen them against the scandal of his ignominious death. S. Chry.

VER. 28. *Till they see the Son of man coming in his kingdom.* Some expound this, as fulfilled at his transfiguration, which follows in the next chapter. Others understand it of the glory of Christ, and of his Church, after his resurrection and ascension, when he should be owned for Redeemer of the world: and this state of the Christian Church might be called the kingdom of Christ. Wi.—This promise of a transitory view of his glory he makes, to prove that he should one day come in all the glory of his Father, to judge each man according to his works: not according to his mercy, or their faith, but according to their works. Aug. de verb. apos. serm. 35.—Again, asks S. Aug. how could our Saviour reward every one according to his works, if there were no free will? l. ii. c. 4. 5. 8, de act. cum Fœlic. Manich. B.

* V. 16. Tu es Christus, Filius Dei vivi. ὁ χριστος ὁ υἱὸς τοῦ θεοῦ. Where the Greek articles seem significant.

† V. 18. S. Aug. serm. 13. de Verbis Domini, in the new edit. serm. 76. t. v. p. 415, expounds these words super hanc Petram, i. e. super hanc Petram, quam confessus es, super meipsum. See also tract. 24. in Joan. t. iii. p. 822. But he elsewhere gave the common interpretation, as he says, l. i. Retrac. and in Psal. lxix. Petrus, qui paulò ante Christum confessus erat filium Dei, & in illa Confessione appellatus erat Petra, super quam fabricatur Ecclesia, &c. See S. Jerom on this place, l. iii. p. 97. ædificabo (inquit Christus) super te Ecclesiam meam. S. Chrys. hom. lv. in Matt. &c.

‡ V. 22 Increpare ἐπιτιμᾶν, by saying absit a te Domine, ἱλεώς σοι, propitius sit tibi Deus, &c.

§ V. 23. Vade post me, ὕπαγε ὀπίσω μου.

CHAP. XVII. VER. 1. *And after six days.* S. Mat. reckons neither the day of the promise, nor the day of the transfiguration; S. Luke, including both, calls the interval *about eight days,* ὡσεὶ ἡμέραι ὀκτὼ. S. Chry.—He took Peter, as head of the apostolic college; James, as first to shed his blood for the faith; and John, as he was to survive all the rest, and to transmit to posterity the circumstances of this glorious mystery; or, according to S. Chry. on account of their more excellent love, zeal, courage, sufferings and predilection. The mountain is generally believed to be Thabor, and as such is considered by Christians as holy, and was much frequented by pilgrims, as S. Jerom testifies. Ven. Bede tells us that three churches were built upon it; and Mr. Maundrell, in his *Journey from Aleppo to Jerusalem,* p. 112, says there are still three grottoes, made to represent the three tabernacles proposed by S. Peter. According to Le Brun, Thabor is situated about 12 miles from the sea of Galilee, and eight from Nazareth. Others, however, do not think the transfiguration took place on Mount Thabor, which was in the middle of Lower Galilee, because S. Mark (ix. 29,) says, that Christ and his apostles, departing thence, passed *through* Galilee, and not *out* of Galilee, and suppose it might be Libanus, because it was near Cæsarea Philippi; in the borders of which Christ appears at this time to have been, at least the promise of the transfiguration was made there, and this place is distant about 60 miles from Mount Thabor. Mat. xvi. 13.—Mount Libanus is the highest in Palestine, according to S. Jerom; and of it Isaias prophesied: "*the glory of Libanus is given to it, the beauty of Carmel and Saron; they shall see the glory of our God,*" xxxv. 2. T.—But, as we said above, Thabor is very generally supposed to have been the mountain.

VER. 2. *Transfigured.* Let no one think that he changed his natural form, laying aside his corporeal, and assuming a spiritual form; but when the evangelist says his countenance shone like the sun, and describes the whiteness of his garments, he shews in what the transfiguration consisted. He added to his former appearance splendour and glory, but laid not aside his substance. . . . The Lord was transfigured into that glory with which he will appear again at the day of judgment, and in his kingdom. S. Jer.—Calvin translates μεταμορφοῦσθαι, *transformed,* but contrary to the sentiment of the holy fathers. He did not shew them his divinity, which cannot be seen by the eyes of the body, but a certain glimpse or sign of the same: hence the hymn—

Quicunque Christum quæritis,
Oculos in altum tollite;
Illic licebit visere
Signum perennis gloriæ.

VER. 3. *Moses and Elias.* Jesus Christ had been taken by the people for Elias, Jeremias, or one of the prophets. He therefore chose the chief of all the prophets to be present, that he might shew his great superiority over them, and verify the illustrious confession of Peter. The Jews had accused Christ of blasphemy, and of breaking the sabbath; the presence of Moses and Elias refuted the calumny; for the founder of the Jewish laws would never have sanctioned him who was a transgressor of those laws; and Elias, so full of zeal for the glory of God, would never have paid homage to one who made himself equal to God, had he not really been the Son of the Most High. S. Chry. hom. lvii.—S. Hilary thinks that Moses and Elias (who represent the law and the prophets, and who here bear witness to the divinity of Jesus Christ,) will be the precursors of his second coming, alluded to in Revelations, ch. xi, though the general opinion of the Fathers is, that the two witnesses there mentioned are Enoch and Elias. Jans.—It is hence evident, that the saints departed can and do, with the permission of God, take an interest in the affairs of the living. S. Aug. de curâ pro mort. c. xv. 16.—For as angels elsewhere, so here the saints also, served our Saviour; and as angels, both in the Old and New Testament, were frequently present at the affairs of men, so may saints. B.—All interpreters agree that Elias appeared in his own body, but various are their opinions with regard to the apparition of Moses. A.

VER. 6. *And were very much afraid.* There were two causes that might produce this fear in the apostles, the cloud that overshadowed them, or the voice of God the Father, which they heard. Their human weakness could not bear such refulgent beams of glory, and trembling in every limb, they fall prostrate on the ground. S. Jer.—The Almighty, it seems, was pleased to fulfil the wish of Peter, thereby to shew that Himself is the tent or pavilion, under the shade of which the blessed shall live for ever, and to sanction the public and explicit confession of Peter relative to the divinity of Jesus Christ, by his own no less public and explicit confession, joined with an express command to hear and obey him. . S. Chrysostom very justly remarks, that this voice was not heard till after the departure of Moses and Elias, that no possible doubt might exist to whom it was referred, and that it was to Christ only and to no other.—*Hear ye Him:* i. e. as the law and the prophets are fulfilled and verified in Jesus Christ, your new legislator and prophet, you are to hear and obey Him in preference to either Moses or Elias, or any other teacher. A.

VER. 7. *And Jesus came and touched.* The terrified disciples were still prostrate on the ground, and unable to rise, when Jesus, with his usual benevolence, approaches, touches them, expels their fear, and restores them to the use of their limbs. S. Jer.

VER. 9. *Tell the vision to no man, till* the miracle of his resurrection has prepared the minds of men for the belief of this. Expose not an event so wonderful to the rash censure of the envious Pharisees, who calumniate and misrepresent my most evident miracles. Jesus Christ also gave a lesson here to his followers to observe the closest secrecy in all spiritual graces and favors.

VER. 10. *Elias must come first.* The prophet Elias will come again in person before my second coming to judgment, and will *re-establish all things,* by the conversion of the Jews to the Christian faith, according to the common opinion.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

10 And his disciples asked him, saying: [a] Why then do the Scribes say that Elias must come first?

11 But [b] he answering, said to them: Elias indeed shall come, and restore all things.

12 But I say to you, [c] that Elias is already come, and they knew him not, [d] but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.

13 Then the disciples understood that he had spoken to them of John the Baptist.

14 [e] And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

15 And I brought him to thy disciples, and they could not cure him.

16 Then Jesus answered, and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

17 And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

18 Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

19 Jesus said to them: Because of your unbelief. [f] For amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence to yonder place, and it shall remove, and nothing shall be impossible to you.

20 But this kind is not cast out but by prayer and fasting.

21 And while they abode together in Galilee, Jesus said to them: [g] The Son of man shall be betrayed into the hands of men:

22 And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

23 And when they were come to Capharnaum they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma?

24 He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? Of whom do the kings of the earth receive tribute or custom? of their own children, or of strangers?

25 And he said: Of strangers. Jesus said to him: Then the children are free.

[a] Mark ix. 10.—[b] Mal. iv. 5.—[c] Supra xi. 14.—[d] Supra xiv. 10.—[e] Mark ix. 16.

Luke ix. 38.—[f] Luke xvii. 6.—[g] Infra xx. 18. Mark ix. 30. Luke ix. 44.

But John the Baptist, who was Elias in spirit, is already come. See Matt. xi. 14. Wi.—This was a vulgar error spread by the Scribes among the Jewish people. It proceeded from an erroneous interpretation of Scripture. They confounded the two comings of our Saviour. The Baptist was the precursor of Christ at his first coming, and was styled by our Lord Elias, because he performed the office of Elias; *and he shall go before Him in the spirit and power of Elias.* Luke i. 17.—But this prophet in person will be the precursor of the second coming of Christ. Wherefore Malachy, predicting this coming of Christ, says: *I will send to you Elias the Thesbite;* thus evidently distinguishing him from the Baptist, who was also Elias in spirit and in the dignity of his office. S. Chry. hom. lviii.—Jesus Christ here confirms the literal sense of the prophecy; (Malac. iv. 5,) but, in the next verse, he shews a prior, though less perfect accomplishment of the same in the person of John the Baptist, who was raised by God to prepare the ways of the Lord.

VER. 11. *Shall . . . restore all things.* According to S. Chry. Theophylactus, and others, these words signify that Elias shall restore all the Jews to the one true faith towards the end of the world; or, according to S. Augustine, he shall strengthen those that shall be found wavering in the persecution of Antichrist.

VER. 12. *So also shall the Son of man.* Jesus in a most beautiful manner takes advantage of this conversation, to remind them of his future passion, and from the recollection of the sufferings of John, affords them comfort in his own. S. Chry.

VER. 14. *And when he was come.* Peter, by wishing to remain on the holy mount, preferred his own gratification to the good of many. But true charity seeketh not its own advantage only; what therefore appeared good to Peter, did not appear so to Christ, who descends from the mountain, as from his high throne in heaven, to visit man. Origen.

VER. 15. *I brought him to thy disciples.* By these words the man here mentioned privately accuses the apostles, though the impossibility of the cure is not always to be attributed to the weakness of God's servants, but sometimes to the want of faith in the afflicted. Jerom.—Stand astonished at the folly of this man! how he accuses the apostles before Jesus! But Christ frees them from this inculpation, imputing the fault entirely to the man himself. For it is evident, from many circumstances, that he was weak in faith. Our Saviour does not inveigh against this man alone, not to wound his feelings too sensibly, but against the whole people of the Jews. We may infer, that many of the bystanders entertained false notions of his disciples, from these words of deserved reproach: *O! unbelieving and incredulous generation, how long shall I be with you?* In which words, he shews us how much he wished for his passion, and his departure hence. S. Chry.—We must not imagine that our Saviour, who was meekness and mildness itself, uttered on this occasion words of anger and intemperance. Not unlike a feeling and tender physician, observing his patient totally disregarding his prescriptions, he says, How long shall I visit you; how long shall I order one thing, and you do the contrary? Thus Jesus is not angry with the man, but with the vices of the man; and in him he upbraids the Jews, in general, for their incredulity and perversity. S. Jer.—The general sentiment is, that these reproaches are limited to the people; some extend them to the apostles. See below, v. 19. V.

VER. 18. *Why could not we?* The disciples began to apprehend that they had incurred their Master's displeasure, and had thereby lost their power of working miracles. They come therefore secretly to Jesus Christ, to learn why they could not cast out devils. He answered them, that it was their want of faith, which probably failed them on this occasion, on account of the difficulty of the cure, little reflecting that the virtue of the Lord, which worked in them, was superior to every possible evil of both mind and body.—S. Hilary is of opinion, that during the absence of Christ on the mountain, the fervour of the apostles had begun to abate. Jans.

VER. 19. *If you have faith as a grain of mustard-seed.* Christ insinuates to his apostles, as if they had not yet faith enough to work great miracles, which require a firm faith joined with a lively confidence in God. The mustard-seed is brought in with an allusion to its hot and active qualities. Wi.—That is, a perfect faith; which, in its properties and its fruits, resembles the grain of mustard-seed in the parable. C. xii. 31. Ch.—By faith is here understood, not that virtue by which we assent to all things that are to be believed of Christ, the first, of the theological virtues, in which the apostles were not deficient, but that confidence in the power and goodness of God, that he will on such an occasion exert these, his attributes, in favour of the supplicant. To have a true faith of this kind, and free from all presumption, is a great and high privilege, which the Holy Ghost breathes into such only as he pleases. Jans.—Examples of this efficacious faith are given by S. Paul. Heb. c. ii. S. Gregory of Neo-Cæsarea is also related, by Eusebius and Ven. Bede, to have removed by the efficacy of his faith a rock, which obstructed the building of a church; thus literally fulfilling the promise of Jesus Christ. Tirinus.—The faith of the apostles, especially of those that had not been present at the transfiguration, was not perfect and complete in all its parts, till after the resurrection and ascension of Jesus Christ, and the descent of the Holy Ghost. A.—S. Jerom understands by *mountains*, things the most difficult to be effected.

VER. 20. See here the efficacy of prayer and fasting! What the apostles could not do, prayer accompanied with fasting can effect. How then can that be genuine religion, which makes fasting an object of ridicule? We see also here that the true Church in her exorcisms follows Scripture, when she uses besides the name of Jesus, many prayers and much fasting to drive out the devils, because these, as well as faith, are here required. B.

VER. 21. Jesus then taking the road to Jerusalem with his disciples, and whilst they were in Galilee, which they had to pass through, he spake to them of his sufferings, death, and resurrection. V.

VER. 22. *They were troubled exceedingly,* not being able to comprehend the mystery of Christ's sufferings and death, which was so opposite to the notions they had of the glorious kingdom of the Messias. Wi.—This grief was the consequence of their attachment to their divine Master. They were ignorant, as S. Mark and S. Luke notice, of the word that was spoken. They full well understood that he would be put to death, but did not sufficiently comprehend the shortness of his rest in the grave, the nature of his triumphant resurrection, nor the inestimable benefits which his death would bring on the world. S. Chrys. hom. lix.

VER. 23. *They that received the didrachmas,* (τὰ δίδραχμα) in value about fifteenpence of our money. Wi.—A tax, according to some, laid on every person who was twenty years of age, for the service of the temple. See Exod. xxx. S. Chrysostom thinks it was paid for the first-born only, whom the Lord would have redeemed for the first-born of the Egyptians, whom he slew. Others think it was a tribute paid to the Romans, as Christ, in v. 24, seems to insinuate, by mentioning the kings of the earth; and the Jews were tributary to them at this time. In v. 24, the evangelist uses the word Κῆνσος, taken from the Latin *census,* or tax.

VER. 25. *Then the children.* From these words and the following, *that we may not scandalize them,* some argue that Christians are exempt from taxes. The

26 But that we may not scandalize them, go thou to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

CHAP. XVIII.

Christ teaches humility, to beware of scandal, and to flee the occasions of sin: to denounce to the church incorrigible sinners, and to look upon such as refuse to hear the church as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

AT [a]that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven?

2 [b]And Jesus calling unto him a little child, set him in the midst of them,

3 And said: Amen I say unto you, [c]unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

5 And he that shall receive one such little child in my name, receiveth me.

6 [d]But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Wo to the world because of scandals. For it must needs be that scandals come: but, nevertheless wo to that man by whom the scandal cometh.

8 [e]And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

9 And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than having two eyes to be cast into hell fire.

10 Take heed that you despise not one of these little ones: for I say to you, [f]that their angels in heaven always see the face of my Father who is in heaven.

[a] A. D. 32. Mark ix. 33. Luke ix. 46.—[b] Infra xix. 14.—[c] 1 Cor. xiv. 20.

[d] Mark ix. 41. Luke xvii. 2.—[e] Supra v. 30. Mark ix. 42.—[f] Ps. xxxiii. 8.

fallacy of this deduction is victoriously demonstrated from the express words of S. Paul, (Rom. xiii.) commanding us to be subject to the higher powers, not only for wrath, but also for conscience sake: *Render tribute to whom tribute is due; custom to whom custom*, &c. The word children then does not mean subjects, but must be understood in its natural limited sense. Jans.—Jesus Christ argues *a minori ad majus* thus, if the kings of the earth exact money from their subjects only, and exempt their own children, how much more ought I to be exempt, who do not claim my descent from a temporal prince only, but from the supreme King of heaven. This example our Saviour would never have adduced, says S. Chrys. had he not really been the Son of God. hom. lix. Our Saviour uniformly waved his right to exemptions in temporal things: he declares every where that temporal princes have nothing to fear from him, or his doctrines, since his kingdom is not of this world. A.

VER. 26. *But that we may not.* Jesus Christ pays the tribute, not as one subject to the law, but as consulting the infirmity of the people; but he first shews himself exempt from the above example, lest his disciples might take occasion of scandal therefrom. S. Chrys. hom. lix.—*For me and thee.* A great mystery this: Jesus Christ paid not only for himself, but for the future representative of Him and his Church, in whom, as chief, the rest were comprised. S. Aug. q. ex Nov. Tes. q. lxxv. tom. 4. Jesus Christ here, as well as on many other occasions, pointedly marks the precedence of Peter, which might give rise to the strife and contention of the disciples, in the commencement of the ensuing chapter, on the subject of superiority. Thus S. Jer. Chrys. Tirinus, &c.

CHAP. XVIII. VER. 1. *Who, thinkest thou?* This altercation for superiority among the apostles, whilst they were upon their road to Judea, might have arisen from another cause besides the precedence given by Jesus Christ to Peter above, as S. Chrysostom (hom. lix. in Mat.) affirms. A report prevailed among the disciples, that Christ would soon die; and they wished to know who would be the first, when he was gone. Jans.—Or expecting that by his future resurrection he would enter into full possession of his temporal kingdom, they wished to learn which of them should be the greater in this new and glorious state. Calmet supposes that Peter was not with them, but that he had gone before with his Master to Capharnaum. C.

VER. 2. *And Jesus calling . . . . a little child.* In S. Mark (ix. 32.) we find that Jesus did this in the house, when they were arrived at Capharnaum.

VER. 3. *You shall not enter*, &c. i. e. you shall have no place in my kingdom of glory, in heaven, where none shall find admittance but they that are truly humble. Wi.—Our Lord in this and the next chapter teaches us, 1st, To sit down in the lowest place; 2nd, to bear patiently with our neighbour; 3rd, not to scandalize a weak brother; 4th, mildly to correct him when faulty; and 5thly, to forgive him when repentant.

VER. 4. *Greater in the kingdom of heaven*, because more conformable to me here on earth. Humble souls, who are little in their own eyes, are so dear and closely united to the Almighty, that Christ declares them to be the most acceptable, the first in merit, not highest in authority or dignity either in church or state, as some idle fanatics pretend. Jans.—The kingdom of heaven is not the reward of ambition, but the boon of simplicity and humility.

VER. 5. *He that shall receive.* To *receive*, in the style of the Scriptures, is to honour and favour, to be charitable, and kind to any one. Wi.—Who does not admire here the great goodness of God! Jesus, knowing that he was soon to leave the world, and that his disciples would no longer have it in their power to manifest their charity for him by their kind services, substitutes the poor in his place, declaring, that if they receive or honour them, they receive him, and that they will be entitled to the same reward as if they had received Christ himself. Dion. Carth.—What greater proof can we wish for of the merit of good works!!!

VER. 6. *But he that shall scandalize*, shall by their evil doctrine or example draw others into sinful ways. The words *scandalize*, and *scandal*, being sufficiently understood, and authorized by use, both in English and French, might I thought be retained. The words *offend and offences*, in the Prot. translation, do not express sufficiently the sense. Wi.—That is, shall put a stumbling-block in their way, and cause them to fall into sin. Ch.—By these strong expressions of our Lord, we may judge of the enormity and malice of scandal. Rather than be the cause of scandal to any of the faithful, and occasion the loss of his soul, we must be ready to undergo every torment, yes, and suffer death itself. Dion. Carth.—The ancient punishment among the Greeks for sacrilege was drowning, with a mill-stone fastened about the neck, according to Diodorus Siculus.

VER. 7. *It must needs be*, not absolutely, but the weakness and wickedness of the world considered *that scandals should happen.* Wi.—Considering the wickedness and corruption of the world, such things always will happen; but the judgments of God, though slow, will be terrible in the extreme. Lento quidem gradu Divina procedit Vindicta, sed tarditatem gravitate compensat. Val. Max.—We must not suppose for a moment that Christ subjects human actions to the control of rigid fatality. It is not the prescience or prediction of Christ, which causes these evils to take place; they do not happen, because Christ foretold them; but, Christ foretold them, because they would infallibly happen. The Almighty permits scandals, because the good are benefited by them, making them more diligent and more watchful: witness the great virtue of Job, of Joseph, and many others perfected in temptation. If the less virtuous receive any detriment from scandals, they owe it to their own sloth and laziness. S. Chry. hom. lx.—Jesus Christ pronounces a double wo to the man who bringeth scandal, and to the world which is punished by it. But why, asks S. Chrys. does he bewail the miseries of the world, when it depended upon him to stretch forth his hand and remove them? He imitates the conduct of a good physician, who, after prescribing various remedies, feels himself obliged to declare to his patient, that by neglecting the prescriptions, he is increasing his distemper. Jesus Christ had left the throne of his glory, taken upon him the form of a servant, and suffered the greatest extremities, but seeing man so perverse as to reap no advantage from all he had done and suffered for him, he weeps over his miserable state. Nor is this without its particular fruit; for it frequently happens, that whom good counsel cannot move, prayers and tears, and the relation of the dismal consequences attendant on sin, bring to repentance. This also manifests his tenderness and boundless charity, since he weeps over the people, who of all others most contradicted him. S. Chrys. hom. lx.

VER. 8. *And if thy hand, or thy foot*, &c. These comparisons are to make us sensible, that we must quit and renounce what is most dear to us, sooner than remain in the occasions of offending God. Wi.—These words more properly mean our relatives and friends, who are united to us as closely as the different members of the body. This he had touched upon before, yet he again repeats it, for nothing is so pernicious, nothing so dangerous, as the company and conversation of the dissolute. Connections of friendship and affinity, are sometimes more powerful in inclining us to good or evil, than open compulsion. On this account Christ, with great earnestness, commands us to cut with those most near and dear to us, when they are to us the immediate occasions of scandal. S. Chrys. hom. lx.

VER. 10. *Their angels.* The Jews also believed that men had their good angels, or angels appointed to be their guardians. See Gen. xlviii. 16. Wi.—Observe the dignity of the humble and little, whom the world despises. They have angels constantly pleading their cause in the divine presence. They are now weak and unable to defend themselves, but they have their advocates in heaven, accusing those who offer them any injury or scandal. It is evident from many parts of Scripture, that angels are appointed guardians of kingdoms, countries, cities, and even individuals, Exod. xxiii. Dan. x. Apoc. xii. & alibi. *The angel of the Lord shall encamp round about them that fear him, and he shall deliver them.* Ps. xxxiii. S. Jerom does not hesitate to affirm that every man has an angel assigned him at his birth, which he confirms from C. xii, of Acts, where it is related that the girl thought she saw Peter's angel. The thing is so plain, that Calvin dares not deny it, and yet he will needs doubt of it. L. i. Inst. c. xiv. sect. 7. Origen thinks that only the just have their guardian angels, and these only at their baptism. The opinion of S. Augustine is universal in

11 [a]For the Son of man is come to save that which was lost.

12 [b]What think you? If a man have a hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

13 And if it be so that he find it, amen, I say to you, he rejoiceth more for that than for the ninety-nine that went not astray.

14 Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

15 [c]But if thy brother shall offend against thee, go, and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16 But if he will not hear thee, take with thee one or two more, [d]that in the mouth of two or three witnesses every word may stand.

17 [e]And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

18 [f]Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19 Again I say to you, that if two of you shall agree upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by my Father, who is in heaven.

20 For where there are two or three gathered together in my name, there am I in the midst of them.

21 Then Peter came unto him, and said: [g]Lord, how often shall my brother offend against me, and I forgive him? Till seven times?

22 Jesus said to him: I say not to thee, till seven times; but till seventy times seven:

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment be made.

[a] Luke xix. 10.—[b] Luke xv. 4.—[c] Lev. xix. 17. Eccli. xix. 13. Luke xvii. 3. James v. 19.—[d] Deut. xix. 15. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28.—[e] 1 Cor. v. 9. 2 Thes. iii. 14. [f] John xx. 23.—[g] Luke xvii. 4.

the Catholic Church. "I esteem it, O my God, an inestimable benefit, that thou hast granted me an angel to guide me from the moment of my birth, to my death." De dilig. Deo. Medit. c. xii. How much are we indebted to the Providence of God, for extending itself also to the wicked. They likewise have their angels, without whose assistance they would fall into many more grievous sins, and the evil spirits would have more power over them. Let us then with gratitude remember our dignity, and fear to commit any thing in their presence, which may make them grieve and withdraw from us their protection and assistance.

VER. 12. *If a man have a hundred sheep.* This is to shew the goodness and mercy of God towards sinners. By the *one sheep*, some understand all mankind, and by the ninety-nine, the angels in heaven. Wi.—Jesus Christ manifests his tender regard and solicitude for us poor weak creatures, by becoming himself the Son of man, thus abandoning in some measure the angels who are in heaven. He is come down upon earth to save by his death what was lost, imitating thus, with regard to men, the conduct themselves observe with regard to their sheep. V.—In the Greek, it is dubious whether the shepherd leaves the ninety-nine in the mountains, or, whether he himself goeth into the mountains in quest of the lost sheep.

VER. 14. *Even so it is not.* Here some may perhaps object, that since the Almighty does not wish any of his little ones to perish, he must consequently wish all to be saved, and therefore that all will be saved. Now this is not the case: the will of the Almighty is therefore sometimes frustrated in its effects, which is contrary to Scripture. To this objection, S. John Damascene replies, that in God we must distinguish two distinct wills; the one *antecedent*, the other *consequent*. A person wills a thing *antecedently*, when he wills it merely as considered in itself. For instance, a prince wishes his subjects to live, in as much as they are all his subjects. But a person wills a thing *consequently*, when he wills a thing in consideration of some particular circumstance. Thus, though the king wishes all his subjects to live, he nevertheless wills that some should die, if they turn traitors, or disorganize the peace of society. In the same manner, the Almighty wishes none of his little ones to perish, in as much as they are all his creatures, made to his own image, and destined for the kingdom of glory; though it is equally certain that he wills the eternal punishment of many who have turned away from his service, and followed iniquity. If we observe this distinction, it is easy to see what our Saviour meant, when he said that it was not the will of his Father that any of these little ones should perish. S. John Dam.

VER. 15. *Offend against thee.* S. Chrysostom, S. Austin, and S. Jerom understand from this verse, that the injured person is to go and admonish his brother. Others understand *against thee*, to mean in thy presence, or to thy knowledge, because fraternal correction is a duty, not only when our brother offends us, but likewise when he offends against his neighbour, and much more when he offends God. It is moreover a duty not peculiar to the injured, but common to all. When the offence is not personal, our advice will be less interested. This precept, though positive, is only obligatory, when it is likely to profit your brother, as charity is the only motive for observing it. Therefore, it not only may, but ought to be omitted, when the contrary effect is likely to ensue, whether it be owing to the perversity of the sinner, or the circumstances of the admonisher. Jans.

VER. 17. *Tell the church.* This not only shews the order of fraternal correction, but also every man's duty in submitting to the judgment of the Church. Wi.—There cannot be a plainer condemnation of those who make particular creeds, and will not submit the articles of their belief to the judgment of the authority appointed by Christ. A.

VER. 18. *Whatsoever you shall bind, &c.* The power of *binding* and *loosing*, which in a more eminent manner was promised to S. Peter, is here promised to the other apostles and their successors, bishops and priests. Wi.—The power of binding and loosing, conferred on S. Peter, excelled that granted to the other apostles, inasmuch as to S. Peter, who was head and pastor of the whole Church, was granted jurisdiction over the other apostles, while these received no power over each other, much less over S. Peter. T.—Priests receive a power not only to *loose*, but also to *bind*, as S. Ambrose writeth against the Novatians, who allowed the latter, but denied the former power to priests. Lib. i. de pœnit. c. ii. B.

VER. 19. *That if two of you.* From these words, we learn how superior is public to private prayer. The efficacy of the former is attributed to the presence of Christ in those assemblies. The Father, for his Son's sake, will grant petitions thus offered. Jans.—The fervour of one will supply for the weakness and distractions of the other.

VER. 20. *There am I in the midst of them.* This is understood of such assemblies only, as are gathered in the name and authority of Christ; and in unity of the Church of Christ.—S. Cyprian de Unitate Ecclesiæ. Ch.—S. Chrysostom, Theophylactus, and Euthymius explain the words *in his name*, thus, assembled by authority received from Christ, in the manner appointed by him, or for his sake, and seeking nothing but his glory. Hence we may see what confidence we may place in an œcumenical council lawfully assembled. T.—S. Greg. lib. vii. Regist. Epist. cxii.

VER. 21. S. Peter knew the Jews to be much given to revenge; he therefore thought it a great proof of superior virtue to be able to forgive seven times. It was for this reason he proposed this question to our Lord; who, to shew how much he esteemed charity, immediately answered, not only seven times, but seventy times seven times. He does not mean to say that this number must be the bounds of our forgiving; we must forgive to the end, and never take revenge, however often our brother offend against us. There must be no end of forgiving poor culprits that sincerely repent, either in the sacrament of penance, or one man another his offences. B.—To recommend this great virtue more forcibly, he subjoins the parable of the king taking his accounts: and, from the great severity there exercised, he intimates how rigid will his heavenly Father be to those who forgive not their enemies. Dion. Carth.

VER. 22. *Till seventy times seven;* i. e. 490 times; but it is put by way of an unlimited number, to signify we must pardon private injuries, though ever so often done to us. Wi.—When our brother sins against us, we must grieve for his sake over the evil he has committed; but for ourselves we ought greatly to rejoice, because we are thereby made like to our heavenly Father, who bids the sun to shine upon the good and the bad. But if the thought of having to imitate God alarm us, though it should not seem difficult to a true lover of God, let us place before our eyes the examples of his favourite servants. Let us imitate Joseph, who though reduced to a state of the most abject servitude, by the hatred of his unnatural brethren, yet in the affliction of his heart, employed all his power to succour them in their afflictions. Let us imitate Moses, who after a thousand injuries, raised his fervent supplications in behalf of his people. Let us imitate the blessed Paul, who, though daily suffering a thousand afflictions from the Jews, still wished to become an anathema for their salvation. Let us imitate Stephen, who, when the stones of his persecutors were covering him with wounds, prayed that the Almighty would pardon their sin. Let us follow these admirable examples, then shall we extinguish the flames of anger, then will our heavenly Father grant us the forgiveness of our sins, through the merits of our Lord Jesus Christ. S. Chrys. hom. lxii.

VER. 24. *Ten thousand talents.* It is put as an example for an immense sum. It is not certainly agreed what was the value of a talent. A talent of gold is said to be 4900 lb.; of silver 375 lb. See Walton's Prologomena, Dr. Harris's Lexicon, &c. Wi.—The 10,000 talents, according to some authors, amount to

26 But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant being moved with pity, let him go, and forgave him the debt.

28 But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

29 And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done.

32 Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me.

33 Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers until he should pay all the debt.

35 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

CHAP. XIX.

Christ declares matrimony to be indissoluble: he recommends the making one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shews the danger of riches, and the reward of leaving all to follow him.

[a] A. D. 32. Mark x. 1, 12. Luke xvi. 1, 18.—[b] Mark x. 2.—[c] Gen. i. 27. [d] Gen. ii. 24. 1 Cor. vi. 16.

AND it came to pass when Jesus had ended these words, he departed from Galilee, [a] and came into the confines of Judea beyond the Jordan.

2 And great multitudes followed him; and he healed them there.

3 [b] And the Pharisees came to him tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

4 But he answering, said to them: Have ye not read, that he [c] who made man in the beginning, made them male and female? And he said:

5 [d] For this cause, shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.

6 Therefore they are no longer two, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say to him: [e] Why then did Moses command to give a bill of divorce, and to put away?

8 He saith to them: Moses because of the hardness of your hearts permitted you to put away your wives: but from the beginning it was not so.

9 [f] And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he who shall marry her that is put away, committeth adultery.

10 His disciples say unto him: If the case of a man with his wife be so, it is not good to marry.

11 He said to them: All receive not this word, but they to whom it is given.

Ephes. v. 31.—[e] Deut. xxiv. 1.—[f] Supra v. 32. Mark x. 11. Luke xvi. 18. 1 Cor. vii. 10.

£1,875,000 sterling, i. e. 740,000 times as much as his fellow-servant owed him; the hundred pence amounting to not more than £3 2s. 6d.

VER. 35. *So also shall my heavenly Father do to you.* In this parable the master is said to have remitted the debt, and yet afterwards to have punished the servant for it. God doth not in this manner with us. But we may here observe, once for all, that in parables, diverse things are only ornamental to the parable itself; and a caution and restriction is to be used in applying them. Wi.—Not that God will revoke a pardon once granted; for this would be contrary to his infinite mercy, and his works are without repentance. It means that God will not pardon, or rather that he will severely punish the ingratitude and inhumanity of the man, who, after having received from God the most liberal pardon of his grievous transgressions, refuses to forgive the slightest offence committed against him by his neighbour, who is a member, nay a son of his God. This ingratitude may justly be compared with the 10,000 talents, as every grievous offence committed against God, exceeds, in an infinite degree, any offence against man. T.—This forgiveness must be real, not pretended; from the heart, and not in word and appearance only; sacrificing all desire of revenge, all anger, hatred and resentment, at the shrine of charity.

CHAP. XIX. VER. 3. *Is it lawful?* Here again the Pharisees, ever anxious to ensnare Jesus in his words, come to him and ask him, is it lawful for a man to put away his wife for every cause? Thinking now they had to a certainty succeeded, they argue thus with themselves: shall he say that it is not lawful, we will accuse him of blasphemy, contradicting the Scriptures. For, it is written, Deut. iv. 1. *If a man take a wife, and she find not favour in his eyes, for some uncleanness, he shall write a bill of divorce.* And Malachy, ii. 16. *When thou shalt hate her, put her away.*—On the other hand, if he shall say it is lawful, we will accuse him of favouring the passions. But Jesus Christ, the wisdom of the eternal Father, silences them with the authority of that Scripture they attempted to bring against him. *What God has joined together, let no man put asunder;* intimating, that the connexion between husband and wife is so strict, that by it they become as one flesh, and can no more be separated than one member from another. Dion. Carth.—*To put away his wife for every cause,** or upon every occasion. They did not doubt of it, if the cause was considerable. Wi.

VER. 4. *In the beginning.* It is remarked by S. Jerome, S. Chrys. and Theophylactus, that the Almighty does not say of any of the animals which he created, as he does of man and woman, that he joined one male to one female; from which it appears, according to the reasoning of S. Augustine, that monogamy, as well as the indissolubility of marriage, was instituted from the beginning by the Almighty. T.

VER. 5. These words were pronounced by Adam. Gen. xi. 24.—*And they two shall be in one flesh.*† I translate thus with submission to better judges; yet the sense may be, by a kind of Hebraism, they shall be esteemed as one person. Wi.

VER. 7. The Pharisees, not satisfied, again attack our Saviour. To this second attack he replies: Moses indeed permitted you to put away your wives on account of the hardness of your hearts, and to prevent a greater evil, lest through your cruelty you should poison them, or put them to violent death; but in the natural law, signified by *the beginning*, it was not so. Dion. Carth.

VER. 8. *Moses, because of the hardness of your hearts, permitted you,* &c. Whether this was permitted in the old law, so that the man who was divorced from his wife could marry another woman, is disputed. Some think this second marriage was still unlawful, though tolerated, and not punished. At least in the new law, a divorce upon just causes may be sometimes permitted; but this does not make it lawful for the man or woman so separated to marry another. Wi.—The latter part of this verse, of S. Paul, (Rom. vii. 3,) and the constant tradition of the Church, shew that the exception only refers to separation, but not to the marrying another during the life of the parties. In this place Christ restores the original condition of the marriage state, and henceforth will have it to be a perfect figure of the hypostatic union of his divine person with our human nature, as also of his nuptial union with his Church, and consequently that it should be indissoluble. T.

VER. 9. *And I say to you.* It is worthy of remark, that in the parallel texts, S. Mark x. 2. and S. Luke xvi. 18. and S. Paul to Cor. vii. 10. omit the exception of fornication; and also that S. Matthew himself omits it in the second part of the verse; and says absolutely, that he who shall marry her that is put away committeth adultery. It perhaps crept in here from c. v. 32, where it is found in a phrase very similar to this, but which expresses a case widely different. Divorce is in no case admitted but in that of adultery. This is what Christ teaches in c. v. 32, and to this the exception is referred, marked in the two texts. But in this very case the separated parties cannot contract a second marriage without again committing adultery, as we must infer, from a comparison of this text with the parallel texts of S. Mark and of S. Luke. V.—If we did not understand it in this manner, the case of the adulteress would be preferable to the case of her who should be put away without any crime of her own; as in this supposition, the former would be allowed to marry again, which the latter would not be allowed. T.—S. Augustine is very explicit on this subject. See l. 11. de adult conjug. c. xxi. xxii. xxiv.—S. Jerom, in his high commendation of the noble matron, Fabiola, says of her: "that though she was the innocent party, for the unlawful act of marrying again, she did public penance." In Epitaph. Fabiolæ.—This universally received doctrine of the Catholic Church was confirmed in the general council of Trent. Sess. xxiv. can. 6.

VER. 11. *All receive not this word.* ‡ To translate all *cannot* take, or cannot receive this word, is neither conformable to the Latin nor Greek text. To be able to live singly, and chastely, is given to every one that asketh, and prayeth for the grace of God to enable him to live so. Wi.—Jesus Christ takes occasion from the remark of the Pharisees to praise holy virginity, which he represents as a great and good gift of heaven; and such it has ever been considered in the eye

12 For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can receive, let him receive *it*.

13 [a] Then were little children presented to him, that he should lay his hands upon them and pray. And the disciples rebuked them.

14 But Jesus said to them: [b] Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.

15 And when he had laid his hands upon them, he departed thence.

16 And behold one came and said to him: Good Master, what good shall I do that I may have life everlasting?

17 But he said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

18 He saith to him: Which? And Jesus said: [c] Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith to him: All these have I kept from my youth: what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And when the young man had heard this word, he went away sad: for he had great possessions.

23 Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

[a] A. D. 33. Mark x. 13. Luke xviii. 15.

[b] Supra xviii. 3.—[c] Exod. xx. 13.

of true and genuine religion. Hence it appears that besides commandments, there are evangelical counsels, to the observance of which it is both lawful and meritorious for a Christian to devote himself, especially for the purpose of employing himself with greater liberty and less encumbrance in the service of his God.—Our Lord does not approve of the conclusion his disciples drew from his doctrine on the indissolubility of marriage, lest he should seem to condemn matrimony both good and necessary; neither does he reprove them for it, lest he should seem to prefer it before the state of continency. His answer therefore prudently avoids both difficulties, by seeming to grant, on the one hand, that it was more expedient not to marry, because chastity is a great gift of God; (1 Cor. vii.) and plainly shewing on the other, that only few can have this privilege, because *all do not receive this word*, i. e. all are not called to this state. Jans.—All cannot receive it, because all do not wish it. The reward is held out to all. Let him who seeks for glory, not think of the labour. None would overcome, if all were afraid of engaging in the conflict. If some fail, are we to be less careful in our pursuit of this virtue? Is the soldier terrified, because his comrade fights and falls by his side? S. Chrys.—He that can receive it, let him receive it. He that can fight, let him fight, overcome and triumph. It is the voice of the Lord animating his soldiers to victory. S. Jer.

VER. 12. *And there are eunuchs, who have made themselves eunuchs*, &c. It is not to be taken in the literal sense, but of such who have taken a firm and commendable resolution of leading a single life.—*He that can receive* it, *let him receive* it. Some think that to *receive*, in this and the foregoing verse, is to *understand;* and so will have the sense to be, he that can understand what I have said of different eunuchs, *let him understand it;* as when Christ said elsewhere, *he that hath ears to hear, let him hear.* But others expound it as an admonition to men and women, not to engage themselves in a vow of living a single life, unless, after a serious deliberation, they have good grounds to think they can duly comply with this vow, otherwise let them not make it. Thus S. Jerom on this place, and S. Chrys. where they both expressly take notice, that this grace is granted to every one that asketh and beggeth for it by prayer. Wi.—To the crown and glory of which state, let those aspire who feel themselves called by heaven.

VER. 13. *That he should lay his hands upon them.* It was the custom to present children to men reputed holy, as it is now the custom for bishops and priests to pray and give a blessing to others. Wi.—It was customary with the Jews to present their children to the elders, that they might receive their blessing; hence they present them on this occasion to our Lord. Remigius.—*And the disciples rebuked them*, not because they were unwilling that the children should be blessed by the hands of our Saviour, but as they were yet weak in faith, they thought that, like other men, he would be teased by the importunity of the offerers. S. Jerom.—The people thought that the same hands, which could restore instantaneous health to the sick, must necessarily impart every good to such children as they should touch. The disciples thought they made too free with their divine Master, requesting what, in their ideas, was beneath his dignity. A.

VER. 14. *Jesus said . . Suffer the little children*, &c. He here blames the conduct of the apostles, and shews that his assertions in praise of virginity, were not meant as derogatory from the holiness of the marriage state, by giving his blessing to these little ones, the fruits of lawful wedlock; and declares that the kingdom of heaven is the portion of such as resemble these little ones, by the innocence of their lives and simplicity of their hearts. He, moreover, shews that confidence in our own strength, in our own free-will, and in our merits, is an invincible obstacle to salvation. S. Mark (x. 16) says, that embracing them, and laying his hands upon them, he blessed them. Hence probably arose the ancient custom of presenting children to bishops and priests, to receive their blessing, beside that of confirmation immediately after baptism.—Nicephorus tells us that the celebrated S. Ignatius, afterwards bishop of Antioch, was one of these children who, on this occasion, received Christ's blessing.—If we would enter into the kingdom of heaven, we must imitate the virtues of little children. Their souls are free from every passion; void of every thought of revenge, they approach those who have grieved them as to their best friends. Though the parent repeatedly chastise his child, it still will adhere to him, still will it love him, and prefer him in all his poverty to all the fascinating charms of dazzling gold and purple. They seek not beyond what is necessary, they admire not the beauty of the body, they are not grieved at the loss of worldly wealth, therefore does the Saviour of the world say, that theirs is the kingdom of heaven. S. Chrys. hom. lxiii.

VER. 16. *Behold one came.* S. Luke (xviii. 18.) calls him *a prince* or *lord.* Some conjecture this young man came only in a dissembling way, to try or tempt our Saviour, as the Pharisees sometimes did, and without any design to follow his advice; but by all the circumstances related of him, by the evangelists particularly, when S. Mark (C. x. 22.) tells us, he *went away sorrowful*, he seems to have come with sincerity, but without resolution strong enough to leave his worldly goods and possessions. Wi.

VER. 17. *Why askest thou me concerning good?*§ In the ordinary Greek copies, *why dost thou call me good?* Wi.—*One is good*, &c. God, alone, by his own nature, is essentially, absolutely, and unchangeably good; at the same time, he is the source of all created goodness, as all goodness is a mere emanation from his. The person here addressing our Saviour, appears not to have believed that Christ was God: wherefore our Saviour, to rectify his misconception, tells him that God alone is good, insinuating thereby, that he should believe him to be God, or cease to address him by the title of good. T.—The sense is, that only God is good *necessarily*, and by his own nature. The Arians bring this place to shew, that Christ is not truly and properly God: but by this way of speaking, Christ does not deny that he is good, even by his nature, and consequently God; but seems to speak in this manner, to make the man know who he was. Wi.

VER. 19. S. Jerom thinks his answer was not conformable to truth, or he would not have been sorry when ordered to distribute his goods among the poor.

VER. 21. *If thou wilt be perfect.* This shews there is a difference betwixt things that are of *precept*, and those that are of *counsel only*, which they aim at, that aspire to the greatest perfection. Wi.—Evangelical perfection essentially consists in the perfect observance of God's commandments, which is greatly assisted by embracing not only *voluntary poverty*, but also the other counsels given to us in the gospels, such as *perpetual chastity*, and *entire obedience.—Follow me.* Thus to follow Christ, is to be without wife and care of children, to have no property, and to live in community; this state of life hath a great reward in heaven. This state, we learn from S. Augustine, the apostles followed; and he himself not only embraced it, but exhorted as many others as he possibly could to embrace it. Aug. ep. lxxxix, *in fine*, and in Ps. ciii. conc. 3. post. med. B.—The whole perfection of a Christian life consists in following Christ, by an imitation of his virtues. So that he who possesses poverty and chastity, does not immediately become perfect, but only enters upon the way of perfection, by facilitating his progress to perfection, removing hindrances, and laying aside all care of temporal concerns. Nicholas de Lyra.—In this chapter Jesus Christ delivers the evangelical counsels. In v. 12, he recommends continency—here he proposes voluntary poverty, and immediately adds that of obedience, *follow me.* S. Augustine teaches, that the apostles bound themselves by vow to the observance of these three counsels. De civit. Dei. B. xvii. c. 4.

VER. 22. *Sorrowful.* I know not how it happens, that when superfluous and earthly things are loved, we are more attached to what we possess in effect than in desire. For, why did this young man depart sad, but because he had great riches? It is one thing not to wish for, and another to part with them, when once we have them. They become incorporated, and, as it were, a part of ourselves, like food; and, when taken, are changed into our own members. No one easily suffers a member of his body to be cut off. S. Aug. ep. xxxi. ad Paul.

VER. 24. *It is easier for a camel,*‖ &c. This might be a common saying, to signify any thing impossible, or very hard. Some by a *camel*, would have to be meant *a cable*, or ship-rope, but that is differently writ in Greek, and here is commonly understood a true *camel.* Wi.—But nothing is impossible to God.



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25 And when the disciples had heard this, they wondered very much, saying: Who then can be saved?

26 And Jesus beholding, said to them: With men this is impossible: but with God all things are possible.

27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

28 And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting.

30 But many that are first, shall be last: and the last shall be first.

[a] Infra xx. 16. Mark x. 31. Luke xiii. 30.

CHAP. XX.

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

THE [b] kingdom of heaven is like to a master of a family, who went out early in the morning to hire labourers into his vineyard.

2 And having agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And going out about the third hour, he saw others standing idle in the market-place,

4 And he said to them, Go you also into my vineyard, and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner.

6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

[b] A. D. 33. Mark x. 32, 34. Luke xviii. 31, 34.

VER. 25. *They wondered very much.* The apostles wondered how any person could be saved, not because all were rich, but because the poor were also included, who had their hearts and affections fixed on riches. S. Aug. and Nicholas de Lyra.

VER. 27. *Behold we have left all!* What confidence this in Peter! He had been but a fisherman, always poor, living by his industry, and gaining his bread by the sweat of his brow; yet with great confidence he says, we have left all. S. Jer.—For, we are not to consider what he left, but the will with which he left his all. He leaves a great deal, who reserves nothing for himself. It is a great matter to quit all, though the things we leave be very inconsiderable in themselves. Do we not observe with how great affection we love what we already have, and how earnestly we search after what we have not? It is on this account that S. Peter, and his brother, S. Andrew, left much, because they denied themselves even the desire and inclination of possessing any thing. S. Gregory on S. Mat. hom. v.—Though I have not been rich, I shall not, on that account, receive a less reward; for, the apostles, who have done the same thing with me, were no richer than myself. He therefore leaves all the world, who leaves all he has, and the desire of ever having more. S. Aug. ep. lxxxix. ad. Hilar.

VER. 28. *In the regeneration.* Jesus Christ here calls the general resurrection the regeneration, because there will then be a renovation of the human body, and of the whole world. The promise which is here made to the apostles of sitting on thrones at the general judgment, and passing sentence on the 12 tribes of Israel, must not be understood as limited to the apostles, or to the Jews. For S. Paul says, (1 Cor. vi. 2. and 3,) that not only he, but also many of the Corinthians to whom he was writing, would judge not merely the 12 tribes, but the whole world, and moreover angels themselves. It is the opinion of many of the holy Fathers, S. Jerom, S. Austin, S. Gregory, and others, that all apostolical men, i. e. such as, renouncing the goods of this life, adhere to Christ in mind and affection, and by every possible means promote his reign and the propagation of his gospel, will be so far honoured as to sit in judgment with him at the general resurrection. T.—*You also shall sit on twelve seats,* or thrones, meaning at the general resurrection, when Christ will appear on the throne of his majesty, with his heavenly court, and with his elect, shall condemn the wicked world. Wi.

VER. 29. *Shall receive a hundred-fold.* In S. Mark we read *a hundred-fold now in this time, and in the world to come life everlasting.* Which *hundred-fold* is to be understood of the blessings in this life, of interior consolations, of the peace of a good conscience, and in general of spiritual gifts and graces, which are much more valuable than all temporal goods. And besides these spiritual graces in this world, he shall have everlasting glory in the world to come. Wi.—Our Saviour does not here lay down a precept of separating from wives; but, as when he before said, he that loseth his life for my sake, shall find it, he did not counsel, much less command us to lay violent hands upon ourselves; so here he teaches us to prefer the duties of piety to every other consideration. S. Chrys. hom. lxv.—The reward will be a hundred-fold, by the accumulation of spiritual gifts and graces in this life, infinitely superior to all we have left, and the inheritance of life eternal in the next. V.

* V. 3. Quacunque ex causa, *κατὰ πᾶσαν αἰτίαν*, ex qualibet causa.

† V. 5. Erunt duo in carne una, *δύο εἰς σάρκα μίαν*, in carnem unam, as Gen. ii. 7. factus est homo in animam viventem. See Maldon.

‡ V. 11. Non omnes capiunt, *οὐ πάντες χωροῦσι.* Maldonat will needs have *χωρεῖν*, to signify intelligere, as it does sometimes. But S. Jerom on this place, unusquisque consideret vires suas, &c. And S. Chrys. (hom. lxiii.) ut singulare esse certamen perdiscas. S. Jerom adds, Sed his datum est, qui petierunt; qui voluerunt; qui ut acciperent, laboraverunt. And S. Chrys. His enim datum est, qui sponte id eligunt. *δέδοται γὰρ ἐκείνοις τοῖς βουλομένοις.* Ed. Sav. p. 397.

§ V. 17. Quid me interrogas de bono? *ἐρωτᾷς περὶ ἀγαθοῦ.* In the common Greek copies, *τί με λέγεις ἀγαθόν.*

‖ V. 24. Camelum, *κάμηλον*, which is observed to be different from *κάμιλος*, a cable, or ship-rope. See Mr. Legh, Critica Sacra.

CHAP. XX. VER. 1. *For the kingdom.* The participle *for*, is found in the Greek, and connects the present parable with the last verse of the preceding chapter: indeed it is a comment on that text, and describes to us the gospel dispensation. Thus the conduct of God in the choice he makes of members for his spiritual kingdom, the Church, and of his elect for the kingdom of heaven, is not unlike that of the father of a family, who hires workmen to labour in his vineyard. There are various opinions respecting who are meant by *the first,* and who by *the last,* in this parable. Many of the fathers suppose that the saints of different states and degrees are here designed, whose reward will suffer no diminution from the circumstance of their having come to the service of Christ at a late age of the world, according to SS. Hilary, Gregory, and Theophylactus; or, at a late age of life, according to SS. Basil, Jerom, and Fulgentius. In the latter case, however, we must understand that their greater fervour in co-operating with divine grace, in the latter part of their life, has supplied and compensated for the defect of their preceding negligence; hence it may sometimes happen that the reward of such as enter late in life on the service of God, will exceed that of the less fervent who have entered at an earlier period. But as Christ rather seems to speak here of his *militant* than of his *triumphant* Church, many commentators explain the parable of the Jews and Gentiles. For the Jews, after bearing the heavy yoke of the Mosaic law for so many ages, received nothing more than what was promised to the observance of that law; whilst Christians receive a more plentiful reward for their more easy labour under the sweet yoke of the gospel. In which sense Christ says to the Jews, Luke xiii. 29: Publicans and harlots shall go before you into the kingdom of heaven. "And, strangers shall come from the east, and from the west, and the north, and the south, and shall sit down in the kingdom of God. And behold they are last that shall be first, and they are first that shall be last." Ibid. 30.—Hence the Jews may be supposed to murmur, that they who are first in their vocation to be the people of God, and first in the observance of his law, should not be preferred to others, who in these respects have been far posterior to them. T.—By the vineyard, says S. Chrysostom, we here understand the commandments of God. The time for labour is the present life. In the first, third, sixth, ninth, and eleventh hours, i. e. in infancy, youth, manhood, declining years, and extreme decrepitude of age, many individuals, yielding to the effective call of God, labour in the exact performance of the divine commandments. Hom. lxv.

VER. 2. The Roman penny, or denarius, was the 8th part of an ounce; which, at the rate of 5s. per ounce, is 7½d. It is put here for the usual hire of a day-labourer.

VER. 3. *About the third hour.* As the Jews divided their nights into four watches, each watch comprehending three hours, so they divided their days into four greater hours, from sunrise to sunset, and each of these great hours contained three lesser hours; so that the whole day from sunrise to sunset, consisted of 12 hours, as also did the night. The first of the great hours, comprehending the three first lesser hours, contained half of the space betwixt the rising of the sun and mid-day; and the end of this time was called the *third hour.* The next great hour was from that time till mid-day, called the *sixth hour.* The following great hour contained half of the time betwixt noon and the setting of the sun, the end of which was called the *ninth hour.* The fourth great hour comprehended the last three lesser hours remaining till sunset, so that at the end of the *eleventh hour,* mentioned here, v. 6, began the last lesser hour of the twelve hours of the day; of which our Saviour said, (Jo. xi. 9,) *are there not twelve hours in the day?*—As to the moral sense of the parable, by the *day* is commonly expounded all the time from the *creation* to the end of the world, and so the third hour is reckoned from *Adam* to *Noe;* the sixth from *Noe* to *Abraham;* the ninth from *Abraham* to *Moses;* and from the ninth to the eleventh, was from *Moses* till *Christ's* coming; and the time from *Christ* to the *end of the world,* is the 12th hour. Other interpreters, by *the day* understand *human life;* and by the different hours, *infancy, youth, the age of manhood, old age,* and the last hour *man's decrepit age.* God is master and disposer of all, who by his grace calls some sooner, some later. The *market-place,* in which men are so often found idle, as to the great concern of their eternal salvation, is the *world.* The design of this parable was to shew that the Gentiles, though called later than the Jews, should be made partakers of the promises made to the Jews; this is also the meaning of verse 16, where it is said: *the last shall be first, and the first last.* Wi.

VER. 4. *I will give you what shall be just.* The prospect of a reward is therefore a good motive, authorized here by Christ himself.

7 They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

9 When therefore they came, who had come about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should have received more: and they likewise received every man a penny.

11 And receiving *it*, they murmured against the master of the house,

12 Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he answering one of them, said, Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take what is thine, and go thy way: I will also give to this last even as to thee.

15 Or is it not lawful for me to do what I will? is thy eye evil, because I am good?

16 [a]So shall the last be first, and the first last. For many are called but few chosen.

17 And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:

18 Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the Scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

20 [b]Then came to him the mother of the sons of Zebedee with her sons, worshipping and asking something of him.

21 And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22 But Jesus answering, said: You know not what you ask. Can you drink of the chalice that I shall drink? They say to him: We can.

23 He saith to them: My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father.

[a] Supra xix. 30. Mark x. 31.

[b] Luke xiii. 30.—[b] Mark x. 35.

VER. 7. *No man hath hired us.* S. Chrys. again puts us in mind, that in parables all the parts are not significant, but some things are to be taken as mere ornaments of parabolical discourses, as here *murmurings*, which cannot be found in heaven: nor can men pretend they *are not hired* into God's service; God hath given lights, called, hired, and promised heaven to all. The rewards in heaven are also different. And they who are last called, if they labour with greater fervour, may deserve a greater reward than others called before them. Wi.—The Greek text finishes with, *you shall receive what is reasonable.*—We must observe here, says S. Chrys. on the words, *because no man hath hired us*, that this is the voice of the labourers only, in excuse for their not having entered upon their work before this late hour; for the master of the vineyard had shewn his willingness to hire them all, by going out early for that purpose. Though the fault was their own, he does not upbraid them, but abstains from all harshness and severity, that he may the more easily engage them. Hom. lxv.

VER. 11. *And when they received it.* By those who laboured all the day in the vineyard, we are to understand such as have spent their whole lives in the service of God; but we are not thence to infer, that in the kingdom of heaven, where all receive their just reward, there is envy, discontent, or any complaint. By these words, Christ wishes to convey to our minds an idea of the immense honours that will be heaped upon all such as return with sincerity, though at the decline or even verge of life, to the Almighty. So exceeding great will be their reward, that it would excite envy, were it possible, even in the elect. S. Chrys. hom. lxv.

VER. 14. *I will also give.* Some are called to the service of their God, and to a life of virtue, from their infancy, whilst others, by a powerful call from above, are converted late in life, that the former may have no occasion to glory in themselves, or to despise those who, even in the 11th hour, enter upon the path of rectitude; and that all might learn that there is time sufficient, however short, left them to repair by their diligence and fervour their past losses. S. Chry. hom. lxv.—Jesus Christ does not count so much the number of years, as the fervour and diligence we employ in his service. Calvin is rather unhappy in his choice of this parable to prove his favourite tenet, that salvation is not the reward of good works, but of faith alone, or predestination, since Jesus Christ represents heaven as given wholly as a just reward of meritorious labour in the vineyard, though some labour a shorter, and others a longer time, and God of his great goodness may give more to some than to others, while to all He gives at least their due. And a truly humble Christian will be ever satisfied with his lot, without envying that of others. A.—*As star differeth from star in glory* in the firmament, (1 Cor. xv. 41,) so will there be different degrees of glory in heaven. S. Aug. de virgin. c. xxvi.

VER. 16. *Few chosen:* only such as have not despised their caller, but followed and believed him; for men believed not, but of their own free will. S. Aug. l. i, ad Simplic. q. ii. B.—Hence the rejection of the Jews and of negligent Christians, and the conversion of strangers, who come and take their place, by a conversion both of faith and morals. On the part of God all are called. Mat. xi. 28. *Come to me all*, &c. In effect, many after their call, have attained to faith and justification; but few in comparison are elected to eternal glory, because the far greater part do not obey the call, but refuse to come, whilst many of those who come fall away again; and thus very few, in comparison with those that perish, will at the last day be selected for eternal glory. T.

VER. 18. *Behold we go*, &c. Jesus here, for the third time, foretells his death; (the first time, Mat. xvi. 21; the second time, Mat. xvii. 21.) Our salvation and happiness are owing to the death of Christ; neither is there any thing that more loudly calls for our gratitude than his sufferings and death. Jesus takes the 12 apart, and reveals to them the mystery of his passion. He had previously declared it in public, but in ambiguous terms, saying: *destroy this temple*, &c. *A sign shall not be given, but the sign of Jonas the prophet;* but here he manifestly expounds to his disciples the mystery: *behold we go up to Jerusalem*, &c. This discourse of our Saviour is remarkable for an energetic strength of expression. S. Chrys.—Jesus had repeatedly spoken to his apostles of his passion; but as much of what he had said had escaped their memory, now that he is upon the road to Jerusalem in company with his disciples, he brings it back to their recollection, to fortify them against the scandal they might take at his ignominious death. S. Jerom.

VER. 19. *The third day he shall rise again.* We may take notice, that as often as Christ mentioned his sufferings and death, he also joined his resurrection, that they might take notice, and not lose their faith. Wi.—Like the rest of the Jews, the apostles were so fully prepossessed with the idea that the Messias would be immortal, that they could not understand what Jesus Christ said to them. He, however, did reveal these things, that, on a future day, recollecting how their Lord and Master had foreseen and foretold to them the most material circumstances relating to his passion and death, they might believe more firmly in him, and be convinced that he suffered of his own free choice. A.

VER. 20. *Then came to him.* Upon Christ's informing his apostles that he should die and rise again, they conceived that he would immediately reign in Jerusalem with great glory and power; and it was this made the mother of the sons of Zebedee petition that they might take precedence, and be honoured by the other apostles. But Christ answers them that they knew not what they asked, for honours were to be bestowed not on relationship, but on merit: in like manner, the dignities of the Church are not to be conferred upon relatives, but upon the worthy. Nic. de Lyran.—On comparing the 27th chapter of S. Mat. with the 15th of S. Mark, it will appear that she was the same as Salome. —In S. Mark x. 35, we find that the sons themselves made this petition: both the sons and their mother might make it; at least the sons may be said to have done what they got their mother to desire for them; and therefore Christ directed his answer to them: *you know not what you ask.* You think, says S. Chrys. of temporal preferments, of honours, and crowns, when you should be preparing yourselves for conflicts and battles. Wi.—Our Lord suffers these occasional weaknesses in his apostles, that he might, from his instructions and corrections, render his doctrines more intelligible to them and to posterity. S. Jer.

VER. 22. *The chalice.* It is a metaphor signifying Christ's sufferings and death. See Psal. x. 7. and lxxiv. 9. Isai. li. 17. The apostles replied, *we can* drink thy cup. Their answer shewed their readiness, but want of humility. Wi.

VER. 23. *Of my chalice indeed you shall drink.* S. James was the first apostle that suffered martyrdom at Jerusalem. Acts xii. 2. And S. John at Rome was put into a cauldron of boiling oil, and banished into Patmos.—*Is not mine to give you.** The Arians objected these words against Christ's divinity. S. Aug. answers that the words are true if taken of Christ, as he was man. The easier answer is, that it was not *his* to give *to them*, while they were in those dispositions of pride and ambition. So that the distinction made, is not betwixt the Father and his eternal Son, as if the Father could give what the Son could not, but betwixt persons worthy, and not worthy of such a favour. It is true the word *you*, is now wanting in the Greek MSS. and must have been wanting in some of them in the fourth, or at least the fifth century, since we find them not in S. Chrysostom. S. Aug. also in one place omits it, but sometimes lays great stress upon it; Christ's meaning being no more, than that heaven was not his *to give them;* that is, *to the proud*, &c. S. Amb. reads it; and what is still of greater weight, S. Jerom hath it in the text of the New Testament, which he

24 [a] And the ten hearing it, were moved with indignation against the two brethren.

25 [b] But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them.

26 It shall not be so among you; but whosoever will be the greater among you, let him be your minister:

27 And he who would be the first among you, shall be your servant.

28 [c] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many.

29 [d] And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, son of David, have mercy on us.

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, son of David, have mercy on us.

32 And Jesus stood and called them, and said: What will ye that I do to you?

33 They say to him: Lord, that our eyes may be opened.

34 And Jesus having compassion on them, touched their eyes. And immediately they received sight, and followed him.

CHAP. XXI.

Christ rides into Jerusalem upon an ass: he casts the buyers and sellers out of the temple: curses the fig-tree: and puts to silence the priests and Scribes.

AND [e] when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples,

2 Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose *them* and bring *them* to me.

3 And if any man shall say any thing to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

4 Now all this was done that what was spoken by the prophet might be fulfilled, saying:

[a] Mark x. 41.—[b] Luke xxii. 25.—[c] Phil. ii. 7.—[d] Mark x. 46. Luke xviii. 35.

[e] A. D. 33. Mark xi. 1, 10. Luke xix. 29. Jo. xii. 12.

corrected from the best Greek MSS. Wi.—In your present state there is no exception of persons with God; for, whosoever is worthy of heaven, shall receive it as the reward of his merits. Therefore Christ answers them, it is not mine to bestow the kingdom of heaven upon you, because you are not yet deserving, on account of your pride in seeking to have yourselves preferred before my other apostles. But be ye humble, and heaven is prepared for you, as well as for all others, who are properly disposed. Nic. de Lyra.—Greatness in the next life will be proportioned to humility in this.

VER. 24. *The ten . . . were moved with indignation against the two brethren,* who had petitioned for the first and chief places. Wi.—The disciples understood from our Lord's answer, that the request came in the first instance from the two disciples; but as they saw them much honoured by Christ, they did not dare openly to accuse them. S. Chry.—The other ten apostles were as much wrong in their anger and jealousy as the former two were in their untimely petition. In his answer to both, we cannot sufficiently admire the wonderful meekness of our blessed Saviour's character. Jansenius.

VER. 25. *Princes of the Gentiles lord it over them:* tyrannize over those that are under them, by arbitrary and violent proceedings. Wi.—Our Lord wishing to extinguish the indignation conceived against the two brothers, lays before them the difference of secular and ecclesiastical princes, shewing that precedency in the Church is neither to be sought for by him who is not possessed of it, nor too eagerly loved by him who has it; for secular princes are lords of their subjects, keeping them under subjection, and govern them in every particular according to their will; but ecclesiastical princes are honoured with precedency, that they may be servants of their inferiors, administer to them whatever they have received from Christ, neglect their own convenience for the good of their neighbour, and be willing even to die for the spiritual good of their subjects. It is neither just nor reasonable, therefore, to desire precedency in the Church, without these qualifications. No prudent man is willing to subject himself to such servitude and danger, as to take upon himself the obligation of having to give an account of the wickedness and perversity of others, unless fearless of the divine judgments, he abuse his ecclesiastical superiority. S. Chrys.

VER. 28. *A redemption for many;* i. e. for all, as it is sometimes the style of the Scriptures. See S. Paul, 1 Tim. ii. 6. Wi.—Certain Puritans pretend from this part of holy Scripture, that all superiority is forbidden; but it is merely pride, ambition, and haughtiness, not superiority, that is here proscribed. Jesus Christ himself, as Son of man, was their and our Superior, Lord, and Master, notwithstanding his humility. B.—For the divine appointment of both civil and ecclesiastical government, see Rom. xiii. 2. and 1 Cor. xii. 28. Heb. c. xiii. 7, 17.

VER. 30. *Two blind men.* S. Mark, (x. 46.) when he seems to relate the same passage, mentions but one, called *Bartimeus;* perhaps because he was the more famous of the two. Wi.—These were very opportunely presented to our Lord, that they might go up to Jerusalem with him, after they had received sight from his divine hands, and appear there as witnesses of the divinity of his mission. S. Chrys. hom. lxvi, in Matt.—We may here consider, if the blindness of the body be looked upon as a very great misfortune, how much greater must be the darkness of the soul. The former is only a privation of the light of day, the other is a privation of the light of grace and glory. The light of this world, though a great blessing, is enjoyed in common with the brute creation; it serves only to distinguish material objects. The light which Christ communicates to the soul, enables us to know God and his sacred truths, as revealed to his holy Catholic Church; it elevates us above all inferior creatures, it dissipates the spiritual darkness caused by sin and our unruly passions, and conducts us to the true light of eternal glory. Oh what unspeakable joy must then fill and overwhelm the elect, when in the light of God they see light itself, the bright countenance of their loving and beloved Father!!!

* V. 23. Non est meum dare vobis. Now we read only in the Greek, *οὐκ ἔστιν ἐμὸν δοῦναι.* It is so also in S. Chrys. in S. Cyril, (in Thesauro, Assertione xxvi, tom. v, p. 243) where he answers this objection of the Arians. Nor is *ὑμῖν,* in the Greek text of S. Epiphan. (hær. lxix, p. 742) though it be put there in the Latin translation. S. Aug. has not *vobis:* (l. i. de Trin. c. xii, p. 765. G. tom. viii.) but in Ps. ciii, (tom. iv, p. 1157) he says, *Quid est non est meum dare vobis? non est meum dare superbis.* S. Amb. (l. v. de Fide, tom. iv, c. iii, p. 147) *Non dixit non est meum dare, sed non est meum dare vobis,* hoc est, non sibi potestatem deesse asserens, sed meritum creaturis. Besides the Fathers, who did not read *vobis* in the text, shew by their expositions, that they took the sense to be the same, and no ways favourable to the Arians. See S. Aug. l. i. de Trin. p. 766. A. non est meum dare, ac si diceretur, non est humanæ potestatis hoc dare, ut per illud intelligatur hoc dare, per quod Deus est æqualis Patri, &c. See S. Chrys. hom. lxvi. S. Cyril in Thesauro assert. xxvi. p. 243. S. Epiphan. hær. lxix, p. 742, &c.

CHAP. XXI. VER. 1. *Bethphage,* was a village of the priests, and signifies the house of figs and dates, or the house of the fountain, or, of the flatterer, situated on the declivity of Mount Olivet, about a mile to the east of Jerusalem, a sabbath-day's journey. As Bethphage was probably so called from the fig and date trees growing there, Mount Olivet was from the great number of olive-trees; *τῶν ἐλαιῶν.* The triumphal entry of Jesus Christ into Jerusalem from Bethania, was on the first day of the week, answering to our Sunday, the very day on which, by the appointment of the law, (Exod. xii. 3.) the lamb was brought thither, to be sacrificed at the Passover. To shew, moreover, that in himself all the figures of the old law were realized, he chose that very night for the institution of the Passover of the new law, the blessed eucharist, which was appointed for the immolation of the paschal lamb in the old law, and the very day for the redemption of the world, in which the people of God had formerly been redeemed from Egyptian bondage. . . When they were arrived to the midway between Bethania (which he had just quitted) and Bethphage, he sends two of his disciples. In the Greek it is, *Καὶ ἦλθον εἰς Βηθφαγῆ;* i. e. *ἐπορεύοντο,* they were travelling to Bethphage, and were near the place, within sight of it, but had not reached it, as we learn from both S. Mark and S. Luke.

VER. 2. *Go ye into the village;* in Latin, Castellum, but in Greek, *εἰς τὴν Κώμην,* which is, before you, contra vos, as Virgil says, Italiam contra. Æneid i. Some authors think it was Bethphage. A.—*An ass tied,* and a colt with her.* This colt, which never yet had been rid upon, represented the people of the Gentiles, to whom God had not given a written law, as he had done to the Jews. Here was manifestly fulfilled the prophecy of Zachary. C. ix. It was now the first day of the week, in which Christ suffered; he was pleased to enter into Jerusalem in a kind of triumph, the people making acclamations to him, as to their king and Messias. Wi.—Both Jews and Gentiles, figured by the ass and the colt, are to be loosed and conducted by the hands of the apostles of Christ to their Redeemer. The Gentiles, represented by the colt, though heretofore unclean, no sooner receive Jesus resting upon them, than they are freed from every stain and rendered perfectly clean. The zeal of the Gentiles stirred up the emulation of the Jews; therefore did the ass follow after its colt. This approach of the Jews to the true faith, after the vocation of the Gentiles, is spoken of by S. Paul, Rom. xi. 25. *Blindness in part has happened in Israel, until the fulness of the Gentiles should come in. And so all Israel should be saved.* S. Chrys. hom. lxvi.—As it is written, "*there shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob. And this is to them my covenant;*" *when I shall take away their sins.* This prophecy of Isaias (lix. 20.) S. Paul applies to the conversion of the Jews; (ibid) and thus both Jew and Gentile are to take up our Saviour's yoke, which is certainly sweet, and his burden light.

VER. 3–4. *The Lord hath need.* Not our Lord, or your Lord, but the Lord,

5 [a]Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass and a colt, the foal of her that is used to the yoke.

6 And the disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way:

9 And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: [b]Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee.

12 [c]And Jesus went into the temple of God, and cast out all who were selling and buying in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves.

13 And he saith to them: It is written: [d]My house shall be called the house of prayer: but you have made it a den of thieves.

14 And the blind, and the lame came to him in the temple: and he healed them.

15 And the chief priests and Scribes seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation.

16 And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: [e]Out of the mouth of infants and of sucklings thou hast perfected praise.

17 And leaving them, he went out of the city into Bethania: and remained there.

18 And in the morning, returning into the city, he was hungry.

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[a] Isa. lxii. 11. Zac. ix. 9. Jo. xii. 15.—[b] Ps. cxvii. 26. Mar. xi. 10. Luke xix. 38.—[c] Mar. xi. 15. Luke xix. 45. Jo. ii. 14.—[d] Is. lvi. 7. Jer. vii. 11. Luke xix. 46. [e] Ps. viii. 3.

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viz. of all, both of the beasts and of their masters, and of every creature. Christ here discovers two of his own attributes, his omniscience and his supreme dominion. Now this was done not by accident, not through novelty or to avoid fatigue, but as the evangelist declares, to accomplish the prophecy of Isaias and of Zachary.

VER. 5. Some MSS. read Isaias, others Zacharias: the text seems to be extracted from both, but particularly the latter, the sense of which is taken, though not verbatim, from the Septuagint version. See Isai. lxii. 2. and Zach. ix. 9.

VER. 7. *Sit thereon.* S. Jerom reprobates the opinion of those who suppose that Christ rode upon both the ass and the colt, though without sufficient reason. The Greek indeed, *ἐπάνω αὐτῶν*, upon them, may be referred either to the beasts or to *τὰ ἱμάτια*, the garments; but the very general sentiment is, that he first sat upon the ass for a short time, and then mounted the colt. It may be asked why Jesus, who through humility had during his whole life travelled on foot, and in no one previous instance is found to have allowed himself the convenience of riding, should on this occasion enter Jerusalem riding? One reason was, as mentioned in note on v. 4, supra, to fulfil the prophecy of Zacharias, who had given this mark of the Messias. Hence S. John (Chrys. hom. lxvi.) challenges the Jews to shew him any other king of theirs, who had entered Jerusalem riding on an ass. Other reasons were, to give a faint specimen of his real kingly dignity before he suffered; to be publicly acknowledged for the Messias; to confirm the faith of his disciples; and to leave his enemies no excuse for their incredulity. On this, as on all other occasions, magnificence is admirably blended with humility, in our Saviour's actions. Even in this his triumph, we cannot help admiring his humility, in riding upon an ass. Jans.—The glorious reception he met with from the people, was perfectly voluntary on their parts, the genuine effusions of their hearts, and as such, infinitely superior to the vain and often forced parade bestowed upon earthly princes; and is commemorated in the blessing and distributing of palms in the Catholic Church, on Palm-Sunday, all over the Christian world.

VER. 9. *Hosanna,* † or *hosiah-na,* was an acclamation of the Jews: when applied to God, means *save us, I beseech Thee;* when applied to a sovereign prince, means *vivat,* in Latin, or long live the king. V.—Hosanna, says S. Jerom, is the same as, *Save, I beseech thee.* Ps. cxvii. Some will have the word *Hosanna* directed to Christ himself, and the sense to be, Save us, O thou Son of David; others understand *Hosanna,* directed to *God,* as if the people said, Save, O Lord, this our king; by which the people wished peace, safety, and prosperity to Jesus their Messias. Wi.—It appears that the Holy Ghost, on this occasion secretly inspired their tongues, and through their means caused loud thanks to be offered to Jesus, for an approaching blessing, of which as yet they had no conception.—These same words of acclamation are daily used in the preface of the mass, and represent the exultations of both priest and people, expecting, as it were, and rejoicing at his coming. B.

VER. 10. He entered by the golden gate which looks towards the east, and which was not far distant from the temple, where the procession terminated. There Jesus, as high priest, made his solemn entry into his Father's house.

VER. 11. *The Prophet,* &c. It was amidst these acclamations that Christ wept, and foretold the destruction of the city. Luke xix. 42. Wi.—It was not without great reason, that the whole city was so much disturbed with the triumphal entry of Jesus. Man was extolled as God, and God extolled in man. The elders, admiring his heavenly virtue, exclaimed, who is this king of glory! Origen.—This is Jesus, the prophet, (*οὗτος ἐστιν Ἰησοῦς ὁ προφήτης,*) the one promised by Moses, (Deut. xviii. 15.) was the answer of the simple and candid people. Jans.

VER. 12. *And cast out all.* Since the Jews came to the temple from all parts of Judea, such as came from a distance did not bring with them their sacrifices, but purchased them at Jerusalem. The money-changers were persons who lent out money to the poor, that they might purchase the victims, &c. But as the law forbade usury, they received other fruits, grapes, &c. in return. These persons, beyond a doubt, beheld a more than human brightness darting from his eyes, otherwise they would not have suffered him to act thus. In the same manner, the servants of the high priest fell down when they came to apprehend Jesus, at these words, *I am he.* Nic. de Lyra.—*Into the temple.* Into that part of it called the court of the Gentiles, where pigeons were to be sold for sacrifices, where there were tables of money-changers, &c. S. Jerom here admires this as one of the greatest of Christ's miracles, that a poor man should be permitted to cast the *buyers* and *sellers* out of the temple, to overturn their stalls, their money-tables, &c. without any opposition. Wi.

VER. 13. *My house shall.* That man is a thief, and turns the temple of God into a den of thieves, who makes religion a cloak for his avarice. Of all the innumerable miracles which Jesus performed, none appear greater in my eyes than this: that one man, at that time so contemned and despised, who was afterwards nailed to the tree of the cross, should with his single power be able to expel from the temple that multitude of Scribes and Pharisees, who were so maliciously bent upon his destruction, and so greedy of gain. Something more than human appeared in his celestial countenance on this occasion, and the majesty of the divinity shewed itself in his looks and gestures. Igneum quiddam, atque sidereum radiabat ex oculis ejus, et divinitatis majestas lucebat in facie. S. Jerom.—Hence it is not to be wondered at, if in the utmost fear and consternation they fled away. M.

VER. 15. *Hosanna.* S. Augustine (l. de doct. christ. c. xi.) thinks this word is an interjection of joy, without any particular meaning, denoting only affection, as *Racha* is an expression of indignation. This opinion seems supported by the interpreters not having translated either of these words, but retained them in the Greek and in the Latin versions. It seems more than probable, according to S. Jerom, that the whole sentence is taken from Ps. cxvii. 25 and 26, in which supposition, *hosanna* will signify *God save;* the word *me,* though in the verse of the Psalm just mentioned, is not in the Hebrew. It is a familiar acclamation among the Jews, which they sung every day on the feast of the tabernacles, carrying branches in their hands. (The feast of the tabernacles was figurative of Christ's divinity, resting under the tabernacle of our humanity.) The manner in which it was chanted, was not unlike our litanies. First some name or attribute of the Deity was sung, as "For thy own sake, O Lord of Lords," to which the people answered, "hosanna," or "save us," "by thy covenant," "save us," "thy holy temple," "Hosanna, save us." These litanies were very long, and are said at present by the Jews in their synagogues. Many things have undoubtedly been added in process of time, but they most probably were in use from the beginning. Jans.

VER. 16. *Have you never read: Out of the mouth,* &c. The words are Psalm viii. 3, which some apply to the praises the people gave to David, when he had conquered Goliath, but Christ applies them to the present circumstances. Wi.—It is here said, that from the mouth of children the Almighty, had perfected praise, as in Ps. viii. 3. in the Septuagint, to shew that their words did not proceed from their own minds, but that their tender tongues were employed by the power of God to sound forth his praise. S. Chrys. hom. lxviii.—It is evident from this and various other texts, that we ought to read the Old Testament with an eye to Christ, who was the end of the law.

VER. 17. *And having viewed all about;* (as we read in S. Mark xi. 11,) when the hour of evening was come, he went out of the city into Bethania, as usual, with the 12 apostles. Hence we may collect in how great poverty our Saviour lived, and how far he was from flattering the great ones of this world, since he could not find a friend to offer him his house for a night's repose, and to ease his fatigued members, but is obliged to go to Bethania, a small village, to the house of Martha and Mary. S. Jer.

VER. 18. *In the morning,* returning into the city, he was hungry. This hunger, though real and pressing, was mysterious, and affords an opportunity of giving instruction both to the Jews and to all his disciples. By the fig-tree, was represented the Jewish synagogue; the hunger of Christ was a figure of his

19 [a]And seeing a fig-tree by the wayside, he came to it: and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away.

20 [b]And the disciples seeing it, wondered, saying: How is it presently withered away?

21 And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22 [c]And all things whatsoever you shall ask in prayer, believing, you shall receive.

23 And when he was come into the temple, the chief priests and ancients of the people came to him as he was teaching, saying: [d]By what authority dost thou these things? and who gave thee this authority?

24 Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying:

26 If we shall say, From heaven, he will say to us: Why then did you not believe him? But if we shall say, From men, we are afraid of the multitude: [e]for all held John as a prophet.

27 And answering Jesus, they said: We know not. And he said to them: Neither do I tell you by what authority I do these things.

28 But what think you: A certain man had two sons, and coming to the first he said: Son, go work today in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go sir. And he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen, I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

33 Hear ye another parable: [f]There was a master of a family who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen: and went into a strange country.

34 And when the time of the fruits drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen having laid hold of his servants, beat one, killed another, and stoned another.

36 Again he sent other servants more than the former: and they did to them in like manner.

37 And last of all he sent to them his son, saying: They will reverence my son.

38 But the husbandmen seeing the son, said among themselves: [g]This is the heir, come, let us kill him, and we shall have his inheritance.

39 And taking him, they cast him forth out of the vineyard, and killed him.

40 When the lord therefore of the vineyard shall come, what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

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[a] Mar. xi. 13.—[b] Mar. xi. 20.—[c] Supra vii. 7. Mar. xi. 24. Jo. xiv. 13. xvi. 23.
[d] Mar. xi. 28. Luke xx. 2.

[e] Supra xiv. 5.—[f] Isai. v. 1. Jer. ii. 21. Mark xii. 1. Luke xx. 9.—[g] Infra xxvi. 3. and xxvii. 2. John xi. 53.

extreme desire of finding it productive of good works, (and there is no time nor season when the servants of God can be excused from bringing forth good works) answerable to the pains of cultivation he had taken for more than three years. The leaves were their pompous shew of exterior service, the barren foliage of legal rites, void of the internal spirit and good works, the only valuable produce of the tree. By the withering of the tree subsequent to Christ's imprecation, the reprobation and utter barrenness of the synagogue are represented. S. Mark observes, (xi. 13,) that it was not the season for figs; nor are we to suppose that our Saviour went up to the tree expecting to find fruit; but if some of the evangelists mention this circumstance, they only relate the surmises of the disciples. Though he had before shewn his power by innumerable miracles, Christ still thought this necessary to excite the hearts of his disciples to greater confidence. He had often exercised his power to do good, but now for the first time shews himself able to punish. Thus he testifies to the apostles and to the Jews themselves, that he could with a word have made his crucifiers wither away, and therefore that he willingly bore the extremity of the sufferings he should in a few days have to undergo. S. Chry. hom. lxviii.

VER. 20. *The disciples*, &c. This surprise of the disciples, at the sudden withering of the fig-tree, happened the following morning. See Mark xi. 20.

VER. 24–25. *The baptism of John*, by which is also understood his doctrine and preaching, *was it from heaven or not?* Wi.

VER. 26. *He will say to us: Why then did not you believe him?* When he divers times bore witness to you that I am your Messias. Wi.

VER. 28. *A certain man had two sons*, &c. The ancient interpreters, by the first son generally understand the Gentiles, as also publicans and scandalous sinners; and by the second, the Jewish people. The Gentiles, &c. who at the first did not, would not worship and serve God; yet afterwards they, as also publicans, and many sinners, received the faith, and being converted, became faithful servants of God, and saints: the Jews, or the greatest part of them, who pretended to be God's servants, and his people, rejected the gospel and their Messias; therefore this commination follows, *the publicans, &c. shall go before you into the kingdom of God.* Wi.—By these two sons are to be understood, says S. Chrysostom, the Gentiles and the Jewish people; the latter our Redeemer wishes to make sensible of their own great ingratitude, and of the ready obedience of the cast-off Gentiles. For they having never heard the law, nor promised obedience have still shewn their submission by their works; whereas the Jews, after promising to obey the voice of God, had neglected the performance. Hom. lxviii.

VER. 33. *A certain master of a family*, &c. This *master* is God; the *vineyard*, the Jews; the *husbandmen*, the Jewish priests; the *servants*, God's prophets, sent from time to time: the *son*, called (Mark xii. 6,) *his only and most dear son*, is our Saviour Christ, whom they persecuted to death. Wi.—By this parable, our Saviour teaches the Jews that the providence of God had wonderfully watched over them from the beginning, that nothing had been omitted to promote their salvation, and that notwithstanding his prophets had been put to most cruel deaths, still the Almighty was not turned away from them, but had at length sent down his only Son, who should suffer at their hands the inexpressible ignominies and tortures of his cross and passion. S. Chry. hom. lxix.

VER. 37. *They will reverence*, &c. This is not said, as if God were ignorant what the Jews would do to his only begotten Son, since in this very place he declares that they would condemn him to death; but, to shew what they ought to have done, and what he had a right to expect from them. Nic. de Lyra.

VER. 38. *Heir.* From this text, it appears that the princes of the Jews knew Jesus to be the Messias, and that it was only through envy and malice they were so blinded as not to acknowledge him for the Son of God. When, therefore, the apostle says, (1 Cor. ii. 8,) *If they had known, they would not have crucified the Lord of glory;* this, it is probable, must be understood of the common people, since we can hardly believe that the princes of the people were ignorant of it, as Christ had so repeatedly inculcated this truth, that he even says himself they had no excuse, and were only actuated by hatred against him and his Father. S. John xv. 22. T.—*Inheritance*, &c. It appears from S. John xi. that one of the motives why the Jews killed our Saviour was, lest if they let him live, all men should believe, and the Romans should come and destroy their nation. But the very means they took to secure their kingdom to themselves, hastened their downfall, and eventually caused their ruin; since in punishment of their crucifying Jesus Christ, their city and state were completely ruined under the Roman emperors Titus and Vespasian. Nic. de Lyra.

VER. 41. *He will bring those evil men to an evil end.* This answer was made by some of them. Yet S. Luke (xx. 16,) tells us, that others among them, (whom we may take to be the Scribes and Pharisees) cried out, *God forbid;* seeing well enough that this was a prediction of their future ruin. Wi.—If we compare this text with S. Luke, it will appear that it was from the midst of the people that this answer was given, which was confirmed by Jesus Christ, and at which the high priests were so indignant, because they saw clearly it must fall upon themselves. V.

42 Jesus saith to them: Have you never read in the Scriptures: [a] The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes.

43 Therefore I say to you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they understood that he spoke of them.

46 And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

CHAP. XXII.

The parable of the marriage feast: Christ orders tribute to be paid to Cæsar: he confutes the Sadducees: shews which is the first commandment in the law: and puzzles the Pharisees.

AND [b] Jesus answering, spoke to them again in parables, saying:

2 [c] The kingdom of heaven is like to a man being a king, who made a marriage for his son.

3 And he sent his servants, to call them that were invited to the marriage: and they would not come.

4 Again he sent other servants, saying, Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding.

5 But they neglected, and went their ways, one to his farm, and another to his merchandize.

6 And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7 But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants: The wedding indeed is ready, but they that were invited, were not worthy.

9 Go ye therefore into the highways, and as many as you shall find, invite to the wedding.

[a] Psal. cxvii. 22. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.

[b] A. D. 33.—[c] Luke xiv. 16. Apoc. xix. 9.

VER. 42. *The head of the corner.* By these words, (Psal. cxvii,) which the Jews themselves expounded of their Messias, Christ shewed them, that although they, who should have been the architects, had rejected him, yet he should be the chief *corner-stone* to unite the Jews and the Gentiles, converted into one Christian Church, militant on earth and triumphant in heaven. See Acts iv. 11. Wi.—S. Austin remarks, that this parable was addressed not only to the opponents of Christ's authority, but likewise to the people.

VER. 43. *The kingdom of God shall be taken from you.* By this dreadful conclusion he tells them in plain terms, that they shall be forsaken, and punished for their blindness and obstinacy. Wi.

VER. 45. *They understood that he spoke of them.* This parable, though immediately addressed to the Jews, contains an admirable instruction for Christians. For, what the Jews have suffered for their wickedness and ingratitude, has also been the fate of many Christian kingdoms, and the mournful lot of many once flourishing happy churches, whose candlesticks are removed, and light extinct. The same conduct God observes with regard to particular persons, in punishment of their repeatedly abusing his graces; he at last withdraws them, and leaves the culprit to himself, and to the miserable consequences of this merited privation of grace.

* V. 2. A prophecy of the coming of the Messias was here so manifestly accomplished in the person of Jesus, that I cannot but set down the words of the prophet Zachary, c. ix. *Ecce Rex tuus veniet tibi justus & Salvator, ipse pauper, & ascendens super Asinam, & super pullum filium Asinæ.* They are no less clear in the Hebrew, and other languages. See the Protestant translation in the prophet Zacharias.

† V. 9. Hosanna filio David. τᾷ υἱῷ Δαυὶδ. See Maldonat.

CHAP. XXII. VER. 1. *Jesus answered, and spoke to them again in parables,* and concludes his discourse with again describing, 1st. the reprobation of the Jews; 2d. the calling of the Gentiles to the true faith; and 3d. the final judgment of both the one and the other. In this parable of the marriage feast, says S. Chrysostom, our Saviour again declares to the Jews their reprobation, and the vocation of the Gentiles, their great ingratitude, and his tender solicitude for them. For he did not send them a single invitation only; he repeatedly invited them. *Say,* says he, *to the invited;* and afterwards, *call the invited;* thus evincing the greatness of their obstinacy, in resisting all the calls and pressing invitations of the Almighty. Hom. lxx.—This parable is certainly not the same as that mentioned in S. Luke xiv. 16, as every one that will be at the pains to examine and compare all the circumstances of each, will easily discover, though they are very much alike. M.

VER. 2. *Is like to a man being a king,* &c. This parable seems different from that of Luke xiv. 16. See S. Aug. l. ii. de Cons. Evang. c. lxx. The main design in this parable, is to shew the Jews that they were all invited to believe in Christ; though so few of them believed. The *king* is God; *his son* is Jesus Christ; the *spouse* is the Church; the *marriage* is Christ's incarnation; the *feast,* the grace of God in this life, and his glory in the next. *His servants* were the prophets; and lastly his precursor, S. John.—*My fatlings,* which I have prepared, and made fat for the feast: but this is but an ornament of the parable. Wi.—The same takes place in the kingdom of heaven, as when a king makes a marriage feast for his son. Jesus Christ seems to have had two things in view in this parable: 1st. that many are called to the kingdom of heaven, i. e. his Church, and that few come, as he concludes, v. 14, *many are called,* &c.; 2d. that not all that come when called will be saved, i. e. will be reputed worthy of the celestial feast; because some have not on the wedding-garment, as he shews, v. 11. M.—Thus the conduct of God in the formation of his Church, and in the vocation of men to the glory which himself has prepared for them in the kingdom of heaven, is like to that of a king, wishing to celebrate the marriage of his son. V.—Marriage is here mentioned, says S. Chrysostom, to shew there is nothing sorrowful in the kingdom of God, but all full of the greatest spiritual joy. S. John Baptist likewise calls our Saviour the *spouse;* and S. Paul says, *I have espoused thee to one man,* 2 Cor. xi. S. Chrys. hom. lxx. See also Eph. v. 25. and Apoc. xxi. 2. and 9. *The nuptials* in this place do not signify the union of marriage, or the incarnation of Jesus Christ, by which the Church is made his spouse; but the marriage feast, to which men are said to be invited. This is no other than the doctrines, the sacraments and graces, with which God feeds and nourishes our souls, united to him by faith in this life, and by eternal joy and glory in the next. Jans.—This union is begun here on earth by faith, is cemented by charity in all such as are united to Christ in the profession of the one true faith he came down to establish, and will be consummated and made perpetual hereafter by the eternal enjoyment of Christ in his heavenly kingdom.

VER. 3. *His servants.* John the Baptist and Christ himself, who took the form of a servant, to call such as had been formerly invited to the nuptials that were to be celebrated in his time. The Jews were invited by Moses and the prophets, and were instructed to believe that the Messias would celebrate this happy feast. On the predetermined day, they were again called by his servants, saying: *Do penance; for the kingdom of heaven is at hand:* come to the feast, i. e. become members of his Church, by believing in Christ. Jans.—In the same manner, S. Chrysostom says that the Jews had been invited by the voice of the prophets, and afterwards by the Baptist, who declared to all, that Christ should increase, but that he himself should decrease. At length, they were invited by the Son in person, crying aloud to them: *come to me all you that labour, and are heavily laden, and I will refresh you.* Mat. xi. 28. And again: *if any man thirst, let him come to me and drink.* S. John vii. 37.—And not by his words only, but by his actions also did he call them; and after his resurrection, by the ministry of Peter and the rest of the apostles (hom. lxx,) he informed the invited Jews that the banquet was ready; because the Christian religion being now established, the way to eternal happiness was laid open to mankind.

VER. 5. *One to his farm.* After they had put to death the Son of God, still did the Almighty invite them to the marriage-feast; but they with futile excuses declined and slighted the proffered favour, wholly taken up with their temporal concerns and sensual enjoyments, their oxen, lands and wives. From the punishment inflicted on these, we learn, that no consideration, how specious soever it may appear, can prove a legitimate excuse for neglecting our spiritual duties. S. John. Chrys. hom. lxx.—Such as refuse to be reconciled to the holy Catholic Church, allege vain pretexts and impediments; but all these originating in pride, indolence, or human respects, will not serve them at the day of general retribution and strict scrutiny.

VER. 6. *Put them to death.* Thus the Jews had many times treated the prophets. Wi.—These were by far the most impious and the most ungrateful; *tenuerunt Servos ejus,* as is related in the Acts, with regard to the death of James, and Stephen, and Paul. M.

VER. 7. *Sending his armies.* Here our Redeemer predicts the destruction of Jerusalem, by the armies of Vespasian and Titus, sent against them by the Almighty, in punishment of their incredulity and impiety. S. Chrys. hom. lxx. —Thus the king destroyed those murderers, and burnt their city; for sooner or later God is observed to exert his vengeance on all such as despise his word, or persecute his ministers. See the miseries to which the Jews were reduced in Josephus, book the 6th, c. ix, Hist. of the Jewish war; who declares, that in the last siege of Jerusalem 1,100,000 persons perished, and that the city was completely destroyed. Other interpreters suppose that the evil spirits are here meant, by whom God punishes man, according to Psalm lxxvii, v. 49. M. and Maldonatus.

VER. 8. *Were not worthy.* The Almighty knew full well that they were not worthy; he still sent them these frequently repeated invitations, that they might be left without any excuse. S. Chry. hom. lxx.—More is signified here than the

10 And his servants going out into the highways, gathered together all that they found, both bad and good and the wedding was filled with guests.

11 And the king went in to see the guests: and he saw there a man who had not on a wedding-garment.

12 And he saith to him: Friend, how camest thou in hither not having a wedding-garment? But he was silent.

13 Then the king said to the waiters: [a] Bind him hand and foot, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 [b] Then the Pharisees going away, consulted among themselves how to ensnare him in *his* speech.

16 And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

17 Tell us therefore what dost thou think? is it lawful to give tribute to Cæsar, or not?

18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

19 Shew me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them: Whose image and inscription is this?

21 They say to him: Cæsar's. Then he saith to them: [c] Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's.

[a] Supra viii. 12. Infra xxv. 30.

[b] Mark xii. 13. Luke xx. 20.—[c] Rom. xiii. 7.

bare letter conveys; they were not only less worthy of the nuptials, but by their very great obstinacy, ingratitude and impiety, quite unworthy. Not so the Gentiles. Jans.—Hence Christ says:

Ver. 9. *Go ye therefore into the highways.* The apostles first kept themselves within the precincts of Judea, but the Jews continually sought their destruction. Therefore S. Paul said to them, (Acts xiii. 46.) *to you it behoved us first to speak the word of God, but seeing you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.* S. Chrys. hom. lxx.

Ver. 10. *Both bad and good.* Christ had before told the Jews that harlots and publicans should, in preference to them, inherit the kingdom of heaven, and that the first should be last, and the last first, which preference of the Gentiles, tormented the Jews more than even the destruction of their city. Chrys. lxx.—Good and bad, persons of every tribe, tongue, people, nation, sex and profession, without any exception of persons or conditions. Hence it is evident that the Church of God doth not consist of the elect only; and, that faith alone, without the habit of charity and good works, will not suffice to save us. B.

Ver. 11. *Wedding garment,* which Calvin erroneously understands of faith, for he came by faith to the nuptials. S. Augustine says it is the honour and glory of the spouse, which each one should seek, and not his own; and he shews this, in a sermon on the marriage feast, to be *charity.* This is the sentiment of the ancients, of S. Gregory, S. Ambrose, and others. What S. Chrysostom expounds it, viz. an immaculate life, or a life shining with virtues, and free from the filth of sin, is nearly the same; for charity cannot exist without a good life, nor the purity of a good life, without charity. In his 70th homily on S. Matthew, he says that the garment of life is our works; and this is here mentioned, that none might presume, (like Calvin and his followers) that faith alone was sufficient for salvation. When, therefore, we are called by the grace of God, we are clothed with a white garment, to preserve which from every stain, from every grievous sin, depends upon the diligence (the watching and praying) of every individual. S. John. Chrys.—It was the custom then, as it still is in every civilized nation, not to appear at a marriage feast, or at a dinner of ceremony, except in the very best attire. V.

Ver. 12. *Not having a wedding garment.* By this one person, are represented all sinners void of the grace of God. Wi.—To enter with unclean garments, is to depart out of this life in the guilt of sin. For those are no less guilty of manifesting a contempt for the Deity, who presume to sit down in the filth of an unclean conscience, than those who neglected to answer the invitations of the Almighty. He is said to be silent, because having nothing to advance in his own defence, he remains self-condemned, and is hurried away to torments; the horrors of which words can never express. S. Chrys. hom. lxx.

Ver. 15. This is the third conference which Jesus Christ had with the Jews. It relates to the civil conduct of mankind, as directed and influenced by religion.

Ver. 16. *The Herodians.* That is, some that belonged to Herod, and that joined with him in standing up for the necessity of paying tribute to Cæsar; that is, to the Roman emperor. Some are of opinion that there was a sect among the Jews called Herodians, from their maintaining that Herod was the Messias. Ch.—These soldiers had come to Jerusalem for the feast of the Passover, which was to take place in a very few days. The Pharisees sent their disciples with these soldiers, that immediately as the former ensnared him in his discourse, the latter might apprehend him. It is worthy of remark, that these blood-thirsty miscreants sought to ensnare him in his words, not able to discover a fault in any action of his whole life. Nic. de Lyra. and S. Chrys.—*Master, we know.* The Pharisees had instructed their disciples and the Herodians to speak in this seemingly friendly manner to our Saviour, that they might put him off his guard, and thereby ensnare him; thinking that Jesus, like other men, could be led away by flattery. Thus do all hypocrites act. They first praise those they want to destroy; and thus by their deceitful words, lead them aside from the true path, into all kinds of evils and miseries. Ita S. Chrys. Tostatus, &c.

Ver. 17. *Is it lawful,* reasonable and just, *to give tribute to Cæsar?* It was at that time a question much agitated among the Jews, whether they, being the peculiar people of God, ought to be subject and pay taxes to Cæsar, or to any prince whatsoever, or be exempt from them. Wi.—Judas Galilæus, about the time of Christ's birth, stirred up the people to a revolt, which though suppressed by violent measures, and himself slain by the Romans, yet the doctrine he broached did not expire with him. Some even among the Pharisees were of opinion, that it was unlawful for the people of God to serve strangers and idolaters, as we learn from Josephus. The question, therefore, proposed to our Saviour was insidious in the extreme, and not easy to be answered, without incurring the displeasure of one or other of the parties. For, if he answered that it was lawful, he would expose himself to the hatred of the Jews, who were aggrieved with what was generally thought an unjust extortion, and a mark of servitude injurious to God; if he denied the legality of this hated capitation-tax, he would incur the displeasure of the Herodians, and be denounced to Cæsar. This latter appears to have been their wish; as, in that case, it would have been very easy to persuade Pilate, that Christ and his disciples coming from Galilee, were favourers of that sect, who, from the name of their founder, Judas Galilæus, were called Galilæans; and some of whom, as we read in S. Luke (c. xiii. 1,) Pilate put to death, *whose blood he mingled with their sacrifices.* Indeed so determined were the enemies of Christ to injure him with Pilate on this subject, that notwithstanding his answer was plainly in favour of the tribute, yet they blushed not a few days after to accuse him to Pilate of teaching it to be unlawful to pay tribute; *we have found him, say they, forbidding tribute to be paid to Cæsar.* T. and Dion. Carth.

Ver. 18. *Ye hypocrites?* Our divine Saviour knowing their malice, and that it was their wish in proposing this question, to render him odious to the people, or a suspicious character to the prince, answers them in these severe words. . . . Another motive was, to let them see that the secrets of their inmost heart were open to him, and thus induce them to be converted from their wickedness; for, certainly, if they perceived that he could read their hearts, they must thence conclude that he was something more than human. This severe reprehension, according to S. Chrysostom, shews, that it is better for man that God should chastise him here in this life, than spare him here to chastise him hereafter. Tostatus.

Ver. 21. *Render therefore to Cæsar the things that are Cæsar's.* He neither directly decided the question, nor offended the Herodians. They admired his wisdom, were quite disappointed, and retired with confusion. Wi.—The reasoning of Christ appears to be this: As you are the subjects of Cæsar, which you plainly acknowledge by admitting his coin, upon which he inscribes himself lord of Asia, Syria, and Judæa, &c. it is but just you pay him the tribute due from subjects to their sovereign; nor have you any reason to object on the plea of religion, since he demands of you for the exigencies of the public service only temporal things, and such as are in some respects already his own, by being stamped with his own image and superscription. But spiritual things, which belong to God alone, as your souls, stamped with his image, divine worship, religious homage, &c. God, not Cæsar, demands of you. "Give therefore to Cæsar what belongeth to Cæsar, and to God what belongeth to God." T.—What our Saviour here commands us to give to God, is nothing else but our heart and affections. Here our divine Lord likewise shews us, how we are to steer the middle course between the two extremes, into which some persons fall. Some say that all must be given to God, and nothing to Cæsar, i. e. all our time must be given to the care of our soul, and none to the care of the body; but Christ teaches that some must be given to the one, and part to the other. Origen.—Although Christ clearly establishes here the strict obligation of paying to Cæsar what belongs to Cæsar, yet he is afterwards accused, as we have mentioned above, (see note on v. 17) as if he forbade tribute to be paid to Cæsar. In like manner, in spite of the most explicit declarations of the Catholic Church, respecting her loyalty and subjection to temporal powers, her enemies fail not to calumniate her doctrine as inimical to the state, and subversive of due subordination. But let our opponents attend to the following authority and public declaration of Pope Clement XIV. addressed to all Catholic bishops in the Christian world. "Be careful," says he, "that those whose instruction in the law of the gospel is committed to your charge, be made sensible from their very infancy of their sacred obligation of loyalty to their kings, of respect to their authority, and of submission to their laws, not only for wrath, but for conscience sake."—But princes should not exact, and subjects should not affect to give them ecclesiastical jurisdiction. S. Athanasius quotes the following strong words from an epistle of the famous confessor Hosius, to Constantius, the Arian emperor: "Cease, I beseech thee, and remember that thou art mortal. Fear the day of judgment, and meddle not with ecclesiastical matters; neither do thou command us in this kind, but rather learn them of us. To thee God hath committed the empire; to us he hath committed what belongs to the Church. And as he who, with a malicious eye, hath designs upon thine empire, opposeth the ordinance of God; so do thou also beware lest, by an improper interference in ecclesiastical matters, thou be made guilty of a great crime. For it is written, *Give to Cæsar,* &c. Therefore, neither is it lawful for us on earth to hold the empire, neither hast thou, O emperor, power over incense and sacred things."

22 And hearing *this*, they wondered, and leaving him went their way.

23 The same day the Sadducees came to him, who say [a]there is no resurrection: and asked him,

24 Saying: Master, Moses said: [b]If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.

25 Now there were with us seven brethren: and the first having married a wife, died: and not having issue, left his wife to his brother.

26 In like manner the second, and the third, and so on to the seventh.

27 And last of all the woman died also.

28 At the resurrection therefore whose wife shall she be of the seven? for they all had her.

29 And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they shall neither marry, nor be given in marriage: but shall be as the angels of God in heaven.

31 But concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you:

32 [c]I am the God of Abraham, and the God of Isaac, and the God of Jacob: He is not the God of the dead, but of the living.

33 And the multitudes hearing *this*, were in admiration at his doctrine.

34 And the Pharisees hearing that he had silenced the Sadducees, came together:

35 [d]And one of them, a doctor of the law, asked him, tempting him:

36 Master, which is the great commandment in the law?

37 Jesus said to him: [e]Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the greatest and first commandment.

39 And the second is like to this: [f]Thou shalt love thy neighbour as thyself.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying: What think you of Christ? whose son is he? They say to him: David's.

43 He saith to them: [g]How then doth David in spirit call him Lord: Saying:

44 [h]The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy foot-stool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

CHAP. XXIII.

Christ admonishes the people to follow the good doctrine, not the bad example of the Scribes and Pharisees: he warns his disciples not to imitate their ambition: and denounces divers woes against them for their hypocrisy and blindness.

THEN Jesus spoke to the multitude and to his disciples,

[a] Acts xxiii. 6.—[b] Deut. xxv. 5. Mark xii. 19. Luke xx. 28.—[c] Exod. iii. 6. [d] Mark xii. 28.

[e] Luke x. 25.—[f] Deut. vi. 5.—[f] Lev. xix. 18. Mark xii. 31.—[g] Luke xx. 41. [h] Psal. cix. 1.

Athan. ep. ad solit. vitam agentes.—And S. Ambrose to Valentinian, the emperor, (who by the ill counsel of his mother Justina, an Arian, required of S. Ambrose to have one church in Milan made over to the Arian heretics) saith: "We pay that which is Cæsar's to Cæsar, and that which is God's to God. Tribute is Cæsar's; it is not denied. The Church is God's; it cannot verily be yielded to Cæsar; because the temple of God cannot be Cæsar's right. Be it said, as all must allow to the honour of the emperor, for what is more honourable than that the emperor be said to be the son of the Church? A good emperor is within the Church, but not above the Church." Ambros. l. v. epist. Orat. de Basil, trad.

Ver. 24. *Raise up issue to his brother*, to be heirs of his name and of his effects, as we read in Ruth, c. iv, v. 10: suscitare nomen defuncti, &c. *to raise up the name of the deceased in his inheritance, lest his name be cut off from among his family, and his brethren, and his people.* A.

Ver. 29. *You err.* The Sadducees erred in supposing that there would be no resurrection, or if there was, that the future state would be like the present. Unable to conceive any thing else, they thought themselves justified in concluding that the soul would not survive the body. Had they known the Scriptures, they would not have fallen into this error; since therein are found abundant testimonies of a resurrection, as Job xiv and xix, Isaias xxvi, Ezechiel xxxvii, Daniel xii. The power of God also, had they paid sufficient attention to that consideration, would have taught them the same truth. It cannot be difficult for that power, which created and formed all things from nothing, to raise the body again after it has been reduced to ashes: nor impossible to prepare in a future state, rewards and enjoyments superior to and widely different from any thing that is seen in our present stage of existence. Jansenius.

Ver. 30. *As the angels.* Not in every respect, for the body shall be likewise raised with the soul, whilst the angels are pure spirits: but in this we shall be like unto angels, we shall be endowed with immortality, and impassibility; and our joys, like those of the angels, shall be wholly spiritual. Jans.—If *not to marry, nor to be married*, be like unto angels, the state of religious persons, and of priests, is justly styled by the Fathers an angelic life. S. Cyp. l. ii. de discip. et hab. Virg. sub finem. B.

Ver. 32. *He is not the God of the dead.* Jesus Christ here proves the resurrection of the body by the immortality of the soul; because in effect these two tenets are inseparable. The soul being immortal, ought necessarily to be one day reunited to the body, to receive therein the recompense or punishment which it has merited in this same body, when it was clothed with it.—By this text S. Jerom refutes the heretic Vigilantius, and in him many of modern date, who to diminish the honour Catholics pay to the saints, call them designedly *dead men.* But the Almighty *is not the God of the dead;* of consequence these patriarchs, dead as they are in our eyes as to their bodies, are still alive in the eyes of God as to their souls, which he has created immortal, and which he will undoubtedly have the power of reuniting to their bodies.—The Sadducees were a profane sect, who denied the resurrection of the body, and the existence of angels and spirits, and any future state in another world: (see Acts xxiii. 8.) nor did they receive any books but the five books of Moses. Christ therefore, from a passage Exod. iii. 15, shewed them that Abraham, Isaac and Jacob, had still a being; because God, 200 years after the death of the last, said thus to Moses, *I am the God of Abraham*, &c. He did not say, (as S. Chrys. takes notice) *I was the God of Abraham*, &c. Therefore these souls had a being: for the Lord would not call himself the God of those who were not at all: no one calling himself lord or king of those who are no more. Wi.

Ver. 34. *The Pharisees heard that he had silenced* their adversaries, *the Sadducees*, &c. *Some of them*, says S. Luke, (xx. 39.) applauded him, saying, *Master, thou hast said well.* Wi.—The Pharisees assembled themselves together, that they might confound him by their numbers, whom they could not by their arguments. Wherefore they said one to another: let one speak for all, and all speak by one, that if one be reduced to silence, he alone may appear to be refuted; and, if he is victorious, we may all appear conquerors. Hence it is said, *And one of them, a doctor of the law*, (S. Chrysostom) *asked him, tempting him*, if he were really possessed of that wisdom and that knowledge which people so much admired in him. V.

Ver. 40. *On these two*, &c. Whereby it is evident that all dependeth not upon *faith* only, though faith be the first, but much more upon *charity*, which is the love of God and of our neighbour, and which is the sum of all the law and the prophets; because he that hath this double charity, expressed here by these two principal commandments, fulfilleth all that is commanded in the law and the prophets. B.

Ver. 45. *If David then call him Lord, how is he his son?* It was allowed or as a certain truth, that the Messias was to be the son of David. Christ shews them by David's own words, that he was *the Lord* as well as the *son of David:* and this is what they could not answer to. Wi.—Jesus Christ here inculcates to the Pharisees, that two natures must be admitted in the Messias; in one of which, viz. in his human nature, he is the son of David, and as such inferior to him; and in the other, viz. in his divine nature, he is the son of God, and consequently superior to David; whence this latter, by the inspiration of the Holy Ghost, justly calls him Lord. T.—Jesus Christ does not wish them to think that the Messias is not the son of David, but only wished to rectify their opinion concerning him When therefore he asks how he is the son, he teaches them that he is not after the manner they understand it, the mere *Son*, but what is much more, the *Lord* also, of David. S. John Chrysostom, hom. lxxii.

CHAP. XXIII. Ver. 1. *Then Jesus*, &c. Jesus thus spoke to the multitude a few days previous to his passion. It is here observable that our Saviour, after he had tried all possible remedies, after he had taught and confirmed his doctrines by innumerable miracles, after he had secretly by his parables reprehended them for their wickedness, but without effect, now publicly upbraids

2 Saying: [a]The Scribes and the Pharisees have sitten on the chair of Moses.

3 All therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say and do not.

4 [b]For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them.

5 And all their works they do to be seen by men: [c]For they make their phylacteries broad and enlarge their fringes.

6 [d]And they love the first places at feasts, and the first chairs in the synagogues,

7 And salutations in the market-place, and to be called by men, Rabbi.

8 [e]But be not you called Rabbi. For one is your master, and all you are brethren.

9 [f]And call none your father upon earth: for one is your Father, who is in heaven.

10 Neither be ye called masters: for one is your master, Christ.

11 He that is the greatest among you shall be your servant.

12 [g]And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted.

13 But wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men: for you go not in yourselves: and those that are going in, you suffer not to enter.

14 Wo to you Scribes and Pharisees, hypocrites: [h]because you devour the houses of widows, making long prayers: therefore you shall receive the greater judgment.

15 Wo to you Scribes and Pharisees, hypocrites: because you go round about sea and land to make one proselyte: and when he is made, you make him the child of hell two-fold more than yourselves.

[a] A. D. 33. 2 Esdr. viii. 4.—[b] Luke xi. 46. Acts xv. 10.—[c] Num. xv. 38. Deut. vi. 8. and xxii. 12.—[d] Mark xii. 39. Luke xi. 43. and xx. 40.—[e] James iii. 1.—[f] Malac. i. 6.—[g] Luke xiv. 11 and xviii. 14. [h] Mark xii. 40. Luke xx. 47.

their vices. But before his reprehension of the Pharisees, he instructs the people, lest they should despise the authority of the priesthood. Salmeron.

VER. 2. *The Scribes.* They, who professed the greatest zeal for the law of Moses, and gloried in being the interpreters of it, sat upon the chair of Moses, succeeded to his authority of governing the people of God, of instructing them in his law, and of disclosing to them his will. Such, therefore, as did not depart from the letter of the law, were called Scribes. But such as professed something higher, and separated themselves from the crowd, as better than the ordinary class of men, were called *Pharisees*, which signifies, separated. Origen.—God preserveth the truth of the Christian religion in the apostolic See of Rome, which in the new law answers to the chair of Moses, notwithstanding the disedifying conduct of some few of its bishops. Yes, though a traitor, as vile as Judas himself, were a bishop thereof, it would not be prejudicial to the integrity of the faith of God's Church, or to the ready obedience and perfect submission of sincere good Christians, for whom our Lord has made this provision, when he says: *do that which they say, but do not as they do.* S. Aug. Ep. clxv.

VER. 3. *All therefore whatsoever they shall say.* S. Augustine, in his defence of the Apostolic See, thus argues, *contra lit. Petil.* "Why dost thou call the apostolic chair the chair of pestilence? If, for the men that sit therein, I ask: did our Lord Jesus Christ, on account of the Pharisees, reflect upon the chair, wherein they sat? Did he not commend that chair of Moses, and, preserving the honour of the chair, reprove them? For he sayeth: they *have sat on the chair of Moses. All therefore whatsoever they shall say to you, observe and do.* These points if you did well consider, you would not, for the men whom you defame, blaspheme the Apostolic See, wherewith you do not hold communion." l. ii. c. 51. And again, c. 61. Ibid. "Neither on account of the Pharisees, to whom you maliciously compare us, did our Lord command the chair of Moses to be forsaken; (in which chair he verily figured his own) for he warned the people to do what they say, and not what they do, and that *the holiness of the chair be in no case forsaken, nor the unity of the flock divided*, on account of the wicked lives of the pastors."—Christ does not tell them to observe every thing, without exception, that the Pharisees should say to them; for, (as it was observed in a preceding chapter) many superstitions and false ordinances had obtained amongst them, corrupting the Scriptures by their traditions; but only such as were not contrary to the law of Moses. We are taught to obey *bad* no less than *good* ministers, in those things that are not expressly contrary to the law of God. Hence appears how unfounded and unreasonable is the excuse so often adduced by persons in justification of their misdeeds, viz. that they saw their pastors do the same. Such must attend to the rule here given by Jesus Christ. What they say, do: but according to their works, do ye not. Dion. Carthus.—The words, *all whatsoever*, shew that nothing must be excepted, but what the supreme law orders to be excepted. E.

VER. 4. *Heavy and insupportable burdens.* Some understand in general the ceremonies of the law of Moses; but Christ seems rather here to mean the vain customs, traditions, and additions, introduced by the Jewish doctors, and by their Scribes and Pharisees. Wi.—They thus greatly increase the burden of others, by multiplying their obligations; whilst they will not offer themselves the least violence in observing them, or alleviating the burden, by taking any share upon their own shoulders.

VER. 5. *Phylacteries.** These were pieces or scrolls of parchment, on which were written the ten commandments, or some sentences of the law, which the Jews were accustomed to fasten to their foreheads, or their arms, to put them in mind of their duty. Thus they interpreted those words. Deut. vi. 8. *Thou shalt tie them as a sign on thy hand: and they shall be, and move before thy eyes.* Perhaps all the Jews, and even our Saviour himself, wore them; and that he only blames the hypocrisy and vanity of the Scribes and Pharisees, who affected to have them larger than others; and they did the like as to the fringes which the Jews wore on their garments. Wi.—That is, parchments, on which they wrote the ten commandments, and carried them on their foreheads before their eyes: which the Pharisees affected to wear broader than other men: so to seem more zealous for the law. Ch.—The word *Phylacterion*, which is found both in the Greek and Latin Vulgate, properly signifies a preservative. It was a piece of parchment which the Jews carried round their heads from one ear to the other, and round their arms like bracelets, and upon which were written certain words of the law. Since the origin of the sect of Pharisees, they began to attach to these bands of parchment chimerical virtues, such as preventatives of maladies, and preservatives from the insults of devils; hence the name *phylacterion.* V.

VER. 7. *Rabbi.* A title like that of *master* or *doctor.* Judas gave it to our Saviour. Matt. xxvi. 49. And the disciples of S. John the Baptist call him so. John iii. 26.—Christ blames their pride, and vanity in affecting such titles, rather than the titles themselves. Wi.—Διδασκαλος, properly a preceptor, as John iii. 10. *Art thou a master in Israel, and knowest not these things?* V.

VER. 8. *One is your master*, or teacher, who is the Christ, and under him one vicar, the successor of S. Peter, with whom all Catholic teachers are one, because they all teach one and the same doctrine in every part of the Christian world; whereas in the multiplicity of modern sects, which are every day dividing and subdividing into fresh sects, no two leaders can be found teaching in all points exactly the same tenets; as each is not only allowed, but expected to follow his own private spirit, and to build his creed upon his own interpretation of Scripture. A.

VER. 9–10. *Call none your father . . . Neither be ye called masters, &c.* The meaning is, that our Father in heaven is incomparably more to be regarded, than any father upon earth: and no master is to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers, (1 Cor. iv. 15,) and for our masters and teachers. Ch.—This name was a title of dignity: the presidents of the assembly of twenty-three judges were so called; the second judge of the sanhedrim, &c. V.—Nothing is here forbidden but the contentious divisions, and self-assumed authority, of such as make themselves leaders and favourers of schisms and sects; as Donatus, Arius, Luther, Calvin, and innumerable others of very modern date. But by no means the title of father, attributed by the faith, piety, and confidence of good people, to their directors; for, S. Paul tells the Corinthians, that he is their only spiritual Father: *If you have* 10,000 *instructors in Christ, yet not many Fathers.* 1 Cor. iv. 15.

VER. 13. *You shut the kingdom of heaven.* This is here taken for eternal happiness, which can be obtained only by faith in Christ, since he calls himself the gate. S. John c. x.—Now the Pharisees, by refusing to believe in him, and conspiring against him, deterred those, who would otherwise have believed in Christ, from professing his name and following his doctrines, and thus shut the gate of heaven against them. Nic. de Lyra.—In all these reprehensions, it is to be noted, for the honour of the priesthood, Jesus Christ never reprehendeth priests by that name. S. Cyp. ep. lxv.

VER. 14. *You devour the houses of widows.* Here our blessed Saviour severely reprehends the hypocrisy and other vices of the Scribes and Pharisees, a little before his death, to make them enter into themselves, and to hinder them from seducing others. Wi.—The Pharisees, by every means in their power, endeavoured to persuade the widows of the poor to make vows or offerings for the temple, by which they themselves became rich, and thus they *devoured the houses of widows.* Nic. de Lyra.—Whoever is a perpetrator of evil, deserves heavy chastisements; but the man who commits wickedness under the cloak of religion, is deserving of still more severe punishment. Origen.—The same is said of fasting, alms, prayers. Mat. vi.—As above our Lord had inculcated eight beatitudes, so here he denounces eight woes or threats of impending judgment, to the Scribes and Pharisees, for their vile hypocrisy. Jans.

VER. 15. Because whilst a Gentile he sinned without a perfect knowledge of the evil, and was not then a two-fold child of hell; but after his conversion, seeing the vices of his masters, and perceiving that they acted in direct opposition to the doctrines they taught, he returns to the vomit, and renders himself a prevaricator, by adoring the idols he formerly left, and sells his soul doubly to the

16 Wo to you blind guides, who say: Whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor.

17 Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, he is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things that are upon it:

21 And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it.

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 [a] Wo to you Scribes and Pharisees, hypocrites: who tithe mint, and anise, and cummin, and have omitted the weightier things of the law, [b] judgment, and mercy, and faith. These things you ought to have done, and not to leave those others undone.

24 Blind guides, who strain out a gnat, and swallow a camel.

25 Wo to you Scribes and Pharisees, hypocrites: because you make clean the outside of the cup, and of the dish: but within you are full of extortion and uncleanness.

26 Thou blind Pharisee, first make clean the inside of the cup, and of the dish, that the outside may become clean.

27 Wo to you Scribes and Pharisees, hypocrites: because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.

28 So you also outwardly, indeed, appear to men just: but within, you are full of hypocrisy and iniquity.

29 Wo to you Scribes and Pharisees, hypocrites, who build the sepulchres of the prophets, and adorn the monuments of the just,

30 And say: If we had been in the days of our fathers, we would not have been partakers with them, in the blood of the prophets.

31 Wherefore you are witnesses against yourselves, that you are the sons of them who killed the prophets.

32 Fill ye up then the measure of your fathers.

33 [c] Ye serpents, generation of vipers, how will you escape the judgment of hell:

34 Therefore, behold, I send to you prophets and wise men, and Scribes: and some of them you will put

[a] Luke xi. 42.—[b] Mich. vi. 8.

Zach. vii. 9.—[c] Supra iii. 7.

devil. S. Chrys.—They that teach that it is sufficient to have faith only, do make such Christians as blindly follow them, as these Jews did their proselytes, children of hell far more than before. S. Aug. l. de fide et oper. c. xxvi.

VER. 16. *Wo to you blind guides.* Avarice seems to have been the chief motive of the Pharisees in teaching this doctrine, since they taught that those who swore by the temple were guilty of no sin, nor under any obligation at all; whereas they who swore by the gold of the temple, were bound to pay a certain sum of money to the priests, by which they themselves were enriched. Nic. de Lyra.—*Whosoever shall swear by the temple, it is nothing,* &c. To understand this obscure place, we may take notice, that a good part of what was offered on the altar, and given to the treasury of the temple, fell to the share of the Jewish priests; and therefore it was not their interest to have such promises or oaths dispensed with. This made them teach the people, that if any one had made a promissory oath or vow to give their money or goods *to the temple,* or *to the altar* itself, as it is said v. 18, such oaths or promises were not obligatory, or might easily be dispensed with. But if any one had sworn or vowed to give any thing to the *treasury of the temple,* or to join it to the *offerings to be made* on the altar, then such oaths and promises which turned to their profit were by all means to be kept. S. Jerom expounds it of oaths in common discourse; as if they taught the people, that when any one swore *by the temple,* or *the altar,* it was not so considerable as to swear by *the gold in the temple,* or *by the offerings* there made: for in the latter cases, they were to make satisfaction according to the judgment of the Jewish priests. And to correct their covetous proceedings, Christ tells them that the temple and the altar were greater than the gold and the offerings. Wi.

VER. 19. *Sanctifieth.* The altar is sanctified by our Lord's body thereon. Theophylactus, the close follower of S. Chrysostom, writeth thus upon this text: "In the old law, Christ will not allow the gift to be greater than the altar; but with us the altar is sanctified by the gift: for the bread, by the divine grace is converted into our Lord's body, and therefore the altar is sanctified by it."

VER. 21. *By him that dwelleth in it.* Here we see that swearing by creatures, as by the gospel and by the saints, is all referred to the honour of God, whose gospel it is, whose saints they are. B.

VER. 23. *You . . who pay tithe,* &c. The tithes of these small things are not found in the law. Nor yet doth Christ blame them so much for this, as for neglecting more weighty matters; and tells them by a proverb, *that they strain out a gnat, and swallow a camel.* Wi.—The Pharisees pretended the greatest exactitude even in the smallest commands of the law, when the observance of them could impress the people with a favourable idea of their sanctity; whereas they omitted the more essential precepts of the law, when it did not procure them the praise of men. Nic. de Lyra.—S. Jerom interprets this passage of receiving tithes; the Vulgate has *decimare.* S. Jer.—The Pharisees are blamed by our Lord for their avarice, in scrupulously exacting tithes of the most trifling things, whilst they lived in a constant neglect of their duty, both to God and their neighbour. Idem.

VER. 25. *Wo to you.* Jesus Christ here condemns, in forcible language, the principal vices of the Pharisees, viz. their hypocrisy, false devotion, boundless ambition, insatiable avarice, false zeal, and ignorance in deciding upon cases of conscience. S. Luke represents our Saviour as saying this to the Pharisees at dinner; (C. xi.) so that Christ must either have repeated these things at different times; or, S. Mat. according to custom, must have added them to other words of our Saviour, which, though spoken on another occasion, had some connection with the same subject. In vain do you, Pharisees, boast of your external sanctity. Do not imagine, that fornication, adultery, and other actions, are the only sins to be attended to; and that pride, avarice, anger, and other spiritual sins, are of no moment. He who made the body, made also the soul; and it is of equal consequence that both be kept clean and free from sin. Nic. de Lyra.—By the similitude of the cup, and of whited sepulchres, as also that of building the sepulchres of the prophets, he shews that they did all their actions purposely to be seen by men, and that this was their only motive in all they did. Idem.—Like Ezekiel's bitter roll, we have here a dreadful list of woes, like as many thunderbolts, levelled against hypocrisy, avarice, ambition, and all bitter zeal. We should be careful not to suffer such rank weeds to grow up in our soil, to the ruin of all good.

VER. 26. *Thou blind Pharisee.* The vices of the Scribes and Pharisees are not unfrequently to be found in Christians. The genuine characters of the pharisaical and hypocritical spirit, are: 1. to be punctiliously exact in trifles: 2. to be fond of distinction and esteem; 3. to be content with external piety; 4. to entertain a high opinion of ourselves, and to be impatient of reproof; 5. to be harsh to others, and ready to impose on them what we do not observe ourselves. Sins abundantly sufficient to rob us of every good, and to leave our house quite desolate! not less so than the temple and city of Jerusalem!

VER. 27. *Whitened sepulchres.* The Jews, lest they should be defiled with touching the sepulchres, whitened them on the outside, in order to distinguish them. But this exterior whiteness, covering interior corruption, was a genuine picture of the pharisaical character. But these men, says S. Gregory, can have no excuse before the severe judge at the last day; for, whilst they shew to the view of mankind so beautiful an appearance of virtue, by their very hypocrisy they demonstrate that they are not ignorant how to live well. Moral. xxvi.—Tell me, you hypocrite, what pleasure there is in wickedness? why do you not wish to be what you wish to appear? What it is beautiful to appear, is beyond a doubt more beautiful to be. Be therefore what you appear, or appear what you really are. S. John Chrysostom.

VER. 28. Jesus Christ so often and so boldly condemns the Pharisees, because he reads their hearts and intentions; but we, who can only judge of overt actions, who cannot dive into the secrets of the heart, must never presume to call men's exterior good actions hypocrisy; but judge of men according as we see and know. B.

VER. 29. *Build the sepulchres,* &c. This is not blamed, as if it were in itself evil to build or adorn the monuments of the prophets: but the hypocrisy of the Pharisees is here taxed; who, whilst they pretended to honour the memory of the prophets, were persecuting even unto death the Lord of the prophets. Ch.—Jesus Christ foresaw that they would shortly accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the prophets. Hilar.—And although they seemed to honour the prophets, and to abhor the murder of the just, it was merely that in their persecution of Jesus Christ he might appear to the people neither a prophet, nor just. M.

VER. 32. Jesus Christ does not here persuade the Jews to continue on in their wicked ways, as if praising and sanctioning their conduct; but only predicts his own death, which they were about to compass, and which crime would greatly exceed that of their fathers: as he was the greatest, and even the Lord of all the other prophets, whom their fathers had put to death. Dion. Carth.

VER. 35. *From the blood of Abel,* &c. Not that the Jews, to whom Christ spoke, should be punished for crimes which they themselves did not commit nor

to death, and crucify, and some you will scourge in your synagogues, and persecute from city to city:

35 That upon you may come all the just blood, that hath been shed upon the earth, [a] from the blood of Abel the just, even unto the blood of [b] Zacharias, the son of Barachias, whom you killed between the temple and the altar.

36 Amen, I say to you, all these things shall come upon this generation.

37 [c] Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not?

38 Behold, your house shall be left to you desolate.

39 For I say to you, you shall not see me hence-

[a] Gen. iv. 8. Heb. xi. 4.—[b] 2 Par. xxiv. 22.—[c] Luke xiii. 34.

forth till you say: Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

Christ foretells the destruction of the temple: with the signs that shall come before it, and before the last judgment. We must always watch.

AND [d] Jesus being come out of the temple went away. And his disciples came to shew him the buildings of the temple.

2 And he answering, said to them: Do you see all these things? Amen, I say to you, [e] there shall not be left here a stone upon a stone that shall not be thrown down.

3 And as he was sitting on Mount Olivet, the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

[d] A. D. 33. Mark xiii. 1. Luke xxi. 5.—[e] Luke xix. 44.

be more severely punished than they themselves deserved; but he speaks of the Jewish people which, by putting to death their Messias, should shortly fill up the number of their sins; so that God would destroy their whole nation, as if the blood of Abel, and of the prophets unjustly murdered came upon them at once. See Maldonat.—*Of Zacharias, the son of Barachias.*† Some think this was Zachary, numbered among the lesser prophets, whose father's name was Barachias; but we do not read of his being murdered in this manner. The more common opinion is, that here is meant Zachary, who, preaching to the people, (2 Par. xxiv. 20,) was stoned to death in the very place where Christ was now speaking. But there he is called the *son of Joiada*, and not *of Barachias*. Some conjecture his father might have had both names; and S. Jerom tells us, that in an ancient copy of S. Matthew, called the *Gospel of the Nazarenes*, he found this Zacharias, of whom our Saviour speaks, called the son of Joiada. Wi.—S. Jerom gives another reason why he might have been called the son of Barachias, and not the son of Joiada, and this is to commend the sanctity of the father; for *Barachias* is interpreted the blessed of the Lord. Others suppose that he was the 11th of the 12 prophets; but it is not mentioned that he was slain between the temple and the altar. Some surmise that it was the father of the Baptist, collecting from the apocryphal writings that he was killed for preaching the arrival of the Redeemer: but that he was the son of Joiada, otherwise called Barachias, is the common opinion. S. Jerom.—*That upon you may come, &c.* Not that they should suffer more than their own sins richly deserved; but that the justice of God should now fall upon them with such a final vengeance once for all, as might comprise all the different kinds of judgments and punishments, that had at any time before been inflicted for the shedding of just blood. Ch.

VER. 36. *Amen, I say to you.* More severe punishments were inflicted on these Jews, on account of their more grievous and heinous transgressions; for nothing had been able to recall them from their wickedness. They had the example of their ancestors before their eyes, continually irritating the wrath of God; yet all they had suffered for their crimes, could not incite them to leave their sinful ways; but they proceeded further than their ancestors in impiety, and ought therefore to receive a more severe condemnation. Thus though Lamech had not killed a brother, but had neglected to be more prudent after the exemplary punishment of Cain, he still cries out: *Seven-fold punishment is taken of Cain, but of Lamech seventy times seven.* Gen. iv. S. Chrys. hom. lxxiii.

VER. 37. *And thou wouldst not.* Three truths may be gathered from these words of our Saviour: 1. They, who perish, perish by their own fault, because they refuse to listen to the voice of God calling them to salvation; 2. that man's will is free, and that it is an error in man to lay all his wickedness to the charge of God, or of blind chance; for God justly attributes the reprobation of man to his own perverse will, which often opposes that of God, and brings destruction on itself; 3. how necessary it is for man to subject his will to that of the Almighty, and ever to say with our Saviour: *Nevertheless, not my will, but thine be done.* Salmeron.

VER. 38. *Behold, your house.* Their house shall be deprived of the protection of the God of heaven. He it was that had hitherto preserved them, and he also would inflict upon them those very severe judgments they so much dreaded. S. Chrys. hom. lxxv.

VER. 39. *Till you say, blessed is he that cometh.* Hereafter you shall own me for your Messias, and the world's Redeemer, at least at the day of judgment. Wi.—The time here foretold, when they should say: *Blessed is he that cometh in the name of the Lord*, is the day of general judgment. When our Saviour says, *henceforth*, we must understand it of all that time, which intervened between the time of his speaking and his passion. S. Chrys. hom. lxxv.—It may also be understood of the Jews, who are to be converted to the faith of Jesus Christ towards the end of the world. M.

* V. 5. Phylacteria. φυλακτήρια. Conservatoria, or preservatoria. See S. Jerom on this place, p. 188, and S. Chrys. hom. lxxii. in Matt.

† V. 35. In Evangelio quo utuntur Nazareni, pro filio Barachiæ, filium Joiadæ reperimus Scriptum.

CHAP. XXIV. VER. 1. After the fatigues of preaching and teaching, Jesus towards evening left the temple, as it is in the Greek, ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, and went towards Mount Olivet, where he was accustomed to spend his nights, as we learn from S. Luke, c. xxi. v. penult. Jans.—*His disciples came to shew him the buildings*, not moved by curiosity, for they had seen them frequently before, but by pity; because he had on a former occasion, and only just before in Jerusalem, threatened the destruction of the temple and city, hoping that the splendour and magnificence of so fine a structure, consecrated to God, might alter his determination, as S. Hilarius observes. But the anger of God, provoked by sins, is not to be appeased with stones and buildings. He therefore answered them: (Jans.)

VER. 2. *Do you see all these things?* Examine again and again all this magnificence, that the sentence of heaven may appear more striking.—*A stone upon a stone.* We need not look on this as an hyperbole. The temple was burnt by the Romans, and afterwards even ploughed up. See S. Greg. Naz. orat. ii. cont. Julianum, Theodoret l. iii. Histor. c. xx. &c. Wi.—Julian the apostate, wishing to falsify the predictions of Daniel and of Jesus Christ, attempted to rebuild the temple. For this purpose, he assembled the chief among the Jews, and asking them why they neglected the prescribed sacrifices, was answered, that they could not offer any where else but in the temple of Jerusalem. Upon this he ordered them to repair to Jerusalem, to rebuild their temple, and restore their ancient worship, promising them his concurrence in carrying on the work. This filled the Jews with inexpressible joy. Hence flocking to Jerusalem, they began with scorn and triumph to insult over the Christians. Contributions came in from all parts. The Jewish women stripped themselves of their most costly ornaments. The emperor opened his treasures to furnish every thing necessary for the building. The most able workmen were convened from all parts; persons of the greatest distinction were appointed to direct the work; and the emperor's friend, Alipius, was set over the whole, with orders to carry on the work without ceasing, and to spare no expense. All materials were laid in to an immense quantity. The Jews of both sexes bore a share in the labour; the women helping to dig the ground, and carry away the rubbish in their aprons and gowns. It is even said that the Jews appointed some pick-axes, spades, and baskets, to be made of silver, for the honour of the work. Till this time the foundations and some ruins of the walls had remained, as appears from S. Cyril, in his catechism xv. n. 15. and Euseb. Dem. Evang. l. viii. p. 406. These ruins the Jews first demolished with their own hands, thus concurring to the accomplishment of our Saviour's prediction. They next began to dig the new foundations, in which many thousands were employed. But what they had thrown up in the day, was, by repeated earthquakes, the night following cast back again into the trench. When Alipius the next day was earnestly pressing on the work, with the assistance of the governor of the province, there issued, says Ammianus Marcellinus, such horrible balls of fire out of the earth near the foundations, as to render the place inaccessible from time to time to the scorched workmen. And the victorious element continuing in this manner obstinately bent, as it were, to drive them to a distance, Alipius, thought proper to abandon, though reluctantly, the enterprise. This great event happened in the beginning of the year 363, and with many very astonishing circumstances is recorded both by Jews and Christians. See the proofs and a much fuller account of this astonishing event, which all the ancient fathers describe as indubitable, in Alban Butler's life of S. Cyril of Jerusalem, March 18th. Thus they so completely destroyed whatever remained of the ancient temple, that there was not left one stone upon another; nor were they permitted by heaven even to begin the new one. Maldonatus.

VER. 3. *Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?** We must take good notice with S. Jerom, that three questions are here joined together. 1. Concerning the destruction of Jerusalem; 2. of the coming of Christ; 3. of the end of the world. Christ's answers and predictions in this chapter, are to be expounded with a reference to the three questions. This hath not been considered by those interpreters; who expound every thing here spoken by Christ of the destruction of Jerusalem; nor by others, who will have all understood of his coming to judgment, and of the end of the world. Wi.—It is probable the apostles themselves did not understand that they were asking about two distinct events. Being filled with the idea of a temporal kingdom, they thought that Christ's second coming would take place soon; and that Jerusalem, once destroyed, the Messias would begin his reign on earth.

VER. 4. *And Jesus answering.* Various are the interpretations given here.

4 And Jesus answering, said to them: [a]Take heed that no man seduce you:

5 For many will come in my name, saying, I am Christ: and they will seduce many.

6 And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences, and famines, and earthquakes in places.

8 Now all these are the beginnings of sorrows.

9 [b]Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.

10 And then shall many be scandalized, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall seduce many.

12 And because iniquity hath abounded, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

[a] Ephes. v. 6. Coloss. ii. 18.

[b] Supra x. 17. Luke xxi. 12. John xv. 20. and xvi. 2.

Some will have it refer to the destruction of Jerusalem, which took place, A. D. 70; and others, to the end of the world. That of S. Chrys. seems to be very conformable to the context, and is followed by many. He explains all, to the 23d verse exclusively, of what shall precede the destruction of Jerusalem; nor is there any circumstance which cannot easily be referred to that event, as will appear from a careful and attentive observation of the history of the Jews, and of the Church at that time, in the writings of Josephus and Eusebius. Even the preaching of the gospel to the whole world, which seems to favour the contrary explanation, is by the same father said to have taken place before the destruction of Jerusalem. S. Paul tells the Colossians, that even in his time the faith was spread all over the world. The abomination of desolation may be explained of the Roman soldiery, or, of the seditious zealots, who, by their murders and other atrocities, polluted the temple. See Josephus, b. 4. and 5. of the Jewish war. As deicide was a crime peculiar to the Jews and exceeded every other crime, their punishment was severe above measure. Had the Almighty punished them to the full of what they had deserved, not one of the Jews would have escaped. But as he formerly would have spared Sodom and Gomorrha, had there been found therein ten just men to avert the impending ruin; so shall these days of affliction be shortened for the sake of some who believe. The verses subsequent to the 22d, are explained by S. Chrys. of the second coming of Christ, previous to the general judgment. Jans.—Such as wish for a more particular explanation of every thing preceding the 23d verse, how it applies to the Jews, may consult the concordance of Jansenius, who thus concludes his observations: "Hitherto we have explained all things of the destruction of Jerusalem, which prophecies, though they principally regarded the times of the apostles, may be of use to us in two ways. 1. It will confirm our faith, when we see clearly fulfilled whatever was distinctly foretold of this people; and may serve to increase our fears, when we reflect, that what is immediately added concerning the day of judgment, shall be fulfilled with the same rigorous exactitude and certainty. It is another effect of divine Providence for the increase of our faith, that this prophecy, which was to take place with regard to Jerusalem, is not mentioned by S. John, who lived long enough to see it accomplished, but by the other evangelists, who died long before the event. 2. It should animate us in the practice of virtue, and gratitude to reflect, that whatever tribulations happen to the Church, or throughout the earth, all co-operate to the advantage of the elect. Such as will be good, have nothing to fear." Jans.

VER. 5. *For many will come.* One of these was Simon Magus, who in the Acts (c. viii. v. 10.) is mentioned as calling himself the power of God; hence the apostle S. John (1 ep. ii. 18,) says, *and as you have heard that Antichrist cometh, even now there are become many Antichrists.* By Antichrists I understand heretics, who, under the name of Christ, teach doctrines different from Christ; neither is there any reason for us to be surprised, if many be seduced, since our Lord declares that many will be seduced. S. Jerom. . . . This alone will be sufficient for us to know the false doctrines taught by Antichrist, when they assure us that they are Christ; for we do not read in any part that Christ said so of himself. The miracles he performed, the doctrines he taught, and the virtues he on every occasion exhibited, were proofs sufficient to convince us that he was the Christ. There is need of the assistance of God to overcome the snares laid for us by hypocrisy. Origen.—Among these impostors were one Theodas, (Acts v. 36,) the impious Egyptian, (Acts xxi. 38,) Judas of Galilee, Menander, and several others who preceded the destruction of Jerusalem; but many more will precede the destruction of the world. This therefore is the *first sign*, the seduction of many souls from the true faith by heresies, and is common to both events. Jans.—See much more in Barradius, tom. iii. l. 9, c. 2, where he collects various illustrations from Josephus and profane authors. M.

VER. 6. *Shall hear of wars.* Most authors understand this *second sign* of the Jewish wars which preceded the ruin of Jerusalem; others of the wars of Antichrist, previous to the end of the world. Both are very probable. The first is proved from history, and from the events; the latter, from what we learn from the Apocalypse, will certainly happen. M.—These things must happen, as is said of scandals and heresies, not absolutely, but considering the malice of man, and the decree of God, by which he had determined to punish the Jews. Maldonatus.

VER. 7. *And there shall be*, according to the proverb, λοιμὸς μετὰ λιμὸν, plague after famine, both natural daughters of war, with intestine divisions, earthquakes, and other calamities; the *third* sign. . . . As the bodies of men generally grow weak and faint previously to dissolution, so will it be with the earth before the destruction of the world; so that this inferior globe will be shaken with unusual convulsions, as if making its last effort for existence. The air filled with destructive vapours will turn to the ruin of men, and the earth exhausted of its natural fertility, will refuse its accustomed support to the sons of Adam. Hence will arise wars and famines, insurrections, rebellions, and mobs; some driven on by famine and want, others by ambition and avarice. But if the corrupted heart of man shall refuse to depart from its evil ways, these calamities shall be increased; for all these are only the beginnings of more dreadful sorrows. Origen.

VER. 9. *Then shall they deliver you up, &c.* The *fourth sign*, common to both these events, shall be the persecution raised against the Church, which will be two-fold; it will regard both body and soul. See Luke xxi. 12. Mark xiii. 9. All this happened to the apostles previously to the siege of Jerusalem, as well as to the martyrs in subsequent times. A similar persecution, attended probably with additional severity, will most probably be the lot of the faithful during the reign of Antichrist. The calamities, bloodshed, and utter ruin which took place at the destruction of the city and temple of Jerusalem, are a figure of the still more dreadful calamities, bloodshed, and ruin to be expected towards the end of the world; and which should be frequently present to our minds. The late learned and venerable prelate Walmesly admonishes all parents to stand prepared for the bloody trial themselves, and to teach their children to be ever ready to meet, with Christian resignation, the awful and approaching event; for the rest of the world, as we learn from revelation, will be taken by surprise, as the people at the deluge. Yes, this last may literally be styled a bloody trial; for the Church, which was purified with blood, began in blood, increased in blood, and will end in blood.

Sanguine mundata est ecclesia, sanguine cœpit,
Sanguine succrevit, sanguine finis erit.

The last chapter of the Apocalypse, which is the last communication of the divine will to man, is deserving our frequent and very attentive perusal. In it Jesus Christ, by his repeated warnings, wishes to awaken us to a sense of that day of general retribution, saying: *surely I come quickly: behold I come quickly; and my reward is with me, to render to every man according to his works.* (Behold the merit of good works proceeding from faith and charity.) With what earnestness have the servants of God, in every age, prayed with S. John: (ibid) *Come, Lord Jesus; come*, put a final end to the reign of sin and Satan; come, admit thy elect, who have been purified in the waters of the great persecution, and in the blood of the Lamb, to thy heavenly bosom; to that happy sanctuary and asylum, where no hunger or thirst, no scorching heat of the sun, no fiery temptation will any more reach or molest them; where the sigh and the groan will not be heard; where all tears will be wiped away from every eye, and where they will be inebriated at the torrent of immortal delights, and will see and enjoy the Lord Jesus, without any apprehension of offending him, for ever and ever. A.

VER. 11. *And many false prophets shall rise*, like those *lying teachers* mentioned by S. Peter, (2nd Ep. c. ii. v. 1) *who shall bring in sects of perdition*, (i. e. heresies destructive of salvation) *bringing upon themselves swift destruction.*

VER. 12. *And because iniquity hath* (literally, *shall*) *abounded*, shall arrive at its height, the charity of many, carried away by the force of bad example, will grow cold; and scarcely, even among Christians, will a person be found willing to assist Christians, lest he may be known for a Christian. Of this we have an example, 2 Tim. iv. 16, *At my first answer, no man stood with me, but all forsook me: may it not be laid to their charge; but the Lord stood by me, and strengthened me.* Maldonatus.

VER. 13. *But he that shall persevere to the end*, in the midst of this trying and afflicting scene, in *faith* and *charity*, (or as it is in the Greek; he that shall preserve his patience to the end, ὁ ὑπομείνας, proof against heresies, persecutions, hatreds, or scandals) *shall be saved.* To perseverance alone this promise is made; for, non quæruntur in Christianis *initia* sed *finis.* Tert. A part of this prediction was, beyond all doubt, accomplished with regard to the faithful, in the first persecutions raised by the Jews against the infant Christian Church; but the entire and literal completion of it is reserved for the latter times.

VER. 14. *This gospel . . . shall be preached in the whole world*, to serve as a testimony to all nations, of the solicitude of heaven in having the doctrine of salvation announced to them. This then is a *fifth sign*, and not till then shall the consummation come.—*And then shall the consummation come.* The end of the world, says S. Jerom. The destruction of Jerusalem, says S. Chrys. and others. Wi.—If the final destruction of Jerusalem be here meant, the gospel had been preached throughout the major part of the then known world. See Rom. x. and Colos. i. 6, 23. If the end of the world, there is the greatest probability that the true faith will have been announced to every part of the globe, before that period.

VER. 15. *The abomination of desolation* was first partly fulfilled by divers profanations of the temple, as when the image of Cæsar was set up in the temple by Pilate, and Adrian's statue in the holy of holies, and when the sacrifices were taken away; but will be more completely fulfilled by Antichrist and his precursors, when they shall attempt to abolish the holy sacrifice of the mass. S. Hyppolitus, in his treatise *de Anti-Christo*, mentioned by Eusebius, S. Jerom, and Photius, thus writeth: "The churches shall lament with great lamentations, because there shall neither be made oblations, nor incense, nor worship grateful

14 And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

15 [a] When therefore, you shall see the abomination of desolation, which was spoken of by [b] Daniel, the prophet, standing in the holy place: he that readeth let him understand.

16 Then let them that are in Judea flee to the mountains:

17 And let him that is on the house top, not come down to take any thing out of his house:

18 And let him that is in the field, not go back to take his coat.

19 And wo to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the [c] sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened.

23 [d] Then if any man shall say to you: Lo, here is Christ, or there: do not believe him.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if it were possible) even the elect.

25 Behold, I have told it to you before hand.

26 If therefore, they shall say to you: Behold he is in the desert: go ye not out: Behold *he is* in the closets, believe it not.

27 For as the lightning cometh out of the east, and appeareth, even unto the west: so shall also the coming of the Son of man be.

28 [e] Wheresoever the body shall be, there shall the eagles also be gathered together.

29 [f] And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: [g] and they shall see the Son of man coming in the clouds of heaven with great power and majesty.

31 [h] And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his elect, from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

32 Now learn a parable from the fig-tree: when its branch is now tender, and the leaves come forth, you know that summer is nigh.

33 So also you, when you shall see all these things, know that it is near, *even* at the doors.

34 Amen, I say to you, this generation shall not pass, till all these things be done.

35 [i] Heaven and earth shall pass away, but my words shall not pass away.

[a] Mark xiii. 14. Luke xxi. 20.—[b] Dan. ix. 27.—[c] Acts i. 12.—[d] Mark xiii. 21. Luke xvii. 23.—[e] Luke xvii. 37.—[f] Isai. xiii. 10. Ezech. xxxii. 7. Joel ii. 10. and iii. 15. Mark xiii. 24. Luke xxi. 25.—[g] Apoc. i. 7. [h] 1 Cor. xv. 52. 1 Thess. iv. 15.—[i] Mark xiii. 31.

to God... In those days the liturgy (or mass) shall be neglected, the psalmody shall cease, the reciting of Scripture shall not be heard."—The prophet Daniel (xii. 11.) calculates the reign of Antichrist, *from the time that the daily sacrifice shall be taken away;* which, by able commentators, is understood of the sacrifice of the mass, which Antichrist will endeavour to suppress.—*The abomination of desolation,*† or the abominable desolation. Instead of these words, we read in S. Luke, (xxi. 20.) *When you shall see Jerusalem surrounded by an army.* Christ said both the one and the other. But the words in S. Luke, seem rather to give us a sign of the ruin of Jerusalem, than of the end of the world.—*Spoken of by Daniel, the prophet.* The sense is, when you shall see that very prophecy of Daniel literally fulfilled hereafter. What follows in the prophecy of Daniel, confirms this exposition; when the prophet adds, that the *desolation shall continue to the end;* that the Jews from that time, shall be *no more the people of God, for denying their Messias;* and that they shall *put the Christ to death.* But what then was this desolation, which by the following verse, was to be a sign to the Christians to *fly out of Judea?* Some expound it of the heathen Roman army, approaching and investing Jerusalem, called the *holy city.* Others understand the profanation of the temple, made by the Jews themselves, a little before the siege under Vespasian; when in the civil dissensions, those called the *Zealots,* had possessed themselves of the temple, and placed their warlike engines upon the pinnacles; and a part, at least, of the temple was defiled with the dead bodies of those killed there. It was at that time that the Christians, according to Christ's admonition, left Jerusalem and Judea, and fled to Pella, beyond the river Jordan. See Euseb. l. iii. Hist. c. v. Wi.

VER. 16. *Then let those.* It is well known that this prophecy was verified to the letter, in the destruction of Jerusalem. For, as the Roman army advanced, all the Christians who were in the province, forewarned by divine admonition, retired to a distance, and crossing the Jordan, took refuge in the city of Pella, situated in Trachonitis, and became subjects of king Agrippa, who was in amity with the Romans. Remigius.

VER. 17. *Not come down,* into the house. They had no occasion, as Mauduit and others seem to suppose, to throw themselves from the roof, for the Jews had usually stairs on the outside of their houses. V.

VER. 20. *In the winter:* an inconvenient season for flying away.—*Or on the sabbath,* when it was lawful to travel only about a mile. Wi.—Pray to God that you may be enabled to escape those evils, and that there may be no impediment to your flight. Estius in dif. loca.

VER. 22. *No flesh:* a Hebraism for no person; denoting that no one would have escaped death, had the war continued. Wi.—All the Jews would have been destroyed by the Romans, or all the Christians by Antichrist. Maldonatus.—From this place, Jesus Christ foretells the coming of Antichrist, and forewarns Christians of latter ages, to guard all they can against seduction.

VER. 23. *Lo, here is Christ.* These words are very aptly applied by Catholics to the conventicles of heretics; and would Christians attend to the injunctions of their divine Master, *Go ye not out:—believe it not,* we should not see the miserable confusion occasioned in the Catholic Church, by unsteady Christians; who are guilty of schism, in forsaking the one true fold, and one shepherd, to follow their blind and unauthorized leaders. E.

VER. 26. *Behold he is in the desert.* This prediction of *false Christs,* may be understood before the destruction of Jerusalem, but chiefly before the end of the world. Wi.—As we have mentioned above, in note on verse 5.

VER. 28. *Wheresoever the body,*‡ &c. This seems to have been a proverb or common saying among the Jews. Several of the ancient interpreters, by this *body,* understand Christ himself, who died for us; and they tell us, that at his second coming the angels and saints, like eagles, with incredible swiftness, will join him at the place of judgment. Wi.—When he shall come to judgment, all, as it were by a natural instinct, shall fly to meet him, and receive their judgment. S. Hilary understands this literally; that where his body shall hang upon the cross, there will he appear in judgment, i. e. near the valley of Josaphat; in which place the prophet Joel (c. iii. v. 2,) declares, that the general judgment shall take place. T.

VER. 29. *The sun shall be darkened,* &c. These seem to be the dreadful signs that shall forerun the day of judgment.—*The stars shall fall,* not literally, but shall give no light. Wi.—According to S. Austin, by the sun is meant Jesus Christ; by the moon, the Church, which will appear as involved in darkness.

VER. 30. *The sign of the Son of man,* &c. The Fathers generally expound this of the cross of Christ, that shall be seen in the air. Wi.—This sign is the cross, much more resplendent than the sun itself. Therefore the sun hides its diminished head, whilst the cross appears in glory; because the great standard of the cross, excels in brightness all the refulgent rays that dart from the meridian sun. S. Chrys. hom. lxxvii.—The Jews, looking upon him whom they had pierced, now coming in the clouds of heaven with power and exceedingly great glory, shall have great lamentations. Bitterly will they weep over their misery, in having despised and insulted *him* on a cross, who ought to have been the object of their veneration, adoration, and love. S. Chrys. hom. lxxvii.

VER. 34. *This generation;* i. e. the nation of the Jews shall not cease to exist, until all these things shall be accomplished: thus we see the nation of the Jews still continue, and will certainly continue to the end of the world. T.—Then the cross, which has been a scandal to the Jew, and a stumbling-block to the Gentile, shall appear in the heavens, for the consolation of the good Christian. Hoc signum crucis erit in cœlo, cum Dominus ad judicandum venerit.—If it be to be understood of the destruction of Jerusalem, the sense may be, this race of men now living; if of the last day of judgment, this generation of the faithful, saith Theophylactus,§ shall be continued: i. e. the Church of Christ, to the end of the world. Wi.—This race, I tell you in very truth, shall not pass away till all this be finally accomplished in the ruin of Jerusalem, the most express figure of the destruction and end of the world. V.—By *generation,* our Saviour does not mean the people that were in existence at that time, but the faithful of his Church; thus says the psalmist: *this is the generation of them that seek the Lord.* Ps. xxiii, v. 6. S. Chrys. hom. lxxvii.

VER. 35. *Shall pass away:* because they shall be changed at the end of the world into a new heaven and new earth. Ch.

36 But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone.

37 [a]And as it was in the days of Noe, so shall also the coming of the Son of man be.

38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And they knew not till the flood came, and took them all away: so also shall the coming of the Son of man be.

40 Then shall two be in the field: the one shall be taken, and the other shall be left.

41 Two women shall be grinding at the mill: the one shall be taken, and the other shall be left.

42 Watch ye, therefore, because you know not at what hour your Lord will come.

43 But this know ye, [b]that if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.

44 Wherefore be ye also ready, because at what hour you know not, the Son of man will come.

45 Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family, to give them meat in season?

46 [c]Blessed is that servant, whom, when his lord shall come, he shall find so doing.

47 Amen, I say to you, he shall set him over all his goods.

48 But if that evil servant shall say in his heart: My lord is long a coming:

49 And shall begin to strike his fellow-servants, and shall eat, and drink with drunkards:

50 The lord of that servant shall come, in a day that he expecteth not, and in an hour that he knoweth not:

51 And shall separate him, and appoint his portion with the hypocrites. [d]There shall be weeping and gnashing of teeth.

CHAP. XXV.

The parable of the ten virgins, and of the talents: the description of the last judgment.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

[a] Gen. vii. 7. Luke xvii. 26.—[b] Mark xiii. 35. Luke xii. 39.

[c] Apoc. xvi. 15.—[d] Supra xiii. 42. Infra xxv. 30.

VER. 36. *No man knoweth . . . but the Father alone.* The words in S. Mark (xiii. 32.) are still harder; *neither the angels, nor the Son, but the Father.* The Arians objected this place, to shew that Christ being ignorant of the day of judgment, could not be truly God. By the same words, *no one knoweth, but the Father alone,* (as they expound them) the Holy Ghost must be excluded from being the true God. In answer to this difficulty, when it is said, *but the Father alone,* it is certain that the eternal Son and the Holy Ghost could never be ignorant of the day of judgment: because, as they are one and the same God, so they must have one and the same nature, the same substance, wisdom, knowledge, and all absolute perfections. 2. It is also certain that Jesus Christ knew the day of judgment, and all things to come, by a knowledge which he could not but have, because of the union by which his human nature was united to the divine person and nature. See Colos. ii. 3. And so to attribute any ignorance to Christ, was the error of those heretics called *Agnoitai.* 3. But though Christ, as a man, knew the day of judgment, yet this knowledge was not due to him *as he was man,* or *because he was man,* but he only knew the day of judgment, because he was God as well as man. 4. It is the common answer of the fathers, that Christ here speaks to his disciples, only as he was the ambassador of his Father; and so he is only to know what he is to make known to men. He is said not to know, says S. Aug.‖ what he will not make others know, or what he will not reveal to them. Wi.—By this Jesus Christ wished to suppress the curiosity of his disciples. In the same manner after his resurrection, he answered the same question: *'Tis not for you to know the times and the moments, which the Father has placed in his own power.* This last clause is added, that the apostles might not be discouraged and think their divine Master esteemed them unworthy of knowing these things. Some Greek MSS. add *nor even the Son,* as in Mark xiii. 32. The Son is ignorant of it, not according to his divinity, nor even according to his humanity hypostatically united to his divinity, but according to his humanity, considered as separate from his divinity. V.

VER. 37–38. *And as it was.* The same shall take place at the coming of the Son of man at the last day, as at the general deluge. For, as then they indulged their appetites, unmindful of the fate that was attending them, *γαμοῦντες καὶ ἐκγαμίζοντες,* marrying and given in marriage, solely occupied with the concerns of this life, and indifferent to those of the next; so shall it be at the end of the world. They are not here accused of gross sins, but of a supine security of their salvation, as is evident from what follows. Jans.

VER. 39. *And they* thought not of the deluge, though preached and predicted by Noe, (which rendered their ignorance and incredulity inexcusable) till it came and swept them all away. So shall it be at the coming of the Son of man. S. Luke adds, (c. xvii, v. 28,) *likewise as it was in the days of Lot;* they shall be eating and drinking, buying and selling, planting and building, i. e. totally immersed in worldly pursuits. Hence the apostle; *when they shall say peace,* viz. from past evils, *and security,* viz. from future, *then shall destruction come upon them on a sudden.* But some one may ask, how can there possibly be all this peace, all this security, when the evils mentioned above, famines, wars, plagues, earthquakes, and particularly the darkness of the sun, &c. &c. are presages calculated to strike with panic and consternation minds the most thoughtless and giddy? I answer, that the wicked are chiefly designed here, who in the midst of the afflictions and alarms of the good, will still indulge in their pleasures and luxuries, like cruel soldiers, whilst the peaceable inhabitants are plundered. S. Jerom adds, that the world for some time before its final dissolution, will be freed from all those calamities. As to what is said (v. 29,) of the darkness of the sun and moon, these are circumstances that refer to the very coming of the judge. Jans.

VER. 40. Then of two men, who shall think of nothing less than of going to appear before God, one shall be taken to be placed among the number of the elect, and the other shall be left condemned to eternal fire with the damned, on account of his crimes. V.—This example of the men in the field, and of the condition and disposition of men at the period of the deluge, strongly expresses how unexpectedly these evils will rush in upon mankind; and the subsequent account of the two women grinding in the mill, shews how little they were solicitous for their salvation. We are, moreover, taught by these examples, that some of all states and conditions will be saved, whether rich or poor, in ease or labour, or decorated with all the various degrees of worldly honour. The same is mentioned in Exodus, c. xi, v. 5. *From the first-born of Pharao, who sitteth on his throne, even to the first-born of the handmaid that is at the mill, . . . every first-born shall die.* S. Chrys. hom. lxxviii.

VER. 41. *Two women.* Slaves of both sexes were employed in grinding corn. Of these, one shall be carried up to heaven by angels, the other shall be left a prey to devils, on account of her bad life. V.—In many ancient MSS. both Greek and Latin, what we read in S. Luke, (xvii. 34.) *of two men in the same bed, one shall be taken, and the other shall be left,* is here added.

VER. 42. *Watch ye, therefore.* That men might not be attentive for a time only, but preserve a continual vigilance, the Almighty conceals from them the hour of their dissolution: they ought therefore to be ever expecting it, and ever watchful. But to the eternal infamy of Christians be it said, much more diligence is used by the worldly wise for the preservation of their wealth, than by the former for the salvation of their immortal souls. Though they are fully aware that the Lord will come, and like a thief in the night, when they least expect him, they do not persevere watching, nor guard against the irreparable misfortune of quitting the present life without previous preparation. Therefore will the day come to the destruction of such as are reposed in sleep. S. Chrys. hom. lxxviii. on S. Mat.—Of what importance is it then that we should be found watching, and properly attentive to the one thing necessary, the salvation of our immortal souls. For what will it avail us, if we have gained the whole world, which we must then leave, and lose our immortal souls, which, owing to our supine neglect to these admonitions of Jesus Christ, must suffer in hell-flames for all eternity! A.

* V. 3. S. Jer. on this place, says, Interrogant tria: quo tempore Jerusalem destruenda sit: quo venturus Christus: quo consummatio sæculi futura sit.

† V. 15. Abominationem desolationis. *Βδέλυγμα τῆς ἐρημώσεως.* The same words are in the Sept. Dan. ix. See S. Jerom on this place, and S. Chrys. hom. lxxvi. and lxxvii. in Matt.

‡ V. 28. Corpus; in most Greek copies, *πτῶμα,* cadaver. See again S. Jerom, and S. Chrys. hom. lxxvii, p. 492.

§ V. 34. Generatio hæc. Theophylact, *ἡ γένεα τῶν χριστιανῶν.*

‖ V. 36. S. Aug. l. 83. QQ. quæst. 60. tom. 6, p. 33. Ed. Ben. dicitur nescire filius, quia facit nescire homines, i. e. non prodit eis, quod inutiliter scirent. See the same S. Aug. l. 1. de Trin. c. xii. tom. 8, p. 764 and 765. and lib. de Gen. cont. Manich. c. xxii. p. 659. tom. 1.

CHAP. XXV. VER. 1. *Ten virgins.* By these are signified all mankind. By the *bridegroom,* Christ; by the *bride,* the Church; by *oil,* grace and charity. Wi.—The kingdom of heaven is not unfrequently compared to the Church militant; which, as it is composed of both just and wicked, reprobate and elect, is deservedly compared to five wise and five foolish virgins: the wise constantly aspiring after their blessed country; the foolish, with all their fasts and austerities, wishing to procure nothing more than the empty esteem of men. S. Gregory. —*Went out to meet the bridegroom and the bride;* in the Greek, it is simply, *before the bridegroom.* The custom among the Jews was, that the bridegroom should go to fetch his spouse, and conduct her with solemnity to his house. V.—This was the conclusive ceremony, and done in the night-time. The young women of the vicinity, in order to do her honour, went to meet her with lighted lamps.

2 Now five of them were foolish, and five were wise.
3 But the five foolish, having taken their lamps, took no oil with them:
4 But the wise took oil in their vessels, with the lamps.
5 And while the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.
7 Then all those virgins arose and trimmed their lamps.
8 And the foolish said to the wise: Give us of your oil: for our lamps are gone out.
9 The wise answered, saying: Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.
10 Now while they went to buy, the bridegroom came: and they who were ready, went in with him to the marriage, and the door was shut.
11 But at last came also the other virgins, saying: Lord, Lord, open to us.
12 But he answering, said: Amen, I say to you, I know you not.
13 [a]Watch ye, therefore, because ye know not the day nor the hour.
14 [b]For even as a man going into a far country, called his servants, and delivered to them his goods;
15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.
16 And he that had received the five talents, went his way, and traded with the same, and gained other five.
17 And in like manner he that had received the two, gained other two.
18 But he that had received the one, going his way, digged in the earth, and hid his lord's money.
19 But after a long time, the lord of those servants came, and reckoned with them.
20 And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents; behold I have gained other five over and above.
21 His lord said to him: Well done, thou good and faithful servant: because thou hast been faithful over

[a] A. D. 33. Mark xiii. 33.—[b] Luke xix. 12.

Modern travellers inform us, that this custom still obtains with the eastern nations, particularly the Persians. Hence the Latin phrase, *ducere uxorem*, to marry.

VER. 4. *But the wise took oil.* Under this parable, we have the state of all Christians in their mortal pilgrimage justly delineated. The wise took oil in their lamps, the necessary qualifications of grace and charity, joined with divine faith, and an additional supply of oil in their vessels; i. e. they laid up in store for themselves a solid foundation of good works. S. Gregory teaches, that by the *lamps*, faith is meant; and by the *light*, good works. Hence he concludes that the bad, although they have lamps, i. e. faith, no less than the good, shall be excluded; because their lamps are out, i. e. their faith is dead, without charity and good works to enlighten them. hom. xii.—S. Augustine also declares, that these lighted lamps are good works, viz. works of mercy and good conversation, which shine forth before men. ep. 120. c. xxxiii.—And, that this oil is a right inward intention, directing all our works to the greater glory of God, and not to the praise of ourselves in the sight of men. Idem. *ibid.*—The foolish virgins had a little oil in their lamps at first, sufficient to shine before men, by some little external shew of piety, or certain works done through fear, profit, or human respects; but had made no provision of oil in their vessels, i. e. in their hearts and conscience, no provision of solid piety and charity, by means of which they might, like the prudent virgins, produce good works to salvation. Jans.

VER. 5. *And while the bridegroom* (Jesus Christ) *tarried*, i. e. delayed his coming, and thus protracted the time of repentance, *they all slumbered and slept*; viz. they all died. Hence S. Paul, *nolo vos ignorare de dormientibus.* But the reason why Jesus Christ says they slumbered is, because they were to rise again: and by the expression, *whilst the bridegroom tarried*, Christ wishes to shew us that a very short time will elapse between his first and second coming. S. Jerom.

VER. 6. *There was a cry.* So shall we all have to rise again at the sound of the last trumpet, to meet our judge, either like the wise virgins, who having their oil ready, and their lamps trimmed and burning, soon prepare themselves to give in their accounts to their Lord; or, like the foolish, who having made no provision of the oil of good works, are compelled to seek it at the time they are to be judged. S. Augustine.—It is said he will come at midnight; i. e. when least expected.

VER. 8. *For our lamps are gone out.* Thus too many trusting to their faith alone, and leading a tepid indifferent life, are negligent in preparing themselves by good works for the coming of the bridegroom. But when they perceive themselves called away from this life, to go and meet their judge, they then begin to find their lamps extinguished, and to think of procuring for themselves the oil of good works, by bequeathing their effects to the poor. Though we ought not to despair of the salvation of these, still there is great room to fear; for, a death-bed repentance is seldom sincere, more seldom, or never perfect, and always uncertain. Jansenius.

VER. 9. *Go ye rather to them that sell.* The wise virgins do not here advise the foolish to go and buy, but upbraid them for the poor store of good works they have laid up. They had before only sought the praises of men in their good actions, and therefore are answered by the wise: "go now to those to whom you have given all your actions; go and see what their praises will avail, what peace of conscience they can give you: and, if they have praised you, and made you esteemed in the eyes of men, see if they can do the same before God." S. Aug.

VER. 10. *And the door was shut.* After the final day of judgment, there will be no room for prayers and good works. S. Jerom.—For, after having received those within its walls, who have put on in some degree the nature of the angels, the gate to the city of bliss is closed for ever. S. Aug.

VER. 13. *Watch ye.* S. Austin asks, how can we be always watching, it being necessary for each one to give himself sufficient time to sleep and rest from his many labours? He answers the question in these words: We may always keep watching in our hearts by faith, hope, charity, and all other good works. But when we awake, like the five wise virgins, we must arise and trim our lamps, by supplying them with the oil of good works. Then they will not go out, nor will the soothing oil of a good conscience be wanting to us. Then will the bridegroom come and introduce us to his house, where we shall never need sleep or rest; nor will our lamps ever be in danger of going out. Whilst we are in this life, we labour; and our lamps, blown about by the winds of innumerable temptations, are always in danger of being extinguished; but soon their flame shall become more brilliant, and the temptations we have suffered here shall not diminish, but increase its lustre. S. Aug. serm. xxiv.

VER. 14. But that the apostles and all men might learn how they ought to watch, and to prepare for the last day, he subjoins another instructive parable of the ten talents. It has a great affinity with that mentioned in S. Luke, xix. 11. But this last was spoken at a different time, place, and occasion. It differs also in some points.—*For even as a man*, &c. This passage is to be understood of our divine Redeemer, who ascended to heaven encompassed by his human nature. The proper abode for the flesh is the earth; when, therefore, it is placed in the kingdom of God, it may be said to be gone into a far country. S. Gregory.—But when we speak of his divine nature, we cannot say that he is gone into a far country, but only when we speak of his humanity. Origen.

VER. 15. In the parable of the talents, the master is God, talents, graces, &c. Wi.—From this, it appears, we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. (A talent is £187 10s.) It is also worthy of remark, that both he who received five and he who received only two talents, received an equal reward of entering into the joy of our Lord; which shews, that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven. Jans.—The servant to whom this treasure was delivered, is allegorically explained of the faithful adorers of God, in the Jewish law, who departing from it, became followers of Christ, and therefore deserving of a double recompense. . . . . The servant to whom the two talents were delivered, is understood of the Gentiles, who were justified in the faith and confession of the Father and the Son, and confessed our Lord Jesus Christ, God and man, composed of body and soul; and as the people of the Jews doubled the five talents they received, so the Gentiles, by the duplication of their two talents, merited a double recompense also. . . . But the servant who received only one talent, and hid it in the ground, represented such of the Jews as persisted in the observation of the old law, and thus kept their talent buried in the ground, for fear the Gentiles should be converted. S. Hilary.

VER. 18. *He that had received the one.* The man who hid this one talent, represents all those who, having received any good quality, whether mental or corporal, employ it only on earthly things. S. Gregory.—Origen is also of the same sentiment: if you see any one, says he, who has received from God the gift of teaching and instructing others to salvation, yet will not exercise himself in this function, he buries his talent in the ground, like this unworthy servant, and must expect to receive the like reward.

VER. 19. *After a long time.* This represents the time that is to intervene between our Saviour's ascension and his last coming. For, as he is the Master, who went into a far country, i. e. to heaven, after he had inculcated the relative duties of each man in his respective state of life; so shall he come at the last day, and reckon with all men, commending those who have employed their talents well, and punishing such as have made a bad use of them. S. Jerom.

VER. 20. *I have gained other five.* Free-will, aided by the grace of God, doth evidently merit as we see here.

a few things, I will set thee over many things: enter thou into the joy of thy lord.

22 And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two.

23 His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24 But he that had received the one talent, came, and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed:

25 And being afraid, I went and hid thy talent in the earth: behold here thou hast that which is thine.

26 And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed.

27 Thou oughtest, therefore, to have committed my money to the bankers, and at my coming, I should have received my own with usury.

28 Take ye away, therefore, the talent from him, and give it him that hath ten talents.

29 [a]For to every one that hath, shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

30 And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

31 And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty:

32 And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

35 [b]For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in:

36 Naked, and you clothed me: [c]sick, and you visited me: I was in prison, and you came to me.

37 Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee: thirsty, and gave thee drink?

38 And when did we see thee a stranger, and took thee in: or naked, and clothed thee?

39 Or when did we see thee sick, or in prison, and came to thee?

40 And the king answering, shall say to them: Amen, I say to you: as long as you did it to one of these, my least brethren, you did it to me.

41 Then shall he say to them also, that shall be on his left hand: [d]Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels.

[a] Supra xiii. 12. Mark iv. 25. Luke viii. 18. and xix. 26.—[c] Isai. vii. 7. Ezec. xviii. 7. and 16.—[c] Eccli. vii. 39.—[d] Psal. vi. 9. Supra vii. 23. Luke xiii. 27.

Ver. 24. *I know that thou art a hard man.* This is an insignificant part, that is, an ornament of the parable only; as also when it is said: *I should have received mine with usury*, v. 27. Wi.—This seems to have been an adage levelled at avaricious men, who are never pleased but with what increases their hoards. Under this symbol is also depicted the excuse of many, who accuse God of being the cause of their idleness, both here and in the judgment to come; as that God is too severe and unbending, whose service is extremely hard, and who adopts, rejects, and reprobates whom he pleases; who deals out heavier burdens than the weak nature of man is made to support; who denies the grace of obedience, and thus wishes to reap where he has not sown. Jans.

Ver. 26. *Thou evil and slothful servant*, for thus calumniating thy master; if I wish to reap where I have not sown, how ought you to fear my just indignation, if where I have sown I find nothing by your neglect to reap. Thus our Lord retorts the accusation upon the servant, as in Luke xix. 22. *Out of thy own mouth I judge thee, thou wicked servant.*

Ver. 29. *To every one that hath, &c.* That is, who hath, so as to have made good use of, or to have improved, what was committed to his trust and management. See the notes Matt. xiii, v. 12. Wi.—When those who are gifted with the grace of understanding for the benefit of others, refuse to make a proper use of the gift, that grace is of consequence withdrawn; whereas had they employed it with zeal and diligence, they would have received additional graces. S. Chrys. hom. lxxix.—This, moreover, shews that God never requires of men more than he has enabled them to perform.

Ver. 30. *And the unprofitable servant.* Thus not only the rapacious, the unjust, and evil doers, but also all those who neglect to do good, are punished with the greatest severity. Let Christians listen to these words, and while time will permit them, embrace the means of salvation. S. Chrys. hom. lxxix.—Let no one suffer his talent to lie uncultivated, and, as it were, hidden and buried in this unhappy earth of the world and the flesh, which engage all their thoughts and affections more than the honour and glory of God, or the eternal welfare of their own or neighbours' souls.——The foregoing parables manifestly tend to excite in us great watchfulness, under the just apprehension of the strict account which hereafter we must give of our respective talents. Jesus, therefore, natually concludes these parables with a description of that awful day which is to succeed the final reckoning, and which will unalterably fix our abode either in eternal happiness, or in eternal misery. In this description we are to remark, 1. the preparations for this awful scene; 2. the sentence pronounced by the judge; 3. the execution of this sentence.

Ver. 34. *Shall the king say to them . . on his right hand.* By setting forth to all the world the good works of his faithful servants, the Sovereign Judge silences the murmurs of the reprobate, who might otherwise object that they had it not in their power to do good. In the same manner, the conduct of the wise virgins was the condemnation of the foolish ones; the diligence of the faithful servant, of the sloth and drunkenness of the idle one; the zeal of the servants who multiplied the talents entrusted to them, of him that hid his talent in the ground; and the fervour of the observers of the commandments, of the negligence and remissness of those who are ever transgressing them. S. Chrys. hom. lxxx.—These works of mercy, says S. Austin, prevail towards life everlasting, and to the blotting out of former sins; in Ps. xlix.

Ver. 35. *For I was hungry, &c.* We may take notice, that the wicked at the day of judgment, are said to be condemned for having omitted to perform good works. Wi.—S. Austin, in his 33d sermon, brings a beautiful reason why the kingdom of heaven is bestowed solely upon the works of mercy, and eternal damnation for the neglect of them; viz. because, however just a man may be, still he has many failings to atone for, on account of which the kingdom of heaven might be justly denied him: but because he has shewn mercy to his neighbours, he deserves in like manner to have mercy shewn him. But the wicked, not having shewn mercy to their neighbours, nor redeemed their sins by alms-deeds, or the like, are thus delivered up to eternal damnation. Jans. concord.—Jesus Christ only mentions one species of good works, though others may be equally meritorious; for the means of salvation are not precisely the same for all the saints; some are saved by poverty, others by solitude, and each by that virtue which he shall have practised in the greatest degree of perfection.

Ver. 36. *And you visited me.* How easy are the things our Saviour requires at our hands! He will not say at the day of judgment: "I was in prison, and you delivered me; I was sick, and you healed me; but only this, you visited me, you came to me." S. Chrys. hom. lxxx.—This seems particularly addressed to Christians engaged in the cares of the world, whose salvation principally depends on the practice of works of mercy.

Ver. 40. *As long as you did it to one of these, my least brethren.* Can there be a more forcible motive to charity, than the assurance of revelation that the Son of God will accept all good of offices done to the afflicted, as done to himself. This condescension on the part of Jesus Christ, will fill the elect with sentiments of profound admiration and astonishment.—Then with fire in his eyes, and terror in his countenance, he shall say to the wicked: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. It was not originally created for rebellious man; for man was created subsequently to the fall and damnation of the rebel angels: and though he imitated their transgression, the sentence of everlasting burning was reversed by Jesus Christ. . . By his blood man has been redeemed from eternal punishment. If many, notwithstanding, are yet condemned to never-ending flames, they are punished under the quality of the slaves of the devil: for as they have wilfully followed his rebellious example, they must expect with him to participate in his torments. Consult. i. John iii. 8.

Ver. 41. *Prepared for the devil.* When Christ invited the just to his heavenly kingdom, he calls it a kingdom prepared for them from the foundation of the world; a kingdom of inexpressible happiness, which from all eternity he designed for those who he knew would faithfully serve him. But, when he pronounces the sentence of the reprobate, he speaks in a widely different manner

42 For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink:

43 I was a stranger, and you took me not in: naked, and you clothed me not: sick, and in prison, and you did not visit me.

44 Then shall they also answer him, saying: Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then he shall answer them, saying: Amen, I say to you: as long as you did it not to one of these least ones, neither did you do it to me.

46 [a] And these shall go into everlasting punishment: but the just, into life everlasting.

CHAP. XXVI.

The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the Garden. The apprehension of our Lord: His treatment in the house of Caiphas.

AND [b] it came to pass, when Jesus had ended all these words, he said to his disciples:

2 [c] You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified.

3 Then were gathered together the chief priests, and the ancients of the people, into the palace of the high priest, who was called Caiphas:

4 And they consulted together, that by subtilty they might apprehend Jesus, and put him to death.

5 But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

6 And when Jesus was in Bethania, in the house of Simon, the leper,

7 There came to him a woman having an alabaster-box of precious ointment, [d] and poured it on his head as he was at table.

8 And the disciples seeing it, had indignation, saying: To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

[a] Dan. xii. 2. John v. 29.—[b] A. D. 33.—[c] Mark xiv. 1. Luke xxii. 1. John xii.—[d] Mark xiv. 3. John xi. 2. and xii. 3.

He calls it an everlasting fire, prepared not for them, but for the devils and wicked spirits, their accomplices. They have chosen to cast themselves into it; they must therefore look upon themselves as the authors of all their miseries and sufferings. S. Chrys. hom. lxxx.—The pain of loss is here expressed by *depart from me*, and the pain of sense by *eternal fire*. M. and Maldonatus.

VER. 42. *Gave me not.* Jesus Christ chargeth them not here with a want of faith, but with a want of good works. They certainly believed, but they attended not to good works; as if a dead faith, i. e. a faith not working by charity, could bring them to heaven. S. Aug. de fide & oper. c. xv. & ad Dulcit. q. 2. ad 4.—Jesus Christ suffers his members to want, in mercy to them, and to afford others an opportunity of shewing their love for him, and of redeeming their sins by alms-deeds, as was said to the king of the Chaldeans, *peccata tua eleemosynis redime*. Dan. iv.

VER. 46. *Everlasting punishment.* The rewards and torments of a future life are declared by Jesus Christ, who is truth itself, to be eternal. Let no one be found to argue hence against the goodness and mercy of God, for punishing sins committed in time with punishments that are eternal. For 1. according to human laws, we see forgery and other crimes punished by death, which is in some measure an eternal exclusion from society. 2. The will of the sinner is such, that he would sin eternally if he could; it is an eternal God, a God of infinite majesty, who is offended. He essentially hates sin; and as, in hell there is no redemption, the sin eternally continuing, the hatred God bears to sin must eternally continue, and with it eternal punishment. The doctrine of those who pretend, with Origen, to question the eternity of the duration of hell's torments; who can say with him, *video infernum quasi sepescentum*, must encourage vice and embolden the sinner; for if the conviction of eternal torments is not capable to restrain his malice, the doctrine of temporal punishment would be a much less restraint. The present world would not be habitable, were there nothing for the wicked to apprehend after this life. There are many questions often proposed with regard to the situation and nature of hell-fire, &c. &c. &c. but in all these and similar objects of curiosity, it is best to adhere to the sage reflection of S. Austin: "When we dispute upon a point very obscure, without any clear and certain documents from the holy Scripture, the presumption of man should stop short, and lean not more to one than the other side." l. ii. de pecc. meritis et remiss. c. xxxvi. ep. 190. ad Optat. c. v. No. 16.——On a recapitulation of this long and most interesting discourse, we may observe, that in the first place, it treats of those wars and persecutions which are to happen in the latter ages of the world; that it next proceeds to describe the heresies and schisms among Christians; the general propagation of the gospel; the great apostacy at the time of Antichrist; and lastly, the grand and closing scene of the day of judgment. Thus these grand and momentous events are intimately connected with each other, and all materially regard the Church of Christ.

CHAP. XXVI. This second council of the Jews against Jesus, was held on the Wednesday, two days before the Passover; and because on this day Judas sold Christ, and the Jews decreed his death, the ancient custom, according to S. Austin, originated of fasting on Wednesdays; (Ep. xxxvi. t. 3, p. 80,) and the general custom of abstaining from flesh on Fridays, because on that day Jesus suffered death for our redemption.——In the notes on these two following chapters, I shall join all the chief circumstances related by the other evangelists that the reader may have a fuller and more exact view of the history of Christ's sufferings and death. Wi.

VER. 2. *You know that after two days shall be the Pasch;** or the feast of the Pasch. The Protestants translate, *of the Passover*. The French all retain the same word in their language, *Pâque;* as the author of the Latin Vulg. and all other Greek versions have done. It is indeed an evident mistake, (as S. Aug. observed) to take *Pascha* for a Greek word, as Mr. N. . . has done, who in his note on this place says, *Pascha*, in Greek, is a passion or suffering. It is certain that the word *Pascha*, or *Pasche*, is from a Hebrew derivation, signifying a *passing by* or *passing over*. Yet it must also be observed, that this same word *Pascha*, has different significations; sometimes it is put for the *Paschal Lamb*, that was sacrificed; as Luke xxii. 7, elsewhere for the *first day* of the *Paschal feast* and solemnity, which lasted seven days; as in this place, and Ezech. xlv. 21. Again it is taken for the sabbath-day, that happened within the seven days of the solemnity. Jo. xix. 14. And it is also used to signify all the sacrifices, that were made during the seven days' feast; as John xviii. 28. Wi.—*And the Son of man.* Jesus Christ informed his disciples of the bloody transactions, which were soon to be perpetrated at Jerusalem, lest they might be disheartened, when they saw their Master condemned to die on a cross. Christ was delivered up to death by his heavenly Father out of love for man; he is betrayed by Judas for base lucre, condemned by the priests out of envy, and persecuted by the common enemy of mankind, who feared that his empire and reign might be destroyed among men by the preaching of our Redeemer; not perceiving, that man would be freed from his empire more by his death, than by his preaching. Origen.

VER. 3. *Into the palace* or court *of the high priest.* Assemblies were held in the public places, at the gates, or in the courts of the nobles. V.

VER. 5. *Not on the festival day.* Such a day seemed to them at first improper, at least to some of them; but this was overruled, when Judas informed them how he could and would put him into their hands on Thursday night. S. Jerom takes notice, that when they said, *Not on the festival*, it was not through a motive of religion that they made this objection, but only lest a tumult should happen in his favour among the people; (Wi.) for they looked upon him as a great prophet.—Behold how fearful these people are, not of offending God, nor of increasing the enormity of their most atrocious crime, by committing it on the solemnity of the Passover, but of offending men by raising a tumult. Still boiling over with rage, they no sooner found the Traitor, than yielding to the impulse of their blind fury, they gladly seized the opportunity offered, and immolated their victim in the middle of their solemnity. Though this their wickedness was the instrument of the divine dispensation, to bring about the greatest good, still they will not go without receiving condign punishment; which the perversity of their wills so richly deserved, for murdering innocence itself; and that at a time when guilt was accustomed to meet with mercy and forgiveness. S. Chrys. hom. lxxx.—We know that by a decree of divine Providence, what had been so long and so earnestly sought for by the Jewish princes, viz. an opportunity of murdering the innocent Lamb of God, was not granted to them, except on the very feast of the Pasch. For it was only fitting, that what had been for such a length of time figuratively promised, should be manifestly fulfilled; that the true Lamb should supersede the figurative one; and that by one grand sacrifice, the vast variety of offerings and holocausts should be done away. S. Leo the great.

VER. 6. *When Jesus was in Bethania, &c.* S. Aug. observes, that this pouring of the ointment on Jesus is not related by S. Matthew in due order of time. It was not done on this Wednesday, but as S. John expressly tells us, (xii. 1.) *six days before the Pasch*, or *Paschal feast*, began. This anointing was different from that done in the house of the Pharisee, and in Galilee, set down by S. Luke, C. vii. 37. Wi.—S. Matthew mentions the fact in this place, because it was in some measure the occasion of Judas's treason. V.—S. Ambrose seems to assert, that the Simon here mentioned was at that time a leper, in the following words: "Hence, it appears, that Christ did not flee the company of lepers; he kept company with the unclean, that he might purify them from their uncleanness." S. Jerom is of opinion that Simon was not then a leper, but had been cured of a leprosy by our Lord; and that he afterwards retained the name of leper, as S. Matthew, after he was called by our Saviour, continued to be called the Publican. The latter sentiment seems most probable, because the Jews were not permitted to associate with lepers. Dion. Carth.

VER. 7. *A woman.* This was Mary, the sister of Lazarus. S. John xii. 3. V.—It is not the use, but the abuse of things, which is blameworthy. That man is not to be blamed, who does not exceed the rules followed by good, honourable, and conscientious men, with whom he associates. What, therefore, in some is often reprehensible, in another is highly commendable. A good reputation is a sweet perfume, which a man merits for his worthy deeds; and whilst he follows the footsteps of Christ, he may justly be said to anoint our Redeemer's feet with a most precious ointment. S. Augustin.

VER. 8. *Indignation.* It was chiefly Judas, who blamed aloud this profusion.

10 And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

11 For the poor you have always with you: but me you have not always.

12 For she, in pouring this ointment upon my body, hath done it for my burial.

13 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

14 [a] Then went one of the twelve, who was called Judas Iscariot, to the chief priests:

15 And he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 [b] And on the first day of the azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Pasch?

18 But Jesus said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand, with thee I make the Pasch with my disciples.

19 And the disciples did as Jesus had appointed them, and they prepared the Pasch.

20 [c] Now when it was evening, he sat down with his twelve disciples.

21 And whilst they were eating, he said: Amen, I say to you, [d] that one of you is about to betray me.

[a] Mark xiv. 10. Luke xxii. 3.—[b] Mark xiv. 12. Luke xxii. 7.

[c] Mark xiv. 17. Luke xxii. 14.—[d] John xiii. 21.

V.—S. Matt. and S. Mark mention the disciples. But such of them as spoke, were persuaded to what they said either by Judas's words, or by their feeling and affection for the poor; but the only motive of Judas was avarice. S. Thos. Aquin.

VER. 10. *Why do you trouble this woman?* By this, our Saviour teaches us, that we are not to expect the more perfect acts of virtue from persons still novices, or young in the service of God. He takes the part of the woman, and speaks in her behalf; that the tender bud of her faith might not be blasted, but that her virtues might be watered with tenderness, and thus assisted to produce greater fruit for the future. When, therefore, we behold any good action done, though some imperfection may creep in with it, still ought we to behold it with kindness, and assist it to bring forth more perfect acts for the time to come. S. Chrys. hom. lxxxi.

VER. 11–12. *Me you have not,* or will not have *always,* in this visible manner. —*She . . hath done it for my burial.* S. Mark (xiv. 8.) says, *She hath prevented the time to anoint me,* which is done at burials, for my time of being buried will be in a few days. Wi.—*Me you have not always;* viz. in a visible manner, as when conversant here on earth: and as we have the poor, whom we may daily assist and relieve. Ch.—Or, he is not always corporally present with us, except in the persons of the poor, whom our Saviour commands us to receive or assist; promising to reward us in the same manner, as if we had conferred the same charity on himself. This saying does not contradict what he afterwards said: *behold, I am with you all days, even to the consummation of the world;* (C. xxviii. 20.) because in the former, he only speaks of his corporal presence, but in the latter text, of his spiritual presence and constant assistance. Dion. Carth.

VER. 13. *That also which she hath done.* The exploits of kings and emperors are no longer remembered. The actions of those who have built cities, raised fortresses, carried on wars, and erected trophies of their victories; who have subdued nations, dictated laws to thousands, and raised statues to their own honour, have passed into oblivion; and many of their names are long ago forgotten. But when a poor simple woman, in the house of a leper, in the presence of twelve men, pours out her ointment; her good work is rehearsed after the lapse of so many ages, in every part of the habitable globe. S. Chrys. hom. lxxxi.

VER. 14. *The chief priests* were then assembled; Judas, the disciple, who chiefly regretted the expense of the perfumes that had been used on his Lord and Master, at the feast of Bethania, and wished for an opportunity to make good the loss, went to the chief priests, saying:

VER. 15. *What will you give me?* The impious wretch did not betray his divine Master out of fear, but out of avarice. Of all passions the love of sordid lucre is the most vile; and the avaricious soul does not fear to plunge herself into the bottom of hell, for a trifling gain. There is no vestige of honour or justice, or probity, remaining in the heart of that man who is possessed with the love of base lucre; whose god is his money. The perfidious Judas, inebriated with this passion, while he thirsts after gain, sells with the most foolish impiety his Lord and his Master. S. Leo the great.—He sells him for the paltry consideration of thirty pieces of silver, about £3 15s. the price of a common slave. See Exod. xxi. 32. It is probable that even the obdurate heart of Judas would not have betrayed his Master to the Jews, had he not expected that Jesus would escape from their hands on this occasion, as he had done at Nazareth, and in the temple.

THE PASCHAL SUPPER.

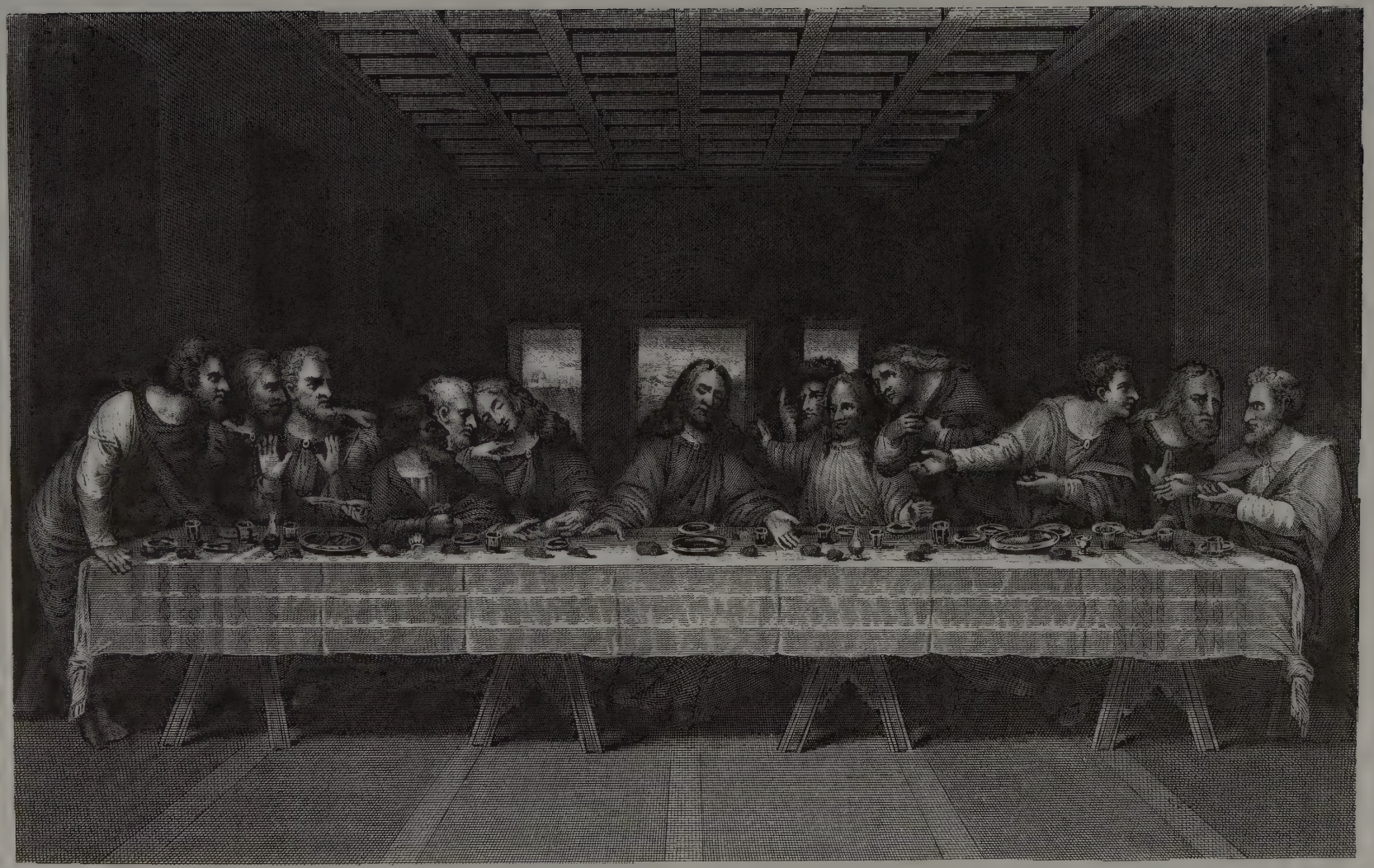
VER. 17. *The first day of the azymes;* unleavened bread. S. Mark (xiv. 12.) adds, *when they sacrificed the Pasch:* and S. Luke (xxii. 7.) says, *And the day of the unleavened bread came; on which it was necessary that the Pasch* (i. e. the Paschal lamb) *should be killed.* From hence it follows, that Christ sent his apostles that very day (the 14th day of the month of Nisan) on which, in the evening, or at night, *the Pasch* was to be eaten; and which was to be with unleavened bread. It is true, the 15th *day* of that month is called (Ex. xii. 1.) *the first day of unleavened bread:* but we must take notice, that the Jews began their feasts, or festivals, from sunset of the evening before; and consequently on the evening of the 14th day of the moon: at which time there was to be no leavened bread in any of their houses. This shews that Christ eat the *Pasch,* or *Paschal lamb,* after sunset. And when the Paschal supper was over, he consecrated the blessed Eucharist, in unleavened bread, as the Latin Church doth. There are two or three difficulties relating to this matter in S. John, of which in their proper places. Wi.—There were four passovers during Christ's public ministry. The 1st, was after the marriage feast of Cana, in the 31st year of Jesus, and the 779th from the foundation of Rome. To derive *pascha* from the Greek, πάσχειν, *to suffer,* is a mistake, as S. Austin observes; tract. lv. in Joan. It is certainly taken from the Hebrew, and signifies *a passing by,* or *passing over:* 1st, because the children of Israel passed in haste on that night out of the land of Egypt; 2d, because the angel, who on that night killed all the first-born of the Egyptians, seeing the doors of the Israelites stained with the blood of the paschal lamb, passed by all theirs untouched; 3d, because that was a figure of our Saviour passing out of this life to his eternal Father. Yet it must be observed that this same word, *pascha,* or passover, is used sometimes for the *paschal lamb,* that was sacrificed; (Luke xxii. 7.) elsewhere, for the first day of the paschal feast and solemnity, which lasted seven days; (Mat. xxvi. 2. Ezech. xlv. 21.) for the sabbath-day, which occurred within the seven days of the solemnity; (John xix. 14.) and also for all the sacrifices made during the seven days' feast. The Passover was the most solemn rite of the old law. When God ordered the Israelites to sprinkle the blood of the lamb upon their door-posts, it was solely with a view of signifying, that the blood of the true Lamb was to be the distinctive mark of as many as should be saved. Every thing was mysterious and prophetical. A bone of the lamb was not to be broken; and they broke not the arms or legs of Jesus Christ, on the cross. The lamb was to be free from blemish; to express the perfect sanctity of Jesus Christ, the immaculate Lamb of God. The paschal lamb was to be sacrificed and eaten; because Christ was to suffer and die for us: and unless we eat his flesh, we shall have no life in us. The door-posts of the Israelites were to be sprinkled with blood, that the destroying angel might pass over them; for with the blood of Christ our souls are to be purified, that sin and death may not prevail against us. In every house was eaten a whole lamb; and Christ, at communion, is received whole and entire by every faithful soul.—The manner in which it was to be eaten, shews the proper dispositions for Christians when they receive the blessed sacrament. The roasting by fire, expresses divine charity; the unleavened bread, sincerity, truth, and a good conscience; the bitter herbs, repentance and contrition for sin; the girded loins and shod feet, the restraint upon our passions and lusts, and a readiness to follow the rules of the gospel; the staff, our mortal pilgrimage, and that having no lasting dwelling here, we should make the best of our way to our true country, the heavenly Chanaan.—On this day the passover was to be eaten, at least by a part of the people, according to S. Matt. S. Mark, and S. Luke; i. e. according to some, by the Galileans; for, according to S. John, it appears that the priests, and the Jews properly so called, such as dwelt in Judea, did not immolate it till the next day. John xiii. 1, xviii. 28, and xix. 14. V.—But we have here again to remark, that the Jews began their day from sunset of the preceding day.

VER. 18. *To a certain man,* whom SS. Mark and Luke call, *the good man of the house,* or *master of the house.* When S. Mat. therefore says, *a certain man,* he seems to do it for brevity's sake; as no one ever speaks to his servants thus, *go to a certain man.* The evangelist, therefore, after giving our Saviour's words, *go ye into a certain city,* he adds as from himself, *to a certain man,* to inform us that there was a particular man to whom Jesus sent his disciples. S. Austin.—In Greek, τὸν δεῖνα; in Hebrew, *Peloni;* words that express a person whose name is either not known, or is wished to be kept secret. Jans.

VER. 19. *And they prepared* what was necessary, a lamb, wild lettuce, and unleavened bread. V.

VER. 20. *When it was evening.*† S. Luke says, *when the hour was come,* which was at the latter evening, after sunset. The time of killing and sacrificing the lamb was, according to the 12th of Exodus, to be *between the two evenings;* (see Mar. xiv. 15.) so that we may reasonably suppose, that Christ sent some of his apostles on Thursday, in the afternoon, to perform what was to be done, as to the killing and sacrificing of the lamb, and then to bring it away: and he eat it with his disciples after sunset.—*He sat down,* &c. Lit. *laid down,* in a leaning or lying posture. Some pretend, from this circumstance, that he eat not the paschal lamb that year, because it was to be eaten *standing,* according to the law But they might stand at the paschal lamb, and eat the rest of the supper on couches; as it was then the custom. Wi.—We must not hence suppose that he transgressed the law. He first eat the Pasch according to the Mosaic rite, standing, and then *sat down* to supper. S. Chrys. hom. lxxxii.

VER. 22. *And they being very much troubled.* There were three motives for this great sorrow in the disciples: 1st, because they saw their innocent and dear Master was so soon to be taken from them, and delivered up to a most cruel and ignominious death; 2d, because each of them was afraid lest, through human



THE LAST SUPPER

Mark Chap. XIV. Ver. 18.

NEW YORK. THOMAS KELLY



22 And they being very much troubled, began every one to say: Is it I, Lord?

23 But he answering, said: He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man indeed goeth, [a] as it is written of him: but wo to that man, by whom the Son of man shall be betrayed: It were better for that man if he had not been born.

25 And Judas, that betrayed him, answering, said Is it I, Rabbi? he saith to him: Thou hast said *it*.

26 [b] And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat: This is my body.

[a] Psalm xl. 10.—[b] 1 Cor. xi. 24.

frailty, he might fall into so great a crime; for they all were convinced, that what he said must necessarily come to pass: and lastly, that there could be found one among them so wretchedly perverse, as to deliver Jesus into the hands of his enemies. Hence afraid of themselves, and not daring to affix a suspicion on any individual, they began every one to say: Is it I, Lord, on whom so atrocious a crime is to fall? . . . It is extremely probable that Christ made this prediction at three times: 1st, at the commencement of supper; (Mat. xxvi. 21.) 2d, after washing the feet; (John xiii. 18.) 3d, after the institution of the blessed Eucharist. Luke xxii. 21. Thus Pope Benedict XIV. Sandinus, &c.

VER. 23. *He that dippeth.* He that is associated to me, *that eateth bread with me, shall lift up his heel against me,* according to the prophecy of the psalmist, cited by S. John, xiii. 18.—Jesus Christ does not here manifest the traitor; he only aggravates the enormity and malice of the crime.

VER. 25. *Is it I, Rabbi?* After the other disciples had put their questions, and after our Saviour had finished speaking, Judas at length ventures to inquire of himself. With his usual hypocrisy, he wishes to cloke his wicked designs by asking a similar question with the rest. Origen.—It is remarkable that Judas did not ask, *is it I, Lord?* but, *is it I, Rabbi?* to which our Saviour replied, *thou hast said it:* which answer might have been spoken in so low a tone of voice, as not perfectly to be heard by all the company. Rabanus.—Hence it was that Peter beckoned to S. John, to learn more positively the person. Here S. Chrysostom justly remarks the patience and reserve of our Lord, who by his great meekness and self-possession, under the extremes of ingratitude, injustice, and blasphemy, shews how we ought to bear with the malice of others, and forget all personal injuries.

THE INSTITUTION OF THE HOLY SACRAMENT.

VER. 26. *And whilst they were at supper.* Jesus Christ proceeds to the institution of the blessed Eucharist, that the truth or reality may succeed to the figure in one and the same banquet; and to impress more deeply upon our minds the remembrance of so singular a favour, his last and best gift to man. He would not institute it at the beginning of his ministry; he first prepares his disciples for the belief of it, by changing water into wine, and by the miraculous multiplication of the loaves.—*Whilst they were,* &c. before they parted: for by S. Luke (xxii. 20.) and 1 Cor. (xi. 25.) the blessed sacrament was not instituted till *after supper.—Jesus took bread, and blessed it.* S. Luke and S. Paul say, *he gave thanks. This blessing* and *giving thanks,* was not the consecration itself, but went before it. See the Council of Trent, sess. xiii. c. i. Wi.—*This is my body.* He does not say, *this is the figure of my body*—but, *this is my body.* 2d Council of Nice. Act. vi. Neither does he say *in this,* or *with this is my body,* but absolutely *this is my body;* which plainly implies transubstantiation. Ch.—Catholics maintain, after the express words of Scripture, and the universal tradition of the Church, that Christ in the blessed sacrament is *corporally* and *substantially* present; but not *carnally;* not in that gross, natural, and sensible manner, in which our separated brethren misrepresent the Catholic doctrine, as the Capharnaites did of old; (John vi. 61, 62.) who were scandalized with it. . . . If Protestants, in opposition to the primitive Fathers, deny the connection of the sixth chapter of John with the institution, *it is from the fear of giving advantage to the doctrine of transubstantiation,* says Dr. Clever, Protestant bishop of Bangor.—*This is my body.* By these words, and his divine power, Christ changed that which before was bread into his own body; not in that visible and bloody manner as the Capharnaites imagined. John vi. Yet so, that the elements of bread and wine were truly, really, and substantially changed into the substance of Christ's body and blood. Christ, whose divine power cannot be questioned, could not make use of plainer words than these set down by S. Matthew, S. Mark, S. Luke, and S. Paul to the Corinthians: *this is my body; this is my blood:* and that the bread and wine, at the words of consecration are changed into the body and blood of Christ, has been the constant doctrine and belief of the Catholic Church, in all ages, both in the east and west, both in the Greek and Latin churches; as may be seen in our controvertists, and particularly in the author of the books of the *Perpetuity of the Faith.* The first and fundamental truths of the Christian faith, by which we profess to believe the mystery of the holy Trinity, i. e. *one God* and *three divine Persons,* and of the *incarnation,* i. e. that the true Son of God was made man, was born, suffered and died upon the cross for our salvation, are no less obscure and mysterious, no less above the reach of human capacity, than this of the real presence: nor are they more clearly expressed in the sacred text. This change the Church hath thought proper to express by the word, *transubstantiation:* and it is as frivolous to reject this word, and to ask where it is found in the holy Scriptures, as to demand where we read in the Scriptures, the words, *trinity, incarnation, consubstantial to the Father,* &c.—Luther fairly owned that he wanted not an inclination to deny Christ's real presence in the sacrament, by which he should vex and contradict the Pope; but this, said he, is a truth that cannot be denied:‡ *The words of the gospel are too clear.* He and his followers hold, what is called *impanation,* or *consubstantiation;* i. e. that there is really present, both the substance of the bread and wine, and also the substance of Christ's body and blood. —Zuinglius, the Sacramentarians, and Calvinists deny the real presence; and hold that the word *is,* (*est*) importeth no more, than it *signifieth,* or is a *figure* of Christ's body; as it hath been lately translated, *this represents my body,* in a late translation, or rather pharaphrase, 1729. I shall only produce here the words and reasoning of Luther: which may deserve the attention of the late reformers. § "*Who,*" saith Luther, (tom. vii. Edit. Wittemb. p. 391) "but the devil, hath granted such a license of wresting the words of the holy Scripture? Who ever read in the Scriptures, that *my body* is the same as *the sign of my body?* or, that *is* is the same as *it signifies?* What language in the world ever spoke so? It is only then the *devil,* that imposeth upon us by these fanatical men. . . . Not *one* of the Fathers, though so numerous, ever spoke as the Sacramentarians: not one of them ever said, *It is only bread and wine;* or, *the body and blood of Christ is not there present.* Surely it is not *credible,* nor *possible,* since they often speak, and repeat their sentiments, that they should never (if they thought so) not so much *as once,* say, or let slip these words: *It is bread only;* or *the body of Christ is not there,* especially it being of great importance, that men should not be deceived. Certainly in so many Fathers, and in so many writings, the *negative* might at least be found *in one of them,* had they *thought the body and blood of Christ were* not really present: but they are all of them unanimous." Thus far Luther; who, in another place, in his usual manner of writing, hesitates not to call the Sacramentarians, men *possessed, prepossessed,* and *transpossessed by the devil.*‖—*My body.* In S. Luke is added, *which is given for you.* Granted these words, *which is given,* may bear this sense, which *shall be given, or* offered on the cross; yet as it was the true body of Christ, that was to be crucified, so it was the same true body which Christ gave to his apostles, at his last supper, though in a different manner.—The holy Eucharist is not only *a sacrament,* but also a *sacrifice,* succeeding to all the sacrifices of the ancient law, which Christ commanded all the priests of the new law to offer up. Luther was forced to own, that divers of the Fathers taught this doctrine; as Irenæus, Cyprian, Augustin: and in his answer to Henry VIII. of England: The king, says he, brings the testimonies of the Fathers, to prove the sacrifice of the mass; for my part, I care not, if *a thousand Augustines,* a *thousand Cyprians,* a *thousand Churches,* like that *of Henry,* stand against me. The Centurists of Magdeburg own the same to have been the doctrine of Cyprian, Tertullian, and also of Irenæus, in the end of the second age; and that S. Greg. of Nazianzen, in the fourth age, calls it an *unbloody sacrifice; incruenti sacrificii.* Wi.

THIS IS MY BODY.

To shew how these words have been interpreted by the primitive Church, we shall here subjoin some few extracts from the works of some of the most eminent writers of the first five centuries.

FIRST CENTURY.

S. Ignatius, bishop of Antioch, who was a disciple and contemporary with some of the apostles, and died a martyr, at Rome, in a very advanced age, An. 107, speaking of certain heretics of those times, says: "They abstain from the Eucharist and from oblations, because they do not confess the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins." See epis. genuin. ad Smyrnæos.—He calls the Eucharist the medicine of immortality, the antidote against death, by which we always live in Christ.—In another part he writes: "I desire the bread of God, which is the flesh of Jesus Christ, and for drink, his blood." Again: "use one Eucharist; for the flesh of our Lord Jesus Christ is one, and the cup is one in the unity of his blood. There is one altar, as there is one bishop with the college of the priesthood," &c.

SECOND CENTURY.

S. Justin, the philosopher, in an apology for the Christians, which he addressed to the emperor and senate of Rome, about the year 150, says of the blessed Eucharist: "No one is allowed to partake of this food, but he that believes our doctrines to be true, and who has been baptized in the laver of regeneration for remission of sins, and lives up to what Christ has taught. For we take not these as common bread, and common drink, but in the same manner as Jesus Christ, our Saviour, being incarnate by the word of God, hath both flesh and blood for our salvation; so we are taught that this food, by which our flesh and blood are nourished, over which thanks have been given by the prayers in his own words, is the flesh and blood of the incarnate Jesus." Apology ii. in fin. he calls it, Panem eucharistisatum τὸν ἄρτον εὐχαριστηθέντα, the bread blessed by giving thanks, as he blessed and miraculously multiplied the loaves, εὐλόγησεν αὐτοὺς.

THIRD CENTURY.

S. Cyprian, bishop of Carthage, who suffered martyrdom in 258, says: "the bread which our Lord delivered to his disciples, was changed not in appearance, but in nature, being made flesh by the Almighty power of the divine word."

FOURTH CENTURY.

S. Cyril, bishop of Jerusalem, who was born in the commencement of the 4th century, and died in 386, explaining the mystery of the blessed Eucharist to the newly baptized, says: "Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ; as our Lord assures us. Although thy senses suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou hast been honoured with the gift of Christ's body and blood. When he has pronounced and said of the bread, *this is my body,* who will after this dare to doubt? And when he has assured, and said, *this is my blood,* who can ever hesitate, saying it is not his blood? He changed water into wine at Cana; and shall we not think him worthy of our belief, when he has changed wine into blood? Wherefore, let us receive them with an entire belief, as Christ's body and blood; for under the figure of bread, is given to thee his body, and under the figure of wine, his blood; that when thou hast received Christ's body and blood, thou be made one

27 And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this.

28 For this is my blood of the new testament which shall be shed for many, for the remission of sins.

29 And I say to you: I will not drink from henceforth of this fruit of the vine, until that day, when I shall drink it new with you in the kingdom of my Father.

30 And having sung a hymn, they went out to Mount Olivet.

31 Then Jesus saith to them: [a]All you shall be scandalized in me this night. For it is written: [b]I will strike the shepherd, and the sheep of the flock shall be dispersed.

32 [c]But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Though all men shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: [d]Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice.

[a] Mark xiv. 27. John xvi. 32.—[b] Zach. xiii. 7.

[c] Mark xiv. 28. and xvi. 7.—[d] Mark xiv. 30. John xiii. 38.

body and blood with him; for so we carry him about in us, his body and blood being distributed through our bodies." S. Cyril, catech.——S. Ambrose, one of the greatest doctors of the Latin Church, and bishop of Milan, who died in 396, proving that the change of the bread and wine into the body and blood of Christ, is really possible to God, and really takes place in the blessed Eucharist, uses these words: "Will not the words of Christ have power enough to change the species of the elements? Shall not the words of Christ, which could make out of nothing things which did not exist, be able to change that, which already exists, into what it was not? It is not a less exertion of power to give a new nature to things, than to change their natures. Let us propose examples from himself and assert the truth of this mystery from the incarnation. Was it according to the course of nature, that our Lord Jesus Christ should be born of the Virgin Mary? It is evident that it was contrary to the course of nature for a virgin to bring forth. Now this body, which we produce, was born of the virgin. Why dost thou seek for the order of nature in the body of Christ, when our Lord Jesus Christ was born of a virgin. S. Ambrose, lib. de initiandis, c. ix.

FIFTH CENTURY.

S. Chrysostom, bishop of Constantinople, who died in 407, does not speak less clearly on this subject. "He," (i. e. Jesus Christ,) says the holy doctor, hom. l. in Matt. "has given us himself to eat, and has set himself in the place of a victim sacrificed for us." And in hom. lxxxiii.: "How many now say they could wish to see his form, his garments, &c.; you wish to see his garments, but he gives you himself not only to be seen, but to be touched, to be eaten, to be received within you. Than what beam of the sun ought not that hand to be purer, which divides this flesh! That mouth, which is filled with this spiritual fire! That tongue, which is purpled with this adorable blood! The angels beholding it tremble, and dare not look thereon through awe and fear, on account of the rays, which dart from that, wherewith we are nourished, with which we are mingled, being made one body, one flesh with Christ. What shepherd ever fed his sheep with his own limbs? Nay, many mothers turn over their children to mercenary nurses; whereas he feeds us with his own blood!"—On another occasion, to inspire us with a dread of profaning the sacred body of Christ, he says: "When you see Him exposed before you, say to yourself: this body was pierced with nails; this body which was scourged, death did not destroy; this body was nailed to a cross, at which spectacle the sun withdrew his rays; this body the Magi, venerated."——"There is as much difference between the loaves of proposition and the body of Christ, as between a shadow and a body, between a picture and the reality." Thus S. Jerom upon the epistle to Titus, c. i. See more authorities in the notes on S. Mark's Gospel, ch. xiv, v. 22, on the real presence, and also in the following verses and *alibi passim.*

VER. 27. *Drink ye all of this.* This was spoken to the twelve apostles; who were the *all* then present; and *they all drank of it*, says Mark xiv. 23. But it no ways follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice, any more than that all the faithful are commanded to consecrate, offer and administer this sacrament; because Christ upon this same occasion, and as I may say, with the same breath, bid the apostles do so, in these words, (S. Luke xxii. 19,) *Do this for a commemoration of me.* Ch.—It is a point of discipline, which the Church for good reasons may allow, or disallow to the laity, without any injury done to the receiver, who according to the Catholic doctrine of the real presence, is made partaker of the same benefit under one kind only; *he that eateth of this bread shall live for ever.* John vi. . . . When our adversaries object to us, in opposition to the very clear and precise proofs we produce from the primitive writers of the doctrine of the *real presence*, that it is called sometimes bread, a figure, a sign; we reply, that they can only mean that the outward forms of bread and wine, which remain after consecration, are a figure, a sign, a commemoration. They nowhere teach that the consecrated species are barely figures or signs, and nothing more. On the contrary, with S. Cyril above quoted, they say: "Let your soul rejoice in the Lord, being persuaded of it, as a thing most certain, that the bread, which appears to our eyes, is not bread, though our taste do judge it to be so, but the body of Christ: and that the wine which appears to our eyes, is not wine, but the blood of Christ." Myst. catech. 4, p. 528: and with S. Gregory of Nyssa, born in 331, "the bread, which at the beginning was common bread, after it has been consecrated by the mysterious word, is called, and is become, the body of Christ." And with S. Paulinus, in the same age, "the flesh of Christ, with which I am nourished, is the same flesh as that fastened to the cross; and the blood, with which my heart is purified, is the same blood that was spilt upon the cross."

VER. 28. *This is my blood of the New Testament, which shall be shed for many for the remission of sins.* The Greek text in S. Luke shews that the words *shall be shed*, or *is shed*, cannot, in construction, be referred to the *blood of* Christ shed on the cross, but to the *cup*, at the institution of the holy sacrament. *This* cup (says Luke xxii. 20,) *is the New Testament in my blood; which* cup ¶ *shall be shed, or is shed for you.* S. Paul also saith: *this cup is the New Testament in my blood.* And if any one will needs insist upon the words, as related by S. Matthew and S. Mark, the sense is still the same; viz. that in this cup was not wine, but the blood of Christ, by which the New Testament was confirmed, or alliance betwixt God and man.—*For many.* S. Luke and S. Paul, instead *of many*, say *for you.* Both are joined in the canon of the mass. Euthymius says, for many, is the same as for *all mankind.* This new alliance was made with all, and the former with the Jews only. Wi.—As the Old Testament was dedicated with blood in these words: *This is the blood of the Testament*, (Heb. ix. 20,) so here is the institution of the New Testament in Christ's blood, by these words: *This is the blood of the New Testament*, which God contracts with you, to communicate to you his grace and justice, by the merits of this blood, which shall be shed for you on the cross; and which is here mystically shed for many, for the remission of sins: for the Greek is in the present tense in all the three evangelists, and in S. Paul, 1 Cor. xi, and the Latin Vulgate of S. Luke, xxii. 19. *Hoc est corpus meum quod pro vobis datur: διδόμενον, κλώμενον ἐκχυνόμενον.*

VER. 29. *I will not drink from henceforth of this fruit of the vine.* In S. Luke, (xxii. 15, 16,) Christ said to his disciples; *I earnestly desired to eat this Pasch with you before I suffer;* (or this *paschal sacrifice*) *for I say to you, that, from this time I will not eat thereof, till it be fulfilled in the kingdom of God.* These expressions seem to import no more, than that it was the last time he would eat and drink with them in a mortal body. And if, as some expound it, Christ, by the *generation of the vine*, understood the consecrated cup of his blood, he might call it *wine*, or the *fruit of the vine*; because he gave them his blood under the appearance of wine; as S. Paul calls the body of Christ *bread*, because given under the appearance of bread. 1 Cor. xi. 26. Wi.—*Fruit of the vine.* These words, by the account of S. Luke, (xxii. 18,) were not spoken of the sacramental cup, but of the wine that was drunk with the paschal lamb. Though the Sacramental cup might also be called the *fruit of the vine*, because it was consecrated from wine, and retains the likeness, and all the accidents, or qualities, of wine. Ch.—As S. Paul calleth the body of Christ *bread*, so the blood of Christ may still be called *wine*, for three reasons: 1. Because it was so before; as in Genesis xi. 23, Eve is called Adam's bone; in Exod. vii, Aaron's *rod devoured their rods*, whereas they were not now rods but serpents; and in John ii, He *tasted the water made wine*, whereas it was now wine and not water. 2. Because the blessed Eucharist retaineth the forms of bread and wine, and things in Scripture are frequently called from their appearance; as. Tob. v, the archangel Raphael, is called a young man; and Gen. xviii, three men appeared to Abraham; whereas they were three angels. 3. Because Jesus Christ in the blessed Sacrament is the true bread of life, refreshing us in soul and body to everlasting life. B.—*Drink it new*, after a different manner most wonderful and hitherto unheard of, not having a passible body, but one clothed with immortality; and henceforth no longer in need of nourishment. Thus he brings to their minds the idea of his resurrection, to strengthen them under the ignominies of his passion, and eats and drinks with them, to give them a more certain proof of this grand mystery. S. Chrys. hom. lxxxiii.

VER. 30. *And when they had sung a hymn.* Christ, with his disciples, after supper, sung a hymn of thanksgiving. Here in order follow those incomparable instructions, which we read in S. John, chap. xiv. xv. xvi. and xvii. Wi.

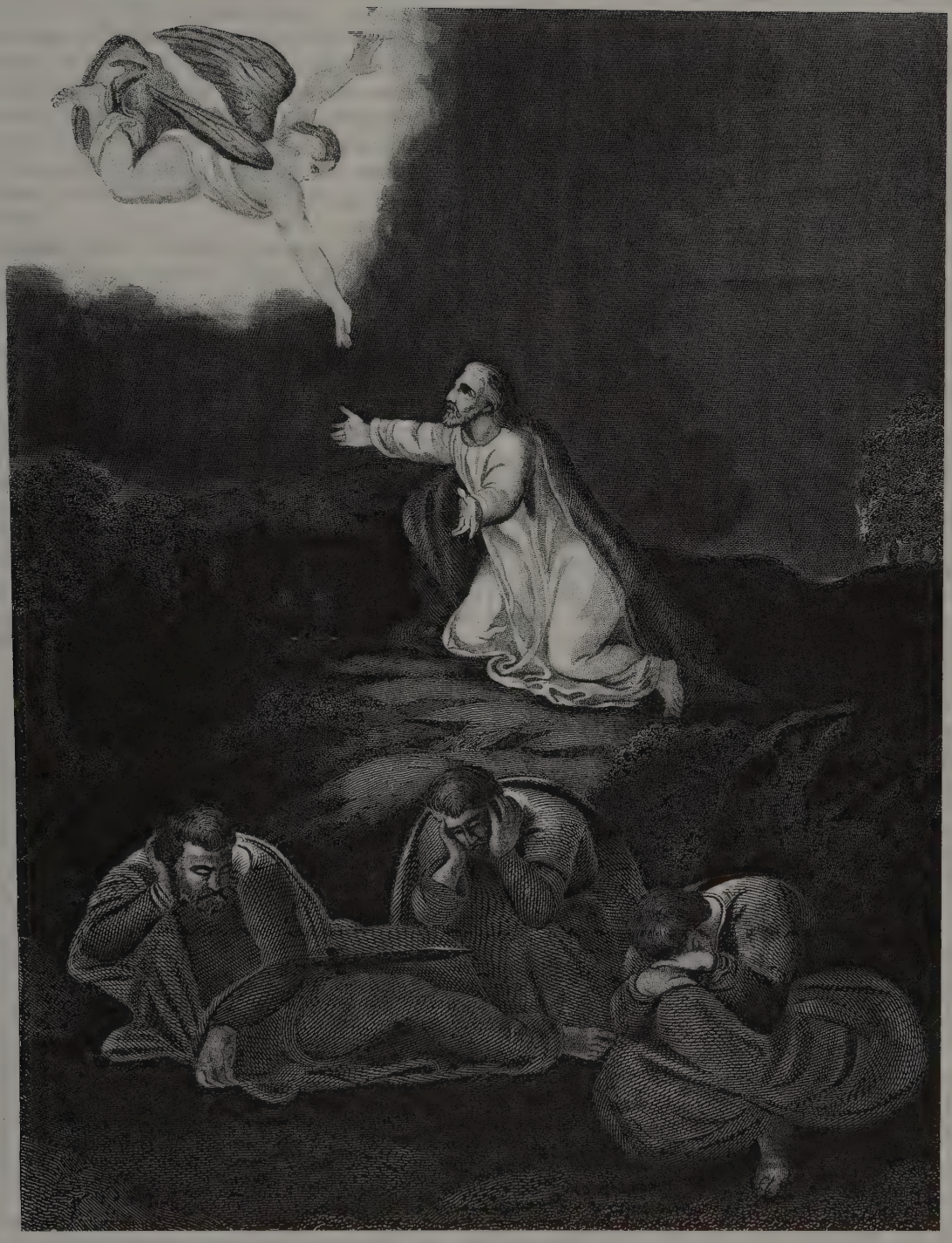
VER. 31. *Scandalized in me, &c.* For as much as my being apprehended shall make you all run away and forsake me. Ch.

VER. 33. *I will never be.* After our Saviour had assured them of the prediction of the prophet, that the flock should be dispersed, and had confirmed it himself; still Peter denied it; and the more Christ assured him of his weakness, the more, according to S. Luke, (c. xxii.) did Peter affirm that he would not deny him. Whence this confidence in Peter? who when our Lord had said, that one of them would betray him, feared for himself, and though conscious of nothing, still prevailed on S. John to put the question to our Saviour. Freed now from that solicitude and anxiety, which had so much oppressed him concerning the treason of Judas, he began to trust to himself. Let us learn from this fall of the chief of the apostles, ever to assent with the greatest sincerity to the words of God. Let us believe him in every possible circumstance, though it may appear to our senses and understanding contradictory; for, the word of God can never be made void; but our senses may easily be deceived. When, therefore, he says, *this is my body*, let us without any the least hesitation immediately believe and contemplate the mystery with the eyes of our understanding. S. John Chrys. hom. lxxxiii.

VER. 34. *Before the cock crow.*** S. Mark is more particular; *before the cock crow twice, thou shalt deny me thrice.* The sense seems to be, before the time that the cocks crow the second time, towards the morning. Wi.

CHRIST'S PRAYER AND AGONY IN THE GARDEN. HE IS SEIZED, AND CARRIED BEFORE ANNAS AND CAIPHAS.

VER. 36. *Gethsemani.* S. John tells us it was *a garden*, whither Jesus was accustomed to go with his disciples, which Judas knew. S. Luke says, he went



The Agony in the Garden



35 Peter saith to him: [a]Though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them to a country place, which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder, and pray.

37 And taking with him Peter, and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful, even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou *wilt.*

40 And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? could you not watch one hour with me?

41 Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42 Again, he went the second time, and prayed, saying: My Father, if this chalice can not pass away, but I must drink it, thy will be done.

43 And he cometh again, and findeth them asleep: for their eyes were heavy.

44 And leaving them, he went away again: and he prayed the third time, saying the same words.

45 Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he is at hand that will betray me.

47 [b]As he yet spoke, behold Judas, one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear.

52 Then Jesus saith to him: Put up again thy sword into its place. [c]For all that take the sword, shall perish by the sword.

53 Thinkest thou, that I cannot ask my Father, and he will give me presently, more than twelve legions of Angels?

54 [d]How then shall the scriptures be fulfilled, that so it must be done?

55 In that same hour, Jesus said to the multitude: You are come out as against a robber, with swords and clubs, to apprehend me: I sat daily with you teaching in the temple, and you laid not hands on me.

[a] Mark xiv. 31. Luke xxii. 33.—[b] Mark xiv. 43. Luke xxii. 47. John xviii. 3.—[c] Gen. ix. 6. Apoc. xiii. 10.—[d] Isai. liii. 10.

according to *his custom to the mount of Olives;* i. e. where he used to spend part of the nights in prayer. Wi.

VER. 37. *He began to grow sorrowful.*†† The Greek signifies to be *dispirited.* S. Mark, to *be in a consternation with fear:* to wit, when all he was to undergo was represented to him, as well as the ingratitude of sinners. Wi.

VER. 38. *My soul is sorrowful.* The cause of our Lord's grief was not the fear of suffering; since he took upon himself human nature, to suffer and to die for us; but the cause of his grief was the unhappy state of Judas, the scandal his disciples would take at his passion, the reprobation of the Jewish nation, and the destruction of the miserable Jerusalem. Our Lord also suffered himself to be thus dejected, to convince the world of the truth and reality of his human nature. S. Jerom.

VER. 39. *Going a little further.* S. Luke says, about *a stone's cast, kneeling down;* or as here in Matt. *prostrating himself.* He did both.—*Father, if it is possible.* Which is the same, says S. Augustin, as if he said, *if thou wilt, let this cup* of sufferings *pass from me.*—*Nevertheless not as I will, but as thou wilt.* He that was God and man, had both *a divine* and a *human will.* He was pleased to let us know what he naturally feared, as man, and in the sensitive part of his soul; yet shews his human will had nothing contrary to his divine will, by presently adding, *but not my will, but thine be done.* Here, as related by S. Luke, followed his *bloody sweat.* Luke xxii. 43. Wi.—These words are a source of instruction for all Christians. These words inflame the breasts of confessors; the same also crown the fortitude of the martyrs. For, who could overcome the hatred of the world, the assaults of temptations, and the terrors of persecutors, unless Christ in all, and for all, had said to his eternal Father: *Nevertheless, not as I will, but as thou willest.* Let all the children of the Church then understand well these words, that when calamities violently beat upon us, we may with resignation exclaim: *nevertheless, not as I will, but,* &c. S. Leo the great.

VER. 41. *Watch ye and pray,* &c. We watch by being intent on good works, and by being solicitous that no perverse doctrine seize our hearts. Thus we must first watch, and then pray. Origen.—*The spirit indeed is willing,* &c. This is addressed to the disciples; that they were not to trust too much to their own courage; for although their spirit was ready to undergo any temptation, their bodies were still so weak, that they would fail, unless strengthened by prayer. S. Hilary.

VER. 44. *He prayed the third time,* to teach us perseverance in our prayers. Of these particulars Christ might inform his disciples afterwards; or they were revealed to them. Wi.—Our Lord prayed three different times, to obtain of his heavenly Father pardon for our past sins, defence against our present evils, and security against our future misfortunes; and that we might learn to address ourselves in prayer to the Father, Son, and Holy Ghost. Rabanus.

VER. 45. *Sleep on now.* These were words spoken, as it were, *ironically. The hour is come,* that I am to be betrayed. Wi.—It seems more probable that he then permitted them to sleep for some time, compassionating their weakness, and leaving them undisturbed. For, it is not very probable that after the agony he had just been in, he should address his disciples ironically; so that the words in the next verse, *Rise, let us go,* seem to have been spoken after he had permitted them to enjoy a short repose. Jans.—S. Austin also supposes that after our Lord said, *sleep ye now,* he was silent for some time, and only then added, *it is enough, the hour is come.*

VER. 48. Judas wished to give them a sign, because Jesus had before been apprehended, and had escaped from them on account of their ignorance of his person; which on this occasion he could also have done, if such had been his pleasure. S. John Chrysostom.

VER. 49. *Hail, Rabbi. And he kissed him.* This kind of salutation was ordinary with the Jews. S. Luke tells us, Christ called Judas *friend;* and added, *Is it with a kiss thou betrayest the Son of man?* By what we read in S. John, these men that came with Judas, seem not to have known our Saviour: for when he asked then, *whom seek you?* they do not answer, thyself, but Jesus of Nazareth. They were struck with a blindness, which S. Chrysostom looks upon as done miraculously. The second miracle was, that when Christ said, *I am he,* they *fell to the ground,* as thunder-struck. The third was, *let these go,* by which they had no power to seize any one of his disciples. The fourth was, the *healing* of Malchus's ear. Wi.

VER. 51. *Drew out his sword.* Peter did not comprehend the meaning of what Christ had said, Luke xxii. 36. *He that hath not a sword, let him buy one,* which was no more than an intimation of the approaching danger. Now Peter, or some of them, asked, and said: *Lord, shall we strike?* But he struck without staying for an answer. Wi.

VER. 52. *Shall perish by the sword.* This was not to condemn the use of the sword, when employed on a just cause, or by lawful authority. Euthymius looks upon it as a prophecy that the Jews should perish by the sword of the Romans. Wi.—Our divine Saviour would not permit this apostle to continue in his pious zeal for the safety of his Master. He says to him: *put up thy sword.* For he could not be unwilling to die for the redemption of man, who chose to be born for that end alone. Now, therefore, he gives power to his implacable enemies to treat him in the most cruel manner, not willing that the triumph of the cross should be in the least deferred; the dominion of the devil and man's captivity in the least prolonged. S. Leo.

VER. 53. *More than twelve legions of angels.* A legion was computed about 6,000. Wi.—These would amount to 72,000; but our Lord means no more than a great number.

VER. 55. *In that same hour,* &c. The reason why the Jewish princes did not seize our Lord in the temple, was, because they feared the multitude; on which account Jesus retired, that he might give them an opportunity, both from the circumstances of place and time, to apprehend him: thus shewing us, that without his permission they could not so much as lay a finger upon him. The evangelist informs us in the following verse of the reason of this conduct; *that the writings of the prophets might be fulfilled.* S. Chrys. See Luke xxii. 53.

56 Now all this was done, that the [a] Scriptures of the prophets might be fulfilled. Then the disciples [b] all leaving him, fled away.

57 But they holding Jesus, [c] led him to Caiphas, the high priest, where the Scribes and the ancients were assembled:

58 But Peter followed him afar off, to the high priest's palace. And going in, he sat with the servants, to see the end.

59 Now the chief priests, and the whole council, sought false witness against Jesus, that they might put him to death:

60 And they found not, though many false witnesses had come in. And last of all there came two false witnesses,

61 And they said: [d] This man said, I am able to destroy the temple of God, and after three days to rebuild it.

62 And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God.

64 Jesus saith to him: Thou hast said *it*. Nevertheless, I say to you, [e] hereafter you shall see the Son of man, sitting on the right hand of the power of God, and coming in the clouds of heaven.

65 Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy:

66 What think you? But they answering, said: He is guilty of death.

67 [f] Then they spat in his face, and buffetted him, and others struck his face with the palms of their hands;

68 Saying: Prophesy unto us, O Christ, who is he that struck thee?

69 [g] But Peter sat without in the palace: and there came to him a servant-maid, saying: Thou also wast with Jesus, the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus, of Nazareth.

72 And again he denied with an oath: That I know not the man.

73 And after a little while they that stood by came, and said to Peter: Surely thou also art one of them for even thy speech doth discover thee.

[a] Lam. iv. 20.—[b] Mark xiv. 50.—[c] Luke xxii. 54. John xviii. 24. [d] John ii. 19.

[e] Supra xvi. 27. Rom. xiv. 10. 1 Thes. iv. 15.—[f] Isai. l. 6. Mark xiv. 65. [g] Luke xxii. 5. John xviii. 17.

VER. 56. *All leaving him, fled away.* Yet Peter and another soon followed after at a distance. S. Mark says (xiv. 51,) that a young man followed with nothing on *but a linen cloth.* Perhaps it was some one that upon the noise came hastily out of the neighbourhood; and when they catched hold on him, fled away *naked.* It is not known who he was. Wi.

VER. 57. *To Caiphas.* Our Saviour Christ was led in the night time, both to Annas and Caiphas: and first to Annas; (Jo. xviii. 13,) perhaps because the house of Annas was in their way; or that they had a mind to gratify the old man with the sight of Jesus, now taken prisoner and bound with ropes. Wi.—After the chief priests had bribed Judas to betray Christ, they bring him to Caiphas, not as to his judge, but as to his enemy, to insult over him; and then they began to examine him concerning his doctrine and disciples, that they might find some heads of accusation from his answers: thus they shewed that they acted contrary to common justice, in apprehending a person before they had any thing to lay to his charge. Jans.—Josephus relates that Caiphas had purchased the high priesthood for that year; although Moses, at the command of God, had ordained that a regular succession be kept up, and the son should succeed the father in the high priesthood. It is no wonder then if an iniquitous judge passed an iniquitous sentence. S. Jerom.

VER. 58. *Peter followed.* To wit, to the court of Caiphas, where a great many of the chief priests were met.—*And another disciple.* Many think this disciple was S. John himself. Wi.

VER. 60. *False witnesses.* But how were these men false witnesses, who affirm what we read in the gospel? That man is a false witness, who construes what is said in a sense foreign to that of the speaker. Jesus Christ spoke of the temple of his body. Our divine Saviour had said, *Destroy this temple;* and they affirm that he had said, *I am able to destroy.* Had the Jews attended sufficiently to our Saviour's words, they would easily have perceived of what Christ was speaking, from what he there says: *and in three days I will raise it up,* S. Jerom. —These words of Jesus Christ are only mentioned by S. John ii. 19, who marks on what occasion and in what sense they were spoken. V.

VER. 61. *This man said: I am able to destroy the temple of God.* These men that gave this evidence, are called *false witnesses.* They relate not the true words of Christ; which were not, *I can destroy,* but *destroy you this temple,* &c. 2. Christ spoke of the temple of his body, and they of the material temple. 3. It is not unlikely that they made other additions, as well as false constructions, omitted by the evangelists. Wi.

VER. 63. *I adjure thee by the living God.* They hoped this might make him own himself God; for which they were for stoning him. Jo. x. 31.—S. Luke tells us, (xxii. 66,) that this question was put to Jesus, *when it was day.* S. Augustine thinks it was put to him first in the night, and again the next morning. We must not forget that when Christ was examined by the high priest, one of the servants standing by gave our blessed Redeemer a box on the ear, or on the face. See John xviii. 22. Wi.—Our divine Saviour as God knew perfectly well, that whatever he said would be condemned; and therefore the more Jesus was silent to what was alleged against him, the more did the high priest try to extort an answer from him, that he might have some accusation against the Lord of glory. Hence he exclaimed in that violent manner: *I adjure thee,* or I command thee by the living God, Ἐξορκίζω σὲ κατὰ τοῦ Θεοῦ ζῶντος. The law for witnesses is to be found in Levit. v. 1; where the witness is pronounced guilty who should suppress the truth, after he has heard the φωνὴν ὁρκισμοῦ. This is the true meaning of that law, so very ill understood by many. See also Menochius, who on these very words of Leviticus says: if any one shall be called upon to say what he knows of a point that another has confirmed by oath, he shall carry his iniquity, i. e. the punishment of his iniquity, which God will inflict. M.—See 1 Kings xiv. 24. 27. Numbers v. 19. 1 Thess. v. 27. The confession or denial of a person thus interrogated was decisive. C.

VER. 64. *Thou hast said it.* Or, as it is in S. Mark, *I am.* According to S. Luke, Christ in the morning, before he answered directly, said to them: *If I tell you, you will not believe me,* &c. Wi.

VER. 65. The same fury that made Caiphas rise from his seat, forced him also to rend his garments, saying: *he hath blasphemed.* It was customary with the Jews, whenever they heard any blasphemous doctrines uttered against the majesty of the Almighty, to rend their garments in abhorrence of what was uttered. S. Jerom.—This was forbidden the high priest; (Lev. xxi. 10,) but the Pharisees allowed him to rend his clothes from the bottom, but not from the top to the breast.

VER. 66. *He is guilty of death;* i. e. of blasphemy, and so deserves to be stoned to death. Wi.

VER. 67. *Then they spat in his face, and buffetted him,* &c. Here it was that this wicked council of the Sanhedrim broke up, in order to meet again the next morning. Our blessed Saviour in the mean time was abandoned; that is, had abandoned himself for our sake, to be abused, vilified, beaten and tormented by a crew of miscreants, by all the ways and means their enraged malice could devise or invent: which S. Luke passeth over in a few words, telling us, *that, blaspheming, they said many other things against him.* Let us, at least, compassionate our blessed Redeemer, and cry out with the angel in the Apocalypse: *thou art worthy, O Lord, to receive power and divinity, honour and glory for ever.* Wi.—Behold with what accuracy the evangelist mentions every, even the most ignominious circumstance, concealing nothing, ashamed of nothing, but esteeming it his glory that the Creator of heaven and earth should suffer so much for man's redemption. Let us continually meditate upon this; let us ever glory in this, and fix it irrevocably in our minds. S. Chrys. See Mark xiv. 65. Luke xxii. 64.

PETER'S DENIAL.

VER. 69. *Peter sat without in the palace:* i. e. in the open court below, where the servants had lighted a *fire.* There came to *him a certain servant-maid, the portress,* says S. John, xviii. 17. *But he denied,* saying; *I know not what thou sayest.* In S. Luke, *I know him not:* in S. John, *I am not.* The sense is the same; and Peter might use all these expressions. Wi.

VER. 71. *As he went out of the gate another maid.* S. Mark says, he *went out before the court.* By the Greek, he seems to have gone out of the court into the porch. He went from the fire, but returned thither again: for by S. John, (xviii. 25,) this second denial was *at the fire.* S. Luke seems to say it was *a man,* ‡‡ that spoke to him: and S. John, that they were *several that spoke to him:* it is likely both a girl and a man. Wi.

VER. 73. *And after a little while.* S. Luke says, *about an hour after:* this seems to have been about the time that the cocks crow the second time.—*They that stood by came.* S. Luke says, *another man.* S. John says, *the cousin to him whose ear Peter cut off.* It is probable not he alone, but others with him.—

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

CHAP. XXVII.

The continuation of the history of the passion of Christ. His death and burial.

AND when morning was come, all the chief priests and ancients of the people held a council against Jesus, to put him to death.

2 [a]And they brought him bound, and delivered him to Pontius Pilate, the governor.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients,

4 Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed: [b]and went and hanged himself with a halter.

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the Corbona, because it is the price of blood.

7 And having consulted together, they bought with them the potter's field, to be a burying place for strangers.

8 [c]Wherefore that field was called Haceldama; that is, The field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias, the prophet, saying: [d]And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel.

10 And they gave them unto the potter's field, as the Lord appointed to me.

11 And Jesus stood before the governor, [e]and the

[a] A. D. 33. Mark xv. 1. Luke xxiii. 1. John xviii. 28.—[b] Acts i. 18.

[c] Acts i. 19.—[d] Zach xi. 12.—[e] Mark xv. 2. Luke xxiii. 3. John xviii. 33.

Peter began to curse and swear. It is in vain to pretend to excuse Peter, as if he meant that he knew not Jesus, *as man;* but knew him *as God.* §§ They (says S. Jer.) who are for excusing Peter in this manner, accuse Christ of a lie, who foretold that he should deny him. Wi.—See how one fall draws on another, and generally a deeper: to a simple untruth is added perjury; and to this, horrible imprecations against himself. Lord, Jesus, preserve me! or, I also shall deny thee!

VER. 75. *And Peter remembered the word of Jesus.* S. Aug. understands this rather of an interior illumination of grace: but it is likely our Saviour then might be where he saw Peter, and gave him a glance of his eye.—*And going forth he wept bitterly:* even daily all his life-time, say the ancient historians of his life. Wi.—S. Clement, pope, in his *itinerary,* relates how S. Peter was ever after accustomed to watch in prayer, from the first crow of the cock till morning, pouring forth torrents of tears, and bitterly bewailing his heinous crime. Dion. Carth.—Let us compassionate our blessed Lord under his sufferings, and in opposition to the cruel malice of his enemies, let his followers cry out with the angel in the Apocalypse: *Thou art worthy, O Lord, to receive power and divinity, honour and glory, for ever and ever.*

* V. 2. Pascha fiet. τὸ πάσχα γίνεται fit. S. Jerom on this place, (p. 125.) Pascha, quod Hebraicè dicitur *Phase:* non a Passione, ut plerique arbitrantur, sed a transitu nominatur. So also S. Aug. tract 55. in Joan.

† V. 20. Vespere facto. See the two evenings, Matt. xiv. 15.

‡ V. 26. Luther. Verum ego me captum video.... Textus enim Evangelii nimium apertus est.

§ Ibid. See Luther, tom 7. Ed. Wittemb. p. 391.

‖ Ibid. See Hospinianus, 2. part. Hist. Sacram. p. 187. He says the Sacramentarians have a heart, according to a French translation, endiabolè, perdiabolè, transdiabolè.

¶ V. 28. Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, and not ἐκχυνομένῳ; so that it agrees with ποτήριον, &c.

** V. 34. The time towards the morning, called Gallicinium.

†† V. 37. Αυπεῖσθαι καὶ ἀδημονεῖν. In S. Mark, ἐκθαμβεῖσθαι.

‡‡ V. 71. Alius, ἕτερος, says S. Luke. S. John says, εἶπον αὐτῷ.

§§ V. 73. S. Jerom, in Matt. p. 133, scio quosdam pii affectus erga Apostolum Petrum, locum hunc ita interpretatos, ut dicerent Petrum non Deum negasse, sed hominem... Hoc quam frivolum sit, prudens Lector intelligit; qui sic defendunt Apostolum, ut Deum mendacii reum faciant.

CHRIST BEFORE PILATE AND HEROD. BARABBAS IS PREFERRED BEFORE HIM. HE IS SCOURGED AND CROWNED WITH THORNS.

CHAP. XXVII. VER. 1. *When the morning was come.* The evangelist is silent with regard to what was transacted during the night, and of the multiplied cruelties and base indignities offered to our divine Redeemer during the whole of the night; for, after he has informed us of Peter's denial, he immediately proceeds to tell us what happened at break of day. S. Austin.—The chief priests, with the ancients and scribes, after they had wreaked their vengeance upon Jesus by the vilest treatment of his sacred person, took counsel how they might induce the governor to put him to death. In this Sanhedrim, or full council of seventy-two, they again put the question to hold a council.—*Council.* Caiphas, in the morning, called a full council of the Sanhedrim. They again put the question to Jesus, and commanded him to tell them if he were *the Christ,* and *the Son of God?* He owned he was. Luke xxii. 70.—Upon this they led him away, and *delivered him to Pontius Pilate, the governor:* lit. *the president.* This they did, 1. because being a festival day, they apprehended a tumult among the people. 2. To make him die a more infamous death on the cross; otherwise they might perhaps have stoned him to death, as they afterwards did S. Stephen. 3. The power of death being taken from them, they durst not well exercise it, at least, without permission from the Roman governor. Wi.

VER. 2. In the council Jesus was free; but now all the council rising up, as appears from S. Luke, and binding him, (δήσαντες αὐτὸν) as one certainly guilty of death, they conduct him to Pilate. All attend to repress by their authority the people, to engage Pilate to pronounce sooner the sentence, when he saw that he was condemned by the unanimous voice of the Sanhedrim, and to hinder any one from rising in his defence. They were the more anxious, 1. because about three years before, the power of life and death had been taken from them; 2. because they wished to throw the odium of the crime on another person; and lastly, because as both Jew and Gentile were equally to benefit of Christ's death, so both Jew and Gentile were to concur in inflicting it; and as all were to have salvation offered them through his blood, so none were to be freed from the guilt of shedding it. A.

VER. 3. *Then Judas,... repenting himself.* A fruitless repentance, accompanied with a new sin of despair, says S. Leo. Wi.—Perceiving that Jesus was delivered up, and remembering what our divine Saviour had said concerning his resurrection, he repented of his atrocious wickedness. Perhaps Satan, who assisted and urged him on to betray his Master, deserted him, now that he had prevailed upon the unhappy miscreant to perpetrate what he had so passionately desired. But how could Judas see that Jesus was condemned? He certainly did not see it, but foreboded in his despairing mind what would be the event. But some are of opinion that this passage is referred to Judas himself, who then became sensible of his crime, and saw his condemnation impending over his head. Origen.—For the devil does not blind his agents in such a manner, as to leave them insensible of the crime they are about to commit, till it is perpetrated. S. Chrys.—Although Judas conceived a horror at his crime, and confessed it, and made satisfaction to a certain degree by restoring the money, still many essential conditions were wanting to his repentance: 1. faith in Christ, as God, as a redeemer, as the sole justifier from sin; 2. besides this, there was also wanting hopes of pardon, as in Cain, and a love of a much injured and much offended God. Hence his grief was unavailing, like that of the damned. If Judas, says an ancient Father, had had recourse to sincere repentance, and not to the halter, there was mercy in store even for the traitor. A.

VER. 5. *Hanged himself,** and did not die of the quinsy, (a tumid inflammation in the throat) as some of late expound it. It is true the Greek word may sometimes signify a *suffocation* with grief; but it signifies also to be strangled with a rope, as Erasmus translated it. So it is in the ancient Syriac version; and the same Greek word is made use of in 2 K. xvii, as to Achitophel's death. Wi.—To his first repentance succeeded fell despair, which the devil pursued to his eternal destruction. If the unhappy man had sought true repentance, and observed due moderation in it, (by avoiding both extremes, presumption and despair) he might have heard a forgiving Master speaking to him these consoling words: *I will not the death of a sinner, but rather that he may be converted, and still live.* Origen.

VER. 6. *Corbona.* A place in the temple, where the people put in their gifts or offerings. Ch.

VER. 7. *Burying-place.* This the Pharisees did, as a shew of their charity to strangers; but their intention, according to S. Jerom, was to disgrace Jesus; thus to keep alive in the minds of the people, that he was sold by one of his own disciples, and delivered up to a disgraceful death. Dion. Carth.

VER. 8. *Haceldama* is a Syriac word: it is not in the Greek; and some conjecture, that it found its way hither from the first chapter of the Acts. v. 19. V.

VER. 9. *Then was fulfilled that which was spoken by Jeremias.* Jeremy is now in all Latin copies, and the general reading of the Greek; whereas the passage is found Zachary xi. 12. Some judge it to have been in some writing of Jeremy, now lost; as S. Jerom says he found it in a writing of Jeremy, which was not canonical. Others conjecture, that Zachary had also the name of Jeremy. Others, that S. Matthew neither put Jeremy nor Zachary, but only *of the prophet:* and that the name of Jeremy had crept into the text. Jeremy is not in the Syrica; and S. Augustine says it was not in divers copies.—*And they took the thirty pieces of silver;* each of which was called an *argenteus.* The evangelist cites not the words, but only the sense of the prophet, who was ordered to cast the pieces into the house of the Lord, and to *cast them to the potter:*† which became true by the fact of Judas, who cast them into the temple: and with them was purchased *the potter's field. The price of him that was prized.* In the prophet we read, the *handsome price,* spoken ironically, *as the Lord did appoint me;* i. e. as he had decreed. Wi.

governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest *it.*

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

14 And he answered him not to any word; so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, who is called Christ?

18 For he knew that through envy they had delivered him up.

19 And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him.

20 [a]But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: Which will you have of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do then with Jesus that is called Christ? They all say: Let him be crucified.

23 The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing; but that rather a tumult was made; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.

25 And all the people answering, said: His blood be upon us, and upon our children.

26 Then he released to them Barabbas, and having scourged Jesus, delivered him to them to be crucified.

[a] Mark xv. 11. Luke xxiii. 18. John xviii. 40. Acts iii. 14.

VER. 11. *Jesus stood before the governor.* By comparing the four evangelists together Pilate condescended to come out to the priests, and asked them, what accusations they brought against this man? They replied first in general terms: (John xviii. 30.) *If he were not a malefactor, we would not have delivered him up to thee. Take him you,* said Pilate, *and judge him according to your law.* They answered: It is not permitted us to put any one to death. After this they accused him of *raising tumults, and forbidding to give tribute to Cæsar;* (Luke xxiii. 2; a manifest falsehood; see Matt. xxii,) and that he said, he *is Christ, the king.* Upon this Pilate called him into the palace before him, and said: *Art thou the king of the Jews?* Jesus *owned he was:* but first asked Pilate, if he said this of himself, or by the suggestion of others; which was to insinuate, that this information of his being a king came from his malicious adversaries; and that Pilate, having been so long governor, could not but know that he had never set himself up for king, nor pretended to any kingly power. However, Pilate replied somewhat peevishly: *Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?* Jesus then told Pilate, that *his kingdom was not of this world.* This abundantly satisfied Pilate: who needed not trouble his head about any spiritual kingdom, or such as was not of this world. Jesus speaking of *truth,* Pilate asked him after a slight manner, *what is truth?* but perhaps, without waiting for any answer, went presently out, and told the Jews, that he found *no cause* nor crime *in Jesus.* Wi.—The Judge of every living creature was arrainged by the permission of his heavenly Father, before the petty judge of Judea, and suffers himself to be interrogated by him, though every question proposed was either put out of ridicule, or some equally base motive. Origen.—Our divine Saviour confessed himself to be a king; but that he might give no umbrage either to Jew or Gentile, he at the same time declared, that his kingdom was not of this world. S. Chrys.

VER. 14. *The governor wondered exceedingly* at Jesus's patience and silence: and he saw very well that it was *envy* that excited the Jewish priests against him. Matt. xxvii. 18. But they went on charging him, that he *stirred up the people,* even *from Galilee* to Jerusalem. Pilate hearing that he was of Galilee, laid hold on this occasion, and sent him to Herod Antipas, who was tetrarch of Galilee; and being a Jew was come up to Jerusalem at this great feast. Herod was glad to see Jesus brought to him, hoping to see him do some miracle in his presence: but finding him silent, and that he did not satisfy his curiosity, *he contemned him,* and ordered him to be clothed in such a garment as might make him laughed at for a fool, or a mock king; and in this dress, sent him back through the streets to Pilate. Wi.—The president admires the constancy and courage of his soul; and though, perhaps, he saw it was necessary to declare him guilty of the accusation; yet, beholding the heavenly wisdom and gravity that appeared in his countenance and the heavenly composure in which he stood, he could not conceal his admiration at his conduct. So that it seemed to him most miraculous, that a man brought to the bar, and tried for a capital crime, should stand without fear at the approach of death, which men commonly so much dread. Origen.

VER. 15. *Upon the solemn* day of the paschal feast, (which began the evening before) it was a custom for the governor to pardon and release to the people any one criminal whose life they should petition for: and to induce them to beg for Jesus, he put in the balance with him one Barabbas a *famous malefactor, a seditious murderer,* says S. Mark; *a robber,* or *thief,* says S. John. Wi.—Pilate, wishing to release the innocent Jesus, that he might not give the Jews a possibility, as he thought, of refusing his offer, puts the murderer Barabbas in competition with the innocent Lamb of God. S. John. Chrys.

VER. 19. *In a dream.* We must remark, that these kind of dreams were not unusual among the Gentiles, being sent by God for some just and necessary reason; as on this occasion, that there might be a public testimony from the Gentiles, of the justice and innocence of Christ. S. Jerom.

VER. 20. *That they should ask Barabbas.* All, therefore, that resemble the Jews in either theory or practice, desire to have Barabbas loosed to them; all, therefore, that seek after iniquity, ask for Barabbas, and put Jesus away. But all who walk in the paths of virtue, ask for Jesus, and destroy Barabbas. Pilate wishing on this occasion to shew the Jews the enormity of their crime, again puts the question, *which will you have of the two?* And again, *What shall I do with Jesus, who is called Christ?* But, they being enraged that Pilate should declare Jesus to be the Christ, all in the frantic fury exclaimed, *Let him be crucified.* Origen.

VER. 21. *Which . . . of the two,* said Pilate to them, will you have released? S. Mark tells us, that at the instigation of the priests, the people petitioned for *Barabbas.* It was no small disappointment to Pilate. *What then,* said he, *shall I do with Jesus?* They all answer, *let him be crucified.* In S. Luke, *crucify him, crucify him. What evil hath he done?* replied Pilate; and this he repeated *thrice,* according to S. Luke, xxiii. 22.—Here in order followed the cruel scourging of our blessed Saviour, which Pilate consented to, in hopes to move the people to compassion. This was executed with the utmost cruelty. For they assembled the whole band of soldiers, commonly about 600. And they made him one *wound from head to foot.* Then a *scarlet or purple* coat was thrown over his shoulders: and *platting or wreathing a crown of thorns,* i. e. twisting sharp thorns, with some resemblance of a crown, they violently pressed it down on his head; and struck him at their pleasure with *a reed,* or *cane,* which they had placed in his hand, instead of a sceptre; and kneeling in derision, said, *Hail, king of the Jews.*—When the soldiers had treated Jesus in this barbarous manner, Pilate himself presented him in this condition to the people saying, *Behold the man.* He imagined their fury would now be changed into pity: but they still cried out, *Crucify him! crucify him!* Take him you, said Pilate, and crucify him; for I find no crime in him. The Jews then answered: *We have a law: and according to our law, he must die; because he hath made himself the Son of God.* At this Pilate was more afraid, lest perhaps he should be of the progeny of the gods, as the Romans fancied their heroes to be. He returned back to the palace, and asked Jesus again: *whence art thou?* Jesus gave him no direct answer, yet told him, *he could have no power over him, unless it had been granted him from above.* Pilate was still very desirous to set him at liberty, especially when his wife sent a message to him to have nothing to do with that just man, for that she had suffered much in a dream on his account. Matt. xxvii. 19.—The Jews perceived Pilate's great inclination to set Jesus at liberty: they therefore tell him in plain terms, *that if he doth dismiss this* man, *he is no friend to Cæsar:* for *every one,* say they, *that pretends to be a king, contradicts Cæsar.* This moved Pilate more than any thing whatsoever, and prevailed with him both against justice and his own conscience, to condemn Jesus. He feared lest some private information might be presented against him to Tiberius Cæsar. He presently mounted the judgment-seat in a public place, and said to the Jews: *behold your king.* They cry out, *away with him, crucify him. Shall I crucify your king?* said Pilate. They reply: *we have no king but Cæsar;* thus renouncing their Messias. At this Pilate yielded; and (v. 24,) *washed his hands,* and said: *I am innocent of the blood of this just man: look you to it.* Wi.

VER. 24. *Taken water.* It was the custom of the ancients, when they wished to shew themselves innocent of any alleged crime, to take water and wash their hands in public. Remigius.—Because the element of water naturally signifies purity. See Virgil, Æneid xi. v. 718.

Me bello è tanto digressum, et cæde recenti
Attractare nefas, donec me flumine vivo
Abluero.

VER. 25. All the people answered: *his blood be upon us, and upon our children* which continues, saith S. Jerom, to this day. Then Pilate delivered to them Jesus *to be crucified.* Wi.—This blasphemous prayer continues to this day, and will continue a protracted curse upon the Jews, and upon their posterity Origen.—Behold the insanity of the Jews! Their passion and pertinacious obstinacy will not suffer them to see and understand: they draw down curses upon themselves in these terrible imprecations: *his blood be upon us and upon*

27 Then the soldiers of the governor taking Jesus into the hall, [a]gathered together unto him the whole band:

28 And stripping him, they put a scarlet cloak about him.

29 [b]And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 [c]And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross.

33 [d]And they came to the place that is called Golgotha, which is the place of Calvary.

34 And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink.

35 [e]And after they had crucified him, they divided his garments, casting lots; that the word might be fulfilled which was spoken by the prophet, saying: [f]They divided my garments among them; and upon my vesture they cast lots.

36 And sitting down they watched him.

37 And they put over his head his cause written: THIS IS JESUS, THE KING OF THE JEWS.

38 Then were there crucified with him two thieves: one on the right hand, and the other on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: [g]Vah, thou who destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests with the Scribes and ancients mocking: said:

42 He saved others; himself he cannot save: [h]if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 [i]He trusted in God, let him deliver *him* now if he will have him: for he said: I am the Son of God.

[a] Mark xv. 16. Ps. xxi. 17.—[b] John xix. 2.—[c] Mark xv. 21. Luke xxiii. 26. [d] Mark xv. 22. Luke xxiii. 33. John xix. 17.

[e] Mark xv. 24. Luke xxiii. 34. John xix. 23.—[f] Ps. xxi. 19.—[g] John ii. 19. [h] Wisd. ii. 18.—[i] Ps. xxi. 9.

our children. Still the God of all mercies did not literally comply with their impious prayer. For, of these children he selected some for himself; amongst the rest even Paul, and many thousands who were converted at Jerusalem. S. Chrys.

VER. 26. *And having scourged Jesus.* We must know that Pilate was a subject of the Roman empire; and by the Roman law it was ordained, that whoever was condemned to the cross, should previously suffer the punishment of scourging. S. Jerom.—He wished also by this apparent severity to soften the minds of the Jews, content their inveterate animosity, and this with hopes that they would in the end consent to the liberation of Jesus. V.

VER. 27. A Roman cohort properly consisted of 625 men; but they were not always complete, nor all equally strong. V.

VER. 28. *A scarlet cloak.* S. Mark and S. John call it *purple.* But these colours are frequently taken promiscuously by writers. Scarlet is a lighter, and crimson a deeper red colour. V.

VER. 29. The crowning of thorns had preceded the time, when Jesus was made over by Pilate to the Jews. As the Jews have no preterpluperfect tense, we may conjecture that those words *circumdederunt, posuerunt,* are Hebraisms; for *circumdederant, posuerant,* they had covered him with a cloak; they had placed a crown of thorns on his head, and a reed or cane in his hand. V.

JESUS CARRIETH HIS CROSS TO MOUNT CALVARY, WHERE HE IS NAILED TO IT. A GREAT DARKNESS.

VER. 31. *And led him away to crucify him.* It was the custom for men condemned to die by crucifixion to carry their cross, which Jesus did through the city; but going out, or being gone out of the city, and, as it is probable, fainting under the weight of it, (his strength as man being exhausted) they forced a man *of Cyrene,* named *Simon,* perhaps a Gentile, of Cyrene, in Lybia, to carry the cross after him. S. Luke says, *they laid the cross upon him to carry after Jesus;* whether it were that they made Simon carry the whole cross, or whether he only bore it up behind, is not expressed. S. Luke tells *us, a great crowd followed,* and a number of women, who wept and lamented; to whom Christ said: *weep not over me, but weep for yourselves, and for your children,* on the account of the punishments and miseries that will shortly happen. Wi.

VER. 32. *Cyrene* was the capital of a province in Africa, near Lybia. See Acts ii. 10. Some are of opinion that this Simon was a Jew; his name favours that sentiment, and there were many Jews in that province. V.—S. John says that Christ went out carrying his own cross, while the other three evangelists state that they forced Simon of Cyrene to carry it for him. Both are true: for seeing Christ unequal to the weight, they compelled the other to take it up for him; not a part only, as some painters represent, but the whole, to Mount Calvary, as Jesus Christ had carried the whole before. S. Austin.—The evangelists would not have been so particular in this part, had they not wished to inculcate, that all who desire to follow Christ, must also take up their cross and follow him. S. Jerom and Jans.—The latter says, in his Commentaries on the Gospels; as no one liked to carry the ignominious cross, the insolence of the soldiery compelled a stranger to carry it. By this we learn, that the cross is not taken up by many except with compulsion; but, when once taken up, they carry it with willingness. Jans.

VER. 33. *Golgotha,* i. e. *the place of Calvary,*‡ of *heads and skulls:* perhaps, says S. Jerom, from the skulls of persons executed, and buried there. Several ancient writers would have it so called, from Adam's skull, whom they guess to have been buried there. Some also say that a part of this mountain was called *Moria,* the place where Abraham was ready to have sacrificed his son Isaac. Wi. —Isaac, carrying the wood on his shoulders for the sacrifice, was a figure of Jesus Christ carrying his cross. The mountain was situated to the north-west of Jerusalem.

VER. 34. *Wine . . mingled with gall.*§ The Prot. from the ordinary Greek copies, translate *vinegar;* but other Greek copies have *wine,* which S. Jerom and S. Hilary follow. And in S. Mark all copies, without exception, have *wine mixed with myrrh:* and perhaps *myrrh,* from its bitterness, is here called *gall.* It is also observed that wine, with a mixture of myrrh, was often given to those that were to die a violent death, to comfort them, or stupefy them. Our Saviour tasted it, but would not drink it. He refused not to taste the bitterness, but would not take what might lessen his torments. Wi.—S. Mark says, *mingled with myrrh;* perhaps it was mixed with both, to render it as bitter as possible. S. Austin.—What S. Mark relates, *he took it not,* is thus explained; he took it not, so as to drink it; which S. Mat. confirms, by saying: *and when he had tasted, he would not drink;* (Idem,) so as to receive the support and comfort which a strengthening draft might afford.

VER. 35. *They divided his garments.* This was accounted with the ancients the greatest infamy. It was never done with any but the most vile and worthless wretches; with men who possessed nothing more than their garments. This they did to our blessed Saviour; a punishment they did not think the two thieves deserving of. S. Chrys.

VER. 37. *This is Jesus, the King of the Jews.* S. Mark has only, this *is the King of the Jews;* as also S. Luke. S. John, *Jesus, of Nazareth, King of the Jews,* which might be the whole inscription. It was the custom of the Romans to put such inscriptions with the cause of their being crucified. S. Luke and S. John tell us, it was written in *Hebrew, Greek,* and *Latin.* The Jews begged of Pilate that it might be changed, and only put; *He said, I am the King of the Jews:* but Pilate made them this short answer: *what I have written, I have written.* Wi.—This title was nailed over the head of our expiring Redeemer, by divine Providence; that the Jews might still be convinced, that with all their opposition, they must acknowledge him for their King, whom they had condemned to so cruel a death; and that so far from lessening his empire and regal power, they rather increased it. Remigius.

VER. 38. *Two robbers, or thieves,* and Jesus in *the midst;* as if he had been the greatest malefactor of the three. Wi.

VER. 39. *They . . . blasphemed,* reviled, and insulted him with words and gestures. Wi.

VER. 40. *If thou be the Son of God.* Behold these children of Satan, how they imitate the language of their father. That wicked fiend, tempting our divine Saviour, exclaimed, "if thou be the Son of God, cast thyself down:" and these *his* children say, "if thou be the Son of God, come down from the cross:" but, on the other hand, Jesus will not descend from the hard wood of the cross, because he is the Son of God; for, being God, he descended on earth, took upon himself human nature, to die thus for those who crucified him. S. John Chrys.

VER. 42. *If he be the king of Israel.* Pilate having written on the inscription set upon the cross, that Christ was the king of Israel, the Jews endeavoured to persuade him to remove or alter it; but Pilate gave them for answer, according to S. John, "*what I have written, I have written.*" The Jews, therefore, wishing to shew that he was not their king, said with insulting scorn, "*if he be the king of Israel, let him come down from the cross,*" (S. Chrys.) "*and we will believe him.*" Falsehood and deceit are stamped upon these words of the Jewish priests; for, whether is it more difficult to descend from his cross, being yet alive, or, being dead, to raise himself from the tomb? He rose again, and you did not believe had he descended from the cross, you would have been equally incredulous. S. Jerom.

VER. 43. *If he will have him:* lit. *if he will him.* In the style of the Scrip

44 And the same thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour, there was darkness over all the earth, until the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying: [a]Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?

47 And some that stood there and heard, said: This man calleth Elias.

48 And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And the others said: Stay, let us see whether Elias will come to deliver him.

50 And Jesus again crying with a loud voice, yielded up the ghost.

51 [b]And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

52 And the graves were opened: and many bodies of the saints that had slept, arose:

53 And coming out of the tombs after his resurrection, came into the holy city and appeared to many.

54 Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying: Indeed this was the Son of God.

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:

56 Among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee.

[a] Ps. xxi. 1.

[b] 2 Par. iii. 14.

tures, *to will*, is to love, or be pleased with any one; and so it is applied, Psalm xxi. 9, from whence these words are taken. See also 1 Kings xviii. 22. Wi.

VER. 44. *And the same thing the thieves also:* i. e. one of them, the other being converted, as we find Luke xxiii. 39. Wi.—S. Ambrose, S. Chrysostom, S. Jerom, and Ven. Bede say, that at first both of the thieves blasphemed; but one of them seeing the wonderful things that happened, viz. that the sun was darkened, the rocks split asunder, &c. was terrified and converted, he believed in Jesus, and atoned for his former evil language, by praying to him as to his God. Dion. Carth.

VER. 45. *From the sixth hour.* S. Mark says, it *was the third hour*, and they *crucified him.* S. John says, it was about *the sixth hour, when Jesus was condemned.* To reconcile these expressions, we may take notice, that the third greater hour lasted till the sixth hour; and so S. Mark calls it the third hour, because the third great hour (which contained three lesser hours) did not end till mid-day, when the sixth hour was beginning; so that the end of the third, and the beginning of the sixth, happened together.—*Darkness,* at mid-day, and at full moon. Some call it an eclipse of the sun. It was rather by an interposition of clouds, or by the substraction of the rays of the sun.—*Over all the earth, until the ninth hour.* It could be no miracle to be night in the opposite hemisphere; but whether it was in all those parts of the world where, of course, it should have been light, is doubted. Origen thinks this darkness was only in Palestine, and the neighbouring countries: for as to the words, over *the whole earth*, or over *the whole land*, we find one kingdom or empire, by a common way of speaking, called the *whole earth*, or the *whole world.* Here, in the history of Christ's passion, we should take notice of his seven last words, or sentences on the cross. 1. He prayed for his enemies, and those that put him to death, (Luke xxiii. 34.) *Father, forgive them, for they know not what they do.* 2. His mercy called the good thief, *This day thou shalt be with me in Paradise,* Luke xxiii. 43. 3. He recommended his beloved disciple to his mother, saying: *woman, behold thy son;* and his mother to the same disciple, with, *Behold thy mother.* Jo. xix. 26. and 27. 4. Here (v. 46) he cried out with a loud voice, *Eli, Eli, lamma sabacthani,* i. e. *my God, my God, why hast thou forsaken me?* These words, out of Psalm xxi. 1, were to express his violent sufferings. The Arians objected them against the divinity of Christ; to whom the Fathers answer, that he spoke these words in the person of sinners, for whose sake he suffered, as they shew by the following words of the same Psalm: *far from my salvation are the words of my sins:* which cannot be applied to Christ, he being incapable of sinning. Besides, these words may be expounded as a prayer, by which he desires of his Father, not to be abandoned any longer, but that his sufferings may now have an end. In fine, that these words were uttered with an entire confidence, and an assurance in the presence and assistance of God, appears by what he presently added, recommending his spirit into the hands of his Father. The fifth sentence was, *I thirst,* to let us know the violent thirst of his exhausted body. S. John (xix. 28,) says it was that the Scripture might be fulfilled. Psalm lxviii. 22. *And in my thirst they gave me vinegar to drink.* The sixth sentence was, *It is consummated;* (Jo. xix. 30.) i. e. the work of man's redemption, and all the prophecies, and decrees of heaven, concerning me, the Saviour of the world, are now accomplished. The seventh and last sentence was, *Father, into thy hands I commend my spirit;* and with these words, says S. Luke, (xxiii. 46.) pronounced with *a loud voice, he expired.* Wi.—The learned are divided on this passage: 1st, As to the cause of the obscuration of the sun; and, 2ndly, as to the extent of its darkness. Origen is inclined to think that the darkness was partial, and confined to Judea and the neighbouring countries, as the darkness of Egypt was only perceived in that country, and not in Gessen, where the children of Israel were. S. Jerom imagines that the obscurity was caused by the rays of the sun being suddenly withdrawn by divine power, as was the case in Egypt. These they give as conjectures only. But S. Dionysius, the Areopagite, speaks from his own observations, being, as he informs us in a letter to S. Polycarp, then at Heliopolis, a city of Egypt, for the purpose of astronomical observations. He noticed this miraculous eclipse. He saw the moon rise from the east, and placing itself directly under the sun, cause the above mentioned darkness. This made him cry out to his companion, in the greatest admiration. He observes in this eclipse, four things contrary to the ordinary course of nature: 1. The time, full moon, when there cannot be an eclipse of the sun; 2. the moon being under the sun at the sixth hour, returned to its place in the east for the evening; 3. the order in which the sun was obscured. In ordinary eclipses, the western limb of the sun is first obscured, on account of the motion of the moon in its orbit, being from west to east; whereas, in the present case, the moon having already passed the sun, and being removed from the sun the distance of a semicircle, returned from the east to the sun, and of course first eclipsed it on the eastern limb: 4. contrary to the manner of common eclipses, in which that part is first visible which was first obscured, that part of the sun first appeared which was last eclipsed, because the moon returned again to the east after the eclipse was full. To this may be added the observation of S. Chrys. and S. Jerom: that the duration of natural eclipses is very short, whilst this lasted the space of three whole hours. But this interposition of the moon, which suffers the greatest parallax, could not cause an universal eclipse; if, therefore, the text is to be understood literally of the whole earth, another cause must be supposed for this universal darkness. But it may be understood in a more limited sense, of the land of Judea. Dion. Carth.

THE MIRACLES AT CHRIST'S DEATH. HIS BURIAL.

VER. 47. *This man calleth for Elias.* S. Jerom thinks these might be some of the Roman soldiers, who understood not Syriac, but who had heard of the prophet Elias. Wi.—But if we understand it of the Jews, who could not possibly be ignorant of this word, we must suppose it was merely a stratagem of theirs, who wishing still to shew the weakness of our Redeemer, said that he called Elias to his aid. S. Jer.—The soldiers thinking that he called for Elias, wished to hinder any one from offering vinegar, lest it should hasten his death, and prevent Elias from coming to assist him; which, from the darkness and other signs, they might think probable. S. Austin.—Wine and vinegar, on account of their penetrating quality, were thought to hasten death. We read in Plutarch, that wine was given to Mark Anthony, when he had stabbed himself, that he might die the sooner. Jans.

VER. 50. *With a loud voice.* In this our Redeemer confirms what he had said to Pilate; *I have power to lay down my life, and I have power to take it up again:* for he cried with a loud voice, and at the very hour of the evening sacrifice, to shew that it was by the effect of his own will that he died. S. John Chrys. hom. lxxxix.

VER. 51. *The veil of the temple was rent.* As there were in the temple two parts of the sanctuary, so there were two veils, or partition walls. The first sanctuary, called the *holy*, was separated by a veil from that part of the temple called *the court of the Israelites.* Into this outward sanctuary, called the *holy*, entered every day the priests that were in office. The second interior sanctuary, called *the holy of holies*, was also separated from the outward sanctuary by another veil. And into this holy of holies, no one was to enter except the high priest, and he but once a-year. Both these veils seem to have been rent at Christ's death: and by their being broken down, was signified first, that the ceremonies of the ancient law were to be abolished by the law of Christ; and also that heaven should be open to all.—*The earth quaked.* How far this earthquake was extended, is uncertain.—*The rocks were rent, and the graves were opened: and many bodies of the saints . . . arose.* S. Jerom takes notice, that these saints did not rise with their bodies till after Christ was risen; and so it follows, *that going out of the graves, after the resurrection, they came into the holy city,* (i. e. into Jerusalem) *and appeared to many.* Wi.—This event was a prophecy of the fatal destruction that was shortly to fall upon the temple; and also, that it should henceforth give place to things more noble and sublime. It likewise shews the greatness of Christ's power. S. Chrys. hom. lxxxix.

VER. 54. *Indeed this was the Son of God.* S. Mark says, that when they saw Jesus die in that manner, crying out with *a loud voice*, which could not be natural, and when they saw the other miracles, they were struck *with fear.* S. Luke says, (xxiii. 47.) that the *centurion glorified God*, &c. Wi.—It is said that this centurion, being afterwards confirmed in the faith, was honoured with the crown of martyrdom. S. Chrys. hom. lxxxix.

VER. 55. *Ministering unto him.* It was customary with the Jews, for the women of that country to minister unto their teachers both food and raiment; but because this was liable to abuse, and to cause scandal to the Gentiles, S. Paul dispensed with their assistance. These women ministered to our Lord, hoping that he would bestow heavenly food to them, who offered earthly food to him: not that the Creator of all things stood in need of assistance: but he wished to shew his disciples an example of poverty in himself, and charity in these women. But let us see what sort of women these were that followed our Lord, among

57 [a] And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body wrapt it up in a clean linen cloth,

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way:

61 And there was there Mary Magdalene, and the other Mary sitting over-against the sepulchre.

62 And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.

64 Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come, and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first.

65 Pilate said to them: You have a guard: go, guard it as you know.

66 And they departing, made the sepulchre sure, with guards, sealing the stone.

CHAP. XXVIII.

The resurrection of Christ. His commission to his disciples.

AND [b] in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

[a] Mark xv. 42. Luke xxiii. 50. John xix. 38.

[b] A. D. 33. Mark xvi. 1. John xx. 1.

whom were Mary Magdalene, sister of Martha and Lazarus; Mary, the mother of James the less and Joseph, sister of the blessed Virgin Mary, and the mother of the sons of Zebedee, otherwise called Salome, who were disciples of Jesus. S. Jerom, and M.

Ver. 57. *When it was evening*, &c. S. John tells us, (C. xix. 31.) that the day on which Jesus died, being the *day of preparation*, (lit. *the paraseeve*) that is the Friday or eve of *the great sabbath*, to wit, of the sabbath-day, which happened in the week of the paschal solemnity, the Jews desired of Pilate that the bodies might not remain on the crosses on *the sabbath-day*, but that they might be taken away. Some soldiers were sent for this purpose, and broke the legs of the two others that were not quite dead; but perceiving that Jesus was dead, they broke not his legs, but one of them pierced and opened his side with a *lance* or *spear;* and with such a wound, as would have deprived him of life, had he not been already dead. The divine Providence permitted this, to make his death more certain and undoubted.—*Joseph*, a *disciple in private*, now encouraged by the miracles which had happened, went *boldly* to Pilate, and begged *the body of Jesus*. S. Mark says, Pilate wondered, when he heard he was dead; and having been informed of the truth by the centurion, *he granted the body to Joseph*. Nicodemus also, who is called *a prince of the Jews*, (Jo. iii. 1.) came to bury our Saviour, bringing with him *a mixture of myrrh and aloes*, to embalm the body, as they did. Wi.—The evangelist does not call Joseph a rich man out of vanity, or to inform us that Jesus had persons of distinction among his followers, but to shew why Joseph in preference to any other went to beg the body; for being a nobleman, he could obtain easier access to the governor of Judea than any of the other disciples, who were chiefly poor illiterate fishermen. S. Jerom.—The town of Arimathea is placed on the maps about eighteen or twenty miles north-west of Jerusalem.

Ver. 58. The Roman laws forbade sepulture to be given to criminals, without an express permission from the judges. V. and M.

Ver. 59. *Wrapt it up.* Behold with admiration the courage and constancy of this disciple of Christ, who, through love for his crucified Saviour, willingly exposed himself not only to the enmity of his countrymen, but even to the danger of death, and dared in presence of all to beg the body of Jesus, and to give it public interment. S. Chrys. hom. lxxxix.

Ver. 60. And Joseph *laid it in his own new monument, . . . hewed* or cut *out in a rock*, where no one had ever been laid: and *rolled a great stone* against the entrance, that no one might go in, or take away the body. But *Mary Magdalene*, and other women that had accompanied Jesus from Galilee, followed at a distance, to mark the place, having a design to come afterwards, and again embalm the body. Wi.—It was the custom of that country, to excavate a tomb from the hard rock, for all persons of great distinction. V.—From the unadorned tomb of a Man-God, we are taught to despise the grandeur of this perishable world, and fear the example of those who, even in their sepulchres, manifest to the world how grieved they were to leave their wealth, since they carried it with them to their tombs, ornamenting them with every costly decoration human ingenuity could devise. S. Jerom.

Ver. 61. *Sitting over-against.* Though S. Matthew makes mention of two women only, who were there, it is nevertheless certain from the other evangelists, that there were more, though these two are here particularized, because they perhaps shewed greater anxiety. They are said to be sitting, because they were afraid to join themselves with the two noblemen, Joseph, of Arimathea, and Nicodemus; and not able to leave their Lord, without knowing where he was placed, they sat down to see the end. Jans.

Ver. 62. *The next day*, which followed that of the *paraseeve*, or *preparation*, (that is, on the great sabbath-day) the *chief priests* came to Pilate, to beg of him to set a guard at the monument. Wi.—*The day of the preparation.* The eve of the sabbath; so called, because on that day they *prepared* all things necessary; not being allowed so much as to dress their meat on the sabbath-day. Ch.

Ver. 63. *Sir, we have remembered, that that seducer*, this impostor, this cheat; so they called our blessed Redeemer; from whence, says S. Augustine, Christians may learn to be patient under the greatest injuries.—*Said: . . . after three days I will rise again.* This, therefore, must have been well known among the Jews. Wi.—The chief motive, which influenced the high priest on this occasion, was probably the apprehension lest this prediction of Christ's resurrection should be verified. The wonderful prodigies which took place at his death, and especially the opening of the graves, (though none arose it is believed till after Christ's resurrection, since Christ is called the first-born from the dead, 1 Coloss. i. 18. and the first-fruits of them that sleep, 1 Cor. xv. 20.) might naturally appear as preludes to what he had so often foretold. It is true they had no idea but of a temporal passing resurrection, like to that of Lazarus, which they had seen: yet they judged that such an event might be attended with the most serious consequences. Hence, it is probable, that they gave them most express injunctions to put Jesus to death by all means, and to secure the body in the monument: for, it is certain, they formed a similar design against the life of Lazarus, whose resurrection occasioned many to believe in Jesus. A.—They were not satisfied with taking his life; they must, moreover, deprive him of his good name. Menoch.—The chief priests could not yet be satisfied, after the horrid murder they had committed, unless they stirred up the minds of the people to a still greater height, by calumniating this innocent Lamb of God, and calling *him* an impostor, who was the most innocent of men, and spread abroad their poisonous doctrines in every sentence they uttered. S. Jerom.

Ver. 65. *You have a guard;* supposed to be a company of Roman soldiers, destined for the guard of the temple: (V.) or, may take a guard; *go*, and make it secure; which they did, sealing the stone, and placing guards at the monument. Providence ordered this, to make Christ's resurrection more certain and evident. Wi.

Ver. 66. *They departing.* See how beyond the possibility of contradiction these precautions prove the reality of Christ's resurrection, and how the inveterate enemies of Christ become unwilling witnesses of it; for, since the sepulchre was guarded, there was an impossibility of any deceit on the part of the disciples. Now, if the least deceit was utterly impracticable, then indeed Christ our Lord has infallibly risen; and to remove every, the least possibility of deceit, Pilate would not permit the soldiers alone to seal up the monument. S. Thos. Aquin.—The high priests made the sepulchre sure, sealing the stone at the entrance of the monument with the public seal, σφραγίξαντες τὸν λίθον, proof against all fraud, either of corrupt guards or of designing followers, as Darius did, (Daniel vi. 17.) that no violence might be offered him. All this diligence, on the part of the enemies of the Christian faith, was permitted by divine Providence, that our faith in Christ's resurrection might be more certain, his glory greater, and the minds of the people better disposed to believe. Jans.

* V. 5. Laqueo se suspendit, ἀπήγξατο. See Mr. Leigh, Crit. Sacra, ἀπάγχομαι strangulor, suffocor.

† V. 9. Zachar. xi. 13. projice illud ad statuarium, decorum pretium. . . . Et projeci illos in domum Domini ad statuarium; where the Hebrew word signifies, ad figulum.

‡ V. 33. Calvariæ locus. κρανίου τόπος.

§ V. 34. Vinum cum felle mixtum. The ordinary Greek copies have, ὄξος μετὰ χολῆς; but several copies have, οἶνον: and all of them in S. Mark, ἐσμυρνισμένον οἶνον. Lamy says ὄξος is also used for made wines.

‖ V. 45. Tenebræ, a darkness. What is brought out of Phlegon, on the 4th year of 202d Olympiad, is no convincing proof that this was by an eclipse, but may be understood of a great and extraordinary darkness.

CHAP. XXVIII. Ver. 1.* *And in the end of the sabbath, when it began to dawn towards the first day of the week.* According to the letter, *in the evening of the sabbath, which began to dawn on the first of the sabbath;* (or of the *sabbaths* in the common Greek copies.) This latter translation, which is that of the Rheims Testament, is certainly more according to the letter, and more obscure than it need to be. First, by translating, *on the first of the sabbath*, where sabbath is taken for *a week*, as in other places, Luke xviii. 12. Acts xx. 7. and 1 Cor. xvi. 2. It may therefore here be literally translated, *on the first day of the week.* Secondly, By the *evening*, is here meant the *night:* for in the Scriptures, both the Latin and Greek word, which we find in this place, not only signifies that time which we commonly call the evening, but is also put for the whole night itself, and for the time from sunset to sunrise next morning. Thus it is taken in the first chapter of Genesis, where, in the computation of natural days of 24 hours, all the hours in which it was dark, are called *vespere*, in the Sept. And all the hours in which it was light, are called *mane, πρωΐ. et factum est vespere & mane dies unus*, i. e. *primus.* And from the fourth day, on which were

2 And behold there was a great earthquake. For an Angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it.

3 And his countenance was as lightning, and his raiment as snow.

4 And for fear of him, the guards were struck with terror, and became as dead men.

5 And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified:

6 He is not here; for he is risen, as he said. Come, and see the place where the Lord was laid.

7 And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

8 And they went out quickly from the sepulchre. with fear and great joy, running to tell his disciples.

9 And behold Jesus met them, saying: All hail. But they came up and took hold of his feet and worshipped him.

10 Then Jesus said to them: Be not afraid. Go, tell my brethren that they go into Galilee, there they shall see me.

11 Now when they were departed, behold some of the guards came into the city, and told the chief priests all the things that had been done.

12 And they being assembled together with the an-

created the *sun* and *moon*, by *vespere* was understood all the time from the sun setting on such parts of the earth, to its rising to them again: and *mane* signified all the day, or the hours that the sun appeared to the like parts of the earth. Therefore, the literal and proper sense of the verse is: *in the night*, i. e. in the latter part of the night of the sabbath, or after the sabbath, *towards the morning of the first day of the week*. And that in this place is signified the latter part of the night, and not what is commonly called the evening, appears first by the following words, *when it began to dawn*, or to be light. Secondly, It appears by the other evangelists. S. Mark (xvi. 1.) says, *when the sabbath was past . . . very early in the morning*. S. Luke says, (xxiv. 1,) *very early in the morning*. S. John (xx. 1.) says of Mary Magdalene, that *she came in the morning, when it was yet dark*. From all which it is plain, that Mary Magdalene, and the other pious women, came to the sepulchre at the end of the night after the sabbath-day, or when it began to be light, and about sunrise on the first day of the week, on our Sunday.—There may indeed be some doubt whether the Latin word *vesperè* be not an adverb, corresponding to the Greek ὀψὲ, *serò*. And then it may be translated with Dr. Wells: *late in the night after the sabbath, as it began to dawn towards the first day of the week*. But this makes no difference at all as to the sense.—*And the other Mary*, &c. S. Mark says, *Mary*, the mother *of James and Salome*. S. Luke also names *Joanna*, who was wife to Chusa, Herod's steward. These women had rested the sabbath, and as soon as it was over, i. e. after sunset, they bought spices, and prepared them in the night, in order to embalm the body next morning. Wi.

VER. 2. *Behold . . an angel*. The angel did not remove the stone to afford a passage to Christ when he arose; for Christ most certainly arose before the angel appeared; but he removed the stone to prepare the way for the women, and to shew the soldiers that Christ was arisen. He sat on the stone, that the women might know he had removed it; and, in the second place, that they might not be terrified at the appearance of the soldiers; for he exhorted them not to fear, but to come and see; and lastly, to prevent the soldiers from putting in another body, had they been so disposed. The holy women seem not to have known that there were guards placed near the sepulchre; otherwise they would not have been so solicitous who should roll away the stone for them, as how they should deceive the guards and break the seal. Tirinus.—*For an angel of the Lord*. This angel, who came to testify Christ's resurrection, removed the *great stone;* but Christ was risen before, who according to all the fathers, says Estius, rose, the sepulchre being yet shut.†—S. Matthew and S. Mark name but one angel; S. Luke and S. John name *two*. It may be answered, that the women saw *one* at one time, and *two* at another: one upon the stone, out of the monument; (which also frightened the guards) afterwards this angel disappeared, and the women coming near, and looking into the vault, *saw two angels*, when he that was on the right side said, *why seek you him that is living, among the dead?*—Another difference to be observed, is, that S. Matthew, Mark, and John tell us, that the angel, or angels, *sat;* and S. Luke, that they *stood:* they might *sit* at one time, and *stand* at another. Besides that in the style of the Scriptures, *standing*, or *sitting*, many times imply no more than that they were present there.—In the third place, we take notice that Mary Magdalene seems to have come running to S. Peter, and S. John, as soon as she saw the stone removed, with these words, *They have taken away the Lord . . . and we know not where they have laid him:* John xx. 2, we do not there read that she said any thing of the angels. Or perhaps S. Peter and S. John ran away before they heard all that Magdalene had to say. In all these there is no contradiction; and the difficulties rise only from this, that each evangelist does not relate all the circumstances. Wi.

VER. 4. *The guards were struck*, &c. Fear and astonishment seized upon them, because they had not that charity for our Redeemer, of which he is so deserving; and they became petrified, like statues, at the thought that the crucified Jesus was arisen from the sepulchre. For these men guarded the sacred tomb, actuated more by passion and cruelty than by any sentiment of love and duty. Rabanus.

VER. 5. It is not yours to fear, who love Jesus Christ: let those rather fear, who through hatred have crucified Jesus. All such, if they do not repent of their wickedness, must have to undergo the greatest extremities of pain. S. Chrys. hom. xc.—Those miscreants fear, because they have not charity, but *fear not you;* for I know you seek him that was crucified, who is risen, as he promised you. These affectionate women sought Jesus among the dead, who was then among the living. The recent storm of calamities had nearly overwhelmed their faith, and the weight of temptations had so enfeebled their understanding, that they came to seek the Lord of heaven as one dead among the dead. S. Jerom.—The angel blushes not to style Jesus the *crucified;* for this is now the height and perfection of all good. By these glad tidings he endeavoured to expel their fears, speaking with a smiling countenance, as the messenger of the most joyful news. S. Chrys. hom. xc.

VER. 6. *He is risen, as he said*. This is to put them in mind of what they ought to have remembered, and believed.—S. Luke is more particular; and tells us the angel said: *remember how he spoke to you, when he was yet in Galilee, that the Son of man must be delivered into the hands of sinners*, and *be crucified, and on the third day rise again*. Wi.—By this the angel gives them to understand, that if they would not believe him upon his own testimony, they should at least on the testimony of their Redeemer's promises, who had frequently assured them that on the third day he should rise again. S. Chrys. hom. xc.

VER. 7. *Into Galilee*. It is not without reason that the angel informs the women that he will go before them into *Galilee;* for *Galilee* is interpreted a *transmigration*, or a passage. O happy women, who merited the glorious ministry of announcing to a sunk and distressed world the triumphant resurrection of our Redeemer. But thrice happy those souls, who in the day of judgment shall deserve to sing in everlasting canticles, the joy you now conceive in your breasts at the happy resurrection of Jesus. Ven. Bede.—Moreover, the disciples being Galileans, it was natural for them to return to Galilee, after the festival week of the Passover. V.

VER. 9. *Jesus met them*. According to S. Mark, Christ appeared first to Mary Magdalene; and the particulars are related by S. John. She at first did not know him, but took him *for the gardener:* then he called her by her name *Mary*, and she knew him: he said to her, *touch me not, for I have not yet ascended to my Father;* i. e. according to the common exposition, I have not ascended, nor am yet going to ascend; thou mayest see me again before I ascend: this is not the last time.—We also read here, (v. 9,) that he appeared to some of the other women, as they were returning to Jerusalem from the sepulchre, and that they *laid hold on his feet, and adored him;* nor is it said that he hindered them. Wi.—They were then returning to carry the news to the disciples, when they laid hold of his feet. To touch the feet, was in the Scripture a species of veneration; (see Exod. iv. 25. 4. Kings iv. 27.) as among the Greeks, the touching of the knees. Thus Homer's Iliad, b. i.

Καὶ ῥα παροιθ' αὐτοῖο Καθέζετο, Καὶ λάβε γούνων. v 500.

And again, v. 512; ὡς ἥψατο γούνων.

VER. 10. *There they shall see me*. Our Saviour, on the day of his resurrection, shewed himself alive five different times: 1. to Mary Magdalene; 2. to the women leaving the sepulchre; 3. to S. Peter; 4. to the two disciples going to Emmaus; 5. to the disciples assembled together, when the two returned from Emmaus. And after the day of his resurrection, before he ascended into heaven, he appeared other five times: 1. after eight days, when Thomas was present; 2. when the seven disciples were fishing on the sea of Tiberias; (S. John c. xxi.) 3. to the eleven on Mount Thabor; 4. in Jerusalem, on the day of his ascension; and 5. on the same day on Mount Olivet, when he was taken from them. Dion. Carth.—The *seventh* apparition of Jesus, which was by the sea or lake of Tiberias, S. John calls the *third*, which may mean in any numerous assembly of his disciples; the first being on the day of his resurrection, and the second the Sunday following. This may also be referred to the number of days. He first appeared to different persons on the very day of his resurrection; secondly, eight days afterwards, and then a third time. S. Aug.—The history of our Lord's different apparitions is not very clear, and it is necessary to have recourse to the first chapter of the Acts, and to the 15th chapter of S. Paul's first epistle to the Corinthians. S. Austin says, (l. iii. de cons. Evang. c. xxv,) that there are ten apparitions of our Lord recorded in the four evangelists, which he specifies; but Maldonatus, on the 28th chap. of S. Mat. enumerates 13 different apparitions.

VER. 11. *Some of the guards came into the city*. It is probable they had retired a while to some place to consult what to say, and how to avoid being punished. The chief priests, after consulting upon the matter, ordered them to say, *that when they were asleep, the disciples came and stole away Jesus's body*. This report *was spread about every where*. S. Augustin laughs at them for their blindness and folly, in bringing men in for witnesses of a fact, which they themselves own was done whilst they were *asleep*. Wi.—The poet, Sedulius, also is no less severe on these faithless guards:

Mentita est vox vana sibi; tamen ista figuram
Res habet egregiam, Judæis constat ademptum,
Quem nos devoto portamus pectore Christum.

VER. 12. *Gave a great sum of money*. These princes of the Jewish nation still persisting in their malice, refused to turn to their Creator by hearty repentance, and wished to persuade the world that Jesus was not risen, sacrificing that money to falschood, which was given for the use of the temple. For

cients, having taken counsel, they gave a great sum of money to the soldiers;

13 Saying: Say you, that his disciples came by night, and stole him away when we were asleep.

14 And if the governor shall hear of this, we will persuade him, and secure you.

15 So they, taking the money, did as they were taught. And this word was spread abroad among the Jews even unto this day.

16 And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And seeing him, they adored: but some doubted.

18 And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

19 [a]Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

[a] Mark xvi. 15.

as they offered Judas 30 pieces of silver to betray his Master, so now they offer a great sum of money to suppress a truth so useful and so necessary for man. S. Jerom.

VER. 13. It hence appears, that the chief priests themselves were fully convinced of the fact; for otherwise, they would not have bribed the soldiers to dissemble, but would have accused the soldiers before the president of a neglect of duty. T.—How was it possible for the timid and weak disciples, who dared not shew themselves in public, to come in defiance of an armed multitude to steal away the body! If these men dared not even to come forward in defence of their Master when alive, is it probable that these same men after his death would steal away his body! And could they, even allowing the possibility of conceiving the design, have removed the stone, which required a great number of hands to stir! Was not the mouth of the sepulchre also sealed! But why did they not steal away the body the first night, before the guards were stationed! For it was on Saturday the priests petitioned for a guard. Why did they not also take the clothes, which S. Peter saw lying in the sepulchre! Would not a delay in taking off the clothes, and the napkin that bound his head, have appeared dangerous! Would it not have exposed their lives, particularly as the body had been anointed, and some time would be requisite to remove the linen, which would adhere to the body! The means they take to make the miracle uncertain, render it utterly undeniable. For in protesting that the disciples stole it away, they confessed that the body was no longer in the sepulchre. The fear and doubts of the disciples, joined to the idle story of the soldiers, is an evident demonstration, that the account of the body being stolen away, is a gross calumny. S. Chrys. hom. xc.—But let us again see how beautifully Sedulius paints the same in verse.

——Fare improbe Custos,
Responde scelerata cohors, si Christus, ut audes
Dicere, concluso furtim productus ab antro
Sopitos latuit, cujus jacet intus amictus?
Cujus ad exuvias sedet angelus? Anne beati
Corporis ablator velociùs esse putavit
Solvere contectum, quam devectare ligatum?
Cum mora sit furtis contraria. Cautiùs ergo
Cum Domino potuere magis sua lintea tolli.

VER. 16. *The eleven disciples went into Galilee,* yet not till above eight days after. As to the order of Christ's apparitions, in the gospels: He appeared first to Mary Magdalene, and to other devout women; then to S. Peter; next to two disciples going to *Emmaus*; after that to the apostles that were all together, except only S. Thomas. These apparitions were all on the very day he rose from the dead. We find also (Jo. xx,) that *eight days* after he appeared to all the eleven apostles, *Thomas* being then present, to whom he said: *put in thy finger hither, &c.* This is generally thought to have happened at Jerusalem. When the apostles and disciples were gone into Galilee, he shewed himself to seven of them, as they were fishing on the lake of Tiberias. Jo. xxi. 4. We read also in this chap. (v. 16,) that he appeared to them *on a mountain in Galilee:* what mountain it was we know not. It may be of this apparition that S. Paul says, (1 Cor. xv. 6,) *Then was he seen by more than five hundred brethren at once.* He also tells us he appeared to S. James. See v. 7. But when or where this was, is not mentioned. In fine, Christ till his ascension frequently appeared to them, and *conversed* with them. He taught them to *understand the holy Scriptures,* and all that belonged to their ministry: he gave them *power to forgive sins:* He *sent* his apostles *as his heavenly Father had sent him.* He gave in particular to S. Peter *the charge over his whole* flock: He *promised to send down upon them the Holy Ghost;* and to *remain with them himself to the end of the world,* i. e. with his Church. Wi. —It is supposed that then and there took place what S. Paul mentions, that Jesus Christ shewed himself to more than 500 of the brethren together. V.

VER. 17. *They adored: but some doubted.* This, says Theophylactus, need not be understood of the apostles, but of others who had not seen Christ after his resurrection. It may also be expounded of those disciples who had doubted at the first, and particularly of S. Thomas the apostle. Wi.—These doubted not of the resurrection or divinity of Christ, but whether the person that appeared to them was really their Master, Jesus Christ. V.

VER. 18. *All power is given to me.* The Arians object that the power which Christ had, is said to be *given him* by another. The Catholics answer, that Christ, *as man,* received this power *from God.* 2dly. It may also be said, that the eternal Son, though he be equal, and be the same God with the Father, yet he *proceeds* and *receives* all from the Father. Wi.—See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's Church. He received from his Father, *all power in heaven and in earth:* and in virtue of *this power he sends them* (even *as his Father sent him,* S. John xx. 21.) to *teach* and *disciple,* μαθητεύειν, not one, but *all nations,* and instruct them in *all truths:* and that he may assist them effectually in the execution of this commission, he promises to be with them, (not for three or four hundred years only) but *all days, even to the consummation of the world.* How then could the Catholic Church go astray! having always with her pastors, as is here promised, Christ himself, who *is the way, the truth, and the life.* S. John xiv. 6. Ch.—Some hence infer that Jesus Christ, according to his human nature, was sovereign Lord of the whole world; but more properly this may be taken of his spiritual power, such as regards the salvation of souls. For Jesus Christ says to Pilate, *my kingdom is not of this world.* This spiritual power, Jesus Christ communicated in part to his apostles and their successors in the ministry, as to his vicars: *As my Father hath sent me, so I send you. Whatsoever you shall loose upon earth, shall be loosed also in heaven:* behold here the power both in heaven and earth. E.

VER. 19. *Teach all nations.* In S. Mark we read, *going into the whole world, preach to every creature,* that is capable of it; not only to the Jews, but to *all nations* throughout the *whole world, baptizing them, &c.* The Anabaptists pretend to shew from this place, that none are to be baptized, unless they be first taught and instructed. This is true, as to persons who are already come to an age, in which they are capable of being instructed before their baptism. But according to the tradition and constant doctrine of the Catholic Church, received also by the pretended Reformed Churches, new born children are to be baptized before they are capable of instruction: nor can they enter into the kingdom of heaven without baptism.—*In the name of the Father, &c.* We are made Christians *in the name of the Father, and of the Son, and of the Holy Ghost:* we profess to believe, and hope for our salvation, by believing, hoping, serving, and adoring the same three divine Persons, from whence the Fathers prove the *Father,* the *Son,* and the *Holy Ghost* to be *one God,* and equal in all perfections. Wi.—Had Christ only said, Lo! I am with *you* all days; it might, in that case, be limited to the natural lives of the apostles; but as He moreover adds, *even to the consummation of the world,* it must necessarily be extended to their successors in the ministry, till the end of time. E.—By the words *Go, teach,* he gives them the power of teaching not only what relates to faith, but also what is necessarily connected with piety and a holy conversation. For we see added a further explanation, *teaching them to observe all things whatsoever I have commanded you;* which words, beyond all doubt, must be referred to the precepts of a holy life. How egregiously then must those men be deceived, who infer from the words *teach all nations,* that faith alone will suffice. What follows, *baptizing them,* shews another part of the pastoral functions, which consists in the administration of the sacraments. Hence also all heretics are refuted, who pretend to affirm that all ecclesiastical ministry consists in barely delivering the word. Estius in dif. loca.

VER. 20. *Behold I am with you all days, even to the end of the world,* embraces two points necessary for the Church; viz. *integrity of doctrine,* and *sancity of life;* for, if either of these should be wanting to the Church, it might then be justly said, that she had been left and abandoned by Christ, her Spouse. E.—Jesus Christ will make good his promise: 1. by always dwelling in the hearts of the faithful; 2. by his sacramental presence in the holy Eucharist; 3. by his providential care, and constant protection to his holy Catholic Church. These last six lines of S. Matthew's gospel, says the bright luminary of France, Bossuet, most clearly demonstrate the infallibility and indefectibility of the one, holy, Catholic Church, which all are commanded to hear and obey.

* V. 1. Vespere autem Sabbati quæ lucescit in prima Sabbati. ὀψὲ δὲ σαββάτων, (one Greek copy, σαββάτου) τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, (in unam seu primam Sabbatorum.) What must the Latin, *quæ,* and the Greek, ἐπιφωσκούσῃ, agree with! We must understand in the Latin, *dies;* i. e. die quæ lucescit: and in the Greek, we must understand, ἡμέρᾳ τῇ ἐπιφωσκούσῃ.—We may also observe, that in the Greek we read not ὀψίᾳ, but ὀψὲ, the adverb, sero; so that in the Latin to correspond with the Greek, it should also be vespere, *late after the sabbath.* In fine, that *vespera* is used in Scripture for the night: see what is said in Genesis, on all the days of the creation; and the annotations on Matt. xiv. 15.—Paulus Burgensis, in his Additions, published with his Glossa on Gen. 1 p Attendendum quod Hebræi per vespere intelligunt Noctem, quæ incipit a vespera, et terminatur in mane sequenti, &c.

† V. 2. Estius. Est omnium Patrum sententia Christum resurrexisse clauso sepulchro.

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. MARK.

S. MARK, who wrote this Gospel, is called by S. Augustine, the abridger of S. Matthew; by S. Irenæus, the disciple and interpreter of S. Peter; and according to Origen and S. Jerom, he is the same Mark whom S. Peter calls his son. Stilting, the Bollandist, (in the life of S. John Mark, T. vii. Sep. 27, p. 387, who was son of the sister of S. Barnabas) endeavours to prove that this was the same person as our evangelist; and this is the sentiment of S. Jerom, and some others: but the general opinion is that John, surnamed Mark, mentioned in Acts xii. was a different person. He was the disciple of S. Paul, and companion of S. Barnabas, and was with S. Paul at Antioch, when our evangelist was with S. Peter at Rome, or at Alexandria, as Eusebius, S. Jerom, Baronius, and others observe. Tirinus is of opinion that the evangelist was not one of the seventy-two disciples, because as S. Peter calls him his son, he was converted by S. Peter after the death of Christ. S. Epiphanius, however, assures us he was one of the seventy-two, and forsook Christ after hearing his discourse on the Eucharist, (John vi.) but was converted by S. Peter after Christ's resurrection, hær. 51, c. v. p. 528.—The learned are generally of opinion, that the original was written in Greek, and not in Latin; for, though it was written at the request of the Romans, the Greek language was commonly understood amongst them; and the style itself sufficiently shews this to have been the case:—

——————— Omnia Græcè;
Cum sit turpe magis nostris nescire Latinè.——*Juvenal, Satyr* vi.

The old MS. in Latin, kept at Venice, and supposed by some to be the original, is shewn by Montfaucon and other antiquaries, to have been written in the sixth century, and contains the oldest copy extant of S. Jerom's version.—S. Peter revised the work of S. Mark, approved of it, and authorized it to be read in the religious assemblies of the faithful; hence some, as we learn from Tertullian, attributed this gospel to S. Peter himself. S. Mark relates the same facts as S. Matthew, and often in the same words: but he adds several particular circumstances, and changes the order of the narration, in which he agrees with S. Luke and S. John. He narrates two histories not mentioned by S. Matthew; the widow's two mites, and Christ's appearing to the two disciples on the road to Emmaus; also some miraculous cures; (Mark i. 40, vii. 32, viii. 22, 26) and omits many things noticed by S. Matthew. . . But nothing proves clearly, as Dom. Ceillier and others suppose, that he made use of S. Matthew's gospel. In his narrative he is concise, and he writes with a most pleasing simplicity and elegance.

It is certain that S. Mark was sent by S. Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome, was accounted the second city of the world) as Eusebius, S. Epiphanius, S. Jerom, and others assure us. He remained here, governing that flourishing church with great prudence, zeal, and sanctity. He suffered martyrdom in the 14th year of the reign of Nero, in the year of Christ 68, and three years after the death of SS. Peter and Paul, at Alexandria, on the 25th of April; having been seized the previous day, which was Sunday, at the altar, as he was offering to God the prayer of the *oblation*, or the mass.

CHAP. I.

The preaching of John the Baptist. Christ is baptized by him. He calls his disciples, and works many miracles.

THE beginning of the Gospel of Jesus Christ, the Son of God.

2 As it is written in Isaias, the prophet: [a]Behold I send my Angel before thy face, who shall prepare thy way before thee.

3 [b]The voice of one crying in the desert: Prepare ye the way of the Lord; make his paths straight.

4 [c]John was in the desert baptizing, and preaching the baptism of penance for the remission of sins.

5 [d]And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

6 [e]And John was clothed with camels' hair, and a leathern girdle about his loins: [f]and he eat locusts and wild honey, and he preached, saying:

7 [g]There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 [h]I have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days that Jesus came from Nazareth of Galilee; and was baptized by John in the Jordan.

[a] Malac. iii. 1.—[b] Isai. xl. 3. Matt. iii. 3. Luke iii. 4. John i. 23.
[c] A. D. 29.—[d] Matt. iii. 5.

[e] Matt. iii. 4.—[f] Lev. xi. 22.—[g] Matt. iii. 11. Luke iii. 16. John i. 27.
[h] Acts i. 5. and ii. 4. and xi. 16. and xix. 4.

CHAP. I. VER. 1. *The beginning of the Gospel.* The Greek word* and Latin derived from it, signifies the *good news*, or happy tidings about Christ's coming and doctrine. The word *gospel* is from the Saxon, *God's spell, or good spell*, i. e. *God's word*, or *good speech*. Wi.—Some are of opinion that the termination of the first verse should be pointed with a simple comma, thus connecting it with the sequel; and the Greek text seems to favour this sentiment. According to the punctuation of the Vulgate, the first verse is merely the inscription or title.

VER. 2. *In Isaias, the prophet.* That in the ancient copies was read *Isaias*, and not *Malachy*, is confirmed by the Syriac version, and also by S. Irenæus, Origen, S. Jerom, &c. It is also proved from an objection of Porphyrius, who says, S. Mark mistook Isaias for Malachy. In the ordinary Greek copies at present, we read *in the prophets*, not naming either Isaias or Malachy. The words seem taken partly out of one, and partly out of the other. These words, *behold I send my angel before thy face, who shall prepare thy way before thee*, are found Malac. iii. v. 1. And the following words, *a voice of one crying in the desert: prepare ye the way of the Lord, make straight his paths*, are in Isaias, c. xl, v. 3. Wi.—In the beginning of his gospel, S. Mark alleges the authority of the prophets, that he might induce every one, both Jew and Gentile, to receive with willingness what he here relates, as the authority of the prophets so highly respected was very great. S. John is here styled an angel, on account of his angelic life, and extraordinary sanctity; but what is meant by, *who shall prepare thy way*, is, that S. John is to prepare the minds of the Jews, by his baptism and preaching, to receive their Messias. Theophylactus. See in Mat. xi. 10.

VER. 3. See Mat. iii. 3.

VER. 4. *For the remission of sins.* Some commentators think from this that the baptism of John remitted sins, though he says in another place, *I baptize you with water*, but there has stood one amongst you, who will baptize you with water and the Holy Ghost, to shew that he did not baptize with the Holy Ghost, without which there is no remission of sin. This apparent difficulty will be easily reconciled, if we refer this expression to the word *penance*, and not *baptism*; so that by penance their sins were to be washed away, and they were baptized to shew their detestation of their former life. Jans. Concord. Evang.

VER. 6. See Matt. iii. 4.—*Wild honey.* Rabbanus thinks it was a kind of white and tender leaf, which, when rubbed in the hand, emitted a juice like honey. Suidas thinks it was a kind of dew, collected from leaves of trees, and was called manna. But S. Chrys. Theophy. Euthy. and Isidore, with greater probability, think it was honey collected by wild bees, in the fissures of rocks, or in the holes of decayed trees, which was insipid and unpleasant to the taste. Tirinus.

VER. 7. *One mightier than I.* The precursor does not yet openly declare our Lord to be the Son of God, but only one mightier than himself. The Jews were not prepared to receive his coming; he therefore wisely led them by degrees to the knowledge of what divine Providence had designed them; he yet secretly assures them that he is the Son of God. I have baptized you with water, but he shall baptize you with the Holy Ghost. Now it is evident that none but God can bestow upon man the grace of the Holy Ghost. Ven. Bede.

VER. 9. See notes on our Saviour's baptism, Matt. iii.—That Christ was baptized by immersion, is clear from the text; for he who ascended out of the water

10 And forthwith coming up out of the water, he saw the heavens opened, [a] and the Spirit as a dove descending, and remaining on him.

11 [b] And there came a voice from heaven: Thou art my beloved Son, in thee I am well pleased.

12 [c] And immediately the Spirit drove him out into the desert.

13 And he was in the desert forty days, and forty nights: and was tempted by Satan, and he was with beasts, and the Angels ministered to him.

14 [d] And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God;

15 And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

16 [e] And passing by the sea of Galilee, he saw Simon, and Andrew, his brother, casting nets into the sea, (for they were fishermen.)

17 And Jesus said to them: Come after me, and I will make you to become fishers of men.

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he saw James, the son of Zebedee, and John, his brother, who also were in the ship mending their nets;

20 And forthwith he called them. And having left their father, Zebedee, in the ship, with his hired men, they followed him.

21 [f] And they enter into Capharnaum: and forthwith on the sabbath-days, going into the synagogue, he taught them.

22 [g] And they were astonished at his doctrine: for he was teaching them as one having power, and not as the Scribes.

23 [h] And there was in their synagogue a man with an unclean spirit: and he cried out,

24 Saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the holy one of God.

25 And Jesus threatened him, saying: Speak no more, and go out of the man.

26 And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what *is* this new doctrine? for with power, he commandeth even the unclean spirits, and they obey him.

28 And the fame of him was spread forthwith through all the country of Galilee.

29 [i] And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay sick of a fever: and forthwith they tell him of her.

31 And approaching lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

32 And when it was evening, after sunset, they brought all to him that were diseased, and that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were suffering of divers diseases: [k] and he cast out many devils, and he suffered them not to speak, because they knew him.

35 And rising very early in the morning, going out he went into a desert place: and there he prayed.

36 And Simon, and they who were with him, followed after him.

37 And when they had found him, they said to him: All men seek for thee.

38 And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also: for to this purpose I am come.

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[a] A. D. 30.—[b] Luke iii 22. John i. 32.—[c] Matt. iv. 1. Luke iv. 1.—[d] A. D. 31. Matt. iv. 12. Luke iv. 14. John iv. 43.

[e] Matt. iv. 18. Luke v. 2.—[f] Matt. iv. 13. Luke iv. 31.—[g] Matt. vii. 28. Luke iv. 32.
[h] Luke iv. 33.—[i] Matt. viii. 14. Luke iv. 38.—[k] Luke iv. 41.

must first have descended into it. And this method was of general use in the Church for 1300 years, as appears from the acts of councils and ancient rituals. It is imagined by some, that in the very spot of the river Jordan, where the ark stood whilst the Israelites passed over, our Lord (the ark of the covenant of grace) was baptized by S. John.

VER. 10. *Spirit.* The epithet Holy is not found in most of the Greek MSS. but it is in John i. 32. and 33.

VER. 11. The Greek printed copies, and some MSS. read with S. Matt. (iii. 17.) *in whom*, ἐν ᾧ, ita. S. Chrys. Euthym. and Th. Some few, however, have ἐν σοὶ, *in thee*, with the Syriac and Latin text. P.—All the Fathers cite these verses for a proof of the Trinity: the testimony of the Father speaking, of the Son receiving the testimony, of the Holy Ghost descending in the shape of a dove. P. in Matt. iii. 17.

VER. 12. *Into the desert.* For the description of this desert, &c. read Maundrel's Travels, or extracts therefrom in Rutter's Evangelical Harmony. Vol. i. p. 169.

VER. 13. The Greek does not express the forty nights, but we find it in S. Matt. iv. 2.

VER. 15. As if he were to say: To this day the Mosaic law has been in full force, but henceforth the evangelical law shall be preached; which law is not undeservedly compared to the kingdom of God. Theophy.—Repent, therefore, says our Saviour, and believe the gospel; for if you believe not, you shall not understand; repent, therefore, and believe. What advantage is it to believe with good works? the merit of good works will not bring us to faith, but faith is the beginning of good works. S. Jerom.

VER. 16. We must observe that what S. Luke mentions, relative to the vocation of the apostles, is antecedent in point of time to what is here related by S. Mark; since it is known that these disciples on some occasions returned to their fishing, until Jesus called them to be his constant attendants. Theophylactus.

VER. 24. The Greek text has here the same as in Luke iv. 34, *Let us alone.* V.—*I know who thou art.* It is a common opinion, that the devil did not know for certain that Jesus was the true Son of God. Yet S. Mark's words, both in this and v. 34, seem to signify he did know it. Wi.

VER. 25. Christ would not suffer the devils to be produced as witnesses of his divinity; the author of truth could not bear the father of lies to bear testimony of him. Hence Jesus threatened him, in order to teach us never to believe or put our trust in demons, whatever they may foretell. S. Chrys.

VER. 26. *Tearing him:* not that the devil tore the poor man's limbs or body; for S. Luke (iv. 35.) expressly tells us, that *the devil hurt him not.* It means no more, than that he shook him with violent agitations. Wi.

VER. 27. It is observed by S. Justin, (Apol. i. 54.) that the discourses of Jesus were short and concise. S. Chrys. (in hom. xlviii. in Matt.) says, that Christ here accommodated his preaching to his hearers, and to his subject. The ancients differ as to the length of time employed by Christ in the ministry of the word. It is most probable that he spent about three years in announcing to the world his heavenly doctrines. In the first year of his preaching, he seems not to have met with any great opposition; and on this account it may have been called, by the prophet Isaias, the *acceptable year.* Sandinus.—*What is this new doctrine?* In the Greek, *This new manner of instructing.* See below, xiv. 2, and xii. 38.

VER. 30. It appears from S. Mark and S. Luke, that the cure of Peter's mother-in-law and the other sick, here mentioned, happened after the preceding narrative, and probably on the same day. But S. Matt. does not observe this order; for having related that Jesus, after the sermon on the mount, entered Capharnaum, and healed the centurion's servant, he hence takes occasion to mention this and the other miracles, which he had omitted, and which Jesus had wrought at his first coming to Capharnaum. Rutter.

VER. 34. The devils knew that it was Christ, who had been promised for so many ages before; for they saw him perform the wonders which the prophets had foretold of him; yet they were not perfectly acquainted with his divine nature, or otherwise they never would have persecuted to death and crucified the Lord of glory. S. Aug.—But Christ would not permit them to declare that they knew him. V.—See Luke iv. 41.

39 And he was preaching in their synagogues, and in all Galilee, and casting out devils.

40 [a]And there came a leper to him, beseeching him; and kneeling down, said to him: If thou wilt, thou canst make me clean.

41 And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

42 And when he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And he strictly charged him, and forthwith sent him away.

44 And he saith to him: See thou tell no man: but go, shew thyself to the high priest, and offer for thy cleansing [b]the things that Moses commanded, for a testimony to them.

45 But he being gone out, began to publish and to blaze abroad the word: so that now he could not go openly into the city, but was without in desert places, and they flocked to him from all sides.

CHAP. II.

Christ heals the sick of the palsy: calls Matthew; and excuses his disciples.

AND [c]again he entered into Capharnaum after some days.

2 And it was heard that he was in the house, and many came together, so that there was no room, not even at the door: and he spoke to them the word.

3 [d]And they came to him, bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him to him for the multitude, they uncovered the roof where he was: and opening it, they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus saw their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

6 And some of the Scribes were sitting there, and thinking in their hearts:

7 Why doth this man speak thus? He blasphemeth. [*]Who can forgive sins, but God only?

8 Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee: or to say: Arise, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say to thee, Arise, take up thy bed, and go into thy house.

12 And immediately he arose: and taking up his bed, went his way in the sight of all: so that all wondered, and glorified God, saying: We never saw the like.

13 And he went forth again to the sea side: and all the multitude came to him, and he taught them.

14 [f]And when he was passing by, he saw Levi, *the son* of Alpheus, sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.

15 And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples: for they were many, who also followed him.

16 And the Scribes and Pharisees, seeing that he did eat with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?

17 [g]Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick: for I came not to call the just, but sinners.

18 Now the disciples of John, and the Pharisees, used to fast: and they come, and say to him: Why do the disciples of John, and of the Pharisees, fast; but thy disciples do not fast?

19 And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 [h]But the days will come, when the bridegroom

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[a] Matt. viii. 2. Luke v. 12.—[b] Lev. xiv. 2.—[c] A. D. 31.—[d] Matt. ix. 1. Luke v. 18.

[e] Job xiv. 4. Isai. xliii. 25.—[f] Matt. ix. 9. Luke v. 27.—[g] 1 Tim. i. 15.—[h] Luke v. 35.

VER. 44. It was not the intention of Christ, that he should not tell any body; had that been his wish, he would easily have realized it: he spoke thus purposely, to shew us that we ought not to seek the empty praises of men. He bade him also offer the sacrifices prescribed, because the law remained in full force till the passion of Christ, in which was offered a perfect sacrifice, that did away with all the legal sacrifices. Nic. de Lyra.

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[*] V. 1. Εὐαγγέλιον, Evangelium, bonum nuncium.

CHAP. II. VER. 2. Some Greek and Latin copies have, *after eight days.*

VER. 4. Such diligence ought to be used to bring sinners to Christ, by means of the sacraments, as was used to procure for this man, through Christ, the health of his body. B.

VER. 5. *When Jesus saw their faith.* Our Lord is moved to shew mercy to sinners, by the faith and desires, and prayers of others; for this man was not more helpless in his limbs, than in his soul. From this example, we are taught that in sickness the sacraments and helps of the Church, which are the medicines of the soul, should be called for in the first instance; for Christ first healed the sick man's soul, before he removed his bodily infirmity. We also learn that many diseases originate in sin, and that we are to remove the effect by removing the cause.

VER. 10. *The Son of man.* Jesus Christ here proveth that himself as man, and not as God only, hath power to forgive sins; by this, that he was able to do miracles, and make the sick man suddenly rise; so the apostles and their successors, though they be not God, may in like manner have authority from God to remit sins, not as God, but as God's ministers, and acting in his name, and vested with his delegated authority.—*On earth.* This power which the Son of man hath to remit sins on earth, was never taken from him, but is perpetuated in his sacraments and ministers, by whom he still remitteth sins in the Church, and not in heaven only. Relative to sin, there is one court of conscience on earth, and another in heaven, and the judgment of heaven followeth and approveth this on earth; as is plain by the words of our Saviour, to Peter first, and then to all the apostles: *Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.* See Matt. xvi. 19. and xviii. 18. Whereupon S. Jerom sayeth: that priests having the keys of the kingdom of heaven, judge in some manner before the day of judgment. Ep. v. ad Heliod; and S. Chrys. more at large, l. iii. de Sacerd.

VER. 12. This paralytic is not the same as that mentioned in S. John; for that distressed man had no one to assist him, whereas this person had four; the former was by the side of the Probatica, but the latter in a house at Capharnaum. Theophy.

VER. 14. To follow Christ, is to imitate him; wherefore this apostle, that he might be able to follow Christ, the model of poverty, not so much by his bodily steps, as by the inward affections of his soul, forsook all; he not only forsook his present goods, but despised all danger, which he incurred by leaving his business abruptly, and without rendering any account of it to his employers or governors. Ven. Bede.—The person to whom Christ addresses the words, *follow me*, was Matthew: see infra ix. 9.

VER. 17. The Greek printed copies, and some MSS. add *to penance*, as we read in Luke v. 33.

VER. 18. See Matt. ix. 14, and Luke v. 33.

VER. 20. Jesus Christ here foretelleth that fasting shall be used in his Church, no less than in the old law, or in the time of John the Baptist. See Matt. ix. 15. —When first we begin to be converted to God, the spiritual consolations which God infuses into our souls, cause in us an overflowing of spiritual delights, so that we then feast, and are in the midst of delight; but when the Bridegroom shall be taken away, when these spiritual consolations cease, then we fast, and find the commandments difficult. It is then we must prepare ourselves for tribulation. Ven. Bede.

shall be taken away from them: and then they shall fast in those days.

21 No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

23 [a] And it came to pass again, as the Lord walked through the corn-fields on the sabbath, that his disciples began to go forward and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful?

25 And he said to them: [b] Have you never read what David did, when he had need, and was hungry, he and they that were with him?

26 How he went into the house of God, under Abiathar, the high priest, and did eat the loaves of proposition, [c] which it was not lawful to eat but for the priests, and gave to them who were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.

AND [d] he entered again into the synagogue, and there was a man there who had a withered hand.

2 And they watched him, whether he would heal on the sabbath-day: that they might accuse him.

3 And he saith to the man who had the withered hand: Stand up in the midst.

4 And he saith to them: Is it lawful to do good on the sabbath-day, or to do evil? to save life, or to destroy? But they held their peace.

5 And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.

6 [e] And the Pharisees going out immediately, made a consultation with the Herodians against him, how they might destroy him.

7 But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea,

8 And from Jerusalem, and from Idumea, and from beyond the Jordan: and they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he spoke to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him:

10 For he healed many, so that they pressed upon him to touch him, as many as had evils.

11 And the unclean spirits, when they saw him, fell down before him; and they cried, saying:

12 Thou art the Son of God. And he strictly charged them that they should not make him known.

13 [f] And going up into a mountain, he called unto him whom he would himself: and they came to him.

14 And he made that twelve should be with him: and that he might send them to preach.

15 And he gave them power to heal sicknesses, and to cast out devils.

16 And to Simon he gave the name of Peter:

17 And James, *the son* of Zebedee, and John, the brother of James, and he named them Boanerges, which is, The sons of thunder:

18 And Andrew and Philip, and Bartholomew and

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[a] Matt. xii. 1. Luke vi. 1.—[b] 1 Kings xxi. 6.—[c] Lev. xxiv. 9.—[d] A. D. 31. Matt. xii. 10. Luke vi. 6.—[e] Matt. xii. 14.—[f] Matt. x. 1. Luke vi. 13. and ix. 1.

VER. 25. *When he had need.* In necessity many things are done without sin, which in other circumstances it would be unlawful to do. B.

VER. 26. *Under Abiathar.* The priest from whom David had these *loaves*, is called *Achimelech*, 1 K. xxi. The most probable answer to this difficulty is, that the priest had both these names of *Achimelech* and of *Abiathar*, as also his father had before him. For he that (1 K. xxii.) is called *Abiathar, the son of Achimelech*, is called 2 K. viii. 17, *Achimelech, the son of Abiathar.* See also 1 Par. xviii. 16. Wi.—Others say that Abiathar, son of Achimelech, was present, and sanctioned the deed of his father, thus making it his own. Dion. Carth.

VER. 28. The maker of the law may abrogate or dispense with it when and where, for just cause, it seemeth good to him: thus the Church can dispense with, change, or abrogate, for just reasons, the discipline of the Church founded upon Church authority. This we prove also from the action of David, (v. 26, supra) which the Scripture notices without blaming it, because the observance of the law, prescribed for the utility of man, must yield to the necessities of man.

CHAP. III. VER. 1. *He entered again into the synagogue*, viz. of Capharnaum. The man was there either, of course, on account of the sabbath, or to be cured by Jesus Christ.

VER. 4. A difficulty here arises, how to reconcile S. Mark with S. Matthew. S. Mark puts the words into the mouth of Jesus Christ: *Is it lawful?* When S. Matthew says, that they interrogated him: *Is it lawful?* To cut the knot of this apparent difficulty, we must understand that they first put the question to our Lord, whether it was lawful to heal on the sabbath-day or not: and that Jesus understanding their secret thoughts, that they wished to have some grounds of accusation against him, placed the sick man in the midst of them, and said what S. Mark here relates of him: *Is it lawful to do good on the sabbath-day, or to do evil?* S. Aug.

VER. 8. What is to be understood by Idumea, see Rutter's Evangelical Harmony Vol. i. p. 286.

VER. 11–12. The unclean spirits being obliged by the Divine Power, not only to come and worship, but also to declare his majesty, exclaimed: *Thou art the Son of God.* How astonishing then is the blindness of the Arians, who even after his resurrection denied him to be the Son of God, whom the devils confessed as such when clothed with human nature. But it is certain that not only the devils, but the infirm that were healed, and the apostles themselves were forbidden, as well as the unclean spirits, to proclaim his divinity; lest the passion and death of Christ might be on that account deferred. Ven. Bede.

VER. 13. He spent here the whole night in prayer, not that he who had all things to bestow, stood in need of prayer, or had any thing to ask; but to teach us that we must undertake nothing without previously recommending the affair to heaven, in humble and fervent prayer.

VER. 14. The number twelve is mystical, as appeareth by choosing Mathias to fill up the place of Judas: they are the twelve foundations, under Christ, of the heavenly Jerusalen. Apoc. xxi.

VER. 15. He gave his apostles the power of curing maladies both of soul and body, and of expelling devils, that they might prove the truth of their doctrines by the authority of miracles. V.

VER. 16. The evangelist here gives the names of the twelve. First Simon, to whom he gave the name of Peter, in Greek, Πέτρον, which signifies a rock; thus shewing, that upon him his Church should be founded, as on a rock, never to be overturned. Tirin.—Polus, in his Synopsis Criticorum on this verse, says that some Greek copies have, Πρῶτον Σίμωνα, *First Simon*, which he believes to be the genuine reading: "nec dubito quin hæc sit germana lectio."

VER. 17. *And* he called *James*, &c. The words, *he called*, are no addition, as they only express the literal sense; they are included in what is said, v. 13, that *he called to him whom he would.—Boanerges*, the *sons of thunder*, or *thunderers*, is only to express their great zeal. Wi.—He gave also the two sons of Zebedee the name of Boanerges, (Βοανεργὲς) from the Syriac, *Benairegesch;* or the Hebrew, *Beni*, sons, *regesch*, thunder, noise, or tumult. In conformity to their name, we find these two apostles asking of Jesus, (Luke ix. 54.) *wilt thou that we command fire to come down from heaven, to consume them?* They spread the fame of the gospel through the whole world. So great was the zeal of S. James, that he incurred the resentment of king Agrippa, and was the first of the apostles to seal the doctrines of Jesus Christ with his blood. S. John also fulfilled the import of his name, as appears from his gospel, epistles, apocalypse, and the sufferings he underwent at Rome for the faith. SS. Peter, James, and John, were the only apostles to whom our Saviour gave particular names; a mark, perhaps, of his special affection for them. T.

Matthew, and Thomas, and James, of Alpheus, and Thaddeus, and Simon the Cananean,

19 And Judas Iscariot, who also betrayed him.

20 And they come to a house: and the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends had heard of it, they went out to lay hold of him: for they said: He is become mad.

22 And the Scribes, who were come down from Jerusalem, said: [a] He hath Beelzebub, and by the prince of the devils he casteth out devils.

23 And after he had called them together, he said to them in parables: How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27 No man can enter into the house of a strong man, and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

28 [b] Amen, I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

30 Because they said: He hath an unclean spirit.

31 And his mother and his brethren came: and standing without, sent to him, calling him.

32 And the multitude sat about him: and they say to him: Behold thy mother and thy brethren, without, seek for thee.

33 And answering them, he said: Who is my mother and my brethren?

34 And looking round on them who sat about him, he saith: Behold my mother and my brethren.

35 For whosoever shall do the will of God, he is my brother, and my sister, and mother.

CHAP. IV.

The parable of the sower. Christ stills the tempest at sea.

AND [c] he began again to teach by the sea side: and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea, and all the multitude was upon the land, by the sea side:

2 And he taught them many things in parables, and said to them in his teaching:

3 Hear ye: Behold a sower went out to sow.

4 And whilst he is sowing, some fell by the way side: and the birds of the air came, and eat it up.

5 And other some fell upon stony ground, where it had not much earth: and it shot up immediately, because it had no depth of earth:

6 And when the sun was risen, it was scorched: and because it had no root, it withered away.

7 And some fell among thorns: and the thorns grew up, and choaked it, and it yielded no fruit.

8 And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred.

9 And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him, asked him the parable.

11 And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

12 [d] That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

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[a] Matt. ix. 34.—[b] Matt. xii. 31. Luke xii. 10. 1 John v. 10.—[c] A. D. 31. Matt. xiii. 1, 2.

Luke viii. 4.—[d] Isai. vi. 9. Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8.

VER. 21. *And when his friends had heard of it:** lit. *his own.* We cannot here understand his apostles, for they were in the house with him; but either some of his kindred and friends, or some that were of the same country and town of Nazareth, though perhaps enemies to him.—*For they said.* It is not certain who said this, whether his friends or his adversaries.—*He is become mad.*† By the Greek, *he is not himself.* Christ might be called a *madman* by the Scribes and Pharisees, when he blamed their vices and when he preached with such extraordinary zeal. Or, as the Greek implies, he was thought to be transported out of his wits, and, as the Prot. translation hath it, *was beside himself.* If they were his friends that said this of him, they did not think so, but only pretended it, that they might get him safe out of the hands of his adversaries. Wi.

VER. 22. From S. Matt. xii. 22, et dein. we learn that it was on the occasion of the delivery of a possessed person, this blasphemy was uttered.

VER. 24. *Kingdom against kingdom.* As this is true in all kingdoms and states where civil dissensions obtaineth, so it is especially verified in heresies and heretics which have always divisions among themselves, as a punishment for their abandoning the Church, the pillar and ground of truth, the only centre of peace and unity.

VER. 29. See S. Matt. xii. 32.—*Of an everlasting sin;* i. e. of eternal punishment. Wi.—What is here called *everlasting offence*, is (as S. Matt. expresseth it) that which shall neither be remitted in this life, nor in the life to come; which words would not be true, says S. Austin, if some sins were not forgiven in the world to come. Now, as no *mortal* sin can be forgiven after death, there must necessarily be smaller transgressions, which we call *venial;* though many of our separated brethren will needs have all sins to be mortal; which is very far from a comfortable tenet.

VER. 32. The brethren of our Lord were not the children of the blessed Virgin: nor were they the sons of S. Joseph by a former wife, as some pretend; but in the Scripture language, and in this place, we understand by brethren the relatives of Mary and Joseph. Ven. Bede.

VER. 33. Our Lord does not refuse to go out through any, the least, inattention to his mother; he wishes hereby, to teach us the preference we should give to the business of our heavenly Father, before that of our earthly parents. Neither does he consider his brethren as beneath his attention, but prefers spiritual before temporal duties; and shews us, that a religious union of hearts and feelings is far more lasting, and better rooted than any other ties of affinity or friendship whatsoever. Ven. Bede.

VER. 34. The Pharisees were afraid lest the greatness of Christ's miracles, and the excellence of his doctrines, should put an end to their credit and authority among the people. Hence their calumnies against him.

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* V. 21. Sui, *οἱ παρ' αὐτοῦ.*

† Ibid. In furorem versus est, *ἐξέστη*; the word *ἐξίστασθαι*, is *extra se esse*, from which cometh the word *ecstacy.* See 2 Cor. v. 13, where S. Paul useth the same Greek word.

CHAP. IV. VER. 1. If we examine S. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for S. Matthew informs us, that having finished this exhortation, he the same day went and taught by the sea. Ven. Bede.

VER. 10. *When he was alone:* in Greek Ὅτε ἐγένετο Κατὰ μόνας; i. e. when he was retired and alone, either in the house, out of the city, or at a distance from the multitude. T.

VER. 11. Such as are out of the Church, though they both hear and read, they cannot understand. Ven. Bede, in C. iv, Mark.

VER. 12. *That seeing they may see, &c.* In punishment of their wilfully *shutting their eyes*, (Matt. xiii. 15.) God justly withdrew those lights and graces which otherwise he would have given them, for their effectual conversion. Ch. —These speeches here and elsewhere, we are not to understand as if he spoke in parables to this end that the hearers might not understand, lest they should be converted; but we must learn the true sense from the corresponding texts in Matt. xiii, and Acts xxviii, where our Saviour and S. Paul render it thus: *with their ears they have been dull of hearing, and their eyes they have shut, lest, perhaps, they may see, and understand, and be converted, and I heal them.* Whereby it is evident, that the speaking in parables was not the cause, (for many besides the apostles heard and understood) but themselves, who would not hear and understand, and be converted: and thus they were the real cause of their own

13 And he saith to them: Know you not this parable? how then shall you know all parables?

14 He that soweth, soweth the word.

15 And these are they by the way side, where the word is sown; and as soon as they have heard, immediately satan cometh and taketh away the word that was sown in their hearts.

16 And these likewise are they that are sown on the stony ground: who, when they have heard the word, immediately receive it with joy.

17 And they have no root in themselves, but are only for a time: and then when tribulation and persecution arise on account of the word, they are presently scandalized.

18 And others there are that are sown among thorns: these are they that hear the word,

19 And the cares of the world, [a] and the deceitfulness of riches, and the lusts after other things entering in, choak the word, and it is made fruitless.

20 And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

21 [b] And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 [c] For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear: [d] With what measure you shall mete, it shall be measured to you again, and more shall be given you.

25 [e] For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him.

26 And he said: So is the kingdom of God, as if a man should cast seed into the earth,

27 And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear:

29 And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?

31 [f] *It is* as a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that are in the earth:

32 And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

33 And with many such parables he spoke to them the word, according as they were able to hear.

34 And without parable he did not speak unto them: but apart, he explained all things to his disciples.

35 And he saith to them that day, when evening was come: Let us pass over to the other side.

36 [g] And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

37 And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

38 And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?

39 And rising up, he rebuked the wind, and said to the sea: Peace; be still. And the wind ceased; and there was made a great calm.

40 And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly, and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

CHAP. V.

Christ casts out a legion of devils: he heals the issue of blood, and raises the daughter of Jairus to life.

AND [h] they came over the strait of the sea into the country of the Gerasens.

2 And as he went out of the ship, immediately there met him out of the tombs a man with an unclean spirit:

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[a] 1 Tim. vi. 17.—[b] Matt. v. 15. Luke viii. 16. and xi. 33.—[c] Matt. x. 26. Luke viii. 1. 7. [d] Matt. vii. 2. Luke vi. 38.—[e] Matt. xiii. 12. and xxv. 29.

[f] Luke viii. 18. and xix. 26.—[g] Matt. xiii. 31. Luke xiii. 19.—[g] Matt. viii. 23. Luke viii. 22.—[h] A. D. 31. Matt. viii. 28. Luke viii. 26.

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wilful and obstinate infidelity. And therefore also he spoke in parables, because they were not worthy to understand, as the others were to whom he expounded them. B.

VER. 22. All my parables, doctrines, and actions, which appear now to you so full of mystery, shall not always be so: in due time they shall all be publicly expounded by you, my apostles, and by your successors. Tirinus.

VER. 23. And let him learn that he is not to bury in unjust silence the instructions or the examples I give him; but must exercise them for the light and direction of others. V.

VER. 24. Pay attention then to what you hear this day, that you may retain it, and communicate it to others, your brethren; for as you measure to others, so shall it be meted unto you; yes, more shall be given to you, who receive the word of God, if you be attentive to preserve it yourselves, and to communicate it to your brethren. V.

VER. 25. They who do not profit by the knowledge of the word of God, shall in punishment of their neglect, lose the advantage which they may seem to have, since it will turn in the end to their greater condemnation: and moreover, by trusting to their own judgment, they interpret the word in a perverse sense, and thus also lose what they seem to have. Nic. de Lyra.—Let those who talk so much about Scripture, and interpret it according to their own private spirit or fancy, see lest this also attach to them. A.

VER. 26. So it is with him who announces the gospel of the kingdom of God, as with the sower. For whether he sleep or rise, the seed will grow up while he knoweth not; and the well prepared soil will, by the blessing of God, be productive: so the word of God shed abroad in the heart of man, will increase and fructify independently of all the preacher's solicitude, till he who has received it, being arrived at the measure of the age and fulness of Christ, shall be withdrawn by God from this world, and be called to himself. V.

VER. 29. *When the fruit is brought forth:* lit. *when the fruit* hath produced.* By the *fruit* is here meant the seed; i. e. when the seed by degrees hath produced the blade, then the *ear*, and lastly the *corn*, which is become ripe. Wi.—This is a secondary sense of the text, *when the fruit hath come to maturity*, and by no means a forced interpretation.

VER. 33. This seems to contradict what was said v. 12, that *seeing they may not see*, &c.; but we must observe, that parables have more explanations than one, some more easy, whilst others are more difficult to be understood. In parables, the multitude understood the more literal interpretation, whilst Christ explains the more abstruse and hidden sense to his apostles. Hence there is no contradiction in these texts. Nic. de Lyra.

* V. 29. Cum produxerit fructus. In the Greek, fructus is in the nominative case; *ὅταν δὲ παραδῷ ὁ καρπός*, &c.

CHAP. V. VER. 2. Ven. Bede gives a beautiful explanation of this miracle. He says that it represents the Gentiles, who were converted to the faith by the apostles. The legion represents the innumerable vices to which they were subject, neither restrained by the laws of God nor man, but breaking through every restraint, and wallowing in all kinds of uncleanness. Ven. Bede.—The three evangelists agree in the expulsion of the legion of devils, except that S. Matt. makes mention of two demoniacs, and SS. Mark and Luke only of one. The

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains:

4 For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no man could tame him.

5 And he was always day and night in the tombs, and in the mountains, crying and cutting himself with stones.

6 And seeing Jesus, afar off, he ran and adored him:

7 And crying with a loud voice, he said: What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said to him: Go out of the man, thou unclean spirit.

9 And he asked him: What is thy name? And he saith to him: My name is Legion; for we are many.

10 And he besought him much, that he would not drive him away out of the country.

11 And there was there near the mountain a great herd of swine, feeding.

12 And the spirits besought him, saying: Send us into the swine, that we may enter into them.

13 And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

14 And they that fed them fled, and told it in the city, and in the fields. And they went out to see what was done.

15 And they come to Jesus, and they see him that was troubled with the devil, sitting, clothed, and in his right mind; and they were afraid.

16 And they that had seen it, told them in what manner he had been dealt with who had the devil; and concerning the swine.

17 And they began to pray him to depart from their coasts.

18 And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

19 And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

21 And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

22 [a] And there cometh one of the rulers of the synagogue, named Jairus: and seeing him, he falleth down at his feet;

23 And he besought him much, saying: My daughter is at the point of death; come, lay thy hand upon her, that she may be safe, and may live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman who was under an issue of blood twelve years,

26 And had suffered many things from many physicians: and had spent all that she had, and was nothing the better, but rather worse:

27 When she had heard of Jesus, came in the crowd behind him, and touched his garment.

28 For she said: If I shall but touch his garment, I shall be whole.

29 And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

31 And his disciples said to him: Thou seest the multitude thronging thee; and sayest thou, Who hath touched me?

32 And he looked about to see her who had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her: [b] Daughter, thy faith hath made the whole: go in peace, and be thou whole of the disease.

35 While he was yet speaking, some came from the

[a] Matt. ix. 18. Luke viii. 41.

[b] Luke vii. 50. and viii. 48.

difficulty is thus solved by S. Austin. S. Mark and S. Luke only mention one, as being more generally known, and particularly frightful in the neighbourhood. S. Aug.

VER. 7. *I adjure thee by God.* The same is, I earnestly beg of thee *not to torment me*, by sending me into hell, and confining me in the *abyss*, there to be more tormented than I am at present. See S. Luke viii. 31. Wi.

VER. 9. *My name is Legion.* Spirits have no names, only with regard to our language. These devils say their name is *Legion*, because they *are many*. Wi.

VER. 13. Jesus Christ permitted the devil to destroy these swine, that from their destruction, the men of that country might take the alarm, and be converted. Ven. Bede.

VER. 17. Astonished at the miracle that had been performed, and displeased with the loss of their herds, they refused the Saviour of the world entrance into their country. Theophy.—It is observed that all Christ's miracles, except this, and the blasted fig-tree, were of the beneficent kind. We cannot but pity the wretched blindness of the Gerasens, in driving Jesus from their coasts. As a just judgment of God, their city was the first that fell into the hands of the Romans, in the fatal war under Vespasian.

VER. 18. *That he might be with him*; i. e. as one of his disciples. S. Amb. says Christ did not grant his request, lest they might think that he sought to be glorified by men, in having always in his company a man out of whom he had cast so many devils. Christ himself seems to give us another reason, that the man might go, and publish in his own country the miracles done by Jesus. Wi.

VER. 19. *And he admitted him not:* By Christ's conduct on this occasion, he teaches his disciples that they ought sometimes to make known their own good works, when either the glory of God or the edification of their neighbour were likely to be advanced by such a manifestation: otherwise they ought to conceal them, out of a spirit of humility. Dion. Carth.

VER. 20. *Decapolis*, is a territory on the eastern borders of the sea of Tiberias, and is so called, from ten principal towns that compose it. V.

VER. 23. S. Matt. says: *my daughter is even now dead.* The sense in both is exactly the same. S. Matt. attended rather to the thoughts of Jairus, than to his words; for, as he left her dying, he could not reasonably hope to find her still in the same state; and, as he expected she was already dead, when he spoke this to Jesus, S. Matt. relates what the man thought at that instant, not what he said. S. Aug.

VER. 28. *Touch his garment.* Almighty God is pleased to give occasionally to the relics and clothes of his pious and faithful servants, a degree of virtue. See Acts v, and xix, where the very shadow of S. Peter, and the handkerchiefs and aprons that had touched the body of S. Paul, and were brought to the sick, cured their diseases, and banished the wicked spirits. See S. Chrysostom, T. 5. contra Gent. in vit. Babylæ. S. Basil saith: "he that toucheth the bone of a martyr, receiveth in some degree holiness of the grace or virtue that is therein." Bas. in Psalm cxv.

VER. 30. *Virtue that hath proceeded from him.* Virtue to heal this woman's malady proceeded from Christ, though she touched but his coat: so when the saints by their relics and garments perform miracles, the grace and force thereof cometh from our Saviour; they being but the means of instruments of the same. B.

VER. 35. Ruler of the synagogue. His house is understood.

ruler of the synagogue, saying: Thy daughter is dead: why dost thou trouble the master any farther?

36 But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not: only believe.

37 And he admitted not any man to follow him, but Peter, and James, and John, the brother of James.

38 And they came to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.

39 And going in, he saith to them: Why make you this outcry, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying:

41 And taking the damsel by the hand, he saith to her: Talitha, cumi; which is, being interpreted; damsel, (I say to thee) arise.

42 And immediately the damsel rose up, and walked: now she was twelve years old: and they were astonished with a great astonishment.

43 And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

Christ teaches at Nazareth. He sends forth the twelve apostles: He feeds five thousand with five loaves; and walks upon the sea.

AND [a] going out from thence, he went into his own country; and his disciples followed him.

2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine: saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

3 [b] Is not this the carpenter, the son of Mary, the brother of James and Joseph, and Jude and Simon? are not also his sisters here with us? and they were scandalized in regard of him.

4 And Jesus said to them: [c] A prophet is not without honour, but in his own country, and in his own house, and among his own kindred.

5 And he could not do any miracle there, only that he healed a few that were sick, laying his hands upon them;

6 And he wondered because of their unbelief, and he went through the villages round about teaching.

7 [d] And he called the twelve; and began to send them two and two, and gave them power over unclean spirits.

8 And he commanded them that they should take nothing for their journey, but a staff only: no scrip, no bread, nor money in their purse,

9 But to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall enter into a house, there abide till you depart from that place.

11 And whosoever shall not receive you, nor hear you, [f] going forth from thence, shake off the dust from your feet for a testimony to them.

12 And going forth they preached that they should do penance:

13 And they cast out many devils, [g] and anointed with oil many that were sick, and healed them:

14 [h] And king Herod heard, (for his name was made manifest) and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him.

15 And others said: It is Elias. But others said: It is a prophet, as one of the prophets.

16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

17 [i] For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip, his brother, because he had married her.

18 For John said to Herod: [k] It is not lawful for thee to have thy brother's wife.

19 Now Herodias laid snares for him: and was desirous to put him to death, and could not.

20 For Herod feared John, knowing him to be a just and holy man: and kept him, and when he

[a] A. D. 32. Matt. xiii. 53. Luke iv. 16.—[b] John vi. 42.—[c] Matt. xiii. 57. Luke iv. 24. John iv. 44.—[d] Matt. x. 1. Supra iii. 15. Luke ix. 1.—[e] Acts xii. 8.

[f] Mat. x. 14. Luke ix. 5. Acts xiii. 51. and xviii. 6.—[g] James v. 14.—[h] Matt. xiv. 2. Luke ix. 7.—[i] Luke iii. 19.—[k] Lev. xviii. 16.

VER. 36. *Only believe.* Dissenters grossly abuse this and other similar texts of Scripture, to prove that faith alone will suffice for justification; whereas God only declares, that he requires a faith in his almighty power for the performance of miracles, and that without this necessary predisposition, he will not do any miracles. See v. 5, of following chapter.

VER. 41. Only three resurrections from the dead are mentioned as performed by our Saviour: one just dead; one carried out to be buried; and Lazarus, already in his tomb. These represent the different states of sinners dead in sin, some more desperate than others. To such as have been for years in sin, and have none to intercede for them, we must apply the words of Christ, *suffer the dead to bury the dead.* Ven. Bede, and S. Aug. de verb. Dom. serm. 44.

CHAP. VI. VER. 1. After the miracles that Christ had performed, though he was not ignorant how much they despised him, yet that there might be no excuse for their disbelief, he condescended to return to them. Theophylactus.

VER. 3. S. Matt. relates that they asked: *Is not this the son of the carpenter?* It is not improbable that both questions were asked; it was certainly very natural to take him for a carpenter, who was the son of one. S. Austin.—*They were scandalized* at his lowly birth and humble parentage. Hence Jesus Christ takes occasion to expose the malice and envy of the Jews, in refusing him, and to shew that the Gentiles would more esteem him. See Luke iv. 25, and John i.

VER. 13. It was usual for the Jews to prescribe oil as a proper thing to anoint the sick; but its virtue in the present instance, when used by the apostles, was not natural but supernatural, and was derived from him who sent them; because this unction always produced a certain and constant cure in those who were anointed. This miraculous gift of healing the sick with oil, which Christ conferred on his apostles, was a prelude or gradual preparation to the dignity to which he raised this unction, when he established it a perpetual rite in his holy Church. Rutter.—*With oil,* &c. This anointing the sick, was at least a figure of the sacrament, which Christ was pleased to institute for the spiritual relief of persons in danger of death: and which is fully expressed by S. James, in his Catholic Epistle. C. vi. The Council of Trent says this sacrament *was insinuated in S. Mark, and published in the Epistle of S. James.* Trid. sess. xiv. c. 1. Wi.

VER. 14. The Herod here mentioned was the son of Herod, from whom S. Joseph fled with Jesus and Mary into Egypt. S. Chrys. hom. xlix. in Matt.—How great was the envy of the Jews, is easily to be conceived from this passage. They can believe that John is risen from the dead, and appeared in public again, although no one gave testimony that this was the case: but that Jesus, so much favoured by God, who worked so many and so great miracles, should be risen again is incredible, although attested by angels, by apostles, by men, women, and persons of every denomination. They still assert that the body of Jesus was stolen. V. Bede.

VER. 20. *Herod,*† &c. The sense both of the Latin and Greek text seems to be, that Herod entertained and shewed a particular respect and value for John the Baptist: yet some expound it, that he had a watchful eye over him, and sought only for an occasion to take him off. Wi.

heard him, did many things: and he heard him willingly.

21 And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23 And he swore to her: Whatsoever thou shalt ask I will give thee, though *it be* the half of my kingdom.

24 And when she was gone out, she said to her mother: What shall I ask? But she said: The head of John the Baptist.

25 And when she had come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26 And the king was struck sad: *yet* because of his oath, and because of them that were with him at table, he would not displease her:

27 But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison,

28 And brought his head in a dish; and gave it to the damsel: and the damsel gave it to her mother.

29 [a] Which his disciples hearing, came, and took his body: and laid it in a tomb.

30 [b] And the apostles coming together unto Jesus, related to him all things that they had done and taught.

31 And he said to them: [c] Come ye apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

32 And going up into a ship, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 [d] And Jesus going out, saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past:

36 [e] Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

37 But he answering, said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

39 [f] And he commanded them to make them all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes; looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve baskets full of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida: whilst he dismissed the people.

46 And when he had dismissed them, he went up to the mountain to pray.

47 And when it was late, the ship was in the midst of the sea, and he alone on the land.

48 [g] And seeing them labouring in rowing, (for the wind was against them) and about the fourth watch of the night he cometh to them, walking upon the sea; and he would have passed by them.

49 But they seeing him walking upon the sea, thought it was an apparition, and they cried out.

50 For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I; fear ye not.

51 And he went up to them into the ship, and the wind ceased. And they were far more astonished within themselves.

52 For they understood not concerning the loaves: for their heart was blinded.

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[a] Matt. xiv. 12.—[b] Luke ix. 10.—[c] Matt. xiv. 13. Luke ix. 10. John vi. 1.

[d] Matt. ix. 36. and xiv. 14.—[e] Luke ix. 12.—[f] John vi. 10.—[g] Matt. xiv. 25.

VER. 26. It is customary, in Scripture, to give the generally prevailing sentiment at the time; thus Joseph is called by the blessed Virgin, the father of Jesus; so now Herod is said to be stricken with sadness, because he appeared to be so to the company at table, though within his own breast, he secretly rejoiced that he had an opportunity of destroying an importuning monitor, with an exterior shew of piety and honour. Ven. Bede.

VER. 29. Church history informs us, that the Christians were accustomed to frequent this tomb with great piety and respect, till the reign of Julian the apostate, at which time the pagans, through hatred for Christianity, broke open his tomb, and dispersed his bones; but immediately after, thinking it better to burn them, they endeavoured to collect them again. But some religious of a neighbouring convent, joining themselves to the pagans, under pretence of collecting the bones to burn, secreted the greater part of them, and sent them to Philip, at Jerusalem, who sent them to Athanasius, bishop of Alexandria; and in the reign of Theodosius, the temple of Serapis was converted into a Christian church, and dedicated to the honour of S. John the Baptist, where his relics were deposited. Gloss. Ordina.

VER. 37. *For two hundred pence.* See Matt. xviii. 28. The apostles seem to speak these words ironically, to signify that they had not so much money as could procure a mouthful for each of them. Wi.

VER. 45. The apostles were in a desert place belonging to Bethsaida, which probably was divided from it by some bay or creek, that ran into the land; and Christ only ordered them to pass over this to the city, where he might afterwards have joined them, when he had sent away the people. But in their passage a great storm arose, and they were driven by an adverse wind to the open sea, towards Capharnaum; or, probably, when they found the wind so violent, afraid of shipwreck if they neared the shore, they rowed out to sea. This reconciles the seeming discrepance of S. Mark and S. John, when notwithstanding the directions Christ had given his disciples to go before him to Bethesaida, we find them going to Capharnaum. Rutter.

VER. 48. Thus the divine mercy often seems to desert the faithful in the height of tribulation, but God only acts thus, that he may try their patience, and reward them more abundantly. Nic. de Lyra.

VER. 52. *They understood not concerning the loaves;*‡ i. e. they did not reflect how great a miracle that was which Christ had lately wrought, otherwise they would not have been so much surprised at his walking upon the sea. Wi.

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* V. 5. *Non posse* in the Scripture, is divers times the same as *nolle*. So Gen. xxxvii, it is said of Joseph's brothers, they could not, (*non poterant*) i. e. would not, speak to him peaceably. See Jo. xii. 39, &c.

‡ V. 20. Custodiebat eum, *συνετήρει αὐτὸν*. The Prot. translation, observed him.

‡ V. 52. Non intellexerunt de panibus, *οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις*.

53 [a]And when they had passed over, they came into the land of Genesareth, and set to the shore.

54 And when they were gone out of the ship, immediately they knew him:

55 And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

CHAP. VII.

Christ rebukes the Pharisees. He heals the daughter of the woman of Chanaan; and the man that was deaf and dumb.

AND there assembled together unto him the Pharisees, and some of the Scribes, coming from Jerusalem.

2 [b]And when they had seen some of his disciples eat bread with common, that is, with unwashed, hands, they found fault.

3 For the Pharisees, and all the Jews, eat not without often washing their hands, holding the tradition of the ancients:

4 And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups, and of pots, and of brazen vessels, and of beds.

5 And the Pharisees and Scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but eat bread with common hands?

6 But he answering, said to them: Well did Isaias prophesy of you, hypocrites, as it is written: [c]This people honoureth me with their lips, but their heart is far from me.

7 And in vain do they worship me, teaching doctrines and precepts of men.

8 For leaving the commandment of God, you hold the tradition of men, the washings of pots, and of cups: and many other things you do like to these.

9 And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

10 For Moses said: [d]Honour thy father and thy mother: and [e]he that shall curse father or mother, let him die the death.

11 But you say: If a man shall say to his father or mother, Corban, (that is a gift) whatsoever *is* from me, shall profit thee:

12 And farther you suffer him not to do any thing for his father or his mother,

13 Making void the word of God by your tradition, which you have given forth. And many other such like things you do.

14 [f]And calling again the multitude unto him, he said to them: Hear ye me all, and understand.

15 There is nothing from without a man entering into him, that can defile him: but the things which come from a man, those are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the house from the multitude, his disciples asked him the parable.

18 And he saith to them: Are you also so unwise? understand you not that whatsoever thing from without entereth into a man, it cannot defile him:

19 Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 And he said that the things which come out from a man, they defile a man.

21 [g]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 [h]And rising from thence, he went to the borders of Tyre and Sidon: and entering into a house, he would have no man know it, but he could not be hid.

25 For a certain woman heard of him, whose daughter had an unclean spirit, and presently came in, and fell down at his feet.

26 For the woman was a Gentile, a Syrophœnician born. And she besought him to cast forth the devil out of her daughter.

27 And he said to her: Let the children first be filled: for it is not good to take the bread of the children, and cast it to the dogs.

28 But she answered, and said to him, Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

29 And he said to her: For this saying, go thy way, the devil is gone out of thy daughter.

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[a] Matt. xiv. 34.—[b] A. D. 32. Matt. xv. 2.—[c] Isai. xxix. 13.—[d] Exod. xx. 12. Deut. v. 16. Ephes. vi. 2.

[e] Ex. xxi. 17. Lev. xx. 9. Prov. xx. 20.—[f] Matt. xv. 10.—[g] Gen. vi. 5. [h] Matt. xv. 21.

CHAP. I. VER. 2. *With common hands.* It may be translated, *with defiled hands;* as also v. 15; but the circumstances plainly shew the sense. Wi.

VER. 3. *Often washing,* &c.* Some would have the Greek to signify *unless they wash up to the elbows,* but I think without sufficient grounds. Wi.

VER. 4. *Washed:* lit. *baptized.* By *beds* are not understood night beds, but couches to eat upon, as it was then the custom. Wi.

VER. 7. See the annotations Matt. xv. 9, 11. It is groundless to pretend from this text, that the precepts and traditions of the Church are not binding and obligatory, for Christ himself has commanded all to hear his Church, and obey their lawful pastors. These indeed may be called the precepts of men, but they are precepts of men invested with power and authority from God, and of whom Christ himself said, (Luke x. 16.) *He that heareth you, heareth me; and he that despiseth you, despiseth me.*

VER. 9. *Well do you.* Christ here speaks by the figure called *irony.* Wi.

VER. 17. *Asked him the parable.* Asked him to explain its meaning.

VER. 24. If he desired to conceal himself, and could not, his will it seems was under control; but this is impossible. His will must always take place. On this occasion, therefore, he wished himself to be sought for by these Gentiles, but not to be made known by his own apostles. Wherefore it came to pass, that not the persons who were his followers, but the Gentiles who entered the house in which he was, published his fame abroad. S. Augustine.—Jesus Christ commanded his disciples not to publish that he was come into that country; not that he intended to cease from healing the infirm, and curing diseases, when he saw the faith of the inhabitants deserved it; for he informed the Gentile woman of his coming, and made it known to as many others as he thought worthy; but that he might teach us, by his example, to decline the applause of men. Ven. Bede.

VER. 25. This part, in which S. Mark says that Christ was in the house, when the woman came to petition in behalf of her daughter, seems to differ from the narration of S. Matthew, who says that the disciples besought Christ to dismiss her, because she cried after them; by which he signifies, that she followed them as they were on the road. These apparent differences may thus easily be reconciled. The woman came to our Lord when he was in the house, and he, according to S. Matthew, not answering her a word, went out during the silence: the woman followed after, and by her perseverance obtained her request. S. Austin.

30 And when she was come to her house, she found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the borders of Tyre, he came to Sidon to the sea of Galilee, through the midst of the borders of Decapolis.

32 [a] And they bring to him one that was deaf and dumb, and they besought him to lay his hand upon him.

33 And taking him aside from the multitude, he put his fingers into his ears, and spitting, he touched his tongue;

34 And looking up to heaven, he groaned, and said to him, Ephphetha; that is, Be opened.

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

36 And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it:

37 And so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

CHAP. VIII.

Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.

IN [b] those days again, when there was a great multitude, and they had nothing to eat; calling his disciples together, he saith to them:

2 I have compassion on the multitude: for behold they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint in the way; for some of them came from afar off.

4 And his disciples answered him: From whence can any one satisfy them here with bread in the wilderness?

5 And he asked them: How many loaves have ye? and they said: Seven.

6 And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people.

7 And they had a few little fishes: and he blessed them, and commanded them to be set before them.

8 And they did eat and were filled, and they took up that which was left of the fragments, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

11 [c] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.

13 And leaving them, he went up again into the ship, and passed to the other side of the water.

14 And they forgot to take bread: and they had but one loaf with them in the ship.

15 And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying: Because we have no bread.

17 Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

18 Having eyes, see you not? and having ears, hear you not? [d] Neither do you remember.

19 When I broke the five loaves among five thousand: how many baskets full of fragments took you up? They say to him: Twelve.

20 And when the seven loaves among four thousand,

[a] Matt. ix. 32. Luke xi. 14.—[b] A. D. 32. Matt. xv. 32.

[c] Matt. xvi. 1. Luke xi. 54.—[d] Supra vi. 41. John vi. 11.

VER. 32. *Dumb.*† The Greek signifies one that speaks little, or with difficulty. Wi.—*They besought him.* In the Greek it is, they *beseech* him, which agrees so well with *they bring*, that we have every reason to believe that this was the original reading.

VER. 34. *Ephphetha*, a Syriac word. Jesus Christ, in the cure of this man, uses many and various actions; but as of their own nature they are no ways equal to such a cure, they shew: first, that the cure was miraculous; and secondly, the virtue, which his divinity communicated to his sacred body. V.—We must not suppose that our Saviour here groaned on account of any difficulty he experienced in working this miracle, but only from commiseration for the man, whom he was about to heal; as likewise to shew, how very difficult is the cure of those who are spiritually deaf and dumb by sin. He was affected in a similar manner when he raised Lazarus to life, to shew with what difficulty a man, dead and buried in sin by evil habits, can arise from that miserable state. Dion. Carth.

* V. 3. Crebò, *ἐὰν μὴ πυγμῇ*. Mr. Bois, prebend of Ely, defends the Latin version, and says *πυγμῇ* comes from *πυκνὰ* and *πυκνῶς*. But Theophylactus would have it to signify, up to the elbows; *ἀχρὶ τοῦ ἀγκῶνος*.

† V. 32. Mutum, dumb; Greek, *μογιλάλον*, qui parum loquitur.

CHAP. VIII. VER. 8. After the multitude had eaten and were filled, they did not take the remains; but these the disciples collected, as in the former miracle of the multiplication of the loaves. By this circumstance we are taught to be content with what is sufficient, and to seek no unnecessary supplies. We may likewise learn from this stupendous miracle the providence of God and his goodness, who sends us not away fasting, but wishes all to be nourished and enriched with his grace. Theoph.—Thus does our Lord verify in his works what he has promised in his instructions; that if we will seek in the first instance the kingdom of God and his justice, that all necessary things shall be added unto us. By the gathering up of the fragments that remained, he not only made the miracle more striking to the multitude and to the apostles, but has also left us a practical lesson, how, in the midst of plenty, which proceeds from the munificence of heaven, we must suffer no waste. A.

VER. 9. S. Mat. (xv. 38.) adds, without counting either the women or the children.

VER. 10. *Dalmanutha.* S. Mat. (xv. 39.) has, *to the borders* of Magedan; in Greek, *Μαγδαλὰ*, or *Μαγεδάν*. These were two towns beyond the sea of Galilee, situated near to each other; it is of little consequence which of these names the Evangelists mention; perhaps our Saviour visited both. Tir.—The major part of commentators, if we can believe the Bible of Vence, take Magedan, or Magdala, to be the town of that name situated to the east of the lake of Tiberias, in the vicinity of Gerasa, and *Dalmanutha* to be the name of that part of the country in which these two towns were situated. V.—Polus in his Synopsis Criticorum, (vol. iv. p. 410.) gives three explanations for the discrepance of the names in SS. Matthew and Mark: 1. *Idem locus erat binominis*, the same place might have two names. 2. *Propinqua erant loca*, the places were near. 3. *Alterum erat regio, alterum vicus*, the one was the name of the territory, the other of the town or village; and concludes with asserting from Jewish authorities, that it was the same territory in which the two villages *Magedan* and *Dalmanutha* were situated; so that it might be known by either name, as we find that the territory of Gadara and of Gergesæ is one and the same. Polus.

VER. 11. Jesus Christ did not consent to the petition they made him, because there will be another time for signs and wonders, viz. his second coming, when the powers of heaven shall be moved, and the moon refuse her light. This his first coming is not to terrify man, but to instruct and store his mind with lessons of humility, and every other virtue. Theophy.

VER. 12. Jesus Christ fetches a deep sigh on account of their obduracy, and says; why do these ask for a miracle to confirm their belief, when they resist the authority of so many miracles, which are daily performed under their eyes? V.—*A sign shall not be given.* But by a Hebrew form of speech, *if* divers times is put for a negative. Wi.

VER. 15. *Of the leaven of Herod.* In S. Matt. c. xvi. v. 6, we read *of the leaven* of the *Pharisees* and *Sadducees:* we may conclude that Christ named all of them. Wi.



THE THREE MARIES.

"And on the first day of the week, very early in the morning, they came to the sepulchre bringing the spices which they had prepared."

St. Luke. ch. XXIV. 1



how many baskets of fragments took you up? And they say to him: Seven.

21 And he said to them: How do you not yet understand?

22 And they came to Bethsaida: and they bring to him a blind man, and they besought him to touch him.

23 And taking the blind man by the hand, he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.

24 And looking up, he said: I see men, as trees, walking.

25 After that he laid his hands again upon his eyes, and he began to see, and was restored, so that he saw all things clearly.

26 And he sent him to his house; saying: Go into thy house, and if thou enter into the town, tell no body.

27 [a] And Jesus went out, and his disciples, into the towns of Cæsarea Philippi; and in the way he asked his disciples, saying to them: [b] Whom do men say that I am?

28 And they answered him, saying: John the Baptist; but some Elias, and others as one of the prophets.

29 Then he saith to them: But whom do you say that I am? Peter answering, said to him: Thou art the Christ.

30 And he strictly charged them that they should not tell any man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients, and by the high priests, and the Scribes, and be killed: and after three days rise again.

32 And he spoke the word openly: [c] And Peter taking him, began to rebuke him.

33 But he turning about and seeing his disciples, threatened Peter, saying: Go after me, Satan, because thou dost not relish the things that are of God, but the things that are of men.

34 And calling together the multitude with his disciples, he said to them: [d] If any man will follow me, let him deny himself, and take up his cross, and follow me.

35 [e] For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, and for the gospel, shall save it.

36 For what shall it profit a man, if he gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 [f] For whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy Angels.

39 And he said to them: [g] Amen, I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

CHAP. IX.

Christ is transfigured. He casts out the dumb spirit. He teaches humility, and to avoid scandal.

AND [h] after six days Jesus taketh with him Peter, and James, and John: and leadeth them up to a high mountain apart by themselves, and was transfigured before them.

2 And his garments became shining, and exceedingly white as snow, so as no fuller on earth can make white.

3 And there appeared to them Elias with Moses: and they were talking with Jesus.

4 And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

5 For he knew not what he said: for they were struck with fear.

6 And there was a cloud that overshadowed them, and a voice came out of the cloud, saying: This is my most beloved Son: hear ye him.

7 And immediately looking about, they saw no man any more, but Jesus only with them.

8 [i] And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

9 And they kept the word to themselves: questioning together what that should mean: When he shall be risen from the dead.

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[a] Matt. xvi. 13.—[b] Luke ix. 18.—[c] Matt. xvi. 22.—[d] Matt. x. 38. and xvi. 24. [e] Luke ix. 23. and xiv. 27.

[f] Matt. x. 33. Luke ix. 26. and xii. 9.—[g] Matt. xvi. 28. Luke ix. 27.—[h] Matt. xvii. 1. Luke ix. 28.—[i] Matt. xvii. 9.

VER. 23. It may be asked, why our Lord led the man from the multitude before he cured him?—It may be answered, that he did it not to seem to perform his prodigies through vain glory; and thence to teach us to shun the empty praises of men: 2dly, to facilitate recollection, and to give himself to prayer, before he cured the blind man; and lastly, he went out of the city because the inhabitants of Bethsaida had already rendered themselves unworthy of the miracles of Christ. For among them our Saviour had wrought many miracles, yet they would not believe. S. Matt. xi. 21. Tir. Theophy.—Dionysius says, that Jesus led him from the multitude to shew that if a sinner, figured by the blind man, wishes to be converted from his evil ways, he must first leave all immediate occasions and inducements to sin. D. Diony.

VER. 24. *Men* * *as trees walking.* In the Latin text, *walking* may agree either with *men*, or with *trees*, but the Greek shews that *walking* must be referred to *men*. Perhaps Christ restored sight in this manner to the man by degrees, to make him more sensible of the benefit; or to teach us how difficult is a sinner's conversion; of which this was a figure. Wi.

VER. 25. Our Saviour made use of exterior signs in the performance of his miracles to command attention, and to signify the inward effects of the favours granted: these the Catholic Church, after the example of her Founder and Model, also uses in the celebration of her sacraments, and for the same purposes. Nor ought any supercilious and superficial reasoner to undervalue and contemn the corporal and external application of holy things, under the hollow plea, that we are exclusively to attend to the spirit and faith.

VER. 28. *As one of the prophets.* In the Greek it is, *one of the prophets.*

VER. 31. After our Redeemer had heard the confession of his first apostle, who spoke in the name of all, as the head, he opens out to them the grand mystery of his passion.

* V. 24. Video homines velut arbores ambulantes, *βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας.*

CHAP. IX. VER. 4. The law and the prophets were signified by Moses and Elias; both bear testimony to the divinity of Jesus Christ's mission, which was effectually to close the old, and open the new dispensation. By the apparitions of these two illustrious personages, we learn also that sometimes, though not often, there is, by the permission of heaven, a certain intercourse between the living and the dead. B.

VER. 5. Peter had forgotten that the glorious kingdom of Christ was not of this world, but in heaven only; that himself and the other apostles, clothed as they were with their mortality, could not participate in immortal joys; and that the mansions in the house of the Father are not raised with human hands. He again shewed that he knew not what he said, by wishing to make three tabernacles, one for the law, one for the prophets, and one for the gospel, since these three cannot be separated from each other. Ven. Bede.

VER. 9. *Risen from the dead.* The disciples believed the resurrection of the dead, but they knew not what Christ meant by by *his rising from the dead.*

10 And they asked him, saying: [a]Why then do the Pharisees and Scribes say, that Elias must come first?

11 He answering, said to them: Elias, when he shall come first, shall restore all things: and how [b]it is written of the Son of man, that he must suffer many things, and be despised.

12 But I say to you, that Elias also is come, (and they have done to him whatsoever they would) as it is written of him.

13 And coming to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

14 And presently all the people seeing Jesus, were astonished and struck with fear: and running to him, they saluted him.

15 And he asked them, What do you question about among you?

16 [c]And one of the multitude answering, said: Master, I have brought to thee my son who hath a dumb spirit.

17 Who wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with his teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.

18 He answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him to me.

19 And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown down upon the ground, he rolled about, foaming.

20 And he asked his father: How long a time is it since this hath happened unto him? But he said: From his infancy.

21 And oftentimes hath he cast him into the fire, and into waters, to destroy him. But if thou canst do any thing, have compassion on us, and help us.

22 And Jesus saith to him: If thou canst believe, all things are possible to him that believeth.

23 And immediately the father of the boy crying out, with tears, said: I do believe, Lord; help my unbelief.

24 And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Thou deaf and dumb spirit, I command thee, go out of him; and enter no more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as one dead, insomuch that many said, He is dead.

26 But Jesus taking him by the hand, lifted him up, and he arose.

27 And when he was come into the house, his disciples asked him privately; Why could not we cast him out?

28 And he said to them: This kind can go out by nothing, but by prayer and fasting.

29 And departing from thence, they passed through Galilee, and he would not that any man should know it.

30 And he taught his disciples, and said to them: [d]The Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

31 But they understood not the word: and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

33 But they held their peace: for in the way they had disputed among themselves, [e]which of them should be the greatest.

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all.

35 And taking a child, he set him in the midst of them: and when he had embraced him, he saith to them:

36 Whosoever shall receive one such child as this in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

37 [f]John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

38 But Jesus said: Do not forbid him: [g]For there is no man that doth a miracle in my name, that can soon speak ill of me.

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[a] Matt. xvii. 10.—[b] Isai. liii. 3. and 4.—[c] Luke ix. 38.—[d] Matt. xvii. 21. Luke ix. 22. and 44.—[e] Matt. xviii. 1. Luke ix. 46.—[f] Luke ix. 49.—[g] 1 Cor. xii. 3.

Their thoughts were filled with the idea of a glorious kingdom in this world, in which they should enjoy great dignities and offices under the Messias. Wi.

VER. 10. The Jews here confound the two comings of Jesus Christ. The Baptist, in the spirit of Elias, will precede the first, and Elias in person, the second coming of Christ.

VER. 14. The multitude were so solicitous to see Christ that they saluted him when yet a great way off. Some imagine that the countenance of our Saviour, being rendered more beautiful by his transfiguration, attracted the attention and admiration of the people. Theophy.

VER. 20. Let those blush who pretend to affirm, that all men come into this world clear of original sin, and perfectly innocent like Adam when first created. For why should this child be tormented by a cruel devil, if he had not been under the guilt of original sin, as it is clear, beyond dispute, that he could not be guilty of any actual transgression? Ven. Bede.

VER. 22. The answer of our Lord is adapted to the petition of the child's father. He had said: *If thou canst do any thing, have mercy on us:* and Christ answered: *If thou canst believe,* &c. Thus when the leper said: *If thou wilt, thou canst make me clean,* he answered: *I will, be thou made clean.* Ven. Bede.—**All things are possible to him that believeth.* The sense is not, as if he that believeth could do all things; but that any thing might be done by the divine power and goodness, in favour of him that had a firm and lively faith. Wi.

VER. 23. If the man believed, as he said, why does he add, *help my unbelief?* It may be answered: because faith is manifold; there is a faith of beginners, and a faith of the perfect. The incipient faith this man already possessed, and he besought our Saviour to help him to the higher degrees of this virtue. No one becomes great and perfect all at once, but must first set off with small beginnings, and thus gradually ascend to the height of perfection. Thus the man, who, by the inspiration of grace has received imperfect faith, may be said at the same time to believe, and still to be incredulous. Ven. Bede.—Here we are taught that our faith is weak, and has need of support and increase from God's assistance. When tears accompany our faith, they obtain for us the grant of our petitions. S. Jerom.

VER. 26. Him whom the devil had made like to the dead, the goodness of Christ, by his charitable touch, restored to life. Thus proving at once both his divinity and humanity; the former by his wonderful cure of healing, and the latter by performing this cure by a touch of the hand. Ven. Bede.—The devil could not inflict a real death on the child, on account of the dissen. of the Author of life. S. Chrys.

VER. 27. This person, whom the apostles had forbidden to work miracles in the name of Christ, believed indeed in Christ, but did not follow him, on account of the great poverty of the apostles: he was not perfect, nor had he left all things to follow Christ. The apostles therefore concluded, that such a one was not worthy to work miracles in the name of their divine Master. But for this indiscretion, Christ rebukes them, saying, *do not,* &c. T.

VER. 31. They could not comprehend what he said; and this not so much through the dulness and stupidity of their understandings, as through their personal affection to him; and because knowing him to be God, they could not conceive how a God could die. Nic. de Lyra.

VER. 37. *Who followeth not us,* in that special manner, as Christ's apostles did. Wi.

39 For he that is not against you, is for you.
40 [a]For whosoever shall give you to drink a cup of water in my name, because you belong to Christ, Amen, I say to you, he shall not lose his reward.
41 [b]And whosoever shall scandalize one of these little ones, who believe in me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea.
42 [c]And if thy hand scandalize thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into unquenchable fire:
43 Where their worm dieth not, and the fire is not extinguished.
44 And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting, than, having two feet, to be cast into the hell of unquenchable fire:
45 [d]Where their worm dieth not, and the fire is not extinguished.
46 And if thy eye scandalize thee, pluck it out: it is better for thee, with one eye, to enter into the kingdom of God; than, having two eyes, to be cast into the hell of fire:
47 Where their worm dieth not, and the fire is not extinguished.
48 [e]For every one shall be salted with fire: and every victim shall be salted with salt.
49 [f]Salt is good: but if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you.

CHAP. X.

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

AND [g]rising up from thence, he cometh into the borders of Judea, beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.
2 And the Pharisees coming to him, asked him: Is it lawful for a man to put away his wife? tempting him.
3 But he answering, saith to them: What did Moses command you?
4 They said: [h]Moses permitted to write a bill of divorce, and to put *her* away.
5 Jesus answering, said to them: Because of the hardness of your heart, he wrote you that precept.
6 But from the beginning of the creation, [i]God made them male and female.
7 For this cause [k]a man shall leave his father and mother, and shall cleave to his wife.
8 [l]And they two shall be in one flesh. Therefore now they are not two, but one flesh.
9 What therefore God hath joined together, let not man put asunder.
10 And in the house again his disciples asked him concerning the same thing.
11 And he saith to them: Whosoever shall put away his wife, and marry another, committeth adultery against her.
12 And if the wife shall put away her husband, and be married to another, she committeth adultery.
13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.
14 Whom when Jesus saw, he was much displeased, and said to them: Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.
15 Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.
16 And embracing them, and laying his hands upon them, he blessed them.
17 And when he was gone forth into the way, a certain man running up and kneeling before him, [m]asked him: Good Master, what shall I do that I may receive life everlasting?
18 And Jesus said to him: Why callest thou me good? None is good, but one; *that is* God.
19 [n]Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do not fraud, honour thy father and mother.
20 But he answering, said to him: Master, all these things I have observed from my youth.

[a] Matt. x. 42.—[b] Matt. xviii. 6. Luke xvii. 2.—[c] Matt. v. 30. and xviii. 8. [d] Isai. lxvi. 24.—[e] Lev. ii. 13.—[f] Matt. v. 13. Luke xiv. 34.—[g] Matt. xix. 1.

[h] Deut. xxiv. 1.—[i] Gen. i. 27.—[k] Gen. ii. 24. Matt. xix. 5. 1 Cor. vii. 10. Eph. v. 31.—[l] 1 Cor. vi. 16.—[m] Matt. xix. 16. Luke xviii. 18.—[n] Exod. xx. 13.

VER. 40. Here we may find that no one, however poor, can be excused from good works; since there is no one who is not able to give at least a cup of cold water; and we are assured that he will not lose his reward. Nic. de Lyra.

VER. 43. *Where their worm dieth not.* These words are taken out of Isaias lxvi. 24; and are to be expounded of the punishments, and fruitless repentance of the wicked in the next world. Wi.

VER. 48. †*For every one shall be salted with fire.* The sense seems to be, that every wicked unrepenting sinner (of whom it was before said, *that their worm dieth not*) shall be severely and continually punished, though not consumed by the fire of hell.—*And every victim shall be salted with salt;* that is, even good men shall be cleansed and purified by trials and sufferings in this world, as some victims were to be salted by the law. Lev. ii. 13. Wi.

VER. 49. *Become unsavoury;* i. e. if he, who has once received the faith, should apostatize from it, what is there that can possibly convert him from his wicked ways? since even the salt, with which he was salted, is become unsavoury, i. e. the doctrines he formerly received are no longer of any use. Nic. de Lyra.

* V. 22. Omnia possibilia sunt credenti, *πάντα τῷ πιστεύοντι*.

† V. 48. Omnis enim igne salietur, et omnis victima sale salietur, *πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.*

CHAP. X. VER. 4. Moses permitted the injured husband to send away his wife, declaring that he had repudiated her. See Deut. xxiv. 1.

VER. 5. Because of the hardness of their hearts, and to prevent the excesses they would otherwise have committed with regard to their wives. V.

VER. 6. But from the beginning of the world it was not thus; for then God only formed one man and one woman, that they might be exclusively and invariably attached to each other. V.

VER. 7. Hence it is written, (Gen. ii. 24, and Matt. xix. 5.) *A man shall leave father and mother, and adhere to his wife.*

VER. 14. Unless we are possessed of the innocence and purity of little children, we cannot enter the kingdom of heaven. By the kingdom of heaven, we may here understand the truths of the gospel; for as a child never contradicts its teachers, nor opposes to them vain reasonings and empty words, but faithfully and readily receives their instructions, and with fear obeys them; so must we implicitly obey, and without any, the least, opposition, receive the word of the Lord. Ven. Bede.

VER. 18. *None is good.* Of himself, entirely and essentially, but God alone: men may be good also, but only by a participation of God's goodness. Ch.

VER. 20. We must recollect, that to the faithful observers of the Mosaic law, not only present goods were given, but the happiness of a future life promised. Hence our Lord with reason inquired, *whether he had kept the commandments.* The innocent life of this young man is deserving our imitation. Ven. Bede.

VER. 21. *Loved him.* We need understand no more by this, than that Christ gave him some marks of his tenderness for him, and for all men by his kind instructions, and invitations to a good and perfect life. Wi.—It is worthy of inquiry, how that could happen which the evangelist here mentions, how Jesus

21 And Jesus looking on him, loved him; and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But he being struck sad at the saying, went away sorrowful: for he had great possessions.

23 And Jesus looking round about, saith to his disciples: How hardly shall they who have riches, enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answering again, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 They wondered the more, saying among themselves: Who then can be saved?

27 And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

28 [a]And Peter began to say to him: Behold, we have left all things, and have followed thee.

29 Jesus answering, said: Amen, I say to you, there is no man, who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel,

30 Who shall not receive a hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, life everlasting.

31 [b]But many that are first, shall be last, and the last first.

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished: and following, were afraid. [c]And taking again the twelve, he began to tell them the things that should befall him.

33 *Saying:* Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the Scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

35 [d]And James, and John, the sons of Zebedee, came to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us.

36 But he said to them: What would you that I should do for you?

37 And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

39 But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized:

40 But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

41 And the ten hearing it, began to be much displeased at James and John.

42 But Jesus calling them, saith to them: [e]You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

43 But it is not so among you: but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

46 [f]And they came to Jericho: and as he went out of Jericho, with his disciples and a very great multitude, Bartimæus, the blind man, the son of Timæus, sat by the way side, begging.

47 And when he had heard that it was Jesus of Nazareth, he began to cry out, and to say: Jesus, Son of David, have mercy on me.

48 And many rebuked him, that he might hold his peace. But he cried a great deal the more: Son of David, have mercy on me.

49 And Jesus standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.

50 He casting off his garment, leaped up, and came to him.

51 And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

[a] Matt. xix. 27. Luke xviii. 28.—[b] Matt. xix. 30.—[c] Luke xviii. 31.

[d] Matt. xx. 20.—[e] Luke xxii. 25.—[f] Matt. xx. 29. Luke xviii. 35.

could love this young man; when, as it is here related, he did not follow the admonitions given him by Jesus Christ. The reason is, Christ loved him for his past behaviour, and his strict observance of the old law. S. Chrys. in S. Thom. Cat. aur.

Ver. 28. Although S. Peter had left but few things, he still calls them his all. For small things have power of attaching us to them, and of exciting our passions; therefore he that forsakes his small possessions, shall be a partaker of the blessings of Jesus Christ. Theophylactus.

Ver. 32. Christ goes before, to shew his eagerness to suffer the ignominies and torments of his approaching passion, for our salvation. Theophy.—But the disciples being already forewarned of what their Master was to suffer from the high priest and Scribes, went along the road to Jerusalem, with silent fear and trepidation, either lest they should be put to death with him, or lest he, whose life and doctrines they enjoyed, should fall into the hands of his enemies. But our kind Redeemer, foreseeing that the minds of his disciples were disturbed, comforts them with the assurance of his resurrection. Ven. Bede.

Ver. 35. S. Matt. (xx. 20.) says it was their mother, Salome, but probably at their solicitation, or at least with their connivance and consent.

Ver. 42. *Who seem to rule over the Gentiles*, &c. See Matt. xx. 25, and Luke xxii. 25. Wi.

Ver. 43. In vain then do men either seek for immoderate power, or sigh after human greatness; for, not power, but humility, is the sure and only path to the summit of perfection. He then proves to them by his own example, that if they would not believe his words, they might at least learn by his example. Ven. Bede.

Ver. 46. Bartimæus is a Syriac word, and signifies, son of Timæus.

Ver. 51. Let us endeavour sedulously to imitate the good example of this blind man, who did not ask for honours, riches, or other worldly advantages, but only that he might receive his sight; that he might behold that light with the blessed angels, to which faith alone can conduct us. Ven. Bede.—In this worse than Cimmerian darkness, how few are found, who pray as they ought for this all-necessary light of faith!!!

CHAP. XI.

Christ enters into Jerusalem upon an ass: curses the barren fig-tree: and drives the buyers and sellers out of the temple.

AND [a] when they were drawing near to Jerusalem, and to Bethania, at the mount of Olives, he sendeth two of his disciples,

2 And saith to them: Go into the village that is over-against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring *him*.

3 And if any man shall say to you: What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you, loosing the colt?

6 They said to them as Jesus had commanded them: and they let him go with them.

7 [b] And they brought the colt to Jesus: and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying: [c] Hosanna:

10 Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father, David, that cometh: Hosanna in the highest.

11 [d] And he entered Jerusalem, into the temple: and having viewed all things round about, when now the hour of evening was come, he went out to Bethania with the twelve.

12 And the next day, when they came out from Bethania, he was hungry.

13 [e] And when he had seen afar off a fig-tree having leaves, he came, if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves: for it was not the time for figs.

14 And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

15 And they came to Jerusalem. And when he had entered into the temple, he began to cast out them that sold and bought in the temple, and he overthrew the tables of the money-changers, and the chairs of them that sold doves.

16 And he suffered not that any man should carry a vessel through the temple.

17 And he taught, saying to them: Is it not written: [f] My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

18 Which when the chief priests, and the Scribes, had heard, they sought how they might destroy him:

[a] A. D. 33. Matt. xxi. 1. Luke xix. 29.—[b] John xii. 14.—[c] Ps. cxvii. 26. Isai. xxviii. 16. Matt. xxi. 9. Luke xix. 38.—[d] Matt. xxi. 10.—[e] Matt. xxi. 19.—[f] Isai. lvi. 7. Jer. vii. 11.

CHAP. XI. VER. 1. This place, doubtless, had its name from the great number of olive-trees that grow upon it. It lay a little out of Jerusalem, on the east side, about five furlongs from the city, according to Josephus; but he must be understood of the nearest part of it, since S. Luke makes the distance to be a sabbath-day's journey, i. e. eight furlongs, or a mile; unless we suppose he meant the summit of the hill, from which our Saviour ascended. Acts i. 12. Mr. Maundrell says: I and my companions going out of Jerusalem, at S. Stephen's gate, and crossing the valley of Josaphat, began immediately to ascend the mountain; and being about two-thirds of the way up, we came to certain grottos, cut with intricate windings and caverns, under ground, which were called, *the sepulchres of the prophets;* that a little higher up, were twelve arched vaults under ground, standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this spot. Sixty paces higher, we came to the place where Christ is said to have uttered his prophecy, concerning the final destruction of Jerusalem; and a little on the right hand, to another, where he is said to have dictated (a second time) the *Lord's prayer* to his disciples. A little higher, is the cave of a saint called Pelagia; a little lower, a pillar denoting the place where an angel gave the blessed Virgin three days' warning of her death; and, at the top of all, we saw the place of our blessed Lord's ascension. See Maundrell's Journey to Jerusalem.—In the Greek, being between Bethphage and Bethania. Bethania, which they had just left, was about one mile and a half from Jerusalem: Bethphage was between the two. V.

VER. 2. This order of Jesus Christ shews his omniscience and supreme dominion. By the former, he informs his two disciples that in Bethphage they would find a colt tied; and by the latter, he assures them that the master, on learning that the Lord hath need of the colt, will immediately let him go. A.

VER. 8. The martyrs strewed garments in the way by putting off the garments of the flesh, and thus preparing a way by their blood for the servants of God. Many strew their garments in the way, by subduing their bodies in fasting and abstinence, and thus affording good example to those that follow them. Those cut down branches from the trees, who in their instructions take their seeds from the discourses of the Fathers, and, by an unassuming and humble delivery, spread them in the way of God. V. Bede.—Let us strew the way of life, and cut branches from the trees, by imitating the example of the saints. For the saints are the trees, from which we cut down branches, when we imitate their virtues. Theophylactus.—The just shall flourish like the palm-tree, (Ps. xci.) confirmed in their roots, and extensive in their fruit and flowers, being the sweet odour of Christ. 2 Cor. ii. 15.

VER. 9. They that went before, were the prophets; and they that come after, are the apostles. S. Jerom.—All these voluntary offerings were grateful to our divine Saviour; so are the like offerings made to him in the blessed sacrament. B.

VER. 10. They call the kingdom of Christ the kingdom of David, because Christ was descended of the family of David. David is likewise interpreted, *strong of hand;* but who is strong of hand but the Lord, whose hand has wrought so many and such wonders? Theophy.—How great is the similarity of this sentence with that delivered by the angel Gabriel, when he addressed the blessed Virgin Mary: "the Lord God will give to Him the seat of David, his father." Ven. Bede.—"*In the highest.*" By this is meant, that the just shall be built upon the ruins of the angels; and, that the inhabitants of the earth shall obtain salvation. S. Jerom.—The literal meaning is: blessed be the kingdom of our father, David, which he sees arrive in the person of his Son: *Hosanna*, glory and salvation to this Son so long expected, so ardently desired: peace and salvation, and glory be given to Him, by the great Lord and God, who dwelleth in the highest heaven. S. Mat. xxi. 9. S. Luke xix. 38.

VER. 11. In going into the temple, immediately on entering the city, he shews what religion recommends to us, viz. to enter first into a place of worship, if there be one, where we visit. Ven. Bede.—Looking into the hearts of all, he could not, amongst those who contradicted the truth, find where to recline his head; therefore, he withdraws to his faithful servants, and takes up his abode with the children of obedience. Idem.

VER. 13. *He came, if perhaps,* &c. Christ knew there was no fruit upon it, and that it was *not the season, or a season for figs.* See Matt. xxi. 19, what instruction he designed to give his disciples by what he said and did to the fig-tree. Wi.—Jesus Christ here curses the barren tree, on account of his disciples, who were present; for as he every where gave instances of his most beneficent will, it was proper he should also give them proofs of his justice and severity. Hence his principal motive for cursing the fig-tree was, not on account of any hunger he then experienced; for it is not probable that Christ should experience so great hunger, and at so early an hour, as these words seem to indicate. Ven. Bede.

VER. 16. The vessels here spoken of as not allowed to be carried through the temple, were not any belonging to the temple, but only such as were brought by those who were buying and selling. Origen asserts, that our Saviour's driving so many thousands out of the temple, poor and humble as he appeared, was a more astonishing miracle than even his giving sight to the blind. So divine an effulgency flashed from his eyes and whole countenance, as affected every beholder with astonishment and awful terror. Orig. in D. Diony.—If Christ could not bear to see his Father's house profaned, even with those things which in another place were not unbecoming, how indignant must he be to see the temple of God defiled with blasphemous and heretical doctrines, and with that levity and inattention observed in thoughtless giddy Christians, who thus scandalize and pervert his devoted children. A.

VER. 17. Not to the Jews only, but to all nations; not in Jerusalem only, but in every city of the known world. It is no longer a temple of bulls, goats, and rams, but a temple of prayer. Ven. Bede.

VER. 18. What effect this strong reproof of our Saviour had upon the Jewish priests, and other ministers of the temple, is related by the evangelist in the subsequent words: *they sought how they might destroy him.* Still they were obliged to protract their iniquitous designs for a short time, as the multitude were in admiration of his doctrine. Gloss.—It was on a Tuesday that Jesus Christ discussed various subjects in the temple, his mission, the duties we owe to society the resurrection of the body, &c. &c.

for they feared him, because the whole multitude was in admiration at his doctrine.

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning, they saw the fig-tree dried up from the roots.

21 And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou cursedst, is withered away.

22 And Jesus answering, saith to them: [a] Have the faith of God.

23 Amen, I say to you, that whosoever shall say to this mountain: Be thou removed, and be thou cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done: it shall be done for him.

24 [b] Therefore, I say to you, all things, whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

25 [c] And when you shall stand to pray, forgive, if you have any thing against any man, that your Father also, who is in heaven, may forgive you your sins.

26 But if you will not forgive, neither will your Father, who is in heaven, forgive you your sins.

27 [d] And they came again to Jerusalem. And when he was walking in the temple, there come to him the chief priests, and the Scribes, and the ancients;

28 And they say to him: By what authority dost thou these things? and who hath given thee this authority to do these things?

29 And Jesus answering, said to them: I will also ask of you one word, and answer me: and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? Answer me.

31 But they thought with themselves, saying: If we say, from heaven: he will say, Why then did you not believe him?

32 If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33 And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

CHAP. XII.

The parable of the vineyard and husbandmen. Cæsar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

AND [e] he began to speak to them in parables: A man planted a vineyard, and made a hedge round it, and dug a place for the wine-vat, and built a tower, and let it to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, to receive from the husbandmen of the fruit of the vineyard.

3 But they having laid hands on him, beat him: and sent him away empty.

4 And again he sent to them another servant: and him they wounded in the head, and used him reproachfully.

5 And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

6 Having therefore yet one most dearly beloved son: he sent him also to them last of all, saying: They will reverence my son.

7 But the husbandmen said one to another: This is the heir: come, let us kill him; and the inheritance shall be ours.

8 And laying hold on him, they killed him, and cast him out of the vineyard.

[a] Matt. xxi. 21.—[b] Matt. xvii. 19. and xxi. 22.—[c] Matt. vi. 14. and xviii. 35. Luke xi. 9.

[d] Luke xx. 1.—[e] A. D. 33. Isai. v. 1. Jer. ii. 21. Matt. xxi. 33. Luke xx. 9.

VER. 23. Ecclesiastical history informs us, that S. Gregory of Neo-Cæsarea, surnamed Thaumaturgus (whose feast is kept Nov. 17.) performed this miracle, removing by his prayers a mountain that obstructed the building of a church. Ven. Bede.

VER. 26. Faith alone will not suffice for the remission of sins; we must moreover pardon every neighbour, and from our heart.

VER. 28. "It was a reasonable demand," says Dr. Barrow, "which was made to our Saviour: *tell us by what authority thou doest these things, and who hath given thee this authority.* The reasonableness of it our Lord did often avow, declaring, that if by his doctrine and works he had not vouched the divinity of his authority, it had been no sin to disbelieve or reject him." John v. 31, 36. x. 25, 37. and xv. 22, 24. Dr. Barrow on Supremacy, p. 49.—This principle, which supposes in pastors the necessity of a lawful mission, was formerly, and may still be, triumphantly urged against Luther, Calvin, Tindal, Cranmer, and all the first pretended Reformers of the Catholic Church. For whence, said the Catholics, did these innovators derive their mission? Who sent them to preach? Who gave them authority to reform and alter the whole state of God's Church? Let them shew their commission for this purpose, either *ordinary* or *extraordinary*. Unless they can do this, we have nothing to do with usurpers and intruders. . . . If it be pretended that they had *extraordinary* mission, immediately derived from God, why did they not shew their credentials, stamped with the broad seal of heaven; that is, why did they not by clear and evident miracles, such as Christ and his apostles wrought, attest their being thus extraordinarily commissioned for the extraordinary work of the Reformation? Without such proofs as these, no pretensions to an extraordinary mission, in opposition to the ordinary Church authority, can be admitted. Otherwise every fanatic or enthusiast, following his own caprice, may pretend to a call from heaven; and, upon this foolish plea, preach up his own dreams for the pure word of God, in contempt of all authority, whether of Church or State. If it be said that the missions of the first reformers were *ordinary*, and derived to them by the ministry of men, it behoves them to point out what men these were from whom they received this ordinary power. Were they Catholics or Protestants? Not Protestants, for they cannot name any such who commissioned them to preach; not Catholics, because the religion which Luther and his reforming brethren endeavoured to propagate, was a new religion, directly opposite to that of Catholics, and therefore could not be taught, in virtue of any commission from Catholics. *And how can they preach unless they be sent?* Rom. x. 15. If it be urged that Luther had received his orders in the Catholic Church, it is easily answered that this could not authorize him to commence preacher and teacher of another religion, any more than the orders which Mr. Whiston and Mr. Wesley might receive in the Protestant church of England could authorize them to teach a doctrine anathematized by that Church. Rutter.

VER. 33. *Neither do I tell you,* &c. I do not tell you what I know, because you refuse to own what you know. We should observe, there are here two reasons for concealing the truth from inquirers: 1st, when he that inquireth after the truth is incapable of understanding it; 2d, when on account of some contempt of the truth, or some other evil indisposition, the person is not deserving of having the truth laid open to him. Ven. Bede.

CHAP. XII. VER. 1. Under these figurative modes of speech, or parables, Jesus Christ began to trace out for their reflection a true portraiture of their ingratitude, and of the divine vengeance. By this *man* we are to understand God the Father, whose vineyard was the house of Israel, which he guarded by angels; the place dug for the wine-vat is the law; the tower, the temple; and Moses, the prophets and the priests, whom the Jews afflicted and persecuted are the husbandmen or servants. S. Jerom.—This same parable was employed by Isaias, (v. 1.) where speaking of Christ, he says: *My beloved had a vineyard, and he fenced it in.* Tirinus.—*He went into a far country,* not by change of place, for he is every where, but by leaving the workmen the power of free-will, either to work or not to work; in the same manner as a man in a far country cannot oversee his husbandmen at home, but leaves them to themselves. Ven. Bede.—This parable is thus morally explained: Jesus Christ planted a Church with his own blood, surrounded it with evangelical doctrine, as with a hedge; dug a place for the wine-vat, by the abundance of spiritual graces which he has prepared for his Church; built a tower, by appointing his angels to guard each individual Christian, who are the husbandmen to whom he has let it out. Nic. de Lyra.

VER. 2. The first servant whom the Almighty sent, was Moses; but they *sent him away empty;* for, says the Psalmist, they provoked him to anger in the camp. Ps. cv. The second servant sent was David, whom *they used reproachfully,* saying: *What have we to do with David?* 3 Kings xii. 16. The third was the school of the prophets; and which of the prophets did they not kill? Mat. xxiii. Ven. Bede.

VER. 7. From this it appears, that the chief priests and lawyers were not ignorant that Christ was the Messias promised in the law and prophets, but their knowledge was afterwards blinded by their envy: for otherwise, had they known him to be true God, they would never have crucified the Lord of glory, says S. Paul. For a further explanation, see S. Mat. xxi. Ven. Bede.

VER. 8. They cast the heir, Jesus Christ, out of the vineyard, by leading him

9 What, therefore, will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.

10 And have you not read this Scripture: [a]The stone which the builders rejected, the same is become the head of the corner:

11 By the Lord hath this been done, and it is wonderful in our eyes?

12 And they sought to lay hands on him: but they feared the people. For they knew that he spoke this parable against them. And leaving him, they went their way.

13 [b]And they sent to him some of the Pharisees, and of the Herodians; to catch him in *his* words.

14 They coming, say to him: Master, we know that thou art a true speaker, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar; or shall we not give it?

15 But he knowing their hypocrisy, saith to them: Why tempt you me? bring me a penny that I may see *it*.

16 And they brought it to him. And he saith to them: Whose is this image and inscription? they say to him: Cæsar's.

17 And Jesus answering, said to them: [c]Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 [d]And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

19 Master, Moses wrote unto us, [e]that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died, leaving no issue.

21 And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22 And the seven took her in like manner; and did not leave issue. Last of all the woman also died.

23 In the resurrection, therefore, when they shall arise again, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, saith to them: Do ye not therefore err, not knowing the Scriptures, nor the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in heaven.

26 And, as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: [f]I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 [g]And there came one of the Scribes, that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all?

29 And Jesus answered him: The first commandment of all is: [h]Hear, O Israel, the Lord thy God, is one God:

30 And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31 [i]And the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these.

32 And the Scribe said to him: Well, master, thou hast said in truth, that there is one God, and there is no other besides him.

33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

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[a] Ps. cxvii. 22. Isai. xxviii. 16. Matt. xxi. 42. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.
[b] Matt. xxii. 15. Luke xx. 20.—[c] Rom. xiii. 7.—[d] Matt. xxii. 23. Luke xx. 27.
[e] Deut. xxv. 5.—[f] Exod. iii. 6. Matt. xxii. 32.—[g] Matt. xxii. 35.—[h] Deut. vi. 4.
[i] Lev. xix. 18. Matt. xxii. 39. Rom. xiii. 9. Gal. v. 14. James ii. 8.

out of Jerusalem to be crucified. Theophy.—They had before cast him out by calling him a Samaritan and demoniac; (S. John, C. viii.) and again by refusing to receive him, and turning him over to the Gentiles. S. Jerom.

VER. 9. The vineyard is given to others; as it is said, they shall come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. S. Jerom.

VER. 10. By this question, Christ shows that they were about to fulfil this prophecy, by casting him off, planning his death, and delivering him up to the Gentiles, by which he became the corner-stone, joining the two people of the Jews and Gentiles together, and forming out of them the one city and one temple of the faithful. Ven. Bede.—The Church is the corner, joining together Jews and Gentiles; the head of it is Christ. By the Lord hath this been done in our days, and it is wonderful in our eyes, seeing the prodigies which God has performed through him whom men reject as an impostor. Theophy. and V.

VER. 12. The chief priests thus shew, that what our Saviour had just said was true, by thus seeking to lay their hands on him. Ven. Bede.

VER. 14. The disciples of the Pharisees said this in order to induce our Saviour to answer them, "that they were not to pay tribute to Cæsar, being the people of God; an answer they confidently anticipated, and which the Herodians hearing, might immediately apprehend him, and thus remove the odium from themselves to Herod. Ven. Bede.

VER. 15. *Knowing their hypocrisy.** The Latin word commonly signifies, *cunning*, but by the Greek is here meant their *dissimulation*, or *hypocrisy*. Wi.

VER. 17. Although Christ clearly establishes here the strict obligation of paying to Cæsar what belongs to Cæsar, to the confusion of his very enemies, we shall still find them bringing forward against him the charge of disloyalty, as if he forbade tribute to be paid to Cæsar. Luke xxiii. 2. After the example of her divine Model, the Catholic Church has uniformly taught with S. Paul, the necessity of obeying the powers in being; and this not for fear of their wrath, but for conscience sake. Render to Cæsar the money on which his image is stamped, but render yourselves cheerfully to God; *for the light of thy countenance, O Lord, is stamped upon us*, (Ps. iv.) and not the image of Cæsar. S. Jerom.—With reason were they astonished at the wisdom of this answer, which eluded all their artifices, and taught them at the same time what they owed to their prince, and what they owed to God: and whoever hopes for the favour of heaven, must conscientiously observe this double duty to God and to the magistrate.

VER. 26. The doctrine of the resurrection from the dead is clearly given in the book of Moses, where mention is made of the burning bush, from the midst of which God appeared to Moses: have you not read, I say, what God there said to him? As God is the God of the living, you must be in an egregious error in imagining, that such as die in in the eyes of the world not to return thither any more, die in the same manner in the eyes of God, to live no more. V.

VER. 29. Literally the Lord our God is the only Lord: and this is the sense of the text in Deuteronomy vi. 4. The word in the original text, rendered by the term *Lord*, is the grand name JEHOVA, which signifies properly God, considered as the supreme Being, or the author of all existence.

VER. 33. Venerable Bede gathers from this answer of the Scribe, that it had been long disputed among the Scribes and Pharisees, which was the greatest commandment in the law; some preferring the acts of faith and love, because many of the fathers, before the law was instituted, were pleasing to God on account of their faith and piety, and not on account of their sacrifices; yet none were agreeable to God who had not faith and charity. This Scribe seems to have been of the opinion of those who preferred the love of God. Ven. Bede.—This excellence of charity teacheth us that faith only is not sufficient. B.

35 And Jesus answering, said, teaching in the temple: How do the Scribes say, that Christ is the son of David?

36 For David himself saith by the Holy Ghost: [a]The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy foot-stool.

37 David, therefore, himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

38 And he said to them in his doctrine: [b]Beware of the Scribes, who love to walk in long robes, and to be saluted in the market-place,

39 And to sit in the first chairs in the synagogues, and to have the highest places at suppers:

40 Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

41 [c]And Jesus sitting over-against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, which make a farthing.

43 And calling his disciples together, he saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44 For they all did cast in of their abundance: but she, of her want, cast in all she had, *even* her whole living.

CHAP. XIII.

Christ foretells the destruction of the temple, and the signs that shall forerun the day of judgment.

AND [d]as he was going out of the temple, one of his disciples saith to him: Master, behold what manner of stones, and what buildings *are here.*

2 And Jesus answering, said to him: Seest thou all these great buildings? [e]There shall not be left a stone upon a stone, that shall not be thrown down.

3 And as he sat on the mount of Olives, over-against the temple, Peter and James, and John and Andrew, asked him apart:

4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled.

5 And Jesus answering, began to say to them: [f]Take heed, lest any man deceive you.

6 For many shall come in my name, saying: I am he: and they shall deceive many.

7 And when you shall hear of wars, and rumors of wars, fear ye not: for such things must needs be: but the end is not yet.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in places, and famines. These *are* the beginning of sorrows.

9 But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.

10 And unto all nations the gospel must first be preached.

11 [g]And when they shall lead you, delivering you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall put them to death.

13 And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

14 [h]And when you shall see the abomination of desolation, standing where it ought not: let him that readeth, understand: then let them that are in Judea, flee to the mountains:

[a] Ps. cix. 1. Matt. xxii. 44. Luke xx. 42.—[b] Matt. xxiii. 6. Luke xi. 43. and xx. 46. [c] Luke xxi. 1.—[d] Matt. xxiv. 1.—[e] Luke xix. 44. and xxi. 6.

[f] Ephes. v. 6. 2 Thess. ii. 3.—[g] Matt. x. 19. Luke xii. 11. and xxi. 14.—[h] Dan. ix. 27. Matt. xxiv. 15. Luke xxi. 20.

VER. 34. Being now refuted in their discourse, they no longer interrogate him, but deliver him up to the Roman power. Thus envy may be vanquished, but with great difficulty silenced. Ven. Bede.

VER. 35. According to S. Mat. it was principally to the Pharisees that Christ proposed this question. See Mat. 22, 41.

VER. 37. This interrogation of Jesus instructs us how to refute the adversaries of truth; for if any assert that Christ was but a simple and holy man, a mere descendant of the race of David, we will ask them, after the example of Jesus: If Christ be man only, and the Son of David, how does David, under the inspiration of the Holy Ghost, call him Lord? The Jews were not blamed for calling him the Son of David, but for denying him to be the Son of God. Ven. Bede.

VER. 43. God accepts alms, if they are corresponding to each one's abilities; and the more able a man is, the more must he bestow in charities. The widow's mite was very acceptable to God, and very meritorious to herself; because though small the offering considered in itself, it was great considering her extreme indigence.

VER. 44. *But she, of her want,*† or indigence, out of what she wanted to subsist by, as appeareth by the Greek. Wi.

* V. 15. Versutiam. *τὴν ὑπόκρισιν.*

† V. 44. De penuria sua, *ἐκ τῆς ὑστερήσεως.* See the same Greek word, 1 Cor. xvi. 17. 2 Cor. ix. 12, and C. xi. 9. &c.

CHAP. XIII. VER. 2. As Christ had frequently denounced the destruction of the temple, his disciples, surprised that so beautiful an edifice should be reduced to nothing, wish on that account to shew him the grandeur and magnificence of it; upon which Christ exclaimed: *There shall not remain a stone upon a stone.* Theophy.

VER. 4. *When shall these things be?* The miseries that took place previously to the destruction of the temple and city of Jerusalem, were a figure of the extreme calamity that will happen before the last day, in the reign of Antichrist: hence Jesus Christ speaketh indifferently of both. B.

VER. 6. At the destruction of Jerusalem there appeared many impostors, many who professed themselves to be the Christ, and assured the populace that their delivery was at hand. And in the Church many heresiarchs started up, and many came in the name of Christ; the first of these was Simon Magus, mentioned in the Acts of the Apostles, whom the people of Samaria received as the power and virtue of God. But it is remarkable from the time of our Saviour's passion, when they preferred the robber Barabbas to Jesus Christ, the Lamb of God, they had no peace or quiet in the city, but constant tumult and dissension succeeded, to the very time of its destruction. Ven. Bede.—So shall many seducers come towards the end of the world, who shall make themselves authors of sects, and shall gain many disciples: as followeth in plain words, v. 22. of this chapter. B.

VER. 9. *In the synagogues,* or assemblies. The word is here taken for assemblies of judges, and of justice.—*For a testimony to them;* i. e. that you may bear witness of me and my doctrine, and also against them. Wi.—Some solicitude perhaps had seized upon the minds of the disciples, when they were informed by their divine Master, that they should stand accused before kings, and princes of the earth, for fear they should not be able, for want of human learning, to make a proper defence. Our Saviour therefore says: be not thoughtful beforehand; for when we are brought to the bar in defence of our holy faith, it is only necessary for us, under such circumstances, to make an offer of our will; Christ himself will speak for us: and in our answers will be infused the grace of the Holy Ghost: *for it is not you that speak, but the Holy Ghost.* Ven. Bede.

VER. 14. Ven. Bede here gives a beautiful illustration of this passage in a spiritual sense. When, says he, we see the abomination of desolation standing where it ought not, that is, when we behold heresies and crimes reigning where we ought to see truth and virtue flourish, then let those who are in Judea, such as have kept the true faith unpolluted, flee to the mountains; that is, rise to the height of perfection; and let those who are on the house-top, those who crucifying the works of the flesh, live according to the spirit, not descend any more to

15 And let him that is on the house-top not go down into the house, nor enter therein to take any thing out of his house:

16 And let him that shall be in the field, not turn back again to take up his garment.

17 And wo to them that are with child, and that give suck in those days.

18 But pray ye, that *these things* happen not in winter.

19 For in those days, shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be.

20 And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

21 [a] And then if any man shall say to you: Lo, here is Christ; lō, he is there: do not believe.

22 For there will rise up false Christs, and false prophets; and they shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 Take you heed, therefore: behold, I have foretold you all things.

24 [b] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 [c] And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near:

29 So you also, when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30 Amen, I say to you, that this generation shall not pass, until all these things be done.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 But of that day or hour no man knoweth, neither the Angels in heaven, nor the Son, but the Father.

33 [d] Take ye heed, watch, and pray: for ye know not when the time is.

34 Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch.

35 Watch ye, therefore, (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning.)

36 Lest coming on a sudden, he find you sleeping.

37 And what I say to you, I say to all: Watch.

CHAP. XIV.

The first part of the history of the Passion of Christ.

NOW [e] the feast of the Pasch, and of the azymes, was after two days: and the chief priests, and the Scribes, sought how they might by craft lay hold on him, and kill him.

2 But they said: Not on the festival day, lest there should be a tumult among the people.

3 [f] And when he was in Bethania, in the house of Simon, the leper, and was at meat; there came a woman, having an alabaster-box of ointment of pre-

[a] Matt. xxiv. 23. Luke xvii. 23. and xxi. 8.—[b] Isai. xiii. 10. Ezec. xxxii. 7. Joel ii. 10.—[c] Matt. xxiv. 31.

[d] Matt. xxiv. 42.—[e] Matt. xxvi. 2. Luke xxii. 1. A. D. 33.—[f] Matt. xxvi. 6. John xii. 1.

their former way of living according to the flesh. Ven. Bede.—If all heresies tend to the abomination of desolation, that more particularly does which taketh away with other sacraments, and the external worship of God, the very sacrifice of Christ's body and blood; which being taken away, as S. Cyprian remarketh, no religion can remain. S. Cyprian on the supper of our Lord. Num. ii.

VER. 19. Josephus, the Jewish historian, relates the calamities that befell unhappy Jerusalem, about thirty-seven years after the death of Jesus Christ, which verified to the very letter the prediction: *there shall be such tribulations as were not from the beginning.* S. Austin.

VER. 20. This may be explained in a more general sense of the persecution of Antichrist, which will be dreadful beyond description, and executed in every part of the world. The time however allowed to him and his wicked agents to tread under foot the holy city, (Apoc. xi. 2.) i. e. the Church of Christ, will not extend beyond forty-two months, or three years and a half. This space of time Christ has set apart to purify his Church, and try his servants; and therefore he allows them to fall under the power of this merciless tyrant; and it was given unto him, says S. John, speaking of this event, to make war with the saints, and overcome them. Apoc. xiii 7. We are admonished of the same by the prophet Daniel: (vii. 21.) I beheld, says he, and lo that horn (Antichrist) made war against the saints, and prevailed against them; and he shall speak words against the Most High, and shall crush the saints of the Most High . . . and they shall be delivered into his hand until a time, and times, and half a time, (Dan. vii. 25.) i. e. a year, two years, and half a year, or three years and a half, the same with S. John. Pastorini. p. 327 and 8.—S. Austin, speaking of this dreadful period, says: this persecution will be the last; it will happen towards the approach of the last judgment, and will fall upon the Church in every part of the world; that is, the whole city of Christ will be persecuted by the whole city of the devil, as far as both are extended upon earth. De civit. l. xx. c. xi. But our Saviour will put a stop to these calamities on account of his elect, unwilling that they should be tempted above their strength; for he will descend himself from heaven, and, as S. Paul tells us, will kill the wicked man, Antichrist, with the breath of his mouth, and shall destroy him with the brightness of his coming.

VER. 24. In the day of judgment the luminaries of heaven shall be darkened, not by the privation of their light, but by the approach of the true light of the world, i. e. the great Judge. And what cause for wonder can there be, that man should be terrified at the thoughts of the last day, when the angelic powers shall tremble; or, how will these mortal habitations of ours stand the shock, when the very pillars of heaven shall be moved? what will the tender osier suffer, when the lofty cedars of Paradise bend their head! Ven. Bede.

VER. 32. But how can the Son be ignorant of that last day? Were this the case, we must thence conclude that his nature was imperfect: since he was under the *necessity* of a second coming, and yet was ignorant when that time should be. But we must remember, that the meaning of this sentence is not, that Christ was really ignorant of this circumstance, but only that it was not then a convenient time to disclose the secret. S. Austin.—Not as if Christ were ignorant himself, as certain Eutychian heretics, called *Agnoitæ*, held; but because he knew it not as our teacher, to teach it others, as being not expedient. S. Ambrose de fide, l. v. c. viii.—The Son of God is ignorant of this day, not according to his *divinity*, which sees and knows all things; but according to his *humanity*, which does not know it of itself, of its own light, but by the revelation which is made to it by the divinity, which is intimately united to it. *In naturâ quidem divinitatis novit*, says S. Gregory, *non ex naturâ humanitatis.* See S. Matt. xxiv. 36.

VER. 33. Some will perhaps think, that it would have been much better, if the Almighty had not left the hour of death uncertain; as in that case, they would not have been so solicitious with regard to its arrival. But S. Austin, S. Gregory, and other saints assure us, on the contrary, that it is a very great mercy of God to keep us in this ignorance, that we may always be prepared for it. For, if we knew the precise period, this assurance would give occasion of living more unguardedly, and of sinning more freely. If, with this uncertainty of the hour of our death, we live notwithstanding, so very remissly; what should we do, were we assured that we were not to die for some years? SS. Gregory, Austin, and Bonaventure say, that God chose to leave us in this uncertainty, purposely to prevent all attachment to temporal things; that, seeing every hour, nay every moment, we may lose them, we may not be tied to them, but aspire to those we shall always possess, when once we have obtained them. Fool, says the Son of God to the rich covetous man, (Luke xii. 20.) this night thy soul shall be required of thee, and what then will become of all these riches thou hast amassed. S. Bonaventure.

VER. 35. *At even, at midnight, or at the cock-crowing, or in the morning.* These are generally referred to the different ages of man's life; infancy, youth, manhood, and old age. We are exhorted to be always in readiness, for we know not at what hour the Judge will come. Nic. de Lyra.—We are taught to watch, because we are charged with the care of our soul, which is the temple or house of God, and which is to be his temple for all eternity. V.

CHAP. XIV. VER. 1. Though the evangelists generally use the words pasch and azymes promiscuously, yet S. Mark distinguishes them, being really different. The pasch is used for the 14th day of the moon of the first month.

cious spikenard, and breaking the alabaster-box, she poured it out upon his head.

4 Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But Jesus said: Let her alone; why do you molest her? She hath wrought a good work upon me.

7 For the poor you have always with you; and whensoever you will, you may do them good: but me you have not always.

8 What she had she hath done: she is come beforehand to anoint my body for the burial.

9 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

10 [a]And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11 They hearing it, were glad: and promised to give him money. And he sought how he might conveniently betray him.

12 [b]Now, on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasch?

13 And he sendeth two of his disciples, and saith to them: Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him;

14 And wheresoever he shall go in, say to the master of the house: The master saith, Where is my refectory: where I may eat the Pasch with my disciples?

15 And he will shew you a large dining-room, furnished: and there prepare ye for us.

16 And his disciples went their way, and came into the city: and they found as he had told them, and they prepared the Pasch.

17 [c]And when evening was come, he cometh with the twelve.

18 And when they were at table, and eating, Jesus saith: Amen, I say to you, [d]that one of you who eateth with me, shall betray me.

19 But they began to be sorrowful, and to say to him one by one: Is it I?

20 He said to them: One of the twelve who dippeth his hand in the dish with me.

21 And the Son of man indeed goeth, [e]as it is written of him: but wo to that man, by whom the Son of man shall be betrayed. It were better for him if that man had not been born.

22 [f]And whilst they were eating, Jesus took bread, and blessing, broke, and gave to them, and said: Take ye, This is my body.

[a] Matt. xxvi. 14.—[b] Matt. xxvi. 17. Luke xxii. 4.—[c] Matt. xxvi. 20. Luke xxii. 14.

[d] John xiii. 21.—[e] Psal. xl. 10. Acts i. 16.—[f] Matt. xxvi. 26. 1 Cor. xi. 24.

But the 15th day, on which they departed out of Egypt, was the feast of the azymes, or the unleavened bread; which continued seven days, till the 21st day of the moon inclusive. Ven. Bede.—*Pasch* is also used for the sabbath day within the seven days of the solemnity; (Jo. xix. 14.) and also for all the sacrifices made during the seven days of the feast.

VER. 2. They were not so much afraid of the sedition itself, as of the people delivering Christ out of their hands. Ven. Bede.

VER. 3. *Of precious* spikenard.* This was a perfume extracted and distilled from the leaves, tops, or stalks, of the plant or herb called *nard.* It was the custom of the eastern people to pour such precious perfumes on their own heads, or on the heads of their guests whom they had a mind to honour. Wi.—This happened six days previous to the pasch. The woman here mentioned was Mary, sister of Lazarus. John xii. 3.

VER. 4. It was chiefly Judas Iscariot that murmured here. S. John only mentions him; perhaps some others had been excited to complain, by the traitor. This is certain, that if any concurred in murmuring with Judas, they afterwards repented, on hearing the answer given immediately by our Saviour. D. Dionys.

VER. 7. Christ here answers the apostles, by informing them that he should not always be with them, but would shortly leave them, as to his corporal presence, though he spiritually will remain with them, and their successors, to the end of time. Mat. xxviii.—*Behold I am,* &c. He will not always be with them, so as to want their services. Ven. Bede.

VER. 10. Many of the present day shudder at the thought of the horrid and inexpressible crime of Judas, in betraying his Master, his Lord, and his God, and yet do not take care to avoid the like wickedness themselves; for, as often as for a little gain they neglect the duties of faith and charity, they become traitors to God, who is charity and faith. Ven. Bede.

VER. 12. *Whither wilt thou,* &c. By these words the disciples teach us to direct our every step according to the will of God; therefore does their Lord tell them, with whom he would eat the pasch, to go two of them into the city. S. Jerom.

VER. 14. *Where is my refectory:† where I may eat the pasch,* or the *paschal supper* of the lamb sacrificed? Lit. in the Lat. *where is my eating,* or my *refection?* but it is generally agreed that here is meant a place to eat in. Wi.

THIS IS MY BODY.

VER. 22. This which I now give, and which you now receive; for the bread is not the figure only of Christ, but is changed into the true body of Christ; and he himself says, *The bread, which I will give you, is my flesh.* S. John vi. But the flesh of Christ is not seen, on account of our infirmity; for if we were allowed to see with our eyes the flesh and blood of Jesus, we should not dare to approach the blessed sacrament. Our Lord therefore condescending to our weakness, preserves the outward species of bread and wine, but changes the bread and wine into the reality of flesh and blood. Theophy.—S. Chrysostom, in his thirtieth sermon on the treason of Judas, says: "Christ is also now present to adorn our table, (altar) the same that was present to adorn that table. For it is not man that causes the elements to become the body and blood of Christ, but the very Christ, the same that was crucified for us: *οὐδὲ γὰρ ἄνθρωπος ἐστὶν ὁ ποιῶν τὰ προκείμενα γίνεσθαι σῶμα καὶ αἷμα χριστοῦ ἀλλ' αὐτος ὁ σταυρῶθεις ὑπὲρ ἡμῶν χριστὸς.* The priest stands his vicegerent, and pronounces the words, but the power and grace is of God. He says, this is my body, and the word changes the elements: and as the sentence 'increase and multiply, and fill the earth, was only spoken once, but still imparts fecundity to human nature throughout all time: so these words (of consecration) once spoken, constitute an absolute, perfect sacrifice upon every altar of the Church from that day to this, yea even to the time when Christ shall come again at the last day." *Σχῆμα πληρῶν ἑστηκεν ὁ ἱερεὺς, τὰ ῥηματα φθεγγόμενος ἐκεῖνα· ἡ δὲ δύναμις, καὶ ἡ χάρις τοῦ θεοῦ ἐστὶ. τοῦτο μοῦ ἐστὶ τὸ σῶμα, φησὶ· τοῦτο τὸ ῥῆμα μεταῤῥυθμίζει τὰ προκείμενα. Καὶ κάθαπερ ἡ φωνὴ ἐκεῖνη ἡ λέγουσα "αὐξάνεσθε, καὶ πληθύνεσθε, καὶ πληρῶσατε τὴν γῆν," ἐῤῥέθη μὲν ἅπαξ, διὰ παντὸς δὲ τοῦ χρόνου γίνεται ἔργῳ ἐνδυναμοῦσα τὴν φύσιν τὴν ἡμετέραν πρὸς παιδοποιΐαν. οὕτω καὶ ἡ φωνὴ αὕτη ἅπαξ λεχθεῖσα, καθ' ἑκάστην τράπεζιν ἐν ταῖς ἐκκλησίαις, ἐξ ἐκείνου μεχρὶ σήμερον, καὶ μεχρὶ τῆς αὐτοῦ παρουσίας, τὴν θυσίαν ἀπηρτισμένην ἐργάζεται.* S. Chrysostom, Serm. xxx, on the treachery of Judas.

These words are so plain, that it is difficult to imagine others more explicit. Their force and import will however appear in a still stronger light, if we consider the formal promise Christ had made to his apostles, as related by S. John, that he would give them his flesh to eat, that same flesh he was to deliver up for the life of the world. He on that occasion confirmed with remarkable emphasis of expression the reality of this manducation, assuring them *that his flesh was meat indeed, and his blood drink indeed;* and when some of the disciples were shocked at such a proposal, he still insisted that unless they eat his flesh, they should have no life in them. The possibility of it he evinced from his divine power, to be exemplified in his miraculous ascension; the necessity of it he established, by permitting those to abandon him who refused to believe it; and the belief of it he enforced on the minds of his disciples, from the consideration that he, their teacher, was the Son of God, and the author of their eternal salvation. The apostles were deeply impressed with these thoughts, previously to the institution of the holy Eucharist; consequently when they beheld Jesus Christ, just before his death, taking bread into his sacred hands; when after blessing it with solemnity, they heard him say, *Take, eat; this is my body, which shall be given for you;* they must necessarily have concluded, that it was truly his body, which he now gave them to eat, according to his former promise. And though their reason or senses might have started difficulties, yet all these were obviated by their belief of his being God, and consequently able to effect whatever he pleased, and to make good whatever he said.——Moreover, if we consult tradition, we shall find that the Greek, as well as the Latin Church, has uniformly declared in favour of the literal sense of Christ's words, as may be seen at large in all Catholic controvertists. The learned author of the Perpetuité de la Foi, and his continuator, Renaudot, in the two additional quarto volumes, have invincibly demonstrated, that the belief of all the Oriental Christians perfectly coincides with that of the Catholic Church, respecting the real presence. Dr. Philip Nicolai, though a Protestant, candidly acknowledges, in his first book of the Kingdom of Christ, p. 22, "that not only the churches of the Greeks, but also the Russians, the Georgians, the Armenians, the Judæans, and the Ethiopians, as many of them as believe in Christ, hold the true and real presence of the body and blood of our Lord." This general agreement amongst the many Churches of the Christian world, affords the strongest evidence against Secker and others, who pretend that the doctrine of the real presence is a mere innova-

23 And having taken the chalice, giving thanks, he gave to them, and they all drank of it.

24 And he said to them: This is my blood of the New Testament, which shall be shed for many.

25 Amen, I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had sung a hymn, they went forth to the mount of Olives.

27 And Jesus saith to them: [a]You will all be scandalized in me this night: for it is written: [b]I will strike the shepherd, and the sheep shall be dispersed;

28 But after I shall be risen again, I will go before you into Galilee.

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen, I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spoke the more vehemently: [c]Although I should die together with thee, I will not deny thee: And in like manner also said they all.

32 [d]And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray.

33 And he taketh Peter, and James, and John, with him; and he began to fear, and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death: stay you here and watch.

35 And when he had gone forward a little, he fell flat on the ground: and he prayed, that, if it could be, the hour might pass from him:

36 And he said: Abba, Father, all things are possible to thee; take away this chalice from me: but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And going away again, he prayed, saying the same words.

40 And when he returned, he found them again asleep, (for their eyes were heavy) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take *your* rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42 Rise up: let us go. Behold, he that will betray me, is at hand.

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve: [e]and with him a great multitude, with swords and staves, from the chief priests, and the Scribes, and the ancients.

44 And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away cautiously.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him.

46 But they laid hands on him, and held him.

47 And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear.

48 And Jesus answering, said to them: are you come out as against a robber with swords and staves to apprehend me?

49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 [f]Then his disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked *body:* and they laid hold on him.

52 But he casting off the linen cloth, fled from them naked.

53 [g]And they brought Jesus to the high priest: and all the priests, and the Scribes, and the ancients, assembled together.

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[a] John xvi. 32.—[b] Zach. xiii. 7.—[c] Matt. xxvi. 35. Luke xxii. 40.—[d] Matt. xxvi. 36. [e] Luke xxii. 47.

Jo. xviii. 3.—[f] Matt. xxvi. 56.—[g] Matt. xxvi. 57. Luke xxii. 54. John xviii. 13.

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tion; which was not started till 700 years after Christ's death. For, how will their supposition accord with the belief of the Nestorians and Eutychians, who were separated from the Church of Rome long before that period, and who were found to agree exactly with Catholics concerning this important tenet?—*See this point* clearly given in Rutter's Evangelical Harmony.

THIS IS MY BLOOD.

VER. 24. *Which shall be shed.* With words so explicit, with the unanimous agreement of the Eastern and Western Churches, how can any Dissenters bring themselves to believe that there is nothing more designed, or given, than a memorial of Christ's passion and death? Catholics, who believe in the real presence, do certainly renew in themselves the remembrance of our Saviour's death and passion, with more lively sentiments of devotion than they who believe it to be mere bread and wine. The outward forms of bread and wine, which remain in the Eucharist, are chiefly designed to signify or represent to us three things; viz. 1. The *passion of Christ*, of which they are the *remembrance;* 2. *the body and blood of Christ*, really, though sacramentally present, of which they are the *veil;* and 3. *everlasting life*, of which they are *the pledge.*—N. B. In speaking of the real presence in the Eucharist, Catholics hold that Christ is *corporally* and *substantially* present, but not *carnally;* i. e. not in that gross, natural, and sensible manner, in which our separated brethren so frequently misrepresent our doctrine.

VER. 25. This vine represents the Synagogue, according to Isaias. The vine, or vineyard of the Lord of hosts, is the house of Israel. Of this vine Christ drank for some time; and though many of the branches were become useless, there were yet many that still brought forth fruit. But Christ now going to his passion, declares that it would be no longer acceptable to him, since the figures were now to pass into reality. Ven. Bede.

VER. 26. Jesus Christ is seized upon Mount Olivet, whence he ascended into heaven; that we might know that the place on earth where we watch and pray, where we suffer chains without resistance, is the place whence we are to ascend into heaven. S. Jerom.

VER. 27. Christ permitted his disciples to fall, that they might learn not to trust in themselves. To strengthen his prediction, he adduces the testimony of Zacharias the prophet, (xiii. 7.) *I will strike the shepherd, and the sheep shall be dispersed.* Theophy. . . . This text is expressed in other words, being there spoken in the person of the prophet: *Strike the pastor, and the sheep shall be dispersed.* Ven. Bede.—By these words, the prophet prays for the passion of the Lord. The Almighty Father answers his prayer: *I will strike the shepherd.* The Son is sent by the Father, and is stricken by becoming incarnate and suffering death. S. Jerom.

VER. 37. You who were ready to die for me, cannot watch with me! We are here taught a great duty of a Christian life, and that is, to beg of God, *that he would give us strength to observe and follow the motions and inspirations of his Holy Spirit, and never to resist the calls of heaven.*

VER. 45. Our Lord received the kiss of the traitor, that he might not appear to avoid being delivered up; and at the same time he fulfilled that of the Psalmist, *with those who hated peace, I was peaceful.* Ps. cxix. 7.

VER. 46. Here is Joseph betrayed and sold by his brethren, and pierced in his soul with a sword. S. Jerom.

VER. 47. This was Peter, as we learn from S. John xviii. 10. He is here actuated with his usual ardent zeal, calling to mind the example of Phinees, who by executing justice on the wicked, merited the reward of justice, and a continual priesthood. Ven. Bede.—S. Mark conceals his master's name, lest he should seem to be publishing the ardour of his zeal for Christ. Theophy.

VER. 51. This probably was the owner, or the son of the owner of the garden, who hearing the tumult came to see what was the cause. It must have been a young man from the Greek word νεανίσκος. T.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants at the fire, and warmed himself.

55 [a] And the chief priests, and all the council, sought for evidence against Jesus, that they might put him to death; and they found none.

56 For many bore false witness against him, and their evidence did not agree.

57 And some rising up, bore false witness against him, saying:

58 We heard him say: [b] I will destroy this temple made with hands, and within three days I will build another, not made with hands.

59 And their witness did not agree.

60 And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ, the Son of the blessed God?

62 And Jesus said to him: I am: [c] And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63 Then the high priest rending his garments, saith: What need we any farther witnesses?

64 You have heard the blasphemy. What think you? They all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him: Prophesy: and the servants struck him with the palms of their hands.

66 [d] Now, when Peter was in the court below, there cometh one of the maid-servants of the high priest:

67 And when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew.

69 [e] And again a maid-servant seeing him, began to say to the standers-by: This is one of them.

70 But he denied again. [f] And after a while they that stood by, said again to Peter: Surely thou art one of them: for thou art also a Galilean.

71 But he began to curse and to swear: I know not this man of whom you speak.

72 And immediately the cock crew again. [g] And Peter remembered the word that Jesus had said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

CHAP. XV.

The continuation of the history of the Passion.

AND [h] straightway in the morning the chief priests, holding a consultation with the ancients, and the Scribes, and the whole council, binding Jesus, led him away, and delivered him to Pilate.

2 And Pilate asked him: Art thou the king of the Jews: But he answering, saith to him: Thou sayest *it.*

3 [i] And the chief priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But Jesus still answered nothing; so that Pilate wondered.

6 Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was put in prison with seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire *that he would do* as he had always done to them.

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[a] Matt. xxvi. 59.—[b] John ii. 19.—[c] Matt. xxiv. 30. and xxvi. 64.—[d] Matt. xxvi. 69. Luke xxii. 56. John xviii. 7.—[e] Matt. xxvii. 71.—[f] Luke xxii. 59. John xviii. 25.

[g] Matt. xxvi. 75. John xiii. 38.—[h] A. D. 33. Matt. xxvii. 1. Luke xxii. 66. John xviii. 28.—[i] Matt. xxvii. 12. Luke xxiii. 2. John xviii. 33.

VER. 55. Though the law prescribed there should be only one high priest, yet at this time there were many, being appointed yearly by the Roman governor; and those are here called chief priests who had once been invested with the dignity of high priest, but were at that time out of office. Theophy.

VER. 56. *Their evidence did not agree.* Others translate, their testimonies were not *sufficient;* that is, so as to amount to a crime that made him guilty of death. The Greek, as well as the Latin text, may be taken in either sense. The high priest, vexed at this, stood up, and asked him questions, hoping to make him appear guilty by his own confession. Wi.—This latter sense is given to the same expression, v. 59. infra.

VER. 57. Thus has iniquity lied to itself, (Ps. xxvi.) as formerly in the case of the wife of Putiphar against Joseph, (Gen. xxix.) and the elders against Susanna. Dan. S. Jerom.

VER. 61. Our Redeemer was silent, because he knew they would not attend to his words; therefore does he say in S. Luke, *If I shall tell you, you will not believe me.* Theophy.

VER. 63. Caiphas, in order to excite their hatred against what was said, rent his garments, and thus deprived himself of the priestly dignity, by transgressing the precept; which, speaking of the high priest, says: *He shall not uncover his head, and his garments he shall not rend.* Lev. xxi. 10. S. Leo the Great.—By the high priest rending his garments he shews, that the Jewish priesthood, on account of their crimes, was now dissolved; whereas the tunic of Christ, by which the one true Catholic Church is prefigured, was seamless, and not to be divided. Ven. Bede.

VER. 71. In this one apostle, Peter, the first and chief in the order of apostles, in whom the Church was figured, both sorts were to be signified, viz. the strong and the weak, because the Church is not without both. S. Austin, Ser. xiii. de verb. Do.—Again, our Saviour would shew by the example of the chief apostle, that no man ought to presume of himself, when even S. Peter was not secure and immoveable. Idem tract. lxvi. in Evan. Joan. and S. Leo. serm. ix. de Pass. Do.

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* V. 3. Unguenti nardi spicati pretiosi, *μύρου νάρδου πιστικῆς πολυτελοῦς.* Both here in S. Mark, and also in S. John, C. xii. 3. we read *πιστικῆς*, which by the Greek agrees with *nard*, and not with *ointment*. The interpreters are much divided about the signification of the word *πιστικῆς*: some late writers would needs have *πιστικῆς* to come from *πίω* or *πίνω*, and to signify *liquid*, but this does not seem well grounded. Others, with S. Aug. would have *πιστικῆς* to be taken from the name of some country or place from whence this precious nard was brought. The most common opinion seems that of S. Hierom, with whom agree Theophylactus, and Euthymius, that *πιστικὰ*, derived from *πίστις*, signifies *true* and *genuine nard*, and so of the greatest price and value.

† V. 14. *Ubi est refectio mea, ubi pascha manducem? ποῦ ἐστὶ τὸ κατάλυμα, ὅπου πάσχα . . φάγω.*

‡ V. 56. Convenientia testimonia non erant. *Ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.* The word *ἴσαι* may either signify that they did not agree together, or that they were not sufficient to get him condemned, which latter is the opinion of Erasmus, who translates, non erant idonea.

CHAP. XV. VER. 1. It was customary with the Jews to bind and deliver over to the Roman governors those whom they had condemned in their own councils; but we must not suppose that this was the first time they bound Jesus; for, as S. John informs us, when first they apprehended him, they put manacles upon him. Ven. Bede.

VER. 2. It may be remarked upon this answer of our Lord, that he was not unwilling to answer the questions put to him by the governor, who condemned him contrary to his inclination, though he would not condescend to return an answer to the question of the high priests, as they were not worthy of the favour. Theophy.

VER. 6. This practice of releasing to the people any prisoner they might think proper, was instituted in order to captivate the will of the people; which was most commonly done on the festival day, when the Jews were assembled from the different provinces to Jerusalem. But that the blindness and malice of this people might be more apparent, the evangelist here describes the atrocious wickedness of the man they preferred to the Son of God. Gloss.

VER. 10. Since envy put to death the Author of life, Jesus Christ, how

9 And Pilate answered them, and said: Will you that I release to you the king of the Jews?

10 For he knew that the chief priests had delivered him up through envy.

11 But the chief priests moved the people, that he should rather release Barabbas to them.

12 [a] And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

13 [b] But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

15 So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

16 [c] And the soldiers led him into the court of the palace, and they call together the whole band.

17 And they clothe him with purple, and platting a crown of thorns, they put it upon him.

18 And they began to salute him: Hail, king of the Jews!

19 And they struck his head with a reed: And they did spit on him, and bowing their knees, they worshipped him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

21 [d] And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander, and of Rufus, to take up his cross.

22 And they bring him into the place *called* Golgotha, which being interpreted, is, The place of Calvary.

23 And they gave him to drink wine mingled with myrrh: and he took it not.

24 [e] And crucifying him, they divided his garments, casting lots upon them what every man should take.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over: THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 [f] And the Scripture was fulfilled, which saith: And with the wicked he was reputed

29 And they that passed by, blasphemed him, wagging their heads, and saying: [g] Vah, thou that destroyest the temple of God, and in three days buildest it up again:

30 Save thyself, coming down from the cross.

31 In like manner also the chief priests, with the Scribes, mocking, said one to another: He saved others, himself he cannot save.

32 Let Christ, the king of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth, until the ninth hour.

34 And at the ninth hour, Jesus cried out with a loud voice, saying: [h] Eloi, Eloi, lamma sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of the standers-by hearing, said: Behold, he calleth Elias.

36 And one running, and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

37 And Jesus having cried out with a loud voice, gave up the ghost.

38 And the veil of the temple was rent in two, from the top to the bottom.

39 And the centurion who stood over-against him, seeing, that crying out in this manner, he had given up the ghost, said: Indeed this man was the Son of God.

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[a] Matt. xxvii. 22. Luke xxiii. 14.—[b] Jo. xviii. 40.—[c] Matt. xxvii. 27. John xix. 2.—[d] Matt. xxvii. 32. Luke xxiii. 26.

[e] Matt. xxvii. 35. Luke xxiii. 34. John xix. 23.—[f] Isai. liii. 12.—[g] John ii. 19. [h] Ps. xxi. 1. Matt. xxvii. 46.

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watchful should all Christians be against every degree of that sin. S. Chrysos. nom. xl. in Matt.

VER. 21. S. Jerom thinks Alexander and Rufus were disciples of Christ, and on this account the name of their father is here expressed. S. Jerom. in D. Diony.

VER. 23. S. Matt. says mixed with gall; for gall is here used for bitterness, and wine that has myrrh in it is a very strong bitter; although, perhaps, both gall and myrrh might have been ingredients to increase the bitterness. S. Austin. —Or, in the confusion that was occasioned, some might have offered him one thing, some another; one person giving vinegar and gall, another wine mixed with myrrh. Theophy.—Wine mingled with myrrh may perhaps be used for vinegar. S. Jer.—This was given to criminals, to lessen their torments. Our Lord was pleased to taste the bitterness, but he would not permit the relief which the admittance of the same into his stomach might have afforded. Thus so were the scriptures fulfilled: *they gave me gall for my food, and in my thirst they gave me vinegar to drink.* Ps. lxviii. Ven. Bede.

VER. 25. S. Mark is the only evangelist who says it was the third hour. S. John says it was the sixth. But these may easily be reconciled by supposing that he was crucified towards the end of the third hour, that is, about eleven of the clock, or half-past eleven, which being near the sixth hour, or twelve, the evangelist might say it was the sixth hour. Nic. de Lyra.—*The third hour.* The ancient account divided the day into four parts, which were named from the hour from which they began: the first, third, sixth, and ninth hour. Our Lord was crucified a little before noon; before the *third hour* had quite expired; but when the *sixth hour* was near at hand. Ch.

VER. 26. It was written on a board, or rather on parchment fixed to a board, (as Leipsius informs us) expressing the cause why he was crucified, viz. because he was the *King of the Jews.* And, indeed, Pilate himself was fully persuaded that he was the Messiah promised to the Jews: and though he knew him to be innocent, he connived the more at his death through fear lest he might attempt something against the Roman empire, if he were permitted to continue. At the same time, by putting up his cause, he wished to revenge himself of the Jews, for their importunity and obstinacy in compelling him, partly against his will, to condemn him to death. For what could be more ignominious to the Jews than to see their king crucified at their own request, and for no other reason than because he was their king, and they did not wish him to reign over them. Thus did they receive the king for whose coming they had so long sighed, and from whom they had expected delivery from the Roman yoke, and the subjugation of the whole world to their own power. Sirinus.

VER. 28. This text of Isaias regards the Messias according to the very letter. V.

VER. 32. Afterwards they saw Him arising out of the sepulchre whom they thought unable to descend from the cross. Where, O Jew, is thy infidelity? I ask you yourselves. You shall be your own judges. How much more astonishing is it to be able, when dead, to rise again, than, when living, to descend from the cross? You desired a small exertion of power, and a much greater is here performed: but still your infidelity would not be cured. All have turned out of the way, all have become useless. S. Jer.—If the Scribes and Pharisees did not believe in Christ when he rose from the dead, neither would they have believed in him had he left the cross. Though the scripture had foretold in many places that he was to suffer, Ps. xxi. *They have dug my hands and feet;* and Ps. xcv, *They shall look upon him whom they have pierced; He shall reign from the tree:* (and which St. Justin assures us the Jews had erased from the psalm) yet where can the Jews point out that it was foretold he should descend from the cross? Tir.

VER. 39. The centurion considered the crying out of our Saviour as an effect not of human, but divine power, since it generally happens that people at the moment the soul quits the body are reduced to so debilitated a state, that they are scarce able to utter the least word. Although Jesus was truly the natural, not the adoptive, Son of God, it is nevertheless probable that the centurion, being a Gentile, did not speak in this manner as if he knew Jesus to be the natural Son of God. He did not know that the Son of God was really true God, equal to the Father, but called him Son of God, as if adopted, on account of his extraordinary sanctity; or, perhaps, he might have called him the Son of God, in order to oppose the Jews, who called our Saviour a blasphemer, because he made himself the Son of God. D. Diony

40 [a]And there were also women looking on afar off: among whom was Mary Magdalene; and Mary, the mother of James the less, and of Joseph; and Salome;

41 Who also, when he was in Galilee, followed him, [b]and ministered to him, and many other women that came up with him to Jerusalem.

42 [c]And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath),

43 Joseph, of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus.

44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

45 And when he had understood it by the centurion, he gave the body to Joseph.

46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre, which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

47 And Mary Magdalene, and Mary, *the mother* of Joseph, beheld where he was laid.

CHAP. XVI.

Christ's resurrection and ascension.

AND [d]when the sabbath was past, Mary Magdalene, and Mary, *the mother* of James and Salome, bought sweet spices, that coming they might anoint Jesus.

2 And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5 [e]And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6 He saith to them: Be not affrighted; you seek Jesus, of Nazareth, who was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, [f]as he told you.

8 But they going out, fled from the sepulchre: for a trembling and fear had seized them: and they said nothing to any man: for they were afraid.

9 But he rising early [g]the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 She went, and told them that had been with him, who were mourning and weeping.

11 And they hearing that he was alive, and had been seen by her, did not believe.

12 [h]And after that he appeared in another form to two of them walking, as they were going into the country.

13 And they going, told it to the rest: neither did they believe them.

14 At length he appeared to the eleven, as they were at table: and he upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned.

17 And these signs shall follow them that believe: [i]In my name they shall cast out devils: [k]they shall speak with new tongues:

[a] Matt. xxvii. 55.—[b] Luke viii. 2.—[c] Matt. xxvii. 57. Luke xxiii. 50. John xix. 38. [d] Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.—[e] Matt. xxviii. 5. Luke xxiv. 4. John xx. 12.—[f] Supra xiv. 28.—[g] John xx. 16.—[h] Luke xxiv. 13.—[i] Acts xvi. 18.—[k] Acts ii. 4. and x. 46.

VER. 42. Ven. Bede thinks the word *parasceve* is derived from the Greek παρασκευὴ, signifying a preparation. It was the day before the sabbath, on which the Jews were accustomed to prepare two meals, one for the parasceve, and another for the sabbath; the Jews not being allowed to dress any meat on the latter day, on account of its great solemnity. The Jews learnt this word of the Greeks, who lived among them in Jerusalem. Ven. Bede.

VER. 43. *A noble Decurion.* The Decurions among the Romans were first called so as having ten men under them, as the centurions were over a hundred. But some of the *Decurions* were also *Counsellors* in towns, as is here signified by the Greek word βουλευτὴς. Wi.

VER. 46. According to the description of those that have seen it, it is a kind of small chamber, the height of which, from top to bottom, is eight feet and an inch, its length six feet and one inch, and its breadth fifteen feet ten inches. Its entrance, or vestibule, which looks towards the east, is but four feet high, and two feet four inches wide. The place within, where our Lord's body was laid, takes up a whole side of the cave. The stone which was laid to secure the door of the sepulchre is still remaining, and according to Mr. Maundrell, is two yards and a quarter long, one broad, and one thick: but the particular parts of it are not visible, being all incrusted over with white marble, except in five or six little places, where it is left bare to receive the kisses and other devotions of pilgrims. Mark Luke's Voyage to Asia Minor, Vol. II. p. 12. and Maundrell's Journey from Aleppo to Jerusalem.

CHAP. XVI. VER. 1. Saturday evening, after the sun was set, for the sabbath began and ended with the setting sun.

VER. 2. S. Mark says very early, the sun being now risen, whereas S. John tells us that it was yet dark. But when S. Mark says the sun was risen, he means that it began, by its approach to the horizon, to enlighten the heavens, at which time there is still darkness remaining, (according to S. John) which decreases as light approaches the earth. S. Austin.

VER. 5. S. Matthew says the angel was sitting on the stone, whilst S. Mark says that they saw him sitting on the right side of the sepulchre. This must not surprise us; for the angel which first appeared sitting upon the stone, might have been afterwards seen by him sitting on the right side of the sepulchre. Theophy.—Perhaps the angel mentioned by S. Matthew is different from the one mentioned by S. Mark. Or it may be understood, that the women entering the monument, which may mean the enclosure of it, saw the angel sitting on the stone, which was placed on the right side of the sepulchre. S. Austin.

VER. 9. This appearance of our Saviour is more fully related by S. John. Our Lord arose early from the monument in which he had been placed late in the evening, thus fulfilling the words of the psalmist: *In the evening weeping shall have place, and in the morning gladness.* Ps. xxix. Ven. Bede.—*Rising early.* It appears from this that our Saviour arose early, about sunrise, as was the sentiment of S. Austin; though S. Gregory seems to think that he arose at midnight, in the same manner as Samson, who was a figure of Christ, arose in the middle of the night and carried away the gates of Gaza. If we follow this opinion, we must understand the word *early* as referring to the verb *appeared*, not to the participle *rising*, and then the sentence will be: *he rising*, (having arisen) *appeared early the first day of the week.* The first interpretation, however, of S. Austin seems more agreeable to the text: *he rising early the first day of the week, appeared*, &c.

VER. 12. He had appeared to Magdalene in the form of a gardener, and to two disciples in the form of a traveller.

VER. 14. *At length*, &c. in the Latin text, taken according to the letter, is *lastly*, or *last of all*: but if we examine and compare the four gospels, this was not the last time that Christ appeared to his disciples after his resurrection. We can only then understand it of the *last* time mentioned by this evangelist.—*To the eleven.* If this apparition (as it was the opinion of S. Augustine) was made when S. Thomas was not with them, they were only then ten, without S. Thomas and Judas. The evangelist here calls them *eleven*, because the apostolical college (Judas being dead) consisted of no more than *eleven*. And this way of speaking may be justified by diverse examples: one instance may suffice. A meeting of the Jewish *sanhedrim* might be called the *Council of the Seventy-two*, though it many times happened that all the seventy-two were not there present. Wi.—Some think that this was the last apparition of Jesus Christ, after which he quitted this earth, and ascended into heaven. V.

VER. 16. Let those weep and lament who have not yet seen him, and in a short time they shall receive consolation. Blessed are they that weep, for they shall be comforted, S. Mat. v. S. Jerom.—Perhaps some one will say within himself, I have already believed, I shall be saved: he says true, if his faith be



Raphael. pinx.

Müller. Sc.

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18 [a]They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: [b]they shall lay their hands upon the sick, and they shall recover.

19 And the Lord Jesus, after he had spoken to them, [c]was taken up into heaven, and sitteth on the right hand of God.

20 But they going forth, preached every where: the Lord co-operating with them, and confirming the word, with signs, that followed.

[a] Acts xxviii. 5.—[b] Acts xxviii. 8.

[c] Luke xxiv. 51.

supported by good works; for that only is true faith, which does not contradict in works what is believed in words. S. Greg.

VER. 19. By these words it is not to be understood that Jesus is to be confined to that particular posture of body, or that the Father has any hands, or any human shape; for God is a pure, incorporeal, and all-perfect Spirit. The image of God, as he is in himself, comes not within the reach of our mortal senses. When the Scripture, therefore, speaks of God, it uses such imagery of language as is adapted to our senses, that it may thereby convey to us some imperfect knowledge of those sublime mysteries, which are ineffable in themselves, and incomprehensible to our understanding. Thus we are informed that Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme beatitude, than which there is nothing higher, and nothing greater in the whole bliss of heaven; and that he moreover holds the same sovereign dominion with the Father over all creatures; because, as God, he is equal to the Father in power, in wisdom, and in all perfection. See Pouget, p. 256. ed. in fol.—*On the right hand of God.* Jesus Christ, our Redeemer, was not man only, but truly God, the same God with his eternal Father: and hereby is signified that the *person*, who took upon him human nature, and became man, is equal in dignity with the Father: he, who, as man, ascended into heaven. † When S. Jerom says that most Greek copies wanted this chapter, he speaks not of chapters according to our present division, but only of the last 12 verses, which formerly made what was called a *little chapter*: yet these twelve verses must have been omitted in those MSS. by some negligent transcribers. Now they are found in all, both Latin and Greek copies. They are found in the Canons of Eusebius on the Gospels; in S. Jerom in several places; in S. Amb. l. iii, in Luc. tom. iii, p. 292. Ed. Paris, an. 1582, in S. Aug. l. iii, de consensu Evang. c. xxv, tom. 3, part 2, p. 142, &c. Wi.—S. Gregory of Nyssa, (orat. 2. de Resurr.) says, that the best copies of S. Mark's gospel finished with the 8th verse, *a trembling and fear had seized them*: Ἐν τοῖς ἀκριβεστέροις τὸ Κατὰ Μάρκον Εὐαγγέλιον μέχρι τοῦ ἐφοβοῦντό γαρ, ἔχει τὸ τέλος.—It is the very generally received sentiment of the learned, that the last 12 verses were given by S. Mark; and the most probable reason yet offered for the omission of them in various copies is, that the transcribers followed a mutilated copy, where the last page was wanting. V.

VER. 20. Let us here take notice, that, as the apostles confirmed their words by the signs that followed, so also in us must our words be confirmed by works. "Grant, O Jesus! that the discourses we deliver, concerning virtue, may be confirmed by works and actions; that thus, by thy co-operation, we may become perfect in word and work; for to Thee is due the glory of our discourses and actions." Theophylactus.

* V. 14. Novissimè, ὕστερον, posterius.

† V. 19. S. Hieron. Ep. ad Hebidiam, q. 3, tom. 4, part 1, p. 172: omnibus Græcis libris penè hoc capitulum non habentibus.

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. LUKE.

S. LUKE was a physician, a native of Antioch, the metropolis of Syria, and well skilled in the Greek language, as his writings sufficiently evince. In some ancient MSS. he is called Lucius, and Lucanus. Some conjecture that he was at first a Gentile and a pagan, and was converted by the preaching of S. Paul, at Antioch; others, that he was originally a Jew, and one of the seventy-two disciples. SS. Hippolitus and Epiphanius say, that hearing from our Lord these words, *he that eateth not my flesh, and drinketh not my blood, is not worthy of me*, he withdrew, and quitted our Saviour, but returned to the faith at the preaching of S. Paul. But, to leave what is uncertain, S. Luke was the disciple, travelling companion, and fellow-labourer of S. Paul. Of him S. Paul is supposed to speak: (2 Cor. viii. 18.) *We have sent also with him* (Titus) *the brother, whose praise is in the gospel, through all churches:* and again, *Luke, the most dear physician, saluteth you:* (Coloss. iv.) and, *only Luke is with me.* 2 Tim. iv. Some are of opinion that as often as S. Paul, in his Epistles, says *according to my gospel*, he speaks of the Gospel of S. Luke. This evangelist did not learn his gospel from S. Paul only, (who had never been with our Lord in the flesh) but from the other apostles also, as himself informs us in the beginning of his gospel, when he says, *according as they have delivered them unto us; who, from the beginning, were eye-witnesses,* (αὐτόπται) *and ministers of the word.* His *gospel*, therefore, he wrote as he heard it; but the *Acts of the Apostles*, from his own observations; and both, as some believe, about the same time in which his history of the Acts finishes, towards the year of Christ 63. But the received opinion now is, that S. Luke wrote his gospel in Achaia, in the year 53, ten years previously to his writing of the *Acts*, purposely to counteract the fabulous relations concerning Jesus Christ, which several persons had endeavoured to palm upon the world. It does not appear, as Calmet observes, that he had ever read the gospels of S. Matt. and S. Mark. . . He chiefly insists in his gospel, upon what relates to Christ's priestly office; hence the ancients gave, of the four symbolical representations, mentioned in Ezechiel, that of the ox, or calf, to S. Luke, as an emblem of sacrifices. He lived 84 years in the state of celibacy, was crucified at Elœa, in Peloponnesus, near Achaia, and was buried in the church of the apostles, at Constantinople, to which city his remains were translated, together with those of S. Andrew and S. Timothy, in the year 357, by order of the emperor Constantius. When this church was repaired, by an order of Justinian, the masons found three wooden chests, in which the bodies of these saints were interred. Baronius mentions, that the head of S. Luke was brought by S. Gregory from Constantinople to Rome, in the year of Christ 586. S. Luke writes purer Greek than any of the other hagiographers; yet many Syriac words, and turns of expressions, occur in both his gospel and Acts of the Apostles; some also that imitate the genius of the Latin tongue. He cites Scripture according to the Septuagint, and not after the Hebrew text. S. Paul, in his Epistles, generally quotes the gospel in a manner the most conformable to S. Luke, as may be seen in the following instances; 1 Cor. xi. 23. and 24. c. xv. 5. The Marcionites would only receive the gospel of S. Luke, and from this they retrenched the first two chapters, which regard the birth of Jesus Christ, and only admitted ten of S. Paul's Epistles, as Tertullian and S. Epiphanius have remarked. Marcion embraced the errors of Cerdon: to these he added others, the offspring of his own brain. He began to disseminate his novel opinions at Rome, about the year of Christ 144. He could not bring himself to believe how a spirit, such as the human soul, could be shut up in a body, be subject to ignorance, to weakness, to pain; nor in what manner, or for what end, the great and good Lord, the Creator of spirits, could have thus degraded them. Revelation, which teaches us the fall of the first man, did not appear to the Marcionites, to solve the difficulty, since the first man was composed of a spiritual soul and a terrestrial body; they, moreover, imagined that an all-good, an all-powerful God, ought to have prevented the fall of man. No wonder then, that they refused to adopt the first two chapters of S. Luke, which contain the miraculous births of Jesus and his precursor; as also sundry texts of the very scanty portions of holy Scriptures which their party chose to retain. But what does this shew? that *tradition*, in the first instance, must be admitted, to inform us what is authentic scripture; and, secondly, an *infallible Church-authority*, to inform us what is the genuine interpretation of the genuine text. Without the assistance of apostolical tradition and Church-authority, could any Seeker (even with the assistance of Brown's *Self-interpreting Bible*, in 2 vols. 4to.) rest secure, that he properly understood the disputed points of holy writ; that his, and no other interpretation, was the genuine sense of these mysterious words, when he was informed that by far the greater part of learned societies, and learned individuals, gave a widely different interpretation to the same texts. This freedom of expounding Scripture, by unassisted reason and private spirit, was the first germ of the daily increasing spread of sects and heresies; this is the nucleus, which, after enveloping itself like the comet, in much nebulous obscurity, terminates in a fiery tail, of portentous magnitude, the ruinous effects of which can only be prevented by a speedy return to first principles, *apostolical tradition, and Church-authority.*

CHAP. I.

The conception of John the Baptist, and of Christ: the visitation and canticle of the blessed Virgin: the birth of the Baptist, and the canticle of Zachary.

FORASMUCH as many have taken in hand to set forth, in order, a narration of the things that have been accomplished among us:

2 According as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word;

3 It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

4 That thou mayest know the truth of those words in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zachary, [a] of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

7 And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

8 And it came to pass, that while he executed the priestly office before God, in the order of his course,

9 According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord;

10 [b] And all the multitude of the people were praying without, at the hour of incense.

11 And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense.

12 And Zachary seeing him, was troubled, and fear fell upon him.

13 But the Angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John;

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great before the Lord: and shall drink no wine, nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb:

[a] 1 Par. xxiv. 10.

[b] Exod. xxx. 7. Levit. xvi. 17.

CHAP. I. VER. 1. *That have been accomplished.** In the Prot. translation, *of things most surely believed.* They have followed Beza, and Erasmus: but other learned critics have shewn that the same Greek word often signifies to fulfil; and it is clearly proved by S. Chrysostom.

VER. 3. *Having diligently obtained.* Here we see, that although the Holy Ghost regulated the pen of the holy writers, that they might not err; they still employed human means to search and find out the truth of things they mentioned. Even so do general councils, and the president thereof, the holy pontiff, discuss and examine all causes by human means, although they have the promise from Jesus Christ of the aid, assistance, and direction of his holy Spirit; (S. John xvi. 13,) as is manifest from the very first council of the apostles, held at Jerusalem. Acts xv. 7. and 28.—*Most excellent Theophilus.* This word, *Theophilus*, by its etymology, signifies a *lover of God:* but here we may rather understand some particular person, by the title given him of *most excellent*, or *best:* which, at that time, was given to persons in dignity; as to to Felix, Acts xxiii. 26. and to Festus, Acts xxvi. 25. Wi.—Κράτιστε, may signify most powerful from Κράτος, strength, or Κρατεῖν, to conquer; or, as most generally given, from Κρίττων.—Θεοφίλος, may be interpreted either a lover of God, or one beloved of God. Whoever, therefore, loves God, and desires to be beloved by Him, should consider this gospel as penned for himself, and should preserve it as a pledge deposited in his hands. Ven. Bede.

VER. 5. The Almighty appointed to Moses, that there should be but one high priest at a time, to whom, at his decease, a successor should be chosen. This rule obtained till the time of David, by whom, by the inspiration of God, many were appointed at once. 1 Paralip. c. xxiv. According to this regulation, Zachary is said to perform the office of priest, according to the order of his course. Ven. Bede.—Zachary seems here to be described as high priest, who once a year entered alone the inward sanctuary with the blood of the victims, which he offered for himself and the sins of the people. S. Ambrose.—He was not chosen by a fresh lot to offer up incense, but by a previous lot, according to which the family of Abia succeeded to the office of high priest. The people waited without, according to Levit. xvi. 12.; whilst the high priest carried the incense into the holy of holies, on the 10th day of the 7th month. Ven. Bede. —*Of the course of Abia.*† What we read in the Greek for *course*, is commonly put for the employment of *one day*, but here for the functions of a *whole week.* For by the appointment of David, (1 Paral. xxiv,) the descendants from Aaron were divided into 24 families; of which the eighth was Abia, from whom descended this Zachary, who at this time was in the week of his priestly functions. Wi.—It is worthy of remark, that there were three Herods. The first was the one here spoken of, (surnamed Ascalonite, from his palace in the city of Ascalon, in Palestine) the same who murdered the Innocents. The second was son of the first, (surnamed Antipas) who derided Christ at the time of his passion, the same who beheaded the Baptist. The third was Herod Agrippa, who beheaded S. James, imprisoned S. Peter, and who was afterwards, for his great pride, stricken by an angel, and devoured by worms. Our Saviour was born in the reign of the first Herod, by whom the prophecy of Jacob, related in the book of Genesis, (c. xlix,) was fulfilled: *The sceptre shall not be taken,* &c. Herod was an Idumæan, and made king of the Jews by the Romans. The Jews, after they entered the land of promise, were first governed by judges, until Saul: then by kings, until the Babylonian captivity; after that by high priests, until the time of Hyrcanus, whom Herod having killed, succeeded. From that period to the present day, they have been governed by strangers. Ven. Bede, and D. Dion. Carth.—Elizabeth was of the race of Aaron, by her father; but her mother was probably of the race of David, from whom the blessed Virgin, cousin of Elizabeth, descended. See infra, v. 36.

VER. 6 *Both just, . . . walking . . . without blame.*‡ Not that in the sight of God they were exempt even from all lesser feelings, which are called *venial* faults; but only from such sins as might make them forfeit the grace and favour of God. Wi.—Three things are here to be noticed: 1. that good men do keep all God's commandments, which some moderns declare to be impossible; 2. that men are justified not by imputation only of Christ's justice, nor by faith alone, but by walking in the commandments; 3. that keeping and doing the commandments, is properly our justification through Jesus Christ. The Greek word δικαιώματα, is properly rendered by Catholics, *justifications* or commandments, because the keeping of them through Jesus Christ, is justification. But our separated brethren purposely avoid this word against the justification of the Catholics, as one of their leaders in innovation blushes not to advance. Hence Beza, in his annotations on the New Test. ann. 1556, uses the word constituta, which his scholars render into English by *ordinances.* B.

VER. 9. *It was his lot.* The priests drew lots for the different functions to be performed in the same week; and now it fell by lot to Zachary, to burn or offer up incense, morning and evening, in that part of the temple called the *holy*, where was the altar of incense: Zachary was in this part of the tabernacle. Wi.—See Exod. xxx. 6, 8.

VER. 10. *And all the . . people were praying without;* i. e. in that part of the temple called the *court of the Israelites.* For the Jews themselves were not permitted to enter into the first part of the tabernacle, called the *holy*, much less into the second part of it, called the *holy of holies;* the people then prayed, and performed their private devotions, in that division of the temple called the court of the Israelites, and were there waiting for the coming out of the priest Zachary. Wi.—We here see that the priest's functions profited the people, though they neither heard nor saw the priest, but only joined in intention with him; and so may the prayers of the priest in the Catholic Church, though offered up in an unknown tongue.

VER. 12. The cause of this fear, was the general sentiment that obtained with the Jews, that they would die immediately on seeing an angel. V.

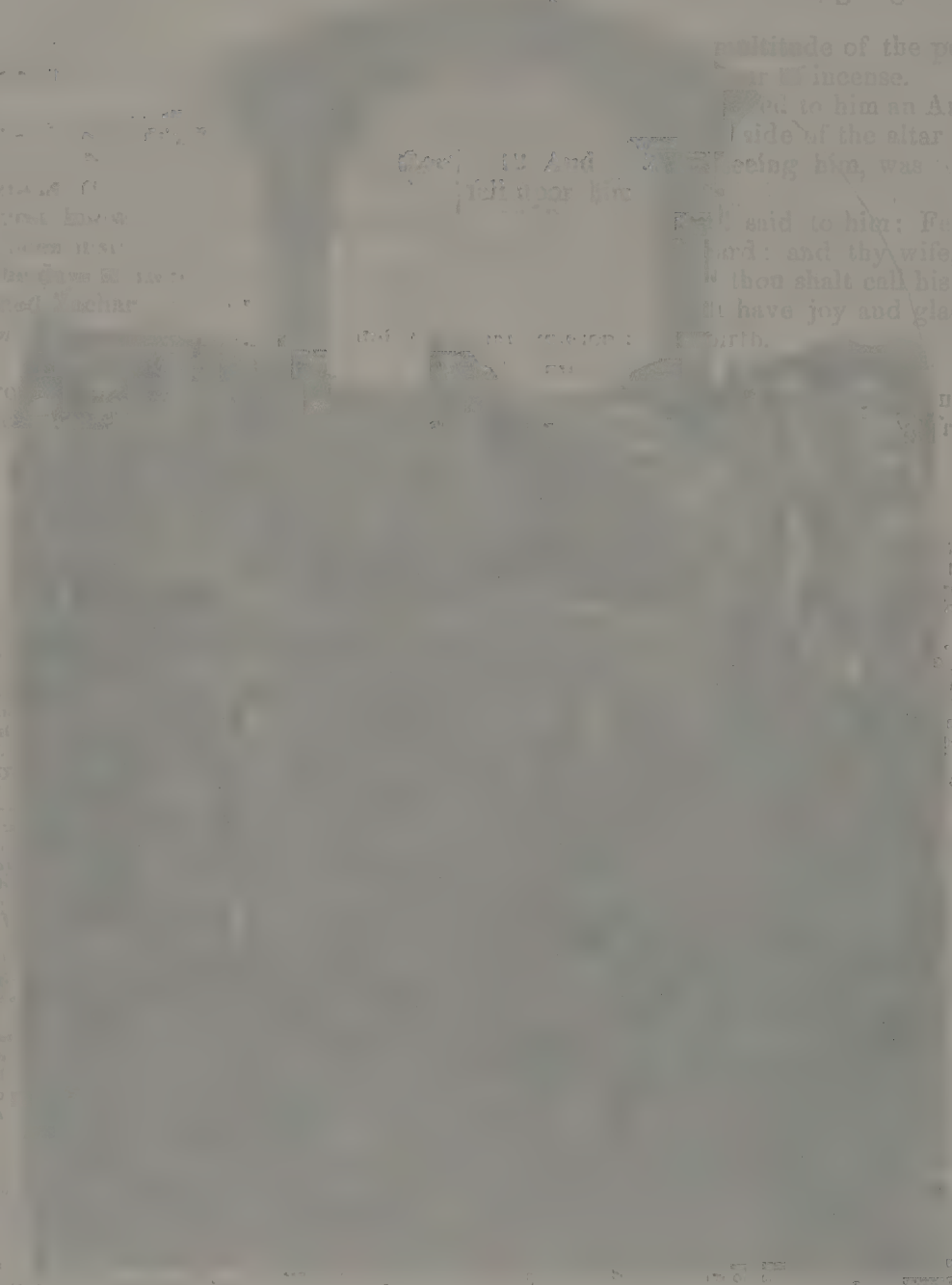
VER. 13. *Thy prayer is heard.* We cannot suppose, as S. Aug. observes, (l. ii. QQ. Evang. c. i, tom. 3, part 2, p. 249. Ed. Ben.) that he was praying to have children, when his wife was so advanced in years; *that* he did not think possible; but he was praying for the people, and for the coming of the Messias. See S. Chrys. hom. ii. de incomprehensibili, tom. 1, p. 454. Nov. Ed. Ben Wi.—Zachary so far despaired of having any offspring, that he did not believe the angel, when he made him the promise. When therefore the angel says, *thy prayer is heard,* we must understand it of the prayer he offered in behalf of the people, to whom salvation and remission of sins were to be brought by Christ. The angel, moreover, told him of the birth of his son, who was to be the precursor of Christ. S. Austin.—The son that is to be born of thee, will shew that thy prayer is heard, when he cries out, *behold the Lamb of God.* S. Chrysos.—It is always a mark of singular merit, whenever the Almighty either appoints or changes the name of a man. Ven. Bede.—The name of *John* is derived from the Hebrew word, *Jochanan*, which frequently occurs in the Old Testament, as 1 Par. iii. 15. and vi. 9. and xii. 12. &c. and signifies, *blessed with grace or divine favour;* see also in Isai. xxx. 18, 19.

VER. 14. This was fulfilled not only at his birth, but ever after by the Catholic Church, celebrating his nativity. A.

VER. 15. After the angel had assured him of the joy this son should bring to many, he acquaints him of the excellency of his virtue. *He shall be great before the Lord.* He did not extend the boundaries of empire; he did not obtain the triumphs of war, and force captive and degraded kings to pay him homage: but, what is much greater, preaching in a desert, he renounced the pleasures of the world, and with the greatest fortitude repressed and subdued the concupiscence of the flesh. Therefore it is said, he *shall drink no wine, nor strong drink.* S. Ambrose.—*And shall drink no wine, nor strong drink:*‖ lit. *sicera*, by which is signified any liquor that is apt to make a man drunk, according to S.



THE MARRIAGE OF THE BLESSED VIRGIN



16 And he shall convert many of the children of Israel to the Lord, their God:

17 And he shall go before him in the spirit and power of Elias: [a] that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people.

18 And Zachary said to the Angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the Angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.

20 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary: and they wondered that he staid so long in the temple.

22 And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, that he departed to his own house.

24 And after those days his wife, Elizabeth, conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary.

28 And the Angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed *art* thou among women.

29 But she having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the Angel said to her: Fear not, Mary, for thou hast found grace with God:

31 [b] Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name, Jesus.[c]

[a] Malac. iv. 6. Matt. xi. 14.

[b] Isaias vii. 14.—[c] Infra ii. 21.

Jerom. Wi.—This prohibition of the angel was a part of the consecration of the Nazarites. See Numb. vi. 3. The word *sicera* properly signifies wine of the palm-tree; and next to wine of the grape, there was no more common liquor, none more intoxicating. V.—*And he shall be filled with the Holy Ghost, even from his mother's womb;* from which words some conjecture, that S. John the Baptist, though conceived in original sin, yet might have been freed from the guilt of it before he came into the world. Of this see S. Aug. Ep. ivii. now Ep. clxxxvii. ad Dardanum. t. ii, p. 685. Ed. Ben. Wi.

VER. 17. *Turn the hearts of the fathers,* &c. The angel applies these words (Malach. iv. 6.) to S. John the Baptist; telling his father, that he shall convert *many of the children of Israel,* &c. by bringing them to the knowledge of Christ. Secondly, that *he shall go before him,* or be his precursor and forerunner.—*In the spirit and power of Elias;* i. e. S. John shall be the forerunner of Christ's first coming to redeem mankind, as Elias shall be the forerunner of Christ's second coming to judge the world. Thirdly, that S. John, by converting the Jews, shall also *turn the hearts of the fathers to the children,* &c. The meaning of which obscure words seems to be, that whereas Moses, Abraham, and the prophets, (whose souls were in a place of rest) knew by a revelation from God, that their children, the Jews, lived in sin and disobedience to the laws of God; and on this account were offended and displeased at them: now when they shall know that they have been converted by the preaching of S. John, they shall rejoice, and be reconciled to their children, the Jews: for as our Saviour tells us, (Luke xv. 7.) *there is joy in heaven upon any one sinner that doth penance.* The angel, to explain the foregoing words, adds, *and the incredulous to the wisdom and prudence of the just;* i. e. S. John's preaching shall make them truly wise and just. Wi.—With reason is he said to precede Christ, who was his forerunner both in his birth and in his death. In the spirit of prophecy, and in the power of abstinence, and patience, and zeal, they resembled each other; Elias was in the desert, S. John was in the desert also. The one sought not the favour of king Achab, the other despised the favour of Herod. The one divided the Jordan, the other changed it into a laver of salvation. The one is to be the forerunner of Jesus Christ's second coming, as the other was of his first. S. Ambrose.

VER. 18. *Whereby shall I know this?* Zachary could not question the Divine Power, but he doubted of what the angel told him. Wi.—It was customary with the Jews, when they heard that any wonderful event was to take place, to inquire whether the Almighty had manifested his will by any supernatural sign. Zachary puts this question to the angel, not through any doubt concerning the omnipotence of God, but because what was promised could not be compassed in the natural order of things: for, *I am an old man, and my wife is advanced in years.* D. Diony.

VER. 19. The name *Gabriel* signifies, the strength of God; or, God is my strength. The angels are sometimes styled by proper names, in order to shew their respective duties; thus, no angel could better be appointed to declare the precursor, as also the Messias himself, than he who was styled *the power of God:* since he came to declare the coming of one who was to destroy the power of the devil, and overthrow his kingdom. Nic. de Lyra. See Tob. xii. 15. Apoc. i. 4. and viii. 2.

VER. 20. On account of the many signs the angel had given, that what he said was true, the unbelief of Zachary seemed inexcusable; for the angel appeared in a holy place, in the temple, and during divine service: he, moreover, foretold what related to the redemption of all the people, and to the glory of God; from all which circumstances, Zachary ought to have concluded, that it was a good angel, and that what he said would eventually come to pass. Nic. de Lyra.—*Shalt be dumb,* &c. He seems to have been both dumb and deaf by the Greek text, and by what we may learn from v. 62; where we find, that those who were present did not speak, but rather made *signs to him.* Wi.

VER. 23. *After the days of his office were accomplished;* i. e. the weekly ministry; for during that time, the priests lodged in buildings joining to the temple, separated from their wives. Wi.—When it fell to the lot of any of the priests to offer incense, they not only separated from their wives, but left their houses; wherefore it is said, *as soon as the days,* &c. As it was ordained that the priesthood should continue in the family of Aaron, it was necessary they should have wives. But, as we do not now so much seek after priests of the same family, as those who are virtuous, it has been decreed, that priests should observe perpetual continency, that they may be able to assist at all times at the altar. Ven. Bede.—For the law of perpetual celibacy of the clergy, See S. Jerom, l. i. c. ix. 19. advers Jovin. et. ep. 50; also S. Ambrose, in 1 Tim. iii.

VER. 27. The word Miriam, or Mary, is expounded by S. Jerom from different etymologies, to signify in Hebrew, *star of the sea,* and in Chaldaic, *lady.* Both interpretations admirably well agree with her, who is the glorious Queen of heaven, our patroness and star, to direct us in the stormy ocean of this world. —"O you," cries out S. Bernard, "who find yourselves tossed to and fro in this tempestuous life, turn not your eyes away from the brightness of this star, if you would not be overwhelmed in these storms. If the winds of temptations arise; if you fall among the rocks of tribulation; look up to the star, call upon Mary. If you are agitated, and hard driven with the surges of pride, ambition, detraction, jealousy, or envy; look up to the star, call upon Mary. If anger, covetousness, or lust, beat furiously on the vessel of your soul; look up to the star, call upon Mary. If you are beginning to founder, and are just sinking into the gulph of melancholy and despair; think on Mary. In dangers, in distresses, in perplexities, think on Mary, call on Mary. Let her name be never absent from your mouth; from your mouth let it constantly descend into your heart; and, that you may obtain the suffrage of her prayers; both in life and death, never depart from the example of her pious conversation." S. Bernard, hom. ii. super Missus est.

VER. 28. *Hail, full of grace:*§ by the greatest share of divine graces granted to any creature. This translation, approved by the ancient Fathers, agrees with the ancient Syriac and Arabic versions. There was no need therefore to change it into *gracious,* with Erasmus; into *freely beloved,* with Beza; into *highly favoured,* with the Prot. translators. For if the seven deacons (Acts vi. 3.) are said to be *full of the Holy Ghost,* as it is again said of S. Stephen, (Acts vii. 55.) and also of the same S. Stephen, (Acts vi. v. 8.) that he *was full of grace,* (as the learned Dr. Wells translates it in his amendments made to the Prot. translation) why should any one be offended at this salutation given to the blessed mother of God; who would not have been raised to this highest dignity, had not her soul been first prepared for it by the greatest share of divine graces?—*The Lord is with thee,* by his interior graces; and now, at this moment, is about to confer upon thee the highest of all dignities, by making thee truly the mother of God. Wi.—The Catholic Church makes frequent use of these words which were brought by the archangel from heaven, as well to honour Jesus Christ and his virgin Mother, as because they were the first glad tidings of Christ's incarnation, and man's salvation; and are the very abridgment and sum of the whole gospel. In the Greek Church, they are used daily in the Mass. See the Liturgy of S. James, and that of S. Chrysos.

VER. 29. *When she had heard.* In the Greek text, when she had *seen;* as if she also saw the angel, as S. Ambrose observed. Wi.

VER. 31. It may perhaps in the first instance of reflection, appear shocking to our ideas, that a God should dwell in a human body; but does not the sun emit its rays into all kinds of places, without any detriment to its purity?

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David, his father: [a]and he shall reign in the house of Jacob for ever,

33 And of his kingdom there shall be no end.

34 And Mary said to the Angel: How shall this be done, because I know not man?

35 And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.

36 And behold thy cousin, Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren:

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.

39 And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda:

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God, my Saviour.

48 Because he hath regarded the humility of his handmaid: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done great things to me: and holy *is* his name.

50 And his mercy is from generation to generations, to them that fear him.

51 He hath shewed might [b]in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 [c]He hath filled the hungry with good things: and the rich he hath sent away empty.

54 He hath received Israel, his servant, being mindful of his mercy.

55 As he spoke to our fathers, [d]to Abraham, and to his seed, for ever.

56 And Mary abode with her about three months: and she returned to her own house.

[a] Dan. vii. 14. and 27. Micheas iv. 7.—[b] Isai. li. 9. Psal. lxxxviii. 14.

[c] 1 Kings ii. 5. Psal. xxxiii. 11.—[d] Gen. xvii. 9. and xxii. 16. Psal. cxxxi. 11. Isai. xli. 8.

How much more would the Sun of justice, assuming a most pure body, formed of the purest blood of the spotless Virgin, not only remain free from every the least stain himself, but even impart additional sanctity to his virgin Mother. S. Thos. Aquinas.

VER. 32. *He . . shall be called;* i. e. according to the style of the Scriptures, he shall truly be the Son of God. Wi.

VER. 33. Those are here called of the house of Jacob, who out of the multitude of the Jews believed in Christ. This is conformable to that text of S. Paul: *All are not Israelites that are of Israel, but the children of the promise are accounted for the seed.* Rom. ix. 6, 8. S. Chrysos. hom. vii. on S. Matt.—*And of his kingdom there shall be no end:* which clearly shews it was not to be a temporal, but a spiritual and an eternal kingdom. Wi.

VER. 34. *How shall this be done?* She only asks about the manner.—*Because I know not man.* ¶ This answer, as S. Aug. takes notice, would have been to no purpose, had she not made a vow to God to live always a virgin. Wi.—Listen to the words of this pure Virgin. The angel tells her she shall conceive; but she insists upon her virginity, holding her purity in higher estimation than the promised dignity. S. Greg. of Nyssa.—She did not doubt the truth of what the angel said, (as Calvin impiously maintained) but she wished it might not happen to the prejudice of her vowed virginity. Ambrose, Austin, Bede, Theophylactus, &c. &c.

VER. 35. *The Holy Ghost shall come upon thee,* &c. By the divine power thou shalt bring forth, and yet remain always a pure virgin.—*And therefore also the Holy which shall be born of thee, shall be called* (shall be) *the Son of God.* The second person of the ever blessed Trinity, being united to our human nature, remaining unchangeably the same God, and being born of the Virgin Mary; it must needs be true to say that God was born, that God suffered and died for us; and consequently that the blessed Virgin Mary was truly the mother of God, or of him that is truly God; though not the mother of the Godhead: as the Catholic Church declared in the council of Ephesus, (431) against the heretic Nestorius. Wi.—Seek not for natural order in things that transcend nature. You ask, *how shall this be done, since you know not man?* This, your ignorance of man, is the very reason why this will take place within you. For had you not been pure, you never would have been deemed worthy of so great a mystery. Not because marriage is bad, but because virginity is far more excellent. The common Lord of all ought in his birth to have something common with all mankind, and still something different. He was conceived and born in the womb like the rest of mankind, but he differed from them in being born of a virgin. S. Chry. xlix. in Genes.

VER. 36. We find that Aaron, who was of the tribe of Levi, took a wife of the tribe of Juda, viz. Elizabeth, the sister of Naasson. In the successors of David we find that Joiada, the chief priest, took a wife of the family of David, viz. the daughter of Joram; from which it appears that both the royal and sacerdotal tribes were united, and that Mary and Elizabeth were relatives. It was certainly proper that Christ should be born of both these tribes, because he was in himself both king and priest. Ven. Bede.

VER. 38. *Behold the handmaid.* With all modesty and humility of heart and mind, the blessed Virgin consented to the divine will: and from that moment in her was conceived the Saviour and Redeemer of the world. Wi.—Thus ought the virgin, who brought forth meekness and humility itself, to shew forth an example of the most profound humility. S. Amb.

VER. 39. This city is generally supposed to be Hebron, a sacerdotal town, (Jos. xxi. 11.) situated in the mountains, to the south of Juda, and about 120 miles from Nazareth. V.

VER. 41. *The infant leaped in her womb.*** According to the general opinion of the interpreters, this motion of the child at this time was not natural: and some think that God gave to S. John, even in his mother's womb, a passing knowledge of the presence of his Redeemer. See S. Aug. in the above cited letter to Dardanus. Wi.

VER. 42. In the same words she is pronounced blessed by Elizabeth, and by the angel Gabriel, both inspired by the Holy Ghost, and this not only to the praise of Jesus, but for his sake, to the praise of Mary, calling her blessed, and her fruit blessed; and thus, as Ven. Bede asserts, holding her up to the veneration of both men and angels.

VER. 43. *The mother of my Lord.* A proof that Christ was truly God, and the blessed Virgin Mary truly the mother of God. Wi.—Elizabeth was a just and blessed woman; yet the excellency of the mother of God does so far surpass that of Elizabeth, and of every other woman, as the great luminary outshines the smaller stars. S. Jerom præf. in Sophon.

VER. 47. *In God my Saviour,* as appears by the Greek text,†† though literally in Latin, *in God my salvation.* Wi.

VER. 48. *The humility of his handmaid,*‡‡ i. e. the humble, low, and abject condition; as perhaps might be translated both in this and in v. 52. For the blessed Virgin does not here commend and praise her own virtue of humility; as divers interpreters observe. See S. Francis of Sales, in his introduction to a devout life, part 3, c. vi. Wi.—As death entered into the world by the pride of our first parents, so was it proper that the path to life should be opened by the humility of Mary. Ven. Bede.—Not Elizabeth only, but all nations of believers are to call her blessed. Theophy.

VER. 51. The wise men of the Gentiles, the Pharisees and Scribes, were powerful; but these the Almighty cast down, and exalted those, *who humbled themselves under his powerful hand.* 1 Peter v. The Jews were proud in their strength, but their incredulity brought on them their humiliation; whilst the low and mean among the Gentiles, have by faith ascended to the summit of perfection. S. Cyril Alex. in S. Thom. catenâ aureâ. Wi.

VER. 53. The Jews were rich in the possession of the law, and the doctrines of the prophets; but, as they would not humbly unite themselves to the incarnate word, they were sent away empty, without faith, without knowledge, deprived of all hopes of temporal goods, excluded from the terrestrial Jerusalem, and also from that which is in heaven. But the Gentiles, oppressed with hunger and thirst, by adhering to their Lord, were filled with all spiritual gifts. S. Basil in Ps. xxxiii.

57 Now Elizabeth's full time of being delivered was come, and she brought forth a son.

58 And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

59 And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary.

60 And his mother answering, said: Not so, but he shall be called John.

61 And they said to her: There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a tablet, he wrote, [a] saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue *loosed*, and he spoke, blessing God.

65 And fear came upon all their neighbours: and all these words were divulged over all the mountainous country of Judea.

66 And all they who had heard them, laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him.

67 And Zachary, his father, was filled with the Holy Ghost: and he prophesied, saying:

68 [b] Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people:

69 [c] And hath raised up a horn of salvation to us, in the house of David, his servant.

70 [d] As he spoke by the mouth of his holy prophets, who are from the beginning:

71 Salvation from our enemies, and from the hand of all that hate us:

72 To shew mercy to our fathers: and to remember his holy covenant.

73 [e] The oath which he swore to Abraham, our father, that he would grant to us:

74 That being delivered from the hand of our enemies, we may serve him without fear,

75 In holiness and justice before him, all our days.

76 And thou, child, shalt be called the prophet of the most High: for thou shalt go before the face of the Lord, to prepare his way.

77 [f] To give knowledge of salvation to his people, unto the remission of their sins.

78 Through the bowels of the mercy of our God: in which [g] the Orient, from on high, hath visited us.

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew up, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

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[a] Supra 13.—[b] Ps. lxxi. 18.—[c] Ps. cxxxi. 17.—[d] Jer. xxiii. 6. and xxx. 10. [e] Gen. xxii. 16. Jer. xxxi. 33. Heb. vi. 13. and 17.—[f] Mal. iv. 5. Supra 17.—[g] Zac. iii. 8. and vi. 12. Malac. iv. 2.

VER. 63. As then in circumcision, so now in baptism, names are given. And as we see here, and in all the Old Testament, great respect was had of names, so must we be aware of profane and secular names, and rather, according to the *catechism of the council of Trent*, take names of saints and holy persons, which may put us in mind of their virtues. De Bap. in fine.

VER. 69. As Christ was born of the race of David, he is here called the horn of salvation in the house of David. As Isaias says, *a vineyard is planted in the horn*, c. v.—*A powerful salvation.* ‖ According to the letter both of the Latin and Greek text, a *horn of salvation.* But as it is generally agreed, that by *horn*, in the phraseology of the Scriptures, is understood strength and *power*, and that *horn* sounds awkwardly in English, and other languages, I hope it may be literally enough translated, *a powerful salvation.* Wi.

VER. 71. *That he would save us*, &c. Lit. *salvation from our enemies.* The construction and sense is, that God, as he had declared by his prophets, would grant us salvation, or would save us. Wi.—This is not to be understood of temporal, but of spiritual enemies. For the Lord Jesus, strong in battle, came to destroy all our enemies, and thus to deliver us from their snares and temptations. Origen, hom. xvi.—*He is that King of Glory, the Lord strong and powerful, the Lord powerful in battle.* Ps. xxiii.

VER. 72. *To remember his holy covenant*, i. e. of his promise, or of the covenant made with Abraham, that he would bless all nations in his seed. Wi.—At the coming of Christ, Abraham, Isaac and Jacob were made partakers of his mercy. For, we cannot suppose that they who saw his day, and were glad, should not participate in the fruit of his coming; since S. Paul says: *he maketh peace through the blood of the cross, both to the things that are on earth, and the things that are in heaven.* Col. i. 20. Origen, hom. x.

VER. 73–4. According to *the oath which he swore.*§§ The words *according to*, are no addition to the letter of the text: they only barely express what is here signified; to wit, that God swore to Abraham, that he would *grant us*, or make it come to pass, that *being delivered from our enemies*, sin and the devil, *we should* be in a condition *to serve him without fear, in holiness*, &c. Wi.

VER. 75. It is possible, we here see, to have true justice, not only in the sight of man, or by the imputation of God, but in his sight; and the coming of Christ was to give men such justice.

VER. 77. Jesus is our salvation, and S. John was sent to give to the people the knowledge of this salvation: he bore testimony of Christ; (Theophy.) by whom alone remission of sins can be obtained.

VER. 78. The *rising* light,¶¶ or the rising sun, *hath visited us* from on high. The Rheims translation hath the *Orient*, the Prot. the *day-spring.* Both seem more obscure than they need be. The Latin, as well as the Greek, hath a noun substantive, by which Christ himself is signified. Yet the same word, in both languages, is sometimes taken for *a rising light*, and sometimes for a *bud*, or branch; in which latter sense it is expounded by S. Jerom. Comment in Zachar. p. 1737, tom. 3, Ed. Ben. But in this place it is rather taken for a light that riseth, by the following words, *to enlighten them that sit in darkness*, &c. Wi. *The Orient.* It is one of the titles of the Messias, the true light of the world, and the sun of justice. Ch.—By this he shews that God has forgiven us our sins, not through our merits, but through his own most tender mercy; (Theophy.) and that we are to solicit this forgiveness through the bowels of his most tender mercy.

VER. 79. The Gentiles were in darkness, and given to the adoration of idols, till the light arose and dispelled the darkness, spreading on all sides the splendour of truth. S. Basil on Isai.—With reason it is said in this place, *who sit in darkness;* for we did not walk in darkness, but sat down, as if destitute of all hopes of being delivered. S. Chrys. hom. xiv. on S. Matt. . . . Then our steps are directed in the paths of peace, when in our every action we act conformably to the grace of the Almighty. S. Greg. hom. xxxii.

VER. 80. S. John remained in the desert till the 30th year of his age. The reason why he concealed himself so long was because he feared the cruelty of Herod; for, though he was not under his jurisdiction, not being on the confines of Bethlehem, yet on account of the remarkable events that took place at his birth, by which he was declared the precursor of the Messias, he had reason to dread the cruelty of the jealous and suspicious Herod. Peter of Alexandria, Nicephorus, Baronius, and others, say, that when he was yet in his mother's arms, he was conveyed into the desert, and there concealed in the caves and fissures of the rocks, where people concealed themselves on the approach of their enemies. Cedrinus adds, that 40 days after their flight, the mother of S. John died; after which, an angel is said to have undertaken the care of the Baptist; but most probably this office was performed by some attendant on S. Elizabeth. Tirinus.—The Baptist remained in the desert till he began his public ministry, which by a law of the Jews could not be much before he had attained his 30th year. He is styled by antiquity the first hermit. See S. Jerom in Vita Pauli.

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* V. 1. Completæ sunt. *πεπληροφορημένων.* I know the pretended difference betwixt *πληροφορεῖσθαι*, and *πληροῦσθαι.* But divers learned critics, after S. Chrys. take notice, that they are many times taken for the same. So 2 Tim. iv. 5. Ministerium tuum imple. *πληροφόρησον, τουτέστι*, says S. Chrys. *πλήρωσον. λογ. θ.* p. 371. Ed. Savil. and on the 17th v. of the same chapter, ut per me impleretur, *πληροφορηθῇ, τουτέστι, πληρωθῇ.* Ibid. p. 376.

† V. 5. De vice Abia, *ἐξ ἐφημερίας.*

‡ V. 6. Sine querela, *ἄμεμπτοι*, irreprehensibiles.

‖ V. 15. Siceram, *σίκερα*, from the Hebrew shecar, or shacar, ebrius fuit.

§ V. 28. Gratia plena. See Lucas Burgensis on this place.

¶ V. 34. *Quia virum non cognosco.* S. Aug. quod profecto non diceret, nisi Deo Virginem se ante vovisset. De Virginitate, c. iv, tom. 6, p. 343. Ed. Ben.

** V. 41. Exultavit, *ἐσκίρτησε.* Which signifies to leap, or skip like lambs, &c.

†† V. 47. Salutari meo, *σωτῆρί μου*, Salvatori meo.

‡‡ V. 48. Humilitatem, *ταπείνωσιν*, not *ταπεινοφροσύνην.* By which latter word is signified the virtue of humility of mind and heart. But humilis, and humilitas, in Latin, even in Cicero, is put to signify vilem et abjectam conditionem: and so also *τάπεινος*, and *ταπείνωσις* in Greek, as in the 70. 1 K. i. 11. the Latin Vulgate for *ταπείνωσιν*, has afflictionem famulæ tuæ. And this is the sense in this and the 52d verse; as it is confirmed by the antithesis, or opposition, betwixt those of a *high*, and of a low state or condition.

CHAP. II.

The birth of Christ: his presentation in the temple: Simeon's prophecy. Christ, at twelve years of age, is found amongst the doctors.

AND it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled.

2 This enrolling was first made by Cyrinus, the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of [a] David, which is called [b] Bethlehem: because he was of the house and family of David,

5 To be enrolled with Mary, his espoused wife, who was with child.

6 And it came to pass that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her first-born son, and wrapped him up in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn.

8 And there were in the same country shepherds, watching, and keeping the night-watches over their flock.

9 And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

10 And the Angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people:

11 For this day is born to you a Saviour, who is Christ, the Lord, in the city of David.

12 And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger.

13 And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying:

14 Glory to God in the highest: and on earth, peace to men of good will.

15 And it came to pass that after the Angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

16 And they came with haste: and they found Mary and Joseph, and the infant lying in a manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all they that heard wondered: and at those things that were told them by the shepherds.

[a] 1 Kings xx. 6.

[b] Mich. v. 2. Matt. ii. 6.

‖ V. 69. Cornu salutis, *κέρας σωτηρίας.* Abscissum est cornu Moab. Jer. xlviii. 25. Cornu David. Ps. lxxiv. 5. See also Ps. cxxxi. 17, &c.

§§ V. 73. Jusjurandum quod juravit, *ὅρκον ὃν* in the accusative case, for *κατ' ὅρκον*, secundum juramentum. Ibid. daturum se nobis, i. e. se effecturum, &c. *τοῦ δοῦναι ἡμῖν*, &c.

¶¶ V. 78. Oriens. *ἡ ἀνατολὴ.* Vulgò ortus Solis. See Mr. Legh Crit. Sacra on *ἀνατέλλω*, orior, germino, S. Hieron. on Jeremy, c. xxiii. v. 5. tom. 3, p. 634. suscitabo David germen justum, sive orientem justum. And on Zach. vi. 12, p. 1737. Ecce vir, oriens nomen ejus, where he expounds it by *ἀνατολὴ*, *ἀναφύη*, and *βλάστημα*.

CHAP. II. VER. 1. By the *whole world*, is understood the Roman empire. Wi.—This decree was promulgated in the 752d year of Rome, in the 3970th year of the world, and the 42d year of the reign of Augustus, when there was universal peace, and the temple of Janus remained shut for 12 years. Jans. concord. Evan.—It was the custom among the Jews to be numbered according to their tribes and families. Hence arose the necessity of the journey of the Holy Family to Nazareth. This enrolment probably included the number, as well as the property of each family, that the taxes might be proportioned. Idem ibid.

VER. 2. *By Cyrinus*, or Publius Sulp. Quirinus. Wi.—This was the first census made by Quirinus, governor of Syria: nine years after the birth of Christ, this same Quirinus was charged to make a second, when Judea was reduced to a Roman province, by the deposition and exile of Archelaus. V.

VER. 3. *Into his own city*, i. e. the city of every one's family. Now Joseph and Mary, being both of the *family of David*, were obliged to go to Bethlehem, the city of David, where by Providence, according to the predictions of the prophets, the Messias was to be born. Wi.—This decree took place by a special providence of the Almighty, that every one might be compelled to go to his own country; and that thereby the Saviour of Israel might more easily escape the snares of the treacherous Herod. Ven. Bede.—This circumstance, moreover, was a public testimony, to be kept in the archives of the country, of the birth and descent of the Messias. Augustus only meant to enumerate his subjects, but among them was numbered his God.

VER. 4. The evangelist here mentions the city of David, to remind us how exactly that was fulfilled, which God promised to David, that an everlasting king should be born of him: and the reason why the inspired writer was content to mention the relationship between Joseph and David, omitting that of the Blessed Virgin and the royal prophet, was, because in the law it was commanded that persons of the same family should intermarry; hence it is added in the subsequent verse, *with Mary, his espoused wife.* S. Irenæus hær. l. iii. c. 11.

VER. 7. *In a manger* within a stable, or place where beasts were sheltered. And it is the common opinion that an ox and an ass were there at that time. See Baronius, Tillemont, &c. Wi.—O wonderful mystery! O astonishing condescension of a God-man! From his birth he takes upon himself poverty. Had such been his pleasure, Christ might, at his birth, have shaken the heavens by his power, and terrified all nature by his majesty. But these were not the attendants of his coming; for he came not to destroy, but to save; not to display riches, but to teach us a contempt of human grandeur. He therefore condescended not only to become man, but even *the vilest of men.* Metaphrastes.

VER. 11. Because the light of life is risen to us, dwelling in the region of the shadow of death. Ven. Bede.

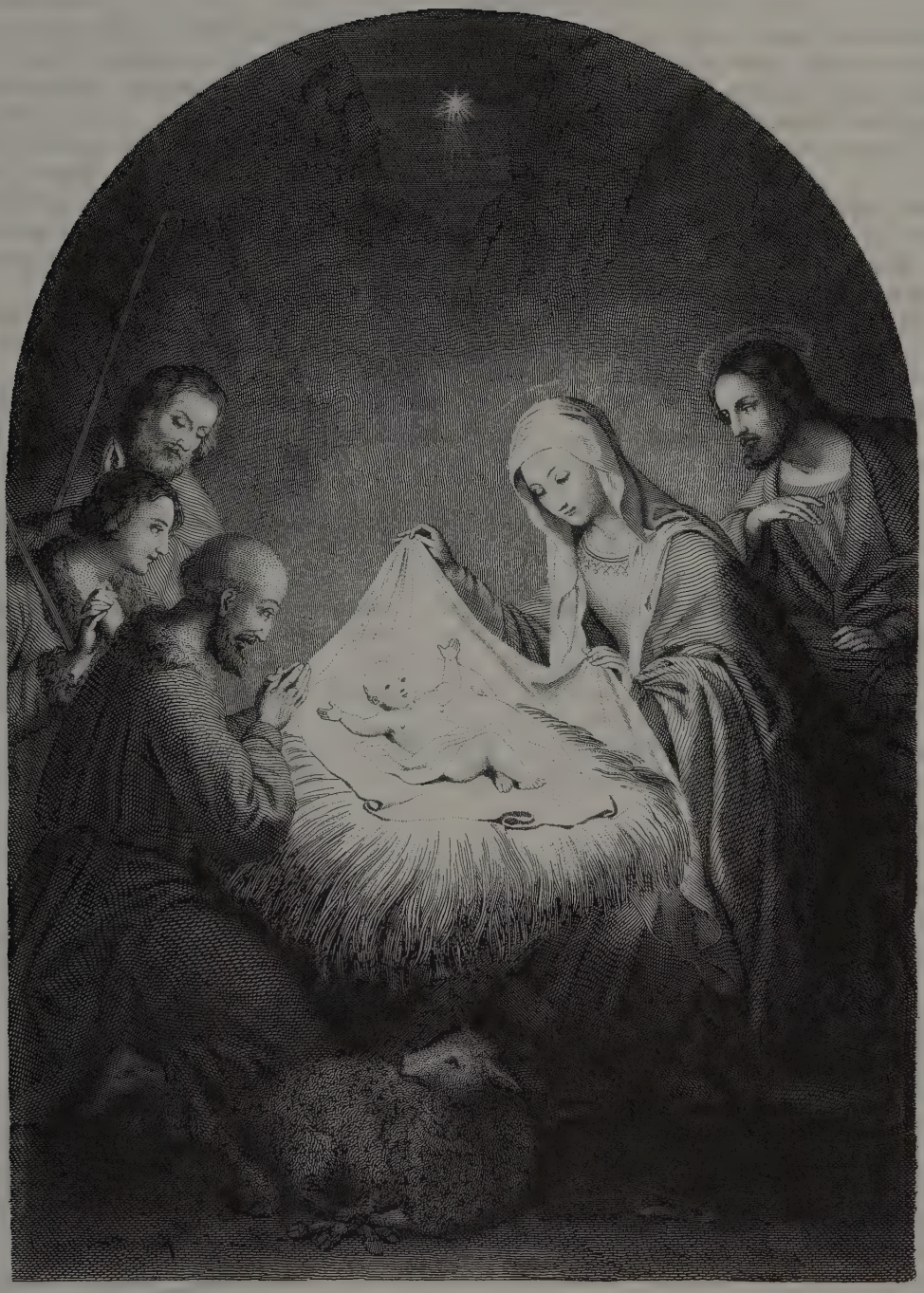
VER. 12. On the eastern side of the town of Bethlehem, say S. Justin, S. Jerom, &c. there was a cave cut in the side of a rock, in which was a manger used by the people of those environs; so that these shepherds easily understood the angel, who told them they should find him laid in a manger. SS. Jer. Greg. Naz. Cyril, say that they found the child between an ox and an ass, according to the version of the Septuagint. Habac. iii. 2.: *You shall find him laid between two beasts.* In the place where this crib was, S. Helen built a magnificent church in honour of the blessed Virgin Mary. Ven. Bede says that she built another in honour of the three shepherds; whence S. Bernard concludes, that there were only three shepherds that came to adore the divine infant in the manger. Tirinus.—It might be necessary to give them notice of this humble appearance of the Messias, to encourage them to go and pay him their homage. Barradius.

VER. 14. *And on earth, peace to men of good will.** I had translated, *peace to men of his good will*, looking upon the sense to be, that a peace and reconciliation were offered, and given to men from the good will and mercy of God. The ordinary Greek copies altogether favour this exposition. And Bellarmine (l. ii, de Verb. D. c. 11.) is so convinced of this sense, that he brings it for an instance of one of those places, in which the true sense of the Latin is to be found by the Greek text; which is many times true: but Bellarmine might not take notice, that several of the best Greek MSS. are conformable to the Latin Vulgate, and have *peace to men of good will;* as it is also expounded by divers of the ancient Fathers, that peace is offered to men of good will, to those who by the grace of God are disposed to believe and obey the Gospel-doctrine. And upon this, having advised with others, I did not think fit to change the former Rheimish translation. Wi.—The reason why the will is designated in preference to any other power of the soul, is, because the will moves the rest; consequently the goodness or badness of an action depends chiefly on the will. By this also the angels wished to shew, that the peace which Christ came to bring into the world, was the internal peace of our souls, of which the external peace that subsisted under Augustus, was a figure. Nic. de Lyra.—Peace is made on earth, since human nature, before an enemy to God, is now reconciled and united to him by his incarnation. Theophy.—In this hymn of the angels there is a remarkable difference observable in some of the Greek and Latin copies. The latter have it according to this text, *men of good will;* the former, *good will among men, or to men.* *Εὐδοκία*, signifies the gratuitous benevolence of God towards man. So that this sentence seems divided into three parts: glory to God, peace on earth, and good will to men. Jans. conc. Evang.—The birth of Christ giveth not peace of mind, or salvation, but to such as are of good will, because he worketh not our good against our wills, but with the concurrence of our will. S. Aug. quæst. ad Simplic. l. 1. q. 2. t. 4.

VER. 15. The word which always was, let us see how it is made for us; that which we could not see, when it was the word, let us see because it is made flesh. V. Bede.—See how particularly the Scripture weighs the meaning of every word. The shepherds hastened to see the word, for when the flesh of the Lord is seen, the word is seen, which is the Son. S. Amb.

VER. 17. They saw this with the eyes of their body, but with their internal eyes they discovered other wonders, viz. that he, who lay there in such great poverty, was their Messias, their great King, and the Son of God. Barradius.

VER. 19. Mary kept all these things, and compared what was accomplished in



THE NATIVITY

This day is born to you a Savior, who is Christ the Lord. Luke II.



19 But Mary kept all these words, pondering *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

21 [a] And after eight days were accomplished, that the child should be circumcised: his name was called [b] Jesus, which was called by the Angel, before he was conceived in the womb.

22 And after the days of her purification, [c] according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord,

23 As it is written in the law of the Lord: [d] That every male opening the womb shall be called holy to the Lord.

24 And to offer a sacrifice, according as it is [e] written in the law of the Lord, a pair of turtle-doves, or two young pigeons.

25 And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

27 And he came by the spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law;

28 He also took him into his arms, and blessed God, and said:

29 Now thou dost dismiss thy servant, O Lord, according to thy word, in peace:

30 Because my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people:

32 A light to the revelation of the Gentiles, and the glory of thy people, Israel.

33 And his father and mother were wondering at these things which were spoken concerning him.

34 And Simeon blessed them, and said to Mary, his mother: [f] Behold, this *child* is set for the ruin, and for the resurrection of many in Israel, and for a sign which shall be contradicted.

35 And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day.

38 Now she at the same hour coming in, gave praise to the Lord: and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

40 And the child grew and waxed strong, full of wisdom, and the grace of God was in him.

41 And his parents went every year to Jerusalem, [g] at the solemn day of the Pasch.

42 And when he was twelve years [h] old, they went up to Jerusalem, according to the custom of the feast.

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[a] Gen. xvii. 12. Lev. xii. 3.—[b] Matt. i. 21. Supra i. 31.—[c] Lev. xii. 6. [d] Ex. xiii. 2. Num. viii. 16.

[e] Lev. xii. 8.—[f] Isai. viii. 14. Rom. ix. 33. 1 Pet. ii. 7.—[g] Ex. xxiii. 15. and xxxiv. 18. Deut. xvi. 1.—[h] A. D. 12. Secundum Vul. 8.

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her, concerning the Lord, with what had been written of him by the prophets. V. Bede.—She considered in her heart the arguments of faith. S. Ambrose.

VER. 21. *Should be circumcised;* which might be done not only in the temple, or in a synagogue, but in any house. Wi.—Many reasons may be alleged why our Saviour submitted to the painful and humbling knife of circumcision: 1. to manifest to the whole world the reality of his human nature, and the difference between his divinity and humanity; 2. to shew he approved of circumcision, which he had instituted; 3. to prove that he was of the seed of Abraham; 4. to teach us humility and obedience, by observing a law to which he was not bound; 5. that by receiving the burthen of the law, he might free those that were under the law, (Gal. iii.); and lastly, that the Jews might have no excuse for rejecting him, because he was uncircumcised. S. Epiph. and Nic. de Lyra.

VER. 22. *Of her purification.* The blessed Virgin mother stood not in need of this ceremony, to which she submitted herself, as her Son did to that of *circumcision.* Wi.—Whence S. Laur. Justin. in his sermon on the purification, very well observes: grace raised the Virgin above the law; humility subjected her to it. Jesus Christ, in subjecting himself to the law of Moses, has left an example to princes and magistrates, to obey their own laws; for then they may expect them to be observed by others, when themselves shew respect to them. Barradius.

VER. 23. *Every male opening the womb.*† This translation is more conformable to the doctrine of the Fathers, that Christ was born without opening the womb; which Bede calls the doctrine of the Catholic Church. Wi.—See Exod. xiii. 2. and Num. viii. 16.

VER. 24. This was the offering of the poorer classes.

VER. 25. *A man . . named Simeon,* whom some conjecture to have been one of the Jewish priests.—*Waiting for the consolation of Israel,* for the happy coming of the Messias.—*And the Holy Ghost was in him,* by the spirit of grace and of prophecy. Wi.—The consolation here expected by Holy Simeon, was the coming of the Messias, and the consequent redemption of mankind from sin and the devil; not a redemption only, as some carnal Jews thought, from the power of temporal enemies. These supposed the Messias was to come in order to raise them in power above all nations, to whom before his coming they had been subject. S. Greg. of Nyssa in Diony.—Many have pretended that Simeon was a priest: the best and oldest interpreters say he was a laic. V.

VER. 26. *And he had received an answer, . . . that he should not see death;* i. e. die. Wi.

VER. 27. *And he came by the spirit,* or moved by the holy Spirit. Wi.

VER. 30. *Thy salvation;* i. e. the Saviour, whom thou hast sent. Wi.

VER. 31. *Before the face of all people;* not of Israel only, but also as a *light* to be revealed to the Gentiles, the spiritual children of Abraham: to whom also the promises were made. Wi.

VER. 33. In the Greek, *Joseph and the mother of Jesus.* V.

VER. 34. *Is set for the ruin.* Christ came for the redemption and salvation of all men: but Simeon prophesies what would happen in consequence of the wilful blindness and obstinacy of *many.* Wi.—Not that God sent his Son for the fall of any man; but that many, by their own perverseness, in wilfully refusing to receive and obey him, would take occasion of falling. Ch.—*And for a sign which shall be contradicted,* to signify that Christ, and his doctrine, should be as it were *a mark,* or *butt,* against whom the Jews should discharge the arrows and darts of their malice. Wi.—Hence S. Paul, (2 Cor. ii. 16.) *We are to one the odour of death unto death, but to the other the odour of life unto life.*

VER. 35. *And thy own soul a sword shall pierce.* These words, which figuratively express the grief of the blessed Virgin mother, when present at the death of her Son, are to be taken by way of a parenthesis.—*That out of many hearts thoughts may be revealed,* and these are to be joined with what went before; to wit, that child shall be a *sign of contradiction, set unto the fall and resurrection of many, that the thoughts of many hearts* may be revealed and disclosed; when some shall believe, and others remain in their obstinacy. Wi.—Bede, and most others, understand this of the sharp sorrow, which wounded the soul of the blessed Virgin Mary, at the time of Christ's passion. Barradius.—Carthusianus and Jansenius explain this passage as follows: Behold, this child is placed for a sign that shall be contradicted, which as a sword of most poignant grief will pierce thy soul, O Virgin! But Christ shall be contradicted, that the thoughts of the Jews may be revealed from many hearts, and it may appear who among them are good, and who are wicked and hypocrites. Barradius.

VER. 36. *Anna, a prophetess.* She was another witness that Jesus was the Messias, venerable for age, and more for her piety.—*And had lived with her husband seven years from her virginity;* i. e. had been seven years a wife: and from the death of her husband, had remained always a widow: now 84 years of age: who *departed not from the temple,* but was constantly there at the times of prayer, with *fastings and prayers, serving God day and night.* Wi.

VER. 40. *The child grew, and waxed strong, full of wisdom,* and (52) *increased in wisdom and age.* The Arians from this, pretend to prove that Christ was not truly God, who cannot advance or increase in wisdom. The true meaning is, that Jesus, as he advanced in age as man, gave greater marks of his divine wisdom, and discovered himself full of knowledge, wisdom, &c. Wi.

VER. 41. How can we account for what is related in this verse, that his parents went up every year to Jerusalem, during the childhood of Jesus, when, as we are taught in other parts, his parents did not dare to fix their abode in Jerusalem, for fear of Archelaus: but this, says S. Austin, will not be very difficult

43 And after they had fulfilled the days, when they returned, the child, Jesus, remained in Jerusalem, and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

47 And all, that heard him, were astonished at his wisdom, and his answers.

48 And seeing *him*, they wondered. And his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee, sorrowing.

49 And he said to them: How is it that you sought me? did you not know, that I must be about the things that are my Father's?

50 And they understood not the word that he spoke unto them.

51 And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart.

52 And Jesus increased in wisdom, and age, and grace with God and men.

CHAP. III.

John's mission and preaching. Christ is baptized by him.

NOW in the fifteenth year [a] of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, tetrarch of Iturea, and the country of Trachonitis, and Lysanias, tetrarch of Abilina,

2 [b] Under the high priests, Annas and Caiphas: The word of the Lord came to John, the son of Zachary, in the desert.

3 [c] And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins,

4 As it is written in the book of the words of Isaias, the prophet: [d] A voice of one crying in the wilderness: Prepare ye the way of the Lord: make his paths straight:

5 Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain:

6 And all flesh shall see the salvation of God.

7 He said, therefore, to the multitudes that came forth to be baptized by him: [e] Ye offspring of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth, therefore, fruits worthy of penance, and do not begin to say: We have Abraham for our

[a] A. D. Secundum Vul. 28.—[b] Acts iv. 6.—[c] Matt. iii. 1. Mark i. 4.

[d] Isai. xl. 3. John i. 23.—[e] Matt. iii. 7. and xxiii. 33.

to answer; for, it might be easier for them to ascend up to Jerusalem on these particular occasions, without being noticed in so numerous a crowd, and privately return; though it might not be prudent for them to fix their habitation there, lest they might be too much noticed: and, as no one has yet informed us how long Archelaus continued to reign, what S. Luke relates might have taken place after the death of that prince. S. Austin.

VER. 44. It may be asked how the blessed Virgin and S. Joseph could possibly have come so far without missing him; but we must take notice, that when the people went up to the temple from remote parts of Judea, the men went in one company, and the women in a separate company, whilst the children went in either company indifferently: so that S. Joseph imagined that he was with Mary, his mother, whilst she imagined he was with S. Joseph. Nic. de Lyra.

VER. 49. *I must be about the things that are my Father's?* By these words he shewed, that not S. Joseph, but only God, was his father. Wi.

VER. 50. *They understood not*, &c. That is, knew not when, or by what means, Christ designed to make himself known to the world. Wi.

VER. 51. *Was subject to them.* Astonishing humility! which the Son of God was pleased to teach by his example, as also obedience to parents. Wi.—The evangelist relates nothing of our Saviour from the age of twelve till the age of thirty, except that he was subject to S. Joseph and to the blessed Virgin. The divine Spirit shewing by this, that nothing is so great and amiable in Christians, as ready obedience to the directions of their superiors. Barradius.—All children are hereby taught what subjection and obedience is due from them to their parents.

VER. 52. Not that he was wiser at any future period of his life, than he was at the moment of his conception, but this is said, because he chose to manifest increasing signs of wisdom as he increased in years.—In the same manner also he increased in grace, by displaying, as he advanced in age, the gifts of grace with which he was endowed; and by this excited men to the praise of God, from the consideration of favours God had bestowed upon him; and thus he conduced to the honour of God, and the salvation of men. S. Greg.—The sun, always equally brilliant in itself, is said to increase in splendour, till it has reached its meridian brilliancy.

* V. 14. Pax hominibus bonæ voluntatis. The Greek copies, *εἰρήνη, ἐν ἀνθρώποις εὐδοκία*, hominibus bona voluntas; but the author of the Latin Vulgate must have read, *ἀνθρώποις εὐδοκίας*, which reading is found in some ancient Greek MSS. in the Alexandrian, that called of Cambridge, and others. The common reading of the ancient Fathers is, bonæ voluntatis, and not bona voluntas; but then some expounded it thus: pax sit hominibus, qui habent bonam voluntatem, scilicet per Dei gratiam. Others thus: sit pax bonæ voluntatis divinæ hominibus; which sense and construction Lucas Brugensis prefers. And what confirms this exposition is, that *εὐδοκία*, and *εὐδοκεῖν*, are commonly applied when the will *of God* is signified; yet sometimes also, *εὐδοκία* signifies the good will of men; as Philip. i. 15. Rom. x. 1. &c.

† V 23. Omne masculinum adaperiens vulvam, *πᾶν ἄρσεν διανοῖγον μήτραν*, on which words Bede says: quod ait Lucas, adaperiens vulvam, consuetæ nativitatis more loquitur . . . sed juxta fidem Catholicam exiit clauso Virginis utero, &c.

CHAP. III. VER. 1. *Pilate being governor of Judea*, lit. *procurator*; i. e. with a subordination to the president of Syria. Wi.—This was Herod Antipas, son of Herod the great, mentioned in C. i, v. 5.

VER. 2. *Under the high priests, Annas and Caiphas.* There was properly but one high priest at a time; and Caiphas had this office and title all the ten years that Pilate governed Judea. See Joseph. l. xviii. Antiq. c. iii.—In these short notes I shall not pretend to examine the chronological difficulties, as to Christ's birth, death, &c. Wi.

VER. 3. To all who read, it is plain, that S. John not only preached baptism, but likewise conferred it upon many; yet, he could not give baptism to the remission of sins. S. Greg. hom. xx.—When the victim was not yet immolated, how could they obtain remission of sins? How could S. Luke say, *preaching the baptism of penance, for the remission of sins?* The ignorant Jews not considering the greatness of their transgressions, S. John came exhorting them to acknowledge their sins, and do penance for them; that being converted, and truly contrite, they might seek after their Redeemer, and thus obtain remission of their offences. S. Chrys. hom. x. in Matt.—From these words originated an opinion, that the baptism of John remitted sins. Thus Prudentius, in his hymn on S John:

Hortatur ille primus, et Doctor novæ
Fuit salutis, nam sancto in flumine
Veterum pictas lavit errorum notas.

The fallacy of this sentiment, now universally exploded, may be detected from two passages of Scripture: 1. Where John himself declares that he does not baptize with the Holy Ghost; and secondly, in the Acts, (C. xix) where S. Paul orders those who had only been baptized by John, and had not heard of the Holy Ghost, to be rebaptized. We must then conclude, that S. John's baptism was only a ceremony or initiation, by which they enrolled themselves as his disciples, to do penance, as a preparation for the remission of sins by means of the second baptism, viz. of Jesus Christ. Jans. Evan. Conc.

VER. 5. *Every valley*, &c. If these words, in one sense, were a prediction of the deliverance of the Israelites from their captivity, (Isai. xl. 3.) and an admonition to level the roads for those that were to return, they also signified the redemption of mankind from the slavery of sin; and that all obstacles, which retarded this benefit, should be removed, and also that the proud should be depressed, and the humble receive graces. Wi.

VER. 6. This text is given according to the Sept.

VER. 7. This saint of the desert, seeing all the inhabitants of Palestine surrounding and admiring him, was not elated with the honour, but openly and severely rebuked them. S. Chrys. hom. xi. on S. Matt.—According to S. Matt. the Baptist addressed these words principally to the Pharisees and Sadducees, there and then present.

VER. 8. It is one thing to bring forth fruits of penance, and another to bring forth *worthy fruits.* We should know that the man who has committed nothing unlawful, may have a right to use the lawful things of the world, and can perform works of piety, without forsaking innocent enjoyments, unless he pleases. But, if he has fallen into great crimes, let him abstain from what is lawful, as much as he has transgressed, by yielding to guilt. Nor is equal penance required of him who has sinned little, and of him who has fallen into many crimes. And let those, whose consciences convict them, labour to lay up a treasure of good works, proportioned to the injury they have done themselves by their sins. S.



The Holy Childhood of Jesus.



father. For I say to you, that God is able of these stones to raise up children to Abraham.

9 For now the axe is laid to the root of the trees. Every tree, therefore, that bringeth not forth good fruit, shall be cut down and cast into the fire.

10 And the people asked him, saying: What then shall we do?

11 And he answering, said to them: [a]He that hath two coats, let him give to him that hath none: and he that hath meat, let him do in like manner.

12 And the publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do nothing more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man: neither calumniate any man: and be content with your pay.

15 And as people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ:

16 John answered, saying to them all: [b]I indeed baptize you with water: but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: [c]he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18 And many other things, exhorting, did he preach to the people.

19 [d]But Herod, the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done,

20 He added this also above all, and shut up John in prison.

21 [e]Now it came to pass, when all the people were baptized, that Jesus also being baptized, and praying, heaven was opened:

22 And the Holy Ghost descended in a bodily shape, as a dove upon him: and a voice came from heaven: [f]Thou art my beloved Son, in thee I am well pleased.

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[a] James ii. 15. 1 John iii. 17.—[b] Matt. iii. 11. Mark i. 8. John i. 26.
[c] Matt. iii. 11. Acts i. 5. xi. 16. and xix. 4.

[d] Matt. xiv. 4. Mark vi. 17.—[e] Matt. iii. 16. Mark i. 10. John. i. 32.
[f] Matt. iii. 17. and xvii. 5. Infra ix. 35. 2 Pet. i. 17.

Greg. hom. xx. in Evang.—It is not sufficient for penitents to forsake their sins, they must also bring forth worthy fruits, according to that of the psalmist, *decline from evil, and do good.* Ps. xxxvi. As it is not enough to extract the dart; an external application is also necessary. He says not *fruit*, but *fruits*, to shew the abundance of good works we ought to perform. S. Chrys. hom. x. on S. Matt.—He does not mean to say that they did not descend from Abraham, but that their descending from Abraham would avail them nothing, unless they kept up the succession of his virtues. S. Chrys. hom. xi. and xii. on S. Matt.—What can those be thought but stones, who have given themselves to the adoration of stones; to which, says the psalmist, they are assimilated, who place their trust in them? By this the Baptist prophesies, that faith shall be infused into the stony hearts of the Gentiles, who by faith shall become the children of Abraham. S. Amb.—Consider, says S. Chrys. how S. John draws them from boasting of their pedigree, and trusting to their descent from Abraham, to place their hope of salvation in the practice of penance and a holy life. hom. xi. ibid.—A lesson this for Catholics, not to expect to find mercy at the last day, for being members of the true religion, unless they live up to the maxims which it prescribes. *If I should have all faith, so that I could move mountains, and have not charity, I am nothing.* 1 Cor. xiii. 2.

VER. 9. By this example is meant the anger of God, which the Jews raised against themselves by their impiety towards their Messias. The axe is laid to the root of the tree, for the branches are already lopt off; but the tree was not rooted up, *for a remnant of Israel shall be saved.* S. Cyril. l. 3. on Isai. xl.

VER. 11. *He that hath two coats, &c.* S. John exhorts them to works of charity towards the poor, by giving what is superfluous. Wi.—Here we are taught that whatever we have more than our own wants require, must be bestowed on those who are in need; for the love of that God, of whom we have received all. S. Basil, in Avar.—Charity to the poor is frequently recommended in Scripture, as a powerful method of redeeming sin, and reconciling us to divine mercy. This was Daniel's advice to king Nabuchodonosor: "May my counsel please thee, O king, and do thou redeem thy sins with alms and mercy to the poor." Dan. iv. Hence S. Chrys. says: "The poor are physicians, and their hands are an ointment for your wounds." hom. xiv. in ep. 1. ad Tim.—See the unbounded love of God; he offers us his mercy, provided we will relieve our indigent brethren! A.

VER. 12. The Baptist exhorts worldlings to abstain from every species of fraud, that by first restraining all desires of the goods of others, they may at length come to communicate some of their own to their neighbours. Ven. Bede.

VER. 13. *Do nothing more.* You who are military men, exact no more of the people than what is allowed and appointed you. Wi.

VER. 14. The Baptist knew that such as engage in war, are not murderers, but ministers of the law; not avengers of injuries, but defenders of the public weal. Had he thought otherwise, he would have said: "cast away your arms, abandon the service, never strike, maim, or destroy any one:" these are not the things which are blameable in the military, but their cruelty, their revenge, their implacable dispositions, and lust of power. S. Austin, l. 22. cont. Faust.

VER. 15. Many reasons might have induced the people to think that John was the Christ: 1. The wonders that took place at his birth and conception, his mother being very old, and without any prospect of offspring: 2. the excellence of his preaching, his mortified life, and the novelty of his baptism; and thirdly, the report which then generally prevailed among the Jews, that the Messias was already come; on account of the coming of the magi, and the murder of the infants by Herod: both which circumstances were probably fresh in their memory; and several perhaps, who witnessed them, were still living. Dion. Carth.

VER. 16. See Matt. iii. 11. That baptism cannot be valid, in which the name of the Holy Ghost *only* is invoked. For, the tradition concerning life-giving grace, must be preserved entire. To add or to omit any thing, may exclude from life everlasting. For, as we believe, so also are we baptized, in the name of the Father, and of the Son, and of the Holy Ghost. S. Basil, l. de Spirit. Sanc. c. xxii.—*Fire.* This is a metaphor, to signify the Holy Ghost and his gifts, particularly the fire of divine love to the expiation of sins, and is very common in Scripture. Sometimes also he is represented by water, as in S. John iv. 10, et dein. and vii. 38.-9. Isai. xliv. &c. &c. Hence, in the hymn to the Holy Ghost, the Church uses both figures.

Thou who art call'd the Paraclete,
Best gift of God above,
The living Spring, the living Fire,
Sweet unction and love.

VER. 17. By the barn-floor is here prefigured the Church of Christ, in which many are called, but few are chosen. This *perfect* cleansing of the floor, as it is in the Greek, is performed both here when the wicked, on account of their open crimes, are excluded from the communion of the faithful by the Church; or, on account of their hidden sins, are after death by infinite justice chastised; but most especially at the end of the world, when the Son of man shall send his angels to gather from his kingdom all scandals. Ven. Bede.

VER. 19. See in S. Mark vi. 17. *The wife of his brother* (Philip.) The Greek adds the name, and he is also named in S. Mark; but he is a different person from the tetrarch, mentioned in c. iii, v. 1. V.—It was not at this time that John was cast into prison; but, as S. John relates, after our Saviour had begun to work miracles, and after his baptism. S. Luke anticipates this event, in order to describe more strongly the malice of Herod; who, whilst he saw multitudes flocking to hear the words of John, his own soldiers believing, and all the people receiving baptism, still could despise the Baptist, could imprison him, and put him to death. Ven. Bede.

VER. 21. The motive of his baptism, as he himself informs us, was, that he himself might fulfil all justice. What is here meant by justice, but that obligation of doing first ourselves what we wish others to do?—Let no one then refuse the laver of grace, since Christ did not refuse the laver of penance. S. Amb.—Although all our sins are forgiven in baptism, still the frailty of the flesh is not yet perfectly strengthened. For, after passing this red sea, we rejoice at the destruction of the Egyptians, but still we must fight with assurance of the grace of Christ, against the enemies we shall undoubtedly meet with in the desert of this world, till at length we arrive at our true country. Ven. Bede.—It is said *the heavens were opened*, because they had been hitherto shut. The sheepfolds of heaven and earth are now united under the one Shepherd of the sheep: heaven is opened, and man, though formed of the earth, is admitted to the company of angels. S. Chrys.

VER. 22. The reason why the Holy Ghost shewed himself in the shape of a dove, was because he could not be seen in the substance of his divinity. But why a dove? To express that simplicity acquired in the sacrament of baptism, *Be ye simple as doves;* to signify that peace bestowed by baptism, and prefigured by the olive branch which the dove carried back to the ark, a true figure of the Church, and which was the only security from the destructive deluge. S. Amb.—You will object: Christ, though he was God, would not be baptized till the age of 30, and do you order baptism to be received sooner? When you say, *though he was God*, you solve the difficulty. For, he stood not in need of being purified at all; of course, there could be no danger in deferring his baptism. But you will have much to answer for, if, being born in corruption, you pass out of this world without the garment of incorruption. S. Greg. Nazian. orat. 40.

REMARKS ON THE TWO GENEALOGIES OF JESUS CHRIST.

To make some attempt at an elucidation of the present very difficult subject of inquiry, we must carry in our minds, 1. That in the Scripture language the

23 And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Elmadan, who was of Her,

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31 Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

CHAP. IV.

Christ's fasting, and temptation. He is persecuted in Nazareth: his miracles in Capharnaum.

AND [a] Jesus being full of the Holy Ghost, returned from the Jordan: and was led by the spirit into the desert,

2 For the space of forty days, and was tempted by the devil. And he ate nothing in those days: and when they were ended he was hungry.

3 And the devil said to him: If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him: It is written: [b] That man liveth not by bread alone, but by every word of God.

5 And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time:

6 And he said to him: To thee will I give all this power, and the glory of them: for to me they are delivered, and to whom I will I give them.

7 If thou, therefore, wilt adore before me, all shall be thine.

8 And Jesus answering, said to him: [c] It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on

[a] A. D. 30. Matt. iv. 1. Mark i. 12.

[b] Deut. viii. 3. Matt. iv. 4.—[c] Deut. vi. 13. and x. 20.

word *begat*, applies to the remote, as well as the immediate, descendant of the ancestor; so that if Marcus were the son, Titus the grandson, and Caius the great-grandson of Sempronius, it might, in the language of Scripture, be said, that Sempronius begat Caius. This accounts for the omission of several descents in S. Matthew. 2. The word *begat*, applies not only to the natural offspring, but to the offspring assigned to the ancestor by law. 3. If a man married the daughter and only child of another, he became in the view of the Hebrew law the son of that person, and thus was a son assigned to him by law. The two last positions shew in what sense Zorobabel was the son both of Neri and Salathiel, and Joseph the son both of Jacob and of Heli, or Joachim.—"S. Matthew, in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of a son *properly* so called, and by way of *generation*. Abraham begot Isaac, &c. But S. Luke, in ascending from Jesus to God himself, speaks of a son properly or improperly so called. On this account he makes use of an indeterminate expression, in saying, *the son of Joseph, who was of Heli*. That S. Luke does not always speak of a son properly called, and by way of generation, appears from the first and last he names; for Jesus was only the putative son of Joseph, because Joseph was the spouse of Mary, the mother of Christ; and Adam was only the son of God by *creation*. This being observed, we must acknowledge in the genealogy in S. Luke, two sons improperly so called, that is, two sons-in-law, instead of sons. As among the Hebrews, the women entered not into the genealogy, when a house finished by a daughter, instead of naming the daughter in the genealogy, they named the son-in-law, who had for father-in-law the father of his wife. The two sons-in-law mentioned by S. Luke are Joseph, the son-in-law of Heli, and Salathiel, the son-in-law of Neri. This remark clears up the difficulty. Joseph, the son of Jacob, in S. Mat. was the son-in-law of Heli, in S. Luke; and Salathiel, the son of Jechonias, in S. Mat., was the son-in-law of Neri, in S. Luke. Mary was the daughter of Heli, or Eliacim, or Joacim, or Joachim. Joseph, the son of Jacob, and Mary, the daughter of Heli, had a common origin; both descending from Zorobabel, Joseph by Abiud the eldest, and Mary by Resa, the younger brother. Joseph descended from the royal branch of David, of which Solomon was the chief; and Mary from the other branch, of which Nathan was the chief. By Salathiel, the father of Zorobabel, and son of Jechonias, Joseph and Mary descended from Solomon, the son and heir of David. And by the wife of Salathiel, the mother of Zorobabel, and daughter of Neri, of which Neri Salathiel was the son-in-law, Joseph and Mary descended from Nathan, the other son of David, so that Joseph and Mary re-united in themselves all the blood of David. S. Mat. carries up the genealogy of Jesus to Abraham; this was the promise of the Messias, made to the Jews; S. Luke carries it up to Adam, the promise of the Messias, made to all men."

Whatever the difficulties attending the genealogies may be, it is evident that they arise from our imperfect knowledge of the laws, usages, and idiom of the Jews, from our ignorance of the true method of reconciling the seeming inconsistencies, or from some corruptions that in process of time may possibly have crept into the text. The silence of the enemies of the gospel, both heathen and Jewish, during *even* the first century, is itself a sufficient proof, that neither inconsistency nor corruption could be then alleged against this part of the evangelical history. If the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messias, nor any right to the Jewish throne. We may confidently then assert, that his regular lineal descent from David could not be disproved, since it was not even disputed at a time when alone it could have been done so successfully; and by those persons who were so deeply interested in falsifying the first Christian authorities.

VER. 36. *Who was of Cainan.* Notwithstanding the veneration due to the Latin Vulgate, which is to be esteemed authentic, Corn. a Lapide calls it a chronological problem, whether the word Cainan be the true reading, or whether it hath slipt into the text. It is true Cainan is found in the Sept. Gen. x. 24. Gen. xi. 44. and 1 Paral. i. 18; though, in this last place, a Lapide says, it is wanting in one edition of the Sept. by Sixtus V.; at least it is not read in all those places, neither in the Hebrew, nor Latin Vulgate. Some say that here in S. Luke's text, is found Cainan, because his citations are conformable to the Sept. Others conjecture that Cainan and Sale were only different names of one and the same person, so that the sense may be, *who was of Sale*, who is also Cainan. *Qui fuit Sale, qui & Cainan.* Wi.

VER. 38. What could be more beautiful, than that this holy race should begin from the Son of God, and be continued up to the Son of God; that the creature might go before in figure, and the Son of God might follow after in reality; that he who was made after the image of God, might first appear, that the true image of his eternal Father may descend from his glory. Thus did S. Luke mean to refer the origin of Christ to God, of whom he was the true and eternal Son. To shew this still more evidently, the evangelist had before introduced the Almighty speaking from heaven: *This is my beloved Son, in whom I am well pleased.* S. Amb.

CHAP. IV. VER. 2. In collating the present narrative with that of S. Mat. it appears that Jesus Christ was not tempted till the expiration of forty days. V. —Many reasons may be assigned why Christ permitted himself to be tempted. 1st. To merit for man the grace of overcoming temptations. 2d. To encourage us under temptations. 3d. To teach us not to be cast down with temptations, however grievous they may be, since even Jesus Christ submitted to them. 4thly. To point out to us the manner in which we ought to behave in time of temptation. D. Dion.

VER. 3. The tempter here appears to endeavour to discover by stratagem whether Christ was the Son of God. He does not say, *if thou be the Son of God*, "pray" that these stones be made bread, which he might have said to any man; but "command," effect by thine own authority, that this come to pass. If Christ had done this, the tempter would have instantly concluded, that Jesus Christ was the Son of God, since only God could effect such a miracle. D. Dion.

a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down from hence.

10 [a] For it is written, that he hath given his Angels charge over thee, that they keep thee:

11 And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

12 And Jesus answering, said to him: It is said: [b] Thou shalt not tempt the Lord, thy God.

13 [c] And when all the temptation was ended, the devil departed from him for a time.

14 [d] And Jesus returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country.

15 And he taught in their synagogues, and was extolled by all.

16 [e] And he came to Nazareth, where he was brought up, and he went into the synagogue, according to his custom, on the sabbath day, and he rose up to read.

17 And the book of Isaias, the prophet, was delivered unto him. And as he unfolded the book, he found the place where it was written:

18 [f] The Spirit of the Lord is upon me: wherefore he hath anointed me, to preach the gospel to the poor he hath sent me, to heal the contrite of heart,

19 To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

20 And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

21 And he began to say to them: This day is fulfilled this Scripture in your ears.

22 And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

23 And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

24 And he said: Amen, I say to you, that no prophet is accepted in his own country.

25 In truth I say to you, [g] there were many widows in the days of Elias, in Israel, when heaven was shut up three years and six months: when there was a great famine throughout all the land:

26 And to none of them was Elias sent, but to a widow at Sarepta of Sidon.

27 [h] And there were many lepers in Israel in the time of Eliseus, the prophet: and none of them was cleansed but Naaman, the Syrian.

28 And all they in the synagogue, hearing these things, were filled with anger.

29 And they rose up, and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them, went his way.

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[a] Ps. xc. 11.—[b] Deut. vi. 16.—[c] A. D. 31.—[d] Matt. iv. 12. Mark i. 14.—[e] Matt. xiii. 54. Mark vi. 1. John iv. 45.—[f] Isai. lxi. 1.—[g] 3 Kin. xvii. 9.—[h] 4 Kin. v. 14.

VER. 10. We have the devil here again citing Scripture, (Ps. xc. v. 11.) [Read what is given on this subject in note on v. 6, c. iv. of S. Matthew's gospel] which shews how very dangerous a thing it is to put the Scripture, in the first instance, indiscriminately into every, even the most illiterate person's hands, without any previous disposition of the mind and heart, by study and prayer. How much more satisfactory must it be to be guided by the Church of God, which Christ has promised to secure against all error, and which he commands all to obey! How much more rational to begin with distributing elementary catechisms, approved by the Catholic Church as conformable to the word of God, and then only opening to them the sacred mystic book, when their minds and hearts are better prepared to avail themselves of the inestimable treasure, and of justly appreciating and exploring the golden lore. If humility be a virtue that renders us most pleasing to God, it is a virtue particularly necessary for the proper understanding of Holy Writ. This will teach us to submit (whenever the Scripture is either silent or obscure in points of faith) our own private and unassisted judgment to the judgment and comments of the Church. This was the sentiment of a great philosopher of this nation, who, when charged with scepticism and a love of novelty by his contemporaries, replied: "However fanciful I may be esteemed in matters of philosophy, in religious concerns I like to go the beaten road. Where the Scripture is silent, the Church is my text. Where that speaks, it is but the comment; and I never refer any thing to the arbitration of my own judgment but in the silence of them both."

VER. 13. *For a time*, viz. until his Passion, in which he again most grievously tempted him, by the hands of impious persecutors, whom he could not overcome with sensuality, covetousness, or vanity. The devil now deals with men in the same manner. He tempts them, and, being overcome, leaves them for a time, to prompt them to rest in a fatal security; that indulging indolence, they may at some future period be attacked, with greater certainty of success, when unprepared. Knowing, therefore, the trick and design of our infernal enemy, how much does it behove us to be on our guard; and having overcome in one temptation, prepare ourselves for another; never resting in the presumptuous thought, that we are sufficiently strong in virtue to resist the enemy, without fresh preparation. D. Dion.—This history of the various temptations to which our Saviour subjects himself, as related by S. Luke, is exactly the same as that given by S. Matt. with this only difference, that the order in which the temptations took place is not the same in both evangelists: but it does not matter what order is observed, where all the circumstances are related. S. Austin.

VER. 17. *As he unfolded the book:* and again, (v. 20) *when he had folded the book.* Books at that time were not like ours now-a-days, but were skins or parchments, rolled or folded up. Wi.—Some are of opinion that the Jews of Nazareth, having heard of the miracles and fame of Jesus, and that he was accustomed to teach in the synagogues, though he had never been instructed in any learning, when he rose to speak, purposely gave him the book of Isaias, which was esteemed the most difficult to be explained, in order to try his learning; though it is probable that it was done by the all-directing interposition of Divine Providence. Maldonatus.

VER. 18. By the poor are to be understood the Gentiles; who might truly be called poor, since they possessed neither the knowledge of the true God, nor of the law, nor of the prophets. Origen.—Isaias in this place speaks of himself, as a figure of the Messias. The captivity of Babylon, which is the literal object of this prophecy, was a figure of the then state of mankind; the return from this captivity announced by the prophet, and effected by Cyrus, represented the redemption of man, effected by Jesus Christ. V.

VER. 19. *To set at liberty them that are bruised*, or oppressed. These words are not in the prophet; but are added by S. Luke, to explain the others.—*To preach the acceptable year*, as it were the jubilee year, when slaves used to be set at liberty. Wi.

VER. 20. To observe and admire a person that had never learned letters, and who stood up amongst them an experienced teacher. Menochius. See John vii. 15. and Maldonatus.

VER. 21. By this Christ wished to shew that he was the Messias foretold by the prophet Isaias, whom they so anxiously expected: he declares himself to be the person pointed out by the prophet. There seems also to be a secret reprehension in these words of Christ; as if he were to say: Why are you so desirous to behold the Messias, whom, when he is before your eyes, you will not receive? Why do you seek him in the prophets, when you neither understand the prophets, nor perceive the truth of their predictions, when they are fulfilled before your eyes? Maldonatus.

VER. 23. I see you will object to me this similitude, (παραβολὴν) or trite saying, applied to such as attended to the concerns of others, and neglected their own. Menochius.

VER. 30. *Passing through the midst of them, went his way.* Perhaps by making himself on a sudden invisible, or by striking them with blindness, or by changing their minds, and hearts, as he pleased. Wi.—All commentators observe on these words, that the evangelist wished to shew that Christ worked a miracle on this occasion, and by it proved his divinity. This is the opinion of SS. Euthymius, Ambrose, and Thomas. S. Ambrose says, we must observe that Christ did not suffer from necessity, but because he wished it. He was not taken by the Jews, but delivered up himself; at his own pleasure he is seized, and at his own pleasure he escapes; when he wills it, he is condemned; and when he wills it, he is freed. The more common opinion is, that he rendered himself invisible on this occasion; though others imagine that he changed their wills, or withheld their hands. Maldon.—When we observe the outrageous treatment Jesus Christ met with from the people of Nazareth, we are not surprised that he should shut up the fountain of his beneficence against them for their incredulity, and return to Capharnaum. A.

VER. 31. Although Christ was well acquainted with the obduracy of the Jews, nevertheless, like a good physician, he condescends to pay them another

31 [a]And he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath-days.

32 [b]And they were astonished at his doctrine: for his word was with power.

33 [c]And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

34 Saying: Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy *one* of God.

35 And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

36 And there came fear upon all, and they talked among themselves, saying: What word is this: for with authority and power he commandeth the unclean spirits, and they go out?

37 And the fame of him was published in every place of the country.

38 And Jesus rising up out of the synagogue, went into Simon's house. [d]And Simon's wife's mother was taken with a great fever: and they besought him for her.

39 And standing over her, he commanded the fever: and it left her. And immediately rising, she ministered to them.

40 And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

41 [e]And devils went out of many, crying out and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak: for they knew that he was Christ.

42 And when it was day, going out, he came into a desert place: and the multitudes sought him, and came to him: and they detained him, that he should not depart from them.

43 To whom he said: I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he was preaching in the synagogues of Galilee.

CHAP. V.

The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.

AND [f]it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 [g]And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And going up into one of the ships that was Simon's, he desired him to thrust out a little from the land. And sitting down, he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy word I will let down the net.

6 And when they had done this, they enclosed a very great multitude of fishes, and their net was breaking.

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at

[a] Matt. iv. 13. Mark i. 21.—[b] Matt. vii. 28.—[c] Mark i. 23.—[d] Matt. viii. 14. Mark i. 30.—[e] Mark i. 34.—[f] A. D. 31.—[g] Matt. iv. 18. Mark i. 16.

visit, and try what a fresh medicine might effect in this their last stage, as it were, of existence. He publicly preaches therefore in the synagogue, according as Isaias had declared of him, and struck amazement into every heart. The Jews themselves considered him as something very extraordinary; as one of the prophets, or ancient saints. But Christ, that they might conceive a higher opinion of his person, does not make use of the expressions they did, but speaks as Lord and Master of the law. S. Cyril.

VER. 38. It is evident that S. Peter was married; but after his call to the apostleship, he left his wife, as S. Jerom writes, in ep. xliii. C. ii. ad Julianum, and l. i. adv. Jovin. See Matt. xix. 29.

VER. 40. The evangelist mentions this circumstance, because these distressed people did not dare to bring their sick before that time, either through fear of the Pharisees, or of violating the sabbath. Origen.

VER. 41. It appears, that when the devil expresses himself thus, it is less through conviction than artifice. He suspected the fact; and to certify the same, he said to him in the desert, *if you be the Son of God*, change these stones into bread. In the same manner by saying here, *you are the Son of God*, he wished to give him an occasion of explaining himself on the subject. V.—But Jesus Christ would not accept of the testimony of evil spirits, lest he might be suspected of some intelligence with them, to cause himself to be acknowledged the Son of God. Ibid.

VER. 43. From the apparent good dispositions of these people, we might be induced to think, that if Christ had yielded to their solicitations, and remained with them, he could have drawn all to himself; yet he did not choose to do this, but has left us an example worthy our imitation, in seeking out the perishing and strayed sheep; for by the salvation of one soul, our many sins will be remitted. S. Chrys. in cat. Græc. Pat. hom. in Matt.

VER. 44. Our divine Redeemer frequented the Jewish synagogue, to shew he was no seducer. If he had inhabited wilds and deserts, it might have been objected to him, that he concealed himself, like an impostor, from the sight of men. S. Chrys. Ibid.

CHAP. V. VER. 1. What S. Luke here gives till v. 10, is mentioned purposely to shew on what occasion, and by what miracle, Peter, Andrew, James, and John, were called. Maldon.

VER. 2. *Washing their nets.* See S. Matt. iv. 18. and S. Mark i. 16, where it is said, that Christ saw them when they were *casting their nets*; i. e. some of them were *casting*, others *washing*, or *mending*, their nets. Wi.

VER. 3. Why is it mentioned that there were two ships; that one of them was Simon Peter's, that Christ went into that one, and sat down in it, and sitting he taught out of that ship? No doubt, answer many of the ancient commentators, to shew that the Church was figured by the bark of Peter, and that in it is the chair of Christ, a permanent authority, prefigured by Christ's sitting down, and the true word of God.

VER. 4. Ἐπανάγαγε εἰς τὸ βάθος. Put back from whence you have just now returned. Where you failed without Christ, with Christ you will prove successful. Now is the proper time, when you act in my presence, and according to my orders; before it was not, when you followed your own, and not my will. Maldon.—S. Austin interprets the text, *Launch out into the deep*, as spoken of distant nations, to whom the gospel was afterwards delivered: *tolle signum in gentes, ad eas, quæ propè, et ad eas quæ longè.* Isai. v. 26. and xi. 12.

VER. 5. Though these words of S. Peter seem to express his little hopes of success, as he had been toiling (κοπιάσαντες) the whole night, the most favourable time for fishing, yet they were intended by S. Peter to shew his great confidence, that notwithstanding his bad success, he was willing to obey; he relied on his words, and let go his net in the same place where before he had been disappointed; and the event proved that the obedience and confidence of Peter were not in vain. Maldon. &c.

VER. 6. When Christ commanded Peter to let go the net, as great a quantity of fishes were taken as this Lord of the land and sea wished. For the voice of the Lord is the voice of power, at the command of which, in the beginning of the world, light and every created thing sprang into existence. This it was that so much astonished Peter. S. Greg. Naz. c. xxxi.—The net is broken, but the fishes are not lost, because the Lord preserves his servants among the scandals (schisms and heresies) of his enemies. Ven. Bede.

VER. 7. The other ship was probably at such a distance from them, that they could not be heard, had they called out to them; and this also is another proof of the greatness of the miracle, that though the other ship was fishing in the same place, though a little removed, they could catch nothing. Maldonatus.—This also shews that Peter was to call in other co-labourers, and that all were to come into Peter's ship. S. Ambrose in Luc.

VER. 8. Such was the excess of S. Peter's humility, that he judged himself unworthy the presence of Christ, and by this rendered himself more worthy. So the centurion, for a similar act of self-debasement, merited to hear from Truth itself, that he was preferred to all Israel. Euthymius is however of opinion, that

Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord.

9 For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt be taking men.

11 And when they had brought their ships to land, leaving all things, they followed him.

12 [a] And it came to pass, when he was in a certain city, behold a man full of the leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth *his* hand, he touched him, saying: I will: Be thou cleansed. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but, Go, shew thyself to the priest, [b] and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more: and great multitudes came together to hear, and to be healed of their infirmities.

16 And he retired into the desert, and prayed.

17 And it came to pass on a certain day, that he sat teaching. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them.

18 [c] And behold, men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles, with his bed, into the midst, before Jesus.

20 And when he saw their faith, he said: Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

22 And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

23 Which is it easier to say: Thy sins are forgiven thee: or to say: Arise, and walk?

24 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say to thee: Arise, take up thy bed, and go into thy house.

25 And immediately rising up before them, he took up the bed on which he lay: and he went away into his own house, glorifying God.

26 And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

27 [d] And after these things he went forth, and saw a publican, named Levi, sitting at the custom-house, and he said to him: Follow me.

28 And leaving all things, he rose up, and followed him.

[a] Matt. viii. 2. Mark i. 40.—[b] Lev. xiv. 4.

[c] Matt. ix. 2. Mark ii. 3.—[d] Matt. ix. 9. Mark ii. 14.

S. Peter desired Christ to leave him through fear, lest some evil should befall him, because he was not worthy of his presence. In the same manner as the widow of Sarepta thought her son had died, because she was not worthy of the presence of Elias. 3 Kings xvii. 18. Maldonatus.

VER. 10. Jesus Christ answers the thought of S. Peter, that instead of any loss or evil coming to him, he should, on the contrary, receive a great reward, by being appointed a fisher of men; and, as he had taken so many fishes by the divine assistance, so he should take in his net innumerable souls, not so much by his own industry, as by the divine grace and assistance. Maldonatus.

VER. 11. We may suppose that these four apostles, like Andrew, followed Jesus Christ at the first call, but without attaching themselves to him; and that now they attached themselves to him, never to leave him more.

VER. 12. By falling on his face, he shewed his humility and modesty, that all men might learn to be ashamed of the stains of their lives; but this, his bashfulness, did not prevent him from confessing his misery; he exposes his wound, he solicits a cure: *Lord, if thou wilt, thou canst make me clean.* He did not doubt the goodness of the Lord, but in consideration of his own unworthiness, he durst not presume. That confession is full of religion and faith, which places its trust in the will of God. S. Ambrose.

VER. 13. The law forbade lepers to be touched; but he, who is the Lord of the law, dispenses with it. He touches the leper, not because he could not cleanse him without it, but in order to shew that he was not subject to the law, nor to fear of any infection. At the touch of Christ leprosy is dispelled, which before communicated contagion to all that touched it. S. Ambrose.

VER. 14. Because men in sickness generally turn their thoughts towards God, but when they recover, forget him, the leper is commanded to think of God, and return him thanks. Therefore is he sent to the priest, to make his offering, (Lev. xiv. 4.) that, committing himself to the examination of the priest, he might be accounted among the clean. S. Chrys. hom. xxvi. in Matt.—By this our Saviour would testify to the priest, that this man was healed not by the ordination of the law, but by the power of grace, which is above the law. He likewise shews that he did not come to destroy, but to fulfil the law. S. Amb.—Jesus Christ seems here to approve of the legal sacrifices, which the Church does not receive; and this he did, because he had not yet established that most holy of all holy sacrifices, the sacrifice of his own body. The figurative sacrifices were not to be abrogated, before that, which they prefigured, was established by the preaching of the apostles, and the faith of Christian believers. S. Austin, quest. ii. b. 3. de quæst. evang.—By this leper is represented the whole human race, which was covered with a spiritual leprosy, and languishing in the corruption of sin; for *all have sinned, and need the glory of God;* (Rom. iii.) therefore he stretched forth his hand, i. e. he clothed himself with our human nature, that we might be cleansed from our former errors, and might offer in return for this favour our bodies, a living sacrifice to God. Ven. Bede

VER. 16. Christ did not stand in need of this retirement, since, being God, he was free from every stain, and likewise present in every place. But, by this his conduct, he wished to teach us the time most proper, both for our active employments, and for the more sublime duties of prayer and contemplation. S. Greg. Naz. Orat. xxviii.—ἦν ὑποχωρῶν, he withdrew after his great prodigies, to avoid the praise of the multitude, and to pray assiduously, and with fresh instance, for the salvation of man.

VER. 17. But the fame of Jesus had now spread far and wide. It was for this reason that it is here said, the Pharisees and doctors of the law came out of every town in Galilee, &c. not indeed through any intention of becoming his disciples, but through a spirit of envy; as they now saw every one leaving them, and following our Saviour. Perhaps also to calumniate him, as we often find them to have done, when they beheld him making converts from them. D. Dion. Carth.

VER. 19. Let us learn from this example, how diligent we should be in procuring spiritual health, both for ourselves and for our friends. A.

VER. 20. Great is the Lord, who pardons men on account of the merits of others. If you are diffident of the pardon of your grievous sins, have recourse to the Church. She will pray for you; and the Almighty, at her intercession, will grant you that pardon he might have denied to your prayers. S. Ambrose, l. v. in Luc.

VER. 21. How great is the madness of this unbelieving people, who confessing that God alone can forgive sins, will not believe God when he grants pardon. S. Ambrose.—They indeed spoke the truth, for none can forgive sins but God only, who forgives our offences by the ministry of others, to whom he has committed this power, both in baptism and penance. But Christ, by forgiving sins as God, i. e. with his own power, clearly proves to all his divinity. Ven. Bede.

VER. 24. *The Son of man . . on earth.* By which act, says S. Cyril, it is clear that the Son of man hath power on earth to remit sins; which he said both for himself and us. For he, as God-man, the Lord of the law, forgiveth sins; and we also have obtained by him that wonderful grace when he said to his disciples: *Whose sins you shall forgive, they are forgiven them.* John xx. 23. And how should he not be able to remit sins, who gave others power to do the same? B.

VER. 26. At the sight of the exertion of divine power, the Jews would rather fear than believe; for had they believed they would never have feared, but rather loved; for perfect love excludes fear. S. Ambrose.

VER. 28. The profane Julian charged S. Matthew of levity, in leaving all and following a stranger at one word. But hereby is seen the marvellous efficacy of Christ's word and internal working, which in a moment can alter the heart of man, and cause him to despise what before was most near and dear to him. And this was done not only whilst Christ was living on earth, but daily

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that were at table with them.

30 [a]But the Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

31 And Jesus answering, said to them: They who are in health need not the physician: but they that are sick.

32 I came not to call the just, but sinners, to penance.

33 And they said to him: [b]Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner: but thine eat and drink?

34 And he said to them: Can you make the children of the bridegroom fast, whilst the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them; then shall they fast in those days.

36 And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37 And no man putteth new wine into old bottles: otherwise the new wine will burst the bottles, and it will be spilled, and the bottles will be lost.

38 But new wine must be put into new bottles, and both are preserved.

39 And no man drinking old, hath presently a mind to new: for he saith, The old is better.

CHAP. VI.

Christ excuses his disciples. He cures upon the sabbath-day: chooses the twelve, and makes a sermon to them.

AND [c]it came to pass on the second first sabbath, that as he went through the corn-fields, his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And some of the Pharisees said to them: Why do you that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him:

4 [d]How he went into the house of God, and took and eat the bread of proposition, and gave to them that were with him, which it is not lawful to eat [e]but only for the priests?

5 And he said to them: The Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. [f]And there was a man, whose right hand was withered.

7 And the Scribes and Pharisees watched, to see if he would heal on the sabbath: that they might find an accusation against him.

8 But he knew their thoughts: and said to the man who had the withered hand: Arise, and stand forth in the midst. And he rising, stood forth.

9 Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good, or to do evil: to save life, or to destroy?

10 And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored.

11 And they were filled with madness, and they talked one with another, what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

13 [g]And when it was day, he called his disciples: and he chose twelve of them, (whom also he named apostles:)

[a] Mark ii. 16.—[b] Mark ii. 18.—[c] A. D. 31. Matt. xii. 1. Mark ii. 23. [d] 1 Kings xxi. 6. [e] Exod. xxix. 32. Lev. xxiv. 9.—[f] Matt. xii. 10. Mark iii. 1.—[g] Matt. x. 1. Mark iii. 13.

in his Church. Thus S. Anthony, S. Francis, and others, hearing this word in the Church, forsook all and followed Jesus. S. Jer. in Matt. ix. Athan. in vita. S. Anton. August. Confess. l. viii. c. 11. Bonav. in vit. S. Francisci.

Ver. 29. *And Levi made him a great feast*, to testify his gratitude to Jesus for the favour he had done him. It appears that both S. Mark and S. Luke affect, through consideration for S. Matthew, to designate him here by his less known name of *Levi;* whereas he designates himself, through humility, in this same circumstance, by his more known appellation of *Matthew.* See Matt. ix. 9. V.

Ver. 31. Jesus Christ gives them here to understand, that they were of the number of those who languished under a severe indisposition, and that he was come to act as their Physician. S. Chrysos. hom. xxxi. in Matt.

Ver. 33. S. Matt. says, it was S. John's disciples themselves that objected this to Christ. Most probably both they and the Pharisees endeavoured all they could to press this objection. S. Austin de cons. Evang. l. ii. c. 27.—Why do you not fast, as is customary with all that wish to regulate their lives according to the law? The reason why the saints fasted was, that they might, by afflicting their bodies, subdue their passions. Jesus Christ, therefore, had no need of fasting, being God, and of course free from every, the least, disorderly motion of concupiscence. Neither did his attendants stand in need of fasting, for being enriched with his grace, they were strengthened in virtue, without the help of fasting. When, therefore, Christ fasted forty days, he fasted to set an example to carnal men. S. Cyril.—As long as the Spouse is with us, we are in joy, we cannot fast, we cannot mourn. But, when he has been driven away by sin, then we must both fast and weep. Ven. Bede.

CHAP. VI. Ver. 1. As this chapter is almost verbally like to the 5th, 7th, and 12th of S. Matthew, and the 3d of S. Mark, the reader is referred to these for further explanation.—*On the second-first sabbath.* An obscure passage, on which S. Jerom says to Nepotianus,* that he had consulted his master, S. Greg. Nazianzen, but in vain. S. Chry. Hom. xl. in Matt. takes it for a *double feast*, or *a double rest:* by which we may either understand a sabbath, and another feast concurring on the same day; or a sabbath and a feast immediately succeeding to each other. Theophylactus says the same; and that then the latter day, on which they were to rest, was called the *second-first.* Others say, that when the Jews kept their solemn paschal feast for seven days, the *last day* was called the *second-first*, because it was kept with equal solemnity as the first day had been. See Maldonatus. Later interpreters have found out other expositions, of which the most plausible seems to be, that by *the second-first sabbath* may be understood the *feast of Pentecost* (which also happened when corn was ripe in Palestine). To understand this we must take notice, that the Jews had three great and solemn feasts: 1. That of the *Pasch*, or the great paschal feast, with the seven days of *unleavened bread;* the 2d. was the great *feast of Pentecost;* and the 3d. was the *feast*, called of *tabernacles.* It is supposed then that the *paschal feast* was called the *first-first sabbath*, that *Pentecost* was called the *second-first sabbath*, and that of *tabernacles* the *third-first*, or great *sabbath.* Wi.

Ver. 2. The Scribes and Pharisees boasted much, as do many modern teachers, of their great knowledge of Scriptures, but our Saviour often sheweth their profound ignorance. B.

Ver. 13. These twelve Christ chose as individual companions and domestics. To these he committed the charge of founding and governing his Church. He sent them as legates, or ambassadors, (for this is the import of the word *apostle*) to all the world. Hence their power was more universal than that of bishops, which is confined to their own dioceses or districts. The jurisdiction of the apostles was not limited to place. Tirinus.—This power which Jesus Christ delegated to his apostles, and which was for the benefit and regulation of the universal Church in all future ages, the apostles, in their turn, delegated to their successors in the ministry, with such regulations and limitations as have been judged in the Holy Ghost necessary for the proper government of the spiritual kingdom of God upon earth. And it is the height of presumption to question any ordinations that come to us with the authority of the Catholic Church: for, "whatever the Church says, is true; whatever she permits is lawful; whatever she forbids, is evil; whatever she ordains, is holy; whatever she institutes, is good." S. Augustine.—How futile then is the objection of Calvin, who pretends, that an apostle, being nothing but a legate, can make no laws, nor prescribe or teach any thing not expressed in his *mandatum!* Calv. Inst. l. iv. c. 8.

14 Simon, whom he surnamed Peter, and Andrew, his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James, *the son* of Alpheus, and Simon, who is called Zelotes:

16 And Jude, *the brother* of James, and Judas Iscariot, who was the traitor.

17 And coming down with them, he stood in an open plain, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18 Who had come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured.

19 And all the multitude sought to touch him, for virtue went out from him, and healed all.

20 [a] And he lifting up his eyes on his disciples, said: Blessed are ye poor: for yours is the kingdom of God.

21 [b] Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.

22 [c] Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Be glad in that day, and rejoice: for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

24 [d] But wo to you that are rich: for you have your consolation.

25 [e] Wo to you that are filled: for you shall hunger. Wo to you that laugh now: for you shall mourn and weep.

26 Wo *to you* when men shall bless you: for according to these things did their fathers to the false prophets.

27 But I say to you that hear: [f] Love your enemies, do good to them that hate you.

28 Bless them that curse you, and pray for them that calumniate you.

29 And to him that striketh thee on the *one* cheek, offer also the other. And him that taketh away from thee thy cloak, hinder not *to take* thy coat also.

30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you also to them, in like manner.

32 And if you love them that love you, what thanks have you? for sinners also love those that love them.

33 And if you do good to them that do good to you; what thanks have you? for sinners also do this.

34 [g] And if you lend to them of whom you hope to receive; what thanks have you? for sinners also lend to sinners, to receive as much.

35 But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil.

36 Be ye, therefore, merciful, as your father also is merciful.

37 [h] Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

38 Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. [i] For with the same measure that you shall mete, it shall be measured to you again.

39 And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

40 [k] The disciple is not above his master: but every one shall be perfect, if he be as his master.

41 [l] And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye, thou considerest not?

42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Thou hypo-

[a] Matt. v. 2.—[b] Matt. v. 6.—[c] Matt. v. 11.—[d] Eccli. xxxi. 7. Amos vi. 1. [e] Isai. lxv. 13.—[f] Matt. v. 44.

[g] Deut. xv. 8. Matt. v. 42.—[h] Matt. vii. 1.—[i] Matt. vii. 2. Mark iv. 24. [k] Matt. x. 24. John xiii. 16.—[l] Matt. vii. 3.

VER. 16. *Judas*, surnamed Thaddeus in S. Matt. x. 3. and in S. Mark iii. 18. At the head of his epistle he styles himself Judas, brother of James. V.

VER. 17. To a more extended and even part of the mountain, as we learn from comparing this text with S. Matt. v. 1. as it was from the mountain that Jesus Christ addressed to the people the following discourse. V.

VER. 20. S. Matt. (v. 3. 10.) mentions eight beatitudes, S. Luke only four; but S. Luke only gives an abridgment in this place of the discourse, which S. Matt. gives more at length. We are also to remark, that in these four the whole eight are comprised, and that both evangelists place poverty in the first place, because it is the first in rank, and, as it were, the parent of the other virtues; for he who hath forsaken earthly possessions, deserves heavenly ones. Neither can any man reasonably expect eternal life, who is not willing to forsake all in affection, and in effect also, if called upon for the love of Jesus Christ. S. Ambrose.—Not that every one under great poverty is happy, but that the man who prefers the poverty of Christ to the riches of the world, ought certainly to be esteemed such. Many indeed are poor in worldly substance, but are avaricious in affection; to such as these poverty is no advantage. Nothing that is against the will, merits reward; therefore all virtue is known by the will. Blessed, therefore, are the poor, who bear poverty for the sake of Christ: he himself hath already trodden the path before us, and taught us by his example that it leads to honour and enjoyment. S. Cyril, ap T. Aquin.

VER. 24. Jesus Christ having declared how meritorious poverty of spirit was to eternal life, proceeds to denounce heavy chastisements upon the rich and proud. Idem Ibidem.—Although in great riches there are great inducements to sin, yet there are not wanting even in that state great incitements to virtue; neither is this wo aimed against those who abound in affluence; but against "those who abuse that affluence which Providence has bestowed upon them: Non enim census, sed affectus, in crimine est." S. Ambrose.

VER. 25. As before he promised blessings to those that hunger, that weep, that are outcasts for Christ's sake; so here, and in the next verse, he denounces curses to such as are filled, that laugh, and are praised; i. e. to such, as so far seek their beatitude in present enjoyment, as to become indifferent with regard to the good things of the next world. A.

VER. 26. *Wo to you, when men shall bless you.* The ministers of the gospel must not value themselves, when they are applauded by men: for so did the *forefathers* of the Jews formerly commend the false prophets, when they flattered the people, and spoke things that were pleasing to them. Wi.

VER. 30. Jesus Christ does not order us never to refuse a petition: but the meaning of his words is, that we are to give what is just and reasonable, what will be neither injurious to yourself nor your family; for what is unjustly asked, may be justly denied. S. Austin, l. x. c. 40. de serm. Dom. in Monte.—But in this, the sin we commit is often far from trivial; particularly, when to the refusal of a just request, we add also reprehensions and complaints. For why, say we, does he not labour? why has he reduced himself to penury, through his own indolence?—But, tell me, do you live upon the fruits of your own industry? On the supposition that you do, is it not that you may have some plea to reprehend another for the morsel of bread he begs at your hands? You give him no charitable relief, give him then no contumelious words: if you have no compassion for him yourself, do not prevent others from shewing him commiseration. Abraham, in the number of guests he received, had the honour of receiving under his roof even angels. Let us not, therefore, be strict and unfavourable judges in regard of our suffering and distressed neighbours, lest perhaps we ourselves come to be more severely judged. S. Chrys. collected from hom. xxi. in ep. ad Rom.—Hom. xi. in ep. ad Heb. and hom. ii. de Lazaro.

VER. 35. *Hoping for nothing*, but merely impelled by a desire of doing good. They who only give when sure of having a greater return, do not give, but traffic with their generosity; in which there is no charity. A.

VER. 37. What can be imagined more kind, what more merciful, than this conduct of our Sovereign Lord, that the sentence of the judge should be left in the hands of the person to be judged? Jans. Comment. in sanct. Evang.

VER. 38. Here all solicitude of diffidence, all delay of avarice, is cut off; for what truth promises to repay, humility may safely expend. S. Leo. Serm. vi.

crite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

43 [a]For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure, bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

46 And why call you me [b]Lord, Lord: and do not the things which I say?

47 Every one that cometh to me, and heareth my words, and doth them: I will shew you to whom he is like.

48 He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it: for it was founded on a rock.

49 But he that heareth, and doth not: is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell: and the ruin of that house was great.

CHAP. VII.

Christ heals the centurion's servant: raises the widow's son to life: answers the messengers sent by John: and absolves the penitent sinner.

AND [c]when he had finished all his words in the hearing of the people, he entered into Capharnaum.

2 And the servant of a certain centurion, who was dear to him, was sick, and ready to die.

3 And when he had heard of Jesus, he sent to him the ancients of the Jews, desiring him to come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldst do this for him.

5 For he loveth our nation: and he hath built us a synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent *his* friends to him, saying: [d]Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither did I think myself worthy to come to thee: but say the word, and my servant shall be healed.

8 For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

9 Which when Jesus heard, he marvelled: and turning about to the multitude that followed him, he said: Amen, I say to you, I have not found so great faith, even in Israel.

10 And they who were sent, returning to the house, found the servant whole, who had been sick.

11 And it came to pass, after this, that he went into a city called Naim: and there went with him his disciples, and a great multitude.

12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

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[a] Matt. vii. 18. and xii. 33.—[b] Matt. vii. 21. Rom. ii. 13. James i. 22.

[c] A. D. 31. Matt. viii. 5.—[d] Matt. viii. 8.

VER. 48. That man buildeth safely who hath both faith and good works; whereas the man that trusteth to his faith alone, to his reading or knowledge of Scripture, and doth not work and live accordingly, buildeth on sand. B.

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* V. 1. In Sabbato secundo-primo *ἐν σαββάτῳ δευτεροπρώτῳ*. See S. Chrys. Hom. xl. in Matt. in the Latin edition, in the Greek of Savil *ὁμ· λθ* p. 262, tom. ii. *ὅταν ἡ ἀργία ἦ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διαδεχομένης*. See S. Hieron. ad Nepotianum. tom. iv, part 2, p. 262. Ed. Ben.

CHAP. VII. VER. 1. It was not immediately after he had spoken the preceding words that Christ entered Capharnaum, for in the interim he healed the man afflicted with the leprosy, according as S. Matthew related it in its proper place. S. Austin.

VER. 2. This history, though different in some circumstances from that related by S. Matt. c. viii. is most likely a relation of the same event, and the apparent discrepancies may be easily reconciled. S. Matt. says it was the centurion's boy; S. Luke calls him his servant: but in these terms there is no necessary contradiction. And whereas the former says the centurion went himself to Christ, S. Luke mentions that he sent the ancients, or senators, of the Jews. Here, as in other places, we may suppose, that the former evangelist, for the sake of brevity, attributes to the centurion what was done in his name and with his authority; and through the whole narrative he represents our Saviour answering the centurion as if personally present. Jans. concord. Evan.

VER. 3. When S. Luke says that the centurion begs of our Lord to come to him, he must not be supposed to contradict S. Matt. who says, that the centurion objected he was not worthy to receive him under his roof. S. Luke seems here to relate the words of the Jews, who most probably would stop the centurion as he was going to Christ, and promise to intercede with our Lord for him. S. Chrysos. hom. xxvii. in Matt.—Some pretend that the centurion, after having sent to Jesus, went himself; but there is no necessity for such a supposition. We see in another case, that the petition of the sons of Zebedee, made by them to Jesus Christ, according to S. Mark, (x. 35.) was made to him by the mouth of their mother, according to S. Matt. xx. 20. And this the old adage also teaches: *qui facit per alium, facit per se*; what a man does by another, he does by himself.

VER. 6. Jesus Christ went with them, not because he could not cure him, when absent, but that he might set forth the centurion's humility for our imitation. He would not go to the child of the ruler of the synagogue, lest he might appear to be induced by the consideration of his consequence and riches; but he went to the centurion's servant, that he might not appear to despise his humble condition. S. Amb.

VER. 9. Our Lord does not speak of the patriarchs, but of the Israelites of his own time, with whose faith he compares and prefers that of the centurion, because they had the assistance of the law and of the prophets; but this man, without any such instruction, willingly believed. V. Bede.

VER. 11. *Naim* is a city of Galilee, about two miles from Mount Thabor. It was by divine dispensation, that so very great a multitude was present on this occasion, in order to witness this stupendous miracle. Ven. Bede.—The burying-places of the Jews were out of the precincts of the city, as well for the preservation of health as decency. Thus Joseph of Arimathea, had his sepulchre in the rock of Mount Calvary, which was out of the city. Tirinus.

VER. 12. The evangelist seems to relate this miracle, as if it had happened by mere accident; though, beyond a doubt, divine Providence disposed all things to increase the splendour of the miracle. Jesus Christ would not raise this young man to life before he was carried out to be buried, that he might meet him near the gates of the city, where the assembly of the people took place. Besides this, there were present both the multitude that followed Jesus, and the multitude that followed the corpse, to the end that all these might be eye-witnesses to the miracle, and many might praise God, as Ven. Bede remarks. It was very proper that Christ should work this miracle just as he was entering the city, that he might preach the gospel with better success, from the opinion they must form of him, after beholding so great a miracle, and so great a favour bestowed upon them. Maldonatus.—In a few words, the evangelist paints to life the affliction of this distressed widowed parent: a mother and a widow, without the least hopes of children, deprived of him who was her only support, the life of her habitation, the source of all her maternal tenderness and satisfaction, now in the prime of health, the only branch of her succession, and the staff of her old age. S. Greg. of Nyssa, de hominis opificio.

VER. 14. Here Christ shews that he raised the dead by his own power, and at his own command: *I say to thee, arise.* This shews that it is the voice of God that speaks; for the dead can hear the voice of him alone, according to S. John: *Amen, I say to you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live.* S. John v. 25. Maldon.—Our Saviour is not like Elias, weeping for the son of the widow of Sarepta; nor Eliseus, who applied his own body to the body of the dead child; nor Peter, who

13 Whom when the Lord had seen, he had compassion on her, and said to her: Weep not.

14 And he came near and touched the bier. (And they that carried it, stood still.) And he said: Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on them all: and they glorified God, saying: [a]That a great prophet is risen up among us: and God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the country round about.

18 And John's disciples told him of all these things.

19 [b]And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he who is to come: or expect we another?

20 And when the men were come to him, they said: John, the Baptist, hath sent us to thee, saying: Art thou he who is to come: or expect we another?

21 (And in that same hour, he cured many of their diseases, and sores, and evil spirits, and to many that were blind, he gave sight.)

22 And, answering, he said to them: Go and relate to John what you have heard and seen: [c]That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached:

23 And blessed is he, whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

25 But what went you out to see? a man clothed in soft garments? Behold, they that are in costly apparel and live delicately, are in the houses of kings.

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet.

27 [d]This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For I say to you: Amongst those that are born of women, there is not a greater prophet than John, the Baptist: but he who is lesser in the kingdom of God, is greater than he.

29 And all the people hearing, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees, and the lawyers, despised the counsel of God against themselves, being not baptized by him.

31 And the Lord said: [e]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33 [f]For John, the Baptist, came, neither eating bread, nor drinking wine, and you say: He hath a devil.

34 The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And entering the house of the Pharisee, he sat down to meat.

37 [g]And behold, a woman in the city, who was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster-box of ointment:

38 And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what kind of woman it is that toucheth him: for she is a sinner.

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[a] Infra xxiv. 19. John iv. 19.—[b] Matt. xi. 2.—[c] Isai. xxxv. 5.—[d] Mal. iii. 1. Matt. xi. 10. Mark i. 2.

[e] Matt. xi. 16.—[f] Matt. iii. 4. Mark i. 6.—[g] Matt. xxvi. 7. Mark xiv. 3. John xi. 2. and xii. 3.

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prayed for Tabitha; but he it is that calls the things that are not, as those that are; who speaks to the dead as to the living. Titus Bostrensis.

VER. 16. *And there came a fear on them all;* i. e. a certain reverential awe and trepidation seized them, and an uncommon degree of astonishment at the divinity which appeared to them. Menoch.—*And they glorified God:* (ἐδόξασαν) they gave praise and glory to God for thus visiting his people, by sending them the Saviour he had promised them. Polus synop. crit.

VER. 20. *The men;* (οἱ ἄνδρες) viz. the two disciples sent by John, who delivered their master's message; but, before Jesus Christ undertook to reply to their question, he performed on the spot various kinds of miracles.

VER. 22. Then addressing himself to these disciples of John, he ordered them to go and relate to their master all they had seen and heard; and to tell him, that he declared all those to be happy, who, strong in faith, should not take occasion to doubt of his divine power, (the proofs of which they had so recently seen) from the weakness of his flesh, which he had taken upon himself for the love of man.—Jesus Christ alludes to the known and full testimonies that had been given of him by the prophets. *The Lord giveth food to the hungry, the Lord looseth them that are in fetters, the Lord enlighteneth the blind, he lifteth up them that are cast down, ... and he who does these things, shall reign for ever thy God, O Sion, from generation to generation.* Ps. cxlv. S. Ambrose.—The words of the prophet Isaias are not less descriptive of the promised Messias: *God himself will come, and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. The lame man shall leap as a hart, and the tongue of the dumb shall be free.* Isai. xxxv. 4, 5, 6. Theophylactus.

VER. 26. Because the Scripture styles him an angel; or, because he is the immediate precursor of him whom all the prophets announced at a distance.

VER. 29. *Justified God;* i. e. feared and worshipped God, as just, merciful, &c. Wi.—There are only two different sets of men, who glorified God for the baptism of John, and these seemed the most remote from works of piety; viz. the ignorant multitude, who scarcely knew the law; and the publicans, who were in general the most avaricious of mortals, and were looked upon as public sinners. If the preaching of the Baptist had such an effect upon these men; what kind of hearts must not the Scribes have had, who, with all the advantage of the knowledge of the law, still refused to believe? This verifies the saying of our Lord, in S. Matt. c. xxi. 31: *Amen, I say unto you, that the publicans and harlots shall go into the kingdom of heaven before you.* Maldon.—God has hidden these things from the wise and prudent, and has revealed them to little ones; (S. Luke, x. 21.) for so it hath seemed good in his sight. Ibid.

VER. 32. *Speaking one to another:* (προσφωνοῦσιν ἀλλήλοις) they seem to have been alternate choirs of youths, answering each other in the above words. Menochius.

VER. 36. *And one of the Pharisees,* by name *Simon,* as we learn in v. 40.

VER. 37. *A woman in the city, who was a sinner.* Some say she had only been of a vain airy carriage; one that loved to be admired for her beauty and wit; but the common exposition and more conformable to the text, is, that she had been of a lewd, debauched life and conversation. Wi.—Mary Magdalene.

VER. 38. Jesus Christ was then at table, after the manner of the Orientals, reclined at length on a couch, a little raised from the ground, having his face turned towards the table, and his feet extended. He had quitted his sandals, according to the custom of the country, before he had laid himself on the couch. V.

VER. 39. The Pharisee was egregiously deceived. 1. In thinking that Christ was ignorant of the character of the woman, when he not only clearly saw the past bad conduct of the woman, but the present unjust thoughts of the Pharisee, 2. in his erroneous inference that Christ could not be a prophet; for all things are not necessarily revealed by God to his prophets; 3. by judging of Christ, after his own and the other Pharisees' treatment of sinners; who, elated with pride, and thinking themselves just, kept all public sinners at a respectful distance; whereas not those who are well, but such as are sick, need the physician Menochius.

40 And Jesus answering, said to him: Simon, I have something to say to thee. But he said: Master, say *it.*

41 A certain creditor had two debtors; the one owed five hundred pence, and the other fifty.

42 And, whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most?

43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said to Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hair.

45 Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet.

46 My head, with oil, thou didst not anoint: but she, with ointment, hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48 And he said to her: [a] Thy sins are forgiven thee.

49 And they that sat with him at table began to say within themselves: Who is this that forgiveth sins also?

50 And he said to the woman: Thy faith hath saved thee: go in peace.

CHAP. VIII.

The parable of the seed. Christ stills the storm at sea: casts out the legion: heals the issue of blood: and raises the daughter of Jairus to life.

AND it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God: and the twelve with him;

2 And certain women who had been healed of evil spirits and infirmities: [b] Mary called Magdalene, out of whom seven devils were gone forth,

3 And Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered unto him of their substance.

4 And when a very great multitude was gathered together, and hastened out of the cities to him, he spoke by a similitude:

5 [c] A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture.

7 And other some fell among thorns, and the thorns growing up with it, choked it.

8 And other some fell upon good ground: and sprung up, and yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, [d] that seeing, they may not see, and hearing, they may not understand.

11 Now the parable is this: The seed is the word of God.

12 And they, by the way side, are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing, they should be saved.

13 Now they upon the rock: *are they* who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away.

14 And that which fell among thorns: are they who have heard, and going their way, are choked with the cares and riches, and pleasures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

[a] Matt. ix. 2.—[b] A. D. 31. Mark xvi. 9.—[c] Matt. xiii. 3. Mark iv. 3.

[d] Isai. vi. 9. Matt. xiii. 14. Mark iv. 12. Jo. xii. 40. Acts xxviii. 26. Rom. xi. 8.

VER. 42. Which will love him most? as we read in the Protestant version, and in the Greek, ἀγαπήσει. But Christ, seeming to require love as a previous disposition to the remission of sins, as appears from v. 47 infra, the Catholic Church has adopted the version of S. Austin, hom. xxiii. in the present tense: quis ergo plus eum diligit? Jans. Comment. in Evang.

VER. 43. In proportion to our sins, should be our grief, says S. Cyprian: ut pœnitentia non sit minor crimine. l. de lapsis.

VER. 47. *Many sins are forgiven her, because she hath loved much.* In the Scripture, an effect sometimes seems attributed to one only cause, when there are divers other concurring dispositions; the sins of this woman, in this verse, are said to be forgiven, because *she loved much;* but (v. 50,) Christ tells her, *thy faith hath saved thee.* In a true conversion are joined faith, hope, love, sorrow, and other pious dispositions. Wi.

VER. 50. This is one of those places upon which modern sectaries lay so much stress, in order to prove that faith alone can save us. But if they will attentively consider the different parts of this history, they will easily discover the fallacy of their argument. Because, before Christ spoke these words: *thy faith, &c.* he had said to Magdalene: *many sins are forgiven her, because she hath loved much.* Therefore she was justified not so much through her faith, as her charity: still she had faith, or she would not have come to Jesus, to be delivered from her sins. It was therefore her faith, working by charity, that justified her: and this is the doctrine of the Catholic Church. Nevertheless, she had not that faith, which modern sectaries affirm to be necessary for their justification, viz. a belief that they are already justified, and that their sins are forgiven: this faith the woman here mentioned had not before Christ spoke those words to her; for it was to obtain the remission of her sins, that she performed so many offices of charity, washing his feet with her tears, &c. But it may be asked, why then does Christ attribute her salvation to her faith? The answer is easy, and has often been given, viz. that faith is the beginning of salvation; for it was her faith that brought her to Christ: for had not the woman believed in him, she never would have come to him to obtain the remission of her sins. Maldonatus.

CHAP. VIII. VER. 2. Mention is made in the gospels, of a woman who was a sinner, (Luke vii.) of Mary of Bethania, the sister of Lazarus, (John xi. and xii. Mark xiv. Matt. xxvi.) and of Mary Magdalene, who followed Jesus from Galilee, and ministered to him. Many think all this to belong to one and the same person: others think these were three distinct persons. See the arguments on both sides in Alban Butler's Lives of Saints, July 22d; and also more at large in the dissertation upon the three Marys, at the conclusion of the harmony in the Bible de Vence.

VER. 3. *The wife of Chusa, Herod's steward.* Lit. his *procurator*, as in the Rheims translation. The Greek signifies one that provides for another, or manages his concerns. The same word is used, Matt. xx. 8. and Gal. iv. 2. Wi. —The Greek word is ἐπιτρόπου. It was the custom of the Jews, says S. Jerom, that pious women should minister of their substance, meat, drink, and clothing, to their teachers going about with them. But as this might have given cause of scandal among the Gentiles, S. Paul mentions that he allowed it not. 1 Cor ix. 5. 12. They thus ministered to our Lord and his apostles of their worldly substance, from whom they received spiritual riches.

VER. 8. *Ears to hear, let him hear, &c.* i. e. he that is willing to hear the word of God, and diligently comply with what is therein commanded, let him be attentive to the words of Christ. For the sight, hearing, and other senses, were not given to man to be used only as beasts use them, but likewise that they might profit his soul to eternal life. Tirinus.

VER. 9. After the multitude had left our divine Saviour, his disciples wishing thoroughly to understand the meaning of his instructions, came to him, and desired he would give them an explanation of the parable. Tirinus.

VER. 14. The sense of the Greek text is: they produce no fruit that arrives at maturity. V

16 [a] Now no man that lighteth a candle, covereth it with a vessel, or putteth it under a bed: but setteth it upon a candlestick, that they who come in, may see the light.

17 [b] For there is not any thing secret, that shall not be made manifest: nor hidden, that shall not be known, and come abroad.

18 Take heed, therefore, how you hear. [c] For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19 [d] And his mother and brethren came to him: and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21 He answering, said to them: My mother and my brethren are they, who hear the word of God, and do it.

22 [e] And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

23 And when they were sailing, he slept: and there came down a storm of wind on the lake, and they were filled, and were in danger.

24 And they came and awaked him, saying, Master, we perish. But he arising, rebuked the wind, and the raging of the water: and it ceased, and there was a calm.

25 And he said to them: Where is your faith? And they being afraid, wondered, saying one to another: Who is this: (think you) that he commandeth both the winds and the sea, and they obey him?

26 And they sailed to the country of the Gerasens, which is over-against Galilee.

27 And when he was come forth to the land, there met him a certain man who had a devil now a long time, and he wore no clothes, neither did he abide in a house, but in the tombs.

28 And when he saw Jesus, he fell down before him: and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

29 For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters: and he broke the bonds, and was driven by the devil into the deserts.

30 And Jesus asked him, saying: What is thy name? But he said: Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go into the abyss.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 The devils, therefore, went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were stifled.

34 Which, when they that fed them, saw done, they fled away, and told it in the city and in the villages.

35 And they went out to see what was done: and they came to Jesus, and found the man, out of whom the devils had departed, sitting at his feet, clothed, and in his right mind, and they were afraid.

36 And they also that had seen it told them, how he had been healed from the legion.

37 And all the multitude of the country of the Gerasens besought him to depart from them: for they were taken with great fear. And he going up into the ship, returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

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[a] Matt. v. 15. Mark iv. 21.—[b] Matt. x. 26. Mark iv. 22.—[c] Matt. xiii. 12. and xxv. 29.—[d] Matt. xii. 46. Mark iii. 32.—[e] Matt. viii. 23. Mark iv. 36.

VER. 16. Our Lord calls himself the lighted candle, placed in the middle of the world. Christ was by nature God, and by dispensation man: and thus, not unlike a torch placed in the middle of a house, does our Lord, seated in the soul of man, illumine all around him. But by the candlestick, is understood the Church, which he illuminates by the refulgent rays of his divine word. S. Maximus.—By these expressions, Jesus induces his audience to be very diligent, and quite alive in the momentous affair of salvation; informing them that they are placed in the public view of the whole world. S. Chry. hom. xv. in Matt.

VER. 18. He here exhorts his audience to attend to what he was about to deliver, and to apply themselves with all their attention to the divine word; for he who has a desire of hearing the word, shall also receive the grace and power of understanding it. But the man who has no desire of hearing it, though from his learning he might expect to understand it, shall not understand it, because he does not willingly attend to the divine admonitions; hence it is said, *Whosoever hath, to him also shall be given.* Ven. Bede.

VER. 20. These brethren were not the sons of the blessed Virgin Mary, mother of God, as Helvidius wickedly taught; nor yet the sons of Joseph, by another wife; for, as S. Jerom writeth, not only Mary, but Joseph also, observed virginity. Contra Helvidium, c. ix. et ibidem, c. viii.—In the scriptural idiom, cousins are called brethren. B.

VER. 21. There is no tie of affinity and friendship so proper, and so becoming man, as that made by faith in Christ, and strengthened by charity. Tirinus.

VER. 22. *And they launched forth:* lit. *they went up.* The sense is, being gone aboard, they set forward, or launched forth, as in the Prot. translation. Wi.

VER. 93. *And they were filled;* i. e. the little ship was filled with water. Wi.

VER. 24. In this Christ evidently shews two distinct natures; his human nature, denoted by his sleep; and his divine nature by stilling the tempest at sea. Ven. Bede.

VER. 25. After Christ had appeased the storm at sea, the disciples, all astonishment at the miracle, began to whisper to each other, saying, *Who is this?* not that the disciples were ignorant of whom they were speaking, but they wondered at his mighty works, and at the glory of his divine power. S. Amb.

VER. 26. Here S. Matt. relates the history of the two demoniacs, whilst S. Mark and S. Luke speak only of one; but the man mentioned in these two evangelists, was a man of some consideration and consequence, for whose cure the country was deeply interested. S. Austin de concord. evang.

VER. 28. This is not a voluntary confession, which merits a reward, but a forced acknowledgment, extorted against their wills. Like fugitive servants, who, when they meet their masters, think of nothing but of deprecating punishment. The devils think our Lord is come down upon earth to judge them. S. Jerom.—The torment from which this devil desires to be freed, is the pain and affliction he would suffer by being forced to yield to the power of Christ, in leaving the man; not the general torment of hell, to which he knew he was unchangeably and irrevocably condemned. He was also tormented with the fear, lest he should be now consigned to those eternal pains before his time, as it is expressed in S. Matt. For, though the evil spirits are unavoidably condemned, and already suffer the chief torments of hell, yet the rigorous fulfilment of all is deferred to the day of judgment. Jans. conc. Evang.

VER. 30. He did not put the question through ignorance of his name, but that his answer might shew forth the divine power in a more glorious manner; as also for our instruction, that knowing the great number of our invisible enemies, we might work out our salvation with fear and trembling, placing all our confidence in God. Dion. Carth.

VER. 32. If, says S. Athanasius, the infernal spirits have no power over such impure beasts as swine, with much greater reason then are they deprived of power over man, who is made after God's own image, and redeemed by the blood of his son, Christ Jesus. We should therefore fear only God, and despise the devil. In vit. S. Ant.

VER. 33. This event shews what was before asserted, that many devils had possession of the man. The obstinacy of the Sadducees, who denied the existence of evil spirits, was thus likewise refuted; as well as the cavils of certain moderns, who pretend that these effects which appeared in the demoniacs, were not produced by the power of the devil, but were the consequences of some violent natural malady. Jans. conc. Evang.

39 Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him. For they were all waiting for him.

41 [a] And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house,

42 For he had an only daughter, almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any:

44 She came behind him, and touched the hem of his garment: and immediately the issue of her blood stopped.

45 And Jesus said: Who is it that touched me? And when all denied, Peter, and they that were with him, said: Master, the multitudes throng and press thee, and dost thou say: Who touched me?

46 And Jesus said: Some body hath touched me: for I know that virtue is gone out from me.

47 And the woman seeing, that she was not hid, came trembling, and fell down before his feet, and declared, before all the people, for what cause she had touched him, and how she was immediately healed.

48 But he said to her: Daughter, thy faith hath healed thee: go in peace.

49 While he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

50 But Jesus hearing this word, answered the father of the maid: Fear not, believe only, and she shall be healed.

51 And when he was come to the house, he suffered no man to go with him, but Peter, and James, and John, and the father and mother of the maiden.

52 And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

53 And they laughed scornfully at him, knowing that she was dead.

54 But he taking her by the hand cried out, saying. Maid, arise.

55 And her spirit returned, and she rose immediately. And he bade them give her to eat.

56 And her parents were astonished, whom he charged to tell no one what was done.

CHAP. IX.

Christ sends forth his apostles: feeds five thousand with five loaves: is transfigured: and casts out a devil.

THEN [b] having called together the twelve apostles, he gave them power, and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 [c] And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats.

4 And whatsoever house you shall enter into, abide there, and depart not from thence.

5 And whosoever will not receive you: [d] when ye go out of that city, shake off even the dust of your feet for a testimony against them.

6 And going out, they went about through the towns preaching the gospel, and healing every where.

7 [e] Now Herod, the tetrarch, heard of all that was done by him; and he was in a doubt, because it was said

8 By some; That John was risen from the dead: but by some *others;* that Elias had appeared: and by others; that one of the ancient prophets was risen.

9 And Herod said: John I have beheaded: but who is this of whom I hear such things? And he sought to see him.

10 And the apostles being returned, related to him all they had done: and taking them, he retired apart into a desert place, which belongeth to Bethsaida.

11 Which, when the people knew, they followed him: and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

12 Now the day began to decline. And the twelve

[a] Matt. xix. 18. Mark v. 22.—[b] Matt. x. 1. Mark iii. 15.—[c] Matt. x. 9. Mark vi. 8.—[d] Acts xiii. 51.—[e] Matt. xiv. 1. Mark vi. 14.

VER. 41. See this explained in Matt. ix. and Mark v.

VER. 43. *All her substance;* (ὅλον τὸν βίον) i. e. all that she had to live upon.

VER. 45. All denied that they had *designedly* touched him, though, on account of the pressure of the crowd, many *unwillingly* touched him. Menochii Commentaria.

VER. 48. In the Greek, *have confidence.*

VER. 49. Παρὰ τοῦ ἀρχισυναγώγου, which some interpret, from the house of the ruler. M.—In vain do you trouble him. Idem. Ibid.

VER. 55. This returning of the souls again, to reanimate the bodies of those whom Christ and his apostles raised from death, (and especially Lazarus, who had been dead four days) doth evidently prove the immortality of the soul. From this place we may also conclusively infer against our adversaries, who say, that every one goeth straight to heaven or hell, that it is not probable that they were called from the one or the other; and therefore from some third place.

CHAP. IX. VER. 1. *Over all devils;* so that none should be able to resist them. For all were not equally easy to be expelled, as we shall see in this same chapter, in the person of a possessed child, whom the apostles could not heal, because they did not use prayer and fasting against it; and because their faith was not sufficiently strong and ardent. Calmet.

VER. 4. *And depart* not from thence.* In the ordinary Greek copies we find, and *depart from thence.* The sense appears, by the other evangelists, (Matt. x. 11. and Mark vi. 10.) that Christ gave this admonition to his disciples, not to change their lodging from house to house; but while they staid in a town, to remain in the same house. And though the negative be here omitted in the Greek, interpreters bring it to the same, by telling us that the sense is, *stay here,* and *depart from thence;* i. e. stay in that house, so that leaving the town, you may depart from the same house. Wi.

VER. 8. *Risen from the dead.* Herod was perplexed and in suspense about the report that it was John that was risen from the dead. . . . . From this it appears, that some of the Jews, and Herod himself, believed in some kind of metempsychosis, or transmigration of souls. Josephus says, (Antiq. lib. xviii, c. 2.) that the Pharisees believed the soul to be immortal; and after death, to depart to some subterraneous places, where they received the recompense of good or evil, according to their actions. There the souls of the wicked remain for ever, without the power of departing thence. The souls of the good sometimes returned, and entered other bodies. Herod probably thought that the soul of John Baptist was united to that of Christ, in the same body, and was thence enabled to perform new and more extraordinary functions. Such were the reveries of some of the Rabbins; who, as S. Jerom remarks, abused the passages of the gospel we are now explaining, in support of this Pythagorean doctrine. Most of the Jews believed the true doctrine of the resurrection, viz. that of the body; which must one day be renewed to life by the same soul which now animates it: and this is the doctrine of faith and of the Church, which she teaches you from both the Old and New Testament, instead of that transmigration of souls, which has no foundation or appearance of truth. It is probable that this error was widely diffused among the Jews, in our Saviour's time. It was a doctrine suited to the taste of the Orientals. Some think they can see traces of it in the history of Elias. That prophet being taken away, and the Jews seeing Eliseus perform the same miracles, said, that the spirit of Elias had rested on him. Calmet.

came and said to him: [a]Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.

13 But he said to them: Give you them to eat. And they said: [b]We have no more than five loaves and two fishes: unless perhaps we should go and buy food for all this multitude.

14 Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company.

15 And they did so: and made them all sit down.

16 And taking the five loaves, and the two fishes, he looked up to heaven, and blessed them: and he broke, and distributed to his disciples, to set before the multitude.

17 And they did all eat, and were filled. And there were taken up of fragments, that remained to them, twelve baskets.

18 [c]And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying; Whom do the people say that I am?

19 But they answered, and said: John the Baptist: but some say Elias; and others say, that one of the former prophets is risen again.

20 And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God.

21 But he strictly charging them, commanded they should tell this to no man,

22 Saying: [d]The Son of man must suffer many things, and be rejected by the ancients, and chief priests, and Scribes, and be killed, and rise again the third day.

23 [e]And he said to all: If any man will come after me, let him deny himself and take up his cross daily, and follow me.

24 [f]For whosoever will save his life, shall lose it: for he that shall lose his life for my sake, shall save it.

25 For what doth it profit a man if he gain the whole world, and lose himself, and cast away himself?

26 [g]For whosoever shall be ashamed of me, and of my words; of him shall the Son of man be ashamed, when he shall come in his majesty, and that of his Father, and of the holy Angels.

27 [h]But I say to you, truly: There are some standing here that shall not taste death, till they see the kingdom of God.

28 [i]And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

29 And whilst he prayed, the appearance of his countenance was altered: and his raiment became white and glittering.

30 And behold two men were talking with him. And they were Moses and Elias,

31 Appearing in majesty: and they spoke of his decease, which he was to accomplish in Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him.

33 And it came to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 And as he spoke these things, there came a cloud, and overshadowed them: and they were afraid, when they entered into the cloud.

35 And a voice came out of the cloud, saying: [k]This is my beloved Son, hear him.

36 And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass, that on the day following, when they came down from the mountain, there met him a great multitude.

38 [l]And behold a man, among the crowd, cried out, saying: Master, I beseech thee, look upon my son, for he is my only one.

39 And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him so that he foameth, and bruising him, hardly departeth from him:

40 And I desired thy disciples to cast him out, and they could not.

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[a] Matt. xiv. 15. Mark vi. 36.—[b] John vi. 9.—[c] Matt. xvi. 13. Mark viii. 27.—[d] Matt. xvii. 21. Mark viii. 31. and ix. 30.—[e] Matt. x. 38. and xvi. 24. Mark viii. 34. Infra xiv. 27.

[f] Infra xvii. 33. John xii. 25.—[g] Matt. x. 33. Mark viii. 38. 2 Tim. ii. 12.—[h] Matt. xvi. 28. Mark viii. 39.—[i] Matt. xvii. 1. Mark ix. 1.—[k] 2 Pet. i. 17.—[l] Matt. xvii. 14. Mark ix. 16.

VER. 18. *As he was alone praying:* i. e. remote from the people, though his disciples are said to *have been with him.* Wi.

VER. 27. *Kingdom of God.* This is generally understood of the transfiguration, in which Christ shewed to the three disciples an essay of his glory. Calmet.

VER. 28. *Mountain,* &c.—Since Christ has ascended the mountain, both to pray and to be transfigured, all of us who hope for the fruit of his resurrection, and long to see the king in his glory, must dwell in heaven by our thoughts, and apply our minds to continual prayer. Ven. Bede.

VER. 30. *And behold two men.* Moses and Elias, by ministering to our Lord in his glory, shewed him to be the Lord of both the Old and New Testament. The disciples also, upon seeing the glory of their fellow-creatures, would be filled with admiration at the condescension of their divine Master; and considering the delights of future happiness, be stirred up to a holy emulation of those who had laboured before them, and be fortified in their ensuing conflicts; for nothing so much lightens the present labour, as the consideration of the future recompense. S. Cyril.

VER. 31. *They spoke of his decease,*† or his *departure out of this world.* S. Peter useth the same Greek word for his death. † 2 Pet. i. 15. Wi.

VER. 33. *It is good for us.* It is not good, O Peter, for Christ to remain always. Should he have remained there, the promise he had made thee would never have been fulfilled. Thou wouldst never have obtained the keys of the kingdom of heaven, and the reign of death would not have been destroyed. Seek not for joys before the time, as Adam sought to be made like God. The time will come, when thou shalt for eternity behold him, and reign with him who is life and light. Damasus Orat. de Transfigurat. Domini.—*Three tabernacles.* The Lord does appoint thee the builder, not of tabernacles, but of his whole Church. Thy disciples, thy sheep, have fulfilled thy desire, by erecting tabernacles for Christ and his faithful servants. These words of S. Peter, *let us make,* &c. were not spoken of himself, but by the prophetic inspiration of the Holy Ghost. Therefore it is added, he knew not what he said. Damasus, ut supra.—S. Peter knew not what he said, because by proposing to make three tabernacles for these three personages, he improperly ranked together, the servants and their Lord, the creature and the Creator. Titus Bostrensis.

VER. 35. *And a voice,* &c. This is the voice of the Father from the cloud, as if he should say, "I call him not one of my sons, but my true and natural Son, to the resemblance of whom all others are adopted. S. Cyril.—Not Elias, not Moses, but he whom you see alone, is my beloved Son. S. Ambrose.—Therefore, it is added: and when the voice was heard, Jesus was alone, lest any one should imagine these words, *This is my beloved Son,* were addressed to Moses or Elias." Theophylact.

41 And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was approaching, the devil threw him down and tore him.

43 And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

44 And all were astonished at the mighty power of God: but while they all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words: for it shall come to pass, that the Son of man shall be delivered into the hands of men.

45 But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 [a] And there entered a thought into them, which of them should be greater.

47 But Jesus seeing the thoughts of their heart, took a child, and set him by him,

48 And said to them: Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me. For he that is the least among you all, he is the greatest.

49 And John answering, said: Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And Jesus said to him: Forbid *him* not: for he that is not against you, is for you.

51 And it came to pass when the days of his assumption were being accomplished, that he steadfastly set his face to go to Jerusalem.

52 And he sent messengers before his face: and going, they entered into a city of the Samaritans tc prepare for him.

53 And they received him not, because his face was of one going to Jerusalem.

54 And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them?

55 And turning, he rebuked them, saying: You know not of what spirit you are.

56 [b] The Son of man came not to destroy souls, but to save. And they went into another town.

57 And it came to pass as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest.

58 [c] Jesus said to him: The foxes have holes, and the birds of the air, nests; but the Son of man hath not where to lay his head.

59 But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.

60 And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.

61 And another said: I will follow thee, Lord, but let me first take my leave of them that are at my house.

62 Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

[a] Matt. xviii. 1. Mark ix. 33.

[b] John iii. 17. and xii. 47.—[c] Matt. ix. 20.

VER. 45. *They understood not this word.* They understood well enough what was meant by being delivered into the hands of his enemies, and being put to death; but they could not comprehend how Jesus Christ, whom they knew to be the Messias, and the Son of God, and whom they believed to be immortal, and eternal, could suffer death, or affronts and outrages from men. These ideas seemed incompatible; they perceived in them some mystery, which they could not penetrate. Calmet.

VER. 46. *And there entered a thought,* &c. It is improbable that all the disciples had fallen into this fault: but the evangelist, that he might not point out any in particular as guilty of it, says indiscriminately, that this thought had entered among them. S. Cyril. ex D. Thom.

VER. 49. *We forbade him.* S. John having the most love for his Lord, and being particularly beloved by him, thought all were to be excluded from these gifts, who were not obedient to his divine Master. S. Aug.—But we must remember, that not the minister is the author of these miracles, but the grace which is in him, who performs these wonders by virtue of the power of Christ. S. Cyril.—How wonderful is the power of Christ, who by his grace works miracles in the persons of the unworthy, and those that are not disciples; as men are sanctified by the priest, though the priest should not be in the state of grace! Theophylact.

VER. 50. *Forbid him not.* Our Lord is not moved by this event, to teach us that perfect virtue entertains no thoughts of revenge, and that anger cannot be found where the fulness of charity reigns. The weak must not be driven away, but assisted. Let the breast of the religious man be ever unmoved by passion, and the mind of the generous undisturbed by desires of revenge. S. Ambrose.

VER. 51. *The days of his assumption,* i. e. of his ascension into heaven. See the same Greek word. Mar. xvi. 19. and Acts i. 11.—*He steadfastly set his face to go to Jerusalem,* or literally, *he fixed† his countenance to go up to Jerusalem.*—And (v. 53.) *because his face was of one going to Jerusalem.* These expressions come from the style of the Hebrews. See 4 Kings xii. 17. Jerem. xlii. 15. Ezech. iv. 3. The sense is, that the Samaritans perceived that he and his company were going up to adore in Jerusalem, at which they were displeased, having an antipathy against the Jews and their temple. Wi.—It is not here said, as some interpreters have believed, that this journey to Jerusalem was the last of his life, in which he was crucified. It appears from the context, that there were still many months before the death of Christ, and that this journey was probably for the feast of Pentecost. But that year was the last of the life of Jesus Christ and he already knew the dispositions of the Jews, and what was o befall him shortly. These words, *he set his face,* are often used in Scripture for obstinacy and hardness in evil. Prov. vii. 13. 21. 29. Jeremy xlii. 15. &c. But we may likewise take them to signify a strong resolution, and intrepid and inflexible firmness, to perform what you have resolved. Jesus Christ shewed by his air, by his conduct and discourse, that notwithstanding the malice of his enemies, he was determined to go to Jerusalem. Calmet.

VER. 52. *Messengers,* &c. S. Jerom believes that Christ sent true angels before him to announce his coming. The Greek word ἄγγελος, generally signifies an angel; but it likewise means a messenger. Most interpreters believe he sent James and John, to prepare what was necessary for provisions and lodging. This precaution was necessary, as he was always followed by great crowds. The history, from verse 51 to the end of the chapter, is mentioned by none of the evangelists, except S. Luke. Calmet.

VER. 54. *Wilt thou that we command fire,* &c. In the Greek is added as Elias *did.* These words might be first in the margin, and thence by transcribers taken into the text. The two apostles, called the *sons of thunder,* knew their Master was greater than Elias; and therefore they are for calling for fire from heaven, as he had done. Wi.—It was probably this trait in the life of James and John, which gained them the name of *boanerges,* the sons of thunder. Their too great zeal for the glory of Jesus Christ, and the spirit of revenge, of which they were not yet healed, caused them to make this petition; which seemed in some manner justified by the example of Elias, 4th book of Kings, chap. i. 10. Many editions have the addition of these words, *as Elias did.* Calmet.

VER. 55. *You know not of what spirit you are,* i. e. that my Spirit, which you ought to follow, is the Spirit of mercy, mildness, and patience. Wi.

VER. 56. *But to save* souls. It might be translated, to save *men's lives;*§ but it seems better here to stick to the letter, especially since in most Greek copies we read, the *souls of men.* Wi.

VER. 57. *Follow thee,* &c. Although the Sovereign Lord of all is most munificent, yet he does not lavish his gifts on all without distinction, but bestows them on the worthy only. When, therefore, this man offered to follow Christ, he answers him by telling him, that all who follow him, must daily take up their cross, and renounce the conveniences of this life. Thus he mentions what was reprehensible in his person. There appears likewise great presumption in his conduct, as he did not petition to be admitted, as other Jews did, but seems to claim the honour of the apostleship; an honour which none must assume, but such as are called by God. Heb. v. S. Cyril in Divo Thoma.

VER. 60. *Bury their dead,* &c. Though this was an act of religion, yet it was not permitted him; that we may learn to prefer always the concerns of God to all human considerations. S. Ambrose.—However necessary this might appear, however easy, however short the time which it would take up, might be, it is not permitted him. Not the least delay can be allowed, although a thousand impediments stand in the way; for spiritual things must be preferred to things even the most necessary. Chrys. hom. xxviii. on S. Matt.

VER. 62. *Putting his hand to the plough.* A proverb and metaphor, to signify that nothing must hinder a man from God's service. Wi.—Christ seems here to allude to the call of Eliseus by Elias. The former was at the plough,

CHAP. X.

Christ sends forth, and instructs his seventy-two disciples. The good Samaritan.

AND after these things the Lord appointed also other seventy-two: and he sent them two and two before his face, into every city and place, whither he himself was to come.

2 And he said to them: [a]The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send labourers into his harvest.

3 Go: [b]Behold I send you as lambs among wolves.

4 [c]Carry neither purse, nor scrip, nor shoes, [d]and salute no man by the way.

5 Into whatsoever house you enter, first say: Peace be to this house:

6 And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7 And in the same house remain, eating and drinking such things as they have: [e]for the labourer is worthy of his hire. Remove not from house to house.

8 And into what city soever you enter, and they receive you, eat such things as are set before you;

9 And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 [f]Even the very dust of your city that cleaveth to us, we wipe off against you: yet know this that the kingdom of God is at hand.

12 I say to you, it shall be more tolerable at that day for Sodom, than for that city.

13 [g]Wo to thee, Corozain, wo to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works, that have been wrought in you, they would have done penance long ago, sitting in sack-cloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon, at the judgment, than for you.

15 And thou, Capharnaum, which art exalted untc heaven: thou shalt be thrust down to hell.

16 [h]He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17 And the seventy-two returned with joy, saying: Lord, the devils, also, are subject to us in thy name.

18 And he said to them: I saw Satan as lightning falling from heaven.

19 Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you.

20 But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

21 [i]In that same hour he rejoiced in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: because so it hath pleased thee.

22 All things are delivered to me by my Father: and no one knoweth who the Son is, but the Father:

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[a] Matt. viii. 37.—[b] Matt. x. 16.—[c] Matt. x. 10. Mark vi. 8.—[d] 4 Kings iv. 29. [e] Deut. xxiv. 14.

Matt. x. 10. 1 Tim. v. 18.—[f] Acts xiii. 51.—[g] Matt. xi. 21.—[h] Matt. x. 40. John xiii. 20.—[i] Matt. xi. 25.

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and the latter called him. Immediately Eliseus quits his plough, runs with Elias's permission to bid adieu to his father and mother, sacrifices two of his oxen, roasts them with the wood of the plough, and joins the company of the prophets. Jesus Christ wishes that all who follow him, should in like manner think of nothing else. Calmet.

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* V. 4. *Et inde ne exeatis*, but in the ordinary Greek copies, without *ne*, *καὶ ἐκεῖθεν ἐξέρχεσθε*.

† V. 31. Excessum, *ἔξοδον*. Mr. Bois, the canon of Ely, shews it a proper word for death. So 2 Pet. i. 15. post obitum meum, *μετὰ τὴν ἐμὴν ἔξοδον*.

‡ V. 51. Faciem suam firmavit, ut iret in Jerusalem, *τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι*.—Facies ejus erat euntis in Jerusalem, *τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον*.

§ V. 56. Animas in most Greek copies, *ψυχὰς ἀνθρώπων*.

CHAP. X. VER. 1. *Other seventy-two.* Most Greek copies, and the Syriac version, have seventy, as in the Prot. translation. Yet there seems no doubt but the true number was seventy-two. For seventy-two may be called seventy; but had they been only seventy, they could never have been called seventy-two. This was also the exact number of the judges chosen to assist Moses; (Exod. xxiv. 1.) though called also seventy, (Numb. xi. 16.) as it is evident, because there were six chosen out of every one of the twelve tribes. In like manner the exact number of the interpreters called the Sept. must have been seventy-two; and also the just number of the Sanhedrim.—*Two and two*, that one might be a help and comfort to the other; as also a witness of the carriage and behaviour of his companion. Wi.

VER. 4. As Moses formerly chose twelve elders as princes and fathers of the twelve tribes of Israel, and afterwards gave to each of these elders six others, to assist them in the arduous work of governing the people, so our divine Saviour chose twelve apostles to govern his Church. He likewise afterwards gave six disciples to each apostle, which makes 72, to serve as priests, and assist in governing the Church. Tirinus.—*Salute no man*, i. e. go forwards promptly, and do not stay to amuse yourselves with vain compliments and useless civilities towards those whom you meet. This was a proverb. Eliseus said the same to Giezi, when he sent him to restore life to the child of the widow of Sunamis. If any man meet you, salute him not; think of nothing but of executing the orders I give you. Calmet.

VER. 15. *And thou, Capharnaum*, &c. Capharnaum is situated on the western coast of the sea of Tiberias. Christ having left Nazareth, made the former city the usual place of his abode. There was no city in which he had preached so much, or wrought so many miracles. On this account, he said it was exalted to the heavens; but for its incredulity he threatens it shall be cast down even unto hell. Calmet.

VER. 18. *I saw Satan as lightning*, &c. Many expound it in this manner: I, who am from eternity, saw Satan with all the rebellious angels, as glorious as they were, fall from heaven; fear then, and tremble, though you have received such favours from God. Others take it in this sense, that Christ, by his incarnation, hath seen the power of the devils lessened and confounded, according to what he also said, (Jo. xii. 31.) *Now shall the prince of this world be cast out.* Wi.—What connexion have these words with what goes before? Some understand them thus: the reign of the devil is near at an end; this prince of darkness is going to be overturned; he will fall from the air, where he reigns, with the same precipitation as lightning, which cuts the clouds and presently disappears. It is almost the same thing he says in other places. "The prince of this world is already judged; behold now is the judgment of this world; behold now the prince of this world shall be cast forth! When I sent you to preach the gospel to the poor, I saw Satan fall; I saw his empire overturned. The last effort which this empire of darkness shall make is the death of our Saviour, as he himself says: This is your hour, and the power of darkness. Since his resurrection he has bound the dragon in the abyss for a thousand years; he has shut up the entrance, and sealed it with his seal." Apoc. xii. 9. xx. 2. Others think that Jesus speaks here of the fall of Lucifer, at the beginning of the creation. Wishing to give his disciples a lesson of humility, on account of the vain complacency which he saw they took in the miracles they wrought, he says to them: Beware of pride, that precipitated the first angel from heaven: I have seen him in the glory with which he was surrounded, and I have seen him hurried into the abyss. Fear, lest the same should happen to you. The former explanation appears to us more simple and literal. Calmet.

VER. 19. *Given you power*, &c. By these words our Saviour seems to insinuate, that the venom of serpents, and the other noxious qualities of some animals, proceed from the malice of the devil. These are the arms and the instruments he makes use of to kill us, being the prince of death and a murderer from the beginning, as the Scripture styles him. The Jews attributed sickness, poisons, and every thing of the same kind to evil spirits.

VER. 21. *He rejoiced in the Holy Ghost.* In almost all Greek copies, we read in *spirit*, without *holy*. And it is expounded of Christ's own spirit. Wi.—*I give thanks*, &c. In this verse we see plainly refuted the heretical Marcion, and his follower Manicheus, who asserted that God was not the creator of the earth, or of any thing existing on the earth. S. Epiphanius says, that in a gospel written by Marcion, the words *Father* and *earth* were entirely omitted. Who does not here deplore the blindness of heretics, who, in order to spread their errors, do

and who the Father is, but the Son, and to whom the Son will reveal *him*.

23 And turning to his disciples, he said: [a] Blessed *are* the eyes that see the things which you see.

24 For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen *them*; and to hear the things that you hear, and have not heard them.

25 [b] And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: [c] Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.

31 And it happened that a certain priest went down the same way, and seeing him, he passed by.

32 In like manner, also, a Levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey, came near him: and seeing him, was moved with compassion;

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35 And the next day he took out twopence, and gave them to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee.

36 Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

37 But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a certain woman, named Martha, received him into her house:

39 And she had a sister, called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving: who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

CHAP. XI.

He teaches his disciples to pray. Casts out a dumb devil. Confutes the Pharisees; and pronounces woes against them for their hypocrisy.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: When you pray, say: [d] Father, hallowed be thy name. Thy kingdom come.

3 Give us this day our daily bread.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a

[a] Matt. xiii. 16.—[b] Matt. xxii. 35. Mark xii. 28.

[c] Deut. vi. 5.—[d] Matt. vi. 9.

not hesitate thus to corrupt the original Scripture received by the whole Christian world!!! D. Dion. Carth.

VER. 25. *Eternal life?* The law of Moses does not expressly promise eternal life to the observers of it, but confines its promises to temporal blessings during this life. Still we always find that the Jews hoped in another life after this. This opinion is clearly observable in the books of Scripture, written both before and after the captivity, and in Josephus and Philo. Calmet.

VER. 29. *Neighbour?* It appears this was a celebrated controversy among the doctors of the law; some probably affirming, that the Jews only were so; while others maintained that their friends alone were their neighbours. Maldonatus.

VER. 30. *A certain man, &c.* This some would have to be a history: others rather judge it spoken by way of parable, to teach us to perform offices of charity towards all men without exception. Wi.—Were we to adhere to the mere words of this parable, it would seem to follow, that only those who do us good were to be esteemed our neighbours; for the context seems to intimate, that the Levite and the priest were not neighbours to the man who fell among the robbers, because they did not assist him. But according to the opinion of most fathers, the intent of this parable is to shew, that every person who has need of our assistance is our neighbour. Maldonatus.

VER. 31. Our Saviour here shews the Jewish priests how preposterous was their behaviour, who, though scrupulously exact in performing all external acts of religion, entirely neglected piety, mercy, and other more essential duties. The Jews despised the Samaritans as wicked and irreligious men; but our Saviour here tells them that they were less exact in works of charity towards their neighbours than the very Samaritans. Tirinus.

VER. 34. This is the allegorical meaning of the parable: The man that *fell among robbers*, represents *Adam* and his posterity; *Jerusalem*, the state of peace and innocence, which man leaves by going down to *Jericho*, which means the moon, the state of trouble and sin: the *robbers* represent the devil, who *stripped* him of his supernatural gifts, and *wounded* him in his natural faculties: the *priest and Levite* represent the old law: the *Samaritan*, Christ; and the *beast*, his humanity. The *inn* means the Church; *wine*, the blood of Christ; *oil*, his mercy; whilst the host signifies S. Peter and his successors, the bishops and priests of the Church. Origen, S. Jerom, S. Ambrose, S. Austin, and others.

VER. 40. Calvin here ridicules the professors of evangelical poverty, because they gather from this place that there are two states of life, viz. the active and the contemplative, figured by Martha and Mary. But what will he answer, when he is informed, that this is the opinion not merely of monks, but even of a S. Austin, (Serm. xxvii, De verbis Domini,) of a S. Jerom, (Com. 3 cap. of Jeremiah,) of a S. Greg. and many others? Not that they were ignorant that there was another more natural explanation; but they were of opinion that nothing could be found more proper for the illustration of these different states of life. Maldonatus.

VER. 42. *One thing is necessary.* Some think that Christ's meaning was, that Martha was preparing many dishes, when one was sufficient. But others, that this *one thing necessary*, was to learn, and comply with the will of God; which Mary was employed about. Wi.

CHAP. XI. VER. 2. *Father, hallowed be thy name, &c.* See Matt. vi. In the ordinary Greek copies here are all the seven petitions, as in S. Matthew: and so they are in the Prot. Testament. Yet S. Aug. in his Enchiridion, (c. i. tom. 6, p. 240,) says, there were read seven petitions in S. Matt. and only five in S. Luke. We may also take notice, that though in the Greek copies here in S. Luke are all the seven petitions of the Lord's prayer, yet the doxology, *for thine is the kingdom, &c.* is omitted in all Greek copies, and by the Protestants; which is a new argument and proof, that the said doxology is an addition from the Greek liturgy. Wi.

VER. 3. In the Greek it is called ἐπιούσιον; i. e. supersubstantial. This is not the bread that goeth into the body, but the bread of eternal life, that supports the life of the soul. It is here called *daily* bread. Receive then daily, what will daily profit you; and continue so to live, that you may be daily in proper dispositions for receiving it. All who are under sin, have received a wound, and must seek for a cure. The cure is this heavenly and most venerable sacrament. S. Austin, Serm. ii. de verbo Dei.

VER. 4. Christ does not teach us to pray for afflictions of the body, but always enjoins us to pray, that we may not enter into temptation. Wherefore, temptation attacks us, we must beg of God grace to withstand it, that the promise in S. Matthew (chap. x,) may be fulfilled in us, he *who perseveres to the end shall be saved.* S. Bede in Reg. Brev. 221.

VER. 5. This parable is not found in any one of the evangelists, except S

friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves?

6 For a friend of mine is come off his journey to me, and I have nothing to set before him.

7 And he, from within, should answer and say: Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 Yet if he shall continue knocking: I say to you, although he will not rise and give him, because he is his friend: yet because of his importunity he will rise, and give him as many as he needeth.

9 [a]And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 [b]And which of you, if he ask his father bread, will he give him a stone? or a fish, will he, for a fish, give him a serpent?

12 Or, if he shall ask an egg, will he reach him a scorpion?

13 If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14 [c]And he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitude wondered.

15 But some of them said: He casteth out devils, [d]through Beelzebub, the prince of devils.

16 And others tempting, asked of him a sign from heaven.

17 But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall.

18 And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils.

19 Now if I cast out devils through Beelzebub: through whom do your children cast them out? Therefore they shall be your judges.

20 But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you.

21 When a strong man, armed, keepeth his court, those things which he possesseth are in peace.

22 But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man becometh worse than the first.

27 And it came to pass, as he spoke these things, that a certain woman, from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said: Yea, rather, blessed are they who hear the word of God, and keep it.

29 And when the people were gathered together, he

[a] Matt. vii. 7. and xxi. 22. Mark xi. 24. John xiv. 13. James i. 5.

[b] Matt. vii. 9.—[c] Matt. ix. 32. and xii. 22.—[d] Matt. ix. 34. Mark iii. 22.

Luke. Our Saviour having taught his disciples the aforesaid form of prayer, now shews them the utility and efficacy of prayer in general. He wishes to inculcate the necessity of perseverance in prayer. A friend comes to borrow of another friend at an unseasonable hour; his request is refused; he insists, and obtains, by his perseverance, what he could not have gained without it. Thus also the Almighty wishes to be importuned; he wishes us to pray with zeal and perseverance. This is the model we ought to follow. Calmet.—God would not exhort us so earnestly to pray, unless he was ready to grant our petitions. Let us blush at our sloth: he is more ready to give than we are to receive. S. Austin.

VER. 8. After our Saviour had given his apostles this form of prayer, knowing that men would recite it with remissness and negligence, and then on account of not being heard, would desist, he teaches here to avoid this pusillanimity in prayer; perseverance in our petitions being the most advantageous. S. Cyril, ex Divo Thoma.

VER. 9. Our petitions are frequently not immediately granted, that our earnestness and assiduity may be increased; that we may learn to esteem the gifts of God, and preserve them with care; for whatever we procure with labour, we preserve with care, lest by losing it we lose our labour also. S. Basil in Con. Mon.

VER. 10. How comes it to pass then, that many pray, and receive not? To this we answer, that if they approach in a proper manner, and observe the necessary conditions of the petition, they will undoubtedly receive what they ask for; but if, on the contrary, they deviate from this rule, and ask not, as they ought, they will not receive; because as S. James says, *you ask, and receive not, because you ask amiss.* Chap. i. By asking for things that are prejudical to your well-being; or, if for spiritual blessings, you do not receive them, on account of your evil motives. Origen ex S. Thoma.

VER. 14. This possessed person is said in S. Matthew to have been also blind. Upon him, therefore, were wrought three wonders: the blind saw, the dumb spoke, the possessed was delivered; which daily takes place in the persons of such as are converted to the number of true believers: the devil is expelled, and they both receive the light of faith beaming upon their eyes, and have the strings of their silent organs loosed to sound forth the praises of God. Ven. Bede.—*And the multitude, &c.* The multitude, though devoid of learning, were constant admirers of the actions of our Lord, whilst the Scribes and Pharisees either denied them, or by a sinister interpretation, ascribed them to the power of the unclean spirit. Ven. Bede.

VER. 17. *And house upon house shall fall.* He speaks of a house or family divided, which thereby shall fall to ruin. Wi.

VER. 19. *Your judges.* They will condemn you of injustice, envy, and hatred against me, and blasphemy against God; because when they perform any exorcisms, though they appear but little more than human in their actions, yet you ascribe them to the virtue of God; but when I perform any miracle, though there always appear most evident signs of the power and virtue of God, you ascribe all to the hand and machinations of the devil. Tirinus.

VER. 24. *Man, &c.* By this one man is meant the whole Jewish people, out of whom the unclean spirit had been driven by the law. S. Ambrose.—For as long as they were in Egypt, they lived after the manners of the Egyptians, and were the habitation of the unclean spirit; but it was expelled from them, when they slew the paschal lamb in figure of Christ, and escaped destruction by sprinkling themselves with its blood. S. Cyril ex Divo Thoma.—But the evil spirit returned to his former habitation, the Jews, because he saw them devoid of virtue, barren, and open for his reception. And their latter state is worse than their former; for more wicked demons possessed the breasts of the Jews than before Then they raged against the prophets only; but now they persecute the Lord himself of the prophets: therefore have they suffered much greater extremities from Vespasian and Titus, than from Egypt and Babylon; for besides being deprived of the merciful protection of Providence, which before watched over them, they are destitute of all grace, and delivered up to a more poignant misery, and a more cruel tyranny of the devil. S. Chrys. xliv. hom. on S. Matt.

VER. 26. *The last state, &c.* But these words are also addressed to us Christians, who may often, and with reason, fear lest the vice we think extinguished in us, again return and seize on our slothful and careless souls, finding them cleansed indeed from the filth of sin by the grace of baptism, but destitute of every ornamental and protective virtue. It brings with it seven other evil spirits, by which we must understand every vicious inclination. V. Bede.—The latter state of these souls is worse than the former; because having been delivered from all former sins, and adorned with grace, if they again return to their iniquities a much more grievous punishment will be due for every subsequent crime. S. Chrys. xliv. hom. on S. Matt.

VER. 28. *Μενοῦνγε, imo vero,* yes indeed. Our Saviour does not here wish to deny what the woman had said, but rather to confirm it: indeed how could he deny, as Calvin impiously maintained, that his mother was blessed? By these words, he only wishes to tell his auditors what great advantages they might obtain by attending to his words. For the blessed Virgin, as S. Augustine says,

began to say: [a]This generation is a wicked generation: they ask a sign, and a sign shall not be given them, but the sign of Jonas, the prophet.

30 [b]For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation.

31 [c]The queen of the South shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here.

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it, [d]because they did penance at the preaching of Jonas; and behold more than Jonas here.

33 [e]No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light.

34 [f]The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body, also, will be darksome.

35 Take heed, therefore, that the light which is in thee, be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him to dine with him. And going in, he sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: [g]Now you Pharisees make clean the outside of the cup, and of the platter: but your inside is full of rapine and iniquity.

40 Ye fools, did not he that made that which is without, make also that which is within?

41 But yet that which remaineth, give alms; and behold all things are clean unto you.

42 But wo to you Pharisees, because you tithe mint and rue, and every herb, and pass over judgment, and the charity of God: Now these things you ought to have done, and not to leave the others undone.

43 [h]Wo to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place.

44 Wo to you, because you are as sepulchres that appear not, and men that walk over them are not aware.

45 Then one of the lawyers answering, said to him: Master, in saying these things, thou reproachest us also.

46 But he said: Wo to you lawyers also: [i]because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Wo to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49 Therefore, also, the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation,

51 [k]From the blood of Abel unto the blood of [l]Zacharias, who was slain between the altar and the tem-

[a] Matt. xii. 39.—[b] Jonas ii. 1.—[c] 3 Kings x. 1. 2 Par. ix. 1.—[d] Jonas iii. 5. [e] Matt. v. 15. Mark iv. 21.—[f] Matt. vi. 22.

[g] Matt. xxiii. 25.—[h] Matt. xxiii. 6. Mark xii. 39. Infra xx. 46.—[i] Matt. xxiii. 4. [k] Gen. iv. 8.—[l] 2 Par. xxiv. 22.

was more happy in having our Saviour in her heart and affections, than in having conceived him in her womb. Tirinus.

VER. 29. *But the sign of Jonas.* Instead of a prodigy in the heavens or in the air, I will give you one in the bosom of the earth, more wonderful than that of the prophet Jonas, who came out alive from the belly of the fish, which had swallowed him. Thus I will return alive from the bosom of the earth three days after my death. Calmet.—He gave them a sign, not from heaven, for they were unworthy to behold it, but from the deep; the sign of his incarnation, not of his divinity; of his passion, not of his glory. V. Bede.

VER. 31. *Queen of the South* shall condemn this generation, not by exercising the power of judgment against them, but by having performed an action which, when put in competition with theirs, will be found superior to them. V. Bede.

VER. 34. *If thy eye be single.* As when the eyes of the body are pure, and free from the mixture of bad humours, the whole body is lightsome; so if the eyes of the mind, viz. reason, faith, and understanding, are not infected with the pestiferous humours of envy, avarice, and other vices, the whole mind will be illumined by the presence of the Holy Ghost. Take care, therefore, lest by giving way to these vices, the light which is in thee be turned into darkness. Barradius.

VER. 36. *The whole shall be lightsome.* Not only all thy body, but all about thee; all thy ways and actions. Wi.

VER. 38. *Washed, &c.* There was nothing ordained by the law concerning this washing of the hands, which the Pharisees observed before taking meat. Christ and his apostles washed their hands when they pleased, without looking for any mystery in such things, or making to themselves vain obligations in frivolous and indifferent things. They did not neglect what was ordained by the law in certain cases for purification; but beside that, they observed nothing more. Calmet.

VER. 41. *But yet that which remaineth, give alms.** The sense seems not to be of *what remaineth*, give alms, as some expound it; but by the Greek, the sense is, *give alms of what you have*, i. e. of your goods, according to your abilities; and as Toby said to his son, *If thou hast much, give much; if little, give a little willingly.* Tob. iv. 9.—*All things are clean unto you.* Not that alms without other pious dispositions, will suffice to your salvation; but that other necessary virtues will be given you, by the mercies of God. Wi.—These are the means I propose to you to gain that interior purity I am speaking of. But will alms suffice to expiate all sorts of crimes? Is it enough for the murderer, the homicide, &c. to give alms? Undoubtedly not. Our Saviour only compares alms-deeds with the exterior washing which the Pharisees affected. As if he had said, "It is not by the washing in common water that you will take out the stains of your souls, but by works of charity. Charity will be more efficacious to cleanse you than all the waters of the rivers and of the sea." Or, according to Euthymius, if you wish to cleanse yourselves truly, bring forth worthy fruits of penance, give up ill acquired possessions; and as for the rest, redeem your sins by alms. Thus shall all things be made clean to you, as well within as without the vase. Calmet.

VER. 43. *Salutations in the market-place, &c.* Such as wish to be saluted, and have the first places, that they may appear great, are likened to sepulchres, which are covered externally with ornaments, but are filled inwardly with rottenness. Cyril ex D. Thoma.

VER. 44. *Sepulchres that appear not.* This comparison is partly different from that of Matt. xxiii. 27. For there Christ compares hypocrites to *whitened sepulchres*, which may be seen and avoided; here he compares them to sepulchres covered with grass, which appear not: yet the comparison, in the main, is the same; that whether they appear or not, still under them is corruption: as the interior of the Pharisees was always full of vice and corruption. Wi.—*Men that walk, &c.* Because they bear with them a fair outside, but are made up of nothing but corruption. S. Ambrose.

VER. 45. *Then one of the lawyers, &c.* Correction, which turns to the advantage of the meek, appears always more intolerable to the wicked. Christ denounces woes against the Pharisees for deviating from the right path, and the doctors of the law found them equally applicable to themselves. S. Cyril ex D. Thoma.—How miserable is the conscience which, upon hearing the word of God, thinks itself insulted, and always hears the punishment of the reprobate rehearsed as the words of its own condemnation. Ven. Bede.

VER. 47. *Wo to you who build, &c.* Not that the building of the monuments of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward shew of religion and piety, as a means to carry on their wicked designs against the prince of prophets. Ch.

VER. 48. *Build, &c.* See the notes Matt. xxiii. 29. Wi.

VER. 49. *The wisdom of God said.* In S. Matt. it is, Behold I send to you prophets and wise men; and in this passage of S. Luke, the wisdom of God saith, I will send, &c.: thus is Christ truly the wisdom of the Almighty God. S. Ambrose.

VER. 51. *Blood of Zacharias, &c.* This Zacharias was, according to some, Zacharias the son of Joiada, whom the Jews slew between the temple and the altar. Theophylactus,—also S. Jerom, who moreover mentions that some editions had Zacharias, son of Joiada.—*This generation.* Not that this generation

ple. Yea, I say to you, it shall be required of this generation.

52 Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things,

54 Lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.

AND when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: [a]Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 [b]For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear, in the chambers, shall be proclaimed on the house-tops.

4 And I say to you, my friends: Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will shew you whom ye shall fear: fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.

8 And I say to you: [c]Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 [d]And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

11 And when they shall bring you into the synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say.

12 For the Holy Ghost shall teach you in the same hour what you ought to say.

13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

14 But he said to him: Man, who hath made me a judge or a divider over you?

15 And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: [e]The land of a certain rich man brought forth plenty of fruits.

17 And he thought within himself, saying: What shall I do, because I have no place to lay up together my fruits?

18 And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods.

19 And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples: Therefore I say to you: [f]Be not solicitous for your life, what you shall eat: nor for your body, what you shall put on.

[a] Matt. xvi. 6. Mark viii. 15.—[b] Matt. x. 26. Mark iv. 22.—[c] Matt. x. 32. Mark viii. 38. 2 Tim. ii. 12.

[d] Matt. xii. 32. Mark iii. 29.—[e] Eccli. xi. 19.—[f] Ps. liv. 23. Matt. vi. 25. 1 Pet. v. 7.

of the Jews should be punished for the crimes of others, but that having before their eyes the severe chastisements their ancestors had received, in punishment of their wickedness, they had not grown better, but had imitated their perversity. Chrys. lxxv. hom. in Matt.

VER. 52. *You have taken away the key of knowledge.* A comparison of a master that locks others out. As if Christ said: you pretend, as masters and teachers, to open and expound the law and the prophets; and by your false doctrine and interpretations, you neither observe the law, nor permit others to observe it. See Matt. xxiii. 13. Wi.—The key of knowledge is faith; for by faith we come to the knowledge of truth, according to that of Isaiah, How shall they understand, if they have not believed? Cap. vii, (according to Septuagint) these doctors of the law took away the key of science, by not allowing the people to believe in Christ. S. Cyril ex D. Thoma.

VER. 53. *And to oppress* (i. e. stop) *his mouth about many things.*† This is the literal signification of the Greek: they started one question upon another, to raise confusion and confound the answers. Wi.

* V. 41. Verumtamen quod superest, date eleemosynam πλὴν τὰ ἐνοντα δότε ἐλεημοσύνην; quæ adsunt, quæ penes vos sunt. It is not τὸ λοιπὸν, &c.

† V. 53. Et os ejus opprimere de multis: ἀποστοματίζειν αὐτὸν περὶ πλειόνων.

CHAP. XII. VER. 1. *Beware ye of the leaven,* &c. Christ calls the hypocrisy of the Pharisees leaven, which changes and corrupts the best intentions of men; for nothing is more destructive than hypocrisy to such as give way to it. Theophylact.

VER. 3. *House-tops.* Our divine Saviour speaks here according to the custom of his own nation, where it was not uncommon for men to preach from the house-top, when they wished to deliver any thing to the public; for their houses had flat roofs. Ven. Bede.

VER. 8. *Whosoever shall confess me.* By these words we are informed, that more than bare inward protestations of fidelity will be demanded of us; for he moreover requires an exterior confession of our faith. S. Ambrose.

VER. 13. *The inheritance.* This man might think, that Jesus being the Messias, would act like a king and a judge. Wi.—*Speak to my brother,* &c. See in this the spirit of this world, at the very time Jesus is teaching disinterestedness, and the contempt of riches, he is interrupted by a man, who begs of him to interfere in a temporal concern: deaf to every thing else, this man can think of his temporal interest only. Calmet.—He begged half an inheritance on earth; the Lord offered him a whole one in heaven: he gave him more than he asked for. S. Aug.

VER. 14. *Judge,* &c. Our Saviour does not here mean to say that he or his Church had not authority to judge, as the Anabaptists foolishly pretend; for he was appointed by his Father, the King of kings, and the Lord and Judge of all. He only wished to keep himself as much detached as possible from worldly concerns: 1. Not to favour the opinion of the carnal Jews, who expected a powerful king for the Messias. 2. To shew that the ecclesiastical ministry was entirely distinct from political government, and that he and his ministers were sent not to take care of earthly kingdoms, but to seek after and prepare men for a heavenly inheritance. S. Ambrose, Euthymius, Ven. Bede.

VER. 19. *Much goods,* &c. It is evident how far this poor man was mistaken, when he called these things goods, which with more reason ought to be esteemed evils. The only things that can rightly be called goods, are humility, modesty, and its other attendants. The opposite to these ought to be esteemed evils; and riches we ought to consider as indifferent. S. Chrys.

VER. 22. *Therefore I say to you,* &c. Our Lord proceeds step by step in his discourse, to inculcate more perfect virtue. He had before exhorted us to guard ourselves against the fatal rocks of avarice, and then subjoined the parable of the rich man; thereby insinuating what folly that man is guilty of, who applies all his thoughts solely to the amassing of riches. He next proceeds to inform us

23 The life is more than the food, and the body is more than the raiment.

24 Consider the ravens, for they do not sow, nor do they reap, neither have they store-house, nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you by thinking can add to his stature one cubit?

26 If then you are not able to do even the least thing, why are you solicitous for the rest?

27 Consider the lilies how they grow: they labour not, neither do they spin. But I say to you, not even Solomon, in all his glory, was clothed like one of these.

28 Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven: how much more you, O ye of little faith?

29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high:

30 For all these things do the nations of the world seek after. But your Father knoweth that you have need of these things.

31 But seek ye first the kingdom of God and his justice: and all these things shall be added unto you.

32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.

33 [a]Sell what you possess, and give alms. Make to yourselves bags which grow not old, [b]a treasure in heaven which faileth not: where the thief approacheth not, nor the moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded, and lamps burning in your hands,

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh, and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing, will minister to them.

38 And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants.

39 [c]But this know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open.

40 Be you also ready: [d]for at what hour you think not, the Son of man will come.

41 And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

43 Blessed is that servant, whom when his lord shall come, he shall find so doing.

44 Verily I say to you, he will set him over all that he possesseth.

45 But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the men-servants, and maid-servants, and to eat, and to drink, and be drunk:

46 The lord of that servant will come in a day that he expecteth not, and at an hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

47 And that servant who knew the will of his lord, and hath not prepared, and did not according to his will, shall be beaten with many stripes.

48 But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

49 I am come to send fire on the earth, and what will I but that it be kindled?

[a] Matt. xix. 21.—[b] Matt. vi. 20.

[c] Matt. xxiv. 43.—[d] Apoc. xvi. 15.

that we should not be solicitous even for the necessities of life: wishing by this discourse to eradicate our wicked propensity to avarice. Theophy.

VER. 29. *And be not lifted up on high.** S. Aug. (l. ii. QQ. Evang. q. 29. t. 3, part 4, p. 257.) expounds it thus: do not value yourselves for the plenty and variety you have of things to eat. Others, by the Greek, look upon it as a metaphor, taken from *meteors* in the air, that appear high, and as it were in suspense whether to remain there or to fall down; so that they expound it: be not distracted and disturbed with various thoughts and cares how to live. Wi.

VER. 32. Christ styles the elect in this place, his little flock, on account of the greater number of the reprobate; or rather through his love of humility, because though the Church be most numerous, yet he wishes it to continue in humility to the end of the world, and by humility to arrive at the reward which he has promised to the humble. Therefore, in order to console us in our labours, he commands us to seek only the kingdom of heaven, and promises us that the Father will bestow it as a reward upon us. Ven. Bede.

VER. 33. Be not solicitous that whilst you are fighting for the kingdom of heaven, the necessities of this life will be wanting to you, on account of his command. Sell what you possess, that you may bestow charity; which those do, who having left all things, nevertheless labour with their hands for their livelihood, and to bestow the rest in charity. Ven. Bede.

VER. 35. *Let your loins be girded;* i. e. be prepared to walk in the way of virtue; a comparison taken from the custom of the eastern people, who girded up their long garments, when they went about any business. Wi.—After our divine Saviour had given his disciples such excellent instructions, he wishes to lead them still farther in the path of perfection, by telling them to keep their loins girt, and to be prepared to obey the orders of their divine Master. By lamps burning in their hands he wished to insinuate, that they were not to pass their lives in obscurity, but to let their lights shine before men. Theophy.

VER. 38. In the first watch is childhood, the beginning of our existence, and by the second is understood manhood, and by the third is meant old age. He, therefore, who does not comply with our divine Master's injunctions in the first or second watch, let him be careful not to lose his soul, by neglecting to be converted to God in his old age. S. Greg. in S. Tho. Aquin.

VER. 39. Some have imagined that the devil, our implacable enemy, is designated by the thief, and our souls by the house, and man by the householder: yet this interpretation does not agree with what follows; for the coming of our Lord is compared to the thief, as if surprising us on a sudden. This latter opinion, therefore, seems to be the more probable one. Theophylactus.

VER. 48. *Shall be beaten with few stripes.* Ignorance, when it proceeds from a person's own fault, doth not excuse, but only diminisheth the fault. Wi.

VER. 49. *I am come to send fire on the earth.* By this *fire*, some understand the light of the gospel, and the fire of charity and divine love. Others, the fire of trials and persecutions. Wi.—What is the fire, which Christ comes to send upon the earth? Some understand it of the Holy Ghost, of the doctrine of the gospel, and the preaching of the apostles, which has filled the world with fervour and light, and which was signified by the flames of fire which appeared at the descent of the Holy Ghost upon the apostles. My words, says the Lord, in Jeremias, (C. xxiii. 29.) are as a fire, and as a hammer, that breaketh the rock in pieces. Others understand it of the fire of charity, which Christ came to enkindle upon the earth, and which the apostles carried throughout the whole world. But the most simple and literal opinion seems to be, the fire of persecution and war. Fire is often used in Scripture for war: and our Saviour declares in S. Matt. that he is come to bring the sword, and not peace; that is, the doctrine of the gospel shall cause divisions, and bring persecutions, and almost an infinity of other evils, upon those who shall embrace and maintain it. But it is by these means that heaven must be acquired, it is thus that Jesus Christ destroys the reign of Satan, and overturns idolatry, superstition, and error, in the world. So great a change could not be made without noise, tumult, fire, and war. Calmet.

VER. 50. *I am to be baptized,* with troubles and sufferings.—*And how am I straitened?* &c. not with fear, but with an earnest desire of suffering. Wi.

50 And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished?

51 [a] Think ye that I am come to give peace on earth: I tell you no, but separation:

52 For there shall be from henceforth five in one house divided, three against two, and two against three

53 Shall be divided: the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 [b] And he said also to the multitudes: When you see a cloud rising out of the west, presently you say: A shower is coming: and so it happeneth:

55 And when *ye see* the south wind blow, you say: There will be heat: and it cometh to pass.

56 You hypocrites, you know how to discern the face of the heavens, and of the earth; but how is it that you do not discern this time?

57 And why even of yourselves do you not judge that which is just?

58 [c] And when thou goest with thy adversary to the ruler, whilst thou art in the way, endeavour to be delivered from him: lest, perhaps, he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison.

59 I say to thee: thou shalt not go out thence, until thou pay the very last mite.

CHAP. XIII.

The necessity of penance. The barren fig-tree. The cure of the infirm woman, &c.

[a] Matt. x. 34.—[b] Matt. xvi. 2.—[c] Matt. v. 25.

AND there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 I say to you, No: but unless you do penance, you shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwell in Jerusalem?

5 I tell you: No: but unless you do penance, you shall all likewise perish.

6 He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the tiller of the vineyard: Behold these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore; why doth it take up the ground?

8 But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it.

9 And if happily it bear fruit: but if not, then after that thou shalt cut it down.

10 And he was teaching in their synagogue on the sabbath.

11 And behold there was a woman who had a spirit of infirmity eighteen years: and she was bent down, and could not look upwards at all.

12 And when Jesus saw her, he called her to him, and said to her: Woman, thou art delivered from thy infirmity.

VER. 54. In these words he reproaches them, that they knew well enough how to judge of the weather by the appearance of the heavens; but were ignorant how to distinguish the times: i. e. could not discern that the time marked by the prophets, for the coming of the Messias, was accomplished. In Palestine, the Mediterranean Sea, which was to the west, was accustomed to send clouds and rain; and the south winds, which came from Arabia and Egypt, very warm countries, caused dryness and heat. Calmet.

[a] V. 29. Nolite in sublime tolli, μὴ μετεωρίζεσθε; see S. Augustine, incipit superbire de talibus. l. v. QQ. Evang. Q. 29.

CHAP. XIII. VER. 1. *Whose blood Pilate had mingled with their sacrifices.* These seem to have been some of the seditious followers of Judas, the Galilean, or *Gaulonite*, who denied that God's people were to pay taxes; and it is thought that some of them, coming to offer up sacrifices in the temple, Pilate caused them to be slain at that very time, so that their blood was mixed with the sacrifices. Wi.—*Whose blood, &c.* i. e. whom he had caused to be massacred in the temple, at the time they were offering sacrifices. The history, to which allusion is made in this place, is not well known; but there is great probability that these Galileans were disciples of Judas, the Galilean, who taught that they ought not to pay tribute to foreigners. As they were spreading this doctrine in Jerusalem, and perhaps even in the temple, Pilate laid violent hands upon them, and caused them to be murdered amidst the sacrifices. Calmet.—*Galileans, &c.* These were the followers of one Judas, a Galilean, of whom S. Luke makes mention in the Acts of the Apostles, (C. v.) who held it unlawful to call any one *lord.* Many of this sect were punished by Pilate, because they would not allow this title to be given to Cæsar; they also maintained that no other sacrifices could lawfully be offered, except such as were prescribed by the law, by which opinion they forbade the accustomed sacrifices offered up for the emperor and people of Rome. Pilate, irritated by these their opinions, ordered them to be slain in the midst of their sacrifices, and thus was their blood mixed with that of the victims. Cyril ex D. Thoma.

VER. 2. *Sinners, &c.* People are naturally inclined to believe, that those who are unfortunate, and afflicted with calamities, must likewise be culpable and impious. The Jews were very much given to these sentiments, as we see in many places of Scripture; John ix. 2 and 3. Our Saviour wishes to do away with this prejudice, by telling them that the Galileans, who are here spoken of, were not the most culpable among the inhabitants of that country; shewing by this, that God often spares the most wicked, and sends upon the good the most apparent signs of vengeance, that he may exercise the patience, and crown the merit of the latter, and give to the former an example of the severity which they must expect, if they continue in their disorders. Neither can it be said, that in this God commits any injustice. He uses his absolute dominion over his creatures, when he afflicts the just; he procures them real good, when he strikes them; and his indulgence towards the wicked, is generally an effect of his mercy, which waits for their repentance, or sometimes the consequences of his great anger, when he abandons them to the hardness of their reprobate hearts, and says, "I will rest, and be angry with you no longer." Ezechiel, C. xvi. 42. This is the most terrible mark of his final fury. Calmet.

VER. 3. This prediction of our Saviour upon the impenitent was afterwards completely verified; for Josephus informs us, that under the government of Cumanus, 20,000 of them were destroyed about the temple. Antiq. lib. xx, c. 4. That upon the admission of the Idumeans into the city, 8,500 of the high priest's party were slain, insomuch that there *was a flood of blood quite round the temple.* De Bello Jud. lib. iv, c. 7. That in consequence of the threefold faction that happened in Jerusalem before the siege of the Romans, the temple was *every where polluted with slaughter;* the priests were slain in the exercise of their functions; many who came *to worship, fell before their sacrifices; the dead bodies of strangers and natives were promiscuously heaped together, and the altar defiled with their blood.* De Bel. Jud. lib. vi, c. 1. That upon the Romans taking possession of the city and temple, *mountains of dead bodies were piled up about the altar; streams of blood ran down the steps of the temple;* several were destroyed by the *fall of towers,* and others suffocated in the ruins of the galleries over the porches. De Bel. Jud. lib. vii, c. 10.

VER. 4. *Or those eighteen, &c.* The Almighty permitted these people to be thus chastised, that the others might be filled with fear and apprehension at the sight of another's dangers, and thus become the heirs of the kingdom of heaven. But then you will say, is another punished that I may become better? No; he is punished for his own crimes; but his punishment becomes to those that witness it the means of salvation. S. Chrys. Concio. 3. de Lazaro.

VER. 5. *Unless you do penance, &c.* The Jews did not penance; and therefore, forty years after our Lord's Passion, the Romans came, and beginning with Galilee, destroyed this impious nation to its roots, and polluted not only the court of the temple, whither the sacrifices were carried, but the inner sanctuary, with human blood. Ven. Bede.

VER. 6. *A certain man, &c.* Each one, inasmuch as he holds a place in life, if he produce not the fruit of good works, like a barren tree encumbers the ground; because the place he holds, were it occupied by others, might be a place of fertility. S. Gregory.

VER. 9. *And if happily it bear fruit.* It is a way of speaking, when a sentence is left imperfect; yet what is not expressed, may be easily understood; as here we may understand, *well* and *good,* or the like. Wi.

VER. 14. This president of the synagogue, when he saw the woman, who before crept on the ground, now raised by the touch of Christ, and hearing the

13 And he laid his hands upon her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering, said to the multitude: There are six days wherein you ought to work: in them therefore come, and be healed, and not on the sabbath-day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath-day, loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

18 He said, therefore: To what is the kingdom of God like, and whereunto shall I resemble it?

19 [a] It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged in the branches thereof.

20 And again he said: Whereunto shall I compare the kingdom of God?

21 [b] It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

24 [c] Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able.

25 [d] But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us: and he answering, shall say to you: I know you not whence you are.

26 Then you shall begin to say: We have eaten and drunk in thy presence, and thou has taught in our streets.

27 And he shall say to you: [e] I know you not whence you are: [f] depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth: when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And there shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God.

30 [g] And behold they are last who shall be first, and they are first who shall be last.

31 The same day there came some of the Pharisees, saying to him: Depart, and get thee hence: for Herod hath a mind to kill thee.

32 And he said to them: Go, and tell that fox: Behold I cast out devils, and do cures, to-day and to-morrow, and the third day I am consummated.

33 Nevertheless I must walk to-day, and to-morrow, and the day following: because it cannot be that a prophet perish out of Jerusalem.

34 [h] Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not?

35 Behold, your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.

AND it came to pass, when Jesus went into the house of a certain chief of the Pharisees, on the sabbath-day, to eat bread, and they were watching him.

2 And behold there was a certain man before him, who had the dropsy.

[a] Matt. xiii. 31. Mark iv. 31.—[b] Matt. xiii. 33.—[c] Matt. vii. 13. [d] Matt. xxv. 10.—[e] Matt. vii. 23.

[f] Psal. vi. 8. Matt. xxv. 41.—[g] Matt. xix. 30. and xx. 16. Mark x. 31. [h] Matt. xxiii. 37.

mandate of God, was filled with envy, and decried the miracle, apparently through solicitude for keeping the sabbath. But the truth is, he would rather see the poor woman bent to the earth like a beast, than see Christ glorified by healing her. S. Cyril ex D Thoma Aquin.

VER. 19. Our Lord was this mustard-seed, when he was buried in the earth; and He became a tree, when he ascended into heaven; but a tree that overshadowed the whole creation, in the branches of which the birds of heaven rested; that is, the powers of heaven, and all such as by good works have raised themselves from the earth. The apostles are the branches, to repose in whose bosoms we take our flight, borne on the wings of Christian virtue. Let us sow this seed (Christ) in the garden of our hearts, that the grace of good works may flourish, and you may send forth the various perfumes of every virtue. S. Amb.

VER. 21. The flour represents us Christians, who receive the Lord Jesus into the inner parts of our soul, till we are all inflamed with the fire of his heavenly wisdom. S. Ambrose.

VER. 24. *Shall seek*, &c. Shall desire to be saved; but for want of taking sufficient pains, and not being thoroughly in earnest, shall not attain to it. Ch. —Our Lord answers here in the affirmative: viz. that the number of those who are saved, is very small, for a few only can enter by the narrow gate. Therefore does he say, according to S. Matthew, (C. vii.) Narrow is the way that leadeth to life, and few there are that enter therein. This does not contradict what is said in the 8th chapter of S. Matthew: That many shall come from the east, and sit down in the kingdom of God; for many indeed shall join the blessed company of the angels, but when considered with the number of the slain, they will appear but few. S. Aust. ser. xxxii. de Verb. Dei.

VER. 25. When the Almighty casts any off, he is said not to know them: in the same manner as a lover of truth may be said not to know how to tell a falsehood, being withheld powerfully from it by his love of truth. S. Greg. mor. c. 8.

VER. 26. These words are addressed particularly to the Jews, because Christ was born of them according to the flesh, eat and drank with them, and taught publicly in their streets; but they apply to us Christians also, for we eat the body of Christ, and drink his blood, when each day we approach the mystical table, and we hear him teaching us in the streets of our souls. Theophylactus.—Many very fervent at the beginning afterwards grow lukewarm; and many, though at first frozen, have suddenly glowed with virtue; many, who in this world were contemned, have received glory in the next; while others, in honour amongst men, have passed to eternal torments. Ven. Bede.

VER. 32. It is rather surprising that Christ should make use of these opprobrious words, which could be of no service to himself, but which would only serve to irritate king Herod, should they come to his ears. But Christ, by these words, probably wished to shew that he was not the least afraid of him whom the Pharisees feigned to have a design on his life: for it is supposed that the Pharisees had invented this fiction, in order to compel him to leave them quiet. Maldonatus.

VER. 33. *Nevertheless I must walk*, (i. e. labour in the mission, teaching, &c.) *to-day, and to-morrow*, &c. i. e. for a while.—*It cannot be that a prophet*,* &c. Not that all the prophets suffered in Jerusalem, though many did; and it is rather to prophesy, that he himself, the great Prophet, and their Messias, should be put to death at Jerusalem. Wi.

* V. 33. Quia non capit prophetam, &c. *οὐκ ἐνδέχεται, non contingit.*

CHAP. XIV. VER. 1. This was the Hebrew expression for taking a meal; their frugality probably suggested this method of expression, bread being the principal part of their repast. Calmet.—What a contrast here between the actions of the Pharisees and those of our Saviour! They watched all his actions, in order to have an opportunity of accusing him, and of putting him to death; whilst he, on the contrary, seeks after nothing but the salvation of his enemies' souls. Tirin.

VER. 2. Our divine Saviour, regardless of the wicked designs which these

3 And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day?

4 But they held their peace. But he, taking him, healed him, and sent him away.

5 And answering them, he said: Which of you, whose ass or his ox shall fall into a pit, and he will not immediately draw him out, on the sabbath-day?

6 And they could not answer him to these things.

7 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

8 When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honourable than thou be invited by him:

9 And he who invited thee, and him, come and say to thee: Give place to this man; and then thou begin, with blushing, to take the lowest place.

10 But when thou art invited, go sit down in the lowest place; that when he who invited thee cometh, he may say to thee: [a]Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11 [b]Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

12 And he said to him also that had invited him: [c]When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest they also invite thee again, and a recompense be made to thee.

13 But when thou makest a feast, call the poor, the feeble, the lame, and the blind:

14 And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

16 But he said to him: [d]A certain man made a great supper, and invited many.

17 And he sent his servant, at supper-time, to say to them that were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, have me excused.

19 And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, have me excused.

20 And another said: I have married a wife, and therefore I cannot come.

21 And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.

22 And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 But I say to you, that none of those men that were invited, shall taste my supper.

25 And there went great multitudes with him: and turning, he said to them:

26 [e]If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

[a] Prov. xxv. 7.—[b] Matt. xxiii. 12. Infra xviii. 14.—[c] Tobias iv. 7.

Prov. iii. 9.—[d] Matt. xxii. 2. Apoc. xix. 9.—[e] Matt. x. 37.

Pharisees meditated to destroy him, cures the sick man, who did not dare to ask the favour of him, for fear of the Pharisees. He could only persuade himself to stand in his presence, hoping that Christ would at length cast a compassionate look upon him: who being well pleased with him, did not demand of him if he wished to be cured, but without demur proceeded to work this stupendous miracle in his behalf. S. Cyril.—In which Christ did not so much consider whether the action would give scandal to the Pharisees, as whether it would afford the sick man comfort; intimating, that we ought ever to disregard the raillery of fools, and the scandal which men of this world may take at our actions, as often as they are for the honour of God, and the good of our neighbour. Theophy.

VER. 3. *Is it lawful?* Jesus knew their thoughts, and that they would blame him as a sabbath-breaker: yet he healed the man, and confounded them by the example and common practice of pulling an ass out of a pit on the sabbath-day. Wi.

VER. 5. By this example Christ convicts his adversaries, as guilty of sordid avarice, since, in delivering beasts from the danger of perishing on the sabbath-day, they consult only their own advantage, whilst he was only employed in an act of charity towards his neighbour; an action they seemed so warmly to condemn. Ven. Bede.

VER. 7. *A parable.* What parable? In the text there is no parable, but only instruction. Maldonatus thinks that our Saviour spoke a parable on this occasion, which S. Luke has omitted, giving us only the moral and the substance of the instruction conveyed by it. Calmet.—To take the lowest place at a feast, according to our Saviour's injunctions, is certainly very becoming; but imperiously to insist upon it, is far from acting according to our Saviour's wishes, particularly when it is destructive of regularity, and productive of discord and contention. S. Basil.

VER. 9. *The lowest place.* A person of the first quality is not to do this literally, which would be preposterous; but it is to teach every one humility of heart and mind. Wi.

VER. 12. Christ does not here forbid the invitation of friends and relatives, since that would be acting directly contrary to his own maxims and spirit, which breathe nothing but charity and union. He merely wishes to purify our motives in the disposal of our charity, by insinuating that there is more merit in giving to the indigent, from whom we can expect no remuneration. Calmet.—It is only an effect of avarice, to be liberal to those who will repay us, says S. Ambrose. It is our duty as acknowledged even by heathens (Cicero de Off. l. i.) to assist those who stand most in need of it; but our practice says the same author, is to be most obsequious to those from whom we expect most, though they want our services the least. S. Ambrose, Ven. Bede, and S. Chrys. are of the same opinion.

VER. 16. By this man we are to understand Christ Jesus, the great mediator between God and man. He sent his servants, at supper-time, to say to them that were invited, that they should come; i. e. he sent his apostles to call the people of Israel, who had been invited to his supper on almost innumerable occasions: but they not only refused the invitation, but also murdered the Lord who had invited them. We may remark, that the three different excuses exactly agree with what S. John says: All that is in the world is the concupiscence of the flesh, and concupiscence of the eyes, and the pride of life. The one says, *I have married a wife*, by which may be understood the concupiscence of the flesh; another says, *I have bought five yoke of oxen*, by which is denoted the concupiscence of the eyes; and the pride of life is signified by the purchase of the *farm*, which the third alleges in his justification. S. Aug. de verb. Dei.

VER. 23. *Compel them to come in.* This is almost the only expression in the New Testament, which can give to the intolerant a plea for persecution. The spirit of the gospel is the spirit of mildness, and the compulsion which it authorizes to bring infidels or heretics into the Church, is such as we use towards our friends, when we press them to accept of our hospitality. The great pope, S. Gregory, forbade the Jews to be persecuted in Rome, who refused to receive the faith of Christ. "That is a new and unheard of kind of preaching," says he, "which demands assent by stripes." A.

VER. 26. *Hate not, &c.* The law of Christ does not allow us to *hate* even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul so as to be willing to renounce and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ. Ch.—The word *hate* is not to be taken in its proper sense, but to be expounded by the words of Christ, (Matt. x. 37.) that no man must love his *father more than* God, &c. Wi.—Christ wishes to shew us what dispositions are necessary in him who desires to become his disciple; (Theophy.) and to teach us that we must not be discouraged, if we meet with many hardships and labours in our journey to our heavenly country. S. Greg.—And if for our sakes, Christ even renounced his own mother, saying, *Who is my mother, and who are my brethren?* why do you wish to be treated more delicately than your Lord? S. Ambrose.—He wished also to demonstrate to us, that the hatred he here inculcates, is not to proceed from any disaffection towards our parents, but from charity for ourselves; for immediately he adds, *and his own life also.* From which words it is evident, that in our love we must hate our brethren as we do ourselves.

27 [a] And whosoever doth not carry his cross, and come after me, cannot be my disciple.

28 For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish *it?*

29 Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

30 Saying: This man began to build, and was not able to finish.

31 Or what king about to go to make war against another king, doth not first sit down and think, whether he be able with ten thousand to meet him that with twenty thousand cometh against him?

32 Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace.

33 So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

34 [b] Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?

35 It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

CHAP. XV.

The parables of the lost sheep, and of the prodigal son.

NOW the publicans and sinners drew near unto him, to hear him.

2 And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 [c] What man among you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which is lost until he find it?

5 And when he hath found it, doth he not lay it upon his shoulders rejoicing:

6 And coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

8 Or what woman, having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently, till she find it?

9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

10 So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

11 And he said: A certain man had two sons:

12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

13 And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance by living riotously.

14 And after he had spent all, there came a mighty famine in that country, and he began to be in want.

15 And he went, and joined himself to one of the citizens of that country. And he sent him into his farm to feed swine.

16 And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

17 And returning to himself, he said: How many hired servants in my father's house have plenty of bread, and I here perish with hunger?

18 I will arise, and will go to my father, and say to

[a] Matt. x. 38. and xvi. 24. Mark viii. 34.

[b] Matt. v. 13. Mark ix. 50.—[c] Matt. xviii. 12.

VER. 28. *For which of you,* &c. The similitude, which our divine Saviour makes use of, represents the offices and duty of a true Christian, for he has to build within himself and conduct others by his example to war with the devil, the world, and the flesh; and he has to season, purify, and keep all his actions free from corruption by the spiritual salt of mortification and prayer. Tirinus.

VER. 29. *Lest after,* &c. Here he wishes to shew us, that we are not to embrace any state of life, particularly that of an ecclesiastic, without previous and serious consideration, whether we shall be able to go through with the difficulties and dangers which will inevitably befall us: lest afterwards we find ourselves constrained to yield to our enemies, who will deride us, and say: *This man began* to build, and was not able to finish. Tirinus.

VER. 34. *But if the salt,* &c. Man, after he has once been illumined with the light of faith, should he be so unfortunate as to fall into the sink of his former evil habits, what remedy is there remaining for him? He is, as our Saviour says, neither profitable for the land nor for the dunghill, but shall be cast out. Luke xiv. 35. Ven. Bede.

CHAP. XV. VER. 4. *What man,* &c. Christ left the ninety-nine in the desert, when he descended from the angelic choirs, in order to seek lost man on the earth, that he might fill up the number of the sheepfold of heaven, from which his sins had excluded him. S. Amb.—Neither did his affection for the lost sheep make him behave cruelly to the rest; for he left them in safety, under the protection of his omnipotent hand. S. Cyril ex D. Thoma Aquin.

VER. 7. *Joy in heaven,* &c. What incitement ought it not to be to us to practise virtue, when we reflect that our conversion causes joy to the troops of blessed spirits, whose protection we should always seek, and whose presence we should always revere. S. Amb.—There is greater joy for the conversion of a sinner, than for the perseverance of the just; but it frequently happens, that these being free from the chain of sin, remain indeed in the path of justice, but press not on eagerly to their heavenly country; whilst such as have been sinners, are stung with grief at the remembrance of their former transgressions, and calling to mind how they have forsaken their God, endeavour by present fervour to compensate for their past misconduct. But it must be remembered that there are many just, whose lives cause such joy to the heavenly court, that all the penitential exercises of sinners cannot be preferred before them. S. Gregory, hom. xxxiv.

VER. 8. In the preceding parable, the race of mankind is compared to a lost sheep, to teach us that we are the creatures of the most high God, who made us, and not we ourselves, of whose pasture we are the sheep. Ps. xcix. And in this parable mankind are compared to the drachma, which was lost, to shew us that we have been made to the royal likeness and image even of the omnipotent God; for the drachma is a piece of money, bearing the image of the king. S. Chrysos. in S. Tho. Aquin.

VER. 10. *Before the angels.* By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it. Ch.

VER. 11. *A certain man had two sons.* By the elder son is commonly expounded the Jewish people, who for a long time had been chosen to serve God; and by the *younger son,* the Gentiles, who for so many ages had run blindly on in their idolatry and vices. Wi.—Some understand this of the Jews and Gentiles, others of the just and sinners. The former opinion seems preferable. The elder son, brought up in his father's, house, &c. represents the Jews; the younger prodigal is a figure of the Gentiles. Calmet.

VER. 12. It is very probable, from this verse, that the children of the family, when come to age, could demand of their parents the share of property which would fall to their lot. For these parables suppose the ordinary practices of the country, and are founded on what was customarily done. Grotius thinks this was the common law among the Phœnicians.—The Gentiles, prefigured by the prodigal son, received from their father, (the Almighty,) free-will, reason, mind, health, natural knowledge, and the goods which are common to mankind, all which they dissipated and abused. Sinners who have besides received the gift of faith and sanctification, by baptism, and who have profaned the holiness of their state, by crimes, are more express figures of the bad conduct of this son. Calmet.

VER. 16. *Husks.* This expresses the extreme misery of his condition. There is no need of seeking any other mystery in this word. Horace, by a kind of hyperbole, (B. ii, Ep. 1.) represents the miser as living upon husks, to be able to save more.

Vivit siliquis et pane secundo.

—*And no man gave unto him;* i. e. gave him *bread,* mentioned before; for as for the husks, he could take what he pleased. Wi.

VER. 18. How merciful is the Almighty, who, though so much offended, still does not disdain the name of father.—*I have sinned.* These are the first words of a sinner's confession to the author of nature. God knows all things; still does he expect to hear the voice of your confession. It is in vain to think of concealing your sins from the eyes of him whom nothing can escape; and there can be

him: Father, I have sinned against heaven, and before thee:

19 I am not now worthy to be called thy son: make me as one of thy hired servants.

20 And rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him.

21 And the son said to him: Father, I have sinned against heaven and before thee: I am not now worthy to be called thy son.

22 But the father said to his servants: Bring forth, quickly, the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

24 Because this, my son, was dead, and is come to life again: he was lost and is found. And they began to be merry.

25 Now his elder son was in the field: and when he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28 And he was angry, and would not go in. His father, therefore, coming out, began to entreat him.

29 And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends:

30 But as soon as this, thy son, is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we should make merry and be glad, for this, thy brother, was dead, and is come to life again: he was lost, and is found.

CHAP. XVI.

The parable of the unjust steward: of the rich man and Lazarus.

AND he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer.

3 And the steward said within himself: What shall I do, for my lord taketh away from me the stewardship? To dig I am not able: To beg I am ashamed.

4 I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

5 Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: A hundred barrels of oil. And he said to him: Take thy bill: and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill and write eighty.

8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

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no danger of acknowledging to him what his infinite knowledge has already embraced. Confess then that Christ may intercede for you, the Church pray for you, the people pour forth their tears for you. Fear not that you cannot obtain pardon, for pardon is promised to you; grace, and a reconciliation with a most tender parent, are held out to you. S. Ambrose.—*Before thee,* &c. By this does our Redeemer shew, that the Almighty is here to be understood by the name of father: for the all-seeing eye of God only beholds all things, from whom even the secret machinations of the heart cannot be concealed. S. Chrys. ex D. Tho.

VER. 22. *The first;* i. e. the best *robe:* by it, is meant the habit of grace. Wi.

VER. 24. *Was dead, and is come to life again.* A sinner, in mortal sin, is deprived of the divine grace, which is the spiritual life of the soul. At his conversion it is restored to him, and he begins to live again. Wi.

VER. 25. *His elder son,* &c. We have already remarked, that this son represents the Jews. He boasts of having always served his father faithfully, and of never disobeying him. This is the language of that presumptuous people, who believe themselves alone holy; and despising the Gentiles with sovereign contempt, could not bear to see the gates of salvation laid open also to them. The 28th, 29th, and 30th verses express admirably the genius of the Jewish people; particularly his refusing to enter his father's house, shews their obstinacy. Calmet.

VER. 29. *I have never transgressed,* &c. With what face could the Jews, represented here by the eldest son, say they had never transgressed the commandments of their father? This made Tertullian think that this was not the expression of the Jews, but of the faithful Christians; and, therefore, he interprets the whole parable as applied to a disciple of Christ. But we should recollect, that it is not uncommon for presumption to boast of what it never has done. The whole history of the Jews is full of numberless details of their prevarication and disobedience. Calmet.—*A kid,* &c. The Jews demanded a kid, but the Christians a lamb; therefore was Barabbas set at liberty for them, whilst for us the lamb was immolated. S. Amb.

CHAP. XVI. VER. 1. *There was a certain rich man,* &c. By this parable, our Saviour advises his disciples to accompany their penitential works with deeds of mercy to the poor. Ven. Bede.—There is a certain erroneous opinion, that obtains pretty generally amongst mankind, and which tends to increase crimes, and to lessen good works: and this is, the foolish persuasion that men are not accountable to any one, and that we can dispose as we please of the things in our possession. S. Chrys.—Whereas we are here informed, that we are only the dispensers of another's property, viz. God's. S. Amb.—When, therefore, we employ it not according to the will of our Master, but fritter and squander it away in pleasure, and in the gratification of our passions, we are, beyond all doubt, unjust stewards. Theophylactus.—And a strict account will be required of what we have thus dissipated, by our common Lord and Master. If then we are only stewards of that which we possess, let us cast from our minds that mean superciliousness and pride which the outward splendour of riches is so apt to inspire; and let us put on the humility, the modesty of stewards, knowing well that to whom much is given, much will be required. Abundance of riches makes not a man great, but the dispensing them according to the will and intention of his employer. A.—The intention of this parable, is to shew what use each one ought to make of the goods which God has committed to his charge. In the three former parables, addressed to the murmuring Scribes and Pharisees, our Saviour shews with what goodness he seeks the salvation and conversion of a sinner; in this, he teaches how the sinner, when converted, ought to correspond to his vocation, and preserve with great care the inestimable blessing of innocence. Calmet.—*A steward,* &c. The parable puts us in mind, that let men be ever so rich or powerful in this world, God is still their master; they are his servants, and must be accountable to him how they have managed his gifts and favours; that is, all things they have had in this world. Wi.

VER. 2. *And he called him,* &c. Such are the words which our Lord daily addresses to us. We daily see persons equally healthy, and likely to live as ourselves, suddenly summoned by death, to give an account of their stewardship. Happy summons to the faithful servant, who has reason to hope in his faithful administration. Not so to the unfaithful steward, whose pursuits are earthly: death to him is terrible indeed, and his exit is filled with sorrow. All thunderstricken at these words, "now thou canst be steward no longer," he says within himself, what shall I do! Ex D. Thoma.

VER. 8. *And the lord commended,* &c. By this we are given to understand, that if the lord of this unjust steward could commend him for his worldly prudence, though it were an overt act of injustice; how much more will the Almighty be pleased with those who, obedient to his command, seek to redeem their sins by alms-deeds? Ex D. Thoma.—"Give alms out of thy substance," says holy Toby to his son, "and turn not thy face from any poor person: for so it shall come to pass, that the face of the Lord shall not be turned from thee. According to thy abilities be merciful. If thou hast much, give abundantly; if thou hast little, take care, even of that little, to bestow willingly a little. For thus thou storest up to thyself a good reward, for the day of necessity. For alms deliver from sin, and from death, and will not suffer the soul to go into darkness." Tob. iv. 7, 8, &c. Ibidem.—*Children of this world,* &c. are more prudent and circumspect as to what regards their temporal concerns, than they who profess themselves servants of God, are about the concerns of eternity.—*Commended the unjust steward.** Lit. the *steward of iniquity:* not for his cheating and injustice, but for his contrivances in favour of himself.—*In their generation;* i. e.

9 And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in that which is greater: And he that is unjust in that which is little, is unjust also in that which is greater.

11 If then you have not been faithful in the unjust mammon, who will trust you with that which is the true?

12 And if you have not been faithful in that which is another's: who will give you that which is your own?

13 [a] No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other: you cannot serve God and mammon.

14 Now the Pharisees who were covetous, heard all these things: and they derided him.

15 And he said to them: You are they who justify yourselves before men: but God knoweth your hearts: for that which is high to men, is an abomination before God.

16 [b] The law and the prophets *were* until John: from that time the kingdom of God is preached, and every one useth violence towards it.

17 [c] And it is easier for heaven and earth to pass, than for one tittle of the law to fail.

18 [d] Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day.

20 And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores,

21 Desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and he was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

23 And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:

[a] Matt. vi. 24.—[b] Matt. xi. 12.—[c] Matt. v. 18.

[d] Matt. v. 32. Mark x. 11. 1 Cor. vii. 10. and 11.

in their concerns of this life. They apply themselves with greater care and pains, in their temporal affairs, than the *children of light*, whom God has favoured with the light of faith, do to gain heaven. Wi.

VER. 9. *Make to yourselves friends*, &c. Not that we are authorized to wrong our neighbour, to give to the poor: evil is never to be done, that good may come from it. D. Thoma.—But we are exhorted to make the poor our friends before God, by relieving them with the riches which justly indeed belong to us, but are called *the mammon of iniquity*, because only the iniquitous man esteems them as riches, on which he sets his affections; whilst the riches of the virtuous are wholly celestial and spiritual. S. Aug. de quæst. Evang.—*Of the mammon of iniquity.* Mammon is a Syriac word for riches; and so it might be translated, *of the riches of iniquity.* Riches are called *unjust*, and riches of *iniquity*, not of themselves, but because they are many times the occasion of unjust dealings, and of all kind of vices. Wi.—*Mammon* signifies *riches.* They are here called the *mammon of iniquity*, because oftentimes ill-gotten, ill-bestowed, or an occasion of evil; and at the best are but worldly, and false: and not the true riches of a Christian.—*They may receive.* By this we see, that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven. Ch.—They may receive you into their eternal tabernacles. What a beautiful thought this! What a consolation to the rich man, when the term of his mortal existence is approaching, to think he shall have as many advocates to plead for his admittance into the eternal mansions of rest, as he has made friends among the poor by relieving their temporal wants. The rich give to the poor earthly treasures, the latter return in recompense eternal and infinite happiness. Hence we must infer, that the advantage is all on the side of the giver; according to the saying of our Lord, happier is the condition of him who gives, than of him who receives. A.

VER. 10. *He that is faithful in that which is least.* This seems to have been a common saying, and that men judged of the honesty of their servants by their fidelity in lesser matters. For example, a master that sees his servant will not steal a little thing, judges that he will not steal a greater, &c.—*And he that is unjust in that which is little, is unjust also in that which is greater.* The interpreters take notice, that here *temporal* goods are called *little*, and *spiritual* goods are called *greater;* so that the sense is, that such men as do not make a right use of their temporal goods, in the service of God, will not make a good use of spiritual graces as they ought to do. See Maldonatus. Wi.

VER. 11. *If then you have not been faithful in the unjust mammon;*† i. e. in fading and false riches, which are the occasion of unjust and wicked proceedings.—*Who will trust you with that which is the true?* i. e. God will not intrust you with the true and spiritual riches of his grace. Wi.

VER. 12. *And if you have not been faithful in that which is another's:* so again is called false worldly wealth, which passeth from one to another; so that it cannot be called a man's own, *who will give you that which is your own?* i. e. how can you hope that God will bestow upon you, or commit to your care, spiritual riches or gifts, which, when rightly managed, would be your own for all eternity? See S. Aug. l. ii. qq. Evang. q. 35. p. 263. Wi.—*That which is another's.* Temporal riches may be said to belong to another, because they are the Lord's; and we have only the dispensing of them: so that when we give alms, we are liberal of another's goods. But if we are not liberal in giving what is another's, how shall we be so in giving our own? Nothing one would have thought so properly belonged to the Jews, as the kingdom of heaven, the preaching of the gospel, and the knowledge of heavenly things. But they were deprived of all for their infidelity in the observance of the law, which was first intrusted to them. Calmet.

VER. 13. *No servant can serve two masters*, &c. This is added to shew us, that to dispose of our riches according to the will of the Almighty, it is necessary to keep our minds free from all attachment to them. Theophylactus.—Let the avaricious man here learn, that to be a lover of riches, is to be an enemy of Christ. Ven. Bede.

VER. 14. *Now the Pharisees*, &c. Christ had admonished the Scribes and Pharisees not to presume too much on their own sanctity, but to receive repenting sinners, and to redeem their own sins with alms. But they derided these precepts of mercy and humility; either because they esteemed what he commanded them to be useless, or because they thought they had already complied with them. Ven. Bede.—The Pharisees considered temporal riches as true goods, and the recompense which God had promised to such as observed his laws; they therefore laughed at the doctrine of Jesus Christ, which extolled liberality and alms-deeds, and despised the Master who, on all occasions, testified his great regard for poverty in his discourses, in his conduct, in the choice of his apostles, who were all poor, and had no pretensions whatever to exterior pomp or show Calmet.

VER. 15. *Who justify yourselves*, &c. But our Lord, detecting their hidden malice, shews that their pretended justice is all hypocrisy. Theophylactus.—*But God knoweth*, &c. They justify themselves before men, whom they look upon as despicable, and abandoned sinners, and esteem themselves as not standing in need of giving alms as a remedy of sin; but he who shall lay open the secrets of hearts, sees the *base* atrocity of that pride which thus blinds them, and swells within their breasts. Ven. Bede.—Yes, all those exterior actions which appeared great, and which were admired by men, being vitiated with improper motives and sinister designs, are an abomination in the sight of God. A.

VER. 16. *The law and the prophets*, &c. Not that the law was made void by the coming of John, but that what the law and the prophets had taught, had been suited to the very imperfect dispositions of the Jews, who as yet were incapable of relishing perfect virtue. At the coming of John, the gospel began to be preached, and this called men to a life of perfect sanctity. S. Tho. Aquin.—Our Saviour came not to destroy, but to fulfil the law and the prophets. Matt. v. 17.

VER. 19. *There was a certain rich man*, &c. By this history of the rich man and Lazarus, he declares that those who are placed in affluent circumstances, draw upon themselves a sentence of condemnation, if seeing their neighbour in want, they neglect to succour him. S. Cyril, in Cat. Græc. patrum.—He that hath the substance of this world, and shall see his brother in need, and shut up his bowels against him, how doth the charity of God abide in him? John, 1 Ep. iii. 17. A received tradition of the Jews informs us, that this *Lazarus* was a beggar, then at Jerusalem, suffering in the most wretched condition of poverty, and infirmity: him our Saviour introduces, to manifest more plainly the truth of what he had been saying. S. Cyril, ut supra.—By this, we are not to understand that all poverty is holy, and the possession of riches criminal; but, as luxury is the disgrace of riches, so holiness of life is the ornament of poverty. S. Ambrose.—A man may be reserved and modest in the midst of riches and honours, as he may be proud and avaricious in the obscurity of a poor and wretched life.—Divers interpreters have looked upon this as a true history; but what is said of the rich man *seeing* Lazarus, of his *tongue*, of his *finger*, cannot be literal: souls having no such parts. Wi.—In this parable, which S. Ambrose takes to be a real fact, we have the name of the poor mendicant; but our Lord suppresses the name of the rich man, to signify that his name is blotted out of the book of life: besides, the rich man tells Abraham, that he has five brothers, who were probably still living; wherefore, to save their honour, our Lord named not their reprobated brother.

VER. 22.—*Abraham's bosom.*‡ The place of rest, where the souls of the saints resided, till Christ had opened heaven by his death. Ch.—It was an ancient tradition of the Jews, that the souls of the just were conducted by angels into paradise. The bosom of Abraham (the common Father of all the faithful) was the place where the souls of the saints, and departed patriarchs, waited the arrival of their Deliverer. It was thither that Jesus went after his death; as it is said

24 And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25 And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

27 And he said: Then, Father, I beseech thee that thou wouldst send him to my father's house:

28 For I have five brethren, that he may testify to them, lest they also come into this place of torments.

29 And Abraham said to him: They have Moses and the prophets; let them hear them.

30 But he said: No, father Abraham; but if one went to them from the dead, they will do penance.

31 And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

CHAP. XVII.

Lessons of avoiding scandal; of the efficacy of faith, &c. The ten lepers. The manner of the coming of Christ.

AND [a]he said to his disciples: It is impossible that scandals should not come: but wo to him through whom they come.

2 It were better for him that a millstone were put about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

3 Take heed to yourselves. [b]If thy brother sin against thee, reprove him: and if he do penance, forgive him.

4 And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent: forgive him.

5 And the apostles said to the Lord; Increase our faith.

6 [c]And the Lord said; If you had faith like a grain of mustard-seed, you might say to this mulberry-tree; Be thou rooted up, and be transplanted into the sea, and it shall obey you.

7 But which of you having a servant ploughing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down to table:

8 And will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink?

9 Doth he thank that servant, because he did the things which he commanded him?

10 I think not. So you also, when you shall have done all the things that are commanded you, say: We are unprofitable servants: we have done that which we ought to do.

11 And it came to pass, as he was going to Jerusa-

[a] Matt. xviii. 7. Mark ix. 41.

[b] Lev. xix. 17. Eccli. xix. 13. Matt. xviii. 15.—[c] Matt. xvii. 19.

in the Creed, "*he descended into hell,*" to deliver those who were detained there, and who might at Christ's ascension enter into heaven. Calmet. See 1 Pet. iii. 19.—"Many shall come from the east and the west, and shall sit down with Abraham." Matt. viii. 11.

VER. 25. It appears from Philo, (de Execrat. p. 9, 37 b.) that the Jews not only acknowledged the existence of souls, and their state of happiness or misery after this life, but also that the souls of the saints and patriarchs interceded with God for their descendants, and obtained for them the succour they stood in need of. Calmet.

VER. 26. *Between us and you is fixed a great chaos,* or gulf; i. e. God's justice has decreed, that the bad should forever be separated from the good. We may here take notice that the Latin and Greek word, (v. 22) translated *hell,* even in the Prot. translation, cannot signify only the *grave.* Wi.

VER. 27. In this parable we are taught an important truth, viz. that we must not expect to learn our duty from the dead returning to life, nor by any other extraordinary or miraculous means, but from the revelation of truths, which have already been made known to us in the Scriptures, and from those to whom the tradition of the Church has been committed, as a most sacred deposit. These, say the Fathers, are the masters from whom we are to learn what we are to believe, and what to practise. Calmet.

VER. 31. *If they hear not Moses, &c.* We think that if we saw a man raised from the dead, who should tell us what he had seen and suffered in another world, it would make more impression upon us than past miracles, which we hear of, or the promises and threats of the prophets, apostles, and our blessed Saviour, which are contained in Scripture; but it is a false notion, a vain excuse. The wicked, and unbelievers, would even in that case find pretexts and objections for not believing. S. Chrys. hom. iv.—They would say that the dead man was a phantom; that his resurrection was not real; his assertions nugatory. When Christ raised Lazarus from the dead, the miracle was known, evident and public; yet we find none of the Pharisees converted by it. They were even so mad as to enter into a design to kill Lazarus, to get rid of a witness who deposed against their incredulity. How many other miracles did he not perform in their sight, which they attributed to the prince of darkness, or to magic? Christ raised himself from the dead. This fact was attested by many unexceptionable witnesses. And what do the hardened Jews do? They object, that his disciples, stealing away the body, maliciously persuaded the people that he had risen again. Such is the corruption of the human heart, that when once delivered up to any passion, nothing can move it. Every day we see or hear of malefactors publicly executed, yet their example has no effect on the survivors, nor does it prevent the commission of fresh crimes. Calmet.—"We have also the more firm prophetical word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i. 19.—We may learn many very instructive lessons from this affecting history of Lazarus.—*The rich* may learn the dreadful consequences to be apprehended from riches, when made subservient to *sensuality, luxury,* and *ambition.* The *poor* may learn to make their poverty and sufferings, however grievous to nature, instrumental to their future happiness, by bearing them with patience and resignation to the will of heaven. The former are taught that to expose a man to eternal misery, nothing more is required than to enjoy all the *good things* of this world according to their own will; the latter, that however they may be despised and rejected of men, they may still have courage, knowing that the short day of this fleeting life, with all its apparent evils, will soon be over; and that the day of eternity is fast approaching, when every one shall receive according as he has done good or evil in his body. A.

* V. 8. Villicum iniquitatis, i. e. iniquum, *οἰκονόμον τῆς ἀδικίας.*
† V. 11. In iniquo mammonâ, *ἐν τῷ ἀδίκῳ Μαμμωνᾷ.*
‡ V. 22. In sinum Abrahæ, *εἰς τὸν κόλπον τοῦ Αβραάμ.*—Ibid. In inferno, *ἐν τῷ ἅδῃ.* See Pearson on the Creed, (p. 236) and our Catholic controvertists.

CHAP. XVII. VER. 1. The world being corrupted as it is, and the spread of evil so wide, it is impossible that scandals should not come. V.—*It is impossible,* morally speaking, with regard to the malice of men. W.

VER. 2. *It were better.* Christ here speaks after the manner of the Jews, who were accustomed to inflict this punishment only on the greatest malefactors. So that we must be ready to undergo the most excruciating torments, rather than cause any scandal to our neighbour; though we must here observe, that if our neighbour take scandal at our good works, we ought not on that account to desist from doing good, or desert the truth. Ven. Bede.—S. Luke, in this chapter, inserts four instructions, which have no connection with each other, and which by the writers of evangelical harmony, are given in different places; as in Matt. xviii. after v. 14, &c.

VER. 5. *Increase our faith.* The disciples having heard our Saviour inculcating maxims hard to flesh and blood, such as avoiding scandal, and forgiving our enemies, humbly beg their faith may be increased, that they may be able to comply with these maxims; for they had heard Christ say, that every thing was possible to him that believed. Theophy.—Christ compares faith to a grain of mustard seed; because, though the grain be small, it is nevertheless stronger than most herbs. S. Chrysos.

VER. 6. *To this mulberry-tree.* In S. Matthew, (xvii. 19.) we read, *to this mountain.* Christ might say both at different times. Wi.

VER. 7. The design and end of this parable is to shew that, rigorously speaking, we are useless servants with regard to God. This sovereign Master has a right to exact of us every kind of service, and to make us apply ourselves to any task he may think proper, without our having any reason to complain either of the difficulty, trouble, or length of our labours; we are entirely his, and he is master of our persons, time, and talents. We hold of him whatever we possess, and wo to us if we abuse his trust, by applying our talents to any use contrary to his designs. But though he be Lord and Master, he leaves our liberty entire. If he produces in us holy desires, if he works in us meritorious actions, gives us virtuous inclinations and supernatural gifts, he sets to our account the good use we make of them; and in crowning our merits, he crowns his own gifts. S. Aug. lib. ix. Confes. and Serm 131. Calmet.

VER. 10. *Unprofitable servants.* Because our service is of *no profit* to our

lem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain town, there met him ten men, that were lepers, who stood afar off:

13 And they lifted up their voice, saying; Jesus, master, have mercy on us.

14 And when he saw them, he said: [a]Go, shew yourselves to the priests. And it came to pass, that as they went, they were cleansed.

15 And one of them, when he saw that he was cleansed, went back, with a loud voice, glorifying God.

16 And he fell on his face before his feet, giving thanks: and this man was a Samaritan.

17 And Jesus answering, said: Were there not ten made clean? and where are the nine?

18 There is no one found to return and give glory to God, but this stranger.

19 And he said to him: Arise, go thy way: for thy faith hath made thee whole.

20 And being asked by the Pharisees, when the kingdom of God should come? he, answering them, said: The kingdom of God cometh not with observation.

21 Neither shall they say: Behold here, or behold there: for, lo, the kingdom of God is within you.

22 And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man, and you shall not see it.

23 [b]And they will say to you: Lo here, and lo there. Go ye not after, nor follow them:

24 For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be rejected by this generation.

26 [c]And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all.

28 [d]Likewise, as it was in the days of Lot: They did eat and drink, they bought and sold, they planted and built:

29 And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man shall be revealed.

31 In that hour he that shall be on the house top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back.

32 Remember Lot's wife.

33 [e]Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it.

34 I say to you, [f]in that night there shall be two men in one bed: the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one

[a] Lev. xiv. 2.—[b] Matt. xxiv. 23. Mark xiii. 21.—[c] Gen. vii. 7. Matt. xxiv. 37.

[d] Gen. xix. 25.—[e] Matt. x. 39. Mark viii. 35. Supra ix. 24.—[f] John xii. 25. Matt. xxiv. 40.

Master; and he justly claims it as our bounden duty. But though we are *unprofitable to him*, our serving him is not *unprofitable to us*; for he is pleased to give, by his grace, a value to our good works, which, in consequence of his promise, entitles them to an eternal reward. Ch.—The word *useless*, when joined to servant, generally means a servant from whom his master does not derive the service he has a right to expect; as in S. Matt. xxv. 30. Here the word is taken in a less odious sense. It means a servant who does not testify sufficient zeal and ardour in his master's service, who is not very eager to please him. With regard to God, we are always useless servants, because he wants not our services; and without his assistance, we can neither undertake nor finish any thing to please him. Calmet.

VER. 14. *To the priests.* Jesus sends them to the priests, to convince the latter of the reality of the cures which he wrought, and oblige them by that to acknowledge him for their Messias; 2ndly, that the lepers might enjoy the fruit of their cure, by returning to the society of their fellow men, after they had been declared clean, and satisfied all the demands of the law; for there were many ceremonies previously to be gone through. Calmet.—And lastly, to shew that in the new law, such as are defiled with the leprosy of sin, should apply to the priests. Hence, says S. Austin, let no one despise God's ordinance, saying that it is sufficient to confess to God alone. Lib. de visit. infirm.

VER. 19. *Thy faith hath made thee whole.* Were not the others also made whole? They were cleansed indeed from their leprosy, but it no where appears that they were justified in their souls like this Samaritan, of whom it is said, thy faith hath made thee whole; whereas it was said of the others, that they were made clean, viz. of their leprosy in their body, though not justified in their soul: this the Samaritan alone seems to have obtained. Maldonatus.

VER. 20. *When the kingdom of God should come?* or when is it to come? when will the Messias come? The Pharisees might say this in a mocking and an insulting manner, to signify that he could not be their true Messias.—*The kingdom of God cometh not with observation*; that is, so as to be observed; not with great marks of temporal power, as you imagine. Wi.—The Pharisees expected a Messias powerful according to this world, a conqueror, a monarch, a revenger of the injuries of Israel; one who would restore them to liberty, and bless them with temporal goods and prosperity. In Jesus, they saw nothing, which corresponded to these magnificent hopes; and therefore asked him, by way of insult and reproach, when this kingdom of God would come, which he so often talked of and announced to his disciples. He answers them, that the manifestation of the Messias, and the establishment of his kingdom, shall not be effected in a conspicuous, splendid manner. It shall be brought about insensibly, and the accomplishment of the designs of the omnipotence of our Lord shall appear a casualty, and the effect of secondary causes. You shall not see the Messias coming at the head of armies, to spread terror and desolation. His arrival shall not be announced by ambassadors, &c. every thing in the establishment of my kingdom shall be the reverse of temporal power. Calmet.

VER. 21. *Is within you.* It is with you; your Messias is already come.—*He standeth in the midst of you*, as John the Baptist told you. John i. 26. Wi.

VER. 22. *To see one day, &c.* Hereafter, when I shall be no longer visibly among you, you shall heartily wish for one day's conversation with me. Wi.—This verse is addressed to the disciples. He insinuates that he will take from them this corporeal presence, and they shall be exposed to persecution and affliction: then they shall wish to see one day of the Son of man, and shall not be able to obtain it. They shall wish ardently to see him, to entertain themselves with him, and consult him, but shall not have that happiness. This was meant to excite the disciples to profit more of his presence whilst they enjoyed it. Calmet.

VER. 24. *For as the lightning, &c.* See Matt. xxiv. 27. Wi.—Christ here alludes to the glory with which he shall appear when he shall come to judge the world, surrounded by his angels, &c. when he will appear like lightning, that shall penetrate the inmost recesses of our souls, and shall suffer no crime, not even the slightest thought of our souls, to pass unnoticed. This is the time when he will manifest his glory, and not on his entry into Jerusalem, as the disciples imagined: for he informs them, that he will then have to suffer a cruel death. Ven. Bede.

VER. 27. After having compared his second coming to lightning, in order to shew how sudden it will be, he next compares it to the days of Noe and Lot, to shew that it will come when men least expect it; when, entirely forgetting his coming, they are solely occupied in the affairs of this world, in buying and selling, &c. He only mentions those faults which appear trivial, or rather none at all, (passing over the crimes of murder, theft, &c.) purposely to shew, that if God thus punishes merely the immoderate use of what is lawful, how will his vengeance fall upon what is in itself unlawful. Ven. Bede.

VER. 31. When you see war lighted up in Judea, lose no time, but betake yourselves to flight for safety. Indeed the Christians, forewarned by these predictions, and other prophecies of the apostles, according to Lactantius, (lib. iv. c. 21.) fled from the danger beyond the Jordan, into the states of Herod, to Pella and the neighbouring villages. See Eusebius. Eccles. Hist. lib. iii. c. 5.

VER. 32. As Lot only escaped destruction by leaving all things, and flying immediately to the mountain, whereas his wife, by shewing an affection for the things she had left, and looking back, perished; so those who, in the time of tribulation, fogetting the reward that awaits them in heaven, look back to the pleasures of this world, which the wicked enjoy, are sure to perish. S. Ambrose.—*Τὰ ὀπίσω ἐπιλανθάνεσθαι, τοῖς δὲ ἔμπροσθεν ἐπεκτείνεσθαι.* Philip. iii. 13.

VER. 34. By these different examples, Christ wishes to insinuate that good and bad men will be found in every state of life. By those in bed, are understood the rich; by those in the mill, are understood the poor; whilst those in the field designate the pastors of his flock, who are labouring in the vineyard of the Lord. S. Cyril and S. Amb.

shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left.

36 They answering, said to him: Where, Lord?

37 He said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

CHAP. XVIII.

We must pray always. The Pharisee and the publican. The danger of riches. The blind man is restored to sight.

AND [a] he spoke also a parable to them, that we ought always to pray, and not to faint,

2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.

4 And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming, she weary me out.

6 And the Lord said: Hear what the unjust judge saith:

7 And will not God avenge his elect, who cry to him day and night: and will he have patience in their regard?

8 I say to you, he will quickly avenge them. But yet, when the Son of man cometh, shall he find, think you, faith on earth?

9 He spoke also this parable to some who trusted in themselves as just, and despised others.

10 Two men went up into the temple, to pray: the one a Pharisee, and the other a publican:

11 The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican:

12 I fast twice in the week: I give tithes of all that I possess.

13 And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying; O God, be merciful to me a sinner.

14 I say to you, this man went down to his house justified rather than the other; [b] because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

15 [c] And they brought to him also infants, that he might touch them. Which when the disciples saw, they rebuked them.

16 But Jesus, calling them together, said: Suffer children to come to me, and forbid them not; for of such is the kingdom of God.

17 Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

18 [d] And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?

19 And Jesus said to him: Why dost thou call me good? None is good but God alone.

[a] Eccli. xviii. 22. 1 Thess. v. 17.—[b] Matt. xxiii. 12. Supra xiv. 11.

[c] Matt. xix. 13. Mark x. 13.—[d] Matt. xix. 16.

VER. 37. To the question of his disciples in the preceding verse, our blessed Saviour only returns this enigmatical answer, which seems to mean, that wherever there are guilty Jews, there shall their enemies pursue them and find them out, not only in Jerusalem, but in all the cities of Judea, Galilee, &c. every where the vengeance of the Lord shall follow them, and overtake them. For the interpretation of other parts of this chapter, see S. Matt. c. xxiv. Calmet.—If we observe some discrepancies between the precise words of our Lord, as given by S. Matt. and S. Luke, as in S. Matt. c. xxiv. v. 40, and in Luke xvii. 34, and alibi passim, we can reconcile those apparent variations, by supposing that our Lord, in the course of his conversation, made use of both expressions. A.

CHAP. XVIII. VER. 1. *Always to pray,* i. e. to pray daily, and frequently; (Wi.) and also to walk always in the presence of God, by a spirit of prayer, love, and sorrow for sin.

VER. 2. This judge, who feared not God, nor cared for man, yet yielded to the importunity of the widow, represents the absolute and sovereign power of God. But we must not suppose the Almighty has any of the faults we see in this iniquitous judge. Comparisons are not meant to hold good in every particular. The only consequence to be drawn from the present parable, is this: if a man, who has neither piety nor tenderness for his fellow creatures, yield to the importunity of a widow, who is not wearied out with repeating her petitions; how much more will God, who is full of bounty and tenderness to man, and only seek occasions to grant him his gifts, hear the prayers of the fervent, and fill with benedictions the petitioner, who can continue like the widow to importune his interference, and can beg without languor or discouragement? Calmet.

VER. 3. *Avenge me;* i. e. do me justice. It is a Hebraism. Wi.

VER. 4. *And he would not for a long time.* The Almighty does not always hear us as soon as we could wish, nor in the manner that seems best to us; but if we are not always heard according to our desires, we always are as far as is conducive to our salvation. He sometimes delays, in order to exercise our patience, and increase our ardour: sometimes he grants, in his anger, what, in his mercy, he would refuse. Let us then pray always, desire always, love always. Desire always, and you pray always. This is the continual voice of prayer, which the Almighty demands of you. You are silent, when you cease to love. The cooling of charity, is the silence of the heart. S. Aug. in Ps. xxxvii. Wi.

VER. 5. *She weary me out.** This, as much as I am able to find out, seems the literal signification both of the Latin and Greek text. Wi.

VER. 8. In the Greek, although he suffer for the present the elect to be oppressed. V.—Our divine Redeemer adds this, to shew that *faith* must necessarily accompany our prayers. For whosoever prays for what he does not believe he shall obtain, will pray in vain; let us, therefore, entreat the Father of mercies to grant us the grace of prayer, and firmness in faith; for faith produces prayer, and prayer produces firmness of faith. S. Aug. de verb. Dom. Serm. 36.—But of this there is little left on the earth, and there will be still less at the second coming of the Son of God.

VER. 9. In this chapter we have three examples of prayer: one of the perseverating widow; another of the poor publican, who solicits the divine mercy by the acknowledgment of his crimes; and the third of the proud Pharisee, who only goes to the temple to pronounce his own panegyric, and enter upon an accusation of his humble neighbour, whose heart is unknown to him. Calmet.

VER. 11. The Pharisee *standing.* The Greek is, standing by himself; i. e. separated from the rest. Some understand this term, *standing,* as if in opposition to *kneeling* or *prostrating,* which they suppose to be the general posture in which the Jews offered up their prayers, and that of the humble publican. The Christians borrowed this practice from them. We see the apostles and disciples praying on their knees: Acts vii. 59, ix. 40, xx. 36. In the Old Testament, we see the same observed. Solomon, (3. K. viii. 54.) Daniel, (vi. 10.) and Micheas, (vi. 6.) prayed in that posture. Others however, think that the people generally prayed standing, as there were neither benches nor chairs in the temple. Calmet.—There are four ways by which men are guilty of pride: 1st, By thinking they have any good from themselves; 2nd, by thinking that though they have received it from above, it was given them as due to their own merits; 3rd, by boasting of the good they do not possess; and fourthly, by desiring to be thought the only persons that possess the good qualities of which they thus pride themselves. The pride of the Pharisee seems to have consisted in attributing to himself alone the qualities of which he boasted. S. Greg. mor. l. xxiii, c. 4. —He who is guilty of publicly speaking against his neighbour, is likewise the cause of much damage to himself and others. 1st, He injures the hearer; because if he be a sinner, he rejoices to find an accomplice; if he be just, he is tempted to vanity, seeing himself exempt from the crimes with which others are charged. 2nd, He injures the Church, by exposing it to be insulted for the defects of its members. 3rd, He causes the name of God to be blasphemed; for, as God is glorified by our good actions, so is he dishonoured by sin. 4th, He renders himself guilty, by disclosing that which it was his duty not to have mentioned. S. Chrys. Serm. de Phar. et Pub.

VER. 12. See how the Pharisee here, by pride, lays open to the enemy his heart, which he had in vain shut against him by fasting and prayer. It is in vain to defend a city, if you leave the enemy a single passage, by which he may enter in. S. Greg. mor. l. xix. c. 12.

VER. 14. If any one should ask why the Pharisee is here condemned for speaking some few words in his own commendation, and why the like sentence was not passed on Job, who praised himself much more; the difference is evident: the former praised himself without any necessity, merely with an intention of indulging his vanity, and extolling himself over the poor publican; the latter, being overwhelmed with misery, and upbraided by his friends, as if, forsaken of God, he suffered his present distress in punishment of his crimes, justifies himself by recounting his virtues for the greater glory of God, and to preserve himself and others in the steady practice of virtue, under similar temptations. Theophylactus.

20 Thou knowest the commandments: [a] Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.

21 But he said: All these I have kept from my youth.

22 Now when Jesus had heard this, he said to him: Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 He having heard these things, was sorrowful: for he was very rich.

24 And Jesus, seeing him become sorrowful, said: How hardly shall they that have riches, enter into the kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold we have left all things, and have followed thee?

29 He said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive much more in this present time, and in the world to come, life everlasting.

31 [b] Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets, concerning the Son of man.

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

33 And after they have scourged him, they will put him to death, and the third day he shall rise again.

34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 [c] Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging.

36 And when he heard the multitude passing by, he asked what this meant.

37 And they told him that Jesus, of Nazareth, was passing by.

38 And he cried out, saying: Jesus, Son of David, have mercy on me.

39 And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

40 And Jesus standing, commanded him to be brought to him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42 And Jesus said to him: Receive thy sight; thy faith hath made thee whole.

43 And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

CHAP. XIX.

Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass, and weeps over Jerusalem.

AND entering in, he walked through Jericho.

2 And behold there was a man, by name Zacheus; and he was the chief of the publicans, and was rich.

3 And he sought to see Jesus, who he was: and he could not for the crowd, because he was low of stature.

4 And running before, he climbed up into a sycamore-tree, that he might see him: for he was to pass that way.

5 And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste, and come down; for to-day I must abide in thy house.

6 And he made haste, and came down, and received him with joy.

7 And when they all saw it, they murmured, saying: That he was gone to be a guest with a man that is a sinner.

8 But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold.

9 Jesus said to him: This day is salvation come to this house: because he also is a son of Abraham.

10 [d] For the Son of man is come to seek, and to save that which was lost.

11 As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem: and because they thought that the kingdom of God should immediately be manifested.

[a] Exod. xx. 13.—[b] Matt. xx. 17. Mark x. 32.

[c] Matt. xx. 29. Mark x. 46.—[d] Matt. xviii. 12.

VER. 34. They understood well enough the sense of the words he spoke to them. But they could not understand how they could be reconciled with the idea they had previously conceived of the Messias. They were scandalized in the first place, to think that God should suffer any thing inflicted by man; they were scandalized in the second place, to hear that sufferings and death could lead to victory and empire; and lastly, they were scandalized, (their own feelings taking the alarm) lest they should be forced to imitate their Master in this part which he had chosen for himself. A.

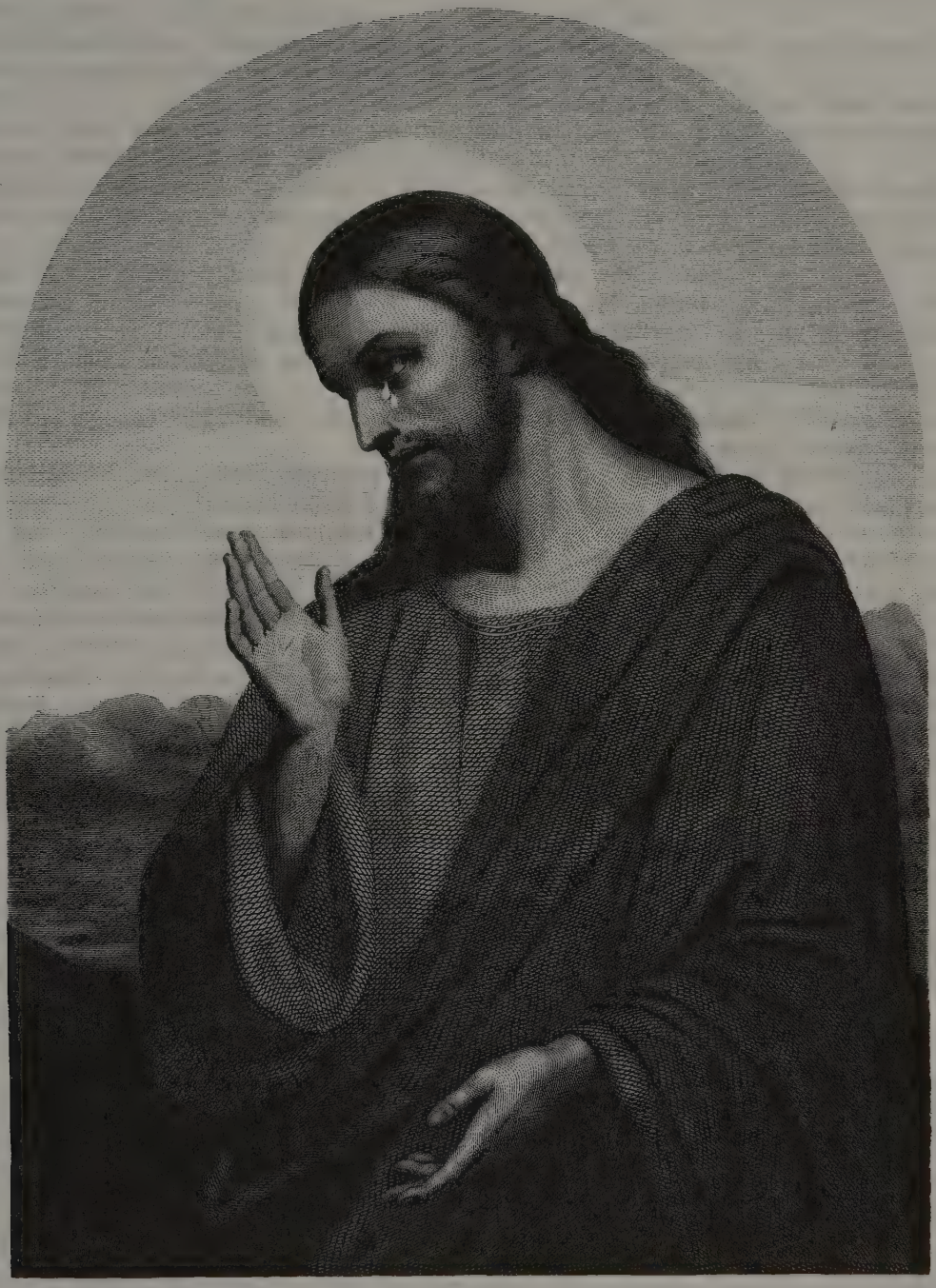
VER. 35. This blind man is, according to some interpreters, different from the other two whom Jesus Christ cured as he was going out of Jericho. V.—See Matt. xx. 29. and Mark x. 46. et dein.

* V. 5. Sugillet me, *ὑπωπιάζῃ με*. The Greek word literally signifies, lest he give me strokes on the face, that make me appear black and blue; which were called, *ὑπώπια*. This word, *ὑπωπιάζειν*, is only used in one other place in the New Testament, (1 Cor. ix. 27.) where S. Paul says, castigo, or contundo corpus meum. Now, as we cannot imagine that this judge feared lest the widow should beat him in this shameful manner, the word metaphorically seems to imply, lest she should injuriously upbraid and continually reproach me.

CHAP. XIX. VER. 2. What sinner can despair when he sees the Saviour of mankind seeking to save him; when he beholds even a publican and a rich man, at the same time, who, as our Saviour informs us in another place, are so seldom truly converted, brought to the light of faith, and the grace of a true conversion! S. Ambrose.—Zacheus (who was a farmer of the customs, not a collector, as some falsely imagine) immediately hearkened to the interior voice of the Almighty, calling him to repentance; he made no delay, and therefore deserved immediately not only to see, but to eat, drink, and converse with Jesus. S. Cyril.—Behold here the three steps of his conversion: 1. an ardent desire of seeing Jesus; 2. the honourable reception he gave him in his house; 3. the complete restitution of all ill-acquired property.

VER. 9. Zacheus is here styled a son of Abraham; i. e. his spiritual son, a partaker of the promises made to Abraham concerning the Messias: not that he was actually born of his seed, but because he imitated his faith; and as Abraham at the voice of God, left the land and house of his father; so Zacheus renounced his goods and possessions, by giving them to the poor. Ven. Bede.

VER. 11. *That the kingdom of God should immediately be manifested.* The disciples were full of the expectation of the temporal kingdom of the Messias, though he had divers times told them he was to suffer and die on a cross. Wi.



CHRIST WEEPING OVER JERUSALEM.

And when he drew near, seeing the City he wept over it LUKE XIX. 41.



12 He said, therefore: [a]A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And calling his ten servants, he delivered them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us.

15 And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money: that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest what thou didst not sow.

22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow:

23 And why then didst thou not give my money into the bank, that at my coming I might have required it with usury?

24 And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 [b]But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

27 But as for those my enemies, who would not have me reign over them, bring them hither; and kill them before me.

28 And having said these things, he went before going up to Jerusalem.

29 [c]And it came to pass, when he was come nigh to Bethphage and Bethania, at the mountain called Olivet, he sent two of his disciples,

30 Saying: Go ye into the town, which is over-against you; entering into it, you shall find the colt of an ass tied, on which no man hath ever sat: loose him, and bring him hither.

31 And if any man shall ask you: Why do you loose him? You shall say thus unto him: Because the Lord hath need of his service.

32 And they that were sent went their way, and found the colt standing, as he had said to them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 [d]And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

36 And as he went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen,

38 Saying: Blessed is he who cometh king in the name of the Lord, peace in heaven, and glory on high.

39 And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.

40 And he said to them: I tell you, that if these should hold their peace, the stones will cry out.

41 And when he drew near, seeing the city, he wept over it, saying:

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[a] Matt. xxv. 14.—[b] Matt. xiii. 12. and xxv. 29. Mark iv. 25. Supra viii. 18.—[c] Matt. xxi. 1. Mark xi. 1.—[d] John xii. 14.

—Notwithstanding all that Jesus had said to them about his kingdom, his death, his consummation, and resurrection, they still believed that the kingdom of God was going to be manifested, and that Jesus, in this journey, would make himself be acknowledged king by the whole nation of the Jews. They could not lay aside the ideas they had formed of the personal and temporal reign of the Messias. Every thing which they could not reconcile with this standard, was completely impenetrable to them. It was a language they could not comprehend. Calmet.

VER. 12. This parable is an exact prophetic history of what happened to Archelaus Antipas, son of Herod the great, about thirty-six years afterwards. Judea being then tributary, he was obliged to go to Rome to receive his kingdom from the hands of the emperor Augustus. The Jews, who hated him for his cruelty, sent an embassy to the emperor, to accuse him of many crimes, and disappoint him in his hopes of gaining his crown. But Augustus confirmed it to him, and sent him back to reign in Judea, where he revenged himself on those who had opposed his pretensions. With regard to the instruction, which is meant to be conveyed by this parable; this nobleman is the Son of God, who came among the Jews to take possession of the kingdom, which was his due. But being rejected and treated unworthily, and even put to a disgraceful death on the cross, he will one day come again, armed with vengeance, and inflict the effects of his anger upon them. This was partly fulfilled at the destruction of Jerusalem, and will be completed at the general judgment. Calmet. V.

VER. 13. *Ten* pieces of money, each of which was called a *mna*. To translate *pounds*, gives the English reader a false notion, the Roman coin called a *mna* not corresponding to our pound. Wi.—A *mna* was 12½ ounces, which, at five shillings per ounce, is £3 2s. 6d.

VER. 19. All the disciples of Christ have not the same degree of honour in this world, nor in the next; because all do not make an equal use of the graces they receive. Some are in the first rank, as apostles; then those, to whom the gift of prophecy has been committed; then doctors, &c. each exalted according to his merit. For there are many mansions, and many degrees of glory, in the house of the heavenly Father. Calmet.—For there is one brightness of the sun, another of the moon, and another of the stars; for star differeth from star in brightness. 1 Cor. xv. 41.

VER. 34. It may here be asked, how the owners of the colt knew who *the Lord* was, of whom the disciples spoke? It may be answered, that perhaps they had already heard that Jesus of Nazareth, who the Jews thought was to be their temporal king, was coming about that time to Jerusalem, and that they saw from their dress, or other external marks, that they were the disciples of Jesus. Dionysius.

VER. 40. *The stones.* This is a proverb, as if he had said: God has resolved to glorify me this day, in order to fulfil the prophecies. Nothing can hinder the execution of his decrees; if men were silent, he would make even the stones to speak. Calmet.—At the crucifixion of our Redeemer, when his friends were silent through fear, the very stones and rocks spoke in his defence. Immediately after he expired, the earth was moved, the rocks split, and the monuments of the dead opened. V. Bede.—Nor is it any wonder if, contrary to nature, the rocks bespeak the praises of the Lord, since he was even praised by a multitude, much more insensible than the rocks themselves, in crucifying him only a few days after, whom they now salute with Hosannahs of joy. S. Ambrose.

VER. 41. *He wept.* S. Epiphanius tells us, that some of the orthodox of his time, offended at these words, omitted them in their copies, as if to shed tears, were a weakness unworthy of Christ: but this true reading of the evangelist is found in all copies, and received by all the faithful; and the liberty which those who changed them took, was too dangerous ever to be approved of by the Church. Neither do these tears argue in Jesus Christ any thing unworthy of his supreme majesty or wisdom. Our Saviour possessed all the human passions, but not the defects of them. The Stoics, who condemned the passions in their sages, laboured to make statues or automata of man, not philosophers. The true philosopher moderates and *governs* his passions; the Stoic labours to *destroy* them, but cannot effect his purpose. And when he labours to overcome one passion, he is forced to have recourse to another for help

42 If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43 For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee: [a] and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 [b] And entering into the temple, he began to cast out them that sold therein, and them that bought,

46 [c] Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests, and the Scribes, and the rulers of the people sought to destroy him:

48 And they found not what to do to him. For all the people heard him attentively.

CHAP. XX.

The parable of the husbandmen. Of paying tribute to Cæsar; and of the resurrection of the dead.

AND [d] it came to pass, in one of the days as he was teaching the people in the temple, and preaching the gospel, the chief priests and the Scribes, with the ancients, met together,

2 And spoke to him, saying: Tell us, by what authority dost thou these things? or, who is he that hath given thee this authority?

3 And Jesus answering, said to them: I will also ask you one word. Answer me:

4 The baptism of John, was it from heaven, or of men?

5 But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him?

6 But if we say, Of men: the whole people will stone us: for they are certain that John was a prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said to them: Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: [e] A man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. But they beating him, sent him away empty.

11 And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him.

14 But when the husbandmen saw him, they thought within themselves, saying: This is the heir; let us kill him, that the inheritance may be ours.

15 And casting him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them?

16 He will come, and will destroy these husband-

[a] Matt. xxiv. 2. Mark xiii. 2. Infra xxi. 6.—[b] Matt. xxi. 12. Mark xi. 15. [c] Isai. lvi. 7.

Jerem. vii. 11.—[d] Matt. xxi. 23. Mark xi. 27.—[e] Isai. v. 1. Jer. ii. 21. Matt. xxi. 33. Mark xii. 1.

Calmet.—Our Saviour is said to have wept six times, during his life on earth: 1st, At his birth, according to many holy doctors; 2ndly, at his circumcision, according to S. Bernard and others; 3rdly, when he raised Lazarus to life, as is related in S. John, c. xi.; 4thly, in his entry into Jerusalem, described in this place; 5thly, during his agony in the garden, just before his apprehension, when, as S. Luke remarks, (C. xxii.) *his sweat was as drops of blood trickling down upon the ground;* and 6thly, during his passion, when he often wept, on account of his great distress of mind, occasioned principally by the knowledge he had of the grievousness of men's sins, and the bad use they would make of the redemption he was, through so many sufferings, procuring for them. Dionysius.

VER. 42. *If thou also hadst known.* It is a broken sentence, as it were in a transport of grief; and we may understand, *thou wouldst also weep.* Didst thou know, even *at this day*, that *peace* and reconciliation which God still offers to thee. Wi.—What can be more tender than the apostrophe here made use of by our Saviour! *Hadst thou but known*, &c. that is, didst thou but know how severe a punishment is about to be inflicted upon thee, for the numberless transgressions of thy people, thou likewise wouldst weep; but, alas! hardened in iniquity, thou still rejoicest, ignorant of the punishment hanging over thy head. Just men have daily occasion to bewail, like our blessed Redeemer, the blindness of the wicked, unable to see, through their own perversity, the miserable state of their souls, and the imminent danger they are every moment exposed to, of losing themselves for ever. Of these, Solomon cries out; (Prov. ii. 13.) *They leave the right way, and walk through dark ways.* We ought to imitate this compassion of our blessed Redeemer; and, as he wept over the calamities of the unfortunate Jerusalem, though determined on his destruction; so we ought to bewail the sins not only of our friends, but likewise of our enemies, and daily offer up our prayers for their conversion. D. Dionysius.

VER. 43. *And compass thee*, &c. Christ's prophecy is a literal description of what happened to Jerusalem, under Titus. Wi.

VER. 48. *All the people*, as they heard him with so great attention. So Virgil said:

——————*pendetque iterum narrantis ab ore.* Wi.

—The original Greek, ἐξεκρέματο αὐτοῦ ἀκούων, shews how eagerly they catched the words that dropped from his sacred lips, all enraptured with the wisdom of his answers, and the commanding superiority of his doctrines. Seneca (Controv ix. 1.) uses a similar turn of expression: Ex vultu discentis pendent omnium vultus. The chief priests and rulers were all apprehension lest the people, who followed Jesus with such avidity, and who had conceived such high sentiments of his character, might prevent the execution of their murderous designs. . . .

CHAP. XX. VER. 1. *In one of the days.* This happened on the last week, (on the Tuesday) two or three days before Christ suffered. See the contents of this chapter, Matt. xxi. and xxii. and Mark xi. and xii. Wi.

VER. 2. *Authority?* By what authority do you make yourself a teacher of the people, a censor of the priests, a reformer of the laws and customs? If Jesus Christ had not publicly given undeniable proofs of his mission, by his miracles, the Pharisees would have had a right to demand an answer to this question; but, after what had been done in their own sight, it was no longer excusable to oppose the preaching of the Son of God. Calmet.—Our Saviour himself teaches, that if he had not proved the divinity of his mission by his doctrine and works, it had been no sin to disbelieve or reject him. John v. 31. and 36. and also x. 25, 37, and xv. 22, 24.

VER. 4. Jesus does not gratify them by a direct answer; they did not deserve it, because they only interrogated him through captious and improper motives. He only replies by casting on them the very difficulties with which they sought to entangle him. Calmet.—Our divine Redeemer proposes to the chief priests a question concerning S. John the Baptist, to shew them how inconsistent was their uniform opposition to the ways of God. Because, though they believed in what was preached by S. John, (at least outwardly, through fear of the Jews) yet they would not believe *him, or his* doctrines, to whom S. John had given testimony, "That he was the Lamb of God, that had come to take away the sins of the world." Theophylactus.

VER. 9. *A long time.* Not that God (who is here represented by the man that planted a vineyard) confines himself to any particular place, either distant or near; but he only seems to absent himself in order that when he comes to receive the fruit of the vineyard, he may punish the negligent more severely, and reward the diligent with greater liberality. Likewise God is more intimately present with the good, by continually showering down upon them his special graces; and less so with the wicked, by refusing them, on account of their indispositions, any of his favours. S. Ambrose.

VER. 15. As this whole parable may be applied exactly to the Jews, to the prophets and Christ; so may this last part, with no less accuracy, be applied to our Saviour. The husbandmen, before they killed the lord's beloved son, first cast him out of the vineyard. So the Jews did not kill the Son of God immediately themselves: they first cast him out from themselves, into the hands of Pilate, a Gentile, and then procured his death. Theophylactus.—Thus sinners likewise act, by casting Christ out of their hearts, and crucifying him by sin. Ven. Bede.—To reconcile S. Matt. with S. Luke, we must observe, says S. Austin, that this parable was not only spoken to those who questioned his authority, but to the people themselves; as S. Luke tells us.

men, and will give the vineyard to others. And when they heard this, they said to him: God forbid.

17 But he looking on them, said: What is this then that is written: [a]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will crush him to pieces.

19 And the chief priests, and the Scribes, sought to lay hands upon him the same hour: but they feared the people: for they knew that he spoke this parable against them.

20 [b]And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou hast no respect of person, but teachest the way of God in truth:

22 Is it lawful for us to give tribute to Cæsar, or not?

23 But he, considering their deceit, said to them: Why tempt you me?

24 Shew me a penny. Whose image and inscription hath it? They answering, said to him: Cæsar's.

25 And he said to them: [c]Render, therefore, to Cæsar the things that are Cæsar's: and to God the things that are God's.

26 And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

27 [d]And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

28 Saying: Master, Moses wrote unto us: [e]If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed to his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the next took her to wife, and he also died childless.

31 And the third took her. And in like manner all the seven, and they left no seed, and died.

32 Last of all the woman died also.

33 In the resurrection, therefore, whose wife of them shall she be? since the seven had her to wife.

34 And Jesus said to them: The children of this world marry, and are given in marriage:

35 But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

36 Neither can they die any more: for they are equal to the Angels, and are the children of God, being the children of resurrection.

37 Now that the dead rise again, Moses also shewed at the bush, [f]when he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of the living: for all live to him.

39 And some of the Scribes answering, said to him: Master, thou hast said well.

40 And after that they durst not ask him any more questions.

41 But he said to them: How say they that Christ is the son of David?

42 And David himself saith in the book of psalms: [g]The Lord said to my Lord, sit thou on my right hand,

43 Till I make thy enemies thy footstool.

44 David then calleth him Lord: and how is he his son?

45 And in the hearing of all the people, he said to his disciples:

46 [h]Beware of the Scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts:

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[a] Ps. cxvii. 22. Is. xxviii. 16. Matt. xxi. 42. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.
[b] Matt. xxii. 15. Mark xii. 13.—[c] Rom. xiii. 7.—[d] Matt. xxii. 23. Mark xii. 18.—[e] Deut. xxv. 5.—[f] Exod. iii. 6.—[g] Psal. cix. 1. Matt. xxii. 44. Mark xii. 36.—[h] Matt. xxiii. 6. Mark xii. 38. Supra xi. 43.

VER. 18. *Fall upon.* That is, whosoever sins against God, yet believes, will be spared by God for a short time to repent, though he kills his own soul by mortal sin: but, *upon whomsoever it shall fall*, that is, he who denies Christ, and continues on hardened in his sin, upon him the fury of God shall fall, and he shall be utterly destroyed. It will grind him to powder, *like the dust which the wind driveth from the face of the earth.* Psal. i. Ven. Bede.

VER. 19. *Lay hands on him.* Thus they themselves proved him to be the Lord's beloved Son, as he had just described himself in the preceding parable. Ven. Bede.

VER. 20. *Of the governor, &c.* Of the governor, Pilate, who in the name of the Romans, exercised absolute authority in the country: for the Jews had lost the power of life and death, which was put into the hands of their presidents. Calmet.

VER. 22. If our divine Saviour had returned them for answer, that they ought to give tribute to Cæsar, they would have accused him of being an enemy to the law; but if, on the contrary, he said it was not lawful, they would have accused him to Pilate as an enemy to the state. Theophylactus.—For there was then a great misunderstanding among the Jews: some, who wished to keep peace with the Romans, said that it was lawful; but the Pharisees denied it, and said: "The people of God ought to be exempt from such a tax. They were bound by the law to give tithes and first-fruits to God; therefore they ought not to be bound by human laws to give likewise tax to men who were heathens." S. Jerom.

VER. 26. We may here be astonished at the incredulity of the chiefs of the Jews, who, though they ought to have admired his wisdom, as something divine, and believed in him, are only surprised that he should have escaped their duplicity and snares. Ven. Bede.—Their pride must have been a good deal hurt, to have been thus publicly refuted and confused by the wisdom of our Saviour's answer. Theophylactus.

VER. 36. *The children of resurrection;* i. e of the just, who shall rise to a happy resurrection: not but that the wicked shall also rise, but to their condemnation and greater misery. Wi.—Jesus Christ begins with stating the wide difference between the state of things in this mortal life and in that which is to come: that marriage necessary here, will be unnecessary hereafter. For, in this life, they are children of men, subject to death, and therefore under the necessity of continuing their race by generation; but in the next life, they shall be *children of resurrection*, living for eternity, never to die, and consequently sons of God, and immortal. Resurrection is a kind of regeneration to immortality. Hence S. Paul explains of our Saviour's rising again, these words of the 2nd Psalm: *Thou art my Son, this day have I begotten thee.* Calmet.

VER. 39. The Scribes, seeing the Sadducees thus silenced, seemed to side entirely with our Saviour, saying: Master, thou hast said well. And, apprehensive of being exposed to a similar disgrace and discomfiture themselves, they were afraid to ask him any more questions. But this was only an apparent and false conformity; for they afterwards procured him to be put to death by the Romans. Thus mortal hatred or envy may indeed be smothered for a time, but can hardly ever be extinguished. Theophylactus.

VER. 44. Christ indeed is both the Lord and Servant of David. He is Servant, according to the flesh, being a descendant of David; and he is Lord, according to the spirit, being Lord of all. S. Chrys.—We hear in our times of a new sect of Pharisees, who neither believe that Christ is the true Son of God, nor that he is God born of a pure virgin. To such we object this question: How is he the Son of David, and his Lord? Not by human, but by divine dominion. S. Cyril.—He has two natures: the nature of man, according to which, David was his father; and the nature of God, according to which, he was Son of God, and Lord of David. Thus is the difficulty solved.

VER. 45. How forcible are our divine Redeemer's reasonings, when he uses any text out of the prophets. When he performs the most stupendous miracles, his enemies generally have something to reply; when he cites a text of Scripture, they have nothing to say. All are silent. S. Chrys.

47 Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

CHAP. XXI.

The widow's mites. The signs that should forerun the destruction of Jerusalem, and the end of the world.

AND [a]looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two brass mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all.

4 For all these have, of their abundance, cast into the offerings of God: but she, of her want, hath cast in all her living that she had.

5 And as some were saying of the temple, that it was adorned with goodly stones and gifts, he said:

6 These things which you see, [b]the days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.

7 And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass?

8 He said: Take heed that you be not seduced; for many will come in my name, saying, I am he: and the time is at hand: go ye not, therefore, after them.

9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet immediately.

10 Then he said to them: Nation shall rise against nation, and kingdom against kingdom.

11 And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs.

[a] Mark xii. 41.—[b] Matt. xxiv. 2. Mark xiii. 2. Supra xix. 44.

12 But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake:

13 And it shall happen to you for a testimony.

14 Lay it up, therefore, in your hearts, not to meditate before how you shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death.

17 And you shall be hated by all men, for my name's sake.

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls.

20 [c]And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand.

21 Then let them that are in Judea, flee to the mountains: and let them that are in the midst thereof, depart out: and let not them that are in the countries, enter into it.

22 For these are the days of vengeance, that all things may be fulfilled that are written.

23 But wo to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword: and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles: till the times of the nations be fulfilled.

[c] Dan. ix. 27. Matt. xxiv. 15. Mark xiii. 14.

VER. 46. The reproach he makes the Scribes in this place, is similar to what he had objected against the Pharisees. S. Matt. xxiii. 5. Both these sects were filled with the same spirit of pride and vanity, which shewed itself in their dress, in their exterior, and in every part of their conduct. If our Saviour here attacks them upon their long trains, or other affected forms of their dress, he does not pronounce an absolute condemnation of things, which in themselves are indifferent, but of their abuse of them, making them serve only the purposes of vanity and affectation. Calmet.

VER. 47. These shall receive a greater condemnation, because they not only commit ordinary evil actions, but also make their prayers, and virtue itself, a cloak to their hypocrisy and vanity, and the cause of their greater depravity, famishing the widows whom themselves ought to compassionate and relieve. Theophylactus.—Or, the greater honours and rewards they received for their wickedness, the greater punishment must they endure to expiate it. Ven. Bede.—Jesus Christ seems in this place to allude to the avaricious practice of the Jews, draining the purses of widows by their stipulated long prayers for their departed husbands, (see Matt. xxiii. 14. Mark xii. 40.) and thus abusing so holy a thing as prayer, merely to gratify their avarice. . . .

CHAP. XXI. VER. 3. Whatever we offer to the Almighty with a good intention is acceptable to him; for he regards not the gift, butthe heart of the giver. Ven. Bede.—God does not appreciate the smallness of the gift, but the greatness of the affection with which it is offered. S. Chrys. hom. i. ad Hebræos.

VER. 6. It was by the divine dispensation of Providence that this city and temple were destroyed; for had the ancient rites and sacrifices continued, some that were but weak in their faith, might have been filled with astonishment at the sight of these different modes of worship, existing at the same time, and thus have been led astray from the path of truth. Ven. Bede.

VER. 7. *Master, when shall these things be?* &c. See the annotations, Matt. xxiv. 3. Wi.

VER. 8. *In my name.* They shall not say that they belong to me, or that I sent them: but they shall take to themselves my name, viz. Christ, or Messias, which title is incommunicable to any but myself. In effect, in less than two centuries, there appeared many false Christs and impostors, who pretended to be the one that was to come, the desired of nations. Calmet.—Perhaps this prophecy is yet to be more expressly fulfilled before the dissolution of the world. Many pious and learned Christians suppose this passage to refer to the time of Antichrist. A.

VER. 11. *Terrors from heaven.* Josephus, in his history of this war, in which Jerusalem was destroyed by Titus, (lib. vii, c. 12) relates, at length, many of the prodigies which were the forerunners of the dreadful end of this unfortunate city. During a whole year a meteor, like a flaming sword, was seen impending over the city. There were likewise seen in the air, appearances of chariots and numerous armies, which pressed one upon another. On the night of Pentecost, the priests, after a confused noise, heard distinctly these words, "Let us go hence;" which are supposed to have been spoken by the angels, who had hitherto guarded and protected the holy city, but now were taking their leave of it. Josephus was in the Roman camp, before the city, during the siege, and an eye-witness of what passed on the occasion. A.

VER. 12. This verse is spoken to the apostles alone; and was verified, by most of them having been martyred and put to death, before the destruction of Jerusalem. Calmet.

VER. 15. *I will give,* &c. In some parts it is said, that Christ himself will speak by the mouths of his disciples, as in this passage of S. Luke; in other places, as S. Matt. C. xvi. that the Father will speak; and S. Matt. C. x. that the Spirit of the Father will speak. In these different texts there is no contradiction, but a most perfect harmony. What one of the divine Persons says, all three say; for the voice of the Trinity is only one. S. Ambrose.

VER. 18. *A hair of your head,* &c. A hair shall not perish from the head of the disciples of Christ; because not only their most heroic actions, and their public confessions of his name, but even their passing thoughts shall be crowned with adequate rewards. Ven. Bede.

VER. 19. *In your patience,* &c. We then truly possess our souls, when we live in all things perfect, and from the citadel of virtue command and control all the motions of the mind and heart. S. Greg. Mag. Moral. v. c. 13.

VER. 22. *Days of vengeance,* &c. These are truly the days of vengeance; days, that will arise to punish this people for having spilt the blood of the Lord. Ven. Bede.

VER. 24. Whoever reads Josephus's history of the calamities which befell Jerusalem before its destruction, will find none of these terrible menaces unfulfilled. Seventy thousand were carried away captives in this war. After the soldiers were weary of killing, Titus ordered the finest of the young men to be kept to adorn his triumph. The number of captive Jews was so great in Rome, as to make the heathen poet, Rutilius Numantianus, who lived about the year 410, complain of it as a great burden to the empire.

Atque utinam nunquam Judea subacta fuisset
Pompeii bellis, imperioque Titi;
Latius excisæ pestis contagia serpunt
Victoresque suos natio victa premit.

—*Trodden down,* &c. After Jerusalem had been taken and destroyed by the Romans, another city was built from its ruins, called Ælia, after the name of the emperor Ælius Adrian. This was inhabited by pagans and some Christians

25 [a] And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves:

26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved:

27 And then they shall see the Son of man coming in a cloud with great power and majesty.

28 [b] But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand.

29 And he spoke to them a similitude: See the fig-tree, and all the trees:

30 When they now shoot forth their fruit, you know that summer is nigh.

31 So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32 Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life: and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the temple, to hear him.

CHAP. XXII.

The treason of Judas. The last supper. The first part of the history of the Passion.

NOW [c] the feast of unleavened bread, which is called the Pasch, was at hand.

2 And the chief priests, and the Scribes, sought how they might put Jesus to death: but they feared the people.

3 [d] And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests, and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought for an opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed.

8 And he sent Peter and John, saying: Go and prepare for us the Pasch that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house, which he entereth into:

11 And you shall say to the master of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the Pasch with my disciples?

12 And he will shew you a large dining-room furnished: and there prepare.

13 And they going, found as he had said to them, and they made ready the Pasch.

14 [e] And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said to them: With desire I have desired to eat this Pasch with you before I suffer.

16 For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17 And having taken the chalice, he gave thanks, and said: Take, and divide *it* among you.

18 For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

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[a] Isai. xiii. 10. Ezec. xxxii. 7. Joel ii. 10. and iii. 15. Matt. xxiv. 29. Mark xiii. 24.—[b] Rom. viii. 23.

[c] Matt. xxvi. 2. Mark xiv. 1. A. D. 33.—[d] Matt. xxvi. 14. Mark xiv. 10.
[e] Matt. xxvi. 20. Mark xiv. 17.

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for the Jews were forbidden even to come near it, for more than two or three centuries. Tertullian informs us, that they even bought, at a great price, permission to see it at a distance, and drop a tear over the ashes of their ancient and ill-fated country. Thus was Jerusalem trodden under foot, till the time of the nations was accomplished; that is, till Christianity, in every nation, had triumphed over the persecution of paganism. Calmet.—*Till the times of the nations be fulfilled.* According to the common exposition of this, and some other places, the Jews from the time of the destruction of their temple and city, under Titus Vespasian; and especially from their utter destruction under the emperor Adrian, in punishment of their obstinate blindness, shall remain dispersed through the world under miseries and oppressions, till the gospel hath been preached to all nations; then, not long before the end of the world, the Jews shall be converted, and acknowledge Jesus to be their true Messias. See Rom. xi. 25. Wi.

VER. 26. *The powers of heaven,* &c. Some explain this of the angels, who shall be terrified and tremble at the sight of so many calamities. Others understand it of the heavenly bodies, the sun, moon, stars, &c. which shall in some sort, likewise, be confused in the general dissolution. The prophets often make use of such expressions, when speaking of the fall of monarchies, or the ruin of nations. *The heavens shall be astonished and moved,* &c. Ezech. xxxii. 7. Joel iii. 15. Calmet.

VER. 27. The Jews shall not see him corporally, but at the last judgment. Then, says the Scripture, (Zach. xii. 10.) *They shall see him whom they pierced* with nails. But in the ruin of Jerusalem, all who will compare his predictions with the event, can evidently see that this was the day of his coming, so plainly marked in his words. Every body could see that this was evidently the hand of God that punished them. Calmet.

VER. 37. *In the mount that is called Olivet.* In this last week, Christ, after preaching in the day-time in the temple, went constantly in the evenings to pray in the garden of Gethsemani, as Judas knew very well. See C. xxii. v. 39. Wi.

CHAP. XXII. VER. 3. *And Satan entered into Judas.* The meaning only seems to be, that the devil tempted and overcame him. Wi.—Satan entered into Judas not all at once, but by degrees. He first gained possession by avarice, next by theft, and lastly he impelled him to the blackest treachery and cruel parricide. The Scripture only says that Satan had entered into him when he was entirely abandoned to iniquity, had hardened his heart against all grace, and shut his ears against every instruction of Jesus. In like manner the Scripture says of a good man, who is strengthened in grace, that the Holy Spirit dwells in him. Calmet.

VER. 4. Many even now shudder at the mention of the crime of Judas, and are surprised to think that he could be guilty of such ingratitude, when themselves are negligent in avoiding the like crimes. For he who breaks the laws of charity and truth, betrays Christ, who is charity and truth, and does it not through any infirmity or ignorance, but designedly and maliciously. Ven. Bede.

VER. 15. *With desire I have desired:* lit. *with a desire have I desired.** The repetition expresseth a great and earnest desire. Wi.

VER. 17. *Taken the chalice.* This is not the chalice of his blood, (the latter is spoken of v. 20, and 1 Cor. xi. 25.) but it is the cup which the master of the repast blessed with ceremony, then drank of it, and gave it to all the guests. The modern Jews still observe this custom; not only on the Pasch, but on all other great feasts. The father of the family pours wine into a cup, takes it in his right hand, elevates it, blesses it, tastes, and gives it round to the invited. Our Saviour on this occasion complies with the custom; and after supper takes the chalice, which he converts into his own blood. Calmet.

VER. 18. *I will not drink,* &c. i. e. from this hour of the supper, to the time of his resurrection, in which he will come in the kingdom of God, he would not taste wine. For S. Peter testifies, (Acts x. 41.) that he took meat and drink after his resurrection. Ven. Bede.

19 [a]And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you: Do this for a commemoration of me.

20 In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21 [b]But yet behold, the hand of him that betrayeth me, is with me on the table.

22 And the Son of man indeed goeth, [c]according to that which is determined: but wo to that man by whom he shall be betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife amongst them, which of them should seem to be the greater.

25 And he said to them: [d]The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.

26 But you not so: but he that is the greater among you, let him be as the younger: and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth.

28 And you are they who have continued with me in my temptations:

29 And I assign to you, as my Father hath assigned to me, a kingdom,

30 That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.

33 But he said to him: Lord, I am ready to go with thee, both into prison and to death.

34 [e]And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deny that thou knowest me. And he said to them:

35 [f]When I sent you without purse, and scrip, and shoes, did you want any thing?

36 But they said: Nothing. Then said he to them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that this, which is written, must yet be fulfilled in me: [g]And he was reckoned with the wicked: For the things concerning me have an end.

38 But they said: Lord, behold here *are* two swords. And he said to them: It is enough.

39 [h]And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him.

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[a] 1 Cor. xi. 24.—[b] Matt. xxvi. 21. Mark xiv. 20. John xiii. 18.—[c] Ps. xl. 9. [d] Matt. xx. 25. Mark x. 42.

[e] Matt. xxvi. 34. Mark xiv. 30.—[f] Matt. x. 9.—[g] Isaias liii. 12.—[h] Matt. xxvi. 36. Mark xiv. 32. John xviii. 1.

VER. 19. THIS IS MY BODY. See the annotations on the same words of consecration, Matt. xxvi. 26. Mark xiv. 22. and 1 Cor. xi. 24.—*Do this for a commemoration of me.* By these words he gave a power and precept to them, and their successors, to all bishops and priests, to consecrate and offer up the same; yet so, that they are only the ministers and instruments of Jesus Christ, who instituted this sacrifice, this and all other sacraments, who is the chief and principal Priest, or offerer. It is Christ that chiefly consecrates and changes the elements of bread and wine into his own body and blood; it is he that chiefly and principally forgiveth sins in the sacraments of baptism, penance, &c. It is what S. Aug. so often repeats against the Donatists, that it is Christ that baptizeth, though the instrumental minister be a sinner or a heretic; and this is what all Catholics confess and profess.—This holy sacrifice and sacrament is to be offered and received with a devout and grateful remembrance of Christ's benefits, and especially of his sufferings and death for all mankind. But to teach that it is a bare, though devout memorial, or *a remembrance only*, so as to exclude the *real presence* of Christ, under the outward appearances of bread and wine, is inconsistent with the constant belief and consent of all Christian churches, both of the west and east, and contradicts the plain words of Christ. The learned bishop of Meaux, in his *Exposition of the Catholic Faith*, desires all Christians to take notice, that Christ does not command them to remember him, but *to take his body and blood* with a remembrance of him, and his benefits: this is the import of all the words, put together. *This is my body: this is my blood:* do *this in, for,* or *with a remembrance of me.* Wi.—This sacrifice and sacrament is to be continued in the Church to the end of the world, to shew forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body and blood, under these sacramental veils, which represent his death; on the contrary, it is the manner that he himself hath commanded, of commemorating and celebrating his death, by offering in sacrifice, and receiving in the sacrament, that body and blood by which we were redeemed. Ch.—*Which is given,* &c. He does not say, which shall be offered for you, but which is offered;† because it was already a true sacrifice, in which Christ was truly present which he offered in advance to his eternal Father, before that which he was going to offer the next day, in a different manner, on the cross. This sacrifice was the consummation of the figurative Pasch, and the promise or pledge of the bloody offering, which Christ would make on the cross. . . . It was not the mere figure of the blood of Jesus Christ, which was spilt on the cross, nor a mere figure of his body, which was crucified, but the true body and the true blood. In the same manner it is both the one and the other which are given, and really present, in the Eucharist. Calmet.—To renew the memory of what I have this day done, in giving you my body; and what I shall do to-morrow, in delivering my blood and my life for the whole world, do you hereafter what you now see me do. Take bread, break it, and say, This is my body; and it will become so really and truly, as it now is in my hands. Calmet.

VER. 29. *And I assign to you, as my Father hath assigned to me, a kingdom;* i. e. as my heavenly Father decreed to exalt me, even as man, and with my human nature, above all creatures; so will I also make you, according to your different merits, partakers of my glory. Wi.

VER. 30. *That you may eat and drink* of the spiritual banquet of the joys of heaven which in the Scriptures are divers times compared to a feast or banquet. Wi.—*Sit upon thrones.* Judas is excepted from the dignity of this great promise. For it is probable he had gone out before the Lord spoke these words. They likewise are excepted, who (S. John vi. 66.) having heard the words of an incomprehensible mystery, turned back and went away. Ven. Bede.

VER. 31. *Satan hath desired to have you, that he may sift you as wheat.* In these words is expressed both what Satan desired, and what God permitted. Satan desired leave to tempt them, that he might make them fall from their faith in Christ. Almighty God permitted this temptation, this trial, to convince them how weak they were of themselves: he permitted their frailty to be partly overcome, yet so that rising again by his grace, they should be cleansed and purified as *wheat when it is sifted:* and that shortly after, being strengthened and confirmed by the coming of the Holy Ghost, they might become new men, enabled to stand firm against all the attacks of their greatest adversaries. Wi.

VER. 32. *That thy faith fail not.* The faith of Peter, established by the coming of the Holy Ghost, hath never failed, nor can fail, being built upon a rock, which is Christ himself, and being guided by the spirit of truth, as Christ promised. Jo. xv. 26. and xvi. 13.—*And thou being once converted, confirm thy brethren,* even all the other apostles and bishops, over whom I have made and constituted thee and thy successors the chief head, that such a head being appointed by divine authority, all occasions of schisms and divisions might cease, says S. Jerom. Wi.—Admire the superabundance of the divine patience. That the disciple might not lose courage, he promises him pardon before he has committed the crime, and restores him again to his apostolic dignity, saying, *confirm thy brethren.* S. Cyril.

VER. 36. *That hath not,* &c. Whilst the apostles are contending for prerogative, he reminds them that now is the time of danger and slaughter; for I, your Master, (says he) shall be led to a dishonourable death, and reputed among the wicked: as all which hath been foretold of me shall have their end; that is, be fulfilled. Wishing also to insinuate the violence of the assaults they themselves will have to sustain, he mentions a sword; but does not reveal all, lest they should be too much alarmed; nor does he entirely suppress the mention of it, lest sudden attacks might overpower them, had they not been forewarned. Theophylactus.

VER. 38. *Behold here* are *two swords,* &c. The disciples not understanding the hidden meaning of the words in the preceding verse, and thinking they should have need of swords against the attack of the traitor Judas, say, behold here two swords. S. Cyril.—But if he had wished them to rely upon human aid, not even a hundred swords would have sufficed; but, if the power of man was unnecessary in their regard, even two swords are sufficient, and more than are wanted. S. Chrysostom.—Even two swords are sufficient testimony of our Saviour's having suffered spontaneously. One to shew that the apostles had courage to contend for their Master, and that their Lord had the power of heal-

40 And when he was come to the place, he said to them: Pray, lest ye enter into temptation.

41 [a] And he was withdrawn away from them a stone's cast: and kneeling down, he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: nevertheless, not my will, but thine, be done.

43 And there appeared to him an Angel from heaven, strengthening him. And being in an agony, he prayed the longer.

44 And his sweat became as drops of blood trickling down upon the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

47 [b] As he was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him.

48 And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?

49 And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

50 And one of them struck the servant of the high priest, and cut off his right ear.

51 But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.

52 And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to him: Are you come out, as it were against a thief, with swords and clubs?

53 When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.

54 [c] Then laying hold on him, they led him to the high priest's house: but Peter followed afar off.

55 [d] And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

56 Whom, when a certain servant maid had seen sitting at the light, and had looked upon him intently, she said: This man was also with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not.

59 [e] And about the space of one hour after, another man affirmed, saying: Surely this man was also with him: for he is also a Galilean.

60 And Peter said: Man, I know not what thou say est. And immediately, while he was yet speaking, the cock crew.

61 And the Lord turning, looked on Peter. And Peter remembered the word of the Lord, how he had said: [f] Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held him, mocked him, and struck him.

64 And they blindfolded him, and smote him on the face. And they asked him, saying: Prophesy, who is it that struck thee?

65 And many other things, blaspheming, they said against him.

66 [g] And as soon as it was day, the ancients of the people, and the chief priests, and Scribes, came together, and they brought him into their council, saying: If thou be the Christ, tell us.

67 And he said to them: If I shall tell you, you will not believe me:

68 And if I shall also ask you, you will not answer me, nor let me go.

69 But hereafter the Son of man shall be sitting on the right hand of the power of God.

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[a] Matt. xxvi. 39. Mark xiv. 35.—[b] Matt. xxvi. 47. Mark xiv. 43. John xviii. 3. [c] Matt. xxvi. 57. Mark xiv. 53. John xviii. 24.—[d] Matt. xxvi. 59. Mark xiv. 66. John xviii. 25.—[e] John xviii. 26.—[f] Matt. xxvi. 34. Mark xiv. 30. John xiii. 38.—[g] Matt. xxvii. 1. Mark xv. 1. John xviii. 28.

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ing the servant, Malchus, who was maimed; the other, which was not drawn from its scabbard, shews that the apostles were withheld from doing in his defence as much as they could have done. Ven. Bede.

VER. 43. *An angel . . . strengthening him.* Christ, our Redeemer, was truly God and truly man. And being made man by a real union of his divine person and nature, to our weak and infirm human nature, he likewise took upon him our infirmities, sin excepted. We must consider him as man, when we read of his being tempted in the wilderness, (Matt. iv.) when he wept at the raising of Lazarus out of the grave, (John xi.) as often as we read of his praying; and here, when we read of his praying, and redoubling his prayer in the garden, when we find him seized with fear, sadness, and grief: for though, as God, he could prevent and hinder these passions and affections natural to man, yet he could also permit them to affect his human nature; as he permitted himself to be seized with hunger, after fasting forty days; and so he permitted his human nature to be seized with fear and grief in this garden of Gethsemani. As angels came and ministered to him after his fast in the wilderness, so an angel came as it were to propose to him the divine decree, that he was to suffer and die for the redemption of mankind; and as man, he is said to be strengthened and comforted by the angel: he, who as God, was Lord and maker of the angels, and so needed not to be strengthened by his creatures. Besides what happened to Christ as man, were ordained as instructions for us. We are taught by angels appearing, that they were not only ready to assist and wait upon Christ, but that, by the order of divine Providence, they are also ready to assist us in our temptations and afflictions.—*In an agony.* This Greek word signifies, a strife, or combat; not that there could be any opposition or contrariety in the interior of Christ, whose human will was always perfectly subject to his divine will, and the sensitive part to reason: yet, inasmuch as he was truly man, his human nature dreaded all those sufferings which at that time were represented to his soul, and which in a few hours he was to undergo. Wi.

VER. 44. *And his sweat became as drops of blood, &c.* This has sometimes happened, though in a lesser degree, to persons under extraordinary grief, if we believe Aristotle, l. iii. Animalium, c. xix. p. 891, and lib. de part. Animalium, c. v. p. 1156. Ed. Aureliæ Allobr. an. 1607.—This passage of Christ's bloody sweat, and of the apparition of the angel, was heretofore wanting in divers both Greek and Latin copies; as appears by S. Jerom, (l. ii. cont. Pelagianos. tom. iv, part 2, p. 521) and by S. Hilary, l. x. de Trin. p. 1062. Nov. Ed. It seems to have been left out by ignorant transcribers, who thought it not consistent with the dignity of Christ. But we find it in the above-said place, in S. Jerom, in S. Chrys. (hom. lxxxiv. in Matt.) in S. Aug. (in Ps. cxl. tom. iv, p. 1564, and in Psal. xciii, p. 1013.) in S. Epiphan. in Ancorato, p. 36, Ed. Petav. Wi.

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* V. 15. *With a desire have I desired.* This is commonly reputed a Hebraism, or form of speech peculiar to the Hebrews: *hearing, I have heard; seeing, I have seen,* &c. But the judicious critic, Mr. Blackwall, has produced parallel expressions out of the most exact Greek classics, in his learned book, entitled, *The Sacred Classics defended and illustrated;* and has clearly proved, by examples, that many forms of speech, called, reputed, and carped at, as Hebraisms, are frequently found in the best Greek classics. Wi.

† V 19. In the original, the present tense is used in this and in the following verse. Τοῦτο ἔστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον. And, Τοῦτο τὸ ποτήριον, . . . τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Here we must also remark, that the relative Τὸ, *which,* is not governed or ruled (as some would perhaps think) by the noun, *blood,* but by the word *chalice,* or *cup;* (ποτήριον) which evidently sheweth that the blood, as the contents of the chalice, or as in the chalice, is shed for us: (in the present tense, for so the Greek hath it, and not only as upon the cross) And, therefore, as it followeth hence evidently, that it is no bare figure, but his blood indeed, so it followeth necessarily that it is a sacrifice and propitiatory, as shed for our sins For all who know the Scripture phraseology, know also that blood to be shed for sin, is to be sacrificed in atonement for sin.—Beza, in his Annot. Nov. Test. an. 1556, says this cannot be truly said either of the chalice, or of the contents of the chalice; which is to give the lie to the evangelist, or to deny it to be true Scripture, though he declares the words are found in all both Greek and Latin copies. B.

70 Then said they all: Art thou then the Son of God? He said: You say that I am.

71 Then they said: What need we any farther testimony? For we ourselves have heard it from his own mouth.

CHAP. XXIII.

The continuation of the history of the Passion.

AND the whole multitude of them rising up, led him away to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, [a] and forbidding to give tribute to Cæsar, and saying that he is Christ, the king.

3 [b] And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it.

4 Then Pilate said to the chief priests, and to the multitude: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 But Pilate hearing of Galilee, asked if the man were a Galilean?

7 And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days.

8 And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some miracle wrought by him.

9 And he questioned him with many words. But he answered him nothing.

10 And the chief priests, and the Scribes, stood by, earnestly accusing him.

11 And Herod, with his soldiers, despised him: and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends together that same day: for before they were enemies one to another.

13 Then Pilate calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have brought this man to me, as one that perverteth the people, and behold I, having examined him before you, [c] find no cause in this man touching those things wherein you accuse him.

15 Nor Herod either: For I sent you to him, and behold nothing worthy of death is done to him.

16 I will chastise him, therefore, and release him.

17 Now of necessity, he was to release to them one upon the feast-day.

18 But the whole multitude cried out together, saying: Away with this man, and release unto us Barabbas;

19 Who, for a certain sedition made in the city, and for murder, was cast into prison.

20 And Pilate spoke to them again, desiring to release Jesus.

21 But they cried out, saying: Crucify him, crucify him.

22 And he said to them the third time: [d] Why, what evil hath this man done? I find no cause of death in him: I will chastise him, therefore, and let him go.

23 But they were instant with loud voices, requiring that he might be crucified: and their voices prevailed.

24 And Pilate gave sentence that their petition should be granted.

25 And he released unto them him, who for murder and sedition, had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

26 [e] And as they led him away, they laid hold on one Simon, of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus.

27 And there followed him a great multitude of people and of women: who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then shall they begin to say to the mountains: [f] Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him, to be put to death.

33 [g] And when they were come to the place, which is called Calvary, they crucified him there: and the robbers, one on the right hand, and the other on the left.

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[a] Matt. xxii. 21. Mark xii. 17.—[b] Matt. xxvii. 11. Mark xv. 2. John xviii. 33.
[c] John xviii. 38. and xix. 4.—[d] Matt. xxvii. 23. Mark xv. 14.
[e] Matt. xxvii. 32. Mark xv. 21.—[f] Isai. ii. 19. Osee x. 8. Apoc. vi. 16.
[g] Matt. xxvii. 33. Mark xv. 22. Jo. xix. 17.

CHAP. XXIII. VER. 7. *He sent him away to Herod.* Pilate, in this instance, not only extricated himself from the importunities of the Jewish priests, (v. 5) but moreover obeyed the Roman law in that particular, which forbade any one to be condemned by a governor to whom he was not subject. Theophylactus.

VER. 11. *And mocked him.* It is evident from the behaviour of Herod on this occasion, that he was far from believing him to be that seditious person he was represented; otherwise he would have undoubtedly treated his prisoner with less ridicule, and paid more serious attention to the accusations of his enemies. Theophylactus.—*Putting on him a white garment.* The Greek signifies not only a white, but a shining splendid robe: perhaps with some resemblance to royal garments, but at the same time through scorn and derision. Wi.

VER. 15. *Nothing worthy of death is done to him.* Herod has not treated him as a criminal, or one worthy of death. He only derided him as a fool: had there been any cause to punish him, he would not have failed to have done it himself, or commanded me to put him to death. Calmet.

VER. 16. It was a very common punishment among the Jews to scourge those who had committed crimes for which death would have been too severe. According to the laws of the Hebrews, (Deut. xxv. 3.) the number of blows could not exceed thirty-nine. Pilate dares not condemn Jesus to death, because he believes him innocent; yet not to disoblige the people and magistrates, who demanded his death, he takes a middle way, which, as is usual in such cases, satisfies neither party. He neither saves the innocent Victim, nor satisfies justice. In lieu of one punishment, Jesus suffers two. He is at length both scourged and crucified. Calmet.

VER. 28. *Weep not over me.* If you knew the evils that threaten and must soon fall upon your city, upon yourselves, and upon your children, you would preserve your tears to deplore your own misfortunes. My death is for the good of mankind; but it will be fatal to your nation because you have been pleased to make it so. In the ruin of Jerusalem, which is at hand, happy shall they be who have no children. They shall save themselves the grief of seeing their sons and daughters perish miserably, and in some sort suffering as many deaths as they have children to die. Calmet.

VER. 31. *In the green wood:* by which are signified persons of virtue and sanctity; as by the *dry wood*, the wicked, who bring forth no fruit, and who, like dry wood, are fit to be cast into the fire. Wi.—If they be thus cruel with me, how will they treat you!

VER. 33. *Called Calvary.* A place at a small distance from Jerusalem, where condemned malefactors were beheaded. So Christ, as a malefactor, dies on Calvary for the redemption of all: that where sin abounded, grace might more abound. Ven. Bede.—In this mountain, according to the Hebrew doctors, were interred the remains of our protoparent, Adam. Athana.

34 And Jesus said: Father, forgive them, for they know not what they do. But dividing his garments, they cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the elect of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying: If thou be the king of the Jews, save thyself.

38 And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

39 And one of these robbers who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us.

40 But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil.

42 And he said to Jesus: Lord, remember me, when thou shalt come into thy kingdom.

43 And Jesus said to him: Amen, I say to thee, this day thou shalt be with me in paradise.

44 And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened; and the veil of the temple was rent in the midst.

46 And Jesus crying with a loud voice, said: [a] Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

47 Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

49 And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

50 [b] And behold there was a man, by name Joseph, who was a counsellor, a good and just man:

51 He had not consented to their counsel and doings; of Arimathea, a city of Judea, who also himself expected the kingdom of God.

52 This man went to Pilate, and begged the body of Jesus.

53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the parasceve, and the sabbath drew near.

55 And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid.

56 And returning, they prepared spices, and ointments: and on the sabbath-day they rested, according to the commandment.

CHAP. XXIV.

Christ's resurrection; and manifestation of himself to his disciples.

BUT [c] on the first *day* of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the sepulchre.

3 And going in, they found not the body of the Lord Jesus.

4 And it came to pass, while they were astonished in mind at this, behold two men stood by them in shining apparel.

5 And as they were afraid, and bowed down their countenance towards the ground, they said to them: Why seek you the living among the dead?

6 He is not here, but is risen: remember how he spoke to you, when he was yet in Galilee,

7 Saying: [d] the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10 Now it was Mary Magdalene, and Joanna, and Mary, *the mother* of James, and the other women that were with them, that told these things to the apostles.

11 And these words seemed to them as an idle tale: and they did not believe them.

12 But Peter rising up, ran to the sepulchre; and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

13 [e] And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

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[a] Ps. xxx. 6.—[b] Matt. xxvii. 57. Mark xv. 43. John xix. 38.—[c] Matt. xxviii. 1. Mark xvi. 2. John xx. 1.

[d] Matt. xvi. 21. and xvii. 21. Mark viii. 31. and ix. 30. Supra ix. 22.
[e] Mark xvi. 12.

VER. 43. *I say to thee: This day thou shalt be with me in Paradise;* i. e. in a place of rest with the souls of the just. The construction is not, *I say to thee this day,* &c., but, thou shalt be with me this day in paradise. Wi.—*In paradise.* That is, in the happy state of rest, joy and peace everlasting. Christ was pleased by a special privilege, to reward the faith and confession of the penitent thief with a full discharge of all his sins, both as to the guilt and punishment, and to introduce him, immediately after death, into the happy society of the saints, whose *limbo* (that is, the place of their confinement) was now made a *paradise* by our Lord's going thither. Ch.—The soul of the good thief was that same day with Jesus Christ, in the felicity of the saints, in Abraham's bosom, or in heaven, where Jesus was always present by his divinity. S. Aug.—S. Cyril, of Jerusalem, says he entered heaven before all the patriarchs and prophets. S. Chrys. thinks that paradise was immediately opened to him, and that he entered heaven the first of mankind.—Tom. v. homil. 32.

VER. 51. *Arimathea.* In other parts of Scripture it is called *Ramatha,* a city of Judea, where Samuel, the prophet, was born. Ven. Bede.

VER. 52. *This man went to Pilate.* We may suppose that from his rank and condition in life, he had always access to Pilate.

VER. 54. *Parasceve.* That is, the eve or day of preparation for the sabbath. Ch.—*And the sabbath drew near.* Lit. *shined.* The sabbath began in the evening, at sunset. It may, perhaps, be said to shine by the moonlight, at full-moon, or because of a great many lights that used to be set up at that time, on account of the great sabbath. Wi.—We learn from Maimon, that all the Jews were so strictly bound to keep a light in their dwellings on the sabbath-day, that although a man had not bread to eat, he was expected to beg from door to door, to purchase oil for his light. P.

CHAP. XXIV. VER. 5. It is worthy of remark, that none of the disciples or friends of Christ, were so much astonished and struck at the many apparitions of angels, &c. as to be cast down to the ground, as the guards and his enemies were, but only through respect and reverential fear looked down upon the ground. Nor even did any of them fall down prostrate to adore our Saviour, when he appeared to them; because Christ was not now to be sought in the earth, among the dead, but was risen, and was to be looked for from heaven. Hence is derived the Catholic custom of praying in Paschal time, and on all Sundays, &c. not on the knee, but with the body respectfully bent, and bowing *down their countenance towards the ground.* Ven. Bede.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with one another, Jesus himself also drew near, and went with them.

16 But their eyes were held, that they should not know him.

17 And he said to them: What are these discourses that you hold one with another, as you walk, and are sad?

18 And the one, whose name was Cleophas, answering, said to him: Art thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days?

19 He said to them: What things? And they said: Concerning Jesus, of Nazareth, who was a prophet, mighty in work and word, before God, and all the people:

20 And how our chief priests and rulers delivered him to be condemned to death, and crucified him.

21 But we hoped that it was he who should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company, affrighted us, who, before it was light, were at the sepulchre,

23 And not finding his body, came, saying, that they had also seen a vision of Angels, who say that he is alive.

24 And some of our people went to the sepulchre, and found it so as the women had said; but him they found not.

25 Then he said to them: O foolish, and slow of heart, to believe in all the things which the prophets have spoken!

26 Ought not Christ to have suffered these things, and so to enter into his glory?

27 And beginning from Moses, and all the prophets, he expounded to them in all the Scriptures, the things that were concerning him.

28 And they drew nigh to the town whither they were going: and he made as though he would go farther.

29 But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to the other: Was not our heart burning within us, whilst he was speaking in the way, and opened to us the Scriptures?

33 And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them,

34 Saying: The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way: and how they knew him in the breaking of bread.

36 [a] Now whilst they were speaking these things, Jesus stood in the midst of them, and said to them: Peace be to you; it is I, fear not.

37 But they being troubled and affrighted, supposed that they saw a spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and feet, that it is I myself: feel, and see: for a spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he shewed them his hands and his feet.

41 But while they yet believed not, and wondered for joy, he said: Have you here any thing to eat?

42 And they offered him a piece of a broiled fish, and a honeycomb.

43 And when he had eaten before them, taking the remains, he gave to them.

[a] Mark xvi. 14. John xx. 19.

VER. 13. S. Jerom thinks that Cleophas, one of the two disciples, was a citizen of Emmaus, and that he invited Jesus to take meat in his house. His house was afterwards changed into a church, which the same Father says existed in his time. Some think Cleophas was brother to S. Joseph; others, that he was husband of Mary, sister of the blessed Virgin Mary, and father of S. James the less. Both the Latins and Greeks keep the feast of S. Cleophas, and give him the name of an apostle. Usuard says he was martyred by the Jews. Calmet.

VER. 16. *But their eyes were held:* either by our Saviour's changing his features, or in what manner he pleased. Wi.

VER. 18. *Art thou alone a stranger in Jerusalem?* or, *art thou the only stranger in Jerusalem?* which was to signify, that every one must needs have heard of what had passed in regard to Jesus. Wi.

VER. 21. *We hoped,* &c. as if they had lost their former hopes, or now knew not what to hope for: but perhaps, as S. Aug. observes, they might use this caution speaking before a stranger. Wi.—These two disciples were in the same error as the other Jews; who expected that the Messias would deliver them from subjection to strangers, and re-establish them in their ancient liberty. The cross and passion had been a subject of scandal and fall to them. They say, *we did hope;* as if their hopes were now at an end. What increased their diffidence was, that Christ had promised to rise again the third day, and some of the women had said that he really had risen. But they expected as public and glorious a manifestation of his resurrection, as his death had been ignominious and known to the whole world. Behold, now this is already the third day since these things are passed: if he had wished to manifest his power, he should have done it already. Thus the disciples reason, as if the third day were already past, and as if it were certain that he was not risen again. So difficult a thing is it to believe what we very ardently wish! Calmet.

Proprium hoc miseros sequitur vitium
Nunquam rebus credere lætis.

VER. 30. The ancient Fathers think our Saviour consecrated, on this occasion, and administered the Eucharist to the two disciples. In the Acts of the Apostles, this same term, *breaking of bread,* is explained without difficulty of the Eucharist. S. Luke seems fond of this manner of expression, to signify that sacrament. Calmet.

VER. 37. The apostles thought they saw a Spirit, either good or bad, that had taken the form of Jesus, and was come to deceive them. For that they did not doubt of spirits appearing, we have abundant proofs throughout the whole New Testament: and our Saviour, instead of combating this opinion, seems rather to have confirmed it on more than one occasion. Indeed S. Aug. thinks it cannot, without temerity, be denied, that there are occasional apparitions of angels, of demons, and of the souls of the dead. Calmet.—This, however, will not justify the credulity of many ignorant and weak people, who think that nobody can die, but their spirit is sure to appear; much less will it justify the superstitious observations of unusual occurrences, which are so commonly reported to happen, as significant of a departed soul. These occurrences are rare; nor should we suppose that the Almighty would be willing to suspend or change the established laws of nature without a sufficient cause, viz. some known good either to the departed soul, or surviving friends. A.

VER. 39. *A spirit hath not flesh and bones, as you see me to have.* This was one argument of a true and real body. We may take notice, that Christ brought such proofs, as he knew were sufficient to convince them of his resurrection, though they were not of themselves demonstrations. For when they imagined they saw or touched a body, and that he eat with them, these things might apparently be done by a spirit. See Gen. xviii, v. 9. and Gen. xix, v. 3. and v. 16. where we read that angels, in the shape of men, *eat,* and took Lot and his wife, and his daughters, *by the hand,* and led them away from Sodom. Our senses, therefore, may sometimes be deceived, as may be shewn by divers other instances. But the arguments which Christ made use of at this time, to induce the apostles to believe his resurrection, are to be taken with all the circumstances: as 1st, with the corroborating testimonies of the Holy Scriptures, in which his resurrection was foretold; 2ndly, they called to their minds what he himself had told them so often, that he would rise again the third day; 3rdly, concurred also the testimonies already given by the angels, that he was risen; 4thly, the miracles at his death and resurrection; 5thly, Christ himself at the same time opened

44 And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms concerning me.

45 Then he opened their understanding, that they might understand the Scriptures.

46 And he said to them: [a]Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day:

47 And that penance and remission of sins should be preached in his name to all nations, beginning at Jerusalem.

48 [b]And you are witnesses of these things.

49 [c]And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.

50 And he led them out as far as Bethania: and lifting up his hands, he blessed them.

51 [d]And it came to pass, whilst he blessed them, that he departed from them, and was carried up to heaven.

52 And they adoring, went back to Jerusalem with great joy.

53 And they were continually in the temple, praising and blessing God. Amen.

[a] Ps. xviii. 6.—[b] Acts i. 8.

[c] John xiv. 26.—[d] Mark xvi. 19. Acts i. 9.

their understanding, to know and believe this truth, that he was truly risen. Wi.

VER. 43. Christ eat, not because he stood in need of food to sustain himself after his resurrection, as we sustain our bodies and lives by corporal refreshment; but he did it, to shew his disciples that his body was really risen from the dead. Ven. Bede.

VER. 45. If, after all the extraordinary opportunities of instruction, which the apostles had had from the mouth of our divine Saviour, it was still necessary that he should instil into them a new light, by opening their minds to understand the Scriptures; what are we to think of the presumptuous attempts of the numerous tribe of modern self-inspired interpreters, who are always ready to descant on the word of the Lord; though so perfectly ignorant that their authority, so far from being admitted, would be laughed to scorn, were they to attempt to explain the slightest difficulty, on the most indifferent subject of profane literature? To such a degree has the spirit of seduction spread itself at the present day! A.

VER. 47. *Beginning at Jerusalem.* The sense is, that they were first to preach to the Jews, and afterwards to all nations. Wi.

VER. 49. *The promise of my Father;* i. e. the Holy Ghost, whom Christ had promised that his Father and he would send. Jo. xiv. 26. and xvii. 7. Wi.

VER. 51. Like a second Elias he was taken into heaven, but in a much more glorious manner. Elias was taken up in a mortal and corruptible body: but our divine Saviour, in a glorious, impassible, and immortal state; where now he is our head, having taken upon himself the nature of man, and is crowned with more than angel's glory. Theophy.—What a glory this for us! Our head is clothed with everlasting glory; so shall we, his members, receive a share in his eternal kingdom. Chrys.

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. JOHN.

S. JOHN, the evangelist, a native of Bethsaida, in Galilee, was the son of Zebedee and Salome. He was by profession a fisherman. Our Lord gave to John, and to James, his brother, the surname of *Boanerges*, or, sons of thunder; most probably for their great zeal, and for their soliciting permission to call fire from heaven to destroy the city of the Samaritans, who refused to receive their Master. S. John is supposed to have been called to the apostleship younger than any of the other apostles, not being more than twenty-five or twenty-six years old. The Fathers teach that he never married. Our Lord had for him a particular regard, of which he gave the most marked proofs at the moment of his expiring on the cross, by intrusting to his care his virgin Mother. He is the only one of the apostles that did not leave his divine Master in his passion and death. In the reign of Domitian, he was conveyed to Rome, and thrown into a caldron of boiling oil, from which he came out unhurt. He was afterwards banished to the island of Patmos, where he wrote his book of Revelations; and, according to some, his Gospel. *Tota antiquitas in eo abundè consentit, quod Domitianus exilii Joannis auctor fuerit.* Lampe. Proleg. l. i. cap. 4.—In his gospel, S. John omits very many leading facts and circumstances mentioned by the other three evangelists, supposing his readers sufficiently instructed in points which his silence approved. It is universally agreed, that S. John had seen and approved of the other three gospels. S. Hier. de vir. illust. Euseb. l. iii, c. 24.—S. Luke, says a learned author, seems to have had more learning than any other of the evangelists, and his language is more varied, copious, and pure. This superiority in style may perhaps be owing to his longer residence in Greece, and greater acquaintance with Gentiles of good education.—S. Denis, of Alexandria, found in the gospel of S. John, elegance and precision of language, not only in the choice and arrangement of expressions, but also in his mode of reasoning and construction. We find here, says this saint, nothing barbarous and improper, nothing even low and vulgar; insomuch, that God not only seems to have given him light and knowledge, but also the means of well clothing his conceptions. Dion. Alex. apud Euseb. l. vii, c. 25.—Our critics do not join with S. Denis. They generally conceive S. John, with respect to language, as the least correct of the writers of the New Testament. His style argues a great want of those advantages which result from a learned education: but this defect is amply compensated by the unexampled simplicity with which he expresses the sublimest truths, by the supernatural lights, by the depth of the mysteries, by the superexcellency of the matter, by the solidity of his thoughts, and importance of his instructions. The Holy Ghost, who made choice of him, and filled him with infused wisdom, is much above human philosophy and the art of rhetoric. He possesses, in a most sovereign degree, the talent of carrying light and conviction to the mind, and warmth to the heart. He instructs, convinces, and persuades, without the aid of art or eloquence.—S. John is properly compared to the eagle, because in his first flight he ascends above all sublunary objects, and does not stop till he meets the throne of the Almighty. He is so sententious, says S. Ambrose, that he gives us as many mysteries as words. De Sacram. l. iii, c. 2.—From Patmos our saint returned to Ephesus, where he died. Euseb. l. iii. hist. eccles.—It is said that the original gospel was preserved in the church of Ephesus till the seventh age, at least till the fourth; for S. Peter, of Alexandria, cites it. See Chron. Alex. and MS. fragment. de paschate apud Petav. et Usher.—Besides the gospel, we have of S. John three Epistles and the Book of Revelations; and though other productions have been palmed on the world under the name of our evangelist, the Catholic Church only approves of those above specified. Ancient Fathers have given him the name of the *Theologian:* a title his gospel, and particularly the first chapter, deserves. Polycratus, bishop of Ephesus, tells us that S. John carried on his forehead a plate of gold, as priest of Jesus Christ, to honour the priesthood of the new law, in imitation of the high priests of the Jews. Polycr. apud Euseb. l. v, c. 24.—This gospel was written in Greek, about the end of the first hundred years from Christ's nativity, at the request of the bishops of the Lesser Asia, against the *Cerinthians* and the *Ebionites*, and those heretics, or *Antichrists*, as S. John calls them, (1 Ep. iv. 3, who pretended that Jesus was a mere man, who had no being or *existence* before he was born of Joseph and Mary. The blasphemies of these heretics had divers abettors in the first three ages, as *Carpocrates*, *Artemon*, the two *Theodotus*, *Paul of Samosata*, *Sabellius*, and some others; on whom, see S. Irenæus, S. Epiphanius, S. Augustine, &c. To these succeeded, in the beginning of the fourth century, *Arius*, of Alexandria, and the different branches of the blasphemous Arian sect. They allowed that Jesus Christ had a being before he was born of Mary; that he was made and created before all other creatures, and was more perfect than any of them; but still that he was no more than a creature: that he had a beginning, and that there

was a time *when he was not:* that he was not *properly* God, or *the God*, not the same God, nor had the same *substance* and *nature*, with the eternal Father and Creator of all things. This heresy was condemned by the Church in the first General Council, at Nice, ann. 325.—After the Arians rose up the *Macedonians*, who denied the divinity of the Holy Ghost; and afterwards the Nestorians, Eutychians, &c. In every age pride and ignorance have produced some heresies; for, as the Apostle says, (1 Cor. xi. 19.) *there must be heresies.* Towards the beginning of the sixteenth age, Luther, Zuinglius, Calvin, &c. set themselves up for *reformers*, even of that general and Catholic *faith* which they found every where taught, and believed in all Christian Churches. Luther owns that he was then *alone*, the only one of his communion, (if so it may be called); yet none of these called in question the mysteries of the *Trinity*, or of the *Incarnation.*—But not many years after, came the blasphemous sect of the *Socinians*, so called from *Lælius* and *Faustus Socini.* These, and their followers, renewed the condemned errors of the Arians. We scarce find any thing new in the systems of these men, who would pass for *somebody*, like Theodas, Acts v. 36.; or who, like *Simon*, the *magician*, and first heretic, would be looked upon as *great men*, and great wits, by daring to be *free-thinkers*, and thereby *bold blasphemers.*—To do justice to Calvin, he did not think these Socinians fit to live in any Christian society: and therefore he got *Michael Servetus* burnt alive at Geneva, ann. 1553; and *Valentinus Gentilis*, one of the same sect, was beheaded at Berne, ann. 1565. I must needs say, it seems an easier matter to excuse the *warm sharp* zeal of Calvin, and his Swiss brethren, in persecuting to death these Socinians with *sword* and *faggot*, than to shew with what justice and equity these men could be put to death, who followed the very same principle, and the *only rule of faith;* i. e. Scriptures expounded by every man's private reason, or private spirit; which the pretended Reformers, all of them, maintain with as much warmth as ever, to this very day.—Heretics in all ages have wrested the sense of the Scriptures, to make them seem to favour their errors: and by what we see so frequently happen, it is no hard matter for men who have but a moderate share of wit and sophistry, by their licentious fancies and arbitrary expositions, to turn, change, and pervert Scripture texts, and to *transform almost any thing into any thing*, says Dr. Hammond, on the second chapter of S. John's Revelation. But I need not fear to say, this never appeared so visibly as in these last two hundred years; the truth of which no one can doubt, who reads the *History of the Variations*, written by the learned bishop of Meaux.—These late Reformers seem to make a great part of their religion consist in reading, or having at least the Bible in their mother-tongue. The number of translations into vulgar languages, with many considerable differences, is strangely multiplied. Every one rashly claims a right to expound them according to his private judgment, or his private spirit. And what is the consequence of this; but that as men's judgments and their private interpretations are different, so in a great measure are the articles of their creed and belief?—The Scriptures, in which are contained the revealed mysteries of divine faith, are, without all doubt, the most excellent of all writings: these divine volumes, written by men inspired from God, contained not the *words of men*, but the *word of God*, which *can save our souls:* (1 Thess. ii. 13. and James i. 21.) but then they ought to be read, even by the learned, with the spirit of humility; with a fear of mistaking the true sense, as so many have done; with a due submission to the Catholic Church, which Christ himself commanded us *to hear* and obey. This we might learn from the Scripture itself. The apostle told the Corinthians, that even in those days there were *many* who *corrupted* and *adulterated the word of God.* 2 Cor. ii. 17. S. Peter gives us this admonition: that in the Epistles of S. Paul, *are some things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction.*—It was merely to prevent and remedy this abuse of the best of books, that it was judged necessary to forbid the ignorant to read the Scriptures in vulgar languages, without the advice and permission of their pastors and spiritual guides, whom Christ appointed to *govern his Church.* Acts xx. 28. The learned University of Paris, 1525, at that time, and in those circumstances, judged the said prohibition necessary: and whosoever hath had any discourses with persons of different religions and persuasions in our kingdom, especially with Anabaptists, Quakers, and such as pretend to expound the Scriptures, either by their private reason or by the private spirit, will, I am confident, be fully convinced that the just motives of the said prohibition subsist to this very day. Ignorant men and women turn Scripture texts to the errors of their private sects, and wrest them to their own perdition; as the very best of remedies prove pernicious and fatal to those who know not their virtues, nor how to use them, and apply them.—They might learn from the Acts of the Apostles, (C. xv.) that as soon as a doubt and dispute was raised, whether the Gentiles converted by the apostles, were obliged to observe any of the ceremonies of the law of Moses, this first controversy about religion was not decided by the private judgment, or private spirit, even of those apostolical preachers, but by an assembly or council of the apostles and bishops, held at Jerusalem; as appears by the letter of the council sent to the Christians at Antioch. *It hath seemed good to the Holy Ghost, and to us*, &c. to us, whom Christ promised to direct by the *Spirit of truth;* with whom, he assured us, he would *remain to the end of the world.*—The very same method, as it is evident by the annals of Church history, hath been practised to this very time, and will be to the end of the world. It is the rule grounded on the command and promises of Christ, when he founded and established the Christian Church. All disputes about the sense of the Scriptures, and about points of the Christian belief, have been always decided by the successors of S. Peter, and of the other apostles; even by general councils, when judged necessary: and they who, like Arius, obstinately refused to submit their private judgment to that of the Catholic Church, were always condemned, excommunicated, and cut off from the communion of the Church of Christ.—Nor is this rule and this submission to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning. The ignorant fall into errors for want of knowledge, and the learned are many times blinded by their pride and self-conceit. The sublime and profound mysteries, such as the Trinity, the Incarnation of the eternal Son of God, the manner of Christ's presence in the holy sacrament, are certainly above the reach of man's weak reason and capacity; much less are they the object of our senses, which are so often deceived. Let every reader of the sacred volumes, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaias: (C. lv. 8, 9) *For my thoughts are not your thoughts; nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.* How then shall any one, by his private reason, pretend to *judge*, to *know*, to *demonstrate*, what is possible or impossible to the incomprehensible power of God?—A self-conceited Socinian, big with the opinion he has of his own wit and knowledge, will boldly tell us, that to say or believe that three distinct persons are one and the same God, is a manifest contradiction. Must we believe him? Or can he himself reasonably trust to his own natural reason in such a mystery, against the clear testimonies of the Scripture, and the received belief of the Christian Catholic Church, in all ages? That is, against the greatest authority upon earth: whether we consider the Church as the most illustrious society and body of men; or whether we consider the same Church as under the protection of Christ and his divine promises, to teach them all truth to the end of the world. Besides this, experience itself should make the said Socinian distrust his own judgment as to such a pretended contradiction, when he finds that the brightest wits, and most subtle philosophers, after all their study and search of natural causes and effects, for so many hundred years, by the light of their reason could never yet account for the most common and obvious things in nature, such as are the *parts of matter*, and *extension*, *local motion*, and the *production* of numberless *vegetables* and *animals*, which we see happen, but know not how. See the author of a short answer to the late Dr. Clark and Mr. Whiston, concerning the divinity of the Son of God, and of the Holy Ghost. An. 1729.—The latest writers among the pretended Reformers hesitate not to tell us, that what the Church and its councils have declared, as to Christ's real presence in the holy sacrament, is *contradicted by all our senses;* as if our senses, which are so often mistaken, were the supreme and only judges of such hidden mysteries. Another tells us, that for Christ to be truly and really present in many places, in *ten thousand places at once*, is a thing *impossible in nature and reason;* and his demonstrative proof is, that *he* KNOWS it to be impossible. With this vain presumption, he runs on to this length of extravagant rashness, and boldly pronounces, that should *he find such a proposition in the Bible*, nay, though with his eyes *he should see a man raise the dead*, and *declare that proposition true*, he *could not believe it:* and merely because *he* KNOWS *it impossible:* which is no more than to say, that it does not seem possible to his weak reason. I do not find that he offers to bring any other proof, but that it *is contrary to his senses*, and that *God cannot assert a contradiction.* And why must we take it for a contradiction, only because he tells us, HE KNOWS *it* to be so? It was certainly the safest way for him, to bring no reasons to shew it impossible to the infinite and incomprehensible power of the Almighty: this vain attempt would only have given new occasions to his learned antagonist, the author of the *Single Combat*, to expose his weakness even more than he has done.—May not every *Unitarian*, every *Arian*, every *Socinian*, every *Latitudinarian*, every *Free-thinker*, tell us the same? And if this be a sufficient plea, none of them can be condemned of heresy or error. Calvin could never silence Servetus, (unless it were by lighting faggots round him) if he did but say, *I know* that three distinct persons cannot be one and the same God. It is a *contradiction*, and God *cannot assert a contradiction. I know* that the Son cannot be the same God with the Father. It is a contradiction, and therefore impossible. So that though I find clear texts in the Scriptures, that *three give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one:* though Christ, the Son of God, tells us, that *he and the Father are one*, or *one thing; nay*, though I should with my own eyes, see men *raise the dead* to confirm these mysteries, (as many are recorded to have done) and *declare* them to be revealed divine *truths, I cannot believe them*, because *I know them* to be false, to be *nonsense*, to be *contradictions in reason and nature.* The like the Free-thinker may tell us, with the *Pelagians*, as to the existence of original sin, that all men should become liable to eternal death for Adam's sinning; with the *Manicheans*, that men cannot have free will to do, or abstain from, sinful actions, and yet God know infallibly from eternity what they will do; with the *Origenists*, that God, who is infinite goodness itself, will not punish sinners eternally, for yielding to what the inclinations of their corrupt nature prompt them. They have the same right to tell all Christendom, that they *know* these pretended revealed mysteries to be *nonsense*, *impossibilities*, and *contradictions.* And every man's private judgment, when, with an air of confidence, he says, *I know it*, must pass for infallible; though he will not hear of the Catholic Church being infallible, under the promises of our Saviour, Christ.—But to conclude this preface, already much longer than I designed. *reason* itself, as well as the *experience* we have of our own weak understanding, from the little we know even of natural things, might preserve every sober thinking man from such extravagant presumption, pride and self-conceited rashness, as to pretend to measure God's almighty and incomprehensible power by the narrow and shallow capacity of human understanding, or to know what is possible or impossible to Him that made all things out o.



Painted by Johannot

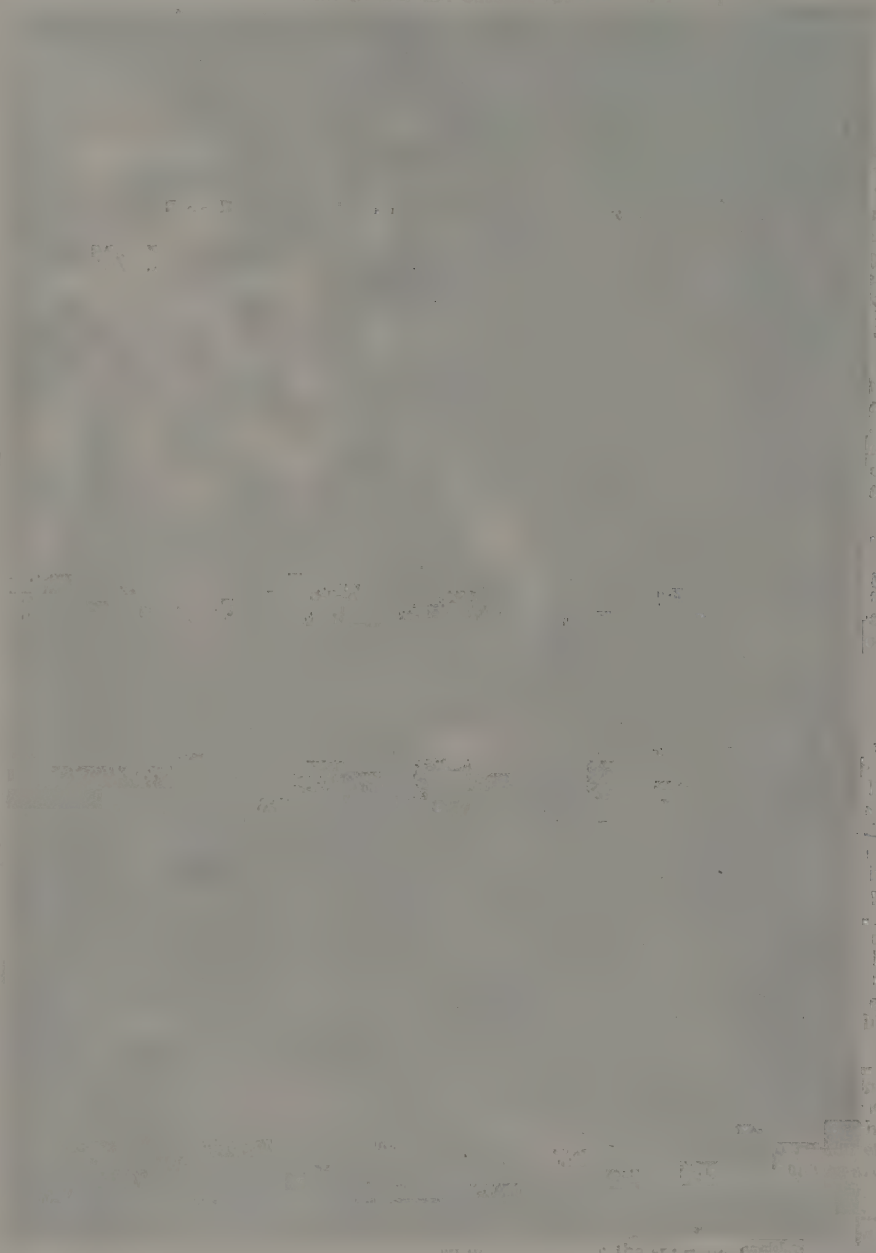
Engraved by J.N. Gimbrede.

THE ANNUNCIATION

Hail full of Grace the Lord is with thee · Blessed art thou among women.

St. Luke Ch. I. v. 28.

New York. Edward Dunigan & Brother



nothing. In fine, let not human understanding *exalt itself against the knowledge of God*, but bring into a rational captivity and submission *every thought to the obedience of Christ*. Let every one humbly acknowledge with the great S. Augustine, whose learning and capacity, modestly speaking, were not inferior to those of any of those bold and rash pretenders to knowledge, *that God can certainly do more than we can understand*. Let us reflect with S. Greg. Nazian. (Orat. xxxvii. p. 597. C.) that if we know not the *things under our feet*, we must not pretend to *fathom the profound mysteries of God*.*—And, in the mean time, let us pray for those who are thus *tossed to and fro* with every *wind* and *blast* of different *doctrines*, (Ephes. iv. 14.) that God, of his infinite mercy, would enlighten their weak and blinded understanding with the light of the *one* true *faith*, and bring them to the *one fold* of his Catholic Church. Witham.

* *Naz. Orat.* xxxvii. Μηδὲ τὰ ἐν ποσὶν ἴδεναι δυνάμενοι . . . μὴ θεοῦ βάθεσιν ἐμβατεύειν.

CHAP. I.

The divinity and incarnation of Christ. John bears witness of him. He begins to call his disciples.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him: and without him was made nothing that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness did not comprehend it.

6 [a]There was a man sent from God, whose name was John.

7 This man came for a witness, to bear witness of the light, that all men might believe through him.

8 He was not the light, but was to bear witness of the light.

9 [b]That was the true light, which enlighteneth every man that cometh into this world.

10 He was in the world, [c]and the world was made by him, and the world knew him not.

[a] Matt. iii. 1. Mark i. 4.—[b] Infra iii. 19.—[c] Heb. xi. 3.

CHAP. I. VER. 1. *In the beginning was the word:* * or rather, *the word was in the beginning.* The eternal *word*, the increated *wisdom*, the second *Person* of the blessed Trinity, the *only begotten Son* of the Father, as he is here called (v. 14.) of the *same nature* and *substance*, and the *same God*, with the Father and the Holy Ghost. This word *was always;* so that it was never true to say, *he was not*, as the Arians blasphemed. This word was *in the beginning.* Some, by the *beginning*, expound the Father himself, in whom he was always. Others give this plain and obvious sense, that the word, or the Son of God, was, when all other things began to have a being; he never began, but was from all eternity. —*And the word was with God;* i. e. was with the Father; and as it is said, (v. 18.) *in the bosom of the Father;* which implies, that he is indeed a *distinct person*, but the same in nature and substance with the Father and the Holy Ghost. This is repeated again in the second verse, as repetitions are very frequent in S. John. —*And the word was God.* This without question is the construction; where, according to the letter we read, *and God was the word.* Wi.—The Greek for the *word* is Λόγος, which signifies not only the exterior word, but also the interior word, or thought; and in this latter sense it is taken here. V.—Philo Judæus, in the apostolic age, uses the word Λόγος, p. 823, to personify the wisdom and the power of God. Λόλος ἔστιν εἰκων Θεοῦ δι οὗ σύμπας ὁ Κόσμος ἐδημιουργεῖτο. By a similar metonymy, Jesus Christ is called the way, the truth, the life, the resurrection.—*And the word was God.* Here the eternity and the divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture. A.

VER. 2. *The same was in the beginning with God.* In the text is only, "this was in the beginning;" but the sense and construction certainly is, *this word* was in the beginning. Wi.

VER. 3. *All things were made by him,† and without him was made nothing that was made.* These words teach us, that all *created beings, visible*, or *invisible* on earth, every thing that ever *was made*, or began to be, were *made*, produced, and created by this eternal word, or by the Son of God. The same is truly said of the Holy Ghost; all creatures being equally produced, *created*, and *preserved* by the three divine Persons as, by their *proper, principal*, and *efficient* cause, in the same manner, and by the same action: not by the Son, in any manner inferior to the Father; nor as if the Son produced things only *ministerially*, and acted only as the *minister*, and *instrument* of the Father, as the Arians pretended. In this sublime mystery of one God and three distinct Persons, if we consider the *eternal processions*, and *personal proprieties*, the Father is the *first Person*, but not by any *priority of time*, or *of dignity;* all the three divine Persons being *eternal*, or *co-eternal*, *equal* in all perfections, being one in nature, in substance, in power, in majesty: in a word, one and the same God. The *Father* in no other sense is called *the first Person*, but because he proceeds from none, or from no other person: and the eternal Son is the second Person begotten, and proceeding from him, the Father, from all eternity, proceeds now, and shall proceed from him for all eternity; as we believe that the *third divine Person*, the *Holy Ghost*, always *proceeded* without any beginning, doth *now proceed*, and *shall proceed* for ever, both from the Father and the Son. But when we consider and speak of any creatures, of any thing that was made, or had a beginning, all things were *equally created* in time, and are *equally preserved*, no less by the *Son*, and by the *Holy Ghost*, than by the *Father*. For which reason S. John tells us again in this chapter, (v. 10.) that *the world was made by* the word. And our Saviour himself (Jo. v. 19.) tells us, *that whatsoever the Father doth, these things also in like manner*, or in the same manner, *the Son doth.* Again the apostle, (Heb. i. v. 2.) speaking of the *Son*, says, the *world was made by him:* and in the same chapter, (v. 10.) he applies to *the Son* these words, (Psalm ci. 26.) *And thou, O Lord, in the* beginning didst found the earth: and the heavens are the *works of thy hands*, &c. To omit other places, S. Paul again, writing to the Colossians, (C. i. v. 16, 17.) and speaking of *God's beloved Son*, as may be seen in that chapter, says, that *in him all things were created, visible and invisible—all things were created in him, and by him*, or, as it is in the Greek, *unto him*, and *for him;* to shew that the Son was not only the efficient cause, the *Maker* and *Creator* of all things, but also the last end of all. Which is also confirmed by the following words: *And he is before all, and all things subsist in him*, or *consist in him;* as in the Rheims and Protestant translations. I have, therefore, in this third verse, translated, *all things were made by him*, with all English translations and paraphrases, whether made by Catholics or Protestants; and not *all things were made through him*, lest *through* should seem to carry with it a different and a *diminishing signification;* or as if, in the creation of the world, the eternal *word*, or the *Son of God*, produced things only *ministerially*, and, in a manner, inferior to the Father, as the Arians and Eunomians pretended; against whom, on this very account, wrote S. Basil, lib. de spiritu Sto. S. Chrysostom, and S. Cyril, on this very verse; where they expressly undertake to shew that the Greek text in this verse no ways favours these heretics. The *Arians*, and now the *Socinians*, who deny the Son to be *true God*, or that the *word God* applies as properly to him as to the Father, but would have him called God, that is, a *nominal god*, in an inferior and improper sense; as when Moses is called the *god of Pharao;* (Exod. vii. 1.) or as men in authority are called *gods;* (Psalm lxxxi. 6.) pretend, after Origen, to find another difference in the Greek text; as if, when mention is made of the Father, he is styled *the God;* but that the Son is only called *God*, or *a God.* This objection S. Chrysostom, S. Cyril, and others, have shewn to be groundless: that pretended significant *Greek article* being several times omitted, when the word *God* is applied to God the Father; and being found in other places, when the Son of God is called God. See this objection fully and clearly answered by the author of a short book, published in the year 1729, against Dr. Clark and Mr. Whiston, p. 64, and seq. Wi.—*Were made*, &c. Mauduit here represents the word: —"1. As a cause, or principle, acting extraneously from himself upon the void space, in order to give a being to all creatures:" whereas there was no void space before the creation. Ante omnia Deus erat solus, ipse sibi et mundus et locus, et omnia. Tert. l. cont. Prax. c. v. And S. Aug. in Ps. cxxii. says: antequam faceret Deus Sanctos, ubi habitabat? In se habitabat, apud se habitabat.—The creation of all things, visible and invisible, was the work of the whole blessed Trinity; but the Scriptures generally attribute it to the word; because wisdom, reason, and intelligence, which are the attributes of the Son, are displayed most in it. Calmet.—What wonderful tergiversations the Arians used to avoid the evidence of this text, we see in S. Austin, l. iii. de doct. Christ. c. 2; even such as modern dissenters do, to avoid the evidence of *This is my Body*, concerning the blessed Eucharist. B.

VER. 4. *In him:* i. e. in this *word*, or *Son of God, was life;* because he gives life to every living creature. Or, as Maldonatus expounds it, because he is the author of grace, which is the spiritual life of our souls.—*And the life was the light of men*, whether we expound it of a rational soul and understanding, which he gives to all men; or of the spiritual life, and those lights of graces, which he gives to Christians. Wi.

VER. 5. *And the light shineth*, or did shine, *in darkness.* Many understand this, that the light of reason, which God gave to every one, might have brought them to the knowledge of God by the visible effects of his Providence in this world: but *the darkness did not comprehend it*, because men, blinded by their passions, would not attend to the light of reason. Or we may again understand it, with Maldonatus, of the lights of grace, against which obstinate sinners wilfully shut their eyes. W.

VER. 7. *That all men might believe through him;* i. e. by John's preaching, who was God's instrument to induce them to believe in Jesus the Christ, or the Messias, their only Redeemer. Wi.

VER. 8–9. *He;* that is, John, *was not the true light:* but the word was the true light. In the translation, it is necessary to express that the word was the true light, lest any one should think that John the Baptist was this light. Wi.

VER. 10. *He was in the world*, &c. Many of the ancient interpreters understand this verse of Christ as God, who was *in the world* from its first creation, producing and governing all things: but the blind sinful world did not know and worship him. Others apply these words to the Son of God made man; whom even God's own chosen people, the Jews, at his coming, refused to receive and believe in him. Wi.

VER. 11. *His own.* This regards principally the Jews. Jesus came to them as into his own family, but they did not receive him. It may likewise be extended to the Gentiles, who had groaned so long a time in darkness, and only seemed to wait for the rising sun of justice to run to its light. They likewise did not receive him. These words, though apparently general, must be understood with restriction; as there were some, though comparatively few, of both Jews and Gentiles, who embraced the faith. Calmet.

VER. 12. *He gave to them power to be made the* adoptive *sons of God*, and heirs

11 He came unto his own, and his own received him not.

12 But as many as received him, he gave to them power to be made the sons of God, to them that believe in his name.

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 [a] And the Word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

15 John beareth witness of him: and crieth out, saying: This was he of whom I spoke, He that shall come after me, is preferred before me, because he was before me.

16 [b] And of his fulness we all have received, and grace for grace.

17 For the law was given by Moses, grace and truth came by Jesus Christ.

18 [c] No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.

19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

20 And he confessed, and did not deny: and he confessed: I am not the Christ.

21 And they asked him: What then? Art thou Elias? and he said: I am not. Art thou the prophet? And he answered: No.

22 They said therefore to him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said: [d] I am the voice of one crying in the wilderness: Make straight the way of the Lord, as the prophet, Isaias, said.

24 And they that were sent, were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

26 John answered them, saying: [e] I baptize with water: but there hath stood one in the midst of you, whom you know not.

27 [f] The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose.

28 These things were done in Bethania beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him,

[a] Matt. i. 16. Luke ii. 7.—[b] 1 Tim. vi. 17.—[c] 1 Tim. vi. 16. 1 John iv. 12. [d] Is. xl. 3. Matt. iii. 3.

Mark i. 3. Luke iii. 4.—[e] Matt. iii. 11.—[f] Mark i. 7. Luke iii. 16. Acts i. 5, and xi. 16. and xix. 4.

of the kingdom of heaven. They are made the children of God by believing, and by a new spiritual birth in the sacrament of baptism, *not of blood;* (literally, not of bloods) not *by the will*, and desires of the *flesh*, not by the *will of men*, nor by human generation, as children are first born of their natural parents, but *of God*, by faith and divine grace. Wi.

VER. 14. *And the word was made flesh.* This *word*, or *Son of God*, who was *in the beginning*, from all eternity, at the time appointed by the divine decrees, *was made flesh*, i. e. became man, by a true and physical union of his *divine person*, (from which the *divine nature* was inseparable) to our human nature, to a human soul, and a human body, in the womb, and of the substance, of his virgin Mother. From the moment of Christ's incarnation, as all Christians are taught to believe, he that was God from eternity, became also truly man. In Jesus Christ, our blessed Redeemer, we believe *one divine Person* with *two natures*, and *two wills;* the one *divine*, the other *human:* by which *substantial union*, one and the same Person became truly both God and man; not two persons, or two sons, as Nestorius, the heretic, pretended. By this union, and a mutual communication of the proprieties of each nature, it is true to say, that the Son of God, remaining unchangeably God, was made man; and therefore that God was truly conceived and born of the virgin Mary, who, on this account, was truly the Mother of God: that God was born, suffered, and died on the cross, to redeem and save us. The *word*, in this manner made man, *dwelt in us*, or among us, by this substantial union with our human nature, not *morally only*, nor after such a manner, as God is said to dwell in a temple; nor as he is in his faithful servants, by a spiritual union, and communication of his divine graces; but by such a real union, that the same person is truly both God and man.—*And we saw his glory*, manifested to the world by many signs and miracles; we in particular, who were present at his transfiguration. Matt. xvii.—*Full of grace and truth.* These words, in the construction, are to be joined in this manner: *the word dwelt in us, full of grace and truth;* and *we have seen his glory*, &c. This fulness of grace in Christ Jesus, infinitely surpassed the limited *fulness*, which the Scripture attributes to S. Stephen, (Acts vi. 8.) or to the blessed virgin Mother: (Luke i. 28.) they are said to be full of grace, only because of an extraordinary communication and greater share of graces than was given to other saints. But Christ, even as man, had a greater abundance of divine graces: and being truly God as well as man, his grace and sanctity were infinite, as was his person.—*As of the only begotten of the Father.*‡ If we consider Christ in himself, and not only as he was made known to men by outward signs and miracles, S. Chrysostom and others take notice that the word *as*, no ways diminisheth the signification; and that the sense is, we have seen the glory of him, who is truly from all eternity the *only begotten Son* of the Father: who, as the Scriptures assure us, is his *true*, his *proper* Son, *his only begotten*, who was *sent into the world*, who *descended from heaven*, and *came from the Father*, and *leaving the* world, returned *where he was before, returned to his Father.* We shall meet with many such Scripture texts, to shew him to be the eternal Son of his eternal Father; or to shew that the Father was always his Father, and the Son always his Son: as it was the constant doctrine of the Catholic Church, and as such declared in the general council of Nice, that this, his only Son, *was born or begotten of the Father before all ages... God from God, the true God from the true God.* It was by denying this truth, "that the Son was the Son always, and the Father always, and from all eternity, the Father;" that the blaspheming Arius began his heresy in his letter to Eusebius of Nicomedia, against his bishop of Alexandria, S. Alexander. See the letter copied by S. Epiphan. Hær. 69. p. 731. Ed. Petavii. Wi.—*Dwelt among us.* In a material body, like ours, clothed with our nature. He is become mortal, and like us in every thing, but sin and concupiscence. The Greek, literally translated, is, *he has pitched his tent amongst us*, like a stranger and passenger, who makes no long stay in one place. The body in Scripture, is sometimes called a tent or tabernacle, in which the soul dwells, as 2 Pet. i. 14. Calmet.

VER. 15. *Is preferred before me.*§ Lit. is *made before me.* The sense, says S. Chrys. is, that he is greater in dignity, deserves greater honour, &c. though born after me, he was from eternity. Wi.

VER. 16. *And of his fulness we all have received;* not only Jews, but also all nations.—*And grace for grace.*‖ It may perhaps be translated *grace upon grace*, as Mr. Blackwall observes, and brings a parallel example in Greek out of Theognis, p. 164. It implies abundance of graces, and greater graces under the new law of Christ than in the time of the law of Moses; which exposition is confirmed by the following verse. Wi.—Before the coming of the Messias all men had the light of reason. The Greeks had their philosophy, the Jews the law and prophets. All this was a grace and favour bestowed by God, the author of all good. But since the word was made flesh, God has made a new distribution of graces. He has given the light of faith, and caused the gospel of salvation to be announced to all men; he has invited all nations to the faith and knowledge of the truth. Thus he has given us one grace for another; but the second is infinitely greater, more excellent, and more abundant than the first. The following verse seems to insinuate, that the evangelist means the law by the first grace, and the gospel by the second. Compare likewise Rom. i. 17. The Jews were conducted by *faith to faith;* by *faith* in God and the law of Moses, *to the faith* of the gospel, announced by Christ. Calmet.

VER. 18. *No man hath seen God.* No mortal in this life by a perfect union and enjoyment of him. Nor can any creature perfectly comprehend his infinite greatness: none but his only begotten divine Son, who *is in the bosom of his Father*, not only by an union of grace, but by an union and unity of substance and nature; of which Christ said, (Jo. xiv. 11.) *I am in the Father, and the Father in me.* Wi.

VER. 19. *The Jews sent*, &c. These men, who were *priests* and *Levites*, seem to have been sent and deputed by the sanhedrim, or great council at Jerusalem, to ask of John the Baptist, who was then in great esteem and veneration, whether he was not their Messias; who, as they knew by the predictions of the prophets, was to come about that time. John declared to them he was not. To their next question, if he was not *Elias?* He answered: *he was not:* because in person he was not; though our Saviour (Matt. xi. 14.) says he was Elias: to wit, in spirit and office only. Their third question was, if he *was a prophet?* He answered, *no.* Yet Christ (Matt. xi.) tells us, he was a *prophet, and more than a prophet.* In the ordinary acceptation only, they were called prophets who foretold things to come: John then, with truth, as well as humility, could say he was not a prophet; not being sent to foretell the coming of the Messias, but to point him out as already come, and present with the Jews. Wi.

VER. 23. *The voice of one crying in the wilderness.* See Matt. iii. 3. Mark i. 3 Luke iii. 4. and Isa. xl. 3. by all which John was his immediate percursor. Wi.

VER. 26. *Hath stood.* S. John, by these words, which he spoke to the priests and Levites, sent to him by the Pharisees, did not mean to tell them, that Jesus was either at the present time standing amongst them, or that he had ever been in the presence of the self same people; but they may be understood two different ways, either with regard to his divinity; and in that sense, Jesus was always by his divine presence amongst them; or in regard to his humanity; either that he lived in the same country, and among their countrymen, or, that he had stood actually amongst them, because Jesus was accustomed yearly to go up to Jerusalem on the festival of the Pasch. D. Dionysius. Cal

and he saith: Behold the lamb of God, behold him who taketh away the sins of the world.

30 This is he of whom I said: After me cometh a man, who is preferred before me, because he was before me.

31 And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

32 And John gave testimony, saying: [a]I saw the Spirit coming down as a dove from heaven, and he remained upon him.

33 And I knew him not; but he, who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining on him, he it is that baptizeth with the Holy Ghost.

34 And I saw: and I gave testimony, that this is the Son of God.

35 Again, the following day, John stood, and two of his disciples.

36 And looking upon Jesus, walking, he saith: Behold the lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turning, and seeing them following him, saith to them: What seek you? They said to him: Rabbi, (which is to say, being interpreted, master) where dwellest thou?

39 He saith to them: Come and see. They came, and saw where he abode, and they staid with him that day: now it was about the tenth hour.

40 And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.

41 He first findeth his brother, Simon, and saith to him: We have found the Messias; which is, being interpreted, the Christ.

42 And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the son of Jona: thou shalt be called Cephas, which is interpreted, Peter.

43 On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and said to him: We have found him of whom [b]Moses in the law, [c]and the prophets did write, Jesus, the son of Joseph, of Nazareth.

46 And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

47 Jesus saw Nathanael coming to him: and he saith of him; Behold an Israelite indeed, in whom there is no guile.

48 Nathanael said to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered, and said to him: Because I said to thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see.

51 And he saith to him: Amen, amen, I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of man.

[a] Matt. iii. 16. Mark i. 10. Luke iii. 22.—[b] Gen xlix. 10. Deut xviii. 18.

[c] Is. xl. 10. and xlv. 8. Jer. xxiii. 5. Ezec. xxxiv. 23. and xxxvii. 24. Dan. ix. 24. and 25.

VER. 29. *Behold the Lamb of God.* John let the Jews know who Jesus was, by divers testimonies. 1st, By telling them he was the Lamb of God who taketh away the sin, or sins of the world, who was come to be their Redeemer, and to free mankind from the slavery of sin; 2ndly, that he was *greater* than he, *and before him*, though *born after him;* 3rdly, that God had revealed to him that Jesus was to *baptize in the Holy Ghost;* 4thly, that he saw the *Spirit descending upon him* from heaven, and *remaining upon him;* 5thly, that he was *the Son of God*, v. 34. Wi.—*Who taketh away.* It was only a being like Christ, in whose person the divine and human natures were united, that could effectually take away the sins of the world. As man, he was enabled to suffer; and as God, his sufferings obtained a value equal to the infinite atonement required. A.

VER. 39. *Staid with him that day.* Yet they did not continually remain with him, as his disciples, till he called them, as they were fishing. See the annotations, Matt. iv. 18. Wi.

VER. 42. *Thou art Simon, the son of Jona*, or of John. Jesus, who knew all things, knew his name, and at that first meeting told him he should hereafter be called *Cephas*, or Petrus, a rock, designing to make him the chief or head of his whole Church. See Matt. xvi. 18. Wi.—Cephas is a Syriac word, its import is the same as rock or stone. And S. Paul commonly calleth him by this name: whereas others, both Greeks and Latins, call him by the Greek appellation, Peter; which signifies exactly the same thing. Hence S. Cyril saith, that our Saviour, by foretelling that his name should be now no more Simon, but Peter, did by the word itself aptly signify, that on him, as on a rock most firm, he would build his Church. Lib. ii. c. 12. in Joan.

VER. 46. *Can any thing of good come from Nazareth?* Nathanael did not think it consistent with the predictions of the prophets, that the Messias, who was to be the Son of David, and to be born at Bethlehem, should be of the town of Nazareth; which he did not imagine could be the place of Jesus's birth. But when he came to Jesus, and found that he knew the truth of things done in private, and in his absence, he professed his belief in Jesus in these words: *Rabbi, thou art the Son of God, thou art the king of Israel.* We may here take notice, with Dr. Pearson, on the second article of the Creed, that the Jews, before the coming of Christ, were convinced that he was to be the Son of God; (though they have denied it since that time) for they interpreted, as foretold of their Messias, these words: (Psal. ii. 7.) *The Lord said to me, thou art my Son, this day have I begotten thee:* and this is what Nathanael here confessed. The same is confirmed by the famous confession of S. Peter, (Matt. xvi. 16.) *Thou art the Christ, the Son of the living God;* by the words of Martha, (Jo. xi. 27.) *I have believed that thou art the Christ, the Son of the living God, who art come into the world:* In fine, by the question which the Jewish priest put to our Saviour, (Matt. xxvi. 63.) *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.* See also Jo. vi. 70. and Jo. xx. 31. Wi.

VER. 50. *Greater things than these.* Greater miracles and proofs that I am the Messias, and the true Son of God. Wi.

VER. 51. *You shall see the heaven open*, &c. It is not certain when this was to be fulfilled: S. Chrysostom thinks at Christ's ascension; others refer it to the day of judgment. Wi.

* V. 1. Et *Deus erat Verbum*, καὶ θεὸς ἦν ὁ λόγος. Λόγος was a word very proper to give all that should believe a right notion of the Messias, and of the true Son of God. Λόγος, according to S. Jerom, (Ep. ad Paulinum. tom. iv. part 2, p. 570. Ed. Ben.) signifies divers things; as, the *wisdom* of the Father, his *internal word* or *conception;* and, as it were, *the express image of the invisible God.* Here it is not taken for any *absolute divine attribute* and *perfection;* but for the *divine Son*, or the *second Person*, as really distinct from the other two divine Persons. And that by λόγος, was to be understood him that was truly God, the Maker and Creator of all things; the Jews might easily understand, by what they read and frequently heard in the Chaldaic Paraphrase, or Targum of Jonathan, which was read to them in the time of our Saviour, Christ, and at the time when S. John wrote his gospel. In this Paraphrase they were accustomed to hear that the Hebrew word *Memreth*, to which corresponded in Greek, λόγος, was put for him that was God: as Isaias xlv. 12. *I made the earth;* in this Targum, *I, by my word, made the earth:* Isaias xlviii. 13. *My hand also hath founded the earth;* in this Paraphrase, in *my word I founded the earth:* Gen. iii. 8. *They heard the voice of the Lord God;* in that Paraphrase, *the voice of the word of God.* See Walton, prolog. xii, num. 18, p. 86. Maldonatus on this place. Petavius, l. vi. de Trin. c. 1. Dr. Pearson on the Creed, p. 11. Dr. Hammond's note on S. Luke, c. i, p. 203, &c. However, S. John shews us that he meant him who was the true God, by telling us that the world, and every thing that was made, was made by this word, or λόγος; that in this word was life; that he was in the world, and was the *light* of the world; that he had glory, as the glory of the only begotten of the Father, &c.

V. 3. Omnia per ipsum facta sunt: πάντα δι' αὐτοῦ ἐγένετο: all things were made by him. Let not any one pretend that δι' αὐτοῦ, in this verse signifies no more than, that all creatures were made by the *Word*, or *Son of God*, ministerially as if he was only the *instrument* of the eternal Father, and in a manner inferior to that by which they were created by the Father, the chief and *principal cause* of all things; of whom the apostle says, ἐξ οὗ τὰ πάντα, ex ipso omnia.—Origen

CHAP. II.

Christ changes water into wine. He casts the sellers out of the temple.

AND the third day there was a marriage in Cana, of Galilee: and the mother of Jesus was there.

2 And Jesus also was invited, and his disciples, to the marriage.

3 And the wine failing, the mother of Jesus saith to him: They have no wine.

4 And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come.

5 His mother saith to the waiters: Whatsoever he shall say to you, do ye.

6 Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece.

7 Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

8 And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom,

10 And saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse: But thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana, of Galilee: and he manifested his glory, and his disciples believed in him.

12 After this, he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem:

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unless perhaps his writings were corrupted by the Arians, seems to have given occasion to this λεπτολογία, as S. Basil calls it, to groundless quibbling and squabbling about the sense of the prepositions; when he tells us, (tom. ii, in Joan. p. 55. Ed. Huetii.) that δι οὗ never has *the first place, but always the second place*, meaning as to dignity: οὐδέποτε τὴν πρώτην χώραν ἔχει τὸ δι οὗ, δευτέραν δὲ ἀεί. It is like many other false and unwarrantable assertions in Origen; as when we find in the same commentary on S. John, that he says only God the Father is called ὁ Θεὸς. Origen may perhaps be excused as to what he writes about δι οὗ and ἐξ οὗ, as if he spoke only with a regard to the *divine processions* in God, in which the Father is the *first person*, from whom proceeds even the eternal Son, the second person. But whatever Origen thought, or meant, whom S. Epiphanius calls the father of Arius, whose works, as then extant, were condemned in the fifth General Council; it appears that the Arians, in particular Aetius, of the Eunomian sect, pretended that ἐξ οὗ had always a more eminent signification, and was only applied to the Father; the Father, said he, being the true God, the only principal efficient cause of all things; and δι οὗ was applied to the word, or Son of God, who was not the same true God, to signify his inferior and ministerial production, as he was the *instrument* of the Father. Aetius, without regard to other places in the Scripture, as we read in S. Basil, (l. de Sp. S. c. ii. p. 293. Ed. Morelli. an. 1637) produced these words of the apostle: (1 Cor. viii. 6.) εἷς Θεὸς, πατὴρ, ἐξ οὗ τὰ πάντα . . . καὶ εἷς κύριος, Ἰησοῦς Χριστὸς; δι οὗ πάντα: unus Deus, Pater, ex quo omnia, . . . et unus Dominus Jesus Christus; per quem omnia. He concluded from hence, that as the prepositions were different, so were the natures and substance of the Father and of the Son.—But that no settled and certain rule can be built on these prepositions, and that δι οὗ, in this third verse of the first chapter of S. John, has no *diminishing signification*, so that the Son was *equally* the *proper* and *principal efficient cause* of all things that were made and created, we have the authority of the greatest doctors, and the most learned and exact writers of the Greek Church, who knew both the doctrine of the Catholic Church, and the rules and use of the Greek tongue.—S. Basil (l. de Spir. S. c. iii. et seq.) ridicules this λεπτολογίαν, which, he says, had its origin from the vain and profane philosophy of the heathen writers, about the difference of causes. He denies that there is any such fixed rule; and brings examples, in which δι οὗ is applied to the Father, and ἐξ οὗ to the Son.—S. Greg. Naz. denies this difference, (Orat. xxxvii, p. 604. Ed. Morelli. Parisiis, ann. 1630) and affirms that ἐξ οὗ, and δι οὗ, in the Scripture, are said of all the three divine Persons.—S. Chrysostom says the same; and brings examples, to shew it on this verse of S. John; and tells us expressly that δι οὗ, in this verse, has no *diminishing* nor inferior signification: εἰ δὲ τὸ δι οὗ νομίζεις ἐλαττωσέως εἶναι, &c.—S. Cyril, of Alexandria, (l. i. in Joan. p. 48.) makes the very same remark, and with the like examples. His words are: Quod si existiment (Ariani) PER QUEM, δι οὗ, substantiam ejus (Filii) de æqualitate cum Patre dejicere, ita ut MINISTER sit potius quam CREATOR, ad se redeant insani, &c.—S. Ambrose, a doctor of the Latin Church, (l. ii. de Sp. S. 10. p. 212. 213. Ed. Par. an. 1586.) confutes, with S. Basil, the groundless and pretended difference of *ex quo* and *per quem*.—I shall only here produce that one passage to the Romans, (C. xi. 36.) which S. Basil and S. Ambrose make use of, where we read: ex ipso, et per ipsum, et in ipso sunt omnia, (ἐξ αὐτοῦ, καὶ δι αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα) et in ipsum omnia. Now either we expound all the three parts of this sentence, as spoken of the Son, our Lord Jesus Christ, (as both S. Basil and S. Ambrose understand them) and then ἐξ οὗ is applied to the Son; or we understand them of the Father, and δι οὗ is applied to the first Person: or, in fine, as S. Aug. observes, (l. i. de Trin. c. 6.) we interpret them in such a manner, that the first part be understood of the Father, the second of the Son, the third of the Holy Ghost; and then the words that immediately follow in the singular number, *to him be glory for ever*, shew that all the three Persons are but one in nature, one God; and to all, and to each of the three Persons, the whole sentence belongs.—Had I not already said more than may seem necessary on these words, I might add all the Greek bishops in the council of Florence, when they came to an union with the Latin bishops about the procession of the Holy Ghost. After many passages had been quoted out of the ancient Fathers, some of which had said that the Holy Ghost proceeded from the Father and the Son, ἐκ τοῦ πατρὸς, καὶ ἐκ τοῦ υἱοῦ, and many others had asserted that he proceeded ἐκ τοῦ Πατρὸς διὰ τοῦ υἱοῦ; Bessarion, the learned Grecian bishop, in a long oration, (Sess. 25.) shewed that δι υἱοῦ was the same as ἐκ τοῦ υἱοῦ. The Fathers, said he, shew, δείκνυσιν ἰσοδυναμοῦσαν τῇ ἐκ τὴν διὰ. See tom. xiii. Conc. Lab. p. 435. All the others allowed this to be true, as the emperor John Paleologus observed. p. 487. And the patriarch of Constantinople, when he was about to subscribe, declared the same: ἔστι τὸ διὰ τοῦ υἱοῦ, ταὐτὸν τῷ ἐκ τοῦ υἱοῦ. Can any one imagine that none of these learned Grecians should know the force and use of these two prepositions, in their own language?

‡ V. 14. Gloriam quasi Unigeniti, ὡς μονογενοῦς. S. Chrys. says, the word quasi, ὡς, does no ways here diminish, but even confirms and increases the signification; as when we say of a king, that he carries himself like a king. Τὸ δὲ ὡς ἐνταῦθεν οὐχ' ὁμοιωσέως ἐστιν, ἀλλὰ βεβαιωσέως.

§ V. 15 and 27. Ante me factus est, ἔμπροσθέν μοῦ γέγονεν, is preferred before me: S. Chrys. says, he is λαμπρότερος, ἐντιμότερος, illustrios, honorabilior.

‖ V. 16. Gratiam pro gratia, χάριν ἀντὶ χάριτος, gratiam; so Job, (ii. 4.) pellem pro pelle, i. e. omnem pellem.

CHAP. II. VER. 1. *The Mother of Jesus* was present. It is supposed she was then a widow, since in all the rest of the history of Jesus, not a single word occurs respecting S. Joseph. Calmet.

VER. 3. *They have no wine.* The blessed virgin Mother was not ignorant of the divine power of her Son, and that the time was come when he designed to make himself known to the world. She could not make her request in more modest terms. Wi.

VER. 4. Some of the Fathers have spoken without sufficient precaution on this action of the blessed Virgin; supposing she was actuated by some inclination to vanity, in begging her Son to perform a miracle on this occasion; that some of the glory of it might accrue to her, and that on this account our Saviour answers her with severity, saying, *Woman*, (not *Mother*) what is it to thee or me. Other Fathers, with more reason, attribute the interference of the blessed Virgin to her charity and compassion for the new married couple. Whatever turn be given to our Saviour's answer, it must be acknowledged it has in it the appearance of something severe. But the Fathers have explained it with mildness, observing that our Saviour only meant to say, Mother, what affair is it of ours if they want wine? Ought we to concern ourselves about that? Others think that he wished, by these words, to let his Mother know that she must not forestall the time appointed by the heavenly Father, as if her demand were unseasonable and out of time. But most of the Fathers and best commentators understand, that he speaks here not as man and Son of Mary, but as God; and in that quality, he observes to his Mother, I have nothing in common with you. It is not for you to prescribe when miracles are to be performed, which are not to be expected in compliance with any human respect. I know when my power is to be manifested for the greater glory of God. Calmet. —See the like forms of speech, Mark i. 24. Luke iv. 34, &c.—*My hour is not yet come.* It is not yet time. He waited till the wine was quite done, lest any should believe that he had only increased the quantity, or had only mixed water with the wine. He would have his first miracle to be incontestable, and that all the company should be witnesses of it. S. Aug. *et alii patres passim.*—Christ's first miracle in the New Testament, was a kind of transubstantiation in changing water into wine; the first miracle Moses performed when sent to the Jews, was transubstantiation. Exod. iv. The first Moses and Aaron performed, when sent to the Egyptians, was transubstantiation. Exod. vii.

VER. 6. *Two or three measures,** called *metreta.* Both the Latin and Greek text, by the derivation, may signify a measure in general, according to the Rhemish translation: but *metreta* was a particular measure of liquids: yet, not corresponding to our *firkins*, I could not think it proper with the Prot. and M. N. to put *two or three firkins.* Wi.

VER. 10. *When men have well drank,*† or plentifully; this is the literal sense: nor need we translate, when *they are drunk*, being spoken of such company, where our Saviour, Christ, his blessed Mother, and his disciples, were present. See Gen. xliii. 34. 1 Mac. xvi. v. 16, where the same word may be taken in the same sense. Wi.

VER. 11. This was the first miracle which Jesus had performed in public, and to manifest his glory; but Maldonatus is of opinion that he had before wrought many miracles, known to the blessed Virgin and S. Joseph; which gave her the confidence to ask one now. This opinion is no way contrary to the evangelist. His disciples believed in him. They had believed in him before, or they would not have followed him. This confirmed their faith. Calmet.

14 And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting.

15 And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and he poured out the changers' money, and the tables he overthrew.

16 And he said to them that sold doves: Take these things hence, and make not the house of my Father a house of traffic.

17 And his disciples remembered that it was written: [a]The zeal of thy house hath eaten me up.

18 The Jews therefore answered, and said to him: What sign dost thou shew us, seeing thou dost these things?

19 Jesus answered, and said to them: [b]Destroy this temple, and in three days I will raise it up.

20 The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days?

21 But he spoke of the temple of his body.

22 When, therefore, he was risen again from the dead, his disciples remembered that he had said this, [c]and they believed the Scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem, at the Pasch, upon the festival day, many believed in his name, seeing his miracles, which he did.

24 But Jesus did not trust himself to them, because he knew all men.

25 And because he needed not that any should give testimony of man: for he knew what was in man.

[a] Psal. lxviii. 10.—[b] Mat. xxvi. 61. and xxvii. 40. Mark xiv. 58. and xv. 29.

CHAP. III.

Christ's discourse with Nicodemus. John's testimony.

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no man can do these miracles, which thou dost, unless God be with him.

3 Jesus answered and said to him: Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5 Jesus answered: Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.

7 Wonder not that I said to thee, you must be born again.

8 The Spirit breatheth where he will, and thou hearest his voice; [d]but thou knowest not whence he cometh, nor whither he goeth: so is every one that is born of the Spirit.

9 Nicodemus answered, and said to him: How can these things be done?

10 Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things?

11 Amen, amen, I say to thee: that we speak what we know, and we testify what we have seen, and you receive not our testimony.

[c] Psal. iii. 6. and lvi. 9.—[d] Psal cxxxiv. 7.

VER. 15. *He drove them all out of the temple.* According to S. Chrys. (hom. lxvii. in Matt.) this casting out was different from that which is there related, c. xxi. v. 12. Wi.—How could the Son of the carpenter, Joseph, whose divinity was yet unknown to the people, succeed in expelling so great a multitude from the temple! There was undoubtedly something divine in his whole conduct and appearance, which deterred all from making resistance. The evangelist seems to insinuate this by putting these words: "*The house of my Father,*" into our Saviour's mouth, which was making himself immediately the Son of God. This made Origen consider this miracle, in overcoming the unruly dispositions of so many, as a superior manifestation of power to what he had shewn in changing the nature of water at Cana. A.—Jesus Christ here shews the respect he requires should be shewn to the temple of God; and S. Paul, speaking of the profaners of God's Church, saith: *If any man defile the temple of God, him will God destroy.* 1 Cor. iii. 17. Which in a spiritual sense may be understood of the soul of man, which is the living temple of the living God. A.

VER. 20. *Six and forty years, &c.* This many understand of the time the second temple was building, from the edict of Cyrus to the sixth year of Darius Hystaspes. Others, of the enlarging and beautifying the temple, which was begun by Herod the great, forty-six years before the Jews spoke this to our Saviour. Wi.—Interpreters are much embarrassed by these words; as the building of the temple, which then existed, had been finished in much less than 46 years. Herod renewed the temple from the foundations, and spent in that work only nine years and a half. It was begun 46 years before the first Pasch at which our Saviour appeared. Usher, ad an. Mundi 3987.—But this prince, according to Josephus, continued to make new buildings and embellishments to the very time in which the Jews uttered these words: It is now 46 years, &c.

VER. 24. *Trust himself to them.* The Fathers generally understand these words, *to them*, to refer to those who believed in him, mentioned in the preceding verse. Though they believed in him, he did not trust himself to them, because he knew them. He knew their weakness, their inconstancy, their unsteadiness. He knew they would abandon him on the first occasion; and that his passion, his cross, his doctrines, would be a subject of scandal. S. Austin compares these first believers to catechumens. They believe in Christ, confess his name, and sign their foreheads with his cross: but Jesus Christ does not trust himself to them; he does not trust to them the knowledge of his mysteries; he does not reveal to them the secrets of his religion. Calmet.—The catechumens were not allowed to be present at the holy mysteries of the sacrifice of the mass, but went out after the instruction of the gospel; whence the first part of the mass was frequently called the mass of the catechumens.

* V. 6. *Metretas binas vel ternas, ἀνὰ μετρήτας δύο ἢ τρεῖς.* See Walton's preface to his first volume, p. 42, and others, de ponderibus et mensuris.

† V. 10. When they have drank well: cum inebriati fuerint, *ὅταν μεθυσθῶσι.* See Legh. Crit. Sac. on the word *μεθύω.*

CHAP. III. VER. 2. *By night.* Nicodemus was at this time weak in faith, and therefore did not wish to endanger himself by coming to our Saviour in open day, when the enemies of Christ could see him. For many (as this evangelist informs us in chap. xii. v. 42,) of the chief men also believed in him; but because of the Pharisees they did not confess, that they might not be cast out of the Synagogue. S. Chrys.—It appears from this verse that Jesus Christ wrought many miracles, even in the first year of his preaching: though not very publicly, and amidst the crowd. However, few of those which he performed in Judea are noticed by the evangelist.

VER. 5. *Unless a man be born again of water, and the Holy Ghost.* Though the word *Holy* be now wanting in all Greek copies, it is certainly the sense. The ancient Fathers, and particularly S. Aug. in divers places, from these words, prove the necessity of giving baptism to infants: and by Christ's adding *water*, is excluded a metaphorical baptism. See also Acts viii. 36. and x. 47. and Titus iii. 5. Wi.—*Except a man be born again.* That is, unless you are born again by a spiritual regeneration in God, all the knowledge which you learn from me, will not be spiritual, but carnal. But I say to you, that neither you nor any other person, unless you be born again in God, can understand or conceive the glory which is in me. S. Chrys.

VER. 8. *The Spirit breatheth where he will.* The Prot. translation has *the wind:* and so it is expounded by S. Chrys. and S. Cyril on this verse; as if Christ compared the motions of the Holy Ghost to the *wind*, of which men can give so little account, whence it comes, or whither it goes. Yet many others, as S. Aug. S. Amb. S. Greg. understand this expression of the Holy Ghost, of whom it can only be properly said, that *he breatheth where he will.* Wi.

VER. 10. *And knowest not these things.* That is, of baptism given by water in a visible manner, and you understand not, how will you comprehend greater and heavenly things, if I speak of them? Wi.—Many passages, both in the law and the prophets, implied this doctrine of *regeneration;* for what else can be the meaning of the *circumcision of the heart,* commanded by Moses; (Deut. x. 16.) of the renewal of a clean and right spirit, prayed for by David; (Ps. l.) of God's giving his people a new heart and a new spirit. Ezech. xxxvi 26, &c. But the Pharisees, taken up with their rites and traditions, paid little attention to spiritual things of greater moment.

VER. 11. *We speak what we know.* It may perhaps be asked here, why Christ speaks in the plural number? To this we must answer, that it is the only Son of God, who is here speaking, showing us how the Father is in the Son, and the Son in the Father, and the Holy Ghost proceeding from both. S. Tho. Aquin.

12 If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things?

13 And no man hath ascended into heaven, but he that descended from heaven, the Son of man, who is in heaven.

14 [a] And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:

15 That whosoever believeth in him, may not perish, but may have life everlasting.

16 [b] For God so loved the world, as to give his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting.

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

18 He that believeth in him is not judged: but he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God.

19 And this is the judgment: [c] because the light is come into the world, and men loved darkness rather than the light; for their works were evil.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

22 After these things, Jesus and his disciples came into the land of Judea: and there he abode with them, [d] and baptized.

23 And John also was baptizing in Ennon, near Salem; because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between some of John's disciples and the Jews, concerning purification.

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, [e] to whom thou gavest testimony, behold he baptizeth, and all men come to him.

27 John answered, and said: A man cannot receive any thing unless it be given him from heaven.

28 You yourselves do bear me witness, [f] that I said, I am not the Christ; but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy, because of the bridegroom's voice. This my joy, therefore, is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony, hath attested by his seal that [g] God is true.

34 For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.

35 The Father loveth the Son: and he hath given all things into his hand.

36 [h] He that believeth in the Son hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

[a] Num. xxi. 9.—[b] 1 John iv. 9.—[c] Supra i. 9.—[d] Infra iv. 1.

[e] Supra i. 19.—[f] Supra i. 25.—[g] Rom. iii. 4.—[h] 1 John v. 10.

VER. 13. *No one hath ascended—but he that descended from heaven, the Son of man, who is in heaven.* These words, divers times repeated by our Saviour, in their literal and obvious sense, shew that Christ was in heaven, and had a being before he was born of the Virgin Mary, against the Cerinthians, &c. That he *descended* from heaven: that when he was made man, and conversed with men on earth, he was at the same time in heaven. Some Socinians give us here their groundless fancy, that Jesus after his baptism took a journey to heaven, and returned again before his death. Nor yet would this make him *in heaven*, when he spoke this to his disciples. Wi.

VER. 14. This comparison of the serpent lifted up in the desert, upon which whoever looked was immediately cured from the bite of the fiery serpents, is a figure of the crucifixion of Christ on Calvary. And we remark, that our divine Saviour makes use of these words, *the Son of man must be lifted up* or exalted; (*exaltari*) by which form of expression he would teach us, that he does not consider the cross as a disgrace, but as a glory; (Theo. and S. Chrys.) and moreover, that as the Israelites, bitten by the fiery serpents, were cured by looking upon the brazen serpent, so are Christians cured by looking up with an active faith, replete with love and confidence, on Jesus Christ crucified.

VER. 16–17. *Give his only begotten Son—God sent not his Son into the world.* He was then his Son, his only begotten Son, before he sent him into the world. He was not, therefore, his Son, only by the incarnation, but was his Son *from the beginning*, as he was also his *word* from all eternity. This was the constant doctrine of the Church, and of the Fathers, against the heresy of the Arians, that God *was always Father*,* and the Son *always* the eternal Son of the eternal Father. See note on chap. i. v. 14. Wi.—*The world may be saved.* Why, says S. Austin, is Christ called the Saviour of the world, unless from the obligation he took upon himself at his birth? He has come like a good physician, effectually to save mankind. The man, therefore, destroys himself, who refuses to follow the prescriptions of his physician. S. Aust.

VER. 18. *Is not judged.* He that believeth, viz. by a faith working through charity, is not *judged;* that is, is not *condemned;* but the obstinate *unbeliever* is *judged;* that is, *condemned already*, by retrenching himself from the society of Christ and his Church. Ch.

VER. 19. *The judgment.* That is, the cause of his condemnation. Ch.

VER. 22. *And baptized.* Not Christ himself, but his disciples. See c. iv. 2. Wi.

VER. 23. *Salem.* A town situated upon the river Jordan, where formerly Melchisedech reigned. Ven. Bede.

VER. 29. He of whom you complain is the bridegroom, and I am the friend of the bridegroom, sent before to prepare his bride; that is, to collect for him a Church from all nations. Alcuin.—The servants of the bridegroom do not rejoice in the same manner as his friends: I am his friend, and I rejoice with very great joy, because of the bridegroom's voice. He must increase, and I must decrease; by which words the great precursor demonstrates to the world, that not the least envy with regard to his divine Master rankles in his heart; but on the contrary, that he should be happy to see all his followers desert him, to run to Jesus Christ. S. Chrys.

VER. 30. *He* (Christ) *must increase*, not in virtue and perfection, with which he is replenished, but in the opinion of the world, when they begin to know him, and believe in him: and in like manner, I must be diminished, when they know how much he is above me. Wi.

VER. 31. *He that cometh from above*, meaning Christ. *He that is of the earth*, meaning himself, *is from the earth,*† is earthly, is but a frail and infirm man; and so *speaketh* as *from the earth:* this seems rather the sense, than that he speaketh of, or concerning the earth. See the Greek text. Wi.

VER. 32. *What he hath seen and heard.* The meaning is not by his senses, but what he knows for certain, having the same knowledge as his eternal Father See c. v., v. 19. And no one; i. e. but few *now receive* his testimony. Wi.

VER. 33. *He that hath received his testimony.* These following words to the end of the chapter, seem to be the words of S. John the Baptist, rather than of the evangelist. The sense is, whosoever hath believed, and received the doctrine of Christ, hath attested, as it were under his hand and seal, *that God is true*, and hath executed his promise concerning the Messias. Wi.

VER. 34. *Doth not give the Spirit by measure.* Christ, even as man, has a plenitude of graces. See c. i. v. 14. And *all things*, all creatures, both in heaven and earth, are given *into his hands*, and made subject to him, as man. See 1 Cor. xv. 26. Wi.

VER. 35. *The Father loveth the Son.* The Father loveth John, loveth Paul, yet he hath not given all things into their hands. The Father loveth the Son, not as a lord does his servants, not as an adopted Son, but as his only begotten Son; therefore hath he given all things into his hands, that as the Father is, so may the Son be. S. Austin.

VER. 36. The divinity of the Son is in this chapter proved as clearly as in John, ep. 1, v. 7. "There are three who give testimony in heaven; the Father, the Word, and the Holy Ghost; and these three are one." Which verse is entirely omitted by Luther in his version; for which omission he is severely reproved by Keckerman. But while Catholics and Protestants deduce from this and many other places in Scripture, the divinity of Jesus Christ, as an indubitable and irrefragable consequence, how many learned Arians, Socinians, and Unitarians read the same texts, and deduce quite contrary consequences! How clearly does this prove that the *Bible only* cannot prove the exclusive rule of faith. With reason does the Cambridge divinity professor, Dr. Herbert

CHAP. IV.

Christ talks with the Samaritan woman. He heals the ruler's son.

WHEN, therefore, Jesus understood that the Pharisees had heard that Jesus maketh more disciples, and [a] baptizeth *more* than John,

2 (Though Jesus *himself* did not baptize, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And it was necessary he should pass through Samaria.

5 He cometh, therefore, to a city of Samaria which is called Sichar; near the piece of land [b] which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink.

8 (For his disciples were gone into the city, to buy food.)

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

10 Jesus answered, and said to her: If thou didst know the gift of God, and who it is that saith to thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever.

14 But the water that I shall give him, shall become in him a fountain of water, springing up into everlasting life.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly.

19 The woman saith to him: Sir, I perceive that thou art a prophet.

20 Our fathers adored on this mountain, and you say [c] that at Jerusalem is the place where men must adore.

[a] Supra iii. 22.—[b] Gen. xxxiii. 19. and xlviii. 22.

Josue xxiv. 32.—[c] Deut. xii. 5.

Marsh, ask in his late publication on this subject, p. 18, "Are all Protestants alike in their religion? Have we not got Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the profession of Augsburgh? Have we not both Arminian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers, the Dunkers, the Swedenborgians, all Protestants? Since then Protestantism assumes so many different forms, men speak quite *indefinitely*, if they speak of it without explaining the particular kind which they mean. When I hear of a Swedish or a Danish Protestant, I know that it means a person whose religion is the *Bible only*, as expounded by the *Synod of Dort*. In like manner a Protestant of the Church of England, is a person whose religion is the *Bible only;* but the Bible as expounded by its *Liturgy* and *Articles*. How, therefore, can we know, if we give the *Bible only*, what sort of Protestantism will be deduced from it?"——Idem ibidem, p. 21, adds, "Protestants of *every* description, however various and even opposite in their opinions, claim severally for themselves the honour of deducing from the Bible irrefragable and indubitable consequences. The doctrine of conditional salvation is an indubitable consequence to the Arminian. The doctrine of absolute decree, an indubitable consequence to the Calvinist. The doctrines of the trinity, the atonement and the sacraments, which the Church of England considers as indubitable consequences of the Bible, would not be so, if the Unitarians and Quakers were right in the consequences which they draw from the Bible. But the consequences which they deduce appear indubitable to them." This the professor properly styles protestantism in the abstract, or generalized, and nearly allied to apostacy from Christianity: a system, p. 16, "by which many a pilgrim has lost his way between the portal of the temple and the altar—disdaining the gate belonging only to the priests, and approaching at once the portals of the temple, they have ventured without a clue, to explore the inmost recesses; and have been bewildered in their way, till at length they have wandered to the devious passage, where Christianity itself becomes lost from the view." See his *Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible.*

* V. 16, 17. Ἀεὶ Θεὸς, ἀεὶ υἱός; ἅμα πατὴρ, ἅμα υἱός. Arius began his heresy by denying this, as it appears in his letter to Eusebius, of Nicomedia, in S. Epiphan. hær. 69, p. 731.

† V. 31. Qui est de terra, de terra est, ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ. et de terra loquitur.

CHAP. IV. VER. 1. This knowledge which the Pharisees had of our Saviour's making so many disciples, and baptizing such numbers, could not prevail upon them to follow him for their salvation; otherwise Christ would not have departed out of Judea. Jesus knew full well that this, their knowledge, would not work their conversion, but only stir up their envy, and excite them to persecute him; and therefore he retired. He could indeed have remained amongst them in security, had he chosen to exercise his power; but he would not: that so he might leave an example to his faithful servants, teaching them to flee from the rage of their cruel persecutors. S. Austin.

VER. 2. S. Chrysostom thinks that this baptism, given by the disciples of Christ, did not at all differ from the baptism of S. John; both, in his opinion, being used to prepare the people for Christ; but Alcuin interprets it otherwise. Some will ask, says he, whether the Holy Ghost was given by this baptism, since it is said the Holy Ghost was not yet given because Jesus was not yet glorified? To this we answer: that the Holy Ghost was given, though not in that manifest manner as after the ascension; for as Christ, as man, had always the Holy Ghost residing within him, and yet after his baptism received the Holy Ghost, coming upon him in a visible manner, in the shape of a dove; so before the manifest and public descent of the Holy Ghost, all the saints were his hidden temples. S. Thos. Aquinas.

VER. 5. This is what Jacob gave to his son Joseph, when calling him to him just before he died, he said: (Gen. xlviii. v. 22.) I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite, with my sword and bow. Theophylactus.—It was thirty-six miles from Jerusalem, and the same place as *Sichem*, (Gen. xxxiv.) the capital of Samaria, now called Naplosa.

VER. 10. *Thou didst know the gift of God;* i. e. the favour now offered thee by my presence, of believing in me.—*And he would have given thee living water*, meaning divine graces; but the woman understood him literally of such water as was there in the well. Wi.

VER. 12. The Samaritan woman says, *our father Jacob;* because the Samaritans claimed lineage from Abraham, who was himself a Chaldean; and they, therefore, called Jacob their father, because he was Abraham's grandson. S. Chrys.—Or she calls him their father because they lived under the law of Moses, and were in possession of that spot of ground which Jacob had bequeathed to his son Joseph. Ven. Bede.

VER. 13. *Shall thirst again.* After any water, or any drink, a man naturally thirsts again; but Christ speaks of the spiritual water of grace in this life, and of glory in the next, which will perfectly satisfy the desires of man's immortal soul for ever. Wi.

VER. 15. *Sir, give me this water.* The woman, says S. Aug. does not yet understand his meaning, but longs for water, after which she should never thirst. Wi.

VER. 16. *Call thy husband.* Christ begins to shew her that he knows her life, to make her know him and herself. Wi.

VER. 20. *Our fathers adored on this mountain, &c.* She means Jacob and the ancient patriarchs, whom the Samaritans called their fathers; and by the *mountain*, that of Garizim, where the Samaritans had built a temple, and where they would have all persons adore, and not at Jerusalem; now she had a curiosity to hear what Christ would say of these two temples, and of the different worship of the Jews and of the Samaritans. Wi.—Sichem was at the foot of Mount Garizim. The Samaritans supposed the patriarchs had exercised their religious acts on this mountain. V.—Josephus (Antiq. l. xiii. c. 6.) gives the dispute between the Jews and the Samaritans. Both parties referred themselves to the arbitration of king Ptolemy Philometer, who gave judgment in favour of the Jews, upon their stating the antiquity of their temple, and the uninterrupted succession of the priesthood, officiating there throughout all ages. In this controversy, the intelligent reader will see some resemblance to that which subsists between Catholics and Protestants. See Dr. Kellison's Survey of the New Religion, p. 129.—The woman

21 Jesus saith to her: Woman, believe me, that the hour cometh when you shall neither on this mountain, nor in Jerusalem, adore the Father.

22 [a] You adore that which you know not: we adore that which we know: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 [b] God is a spirit, and they that adore him, must adore him in spirit and in truth.

25 The woman saith to him: I know that the Messias cometh (who is called Christ); therefore when he is come, he will tell us all things.

26 Jesus saith to her: I am he, who am speaking with thee.

27 And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her?

28 The woman, therefore, left her water-pot, and went away into the city, and saith to the men there:

29 Come, and see a man who hath told me all things that I have done. Is not he the Christ?

30 They went therefore out of the city, and came to him.

31 In the mean time the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have meat to eat which you know not of.

33 The disciples, therefore, said one to another: Hath any man brought him any thing to eat?

34 Jesus said to them: My meat is to do the will of him that sent me, that I may perfect his work.

35 Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, [c] for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto everlasting life: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth.

38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: that he told me whatsoever I have done.

40 So when the Samaritans were come to him, they desired him that he would stay there. And he staid there two days.

41 And many more believed in him, because of his own word.

42 And they said to the woman: We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

43 Now, after two days, he departed thence; and went into Galilee.

44 [d] For Jesus himself gave testimony that a prophet hath not honour in his own country.

45 [e] Then, when he was come into Galilee, the Gali-

[a] 4 Kings xvii. 41.—[b] 1 Cor. iii. 17.—[c] Matt. ix. 37. Luke x. 2.—[d] Matt. xiii. 57. Mark vi. 4. Luke iv. 24.—[e] Matt. iv. 12. Mark i. 14. Luke iv. 14.

in this place must mean *offering sacrifice*, for *adoration* was never limited to any particular place. It is clear from 3 K. ix. 3. from 2 Par. vii. 12. that God had chosen the temple of Jerusalem; but the Samaritans rejected all the books of Scripture, except the Pentateuch of Moses. The schism was begun by Manasses, a fugitive priest, that he might hold his unlawful wife thereby, and obtain superiority in schism; which he could not do whilst he remained in the unity of his brethren. How forcibly do these circumstances remind us of a much later promoter of schism, king Henry VIII. It is true the Protestants appeal to the primitive Christians, as the Samaritans appealed to the patriarchs, but in the argument both must stand or fall by the incontrovertible proof of continual succession.

VER 22. The Israelites, on account of their innumerable sins, had been delivered by the Almighty into the hands of the king of Assyria, who led them all away captives into Babylon and Medea, and sent other nations whom he had collected from different parts, to inhabit Samaria. But the Almighty, to shew to all nations that he had not delivered up these his people for want of power to defend, but solely on account of their transgressions, sent lions into the land to persecute these strangers. The Assyrian king upon hearing this, sent them a priest to teach them the law of God; but neither after this did they depart wholly from their impiety, but in part only: for many of them returned again to their idols, worshipping at the same time the true God. It was on this account that Christ preferred the Jews before them, saying, *that salvation is of the Jews*, with whom it was the chief principle to acknowledge the true God, and hold every denomination of idols in detestation; whereas, the Samaritans by mixing the worship of the one with the other, plainly shewed that they held the God of the universe in no greater esteem than their dumb idols. S. Chrys. ex S. Thoma.

VER. 23. *Now is* the time approaching, *when the true adorers shall adore the Father in spirit and in truth*, without being confined to any one temple or place; and chiefly in spirit, without such a multitude of sacrifices and ceremonies as even the Jews now practise. Such adorers God himself (who is a pure spirit) desires, which they shall be taught by the Messias. Wi.—Our Lord foretells her that sacrifices in both these temples should shortly cease, giving her these three instructions: 1. That the true sacrifice should be limited no longer to one spot or nation, but should be offered throughout all nations, according to that of Malachy; (i. 11.) 2. That the gross and carnal adoration by the flesh and blood of beasts, not having in them grace, spirit, and life, should be taken away, and another sacrifice succeed, which should be in itself invisible, divine, and full of life, spirit, and grace; 3. That this sacrifice should be truth itself, whereof all former sacrifices were but shadows and figures. He calleth here spirit and truth that which, in the first chapter, (v. 17) is called grace and truth. Now this is no more than a prophecy and description of the sacrifice of the faithful Gentiles in the body and blood of Christ; for all the adoration of the Catholic Church is properly spiritual, though certain external objects be joined thereto, on account of the state of our nature, which requireth it. Be careful then not to gather from Christ's words that Christian men should have no use of external signs and offices towards God; for that would take away all sacrifice, sacraments, prayers, churches and societies, &c. &c. B.

VER. 25. *I know that the Messias cometh.* So that even the Samaritans, at that time, expected the coming of the great Messias. Wi.

VER. 26. *Jesus saith to her: I am he.* Christ was pleased to own this truth in the plainest terms to this Samaritan woman, having first by his words, and more by his grace, disposed her heart to believe it. Wi.

VER. 27. *His disciples . . . wondered*, &c. They admired his humility, finding him discoursing with a poor woman, especially she being a Samaritan. Wi.

VER. 29. The Samaritans looked for the Messias, because they had the books of Moses, in which Jacob foretold the world's Redeemer: *The sceptre shall not depart from Juda, nor a leader from his thigh, until he come that is to be sent.* Gen. xlix. 10. And Moses himself foretold the same: *God will raise to thee a prophet of the nations, and of thy brethren.* Deut. xviii. 15. S. Chrys. ex S. Thoma.

VER. 34. *My meat is to do the will of him that sent me.* Such ought to be the disposition of every one who, as a minister of Christ and his Church, is to take care of souls. Wi.

VER. 35. *For they are white already to harvest.* The great harvest of souls was approaching, when Christ was come to teach men the way of salvation, and was to send his apostles to convert all nations. They succeeded to the labours of the prophets, but with much greater advantages and success. And to this is applied that common saying, that *one soweth and another reapeth.* Wi.

VER. 38. By these words our Saviour testifies to his disciples, that the prophets had sown the seed in order to bring men to believe in Christ. This was the end of the law, this the fruit which the prophets looked for to crown their labours. He likewise shews that he himself that sent them, likewise sent the prophets before them; and that the Old and New Testament are of the same origin, and have the same design. S. Chrys. ex S. Thoma.

VER. 42. *This is indeed the Saviour of the world.* These Samaritans then believed that Jesus was the true Messias, sent to redeem the world. Wi.

VER. 44. *For Jesus himself gave testimony*, &c. The connexion and reason given here by the word *for*, is obscure, when it is said, Jesus *went into Galilee*, and *gave testimony that a prophet hath not honour in his own country.* One would think this should not be a reason for his going into Galilee, but rather why he should not go thither. S. Cyril,* and also S. Chrys. distinguish different parts of Galilee; and say that when Jesus *went into Galilee*, the meaning is, that he would not at that time go *to Nazareth*, where he was bred, nor *to Capharnaum*, where he had lived for a time, but went *to Cana*, and those *other parts* of Galilee; and that the word *for* only gives the reason of this, that he would not go to Nazareth or Capharnaum, because no prophet is honoured in his own country. And for the same reason he again said to the *ruler:* (v. 48) *Unless you see signs and wonders you believe not:* whereas the Samaritans, from whom he was now coming, readily believed without such miracles. Wi.

leans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.

46 He came again, therefore, into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death.

48 Jesus therefore said to him: Unless you see signs and wonders, you believe not.

49 The ruler saith to him: Lord, come down before that my son die.

50 Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him: and they brought word, saying: that his son lived.

52 He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.

53 The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

Christ heals on the sabbath the man languishing thirty-eight years; his discourse upon this occasion.

AFTER [b] these things there was a festival day of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem a pond, *called* Probatica, which in Hebrew is named Bethsaida, having five porches.

3 In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4 And an Angel of the Lord descended at certain times into the pond: and the water was moved: And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man when the water is troubled, to put me into the pond: for whilst I am coming, another goeth down before me.

8 Jesus saith to him: Arise, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.

10 The Jews, therefore, said to him that was cured: [c] It is the sabbath, it is not lawful for thee to take up thy bed.

11 He answered them: He that made me whole, he said to me: Take up thy bed, and walk.

12 They asked him, therefore: Who is that man that said to thee: Take up thy bed, and walk?

13 But he that was healed, knew not who it was. For Jesus went aside from the multitude that was standing in the place.

14 Afterwards Jesus findeth him in the temple, and

[a] Supra ii. 9.—[b] A. D. 31.

[c] Exod. xx. 11. Jer. xvii. 24.

VER. 53. *Thy son liveth;* i. e. thy son is recovered, at this very moment. Wi.

* VER. 44. S. Cyril, in Joan. p. 202. Interjacentem Nazareth præterit, παρατρέχει τὴν Ναζαρὲθ διὰ τοῦ μέσου κειμένην. S. Chrys. hom. xxxiv. in Joan. tom. 8, p. 203. quare addidit, *quia*, γὰρ, quod non in Capharnaum, sed in Galileam, et in Cana abiit.

CHAP. V. VER. 1. Observe here the malice of the Pharisees; they were more hurt at the cure of the sick man, than at the violation of the sabbath. Therefore they ask not, Who healed you; but, as if they wished to keep that out of sight, Who told you to take up your bed? S. Chrys.—But he answers: The same who healed me: Why should I not receive orders from him from whom I have received my health? S. Aug.—By the festival, mentioned v. 1, is generally understood the Passover; and this was the second from the commencement of Christ's ministry. S. Matt. calls it by this name, C. xxvi. 5. S. Mark, C. xiv. 2. and xv. 6. and S. Luke, C. xxiii. 17. For the first Passover, see above, John ii. 13; for the third, John vi. 4; for the fourth and last, Matt. xxvi. 17. The first three are only mentioned by S. John, the fourth by all the evangelists.

VER. 2. *Now there is at Jerusalem a pond,* called *Probatica.** Some translate, the *sheep-pond.* It is true the Greek word signifies something belonging to *sheep.* But because the ancient Latin interpreter thought fit to retain the Greek, *probatica,* and also because of the different expositions, I have not changed the word. Some think it was so called, as being near the gate called the *sheep-gate:* others, as being near the *sheep-market:* others, because the sheep that were brought to be sacrificed, were washed in it; or, at least, that the blood and entrails of sheep and beasts sacrificed, were thrown into it, or washed there. In the ordinary Greek copies we read thus: there is *at,* or *near,* the Probatica, a *pond* or *fish-pond.* In Hebrew it was called *Bethsaida,* a house for fishing: and in most Greek copies, *Bethchesda, a house of mercy,* (perhaps because of the cures done there) having *five porches,* covered and arched, for the convenience of the infirm that lay there, waiting for the motion of the water. Wi.—The word πρόβατον, signifies a sheep. This pond is therefore called Probatica, because there the priests washed the sacrifices. S. Aug.—In imitation of this sick man, if we wish to return God thanks for his favours, or to enjoy the pleasure of his company, we must fly the crowd of vain and wicked thoughts that continually tempt us; we must avoid the company of the wicked, and fly to the sanctuary, that we may render our hearts worthy temples of that God who vouchsafes to visit us. Alcuin.

VER. 4. *And an angel of the Lord.*† In many Greek copies is now wanting, *of the Lord;* but at least the ancient Fathers, and interpreters, expound it of a true angel, and of a miraculous cure: so that I cannot but wonder that so learned a man as Dr. Hammond, should rather judge these cures to have been natural. By the *angel,* he would have us to understand a messenger sent from the temple, who was to stir up the blood, and the grosser and thicker parts from the bottom of the pond, and that these cures were made much after the same manner, as, in some cases, persons find a cure by being put into the belly of a beast newly opened. Into what extravagant interpretations are men of learning sometimes led by their private judgment! What scholar of Galen or Hippocrates, ever pretended that this was a certain and infallible cure for all manner of diseases? Yet here we read: that *he* who *got first into this pond, after the motion of the water, was healed, whatsoever distemper he was seized with.* The *blind* are particularly named: Is this a certain remedy that restores sight to the blind? Wi.—The effect produced could not be natural, as only one was cured at each motion of the waters. The longing expectation of the suffering patients, is a mark of the persevering prayer with which poor sinners should solicit the cure of their spiritual infirmities. A.

VER. 5. *Infirmity.* The Greek, ἀσθένεια, signifies in its radical interpretation, a loss of strength: in this place it seems to denote a confirmed palsy.

VER. 6. *Wilt thou be made whole?* No doubt but the poor man desired nothing more. Christ put this question, to raise him to a lively faith and hope. Wi.

VER. 8. *Arise, take up thy bed, and walk.* The man found himself healed at that very moment, and did as he was ordered, though it was the sabbath-day. The Jews blamed him for it: he told them, that he who had healed him, bade him do so. And who it was he knew not, till Jesus finding him in the temple, said to him: (v. 14.) *Sin no more, lest some worse thing happen to thee.* Upon this he went, not out of malice, but out of gratitude, and told the Jews that Jesus had cured him. Wi.

VER. 14. *Sin no more,* &c. By these words our Saviour shews, that his infirmity was sent in punishment of his sins. When our souls are covered with the leprosy of sin, we are frequently insensible of our misfortune; whereas, as soon as the body is attacked with sickness, though ever so inconsiderable, we are not to be pacified till the physician has been consulted, and some remedy applied to remove, if possible, the complaint. S. Chrys. hom. xxxvii. in Joan.—Men are astonished that God, for so short a pleasure as is found in the perpetration of sin, should have decreed an everlasting punishment in the fire of hell; for they say, Shall I be punished for ever, for having indulged a sinful thought for a single moment? But their astonishment will cease, when they consider that punishments are not inflicted on sins in proportion to the length of time that was spen

saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen to thee.

15 The man went his way, and told the Jews that it was Jesus that had made him whole.

16 Thereupon, the Jews persecuted Jesus, because he did these things on the sabbath.

17 But Jesus answered them: My Father worketh until now, and I work.

18 Hereupon, therefore, the Jews sought the more to kill him, because he did not only break the sabbath, but also said that God was his Father, making himself equal to God. Then Jesus answered, and said to them:

19 Amen, amen, I say unto you: the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.

20 For the Father loveth the Son, and sheweth him all things which himself doth; and greater works than these will he shew him, that you may wonder.

21 For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

22 For neither doth the Father judge any man: but hath committed all judgment to the Son.

23 That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.

24 Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life.

25 Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself; so he hath given to the Son also to have life in himself:

27 And he hath given him power to execute judgment, because he is the Son of man.

28 Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29 [a] And they that have done good, shall come forth

[a] Matt. xxv. 46.

in their perpetration, but that they are proportioned to their malice. Now the malice of sin being infinite, aimed against the infinite majesty and infinite sanctity of God, the punishment, to be any ways commensurate, must be infinite. If, therefore, the sinner dies charged with the infinite debt of mortal sin unrepented of, as the time of mercy and repentance finishes with the present life, the sin must necessarily remain, God's hatred for sin must necessarily remain, and the punishment justly inflicted must necessarily continue. A.—These words are applicable to every penitent sinner, when he returns from the tribunal of confession, and shew how careful he ought to be not to relapse into his former sins. "For he who after pardon sins again, is unworthy of mercy; who being cured, makes himself sick again, and who being cleansed, defiles himself again." Tom. ii. S. Chrys. de lapsu prim. hom. . .

VER. 17. *My father worketh until now* :‡ *and I work.* The Jews looked upon it of obligation to do nothing on the sabbath, because God is said to have *rested the seventh day;* on which account the *rest* on the seventh day was commanded. Christ puts them in mind, that though it be said *he rested the seventh day,* (that is, produced no more new kinds of creatures) yet that God may be said to work always, by preserving and continually governing the world: *and I,* saith he, do all things that he doth, *I work* with him, being one and the same in nature and substance with him: nay, even as man, I do nothing but what is conformable to his will; and so you need not fear that I break the sabbath.—The Christian faith teacheth us, that Jesus Christ was both God and Man. The objections of the ancient and modern *Arians,* only shew that Christ was also truly a man, and that divers things which he speaks of himself, or which are said of him in the holy Scriptures, apply to him as man. Nothing is more certain, and agreed on by all. But at the same time we ought to take notice, that Christ has affirmed many things of himself, and many things are asserted of him in the Scriptures, which by no means could be applied to him unless he were also truly and properly one and the same God with his eternal Father. And these are the passages by which the Arians and Socinians might be convinced of their errors and blasphemies. Wi.—If Christ had not been the natural Son of God, these words, which he says in excuse of his seeming breach of the sabbath, would rather have increased the strength of their accusation. For no governor, when accused of any crime, excuses himself by saying the king does the same. But as the Son is equal to the Father, his excuse is a true one. S. Chrysos. hom. xxxvii. in Joan. —The rest God entered into after the creation, and which he was pleased to honour by that of the sabbath, is no hinderance to the operations of his power in the preservation of his works, nor to the operations of his grace in the sanctification of souls.

VER. 18. *That God was his Father,*§ *making himself equal to God.* In divers places of the Old Testament, God is called the *Father* of the Israelites, and they his *children:* but here, and on several other occasions, the Jews very well saw, that he called God his Father in a quite different sense from that in which he could be said to be their Father; that his words made him equal to God, and that he *made himself God.* See John x. 33. Jo. xix. 7. Luke xxii. 70. &c. And therefore S. Augustine says on this verse: (Trac. xvii. in Joan.) *Behold the Jews understand what the Arians do not.* Wi.

VER. 19. *The Son cannot do any thing of himself,*‖ *but what he seeth the Father do.* In like manner, (v. 30.) Christ says, *I can do nothing of myself. As I hear, so I judge.* Again (C. viii. 28.) *I do nothing of myself; but as the Father hath taught me, I speak these things.* All these, and the like expressions, may be expounded, with Maldonat and Petavius, (l. ii. de Trin. c 4.) of Christ, as man. But the ancient Fathers commonly allowed them to be understood of Christ as God, and as the true Son of God proceeding from him from all eternity; as when it is said, *the Son cannot do any thing of himself,* it is true, because the eternal *Son is not of himself,* but always proceeds from the Father. 2. Because the *works* of all the three Persons, by which all things are produced and preserved, are inseparable. 3. When it is said, that the Son doth nothing, but what he *seeth* the Father doing: that *he heareth,* as the Father hath *taught* him, *or shewed* to him: these expressions bear not the same sense as when they are applied to men, or to an inferior or a scholar, who learns of his master, and follows him; but here, says S. Aug. to *see,* to *hear,* to *be taught by the Father,* is no more than to proceed from him, to do and produce by the same action, all that the Father doth and produceth. This is the general interpretation of the ancient Fathers: S. Athan. S. Basil, S. Greg. Naz. S. Chrys. S. Cyril, S. Amb. S. Aug. The words immediately following, confirm this exposition, when it is said: *For what things soever he* (the Father) *doth, these also in like manner the Son doth,* i. e. the very same things by an unity of nature, of will, and of action: nor could these words be true, unless the Son was the same true God with the Father. Wi.—This must be understood, that he cannot do any thing contrary to the will of the Father. He does not say, "The Son does nothing of himself, but the Son can do nothing of himself, in order to shew their likeness and perfect equality." For by saying this, he does not betray any want of power in the Son; but, on the contrary, shews his great power. For when we say that God cannot sin, we do not esteem it a want of power; so when the Son says he cannot do any thing of himself, his meaning is, that he cannot do any thing contrary to the will of the Father; which certainly is a great perfection. S. Chrys. hom. xxxvii. in Joan.

VER. 20. *Greater works than these will he* (the Father) *shew him,* &c. These words may also, with Mald. be expounded of Christ, as man; but the ancient interpreters understand them of Christ, as God, in this sense, that the Father, and the Son, or the Father by the Son, will shew greater miracles hereafter done by Christ, that more persons may admire and believe. Wi.

VER. 21. *For as the Father . . . giveth life,* so also the Son giveth *life to whom he will;* where these words, *to give life to whom he will,* shew the power of the Son and of the Father to be equal. Wi.—Our Saviour here mentions the greater works he spoke of in the preceding verse; for it is much more wonderful that the dead should rise, than that the sick should recover their health. We are not to understand these words, as if they meant some were raised to life by the Father, and others by the Son; but that the Father raises those whom the Son raises. And lest any one should understand by this, that the Father makes use of the Son as his minister, through whose means he raises the dead, he immediately adds, &c. S. Aug. Tract. xxi. in Joan.—We see the lovers of this temporal and perishable life, labour to the utmost of their power, I will not say to avoid death, but merely to prolong their frail existence. If, therefore, men labour with so much solicitude, if they strain every nerve to prolong their lives but for a few years; how foolish and blind to their interest must those be, who live in such a manner as to be deprived of the light of eternal day! S. Aug. De verb. Dni. Serm. 64.

VER. 22. *Neither doth the Father judge any man.* It is certain that God is the Judge of all, by divers places of the holy Scriptures; and to judge, belongs both to the Father and to the Son, as they are the same God: so that when it is added, that *the Father hath given all judgment to the Son,*¶ this is meant of the exterior exercise of his judgment upon all mankind at the end of the world, in as much as Christ then will return, in his human body, to judge all men, even as man, in their bodies. Wi.

VER. 24. *Hath everlasting life.* That is, a title to an eternal inheritance of glory, by believing in the Father, and in the Son, and also in the Holy Ghost, as we are taught to believe at our baptism. Wi.

VER. 25. *The hour cometh . . when the dead shall hear the voice of the Son of God.* Though some understand this of the rising of Lazarus; others of those that rose with Christ at his resurrection: yet by these words, *when the dead shall hear the voice of the Son of God,* seems rather to be signified the general resurrection at the end of the world; and though it be said, that *now is the hour,* this may be spoken of the last age of the world; and, as S. John says, (1 Ep. ii. 18.) *children, it is the last hour.* In fine, some interpreters understand these words of a spiritual resurrection from sin, which Christ came to bring to the world. Wi.

VER. 27. *To execute judgment, because he is the Son of man;* or, because, he is God made man, and is to come to judgment in a visible manner, to judge all men. Wi.

unto the resurrection of life: but they that have done evil, unto the resurrection of judgment.

30 I can do nothing of myself. As I hear, so I judge: and my judgment is just: because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 [a]There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

33 You sent to John: and he gave testimony to the truth.

34 But I received not testimony from man: but I say these things that you may be saved.

35 He was a burning and a shining light. And you were willing, for a time, to rejoice in his light.

36 But I have a greater testimony than that of John. For the works which the Father hath given me to perfect: the works themselves, which I do, give testimony of me, that the Father hath sent me.

37 And the Father himself, who hath sent me, [b]hath given testimony of me: neither have you heard his voice at any time: [c]nor seen his shape.

38 And you have not his word abiding in you: for whom he hath sent, him you believe not.

39 Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me:

40 And you will not come to me that you may have life.

41 I receive not glory from men.

42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: [d]and the glory which is from God alone, you do not seek?

45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

46 For if you did believe Moses, you would perhaps believe me also; [c]for he wrote of me.

47 But if you do not believe his writings: how will you believe my words?

CHAP. VI.

Christ feeds five thousand with five loaves: he walks upon the sea, and discourses of the bread of life.

AFTER this, [f]Jesus went over the sea of Galilee, which is that of Tiberias:

2 And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

3 Jesus therefore went up into a mountain, and there he sat with his disciples.

[a] Matt. iii. 17. Supra i. 15.—[b] Matt. iii. 17. and xvii. 5.—[c] Deut. iv. 12. [d] 1 Cor. iv. 8.

[c] Gen. iii. 15. and xxii. 18. and xlix. 10. Deut. xviii. 15.—[f] Matt. xiv. 13. Mark vi. 32. Luke ix. 10.

VER. 29. *Unto the resurrection of judgment.* That is, condemnation. Ch.

VER. 30. *I can do nothing of myself,* &c. See v. 19. S. Chrys. also takes notice, that it may be no less with truth said of the Father, that he can do nothing of himself, nor without his Son, nor both of them without the Holy Ghost; because both they, and their actions, are inseparable. Wi.

VER. 31. *If I bear witness of myself,* &c. Christ tells the Jews elsewhere, (c. viii. 14.) that though he should bear witness of *himself, it would be true.* But the sense of the words in this place is: I could allow you, that if I only gave testimony of myself you might seem to have some reason to except against my testimony: but now besides my own words, you have had also the testimony of John the Baptist, who divers times witnessed that I am the Messias, and the *Son of God,* come to take *away the sins of the world.* 2. You have had the testimony of my eternal Father, particularly at my baptism. 3. You have yet a greater testimony, by the works and miracles wrought before your eyes, and at the same time foretold by the prophets. 4. The prophets, and the *Scriptures,* which *you search,* or which I remit you to, to search them diligently, these also bear witness concerning me. Wi.

VER. 38. You do not observe the commandment he gave you, (Deut. xviii. 15. 19.) of listening to the prophet He would send you.

VER. 39. Or, *You search the Scriptures*: (*scrutamini*; ἐρευνᾶτε). It is not a command for all to read the Scriptures; but a reproach to the Pharisees, that reading the Scriptures as they did, and thinking to find everlasting life in them, they would not receive him to whom all those Scriptures gave testimony, and through whom alone they could have that true life. Ch.—This hope is the cause and motive which leads to this study; and eternal life is the end they propose to themselves in it. Hence, from the context and mode of argumentation made use of, the indicative, *you search,* instead of the imperative mood, *search ye,* is best supported. Catholics are most unjustly accused of depriving the faithful of the use of the holy Scriptures. The council of Trent, (Sess. v. c. i. de reform.) makes this proviso; that in churches where there exists a prebendary, or benefice, set apart for lectures on sacred Scripture, the bishops, &c. shall compel those holding such benefice to expound the sacred Scriptures themselves, should they be equal to the duty; or, by a proper substitute, chosen by the bishop or local ordinary. Also in monasteries of monks, it is prescribed that if abbots neglect, let the bishops of the places compel their compliance; and in convents where studies can be conveniently prosecuted, let there be also a lecturer on Scripture appointed, to be chosen from the most able professors. Moreover, in public universities, where this most honourable and most necessary of all lectures has not been instituted, let the piety and charity of religious princes and governments provide for it; so that the Catholic faith may be defended and strengthened, and sound doctrine protected and propagated. And where the lecture has been instituted, but discontinued, let it be re-established. Moreover, no one was to be appointed to this office, whose life, morals, and learning had not been examined and approved by the bishop of the place, &c.

VER. 40. *And you will not come to me.* Christ now gives them reasons why they do not *receive him,* and his doctrine, nor *believe in him;* because they are void of the *love of God,* full of self-love, envy, pride, seeking for praise and glory one from another. Hence you will not receive me, who *come in the name of my Father,* sent to redeem the world. *But if another,* such as false prophets, or even *Antichrist* himself, who will pretend to be the Messias, *come in his own name,* him you will receive. Wi.—It is proper to remark, that the testimonies here adduced all rise gradually one above another, and make a body of evidence that must leave the incredulous Jews without excuse: for they pay no regard to Jesus Christ himself, nor to John the Baptist, nor to the evidence of miracles, nor to the voice of God, nor to the Scriptures, nor even to Moses himself.

* V. 2. Probatica piscina: some Greek copies, προβατικὴ κολυμβήτρα. But in the common copies, ἐπὶ τῇ προβατικῇ κολυμβήτρᾳ, i. e. propè piscinam, &c. Κολυμβήτρα signifies, lavacrum. See Legh's Crit. Sacra.

† V. 4. *Angelus Domini.* The word κυρίου, Domini, is found in several of the best Greek MSS. though wanting in others. But that the cure was miraculous, see S. Chrys. ὁμ. λς. p. 207, tom. viii. Ἄγγελος ἰατικὴν ἐνετίκει δύναμιν. S. Amb. l. de initandis, c. iv. S. Aug. (trac. xvii. in Joan.) credas hoc Angelicâ virtute fieri solere. S. Cyril on this place, Angeli descendentes de cœlo piscinæ aquam turbabant.

‡ V. 17. Pater meus usque modo operatur, ἐργάζεται. See S. Chrys. ὁμ. λῆ, on these words. S. Cyr. l. ii. in Joan. c. vi. S. Aug. trac. xvii. in Joan. &c.

§ V. 18. *Patrem suum,* or proprium suum patrem, τὸν πατέρα ἴδιον.

‖ V. 19. *Non potest filius a se,* &c. S. Chrys. ὁμ. λῆ. (t. viii. p. 222.) a seipso nihil facit, neque pater a seipso facit, οὐδὲ ὁ πατὴρ ἀφ' ἑαυτοῦ τι ποιῶν. See S. Cyril, l. ii. in Joan. S. Aug. trac. xvii. in Joan. on the same texts. S. Athan. orat. 2. cont. Arianos, tom. ii. p. 488. S. Greg. Naz. Orat. xxxvi. 584. tom. i. Ed. Par. an. 1630. S. Amb. (tom. ii. in Ps. cxviii.) Nihil a se facit filius: quia per unitatem operationis, nec filius sine patre facit, nec sine filio pater. S. Hilary, l. vii. de Trin. p. 927. Ed. Ben. But S. Jerom. (tom. iv. part 2, p. 521. Ed. Ben.) Non possum facere a meipso, objiciebant Ariani; sed respondet Ecclesia, ex personâ hominis hæc dici, &c. S. Jerom does not mean that he had a human or created person, as the Nestorians pretend; but that these words were spoken, or might be understood of Christ, inasmuch as his human nature was united to his divine person.

¶ V. 22. Omne judicium dedit filio. S. Aug. expounds it (trac. xxi.) sed judicium manifestum. Pater occultus erit judex, filius manifestus, quia mani festè ad judicium veniet.

CHAP. VI. VER. 1. *Galilee.* S. John does not usually relate what is mentioned by the other evangelists, especially what happened in Galilee. If he does it on this occasion, it is purposely to introduce the subject of the heavenly bread, which begins v. 37. He seems, moreover, to have had in view the description of the different passovers during Christ's public ministry. As he, therefore, remained in Galilee during the third passover, he relates pretty fully what passed during that time. We may also remark, that as the other three evangelists give, in the same terms, the institution of the blessed sacrament, S. John omits the institution, but gives in detail the repeated promises of Jesus Christ, relative to this great mystery.

4 Now the Pasch, the festival day [a] of the Jews, was near at hand.

5 When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?

6 And this he said to try him: for he himself knew what he would do.

7 Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, the brother of Simon Peter, saith to him:

9 There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

10 Then Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves: and when he had given thanks, he distributed to them that were sat down: In like manner also of the fishes, as much as they would.

12 And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

13 So they gathered them up, and filled twelve baskets, with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Then those men, when they had seen what a miracle Jesus had done, said: This is of a truth, the prophet that is to come into the world.

15 When Jesus, therefore, perceived that they would come to take him by force, and make him king, [b] he fled again into the mountain himself alone.

16 And when evening was come, his disciples went down to the sea.

17 And when they had entered into a ship, they went over the sea to Capharnaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near to the ship, and they were afraid.

20 But he saith to them: It is I: be not afraid.

21 They were willing, therefore, to take him into the ship: and presently the ship was at the land to which they were going.

22 The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone:

23 But other ships came in from Tiberias, near to the place where they had eaten the bread, the Lord giving thanks.

24 When the people, therefore, saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26 Jesus answered them, and said: Amen, amen, I say to you: you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you. [c] For him hath God the Father sealed.

28 They said, therefore, to him: What shall we do, that we may work the works of God?

29 Jesus answered, and said to them: [d] This is the work of God, that you believe in him whom he hath sent.

30 They said, therefore, to him: What sign then dost thou shew that we may see, and may believe thee? what dost thou work?

31 Our fathers did eat manna in the desert, as it is written: [e] He gave them bread from heaven to eat.

32 Then Jesus said to them: Amen, amen, I say unto you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven.

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[a] A. D. 32.—[b] Matt. xiv. 23. Mark vi. 46.—[c] Matt. iii. 17. and xvii. 5. Supra i. 32.

[d] 1 John iii. 23.—[e] Exod. xvi. 14. Num. xi. 7. Psal. lxxvii. 24. Wisd. xvi. 20.

VER. 4. From the circumstance of the passover, the number that followed Jesus was greatly increased. V.

VER. 5. Our Lord first said, (Matt. xiv. 16.) *Give them to eat;* but afterwards, accommodating himself to the weakness of his disciples, he says: *Whence shall we buy bread?* So there is no contradiction.

VER. 10. The text in S. Matthew adds: *without counting the women and the children,* who might possibly amount to an equal number.

VER. 11. In the Greek, there is this addition: *He distributed to the disciples, and the disciples to them that were sitting.* The Syriac, and some Greek copies, agree with the Vulgate.

VER. 12. To make the miracle still more conspicuous to the multitude, Jesus Christ shewed, that not only their present wants were supplied, but that there remained as much, or more, after they had all been filled, than there had been at first presented to Him.

VER. 14. *The Prophet indeed.* That is, the Messias. Wi.

VER. 15. S. John here corrects what relates to Jesus, and then what relates to the disciples. For if we attend to the order of time, the apostles got into the boat before Jesus went to the mountain. But, in matters of this nature, it is usual for the historians to follow their own choice. Pol. Synop. critic.

VER. 19. *Five and twenty or thirty furlongs.* About three or four miles.

VER. 21. In S. Matt. xiv. 26. and S. Mark vi. 51. we find that Jesus entered into the boat. S. John does not deny it; but he remarks a circumstance not noticed by the others: *The vessel was presently at the land.* V.

VER. 26. Christ did not return an express answer to their words, but he replied to their thoughts. For they seem to have put this question to him, that by flattering him, they might induce him to work another miracle, similar to the former; but Christ answers them not to seek for their temporal prosperity, but for their eternal welfare. The Church is daily filled, says S. Austin, with those who come to petition for temporal advantages, that they may escape this calamity, obtain that advantage in their temporal concerns: but there is scarce one to be found who seeks for Christ, and pays him his adoration, through the pure love he bears him. Maldon.

VER. 27. *For him hath God the Father sealed.* The sense seems to be, that Christ having wrought so many miracles in his Father's name, the Father himself hath thereby given testimony in his favour, and witnessed, as it were, under his seal, that Jesus is his true Son, whom he sent into the world. Wi.

VER. 30. *What sign then dost thou shew?* And foreseeing that he might, with great propriety, allege the recent miracle, they contrast it with what Moses performed in the desert. It is true, they say, you once fed 5,000 persons with five loaves; but our fathers, to the number of 600,000 did eat, not for once, but during forty years, manna in the desert; a species of food infinitely superior to barley bread. V. See Numbers i. 46.

VER. 31. Christ having declared that he was greater than Moses, (since Moses could not promise them bread which should never perish) the Jews wished for some sign by which they might believe in him; therefore they say: Our fathers did eat manna in the desert, but you have only given us bread; where then is the food that perishes not? Christ therefore answers them, that the food which Moses gave them, was not the true manna from heaven, but that it was only a figure of himself, who came down from heaven to give life to the world. S. Aug.—S. Chrysostom observes, that the Jews here acknowledge Christ to be God, since they entreat Christ not merely to ask his Father to give it them; but, do thou thyself give it us.

VER. 32. *Moses gave you not bread from heaven;* i. e. the manna was not given to your forefathers by Moses, but by God's goodness. 2dly. Neither came

33 For the bread of God is that which cometh down from heaven, and giveth life to the world.

34 Then they said to him: Lord, give us always this bread.

35 And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst.

36 But I said to you, that you also have seen me, and you believe not.

37 All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out:

38 Because I came down from heaven, not to do my own will, but the will of him that sent me.

39 Now this is the will of the Father, that sent me: that of all that he hath given me, I should not lose thereof, but should raise it up again at the last day.

40 And this is the will of my Father, who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day.

41 The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven.

42 And they said: [b]Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

43 Jesus, therefore, answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets: [c]And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me.

46 [d]Not that any man hath seen the Father, but he, who is of God, he hath seen the Father.

47 Amen, amen, I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 [e]Your fathers did eat manna in the desert, and they died.

50 This is the bread which cometh down from heaven: that if any one eat of it, he may not die.

51 I am the living bread, which came down from heaven.

52 If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world.

[a] Eccli. xxiv. 29.—[b] Matt. xiii. 55. Mark vi. 3.

[c] Isai. liv. 13.—[d] Matt. xi. 27.—[e] Exod. xvi. 13.

it from *heaven*, but from the clouds, or from the region of the air only. 3dly. It did not make them that eat it live for ever; but they that spiritually eat me, the living bread; that is, believe in me, and keep my commandments, shall live for ever.—V. 37, 44, and 66. *No one can come to me, unless the Father draw him.** These verses are commonly expounded of God's elect; who are not only called, but saved, by a particular mercy and providence of God. God is said to *draw them* to himself by special and effectual graces, yet without any force or necessity, without prejudice to the liberty of their free-will. A man, says S. Aug. is said to *be drawn* by his pleasures, and by what he loves. Wi.

VER. 33. A life of immortality and eternal happiness to all who worthily receive it.

VER. 34. S. Aug. with all the Fathers, believed that the Jews did not understand this in its proper sense; but only understood a material bread, of superior excellence to the manna, which would preserve their health and life for ever (S. Aug.); or at least, a far more delicious bread, which they were to enjoy during the whole course of their lives.

VER. 36. You demand this bread; behold it is before you, and yet you eat it not. I am the bread; to believe in me is to eat me. You see me, but you believe not in me. S. Austin.—It is to this place that those words of S. Austin are to be referred: "Why do you prepare your teeth and belly? believe in me, and you have eaten me." Words which do not destroy the real presence, of which he is not speaking in this verse. Maldon. 35.—Jesus Christ leads them gradually to this great mystery, which he knows will prove a stumbling-block to many. The chapter begins with the miraculous multiplication of the loaves; then Christ walking on the sea; next he blames the Jews for following him not through faith in his miracles, but for the loaves and fishes, and tells them to labour for that nourishment which perishes not, by believing in Him, whom the Father had sent; and then promises, that what their fathers had received in figure only, the manna, the faithful shall receive in reality; his own body and blood.

VER. 38. Christ does not say this as if he did not whatever he wished; but he recommends to us his humility. He who comes to me shall not be cast forth, but shall be incorporated with me, because he shall not do his own will, but that of my Father. And therefore he shall not be cast forth; because when he was proud, he did his own will, and was rejected. None but the humble can come to me. S. Hilary and S. Austin.—An humble and sincere faith is essentially necessary to believe the great mysteries of the Catholic faith, by means of which we come to God and believe in God. A.

VER. 41. *I am the living bread, which came down from heaven.* These Jews did not believe that Christ was the true and eternal Son of God, who came down from heaven, and was *made flesh*, was made man. He speaks of this faith in him, when he calls himself the *living bread*, the mystical bread of life, that came to give life everlasting to all true and faithful believers. In this sense S. Augustin said, (trac. xxv. p. 489) *why dost thou prepare thy teeth and belly? only believe, and thou hast eaten;* but afterwards he passeth to his sacramental and real presence in the holy sacrament. Wi.

VER. 44. *Draw him.* Not by compulsion, nor by laying the free-will under any necessity, but by the strong and sweet motions of his heavenly grace. Ch. —We are drawn to the Father by some secret pleasure, delight, or love, which brings us to the Father. "Believe, and you come to the Father," says S. Austin. "Love, and you are drawn. The Jews could not believe, because they would not." God, by his power, could have overcome their hardness of heart; but he was not bound to do it; neither had they any right to expect this favour, after the many miracles which they had seen. Calmet.

VER. 45. Every one, therefore, that hath heard of the Father, and hath learned of him who I am, cometh to me by faith and obedience. As to others, when the Scripture says they are *taught of God*, this is to be understood of an interior spiritual instruction, which takes place in the soul, and does not fall under the senses; but not less real on that account, because it is the heart, which hears the voice of this invisible teacher.

VER. 47. Thus Jesus Christ concludes the first part of his discourse: "Amen, amen, he that believeth in me, hath everlasting life;" which shews that faith *is* a necessary predisposition to the heavenly bread.

VER. 48. Because the multitude still insisted in begging for their corporal nourishment, and remembering the food that was given to their fathers, Christ, to shew that all were figures of the present spiritual food, answered, that he was the bread of life. Theophylact.—Here Jesus Christ proceeds to the second part of his discourse, in which he fully explains what that bread of life is, which he is about to bestow upon mankind in the mystery of the holy Eucharist. He declares then, in the first place, that he is the bread of eternal life, and mentions its several properties; and secondly, he applies to his own person, and to his own flesh, the idea of this bread, such as he has defined it.

VER. 51. Christ now no longer calls the belief in him, or the preaching of the gospel, the bread that he will give them; but he declares that it is his own flesh, and that flesh which shall be given for the life of the world. Calmet.—This bread Christ then gave, when he gave the mystery of his body and blood to his disciples. Ven. Bede.

VER. 52. *The bread which I will give, is my flesh for the life of the world.*† In most Greek copies we read, *is my flesh which I will give for the life of the world.* Christ here promised what he afterwards instituted, and gave at his last supper. He promiseth to give his *body and blood to be eaten;* the same body (though the manner be different) which he would give on the cross for the redemption of the world. The Jews of Capharnaum were presently scandalized. *How* (said they) *can this man give us his flesh to eat?* But notwithstanding their murmuring, and the offence which his words had given, even to *many* of his disciples, he was so far from revoking, or expounding what he had said of any figurative or metaphorical sense, that he confirmed the same truth in the clearest and strongest terms. *Amen, amen, I say to you, unless you eat,* &c. And again, (v. 56.) *For my flesh is meat indeed, and my blood is drink indeed.* I cannot omit taking notice of what S. Chrysostom and S. Cyril, in their commentaries on this place, have left us on these words, *How can this man do this?* These words which call in question the almighty and incomprehensible power of God, would hinder them, says S. Chrysostom, from believing all other mysteries and miracles: they might as well have said: *How* could he with five loaves feed five thousand men? This question, *How can he do this?* Is a question of infidels and unbelievers. S. Cyril says that *How*, or, *How can he do this?* cannot, without folly, be applied to God. 2dly, he calls it a question of *blasphemy*. 3dly, a *Jewish word*, for which these Capharnaites deserved the severest punishments. 4thly, He confutes them by the saying of the prophet Isaias, (lv. 9.) that God's *thoughts* and *ways* are as much above those of men, as the *heavens* are *above the earth*. But if these Capharnaites, who knew not who Jesus was, were justly blamed for their *incredulous, foolish, blasphemous, Jewish* saying, *how can he give us his flesh to eat?* much more blameable are those Christians, who, against the words of the Scripture, against the unanimous consent and authority of all Christian Churches in all parts of the world, refuse to believe his real presence, and have nothing to say, but with the obstinate Capharnaites, *how can this be done?* Their answers are the same, or no better, when they tell us that the real presence contradicts their senses, their reason, that they *know* it to be false. We may also observe, with divers inter

53 The Jews, therefore, disputed among themselves, saying: How can this man give us his flesh to eat?

54 Then Jesus said to them: Amen, amen, I say to you: Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day.

56 [a]For my flesh, is meat indeed: and my blood, is drink indeed:

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live for ever.

60 These things he said, teaching in the synagogue, in Capharnaum.

61 Many, therefore, of his disciples hearing *it*, said. This saying is hard, and who can hear it?

62 But Jesus knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you?

63 If then you shall see [b]the Son of man ascend up where he was before?

64 It is the spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken to you, are spirit and life.

65 But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.

66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

67 After this many of his disciples went back: and walked no more with him.

68 Then Jesus said to the twelve: Will you also go away?

[a] 1 Cor. xi. 27.

[b] Supra iii. 13.

preters, that if Christians are not to believe that Jesus Christ is one and the same God with the eternal Father, and that he is truly and really present in the holy sacrament of the Eucharist, it will be hard to deny but that Christ himself led men into these errors, which is blasphemy. For it is evident, and past all dispute, that the Jews murmured, complained, and understood that Christ several times *made himself God, and equal to the Father* of all. 2ndly, When, in this chapter, he told them he would give them *his flesh to eat*, &c. they were shocked to the highest degree: they cried out, this *could not be*, that these words and this speech was *hard and harsh*, and on this very account *many* that had been his disciples till that time, *withdrew themselves* from him, and left him and his doctrine. Was it not then at least high time to set his complaining hearers right, to prevent the *blasphemous* and *idolatrous opinions* of the following ages, nay even of all Christian Churches, by telling his disciples at least, that he was only *a nominal God*, in a *metaphorical* and *improper sense;* that he spoke only of his body being *present* in a *figurative* and *metaphorical sense* in the holy Eucharist? If we are deceived, who was it that deceived us but Christ himself, who so often repeated the same points of our belief? His apostles must be esteemed no less guilty in affirming the very same, both as to Christ's divinity, and his real presence in the holy sacrament, as hereafter will appear. Wi.—Compare the words here spoken with those he delivered at his last supper, and you will see that what he promises here was then fulfilled: "this is my body given for you." Hence the holy Fathers have always explained this chapter of S. John, as spoken of the blessed sacrament. *See the concluding reflexions.*

VER. 53. Because the Jews said it was impossible to give them his flesh to eat, Christ answers them by telling them, that so far from being impossible, it is very necessary that they should eat it. "Unless you eat," &c. S. Chrys.—It is not the flesh of merely a man, but it is the flesh of a God, able to make man divine, inebriating him, as it were, with the divinity. Theophy. See Maldonatus.

VER. 54. *Unless you eat . . . and drink*, &c. To receive both the body and blood of Christ, is a divine precept, insinuated in this text; which the faithful fulfil, though they receive but in one kind; because in one kind they receive both body and blood, which cannot be separated from each other. Hence life eternal is here promised to the worthy receiving, though but in one kind: (ver. 52.) *If any man eat of this bread he shall live for ever: and the bread which I will give, is my flesh for the life of the world*: (ver. 58.) *He that eateth me, the same also shall live by me:* (ver. 59.) *He that eateth this bread shall live for ever.* Ch.

VER. 55. Jesus Christ, to confirm the notion his disciples had formed of a real eating of his body, and to remove all metaphorical interpretation of his words, immediately adds, "Unless you *eat* the flesh of the Son of man, and *drink* his blood, you shall not have life in you. . . . For my flesh is meat indeed, and my blood is drink indeed;" which could not be so, if, as sectarists pretend, what he gives us in the blessed sacrament is nothing but a bit of bread; and if a figure, certainly not so striking as the manna.

VER. 58. *As the living Father hath sent me*, his only, his true Son, to become man; *and I live by the Father*, proceeding always from him; so he that *eateth me*, first by *faith* only, by believing in me; and secondly, he that eateth my *body* and *blood, truly* made *meat* and *drink*, though after a spiritual manner, (not in that visible, bloody manner as the Capharnaites fancied to themselves) shall *live* by me, and *live for ever*, happy in the kingdom of my glory. Wi.

VER. 61. If Christ had wished to say nothing else than that his disciples should be filled with his doctrine, that being his flesh and blood, it would not have been a hard saying; neither would it have shocked the Jews. He had already said as much in the former part of his discourse: but he goes on in still stronger terms, notwithstanding their complaints; and, as they were ignorant how he would fulfil his promise, they left him, (Calmet) and followed the example of the other unbelieving Jews, as all future sectarists have, saying: *how can this be done?*

VER. 62. If you cannot believe that I can give you my flesh to eat, now that I am living amongst you, how will you believe, that, after my ascension, I can give you to eat my glorified and immortal flesh, seated on the right hand of the majesty of God? V.

VER. 63. *If then you shall see*, &c. Christ, by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; at the same time, correct their gross apprehension of eating his flesh and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven; and consequently not suffer it to be, as they supposed, divided, mangled, and consumed upon earth. Ch.—The sense of these words, according to the common exposition, is this: you murmur at my words, as hard and harsh, and you refuse now to believe them: when I shall ascend into heaven, from whence I came into the world, and when my ascension, and the doctrine that I have taught you, shall be confirmed by a multitude of miracles, then shall you and many others believe. Wi.

VER 64. *The flesh profiteth nothing.* Dead flesh, separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth man's flesh, that is to say, man's natural and carnal apprehension, (which refuses to be subject to the spirit, and words of Christ) profit any thing. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the blessed sacrament, with his spirit, that is, with his soul and divinity) profiteth nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us.—*Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace and life in its very fountain. Ch.—*It is the spirit that quickeneth*, or giveth life. These words sufficiently correct the gross and carnal imagination of these Capharnaites, that he meant to give them his body and blood to eat in a visible and bloody manner, as *flesh*, says S. Aug. *is sold in the market, and in the shambles;‡* but they do not imply a figurative or metaphorical presence only. The manner of Christ's presence is spiritual, and under the outward appearances of bread and wine; but yet he is there truly and really present, by a change of the substance of bread and wine into the substance of his body and blood, which *truly and really* become our spiritual food, and are truly and really received in the holy sacrament.—*The flesh* § of itself *profiteth nothing*, not even the flesh of our Saviour Christ, were it not united to the divine person of Christ. But we must take care how we understand these words spoken by our Saviour: for it is certain, says S. Aug, that the *word made flesh*, is the cause of all our happiness. Wi.—When I promise you life if you eat my flesh, I do not wish you to understand this of that gross and carnal manner, of cutting my members in pieces: such ideas are far from my mind: the flesh profiteth nothing. In the Scriptures, the word *flesh* is often put for the carnal manner of understanding any thing. If you wish to enter into the spirit of my words, raise your hearts to a more elevated and spiritual way of understanding them. Calmet. —The reader may consult Des Mahis, p. 165, a convert from Protestantism, and who has proved the Catholic doctrine on the Eucharist in the most satisfactory manner, from the written word. Where he shows that Jesus Christ, speaking of his own body, never says *the flesh*, but *my flesh:* the former mode of expression is used to signify, as we have observed above, a carnal manner of understanding any thing.

VER. 68. *Jesus said to the twelve: Will you also go away?* He shews them, says S. Chrys. that he stood not in need of them, and so leaves them to their free choice. Wi.—Jesus Christ remarking in the previous verse that the apostate disciples had left him, to walk no more with him, turning to the twelve, asks them, *Will you also go away?* The twelve had heard all that passed; they had seen the Jews strive amongst themselves, and the disciples murmur and leave their Master; they understood what he said in the same literal sense; it could, indeed, bear no other meaning; but when Jesus put the above question to them, leaving them to their free choice, whether to follow him, or to withdraw themselves, Simon Peter answered him: "Lord, to whom shall we go? Thou hast the words of eternal life;" and therefore art able to make good thy words, however hard and difficult they may appear to others.—We may here admire not only the excellency of their faith, but the plain, yet noble motive of their faith: they

69 And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life.

70 [a] And we have believed, and have known that thou art the Christ, the Son of God.

71 Jesus answered them: Have not I chosen you twelve: and one of you is a devil?

72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

CHAP. VII.

Christ goes up to the feast of the tabernacles: he teaches in the temple.

AFTER these things Jesus walked in Galilee, for he would not walk in Judea: because the Jews sought to kill him.

2 Now the Jewish feast of [b] tabernacles was at hand.

3 And his brethren said to him: Pass from hence, and go into Judea, that thy disciples also may see thy works which thou dost.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, manifest thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said to them: My time is not yet come: but your time is always ready.

7 The world cannot hate you: but me it hateth: because I give testimony of it, that the works thereof are evil.

8 Go you up to this festival day, but I go not up to this festival day: because my time is not yet fulfilled.

9 When he had said these things, he himself staid in Galilee.

10 But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret.

11 The Jews, therefore, sought him on the festival day, and said: Where is he?

12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

[a] Matt. xvi. 16. Mark viii. 29. Luke ix. 20.—[b] Lev. xxiii. 34.

believe, because he is Christ, the Son of God, (or, as it is in the Greek, the Son of the *living God*) who is absolutely incapable of deceiving his creatures, and whose power is perfectly equal to perform the promises he here makes them.

VER. 69. *Simon Peter*, the chief or head of them, said in the name of the rest: *Lord, to whom shall we go?* It is only from thee that we hope for salvation. *Thou hast the words of eternal life:* we have *believed, and known*, and remain in this belief, that *thou art the Christ, the Son of God.* Wi.

CONCLUDING REFLEXIONS ON THIS CHAPTER.

If we take into consideration all the circumstances of this chapter, it will be difficult to conceive how any persons can bring their mind to think that there is no connexion between this chapter and the institution of the blessed sacrament. It must proceed, as Dr. Clever, the Protestant Bishop of Bangor, affirms, "from the fear of giving advantage to the doctrine of transubstantiation." He moreover adds: "whilst the institution is considered as a memorial only, nothing can well be further from being plain." See his Sermon on the Lord's Supper. The holy Fathers have unanimously understood these repeated promises of Christ with a reference to the institution. S. Cyprian, of the third age, quoting the promises of Christ, *the bread which I will give, is my flesh, for the life of the world*, deduces this conclusion: "Hence it is manifest, that they have this life, who touch his body, and receive the Eucharist." Qui corpus ejus attingunt. De Orat. Dom. p. 147. S. Hilary, of the fourth age, quoting Christ's words, says: "there is no place left to doubt of the truth of Christ's flesh and blood, de veritate carnis et sanguinis non relictus est ambigendi locus; for now, by the profession of the Lord himself, and according to our belief, it is truly flesh and truly blood." De Trin. l. viii. p. 954–6. S. Basil, of the fourth century also, citing v. 53 and 54 of this chapter, says: "about the things that God has spoken there should be no hesitation, nor doubt, but a firm persuasion that all is true and possible, though nature be against it: Κἂν ἡ φύσις μαχῆται. Herein lies the struggle of faith." Reg. viii. Moral. t. 2 p. 240. Again the same saint says: "it is very profitable every day, to partake of the body and blood of Christ, φάγειν τὸ σῶμα καὶ πιεῖν τὸ αἷμα τοῦ κυριοῦ ἡμῶν, *for he that eateth my flesh*, &c. John vi. 55.—"We communicate four times in the week; on Sunday, Wednesday, Friday, and Saturday, and on other days, if there be a commemoration of any saint." Ep. xcii. t. 3, p. 186.—S. Ambrose, of the same age, says: "the manna in the desert was given in figure. You have known things more excellent. For light is preferable to the shadow; truth to the figure; the body of Christ to the manna of heaven. But you may say: I see somewhat else: how do you assert that I shall receive the body of Christ?" He gives this answer: "How much more powerful is the virtue of the divine blessing, than that of nature; because by the former, nature itself is changed? . . . If the blessing of men (be here instances Moses changing a rod into a serpent, and many other miraculous changes) was powerful enough to change nature, what must we not say of the divine consecration, when the very words of the Lord operate? For that sacrament which you receive, is accomplished by the word of Christ. If the word of Elias could call down fire from heaven, shall not the word of Christ be able to change the outward elements? . . . The word of Christ could draw out of nothing what was not, shall it not be able to change the things that are into that which they were not? . . . Was the order of nature followed when Jesus was born of a Virgin? Certainly not. Then why is that order to be looked for here? It was the true flesh of Christ which was crucified, which was buried; and this is truly the sacrament of his flesh. . . . Our Lord himself proclaims, *This is my body.*"—If Jesus Christ, during his public ministry, performed so many visible and palpable miracles as we read of in the gospels, was it not to induce us to believe without doubting the truths that escape our senses, and surpass our reason? If we believe the water was changed into wine at the marriage feast of Cana; if we believe that the bread in the hands of Christ and his apostles was not diminished, by being broken and divided among five thousand, why cannot we believe the miracle of the Eucharist on the authority of Christ's word, "the bread that I will give you, is my flesh? This is my body," &c. Not one of all the ancient Fathers has ever denied the real presence; not one of them all has ever said, that the body of Jesus Christ is received in figure only.

* V. 37. Nisi pater traxerit eum. S. Aug. trac. 26, p. 495. noli te cogitare invitum trahi; trahitur animus et amore.

——*trahit sua quemque voluptas.* Virg. Ecl. ii.

† V. 52. Quomodo potest hic, &c. πῶς δύναται οὗτος; S. Chrys. hom. xlv. in Joan. in the Greek, hom. xlvi. tom. 8, p. 272. ὅταν γὰρ ἡ ζήτησις τοῦ πῶς εἰσέλθῃ, συνέρχεται καὶ ἀπιστία. S. Cyril. l. iv. in Joan. p. 359. Illud quomodo stultè de Deo proferunt, τὸ πῶς ἀνοήτως ἐπὶ θεοῦ λέγουσιν.—Hoc loquendi genus omni scatere blasphemiâ, ὀνοφηλίας ἀπάσης.—Judaicum verbum. τὸ πῶς Ἰουδαϊκὸν ῥῆμα. He takes notice how much the nature and power of God is above human capacity; he shews it by examples, and then concludes, (p. 360) De quibus miraculis si tuum illud QUOMODO subinde inferas, omni plane Scripturæ Divinæ fidem derogabis, ὅλῃ παντελῶς ἀπειθήσεις θείᾳ γραφῇ.

‡ 64. S. Aug. 27. p. 503, carnem quippe intellexerunt, quomodo in cadavere dilaniatur, aut in macello venditur.

§ Ibid. S. Aug. ibid. caro non prodest quicquam, sed caro sola . . . . nam si caro nihil prodesset, verbum caro non fieret.

CHAP. VII. VER. 2. This was the festival of Tabernacles, on which the Jews made tents, in imitation of those which were their habitations during their sojournment in the wilderness, for forty years. See Lev. xxiii. 34. The Jews called it a festival day; though it consisted not of one, but of many days successively. S. Austin, tract. 28. in Joan.

VER. 3. These brethren of Christ were the relatives of the blessed Virgin, not her children. For, as in the sepulchre, where the body of our Saviour was deposited, no other mortal lay either before or since; so neither did the womb of Mary ever either before or after bear any other body but that of her divine Son. S. Austin, ut supra.

VER. 5. *Neither did his brethren believe in him;* by his brethren here, we are to understand his kindred, his townsmen or countrymen, at or about Nazareth. Wi.

VER. 8. *Go you up to this festival day*, which lasted eight days.—*I go not* with you, nor to be there at the *first* day, nor in that public manner as you desire. But when the *feast was half over*, about the fourth day, Jesus went thither in a private manner, yet so that when he arrived, he spoke publicly in the temple. Wi.

VER. 10. But why does he ascend to the festival day, when he said he would not? He did not say, I *will* not ascend, but only, I *do* not ascend; that is, in your company. S. Chrys. hom. xlvii. in Joan.—Or, I do not go up to this festival, viz. the first or second day of the feast, which lasted eight days, and to which you wish me to ascend: but he went afterwards, when the first part of the festival was over. S. Austin, tract. 28. in Joan.

VER. 12. It was the people that held the favourable opinion of Christ, whilst on the contrary, the Scribes and Pharisees speak ill of him, saying, he seduceth not us, but he seduceth the multitude. S. Chrys. hom. xlviii. in Joan.

VER. 13. No one publicly took the part of Jesus, however favourable were their private sentiments; for the Jews hated and persecuted such as sided with him. V.

VER. 15. Whilst the Jews proceeded no farther than to admire the wisdom of our Saviour, when they could easily have seen that what he taught he knew by the power of God, Christ himself reveals to them the source of his wisdom, saying: *My doctrine is not mine, but his that sent me.* S. Chrys. hom. xlviii. in Joan.—S. Thos. Aquinas, the great doctor of the schools, and styled the angelic doctor, informs us that in all the scriptural difficulties he met with, he uniformly

16 Jesus answered them, and said: My doctrine is not mine, but his that sent me.

17 If any man will do the will of him: he shall know of the doctrine, whether it be from God, or whether I speak from myself.

18 He that speaketh from himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him:

19 [a]Did not Moses give you the law: and none of you keepeth the law?

20 [b]Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seeketh to kill thee?

21 Jesus answered, and said to them: One work I have done: and you all wonder:

22 Therefore [c]Moses gave you circumcision: (not because it is of Moses, [d]but of the fathers,) and on the sabbath-day you circumcise a man.

23 If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken: are you angry at me because I have healed the whole man on the sabbath-day?

24 [e]Judge not according to the appearance, but judge just judgment.

25 Some therefore of Jerusalem said: Is not this he whom they seek to kill?

26 And behold he speaketh openly, and they say nothing to him. Have the rulers known of a truth that this is the Christ?

27 But we know this man whence he is: but when the Christ cometh, no man knoweth whence he is.

28 Jesus, therefore, cried out in the temple, teaching and saying: You both know me, and you know whence I am: and I am not come of myself: but he that sent me, is true, whom you know not.

29 I know him: because I am from him, and he hath sent me.

30 They sought, therefore, to apprehend him: but no man laid hands on him, because his hour was not yet come.

31 But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles than these which this man doth?

32 The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

33 Jesus, therefore, said to them: Yet a little while I am with you: and I go to him that sent me.

34 [f]You shall seek me, and shall not find me: and where I am, you cannot come.

35 The Jews, therefore, said among themselves: Whither will he go, that we shall not find him? will he go to the dispersed among the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said: You shall seek me, and shall not find me: and where I am, you cannot come?

37 Now on the last [g]great day of the festivity, Jesus stood and cried out, saying: If any man thirst, let him come to me, and drink.

38 [h]He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water.

39 Now this he said of the spirit which they should receive who believed in him: for as yet the spirit was not given, because Jesus was not yet glorified.

40 Of that multitude, therefore, when they had heard

[a] Exod. xxiv. 3.—[b] Supra v. 18.—[c] Lev. xii. 3.—[d] Gen. xvii. 10.—[e] Deut. i. 16.

[f] Infra xiii. 33.—[g] Lev. xxiii. 27.—[h] Deut. xviii. 15. Joel ii. 28. Acts ii. 17.

had recourse to prayer, and that he acquired greater light and knowledge at the foot of his crucifix than from any books or masters. A.

VER. 16. *My doctrine is not mine;* i. e. not mine only, but also the Father's; from whom I proceed, and with whom I am always. Wi.

VER. 18. *He is true:* seeketh truth, and not his own glory. Wi.

VER. 10. The law of Moses prescribes that you shall not kill, but this law you transgress; for, why do you seek to kill me? You yourselves are transgressors of the law, and therefore no ways proper persons to judge me for transgressing it. S. Chrys. hom. xlviii. in Joan.—You do not observe the law; otherwise you would learn from that law, that I am the Christ, and not seek to put me to death, when I appear amongst you. S. Aust. tract. 30, in Joan.—If I cure on the sabbath-day, do not you also give circumcision, and also cure the wound on the sabbath? V.—See v. 23, of this chapter.

VER. 20. *Thou hast a devil:* art possessed with a devil, mad, &c. Wi.

VER. 21. *One work I have done.* He means by healing the man at the pond, who had been ill thirty-eight years. Wi.—Jesus here speaks of the cure that he had performed on the paralytic, eighteen months before, and which had scandalized the Jews. See C. v, v. 9. et dein. of this gospel. V.

VER. 26. *Have the rulers,* &c. the chief priests, elders, and all the members of the great sanhedrim. Wi.

VER. 27. *We know this man whence he is.* They looked upon him as no more than a man, and they thought they knew his father to be S. Joseph; they knew his Mother and kindred.—*But when the Christ cometh, no man knoweth whence he is.* Thus said some of the people; but, doubtless, the more learned knew Christ was to be born at Bethlehem. Wi.—The Jews had imbibed this opinion of the secrecy of the origin of Christ from the prophet Isaiah, C. liii. *Who shall relate his generation?* But they likewise were acquainted with many other texts of Scripture relative to the Messias, which plainly point out the place of his birth, viz. Bethlehem, and also the place of his residence, when it is said, He shall be called a *Nazarite.* His generation is indeed unknown with regard to his divinity, as Christ himself told the Jews in his answer: He is true that sent me, but you know him not. But as to his humanity, his origin is well known: You know me, and whence I am you know. S. Aust. tract. 31. in Joan.

VER. 28. *You both know me;* i. e you know me as man, and where I have been educated.—*But him that sent me,* from whom I proceeded, and who sent me into this world to be its Redeemer, *you know not;* because you know not, that he was always, and from all eternity, my eternal Father, and I his eternal Son. Wi.

VER. 31. The faith of these was not at all sound, as appears from the following words, which they spoke. S. Chrys. hom. xlix. in Joan.

VER. 32. *The Pharisees* understood well enough that his words signified he was their Messias, and the true Son of God. And they sent some servants to seize him, and bring him to them. Wi.

VER. 33. *Yet a little while and I am with you:* and then *I go,* and return to him that sent me, with whom I am always; but as man, I shall leave the world. Wi.

VER. 34. *And shall not find me.* Some understand it, you shall wish me conversing with you, as at present, healing diseases, &c. but as I shall suffer death shortly, you shall not find me. Others expound it, you shall seek for your Messias, but not owning *me,* who am truly he, you shall not find your Messias; and you *cannot come* to me in my kingdom of glory, because you will not believe in me. Wi.—Or *where I shall be.* The present tense is not unfrequently used for the future, by the hagiographers. See C. xiii. 33.

VER. 35. *Will he go to the dispersed among the Gentiles,* or to the dispersed Gentiles, and Jews among them to preach to them? Wi.

VER. 38. *Out of his belly shall flow rivers of living water.* By this living water, are signified the gifts of the Holy Ghost, which were promised to the faithful. Wi

VER. 39. *As yet the spirit was not given,* in that particular and extraordinary manner, *because Jesus was not yet glorified* by his ascension and the coming of the Holy Ghost. Wi.—It is said that the Baptist was filled with the Holy Ghost from the womb of his mother; that Zachary, when he prophesied concerning his son, and the blessed Virgin, when she prophesied concerning our Lord, were both filled with the Holy Ghost; that Simeon and Anna were inspired by the Holy Ghost, to declare the greatness of Christ. How can this be otherwise reconciled with this text of S. John, that by saying that this gift of the Holy Ghost, after the ascension of Christ, was much more abundant than it had ever been before? It had something which essentially distinguished it from all preceding gifts. For we never read that men inspired by the Holy Ghost before the coming of Christ, spoke languages which they had never learned. S. Aust. 4 de Trin. c. xx.—The Holy Ghost is still received, but none speak with tongues: because the Church herself, being spread over the whole earth, speaks the languages of all. Idem. tract. 32. in S. Joan.—The primitive Christians of Corinth consulted S. Paul on the subject of these spiritual gifts or graces, frequently communicated in the sacraments of baptism and confirmation. In his Epistle, addressed to them, (C. xii.) he explains those gifts, and complains that some among the Corinthians made not a right use of these gifts; especially those who had the *gift of tongues,* and made use of it rather through vanity, than for the profit of others. In v. ult. ibid. he adds: *But be zealous for the better gifts. And I shew to you a yet more excellent way.* And in the 13th chapter, he describes the excellence, the characters of *charity* which he extols far above all other gifts. A



St. JOSEPH.



these words of his, some said: This is the prophet indeed.

41 Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?

42 [a]Doth not the Scripture say: That Christ cometh of the seed of David, and out of Bethlehem, the town where David was?

43 So there arose a dissension among the people because of him.

44 And some of them would have apprehended him: but no man laid hands upon him.

45 The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

46 The ministers answered: Never did man speak like this man.

47 Then the Pharisees answered them: Are you also seduced?

48 Hath any one of the rulers believed in him, or of the Pharisees?

49 But this multitude, that knoweth not the law, are accursed.

50 Nicodemus said to them, [b]he that came to him by night, who was one of them:

51 Doth our law judge any man, unless it first hear him, [c]and know what he doth?

52 They answered, and said to him: Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not.

53 And every man returned to his own house.

CHAP. VIII.

The woman taken in adultery. Christ justifies his doctrine.

AND Jesus went to Mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

3 And the Scribes and Pharisees bring to him a woman taken in adultery: and they set her in the midst,

4 And said to him: Master, this woman was even now taken in adultery.

5 [d]Now Moses in the law commanded us to stone such a one. But what sayest thou?

6 And this they said, tempting him, that they might accuse him. But Jesus, stooping down, wrote with his finger on the ground.

7 When therefore they continued asking him, he lifted up himself, and said to them: [e]He that is without sin among you, let him first cast a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they hearing *this*, went out one by one, beginning from the eldest: and Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11 She said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

12 Again therefore Jesus spoke to them, saying: [f]I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.

13 The Pharisees, therefore, said to him: Thou givest testimony of thyself: thy testimony is not true.

14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go: but you know not whence I come, or whither I go.

15 You judge according to the flesh: I judge not any man:

16 And if I do judge, my judgment is true, because I am not alone: but I and the Father that sent me.

17 And in your law it is written, [g]that the testimony of two men is true.

18 I am one that give testimony of myself: and the Father that sent me, giveth testimony of me.

19 They said, therefore, to him: Where is thy Father? Jesus answered: Neither me do you know, nor

[a] Mic. v. 2. Matt. ii. 6.—[b] Supra iii. 2.—[c] Deut. xvii. 8. and xix. 15. [d] Lev. xx. 10.

[e] Deut. xvii. 7.—[f] 1 John i. 3.—[g] Deut. xvii. 6. and xix. 15. Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28.

VER. 41. A prophet does not come from Galilee, but the Lord of the prophets does. S. Aust. tract. 38. in Joan.—Without faith, without advantage, they again returned to their habitations of infidelity and impiety. Alcuin.

VER. 49. *But this multitude . . . are accursed;* i. e. falls under the curses of the law, by being seduced and led away by false preachers. Wi.

VER. 52. They say to Nicodemus: *Art thou also a Galilean*, who defendest this Galilean, whereas no prophet, nor especially the Messias, comes from Galilee? Wi.—*A prophet*, properly *the prophet:* for they could not be ignorant that the prophet Jonas was from Galilee. We have not indeed the article *the* in this verse, but we find it in ver. 40, with which this appears to correspond. A.

CHAP. VIII. VER. 1, &c.* The last verse of the foregoing chapter, and the eleven verses that follow in this, are not found in the greater part of our present Greek copies, yet they are in some MSS. and so are retained in the Prot. translation. We read nothing of them in the commentaries of S. Chrys. or S. Cyril; but S. Jerom (l. ii. cont. Pelag. tom. 4, part 2, p. 521. Ed. Ben.) says, they were found in many both Lat. and Gr. copies. S. Amb. (Ep. 52.) says this passage, of the woman taken in adultery, was always famous in the Church. S. Aug. expounds them, tract. in Joan, &c. Wi.

VER. 6. *Wrote with his finger*, as one that was musing about something else. W.

VER. 7. We cannot with any propriety reprehend or condemn faults in others, if we ourselves be guilty of the same, or other greater faults, S. Cyril, in Joan.—See annotations on Matt. vii, v. 1.

VER. 9. *Went out one by one,*† confounded, and as it is in the ordinary Greek copies, convicted by their own conscience. Wi.

VER. 11. Hence we may see how impious is the doctrine of those who say that God is the author of sin. Christ did not say to the woman: I do not condemn thy sin; or, go and live now as thou pleasest, I will free thee from all punishment due to any sin thou shalt commit: but he only said, *Go, and from henceforth sin no more:* thus preserving his amiable virtue of clemency, and still not encouraging vice. S. Aug.

VER. 14. *Although I give testimony* (or witness) *of myself, my testimony is true* He gives them the reason, v. 16; because he is not alone, but the Father (who also beareth witness) is also with him. Wi.

VER. 15. *You judge*, and also bear testimony concerning other men, *according to the flesh*, and according to outward shew and appearances only. *I judge no one in* this manner. And whatever judgment I pass, or if I give testimony, my testimony is true, as coming also from the Father, with whom I am one in nature, though a distinct person: and *two*, according to the law, are enough to give evidence. Wi.—*You judge according to the flesh*, &c. Because you do not understand the ways of God, and think you only see in me the person of man; therefore I seem to you to be arrogant, bearing witness of myself. Man indeed, who wishes alone to bear testimony of himself, is arrogant, and not to be believed, because all men are frail and liable to be deceived; but light and truth itself can neither deceive nor be deceived. S. Aug.

VER. 16. *I am not alone.* Christ does not here say that he is the Father and he is the Son, he only says that he is not alone, but that the Father is with him, plainly distinguishing the two Persons. The Father is truly the Father, and the Son truly the Son, not one elder or greater than the other, but both entirely equal in all perfections. One in substance, co-eternal, and of one perfect equality. S. Aug.

VER. 19. *Where is thy Father?* They knew well enough by other discourses, that he had called and declared God to be his Father; but they had a mind to make him own it again, that they might accuse him as guilty of blasphemy.—*Neither me do you know, nor my Father:* you will not own me to have been always his Son, nor him to have been always my Father, but *did you know me* to be his Son, always proceeding from him, *you would know my Father also*, and know him as my Father from all eternity. Wi.—As in common conversation we often say, "when you have seen one, you have seen the other;" when two per

my Father: if you did know me, you would know my Father also.

20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

21 Then Jesus said to them again: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.

22 The Jews, therefore, said: Will he kill himself, because he said: Whither I go you cannot come?

23 And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.

24 Therefore, I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin.

25 They said, therefore, to him: Who art thou? Jesus said to them: The beginning, who also speak to you.

26 I have many things to speak, and to judge of you. But he that sent me is [a] true: and the things I have heard from him, the same I speak in the world.

27 Now they did not understand that he called God his father.

28 Jesus, therefore, said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as the Father hath taught me, these things I speak:

29 And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.

30 When he spoke these things, many believed in him.

31 Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed:

32 And you shall know the truth, and the truth shall make you free.

33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, You shall be free?

34 Jesus answered them: Amen, amen, I say unto you: [b] that whosoever committeth sin, is the servant of sin.

35 Now the servant abideth not in the house for ever: but the son abideth for ever.

36 If, therefore, the son shall make you free, you shall be free indeed.

37 I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and you do the things that you have seen with your father.

39 They answered, and said to him: Abraham is our Father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard from God: this Abraham did not.

41 You do the works of your father. They said then to him: We are not born of fornication: we have one Father, God.

[a] Rom. iii. 4.

[b] Rom. vi. 15. and 16. 2 Pet. ii. 19.

sons or things seem perfectly alike as to outward appearances, so here Christ says, *If you did know me, you would know my Father also:* not that the Father is the Son, or the Son the Father, but because the Father is like the Son. S. Aug.—Here might the Arians, and all who maintain that Christ is a mere creature, blush; for if he were a creature, how can any one who knows him likewise know God? Therefore is Christ consubstantial with the Father, for he who knows the Son, knows the Father also. Theophyl.

VER. 21. *I go my way, and you shall seek me,* &c. See the foregoing chapter, v. 34. Wi.

VER. 23. *I am not of this world:* he speaks of his divine person, as the words evidently shew. Wi.

VER. 25. *Who art thou? Jesus said to them: The beginning,‡ who also speak to you.* This text and the construction of it is obscure, both in the Latin and in the Greek. S. Aug. and some of the Latin Fathers, expound it in this manner: *I am the beginning* of all things, who now being made man, speak to you. But this does not seem the construction, if we consult the Greek text; (where *the beginning* is not in the nominative, but in the accusative case) and therefore S. Aug. having considered more attentively the Greek, thinks that something must be understood, as *believe me to be the beginning:* he looks upon this to be the sense and the construction, as being connected with what was said two verses before; to wit, *if you believe not that I am he,* the true Messias, *you shall die in your sins.* "That they might," says S. Aug. (tract. 38, num. 11, p. 560) "know what they were to believe," he made them this answer, as if he had said: believe me to be the beginning, the cause, and author of all things, who am now become man, and speak to you. Other later interpreters are of opinion that *the beginning* is here a Grecism, and signifies the same as *at first,* or from the beginning. The sense therefore and construction may be, I am, what I said and told you at first, and from the beginning; that is, I am your Messias, the true Son of God, sent into the world, &c. Wi.—The Pharisees, indignant at the liberty with which Jesus spoke to them, demand of him in a rage, Who art thou, to speak to us in this imperious manner, to say that we shall die in our sins? Jesus answered them, that he was the *Beginning,* Author, Creator, and Ruler of all things. This is the more orthodox and more becoming interpretation. Or, I am, in the first place, what I have already told you; viz. (v. 12.) I am the light of the world; he that followeth me, walketh not in darkness, but shall have the light of life. Or, it may mean, I am what I have always from the beginning told you. I am the Son of God, the Messias, &c. Calmet.

VER. 26. *And the things I have heard from him,* &c. For Christ, to *hear* from his Father, to *see,* &c. is the same as to proceed from him, to be of the same nature and substance. See c. v, v. 19. Wi.

VER. 27 *Now they,* &c. Some of the more ignorant among the Jews understood not Christ when he clearly enough signified that he was equal to God, and of one and the same nature; but at other times they that heard him, perceived it very well; and so, in this place, they were for stoning him to death. Wi.

VER. 28. *When you shall have lifted up,* &c. That is, have put me to the death of the cross; (see John iii. 14. and xii. 32.) *you,* that is, many of you, *shall know,* and believe in me, as your Messias. Wi.

VER. 31. If you persevere in the true faith, and in the observance of my words, you shall be my disciples indeed. It is not sufficient to believe; you must likewise do what my words command you to do: nor will it be sufficient to have the true faith for a time; you must persevere in that faith to the end. S. Aug. Ven. Bede. S. Chrys. Theophyl. Euthym. &c.—Faith alone without perseverance, or abiding in God's commandments, will not suffice. B.

VER. 32. *And the truth shall make you free.* They were affronted at these words, as if he hinted they were slaves, and not a free people. They tell him, therefore, that they were never *slaves to any one.* They can only pretend this of themselves: for, their forefathers were slaves to the Egyptians, to the Babylonians, &c. and besides they were now the subjects, if not slaves, to the Romans. But Christ speaks of the worst of slaveries, and tells them that such as live in sin, *are slaves to sin.* Wi.

VER. 35. *Now the servant abideth not in the house for ever,* nor has a right to live in that manner as a son and a child of the family has to live in his father's house. A slave or servant, though he live ever so long in his master's house, his condition is quite different from that of a son of the family: and thus Christ puts them in mind that though they be of the race of Abraham, and in that sense can pretend to be his children, yet having made themselves slaves to sin, and remaining in that sin, by which they refuse to believe in him, their Messias, they are not the spiritual children of Abraham, nor can they inherit the promises made to Abraham, till, by the grace of Christ, they believe in him, and become his adoptive children. Wi.

VER. 36. Man never was without free-will; but, having the grace of Christ, his will is truly made free from the servitude of sin. S. Austin, tract. 41. in Joan.

VER. 37. *You.* That is, many of you, *seek to kill me, because my word hath no place in you;* that is, is not rightly understood, nor received by you: you reject my doctrine, and are displeased with it. Wi.

VER. 38. *The things that you have seen with your father.* That is, you follow the suggestions of the devil, whom, (v. 44.) in plain terms, he calls their *father.* Wi.

VER. 39. Not only faith but good works make men children of Abraham. See James, c. ii.

VER. 41. *We are not born of fornication; we have one Father, God.* These Jews perceived that Christ had hinted that they were not the true and faithful sons of Abraham; and therefore they replied in this manner. But Christ an-

42 Jesus therefore said to them: If God were your father, verily you would love me. For I proceeded and came from God: for I came not of myself, but he sent me.

43 Why do you not know my speech? Because you cannot hear my word.

44 [a] You are of *your* father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 But if I say the truth, you believe me not.

46 Which of you shall convince me of sin? If I say he truth to you, why do you not believe me?

47 [b] He that is of God, heareth the words of God. Therefore, you hear them not, because you are not of God.

48 The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me.

50 But I seek not my own glory: there is one that seeketh and judgeth.

51 Amen, amen, I say to you, if any man keep my word, he shall not see death for ever.

52 The Jews, therefore, said, Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If any man keep my word, he shall not taste death for ever.

53 Art thou greater than our father, Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

54 Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, whom you say that he is your God.

55 And you have not known him, but I know him: And if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word.

56 Abraham, your father, rejoiced that he might see my day: he saw it, and was glad.

57 The Jews then said to him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am.

59 Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple.

CHAP. IX.

He gives sight to the man born blind.

AND Jesus passing by, saw a man that was blind from his birth.

2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

3 Jesus answered: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, whilst it is day; the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spat on the

[a] 1 John iii. 8.

[b] 1 John iv. 6.

swered, *if God* was your Father, if you were his dutiful children, *you would* also believe in me, and *love me; for I have proceeded from him, and am come* from him, his true Son: and now *sent* into the world by him. But you *cannot hear my word*, because you will not, by your own wilful obstinate blindness. Wi.

VER. 44. *You are of your father, the devil*, and have made yourselves his slaves.—*He was a murderer from the beginning* of the world, having brought both a corporal and a spiritual death by sin, upon all mankind.—*He abode not in the truth*, in the ways of truth and obedience to God.—*He is a liar, and the father thereof:* that is, the father of lies. *I speak truth*, being truth itself. Wi.—S. Austin compares heretics, who drive Christians out of the Church, to the devil, who was the cause of our first parents' banishment from paradise. Cont. lit. Petil. l. ii. c. 13.

VER. 51. *He shall not see death*, he shall not die, *for ever*. That is, he shall not incur an eternal death, as they who die in sin: but they understood his words of the death of the body. Wi.—You accuse me of being possessed with a devil, because I preach to you a doctrine far different from what you are accustomed to hear; but I speak nothing but the truth; I give honour to my Father, I execute his orders; and the words I now speak to you, are the words of eternal life. Whoever observes them shall not die. Moses promised a long life to those who observed what was commanded in the old law, and offered them as their reward goods and temporal prosperity. But I now offer you an eternal life. Believe my words, keep them, and observe my ordinances, and you shall not feel the death of the soul, the second, eternal, and most miserable of deaths. Calmet.

VER. 56. *Abraham, your father, rejoiced that he might see my day*, my entrance into this world, my incarnation, my birth, my manifestation in Israel, my death and passion. S. Irenæus, Origen, S. Cyril, &c.—He waited with impatience for the deliverance of the whole world. *He saw it, and was glad.* He saw it in spirit, for God revealed it to him. He saw it approaching in the birth of his son Isaac, and in the miraculous deliverance of his dear son, when he was commanded to offer him in sacrifice to the Lord. The vivacity of his faith made him, as it were, present at the time of my birth, though then so far off. S. Chrys. Leont. Theophyl. Euth.—It is not unlikely that this patriarch, and the others who were with him, detained in limbo, were apprised of the incarnation and coming of the Messias, which would fill them with an effusion of inexpressible joy. S. Chrys.—Christ here teaches us two things. 1. That he was before Abraham. 2. That the Jews were not true sons of Abraham, now treating so rudely him, who, even before his coming, had given the patriarch so much joy. Calmet.

VER. 58. *Before Abraham was made, I am.*§ Christ here speaks of his eternal existence as God. S. Aug. shews this by these very words, *I am.* He does not say, *before Abraham was made, I was made:* because, as the Son of God, he never was made: but *I am*, which shews his eternal divine nature. Wi.

* V. 1. In multis Latinis et Græcis codicibus invenitur. S. Hierom. See the Greek edition of the New Testament, at Amsterdam, ex officina Westeniana, an. 1711, in notis Criticis in fine, p. 17.

† V. 9. Ἀπὸ τῆς συνειδήσεως, ἐλεγχόμενοι.

‡ V. 25. Principium qui et loquor vobis. S. Aug. reads, quia loquor vobis, as we find in some Greek MSS. and in S. Cyr. p. 511. In the common copies we read, τὴν ἀρχὴν, ὅτι καὶ λαλῶ ὑμῖν. And as τὴν ἀρχὴν is in the accusative case, so we may take principium; and to be taken adverbially, to signify the same as primùm, à principio, imprimis. Maldonat. is of the same opinion, as well as many others, and brings examples to shew that τὴν ἀρχὴν (i. e. κατὰ τὴν ἀρχὴν) is often taken for primùm: and so the sense will be, *I am what I told you from the beginning*, i. e. the Messias, and this I now tell you again. We may also take notice, that the Greek construction is hard to be accounted for, τὴν ἀρχὴν ὅτι, not ὅς, qui, nor ἤ, to agree with ἀρχή.

§ V. 58. Abraham fieret, ego sum; πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι. S. Aug. (tract. xliii. in Joan. num. 17. p. 588.) intellige, *fieret* ad creaturam, *sum* vero pertinere ad divinam substantiam: non dixit, antequam Abraham esset, ego eram, . . . neque dixit, ego factus sum . . agnoscite creatorem, discernite creaturam.

CHAP. IX. VER. 2. When Christ healed the paralytic, he dismissed him with this injunction: *Behold thou art made whole; now sin no more.* From this the disciples concluded, that his infirmity was sent him in punishment of former sins. When, therefore, they saw this man afflicted with blindness, they inquired of their divine Master, whether it was on account of his or his parents' sin. S. John Chrys. hom. lv. in Joan.

VER. 3. When Christ says that neither he nor his parents had sinned, we must not understand that he was born without original sin, nor even that he had not committed other sins. For both he and his parents had sinned; but the meaning is, that this blindness was not a penal blindness inflicted in punishment of any sin either himself or his parents had committed; but, as is afterwards subjoined, it was sent him for the manifestation of the glory of God. S. Austin, tract. xliv. in Joan.

VER. 4. *Whilst it is day.* That is, during all the time of this mortal life; *the night comes*, that is, death. Wi.—He speaks of that night of which mention is made in S. Matt. c. xxii. *Cast him into exterior darkness.* This is a night in which none can work, but only receive the reward of their labours. If you wish to work, work now whilst you live; for beyond the grave there is neither faith, nor labour, nor repentance. S. Chrys. as above.

VER. 5. Thus the day of which I am to avail myself is the time of my mortal life; and the night which is to follow this, is that of my death. V.

VER. 6. *He spat on the ground.* With clay and spittle he cured the blind

ground, and made clay of the spittle, and spread the clay upon his eyes;

7 And said to him: Go, wash in the pool of Siloe, (which is interpreted, Sent). He went, therefore, and washed, and he came seeing.

8 The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he.

9 But others, No: but he is like him. But he said: I am he.

10 They said, therefore, to him: How were thy eyes opened?

11 He answered: That man who is called Jesus, made clay, and anointed my eyes, and said to me; Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12 And they said to him: Where is he? He saith; I know not.

13 They bring him that had been blind, to the Pharisees.

14 Now it was the sabbath, when Jesus made the clay, and opened his eyes.

15 Again, therefore, the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

16 Some, therefore, of the Pharisees said; This man is not of God, who keepeth not the sabbath. But others said; How can a man that is a sinner do such miracles? And there was a division among them.

17 They say, therefore, to the blind man again; What sayest thou of him that hath opened thy eyes? And he said; He is a prophet.

18 The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight:

19 And asked them, saying; Is this your son, who you say was born blind? How then doth he now see?

20 His parents answered them, and said: We know that this is our son, and that he was born blind:

21 But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself; he is of age; let him speak for himself.

22 These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.

23 Therefore did his parents say; He is of age; ask himself.

24 They, therefore, called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.

25 He said then to them; If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26 Then they said to him; What did he to thee? how did he open thy eyes?

27 He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

28 They reviled him, therefore, and said; Be thou his disciple: but we are the disciples of Moses.

29 We know that God spoke to Moses: but as to this man, we know not from whence he is.

30 The man answered, and said to them; Why herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes:

31 Now we know that God doth not hear sinners: but if a man be a worshipper of God, and doth his will, him he heareth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unless this man were of God, he could not do any thing.

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said to him; Dost thou believe in the Son of God?

36 He answered, and said; Who is he, Lord, that I may believe in him?

37 And Jesus said to him; Thou hast both seen him, and it is he who talketh with thee.

38 And he said; I believe, Lord. And falling down, he adored him.

39 And Jesus said; For judgment I am come into this world; that they who see not, may see, and they who see, may become blind.

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man, to make the miracle more visible. Wi.—From the example of Jesus Christ, religious ceremonies are introduced in the administration of the sacraments; and can the Church be blamed for copying her divine Founder? A.

VER. 7. The fountain of Siloe was at the foot of the walls of Jerusalem, to the east, where its waters were collected in a reservoir for the benefit of the city. Thither our Saviour sent the blind man. The word *Siloe* signifies *sent*, and was a figure of Christ, who was sent by his eternal Father into the world to enlighten all men, of whom this blind man was the emblem. The pool of Siloe represents the sacrament of baptism, by which we are sanctified and made Christians. It is still to this day held in great veneration by the Turks, who think its waters very beneficial in diseases of the eyes. Calmet.—Its waters signify those of divine grace and *light*, communicated to the faithful soul through Jesus Christ, who was *sent* of God. V.—Thus Sedulius:

——— Cognoscite cuncti,
Mystica quid doceant animos miracula nostros.
Cœca sumus proles miseræ de fœtibus Hevæ,
Portantes longo natas errore tenebras.
Sed dignante Deo mortalem sumere formam
Tegminis humani, facta est de Virgine nobis
Terra salutaris, quæ fontibus oblita sacris
Clara renascentis referat spiracula lucis.

VER. 17. The Hebrews gave the name of prophet to all those who were honoured by the Almighty in a particular manner. And it was a maxim amongst them, that a prophet could dispense with the law of the sabbath. Cal.—Do you wish to know what he believed Jesus to be? asks S. Austin. And falling down, he adored him. Before, he regarded him as a holy man, as a prophet; but he did not adore him until he understood him to be the Son of God; whereas no sooner did he know this, than, falling down, he paid him that sovereign worship which is due to God alone. Calmet.

VER. 22. *The Jews had already agreed*, or combined together, that if any one owned him for the Messias, he should be turned out of their synagogues, as a person excommunicated. Wi.

VER. 24. Give glory to God, before whom thou art speaking, and tell us the truth. It could not be this man who cured thee; for we know he is a sinner, who seduceth the people. V.—So say our separated brethren, when they derogate from miracles done by saints, pharisaically pretending the glory of God, as if it were not God's glory when his servants act by his power and virtue. Witness Peter's shadow, (Acts v.) and Paul's handkerchiefs that cured diseases, and expelled wicked spirits. Acts xix. 11, 12.

VER. 27. *I have told you already, and you have heard.* In almost all Greek MSS. we now read, and you have *not* heard. Beza, with good reason, here prefers the Latin Vulgate, as more correct than the Greek. Wi.

VER. 28. *They reviled him* with scornful* and disdainful language. Wi.

VER. 31. *God doth not hear sinners.* That is, in so particular a manner, as to work miracles in favour of them and their doctrine. Wi.

VER. 32. *From the beginning of the world it hath not been heard.* Though we read of many miracles done by Moses and the prophets, this, saith he, is the first example of any man receiving his sight who had been born blind. Wi.

40 And some of the Pharisees, that were with him, heard: and they said to him; Are we also blind?

41 Jesus said to them; If you were blind, you should not have sin: but now you say, We see; Your sin remaineth.

CHAP. X.

Christ is the door, and the good shepherd. He and his Father are one.

AMEN, amen, I say to you; he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep;

3 To whom the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of strangers.

6 This parable Jesus spoke to them. But they understood not what he was speaking to them.

7 Jesus, therefore, said to them again; Amen, amen, I say to you, I am the door of the sheep.

8 All they who came, are thieves and robbers, and the sheep heard them not.

9 I am the door. If any one enter by me, he shall be saved: and he shall go in, and go out, and shall find pastures.

10 The thief cometh not, but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

11 I am the good shepherd. [a] The good shepherd giveth his life for his sheep.

12 But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf snatcheth, and scattereth the sheep:

13 And the hireling fleeth, because he is a hireling: and he hath no care for the sheep.

14 I am the good shepherd, and I know mine, and mine know me.

15 [b] As the Father knoweth me, and I know the Father, and I lay down my life for my sheep.

16 And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

17 Therefore doth the Father love me: [c] because I lay down my life, that I may take it again.

18 No man taketh it away from me: but I lay it down of myself, and I have power to lay it down; and

[a] Isai. xl. 11. Ezec. xxxiv. 23. and xxxvii. 24.—[b] Matt. xi. 27. Luke x. 22.—[c] Isai. liii. 7.

VER. 39. *For judgment I am come into this world.* Christ said (c. iii. 17.) *that God did not send his Son to judge the world:* the same he repeats; (John xii. 47.) nor is this contradictory to those words: the meaning here is not that he is come to exercise the office of a judge, but he tells them what will be the consequences of his coming, and their refusing to believe in him, that they shall be justly punished with the greatest severity for their wilful blindness. Wi.—Jesus Christ came into the world that the pagans, who were yet in darkness, might receive light, and that the Jews, who enjoyed the light, might fall into darkness. The Jews were thus condemned, on account of their presumption and hardness of heart, and grace was granted to the Gentiles to enter into the true Church. These are the designs of the Almighty upon mankind, some of whom remain in infidelity, whilst others receive the light of faith; but all is done by the secret and impenetrable decrees of the justice and wisdom of God. The Holy Ghost, by these words, tells us only what was to be the event, not what was the cause of these things. We must seek for the cause of them in the malice of the heart of man, and in the depth of the judgments of God. Cal.—*I am come,* &c. Not that Christ came for that end, that any one should be made blind; but that the Jews, by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness. Ch.

VER. 40–41. The Pharisees then replied: *and are we also blind? Jesus said to them: if you were blind,* by ignorance in not having heard of me, and my doctrine, you might be excused for not believing; but now *saying, we see:* and having been yourselves in the occasions and opportunities of seeing, *your sin remaineth,* and you in your sins. Wi.—*If you were blind,* &c. If you were invincibly ignorant, and had neither read the Scriptures, nor seen my miracles, you would not be guilty of the sin of intidelity: but now, as you boast of your knowledge of the Scriptures, you are inexcusable. Ch.—If you had humility enough to acknowledge your blindness and ignorance, and seriously to seek for a remedy, you would soon be delivered from sin, and freed from the evil of blindness. But filled as you are with presumption, you remain still in blindness, which, as it is voluntary, is at the same time criminal and inexcusable. This is your evil; this your sin. Calmet.—We here see that it is judged by truth itself far better not to read the Scriptures at all, than to read them with bad dispositions; not to see the miracles of Jesus Christ, than to refuse our assent to their author. At the present day all read the Scriptures, but do we see any marked improvement in the moral world? The text, without any comment, is given to Churchmen and to Dissenters: the latter gladly accept the offering, because, as the Rev. Frederick Noland observes, (in his objections of a Churchman to uniting with the Bible society, p. 34) "the authorized version is in many places accommodated to their peculiar opinions, through the conciliatory spirit of the Church, which revised the text for the purpose of doing their objections away." And in his note on this part, he adds: "The last revisal of the translation of the Bible was undertaken, as is notorious, for the purpose of removing certain objections made to the old version by the non-conformists. That the execution has been answerable to the intent, is evident from the fact of the Dissenters having withdrawn their exceptions, and adopted the version. Comp. Nichols. Defens. Eccles. Anglic. p. 33. Pierre. Vindic. Fratr. Dissent. p. 60–67." Thus (Acts xiv. 23.) "*χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν.* When *they had ordained them elders by election,* in every church. Bp's. Bible. When they had *ordained them elders* in every church. Authors. vers. These words, as applied to S. Paul and S. Barnabas, who had merely received first orders, (Acts xiii. 2.) form in the former version an argument against presbyters' right to ordain, and in the latter one in favour of that practice." As a further accommodation, he says the word *elders* was substituted for *presbyters,* &c. "Independency in the very nature of it is schism; for every *congregation* is a distinct *church.*" Sherl. Def. of Stillingfl.

* V. 28. Maledixerunt, ἐλοιδόρησαν, reviled, rather than cursed.

CHAP. X. VER. 1, &c. In this parable the *fold* is the Church: the *good shepherd,* and also the *door* is Christ: the *thieves* and *robbers* are false guides; the *hirelings,* such ministers as seek their own profit and gain, and a good living, as they call it; the *wolves,* heretics; the *sheep* not yet *brought into the fold,* the Gentiles not then converted. Wi.

VER. 3. *His own sheep by name.* By this is signified the particular care. Wi.

VER. 4. *He goeth before them,* leads them by his instructions and example. Wi.

VER. 8. *All they who came are thieves,* meaning those who came of their own accord, without being sent: not so the prophets, who had their mission from God. Wi.

VER. 11. How happy are we in having such a shepherd, so great, so good, so loving, so careful of our true welfare! O he is the true shepherd indeed, that came down from heaven to seek the poor sheep that was lost; and when he had found it, took it upon his own shoulders to carry it home with joy to his heavenly fold. How dearly have his sheep cost him, for truly has he made good in himself this sentence, that the *good shepherd giveth his life for his sheep.* Let us then ever follow and obey, love and embrace this true shepherd of our souls. Meditations for every Day, vol. ii. p. 417. The good pastor gives his life for his sheep; he exposes himself to every danger to save them, no inclemency of the weather, no frost or cold, no rains or tempests, can drive him from looking over his sheep, to defend them from the attacks of wolves, &c. and like Jacob he might say, day and night was I parched with heat, and with cold, and sleep departed from my eyes. Gen. xl. Or, like David speaking to Saul: "Thy servant kept his father's sheep, and there came a lion or a bear, and took a ram out of the midst of the flock; and I pursued after them, and struck them, and delivered it out of their mouths; and they arose up against me, and I caught them by the throat, and I strangled them, and killed them." 1 Kings xvii. This is a model of a true pastor. But Jesus Christ has done more than this for us. He has exposed his life and his repose, he has spilled his blood, he delivered himself to the fury of his enemies, and has offered himself as a victim on the cross to his eternal Father, to free us, his lost sheep, from the most cruel wolf, the devil. And ever since his death he has always protected his Church, assisted and consoled his distressed flock under all their sufferings, pouring into their hearts the consolations of the holy Spirit, and sending to them holy teachers, to govern and lead them in the holy path of salvation. Such were the apostles and their successors, the bishops and priests of the holy Catholic Church, whom he has sent, and will continue to send, to govern his flock to the end of time. Calmet.

VER. 13. Every bishop and pastor is bound to abide with his flock in the time of danger, and persecution, except himself be personally sought for, rather than the flock, or the flock itself forsake him. In such cases the pastor may fly, as the apostles did, and S. Athanasius and others. S. Athan. Apol. de suâ fuga. S. Aug. ep. 180.

VER. 14. *I know mine, and mine know me.* To *know,* in the style of the holy Scriptures, is to love and approve. Wi.

VER. 15. *I lay down.* That is, in a short time shall lay down *my life for my sheep:* for all, and in a special manner for my elect. See v. 28. Wi.

VER. 16. *One fold.* In the Greek *one flock.* The signification is the same that is, there shall be one church of Jews and Gentiles converted. Wi.

I have power to take it up again. This commandment I have received from my Father.

19 A dissension rose again among the Jews for these words.

20 And many of them said: He hath a devil, and is mad: why hear you him?

21 Others said; These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

22 [a] And it was the feast of the dedication at Jerusalem, and it was winter:

23 And Jesus walked in the temple, in Solomon's porch.

24 The Jews, therefore, came round about him, and said to him; How long dost thou keep our minds in suspense? If thou be the Christ, tell us plainly.

25 Jesus answered them; I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me:

26 But you do not believe, because you are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give them life everlasting: and they shall not perish for ever, and no man shall snatch them out of my hand.

29 That which my Father hath given me, is greater than all: and no one can snatch *them* out of the hand of my Father.

30 I and the Father are one.

31 The Jews then took up stones, to stone him.

32 Jesus answered them; Many good works I have shewn to you from my Father: for which of those works do you stone me?

33 The Jews answered him; For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God.

34 Jesus answered them; Is it not written in your law: [b] I have said, you are gods?

35 If he called them gods to whom the word of God was spoken, and the Scripture cannot be broken;

36 Do you say of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do: though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

39 They sought, therefore, to take him: and he escaped out of their hands.

40 And he went away again beyond the Jordan into that place where John was baptizing first, and there he abode:

41 And many resorted to him, and they said: John indeed did no sign.

42 But all things whatsoever John said of this man were true. And many believed in him.

[a] 1 Mac. iv. 56. and 59.

[b] Psal. lxxxi. 6.

VER. 17. *Therefore doth the Father love me, because I lay down my life,* &c. Christ here speaketh of himself, as made man for the redemption of mankind: or rather, as he was our Redeemer, both God and man: for he laid down his life, and died as man, and had power to take it again, as God. Yet the *command* of laying it down, he as man received from the Father: thus as man, he was obedient to him even to the death on the cross. See Philip. ii. 8. Wi.

VER. 23. In the gallery of Solomon, which was near the temple, supposed to be attached to the eastern gate of the court, and called *beautiful.* See Acts iii. 2.

VER. 24. *If thou be the Christ, tell us plainly.* S. John Baptist had told them several times who Jesus was. See Jo. c. i. He himself had not only owned it in plain terms to the Samaritan woman, (Jo. iv. 26.) but he had frequently delivered this truth so openly to them, that he came from heaven, that he was sent into the world that all men should be saved by believing in him, that he was the Son of God, and one with the Father, that they easily perceived he made himself God: but these men would have him to declare it again, that they might accuse him. Wi.

VER. 25. *The works* and miracles *that I do in the name of my Father, they give testimony of me,* and shew who I am, being foretold by the prophets. See Jo. v. 31, &c. Wi.

VER. 26. *Because you are not of my sheep,* refusing to believe in me, and to follow my doctrine, by your own wilful blindness. Wi.

VER. 27. Christ here says that his sheep hear his voice, and follow him: but let us ask ourselves, Do we cling close to this heavenly shepherd? Do we follow him, both by our faith and by our lives? Do we know him, and hear his voice? Do we fly from strangers, the world, the flesh, and the devil? If so, we are his sheep indeed; and if we persevere, he will bring us, in spite of the world, the flesh, and the devil, to the pastures of eternal life. But if we run away from our shepherd, to follow these strangers, we must expect to fall a prey to wolves. Med. vol. ii. p. 417.

VER. 28. *They shall not perish for ever: and no man shall snatch them out of my hand.* He speaks of his elect, of those whom he called by a special Providence and mercy, whom he blessed with more than ordinary graces, and with the gift of final perseverance to the end in his grace. Wi.

VER. 29. *That which my Father hath given* me, is greater than all.* We may look upon this as the true reading by Tertullian, S. Hilary, S. Amb. S. Aug. &c. The ancient Fathers make use of these words, to shew the eternal procession of the Son from the Father; and that they are one in nature, substance, power, &c. The reading in the ordinary Greek copies is now different. *My Father, who gave me them,* (the sheep) *is greater than all. No one can snatch,* or pull them by force, *out of the hand of the Father.* He had said just before, *no one shall,* or can snatch them, *out of my hand.* And this shews that the *hand,* that is, the power of the Father and the Son, is equal, is one and the same. See S. Aug. S. Chrysostom, &c. Wi.

VER. 30. *I and the Father are one,*† or *one being,* not one *person,* nor one by an union *of affection* only, but in nature, substance, power, and other perfections, as appears by the whole text: for Christ here tells them that none of his elect shall perish, because no one can snatch them out of his hands, no more than out of the hands of his Father: and then adds, that he and his Father are one, or have one equal power: and if *their power,* says S. Chrys. *is the same, so is their substance.* Christ adds, (v. 38.) that *the Father is in him, and he in the Father;* which also shews an union of nature and substance, and not only of love and affection, especially when taken with other words of our Saviour Christ. Wi.

VER. 31. *Then took up stones,* &c. *because,* said they, *being a man, thou makest thyself God.* The Jews, says S. Aug. understood well enough what the Arians will not understand, that from Christ's words it followed that he was one and the same God with the eternal Father. Wi.—The Jews, in opposition to our Saviour's doctrine, took up stones to destroy him, in order that he might preach no more to them. So heretics at the present time exercise the odium of their impiety against the same Lord, by perverting his holy doctrines, and, as much as in them lies, pulling him and his servants down from the glorious seats of heavenly bliss. S. Aug.

VER. 34. This is addressed to princes established to govern the people of God. They are the image of God on earth by the authority they exercise, and which they have received from Him.—*Is it not written in your law,* (under which were also comprehended the Psalms) *I have said: you are Gods?* &c. Christ here stops the mouths of the Jews, by an argument which they could not answer, that sometimes they were called *Gods,* who acted by God's authority. *I have said: you are Gods.* Psal. lxxxi. 6. But then he immediately declares, that it is not in this sense only that he is God. 1st, Because he has been *sanctified* by the *Father,* which S. Aug. and others understand of that infinite sanctification, which he has necessarily by always proceeding from the Father. Others expound it of a greater sanctity and fulness of grace above all other saints, given to him, even as he was man. But 2dly, he adds at the same time, and confirms what he had often told them, that he was the *Son of God, sent into the world:* that his *works* shew that *he was in the Father, and the Father in him.* By this they saw that he was far from recalling or contradicting what he had said before. And therefore (v. 30.) *they sought to* apprehend him, and put him to death for *blasphemy.* Wi. —*Eloim,* which name of God was so called from judging, and may be interpreted judges. M.

VER. 39. *And he escaped out of their hands;* perhaps making himself invisible, or hindering them by his divine power. Wi.

* V. 29. Pater meus quod dedit mihi, majus est omnibus. See Tertul. l. cont. Praxeam. c. xxii, p. 513. C. Ed. R. S. Hilary. l. vii. de Trin. p. 930. Ed. Ben. S. Amb. l. iii. de Sp. S. c. 18. Ed. Par. 1586. S. Aug. trac. 49. in Joan. p. 616 Quid dedit filio Pater majus omnibus? ut ipse illi esset Unigenitus Filius. S Chrys. takes notice, that by *the hand of the Father,* is here understood *his power.* And that it follows from hence, that the power or hand of the Father and the Son is equal, is one and the same; and if their power, says he, is the same, so is their substance, εἰ δὲ ἡ δύναμις ἡ αὐτη, ἕνόηλον ὅτι καὶ ἡ οὐσία. ὁμ. ξὰ. in Joan. 363. tom. viii. nov. Ed. Ben.

† V. 30. Unum sumus, ἓν ἐσμεν, i. e. says S. Chrys. secundum potentiam. κατὰ τὴν δύναμιν ἐνταῦθα λέγων See S. Cyril, p. 667. S. Aug. tract. 49. p. 617, Huc usque Judæi tolerare potuerunt . . . tunc verò more suo duri ad lapides concurrunt . . .

CHAP. XI.

Christ raises Lazarus to life. The rulers resolve to put him to death.

NOW there was a certain man sick, *named* Lazarus, of Bethania, of the town of Mary, and of Martha, her sister.

2 (And Mary was she [a] that anointed the Lord with ointment, and wiped his feet with her hair: whose brother, Lazarus, was sick.)

3 His sisters, therefore, sent to him, saying; Lord, behold, he whom thou lovest, is sick.

4 And Jesus hearing it, said to them; This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jesus loved Martha, and her sister, Mary, and Lazarus.

6 When he had heard, therefore, that he was sick, he still remained in the same place two days.

7 Then after that he said to his disciples; Let us go into Judea again.

8 The disciples say to him; Rabbi, the Jews but just now sought to stone thee: and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

10 But if he walk in the night, he stumbleth, because the light is not in him.

11 These things he said: and after that he said to them; Lazarus, our friend, sleepeth: but I go that I may awake him out of sleep.

12 His disciples, therefore, said; Lord, if he sleep, he shall do well.

13 But Jesus spoke of his death: and they thought that he spoke of the repose of sleep.

14 Then, therefore, Jesus said to them plainly; Lazarus is dead.

15 And I am glad, for your sake, that I was not there, that you may believe: but let us go to him.

16 Then Thomas, who is called Didymus, said to his fellow-disciples: Let us go also, that we may die with him.

17 Jesus therefore came: and found that he had been four days already in the grave.

18 (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha, and Mary, to comfort them concerning their brother.

20 Martha, therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home.

21 Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died:

22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith to her; Thy brother shall rise again.

24 Martha saith to him; I know that he shall rise again, [b] in the resurrection at the last day.

25 Jesus said to her; I am the resurrection, and the life: [c] he that believeth in me, although he be dead, shall live:

26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him; Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister, Mary, secretly, saying; The master is come, and calleth for thee.

29 She, as soon as she heard *this*, riseth quickly, and cometh to him.

30 For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

31 The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying; She goeth to the grave to weep there.

32 When Mary, therefore, was come where Jesus was, seeing him, she fell down at his feet, and saith to

[a] Matt. xxvi. 7. Luke vii. 31. Infra xii. 3.

[b] Luke xiv. 14. Supra v. 2.—[c] Supra vi. 40.

ideo irati sunt, quia senserunt non posse dici, Ego et pater unum sumus, nisi ubi æqualitas est Patris et Filii. . . . Ecce intelligunt Judæi, quod non intelligunt Ariani.

CHAP. XI. VER. 1. At the end of the preceding chapter, we are told that Jesus went into the place where John was first baptizing. This place, as may be gathered from S. John, (c. i, v. 28. and 44.) was Bethania; but not the Bethania where the sisters of Lazarus resided. The Bethania where Christ was at this time was beyond the Jordan, and was likewise called Bethabara; whereas the Bethania where Lazarus lay sick, was two miles to the south of Jerusalem, and formed a part of the suburbs of that city. It is called the town of Martha and Mary, because they lived there; in the same manner as Bethsaida is called the city of Peter and Andrew. Calmet.

VER. 4. *This sickness is not unto death.* That is, though he truly die, it is not designed that he remain dead. Wi.—This sickness is not unto death; because his death itself was not unto death, but rather to the working of a great miracle, by which men were brought to the true faith, and thus avoided an eternal death, S. Austin, tract. 49. in Joan.—Lazarus indeed died of this sickness, but he did not die as other men, to continue dead; for Jesus raised him again to the glory of God. SS. Cyril, Chrys. &c.

VER. 9. Some, by the day in this place, understand the time preceding the Passion of our Saviour; and, by the night, the time of his Passion. Theophy. —By this he encouraged his disciples, assuring them that the day of his sojournment on earth was not yet over; and therefore that the Jews, with all their malice and hatred, could not hurt him. But when the night (the time of his Passion) comes, then their power over him commenced. This is your hour, says he to them, and the power of darkness. Calmet.—The Hebrews then divided the day into twelve parts of equal duration, from the rising to the setting sun. V.

VER. 11. *Lazarus . . sleepeth.* It is strange that the disciples could imagine that Christ spoke of an ordinary sleep, and that he would go two or three days' journey to awake him. Nothing but the fear and concern they were under, could make them think so. Wi.

VER. 12. To men indeed he was dead, but to God he slept. For the Almighty as easily raised him from his grave, as man can raise the slumberer from his bed. S. Aust. tract. 49. in Joan.

VER. 15. When Christ says, *that you may believe*, we must not suppose he means, that they might begin then for the first time to believe, but that their faith, already begun, might be increased; for the faith of the disciples still stood in need of miracles, to make it grow more strong and rooted. S. Aust. as above.

VER. 16. *Thomas . . . said: let us also go, that we may die with him.* That is, with Jesus: this he said, exhorting the other disciples not to fear. Wi.—The words, Thomas and Didymus, have the same radical signification; both meaning *twins.*

VER. 18. *About fifteen furlongs.* About two Italian miles. Wi.

VER. 21. *If thou hadst been here.* These words shew that the faith of the two sisters was but weak; as if the Son of God was not everywhere: or as if he could not restore him to life when dead and buried. Wi.—Martha believed in Christ, but not as she ought to have done. She did not yet believe him to be God, but addresses him as one who is remarkable for virtue, and approved of by heaven. S. Chrys. hom. 61. in Joan.

VER. 23. *Thy brother shall rise again.* Martha took notice that Christ did not express, whether immediately, or at the general resurrection, which she and the Jews generally believed. Wi.

VER. 25. *I am the resurrection, and the life.* That is, the author of both. Wi. —I am the resurrection, I am he who will at the last day raise him up; I can, therefore, if I will, raise him up now also. S. Aust.

VER. 27. *Thou art Christ, the Son of the living God.* Martha breaks out into an act of perfect faith. See C. i. v. 49. Wi.

VER. 31. It was customary to visit, occasionally, the sepulchres, there to weep over the deceased. V.

VER. 33. *He groaned in the spirit, and troubled himself.* The Latin and Greek, both in this and the 38th verse, express a more than ordinary inward trouble. Christ, as he was truly man, had the affections and passions of human nature; yet so that he was master, even of the first motions, which could not raise in

him; Lord, if thou hadst been here, my brother had not died.

33 When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself.

34 And said; Where have you laid him? They say to him; Lord, come and see.

35 And Jesus wept.

36 The Jews, therefore, said; Behold how he loved him.

37 But some of them said; [a]Could not he that opened the eyes of the man born blind, have caused that this man should not die?

38 Jesus, therefore, again groaning in himself, cometh to the sepulchre: Now it was a cave: and a stone was laid over it.

39 Jesus saith; Take away the stone. Martha, the sister of him that was dead, saith unto him; Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her; Did not I say to thee, that if thou believe, thou shalt see the glory of God?

41 They took, therefore, the stone away: And Jesus, lifting up his eyes, said; Father, I give thee thanks that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people who stand about, have I said it: that they may believe that thou hast sent me.

43 When he had said these things, he cried with a loud voice: Lazarus, come forth.

44 And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them; Loose him, and let him go.

45 Many, therefore, of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

46 But some of them went to the Pharisees, and told them the things that Jesus had done.

47 The chief priests, therefore, and the Pharisees, gathered a council, and said; What do we, for this man doth many miracles?

48 If we let him alone so, all men will believe in him: And the Romans will come, and take away our place and nation.

49 [b]But one of them, named Caiphas, being the high priest of that year, said to them; You know nothing at all.

50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.

52 And not only for the nation, but to gather together in one the children of God, that were dispersed.

53 From that day, therefore, they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the Pasch of the Jews was at hand: and many from the country went up to Jerusalem before the Pasch, to purify themselves.

56 They sought, therefore, for Jesus: and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

CHAP. XII.

The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

NOW [c]six days before the Pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

[a] Supra ix. 6.—[b] Infra xviii. 14.

[c] Matt. xxvi. 6. Mark xiv. 3.

him any disturbance or disorderly inclinations. He permitted, therefore, and, as it is said, raised in himself these affections of compassion and grief at this time. Wi.

VER. 34. *Where have you laid him?* He asks what he knows, says S. Aug. to raise their attention, their faith, hope, &c. Wi.

VER. 35. *Jesus wept.* A mark of his human nature, when he was going to give them a proof of his divinity, in raising the dead to life. Wi.—The tears of the disconsolate sisters called forth tears from the tender commiseration of Jesus. Nor was it unworthy the Son of God to shed tears. See Luke xix. 41. About to give proofs of his divinity in raising the dead, he is pleased to give, first, undoubted proofs of his humanity, that he might shew himself both God and man.

VER. 39. *Take away the stone.* He could have done this by his word and command; or he could have made Lazarus come out without taking off the stone; he needed not to pray, who could do and command every thing. Wi.

VER. 41. *Father, I give thee thanks, that thou hast heard me.* He knew that what he asked, even as man, must needs be granted; but he prayed for our instruction. Wi.—Christ was about to pray for the resurrection of Lazarus; but his eternal Father, who alone is good, prevented his petition, and heard it before he presented it. Therefore does Christ begin his prayer, by returning his almighty Father thanks for having granted his request. Orig. tract. 18. in Joan.

VER. 43. *He cried with a loud voice: Lazarus, come forth.* His will had been sufficient. He calls upon the dead man, says S. Chrys. as if he had been living; and it is no sooner said than done. Wi.

VER. 44. *Loose him, and let him go.* Christ, says S. Greg. by giving these orders to his apostles, shews that it belongs to his ministers to loose and absolve sinners, when they are moved to repentance, though it is God himself that forgiveth their sins; and they by his authority only. Wi.—Lazarus comes forth bound from the sepulchre, that he might not be thought to be a phantom; and that the bystanders might themselves loose him, and touching and approaching him, might know for certain that it was he. S. Chrys. hom. lxiii. in Joan.—S. Cyril and S. Austin both adduce this verse to shew the power of priests in absolving sinners. See Cyril l. vii. c. ult. in Joan. and Aug. tract. 49. in Joan.

VER. 47. *The chief priests. said: what do we?* &c. as if they had said: why are we so slow, so remiss, and indolent in our proceedings against this man, when we daily see what numbers he draws after him by his miracles? Wi.

VER. 48. *The Romans will come* upon us, in case he be admitted as our great Messias, and our King. Wi.

VER. 49. *But one of them, named Caiphas, being the high priest,* &c. He said not this, says the evangelist, *of himself,* but as the *high priest of that year.* The spirit of prophecy was given him, and he foretells that Jesus was to lay down his life both for the nation of the Jews, and for all mankind. The gift of prophecy itself does not make a man holy. It was also given to the wicked Balaam. Num. c. xxiv. Wi.—It is supposed that he exercised the *sacrificial office* alternately with his father-in-law, Annas, who, as we have seen in Luke iii. 2. was also high priest. V.

VER. 50. How great is the power of the Holy Ghost? From a wicked mind he brings forth the words of prophecy. And how great is the power attached to the pontifical dignity! For Caiphas having become high priest, though unworthy of that dignity, prophesies, not knowing indeed what he says. The Holy Ghost makes use of his tongue only, but touches not his sinful heart. S. Chrys. hom. lxiv. in Joan.

VER. 51. The same words have an impious and sacrilegious sense in the intention of the high priest, the enemy of Jesus Christ: and a divine and prophetic sense, in the intention of the Holy Ghost. V.—We here behold the privilege of the office and order, though in a wicked person: and as we have the assistance of God for the utterance of truth, which Caiphas neither meant nor knew, we may rest satisfied that Christ will not leave Peter's chair; (Luke xxii. 32.) whose faith he promises should never fail, though the occupants be as bad as their enemies describe them.

VER. 54. Ephrem was a small city or town in the neighbourhood of Bethel. Some suppose it to be the same as Ephron, mentioned in 2 Par. xiii 19, and 1 Mac. v. 2 Mac. xii. 17. Eusebius and S. Jerom say it was situated about 20 miles to the north of Jerusalem. Calmet.—Here he remained with his disciples till the time in which he had resolved to deliver himself up into the hands of his enemies. V.

VER. 55. This was the last Pasch that our Saviour kept upon earth, and

2 And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him.

3 Mary, therefore, took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then one of his disciples, Judas Iscariot, he that was about to betray him, said;

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein.

7 But Jesus said; Let her alone, that she may keep it against the day of my burial.

8 For the poor you have always with you: but me you have not always.

9 A great multitude, therefore, of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews, by reason of him, went away, and believed in Jesus.

12 And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem;

13 Took branches of palm-trees, and went forth to meet him, and cried: Hosannah, blessed is he that cometh in the name of the Lord, the king of Israel!

14 [a] And Jesus found a young ass, and sat upon it, as it is written;

15 Fear not, daughter of Sion: behold, thy king cometh, sitting on the colt of an ass.

16 These things his disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

17 The multitude, therefore, gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him: because they heard that he had done this miracle.

19 The Pharisees, therefore, said among themselves; Do you see that we prevail nothing? Behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, that came up to adore on the festival day.

21 These, therefore, came to Philip, who was of Bethsaida, of Galilee, and desired him, saying; Sir, we wish to see Jesus.

22 Philip cometh, and telleth Andrew: again Andrew and Philip told Jesus.

23 But Jesus answered them, saying; The hour is come that the Son of man should be glorified.

24 Amen, amen, I say to you, unless the grain of wheat falling into the ground, die,

25 Itself remaineth alone. But if it die, it bringeth forth much fruit. [b] He that loveth his life, shall lose it: and he that hateth his life in this world, keepeth it unto life everlasting.

26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28 Father, glorify thy name. A voice, therefore, came from heaven: I have both glorified it, and I will glorify it again.

29 The multitude, therefore, that stood and heard,

[a] Zach. ix. 9. Mark xi. 7. Luke xix. 35.

[b] Matt. x. 39. and xvi. 25. Mark viii. 35. Luke ix. 34. and xvii. 33.

the one on which he suffered death for our salvation. Calmet.—It is well called the Pasch of the Jews, and not of the Lord, since on it they were laying snares to apprehend their Saviour. Origen.—Thus making this day of festivity a day of murder. S. Chrys. hom. lxv. in Joan.—They went up so early to purify themselves by the sacrifices ordered by the law. V.

VER. 56. He had not then arrived, because He would not expose himself to the fury of his enemies before his own time. V.

CHAP. XII. VER. 1. On the tenth day of the month the Jews were accustomed to collect the lambs, and other things in preparation for the ensuing great feast. On this day, likewise, they generally had a small feast, or treat for their friends, at which time Jesus coming to Bethania, joined his friends in their entertainment. This was most likely in the house of Lazarus, Martha and Mary. Martha served at the table herself, thinking herself happy in waiting on Jesus, whom she considered as her Lord and God. Lazarus was one of them that were at table, to shew himself alive, by speaking and eating with them, and thus confounding the inexcusable incredulity of the Jews. And Mary too shewed her loving attachment to Jesus, by anointing his feet with her precious ointment. Theophyl. S. Aug. and S. Chrys.

VER. 6. Judas did not then begin to be wicked: he followed Christ, not in heart, but in body only. This our Master tolerated, to give us a lesson to tolerate the bad, rather than divide the body. S. Aug. in Joan. tract. 50.

VER. 8. *Me you have not always* with you. He speaks of his corporal presence; for by his majesty, by his providence, by his ineffable and invincible grace, he ever fulfils what he said, (Matt. xxviii.) *Behold I am with you all days, even to the consummation of the world.* S. Aug. tract. 50 in Joan.

VER. 10. *To kill Lazarus.* A foolish thought, says Aug. as if Christ who had raised him to life from a natural death, could not also restore him to life, when murdered by them. Wi.—O foolish thought, and blinded rage! As if you could, by putting Lazarus to death, take away power from the Lord; as if Christ, who had already raised one that had died, could not as easily have raised one that was slain. But, lo! he has done both. Lazarus dead, he hath restored to life, and himself slain, he hath raised to life. S. Aug. tract. 50. in Joan.

VER. 19. *Do you see that we prevail nothing?* Thus said the Pharisees, being vexed that so many followed Christ, even after they had ordered, that whosoever owned him, should be turned out of their synagogues; and after they had employed men to apprehend him, but to no purpose. Wi.

VER. 20. *Gentiles . . . came up to adore.* These either were proselytes who had been Gentiles, and now had embraced the Jewish law: or they were such among the Gentiles, who owned and served the one true God, as Cornelius did, (Acts, c. x.) but did not submit themselves to circumcision, and all the other Jewish rites and ceremonies. These could only enter into that part of the temple, called the court of the Gentiles. Wi.

VER. 24. *Unless the grain of wheat.* The comparison is this, that as the seed must be changed, and corrupted in the ground, before it fructify, so the world would not be converted but by Christ's death. Wi.—By this grain of corn our Saviour means himself, who was to die by the infidelity of the Jews, and be multiplied by the faith of the Gentiles. S. Aug. tract. 51. in Joan.

VER. 26. We must minister to Jesus by seeking not our own things, but the things of Christ; that is, we must follow him, we must walk in his footsteps, we must perform the corporal works of mercy, and every other good work, for his sake, till we come to put in practice the most perfect act of charity, the laying down of our lives for our brethren. Then will he crown us with this greatest of rewards, the happiness of reigning with him. And where I am, there shall my minister be. S. Aug. tract. 51. in Joan.

VER. 27. *Now is my soul troubled.* Christ permitted this fear and horror to come upon his human nature, as he did afterwards in the garden of Gethsemani. *Father, save me from this hour;* yet he presently adds, *but for this cause I came unto this hour;* that is, I came into this world for this end, that I might die on a cross for all mankind. In like manner, when he had said in the garden, *let this cup pass from me,* he presently joined these words: *but not my will, but thine be done.* Wi.—Lest the disciples, upon hearing our Saviour exhorting them willingly and courageously to suffer death, should think within themselves, that he could well exhort them to these things, being himself beyond the reach of human misery, he assures them in this place, that he himself is in agony, and yet does not refuse to die for them. S. Chrys. hom. lxvi. in Joan.

VER. 28. *Father, glorify thy name,* by my sufferings and death, as well as by many miracles that shall follow. *A voice came from heaven,* and so loud, that some there present compared it *to thunder:* and at the same time these words were heard: *I have glorified it,* thy name, *and I will glorify it again,* by a number of ensuing miracles at Christ's death, at his resurrection and ascension, as well as by all those miracles, which the apostles and disciples wrought afterwards. Wi.

said that it thundered. Others said; An Angel spoke to him.

30 Jesus answered, and said; This voice came not for mine, but for your sake.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now this he said signifying what death he should die.)

34 The multitude answered him: We have heard [a] out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35 Jesus, therefore, said to them; Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness, knoweth not whither he goeth.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias, the prophet, might be fulfilled, which he said; [b] Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, for Isaias said again;

40 [c] He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However, many of the chief men also believed in him: but because of the Pharisees, they did not confess *it*, that they might not be cast out of the synagogue.

43 For they loved the glory of men, more than the glory of God.

44 But Jesus cried out, and said; He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.

48 He that despiseth me, and receiveth not my words, hath one that judgeth him.[d] The word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting. The things, therefore, that I speak, even as the Father said unto me, so do I speak.

CHAP. XIII.

Christ washes his disciples' feet: the treason of Judas: the new commandment of love.

BEFORE [*] the festival day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them to the end.

2 And when supper was done, the devil having now put into the heart of Judas, *the son* of Simon, the Iscariot, to betray him:

[a] Ps. cix. 4. and cxvi. 2. Isai. xl. 8. Ezec. xxxvii. 25.—[b] Isai. liii. 1. Rom. x. 16. [c] Isai. vi. 9. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. Acts xxviii. 26. Rom. xi. 8.—[d] Matt. xvi. 16.—[e] A. D. 33. Matt. xxvi. 2. Mark xiv. 1. Luke xxii. 1.

VER. 30. As the soul of Christ was troubled, not on his own account, but for the sake of the people; so this voice came from heaven, not for his sake, but for that of the people. What it announced was already known to him; the advantage and instruction of the Jews was its end, object, and motive. S. Aug. 52. tract. in Joan.

VER. 31. *Now is the judgment of the world:* Their condemnation, says S. Chrys. for not believing.—*The prince of this world*, that is, the devil, *shall be cast out* from that great tyranny, which he had over mankind, before Christ's incarnation. Wi.—By these words Christ informs the Gentiles that wished to see him, that soon he would punish the incredulous Jews, and cast off their synagogue, for their malice and insatiable hatred against him; and that the prince of this world, that is, the worship of idols, should be destroyed, and all called to the true faith. Calmet.

VER. 32. *And I, if I be lifted up from the earth:* that is, on the cross. See the same expression, Jo. iii. 14. and viii. 28.—*I will draw all things*, all nations, *to myself* by faith. Wi.

VER. 34. *How sayest thou the Son of man must be lifted up?* By these words of the people, Christ, in this discourse must have called himself *the Son of man*, though it is not here mentioned by the evangelist. The people also tell him, they had heard that their Messias was to *abide for ever:* which was true as to his spiritual kingdom of grace, not as to such a glorious temporal kingdom, as they imagined. Wi.

VER. 35. *Yet a little while,*† that is, for a very few days, I, who am the *light* of the world, am *with you.* Wi.—How much do the Jews now do, and yet they know not what they do: but like men that are walking in the dark, they think they are in the right way, when alas! they are quite the contrary. S. Chrys. hom. lxvi. in Joan.

VER. 39. *They could not believe,*‡ that is, they would not, says S. Aug. or it could not be, considering their wilful obstinate blindness. Wi.—But where then is the sin, if they could not believe? They could not believe, because they would not. For as it is the glory of the will of God, that it cannot be averse to its own glory, so it is the fault of the will of man, that it cannot believe. S. Aug. tract. 53. in Joan. They could not believe. Since the prophet has foretold it, and he cannot but say the truth, it is impossible that they should now believe. Not but they had it in their power to believe; and had they believed, the prophet would never have foretold the contrary. S. Chrys. hom. lxvii. in Joan.

VER 40. *He hath blindrd their eyes,* &c. See Matt. xiii. 14. Wi.—God blinded the Jews, not by filling them with malice, but by refusing them his graces, of which they had made themselves unworthy, and which they before abused and despised. It was their perverse will, their pride, presumption, and obstinacy, that brought on them this judgment. S. Aug.

VER. 43. *For they loved the glory of men.* This was one of the chief obstacles of their belief: *yet many* even *of the chief of them believed in him;* but durst not own it for fear of being disgraced, and turned out of their synagogues. Do not human considerations, and temporal advantages, hinder men from seeking out, and embracing the truth?

VER. 45. *He that seeth me, seeth him that sent me.* In what sense these words are true, see John xiv. v. 9. where they are repeated again, and with other expressions to the same sense. Wi.

VER. 47. *I do not judge him.* To judge here, may signify to condemn. S. Aug. expounds it in this manner: I do not judge him at this my first coming. S. Chrys. says, it is not *I only* that judgeth him, but the works also that I do.

* V. 19. Quia nihil proficimus. In most G. copies, and also in S. Chrys. we read: you see that you prevail nothing; as if these words had been spoken by some of Christ's friends, to make his adversaries desist. Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν.

† V. 35. Adhuc modicùm lumen in vobis est, ἔτι μικρὸν χρόνον, τὸ φῶς μεθ' ὑμῶν ἐστι. They mistake, who take *modicum* for an adjective, that agrees with *lumen.*

‡ V. 39. *Non poterant credere.* S. Aug. (tract. 53.) Quare autem non potuerunt, si a me quæratur, citò respondeo, quia nolebant.

CHAP. XIII. VER. 1. *Before the festival day,* or feast *of the Pasch.* See the note on this word Pasch, Matt. xxvi. v. 2. Here when S. John says, *before the festival day,* he means in the evening, or latter evening after sunset, on the 14th day of the month of Nisan, when the great feast of *Azyms* or *unleavened bread* was begun, (for the Jews began their feasts from sunset on the foregoing day) so that the hours from sunset, at least, on the 14th day of the month of Nisan (at which time the paschal lamb was to be eaten with unleavened bread belonged to the *first,* and *great day of Azyms,* which lasted till sunset on the 15th day of the month Nisan. S. John therefore says, *the day before,* meaning after sunset on the 14th day of the month; but yet it was part of the same great feast, which was kept on the 15th day. See also the note Matt. xxvi. v. 17. Wi.

VER. 2. *And when supper was done.* By this we must not understand, that the supper was over; for we afterwards find that Jesus again sat down, and gave bread to the traitor. But these words only mean, that all had partook of re-

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;

4 He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself.

5 After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded.

6 He cometh, therefore, to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him: therefore he said; You are not all clean.

12 Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?

13 You call me, Master, and Lord: and you say well, for so I am.

14 If I then, being Lord and Master, have washed your feet: you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 [a] Amen, amen, I say to you; The servant is not greater than his lord: neither is the apostle greater than he that sent him.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled: [b] He that eateth bread with me, shall lift up his heel against me.

19 At present I tell you before it come to pass: that when it shall come to pass, you may believe, that I am he.

20 [c] Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, he was troubled in spirit: and he protested, and said; [d] Amen, amen, I say to you, that one of you will betray me.

22 The disciples, therefore, looked one upon another, doubting of whom he spoke.

23 Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him: and said to him; Who is it, of whom he speaketh?

25 He, therefore, leaning on the breast of Jesus, saith to him; Lord, who is it?

26 Jesus answered: He it is, to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the morsel, Satan entered into him. And Jesus said to him; That which thou dost, do quickly.

28 Now no man at the table knew for what purpose he said this to him.

[a] Matt. x. 24. Luke vi. 40. Infra xv. 20.—[b] Psal. xl. 10.

[c] Matt. x. 40. Luke x. 16.—[d] Matt. xxvi. 20. Mark xiv. 18. Luke xxii. 21.

freshment, and might be therefore said to have supped. S. Aug. tract. 55. in Joan.—He knew that he went out from God, and would return to God; but at the same time, he did not leave God, when he went out from him, nor us, when he returns to him. S. Aug. as above.—And though he went out from God, and returns to him, yet here he condescends to perform the office, not of the Lord God of the universe, but of a man and a slave; (S. Aug.) and this, says S. Chrys. (hom. lxix. in Joan.) that he might tread all pride under foot: doing every thing himself on this occasion, to teach us with what eagerness we ought to perform the duties of humility.

VER. 4. *He riseth from supper;* that is, after *supper was done*, or ended, as it is here said, (v. 2. and 1 Cor. xi. 25) *girded himself* like a servant, to wash and wipe the feet of his apostles. Wi.—If we compare the text of the four evangelists, it will appear that the washing of the feet preceded the institution of the blessed Eucharist, of which S. John is silent. V.

VER. 5. S. Ambrose and S. Bernard shew that this washing was mysterious, and significative of the very great purity expected of those that receive the blessed Eucharist.

VER. 6. *Lord, dost thou wash my feet?* My master, my Lord, the true Son of the living God, wilt thou wash the feet of me, thy servant, thy disciple, a poor vile sinner? this must not be. Wi.

VER. 8. *If I wash thee not, thou shalt have no part with me.* At this, Peter, as one thunderstruck, replied: *Lord, not my feet only, but my head;* whatever my Lord pleaseth. Wi.

VER. 10. *He that is washed, &c.* The feet are always apt to contract some dust or dirt; and in the mystical sense, he that is washed by the sacraments of baptism, or penance, from greater sins, must still endeavour to cleanse, and purify his affections from lesser failings of human frailty. And you, my apostles, are clean from greater offences, *but not all of you*, meaning the traitor Judas. Wi.—It is impossible that the extremities of the soul (if we may be allowed the expression) should not, as long as we tread upon this earth, receive some stain or other; although in the opinion of men, the soul appear just. Many indeed after baptism, are covered with the dust of sin, even to the head, but those who are disciples indeed, need only to wash their feet. Origen, tract. 32. in Joan.—The foulness of the feet, when the rest is clean, signifies the earthly affections, and remains of former sins remitted, which are to be cleansed by devout acts of charity and humility. S. Amb. l. iii. de Sacram. c. 1. S. Ber. de cœn. Dom. ser. 1.—Though his disciples were clean, still he washed their feet, conformably to that of the Apocalypse, c. xxii. "He that is clean, let him be cleansed still." Origen, tract. 32. in Joan.

VER. 14. *You also ought to wash one another's feet.* Not that he made this a standing precept according to the letter; but designed it as a lesson of humility. We find this custom literally observed in several churches, as it is now done every year by diverse prelates, and by Christian kings and princes. Wi.—He gives us an example of a more elevated act of virtue, that we may at least learn to practise the lower degrees of it. For he indeed was their Lord, but when we perform this office, we can but do it to our fellow-servants. S. Chrys. hom. lxx. in Joan.—This it is, blessed Peter, which you were ignorant of, but which he promises to explain afterwards. S. Aug. tract 58. in Joan.

VER. 18. *Shall lift up his heel against me.* It is the sense of those words, (Psal. xl. 10.) *hath supplanted me;* and they were spoken of Judas's sin in betraying Christ. Wi.—Jesus Christ applies in this place to the perfidy of Judas, that which David appears to have said on occasion of the perfidy of Achitophel, who was thus a figure of the perfidious Judas. V.

VER. 23. *One of his disciples.* S. John himself *was lying at table in* (or towards) *the bosom of Jesus.** These words seem to express the manner that the Jews were placed at table. They had couches about a table, to lean or lie upon; and three for example upon each couch. The master, or head of the company, was placed in the midst; so that we may suppose, that Christ was placed on one of these couches in the midst, S. Peter on one side of him, and S. John on the other; and that S. John, in that resting and leaning posture, had his head all the time turned, and inclined towards Christ's bosom: yet it can scarce be imagined, that his head laid continually upon our Saviour's breast or bosom; for this posture would have been very uneasy to Jesus, or to any one. S. John then leaned all supper time towards Jesus's bosom or breast, but not upon it. Wi.—Whilst all were fearing for themselves, and Peter, the very head of the apostles, was trembling, S. John rests; reposing on the bosom of Jesus. S. Chrys. hom. lxxi. in Joan.

VER. 25. When Christ had said, *one of you is to betray me*, S. Peter whispered with S. John, by turning to him behind Jesus's back, and desired him to ask, *who this was:* now *when John had leaned down upon the breast of Jesus*, or as the Greek hath it, *falling down on the breast of Jesus*, as a person may do in a great concern, or fit of grief, he said, *Lord, who is it?* This posture seems to have been only for that moment of whispering, and to have been different from the posture of eating at table. Wi.

VER. 27. *Satan entered into him*, who presently went out with great anger and indignation. It was then night, likely about nine o'clock. Wi.—*That which thou dost, do quickly.* It is not a license, much less a command, to go about his treason: but a signification to him, that Christ would not hinder or resist what he was about, do it as soon as he pleased: but was both ready, and desirous to suffer for our redemption. Ch.—Christ does not by these words exhort the traitor, much less command him, to perform his wicked deed; but he means to reprobate it, and at the same time testify that he would not hinder his being

29 For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.

30 He then having received the morsel, went out immediately. And it was night.

31 When, therefore, he was gone out, Jesus said; Now is the Son of man glorified: and God is glorified in him.

32 If God be glorified in him, God will also glorify him in himself: and immediately will he glorify him.

33 Little children, yet a little while I am with you. [a]You shall seek me: and as I said to the Jews, Whither I go, you cannot come: so now I say to you.

34 [b]I give you a new commandment: That you love one another, as I have loved you, that you also love one another.

35 By this shall all men know that you are my disciples, if you have love one for another.

36 Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter saith to him: Why cannot I follow thee now? [c]I will lay down my life for thee.

38 Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.

CHAP. XIV.

Christ's discourse after his last supper.

LET not your heart be troubled. You believe in God, believe also in me.

2 In my Father's house there are many mansions. If not, I would have told you: that I go to prepare a place for you:

3 And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be.

4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would surely have known my Father also: and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, shew us the Father, and it is enough for us.

9 Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11 Believe you not that I am in the Father, and the Father in me?

[a] Supra vii. 34.—[b] Lev. xix. 18. Matt. xxii. 39. Infra xv. 12.

[c] Matt. xxvi. 35. Mark xiv. 29. Luke xxii. 33.

betrayed. S. Chrys. hom. lxxi. in Joan.—It is the voice not of command, but of permission, not of a person in fear, but of one prepared for death. S. Leo.

VER. 31. *Jesus said: now is the Son of man glorified:* the time is at hand, when he shall be glorified by miracles at his death, resurrection, &c. Wi.

VER. 34. The commandment of mutual love had been previously given, but evidently misconstrued and abridged by the Jews to friends only, to this life only, and for earthly respects: but Jesus Christ reneweth it and enlargeth it after the form of his own love towards us, and giveth grace to observe it. B.

VER. 36. You cannot follow me yet to the dying for justice sake, for you are not yet prepared for martyrdom; you cannot yet follow me to the glory of my body, when risen from the dead, but must wait till the general resurrection; you cannot follow me to the bosom of my Father, being not yet sufficiently perfected in charity. S. Aug. tract. 64. in Joan.

VER. 37. This commandment was already in the old law, where it is written, *Thou shalt love thy neighbour as thyself;* how then does our Saviour call it a *new* command? It is new, not because we simply love one another; but because we love one another, as he has loved us: not as men love one another, as being fellow creatures, but united in love, as being all the children of the Most High; that so we may be brethren to his only begotten Son, bearing to all the same love that he has borne to us. S. Aug. tract. 64. in Joan.—By this shall I moreover know that you truly love me. V.

VER. 38. The love which S. Peter bore our Saviour was exceedingly tender, but it was not yet sufficiently strong. S. Bern. Serm. iv. in Cant.—Jesus therefore asks him, *Wilt thou lay down thy life for me?* Do you think yourselves sufficiently strong to perform this heroic act for love of me? so far are you from exposing your life for me, that you will shortly deny me. Menochius.

* V. 23. *Erat recumbens in sinu Jesu,* v. 23. And *cum recubuisset super pectus Jesu,* v. 25. In the Greek, v. 23, ἀνακείμενος ἐπὶ τῷ κόλπῳ τοῦ Ἰησοῦ; and v. 25, ἐπιπεσὼν ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ. The word ἀνακείμενος from ἀνακεῖσθαι, seems to express no more than the manner in those days of leaning, or lying at table: as in the Latin, accumbere, or discumbere; but ἐπιπεσὼν, from ἐπιπίπτειν ἐπὶ τὸ στῆθος, signifies a bowing or falling down on Christ's breast, as it were in a fit of trouble or grief. See the author of the Analysis, diss. xxxvi. S. Chrys. (hom. lxxii. p. 423, tom. 8, Nov. Ed. Ben.) seems to make a difference betwixt these two expressions, when he says: Joannes . . . in sinu Jesu recubat, nec recubat solùm, sed in pectus incidit: neque hoc solum quæsitu dignum est, &c. ὁ Ἰωάννης ἀνάκειται εἰς τὸν κόλπον τοῦ Ἰησοῦ, καὶ οὐκ ἀνάκειται μόνον, ἀλλὰ καὶ τῷ στήθει ἐπιπίπτει, καὶ οὐ τοῦτο μονον ἄξιον ζητήσεως, &c.

CHAP. XIV. VER. 1. After having answered the questions of S. Peter, Jesus again addresses himself to his disciples, and bids them not to be afflicted or troubled, at what he says to them. Many Greeks and Latins begin this chap. thus: *Jesus said to his disciples, let not your hearts be troubled.* S. Chrys.—Euthym. Leont. Theophyl. Theodor. &c. agree, that our Saviour wished to encourage his apostles, who were so much troubled, because he had said, that Peter should deny him. They thought within themselves, if Peter, who is the strongest, and most resolute amongst us, shall so far forget himself, as to deny his master, what will become of us? Jesus seeing their anxiety, tells them not to be troubled; but to believe in him, and in his words, for he had said, that he would not lose any, whom his Father had given him; (John c. vi, v. 39.) and that whosoever should believe in him, should have life everlasting. c. iii, v. 15.—*Let not your heart be troubled.* Christ here begins those incomparable discourses to his apostles, which are set down in the four next chapters. His sufferings and death now approaching, he forewarns them *not to be troubled.* You believe in God, and put your trust in him; *believe also,* and trust *in me,* no less than in him. Wi.

VER. 2. *In my Father's house.* He does not say of your Father: for though God be the Father of all by creation, and of the just, by the grace of adoption; yet Christ in several places, calls him his Father, in a quite different sense, that is, as he was his eternal Father, as the ancient interpreters observe. Wi.—These *many mansions* signify different degrees of glory in heaven. S. Jer. l. ii. adv. Jovin.

VER. 3. *I will come again:* not only by rising the third day, but at your death, and at the day of judgment: *that where I am, you also may be,* and may receive the reward of eternal happiness in my kingdom.

VER. 4. *And whither I go, you know, and the way you know.* Thomas replied, we know neither. *Jesus saith to him, I am the way.* They knew it says S. Aug. (tract. 69.) but they did not know, that they knew it: they knew their Master, Jesus Christ, and he was the way: they also knew, that is, believed, the kingdom of heaven, but they knew not, that he was returning thither: for as yet their imaginations were upon a temporal kingdom.—*I am the way,* by my doctrine and example: I am *the Truth,* by my promises; and I am *Life,* by the graces I offer and give. Wi.

VER. 7. *If you had known me, you would surely* * *have known my Father also.* That is, (say S. Chrys. S. Cyril, &c.) did you know me to be his true, and eternal Son, you would always know him to be the Father from all eternity. And from *henceforth,* especially from the coming of the Holy Ghost, you shall know him with a more perfect knowledge. *And you have seen him,* not as to the divine nature: in this manner, you have neither seen him, nor me. But,

VER. 9. *He that seeth me, seeth the Father also:*† that is, he seeth him, who is not a man only, but who also, by my divine nature, am one and the same with the Father: so that he who believes, and as it were sees, or knows by faith, who I am, cannot but know, that I am one with my eternal Father; not one person, as the Sabellians fancied, but one in nature and substance. The ancient Fathers take notice against the Arians, that these words, and others that follow in this chapter, could not be true, if Christ was no more than a creature, though ever so perfect, there being an infinite distance betwixt God and the highest of his creatures. Wi.

VER. 10. *Do you not believe that I am in the Father, and the Father in me?* These words confirm the equality of the Father and the Son: nor can they be expounded of an union of *affection* only, by what Christ told them before. Jo. v. 17. 19. *As the Father worketh till now, so I work:* and *whatsoever things the Father worketh, these also in like manner the Son doth.* Wi.—In the Son and in the Father, there is one and the same essence, the same wisdom, the same power;

12 Otherwise believe for the works themselves. Amen, amen, I say to you, he that believeth in me, the works that I do, he shall do also, and greater than these shall he do: because I go to the Father.

13 [a] And whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.

14 If you shall ask me any thing in my name, that I will do.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever,

17 The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

18 I will not leave you orphans: I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 In that day, you shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot, Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him:

24 He that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me.

25 These things have I spoken to you, remaining with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

[a] Matt. vii. 7. and xxi. 22. Mark xi. 24. Infra xvi. 23.

so that what the Son says, he does not say it of himself, and what the Son does, he does not do it of himself; but it is the Father, who abideth in the Son, who both acts and speaks.

VER. 12. *And greater than these shall he do, because I go to the Father.* Christ speaks of the greatness of visible miracles, and tells them, that after his ascension, they shall be enabled, even to do greater miracles than he has yet shewn to the world. He would give this power to his disciples, who were to convert the world; and perhaps the greatest miracle of all, was the conversion of the whole world. Wi.—Behold another proof of my divinity, viz. the wonderful miracles those perform, who believe in me. An impostor may seduce the vulgar with false miracles, or, perhaps, with real wonderful prodigies; but he cannot confer that power on others. Behold, I have performed miracles by my own power, without any deceit, and always with a sovereign authority. I have given those, who believed in me, power to work in my name, as great, and even greater miracles, than I have done myself. All this I have done, to shew you, that I am equally God with the Father. I truly am so, then, for it would be impossible for God to assist an impostor, a liar, and an enemy to his honour and glory. Calmet.

VER. 13. *That will I do.* He does not now say, this the Father will do: to shew that the power of both is equal, and the same. Wi.

VER. 15. Instead of afflicting yourselves at our separation, and my going to the Father, you ought, if you truly love me, to testify your affection, by a faithful observance of my commandments. Behold, this is the best proof you can give me of your attachment: better far than any exterior signs of grief and tenderness. S. Chrys.

VER. 16. *Paraclete.* This is a comforter: or also an advocate: inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.—*For ever.* Hence it is evident, that this spirit of truth was not only promised to the persons of the apostles, but also to their successors, through all generations. Ch.—I have not changed the word *Paraclete*, which signifies, both an advocate and a comforter. *He shall remain with you*, and *in you, for ever.* What greater happiness, what greater security for the faithful, than to have this divine promise, the Holy Ghost, *the Spirit of truth*, remaining with the Church for ever, to protect her, and preserve her from all errors and heresies? Wi.—If the Holy Ghost had been promised only to the apostles, their successors could not have challenged the promise. But the promises and privileges were not merely personal, but attached to their office perpetually. Hence, the Holy Ghost, in every age and clime, perpetually watches over the Catholic Church, and preserves her from both open and secret attacks of her enemies.

VER. 19. *The world seeth me no more*, after my death; *but you shall see me*, conversing with you for forty days, after my resurrection. Wi.

VER. 20. *In that day*, when I am risen again, or when the Holy Ghost is come, *you shall know that I am in the Father*, and how, and in what manner: as also, *how I am in you, and you in me.* Our Saviour Christ, on several occasions, speaks of different ways of being *united*, or of *being one;* as first, of being one in nature and substance, and by such an union, as agrees only with the divine persons, who are one in all things. 2dly, Persons may be *one*, or *united* in affection and love, which also, as to its most perfect manner, agrees only with the three divine persons; but a similitude, and an imitation of this union of love, is found among creatures, both when they love God, and when for God's sake, they love one another: yet these unions are as different as God, and his creatures. The Arians and Socinians lay hold on these expressions, and of the words, (c. xvii. v. 21.) when Christ prays, that his disciples *may be one, as he and his Father are one*, which words imply no more than a similitude, and an imitation of that union of love (with which the three divine persons love one another) though at an infinite distance. If the old or new Arians examined, with a sincere desire of finding the truth (which they ought to seek from many passages in the New Testament, as well as from the sense and tradition of the Church, guided by the promised Spirit of Truth) they might certainly find how different is the union of nature and substance of the eternal Son with his eternal Father, and of that union of the three divine persons, when they are said to be one, from that inferior and lesser union of love and affection, by which either God loves his adoptive children, his faithful servants, or they love one another: they would easily discover, that many things are said of the unity and union of the divine persons, which could not be true, unless they were one and the same God, *coeternal* and *consubstantial*, which by no means can be said of God and his creatures, nor of the union of affection only, by which the creatures love one another. Wi.

VER. 21. Now that Christ in this place speaks only of this imperfect union of affection, appears by the following words: *he that keepeth my commandments, loveth me: and he that loveth me, shall be loved by my Father, and I will love him, and I will manifest myself to him:* that is, by particular graces and favours, and by a recompense of glory in the next life. Wi.

VER. 22–25. *Lord, how is it?* Lit., *what is done*, or, what will be done, *that thou art about to manifest thyself to us, and not to the world?* This apostle imagined, that the Messias would make manifest his glory of a temporal kingdom, not to them only, but to all the world. But Christ, by his answer, lets him know, that he spoke only of *a manifestation* of his love to those that loved him. *If any man love me, my Father will love him, and we will come to him*, that is, the three divine persons, will come to his soul, in a special manner, so as to bless him with an infusion of graces, and make our abode in his soul. Wi.

VER. 26. *The Paraclete, the Holy Ghost, whom the Father will send in my name*, as proceeding also from me: and therefore Christ saith, in the next chapter, (v. 26) that *he* himself *will send him from the Father. He will teach you all things*, &c. He will give you a more perfect knowledge of all those truths, which I have taught you. Wi.—*Teach you all things.* Here the Holy Ghost is promised to the apostles, and their successors, particularly, in order to teach them all truth, and to preserve them from error. Ch.—The Scripture, in different places, remarks, that the apostles did not understand the accomplishment of prophecies, as soon as they were fulfilled. Luke xxiv. 27. They could not draw the comparison between the actions of our Saviour, and the figures of the old law: but no sooner had the Holy Ghost descended upon them, than they explained the Scriptures, their hearts and eyes being opened and enlightened, by the light of the Holy Spirit. Calmet.—See c. xvi. v. 12. and 13.

VER. 28. *The Father is greater than I.*‡ According to the common exposition, Christ here speaks of himself, as made man, which interpretation is drawn from the circumstances of the text, Christ being at that time, going to suffer, and die, and shortly after to rise again, and ascend into heaven, all which agree with him, as man, and according to his human nature. But the Arians can take no advantage from these words, (though with divers of the ancient Fathers, we should allow them to be spoken of Christ, as the Son of God:) the Father may be said in some manner to be greater than the Son, if we consider the order of the divine processions, that is, that the Father is the first person, and proceeds from no other; whereas the Son proceeds from the Father. If any one, says S. Chrys. will contend, that the Father is greater, inasmuch as he is the cause, from which the Son proceedeth, we will bear with him, and this way of speaking: provided he grant that the Son is *not of a different substance*, or nature. S. Athanasius allows the same, and takes notice, that though the Father is said

29 And now I have told you before it come to pass: that when it shall come to pass, you may believe.

30 I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

31 But that the world may know that I love the Father, [a] and as the Father hath given me commandment, so I do. Arise, let us go hence.

CHAP. XV.

A continuation of Christ's discourse to his disciples.

I AM the true vine; and my Father is the husbandman.

2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

3 [b] Now you are clean, by reason of the word, which I have spoken to you.

4 Remain in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so neither can you, unless you abide in me.

5 I am the vine: you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6 If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7 If you remain in me, and my words remain in you: you shall ask whatever you will, and it shall be done to you.

8 In this is my Father glorified, that you bring forth very much fruit, and become my disciples.

9 As the Father hath loved me, I also have loved you. Remain in my love.

10 If you keep my commandments, you will remain in my love, as I also have kept my Father's commandments, and do remain in his love.

11 These things I have spoken to you: that my joy may be in you, and your joy may be filled.

12 [c] This is my commandment, that you love one another, as I have loved you.

13 Greater love than this no man hath, that a man lay down his life for his friends.

14 You are my friends, if you do the things that I command you.

15 I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard from my Father, I have made known to you.

16 You have not chosen me: but I have chosen you, and have appointed you, [d] that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it to you.

[a] Acts ii. 23.—[b] Supra xiii. 10.

[c] Supra xiii. 34. Ephes. v. 2. 1 Thess. iv. 9.—[d] Matt. xxviii. 19.

to be greater, yet he is not said to be better, nor more excellent, than the Son; because they are one and the same in substance, nature, and other perfections. Wi.—The enemies of the divinity of Christ here triumph, and think they have the confession of Christ himself, that he is less than the Father. But if they would distinguish the two natures of Christ, their arguments would all fall to the ground. Jesus Christ, as man, and a creature, is inferior to his Father, the Creator; but, as God, he is, in every respect, equal to him. S. Basil, S. Aug. &c.—Others, likewise, answer it thus: Following the confused opinion of the world, and even of the apostles themselves, who as yet only considered Christ as a prophet, and as a man, eminent in virtue and sanctity, he was less than the Father. S. Chrys. Leont. Theophyl. Euthym.—And likewise the title of Father, (as we generally use the word) is greater, and much more honourable, than that of Son; and in this respect, Christ is inferior to his Father. S. Athanas. S. Hilar. S. Epiph. S. Greg. Nazianz. and S. Cyril.—But this appellation, though really true, does not destroy the equality of the persons, because Christ has declared, in numerous other places, that he is equal to the Father; that he is in the Father; and that he and the Father are one. The apostles ought to have rejoiced that Christ was going to the Father, who was superior to him, considering him in his human nature; because, then, would the Son shew forth his honour and glory to be equal to the Father's, in heaven. This would have been a mark of a pure, solid, and disinterested love, which ought to have inspired the apostles, if they truly loved their divine Master. Calmet.—Protestants assume to themselves the liberty of making the Bible only, the exclusive rule of faith, yet refuse this privilege to others. Thus Luther insisted, that his catechism should be taught, and followed. Calvin burnt Servetus for explaining his faith, by his own private interpretation of the Bible, particularly of these words, *the Father is greater than I.* The Church of England compels every clergyman to swear to the Thirty-nine Articles, and has inflicted the severest penalties on such as interpreted the Bible according to the principles of Socinus; and on Catholics, who understand the words of Jesus Christ, *This is my body: this is my blood*, in the literal and obvious sense of the words. As long as each individual is at liberty to expound Scripture by the private spirit, it is a great injustice to compel any one, by penal laws, to yield his judgment to any authority, that is not less fallible than his own.

VER. 31. *As the Father hath given me commandment, so I do.*—He again speaks of himself, as man. *Arise, let us go hence.* Yet by c. xviii. v. 1. Christ still continued the like instructions, either in the same place, or in the way to Gethsemani. Wi.

* V. 7. *Cognoscetis eum*, in the present Greek copies (one excepted) we read, cognoscitis, γινώσκετε; Maldonatus judges it the true reading. But not only S. Aug. and the Latin Fathers, but even S. Chrys. reads it in the future tense, γνώσεσθε: and takes particular notice of this reading. τὸ μὲν μέλλοντος, hom. lxxiii. tom. 8. p. 432. Ed. Montfaucon.

† V. 9. Qui videt me, videt & Patrem. See S. Chrys. ὁμ. δδ. p. 485. Nov. Ed. si alterius esset substantiæ, non hoc dixisset, εἰ δὲ ἑτέρας οὐσίας ἦν, οὐκ ἂν τοῦτο εἶπεν. See S. Cyr. p. 777.

‡ V. 28. Pater major me est, ὁ πατὴρ μείζων μου ἐστίν. S. Chrys. hom. δε. p. 443. ιδν. Ed. Si quis verò dixerit majorem esse Patrem, ut filii principium, non huic contradicemus, καθ' ὃ αἴτιος τοῦ υἱοῦ, οὐδὲ τοῦτο ἀντεροῦμεν. See S. Athan. Orat. 1. Cont. Arianos, p. 362. Ed. Ben. non dixit, Pater præstantior est me, κρείττων μου ἐστί, ne quis eum alium à Patris naturâ, esse suspicaretur, sed *major* dixit, non quidem magnitudine quadam, aut tempore, sed quia ex ipso Patre gignitur, &c. See S. Aug. tract. 78. p. 699. propter formam servi, dicit, Pater major me est, &c.

CHAP. XV. VER. 1. *I am the true vine.* Christ, says S. Aug. speaks of himself, as man, when he compares himself to a *vine*, his disciples to the *branches*, and his Father to the *husbandman*. He himself, as God, is also the husbandman. —*Without me, you can do nothing*, that shall be meritorious of a reward in heaven. Wi.—These words are supposed to have been spoken by our Saviour, when on the road, as he was going from the house, where he had supped, to the garden of Olives. It was then about midnight. Calmet.—Though many other interpreters think they were spoken before Jesus Christ left the house.

VER. 2. He here shews, that the virtuous themselves stand in need of the help of the husbandman; therefore the Almighty sends them tribulations and temptations, that they may be cleansed, and rendered firm, like the vine, which, the more it is pruned, the more vigorous are its shoots. S. Chrys. hom. lxxv. in Joan.

VER. 3. See supra xiii. 10.

VER. 7. On account of our being in this world, we sometimes ask for that, which is not expedient for us. But these things will not be granted us, if we remain in Christ, who never grants us any thing, unless it be profitable to us. S. Aug. tract. 81. in Joan.—If we abide in Christ, by a lively faith, and his words abide in us by a lively, ardent charity, which can make us produce the fruits of good works, all that we ask, will be granted us. V.—These conditional expressions, if you remain in the vine, if you keep my commandments, &c. give us to understand, that our perseverance and salvation are upon conditions, to be fulfilled by us.—S. Aug. de cor. & gra. c. 13.

VER. 8. It is the glory of the husbandman, to see his vine well cultivated, and laden with fruit. And it is the glory of God, my Father, to see you filled with faith, charity, and good works, and to behold you usefully employed, in the conversion of others. Then will men, seeing your good works, and the fruit of your preaching, among all nations, glorify your heavenly Father, as the author of all these blessings. S. Matt. v. 16. Calmet.

VER. 10. *As I also have kept my Father's commandments.* He still speaks of himself, as man. Wi.—This frequent admonition, of keeping the commandments, proveth, that a Christian's life consists not in faith only, but in good works. B.

VER. 14. *You are my friends.* A wonderful condescension, says S. Aug. in our blessed Redeemer, who was God as well as man, to call such poor and sinful creatures, his friends; who, when we have done all we can, and ought, are still but unprofitable servants. *I have called you my friends, because I have made known to you*, &c. We can only understand these words, as S. Chrys. takes notice, of *all things* which they were capable of understanding, or which it was proper to communicate to them; for, as Christ tells them in the next chap. (v. 12.) *I have many things to say to you, but you cannot bear them now.* Wi.

VER. 16. O ineffable grace! For what were we, before Christ chose us, but wretched and abandoned creatures? Such we were; but now we are chosen, in

17 [a]These things I command you, that you love one another.

18 If the world hate you, know ye that it hated me before you.

19 If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember my word that I said to you: [b]The servant is not greater than his lord. If they have persecuted me, [c]they will also persecute you: if they have kept my word, they will keep yours also.

21 But all these things they will do to you for my name's sake: because they know not him that sent me.

22 If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen, and hated both me and my Father.

25 But that the word may be fulfilled which is written in their law: [d]They have hated me without cause.

26 [e]But when the Paraclete is come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:

27 And you shall give testimony, because you are with me from the beginning.

[a] 1 John iii. 11. and iv. 7.—[b] Supra xiii. 16. Matt. x. 24.

CHAP. XVI.

The conclusion of Christ's last discourse to his disciples.

THESE things have I spoken to you, that you may not be scandalized.

2 They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.

3 And these things will they do to you, because they have not known the Father, nor me.

4 But these things I have told you: that when the hour of them shall come, you may remember that I told you.

5 But I told you not these things from the beginning, because I was with you: And now I go to him that sent me: and none of you asketh me, Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your heart.

7 But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.

8 And when he is come, he will convince the world of sin, and of justice, and of judgment.

[c] Matt. xxiv. 9.—[d] Ps. xxiv. 19.—[e] Luke xxiv. 49.

order that we may become good by the grace of Him that hath chosen us. S. Aug. tract. 86. in Joan.

VER. 18. *If the world hate you.* The wicked, unbelieving world, hate and persecute you, as they have done me; remember, that the servant must not desire to be treated better than his master. Wi.

VER. 20. Here Christ predicts, that many will be deaf to the words of his Church, as they have neglected to attend to his precepts.

VER. 22. *They would not have sin,* or would not be guilty of sin: that is, they might be excused, as to their not believing me to be their Messias: but after so many instructions, which I have given them, and so many, and such miracles done in their sight, which also were foretold of their Messias, they can have no excuse for their obstinate sin of unbelief. *They have hated both me, and my Father:* that is, by hating me, the true Son, who have one and the same nature with my Father, they have also hated him, though they pretend to honour him as God. See on this chap. S. Aug. (tract. 81.) and S. Chrys. (hom. lxxvi.) lat. edit. hom. lxxvii. in Joan. in the Greek.

VER. 24. How can this be true, that Christ wrought greater wonders than any one else had ever done? We find recounted in the Old Testament, the miracles of Elias and Eliseus, who raised the dead to life, healed the sick, and brought down fire from heaven; of Moses, who afflicted Egypt with plagues, divided the Red Sea, for the passage of the Israelites, and brought water from the rock; of Josue, who stopped the waters of the Jordan, for the passage of the children of Israel, and in the battle of Gabaon, made the sun and moon stand still; in all which miracles, there appears a greater manifestation of power, than in any of the miracles wrought by our Saviour, during his ministry. But to this may be answered, that the miracles of our Saviour were much more numerous than those of any of the saints of the Old Testament, even of Moses himself; particularly when we compare the few years which he preached, and manifested the glory of his Father by his miracles, with the long life of Moses: Christ did not preach full four years, whereas Moses governed the people forty years. Again, if the miracles of Jesus were not of so astonishing a nature, at least they always had for their object, the healing of the sick, and the good of the people; which the prophets have given us, as the distinguishing characteristics of the miracles of the Messias. Add to this, the ease and authority with which he performs them, which are most sensible proofs of their superiority. But what chiefly distinguishes his miracles, from those of the other saints, is, that he performed them in proof of his divinity, and of his mission, as the deliverer of Israel: whereas the prophets only perform miracles, as the ministers of the Lord, and as so many voices, which foretold the Messias. Besides, if the ancient saints could work miracles, they never could confer that power upon others, as Christ did upon his disciples, of which the Jews themselves were witnesses, in all the places whither Christ sent his disciples. We omit mentioning his resurrection, which at this time he had not performed, but had already foretold, and which was the greatest miracle that has ever been performed. Calmet.

VER. 26. *Whom I will send.* The Holy Ghost is sent by the Son: therefore he proceedeth from him also, as from the Father; though the schismatical Greeks think differently; (B.) otherwise, as Dr. Challoner says, he could not be sent by the Son.

VER. 27. *You shall give.* He vouchsafes to join together the testimony of the Holy Ghost, and of the apostles; that we may see the testimony of truth, jointly to consist in the Holy Ghost, and in the prelates of the Catholic Church. See Acts, xv. 28.

CHAP. XVI. VER. 1. Which the persecutions you will have to suffer, on the part of man, may possibly occasion, particularly with the weak.

VER. 4. *That when the hour of them shall come*, you may remember that I told you.* This is both the sense and the construction, by the Greek text, which here determines the construction of the Latin. Wi.

VER. 5. *None of you asketh me, whither goest thou?* S. Peter had put this question, c xiii. 36. and Thomas, c. xiv. 5. The meaning, then, of Christ's words here, seems to be, that having told you, I am going to leave you, and also *going to him that sent me,* you do not ask, says S. Cyril, to be fully and thoroughly informed about it. Wi.—You suffer yourselves to be entirely overcome with grief; and none of you inquire of me, whither I am going. You look on my departure as an eternal separation between us, and take leave of me, as if we were never to meet again. But be persuaded; my absence will only be for a short continuance; and this absence will be honourable and glorious for me, and extremely advantageous for you. If you were fully persuaded of this, you would inquire, how long I should be absent, and whither I was going; as one friend in the act of parting, is always accustomed to ask another. But you only torture your minds with the pain and grief you will have to suffer at my loss. Menoc. Tirin. &c.

VER. 6. *Sorrow hath filled your heart:* and this sorrow hindereth you from asking, what you should earnestly desire to know. Wi.—Peter had put the question above, xiii. 36. and Thomas, c. xiv. 5. But Jesus Christ means, that they did not persevere in their questions, so as to obtain satisfactory information, where, when, and for what end he was going, and how soon he was to return to them, or if to return at all. For it is customary with friends, to put the most minute questions on all these heads to friends, when they are about to be separated from each other. Menochius.

VER. 7. *I tell you . . . it is expedient for you that I go:* that I leave you, as to my *corporal presence:* that I suffer death, for the redemption of all men. *And if I go not, the Paraclete will not come,* according to the order of the divine decrees: his coming to sanctify you with his gifts, and to teach you all things, is not to be till after my ascension. When I am gone, *I will send him to you.* The Father and I will send him, for he proceedeth from both. Wi.

VER. 8. *He will convince†,* or convict the world. Others translate, he will *reprove the world of sin,* &c. These words have occasioned a great many expositions. I here follow S. Cyril, that the Holy Ghost will condemn the Jews, and all obstinate unbelievers, *of* their *sin,* in not believing, after so many miracles, and so many pregnant motives, that ought to induce them to submit to the Christian faith. 2dly. Of *justice,* by shewing the justice and innocence of Christ, and also, that true justice and sanctification cannot be obtained, but by his grace. 3dly. Of *judgment,* by shewing that the world, and the prince of this wicked world, the devil, is justly condemned, his empire in a great measure destroyed, and that all the wicked will be justly condemned, and punished with him. Wi.—The Holy Ghost, by his coming, brought over many thousands, 1st. To a sense of their sin, in not believing in Christ. 2dly. To a conviction of the justice of Christ, now sitting at the right hand of his Father. And 3dly. To a right apprehension of the

9 Of sin indeed: because they have not believed in me.

10 And of justice: because I go to the Father, and you shall see me no longer:

11 And of judgment: because the prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now.

13 But when he, the Spirit of truth, is come, he will teach you all truth: for he shall not speak of himself, but what things soever he shall hear, he shall speak: and the things that are to come, he will shew you.

14 He shall glorify me: because he shall receive of mine, and will declare *it* to you.

15 All things whatsoever the Father hath are mine. Therefore, I said, that he shall receive of mine, and will shew *it* to you.

16 A little while, and now you shall not see me, and again a little while, and you shall see me: because I go to the Father.

17 Then some of his disciples said one to another, What is this that he saith to us: A little while, and you shall not see me, and again a little while, and you shall see me: and because I go to the Father?

18 They said, therefore, What is this that he saith, A little while? we know not what he speaketh.

19 And Jesus knew that they wished to ask him: and he said to them: Of this do you inquire among yourselves, because I said, A little while, and you shall not see me; and again a little while, and you shall see me.

20 Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

23 And in that day you shall not ask me any thing. [a] Amen, amen, I say to you: If you ask the Father any thing in my name, he will give it you.

24 Hitherto you have not asked any thing in my name: Ask, and you shall receive, that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father.

26 In that day you shall ask in my name, and I say not to you, that I will ask the Father for you.

27 For the Father himself loveth you, because you have loved me, and have believed that I came forth from God.

28 I came forth from the Father, and am come into

[a] Matt. vii. 7. and xxi. 22. Mark xi. 24. Luke xi. 9. Supra xiv. 13. James i. 5.

judgment prepared for them that choose to follow Satan, who is already judged and condemned. Ch.—The Greek text, in addition, has Ὅτι οὐ πιστεύουσιν εἰς ἐμέ. Because they have not believed in me. This accusation and conviction of sin, cannot naturally fall on any, but the incredulous Jews. S. Aug. V. Bede, S. Chrys. Theophyl. and many others, are of opinion, that this sin was their disbelief in Jesus, after all the miracles he had done in their presence, after so many prophecies so clearly accomplished in his person, after so many prodigies and wonders, which happened at his death, at his resurrection, and after his resurrection. They are accused, and convinced of sin, particularly by sensible effects of the Holy Spirit, in the apostles, by the gift of miracles and tongues, and that supernatural knowledge, which was communicated, not only to the apostles, but also to all the first Christians. These are the means, which the Paraclete, the consoling and assisting Spirit, makes use of, to condemn, and convince the world of sin; that is, of incredulity, which is the source and foundation of all other sins. The world had calumniated and despised its Saviour. It had condemned him, as a liar, as a seducer, magician, a man possessed by the devil, a destroyer of the law of God. To which the Son of God made no resistance; he only replied, that he did not wish to take the execution of justice upon himself, and that he was not come into the world to judge the world. Therefore, he committed all to the Holy Spirit, who, in the persons of the apostles, did justice to the Son, by shewing to the whole world, his doctrines, his life, his miracles, and the accomplishment of all the ancient prophecies in his person. All that the apostles preached, they confirmed by most stupendous miracles, gained the hearts of pagans to believe Jesus as their Redeemer, and called down imprecations upon the heads of the incredulous Jews, who had rejected a prophet, visibly sent by God, a Saviour and Redeemer of his people, who, in his person, bore all the characters of the divinity. Calmet.

VER. 13. *When he, the Spirit of Truth, is come, he will teach you all truth;* will direct you and the Church, in the ways of truth. *For he shall not speak of himself,* or of himself only, because, says S. Aug. he is not from himself, but proceedeth from the Father and the Son. *Whatsoever he shall hear, he shall speak‡;* this his *hearing,* says S. Aug. is his *knowledge,* and *his knowledge is his essence,* or being, which from eternity is from the Father and the Son. The like expressions are applied to the Son, as proceeding from the Father. Jo. v. 30. and viii. 16. &c. Wi.—If he shall teach all truth, and that for ever, (c. xi. v. 26.) how is it possible, that the Church can err, or hath erred in matters of faith, at any time, or in any point of doctrine? In this supposition, would not the Holy Ghost have forfeited his title of *Spirit of Truth?*

VER. 15. *All things whatsoever the Father hath, are mine.* The obvious sense of these words, shews, that the Son hath the same nature, and the same substance with the Father, and that he is one, and the same God with him. And by Christ's adding: *therefore he* (the Holy Ghost) *shall receive of mine,* we are taught, that the third person proceeds both from the Father, and the Son, and that he receives, and has the same perfections. Wi.

VER. 16. *A little while, and now you shall not see me, &c.* Many expound these words in this manner: that after a little while, you shall not see me, because even to-morrow, I shall be taken from you by death: and again, *after a little while, you shall see me,* because the third day I shall rise again, and converse with you, till my ascension. S. Aug. gives another interpretation, (tract. 101. that by the first *little while,* may be understood, the short time till Christ's ascension, and by the latter *little while,* the short time that the apostles were to live in this world; after which they should *see,* and enjoy Christ for ever in the kingdom of heaven. And this exposition seems to agree better with the following promise. Wi.—In a few hours, I shall be separated from you, to be delivered up to my enemies, and put to the cruel death of the cross; and after a short time, I shall rise again; then you shall see me in my new state of glory. S. Chrys. both SS. Cyrils, Theophyl. Euthym. S. Aug. and others, interpret this verse differently; thus: Not long hence, I shall be entirely separated from you; you shall not see me, because I shall go to the Father, by my ascension; but you shall see me again, after a short time, at my second coming, to judge the living and the dead. All the time, that shall pass between my ascension, and my second coming, is in the eyes of God only as a moment. For a thousand years in thy sight are but as yesterday, which is past and gone. Psal. lxxxix. v. 4. And the apostle calls all time a moment, a time that soon passes. 1 Cor. vii. and 2 Cor. iv.

VER. 20. *Your sorrow shall be turned into joy,* chiefly at the end of your mortal life; then you shall *have a joy, never to be taken from you.* Wi.

VER. 22. The joy you will feel at my resurrection, shall ever be unalterable, and unremitting, because there I shall give you assurances and proofs of your future resurrection, and immortality. As you have been partners in my labours, in my ignominies, and in my sorrows, so also shall you have a share in my glory, in my resurrection, and immortal bliss. Behold, these will rise to your ever unalterable and permanent joy. This is the opinion of S. Chrys. S. Cyril, Theophyl. and others.

VER. 23. *In that day,* §, or at that time, in that happy state, *you shall not ask,* you shall not need to ask me any questions: nor even desire to have any happiness, but what you will enjoy. *But now if you ask,* that is, petition for *any thing of the Father in my name, he will give it you,* whatever graces or assistances you stand in need of: ask them in my name, as I am your chief Mediator, through whose merits all shall be granted you. This is the constant practice of the Church, to ask for all graces through our Lord Jesus Christ. Wi.—*In my name.* In consequence of this promise, the Church concludeth all her prayers, even those that are addressed to the saints, *Per Christum Dominum nostrum,* through Christ our Lord.

VER. 24. *Hitherto you have not asked any thing in my name:* by the merits of me, your Mediator and Redeemer. They were not yet acquainted, says S. Cyril, with this manner of praying and petitioning, as they were afterwards. Wi.

VER. 26–27. *In that day . . . I say not to you that I will ask the Father for you,* or shall need to ask *the Father for you,* though I am your Redeemer, your chief Advocate and Mediator, by dying for all the world.—*For the Father himself loveth you, because you have loved me, and have believed that I came forth from God,* sent to be your Redeemer.—*I came forth from the Father,* both as begotten of him from all eternity; and I also came into the world, as sent from him to become man, to become the Redeemer of the world, both as God and man. Now *I am going,* as man, *to leave the world, and go to the Father,* with whom I am, and have always been, as God. Wi.

the world: again I leave the world, and I go to the Father.

29 His disciples say to him: Behold now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things, and thou needest not that any man ask thee: by this we believe, that thou camest forth from God.

31 Jesus answered them: Do you now believe?

32 [a] Behold the hour cometh, and is now come, that you shall be dispersed, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

CHAP. XVII.

Christ's prayer for his disciples.

THESE things Jesus spoke, and lifting up his eyes to heaven, he said; Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

2 [b] As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him.

3 Now this is life everlasting, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee upon the earth: I have finished the work which thou gavest me to do:

5 And now glorify thou me, O Father, with thyself, with the glory which I had with thee before the world was.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word.

7 Now they have known that all things which thou hast given me are from thee.

8 Because the words which thou gavest me, I have given to them: and they have received them, and have known for certain that I came forth from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine:

10 And all mine are thine, and thine are mine: and I am glorified in them.

11 And now I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also *are*.

[a] Matt. xxvi. 31. Mark xiv. 27.—[b] Matt. xxviii. 18.

VER. 29, &c. *In this we believe that thou camest forth from God;* that is, we are more confirmed than ever, that thou art the Messias, the true Son of God. Yet S. Chrys. S. Cyril, and S. Aug. take notice, that their faith was but imperfect, till after Christ's resurrection, and the coming of the Holy Ghost; and therefore Christ answered them, (v. 31. &c.) *Now do you believe? the hour cometh, that you shall be dispersed,* &c. Wi.

* V. 4. Ut cum venerit hora eorum, reminiscamini quia Ego dixi vobis, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, &c. where the construction is not hora eorum, but reminiscamini eorum, &c.

† V. 8. Arguet mundum, ἐλέγξει, which S. Cyr. expounds by κατακρίνῃ. See S. Aug. interpretation on that verse, tract 95. p. 733.

‡ V. 13. Non loquetur a semetipso, S. Aug. says on these words, (tract. 99.) quia non est a semetipso. Sed quæcunque audiet, loquetur . . . ab illo audiet, a quo procedit . . . a quo est illi essentia, ab illo scientia; & audientia nihil aliud est quam scientia.

§ V. 23. Non me rogabitis quicquam, οὐκ ἐρωτήσατε, which commonly signifies to ask questions: but when it follows, αἰτήσητε τὸν πατέρα, this is properly to petition for.

CHAP. XVII. VER. 1. *Glorify thy Son,* by signs and miracles, lest dying so disgraceful a death, I seem to be no more than another man; *that thy Son may glorify thee,* that my death may make thee praised and glorified. Wi.

VER. 2. *Power over all flesh, that he may give life everlasting to all* whom thou hast given him.* He speaks of himself, as made man, and the Redeemer of mankind. If we ask, who are they, who in this sense are said *to be given to Christ:* it is true, only the elect, or *predestined,* are given by a special and uncommon mercy. In this sense S. Aug. says, (tract. 111. p. 779.) *They are not said to be given, to whom he shall not give life everlasting.* Yet not only the elect, but all believers, nay, all men whatsoever, may be said to be given to him, inasmuch as by his coming to redeem all, sufficient helps and means are offered to all men, whereby they may be saved: and inasmuch as Christ came, suffered, died, and offered up his death for all men. See 2 Cor. v. 15. Wi.—Thou hast given him power over all flesh: by this our Saviour shewed, that his preaching was directed, not to the Jews only, but to every nation of the earth. Are then all saved? Christ has done sufficient for the salvation of all, and if they are not saved, it is the fault, not of him that speaketh, but of those that receive not his word. S. Chrys. hom. lxxix. in Joan.

VER. 3. *This is life everlasting;* that is, the way to life everlasting, *that they may know thee, the only true God, and Jesus Christ, whom thou hast sent*†. The Arians, from these words, pretended that the Father only is the true God. S. Aug. and divers others answer, that the sense and construction is, *that they may know thee, and also Jesus Christ thy Son, whom thou hast sent to be the only true God.* We may also expound them with S. Chrys. and others, so that the Father is here called the only *true God,* not to exclude the Son, and the Holy Ghost, who are the same one true God with the Father; but only to exclude the false gods of the Gentiles. Let the Socinians take notice, that (1 Jo. v. 20.) the Son of God, Jesus Christ, is expressly called *the true God,* even with the Greek article, upon which they commonly lay so much stress. Wi.—*Life everlasting.* Both the life of glory in heaven, and of grace here, consisteth in the knowledge of God; the former in perfect vision, the latter in faith working by charity. For knowledge of God, without keeping his commandments, is not true knowledge, but unprofitable knowledge. 1 Jo. xi.

VER. 5. *And now, glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was.* *Glorify me,* is the same as make me known to men; so that the sense may be, make men know, that I had the same glory *with thee,* before *the world was* created, and from all eternity. Others understand, that Christ as man, here prays that his eternal Father would make known to men, that glory, which it was decreed from eternity should be given him: that is, that all creatures should be made subject to him, even as he was man, and appointed to be judge of the living and the dead. See 1 Cor. xv. 26. Ephes. i. 22. Wi.

VER. 6. *To the men whom thou gavest me out of the world.* By whom we may understand his apostles and disciples. *They were thine,* and also mine, as I am God. See v. 10.—*And to me thou gavest them,* inasmuch as I am become man, their Saviour, their Redeemer, &c. Wi.—Had then the Father any thing which the Son had not? By no means. But Christ, as Son of God, had from eternity what he had not as Son of man; because he had not yet taken flesh of his virgin mother. All that he had as God, he attributes to his Father. S. Aug. tract. 106. in Joan.

VER. 7–8. *Now they have known that all things which thou gavest me, are from thee.* That is, says S. Aug.‡ they now know, and will know more perfectly hereafter, that I myself am from thee, or proceed from thee, and am sent by thee to redeem the world. Wi.

VER. 9. *I pray for them, I pray not for the world.* That is, now in this prayer, when I desire special graces and assistances for them, to discharge their duty, as my apostles; yet we must take notice, that (v. 20.) Christ prayed for all *those, who should believe in him.* He also prayed (Luke xxiii. 34.) for all, even for those that crucified him, *Father, forgive them, for they know not what they do.* Wi.—The prayer I now offer up to thee, O my Father, is all in behalf of my disciples, it is not for the world. I pray not now for the incredulous Jews, nor for such of the Gentiles as shall afterwards believe in me; for them I will pray at another time. At present I speak to thee for my apostles only: they call for my first care, because they are thine, and thou has given them to me.—Calmet. —Jesus Christ prayed with an absolute and an efficacious prayer, for all those, for whom his prayer was to be heard: he begged for them, whatever his Father had predestinated to give them; but he asked for nothing, that his Father had predestinated not to give them.

VER. 10. *And all mine are thine, and thine are mine.* They must needs be *equal,* says S. Aug. to *whom equally belong* all things, and all persons; on which words S. Chrys. also says, (hom lxxxi.) *Do you see the equality?* Wi.—And all mine are thine, and thine are mine: as if he said, whatever thou hast given to me, remains still thine, for mine are thine; and whatever is thine, is likewise mine, for thine are all mine. S. Chrys. hom. lxxx. in Joan.

VER. 11. *And now I am no more in the world:* that is, I am now leaving the world, as to a corporeal and visible presence: yet S. Aug. takes notice, that Christ saith afterwards, (v. 13.) *these things I speak in the world:* therefore he was still for some short time in the world. And as to his true invisible presence with his Church, he gave us this promise, (Matt. xxviii. 20.) *Behold I am with you all days, even to the end of the world.—Keep them in thy name, whom thou hast given me.*§ Christ, as man, says S. Aug. asks of his Father, to preserve those disciples whom he had given him, who were to preach the gospel to the world. —*That they may be one, as we also are.* These words cannot signify an equality, nor to be one in nature and substance, as the divine persons are one, but only that they may imitate, as much as they are able, that union of love and affection. See S. Chrys. S. Cyril, and S. Aug. on these words. Wi.—Here Jesus Christ prays especially, that the apostles and his Church may be kept in unity of religion, and free from schism.

12 While I was with them, I kept them in thy name. [a] Those whom thou gavest me, I have kept: and none of them hath perished, but the son of perdition, [b] that the Scripture may be fulfilled.

13 And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.

15 I do not ask that thou take them away out of the world, but that thou preserve them from evil.

16 They are not of the world: as I also am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for them do I sanctify myself: that they also may be sanctified in truth.

20 And not for them only do I pray, but for those also who through their word shall believe in me.

21 That they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me:

22 And the glory which thou hast given me, I have given to them: that they may be one, as we also are one.

23 I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

24 Father, I will that where I am, they also whom thou hast given me, may be with me: that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world.

25 Just Father, the world hath not known thee: but I have known thee: and these have known, that thou hast sent me.

26 And I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

The history of the Passion of Christ.

WHEN [c] Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.

3 [d] Judas, therefore, having received a band of soldiers, and servants, from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.

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[a] Infra xviii. 9.—[b] Ps. cviii. 8.—[c] 2 Kings xv. 23. Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 39.—[d] Matt. xxvi. 47. Mark xiv. 43. Luke xxii. 47.

VER. 34. *While I was with them, I kept them in thy name.* He still speaks, says S. Chrys. as man, and after *a human manner*, by mentioning the advantage they seemed to enjoy, as long as he conversed visibly with them on earth, not that his invisible presence should be less beneficial to them.—*And none of them hath perished, except the son of perdition,* the wretched Judas, whose fall was foretold in the Scriptures. Psal. cviii. He hath perished, that is, now is about being lost, by his own fault, says S. Chrys. on this place. And S. Aug. on Psal. cxxxviii. *How did the devil enter into the heart of Judas? he could not have entered, had not he given him place.* Wi.—*That the Scripture may be fulfilled:* this does not any ways shew, that it was the will of God that Judas should be lost; but only that what happened to Judas was conformable to the prophecies, and not occasioned by them. Who will doubt, says S. Aug. (lib. de Unit. Eccl. c. ix.) but that Judas might, if he pleased, have abstained from betraying Christ. But God foretold it, because he foresaw clearly the future perversity of his disposition. Calmet.—See above, (xiii. 18.) one of the principal passages of Scripture relative to the treachery of Judas, in which the traitor's crime had been predicted.

VER. 14. He tells his Father the reason why the world hated them, because they were not of the world. By generation, indeed, they were of the world; but by regeneration, they were not of the world. Thus they became like to himself, being born again of that Holy Spirit, by whose all powerful operation, he took upon himself the form of a servant. But although they were not of the world, still was it necessary that they should remain in the world; therefore he continues, I ask not that thou wouldst take them out of the world. S. Aug. tract. 107. in Joan.

VER. 18. *As thou hast sent me into the world, I also have sent them into the world.* He speaks of that mission, which agreed with him, as man, and become man for the salvation of mankind, to which also the apostles, and their successors were to co-operate, as the ministers and instruments of Christ, by virtue of their mission from him. Wi.—For the same intent as Christ himself was sent, were the apostles sent also: whence S. Paul says, God was in Christ reconciling the world to himself, and he has placed in us the word of reconciliation. 2 Cor. v. 19. Glossarium.

VER. 19. *And for them do I sanctify myself* ¶. S. Aug. expounds it, I sanctify them, who are my members, in myself. The interpretation of S. Chrys. and S. Cyril, seems preferable, that to *sanctify* in the style of the Scriptures, is oftentimes the same as to offer up a sacrifice: so the sense here is, I sacrifice, and offer up myself on the cross for them and all mankind. Wi.—By this Christ shews, that he sanctified the apostles, by sanctifying himself; because they are the members of his body. S. Aug. tract. 107. in Joan.—Or, according to S. Chrys. I offer myself up to be the victim in their behalf. For victims, and whatever is dedicated to God, are called holy. He, their head, was offered up, and they also are immolated, according to that of the apostle, Rom. xii. Exhibit your members a living sacrifice, holy, &c. S. Chrys. hom. lxxxi. in Joan.

VER. 20. After having prayed for his apostles in particular, he now begins to pray for all that would afterwards, by their preaching, believe in his name; (S. Aug. tract. 109. in Joan.) and by this he likewise comforts his disciples, shewing them, that they would prove the instruments of the salvation of others. S. Chrys. hom. 80 in Joan.—This divine prayer of Jesus Christ is a great comfort to all Christians; it is introduced in the holy Canon of the Mass, before the consecration, as here it was made just before his visible sacrifice on the cross. B.

VER. 21. Christ does pray that his disciples may be one, as he and his heavenly Father are one; not that the unity may resemble the unity of persons in the divinity, by a perfect and exact likeness; but only as far as it is possible for men to imitate the perfections of God, as when he says, "Be ye merciful as your heavenly Father is merciful." S. Chrys. hom. lxxxi. in Joan.

VER. 22. *The glory which thou gavest me, I have given to them.* S. Chrys. expounds this of the power of working miracles: S. Aug. rather understands the glory of heaven, which he had given, prepared, and designed to give them in heaven. This seems to be the sense by the 24th verse, where he says, *Father, I will that where I am, they also whom thou hast given me, may be with me.* Wi.

VER. 26. I will make thy name known to them, by giving them, by means of the Holy Ghost, a perfect knowledge. For if they know Thee, they will likewise know that I am not different from Thee, but thy own well beloved Son. S. Chrys. hom. lxxxi. in Joan.

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* V. 2. Ut omne quod dedisti ei, det eis vitam æternam, *ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.* That is, ut omnibus quos dedisti, &c.

† V. 3. Ut cognoscant te, &c. S. Aug. tract. 105. p. 671. Ordo Verborum est, ut te, & quem misisti Jesum Christum, cognoscant solum verum Deum. See also S. Amb. (l. v. de fide, c. ii. t. 4. p. 138.) where he treats of this verse at large. S. Chrys. gives this interpretation (hom. lxxix.) Solum verum Deum, &c. ad eorum qui dii non sunt differentiam. In the Greek, (hom. lxxx. p. 474. t. 8.) Ed. Montfaucon. *πρὸς ἀντιδιαστολὴν τῶν οὐκ ὄντων θεῶν φῆσι.* So likewise S. Greg. Naz. Orat. xxxvi. p. 586.

‡ V. 7. Quia omnia quæ dedisti mihi, abs te sunt. That is, says S. Aug. (tract. 106. p. 767.) cognoverunt, quia abs te sum, &c.

§ V. 11. Serva eos in nomine tuo, quos dedisti mihi. Some Greek MSS. have in nomine tuo, quod dedisti mihi, *ὃ δέδωκάς μοι.* Or, as S. Cyril reads, *ἐν ὀνόματί σου ᾧ δέδωκάς μοι.* which is the same by a Grecism, as *ὃ δέδωκας.*—Ut sint unum sicut & nos. S. Chrys. says, non æqualitate, sed pro humanâ facultate, or quantum hominibus fas est, *ὡς ἀνθρώποις δύνατον.* (hom. *πβ.* p. 484.) nov. Ed. Ben.

‖ V. 12. Cum essem, cum eis, &c. He speaks, says S. Chrys. as man, *ὡς ἀνθρωπος διαλέγεται.* hom. *πα.* p. 480.—Ibid. nisi filius perditionis, *εἰ μὴ,* &c. nisi, if it is not, *ἀλλὰ,* sed.—Non perdam, that is, says S. Chrys. in the same place, quantum in me erit, non perdam . . . non me impellente, vel relinquente: quod si sponte resiliant, non ex necessitate traham. *εἰ δὲ ἀφ' ἑαυτῶν ἀποδηδῶσι, πρὸς ἀνάγκην οὐχ ἕλκω.* S. Aug. Quomodo diabolus intravit in cor Judæ, non intraret, nisi ille locum daret.

¶ V. 19. Sanctifico meipsum. Quid est hoc, says S. Aug. (tract. 108.) nisi eos in meipso Sanctifico, quoniam membra ejus sunt? S. Chrys. (hom. *πβ* p. 484.) Offero tibi Sacrificium, *προσφέρω σοι θυσίαν.* S. Cyril says the same, l. xi in Joan. p. 989.

CHAP. XVIII. VER. 1. *Over the* torrent, or *brook Cedron,** which ran betwixt Jerusalem and Mount Olivet, in the valley of Cedron, or of Hennom, or of

4 Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye?

5 They answered him; Jesus of Nazareth. Jesus saith to them; I am he. And Judas also, who betrayed him, stood with them.

6 As soon then, as he had said to them; I am he, they went backward, and fell to the ground.

7 Again, therefore, he asked them; Whom seek ye? And they said: Jesus of Nazareth.

8 Jesus answered, I have told you, that I am he: if, therefore, you seek me, let these go their way.

9 That the word might be fulfilled which he said; [a] Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

11 Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him:

13 And they led him away to [b] Annas first; for he was father-in-law to Caiphas, who was the high priest of that year.

14 Now Caiphas was he, [c] who had given the counsel to the Jews; that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.

16 But Peter stood at the door without. [d] Then the other disciple, who was known to the high priest, went out, and spoke to the portress, and brought in Peter.

17 The maid therefore that was portress, saith to Peter; Art thou not also one of this man's disciples? He saith: I am not.

18 Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and warming himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said.

22 And when he had said these things, one of the officers standing by, gave Jesus a blow, saying; Answerest thou the high priest so?

23 Jesus answered him; If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?

24 [e] And Annas sent him bound to Caiphas, the high priest.

25 And Simon Peter was standing, and warming himself. [f] They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him; Did I not see thee in the garden with him?

27 Then Peter again denied: and immediately the cock crew.

28 [g] Then they led Jesus from Caiphas to the gover nor's hall. And it was morning: and they went not into the hall, [h] that they might not be defiled, but that they might eat the Pasch.

29 Pilate, therefore, went out to them, and said What accusation bring you against this man?

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[a] Supra xvii. 12.—[b] Luke iii. 2.—[c] Supra xi. 49.—[d] Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55.—[e] Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54.—[f] Matt. xxvi. 69. Mark xiv. 67. Luke xxii. 56.—[g] Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1.—[h] Acts x. 28. and xi. 3.

Josaphat, not of Cedars, as in many Greek copies. See the history of Christ's Passion. Matt. xxvi. and xxvii. Wi.

VER. 5. Jesus here asks them, whom they were seeking, not as if he were ignorant of their errand, but to shew them, that of their own power they could do nothing, because, though he, whom they sought, was present, and stood before them, yet, they did not know him. Theophyl.—The darkness of the night could not have been the reason why they did not see him, because, as the evangelist observes, they had lanterns and torches with them, and if they could not see him, at least they might have known him by his voice; for how could Judas, their leader, who was one of his own apostles, be unable to know him by his voice. S. Chrys.

VER. 6. Jesus again shews the Jews his power, and works another miracle before them, to give them another opportunity of being converted; but they would not: they still persevere in their hardness of heart; he therefore now delivers himself up to them, as now they can have no excuse for their incredulity. S. Chrys.

VER. 13. Some are of opinion that Annas and Caiphas both dwelt in the same house. V.

VER. 15. Peter followed Jesus, but at a distance, for he was afraid. And so did another disciple. S. Jerom, and S. Chrys. and after him, Theophyl. with some others, believe that this other disciple was S. John himself. Calmet.

VER. 17. S. John gives here Peter's first denial, which is reunited to the other two by all the preceding evangelists. This is one of the circumstances, which the others may have neglected, to unite three similar facts, and relating to the same object. V.—S. Peter, the prince and head of the Church, was permitted to fall, to teach him to treat with more mildness and condescension those, whom he would afterwards have to raise out of the same miserable state of sin. One weak and frail man is placed over another, that seeing him unhappily fallen, he may give him his kind and helping hand, to free him from that unhappy state, in which he knows himself to have been. S. Chrys.—Of all which our divine Saviour suffered in the court of Caiphas, nothing so much affected him as the dangerous fall of Peter, the chief of all his apostles, who had received the most signal favours from him. He had boasted that very night, that although all the rest of the disciples should abandon their master, he would never forsake him. Yet, see the weakness and inconstancy of human nature; at the voice of a poor maid, he forthwith denies his master; repeats his denial a second, and a third time, and even swears with an imprecation, that he never knew the man. O what is man, when he confides too much in himself! Let us look to ourselves, and see, that we never fall into the same unfortunate state. But if we have the misfortune to imitate this apostle in his fall, let us likewise imitate him in his speedy repentance: for immediately after his fall, going out, he wept bitterly; a practice which, it is said, he ever after retained, as often as he heard the cock crow. Butler's Lives of the Saints.

VER. 21. *Why askest thou me?* Caiphas, in quality of judge, was to examine the crimes laid to the charge of the accused, by the testimony of the witnesses. Wi.

VER. 24. *Annas sent him bound to Caiphas.* Christ was but a little while there: for both the box on the ear, given to our Saviour, and S. Peter's denial, were at the house of Caiphas: so that S. John does not here observe the order of time. Wi.

VER. 28. *That they might eat the Pasch.* They, who by the Pasch will always understand the paschal-lamb, look upon it certain from these words, that the Scribes and Pharisees at least, had deferred eating the paschal-lamb, till Friday the 15th day, in the evening: but there are passages in the Scripture, which shew, that the word *Pasch*, or Phase, comprehends not only the paschal sacrifice of the lamb, but also the sacrifices, that were to be eaten with unleavened bread, during the seven days of the paschal solemnity, as Deut. xvi. 2. *thou shalt offer up the Phase*, or Pasch, *to the Lord, of sheep and oxen.* And 1 Paralip. xxxv. 8. *They gave to the priests to make the Phase*, or Pasch, *in altogether two thousand six hundred small cattle, and three hundred oxen.* The oxen, therefore, were also given, to make up the Pasch, and were comprehended by the word Pasch, or Phase. It might, therefore, be these paschal sacrifices, and not the paschal-lamb, which the priests designed to partake of, and therefore would not enter into the palace of Pilate. See Tillemont against Lamy, on the 2nd passage out of S. John, tom. ii. p. 696. See also the Lexicon of Mr Heure on the word Pâque. Wi.

30 They answered, and said to him; If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate then said to them; Take him you, and judge him according to your law. The Jews, therefore, said to him; It is not lawful for us to put any one to death.

32 [a] That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33 [b] Pilate, therefore, went into the hall again, and called Jesus, and said to him; Art thou the king of the Jews?

34 Jesus answered; Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered; Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36 Jesus answered; My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate, therefore, said to him; Art thou a king then? Jesus answered; Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth: every one that is of the truth, heareth my voice.

38 Pilate saith to him; What is truth? And when he had said this, he went forth again to the Jews, and saith to them; I find no cause in him.

39 [c] But you have a custom that I should release one unto you at the Pasch: will you, therefore, that I release unto you the king of the Jews?

40 Then they all cried again, saying; Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

The continuation of the history of the Passion of Christ.

THEN, [d] therefore, Pilate took Jesus, and scourged him.

2 And the soldiers platting a crown of thorns, put it upon his head: and they put on him a purple garment.

3 And they came to him, and said; Hail, king of the Jews: and they gave him blows.

4 Pilate, therefore, went forth again, and saith to them; Behold I bring him forth to you, that you may know that I find no cause in him.

5 (So Jesus came forth bearing the crown of thorns, and the purple garment.) And he saith to them; Behold the man.

6 When the chief priests, therefore, and the officers, had seen him, they cried out, saying; Crucify him, crucify him. Pilate saith to them; Take him, you, and crucify him; for I find no cause in him.

7 The Jews answered him, We have a law; and according to the law he ought to die, because he made himself the Son of God.

8 When Pilate, therefore, had heard this saying, he feared the more.

9 And he entered into the hall again, and he said to Jesus; Whence art thou? But Jesus gave him no answer.

10 Pilate, therefore, saith to him; Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 Jesus answered; Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying; If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

13 Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.

14 And it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king.

15 But they cried out: Away with him, away with him, crucify him. Pilate saith to them; Shall I crucify your king? The chief priests answered; We have no king but Cæsar.

16 Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth.

17 [e] And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha:

[a] Matt. xx. 19.—[b] Matt. xxvii. 11. Mark xv. 2. Luke xxiii. 3.
[c] Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17.—[d] Matt. xxvii. 27. Mark xv. 16.—[e] Matt. xxvii. 33. Mark xv. 22. Luke xxiii. 33.

VER. 35. It pleased God, that Christ, who was to die both for the Jews and the Gentiles, should be betrayed by the one, and put to death by the other. B.

* V. 1. Cedron, not Cedrorum. In most Greek copies τῶν Κέδρων. In some MSS. τοῦ Κέδρου. So the Protestant translation, the brook Cedron.

CHAP. XIX. VER. 1. Pilate's motive, for ordering our Saviour to be scourged, was no other than this; that the Jews might be satisfied with these his numerous sufferings, and might no longer seek his death. For the same reason, likewise, he permitted his soldiers to inflict those unheard of cruelties, related in the sequel. S. Aug. tract. 110. in Joan.

VER. 11. *Unless it were given,* or permitted *thee from above. Therefore, he that delivered me to thee, hath the greater sin.* Some expound this of Judas; others, rather of the high priest Caiphas, with the Jewish council: for they could not be ignorant that Jesus was their Messias, having seen the miracles Jesus did, and knowing the predictions of the prophets. Wi.—Lest any should think, from what our Saviour had said, that Pilate was not in fault, in this place, he here adds, that he that had delivered him up, had the greater sin: God, indeed, had permitted it; but still these instruments of his death were not without fault. S. Chrys. hom. lxxxiii. in Joan.—Christ had been delivered into the power of Pilate through envy, and Pilate was about to exercise that power through fear. But though this last motive of fear can never justify any one, who condemns the innocent, yet still it is much more pardonable than the motive of envy, which was the incentive of the Jewish multitude. S. Aug. tract. 116. in Joan.—Judas delivered Jesus into the hands of the priests, but both the priests and the people delivered him up to Pontius Pilate.

VER. 14. *The Parasceve of the Pasch;* that is, the day before the paschal sabbath. The eve of every sabbath was called the Parasceve, or day of preparation. But this was the eve of a high sabbath, viz. that which fell in the paschal week. Ch.—It was about the sixth hour when they crucified him. S. Mark, in his gospel, says, it was at the third hour that Jesus was crucified These two evangelists are easily reconciled, if we consider that according to the custom of the Jews, all that took place between the third hour and sixth hour of their day, was said to have happened in the third hour: their days being divided into four parts of three hours each, in the same manner as the nights were into four watches, of three hours each. S. Mark, therefore, might say very well, that the crucifixion of our Saviour took place in the third hour: though it might have been towards the conclusion of this general division of the day: whilst S John, with a reason equally as good, says that it happened about the sixth hour John Nicolaus, in his marginal notes on S. Thomas' Aurea Catena.

VER. 17. S. John makes no mention of what took place on the way to Calvary, when Jesus, being worn out by fatigue, could not proceed any farther, and they were obliged to relieve him of his burden, and to give it to a man, named Simon, of Cyrene, to carry for him, as is related in S. Matt. xxvii. 32. and S. Mark, xv. 21. Calmet.—For the honour paid in the early ages to the holy cross See S. Cyril, l. vi. cont. Julian. S. Jer. ep. xvii. S. Paulin. ep. xi





18 Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also; and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title, therefore, many of the Jews read; because the place, where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief priests of the Jews said to Pilate; Write not, The king of the Jews: but that he said, I am the king of the Jews.

22 Pilate answered; What I have written, I have written.

23 Then the soldiers, when they had crucified him, [a] took his garments, (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said then one to another; Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying, [b] They have parted my garments among them; and upon my vesture they have cast lot. And the soldiers indeed did these things.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother, and the disciple standing, whom he loved, he saith to his mother; Woman, Behold thy son.

27 After that, he saith to the disciple; Behold thy mother. And from that hour the disciple took her to his own.

28 Afterwards Jesus knowing that all things were now accomplished, [c] that the Scripture might be fulfilled, said; I thirst.

29 Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth.

30 When Jesus, therefore, had taken the vinegar, he said; It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the Parasceve) that the bodies might not remain upon the cross on the sabbath day, (for that was a great sabbath day) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him.

33 But when they came to Jesus, as they saw that he was already dead, they did not break his legs.

34 But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

35 And he that saw it, gave testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe.

36 For these things were done, that the Scripture might be fulfilled; [d] You shall not break a bone of him.

37 And again another Scripture saith; [e] They shall look on him whom they pierced.

38 [f] And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take

[a] Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34.—[b] Psal. xxi. 19. [c] Psal. lxviii. 22.

[d] Exod. xii. 46. Num. ix. 12.—[e] Zach. xii. 10.—[f] Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 50.

VER. 19. He is the king, not of the Jews only, but of the Gentiles also. But it is not without reason, that he is called king of the Jews. For they were the true olive (Rom. xi.); and we, the wild olive, have been ingrafted, and made partakers of the virtue of the true olive. Christ, therefore, is the king of the Jews, circumcised, not in the flesh, but in the heart, not according to the letter, but the spirit S. Aug. tract 118. in Joan.

VER. 20. As there were probably many Gentiles at Jerusalem at this time, on account of the festival day, this inscription was written in three different languages, that all might be able to read it. S. Chrys. hom. lxxxiv. in Joan.—It was written in Hebrew, on account of the Jews, who gloried in the law of God; in Greek, on account of the wise men of all nations; and in Latin, because of the Romans, who at that time commanded almost every nation of the earth. S. Aug. tract. 118. in Joan.

VER. 23. *They made four parts.* Christ's upper garment had seams, which the four executioners could easily divide; but his under garment, or vest, was *without seam*, so that being cut, it would have been of no use. Wi.—This coat without seam is a figure of the unity of the Church. S. Cyp. de unit Eccles.—The Rev. Fred. Nolan, of Woodford, in Essex, in his late work, entitled, *Objections of a Churchman to uniting with the Bible Society*, after quoting 2 Pet. iii. 15, 16, says: "That the Bible may, therefore, prove the remote, but innocent cause of harm, is not, I apprehend, to be disputed, if we are to admit of its own authority:" p. 23, and again, p. 24, "that the present mode of circulating the Scriptures must prove a most effectual specific for multiplying sects and schisms; and consequently, for increasing, to an indefinite degree, the greatest evil, under which Christianity has suffered, from the time of its promulgation, down to the memorable epoch of this happy invention, for the establishment of Christian *faith*, and the extension of Christian *unanimity*." P. 62. ibid. "That the Bible is the foundation of our religion, is new doctrine, unless in the divinity of the conventicle. We are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' Eph. ii. 20. On this foundation others still build, who are labourers together with God; (1 Cor. xi. 9. 10.) of which divine co-operation the successors of the apostles have an express promise, to the end of the world. Matt. xxviii. 20. And by persons thus authorized (John xx. 21.) apostolical tradition has been delivered down to the present day, p. 63. The *one body*, of which our Lord was resolved his Church should consist, was to have *one faith*, (Eph. iv. 4, 5.) it was to contain *no schism*, (1 Cor. xii. 25.) but the present confederacy is formed on the principle of combining every sect and party, and this, while we have received an express prohibition against associating with those, who reject apostolical traditions, committed to the Church." 2 Thess. iii. 6. 14. In a foot-note on the above, the learned divine very appositely cites S. Ignatius, in which quotation we find these emphatic words: *Μὴ πλάνασθε ἀδελφοι μου, ἐι τις σχιζοντι ἀκολουθεῖ, Βασίλειαν θεοῦ οὐ Κληρονομεῖ.* Be not deceived, my brethren, not only acknowledged schismatics, but whoever shall join with a schismatic, shall not inherit the kingdom of God. The same apostolic Father, in another part, adds: he who corrupts the faith of God, for which Christ suffered, shall go into unquenchable fire: *εἰς το πῦρ τὸ ἄσβεστον χωρήσει.* S. Alexander, in the fourth century, says of the Arians: that seamless garment, which the murderers of Jesus Christ would not divide, these men have dared to rip asunder. *Τοὺ ἄρρηκτον χιτῶνα σχίσαι ἐτολμησαν.*

VER. 25. *There stood by the cross . . . his mother.* And so near to him, that from the cross he both spoke to her, and also to S. John. Wi.

VER. 26. Though there were other holy women standing by the cross, he takes notice of none but his mother, teaching us, by this, what we owe to our parents. For although it is our duty to disown them, when they place obstacles in our way to salvation; yet when they do not thus impede us, we owe every thing to them, and must prefer them to all. S. Chrys. hom. lxxxiv. in Joan.—We learn also here, what should be our respect and confidence in this Virgin Mother, so highly honoured by her divine Son.

VER. 27. *The disciple took her to his own** home, or into his own care, not for his mother, by the Greek expression. See S. Chrys. and S. Aug. Wi.

VER. 31. *Because it was the Parasceve.* It is also called, (v. 14.) *the day of preparation of the Pasch.* Lit. *the Parascene of the Pasch.* And (v. 31.) *the Jews, because it was the preparation, that the bodies might not remain on the cross on the sabbath, for that was a great sabbath day, &c.* Some pretend, by these expressions, to prove that Friday, the year Christ suffered, was not the first and great day of the *feast of Azyms*, but only the day of preparation, and that on Friday night the Jews eat the paschal lamb, and not the night before, or Thursday night, as Christ had done with his disciples. But according to the common exposition, Friday is here called *the day of preparation*, for the great and solemn sabbath, which happened in the paschal week. See Tillemont on the 5th passage out of John, p. 698. § 11. and 12. Wi.

VER. 34. *There came out blood and water*, which naturally could not come from a dead body. Wi.—Hence it is, that the sacred mysteries flow; as often, therefore, as thou approachest the awful cup, approach it as if thou wert going to drink from thy Saviour's sacred side. S. Chrys. hom. lxxxiv. in Joan.—The holy Fathers say, that the spouse of Jesus Christ was here taken out of his side, whilst sleeping on the cross, as Eve was from Adam's side, when he was cast asleep in Paradise.

VER. 36. *You shall not break a bone of him.* This, which was literally spoken of the paschal lamb, (Exod. xii. 46.) the evangelist applies to Christ, of whom the lamb was a figure. Wi.—This had been said of the paschal lamb, which was a figure of Jesus Christ. Exod. xii. 46. and Numb. ix. 12.

away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

39 And Nicodemus also came; [a] he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound.

40 They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as it is the custom with the Jews to bury.

41 Now there was in the place, where he was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid.

42 There, therefore, because of the Parasceve of the Jews, they laid Jesus, for the sepulchre was nigh at hand.

CHAP. XX.

Christ's resurrection, and manifestation to his disciples.

AND [b] on the first day of the week, Mary Magdalene cometh in the morning, it being yet dark, to the sepulchre; and she saw the stone taken away from the sepulchre.

2 She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them; They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter, therefore, went out, and that other disciple, and they came to the sepulchre.

4 And they both ran together, and that other disciple out-ran Peter, and came first to the sepulchre.

5 And when he stooped down, he saw the linen cloths lying; but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,

7 And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8 Then that other disciple also went in, who came first to the sepulchre; and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 The disciples therefore went away again to their home.

11 *But Mary stood without at the sepulchre, weeping. Whilst she was then weeping, she stooped down, and looked into the sepulchre:

12 And she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 They say to her; Woman, why weepest thou? She saith to them; Because they have taken away my Lord, and I know not where they have laid him.

14 When she had said this, she turned herself back, and saw Jesus standing: and she knew not that it was Jesus.

15 Jesus saith to her; Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him; Sir, if thou hast taken him away, tell me where thou hast laid him: and I will take him away.

16 Jesus saith to her; Mary. She turning, saith to him; Rabboni, (that is to say, Master).

17 Jesus saith to her; Do not touch me, for I have not yet ascended to my Father: but go to my brethren, and say to them; I ascend to my Father and to your Father, to my God and your God.

18 Mary Magdalene cometh, and telleth the disciples; I have seen the Lord, and these things he said to me.

19 [d] Now when it was late that *same* day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews: Jesus came and stood in the midst, and said to them; Peace be to you.

[a] Supra iii. 2.—[b] Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 3.—[c] Matt. xxviii. 1. Mark xvi. 5. Luke xxiv. 4.—[d] Mark xvi. 14. Luke xxiv. 36. 1 Cor. xv. 5.

VER. 37. This text is from Zachary, xii. 10. and seems to refer most literally to Jesus Christ.

VER. 39. *About a hundred pound.* This seems a great quantity. It may be, they did not use it all. And besides, it was the custom of the Jews, at their great burials, to cover the body with spices and perfumes. Wi.

VER. 41. This is added, lest it should be said, that it was not Christ, but some other, that rose from the dead; or at least, that he rose by the virtue of some other person reposing there. Calmet.

* V. 27. Accepit eam discipulus in sua. Not in suam. εἰς τὰ ἴδια.

CHAP. XX. VER. 1. As our Saviour had been interred in great haste, the holy women who had before accompanied Jesus in all his journeys, brought perfumes to embalm his sacred body again, in a manner more proper, than Nicodemus and Joseph of Arimathea had been able to do before. S. John makes mention of Mary Magdalene only, because it was his intention to give a particular relation of all that she did: but we learn from the other evangelists, that there were three holy women at the sepulchre together, viz. Mary Magdalene, Mary, the mother of James, and Salome. Calmet.—This was on the first day of the week, the morrow of the sabbath. V.—Christ rose again, leaving the stone and seals still lying on the sepulchre. But as this was to be believed by others also, after the resurrection, the tomb was opened, and thus the belief of what had taken place, propagated. This it was that struck Magdalene; for as soon as she saw the stone rolled from the sepulchre, without entering, or even looking into it, she immediately ran, in the ardour of her affection, to carry the news to the disciples. S. Chrys. hom. lxxxiv. in Joan.

VER. 5. *He saw the linen cloths lying.* S. Chrys. takes notice, that Christ's body being buried with myrrh, the linen would stick as fast to the body as pitch, so that it would be impossible to steal, or take away the body without the linen cloths Wi.

VER. 8. *He saw and believed.* He did not yet believe that Jesus was risen from the dead, because he was still ignorant that he was to rise from the dead. For although the apostles had so often heard their divine Master speak in the most plain terms of his resurrection, still being so much accustomed to parables, they did not understand, and imagined something else was meant by these words. S. Aug. tract. 120. in Joan.

VER. 14. It may be asked, why Magdalene, after putting the question to the angels, turns round, without waiting for the answer. No doubt, as soon as she had spoken, the heavenly messengers perceived their Lord behind Mary, and by their looks and actions, gave her to understand that they beheld the Lord. This caused her immediately to look behind her. S. Chrys. hom. lxxxv. in Joan.

VER. 15. *If thou hast taken him away.* Thinking him, as the evangelist remarks, to be the gardener, how comes it, that without saying whom she sought, she asks if he had taken him away? Because such was the ardour of her love, that she could not imagine any one could think of any other but him, of whom her own mind was so full. S. Greg. hom. xxv. in Evan.

VER. 16. *Jesus saith to her, Mary.* Magdalene, now in grief and tears, knew not Jesus, till he called upon her by her name, and with his usual voice: then with joy, she cried out, *Rabboni, Master.* And Jesus saith to her, *touch me not*, &c. The meaning of which words seems to be: I am not yet leaving thee, nor *ascending* to the Father, so that thou mayest have time enough to embrace my feet afterwards; now *go to my disciples*, &c. Wi.—Magdalene, having inquired where he had placed him, appears to have turned towards the angels, to inquire the cause of the awe and reverence she had observed in them. Upon this, Jesus calls upon her by name, and she, turning again towards him, discovers him by his voice. S. Chrys. hom. lxxxv. in Joan.

VER. 17. I will not leave you again; be not in a hurry to touch me; you shall all have this pleasure. I will remain with you some time, before my ascension. Announce my resurrection to my apostles. You shall see me again. This is the interpretation most modern commentators put upon this place. Others suppose, that Magdalene imagined he was risen from the dead to live with men as before, like Lazarus. He addresses these words to her to disabuse her of this notion. Calmet.

VER. 19. *And the doors were* shut, or *being shut;* and remaining still shut, his glorified body entered by penetration through the doors, as he did at his resurrection. Maldonate takes notice, that Calvin was the first that denied this, against the belief of all the ancient Fathers and interpreters, who call this a miracle of divine power. Wi.—The same power which could bring Christ's

20 And when he had said this, he shewed them his hands, and his side. The disciples, therefore, were glad, when they saw the Lord.

21 He said therefore to them again; Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost:

23 [a] Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said to him; We have seen the Lord. But he said to them; Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said; Peace be to you.

27 Then he saith to Thomas; Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.

28 Thomas answered, and said to him; My Lord, and my God.

29 Jesus saith to him; Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30 [b] Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name.

CHAP. XXI.

Christ manifests himself to his disciples by the sea side, and gives Peter the charge of his sheep.

AFTER this Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested *himself* after this manner:

[a] Matt. xviii. 18.

[b] Infra xxi. 25.

whole body, entire in all its dimensions, through the doors, can, without the least question, make the same body really present in the sacrament; though both the one and the other be above our comprehension. Ch.—Therefore it is a want of faith to limit the power of Christ, by the ordinary rules of place, and to deny that he can be in the blessed Sacrament, and on as many altars as he pleaseth. We do not still join with the Ubiquists or Brentiani, who, quite contrary to the Zuinglians, maintain, that the humanity of Jesus Christ is in every place where his divinity is. This is contrary to faith. B.

Ver. 21. *As the Father hath sent me.* The word *mission*, when applied to our Saviour Christ, sometimes signifies his eternal procession from the Father, and sometimes his mission, as he was sent into the world to become man, and the Redeemer of mankind: the first mission agrees with him, as the eternal Son of God; the second, as man, or as both God and man. The mission which Christ here gives his apostles, is like this latter mission, with this great difference, that graces and divine gifts were bestowed on Christ, even as man, without measure: and the apostles had a much lesser share in both these missions. See S. Aug. l. iv. de Trin. c. xix. xx. tom. 4. p. 829. and seq. Wi.—Jesus Christ here shews his commission, and so giveth power to his apostles to forgive sins, as when he gave them commission to preach and baptize throughout the world, he made mention of his own power. Hence, whosoever denies the apostles, and their successors, the right of preaching, baptizing, and remitting sins, must consequently deny that Christ, as man, had the power to do the same. S. Cyprian, in the 3d cent. ep. lxxiii. says: "for the Lord, in the first place, gave to S. Peter, on whom he built his Church, super quem ædificavit Ecclesiam, the power that what he loosed on earth, should be loosed also in heaven. And after his resurrection, he speaks also to his apostles, saying, as the Father sent me, &c. whose sins you shall forgive," &c. Why, on this occasion, passing over the other apostles, does Jesus Christ address Peter alone? Because he was the mouth, and chief of the apostles. S. Chrys. de Sacerd. l. ii. c. 1.

Ver. 22. *Receive ye the Holy Ghost.* It was said, (John vii. 39.) *that the Spirit was not yet given, because Jesus was not glorified.* The sense must needs be, that the holy Spirit was not given in that solemn manner, nor with so large an effusion of spiritual gifts and graces, till the day of Pentecost, after Christ's ascension: but the just, at all times, from the beginning of the world, were sanctified by the grace of the Holy Ghost, as no doubt the apostles were, before this time. Now at this present, he gave them the power of forgiving sins. Wi.—Some say, that our Saviour did not then confer the Holy Ghost on his disciples, but only prepared them for the receiving of the Holy Ghost. But surely we may understand, that even then they received some portion of spiritual grace, the power, not indeed of raising the dead, and working other miracles, but of forgiving sins. S. Chrys. hom. lxxxv. in Joan.—S. Cyril of Alexandria, speaking of the remission of sins, promised in this text, asks, "How then, or why, did Christ impart to his disciples a power, which belongs to the divinity alone? It seemed good to him, that they, who had within themselves his divine Spirit, should likewise possess the power of forgiving sins, and of retaining such as they judged expedient; that Holy Spirit, according to his good pleasure, forgiving and retaining, through the ministry of men." In Joan. l. xii. c. 1.

Ver 23. *Whose sins you shall forgive,*† &c. These words clearly express the power of forgiving sins, which, as God, he gave to his apostles, and to their successors, bishops and priests, to forgive sins in his name, as his ministers, and instruments, even though they are sinners themselves. For in this, they act not by their own power, nor in their own name, but in the name of God, who as the principal cause, always remitteth sins. This is generally allowed to be done by God's ministers in the sacrament of baptism, as to the remission of original sin; and the Catholic Church has always held the same of God's ministers, in the sacrament of penance. (See the Protestant Common Prayer Book, in the Visitation of the Sick.)—*Whose sins you shall retain, they are retained:* by which we see, that to priests is given a power to be exercised, not only by *forgiving*, but also by *retaining;* not only by *absolving* and *loosing*, but also by *binding*, by *refusing*, or *deferring* absolution, according to the dispositions that are found in sinners, when they accuse themselves of their sins. From hence must needs follow an obligation on the sinner's part, to declare, and confess their sins in particular, to the ministers of God, who are appointed the spiritual judges, and physicians of their souls. A judge must know the cause, and a physician the distemper: the one to pronounce a just sentence, the other to prescribe suitable remedies. Wi. —See here the commission, stamped by the broad seal of heaven, by virtue of which, the pastors of Christ's Church absolve repenting sinners upon their confession. Ch.

Ver. 24. *Thomas . . . was not with them.* Yet no doubt the like power of forgiving sins was given to him, either at this time or afterwards. See S. Cyril. Wi.

Ver. 25. *I will not believe.* S. Cyril thinks, that the grief and trouble S. Thomas was under, might partly excuse his want of belief: however, we may take notice with S. Gregory, that his backwardness in believing, was permitted for the good of Christians in general, that thereby they might be more convinced of Christ's resurrection. Wi.—The doubts of S. Thomas are of greater advantage to the strengthening of our faith, than the ready belief of the rest of the apostles. For when he proceeded to touch, to assure his faith, our minds, laying aside every, even the least doubt, are firmly established in faith. S. Greg. Great.

Ver. 27. *Put in thy finger hither.* Christ, to shew he knew all things, made use of the very same words in which S. Thomas had expressed his incredulous dispositions. Our blessed Redeemer would have the mark of the spear, and the print of the nails to remain in his glorified body, to convince them it was the same body: and that they might be for ever marks of his victory and triumph over sin and the devil. The evangelist does not say, that S. Thomas went and touched Christ's body, though it is very probable he did as he was ordered. But how could a body that entered in, when the doors were shut, be *felt*, or be *palpable?* S. Chrys.† answers, that Christ at that time permitted his body to be palpable, and to resist another body, to induce S. Thomas to believe the resurrection; and that when he pleased, his body could not be felt. In like manner, his body was either visible or invisible, as he had a will it should be. In fine, he could eat in their sight, though he stood not in need of any nourishment. See S. Aug.

Be not incredulous, but faithful. In the Greek, be not an *unbeliever*, but a *believer.—My Lord, and my God;* that is, I confess thee to be my Lord, and my God; and with the Greek article, to be him, that is, *the Lord*, and *the God*. Wi.

* V. 19. 29. Cum fores essent clausæ: januis clausis, *τῶν θυρῶν κεκλεισμένων.* See S. Amb. in Psal. cxviii. S. Aug. tract. 121. in Joan. De Agone Christiano. c. 24. 4. 6. p. 257. Epist. ad Volusianum. t. 3. p. 405. where he says, demus Deum aliquid posse, quod nos fateamur investigare non posse. In talibus rebus tota ratio facti est potentia facientis. See S. Cyr. on this place, l. xii. p. 1092. 1103. and 1107. S. Chrys. hom. lxxxv. p. 315. Lat. Ed. hom. lxxxvii. Ed. Ben p. 520. *τὸ γὰρ οὕτω λεπτὸν καὶ κοῦφον ὡς κεκλεισμένων εἰσελθεῖν τῶν θυρῶν.* &c. See S. Jerom ad Eustochium in Epitaph. Paulæ. t. 4. p. 685. and l. i. cont. Jovin. t. 4. p. 178. S. Leo. serm. i. de Resurr. S. Epiphan. her. lxiv. p. 593. Ed. Petav. &c.

† V. 23. Whose sins you shall forgive, &c. See S. Cyr. l. xii. in Joan. p. 1101. *μετανοοῦσι συγγινώσκοντες.* S. Chrys. hom. lxxxvi. p. 517. nov. Ed. Magna est sacerdotum dignitas, quorum remiseritis peccata, &c. See also l. iii. de sacerd. t. 1. p. 383. nov. Ed. Ibid. noli esse incredulus, sed fidelis, *καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.*

CHAP. XXI. Ver. 3. How comes it that Peter, after his conversion, should return to his fishing, when Jesus Christ had said, that he that sets his hand to the plough, and looks back, is not worthy of the kingdom of heaven? The employments they applied to before their conversion, without being guilty of sin, these they might, without fault, exercise, after their conversion: therefore Peter returned to his fishing; but S. Matthew never returned to his custom-house, because when once converted, we never can be allowed to give ourselves to these employments, which of themselves lead to sin. And there are many pursuits

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana, in Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter saith to them; I go a fishing. They say to him; We also come with thee. And they went forth and entered into a ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 Jesus therefore said to them; Children, have you any meat? they answered him; No.

6 He saith to them; Cast the net on the right side of the ship, and you shall find. They cast, therefore: and now they were not able to draw it for the multitude of fishes.

7 That disciple, therefore, whom Jesus loved, said to Peter; It is the Lord. Simon Peter, when he heard that it was the Lord, girded his coat about him, (for he was naked) and cast himself into the sea.

8 But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits) drawing the net with fishes.

9 As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them; Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them; Come, and dine. And none of them who were at meat, durst ask him, Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

15 When, therefore, they had dined, Jesus saith to Simon Peter; Simon, *son* of John, lovest thou me more than these? He saith to him; Yea, Lord, thou knowest that I love thee. He saith to him; Feed my lambs.

16 He saith to him again; Simon, *son* of John, lovest thou me? He saith to him; Yea, Lord, thou knowest that I love thee. He saith to him; Feed my lambs.

17 He saith to him the third time; Simon, *son* of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him; Lord, thou knowest all things: thou knowest that I love thee. He said to him; Feed my sheep.

18 Amen, amen, I say to thee: [a] when thou wast younger thou didst gird thyself, and didst walk where thou wouldst: But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

[a] 2 Pet. i. 14.

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which can scarcely, or not at all, be followed without sin. S. Greg. hom. xxiv. in Evan.

VER. 5. *Have you any meat?** Have you any thing to eat? This is what is literally signified, both in the Latin and in the Greek text. Wi.

VER. 7. *It is the Lord.* S. Chrysostom says, we may here see the different characters of the two apostles, Peter and John; the former is more ardent, the latter more sublime; the first more vehement, the last more penetrating; for these reasons, John was the first to know Christ, Peter the first to hasten to him. Hom. lxxxvi.

VER. 8. The evangelist praises Peter, and excuses the other apostles: all come to Christ; the former leaving his boat, his companions, his nets and prey, arrives more expeditiously; the latter with the impediments of the boat and nets, &c. &c. arrive also, but not so readily; a just figure this of religious, who leave all to go directly to God, and of those who remain in the world, and have to navigate a treacherous element with imminent danger of shipwreck. Maldonatus.—The poet Sedulius writes thus on the nets:

Pendula fluctivagam traxerunt retia prædam,
Per typicam noscenda viam; nam retia dignis
Lucida sunt præcepta Dei, quibus omnis in illa
Dextra parte manens concluditur, ac simul ulnis
Fertur apostolicis Domini ad vestigia Christi.

VER. 9. *Hot coals lying, and a fish laid thereon, and bread.* The fish caught in the net were not yet drawn to land. These things, then, were created out of nothing, or miraculously transported thither, by the divine power. Wi.

VER. 11. *Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three;* a figure of the great number to be converted by the labours of the apostles. Wi.

VER. 12. *And none of them who were at meat, durst ask him, who art thou? knowing that it was the Lord.* It is likely he appeared to them with a countenance different, and brighter than before his death; yet they were presently so convinced it was Jesus, that they were ashamed to ask or doubt of it. Wi.

VER. 14. *This is now the third time that Jesus was manifested to his disciples.* He had appeared to them more than thrice, even the very day of his resurrection. Matt. xxviii. 16. Here it is called the third time either because it was the third different day; or because it was the third time that he had then appeared to a considerable number together. After this, he appeared to them frequently, and conversed with them for forty days, till his ascension. See Acts, i. 3. 1 Cor. xv. 5. Wi.—This must be understood of the third day, or of the third time, that our Saviour appeared to his apostles assembled: the first day, being the day of his resurrection; the second, eight days after, when S. Thomas saw, and believed; and on this day of their fishing. S. Aug. tract. 122. in Joan.—The evangelists relate ten different manifestations of our Saviour, after his resurrection. First, he was seen by the women at the sepulchre; 2dly, he was again seen by the same holy women, returning from the sepulchre; 3dly, by S. Peter; 4thly, by the two going to Emmaus; 5thly, by many at Jerusalem, when Thomas was not with them; 6thly, at the time when S. Thomas saw him; 7thly, at the sea of Tiberias; 8thly, by the eleven, on a mountain of Galilee, according to S. Matthew; 9thly, according to S. Mark, by the disciples, at their refreshment, because he was going to sup with them no more; and 10thly, on the day of his ascension, raised from the earth into heaven. S. Aug. de Concord. Ev. lib. iii. c. 25.

VER. 15. *Simon, son of John, lovest thou me more than these?* That is, more than any one of these love me. Christ puts this question thrice to S. Peter, that this triple protestation of love, says S. Aug. might correspond to his triple denial. S. Peter did not answer that he loved him more than the rest did, which he could not know, but modestly said: *yea, Lord, thou knowest I love thee:* and the third time, *thou knowest all things*, and the hearts of all men, *thou knowest* how much *I love thee.* At every protestation, Jesus answered, *feed my lambs;* and the third time, *feed my sheep.* To feed, in the style of the Scriptures, is to guide, rule, and govern. S. Ambrose and some others take notice, as if by the *lambs*, might be understood the people, and by the *sheep*, those placed over them, as bishops, priests, &c. but others make no such difference in this place, betwixt *lambs* and sheep, only as comprehending all the members of Christ's Church, of what condition soever, even the rest of the apostles. For here it was that Christ gave to S. Peter that power which he had promised him, (Matt. xvi. 18.) that is, He now made S. Peter head† of his whole Church, as he had insinuated at the first meeting, when S. Andrew brought him to our Saviour, when he changed his name from Simon to Peter: again, when he chose him, and made him the first of his twelve apostles; but particularly, when he said, *thou art Peter*, (a rock) *and upon this rock will I build my Church*, &c. Upon this account the Catholic Church, from the very first ages, hath always reverenced, and acknowledged the supreme power of the successors of S. Peter, in spirituals, over all Christian Churches. This appears also by the writings of Tertullian, of S. Irenæus, of S. Cyprian, of the greatest doctors and bishops, both of the west and east, of S. Jerom, S. Augustin, of S. Chrysostom, in several places, of the first general Councils, particularly of the great Council of Chalcedon, &c. Wi.—*Simon* (son) *of John.* The father's name is here added, to discriminate him from Simon Thaddeus, that every one might know that the chief care of the universal Church was not given to any other apostle but Peter. This Simon of John is the same as Simon Barjona. See Matt. xvi. 17. Menochius.—S. Peter had three times renounced his master; and Jesus, to give him an opportunity of repairing his fault by a triple confession, three several times demanded of him, if he loved him more than these? That, as S. Augustin remarks, he who had thrice denied through *fear* might thrice confess through *love.* Calmet.

VER. 16–17. The lambs and the sheep of our Saviour here mean the faithful, who compose his Church, without any distinction of Jew or Gentile. S. Peter, by these words, is appointed to take charge of the whole flock, as being the chief and prince of the apostles. He is, in some manner, the pastor, not of the sheep only, but of the pastors themselves. They have each their own flock to look after; but to him is committed the care of all; he alone is the pastor of all. Calmet.—*Feed my sheep.* Our Lord had promised the spiritual supremacy to S. Peter; (S. Matt. xvi. 19.) and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church. Ch.

VER. 18. *Thou shalt stretch forth thy hands . . . signifying by what death he should glorify God;* that is, that a cross should be the instrument of his death and martyrdom.— *Whither thou wouldst not:* which is no more than to say, that a violent death is against the natural inclination of any man, even though he be ever so willing, and disposed to undergo it. Wi.—By this is meant the martyrdom of S. Peter, which took place thirty-four years after this. He was first cast into prison, and then led out to punishment as Christ had foretold him. He

19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him; Follow me.

20 Peter turning about, saw that disciple whom Jesus loved, following, [a] who also leaned on his breast at the supper, and said; Lord, who is he that shall betray thee?

21 Him, therefore, when Peter had seen, he saith to Jesus; Lord, and what *shall* this man *do?*

22 Jesus saith to him; So I will have him to remain till I come, what is it to thee? follow thou me.

23 This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die: but, So I will have him to remain till I come, what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

25 [b] But there are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

[a] Supra xiii. 23.

[b] Supra xx. 30.

stretched out his arms to be chained, and again he stretched them out, when he was crucified; for he died on the cross, as the ancients assure us. Calmet.

VER. 21. *Lord, what shall this man do?* S. Chrysostom thinks, it was the love and friendship, that S. Peter had for S. John, that moved him to ask this question. Wi.

VER. 22. *Jesus saith: so I will have him remain,*‡ &c. That is, in case I will have him remain; or, as it is in the Greek, *if I will have him remain, what is* that to thee? It is thy duty, and thy concern, to follow me. Wi.—When Christ told S. Peter to follow him, he meant, that he should go like himself to the death of the cross; but when he says of S. John, So I will have him to remain till I come, he insinuates that his beloved disciple should not undergo a violent death; but remain in the world, till he should visit him by death, and conduct him to glory. It may likewise be understood of the Revelations, in which our Saviour manifested himself in his glory to this his beloved disciple. In the Greek it is, *if I will have him to remain;* and this is the true reading, according to Estius, and Jansenius, bp. of Ghent, authorized by many Latin copies. Others refer these words of Christ to his coming to destroy Jerusalem: an epoch which S. John survived.

VER. 23. *This saying, therefore:*§ that is, a report went about among the disciples, that John was *not to die.* But S. John himself, as S. Aug. and S. Chrys. observe, took care to tell us, that Christ said not so. Nor do we find any sufficient grounds to think that S. John is not dead. Wi.

VER. 24. *This is that disciple,* &c. Some conjecture, that these words were added by the Church of Ephesus. But the ancient Fathers, S. Chrys. S. Cyril, S. Aug. expound them as they do the rest, without any such remark. Nor is it unusual for a person to write in this manner of himself, as of a third person. It is what S. John hath done of himself, c. xix. v. 35. Wi.—Some conjecture, that these words were added by the Church of Ephesus, to point out S. John to be the real author of this history, and to record their own assent to this his testimony. But the ancient Fathers give no such comment. Nor is it unusual for a person to write of himself, as of a third person. It is what S. John hath done before.

VER. 25. *The world*‖ *itself, I think,* &c. It is an hyperbolical way of speaking, says S. Cyril, common enough, even in the holy Scriptures; and only signifies, that a very great number of things, which Christ did and said, have not been recorded. Wi.—This is a figure of speech, called hyperbole, and only means, that it would require many, many books, to contain all the various actions and sayings of our divine Lord.

* V. 5. Numquid pulmentarium habetis? *μή τι προσφάγιον.*

† V. 15. He made S. Peter head of his whole Church. See Tertul. l. de pudicitia, p. 556. Ed. Rig. where he calls the successor of S. Peter, Pontificem maximum, & Episcopum Episcoporum. S. Iren. l. iii. c. 3. S. Cyp. ep. 55. p. 84, Ed. Rig. Navigare audent & ad Petri Cathedram, atque ad Ecclesiam principalem. See S. Jerom epist. lvii. and lviii. p. 175. nov. Ed. S. Aug.—S. Chrys. on this place, hom. lxxxviii. p. 525. nov. Ed. Cur. aliis prætermissis (Petrum) alloquitur? he answers, *ἔκκριτος ἦν τῶν Ἀποστόλων, καὶ στόμα τῶν μαθητῶν, καὶ κορυφὴ τοῦ χοροῦ,* cœtus illius caput. . . . fratrum præfecturam suscipe; *ἐγχειρίζεται τὴν προστασίαν τῶν ἀδελφῶν.* And a little after, p. 527. putting the objection, why S. James, and not S. Peter, was made bishop of Jerusalem, he answers; because S. Peter was to be over the whole universe; *τῆς οἰκουμένης ἐχειροτόνησε,* &c. The same S. Chrys. l. ii. de Sacerd. c. 1. tom. 1. p. 372. nov. Ed. Ben. qua de causa ille sanguinem effudit suum? certè ut oves eas acquireret, quarum curam tum Petro, tum Petri Successoribus committebat.—Conc. Chalced. Lab. tom. 4. p. 565. The Council thus writes to S. Leo; omnibus constitutus interpres, quibus tu quidem tanquam caput membris præeras, &c. *πᾶσιν ἐμμενεῖς καθεστάμενος,* &c. And p. 368. Petrus per Leonem ita locutus est; *Πετρὸς διὰ Λέοντος ταῦτα ἐξεφώνησεν.* See the Annot. Matt. xvi. v. 18.

‡ V. 22. Sic eum volo manere, *ἐὰν ἀυτὸν θέλω μένειν.*

§ V. 23. S. Aug. tract. 124. p. 819. D. Hanc opinionem Joannes ipse abstulit, non hoc dixisse Dominum, aperta contradictione declarans: cur enim subjungeret, non dixit Jesus, non moritur, nisi ne hominum cordibus quod falsum fuerat inhæreret? &c.—So S. Chrys. says, he spoke this to prevent or correct this mistake. p. 528. *διορθοῦται.*

‖ V. 25. Nec ipsum arbitror mundum, &c. S. Cyril on this expression, p. 1123, *ὑπερβολικῶς.* See S. Aug. at the end of his 124. tract. where he says, such hyperboles are found elsewhere in the holy Scripture.

THE ACTS OF THE APOSTLES.

S. LUKE, who had published his gospel, wrote also a second volume, which, from the first ages, hath been called *the Acts of the Apostles.* Not that we can look upon this work, as a history of what was done by all the apostles, who were dispersed in different nations; but we have here a short view of the first establishment of the Christian Church, a small part of S. Peter's preaching and actions, set down in the first twelve chapters, and a more particular account of S. Paul's apostolical labours, in the following chapters, for about thirty years, till the year 63, and the 4th year of Nero, where these acts end. Wi.—S. Luke, after giving us the history of the life, actions, miracles, sufferings, and instructions of Jesus Christ, in his gospel, here gives us the life and actions of the apostles, the primitive Christians, and particularly all that relates to S. Paul, by way of an appendix. And what could he give more useful or more important to the Church, whether we consider the noble examples he offers for our imitation, or the excellent lessons for our improvement in spiritual wisdom? He describes in this book the accomplishment of many things that had been predicted by Jesus Christ, the descent of the Holy Ghost, the prodigious change effected in the minds and hearts of the apostles: we behold here the model of Christian perfection, in the lives of the first Christians, and the practice of the most eminent virtues, in the conduct of the blessed apostles; the miraculous operations of the holy Spirit, in the conversion of the Gentiles, and this wonder of wonders, the foundation of the holy Catholic Church, the establishment of the spiritual kingdom of God, promised through all the inspired oracles, and the daily addition which the Lord made to his Church, of such as should be saved. c. ii. v. ult. and c. xv. v. 5.—S. Luke has entitled this work, *the Acts of the Apostles,* that we may seek therein, says S. Chrysostom, (tom. 5. hom. xii.) not so much the miracles that the apostles performed, as their good deeds, and eminent virtues. In appearing to give us a simple history, says S. Jerom, this holy physician furnishes us with as many remedies, to cure the maladies of our souls, as he gives us words for our instruction. Ep. 103.—It is thought, that his principal design was to oppose to the false acts of the apostles, that were then in circulation, a true and authentic history of the actions of S. Peter and S. Paul. The Catholic Church has ever held this work in such great esteem, that it has not only superseded every pretended history of the kind, that preceded it, but also every ascititious one that has succeeded it. S. Aug. de consen. Evang. l. iv. c. 8.—It is very probable, that S. Luke wrote his acts at Rome, whilst he was near S. Paul, during the time of his confinement, for he remained with him till his deliverance. There can be no doubt that the work was written in Greek, and in a more pure and polished style, than we find in any other writing of the New Testament. S. Luke generally cites the Septuagint, apparently because he was ignorant of the Hebrew; and because, S. Paul more frequently having to preach to the Gentiles, preferred citing the sacred text in the language known in common, sooner than in Hebrew, which was understood by few. See S. Jer. in Isai. vi. and again, tradit. Hebr. in Genes. 45.—The Catholic Church has ever admitted this book into the canon of Scriptures; though many heretics, says S. Augustine, have rejected it, ep. 253. and l. de util. cred. 7. S. Chrysostom, (hom. i. in Acta) complains, that this book, in his time, was not sufficiently attended to, which he esteems as no less useful than the gospel itself. Erasmus, in his preface to the Acts, says, that he had, in the first instance, some notion of adding this book to S. Luke's gospel, as they are both addressed to the same person, and the Acts are no inconsiderable part of the sacred history; for, as the gospel shews the seed committed to the earth, and sown in the field, the Acts represent it as taking root, shooting up, and producing

its fruit.—The Acts have not uniformly held the same place in the Testament which they hold at present. Sometimes this book was inserted im mediately before the book of Revelation, as S. Augustine and others insinuate. At other times, we find it between the epistles of S. Paul and th canonical epistles. Some persons express their surprise, that S. Luke, who was the inseparable companion of S. Paul, has not given the account of S Paul's martyrdom. S. Chrysostom (hom. i. in Acts) gives an excellent solution: "the apostles, and other apostolic men, wrote little, but did a grea deal." The martyrdom of S. Paul, that took place in the public theatre of Rome itself, and before the eyes of all the Christians of this capital of th world, could not remain unknown, but the voyages and other circumstances of his life, too useful to the Church to be suffered to pass into oblivion called for the exertions of S. Luke's eloquent pen, which, though admirably accommodated to an historic design, is not wholly free from Hebraisms, an Syriacisms. The Acts of the Apostles include the history of the infant Church, from the day of our Lord's ascension into heaven, till the deliveranc of S. Paul, two years after his arrival at Rome, i. e. a space of thirty years, from the year 33, to the year 63 of Jesus Christ, or from the 19th year o Tiberius, till the 9th year of Nero. This golden book paints, as it were, the face of the primeval Christian Church; it places before our eyes the singula providence of God, in founding and protecting his Church, and how the apostles, (in spite of every opposition of the armed power of the whole world, t oppress the gospel,) without any foreign assistance of learning, credit, power, or expectation of any temporal advantages, but relying solely on the powe of truth, and the virtue of the holy Spirit, laboured in the propagation of the faith, without intermission, till the power of God, under the ignominy o the cross, became eventually triumphant. See Wm. Whitfield Dakins, LL.D. in his prolegomena.—It may be divided into four parts. In the first eigh chapters, S. Luke gives the origin and progress of the Christian Church among the Jews. From the 9th to the 16th, he shews how widely it was spread among the Gentiles: from the 16th to the 20th, the diverse peregrinations of S. Paul, till his last journey to Jerusalem: and from the 20th to the end with what patience he underwent innumerable sufferings, trials, and indignities, with what magnanimity he made head against the violent surges o persecution, and his astonishing equanimity under every possible calamity.—This account, which is not continued beyond his two years' imprisonmen in Rome, contains a general sketch of the history of the Church during the epoch it describes of thirty years. The leading facts therein contained are the choice of Matthias to be an apostle, in the room of Judas; the descent of the Holy Ghost on the day of Pentecost; the preaching, miracles, and sufferings of the apostles at Jerusalem; the conversion of S. Paul; the call of Cornelius, the first Gentile convert; the persecution of the Christians by Herod Agrippa; the preaching of Paul and Barnabas to the Gentiles, by the express command of the Holy Ghost; the decree made at Jerusalem declaring that circumcision, and a conformity to other Jewish rites and ceremonies were not necessary in Gentile converts; the miraculous cures performed by the handkerchiefs and aprons which had only touched the body of S. Paul; whilst the latter part of the book is exclusively confined to the history of S. Paul, of whom, as we have already seen, S. Luke was the constant companion for several years.—The place of its publication is doubtful. A learned prelate advances, that the probability appears to be in favour of Greece, though some contend for Alexandria, in Egypt. This latter opinion rests upon the subscriptions at the end of some Greek manuscripts, and of the copies of the Syriac version; but the best critics think, that these subscriptions, which are also affixed to other books of the New Testament, deserve but little weight; and in this case they are not supported by any ancient authority. But the sentiment of this learned prelate, does not bias the opinion we gave at the beginning, and which we find confirmed by Alban Butler, in his life of S. Luke, vol. x, p. 432. where he says, "that S. Luke attended S. Paul to Rome, whither he was sent prisoner from Jerusalem in 61. The apostle remained there two years in chains; but was permitted to live in a house which he hired, though under the custody of a constant guard; and there he preached to those who daily resorted to hear him. From ancient writings and monuments belonging to the Church of S. Mary in via lata, which is an ancient title of a Cardinal Deacon, Baronius, in his Annals ad an. 55. and Arringhi, in his Roma Subterranea, l. iii, c. 41. tell us that this Church was built upon the spot where S. Paul then lodged, and where S. Luke wrote the Acts of the Apostles."

CHAP. I.

The ascension of Christ. Matthias is chosen in place of Judas.

THE former treatise I made, O Theophilus, of all things, which Jesus began to do and to teach,

2 Until the day [a] on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up:

3 To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

4 And eating with them, [b] he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, [c] which you have heard (saith he) by my mouth.

5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence.

6 They, therefore, who were come together, asked him, saying; Lord, wilt thou at this time restore again the kingdom to Israel:

7 But he said to them; It is not for you to know the times or moments, which the Father hath put in his own power:

8 [d] But you shall receive the power of the Holy Ghost coming upon you, [e] and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

[a] A. D. 33.—[b] Luke xxiv. 19. John xiv. 26.—[c] Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26.—[d] Infra ii. 2.—[e] Luke xxiv. 48.

CHAP. I. VER. 1. S. Luke, who was the author of this history, alludes, in this verse, to his gospel, which he calls his first discourse. In that he informs us, not only of the actions, but also of the doctrines of our Saviour. These words, to do and to teach, are the abridgment of the whole gospel: here he gives us the Acts of the Apostles, that is, an history of their travels and preaching. In the beginning of this work he speaks of all the apostles, and what they did before their dispersion. As soon as he comes to the mention of S. Paul, he takes notice of no one else, but is entirely taken up with the narrative of his actions. He addresses his book to Theophilus, which signifies a friend of God, or one who loves God, as if he intended to dedicate it to all the faithful, who believed in, and loved God. But it is most probable that this was some distinct person, well known to S. Luke, and illustrious for his birth, because he gave him the title of *κράτιστε, most excellent.* Calmet.

VER. 2. *Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.* As the Scripture was written without distinction of verses, and without any stops, or *commas*, (which were added afterwards) the construction, and joining of the words in this verse, is ambiguous. The question is, with what part of the verse these words, *by the Holy Ghost*, are to be joined. The sense might be, 1. that he *was taken up by the Holy Ghost:* but this is generally rejected. 2. That he *gave his commandments by the Holy Ghost to his apostles;* that is, says S. Chrys. that he gave them spiritual commands, that came from the Holy Ghost, or from his holy Spirit. 3. The most probable exposition seems to be, *that he gave his* special *commandments to his apostles, or to those whom he chose* to be his apostles, by the Holy Ghost, or by his holy and divine spirit. Wi.—The power to preach, to baptize, to remit sins, and generally the whole commission and charge of the government of his Church after him in his name, and with his authority; which government was given them, together with the Holy Ghost, to assist them therein for ever. B.

VER. 3. *Appearing,* &c. Why did he not appear to all, but only to his disciples? Because to many of them, who did not know the mystery, he would have seemed a phantom. For if the disciples themselves were diffident, and terrified and required to touch him with their hands, how would others have been affected? But we know from their miracles, the truth of the resurrection, which is made evident to all succeeding generations. Perhaps the apostles did not perform miracles. How then was the world converted? This is a fact which cannot be denied, and that it should have been brought about by twelve poor illiterate fishermen, without miracles, would be the greatest of all miracles, far beyond the reach of all human means. S. Chrys. hom. i. c. 1. on Acts.—"And speaking of the things pertaining to the kingdom of God," as we read in the Greek, and in the Protestant version, that is, pertaining to the Church, which is the kingdom of God, *τὰ περὶ τῆς βασιλείας τοῦ θεοῦ*, which plainly makes for unwritten traditions. Estius.

VER. 4. *And eating with them.** This is a literal translation from the vulgar Latin. But the Prot. translation from some Greek copies, would have it, *And being assembled together, he commanded them,* &c. Mr. Bois defends the Latin Vulg. and even by the authority of S. Chrys. who doubtless understood the Greek text, as well as any one, and who takes the Greek word here to signify *eating:* for he observes that the apostles elsewhere prove Christ's resurrection by his *eating and drinking with them.* Acts x. 4. S. Jer. also says, the derivation of the Greek word, is from eating salt together. Wi.

VER. 5. *Baptized with the Holy Ghost,* that is, cleansed, and sanctified by the plentiful graces he shall pour upon you. Wi.

VER. 6-7. *Wilt thou at this time restore again the kingdom to Israel?* Some of them, as S. Chrys. observes, had still their thoughts upon a temporal kingdom of the Messias. Christ, to divert them from such imaginations, tells them, their business is to be witnesses of his doctrine and miracles, particularly of his resurrection, *even unto the utmost bounds of the earth,* to all nations of the world. Wi.

VER. 9. *He was raised up.* Raised himself up, and ascended, &c. Wi.

VER. 10. *Behold two men,* that is, two angels, stood by them in white apparel. Wi.



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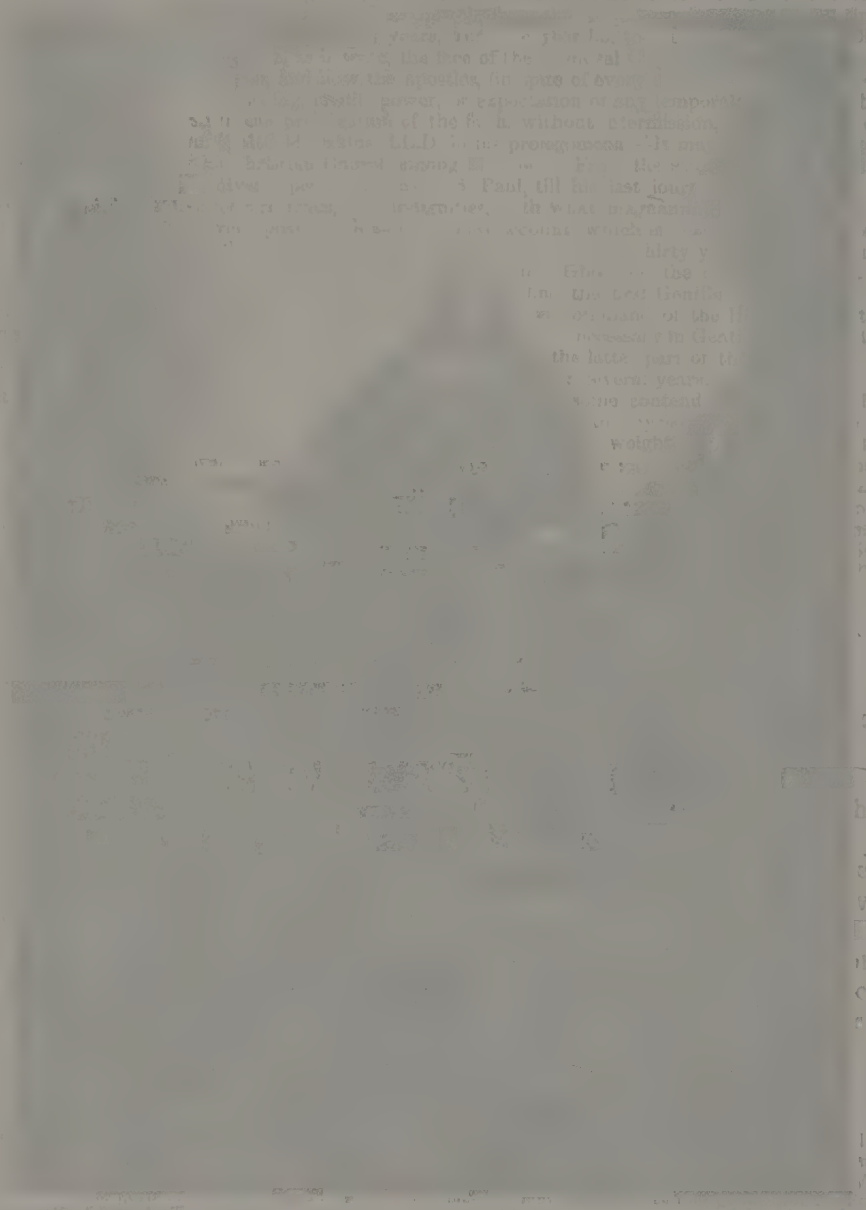
Engraved by Parker

JESUS CHRIST.

Going, therefore teach ye all nations

St MATTHEW. CHAP. 28. VER. 19

Edward Dunigan & Brother, New York.



10 And whilst they were beholding him going up to heaven, behold two men stood by them in white garments;

11 Who also said; Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, so shall he come as you have seen him going into heaven.

12 Then they returned to Jerusalem, from the mount that is called Olivet, which is near Jerusalem, within a sabbath-day's journey.

13 And when they had entered in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, of Alpheus, and Simon Zelotes, and Jude, of James.

14 All these were persevering with one mind in prayer with the women, and Mary, the mother of Jesus, and his brethren.

15 In those days Peter, rising up in the midst of the brethren, said: (now the number of persons together, was about a hundred and twenty.)

16 Men, brethren, the Scripture must be fulfilled, [a] which the Holy Ghost foretold by the mouth of David, concerning Judas, who was the leader of them that apprehended Jesus:

17 Who was numbered with us, and had obtained part of this ministry.

18 [b] And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem: so that the field is called in their tongue, Haceldama; that is, The field of blood.

20 For it is written in the book of Psalms: [c] Let their habitation become desolate, and let there be none to dwell therein: [d] and let another take his bishoprick.

21 Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us,

22 Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And praying, they said; Thou, O Lord, who knowest the hearts of all men, shew which of these two thou hast chosen,

25 To take the place of this ministry, and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

CHAP. II.

The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

AND when the days of the Pentecost were accomplished, they were all together in one place:

2 And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

[a] Ps. xl. 10. John xiii. 18.—[b] Matt. xxvii. 7.

[c] Ps. lxviii. 26.—[d] Ps. cviii. 8.

VER. 11. *So shall he come, as you have seen him going.* This word *going*, says S. Chrys. sufficiently intimates, that he ascended by his own power: for so *will he come* by his own power to judge the world. Wi.—Jesus Christ shall come on the last day, in the same body, in the same majesty, to judge the living and the dead. This he had likewise promised, in more than one place of the gospel, speaking of the vengeance, which he will exercise on the city of Jerusalem. S. Jerom, S. Hilary, and many other ancients, have believed that the Son of God will appear again on Mount Olivet, and that all people shall be assembled to judgment. S. Jerom. super Joel iii. 2. S. Hilary, super Matt. xxiv. 32.—And that same body, which thus ascended to heaven, and which will thus descend, is given us in the blessed Sacrament. "O miracle! exclaims S. Chrysostom, He that sitteth with his Father above, is at the same time handled by men below. Jesus Christ ascending to heaven, both hath his flesh with him above, and hath left it with us below. Elias being taken up, left his disciple, Eliseus, his mantle and double spirit, but the Son of Man ascending, left his own flesh to us." L. iii. de Sacerd. hom. 2. ad pop. Ant. hom. de divit. et paup.—Sulpicius Severus, and S. Paulinus, assure us, that the marks of the feet of our Saviour were imprinted in the place off which he rose to heaven; and S. Aug. informs us, that many in his time went to Judea, to venerate these sacred marks. Ven. Bede testifies the same in the eighth age. In the time of Constantine the great, the empress Helen built a church on the place. Calmet.

VER. 12. *Sabbath-day's journey.* It cannot now be precisely determined what this distance was, but it is most probable, that it was about a mile. On particular occasions, it perhaps was allowed to exceed a little. Calmet.

VER. 13–14. *Into an upper room*, to be more retired in prayer. There they were *persevering with one mind in prayer.* These few words denote to us three dispositions to receive the Holy Ghost. 1. *Prayer.* 2. *Perseverance* in it. 3. *To be of one mind*, perfectly united in charity, and the love of one another. Wi.—This is the last mention that is made in Scripture of the blessed Virgin Mary. She lived the rest of her time with the Christians (as here she is particularly named and noted amongst them) and especially with S. John, the apostle, to whom our Lord recommended her. S. John xix. 26. 27. She undoubtedly communicated to the evangelists many circumstances relative to the actions, words, and mysteries of her divine Son.

VER. 15. *Peter, rising up*, &c. Peter, says S. Chrys.† on this place, who was prince, or chief of the apostolical college, who had authority over them all, who by his place and dignity, might, without them, have chosen, and appointed a new apostle to succeed Judas, (Christ having said to *him, confirm thy brethren,*) &c. yet he consults them. Wi.—Here Peter acts and ordains in virtue of his supremacy, and the other apostles agree to his appointment.

VER. 18. *Possessed a field.* Judas is here said to have done, what was done by others, with the thirty pieces of money, the *reward of his iniquity. And being hanged*, that is, as S. Matt. says, (c. xxvii. 5.) having *hanged himself, he burst asunder.* The Greek has it, *falling headlong,*‡ as perhaps he did, by the judgment of God, from the place or tree where he hanged himself. Wi.—Judas did not possess the potter's field, but he furnished the price to buy it, giving back the thirty pieces of silver. Menochius.—We often say in common, that we have done what happens in consequence of any action of ours, though it was not in our first intention. Calmet.

VER. 20. *His bishoprick.* The words were prophetically spoken in the Psalms, of the traitor Judas. Wi.—*Let their habitation.* In some MS. copies, in both Greek and Syriac, we read *his.* In the Psalms, the text was written against the Jews, the persecutors of Christ in general; but in this place, Peter applies it to Judas in particular. Estius in dif. loca.

VER. 21. *Came in, and went out among us.* That is, *conversed with us.* Wi.

VER. 25. *To his own place* of perdition, which he brought himself to. Wi.

VER. 26. *And he gave them lots*, which they might lawfully do, when they knew that both of them were fit, and every way qualified for the office. Wi.—*Lots.* This method of deciding the election of ministers by lots, is one of those extraordinary methods which was inspired by God; but can seldom or ever be imitated. Where both candidates appeared equally worthy, as in the present case, and human judgment cannot determine which is to be preferred, it cannot be said that it was wrong to decide it by lots. Thus were avoided any of the evil consequences which might have happened by one party being preferred before the other. S. Augustin observes, that in a doubtful case, where neither part is bad, to decide by lots is not in itself wrong. Sors enim non aliquid mali est, sed res est in dubitatione humana divinam indicans voluntatem. In Psalm xxx. A.

* V. 4. συναλιζόμενος, A salis & mensæ communione. Some copies συναυλιζόμενος.

† V. 15. S. Chrys. δμ.γ.τοῦ χοροῦ πρῶτος, &c.

‡ V. 18. Suspensus crepuit medius, πρηνὴς γενόμενος.

CHAP. II. VER. 1. *Altogether in one* place.* The Greek signifies, were all of one mind. Wi.

VER. 2. *A sound*, &c. Perhaps this was a kind of thunder, accompanied with a great wind, which filled with terror and awe the whole company, and disposed them to receive the gift of heaven with humility and fervour. This noise appears to have been heard over a great part of the city, and to have gathered together a great crowd, who came to learn the cause. This noise and wind were symbols of the divinity. It was thus also that formerly on Mount Sinai, thunder and lightning, the dark cloud, the smoking mountain, &c. marked the majesty of God. Calmet.—Jesus Christ, our Pasch, to answer perfectly the figure, was offered on the day of the great Jewish passover; so fifty days after, for accomplishing the like figure of the law given on Mount Sinai, He sent down the Holy Ghost on the day of their *Pentecost*, which meaneth fifty. But our feasts, as S. Augustin remarks, besides the remembrance of benefits past, contain great mysteries also of the life to come. Ep. cxix. c. 16.

3 And there appeared to them cloven tongues, as it were of fire, and it sat upon each of them:

4 [a] And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6 And when this voice was made, the multitude came together, and was confounded in mind, because that every one heard them speaking in his own tongue.

7 And they were all amazed, and wondered, saying; Behold are not all these, who speak, Galileans?

8 And how have we every one heard our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

10 Phrygia, and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome,

11 Jews also, and Proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

12 And they were all astonished, and wondered, saying one to another; What meaneth this?

13 But others mocking, said; These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all ye that dwell in Jerusalem, be this known to you, and with your ears receive my words.

15 For these are not drunk as you suppose, seeing it is but the third hour of the day:

16 But this is that which was spoken of by the prophet, Joel;

17 [b] And it shall come to pass in the last days, (saith the Lord) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 And upon my servants indeed, and upon my handmaids, will I pour out in those days of my Spirit, and they shall prophesy:

19 And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord cometh.

21 [c] And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words: Jesus, of Nazareth, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as you also know;

23 This same being delivered up by the determinate counsel and foreknowledge of God, you have crucified and put to death by the hands of wicked men:

24 Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be held by it.

25 For David saith concerning him; [d] I foresaw the Lord always before my face: because he is at my right hand, that I may not be moved:

26 For this my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope:

27 Because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption.

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[a] Matt, iii. 11. Mark i. 8. Luke iii. 16. John vii. 39. Supra i. 8. Infra xi. 16.

and xix. 6.—[b] Isai. xliv. 3. Joel ii. 28.—[c] Joel ii. 32. Rom. x. 13.—[d] Ps. xv. 15.

VER. 3. *Tongues . . . of fire.* The Hebrews use the name tongue, for almost any thing pointed. Thus they say, a *tongue* of the *earth*, for a *promontory*. Josue xv. 5. A fiery tongue for a flame in shape of a tongue. Isa. v. 24. The expression, therefore, in this place, may mean nothing more than sparks, or rather flames, which appeared above all who were in the house.—Sed et Latinis quod extremum et acutum est *lingua* dicitur, quare scopulos summos & invios *linguas* dixit Cæsar. P.—By the fiery tongues is signified the efficacy of the apostles' preaching, and the gift of tongues bestowed upon them. M.

VER. 4. *Began to speak divers tongues.* Perhaps the apostles spoke only their own tongue, and the miracle consisted in each one's understanding it as if they spoke it in his language. S. Greg. Nazianzen. orat. xliv.—But S. Augustin and most others, understand the text literally; though the apostles had not this gift on all occasions, nor on all subjects, and therefore sometimes stood in need of interpreters. Vide S. Aug. in Psalm xvii. Expos. 2. and Serm. 188.—The same Father observes, that the conversion of all nations to the Church, and their being united in one faith, all having one language or confession, is a perpetuation of the same miracle in the Church.

VER. 14. *But Peter standing up, &c.* A wonderful change which the Holy Ghost, at his coming, in a moment wrought in the apostles, as we see in the person of S. Peter, who before, when questioned by a silly girl, denied his master, now he values not all the Sanhedrim of the Scribes, Pharisees, and magistrates; he boldly and publicly charges them with the murder of Jesus, *their Lord*, and *their Christ*. v. 36. Wi.—As the prince of the apostolic college, and head of the Church, under Jesus Christ, hence Peter speaks in the name of the other apostles also, gives an account of the miracle, and promulgates the evangelical law. M. —Newly replenished with all knowledge and fortitude, and full of the holy Spirit, he here maketh his first sermon. B.

VER. 15. About nine in the morning. On festival days, the Jews did not eat till the morning devotions were finished, about mid-day. V.

VER. 17. *In the last days*, or the latter days, meaning the time of the Messias, *I will pour out my Spirit upon all flesh*, that is, all persons. See Joel ii. 28. Wi.

VER. 19. *I will shew wonders, &c.* These prodigies are commonly expounded of those that shall forerun the last day; or of the prognostics of the destruction of Jerusalem, which was a figure of the destruction of the world. Wi.—*Blood, fire, &c.* These prodigies were accomplished at our Saviour's death, or before the destruction of Jerusalem. We must not expect in these prophecies, where the descriptions are so grand, pathetic, and hyperbolical, to find that the accomplishment of them is literal, and precisely according to terms. The sun shall suffer an eclipse, the moon turn red, like blood, &c. Calmet.

VER. 22-23. *Jesus, . . . a man*, who suffered as man, though he was both God and man.—*Delivered by the determinate decree, or counsel;* to wit, by that eternal decree, that the Son of God should become man. He mentions this *decree*, and *foreknowledge* of God, to signify that Christ suffered not by chance, nor unwillingly, but what God, and he as God, had decreed. Wi.—*By the determinate, &c.* God delivered up his Son; and his Son delivered up himself, for the love of us, and for the sake of our salvation: and so Christ's being delivered up was holy, and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice, and the instigation of the devil; not the will and determination of God, who was by no means the author of their wickedness; though he permitted it; because he could, and did draw out of it so great a good, viz. the salvation of man. Ch.

VER. 24. *Having loosed the sorrows† of hell, &c.* In the ordinary Greek copies, *of death.* As to the sense of this place, 1. It is certain Christ suffered the pains and pangs of a violent death. 2. That his soul suffered no pains after death, nor in any place called hell. 3. We believe, as in the Apostles' Creed, that his blessed soul descended *into hell*, that is, to that place in the *inferior parts of the earth*, (Ephes. iv. 9.) which we commonly call *Limbus Patrum*, not to suffer, but to free the souls of the just from thence.—*As it was impossible he should be held* there, either by death, or hell, his soul being always united to the divine person: and his rising again being foretold in the Psalms, in the words here cited. Wi.—Having overcome the grievous pains of death, and all the power of hell. Ch.—Not that Jesus suffered any thing after his death; that was impossible. But these pains were loosed in his regard, because he was preserved from them, as the bird is preserved from the nets of the fowler, which are broken before it is taken in them. S. Aug. ep. ad Olimp. xcv.—Moreover he loosed others of those pains. Idem, l. xii, c. 13. de Gen. ad lit.

VER. 27. *Thou wilt not leave‡ my soul in hell.* This is also the Prot. translation; and the manner in which Beza translates it, is both very false and ridiculous, *thou shalt not leave my carcass in the grave.* For allowing that the Latin and Greek word, which is here translated *hell*, may signify sometimes, *the grave;* yet no excuse can be made for putting *carcass*, where the Greek, as well as Latin, signifies the *soul.* And for the doctrine of Christ's *descending into hell*, even the learned Dr. Pearson on the Creed, observes with Catholics, that the article of the creed, wherein we say, *he descended into hell*, cannot be the same as to say, his body *descended into the grave*, because in the foregoing words we profess

28 Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

29 Ye men, brethren, let me freely speak to you of the patriarch, David, [a] that he died, and was buried: and his sepulchre is with us to this present day.

30 Whereas, therefore, he was a prophet, and knew [b] that God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne,

31 Foreseeing he spoke of the resurrection of Christ, [c] for neither was he left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised up again, whereof we are all witnesses.

33 Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

34 For David did not ascend into heaven: but he himself said; [d] The Lord said to my Lord, sit thou on my right hand,

35 Until I make thy enemies thy footstool.

36 Therefore let all the house of Israel know most assuredly, that God hath made this Jesus, whom you have crucified, both Lord and Christ.

37 Now when they had heard these things they had compunction in their heart, and they said to Peter and to the rest of the apostles; What shall we do, men, brethren?

38 But Peter said to them; Do penance, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

39 For the promise is to you, and to your children and to all that are far off, whomsoever the Lord our God shall call.

40 And with a great many other words did he testify and exhort them, saying; Save yourselves from this perverse generation.

41 They therefore that received his word were baptized: and there were added in that day about three thousand souls.

42 And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all.

44 And all they that believed were together, and had all things common.

45 They sold their possessions and goods, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart:

47 Praising God together, and having favour with all the people. And the Lord added daily to their society such as should be saved.

CHAP. III.

The miracle upon the lame man, followed by the conversion of many.

NOW Peter and John went up to the temple at the ninth hour of prayer.

[a] 3 Kings ii. 10.—[b] Ps. cxxxi. 11.—[c] Ps. xv. 10. Infra xiii. 35.—[d] Ps. cix. 1.

that he was *dead and buried.* Wi.—Beza plainly confesseth that he translateth the text thus: *Thou shalt not leave my carcass in the grave,* against the doctrine of purgatory, and Christ's descending into hell, although he alloweth, that most of the ancient Fathers were in that error. Thus opposing himself to plain Scripture, and to the ancient Fathers, perverting the former, and contemning the latter, to overthrow an article of the apostles' creed. *He descended into hell.* New Test. in 1556.

VER. 31. *Foreseeing he* (David) *spoke of the resurrection of Christ.* S. Peter shews them that the prophetical words of the Psalm, agree not to David in person, he being dead, and his body having remained in the grave, without rising from the dead. Wi.

VER. 33. *He hath poured forth this, which you see, and hear,* by the effects, by the noise, as it were of thunder, by our speaking languages, &c. Wi.—It does not appear that the holy Spirit was visible to the multitude, whom S. Peter addressed. But they perceived sensible marks of his presence, in the great noise, which had called them together, and the divers tongues spoken by illiterate men, who had never studied. A.

VER. 37. *They had compunction in their heart,* with sorrow for their sins, especially against their Messias. Wi.

VER. 38. *Be baptized:* believing and making profession to believe, and hope for salvation, by the merits of Jesus Christ. Thus *you shall receive the gift of the Holy Ghost,* the grace of God, and perhaps those other gifts of speaking with tongues, working miracles, &c. Wi.—*The gift of the Holy Ghost.* That is, justifying grace, which is infused in our hearts by the laver of regeneration. The exterior gifts of the Holy Ghost, the gift of tongues, of miracles, prophecy, &c. were, in the beginning of the Church, more regularly the consequences of confirmation or imposition of hands. Calmet.

VER. 39. *The promise is to you.* The good tidings of salvation were first announced to the Jew, then to the Gentile; first to the domestics, then to the strangers, who are far off. It is rather singular, that S. Peter, after here so clearly shewing that the Gentiles are called to the faith, should afterwards have made such objections to go to baptize Cornelius, because he was a Gentile. This can only be reconciled, by supposing, he did not know distinctly the time nor the manner of their vocation. Calmet.

VER. 40. *And with a great many other words did he testify and exhort them.* S. Luke only gives an abridgment of those exhortations, which S. Peter, and the apostles frequently gave *to all the people.* S. Peter, as S. Chrys. observes, and as we see in these Acts, was *the mouth of all the rest.* And on this first day of Pentecost, *about three thousand were converted.* Wi.

VER. 42. *In the communication of the breaking of bread,* by which some understand their ordinary meals, and eating together; others, of the celestial bread of the holy Sacrament, *του ἄρτου, panis illius,* scilicet Eucharistiæ. The Eucharist is called both by S. Luke and S. Paul, the breaking of bread. M. in v. 42 and 46.—In the Syriac, for *ἄρτου,* is a term that means Eucharist, both here and in Acts xx. as the learned Joannes Harlemius remarks in Indice Bibliorum.—S. Luke also gives here some account of the manner of living of these first Christians. 1. They *were together,* united in perfect charity. 2. They were frequently in the temple, and praying together 3. They had all *possessions in common.* 4. They went from *house to house* to convert souls, taking *the food* they found *with joy,* and *simplicity of heart,* their number daily increasing. 5. S. Luke says they were in *favour,* and esteemed *by all the people.* 6. The apostles did *many prodigies and miracles,* to confirm their doctrine, which struck others with *great terror* and *horror* for their past lives. Wi.

VER. 44. This living in common is not a precept for all Christians, but a life of perfection and counsel, for such as are called to it by heaven. See S. Augustin in Ps. cxii. and ep. cix. the practice of which is a striking proof of the one true Church, which has come down from the apostles.

VER. 46. *In the temple.* Although by the death of our Saviour, the ceremonies and sacrifices were abrogated, and the new alliance had succeeded to the old, still it was not in the design of God, that the faithful should separate themselves from the rest of the Jews, or entirely give up the observances of the law. They continued to observe them, as long as the utility of the Church required it, but they observed them not as Jews. Thus they avoided giving scandal to the weak, and driving them from submitting to the doctrine of the Church. They disposed them insensibly to a more pure and spiritual worship. S. Chrys. in Act. hom. vii.—This was burying the synagogue with honour.

VER. 47. More and more he added daily to the Church, as it is clearly expressed in the Greek, *προσετίθει τῇ ἐκκλησίᾳ,* that we may see the visible propagation and increase of the same. We may here, and throughout the whole book, observe a visible society of men joined in Christ, which visible society may be traced through ecclesiastical history, down to our days, and which will continue, in virtue of Christ's promise, to the end of time, as the point of union, by which the true disciples of Jesus Christ are to be connected together in one body, and one spirit; "one Lord, one faith, one baptism." Eph. iv. 5. This book can shew the true Church ever visible, and ever speaking with authority to all that do not willingly shut their eyes, as plainly as the gospel doth shew the true Christ. "Every where the Church proclaims the truth; she is the candlestick, with the seven lamps (Exod. xxv.); bearing the light of Christ, *ἐπτάμυκος,*" says S. Irenæus; which light nothing can obscure. Hence S. Chrysostom says, "sooner shall the sun be extinguished, than the Church be obscured;" *εὐκολιότερον τὸν ἥλιον σβεσθῆναι, ἢ τὴν ἐκκλήσιαν ἀφανισθῆναι.*

* V. 1. Pariter in eodem loco. *ὁμοθύμαδον ἐπὶ τὸ αὐτό,* concorditer.

† V. 24. Solutis doloribus Inferni. *λύσας τὰς ὠδῖνας ᾅδου,* though in the common Greek copies, *θανάτου.* See S. Chrys. hom. vi.

‡ V. 27. My soul in hell. Animam meam in Inferno, *τὴν ψυχήν μου εἰς ᾅδου*

2 And a certain man who was lame from his mother's womb, was carried; whom they laid daily at the gate of the temple, which is called the Beautiful, that he might beg alms of them that went into the temple.

3 [a] He, when he had seen Peter and John about to go into the temple, begged to receive an alms.

4 But Peter, with John, fixing his eyes upon him, said; Look upon us.

5 But he looked earnestly upon them, hoping that he should receive something from them.

6 But Peter said; Silver and gold I have none: but what I have, I give thee: in the name of Jesus Christ, of Nazareth, rise up, and walk.

7 And having taken him by the right hand, he lifted him up, and forthwith his feet and soles became firm.

8 And he leaping up, stood, and walked: and entered with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew him, that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people, amazed, ran to them to the porch which is called Solomon's.

12 Which Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power, we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son, Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 [b] But you denied the Holy and the Just one, and desired a murderer to be granted unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And his name, through the faith of his name, hath made this man strong whom you have seen and known: and the faith which is by him, hath given this perfect soundness in the sight of you all.

17 And now, brethren, I know that you did it through ignorance, as also your rulers.

18 But those things, which God had foretold by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19 Repent, therefore, and be converted, that your sins may be blotted out:

20 That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ,

21 Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world.

[a] A. D. 33.—[b] Matt. xxvii. 20. Mark xv. 11. Luke xxiii. 18. John xviii. 40.

CHAP. III. VER. 1. *To the temple.* Though the Jewish ceremonies were shortly to cease, yet it was not unlawful to follow them; and they went to the temple as a proper place for prayer. Wi.—*The ninth hour*, that is, about three in the afternoon. But we must here observe, that the Hebrews divided the light into twelve hours, and the dark into twelve; so that their hours would be of unequal length: longer in summer, shorter in winter. Menochius.—The custom of praying three times in the day, is ancient among the Jews. Daniel at Babylon opened his window on the side which looked towards the temple of Jerusalem, and three times a day bent his knees before the Lord. The ancient Fathers of the Church have strongly recommended this established custom of praying three times in the day, morning, noon, and evening. It is indeed not a precept, but a religious observation, to which she invites all her children. See S. Clem. of Alex. Constit. lib. vii. c. 24. Tertullian de Jejuniis, &c.—In Catholic countries, the toll of a bell at morning, noon, and evening, announces the time for the recital of the *Angelus Domini*, a short prayer, in honour of the incarnation. At these moments, all, however employed, whether at labour in the field, or at home, all cease from their employment, till they have recited the prayer. The repetition of this, and similar practices, cannot be too strongly recommended to Catholics of the present day. They are of singular advantage in recalling the soul, which is too easily dissipated and distracted, to God, her first beginning, and her last end. A.

VER. 4. *Look upon us.* S. Peter said this to raise his attention and expectation, but the poor man thought of nothing but an alms. Wi.

VER. 6. *But what I have, I give thee.* Though S. Luke told us, (c. ii. 43.) that the apostles did *many miracles and prodigies*, yet this is the first specified. *In the name of Jesus of Nazareth*, (known by that name, though of Bethlehem) *arise, and walk.* In the name of Jesus, lately nailed to a cross. Wi.—This is not the shadow of a great name, *magni nominis umbra*, but the truth of what it signifies, *a Saviour.* Not without reason is this name in the Canticles compared to oil, in its three-fold properties, of affording light, food, and medicine. When preached, it enlightens; thought on, it feeds us; and called on, it assuages our grief. Whence has such a sudden light of faith spread over the world, but in preaching the name of Jesus? How did this light shine, and attract the eyes of all, when proceeding like lightning from the mouth of Peter, it strengthened the weakness of the lame man's feet, and enlightened the minds of many spiritually blind? Did he not then scatter fire, when he exclaimed, in the name of our Lord Jesus Christ, arise, and walk? This name is food too. Are you not refreshed, as often as you recall it to your mind? What is as powerful in consoling the mind? What so soon repairs our wearied senses, and gives new vigour to our strength; encourages virtues, cherishes chaste affections? All food is dry to me, if not seasoned with this oil; insipid, unless sprinkled with this salt. If you write, I relish it not, unless I read the name of Jesus. If you read, or speak, I take no pleasure in it, unless I hear the name of Jesus. Jesus is honey in the mouth, music to the ear, but ecstasy to the heart. This is also my medicine. Are you sad? let Jesus enter your heart, and thence ascend upon your tongue. And behold, at the rising of this star, every cloud will retire, and serenity return. Do you fall into a crime, or run on the brink of despair: call on this name of life, and you shall be restored to life, &c. S. Bernard, Serm. xv. super Cant. propè medium.

VER. 11. *As he held Peter and John.* That is, kept close by them, and with them, out of joy and gratitude. Wi.

VER. 12. *Peter seeing, made answer to the people.* This is the second sermon, that is related, which, as S. Chrys. observes, was spoken publicly in the temple. —*Why look you upon us?* S. Peter, at the beginning, takes care to give the glory to God. Wi.

VER. 13. Who does not admire, in this second discourse of S. Peter, as well as in his first, the prudence and discretion, with which he blames the Jews? He reproaches them, but with such mildness, as not to offend them, and dispenses to them truths in proportion to their capacity to bear them; after the example of his master and Saviour, he sweetens the bitterness of the truth, by furnishing them with an excuse. They sinned through ignorance. Calmet.

VER. 14–15. *The just one*, and *the holy one*, even *the author of life you killed:* he that is the just one promised, the Messias, the Son of God, and true God. Wi.

VER. 17. *You did it through ignorance*, but such as could not excuse the chief of you. Wi.

VER. 20. *The times of refreshment.* The time of eternal rest and happiness, &c.—These words, *you may be saved*, must be understood, to make the sense complete. Wi.

VER. 21. *Whom heaven indeed must receive*, as also in the Prot. translation not *contain:* nor can any argument be drawn from hence, that Christ's body cannot be truly at the same time in the holy Sacrament, especially after a different manner. The true sense of these words is, that heaven is the place of Christ's abode, till the day of judgment, and that it was in vain for them to think that he would come to take possession of any temporal kingdom. Wi.—*The restitution of all things.* Jesus remains in heaven, till his second coming to judge the living and the dead. That is the great day, when every thing shall be finally settled, and restored to its proper order. He shall avenge the injuries done to God; restore peace to the afflicted just men of the earth, and justice to their persecutors. He shall exalt his Church, and himself receive the homage of adoration, from every tribe of men. Calmet.—See 2 Peter iii. 13. which text, together with what we read in this place, joins inseparably the last coming of Jesus Christ, with the universal re-establishment promised in both these passages, and completely excludes the *Millennium*, which some erroneously expect to take place between the accomplishment of the first and second of these events. See Bossuet's reflexions on the 20th ch. of the Apocalypse, where the errors of many Protestant writers, especially of Dodwell, are refuted. To shew that the error of the Millennium cannot be assigned as a general cause which impelled the primitive Christians to martyrdom, it will suffice to produce this decisive passage of S. Justin, who, after Papias, was the first supporter of that system: speaking to Tryphon concerning this temporal kingdom, which Christ was to enjoy here below, in the re-established Jerusalem with the saints risen from the dead, for a thousand years, he says: "I have already confessed that many others, with myself, were

22 For Moses indeed said; [a]A prophet shall the Lord, your God, raise up unto you out of your brethren, like unto me: him you shall hear, according to all things whatsoever he shall speak to you.

23 And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 And all the prophets, from Samuel and afterwards, that have spoken, have foretold these days.

25 You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: [b]And in thy seed shall all the families of the earth be blessed.

26 To you first God, raising up his Son, sent him to bless you: that every one should convert himself from his wickedness.

CHAP. IV.

Peter and John are apprehended. Their constancy. The Church is increased.

AND [c]as they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead:

3 And they laid hands on them, and put them in custody till the next day: for now it was evening.

4 But many of them, who had heard the word, believed: and the number of the men was made five thousand.

5 And it came to pass on the morrow, that their rulers, and ancients, and Scribes, were gathered together in Jerusalem:

6 And Annas, the high priest, and Caiphas, and John, and Alexander, and as many as were of the priestly race.

7 And setting them in the midst, they asked; By what power, or in what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said to them; Ye rulers of the people, and ancients, hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole,

10 Be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ, of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you, whole.

11 [d]This is the stone which was rejected by you, the builders; which is become the head of the corner:

12 Nor is there salvation in any other. For there is no other name, under heaven, given to men, whereby we must be saved.

13 Now they, seeing the constancy of Peter and John, knowing that they were illiterate and ignorant men, they wondered: and they knew them, that they had been with Jesus:

14 Seeing also the man standing with them, who had been healed, they could say nothing against it.

15 But they commanded them to go aside out of the council: and they conferred among themselves,

[a] Deut. xviii. 15.—[b] Gen. xii. 3.—[c] A. D. 33.—[d] Ps. cxvii. 22. Isai. xxviii. 16. Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Rom. ix. 33. 1 Pet. ii. 7.

of this opinion; . . . but there are many others, and persons of sound faith, and exemplary conduct, who reject this opinion." In dialog. cum Tryph. n. 84.—Clement of Alexandria, S. Cyprian, and Origen, lay down principles diametrically opposite to this system. It has also been expressly combated by Caius, and by S. Denis of Alexandria, one of the greatest luminaries of the third century, as we learn from Eusebius, and S. Jerom.

VER. 22. *Moses said.* He brings them this testimony of Moses concerning the Messias, to shew the punishment they deserve for not receiving him. Wi.

VER. 23. *Which will not hear that prophet.* S. Peter's argument is this. If disobedience to the ordinances of God by the voice of Moses, was punishable with death, how much more severe will be the punishment of those, who refuse obedience to the doctrines of Jesus, to whom all the prophets bore testimony, and whom the apostles then preached. How different is this system of submission to the teaching of the prophets, and apostles, from that libertinism, which undermines the whole fabric of religion, by taking away from the Church the power of commanding, and from the disciple the necessity of obeying. By what wonderful and progressive shades of light was the prediction of this great prophet made to man! From the fall of Adam, it was predicted, that the seed of the woman would crush the serpent's head. Many ages after, God manifested that from Abraham's loins the Redeemer should spring, "in whom all nations should be blessed." The promise is renewed to Isaac, and that he is to spring from his son, but not from Esau, but from Jacob; and of the twelve sons of Jacob, the posterity of Juda is to have the privilege of bestowing a Messias to the world, and the token of its accomplishment is, "the failure of the sceptre in the posterity of Juda." After a long series of events, and of ages, an humble shepherd is chosen in the tribe of Juda: he is led to the throne; and to this man, David, it is repeated, that from him the Messias shall spring, and that his kingdom shall have no end. The oracle is so explicit in the psalms of that king, and in the writings of successive prophets, that it not only expresses the race, the tribe, the family, but also the character of the mother, the place of his birth, the precise period of the event, the ministry, the power, the dignity, the circumstances of his death, the change of the covenant, and conversion of the world. The particular prophecies, in their accomplishment, were a visible earnest to the Jews of the accomplishment of the prophecies relative to the Messias. Hence Pascal very justly remarks: "The prophets mingle particular prophecies with those of the Messias; that the prophecies regarding the Messias may not be without proof, and that the particular prophecies may not be without effect." Pensées. xv.—These oracles, which during a period of four thousand years, have been delivered to the world, and which have been completely and visibly fulfilled, still exist in books, scrupulously preserved by the greatest enemies of Christ, and of his holy religion, and satisfactorily demonstrate Jesus Christ to be the great prophet, and the Christian religion to be the new covenant, which had been announced so many ages before, in so many different manners.

VER. 25-26. *You are the children . . . to you first God raising up his Son.* He gives them encouragement, that not only the promise of sending the Messias was made to them, but that he came, and is to be preached to them: and that the blessings of his coming are first offered to them. Wi.

CHAP. IV. VER. 1. *The officer** (of the guard) *of the temple:* lit. *the magistrate of the temple.* But this magistrate, by the Greek, was an officer over soldiers; we may presume, over those who were to guard the temple. Wi.

VER. 2. *The resurrection.* This vexed particularly the *Sadducees*, who denied the resurrection: and they had great power among the Jews. Wi.

VER. 4. *Five thousand.* Not that hereby is meant the whole number of the believers, but five thousand, by this miracle and preaching, were added to those that believed before. Wi.—Here again we remark the visible increase of the Catholic Church, by the preaching of the word.

VER. 5. *Their rulers, &c.* The chief of them, *and Annas, the high priest;* perhaps he had lately succeeded Caiphas, high priest of the year before. Wi.

VER. 7. By what authority? Is it by your own authority, or that of some other, you have healed this lame man? They wished to know if it was a true miracle, or the effects of some secret magic or enchantment. The knowledge of this kind of affairs belonged to them. It was their duty to repress the attempts of false prophets, seducers, and magicians. But they might easily discover that the apostles were far removed from any thing of this kind. The simple narration of the fact was enough to acquit them. Calmet.

VER. 10. *Name of our Lord Jesus.* From this, S. Chrysostom takes occasion to make several pathetic exhortations against swearing and profaning this adorable name. What profit do you propose to yourselves by abusing this name? Is it to gain credit to your discourse? So you will tell me; but, believe me, you are mistaken: if people saw you respected oaths, and were afraid to make free with them, then they would believe you. Not when you give them to understand that you undervalue them, by your frequent abuse of them. Break then so profane a custom. It will cost you neither money nor labour to do so: you are not required to part with any gratification for this purpose. Use only at the beginning a little diligence, and you will easily overcome so idle a practice. Wish, and it is done. S. Chrys. super Act. sparsim. A.—*Whom you crucified.* S. Peter, without fear or apprehension, openly and boldly tells them of their heinous crime: *that Christ is the head corner* stone, which they *had rejected*, as Christ himself had told them, (Matt. xii. 10.) and that there *is no other name under heaven given to men to be saved by.* Wi.

VER. 13. *The constancy of Peter and John*, surprised the council very much. They admired their knowledge of the Scriptures, seeing them men without learning or letters,† and (as they are called *idiots*) they could not find how to contradict the fact, *the man that was healed*, being there present. Wi.—Here, with the Jewish people, you may admire the constancy, wisdom, and learning of the apostles, after the coming of the Holy Ghost, who, before that event, were simple, unlettered, and timorous men. See v. 19; and again, C. v. 29.

VER. 16. *What shall we do to these men?* They were perplexed, says S. Chrys. and in greater fear than the apostles. They saw they could do nothing but threaten and charge them to speak no more of Jesus. Wi.

16 Saying; What shall we do to these men? for a notable miracle, indeed, hath been done by them, it is manifest to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

17 But that it may be no further divulged among the people, let us threaten them, that they speak no more in this name to any man.

18 And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering, said to them; If it be just in the sight of God, to hear you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 But they, threatening them, sent them away, not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

24 Who, having heard it, with one accord lifted up their voice to God, and said; Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them:

25 Who, in the Holy Ghost, by the mouth of our father, David, thy servant, hast said; [a]Why have the Gentiles raged, and the people devised vain things?

26 The kings of the earth stood up, and the princes assembled together against the Lord, and against his Christ.

[a] Ps. ii. 1.

27 For of a truth there assembled together in this city, against thy holy child, Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles, and the people of Israel,

28 To do what thy hand and thy counsel decreed to be done.

29 And now, Lord, behold their threatenings, and grant to thy servants, with all confidence to speak thy word,

30 By stretching forth thy hand to cures, and signs, and wonders, to be done by the name of thy holy Son, Jesus.

31 And when they had prayed, the place was shaken wherein they were assembled: and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

32 And the multitude of the believers had but one heart and one soul: neither did any one say, that any of the things which he possessed was his own, but all things were common to them.

33 And with great power did the apostles give testimony of the resurrection of Jesus Christ, our Lord: and great grace was in them all.

34 For neither was there any one among them that wanted. For as many as were owners of lands, or houses, sold them, and brought the price of the things they sold,

35 And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas, (which is by interpretation the son of consolation) a Levite, a Cyprian born,

37 Having land, sold it, and brought the price, and laid it at the feet of the apostles.

VER. 19. *But Peter and John* stopped their mouths, by asking them, *if* it was reasonable for them to *hearken to men rather than to God. For we*, say they, (v. 20.) *cannot but speak the things which we have seen and heard.* Wi.

VER. 20. *We have seen and heard.* From these words, S. Chrysostom makes some important remarks on the conduct of Christians. On returning from the theatre, or any public meeting, each can relate what he has seen and heard. This is the fruit they reap from attending at public places of amusement; and would to God it were merely pleasure unmixed with poison. But on returning from Church, where they have been for instruction, they remember nothing, speak of nothing they have seen or heard. All is silence. Not even a thought is turned on what has been performed. Hom. x. in Act.—It is a curious fact, which the apologists for the innocence of modern plays would do well to attend to, that the theatre has always been avoided by the good and the virtuous of every age. When one of the ancient Fathers was exorcising a female demoniac, who had been possessed at the theatre, and bade the devil to depart; No, replied he, I had a right to take possession of her, for I found her in my own house. A.

VER. 21. *Threatening them.* Here commences the history of the first persecution of religious opinion, which the passions of men have continued, and swelled to such a frightful length. But on this, as on all other occasions, it has defeated its own purpose, by adding firmness and constancy to the persecuted. Truth is not to be overpowered by violence. In vain have the kings and princes of the earth risen up against the Lord, and against his Christ.—When will men learn, that charity is the principle of conversion!—*That* is an unheard-of kind of preaching, said the great Pope, S. Gregory, which exacts belief by stripes. He was on this occasion reprehending the false zeal of certain indiscreet Christians at Rome, who were for compelling the Jews to become converts. A.—The amiable Fenelon, in a letter to Prince Charles, the son of our James the Second, says: "No human power can force the impenetrable intrenchments of the human mind. Compulsion never persuades—it only makes hypocrites. When kings interfere in matters of religion, they do not protect it; they enslave it. Give civil liberty to all; not by approving all religions, as indifferent, but, by permitting in others, what God permits."

VER. 23. *Being let go, they came to their own* ‡ *company*, relating with simplicity all that had happened.

VER. 24. *With one accord.* With one mind, as in the Greek, and with one voice, being inspired by the Holy Ghost, they fell to prayer. Wi.

VER. 30. *That thou stretch forth thy hand.*§ Lit. *in this that thou stretch forth thy hand to cures*, &c. They pray to God, that he would continue to confirm their preaching by miracles. Wi.

VER. 31. *The place was shaken.* Much in the same manner, as at the first coming of the Holy Ghost.—*They were all filled with the Holy Ghost.* Their hearts were inflamed and excited by a new motion of grace. Wi.

VER. 32. *All things were common.* Happy would it be for society, if the rich of the present day were to imitate, in some degree, this charity of the first disciples, by distributing to those that want. Both would hereby become more happy; nor would the rich derive less pleasure from such actions, than the poor. S. Chrys. hom. xi. in Acts.—That cold and fatal word, *mine*, and *thine*, which has caused so many misfortunes and wars, was banished from among them. Id. hom. de S. Philogon.—Some take this to be the origin of a monastic life: but according to the Fathers, it is rather its progress and increase; for it began in the family of Jesus Christ. The apostles, indeed, may be said to institute here that common life, which they led under Christ, our Lord, and of which Peter speaks: *behold, we have left all.* This life, by S. Augustin and others, is called *apostolic*, and there among *all*, wives are particularly specified. Cajetan thinks no vow was required: S. Augustin is of a different sentiment. Serm. x. de diversis & alibi.

VER. 33. *And great grace was in them all.* All of them were present, were replenished with extraordinary graces of charity, zeal, &c. Wi.

VER. 36–37. *Joseph . . . surnamed Barnabas, the son of consolation*, &c. He seems to be mentioned as the first that *sold* all he had, and brought the price, and *laid it at the feet of the apostles.* Wi.—There was at that time a great number of Jews established in this city. V.

VER. 37. *Sold it*, &c. It is probable, that the faithful of Palestine disposed of all their property, because they knew that presently Judea would be delivered up to its enemies, and they would be obliged to fly, to avoid the persecution of their countrymen, as well as of strangers. D. Thomas ad Galatas. xi. —*At the feet of the apostles*, out of respect. Thus, the Sunamitess fell down and embraced Eliseus's feet. Many that asked favours of Christ, fell down at his feet, and Mary kissed his feet. Such are the signs of reverence paid both to Christ, and to other sacred persons, prophets, apostles, popes. See in S. Jerom, how the people of Jerusalem flocked together to the venerable bishop Epiphanius, in Cyprus, presenting their children for his blessing, kissing his feet, plucking the hem of his garment, so that he could not move for the throng. S. Jer Ep. lxi. c. 4. cont. error. Jovin.

* V. 1. An officer of the guard of the temple. Magistratus templi, στρατηγὸς τοῦ ἱεροῦ.

† V. 13. Sine literis, ἀγράμματοί. Idiotæ, ἰδιῶται, plebeii.

‡ V. 23. Ad suos, πρὸς τοὺς ἰδίους.

§ V. 30. In eo quod extendas, ἐν τῷ ἐκτείνειν, by stretching forth, &c.

CHAP. V.

The judgment of God upon Ananias and Saphira. The apostles are cast into prison.

BUT *a certain man, named Ananias, with Saphira, his wife, sold a field,

2 And by fraud kept part of the price of the field, his wife being privy thereto, and bringing a certain part of it, laid it at the feet of the apostles.

3 But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field?

4 Whilst it remained, did it not remain to thee? and when sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And great fear came upon all that heard it.

6 And the young men, rising up, removed him, and carrying him out, buried him.

7 And it came to pass, about the space of three hours after, that his wife also not knowing what had happened, came in.

8 And Peter said to her: Tell me, woman, whether you sold the field for so much? And she said: Yea, for so much.

9 And Peter *said* unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of those, who have buried thy husband, are at the door, and they shall carry thee out.

10 Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband.

11 And there came great fear upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles many signs and wonders were wrought among the people. And they were all, with one accord, in Solomon's porch.

13 But of the rest, no one durst join himself to them: but the people magnified them.

14 And the multitude of men and women, that believed in the Lord, was more increased,

15 Insomuch, that they brought out the sick into the streets, and laid *them* on beds and couches, that when Peter came, his shadow, at the least, might overshadow any of them, and they might be delivered from their infirmities.

16 And there came also together, to Jerusalem, a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed.

17 Then the high priest, rising up, and all that were with him, (which is the heresy of the Sadducees) were filled with indignation.

18 And they laid hands on the apostles, and put them in the common prison.

19 But an Angel of the Lord, by night opening the doors of the prison, and leading them out, said:

20 Go, and, standing, speak in the temple, to the people, all the words of this life.

21 They having heard this, entered early in the morning into the temple, and taught. Now the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and sent to the prison to have them brought.

22 But when the officers came, and having opened the prison, found them not, returning back, they told,

23 Saying; The prison indeed we found shut with

* A. D. 33.

CHAP. V. VER. 1. It is believed by many of the Fathers, that the resolution which the faithful made of selling their property, and laying the price at the feet of the apostles, implied a vow of reserving nothing for themselves, but giving all to the community; and that the crime of Ananias and Saphira consisted in the violation of this vow; on which account they regarded them as sacrilegious, and plunderers of sacred things. See S. Basil, Serm. i. de instit. Monac. S. Cyprian, lib. i. ad Quir. &c.—For, without this supposition, we cannot, as Menochius justly remarks, account for the sudden and severe punishment inflicted on the offending parties.

VER. 2. *By fraud kept part.** Ananias, and his wife Saphira, had made a promise or vow, to put into the common stock the price of what they had to sell. When they had sold the field, they resolved by mutual consent to keep for their private use part of the money, and to bring in the rest, as if they had received no more. The whole price being promised, and by that means consecrated to God, S. Aug. calls it a *sacrilegious fraud*, and S. Chrys. *a theft* of what was already made sacred to God. Wi.

VER. 3. *Why hath Satan tempted thy heart?*† The present Greek copies, *filled thy heart.* Wi.

VER. 4. *Did it not remain to thee?* That is, no one forced thee to make such a promise.—*And being sold*, was it not in thy power, and at thy free disposal, before such a promise? but promises and vows must be kept. *Thou hast not lied to men, but to God*, by lying to the Holy Ghost. Wi.—*Thou hast not lied to men*, only and principally, but to God also; for he had also lied to Peter, and the other apostles. Menochius.—"If it displeased God," says S. Augustin, "to withdraw part of the money they had vowed to God, how is he angry, when chastity is vowed and not performed! . . . let not such persons think to be condemned to corporal death, but to everlasting fire." Serm. x. de diversis.—S. Gregory, on this same subject, says: "Ananias had vowed money to God, which afterwards, overcome by diabolical persuasion, he withdrew; but with what death he was punished, thou knowest. See, then, what judgment thou art to expect, for withdrawing, not money, but thyself, from Almighty God." l. i. ep. 33.

VER. 5. *Ananias . . . fell down and gave up the ghost.* S. Aug. says,‡ this severe judgment was to strike a terror of such dissembling fraudulent dealings into the new Church. It was also to shew that S. Peter, and the apostles, had the gift of prophecy. Wi.—Origen thinks his death was occasioned by the sudden fright and shame, with which he was seized. Pliny relates a similar accident in the sudden death of Diodorus Dialecticus, lib. vii. cap. 53.—Menochius and Cornelius a Lapide think, that God struck him interiorly, as Peter spoke. . . . . There are likewise different opinions among the Fathers, respecting the salvation of Ananias and Saphira. Some are of opinion, that as their fault was great, they died, and perished in their sin. But the ideas we are fond to cherish of the infinite mercy of God, would rather incline us to say, with S. Augustin, "I can believe that God spared them after this life, for his mercy is great. . . . They were stricken with the scourge of death, that they might not be subject to eternal punishment." S. Aug. Serm. cxlviii. olim. 10. et in Parmen.—S. Benedict also, in the 57th chapter of his rule, insinuates, that their death was only corporal. A.—It is not unreasonable, that the first violators of laws, should be punished with severity. It was thus that the Almighty treated Adam, the adorers of the golden calf, the first who broke the sabbath-day, &c. to prevent the effects of bad example. Calmet.

VER. 7. *Not knowing.* Because no one durst tell her; so much did they honour, fear, and obey S. Peter. S. Chrys. hom. xii.—She came in; Peter did not call her, but waited, to afford her an opportunity of repenting. Œcumenius.

VER. 8. *Yea, for so much.* That is, for the same sum as Ananias mentioned. This the wife said, not knowing what had before happened to her husband. Wi.

VER. 12. *Solomon's porch.* This was outside of the temple, open to all, Jews and Gentiles, pure and impure. They assembled here, because it was a large place, where they could speak to many assembled. Had it been within the temple, the priests would have interrupted them, and not have wanted pretexts to silence them. Calmet.

VER. 13. *Of the rest, no one durst join himself to them.* That is, none of those that did not believe: yet the people praised them, and the number of the faithful increased. Wi.

VER. 15. *On . . . . couches*, meaner beds for the poorer sort.—*That Peter's shadow*, &c. Thus was partly fulfilled what Christ had foretold, (Jo. xiv. 12.) that his disciples should do even greater miracles than he had done. Wi.—S. Ambrose compares with these miracles wrought by S. Peter's shadow, those which the linen cloths, that had touched the relics of the holy martyrs, also wrought. Epis. liv. Si inanis quædam species vacuæ imaginis habere potuit in se vim salutis, quanto plus de corpore meruerunt attrahere salubritatis sacris impressa membris vincula passionis? If the empty appearance of an unsubstantial shadow possessed the power of giving health, how much more efficacy must the chains of the martyrs have drawn from the holy members, which they bound?—In appendice operum. S. Aug. serm. cciii.—S. Augustin, speaking of the miracles performed by the saints now reigning in heaven, says: "If the shadow of Peter's body could afford help, how much more now the fulness of his power? And if then a certain little wind of him, passing by, did profit them that humbly asked, how much more the grace of him, now being permanent and remaining?" Serm. xxxix. de sanctis.

all diligence, and the keepers standing before the doors: but opening it, we found no man within.

24 Now, when the magistrate of the temple, and the chief priests, heard these words, they were in doubt concerning them what this would come to.

25 But a man coming, told them: Behold, the men whom you put in prison, are standing in the temple, and teaching the people.

26 Then went the magistrate with the officers, and brought them without violence: for they feared the people, lest they should be stoned.

27 And when they had brought them, they set them before the council. And the high priest asked them,

28 Saying; Commanding, we commanded you, that you should not teach in this name: and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 But Peter answering, and the apostles, said: We ought to obey God rather than men.

30 The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

31 Him hath God exalted with his right hand, *to be* Prince and Saviour, to give repentance to Israel, and remission of sins.

32 And we are witnesses of these things, and the Holy Ghost, whom God hath given to all that obey him.

33 When they had heard these things, they were cut to the heart, and they thought to put them to death.

34 But one in the council rising up, a Pharisee, by name Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

35 And he said to them; Ye men of Israel, take heed to yourselves, what you are about to do with these men.

36 For before these days rose up Theodas, affirming himself to be some body, whom a number of men, about four hundred, joined; who was slain: and all who believed him, were dispersed, and brought to nothing.

37 After this man rose up Judas, of Galilee, in the days of the enrolling, and drew away the people after him: he also perished: and all who adhered to him, were dispersed.

38 And now, therefore, I say to you, refrain from these men, and let them alone: for if this counsel, or work be of men, it will come to nothing:

39 But if it be of God, you cannot overthrow it: lest perhaps you be found even to fight against God. And they agreed with him.

40 And calling in the apostles, after they had scourged them, they charged them not to speak at all in the name of Jesus, and they dismissed them.

41 And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

42 And they ceased not every day in the temple, and from house to house, to teach and preach Christ Jesus.

CHAP. VI.

The ordaining of the seven deacons. The zeal of Stephen.

AND [a] in those days, the number of the disciples increasing, there arose a murmuring of the Grecians against the Hebrews, for that their widows were neglected in the daily ministration.

[a] A. D. 33.

VER. 26. *Then went the magistrate;*§ which by the Greek was a military officer. But he did not bind them like prisoners, for fear of a tumult, but desired them to go along with them to the sanhedrim. Wi.—*Without violence.* They persuaded them to appear willingly before the sanhedrim, thinking, perhaps, moreover, that they could not bind them, whom the walls of the prison could not confine. The apostles here, and on all other occasions, shew the most astonishing examples of patience, constancy, and obedience to the laws of the country. Menochius.—O Jews! why do you shut your eyes against the light? why so blindly mad? You say the apostles took Christ from the tomb. Tell me, then, who stole the apostles from under your locks and bolts? Who conveyed them from your prison through the midst of your guards, without alarming them? Shall the evidence of the miracle serve only to make you the less open to conviction? Ven. Bede. D. Carthus.

VER. 28. *Commanding, we commanded you.* That is, charged you severely.—*You have a mind to bring the blood of this man upon us.* You will make us pass for guilty of the murder of the Messias. Wi.

VER. 29. Peter answered boldly, *We ought to obey God, rather than men.* And withal adds, that God had raised from death Jesus, the *Prince* and *Saviour of mankind*, by whose merits all might find *repentance*, and *forgiveness of their sins;* that they were witnesses of his resurrection, &c. Wi.

VER. 33. *They were cut to the heart;*‖ exasperated to fury and madness, and were for killing them. Wi.

VER. 34. *Gamaliel.* He that had been S. Paul's master, according to S. Chrys. advised them to forbear, and do nothing rashly. *Meddle not with these men;* lit. *go from them.*¶ For, saith he, if this be the *work of men* only, it will soon fall to nothing; but if it be from God, you cannot hinder it, and you will only make yourselves guilty, by resisting the designs of God. They *consented to him*, so far as not to put them to death; but they made them be *scourged*, which they *rejoiced at;* and they dismissed them with reiterated *threats.* Wi.—Gamaliel was the master of S. Paul, Barnabas, Stephen, and others, and favoured the Christians. S. Clement and Ven. Bede think he was then a Christian, but concealed his conversion at the instigation of the apostles, that he might have an opportunity of defending Christ in the council. He afterwards professed his faith publicly, and was canonized with his son Abibas. See Baronius, 3d of Aug. Tirinus.

VER. 39. Time, and the evident success of Christ's Church, prove it to be of God. No violence of the Jews, no persecution of heathen princes, no attempts of domestic adversaries, heretics, schismatics, or evil livers, have been able to prevail against it. Men of superior abilities have made violent attacks against it; their memory, and that of their disciples, has either been buried and forgotten, or liveth only in malediction and infamy. Let, then, no Catholic be dispirited, because modern heresies continue; Arian and other heresies have continued much longer, have been more powerfully supported by temporal power, and yet have come to nothing. The Catholic religion was the first, and it will be the last religion.

VER. 41. *Rejoicing.* The joy of the apostles on the present occasion, is one of the greatest of miracles. Only the yoke of Jesus could make this sweet. But so the faithful servants of God have always found it. In tribulation, they abounded in inward peace and joy, which made them insensible of their exterior sufferings. A.

* V. 2. Defraudavit, *ενοσφίσατο.* Intervertit aliquid de pretio. S. Aug. serm. xxvii. de verbis apostoli. Sacrilegii damnatur, & fraudis. See S. Chrys. hom. xii. in Acta.

† V. 3. Tentavit. In all Greek copies at present, *ἐπλήρωσεν.* But S. Epiphan. Hær. lix. p. 500. reads *ἐπείρασεν.*

‡ V. 5. See S. Aug. l. iii. cont. Parmen. c. i. p. 56. tom. 9. nov. Ed.

§ V. 26. Magistratus, *ὁ στράτηγος.*

‖ V. 33. Dissecabantur. *διεπρίοντο*; which Arias Montanus translates furebant.

¶ V. 34. Discedite ab istis. *ἀπόστητε.*

CHAP. VI. VER. 1. *Of the Grecians against the Hebrews.** By the Grecians are many times understood the heathens or pagans, as Acts xiv. 1. xviii. 4. &c. but here by Grecians (which some translate *Hellenists* or *Grecists*) we may understand those new converted Christians, who had been Jews before, but who had been born in places where the Greek tongue was spoken; as by the Hebrews, we may understand those converted to the Christian faith, who were of the Jewish race, born, and bred in those places, where they spoke not Greek, but Syriac, which was then the language of the Jews. This difference is grounded on the Greek text.—*Their widows were neglected;* that is, they seemed less regarded, or less favoured in the daily distributions, than such as were of the Jewish race, and spoke the language of the Jews, as it was then spoken in Palestine. Wi.—They were most probably both of Jewish origin, and received their different appellations according to the language they spoke. The former were also frequently called Hellenists. Calmet.—It is not certain in what the Greek widows were despised. Some imagine, that a preference was given to their rivals, in the distribution of offices, that they were appointed to the meaner charges, and oppressed with too much labour. But it is most natural to suppose, that the complaints regarded the alms that were distributed, and that the necessities of both parties were not supplied, without the appearance of partiality. Menochius.—For c. iv. we read *neither was there any one among them that wanted; and distribution was made to every man, according as he had need; and the multitude of believers had but one heart and one soul.* But nothing in human institutions is so good, as not to

2 Then the twelve calling together the multitude of the disciples, said: It is not reasonable that we should leave the word of God, and serve tables.

3 Therefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

6 These they set before the apostles: and they, praying, imposed hands upon them.

7 And the word of the Lord increased, and the number of the disciples was multiplied very much in Jerusalem: a great multitude also of the priests obeyed the faith.

8 Now Stephen, full of grace and fortitude, did great wonders and miracles among the people.

9 But some of the synagogue, that is called of the Libertines, and of the Cyreneans, and of the Alexandrians, and of those that were of Cilicia, and Asia, rose up disputing with Stephen:

10 And they were not able to resist the wisdom and the spirit which spoke.

11 Then they suborned men to say, that they had heard him speaking words of blasphemy against Moses and against God.

12 They stirred up therefore the people, and the ancients, and the Scribes: and running together they took him, and brought him to the council.

13 And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place, and the law.

14 For we have heard him say, that this Jesus, of Nazareth, shall destroy this place, and shall change the traditions, which Moses delivered to us.

15 And all that sat in the council looking intently upon him, saw his face as the face of an Angel.

CHAP. VII.

Stephen's speech before the council: his martyrdom.

THEN [a] the high priest said: Are these things so?

2 He said: Ye men, brethren, and fathers, give

[a] A. D. 33.

require occasional reform, owing either to the wickedness or negligence of man. E. in dif. loc.

Ver. 2. *And serve tables.* The apostles did not judge it proper for them to be so much employed in managing that common stock, out of which every one, as they stood in need, were supplied, as to meat, and all other necessaries: this took up too much of their time, which might be better employed in preaching, &c. Wi.—*Word of God.* The most essential duty of an apostle and bishop, is to announce the word of God. S. Paul would not even baptize, lest it should be a prejudice to the performance of this great duty, for which he had been sent. Many think, that this ministry of the tables, here signifies, not only the distribution of corporal nourishment, but the dispensing of the holy Eucharist. As sacred and divine as was this latter duty, the apostles preferred before it, their obligation of preaching. Calmet.

Ver. 3. *Look ye out among you seven men,* and men of a good repute and character. *full of the Holy Ghost.* Wi.—Diverse circumstances prove, that they were chosen to be about the altar also. They were to be full of the Holy Ghost and wisdom: they received the imposition of the apostles' hands, and in them S. Paul requireth, in a manner, the same conditions as in bishops; all which would not have been necessary for any secular stewardship. See Acts xiii. 3. Immediately after their ordination, they preached, baptized, disputed, as we see in S. Stephen, &c. &c. Hence S. Ignatius: "it is ours to please by all means the deacons, who are for the ministry of Jesus Christ; for they are not servitors of meat and drink, but ministers of the Church of God. For what are deacons but imitators or followers of Christ, ministering to bishops, as Christ to his Father, and working unto him a clean and immaculate work, even as S. Stephen to S. James?" Ep. ad Tral.

Ver. 5. By the names of these seven, it would appear, that they were all Greeks. The reason of this, most probably, is to silence more effectually all future murmurs, by giving to the aggrieved party protectors of their own nation. Tirinus.—The history of Stephen occurs hereafter. Philip, in the 8th chapter, is called an evangelist, that is, a preacher of the gospel. By Eusebius, Tertullian, and others, he is called an apostle, that is, an apostolic man. See Lives of the Saints, and Rom. Martyrology, June 6.—S. Jerom says, his tomb, and that of his four daughters, the prophetesses, was to be seen at Cæsarea, in Palestine. Ep. ad Eustoch.—Of the rest, except Nicolas, nothing certain is known: their acts have perished. Nicolas, as appears from the text, was a proselyte, first to Judaism, then to Christianity. S. Epiphanius, and many others, accuse him of being, by his incontinency, the author, or at least the occasion of the impure sects of Nicoalites and Gnostics. Clement of Alexandria, and S. Augustin, acquit him of this, and attribute the above heresies to an abuse of some expressions, which he uttered in his simplicity, and which were susceptible of a good and bad sense. See Baronius and Tillemont.

Ver. 6. *And they,* that is, the apostles, *laid,* or *imposed hands upon them.* These deacons, therefore, were designed and ordained for a sacred ministry, and not only to manage the common stock, and temporals of the faithful. This is proved, 1. By the qualifications required in such men, who were to be *full of the Holy Ghost.* 2. This is evident from their ecclesiastical functions mentioned in this book of the Acts, and in the epistles of S. Paul, and by the ancient Fathers. S. Stephen and S. Philip immediately preached the gospel, as we find in this, and the 8th chapter; they baptized those that were converted. In the first ages they assisted the bishops and priests at their divine office, and distributed the sacred chalice, or cup of the holy Eucharist. They succeeded as it were, to the Levites of the old law. And in the chief Churches, the deacons, or the archdeacons in the first ages, had the chief administration of the ecclesiastical revenues, as we read of S. Laurence, at Rome. Wi.—*Imposed hands upon them.* Notwithstanding the opinions of some, that these deacons were only the dispensers of corporal food, and therefore very different from the ministers of the altar, who now bear that name, it must nevertheless be observed, that the most ancient Fathers, SS. Justin, Irenæus, &c. have acknowledged in them the two-fold character, and always style them the ministers of the mysteries of God. At the commencement of Christianity, the faithful generally received the holy Eucharist after a repast, which they took together, in imitation of our Saviour, who instituted the Sacrament after supper. Now the deacons, who presided over the first tables, after having distributed the corporeal food to the assembly, ministered also the food of life, which they received from the hand of the bishop. Thus were they ministers of both the common and sacred tables. Afterwards they had assistants called sub-deacons, and as among the Gentile converts, there did not exist that community of goods, as at Jerusalem, their chief employment became to serve the bishop in the oblation of the holy sacrifice. Calmet.

Ver. 9. *Called of the Libertines.*† That is, of the synagogue of those, whose fathers had been made slaves under Pompey, and the Romans, but who had again been restored to their *liberty,* and had been made *free.* There were other synagogues for the Jews of Cyrene, of Alexandria, &c. No doubt but S. Stephen had converted many of them; and the chiefs of these synagogues, not being able to dispute with him, or to answer the *spirit of wisdom,* which directed him, they suborned witnesses. Wi.

Ver. 11. Who should say, that *they heard him speaking words of blasphemy against Moses, and against God,* against the law and the temple: that *Jesus would destroy the temple.* These accusations were forged; for the apostles themselves still frequented the temple, and Jesus came to fulfil the law, as to its moral precepts. Wi.

Ver. 13. It was true that Jesus would destroy the place, and change their traditions, yet they were false witnesses, because they deposed, that Stephen had made these assertions, which he had not, purposely to excite the Jews to rise up against him, and put him to death. Besides, had Stephen spoken what was advanced against him, they still would have been false witnesses, for the words were in fact words of truth, which these suborned men called, *words of blasphemy.* See v. 11.

Ver. 15. *Saw his face, as it were the face of an angel.* All in the council, or sanhedrim, saw an extraordinary and charming brightness in the countenance of Stephen, which struck them with admiration and fear. Wi.—*Angel.* His face shone with a wonderful brightness, an emblem of his interior perfection. In this he was like Moses, whose countenance was so bright, that the Jews could not steadfastly behold it. By this the beholders had an opportunity of being converted, had they so wished, or were rendered inexcusable for their neglect. It is also a testimony of the great sanctity of the deacon. This same miracle is not recorded to have happened to any other but Moses, and our Lord at his transfiguration. D. Dion. Carthus.—Although this appearance, in an inferior degree, has been not unfrequently observed in the constant and cheerful countenance of the martyrs before their persecutors, and of privileged saints, whilst they were happily employed in their intimate communications with heaven.

* V. 1. Græcorum ἑλληνιστῶν, not ἑλλήνων. See also Acts ix. 29. and xi. v. 20. See Legh Critica Sacra.

† 9. Libertinorum, Λιβερτίνων, which Greek word is taken from the Latin. S. Chrys. hom. xv. says, ἀπελεύθεροι οὕτω καλοῦνται, &c.

CHAP. VII. Ver. 1. *Are these things so?* The high priest speaks after this mild manner, being either terrified, or charmed with his angelical countenance. S. Stephen's design in this discourse, was to shew them, first, that he was falsely accused of speaking either against Moses, or the law, for which he shews so great a veneration. 2. He puts them in mind, that the true worship of God may subsist without a temple, as it did in the time of Abraham, and the patriarchs, be-

ear. The God of glory appeared to our father, Abraham, when he was in Mesopotamia, before he dwelt in Charan,

3 And said to him: [a] Go forth out of thy country, and from thy kindred, and come into the land which I will shew thee.

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, in which you now dwell.

5 And he gave him no inheritance in it, no not the pace of a foot: but he promised to give it to him in possession, and to his seed after him, when he had no child.

6 And God said to him: [b] That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them ill for four hundred years:

7 And the nation which they shall serve, I will judge, said the Lord: and after these things they shall go out and shall serve me in this place.

8 [c] And he gave him the covenant of circumcision: [d] and so he begot Isaac, and circumcised him the eighth day: and [e] Isaac, Jacob: [f] and Jacob, the twelve patriarchs.

9 And the patriarchs, moved with envy, [g] sold Joseph into Egypt: and God was with him.

10 And he delivered him out of all his tribulations: [h] and gave him favour and wisdom in the sight of Pharao, king of Egypt, and he appointed him governor over Egypt, and over all his house.

11 Now there came a famine over all Egypt, and Chanaan, and great tribulation: and our fathers found no food.

12 [i] But when Jacob had heard that there was corn in Egypt, he sent our fathers first:

13 [k] And at the second time Joseph was known by his brethren, and his kindred was made known to Pharao.

14 And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

15 [l] So Jacob went down into Egypt, and he died, and our fathers.

16 And they were translated to Sichem, and were laid in the sepulchre, [m] which Abraham bought for a sum of money of the sons of Hemor the son of Sichem.

17 And when the time of the promise drew near, which God had promised to Abraham, [o] the people increased and were multiplied in Egypt,

18 Till another king arose in Egypt who knew not Joseph.

19 The same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

20 [p] At the same time was Moses born, and he was acceptable to God, and he was nourished three months in his father's house.

21 But he being exposed, Pharao's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words, and in his deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 [q] And having seen one suffer an injury, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

25 And he thought that his brethren understood that God, by his hand, would save them: but they understood it not.

26 [r] And the next day he shewed himself to them when they were at strife: and would have reconciled them in peace, saying; Men, ye are brethren, why hurt ye one another?

27 But he that did the injury to his neighbour, thrust him away, saying: Who hath appointed thee prince and judge over us?

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[a] Gen. xii. 1.—[b] Gen. xv. 13.—[c] Gen. xvii. 10.—[d] Gen. xxi. 24.—[e] Gen. xxv. 25. Gen. xxix. 32. and xxxv. 22.—[f] Gen. xxxvii. 28.—[h] Gen. xli. 37.—[i] Gen. xlii. 2.

[k] Gen. xlv. 3.—[l] Gen. xlvi. 5.—[m] Gen. xlix. 32.—[n] Gen. xxiii. 16. and l. 5. and 13. Josue xxiv. 32.—[o] Ex. i. 7.—[p] Ex. ii. 2. Heb. xi. 23.—[q] Ex. ii. 12.—[r] Ex. ii. 13.

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fore the law was given, or the temple built. 3. That as their forefathers had been rebellious to Moses, and disobedient to the prophets, whom they many times persecuted even to death, so they had lately resisted, persecuted, and crucified their Messias. Wi.

VER. 5. *Not the pace of a foot;* not so much as a foot of land, that is, to dwell in, though he bought there a place to bury in. Gen. xxiii. 9. Wi.

VER. 6. *For four hundred years,* counting from the birth of Isaac, which was twenty-five years after the call and promises made to Abraham. It is certain the Israelites were not four hundred years in Egypt. Wi.—*Four hundred.* These words are taken from the fifteenth chapter of Genesis, in which Moses mentions the same number of years. This calculation is made from the entry of Abraham into Chanaan, to the departure of the Israelites out of Egypt. Strictly, the Israelites did not remain in Egypt more than two hundred and fifteen years.

VER. 7. *The nation which they shall serve, I will judge.* The meaning is, that God would afflict the Egyptians with divers plagues, or visible punishments, before they dismissed the Israelites. Wi.

VER. 8. *The covenant,* or the *testament,** and alliance of circumcision, by which the Israelites should be known to be the elect people of God. Wi.—Literally, he gave them the alliance of circumcision; *he made with him an alliance, of which circumcision was the seal.* V.

VER. 10. *Gave him favour and wisdom in the sight of Pharao.* Some understand divine graces, and gifts of prophecy, and the like: others, that he made him find favour in the sight of king Pharao, who appointed him to be governor of Egypt. Wi.

VER. 16. *Which Abraham bought . . . of the sons of Hemor, the son of Sichem.* This purchase made by Abraham must be different from the purchase of a field made afterwards by Jacob. Gen. xxxiii. 19. See a Lapide, the author of the Analysis, dissert. 23. P. Alleman, &c. Wi.—*Abraham bought.* There must be an error of the copyist in this verse. Either the word *Abraham* ought to be omitted, or changed into *Jacob.* For it is plain, from Gen. xxxiii. 19. that the latter bought the land from the sons of Hemor. The Hebrew says, he bought it for one hundred *kesitha,* which some translate *pieces of silver;* others, *lambs.* As for Abraham, and Jacob, they were buried in the cavern of Mambre, which Abraham had purchased from the children of Heth. Gen. xxiii. Calmet.—It is supposed that originally the name of Jacob was given, abridged JAB, and that the first letter having disappeared, the two remaining letters were taken by misprision, for the abridgment of the name of Abraham. Hemor was the father of Sichem, and here the Greek text simply calls him Hemor of Sichem. V.

VER. 19. *Dealing craftily,* circumventing craftily, afflicting, and endeavouring to extirpate the race of the Israelites. Wi.

VER. 20. *Moses . . . was acceptable to God.*† Greatly favoured both with gifts of nature and grace. Some expound it, was extremely fair or beautiful. Wi.

VER. 21. Philo believes that the princess feigned him to be her own child; Moses denied that he was, and would not take advantage of this adoption. Heb. xi. 24.

VER. 22. *In words and in deeds.* Moses was persuasive and powerful in reasoning; but had an impediment in his speech, as we know from Exod. iv. 10. and vi. 12. He possessed, moreover, strength, energy, and grandeur, in his discourse. Of this we have abundant proofs in his books. He is inimitable in narrating, as often as he writes laws, composes canticles, or makes harangues. He is simple, clear, sublime, vehement, concise, prolix, and rapid, in turns, as the nature of his subject requires. He was likewise powerful in work. All his conduct was wise, virtuous, enlightened, as well in affairs of policy, as in war. He was an able captain, before he put himself at the head of the Israelites. Calmet. —Josephus assures us that he became a great conqueror.

VER. 29. *Moses fled upon this word;* because he perceived the murder he had committed was become public, though he thought it to be secret. Menochius. He fled, to avoid the anger of the king, into Madian, where during his sojourning, he had two sons of Sephora, whom he married there. V.—Moses or Moyses, in the Egyptian dialect, means, saved from water. He slew the Egyptian by

28 Wilt thou kill me, as thou didst yesterday kill the Egyptian?

29 And Moses fled upon this word: and became a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, [a] there appeared to him in the desert of Mount Sinai an Angel, in a flame of fire, in a bush.

31 And Moses seeing it, wondered at the sight: and as he drew near to view it, the voice of the Lord came to him, saying;

32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold.

33 And the Lord said to him; Loose the shoes from off thy feet; for the place wherein thou standest, is holy ground.

34 Seeing, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who hath appointed thee prince and judge? him God sent prince and redeemer, by the hand of the Angel, who appeared to him in the bush.

36 [b] He brought them out, doing wonders and signs in the land of Egypt, and in the Red sea, and in the desert for forty years.

37 This is that Moses who said to the children of Israel; [c] A prophet will God raise up to you of your own brethren, as myself: him shall you hear.

38 [d] This is he who was in the church in the wilderness, with the Angel, who spoke to him on Mount Sinai, and with our fathers: who received the words of life to give to us.

39 Whom our fathers would not obey: but thrust him away, and in their hearts turned back into Egypt,

40 Saying to Aaron; [e] Make us gods to go before us: for as to this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42 And God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets; [f] Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?

43 And you took unto you the tabernacle of Moloch, and the star of your god, Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.

44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, [g] speaking to Moses that he should make it according to the form which he had seen.

45 [h] Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, until the days of David:

46 [i] Who found grace before God, [k] and desired to find a tabernacle for the God of Jacob.

47 [l] But Solomon built him a house.

48 [m] Yet the most High dwelleth not in houses made by hands, as the prophet saith;

49 [n] Heaven is my throne, and the earth my foot-

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[a] Exod. iii. 2.—[b] Exod. vii. 8. and ix. 10. and xi. 14.—[c] Deut. xviii. 15.
[d] Exod. xix. 3.—[e] Exod. xxxii. 1.—[f] Amos v. 25.—[g] Exod. xxv. 40.
[h] Josue iii. 14. Heb. viii. 9.—[i] 1 Kings xvi. 13.—[k] Ps. cxxxi. 5.—[l] 3 Kings vi. 1. 1 Par. xvii. 12.—[m] Infra xvii. 24.—[n] Isai. lxvi. 1.

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particular inspiration of God, as a prelude to his delivering the people from oppression and bondage. v. 25. supra.—But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired to stand up, as the Egyptian law required, in defence of the innocent. S. Thom. ii. 2. q. 60.

VER. 30. *In a flame of fire, in a bush.*‡ Lit. *in the fire of a flame of the bush.* The sense must be, that the bush seemed on fire, and in a flame, and yet was not consumed. Wi.

VER. 33. *Loose the shoes.* This was a method of testifying respect among the eastern nations. The Mahometans do not wear their shoes in their mosques. The Jewish priests served in the temple with their shoes off. The angel who appeared to Josue ordered him also to take off his shoes. Jos. v. 16. If the apparition of an angel, or of God himself, could make the place and ground holy so as to deserve external signs of respect, and veneration from Moses; how much more the corporal birth, abode, and miracles of the Son of God in Jewry, and the blessed Sacrament, must make that country, and all Catholic chapels and altars, holy? Is it not then the height of blindness to tax with superstition, the reverence Christians pay to things or places, rendered holy by the presence, or wonderful operations of God.

VER. 35. *Moses, whom they refused.* Lit. *denied.* So have you rejected, and denied Jesus, of whom Moses prophesied, when he said that God would raise up to them a prophet *like to himself*, and commanded them to *hear him.* Wi.—*Redeemer.* In Greek Λυτρωτὴν; Protestant version, *Deliverer;* though the learned Polus, in his Synopsis Criticorum, on this place, says, "that no greater injury is done to God, by calling Moses a *Redeemer*, in this place, than by calling him a *Mediator*, in Gal. iii. 19. He is called a Redeemer, says this learned Protestant commentator, in as much as he led forth, and preserved the people of God safe by the blood of a lamb, and thus exhibited a figure of the true redemption, through the blood of Christ." We all own that Jesus Christ, as having paid the ransom of our delivery with his own blood, is, strictly speaking, our only true Redeemer, and Advocate with his Father, who asks and obtains all things immediately by his own merit; but this does not exclude the prayers of the saints, both alive and dead. Did not the apostles pray for the people, and desire the people to pray for them? "Our Lord Jesus Christ still intercedes for us, and all the martyrs that are with him, pray for us: nor will their intercession cease, till we cease our groanings," says S. Augustin, in Ps. lxxxv. in fine.

VER. 38. *This is he who was in the Church*§ *in the wilderness*, after God had by him delivered their Fathers out of their slavery in Egypt.—An *angel spoke* to him on *Mount Sinai.* By this S. Stephen owns that the law was given by an angel to Moses: and also shews how falsely he was accused to have spoken against Moses, or against the law.

VER. 39. *Whom our Fathers would not obey*, murmuring, and rebelling from time to time. And *in their hearts turned back into Egypt*, as they shewed, by wishing themselves there again. Wi.

VER. 40. *Saying to Aaron, make us gods:* forcing him, in a manner, to make them the golden calf, while Moses was receiving the law from God. Wi.

VER. 42. *And God turned.* Turned as it were from them, punishing them, by permitting them to serve the *host of heaven*, the sun, moon, and stars. Wi.

VER. 43. *And you*, that is, your forefathers, *took unto you the tabernacle of Moloch.* He reproaches the Jews with their idolatry and worship of different false gods, from time to time, notwithstanding God's comminations by the prophets, of which he puts them in mind by these words, *and I will translate you beyond Babylon.* The prophet Amos, c. v, v. 27. out of whom S. Stephen takes this citation, says, *beyond Damascus*, but the sense is the same, being a prediction, that the ten tribes of Israel should be carried away captives beyond Damascus by the Assyrians, and even beyond Babylon into Media, Persia, &c. Wi.

VER. 44. *The tabernacle of the testimony*, in which was the ark of the covenant, as they were made by Moses, which were moved from place to place with the Israelites in the wilderness; and which Jesus, or Josue, brought with the people, into the possessions of the Gentiles, that is, into the land of Chanaan, which had been before possessed by the Gentiles.—This tabernacle, in which was kept the ark, remained with the Israelites *till* the time of *David*, or rather *of Solomon*, who built the temple. Wi.

VER. 48. *But the most High dwelleth not in houses made by hands.* God is every where, nor is his presence confined to the temple, which was already once destroyed; and what if it be destroyed again, as Christ foretold? God must still be adored, worshipped and served, as he was before the temple was first built, which was only by Solomon. Wi.—*Dwelleth not in houses.* That is, so as to stand in need of earthly dwellings, or to be contained or circumscribed by them. Though otherwise, by his immense divinity, he is in our houses, and every where else; and Christ in his humanity dwelt in houses: and is now on our altars. Ch.—It is not so much for God, as for ourselves, that we build temples, and it is a pure effect of his goodness and mercy, that he permits us to build them to him. Places consecrated in a particular manner to his service, where he gives the most sensible marks of his presence, are of assistance to us, when we render our homage, address our vows, and offer our prayers to the Deity. S. Stephen's design in this part of his discourse, is to prove that the true religion may subsist without the temple; therefore, that he could not be guilty of blasphemy, supposing he had even used the words which the malice of the Jews put into his mouth, *that Jesus of Nazareth would destroy this place.* Chap. vi. 14.

VER. 51. *Ye stiff-necked, and uncircumcised in heart.* S. Stephen, inspired by

stool. What house will you build me, saith the Lord, or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff-necked and uncircumcised in heart and ears, ye always resist the Holy Ghost: as your fathers *did*, so *do* you also.

52 Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One: of whom you have been now the betrayers and murderers:

53 Who have received the law by the disposition of Angels, and have not kept it.

54 Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

55 But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold I see the heavens opened, and the Son of man standing at the right hand of God.

56 And they crying out with a loud voice, stopped their ears, and with one accord rushed violently upon him.

57 And casting him out of the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

58 And they stoned Stephen, invoking and saying; Lord Jesus, receive my spirit.

59 And falling on his knees, he cried out with a loud voice, saying; Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

CHAP. VIII.

Philip converts the Samaritans, and baptizes the eunuch.

AND [a]at that time there was raised a great persecution against the church, which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the apostles.

2 And devout men took care of Stephen's funeral, and made great mourning over him.

3 But Saul ravaged the church, entering into the houses, and, dragging away men and women, committed them to prison.

4 They, therefore, who were dispersed, went about preaching the word of God.

5 And Philip going down to the city of Samaria, preached Christ to them.

6 And the people were attentive to those things which were said by Philip, with one accord hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with a loud voice, went out of many who were possessed.

8 And many taken with the palsy, and that were lame, were healed.

9 There was therefore great joy in that city. But a certain man, named Simon, who before had been a magician in the city, seducing the people of Samaria, giving out that he was some great one:

10 To whom all hearkened, from the least to the greatest, saying; This man is the power of God, which is called great.

11 And they were attentive to him, because for a long time he had bewitched them with his sorceries.

12 But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and being baptized, he adhered to Philip. Seeing also the wonders and exceeding great miracles which were done, he was struck with amazement.

[a] A. D. 33.

the Holy Ghost, knowing he should die a martyr, boldly reproaches them for persecuting the prophets, for puttting to death *the just one*, that is, the Messias, foretold by the prophets. Wi.—Observe the holy indignation of S. Stephen at the obduracy of the incredulous Jews!

VER. 54. *They were cut to the heart:* exasperated even to rage and madness. See c. v, v. 33. *gnashing* their teeth with indignation. Wi.

VER. 55. This is the comfort of all martyrs. B.—This the support of every Christian under the severest trials of either mind or body: this the sweetener of every burthen and cross.

VER. 56. *Stopped their ears*, crying out, blasphemy: and they *stoned him* to death. He praying for them, and saying, *Lord Jesus, receive my spirit*, in imitation of his Lord and Master, our Saviour Christ. And‖ *reposed in the Lord.* Lit. *slept.* In most Greek copies, are now wanting, *in the Lord;* but it is no doubt the sense. Wi.—*Rushed in violently upon him.* This proceeding, without any sentence, or form of law, was altogether irregular; and never used in the better times of the Jewish government. This was called, *judgment of zeal*, and only allowed in one instance, viz. when any one came to draw the people to idolatry. Afterwards, this kind of proceeding was extended to other crimes. See Deut. xiii. 6. Num. xxiv. 1 Mac. xi. 24, &c.

VER. 58. *Invoking.* See with what arms S. Stephen defended himself against the fury of his enemies He put on charity for a breast-plate, and by that came off victorious. By his love of God, he resisted the enraged Jews; by the love he bore his neighbour, he prayed for those that stoned him. Through charity, he admonished them of their errors, in order to their amendment; through charity, he besought the divine goodness not to punish their crimes against him. Leaning on charity, he overcame the cruelty of Saul, and merited to have him a companion in heaven, who had been his chief persecutor on earth. S. Fulgentius, Serm. de S. Steph.—We here again see the powerful intercession of the saints; "for," says S. Augustin, "if Stephen had not thus prayed, the Church would not have to glory in a S. Paul. Si Stephanus non sic orasset, Ecclesia Paulum non haberet." Serm. i. de S. Steph.

* V. 8. Testamentum, *τὴν διαθήκην.* See Heb. ix. 16.

† V. 20. Gratus Deo. *ἀστεῖος τῷ θεῷ.* Acceptable to God. It may also signify, beautiful in the sight of God, that is, in the style of the Scriptures, very beautiful.

‡ V. 30. In igne flammæ rubi, *ἐν φλογὶ πυρὸς βάτου.* In flamma ignis rubi.

§ V. 38. In the assembly. Lit. in Ecclesia, *ἐν τῇ ἐκκλησίᾳ.*

‖ V. 56. Obdormivit in Domino. *ἐκοιμήθη.*

CHAP. VIII. VER. 1. *Were dispersed.* During this great persecution of the Church, those who could not conceal themselves, were dispersed into different countries. Thus did the Almighty make use of the malice of his enemies, to the greater exaltation and glory of his own name. For those who fled, carried with them the light of the gospel, wherever they went. Tirinus.—They were burning torches, which communicated of their holy fire to every place, in which they were scattered. S. Aug. Serm. cxvi.—Thus was the gospel disseminated from Jerusalem into all Judea and Samaria.—*And Samaria.* Though our Saviour in his life time had forbid them to preach to the Samaritans, (Matt. x. 5.) they now knew that the time of that precept was past. Wi.

VER. 2. *Took care.* In an ancient work, which gives the history of the finding of S. Stephen's body, generally considered authentic, and printed at the end of the 7th vol. of S. Augustin's works, we find the following account. "Stephen having been stoned without the northern gate, lay there without burial one day and a night, according to the order of the Jewish rulers, that his body might become a prey to birds and beasts, but God did not suffer either to touch it."—"Then I, Gamaliel, compassionating these servants of Jesus Christ, and desiring to have some share in the faith and religion of this holy man, sent among the Jews some Christians who feared God, dwelling at Jerusalem, to take away privately the body, and bring it in my chariot to my country house, where it was deposited in my tomb towards the east, and we mourned over it for forty days," &c. It is an injury to pray for a martyr, who ought to assist us by his prayers. S. Aug. Serm. xvii.—We see great devotion used in burying his body, and four centuries afterwards, at the finding and translating thereof. Very many miracles were performed on that occasion, as S. Augustin witnesses in his work de Civitate Dei. l. xxii. c. 8. and Serm. de S. Steph. T. viii.

VER. 10. *This man is the power of God, which is called* (that is, which is truly) *great.* Simon pretended to be God, and the great God. See S. Iræn. l. i. c. 20.

VER. 11. *He had bewitched them with his sorceries,** or magic: he had put them out of their wits, turned their heads, charmed them, stupefied them. Wi.

VER. 13. *Simon himself believed.* That is, pretended to believe, that he might obtain the power of speaking tongues, and working miracles, which was frequently imparted to the faithful at baptism. Menochius.—He was filled with pride and presumption, says S. Aug. He wished to imitate the prodigies of the apostles, but loved not their justice, nor the truth they preached. He entered into the Church, and desired baptism, not to obtain the grace of justification, but to have an occasion of extolling himself. He wished to walk in wonders above himself. In Psalm cxxx.

14 Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.

15 Who when they were come, prayed for them, that they might receive the Holy Ghost:

16 For he was not yet come upon any one of them, but they were only baptized in the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received the Holy Ghost.

18 And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

19 Saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost. But Peter said to him:

20 May thy money perish with thee: because thou hast thought that the gift of God could be purchased with money.

21 Thou hast no part, nor lot in this matter: for thy heart is not right in the sight of God.

22 Do penance, therefore, for this thy wickedness: and pray to God, if perhaps this thought of thy heart may be forgiven thee.

23 For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24 Then Simon answering, said; Pray you to the Lord for me, that none of these things which you have spoken, may come upon me.

25 And they indeed having testified, and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

26 Now an Angel of the Lord spoke to Philip, saying: Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza; this is desert.

27 And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace, queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore:

28 And he was returning, sitting in his chariot, and reading Isaias, the prophet.

29 And the Spirit said to Philip: Go near, and join thyself to that chariot.

30 And Philip running thither, heard him reading the prophet, Isaias, and he said: Thinkest thou that thou understandest what thou readest?

31 He said: How can I, unless some one shew me? And he desired Philip to come up, and sit with him.

32 And the place of the Scripture, which he was reading, was this: [a]As a sheep he was led to the slaughter: and like a lamb without a voice before his shearer, so opened he not his mouth.

33 In humility his judgment was taken away. Who shall declare his generation, for his life shall be taken away from the earth?

34 And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other?

35 Then Philip, opening his mouth, and beginning at that Scripture, preached to him Jesus.

36 And as they went on their way, they came to a certain water: and the eunuch saith; See, here is water, what hindereth me from being baptized?

[a] Isai. liii. 7.

VER. 15. *The Holy Ghost*, which the apostles came to give the Samaritan Neophytes, was not the spirit of grace, of justice, and of sanctity, for that they had received at baptism; but the spirit of strength, to confess with confidence and freedom the name of Jesus, and the supernatural and miraculous graces, usually at that time granted to the faithful, by the imposition of hands. Philip did not administer the sacrament, because he could not; he was not a bishop. Hence now in the Church, we see only the chief pastors do it, præcipuos et non alios videmus hoc facere. See S. Chrysost. hom. xviii. in Acta.—There is no mention here, it is true, of unction, but the most venerable antiquity clearly specifies it. S. Cyprian, in the third age, says: "it is moreover necessary, that he who has been baptized, should be anointed, that having received the chrism, that is, the unction, he may be the anointed of God." Ep. lxx.—In the next age, S. Pacianus writes: "Do you say that this (the power of remitting sins) was granted only to the apostles? Then I say, that they alone could baptize, and give the Holy Spirit, for to them alone was the command of doing it given. If, therefore, the right of conferring baptism, and of anointing, descended to their successors, to them also has come the power of binding and loosing." Ep. i. ad Sym. Bibl. Max. T. iv. p. 307.

VER. 17. *They received the Holy Ghost.* Not but that they had received the grace of the Holy Ghost at their baptism; but not that plenitude of grace, and those gifts, which they received from bishops in the sacrament of confirmation. This sacrament, as S. Chrys. observes,† S. Philip, the deacon, had not power to give. Wi.

VER. 18. *Simon . . . offered them money.* From hence it is called the sin of simony, to buy, sell, or give money for benefices, and spiritual things. It was vanity that made Simon desire this power. Wi.—Hence to give or receive money in exchange, or as a price for any spiritual good whatever, is justly esteemed sinful. It is called simony, from the name of the person, who was first engaged in this sin. A.—Simon acts the part of a tempter to the apostles, and wishes to draw them into prevarication, by offering money for what was above all price, and of what they were not the proprietors, but the dispensers. S. Clement. Rom.

VER. 20. *May thy money perish with thee;* or go with thee to perdition. This was a prophecy, says S. Chrys. of S. Peter, who saw him incorrigible, and that he would not repent. Wi.

VER. 21. *Nor lot in this matter.* Lit. in this saying. Wi.

VER. 22. *That perhaps this thought of thy heart may be forgiven thee.* The word *perhaps*, as the intepreters commonly observe on this and other places, many times does not imply any doubt or uncertainty. There could be no doubt, says S. Chrys. only as to his repenting: if he repented, it is certain he would find remission of his sins. Wi.—S. Augustin (ep. cviii.) understands the text, μετανόησον ἀπὸ, &c. of penance done for heinous offences in the primitive Church, and teaches us to translate it thus, as it is in the Vulg. both here and 2 Cor. xii. 21. Apoc. ix. 21. and adds, that very good men do daily penance for venial sins, by fasting, prayer, and alms.

VER. 23. *In the gall of bitterness.* In the bitter gall of hypocrisy, in the bonds, fetters, and chains of sin and iniquity. Wi.

VER. 24. *Pray . . . for me.* Instead of following the advice of S. Peter, he begs them to pray, not that God would touch his heart, and give him repentance; but that the evils might not fall upon him. In this he is a true model of false penitents, who hate not the sin, but fear the punishment, which is the consequence of it. He afterwards left the East, and went to Rome, under the reign of Claudius. SS. Justin, Irenæus, and others say, the senate adored him as a divinity. Having undertaken to fly in the air, in the presence of the emperor and senate, when he had raised himself to a certain height, he was brought down by the prayers of SS. Peter and Paul, and died a few days after, of the wounds he received by the fall. Calmet.—See also Euseb. Theod. S. Aug. &c.

VER. 26. *This is desert.* In construction, whether we regard the Latin or Greek, to be *desert*, may either agree to the way leading to Gaza, or the city itself, which formerly had been almost destroyed. Wi.—To the site of old Gaza, which was then a desert; above which was built the new Gaza, nearer the sea. V.—Beza frequently makes very free with S. Luke, and in his annotations, an. 1556, says the text is wrong; it cannot be so.

VER. 27. *An eunuch.* It is likely a proselyte converted to the Jewish religion. He shews his zeal and devotion, says S. Chrys. not only by coming to Jerusalem, but by reading the prophets in his chariot. Wi.

VER. 31. *How can I, unless some one shew me,*‡ or be a guide to me, as in the Greek. Let every one, and especially the unlearned, take good notice of these words, not to wrest the Scriptures to his own perdition. To follow his own private judgment, or his private spirit, is to make choice of a blind and incompetent guide, as to the sense of the Scriptures, and the mysteries of faith. See the preface to the gospel of S. John. Wi.—It appears this eunuch was not one of those, who are now so commonly seen, who think the Scripture is every where plain, and the sense open to every body. Such would do much better to acknowledge, that they stand in need of a guide. Grotius, hic.—S. Jerom, in his letter to Paulinus, printed at the head of the Latin Bibles, shews the necessity of an interpreter. The apostles themselves could not understand the Scriptures till Christ gave them the knowledge; tunc aperuit illis sensum ut intelligerent scripturas. Lu. xxiv. 45.

VER. 32–33. *As a sheep*, or a lamb, &c. The eunuch, by divine Providence, was now reading the 53d chap. of Isaias, which is of Christ, and his sufferings.—*In humility his judgment was taken away.* The sense seems to be, that Christ having humbled himself, so as to undergo an unjust judgment, or condemnation to die on the cross, hath been again raised from the dead, and delivered from that judgment by his glorious resurrection, and ascension. Wi.

VER. 36. *Here is water.* This shews, that baptism is to be given with water. Wi.

VER. 37. *If thou believest,* &c. The Scripture many times mentions one disposition, when others no less necessary are supposed, as here a sorrow for sins,

37 And Philip said: If thou believest with thy whole heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they both went down into the water, Philip, and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Cæsarea.

CHAP. IX.

Paul's conversion and zeal. Peter heals Æneas, and raises Tabitha to life.

AND [a]Saul, still breathing out threatenings, and slaughter against the disciples of the Lord, went to the high priest,

2 And asked of him letters to Damascus to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

3 [b]And as he went on his journey, it came to pass that he drew near to Damascus: and suddenly a light from heaven shined round about him.

4 And falling on the ground, he heard a voice saying to him: Saul, Saul, why dost thou persecute me?

5 And he said: Who art thou, Lord? And he: I am Jesus, whom thou persecutest. It is hard for thee to kick against the goad.

6 And he, trembling and astonished, said: Lord, what wilt thou have me to do?

7 And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no one.

8 And Saul arose from the ground, and his eyes being open, he saw nothing. But they leading him by the hands, brought him to Damascus.

9 And he was there three days, without sight, and he neither eat nor drank.

10 Now there was a certain disciple at Damascus, by name Ananias: [c]and the Lord said to him in a vision: Ananias. And he said: Behold I *am here*, Lord.

11 And the Lord *said* to him: Arise, and go into the street, that is called Strait, and seek in the house of Judas, one named Saul, of Tarsus: for behold he prayeth.

12 (And he saw a man named Ananias coming in, and laying his hands upon him, that he might receive his sight.)

13 But Ananias answered: Lord, I have heard from many of this man, how great evils he hath done to thy saints in Jerusalem:

14 And here he hath authority from the chief priests to bind all, that invoke thy name.

15 And the Lord said to him: Go, for this man is a vessel of election to me, to carry my name before the Gentiles, and kings, and children of Israel.

16 For I will shew him how great things he must suffer for my name.

17 And Ananias went his way, and entered into the house: and laying his hands on him, he said: Saul, brother, the Lord Jesus hath sent me, he who appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it were scales, and he received his sight: and rising up, he was baptized.

19 And when he had taken meat, he was strengthened. And he was with the disciples who were at Damascus, for some days.

20 And immediately he preached Jesus in the synagogues, that he is the Son of God.

21 And all were astonished that heard him, and said: Is not this he who in Jerusalem attacked violently those who called upon that name: and came hither for

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[a] A. D. 34. Gal. i. 13.—[b] Infra xxii. 6. and xxii. 10. and xxvi. 12.

1 Cor. xv. 8. 2 Cor. xii. 2.—[c] Infra xxii. 12.

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a firm hope, love of God, &c. Wi.—Faith is thus seen to be a necessary predisposition in the adult, for the reception of baptism. They must answer for themselves; but infants are baptized in the faith of the Church. Their sponsors, who receive them from the font, answer for them. D. Diony. Carthus.—And as the defilement was not personal, but that of others, so are they purified by the faith of others.

VER. 38. We are not to suppose that in the administration of the sacraments in the primitive Church, nothing more was done than what we read, totidem litteris, in the Scripture. S. Augustin answers this, when he says: "insomuch that he saith, Philip baptized him, he would have it understood, that all things were done, which though in the Scripture, for brevity sake, they are not mentioned, yet by order of tradition we know were to be done."

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* V. 11. Dementasset, ἐξισταικέναι αὐτούς. So v. 15. Stupens admirabatur, the same word, ἐξίστατο.

† V. 17. S. Chrys. hom. xviii. οὐδὲ γὰρ εἶχεν ἐξουσίαν.

‡ V. 31. Et quomodo possum, nisi aliquis ostenderit mihi? ἐὰν μή τις ὁδηγήσῃ με.

CHAP. IX. VER. 4. *Why dost thou persecute me?* My disciples, my brothers, and my friends. The head speaks for the members, and by a figure of speech, calls them itself. S. Aug. in Ps. xxx.—Here Jesus Christ identifies himself with his Church, as on a former occasion, when he said: *he that heareth you, heareth me; and he that despiseth you, despiseth me.* Lu. x. 16.

VER. 5. *To kick against the goad.* Others translate against the *pricks*; others, against the *sting*. The metaphor is taken from oxen kicking, when pricked to go forward. Wi.

VER. 7. *There it shall be told thee,* &c. The Almighty having established a Church, and ministry, the depositories of his doctrines, does not, even on this extraordinary occasion, transgress his own laws; but sends him to the ministers of religion, that instruction may be imparted through them, as through its proper channel. This observation is worthy the notice of the self-inspired of the present day, who pretend to receive their light direct from heaven. Nothing can be more opposite to the spirit of the gospel than such delusion. A.—Hear the great S. Augustin: "Paul, though with the divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the sacraments, and to be joined to the Church." De Doct. Chris. l. i. in præm.—*Hearing,* &c. This may be reconciled with what is said in the 22d chap. by supposing they heard only S. Paul speak, or heard only a confused noise, which they could not understand. Calmet.

VER. 8. *And his eyes being open,* either by himself, or by others, *he saw nothing.* See the circumstances related again, c. xxii. and xxvi. Wi.

VER. 9. *Three days.* During the time, he neither eat nor drank, to testify his sorrow for his past conduct. He likewise spent the time in prayer, to prepare himself for the reception of grace. S. Chrys. hom. xix.

VER. 12. *And he saw a man,* &c. This verse, which is by way of a parenthesis, contains the words of the historian, S. Luke, telling us what S. Paul saw in a vision, and what the Spirit at the same time revealed to Ananias. Wi.—This verse is a parenthesis. It contains not the words of Christ to Ananias, but S. Luke here relates what was shewn to Paul, at the time Ananias entered. This vision was shewn to him, that he might know Ananias was sent by God. Menochius.

VER. 15. *A vessel of election.* A chosen elect vessel, and minister of the gospel. Wi.—Σκεῦος ἐκλογῆς, an organ, or instrument. Thus Polybius uses the word, speaking of Damocles, ὃς ἦν ὑπηρετικὸν σκεῦος, he was an excellent and choice character.

VER. 17. *Laying his hands on him.* This imposition of hands, made use of on different occasions, was to pray that he might receive his sight, as well as the grace of the Holy Ghost, which God sometimes gave to persons not yet baptized, as to Cornelius. Acts x. 44. Wi.—This imposition of hands, was not the same as that, by which the faithful were confirmed, or ordained ministers, but a ceremony commonly used by the apostles to restore health to the sick. If Saul, in consequence, receives the Holy Ghost, it was an extraordinary miraculous event, which was not an unfrequent circumstance in the infancy of Christianity. The Almighty, who establishes the laws of grace, can dispense with them himself whenever he pleases. Calmet.

this purpose, that he might lead them bound to the chief priests?

22 But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

23 And when many days were passed, the Jews consulted together to kill him.

24 But their laying in wait was made known to Saul. [a] And they guarded the gates also day and night, that they might kill him.

25 But the disciples taking him by night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jerusalem, he tried to join himself to the disciples, and they were all afraid of him, not believing that he was a disciple.

27 But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had acted confidently in the name of Jesus.

28 And he was with them, coming in and going out, in Jerusalem, and acting confidently in the name of the Lord.

29 He spoke also to the Gentiles, and disputed with the Grecians: but they sought to kill him.

30 Which when the brethren had known, they brought him down to Cæsarea, and sent him away to Tarsus.

31 Now the church had peace throughout all Judea, and Galilee, and Samaria, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32 And it came to pass, that Peter, as he passed through, visiting all, came to the saints, who dwelt at Lydda.

33 And he found there a certain man, named Æneas, lying on his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Æneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda, and Saron, saw him: and they were converted to the Lord.

36 And in Joppe there was a certain disciple, named Tabitha, which, being interpreted, is called Dorcas. This woman was full of good works and alms-deeds, which she did.

37 And it came to pass in those days, that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

38 And Lydda being near to Joppe, the disciples hearing that Peter was there, sent two men to him, requesting: Delay not to come to us.

39 And Peter rising up, came with them. And when he was arrived, they brought him into the upper chamber: and all the widows stood round about him weeping, and shewing him the coats and garments, which Dorcas had made them.

40 And having put them all out, Peter kneeling down, prayed; and turning to the body, he said: Tabitha, arise: And she opened her eyes: and seeing Peter, sat up.

41 And giving her his hand, he raised her up. And when he had called the saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

43 And it came to pass, that he stayed many days in Joppe, with one Simon, a tanner.

CHAP. X.

Cornelius is received into the Church. Peter's vision.

NOW [b] there was a certain man in Cæsarea, named Cornelius, a centurion of the band, which is called the Italian,

2 A religious man, and one that feared God, with all his house, giving much alms to the people, and praying to God always:

[a] 2 Cor. xi. 32.

[b] A. D. 39.

VER. 23. *When many days were passed.* By the account S. Paul gives of himself, (Gal. c. i.) soon after his conversion he went into Arabia, and about three years after he might come to Damascus. Then it seems to have happened that they were for killing him, for becoming a Christian; and the brethren saved his life, by conveying him down the walls of the town in a basket. After this, he went to Jerusalem, where the disciples knew little of him, and were afraid of him, till S. Barnabas introduced him to the apostles, and gave an account of his conversion. Wi.—*Many days.* That is, three years. For Saul went for a time from Damascus to Arabia. Gal. i. 17. and 18. It was on his return from thence, that the Jews conspired against his life, as is here related. Tirinus.

VER. 27. Brought him to the apostles Peter and James. See Gal. i. 18. and 19.

VER. 29. *He spoke also to the Gentiles,* and disputed with the Grecians,* or Hellenists. See c. vi. v. 1. By the Gentiles, many understand those who had been Gentiles, and were become proselytes or converts to the Jewish religion, and not those who still remained Gentiles. And by the Greeks, or Hellenists, they understand Jews, who had lived in places where they spoke Greek, not Syriac, whom S. Paul endeavoured to convert to the Christian faith. Wi.

VER. 31. The Church visibly proceedeth still with much comfort and patience; she is perfected by persecution, and by means of the promised infallible protection, she has ever proved herself invulnerable to all the envenomed shafts of her adversaries.

VER. 35. Saron, or Assaron, is a mountain and city mentioned by Josue, xii. 18. From it all the plain from Cæsarea of Palestine to Joppe, is called Saron. It is a rich fertile country. Tirinus.

VER. 36. Tabitha, in Syriac, means the same as Dorcas in Greek, that is, a wild goat. V.—See here the powerful effects of good works, and alms-deeds; they reach even to the next life. B.—Hence that of the wise man, *alms free from death.*

VER. 37. *Washed.* This custom of washing the dead was observed among the Greeks, Romans, Hebrews, and most other nations. It is still practised in monasteries, and formerly was observed with much ceremony. S. Chrysostom observes, that our Saviour's body was washed and embalmed. The same custom is mentioned both in Homer and Virgil:

Corpusque lavant frigentis, et ungunt.—And again,
Date, vulnera lymphis abluam.—Æneid. iv.

—Tertullian, in his Apology, testifies, that the Christians performed that office to the dead. It was a proof of their respect for the image of God impressed upon his creature, and for the character of Christian, which these persons have borne during their lives. It was likewise a sign of the confidence they had in a future resurrection.

VER. 39. Χιτῶν was the under garment, Ἱματιὸν the upper.

VER. 40. *And having put them all out,* not to disturb him while he prayed.—*Sat up,* raised herself a little: and Peter taking her by the hand, lifted her quite up, and calling in the company, presented her to them alive and well. Wi.

VER. 41. Raising the dead to life can only be the work of God. This woman was raised to life for the comfort of the faithful, and the conversion of others. She herself might likewise have an opportunity of acquiring greater merit, otherwise the repose of another life is preferable to a return to the miseries of this world. D. Dion. Carthus.

VER. 43. In the Greek is added: *instructing the new converts, and fortifying them in the faith they had just embraced.*

* V. 29. Loquebatur quoque Gentibus, & disputabat cum Græcis. In almost all Greek copies, there is nothing for *Gentibus,* and we only read, he spoke and disputed with the Grecians, or Hellenists; πρὸς τοὺς Ἑλληνιστάς. See c. vi. v. 1.

CHAP. X. VER. 1. A cohort, with the Romans, was a body of infantry 500 strong. There were ten cohorts in each legion. There were, generally speaking, two centurions appointed to the command of each cohort. V.

VER. 2. *A religious man, and one that feared God.* He was not a Jew, yet believed in one God.—*Always,* that is, frequently *praying,* and *giving alms.* In

3 He saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in to him, and saying to him: Cornelius.

4 And he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers, and thy alms, have ascended for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6 He lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou must do.

7 And when the Angel who spoke to him was departed, he called two of his household servants, and a soldier, that feared the Lord, of them who were under him:

8 To whom, when he had related all, he sent them to Joppe.

9 And on the next day, whilst they were going on their journey, and drawing near to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10 And being hungry, he was desirous to taste *somewhat.* And as they were preparing, there came upon him an ecstasy of mind.

11 And he saw heaven opened, and a certain vessel descending, as it were a great sheet, let down by the four corners from heaven to the earth,

12 In which were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Arise, Peter, kill, and eat.

14 But Peter said: Far be it from me, Lord, for I have never eaten any common and unclean thing.

15 And the voice *spoke* to him again the second time: That which God hath purified, do not thou call common.

16 And this was done thrice: and presently the vessel was taken up again into heaven.

17 Now, whilst Peter was doubting within himself what the vision which he had seen should mean, behold the men who were sent by Cornelius, inquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, lodged there?

19 And as Peter was thinking on the vision, the Spirit said to him: Behold three men seek thee.

20 Arise, therefore, go down, and go with them, doubting nothing: for I have sent them.

21 Then Peter going down to the men, said: Behold I am he whom you seek: what is the cause, for which you are come?

22 They said, Cornelius, a centurion, a just man, and one that feareth God, and that hath good testimony from all the nations of the Jews, received an answer of a holy Angel, to send for thee into his house, and to hear words from thee.

23 Then bringing them in, he lodged them. And the day following, he arose and went with them: and some of the brethren from Joppe, accompanied him.

24 And the day after he entered into Cæsarea. Now Cornelius was waiting for them, having called together his kinsmen, and special friends.

25 And it came to pass, when Peter was come in, Cornelius met him, and falling down at his feet, worshipped.

26 But Peter raised him up, saying: Arise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them: You know how abominable a thing it is for a man that is a Jew, to keep company with, or to come to, one of another nation:

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the Rheims Testament we find this note: "Hereby it appeareth, that such works as are done before justification, though they suffice not to salvation, yet are acceptable preparatives for the grace of justification, and such as move God to mercy. . . . though all such preparative works come also of grace." These Douay divines did not hold with the Quenellists that a true faith, or the habit of faith, must needs be the first grace. Wi.—Cornelius religiously observed the law of nature, and the principal points of the Jewish moral law, though he did not profess Judaism. Calmet.—He was an admirable example of virtue before his knowledge of Christianity. He feared God, and brought up his family in the same holy fear. He was leader of the first band, and consequently had the eagle, the Roman ensign, carried before him. Four hundred men were under his command. Tirinus.—"His former goodness could no longer avail him, unless he were, by the bond of Christian society and peace, incorporated with the Church; he is therefore ordered to send unto Peter, that by him he may learn Christ, by him he may be baptized." S. Aug. l. i. de bap. c. 8.—*Alms.* Nothing is more efficacious than the alms of a man, whose hands have not been defiled by injustice, It is a clear stream, refreshing in the heat of day, and imparting verdure to every plant that is near it. It is a fountain springing to eternal life. It is a tree, whose branches reach even to heaven, and which produces its eternal fruit in abundance, when death has removed from you all that is temporal. Waste not, then, your treasures in selfish gratifications, the fruit of which is sorrow; but feed the poor, and the hungry. Plant and sow in their hands, and your produce will be great; no soil is more fertile. S. Chrys. hic. hom. xxii.

VER. 3. *He saw in a vision manifestly.* An angel appearing visibly to him. Wi.

VER. 9. Stated hours for prayer were appointed both in the old and new law. Of this S. Cyprian writes: "In celebrating their prayers, we find that the three children of Daniel observed the third, sixth, and ninth hour. Thus afterwards, at the third hour, the Holy Ghost descended upon the apostles, fulfilling the grace of our Lord's promise: at the sixth hour, Peter going up to the higher room of the house, was both by voice and sign from God instructed, that all nations should be admitted to the grace of salvation, of which he before doubted; and our Lord being crucified at the sixth hour, at the ninth washed away our sins by his blood. But to us, besides the seasons observed of old, the set times of praying are increased; for we must pray in the morning early, that the resurrection of our Lord may be celebrated by morning prayer; *in the morning early will I stand before Thee, early in the morning wilt thou hear my voice.* Ps. v. Towards the evening also, when the sun departeth, we must of necessity pray again." De Orat. Dom. No. 15. S. Jerom, writing to Eustochia, a virgin, and a religious, (ep. 22.) says, "though the apostle bid us to pray always, and, to holy persons, their very sleep is prayer; yet we must have distinct hours for prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our duty. The third, sixth, ninth hour, morning early, and evening, no man can be ignorant of."

VER. 10. *There came upon him an ecstasy* of mind.* This is the true sense by the Greek. *I have never* yet *eaten any unclean thing.* This seems to have happened, an. 35. Till then the apostles followed the ceremonies of the law of Moses. It may seem strange that even S. Peter should not know that the ceremonial precepts of the law were to be abolished. It may be answered, that S. Peter and they, were only ignorant of the time, when they were to be laid aside; and so S. Chrysostom says, that the conversion of Cornelius, with all its circumstances, was to convince the Jews, rather than the apostles, that those ceremonies were no longer obligatory. W.

VER. 15. *God hath purified.* Not that the Almighty had already sanctified the Gentiles; but he had called them, that they might become so. He had thrown down the wall of separation, which had stood between Jew and Gentile; he had made one fold to contain all the sheep under one shepherd. Jesus Christ, by his blood, had generally reconciled all mankind to his Father. In this sense all were pure; that is, all had a right, as all were called, to partake of the merits of the Son of God. All had a right to communicate in the truths of the gospel, and in the sacraments, which were the appointed channels, through which the graces and merits of Jesus Christ were applied. Calmet.—Here, then, God first announced to Peter, that the time was come to preach to the Gentiles unto salvation, no less than to the Jews; with full freedom to eat all meats, without respect to the prohibition of some made in the old law. B.

VER. 25. *Cornelius . . . worshipped.*† Some think Cornelius might look upon S. Peter as more than a man, and offer to him divine worship; but by prostrating, he might only intend to pay such honour to him, as is paid to persons eminent in dignity, especially according to the custom of the eastern people. Wi

VER. 26. S. Chrysostom (hom. xxi. in Act.) thinketh Peter refused this homage through humility, because this falling down, προσκυνεῖν, is frequently used in Scripture towards men. S. Jerom (adv. Vigil. c. ii.) holds the contrary sentiment.

VER. 28. *Abominable a thing.* The Jews extended their aversion to the Gentiles to an unnatural length; hence the frequent accusations of the latter, that they were a nation the enemies of mankind. Josephus defends his nation against the imputation. He allows that Moses forbids them to admit strangers into their

but God hath shewed to me, to call no man common or unclean.

29 Wherefore, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

30 And Cornelius said: Four days ago, until this hour, I was praying in my house at the ninth hour, and behold a man stood before me in white apparel, and said:

31 Cornelius, thy prayer is heard, and thy alms are remembered in the sight of God.

32 Send, therefore, to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon, a tanner, by the sea side.

33 Immediately, therefore, I sent to thee: and thou hast done well in coming. Now, therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 Then Peter, opening his mouth, said: In truth, I perceive [a] that God is no respecter of persons.

35 But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36 God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all).

37 You know the word which hath been published through all Judea: [b] for it began from Galilee, after the baptism which John preached,

38 Jesus, of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil: for God was with him.

39 And we are witnesses of all things, which he did in the land of the Jews, and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses pre-

[a] Deut. x. 17. 2 Par. xix. 7. Job xxxiv. 19. Wisd. vi. 8. Eccli. xxxv. 15. Rom. ii. 11. Gal. ii. 6.

ordained by God, even to us, who eat and drank with him, after he rose again from the dead.

42 And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43 [*] To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell upon all them that heard the word.

45 And the faithful of the circumcision, who had come with Peter, were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they entreated him to stay with them some days.

CHAP. XI.

Peter defends his having received the Gentiles into the Church. Many are converted at Antioch.

AND the apostles and brethren who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they who were of the circumcision, disputed against him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began and declared to them the *matter in* order, saying:

5 I was in the city of Joppe, praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even to me.

Ephes. vi. 9. Col. iii. 25. 1 Pet. i. 17.—[b] Luke iv. 14.—[c] Jer. xxxi. 34. Mic. vii. 18.

solemnities, and exercises of religion, but not to refuse any thing which common humanity demands of all. Jos. lib. ii. con. App.

VER. 35. *In every nation,* &c. That is to say, not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear him, and work justice. But then true faith is always to be presupposed, *without which,* (saith S. Paul, Heb. xi. 6.) *it is impossible to please God.* Beware then of the error of those, who would infer from this passage, that men of all religions may be pleasing to God. For since none but the true religion can be from God, all other religions must be from the father of lies; and therefore highly displeasing to the God of truth. Ch.—*He that feareth him, and worketh justice.* So he calls the prayers, alms-deeds, and charitable works of this Gentile Cornelius. Wi.

VER. 36. *God sent the word.*‡ By this *word,* some understand the eternal Word, the Son of God; but by the next verse, we may rather expound it of the word of the gospel preached. Jesus Christ . . . *he is Lord of all things.* A proof of Christ's divinity. Wi.

VER. 37. *For it began,* or its beginning was, &c.

VER. 39. *Whom they killed.* At the very first, says§ S. Chrys. the apostles preached Christ crucified, and tell them they had put to death on a cross the Lord of all things, the *judge of the living and the dead.* Wi.—We may here admire how wonderfully Peter adapts his discourse to the capacity of his hearers. When speaking to the Jews, he proves Jesus to be their Messias, from the testimony of their prophets. On the present occasion, he only just alludes to the prophets, but confirms his discourse by the testimony of the miracles which Jesus had wrought in public, and were known to all the world. Calmet.

VER. 40. Jesus Christ did not announce his resurrection, and other mysteries, to all at once, but to a chosen few, who were to be governors of the rest; teaching us thereby, that we have to learn our religion, and every thing necessary to salvation, from the Church of God, speaking to us by her ministers.

VER. 42. *The living and of the dead.* This may be understood of the elect, who live by grace, and the reprobate, who are spiritually dead; or perhaps more literally, of those who shall be found living upon earth at the second coming of Christ, and of all who have died from the commencement of the world to the end of time. S. Aug. Enchirid.

VER. 44. *The Holy Ghost fell upon all them,* and made his coming known in some visible manner and exterior signs, as on the day of Pentecost. The Christians who had come with S. Peter, who before had been Jews, were *astonished* to see that such extraordinary gifts of the Holy Ghost were given to uncircumcised Gentiles. Wi.

VER. 47. *Can any man forbid water?* &c. Or doubt that these, on whom the Holy Ghost hath descended, may be made members of the Christian Church, by baptism, as Christ ordained? Wi.—Such may be the grace of God occasionally towards men, and such their great charity and contrition, that they may have remission, justification, and sanctification, before the external sacraments of baptism, confirmation, and penance be received; as we see in this example: where, at Peter's preaching, they all received the Holy Ghost before any sacrament. But here we also learn one necessary lesson, that such, notwithstanding, must needs receive the sacraments appointed by Christ, which whosoever contemneth, can never be justified. S. Aug. sup. Levit. q. 84. T. 4.

[*] V. 10. Mentis excessus, ἐκπέπτωκεν ἐπ' αὐτὸν ἔκστασις.

† V. 25. Procidens ad pedes ejus adoravit, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. The same word is often used for a civil worship.

‡ V. 36. τὸν λόγον, verbum, but in the next verse for verbum, ῥῆμα.

§ V. 39. S. Chrys. hom. xxiii. vides eos nunquam occultare crucem, ὁρᾷς αὐτοὺς οὐδαμοῦ κρύπτοντας τὸν σταυρόν.

CHAP. XI. VER. 2. *Disputed against him.* S. Epiphanius makes Cerinthus, who was the next heresiarch to Simon Magus, the author of this dispute. He likewise says it was he, who excited the Jews against S. Paul, (Acts xxi.) and that the first Council of Jersusalem was convened to condemn him. S. Epiph. hæres. 28. c. ii.

VER. 3. *And didst eat with them.* The Jews looked upon it as a thing altogether abominable, for them to eat with uncircumcised Gentiles; but S. Peter satisfied them, or silenced them by a plain and sincere recital of his vision, and of what happened at the house of Cornelius. Wi.

6 Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air:

7 And I heard also a voice, saying to me: Arise, Peter, kill and eat.

8 And I said: Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9 And the voice answered the second time from heaven: What God hath made clean, call not thou common.

10 And this was done three times: and all were taken up again into heaven.

11 And behold immediately there were three men come to the house wherein I was, sent to me from Cæsarea.

12 And the spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also, and we entered into the man's house.

13 And he told us, how he had seen an Angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14 Who shall speak to thee words, whereby thou and all thy house shall be saved.

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, how he said: [a]John indeed baptized with water, but you shall be baptized with the Holy Ghost.

17 If then God gave to them the same grace, as to us also who have believed in the Lord Jesus Christ, who was I, that I could withstand God?

18 When they had heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

19 And they indeed, who had been dispersed, by the persecution that arose on occasion of Stephen, went about as far as Phœnice, and Cyprus, and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who, when they had entered into Antioch, spoke also to the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believing, was converted to the Lord.[b]

22 And the report of these things came to the ears of the church that was at Jerusalem, and they sent Barnabas as far as Antioch.

23 Who when he was come, and had seen the grace of God, rejoiced: and exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus, to seek Saul: whom, when he had found, he brought to Antioch.[c]

26 And they conversed there in the church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.

27 And in these days there came prophets from Jerusalem to Antioch.

28 And one of them, named Agabus, rising up, signified by the spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the disciples, every man according to his ability, resolved to send relief to the brethren who dwelt in Judea:

30 Which also they did, sending *it* to the ancients by the hands of Barnabas and Saul.[d]

[a] Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26. Supra i. 5. Infra xix. 4.

[b] A. D. 41.—[c] A. D. 41.—[d] A. D. 42.

VER. 18. *They held their peace, and glorified God,* that the gate of salvation was also opened to the Gentiles. Wi.

VER. 20. *Some of them,* at Antioch, *spoke also to the Grecians:** by which many understand, *to the Gentiles,* though in most Greek copies we read, *to the Hellenists.* Wi.

VER. 24. *Multitude was added,* as before, (c. x.) a few were added to the visible Church. Ever since Christ's ascension, this Church has been notoriously seen. Of her ministers, their preaching has been open, their sacraments visible, their discipline visible, their persecutions visible, their wonderful increase visible, and their manifestly divine protection visible, and known to all the world. Whilst all that have separated themselves by schism from this venerable body, have fallen into discredit, and most into complete oblivion. The Catholic Church was the first, and it will be the last.

VER. 25. *To seek Saul,* who had retired for a while, to his native city, Tarsus. These two remained at Antioch about a year, during which time they reaped a plentiful harvest. Wi.

VER. 26. *At Antioch the disciples were first named Christians,* when S. Paul and S. Barnabas were preaching there. Before that, they were called the *disciples* of Jesus, and sometimes *Nazarenes,* (see Acts xxiv. 5.) or perhaps *Galileans.* This honourable name of *Christians,* distinguished them from Gentiles, and Jews, and from all heretical sects, who generally had some name from the authors of such sects, as *Simonites, Cerinthians, Nicolaits,* &c. Of which see S. Epiphanius. The faithful had also after some time the name of *Catholics,* being taught in the apostles' creed to *believe the Catholic Church.* And S. Augustin, in several places, takes notice, that no heretics could ever get themselves called by this name; nor can they to this present. See S. Aug. de util. credendi. c. viii. de vera relig. c. vii. cont. epist. fundam. c. iv. Whosoever is of the true faith of Christ, may justly say, *Christian* is my name, *Catholic* my surname: a greater honour, and a greater advantage, than to be of any royal family. Wi.—The faithful disciples, believers, &c. as before they were called, now received the name of Christians. It is not certain whether they took the name themselves, or it was given them out of disrespect, by the pagans. Galileans was a term of reproach likewise given to the Christians. S. Peter, in his first epistle, uses the appellation of Christians; but it does not appear that S. Paul ever did in any of his writings. Calmet, Tirinus, &c.—The name of Christian should be common to all the faithful, and all other new names of sectaries abhorred. "If you hear," says S. Jer. any where such as are said to be of Christ, "not to have their name from Christ, but from some other, as Marcionites, Valentinians, (as now also Lutherans, Calvinists, &c. &c. &c. &c.) know that they belong not to the Church of Christ, but to the synagogue of Antichrist." S. Pacianus, in his letter to Sympronian, says, when heresies had arisen, and endeavoured by diverse names to tear the dove of the Lord and Queen in pieces, the faithful required their surname: hence they who before were called *Christians,* are now surnamed also *Catholics.* Christian is my name and Catholic my surname. By this term *Catholic,* the apostles, in their creed, have distinguished the one true visible Church from all and every other congregation, sect, or party. This mark is so self-evident, that S. Augustin hesitates not to say: "In the lap of the Church the very name of *Catholic* keepeth me." Cont. ep. fund. c. iv.—Again, in his book on the utility of believing, he says: "if after these troubles of mind you still are tossed and vexed, and wish for peace, follow the way of Catholic discipline, which from Christ himself, by the apostles, hath proceeded even unto us, and shall proceed from hence to the latest posterity." 1 Tim. iii. 15.

VER. 29. *Who dwell in Judea.* Most of the faithful in Jerusalem, who wished to live perfect lives, had sold their possessions, and placed the price in the hands of the apostles; and many others, who had not voluntarily relinquished their property, had probably lost most of it in the persecutions. Hence arose the particular distress of the brethren in Jerusalem, to relieve which the Gentiles made collections. It was meet, that they who had been made partakers of their spiritual goods, should now in time of need administer to them of their temporal substance. De Dion. Carth.—Imitate the alms of these primitive Christians, and make to yourselves provision against another life. Oh how many are now clothed in silks, and abound in pleasures, but are naked and void of every thing, that will bear examination on the day of final judgment! S. Chrys. hom. xxvi. in Act.

VER. 30. *Sending it to the ancients;*† elders, &c. In this and diverse other places, are not to be understood such as were elder in age, but such as had offices and dignities, and by divine authority, and who with a due subordination were to govern the Church: so that by this word, were signified apostles, bishops, and priests. But of this more hereafter. Wi.—The ancients or priests, seniors, πρεσβυτέρους. This is the first place in the New Testament, where *priests* are mentioned. Some interpreters think, that by this word, *ancients,* are meant the apostles; but this is not likely. The apostles must at that time have been dispersed over all the world. Others think it was some of the older deacons, who had charge of the alms. We like the opinion of those who think it means *priests,* subordinate to the apostles, who had the charge of governing the faithful, in their absence. Thus the Christian Church will appear modelled after the form of the synagogue. First, the bishop, who presides, corresponds to the head of the synagogue; the priests, to the ancients, who sat on the right and left of the

CHAP. XII.

Herod's persecution. Peter's deliverance by an Angel. Herod's punishment.

AND [a] at the same time Herod, the king, stretched forth his hands, to afflict some of the church.

2 And he killed James, the brother of John, with the sword.

3 And seeing that it pleased the Jews, he proceeded to apprehend Peter also. Now it was in the days of the azymes.

4 Whom when he had apprehended, he cast into prison, delivering him to four files of soldiers, to be kept, intending after the Pasch to bring him forth to the people.

5 Peter, therefore, was kept in prison. But prayer was made without ceasing, by the church, to God, for him.

6 And when Herod would have brought him forth, that very night Peter was sleeping between two soldiers, bound with two chains: and the guards before the door kept the prison.

7 And behold an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

8 And the Angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

9 And going out, he followed him, and knew not that what was done by the Angel was true: but thought he saw a vision.

10 And having passed through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the Angel departed from him.

11 And Peter coming to himself, said: Now I know truly, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering he came to the house of Mary, the mother of John, who was surnamed Mark, where many were assembled, and praying.

13 And when he knocked at the door of the gate, a damsel came to hearken, named Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in, she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his Angel.

16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And going out, he went into another place.

18 Now as soon as it was day, there was no small confusion among the soldiers, what was become of Peter

[a] A. D. 42.

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chief; and the deacons, to the disciples of the Scribes, who studied the law. It must be allowed that many passages occur in Scripture, which it seems necessary to explain of priests of the second rank. S. Paul, (1 Tim. v. 1. 17. 19.) S. James (v. 14.) orders the priests to be called in to anoint the sick man, which cannot be explained of bishops, as there was only one in each town. It must nevertheless be observed, that this same word *ancient*, or *priest*, is often used in Scripture, and primitive writings, to designate a bishop. Calmet.

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* V. 20. Ad Græcos. *πρὸς τοὺς ἑλληνιστὰς*, and in some MSS. *ἑλληνάς*.

† V. 30. Ad seniores, *πρὸς τοὺς πρεσβυτέρους*. This Greek word *πρεσβύτερος*, in our Latin Vulg. is sometimes translated presbyter, sometimes senior, sometimes major natu, and is commonly put to signify bishops, or priests, as shall be seen hereafter.

CHAP. XII. VER. 1. *Herod.* Agrippa, made king by the emperor Caius. See Jos. vi. 18. Antiq. c. viii. and l. xix. c. 5. *put to death James* the greater, brother to John. Wi.—This man was the same as Agrippa, by which name he is most commonly known. He was brother to the famous Herodias, who was the cause of S. John the Baptist's decollation, (Calmet) and son-in law of Herod the Great, by his father Aristobulus. V.

VER. 2. S. James the elder, brother of S. John, the evangelist.

VER. 3. *The days of the azymes.* By this we may know about the time when S. James was executed. Peter was to be reserved till after the Pasch, because it was not usual for the Jews to put any one to a violent death on a festival day. They would not damp the joy of the solemnity by such actions. Menoch.—Nothing can be more illiberal, nothing more unfounded, and unjust, than the accusation advanced by the translators of the Bible dedicated to King James. In their preface they say, that the Catholics keep the words, *azymes, holocaust, pasch*, &c. in their version, purposely "to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood." See the splendid Oxford edit. an. 1770.—So far from this, we open the window, to let in the light; we break the shell, that the kernel may be eaten: we put aside the curtain, that a sight may be had into the holy place; we remove the cover of the well, that the good and humble may get to the water of life. If we retain certain words in the original tongue, it is for the same reason as our adversaries retain others, such as Amen, Sabaoth, Alleluia, Jehova, &c.

VER. 4. *To four files of soldiers.** To four times four soldiers, or to sixteen soldiers, each band or file consisting of four.

VER. 6. With these two chains, according to the Roman custom, S. Peter must have been fastened to the two soldiers, that guarded him. Yet Peter slept secure, trusting in that Providence which sleepeth not.

VER. 7. *An Angel.* This was probably his Angel guardian. It has always been the constant belief of the Church, that each individual is put under the protection of a tutelar Angel. A.—S. Bernard, on these words of the psalm, *he has given his Angels charge over thee*, thus expresses himself: Wonderful condescension! and truly great love! He has given his Angels charge over thee, to guard thee in all thy ways. What is man, O God, that thou shouldst thus be mindful of him, or the son of man, that thou shouldst look upon him! What reverence, devotion, and confidence, should this word inspire in us! Reverence their presence, be grateful for their good will; have confidence in their protection; walk with circumspection; your Angel is present. In every abode, in every place, respect his presence. Let us love them too, destined to be in future our co-heirs; in the mean time, our guardians and patrons. What have we to fear under such guides? They cannot be overcome nor seduced; much less can they lead us astray. They are faithful, they are prudent, they are powerful. Why do we fear? Let us follow them; let us stick close to them; and we shall dwell under the protection of the God of heaven. If a grievous temptation urges; if great tribulation hangs over you; call upon your leader your helper in opportunities, in tribulations; call upon him, and say, save us, or we perish, &c. S. Bern. Serm. in Psalm. Qui. habitat.—*A light shined in the room.* To Peter only; not to the rest. Wi.

VER. 11. *Peter coming to himself.* Being now sensible that all was true. Wi.

VER. 12. *And considering* or *reflecting*, what was best to be done. Wi.

VER. 15. *Thou art mad*, or talkest idly.—*Then said they, it is his Angel.* It seems ridiculous to translate here a *messenger*. Does a messenger speak with the very voice of him that sends him? S. Chrys.† and others on this place observe, that they believed that every one, at least of the faithful, hath a good Angel. Wi.—"If proper Angels," saith S. Chrysostom, (T. iii. hom. 7. in laud. Paul.) "be deputed by our Lord to such as have only charge of their own existence, (as Israel said, Gen. xlviii. 16. *the Angel that delivereth me from all evils, bless these boys*) much more are super-human spirits at hand to help those unto whom the charge and burden of the world is committed." Such persons as can believe that God permits evil spirits to tempt us, can find no difficulty surely in believing that the same good, just, and merciful Creator will permit good spirits to guide, protect, and assist us. Repeated proofs of both are found in holy writ. The learned Protestant commentator, Polus, on this text, says: Hujusmodi visis assueverat eo tempore Ecclesia, quæ etiam novit fideles præsidio angelorum esse circumseptos. The Church at that period had been accustomed to similar apparitions, nor is she ignorant that the faithful are secured by the protection of Angels. T. iv. p. 1494.

VER. 17. *He went into another place.* Did not think fit to stay in the city of Jerusalem. S. Chrys. takes notice, that upon another occasion, when he was delivered by an Angel out of prison, he went boldly the next day, and preached in the temple. c. v. 19. but there he was ordered by an Angel so to do; now to stay without such orders, would have been rashly to expose himself, and in a manner tempting God. Wi.—Peter retired to another place, that he might not rashly expose himself to future danger. It is not just to depend on supernatural assistance, when human means are adequate to the effect. S. Chrys. hom. xxvi.—S. Peter desires they will announce his miraculous delivery to James, the then bishop of Jerusalem, and to the Christians, that they might see the effect of their prayers for him. S. James had, beyond a doubt, ordered general supplications to be made by all the brethren for S. Peter. B.

19 And when Herod had sought for him, and found him not, having examined the keepers, he commanded they should be led to execution: and going down from Judea to Cæsarea, he abode there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them.

22 And the people with acclamations cried out: It is the voice of a god, and not of a man.

23 And forthwith an Angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired.[a]

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, [b] having fulfilled their ministry, taking with them John, who was surnamed Mark.

CHAP. XIII.

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

NOW [c] there were in the church, which was at Antioch, prophets and teachers, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod, the tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them.

3 Then they fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in their ministry.

6 And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu,

7 Who was with the proconsul, Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas, the magician, (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9 Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

10 Said: O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord.

11 And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and a darkness, and going about, he sought some one to lead him by the hand.

12 Then the proconsul, when he had seen what was done, believed, marvelling at the doctrine of the Lord.

13 And when Paul, and they who were with him, had sailed from Paphos, they came to Perge, in Pam-

[a] A. D. 42.—[b] Supra xi. 30.—[c] A. D. 42.

VER. 19. *Should be led*‡ away to punishment or death, according to the sense both of the Latin and Greek text. Wi.

VER. 20. In the Greek, he was preparing to make war against them. These applied not to agriculture, but drew their support from Judea, Samaria, and Galilee. V.

VER. 23. *Struck him.* Josephus relates, that when Herod saw he must die, he replied to the flatteries of the people, "See, he whom you call a god, is snatched out of life, in spite of himself. The necessity of suffering death proves the falsity of your words; but we must submit to the will of God." Antiquit. lib. xvii. c. 9. et de Bello. lib. i. c. 21.—Princes may take warning from this example, not to take delight in the praises and flatteries of their subjects, so as to forget themselves to be men, and the God of heaven to be the supreme Lord of all, to whose just tribunal princes and subjects are equally amenable. A.—*Eaten up by worms.* A visible judgment of God, for his pride and vanity. Wi.

VER. 25. *Returned from Jerusalem,* to Antioch, the capital of Syria. Wi.—This John Mark, the companion of SS. Paul and Barnabas, was not the evangelist who bore that name; but a cousin of Barnabas, son of Mary, in whose house the apostles generally assembled at Jerusalem. Calmet.

* V. 4. Quatuor quaternionibus, τέσσαρσι τετραδίοις στρατιώτων.

† V. 15. It is his Angel. S. Chrys. on these words, hom. xxvi. Ex hoc verum est quod unusquisque Angelum habet; ἀληθὲς ὅτι ἕκαστος Ἄγγελον ἔχει.

‡ V. 19. Jussit eos duci, ἀπαχθῆναι.

CHAP. XIII. VER. 1. *Manahen . . . foster-brother to Herod,* or nursed with the same milk. Wi.—It would appear from his having been brought up with Herod, that he was of noble parentage. He is likewise believed to have been one of the seventy-two disciples. The Latins keep his feast on the 24th of May. Calmet.

VER. 2. *As they were ministering to the Lord.* Mr. N. and some others translate, *offering up sacrifice.* There are indeed good grounds to take this to be the true sense, as the Rhemish translators observed, who notwithstanding only put *ministering,* lest, (said they) we should seem to turn it in favour of our own cause, since neither the Latin nor Greek word signifies of itself to *sacrifice,* but any public ministry in the service of God; so that S. Chrys. says, *when they were preaching.* Wi.—*Separate me.* Though Paul and Barnabas are here chosen by the Holy Ghost for the ministry, yet they were to be ordained, consecrated, and admitted by men; which loudly condemns all those modish and disordered spirits, that challenge and usurp the office of preaching, and other sacred and ecclesiastical functions, without any appointment from the Church. B.—'Consider, says S. Chrysostom, by whom they are ordained: by Lucius, of Cyrene, and Manahen, rather than by the Spirit. The less honourable these persons are, the more signal is the grace of God."

VER. 3. *Fasting and prayer, imposing their hands upon them.* By which is clearly expressed, the manner in which the ministers of God were, and are still ordained bishops, priests, deacons in the Church. Wi.—Interpreters are much divided in opinion, whether this imposition of hands be a mere deputation to a certain employment, or the sacramental ceremony, by which orders are conferred. SS. Chrysostom, Leo, &c. are of the latter opinion; nor does it any where appear that S. Paul was bishop before this. Arator, sub-deacon of the Church of Rome, who dedicated in the year 544 his version of *the Acts of the Apostles* into heroic verse to Pope Virgilius, attributes this imposition of hands to S. Peter:

———Quem mox sacravit euntem
Imposita Petrus ille manu, cui sermo magistri
Omnia posse dedit.———

—See his printed poems in 4to. Venice, an. 1502. Arator was sent in quality of ambassador from Athalaric to the emperor Justinian.—Following the practice of the apostles, the Church of God ordains a solemn and general fast on the four public times for ordination, the ember days, as a necessary preparation for so great a work, and this S. Leo calls also an apostolical tradition. See S. Leo, serm. ix. de jejun. and ep. lxxxi. c. 1. and serm. iii. and iv. de jejun. 7. mensis.—Nor was this fasting a fasting from sin, as some ridiculously affirm, for such fasting was of universal obligation: nor was it left to each one's discretion, as certain heretics maintained. Vide S. Aug. hæres. liii.

VER. 5. *In the synagogues of the Jews,* preaching first the gospel to them. Wi.

VER. 6. *A magician . . . whose name was Bar-jesu,* son of Jesus, or Josue In Arabic, *Elymas* is the same as magician. This man did all he could to dissuade the proconsul, Sergius Paulus, from embracing the Christian faith. Wi.—Salamina was the capital of the island of Cyprus, and at the eastern extremity, as Paphos was at the western. A. D. 45.

VER. 9. *Then Saul, who also is Paul.* This is the first time we find the apostle called Paul. Some, therefore, think it was given him when he converted this proconsul, Sergius Paulus. Others, that Saul being a Hebrew word, the Greeks, or rather the Romans, turned it into Paul. Wi.—This is the first place in which this apostle is called Paul. He took this name out of respect to the illustrious convert he had made in the person of the proconsul, the governor of the island. Menochius.—Or, more probably, his former name, by a small change, was modelled into *Paulus,* which was a sound more adapted to a Roman ear. He begins to bear this name only, when he enters on his mission to the Gentiles. Calmet.

VER. 10. *Son of the devil.* Sharp language, when grounded on truth, may be used against those who hinder the conversion of others. S. Chrys. says, he was struck with this blindness only for a time, to make him enter into himself, and be converted. Wi.

phylia. [a]But John departing from them, returned to Jerusalem.

14 But they passing through Perge, came to Antioch, in Pisidia: and entering into the synagogue on the sabbath-day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear:

17 The God of the people of Israel chose our fathers, and exalted the people, when they were sojourners [b] in the land of Egypt, [c]and with a mighty arm brought them out from thence,

18 [d]And for the space of forty years endured their manners in the desert.

19 And destroying seven nations in the land of Chanaan, [e]he divided their land to them, by lot,

20 As it were, after four hundred and fifty years: [f] and after these things he gave *them* judges, until Samuel, the prophet.

21 And afterwards [g]they desired a king: and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, forty years.

22 [h]And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my will.

23 Of this man's seed God, [i]according to his promise, hath raised up to Israel a Saviour, Jesus,

24 [k]John first preaching before his coming the baptism of penance to all the people of Israel.

25 And when John was fulfilling his course, he said: [l]I am not he, whom you think me to be: but behold he cometh after me, the shoes of whose feet I am not worthy to loose.

26 Men, brethren, sons of the race of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27 For they who inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging *him*, have fulfilled them,

28 And finding no cause of death in him, [m]they petitioned of Pilate, that they might put him to death.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 [n]But God raised him up from the dead the third day: who was seen for many days by those,

31 Who went up together with him from Galilee to Jerusalem: who, to this present time, are witnesses of him to the people.

32 And we declare to you that the promise which was made to our fathers,

33 This same hath God fulfilled to our children, raising up Jesus again, as in the second Psalm also is written: [o]Thou art my Son, this day have I begotten thee.

34 And *to shew* that he raised him up from the dead to return now no more to corruption, he said thus: [p]That I will give you the holy things of David sure.

35 And, therefore, in another place also he saith: [q]Thou shalt not suffer thy Holy One to see corruption.

36 For David, after he had served in his generation, according to the will of God, [r]slept: and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead, saw no corruption.

38 Be it known, therefore, to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses,

39 In him every one, who believeth, is justified.

40 Beware, therefore, lest that come upon you which is said in the prophets:

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[a] A. D. 42.—[b] Exod. i. 1.—[c] Exod. xiii. 21. and 22.—[d] Exod. xvi. 3.—[e] Josue xiv. 2.—[f] Judges iii. 9.—[g] 1 Kings viii. 5. and ix. 16. and x. 1.—[h] 1 Kings xiii. 14. and xvi. 3.—[i] Ps. lxxxviii. 21.—[k] Isai. xi. 1.—[l] Matt. iii. 1. Mark i. 4. Luke iii. 3.

[m] Matt. iii. 11. Mark i. 7. John i. 27.—[n] Matt. xxvii. 20. and 23. Mark xv. 13. Luke xxviii. 21. and 23. John xix. 15.—[o] Matt. xxviii. Mark xvi. Luke xxiv. John xx.—[p] Ps. ii. 7.—[q] Is. lv. 3.—[r] Ps. xv. 10.

VER. 14. *Antioch.* Many cities in Asia Minor bore this name. It is related that Seleucus Nicanor built many, and called them by this name, in honour of his father Antiochus. Tirinus.—Pamphylia and Pisidia were two provinces in Asia Minor.—*The sabbath-day.* Some not only understand, but even translate, the *first day of the week:* but here is rather meant the Jewish sabbath, as S. Paul went into their synagogues. And in this his first sermon to them, which S. Luke has set down, he speaks nothing that could offend or exasperate the Jews, but honourably of them, to gain them to the Christian faith; he commends in particular David, whose Son they knew the Messias was to be: and of whom he tells them, that God had given them their *Saviour, Jesus.* He mentions this high eulogium, which God gave of David, Ps. lxxxviii. 21. that he was a man *according* to God's *heart,* who *in all things should fulfil his will,* that is, as to the true worship of God; though he fell into some sins, of which he repented, and did penance. Wi.

VER. 19. These seven nations are the Chanaanites, the Hethites, the Hevites, the Pherezites, the Gergesites, the Jebusites, and the Amorrhites. Jos. iii. 10. and *alibi.*

VER. 20. Chronology only gives about 350 years from the entrance into the land of promise to the end of Samuel's judicial government, who was the last of the judges. V.

VER. 24, &c. He then brings the testimony, which John the Baptist gave of Jesus, as it is likely many of them had heard of John, and of the great esteem that all the people had of his virtue and sanctity. He tells them that salvation was offered and sent them by Jesus, against whom the chief of the Jews at Jerusalem obtained of Pilate a sentence, that he should be crucified; but that God *raised him up from the dead the third day. And we,* says he, *publish to you this promise,* the Messias, promised to our forefathers.

VER. 33. He then shews them that Jesus was their Messias, and the Son of God, begotten of his Father from eternity, who rose from the dead, and he applies these words, (Ps. ii. 7.) to prove Christ's resurrection, *thou art my son, this day have I begotten thee.* It is true, these words regard chiefly the eternal generation of Christ, as they are applied by S. Paul, (Heb. v. 5.) but the resurrection was a necessary consequence of his divinity, since death could have no power over him. S. Paul here also proves Christ's resurrection by the following predictions. Wi.—*Second psalm.* The oldest copy reads, first psalm. The difference is merely in words; for the division of the psalter at present is very different from what it formerly was: sometimes a single psalm of ours being divided into many, and many of our divisions making only one, according to the Hebrews. The latter are not even now agreed among themselves on the same division of the psalms. Calmet.—Some suppose, that what we call the first psalm was originally looked upon as a preface to the psalter; others, that our first and second psalms united in one. Mat. Polus.

VER. 34. *I will give you the holy things of David sure.* These are the words of the prophet Isaias, lv. v. 3. According to the Sept. the sense is, I will faithfully fulfil the promises I made to David. Ch.

VER. 35. *In another place also he saith,* (Ps. xv. 10.) *thou wilt not suffer thy holy one to see corruption.* That is, Christ's body to be corrupted in the grave. See the words of S. Peter, Acts c. ii. 27. Wi.

VER. 36. *After he had served in his generation.* That is, in his life-time, *saw corruption,* or was corrupted in the grave. Wi.

VER. 37–38. *Justified.* That your sins being forgiven by the merits of Christ, you may be truly just in the sight of God. Wi.

VER. 39. The law of Moses was then imperfect. I shew you its completion, by preaching to you Christ, whom it foretold. You would violate the law of Moses by opposing the new law, to which he leads you. Tirinus.

VER. 40. See then that you reject not this divine Saviour, lest what has been

41 [a]Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

42 And as they went out, they desired them that on the next sabbath they would speak these words to them.

43 And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 But the next sabbath-day, the whole city almost came together, to hear the word of God.

45 And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46 Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but seeing you reject it, and judge yourselves unworthy of eternal life: behold we turn to the Gentiles.

47 For so the Lord hath commanded us: [b]I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the utmost part of the earth.

48 And the Gentiles hearing this, were glad, and glorified the word of the Lord: and as many as were pre-ordained to eternal life, believed.

49 And the word of the Lord was published throughout the whole country.

50 But the Jews stirred up religious and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas: and cast them out of their borders.

51 [c]But they shaking off the dust of their feet against them, came to Iconium.[d]

52 And the disciples were filled with joy and with the Holy Ghost.

[a] 3 Kings ii. 10. Hab. i. 5.—[b] Isai. xlix. 6.

CHAP. XIV.

Paul and Barnabas preach in Iconium and Lystra: Paul heals a cripple. they are taken for gods. Paul is stoned. They preach in Derbe and Perge.

AND it came to pass in Iconium, that they entered together into the synagogue of the Jews and spoke, so that a great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews, stirred up, and incensed the minds of the Gentiles against the brethren.

3 A long time, therefore, they abode there, acting confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was divided: and some indeed held with the Jews, but some with the apostles.

5 And when there was an assault made by the Gentiles and the Jews, with their rulers, to treat them contumeliously, and to stone them:

6 [e]Understanding it, they fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

7 Now there sat a certain man at Lystra disabled in his feet, lame from his mother's womb, who never had walked.

8 This man heard Paul speaking: who looking upon him, and perceiving that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10 And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods, in the likeness of men, are come down to us.

11 And they called Barnabas, Jupiter: but Paul, Mercury; because he was the chief speaker.

[c] Matt. x. 14. Mark vi. 11. Luke ix. 5.—[d] A. D. 42.—[e] A. D. 43.

denounced by the prophets fall upon your incredulous heads: *I will abandon the holy place which I entrusted to you; I will cease to look upon you as my people; I will transfer my kingdom to the Gentiles.* V.

VER. 41. *Ye despisers*† of the favours offered you, *behold, wonder*, &c. This citation is out of Habacuc, (c. i. v. 5.) according to the Sept. The prophet, by these words, foretold to the Jews in his time the evils that would come upon them in their captivity in Chaldea, but S. Paul here applies them at least to the miseries that the incredulous Jews would incur, if they obstinately refused to believe in Christ. Wi.

VER. 44. *The whole city.* Not only Jews, but a great many Gentiles, which exasperated the envious Jews. Wi.

VER. 48. *As many as were pre-ordained to eternal life,*‡ by the free election, and special mercies, and providence of God. Wi.—Some understand this as if it meant, predisposed by their docility, to receive the word of life. But the Fathers unanimously understand it literally of predestination, which is defined by S. Thomas, serm. i. qu. 23. a. 1. "The disposition of God, by which he prepares, what he will himself perform, according to his infallible foreknowledge." In other words, it is the manner in which God conducts a reasonable creature to its proper destiny, which is eternal life. In this mystery of the Catholic faith, which cannot be clearly explained to human understanding, because it is a mystery, there are nevertheless several points, which we know for certain. 1st. Though it is certain, that this decree of the Almighty is infallible, and must have its effect, yet it is far removed from the blasphemy of Calvinists, who pretend that it destroys free-will, and therefore removes all motives of exertion to good works. 2d. For it is a point of Catholic faith, that this foreknowledge of the Almighty no ways interferes with man's liberty, but leaves him still a perfectly free agent, and therefore responsible for his actions. 3d. It is likewise decreed by the Council of Trent, that no one can certainly know that he is of the number of the predestinated, without a special revelation to that effect. These are the most essential points, which it concerns us to know of this doctrine. As to the consequences which may be drawn from these positions, it were better for us to submit our understandings to the obedience of faith, than entangle ourselves in a maze of abstruse errors, far removed from our comprehension. Would that this sober line of conduct were pursued by many moderns, who at present talk and write so much on this subject, and to such little purpose. How excellently well does the great genius of the Latin Church, S. Augustin, say: Melius est dubitare de occultis, quam litigare de occultis! How much wiser and better is it to confess our ignorance on mysteries, than idly to dispute on mysteries! l. viii. de Gen. ad litt. c. 5.

VER. 51. *Shaking off the dust*, &c. See the Annotations, Matt. x. 14.

* V. 2. Ministrantibus illis, λειτουργούντων δὲ αὐτῶν. Erasmus translates, Sacrificantibus, but S. Chrys. τούτεστι κηρυττόντων, prædicantibus.

† V. 41. Habac. i. 5. In the Latin text, and according to the Hebrew, aspicite in Gentibus: but in the Sept. and Greek here, ἴδετε καταφρονηταί.

‡ V. 48. Præordinati, τεταγμένοι, on which S. Chrys. says, τουτέστι ἀφωρισμένοι, prædefiniti.

CHAP. XIV. VER. 1. *And of the Greeks.* Which is here put for the Gentiles. Wi.

VER. 2. *The unbelieving Jews stirred up*, &c. It would hence appear, that the former were not very scrupulous in the means they took to oppose the gospel. They, who would have been dreadfully scandalized to have spoken to a Gentile for any good purpose, are not very nice in having intercourse with them to irritate them against the apostles. Such is the general conduct of men whose religion is vain. That sacred name is used for a pretext to authorize the most unwarrantable actions. A.

VER. 3. *To the word of his grace.* That is, of the gospel, and the law of grace. Wi.

VER. 8. *Perceiving that he had.* It does not appear that S. Paul had any previous conversation with the man he healed on this occasion, or demanded from him any testimony of his faith. But he saw that he had faith, perhaps by inspiration, or by the confidence and eagerness the lame man may have shewn in his countenance and actions. Calmet, &c.

VER. 11. *And they called Barnabas, Jupiter.* Perhaps because he was of taller and finer stature; for, according to Nicephorus (hist. ii. 37.) S. Paul was very low in size, and much bent; hence S. Chrysostom says of him, tricubitalis est, & cœlos transcendit, though not more than three cubits high, he yet transcends the heavens, and hence for his eloquence, he was called Mercury. Jupiter was said to take Mercury with him, as may be seen in Amphitryone Plauti.

12 The priest also of Jupiter, that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which when the apostles, Barnabas and Paul, had heard, rending their clothes, they ran among the people, crying out,

14 And saying: Men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, [a] who made heaven, and earth, and the sea, and all things that are in them:

15 Who in past generations suffered all nations to walk in their own way.

16 Nevertheless he left not himself without testimony, doing good from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

18 Now there came thither certain Jews from Antioch and Iconium: and having persuaded the multitude, and stoned Paul, they dragged him out of the city, thinking him to be dead.

19 But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra and to Iconium, and to Antioch:

21 Confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.

22 And when they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23 And passing through Pisidia, they came into Pamphylia.

24 And having spoken the word of the Lord in Perge, they went down to Attalia:

25 [b] And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

26 And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they abode no little time with the disciples.

CHAP. XV.

A dissension about circumcision. The decision and letter of the council of Jerusalem.

AND [c] some coming down from Judea, taught the brethren: That unless you be circumcised after the manner of Moses, you cannot be saved.

2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side, should go up to the apostles and priests to Jerusalem, about this question.

3 They, therefore, being brought on their way by the church, passed through Phœnice and Samaria, re-

[a] Gen. i. 1. Ps. cxlv. 6. Apoc. xiv. 7.

[b] Supra xiii. 1.—[c] A. D. 49. Gal. v. 2.

VER. 12. *Garlands.* These might be for the victims, as they generally were crowned, or had gilded horns.

Victima labe carens, præstantissima forma,
Sistitur ante aras, *vittis* præsignis et *auro*.—Ovid.

—Or they might be for the two pretended gods, as it was usual to crown their statues. Pliny, lib. xvi. c. 4.—The priests likewise themselves, who sacrificed, wore crowns. Virgil. Æneid ii.

VER. 14. *We also are mortals.* The enraptured people wished to pay divine homage, *θύειν*, to the apostles, and therefore they indignantly reject the proffered honours. The Catholic Church has but one external sacrifice, and this she offereth to God only, and "neither to Peter nor to Paul, saith S. Augustin, though the priest that sacrificeth, standeth over their bodies, and offereth in their memories." l. viii. de Civit. Dei. c. 27.

VER. 15. *Suffered all nations to walk in their own way.* Lit. *dismissed* all nations, suffering them to run on in their idolatry, and other sins, not favouring them with a written law, as he did the Jews, &c. Wi.

VER. 16. *He left not himself without testimony.* Inasmuch as the Gentiles had always the light of reason, and such lights, that by the created things of this world, and from the visible effects of God's providence, they might have come to the knowledge of the true God, the creator of all things. See Rom. c. i. Wi.—God did not leave himself without testimony among the Gentiles. He did not leave them without the means of discovering the way which led to him. They had the law of nature engraved in their hearts, the knowledge of good and evil, &c. Menochius.—Therefore they were inexcusable, if they did not know him. The invisible things of God, his eternal divinity might have been known to them from the consideration of the visible creation. Rom. i. 20.

VER. 21. *Through many tribulations.* Our daily offences require the paternal chastisement of the Almighty. The concupiscence of the flesh too, which wills against the spirit, must be subdued by punishment. Wo then to you, lovers of this world, who wish to pass your lives without tribulation, enemies of the cross. Senseless creatures, is the disciple above his master? Did it not become Christ first to suffer, and thus to enter into his glory? and shall we pretend to enter by any other means? &c. H. Denis. Carthus.

VER. 22. *When they had ordained for them priests.** The Prot. translation, following the grammatical etymology of the Greek word *presbyter*, always puts *elders*. Yet they of the Church of England allow, and maintain, that by this Greek word in this, and many other places, are signified the ministers of God, known by the name of *bishops* or priests, according to the ecclesiastical use of the same word. It is evident that here are not meant elders, as to age and years. Nay, though we adhere to the grammatical signification, we should rather translate priests, since the English word *priest*, as well as the French word *prêtre*, come from *presbyter*. But of this word more hereafter. We may also take notice, that the Calvinists here translate, *ordained by election*, pretending by the derivation of the Greek word, that church ministers were only chosen, and deputed by the votes and suffrages of people; and not by any ordination, or consecration by a bishop; nor by any character or sacrament of order. But their argument from this Greek word is frivolous, and groundless, as hath been shewn by Mr. Bois on this verse, by Mr. Legh in his Critica Sacra, &c. Wi.—We see from this text, 1st, that SS. Paul and Barnabas were bishops, having authority to confer holy orders: 2d. that there was even then a difference betwixt bishops and priests, though the name in the primitive Church was often used indifferently; 3d. that fasting and praying were constant preparatives for holy orders. B.

VER. 24. This Antioch was a sea-port in Pamphylia. V.

VER. 25. *From whence they had been delivered,* up to their ministry, and their apostolical *mission by the grace of God;* that is, where they had been first chosen by the direction of the Spirit of God, ordained priests and bishops, and had received power, and graces to discharge their offices of apostles. Wi.

VER. 27. *No little time.* It is not precisely known how long he remained there, nor what he did. S. Luke relates nothing of what happened from the 46th year of Christ to the 51st, in which the Council of Jerusalem was held. It is probable S. Paul spent that time in carrying the gospel among the neighbouring provinces. Calmet.

* V. 22. Cum constituissent presbyteros, *χειροτονήσαντες πρεσβυτέρους*. Mr. Bois on this verse: Si usum loquendi potius quam syllabas ipsas, quibus inhærere sæpè parum tutum est, respicias, *χειροτονεῖν*, nihil aliud declarat, quam constituere, creare, ordinare. See Mr. Legh, in thesauro linguæ græcæ.

CHAP. XV. VER. 1. *Unless you be circumcised.* Many who had been converted from Judaism, held that none, not even converted from paganism, could be saved, unless they were circumcised, and observed the other ceremonies of the law of Moses. Wi.—See Gal. v. 2.

VER. 2. *To the apostles and priests,** where we find again *presbyters* in Greek, meaning bishops and priests. Wi.—*Paul . . . should go to . . . Jerusalem.* We learn from Gal. ii. 2. 4. that S. Paul undertook this journey in consequence of a divine revelation, and was accompanied by Barnabas, and Titus, the latter of whom he would not suffer to be circumcised. Such confidence had he in the rectitude of the opinion he defended. From the example of S Paul and S. Barnabas, apostles, and men full of the Spirit of God, we learn, that as often as any contest arises about faith, recourse should be had to the supreme visible authority established by Jesus Christ, to have all differences adjusted. This is the order of divine Providence with regard to the Church; without it truth and unity could not be preserved; without it, the Church of God would be more defective and inefficient than any human government. *Tell the Church: and if he will not hear the Church, let him be to thee as the heathen and the publican.* Matt. xviii. 17.

lating the conversion of the Gentiles: and they caused great joy to all the brethren.

4 And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients, declaring how great things God had done with them.

5 But there rose up some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

6 And the apostles and ancients assembled to consider of this matter.

7 And when there was much disputing, Peter rising up, said to them: [a] Men, brethren, you know that in former days God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, who knoweth the hearts, gave them testimony, [b] giving the Holy Ghost to them as well as to us.

9 And made no difference between us and them, purifying their hearts by faith.

10 Now, therefore, why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?

11 But by the grace of the Lord Jesus Christ we believe to be saved, as they also.

12 And all the multitude held their peace: and gave ear to Barnabas and Paul, relating what great signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying: Men, brethren, hear me.

14 Simon hath related how God first visited the Gentiles, to take out of them a people to his name.

15 And to this agree the words of the prophets, as it is written:

16 [c] After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and I will rebuild the ruins thereof, and I will set it up:

17 That the rest of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things.

18 To the Lord was known his own work from the beginning of the world.

19 Wherefore I judge that they, who from among the Gentiles are converted to God, are not to be disquieted.

20 But that we write to them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses, from ancient times, hath in every city them that preach him in the synagogues, [d] where he is read every sabbath.

22 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send them to Antioch, with Paul and Barnabas; Judas, who was surnamed Barsabas, and Silas, chief men among the brethren,

23 Writing by their hands. The apostles and ancients, brethren, to the brethren of the Gentiles, that are at Antioch, and in Syria, and Cilicia, greeting.

24 Forasmuch as we have heard, that some, who went out from us, have troubled you with words, subverting your souls, to whom we gave no commands:

25 It hath seemed good to us, assembled together, to choose out men, and send them to you, with our dearly beloved Barnabas and Paul,

26 Men who have given their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

28 For it hath seemed good to the Holy Ghost, and to us, to lay no further burthen upon you, than these necessary things:

[a] Supra x. 20.—[b] Supra x. 45.

[c] Amos ix. 11.—[d] Supra xiii. 27.

VER. 7. *Former days.* Lit. *in the days of old;* that is, at the conversion of Cornelius, many years ago, about the year 35; and it was now 51. Wi.—S. Peter at the head of the Council, spoke first; S. James as Bishop of Jerusalem, spoke next, and all, as S. Jerom says, came into the sentence of Peter. Ep. lxxxix. ad S. Aug. c. 2.

VER. 10. *Why tempt you God,* by calling in question what he hath sufficiently attested, and approved, and by being incredulous to his promises of giving salvation to the Gentiles, and to all nations. Wi.

VER. 11. In the historical sense he is speaking of the prosperity of the house of Juda, in the reign of Ezechias, or their return from captivity. But in this respect, it is certain that the prophecy never had its entire accomplishment. The passage in the text is cited from the Septuagint. The Hebrew is, "I will raise up the house of David . . . that it may possess all the nations," &c. Now it is true that the nations never were subject to the house of David, or known by the name of the people of God; but by their vocation to the gospel, as S. James explains it. Calmet.

VER. 18. *To the Lord was known his own work.* He bringeth it to pass, as he hath decreed, though his decrees are to us unknown. Wi.

VER. 19. *Wherefore I judge,* and join my judgment with Peter. S. Chrys. thinks that James had a special authority in the Council, as bishop of Jerusalem, and because of the great veneration, which those zealous for the Jewish law had for him: but his power was certainly inferior to that of S. Peter, who was head of all, as S. Chrys. teacheth, hom. iii. on the Acts.

VER. 20. *Things strangled and from blood.* In these prohibitions, the Church indulged the particular feelings of the Jews, that the bond of union between them and the Gentiles might be more closely united; the latter in these two instances giving way to the prejudices of the former, who in their turn gave up much, by submitting to the abolition of the ceremonial law of Moses. This prohibition was of course only temporary, and to cease with the reasons, which gave rise to it. Menochius.—The Jews had such a horror of blood, that they considered those who eat it as defiled, and violators of the law of nature. The Lord had in effect from the beginning forbidden the use of blood to Noe, (Gen. ix. 4.) which he likewise repeated in the strongest terms in Leviticus viii. 26. By this we see the great authority of God's Church, and Councils, which may make permanent or temporary decrees, such as are fitting for the state of the times or peoples, without any express Scripture at all, and by this authoritative exaction, things become of strict obligation, which previous to it, were in themselves indifferent. B.

VER. 21. *For Moses . . . hath in every city.* Not only the Jews, but the Christians converted from Judaism, still followed the ceremonies of the law of Moses. Wi.—Let not the Jews complain, that we abandon Moses, and destroy the law by this regulation. No: it shall subsist for ever in a more perfect state, read in the synagogue, and revered by the Church. Calmet.—Others give a different explanation of this verse. Let the Jews, say they, follow Moses, and hear him in their assemblies; we have other laws, and enjoy other privileges. Tirinus.

VER. 23. *The brethren of the Gentiles.* Hence we see, that the letter, with the decree of the Council, only regarded those converts, who had been Gentiles; neither are they forbidden to use the Jewish ceremonies, but a declaration is made, that they have no obligation to follow the said ceremonies and precepts, as it will appear by other places. Wi.

VER. 24. *Some who went out from us,* from Jerusalem, and pretended to speak our mind, and in our name, but we gave them no such commission. Wi.—A proper description of heretics, schismatics, and seditious preachers, who go out from their own superiors, and pretend to teach and preach without any mission, et quomodo prædicabunt nisi mittantur; how can they preach, unless they are sent? Rom. x. 15.

VER. 28. *It hath seemed good to the Holy Ghost, and to us.* To us in these matters, wherein by the promises of Christ, we are directed by the Holy Ghost, the spirit of truth, &c.—*Than these necessary things.* Necessary at this juncture, and always, if we except that order of *abstaining from blood, and things strangled,* which was not a perpetual, unchangeable precept, but to last only for a time, as S. Chrys. observes. Wi.—This is the first general council held in the Church, and the model of all succeeding ones. In it the apostles, in a commanding and authoritative manner, laid down the law, which was to be the guide of the faithful, knowing they had a right to impose any regulations in the Church, and that they could not employ this authority but to good purposes, directed as they were

29 That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

30 They, therefore, being dismissed, went down to Antioch: and when they had gathered together the multitude, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 But Judas and Silas, being prophets also themselves, comforted the brethren with many words, and confirmed them.

33 And having remained there some time, they were dismissed with peace, by the brethren, to those who had sent them.

34 But it seemed good to Silas to remain there: and Judas alone set out for Jerusalem.

35 But Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

36 [a] And after some days, Paul said to Barnabas: Let us return and visit the brethren in all the cities, wherein we have preached the word of the Lord, *to see* how they do.

37 And Barnabas wished to take along with him John also, who was surnamed Mark.

38 But Paul desired that he (as having departed from them out of Pamphylia, [b] and not gone with them to the work) might not be received.

39 And there was a dissension, so that they departed one from another, and Barnabas indeed taking Mark, sailed to Cyprus.

40 But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the apostles, and the ancients.

CHAP. XVI.

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

AND [c] he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman who believed, his father being a Gentile.

2 To this man the brethren, who were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews, who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they delivered to them the decrees to keep, that were decreed by the apostles and ancients, who were at Jerusalem.

5 And the churches indeed were confirmed in faith, and increased in number daily.

6 Now having passed through Phrygia, and the country of Galatia, they were forbidden, by the Holy Ghost, to preach the word of God in Asia.

7 And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus permitted them not.

8 And when they had passed through Mysia, they went down to Troas:

9 And a vision was shewn to Paul in the night: A man of Macedonia standing, and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immedi-

[a] A. D. 51.—[b] Supra xiii. 13.

[c] A. D. 51.

by the unerring spirit of truth, which Christ had promised (Matt. xxviii. 20.) should remain with his Church for ever. Hence it would appear that we have no more ground for refusing obedience to the voice of the Church at present, than at her first establishment: and that those who will not hear the Church now, speaking in her Councils, would with as little ceremony have opposed the apostles on this occasion, had they lived at the time. By what spirit of seduction has been introduced, and spread, to such an alarming extent, the opinion, that Christianity (the very leading feature of which is to hear and to obey) authorizes unrestricted liberty? Is then authority an unmeaning word? A.

VER. 29. *From blood, and from things strangled.* The use of these things, though of their own nature indifferent, was here prohibited, to bring the Jews more easily to admit of the society of the Gentiles; and to exercise the latter in obedience. But this prohibition was but temporary, and has long since ceased to oblige; more especially in the western churches. Ch.—See note on v. 20. supra.

VER. 31. We may here briefly remark, that the controversy was finally adjusted by the decree of the Council. 2dly, That all, not only the Gentiles, but the abettors and masters of the former dissension, experienced great consolation in the promulgation of the decision, receiving it as the resolve not of mere mortal men, but of the Holy Ghost. *It hath seemed good to the Holy Ghost and to us.*

VER. 32. *Judas and Silas, being prophets,* that is, preachers, as the word *prophet,* is divers times taken. Wi.—Not only such were called prophets, as had the gift of predicting future events, but such moreover as had the gift of interpreting Scripture, and of speaking of the things of God. V.

VER. 39. *There was a dissension,*† or dispute, with reasoning, and arguing upon the matter. S. Paul represented to S. Barnabas, that he was not for having John Mark to be their companion, because he had before left them, but S. Barnabas was for having with them his kinsman Mark; and the dispute was such, that upon it S. Paul and Barnabas separated; which gave occasion to the preaching of the gospel in more places. See S. Chrys. hom. xxxiii.—The fault in this contention lay with S. Barnabas; ὁ Παῦλος τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάνθρωπον: Paul sought what was just; Barnabas what was pleasing to nature. The Greeks, moreover, remark, that this severity of Paul was of service in strengthening the too pliant character of Mark, and as such he is saluted by Paul. Col. iv. 10. They separated, as formerly Abraham and Lot, without prejudice to their friendship. Gen. xiii. 9. Mat. Polus synop. criticorum, fol. 4. p. 1528.

* V. 2. πρεσβυτέρους; presbyteros. For the same Greek word we sometimes find in the vulgar Latin, presbyteros, sometimes seniores, sometimes majores natu: yet it is generally a word of dignity in the ministry of Christ, signifying those who were afterwards known by the name of bishops or priests. When mention is made of πρεσβύτεροι, or *seniores,* of the old law, I have translated elders: but where the ministers of the new law are understood, when in the Latin we have *presbyteri,* I have put *priests;* when *majores natu* or *seniores,* I have put in English *seniors,* bishops or priests, being to be understood.

† V. 39. Dissentio, παροξυσμὸς, acris disceptatio. See S. Chrys.

CHAP. XVI. VER. 3. *Circumcised him.* Not to obstruct the conversion of the Jews; and because it was still lawful to observe the Jewish ceremonies, though the obligation of keeping the old law had ceased. Wi.—This S. Paul did in order to gain the Jews, and make Timothy acceptable to them. Tirinus.—To the Jew, says he, (1 Cor. ix. 20.) I became a Jew, that I might gain the Jews. If he refused to circumcise Titus, in order to vindicate the Christian's independence of the Mosaic ceremonies; he now submits to the observance of them, to shew there is nothing of itself bad in them, and that they might without crime be practised, till time by degrees had abolished them. S. Aug. ep. lxxxii. ad S. Hieronymum.

VER. 4. Here, as well as in the last verse of the former chapter, we see S. Paul ordering the new converts, wherever he went, to receive, as their rule of conduct, the ordinances of the apostles and priests assembled in Jerusalem.

VER. 6. *They were forbidden by the Holy Ghost,* to go, and preach at that time in the Lesser Asia, perhaps because their preaching in Macedonia was more necessary; or because S. John was to be sent into Asia. Wi.—*Forbidden.* Why? Because they were not yet prepared to receive the gospel; or, perhaps, these provinces were reserved for S. John, as Bithynia was for S. Luke. Menochius.—S. Leo compares this question to many others respecting the inscrutable judgments of God. Why did not the Son of God come into the world many ages before? Why did he suffer so many to die in ignorance? Why are there yet so many in infidelity? Why, in one family, does one believe and is converted, while another remains in darkness, and crime? Who shall account for the exercise he pleases to make of his rigour, or his mercy, when all were justly victims of the former? S. Leo de vocat. Gentium. lib. ii. c. 2.

VER. 7. *The spirit of Jesus permitted them not.* It is the same spirit, which just before was called the Holy Ghost: for the Holy Ghost is the spirit of Jesus, as proceeding from the Son as well as from the Father. Wi.

VER. 9. *A vision,* &c. The tutelar angel of the province, according to most interpreters, under the form of a Macedonian, who implored S. Paul in behalf of the province he guarded.

ately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

11 So sailing from Troas, we came with a direct course to Samothracia, and the day following to Neapolis:

12 And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days, conferring together.

13 And upon the sabbath-day, we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.

14 And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to attend to the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and remain. And she constrained us.

16 And it came to pass, as we went to prayer, a certain girl, possessed with a pythonical spirit, met us, who brought her masters much gain by divining.

17 The same, following Paul and us, cried out, saying: These men are the servants of the most high God, who announce to you the way to salvation.

18 And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out of her. And he went out the same hour.

19 But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, they brought them into the market-place to the rulers;

20 And presenting them to the magistrates, said: These men disturb our city, being Jews:

21 And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

22 And the people ran together against them: and *the magistrates tearing off their clothes, commanded them to be beaten with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them securely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas praying, praised God: and they who were in prison heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and the bands of all were loosed.

27 And the keeper of the prison being awakened, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we are all here.

29 Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas:

30 And bringing them out, he said: Masters, what must I do, that I may be saved?

31 But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house.

32 And they spoke the word of the Lord to him, and to all that were in his house.

33 And he taking them the same hour of the night, washed their wounds: and he himself was baptized, and all his family forthwith.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his family, believing God.

35 And when it was day, the magistrates sent the serjeants, saying: Let those men go.

36 And the keeper of the prison told these words to Paul: The magistrates have sent to have you discharged: now therefore depart, and go in peace.

37 But Paul said to them: After having beaten us publicly, uncondemned, men that are Romans, they cast us into prison: and now do they thrust us out privately? Not so: but let them come,

* 2 Cor. xi. 25. Philip. i. 13. 1 Thess. ii. 2.

VER. 10. *We.* This change in the narration from the third, to the first person, *we sought*, &c. is remarkable. It is hence inferred, that S. Luke, the author of this book, joined S. Paul at Troas, and became his inseparable companion. Calmet.—It is, however, probable, that as the narrative in the first person changes again at the end of this chapter, and is not resumed, till the fifth verse of the 20th chap. that S. Luke was absent on some mission during the time that elapsed between this and their sailing from Philippi, as mentioned hereafter. Chap. xx. v. 6. Tirinus.

VER. 13. *There was prayer.** The Greek word signifies either prayer itself, or an oratory, or place to pray in. Wi.—Not every prayer is here understood, but that which was joined in the celebration of the sacred mysteries. Estius in diffic. loca. See 1 Cor. vii. and Acts vi.

VER. 16. *A pythonical spirit.* A spirit pretending to divination, to tell secrets, and things to come. See 2 Kings xxviii. Isaias viii. 19. Wi.—A divining spirit, which pretended to foretell things to come. It is strictly forbidden every where throughout the old law to have any dealings with persons of this description. Deut. xviii. 10. Levit. xx. ult. &c. Hence it would appear that these superstitions were of early practice among mankind. It is lamentable that the present age is still credulous enough to believe in such impostures. The ignorance of mankind, it appears, has always been made a source of emolument to the designing. A.

VER. 17. *These men are the servants of the most high God.* Evil spirits in possessed people, are sometimes forced to tell the truth. Wi.

VER. 18. Observe here that the servants of God have a power granted them of controlling wicked spirits, according to the promise of our Lord, Luke ix. and x. Hence the seventy disciples, returning, said: *Lord, even the devils are subject to us in thy name.* Est. in diffic. loc.

VER. 20. *Jews.* This was the name the first Christians went by among the pagans. Indeed our Saviour's being born of that nation, and his disciples adoring the same God, and following the same morality and Scriptures as the Jews, were sufficient reasons to make them confounded. When Suetonius relates that Claudius banished the Jews from Rome, he means the Christians. Calmet.

VER. 21. There was a standing decree of the senate, which forbad the introduction of any new divinity, without the formal consent of the senate. V.

VER. 24. *Made their feet fast in the stocks.* By the Latin and Greek text, they made them fast with *wood.* Wi.

VER. 26. *All the doors were opened.* This made the jailor conclude the prisoners had made their escape. And he being answerable for them, and expecting to be put to death, was for stabbing himself. Wi.

VER. 33. *Was baptized,* being first told what he was to believe, and do. Wi. —Hence Catholics draw a very plausible argument for the baptism of infants, as it is very probable there were some infants in the family. See Estius in diffic. loc.

VER. 35. *Sent the serjeants,*† vergers, or such like officers. Wi.

VER. 37. *Romans.* S. Paul inherited his right of citizenship from his father; it does not appear how Silas obtained it, perhaps by purchase. There is no proof that Silas was a freeman of Rome. D. Dion. Carthus.—It was forbidden by the Porcian and Sempronian laws, for a Roman citizen to be scourged, unless he was likewise convicted of a capital crime. Cicero pro Rabirio. Facinus est vinciri civem Romanum: scelus verberari. Id. cont. Verrem. The Romans were always very jealous of the dignity of their city. We cannot but admire S. Paul's astonishing desire of suffering for the name of Jesus, in concealing a circumstance, the very naming of which would have saved him the cruel scourging he suffered. If he now refuses to go out of the prison privately, it is to vindicate his honour, and to avert the scandal, which the new converts would naturally feel, in seeing their master treated as a criminal. He exemplified in this instance S. Augustin's principle; "Our lives are necessary for ourselves, but our reputation for others." A.—Estius declares, that Silas was also a Roman citizen, and that from this circumstance he probably received a Roman name, as Paul did. For in other parts of Scripture we find him styled Silvanus, (2 Cor. i. 19.) and at the commence-

38 And discharge us themselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans:

39 And coming, they intreated them: and bringing them out, they desired them to depart out of the city.

40 And going out of the prison, they entered into *the house* of Lydia: and having seen the brethren, they comforted them, and departed.

CHAP. XVII.

Paul preaches to the Thessalonians and Berœans. His discourse to the Athenians.

AND [a]when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And Paul, according to his custom, went in to them: and for three sabbath-days he reasoned with them out of the Scriptures,

3 Laying open and inculcating that the Christ was to suffer, and to rise again from the dead: and that this is the Jesus Christ, whom I preach to you.

4 And some of them believed, and were joined to Paul and Silas, and of those who served God, and of the Gentiles, a great multitude, and noble women not a few.

5 But the Jews moved with envy, taking with them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out to the people.

6 And when they had not found them, they dragged Jason and certain brethren to the rulers of the city, crying out: That they who disturb the city, are come hither also,

7 Whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying: that there is another king, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things.

9 And having taken satisfaction from Jason, and the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night to Berœa. Who when they were come thither, entered into the synagogue of the Jews.

11 Now these were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so.

12 And many indeed of them believed, and not a few of honourable Gentile women and men.

13 But when the Jews in Thessalonica had knowledge that the word of God was also preached by Paul at Berœa, they came thither also, stirring up, and troubling the multitude.

14 And then the brethren immediately sent away Paul, to go to the sea: but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 [b]Now whilst Paul waited for them at Athens, his spirit was excited within him, seeing the city given up to idolatry.

17 He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in

[a] A. D. 51.

[b] A. D. 52.

ment of both the epistles to the Thessalonians.—*Not so; but let them come*, &c. S. Paul patiently submitted himself to be whipped in a most disgraceful and cruel manner, which he could easily have prevented or put a stop to, by saying, I am a Roman citizen. Afterwards, when they were for setting him at liberty, he claims his privilege, he puts all the magistrates in a fright; they run to ask him pardon, and entreat him with all civility to leave the town, which he does not think fit to do, till he visited his brethren and friends. Wi.

* V. 13. Oratio, προσευχὴ, preces, oratio & Oratorium.
† V. 35. Lictores, ῥαβδοῦχους, vergers, rod-bearers.

CHAP. XVII. VER. 2. It was customary with S. Paul to open the Scriptures first to the Jews, (Acts xiii. 46.) and to argue with them from the law and the prophets. Acts xxviii. 23. S. Paul made use of the same passages of Scripture to convince the Jews, as Jesus Christ did on a similar occasion. Mat. Polus.

VER. 3. *That the Christ was to suffer.* The suffering of Christ was the great stumbling-block to the Jews, which S. Paul now attempted to remove, by shewing them from the Scripture, that this was one of the necessary characters of the Messias, contained in the prophets. All the other marks were likewise accomplished in Christ. D. Dion. Carth.—*And that this is Jesus Christ, whom I preach to you.* The transition from an oblique to a direct mode of speech is very common, especially in the holy Scriptures.

VER. 4. *And some of them*, that is, of the Jews, in whose synagogue he preached, *believed*, and *of those that* worshipped* God, that is, of those who adored the only true God, though they had not submitted themselves to circumcision, and to the ceremonies of the Jewish law, and *of the Gentiles*, that is, of such as till that time had been heathens, and idolaters; so that here three sorts of persons were converted by S. Paul: 1. *Jews;* 2. *worshippers* of the true God that were not Jews; and 3. *Gentiles.* In this book of the Acts, mention is several times made of *worshippers*, to wit, of God, by which many understand Jewish *proselytes:* but as they neither were Jews already, nor perhaps ever designed to become Jews, we may distinguish two sorts of the Jewish proselytes. Some were *proselytes to the Jewish religion*, by a submission to circumcision, and to all the precepts and ceremonies of the Mosaic laws. These are also by some called *proselytes of the covenant*, being as much Jews as they who had been always so. Others are called *proselytes of the gate*, or proselytes to the *God of the Jews*, but not to the religion of the Jews. Of such seems to have been Cornelius, the centurion. Acts x. Lydia, Acts xvi. 14. and Titus Justus, Acts xviii. 7. Such also seems to have been the eunuch of Candace, the queen of the Ethiopians, Acts viii. Naaman, the Syrian, after he was cured of his leprosy, (4 Kings v. 17.) and many others, that lived in Judea, and in other countries. These, therefore, are called *worshippers*, meaning of the true God, though they embraced not the legal precepts and ceremonies of the Jews. See Monsr. Heure's Dictionary. Wi.

VER. 6. *Who disturb the city,*† put it in an uproar. In the ordinary Greek copies, for the *city*, we read the whole *world.* Wi.

VER. 7. *Another king.* These Jews suppress, with great artifice, their true cause of vexation against the apostles, and change a mere question of religion, into one of temporal policy. The accusation of raising up a new power in opposition to Cæsar's, had been sufficiently refuted and disavowed before Pilate by the author of our religion, and was therefore too gross to be repeated now. My kingdom, says our blessed Saviour, is not of this world. There is no necessary connection between spiritual and temporal power. It is thus that the abettors of persecution are never at a loss for pretexts, when necessary. Mad zeal is not scrupulously nice in the choice of arguments. A.

VER. 10. *Synagogue.* In flying from the face of persecution in due season, S. Paul has imitated the instruction and example of his master. When his labours are unsuccessful in one place, he renews them in another, and wherever he is, his object is always the same, to announce the truth to the Jews first, then to the Gentiles. D. Carthus.

VER. 11. *These were more noble than those of Thessalonica.* According to the common exposition, the sense is, that these of Berœa, were of a more noble and generous disposition of mind, not carried away with envy and malice, like those of Thessalonica.—*Searching the Scriptures*, or those places of the prophets by which S. Paul proved that Jesus was the Messias, who was to suffer death, &c. Wi.—*Daily searching the Scriptures*, &c. The sheep are not hereby made judges of their pastors, the people of the priests, and lay men and women of S. Paul's doctrine. The Berœans did not read the Old Testament (and the New was not then published) to dispute with the apostle, or to sanction his doctrines: but it was a great comfort and confirmation to the Jews that had the Scriptures, to find, even as S. Paul said, that Christ was God, crucified, risen, and ascended to heaven; which by his expounding they understood, and never before, though they read them, and heard them read every sabbath. So it is a great comfort to a Catholic to see in the Scriptures the clear passages that prove the truth of his tenets, and shew the grounds of his hopes. But this by no means authorizes him to be judge of the true pastors of the Church, whom he is commanded by Jesus Christ to hear and obey, and from whom they are to learn the genuine sense of the Scriptures.

VER. 16. Lactantius ridicules the folly of idolatry in a neat strain of irony, which he introduces by the following verses from Lucilius:

Ut pueri infantes credunt signa omnia ahena
Vivere et esse homines; sic isti omnia ficta
Vera putant, &c.

—The poet compares these fools to children. I think them worse; for the latter only take the statues for men, they for gods. Age causes the error of the one, folly of the other. These soon cease to be deceived, but the folly of those lasts and increases always. Lact. de fals. Relig. lib. i

the market-place, every day, with those that were present.

18 And certain Epicurean and Stoic philosophers disputed with him, and some said: What is it that this babbler would say? But others: He seemeth to be a preacher of new gods: because he preached to them Jesus, and the resurrection.

19 And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

20 For thou bringest certain new things to our ears: We would know, therefore, what these things mean.

21 (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing something new.)

22 But Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that ye are in all things over-religious.

23 For passing by, and seeing your idols, I found an altar also, on which was written: TO THE UNKNOWN GOD. What, therefore, you worship without knowing it, that I preach to you.

24 [a] God, who made the world and all things therein, he being the Lord of heaven and earth, dwelleth [b] not in temples made with hands.

25 Nor is he served by the hands of men, as though he needed any thing, seeing it is he who giveth to all life, and breath, and all things;

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

27 That they should seek God, if haply they may feel after him or find him: although he be not far from every one of us.

28 For in him we live, and move, and have our being: as some also of your own poets said: For we are also his offspring.

29 Being, therefore, the offspring of God, we must not suppose the Divinity to be like unto gold or silver, or stone, the graving of art, and device of man.

30 And God, indeed, having overlooked the times of this ignorance, now declareth to men, that all should every where do penance,

31 Because he hath appointed a day wherein he will judge the world in equity, by the man, whom he hath appointed, giving faith to all, by raising him up from the dead.

[a] Gen. i. 1.

[b] Supra vii. 48.

VER. 18. *Epicurean and Stoic philosophers.* The former of these philosophers held as their doctrine, that the Almighty did not interfere by his providence in the government of the world; that the soul did not subsist after the body; and consequently, that there was no future state of retribution. The latter denied that man had liberty of action, and maintained, that all things happened by destiny and fatal necessity. These were the two opposite sects S. Paul had to contend with. Calmet.—The Stoics believed in the immortality of the soul, and came the nearest to the Christian religion: but both Stoics and Epicureans, with all pagan philosophers, denied the resurrection of bodies; hence S. Augustin says, the faith of a resurrection is peculiar to Christians. Estius.—*What is it that this babbler‡ would say?* A word of contempt, which some translate, *this prattler.* It is thought to be a metaphor from birds picking up little seeds, or the like, for their food; and to signify, that S. Paul had picked up words and sentences without any solid meaning. Wi.

VER. 19. *To the Areopagus.* In this place sat the Athenian judges: but some think that by this word may be here signified, some large hall or court, joining to the Areopagus, where all sorts of people met. Wi.—The Areopagus was the supreme and most famous tribunal of all Greece, before which all great causes were tried. The persons who composed it were much renowned for their wisdom. Cicero, and many other Romans, were ambitious of the honour of being an Areopagite; but the power of Athens being now much diminished, this court had sunk in importance, and was now not much more than the shadow of a great name. Calmet.

VER. 22. *Over-religious.*§ Or very superstitious. To be *superstitious*, or given to *superstition*, is commonly taken for a vain and groundless religious worship, but it is also sometimes used in a good sense. And perhaps S. Paul, in the beginning of his speech to so many men of learning, does not so openly blame them for being vainly and foolishly superstitious, but by their inscription, *to the unknown‖ God*, he takes notice how nice and exact they pretended to be, in not omitting to pay some kind of homage to any god, or gods of all other nations, whom they might not know. For some interpreters think, that by this altar they designed to worship every god of any nation, who was not come to their knowledge: or to worship that great God hinted at in the writings of Plato: or as others conjecture, the God of the Jews, of whom they might have heard such wonders, and whose name the Jews themselves said to be unknown, and ineffable. However, from this inscription S. Paul takes an occasion, with wonderful dexterity, with sublime reflections, and with that solid eloquence, of which he was master, and which he employed, as often as it was necessary, to inform them, and instruct them, concerning the works of the one true God, of whom they had little knowledge, by their own fault: that this one true God *made the world, and all things in it:* that from *one* man he raised all mankind: that his presence is not confined to temples made *by the hands of men*, being every where, and in all creatures, preserving them every moment: that in him *we live, move, and have our being*, or subsist: that it is he, who hath *determined* the *time, limits*, or bounds of every empire, and kingdom, and of every man's life: that this true God, who made, preserves, and governs all things in *heaven and on earth*, cannot be like to gold, silver, or any thing made by the art, or fancy of men. He puts them in mind that according even to one of their own heathen poets, Aratus, men themselves are the *offspring of God*, being blessed with a being and knowledge above all other creatures in this world: who by the light of reason ought to *seek God*, and by considering the visible effects of Providence over the world, and the creatures in it, might come to the knowledge of this one God, the author of all, at least to an imperfect knowledge of him, as men *find* out things *by feeling*, or as it were, groping in the dark. He then adds, (v. 30.) that having, as it were, *overlooked*, and permitted men for many ages to run on in this ignorance and blindness, in punishment of their sins, (this their ignorance of one true God, the author of all things, being wilful and inexcusable) now the same true God hath been pleased to *announce to all men*, that henceforward they acknowledge, and worship him, that they repent, and *do penance* for their sins. Wi.

VER. 23. It may be asked, why they had not implicit faith, worshipping the true, though unknown, God?‖ 1st. because the worship of the true God can never exist with the worship of idols; 2d. because an *explicit* faith in God is required of all; 3d. because it is repugnant to *implicit* faith, to admit any thing contrary to it, as comparing this unknown God with the pagan idols; for God to be at all, must be one. Lucan towards the end of his 2d book, hath these words:

—————Et dedita sacris
Incerti Judæa Dei.

—What, therefore, you improperly worship, that I preach to you, and instruct you in the true worship, far different from what you pay to your strange gods.

VER. 24. *God . . . dwelleth not in temples.* He who is infinite cannot be confined to space; nor stand in need of what human hands can furnish. Temples are not for God, but for man. It is the latter who derives assistance from them. The same may be observed of all exterior acts of worship. They are serviceable, inasmuch as they proceed from, or powerfully assist, interior devotion, by the impressions which exterior objects leave upon the soul. The reciprocal action of one upon the other, in our present state of existence, is great and inevitable. A. See c. vii. sup. v. 48.—God, indeed, dwelleth in the temple, yea, and in the soul of the just man, but he is not confined there, as the idols were to their temples. Hence the prayer of Solomon at the consecration of the temple: if heaven, and the heaven of heavens cannot contain thy immensity, how much less this house, which I have erected! God dwelleth there, then, to receive the prayers and sacrifices of the faithful, but not as *though he needed any thing.* See v. 25.—God is not contained in temples; so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence, he is both there and every where. Ch.

VER. 27. *Feel after him. Si forte attrectent eum, εἰ ἄραγε ψηλαφήσειαν.* It signifies *palpare quasi in tenebris.* Wi.

VER. 28. S. Paul here cites Aratus, a Greek poet, and his own countryman, a native of Cilicia.

VER. 29. Cherubim, with extended wings, were ordered by God to be made, and placed over the propitiatory; (Exod. xxxvii. 7.) the brazen serpent is declared by Jesus Christ himself to have been a figure of him; therefore to blame the universally received practice of the Catholic Church, with regard to pictures and images, betrays either great prevention, or great ignorance. S. Gregory says: "What writing does for readers, that a picture does for the ignorant; for in it they see what they ought to follow, and in it they read, who know no letters." And he sharply rebukes Serenus's indiscreet zeal for removing pictures, instead of teaching the people what use may be made of them. l. ix. ep. 9.

VER. 30. *Overlooked.* Despiciens, ὑπερίδων. It may either signify looking down on the ignorant world, and so taking pity of it; or rather that God having overlooked, and permitted mankind to go on so long in their sins, now invites them to repentance, by sending Jesus, their Saviour and Redeemer. See the Analysis, dissert. xxxiv. Wi.

VER. 31. *Because he hath appointed* a day for judging all men with equity, by *the man*, to wit, Christ Jesus, a man, and also his true Son, whom he has appointed to be their judge; and by raising him (Jesus) from the dead, he hath

32 And when they had heard of the resurrection of the dead, some indeed mocked: but others said: We will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhered to him and believed: among whom was also Dionysius, the Areopagite, and a woman, named Damaris, and others with them.

CHAP. XVIII.

Paul founds the church of Corinth: and preaches at Ephesus, &c. Apollo goes to Corinth.

AFTER *these things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, a native of Pontus, who had lately come from Italy, with Priscilla, his wife, (because Claudius had commanded all Jews to depart from Rome) he came to them.

3 And because he was of the same trade, he remained with them, and wrought: (now they were tent-makers by trade.)

4 And he reasoned in the synagogue every sabbath, introducing the name of the Lord Jesus, and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ.

6 But they contradicting and blaspheming, shaking his garments, he said to them: Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house joined to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 And the Lord said to Paul in the night, by a vision; Fear not, but speak, and hold not thy peace:

10 Because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city.

11 And he stayed there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat,

13 Saying: That this man persuadeth men to worship God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or a heinous deed, ye Jews, I should with reason bear with you.

15 But if they be questions of a word, and of names, and of your law, look you to it: I will not be judge of such matters.

16 And he drove them from the judgment-seat.

17 And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment-seat: and Gallio cared for none of those things.

18 But Paul, when he had stayed yet many days, taking leave of the brethren, he sailed from thence into [b]Syria, (and with him Priscilla and Aquila,) [c]having shorn his head in Cenchra: for he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the synagogue, reasoned with the Jews.

20 And when they intreated him to make a longer stay, he consented not,

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[a] A. D. 52.—[b] A. D. 54.

[c] Num. vi. 18. Infra xxi. 24.

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made it credible, and given sufficient proofs of this truth, that every one shall rise from death. Wi.

VER. 32. *When they heard of the resurrection of the dead.* This seemed so impossible, even to the philosophers among them, that *some of them* presently laughed, and made a jest of it. Others said, we will hear thee on this another time, and some believed. Wi.

VER. 34. *Dionysius the Areopagite.* This illustrious convert was made the first bishop of Athens. The martyrologies say, S. Paul raised him to that dignity. It is the same person, who, observing the convulsions of nature, which paid homage, as it were, to its God, expiring upon the cross, and not knowing the cause, is said to have exclaimed: Either the universe is falling to ruin, or the God of nature must be suffering. It appears from his writings, that he was, previous to his conversion, of the Platonic school. Ven. Bede was mistaken in supposing that he was afterwards the bishop of Corinth, of that name, who so successfully employed his pen for the good of the Church. This Dionysius lived a whole century after the Areopagite. Estius.

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* V. 4. *De colentibus Gentilibusque.* In the common Greek copies, there is no *and*, but only of the worshipping Gentiles, *τῶν δὲ σεβομένων ἑλληνῶν*, but in other copies, *καὶ ἑλληνῶν.*

† V. 6. Qui urbem concitant, in the common Greek copies, *οἰκουμένην*, orbem: so that this difference might happen in the Latin, by the change of one letter only of urbem, for orbem: but some Greek MSS. have *τὴν πόλιν*, civitatem.

‡ V. 18. Semini-verbius, *ὁ σπερμολόγος*, the critics derive it from *λέγειν σπέρματα*, colligere semina.

§ V. 22. Superstitiosiores *δεισιδαιμονοστέρους*, from *δείδω*, timeo, and *δαίμων*. *Δεισιδαιμονία* is sometimes taken in a good sense for religio, as also superstitio in Latin. See Budæus, and Plutarch apud Scapulam. See also Suidas.

‖ V. 23. *Ignoto Deo, ἀγνώστῳ θεῷ.* See Corn. a Lapide.

CHAP. XVIII. VER. 3. Critics are divided in their opinions about the nature of S. Paul's employment: but it is generally supposed to be making tents of skins, such as were formerly used by travellers and soldiers. Tirinus.—Hence the expression, esse sub pellibus. The apostle submitted to this labour, that he might be no burden to those to whom he preached the gospel. S. Aug. tract. in Joan.—The Jews, with their characteristic good sense, in matters of this kind, made it the first duty of parents, to teach their children some trade, by which they might gain their livelihood. To neglect this was supposed to be equivalent to teaching them to steal. Hence their learned men were likewise practitioners in some laborious trade. They were ignorant of the distinction between low, and honourable professions, which refinement and vanity have introduced among us. Every employment was honourable, which was conducive to the good of their neighbour, and compatible with virtue and modesty; and the more so, in proportion as the wants of mankind made it more necessary. See Fleury's Manners of the Israelites. Passim.

VER. 4. *Introducing the name of the Lord Jesus.* These words are found in few Greek copies, and so are omitted in the Protestant translation. Wi.

VER. 5. No further mention is made of Silas in these Acts. Some martyrologists think he died in Macedonia by martyrdom. He is honoured in the Church as a saint, and sometimes, as well as S. Barnabas, obtains the title of apostle. Calmet. See the annotations, c. xvi. v. 37.

VER. 6. *Shaking his garments.* See Matt. x. 14. *Your blood be upon your own heads:* that is, you are guilty of your own perdition: we have discharged our duty by preaching to you. Wi.

VER. 12. This Gallio was brother to the great Seneca, Nero's preceptor, as that author himself assures us. Præf. lib. v. Quæs. Natur. He was called Annæus Novatus, but took the name of Gallio by adoption, and was made proconsul by his brother's interest, whose honours and disgraces he equally participated. Being condemned to death by Nero, he laid violent hands upon himself. It is probable S. Paul became acquainted with Seneca. S. Jerom and S. Augustin say, many letters passed between them, which are not now extant. Tirinus. See also Eusebius. An. Christi 66.

VER. 17. *Beat him.* It is uncertain whether the Jews themselves beat Sosthenes, being perhaps vexed at him, for not managing well the cause; or whether he was struck by the attendants of the proconsul, to force him away, when he would not desist, nor retire. See the Analysis, dissert. xxxv. Wi.

VER. 18. *Shorn, &c.* It was customary among the Jews to make vows of abstaining from all inebriating liquor, not to cut their hair for a limited time, &c. This was the vow of the Nazarites, mentioned Num. vi. 18. Acts xxii. 24. S. Paul had probably taken upon himself some obligation of this kind; perhaps in condescension to the Jews, who were yet weak in faith. The time being now expired, he cut his hair as before. It was lawful for converts to observe these legal ceremonies, till the gospel was perfectly established, provided they did not place their hopes of salvation in them, or believe that the faith and grace of Christ were ineffectual without them. D. Carthus.—*For he had a vow*, that is, Paul, not Aquila. This seems to have been such a vow, as those called Nazarenes, used to make, of abstaining from wine for a time, of not cutting their hair, and of making some offerings in the temple at Jerusalem. Wi.

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

22 And going down to Cæsarea, he went up, and saluted the church, and so came down to Antioch.

23 And after he had spent some time there, he departed, passing in order through the country of Galatia and Phrygia, confirming all the disciples.

24 Now, a certain Jew, named Apollo, a native of Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures.

25 This man was instructed in the way of the Lord: and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

26 This man, therefore, began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded more perfectly to him the way of the Lord.

27 And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much, who had believed.

28 For he with might convinced the Jews in public, shewing, by the Scriptures, Jesus to be the Christ.

CHAP. XIX.

Paul establishes the church at Ephesus. The tumult of the silversmiths.

AND [a]it came to pass, while Apollo was at Corinth, that Paul having passed through the upper parts, came to Ephesus, and found certain disciples:

2 And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said: In John's baptism.

4 Then Paul said: [b]John baptized the people with the baptism of penance, saying; That they should believe in him who was to come after him, that is to say, in Jesus.

5 Having heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

9 But when some were hardened and believed not, but spoke evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.[c]

10 And this continued for two years, so that all that dwelt in Asia, heard the word of the Lord, Jews and Gentiles.

11 And God wrought by the hand of Paul more than common miracles:

12 So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now [d]some also of the Jewish exorcists, who went about, attempted to invoke over them, that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva, a Jew, a chief priest, who did this.

15 But the evil spirit answering, said to them: Jesus I know, and Paul I know: but who are you?

16 And the man, in whom the evil spirit was, leaping upon them, and mastering them both, prevailed

[a] A. D. 54.—[b] Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26. Supra i. 5. and xi. 16.—[c] A. D. 55.—[d] A. D. 56.

VER. 22. *He went up.* To Jerusalem is most probably understood, that being the chief object of S. Paul's journey. It seems rather extraordinary that S. Luke should have omitted the express mention of the city. But having told us his object was to be at Jerusalem, he perhaps thought it was enough to say, *he went up.* Calmet.—In Palestine, the expression, *to go up*, was sometimes taken for going up to Jerusalem. John vii. 8. 10. xii. 20. Acts xxiv. 11. And reciprocally in c. xxiv. 1. *to go down*, is taken for going down from Jerusalem to Cæsarea. V. —*Ibid.* In the Scripture, when Antioch and Cæsarea are simply mentioned, Antioch, in Syria, and Cæsarea, in Palestine, are uniformly designated.—*To Cæsarea*, not in Cappadocia, but in Palestine, from whence he went up to Jerusalem, and then down to Antioch, in Syria. Wi.

VER. 24. *Apollo . . . one mighty in the Scriptures.* Lit. powerful in the Scriptures, yet knew no baptism, but that of John. Wi.—When we consider the great harvest, and few labourers, and the small time that the apostles could give to any one place for instructions, we shall not be so much surprised, that this zealous convert should not yet be perfectly instructed in every doctrine of Christianity. This happened about twenty years after our Lord's ascension. He is the same person as is mentioned 1 Cor. iii. 7. A.

CHAP. XIX. VER. 1. *Disciples.* These were apparently disciples of S. John the Baptist, who believed in Christ from his testimony, and had received no farther instruction, nor any baptism but John's. Calmet.

VER. 2. S. Paul first inquires of them, if they have received the Holy Ghost by confirmation. Their answer is probably not to be interpreted with rigour; since they must have heard something of the holy Spirit, so often mentioned in the Old Testament, by whom the prophets are said to speak, &c. They meant, they did not know there was in the Church, any means of communicating this Spirit to the faithful. Idem.

VER. 5. *Baptized in the name of the Lord Jesus*, so called to distinguish it from the baptism of John; and that of Christ was given in the name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ himself. Wi.

VER. 6. *Imposed his hands on them*, by which imposition of hands, was given the Holy Ghost in the sacrament of confirmation. Wi.

VER. 12. *Aprons.* It is likely such as he used in working, *cured diseases*, and *cast out devils.* What wonder, then, if God work miracles by the relics of martyrs and saints, to testify the sanctity of his servants, and to encourage others both to give them a reasonable honour, and to imitate their lives? Wi.—Thus was fulfilled the promise which Christ had made his disciples, viz. that they should perform greater miracles than he himself had done. S. Chrysostom repeats more than once, that these clothes raised the dead, and that the apostles' shadow chased away all maladies, and triumphed over death. Perhaps the unprejudiced reader may observe in this verse some reason for paying due regard to the relics, or whatever has belonged to the saints.

VER. 13. *The Jewish exorcists.* Among the Jews were some, who by calling upon the name of the true God, sometimes cast out evil spirits. But these sons of Sceva seeing S. Paul cast out devils, by calling upon the name of Jesus, thought fit to do the same, though they did not believe in Jesus Christ. And God punished them in this manner, as it is here related, at least two of them. Wi.—It is uncertain whether the Jews really possessed the power of exorcising demoniacs. From the 12th chapter of S. Matthew, one would be inclined to the affirmative opinion, as our Saviour seems to mention it as a thing well attested. The Jews pretended they received their exorcisms from Solomon. On the other hand, neither the Old nor New Testament ever approve of this power in them nor is it any where mentioned in Scripture that Solomon was the author of any such things. The old law was particularly severe in condemning every kind of enchantment. It is certain, that they, in the time here spoken of, added much superstition and magic to these rites. Tirinus et alii.—Josephus mentions remarkable instances of their power in exorcisms performed in his own presence, and in that of the emperor Vespasian, and his whole army. Lib. ii. c. 25. De Bello.—Extraordinary things might possibly be performed by magic and collusion between these impostors and the demons. That this power of expelling devils, resides in the Church, every page of primitive ecclesiastical history, testifies. Scripture is also equally explicit on this subject. The exorcisms, says S. Cyprian, are the spiritual torments and scourges of the demons. Ep. ad Demetrium.—It was for this reason the Jews, on this occasion, used the name of Jesus; a name terrible to the infernal spirits, to add power to their imprecations. Tertullian urges facts of this power in the Christians, with much energy and eloquence, in his Apology. Prudentius has recorded the same, with equal elegance, in his verse—

——————Torquetur Apollo
Nomine percussus Christi, nec fulmina verbi
Ferre potest. Agitant miserum verbera linguæ.

against them, so that they fled out of that house naked and wounded.

17 And this became known to all the Jews and the Gentiles who dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed, came confessing and declaring their deeds.

19 And many of those who had followed curious arts, brought their books together, and burnt them before all: and computing the price of them, they found the money to be fifty thousand pieces of silver.

20 So mightily increased the word of God, and was confirmed.

21 Now these things being ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must also see Rome.

22 So sending into Maeedonia two of those that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.[a]

24 For a certain man, named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen:

25 Whom calling together, with the workmen of like occupation, he said: Ye men, know that our gain is by this trade:

26 Now you see, and hear, that this Paul, by persuasion hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no gods which are made with hands.

27 So that not only this our craft is in danger of being vilified, but also the temple of great Diana shall be thought nothing of, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things, they were full of anger, and cried out, saying: Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion, and they rushed with one accord into the theatre, having caught Gaius and Aristarchus, men of Macedonia, companions of Paul.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried out one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring?

36 Since, therefore, these things cannot be contradicted, you ought to be quiet, and do nothing rashly.

37 For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius, and the craftsmen who are with him, have a cause against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

39 And if you inquire after any other matter, it may be decided in a lawful assembly.

40 For we are in danger of being arraigned for this day's uproar: there being no man guilty (of whom we can give an account) of this concourse. And when he had said these things, he dismissed the assembly.

CHAP. XX.

Paul passes through Macedonia and Greece: he raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

AND after the tumult ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

[a] A. D. 57.

VER. 18. *Confessing and declaring their deeds*, as penitents do in the sacrament of penance, and not only in general declaring or confessing themselves sinners. See Matt. iii. 6. Wi.

VER. 19. *Curious arts.* By which are here meant books of divination and magic art, to which study the Ephesians were much addicted. The price of the books burnt, amounted to a great sum, even computing the 50,000 denarii, each of them at sevenpence half-penny English money. Wi.—The value of the books here destroyed might have amounted to £1000 sterling. The Christian emperors, Constantine the Great, Valentinian, Theodosius, Marcian, and Justinian, have made laws not less strict for destroying, than those of the Church for proscribing, the use of wicked books, where danger is likely to ensue. The danger of reading them is set forth by Eusebius, l. vii. c. 6; by S. Austin, l. iii. de bap. c. 14; by S. Gregory, l. v. ep. 64.—Such baneful productions should be destroyed; for although they may possibly produce no bad effect during the life of the present possessors, no one can pretend to say into what hands they will afterwards fall, nor what evil they may hereafter occasion.

VER. 21. *I must also see Rome.* It is what S. Paul earnestly desired, and what the Spirit now revealed to him. See Rom. i. Wi.

VER. 23. *About the way of the Lord;* that is, about Christian faith, and religion. Wi.—A great source of these troubles that ensued, was the preaching of the gospel.

VER. 24. *Who made silver temples for Diana.** Perhaps figures of Diana's temple in silver; or boxes and shrines, in which was the statue or figure of Diana. Wi.

VER. 27. *In danger of being vilified*, and Diana of losing her reputation. They ought to have reflected, says S. Chrys. (hom. xlii.) that if such a poor man, as Paul, could destroy the worship, and the majesty of this great goddess, whom, as they say, all the *world adored*, how much greater and worthy of adoration must the God be, by whose power Paul could do this! Wi.

VER. 28. *Great is Diana of the Ephesians.* This they shouted out without intermission for about two hours, though the greatest part knew not why they had met together. A true representation of an unthinking rash mob. Wi.

VER. 31. *Some also of the rulers of Asia.* They are called *friends* to S. Paul, but it is uncertain whether they were Christians, or others, who favoured him, and wished him well. Wi.

VER. 35. *The town-clerk*, &c. Lit. the scribe, or the recorder of the city.—*Jupiter's offspring.*† His daughter, according to the poets. The Greek text seems to signify a statue, or figure of Diana, which was pretended to have fallen from heaven, and from Jupiter. Wi.—*Is a worshipper.* Νεωκόρον οὖσαν; the word Νεωκόρος is found in this sense in the Arundelian marbles, and more frequently on ancient coins and inscriptions. Its derivation is from νεὼς, a temple, and κόρη, a virgin, or rather κορεῖν, to cleanse and decorate; as if this city were especially destined to ornament the Diana of Ephesus, which the people supposed came to them not by the work of man, but a present from heaven.

VER. 37. *Nor of blasphemy against your goddess.* S. Chrys. takes notice, that to calm the people, he says more than was true. Wi.

* V. 24. Ædes argenteas, ναοὺς ἀργυροῦς.

† V. 35. Jovisque prolis, καὶ τοῦ διοπετοῦς. Simulachri a cælo dilapsi. See Suidas.

CHAP. XX. VER. 6. *We.* From the change of the narration to the first person again, it would appear S. Luke had rejoined the apostle. This writer modestly omits the reason of his accompanying S. Paul, who tells us it was at

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece:

3 Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: [a] so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater, the son of Pyrrhus, of Berœa, and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus, and Trophimus.

5 These having gone before, waited for us at Troas.

6 But we sailed from Philippi after the days of the azymes, and came to them to Troas in five days, where we abode seven days.

7 And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight.

8 And there were a great many lamps in the upper chamber, where we were assembled.

9 And a certain young man, named Eutychius, sitting on the window, being oppressed with a heavy sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom, when Paul went down he laid himself upon him: and embracing him, said, Be not troubled; for his soul is in him.

11 Then going up, and breaking bread and tasting: and having talked a long while to them until day-light, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we going on board the ship, sailed to Assos, there intending to take in Paul: for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing from thence, the following day we came over against Chios: and the next day we arrived at Samos: and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest he should be delayed any time in Asia. For he hastened on, if it were possible for him to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you all the time,

19 Serving the Lord with all humility, and with tears, and temptations, which befell me from the snares of the Jews:

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21 Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

22 And now behold bound in the spirit, I go to Jerusalem, not knowing the things that shall befall me there:

23 Only that the Holy Ghost in every city witnesseth to me, saying: That chains and afflictions wait for me at Jerusalem.

24 But I fear none of these things: neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word, which I have received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all.

27 For I have not spared to declare to you all the counsel of God.

28 Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule

[a] A. D. 58.

his own request, (2 Cor. viii. 19.) that no suspicion might be entertained that he applied improperly the money, which he was commissioned to carry to the distressed brethren in Jerusalem. Tirinus.

VER. 7. *On the first day of the week.** The interpreters generally take notice with S. Chrys. that the Christians, even at this time, must have changed the sabbath into the first day of the week, as all Christians now keep it. Which change (even as to the manner of keeping one of God's ten commandments) was made by the Church.—*To break bread*, meaning the blessed sacrament, as it is commonly expounded. Wi.—S. Paul did here break bread on a Sunday, as it is broken in the sacrament of the body of Christ, and delivered a discourse to the people, both before and after the celebration of the divine mysteries. S. Aug. ep. lxxxvi. ad Casulanum. Ven. Bede in xx. Act.

VER. 10. *His soul is in him.* He was *taken up dead.* v. 9. These words then of S. Paul, may either signify that now he is again alive, or will be in a very short time, as when Christ said, (Matt. ix. 24.) *The girl is not dead, but asleep.* Wi.

VER. 12. *Alive.* This accident, which gave occasion to a great miracle, was ordained by the particular providence of God, in order to confirm the preaching of S. Paul, and to fix more deeply in the hearts of his disciples the words of their dear Master, who was just going to leave them. Admire likewise the apostle's solicitude for his neighbour's salvation, in prolonging his instructions through the whole night, which preceded his departure. D. Carthus.

VER. 17. *He called the ancients of the Church.* We might translate *the bishops*, as the very same persons in the 28th verse are called *bishops.* Wi.

VER. 19. *With all humility;* that is, of heart, or mind, as the Greek word signifies. He knew, says S. Chrys. how necessary this virtue of humility was for the ministers of the gospel.—*With tears* of charity and compassion, *under temptations*, trials, and persecutions. Wi.

VER. 20. *I have kept back*, &c. I have discovered to you every thing which can be useful to your salvation. Neither fear, nor any human considerations, have prevailed over me to disguise or suppress the truths, which might be serviceable to you. This is the model of a good pastor. Full of doctrine, and of zeal, he communicates what God puts into his heart, and charity inspires him to speak, with abundance, with discretion, without jealousy, without fear. A good shepherd, S. Bernard used to say, has always bread in his scrip, and his dog in his keeping. The dog is his zeal, which must be chained, governed and moderated. His scrip, full of bread, is his mind, filled with all knowledge, which he is always in the state of dispensing as food to his flock.

VER. 22. *Bound in the spirit*, led by inspiration of the Holy Ghost. Wi.—Chained, and forced, as it were, by the Holy Spirit, who offers me a sweet violence; or I am so strongly persuaded of the chains, which await me at Jerusalem, that I already feel myself bound in idea. Calmet.—I now go to Jerusalem for the fourth time, attracted by the Holy Ghost, who is the author and governor of all my actions, that where I have shewn myself the greatest enemy of the Church, there I may suffer tribulations in defence of the same Church, and for Christ, her divine spouse. Tirinus.

VER. 23. *In every city.* There were in every city Christian prophets, who foretold to Paul the tribulations which awaited him. It appears, then, that the apostle did not know these things by immediate revelation made to himself, but by that made to the prophets. Of this we have a proof in the next chapter.

VER. 24. *Neither do I count my life* (lit. *my soul*) *more precious than myself*, having consecrated all my endeavours, my thoughts, my life, my whole self, body and soul, to God's service. Wi.

VER. 25. *I know*, &c. It appears sufficiently evident, from many parts of S. Paul's epistles, that he not only designed, but likewise, according to the opinion of the most able critics, actually did revisit the churches in Asia. On this occasion, then, he only expresses his belief, his conviction, that he should see them no more, judging it impossible for him to escape all the dangers that were prepared for him. Calmet.—*All you.* Although S. Paul might return again to the same place, he might truly say of so great an assembly, that all of them should not see him again. Wi.

VER. 28. *Take heed to yourselves, and to all the flock.* The ministers of the gospel must in the first place take care of the salvation of their own souls: and in the next place of the salvation of their flock, of the souls committed to

the church of God, which he hath purchased with his own blood.

29 I know, that after my departure, ravenous wolves will enter in among you, not sparing the flock.

30 And of your own selves will rise up men speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel, as

34 You yourselves know: [a] that as for such things as were needful for me, and for them that are with me, these hands have furnished.

35 I have shewed you all things, how that labouring so you ought to support the weak, and remember the word of the Lord Jesus, how he said: It is more blessed to give, than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all: and falling on Paul's neck, they kissed him,

38 Being grieved most of all for the word which he had said, that they should see his face no more. And they conducted him to the ship.

CHAP. XXI.

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

AND [b] when it came to pass that, being parted from them, we set sail, we came with a direct course to Coos, and the day following to Rhodes, and from thence to Patara.

2 And having found a ship sailing over to Phœnice, we went aboard, and set sail.

3 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we remained there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing, we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and kneeling down on the shore, we prayed.

6 And when we had taken leave of one another, we took ship: and they returned home.

7 But we having finished the voyage by sea from Tyre, came down to Ptolemais: and saluting the brethren, we abode one day with them.

8 And the next day departing, we came to Cæsarea. And entering into the house of Philip, the evangelist, [c] who was one of the seven, we abode with him.

9 And he had four daughters, virgins, who did prophesy.

10 And as we remained there for some days, there came from Judea a certain prophet, named Agabus.

11 And when he was come to us, he took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall so bind in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 And when we had heard this, both we, and they who were of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the disciples from Cæsarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

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[a] 1 Cor. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8.

[b] A. D. 58.—[c] Supra vi. 5. and viii. 5.

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their care, and *to the Church;* especially such ministers of God as are *bishops,*† *placed,* by divine institution, to *govern the Church,* or the churches under them. The word *bishops,* by its derivation, signifies *overseers,* or *superintendants;* but the signification is to be taken and expressed by the custom and ecclesiastical use of words. Wi.

VER. 32. *To the word of his grace,* to the protection of God's grace, given to those that preach the gospel, and administer the sacraments instituted by Christ. — *Who is able to build up,* to finish that building, of which the foundation is laid by my preaching. Wi.

VER. 34. *These hands have furnished,* by labouring to maintain myself, &c. Wi.

VER. 35. *It is more blessed to give than to receive.* We find not these words of Christ in the gospels. S. Paul might have them from the apostles. Wi.—Among the many excellent good things our dear Lord said, and which are not mentioned in the gospel, this is one: "it is a more blessed thing to give, than to receive;" which did men justly weigh, they would be more ready to give alms, were it only for their own account. Thrice happy then are they who assist their indigent neighbour to the utmost of their power, and for the pure love of God! A.

VER. 37. *They kissed him.* These marks of tenderness are dictated by nature, and have always been used between friends, who were separating from each other, or who meet after a long absence. The Scripture furnishes us with numberless examples of it. Calmet.—He likewise *prayed,* as he usually did, when he bade his last farewell. See his last adieus with the Tyrians, (c. xxi. 5, 8.) where they all kneeled down to pray on the shore. This is also reasonable, and becoming a Christian. It is a sign of communion and mutual charity, and implores a prosperous voyage for those who were departing, whilst those who remained, cherish in their mind the remembrance of the virtues of their absent friend. Menochius.—The mind of man cannot conceive a finer subject for the painter than this melting separation. After the discourse, we see S. Paul falling on his knees, and praying with them all for the last time; a general burst of tears takes place, when they are told that they are to see their father's face no more; they fall upon his neck and kiss him; and with hearts full of grief and gratitude, they accompany him on his way to the very ship which is to transport their father, friend, and benefactor, to other souls, who wanted the charitable assistance of the man of God.

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* V. 7. Una Sabbati; that is, prima sabbati, ἐν τῇ μιᾷ τῶν σαββάτων. S. Chrys. says hom. μγ. κυριακὴ ἦν, erat dies Dominica.

† V. 28. Episcopos, ἐπισκόπους, from ἐπισκοπεῖν, or ἐπισκέπτεσθαι, diligenter inspicere, &c.

CHAP. XXI. VER. 1. Coos and Rhodes are islands in the Archipelago.

VER. 3. *Cyprus,* an island in the Mediterranean, to the east of Patara and Rhodes.

VER. 4. *Not go up to Jerusalem.* S. Paul says in the foregoing chapter that he was pressed by the Holy Ghost to go to Jerusalem; and do these prophets now advise him to stay away, and disobey the inspiration? No: their dissuasion was not the effect of inspiration, but the expression of their tenderness and affection for him, which made them fear what they saw he was going to endure. D. Carthus.—Hence S. Paul disregarded their entreaties, as well as the imminent dangers that every where stared him in the face. See his heroic answer to the melting entreaties of the faithful of Cæsarea, and their final acquiescence: 'the will of the Lord be done." Infr. v. 14.

VER. 8. *Philip, the evangelist,* so called from his preaching the gospel, though he was one *of the seven,* that is, of the seven deacons. Wi.

VER. 9. *Prophecy.* It is supposed that these daughters of S. Philip had made a vow of virginity, or at least remained in that state out of a motive of religion. S. Jerom thinks in reward of this they were gifted with a prophetic spirit. Lib. i. c. 24. cont. Jov.—Others think that by prophesying is meant interpreting the Scriptures, or singing the praises of God. Estius.

18 And the day following Paul went in with us to James, and all the ancients were assembled.

19 And when he had saluted them, he related particularly what things God had wrought among the Gentiles, by his ministry.

20 But they hearing *it*, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews who have believed: and they are all zealous for the law.

21 Now they have heard of thee, that thou teachest those Jews, who are among the Gentiles, to forsake Moses: saying, that they ought not to circumcise their children, nor to walk according to the custom.

22 What is it, therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do, therefore, this that we say to thee: We have four men, who have a vow upon them.

24 Taking them, purify thyself with them: and pay for them, [a] that they may shave their heads: and all will know that the things which they have heard of thee, are false: but that thou thyself also walkest keeping the law.

25 As for those of the Gentiles who have believed, [b] we have written, decreeing that they should refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

26 Then Paul taking the men, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But while the seven days were drawing to an end, those Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out;

28 Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 For they had seen Trophimus, the Ephesian, in the city with him, whom they supposed that Paul had brought into the temple.

30 And the whole city was in an uproar: and there was a rush of the people. And seizing Paul, they drew him out of the temple: and immediately the doors were shut.

31 And as they were seeking to kill him, it was told the tribune of the band; That all Jerusalem was in confusion.

32 Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

33 Then the tribune coming near, took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried out one thing, some another, among the multitude. And when he could not know the certainty, because of the tumult, he commanded him to be brought into the castle.

35 And when he was come to the stairs, it happened that he was carried by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying out: Away with him.

37 And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian, who before these days didst raise a tumult, [c] and didst lead forth into the desert four thousand men that were murderers?

39 But Paul said to him: I am indeed a Jew, a man of Tarsus, in Cilicia, a citizen of no mean city. And I beseech thee, permit me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke to them in the Hebrew tongue, saying:

[a] Num. vi. 18. Supra xviii. 18.

[b] Supra xv. 20. and 29.—[c] A. D. 55.

VER. 18. *To James*, the bishop of Jerusalem, where all the seniors, that is, the bishops and priests, had assembled. Wi.

VER. 20. *How many thousands.* In the Greek, how many ten thousands. Wi.

VER. 21. *To forsake Moses.* In the Greek, to depart or apostatize from Moses and the law. This is more than was true. For S. Paul circumcised Timothy, (c. xvi.) and did not absolutely hinder converts who had been Jews, from practising the Jewish ceremonies. Wi.—There is a manifest falsity in this accusation against S. Paul. He had never commanded or advised the Jews, to whom he had preached, to renounce the law, abandon the ceremonies of Moses, or reject the ancient customs of the nation. He had never hindered any one from following in this respect the bias of his inclinations. He had indeed defended the liberty of the converts from these ceremonies; he had taught that Christ had taken away the *necessity* of this yoke; but he left them at liberty still to carry it if they pleased. Calmet.—For these things were not then to be sought after as necessary, nor yet to be condemned as sacrilegious. The law of Moses at that time was dead, but not deadly. S. Aug. ep. lxxxii.—These considerations will sufficiently explain the apostle's motive for submitting on this occasion to one of their ceremonies. He became all to all, that he might gain all to Christ. A.

VER. 23. *Who have a vow upon them.* On which account they will have sacrifices offered for them in the temple. Wi.

VER. 24. *Bestow on them.* It was thought a merit among the Jews to bear the expenses of any vow which another had made. They thus became partakers of it; in the same manner as at present those, who have not the courage to forsake the world by solemn vows, seek to have some share in the merits of those who do forsake it, by contributing part of their substance to their support. Calmet.

VER. 30. *The doors were shut*, lest the temple should be profaned by Gentiles entering into it. Wi.—The temple was an asylum, but not for those men who were justly pursued. Hence the Jews looking upon Paul as a blasphemer, they did not think they violated this asylum by forcibly removing Paul from the temple; but lest he might return, they fastened the entrance-gates.

VER. 33. *Two chains*, for his hands and feet; or perhaps one chain was put on each hand, which was likewise tied to a soldier on each side of him, who led him. This was the Roman custom of binding prisoners. See Seneca, ep. v. et lib. de tranquil. animi x. See supra xii. 6, 7.

VER. 34. *Into the castle.** Neither the Latin nor the Greek word signifies a castle, but rather a camp, or a place walled, or with a trench about it. It is true, we may here understand the tower, called Antonia; but within its court might be tents for soldiers, where there was so great a number: for we see that Lysias could send away 470 with S. Paul, besides those that might stay behind. Wi.

VER. 37. *Canst thou speak Greek?* We cannot doubt but S. Paul had in Greek spoke already to the tribune: upon which he said, dost thou speak Greek? and then asked him, if he were not that seditious Egyptian, who had headed so many murderers? Wi.

VER. 38. This Egyptian coming to Jerusalem, and professing himself to be a prophet, had persuaded the people to accompany him to Mount Olivet, pretending he would throw down the walls of the city only by a word. Felix, the Roman governor, attacked the deluded multitude, and killed 400. The leader escaped, and was heard of no more. This was in the 13th year of Claudius, about three years before S. Paul's apprehension. Menochius.—These rebels are called murderers, Σικαρίοι, Sicarii, from *Sica*, a small dagger, which they concealed under their cloak. Some of them were the retainers of Judas Galilæus; others Hessæans, who fought with the greatest animosity against the Romans, and suffered the most cruel death, sooner than to acknowledge Cæsar for lord and master. Some again suppose that the word σικαρίοι is only a corruption of the words, οἱ κάριοι, Scriptuarii, a name given to the Esseni. Consult. Jos. Antiq. xx. 7.

VER. 39. *I am indeed a Jew*, by birth and education. Wi.

VER. 40. He spoke in the dialect of the country, which was partly Hebrew

CHAP. XXII.

Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman.

MEN, [a]brethren, and fathers, hear ye the account which I now give you.

2 And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.

3 And he saith: I am a Jew, born at Tarsus, in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

4 [b]And I persecuted this way unto death, binding and delivering into prisons both men and women,

5 As the high priest doth bear me witness, and all the ancients: [c]from whom also receiving letters to the brethren, I went to Damascus, to bring them bound from thence to Jerusalem, that they might be punished.

6 And it came to pass, as I was going and drawing near to Damascus, at mid-day, that suddenly there shone from heaven a great light round about me:

7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10 And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus: and there it shall be told thee of all things thou must do.

11 And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12 And one Ananias, a man according to the law, having a good character from all the Jews dwelling there,

13 Coming to me, and standing by me, said to me: Brother Saul, receive thy sight. And I the same hour looked upon him.

14 And he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why delayest thou? Rise up, and be baptized, and wash away thy sins, calling upon his name.

17 And it came to pass, when I was come again to Jerusalem, [d]and was praying in the temple, that I was in a trance,

18 And saw him, saying unto me: Make haste, and go quickly out of Jerusalem: because they will not receive thy testimony concerning me.

19 And I said: Lord, they know [e]that I cast into prison, and beat in every synagogue, them that believed in thee.

20 And when the blood of Stephen, thy witness, was shed, [f]I stood by and consented, and kept the garments of them who killed him.

21 And he said to me: Go, for unto the Gentiles afar off will I send thee.

22 And they heard him until this word, and then lifted up their voice, saying: Away with such a one from the earth: for it is not fit that he should live.

23 And as they cried out, and threw off their garments, and cast dust into the air,

24 The tribune [g]commanded him to be brought into the castle, and to be scourged, and tortured: that he might know for what cause they cried out thus against him.

25 And when they had bound him with thongs, Paul saith to the centurion standing by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

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[a] A. D. 58.—[b] Supra viii. 3.—[c] Supra ix. 2.

[d] A. D. 37.—[e] Supra viii. 3.—[f] Supra vii. 57.—[g] i. e. Lysias.

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and partly Syriac, but the Syriac greatly prevailed; and from the steps, *ἐπὶ τοὺς ἀναστηθμούς*, which led to the fortress of Antonia. Here a Roman cohort was lodged; it was situated to the north-west, and joined the temple. The flight of steps was occupied by the lowest orders of the people. Thus Cicero ad Atticum: *Gradus templorum ab infimâ plebe completi erant;* and again, pro Cluentio: *gradus concitatis hominibus* narrat.

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* V. 34. In castra, which in the plural number, is not a castle: neither doth *παρεμβολὴ*, which is in the Greek, signify a castle.

CHAP. XXII. VER. 1. *Hear ye the account.** In the Greek, to the apology, or defence. Wi.—S. Paul, in this exordium, as also in Acts vii. 2. shews himself not ignorant of the art of pleading. He adds the name of *Fathers*, supposing there may be some of his hearers of senatorial dignity, and others deserving the title for their rank and age. Mat. Pol.

VER. 3. The scholars sat much below their master; and the nearest the master were such as had made the greatest proficiency. Philo de Essenis.

VER. 4. *This way.* That is, the Christian faith, which now I profess. Wi.

VER. 5. *As the high priest doth bear me witness.* That is, as the letters which he gave me, bear witness. Wi.

VER. 9. *Heard not the voice.* To reconcile this with c. ix. v. 7. where it is said that they *heard the voice;* it may be answered that they heard a noise, and a voice, but heard it not distinctly, nor so as to understand the words. Wi.—They heard not the voice of him who spoke to the apostle, but they heard the latter speak; (Acts ix. 7.) or perhaps they heard a noise, which they could not understand. They perhaps heard the voice of Paul answering, but not that of Christ complaining.

VER. 14. *Shouldst . . . see the Just One.* Our Saviour appeared to S. Paul, as it is said; (c. ix. 7.) and he is divers times, both in the Prophets and in the Testament, called the *Just One.* Wi.—To see and hear the Just One; Him, who is just by excellence, that you also may prove a witness of his resurrection from the dead.

VER. 16. *Wash,* &c. The contrition and charity of S. Paul had, no doubt, merited for him the remission of his sins at the moment of his conversion. Still were these effects to be attributed to the desire of the sacrament of baptism, without which the council of Trent defines that the forgiveness of sins, and the punishment due to them, are not obtained. It likewise added a new degree of lustre to his innocence and purity. Tirinus.—*Calling upon his name.* In such manner, says S. Chrys. (hom. xlvii.) as we invoke the only true God; and as we invoke the saints, and pray to them, that they would pray for us. Wi.

VER. 17. *To Jerusalem . . . that I was in a trance.* This might be when he went to Jerusalem, three years after his conversion, or at some other time. It might be in this ecstacy that he was wrapt to the third *heaven,* as he tells the Corinthians, 1 Cor. xv. 9. Wi.

VER. 20. *Of Stephen, thy witness.* Or thy *martyr,* as the Greek word signifies. Wi.

VER. 21. Hence we see that not only principals, but all that consent to the persecution of God's servants for the cause of religion, do highly offend; and this S. Paul mentions here, that the mercy of God may be more remarkably glorified in him hereby. B.

VER. 22. *This word.* That is, until he told them that God had sent him to preach to the Gentiles, whom they could not bear to hear preferred before themselves. Not that the Jews forbad preaching to the Gentiles; on the contrary, our Saviour reproached the Pharisees, that they would go over land and sea for the sake of making one proselyte. They were likewise enraged that S. Paul had not laid on the Gentiles the heavy yoke of the law. Calmet.—Hence they exclaim: take away this wicked man from amongst us, for it is a sin to let him live. V.

VER. 23. *Threw off their garments.* Or pulling them open to shew themselves ready to stone him. Wi.—This is nicely descriptive of the fury of a populace, who, when unable to vent their rage in some more effectual way, indignantly throw into the air, and against the object of their indignation, such harmless trifles as dust, clothes, &c. Menochius.

VER. 25. *A Roman.* That is, a Roman citizen, a freeman of Rome. Wi.—The apostle, on this occasion, not to injure the faith of some weak Christians, who might be scandalized at his public disgrace, prevents the scourging, which on another occasion he patiently submitted to. By the thongs he was probably bound to a pillar; (Tirinus) or being tied hand and foot, was stretched on the

26 Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 Then the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yes.

28 And the tribune answered: I obtained the freedom of this city with a great sum. And Paul said: But I was born so.

29 Immediately, therefore, they that were about to torture him, departed from him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, wishing to know more diligently, for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together and all the council: and bringing forth Paul, he set him before them.

CHAP. XXIII.

Paul stands before the council: the Jews conspire his death. He is sent away to Cæsarea.

AND [a]Paul looking upon the council, said: Men, brethren, I have conversed with an entire good conscience before God until this present day.

2 And the high priest, Ananias, commanded them who stood by him, to strike him on the mouth.

3 Then Paul said to him: God shall strike thee, thou whited wall. And thou sitting dost thou judge me according to the law, and, contrary to the law, command me to be struck?

4 And they that stood by, said: Dost thou revile the high priest of God?

5 And Paul said: I knew not, brethren, that he is the high priest. For it is written: [b]Thou shalt not speak evil of the prince of thy people.

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, [c]I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7 And when he had said this, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 [d]For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confess both.

9 Now a great clamour was raised. And some of the Pharisees rising up, contended, saying: We find no evil in this man: what if a spirit hath spoken to him, or an Angel?

10 And when there arose a great dissension, the tribune, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him, said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: that they would neither eat, nor drink, till they had killed Paul.

[a] A. D. 58.—[b] Exod. xxii. 28.

[c] Philip. iii. 5.—[d] Matt. xxii. 23.

ground, with his face downwards. This was frequently done among the Romans. Calmet.—See also Gretser de cruce, l. i. c. 10; who declares that it was the Roman custom to bind to a stake or pillar, such as were condemned to be flogged.

VER. 28. Civilitatem; that is, Civitatem, Græcè, πολιτείαν, the rights of citizenship. These privileges were granted by Antonius to the city of Tarsus. Appianus civilium 5.

VER. 29. The same law which forbad a Roman citizen to be scourged, forbad him also to be bound. S. Aug. lib. i. de Serm. Dni. c. 29.—It was under Claudius that the abuse of buying the freedom of Rome was introduced. At first the name of a Roman was esteemed much, and bought at a great price. Now (such is the emptiness and vanity of titles) it is refused, and despised; nay, it is fled from, and reckoned disgraceful. Salvian. De Gubern. Dei, lib. v.—If S. Paul, on this occasion, makes use of his privilege, it is not that he was unprepared, or afraid to die for Christ; but because it was lawful to use ordinary means to extricate himself from difficulties, and preserve himself for future services to religion. D. Dion. Carthus.

* V. 1. Quam reddo rationem, ἀκούσατε . . . τῆς ἀπολογίας.

CHAP. XXIII. VER. 1. *With an entire good conscience.* With an upright sincerity. But S. Paul is far from excusing himself from all sin. He laments elsewhere his blind zeal in persecuting the Christians. See 1 Cor. xv. 9. Wi.

VER. 3. *God shall strike thee, thou whited wall.** These words are rather by way of a prophecy. Wi.—*Whited wall.* That is, hypocrite, for pretending to judge me according to law; whereas, against all sense of justice, thou strikest me before my condemnation; nay, even without giving me a hearing. The Fathers admire, on this occasion, the greatness of mind and freedom S. Paul exhibited, in reproving the great. Tirinus.—This expression was not the angry words of an irritated man, nor the effect of personal resentment, but the just freedom which insulted innocence may lawfully use in its own defence. A.—It was likewise a prophecy of what was going to happen. To those who do not consider it, it may seem a curse; but to others a prophecy, as it really was. S. Aug. lib. i. cap. 19. de Verb. Dni.—For S. Chrysostom relates that the high priest, being thunderstruck by this answer, became speechless and half dead; so that not being able to reply a single word, the bystanders did it for him. Tirinus.—It was also, as Ven. Bede says, to shew that the Jewish priesthood was to be destroyed, as now the true priesthood of Christ was come and established. Beda in hunc locum.

VER. 5. *I knew not,* &c. Some think S. Paul here speaks ironically, or to signify that now he could be no longer high priest, since the Mosaic law, with its rites and ceremonies, was abolished. But S. Chrys. rather judges that S. Paul, having been long absent from Jerusalem, might not know the person of the high priest, who was not now in the sanhedrim, but in the place whither the tribune had called the council, and who did not appear with that habit, and those marks which distinguished him from others. Wi.—It seems rather surprising that S. Paul did not know that he was the high priest. The place which he held in the council, one would suppose, would have been sufficient to have pointed him out. The apostle's absence from Jerusalem is perhaps a sufficient reason to account for his not knowing this circumstance; especially, as the order of succession to the priesthood was at that time much confused and irregular, determined by favour of the Roman emperor, or by purchase. Calmet.—At all events, any difficulties we may now find in assigning a probable or true reason, are merely negative arguments; and therefore too futile to be an impeachment of the apostle's veracity. A.—S. Cyprian supposes that S. Paul, considering the mere shadow of the name of priest, which Ananias then held, said: I knew not, brethren, that he is high priest. Ep. lxv. 69. nu. 2. S. Chrysostom says, that the apostle here shews the wisdom of the serpent; but that in his preaching, teaching, and patience, he used the simplicity of the dove.

VER. 6. *I am a Pharisee, the son of Pharisees.*† It may signify only a disciple of the Pharisees, though the common Greek copies have *of a Pharisee.* Wi.—The address of the apostle in this is great. Knowing the different dispositions of his judges, he throws disunion into their councils, in order to draw himself from danger. Such innocent artifices are allowed in the defence of a just cause. It is one of our Saviour's counsels, to use the prudence of the serpent. S. Gregory, in his Morality, (lib. xxxiv. cap. 3. and 4.) and S. Thomas in his Sum. Theol. (2. 2. quæst. 87. art. 2.) observe, that on similar occasions you may, without sin, cause divisions among the wicked; because their union being an evil, it is consequently a good thing that the enemies of peace and righteousness should be divided in sentiments and interests. It must, however, be acknowledged that this principle is very easily stretched beyond its proper limits, and therefore ought not to be acted upon but with the greatest caution and prudence. Calmet.—S. Paul knew from divine revelation that he was to go to Rome; but this did not hinder the apostle from taking every prudent care of his own life; as we may see from the following chapter.

VER. 7. *There arose a dissension.* By the Greek, a division, or schism among them, occasioned by S. Paul's declaring himself for the resurrection, which made the Pharisees favour him, and incensed the Sadducees. Wi.

VER. 11. *Be constant . . . so must thou bear witness also at Rome;* and so need est not fear to be killed by them. Wi.

VER. 12. *Bound themselves.* The Greek is, *anathematized,* that is, submitted themselves to a curse, if they did not kill Paul. It was a great imprecation, the violation of which would have been equivalent to renouncing their belief in God See to what degree of iniquity this nation is come. When any good is in contemplation, none are found to undertake it; whilst all, even the priests too, are ready to concur in any wicked design. S. Chrys. in Act. hom. xlix.—To take an unlawful oath is one sin; but to keep it, is another and greater sin: as when Herod. to keep his oath, put to death John the Baptist. Matt. iv. 9.

13 And they were more than forty men that had made this conspiracy.

14 They came to the chief priests, and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing, till we kill Paul.

15 Now, therefore, do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain concerning him. And we, before he come near, are ready to kill him.

16 And when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle, and told Paul.

17 Then Paul calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him.

18 So he took him, and brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man to thee, who hath something to say to thee.

19 And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain concerning him:

21 But do not thou give credit to them: for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink till they kill him: and they are now ready waiting for thy promise.

22 The tribune, therefore, dismissed the young man, charging him to tell no man. that he had made known these things to him.

23 Then having called two centurions, he said to them: Make ready two hundred soldiers, to go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, for the third hour of the night:

24 And provide beasts, that they may set Paul on, and bring him safe to Felix, the governor.

25 (For he feared lest the Jews might take him away by force, and kill him, and he should afterwards be slandered, as if he was to receive money.)

26 *And* he wrote a letter after this manner: Claudius Lysias, to the most excellent governor, Felix, greeting.

27 This man being seized by the Jews, and ready to be killed by them, I rescued coming in with the soldiers, having understood that he is a Roman:

28 And wishing to know the cause which they objected to him, I brought him forth into their council.

29 Whom I found to be accused of questions of their law: but having nothing laid to his charge worthy of death, or of chains.

30 And when it was told me that they had prepared an ambush for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day, leaving the horsemen, to go with him, they returned to the castle.

33 Who, when they were come to Cæsarea, and had delivered the letter to the governor, presented Paul also before him.

34 And when he had read it, and had asked of what province he was: and understood that he was of Cilicia:

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

Paul defendeth his innocence before Felix, the governor. He preaches the faith to him.

AND after five days, the high priest, Ananias, came down, with some of the ancients, and one Tertullus, an orator, who went to the governor, against Paul.

2 And Paul being cited, Tertullus began to accuse *him*, saying: Whereas through thee we live in much peace, and many things are rectified by thy provision;

3 We accept it always, and in all places, most excellent Felix, with all thankfulness.

4 But that I be no further tedious to thee, I beseech thee, of thy clemency, to hear us in a few words.

5 We have found this a pestilent man, and an exciter of seditions among all the Jews throughout the whole world, and author of the sedition of the sect of the Nazarenes:

6 Who also attempted to profane the temple: whom we apprehended, and would have judged according to our law.

7 But Lysias, the tribune, coming upon us, took him away with great violence out of our hands,

8 Commanding his accusers to come to thee: from

VER. 13. *Forty men that had made this conspiracy,*‡ and bound themselves with an impious *curse*, or imprecation upon themselves, if they did not kill him. Wi.

VER. 19. *Taking him by the hand*, with marks of affection and tenderness. It is probable that the tribune expected this young man was come to offer some ransom for Paul's liberty. Menochius.

VER. 23. *From the third hour of the night.* If the tribune spoke with a regard to the twelve hours of the night, the third hour was three hours after sunset, and was about our nine o'clock at night; but if he meant the third watch of the night, that began at midnight. See Matt. xiv. 35. Wi.

VER. 24. *Felix.* This man had been a slave of the emperor Claudius. The high priest, Jonathan, had procured him to be made governor of Judea. He governed the country with great cruelty and outrage; exercising the power of a king, says Tacitus, with all the insolence and meanness of a slave, who is neither restrained by fear nor shame. Tacitus, Hist. lib. v.

VER. 25. This verse is omitted in the Greek. Antipatris was a pleasant city on the Mediterranean sea, situated at equal distance, about 24 miles, between Joppe and Cæsarea, on the way from Jerusalem to this latter city. Matt. Polus.

VER. 27. *I rescued . . . having understood that he is a Roman.* This was not true, if we understand it of the first time he rescued him; but may be true, if meant of the second time. Wi.

VER. 35. This was a palace erected by Herod the Great; in which the governors had taken up their habitation. V.

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* V. 3. Percutiet, *τύπτειν σε μέλλει*, futurum erit ut te percutiat.

† V. 6. Filius Pharisæorum; and so divers of the best Greek MSS. *φαρισαίων*; but the common Greek, *υἱὸς φαρισαῖον*.

‡ V. 13. Devoverunt se, *ἀναθεμάτισαν*.

CHAP. XXIV. VER. 1. Ananias went down to Cæsarea, where Paul was then confined. This is the sense of the Greek.

VER. 2. *By thy provision.** Lit. thy providence, by thy prudence. Wi.—Though Felix governed Judea in the arbitrary manner mentioned in the note on the last chapter, he had nevertheless done some good, which is recorded to his honour. See Joseph. Ant. xx. 6. 11. and Bel. Jud. xii. But had this not been the case, a public orator seldom scruples to gain over the man by praises, whose judgment he seeks. S. Paul was not ignorant of this rule of rhetoric, though he refuses to imitate Tertullus by pressing flattery into his service, as we observe below, v. 10. and Acts xxii. 1. 3. See also the exordiums of Cicero pro Roscio, pro Milone, &c. &c.

VER. 5. *A pestilent,*† or pernicious, and pestiferous man; Greek, one that is a plague.—*Author*, or ringleader of the seditious sect, &c. Wi.

him, thou, judging, mayest know concerning all these things, of which we accuse him.

9 And the Jews also assented, and said that these things were so.

10 Then Paul answered, (the governor making a sign to him to speak) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11 For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

12 And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues,

13 Nor in the city: neither can they prove to thee the things of which they now accuse me.

14 But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father, and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 In this I myself also study to have always a conscience without offence towards God, and towards men.

17 Now, after many years, I came to bring alms to my nation, and offerings, and vows.

18 [a] In which they found me purified in the temple: not with a crowd, nor with a tumult.

19 But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves say, if they found in me any iniquity, when standing before the council,

21 Except it be for this one voice only, that I cried out, standing among them: [b] That concerning the resurrection of the dead am I judged this day by you.

22 And Felix put them off, knowing most certainly of this way, saying: When Lysias, the tribune, shall come down, I will hear you.

23 And he commanded a centurion to keep him, and to let him be easy, and that he should not hinder any of his friends to minister to him.

24 And after some days, Felix coming with Drusilla, his wife, who was a Jewess, sent for Paul, and heard from him the faith, which is in Christ Jesus.

25 And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but at a convenient time, I will send for thee.

26 Hoping also withal, that money would be given him by Paul: on which account also frequently sending for him, he spoke with him.

27 But [c] when two years were ended, Felix had for successor Portius Festus. And Felix being willing to gratify the Jews, left Paul bound.

CHAP. XXV.

Paul appeals to Cæsar. King Agrippa desires to hear him.

NOW [d] when Festus was come into the province, after three days he went up to Jerusalem from Cæsarea.

2 And the chief priests, and principal men of the Jews, went to him against Paul: and they besought him,

3 Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4 But Festus answered: That Paul was to be kept in Cæsarea: and that he himself should very shortly depart.

5 Let them, therefore, saith he, among you that are able, going down with *me*, accuse him, if there be any crime in the man.

[a] Supra xxi. 26.—[b] Supra xxiii. 6.

[c] A. D. 60.—[d] A. D. 60.

VER. 8. *From him thou . . . mayest know.* By the construction it is doubtful whether from Lysias, or from S. Paul. Wi.—Behold them here ready to support the heads of accusation I have brought forward, and which are moreover so self-evident, that the party accused will not dare to deny them. V.

VER. 10. In the apostle's speech we observe nothing of the flattery, which characterized the opposite party. It would have been unworthy of his just cause. Calmet.—He observes he had been governor of the province many (eight or nine) years, to insinuate, that had he been a seditious man, as he was accused, Felix would not have failed to have heard of his misdeeds before. Menochius.

VER. 11. Since I went up from Cæsarea to Jerusalem, not to profane the temple, or excite sedition, but to adore the one true God.

VER. 12. In Jerusalem there was only one temple, nor could there, by an express command of the Almighty, be any more throughout the whole kingdom. (Perhaps the Almighty may have wished by this singular circumstance to have impressed more forcibly on their minds the absolute necessity of *unity* in religion. A.) But there were many synagogues, which were a kind of schools, in which the law was publicly taught, and the people assembled to read the Scriptures, and to pray. Calmet.

VER. 14. *The Father,‡ and my God.* In the Greek, the Lord of our fathers. Wi.—*According to the way.* The Protestant version has *sect* for way; but in this, as well as in many other points, the original is not attended to, in which we read κατὰ τὴν ὁδὸν, as in our translation.

VER. 22. *Felix . . . knowing most certainly of this way.* That is, knew even by Lysias's letter, that Paul and the Christians were not guilty of any thing against Cæsar, but only accused of disputes relating to the Jewish law. Wi.

VER. 25. *Felix being terrified, &c.* When S. Paul spoke of God's judgments, and hinted at such sins as his conscience reproached him with. Wi.—Whoever knows the infamous character of Felix and Drusilla, will not fail to admire the apostle's fortitude, that he durst speak (as formerly the Baptist did to Herod,) to them on the subject of justice and chastity. Suetonius says of the former, that he married three queens. Drusilla, one of the three, was Herod's daughter, and wife of Aziz, king of Emesa, whom he had seduced by the enchantments of a Jew of Cyprus. Hence it is not surprising he was terrified at the thoughts of a future judgment, when expounded by a S. Paul, whose zeal to make these wicked people enter into themselves, hurried him beyond the bounds of worldly prudence, but made such impression on his hearers, as to disarm the indignation his discourse was calculated to produce. See Josephus, ut supra. Tirinus, Calmet, and others. Next to the worship of God, the Christian religion requires of its followers, in the first instance, justice and chastity. Felix was unjust, avaricious, cruel; and both Felix and Drusilla were guilty of adultery. Such was the wickedness of the Gentiles in those degenerate days, that fornication was not looked upon as a crime. How much had they deviated from the excellent maxim we read and admire, inter Socraticas disputationes! omnem virtutem niti continentia, et incontinentem nihil a bellua brutissima differre; that all virtue was built upon continency, and that the incontinent man differed in nothing from the most brute beast.—*At a convenient time I will send for thee.* Such is the expedient Felix has recourse to, to silence the voice of conscience: and in this how often is he not imitated by the sinner, who dreads nothing so much as to enter into himself. Why put that off to another time, which will never arrive? Or why delay till death a repentance, which like the remorse of the damned, will then be as unavailing, as it will be eternal?

* V. 3. Per tuam providentiam, προνοίας, a prudent foreseeing.
† V. 5. Hominem pestiferum, λοιμὸν, pestem.
‡ V. 14. Patri & Deo. τῷ πατρώῳ θεῷ.

CHAP. XXV. VER. 1. Festus having arrived at his province, goes to Jerusalem to be inaugurated. The Jews took this opportunity of requesting S. Paul might be sent to Jerusalem, that they might accomplish the iniquitous purport of their vow. Such consequence did they attribute to the death of this one man, that they had no greater favour to ask of their new governor at his auspicious entry among them. Tirinus.

VER. 4. It would appear, from their first request being peremptorily denied them, how little solicitous their governors were to please them. The successors of Felix and Festus were not better disposed than their predecessors. Their extortions and oppressions were pushed so far, that the Jews attempted at last to deliver themselves by rebellion, which proved their utter ruin and extirpation. Indeed it was in vain to resist, for they already began to feel the truth of our Saviour's prediction, in their subjugation to the Gentiles. Josephus bears ample testimony to the fulfilment of the prophecy. De bel. Jud. lib. ii. c. 16. &c. A.

VER. 5. *Among you that are able.** It may signify, such as are powerful among you, or such as are able by health, and willing. Wi.

6 And having remained among them no more than eight or ten days, he went down to Cæsarea, and the next day he sat in the judgment-seat: and commanded Paul to be brought.

7 And when he was brought, the Jews that were come down from Jerusalem, stood about him, objecting many and grievous accusations which they could not prove:

8 Paul making answer; That neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in any thing.

9 But Festus being willing to gratify the Jews, answered Paul, and said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then Paul said; I stand at Cæsar's tribunal where I ought to be judged: To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing that deserveth death, I refuse not to die: but if there be nothing of these things whereof they accuse me, no man can deliver me to them. I appeal to Cæsar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Cæsar? To Cæsar thou shalt go.

13 And after some days, king Agrippa and Bernice came down to Cæsarea, to salute Festus.

14 And as they stayed there many days, Festus told the king of Paul, saying; There is a certain man left prisoner by Felix,

15 Concerning whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came to me, desiring judgment against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty of making his defence, to clear himself of the things laid to his charge.

17 When, therefore, they were come hither, without any delay, on the day following, sitting on the judgment-seat, I commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought no cause wherein I suspected evil:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 And as I was in doubt of this manner of question, I asked him whether he would go to Jerusalem, and there be judged of those things.

21 But Paul appealing to be reserved to the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the next day, when Agrippa, and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the city, at the command of Festus, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews solicited me at Jerusalem, petitioning and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But he himself appealing to Augustus, I have determined to send him.

26 Of whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have something to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not to signify the things laid to his charge.

CHAP. XXVI.

Paul gives an account to Agrippa of his life, conversion, and calling.

THEN [a]Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

[a] A. D. 60.

VER. 8. *Paul making answer,*† or his apology, by the Greek. In the Latin, *giving an account.* In like manner, (v. 16.) *have liberty given to defend himself;* in the Greek, to make *his apology.* In the Latin, *till he take a place of defending himself.*

VER. 10. S. Paul, seeing Festus only sought a plea to get rid of his cause, by putting it into the hands of the Sanhedrim, appeals to Cæsar. According to the ordinary rules of jurisprudence, appeals are only made after sentence is pronounced; but Roman citizens had a privilege of anticipating the sentence, when the judge did any thing contrary to justice; as Festus evidently did in this case, by wishing to deliver Paul, a Roman citizen, to the tribunal of his declared enemies, the Jews. The apostle knew he was secured by making this appeal: as the Roman law declared provincial governors violators of the public peace, who should either strike, or imprison, or put to death a Roman citizen, that appealed to the emperor. Calmet.—Hence Pliny sent some Christians to Rome for this same reason, as he writes himself in his epistles. Lib. x. ep. 97. Fuerunt alii similis amentiæ, quos, quia cives Romani erant, annotavi in urbem remittendos.

VER. 13. *Agrippa.* This was son of the king of the same name, who imprisoned S. Peter, and put S. James to death. Bernice was his sister, and one of the most infamous of women. Her character has merited her a place in one of Juvenal's satires, 5th.

VER. 19. *Their own superstition.*‡ Their particular religion, and manner of worshipping their God. Wi.

VER. 21. Augustus Nero, who was then the Roman emperor.

VER. 22. Agrippa has the same curiosity of hearing Paul, as Herod formerly had of seeing Jesus. The apostle's name had, no doubt, become famous enough to reach the ears, and arrest the attention of Agrippa. Curiosity is certainly not the best motive a person can bring with him to the investigation of religious truth: still it may occasionally become productive of good. The king was half persuaded to embrace the Christian faith. A better motive, or more serious attention, may induce some to embrace the truth, which accident may first have discovered to them. A.

VER. 26. *To my lord.* This was a title the emperors afterwards took, but which Augustus and Tiberius are said by Pliny, in his epistle to Trajan, and by Tertullian, to have refused, as too assuming and too high, ut nimis sublimem atque gloriosum. This was perhaps done, that none might bear the title at a time when the Lord of lords was to appear on the earth. Tirinus.—Whilst we can approve and admire the motives which actuated the emperors in refusing this title, we cannot go the lengths which some modern enthusiasts do, (mostly Americans, quakers, &c.) who pretend it is *blasphemy* to call a mortal man a *lord*, as if that name were incommunicable to any but the Creator of the universe. Whence they derive this article of faith it will not be easy for us to guess; certainly not from Scripture, in which the word Dominus or Lord, applied to man, occurs almost as frequently as King. Certainly not from our Saviour's words, who gives both himself and others this title, (Mark xiv. 14. et alibi passim) nor from S. Paul's doctrine, who also uses this word indiscriminately through his epistles, Gal. iv. 1. Eph. vi. v. &c. Hence we are justified in retaining this practice, in opposition to their cavils; and in treating that opinion as superstitious and void of foundation, which makes it a necessary part of religion to use no titles. A.

* V. 5. Qui potentes estis, *οἱ δυνατοὶ ἐν ὑμῖν.*

† V. 8. Paulo rationem reddente, *ἀπολογουμένου.* V. 16. Locum defendendi accipiat, *τόπον ἀπολογίας λάβοι.*

‡ V. 19. De sua superstitione, *περὶ τῆς ἰδίας δεισιδαιμονίας.*

CHAP. XXVI. VER. 1. S. Paul having obtained liberty of speaking, stretches out his right hand, disengaged from his cloak. We must recollect that S. Paul still bore his chains about him, those chains in which he gloried; (v. 26.) it is therefore necessary to suppose that his left hand only was tied; or, what is less

2 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, concerning all the things of which I am accused by the Jews,

3 Especially, as thou knowest all, both customs and questions, which are among the Jews: wherefore I beseech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5 Having known me from the beginning, (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6 And now I stand under judgment for the hope of the promise which was made by God to our fathers:

7 Unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 And I indeed thought that I ought to do many things in opposition to the name of Jesus of Nazareth.

10 [a] Which also I did at Jerusalem, and many of the saints I shut up in prisons, having received authority from the chief priests: and when they were put to death, I brought the sentence.

11 And I punished them often in every synagogue, and compelled them to blaspheme: and being yet more mad against them, I persecuted them, even unto foreign cities.

12 [b] Whereupon when I was going to Damascus with authority and permission of the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining about me and them that were in company with me.

14 And when we were all fallen down to the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15 And I said: Who art thou, Lord? And the Lord answered: I am Jesus, whom thou persecutest.

16 But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,

17 Delivering thee from the people, and from the nations, unto which now I send thee,

18 To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.

19 Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

20 [c] But preached first to them that are at Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should do penance, and turn to God, doing works worthy of penance.

21 For this cause the Jews, when I was in the temple, [d] having apprehended me, attempted to kill me.

22 But being aided by the help of God, I continue to this day witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come to pass:

23 That Christ should suffer, and that he the first of the resurrection from the dead, should shew light to the people and to the Gentiles.

24 As he was speaking these things, and making answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

25 And Paul said: I am not mad, most excellent Festus, but I speak words of truth and sobriety.

26 For the king knoweth of these things, to whom also I speak with confidence: for I am persuaded that none of these things are hidden from him. For neither were any of these things done in a corner.

27 Believest thou the prophets, O king Agrippa? I know that thou believest.

28 Then Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29 And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these chains.

30 And the king rose up, and the governor, and Bernice, and they that sat with them.

[a] Supra viii. 3.—[b] Supra ix. 2.

[c] Supra ix. 20.—[d] Supra xxi. 31.

likely, that these chains were not so tight nor heavy as to hinder the easy motion of the right. It is observed by Apuleius, that orators in this action closed the two shorter fingers, and had the others extended. Calmet.

VER. 5. *According to the most sure sect.** In the Greek, the most exact or approved: for such was esteemed that of the Pharisees. Wi.

VER. 6. *For the hope of the promise.* That is, of the promised Messias, and of salvation by him. Wi.

VER. 8. He speaks now to the Sadducees, who denied the resurrection. Can you say it is impossible for Him, whom you all allow to be omnipotent, to raise any of the dead to life? Is it not easier to reanimate a body, whose parts are dissolved by death, than create what had no existence? "And why should He, who daily from the corrupted seed brings forth plants, leaves, wood, not be able to call back into their primitive state the flesh and bones from the dust into which they have been dissolved." S. Greg. hom. xxvi. in Evang.

VER. 10. *I brought the sentence.†* That is, from those who in the great council were judges of life and death, to those officers who were to put the sentence in execution. This seems to be the sense of these words, rather than, I voted, or gave my voice in condemning them; for we have no grounds to think S. Paul was one of the council, or of the judges. Wi.

VER. 14. It is generally supposed that S. Paul addresses king Agrippa in the Greek language, which was the common tongue of a great part of the East. V.

VER. 16. *Wherein I will appear to thee.* From whence interpreters take notice, that Christ divers times appeared to S. Paul to reveal things to him. Wi.

VER. 17. *Delivering thee,* &c. That is, from many attempts, both of the Jews and Gentiles, against thee. Wi.

VER. 18. That they may be converted from the darkness of error to the light of the gospel, and from the power of Satan to the liberty of the children of God.

VER. 23. *That Christ should suffer,* &c. Lit. *if Christ be passible. If,* here is expounded not as implying a condition, but as an affirmation; so that the sense is, that Christ, according to the predictions of the prophets, was *to suffer,* was to be the first that should rise from the dead, &c. Wi.—*First,* &c. Many had been raised from the dead before Jesus; the child of the widow of Sarepta, Lazarus, and others. How, then, is Jesus *first?* He is the first who rises not to die again; and as such the Messias is always represented by the prophets. Others were raised from the dead, but returned again to their graves. Jesus dies no more. He is the first too who raises himself. Calmet.

VER. 24. It is not surprising that Festus should have taken S. Paul for a madman. The resurrection of the dead, remission of sins, receiving baptism, and faith, announcing light to the nations, &c. were subjects completely unintelligible to a Roman. To a Jew the terms were customary and common. The eloquence and manner in which he spoke on these subjects, might shew him to be a man of great learning.

VER. 28. *In a little thou persuadest me to become a Christian.* According to the common exposition, Agrippa speaks in a jest, and ironically; and as for the words, they are the same as, thou almost persuadest me, &c. Wi.

VER. 29. *Except these chains.* That is, I heartily wish all men in the same condition as myself, not only to be prisoners as I am, but to be Christians, as I am. Wi.

* V. 5. Certissimam, ἀκριβεστάτην, accuratissimam.

† V. 10. *Ego sententiam detuli,* κατήνεγκα ψῆφον, calculum, suffragium. It

31 And when they were gone aside, they spoke with each other, saying: This man hath done nothing deserving death or chains.

32 And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cæsar.

CHAP. XXVII.

Paul is shipped for Rome. His voyage and shipwreck.

AND [a] when it was determined that we should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

2 [b] Going on board a ship of Adrumetum, we weighed anchor, commencing to sail by the coast of Asia; Aristarchus, the Macedonian, of Thessalonica, continuing with us.

3 And the next day we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had launched from thence, we sailed under Cyprus: because the winds were contrary.

5 And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia:

6 And there the centurion finding a ship of Alexandria, sailing to Italy, he put us aboard her.

7 And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not permitting us, we sailed near Crete, by Salmone:

8 And with much difficulty sailing by it, we came to a certain place which is called Good-havens, near to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10 Saying to them: Ye men, I see that the voyage begins to be with injury and much damage, not only of the lading and ship, but also of our lives.

11 But the centurion believed the pilot and the master of the ship more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phœnice, to winter there; which is a haven of Crete, looking towards the south-west and north-west.

13 And the south wind blowing gently, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after there arose against her a tempestuous wind, called Euroaquila.

15 And when the ship was caught, and could not bear against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain island that is called Cauda, we had much work to come by the boat.

17 Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail-yard, and so were driven.

18 And we being mightily tossed with the tempest, the next day they lightened the ship.

19 And the third day they cast out with their own hands the tackling of the ship.

20 And neither sun nor stars appearing for many days, and no small storm pressing, all hopes of our safety were now lost.

21 And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened to me, and not have put off from Crete, and have saved this harm and loss.

22 And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23 For an Angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying: Fear not, Paul, thou must be brought before Cæsar: and behold God hath given thee all them that sail with thee.

[a] A. D. 60.—[b] 2 Cor. xi. 25.

was the custom for judges to give their votes either by taking up a white or a black stone: that is, a white stone, if the persons judged were found not guilty, and a black stone, if guilty: so Ovid,

Mos erat antiquis niveis, atrisque lapillis,
His damnare reos, illis absolvere culpa.

—So that ψῆφος was a lapillus, or a little stone made use of in giving sentence, and from thence taken for the sentence itself.

CHAP. XXVII. VER. 2. *Adrumetum.* In the Greek, Adrametum, which seems to be the best reading: the former was in Africa, the latter in Asia; and the ship was to make for the coasts of Asia and not those of Africa.—*Being about to sail* by the coast of Asia.* Lit. beginning to sail; the sense can only be designing to sail that way, as appears also by the Greek. Wi.

VER. 4. *We sailed under Cyprus.* That is, north of Cyprus, betwixt the coasts of Cilicia and Cyprus, leaving it on our left, instead of leaving it on our right hand. Wi.

VER. 7. We sailed hard by Crete, now Candia, *near by Salmone*, sailing betwixt them. Wi.

VER. 8. *Called Good-havens*, a port on the east part of Crete, near the city of *Thalassa*, in the Greek text *Lasea.* Wi.

VER. 9. *The fast was now past.*† An annual fast. Some take it for the fast of the Ember-days, which Christians keep in December: but S. Chrys. and others expound it of the Jewish fast of expiation, in their seventh month, Tisri, answering to our September or October. Wi.—Most interpreters understand this of the solemn fast of expiation, mentioned in Leviticus (xvi. 29. and xxiii. 27.) which fell about the end of September and beginning of October. At this time sailing on the Mediterranean is dangerous. Though this phrase is at present obscure to us, we must recollect that S. Luke was writing for Christians, who being for the most part converted Jews, easily understood the expression. Calmet.

VER. 10. *Ye men, I see,* &c. This S. Paul foretells as a prophet. Wi.

VER. 12. *Phœnice*, on the south part of Crete, a convenient haven to ride safe in, lying by south-west and north-west. Wi.

VER. 14. *Called Euroaquilo.*‡ In the Prot. translation, *Euroclydon*, as in many Greek copies. In others *Euraculon*, which Dr. Wells prefers. Wi.

VER. 16. *An island that is called Cauda.* In some Greek copies *Clauda*, which the Prot. have followed; in others *Caudos.*—*We had much work to come by the boat*, or to hoist up the skiff belonging to the ship; which we did, lest it should be broken to pieces by the wind against the ship, or separated from it. Wi.

VER. 17. *They used helps, under-girding the ship.*§ Perhaps bracing or binding about the vessel with ropes or chains, lest she should be torn asunder.—*Into the quick-sands.* Lit. into *a syrtis*, such as are on the coasts of Africa, whither now they were almost driven.—*They let down the sail-yard.*‖ This seems to be the sense of these words *letting down the vessel.* Some translate striking the sail; but others think they were in apprehension for the mainmast. Wi.

VER. 18. *They lightened the ship* by throwing overboard part of their loading and goods. Some call it, they made the jetsam. Wi.

VER. 19. *The tackling*, or furniture of the ship that they could spare; others express it, they threw out the lagam. Wi.

VER. 21. *Not . . . have saved this harm and loss*, which you have brought upon you by not following my advice. Wi.—All the company being in consternation and hourly expectation of death, did not think of taking meat. For it appears they did not want provisions, and nothing else forced them to fast. Calmet.—The mildness of S. Paul's address to them on this occasion is admirable. He mixes no severe rebuke for their past want of confidence in his words, but seems only solicitous for their future belief. In telling them that none of them should perish, he does not utter a mere conjecture, but speaks with prophetic knowledge; and, if he says they were all given to him, it was not to enhance his own merit, but to engage their faith and confidence in his veracity. S. Chrys. Act. hom. lii.

VER. 23. *An Angel of God.* Lit. *of the God whose I am*; that is, whose servant I am. Wi.

VER. 24. *God hath given thee all them*; that is, the true God, maker and master of all things. It is sometimes a great happiness to be in the company of the

25 Wherefore, ye men, be of good cheer: for I believe God that it shall so be as it hath been told me.

26 But we must come into a certain island.

27 Now after the fourteenth night was come, as we were sailing in the Adria about midnight, the ship-men deemed that they discovered some country.

28 And they sounded, and found twenty fathoms: and going on a little farther, they found fifteen fathoms.

29 Then, fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But as the ship-men sought to fly out of the ship, having let down the boat into the sea, under pretence as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers: Unless these stay in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul besought them all to take food, saying: This day is the fourteenth day that you expecting, remain fasting, taking nothing.

34 Wherefore, I pray you, to take some food for your health's sake: for there shall not a hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took food.

37 And we were in all, in the ship, two hundred and seventy-six souls.

38 And when they had eaten enough, they lightened the ship, casting out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek having a shore, into which they thought, if they could, to thrust the ship.

40 And when they had weighed the anchors, they committed themselves to the sea, loosing also the rudderbands: and hoisting up the main-sail to the wind, they made towards the shore.

41 And when we had fallen into a place where two seas met, they ran the ship aground: and the fore-part indeed sticking fast, remained immoveable: but the hinder-part was broken with the violence of the sea.

42 And the soldiers' counsel was to kill the prisoners, lest any of them, swimming out, should escape.

43 But the centurion, willing to save Paul, forbade it to be done: and he commanded them who could swim, to cast themselves first out, and save themselves, and get to land.

44 And the rest, some they carried on planks, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

CHAP. XXVIII.

Paul, after three months' stay in Malta, continues his voyage, and arrives at Rome. His conference there with the Jews.

AND when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

2 For kindling a fire, they refreshed us all, because of the rain which was falling, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance suffereth him not to live.

5 And he indeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down, and die. But after they had waited a long time, and seeing that no harm was done to him, changing their minds, they said he was a god.

saints, who by their prayers to God, help us. Wi.—S. Paul prayed that all in the vessel with him might be saved; and an angel was sent to assure him his prayer was heard. If such was the merit of the apostle whilst yet in this mortal body, that the Almighty, in consideration of it, granted the lives of 276 persons, what do you think, will be his interest before God, now that he is glorious in heaven? S. Jerom contra Vigilant.

VER. 27. *In the Adria.* Not in what we call the Adriatic gulf, or sea of Venice, but that which lies betwixt Peloponnesus, Sicily, and Italy. Wi.

VER. 30. *The ship-men . . . having let down the boat into the sea;* that is, had begun to let it down with ropes, &c. Wi.

VER. 31. *Paul said . . . unless these stay.* Providence had ordered that all should escape, but by helping one another. Wi.

VER. 33. *Taking nothing.* That is, without taking a full meal, but only a morsel now and then, and nothing to speak of. Wi.—Though S. Chrysostom understands these words in their full rigour, and therefore supposes them to have been supported by a miracle; yet it is not requisite to adhere to the severity of these words in the interpretation of them. Not having had time to prepare any regular meal during that time, they may justly be said to have taken nothing, though they had occasionally eaten a little now and then to support nature. Such exaggerations in discourse are common. *Interpretes passim.*

VER. 40. *Loosing also the rudderbands.* Some ships are said heretofore to have had two rudders: and this ship perhaps had two, unless here the plural number be put for the singular, which is not uncommon in the style of the Scriptures.—*And hoisting up the main-sail.* The word in the text may signify any sail, either the main, or mizen-sail, which latter by the event was more than sufficient. Wi.

VER. 41. *Into a place where two seas met.*¶ It happened that there was a neck or tongue of land, which being covered with the waves, they who were strangers to the coast did not discover: this stranded the ship, the prow sticking fast, and the poop being torn from it, so that the vessel split by the violence of the winds and sea. Wi.

VER. 44. *The rest . . . they carried on planks.* That is let them be carried on planks; and *all got safe to land,* in number *two hundred and seventy-six souls,* or persons. Wi.

* V. 2. Incipientes navigare, μέλλοντες πλεῖν, navigaturi.
† V. 9. Jejunium præteriisset S. Chrys. διὰ τὴν νηστείαν τῶν Ἰουδαίων.
‡ V. 14. Euroaquilo εὐροκλύδων. Dr. Wells prefers the reading of εὐρακύλων.
§ V. 17. Accingentes navem, ὑποζωννύντες τὸ πλοῖον, bracing the ship with something.
‖ V. 17. Submisso vase, χαλάσαντες τὸ σκεῦος. The word σκεῦος, has many significations, and may be taken for the ship, or any part of it: here it may signify the main-mast, which they might take down, lest it should be torn away.
¶ V. 41. In locum dithalassum, εἰς τόπον διθάλασσον.

CHAP. XXVIII. VER. 1. *Melita,* now called Malta, famous for being the residence of, and giving the title to, the military order of Knights, who strenuously resisted the Turks, when they threatened to overrun Christendom. The inhabitants are called *Barbarians,* not as a term of reproach, for the manner he speaks of their humanity testifies the contrary; but in the classical sense of the word, it was applied by the Greeks and Romans to all who did not speak either of those languages. Their hospitality was rewarded by the light of faith, which they still maintain, although infidels have sometimes for a century had dominion over this island. Tirinus, &c.

VER. 4. *Murderer.* In this instance we see how unfounded are the judgments of men. As if the misfortune itself were not sufficient to endure, the man upon whom any temporal calamity falls, must be also judged to be an object of divine vengeance. How cruel and preposterous, yet how common are such proceedings! Whence can it happen that man is so forward to think evil, so slow to suspect good in his neighbour? A.—*Not to live.* The inhabitants of this island, called *Barbarians,* had a notion of a Deity, and also that murder was against the law of God and nature. Wi.

VER. 6. *That he would suddenly fall down and die.* It is not then by the natural situation and temper of the air, that this island has no venomous creatures. Wi

7 Now in those places were possessions of the chief man of the island, named Publius, who received us, and for three days entertained us courteously.

8 And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diseases in the island came, and were healed:

10 Who also honoured us with many honours, and when we were setting sail, they laded us with such things as were necessary.

11 [a]And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12 And when we were come to Syracusa, we remained there three days.

13 From thence coasting, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli:

14 Where finding brethren, we were invited to stay with them seven days: and so we went for Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii-forum and the Three taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was permitted to dwell by himself, with a soldier that guarded him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans:

18 Who when they had examined me, would have let me go, for that there was no cause of death in me:

19 But the Jews opposing it, I was forced to appeal to Cæsar, not that I had any thing to accuse my nation of.

20 For this cause, therefore, I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear from thee what thou thinkest: for as concerning this sect, we know that it is every where gainsayed.

23 And when they had appointed him a day, there came very many to him to his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning till evening.

24 And some believed the things that were said: and some believed not.

25 And when they agreed not among themselves, they departed, Paul saying this one word: Well did the Holy Ghost speak to our fathers by Isaias, the prophet,

26 [b]Saying: Go to this people, and say to them: With the ear you shall hear, and shall not understand: and seeing, you shall see, and shall not perceive.

27 For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known, therefore, to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these words, the Jews went out from him, having much discussion among themselves.

30 And he remained two whole years[c] in his own hired lodging: and he received all that came in to him,

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

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[a] A. D. 61.—[b] Isai. vi. 9. Matt. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Rom. xi. 8.—[c] Until A. D. 63.

VER. 16. *To dwell by himself, with a soldier that guarded him.* S. Paul was *chained*, as it appears by the 20th verse: and it was the custom to fasten one end of the chain by a lock to the prisoner's wrist, and the other end of the chain to the wrist of the soldier who was to guard him. In most Greek copies we read: *the centurion delivered the prisoners to the captain of the guards:* as it is in the Prot. translation, and very probable; but these words are not found in divers Greek MSS. nor were read by the ancient interpreter of the Latin Vulgate. Wi. —S. Chrysostom attributes this liberty S. Paul enjoyed at Rome of going whither he liked, to their admiration of him. Hom. liv. in Acts.—Others to the moderation of Afranius Burrus, who was prefect of the Prætorium in the year 61, and who used his authority, as long as he possessed any over Nero's mind, to repress that emperor's bad inclinations, and direct his councils with wisdom. Calmet.

VER. 17. *Chief of the Jews.* We have seen before, that the emperor Claudius banished all Jews from Rome. It would appear from this verse, that many of the principal Jews returned at his death, which happened five years before S. Paul's arrival. Calmet.

VER. 20. *Because that for the hope of Israel.* That is, of the Messias, so long expected and hoped for by the Israelites. Wi.—According to the Roman custom, S. Paul must have been fastened by the right hand to one end of a chain, the other end of which chain held to the left hand of the soldier who guarded him. V.

VER. 22. *It is every where gainsayed.* Here we observe one of the characters of the true religion. It is contradicted and spoken against. As singular as this may appear, it is however true. Jesus, the author of that religion, had foretold it should be so. If the world hateth me, it will hate you also. The situation of the Catholic religion in this country, at present, is something similar to what is related here of Christianity: and those who have the candour to inquire seriously into its merits, have generally the reward of being convinced, and of believing in it. Christianity, like some plants, grows the better for being trodden upon. A.

VER. 30. *Two whole years in his own hired lodging.* That is, in the lodgings which S. Paul was permitted to hire for himself, and to live there, with a soldier chained to him for his guard. Happy soldier, if he knew how to make use of such a favourable opportunity! We may take notice by all this narration of S. Luke, (as when he says here, v. 16, *when we arrived at Rome*, &c.) that he was all the way in the ship with S. Paul. Wi.

VER. 31. Here terminates the history of S. Paul, as contained in the Acts of the Apostles. The other actions of this great apostle, for want of being recorded, are involved in much obscurity. That he obtained his liberty again, and made many voyages to carry the light of the gospel into many countries, is certain: but nothing is known as to the manner or time. He finished his labours by martyrdom, being beheaded at Rome in the 66th of the Christian æra, and the 13th of Nero. What a degree of virtue might we not attain, were we animated by the spirit and courage of a S. Paul. Let us at least try to imitate his example; and, if in dangers and difficulties we cannot clothe our souls in adamant, as he did, we may certainly avoid yielding ingloriously to every light impression. Let us at an humble distance tread in his footsteps and live so that we may navigate in safety the boisterous ocean of life, and by the grace of Jesus Christ arrive at the port, where danger is no more to be apprehended. S. Chrys. hom. lv. in Act. ad finem.

THE

EPISTLE OF S. PAUL, THE APOSTLE, TO THE ROMANS.

AFTER the *Gospels*, which contain the history of Christ, and the *Acts of the Apostles*, which contain the history of the infant Church, we have the *Epistles of the Apostles*. Of these fourteen have been penned on particular occasions, and addressed to particular persons, by S. Paul; the others of S. James, S. Peter, S. John, and S. Jude, are called *Catholic Epistles*, because they are addressed to all Christians in general, if we except the two latter short epistles of S. John.—The epistles of S. Paul contain admirable advice, and explain fully several tenets of Christianity: but an humble and teachable mind and heart are essentially requisite to draw good from this inexhaustible source. If we prepare our minds by prayer, and go to these sacred oracles with proper dispositions, as to Jesus Christ himself, not preferring our own weak judgment to that of the Catholic Church divinely inspired, and which he has commanded us to hear, and which he has promised to lead in all truth unto the end of the world, we shall improve both our mind and heart by a frequent and pious perusal. We shall learn there that faith is essentially necessary to please God; that this faith is but *one*, as God is but *one;* and that faith which shews itself not by good works, is dead. Hence, when S. Paul speaks of works that are incapable of justifying us, he speaks not of the works of moral righteousness, but of the ceremonial works of the Mosaic law, on which the Jews laid such great stress as necessary to salvation.—S. Peter (in his 2nd Ep. c. iii.) assures us that there were some in his time, as there are found some now in our days, who misconstrue S. Paul's epistles, as if he required no good works any more after baptism than before baptism, and maintaining that faith alone would justify and save a man. Hence the other apostles wrote their epistles, as S. Austin remarks in these words: "therefore because this opinion, *that faith only was necessary to salvation*, was started, the other apostolical epistles do most pointedly refute it, forcibly contending *that faith without works profiteth nothing.*" Indeed S. Paul himself, in his first Epistle to the Corinthians, (C. xiii. 2.) positively asserts: *if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.*—This epistle, like most of the following, is divided into two parts: the first treats of points of doctrine, and extends to the eleventh chapter inclusively; the second treats of morality, and is contained in the last five chapters: but to be able to understand the former, and to practise the latter, humble prayer and a firm adherence to the Catholic Church, which S. Paul (1 Tim. c. iii.) styles, *the pillar and ground of truth*, are undoubtedly necessary. Nor should we ever forget what S. Peter affirms, that in S. Paul's epistles *there are some things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction.* S. Peter, Epis. ii. c. iii. v. 16. A.—S. Paul had not been at Rome when he wrote this epistle, which was in the year fifty-seven or fifty-eight, when he was preparing to go to Jerusalem with the charitable contributions and alms, collected in Achaia and Macedonia, for the benefit and relief of the poor Christians in Judea, and at Jerusalem; and after he had preached in almost all places from Jerusalem even to *Illyris*, *Illyrium*, or *Illyricum*. See this Ep. c. xv. It was written in Greek. It is not the first epistle in order of time, though placed first, either because of the dignity of the chief Christian Church, or of its sublime contents.—The apostle's chief design was not only to unite all the new Christian converts, whether they had been Gentiles or Jews, in the same faith, but also to bring them to an union in charity, love, and peace; to put an end to those disputes and contentions among them, which were particularly occasioned by those zealous Jewish converts, who were for obliging all Christians to the observance of the Mosaical precepts and ceremonies. They who had been Jews, boasted that they were the elect people of God, preferred before all other nations, to whom he had given his written law, precepts, and ceremonies by Moses, to whom he had sent his prophets, and had performed so many miracles in their favour, while the Gentiles were left in their ignorance and idolatry. The Gentiles, now converted, were apt to brag of the learning of their great philosophers, and that sciences had flourished among them: they reproached the Jews with the disobedience of their forefathers to God, and the laws he had given them; that they had frequently returned to idolatry; that they had persecuted and put to death the prophets, and even their Messias, the true Son of God. S. Paul shews that neither the Jew nor the Gentile had reason to boast, but to humble themselves under the hand of God, the author of their salvation. He puts the Jews in mind, that they could not expect to be justified and saved merely by the ceremonies and works of their law, though good in themselves; that the Gentiles, as well as they, were now called by the pure mercy of God: that they were all to be saved by believing in Christ, and complying with his doctrine; that *sanctification* and *salvation* can only be had by the Christian faith. He does not mean by faith only, as it is one particular virtue, different from charity, hope, and other Christian virtues; but he means by faith, the Christian religion, and worship, taken in opposition to the *law of Moses* and to the *moral virtues of heathens*. The design of the Epistle to the Galatians is much the same. From the 12th chapter he exhorts them to the practice of Christian virtues. Wi.

CHAP. I.

He commends the faith of the Romans, whom he longs to see. The philosophy of the heathens, being void of faith and humility, betrayed them into shameful sins.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 Which he had promised before by his prophets in the holy Scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith, in all nations for his name,

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called *to be* saints. Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

CHAP. 1. VER. 1. *Called* to be *an apostle*,* or *a called apostle*. That is, not only having the name of an apostle, but having his call to this high function, and his mission from God.—*Separated unto the gospel of God.* He means that he was separated from others, and appointed by the Holy Ghost to preach the gospel, as we read Acts xiii. 2. when the Holy Ghost to those of the Church at Antioch said, *Separate me Saul and Barnabas, for the work unto which I have taken them.* Wi.

VER. 2. *Which he had promised before*, &c. That is, God before, in the Scriptures, promised the blessings, which are now come by the preaching of the gospel, and that they should come by *his Son.* Wi.

VER. 3. *Who was made to him of the seed of David, according to the flesh.* The sense is, that God promised, that he who was his true and only Son from eternity, should also become his son, as man; that the same son should be man, as well as God, when the *word was made flesh*, or when that divine person should be united to our human nature. Thus the same person, who was his only begotten Son from eternity, being made man, and of the *seed of David*, by his incarnation, was still his Son, both as God, and also as man. Wi.—The Greek text has not the particle *ei*, (to him) but only τοῦ γενομένου ἐκ σπέρματος Δαυὶδ. But S. Irenæus, (lib. iii. ch. 18.) S. Ambrose, S. Jerom read, Qui factus est ei. And also S. Aug. in his unfinished exposition of the epistle to the Romans; though before in his book against Faustus, (lib. xi. ch. 14.) he reads it otherwise. Calmet.

VER. 4. *Who was predestinated† the Son of God.* The learned bishop of Meaux, Bossuet, in his second Pastoral Instruction, in which he condemned the French translation of Mons. Simon, (p. 127.) takes notice, that according to S. Paul, and the constant doctrine of S. Aug. and S. Thomas, Christ as man, or the human nature of Christ united to his divine person, was predestinated without any precedent merits, by a free and liberal predestination of God's goodness. Wi.—Christ, as man, was predestinated to be the Son of God; and declared to be so (as the apostle here signifies) *first* by *power*, that is, by his working stupendous miracles; *secondly*, by the *spirit of sanctification*, that is, by his infinite sanctity; *thirdly*, by his *resurrection*, or raising himself from the dead. Ch.

VER. 5. *By whom*, i. e. by this same Jesus Christ, God and man, *we*, I, and the rest of the apostles, *have received* this *grace and apostleship*, this mission and commission from him, of preaching his gospel, and teaching his doctrine.—*For obedience to the faith in all nations;* that is, to bring all nations to the obedience and profession of his new law and doctrine. Wi.

VER. 6. *Among whom are you also the called of Jesus.* That is, you also are a part of those, who by his mercy, are called to this faith and belief in him. All



THE SERMON ON THE MOUNT.



8 First, I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that, without ceasing, I make a commemoration of you

10 Always in my prayers: beseeching, if by any means I may at length have a prosperous journey, by the will of God, in coming to you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come to you, (and have been hindered hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks, and to the Barbarians, to the wise, and to the unwise, I am a debtor:

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation, to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein from faith to faith: as it is written: [a] The just man liveth by faith.

18 For the wrath of God is revealed from heaven, against all impiety and injustice of those men that detain the truth of God in injustice.

19 Because that which is known of God is manifest in them. For God hath manifested it to them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity: so that they are inexcusable.

21 [b] Because that, when they knew God, they did not glorify him as God, nor give thanks: but became vain in their thoughts, and their foolish heart was darkened:

22 For professing themselves to be wise, they became fools.

23 [c] And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.

24 Wherefore God gave them up to the desires of their heart, [d] to uncleanness: to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And in like manner the men also, leaving the natural use of the woman, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient,

29 Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

[a] Habac. ii. 4. Gal. iii. 11. Heb. x. 38.—[b] Ephes. iv. 17.—[c] Ps. cv. 20. Jer. xi. 10.

[d] Gal. v. 19. Ephes. iv. 19. and v. 3. Col. iii. 5. 1 Thes. ii. 3. and iv. 7.

beginning from those words in the third verse, *who was made to him*, &c. till the end of the sixth verse, are to be taken as within a parenthesis, which is not unusual in the style of S. Paul. Then he goes on after this long parenthesis. Wi.

VER. 7. *To all that are at Rome . . . called* to be *saints*. That is, who not only are named saints, but who by such a call from God, are to be sanctified by his grace, and to become holy, or saints. Wi.

VER. 8. *In the whole world*. That is, to all, or almost all the Roman empire. Wi.

VER. 9. *God is my witness*. I call God to witness. It is an oath. Wi.

VER. 14. *I am a debtor*. That is, I am bound to preach the word of God to all. Wi.—By Greeks, in this place, are understood the Romans also, and by Barbarians, all other people who were neither Greeks nor Romans. The Greeks called all barbarians, who did not speak the Greek language, even the Latins themselves. But after the Romans became masters of the world, they were excepted, through policy, from the number of barbarians, and particularly after they began to cultivate the science of the Greeks.

Græcia victa ferum victorem cepit, et artes
Intulit agresti Latio.

—S. Paul says, that he is a debtor both to Greeks and barbarians, to the wise, the philosophers, those who pass for sages amongst the pagans, and to the simple, ignorant, unlettered class of mankind: not that he had received any thing at their hands, but because it was his duty, in quality of apostle, to address himself to the whole world, and preach to the great and to the small, to the learned and the unlearned. Calmet.

VER. 15. S. Paul was even anxious to go and deliver the word to the Romans. Hence Mat. Polus, in his reflections on this verse, puts the following words into the mouth of the Apostle: Lucifuga non sum: ostendi id Antiochiæ, Athenis, Ephesi et Corinthi: paratus sum & in illa splendidissima urbe Roma ostendere.

VER. 16. *For it is the power of God unto salvation to every one;* that is, it brings powerful helps to all, both Gentiles and Jews, in order to their salvation. —*To the Jew first*, inasmuch as the gospel is to be first preached to the Jews. Wi.—The promises of salvation were first made to the Jews. Jesus Christ preached to the Jews only, and forbad his disciples, during his life-time, to preach to any other nation. And after his resurrection, when they had full powers to preach every where, they did not turn to the Gentiles, till the Jews had refused to hear them. A miracle was necessary to determine S. Peter to communicate the gospel to the uncircumcised; and S. Paul, in every place, first addressed himself to the Jew, and then to the Gentile. The apostle here sweetly endeavours, in an indirect manner, to silence the presumption of the Romans, who seemed to raise themselves above the Jews, and believed they had merited the grace of vocation to the faith. Calmet.

VER. 17. *For the justice of God*. He does not here mean that justice, by which God is just in himself, but that justice, or sanctification, which he communicates to men, and by which they are justified and sanctified.—*From faith to faith*. That is, by faith, and an increase in faith, inasmuch as, by increasing in faith, we advance in virtues; as it is written, (Hab. ii. 4.) *the just man liveth by faith;* including the love of God, hope, and other virtues. Wi.

VER. 18. *For the wrath of God is revealed*, &c. He begins to speak of the heathens, and of the wicked world, whose sins God punisheth from time to time with visible chastisements of plagues, famines, wars, &c. and that because they *detain the truth of God in injustice, or in iniquity*, that is, because they have not honoured God, even according to the knowledge which he has given them of him, especially their philosophers. Wi.

VER. 19–20. *That which is known of God. Or* may be easily known of God, *is manifest in them*. The light of reason demonstrates to them the existence of one God, the maker and preserver of all things. This is made known to them from *the creation of the world*, or from the *creatures* in the world: the Creator may be discovered by the creatures, and as S. Chrys. here says, every Scythian, every barbarian, may come to the knowledge of God by the wonderful *harmony‡ of all things, which proclaims the existence of God louder than any trumpet:* but having known him, they did not glorify him; they acted contrary to their knowledge, abandoning themselves to idolatry, and the vain worship of many gods, and to all manner of vices and abominations against the light of reason. Wi.

VER. 24. *Wherefore God gave them § up*, &c. That is, as S. Chrys. says, permitted them, in punishment of their wilful blindness, to fall into the foulest, most shameful, and unnatural sins of uncleanness here described. Wi.

VER. 26. *God delivered them up*. Not by being author of their sins, but by withdrawing his grace, and so permitting them, in punishment of their pride, to fall into those shameful sins. Ch.

VER. 27. *Receiving in themselves the recompense . . . due to their error*. That is, were justly punished for their wilful blindness and error, by which they had worshipped and adored creatures, instead of the Creator, idols instead of the one true God. Wi.

VER. 29. *Being filled with all iniquity*. He passeth to many other sins and crimes of the heathens. Wi.

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they, who do such things, are worthy of death: and not only they who do them, but they also who consent to them that do them.

CHAP. II.

The Jews are censured, who make their boast of the law, and keep it not. He declares who are the true Jews.

WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest.[a] For wherein thou judgest another, thou condemnest thyself: for thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and long-suffering?[b] knowest thou not that the benignity of God leadeth thee to penance?

5 But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God,

6 [c]Who will render to every man according to his works:

7 To them indeed, who, according to patience in good work, seek glory, and honour, and incorruption, life everlasting:

8 But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek.

10 But glory, and honour, and peace, to every one that worketh good, to the Jew first, and also to the Greek.

11 [d]For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law: and whosoever have sinned in the law, shall be judged by the law.

13 [e]For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves:

15 Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or excusing them,

16 In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

17 [f]But if thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest his will, [g]and approvest the things that are more profitable, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

21 Thou, therefore, that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:

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[a] Matt. vii. 2.—[b] Wisd. ix. 24. 2 Pet. iii. 2.—[c] Matt. xvi. 27.—[d] Deut. x. 17. 2 Par. xix. 7. Job xxxiv. 19. Wis. vi. 8. Eccli. xv. 35. Acts x. 34. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.—[e] Matt. vii. 21. James i. 22.—[f] Apoc. xi. 9.—[g] Phil. i. 10.

VER. 30. *Hateful* ‖ *to God.* The Greek may also signify, *haters of God.* Wi. —Θεοστυγεῖς means either haters of God, or hated by God. Menochius.—*Disobedient to parents.* The Greek literally signifies, Not listening to the advice of their parents; who rise up against them, and refuse to obey. Calmet.

VER. 31. *Dissolute, rude* ¶ in their manners, and behaviour. Some, from the Greek, understand breakers of their word; but this would be the same as *without fidelity*, which we find afterwards in the same verse. Wi.

VER. 32. This passage in the present Greek versions is rather different from the Vulgate: but the text of the Vulgate is conformable to the most ancient Greek manuscripts, of which some are more than twelve hundred years old. Οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπίγνοντες οὐκ ἐνόησαν ὅτι οἱ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον δὲ οἱ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσιν. Vide Var. Lect. Mill. in hunc locum et Prolegom. 41. 42.

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* V. 1. Vocatus, κλητὸς Ἀπόστολος. Also v. 6. and 7. κλητοί.

† V. 4. Qui prædestinatus est. S. Chrys. ὁμ. α. p. 7. Ed. Sau. τί οὖν ἐστιν ὁρισθέντος; δειχθέντος, ἀποφανθέντος.

‡ V. 20. Chrys. hom. ii. p. 20. τῆς πάντων ἁρμονίας σάλπιγγος, λαμπρότερον βοώσης.

§ V. 24. τὸ δὲ παρίδωκεν, ἐνταῦθα εἶασεν ἐστι.

‖ V. 30. Deo odibiles. Θεοστυγεῖς.

¶ V. 31. ἀσυνθέτους. See 2 Tim. iii. 3. ἀσπόνδους, sine fœdere.

CHAP. II. VER. 1. *Wherefore thou art inexcusable,* &c. He seems to give a general admonition to every one, both Jews and Gentiles, not to blame, judge, or condemn others, when perhaps he, or those of his religion, may be guilty of the like sins. Let him rather call to mind the just judgment of God, which, they that are sinners, cannot escape. Let him also reflect, that if God hath hitherto deferred to punish him, it hath been through *the riches* and abundance *of his goodness, patience,* and *long-forbearance, or longanimity:* that he must take care not to *harden* his heart any longer, lest he *heap* up to himself a fatal treasure at the day of judgment, when God will render to every one *according to his works,* and not according to his faith only, says S. Chrys. hom. v. Wi.

VER. 5. The apostle is evidently speaking to the converted Jews, and not to the Gentiles. For the Gentiles believed in certain judges in hell, who passed sentence on every one as soon as he departed out of life. This is what the learned call poetical theology, and considered as fabulous. But besides a particular judgment at the hour of death, the Hebrews believed in a general judgment of all men, or at least of all the just, in the valley of Jehosaphat; as may be seen in the prophets, and in the books of Wisdom and Machabees. Calmet.

VER. 9–10. *Of the Jew first, and also of the Greek.* That is, God, as a just judge, will not have any *respect to their persons,* but punish or reward both Jews and Gentiles, according to their good or bad works. And salvation is now offered to both. Wi.

VER. 12. *Whosoever have sinned without the law.* That is, without the written law of Moses, against their reason and conscience, &c. And also those who being Jews, have sinned *under this* written law, shall *be judged,* even with greater severity, for having transgressed against the known law. Wi.

VER. 14–15. *When the Gentiles . . . do by nature,* or naturally, that is, without having received any written law, *these men are a law to themselves,* and have it *written in their hearts,* as to the existence of a God, and their reason tells them, that many sins are unlawful: they may also do some actions that are morally good, as by giving alms to relieve the poor, honouring their parents, &c. not that these actions, morally good, will suffice for their justification of themselves, or make them deserve a supernatural reward in the kingdom of heaven; but God, out of his infinite mercy, will give them some supernatural graces, by which they come to know, and believe, that he will reward their souls for eternity. Such, says S. Chrys. were the dispositions of Melchisedech, Job, Cornelius the Centurion, &c. Wi.

VER. 17. *But if thou art called a Jew.* In the common Greek copies, we read, *behold, thou art a Jew,* &c. S. Paul here turns his discourse particularly to the Jews, who valued themselves so much upon their law, their temple, and their ceremonies; and therefore are said to *rest on the law,* as if it were enough to be by profession a Jew. Wi.—But many manuscripts, Clement Alexand. Origen, Ambrose, Sedul. Theophyl. &c. read it as in the Vulgate, εἰ σὺ Ἰουδαῖος. Calmet.

VER. 21. *Thou, therefore, that teachest another, teachest not thyself,* &c. S. Chrys. (hom. vi.) takes these sentences as so many interrogations; dost thou teach thyself? dost thou not steal? dost thou not commit adultery? &c. Wi.

VER. 22. *Idols,* &c. The Jews, at the time of our Saviour, were free from idolatry, to which their ancestors had been so prone for so long a time. But to this evil had succeeded another, scarcely less heinous, viz. sacrilege, and a profanation of holy things. The greater part of the high priests bought their office. The priests permitted in the temple itself a kind of traffic, which caused our Saviour to declare to them, that they had made the house of his Father a den of thieves. And to favour their own avarice, they taught that it was lawful to defraud their creditors, and refuse to their parents the necessary succour, in the

23 Thou that makest thy boast of the law, by the transgression of the law dishonourest God.

24 [a](For the name of God, through you, is blasphemed among the Gentiles, as it is written.)

25 Circumcision profiteth indeed if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If then the uncircumcised keep the ordinances of the law, shall not his uncircumcision be reputed for circumcision?

27 [b]And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 [c]For it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh:

29 But he is a Jew that is one inwardly: and the circumcision *is that* of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

CHAP. III.

The advantages of the Jews. All men are sinners, and none can be justified by the works of the law, but only by the grace of Christ.

WHAT advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, [d]because the words of God were committed to them.

[a] Isai. lii. 5. Ezec. xxxvi. 20.—[b] Matt. xii. 42.—[c] Isai. xlviii.
[d] Infra ix. 4.—[e] 2 Tim. ii. 18.

3 For what if some of them have not believed? [e]shall their unbelief make the faith of God without effect? God forbid.

4 [f]But God is true: and every man a liar, as it is written: [g]that thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man). God forbid: otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lie, unto his glory: why am I also yet judged as a sinner?

8 And not *rather* (as we are slandered, and as some affirm that we say) let us do evil, that there may come good: whose damnation is just.

9 What then? Do we excel them? By no means. [h]For we have charged both Jews, and Greeks, that they are all under sin:

10 As it is written: [i]There is not any man just:

11 There is none that understandeth, there is none that seeketh after God.

12 All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.

[f] John iii. 33. Ps. cxv. 11.—[g] Ps. l. 6.—[h] Gal. iii. 22. Supra i. 17. Infra xi. 9.—[i] Ps. xiii. 3.

case of vows to give to the temple. S. Paul does not here reproach them for the profanations of the temple which they committed in the last siege of Jerusalem, for it had not then taken place; but he knew full well the dispositions of their hearts, and the little regard they had for the most sacred things. Calmet.

VER. 24. The apostle here only repeats the reproaches which the prophets had repeated so often before, that the Jews, by the contrast between their lives and the sanctity of their religion, had been the cause of that religion and worship becoming the ridicule and laughing-stock of the Gentile world. Calmet.—A reproach this, which also bears very heavy upon many Christians of the present day; who by their profession believe the truth of the one, holy, Catholic, and apostolic faith, and by their conduct belie the same, leading lives unworthy of pagans. A.

VER. 25. *Circumcision profiteth indeed,* inasmuch as it was ordained by Almighty God, as were also the precepts of the law, which were to be observed before the publishing of the new law of Christ. See Gal. v. 6. But it was never profitable to the *transgressors of the law.* Nay, the uncircumcised Gentiles, who have complied with those natural precepts, which are also commanded by the law of Moses, shall judge and condemn those, who received the written law, and at the same time were transgressors of it. Wi.

VER. 26. *Shall not his uncircumcision* (Lit. his præputium) *be reputed for circumcision?* Nonne præputium illius in circumcisionem reputabitur? ἡ περιτομὴ αὐτοῦ ἀκροβυστία γέγονεν. A translation may adhere to the letter too much; this seems literal enough. Wi.

VER. 28. *Nor is that circumcision, which is outwardly in the flesh.* S. Paul distinguisheth two sorts of circumcision; that which is made in the flesh, according to the letter of the law, which is an *outward* circumcision; and a more necessary circumcision of the heart, and of the spirit, by which a man's interior is reformed, and by which his vices and disorders are cut off. The first circumcision would never avail a man any thing without the second. Wi.

CHAP. III. VER. 1. *What advantage then?* &c. The apostle, not to offend the Jews, by insisting too long in reprehending them, turns his discourse to the advantages they have hitherto had above other nations. As *first,* that the *words of God,* those divine oracles, revelations, promises in the Scriptures, were credited or intrusted to them. And though *some,* or many of them have *not believed* God's promises, especially concerning their Messias; this hath not hindered *God from* being *faithful* to his word, in sending the Messias, and those blessings that were promised with him. *For God* is always *true,* or *faithful* in his promises, and therefore must needs *be justified,* or found just, when his proceedings are judged, that is, considered and examined. Wi.

VER. 4. *God* only *is* essentially *true.* All men in their own capacity are liable to lies and errors: nevertheless God, who is the *truth,* will make good his promise of keeping his Church in all *truth.* See S. John, xvi. 13. Ch.—The Greek text has, "may God be true;" that is, may all men acknowledge him as such; let the whole world know, that he neither can be unfaithful to his word, nor his promises; and that, on the contrary, all men of themselves have but lies and vanity for their portion.—*That thou mayest be justified,* &c. The particle *that,* is not casual in this place, but only marks the event. Thy conduct shews that thou art faithful and true to thy promises, and that, notwithstanding the judgments of men, thou art always unchangeable and infallible. Thou art victorious, when judged by them thou shewest them the falsity and injustice of their judgments. Calmet.—And that the infidelity of man, so far from affecting the fidelity of God, will only serve to set it off in a more striking and clearer light. V.

VER. 5–6. *But if our injustice,* &c. S. Paul here puts this objection, that if men's sins and iniquities, *make the justice of God commendable,* that is, make his justice more apparent and known; if the *truth of God,* as to his promises, be more discovered, praised, and glorified by our *lies,* that is, by our sins, how then can God blame, or punish men for sins, which contribute more to his honour? May we not say, (as some falsely pretended S. Paul said) *let us do evil things, that good things may come of them?* The apostle answers in short both this objection, and the calumny against him. As to the first; that though men's sins give an occasion to God to shew his justice, and make known his divine perfections, yet this will not excuse them from being justly condemned, and punished, when God shall judge the wicked world; for if that were a sufficient plea, God *could not judge* and condemn the wicked: so that as S. Chrys.* observes, the apostle resolves their question, by asking another, and shews their reasoning absurd, by taking notice of another absurdity that follows from it. 2dly. He tells them, they slander him, and his doctrine, by only telling them, they deserve to *be condemned* who say, *let us do evil that good may come of it: the damnation,* says he, *of such men is just.* Wi.

VER. 9. *What* then *do we* Jews *excel* the Gentiles? He again turns his discourse against the Jews, by shewing that they have been sinners, as well as the Gentiles, notwithstanding the particular favours God had done to them, and not to the Gentiles: this he proves out of the psalms; and (v. 19.) he shews, that these things were spoken *of them,* who were *under the law.* Wi.

VER. 10. *There is not any man just,* viz. by virtue either of the law of nature, or of the law of Moses; but only by faith and grace. Ch.—The apostle here adduces a series of passages from the ancient Scripture, to convince both Jews and Gentiles, that not one amongst them was just, nor had any title to glory, on account of his good works. Not that a just man could not be found under the old law, or even before the law; an infinite number of passages of Scripture will shew the contrary: but he must be understood as speaking of man left to himself, as a son of Adam, conceived in sin, and brought forth a child of wrath. Calmet.—These crimes, enumerated by the apostle, are not mentioned as if found in each individual, but some of this black catalogue of crimes were found in one man; some in another; yet so that all had become infected with sin and iniquity, all had deserted the path of virtue. There was none just, none was found, who feared or sought after God. Estius.—These texts of Scripture, though formerly, even before the times of S. Jerom and S. Augustin, they were found together in some Latin editions, viz. Ps. xiii. cannot be found united either in the Hebrew text, or Sept. version, as S. Jerom affirms, in Præf. lib. xvi. commentar. in Isai. This, he says, all the Greek commentators allow. He says, that those who were ignorant of this apostle's art in uniting together the texts of different parts of Scripture, upon finding no part where they were all together, placed them, without any authority, in that psalm whence the first part of the citation is taken. The words, *an open sepulchre,* are taken from Ps. xiii. (Heb. text xiv.) the verse "Their throat is an open sepulchre, with their tongues they have dealt deceitfully," from Ps. v. "The venom of asps is under their lips," from Ps. cxxxix "Whose mouth is full of curses and bitterness," from Ps. ix. "Their feet are swift," &c. as far as, *there is no fear,* from Isai. ch. lix. "There is not the fear of God before their eyes," from Ps. xxxv. Estius.

13 [a]Their throat is an open sepulchre, with their tongues they have dealt deceitfully: [b]The venom of asps is under their lips:

14 [c]Whose mouth is full of cursing and bitterness:

15 [d]Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace they have not known:

18 [e]There is no fear of God before their eyes.

19 [f]Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped, and all the world may be made subject to God:

20 Because by the works of the law no flesh shall be justified in his sight. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest: being witnessed by the law and the prophets.

22 Even the justice of God, by faith of Jesus Christ, unto all and upon all that believe in him: for there is no distinction:

23 For all have sinned, and do need the glory of God.

24 Being justified gratis by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth to be a propitiation through faith in his blood, to the shewing of his justice, for the remission of past sins,

26 Through the forbearance of God for the shewing of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of Jesus Christ.

27 Where is then thy boasting? It is excluded. By what law? Of works? No: but by the law of faith.

28 For we account a man to be justified by faith without the works of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God who justifieth circumcision by faith, and uncircumcision through faith.

31 Do we then destroy the law through faith? God forbid: but we establish the law.

CHAP. IV.

Abraham was not justified by works done, as of himself: but by grace, and by faith; and that before he was circumcised. Gentiles by faith are his children.

WHAT shall we say, then, that Abraham hath found, who is our father according to the flesh?

2 For if Abraham were justified by works, he hath glory, but not with God.

3 For what saith the Scripture? [g]Abraham believed God, and it was reputed to him unto justice.

[a] Ps. v. 11. James iii. 8.—[b] Ps. cxxxix. 4.—[c] Ps. ix. 7.—[d] Isai. lix. 7. Prov. i. 16.

[e] Ps. xxxv. 2.—[f] Gal. ii. 16.—[g] Gen. xv. 6. Gal. iii. 6. James ii. 23.

VER. 17. S. Augustin says, that by the law of actions, is understood, that which teaches us what we have to do: by the law of faith, is meant faith itself, which obtains for us grace of performing what the law requires. The law of actions, then, is the old law, which contains the precept; the law of faith is the new law, which gives assistance to fulfil the law. De Spir. & Lit. c. iv.

VER. 19. *And all the world may be made subject to God.* That is, God permitted these sins in all men, that sanctification and salvation might be from Christ only, the Redeemer of all men, so that neither Jew nor Gentile should be justified, but by the free and liberal gift of his grace. See S. Chrys.† Wi.—That the Jews might not say that these passages were to be understood of Gentiles, the apostle here assures them that they must be understood in the first place of the Jews themselves; for what the law speaketh, it speaketh to those who are under the law. If the Jews, then, were so guilty, the guilt of the Gentiles was far more enormous. Thus is every mouth stopped, and all the world must confess itself guilty before God. Let none then glory in their good works. Calmet.

VER. 20. &c. To the end of this chapter, the apostle shews that the Jews cannot be truly justified, and sanctified by the *works of the* written *law* of Moses only; that *a knowledge of sin*, or of what was sinful, came *by the law*, but if they did not comply with the precepts of the law, this knowledge made them more guilty. Now, at the coming of Christ, the *justice of God*, that is, the justice by which he made others just, and justified them, cannot be had without *faith in Christ*, and by the grace of our Redeemer Jesus Christ, whom God hath *proposed* to all, both Gentiles and Jews, as a sacrifice of‡ *propitiation* for the sins of all mankind, by *faith in his blood;* that is, by believing in him, who shed his blood and died for us on the cross. It is he alone, (v. 26.) that is *the just one*, and the *justifier* of all. And as to this, *there is no distinction.* The Gentiles are justified and sanctified without the written law, and the Jews who have been under the law, cannot partake of *the justice of God*, that is, cannot be justified, sanctified, or saved, but by the faith and grace of Christ Jesus. S. Paul does not pretend that the virtue of faith alone will justify and save a man; nothing can be more opposite to the doctrine of the gospel, and of the apostles in many places, as hath been observed, and will be shewn hereafter. He tells us in this chap. (v. 20. and 28.) that man is justified *without the works of the* written *law:* and he teaches us, that no works of the law of Moses, nor any works that a man does by the law of nature, are sufficient to justify a man, and save him of themselves, that is, unless they be joined with faith, and the grace of God. And when he seems to say, that men are justified or saved by faith, or by believing, as he says of Abraham in the next chapter, (v. 3. and 5.) he never says (as some both ancient and later heretics have pretended) that *faith alone* is sufficient. And besides by faith, he understands the Christian faith and doctrine of Christ, as opposite to the law of Moses, to circumcision, and the ceremonies of that law, as it evidently appears by the design of the apostle, both in this epistle and in that to the Galatians. He teaches us in this epistle (c. ii. 6.) that God will judge every man *according to his works:* (v. 13.) that "not the hearers of the law," but *the doers, shall be justified.* See also c. vi. He tells the Galatians (c. v, v. 6.) that the faith, by which they must be saved, must be a faith working by charity. He also tells the Corinthians (1. vii. 19.) that *circumcision is nothing, nor uncircumcision*, but the keeping of the commandments of God. That though a man should have a faith, that so he could remove mountains, it would avail him nothing without charity. How often does he tell us that they who commit such and such sins, shall not inherit or possess the kingdom of God? Does not S. James tell us, that faith without good *works is dead?* See chap. ii. Of this more hereafter. Wi.

VER. 29. The apostle here tells us that all men are the creatures of God Almighty, and destined to eternal happiness. Neither was it necessary to be incorporated with the Jews by circumcision, to be made partakers of the justice of God. Estius.

VER. 30. *God who justifieth circumcision*, and also the uncircumcised by faith; that is, by the faith and religion of the new law, or by a faith working by charity, and joined with good works proceeding from faith. See the Council of Trent, Sess. 6. cap. viii. "When the apostle says, that a man is *justified* by faith, and gratis, according to the perpetual consent of the Catholic Church, we are said to be justified by faith, because faith is the beginning and foundation of man's salvation, and the root of his justification, without which we cannot please God, nor be made his sons; and we are said to be justified gratis, because nothing of those things which go before justification, whether faith or works, are meritorious of the grace of justification." Wi.

VER. 31. *Do we then destroy the law through faith?* No: but *we establish the law.* See the words of Christ: (Matt. v. 17.) 1. Because the figures and types of the law of Moses, and the predictions of the prophets, are fulfilled. 2. Because Christians are now taught to fulfil the moral precepts, and the chief part of the law, with greater perfection, in the spirit of faith, charity, &c. Wi.

* V. 6. S. Chrys. on the words: how shall God judge the world? ὅτοιον ἀτόπῳ λόγει.

† V. 19. Ut subditus fiat omnis mundus Deo, ὑπόδικος γένηται. ὁ ὑπόδικος κυρίως λέγεται, ὁ μὴ δυνάμενος ἀρχεῖν ἑαυτῷ πρὸς ἀπολογίαν, ἀλλὰ τῆς ἑτέρου δεόμενος βοήθει.

‡ V. 25. Quem proposuit Deus propitiationem, ἱλαστήριον. Some read propitiatorium, as I find it cited in the Council of Trent, Sess. 6. cap. ii.

CHAP. IV. VER. 1. The apostle proves what he had advanced in the last chapter, that the Jews cannot be justified by the works of the written law, nor by any works, unless joined with faith in the Messias, their Redeemer. This he shews by the example of Abraham, who is said to have been justified by believing; 2. and this was before he was circumcised; 3. and long before the law of Moses. Justification was then given without the works of that law.—*What* advantage *shall we say, then, that Abraham hath found, who is our father according to the flesh?* This seems the true construction and sense: rather than what did he find according to the flesh, as some expound it. Wi.

VER. 2. *If Abraham were justified by works*, or by his own works, he might *have glory*, and be commended *by men*, who judge only according to outward appearances; but not *with God:* that is, he could not be truly justified, so as to deserve a reward in heaven, without faith and the grace of God. Wi.—*Not with God.* Whatever glory or applause such works might procure from men, they would be of no value in the sight of God. Ch.

VER. 3. *For what saith the Scripture? Abraham believed God, and it was reputed to him unto justice.** The Scripture, therefore, teacheth us that he became just by his faith. And as he had this faith by the grace of God, grace was the cause of his justification, and not any works without grace. And when

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the impious, his faith is reputed to justice, according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 Blessed are they, whose [a] iniquities are forgiven, and whose sins are covered.

8 Blessed is the man, to whom the Lord hath not imputed sin.

9 This blessedness, then, doth it abide in the circumcision only, or in the uncircumcision also? For we say that faith was reputed to Abraham unto justice.

10 How then was it reputed? In circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 [b] And he received the sign of circumcision, a seal of the justice of the faith, which is in uncircumcision: that he might be the father of all the believers uncircumcised, that to them also it may be reputed to justice:

12 And might be the father of circumcision, not to them only that are of the circumcision, but to them also who follow the steps of the faith, that our father Abraham *had*, being *as yet* uncircumcised.

13 [c] For not through the law was the promise to Abraham or to his seed, that he should be the heir of the world, but through the justice of faith.

14 For if they who are of the law, be heirs: faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law, there is no transgression.

16 Therefore *it is* of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, [d] I have made thee a father of many nations) before God, whom he believed, who quickeneth the dead, and calleth those things that are not, as those that are.

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[a] Ps. xxxi. 1.—[b] Gen. xvii. 10. and 11.

[c] Gal. iii. 18. Heb. xi. 9.—[d] Gen. xvii. 4.

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it is said, *it was reputed to him*, we must not understand an imputation of being just without a true and interior justice: for to be reputed just in the sight of God, who sees the heart, and sanctifies the soul by his interior grace, is the only true justice that can make a man acceptable to God. As not to have our *sins imputed* in the sight of God, is to have them forgiven, and to be free from our sins. Wi.—*Reputed*, &c. By God, who *reputeth* nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God's grace. Ch.

VER. 4. *Now to him that worketh*, &c. a reward may be looked upon *as due* for his works, and not bestowed upon him as a free gift; but when it is said he *believed and was justified*, (this belief or faith was always a liberal gift of God) and when no mention is made of his works, it appears that such a justification and sanctification are not from the works of the written law, nor from any works he could do of himself, but that they are *according to the purpose*, or decree *of grace*. Wi.—Such a man, says the apostle, challenges his reward as a *debt*, due to his own performances; whereas he who *worketh not*, that is, who presumeth not upon any works done by his own strength; but seeketh justice through faith and grace, is freely justified by God's grace. Ch.

VER. 5. Abraham, before his vocation, was an idolater, according to Josephus; (Ant. of Jews, lib. i. ch. viii.) according to some of the Rabbins, and as the Scripture itself seems to insinuate, Josue ch. xxiv. Isa. xliii. Wisdom x. Judith v. He did not then merit his vocation to the faith by his works. But when God had called him, and made him depart from his country, when he promised to him an innumerable posterity, Abraham believed in his promises, and it was reputed to him unto justice, that his faith and his justice were the pure gift of God. His faith was not a dead and speculative faith only, but an active faith, a faith animated by charity, as appears from the sequel of his life. Calmet.

VER. 6. *As David*, &c. That is, David accounted a man happy in being justified by God's grace, and not by his own works, when he said: "*Blessed are they whose iniquities are forgiven* by the mercies of God, *and whose sins are covered;* that is, covered so as to be no more, even in the sight of God. Wi.

VER. 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.* That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are *covered;* that is, newly clothed with the habit of grace, and vested with the stole of charity. Ch.—When it is said that the sins of man are covered, we must not imagine that they still remain, but on account of the goodness of God will not be punished, as the Lutherans contend; for the justice of God could not suffer this: but by it we must understand that they are entirely blotted out, and neither exist, nor are considered any longer by God. Still, we must not conclude that man is blessed, as soon as sin is remitted; since the same psalmist, in another place, ascribes happiness to man when he walks in the law of the Lord, and when he keeps judgment and does justice. Ps. i. cv. and cviii. And our Saviour says, *If you know these things, blessed shall you be if you do them.* S. John xiii. Estius.—Moreover, if sins were never blotted out, but only covered, why did the royal prophet pray to the Almighty, saying: *blot out all mine iniquities;* and in different parts of the 50th psalm and psalm cviii, speaking of the egregious sinner, he says: *let the sin of his mother not be blotted out;* which would mean nothing at all, if sins were never blotted out? A.

VER. 8. *Blessed is the man to whom the Lord hath not imputed sin.* That is, blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And likewise, blessed is the man who, after falling into sin hath done penance, and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him. Ch.

VER. 9. *This blessedness*, by which a man's sins are forgiven, and his soul truly justified, was promised, and is given to the uncircumcised Gentiles, as well as to the circumcised Jews, by the faith and grace of Christ; as Abraham was justified, when he was in the *state of uncircumcision.* Wi.

VER. 10. In effect, Abraham received circumcision a year only before the birth of Isaac; whereas he had received the promises and justification more than 25 years before, when the Almighty caused him to depart from Mesopotamia. Calmet.—Therefore he was justified by faith and grace, which is common both to the circumcised and uncircumcised. Menochius.

VER. 11. *And he received*, after he was justified, *circumcision*, as a *seal of the justice* of faith, which he had before when he believed. Circumcision, therefore, in Abraham, was as a *seal* and testimony of the justice which he had already by faith: though circumcision was chiefly given to Abraham and his posterity, as a sign or seal of that alliance which God made with Abraham, and his seed, to shew he had made choice of them for his elect people. Wi.

VER. 12. *And might be the father of circumcision.* The apostle here tells them that Abraham is the father of all true believers, uncircumcised as well as circumcised, and all that believe in Christ, his seed, in whom God promised to *bless all nations*, are the spiritual sons of Abraham, and partake of the blessings promised to him in his posterity: nor can the circumcised be his true and spiritual children, unless they follow the *footsteps of his faith*, by which he was justified, when he believed the promises which God made to him before that circumcision was instituted; to wit, that he and Sara should have a son, when they were naturally past the age of having children, and that in his posterity all the world *should be blessed*, that is, in Christ. Wi.

VER. 13. *Of the world*, &c. By the world, some understand the land of Chanaan, which is sometimes meant by the whole earth, particularly in the times of David and Solomon, when they ruled over the neighbouring nations. But others think that the apostle alludes to the passage of Genesis, where the Almighty promises that in his (Abraham's) seed, all the nations of the earth should be blessed; which promise extends much beyond the narrow limits of Chanaan. In fine, it may be understood in a spiritual sense, of his dignity of father of all the faithful; which makes him, in a manner, master of the whole world, since his spiritual children, spread through the whole world, have the universe for their inheritance. Calmet.—Postula a me, et dabo tibi Gentes hæreditatem tuam et possessionem tuam terminos terræ. Ps. ii. 8. A.—It was by Christ that Abraham was to *be heir* of the world, in as much as the spiritual kingdom of Christ should be spread over all the world. And this of one who was of the seed of David, being heir of the world, was not *by the law*, or by virtue of the law, which was not given to Moses till 400 years after. Wi.

VER. 14. *For if they, who are of the law, be heirs: faith is made void, the promise is made of no effect.* That is, if the Jews, who are under the law, are the only heirs of the blessings promised, it will follow that the faith which Abraham had before the circumcision, and before the law, was of no value, which I have shewn to be false. And, secondly, it will follow that the promise made to him, that *in him all nations should be blessed*, is also null. Wi.

VER. 15. *For the law worketh wrath*, not of itself, nor by the intention of the lawgiver, but in as much as it is the occasion of greater punishments, when persons *transgress* it knowingly. Wi.—The law abstracting from faith and grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath. Ch.

VER. 16. There are two kinds of children of Abraham, to whom alone these promises are made; the one is according to the flesh, the other according to the spirit. The former of these had no more part in the promises made to him and his seed than the Gentiles, unless they imitated the fidelity and obedience of their father. Calmet.—It is in this sense of spiritual father, that the priest at the altar, speaking in the name of the faithful, calls Abraham our patriarch. Estius.

18 Who, against hope, believed in hope, that he might be made the father of many nations, according to that which was said to him: [a]So shall thy seed be.

19 And he was not weak in faith: neither did he consider his own body now dead, whereas he was almost a hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:

21 Most fully knowing that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice.

23 Now it is not written only for him, that it was reputed to him unto justice:

24 But for us also, to whom it shall be reputed, if we believe in him, [b]that raised up Jesus Christ, our Lord, from the dead,

25 [c]Who was delivered up for our sins, and rose again for our justification.

CHAP. V.

The grounds we have for hope in Christ. Sin and death came by Adam: grace and life by Christ.

THEREFORE, being justified by faith, let us have peace with God, through our Lord Jesus Christ.

2 [d]By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so, but we glory also in tribulations: [e]knowing that tribulation worketh patience:

4 And patience trial, and trial hope;

5 [f]And hope confoundeth not: because the charity of God is poured out into our hearts, by the Holy Ghost, who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, [g]die for the ungodly?

7 For scarce for a just man will one die: yet perhaps for a good man some one would venture to die.

8 But God commendeth his charity towards us; because when as yet we were sinners, according to the time,

9 Christ died for us: much more, therefore, being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life.

11 And not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore, as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned.

13 For until the law, sin was in the world: but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam, who is a figure of him that was to come.

15 But not as the offence, so also is the gift: for if by the offence of one, many have died: much more the grace of God, and the gift in the grace of one man, Jesus Christ, hath abounded unto many.

[a] Gen. xv. 5.—[b] 1 Pet. ii. 21.—[c] Isai. liii. 6. 1 Pet. i. 3.—[d] Ephes. ii. 18.

[e] James i. 3.—[f] Psal. xxii. 6.—[g] Heb. ix. 14. 1 Pet. iii. 18.

VER. 18. *Who, against hope, believed in hope,* or with hope. That is, Abraham, against all probability of human hopes, still hoped in God, says S. Chrys. that he should have a son by Sara: and in this, he *was not weak in faith.* Therefore *it,* that is, his great faith, *was imputed to him unto justice:* and also our faith shall be *imputed to us unto justice, or make us truly just, by believing in Christ,* &c. Wi.

VER. 19. Effete, through old age, *νενεκρώμενον.*

VER. 25. The eternal Father delivered his Son to death, to expiate our offences; he raised him from the dead for our justification. His death is our redemption; his resurrection is the principal object of our faith. Our faith in the resurrection, is imputed unto justice, as was the faith of Abraham in the promises of God. The apostle here seems to refer our faith and justification only to the resurrection, not to the exclusion of other mysteries of religion, which are all, and every one of them, the objects of our faith. But the resurrection is, as it were, the zeal and consummation of the rest; it eminently includes in itself all the others. Calmet.

* V. 3. Et reputatum est illi ad justitiam, *καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* The Greek word is sometimes translated in the Vulgate Latin, by imputare, or accepto ferre.

CHAP. V. VER. 1. The apostle proceeds in this chapter to shew how great a benefit it is to be truly justified by the coming of Christ.—*Let us have* peace with God.* That is, says S. Chrys. by laying aside all contentions. Or let us have peace with God by sinning no more. And this peace we may have under the greatest *tribulations,* which conduce to our greater good, to an increase in virtues, in patience, in hope, in the love of God, &c. Wi.

VER. 3. We glory in spirit in the afflictions, oppression, and persecution, which we suffer as Christians, esteeming them a great blessing. Thus the apostles went rejoicing from before the council, because they had been thought worthy to suffer disgrace for the name of Jesus. Acts v. And S. James (c. i.) says: Think it the greatest joy when you fall into various temptations: (i. e. tribulations) for these sufferings greatly serve to confirm the elect in the hopes which they have of enjoying the glory of the world to come. Estius.

VER. 5. God having prevented us with his gifts when we did not at all deserve them, having showered upon us the blessings of faith, charity, patience, and fidelity, we cannot but have the greatest confidence that after this pledge and assurance of his good will towards us, he will finish the work he has begun, and bring us to his heavenly kingdom. Calmet.—Not only the gift of the Holy Spirit, but the Spirit himself, is given to us, who resides in our soul as in his own temple, who sanctifies it, and makes it partaker of his divine love. Menochius.

VER. 6. &c. *Why did Christ . . . die for the ungodly?* He shews Christ's great mercy and love for mankind, that he would die for us, who were sinners, and consequently his enemies. How few are there that will lay down their lives for a *just man,* or for a just cause?—*Perhaps for a good man.* That is, for another, who has been good to him, his friend or benefactor, we may find one that will expose or lay down his life. But Christ, in *due time,* appointed by the divine decree, died for *sinners, for* us all. And if we have been reconciled to God, and justified by his death; now being made the children of God, and his friends, we may with greater confidence hope to be saved. Wi.—The text of the Greek is as follows: *For when we were weak, he gave us our Lord Jesus Christ to redeem us;* shewing how much God loved us, to perform such stupendous acts of love in our behalf. But the reading of the Vulgate is conformable to S. Irenæus, (lib. iii. c. 18.) and to the commentaries on this epistle, which have been published under the name of S. Ambrose, and S. Jerom. Calmet.—S. Augustin says, those whom the apostle first calls weak, he afterwards calls impious, hos dixit infirmos quos impios. Ep. lix. ad Paulinum.—S. Jerom, and other fathers and commentators, explain the Greek text of this verse as follows: Scarcely would any one die for a just cause; for who would ever think of dying in defence of injustice? Others explain it thus: Scarcely a single man would die for one that was wicked and unjust; for we can hardly find a person ready to lay down his life for a good man; his friend and benefactor, who has been kind to him. Calmet.

VER. 12. *As by one man . . . in whom† all have sinned.* That is, in which man all sinned, (not in which death all sinned) as it must be the construction by the Greek text: so that these words are a clear proof of original sin against the Pelagian heretics, as S. Aug. often brings them. Nor does S. Chrys. deny original sin, though in this place he expounds it that all by Adam's sin were made guilty of death and punishments. But how could they deserve these, had they not sinned in Adam? Wi.

VER. 13–14. *Until the law, sin was in the world.* That is, from Adam's fall, both *original* sin and *actual* sins truly infected all mankind. Wi.—*Not imputed.* That is, men knew not, or made no account of sin; neither was it *imputed* to them, in the manner it was afterwards, when they transgressed the known written law of God. Ch.—All were conceived and born in sin, in what we call original sin, and liable to *death,* even infants, who were not come to the use of reason, and consequently could not sin after the *similitude of the transgression of Adam,* or by imitating his sin, but were born in sin: and besides this, all manner of actual sins, which men committed by their own perverse will, reigned every where in the world. But before the law these sins were *not imputed,* that is, were not declared sins, that deserved such punishments as were ordained by the law.—*Adam, who is a figure of him that was to come.* That is, of Christ, whom the apostle calls the *last Adam,* 1 Cor. xv. 45. But he was a figure by *contraries.* By the first Adam, sin and death entered into the world; by Christ, justice and life. Wi.

VER. 15. &c. *But not as the offence, so also is the gift,* or the benefits which mankind receive by their Redeemer, Jesus Christ. For S. Paul here shews that

16 And not as *it was* by one sin, so also *is* the gift: for the judgment indeed was by one unto condemnation: but the grace is of many offences, unto justification.

17 For if by one man's offence, death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life, through one, Jesus Christ.

18 Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men unto justification of life.

19 [a]For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.

20 Now the law entered in, that sin might abound. But where sin abounded, grace hath abounded more.

21 That as sin hath reigned unto death, so also grace might reign by justice, unto everlasting life, through Jesus Christ our Lord.

CHAP. VI.

The Christian must die to sin, and live to God.

WHAT shall we say then? shall we continue in sin, that grace may abound?

2 God forbid. For how shall we that are dead to sin, [b]live any longer therein?

3 Know you not that all we, who are baptized in Christ Jesus, are baptized in his death?

4 [c]For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, [d]so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, in like manner we shall be also of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer.

7 For he that is dead, is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ:

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once: but in that he liveth, he liveth unto God.

11 So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus, our Lord.

12 Let not sin, therefore, reign in your mortal body, so as to obey the lusts thereof.

13 [e]Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your members as instruments of justice unto God.

14 For sin shall not have dominion over you: for you are not under the law, but under grace.

[a] Philip. xi. 8. and 9.—[b] 2 Pet. ii. 22.—[c] Gal. iii. 27. Col. ii. 12.

[d] Ephes. iv. 13. Heb. xii. 1. 1 Pet. ii. 1. and iv. 2.—[e] Col. iii. 5.

the graces which Christ came to bestow upon men, and offers to all, are much greater than the evils which the sin of *one man*, Adam, caused. 1. Because, *if by the offence* of that one man, Adam, *many*, i. e. *all died* by original sin that descended from Adam, (the blessed Virgin mother by a special privilege being always excepted) *much more the grace of one man, Jesus Christ, hath abounded unto many*,‡ the comparison does not imply that more in number receive the grace of Christ, than were infected with sin; but that they who receive the graces which are offered to all, receive greater benefits than were the damages caused by the sin of Adam. *For the judgment indeed was by one unto condemnation*, or so as to make all guilty of one sin, that is, of original sin; and for other actual sins, men committed them by their own proper will; whereas the *grace of Christ* justifies men from *many sins;* that is, also from all sins which they have committed by their own malice. 2. Because by *it*, that is, by the *offence of one man, death reigned* in the world, and made all men liable to damnation; yet now by the incarnation of Christ, (which would not have been, had not Adam sinned) all they who are justified by the grace of their Redeemer, have Christ God and man for their head: he is become the head of that same mystical body which is his Church: they are exalted to the dignity of being the brothers of Christ, the Son of God; they are made joint heirs with him of the kingdom of heaven, and so by the grace of Christ have a greater dignity in this world, and shall be exalted to a greater and more eminent degree of glory in the kingdom of his glory for all eternity; which hath given occasion to the Church, in her liturgy, to cry out, as it were with a transport of joy, O happy fault, which hath procured us such and so great a Redeemer! See S. Chrys.§ hom. x. Wi.

VER. 20–21. *Now the law entered in.* Not that the law was designed for *that end;* but the word *that*, as in many other places, so here expresseth only the consequence that followed, when sinners occasionally became more guilty by the knowledge of the law, and the precepts given. S. Chrys. takes notice that it is not said the law was given, but only that it *entered in*, as it were by the by, and only for a certain time, till our happy redemption, reconciliation, and justification by Jesus Christ. Wi.—*That sin might abound.* Not as if the law were given purposely for sin to abound; but that it so happened, through man's perversity, taking occasion of sinning more, from the prohibition of sin. Ch.—*Where sin abounded.* Grace abounded in the elect; for the apostle does not say that grace abounded in every place where iniquity had abounded; but he says indefinitely *where*, that is, in many places where sin abounded, grace hath abounded also. Estius.—The Jews and Gentiles having become sensible of their weakness and misery, the Almighty, in his mercy, sent his only Son to enrich both the one and the other with his graces. The Gentiles were in the more deplorable case, and received the greatest abundance of grace; as may be seen from the great number of conversions wrought amongst them in so short a time in every part of the world. Calmet.—In the Greek it is παρεισῆλθε, entered in by stealth, as it were, and for a time, till the preaching of the gospel. Menochius.

* V. 1. Pacem habeamus. In the common Greek copies we read ἔχομεν, habemus. But in other MSS. ἔχωμεν, as S. Chrys. must have read by his commentary. μηπὼ ἁμαρτάνωμεν, &c.

† V. 12. In quo omnes peccaverunt, ἐφ' ᾧ πάντες ἥμαρτον. If it agreed with sin, in the Greek it must have been ἐφ' ἧς.

‡ V. 15. Abundavit in plures; Greek εἰς τοὺς πόλλους, in multos; so that it is not to be taken comparatively *for more*, but absolutely for many, or for all; because all here are many, as in other places.

‡ V. 19. See S. Chrys. hom. x. p. 73. Ed. Savil. εἰς υἱοθεσίαν ἤχθημεν . . . . καὶ ἐγενόμεθα ἀδελφοὶ τοῦ μονογενοῦς, &c.

CHAP. VI. VER. 1. *Shall we continue in sin that grace may abound?* He puts and rejects the same objection as before. C. iii. v. 7. And having set forth in the last chapter the grace and advantages by Christ's coming, he now exhorts them to avoid sinning, and live in the grace of God. Wi.

VER. 2. *Dead to sin*, &c. We are then dead to sin when we neither live in sin by serving it, nor sin lives in us by reigning: in this case, how can we still live in it by yielding to its desires? S. Aug. (c. vi. de spiritu et litera) thus explains this passage: when grace has caused us to die to sin; if we live again in it, we must be exceedingly ungrateful to grace. Estius.

VER. 3. &c. *We . . . are baptized in his death.* Greek, *unto his death.* The apostle here alludes to the manner of administering the sacrament of baptism, which was then done by immersion or by plunging the person baptized under the water, in which he finds a resemblance of Christ's death and burial under ground, and of his resurrection to an immortal life. So must we after baptism rise to lead a quite different life: having been also, when we were baptized and made Christians, *planted* as branches ingrafted in Christ, let us endeavour to bring forth the fruits of a virtuous life. Wi.—*Old man . . . body of sin.* Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called our *old man*, as our state, reformed in and by Christ, is called the *new man*. And the vices and sins which then ruled in us, are named *the body of sin*. Ch.—The old and sinful man we must look upon as crucified with him, and the *body of sin*, or our sinful body, destroyed. We must look upon ourselves as dead to sin, and that we must sin no more, as *Christ* being *once risen*, dies no more. Wi.

VER. 7. *He that is dead is justified from sin.** Some translate, is freed from sin: this is true; but perhaps it is better to retain the word *justified*, which is observed to be a law-word used in courts of justice, where to be *justified* is to be acquitted, so that a man cannot be questioned again on that account; and so are sinners, when their sins are forgiven. Wi.

VER. 10. *For in that he died to sin.* But the sense must be for sins, or to destroy other men's sins, he himself being incapable of sinning. Wi.

VER. 12. *Let not sin, therefore, reign*, &c. He compares *sin* and *justice* to two kings, or generals, under one of which every man fights in this world. Sin is the tyrant, under which fight the wicked, and make their minds and their members the instruments, or *arms* of iniquity to sin, when they follow and yield to their disorderly *lusts*. But he exhorts them to live so as to make the powers of their souls, and their *members, instruments* or *arms of justice* to God, to fight under God, their lawful king, and under the banner of his justice. Wi.

VER. 14. *You are not under the law* of Moses, as some of you were before: but *now you* are all under *grace*, or of the law of grace, where you may find pardon

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16 [a]Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice.

17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then made free from sin, you are become the servants of justice.

19 I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness, and iniquity unto iniquity: so now yield your members to serve justice unto sanctification.

20 For when you were the servants of sin, you were free from justice.

21 What fruit, therefore, had you then in those things, of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life.

23 For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus, our Lord.

CHAP. VII.

We are released by Christ from the law, and from the guilt of sin: though the inclination to it still tempt us.

[a] John viii. 34. 2 Pet. ii. 19.

KNOW you not, brethren, (for I speak to them that know the law) that the law hath dominion over a man as long as it liveth?

2 [b]For the woman that hath a husband, whilst her husband liveth, is bound to the law: but if her husband be dead, she is loosed from the law of her husband.

3 Wherefore, whilst her husband liveth, she shall be called an adultress, if she be with another man: but if her husband be dead, she is free from the law of her husband: so that she is not an adultress, if she be with another man.

4 Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the law of death, wherein we were detained, so that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law: for I had not known concupiscence, if the law had not said: [c]Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.

[b] 1 Cor. vii. 39.—[c] Exod. xx. 17. Deut. v. 21.

for your sins. But take care not to abuse this grace of pardon offered you, nor multiply your sins, and defer your conversion, as some may do, by presuming, that after all, by the merits of Christ, you can find pardon. This, says Tertullian, is the greatest ingratitude, to continue wicked, because God is good. Reflect that you make yourselves servants of him whom you obey. By yielding to your passions, you become *slaves to sin*. If you keep your obedience to the law of Christ, and to his doctrine, *the form of which you have delivered to you* by the gospel, you are the happy *servants of justice*, and the servants of God, who is justice itself. Wi.

VER. 17. *Thanks be to God, &c.* He thanks God, not because they had been in sin, but because after having been so long under the slavery of sin, they had now been converted from their heart, and with their whole strength gave themselves to that form of doctrine to which they had been conducted by the gospel. He returns God thanks for their obedience to the faith, because this obedience of the human will is the work and gift of God, that so no one may glory in his sight. Ephes. ii. Estius.

VER. 19. *I speak a human thing,*† or I am proposing to you what is according to human strength and ability assisted by the grace of God, with a due regard to the *weakness* and *infirmity of your flesh*. The sense, according to S. Chrys. is this, that the apostle having told them they must be *dead* to sin, *lead a new life, &c.* he now encourages them to it, by telling them, that what is required of them is not above their human strength, as it is assisted by those graces which God offers them, and which they have received. Where we may observe that these words, *I speak a human thing*, are not the same, nor to be taken in the same sense, as cap. iii. 6. when he said, *I speak after a human way*, or I speak like men. Wi.—What I ask of you, Christian Romans, is, that you so earnestly labour for your sanctification as to improve daily in virtue, as formerly you plunged every day deeper and deeper into vice. Menochius.

VER. 20–22. *You were free from justice;* that is, says S. Chrys. you lived as no ways subject to justice, nor obedient to the law and precepts of God: an unhappy freedom, a miserable liberty, worse than the greatest slavery, *the end of which is death*, eternal death: of which sins with great reason *you are now ashamed*, when you are become the *servants of God*, and obedient to him, for which you will receive *the fruit* and reward of *everlasting life in heaven*. Wi.

VER. 23. *For the wages*, which the tyrant *sin* gives to his soldiers and slaves, is eternal death; but the wages, the pay, the reward, which God gives to those that fight under him, is *everlasting life;* which, though a reward of our past labours, as it is often called in the Scriptures, is still *a grace*,‡ or free gift; because if our works are good, or deserve a reward in heaven, it is God's grace that makes them deserve it. For, as S. Aug. says, when God crowns our works, he crowns his own gifts. Wi.

* V. 7. Is justified from sin, justificatus est a peccato; δεδικαιωται ἀπὸ τῆς ἁμαρτίας. Δικαιόω est vocabulum forense. See Corn. a Lapide, Estius, &c.

† V. 19. Humanum dico, ἀνθρώπινον λέγω. c. iii. 6. Secundum hominem, κατ ἄνθρωπον. See S. Chrys. hom. xii.

‡ V. 23. Gratia Dei, vita æterna; that is, in construction, vita æterna, est gratia Dei.

CHAP. VII. VER. 1. *As long as it liveth;* or, as long as he liveth. Ch.—This seems the literal construction, rather than as long as *he*, the man, liveth. For S. Paul here compares the law (which in the Greek is in the masculine gender) to a husband, whom a wife cannot quit, nor be married to another, as long as the husband liveth, without being an adultress: but if the *husband be dead*, (as the law of Moses is now dead, and no longer obligatory after the publishing of the new law of Christ) the people that were Jews, and under the Jewish law, are now free from that former husband, to wit, the written law of Moses. Nay, this people also are *become dead to the law*, (v. 4.) because the law itself is dead *by the body of Christ*, or, as in the Greek, by reason of the body of Christ offered and sacrificed for you, and for all on the cross: so that now you must look upon yourselves as spiritually married to him: which agrees with what follows, *that you may belong to another*, (in the Greek, to *another husband*) to Christ, who *is risen from the dead*, and is now the spouse of your souls. Wi.

VER. 5. For *when we were in the flesh;* i. e. lived according to the flesh, *the passions of sins, which were by the law:* he does not say, as S. Chrys. observes, that they were *caused* by the law, but only *were by it*, meaning that they were occasioned by the knowledge of the law, but properly caused by ourselves, and our corrupt inclinations, that were *wrought in our members*, rather than did work. Wi.

VER. 6. *But now we are loosed from the law of death*, by which many understand from the law of Moses; so called, because it could not of itself give the life of grace, and occasioned death. Others expound these words, *free from the law of death*, that is, from sins, which before they had been guilty of, and which made them deserve eternal death. Wi.

VER. 7. *Is the law* (of Moses) *sin? God forbid.* The apostle declares, that the law of itself was far from being sinful; on the contrary, that it was *good, spiritual, holy:* but, saith he, I should not know *concupiscence* to be sinful, unless the law said: *thou shalt not covet:* by which it is made known to every one, that sins of thought consented to, and evil desires, are sins. Wi.

VER. 8. *Sin, taking occasion.* Sin, or concupiscence, which is called *sin*, because it is from sin, and leads to sin, which was asleep before, was awakened by the prohibition; the law not being the cause thereof, nor properly *giving occasion* to it: but *occasion being taken* by our corrupt nature to resist the commandment laid upon us. Ch.—*Sin.* The apostle here calls concupiscence by the name of sin; because it is the consequence and punishment of it, and drags us along to sin. This takes occasion from the precept of the law to induce us to transgress it; for we are naturally inclined to do what is forbidden. —*Nitimur in vetitum*—which is the offspring of a disorderly love of liberty and independence. Without the law sin was dead, because concupiscence had nothing to rouse and trouble it. It was like a torrent which rolled rapidly, without resistance in its channel, but as soon as the law came and put an ob-

9 And I lived some time without the law. But when the commandment came, sin revived.

10 And I died: and the commandment, that was ordained to life, the same was found to be unto death to me.

11 For sin, taking occasion by the commandment, seduced me, and by it killed *me.*

12 [a] Wherefore the law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death to me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me: that sin, by the commandment, might become sinful above measure.

14 For we know that the law is spiritual, but I am carnal, sold under sin.

15 For that which I work, I understand not. For I do not that good which I will, but the evil which I hate, that I do.

16 If, then, I do that which I will not, I consent to the law, that it is good.

17 Now, then, it is no more I that do it: but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not.

19 For the good which I will, I do not: but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the law of God, [b] according to the inward man:

23 But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

[a] 1 Tim. i. 8.

[b] 1 Pet. iii. 4.

stacle, it began to spread itself far and wide, and commit the strangest ravages. Or it may be explained thus: without the law sin was dead; not being known to the world, and not imputed to us as a transgression. He speaks here of the transgressions of the written law, not of the law of nature, of which each one has a sufficient knowledge to render him inexcusable, whenever he transgresses it. Calmet.—*Without the law sin was dead;* that is, many sins were so little known, that before the written law they seemed no sins; not but that, at all times, reason and conscience shewed many things to be sinful and ill done, so that whosoever acted against these lights could not be excused. See what S. Paul says of the heathen philosophers, c. i. Wi.

VER. 9. &c. *I lived some time without the law;* i. e. without the knowledge of the law. This some understand of S. Paul in the time of his childhood, before he came to the knowledge of what was forbidden by any law. But the exposition, which agrees with the rest of this chapter, is this; that S. Paul, though he seems to speak of himself, yet represents the condition of any person that lived before the written law was given: *but when the commandment came,* after that the written law was given, and its precepts came to my knowledge, *then sin revived,* by giving me a perfect knowledge: and by transgressing those precepts, I became more guilty and without excuse.—*I died:* i. e. became guilty by transgression of the known law, and guilty of eternal death: *and the commandments* or precepts, *which were unto life,* which were good in themselves, and designed to direct me what I was to do, and what I was to avoid in order to obtain eternal life, *were found to be unto death to me,* but by my own fault; and *occasionally* only, from the *commandments* of the law and the knowledge of them, when with full knowledge I transgressed them. Thus I was *seduced* by sin, which with it brought death, though the law and the commandment (v. 12) were in themselves *holy, and* just, *and good.* They could not but be good, as S. Chrys. says, their author being the true God, and not any evil principle or cause, that was the author of evils, as the impious Manicheans pretended. We might as well, says S. Chrys. find fault with the tree of life and the forbidden fruit in Paradise, which was not the cause, but only the occasion of our misery, when Adam eat of it. It cannot then be said, *that that which was good,* (to wit, the *law*) *was made death to me,* or the cause of my death; but *sin,* and my unresisted sinful inclinations, *that it might appear sin,* or that it might evidently appear how great an evil sin is, *by that which is good,* (i. e. by the transgression of the law which is good) *wrought* and brought *death to me,* that by the *occasion* of the precepts given and known, *sin might become sinful above measure.* He speaks of sin as it were of a certain person; and the sense is, that sin, which was in my corrupt nature, might *become sinful above measure,* when it led me into all manner of disorders and excess, which I yielded to. Wi.

VER. 13. *That it may appear sin,* or *that sin may appear;* viz. to be the monster it is, which is even capable to take occasion from that which is good to work death. Ch.

VER. 14. *I am carnal, sold under sin,* a slave subject to sinful inclinations, which are only properly sins when they are consented to by our free-will. There has been a great dispute both among the ancient and later interpreters, whether S. Paul from this verse to the end of the chapter speaks of a person remaining in sin, either under the law of nature or of the written law, (which was once the opinion of S. Aug.) or whether he speaks of a person regenerated by baptism, and in the state of grace in the new law, and even of himself when he was a faithful servant of God. This is the opinion of S. Aug. in many of his later writings against the Pelagians, for which he also cites S. Hilary, S. Greg. Naz. and S. Amb. It is also the opinion of S. Jerom, (Ep. ad Eustochium de custod. Virg.) of S. Greg. the great, of Bede, and the more approved opinion, according to which the apostle here by sin does not understand that which is properly speaking a sin, or sinful, but only speaks of sin improperly such, that is of a corrupt inclination, of a rebellion of nature corrupted by original sin, of a strife betwixt the spirit and the flesh, which remains for a trial in the most virtuous persons: of which see again S. Paul, Gal. v. 17. We may take notice that the apostle before spoke of what he *was* and what *he had been,* but now speaks in the present time of what he *is,* and what he *doth.* Wi.—The law is styled *spiritual:* 1st, because it prescribes what appertains to the spirit, and to the spiritual man: i. e. to follow virtue and shun vice: 2nd, because it directs man to the worship of God, which is spirit and truth: 3rd, because it cannot be fulfilled by spiritual men, unless by spirit and grace: 4th, because it directs the spirit of man and disposes him properly towards God, towards his neighbour, and towards himself: and lastly, because the law spiritually received and understood, leads and prepares men for the evangelical law, which is the law of grace and spirit. Menochius.

VER. 15. *For that which I work, I understand not.* To *know,* or *understand* is often, in the style of the Scriptures, the same as to approve or love: so the sense here is: I *approve not* what I do, that is, what happens to me in my *sensitive part,* in my imagination, or in the members of my body, which indeed the just man rather suffers than does; and this is the sense, by what immediately follows, *the evil which I hate, that I do,* i. e. that I suffer, being against my will; and *I do that which I would not.* Wi.—*I do not that good which I will,* &c. The apostle here describes the disorderly motions of passion and concupiscence; which oftentimes in us get the start of reason, and by means of which even good men suffer in the inferior appetite what their will abhors: and are much hindered in the accomplishment of the desires of their spirit and mind. But these evil motions, (though they are called the *law of sin,* because they come from original sin, and violently tempt and incline to sin) as long as the will does not consent to them, are not sins, because they are not voluntary. Ch.

VER. 17–18. *Now then it is no more I that do it: To will good is present with me.* These expressions all shew that he speaks of temptations that affect the senses only, the imagination, or the members of the body, but to which the mind and the will give no consent, but retain an aversion to them; and so long they never can be truly and properly sins, which must be with full deliberation and consent. Wi.—The apostle here means to say, that he knew by experience that evil and not good dwelt within him, according to the flesh. He does not contradict this passage when he says elsewhere, that our members are the temples of the Holy Ghost: (1 Cor. iii. 6. &c.) for good cannot be found in our flesh, inasmuch as it is corrupted by sin; whence our Saviour says, "What is born of the flesh, is flesh." John iii. But good is in our body, when our members under the influence of the soul, renewed by the Holy Ghost residing in it, are employed in good works. The meaning of this passage is, that although now healed and renewed by grace, he could have a perfect desire of doing good; yet still on account of the evil of concupiscence dwelling in his flesh, he found not himself able to perform all the good he wished, because concupiscence was always urging him on to evil against his will. Estius.

VER. 22. *I am delighted with the law of God according to the inward man.* As long as the inward man, or man's interior, is right, all is right.—I perceive another law in my *members, fighting,* and different *from the law of my mind:* this is true in any man just striving against and resisting temptations, but not of the sinner, whose mind also and will consent to them. A man can never lose God's favour and grace, unless his mind and interior consent.—These *hold me* as it were *captive in the law of sin,* or sinful inclinations, but which are *in the members* only. I cry out, *who shall deliver me from the body of this death,* from this mortal body with its sinful lusts, which if consented to would bring *death* to the soul! Nothing but the *grace* of Jesus Christ can secure me from such temptations, and by freeing me from this body, can make me perfectly happy; which cannot be hoped for in this life. But I have still this greatest of consolations, that I myself, *with my mind* and will, still serve God, and remain firm in obedience *to his laws;* but with the *flesh,* or in the flesh, I am subject *to the law* of sin, i. e. of sinful inclinations.—We must avoid here two heretical errors; that of those late pretended reformers, who denying man's free will, hold the commandments of God impossible, even to a just man. See also the first heretical proposition of Jansenius. Next we must detest the late abominable error of those called *Quietists,* who blushed not to say that a man might yield and abandon himself to the most shameful disorders of the flesh, pretending that it was not they themselves, but sin and the devil that caused these abominations in their flesh. S. Aug. foresaw this frivolous excuse: (l. i. de nup. and Concup. c. xxviii.)

24 Unhappy man that I am: who shall deliver me from the body of this death?

25 The grace of God, by Jesus Christ, our Lord. Therefore, I myself, with the mind, serve the law of God: but, with the flesh, the law of sin.

CHAP. VIII.

There is no condemnation to them, who being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope, and love of God.

THERE is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh.

2 For the law of the spirit of life, in Christ Jesus, hath freed me from the law of sin, and of death.

3 [a]For what the law could not do, in that it was weak, through the flesh: God sending his own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh,

4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5 For they who are according to the flesh, relish the things that are of the flesh: but they who are according to the spirit, mind the things which are of the spirit.

6 For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body, indeed, is dead, because of sin, but the spirit liveth, because of justification.

11 [b]And if the Spirit of him, who raised up Jesus from the dead, dwell in you: he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his spirit dwelling in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 [c]For you have not received the spirit of bondage again in fear: but you have received the spirit of [d]adoption of sons, whereby we cry: Abba, (Father.)

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

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[a] Acts xv. 10. Heb. ix. 15.—[b] Acts iii. 15. and iv. 18. and v. 30. and xiii. 38. Supra iv. 24. 1 Cor. vi. 14.—[c] 2 Tim. i. 7.—[d] Gal. iv. 5.

"That man (saith he) is in a grievous mistake, who, consenting to the concupiscence of the flesh, and to do what the flesh prompts him to, thinks he can still say: It is not I that do that," &c. Wi.

CHAP. VIII. VER. 1. Notwithstanding this law of sin opposing the law of the spirit, and endeavouring to captivate us to sin, we can, by the succour of the grace of Jesus Christ, preserve ourselves from sin and damnation, by resisting sin, and attaching ourselves strongly to Jesus Christ by faith and charity. Concupiscence is not sin. And they who have received a spiritual birth in Jesus Christ by baptism, and have remained faithful to the grace of their justification, who walk not according to the flesh, but according to the spirit, shall receive a recompense proportionate to their combats and labours. Calmet.

VER. 2. *The law of the spirit of life, in Christ Jesus.* That is, the new law, by which the Holy Ghost, or the spirit of life is given, *hath delivered me from the law of sin and of death:* that is, from the slavery of sin, that causeth death: though some think that the law of Moses may be here called the law of *death*, and *of sin*, because it occasionally brought death upon such as transgressed the known law. Wi.

VER. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh,* not in sinful flesh, (because the Son of God could not sin) hath now done; *even of sin* hath *condemned sin in the flesh.* That is, *in* or *by* his flesh, which was offered on the cross, hath *condemned* the tyrant *sin*, as guilty of so many sins, and hath destroyed his tyranny, where the apostle speaks of sin, as it were of a certain person or tyrant. Wi.

VER. 4. *That the justification of the law.* That is, that was aimed at, but never attained to, by the written law, *might* now *be fulfilled in us;* that is, that we, by the grace of Christ, may be enabled to fulfil and comply with the law, and its moral precepts, by walking according to the spirit of Christ. Wi.

VER. 5. &c. *For they who are according to the flesh.* That is, who live according to the false, vain, and deceitful maxims and customs of carnal men, which he also calls the *prudence of the* flesh: and this prudence he calls *death*, as leading men to eternal death. Such carnal men *relish* nothing else but such pleasures. But they *who are* and live *according to the spirit, mind the things which are of the spirit*, fix their hearts on the things that belong to God, and his service; and this *wisdom of the spirit*, in which they experience much greater pleasure, leads them to eternal *life*, and to eternal *peace* in the enjoyment of God. The false *wisdom* of *the flesh* is an enemy to God, *cannot be subject to the law of God*, because the maxims of the flesh, and of the world, are so opposite to those of the gospel, and to the doctrine of Christ. Wi.—They who are subject to the flesh, by having their affections fixed on the things of the flesh, that is, carnal men, whilst they are such, cannot please God: for this prudence of the flesh makes them the enemies of God. Estius.—*If Christ*, or *the spirit of Christ*, which he also (ver. 9.) calls *the spirit of God*, as being one and the same, *dwell in you*, and direct you, *the body indeed is dead because of sin;* that is, is mortal, and liable to death, the consequence of Adam's sin; but *the spirit* and the soul liveth by the life of grace, *by reason of justification:* that is, because she hath been justified and sanctified by the merits of Christ. And *the spirit* of God, who raised *Jesus* to life, will also raise all who remain sanctified by the grace of Christ to a happy resurrection. Wi.

VER. 14. &c. They are of the sons of God, by this new grace of adoption, by which also they call God, *Abba;* that is to say, *Father*, whereas under the former law of Moses, God rather governed his people *by fear;* they were his *servants*, we are his *sons;* and if sons, also *the heirs of God*, with the promise of an eternal inheritance in his kingdom, *provided we suffer* for Christ's sake, as he suffered for us. And surely the short sufferings in this world have no proportion, nor can be put in balance with the *future* endless glory, which is promised and prepared for us in heaven. Wi.—*Abba* is a Syriac word, which signifies my father. This is properly the word of free and noble children; for amongst the Hebrews, the children of slaves were not allowed to call their fathers *Abba*, nor their mothers *Imma*. This kind of expression was very rarely used under the old law. The Hebrews called the Almighty their Lord, their God, their Salvation, their King, their Protector, their Glory, &c. but seldom their father, scarcely ever, except in the case of Solomon, who was a particular figure of the Messias, the true Son of God. On this account God said to him: "He shall call me Father and God; and I will be to him a Father, and will treat him as my first-born." But it is the property of the Christian to call the Almighty his Father with confidence indeed, yet tempered with a filial awe; remembering at the same time that he is his judge. Calmet.—Mat. Polus says that not any one of the just dared to call God, my *Father*, before the coming of Christ, as this favour was reserved for the time of the gospel. In hunc. locum. A.—S. Chrys.* takes notice, that God was also called the Father of the Israelites, and they his *children*, in the Old Testament, when God rather governed his people by fear of punishments, and promises of temporal blessings, but not in that particular manner as in the new law. Wi.—*The Spirit himself*, &c. By the inward motions of divine love, and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favour; by which they are much strengthened in the hope of their justification and salvation; but yet not so as to pretend to an absolute assurance, which is not usually granted in this mortal life: during which we are taught to *work out our salvation with fear and trembling.* Phil. ii. 12. And *that he who thinketh himself to stand, must take heed lest he fall.* 1 Cor. x. 12. See also Rom. xi. 20, 21, 22. Ch.—*He hath given to us*, says S. John, (c. i. 12.) *the power*, or dignity, *of being the sons of God.* Christ taught us to pray, and to begin our prayers with *our Father*, &c. Matt. vi. 9. Wi.

VER. 19. *The expectation† of the creature.* He speaks of the corporal creation, made for the use and service of man; and, by occasion of his sin made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects; so that by a figure of speech, it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies, and unite them to their souls, never more to separate, and to be in everlasting happiness in heaven. Ch.— *Waiteth for the revelation of the sons of God.* That is, for the time after this life, when it shall

20 For the creature was made subject to vanity, not willingly, but by reason of him, that made it subject in hope:

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and is in labour even till now.

23 And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope: For what a man seeth, why doth he hope for?

25 But if we hope for that which we see not: we wait for it with patience.

26 Likewise the spirit also helpeth our infirmity: for we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth: because he asketh for the saints according to God.

28 And we know that to them that love God, all things work together unto good, to such as according to *his* purpose are called *to be* saints.

29 For whom he foreknew, he also predestinated tc be made conformable to the image of his Son: that he might be the first-born amongst many brethren.

30 And whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 [a]He that spared not even his own Son, but delivered him up for us all: how hath he not also, with him, given us all things?

33 Who shall lay any thing to the charge of the elect of God? God who justifieth,

34 Who is he that shall condemn? Christ Jesus who died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36 (As it is written: [b]For thy sake we are put to death, all the day long: we are accounted as sheep for the slaughter.)

37 But in all these things we overcome, because of him that hath loved us.

38 For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

[a] Gen. xxii. 12.

[b] Ps. xliii. 23.

be made manifest that they are the sons of God, and heirs of the kingdom of his glory. Several interpreters understand all creatures whatsoever, even irrational and inanimate creatures of this world, which are represented as if they had a knowledge and sense of a more happy condition, of a new unchangeable state of perfection, which they are to receive at the end of the world. See 2 Pet. i. 13. Apoc. xxi. 1. Now every insensible creature is figuratively brought in *groaning* like a woman in labour, *waiting*, and wishing for that new and happy state; but in the mean time *unwillingly made subject to vanity*, i. e. to these changeable imperfections of generations and corruptions, which then they shall be *delivered from*. Wi.—*The creature*, &c. The creatures expect with impatience, and hope with confidence, to see a happy change in their condition; they flatter themselves that they will be delivered from the captivity of sin, to which man has reduced them, and enter into the liberty of the glory of the sons of God. Not that the inanimate creation will really participate the happiness and glory of the elect; although in some sense they may be said to have part in it, since they will enter into a pure, incorruptible and perfect state to the end of ages. They will no longer be subject to those changes and vicissitudes which sin has brought upon them; nor will sinful man any longer abuse their beauty and goodness in offending the Creator of all. S. Ambrose and S. Jerom teach that the sun, moon, and stars will be then much more brilliant and beautiful than at present, no longer subject to those changes they at present suffer. Philo and Tertullian teach that the beasts of prey will then lay aside their ferocity, and venomous serpents their poisonous qualities. Calmet.—Others, by the *creature* or creatures, understand men only, and Christians, who groan under miseries and temptations in this mortal life, amidst the *vanities* of this world, under the *slavery of corruption;* who having already (v. 23.) received *the first-fruits of the Spirit*,‡ the grace of God in baptism, have been made *the children of God*, and now, with *expectation* and great *earnestness*, wait and long for a more perfect *adoption* of the sons of God: for the *redemption of their bodies*, when the bodies, as well as the souls of the elect, shall rise to an immortal life, and complete happiness in heaven. Wi.

VER. 24, &c. *For we are saved by hope*, as it is the will of God we should be, waiting and hoping with *patience* for the things which we have *not seen, which neither the eye hath seen, nor the ear hath heard*, &c. 1 Cor. ii. 9.—*And the spirit also helpeth our infirmity . . . asketh for us with unspeakable groanings.*§ If we understand this according to the common exposition, of the divine spirit of the Holy Ghost, the sense is, says S. Aug. that the Holy Ghost *maketh us ask:* but we may understand the spirit of God and his grace, *diffused in our souls*, and in particular that gift of the Holy Ghost, called the *spirit of prayer*, given to the new Christians, which taught them what to ask, and how to pray. See S. Chrys. Wi.

VER. 28. *To them that love God, all things work together unto good.* All trials, temptations, afflictions, must be taken as coming from the hand of God, who ordains or permits them for the greater good of his elect.—For the good of those, who, *according to* his *purpose*‖ *are called* the *saints*. Lit. *according to purpose:* but it seems certain that to translate *his purpose*, is only to give the literal sense, if we compare this place with other texts, both in the Greek and Latin, where the same words signify according to God's good will, or his eternal decree, and not according to the purpose, or will of men, as some expound it. Wi.

VER. 29. *For whom he foreknew, he also predestinated to be made conformable to the image of his Son*, in suffering with Christ, in following his doctrine, in imitating his life. This foreknowledge of God, according to S. Augustin,¶ is not merely a foreseeing of what men will do by the assistance and graces of God's ordinary providence, much less a foreseeing of what they will do by their own natural strength, as the Pelagian heretics pretended: but is a foreknowledge including an act of the divine will, and of his love towards his elect servants; (as to *know* in the Scriptures, when applied to God, is many times the same as to approve and love) God therefore hath foreseen or predestinated, or decreed that these elect, by the help of his special graces, and by the co-operation of their free-will, should be *conformable to the image of his Son*, that so his Son, even as man, might be the *first-born*, the chief, and the head of all that shall be saved. Wi.—God hath preordained that all his elect shall be conformable to the image of his Son. We must not here offer to dive into the secrets of God's eternal election: only firmly believe that all our *good*, in time and eternity, flows *originally* from God's free goodness; and all our *evil* from man's free will. Ch.

VER. 30. *And whom he predestinated, them he also called* to the true faith and to his service, without any deserts in them, nay, when all mankind were guilty of eternal death, by original sin.—*And whom he called, them he also justified*, by faith, by hope, by a love of him, and a true penance.—*And whom he justified, them he also glorified.* That is, hath decreed to glorify. Yet not all who have been justified, but only his elect, who are under his special protection, and to whom he grants a perseverance in his grace to the end: so that the call to faith, their sanctification, their final perseverance, and glorification in heaven, are the effects of their free election and predestination. Wi.

VER. 31. *What shall we then say to these things?* That is, though we live amidst temptations and afflictions in this life, we need not fear as long as we are faithful in the service of God, under his protection.—*If God be for us, who is against us*, or who shall hinder us from being saved. Wi.

VER. 32. *He that spared not*, &c. This is another argument for us to hope in the goodness of God, who hath so *loved the world*, that he hath *delivered*, and given his true and only Son for *us all*, to redeem all and every one, and has by his death obtained helps and graces by which we may all be saved.—*How hath he not also, with him, given us all things?* That is, since he has given for us his only Son, how can we doubt, but that, with him, he will give us all gifts and graces? He hath given us, says S. Chrys. his Son himself, and how can we doubt of other blessings? Wi.

VER. 33–34. *Who shall lay any thing to the charge of the elect of God? God who justifieth.* Others read without an interrogation, it is God *who justified us:* the sense will scarce be different; for it is the same as to say, we need not fear that God will accuse us, since by his mercy he hath been pleased to die, and to rise again from death for us. Wi.

VER. 35. &c. *Who then*, or what *shall separate us from the love of Christ?* Neither devils, nor men, nor any thing in nature, unless it be by our own fault, and unless we wilfully and sinfully leave God.—*I am sure.* In the Greek, I am ** *fully persuaded*, that nothing can separate us, &c. In fine, another argument to prove we ought to have a firm hope in God, is that *Christ Jesus, who sits at the right hand of God, also intercedeth for us.* Christ, as man, intercedeth, prayeth for us, is our advocate and chief mediator. See Heb. vii. Christ is truly said to pray for us in heaven, though it is not the custom of the Church to call upon him in this manner, "Christ pray for us;" because being God, as well as man, he has all things under his command. Wi.

VER. 39. So powerful and efficacious, so certain and unchangeable is the love

39 Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

CHAP. IX.

The apostle's concern for the Jews. God's election is free, and not confined to their nation.

I SPEAK the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 [a]For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, to whom belongeth the adoption of sons, and the glory, and the covenant, and the giving of the law, and the worship, and the promises:

5 Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever. Amen.

6 Not as though the word of God hath failed. For all are not Israelites that are of Israel:

7 Neither are all they, who are the seed of Abraham, children: [b]but in Isaac shall thy seed be called:

8 That is to say, not they who are the children of the flesh, are the children of God: but they [c]that are the children of the promise, are counted for the seed.

9 For this is the word of the promise: [d]According to this time will I come: and Sara shall have a son.

10 And not only she: [e]but when Rebecca also had conceived at once, by Isaac, our father.

11 For when the *children* were not yet born, nor had

[a] Acts ix. 2. 1 Cor. xv. 9.—[b] Gen. xxi. 12.

[c] Gal. iv. 28.—[d] Gen. xviii. 10.—[e] Gen. xxv. 24.

of God, which conducts us to the kingdom of bliss, that no creature can separate us from it, either by making us cease to love him, or by frustrating our love of its effect, viz. life everlasting. Estius.

* V. 15. Abba (Pater) S. Chrys. hom. xiv. p. 115. *οὐδὲ εὐχομένους οὕτως, &c.*

† V. 19. Expectatio creaturæ, *ἡ γὰρ ἀποκαραδοκία.* S. Chrys. hom. xiv. p. 119. *ἀποκαραδοκία γὰρ ἡ σφόδρα προσδοκία ἐστιν,* intenta et sollicita expectatio. See Mr. Legh, Crit. Sac.

‡ V. 23. Redemptionem corporis, i. e. complete happiness, says S. Chrys. p. 119. *τουτέστι τὴν ἀπηρτισμένην δόξαν.*

§ V. 26. Postulat pro nobis, i. e. says S. Aug. interpellare nos facit . . . nobisque interpellandi et gemendi inspirat affectum.

‖ V. 28. *Secundum propositum* vocati sunt sancti, *τοῖς κατὰ πρόθεσιν.* See Rom. ix. 11. Ephes. iii. 11. where in the Latin is secundum præfinitionem, and 2 Tim. i. 9. non secundum opera nostra, sed secundum propositum suum, et gratiam, where he speaks of God, *σώσαντος ἡμᾶς . . . κατὰ ἰδίαν πρόθεσιν.*

¶ V. 29. S. Aug. de dono persev. c. xviii. prædestinatione Deus ea præscivit, quæ fuerat ipse facturus. And again, c. xiv. Prædestinatio est præscientia et præparatio beneficiorum, quibus certissimè liberantur quicunque liberantur. See Bellar. and Petau, as to S. Aug.'s opinion. But I never in these short notes touch upon any thing that regards the opinions in Catholic schools; my design being no more than a literal exposition of the text.

** V. 38. Certus sum, *πέπεισμαι,* persuasus sum. No one has an absolute certainty that he shall be saved.

CHAP. IX. VER. 3. *I wished myself to be an anathema from Christ.** The word *anathema*, according to its derivation, signifies a thing separated or laid apart for some particular use. Hence it was put to signify things given and consecrated to God, which therefore used to be presented and hung up in temples. 2. The word also was applied to signify things whose destruction was resolved upon, that is, men or things separated for destruction, as sometimes, men deputed to be sacrificed to the gods to appease their anger. This signification was according to the Hebrew word *cherem*, and the Syriac word *horma*, as Numb. xxi 3. He called the name of that place *Horma*, that is, *anathema;* because it was to be entirely destroyed. See 1 Mac. v. Hence *anathema* was also used for a *curse*, and to *anathematize*, to curse. See Acts xxiii. 14. The sense of this place is differently expounded. Tolet, by the word *I wished*, or *I did wish*, thinks that S. Paul might speak of the time before his conversion, when out of a false zeal, he wished to be separated from Christ, and from all Christians: and that he brings this to shew his brethren how zealous he had been for their religion. But this wish of S. Paul is generally expounded as proceeding from the great love and charity he had, when he was an apostle, for the conversion and salvation of his brethren, the Jews, who mostly remained obstinate and incredulous: and some will have it to be no more than a hyperbolical expression of his great love and affection for them. Others, with S. Jerom, ep. ad Algasiam, tom iv. p. 203. Ed. Ben. think that by this way of speaking, S. Paul signifies himself willing to be sacrificed, by undergoing any death for their conversion: but S. Chrys. (hom. xvi.) thinks this far short of the sublime charity of S. Paul; for by such a death, says he, he would not be separated *from* Christ, but would be a great gainer by it; since by that means he would soon be free from all the troubles and sufferings of a miserable life, and blessed with the company and enjoyment of Christ in the kingdom of his glory. He, and many others, think that S. Paul was so troubled and grieved to the heart at the obstinacy of the unbelieving Jews, at their blasphemies against Christ, and their eternal perdition, that an extraordinary charity and zeal for God's honour, and their salvation, made him wish even to endure a separation from Christ, and from the glory prepared for him in heaven, though not from the love, or from the grace of Christ. If this, says S. Chrys. seems incredible to us, it is because we are far from such heroical dispositions of the love of God, and of our neighbours. Wi.—The apostle's concern and love for his countrymen, the Jews, was so great, that he was willing even to suffer an *anathema*, or curse, for their sake; or any evil that could come upon him, without his offending God. Ch.

VER. 4–5. *To whom belongeth the adoption of children.* Lit. *whose is the adoption.* He mentions the favours which God had done to his people, the Jews. As, 1. That God had adopted them for his elect people. 2. That he had glorified them with so many miracles. 3. That he had made a particular *covenant* and alliance with them. 4. Given them a written law. 5. Prescribed the manner they should worship him. 6. *Promises* of divers blessings. 7. *Who are from the Fathers.* Lit. *whose are the Fathers;* i. e. who descended from the patriarchs, Abraham, Isaac, Jacob, &c. 8. Of whose race, i. e. of the family of David, Jesus Christ, as man, was born.—*Who is over all things God,† blessed for ever. Amen.* Though the apostles did not often, in express words, call Jesus Christ *the God*, lest the heathens, when they were not sufficiently instructed, should imagine that there were many gods, (as divers of the fathers take notice) yet here, and in several places, they clearly delivered the divinity of our Saviour, Christ. The Socinians might here observe, that the apostle calls him the God blessed for ever, and with the Greek article. Wi.

VER. 6–7. *Not as though the word of God hath failed* in his promises made to Abraham, and the patriarchs. The Jews pretended that the promises were made to them only, and to those that were of their race, and that the Gentiles were not to partake of them. S. Paul shews them their mistake, by telling them who are to be esteemed the true children of Abraham, and of the patriarchs, according to the promises which God made, and who are not. Wi.—*All are not Israelites*, &c. Not all, who are the carnal seed of *Israel*, are true *Israelites* in God's account: who, as by his free grace he heretofore preferred Isaac before Ismael, and Jacob before Esau, so he could, and did by the like free grace, election, and mercy, raise up spiritual children by faith to Abraham and Israel, from among the Gentiles, and prefer them before the carnal Jews. Ch.—*Neither are all they, who are of the seed of Abraham*, his true spiritual children, to whom these promises were made: *nor are* all they who are descended from Isaac the children of these promises nor are *all they* true *Israelites*, to whom these blessings were promised, although they are descended *from Israel;* but only they who are the children of the patriarchs by faith in Jesus, the Messias, in whom God promised that he would bless all nations. Wi.

VER. 9. To prove that the children of Abraham are the children of the promise, he adduces the passage of Scripture: "I will come in a year's time, and Sara shall have a son." Gen. xviii. This promised child was Isaac, the true son of the promise of God, and of the faith of Abraham; and not the son of the flesh, for Ismael was this as well as Isaac; but he was granted to the prayers of Abraham, a child of the grace and mercy of God. All the faithful, therefore, of whatever race or nation they may be, are in this sense the children of Abraham, by being gratuitously chosen by God, and by the fidelity in which they are imitators of Abraham. Calmet.

VER. 10, &c. *And not only she* (Sara) brought forth Isaac, who was the only child of Abraham, to whom the promises descended, though he was the father of Ismael, by Agar, and of all the Ismaelites. And lest the Jews should say that the Ismaelites, though descending from Abraham, according to the flesh, were not to be reputed as his children for another reason, because they came of Agar, who was only the handmaid of Sara; he brings them another example to which they could make no such reply; to wit, that *Rebecca* also at once had two sons of Isaac, *Esau* and *Jacob;* where, though Esau was the first-born, these promises were not reputed as made to him, and his descendants, the Idumeans, who were equally the descendants of Isaac, yet not the favourite people, nor the children of God, as the Jews saw very well. Wi.—*Not yet born.* By this example of these twins, and the preference of the younger to the elder, the drift of the apostle is, to shew that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as, antecedently, to his grace, he sees no merit in any, but finds all involved in sin, in the common mass of condemnation; and all children of wrath; there is no one whom he might not justly leave in that mass; so that whomsoever he delivers from it, he delivers in his mercy: and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other. Ch.—*Nor had done any good or evil.* God was pleased to prefer, and promise his blessings to the younger of them, Jacob, declaring *that the elder shall serve the younger;* that is, that the seed of the elder should be subject to that of the younger, as it happened afterwards to the Idumeans. And the prophet, Malachy, said of them, *I have loved Jacob, but hated Esau, and turned his mountains into a desert*, &c.—*That the purpose of God*, his will, and his decree, (see the foregoing ch. v. 28.) *might stand according to election*, might be, not according to any works they had done, or that he foresaw they would do, but merely according to his mercy. And though the preference which God gave to Jacob was

done any good or evil, (that the purpose of God according to election might stand)

12 Not of works, but of him that calleth, it was said to her:

13 [a]That the elder shall serve the younger, as it is written: Jacob I have loved, but Esau I have hated.

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: [b]I will have mercy on whom I will have mercy: and I will shew mercy to whom I will shew mercy.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith to Pharao: [c]To this purpose have I raised thee up, that I may shew my power in thee: and that my name may be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say, therefore, to me: Why doth he then find fault? For who resisteth his will?

20 O man, who art thou that repliest against God? [d]Shall the thing formed say to him that formed it: Why hast thou made me thus?

21 Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 And if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction,

23 That he might shew the riches of his glory upon the vessels of mercy, which he hath prepared unto glory.

24 *Even* us, whom also he hath called, not of the Jews only, but also of the Gentiles,

25 As he saith in Osee: [e]I will call them my people, that were not my people: and her beloved, that was not beloved: and her, that had not obtained mercy, one that hath obtained mercy.

26 [f]And it shall be, in the place where it was said to them: you are not my people: there they shall be called the children of the living God.

[a] Gen. xxv. 23. Mal. i. 2.—[b] Exod. xxxiii. 19.—[c] Exod. ix. 16.—[d] Wisd. xv. 7.

Isai. xlv. 9. Jer. xviii. 6.—[e] Osee ii. 24. 1 Pet. ii. 10.—[f] Osee i. 10.

literally true, as to temporal benefits; yet S. Aug. observes in divers places, that Jacob was a figure of the elect or predestinate, and Esau of the reprobate; and that as Jacob and his posterity was more favoured, purely by the mercy of God, without any merits on their side; so are God's elect, whom he has called, and to whom, according to his eternal purpose, he decreed to give eternal glory, and special graces to bring them thither. Wi.

VER. 14. *What shall we say, then? Is there injustice with God,* when he bestows special favours and benefits on some, and not on others? He answers, *by no means.* And he justifies almighty God's conduct, v. 22. In the mean time, it is certain that there is no injustice in not giving what another has no right to: and besides all men having sinned, deserved punishment. If then, he shews mercy to some, it is an effect of his goodness and liberality only which they do not deserve. If he leaves others in their sins, they are only punished according to their deserts. His mercy shines upon his elect; and his divine justice is displayed against the wicked and the reprobate, but only according to what they have deserved. Wi.

VER. 15–16. *I will have mercy,* &c. *Then it is not of him that willeth,* &c. By these words he again teaches that God's call and predestination of those whom he has decreed to save, is not upon account of any works or merits in men, but only to be attributed to the mercy and goodness of God. See S. Thom. of Aquin on this chap. lect. iii. See S. Aug. Encher. c. xcviii. Epis. 194. in the new Ed. Ep. 105. ad Sixtum de lib. Arbit. c. xxv. &c. Wi.

VER. 17. *For the Scripture saith to Pharao,* &c. S. Paul had shewn that there was no injustice in God by his giving special graces to the elect; now he shews that God cannot be accounted unjust for leaving the reprobate in their sins, or for punishing them as they deserve; for this purpose he brings the example of Pharao, who remained hardened against all the admonitions and chastisements of him and his kingdom.—*Have I raised thee up,* placed thee king over Egypt; I have done so many miracles before thee, I have spared thee when thou deservedst to be punished with death, and at last shall punish thee with thy army in the Red Sea, that my name may be known over all the earth. Wi.

VER. 18. *And whom he will, he hardeneth.*‡ That is, permits to be hardened by their own malice, as it is divers times said in Exod. that Pharao hardened his heart. God, says S. Aug. is said to harden men's hearts, not by causing their malice, but by not giving them the free gift of his grace, by which they become hardened by their own perverse will. Wi.—Not by being the cause, or author of his sin, but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits. Ch.

VER. 19. &c. *Thou wilt say, therefore, to me,* &c. The apostle makes objection, that if God call some, and harden, or even permit others to be hardened, and no one *resisteth,* or can hinder *his* absolute *will, why* should God *complain* that men are not converted? S. Paul first puts such rash and profane men in mind, that it is unreasonable and impertinent for creatures to murmur and dispute against God their Creator, when they do not comprehend the ways of his providence.—*O man,*§ *who art thou that repliest against God?* This might stop the mouths, and quiet the minds of every man, when he cannot comprehend the mysteries of predestination, of God's foreknowledge, his decrees and graces, or the manner of reconciling them with human liberty. He may cry out with S. Paul again, (c. xi. 33.) *O the riches of the wisdom, and of the knowledge of God! how incomprehensible are his judgments, and how unsearchable his ways!—Shall the thing formed,* &c. *Hath not the potter power,* &c.‖ To teach men that they ought not to complain against God and his providence, when they cannot comprehend his works, he puts them in mind of their origin. Every one may say to God, with the prophet Isaias, (vi. 48.) *Lord, thou art our Father, and we are but clay; thou art our Maker who framed us, and we are all of us the work of thy hands.* Hath not the potter power as he pleaseth, out of the same lump of clay to make some vessels for honourable uses, and some for less honourable. S. Chrys. observes very well, that this comparison must not be extended further than the apostle designed; which was to teach us, how submissive we ought to be to God, in what we do not understand; but we must not pretend from hence, nor from any expression in this chapter, as divers heretics have done, that as vessels of clay are destitute of free will and liberty, so are men. This is against the doctrine of the Catholic Church, and against the Scriptures, in many places. Wi.—*The potter.* This similitude is used, only to shew that we are not to dispute with our Maker: nor to reason with him why he does not give as much grace to one as to another: for since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepented sins, should be given up to be vessels of dishonour. Ch.

VER. 22–23. *And if God,* &c. He now gives the reason why God might, without any injustice, have mercy on some, and not on others; grant particular graces and favours to his elect, and not equally to all; because all mankind was become liable to damnation by original sin: the clay that all are made of, is a sinful clay; and as S. Aug. says, was become a lump and mass of damnation. Every one had sinned in Adam. Now, if out of this sinful lump and multitude God, to *shew the richness of his glory,* and superabundant mercy, hath chosen some as vessels of election, whom he hath decreed to save, and by special graces and favours to make partakers of his heavenly kingdom; and to shew *his justice* and hatred of sin, hath left others *as vessels of his wrath* and justice, to be lost in their sins, which for a time *he bears patiently with,* when they deserved present punishment, who can say that he hath done unjustly? Wi.

VER. 24, &c. *Whom also he hath called,* &c. That is, he hath called some *of the Jews,* and many *of the Gentiles,* to be vessels of election, as he foretold by his prophet Osee, (ii. 24.) *I will call them my people, that were not my people,* . . . and I will make them *the children of the living God.* And as it was also foretold by *the* prophet Isaias, of all the numerous nation of the Jews, only *a remnant shall be saved,* by their obstinacy in not receiving, and refusing to believe in, their Messias. For *finishing his word, and reducing it by his justice to a little, because the Lord will bring to pass his word reducing it to a small compass upon the earth.* The sense and construction of this verse is equally obscure in the Greek and in the Latin text: the true sense seems to be, that *finishing his word,* or fulfilling his promises to Israel, those that are to be saved, will be *reduced* by his justice for their sins, to *a few;* because, though *he bring to pass his word,* and his promises, the saved among the Israelites will be reduced to a small compass, in comparison of the great number of the Gentiles. This exposition agrees with the rest of the text, and with what follows, and was foretold *by Isaias,* (c. i. 9.) that *unless the God of Sabaoth* (of hosts) had, through his mercy, *left* them *a seed,* a small number, they would all in a manner have deserved to be utterly destroyed, like Sodom and Gomorrha. Wi.—What I say, shall come to pass, that in those places, viz. Greece, Italy, &c. where those who are strangers to the worship of the true God dwell, and have been called, on account of their profane worship, *not my people.* In those very places, they shall receive the true worship of God, and by this means shall become and be called *the children of the living God.* He is so particular as to place, lest the Jews should imagine that the Gentiles would be converted like their former proselytes, and either dwell in Judea, or repair to it at certain stated times. Thus the apostle repeats what Jesus Christ had before said to the Samaritan woman. *The hour will come when neither in this mountain, nor in Jerusalem, shall you adore the Father.* Estius. John iv.—*A remnant.* That is, a small number only of the *children of Israel* shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel. Ch.—S. Paul is here speaking of the reprobation of the Jews, and of the vocation of the Gentiles, and foretells that a remnant, or small number of the children of Israel shall be converted, and saved. In the sense of S. Paul, we sincerely hope, and confidently trust, that a remnant of all will be saved through a timely conversion. But we no where read, in the *Old,* or *New* Scriptures, that *a remnant of all will be saved,* as if it were a matter of indifference to what society or connexion a Christian was joined. A.

27 And Isaias crieth out concerning Israel: [a]If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he shall finish his word, and cut it short in justice: because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: [b] unless the Lord of sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.

30 What then shall we say? That the Gentiles, who followed not after justice, have attained to justice: even the justice that is of faith.

31 But Israel, in following after the law of justice, is not come to the law of justice.

32 Why so? because *they sought it* not by faith, but as it were of works: for they stumbled at the stumbling-stone;

33 As it is written: [c]Behold I lay in Sion a stumbling-stone, and a rock of scandal: and whosoever believeth in him, shall not be confounded.

CHAP. X.

The end of the law is faith in Christ: which the Jews refusing to submit to, cannot be justified.

BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

3 For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that the justice which is of the law, [d]the man that shall do it, shall live by it.

6 But the justice which is of faith, speaketh thus: [e]Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down:

7 Or who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith the Scripture? [f]The word is near thee, even in thy mouth, and in thy heart: this is the word of faith, which we preach:

9 That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation.

11 For the Scripture saith: [g]Whosoever believeth in him, shall not be confounded.

12 For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon him.

13 [h]For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?

15 And how can they preach, unless they be sent? as it is written: [i]How beautiful are the feet of them

[a] Isai. x. 22.—[b] Isai. i. 9.—[c] Isai. viii. 14. and xxviii. 16. 1 Pet. ii. 7.
[d] Lev. xviii. 5. Ezec. xx. 11.

[e] Deut. xxx. 12.—[f] Deut. xxx. 14.—[g] Isai. xxviii. 16.—[h] Joel. ii. 32. Acts ii. 21.—[i] Isai. lii. 7. Nahum i. 15.

VER. 30–32. *What then shall we say?* Or what shall we conclude from these testimonies of the Scripture, but this paradox, as S. Chrys. calls it, that they who sought for justice, or sanctification, found it not, and they who did not seek it, found it; that is, the Jews, who sought for this justice by the works of their law, which they magnified so much, have not attained to that *law* that could make them just; whereas the Gentiles, who had no such written law to confide in, have only sought to be justified by the *faith* and law of Christ, by which they have met with justice, and sanctification? Wi.—Behold what was wanting to the justice of the Jews! Scrupulous observers of the ceremonial law: esteeming too much their power, and pretended justice, they regarded the gospel and faith in Christ as of no advantage. Running in the path of the commandments with zeal, but without circumspection, they struck against Jesus Christ, who became to them a stumbling-block. They rejected him: they refused to believe. Thus did their works become dead works, without any fruit for eternity. Calmet.

VER. 33. Why then have not the Jews been justified? *because they stumbled at the stumbling-stone:* that is, the doctrine of Christ crucified has been a scandal to the Jews, at which being offended, they would not own him for their Messias. Yet *whosoever believeth in him*, and follows his law and doctrine, *shall not be confounded*, but obtain justification and salvation. Wi.

* V. 3. Anathema esse a Christo, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. From ἀνάθεσθαι. See ἀνάθεμα, and ἀνάθημα in Legh's critic. sac. See S. Chrys. hom. xiv. p. 136. Ed. Sav. where he says, that to expound S. Paul, as if he wished to die for Christ's sake, is a childish exposition, not worthy of the great charity of S. Paul, that it deserves no confutation: οὐκ ἔστι ταῦτα, οὐκ ἔστι . . . οὐδὲ γὰρ ἀντιλέγειν πρὸς ταῦτα ἄξιον. He thinks that S. Paul was willing to be separated, not from the love of Christ, (God forbid) but from the glory of the kingdom of heaven; Pag. 135. ἀλλοτριωθῆναι οὐχὶ τῆς ἀγάπης αὐτοῦ, μὴ γένοιτο, ἀλλὰ τῆς ἀπολαύσεως ἐκείνης καὶ τῆς δόξης.

† V. 5. Qui est super omnes Deus benedictus in sæcula. Amen. ὁ ὢν ἐπ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν.

‡ V. 18. Et quem vult indurat. &c. S. Aug. l. de Gra. & Lib. Arb. c. 23. Deus induravit cor Pharaonis, & ipse Pharao per Liberum Arbitrium. Quærimus meritum obdurationis & invenimus: merito namque peccati, universa massa damnata est: nec obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam: . . . quærimus autem meritum misericordiæ, nec invenimus: quia nullum est, ne gratia evacuetur, si non gratis donetur, sed meritis redditur. Obduratio Dei est, nolle miserere, &c. Pharao, says S. Chrys. was a vessel of anger, but this was from himself; καὶ πὰρ ἑαυτοῦ.

§ V. 20. O homo, tu quis es? &c. The apostle, says S. Chrys. (p. 141.) does not say, that this cannot be answered, but that such questions are impertinent, because we cannot understand what God does, &c. οὐ λέγει ὅτι ἀδύνατον τοιαῦτα λύσιν, &c.

‖ V. 21. Annon potestatem habet figulus, &c.? S. Chrys. (p. 142.) expressly takes notice, that we must not by this comparison pretend that man has not free-will, &c. ἐνταῦθα οὐ τὸ αὐτεξούσιον ἀναιρῶν, &c.

CHAP. X. VER. 1. *Is for them.* That is, for *Israel*, or the Israelites, named before. Wi.—After having said that the greatest part of Israel was cast off by the Almighty, the apostle, to shew that he meant not to insult or provoke them, here testifies that he sympathizes in their misery, and with groans prays in their behalf to the Lord, that he would vouchsafe to grant them understanding, and open their eyes to the truth. Thus, though tenderly affected towards his countrymen, still he could not dissemble the truth, or flatter them in their incredulity, and hardness of heart. Calmet.

VER. 2. *According to knowledge*, &c. The Jews ran with ardour in the paths of the law, but saw not whither they were going; they followed the law, but did not know whither it conducted them. Calmet.

VER. 3. *The justice of God.* That is, the justice which God giveth us through Christ; as, on the other hand, the Jews' *own justice* is that which they pretended to by their own strength, or by the observance of the law, without faith in Christ. Ch.—*Seeking to establish their own.* That is, for *justice*, or to be justified by their works, or the works of their written law. Wi.

VER. 5–7. *Moses* (Lev. xviii. 12.) *wrote that the justice which is of the law . . . shall live by it.* That is, shall have the recompense of a long temporal life, or even an everlasting life, by joining a faith in Christ their Redeemer, that was to come. *But the justice which is of faith, speaketh thus*, that is, Moses speaketh thus of it, (Deut. xxx.) *say not in thy heart, who shall ascend into heaven?* &c. the apostle gives us the spiritual sense of the words, by adding, *to bring Christ down*, &c. The sense is, that it is now fulfilled in the new law, when Christ is come from heaven by his incarnation, and is also again risen from the *abyss* by his resurrection: and therefore,

VER. 8. *The word is near thee*, is near to every one, who to be justified and saved, need but believe, and comply with the doctrine of the gospel which we preach, and make a *confession* or profession of it *with his mouth;* and then whether he hath been Jew or Gentile, he shall not be confounded. Wi.

VER. 9. *Thou shalt be saved.* To confess the Lord Jesus, and to call upon the name of the Lord, (v. 13.) is not barely the professing of a belief in the person of Christ: but moreover implies a belief of his whole doctrine, and an obedience to his law; without which the calling of him Lord will save no man. S. Matt. vii. 21. Ch.—This passage must be understood like many others of this apostle, of a faith accompanied by a good-will ready to perform what faith says must be practised; as it is required in this very place, that what we believe in the heart, we should confess with our mouth. Estius.

VER. 14. &c. *Or how shall they believe*, &c. He shews the necessity of preachers, and that all true preachers must *be sent*, and have their mission from God.—*Who hath believed our report?** Lit. *our hearing?* Some expound it thus: who hath believed the things we have heard from God, and which we have preached? The common interpretation is, who hath believed what he hath heard from us? Wi.

VER. 15. *Unless they be sent.* Here is an evident proof against all new

that preach the gospel of peace, of them that bring glad tidings of good things?

16 But all do not obey the gospel. For Isaias saith: [a]Lord, who hath believed our report?

17 Faith then cometh by hearing: and hearing by the word of Christ.

18 But I say: Have they not heard?[b] Yes, verily, their sound went forth over all the earth, and their words unto the ends of the whole world.

19 But I say: Hath not Israel known? First Moses saith: [c]I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you.

20 But Isaias is bold, and saith: [d]I was found by them that did not seek me: I appeared openly to them that asked not after me.

21 But to Israel he saith: [e]All the day long have I spread forth my hands to a people, that believeth not, and contradicteth me.

CHAP. XI.

God hath not cast off all Israel. The Gentiles must not be proud; but stand in faith, and fear.

I SAY then: Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he fore-

[a] Isai. liii. 1. John xii. 38.—[b] Ps. xviii. 5.—[c] Deut. xxxii. 21.—[d] Isai. lxv. 1. [e] Isai. lxv. 2.—[f] 3 Kings xix. 10.

knew. Know you not what the Scripture saith of Elias; how he calleth on God against Israel?

3 [f]Lord, they have slain thy prophets, they have dug down thy altars: and I am left alone, and they seek my life.

4 But what saith the divine answer to him? [g]I have reserved to myself seven thousand men, who have not bowed their knees to Baal.

5 Even so then at this present time also, there is a remnant saved, according to the election of grace.

6 And if by grace, it is not now by works: otherwise grace is no more grace.

7 What then? that which Israel sought, he hath not obtained: but the election hath obtained it, and the rest have been blinded:

8 As it is written: [h]God hath given them the spirit of insensibility: eyes, that they should not see, and ears, that they should not hear, until this present day.

9 And David saith: [i]Let their table be made a snare, and a trap, and a stumbling-block, and a recompense to them.

10 Let their eyes be darkened, that they may not see: and bow down their back always.

11 I say then, have they so stumbled, that they should fall? God forbid. But by their offence, sal-

[f] 3 Kings xix. 18.—[h] Isai. vi. 9. and x. 29. Matt. xiii. 14. John xii. 40. Acts xxviii. 26.—[i] Ps. lxviii. 23.

teachers, who have all usurped to themselves the ministry, without any lawful mission, derived by succession from the apostles, to whom Christ said, (Jo. xx. 21.) *As my Father hath sent me, I also send you.* Ch.—The Almighty sends people to preach two different ways. The one is extraordinary by internal inspiration, as was that of the Baptist, and all the other prophets; in which case, however, extraordinary proofs must be given that they are sent by God; and the other is ordinary, which is derived from Christ, and from the apostles and their successors, whom he has appointed to be his vicegerents on earth. Estius.

VER. 18. *But I say, have they not heard?* He puts an objection, and by his answer shews the Jews are inexcusable in not believing, since the gospel has been preached all the world over, and in places where the Jews were, as it was foretold: and also because the Gentiles every where have believed; which even excites you Jews to jealousy against them, as Moses foretold: (Deut. xxxii. 21.) that is, when you now see, that the Gentiles, whom you despised so much, by believing in Christ, have received the gifts of the Holy Ghost, of working miracles, of speaking tongues, of prophecy, &c. Wi.

VER. 19. A people whom you have always despised, as not being worthy to be numbered amongst mankind, I will make my beloved people. I will enrich with my graces those whom you have contemned; I will give them the grace of adoption, thus to stir you up to jealousy and rage. And in effect, what greater rage ever was there, than that of the Jews against the converted Gentiles? In persecution, the Jews were always most busy. Thus were the Jews plainly informed of the truth of the gospel, by the Gentiles converted before their face. Calmet.

VER. 21. After the preaching of Christ, and his apostles, after so many wonders wrought by our Saviour, he at last offers himself to the Jewish people, with stretched-out hands, and yet they cannot be induced to believe in him. They resist him as much as they can, thus verifying the prophecy of holy Simeon, that he should be set up as a sign to be contradicted. Lu. ii. Estius.

* V. 16. Quis credidit auditui nostro? τῇ ἀκοῇ ἡμῶν?

CHAP. XI. VER. 1. &c. S. Paul in this chapter endeavours to comfort the Jews, though the greatest part of them were rejected for their blindness; and to admonish the converted Gentiles, not to boast for being called and converted, but to persevere with humility, and the fear of God.—*God hath not cast away his people.* That is, not all of them, nor hath he cast off those whom *he foreknew*, and decreed to save.—*The Scripture saith of Elias.* He brings the example of Elias living among the ten tribes of Israel, when all the people were forbidden to go and adore in the temple of Jerusalem, when the altars of the true God were destroyed, and almost all in these tribes were fallen into idolatry, and worshipped *Baal:* he complains as if he were left alone in the worship of the true God. But *the divine answer* shewed him his mistake. *I have reserved to myself seven thousand men, &c.* Some take notice that *seven* is divers times put for a great number, as three and a half for a small number: however, besides these seven thousand, all in the kingdom of Juda remained firm in the worship of the true God. In like manner, *a remnant* is now saved by the election of grace, by God's free and liberal gift of divine grace. Some pretended reformers of the faith of the Church bring this as an argument, that the Church of God may fail, and fall into errors. It is sufficient to answer, that there is a wide difference betwixt the Jewish synagogue, which brought nothing to perfection, and the Church of Christ, which he *built upon a rock*, with which he has promised to *be to the end of the world*, and *guide* them by the *Spirit of Truth.* Wi.—This is very ill alleged by some against the perpetual visibility of the Church of Christ: the more, because however the number of the faithful might be abridged by the persecution of Jezebel in the kingdom of the ten tribes; the Church was at the same time in a most flourishing condition (under Asa and Josaphat) in the kingdom of Juda. Ch.—Our separated brethren add to this text, as in Acts xix. 35. the word *image.* They also cite it in proof of an invisible Church; but with no just grounds: for in Jerusalem the faith and worship were public to the whole world. Besides, the Christian Church rests on better promises than the synagogue. B.—The Jews obtain not the justice they sought after, because they did not seek it as they ought; they expected to obtain it by their works, whereas it can only be had from grace. Estius.

VER. 6. *It is not now by works: otherwise grace is no more grace.* The election of God, and the first grace at least, are always without any merits on our part; but if we speak of works done in a state of grace, and by the assistance of God's grace, we co-operate with the graces given, and by thus co-operating, we deserve and merit a reward in heaven. Wi.—If salvation were to come by *works*, done by nature, without faith and grace, salvation would not be a grace or favour, but a debt; but such *dead* works are indeed of no value in the sight of God towards salvation. It is not the same with regard to *works done with and by* God's grace; for to such works as these he has promised eternal salvation. Ch.

VER. 8. *God hath given them, &c.* Not by his working or acting in them; but by his permission, and by withdrawing his grace in punishment of their obstinacy. Ch.—Permitted them (says S. Chrys.) to fall *into the spirit of insensibility.* Lit. *the spirit of* compunction.* Compunction is not here taken, as in some spiritual writers, for a great sorrow for sins. In the Latin Vulg. (Is. vi. 9.) it is called the *spirit of slumber*, as in the Prot. translation. We cannot have a better judge of the sense of the word than S. Chrys. who tells us, that it signifies *a habit of the soul*, firmly fixed in *evil*, and an insensible disposition: as, saith he, persons under a pious compunction are not to be removed from their good resolutions; so the wicked, under a hardened compunction, are nailed, as it were, to vice. And that here this is the true sense, appears by the following words out of Isaias: *he hath given them eyes that they should not see, &c.* And also out of David, (Ps. lxviii. 23.) *let their table be made a snare, &c.* We may understand the spiritual food of the word of God, and of the Scriptures; which by the blindness of this people, have served to their greater condemnation.—*And a recompense*, that is, for a just punishment of their obstinacy.—*And bow down their back always*, a metaphor to represent the condition of such, as are under heavy oppressions. Wi.—Although by bending their back is literally understood the yoke of servitude and captivity, with which the Jews were oppressed at the destruction of Jerusalem; yet it seems more conformable to the apostle's meaning, when considered in a spiritual sense, and then it will signify the insensibility of the Jews, as to heavenly things, and their anxious solicitude for the things of the earth. This their avaricious and carnal disposition was so manifest, that the poet said of them—

O curvæ in terram animæ et cœlestium inanes.—Estius.

VER. 11–15. *Have they so stumbled, that they should fall? God forbid.* That is, their fall is not irreparable, or so as never to rise again: but by their offending, salvation (through the liberal mercy of God) is come to the Gentiles, *that they*, the Jews, may *be emulous* of the Gentiles, and of their happi

vation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more the fulness of them?

13 For I say to you, Gentiles: [a]As long, indeed, as I am the apostle of the Gentiles, I will honour my ministry,

14 If by any means I may provoke to emulation those who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world: what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, so is the mass also: and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou being a wild olive-tree, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree,

18 Boast not against the branches. But if thou boast: thou bearest not the root, but the root thee.

19 Thou wilt say then: the branches were broken off that I might be grafted in.

20 Well: because of unbelief they were broken off. But thou standest by faith: be not high-minded, but fear.

21 For if God hath not spared the natural branches: he may not perhaps spare thee also.

22 See, therefore, the goodness, and the severity of God: towards them, indeed, that are fallen, the severity: but towards thee, the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be ingrafted: for God is able to ingraft them again.

24 For if thou wert cut out of the wild olive-tree, which is natural to thee, and, contrary to nature, wert ingrafted into the good olive-tree: how much more shall they, that are the natural branches, be grafted into their own olive-tree?

25 For I would not have you ignorant, brethren, of this mystery, [b](lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in,

26 And so all Israel should be saved, as it is written: [c]There shall come out of Sion he that shall deliver, and shall turn away impiety from Jacob.

27 And this is to them my covenant: when I shall take away their sins.

28 According to the gospel, indeed, *they are* enemies for your sake: but according to election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief:

[a] Acts ix. 2. and 15. Gal. ii. 7.

[b] Prov. iii. 7. Isai. v. 21.—[c] Isai. lix. 20.

ness, and so may be converted. Wi.—The nation of the Jews is not absolutely and without remedy cast off for ever; but in part only (many thousands of them having been at first converted) and for a time: which fall of theirs God has been pleased to turn to the good of the Gentiles. Ch.—*How much more the fulness of them?* As if he should say, if the obstinacy of so many Jews seem to be an occasion upon which God, whose mercy calls whom he pleaseth, hath bestowed the riches of his grace on other nations; and while the glory of the Jews, the elect people of God, has been *diminished*, the Gentiles have been made happy: how much more glorious *will be the fulness of them?* that is, according to the common interpretation, will be the re-establishment and conversion of the Jews hereafter, before the end of the world? See S. Chrys. *hic.* p. 164. S. Hilar. in Ps. lviii. S. Jer. in c. iii. Osee. Habac. iii. S. Aug. l. xx. de Civ. Dei. c. xxix.—Then (v. 15.) the *receiving* of them into the Church, and their conversion to Christ, shall be like *life from the dead*, when the Jewish nation in general, shall rise from the death of sin, and their hardened infidelity, to the life of faith and grace. These things I speak to you, Gentiles, to *honour* and comply with my *ministry* of being your apostle: yet endeavouring at the same time, if by a pious emulation, or by any other way, I may be able to bring any of my *flesh*, or of my brethren, the Jews, to be *saved* by the faith of Christ. Wi.

VER. 16. &c. *If the first-fruit* (see the Greek word) *be holy, so also is the mass;* so also the rest, the product that follows. He alludes to the offering made by the law of the first-fruit, which was to acknowledge that all good things were from God, and to bring a blessing upon the rest.—*If the root be holy, so are the branches.* By the *root*, says S. Chrys. he understands Abraham, and the patriarchs, from whom all the Jewish nation proceeded, as branches from that root: and these *branches* are to be esteemed *holy*, not only because of the root they proceeded from, but also because they worshipped the true God. And if *some*, or a great part *of these branches*, have been *broken*, they may, as it is said, (v. 23.) be ingrafted again. And you, Gentiles, ought to remember that, you were of yourselves *a wild olive-tree:* and it is only by the merciful call of God, that you have the happiness to *be ingrafted* upon the same root of the patriarchs; and so, by imitating the faith of Abraham, are become his spiritual children, and heirs of the promises, and by that means have been made partakers of *the root*, and of the sap, and *fatness* of the sweet *olive-tree*. Remember that you *bear not the root*, nor were you the root that was holy; *but the root beareth you;* and that being branches of a wild olive, you ought naturally still to bear bad fruit, though ingrafted on the root of a sweet olive. It is only by the mercies of God, if you bring forth good fruit. Do not then be *high-minded*, nor boast, but *fear*, and endeavour to *continue in goodness;* lest God also *spare not you*, but *cut you off*, as unprofitable branches. And let me tell you, as to the Jews, if *they abide not still in unbelief*, God is able to ingraft them again into their own olive-tree; and it seems more easy, that they, who are naturally branches of the sweet olive-tree, should bring forth good fruit, when they shall be ingrafted in their own olive-tree, being of the race of Abraham, to whom the promises were made. Wi.—We see here, that he who standeth by faith, may fall from it; and therefore must live in fear, and not in the vain presumption and security of modern sectaries. Ch.—The apostle here exhorts the converted Gentiles, to fear lest they fall, and bring upon themselves a punishment similar to that of the Jews. The Jews were his chosen people, the children of the alliance; they have now been stripped of all; the same may also happen to you. You may fall into presumption and incredulity; if you remain firm, it is not by your own merits or works, but by faith, the pure gift of God. Neither faith, nor vocation, nor grace, are inadmissible. You may lose all; and therefore ought always to fear and live in humility. If God has not spared the natural branches, fear, lest he should not spare you. v. 21. Calmet.—The Gentiles are here admonished not to be proud, nor to glory over the Jews; but to take occasion rather from their fall to fear and to be humble, lest they be cast off. Not that the whole Church of Christ can ever fall from him; having been secured by so many divine promises in holy writ; but that each one in particular may fall; and therefore all in general are to be admonished to beware of that, which may happen to any one in particular. Ch.

VER. 25–26. *I would not have you ignorant, brethren, of this mystery,* this, hidden truth of God's justice and mercy, that blindness *in part hath happened in Israel*, or to part of them, *until the fulness of the Gentiles should come in*, by the conversion of all nations: and then *all Israel should be saved*, when they shall submit to the faith of Christ: as it is written by the prophet Isaias, (lix. 20.) *there shall come out of Sion he that shall deliver;* that is, their Redeemer, Christ Jesus, who is indeed come already, but who shall then come to them by his powerful grace. This is my *covenant* with them. Wi.

VER. 28. *According to the gospel, indeed,* they are *enemies for your sake,* That is, enemies both to you, because they see the gospel preached and received by you, and enemies to God, because he has rejected them at present for their wilful blindness: yet *according to election*, God having once made them his elect, and because of their forefathers, the patriarchs, *they are most dear for the sake of the fathers: for the gifts and the calling of God are without repentance*, in as much as God is unchangeable, and his promises, made absolutely, cannot fail. Wi.

VER. 30. &c. *As you also in times past did not believe God, but now have obtained mercy through their unbelief,* which was an occasion of God's sending his preachers to you: but the cause of your salvation is God's mercy.—*That they also may obtain mercy.* That is, God has permitted their incredulity, that being a greater object of pity, he may shew greater mercy in converting them by the free gift of his grace.—*For God hath concluded† all,* that is, has permitted at different times, both Gentiles and Jews, to fall into a state of unbelief, that the salvation of all may be known to come, not from themselves, but as an effect of his mercy and grace. Wi.—He hath found all nations, both Jews and Gentiles, in unbelief and sin; not by his causing, but by the abuse of their own free-will; so that their calling and election are purely owing to his mercy. Ch.

31 So these also now have not believed for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

34 [a]For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompense shall be made him?

36 For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

CHAP. XII.

Lessons of Christian virtues.

I BESEECH you, therefore, brethren, by the mercy of God, [b]that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2 And be not conformed to this world: but be reformed in the newness of your mind: [c]that you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety: [d]and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office:

5 So we, being many, are one body in Christ, and every one, members one of another.

6 And having gifts different, according to the grace that is given us, whether prophecy, according to the proportion of faith,

7 Or ministry, in ministering: or he that teacheth, in doctrine,

8 He that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with solicitude, he that sheweth mercy with cheerfulness.

9 Love without dissimulation. [e]Hating that which is evil, adhering to that which is good:

10 [f]Loving one another with brotherly love; in honour preventing one another:

11 In solicitude not slothful: in spirit fervent: serving the Lord:

12 Rejoicing in hope: patient in tribulation: instant in prayer:

13 Communicating to the necessities of the saints: [g]pursuing hospitality.

14 Bless them that persecute you: bless, and curse not.

15 Rejoice with them that rejoice, weep with them that weep:

16 Being of one mind one towards another: not high-minded: but condescending to the humble. Be not wise in your own conceits:

17 Rendering to no man evil for evil: [h]providing things good, not only in the sight of God, but also in the sight of all men.

18 [i]If it be possible, as much as is in you, have peace with all men.

19 [k]Revenge not yourselves, my dearly beloved: but give place to wrath, for it is written: [l]Revenge is mine, I will repay, saith the Lord.

20 [m]But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for, doing this, thou shalt heap coals of fire on his head.

21 [n]Be not overcome by evil, but overcome evil by good.

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[a] Wisd. ix. 13. Isai. xl. 13. 1 Cor. ii. 16.—[b] Phil. iv. 18.—[c] Ephes. v. 17. 1 Thes. iv. 3. [d] 1 Cor. xii. 11. Ephes. iv. 7.—[e] Amos v. 15.—[f] Ephes. iv. 3. 1 Pet. ii. 17.

[g] Heb. xiii. 2. 1 Pet. iv. 9.—[h] 2 Cor. viii. 21.—[i] Heb. xii. 14.—[k] Eccli. xxviii. 1. and ii. 3. [l] Matt. 5. 39.—[m] Deut. xxxii. 35. Heb. 10. 30.—[n] Prov. xxv. 21.

VER. 33–36. *O the depth*, &c. After he hath spoken of the mysteries of God's grace and predestination, of his mercy and justice, which we must not pretend to dive into, he concludes this part of his epistle, by an exclamation, to teach us submission of our judgment, as to the secrets of his providence, which we cannot comprehend.—*How incomprehensible are his judgments*, &c.—*Who hath first given to him, and recompense shall be made him?* That is, no one, by any merit on his part, can first deserve God's favours and mercy, by which he prevents us.—*For of him*, from God, or from Jesus Christ, as God, and *by him*, who made, preserves, and governs all things, and *in him*, is our continual dependance: for in him we live, we move, and exist. In the Greek, it is *unto him*,† to signify he is also our last end. See the notes, John c. i. Wi.—All things are from God, as their first cause and creator; all things are by God, as the ruler and governor of the universe; and all things are in God, or (as the Greek has it) for God, because they are all directed to his honour and glory. For he hath made all things for himself. Ps. xvi. S. Basil, lib. de Spiritu sto. c. 5.

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* V. 8. Spiritum compunctionis; πνεῦμα κατανύξεως. In the Latin Vulgate, Is xxix. 10, the same Greek words are translated, spiritum soporis; the spirit of slumber. See Mr. Legh, Crit. Sacr. on the word κατανύσσω. S. Chrys. ὁμ. ιθ. p. 163. κατάνυξιν, ἐνταῦθα τὴν περὶ τὸ χεῖρον ἕξιν τῆς ψυχῆς, &c. See Corn. a Lap. S. Chrys. in the same place; κατανυγῆναι γὰρ οὐδὲν ἕτερόν ἐστι τὸ ἐμπαγῆναι, καὶ προσηλῶσθαι.

† V. 32. Conclusit omnia. Greek, πάντας.

‡ V. 36. Et in ipso, καὶ εἰς αὐτόν.

CHAP. XII. VER. 1. With this chapter S. Paul begins his second part, in which he gives us most excellent lessons of morality, after which every Christian should aim to form his life, and thus resemble Jesus Christ and his saints. A.—*That you present your bodies a living sacrifice.* And how must this be done? says S. Chrys. hom. xx. Let the eye abstain from sinful looks and glances, and it is a sacrifice; the tongue from speaking ill, and it is a sacrifice, &c.—*Your reasonable service*, or worship,* *from you;* nothing being more reasonable, than for men to serve God with their souls and bodies, &c. Wi.

VER. 2. Take care, lest you imitate the practices of worldlings. Let your heart, your ambition, carry you to heaven: ever despise those things which the world admires, that every one may see by your actions that you are not of the society of worldlings, and have neither regard nor friendship for them. Calmet. Transform yourselves into new men, by the renewal of your mind, that you may discern on all occasions, what is most perfect, most pleasing and acceptable to God. V.

VER. 3. *To be wise unto sobriety.* Not pretending to be more wise, or more knowing than you are.—*As God hath divided to every one the measure of faith.* The sense by what follows is, that every one make the best use, for the glory of God, and the good of his neighbour, of the gifts and graces which he hath received together with the faith of Christ; i. e. *of prophecy*, or the gift of interpreting past prophecies, or of foretelling things to come, *of exhorting*, of *ministering* as to those functions which belong to the ministers of the gospel, &c. Wi.

VER. 9. The apostle does not here prohibit that defence, by which a person, either by word or action, preserves himself from injury. This he could not condemn, since he had so often recourse to it himself, as we read in the Acts of the Apostles: and in the second to Timothy, he writes: "In my first defence no one was with me." But he only forbids that revenge which a person takes of his neighbour, by private means, without having recourse to legal authority. Estius.

VER. 13. *Communicating† to the necessities of the saints.* Making them partakers of what you have, by relieving them. Wi.

VER. 16. *Condescending to the humble*, in the spirit of charity and sweetness. See Luke ii. 48. Wi.

VER. 18. *If it be possible, . . . have peace with all.* That is, if it can be without prejudice to truth or justice, &c. And even when others wrong you, seek not to revenge yourselves, but leave your cause to God. Do good offices even to those that do evil to you. Wi.

VER. 19. *Give place to wrath.* This we do, says S. Chrys. when we leave all to God, and endeavour to return good for evil. Wi.

VER. 20. *Thou shalt heap coals of fire on his head.* This figurative way of speaking is differently expounded. Some say, inasmuch as by this means thou shalt make him liable to greater punishments from God. Others, as S. Jer. and S. Aug. by *coals of fire*, understand kindnesses and benefits, which shall touch the heart, and inflame the affections even of thy enemies, which shall make them sorry for what they have done, and become thy friends. Wi.

VER. 21. This is the apostle's conclusion of the foregoing instructions. Be not overcome by the malice of thy enemy, so as to wish to revenge thyself, without leaving all to the just judgment of God; but overcome his malice by thy kindness. This is complied with, when upon occasion of injuries received we

CHAP. XIII.

Lessons of obedience to superiors, and mutual charity.

LET [a]every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation.

3 For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is the minister of God: and avenger to execute wrath upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience-sake.

6 For therefore also you pay tribute: for they are the ministers of God, serving unto this purpose.

7 [b]Render, therefore, to all their dues: tribute, to whom tribute *is due:* custom, to whom custom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth his neighbour, hath fulfilled the law.

9 [c]For thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: [d]Thou shalt love thy neighbour as thyself.

10 The love of the neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

11 And that knowing the time: that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly as in the day: [e]not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

14 [f]But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

[a] Wisd. vi. 4. 1 Pet. ii. 13.—[b] Matt. xxi. 21.—[c] Exod. xx. 14. Deut. v. 18.—[d] Lev. xix. 18. Matt. xxii. 39. Mark xii. 31. Gal. v. 14. James ii. 8.—[e] Luke xxi. 34. [f] Gal. v. 16. 1 Pet. ii. 11.

CHAP. XIV.

The strong must bear with the weak. Cautions against judging; and giving scandal.

NOW him, that is weak in faith, take unto you; not in disputes about thoughts.

2 For one believeth that he may eat all things: but he that is weak, let him eat herbs.

3 Let not him that eateth, despise him that eateth not; and he that eateth not, let him not judge him that eateth: For God hath taken him to him.

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always make a return of kindness, and in proportion as the malice of our enemies increases, our spirit of benevolence should also increase. Estius.

* V. 1. Rationabile obsequium, *λογικὴν λατρείαν.*

† V. 13. Communicantes; *κοινωνοῦντες. Κοινωνεῖν* is often used by S. Paul for making others sharers by giving to them.

CHAP. XIII. VER. 1. *Let every soul,* or every one, *be subject,* &c.* The Jews were apt to think themselves not subject to temporal princes, as to taxes, &c. and lest Christians should misconstrue their Christian liberty, he here teacheth them that every one (even priests and bishops, says S. Chrys.) must be subject and obedient to princes, even to heathens, as they were at that time, as to laws that regard the policy of the civil government, honouring them, obeying them, and their laws, as it is the will of God, because the power they act by is from God. So that *to resist them,* is *to resist God.* And every Christian must obey them even for conscience-sake. S. Chrys. takes notice that S. Paul does not say that there is no prince but from God, but only that there is no power but from God, meaning no lawful power, and speaking of true and just laws. See hom. xxiii. Wi.

VER. 8-9. *But that you love one another.* This is a debt, says S. Chrys. which we are always to be paying, and yet always remains, and is to be paid again.—*He that loveth his neighbour, hath fulfilled the law.* Nay, he that loves his neighbour, as he ought, loves him for God's sake, and so complies with the other great precept of loving God: and upon these two precepts (as Christ himself taught us, Matt. xxii. 40.) *depend the whole law and the prophets.* Wi.

VER. 10. *Love of the neighbour worketh no evil.*† This, by the Latin, is the true construction; and not, love worketh no evil to the neighbour, as it might be translated from the Greek. Wi.

VER. 11. *Now our salvation is nearer than when we believed.* Some will have the sense to be, that our salvation is now nearer, when the gospel is preached, and Christ offers us his graces, than when we believed the Messias was to come. Others expound it, that the more of our life is spent, we come nearer to the judgment of God, and to the salvation promised in heaven. Wi.

VER. 12. *The night is passed.* That is, the night of sin and infidelity, in which you lived, before you began to serve Christ. Wi.—S. Paul is here addressing himself to Gentile converts. Before your conversion, you were in the darkness of infidelity: this time is past; now is the day, when the gospel has dissipated the darkness of idolatry, ignorance, and sin. Let us lay aside the works of darkness, by flying from sin, which hates the light, and seeks always to conceal itself; and let us put on the armour of light, the shield of faith, the breast-plate of justice, the helmet of salvation, and the sword of the spirit. Calmet.

VER. 13. *Let us walk honestly as in the day.* As men are accustomed to do in the light, without being afraid that their works come to light.—*Not in rioting and drunkenness, not in chambering,*‡ not in *beds and impurities,* not in immodest disorders. Wi.—The night of the present life full of darkness, of ignorance, and of sin, is already far advanced; and the day of eternity approaches: le us therefore cast off the works of darkness. V.

VER. 14. *But put ye on the Lord Jesus Christ.* To *put on,* is a metaphor used in the Scripture; as when it is said, *put on the new man,* &c. *And make not provision for the flesh in its concupiscences.* That is, do not take care, nor pamper and indulge your appetite in eating and drinking, so as to increase your disorderly inclinations, but keep them in due subjection. Wi.—The apostle does not forbid all care of the body, since he himself says in the epistle to the Ephesians, v. "No one ever hated his own flesh, but nourishes and cherishes it." But he forbids that care of the flesh, by which the desires and concupiscences of the flesh are strengthened and encouraged. This those are guilty of, who are always indulging in delights and voluptuousness. Estius.—Put ye on the Lord Jesus Christ, that is, enter into his sentiments, imitate his virtues, and indulge not the flesh in its inordinate desires.

* V. 1. Non est potestas, *ἐξουσία,* nisi a Deo. S. Chrys. *ὁμ. κγ.* p. 189. *οὐκ εἶπεν, οὐ γάρ ἐστιν ἀρχων εἰ μὴ ὑπὸ τοῦ θεοῦ, ἀλλὰ περὶ τοῦ πράγματος διαλέγεται λέγων, οὐ γάρ ἐστιν ἐξουσία.*

† V. 10. Dilectio proximi malum non operatur, i. e. dilectio non operatur malum proximi, vel proximo, *ἡ ἀγάπη τῷ πλήσιον κακὸν οὐκ ἐργάζεται.*

‡ V. 13. Non in cubilibus, *μὴ κοίταις,* which may signify beds, chambers, or immodest actions.

CHAP. XIV. VER. 1. *Not in disputes about thoughts.** That is, without blaming or condemning the thoughts, and reasoning (as it appears by the Greek) of those new converts, who had been Jews, and who were still of this opinion, that they ought to abstain from *meats* forbidden by the Jewish law, and observe the Jewish festival *days.* You must charitably bear with the weakness of such converts. Wi.—Be tender with him who is weak in faith; enter not into disputes with him, which only serve to extinguish charity, and create inveterate prejudices.

VER. 2. *Eat all things.* Viz. without observing the distinction between clean and unclean meats, prescribed by the law of Moses: which was now no longer obligatory. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were deemed unclean by the law: such as swine's flesh, &c. which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter to take care not to despise, or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not: or by giving them such offence, as to endanger the driving them thereby from the Christian religion. Ch.—*For one* that is not so weak, but well instructed, *believeth,* is persuaded, that *he may eat all things,* the distinction of *clean* and unclean meats being no longer obligatory under the new law of Christ. He that is weak, and not convinced of this Christian liberty, let him *eat herbs,* or such things as he esteems not forbidden. It is likely some of them abstained many times from all manner of flesh, lest they should meet with what had been offered to idols, or lest something forbidden by the law might be mixed. Wi.

VER. 3-4. *God hath taken him to him,* that eats of any meats; he accounts him his servant, and will reward him as such.—*God is able to make him stand,* and will justify him before his tribunal. Wi.

4 [a] Who art thou that judgest another man's servant? To his own master he standeth, or falleth: and he shall stand: for God is able to make him stand.

5 For one judgeth between day and day: and another judgeth every day: let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself: and no man dieth to himself.

8 For whether we live, we live to the Lord: or whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died, and rose again: that he might be Lord both of the dead and of the living.

10 But why dost thou judge thy brother? or why dost thou despise thy brother? [b] For we shall all stand before the judgment-seat of Christ.

11 For it is written: [c] As I live, saith the Lord, every knee shall bow to me: and every tongue shall confess to God.

12 Therefore every one of us shall render an account for himself to God.

13 Let us not, therefore, judge one another any more: but judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

14 I know, and am confident, in the Lord Jesus, that nothing is unclean of itself, but to him that thinketh any thing to be unclean, to him it is unclean.

15 For if, because of thy meat, thy brother be grieved: thou walkest not now according to charity. [d] Destroy not him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink: but justice, and peace, and joy in the Holy Ghost.

18 For he, that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace: and keep the things that are of edification one towards another.

20 Destroy not the work of God for meat. [e] All things indeed are clean: but it is evil for that man who eateth through offence.

21 [f] It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

22 Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.

23 But he, that discerneth, if he eat, is condemned: because not of faith. For all that is not of faith, is sin.

CHAP. XV.

He exhorts them to be all of one mind: and promises to come and see them.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour unto good, to edification.

3 For Christ did not please himself, but as it is written: [g] The reproaches of them that reproached thee, fell upon me.

4 For what things soever were written, were written

[a] Jam. iv. 13.—[b] 2 Cor. v. 10.—[c] Isai. xlv. 24. Philip. ii. 10.

[d] 1 Cor. viii. 11.—[e] Titus i. 15.—[f] 1 Cor. viii. 13.—[g] Ps. lxviii. 10.

VER. 5. *Between day, &c.* Still observing the sabbaths and festivals of the law. Ch.—*And another judgeth every day.* That is, thinks every day to be taken away, that was to be kept, merely because ordered under the Jewish law. And now since both they who keep days, or do not keep them; and they who *eat*, or who *abstain*, do these things with a regard to God, and according to their conscience, let no one judge, or condemn the one party, nor the other; in these things, *let every man abound in his own sense.* It is without grounds that some would pretend from hence, that Christians cannot be bound to fast, or abstain from flesh on certain days. The apostle speaks only of the distinction of meats, called *clean* and *unclean*, and of *fasts* or *feasts* peculiar to the law of Moses. It does not follow from hence, that the Catholic Church hath not power to command days of fasting, and abstaining, for self-denial or humiliation. Wi.—The apostle here treats only of the subject in hand, viz. the Mosaic distinctions of clean and unclean meats: and in this he allows, for that present time, each one to follow his own private judgment. S. Chrysostom observes that S. Paul did not wish the weak to be left to their own judgment in this, as in a point of no consequence; but that they should wait for a time. The converts were not immediately prohibited their accustomed practices, but they were tolerated in them for a while, till fully instructed. This we see in many of the converts at Jerusalem, who were still observers of the Mosaic ordinances; this was tolerated, that the synagogue might be buried with honour. Estius.

VER. 11. The apostle here gives a remarkable proof of the divinity of our Saviour. He could not possibly be more express. He had said in the preceding verse, that all men should appear before the tribunal of Christ; to prove this assertion, he adduces this testimony of the prophet Isaias: "As I live, saith the Lord, every knee shall bend before me, and every tongue shall confess to God." Is. c. xlv. Thus shall all acknowledge the power, the divinity, and sovereign dominion of Christ, by bending the knee; and by confessing to him, shall acknowledge him for the master and judge of all mankind. Calmet.

VER. 14. *Nothing is unclean of itself.* Because the law that made them unclean, is not now binding of itself, yet a man must not act against his conscience, neither must he, when he can avoid it, scandalize or offend the weak: nor cause divisions or dissensions. Wi.

VER. 15. S. Paul repeats this, in almost the same words, in 1 Cor. c. viii. and plainly gives us to understand, that Christ died for the salvation of all men, by supposing a Christian brother, for whom Christ had died, in danger of perishing by the scandal given by another. This supposition could never have been made, if the death of Christ was only offered up for the elect: but we here learn from S. Paul, that they for whom Christ shed his blood and suffered the death of the cross, may perish eternally; and therefore all, even the greatest reprobates, may be saved, if they effectually desire it, by virtue of the death of our divine Redeemer.

VER. 16. *Let not then our good*, or which we have a Christian liberty to do with a good conscience, *be evil spoken of*, because of the disputes and quarrels you have about it. Wi.

VER. 17. *The kingdom of God is not meat, &c.* It does not consist in eating, nor in abstaining, both which may be done without sin, but in *justice, peace, &c.* Wi.

VER. 20. *Destroy not the work of God for meat.* That is, do not hinder your brother's salvation, *for whom*, whoever he be, *Christ died*, who may be so offended at the liberty which you take, as to quit the Christian religion; or you may make him sin against God, by eating by your example against his weak conscience. Wi.

VER. 22. *Hast thou faith?*† He doth not here mean, saith S. Chrys. a faith to believe divine truths. But art thou by faith persuaded in mind and conscience, that to eat meats formerly forbidden, is now lawful, *have it within thyself*, remain in this faith and conscience, but make it not appear, when it is prejudicial to thy weak brother.—*Happy is he that condemneth not himself*, that maketh not himself liable to condemnation, by giving scandal, by using that liberty, which he is convinced is allowed. Or happy is he that acteth not against his conscience, by doing what he sees is allowed of by others, but which his conscience tells him he ought not to do. Wi.

VER. 23. *He that discerneth*, or who judgeth that he ought to abstain from such meats, if he eat, is self-condemned, because he acts not *according to* his *faith*. For whatever a man doth, and is not according to what he *believeth* he may do, or whatever is against a man's conscience, *is sinful* in him. It is a mistake of the sense of this place, to pretend that every moral action done by an infidel must needs be a sin, as when he gives an alms to relieve the necessities of the poor. Wi.—*Discerneth.* That is, distinguisheth between meats, and eateth against his conscience, what he deems unclean.—*Of faith.* By *faith* is here understood judgment and *conscience:* to act against which is always a sin. Ch.

* V. 1. Non in disceptationibus cogitationum, μὴ εἰς διακρίσεις διαλογισμῶν. Non in condemnationem rationum vel cogitationum.

† V. 22. Tu fidem habes? upon which S. Chrys. ὁμ. κς. p. 209. οὐ τὴν περὶ δογμάτων (πίστιν) ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως.

CHAP. XV. VER. 1. *&c. We that are stronger, &c.* The apostle goes on with his exhortation not to scandalize, or offend such as are *weak*, and not well instructed in faith. He brings the example of Christ, *who pleased not himself*, who submitted himself to the law of circumcision, when he was above the law, who bore with the weakness and sins of others, their reproaches, their blasphemies, which he could not but hate, but this to gain their souls. Wi.

for our instruction: that, through patience, and the comfort of the Scriptures, we might have hope.

5 Now the God of patience, and of comfort, [a] grant you to be of one mind one towards another, according to Jesus Christ:

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another, as Christ also hath received you to the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: [b] Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: Rejoice, ye Gentiles, with his people.

11 And again: [c] Praise the Lord, all ye Gentiles: and magnify him, all ye people.

12 And again Isaias saith: [d] There shall be a root of Jesse: and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you, brethren, more boldly in some sort, as putting you in mind: because of the grace which is given me from God,

16 That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable, and sanctified in the Holy Ghost.

17 I have, therefore, glory in Christ Jesus towards God.

18 For I dare not speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and by deeds,

19 By the virtue of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, round about as far as unto Illyricum, I have spread the gospel of Christ.

20 And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written:

21 [e] They to whom he was not spoken of, shall see, and they that have not heard, shall understand.

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come to you,

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

25 But now I shall go to Jerusalem, to minister to the saints.

26 For it hath pleased them of Macedonia, and Achaia, to make some contribution for the poor saints who are in Jerusalem.

27 For it hath pleased them: and they are their debtors. [f] For if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

28 When, therefore, I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

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[a] 1 Cor. i. 10.—[b] 2 Kings xxii. 50. Ps. xvii. 5.—[c] Ps. cxvi. 1.

[d] Isai. xi. 10.—[e] Isai. lii. 15.—[f] 1 Cor. ix. 11.

VER. 7. *Receive one another*, in the spirit of charity, peace, patience, as *Christ also hath received you*, and bore with your infirmities. Wi.—Mutually support each other for the glory of God: learn to practise a grand lesson of Christian morality, to bear and to forbear. A.

VER. 8. *Christ Jesus was minister of the circumcision*, who came both for the salvation of the Jews, and of the Gentiles, who preached and would have his gospel first preached to the Jews, *for the truth of God to confirm the promises made to the fathers*, that he, the Messias, should be sent for their salvation; but at the same time also for the salvation and conversion of the Gentiles, which he confirms by divers evident testimonies of the holy Scriptures. Wi.—He calls our Saviour the minister of circumcision, that is, of the Jews, because he appeared amongst them, dwelt amongst them, and himself preached amongst them. This was a privilege which the Gentiles did not enjoy, having never seen, nor heard Jesus Christ, since he confined his preaching to the strayed sheep of the house of Israel; and this, to accomplish the promises made to their fathers. Calmet.

VER. 15. &c. *I have written to you, brethren, more boldly*, &c. S. Chrys. admires with what mildness he addresses himself to them, yet puts them in mind, that he is *the minister*, and the *apostle of the Gentiles*, in which he may have reason to glory, or *boast.—Sanctifying the gospel of God*, preaching it in a holy manner, that the Gentiles may be sanctified by it. Wi.—To be the minister of Jesus Christ among the nations, exercising in their regard the rite of sacrifice, as we read in the Greek, ἱερουργοῦντα.—*For I dare not*, I shall forbear to speak of any thing but my labours; I need not mention the power of *miracles* and *wonders*, which the *Holy Ghost* hath done by me in many places, from Jerusalem to Illyricum, in places where Christ had not been preached by others. And now having *no more place*, nor occasion to preach *in these countries*, when *I begin my journey to Spain*, &c. by which, it appears, he designed at least to go into Spain. Wi.

VER. 20. S. Paul does not mean to say, that he never preached where the gospel had before been announced; this would not have been true, for he preached at Damascus, where there were already Christians, whom he formerly wished to take in chains to Jerusalem; and again in this epistle he announces the truths of the gospel to the Romans, already converted by the preaching of S. Peter. But he means to say, that on these occasions he acts not as an apostle, whose office it is to preach to infidels; but as one that waters, confirms, comforts, as he says in the beginning of this epistle: and this he did as occasion offered, as the subsequent verses shew, where he tells us his design in calling on the Romans, in his journey to Spain. Estius.

VER. 24. It is a matter of dispute, whether S. Paul ever executed this his design of visiting Spain. The proofs of the Spaniards, who consider it as certain, are by no means unanswerable. There remain no certain monuments of this journey of his. The proof taken from the words of S. Clement, who lived at Rome in the time of S. Paul, is not certain, since he only says, that S. Paul came to the very extremities of the west. It is a subject on which commentators appear pretty equally divided. Calmet.—There is an old tradition that S. Paul, in his journey to Spain, left three of his disciples in Gaul; Trophimus at Arles, Crescentius at Vienne, and Paul at Narbonne; but this very tradition is disputed. V.

VER. 25–28. *But I shall go to Jerusalem*, &c. By this S. Paul is thought to have written this epistle from Corinth, when he was about to set forward for Jerusalem, with the charities collected in Achaia and Macedonia, for the poor Christians in Judea. This he calls to *minister* to the poor saints, or to be *serviceable* to them. And to exhort others to the like charitable contributions, he says, (v. 27.) *they are their debtors;* that the converted Gentiles are debtors to the converts, who had been Jews, as having been made partakers of the promises, particularly made to the people of the Jews, and sharers of those spiritual blessings, which Christ promised to the Jews, but were also conferred upon the Gentiles. He looks upon it, therefore, reasonable, that they relieve the Jews in their temporal wants. The apostle says, he goes *to consign to them this fruit*, to deliver to them their contributions. Wi.

VER. 29. *I know*, by the Spirit of God revealing it to me, that God will give *a blessing* to my labours, when I come to you. That I may *be delivered* from the *unbelievers in Judea, from the* unbelieving Jews, foreseeing the persecutions he should there meet with. That I may *be refreshed* with you, have comfort by finding peace and union among you. Wi.

30 I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God.

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints;

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learnt.

AND I commend to you Phœbe, our sister, who is in the ministry of the church that is in Cenchrea:

2 That you receive her in the Lord, as becometh saints: and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute, [a] Prisca, and Aquila, my helpers in Christ Jesus,

4 (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles)

5 And the church which is in their house. Salute Epænetus, my beloved, who is the first-fruits of Asia, in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus, and Junias, my kinsmen and fellow-captives: who are of note among the apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Salute Apelles, approved in Christ.

11 Salute them that are of Aristobulus' household. Salute Herodion, my kinsman. Salute them that are of Narcissus' household, who are in the Lord.

12 Salute Tryphæna, and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus, elect in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympias: and all the saints who are with them.

16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who cause dissensions and offences, contrary to the doctrine which you have learned, and avoid them.

18 For they that are such, serve not Christ, our Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice, therefore, in you. But I would have you tc be wise in good, and simple in evil.

20 And may the God of peace crush Satan speedily under your feet. The grace of our Lord Jesus Christ be with you.

21 [b] Timothy, my fellow-labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I, Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery kept secret from eternity,

26 (Which now is made manifest by the Scriptures of the prophets, according to the commandment of the eternal God, for the obedience of faith) known among all nations,

27 To God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

[a] Acts xviii. 2. and 26.

[b] Acts xvi. 1.

VER. 32. The word in the original signifies to combat with another, to teach us, that to beg the prayers of our friends will be of little assistance to us, if we do not join our prayer also, and labour, on our part, to the best of our power. Calmet.

CHAP. XVI. VER. 1. *I commend*, &c. He concludes with a number of salutations, to show his affection for them.—*Phœbe*, who is in the ministry, or employed in the ministry, as women, called *diaconissæ*, used to be, privately instructing catechumens, assisting particularly at the baptizing of women, distributing charities, &c. Wi.

VER. 4. It is not exactly known to what the apostle here refers. Orig. thinks that they delivered the apostle from the snares of the Jews. Others, that they exposed themselves for him in the sedition raised at Corinth, or in that at Ephesus, when he was in such danger, on account of the outcry of the silversmiths. The obligations of the Churches of the Gentiles towards them must be understood of the hospitality, which these faithful servants of Christ exercised to all. Calmet.—Τὸν ἑαυτῶν τράχηλον ἐκθῆκαν, a proverbial expression, as in Latin, præbere cervices, caput objicere periculis, to support any thing, or person, that is in a sinking way, or in great danger.

VER. 5. This means the assembly of Christians, who probably resorted to the house of Prisca and Aquila, as to a place of retreat, and there held their religious assemblies. Or it may mean their family only, which was as regular and holy as an assembly of saints. The apostle, in another place, salutes the Church in the house of Nympha, and writing to Philemon, salutes the Church in his house. 1 Cor. xvi. 19.

VER. 16. Thus the primitive Christians expressed their concord and benevolence, as also their perfect equality. For it was customary with the Persians, and all oriental nations, to salute only their equals thus; though, to their inferiors, they presented their hand to be kissed. S. Clem. Pædog. and Polus.

VER. 17. The apostle does not here say that these men caused scandals, contrary to the Scripture; but contrary to the doctrine delivered to them: this place, therefore, is an argument in favour of tradition. Estius.

VER. 22. This Tertius was the amanuensis, or secretary of S. Paul, and wrote this epistle as S. Paul dictated. It is not on that account less divinely inspired than the rest. Estius.

VER. 25–27. *Now to him that is able*, &c. These three last verses, in divers Greek copies, were found at the end of the 14th chapter, where we find them expounded by S. Chrysostom.—*According to the . . . mystery* kept secret *from eternity, now made manifest*; he means the mystery of Christ's incarnation, and man's redemption, formerly revealed indeed to the prophets, but now made *known to all nations*, in order to bring all men to *the obedience of* the gospel, by embracing the faith and doctrine of Christ. Wi.

THE FIRST

EPISTLE OF S. PAUL, THE APOSTLE, TO THE CORINTHIANS.

CORINTH was the capital of Achaia, a very rich and populous city, where S. Paul had preached a year and a half, and converted a great many. See Acts xviii. 10. Now having received a letter from them, (c. vii. 1.) and being informed of divers disputes and divisions among them, (c. i. v. 11.) he wrote this letter to them, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought him their letter, c. xvi. 17. It was written about the year 56, not from Philippi, as it is commonly marked at the end of the Greek copies, but rather from Ephesus. The subject and main design of this Epistle was to take away the divisions among them about the talents and merits of those who had baptized and preached to them, and to settle divers matters of ecclesiastical discipline. The apostle justifieth his mission, and his manner of preaching, c. i. ii. iii. iv. He teacheth them what was to be done with the man guilty of a scandalous sin of incest, c. v. He speaks of sins against chastity; of matrimony; and of the state of continency, c. vi. and vii. Of meats offered to idols, c. viii. Of his manner of conversing with them, and what their conversation ought to be, c. ix. and x. Of the holy sacrament of the Eucharist, c. xi. Of the different gifts of the Holy Ghost, and how to employ them, c. xii. xiii. and xiv. Of the faith of the resurrection, c. xv. Of charitable contributions, and of his design of coming again to them, c. xvi. Wi.—S. Paul having planted the faith in Corinth, where he had preached a year and a half, and converted a great many, went to Ephesus. After being there three years, he wrote this first Epistle to the Corinthians, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought their letter to him. It was written about twenty-four years after our Lord's ascension, and contains several matters appertaining to faith and morals, and also to ecclesiastical discipline. Ch.

CHAP. I.

He reproveth their dissensions about their teachers: the world was to be saved by preaching of the cross, and not by human wisdom or eloquence.

PAUL, called *to be* an apostle of Jesus Christ, by the will of God, and Sosthenes, a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours;

3 Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

4 I give thanks to my God always for you, for the grace of God, that is given you in Christ Jesus:

5 That in all things you are made rich in him, in all speaking, and in all knowledge:

6 As the testimony of Christ was confirmed in you:

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ,

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9 [a]God is faithful: by whom you are called unto the fellowship of his Son, Jesus Christ, our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment.

11 For it hath been signified unto me, my brethren, of you, by those who are of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith: I indeed am of Paul: and I am [b]of Apollo: and I of Cephas: and I of Christ.

13 Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?

14 I give God thanks, that I baptized none of you, [c]but Crispus and Caius:

15 Lest any should say that you were baptized in my name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

[a] 1 Thess. v. 24.

[b] Acts xviii. 24.—[c] Acts xviii. 8.

CHAP. I. VER. 1. *Paul called* to be *an apostle.* S. Paul had preached to the Corinthians, and had remained a long time with them, to instruct and confirm them in the faith. During his absence, the faithful of Corinth were divided into several parties, on occasion of some new teachers, who had come amongst them. Calmet.—It was to heal the wounds caused by these divisions, that the present epistle was written. S. Thom. A.—*And Sosthenes.* There are various conjectures made concerning the person S. Paul here mentions. Some are of opinion that this Sosthenes is the same mentioned, Acts xviii. 17. who was beaten before the tribunal of Gallio, proconsul of Achaia, when S. Paul was carried before that magistrate. Eusebius says, that Sosthenes was one of the 72 disciples, and a different person from the one mentioned in Acts. Estius takes him to be S. Paul's secretary. The common opinion is, that he was a great sufferer for the faith at Corinth, and S. Paul here mentions him as a man worthy their imitation. Calmet.

VER. 2. *In every place of theirs and ours.* Inasmuch as among Christians in all places there ought to be such an union in faith, and conformity of discipline, as if they were all in one place. Wi.

VER. 4. *That is given you in,* or *by Christ Jesus.** Where we may take notice with S. Chrys. for the understanding of other places, that *in,* is many times put for *by* or *through.*

VER. 5. *Rich in him in all knowledge.* The apostles never addressed any epistle, except to persons who had been previously converted to the faith. Nor is it reasonable to expect, that infidel and pagan nations, merely by reading the inspired writings, will be able, by the light that is in them, to elicit from the said book the truths of religion. Would they not be tempted to worship the wily serpent, that succeeded in deceiving Eve? and how will they know that this serpent is the devil? A.

VER. 6. *As the testimony of Christ,* what Christ testified and taught *was confirmed in you,* that is, your faith in Christ hath been *confirmed* by those graces and gifts which you received from the Holy Ghost at your baptism, and when by imposition of hands you were confirmed by me, or some other bishop. Wi.

VER. 10. &c. *That there be no schisms . . . contentions,* &c. To hinder these, was the chief design of this letter; one saying, *I am of Paul,* &c. each party bragging of their master by whom they had been baptized, and made Christians. *I am of Apollo,* the eloquent preacher, and *I of Cephas,* the head of the apostles, and of the whole Church; whilst others, the only party not to be blamed, contented themselves with saying, and *I am of Christ.—Is Christ divided?* Is not your salvation, is not your justification in baptism, and all gifts from him? Wi.

VER. 11. *Of Chloe.* It is worthy our observation, that S. Paul does not here mention any one person in particular, lest he might expose any one to the resentment of the rest, but mentions only in general terms the house of Chloe. S. Chrys. Theophyl.

VER. 12. Chloe was a Christian woman of Corinth. Apollo is the person mentioned, Acts xviii. 24. &c. Cephas is S. Peter, so called in the Syriac tongue. V.

VER. 13. *Was Paul crucified for you?* Though says S. Aug. brothers may die for brothers, yet the blood of no martyr is shed for the remission of a brother's sin. See also S. Leo the Great, serm. xii. de pass. Dom.

VER. 14. *I give God thanks that I baptized none of you, but,* &c. It is strange that Quakers should from hence pretend, that S. Paul condemned baptism, when he only tells them, he is *glad* they were baptized by some other, rather than by him, lest they should say, they were baptized in his name, or think that baptism had a greater virtue, when given by a minister of greater sanctity; whereas it is Christ only, who is the chief minister, who gives grace in baptism, and in the other sacraments. This makes him say, *was Paul crucified for you,* &c. He tells them the occasion why he baptized few, because he was sent chiefly to *preach*

17 For Christ sent me not to baptize, but to preach the gospel: [a]not in wisdom of speech, lest the cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness; but to them who are saved, that is, to us, [b]it is the power of God.

19 For it is written: [c]I will destroy the wisdom of the wise: and the prudence of the prudent I will reject.

20 [d]Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For seeing that in the wisdom of God the world by wisdom knew not God: it pleased God by the foolishness of preaching to save them that believe.

22 For both the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles, foolishness:

24 But to them that are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God.

25 For the foolishness of God, is wiser than men: and the weakness of God, is stronger than men.

26 For see your vocation, brethren, that not many wise according to the flesh, not many mighty, not many noble:

27 But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong:

28 And the mean things of the world, and the things that are contemptible, hath God chosen, and the things that are not, that he might destroy the things that are:

29 That no flesh should glory in his sight.

30 But of him you are in Christ Jesus, who is made to us wisdom from God, *and justice, and sanctification, and redemption:

31 That, as it is written, [f]He that glorieth, may glory in the Lord.

CHAP. II.

His preaching was not in loftiness of words: but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise, or sensual man, but only by the spiritual man.

AND I, brethren, when I came to you, [g]came not in loftiness of speech or of wisdom, declaring to you the testimony of Christ.

2 For I judged not myself to know any thing among you, but Jesus Christ, and him crucified.

3 [h]And I was with you in weakness, and in fear, and in much trembling:

4 [i]And my speech, and my preaching *was* not in

[a] 2 Pet. i. 16. Infra ii. 1. and iv. 18.—[b] Rom. i. 16.—[c] Isai. xxix. 14. [d] Isai. xxxiii. 18.

[*] Jer. xxv. 5.—[f] Jer. ix. 23. and 24. 2 Cor. x. 17.—[g] Supra i. 17. [h] Acts xviii. 3.—[i] 2 Pet. i. 16.

and to be their apostle, whereas other inferior ministers were employed in baptizing. Wi.

VER. 17. &c. *Not to baptize.* That is, the first and principal intent, in my vocation to the apostleship, was to *preach* the gospel before the Gentiles, and kings, and the children of Israel. Acts c. ix. 15. To *baptize* is common to all, but to *preach* is peculiarly the function of an apostle. Est. Menoc. Grot.—I was sent to *preach the gospel, not with wisdom of speech*, and as he says in the next chapter, (v. 13.) not *in the persuasive words of human wisdom*, &c. The Spirit of God, which guided the thoughts and pen of S. Paul, and the other sacred writers, inspired them to deliver the gospel-truths with great simplicity, without the ornaments of an artificial human eloquence, *lest the cross of Christ should be made void*, lest the conversion of the world might be attributed to any human means, and not to the *power of God*, and of Christ crucified. Wi.

VER. 18. *For the word of the cross.* That is, the preaching that the Son of God, both God and man, died nailed to an infamous cross, *is folly*, is looked upon as ridiculous and incredible, by all obstinate unbelievers *that perish:* but it is received as the work of God, and an effect of his divine *power*, by such as are saved. Wi.

VER. 19–20. *I will destroy the wisdom of the wise.* I will confound the false and mistaken wisdom of the great and *wise* philosophers, of the learned doctors or scribes, of the curious *searchers* of the secrets of nature.—*Hath not God made foolish the wisdom of this world*, by the means he hath made use of to convert, and save the world, particularly by sending his only Son to die upon a cross? the preaching of which seems a folly, &c. only *they who are called*, believe Christ, though crucified, to be *the power and the wisdom of God.* Wi.

VER. 21. *For seeing that in the wisdom of God*, &c. That is, by the works of the divine wisdom, by the visible creatures of this world, and the effects of his providence, the world had not *wisdom*, or was not wise enough, *to know* and worship God, as they might, and ought to have done: *it pleased God* to shew his power *by the foolishness of preaching*, by sending illiterate men to preach a God crucified, which to human wisdom seems a folly, and to *save* men by this *belief.* Wi.—The gospel, which I announce to you, though it appears folly to the vain philosopher, is the wisdom of God; and whilst it exhibits the picture of a crucified God, and teaches us the mortification of our senses, promises a happiness in the next life, not to be found in this. Vat. Grot. Tir. Just.

VER. 22–25. The Jews, in the mean time, ask for miracles, such as God formerly wrought in their favour, and the Greeks, or the Gentiles, to be converted, expect from us, what they would look upon as the highest points of human *wisdom* and knowledge; *for that which* appeareth *the foolishness of God, is wiser than men*, and able to confound the highest human wisdom; and *that which* appeareth *weakness of God, is stronger than men*, who cannot hinder God from converting the world, by means and methods, that seem so disproportioned to this his design. Wi.—*Foolishness.* That is to say, what appears *foolish* to the world in the ways of God, is indeed most wise: and what appears *weakness*, is indeed above all the strength and comprehension of man. Ch.

VER. 26–28. *Vocation*, is here used for the called, as Rom. iii. 30. circumcision for the circumcised, (ibid. xi. 7.) election for the elected. V.—Consider your manner of being called; not many, hitherto, of those who have believed, or of those who have preached the gospel, *are wise according to the flesh*, or as to worldly wisdom; and in the esteem of men, *not many mighty, not many noble.* God hath chosen such as are looked upon as illiterate, without power, without riches, without human wisdom, to confound the great and wise men: He hath chosen the *things that are not*, that is, says S. Chrys. men reputed as nothing, of no consideration, to confound, to destroy, to make subject to him, and to the gospel, men who had the greatest worldly advantages, *that no flesh*, no men how great, wise, rich, or powerful soever, *might glory* in his sight, or attribute their call, and their salvation to their own merits.—*From him you are in Christ Jesus* brought to believe in him, *who is made to us wisdom*, acknowledged to be the wisdom of his eternal Father, by whom we have been justified, sanctified, redeemed. We have nothing of ourselves to boast of, and can only *glory in the Lord.* Wi.—*And the mean things.* In the beginning of Christianity, it was frequently objected to the Christians, that they had none but men of the basest extraction. The emperor Julian likewise made the Catholics the same reproach. Grot.—But this objection was not founded; for we find many persons of consideration mentioned in the Scriptures, who had embraced Christianity. Witness, v. 1. of this chap. Sosthenes, the head of the synagogue at Corinth, and some in the very palace of Cæsar.

VER. 29. *Glory in his sight.* God wished it to be known, that the establishment of his Church was not the work of human wisdom or power, but of the omnipotent power of his divinity. Calmet.

We may here admire (v. 1.) the happiness of those who, like S. Paul, are called to the sacred ministry, not through human respects, nor by any influence of parents, but by the vocation of heaven.—V. 2. We have here the model and origin of all future pastoral letters.—V. 3. &c. he gives thanks to God for past favours, and prays for a continuation of graces and blessings.—V. 10. He begs that there be no schisms found among them, but that unanimity of sentiment and disposition may reign among them, certain and unequivocal marks of truth. V. 12. &c. He shews that both pastors and flocks should look up to God, as the only source of truth and grace; that it is a crying injustice to withdraw any share of our heart and confidence from God, to fix it on any thing that is not God; as it is to attach ourselves to the ministers of truth, and not to the TRUTH itself. Therefore, concludes S. Paul, though the Jews call for miracles, and the Gentiles lean upon worldly wisdom, Christians must seek their strength and success in the weakness of the cross, and their glory in the ignominy of Christ crucified, to whom alone be all the honour and glory for ever and ever. Amen.

[*] V. 4. In Christo Jesu, ἐν χριστῷ Ἰησοῦ. S. Chrys. ὁμ. β. ὅρα πῶς πολλαχοῦ τὸ ἐν, ἀντὶ τοῦ δι οὗ, ἐστὶν.

CHAP. II. VER. 3. *In weakness, and in fear, and in much trembling.* We must not think, says S. Chrys. that this made the virtue of S. Paul less commendable. It is natural to every man to fear persecutions and torments. We admire the apostle, who amidst these fears, was always ready to expose himself, was always fighting, and always victorious. Wi.—During the stay I made with you at Corinth, I saw myself daily exposed to injuries, affronts, and persecutions. I had then the opportunity of practising the lessons which our expiring Redeemer delivered to us from the wood on which he died, and the daily contradictions I met with obliged me to think of other things than fine discourses, and elegant harangues. Theophyl.

VER. 4. *In the shewing of the spirit and power*, &c. The gifts of the Holy Ghost

the persuasive words of human wisdom, but in the shewing of the spirit and power:

5 That your faith might not stand on the wisdom of men, but on the power of God.

6 Howbeit, we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, who are destroyed:

7 But we speak the wisdom of God in a mystery, which is hidden, which God predestinated before the world, unto our glory,

8 Which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

9 But as it is written, [a]That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him:

10 But to us God hath revealed by his Spirit. For the Spirit searcheth all things, even the profound things of God.

11 For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God:

13 [b]Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not the things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.

15 But the spiritual man judgeth all things: and he himself is judged by no one.

16 [c]For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

They must not contend about their teachers, who are but God's ministers, and accountable to him. Their works shall be tried by fire.

AND I, brethren, could not speak to you as to spiritual, but as to carnal. As to little ones in Christ,

2 I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able: for you are yet carnal.

3 For, whereas, there is among you envying and contention; are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul: and another, I am of Apollo: are you not men? What then is Apollo, and what is Paul?

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[a] Isai. lxiv. 4.—[b] Supra i. 17. and ii. 1. and 4. 2 Pet. i. 16.

[c] Wisd. ix. 13. Isai. xl. 13. Rom. xi. 34.

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bestowed on those that believed, and the miracles which God wrought by his apostles, were the means God made use of to convert the world, which were of much greater force than human eloquence. Wi.

Ver. 5. *That your faith*, &c. Had we employed the subtleties, the reasonings, and eloquence of man, some might perhaps be induced to believe that you had been seduced by artifice. But none can reasonably say so; your faith is founded on the force and evidence of truth, and upon the virtue and power of the Holy Ghost, who has bestowed upon you both the light of knowledge, and the fire of love. Theod.

Ver. 6. &c. *Wisdom among the perfect.* That is, when we first came amongst you, you were incapable of understanding the great mysteries of our religion: we therefore preached to you Christ crucified; (Calmet) but to the true perfect disciples of Christ we reveal the most sacred mysteries. S. Chrys.—By wisdom, here seems to be understood a more sublime doctrine concerning the most abstruse mysteries of faith, which the ignorant could not understand. To the same purpose he tells them in the next chapter and in the 5th chapter to the Hebrews, that *milk* is the proper food of little children, not *solid meat*, which is proper *for those that are perfect.*—*Yet* we speak *not the wisdom of this world*, nor of the great men, and *princes* of this world, because the doctrine of the Christian faith, which we preached, is not esteemed wisdom, but folly by them, who pretend to worldly wisdom.—*We speak* then in a mystery, or after a mysterious manner, according to the capacity of those that hear us, the *great wisdom of God*, which *hidden*, and not understood by the wise men of this world, God hath manifested by the incarnation of his Son, and by our redemption; which mystery, and which wisdom, *none of the princes of this world knew*, that is, the devils, according to the common interpretation; or Pilate, Herod, Caiphas, &c. according to S. Chrys. *or they would never have crucified*, nor have permitted others to crucify, *the Lord of glory*, Jesus Christ, who by his divine person is truly the Lord of glory. See S. Aug. l. i. de Trin. c. 12. &c. He may also be called the *Lord of glory*, because of that glory, which from eternity he predestinated, and decreed to give his elect; and of which it is written, that *the eye hath not seen*, &c. Wi.

Ver. 8. It appears from the gospel, that they suspected Jesus might be the Son of God; but the major part of interpreters judge from this text, that they had not a certain knowledge. V.

Ver. 10. *But to us God hath revealed them by his Spirit;* these mysteries, and secrets of the divine wisdom.—*For the Spirit searcheth all things:* the divine Spirit, the Holy Ghost, searcheth all things, and none but this Spirit of God, that is, this Spirit, which is God, *knoweth the things that are of God*, as none but the *spirit that is in man*, knoweth *the things of man*, knoweth his thoughts and interior affections. But by the *Spirit of God*, we may understand the spirit of grace, of knowledge, of prophecy, which God hath given to his faithful, and particularly to his apostles, to raise them to a higher knowledge of the divine mysteries. Wi.

Ver. 11. *For what man?* As the secrets of man's heart are known only to himself, so the mysteries of the divinity are known only to the Spirit, who is God, and who proceedeth from the Father and the Son. Theophyl.

Ver. 13. *Which* mysteries and divine truths, we apostles (even when we speak to the more perfect sort of men) deliver *not in the learned words of human wisdom*, not in fine language, studied periods and sentences arranged by the art of rhetoric, but *in the doctrine of the Spirit*, that is, as the Spirit of God within us teacheth us for the good of those that hear us.—*Comparing spiritual things with spiritual*, that is, treating of spiritual things with persons that are more spiritual and more perfect, adapting our discourses to the capacity of those we speak to. Others will have the sense to be: *we compare spiritual things with spiritual* things, that is, we treat of such matters after a spiritual manner, with proofs and examples out of the revealed Scriptures, &c. Wi.—S. Paul seems in this place to answer an objection that might be brought against him. If, as you say, you are gifted with a knowledge of mysteries, why do you not reveal those mysteries to us? To this he seems to answer, because to spiritual persons, we impart spiritual knowledge. Calmet.

Ver. 14–15. *But the sensual man*, &c. They who are led away by sensual pleasures, do not even *perceive* or understand spiritual things; they seem foolish to them, and a folly to seek after them; *because* such things must be *spiritually examined*, that is, examined by the Spirit of God, which they have not.—*But the spiritual man judgeth all things*, passeth a right judgment, not only of the things of this life, as carnal men can do, but even of spiritual things, which concern his eternal salvation.—*And he himself is judged by no one*, that is, by no one, who is not spiritual, or who is not taught by the Spirit of God, to pass a right judgment: the sense also may be, that he cannot be justly blamed or condemned by any worldly man, who knows not how to judge of such spiritual things. Wi.—The sensual man is either he who is taken up with sensual pleasures, with carnal and worldly affections: or he who measureth divine mysteries by natural reason, sense, and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the spiritual man, in the mysteries of religion, takes not human sense for his guide; but submits his judgment to the decisions of the Church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his Church, and to direct her in all things by the Spirit of truth. Ch.

Ver. 16. *For who* among the sensual men of the world, *hath known the mind* of the Lord, so as to be able to instruct him, or them, whom he guides by his spirit.—*But we*, whom he has chosen to be his apostles, *have the mind of Christ;* having been taught and instructed by the Spirit of Christ. Some enthusiasts and fanatics pretend from this passage of S. Paul, that they being led and inspired by the spirit, *can be judged by no one* in matters of faith and religion. *They* pervert and *wrest* the words of S. Paul, *as they do also other Scriptures*, to their *own perdition.* 2 Pet. iii. 16. First, because no one knows by his pretended private spirit, that he is truly such a spiritual man, who has the Spirit of God in him: and many have too much reason to know by their sensual carnal lives, that they have it not. Secondly, S. Paul here speaks only of spiritual men in opposition to sensual men, and only says that they who are spiritual, have the spirit of discretion to judge what things are spiritual, and what are not; and that none can judge rightly of these matters, but they who are spiritual, guided by the Spirit. Thirdly, as to controversies about religion, the proper spiritual judges appointed by our Saviour, Christ, are the bishops, whom he has appointed to govern his Church, with an entire submission of every man's private judgment, and private spirit, to the judgment of the Catholic Church, which he has commanded us to hear and obey, with which he has promised to remain to the end of the world, and to direct her in all things by the spirit of truth. Wi.

CHAP. III. Ver. 3. *And walk according to man?* As carnal and sensual men, as long as there are jealousies and divisions among you. Wi.

5 The ministers of him whom you have believed: and to every one as the Lord hath given.

6 I have planted, Apollo watered: but God gave the increase.

7 Therefore neither he that planteth is any thing, nor he that watereth: but God who giveth the increase.

8 Now he who planteth, and he who watereth, are one. [a] And every man shall receive his own reward according to his own labour.

9 For we are God's coadjutors: you are God's husbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For no one can lay another foundation but that which is laid: which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be manifest: for the day of the Lord shall declare *it*, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon: he shall receive a reward.

15 If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

16 Know you not that you are the temple of God, and that the spirit of God dwelleth in you?

17 But if any man violate the temple of God: him shall God destroy. [b] For the temple of God is holy, which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written: [c] I will catch the wise in their own craftiness.

[a] Psal. lxi. 13. Matt. xvi. 27. Rom. ii. 6. Gal. vi. 5.

[b] Infra vi. 19. 2 Cor. vi. 16.—[c] Job v. 13.

VER. 7–8. *That planteth* you by your first conversion. Apollo *watered* you by preaching the same truths.—He that *planteth* and *watereth*, *are one*, aim at one and the same end. Wi.—*According to his own labour.* God does not recompense his servants according to the success of their labours, because their success depends upon him alone; but he recompenses them according to their sufferings and diligence in his service; for, whilst he crowns the labour of his apostles with success, he crowns his own work. S. Chrys.—This text most evidently proves that good works proceeding from grace are meritorious, and that the rewards in heaven are different, according as God sees just to appropriate them. The Greek word here employed is μισθος, (merces) or wages. See 1 Tim. v. 18. Apoc. xxii. 12. Matt. xvi. 27. It is by our union with Jesus Christ that our actions, of themselves without value or merit, become gold, silver, and precious stones. A.

VER. 9. *We are God's coadjutors*, labouring in his service, as he hath employed us.—*You are God's husbandry*, the soil, where virtues are to be planted. *You are God's building*, the edifice, the house, or even the temple of God; we are employed as builders under God. Wi.

VER. 10. *I have laid the foundation* well, *as a wise architect*, not of myself, *but according to the grace of God*, and the gifts he bestowed upon me: and *another*, or several others, *build upon it*, continue the building.—*But let every man take heed how he buildeth*, and that it be always upon the same *foundation*, which is *Christ Jesus*, his faith, and his doctrine. Wi.

VER. 12–15. *Now if any man build*, &c. This is a hard place, says S. Aug. l. de fid. & Oper. c. xvi. tom. 6. p. 180. The interpreters are divided, as to the explication and application of this metaphorical comparison, contained in these four verses. S. Paul speaks of *a building*, where it is evident, says S. Aug. that the *foundation* is Christ, or the faith of Christ, and his faith working by charity. The difficulties are 1. Who are the *builders*. 2. What is meant by *gold, silver, precious stones*, and what by *wood, hay, stubble*. 3. What is meant by *the day of the Lord*. 4. What by *fire*, how *every one's work* shall be *tried*, and how some shall be *saved by fire*. As to the first, by the *builders*, as S. Paul had before called himself the first *architect*, who had laid the foundation of the faith of Christ among the Corinthians, interpreters commonly understand those doctors and preachers who there succeeded S. Paul: but as it is also said, that *every man's works* shall be *made manifest*, S. Aug. and others understand not the preachers only, but all the faithful. As to the second difficulty, if by the builders we understand the preachers of the gospel, then *by gold, silver*, &c., is to be understood, good, sound, and profitable doctrine; and *by wood, hay, stubble*, a mixture of vain knowledge, empty flourishes, unprofitable discourses; but if all the faithful are builders, they whose actions are pure, lay *gold* upon the foundation; but if their actions *are mixed with* imperfections, venial failings, and lesser sins, these are represented by *wood, hay, stubble*, &c. 3. By *the day of the Lord*, is commonly understood either the day of general judgment, or the particular judgment, when every one is judged at his death, which sentence shall be confirmed again at the last day. 4. As to *fire*, which is mentioned thrice, if we consider what S. Paul says here of fire, he seems to use it in different significations, as he many times does other words. First, he tells us, (v. 13.) that *the day of the Lord . . . shall be revealed;* or, as it is in the Greek, *is revealed in*, or by *fire;* where, by *fire*, is commonly understood the just and severe judgments of God, represented by the metaphor of *fire*. Secondly, he tells us in the same verse, that *fire shall try every one's work, of what sort it is.* This may be again taken for the examining and trying fire of God's judgments; and may be applied to the builders, whether preachers only or all the faithful. Thirdly, he tells us, (v. 14. and 15.) that some men's works *abide* the fire of God's judgments, they deserve no punishment, they are like pure gold, which receives no prejudice from the fire: but some men's *works* burn, the superstructure, which they built upon the faith of Christ, besides *gold, silver, precious stones*, had also a mixture of *wood, hay, stubble*, which could not stand the trial of fire, which met with combustible matter, that deserved to be burnt. Every such man shall *suffer a loss*, when his works are burnt, *but he himself shall be saved, yet so as by fire.* Here the apostle speaks of fire in a more ample signification: of a fire which shall not only try, and examine, but also *burn*, and punish the builders, who notwithstanding shall also, after a time, escape from the fire, and be *saved by fire*, and in *the day of the Lord*, that is, after life (for the time of this life is the day of men). Divers of the ancient fathers, as well as later interpreters, from these words, prove the Catholic doctrine of a purgatory, that is, that many Christians, who die guilty, not of heinous or mortal sins, but of lesser, and what are called venial sins, or to whom a temporal punishment for the sins they have committed, still remains due, before they can be admitted to a *reward* in heaven, (into which nothing *defiled* or *unclean can enter*) must suffer some punishments for a time, in some place, which is called Purgatory, and in such a manner, as is agreeable to the divine justice, before their reward in heaven. These words of the apostle, the Latin Fathers in the Council of Florence* brought against the Greeks to prove purgatory, to which the Greeks (who did not deny a purgatory, or a third place, where souls guilty of lesser sins were to suffer for a time) made answer, that these words of S. Paul were expounded by S. Chrys. and some of their Greek Fathers (which is true) of the wicked in hell, who are said to *be saved by fire*, inasmuch as they always subsist and continue in those flames, and are not destroyed by them: but this interpretation, as the Latin bishops replied, is not agreeable to the style of the holy Scriptures, in which, *to be saved*, both in the Greek and Latin, is expressed the salvation and happiness of souls in heaven. It may not be amiss to take notice that the Greeks, before they met with the Latins at Ferrara, or Florence, did not deny the Catholic doctrine of purgatory. They admitted a third place, where souls guilty of lesser sins, suffered for a time, till cleansed from such sins: they allowed that the souls there detained from the vision of God, might be assisted by the prayers of the faithful: they called this purgatory a place of *darkness*, of *sorrow*, of *punishments*, and *pains*, but they did not allow there a true and material fire, which the Council did not judge necessary to decide and define against them, as appears in the definition of the Council. Conc. Labb. tom. xiii. p. 515. Wi.—The fire of which S. Paul here speaks, is the fire of purgatory, according to the Fathers, and all Catholic divines. Calmet.—S. Augustin, expounding Ps. xxxvii. v. 1. gives the proper distinction between this fire of purgatory and that of hell: both are punishments, one temporary, the other eternal; the latter to punish us in God's justice, the former to amend us in his mercy.

VER. 16–17. *Know you not.* After the apostle had described the builders who are employed in the spiritual edifice, he then proceeds to speak of the duties of those who are the living temples of Christ. As for you, my brethren, who are the temples of God, preserve yourselves in purity of faith, and innocence of morals. Fly from those false apostles who seek your ruin, and remain steadfast in that faith which you have received from us; (Calmet) that is, the one, holy, Catholic and apostolic faith. What a happiness for a faithful minister to assist in erecting and ornamenting the living temples of God; but what punishment must await the unfaithful minister, who by his own neglect and bad example, helps to ruin and destroy the temples God himself had entrusted to his care! A.—*The Spirit of God dwelleth in you*, having received the grace of God at your conversion: you are the *holy temple of God: But if any one violate*, or profane *the temple of God*, either by false doctrine, or by any grievous offence, he destroys the spiritual edifice, that was built in his soul upon the faith and grace of God. He cannot be said to be built any longer upon the same foundation: and therefore *God will destroy* such persons; they shall not be saved even by fire, or temporal punishments, but shall be excluded for ever from heaven, and condemned to eternal punishments. Wi.

VER. 18–21. *Let no man deceive himself.* He next precautions them against themselves, and admonishes them to be upon their guard against curiosity, presumption, and self-love, and tells them to undervalue all other sciences, when put in competition with the science of salvation, the knowledge of the gospel. It hence appears, that some of the Corinthians were renowned for that human eloquence which the world so much esteems, and accordingly the apostle discovers to them the danger to which they are exposing themselves, by pursuing their present line of conduct. Calmet.—*If any man among you seem to be wise in this world.* He hints at some new teachers among them, (not at Apollo) who to gain the esteem of men, had introduced errors from profane philosophy, or the false principles of human wisdom, which, as he had told them before, was *folly* in the sight of God. He therefore tells such persons, that to become truly *wise*, they

20 And again: [a]The Lord knoweth the thoughts of the wise, that they are vain.

21 Let no man, therefore, glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours:

23 And you are Christ's, and Christ is God's.

CHAP. IV.

God's ministers are not to be judged. He reprehends their boasting of their preachers: and describes the treatment the apostles every where met with.

LET [b]a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that a man be found faithful.

3 But as to me, it is a thing of the least account to be judged by you, or by man's judgment: for neither do I judge myself.

4 For I am not conscious to myself of any thing: yet hereby I am not justified: but he that judgeth me is the Lord.

5 Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

6 But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes: that in us you may learn, that one be not puffed up against the other for another, above that which is written.

7 For who distinguisheth thee? And what hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received?

8 Now you are satiated, now you are become rich: you reign without us: and I would to God you did reign, that we also might reign with you.

9 For I think that God hath set forth us apostles the last, as men condemned to death: because we are made a spectacle to the world, and to Angels, and to men.

10 We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong; you are honourable, but we without honour.

11 Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode.

[a] Ps. xciii. 11.—[b] 2 Cor. vi. 4.

must become *fools*, by returning to the simplicity of the gospel-doctrine. Wi.—*Let no man.* That is, let no man say, I am for Paul, I am for Apollo. This language will introduce into the Church of God those various sects that existed amongst the philosophers, who were distinguished by the title of Platonics, Stoics, Peripatetics, and so on. Grotius.

VER. 22–28. *All things are yours.* Are ordained for your good. For this end, I, Apollo, and Cephas have been sent to promote your salvation. *The world* and *all things* in it are allowed you, *are yours*, that by making good use of them, you may save your souls: that *death* may be to you a passage to a happy eternity, that *the things to come* may be your eternal reward.—*You are Christ's*, you belong to him who hath redeemed you, and sanctified you by his grace: *and Christ is God's*, Christ as man, who being the Son of God, was made also man, and sent to make known the glory of God, his divine perfections of mercy, justice, &c.

* V. 15. In the Council of Florence, which began at Ferrara an. 1438. The Greeks at the very first declared they admitted a third place, where souls were punished for a time, which they called a place of darkness and sorrow. See Labb. tom. xiii. Con. p. 20. Græci fatentur pœnam temporaneam, quod peccatis obnoxiorum animæ in locum abeunt tenebricosum, in locum mœroris, in quo, ad tempus, versantur in mœrore & pœnis, *εἰς τόπον σκότεινον, καὶ τόπον λύπης, καὶ λυποῦνται μερικῶς.*—Again, Hæc est inter eos differentia: Græci pœnam, mœrorem, & pœnæ locum asserunt, Itali pœnam, purgationemque per ignem. See again p. 491. Sess. 25. where the Greeks say of such souls, that they are in a middle state, medias autem esse in loco tormentorum, sed sive ignis sit, sive caligo, sive turbo, sive quid aliud, non contendimus. See also the definition of the Council, p. 515. where it is only defined, eorum animas pœnis purgatoriis post mortem purgari, & ut a pœnis hujusmodi releventur, prodesse vivorum suffragia, which was the doctrine both of the Greek and Latin Church. See on this place of S. Paul, Bellarm. lib. i. de Purgatorio, c. 5. Salmeron disp. 6. in 1. ad Corint. Estius, a Lapide, &c.

CHAP. IV. VER. 1. *Mysteries of God.* That is, the dogmas of faith, revealed by the Almighty. Estius.

VER. 3. *Or by human judgment.* Lit. *by human day.* The sense, says S. Jerom, is, by any human judgment, or by men, whose judgment is in the day, or time of this life: but God judges in his day, after this life, and chiefly at the last day of judgment.—*Neither do I judge myself*, so as to look upon myself absolutely certain of the state of my soul, or that I am for certain justified, though *I am not conscious to myself of any thing*, because I am to be judged by an omniscient God, the great searcher of hearts, who perhaps may discover faults, which I, partial to myself, overlook. Now if S. Paul durst not say, he was justified, what presumption is it for others to pretend to an absolute certainty, that they are just in the sight of God! Wi.

VER. 4. *For I am not conscious.* This great apostle of the Gentiles, though conscious to himself of no breach of duty, still does not dare to call himself just. How different is the conduct of this apostle, from those wicked impostors, who teach, that a man is justified by believing himself so. Est.—If this privileged apostle was afraid to form any judgment of his own heart and thoughts, whether they were pure or not, but left the trial thereof to the day of judgment, the day of his death, how presumptuous are they, who dare to pronounce on their election and predestination!

VER. 5. *Judge not*, &c. He gives them an admonition against rash and false judgments, and hints at those among them, who said, this man is better, this man is greater than such a one, &c. See S. Chrys. Wi.

VER. 6. *These things, brethren, I have in a figure transferred to myself, and to Apollo.* Lit. *these things have I transfigured in me and Apollo*, that is, I have represented the divisions and disputes among you, as if it were by your contending, whether I, or Apollo, or Cephas were the best preachers, without naming those, as I might do, who are the true causes of these divisions, by striving who should be thought men of the greatest and brightest parts.—*That in us*, and by our example, who have no such proud disputes, *you might learn that one be not puffed up against the other*, and *above that which is written*, against the admonitions given in the holy Scriptures of being humble: or against what I have now written to you, that we must strive for nothing, but to be the *faithful* ministers of God, and not seek the esteem of men. Wi.—It is the opinion of S. Tho. Aqu. and likewise of Estius, that S. Paul, Apollo, and Cephas were not the real causes of the divisions that existed amongst the new converts at Corinth, but that in making use of these names, he wished to teach them, that if it was unlawful to keep up these divisions even for the sake of the apostles, how far should they be from doing any thing of this kind for those whose authority was much less in the Church. But Calmet is of opinion, that the divisions amongst the Corinthians were certainly on account of Paul, Apollo, Cephas, and perhaps some others, whose names are not mentioned.

VER. 7. *For who distinguisheth*, or *hath distinguished thee* from another? He speaks particularly to those proud, vain preachers: if thou hast greater talents than another man, who hath given them to thee, or to any one, but God, who is the giver, and the author of every gift and perfection? This is not only true of the gift of preaching, but of all gifts and graces; so that S. Aug. makes use of it in several places against the Pelagians, to shew that it is by grace only, that one man is preferred before another, and not by, or for his own merits. Wi.

VER. 8. *Now you are satiated*, &c. You great, vain preachers, you are *rich* in every kind, blessed with all gifts, &c. *You reign* over the minds of the people, *without* us, you stand not in need of our assistance. *And I would to God you did reign, that we also might reign with you.* I wish your reigning and governing the people were well grounded on virtue and truth, that we might be sharers of the like happiness. S. Chrys. takes notice, that S. Paul speaks thus, meaning the contrary, by the figure, called *irony:* and so also S. Chrys. understands the two following verses, as if S. Paul only represented what those vain preachers said with contempt of him, as if he were only an apostle of an inferior rank, not one of the chief, nor of the twelve. And when he says, *we are fools for Christ's sake, but you are wise:* it is certain the apostles were not *fools*, nor these preachers whom he blames, *wise*, especially in Christ. But though the apostle partly use this figure of irony, intermixing it in his discourse, yet he also represents the condition of all true apostles, and preachers of Christ crucified, whose persons and doctrine were slighted, ridiculed, and laughed at by men that were wise only with worldly wisdom, especially by profane libertines, and atheistical men, that make a jest of all revealed religion. To go about preaching in *hunger*, in *thirst*, in *nakedness*, in *want*, under afflictions and persecutions, is what they think is to be miserable: they despise such men as the *out-cast*, the *dross*,* and the *dregs* of mankind. (See the Greek text.) Wi.—He speaks to the Corinthians, who forgetting their first fervour, and the Christian modesty which S. Paul had taught them, both by word and example, were endeavouring to distinguish themselves by the reputation and honour of the apostle, who had converted them, by their antiquity of faith, and by other things more frivolous. Calm.

VER. 9. *Made a spectacle.* It is evident from the writings of S. Paul, and from innumerable other records, that the apostles were made a spectacle to the world and to men; but how, some one may perhaps ask, were they made a spectacle to angels? S. Chrys. Theod. and many others think, that the apostle is here speaking of the good angels, who behold with pleasure the labours and afflictions of the saints, knowing that it will prove a source of glory; but Estius, Vat. and some others, are of opinion, that the wicked angels are here spoken of, who rejoice at the persecutions of God's servants, and wish to revenge themselves for the destruction of their empire.

12 [a]And we labour, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it.

13 We are slandered, and we intreat: we are made as the refuse of this world, the off-scouring of all even till now.

14 I write not these things to confound you: but I admonish you as my dearest children:

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you by the gospel:

16 Wherefore, I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son, and faithful in the Lord: who will put you in mind of my ways, which are in Christ Jesus, as I teach every where in every church.

18 Some are so puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will: and I will know, not the speech of them who are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

CHAP. V.

He excommunicates the incestuous adulterer, and admonishes them to purge out the old leaven.

IT is heard for certain that there is fornication among you, [b]and such fornication, as the like is not among the heathens: that some one hath his father's wife.

2 And you are puffed up: and have not rather mourned, that he might be taken away from among you, who hath done this deed.

3 [c]I indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done,

4 In the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus,

5 To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

6 Your glorying is not good. [d]Know you not that a little leaven corrupteth the whole mass?

7 Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols: otherwise you must needs go out of this world.

11 But now I have written to you, not to keep company: if any man that is called a brother be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner; with such a one not so much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

13 For them that are without, God will judge. Put away the evil one from among yourselves.

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[a] Acts xx. 34. 1 Thess. ii. 9. 2 Thess. iii. 8.

[b] Lev. xviii. 7. 8. and xx. 11.—[c] Coloss. ii. 5.—[d] Gal. v. 9.

VER. 14–17. *I write not.* S. Paul here insinuates to the Corinthians, that they ought to blush with shame for neglecting the apostles, who had suffered so many hardships for them, to follow after teachers void of honour, and to glory in being called the disciples of such men. Estius.—*I admonish you as my dearest children,* of what is for your good, and I may take this liberty, as being your spiritual father in Christ, by whom you were first made Christians. *Be ye followers of me, as I also am of Christ:* follow the doctrine of Christ, which I follow, and taught you. *Timothy,* my beloved *son in the Lord,* whom I send to you, will *put you in* mind of what I teach, and of what I practise. Wi.

VER. 18. &c. *Some* of those new doctors and preachers *are so puffed up,* that they pretend I dare not come to you any more, nor defend myself: he may also mean the man that lived in incest, his companions and his flatterers.—But *I will come to you shortly,* and then I shall use my authority in taking notice of their vain talk, they shall find and experience that *power,* which God hath given me by the gifts of the Holy Ghost, and of working miracles. Wi.—*But I will come.* The good effect which this letter produced amongst the Corinthians retarded his intended journey, so that he did not go to Corinth till one or two years after this letter was written. He wrote his second epistle to the same before he paid them a visit, to apply a soothing remedy to their minds and hearts, sorely afflicted with his charitably severe corrections contained in this his first epistle. A.—*What will you;* or what disposition shall I find in you? let it not be necessary for me to use *the* chastising *rod* by excommunications, and other spiritual arms, but be so reformed before I come, that I may come to you in the *spirit* of mildness, as I wish to do. Wi.

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[a] V. 8. Tanquam purgamenta, omnium peripsema, ὡς περικαθάρματα, Sordes, quisquiliæ, πάντων περίψημα, Scobes, ramentum. See Mr. Legh, Crit. Sacra.

CHAP. V. VER 1. *As the like is not among the heathens.* This seems to have been the crime of incest, that he took the wife of his father yet living. See 2 C. r. vii. v. 12. Wi.—S. Chrys. Theod. &c. think, that this incestuous person was one of the chiefs of the schism which then reigned at Corinth. This man, say they, was a great orator, with whose eloquence the Corinthians were enchanted, and therefore dissembled a knowledge of his crime, public as it was. The apostle having proved to them the vanity of all human learning, in the preceding chapter, now attacks the incestuous man, and exposes to their view the enormity of his crime. Calm.

VER 2. *You are puffed up,* seem to be unconcerned, to take pride in it, instead of having the man separated from you. Wi.

VER. 3. &c. *Have already judged,* decreed, and do decree, being *present in spirit* with you, and with your congregation.—*In the name . . . with the power of our Lord Jesus, to deliver such a one to Satan* by a sentence of excommunication, depriving him of the sacraments, the prayers, and communion, and even of the conversation of the rest of the faithful. It is likely in those times, such excommunicated persons were delivered over to Satan, so as to be corporally tormented by the devil, to strike a terror into others. See S. Chrys. hom. xv. and this is said to be done *for the destruction,* or punishing *of the flesh,* that the *spirit,* or soul, *may be saved.* Wi.—It is the opinion of most of the Greek fathers, that this man was either really possessed by the devil, or at least struck with such a complaint as a mortification, and humiliation to his body, whilst it served to purify his soul. We have seen from many instances in holy Scripture, that it was not unusual, in the origin of Christianity, for persons who had fallen into crimes of this nature, to be punished with death, some grievous sickness, or by being possessed by the devil. But most divines are of opinion that this man was delivered over to the devil, so as to be separated from the communion of the Church. Amb. Est. Just Menoc.

VER. 6–8. *Your glorying is not good,* when you suffer such a scandal among you: you have little reason to boast of your masters, or even of the gifts and graces you received. A *little leaven corrupteth the whole mass;* a public scandal, when not punished, is of dangerous consequence.—*Purge out the old leaven.* He alludes to the precept given to the Jews of having no leaven in their houses during the seven days of the Paschal feast. For our Pasch, i. e. Paschal lamb, *Christ is sacrificed:* and Christians, says S. Chrys. must keep this feast continually, by always abstaining from the leaven of sin. Wi.

VER. 9. &c. *I wrote to you in an epistle.* If he does not mean what he has said already in this epistle, it must have been in some other, which he had written to them before, (as some conjecture) and which is not now extant.—*Not to keep company with fornicators,* nor with such like public scandalous sinners, *not so much as to eat* with them. But you must take notice, that I mean, when they are *brethren,* or Christians, not when they are infidels, for this cannot be avoided, especially by those who are to labour to convert them. This admonition of the apostle, shews us how much such persons are to blame, who by their carriage encourage, applaud, and are delighted with wicked company. Them who are *without* the pale and fold of the Church, the apostle leaves to the great *judge* of the living and the dead. Wi.

VER. 12. *To judge them that are without.* Those who are said by the apostle to be without, are those who have never been converted to the faith, and therefore are not within the jurisdiction of the Church

CHAP. VI.

He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

3 Know you not that we shall judge angels? how much more things of this world?

4 If therefore you have judgments about the things of this world: set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any wise man that is able to judge between his brethren?

6 But brother goeth to law with brother: and that before unbelievers?

7 [a] Already indeed there is plainly a fault among you, that you have law-suits one with another. Why do you not rather take the injury? why do you not rather suffer fraud?

8 But you do wrong and defraud: and that to *your* brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11 And such some of you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 The meat for the belly, and the belly for the meats: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not, that your bodies are the members of Christ? shall I, then, taking the members of Christ, make them the members of a harlot? God forbid.

16 Or know you not, that he who adheres to a harlot, is made one body? [b] For they shall be (saith he) two in one flesh.

17 But he who adheres to the Lord is one spirit.

18 Fly fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

19 Or know you not, [c] that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own?

20 [d] For you are bought with a great price. Glorify and bear God in your body.

CHAP. VII.

Lessons relating to marriage and celibacy. Virginity is preferable to a married state.

[a] Matt. v. 39. Luke vi. 29. Rom. xii. 17. 1 Thess. iv. 6.—[b] Gen. ii. 24. Matt. xix. 5. Mark x. 8. Eph. v. 31.—[c] Supra iii. 17. 2 Cor. vi. 16.—[d] Infra vii. 23. 1 Pet. i. 18.

VER. 13. *Take away.* This passage is differently understood by commentators. By some it is understood thus: expel the evil one from among you, that is, the incestuous man. Estius.—By others, it is understood to be spoken in a general sense, meaning, take away the evil of sin from among you. Calmet.

CHAP. VI. VER. 1. *Go to law before the unjust.* S. Paul here dissuades the new Christians from carrying their differences and causes about their temporal concerns before judges who were infidels, especially seeing the saints and the elect shall one day *judge*, that is, condemn all the wicked, and even the apostate *angels*, by approving the sentence which Christ shall pronounce against them at the day of judgment. Wi.—It was not unusual in the primitive ages, and even under Christian emperors, for the Catholics to refer their disputes to the bishop, and to abide by his decision, as Possidius informs us, in the life of S. Augustin. Est.

VER. 3. *Judge angels?* That is, the wicked angels, the devils. S. Tho. Aqui.

VER. 4–7. *Set them to judge, who are the most despised in the Church.* Rather make choice of Christians of lesser parts and talents, than have recourse to infidels, who will be scandalized at the injuries and injustice done by Christians to each other. Besides you cannot but have some wise men among you to decide such matters. Wi.—S. Paul does not here mean to tell the Corinthians that they must choose the most despised and the most ignorant, but he wishes to inform them that if there were none but men of this description in the Church, it would still be much more preferable to appoint these judges than to go to law before idolatrous judges. Estius.—It is *plainly a fault,** weakness in you to run to such heathen judges: you should rather bear, and put up with the injuries done to you.—*A fault.* Law-suits can hardly ever be without a fault, on one side or the other; and oftentimes on both sides. Ch.

VER. 8–11. *Defraud . . . your brethren.* That is, you still make yourselves much more guilty by the injustices done to one another: for the *unjust*, and all they who are guilty of such crimes as I have mentioned, *shall not possess the kingdom of God.* And some of you were guilty of part of them, which have been *washed* off by your conversion, and your *baptism*, when you were *justified.* Wi.—*And such some of you were.* It is probable that this was added by the apostle, to soften his preceding words, lest he might seem to accuse all the Corinthians of each of these sins, and he likewise adds, such indeed you were, but now you are washed, &c. &c. Estius, S. Tho. Aq.

VER. 12. *All things are lawful to me.* We cannot take the words in the obvious sense, S. Paul having just before declared, that *unjust* dealers, *fornicators, drunkards, shall not possess the kingdom of God.* Some expound the words, as if he said, I have free-will and liberty to do what I will. Others think that the apostle speaks not of all things in general, but with this or the like limitation, all things that are indifferent of their own nature, or all things that are not forbidden by the law of God, and this seems agreeable enough to what he had said of going to judges that were infidels, which, though not a thing unlawful in itself, *was not expedient.* It may also be connected with what follows of *meats*, to signify that in the new law any meats may be eaten; (see c. viii.) but it may *be expedient* to abstain, when it would be a scandal to the weak.—*But I will not be brought under the power of any.* It does not appear by the Latin or Greek text, whether the construction be under the power of *any* person, or of any *thing.* There are divers interpretations; the most probable seems to be, that these words are again to be taken as connected with what went before, and with what follows, to wit, that though it be not unlawful in itself to go before judges that are infidels, or to eat any kind of meats, yet I will not permit my love of money, nor my sensual appetite, to make me a slave to such passions, so as to do things that are not convenient, much less to do things unlawful. Wi.—*All things are lawful,* &c. That is, all *indifferent things* are indeed lawful, inasmuch as they are not prohibited; but oftentimes they are not expedient; as in the case of law-suits, &c. And much less would it be expedient to be enslaved by an irregular affection to any thing, how indifferent soever. Ch.

VER. 13. &c. *Meat for the belly.* That is, meat is necessary for the support of nature, though this or that kind of meat be indifferent: and we ought to reflect, that God in a short time will *destroy* both the meats, and the appetite of eating, and the body shall shortly die, but it shall rise again.—*Know you not that your bodies are the members of Christ . . .* and *the temple of the Holy Ghost.* Man consists of soul and body; by baptism he is made a member of that same mystical body, the Church, of which Christ is the head: In baptism both the soul and body are consecrated to God: they are made the temple of the Holy Ghost, inasmuch as the spirit and grace of God inhabits in men, who are sanctified. Christ redeemed both our souls and bodies, both which he designs to sanctify, and to glorify hereafter in heaven; so that we must look upon both body and soul as belonging to Christ, and not *as our own.—Shall I, then, taking the members of Christ, make them the members of an harlot,* by a shameful and unlawful commerce? —*Fly fornication.* Such sins are chiefly to be avoided by flight, and by avoiding the occasions and temptations. Other sins are not committed by such an injury done to the body, but by an abuse of something else, that is different from the body, but by fornication and sins of uncleanness, the body itself is defiled and dishonoured, whereas the body ought to be considered as if it *were not our own,* being redeemed by our Saviour Christ, consecrated to him, with an expectation of a happy resurrection, and of being glorified in heaven. Endeavour, therefore, to glorify God in your body, by employing it in his service, and bear him in your body by being obedient to his will. Wi.—We know and we believe that we carry about Jesus Christ in our bodies, but it is the shame and condemnation of a Christian to live as if he neither knew nor believed it. If fornication is a great crime in a pagan, in a Christian it is a species of sacrilege, accompanied with injustice and ingratitude. Whoever yields to impurity, converts his body into the temple of Satan, glorifies and carries him about, tearing away the members of Jesus Christ, to make them the members of a harlot.

* V. 7. Omnino delictum est, ἥττημα, à diminutive, from ἧττον, minus, a failing, a weakness, a fault.

NOW concerning the things, whereof you wrote to me: It is good for a man not to touch a woman:
2 But because of fornication let every man have his own wife, and let every woman have her own husband.
3 [a]Let the husband render the debt to his wife: and the wife also in like manner to the husband.
4 The wife hath not power over her own body; but the husband. And in like manner the husband also hath not power over his own body; but the wife.
5 Defraud not one another, unless, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency.
6 But I speak this by indulgence, not by commandment.
7 For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.
8 But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I.
9 But if they do not contain themselves, let them marry: for it is better to marry than to burn.

[a] 1 Pet. iii. 7.

10 But to them that are married, not I but the Lord commandeth, [b]that the wife depart not from her husband:
11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.
12 For to the rest I speak, not the Lord. If any brother have a wife that believeth not, and she consent to dwell with him; let him not put her away.
13 And if any woman have a husband that believeth not; and he consent to dwell with her; let her not put away her husband.
14 For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.
15 But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such *cases:* but God hath called us in peace.
16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

[b] Matt. v. 32. and xix. 9. Mark x. 9. Luke xvi. 18.

CHAP. VII. VER. 1. *Now concerning.* The heads of the Church of Corinth had written to S. Paul, desiring to know whether he thought it more expedient to marry or not. This was a question which the sages of antiquity had frequently taken into consideration. To this question S. Paul here delivers his opinion. Calmet.—Others, with greater probability, suppose the chief question proposed to S. Paul was, whether they were not bound, upon their conversion, to abstain from their infidel wives. S. Jer. cont. Jovin. c. iv. S. Chrys. in hunc. locum. hom. xix.—To this he answers in v. 12. and 13.—*It is good.* That is, according to the style of the Scriptures, *it is better*, if we consider the advantage of every particular, &c. Wi.

VER. 2. &c. But *because of fornication, let every man have*, and live with *his own wife*,* and not leave her, nor dismiss her. Take notice, that S. Paul speaks these words to those that are already married, and speaks not of the unmarried till the 8th verse. He does not then here exhort every one to marry, but admonishes married persons to live together, and not to refuse the marriage duty, which neither the husband nor the wife can do without mutual consent, because of the marriage engagement. Yet he advises them to abstain sometimes from what they may lawfully do, that they may *give themselves to prayer*,† and as it is added in the common Greek copies, *to fasting*. S. Chrys. observes, that the words of S. Paul, are not only, that *they may pray*, (which no day must be omitted) but that they *may give themselves to prayer*, that is, may be better disposed and prepared for prayer, contemplation, and for receiving the holy Sacrament, as we find the priests even of the ancient law, were to abstain from their wives, when they were employed in the functions of their ministry. But such kind of advice is not relished by all that pretend to be reformers. *And return together again . . . yet I speak this by way of indulgence*, of what is allowed to married persons, and not commanded them, unless when one of the married couple is not willing to abstain. Wi.

VER. 6. *By indulgence.* That is, by a condescension to your weakness. Ch.

VER. 7–8. *I would*, or I could wish you *all were even as myself*, and as it is said in the next verse, to *continue* unmarried *as I do*. From hence it is evident, that S. Paul was not then married, who according to the opinion of the ancient fathers, was never married. But when the apostle says, *I would* this as to *you all*, he only signifies what could be wished for, the particular good of every one considered as a particular person, but what cannot be hoped for, considering the state of mankind in general, and the temptations, and frailty of men.—*But every one hath his proper gift from God*, so that some prudently embrace a single life, and also make a religious vow of always living so, as it has been practised by a great number both of men and women in all ages, ever since Christ's time. Others have not this more perfect gift: they find themselves not disposed to lead, or vow a single life, they marry lawfully: *it is better to marry than to burn*, or be burnt by violent temptations of concupiscence, by which they *do not contain themselves* from disorders of that kind. It is against both the Latin and Greek text to translate, *they cannot contain themselves*, as in the Prot. and Mr. N . . . 's translation. Dr. Wells, in his paraphrase, gives the sense of this place in these words: The inconveniences of marriage are to be undergone, rather than such sinful imaginations, or practices, as arise from the flames of an ungovernable lust. They therefore that are unmarried or widows, (to whom S. Paul speaks in these two verses) may have recourse to marriage as a remedy. But let it be observed, that when S. Paul allows of marriage, he speaks not of those who have already made a vow of living always a single life. Vows made to God must be kept. Ps. lxxv. 12. Eccl. v. 3. And S. Paul expressly says of such persons, who have made a vow of perpetual continency, and afterwards marry, *that they incur damnation, because they violate their first faith*, or vow made to God. See 1 Tim. v. 12. This saying, therefore, *it is better to marry than to burn*, cannot justify the sacrilegious marriages of priests, or of any others who were under such vows. There are other remedies which they are bound to make use of, and by which they may obtain the gift of continency and chastity. They must ask this gift by fervent prayers to God, who gives a *good spirit to them that ask it.* Luke xi. 15. They must join fasting, alms, and the practice of self-denials, so often recommended in the gospel. See the annotations on Mat. xix. The like remedies, and no others, must they use, who being already in wedlock, are under such violent temptations, that they are continually in danger of violating, or do violate the chastity of the marriage-bed. For example, when married persons are divorced from bed and board, when long absent from one another, when sick and disabled, when one has an inveterate aversion to the other: they cannot marry another, but they can, and must use other remedies. Wi.

VER. 9. *If they do not contain.* This is spoken of such as are free; and not of such as by vow have given their first faith to God; to whom, if they will use proper means to obtain it, God will never refuse the gift of continency. Some translators have corrupted this text, by rendering it, *if they cannot contain.* Ch.

VER. 10. *But to them that are married*, &c. He tells these persons, that they ought not to part, or if a separation for weighty reasons can be allowed, neither party can marry another. Wi.—*That the wife.* Jesus Christ has expressly declared, that in one case only a divorce may be allowable, and that is in the case of adultery. Est.

VER. 12–17. *For to the rest*, &c. This was a case entirely new, which the wisdom of the apostle regulates according to the laws of charity. Tertul. thinks that some of the faithful, who had been converted from paganism, did not esteem it lawful to live any longer with their wives, who were yet buried in the superstitions of idolatry, which scruples S. Paul answers, guided as he was, by the particular lights of the Holy Ghost. Calmet.—*Not the Lord.* That is, it is the command of the Lord, for such even as are separated, not to marry to another, but when I advised the unmarried not to marry, this is a counsel, or advice, not a divine precept, which doctrine he repeats again before the end of this chap. v. 25. 28. 39.—*If any brother have a wife that believeth not*, &c. S. Paul speaks of two that were joined by a contract of marriage, when both of them were infidels, and that one of them is converted to the Christian faith: we do not read of any precept that Christ gave, as to those marriages, but the apostle seems to order by his apostolical authority, that they continue man and wife, unless the party that remains still an infidel, will needs depart; then, says the apostle, *let* such an one *depart.* There is also another case, to wit, when the man or woman remaining an infidel, will not live without continual injuries and blasphemies against God and the Catholic religion, so that there can be no *peace* on that account betwixt them. In these two cases, according to the canons of the Church, it is looked upon as no marriage, so that the party converted may marry another. And this seems grounded on the reason, which the apostle here gave, *that God hath called us in peace.* Wi.

VER. 14–16. *Is sanctified.* The meaning is not that the faith of the husband, or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation: but that it is very often an occasion of their sanctification, by bringing them to the true faith. Ch.—Sanctification which has different significations, cannot here signify that an infidel is truly and properly sanctified, or justified, by being married to a faithful believer; therefore we can only understand an improper sanctification, so that such an infidel, though not yet converted, need not be looked upon as unclean, but in the dispositions of being converted, especially living peaceably together, and consenting that *their children* be baptized, by which they are truly *sanctified.—How knowest thou, O wife?* &c. These words seem to give the reason, why they may part, when they cannot live peaceably, and when there is little prospect that the party that is an infidel will be converted. Wi.

VER. 17. &c. But‡ *as the Lord hath distributed*, . . . and *called every one*, &c. S. Paul proceeds to other points of discipline, that persons converted may remain and continue in the same employments, and lawful state of life as before

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so I teach in all churches.

18 Is any man called, being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God.

20 [a] Let every man abide in the same calling in which he was called.

21 Art thou called, being a bond-man? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ.

23 [b] You are bought with a price, be not made the bond-slaves of men.

24 Brethren, let every man wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think, therefore, that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

29 This, therefore, I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none:

30 And they who weep, as though they wept not: and they who rejoice, as if they rejoiced not: and they who buy, as if they possessed not:

31 And they who use this world, as if they used it not: for the figure of this world passeth away.

32 But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonoured with regard to his virgin, for that she is above the age, and it must be so: let him do what he will: he sinneth not, if she marry.

37 For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better.

39 [c] A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry whom she will: only in the Lord:

40 But more blessed shall she be, if she so remain, according to my counsel: and I think that I also have the spirit of God.

CHAP. VIII.

Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

NOW concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

[a] Ephes. iv. 1.—[b] Supra vi. 20. 1 Pet. i. 18.

[c] Rom. vii. 2.

that it is nothing to the purpose, whether before his conversion he was a *circumcised* Jew, or an *uncircumcised* Gentile, circumcision being no longer of obligation in the new law. If any one that is converted was a *bond-man*, or a slave, let him not be concerned at this, *but use it rather*,§ which many interpret, let him rather endeavour to be made free, though S. Chrys. and others understand, let him rather remain content with his servile condition. Perhaps it was an admonition to those new converts, who might imagine that their Christian liberty exempted them from being *servants to men*. However, he gives them this great comfort, that such *an one is the Lord's free-man*, that is, whoever is a Christian, and in the grace of God; but he adds, let him not be a *slave to men*, that is, not follow their sinful ways, nor consent to any thing that is criminal. Wi.—All consists in doing the will of God, by loving him with our whole heart; without this, all is illusion. To attach ourselves to exterior practices contrary to the order of God, is the superstition of circumcision; to despise what comes from God, is the pride of uncircumcision.

VER. 23. *With a price.* Viz. with the price of the precious blood of Christ. Est.—Him only should we serve, for whatever draws us from this allegiance, is perfect servitude, such as the love of any person or thing out of God.

VER. 25–28. *Now concerning virgins*, &c. He turns his discourse again to the unmarried, who (if they have made no vow) may lawfully marry, though he is far from commanding every one to marry, as when he says, *seek not a wife*. And *such shall have tribulation of the flesh*, cares, troubles, vexations in the state of marriage, *but I spare you*, I leave you to your liberty of marrying, or not marrying, and will not discourage you by setting forth the crosses of a married life. Wi.

VER. 29. *The time is short*, &c. Incomparable instructions to the end of this hapter, which are not obscure. Wi.

VER. 30. *And they who weep.* In this passage the apostle teaches us, in the midst of our greatest afflictions not to suffer ourselves to be overwhelmed with grief, but to recollect that the time of this life is short, and that temporary pains will be recompensed with the never-fading joys of eternity. Est.

VER. 33. It is far easier to give our whole heart and application without any the least reserve to *God*, than to divide them without injustice.

VER. 36. *Let him do what he will, he sinneth not*, &c. The meaning is not as libertines would have it, that persons may do what they will, and not sin; provided they afterwards marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaseth: and that it will be no sin to him if she marry. Ch.

VER. 38. &c. *He that giveth her not, doth better.* And *more blessed shall she be, if she so remain, according to my counsel.* It is very strange if any one, who reads this chapter without prejudices, does not clearly see, that S. Paul advises, and prefers the state of virginity to that of a married life.—*I think that I also have the spirit of God.* He puts them in mind, by this modest way of speaking, of what they cannot doubt of, as to so great an apostle. Wi.—It is worthy our notice, that S. Paul on every occasion avoids the least appearance of vanity, and frequently when delivering his own opinion, gives us only a hint, hoping that we shall supply the rest. Of this apostle's modesty in this particular, we have many instances in his writings, as in v. 26. "I think, therefore, that this is good;" and likewise chap. iv. v. 9. "For I think that God." Estius.

* V. 2. Suam uxorem, suam virum, ἑαυτοῦ γυναῖκα, τὸν ἴδιον ἄνδρα.

† V. 5. Ut vacetis orationi, Ἵνα σχολάζητε τῇ προσευχῇ. S. Chrys. οὐκ εἶπεν ἁπλῶς προσεύχεσθε.

‡ V. 17. Nisi, &c. εἰ μὴ, it bears the sense here of *but*.

§ V. 21. Magis utere, μᾶλλον χρῆσαι. S. Chrys. says, τουτέστι μᾶλλον δούλευε.

CHAP. VIII. VER. 1. *Now concerning those things.* It appears from this whole passage that the Corinthians had, in a former letter, consulted this apostle, upon the subject of eating meats offered to idols. It was not unusual to reserve some part of the sacrifice of which they made a supper, either in their own family, with their friends, or sometimes even in the temple. Some of the Christians of Corinth attended without scruple at these sorts of feasts,

2 And if any man think that he knoweth any thing, he hath not yet known, as he ought to know.

3 But if any man love God, the same is known by him.

4 But as for the meats that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For though there be that are called gods, either in heaven or on earth (for there are many gods, and many lords);

6 Yet to us there is but one God, the Father; of whom are all things, and we unto him: and one Lord Jesus Christ: by whom are all things, and we by him.

7 But the knowledge is not in all. For some until this present with a conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed, lest perhaps this your liberty become a stumbling-block to the weak.

10 For if a man see him that hath knowledge, sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11 [a] And through thy knowledge shall the weak brother perish, for whom Christ died?

12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

13 [b] Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

CHAP. IX.

The apostle did not make use of his power, of being maintained at the charges of those to whom he preached, that he might give no hindrance to the gospel. Of running in the race, and striving for the mastery.

AM not I free? Am not I an apostle? Have not I seen Christ Jesus, our Lord? Are not you my work in the Lord?

[a] Rom. xiv. 15.—[b] Rom. xiv. 21.

and eat of the meats offered to the idols; whilst others, on the contrary, took scandal at this conduct, and thought it a tacit approbation of idolatry. S. Paul being consulted upon this difficulty, gives them his advice in this chapter. Calmet.—*We know that we all have knowledge* about it. That is, all we, who are sufficiently instructed, have knowledge enough to be convinced, that *idols are nothing* in themselves, nor the meats offered to them better nor worse upon that account. Wi.—*Knowledge puffeth up*, &c. Knowledge, without charity and humility, serveth only to puff persons up. Ch.

VER. 4. *An idol is nothing.* The apostle seems to allude in this place to the Greek signification of this word, εἴδωλον, signifying a false representation; as for instance in ghosts, which are said to appear sometimes at night. *Umbræ tenues, simulacra luce carentium.* Calmet.

VER. 5. *Many gods*, &c. Reputed for such among the heathens. Ch.

VER. 6. *To us there is but one God, the Father; of whom are all things, and we unto him.* Of or from the Father are all things, even the eternal Son and the Holy Ghost, though they are one and the same God with the Father.—*And one Lord Jesus Christ: by whom are all things, and we by him.* All things were created *by the Son* of God, the eternal and uncreated wisdom of the Father, from whom he proceeds from eternity, and also *by the* Holy Ghost, all creatures being equally the work of the three divine persons. The Arians and Socinians pretend from this place, that only the Father is truly and properly God. The Catholics answer, that he is called the God, *of whom all*, because from him always proceeded, do proceed, and shall always proceed the Son and the Holy Ghost, though one and the same God in nature, substance, &c. And that when he is called the *one God*, by these words are excluded the false gods of the heathens, not the Son, and the Holy Ghost, who are but one God with the Father. S. Chrys. also here observes, (hom. xx.) that if the two other persons are excluded, because the Father is called *one God*, by the same way of reasoning it would follow, that because Jesus Christ is called the *one Lord*, neither the Holy Ghost, nor even the Father, are the *one Lord*, whereas the Scriptures many times express the divine majesty, as well by the word Lord as by the word God. Wi.

VER. 7. *But knowledge is not in every one*, &c. The new converts, who had been Jews, thought that things which had been offered to idols were defiled, unclean, and could not be lawfully eaten: they who had been Gentiles looked upon them as victims offered to idols, in which there was some virtue of enchantment, &c. Their weak consciences judged they could not be lawfully eaten: and when they were induced to eat them by the example of others, it was still against their consciences. The infidels also might sometimes think that the Christians, in eating such things, honoured their idols; in such cases, they who were better instructed, were to abstain, not to give offence to weak consciences, and lest they should make them sin. And a weak brother *shall perish, for whom Christ died;* where we may learn, that Christ died also for those that *shall perish*, and not only for the predestinate. Wi.

VER. 8–9. *Meat doth not commend us to God.* It is an admonition to those, who because they knew that meats offered to idols were not worse, would not abstain, even when this scandalized the weak brethren: he tells them that eating or not eating of them, does not make them more acceptable to God, nor puts them to any inconvenience, since they may get other meats: therefore they ought not to make use *of their liberty*, when it proves a stumbling-block to the weak, and makes them sin. Wi.

VER. 10. *In the idol's temple.** It does not seem likely that any Christians would go to eat with idolaters in their very temples, of things offered to their idols: so that we may rather understand any place where infidels and Christians eat together, and where it happened that some meats were brought which had been first offered to idols, which the well-instructed Christians regarded not, nor asked any questions about, but the weak scrupled to eat them. Wi.—*Shall not his conscience.* The meaning of S. Paul's words is this: Will not your weak brother, who is not endowed with so great a knowledge as you, be induced, from your example, to eat these meats offered to idols, believing that he will derive therefrom some benefit. Estius.

VER. 13. *If meat scandalize.* That is, if my eating cause my brother to sin. Ch.—Can we put any meat, or life itself, in competition with a soul, and the blood of Christ, which has been shed for that soul, when we know the value of each!

* V. 10. In idolio, *ἐν εἰδωλείῳ*. Though the Greek word may sometimes be used to signify the temple itself of idols, yet it may in general signify a place, or thing some ways belong to idols. See Estius, P. Alemain, &c.

CHAP. IX. VER. 1. &c. *Am not I free?* The apostle in this place wishes to teach the Corinthians, how careful and solicitous they should be not to give cause for scandal to their neighbour, and how anxious for his spiritual welfare, informing them, that as he refused to take even what he had a just right to, as a minister of the altar, that is, to live by the altar, so they must do in like manner, abstaining even from things lawful, for the good of religion. Estius.—*Am not I an apostle?* &c. S. Paul here, to the 20th verse, answers those reflections, which the new preachers at Corinth made against him and Barnaby, as if they were only an inferior kind of apostles. To this he answers, that he had *seen Jesus Christ*, who appeared to him. He tells the Corinthians, that *they* at least, ought to respect him as their apostle, who had converted them. He tells them, that when any persons *ask about* his apostleship, he has this to say for himself, that he not only laboured as an apostle in converting them, but also laboured without taking of them what might supply him and his companions with necessaries, as *to meat* and *drink*. He insists upon this particular circumstance, to shew he did not preach Christ for gain-sake; and at the same time brings seven or eight proofs to shew that he, and all who preach the gospel, have a *power* and a right to be maintained with necessaries by them to whom they preach. 1. He had a title to be supplied with necessaries, as being an *apostle*. 2. And by them, as being their apostle. 3. By the example of *a soldier*, who has a right to be *paid:* of *a husbandman*, who has a right to partake of the fruit of his labours: of *a shepherd*, nourished by the milk of the flock. v. 7. 4. He brings the example of those who *threshed*, or trode out the corn by oxen, as it was formerly the custom, that the threshers, nay even the *oxen*, when *treading out the corn*, were not to be *muzzled* according to the Scripture, (Deut. xxv.) but were to eat, and to be fed with the corn or straw; much more men that labour, are to be fed with the fruit of their labours. v. 8. 9. 10. 5. Nothing is more reasonable than to supply those with corporal and temporal things, who labour to procure spiritual and eternal blessings for others. v. 11. 6. They who preached to the Corinthians after S. Paul, were maintained by them; had not he and Barnaby as much right as they? v. 12. 7. He shews it by the examples of the ministers and priests in the law of Moses, who had a share of the sacrifices and victims offered, and who, serving the altar, lived by the altar. v. 13. 8. He brings the authority of our Saviour, Christ, who said to his apostles, (Matt. x. 10.) *that a labourer is worthy of his meat*, or of *his reward, as it is said*, Lu. x. 7. But S. Paul puts them in mind, (v. 15.) *that he did not make use of* his right, as to *any of these things:* that he does not write in this manner, to get or have any thing of them hereafter: nay, he makes warm protestations, says S. Chrys.* that he will take nothing of them; that he will preach *without putting* others to *any cost;* (v. 18.) that he will accept of nothing, *lest* thereby *he put any obstacle to the gospel*, or gave any person occasion to say he preached for gain. He tells them, *it is better for him to die*, than, by taking any thing of them, to *make void* this, which he has to *glory in*, and to justify himself against his backbiting adversaries: the sense is, that he is willing to spend his life as well as his labours among them, sooner than in these circumstances receive any temporal reward from them. Yet when the circumstances were different, he received of the Philippians (Philip. iv. 15.) enough to supply him in his necessities. He also tells them here, that he does not pretend to glory or boast for *having preached:* this being *a necessary* duty.—*For if I do this thing willingly, I have a reward.* The sense seems to be, if I do this office cheerfully, and with a right intention to please God only, I shall have a copious reward prepared for such a labourer: *if unwillingly*, and imperfectly, and not with a pure intention, I cannot expect such a reward; though *still a dispensing of it is entrusted to me;* that is, it is always my duty to preach. Others, *by willingly*, understand the

2 And if I be not an apostle to others, but yet to you I am. For you are the seal of my apostleship in the Lord.

3 My defence with them that examine me is this.

4 Have we not power to eat and to drink?

5 Have we not power to bring about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have we not power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the law also say these things?

9 For it is written in the law of Moses, [a] Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For *these things* are written for our sakes: that he that ploweth should plow in hope: and he that thresheth, in hope to receive fruit.

11 [b] If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you: why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ.

13 [c] Know you not, that they who work in the holy place, eat the things that are of the holy place: and they who serve the altar, partake with the altar?

14 So also the Lord ordained, that they who preach the gospel, should live by the gospel.

15 But I have used none of these things. Neither have I written these things, that they should be so done to me: for it is good for me to die, rather than that any one should make void my glory.

16 For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for wo is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all: that I might gain more.

20 And I became to the Jews as a Jew, that I might gain the Jews.

21 To them that are under the law, as if I were under the law, (whereas I myself was not under the law) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they who run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I, therefore, so run, not as at an uncertainty: I so fight, not as one beating the air:

[a] Deut. xxv. 4. 1 Tim. v. 18.

[b] Rom. xv. 27.—[c] Deut. xviii. 1.

doing of it in so perfect a manner, as not to receive any thing, and *unwillingly*, when they would scarce do it, at least so zealously, unless they received what would maintain them. Wi.

VER. 5. It appears certain, from the testimony of the fathers, that S. Paul was not in the state of wedlock. S. Jerom informs us that the apostle is here speaking of such holy women who, according to the Jewish custom, supplied their teachers with the necessaries of life, as we see was done to Christ himself. It is evident from ancient records that this was a very prevalent custom in Judea, and therefore a cause of no scandal; but to the Gentiles this custom was unknown, and therefore lest it might prove a cause of scandal to any, S. Paul did not allow any woman to follow him as a companion. Tertul. denies, with S. Aug. and S. Jerom, that S. Paul is here speaking of his wife. Estius, Calmet.—*A woman, a sister.* † Some erroneous translators have corrupted this text, by rendering it, *a sister, a wife;* whereas it is certain, S. Paul had no wife, (c. vii. v. 7. 8.) and that he only speaks of such devout women, as according to the custom of the Jewish nation, waited upon the preachers of the gospel, and supplied them with necessaries. Ch.—And to what end could he talk of burthening the Corinthians with providing for his *wife*, when he himself clearly affirmeth that he was single? C. vii. v. 7. and 8. This all the Greek fathers affirm, with S. Aust. de op. Monach. c. iv. S. Jer. adv. Jovin. a. xiv. &c. &c.

VER. 11. *Is it a great matter?* The apostle is here speaking of what he had given to the Corinthians, and what he had received from them; and this he does under the comparison of the sower and the reaper. Can any of you think it hard that we receive some part of your *temporal* goods, when we have bestowed upon you *spiritual:* nevertheless, we have not used this power, but we bear all things, &c. v. 12. Estius.

VER. 16. *It is no glory.* That is, I have nothing to glory of. Ch.—If I preach the gospel through compulsion, fear, or mere necessity, having no other means of maintenance, I must not look for a reward in heaven; but now doing it through charity and freely, I shall have my reward from God; and the more abundant the charity, the greater the reward. S. Aug. de Op. Mor. i. 5.

VER. 17. *But if against my will.* That is, if I do not do it with alacrity and zeal, but instigated by the sole motive of punishment, wo unto me, as he says in the preceding verse, if I am instigated by this motive alone; still the dispensation of the gospel is entrusted to me, and I must comply with that obligation, either with the zeal and alacrity of a son, or for fear of punishment, as a slave. Estius.

VER. 19. *Free as to all.* That is, whereas I was under no obligation to any man, yet I made myself the servant of all, &c. Calmet.

VER. 20. *I became to the Jews as a Jew.* That is, upon occasions, not to hinder their conversion, I practised the ceremonies of their law; though I am *not under their law,* which is no longer obligatory, but only *under the new law of Christ.* Wi.

VER. 21. *To them that were without the law.* That is, to the Gentiles, who never were under the law of Moses. Wi.

VER. 23. How convincing is this and many similar texts against those who deny the merit of good works, and who would not have men to act with a view to any recompense, though rewards and recompenses are very frequently mentioned in holy writ. A.

VER. 24. *Know you not?* Nothing is more famous in the annals of history than the public games in Greece: it is to these the apostle is here alluding. Calmet.—*All run indeed,* &c. He brings the examples of runners and wrestlers for a prize in the Grecian games, where only one could gain the prize. It is true in our case many obtain the crown for which we strive, but every one is in danger of losing it, and so must use all his endeavours to *obtain it.* Wi.

VER. 25. He *refraineth himself,* &c. Curbs his inclinations, abstains from debauchery, or any thing that may weaken him, or hinder him from gaining this corruptible crown, how much more ought we to practise self-denials for an eternal crown! In the fifth verse, where we translate, *a woman, a sister,* or *a sister, a woman:* the Prot. translation has *a sister, a wife.* We have reason to reject this translation, since it seems evident by this epistle, that S. Paul at least then had not a wife, c. vii. v. 7. 8. And the ancient interpreters expressly examined and rejected this translation. See S. Jerom against Jovian. l. i. tom. 4. part 2. p. 167. edit. Ben. S. Aug. l. de opere Monach. tom. vi. c. 4. p. 478. Nov. edit. The Greek word, as every one knows, signifies either a woman or a wife. Nor doth any thing here determine it to signify a wife. He speaks of a woman, or of women that were sisters, that is, Christians; so that a sister expounds what kind of woman it was. Dr. Hammond puts in the margin *a sister-woman,* as it were to correct the Prot. translation. Wi.

27 But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate.

CHAP. X.

By the example of the Israelites he shews that we are not to build too much upon favours received; but avoid their sins; and fly from the service of idols, and from things offered to devils.

FOR I would not have you ignorant, brethren, that our fathers were all [a]under the cloud, and all passed through the [b]sea:

2 And all in Moses were baptized, in the cloud, and in the sea:

3 [c]And they all eat the same spiritual food:

4 [d]And all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.)

5 But with the most of them God was not well pleased: [e]for they were overthrown in the desert.

6 Now these things were done in a figure of us, that we should not covet evil things, [f]as they also coveted.

7 Neither become ye idolaters, as some of them: as it is written: [g]The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, [h]as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them tempted, and perished by serpents.

10 [i]Neither do you murmur, as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore let him that thinketh himself to stand, take heed lest he fall.

13 Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from the service of idols.

15 I speak as to wise men: judge ye yourselves what I say.

16 The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

17 For we being many, are one bread, one body, all who partake of one bread.

18 Behold Israel, according to the flesh; are not they, who eat of the sacrifices, partakers of the altar?

[a] Exod. xiii. 21. Num. ix. 21.—[b] Exod. xiv. 22.—[c] Exod. xvi. 15. [d] Exod. xvii. 6. Num. xx. 11.

[e] Num. xxvi. 64. and 65.—[f] Ps. cv. 14.—[g] Exod. xxxii. 6.—[h] Num. xxi. 5. and 6. [i] Num. xi. 1. and xiv. 1.

VER. 27. *I chastise*, &c. Here S. Paul shews the necessity of self-denial and mortification to subdue the flesh, and its inordinate desires. Ch.—Not even the labours of an apostle are exemptions from voluntary mortification and penance.

* V. 1. S. Chrys. *ὁμ κβ*, p. 382. *μετὰ σφοδρότητος ἀρνεῖται.*

† V. 5. Mulierem sororem, *ἀδελφὴν γυναῖκα.* Sororem mulierem, where Estius brings examples to shew that it is the same sense and construction, whether we read mulierem sororem, or sororem mulierem. Tertullian, the most ancient of the Latin fathers, read: mulieres circumducendi, not uxores. De pudicitia, c. xiv. p. 566. Ed. Rig. and l. de monogam, c. viii. p. 519. he first says, Petrum solum invenio maritum. And on this place, non uxores demonstrat ab Apostolis circumductas .... sed simpliciter mulieres, quæ, illos eodem instituto, quo et Dominum comitantes, ministrabant. S. Hierom. Ubi de mulieribus sororibus infertur, perspicuum est, non uxores debere intelligi, sed eas, ut diximus, quæ de suâ substantiâ ministrabant. S. Aug. Hoc quidam non intelligentes, non sororem mulierem, sed uxorem interpretati sunt, fefellit illos verbi græci ambiguitas ... quanquam hoc ita posuerit, ut falli non debuerint, quia nequè mulierem tantummodo ait, sed sororem mulierem, neque ducendi, sed circumduceudi: verum alios Interpretes non fefellit hæc ambiguitas, et mulierem, non uxorem interpretati sunt.

CHAP. X. VER. 1–2. *Our Fathers*, the Jews, *were all under the cloud.* He means, when God conducted the camp of the Israelites, in the day-time by a cloud, and in the night by a pillar of fire. Ex. xiii. 21. Wi.—*In Moses.* Under the conduct of Moses they received baptism in figure, by passing under the cloud and through the sea: and they partook of the body and blood of Christ in figure, by eating of the *manna*, (called here a *spiritual food*, because it was a figure of the true bread which comes down from heaven) and drinking the water miraculously brought out of the rock, called here a *spiritual rock*; because it was also a figure of Christ. Ch.—*Were baptized in the cloud, and in the sea*, figuratively, these being figures of baptism in the new law. As Moses, who delivered them from the slavery of Egypt, was a figure of Christ, who came to deliver mankind from the slavery of sin. Wi.

VER. 3–4. *All eat the same spiritual food*, to wit, the *manna*, which seemed to come from heaven, and was a figure of the eucharist, the spiritual food of our souls.—*All drank the same spiritual drink*, and .... *rock that followed them*, by which is understood the stream of water, that came miraculously out of the rock struck by Moses, and which is said to have followed them, because it ran plentifully through their camp.—*And the rock was Christ*, a figure of Christ; for *all these things* (v. 11.) *happened to them in figure.* Wi.

VER. 5. *God was not well pleased*, &c. Of 600,000, only Josue and Caleb entered the land of promise; the rest were *destroyed*, and perished in *the wilderness.* Their punishment ought to be an admonition to all to avoid such sins of idolatry fornication, murmuring, &c.

VER. 6. *In a figure of us.* That is, this was done and written to teach us, what we may expect, if we imitate the murmurs, infidelities, ingratitude, and disobedience of the Hebrew people. Unless we renounce our irregular desires, unless we mortify our passions, baptism and communion will prove our greater condemnation. The greatest graces are but subjects of alarm, unless our life correspond with them.

VER. 9. *As some of them tempted* Christ. This cannot but be understood of Christ, as God. Wi.

VER. 11. *Upon whom the ends of the world are come.* The last age of the world, which S. John calls the *last hour.* Wi.

VER. 12. *Take heed lest he fall.* This regards the doctors and teachers in the new Church of Corinth; who, relying upon their own learning, did not think themselves weak, and presuming too much upon their own strength, exposed themselves to the danger of falling. See S. Chrys. and S. Aug. de dono. Persev.—Self-diffidence is the foundation of our strength. We prevent many dangerous falls when we keep close to the earth by humility.

VER. 13. *Let no temptation* take hold on you.* Or, *no temptation hath taken hold of you*, or come upon you as yet, but what is human, or incident to man. Ch.—The sense of these words is obscure: we may expound them by way of prayer, let no temptation, but such as are of human frailty, and not hard to be overcome, happen to you. See the Greek text.—*Will make also with temptation issue, that you may be able to bear it.* The literal signification of the Latin, compared with the Greek, is, that God will bring you off, and make you escape out of those dangers, when you are tempted. Wi.—The most violent temptations are occasions of merit and triumph to such as are in the hands of God; whilst the lightest are snares and a deep abyss to such as are in their own hands.

VER. 14. There are various kinds of idolatry. It is the perfection of Angels never to err: it is a human imperfection to fall into error, but a diabolical crime, so to love our error, as to divide the Church by schism, or to leave it by heresy: this love of self is the most dangerous idolatry.

VER. 16. *The chalice of benediction,*† &c. Which the priests bless or consecrate, *is it not the communion of the blood of Christ? And the bread which we break*, (so called because of the outward appearance of bread) *is it not the partaking* or communion *of the body of the Lord?* See S. Chrys. here, hom. xxiv. p. 396. and p. 400. See also the Annotations, Matt. xxvi. 26. Wi.—Here the apostle puts them in mind of the partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, (v. 21.) that they who are made partakers with Christ, by the eucharistic sacrifice, and sacrament, must not be made partakers with devils, by eating of the meats sacrificed to them. Ch.

VER. 17. *We being many, are one bread.* Or, as it may be rendered, agreeably both to the Latin and Greek, *because the bread is one, all we, being many, are one body, who partake of that one bread.* For it is by our communicating with Christ and with one another, in this blessed Sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together. Ch.—From the sacrament of the real body of Christ in the eucharist, he passeth to the effect of this sacrament, which is to unite all those who partake of it, as members of the same mystical body of Christ, which is his Church: and from hence he presently draws this consequence, that such as are members of that body, of which Christ is the head, cannot have any communication with idolaters, or with those that offer sacrifices to idols and devils. Wi.

VER. 18. *Behold Israel, according to the flesh.* That is, the people that were the offspring of Israel or Jacob. *Are not* these they who offered sacrifices to the true God, *and eat* of *the sacrifices*, which were offered on his altars,

19 What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or that the idol is any thing?

20 But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils: you cannot drink the chalice of the Lord, and the chalice of devils:

21 You cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy? Are we stronger than he? [a] All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is another's.

25 Whatsoever is sold in the shambles, eat: asking no question, for conscience sake.

26 [b] The earth is the Lord's, and the fulness thereof.

27 If any of the unbelievers invite you, and you be willing to go; eat of any thing that is set before you, asking no question, for conscience sake.

28 But if any man say: This hath been sacrificed to idols: do not eat of it for his sake that told it, and for conscience sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?

30 If I partake with thanksgiving: why am I evil spoken of for that for which I give thanks?

31 [c] Therefore, whether you eat or drink, or whatsoever else you do; do all things for the glory of God.

32 Give no offence to the Jews, nor to the Gentiles, nor to the church of God:

33 As I also please all men in all things, not seeking that which is profitable to myself, but to many; that they may be saved.

CHAP. XI.

Women must have a covering over their heads. He blameth the abuses of their charity feasts; and upon that occasion, treats of the blessed sacrament.

BE ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I delivered them to you.

3 But I would have you know [d] that the head of every man is Christ: and the head of the woman is the man: and the head of Christ, is God.

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[a] Supra vi. 12.—[b] Ps. xxiii. 1. Eccli. xvii. 31.

[c] Coloss. iii. 17.—[d] Ephes. v. 23.

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and by offering to him such sacrifices, acknowledged him to be their God, and the only true God: and so you, if you partake, and eat of the sacrifices of idolaters, and of what they tell you was offered to their idols, you seem at least, to join with them in acknowledging, and paying a reverence to their idols, which are devils: and you cannot *be partakers of the table of the Lord, and of the table of devils.—Do we provoke the Lord to jealousy?* that is, how dare we provoke our Lord, who is a jealous God, and will admit of no rival, by partaking of sacrifices offered to false gods? how dare we thus contemn his power, as if we were *stronger* than he, or that he could not punish us? Wi.

Ver. 19. *What then? do I say,* &c. He puts this objection, as if it were contradictory to what he had taught before, (c. viii. v. 4.) *that an idol is nothing,* &c. but he answers this objection by saying that *all things,* that is, all meats *are lawful* in themselves, but not always expedient, nor *edifying,* when they give scandal to weak brethren, or when the infidels themselves think that such as eat things offered to idols, join with them in honouring their idols. Wi.—The meaning of this passage is: whilst I advise you to abstain from eating of any thing consecrated to idols, I do not advise you as supposing that these offerings have any power in themselves to defile your souls, in the same manner as by eating of the body and blood of Christ we receive strength to overcome our spiritual enemies. S. Paul here anticipates an objection that might be made by some to whom he was writing. Est.

Ver. 21. In all this discourse, a comparison is instituted between the Christian host and oblation, its effects, conditions and properties, with the altars, hosts, sacrifices and immolations of the Jews and Gentiles; which the apostle could not have done, had there not been a proper sacrifice in the Christian worship. The holy Fathers teach the same with the ancient Councils. Thus in the council of Nice: *The lamb of God laid upon the altar.* Conc. Ephes. *The unbloody service of the sacrifice.* In S. Cyril Alex. in Conc. Ephes. Anath. 11. *The quickening holy sacrifice; the unbloody host and victim.* Tertul. de coron. milit. *The propitiatory sacrifice both for the living and the dead.* This Melchisedech did most singularly prefigure in his mystical oblation of bread and wine; this also, according to the prophecy of Malachy, shall continue from the rising to the setting sun, a perpetual substitute for all the Jewish sacrifices; and this, in plain terms, is called the Mass, by S. Augustin, Serm. ccli. 91. Conc. Cartha. ii. c. 3. 4. c. 84. Milevit. 12. S. Leo, ep. 81. 88. c. 2. S. Gregory, l. ii. ep. 9. 92. &c. &c. See next chap. v. 24.

Ver. 23. *All things are lawful.* This is the same sentiment he has expressed in chap. vi. v. 12. and in chap. viii. v. 8. 9. wherein he teaches us, that on some occasions it is necessary to abstain even from things in themselves lawful, as in the case of meats consecrated to idols. Calmet.—Two excellent rules that can serve as guides on these occasions, are the edification of the Church, and the spiritual good of our neighbour. Without the aid of these guides, we go astray ourselves and decoy others, in doing what the letter of the law permits, but what the spirit of the law, charity, forbids.

Ver. 27. *Eat of any thing,* &c. Here at length S. Paul prescribes them a rule by which they were to govern themselves, as to meats that they met with. Buy and eat of any thing sold in the market, or of any thing that you meet with at the table of infidels, when they invite you, for all *are the Lord's* creatures, and may be taken *with thanksgiving,* as we ought to take whatsoever we eat.—But *if any man say, this hath been sacrificed to idols, do not eat of it for his sake,* &c. And why must they not then eat of it, because either he is an infidel that says it: and then by saying so, he may mean that they who eat it, ought to eat it in honour of their gods. Or if a weak brother says so, he thereby signifies, that his conscience judges it not lawful to be eaten; so that in one case, you seem to consent that things are to be taken in honour of idols: in the other, you give offence to your weak brother: and I would have you to be without *offence,* both to *Jews* and *Gentiles;* and not to think it enough that you can eat such things with thanksgiving. It may be asked here why the apostle should not absolutely forbid them ever to eat any thing offered to idols, as this seems a thing absolutely forbidden in the council of Jerusalem? Acts xv. 23. To this some answer, that the apostle here expounds the true sense of that decree, which was only to be understood, when eating such meats gave scandal. Others say, the prohibition was only for a short time, and now was out of date. Others take notice, that the prohibition was not general, nor for all places, but only for the new converted Gentiles that were at Antioch, or in Syria and Cilicia, as specified in the decree. Wi.

Ver. 29. *For why is my liberty?* The meaning of this passage is, that though we ought, on some occasions, to abstain from things in themselves lawful, yet, that on other occasions we are by no means obliged to it, particularly when our brother is not thoroughly instructed on that head. Theo.

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* V. 13. *Tentatio vos non apprehendat.* In almost all Greek copies, non apprehendit in præterito, *οὐκ εἵληφεν.* Which reading is also in divers ancient Latin interpreters, as if he puts them in mind that hitherto they had not suffered any great temptations or persecutions. *Faciet cum tentatione proventum,* is not the same as progressum, or utilitatem, by the Greek, but that they should escape out of it. *σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν.*

† V. 16. Calix benedictionis cui, (or as it is in the Greek) quem benedicimus. See S. Chrys. hom. xxiv. No Catholic now-a-days can declare his faith of the real presence in clearer terms than S. Chrys. hath in this, and other places: *ὅτι τοῦτο ἐν τῷ ποτηρίῳ ὄν, ἐκεῖνό ἐστι, τὸ ἀπὸ τῆς πλευρᾶς ῥεῦσαν,* &c. He calls the eucharist, *θυσίαν,* a sacrifice.

CHAP. XI. In this chapter are three instructions: 1. That women must have a veil on their heads at public prayers, to ver. 17.—2dly, he corrects the abuses in their banquets of charity, called *Agape,* to ver. 23.—3dly, he teaches that in the sacrament of the holy Eucharist, is the body and blood of Christ. Wi.

Ver. 2. *I praise you.* That is, a great many of you. Wi.

Ver. 3. *The head of the woman is the man,* &c. To have the head covered at public meetings, is, according to S. Paul, a mark of subjection: The man was created to be *head* over the woman, who was made subject to the man, being *made* of him, of his rib, and the woman *made for him,* not he *for the woman.* The man in a special manner, is the *image of God,* not only by his immortal soul, in which sense also the woman was made to God's image, and likeness, but inasmuch as God gave him a power over all creatures, and so he is called, *the glory of God.* For these reasons, as well as from a received custom, S. Paul tells every woman, that in praying or prophesying in public meetings, she must have her head veiled, and covered in testimony of her subjection to man, her head, otherwise she dishonours herself, and her head. This is what he tells her, (v. 10.) that she ought *to have a power over her head,** that is, to have a veil or covering, as a mark of man's power over her: and *because of the angels,* that is, out of a respect to the angels there present. Some understand the priests and ministers of God, called angels, particularly in the Apocalypse. S. Paul adds, that *nature*† having given to women long hair, designed it to be as a natural veil. In fine, he appeals to them, to be judges, whether it be not unbecoming in women to pray without a veil. But he will have men to be uncovered, and not to bear such a mark of subjection, as a veil is, by which a man would dishonour his head, that is, himself, and Christ, who is his head, and who appointed him, when he created him, to be head over the woman. He looks upon it as a dishonour and a dis-

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven.

6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or shaven, let her cover her head.

7 The man, indeed, ought not to cover his head: because he is the [a] image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 [b] For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head, because of the Angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman: but all things of God.

13 Judge you yourselves: doth it become a woman, to pray to God uncovered?

14 Doth not even nature itself teach you, that a man, indeed, if he nourish his hair, it is a shame to him:

15 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor the church of God.

17 Now this I ordain: not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear, that when you come together in the church, there are divisions among you, and in part I believe it.

19 For there must be also heresies: that they also, who are reproved, may be made manifest among you.

20 When you come together therefore into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,

24 And giving thanks, broke, and said: [c] Take ye, and eat: this is my body, which shall be delivered for you: do this for the commemoration of me.

[a] Gen. i. 26.—[b] Gen. ii. 23.

[c] Mat. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

grace for men to nourish their hair, as women should do. He also calls *God the head of Christ*, that is, of Christ, as man. Lest he should seem to lessen the condition of women more than necessary, he adds, that the propagation of mankind now depends on the woman, as well as on the man, seeing every *man is by the woman*. Wi.

VER. 4. *Praying or prophesying.* By prophesying, in this place is meant, reading publicly in the Church, or singing, or explaining some part of the Scripture. To have the head covered, or uncovered, is in itself a thing very indifferent. Amongst the Greeks it was the custom always to sacrifice to their idols with heads uncovered; amongst the Romans, the opposite was the fashion, and among the Jews, as well formerly as at present, they always appear in their synagogues with heads covered. Calmet.

VER. 10. *A power:* That is, a veil or covering, as a sign that she is under the *power* of her husband: and this, the apostle adds, *because of the angels*, who are present in the assemblies of the faithful. Ch.

VER. 16 *If any man seem to be contentious* about this matter, or any other, *we have no such custom, nor hath the Church;* that is, says S. Chrys. to have such quarrels and divisions. Or, as others understand it, we have no such custom for women to be in the Church uncovered. Wi.

VER. 17. *Now this I ordain, &c.* S. Paul found that several abuses had crept in among the Corinthians at their Church meetings, where before the holy mysteries (though S. Chrys. thinks after them) they used to have those *charitable suppers*, called the *Agape*. For as our Saviour eat first a common supper with his apostles, before he instituted the holy sacrament, so the Christians in many places brought meats with them, and eat a supper together, in token of that friendship and union, which they had with all their brethren, before they began to celebrate the holy mysteries. It is this supper, which according to the common interpretation S. Paul here (v. 20.) calls the *Lord's supper*,‡ (though S. Aug. and some others by the *Lord's supper*, understand the holy sacrament itself of Christ's body and blood.) The apostle tells them, he *hears there are divisions among them* at their meetings, which he says will happen, as there *must be also heresies*, which God permits, that *they who are approved, may be made manifest*, that is, that on such occasions, the just may shew their fidelity and constancy in their duty to God. The apostle tells them, that *it is not now to eat the Lord's supper*, that is, there were such abuses among them, that it was not now to imitate the supper, which Christ made with his apostles, or, according to the exposition of S. Aug. this was not becoming persons, who, before the end of their meetings, were to partake of the divine mysteries. Wi.

VER. 19. *There must be also heresies:* By reason of the pride and perversity of man's heart; not by God's will or appointment; who nevertheless draws good out of this evil, manifesting, by that occasion, who are the good and firm Christians, and making their faith more remarkable. Ch.—Not that God hath directly so appointed, as necessary: this originates in man's malice, and his sole pride, and great abuse of free-will. The providence of God draweth good out of evil, but *woe to the man*, says the Scripture, *by whom scandal cometh*, such as sects and heresies. Hence S. Augustin, c. viii. de vera relig. says: "Let us use heretics not so as to approve their errors, but to make us more wary and vigilant, and more strenuous in defending Catholic doctrine against their deceits."

VER. 20. *The Lord's supper.* So the apostle here calls the *charity feasts* observed by the primitive Christians; and reprehends the abuses of the Corinthians on these occasions: which were the more criminal, because these feasts were accompanied with the celebrating the eucharistic sacrifice and sacrament. Ch.

VER. 21. *Every one taketh before his own supper to eat.* The sense seems to be, that he took and brought with him, what he designed to eat with others, and give at that supper: but as soon as some were met (without staying for others, as he orders them, v. 33. when he again speaks of these suppers) the rich placing themselves together, began this supper, and did not take with them their poor brethren, who had brought nothing, or had nothing to bring; by this means, *one indeed is hungry, and another is drunk*, that is, had at least drunk plentifully, while the poor had nothing but shame, and *confusion*. By this means of eating and drinking without temperance and moderation, they were by no means disposed to receive afterwards the holy Eucharist. He tells such persons that committed these disorders, that if they be so hungry that they cannot fast, they should eat (v. 34.) before they come from home. We find these Agape forbidden to be made in the Churches, in the 28th canon of the council of Laodicea, a little before the general council of Nice. In S. Chrys.'s time, and from the first ages, every one received the sacrament of the holy eucharist fasting, as it is probable this was one of the things which S. Paul gave *orders* about, (v. 34.) when he came to Corinth. We must not imagine, that because Christ instituted the holy sacrament, and gave it to his apostles after he had supped with them, that the apostles, or the pastors of the Church, their successors, could not order it to be received *fasting*, and *kneeling*, for greater reverence and devotion. See S. Aug. on this same subject, in his letter to Januarius, liv. tom. 2. part 2. p. 126. Nov. edit. He says, that though it is evident the apostles did not receive the body and blood of Christ fasting, yet we must not on that account calumniate, or blame the universal Church, in which it is received only by those who are fasting. He says, it is most insolent madness to dispute against what is a custom in the universal Church. Wi.

VER. 23. *I have received of the Lord.* That is, by revelation from Christ, as well as from others, who were present with him, *that which also I delivered to you* by word of mouth, &c. Here he speaks of the holy sacrament itself, of the words of consecration, as the evangelists had done, and of the real presence of Christ's body and blood.—*Which shall be delivered for you.* In the common Greek copies, *which is broken for you*, to wit, on the cross.—*You shall shew the death of the Lord.* As *often as* you receive, it shall be with a devout and grateful remembrance of his sufferings and death for your sake. He puts every one in mind, that whosoever *shall eat this bread*, (v. 27.) so called from the outward appearances, *or drink the chalice of the Lord unworthily, shall*, by such a sacrilege, *be guilty of the body and of the blood of the Lord.* And (v. 29.) that *he eateth, and drinketh judgment*, or condemnation *to himself, not discerning* the difference betwixt celestial food and other meats, and not considering it to be truly *the body of the Lord.* See S. Chrys. hom. xxvii. If the words of our Saviour, *this is my body*, &c. were to be understood in *a metaphorical* and *figurative sense only*, is it probable that S. Paul, writing twenty-four years afterwards, to the new converted Gentiles at Corinth, would have used words, which full as clearly express a true and real presence of Christ's body in the eucharist, without one word to signify that this was to be understood in a figurative sense only? Wi.

VER. 24. Juvenius, a native of Spain, and a priest, who flourished under Constantine the Great, about the year 329, has left us the life of Christ in hexameter verse, where speaking of the institution of the eucharist, he says: "Christ taught his disciples, that he delivered to them his own body;" and when he gave them the chalice, "he taught them that he had distributed to them his blood: and said, this blood remits the sins of the people: drink this, it is mine." Bibl. Max P. P. T. iv. p. 74.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink *it* for the commemoration of me.

26 For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord until he come.

27 [a] Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

28 [b] But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30 Therefore *are* there many infirm and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord; that we may not be condemned with this world.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

34 If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will set in order, when I come.

CHAP. XII.

Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.

NOW concerning spiritual things, brethren, I would not have you to be ignorant.

2 You know that, when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, [c] that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit:

5 And there are diversities of ministries, but the same Lord.

6 And there are diversities of operations, but the same God, who worketh all in all.

7 But the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit.

9 To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches.

11 [d] But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members: and all the members of the body, whereas they are many, yet are one body: so also *is* Christ.

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[a] John vi. 59.—[b] 2 Cor. xiii. 5.—[c] Mark ix. 38.

[d] Rom. xii. 3. and 6. Ephes. iv. 7.

Discipulos docuit proprium se tradere corpus,
Edocuitque suum se divisisse cruorem.
Atque ait: Hic sanguis populi delicta remittit:
Hunc potate meum.

VER. 27. *Or drink.* Here erroneous translators corrupted the text, by putting *and drink* (contrary to the original, ἢ πίνῃ) instead of *or drink.*—*Guilty of the body, &c. not discerning the body, &c.* This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be *guilty of the body and blood* of Christ, or justly condemned for *not discerning the Lord's body.* Ch.—The real presence in the sacrament is also proved by the enormity of the crime, in its profanation. See S. Chrys. hom. de non contem. ec. and hom. lx. and lxi. ad pop. Antioch. where he shews that the unworthy receiver imitates the Jews in crucifying Jesus, and trampling under foot his sacred blood. Hence the dreadful punishments we read of in verses 27 and 30.

VER. 28. *Drink of the chalice.* This is not said by way of command, but by way of allowance, viz. where and when it is agreeable to the practice and discipline of the Church. Ch.

VER. 30–32. *Therefore* in punishment of the sin of receiving unworthily, many *are infirm,* visited with infirmities, even that bring death, which is meant by those words, *many sleep.* But it is a mercy of God, when he only punishes by sickness, or a corporal death, and does not permit us to perish for ever, or *be condemned with this wicked world.* To avoid this, *let a man prove himself,* examine the state of his conscience, especially before he receives the holy sacrament, confess his sins, and be absolved by those to whom Christ left the power of forgiving sins in his name, and by his authority. If *we judge* ourselves in this manner, we shall not *be judged,* that is, not condemned. Wi.

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* V. 3. Debet mulier potestatem habere super caput suum, ἐξουσίαν, but some Greek copies have περιβόλαιον, cinctorium, velum.

† V. 3. *Nec ipsa natura docet vos.* I do not find an interrogation in the Latin copies, as it is marked in the Greek, οὐδὲ διδάσκει ὑμᾶς. The rest of the text seems to be better connected, if we read it with an interrogation.

‡ V. 17. *Jam non est dominicam cœnam manducare,* κυριακὸν δεῖπνον. This expression is used no where else in the New Testament, and it is much more probable, that by it S. Paul signifies those charitable suppers, which the Christians had together, in imitation of Christ's supper with his disciples before he instituted the holy mysteries, which was after supper, as S. Paul here says, v. 25. and S. Luke xxii. The sacrament of the Lord's body and blood has been called the Eucharist, even from the first ages of the Christian religion, as appears by the epistles of S. Ignatius, by S. Irenæus, Tertullian, &c. The late pretended reformers found it called by this name in the Catholic Church. Why then should they, who pretend to nothing but Scripture, affect to give it no name but the *Lord's supper,* when these words in the Scripture signify a different supper?

CHAP. XII. VER. 1. *Concerning spiritual things.* In the apostle's time, the Christians in the sacraments of baptism and confirmation, many times received those graces and gifts of the Holy Ghost, by which some of them *prophesied,* others wrought *miracles,* and cured diseases, others spoke *tongues,* and different languages: now some among the Corinthians made not a right use of these gifts, especially they who had the *gift of tongues,* and made use of it through vanity, rather than for the profit of others. Wi.

VER. 2. *You went to dumb idols.* He speaks to the Gentiles before their conversion, to put them in mind, how much happier they are by receiving the faith of Christ, and such graces and favours from God. Wi.

VER. 3. *No man, speaking by the Spirit of God,* &c. He tells them, if they see a person moved in an extraordinary manner, and say *anathema,* curse, or speak ill of Jesus, such an one cannot be moved by a good spirit. And *no man can say, the Lord Jesus,* that is, praise Christ as he ought, but by a good spirit. Wi.

VER. 4–7. *There are diversities of graces.* Lit. *divisions of graces;* but all from the *same spirit,* from the *same Lord,* from the *same God:* and all these gifts are designed, and to be made use of for the *profit* of the faithful. Wi.—S. Justin Mar. S. Irenæus, and Origen bear testimony, that these special gifts of the Holy Ghost were not unusual in their time. S. Paul, in order to curb the vanity of such as seemed to be a little puffed up with the gifts they had received, and likewise to comfort those who had received no such spiritual and extraordinary favours, wishes to teach both parties, that the same Holy Spirit distributes these graces according as they are more conducive to the welfare of his Church, and the glory of God. Calmet.

VER. 8. &c. *Word of wisdom,* which differs from that of *knowledge,* inasmuch as *wisdom* is a more eminent and sublime knowledge. These are numbered among the gifts of the Holy Ghost. Isaias, c. xi.—*To another faith,* by which, says S. Chrys.,* is not here meant a belief of revealed truths, but an humble confidence of working miracles, grounded on faith, and on the power and goodness of God.—*The same Spirit worketh, dividing to every one according as he will;* by which words, they that valued themselves on the gifts of *prophesying,* and *speaking tongues,* are put in mind, that all these were purely the gifts of God, to whom alone the honour is due. Wi.

VER. 12. &c. *As the body is one,* &c. From this comparison of the mystical body of Christ, that is, of his Church, to a man's natural body, he brings excellent instructions. 1. That as all members and parts, make up the same body, *so also is Christ;* that is, so it is in the Church of Christ, which is his mystical body. 2. As all the parts of man's body are enlivened by the same soul, so all in the Church have their life from the same Spirit of God in baptism, and in the sacraments instituted by our Saviour, Christ; in which we *are made to drink of the same spirit.* 3. As all the members, that have such different offices and functions, do but constitute one complete body, so is it in the Church of Christ. 4. As those that seem the less considerable parts of the human body, are no less

13 For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body: is it, therefore, not of the body?

16 And if the ear should say, because I am not the eye, I am not of the body: is it, therefore, not of the body?

17 If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the smelling?

18 But now God hath set the members, every one of them in the body, as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now *there are* many members, indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help: nor again the head to the feet: I have no need of you.

22 Yea, much more those that seem to be the more feeble members of the body, are more necessary:

23 And such as we think to be the less honourable members of the body, upon these we bestow more abundant honour: and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving the more abundant honour to that which wanted it,

25 That there might be no schism in the body, but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it: or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of member.

28 [a] And God indeed hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all teachers?

30 Are all *workers of* miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I shew to you a yet more excellent way.

CHAP. XIII.

Charity is to be preferred before all other gifts.

IF I speak with the tongues of men, and of Angels, and have not charity, I am become a sounding brass, or a tinkling cymbal.

2 And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up,

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

[a] Ephes. iv. 11.

necessary for the subsistence and harmony of the whole, and stand in need of one another, (for example, the head stands in need of the feet) so in the Church, &c. 5. He takes notice, that in a natural body, the less *honourable*, the baser, and as they are called, the *uncomely parts*, are clothed with greater care and decency, Lit. *have a more abundant honour bestowed upon them*, so in the mystical body, no less, but even a greater care is to be taken of the weaker, and more infirm members, of the poor, the weak, the ignorant; and in the spirit of charity and love, that there may be no divisions or *schisms*, but a brotherly union: that if *one suffer*, another compassionate and assist him, &c. Wi.

VER. 15. *If the foot*, &c. By this comparison S. Paul teaches the Corinthians, that as all cannot exercise the same functions in the Church, so no one should be envious of his brother; but that by their mutual charity, co-operation, union of hearts, and faith, they should compose one body, of which Christ is the head. Calmet.

VER. 24. Cicero, in his 1st liber de Off. speaking of the human body, says, Natura quæ formam nostram atque figuram, in qua esset species honesta, eam posuit in promptu; quæ partes autem corporis ad naturæ necessitatem datæ, aspectum essent deformem habituræ atque turpem, eas contexit atque abdidit. Calmet.

VER. 27. *Members of member.*† The sense seems to be, you are members of the particular Church of Corinth, which is only a part or member of the whole body of the Christian Catholic Church. This is agreeable to the common reading in the Greek, where it is said, *you are members of a part.* See S. Chrys. hom. xxxii. Wi.

VER. 28. *First apostles*, &c. Here he sets down these gifts or graces in their order of dignity. 1. *The apostles*, blessed above others with all kinds of graces. 2. *Prophets*, who had the gift of interpreting of prophecies, and of knowing things to come. 3. *Doctors*, or teachers of the gospel, preferred before those who had the gift of *miracles*, or of *healing* the infirm, and before the *gifts of tongues*, which they valued and esteemed so much, which he reckons in a manner in the last place, except that of *interpreting*, which is wanting in the present Greek copies. But as *interpreting* is found in all the Greek MSS (v. 30.) we have reason to prefer the reading of the Latin Vulgate. Wi.

VER. 31. *Be zealous for the better gifts:* which are to be more or less esteemed, as they are accompanied with charity, as he is going to *shew* in the next chapter. Wi.

* V. 9. Fides, πίστις, upon which word S. Chrys. ὁμ. κθ. p. 433. πίστιν οὐ ταύτην λέγων, τὴν τῶν δογμάτων, ἀλλὰ τὴν σημείων.

† V. 27. Et membra de membro. Some Greek copies, καὶ μέλη ἐκ μέλους, but in most Greek MSS. καὶ μέλη ἐκ μέρους. S. Chrys. ὁμ. κβ. p. 448. ἡ ἐκκλησία ἡ παρ' ἡμῖν, μέρος ἐστι τῆς παντάχου κειμένης ἐκκλησίας.

CHAP. XIII. The apostle here shews the necessity of the great virtue of charity, that is, of the love of God, and of our neighbour. Wi.

VER. 1. *A tinkling cymbal.* Which may give notice, and be beneficial to others, but not to itself. Wi.—Without charity, both towards every individual, and especially towards the common body of the Church, none of the aforesaid gifts will be available. B.

VER. 2–3. These prove that faith without good works, and especially charity for God and our neighbour, cannot avail to eternal life; faith and charity are both essentially necessary. Hence S. Augustin declares, that where there is not true faith, there cannot be justice; because the just man liveth by faith: and where charity is not, there can be no justice, which if they had, they would never tear in pieces the body of Christ, which is the Church. De fid. ad Pet. c. xxxix.

VER. 4. *Charity . . . dealeth not perversely.** The Greek word here seems taken from the Latin. S. Chrys. expounds it, is not rash, but acteth prudently and considerately. Others, it is not light or inconstant. Others, it *braggeth*, or *vaunteth not*, as in the Prot. translation. Wi.

VER. 5. *Is not ambitious;*† which is also the sense of some Greek copies, but in others, and in S. Chrys. it signifies, it is not ashamed of any one. Wi.

VER. 8. *Prophecies* and *tongues* last no longer than this life.—*Knowledge shall be destroyed*, that is, that imperfect knowledge we have in this world. For now we *know* only *in part*, we only see, as it were, through a *glass*, and imperfectly.—*Faith*, which is of things *that appear not*, and *hope*, which is of things that we enjoy not, will *cease* in heaven, but *charity*, the greater, or *greatest* even of *these* three, will remain, and be increased in heaven. Wi.

VER 10. S. Aug. proves from this text, that the saints in heaven have a more perfect knowledge of what passes here below, than when they sojourned on earth. De Civit. Dei. l. xxii. c. 29.

VER. 11. *When I was a child.* I, like you, formerly judged of the goodness and excellency of these spiritual gifts by the advantages they procured; but

9 For we know in part, and we prophesy in part.
10 But when that which is perfect shall come, that which is in part shall be done away.
11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.
12 We see now through a glass in an obscure manner: but then face to face. Now I know in part: but then I shall know even as I am known.
13 And now there remain, faith, hope, charity, these three: but the greatest of these is charity.

CHAP. XIV.

The gift of prophesying is to be preferred before that of speaking strange tongues.

FOLLOW after charity, be zealous for spiritual gifts: but rather that you may prophesy.
2 For he that speaketh in a tongue, speaketh not to men, but to God: for no man heareth. But by the Spirit he speaketh mysteries.
3 But he that prophesieth, speaketh to men unto edification, and exhortation and comfort.
4 He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the church.
5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth than he that speaketh with tongues: unless, perhaps, he interpret, that the church may receive edification.
6 But now, brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?
7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself for battle?
9 So likewise you, unless you utter by the tongue plain speech, how shall it be known what is spoken? For you shall be speaking into the air.
10 There are, for example, so many kinds of tongues in this world: and none is without a voice.
11 If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.
12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.
13 And therefore let him that speaketh in a tongue, pray that he may interpret.
14 For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.
15 What is it then? I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing also with the understanding:
16 Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say Amen to thy blessing? because he knoweth not what thou sayest.
17 For thou indeed givest thanks well, but the other is not edified.
18 I thank my God, that I speak with all your tongues.
19 But in the church I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue.

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after the Almighty had bestowed upon me his particular light, my opinion was far otherwise. Prophecy, and the gift of languages are certainly very estimable gifts, yet charity is much more excellent. Calmet.—It is by charity we approach near to God, that we become his true image. Can we, then, wonder at the magnificent praises, glorious prerogatives, and surprising effects S. Paul gives to this all necessary virtue!

* V. 4. Non agit perperam, *οὐ περιρεύεται.* S. Chrys. says, *τουτέστι οὐ προπετεύεται*, non est præceps, aut temeraria.

† V. 5. Non est ambitiosa. Some Greek copies, *φιλοτιμεῖ.* In the ordinary Greek, and in S. Chrys. *οὐκ ἀχημονεῖ.* It is not ashamed to undergo any disgrace for God, or our neighbour's sake.

CHAP. XIV. S. Paul gives them further instructions how to make a right use of these three gifts, of *prophesying*, of *interpreting*, and especially of *speaking tongues*. He is far from condemning the gift of speaking tongues, in proper circumstances, but only the indiscreet use, or the abuse of it. This is evident by the 5th verse, *I would have you all to speak with tongues, but rather to prophesy.* He blames those assemblies and meetings, (v. 23.) when all present speak tongues together, by which means, the infidels that came thither, and ought to be instructed, understood nothing. He permits at their meetings *two* or *three* (v. 27.) to *speak tongues*, provided some other *interpret* them. He also orders, that only *two* or *three prophets* speak at a meeting, and by *turns*, to avoid confusion, that those present may be edified, exhorted, and instructed. Wi.

VER. 1. *But rather that you may prophesy.* That is, declare or expound the mysteries of faith. Ch.—To prophesy, in its proper signification, is to foretell things to come: it sometimes is to expound the obscure places in other prophets; and sometimes it is to preach the word of God. Here it is chiefly taken in this last sense. Wi.

VER. 2. *He that speaketh in a tongue*, which others at least understand not: nay, which sometimes, perhaps, by the 14th and 15th ver. he himself that spoke tongues, did not understand, can only be said to speak to God. In *spirit he speaketh mysteries*, edifies himself, because in his spirit he is piously and devoutly affected; but he must endeavour that the Church, or people present, may be also edified. Let him then pray for the other gift of *interpreting*, what he speaks, or let another interpret. Wi.—*Not to men.* Viz. so as to be *heard*, that is, so as to be understood by them. Ch.

VER. 6. If *I come to you, speaking with tongues* in this manner, *what shall I profit you*, unless *in revelation*, &c. that is, unless I reveal, and expound to you the meaning, by some other gift, as *in knowledge, in prophecy, in doctrine?* To speak tongues only without interpreting, is no ways instructive. He that speaks to me, what I understand not, is no better than *a barbarian to me*, (so the Greeks called those that spoke not their language.) He amplifies this inconvenience of not being understood, by the example of instruments, pipes, harps, trumpets, which would not move persons to different affections, nor excite them to different actions, unless the sound, and manner they were played upon, were different; seek, then, and endeavour to make use of the gifts of the Spirit, to *the edification of the Church*, or of the hearers. Wi.

VER. 12. *Of spirits.* Of spiritual gifts. Ch.

VER. 13. *Pray that he may interpret.* In order that he may be rendered more useful to the Church, as the martyrs, who prayed for those particular gifts they saw would be most useful for themselves, or their neighbours. Calm.

VER. 14. *If I pray in a tongue, my spirit prayeth, but my understanding is without fruit:* it may signify without fruit, or profit to others, though some understand, as if by this gift of tongues, they sometimes spoke what they themselves did not understand. Wi.

VER. 16. *How shall he that holdeth the place of the unlearned* (lit. an idiot) *say Amen to thy blessing?* When persons speak, or pray, and the ignorant have had no instruction concerning such prayers, they cannot know when to say Amen: and when infidels come into such meetings, where they hear many persons at once speaking many tongues, which are understood by no body, will they not be apt to say, *you are mad?* The like in a manner happened on the day of Pentecost, when the disciples having received this gift, and speaking with tongues, the people hearing them, cried out, they *were drunk.* Acts ii. 13. Yet S. Chrys. takes notice, that the fault and madness was in the hearers, not in those who spoke tongues. hom. xxxvi. Wi.—*Amen.* The unlearned not knowing that you are then blessing, will not be qualified to join with you by saying Amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the public liturgy of the Church, (in which strange tongues were never used) but certain conferences of the faithful, (v. 26. &c.) in which, meeting together, they discovered to one another their various miraculous gifts of the Spirit, common in those primitive times; amongst which the apostle prefers that of prophesying before that of speaking strange tongues, because it was more to the public edification. Where also note, that the Latin, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world. Ch.

VER. 19. *But in the Church.* The apostle here condemns the vanity of the Corinthians, who made a parade of their gift of tongues. Calmet.

VER. 20–22. *Tongues are for a sign, not to believers, but to unbelievers*, according to what the law (under which he comprehends the prophet Isaias, xxviii. 11.) said: *In other tongues, and other lips, I will speak to this people: and neither so will they hear me.* S. Paul here gives the sense, rather than the words of the prophet, and expounds them of what happened particularly on the day of Pentecost, when the miraculous gift of tongues was designed to strike the unbelieving people with admiration, and to bring them afterwards to the true faith: but when he adds, that *tongues are not for the believers, and that prophecies are not for the unbelievers*, he cannot mean that tongues, used with discretion, may not also be profitable to believers, or that prophecies and instructions may not also

20 Brethren, do not become children in sense, but in malice be children, and in sense be perfect.

21 In the law it is written: [a]That in other tongues, and other lips, I will speak to this people: and neither so will they hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophecies, not to unbelievers, but to believers.

23 If, therefore, the whole church come together into one place, and all speak with tongues, and there come in unlearned persons, or unbelievers, will not they say that you are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 The secrets of his heart are made manifest, and so, falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edification.

27 If any speak in a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29 And let the prophets speak, two or three: and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one: that all may learn, and all may be exhorted:

32 And the spirits of the prophets are subject to the prophets.

33 For he is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, [b]as also the law saith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38 But if any man know not, he shall not be known.

[a] Isai. xxviii. 11.

[b] Gen. iii. 16.

be profitable to unbelievers, as well as to the believers; for this would be to contradict what he teaches in this chapter, and particularly (v. 24.) where he says, that by prophecy the infidel is *convinced*, &c. S. Paul, whose design in all this chapter is to regulate the meetings, that they may be conducted with greater edification, and for the instruction, both of the Christians and unbelievers, thanks God, that he has the gift of tongues more than they, but says, that *in the Church*, or at such Church-meetings, he *had rather*, for the common edification of others, *speak five words*, &c. *than ten thousand words*, &c. and so he concludes, (ver. 39.) *be zealous to prophesy, and forbid not to speak with tongues.* Wi.

VER. 26. *When you come together*, &c. S. Paul here settles the rules, which they are to observe in their meetings: *one hath a psalm*, the Spirit inspiring him with some psalm, or spiritual canticle, whereby to praise God: another hath the gift of *doctrine*, to instruct all there present: another the gift of *tongues*, which he will not have him to make use of, unless when there is one *to interpret*, that all *things may be done in* the most profitable manner *unto edification*. *Two* or *three* at a meeting may *speak with tongues*, if another *interpret*. Wi.

VER. 29–32. *Two or three*, who have the gift of *prophecy*, may speak by turns in one of these assemblies, and the rest of the prophets shall *judge*, whether he be truly inspired, and speak good doctrine.—*If any thing be revealed to another sitting* by, let the former, who was standing and speaking, *hold his peace*, which they can do; *for the spirits of the prophets are subject to the prophets*, that is, they are not like men possessed with evil spirits, who have not power to desist, or to be silent; but these who are moved by an impulse of the holy Spirit, have it in their power either to speak or to be silent, as they judge convenient; for the true God is not the God of dissension and confusion, but the God of *peace* and order. Wi.

VER. 34. *Let women* be silent, and not speak at all in public Church-meetings: and if they would ask any thing, let them ask it at home. Wi.

VER. 36–38. *Did the word of God* first *come out from you?* This he says, to check these new preachers, by putting them in mind, that they are not the first, nor the only Christians, and so must conform themselves to the discipline practised in other Churches, especially since, as their apostle, he hath delivered them the *commandments of the Lord.* And *if any man know not*, will not acknowledge, and follow these rules, *he shall not be known;* God will not know, nor approve his ways. The pretended reformers, from the expressions with which the apostle blames the abuse some new converts made of the gift of tongues, think they have found a plausible argument to reprehend Catholics, for using the same Latin tongue in the Mass, and in the public liturgy. They consider not, whether they have the same reasons to find fault with the present discipline of the Church, as S. Paul then had to blame the Corinthians: whether the circumstances be the same or different: they think it enough that Latin, which is used in the Mass, is a language not understood by a great many ignorant people, and therefore they can say with S. Paul, that *an idiot*, or an unlearned man, knows not when to *say Amen* to what he hears. Two things offer themselves here to the consideration of every man, who is disposed to judge impartially. 1. Whether the same reasons and motives now subsist for blaming the Catholics. 2dly, whether the conveniences and inconveniences, duly examined, it be found more commendable to perform the public liturgy, in those, which are the most general languages, as in Latin or Greek, or to have all liturgies turned into as many tongues, as the ignorant people understand and speak in different places. As to the first, S. Paul does not absolutely forbid the use of this gift of tongues, that were not understood, even by any one (as hath been already observed). All that he blames is, that many, who valued themselves on this gift, spoke at the same time altogether strange tongues, which none understood, but those who had another gift of the Spirit, called the *interpretation of speeches*, on which account in these meetings there was nothing but confusion, without any profit, edification, or instruction, at a time, and in such circumstances, when instructions were absolutely necessary, both for the new converted Christians, and also for the infidels, who flocked thither as much as the Christians. The case is now quite different, when none but Catholics meet, (especially at the Mass) who have been instructed from their infancy, what they are to believe, as to the mysteries of faith, and what they ought to practise, as to the commandments, the sacraments, prayer, and other points, which they have in their catechisms, or which have been delivered to them by catechetical discourses and instructions. And if they have been happily converted, or are upon their conversion, they are always carefully instructed in the tongue which they understand, as to what they ought to believe, and in the duties of a Christian life. Besides this, all present are frequently instructed by sermons and exhortations, not only on Sundays and holidays, but daily in Advent and Lent, as it is the custom in Catholic countries. I know some of our adversaries have been persuaded, that we preach in Latin to the people; to be convinced of the contrary, let them come and hear us; it is the worst I wish them. As to the sacrifice of the Mass, which none but they who are priests, can offer for the people, of which also a great part, according to the *institution of the Church*, as the Council of Trent observes, (sess. 22. cap. 5.) is said with a *low voice:* it is not performed in Latin in the Western Church, or in Greek in the East, that the meaning of the words may be concealed, since the same Council has laid an express injunction upon all *pastors*, and upon *all that have care of souls*, that they *frequently*, and *especially on Sundays*, and *holidays*, expound to the people, what *is contained* in the Mass, to wit, the parts, and the ceremonies. See 22d sess. cap. 8. And this command is again repeated, (sess. 24. cap. 7.) that they *instruct* the people in their *mother tongue* concerning the divine mysteries and sacraments. All that can read, may find the Mass translated into their own language, and the most ignorant are taught and instructed, that by the different parts are represented the death and sufferings of our Saviour, Christ: they are taught how to offer up at the same time their intention, their heart, and their prayers: to confess themselves sinners before God, as the priest does, how they ought to endeavour to praise, and adore Christ with the blessed spirits in heaven; how they ought to beg graces of God, by saying the Lord's prayer; how they ought, at the same time, at least in spirit and desire, to receive the holy sacrament of the eucharist, with a sincere repentance, with humility and devotion. Cannot all things, then, be done to edification, as S. Paul requires, though the words of the Mass, and public liturgy, be in a language which the ignorant do not understand, but which, of all others, is the most general! Now the second thing to be examined is, whether, all things duly considered, it be better to retain the public Church-offices in Latin, and in those ancient dead languages, as they are called, or to turn the liturgy into as many tongues, as are spoken in different places and countries! Our adversaries, by this new alteration which they have made, have gone against the judgment of all Christian Churches, both in the West and East, and in all parts of the world. For as Mons. Simon takes notice, in his Critics, all other Churches (the Protestant only excepted) have judged it more expedient, to stick to the words and languages of their ancient liturgies, the Grecians to the ancient Greek, which now the ignorant among them do not understand; the like is to be said of the ancient Syriac, Arabic, Coptic, &c. And it is also observed, that the Israelites continued the reading of the law and the prophets, in the ancient Hebrew, which the common people of the Jews did not understand after their return from the Babylonian captivity. It is well known that Latin in this part of the world, is more generally spread and known, than any other language whatsoever. It is taught

39 Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.

40 But let all things be done decently, and according to order.

CHAP. XV.

Christ's resurrection and ours; the manner of our resurrection.

NOW [a]I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand,

2 By which also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain.

3 For I delivered to you first of all, which I also received, how that Christ died for our sins, [b]according to the Scriptures:

4 [c]And that he was buried, and that he rose again the third day, according to the Scriptures:

5 And that he was seen by Cephas, [d]and after that by the eleven.

6 Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the apostles:

8 And last of all, he was seen also by me, as by one born out of due time.

9 [e]For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

11 For whether I, or they: so we preach, and so you have believed.

12 Now if Christ be preached that he arose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18 Then they also, who have slept in Christ, have perished.

19 If in this life only we have hope in Christ, we are of all men the most miserable.

20 But now Christ is risen from the dead, the first-fruits of them that sleep.

21 [f]For by a man *came* death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 [g]But every one in his own order: the first-fruits, Christ; then they that are of Christ, who have believed in his coming:

24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have abolished all principality, and authority, and power.

25 For he must reign, [h]until he hath put all enemies under his feet.

26 And the enemy, death, shall be destroyed last:

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[a] Gal. i. 11.—[b] Isai. liii. 5.—[c] Jonas ii. 1.—[d] John xx. 19.—[e] Acts ix. 3. Ephes. iii. 8.

[f] Coloss. i. 18. Apoc. i. 5.—[g] 1 Thess. iv. 15.—[h] Ps. cix. 6. Heb. i. 13. and x. 13.

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every where in all public schools. It is learnt, not only by the ministers of the Church, but by almost all gentlemen, and by persons of all conditions, the poorer sort only excepted. There is this great convenience, that the same priest can perform all the public Church-offices, in all places and kingdoms where he travels. All the faithful, whithersoever they have occasion to go, meet with the same Mass, and liturgy in the same words abroad, which they were accustomed to hear at home. The same uniformity is every where preserved without change or confusion. But according to the method introduced by the Protestants, the liturgy must be changed into as many different tongues, as there are countries and places, and in almost every century, as we see by experience, languages are liable and subject to considerable changes and alterations. From hence arises a danger of changes, as to the doctrine and belief of the faithful: errors and heresies are the consequences, that follow such frequent changes, especially, when by another false principle of the said reformers, every private man and woman has a right to expound the hard and obscure places of the holy Scriptures, which make up the chief and greatest part of all public liturgies in all Christian Churches. I might ask of the Protestants, whether the ignorant people at least, and *idiots*, as S. Paul calls them, understand the meaning of the Psalms, when they are sung in Hopkins's rhymes; though they may perhaps know when to say *Amen*, with the rest. Nor yet does every ignorant man know what the word itself, *Amen*, signifies, and therefore knows not what he answers. I cannot but here take notice of an unfair way of proceeding, even in the best Protestant translation, by sometimes adding in this chapter the word *unknown*, and sometimes omitting it. All Catholics are willing to allow, that by the gift of *speaking tongues*, S. Paul means tongues *unknown*, though the word *unknown* is not found so much as once, neither in the Latin, nor even so much as in any one Greek MS. The Protestant translators, *for tongues*, have put *unknown tongues*, in all the verses, where S. Paul blames the abuse of this gift; to wit, v. 2. 4. 13. 14. 19. 27. but they make no such addition, where S. Paul either commends, or permits the speaking in tongues not understood, as v. 5. where he says, *I would have you to speak tongues;* and v. 29. where he says, *forbid not to speak tongues.* It is evident, that there is the very same reason for the addition, or the omission equally in all these verses. Is this to translate faithfully? I would by no means judge rashly, even of any adversary; but it looks as if both the addition and omission was with a design of making this popular objection seem to be of greater force against this point of discipline, and practice of the Catholics, and indeed of all Christian Churches. W

CHAP. XV. This chapter is addressed to some among the Corinthians who denied the resurrection: S. Paul, therefore, in order to cure this philosophical opinion, gives them his counsel and advice in this chapter; and lest he might be thought to preach up a new doctrine, in the beginning of his admonitions he informs them that he is preaching no other gospel than what he has always taught, and wherein they believe. Estius

VER. 7. *He was seen by James.* The time is not mentioned in the gospels. Wi.

VER. 8. *As by one born out of due time;* not born at the ordinary term, meaning after Christ's ascension. He calls himself so out of humility, abortives being commonly imperfect and less than others. Wi.

VER. 10. *I have laboured more abundantly.* He does not say better, or that he excelled them; and even as to his labours, he gives the honour to God: *Not I, but the grace of God with me.* Wi.

VER. 13–23. He brings many reasons to convince them of the resurrection. 1. If *there be no resurrection* for others, *Christ is not risen again:* but his resurrection (as he tells them v. 4) was foretold *in the Scriptures.* 2. *And if Christ be not risen again, . . your faith is also in vain,* this being one of the chief articles of your belief. 3. We shall be found guilty of lies and impostures; and yet we have confirmed this doctrine by many miracles. 4. It would follow that you are not freed from your *sins;* i. e. unless Christ, by his resurrection, has triumphed over sin and death. 5. Without a resurrection we Christians, who live under self-denials and persecutions, would be the most miserable of all men, neither happy in this world nor in the next, for the happiness of the soul requires also a happy resurrection of the body. 6. Christ is *the first-fruits*, and the first begotten of the dead, of those *who have slept;* and by his being the first-fruits, it must be supposed that others also will rise after him. 7. As death came by the first man, (*Adam*) so the second man (Christ) came to repair the death of men, both as to body and soul; and without Christ's resurrection, both the souls of men have remained dead in their original sins, and their bodies shall not rise again. Wi.

VER. 24, &c. *Afterwards the end;* i. e. after the general resurrection of all, will be *the end* of the world. Then Christ shall *deliver up his kingdom*, as to this world, over all men, over the devil and his apostate angels, signified by *principalities* and *powers;* not but that Christ, both as God and man, shall reign for all eternity, not only over his elect but over all creatures, having triumphed by his resurrection over the enemy of mankind, the devil, over sin, and over death, which is as it were the *last enemy* of his elect. At the general resurrec

For he hath put all things under his feet. And whereas he saith,

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him: then the Son also himself shall be subject to him who subjected all things to himself, that God may be all in all.

29 Otherwise what shall they do, who are baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

30 Why also are we in danger every hour?

31 I die daily by your glory, brethren, which I have in Christ Jesus, our Lord:

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me if the dead rise not again? [b] Let us eat and drink, for to-morrow we shall die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake, ye just, and sin not. For some have not the knowledge of God: I speak it to your shame.

35 But some one will say: How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest, is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh *is* not the same flesh: but one *is* that of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but the glory of the celestial is one, and that of the terrestrial another.

41 One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory:

[a] Ps. viii. 8. Heb. ii. 8.

[b] Wisd. ii. 6. Isai. xxii. 13. and lvi. 12.

tion, Christ will present these elect to his heavenly Father, as the fruits of his victory over sin and death; and though as man he came to suffer and die, and was also made *subject* to his *eternal Father*, yet being God as well as man, he is Lord of all, and will make his faithful servants partakers of his glory in his heavenly kingdom. Wi.

VER. 28. *The Son also himself shall be subject to him.* That is, the Son will be subject to the Father, according to his human nature, even after the general resurrection; and also the whole mystical body of Christ will be entirely subject to God, obeying him in every thing. Ch.

VER. 29. *Who are baptized for the dead.** He still brings other proofs of the resurrection. This is a hard place, and the words are differently expounded. 1. Several late interpreters understand a metaphorical baptism, and that to be *baptized for the dead*, is to undertake self-denials, mortifications, and works of penance, in hopes of a happy resurrection; and this exposition agrees with what follows, of *being exposed to dangers every hour*, of *dying daily*, &c. But if this had been the apostle's meaning, he would rather have said, Who baptize themselves. Besides, this exposition is not so much as mentioned in any of the ancient interpreters. 2. Some think that S. Paul tells the Corinthians that they ought not to question the resurrection of the dead, who had a custom among them, if any one died without baptism, to baptize another that was living for him; and this they did, fancying that such a baptism would be profitable to the dead person, in order to a happy resurrection. Tertullian mentions this custom in one or two places, and also S. Chrys. on this place. But it does not seem probable that S. Paul would bring any argument of the resurrection from a custom which he himself could not approve, nor was ever approved in the Church. 3. S. Chrys. and the Greek interpreters, who generally follow him, expound these words, *who are baptized for the dead*, as if it were the same as to say, who receive baptism with hopes that they themselves, and all the dead, will rise again; and therefore make a profession, when they are baptized, that they believe the resurrection. So that S. Paul here brings this proof among others, that they who have been made Christians, and continue Christians, cannot call in question the resurrection, which they professed to believe in their creed at their baptism, the creed being always repeated before they were baptized. 4. Others, by being *baptized for the dead*, understand those who begged and called for baptism when they were in danger of death, and would by no means go out of this world without being baptized, hoping thereby to have a happy resurrection of their bodies; so that to be baptized for the dead is the same as on the account of the state of the dead, which they were entering into. See S. Epiphan. hær. viii. p. 114. Edit Petavii. Wi.—Some think the apostle here alludes to a ceremony then in use: but others, more probably, to the prayers and penitential labours performed by the primitive Christians for the souls of the faithful departed: or to the baptism of afflictions and sufferings undergone for sinners spiritually dead. Ch.

VER. 31. *By your glory.*† He seems, especially by the Greek text, to call God to witness, and to protest by the reasons he has to glory or boast in their conversion, that his life is as it were a continual death. Others expound it, I die daily *for your* glory; or, that I may have reason to glory for the progress of the gospel. Wi.

VER. 32. *With beasts at Ephesus.* He seems to mean, with men as cruel and brutal as beasts: for there is not sufficient reason to think that at Ephesus he was exposed to beasts in the amphitheatre. Wi.—Interpreters are divided upon this passage. Calmet is of opinion that S. Paul was exposed in the amphitheatre at Ephesus, but was secured from all injury by the all-powerful hand of God: he produces the testimony of S. Chrys. Theo. S. Amb. S. Cyp. and S. Hil. all of whom understand this passage in the literal sense. Nicephorus cites a book, entitled *The Travels of S. Paul*, in confirmation of this fact, wherein (he informs us) there is a long account of this transaction. S. Jerom says, that S. Paul was condemned by the governor of Ephesus to be devoured by beasts. Estius seems to maintain the same opinion as Chall. To inspirit us to combat, it is advisable to turn our eyes frequently to a future life. The brevity of the present is a principle common to the morality of Jesus Christ, and to that of Epicurus. But how contrary are the conclusions! Why should we not rather say: "Let us watch, and fast, and pray, and do penance, for to-morrow we die; and after that, judgment."—*Let us eat and drink*, &c. That is, if we did not believe that we were to rise again from the dead, we might live like the impious and wicked, who have no belief in the resurrection. Ch.

VER. 33. *Evil communications* (or discourses) *corrupt good manners.* He hints that this error against the resurrection, and the other faults into which they had fallen, were occasioned by the heathen philosophers and other vain teachers among them. Wi.

VER. 35–50. *How do the dead rise again?* He now answers the objections these new teachers made against the resurrection. S. Chrys. reduces them to these two questions: how is it possible for them to rise? and in what manner, or with what qualities, will they rise? To shew the possibility, he brings the example of a grain of wheat, or of any seeds, which must be corrupted, and die as it were in the ground, and then is quite changed, comes up with *a blade*, a stalk, and an ear quite different from what it was when sown, and yet comes to be wheat again, or to be a tree that produces the same kind of fruit: so God can raise *our bodies as he pleaseth.* He also tells them that there are very different bodies, *terrestrial*, and *celestial*, some more, some less glorious, differing in beauty and other qualities, as God pleaseth. As the *sun* is brighter than the *moon*, and as one *star* is *brighter* than another, so shall it be at the general resurrection. But all the bodies of the elect shall be happily changed to a state *of incorruption.* v. 42. Here the bodies even of the just are subject to corruption, to decay, liable to death, but they shall then rise to a state of incorruptibility and immortality: And so he answers the second question, that here every one's body is a weak, sensual, *animal* body, clogged with many imperfections, like that of Adam after he had sinned; but at the resurrection, the bodies of the saints shall be spiritual bodies, blessed with all the perfections and qualities of a glorified body, like to that of Christ after he was risen.—S. Paul also, comparing the *first man* (*Adam*) with Christ, whom he calls the second or the *last Adam*, (v. 45) says that the first Adam was made a *living soul*, (i. e. a living animal, or a living creature, with a life and a body that required to be supported with corporal food) but that Christ was made *a quickening Spirit:* he means, that though he had a true mortal body by his nativity of his Virgin Mother, yet that by his resurrection he had a glorified body, immortal, that needed no corporal food, and that he would also give such spiritual and immortal bodies to those whom he should make partakers of his glory.—*But not first that which is spiritual*, &c. (v. 46) that is, both in Adam and in us, and even in Christ, the body was first mortal, which should afterwards be made spiritual and immortal by a happy resurrection.—*The first* Adam (v. 47) *was of the earth, earthly*, made of clay, and with such a body as could die, *but the second man* (Christ) was *from heaven, heavenly:* not that he took a body from heaven, as some ancient heretics pretended, but he was heavenly not only because he was the Son of God, but in this place he seems to be called heavenly even as to his body, after his resurrection, his body being then become spiritual and immortal.—*Such as is the earthly* man, &c. (v. 48) that is, as the first man, Adam, was earthly by his earthly and mortal body, so were we and all his posterity *earthly;* but such *as the heavenly* man, Christ, *was heavenly*, and rose with a heavenly and immortal body; so shall all those be heavenly, to whom he shall give a spiritual, a heavenly, and an immortal body at their happy resurrection.—*Therefore*, (v. 49) *as we have borne the image of the earthly* man, (that is, have been made mortal, and also by sin subject to the corrupt inclinations of this mortal body) *so let us bear also the image of the heavenly* one, by a new life imitating Christ, by which means we shall be glorified with him, both as to soul and body.—*Now this I say*, and admonish you, *brethren*, (v. 50) *that flesh and blood cannot possess the kingdom of God;* i. e. those that lead a sensual and carnal life, nor the corruption of sin, deserve the state of incorruption in glory. Wi.

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonour, it shall rise in glory: It is sown in weakness, it shall rise in power:

44 It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

45 [a]The first man, Adam, was made a living soul: the last Adam a quickening spirit.

46 But not first that which is spiritual, but that which is natural: afterwards that which is spiritual.

47 The first man was of the earth, earthly: the second man from heaven, heavenly.

48 Such as *is* the earthly, such also *are* the earthly: and such as *is* the heavenly, such also *are* they that are heavenly.

49 Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51 Behold I tell you a mystery: We shall all indeed rise again: but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: [b]Death is swallowed up in victory.

55 O death, where is thy victory? O death, where is thy sting?

56 Now the sting of death is sin: and the strength of sin is the law.

57 [c]But thanks *be* to God, who hath given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

Of collections of alms, admonitions, and salutations.

NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him: that when I come, the collections be not then to be made.

3 And when I shall be with you: whomsoever you shall approve by letters, those will I send to carry your gift to Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you, perhaps, I shall abide, or even spend the winter: that you may bring me on my journey whithersoever I shall go.

7 For I will not see you now by the way; for I hope that I shall remain with you some time, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a door is opened to me, great and evident: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man, therefore, despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12 As to *our* brother, Apollo, I make known to you that I earnestly entreated him to come to you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

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[a] Gen. ii. 7.—[b] Osee xiii. 14.

Heb. ii. 14.—[c] 1 John v. 5.

VER. 51. *We shall all indeed rise again, but we shall not all be changed.*‡ This is the reading of the Latin Vulgate, and of some Greek MSS. and the sense is, that all both good and bad shall rise, but only the elect to the happy change of a glorious body. The reading in most Greek copies at present is, *we shall not all sleep*, (i. e. die) *but we shall be all changed:* so also read S. Chrysostom: and S. Jerom found it in many MSS. from which divers, especially of the Greek interpreters, thought that such as should be found living at the day of judgment should not die, but the bodies of the elect (of whom S. Paul here speaks) should be *changed* to a happy state of immortality. This opinion, if it deserve not to be censured, is at least against the common persuasion of the faithful, who look upon it certain that all shall die before they come to judgment. Some expound the Greek only to signify, that all *shall not sleep*, i. e. shall not remain for any time in the grave, as others who die are accustomed to do. Wi.

VER. 52. *In a moment*, &c. By the power of the Almighty all shall rise again in their bodies, either to a happy or a miserable resurrection. Wi.

VER. 54. *Death is swallowed up in victory*, in regard of the saints and the elect, so that it may be said, *O death, where is thy victory? O death, where is thy sting?* over which the saints shall triumph, and also over sin and hell. Wi.

* V. 29. *Qui baptizantur pro mortuis*, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. See S. Chrys. ὁμ. μ. p. 154. ἐπὶ τῇ πίστει τάυτη, &c. see Tertul. l. de resurrec. carnis c. 48. and l. v. cont. Marcion. c. 10. and the notes of Rigaltius on these places. See S. Epiphan. hær. viii. p. 114. ἐπὶ ταύτῃ τῇ ἐλπίδι, &c.

† V. 31. Morior per vestram gloriam, νὴ τὴν ὑμετέραν καύχησιν.

‡ V. 51. Omnes quidem resurgemus, sed non omnes immutabimur; and so some Greek MSS. have, πάντες ἀναστήσομεν, but in most Greek copies we find, πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα. See S. Jer. (Ep. ad Minervium Alexandrium, tom. iv. p. 207. et seq. Ed. Ben.) where he gives at large the different opinions and readings. See also his Epist. to Marcella, (tom. iv. p. 166) where he says: Deprehensi in corpore in iisdem corporibus occurrent ei (Christo).

CHAP. XVI. VER. 1. S. Paul had been charged by the apostles, at the council of Jerusalem, to collect alms from the faithful of other Churches, for their poor brethren in Palestine. The apostle acquitted himself of his commission with the greatest possible zeal, and he wishes in this chapter to excite the Corinthians to a like generous conduct with the Galatians: (Cal.) a pastoral ordinance this for alms-deeds, which should be prompt, free, and proportionate to our means. It is just to prefer the wants of the children of the Church to others, particularly in those places whence the light of faith has been received, Jerusalem and Rome.

VER. 2. *On the* * *first day of the week*, which is Sunday, and our sabbath, not the Jewish sabbath, as S. Chrys. observes, so that before this time, the apostles had appointed the first day of the week for the worship of God. Wi.

VER. 5. *Now I will come.* S. Paul came to Corinth a year after he had written this epistle. Titus, his favourite disciple, arrived at Corinth before S. Paul, and was received with the greatest marks of esteem: by him he sent his second epistle to the Corinthians. Calmet.

VER. 9. *A gate is opened to me, large and evident;* that is, a fair and good occasion of labouring to convert many, where there are many *adversaries* Wi.—The work of God is carried on by the power of the cross, and in the midst of contradictions and persecutions. If we suffer this to damp our courage, we forget that we are ministers of a crucified master, and ought to wear his livery.

VER. 12. *As to our brother.* S. Paul here makes an apology for sending Timothy to them, who was a young man, and not so renowned for eloquence and sanctity as Apollo, informing them that Apollo did not wish to come, perhaps on account of the commotions that were at Corinth on his account. Est.

14 Let all your actions be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with *us*, and laboureth.

17 And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, for that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them, therefore, that are such.

19 The churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the church that is in their house: with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of *me*, Paul, with my own hand.

22 If any man love not our Lord, Jesus Christ, let him be anathema, Maran Atha.

23 The grace of our Lord, Jesus Christ, be with you.

24 My charity be with you all in Christ Jesus. Amen.

VER. 13. A Christian is a soldier, environed and attacked on all sides by enemies. It is his duty to guard against surprise. He should never abandon the post of faith, nor the fortress of the Church, unless he wish to fall an easy prey to his adversaries. He should fight with courage, and after each attack, carefully repair the breaches made by the enemy, that he may be in a condition to sustain fresh attacks by charity, which is the principle, the soul, the life, and heart of our every action.

VER. 15. *The first-fruits of Achaia;* the first there converted. Wi.

VER. 17. *Which was wanting on your part, they have supplied,* by informing me, and giving me a full account of all. Wi.

VER. 22. *Let him be anathema,* accursed. Maran Atha,† which, according to S. Jerom and S. Chrys. signify, the Lord *is come* already, and so is to be taken as an admonition to those who doubted of the resurrection, and is to put them in mind, that Christ, the Judge of the living and the dead, is come already. The Rabbinical writers tells us, there were three curses among the Jews called by different names; that the first was *niddui*, which implied an expulsion from the synagogues for a time; the second was greater, such being quite cut off from the common society, called *Cherem;* the third, *Maran Atha,* the Lord cometh, is coming, or is come, which was followed by exemplary judgments and punishments. Thus Mons. Hure, in his Bible Dictionary, Mr. Legh, in his Critica Sacra, and also Mr. Nary. But whether this be better grounded than many other Rabbinical stories, let others judge. Wi.

VER. 24. Happy, thrice happy the pastor, whose life, labours, zeal, and the testimony of his own conscience, embolden him to say with S. Paul, that he loves the flock of Jesus Christ, that he only loves them for Jesus Christ, and in Jesus Christ, by virtue of the Holy Spirit.

* V. 2. Per unam, that is primam Sabbati, εἰς μίαν σαββάτων. S. Chrys. ὁμ. μ. τουτέστι κυριακήν, p. 530.

† V. 22. Maran Atha, μαρὰν ἀθά. S. Chrys. τί δέ ἐστι μαρὰν ἀθά; ὁ κύριος ἡμῶν ἦλθε, &c. See S. Hierom, Epist. ad Marcellam. tom. ii. p. 706, and de nominibus Hebraicis. tom. iv. p. 78.

THE SECOND

EPISTLE OF S. PAUL, THE APOSTLE, TO THE CORINTHIANS.

THE subject and design of this second Epistle to the Corinthians, is much the same as of the former. He comforts and congratulates with those who were now reformed by his admonitions. He blames the faulty with apostolical liberty; and being forced to justify himself and his proceedings against the upstart false teachers, he gives an ample account of his sufferings, and also of the favours and graces, which God had bestowed upon him. This Epistle was written not long after the first, (an. 57.) some months before that to the Romans, from some place in Macedonia, perhaps from Philippi, as marked at the end of divers Greek copies, though it is observed, that those subscriptions are not much to be relied upon. Wi.—In this Epistle S. Paul comforts those who are now reformed by his admonitions to them in the former, and absolves the incestuous man on doing penance, whom he had before excommunicated for his crime. Hence he treats of true penance, and of the dignity of the ministers of the New Testament. He cautions the faithful against false teachers, and the society of infidels. He gives an account of his sufferings, and also of the favours and graces which God hath bestowed on him. Ch.—S. Paul, not being able to come to the Corinthians as soon as he had promised, writes this Epistle to inform them, that it was not through inconstancy, but on account of several weighty reasons, which had hitherto hindered him. Several other reasons, likewise, compelled him to write. For during his absence, several false teachers of the Jews had come amongst them, teaching them that it was necessary to observe the law of Moses, in order to be saved. S. Paul, therefore, first excuses himself, by saying, that the afflictions and troubles he had met with, had hindered him from coming to them. He next orders the fornicator to be restored to favour; after which, he extols his apostleship, forming a comparison between the law of Christ, and of Moses, wherein he blames the false teachers. He then subjoins an exhortation to a pious and holy life, with liberality in their alms, after the example of the Macedonians. As the false teachers had been very industrious in establishing their own reputation, by detracting from that of S. Paul, he enumerates his own sufferings, and the favours he had received from God, shewing that he had much more reason to glory than they; and concludes by exhorting them to correct those faults with which they still remained infected. Estius.—This letter may be justly appreciated as a perfect masterpiece of that animated and solid eloquence, which all interpreters so much admire in S. Paul. V.

CHAP. I.

He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, *our* brother, to the church of God that is at Corinth, with all the saints who are in all Achaia:

2 Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

3 *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation,

4 Who comforteth us in all our tribulation: that

* Ephes. i. 3. 1 Pet. i. 3.

CHAP. I. VER. 1. S. Timothy, it appears, had been sent to Corinth to confirm the faithful in the doctrine which they had received from S. Paul. After he had fulfilled this commission, he returned to S. Paul, and gave him an account how they had behaved, and what good effects his first letter had produced. He styles him brother, to conciliate to him the esteem and respect of the Corinthians. This epistle is not merely addressed to the Corinthians, but to all Achaia, of which Corinth was the capital. Estius.—Others think that Timothy had left Corinth before S. Paul's first epistle had arrived thither; and that this determined S. Paul to send Titus with another disciple thither. See 2 Cor. xii. 18. From him S. Paul had the consolation to learn the happy effects produced by his first letter. See ibid. vi. 7. 11.

VER. 4. *Wherewith we also are exhorted by God.* The Latin interpreter some-

we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, for your exhortation and salvation: or whether we be comforted, for your consolation: or whether we be exhorted, for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above *our* strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God, who raiseth the dead:

10 Who hath delivered, and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us,

11 You also helping in prayer for us: that for this gift obtained for us, by many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.

13 For we write no other things to you, than what you have read and known. And I hope that you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours on the day of our Lord Jesus Christ.

15 And in this confidence I had a mind to come to you before, that you might have a second favour:

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 When, therefore, I had a mind to do this, did I use levity? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, IT IS, and IT IS NOT.

18 But God is faithful, for our preaching which was to you, was not, IT IS, and IT IS NOT.

19 For the Son of God, Jesus Christ, who was preached among you by us, by me, and Silvanus, and Timothy, was not, IT IS, and IT IS NOT, but, IT IS, was in him.

20 For all the promises of God are in him, IT IS: therefore also by him, Amen to God, unto our glory.

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times translates the same Greek word by *exhorted*, sometimes by *comforted:* so the sense may be, *with which we are comforted by God.* Wi.—S. Paul knew that his former letter had afflicted them exceedingly; here he comforts them by telling them that God had filled him with consolation in order to comfort them. The Greek rather signifies, by the consolation with which we are comforted. Either explanation is sufficiently clear, though the latter is stronger. We may here remark the great tenderness S. Paul had for the Corinthians, since he here insinuates that he had received comfort from God merely to communicate it to them. Calmet.

VER. 5. S. Paul here styles his own sufferings, the suffering of Christ, to shew that Christ takes part, and suffers in all his members. S. Chrys.—Though it is generally understood to signify the sufferings undergone for Christ. Estius.—If we consider the very intimate union that exists between Jesus Christ, who is the head, and every one of the living members of his body, that is, the Church, that whatever any one suffers, for the cause of truth, Christ is said to suffer, as the Lord said to Saul, why persecutest thou me? and that whatever is given to any indigent brother in the name of a disciple, Christ receives as given to himself, can we want any further proof of the excellence and power of good works, which begin and terminate in charity? A.

VER. 6. *Or whether we be exhorted,* for your exhortation and salvation.* These words are not in the present Greek copies; the omission is not of moment, being in a manner a repetition of what is in the same verse: the sense is, that this happens to us for your instruction, and that you may be *exhorted*, or *comforted* by our example. This is also signified by the following words, *which makes* you *bear* (lit. *which worketh the* enduring) *the like tribulations, as we suffer.* Wi. —Whatever happens to us, it will always be to your advantage. And certainly it is the greatest comfort when the faithful are in affliction, to see their pastors preaching and planting the faith of Christ, in the midst of afflictions and persecutions. This gives them the greatest courage to bear patiently all adversity, being convinced after the example of their divine master, that *by many tribulations we are to enter into the kingdom of heaven.* Cajetan.

VER. 8. *That we were weary even of life.†* The Greek seems to imply the condition of one, who knows not what way to turn himself, seeing no prospect to avoid the dangers. Wi.—The sufferings which we underwent in Asia were so great, that we despaired of escaping even with our life. We were in daily expectation of death; like the criminal, who has been condemned to death, we had no hopes of escaping, but we trusted in God, who has delivered us from all danger, by your intercession, v. 11. He alludes to the tumult raised at Ephesus, and other afflictions which befell him on that account, which, though not mentioned in the Acts, (c. xix. 24, &c.) were of such a nature as to make him weary of life. S. Chrys.

VER. 9. *The sentence.* Lit. *the answer of death*, by which death seemed unavoidable; and this God permitted to teach us not to *trust*, or confide, *in ourselves*, but in him only, &c. Wi.

VER. 11. *That for this gift,‡* or favour, *obtained for us by many persons*, &c. The words and construction are obscure, both in the Latin and Greek. It would seem a tautology if translated, *that by many persons thanks may be rendered by many.* Therefore the sense must be, that God must now be thanked by many persons for the benefit in preserving my life, and hearing the prayers of many persons, who before had prayed for my life. Wi.—S. Paul in soliciting the prayers of the Corinthians, did not suppose that this was derogatory to Christ's mediation, nor to the hope he had in God. And can it be more dishonourable to God to solicit the aid of saints in heaven than of sinners on earth? Or is it to be supposed, asks S. Jerom, that the intercession of our fellow-men beneath, is more available with God, than the prayers of those, who enjoy the beatific vision above. Cont. Vigil.

VER. 12. *And sincerity of God,§* which, according to the style of the Scriptures, seems the same as *in great sincerity.—In the grace of God, and more abundantly towards you:* the sense seems to be, that God had wrought more wonders and miracles by him for their conversion, than in other places. Wi.—The apostle here indirectly attacks the false teachers, by saying that his doctrine was always the same, in one continued path of sincerity, and that he made no use of the wisdom of this world, like those false doctors, whose whole design was to insinuate themselves into the affections of the Corinthians by speaking what they knew would be agreeable to them. Estius.—He declares that the subject of his glory was, the testimony his own conscience afforded him of having uniformly acted in their regard with sincerity and truth.

VER. 13. *What you have read*, in my former letter, or letters, *and known* by my preaching: this he says, to clear himself from the accusation of his adversaries, that his words, preaching, and promises were not to be regarded, saying different things at different times, and promising to come to them, which he had not done. Wi.

VER. 17. *When, therefore, I had a mind*, and purposed to come to you, *did I use levity?* was it an effect of levity, of a fickle mind, and of a want of sincerity? or do I purpose and promise things *according to the flesh*, to human motives and interest, which make me say, and unsay again, so that in me is *yes and no?* Wi.

VER. 18. *But God is faithful:* The sense seems to be, as God is faithful, or I appeal to God, who is faithful, that in what I have preached to you, there is not *yes* and *no;* my doctrine concerning the faith in Jesus Christ, is and was always the same. Whether I, or Silvanus, or Timothy preached the *Son of God*, that is what we taught concerning the Son of God, was not *yes* and *no*, was not first one thing, and then another; *but in him was yes* only, that is, in him, and his doctrine, which we have taught, all is *yes*, firm, and unchangeable.—And *all the promises of God*, of sanctification and salvation, made to us *in him*, by his merits and grace, are equally yes, certain, and infallible; and *therefore by him*, and his promises are *Amen to God*, must needs be true, *unto our glory*, will turn to the salvation and glory of his elect in heaven. Wi.

VER. 19. *It is*, was in him. There was no inconstancy in the doctrine of the apostles, sometimes, like modern sectaries, saying, *It is*, and at other times saying, *It is not.* But their doctrine was ever the same, one uniform *yea*, in Jesus Christ, one *Amen*, that is, one *truth* in him. Ch.

VER. 20. The doctrine which the apostle delivered to them was not ambiguous, doubtful, or contradictory, first one thing, then another; on the contrary, it was such, that the apostle could say, (v. 14.) we are your glory.—*Amen.* All the promises made by God, with regard to Christ, are fulfilled in him; therefore we may say Amen, and give glory to God, through Jesus Christ, who hath fulfilled all his promises. Calmet.—One of the distinctive marks, as the holy fathers affirm, between separatists and Catholics is; the former are fond of innovation, changes, and reform, the latter are scrupulously tenacious of what has been delivered from the beginning. See S. Irenæus, l. i. c. 18. Tertul. de præscript. S. Basil, ep. 12. Vinc: Lyr. See also Les Variations, par Bossuet.

VER. 21–22. This must needs be true, because he is God, *who* hath *confirmed us with you*, both us and you *in Christ*, in the faith, and grace of Christ crucified,

21 Now he that confirmeth us with you in Christ, and he that hath anointed us, is God:

22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not because we lord it over your faith: but we are helpers of your joy: for in faith you stand.

CHAP. II.

He grants a pardon to the incestuous man, upon his doing penance.

BUT I determined this with myself, that I would not come to you again in sorrow:

2 For if I make you sorrowful, who is he then that should make me glad, but he who is made sorrowful by me?

3 And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all that my joy is that of you all.

4 For out of much affliction, and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me, but in part, that I may not burden you all.

6 To him who is such a one, this rebuke is sufficient, which is made by many:

7 So that on the contrary you should rather forgive him, and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I might know the experiment of you, whether you be obedient in all things.

10 And to whom you have forgiven any thing, I also: for, what I forgave, if I have forgiven any thing, *it was* for your sakes in the person of Christ,

11 That we may not be circumvented by Satan: for we are not ignorant of his devices.

12 And when I was come to Troas, for the gospel of Christ, and a door was opened to me in the Lord,

13 I had no rest in my spirit, because I found not Titus, my brother, but bidding them farewell, I went into Macedonia.

14 Now thanks be to God, who always causeth us to triumph in Christ Jesus, and maketh manifest the odour of his knowledge by us in every place.

15 For we are unto God the good odour of Christ in them who are saved, and in them who perish.

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who hath anointed us with divine graces, who hath *sealed us*, as it were, by an indelible character, in the sacraments of baptism, and confirmation, and ordination, when we were made the ministers of Christ, who in this manner *hath given the pledge*‖ *of his* holy *Spirit in our hearts*, a sufficient pledge and earnest of his graces in this life, and of the glory he has prepared for us in the next. Wi.—By these texts, and Eph. iv. the Catholic Church teaches, that we are anointed and consecrated to the service of God, and sealed with a spiritual and distinctive mark, called by divines, a *character*, (see S. Jer. in Eph. iv. S. Cyril. cateches. 17.) which, as it is indelible, can never be iterated. The same is true of confirmation, and holy orders. See S. Aug. cont. Parm. c. xiii. & Conc. Tarrac. c. vi.

VER. 23. Now as to my not coming to you, *I call God to witness*, that I only deferred my coming out of kindness to you, and *that I came not* hitherto to Corinth, *to spare you*, when by reason of the disorders among you, I must have been forced to use severities against those who were not yet reformed.—*Not that we lord it over your faith*, nor desire to treat God's faithful with severity, or by shewing the power that God hath given us: but we rather desire to be *helpers* and promoters *of your joy*, that we may rejoice together with you in God. And now I have this greatest comfort to hear that *you stand steadfast* and firm in the *faith* of Christ. Wi.

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* V. 6. In the Greek we only read, εἶτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.

† V. 8. Ita ut tæderet nos etiam vivere, ὥστε ἐξαπορηθῆναι. See S. Chrys. ὑμ. β. p. 550.

‡ V. 11. Ut ex multorum personis, ejus, quæ in nobis est donationis, per multos gratiæ agantur pro nobis. The Greek is clearer, ἵνα ἐκ πολλῶν προσώπων, τὸν εἰς ἡμᾶς χάρισμα, διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

§ V. 12. Sinceritate Dei, εἰλικρινείᾳ Θεοῦ, so montes Dei, i. e. magni.

‖ V. 22. Pignus spiritus, τὸν ἀρραβῶνα. That by receiving the *earnest*, says S. Chrys. p. 662. you may be assured to *receive the whole*.

CHAP. II. VER. 1. S. Paul continues to justify his not coming to them as he promised. He told them that he did not wish to domineer over their faith, but that his whole design was to contribute to their joy, and that he did not wish to visit them as long as any thing remained worthy of correction, lest his presence should only increase their sorrow. And if in his former epistle he made use of strong expressions, it was not through any design to make them sad, but merely to correct them, by which he manifested his great charity for them. Calmet.

VER. 2. *Who is he that should make me glad?* &c. The sense is to be gathered from the circumstances. He speaks of the Corinthian guilty of incest, whom he brought to sorrow and repentance, by excommunicating him in his former epistle, and now S. Paul rejoiceth at his conversion. Wi.—The meaning of the apostle is, that if I had come to you in order to make you sorrowful, what pleasure could I have derived from your grief, since you are the only persons who can afford me any, the least comfort? What motives could have influenced me to undertake so disagreeable a mission? This is more fully explained in the following verse, which shows this to be the reason why he had written to them. Calmet.

VER. 5. *And if any one* (he means the same incestuous man) *hath caused grief*, or caused me to grieve, *he hath not grieved me*, that is, not me only, but all the virtuous Christians at Corinth: *but in part, that I may not charge you all* with this fault. The sense seems to be, *but in part*, that is, it was only one man, and some that joined with him, by showing themselves unconcerned for his scandalous crime, so that † do not blame the rest: or as it was *but in part*, that is, it was only a passing trouble for a little time, since by admonitions and severities, he soon repented. Wi.—When last I wrote to you, I was in great anguish on account of the crime of the incestuous man; but my grief was moderated by the consideration of the behaviour of the rest of the Church of Corinth, which had remained steadfast in faith and virtue. S. Greg. and S. Aug.—It is not the whole Church of Corinth that has caused me this grief, but only one of you: I say this, that you may not believe that I wished to charge you all with this crime. Grotius.

VER. 6. *This rebuke* already *given him*, may suffice, and I would have you *pardon* and *comfort him*, lest he *be overwhelmed*, and as it were *swallowed up** and *devoured by* an excess of *grief*, so that by the *artifices of Satan*, which we are acquainted with, it turn to his greater prejudice. I wrote, and proceeded in that manner, *to know* by *experience*, how far you are *obedient* to me, and to the ministers of Christ. Wi.

VER. 9. This was another reason why I wrote my former letter to you, viz. to try your obedience, and your attachment to the faith, and that I might know whether the difference of opinion which prevailed among you had prevented you from being obedient. C.—Others explain it thus: I have written this second letter to you to try your obedience, and to know if you will pay the same deference to my orders, when I tell you to receive the incestuous man into your communion, as you did when I told you to separate him from your communion. Estius and Theodoret.

VER. 10. *I also.* The apostle here granted an indulgence, or pardon, *in the person*, and by the authority of Christ, to the incestuous Corinthian, whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin. Ch.—*Now* as you have *pardoned him* by my instructions, and have received him again into your communion, I also *pardon*† *him*, and confirm what you have done, *for your sake*, as well as for his, and dispense with any further severities of a longer penance, which he deserved. S. Chrys. And I do this *in the person of Christ*, by that power and authority derived from Christ, which he left to his apostles, when he said, (Matt. xviii. 18.) *whatsoever you shall loose upon earth, shall be loosed in heaven*, &c. not only in the sight of men, says S. Chrys. but in the sight of God, who hath given us this power. Wi.

VER. 11. In the name and in the person of Christ, I ordered him to be excommunicated; in the same, I order him now to be re-admitted into your communion, and this for your sake. We ought to take care that the remedies we employ, do not give occasion to the triumphs of Satan, by throwing the patient into despair, on account of our too great severity. S. Amb.—The Gr. may be translated: that we may not fall into the power of Satan, on account of our too great severity. Calmet.

VER. 12, &c. *When I was come to Troas . . . and a door was opened to me*, towards promoting the gospel, which I never neglect, yet I *had no rest in my spirit*; I remained still in a great concern for you, not meeting with *Titus*, from whom I expected with impatience to hear how all things went with you at Corinth: I went on, therefore, bidding them farewell at that time, and deferred the good I might do by a longer stay with them till another time. Wi.—Troas is the same town as the ancient Troy or Ilium, famous for its ten years' siege, when it was destroyed by the Greeks in the year 1184, B. Christ. Estius.—Here, though there was a great promise of abundant fruit, S. Paul's solicitude to meet Titus, that he might learn from him the effect of his letter, made him depart for Macedonia, where he had much to suffer. V.

VER. 14. *Thanks be to God, who always causeth us to triumph* by his grace, so that we every where *make manifest the odour of his knowledge*, making God known and worshipped, and instructing the people in the faith of Christ, to the advan-

16 To some, indeed, the odour of death unto death: but to the others, the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many adulterating the word of God, but with sincerity, but as from God, in the sight of God, we speak in Christ.

CHAP. III.

He needs no commendatory letters. The glory of the ministry of the New Testament.

DO we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known and read by all men:

3 You being made manifest, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart.

4 And such confidence we have, through Christ, towards God:

5 Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God:

6 Who also hath made us fit ministers of the new testament: not in the letter, but in the Spirit: for the letter killeth: but the Spirit giveth life.

7 Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is done away:

8 How shall not the ministration of the Spirit be rather in glory?

9 For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory?

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away, was glorious. much more that which remaineth is in glory.

12 Having, therefore, such hope, we use much confidence:

13 [a] And not as Moses put a veil over his face, that the children of Israel might not steadfastly look on the face of that which is made void,

[a] Exod. xxxiv. 35.

tage and eternal good of those who hearken to us, and *are saved;* but to the greater condemnation of those, who after they have heard of the truth, by their own fault remain obstinate: so that the preaching of the gospel is to some *the odour of death unto death*, when they remain dead in their sins, they incur an eternal death: and to them who are converted, *the odour of life unto life;* they receive the spiritual life of grace in their souls in this world, and an eternal life in the next. Wi.

VER. 16. *The odour of death*, &c. The preaching of the apostle, which by its fragrant odour brought many to life, was to others, through their own fault, the occasion of death; by their wilfully opposing and resisting that divine call. Ch. —*And for these things who is so sufficient,*‡ as we whom Christ hath chosen to be the ministers of his gospel? In the Greek copies and in S. Chrys. we only read, *who is fit?* as if he said, who is fit to discharge this great duty, without the continual assistance of God's grace? The reading of the Latin Vulgate seems to agree better with the following verse of the next chapter, when he answers their objection, *Do we then begin again to commend ourselves?* Wi.—Who are so fit as we who are chosen by God to fulfil his ministry? If God had not chosen us, how should we have been able to acquit ourselves of so arduous an undertaking? for we did not intrude or thrust ourselves into this ministry. C.—Though it is not so difficult for those to preach the gospel who corrupt its doctrines, who weaken its truths, who disguise its obligations, and who mix the word of God with human inventions in order to be more esteemed, or for the sake of filthy lucre, like those who mix and adulterate their wines, in order to be the greater gainers. S. Chrys.—But we preach the word in all sincerity, as on the part of God, in the presence of God, and in the Spirit and person of Jesus Christ. V.—In this grand work all may justly tremble, for who is fit? as we read in the Greek.

VER. 17. *We are not as many* false doctors and preachers, *who adulterate*§ *the word of God*, by mixing human doctrine, to be more esteemed, or for gain-sake. The expression is metaphorical, from the custom of those who mix and adulterate wines, says S. Chrys. for their greater gain and advantage. Wi.

* V. 7 Ne forte . . absorbeatur, *καταποθῇ*, absorbeatur, deglutiatur.

‡ V. 10. In persona Christi, *ἐν προσώπῳ Χριστοῦ*, [not only before Christ] and S. Chrys. says, *ὡς τοῦ Χριστοῦ κελεύοντος*. Christo jubente, though he had not done sufficient penance, nor deserved it: *οὐ γὰρ ἐπειδὴ ἄξιός ἐστι, οὐδὲ ἐπειδὴ ἀρχοῦσαν μετάνοιαν ἐπεδείξατο.*

‡ V. 16. Et ad hæc quis tam idoneus? but in the Gr. without *tam;* *καὶ πρὸς ταῦτα τίς ἱκανός.*

§ V. 17. Adulterantes, *καπελεύοντες*, cauponantes; upon which S. Chrys. p. 576, *ὅταν τις νοθεύῃ τὸν οἶνον.*

CHAP. III. VER. 1. The apostle had been obliged, in different parts of his first epistle, to say some things to his own advantage, in order to maintain the dignity of his ministry against false teachers, who had endeavoured to lessen his authority. He is again obliged to shew the excellency of his ministry, and the superiority of the gospel over the law of Moses. Theodoret.—We have not need, he says, of commendatory letters, like those false teachers: we have only to say that we founded the Church of Corinth, and we shall be sufficiently known. Your religion, your piety, and your virtues are renowned in the whole world. v. 2. This is our letter: we have no need to speak: the effects speak for themselves. But still this is not our doing; for we are not sufficient to think any thing of ourselves. v. 5. This letter is not of our writing; we could only do the same as Moses in the old law, prepare the tables, (ministered by us) it was God himself that wrote the ten commandments, and it is God himself that has written this our letter, by implanting his faith in your hearts. Calmet.

VER. 2. *You are our epistle*, better, and of greater force, than any commendatory epistle, *written* and engraven in my heart, by the love and affection I bear you. You may also be looked upon as the *epistle of Christ*, because of your zeal for the Christian religion, written upon the soft and *fleshy tables* of your tender affections, with which you have received, and kept his precepts; and not like the precepts of the law, which were engraven *on tables of stone*, which the hard-hearted Jews did not keep. Wi.

VER. 3. Though the Scriptures be of the Holy Ghost, the proper book of Christ's doctrine is in the hearts of the faithful, the true mansions of the holy Spirit. Hence S. Irenæus says: "If the apostles had left no writings, ought we not to follow the order of tradition they delivered to the persons to whom they committed the Churches? How many barbarous nations have received and practised the faith without any thing written in ink and paper? l. iii. c. 4.

VER. 5-6. *To think any thing of ourselves*, that may deserve a reward in heaven.—But Christ hath *made us fit ministers* of his *New Testament by the Spirit: for the letter* of the Old Testament *killeth*, but *the Spirit* of the New Testament *giveth life.* Wi—*The letter.* Not rightly understood, and taken without the spirit. Ch.—This verse, (6th) refers to that in the last chapter, where he says: *And for these things who is so fit?* Who is so capable of such a ministry? It is God alone who gives us strength, light and grace. I am far from giving a part only to God, and a part to myself. It all exclusively belongs to him. S. Chrys.

VER. 7. *Now if the ministration of death:* he meaneth the former* law, which by giving them a greater knowledge, and not giving graces of itself to fulfil those precepts, occasioned *death, was* notwithstanding *glorious*, accompanied with miracles on Mount Sinai, and so that the Israelites, when Moses came down from the mountain, could not bear *the glory of his countenance*, which he was forced to cover with a veil, when he spoke to them. Shall not the *ministration of the Spirit* in the new law, which worketh our sanctification and salvation, *abound* with much greater *glory?* especially since the old law was to be *made void*, and pass away.—*Neither was that glorified*, or to be esteemed glorious, in comparison of the new law, the blessings of the new so far surpassing those of the old law. Wi. —If the law of Moses, written on tables of stone, which was only able to cause death, inasmuch as it gave us light sufficient to know what was right, though it did not give us strength or graces to comply with the obligations imposed by it; if this law, nevertheless, was accompanied with so much glory, that Moses was obliged to put a veil over his face, what must we think of the *ministry of the Spirit*, and of the glorious duties of the apostleship? How ought our glory to be manifest, and who is fit for such an undertaking. If I thus extol the excellency of my ministry, do not imagine that I attribute any thing to myself. I am unworthy of this office, which so far surpasseth that of Moses, that his glory (v. 10) could not be truly called glory, when compared with this of ours, which so far excelleth his. Calmet.—The letter of the New Testament also, not truly taken or expounded by the Spirit of God, which is in his Church, must in the same manner be said to kill. See S. Austin, serm. 70. & 100. de tempore. & l. de spirt. & lit. c. 5. 6. & dein.

VER. 12. *Having therefore such hope, we use much confidence* and assurance, and need not conceal God's promises, nor put a *veil over our face*, as Moses did, the children of Israel not being able to *look* on the face† *of that which is made void*, meaning on that passing glory of Moses, to whom the law was given, and of that law, and all that belonged to it, which was only to last till the coming of Christ, and which is now made void. The reading of the ordinary Greek is now different, viz. that they *looked* not on the *end* of that which is now made void, meaning by the *end*, on Christ, who was the end of the law, which now by his coming is abolished and made void, as it was always designed to be. Wi.

VER. 13. The apostle here informs the Corinthians that the apostles speak with confidence, without any veil, discovering to men mysteries hidden from the foundation of the world; not like Moses, who put a veil on his face that the Israelites *might not look steadfastly*, or might not discover the weakness and short duration of the law, which was represented by the light that surrounded his face, and which quickly passed away. S. Paul here gives the allegorical explanation of the light and veil on the face of Moses. Estius.

14 But their senses were made dull. For, until this day, the self-same veil, in the reading of the old testament, remaineth not taken away, (because in Christ it is done away.)

15 But even until this day when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 [a]Now the Lord is a Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

The sincerity of his preaching: his comfort in his afflictions.

THEREFORE, seeing we have the ministration, according as we have obtained mercy, we faint not.

2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hidden, it is hidden to those who perish:

4 In whom the God of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but Jesus Christ, our Lord: and ourselves, your servants, through Jesus.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

7 But we have this treasure in earthen vessels: that the excellency may be of the power of God, and not of us.

8 In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute:

9 We suffer persecution, but are not forsaken: we are cast down, but we perish not:

10 Always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our bodies.

11 For we who live, are always delivered unto death for Jesus' sake: that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written: [b]I have believed, therefore I have spoken: we also believe, and therefore we speak:

14 Knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you.

15 For all things *are* for your sakes: that the grace abounding through many, may abound in thanksgiving to the glory of God.

16 For which cause we faint not; but though our outward man is corrupted: yet the inward man is renewed day by day.

17 For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory.

18 While we look not at the things which are seen, but at the things which are not seen. For the things

[a] John iv. 24.

[b] Ps. cxv. 10.

VER. 14–15. *But* the senses and *minds* of the Jews have been *dulled*, hardened, and blinded, so that *to this day* we may say the veil remains over their eyes and minds, and *hearts;* that is, the greatest part of them understand not Moses' books, prophecies, and those things that were figures of Christ. But they shall understand them, and the veil shall be *taken off*, when they shall be converted before the end of the world. Wi.

VER. 17. *Now the Lord is a Spirit.* Many expound it, *the Spirit is the Lord.* And where this Lord and this Spirit is, *there is liberty;* i. e. by this Spirit, they who are sanctified are freed from the slavery of sin and the devil. Wi.—We must recollect what he had said before, that the letter killeth and that the Spirit giveth life; that by the Spirit was meant the gospel, and by the letter was meant the law of Moses. Here he says that God is the Spirit, in opposition to the law of Moses; that he is the Author of the liberty of the children of God, in the new law; that in the new law are found the true adorers in spirit and truth, in opposition to the spirit of servitude which animated the Jews. Calmet.

VER. 18. *We all, beholding,*‡ &c. i. e. we who have been called to the faith of Christ, have received a greater knowledge; and we hope and believe to be hereafter *transformed into the same image*, and to be in some measure like unto God, whom we shall see and enjoy, when we pass from the less glory of grace and sanctification in this life, which is the seed of glory, to the state of a more perfect glory and happiness in heaven, says S. Augustin. Wi.

* V. 7. Ministratio mortis, *διακονία θανάτου.* Thus, says S. Chrys. he calls the law, *τὸν νόμον λέγει.* p. 584.

† V. 12. In faciem ejus quod evacuatur; but the common Greek copies, and also S. Chrys. *εἰς τὸ τέλος*, in finem.

‡ V. 18. S. Aug. de gloriâ fidei in gloriam speciei, de gloriâ, quâ Filii Dei sumus, in gloriam, quâ similes ei erimus, quoniam videbimus eum sicuti est.

CHAP. IV. VER. 1. The apostle, having in the last chapter shewn the excellence of his ministry above that of the law, proceeds to inform them of his own labours, &c. in order to destroy the credit which the false teachers had acquired amongst the Corinthians, and to caution them against any attempts that these teachers might make to destroy what had caused S. Paul so much trouble to effect. But he still refers all to God. As for these false teachers, what Churches had they founded? what persecutions have they endured? Calmet.

VER. 3. The apostle here brings another proof of the sincerity of his preaching, viz. the success with which it is attended: And he says, if there be any who have not yet received it, that is their own fault. For had they been as eager to receive it, as we have been to announce it to them, the whole world had long since been converted. Theodoret.

VER. 4. *In whom the God of this world hath blinded the minds of unbelievers.** Thus the words are placed, both in the Latin and Greek text, so that the true God seems to be called the *God of this world*, as he is elsewhere called *the God of heaven, the God of Abraham.* God, says S. Chrys. *blinded*, that is, permitted them to be blinded. Others translate, *in whom God hath blinded the minds of the infidels of this world;* so that *this world* may be joined with *unbelievers*, and not with *God:* and by the *God of this world*, some understand the devil, called sometimes *the prince* of this world, that is, of the wicked. Wi.

VER. 6. *The light to shine out of darkness.* He alludes to what is related at the first creation, when God divided *the light from darkness.* Gen. i. 4.—*In the face of Christ Jesus*, which may signify in the *person* of Christ, who was the *true light enlightening every man, that comes into this world.* John i. 9. Wi.

VER. 8. *We are straitened.*† This, by the Greek, seems the sense of the Latin word, which is taken to signify, one perplexed, and in a doubt. See Jo. xiii. 22. Acts xxv. 20. Gal. iv. 20. Wi.

VER. 10. *That the life also of Jesus may be made manifest in our bodies*, when we suffer, and undertake voluntary sufferings for his sake. Wi.

VER. 12. *Death worketh in us*, when we are under persecutions, and dangers of death, *and life in you*, who live in ease and plenty. Wi.—The preaching of the gospel, which we undertake in such a disinterested manner, and which exposes us to so many dangers, is the cause of death to us, but of life to you. It draws down upon us a thousand dangers and disgraces; but procures you all kinds of advantages. You tranquilly enjoy the fruit of our labour, though we do not envy you this happiness, because we hope one day to enjoy the reward of our labours. Calmet.

VER. 13. *We also believe*, &c. That is, we have the like faith as David, when he spoke in that manner; we hope and believe, God will deliver us, or at least raise us up from the dead with Jesus. Wi.

VER. 15. &c. *For all things*, that we suffer, *are for your sakes*, that many may be brought to give thanks, and to praise God for eternity. This encourages us not *to fail*, nor faint in the cause of God, under these *momentary* and *light tribulations, which work* in us above measure, an exceeding and eternal weight of glory. See the Greek text. Wi.

VER. 17. *Worketh.* In the Greek, *κατεργάζεται*, which the English Bible of the year 1577 falsely renders by *prepareth*, unwilling to allow, with the apostle, that tribulation worketh eternal glory. The ardour with which the apostle speaks is sufficient to inspire the most timid with courage. A life full of crosses, labours, persecutions, injuries, &c. he calls momentary and light, if compared with the eternal, immense, and incomprehensible glory prepared for us. S. Aug. —All earthly substance, compared with the happiness of heaven, is rather a loss than a gain. This life, when put in comparison with that to come, is rather a death than life. S. Greg. in Evangel.

which are seen, are temporal: but the things which are not seen, are eternal.

CHAP. V.

He is willing to leave his earthly mansion, to be with the Lord. His charity for the Corinthians.

FOR we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

2 For in this also we groan, desiring to be clothed over with our habitation, which is from heaven:

3 [a] If so that we may be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan, being burthened: because we would not be unclothed, but clothed over, that what is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge, of the Spirit.

6 Therefore, having always confidence, knowing that, while we are in the body, we are absent from the Lord:

7 (For we walk by faith, and not by sight)

8 We are confident, and have a good will to be absent rather from the body, and to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 [b] For we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing, therefore, the fear of the Lord, we persuade men: but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf: that you may have *somewhat to answer* them who glory in face, and not in heart.

13 For whether we be transported in mind, *it is* to God: or whether we be sober, *it is* for you.

14 For the charity of Christ presseth us: judging this, that if one died for all, then all were dead.

15 And Christ died for all: that they also, who live, may not now live to themselves, but to him, who died for them, and rose again.

16 Wherefore, henceforth we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him so no longer.

17 If then any be in Christ a new creature: the old things are passed away: [c] behold all things are made new.

18 But all things are of God, who hath reconciled us to himself, by Christ: and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation.

20 We are, therefore, ambassadors for Christ, God as it were exhorting by us. For Christ, we beseech you, be ye reconciled to God.

[a] Apoc. xvi. 15.—[b] Rom. xiv. 10.

[c] Isai. xliii. 19. Apoc. xxi. 5.

* V. 4. In quibus Deus hujus sæculi excæcavit mentes infidelium, *ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων.* S. Chrys. *ὁμ. η.* p. 594. lin. 11. says, it should be read thus: *ἀναγνωστέον, ὅτι τῶν ἀπίστων τοῦ αἰῶνος τούτου, ἐτύφλωσεν ὁ θεὸς τὰ νοήματα.*

† V. 8. Aporiamur, *ἀποδυόμενοι*, from *a* and *πόρος*, transitus. See Mr. Legh.

CHAP. V. VER. 1. *Of this habitation.** In the Gr. of this *tabernacle;* i. e. of the body. S. Chrys. takes notice that a *tabernacle*, or *tent*, is not to dwell in for a long time, but only to lodge in for a while, as this life is short; but the *building* God has prepared for his elect in heaven, is for eternity. Wi.—But, although the hopes of possessing this eternal mansion consoles us interiorly, and supports us under the pressure of evil, the obligation we have of purchasing it, even at the expense of our lives, does not fail to afflict us. V.

VER. 2. *To be clothed over*, signifying the natural desire men have not to die, but to be changed without dying to a happy state in heaven. Wi.

VER. 3. *That we may be found clothed, not naked,*† not divested of the body, as before; i. e. we desire immortal happiness without dying: though some expound it, *not naked;* i. e. not deprived of the glory we hope for. Wi.

VER. 5. *He that maketh us for this very thing,* (lit. *to this same thing*) *is God,* who created us to be eternally happy, who hath *given us the earnest of the Spirit.* See C. i. v. 22. Wi.

VER. 6. *We are absent from the Lord,* and as it were pilgrims. He compares the condition of men in this mortal life with that of pilgrims far from their own beloved country, yet with hopes to arrive there, which makes them willing to undergo dangers, and makes Christians even resigned to death, to a separation of the body from the soul, that they may *be present with the Lord,* and enjoy him. But let every one reflect that he must be judged, and receive a reward or punishment *according* to his works. v. 10. Wi.

VER. 7. It is only by faith we now walk in this foreign land towards God; we do not as yet feast on Him by any clear view. V.

VER. 11. *Knowing, therefore, the fear of the Lord,* and how dreadful a thing it is to appear at his tribunal, we endeavour to exhort men to fear and to worship him: and this intention is made *known to God,* who sees our heart: and I hope our sincere manner of asking and preaching is also *known* to your consciences. Wi.

VER. 12. *We commend not,* nor desire to commend *ourselves,* but they who may do harm to others, and to the progress of the gospel, make it necessary to speak what may give you an occasion to answer their objections, and even *to glory in my behalf* against those who *glory in face,* in outward appearances of learning and talents, but *not in heart,* being sensible themselves that they have no solid grounds of boasting in this manner. Wi.

VER. 12. *For whether we be transported in mind,* and out of zeal for the good of others seem to *exceed* in speaking of ourselves, it is *to God,* for God's honour and that of his ministers: or *whether we be* more *moderate,*‡ (lit. *sober*) that is, if I speak not, even what with truth I might, of my own actions, it is *to you,* to give you an example of modesty and humility.

VER. 14. *For the charity of Christ,* the love of God, the love that Christ has shewn to me and all mankind, and a return of love due to him, *presseth* me on, is the motive of all that I do; because I consider that *if one,* our Redeemer Christ Jesus, *died for all, then all were dead,* and had been lost in their sins, had not Christ come to redeem us. Thus S. Aug. in many places, proving original sin against the Pelagians. Divers interpreters add this exposition, *therefore all are dead;* that is, ought to die, and by a new life look upon themselves as dead to sin, which is connected with what follows in the next verse. Wi.

VER. 15. *And Christ died for all,* (not only for the predestinate or the elect) *that they also, who live, may not now live to themselves;* that they may not follow their own inclinations of their nature, corrupted by sin, but may seek in all things the will of Christ, their Redeemer, their Lord, to whom they belong, who died and rose again for them. Wi.

VER. 16. *Wherefore, henceforth we know no man according to the flesh;* i. e. having our thoughts and hearts fixed upon Christ, as he is risen, and has prepared for us an immortal life, *we know not,* i. e. we do not esteem any thing in this mortal life, nor any man according to any human considerations of this life; we regard not whether they are Jews, and the sons of Abraham, or Gentiles; nay, *if we have known* and esteemed Christ, as descending from Abraham and David, *now we know him so no longer,* nor consider him as born a mortal man, but as he is risen immortal, and will bless us with an immortal and eternal glory. Wi.

VER. 17. *If then any be in Christ,* &c. The sense seems to be, if by believing in Christ we are become as it were new creatures, rescued by his grace and his Spirit, the *old things are passed away,* we must renounce all former carnal affections, all sin and all errors in which either Jews or Gentiles lived. —*Behold all things are made new:* the New Testament succeeds to the Old, the law and doctrine of Christ to the law of Moses, the Christian Church to the Jewish Synagogue, truth and grace to types and figures, &c. Wi.—With the renovated Christian all his thoughts, sentiments, inclinations, and actions, are new.

VER. 18. *But all things* (all these blessings of grace and glory) *are of God,* who hath sent his only divine Son, by whom *he hath reconciled us to himself,* by his incarnation and death for our redemption. Wi.

VER. 19. *Not imputing,* i. e. truly taking away our *sins, blotting out the handwriting of the decree which was against us, . . . fastening it to the cross,* as it is said, Colos. ii. 14. And to us, who are his apostles and the ministers of his gospel, he *hath imparted* and *committed* this *word of reconciliation,* by the preaching of his doctrine, and the administration of his sacraments, &c. In these functions we act and we speak to you as the *ambassadors of Christ;* we speak to you in his name, we represent his person, when we exhort you to *be reconciled to God.* "He that heareth you, heareth me." Luke x. 16. Wi.

VER. 20. Be not deaf to this voice, harden not your hearts, suffer yourselves to be moved to the charity of God: it is immense, it is infinite. V.

VER. 21. *Him* (Christ) *who knew no sin,* (who had never sinned, nor was capable of sinning) *he* (God) *hath made*§ *sin for us.* I had translated, with some

21 Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

CHAP. VI.

He exhorts them to a correspondence with God's grace, and not to associate with unbelievers.

AND we helping, do exhort you, that you receive not the grace of God in vain.

2 For he saith: [a] In an accepted time have I heard thee: and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation.

3 [b] Giving no offence to any one, that our ministry be not blamed.

4 But in all things let us exhibit ourselves [c] as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

7 In the word of truth, in the power of God: by the armour of justice, on the right hand, and on the left:

8 Through honour, and dishonour, through bad name and good name: as seducers, and *yet* true: as unknown, and *yet* known:

9 As dying, and behold we live: as chastised, and not killed:

10 As sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

[a] Isai. xlix. 8.—[b] 1 Cor. x. 32.—[c] 1 Cor. iv. 1.—[d] 1 Cor. iii. 16. 17. and vi. 19.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us: but in your own bowels you are straitened:

13 But having the same recompense, (I speak as to my children) be ye also enlarged.

14 Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? [d] For you are the temple of the living God: as God saith: [e] I will dwell in them, and walk among them, and I will be their God, and they shall be my people.

17 [f] Wherefore, go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you: [g] and I will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

The apostle's affection for the Corinthians: his comfort and joy on their account.

HAVING, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

2 Receive us. We have injured no one, we have corrupted no one, we have overreached no one.

[e] Lev. xxvi. 12.—[f] Isai. lii. 11.—[g] Jer. xxxi. 9.

French translators, *he hath made a sacrifice for sin*, as it is expounded by S. Augustin and many others, and grounded upon the authority of the Scriptures, in which the sacrifices for sins are divers times called sins, as Osee iv. 8. and in several places in Leviticus, by the Hebrew word *Chattat*, which signifies a sin, and is translated a victim for sin. But as this is not the only interpretation, and that my design is always a literal translation of the text, not a paraphrase, upon second thoughts I judged it better to follow the very words of the Greek, as well as of the Latin text. For besides the exposition already mentioned, others expound these words, *him he hath made sin for us*, to signify that he made Christ like unto sinners, a mortal man, with the similitude of sin. Others that he made him reputed a sinner; *with the wicked was he reputed;* (Mar. xv. 28.) God having *laid upon him all our iniquities.* Isai. liii. 6.—*That we might be made the justice of God in him;* that is, that we might be justified and sanctified by God's sanctifying grace, and the justice we receive from him. Wi.—*Sin for us.* That is, to be a *sin-offering*, a victim for *sin.* Ch.

* V. 1. Habitationis, *τοῦ σκήνους.*

† V. 3. *Si tamen vestiti, non nudi inveniamur,* *εἴγε καὶ ἐνδυσάμενοι*: some read, *ἐκδυσάμενοι.* See S. Chrys.

‡ V. 13. Sive enim mente excedimus, Deo, sive sobrii sumus, vobis, *εἴτε γὰρ ἐξέστημεν, θεῷ. εἴτε σωφρονοῦμεν, ὑμῖν.* See Annot. Mar. iii. 21. p. 147.

§ V. 21. Pro nobis peccatum fecit, *ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν.* See S. Aug. l. de pec. Orig. c. 32. serm. 48. de verbis Dei. nunc 134. tom. v. p. 655. and Serm. vi. de verb. Apost. c. 8. Serm. clv. t. 5. p. 745. Epist. ad Honoratum 120, nunc 140. c. 30. tom. ii. p. 450, &c.

CHAP. VI. VER. 1. *We helping*, or in the Greek, *working together*, that is, with God, as employed by him, or as his ministers, and ambassadors, we *exhort* you not to *receive* the grace *of God in vain*, by resisting his interior graces, by an idle, or a wicked life. Wi.

VER. 2. *Now is the day of salvation*, by the coming of your Redeemer. Wi.

VER. 3. In this, and the following verses, S. Paul shews his anxious solicitude not to give any, the least occasion of scandal, lest some reproach might fall upon the ministry of the gospel: for nothing is more likely to cast a blemish on the sanctity of religion, than the want of conduct in any of its ministers. If what they say be true, why do their own lives correspond so little with what they say? This will be the cry of all libertines. Calmet.

VER. 8. The apostles maintained the character, and fulfilled the duties of the ministers of Christ, equally in prosperity and adversity; they continued to speak the truth, though regarded by the Jews as seducers; exposed to all kinds of dangers, they relied on God, who preserved them, though in the midst of dangers, and of death itself. Though they possessed nothing in this world, yet God never permitted them to remain in want: his providence procured for them all things necessary. Though they had nothing in their possession, yet they procured relief for others, by the alms, of which they were made the disposers, though this latter part is generally understood of the spiritual riches, which they bestowed upon their auditors. Estius.

VER. 11. &c. Our *mouth is open* to speak with freedom and confidence.—*Our heart is enlarged*, dilated, as it were, with the warmth of love and charity.—*But you are straitened in your own bowels;* you have not the like charity and love for me, nor for all your brethren, and for all mankind, &c. Wi.—The apostle here complains, that the Corinthians have not the same affection for him, which he has for them: as if he should say, however enlarged your heart may be, through the love you have for me, it can never equal the ardour of my love for you. He alludes to those who followed some false teachers, of whom he says a little after: Though I love you more, I am less loved.—*But having the same recompense*, by a just return have the same affection for me, as I have for you. S. Chrys.—Let your heart be dilated for me, and receive the advice I give you as coming from a father, who most tenderly loves his children. A.

VER. 14. *Bear not the yoke together with unbelievers.* He does not mean, that they must wholly avoid their company, which could not be done, but not to have too intimate a friendship with them, not to marry with them, to avoid their vices. *Be ye separate . . . touch not the unclean thing.* He does not speak of meats, clean and unclean, according to the law of Moses, nor of legal uncleannesses, but what is sinful under the new law of Christ, and would defile the soul, as idolatry, fornication, &c. Wi.

VER. 15. Such as have cast off the yoke of God are called children of Belial. John viii. 44. *Belial*, in its radical signification, means without yoke. V.

VER. 16. The apostle here blames the too great affection the Corinthians had for the Gentiles, who sometimes invited them to their religious feasts, at which were eaten meats which had been offered to idols, and which gave scandal both to the Christians and Gentiles. To draw them from these feasts he tells them, that they are the temples of the Holy Ghost, and that consequently they ought not to make themselves the temples of devils, by eating of the sacrifices of devils. Calmet.—S. Paul, in this and the foregoing verses, clearly shews that the faithful ought not to frequent, on any account, the tabernacles of those who have left the Church. In the old law, Moses was ordered to command the ancients of Israel, on the part of God, to *depart from the tents of those wicked men, lest they be involved in their sins.* Numb. xvi. 27.

CHAP. VII. VER. 1. *Having, therefore, these promises*, mentioned just before, that God would be a *father* to us, &c. let us *cleanse ourselves* from *all* filth or *defilement of the flesh, and of the spirit*, that is, from all kind of sins. It is not without good grounds, that S. Thomas, and the divines in the schools, tell us, that some sins, as those of impurity, gluttony, and drunkenness, may be called *carnal sins*, bring disorders that in a particular manner affect and defile the body: and that (though all sins whatsoever defile the soul, and when they are such as are called mortal, bring a spiritual death to the soul, by depriving her of the grace of God) other kinds of sins may be called *spiritual sins*, their

3 I speak not to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence with you, great is my glorying for you. I am filled with comfort, I exceedingly abound with joy in all our tribulation.

5 For also, when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within.

6 But God, who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoice the more.

8 For although I made you sorrowful by my epistle, I do not repent: and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful,

9 Now I am glad: not because you were made sorrowful: but because you were made sorrowful unto penance. For you were made sorrowful according to God, that in nothing you should suffer damage by us.

10 [a]For the sorrow which is according to God, worketh lasting penance unto salvation: but the sorrow of the world worketh death.

11 For behold this self-same thing, that you were made sorrowful according to God, how great carefulness doth it work in you: yea, defence; yea, indignation; yea, fear; yea, desire; yea, zeal; yea, revenge: in all things you have shewed yourselves to be undefiled in the matter.

12 Therefore, though I wrote to you, not on account of him who did the wrong, nor of him who suffered it: but to manifest our solicitude, which we have for you,

13 Before God: therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And if I have boasted any thing to him of you, I have not been put to shame, but as we have spoken all things to you in truth, so also our boasting which was made to Titus, is found a truth:

15 And his bowels are more abundantly towards you: remembering the obedience of you all, how with fear and trembling you received him.

16 I rejoice that in all things I have confidence in you.

CHAP. VIII.

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

NOW we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia:

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity:

3 For according to their power I bear them witness, and beyond their power they were willing,

4 With much intreaty, begging of us the grace and communication of the ministry that is done towards the saints.

[a] 1 Pet. ii. 19.

malice and disorder affecting, and residing, as it were, in the mind or *spirit* of man; such are all the sins of pride, envy, idolatry, &c. Wi.

VER. 2. *Receive us.** This, according to S. Chrys. and others, is the same as what he said before, *be enlarged or dilated in heart*, that is, have a love, and true charity, and a zeal for us, and for the ministers of the gospel.—*We have injured no one*, &c. He perhaps hints at the ways and proceedings of the false teachers among them. Wi.

VER. 3. *I speak not this to your condemnation;* he means not to condemn them in general, though some had been blameable.—*Great is my glorying.* I have great *joy* in the greatest part of you. Wi.

VER. 5. *Our flesh*, that is, I myself, *had no rest*, because of the concern I was in about you, after I had written my last letter. Wi.—*Combats without, fears within.* Openly persecuted by the pagans, by the Jews, and by false brethren, I was tormented in my interior, by the apprehensions and fears I have just related to you. I was under continual apprehension, that my letter had been written in too severe a tone. I was in doubt whether the incestuous man would submit to the sentence of excommunication, and censure pronounced against him. And I said with myself, will not false teachers undo, and render fruitless all my endeavours to benefit the Church? Will not my letter alienate their minds from me? Calmet.—Our body had no ease, assailed with a deluge of evils from without, by the enemies of the gospel from within, by fears of new persecutions. Menochius.

VER. 6–7, &c. *God . . . . comforted us by the coming of Titus*, and with the joyful news he brought me, of the submission and repentance of the incestuous man, and of the good state you are in, of *your* earnest *desire* to see me. Now I have no reason to repent, that I wrote to you pretty sharply; though my letter *troubled* you, through the concern you were in on the account of the incestuous man, yet both *his sorrow*, and yours for his sake, will turn to his, and your greater advantage, with a lasting repentance, such as a true sorrow produces, when it is from God. I see the good effects, by the apology or defence you make for yourselves, by your zealous *indignation*,† and, as it were, *revenge* against sin, &c. Wi.

VER. 9. *Now I rejoice*, &c. I should have been inconsolable, had my letter made you sad, without producing the salutary effect intended by it; but I now rejoice that it caused a sorrow and sadness productive of the great advantages you have reaped from it. Thus in every sentence S. Paul shews the solicitude of a father, seeking nothing but the advancement of his spiritual children Calmet.

VER. 10. *For the sorrow*, &c. Sorrow for the loss of temporal goods, such as friends, riches, honours, &c. is productive of no good effects; but on the contrary, it ruins the constitution, exciting in the soul emotions of anger, murmuring, revenge, and brooding melancholy. It moreover betrays an inordinate attachment to creatures. But sorrow for our own sins, and for those of others, sufferings which we endure for the glory of God, work penance unto salvation, which is lasting; or, as the Greek has it, worketh penance unto salvation, of which we shall never repent. For tears shed in prayer unto God are sweeter, says S. Augustine, (Ps. cxxvii.) than any pleasure that can be procured from the stage, &c. The tears of the saints are like sweet wine, which inebriate those who love God. S. Aug. Ps. lxxxiii.—Contrition, or a hearty sorrow for sin, and not faith alone, as some pretend, is essential to salvation.

VER. 12. *I wrote to you not on the account*, &c. That is, not only on his account, or the account of his father, who suffered the injury, (by which his father seems to have been then alive) but also to demonstrate the care and solicitude I have for you. I was also overjoyed to find that Titus was so well received by you, with *fear* and trembling, that is, with so great respect, and submission to him. Wi.

VER. 16. After these proofs of your charity, and the uprightness of your heart, I can reprehend and correct you, exhort and praise you, without fear of my reprehensions separating you from me, without apprehension that my recommendations will prove false, or my confidence vain; I now reckon you as persons entirely devoted to me, and whose affection towards me will never cease. Calmet. See Grotius, Estius, &c. &c.—I therefore rejoice, as we read in the Greek, after this trial, that you will refuse me nothing I ask of you: and this my confidence I shall shew, by asking you to contribute to the wants of distressed brethren in Jerusalem, who have suffered so much for their religion.

* V. 2. Capite nos, χωρήσατε ἡμᾶς. S. Chrys. says, hom. xiv. τουτέστι φιλήσατε ἡμᾶς. Others think the sense is, receive and understand the instruction I give you.

† V. 7. Desiderium, ἐπιπόθησιν. S. Chrys. says, οὐδὲ ἐπιθυμίαν ἀλλ' ἐπιπόθησιν.

CHAP. VIII. VER. 1. *Grace of God,** *that hath been given in the Churches of Macedonia.* It was certainly the grace of God, that moved the Macedonians to make those charitable contributions for the relief of their poor Christian brethren in Judea, which S. Paul now speaks of: and therefore with those who seem the most exact translators, (even with the most approved Prot. translation) I have, according to the letter, put the *grace of God*, rather than the godly charity, as others would have it, whom I had once followed, and which I think probable, taking the *grace of God*, for a great grace, a great charity, or a great benevolence Wi.

VER. 2. *Poverty hath abounded*, &c. The sense seems to be, that in their greatest poverty, they shewed the riches of *their simplicity*, that is, of a sincere, willing, and charitable heart. Wi.

VER. 4. *Begging of us the grace*, &c. We may translate, *benevolence*, or *charity*, meaning their charitable alms or contributions. It also may be called a grace, a favour, or a charity, which they did for the poor. He exhorts them to these charitable contributions by the example of Christ, who being the God of glory, made himself the lowest and poorest of men to enrich us with grace and glory. Wi.—*Towards the saints.* The saints whom S. Paul is here speaking of, are the faithful of Jerusalem, who had been deprived of all their property at the beginning of their conversion, by their countrymen, for their steady adherence to the Christian faith, and were now reduced to the greatest want. It is for the sup-

5 And not as we hoped, but they gave their own-selves first to the Lord, then to us by the will of God;

6 Insomuch, that we desired Titus, that as he had begun, so also he would finish in you this same grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness, moreover also in your charity towards us; so in this grace also you may abound.

8 I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord Jesus Christ, that being rich, he became poor for your sakes: that through his poverty you might be rich.

10 And in this I give counsel: for this is profitable for you, who have begun not only to do, but also to be willing a year ago:

11 Now, therefore, perform it ye also in deed: that, as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which it hath, not according to that which it hath not.

13 For *I mean* not that others should have ease, and you distress: but by an equality.

14 In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality, as it is written:

15 [a]He that had much, had nothing over: and he that had little, had no want.

[a] Exod. xvi. 18.

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

17 For indeed he accepted the exhortation: but being more careful, of his own will he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches:

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will:

20 Avoiding this, lest any man should blame us in this abundance which is administered by us.

21 [b]For we provide good things, not only before God, but also before men.

22 And we have sent with them our brother also, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

24 Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

CHAP. IX.

A further exhortation to almsgiving: the fruits of it.

FOR concerning the ministry, that is done towards the saints, it is superfluous for me to write to you.

2 For I know your ready mind: for which I boast of you to the Macedonians. That Achaia also was ready a year ago, and your emulation hath provoked a great many.

[b] Rom. xii. 17.

port of their brethren in Palestine that the charitable contributions here mentioned by S. Paul, were raised in the Churches of Macedon. Calmet.—In the Greek we read, entreating us to receive the alms which they offered as a contribution to the charitable fund destined for the saints, or faithful, at Jerusalem. See Rom. xv. 25. 26. and 1 Cor. xvi. 1. 3.

Ver. 5. *They gave their ownselves.* That is, they resigned themselves and families to the care of Providence for the necessaries of life, begging that the apostle would receive their alms, which exceeded even their means. C.—And, by the will of God they also gave themselves to us, that we might dispose of them, and of all that belonged to them, as we should judge proper. V.

Ver. 6. *We desired Titus.* Having experienced the benevolence and generosity of the faithful of Macedon, S. Paul dismisses his faithful disciple, Titus, to exhort the Corinthians to imitate the example of their brethren in Macedon, laying before their eyes, in the following verses, the charity of Christ, who reduced himself to the greatest poverty and indigence, to shew us an example of humility and charity.

Ver. 10. *Begun not only to do, but also to be willing.* The sense seems to be, that they not only began the last year to do it, to contribute, but that they were the first that had this will, and began it of their own accord, by a motion of their own will. And therefore in the next chap. (v. 2.) he *boasted* of their *ready mind* to *the Macedonians*, and that their zeal or emulation had incited a great many. Wi.

Ver. 12–13. He tells them that it is the *will* that chiefly makes their charity *acceptable* to God, who sees the heart. And that the design is not to make others live at *their ease*, in a richer condition than those who give, but to make a kind of *equality*, their brethren in Judea being now in great poverty and want. Wi.—God regards two things in our alms: first, the zeal and good-will with which we give our alms; secondly, the greatness of our charities, that is, if they be proportionate to our means. If you have little, give a little, but with good-will; if you have much, give also much, but with equal benevolence and zeal. God measures the extent of our charity by the greatness of our zeal, not requiring of us what we have not, but what we have to spare, relieving others, without overcharging ourselves. V.—Yielding our superfluities, that the poor may not want necessaries. M.

Ver. 14. *This present time, let your abundance,* &c. The sense, according to some interpreters is, that the time may perhaps come, when they in Judea may supply the wants of those in Achaia in the same kind. Others rather understand it of a communication of spiritual for temporal goods, that your alms, by the assistance of those who will pray for you, and your charities, may obtain for you the spiritual riches of grace, which every one stands chiefly in need of. Wi.

Ver. 15. *He that had much,* &c. The words were spoken of those who gathered the manna. Exod. xvi. 18. Every one was there ordered to gather such a particular measure, called a gomer, and they who for fear of wanting, gathered more, found they had no more than the measure they were ordered to take, and they, who as it happened, took less, still found they had their measure of a gomer. By this example, S. Paul exhorts them to contribute to the relief of their brethren, with confidence in God's providence, and without fear of wanting themselves. Wi.

Ver. 16. &c. The apostle then tells them, that he has *sent Titus*, and two other brethren of known probity and honesty, lest any one should suspect, that he, or they should turn these charitable contributions to their own profit and advantage by enriching themselves, *that no one*, saith he, *might find fault with us in this abundance, which is managed by us.* Wi.

Ver. 18. *Brother, whose praise is in the gospel, through all the Churches.*† It may either signify in writing or in preaching the gospel, so that though S. Jerom expound this of S. Luke, who wrote his gospel, (but probably not till after this time) yet S. Chrys. rather understands it of Barnaby, by the words that follow, *who was ordained by the Churches companion of our travels.* Others also guess it might be Silas or Silvanus. Who the third brother was, is also uncertain. Wi.—Commentators vary in their opinions upon the person here mentioned. S. Chrys. and Theo. are of opinion, that this person is S. Luke or Barnabas; S. Jerom also thinks that it must be S. Luke the evangelist.

Ver. 22–23. *With much confidence in you, either for Titus,* &c. Some expound it of *the confidence* which this the third *brother* had in the Corinthians, but it seems rather to be understood of the confidence which S. Paul himself had in them, that they would shew great respect both to Titus, and to the other brethren whom he sent. He concludes, (v. 24.) by exhorting them to these charitable contributions, which he calls the *manifestation* of their charity, in the *sight of the Churches.* Lit. in *the face of the Churches*, in your public meetings. Wi.—Most commentators understand here Apollo, but without any certainty. V.

* V. 1. Gratiam Dei. *τὴν χάριν τοῦ Θεοῦ.* The same word gratia and *χάρις* is used, v. 4. 6. 7. where it is generally understood of their charitable contributions.

† V. 18. Cujus laus est in evangelio, *οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ.* See S. Chrys. *hm. iv.* p. 645. *δόξεν μοὶ δοκεῖ τὸν βαρνάβαν αἰνίττεσθαι.*

CHAP. IX. Ver. 1. *The ministry*, that is, the contributions for the brethren, so it is also called again, (v. 12.) the *ministry of this office*, or, as the Greek signifies, *of this sacrifice*, inasmuch as alms, and such charitable works, are spiritual sacrifices to God. Wi.

Ver. 2. *That Achaia also was ready.* Corinth was the capital of Achaia. S. Paul had formerly exhorted the Macedonians to contribute to the utmost of their power, informing them, that Corinth and all Achaia were prepared a year ago to collect alms, and now the apostle, speaking to the Corinthians, encourages

3 Now I have sent the brethren, that what we boast of concerning you, be not made void in this behalf, that, (as I have said) you may be ready:

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore, I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

6 Now this I say: He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings.

7 Every one as he hath determined in his heart, not with sadness, or of necessity: [a] For God loveth a cheerful giver.

8 And God is able to make all grace abound in you: that ye always having all sufficiency in all things, may abound to every good work,

9 As it is written: [b] He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever.

10 Now he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:

11 That being enriched in all things, you may abound unto all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord.

13 By the proof of this ministry, glorifying God in the obedience of your confession to the gospel of Christ, and for the liberality of *your* communicating to them, and to all,

14 And in their prayer for you, longing for you, because of the eminent grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAP. X.

To stop the calumny and boasting of false apostles, he sets forth the power of his apostleship.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence indeed am lowly among you, but being absent, am bold towards you,

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold against some, who think of us as if we walked according to the flesh.

3 For walking in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal, but powerful through God to the destruction of fortifications, we subverting counsels,

5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ,

6 And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.

8 For if I also should boast somewhat more of our

[a] Eccli. xxxv. 11.—[b] Ps. cxi. 9.

them by the example of the faithful of Macedon, and informs them of the greatness of their charitable contributions, and the greatness of their zeal. Theo.

Ver. 3. Titus, and two others.

Ver. 5. *Not* forced from *covetousness*. Lit. not as avarice, as it were extorted from covetous people, who give unwillingly. Wi.

Ver. 8. God is generous to the liberally disposed Christian; filling such as relieve the poor with every species of good, and returning their charities a hundred-fold. M.

Ver. 11–13. *All bountifulness*,* by which is signified, a sincere and free liberality, by giving with a sincere heart, and good intention. S. Paul encourages them to contribute willingly for God's sake, and out of a true charity for their indigent brethren, who will praise, and thank God, and pray for them, &c. Wi.

Ver. 15. *For his unspeakable gift.* Such is the conclusion, which the apostle puts to the subject upon alms-deeds. In the following chapter he proceeds to a new subject; but first thanks the Almighty, that he has enriched the Corinthians with so charitable a disposition. S. Chrys. Theo. and some other commentators think, that by the expression, *his unspeakable gift*, is meant the incarnation of Christ. The fruit of alms-deeds is the increase of grace in all justice and good works to life everlasting; God granting these blessings for a reward and recompense of charitable works, which therefore are called the seed, (v. 11. *supra*) or meritorious cause of these spiritual fruits. B.

* V. 11. In omnem simplicitatem, ἁπλότητα, upon which S. Chrys. says, ὁμ. κ'. ἁπλότητα τὴν δαψίλειαν καλεῖ, a plentiful abundance.

CHAP. X. In these three following chapters, S. Paul, for the common good of those whom he had converted, and to obviate the prejudice raised by his adversaries against his person and preaching, is forced to set in a true light his apostolical authority, the favours he had received from God, his actions, his labours, and his sufferings, with an apology for mentioning them, giving all the glory to God. Wi.

Ver. 1–11. *Who in presence indeed am lowly.** Lit. *humble*, (see Luke i. v. 48.) that is, of a mean aspect, as to exterior appearances, and *my speech contemptible*, without the ornaments of human eloquence, but am said to *be bold* when *absent*, reprehending and threatening by my *letters*, which are owned to be *weighty* and strong, let such persons *think*, and be convinced, that *such as I am* by my letters, they shall find me by *deeds*, when I come, and shall be *present* with them. I desire and *beseech you*, that *I may not be bold* when I come, to make use of my authority, nor of those spiritual arms and weapons, of censures and excommunications, nor perhaps of exemplary punishments, which God sometimes in a miraculous manner shewed by his apostles. See the examples of Ananias and Saphira struck dead at S. Peter's words, (Acts v.) of Elymas struck with blindness for opposing S. Paul's preaching. Acts xiii. He puts them in mind, that the power, which God has given to his apostles, is so great and prevalent, that no force upon earth has been able to resist or hinder the designs of God, as to the spreading of the gospel, and the faith of Christ, and as he expresseth it, to the *destruction of fortifications, we subverting counsels*, and every thing that opposed the *knowledge of God*, who reduceth whom he pleaseth to the *obedience of Christ*. He admonishes them all to return to the obedience due to him, and the true ministers of the gospel, lest he be obliged to revenge, that is, punish such as remain disobedient. He acknowledges that his apostolical power was given him for the good and *edification* of the faithful, not for their *destruction*, which he will take care not to abuse. In fine, he tells them here in short, and more at large in the following chapter, that they may, if they please, consider outward appearances, his apostolical functions, the miracles God has wrought in his favour, what he has done, and suffered, by which will appear the advantages he has above his adversaries, who spoke with contempt of him. Wi.

Ver. 2. I beg of you now to hear my apology, that I may not be obliged to make use of my authority, when present among you, which they say I have abused, and usurped over you. There is in this discourse a little irony against the facility with which the Corinthians heard the enemies of S. Paul. He alludes to those false teachers who decried his doctrine, by preaching up the observance of the ceremonial parts of the law, for they were Jews, and had introduced many new practices into the Church. We may here take notice, that these observations are applicable to the epistles of S. Paul to the Galatians, and Philippians, for they are the same false teachers whom he there attacks, and who accused S. Paul of being a hypocrite, a seducer, in a word, one who walked according to the flesh. Estius and S. Chrys.

Ver. 4. *For the weapons*, &c. The powers with which we are endowed will easily overturn all obstacles, or fortifications which devils may raise against us. They will easily refute the pride, the learning, and the eloquent sophisms of philosophers, and reduce every height, or high-minded philosopher, to the obedience of Christ. Calmet.—Hence doth our Saviour pray, "I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight." Matt. xi. 25.

Ver. 6. *Having in readiness.* God gave power, not only to persuade, and to convince the incredulous, but also to punish them, as we see in the examples of Simon Magus and Elymas. What then should hinder him from using the same against these false apostles? But he says, your obedience must first be fulfilled. God forbid that I should first use the sword, before I have tried the ways of sweetness and conciliation. But if any remain obstinate, then I will employ the arms that God has given me. Grotius.—This sweet and forcible example of the apostle is worthy the imitation of all superiors, temporal and ecclesiastical, how ever high their dignity or command. A.

power, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed,

9 But that I may not be thought as it were to terrify you by epistles:

10 (For his epistles, indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible:)

11 Let such a one think this, that such as we are in word by epistles, when absent, such are we also indeed, when present.

12 For we dare not rank or compare ourselves with some, that commend themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 [a] But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even to you.

14 For we stretch not ourselves beyond our measure, as if we reached not to you: for we are come as far as to you in the gospel of Christ.

15 Not glorying beyond measure in other men's labours: but having hope of your increase in faith, to be magnified in you according to our rule abundantly.

16 Yea, to those places that are beyond you, to preach the gospel, not to glory in another man's rule in those things that are made ready to our hand.

17 [b] But he that glorieth, let him glory in the Lord.

18 For not he, that commendeth himself, is approved: but he whom God commendeth.

CHAP. XI.

He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

WOULD to God you could bear with some little of my folly: but do, bear with me:

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest, [c] as the serpent seduced Eve by his subtility, so your minds should be corrupted, and fall from the simplicity which is in Christ.

4 For if he that cometh, preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you have not received: you might well bear *with him.*

5 For I suppose that I have done nothing less than the great apostles.

6 For though I be rude in speech, yet not in knowledge; but in all things, we have been made manifest to you.

7 Or did I commit a fault, abasing myself, that you might be exalted? Because I have preached to you the gospel of God gratis?

8 I have taken from other churches, receiving wages of them to serve you.

[a] Ephes. iv. 7.—[b] Jer. ix. 23. 1 Cor. i. 31.

[c] Gen. iii. 4.

VER. 12, &c. The following verses to the end of this chapter, are equally obscure, both in the Greek and Latin text.— *We dare not rank or compare ourselves,* &c. He seems to write this ironically, by way of mocking at those, who commended and preferred themselves before others. But I will not compare myself with others, but will only *compare*† myself with myself, to shew that my actions agree with my words and my letters.— *We will not glory beyond our measure, but according to the measure of the rule which God hath measured to us, a measure to reach even to you.* Here he speaks of a measure, and a rule. By the measure, with which God measured *to him*, he means the places and countries, in which he, and the other apostles were appointed to preach, and plant the gospel: and by the *rule* also prescribed him, he means that it was given him as a rule not to preach, where other ministers of Christ had preached. When he says, therefore, *we will not glory beyond our measure,*‡ or (as it is implied in the Greek) of things *out of the measure,* the sense is, I will not, like false preachers, pretend to have preached in places out of my province, or which were not measured out to me, nor have we *extended* ourselves farther than we ought to have done, when we came to you, for you were within our measure. Nor have I transgressed the *rule,* because others had not preached to you before me, so that I have not *boasted in other men's labours.* But as your faith is growing, and increasing, when I have sufficiently settled the gospel among you, I hope my measure may *be enlarged,* and that without breaking the settled rule, I may preach also to people and *places beyond you.* This is what seems to be understood by these words, to be *enlarged* or *magnified,* even *to an abundance,* and yet not to glory in other men's labours, but to glory in the Lord only, and in what we do, as we have been directed, and assisted by him. Wi.

VER. 13. The apostle here reprehends the vain boasting of false teachers. I will not, like them, say, that I have carried the light of the gospel to the utmost limits of the globe, that I have converted millions of men, avoided an infinity of dangers, performed many miracles, &c. No: I confine myself to the part assigned me by God. I will only glory in having come even to you. This I can do with justice, and without arrogance. Each one has his share, his measure, or his part to cultivate in the vineyard of Christ. Calmet, and V.

VER. 16. The words, measure, rule, &c. signify through the whole of this chapter a share, or an allotment of any place to cultivate. S. Paul never gloried like the persons whom he is here blaming, that he entered into other men's labours. But still neither those persons who have come to you, nor we who first preached the gospel to you, have any right to glory, except in God alone. Calmet.—We still hope, that your faith every day increasing, we shall be able to extend our measure much further, and carry the gospel to nations far beyond you, without interfering with any other, by glorying of having built on what they had already prepared. V.

* V. 1. Humilis sum, ταπεινός.

† V. 12. Ipsi in nobis nos metipsos metientes; the Greek is somewhat different, αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, ipsi in seipsis, seipsos mensurantes.

‡ V. 15. Non in immensum, οὐκ εἰς τὰ ἄμετρα, non in non mensurata.

CHAP. XI. VER. 1. *My folly.* So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity; though the apostle was constrained to do it, for the good of the souls committed to his charge. Ch.

VER. 2. *With the jealousy of God,* or that came from God: it may also signify a great, or godly jealousy.—To *present you,* that is, the Church of Corinth, *a chaste virgin to Christ,* as the whole Catholic Church is called the chaste spouse of Christ. See Matt. ix. 13. Apoc. xxi. 2. Wi.—I cannot suffer these false prophets thus to destroy what has been prepared with so much labour, but I am not jealous for my own sake; it is for the honour of God; for I do not wish to prepare this spouse for myself, but for God. Tirinus.—It is a duty incumbent on me to preserve you in the purity of the faith you have received, to present you to him as a virgin, holy, and free from every spot or blemish, and hence arise my fear and solicitude, lest by insinuating and designing men, you suffer yourselves to be drawn away from the simplicity of your faith in Christ Jesus, the Lord.

VER. 3. *So your minds should be corrupted* by those false teachers, *from the simplicity in Christ,* from the sincerity and purity of the gospel doctrine. Wi.

VER. 4. *You might well bear* with him. These new teachers pretended at least to preach only the doctrine of Christ. S. Paul tells them, they might in some measure be excused, if they preached a new doctrine, or *another gospel* that brought them greater blessings, or another Spirit accompanied with greater spiritual gifts, than they had already received by his preaching. But *I think,* and may say, I *have done nothing less* than the greatest apostles, and you have received the same blessings from me, as others from them. Wi.

VER. 5. *For I suppose.* Many understand this as spoken ironically, and alluding to the false apostles, who called themselves great. But it ought rather to be understood in a literal sense, that God had performed as many and great miracles by his hands, as by any of the apostles. S. Paul here wishes to refute those who called themselves the disciples of Peter, and other apostles. C.

VER. 6. *Though I be rude in speech,* (as S. Jerom also thought) in my expressions in the Greek tongue, *yet not in knowledge,* the chief or only thing to be regarded. Nay, S. Paul's adversaries acknowledged that his letters were weighty and strong. c. x. v. 11. S. Chrys. in many places, and S. Aug. l. iv. de Doct. Christiana, c. vi. and vii. tom. 3. p. 68. and seq. shews at large the solid rhetoric and eloquence of S. Paul, even in this and the next chapter. Wi.

VER. 7. *Did I commit a fault?* &c. It is a kind of reproach to them, and by the figure, called irony, with a reflection on the false preachers, who some way or other, got themselves handsomely maintained, while S. Paul neither took, nor would take any thing of them, that his adversaries might not have an occasion to say, he did as they did, or that they only did as he did. And lest they should suspect that he would receive nothing from them, because *he did not love* them (as men sometimes refuse presents from those whom they do not love) he appeals to God, how much he loves them. But he will have this to *boast* of against his adversaries, those false apostles and crafty labourers, who cunningly endeavoured *to transform themselves,* that they might be thought *the apostles of Christ,* insinuating themselves into their favour, and receiving at least presents from them, which S. Paul would not do, though it was but reasonable that he should live by the gospel. See 1 Cor. c. ix. Wi.

9 And when I was present with you, and wanted, I was burthensome to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself without being a burthen to you, and so I will keep myself.

10 The truth of Christ is in me, that this glory shall not be stopt in me in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that in what they glory, they may be found even as we.

13 For such false apostles are deceitful workers, transforming themselves into the apostles of Christ.

14 And no wonder: for Satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.

16 I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish: whereas you yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take *from you*, if a man be extolled, if a man strike you on the face.

21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man is bold, (I speak foolishly) I am bold also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23 They are the ministers of Christ: (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often.

24 Of the Jews [a] five times did I receive forty *stripes*, save one.

25 [b] Thrice was I beaten with rods, [c] once I was stoned, [d] thrice I suffered shipwreck: a night and a day I was in the depth of the sea.

26 In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

27 In labour and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without: my daily instance, the solicitude for all the churches.

29 Who is weak, and I am not weak? who is scandalized, and I do not burn?

30 If I must needs glory: I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 [e] At Damascus, the governor of the nation, under Aretas, the king, guarded the city of the Damascenes, to apprehend me:

33 And through a window in a basket I was let down by the wall, and so escaped his hands.

CHAP. XII.

His raptures and revelations. His being buffeted by Satan. His fear for the Corinthians.

IF I must glory, (it is not expedient indeed:) but I will come to visions and revelations of the Lord.

2 [f] I know a man in Christ above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth, such a one caught up to the third heaven.

[a] Deut. xxv. 3.—[b] Acts xvi. 22.—[c] Acts xiv. 18.

[d] Acts xxvii. 41.—[e] Acts ix. 24.—[f] Acts ix. 3.

VER. 10. *The truth of Christ is in me.* This is a kind of asseveration; I assure you by the truth of Christ, which is in me, that what I say is true, and that no one can deny it in Achaia. Theodoret.

VER. 12. S. Paul declares that he will continue to receive nothing for his preaching and his labours, that the false apostles may not glory in their disinterestedness; or rather, that he will not, by receiving any thing, authorize by his example, these new teachers, who only seek their own ease, to live on the Church, and to receive their support from it. S. Aug. and Estius.

VER. 16. &c. *Otherwise take me as one foolish.* S. Paul divers times excuses himself for mentioning things in his own commendation: he owns that this in itself, and unless it were necessary, might be blamed as *folly*, that it would not be *according to God*, but he declares himself forced by them to it, and that he will speak nothing but the truth. See c. xii. v. 6. 11. He tells them that they bear with others that are foolish, even with those false preachers that endeavour to bring them into slavery by their domineering carriage, by making them perhaps subject to the yoke of the Mosaical law. Who *devour* them, that is, their goods and substance, who take from them, who in a *manner strike them on the face*, (v. 20.) he means a metaphorical striking them, that is, by imperious ways, and insolent language. Wi.

VER. 19. I trust that you will permit me to speak in my own praise, since, as wise as you are, you have permitted others, who have not greater wisdom than myself. And if it be folly to praise one's self, as you have pardoned them, I trust you will also pardon me. Calmet.

VER. 20. S. Paul still continues to speak ironically, that they will permit him to praise himself in his own justification, since they have permitted these false teachers to reduce them to bondage under the law, to devour their substance, and to behave haughtily to them, striking them on the face, &c. Calmet.

VER. 21. *I speak according to dishonour, as if we had been weak in this part.* The interpreters are divided on this verse; the sense seems to be, I speak what others look upon *as dishonourable in us*, that we had not the like authority over you as these false teachers, and therefore could not keep you in such subjection as they have done. But yet I must tell you, that *wherein if any man is bold, I am bold also;* that is, I have no less motives to domineer and boast, than they have. And then he proceeds to particulars. Wi.

VER. 23. *They are the ministers of Christ: I am more.* To wit, an apostle chosen and sent by Jesus Christ, appointed in a special manner to be the apostle of the Gentiles, your apostle. Wi.

VER. 24. The Jews had power under the Romans to inflict punishments, not indeed capital, but corporal, such as flogging, &c. See Mark xiii. 9. The law, in Deut. xxv. 3. permitted, but did not command, forty stripes to be inflicted; it strictly forbad that number to be exceeded.

VER. 25. *Thrice I suffered shipwreck.* This was before the shipwreck in his voyage to Rome, by which we may take notice, that S. Luke, in the Acts, omits a great many things relating to S. Paul; as also when he adds,* *a night and a day I was in the depth of the sea.* We do not read expressed in the Greek, *of the sea;* but the Greek word is observed to imply the same: and so it is understood by S. Chrys. who gives these two expositions; first, that he was truly and literally in the middle of the sea. Secondly, that he was floating or swimming in the sea after shipwreck, which seems the more common interpretation. Wi.—S. Paul could have avoided that disgrace, as a Roman. See Acts xxiii.; but in Acts xvi. he refused to claim his privilege, that he might have an opportunity of converting the guard of the prison. P.

VER 28. *My daily instance.* The labours that come in, and press upon me every day. Ch.

* V. 25. Nocte et die in profundo maris sui, *ἐν τῷ βάθῳ πεποίηκα.*

CHAP. XII. VER. 1. *If I must glory.* S. Paul in the whole of this discourse shews the repugnance he had of speaking in his own praise, and that if he did it, it was only through constraint, and for the advantage of the Corinthians; as also to defend himself from his calumniators. Calmet.

VER. 2. *I know a man,* &c. He speaks of himself, as it were of a third person.—*Whether in the body, I know not.* If S. Paul himself knew not, how can we pretend to decide, whether his soul was for some moments separated from

3 And I know such a man, whether in the body, or out of the body, I know not, God knoweth:

4 That he was caught up into paradise: and heard secret words, which it is not allowed to man to utter.

5 Of such a one I will glory: but for myself I will glory nothing, but in my infirmities.

6 For even if I would glory, I shall not be foolish: for I shall say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should puff me up, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing I thrice besought the Lord, that it might depart from me:

9 And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then I am powerful.

11 I am become foolish: you have compelled me. For I ought to have been commended by you: for in nothing am I less than those, who are above measure apostles: although I am nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other churches; but that I myself was not burthensome to you? Pardon me this injury.

14 Behold, now the third time I am ready to come to you: and I will not be burthensome to you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 But I most gladly will spend and be spent myself for your souls: although, loving you more, I be loved less.

16 But be it so: I did not burthen you: but being crafty, I caught you by guile.

17 Did I circumvent you, by any of those whom I sent to you?

18 I desired Titus, and I sent with him a brother. Did Titus circumvent you? did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things, my dearly beloved, for your edification.

20 For I fear, lest perhaps when I come, I shall not find you such as I would: and that I shall be found by you such as you would not: lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you:

21 Lest again, when I come, God humble me among you: and I bewail many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed.

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his body, or in what manner he saw God. Wi.—It appears that this took place about the period when the Holy Ghost commanded that he should be separated for the work whereunto he was called. Acts xiii. 2.

VER. 4. *Caught up into paradise.* S. Augustin and S. Thomas are of opinion that this third heaven and paradise are the same place, and designate the abode of the blessed. In order to understand the language of the apostle, we must observe that the Hebrews distinguished three different heavens. The first comprised the air, the clouds, &c. as far as the fixed stars. The second included all the fixed stars; and the third was the abode of Angels, in which God himself discovered his infinite glory, &c. The first is called in Scripture simply the heavens, the second the firmament, and the third the heaven of heavens. Calmet.

VER. 7–10. *A sting of my flesh,* an angel,* or a messenger *of Satan,* to *buffet me.* The Latin word signifies any thing that pricks or stings, the Greek word a sharp stick or pale: he speaks by a metaphor, as also when he says *to buffet me;* that is, by causing great trouble or pain. Some understand by it a violent headache or pain, or distemper in the body. S. Aug. mentions this opinion, and does not reject it, in Ps. xcviii. tom. 4. p. 1069. in Ps. cxxx. p. 1465. S. Jer. also speaks of it in c. iv. ad Galatas, tom. 4. p. 274. Ed. Ben. But S. Chrys. by the sting, and the angel of Satan, understands that opposition which S. Paul met with from his enemies, and those of the gospel; as Satan signifies an adversary. Others understand troublesome temptations of the flesh, immodest thoughts, and representations, suggested by the devil, and permitted by Almighty God for his greater good.—*Thrice I besought the Lord.* That is, many times, to be freed from it, but received only this answer from God, that his grace was sufficient to preserve me from consenting to sin. And that *power* and strength in virtue should increase, and be *perfected* in *weakness,* and by temptations, when they are resisted. S. Aug. seems to favour this exposition, in Ps. lviii. Conc. 2. p. 573. S. Jerom, in his letters to Eustochium, to Demetrias, and to Rusticus, the monk. And it is the opinion of S. Greg. l. 23. moral. tom. 1. p. 747. and of many others. Wi.—If there were any danger of pride from his revelations, the base and filthy suggestions of the enemy of souls must cause humiliations, and make him blush. But these are to be borne with submission to the will of God, for his power is more evident in supporting man under the greatest trials, than in freeing him from the attacks.—*Power is made perfect.* The strength and power of God more perfectly shines forth in our weakness and infirmity; as the more weak we are of ourselves, the more illustrious is his grace in supporting us, and giving us the victory under all trials and conflicts. Ch.—*When I am weak.* The more I suffer for Christ, the more I perceive the effects of his all-powerful grace, which sustains, enlightens, and strengthens me: the more also the glory and power of God appeareth in me. The pagans themselves were not ignorant that calamity was the soil in which virtue usually grows to perfection. Calamitas virtutis occasio est. Seneca.—Optimos nos esse dum infirmi sumus. Plin. vii. ep. 26.

VER. 11–13. *Although I am nothing.* These words are a demonstration of the humility of S. Paul, when forced to speak his own praises.—*The signs* and marks *of my apostleship . . . on you,* by your conversion, especially being accompanied by wonders and miracles.—*Pardon me this injury.* A reproach by irony, against such as seemed to value him less, because he lived in poverty, and took nothing of them. Wi.

VER. 14. *Now the third time I am ready to come.* So he says again in the next chap. That is, he was once with them, he had purposed to come a second time, and now a third time.—*I seek not the things that are yours, but you.* That is, says S. Chrys. your *souls,* not your *goods;* your *salvation,* not your *gold.*—*For the children.* A modest pretty turn in their favour, by saying that fathers and parents are commonly supposed to leave their goods and riches to their children, not children for their parents. Wi.—S. Paul came to Corinth for the first time in the year 52, remaining with them 18 months. Acts c. xviii. He came the second time in 55, but did not remain long with them; on which account it is omitted by S. Luke in the Acts. The date of this letter is in 57, when S. Paul again came to them towards the end of the year. Calmet.—Other interpreters, with no less authority question this sentiment, see v. 1. of the following chapter, and say he only went twice; the first time as mentioned in Acts xviii. 1.; the second time, as we may draw from Acts xx. 2. 3. after this epistle, as is evident from comparing 2 Cor. i. 15.

VER. 15. *I most gladly will spend*† all, and even my life, for your sake, and so as to be *spent,* and even *sacrificed,* for your souls; though the more I love you, the less you or some of you love me, a kind and modest reproach. Wi.

VER. 16–18. *I caught you by guile.* He answers an objection or suspicion of his adversaries, as if he took no presents himself, but employed others to do it for him: he appeals to them, if Titus did not serve them in all things as he had done, in the same spirit, treading the same steps. *Think you,* as some pretended of old, formerly, or of a long time, that we make vain and false excuses to you, and at the bottom aim to be gainers by you? He appeals with an oath to God, that he does *all things* for their good, for their advantage, and *edification.* Wi.

VER. 19. After having answered one of their objections with regard to his disinterestedness, he thus proceeds: I perceive that of old, or for a long time, you have regarded this lengthened discourse merely as an apology to justify myself from the suspicion of avarice. But *we speak before God in Christ;* or, God is my witness that I have acted thus only for your edification. Theodoret. —Seeking not the things that are yours, but yourselves, most willingly to spend our strength and life, and to be spent or completely exhausted for the sake of your souls.

VER. 20–21. He puts them in mind to be all of them reformed, to lay aside *animosities, dissensions, swellings,*‡ proceeding from pride, uncleanness, fornication, &c. which indeed will be a humiliation and trouble to him, to be forced to use his power by severities; for if he *find* them *such* as he *would not,* they will also *find him such as they would not.* Wi.—Τῶν μὴ μετανοησάντων. This, according to S. Austin, is spoken here of doing great penance for heinous sins, and not merely of repentance, as some moderns would fain interpret it. ep. 198.

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* V. 7. Stimulus carnis meæ, angelus Satanæ, qui me colaphizet, σκόλοψ τῇ σαρκὶ (in carne mea) ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ. See S. Chrys. ὁμ. κε. where he says, μὴ γένοιτο. See Tillem. c. x. on S. Paul, a Lapide, &c.

CHAP. XIII.

He threatens the impenitent, to provoke them to penance.

BEHOLD, this is the third time I am coming to you: [a]In the mouth of two or three witnesses shall every word be established.

2 I have told you before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ, who speaketh in me, who towards you is not weak, but is mighty in you?

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your ownselves if you be in the faith: prove ye yourselves. Know you not your ownselves, that Christ Jesus is in you? unless perhaps you be reprobates.

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me to edification, and not to destruction.

11 For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love will be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.

[a] Deut. xix. 15. Mat. xviii. 16. John viii. 17. Heb. x. 28.

† V. 15. Libentissimè impendam, & superimpendar, ἡδιστα δαπανήσω, καὶ ἐκδαπανηθήσομαι, consumam, & consumar.

‡ V. 20. Inflationes, φυσιωσεις, tumores; a metaphor for being puffed up with pride, vain glory, &c.

CHAP. XIII. VER. 1. The third time he had made preparations to visit the Corinthians, (see c. xii. 14.) when every delinquent shall be tried as the law directs. Deut. xix. 15. Mat. xviii. 16. Heb. x. 28.

VER. 2. *I will not spare.* Estius, Menochius, and others explain this of the censures, excommunications, &c. of the Church; whilst some are of opinion that he means temporal punishments. But we must observe, that not unfrequently God punished, even in a sensible manner, those who by their crimes had compelled their pastors to make use of the spiritual sword. C.

VER. 3. *Do you seek a proof?* By the Greek it signifies for you, or in your regard. The sense is, that he has left me power enough to chastise those among you who shall deserve it, when I come. Wi.—I do not know why you delay your conversion. Can you doubt whether it is God who speaks to you by my mouth, who has great power among you, and who is very capable of punishing you. V.

VER. 4. *He was crucified through weakness.* That is, he took upon him our weak and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the cross. But he liveth again by the *power of God*, of his divine power.—*We also are weak in him*, like him liable to sufferings, undergoing sufferings by his example; *but we shall live with him* by *the power* of God, of which you have also a share. Wi.

VER. 5. *Try your ownselves if you be in the faith.** He does not mean if they have a right Christian faith or belief, but either whether they had a saving Christian faith working in them by charity, or as S. Chrys. says, a faith that shewed itself by the gift of miracles, at that time commonly given to the first Christians. —*Unless perhaps you are disapproved,*† rejected, and justly deprived of this gift, which was a proof that they were Christians, and had received the Spirit of Christ. I judged it better to translate here *disapproved*, than *reprobates*, which in other places is often taken as opposed to the predestinate and the elect, whereas there it signifies those who were rejected, and deprived of the gifts of the spirit, particularly of that of miracles, and of those spiritual gifts granted to the first Christians, and which were a proof that they had received the grace: and the 7th verse, *not that we may appear approved, but that . . . we may be as reprobates.* That is, we wish that we may have no occasion to shew the power and the gifts of the spirit, and that of miracles, but as if we were rejected, disapproved, reproved, and deprived of such proofs. Wi.

VER. 6–7. I trust that we have not fallen from the state in which we were, but that we continue to exercise our ministry and to use the power which he has given us. Though I do not wish to find γνι guilty of any sins which may oblige me to use this power over you. I rather wish in this respect to have no authority whatever over you, to be as it were an outcast or reprobate, that you may never feel the power that God hath given me for the punishment of the wicked. S. Chrys.—*Reprobates.* That is, without proof, by having no occasion of shewing our power in punishing you. Ch.

VER. 9. *We rejoice* that we have not made our power appear in punishing the wicked, and afflicting our enemies; we are glad that we appear to them to be weak; but we are particularly glad, when you live in such a manner as to give us no occasion of reprimanding you, or of exercising our power over you. S. Chrys.

VER. 10. We write this for the edification of Christ's mystical body, and to cause all men to enter; not for its destruction, and to compel many to abandon it.

VER. 11. *Rejoice.* Χαίρετε, bene valete. In this sense the Greeks used this term at the conclusion of their writings; and Λοιπὸν, to denote that the writer or speaker was hastening to a conclusion. P.—*Be perfect.*‡ Lit. in the Latin *be exhorted.* Wi.

VER. 12. This was customary with both Jews and Persians, as we learn from Xenophon and Herodotus, and with other oriental nations. And in process of time, from the custom of common life, it was introduced into ecclesiastial assemblies. The ancients were in the habit before they began their meal to embrace each other, to manifest by that sign their mutual cordiality and friendship; then they contributed their alms, that they might give a substantial proof of what was represented by their kiss of charity. P.

VER. 13. For my part, I wish you, with all my heart, that the grace of our Lord Jesus Christ, the charity of God, and the communication of his holy Spirit, may dwell with you all. Amen is wanted in the Greek, but was added by the Church of Corinth, which was accustomed to make this reply as often as this epistle was read. When we recall to our mind the excess of corruption that had reigned in the city of Corinth under paganism, excess attested by profane authors, and which S. Paul brings to their recollection, (1 Cor. vi. 9.) we are all astonishment that in the short space of four years the gospel had operated amongst the faithful of this church, such a prodigious change in their manners, and that they were become capable of receiving lessons of morality so very pure as is this of the apostle. Bergier.

* V. 5. Si estis in fide, *εἰ ἐστὲ ἐν τῇ πίστει.* S. Chrys. ὁμ. κθ, p. 701, *ἐμοὶ δοκεῖ ἐνταῦθα λέγειν τὴν τῶν σημείων.* Ibid. Nisi forte reprobi estis, ἀδόκιμοι, improbati, or non probati. The Prot. as well as Rhem. hath reprobates; but Dr. Wells, in his amendments, has put destitute of proofs, which here is the true sense.

† V. 7. Non ut nos probati appareamus . . . nos autem ut reprobi simus, ὡς (not ἵνα) ἀδόκιμοι ὦμεν, i. e. sicut or tanquam non probati simus.

‡ V. 11. Exhortamini, παρακαλεῖσθε, consolemini, consolationem capite.

THE EPISTLE OF S. PAUL, THE APOSTLE, TO THE GALATIANS.

THE Galatians, soon after S. Paul had preached the gospel to them, were seduced by some false teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentiles, to observe circumcision, and the other ceremonies of the Mosaical law. In this epistle he refutes the pernicious doctrine of those teachers, and also their calumny against his mission and apostleship. The subject matter of this epistle is much the same as of that to the Romans. It was written at Ephesus, about twenty-three years after our Lord's ascension. Ch.—The Galatians were originally Gauls, who, under their leader, Baennus, spread themselves over Greece, and at length passed over into Asia Minor, where they settled between Cappadocia and Phrygia, in the province afterwards called from them Galatia. It seems that S. Peter preached first in those parts; but it was only to the Jews, as may be gathered from the inscription of his first epistle, which he addresses to the Jews of Pontus, Galatia, Cappadocia, Asia, and Bithynia. But S. Paul was the first that preached to the Gentile inhabitants of this province. When he first preached to them, he was received as an angel from heaven, or rather, as Christ himself: he visited them oftener than once, and the Church he there formed was very considerable. It was the Jewish converts of Galatia (who, as we have before mentioned, were the spiritual children of S. Peter) that caused those troubles which gave rise to this epistle. They strongly advocated the legal observances; and making a handle of the high pre-eminence of S. Peter, they decried S. Paul, even calling in question his apostleship. They taught the necessity of circumcision, and other Mosaic rites, which the apostles then in part retained. Thus divisions were raised in this infant Church. On these accounts the apostle warmly asserts his apostleship, as being called by Christ himself. He shews that his doctrine was that of the other apostles, who, in the council of Jerusalem, four years before, testified their exemption from the legal observances. He teaches, that it is not by the law, but by faith, that the blessings of salvation are imparted to them. After establishing these more important parts of the epistle, he gives them instruction on various heads. The Greek subscription to this epistle informs us, that it was written from Rome. S. Jerom says, he wrote it when in chains. Theodoret says, it was the first epistle that S. Paul wrote from Rome. This opinion has probably been adopted from a mistaken interpretation of the text: *I bear the marks of the wounds of Christ in my body.* By these marks they understand chains, whilst the text equally applies to the mortifications and self-denials of a Christian. The contrary opinion is, that this epistle was written from Ephesus in the year of Christ 55. This is the more probable opinion, and is maintained by S. Greg. the Great, Ludovicus, Capellanus, Estius, Usher, Pearson, and many others. The authority of the Greek copies, in assigning the places whence the letters were written, has been long rejected by the learned. We find not such information in the more ancient Greek manuscripts of S. Germanus and Clermont, &c. Calmet.

CHAP. I.

He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.

PAUL, an apostle, not from men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you, and peace from God the Father, and our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God, and our Father.

5 To whom is glory, for ever and ever. Amen.

6 I wonder that you are so soon removed, from him who called you to the grace of Christ, to another gospel:

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an Angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema.

9 As we said before, so I say now again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

10 For do I now persuade men, or God? Or do I seek to please men? If I did yet please men, I should not be the servant of Christ.

11 *For I give you to understand, brethren, that the

* 1 Cor. xv. 1.

CHAP. I. VER. 1. &c. The apostle begins by asserting his apostleship which the false teachers had called in question. He was called to it by Christ himself, in his miraculous conversion, being changed "into a vessel of election to carry his name before kings and nations, and the children of Israel." Thus chosen, we see him immediately after his conversion, preaching in Damascus and Arabia. Calmet.—Let us beware of self-appointed teachers, who are neither called by God nor rightly ordained by men, and yet are observed to intrude themselves into the ministry.—*Not from man, neither by man.** The apostle here expressly says, all the brethren who are with me; to shew that he advanced nothing which was not conformable to the belief of all the faithful. S. Jerom.—And again he says, (v. 12.) *neither did I receive it from man, nor did I learn it, but by the revelation of Jesus Christ.* That is, not from him, who was a man only, but from Jesus Christ, who was both God and man. S. Jerom, who has left us a commentary on this epistle, (tom. iv. p. 222. Ed. Ben. as also S. Chrys. tom. iii. p. 709. Ed. Sav.) takes notice, that Christ's divinity is proved from these expressions, that S. Paul was not an apostle, nor had his mission from man only, but from Jesus Christ, who therefore was not a man only.—*By Jesus Christ and God the Father.* A second argument to shew the equality of the Son with the Father. And thirdly, it destroys another objection of the Arians, who used to pretend that the Father being always first named, he only, and not the Son, was properly God. Fourthly, another of their arguments to prove only the Father truly God, was that he was called *the God*, with the Greek article; and here the Father is called God, without the said Greek article. Fifthly, they also pretended that the Son was not God, because the Father was said to deliver him to death: and here (v. 3.) the Son is said *to give* and *deliver* himself. Wi.

VER. 6–7. This was about three or four years after their conversion. The apostle knowing very well how to suit his discourse to his auditors, in this epistle makes use of a more severe and harsh address than is observable in his other epistles. The reason is, the Galatians were a less civilized people, and had already shewn the little attachment they had to their spiritual father. Calmet.—*To another gospel: which is not † another.* That is, it is not properly another, because they pretended to be Christians, and teach the faith: and yet it was in some measure *another*, because *changed* by such teachers with a mixture of errors, particularly that all converted Gentiles were to observe the Jewish law: and in this sense, they are said *to subvert*, or destroy *the gospel of Christ:* so that the apostle hesitates not to pronounce and repeat *an anathema, a curse* upon all that preach any thing *besides*, that is, in point of religion, not agreeing with what he had taught. I cannot omit here a reflection, which S. Chrys. makes on the 7th verse. *Where are they*, saith he, *who condemn us* (Catholics) *for the differences* we have with heretics? and *who pretend there is no* such essential *difference betwixt us and them*, so as to judge them excluded from the communion of the Catholic Church, out of which there is no salvation, unless perhaps through ignorance.—*Let them hear what S. Paul says, that they destroyed the gospel who made any such innovations:* to wit, by introducing again as necessary some of the Jewish ceremonies, even at a time when the Christians, who had been Jews, might lawfully use them, and even they who had been Gentiles. S. Paul says, this is to *change* and *destroy* the gospel; he repeats *anathema* against them. Let them hear, and take notice of this, who pretend that the unity of the one Catholic faith is sufficiently maintained by all Christian societies, that agreeing, as they say, in fundamentals, their faith is a saving faith: that the council of Trent, without reason, pronounced such anathemas against them: that all Catholics are uncharitable for denying them to be in the way to salvation, when they make Scripture alone, as interpreted by their private judgment, the only rule of their faith. They may as well accuse not only S. Chrys. but also S. Paul, of *uncharitableness*, &c. Wi.

VER. 9. The terrible sentence awarded by S. Paul, bears equally strong against modern as against ancient innovators in religion.

VER. 10. *If I did yet please men, I should not be the servant of Christ.* I should not have embraced the Christian faith, I who was so zealous against it, and who by changing have exposed myself to persecutions, &c. Wi.

gospel which was preached by me is not according to man.

12 [a]For neither did I receive it from man, nor did I learn it, but by the revelation of Jesus Christ.

13 For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God, and laid it waste,

14 And I made progress in the Jews' religion, above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles: immediately I condescended not to flesh and blood.

17 Neither went I to Jerusalem to the apostles, who were before me; but I went into Arabia, and again I returned to Damascus:

18 Then after three years, [b]I came to Jerusalem to see Peter, and abode with him fifteen days:

19 But other of the apostles I saw none, except James, the brother of the Lord.

20 Now the things which I write to you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria, and Cilicia.

22 And I was unknown by face to the churches of Judea, which were in Christ:

23 But they had heard only: He, that persecuted us in times past, doth now preach the faith which once he impugned:

24 And they glorified God in me.

[a] Ephes. iii. 3.—[b] A. D. 37.—[c] A. D. 51.—[d] Deut. x. 17. Job xxxiv. 19. Wisd. vi. 8.

CHAP. II.

The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observation of the law.

THEN [c]after fourteen years, I went up again to Jerusalem, with Barnabas, taking Titus also with me.

2 And I went up according to revelation; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be something; lest, perhaps, I should run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised:

4 But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you:

6 But of them who seemed to be something, (what they were some time, it is nothing to me, [d]God accepteth not the person of man) for to me, they that seemed to be something, added nothing.

7 But on the contrary, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision:

8 (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles:)

9 And when they had known the grace that was given to me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship; that we should go to the Gentiles, and they to the circumcision:

Eccli. xxxv. 15. Acts x. 34. Rom. ii. 11. Eph. vi. 9. Coloss. iii. 25. 1 Pet. i. 17.

Ver. 14. He here alludes to his being a Pharisee, as he himself mentions more openly in Acts xxiii. 6. *A Pharisee, and son of Pharisees.* This sect always distinguished itself by its zeal for ancient traditions, which shews evidently that he was very far from being instructed in a religion of which he was the sworn enemy; nor since his conversion did he apply for instruction. What he delivered, he learned not of man, but of God. See below.

Ver. 16. *I condescended not to flesh and blood.* Lit. *I did not acquiesce to flesh and blood.* I had no regard to temporal friends or advantages. Some expound it, I did not think it necessary to consult the other apostles, men who were my countrymen: and so it follows, *I came not to Jerusalem to the apostles*, to be instructed by them, having been instructed by Christ himself. Wi.

Ver. 17. So far from receiving his apostleship from the other apostles, he saw none of them, till he had spent three years in announcing the word of God. Calmet.—In this epistle to the Galatians, S. Paul treats the same matter as in his epistle to the Romans; to the former he writes less exactly and more briefly, as very rude and uncivilized; to the latter, with more precision, and with greater copiousness, as *replenished with all knowledge:* repleti omni scientia. Rom. xv. 14.

Ver. 18. *Then three years after, I came to Jerusalem to see* (and as S. Chrys. says, out of respect to make a visit to) *Peter*, but staid only at Jerusalem fifteen days, and saw none of the apostles except him, and James, the brother, or cousin of our Lord; so that I was yet unknown by face to the Christian churches in Judea. Wi.

* V. 1. and 12. Non ab homine, on which words S. Jerom, ergo non homo tantum est Christus. See S. Chrys. in his commentary, or ἑρμενεία, on this epistle, p. 713, where he takes notice against the Arians, that here God the Father is called Θεὸς, not ὁ Θεὸς; so that their argument from the Greek article is of no force; *χωρὶς ἄρθρου . . . οὐκ ἀπὸ τοῦ, ἀλλὰ ἀπὸ θεοῦ πατρὸς*, &c.

† V. 7. In aliud Evangelium, quod non est aliud; *εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο.* Volunt convertere, *μεταστρέψαι*, invertere, evertere, pervertere. S. Chrys. Lat. edit. p. 812. E. ubi sunt igitur, qui nos ut contentiosos damnant, eo quod cum hæreticis habemus dissidium, dictitantque nullum esse discrimen inter nos & illos. . . . Audiant Paulum (p. 813. A.) illos subvertisse Evangelium, qui paululum quiddam rerum novarum invexerant. And in the Greek edition of Savil, p. 717, linea 3, *τοῦ νῦν εἰσιν*, &c. . . . *ἀκουέτωσαν τί φησιν ὁ Παῦλος*, &c.

CHAP. II. Ver. 1. *Then fourteen years after.* That is, after my former going to Jerusalem, which was seventeen years after my conversion, an. 51. See Tillemont. Wi.—The cause of S. Paul's second journey to Jerusalem was as follows. Some brethren coming from Judea to Antioch, there maintained the necessity of circumcision and the other Mosaic rites, asserting that without them salvation could not be obtained. S. Paul, upon his return to Antioch, strongly defended, in conjunction with Barnabas, the liberty of the gospel. As the contest grew warm, it was resolved to depute Paul and Barnabas to consult the other apostles and ancients at Jerusalem. By the approbation of the living and speaking tribunal, which all are commanded to hear, the Scriptures are not made true, altered or amended; they merely are declared to be the infallible word of God, a point only to be learned by authority; hence that memorable saying of S. Austin: "I would not believe the gospel unless the authority of the Church moved me." Cont. ep. fund. c. v.

Ver. 2. *According to revelation*, or an inspiration from the Spirit of God, and conferred with them, as an equal, says S. Jerom.—*But apart to them, who seemed to be something* considerable. That is, with the other apostles, *lest I should run in vain*, not for fear of false doctrine, says S. Chrys. but that others might be convinced that I preached not any thing disapproved by the apostles, which would prejudice the progress of the gospel. Wi.—The particle *but*, which begins this verse, is quite useless: the Latin Vulgate and the Greek copies have it indeed, but in many copies it is not found; it is omitted also by S. Jerom and Theodoret; and this verse is united in sense with the preceding. Titus was not compelled to be circumcised on account of the false brethren, &c.

Ver. 3. *Neither Titus . . . circumcised*, who had been a Gentile. A convincing proof, says S. Chrys. that even according to the other apostles, the Gentiles converted, were not subject to the Jewish laws. Wi.

Ver. 5. *To whom we yielded not.* S. Jerom takes notice that in some Latin copies was read, *to whom we yielded;* but that was not the true reading by the Greek and Syriac. Wi.

Ver. 7. *As to Peter was that of the circumcision.* Calvin pretends to prove by this, that S. Peter and his successors are not head of the whole Church, because S. Peter was only the apostle of the Jews. But S. Paul speaks not here of the power and jurisdiction, but of the manner that S. Peter and he were to be employed. It was judged proper that S. Peter should preach chiefly to the Jews, who had been the elect people of God, and that S. Paul should be sent to the Gentiles; yet both of them preached both to Jews and Gentiles: and S. Peter, by receiving Cornelius, first opened the gate of salvation to the Gentiles, as he says of himself, (Acts xv. 7.) *that God made choice* of him, that *the Gentiles* by his *mouth should hear the gospel, and believe.* That S. Peter was head of the Church, see the notes on Matt. xvi. and John xxi. Wi.

Ver. 9. *James, and Cephas, and John.* No proof of any greater authority can be drawn from the placing or numbering James first, which perhaps S. Paul might do, because of the great respect he knew the Jewish converts had for S. James, bishop of Jerusalem, where the ceremonies of the law of Moses were still observed. Several Greek copies have *Peter, James, and John.* So we also read in S. Jerom's Commentary, p. 240, and S. Chrys. in his Exposition, p. 729, has *Cephas, John, and James.* Wi.

10 Only that we should be mindful of the poor; which same thing also I was careful to do.

11 But when Cephas was come to Antioch, I withstood him to the face, because he was blameable.

12 For before that some came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing those who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not of the Jews, how dost thou compel the Gentiles to live as Jews?

15 We, by nature, are Jews, and not of the Gentiles, sinners.

16 But knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law; [a] because by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners, is Christ then the minister of sin? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a transgressor.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

CHAP. III.

The spirit, and the blessing promised to Abraham, cometh not by the law, but by faith.

O SENSELESS Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you.

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

[a] Rom. iii. 20.

VER. 11. *But when Cephas, &c.** In most Greek copies, we read *Petrus*, both here and v. 13. Nor are there any sufficient, nor even probable grounds to judge, that *Cephas* here mentioned was different from *Peter*, the prince of the apostles, as one or two later authors would make us believe. Among those who fancied Cephas different from Peter, not one can be named in the first ages, except Clemens of Alexandria, whose works were rejected as apocryphal by Pope Gelasius. The next author is Dorotheus of Tyre, in his Catalogue of the seventy-two disciples, in the fourth or fifth age, and after him the like, or same catalogue, in the seventh age, in the Chronicle, called of Alexandria, neither of which are of any authority with the learned, so many evident faults and falsehoods being found in both. S. Jerom indeed on this place says, there were some (though he does not think fit to name them) who were of that opinion; but at the same time S. Jerom ridicules and rejects it as groundless. Now as to authors that make Cephas the same with S. Peter, the prince of the apostles, we have what may be called the unexceptionable and unanimous consent of the ancient fathers and doctors of the Catholic Church, as of Tertullian, who calls this management of S. Peter, a *fault of conversation, not of preaching* or doctrine. Of S. Cyprian, of Origen, of the great doctors, S. Jerom, S. Aug. S. Chrys. S. Greg. the Great, of S. Cyril of Alex. of Theodoret, Pope Gelasius, Pelagius the second, S. Anselm, S. Thomas. In latter ages, of Bellarm. Baronius, Binius, Spondan, of Salmeron, Estius, Gagneius, Tirinus, Menochius, Alex. Natalis, and a great many more: so that Cornelius a Lapide on this place says, *that the Church neither knows, nor celebrates any other Cephas but S. Peter.* Tertullian and most interpreters take notice, that S. Peter's fault was only a lesser or venial sin in his conduct and *conversation.* Did not S. Paul on several occasions do the like, as what is here laid to S. Peter's charge? that is, practise the Jewish ceremonies: did not he circumcise Timothy after this, an. 52? did he not *shave his* head in *Cenchrea*, an. 54? did he not by the advice of S. James, (an. 58.) *purify himself* with the *Jews in the temple*, not to offend them? S. Jerom, and also S. Chrys.† give another exposition of this passage. They looked upon all this to have been done by a contrivance and a collusion betwixt these two apostles, who had agreed beforehand that S. Peter should let himself *be reprehended* by S. Paul, (for this they take to be signified by the Greek text) and not that S. Peter was *reprehensible*;‡ so that the Jews seeing S. Peter publicly blamed, and not justifying himself, might for the future eat with the Gentiles. But S. Aug. vigorously opposed this exposition of S. Jerom, as less consistent with a Christian and apostolical sincerity, and with the text in this chapter, where it is called a *dissimulation*, and that Cephas or Peter *walked not uprightly to the truth of the gospel.* After a long dispute betwixt these two doctors, S. Jerom seems to have retracted his opinion, and the opinion of S. Aug. is commonly followed, that S. Peter was guilty of a venial fault of imprudence. In the mean time, no Catholic denies but that the head of the Church may be guilty even of great sins. What we have to admire, is the humility of S. Peter on this occasion, as S. Cyprian observes,§ who took the reprehension so mildly, without alleging *the primacy, which our Lord had given him.* Baronius held that S. Peter did not sin at all, which may be true, if we look upon his intention only, which was to give no offence to the Jewish converts; but if we examine the fact, he can scarce be excused from a *venial indiscretion.* Wi.—*I withstood, &c.* The fault that is here noted in the conduct of S. Peter, was only a certain imprudence, in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts: but this in such circumstances, when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was S. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior. Ch.

VER. 16. &c. *Knowing that a man is not justified by the works of the law.* S. Paul, to the end of the chapter, seems to continue his discourse to S. Peter, but chiefly to the Jewish Galatians, to shew that both the Gentiles, whom the Jews called and looked upon *as sinners*, and also the Jews, when converted, could only hope to be *justified* and saved by the faith of Christ, and not *by the works of the law.—But if while we seek to be justified in Christ*, by faith in him, and by his grace, *we ourselves also are found sinners*, as the false doctors teach you, and not to be justified but by the ceremonies and works of the law of Moses, this blasphemous consequence must follow, *that Christ is the minister* and author *of sin*, by making us believe that by faith in him, and complying with his doctrine, we may be justified and saved. For thus we must be considered *transgressors*, unless we renew and *build again* what Christ and we have destroyed.—*For by the law I am dead to the law.* That is, says S. Jerom, by the evangelical law of Christ I am dead to the ancient law and its ceremonies. Others expound it, that by the law and its types and figures, and by the predictions contained in the law, I know the Mosaical law hath now ceased, in which sense he might say, *by the law I am dead to the law.—If justice.* That is, justification and salvation be to be had, or could have been had *by the* works of *the law; therefore Christ died in vain*, and it was not necessary that he should become our Redeemer. Wi.

VER. 19. He here expresses the change which had been wrought in him. The law to which he had been attached, had passed away from him. Now he was so united to Christ and his cross, that he says: Not I, but Christ liveth in me. The strong expressions made use of by S. Paul with regard to the Jewish law in this chapter, may appear strange, and very capable of a wrong interpretation. But we must ever bear in mind that S. Paul speaks exclusively of the *ceremonial* part of the law, and not of the *moral*, contained in the decalogue: of this latter he says in ep. to the Romans, (ii. 13.) the doers of the law shall be justified. But to effect this, was and is necessary the grace which Jesus Christ has merited and obtained for all, grace which God has shed on all, more or less, from the commencement of the world.

* V. 11. That Peter and Cephas were the same, see Tertull. l. de præscrip. c. 23, p. 210. Ed. Rig. Origen in Joan. Ed. Græcè et Latinè, p. 381. S. Cyprian, Epist. 71. ad Quintum, p. 120. S. Jerom on this Ep. to the Galatians, as also S. Chrys. S. Aug. See his epistles on this passage to S. Jerom. S. Greg. l. 2. in Ezech. tom. 1, p. 1368. Gelasius apud Labb. T. 4. Conc. p. 1217. Pelagius, the 2d apud Labb. t. 5, p. 622. S. Cyr. of Alex. hom. ix. cont. Julianum, t. 6, p. 325. Theodoret in 2. ad Gal. iv. 3. p. 268. S. Anselm in 2 ad Gal. p. 236. S. Thom. l. 2. q. 103. a. 4. ad 2dum.—S. Jerom's words: Sunt qui Cepham non putent Apostolum Petrum, sed alium de 70 Discipulis .... quibus primum respondendum, alterius nescio cujus Cephæ nescire nos nomen, nisi ejus, qui et in Evangelio, et in aliis Pauli Epistolis, et in hac quoque ipsâ, modo Cephas, modo Petrus scribitur .... deinde totum argumentum Epistolæ .... huic intelligentiæ repugnare, &c.

† Ibid. S. Chrys. by a contrivance, εἰκονομῶν. p. 730, &c.

‡ Ibid. Κατεγνωσμένος may signify reprehensus, as well as reprehensibilis; and he says it is to be referred to others, and not to S. Paul: ἀλλ' ὑπὸ τῶν ἄλλων.

§ Ibid. S. Cyp. Ep. ad Quintum, p. 120. Petrus .... non arroganter assumpsit, ut diceret se primatum tenere, &c.

CHAP. III. VER. 1. *Before whose eyes Jesus Christ .... crucified among you.** The common exposition is, that S. Paul had *before described* and set before them Christ crucified. Others, that it had been clearly foretold by the prophets that Christ was crucified for them. Wi.

VER. 2. *Did you receive the Spirit by the works of the law?* As if he said, you esteem it a great favour to have received those spiritual gifts of working mira-

3 Are you so foolish, that, whereas you began in the spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If yet in vain.

5 He, therefore, who giveth to you the spirit, and worketh miracles among you, doth he do it by the works of the law, or by the hearing of the faith?

6 As it is written: [a]Abraham believed God, and it was reputed to him unto justice.

7 Know ye, therefore, that they who are of faith, are the children of Abraham.

8 And the scripture, foreseeing that God justifieth the Gentiles by faith, told Abraham before: [b]In thee shall all nations be blessed.

9 Therefore, they who are of faith, shall be blessed with the faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: [c]Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

11 But that by the law no man is justified with God, it is manifest: [d]because the just man liveth by faith.

12 But the law is not of faith: but [e]he that doth these things, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written: [f]Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the spirit by faith.

15 Brethren (I speak after the manner of man) [g]yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many: but as of one, And to thy seed, who is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, till the seed should come, to whom he made the promise, being ordained by Angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily, justice should have been by the law.

22 [h]But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

[a] Gen. xv. 16. Rom. iv. 3. James ii. 23.—[b] Gen. xii. 3. Eccli. xliv. 20.
[c] Deut. xxvii. 26.
[d] Habac. ii. 4. Rom. i. 17.—[e] Lev. xviii. 5.—[f] Deut. xxi. 23.
[g] Heb. ix. 17.—[h] Rom. iii. 9.

cles, &c. When you were made Christians, had you these favours *by the works of the law*, or was it not *by the hearing of faith*, and by the faith of Christ, that you had such extraordinary graces? and when you *have begun* thus happily by the *spirit* of Christ and his spiritual gifts, are you for *finishing* and thinking to make yourselves more *perfect* by the exterior works of the law, the circumcision of the flesh, and such like ceremonies? Wi.

VER. 4–5. *If yet in vain:* i. e. I have still good hopes, that what you have already suffered by persecutions and self-denials, since your conversion, will not be in vain; as they would be, if you sought to be justified by the works and ceremonies of the law of Moses, and not by the faith and law of Christ, by which only you can be truly sanctified. Wi.—S. Jerom, S. Aug. and others, suppose that the power of working miracles still remained in the Galatians, notwithstanding what had passed; but S. Chrysostom and several others, explain it of a power they had formerly possessed. Calmet.

VER. 6. *As it is written: Abraham believed God, and it was reputed to him unto justice.* See Rom. iv. 3. They only who imitate the faith of Abraham shall *be blessed* with him, and are his spiritual *children*, whether Jews or Gentiles, whom God promised to bless by the seed of Abraham; i. e. by Christ, who descended from Abraham. Wi.—The apostle thus argues with the Galatians; Abraham, who was never under the law, still received the grace of justification in reward of his faith, even before he had received circumcision. Now, if a person can be justified without the law, the law can be no ways necessary to salvation. Calmet.

VER. 10–14. *Are under a curse . . . . . cursed is every one*, &c. The sense of these is to be found Deut. xxvii. 26. in the Sept. Some expound them thus: curses are pronounced against every one who keeps not all the precepts of the law, but there is not any one; i. e. scarce any one, who keepeth them all; therefore all under the law are under some curse. But as it cannot be said that no one kept all the precepts, especially the moral precepts of the law, mentioned in that place of Deuteronomy; (for Zacharias and *Elizabeth were both just in the sight of God*, Luke i. and doubtless many others lived so as not to incur those curses, but were just and were saved, though not by virtue of the works of the law only, nor without faith in God, and in their Redeemer, who was to come) therefore others understand that all such persons fall under these curses, who think to comply with all these precepts by their own strength, or who confide in the works of the law only, without faith in Christ, the Messias, and without which they cannot be saved. This agrees with what follows, that *the just man liveth by faith.* Habac. ii. 4. See Rom. i. 17.—*Now* the law is not of faith, i. e. the works done merely in compliance with the law, are not works of faith that can save a man: *but he that doth those things* of the law, *shall live in them;* i. e. says S. Jerom, shall have a long temporal life promised in the law; or, as others say, shall have life everlasting, if they are done with faith.—*Christ hath redeemed us* from these curses; but to do this, hath made *himself a curse* for *our* sake, by taking upon himself the similitude of a sinner, and by dying upon the cross, as if he had been guilty of the greatest sins, having only charged himself with our sins, inasmuch as it *is written:* (Deut. xxi. 23.) *cursed is every one who hanget' on a tree;* which is to be understood, in case he deserve it for his own sins. —*That the blessing of Abraham* (or promised to Abraham) *might be fulfilled;* i. e. Christ redeemed us, that these blessings might be fulfilled on all nations, and that all might receive the *promise of the Spirit*, or the promised spirit of grace believing in Christ, who is now come. Wi.

VER. 15, &c. *I speak after the manner of man;* or, by a comparison, says S. Chrys. common among men. If a man make or execute his last will, or any deed or contract, it stands good; no one *contemns* it, or pretends to annul it, or add *any* thing to it: how much more shall the testament, the covenant, or solemn promise which God made to Abraham, to bless all nations, stand firm and have its effect? And he said to *his seed*, to *one*, i. e. in *Christ only*, not to *his seeds, as it were by many.* It is observed, that the word *seed* being of a collective signification, may grammatically be taken for the plural as well as for the singular number; so that we are to have more regard to S. Paul's authority, who expounds to us what is here signified by the word seed, than to the word itself.—*The law which was made after four hundred and thirty years* (consult the chronologists) does not make void the testament: nor the *promise* which God himself made to Abraham, that mankind should be blessed only by Christ. These blessings could not be by the law of Moses *ordained*, or delivered *by angels* in the *hand of a mediator*, to wit, of Moses, according to the common interpretation, who, in receiving and publishing the law, was as it were a mediator betwixt God and his people.—And *a mediator is not of one*, (but is called so, as mediating betwixt two parties) *but God is one.* This is to signify, that when he made the covenant or promise to Abraham, he made this promise himself, and did not make use of a mediator inferior to himself, as when he gave the law; and the law, in this respect, was inferior to the promise; but the chief difference was, that true justice and sanctification was not given by the law, for so it would have contradicted and have made void the promise made before to Moses, that the blessings of true sanctification should only be by his seed and by faith in Christ, the Son of Abraham and of David. According to the Scriptures all things (i. e. all men) were shut up together *under sin*, under the slavery of sin, from which they were not to be redeemed but by the accomplishment of the promise, and by the coming of Christ, by his grace, and faith in him. Wi.—*Because of transgressions.* To restrain them from sin, by fear and threats.—*Ordained by Angels.* The law was delivered by Angels, speaking in the name and person of God to Moses, who was the *mediator* on this occasion between God and the people. Ch.—The law was established not to occasion sin, but to *manifest* sin, and to *punish* sin. Ezechiel (xx. 11.) shews the meaning of the apostle, when he says: that God, after bringing the Israelites out of Egypt, imposed laws upon them that gave life to such as observed them. This was the decalogue, published immediately after the passage of the Red Sea; but violating these commandments, they became guilty of idolatry. To *punish* them, God imposed upon them precepts *which are not good, and which give not life.* v. 24, 25. This is the ceremonial law, which was established and published by degrees during the forty years the Israelites sojourned in the desert. It is then evident that this law was given to punish transgressions in the Israelites, and to prevent relapses. This is the sense of S. Paul.

VER. 22. *Hath concluded all under sin;* i. e. hath declared all to be under

23 But before that faith came, we were kept under the law, shut up unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Christ Jesus.

27 [a] For as many of you as have been baptized in Christ, have put on Christ.

28 There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus.

29 And if you be Christ's; then you are the seed of Abraham, heirs according to the promise.

CHAP. IV.

Christ hath freed us from the servitude of the law: we are the free-born sons of Abraham.

NOW I say, As long as the heir is a child, he differeth nothing from a servant, though he be lord of all:

2 But is under tutors and governors, until the time appointed by the father.

3 So we also, when we were children, were in bondage, under the elements of the world.

4 But when the fulness of the time was come, God sent his Son, made of a woman, made under the law:

5 That he might redeem those who were under the law: that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore, now he is no more a servant, but a son. And if a son, an heir also through God.

8 But then, indeed, not knowing God, you served them, who, by nature, are no gods.

9 But now, after that you have known God, or rather are known of God; how turn you again to the weak and needy elements, which you desire to serve again?

10 You observe days and months, and times, and years.

11 I am in fear for you, lest, perhaps, I have laboured in vain among you.

12 Be ye as I, for I also am as you: brethren, I beseech you; you have not injured me at all.

13 And you know how, through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh

14 You despised not, nor rejected; but received me as an Angel of God, as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy in telling you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good

[a] Rom. vi. 3.

sin, from which they could not be delivered but by faith in Jesus Christ, the promised seed. Ch.—The law was not given to all; but all its precepts and prohibitions were binding under sin, and all violators of the law were guilty of sin.

VER. 24. As for the *law*, it *was put* or given *because of transgressions*, to put a stop, by the punishments prescribed, to idolatry and other crimes, which the Jews had learnt from other nations, particularly in Egypt. The law was a *pedagogue*, or schoolmaster, to direct and correct and bring men to Christ, our chief Master, our great Mediator, who being now come, we are no longer under our former pedagogue. Christ hath by his grace made all, who believe in him and follow his doctrine, his *sons* and his adoptive children, whether they were before *Jews* or *Gentiles;* now they are all *one*, united in the same *faith*, and in the same spirit of charity. All the faithful are to be accounted of *the seed* of Abraham, and his spiritual children by the accomplishment of the promise. Wi.—*Pedagogue;* i. e. a schoolmaster, conductor, or instructor. Ch.

VER. 27. The baptism of infants shews that the sacrament gives grace of itself, by divine appointment; or, as divines say, *ex opere operato.*

VER. 28. *Neither Jew*, &c. That is, no distinction of Jew, &c. Ch.

* V. 1. Præscriptus, προεγράφη; not proscriptus, as in some readings of the Latin text: and in vobis is better understood to be joined with præscriptus than with crucifixus.

CHAP. IV. VER. 1. By the child, in this place, the apostle understands all the Jewish people, who, as long as they were under the childhood of the law, were subjected to numerous restrictions, although they were the favorite children of God. But when the fulness of time came, they received the adoption of children, and were put in possession of the liberty of the law of grace. They were no longer obliged to observe the legal rites. Whence the apostle wishes the conclusion to be drawn, that if persons once subject to the law were now exempt from it, how much more will those be excused from its yoke, who were never under its control. Calmet.

VER. 3. *Under the elements of the world.* S. Chrys. understands the exterior ceremonies and precepts of the law of Moses, with an allusion to the first elements or rudiments which children are taught. Wi.

VER. 4. *The fulness of the time.* That is, the time decreed by Divine Providence.—*God sent his Son made of a woman*, who took a true human body of his virgin Mother.—*Under the law*, as he was man, because he was pleased to make himself so. Wi.

VER. 6. *Crying, Abba.* That is, *Father;* Christ taught us in prayer to call God *our Father*, he having made us his adoptive *sons* by his grace, and *heirs* of heaven. Wi.

VER. 8–9. *You served them, who by nature are no gods.* These words are to be understood of the converts, who had been Gentiles.—*Known of God.* That is, approved and loved by him. Wi.—The language of the apostle in this verse is not perhaps strictly precise. The Galatians, whom he addresses, had been converted from paganism, and of course were never subject to the law of Moses. But the apostle, by these words, entreats them not to begin now to serve these weak and useless elements, (as he calls the Jewish rites) or by this expression he may mean (as S. Chrys. and Theophyl. explain it) the tyranny of error and wickedness. Calmet.

VER. 10–11. *You observe* days*, &c.* These false teachers were for obliging all Christians to observe all the Jewish feasts, fasts, ceremonies, &c. Some of the late reformers find here an occasion to blame the fasts and holydays kept by Catholics. S. Jerom, in his commentary on these words, tells us that some had made the like objection in his time: his answer might reasonably stop their rashness; to wit, that Christians keep indeed the sabbath on the Sunday, (not the Jewish sabbath on Saturdays) that they keep also divers holydays, and days on which great saints suffered martyrdom, (let our adversaries take notice of this) but that both the days are different, and the motives of keeping them. See S. Jer. tom. iv p. 271. Wi.—This text cannot mean to condemn the feasts appointed to be kept holy in the Catholic Church. For on the festivals dedicated to our Lord, S. Austin writeth thus: "We dedicate and consecrate the memory of God's benefits with solemnities on solemn appointed days, lest in process of time they might creep into ungrateful and unkind oblivion." And of the martyrs thus: "Christian people celebrate the memories of martyrs with religious solemnity, both to move themselves to an imitation of their virtues, and that they may be partakers of their merits, and helped by their prayers." Cont. Faust. l. xx. c. 21. And of other saints thus: "keep ye and celebrate with sobriety the nativity of saints, that we may imitate them that are gone before us, and that they may rejoice in us, who pray for us." In Ps. lxxxviii. Conc. 2. in fine.

VER. 12. *Be ye as I, for I also am as you.* I add no word in the translation, because it is uncertain what is to be understood: some give this construction, be you as *I am*, because I also *was*, as you now *are;* and they expound them thus: lay aside your zeal for the Jewish ceremonies as I have done, who *was* once as zealous for them as you seem now to be. Others would have the construction and sense to be: be you as I *am*, because I *am* as you; that is, be affected to me, and love me, as I have still a true affection and love for you, which is agreeable to what follows, *you have not offended me at all.* Wi.

VER. 13–16. *Through infirmity of the flesh . . . and your temptation in my flesh.* S. Jerom thinks the apostle had some bodily infirmity upon him. S. Chrys. understands his poverty, and want, and persecutions, and that some were inclined to contemn him and his preaching on these accounts. Yet others among them did not esteem him less: they received him, respected him as an *Angel of God*, as *Christ Jesus;* they would have given him *their eyes*, as one may say, and all that was dear to them. He puts them in mind how *happy* then they thought themselves, and asketh why they are now so much *changed?* Wi.

VER. 17–20. He tells them this change comes from the false preachers among them, who with a false *zeal* would *exclude them* from a friendship and a submission to S. Paul, and deprive them again of that Christian liberty by which Christ, and the faith of Christ, had freed them from the yoke of the Mosaical law. On this account I must labor and *travail*, as it were to *bring you* forth a second

thing always; and not only when I am present with you.

19 My little children, of whom I am in labor again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written, [a] that Abraham had two sons; the one by a bond-woman, [b] and the other by a free-woman.

23 But he that was by the bond-woman, was born according to the flesh; but he by the free-woman, according to the promise.

24 Which things are said by an allegory. For these are the two testaments. The one indeed on Mount Sina, bringing forth unto bondage, which is Agar.

25 For Sina is a mountain in Arabia, which hath an affinity with that Jerusalem which now is, and is in bondage with her children.

26 But that Jerusalem, which is above, is free; which is our mother.

27 For it is written: [c] Rejoice, thou barren, that bearest not; break forth and cry out, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband.

28 [d] Now we, brethren, as Isaac was, are the children of the promise.

29 But as then he, who was born according to the flesh, persecuted him who was according to the spirit: so also now.

30 But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

31 Therefore, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

CHAP. V.

He exhorts them to stand to their Christian liberty. Of the fruits of the flesh, and of the spirit.

STAND firm, and be not held again under the yoke of bondage.

2 [e] Behold I, Paul, tell you, that if you be circumcised, Christ will profit you nothing.

3 And I testify again to every man that circumciseth himself, that he is a debtor to do the whole law.

4 Christ is become of no effect to you; whosoever of you are justified by the law, you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by charity.

7 You did run well: who hath hindered you, that you should not obey the truth?

8 This persuasion is not from him who calleth you.

9 [f] A little leaven corrupteth the whole mass.

[a] Gen. xvi. 15.—[b] Gen. xxi. 2.—[c] Isai. liv. 1.

[d] Rom. ix. 8.—[e] Acts xv. 1.—[f] 1 Cor. v. 6.

time. How do *I now wish* to be *with you*, to *change my voice*, to exhort you, to reprehend you, to use all ways and means to regain you to Christ?—*I am in confusion about you*,† I am perplexed, as the Greek signifies, as not knowing what to say or do. Wi.

Ver. 22. *It is written* in the law, that is, in Genesis, (c. xvi. and c. xxi.) that *Abraham had two sons*, &c. that his two sons, *Ismael*, born of his servant, *Agar*, and *Isaac* of his wife, *Sara*, in an *allegorical sense*, represent the two *testaments* or covenants, which God made with his people: that by *Ismael* was represented that covenant of the former law delivered to Moses on Mount Sina, by which the Jews were made his elect people, yet as it were his *servants*, to be kept to their duty by fear of punishments; but by *Isaac* is represented the new covenant or testament of *Christ*, given at Jerusalem, where he suffered, where the new law was first published; by which law, they who believe in Christ were made the spiritual children of Abraham, the *sons* of God, and heirs of the blessings promised to Abraham: that *Sina*, the *mountain in Arabia*, hath‡ *an affinity with Jerusalem*, and *with her children*, who remain under the *servitude* of the law of Moses: we cannot understand a *conjunction*, or an *affinity*, as to place and situation, Sina and Jerusalem being near twenty days' journey distant from each other; therefore it can only be an affinity in a mystical signification, inasmuch as Jerusalem was the capital of the Jews, where the children of those who received the law on Mount Sina lived still under the servitude of the same law: but Christians, who believe in Christ, must look upon themselves as belonging to Jerusalem, and not to the city of Jerusalem upon earth, but to the celestial Jerusalem in heaven, which is our *mother*, now no longer servants and slaves to the former law, but *free*, being made the *sons* of God by the grace of Christ, and heirs of heaven. And these blessings were promised to all nations, not only to the Jews, of which the much greater part remained obstinate, and refused to believe in Christ, but also particularly to the Gentiles, according to the prophecy of Isaias, (c. liv.) *rejoice thou* that hast been *barren*, like *Sara*, for a long time; i. e. rejoice, you Gentiles, hitherto left in idolatry, without the knowledge or worship of the true God, now you shall have more children among you than among the Jews, who were his chosen people. Wi.

Ver. 29. S. Paul makes another observation upon this example of Ismael and Isaac: that as Ismael was troublesome to Isaac, for which he and his mother were turned out of the family, so *also now* the Jews insulted and persecuted the Christians, who had been Gentiles; but God will protect them as heirs of the blessings promised: they shall be accounted the spiritual children of Abraham, while the Jews, with their carnal ceremonies, shall be cast off. Wi.—This, says S. Austin, is a figure of heretics, (who are the children of the bond-woman) unjustly persecuting the Catholic Church. Ep. 48.

* V. 10. S. Jerom on this verse, p. 271, dicat aliquis, nos simile crimen incurrimus . . . observantes diem dominicam . . . Pascha festivitatem, & Pentecostes lætitiam, & pro varietate regionum, diversa in honore martyrum tempora constituta, &c.

† V. 20. Confundor in vobis, *ἀπορουμαι*. See 2 Cor. iv. 8. &c.

‡ V. 25. Qui conjunctus est ei, quæ nunc est Jerusalem, *συστοιχεῖ τῇ νῦν Ἱερουσαλήμ*. See Budæus, Estius, Mr. Legh, &c.

CHAP. V. Ver. 1. *Be not held again under the yoke of bondage*, of the old law. Wi.—This verse must be understood in the same manner as the 9th verse of the preceding chapter. See the annotations upon it.

Ver. 2. *If you* converted from heathenism *be circumcised*, it must be by believing and professing it necessary, which is false doctrine, and then *Christ will profit you nothing:* not that the practice of those ceremonies was at that time sinful, especially for those that had been Jews, but it was an error to judge them necessary for converted Gentiles. Besides, he that judges circumcision necessary, must also judge himself bound to keep all the other ceremonies and precepts of the law. Wi.

Ver. 3. The false teachers had insisted on the observance of circumcision and a few other rites only, as necessary for salvation; but S. Paul assures them, that the receiving of circumcision is an open profession of Judaism, and that he that makes this profession, binds himself to the observance of every part of the law, since a curse is pronounced against those that do not keep it in all its parts. If then circumcision be necessary for salvation, the whole law is necessary also. Calmet.

Ver. 4. If you think that justice cannot be obtained but under the law, you make a renunciation of the justice of Christ: his mediation becomes of no avail to you. Calmet.

Ver. 5–6. *We in spirit* hope for true *justice* by *faith* in Christ; yet not by faith only, but by faith *working by charity*. Wi.—Here note with S. Austin, that faith is not to be idle, but working or doing good works in charity: wherefore not faith alone. De opere et fide. c. xiv.

Ver. 8, &c. *This persuasion* of yours *is not from him who calleth you;* is not from God: and *I hope* you will be shortly again of no *other mind* than what I taught you. Wi.—This was a Jewish proverb, and alluded to the time of the Pasch, when it was not permitted to eat of any but unleavened bread; during which time the least leaven made the whole mass unclean to a Jew . . . . Some Greek copies read, *μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοι*, when the sense will be, "a little leaven causes the whole mass to rise." Calmet.—Hence the introduction of any, however small, share of the ceremonial and Jewish rites, will greatly disfigure the purity and simplicity of the Christian institute.—As *for me*, my adversaries misrepresent me, when they say I preach circumcision; which if I did, I should not be persecuted as I am by the Jews. I never preach it necessary for Gentiles converted, though I have not condemned the use of it in the Jewish converts, provided they do not oblige other converts to it.—*The scandal of the cross is therefore made void.* The sense is, according to S. Jerom, that the Jews' greatest objection against S. Paul used to be, because he preached that circumcision and the law of Moses need not be observed: another objection against him was, that he preached Jesus, who was crucified on an infamous cross, to be their great Messias. He reasons then in this manner, that if the Jews think he again preacheth the necessity of circumcision and the precepts of the old law, they will

10 I have confidence in you in the Lord; that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? The scandal of the cross is therefore made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty: only give not the liberty an occasion to the flesh, but by charity of the spirit serve one another.

14 For all the law is fulfilled in one word: [a] Thou shalt love thy neighbour as thyself.

15 But if you bite and devour one another; take heed that you be not consumed one by another.

16 I say then: [b] Walk in the spirit, and you shall not fulfil the lusts of the flesh.

17 For the flesh lusteth against the spirit; and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are manifest: which are, fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects,

21 Envyings, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God.

22 But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they who are Christ's, have crucified their flesh with the vices and concupiscences.

25 If we live in the spirit, let us also walk in the spirit.

26 Let us not become desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

He exhorts to charity, humility, &c. He glories in nothing but in the cross of Christ.

BRETHREN, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens: and so ye shall fulfil the law of Christ.

3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 [c] For every one shall bear his own burden.

6 And let him who is instructed in the word, communicate to him, who instructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting.

9 [d] And in doing good, let us not fail: for in due time we shall reap, not failing.

10 Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For whosoever desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves, who are circumcised,

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[a] Lev. xix. 18. Matt. xxii. 39. Rom. xiii. 8.—[b] 1 Pet. ii. 12.

[c] 1 Cor. iii. 8.—[d] 2 Thess. iii. 18.

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no longer be offended that he preacheth Christ crucified, because they were not so much offended with the latter as with the first. Thus also S. Chrys. on this verse. Others expound it thus: If I preach circumcision and the ceremonies of the law, therefore according to my doctrine, the cross of Christ, and justification by the merits of Christ crucified, is abolished, because justification is still to be sought for by the works of the law.—*I would they were even cut off:* separated from your communion by excommunication. This seems the true sense; so that I need not mention any other exposition. See Corn. a Lapide. Wi.

VER. 13. *An occasion to the flesh;* i. e. that you abuse not, by a vicious life, that Christian liberty which Christ hath purchased for you, but be united in the *spirit of charity.* Wi.

VER. 14. All the law, as far as it regards our duty to our neighbour, is contained in this text of the apostle; he says the same in his epistle to the Romans, C. xiii. He that loves his neighbour has fulfilled the law.

VER. 17. *So that you* do not the things that you would.* He does not say, so that *you cannot do,* as others falsely translate; as if men were under an absolute necessity of sinning, or doing ill; which is also contradictory to the foregoing words, *walk by the spirit, and you will not accomplish the works of the flesh.* Wi.—Here some suppose, says S. Austin, that the apostle denieth that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the spirit, and not accomplish the lusts of the flesh. S. Austin, in c. v. Gal.

VER. 19–21. *Uncleanness, immodesty, luxury.* In the Greek there are but two vices named; *luxury* is not mentioned; and, perhaps, the Latin interpreter put two words to explain one Greek word. Wi.—S. Austin here sheweth that there are other damnable sins besides infidelity.

VER. 22. *The fruit of the Spirit is charity, &c.* There are numbered twelve of these fruits in the Latin, though but nine in the Greek text, in S. Chrys. S. Jerom, S. Aug. tract. lxxxvii. in Joan p. 756. The difference may again happen by the Latin interpreter using two words to express one Greek word. It is observed, that *longanimity* and *patience* are in a manner the same; so are *benignity* and *goodness;* and so may be here *continency* and *chastity.* Wi.

* V. 17. Ita ut non quæcunque vultis, illa faciatis; ἵνα μὴ, ἃ ἂν θέλητε ταῦτα ποιῆτε. Dr. Wells, in his correction to the Prot. translation, leaves out *cannot.*

CHAP. VI. VER. 2. *One another's burdens.* This is not contrary to what is added v. 5, that *every one shall bear his own burden,* because in the first place the sense is, that we must bear patiently with one another's faults and imperfections; in the second, that every one must answer for himself at God's tribunal. Wi.—Every one has his failings and weaknesses, and stands in need of indulgence from his brethren; he must, therefore, grant to them what he so much desires to receive from them. Calmet.

VER. 6. *Communicate . . . in all good things:* by this *communication,* is understood an assisting of others in their wants. Wi.—Such as are blessed with the goods of this world, should gladly communicate a share of their effects to the preachers and teachers of the true faith; and this not merely as a return for what they have received, but also that they may be made thereby partakers of their merit. S. Aug. l. 2. evang. quæst. q. 8.

VER. 7. This is addressed to the avaricious, who, under various pretexts, excused themselves from contributing to the support of their teachers. But they are here informed, that their excuses will not screen them from the anger of God. Calmet.

VER. 8. *He that soweth in his flesh, &c.* The apostle represents the flesh and the spirit like two fields, on which men sow good or bad seed, according to which they shall reap. Wi.

VER. 9. Works of mercy are the seed of life everlasting, and the proper cause thereof, and not faith only.

VER. 10. *The household of the faith:* those who profess the same true faith. Wi.—We are more bound to assist Christians than Jews; Catholics than heretics. S. Jerom, q. 1. ad Hedibim.

VER. 11. *What a letter I have written . . . with my own hand.* S. Jerom understands this of what he is now beginning to write, the rest being written by the hand of another. Others understand the whole letter. Wi.—S. Chrys. Theophylact, and Theodoret, suppose that the apostle wrote the whole epistle with his own hand, and here excuses himself for writing so ill the Grecian letters, which were so very different from those of his native language. But S. Jerom understands, that he wrote only this latter part of the epistle, as a testimony that the whole came from him. Calmet.

VER. 12–13. He tells them the false teachers would have them circumcised first, to avoid *persecution* from the Jewish party; and secondly to glory in having made them their proselytes. Wi.

keep the law: but they will have you to be circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace be upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

VER. 14. As for my part, I will *glory* in nothing *but in the cross of our Lord Jesus Christ*, but in Christ crucified. Wi.

VER. 15. *But a new creature;* but to be born anew, to receive the spiritual life of grace. Wi.

VER. 17. *I bear the marks of the Lord Jesus in my body*, by the stripes and wounds I have received for preaching the gospel. Wi.—Formerly it was not unusual to stamp certain characters on the bodies of soldiers, fugitives, and domestics, purposely to distinguish them.———There are three principal parts in this epistle. The first is the history of the vocation of S. Paul, c. i. and ii.; the second is on justification and the abrogation of the law; the third is an exhortation to persevere in Christian liberty, to avoid its abuse, and to perform the various duties of a Christian.

THE

EPISTLE OF S. PAUL, THE APOSTLE, TO THE EPHESIANS.

EPHESUS was a famous city, the metropolis of Asia Minor, upon the Ægean Sea, now called the Archipelago. In it was the temple of Diana, one of the seven wonders of the world. S. Paul had staid there two years, and preached another year thereabouts. See Acts xx. The chief design of this Epistle was to hinder the Ephesians, and others in the neighbouring cities, from being seduced by false teachers, who were come among them. In the first three chapters he extols the grace of God, in mercifully calling the Gentiles. It was written when S. Paul was a prisoner; (see C. iv. 1. and vi. 20.) but whether during his first imprisonment, at Rome, an. 62, or in the latter imprisonment, as others judge about an. 65, is uncertain. Wi.—Ephesus was the capital of Lesser Asia, and celebrated for the temple of Diana, to which the most part of the people of the East went frequently to worship. But S. Paul having preached the gospel there for two years the first time, and afterwards for about a year, converted many. He wrote this Epistle to them when he was a prisoner at Rome, and sent it by Tychicus. He admonishes them to hold firmly the faith which they had received; and warns them, and also those of the neighbouring cities, against the sophistry of philosophers and the doctrine of false teachers, who were come among them. The matters of faith contained in this Epistle are exceedingly sublime, and consequently very difficult to be understood. It was written about twenty-nine years after our Lord's ascension. Ch.—Ephesus was the chief city in Asia Minor, much given to superstitions, and not less to debauchery and libertinism. In it was the famous temple of Diana. S. Paul had preached in this place three years; (Acts xx.) so that all, both Jews and Gentiles, heard the word of the Lord, till he was driven away by Demetrius, the silversmith. At his departure, he left Timothy (1 Tim. i.) to maintain the purity of the gospel, and preserve them from the fables, which S. Paul had warned the Ephesians, would be introduced among them by rapacious wolves, and men talking perversely, to lead disciples after them. The Gentile converts held fast to the doctrines they had received from S. Paul: the Jews were the chief innovators. To the former the apostle writes this Epistle, praising their steadfastness, and instructing them more fully in the hidden mysteries of faith, viz. *redemption, justification, call of the Gentiles, predestination*, and the *glorification of Christ*, and *his body*, the *Church*. In the fourth, and succeeding chapters, he exhorts them to the practice of morality, and to fulfil their respective duties of parents, children, masters, servants, &c. and finally reminds all the soldiers of Christ, to be armed with spiritual weapons against all the assaults of the devil. S. Jerom observes that this Epistle, especially the first three chapters, are intricate and difficult; probably owing to the sublimity of the subject. The last three contain the most interesting morality. Estius. passim. See also Acts xviii. 19. et seq. and xix. 1. et sequ.—When Cardinal Pole was consulted by what method the obscure passages of S. Paul's Epistles could be best unfolded, he replied: Let the reader begin with the latter part, where the apostle treats of morality, and practise that which is delivered there; and then let him go back to the beginning, where points of doctrine are discussed with great acuteness and subtilty.

CHAP. I.

The great blessings we have received through Christ. He is the head of all the church.

PAUL, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ.

3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ:

4 As he hath chosen us in him, before the foundation of the world, that we should be holy and unspotted in his sight, in charity.

5 Who hath predestinated us unto the adoption of children, through Jesus Christ, unto himself: according to the purpose of his will,

6 To the praise of the glory of his grace, by which he made us acceptable, in his beloved Son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence:

* 2 Cor. i. 3. 1 Pet. i. 3.

CHAP I. VER. 1. S. Chrysostom takes notice, in his preface to this epistle, that the doctrinal part in the first three chapters is treated in a very sublime manner, with long periods and sentences, which makes the style more perplexed and the sense more obscure than in his other epistles. On this account I shall first give the reader a paraphrase as literal as I can, and then make some short notes on the difficulties in the text. Wi.

VER. 3. *Blessed be the God*, who, through his Son *Jesus Christ*, made man, hath *blessed us with all spiritual blessings* and gifts; and by his grace, infused into our souls, has given us a title to a happy eternity in heaven. Wi.—*In heavenly things;* (*in cœlestibus*) i. e. all spiritual blessings for heaven, or for eternity. This is the object of all the blessings we receive from God; and we ought, according to the first intention of them, to refer them all to eternal or heavenly beatitude. S. Paul distinguishes the blessings which we receive in Jesus Christ from those bestowed upon the Jews, which were temporal and limited to this earth. Calmet. Ch.

VER. 4–8. As by his eternal decree, according to the *purpose of his* good *will* and pleasure, he hath made choice of us to be his *adoptive sons*, and predestinated us to be saved and glorified by the merits and grace of his *beloved Son*, our Redeemer, without any merits of ours to the glorious *praise* and *riches* of his *grace*, by which he hath made us *abound* in *all wisdom* and true *prudence*. Wi.

9 That he might make known to us the mystery of his will, according to his good pleasure, which he hath purposed in him.

10 In the dispensation of the fulness of times, to establish all things in Christ, which are in heaven and on earth, in him:

11 In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will:

12 That we may be to the praise of his glory, who have before hoped in Christ:

13 In whom you also, when you had heard the word of truth (the gospel of your salvation:) in whom also believing, you were sealed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also hearing of your faith, which is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers:

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and of revelation, in the knowledge of him:

18 The eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power towards us, who believe [a] according to the operation of the might of his power,

20 Which he wrought in Christ, raising him up from the dead, and setting him at his right hand, in the heavenly places:

21 Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 [b] And he hath put all things under his feet: and hath made him head over all the church,

23 Which is his body, and the fulness of him, who is filled all in all.

CHAP. II.

All our good comes through Christ. He is our peace.

AND [c] you, when you were dead in your offences and sins,

[a] Infra iii. 7.—[b] Ps. viii. 8.—[c] Colos. ii. 13.

VER. 9. *That he might make known to us*, and to all men, *the mystery of his will* and pleasure in establishing his new law, of calling all Gentiles, as well as Jews, to believe in his Son, made man for us, *in the dispensation of the fulness of times*, (that is, at the time decreed from eternity) *to establish*, to accomplish, and, as it is in the Greek, to *recapitulate all things in heaven and on earth, in Christ*, and *through him*, and his merits; on earth, by fulfilling all the types, figures, and prophecies concerning the Messias; and in heaven, by filling up the number of his elect. Wi.—*The mystery of his will.* The word *mystery* signifies a secret, an unknown design. It was the will of God, to reveal to us the great design he had in the incarnation of his Son, viz. the formation of one great body of true adorers; composed, without distinction, of Jew and Gentile: till (v. 10) when the time appointed shall come, he will reunite and perfect in or under Christ this one body, composed of the Church triumphant, Angels and saints in heaven, and the Church militant upon earth. S. Chrysostom, Estius, &c.

VER. 11. In Christ *we also are called by lot;* i. e. to this happy lot, this share and state of eternal happiness, (he seems to speak with an allusion to the manner by which the lands of a temporal inheritance was distributed to the Israelites, in Palestine) *that we* (v. 12) who are saved, *may be to the praise of his glory;* might praise God for ever in the kingdom of his glory; particularly we Jews, who *before hoped* in the Messias to come, and also you Gentiles, who now having heard the gospel, have believed in Christ, and who, together with all Christians, have been now *sealed* as it were *with the holy* Spirit of promise; i. e. by the Spirit promised, and all those spiritual graces which are an earnest and pledge, which give us an assurance of our future glory and happiness. *For our redemption* from our sins, and in order to the *acquired possession*, to the possession of that glorious happiness which Christ, by his incarnation and death, hath acquired for us. Wi.

VER. 13. *In whom you .... were sealed*, &c. Having been regenerated in baptism, you have received the Holy Spirit and the supernatural gifts which he communicates, by which he has, as it were, impressed upon you the seal of your sanctification and the pledge of your salvation. It is not an external impression, such as that by which soldiers are marked by their sovereigns, nor circumcision, as of old, but it is a mark within you—the grace with which you are filled—which shews itself outwardly by miraculous effects, &c. Calmet.—Some refer these words, in whom you were sealed, to the sacrament of *baptism;* others to *confirmation:* both, with the sacrament of holy orders, confer a *character*, or mark, of which S. Paul seems to speak whenever he speaks of God *sealing* us.

VER. 15, &c. *Wherefore . . . hearing* of your constancy in the *faith of Christ*, and of your charitable *love* to all the *saints*, or faithful, I *give* always thanks to God; I pray that God may be more *revealed* to you, that *the eyes of your heart* may be *enlightened*, (v. 18) that you may know what ground you have to hope in the transcendent *greatness* of God's *almighty power*, who *raised Christ from the dead*, (v. 20) and set him on his right hand in heaven, above all the choirs and orders of blessed spirits, putting all things under his feet, making him, as man, head over all his Church militant on earth, and triumphant in heaven: *which* Church is his mystical *body, who is filled all in all*, (v. 23) or as others have translated, *who filleth all in all;* the sense is, that the glory of Christ, as head of all, is filled and increased by the salvation and happiness of all his chosen members, and of all his elect, to the end of the world. Wi.

VER. 19. *His power.* The greatest exertion of the power of God, or that action by which he shewed his power most, is the resurrection from the dead, which he exercised in Christ, when he raised him from the tomb, and placed him over all the Angels in heaven; and which shall likewise be exercised over us all, when we too shall be raised from the dead, and constituted members of the triumphant Church, and rewarded with a share of glory proportioned to our merits. These are the hopes to which we are called.

VER. 21. *All principality.* The Fathers agree that there are nine orders of blessed spirits, of which some are specified here; in the Epistle to the Colossians we have the order of *thrones*, to which if we add the cherubim, seraphim, Angels, and Archangels, we shall have nine. Calvin and other heretics strive to bring into doubt, and to corrupt many points of Catholic doctrine, sufficiently clear in holy writ, and sanctioned by the general belief of the Universal or Catholic Church.

VER. 22. As Christ is king, and yet men are kings also; so Christ is head of the Church, and yet man may be head thereof also. Jesus Christ is bishop and pastor of our souls; (Heb. iii.) but is that a reason why there should be no other bishop and pastor of our souls?

NOTES AS TO THE STYLE OR EXPRESSIONS OF S. PAUL, IN THIS CHAPTER.

VER. 3. *With all spiritual blessings in heavenly places:* lit. in *heavenlies,** or *celestials*, which some expound and translate, in *heavenly things;* but this being expressed just before by *spiritual blessings*, it rather seems to be understood of the glory prepared for *us* in heaven, or in the heavenly mansions; in which sense it seems to me, according to the interpretation both of S. Jerom and of S. Chrys. in their commentaries on these words. Estius takes notice that the same expression, *in the celestials*, is used five times in this epistle, and in all of them signifies places above us. Wi.

VER. 6. *To the praise of the glory of his grace;* i. e. unto the glorious praise or commendation of his grace. Wi.

VER. 8. *In all wisdom and prudence;* which may be either referred to the wisdom and prudence of God, the giver of grace, or to the gifts of wisdom and prudence bestowed upon the elect. Wi.

VER. 9. *Which he hath purposed in him;*† i. e. in Christ: but in the Greek the sense is, in himself; i. e. in God the Father, who sent his Son. Wi.

VER. 10. *In the dispensation of the fulness of times.* It may perhaps be translated, *at the appointed fulness of time*, which is generally expounded to signify at the time decreed from eternity.—*To establish* (or restore) *all things in Christ.*‡ The Greek is to recapitulate, or, as in the Prot. translation, to gather together all things in Christ; which S. Jerom expounds, by a fulfilling at once in Christ all the ancient figures and prophecies of the former law. Wi.

VER. 14. *The redemption of acquisition;*§ i. e. in order to the acquired possession, or to the obtaining of that glory which Christ, by redeeming us, hath acquired for us. Wi.

VER. 23. *Who is filled all in all.*‖ In the Latin the words have a passive signification, is filled; in the Greek may be signified, who filleth all in all. Wi.

* V. 3. In cælestibus, ἐν τοῖς ἐπουρανίοις, in supercælestibus. S. Jerom, (p. 324, tom. 4, nov. edit.) Spiritualia in cælestibus expectanda . . . thesaurizamus nobis in cælis. See S. Chrys. λογ. ά. p. 765.

† V. 9. In eo; but in the Greek, ἐν αὐτῷ, in seipso.

‡ V. 10. Instaurare, ἀνακεφαλαιώσασθαι, recapitulare. See S. Jerom, p. 330.

§ V. 14. Acquisitionis, περιποιήσεως. See S. Jer. and S. Chrys.

‖ V. 23. Qui omnia in omnibus adimpletur, πάντα ἐν πᾶσι πληρουμένου; which may either be in the passive or middle voice. S. Jerom, in his exposition, (p. 337) expressly says: Non ait, qui omnia in omnibus adimplet, sed qui omnia in omnibus adimpletur . . . sicut ergo adimpletur Imperator, si quotidie ejus impleatur exercitus, sic dominus Jesus, &c. See S. Chrys. in Lat. edit. (p. 869) and in the Greek, (p. 776. lin. 31) διὰ πάντων οὖν πληροῦται τὸ σῶμα, where the whole text requires a passive sense.

CHAP. II. VER. 1. He enlivened *you, when you were dead.* These words, he enlivened or restored to life, are necessary to express the literal sense and construction, as appears from the following fifth verse. By what is here translated *offences*, are commonly understood trespasses less grievous than by the word *sins*. Wi.—*God hath quickened you, or restored you to life;* these words, expressed in v. 5, are understood in this: in some editions they are expressed. V.

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

3 Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature children of wrath, even as the rest:

4 But God, who is rich in mercy, through his exceeding charity, with which he hath loved us,

5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved)

6 And hath raised us up together, and hath made us sit together in the heavenly *places*, in Christ Jesus:

7 That he might shew in the ages to come the abundant riches of his grace, in goodness towards us in Christ Jesus.

8 For by grace you are saved through faith, and that not of yourselves: for it is the gift of God;

9 Not of works, that no man may glory.

10 For we are his workmanship, created in Christ Jesus, in good works; which God hath prepared, that we should walk in them.

11 For which cause, be mindful that you being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands:

12 That you were at that time without Christ, alienated from the society of Israel, and strangers to the covenants, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you, who some time were afar off, are made near by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:

15 Abolishing the law of commandments in decrees: that he might make the two in himself into one new man, making peace,

16 And might reconcile both to God in one body by the cross, killing the enmities in himself.

17 And coming, he preached peace to you, who were afar off, and peace to them who were near.

18 [a] For through him we have both access in one Spirit to the Father.

19 Now, therefore, you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God:

20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone:

21 In whom all the building framed together, groweth into a holy temple in the Lord;

22 In whom you also are built together into a habitation of God in the Spirit.

CHAP. III.

The mystery hidden from former ages was discovered to the apostle, to be imparted to the Gentiles. He prays that they may be strengthened in God.

FOR this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles,

2 If yet you have heard of the dispensation of the grace of God, which is given me towards you:

3 How that, according to revelation, the mystery hath been made known to me, as I have written above in brief:

[a] Rom. v. 2.

VER. 2. *According to the course of this world*, (i. e. the customs of this wicked corrupt world) *according to the prince of the power of this air, of the spirit*, &c. meaning the devils, who are permitted to exercise their power upon the earth, or in the air. See Jo. xii. 10. xiv. 30. xvi. 11. Wi.—*Secundum sæculum mundi hujus:* according to the custom of this world. You were dead to the eyes of God, but you live in the eyes of the world: and how do you live? according to the maxims of the world, in idolatry, in crime, in corruption of manners. Corrumpi et corrumpere sæculum est. Tacitus. Calmet.

VER. 3. *Among whom*, &c. S. Jerom (p. 3) refers it to *trespasses* or *sins*.—*Were by nature;* not by nature according to the state of man's first creation in paradise, but by nature infected with original sin by the fall of our first parents.—*Even as the rest;* that is, all mankind. Wi.

VER. 4, &c. *But God . . . hath raised us up together*, both Gentiles and Jews, to life in Christ, remitting our sins by *faith* in him, and by the grace of our merciful Redeemer, by his pure mercy, not by any works of ours, nor merely by the works of the former law.—Hath *made us* in a condition to *sit together in heavenly* places, to be hereafter crowned in heaven. Wi.

VER. 5. *Quickened us together in Christ.* Faith, baptism, and grace, are pledges of our future resurrection and glorification in heaven. Our present conversion is also a kind of resurrection. The time is come, when the dead shall hear the voice of the Son of God, and those who hear shall live. S. Aug. upon S. John, No. 7.

VER. 8. Faith is the beginning, foundation, and root of justification, and the first of all other virtues, without which it is impossible to please God. B.

VER. 9. *Not of works*, as of our own growth, or from ourselves: but as from the grace of God. Ch.

VER. 10. *For we are his workmanship*, not only as to our body and soul, but by a new creation in Christ Jesus, with a new heart by his grace. Wi.—S. Paul now compares our conversion to creation, to shew that we had been called and justified without preceding merit. In the same manner as the things which God has drawn out of nothing, cannot glory as if they had contributed any thing to their existence. S. Jerom. hic.

VER. 11–12. *Be mindful* that as for you, who were Gentiles, who were called an *uncircumcised* people by the circumcised Jews, that you were *without Christ*, without the hopes or expectation of the Messias, *alienated from the conversation of* those who were God's elect people, and from the promises particularly made to them, that the Messias should be of their race: *without God in this world*, i. e. without the knowledge and the worship of God. But now *by Christ*, by believing in him, you who seemed to *be afar off, are made near by his blood*, (v. 13) by him who died for all; for he hath brought *peace* to all men, *breaking down* by his incarnation and death that *wall of partition*, that enmity betwixt the Jews and Gentiles, making them *but one;* abolishing that former *law*, of so many *ordinances*,* precepts, and ceremonies, *by decrees*, (which may signify by his divine decrees; or rather, as S. Jerom expounds it by the Greek, *abolishing* the old law and its precepts by the precepts and doctrine of the new law) that he might reconcile to God both the Jews and Gentiles, that now they might be one mystical body, to wit, the Church of Christ, of which he is the head. Remember then that you are no longer *strangers and foreigners*, as you were when the Jews were the only elect people of God: now, by faith and hope, you are fellow-citizens with the saints and with all the elect people of God: you are built *upon the foundation* of the *apostles and prophets*, (v. 20) who, by their prophecies concerning the Messias, and by their teaching and preaching of the gospel, are as it were subordinate foundation-stones under Christ, the chief founder and the *chief corner-stone* of his Church; *in whom you also* (Christians, at Ephesus, and all the faithful) *are built* up *together*, (v. 22) as parts of a spiritual edifice or temple, where God inhabits. Wi.

VER. 14. Christ destroyed the enmity which, like a wall of separation, stood between Jew and Gentile, and united them into one people. He did this in his flesh, by his own blood, or the sacrifice he made of his flesh on the cross. Calmet.

VER. 19. You are no longer strangers with regard to God and his holy alliance. You are no longer travellers and vagabonds, without a God, as you were before your conversion; not knowing to whom you belonged, nor finding in paganism either solid foundation or truth, neither hopes for this nor consolation for future life. But now you are become citizens of the same city as the saints, and domestics of the house of God. Calmet.

VER. 20. The Church is in this place said to be built upon the apostles and prophets; why not then upon S. Peter?

* V. 11–12. Legem mandatorum decretis evacuans, τὸν νόμον τῶν ἐντολῶν δόγμασι (dogmatibus) καταργήσας; i. e. says S. Jerom, (p. 344) præcepta legalia Evangelicis dogmatibus commutavit. See S. Chrys. p. 879. Lat. edit. in Savil. p. 787.

CHAP. III. VER. 1. *For this cause I, Paul, the prisoner*, &c. The sense seems to be, I, Paul, *am* a prisoner; otherwise the sense will be suspended, and interrupted by a long parenthesis till the 14th verse, where it is again repeated, "for this cause I bow my knees." Wi.

VER. 2. *If yet* you have heard. *If yet* doth not imply a doubt, but is the same as, for you have heard *the dispensation*.† This word, dispensation, is divers times taken by S. Paul to signify the manner by which a thing is done, or put in execution; the sense therefore here is, for you have heard how by the grace of God I have been made your apostle. Wi.

VER. 3. *The mystery*, &c. By this mystery, he means what he has already mentioned in the last chapter and what he continues to speak of, to wit, that by the coming of Christ, and the preaching of his gospel, all both Jews and Gentiles, all nations should be united into one Church, by one and the same faith. Wi.—*Mystery*, &c. Revelation, the same as he mentions Gal. i. 12.; where speaking

4 As you reading, may understand my knowledge in the mystery of Christ:

5 Which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles, and prophets, in the Spirit.

6 That the Gentiles should be coheirs, and of the same body, and joint partakers of his promise in Christ Jesus, by the gospel:

7 Of which I am made a minister, according to the gift of the grace of God, which is given to me [a] according to the operation of his power.

8 [b] To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ,

9 And to enlighten all men, what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things.

10 That the manifold wisdom of God may be made known to the principalities, and powers, in the heavenly places, through the church,

11 According to the eternal purpose, which he made in Christ Jesus, our Lord:

12 In whom we have courage and access with confidence, by the faith of him.

13 Wherefore, I beseech that you faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord Jesus Christ,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man.

17 That Christ may dwell by faith in your hearts: that being rooted and founded in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:

19 To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

20 Now to him, who is able to do all things more abundantly than we ask or understand, according to the power which worketh in us:

21 To him be glory in the church, and in Christ Jesus, for all generations, world without end. Amen.

CHAP. IV.

He exhorts them to unity; to put on the new man; and to fly sin.

I THEREFORE, a prisoner in the Lord, beseech you, [c] that you walk worthy of the vocation in which you are called.

[a] Supra i. 19.—[b] 1 Cor. xv. 9.—[c] 1 Cor. vii. 27. Philip. i. 27.

of his gospel, he says, For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ. This revelation seems to have regarded principally three things: 1. The redemption and justification of man by Jesus; 2. the vocation of the Gentiles; and thirdly, a positive command to announce the gospel to them. He speaks particularly of the second and third. Estius.—*Made known to me* by revelation, and to the other apostles and prophets. Wi.

Ver. 5. *As it is now revealed.*‡ S. Paul, as both S. Jerom and S. Chrys. take notice, does not absolutely say that this mystery was *not known*, but only not *known as* it was afterwards to the apostles. For whether by this mystery we understand the incarnation of Christ, or the uniting of the Jews and Gentiles into one Church, we cannot doubt but both were revealed to Abraham, to David, to many prophets and just men in the time of the law; but now it was revealed and made known to all. Wi.

Ver. 6. *That the Gentiles should be coheirs,* &c. This is the mystery which was heretofore unknown, and now revealed. This is what the greatest part of the Jews could never be brought to believe, that the Gentiles should be equally sharers with them of God's promises and blessings. They were strangely scandalized that S. Peter should receive Cornelius, an uncircumcised man, into the same communion. On the like account they persecuted S. Paul. Wi.

Ver. 7. *I am made a minister,* &c. i. e. an apostle, to preach this same doctrine of the gospel of Christ. Wi.

Ver. 8. *To me, the least of all the saints,* (i. e. of the faithful) is given this mission by the grace of God, and power from the Almighty of working miracles, and other miraculous gifts from him, who created all things in order to *enlighten*§ or *bring light to all men*, that they may know and be convinced of the *dispensation* and manner in which God will have this mystery now made known and preached to all the world. Wi.

Ver. 9. The Lord has commanded me to teach and declare his wisdom, displayed at this time in the mystery of our redemption; a mystery, which for so many ages, nay even from all eternity, has been locked up in the breast of the Almighty, but which he has at length vouchsafed to reveal. Menochius.

Ver. 10. That *the manifold wisdom of God*, and his other divine perfections of mercy, of justice, &c. may be more known, and seen executed by the coming of his Son, according to his eternal decrees of sending a Redeemer, in whom they are to believe, and have a hope and confidence of their eternal salvation. Wi.

Ver. 13. *Wherefore, I beseech you,* be not discouraged nor *disheartened at my tribulations* and persecutions on the account of the gospel, nor at your own, which ought to be a subject both for you and me to glory in. Wi.

Ver. 14–15. *For this cause* I pray and *bow my knees to the* eternal *Father of our Lord Jesus Christ, of whom all paternity* (or fatherhood‖) *in heaven and earth is named.* The Greek word oftentimes signifies a family, and therefore may signify, of whom the *whole family in heaven and earth is named;* and thus the sense will be, that God is not only the Father of his eternal Son, but (as not only the Latin text, but even the Greek may signify) of all angelical spirits in heaven, and of all men, especially Christians, made his adoptive sons in baptism. But here may be signified not only a *family*, but those in particular who are honoured with the name and dignity of *fathers;* so that the name which they have of fathers, or patriarchs, is derived from God the Father of all, and communicated to them in an inferior degree. This exposition is found in S. Jerom, in Theodoret, Theophylact. S. John Damascen, &c. Wi.—*All paternity*, or *the whole family;* πατριά. God is the Father both of angels and men: whosoever besides is named father, is so named with subordination to him. Ch.

Ver. 17. Christ dwelleth in us by his gifts, and we are just by those his gifts remaining in us; and not by Christ's proper justice only, as some modern innovators will have it. B.—And this not by *faith* only, but by faith rooted and founded in *charity*, which accomplishes all virtues. *Ibidem.*

Ver. 18. *What is the breadth,* &c. It is not expressed to what must be referred these metaphorical words of breadth, length, &c. Some expound them of the charity which in our hearts we ought to have for one another; others, of the love which Christ shewed towards mankind, in coming to redeem all. Wi. —*What,* &c. This thought seems borrowed from Job xi.: "Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly." The inspired writer then shews us how the Almighty is incomprehensible; for, says he, "God is higher than the heavens; and what wilt thou do? he is deeper than hell; and how wilt thou know? The measure of him is longer than the earth, and broader than the sea." The apostle, alluding to these words, prays that the Ephesians may have faith and charity sufficient to enable them to comprehend all that is comprehensible of God; as S. Dionysius explains it. But we are not hence to conclude, that there exists such a thing as dimension or size with regard to God, for he is a pure Spirit: but these expressions are merely metaphorical. For by *breadth* we are to understand his virtue and wisdom, which extend over all his creatures: (Eccl. i.) "he poured out wisdom upon all his works." By *length* is meant his eternal duration: (Ps. ci.) "but thou, O Lord, remainest for ever." By *height* we are taught the infinite superiority of his nature over ours: (Ps. cxii.) "The Lord is high above all nations." And by *depth* we are shewn the incomprehensibility of his wisdom: (Ecclesiastes) "Wisdom is a great depth; who shall find it out?" Hence it appears that the end of faith and charity is, that we may arrive at a *perfect* faith; which may know, as far as it is intelligible, the greatness of his wisdom, his eternal duration, &c. S. Tho. Aquin. in Eph.

Ver. 19. *That you may be filled unto all the fulness of God;* i. e. that as God is full of love and charity for all, so may you in an inferior degree, according as you are capable, be filled with charity. Wi.

* V. 2. Si tamen audistis, εἴγε, &c. Si tamen and εἴγε do not here express a doubt, but an affirmation, the same as in Latin, si quidem. See S. Chrys. on the next chapter, v. 21. λόγ. ιγ. p. 829. εἴγε οὐκ ἀμφιβάλλαντός ἐστι, ἀλλὰ καὶ σφόδρα διαβεβαιουμένου.

† Ibid. Dispensationem, οἰκονομίαν, rei gestæ administrationem.

‡ V. 5. Sicuti nunc, ὡς νῦν.

§ V. 8. Illuminare omnes, φωτίσαι πάντας; not as God doth by interior illuminations, but by preaching.

‖ V. 14–15. Omnis paternitas, πατριά. See S. Jerom on this verse: Deus . . . paternitatis nomen ex seipso largitus est omnibus . . . præstat cæteris ut patres esse dicantur. Theodoret, tom. 3. p. 305. Ed. Par. an. 1642. Alii patres, sive corporales, sive spirituales, desuper traxerunt appellationem: οἱ δὲ ἄλλοι πατέρες . . . ἀνωθὲν τὴν προσηγορίαν εἵλκυσαν. See S. J. Damascen, l. 1. Ortho. fid. c. ix. Ed. Bas. p. 32. τοῦτο δέ ἐστιν, &c. See Theophylactus, &c.

CHAP. IV. Ver. 1. Here begins the second part of this epistle, in which he exhorts them to the practice of Christian virtues. Wi.

Ver. 4. *In one hope of your vocation.* The three great reasons that we have to love one another are contained in this verse, because we have but one body, of which Christ is the head. We are all animated by the same spirit, viz. the Holy Ghost, who is given to us all, and we all live in the same hope of eternal happiness. Calmet.

2 With all humility, and mildness, with patience, supporting one another in charity,

3 [a] Careful to keep the unity of the spirit in the bond of peace.

4 One body, and one spirit: as you are called in one hope of your vocation.

5 One Lord, one faith, one baptism.

6 [b] One God and Father of all, who is above all, and through all, and in us all.

7 [c] But to every one of us is given grace, according to the measure of the gift of Christ.

8 Wherefore he saith: [d] Ascending on high, he led captivity captive: he gave gifts to men.

9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?

10 He who descended is the same also who ascended above all the heavens, that he might fill all things.

11 And he gave some indeed [e] apostles, and some prophets, and others evangelists, and others pastors and teachers,

12 For the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ:

13 Till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:

14 That we may no more be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness, to the machination of error.

15 But performing the truth in charity, we may in all things grow up in him, who is the head, Christ:

16 From whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the working in the measure of every part, maketh the increase of the body, to the edifying of itself in charity.

17 [f] This then I say and testify in the Lord: that henceforward you walk not as also the Gentiles walk, in the vanity of their mind,

18 Having the understanding obscured with darkness, alienated from the life of God, through the ignorance which is in them, because of the blindness of their heart,

19 Who despairing, have given themselves up to lasciviousness, to the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ:

21 If yet you have heard him, and have been taught in him, as the truth is in Jesus.

22 [g] To put off, according to the former conversation, the old man, who is corrupted, according to the desires of error.

23 [h] And be ye renewed in the spirit of your mind,

[a] Rom. xii. 10.—[b] Mal. ii. 10.—[c] Rom. xii. 3. 1 Cor. xii. 11. 2 Cor. x. 13.

[d] Psal. lxvii. 19.—[e] 1 Cor. xii. 28.—[f] Rom. i. 21.—[g] Coloss. iii. 8.—[h] Rom. vi. 4.

VER. 5. This contains some more reasons why Christians should love one another. We are all the servants of the same God, believe the same mysteries, and receive the same sacraments, whoever may be the dispenser of them.—*One faith.* As rebellion is the bane of commonwealths and kingdoms, and peace and concord the preservation of the same; so is schism, and diversity of faith or fellowship in the service of God, the calamity of the Church: and peace, unity, and uniformity, the special blessing of God therein. S. Cyprian, in his book on the unity of the Church, writeth thus: "One Church, for one is my dove. This unity of the Church, he that holdeth not, doth he think he holdeth the faith? He that withstandeth or resisteth the Church, he that resisteth Peter's chair, upon which the Church was built, doth he trust that he is in the Church?" And again, Ep. xl. "There is one God, and one Christ, and one Church, and one chair, by our Lord's voice founded upon Peter. To set up another altar, or to constitute another priesthood, besides the one altar and the one priesthood, is impossible. Whosoever gathereth elsewhere scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man to the breach of God's disposition. Get ye far from such men: they are blind, and leaders of the blind." S. Hilary also applies this text against the Arians thus: "Perilous and miserable it is that there are now among them as many faiths as wills, and as many doctrines as manners; whilst modes of faith are written as men will, or as they will, so are understood. Whereas the one truth teaches there is but one God, one Lord, one baptism, and also one faith: hence whilst more faiths are made, they begin by falling from that which is the only faith, and end in having no faith at all." S. Hilary, l. ad Constantium Augustum.

VER. 7. *To every one of us is given grace according to the measure of the gift of Christ.* That is, as it hath pleased Christ to bestow his free gifts upon us; to shew, says S. Chrys. that it was not according to any merit of ours. The words also shew that Christ is the giver and author of graces, and consequently the true God. Wi.—We must endeavour by all means in our power to preserve this unity, especially by avoiding jealousy, or being envious of the graces which have been given to our neighbour; considering that they all proceed from the same God, who divides to each one as he pleaseth. Tirinus.

VER. 8. *He led captivity captive.** S. Jerom and others expound these words of Christ's delivering the pious souls that had died before his ascension, and which were detained in a place of rest which is called Limbus Patrum.—*He gave gifts to men.* Having delivered men from the captivity of sin, he bestowed upon them his gifts and graces. Wi.—*Wherefore he,* David, in Ps. lxvii. makes use of these words, in order to shew that these gifts were gratuitous, and that no person had a right to complain that another had received more: after this the apostle proceeds to shew that Christ even descended to the lower parts of the earth, in order to teach us humility; whence he concludes that we ought to be humble and live in union with our brethren, which is the chief subject of the present chapter. Tirinus.

VER. 9. *Into the lower parts of the earth.* This cannot signify into the grave only, especially since in that which we look upon as the apostles' creed, we first profess to believe that he was buried, and afterwards that he *descended into hell.* Wi.

VER. 11. *Some indeed he gave to be apostles,* &c. It is said (1 Cor. xii. 28.) that *God* (even with the Greek article) *gave some to be apostles,* &c. and here it is said of Christ: another proof that Christ is the true God. Wi.

VER. 13–14. *Unto a perfect man, unto the measure of the age† of the fulness of Christ;* that is, according to the measure of the full and perfect age of Christ. Of the ancient interpreters, some expound this of what shall happen in the next world, after the resurrection, when all the elect shall have bodies every way perfect; and as some conjecture, (when all who rise by a happy resurrection) shall seem to be about thirty, of the stature and age of Christ when he suffered. But others, especially the Greek interpreters, understand this verse of a spiritual perfection in this life, by which the members of Christ's mystical body *meet in the unity of faith,* and increase in grace and virtue by imitating Christ, and following his doctrine and example. And this seems more agreeable to what follows: *that we may not now be children, tossed to and fro* by *the wickedness,‡ of men.* The Greek word, as S. Jerom observes, may signify by the *deceit* or fallacy of men; by *illusion,* says S. Aug. And S. Chrys. tells us it is spoken by a metaphor, taken from those who cheat at dice, to gain all to themselves, to draw men into *errors* and heresies. Such, about that time, were the disciples of Simon the magician. Wi.—Every one must labour to become perfect in the state in which he is placed, by increasing in the knowledge and love of God, which knowledge and love of God constitute the full measure of a Christian. S. Chrysostom.—S. Austin also admits of another interpretation of this place, but prefers the former. According to him, it may mean: that all people, at the resurrection, will be raised in such a state as they would have had if they lived to the age of Christ, viz. thirty-three years. S. Thomas.—This text of the apostle, assuring to the one true Church a perpetual and visible succession of pastors, in the ministry, successors of the apostles, warranted the holy Fathers in the early ages of the Church, as it does Catholics of the present day, to try all seceders by the most famous succession of the popes or bishops of Rome. See this in S. Irenæus, l. iii. c. 3. Tertul. in præscript. Optatus. l. ii. cont. Parmen. S. Austin, cont. ep. Manic. c. iv. Ep. 165 & alibi. S. Epiphan. hæres. 27.

VER. 16. *By what every joint supplieth,* &c. S. Paul compares the Church and mystical body of Christ (as he does elsewhere) to a natural body, whose perfection depends on the harmony, union, and concurrence of all the different parts; and so in the Church, of which Christ is the head, some are apostles, some prophets, &c. and Christ hath been pleased to give them different offices, talents, and gifts, for the edifying and increase of the whole body, which is his Church, that they may no longer be like *Gentiles, . . . alienated from the life of God;* from such a life as God requires they should lead. Wi.—The obscurity of this verse may be thus explained: the apostle compares the mystical body of the Church, of which Christ is the head, to the natural body of man; and as the head directs different members to different operations, according to their various properties, so in the Church Christ distributes to each his proper office, that being all intent upon their relative duties, all may grow up in charity and become perfect. Estius.

VER. 19. *Who despairing,‖* (without faith and charity) according to the Latin text and some Greek manuscripts; though according to the ordinary Greek, *without grief or sorrow,* (to wit, for their sins) *have given themselves over* to all manner of vices, *unto covetousness.§* Some take notice that the Greek word may not only signify avarice, or covetousness of money, but any unsatiable desires or lusts. See C. v. 3. and 5. Wi.

VER. 26. *Be angry, and sin not,* as it is said Ps. iv. 5. Anger, as a passion

24 [a] And put on the new man, who according to God, is created in justice, and holiness of truth.

25 [b] Wherefore, putting away lying, [c] speak ye the truth every man with his neighbour: for we are members one of another.

26 [d] Be angry, and sin not: let not the sun go down upon your anger.

27 [e] Give not place to the devil.

28 Let him that stole, steal now no more: but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need.

29 Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may give grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be taken away from you, with all malice.

32 [f] And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

CHAP. V.

Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ, and of the Church.

BE ye, therefore, followers of God, as most dear children:

2 [g] And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness.

3 [h] But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints:

4 Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose: but rather giving of thanks.

5 For know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ, and of God.

6 [i] Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not, therefore, partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light:

9 For the fruit of the light is in all goodness, and justice, and truth:

10 Proving what is acceptable to God:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For the things that are done by them in secret, it is shameful even to mention.

13 But all things that are reproved, are made manifest by the light: for all that is made manifest is light.

14 Wherefore he saith: Rise, thou that sleepest, and arise from the dead, and Christ will enlighten thee.

15 See, therefore, brethren, how you walk circumspectly: [k] not as unwise,

16 But as wise: redeeming the time, for the days are evil.

17 [l] Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit,

19 Speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord,

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

21 Being subject one to another in the fear of Christ.

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[a] Coloss. iii. 12.—[b] 1 Pet. ii. 1.—[c] Zac. viii. 16.—[d] Ps. iv. 5.—[e] James iv. 7.
[f] Coloss. iii. 13.—[g] John xiii. 34. and xv. 12. 1 John iv. 21.

[h] Coloss. iii. 5.—[i] Matt. xxiv. 4. Mark xiii. 5. Luke xxi. 8. 2 Thess. ii. 3.
[k] Coloss. iv. 5.—[l] Rom. xii. 2. 1 Thess. iv. 3.

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of the mind, may proceed from a good motive and be guided by reason; as our Saviour, Christ, (Mark iii. 5.) is said to *have looked about at the Jews with anger*, i. e. with a zeal against their blindness and malice.—*Let not the sun go down upon your anger.* If moved to anger, return without delay to a calmness of mind and temper. Wi.—Be angry when reason or necessity compels you; but even then, so restrain your anger that you neither offend God nor scandalize your neighbour. Moreover, lay it aside as soon as you are able, so that the sun go not down upon your anger. Jansenius.

VER. 29. *That it may afford grace to the hearers;* i. e. that your speech may contribute to their good and edification. Wi.

VER. 30. *Grieve not the Holy Spirit:* not that the Holy Ghost can be contristated. It is a metaphor; and the sense is, sin not against the Holy Ghost. Wi.—To contristate the Holy Spirit is a metaphorical expression, which signifies to offend God, or the Holy Ghost, who has sealed us by the sacraments of baptism and confirmation with particular marks, by which we shall be distinguished from others in the day of our retribution. SS. Chrysostom, Jerom, Ambrose, &c.

* V. 8. *Captivam duxit captivitatem.* On which words S. Jerom: (p. 364.) Descendit ad inferna, et sanctas animas, quæ ibi detinebantur, secum ad cœlos victor deduxit. See 1 Pet. c. iii.

† V. 13. In mensuram ætatis plenitudinis Christi; εἰς μέτρον ἡλικίας (ætatis vel staturæ) τοῦ πληρώματος τοῦ Χριστοῦ. See S. Aug. l. xxii. de Civ. Dei. c. xv. et seq. tom. vii. p. 678. S. Hierom in Epitaphio Paulæ. tom. iv. part 2. p. 635. S. Chrys. hom. xi.

‡ V. 14. In nequitiâ hominum, ἐν τῇ κυβείᾳ, in fallaciâ: κυβεία, est lusus aleæ. See S. Chrys. p. 821. Ed. Sav.

‖ V. 19. Deperantes. The Latin interpreter seems to have read ἀπηλπικότες, as in some MSS. but in most copies ἀπελγηκότες, indolentes. See S. Jer. in his Commentary, p. 868.

§ Ibid. *In avaritiam:* ἐν πλεονεξίᾳ, in cupiditate. See v. 3. of the next chapter.

CHAP. V. VER. 3. *Covetousness.** The Latin word is generally taken for a coveting or immoderate desire of money and riches. S. Jerom and others observe, that the Greek word in this and divers other places in the New Testament may signify any unsatiable desire, or the lusts of sensual pleasures; and on this account, S. Jerom thinks that it is here joined with *fornication* and *uncleanness.* But S. Chrys. in the last chapter, (v. 19. hom. xiii. and on this chap. v. 3.) shews that by the Greek word is understood *avarice*, or an immoderate desire of riches, when he tells (hom. xviii.) that this sin is condemned by those words of Christ, Luke xvi. 13. *You cannot serve God and mammon.* Wi.

VER. 4. *Nor obscenity.†* What is here meant by this word, S. Chrys. tells us at large in the *moral* exhortation after his 17th homily; to wit, jests with immodest suggestions or a double meaning, and raillery or buffoonery against the rules of good conversation, scarce made use of by any but by men of low condition and of a mean genius, *which is not to the purpose* of a Christian, who must give an account to God of all his words. Wi.

VER. 5. *Nor covetous person, which is a serving of idols.* It is clear enough by the Greek that the covetous man is called an idolater, whose idol is mammon; though it may be also said of other sinners, that the vices they are addicted to are their idols. Wi.

VER. 6. The apostle here puts them in mind of the general judgment, when the angel of God will, on account of their crimes of avarice, fornication, &c. fall on the children of unbelief; by which are meant the wicked. He had before assured them that the perpetrators of such crimes would be excluded from the kingdom of heaven; and now he moreover informs them, that the severest punishments will be inflicted on such wicked people. Estius.

VER. 7. *Be ye not, therefore, partakers with them:* do not imitate their wickedness, or the wrath of the Almighty will likewise fall on you. Estius.

VER. 8. By *darkness* is here meant the state of infidelity into which they had been plunged so far as to adore stones as God, and committed without remorse the above-mentioned grievous sins. But delivered by Christ from this darkness, they have become light in the Lord, shining in faith and justice. Estius.

VER. 9. *For the fruit of the light.* So the Latin and divers Greek copies; not the fruit *of the spirit*, as we read in many Greek manuscripts; and in this Dr Wells thought fit to change the Prot. translation. Wi.

VER. 10. With solicitude seek out what things are pleasing to God, and carefully perform them. Estius.

VER. 11. You are light, they are darkness; do you, therefore, shew by the light of your good works how base and detestable their works of darkness are. Estius.

VER. 14. *Rise, thou that sleepest.* The sense may be taken from Isai. lx. 1 S. Jerom thinks they may be cited from some work not canonical. Wi.

22 [a]Let women be subject to their husbands, as to the Lord:

23 [b]For the husband is the head of the wife; as Christ is the head of the church. He *is* the saviour of his body.

24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

25 [c]Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it,

26 That he might sanctify it, cleansing it by the laver of water in the word of life,

27 That he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church:

30 For we are members of his body, of his flesh, and of his bones.

31 [d]For this cause shall a man leave his father and mother: and shall adhere to his wife, [e]and they shall be two in one flesh.

32 This is a great sacrament: but I speak in Christ, and in the church.

33 Nevertheless, let every one of you in particular love his wife as himself: and let the wife fear her husband.

CHAP. VI.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord: for this is just.

2 [f]Honour thy father, and thy mother, which is the first commandment, with a promise;

3 That it may be well with thee, and thou mayest be long lived upon earth.

4 And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

5 [g]Servants, obey your carnal masters, with fear and trembling, in the simplicity of your heart, as Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart,

7 With a good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you, masters, do the same things to them, forbearing threatenings; knowing that the Lord both of them and you is in heaven: [h]and there is no respect of persons with him.

10 As to the rest, brethren, be strengthened in the Lord, and in the power of his might.

11 Put you on the armour of God, that you may be able to stand against the snares of the devil.

12 For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness: against the spirits of wickedness in the high places.

13 Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

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[a] Gen. iii. 16. Coloss. iii. 18. 1 Pet. iii. 1.—[b] 1 Cor. xi. 3.—[c] Coloss. iii. 19.—[d] Gen. ii. 24. Mat. xix. 5. Mark x. 7.—[e] 1 Cor. vi. 16.—[f] Exod. xx. 12. Deut. v. 6. Eccli. iii. 9. Mat. xv. 4.

Mark vii. 10. Col. ii. 20.—[g] Col. iii. 22. Titus ii. 9. 1 Pet. ii. 18.—[h] Deut. xvii. 2. Par. xix. 7. Job xxxiv. 19. Wisd. vi. 8. Eccli. xxxv. 15. Acts x. 34. Rom. ii. 11. Col. iii. 25. 1 Pet. i. 17.

VER. 23. *For the husband is the head of the wife.* Though S. Paul here speaks of a man, who is a husband, we may rather translate *man* than *husband*, being the same sentence and same words as 1 Cor. xi. 3. where even the Prot. translation has, that the *man is head of the woman.—He* (Christ) is *the saviour of his* mystical *body*, the Church: though some expound it, that the husband is to save and take care of his wife, who is as it were his body. Wi.

VER. 24. *As the church is subject to Christ.* The Church then, according to S. Paul, is ever obedient to Christ: and can never fall from him, but remain faithful to him, unspotted and unchanged to the end of the world. Ch.

VER. 26. *Cleansing it by the laver* ‡ *of water, in the word of life.* By this washing is generally understood the sacrament of baptism; and by *the word of life*, not the word of the gospel preached, but the words or form used in the administration of baptism, according to Christ's institution: but this is not so certain. Wi.

VER. 27. *Not having spot or wrinkle.* S. Aug. and others expound it of the glorious Church of Christ, in heaven: others even of the Church of Christ in this world, as to its doctrine, sacraments, and discipline, or practices approved by the Catholic Church. Wi.

VER. 28–31. *He that loveth his wife, loveth himself.* S. Paul would have this a love like that which a man hath for himself, or for his own flesh, when they are now joined in wedlock, and are become as it were one flesh and one person, as to a civil life and society. See Mat. xix. 5. The wife is to be considered as a part of the husband, as a member of his *body*, of *his flesh*, and *of his bones.* The words are to be taken with an allusion to what Adam said, (Gen. ii. 23.) *This is now bone of my bones, &c.* And so, according to the apostle, speaking figuratively, the Church, which is the spouse of Christ, is framed as it were of his bones and of his flesh sacrificed on the cross. Wi.

VER. 32. *This . . , sacrament,* (or mystery) . . . *in Christ, and in the Church. This sacrament,* in construction, must be referred to what immediately went before, i. e. to the conjunction of marriage betwixt man and wife; and this is called a great sacrament, or mystery, as representing the union or spiritual nuptials of Christ with his spouse, the Church. Wi.

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* V. 3 and 5. Covetousness, avaritia, πλεονεξία. See S. Jerom on these verses, who expounds it of an insatiable lust, as to the sins of uncleanness and impurity. p. 380. But see also S. Chrys. who, by πλεονεξία, (C. iv. 19.) expounds, an immoderate desire of riches: χρημάτων ὑμ. ιγ. p. 829. And here, hom. xvii. p. 847, Ὃ γὰρ αὐτῷ χρημάτων ἐρῶμεν, καὶ σωμάτων. And hom. xviii, on the fifth verse, he expounds the word, πλεονέκτης, ὃς ἐστιν εἰδωλολάτρης, qui est idolatra, of him who is, properly speaking, an avaricious man; who adores mammon, or riches, who takes pains to leave an inheritance to others, and deprives himself of it, &c. p. 853. χρυσῷ δουλεύοντες, 851.

† V. 4. Scurrilitas, quæ ad rem non pertinet, εὐτραπελία τὰ οὐκανήκοντα. S. Chrys. λογ. ιγ. p. 848 and 849, describes the vice of εὐτραπελία in these words: ἔνθα αἰσχρότης, ἐκεῖ ἡ εὐτραπελία . . . ἡ εὐτραπελία μαλακὴν ποιεῖ ψυχὴν, &c. . . . πόρρω τοῦτο χριστιανου, τὸ κωμωδεῖν . . . εἰ καλὸν τὸ πρᾶγμα, τί τοῖς μίμοις ἀφίεται; . . . παρασίτων τὸ πρᾶγμα, μίμων, ὀρχηστων, γυναικῶν, πορνῶν, πόρρω ψυχῆς ἐλευθέρας, πόρρω εὐγενοῦς . . . εἴ τις αἴσχρος, οὗτος καὶ εὐτράπελος. Where there is filthiness, there is eutrapelia. It is this that makes the mind effeminate . . . Far be it from a Christian to play the comedian. If this were commendable, why is it left to buffoons? It is the business of flattering hangers-on, or trencher friends, of fools in a play, of debauched women, but far be it from persons of a higher rank, well born, and of good breeding. If any man be void of honour, void of shame, such a one is given to eutrapelia. A man will scarce find it worth his while to consult the Latin translation in Fronto-Ducæus, which in this and many other places is far from being exact. I know that Aristotle, (l. iv. de moribus. c. 14, p. 42. Ed. Aurel. Allobrog.) and S. Thomas, the doctor of the schools, (l. ii. Q. 60. a. 5. and 22. Q. 168. a. 2.) take eutrapelia in a different sense, when it is a facetious innocent way of jesting, containing rather instructive admonitions; and so, S. Thomas tells us, it may be reckoned among the moral virtues; but then, even as Aristotle tells us, it must be without all words of immodesty and buffoonery, which is against good manners: otherwise it degenerates into scurrility.

‡ V. 26. Lavacro aquæ in verbo vitæ, τῷ λούτρῳ τοῦ ὕδατος ἐν ῥήματι λοῦτρον, be taken for a bath of water, or the water itself. See Tit. iii. 5. Vitæ is now wanting in the Greek. See Estius. S. Chrys. by the *word*, understands the form of baptism *in the name of the Father, &c.* Hom. xx.

CHAP. VI. VER. 2. *With a promise.* This commandment being delivered with a special promise of a long life, which promise is to be understood conditionally, especially in regard of Christians, i. e. unless it be a greater favour to be taken out of the world young. Wi.

VER. 5. *Your carnal;* temporal *masters*, whether Christians or heathens. Wi.

VER. 6. *Not serving to the eye;* to please men only, but to do the will of God. Wi.

VER. 9. *Forbearing threatenings;* forbearing, and remitting the punishments which you might perhaps threaten them with, and they deserve. Wi.

VER. 12. *Flesh and blood,* which may either signify temptations of the flesh, or raised by mortal men.—*Principalities and powers;* i. e. devils, or apostate angels, who before their fall were in such ranks of spirits, and who are permitted to *rule* over the wicked in this world of *darkness.* Wi.—By which we are to

14 Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice,

15 And your feet shod with the preparation of the gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one:

17 [a] And take unto you the helmet of salvation; and the sword of the spirit, (which is the word of God).

18 By all prayer and supplication praying at all times in the spirit; [b] and in the same watching with all instance and supplication for all the saints:

19 [c] And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel:

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, *and* what I am doing: Tychicus, my dearest brother, and faithful minister in the Lord, will make known to you all things:

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren, and charity, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all, who love our Lord Jesus Christ in incorruption. Amen.

[a] Isai. lix. 17. 1 Thes. v. 8.—[b] Col. iv. 2.—[c] Col. iv. 8.

understand the fallen angels. For as by nature, and from their creation, they were the governors of this corporeal world, and were deprived of this their power on account of their pride, they received it (though limited by certain restrictions) in order to tempt man. Estius.—*Rulers of the world of this darkness.* By these are meant the devils who exercise their power and authority in our inferior and dark atmosphere, by raising winds, storms, tempests, &c. By darkness may be understood the wicked, in whom Satan reigns as in a citadel. Menochius.—Our inferior world is called dark and misty in comparison of the world above, which is always bright, serene, and clear. Our atmosphere is called the cloudy and dark heavenly. Cicero, in his Tuscul Quæst. Prudentius likewise, in Hamartigenia, writes thus:

Non mentem sua membra premunt, nec terrea virtus
Oppugnat sensus liquidos, bellove lacessit;
Sed cum spiritibus tenebrosis nocte dieque
Congredimur quorum dominatibus humidus iste
Et pigris densus nebulis obtemperat aer.
Scilicet hoc medium cœlum inter et infima terræ
Quod patet ac vacuo nubes suspendit hiatu,
Frena potestatum variarum sustinet, ac suo
Principe Belial rectoribus horret iniquis.
His colluctamur prædoribus, at sacra nobis
Oris Apostoli testis sententia prodit.———Estius.

—*Against the spirits of wickedness:* or wicked spirits in the air, says S. Jerom. Lit. *in celestials.* Wi.—*High places.* That is to say, in the air, the lowest of the celestial regions in which God permits these wicked spirits or fallen angels to wander. Ch.

VER. 14. *Your loins . . . with truth,* both as to doctrine and a good life, keeping your baptismal promises.—*Having on the breastplate of justice,* not only of the particular virtue of justice, but of all virtues in general. Wi.

VER. 15. *Your feet shod with the preparation of the gospel;* i. e. prepared to walk in the ways of the gospel, as a soldier must be prepared and in readiness to march or to fight. Wi.

VER. 16. *The shield of faith.* A lively faith working by charity, which will enable you to conquer your greatest enemies, and to escape their fiery darts, their greatest temptations, and attacks. Wi.

VER. 24. *Who love our Lord Jesus Christ.* Lit, "in incorruption;" with purity of heart and mind. Wi.

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE PHILIPPIANS.

PHILIPPI, a considerable city in Macedonia, so called from Philip, father of Alexander the Great. S. Paul had preached there. Acts xvi. Those people had a great veneration for him, and supplied his wants when he was at Corinth, and again when he was a prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the bishop of Philippi. S. Paul sent this letter by him to the Philippians, (written during his imprisonment) from Rome; but whether during his first or second imprisonment, is uncertain. Wi.—It is generally believed that S. Paul wrote it about the year 62, in his first confinement. In it he testifies to the faithful his most tender gratitude and acknowledgment for the assistance they had sent him, and a zeal the most ardent for their salvation. He felicitates them on their courage under sufferings for the cause of Jesus Christ, on their good works also, and forcibly excites them to confidence and joy.—The Philippians were the first among the Macedonians converted to the faith. S. Paul, in this epistle, recommends charity, unity, and humility; and warns them against false teachers, whom he calls *dogs*, and *enemies of the cross of Christ.* He also returns thanks for their benefactions. It was written about twenty-nine years after our Lord's ascension. Ch.

CHAP. I.

The apostle's affection for the Philippians.

PAUL and Timothy, the servants of Jesus Christ: to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God, our Father, and from the Lord Jesus Christ.

3 I give thanks to my God, in every remembrance of you,

4 Always in all my prayers making supplication for you all with joy,

5 For your fellowship in the gospel of Christ, from the first day until now.

6 Being confident of this very thing, that he who

CHAP. I. VER. 1. *With the bishops and deacons.** By *bishops* many understand those who were only priests; for the name of priests, at that time, was common to those who were by their ordination priests or bishops, though the order as well as the functions were different. S. Chrys. also takes notice, that the name of deacon then signified any ministers of Christ. S. Paul also might mean the bishops, or priests and deacons, not only of Philippi, but also of the adjacent places. Wi.

VER. 5. *For your fellowship.* This word is divers times used by S. Paul for a contribution of charitable alms, which it may also signify in this place; though others expound it of their being made partakers of the graces of Christ, by the gospel. Wi.

VER. 7. *In the defence,* &c. being then a prisoner, waiting for his trial; and the defence he could make for himself, and the sentence of the judge. Wi.

VER. 9. *That your charity,* &c. It is worthy of remark, that S. Paul does not beg that the Philippians may enjoy temporal blessings, but that they may be rewarded with an increase of spiritual favours; (Cal.) and as he remarks in the succeeding verses, that they may be filled with the fruits of justice.

VER. 12. *Now I desire,* &c. From hence it appears, that what was intended

hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all: because I have you in my heart: and that in my bonds, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding.

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Being filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

12 Now, I desire, brethren, you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel:

13 So that my bonds are made manifest, in Christ, in all the court, and in all other places:

14 And many of the brethren in the Lord taking courage by my chains, are much more bold to speak the word of God without fear.

15 Some, indeed, even out of envy and contention: but some also for good-will preach Christ:

16 Some out of charity, knowing that I am set for the defence of the gospel.

17 And some out of contention preach Christ not sincerely, imagining that they raise affliction to my bonds.

18 But what then? So that every way, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.

20 According to my expectation and hope, that in nothing I shall be confounded: but with all confidence,

[a] Ephes. iv. 1. Coloss. i. 10. 1 Thess. ii. 12.

as always, so now also shall Christ be magnified in my body, whether by life, or by death.

21 For to me, to live is Christ, and to die is gain.

22 And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not.

23 But I am straitened between two; having a desire to be dissolved, and to be with Christ, being by much the better:

24 But to remain in the flesh is necessary for your sake.

25 And having this confidence, I know that I shall remain and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may abound in Christ Jesus, for me, by my coming to you again.

27 [a]Only let your conversation be worthy of the gospel of Christ: that whether when I come and see you, or being absent, hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel:

28 And in nothing be ye terrified by adversaries: which to them is a cause of perdition, but to you of salvation, and this from God.

29 For to you it is given for Christ, not only to believe in him, but also to suffer for him:

30 Having the same conflict as that which you have seen in me, and now have heard of me.

CHAP. II.

He recommends to them unity and humility; and to work out their salvation with fear and trembling.

IF there be, therefore, any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration:

2 Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment.

3 Let nothing be done through strife, nor by vainglory: but in humility, let each esteem others better than themselves.

as the greatest hindrance to the propagation of the Christian religion, eventually proved the most direct method of extending it. S. Paul was not less zealous in prison, and in chains, than when he laboured under no obstacles to his designs: how much the reverse is the conduct of our late reformers!

VER. 13. *In all the court,*† or in the whole palace of the emperor, and to all others, or in all other places at and near Rome. Wi.

VER. 14. *And many of,* &c. encouraged by the intrepidity and perseverance of the apostle. Calmet.—Knowing that sufferings undergone for the cause of Jesus Christ were most honourable, and the portion truly enviable of all the saints, as by sufferings they were known to be his disciples, and by sufferings they were to purchase that eternal weight of glory prepared for all that suffer patiently and joyfully for God's sake.

VER. 15. *Some . . . out of envy and contention publish* and preach *Christ,* thinking perhaps that this would displease me, or exasperate my persecutors against me; but whatever their motive be, if they preach the true doctrine of Christ, I rejoice. Wi.

VER. 19. *I know that this shall turn to my salvation,* &c. It may either signify to his spiritual good and the salvation of his soul, or to his safety and deliverance out of prison: if this was his first imprisonment. Wi.

VER. 20. *Whether* it be *by life, or by death.* To live longer, if God pleaseth, or to suffer death at this time, he shews himself resigned to either. Wi.

VER. 21. *To live is Christ.* If it be his will that I live, my life shall be spent in his service.—*To die,* and suffer martyrdom, will be my *gain,* by coming to the enjoyment of Christ sooner. Wi.

VER. 22. *This is to me,* &c. His meaning is, that although his dying immediately for Christ, would be his gain, by putting him presently in possession of heaven; yet he is doubtful what he should choose, because by staying longer in the flesh, he should be more beneficial to the souls of his neighbours. Ch.—*What I shall choose I know not:* though my earnest desire is to *be dissolved* from this mortal body, *and to be with Christ,* as my greater happiness, yet if it be the will of God that I labour longer, as necessary for your good, and that I again come to you, let God dispose of me according to his holy will. Wi.

VER. 25–26. *And having this confidence.* In effect S. Paul escaped this first danger, for after having remained two years at Rome, he was taken from his confinement. Calmet.—*I know* (or am persuaded, as in the Greek) *that I shall remain . . . by my coming to you again.* This is one argument that this epistle was written during his first imprisonment at Rome: yet this is not agreed upon by the interpreters, and especially whether he ever returned again to Philippi. Wi.

VER. 27, &c. *Whether when I come, and see you,* &c. This implies a doubt of his seeing them again. At least endeavour you to lead a life *worthy of the gospel,* according to the principles of *your faith; and be not terrified by your adversaries* and persecutors: God permits this for your *salvation,* though an occasion *of perdition* to your persecutors: you having the like to combat as you have seen in me, when whipped at Philippi. See Acts xvi. Wi.

VER. 28. *The adversaries.* Either by the persecutions of the Jews and Gentiles, or by the doctrine of false brethren.

* V. 1. Cum episcopis et diaconis, *σὺν ἐπισκόποις καὶ διακόνοις.* S. Jerom, S. Chrys. &c. take notice, that though the office of bishop and priest was different, yet both these different orders were sometimes expressed by the word bishop, *ἐπίσκοπος*; sometimes by the word priest, *πρεσβύτερος.* S. Hier. tom. 4. in Titum. p. 413. Quia eosdem episcopos illo tempore, quos et presbyteros appellabant, propterea indifferenter de episcopis quasi de presbyteris est locutus. See again, tom. 4, part 2, Epist. ad Oceanum, p. 648. and Ep. ad Evangelium, p. 802. S. Chrys. on this place: Tunc nomina erant communia; atque etiam ipse episcopus vocabatur diaconus. tom. 4. *λογ. ά.* p. 5. Ed. Savil. *Τοὺς πρεσβυτέρους οὕτως ἐκάλεσε. Τότε γὰρ ἐκοινόνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο.*

† V. 13. In omni Prætorio, *ἐν ὅλῳ τῷ πραιτωρίῳ.*

CHAP. II. VER. 1. *If there be, therefore, any consolation.* If you have any desire to comfort me in Christ, or for Christ's sake. Wi.

VER. 3. *Esteem others better than themselves.* S. Thomas (22. q. 162. a. 3.) puts the question, how an innocent man can with truth think himself worse than the most wicked of men? He answers, that a man who has received very extraordinary gifts from God, cannot think these gifts less than what any other has received; but *he* may reflect that he has nothing, and is nothing of himself. And a man truly humble considers only his own sins and failings, and is persuaded

4 Each one not considering the things that are his own, but those that are other men's.

5 For let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery, to be himself equal to God:

7 But debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.

8 [a] He humbled himself, becoming obedient unto death, even the death of the cross.

9 Wherefore God also hath exalted him, and hath given him a name which is above every name:

10 [b] That in the name of Jesus, every knee should bow of those that are in heaven, on earth, and under the earth;

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence) work out your salvation with fear and trembling.

13 For it is God who worketh in you both to will and to accomplish, according to the good-will.

14 [c] And do ye all things without murmurings and hesitations:

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a depraved and perverse generation: among whom you shine as lights in the world.

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all.

18 And for the self-same thing do you also rejoice, and congratulate with me.

19 And I hope in the Lord Jesus, [d] to send Timothy to you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 [e] For all seek the things that are their own, not the things that are Jesus Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.

23 Him, therefore, I hope to send to you immediately, as soon as I shall see the things which concern me.

24 And I trust in the Lord, that I also myself shall come to you shortly.

25 But I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier, but your apostle, and the minister to my wants.

26 For indeed he longed after you all: and was sad, for that you had heard that he was sick.

27 For indeed he was sick nigh unto death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily: that seeing him again you may rejoice, and I may be without sorrow.

29 Receive him, therefore, with all joy in the Lord: and treat with honour such as he is.

30 Because, for the work of Christ, he came nigh unto death, delivering up his life, that he might fulfil that which was wanting on your part towards my service.

[a] Heb. ii. 9.—[b] Isai. xlv. 24. Rom. xiv. 11.

[c] 1 Pet. iv. 6.—[d] Acts x. 1.—[e] 1 Cor. xiii. 5.

that any other person would have made better use of the same graces; which agrees with what follows, (v. 4) *not considering the things that are his own.* Wi.

VER. 4. *The things that are his.* Self-love and self-interest are the two great sources of divisions. The Christian religion teaches a contrary doctrine. Calmet.

VER. 6. *Who being in the form* of God,* (that is truly, properly, and essentially God from eternity, as the ancient Fathers here observed against the Arians) *taking the form of a servant,* (i. e. taking upon him our human nature) became truly a man, and as man the servant of God, but remaining always God as before, *thought it not robbery,* no injury to his eternal Father, *to be equal,* to be esteemed, and to declare himself equal to God, to be one thing with him: as on divers occasions he taught the people, as we have observed in the notes on S. John's gospel, &c. Wi.

VER. 7. *But debased himself:* divested himself of all the marks of greatness, for the love of mankind. The Greek text signifies, *he made himself void;*† on which account Dr. Wells, instead of *made himself of no reputation,* as in the Prot. translation, has changed it into *emptied himself;* not but that the true Son of God must always remain truly God, as well as by his incarnation truly man, but that in him as man appeared no marks of his divine power and greatness.—*Made to the likeness‡ of men,* not only as to an exterior likeness and appearance, but at the same time truly man by uniting his divine person to the nature of man.—*In shape*§ (or habit) *found as a man:* not clothed exteriorly only, as a man is clothed with a garment or coat, but found both as to shape and nature a man; and, as S. Chrys. says, with the appearance of a sinful man, if we consider him persecuted by the Jews, and nailed to an infamous cross. Wi.

VER. 9. *God . . . hath given him a name,* &c. The name or word *Jesus* represents the dignity of him who is signified by the name, and who is exalted even as man, above all creatures in heaven, earth, and hell; all which creatures either piously reverence him, or are made subject to him against their will, that every tongue may confess our Lord Jesus to be now, and to have been always, in the glory of his Father, equal to him in substance and in all perfections. Wi.

VER. 10. If we shew respect when the name of our sovereign is mentioned, may we not express our respect also at the name of Jesus; and if to his name, why not to his cross as well as to the throne of the king?

VER. 12. *With fear and trembling.* That is, be equally upon your guard against presumption and despair. S. Paul is anxious to inspire a just confidence in Jesus Christ, but he is not less solicitous to root out all self-confidence arising from our supposed merits or excellence.

VER. 13. *It is God who worketh in you both to will and to accomplish.* We can neither have a will, nor begin, nor fulfil any thing of ourselves, in order to a reward in heaven. Wi.—Our free-will is not taken away, or we should not be commanded to work; but it is added, with fear and trembling, says S. Austin, that we might not be proud of our good works. De grat. et de lib. ab. c. ix.

VER. 16. *To my glory,* &c. That is, I beseech you to continue in faith, and comply with the word and doctrine of the gospel, that I may have glory, and rejoice together with you in the day of Christ, when he shall come to judgment. Wi.

VER. 17. *And if I be made a victim upon the sacrifice‖ and service of your faith, I rejoice,* &c. The sense of these obscure words seems to be: that I shall rejoice, and you also may rejoice and congratulate with me, if after having first offered up your faith and obedience to the gospel, as an acceptable sacrifice to God, I myself (or my blood, by martyrdom) be also added, and poured out as a second sacrifice upon the other. It is to be understood with an allusion to those sacrifices of the old law called *libations,* consisting of liquid things, as wine, oil, blood, which were poured out, or at least sprinkled, upon other victims and things sacrificed: so that he compares the shedding of his blood to these libations, and their submission to the faith of Christ to the sacrifice before offered to God. Wi.

VER. 19. *To send Timothy.* It appears that S. Paul could not send Timothy to Philippi till some time after his deliverance from prison, about the year 63 of Jesus Christ. Tillemont.—In the succeeding verse, we see the high esteem in which Timothy was held by this apostle.

VER. 21. *All seek the things that are their own;* i. e. many do so. Wi.

VER. 24. *That I also.* This did not take place till full two years were expired, in the year 64: (Tillem.) and others are of opinion, that he was in Macedon when he wrote his first epistle to Timothy. Theo. Atha. Tille.

VER. 25. *Epaphroditus . . . your apostle, and the minister to my wants.* Epaphroditus had also laboured after S. Paul, and is thought to have been the bishop of the Philippians; thus he might be called their apostle; though, as others conjecture, the word *apostle* may be here applied to him as one *sent* by the Philippians to S. Paul with contributions to supply his wants. Wi.

VER. 26. *And was sad.* Nothing is a stronger proof of the union that existed between the ancient Christians, than this description of S. Paul: Paul is in prison, and Epaphroditus is dismissed from the extremity of Macedon to come and attend him; Epaphroditus falls sick, and the whole Church at Philippi is in mourning. Calmet.

VER. 28. *And I may be without sorrow;* without the great concern and trouble that I am now in for you. Wi.

VER. 30. *Delivering up his life* to persecutions, and to this danger that he was in by a sickness which was mortal, had not God restored him his health.

CHAP. III.

He warneth them against false teachers: he counts all other things loss, that he may gain Christ.

AS to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not wearisome, but to you necessary.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who serve God in spirit, and glory in Christ Jesus, not having confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,

5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, [a] as to the law a Pharisee,

6 As to zeal, persecuting the church of God, as to the justice that is in the law, conversing without blame.

7 But what things were gain to me, those I have counted loss for Christ.

8 But indeed I count all things to be but loss, for the excellent knowledge of Jesus Christ, my Lord: for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ,

9 And may be found in him not having my justice, which is of the law, but that which is of the faith of Christ Jesus: the justice which is of God in faith,

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death:

11 If by any means I may attain to the resurrection, which is from the dead:

12 Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend that in which I am also apprehended by Christ Jesus.

13 Brethren, I do not count myself to have apprehended. But one thing *I do:* forgetting the things that are behind, and stretching forth myself to those that are before,

14 I pursue towards the mark, for the prize of the supernal vocation, of God in Christ Jesus.

15 Let us, therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you.

16 Nevertheless whereunto we are already come, that we be of the same mind: let us also continue in the same rule.

17 Be followers of me, brethren, and observe them who walk so, as you have our model.

18 [b] For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ:

19 Whose end is destruction: whose God is their belly: and *whose* glory is in their shame, who mind earthly things.

20 But our conversation is in heaven: whence also we expect the Saviour, our Lord Jesus Christ,

21 Who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

[a] Acts xxiii. 6.

[b] Rom. xvi. 17.

He came with your charities, to supply that *which was wanting on your part,* or which I stood in need of; and I am persuaded you desired to do it sooner, if you had met with an opportunity. Wi.

* V. 6. In formâ Dei, *ἐν μορφῇ Θεοῦ.* See S. Chrys. (tom. iv. p. 31. 32. *λογ.* 5.) where he shews how many heresies are confuted by these words; and says, *ἡ μορφὴ τοῦ δούλου, ἡ φύσις δούλου . . . καὶ ἡ μορφὴ τοῦ Θεοῦ, Θεοῦ φύσις.* See S. Greg. of Nyssa. . . 3. cont. Eunom. S. Aug. l. 1. de Trin. c. 1. &c.

† V. 7. Exinanivit Semetipsum, *ἐκένωσε,* evacuavit, a *κένος,* vacuus. See S. Chrys. hom. vii.

‡ Ibid. In similitudinem hominum factus, *ἐν ὁμοιώματι.* S. Chrys. p. 40. *λογ.* ξ. See Rom. viii. in similitudine carnis peccati.

§ Ibid. Et habitu inventus ut homo, *σχημάτι εὑρεθεὶς ὡς ἄνθρωπος.* See S. Chrys. ibid. i. e. habitu factus est.

‖ V. 17. Sed etsi immolor super sacrificium, et obsequium fidei vestræ, *ἀλλὰ εἰ καὶ σπένδομαι: ἐπὶ τῇ θυσίᾳ, καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν: σπένδεσθαι,* est libari, eo modo quo sanguis effunditur super sacrificia.

CHAP. III. VER. 1. *To write.* From hence it would appear, says Grotius, that S. Paul had intended to have finished his letter at the end of the preceding chapter; but something new occurring to him, he added the two following chapters.

VER. 2. *Beware of dogs.** The Jews called so the Gentiles; and S. Paul now applies it to those among the Jews who spread false doctrine, who privately snarled and publicly barked against the true apostles. None deserve sharp reprehension more than heretical preachers.—*Beware of the concision,* or as some French translations, of false circumcision. S. Paul by derision makes use of this word, which signifies a cutting to pieces, or destruction. Wi.

VER. 3. *For we are the circumcision.* We Christians now use the only profitable and commendable spiritual circumcision; which, to the Coloss. (ii. 11.) he calls the *circumcision of Christ,* and to the Rom. (ii. 29.) *circumcision of the heart in the spirit.—Not having confidence in the flesh;* i. e. in such carnal ceremonies. Wi.

VER. 4–7. *If any other thinketh he may have confidence in the flesh,* in being of the Jewish race and of their religion, *I more;* i. e. I have greater reasons to glory than they have, being *circumcised of the stock of Israel,* &c.—*But what things,* &c. as soon as I was miraculously called to the knowledge and faith of Christ. Wi.

VER. 9. *I may be found in him not having my justice, which is of the law;* i. e. not pretending to be justified either by my own works or by the works of the Jewish law, but by that which proceedeth from *faith in Christ,* and by his merits. Wi.—S. Austin expounds the sense thus: not that justice which is in God, or by which God is just, but that which is in man from God, and by his gifts. l. 3. cont. 2. ep. Pelag.

VER. 10. *That I may know him.* This knowledge of Christ the apostle prefers to all honours and advantages accruing from his adherence to the synagogue.

VER. 11. *If by any means I may attain to the resurrection, which is from the dead;* i. e. may attain to a happy resurrection, when the dead shall rise again. Wi.—This manner of expression does not betray any distrust or fear, but merely insinuates the difficulty of the enterprise, the uncertainty of success, and the ardent desire of the apostle, who sought by every means to arrive at this happiness, either by sufferings and labours, or even by martyrdom. S. Chrys. Estius.

VER. 12. *Not as though I had already attained* the happiness I hope for, *or am now become perfect* as to that perfection in virtue, which I must always endeavour to increase in; but, like a person still running a race for a prize, *I pursue* and run as well as I can, I stretch myself with perseverance towards † *the mark, forgetting* that part of the course which I had made. Let all of us, though perfect as to the knowledge of the mysteries we are to believe, be of this mind, that we are still to advance in the way of Christian perfection; and if any of you be of another mind, and think otherwise, God will reveal to you and teach you this truth, that we may all continue in the same rule of doctrine and discipline. We may here take notice with S. Chrys. that it is not enough to believe, or have the true faith, but that we must strive and labour to the end in the way of perfection; secondly, that S. Paul did not look upon himself absolutely certain of his salvation: and how much greater presumption would this be in us? Wi.

VER. 13. *I do not count myself.* That is, I do not suppose that vain security is sufficient to put my salvation out of doubt, and that Christ having died, nothing remains for me to do. No; I consider myself as a wrestler at the games, uncertain of success. Calmet.

VER. 17. *Be followers of me,* always in distrust of your own merits, and always eager to advance in perfection, as I am. It is a happy thing when a pastor can thus in all sincerity and simplicity address his flock.—He exhorts them to follow him in what he had taught them, and in the model of a good life, which he had set before them. He repeats to them, with tears, what he had formerly told them, that many *walk* and conduct themselves as *enemies to the cross of Christ,* to Christ crucified, by abandoning themselves to the pleasures of a sensual life, who glory in things they ought to be ashamed of. He hints at the disciples of Simon Magus, or of the Jewish doctors. Wi.

* V. 2. Videte canes . . . Videte Concisionem, *βλέπετε τοὺς κύνας . . . τὴν κατατομήν.* The Jewish circumcision at this time, says S. Chrys. (*λογ.* 1.) was merely a cutting off of the flesh: *οὐδὲν ἀλλὸ ἡ σάρκος τομή ἐστι, καὶ κατατομή.*

† V. 14. Ad destinatum, *κατὰ σκοπὸν διώκω.* See S. Chrys of the necessity of good works, (*λογ. ια.* p. 65) and of the uncertainty a man is always in of his salvation. p. 67.

CHAP. IV.

He exhorts them to perseverance in all good; and acknowledges their charitable contributions to him.

THEREFORE, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, most beloved:

2 I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord.

3 And I entreat thee also, my sincere companion, help those women, who have laboured with me in the gospel with Clement, and the rest of my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always: again, I say, rejoice.

5 Let your modesty be known to all men: the Lord is nigh.

6 Be solicitous about nothing: but in every thing by prayer and supplication, with thanksgiving, let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

8 For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things.

9 The things which you have both learned and received, and heard, and seen in me, these do ye: and the God of peace shall be with you.

10 And I rejoiced in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think: but you were occupied.

11 I speak not as it were for want: for I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound: (every where and in all things I am instructed) both to be full, and to be hungry: both to abound, and to suffer need.

13 I can do all things in him who strengtheneth me.

14 Nevertheless you have done well, in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but you only:

16 For unto Thessalonica also, you sent once and again for my use.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God.

19 [a] And may my God supply all your want, according to his riches, in glory in Christ Jesus.

20 Now to God and our Father be glory, world without end. Amen.

21 Salute ye every saint in Christ Jesus.

22 The brethren, who are with me, salute you. All the saints salute you: especially they who are of Cæsar's house.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

[a] Rom. xii. 1.

CHAP. IV. VER. 2. *I beg of.* S. Chrys. Theod. and many others, think that these were two ladies particularly famous in the Church at Philippi, for their virtue and good works. Some critics are of opinion that Syntyche was a man. It is certain, at least, that this name agrees amongst the Greeks better with a man than a woman; and perhaps the latter of these two may be the husband of Evodia.

VER. 3. *I entreat thee, my sincere* companion.* S. Chrys. expounds it of his fellow labourer or fellow soldier, and says that some pretended that by it was meant S. Paul's wife; but this he absolutely rejects, as do all the ancient interpreters, who teach us that S. Paul was never married, if we except the particular opinion of Clement of Alexandria; (l. 3. strom. p. 448. Edit. Heinsii) who at the same time tells us, that S. Paul and those ministers of the gospel who had wives, lived with them as if they had been *their sisters.* The pretended reformers, who bring this place to shew that bishops and priests may marry, will they be for living after this manner? See 1 Cor. vii. 7, 8. But even Calvin, Beza, and Dr. Hammond, expound this of some man that laboured with S. Paul. Wi.—It seems probable that S. Paul is here speaking to one of the persons mentioned in the preceding verse. Others think that he is speaking to the gaoler whom he had converted at Philippi. It seems most probable, however, that S. Paul is here speaking to the bishop of the Church, at Philippi. As to the opinion that he is speaking to his wife, we have elsewhere refuted that sentiment. Calmet.—S. Paul says of himself that he had no wife, (1 Cor. vii. 8.) and all the Greek Fathers are very positive on this point.—*With Clement.* S. Jerom, Estius, and some others, believe that this Clement was the fourth pope that governed the Church, after SS. Linus and Cletus: this at least is the common opinion.—*Those women who have laboured with me in the gospel,* not by preaching, but by assisting other ways to promote the gospel. Wi.

VER. 6. *But in every† thing by prayer,* &c. By the Greek, the sense and construction cannot be *in every prayer;* but in every thing, in all circumstances, have recourse to prayer. Wi.

VER. 8. *For the rest, brethren, whatsoever things are true,* &c. Here the apostle enumerates general precepts of morality, which they ought to practise.—*Whatsoever things are true.* In words, in promises, in lawful oaths, &c. he commands rectitude of mind and sincerity of heart.—*Whatsoever things are modest.* By these words he prescribes gravity in manners, modesty in dress, and decency in conversation.—*Whatsoever things are just.* That is, in dealing with others, in buying or selling, in trade or business, to be fair and honest.—*Whatsoever things are holy.* By these words may be understood, that those who are in a religious state professed, or in holy orders, should lead a life of *sanctity* and *chastity,* according to the vows they make; but these words being also applied to those in the world, indicate the virtuous life they are bound by the divine commandments to follow.—*Whatsoever things are amiable.* That is to practise those good offices in society that procure us the esteem and good will of our neighbours.—*Whatsoever things are of good repute.* That is, that by our conduct and behaviour we should edify our neighbours, and give them good example by our actions.—*If there be any virtue, if there be any praise of discipline:* that those in error, by seeing the morality and good discipline of the true religion, may be converted. And finally, the apostle commands not only the Philippians, but all Christians, *to think on these things:* that is, to make it their study and concern, that the *peace of God might be with them.* Ch.

VER. 10. *Hath flourished again.* Lit. *that you have flourished again, to* think or *care for me,* which appears by your sending me a supply of money. Wi.—From hence it would appear, that the Philippians had in some respect been wanting in attention to this apostle: that their former liberality, which for a time had been slack and dead, had again revived.

VER. 11. *I have learned . . . to be content therewith.* Lit. *to be sufficient.* I know how to be in a low condition. Wi.

VER. 14. *In communicating;‡* i. e. contributing to relieve my wants. Wi.

VER. 15. *Giving and receiving;* by my giving you spiritual instructions, and you returning me temporal assistance; and know that these, your charities, are an *odour of sweetness, an acceptable sacrifice to God.* v. 18. Wi.

VER. 19. *May God supply all your want.*§ See the Greek, which determines the signification of the Latin. Wi.

* V. 3. Germane compar. σύζυγε γνήσιε. S. Chrys. (λόγ. ιγ. p. 76.) expounds it by σύνεργος and συστρατιώτης. He tells us some fancied it was S. Paul's wife; but, says he, ἀλλὰ οὐκ ἐστιν, &c.

† V. 6. Sed in omni oratione, &c. ἀλλ' ἐν πάντι, τῇ προσευχῇ; no copies, πάσῃ.

‡ V. 14. Communicantes, συγκοινωνήσαντες. See C. i. 5. &c.

§ V. 19. Omne desiderium vestrum; the common Greek copies, χρείαν; though some ἐπιθυμίαν; some χαρὰν, gaudium; and some φάριν, gratiam.

THE

EPISTLE OF S. PAUL, THE APOSTLE, TO THE COLOSSIANS.

COLOSSE was a city of Phrygia, near Laodicea. It does not appear that S. Paul had preached there himself, (see C. ii. 1.) but that the Colossians were converted by Epaphras, a disciple of the apostles. However, as S. Paul was the great apostle of the Gentiles, he wrote this epistle to the Colossians when he was in prison, and about the same time that he wrote to the Ephesians and Philippians. The exhortations and doctrine it contains, are similar to those which are set forth in his epistle to the Ephesians. S. Chrys. takes notice, that the epistles he wrote in prison seem even more spiritual than the rest: the chief design of which was to hinder them from being seduced by false teachers. Ch. Wi.—The Colossians were first instructed in the faith by Epaphras, who is considered their first bishop. He was a prisoner, at Rome, with S. Paul, when this epistle was written. The intent of it was to disabuse the Colossians of worshipping the Angels; for Cerinthus and others, had taught them to look upon Angels as superior to Christ, whom they looked upon as a mere man; to observe the law of Moses, with all its legal rites and ceremonies. He begins his epistle by insisting chiefly on the exalted state of Christ, saying that he is the image of the invisible God, the first-born of every creature, by whom all things visible and invisible were created, whether thrones, principalities, or powers, and that in him the divinity essentially exists. From this he proves the inutility of the ceremonies of the law, &c. (Fleury and Calmet) and takes great pains to prevent their relapsing either into paganism or Judaism. V.

CHAP. I.

He gives thanks for the grace bestowed upon the Colossians: and prays for them. Christ is the head of the church, and the peace-maker through his blood. Paul is his minister.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, a brother:

2 To them who are at Colosse, the saints and faithful brethren in Christ Jesus.

3 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you.

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints,

5 For the hope that is laid up for you in heaven: which you have heard in the word of the truth of the gospel:

6 Which is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you, since the day you heard, and knew the grace of God in truth,

7 As you learned of Epaphras, our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus.

8 Who also hath manifested to us your love in the spirit:

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy.

12 Giving thanks to God, the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love,

14 In whom we have redemption through his blood, the remission of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 [a]For in him were all things created in heaven, and on earth, visible, and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him, and in him:

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the church, [b]who is the beginning, the first-born from the dead: that in all things he may hold the primacy.

19 Because in him, it was pleasing that all fulness should dwell:

[a] John i. 3.—[b] 1 Cor. xv. 20. Apoc. i. 5.

CHAP. I. VER. 6. *In the whole world;* i. e. a great part of it. Wi.—This epistle was written in the year 62, at which time the gospel had spread itself through the whole world by the preaching not only of the apostles, but of their disciples, and by the noise which this new religion made. Calmet.—S. Austin sheweth with S. Paul, that the Church and Christ's gospel was to grow daily, and to spread all over the world; which cannot stand with what heretics allude of the failure of the Church, nor with their own obscure conventicles. ep. lxxx. ad finem.

VER. 7. *Of Epaphras,* who seems to have been their first apostle, and their bishop. Wi.

VER. 8. *Your love.* Your charity for all men, founded on the love of God. Others understand it of the affection which they had for S. Paul. S. Chrys.

VER. 9. *In all wisdom.* He begins by an admonition against false teachers, who it is likely, says S. Chrys. with their philosophical notions mixed errors and fables. Wi.

VER. 10. *Worthy of God:* ἀξίως τοῦ κυρίου. So S. Ambrose and the Greek doctors; or thus, worthily, pleasing God, and this not by faith only, but *fruitful in every good work.* Ibid.—*God, in* all things pleasing* him. This is the construction of the Latin by the Greek. Wi.

VER. 14. It is through the blood of Christ, and not by the law of Moses, that we are freed from the power of death. If the law could have saved us, the coming of Christ would have been useless. See then, he says, if it be proper to engage under a law which is so inefficacious. Calmet.—From this verse and from v. 12, et alibi passim, we are taught that we are not only by imputation made partakers of Christ's benefits, but are by his grace made worthy thereof, and deserve our salvation condignly, *ex condigno.* B.

VER. 15. *The first† born of every creature.* S. Chrys. takes notice against the Arians, that the apostle calls Christ the *first-begotten,* or *first-born,* not the first created, because he was not created at all. And the sense is, that he was before all creatures, proceeding from all eternity from the Father; though some expound the words of Christ as man, and that he was greater in dignity. See Rom. viii. 29. Wi.

VER. 16. *Thrones,* &c. are commonly understood to refer to the celestial hierarchy of Angels, though as to their particular rank, &c. nothing certain is known. We may here observe, that the Holy Spirit proportions itself and speaks according to our ideas of a temporal kingdom, in which one authority is subject to another. In the same manner the Angels seem subordinate to one another. S. Dionysius in Calmet.—*All things were created by him, and in him,* and ‡*consist* in him. If all things that are were made by him, he himself was not made. And his divine power is also signified, when it is said all things consist or are preserved by him. Wi.

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated, and enemies in mind in evil works:

22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church:

25 Whereof I am made a minister, according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:

26 The mystery which hath been hidden from ages and generations, but now is made manifest to his saints.

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

CHAP. II.

He warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.

FOR I would have you know, what solicitude I have for you, and for them who are at Laodicea, and as many as have not seen my face in the flesh:

2 That their hearts may be comforted being instructed in charity, and unto all the riches of the fulness of understanding, unto the knowledge of the mystery of God the Father, and of Christ Jesus:

3 In whom are hidden all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

5 [a]For though I be absent in body, yet in spirit I am with you; rejoicing and beholding your order, and the steadfastness of your faith which is in Christ.

6 As therefore you have received Jesus Christ, the Lord, walk ye in him.

7 Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

8 Beware lest any man impose upon you by philosophy, and vain fallacy: according to the tradition of men, according to the rudiments of the world, and not according to Christ:

9 For in him dwelleth all the fulness of the Godhead corporally:

10 And you are filled in him, who is the head of all principality and power:

11 In whom also you are circumcised with a circumcision not made by hand in the despoiling of the body of the flesh, but in the circumcision of Christ:

12 Buried with him in baptism, in whom also you

[a] 2 Cor. v. 2.

VER. 18. *He is the head of the body, the church.* He now speaks of what applies to Christ as man.—*The first-born from the dead;* i. e. the first that rose to an immortal life. Wi.

VER. 19. *In him it was pleasing, that all fulness should dwell.*§ The greatest plenitude of graces was conferred on him as man, and from him, as he was our head, derived to all the members of his Church. The Prot. translation, followed by Mr. N. by way of explanation adds, *it hath pleased the Father;* but, as Dr. Wells observes in his paraphrase, there is no reason to restrain it to *the Father,* seeing the work of the incarnation, and the blessings by it conferred on all mankind, are equally the work of the blessed Trinity, though the Second Person only was joined to our nature. Wi.

VER. 20. *To reconcile all things unto himself, . . . through the blood of his cross,* (i. e. which Christ shed on the cross) *both as to the things on earth, and . . . in heaven:* not that Christ died for the Angels, but, says S. Chrys. the Angels were in a manner at war with men, with sinners, as they stood for the cause and glory of God; but Christ put an end to this enmity, by restoring men to his favour. Wi. —*In heaven.* Not by pardoning the wicked angels did Christ reconcile the things in heaven, but by reconciling the good Angels to man, who were enemies to him before the birth of Christ. S. Austin.

VER. 24. *And fill up those things . . . in my flesh for his body, which is the church.*‖ Nothing was wanting in the sufferings or merits of Christ, for a sufficient and superabundant redemption of mankind, and therefore he adds, *for his body, which is the church,* that his sufferings were *wanting,* and are to be endured by the example of Christ by the faithful, who are members of a crucified head. See S. Chrys. and S. Aug. Wi.—*Wanting.* There is no *want* in the sufferings of Christ himself as *head;* but many sufferings are still *wanting,* or are still to come in his body, the Church, and his members, the faithful. Ch.—S. Chrysostom here observes that Jesus Christ loves us so much, that he is not content merely to suffer in his own person, but he wishes also to suffer in his members; and thus we fill up what is wanting of the sufferings of Christ. S. Chrys.—The wisdom, the will, the justice of Jesus Christ, requireth and ordaineth that his body and members should be companions of his sufferings, as they expect to be companions of his glory; that so suffering with him, and after his example, they may apply to their own wants and to the necessities of others the merits and satisfaction of Jesus Christ, which *application* is what is wanting, and what we are permitted to supply by the sacraments and sacrifice of the new law.

VER. 25. *According to the dispensation of God;* i. e. to the appointment of his divine providence. Wi.

VER. 26. *The mystery* of Christ's incarnation, *which hath been hidden,* &c. See Ephes. i. 12. and v. 4, &c. Wi.

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* V. 10. Ut ambuletis dignè Deo per omnia placentes; ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν.

† V. 15. Primogenitus omnis creaturæ; πρωτότοκος πάσης κτίσεως. S. Chrys. λογ. γ. p. 103. οὐ πρωτόκτιστος, ἀλλὰ πρωτότοκος . . . οὐκοῦν ἔκτισται.

‡ V. 16. In ipso constant; ἐν αὐτῷ συνέστηκε. See S. Chrys.

§ V. 19. In ipso complacuit. We may rather understand Deo than Patri. So S. Chrys. p. 105. τὴν θέλεσιν τοῦ Θεοῦ, τοῦτο γὰρ ἐστιν ὅτι ἐν αὐτῷ ηὐδόκησε.

‖ V. 24. Adimpleo quæ desunt; τὰ ὑστερήματα. See S. Chrys. and S. Aug. in Ps. lxxxvi. tom. 4. p. 922. B. restabant Christi passiones in corpore, vos autem estis Christi Corpus, et membra. Vide S. Chrys. ὁμ. δ. p. 109.

CHAP. II. VER. 4. *That no man may deceive you.** He means those false teachers and vain philosophers, who deceived them by a sophistical way of reasoning, advancing in this manner their fabulous inventions; it is likely some disciples of Simon the magician. Wi.—The false teachers whom S. Paul wished to refute, despising the doctrine of the gospel, which appeared too simple and common, affected mysterious discourses, and examined the doctrine of the apostles, according to the maxims and axioms of philosophers. They also denied that Christ was God. Tirinus.—May not this advice be at present applicable to many of our Christian brethren, who are but too often led away by trusting too much to the vain reasonings of man. A.

VER. 7. *Rooted and built up in him,* who is the head of all, your Redeemer, and author of your salvation, not upon Angels. Wi.

VER. 8. *Lest any man impose upon you.*† In the Greek, *make a prey of you,* as thieves that steal things.—There were two sorts of false teachers among them; they who mixed vain errors from heathen philosophy with the principles of the Christian religion, and they who had been Jews, and were for making them retain those rites and customs which the Jews had among them, and were only from their private human traditions. Wi. This alludes to the traditions and observances which the Pharisees had added to the law of Moses, and which Christ had blamed; but which these false apostles wished to introduce amongst the Colossians. The ceremonial laws were the elementary instructions given by God to the world, but we are to attach ourselves to the doctrines of Jesus Christ, from whom alone we expect light and justice, and sanctity. V.—*According to the rudiments of the world:* by which some expound vain fallacies, and false maxims of the first kind of teachers; others the Jewish ceremonies, which are called *weak* and *poor elements,* or rudiments. Gal. iv. 9. This is neither to condemn in general the use of philosophy, which S. Aug. commends, and made use of, nor all traditions delivered by the apostles. See 1 Cor. xi. and 2. Thess. ii. 14. Wi.

VER. 9. *For in him* (in Christ) *dwelleth all the fulness of the Godhead* (of the divinity) *corporally.*‡ That is, in the person of Christ, the Son of God, *really and substantially* united to our human nature. Not *inhabiting,* as in a temple as the Nestorian heretics pretended, nor as by his grace in men's souls, but so as to be personally or hypostatically united to the soul and body of Christ. Wi.

are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 [a] And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences:

14 Blotting out the hand-writing of the decree which was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross:

15 And despoiling the principalities and powers, he made a shew of them confidently, triumphing openly over them in himself.

16 Let no man, therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths:

17 Which are a shadow of things to come: but the body *is* of Christ.

18 [b] Let no man seduce you, willing in humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

19 And not holding the head, from which all the body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead with Christ from the elements of this world: why do you yet decree as though living in the world?

21 Touch not, taste not, handle not:

22 Which all are unto destruction by the very use, according to the precepts and doctrines of men:

23 Which things have indeed a shew of wisdom in superstition, and humility, and not sparing the body, not in any honour to the filling of the flesh.

[a] Ephes. ii. 1.—[b] Matt. xxiv. 4.

CHAP. III.

He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

THEREFORE, if you be risen with Christ, seek the things that are above: where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are on the earth.

3 For you are dead, and your life is hidden with Christ in God.

VER. 12. *Buried with him in baptism*, signified by the ceremony of immersion in baptism. See Rom. vi. 3. Wi.

VER. 14. *Blotting out*, &c.§ This is commonly expounded of the sentence of eternal death pronounced against sinful Adam, and all his posterity, for having sinned in him. Others would have it to signify only the yoke and obligations of the Mosaical law, which could not of itself remit sins, and occasionally made persons greater sinners. This sentence of death (whether we understand the one or the other) Christ took away, fastening it as it were, to the cross, taking it away by his death on the cross. Wi.

VER. 15. *And despoiling the principalities and powers;* the devil and his infernal spirits. Wi.

VER. 16. *Let no man, therefore, judge you in meat or in drink.* That is, for not abstaining from meats, called unclean, for drinking out of a cup without a cover, (see Num. xix.) or for not keeping the Jewish festivals. For these were but *shadows*, types and figures of future things to be fulfilled in the new law of Christ: *but the body is of Christ*, (v. 17.) i. e. was the body, the truth, the substance signified by these shadows and types. Wi.—He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their festivals, new moons, and sabbaths; as being no longer obligatory. Ch.—Modern dogmatizers wilfully or ignorantly misapply this text of the apostle, to disprove the fasts and festivals observed in the Catholic Church; but it is evident, as S. Austin observes, that the apostle is here condemning the legal distinction of clean and unclean meats, and the feasts of the new moon, to which false brethren wanted to subject the Colossians. S. Aug. ep. 59. ad Paulin. in solut. quæs. 7.

VER. 18. *Let no man seduce you.*‖ In the Greek, hinder you from getting the prize.—*Willing*** (by their own will) *in humility, and religion of Angels*, practising a wrong and mistaken humility in regard of the Angels, when you pay them a worship not due to them, pretending them to be the mediators and saviours of mankind, as if they were equal, or greater than Christ, our only Redeemer; walking in things you understand not, these men being deceived by their vain philosophy, and pride of their own imaginations. By this means *not holding*, (v. 19.) but having shaken off their only true invisible head, Christ Jesus, who is the head of his Church. It is admitted that these false doctors, among the Colossians, had introduced an undue and superstitious worship of Angels, and gave to them even a greater honour than to Christ. They worshipped them as the creators of the world, as mediators with God, even above Jesus Christ, which S. Paul here expresseth by these words, *not holding the head.* These seem to have been some disciples of Simon, and their heresies continued in some churches of Asia even to the fourth age, as we may find by a canon of the council of Laodicea. But there is nothing here nor in that council against a due, i. e. an inferior honour and veneration, nothing like a divine honour, nor injurious to Christ, our chief mediator and only Redeemer, which the Church, from the first ages, paid to saints and Angels. We do not ask grace, we do not offer up sacrifice, we hope not for salvation, but from God only, from Christ, God and man. Wi.—*Willing*, &c. That is, by a self-willed, self-invented, superstitious worship, falsely pretending humility, but really proceeding from pride. Such was the worship that many of the philosophers (against whom S. Paul speaks, v. 8.) paid to Angels or demons, by sacrificing to them, as carriers of intelligence betwixt God and men; pretending humility in so doing, as if God was too great to be addressed by men, and setting aside the mediatorship of Jesus Christ; who is the head both of Angels and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the Angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the apostle here condemns, did not *hold the head*, (v. 19.) that is, Jesus Christ, and his mediatorship; and therefore what he writes here no ways touches the Catholic doctrine and practice, of desiring our good Angels to pray to God for us, through Jesus Christ. S. Jerom, (Epist. ad Algas) understands by the *religion* or service of *Angels*, the Jewish religion given by Angels; and shews all that is here said to be directed against the Jewish teachers, who sought to subject the new Christians to the observances of the Mosaic law. Ch.—*Walking in the things which he hath not seen.* These false teachers pretended to know the number and names of the Angels, and how to distribute them into different orders and classes, with as much precision as if they had walked through heaven. Instead of following the revelation of the holy Spirit in the gospel, they followed their own spirit, boasting of what it was impossible for them to know. C.—But let no one snatch from you the glory of heaven, which should be the reward of your career, and the recompense of your fidelity, deceiving you by an outward show of false piety and affected humility. V.

VER. 20. *If then you be dead with Christ*, or if you be not of this world, why do you act as if you were in it? practising the ceremonies of the law, as if you still expected Christ; all which are hurtful to you. S. Jerom.—In your baptism you died with Jesus Christ to all legal observances, and should not therefore suffer any carnal laws to be imposed upon you, as if you were still living in this first state of the world. V.—These things have an appearance of humility, if you abstain from them through mortification, and not through any necessity, as if they were unclean. But if we look upon them, and reject them as impure, and despise those who do not follow our example, then these things, so far from being useful, become prejudicial. Grotius.—*Why do you yet decree*†† in this manner? Wi.

VER. 21. *Touch not*, &c. That is, why do you permit yourselves to be taught in this manner by those Jewish doctors: why do you touch or eat this, lest you be unclean? such superstitious observations, now at least, when there is no necessity nor obligation for you to observe them, tend to destruction, &c. Wi.—The meaning is, that Christians should not subject themselves, either to the ordinances of the old law, forbidding touching or tasting things unclean: or to the superstitious invention of heretics, imposing such restraints, under pretence of wisdom, humility, or mortification. Ch.

VER. 23. *Which things have indeed*, (as such masters teach you) *a shew of wisdom*, in their nice superstitious ways, joined by some of them with extraordinary abstinences, and severities practised on the body in fasting, which they observe, without any honour or regard, even not to the satiating of the flesh; i. e. according to the common expression, with such an excess, as not to allow the body‡‡ what is sufficient or necessary to support nature, that a man may be able to labour and comply with his duties; but here is nothing against discreet fasting, and self-denials, so much recommended in the holy Scriptures. Wi.

* V. 4. Decipiat, παραλογίζεται, fallaci ratiocinatione.

† V. 8. Decipiat, συλαγωγῶν, prædam furtive abducens. See S. Chrys. λόγ. στ. p. 118.

‡ V. 9. In ipso inhabitat omnis plenitudo divinitatis corporaliter, κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. See S. Chrys. Ibid.

§ V. 14. Chirographum decreti; χειρόγραφον τοῦ δόγματος. In the common Greek copies, τοῖς δόγμασι, as Ephes. ii. 15

‖ V. 18. Seducat, καταβραβευέτω. See Mr. Legh's Crit. Sacra.

** Ibid. Volens, θέλων; religione, θρησκεία.—Walking, ambulans, ἐμβατεύων, superbè se ingerens.

†† V. 20. Quid adhuc decernitis, δογματίζεσθε.

‡‡ V. 23. Et non ad parcendum corpori, καὶ ἀφειδίᾳ σώματος, et in non parcentia corporis, vel in crudelitate erga corpus.—Non in honore ad saturitatem, οὐκ ἐν τιμῇ πρὸς πλησμονήν.

CHAP. III. VER. 1. Here begins the second or the moral part of this epistle.—*If you be risen*, &c. The remaining part of this epistle has no great difficulties, but excellent instructions, as that to the Ephesians. Wi.

VER. 5. *Your members, . . . fornication, uncleanness*, &c. He considers man's body as made up of sins and sinful inclinations. Wi.—It is not to bring back Judaism we practise abstinences and fasts, nor with the same motive as the Jews

4 When Christ shall appear, who is your life: then shall you also appear with him in glory.

5 Mortify therefore your members which are upon the earth: [a] fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols:

6 For which things the wrath of God cometh upon the children of unbelief:

7 In which you also walked some time, when you lived in them.

8 [b] But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another: stripping yourselves of the old man with his deeds.

10 And putting on the new, him who is renewed unto knowledge, [c] according to the image of him, who created him.

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond or free: but Christ is all, and in all.

12 Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom, teaching, and admonishing one another [d] in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 [e] All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 [f] Wives, be subject to your husbands, as it behoveth in the Lord.

19 Husbands, love your wives, and be not bitter towards them.

20 [g] Children, obey your parents in all things: for this is pleasing to the Lord.

21 [h] Fathers, provoke not your children to anger, lest they be discouraged.

22 [i] Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 [k] For he that doth an injury, shall receive for that which he hath done unjustly, and there is no respect of persons with God.

CHAP. IV.

He recommends fervent prayer, and wisdom. Various salutations.

MASTERS, do to your servants that which is just and equal: knowing that you also have a Master in heaven.

2 [l] Be instant in prayer: watching in it with thanksgiving:

3 [m] Praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ (for which also I am in bands.)

4 That I may make it manifest as I ought to speak.

5 [n] Walk with wisdom towards those who are without: redeeming the time.

6 Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest brother, and faithful minister, and fellow-servant in the Lord, will make known to you:

8 Whom I have sent to you for this same purpose,

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[a] Ephes. v. 3.—[b] Rom. vi. 4. Ephes. iv. 22. Heb. xii. 1. 1 Pet. ii. 1. and iv. 2. [c] Gen. i. 26.—[d] Ephes. v. 19.—[e] 1 Cor. x. 31.—[f] Ephes. v. 12. 1 Pet. iii. 1.

[g] Ephes. vi. 1.—[h] Eph. vi. 4.—[i] Tit. ii. 9. 1 Pet. ii. 18.—[k] Rom. ii. 6.—[l] Luke xviii. 1. 1 Thess. v. 17.—[m] Ephes. vi. 19. 2 Thess. iii. 1. Coloss. iv. 3.—[n] Ephes. v. 15.

but to accomplish the precepts of mortifying the irregular desires of the flesh, among which gluttony must find a place. In a mortified body sensuality is more easily subdued. A.

VER. 6. *The children of unbelief* are either those who perished in Noe's flood, for S. Peter in his epistle gives them this title, or they are the inhabitants of Chanaan, whom Josue exterminated; for these also are called children of unbelief, in the epistle to the Hebrews, and their crimes were the same as those mentioned here. Calmet.

VER. 8. *Blasphemy.** It may here signify either the sin of blasphemy against God, or speaking ill of our neighbour by detraction, calumnies, affronts, &c. See S. Chrys. Wi.—Now that you live in God, with Jesus Christ, quit not only the above shameful crimes, but also these sins, which, although they excite less horror, will separate you no less from the Author of all sanctity.

VER. 10. *According to the image of him who created him.* We are created to the image of God, inasmuch as our souls are spiritual and immortal, but here we are put in mind to imitate God by sanctity and justice, as God is holy and the fountain of justice. Wi.—The image or resemblance of our Creator was effaced by sin, but is retraced by Jesus Christ, who forms in us this new man. V.

VER. 11. *Where*, or in which state, when we put on the new man by sanctity and grace, God makes no distinction betwixt *Jew* and *Gentile*, &c. Wi.—In the Church of Christ God makes no exception of persons; all are called to the marriage feast, whether Jews (formerly the most favoured people of God) or Greeks, (who were reckoned the most polite, or learned) or Barbarians, or Scythians: (who are esteemed the most cruel and ferocious of men) still these are called; Christ died for all. Calmet.—In S. Paul's epistles, by the Greeks are usually designated the Gentiles. V.

VER. 14. *Above all these things have charity*, the love of God, and of your neighbour, *which is the bond of perfection*, the end of all virtues, which unites the hearts of all to God. Wi.

VER. 15. *The peace of Christ rejoice:*† reign, conquer, bear away the prize. Wi.

VER. 16. Employ yourselves in studying and reading the Scriptures; meditate on what our Saviour has done and suffered for you. It is a calumny of our enemies, that we forbid the reading of the Testament. But the Church, fearing lest the faithful should read to their own destruction what was ordained for their salvation, wisely ordains that they should have recourse to their pastors, and receive from them those versions which she approves as most conformable to the Latin Vulgate, which has received the sanction of the holy Catholic Church, and at the same time forbids them those which might corrupt their faith. In this she acts the part of a good and provident mother, conducting her children to the rich and salutary pastures of peace and plenty, and carefully guarding them from others where tempting but noxious weeds luxuriantly grow up, watered with the baneful streams of polluted and poisoned sources.

If pure be the streams from the fountain,
As purely the river will flow;
If noxious the stream from the mountain,
It poisons the valley below.

VER. 17. *Do all in the name of the Lord Jesus Christ.* Let all be done for his honour and glory. See 1 Cor. x. 31. Wi.

* V. 8. Blasphemiam. S. Chrys. p. 133. *βλασθημίας, τὰς λοιδορίας.*
† V. 15. Exultet, *βραβευέτω·* palmam referat.

CHAP. IV. VER. 1. Masters should remember that they also have a Master to whom they must reckon, and from whom they must expect the same justice they measure out to others.

VER. 3. *A door of speech;* i. e. of free speech to preach the gospel. Wi.

VER. 5. *Redeeming the time.* This expression occurs also in the epistle to the Ephesians, and seems to insinuate to the faithful to be on their guard not to irritate the Gentiles, nor to provoke them to persecution. Remember, says he, the times are bad; conduct yourselves with prudence; gain time, procure peace, and remain in silence. This was written towards the end of the reign of Nero, as cruel a prince as ever lived. C.

that he may know the things that concern you and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin-german of Barnabas, touching whom you have received commandments: if he come to you, receive him:

11 And Jesus, who is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God, who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God.

13 For I bear him testimony that he hath much labour for you, and for them who are at Laodicea, and them at Hierapolis.

14 [a] Luke, the most beloved physician, saluteth you, and Demas.

15 Salute the brethren who are at Laodicea: and Nymphas, and the church that is in his house.

16 And when this epistle shall be read among you, cause that it be read also in the church of the Laodiceans: and read you that which is of the Laodiceans.

17 And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of Paul with my own hand. Be mindful of my chains: Grace be with you. Amen.

[a] 2 Tim. iv. 11.

VER. 10. The same as John and Mark mentioned in the Acts, xv. 37, 39.

VER. 12. *Epaphras.* He was apostle and bishop of the Colossians, as has been observed. It was he who engaged S. Paul to write to them, fearing lest they should give themselves up to the novelties of the false apostles, after having received the gospel from him in all its purity. C.

VER. 16. *Read you that which is of the Laodiceans.** Some expound these words of an epistle which S. Paul wrote to the Laodiceans, which is lost, for that now extant is no more than a collection of sentences out of S. Paul. By the Greek text is rather signified a letter writ from Laodicea, and might be a letter sent from the Laodiceans to S. Paul, which he had a mind the Colossians should read. Wi.—This opinion does not, however, seem well founded. Hence it is more probable, that S. Paul wrote an epistle from Rome to the Laodiceans about the same time that he wrote to the Colossians, as he had them both equally at heart, and that he ordered that epistle to be read by the Colossians for their instruction; and, being neighbouring cities, they might communicate to each other what they had received from him: as one epistle might contain some matters not related in the other, and would be equally useful for their concern; and more particularly as they were equally disturbed by intruders and false teachers, against whom the apostle was anxious to warn them, lest they should be infected by their pernicious doctrine. Ch.—It is the most common opinion, both amongst the ancients and moderns, that the epistle here alluded to was one written by the Laodiceans to S. Paul, which he sent to Colossus with this, and not one which he himself had written to the Laodiceans. It is however now lost. This exposition agrees best with the Greek. Calmet.

VER. 17. What S. Paul here addresses to Archippus, gives us reason to presume that he was then bishop of the Colossians, having succeeded Epaphras, who was then prisoner at Rome with S. Paul. V.

* V. 16. *That of the Laodiceans.* Eam quæ Laodicensium est, τὴν ἐκ Λαοδικείας. See S. Crys. (λόγ. ιβ. p. 152.) and P. Mauduit dissert. on this place, who endeavours to prove that S. Paul wrote to the Laodiceans.

THE FIRST

EPISTLE OF S. PAUL, THE APOSTLE, TO THE THESSALONIANS.

S. PAUL having preached with success at Thessalonica, the chief city of Macedonia, wrote to them this letter, to confirm them in the Christian faith and in the practice of virtue. This, in order, is the first epistle of S. Paul. He wrote it about the year fifty-two, as it is thought, from Corinth. Wi.—S. Paul having preached the gospel in this place, converted some Jews and a great number of Gentiles; but the unbelieving Jews, envying his success, raised such a commotion against him, that he and his companion Silvanus were obliged to quit the city. Afterwards he went to Athens, where he had heard that the converts in Thessalonica were under a severe persecution ever since his departure; and lest they should lose their fortitude, he sent Timothy to strengthen and comfort them in their sufferings. In the mean time S. Paul came to Corinth, where he wrote this first epistle and also the second to the Thessalonians, both in the same year, being the nineteenth after our Lord's ascension. Ch.—S. Paul preached the faith in this city, assisted by Silas or Silvanus, whose name is joined with the apostle's in this letter. See Acts xvii. Being driven away from this city by the violence of the Jews, he left Timothy and Silas in Macedonia, to confirm the new converts in their faith. But having afterwards called them to him, and hearing of their constancy and perseverance, he writes this epistle to encourage them and praise them. It is the first in time of all S. Paul's epistles, and filled with the most affectionate expressions of love and tenderness for his spiritual children in Jesus Christ. In the latter part of the epistle, he gives some short instructions concerning the state of souls after death, and the coming of the last day; as his companions had informed him that strange reports concerning these two articles were in circulation at Thessalonica, to the disturbance of the faithful. Calmet. Estius et alii.—The first three chapters are to confirm and comfort the Thessalonians against the temptations of persecution; the other two are to exhort them to live up to the precepts he delivers them.

CHAP. I.

He gives thanks for the graces bestowed on the Thessalonians.

PAUL, and Silvanus, and Timothy to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ.

2 Grace be to you and peace. We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing.

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father:

4 Knowing, brethren beloved of God, your election:

CHAP. I. VER. 1. *Paul.* It is observed that S. Paul never calls himself an *apostle* in either of the epistles to the Thessalonians. The reason why he deviates from his ordinary custom on this occasion, probably is, that joining his name with the other two, he did not like to assume a title, though his due, which the others did not possess. Estius.—Such condescension to your neighbours' feelings, even in trifles, is highly delicate and praiseworthy. A.

VER. 3. The apostle praises the Thessalonians for the progress they had made in the theological virtues, and enumerates the profit they had derived from each. Their *faith* had produced *works;* their *charity* rendered their *labour* light and easy, and their *patience* was the fruit of their future hopes, in confidence of which they bore what they had to suffer from their unconverted countrymen. Estius.

5 For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

6 And you became followers of us, and of the Lord: receiving the word in much tribulation, with the joy of the Holy Ghost:

7 So that you were made a pattern to all that believe in Macedonia, and in Achaia.

8 For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.

9 For they themselves relate of us, what manner of entrance we had unto you: and how you were converted to God from idols, to serve the living and true God.

10 And to wait for his Son from heaven, (whom he raised from the dead) Jesus, who hath delivered us from the wrath to come.

CHAP. II.

The sincerity of the apostle's preaching the gospel to them: and their receiving it.

FOR yourselves, brethren, know our entrance unto you, that it was not in vain:

2 But having suffered before, and being contumeliously treated (as you know) at Philippi, [a] we had confidence in our God, to speak to you the gospel of God in much solicitude.

3 For our exhortation was not of error, nor of uncleanness, nor in deceit.

4 But as we were approved of God, that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts.

5 For neither have we used at any time, the speech of flattery, as you know: nor taken an occasion of covetousness: God is witness:

6 Nor sought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children.

8 So desirous of you, we would gladly have imparted to you not only the gospel of God, but also our own souls: because you were become most dear to us.

9 For you remember, brethren, our labour and toil: [b] working night and day, lest we should be burdensome to any of you, we preached among you the gospel of God.

10 You are witnesses, and God, how holily, and justly, and without blame we have been among you, who have believed:

11 As you know, in what manner, entreating and comforting you, (as a father doth his children).

12 We testified to every one of you, that you would walk worthy of God, who hath called you to his kingdom and glory.

13 Therefore we also give thanks to God without ceasing: because that when you had received from us the word of the hearing of God, you received it not as the word of men, but (as it truly is) the word of God, who worketh in you, who have believed.

14 For you, brethren, are become followers of the churches of God, which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews:

15 Who both killed the Lord Jesus, and the prophets, and have persecuted us, and they please not God, and are adversaries to all men;

16 Forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you, for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire:

18 For we would have come to you, even I, Paul, once and again; but Satan hindered us.

[a] Acts xvi. 19.

[b] Acts xx. 24. 1 Cor. iv. 12. 2 Thess. iii. 8.

VER. 5. *In power.* Te sense is, I have preached the gospel to you, not only in words of persuasion, but have proved it by the power of miracles, in much fulness, or in great abundance. I have also taught you the gospel not by my words only, but by my actions; for you know what kind of a life I led among you. I had no interest but in gaining your souls. And I rejoice to hear you have received it in much power, by the Holy Ghost working within you. A.—*And in much fulness.** Some would have the Greek word to signify in a full assurance; but in the style of the New Testament, it may as well signify a fulness, or plenitude. Wi.

VER. 8. *From you was spread abroad the word.*† The Greek, *was sounded about.*—*In every place.* In very many places. Wi.

* V. 5. In plenitudine multâ, ἐν πληροφορίᾳ πολλῇ. See Luke i.

† V. 8. Diffamatus est, ἐξήχεται. Insonuit, S. Chrys. says, (λόγ. β'. p. 166.) ἠηλῶν ὅτι ὥσπερ σάλπιγγος, instar Tubæ.

CHAP. II. VER. 1. *Vain.* Our entrance among you was not in *vain* fables, or lies; our preaching was not in trifles: (Œcumenius) or rather was not without fruit. Others have spoken of it every where; but why refer you to others, when yourselves know that it was every where followed by abundance of good works, faith, patience! &c. Estius.

VER. 3. *Our exhortation was not* proceeding from *error.** That is, was not by promoting errors, or uncleanness. Wi.

VER. 4. As we were approved of and chosen by God to announce his gospel, we have tried to correspond with his designs; and we speak in a spirit of disinterestedness, not to please men, but God. Being chosen by God, it is to him we must render an account. Have we spoken to you in words of flattery? Have we disguised the gospel truth, or concealed its austerity? Have we made piety a cloak for avarice? &c. Calmet.

VER. 5. *Nor taken an occasion of covetousness.* Not so as to make the gospel a cloak for gain-sake. Wi.

VER. 7. *But we became little,*† by our carriage, and by our humility and kindness. In the Greek, made ourselves gentle, good natured, &c. Wi.

VER. 8. *Because you were become most dear to us.* Lit. *desiring you.*‡ S. Chrys. admires the tender expressions of love in S. Paul. Wi.

VER. 10. *You are witnesses.* We must necessarily conclude that the apostle speaks this not from vain glory, or personal vanity; but in the just right of defending his own character against the aspersions of enemies, and lest the faith of any might be staggered by the calumnies. In such cases self-praise is not only lawful, but frequently an imperative duty, if confined within the limits of truth. A.

VER. 13. *The word*§ *of the hearing of God,* which can only signify the word of God you heard from us. Wi.

VER. 16. *To fill up* the measure of *their sins,* after which God's justice would punish them. Wi.—The Jews filled up the measure of their iniquities by the opposition they every where manifested to the religion of Christ. The earliest Fathers of the Church testify that they dispersed people into every nation to blaspheme the name of Christ; and hence sprang the evil fame which Christians bore among the pagans. See the apologies of S. Justin, Tertullian, Origen, &c.—*For the wrath of God is come upon them to the end.* It seems a foretelling of their entire destruction, which happened not long after under Vespasian and Adrian. Wi.

VER. 17. *Being taken away from*‖ *you.* Lit. *become desolate,* because of our separation from you. Wi.

VER. 18. *Satan hindered us.* That is, has raised such an aversion to me among the pagans and Jews of Thessalonica, that my friends do not think it safe I should come among you. I am now detained from you by violence; but when this life is past, you shall form my joy and my crown. I will present you at the tribunal of my Saviour, and say: Behold me and my children; behold the fruits of my labours, the proofs of my fidelity, and my claims for a recompense. Calmet.—If the apostle here calls his disciples his hope, joy, glory, why may we not call the blessed Virgin Mary, or other saints, their joy and hope, for the special confidence they have in their prayers?

19 For what is our hope or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

20 For you are our glory and joy.

CHAP. III.

The apostle's concern and love for the Thessalonians.

FOR which cause forbearing no longer, we thought it good to remain at Athens, alone:

2 [a] And we sent Timothy, our brother, and a minister of God in the gospel of Christ, to confirm you, and exhort you concerning your faith:

3 That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations: as also it is come to pass, and you know.

5 For this cause also I forbearing no longer, sent to know your faith: lest perhaps he that tempteth, should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also to see you:

7 Therefore we were comforted, brethren, in you, in all our distress and tribulation, by your faith;

8 For now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God.

10 Night and day, praying more abundantly, that we may see your face, and may accomplish those things that are wanting to your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you:

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen.

[a] Acts vi. 1.—[b] Rom. xii. 2. Ephes. v. 17.

CHAP. IV.

He exhorts them to purity and mutual charity: he treats of the resurrection of the dead.

FOR the rest therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what commandments I have given to you by the Lord Jesus.

3 [b] For this is the will of God, your sanctification: that you should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the passion of lust, like the Gentiles, who know not God:

6 And that no man overreach, nor deceive his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified.

7 For God hath not called us to uncleanness, but to holiness.

8 He, therefore, that despiseth these things, despiseth not man, but God: who also hath given his holy spirit in us.

9 But concerning the love of the brotherhood, we have no need to write to you: [c] for yourselves have learned of God to love one another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more.

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without: and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

[c] John iii. 34. and xv. 12. and 17. 1 John ii. 10. and iv. 12.

* V. 3. De errore, &c. i. e. ex errore, ἐκ πλάνης, &c.

† V. 7. Parvuli: and so νήπιοι, in divers Greek copies; but in the common copies, ἤπιοι, placidi.

‡ V. 8. Desiderantes vos, ἱμειρόμενοι ὑμῶν. See Legh's Crit. Sacra.

§ V. 13. Verbum auditus Dei, λόγον ἀκοῆς.

‖ V. 17. Desolati a vobis, ἀπορφανισθέντες.

CHAP. III. VER. 1. *Forbearing no longer.* That is, not being able to be at rest, for not seeing you, nor hearing concerning you. Wi.—Not bearing to be any longer uncertain and uninformed of your constancy, amidst the tribulations you had to endure, I sent Timothy to strengthen you, that you might not be moved in the difficulties to which we are destined, and which it is appointed for us to undergo. Calmet.

VER. 3. *That we are appointed thereunto.* That is, meet with trials and troubles in this world, as our Saviour Christ foretold. Wi.

VER. 8. *We live.* That is, we live in joy and comfort, if you stand firm in the faith of Christ, as you ought. Wi.—The news that you stand steadfast in the Lord, reanimates me under all my sufferings, and as it were raises me to life again from the shadow of death, under which I am placed. O that I could see you, to complete the work of instructing you in the faith, which I have begun.

VER. 10. *That we may see your face.* Though epistles in absence give great comfort, and help to confirm the faith once delivered, it is by preaching that the faith of Jesus Christ and true religion are both begun and accomplished.—*And may accomplish those things that are wanting to your faith?* That is, give you fuller instructions. Wi.

VER. 12. *And may the Lord multiply you.* That is, increase the number of Christians among you. Wi.

CHAP. IV. VER. 1. In this chapter the apostle begins to remind them of their obligation of always striving to increase in virtue. Though he praises them through the whole epistle, he still thinks it necessary to warn them not to be surprised in uncleanness. He repeats what he had taught them before; first, that there is vengeance awaiting the workers of evil; and secondly, that the favour of God is the reward of those who deal with the brethren in simplicity, and preserve themselves from the defilements of the Gentiles. S. Ambrose, Comment. hic.

VER. 4. *His vessel.* That is, his own body. See 1 K. xxi. 5. Wi.

VER. 6. *That no man overreach, nor deceive his brother in business.** The Prot. and Mr. N. even in their translations, add, in *any* matter, because some expound it of frauds and circumventions in any kind of business. But this addition of *any*, should be left out, seeing the best interpreters expound it of a prohibition of adultery, and the injury thereby done to another, and of sins of that kind only, which is confirmed by what follows and what goes before. See S. Jerom in c. iv. ad Ephes. tom. 4. p. 369. S. Chrys. serm. 3 on this place. Here, says he, he speaks of adultery, as before of fornication, &c. See Theodoret, Theophylact. Estius, Menochius, A. Lapide, &c. Wi.

VER. 11. *And that you want nothing of any man's.†* This is the sense by the Greek, nor does the Latin here signify to *desire*, but to *want them that are without*; i. e. infidels out of the pale of the Church. Wi.—In regard of brotherly love, he advises them to remain quiet, at peace with every one, troubling nobody, nor interfering with the concerns of others, but each one minding his own work. It had been reported to the apostle that there were some at Thessalonica who made religion a pretext for idleness. It is to reprove such persons as these, that we are given to understand in this place that religion will never excuse the neglect of relative duties, either to our neighbours or to ourselves. It is the duty of all to labour, in order to prevent the evils of poverty; for involuntary poverty is a great snare, and a dangerous temptation against salvation. It exposes to ignorance, to meanness, and low actions; it conducts to fraud, to falsities, to impudence, and forgetfulness of God. Happy are the poor in spirit, but miserable they who are involuntarily so: miserable, not for the wants, the humiliations, or inconveniences of their state, but for the irregularities and disorders of conduct to which they are exposed. It is therefore wise of man to pray, Give me not riches nor poverty, but give me only what is sufficient, &c. Calmet.

VER. 15. *With commandment.‡* God's command will in a moment raise and

13 For if we believe that Jesus died, and rose again, even so them who have slept through Jesus, God will bring with him.

14 For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them, who have slept.

15 For the Lord himself shall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of God: and the dead, who are in Christ, shall rise first.

16 Then we who are alive, who are left, shall be taken up together with them in the clouds, to meet Christ in the air, and so shall we be always with the Lord.

17 Wherefore comfort ye one another with these words.

CHAP. V.

The day of the Lord shall come, when least expected. Exhortations to several duties.

BUT of the times and moments, brethren, you need not that we should write to you.

2 [b] For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief:

5 For all you are the children of light, and children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as others do: but let us watch and be sober.

7 For they who sleep, sleep in the night: and they who are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, [c] having on the breastplate of faith and charity, and for a helmet, the hope of salvation:

9 For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord Jesus Christ,

10 Who died for us: that whether we watch or sleep, we may live together with him.

11 Wherefore comfort one another: and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you,

13 That you esteem them more abundantly in charity for their work: have peace with them.

14 And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.

15 [d] See that none render evil for evil to any one: but always follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 [e] Pray without ceasing.

18 In all things give thanks: for this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the Spirit.

20 Despise not prophecies.

21 But prove all things: hold that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things: that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 [f] He is faithful who hath called you: who will also perform.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you, by the Lord, that this epistle be read to all the holy brethren:

28 The grace of our Lord Jesus Christ be with you. Amen.

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[a] 1 Cor. xv. 23.—[b] 2 Pet. iii. 10. Apoc. iii. 3. and xvi. 15.—[c] Isai. lix. 17. Ephes. vi. 14. and 17.

[d] Prov. xvii. 13. and xx. 22. Rom. xii. 17. 1 Pet. iii. 9.—[e] Eccli. xviii. 22. Luke xviii. 1. Coloss. iv. 2.—[f] 1 Cor. i. 9.

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bring all to judgment.—*And the dead, who are in Christ,* in the grace of Christ, shall rise first, not as to time, but in dignity. Wi.—*Shall rise first.* Not in order of *time,* for all shall rise in the twinkling of an eye, but first in order of *dignity.* S. Chrysostom, however, thinks that the elect rise before the reprobate, to go before the Lord; whereas the latter shall come behind him, only to appear before the tribunal of justice. S. Chrys.

* V. 6. Ne quis supergrediatur, neque circumveniat in negotio fratrem, ἐν τῷ πράγματι. See S. Jerom: diligenter observa, quia ad castitatem nos provocans, et volens uxoribus tantùm esse contentos, dixerit, ne quis supergrediatur, &c. S. Chrys. (λόγ. ε. p. 186.) ἐνταῦθα περὶ μοιχείας ψήσιν, ἀνωτέρω δὲ περὶ πορνείας πάσης.

† V. 11. Nullius aliquid desideretis, μήδενος χρείαν ἔχητε, i. e. nullius opus habeatis.

‡ V. 15. In jussu, ἐν κελεύσματι, from κελεύω, in celeusmate, in voce simul clamantium.

CHAP. V. VER. 1. *Of the times and moments.* That is, of the day of judgment, of the end of the world, of the destruction of Jerusalem. It is enough to know the time is uncertain, and that death cometh as *a thief in the night.* Wi.—When the judgment shall take place the Angels themselves do not know. Perhaps S. Paul, when wrapt up to the third heaven, may have learnt something on this subject; for he was told many things which he could not announce to man; therefore, he says, I need not write to you: it is unnecessary for us to know it. Calmet.

VER. 4. *Overtake you.* It is a subject of astonishment, that some people are so childishly afraid of the last day, that they cannot think of it without consternation, lest it should happen in their time. Weak souls! Do they not recollect that death will certainly overtake them, and that will be to them individually the end of the world, and the last day. The whole world then does perish as far as regards them. A.

VER. 5. *You are the children of light.* That is, there is little danger of thieves in the day time, when it is light. Also watch and have arms to defend you, the coat of mail of faith; the helmet of hope: you are under the protection of Christ, who died for you, and for your salvation. See S. Chrys. p. 293, &c. Wi.

VER. 8. The Christian's panoply is not faith alone, but faith, hope and charity, as we see here.

VER. 10. *Whether we wake or sleep.* That is, whether we be of the number of those whom Jesus Christ shall find still upon earth, when he shall come to judgment, or among those who have slept and returned to dust, it is his will that we should be his. Theodoret.

VER. 14. *Rebuke,* or correct *the unquiet.** By the Greek, it signifies the *disorderly,* or those that keep no order. Wi.

VER. 16. *Always rejoice.* It is usual for S. Paul to recommend joy to the faithful. Cheerfulness is indeed the characteristic of true virtue, which by no means consists in, nor encourages, sourness or moroseness, as some mistaken people imagine. God loves a cheerful giver. Sorrow, which is of this world, killeth. A.

VER. 19. Do not oppose either the interior gifts of the holy Spirit, which are his graces, nor his exterior gifts of prophecy, &c. Take the regular precautions of prudence, that you be not deceived by those who pretend to be inspired; but when satisfied that the inspiration comes from heaven, do not despise it. Be like good bankers, take the good coin, and reject the counterfeit. S. Cyril. Alex.

VER. 21. *Prove all things.* That is, examine prophecies whether they be true, and the doctrine which you hear from new preachers, and refrain yourselves not only from evil, but from every thing that hath the appearance of evil, and which may disedify and scandalize others. Wi.—*Hold that which is good.* This we can best learn from the doctrine of the apostles, and the spirit of the Catholic Church. Men can deceive and be deceived, but the Spirit of God, speaking to us by his Church, can neither deceive us nor be deceived.

VER. 23. *Spirit, and soul.* The former marks the understanding, the latter the will: hence these two terms give the two principal faculties of the soul. V

* V. 14. *The unquiet:* inquietos, ἀτάκτους, inordinatos, sine ordine et regula viventes.

THE SECOND

EPISTLE OF S. PAUL, THE APOSTLE, TO THE THESSALONIANS.

IN this epistle S. Paul admonishes the Thessalonians to be constant in the faith of Christ, and not to be terrified by the insinuations of false teachers, telling them that the day of judgment was near at hand, as there must come many signs and wonders before it. He bids them to hold firm the traditions received from him, *whether by word or by epistle;* and shews them how they may be certain of his letters by the manner he writes. This epistle was written soon after the former, and also from Corinth, about A. 52. Ch. Wi.—From the context we learn that the present is a continuation of the former epistle. He not only rectifies wrong impressions caused by his former letter, but finding that those indolent characters whom he had reprimanded were no ways corrected, he determines to reprimand them still more severely in this letter, which he tells us he writes because he has it not in his power to visit, as he could wish, the Thessalonians.

CHAP. I.

He gives thanks to God for their faith and constancy: and prays for their advancement in all good.

1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ.

2 Grace unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 We ought to give thanks always to God for you, brethren, as it is meet, because your faith increaseth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure,

5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with the Angels of his power,

8 In a flame of fire, inflicting vengeance to them, who know not God, and who obey not the gospel of our Lord Jesus Christ.

9 Who shall suffer eternal pains in destruction, from the face of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed: because our testimony was believed upon you in that day.

11 Wherefore also we pray always for you: that our God would make you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith in power,

12 That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.

CHAP. I. VER. 5. *For an example of the just judgment of God.* That is, that the persecutions and troubles you suffer in this world shew the justice of God in punishing men for their sins, even in this life, so that by these temporal pains you may be found worthy of a crown of eternal glory in the kingdom of God. Wi.—The afflictions, which are here frequently the portion of the just, are sensible proofs of the rigour with which the Almighty will, at the day of final retribution, pour out his indignation on the wicked. For, if he is unwilling to let the just be free from all temporal punishment, (though he discharges their debt of the eternal) and if he continually exposes them to the derision, calumnies, and persecutions of the wicked, what have not the wicked to apprehend when he shall stretch forth his hand in vengeance? Or, as others explain it, God permits the good to be persecuted here, that one day he may treat the wicked according to the rigour of his justice. He permits them here to fill up the measure of their iniquities, that on the last day he may reward the long suffering of the one, and punish the infidelity of the other. In both the one and the other, the finger of God's justice will clearly manifest itself. If the hopes of the good reached no farther than this life, they would be the most wretched of beings; for here, in general, they are more exposed than any to the injuries of the wicked. Nothing proves more clearly the necessity of a general judgment, than this his conduct to his most chosen servants. For it is impossible that, just as he is, he should permit patience and faith to go unrewarded, or wickedness and injustice unpunished. The Son of God has promised us heaven only on condition that we bear wrongs patiently. Calmet.—Here again the apostle teaches the advantages of sufferings which the Thessalonians joyfully underwent, to be counted worthy of the kingdom of God, Καταξιωθῆναι ὑμᾶς; and v. 11, ibid. ἀξιώσῃ. The apostle teaches here, that nothing defiled shall ever enter into the kingdom of heaven; and gives us to understand at the same time, that he will one day punish with extreme rigour the cruelty and impiety of persecutors. V.

VER. 6. *Seeing* it is a just thing.* Lit. *If yet it be just.* S. Chrys. takes notice, that we must not expound the text as if S. Paul made a doubt whether it was just or not for God *to repay tribulation* to such as troubled, afflicted, and persecuted his faithful servants, and to punish them when *he shall be revealed* (i. e. at the day of judgment) with *flaming fire*, or with the flames of hell: nothing certainly is more just; as on the contrary, it is just to reward the pious and those who are found worthy of the glorious kingdom of God. Wi.

VER. 9. Being confounded with the face of the Lord, whom they have rejected, and with the glory of his power and greatness, which will appear in irresistible splendour and majesty.

VER. 10. This shall be at the last day, when Christ *shall come to be glorified in his saints, and to be made† wonderful* (to be admired and praised) *in* or by *all them who have believed in that day:* (i. e. the things foretold of that day) *because our testimony‡ was believed upon you* concerning *that day*, i. e. as to the punishments and rewards that shall be given on that day. Wi.

VER. 11. *Wherefore, also we pray,* &c. By the Greek, the sense and construction cannot be *in*, or on *which day;* and therefore it must be referred to what was said before, that God should *be glorified in his saints*, and so may be translated, *on which§ account we pray.* &c. that *Christ may be glorified in you*, being made saints by his grace, &c. Wi.

VER. 12. *That the name of our Lord,* &c. The name of God is glorified by the virtuous lives of Christians, but more especially by that constancy and firmness evinced by the faithful under the hands of the executioner. It is an act of the most perfect charity, to lay down our lives in defence of his truths and the glory of his name, and the most disinterested testimony of our allegiance to him. Nothing appeared more admirable than the constancy of the first Christians, and nothing contributed more to the conversion of the Gentiles than the firmness with which they maintained, even in death, the truths that had been taught them. For, said they, this religion is certainly true, since there is nothing they are not willing to suffer in defence of it. Calmet.—*And you in him,* &c. If Christians are any way instrumental in procuring the glory of God, let them not attribute it to themselves, but to God alone, from whom comes every gift. If they procure his glory before men, he at the day of final retribution will clothe them with never-fading robes of immortality, in the presence of men and Angels. If it be glorious for God to be adored by such faithful servants, it is much more glorious for Christians to be rewarded by such a Master: for it is the glory of a servant to be faithful to his master, and the glory of the master to recompense his servant. Est. Grot. Theophylact. &c.

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* V. 6. Si tamen justum est, εἴπερ δίκαιον. See S. Chrys. (λόγ. β. p. 226) εἴπερ ἐνταῦθα ἀντὶ τοῦ ἐπεὶ, &c.

† V. 10. Admirabilis fieri in omnibus, θαυμασθῆναι ἐν πᾶσι.

‡ Ibid. Quia creditum est testimonium nostrum super vos in illâ die, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

§ V. 11. In quo, εἰς ὅ, in quod, but it cannot agree with ἡμέρᾳ, day.

CHAP. II.

The day of the Lord is not to come, till the man of sin be revealed. The apostles' traditions are to be observed.

AND we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

3 [a] Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be revealed, [b] whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: him,

9 Whose coming is according to the working of Satan, in all power, and signs, and lying wonders,

[a] Ephes. v. 6.

[b] Isai. xi. 4.

CHAP. II. VER. 1. *And we*, &c. Some impostors had taken occasion from S. Paul's first epistle to the Thessalonians, to teach that the day of judgment was at hand. The apostle here maintains that it certainly will come, but that it will come like a thief in the night. He says nothing of the time when it is to arrive; he merely refutes those who spoke of its taking place immediately.—*By the coming*, &c. Grotius and some others explain this coming, of the vengeance he took on the Jews by the arms of the Romans. It is true he speaks in many places of the destruction of Jerusalem, and of his coming at the last day, in terms exactly the same. But the context of the whole epistle demonstrates that he is here speaking of the last day. Calmet.—*And of our gathering together* unto him.* Lit. *of our congregation unto him.* That is, that you be not moved by any pretended revelation, nor by any words or letter, as spoken or written by me. Wi.

VER. 2. S. Austin, writing to Hesychium, declareth that no one from the Scripture can be assured of the day, year, or age when the second coming shall be. ep. lxxx. Let us attend to what S. Austin declares he had learnt from the first Church authorities. At the last judgment, or about that time, will arrive Elias, the Thesbite, the conversion of the Jews, the persecution of antichrist, the coming of Jesus Christ, the resurrection of the dead, the separation of the good from the bad, the conflagration of the world, and the renovation of the same: that these things will arrive, we are to believe, but in what manner and in what order experience will teach better than reason. It is my opinion that they will come in the order I have related them. De. Civ. Dei. l. xx. cap. ult. That the man of sin will be born of the Jewish tribe of Dan, that he will cruelly persecute the faithful for three years and a half, that he will put to death Henoch and Elias, and that great, very great, will be the apostacy, is the general belief. Oh! God, preserve us with thy grace, and do not permit us to lose sight of the dreadful danger that threatens even the elect.

VER. 3–4. *First*, &c.† Wat is meant by this falling away, (in the Greek this apostacy) is uncertain, and differently expounded. S. Jerom and others understand it of a falling off of other kingdoms, which before were subject to the Roman empire; as if S. Paul said to them: you need not fear that the day of judgment is at hand, for it will not come till other kingdoms, by a general revolt, shall have fallen off, so that the Roman empire be destroyed. The same interpreters expound the sixth and seventh verses in like manner, as if when it is said, *now you know*‡ *what withholdeth*, &c. That is, you see the Roman empire subsisteth yet, which must be first destroyed. And when it is added, *only that he who now holdeth, do hold, until he be taken out of the way;* the sense, say these authors, is, let Nero and his successors hold that empire till it be destroyed, for not till then will the day of judgment come. A. Lapide makes this exposition so certain, that he calls it a tradition of the fathers, which to him seems apostolical. But we must not take the opinion of some fathers, in the exposition of obscure prophecies, where they advance conjectures (which others at the same time reject, or doubt of) to be apostolical traditions, and articles of faith, as the learned bishop of Meaux, Bossuet, takes notice on this very subject, in his preface and treatise on the Apocalypse, against Jurieux. S. Jerom indeed, and others, thought that the Roman empire was to subsist till antichrist's coming, which by the event most interpreters conclude to be a mistake, and that it cannot be said the Roman empire continues to this time. See Lyranus on this place, S. Tho. Aquin. Salmeron, Estius, and many others; though A. Lapide, with some few, pretend the Roman empire still subsists in the emperors of Germany. We also find that divers of the ancient fathers thought that the day of judgment was just at hand in their time. See Tertul. S. Cyp. S. Greg. the Great, &c. And as to this place, it cannot be said the fathers unanimously agree in their exposition. S. Chrys. § Theodoret, S. Aug. in one of his expositions, by this falling off, and apostacy, understand antichrist himself, apostatizing from the Catholic faith. And they who expound it of Nero, did not reflect that this letter of S. Paul was written under Claudius, before Nero's reign. According to a third and common exposition, by this revolt or apostacy, others understand a great falling off of great numbers from the Catholic Church and faith, in those nations where it was professed before; not but that, as S. Aug. expressly takes notice, the Church will remain always visible, and Catholic in its belief, till the end of the world. This interpretation we find in S. Cyr. ‖ of Jerusalem. Catech. 15. See also S. Anselm on this place, S. Thomas, Salmeron, Estius, &c. In fine, that there is no apostolical tradition, as to any of the interpretations of these words, we may be fully convinced from the words of S. Aug.¶ l. xx. de Civ. Dei. c. 19. t. 7. p. 597. Nov. edit. where he says: *For my part, I own myself altogether ignorant what the apostle means by these words; but I shall mention the suspicions of others, which I have read, or heard.* Then he sets down the exposition concerning the Roman empire. He there calls that a suspicion and conjecture, which others say is an apostolical tradition. In like manner the ancient fathers are divided, as to the exposition of the words of the sixth and seventh verse, when it is said *you know what* hindereth; some understand that antichrist must come first. Others, that the beforementioned apostacy, or falling off from the Church, must happen before. And when S. Paul says, (v. 7.) *that he who now holdeth, do hold;* some expound it, let him take care at the time of such trials, to hold, and preserve the true faith to the end. When the expositions are so different, as in this place, whoso ever pretends to give a literal translation ought never to add words to the text, which determine the sense to such a particular exposition, and especially in the same print, as Mr. N. hath done on the seventh verse, where he translates, *only let him that now holdeth the faith, keep it until he be taken out of the way.—And the man of sin** revealed, the son of perdition, so that he sitteth in the temple of God, shewing himself as if he were God.* He is called again, (v. 8.) *that wicked one . . . whom the Lord Jesus Christ shall kill with the spirit of his mouth.* By all these words is described to us the great antichrist, about the end of the world, according to the unexceptionable authority and consent of the ancient fathers. It is as ridiculous as malicious to pretend, with divers late reformers, that the pope, and all the popes since the destruction of the Roman empire, are the great antichrist, the man of sin, &c. Grotius, Dr. Hammond, and divers learned Protestants, have confuted and ridiculed this groundless fable, of which more on the Apocalypse. It may suffice to observe here that antichrist, the man of sin, the son of perdition, the wicked one, according to all the ancients, is to be one particular man, not so many different men. That he is to come a little while before the day of judment. That he will make himself be adored, and pretend to be God. What pope did so? That he will pretend to be Christ, &c. Wi.—S. Aug. (de Civ. Dei. b. xx. c. 19.) says, that an attack would be made at one and the same time against the Roman empire and the Church. The Roman empire subsists as yet, in Germany, though much weakened and reduced. The Roman Catholic Church, notwithstanding all its losses, and the apostacy of many of its children, has always remained the same. Calmet.—The two special signs of the last day will be a general revolt, and the manifestation of antichrist, both of which are so dependent on each other, that S. Austin makes but one of both. What presumptive folly in Calvin and other modern reformers, to oppose the universal sentiments of the fathers both of the Latin and Greek Church! What inconsistency, to give such forced interpretations, not only widely different from the expositions of sound antiquity, but also widely different from each other! The Church of God, with her head, strong in the promises of Jesus Christ, will persevere to the end, frustra circumlatrantibus hæreticis. Aug. de util. cred. c. xvii.—*In the temple.* Either that of Jerusalem, which some think he will rebuild; or in some Christian Church, which he will pervert to his own worship; as Mahomet has done with the churches of the east. Ch.

VER. 7. *The mystery of iniquity already worketh,*†† or *is now wrought*, by the precursors of antichrist; i. e. by infidels and heretics. For, as S. John says, there *are many antichrists*, precursors to the great antichrist, and enemies of Christ. 1 John c. ii. Wi.—*That he who now holdeth, do hold.* That is, let each one remain in the faith which he has received of us, and let him not permit himself to be deceived by any discourse, as coming from us. Or rather, let those who shall then be in the world keep their faith, remaining firm in their belief and attachment to the Church of Christ, until antichrist, that man of iniquity, shall be taken away. Calmet.—According to others, it is an admonition to the faithful not to be beguiled during this day of trial by such, as under the garb of religion, and with an ostentatious parade of zeal for the holy Scriptures, seek to deceive them. When the mystery of sin shall be revealed, then shall we plainly discover that apostacy from the Catholic Church is the obvious and certain road to a dereliction of all religious principle; yes, to antichristianism and to atheism. A.

VER. 8. *Spirit of his mouth*, &c. S. Paul makes use of this expression, to shew the ease with which God can put down the most powerful from his seat. He does it likewise to give the Thessalonians a right notion of the man of sin. For as he before told them, he would cause himself to be adored, they might have imagined him more upon an equality with the Almighty. These words, however, quite take away that meaning. *He shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* Isai. xi. 4. &c. Calmet.

VER. 10. *God shall send them the operation of error.*‡‡ That is, says S. Chrys. and S. Cyril, he will permit them to be *led away* with *illusions*, by *signs*, and *lying prodigies*, which the devil shall work by antichrist, &c. Wi.—God shall suffer them to be deceived by lying wonders, and false miracles, in punishment

10 And in all seduction of iniquity to them that perish: because they receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe a lie.

11 That all may be judged, who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the Spirit, and belief of the truth:

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, brethren, stand *firm;* and hold the traditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself, and God and our Father who hath loved us, and hath given us everlasting consolation, and good hope in grace,

16 Exhort your hearts, and confirm you in every good work and word.

CHAP. III.

He begs their prayers, and warns them against idleness.

FOR [a] the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you:

2 And that we may be delivered from troublesome and evil men: for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your hearts, in the charity of God, and in the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you:

8 [b] Neither did we eat any man's bread for nothing, but in labour and in toil working night and day, lest we should be burthensome to any of you.

9 Not as if we had not the power; but that we might give ourselves a pattern to you to imitate us.

10 For also when we were with you, we declared this to you, that if any man will not work, neither let him eat.

11 For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling.

12 Now we charge them that are such, and beseech them by the Lord Jesus Christ, that working with silence, they would eat their own bread.

13 [c] But you, brethren, be not weary in well-doing.

14 And if any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed:

15 Yet do not regard him as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself, give you everlasting peace in every place. The Lord be with you all.

[a] Ephes. vi. 19. Coloss. iv. 3.

[b] Acts xx. 34. 1 Cor. iv. 12. 1 Thes. ii. 9.—[c] Gal. vi. 9.

of their not entertaining the love of truth. Ch.—The end God proposes is the judgment and condemnation of such as reject the proffered light. This is the march of sin, according to S. Tho. Aquin. on this place. In the first place a man, in consequence of his first sin, is deprived of grace, he then falls into further sins, and ends with being eternally punished. Hence it happens that his new sins are a punishment of his former transgressions; because God will permit the devil to do these things. Deus mittet, quia Deus Diabolum facere ista permittet. S. Aug. lib. xx. de Civ. Dei. c. 19.

VER. 12. *That God hath chosen you first-fruits.* Called you the first, or before many others, by his eternal decree, to the faith, whilst he hath left others in darkness and infidelity. Wi.

VER. 14. *Traditions, . . . whether by word,*§§ *or by our epistle.* Therefore, says S. Chrys. the apostles did not deliver all things that were to be believed, by writing; (Wi.) but many things by word of mouth only, which have been perpetuated by tradition, and these traditions, no less than the writings of the apostles, are deserving of faith. Ὁμοίως δὲ κακεῖνα, καὶ ταῦτα ἴσην ἀξιόπιστα. S. Chrysos. hic.

VER. 2. *From troublesome,* or importunate men. In the Greek, is signified men who act unreasonably, absurdly, &c. Wi.—*For all men have not faith.* Faith is a gift of God, which he is not obliged to give but to whom he will. S. Paul here assures us that he finds nothing but obstacles in his great work, nothing but enemies of the truth, and nothing but men who resist the inspirations and calls of God, opposing the preaching of the gospel. He exhorts them not to be scandalized at what they see him suffer, but to return thanks to God, who has vouchsafed to call them, giving them an understanding and docile heart. Calmet.

VER. 3. *From evil.* It may either signify evil things, or the evil one, the devil. Wi.

VER. 5. Or, according to the Greek, may the Lord direct and carry your hearts to the love of God, and to the expectation of Jesus Christ.

VER. 6. *Charge,* or declare; or by the Greek, we command.—*In the name of our Lord.* This may signify a separation by excommunication. Wi.—*That you withdraw,* &c. S. Chrysostom upon this place, S. Austin, Theophylactus, and others understand S. Paul as speaking of a kind of excommunication. But S. Chrys. on v. 13. and 14. seems to restrain its meaning to a prohibition for the guilty to speak to any body, unless they spoke to him, if their conversation tended to exhort him to repentance. Theophylactus likewise remarks that this punishment was formerly much dreaded, though now not in use.

VER. 8. *Burthensome.* By the Greek, he understands those who being idle, and not keeping themselves employed, lead a disorderly life. Wi.

VER. 9. If I, to whom you are indebted for the preaching of the gospel, have yielded my claims, unwilling to receive any thing from you, and even labouring with my own hands for the necessaries of life, how are those to be borne with who do nothing, and yet will be supported at another's expense? for S. Paul had witnessed amongst them some of this idle disposition. Estius.

VER. 10. *Not work.* But prying with curiosity into other men's actions. He that is idle, saith S. Chrys. will be given to curiosity. Wi.—The apostles, like our Lord, were fond of introducing popular sayings or axioms. Another, and not unlike the former, is found in one of the Jewish rabbies, Zeror:

Qui non laboraverit in Prosabbato, nè edat in Sabbato.

VER. 12. *Eat their own bread,* which they work for, and deserve, not that of others. Wi.

VER. 14. Here the apostle teaches that our pastors must be obeyed, and not only secular princes; and with respect to such as will not be obedient to their spiritual governors, the apostle, (as S. Austin affirmeth) ordains that they be corrected by admonition, by degradation, or excommunication. Cont. Donat. post Collat. c. iv. 20. & l. de correp. & grat. c. iii.

VER. 15. *Do not regard him as an enemy.* A necessary instruction for those whom Providence has placed over others, to admonish and correct them, but with charity and peace; so that we neither be, nor give them occasion to think we are their enemies. Wi.—He is your brother; compassionate his weakness;

* V. 1. Et nostræ congregationis in ipsum, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν.

† V. 3–4. Nisi venerit discessio primum, ἡ ἀποστασία. S. Hier. (Ep. ad Algasiam. q. 11. t. 4. p. 209) Ἀποστασία, inquit . ut omnes Gentes, quæ Rom. Imperio subjacent, recedant ab eis.

‡ Ibid. S. Chrys. (λόγ. δ. p. 235) says that by these words, *you know what hindereth,* is probably understood the Roman empire, &c. and Tertull. (l. de Resur. Carnis. c. xxiv. p. 340) on those words, *till taken out of the way,* donec de medio fiat, *Quis nisi Romanorum status?*

§ Ibid. S. Chrys. (λόγ. γ. p. 232) τί ἐστιν ἡ ἀποστασία αὐτοὶ καλεῖ τὸν Ἀντίχριστον. See Theodoret on this place.

‖ Ibid. S. Cyr. of Jerusalem (C. xv) says, this apostacy is from the true faith and good works: αὕτη ἐστὶν ἡ ἀποστασία. S. Anselm and others mention both expositions, i. e. from the *Roman empire,* or from *the faith.*

¶ Ibid. S. Aug. Ego prorsus quid dixerit, me fateor ignorare . . . suspiciones tamen hominum, quas vel audire, vel legere potui, non tacebo, &c. Quidam putant hoc de Imperio dictum esse Romano, &c.

** Ibid. Ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος, &c. ille homo peccati, ille filius perditionis: the Greek articles sufficiently denote a particular man.

†† V. 7. Mysterium jam operatur iniquitatis, τὸ μυστήριον ἤδη ἐνεργεῖται.

‡‡ V. 10. Mittet illis Deus operationem erroris, πέμψει, &c. S. Cyr. Hier. Cat. 5. συγχωρεῖ γίνεσθαι. See also S. Chrys. λόγ. δ. p. 236.

§§ V. 14. S. Chrys. 237. ἐντεύθεν δεῖλον, &c.

CHAP. III. VER. 1. *May run.* That is, may spread itself, and have free course. Ch.

17 The salutation of Paul with my own hand: which is the sign in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

he is a sick member of the same body of which you are one of the members; the greater his infirmity, the greater should be your charity and anxiety for his cure; the greater excommunication separated the delinquent from the communion of the Church, making him in our regard as a heathen or a publican. But he is not here speaking of this kind, for he allows the faithful to speak to him for his spiritual advantage. Calmet.

VER. 17. *The salutation of,* &c. The apostle gives them this caution, for fear the faithful might be deceived by fictitious letters. For they had already received one of this kind, which had terrified them, by foretelling that the day of judgment was at hand. This deception he is here anxious to remove, signing the present communication with his own hand, and sealing it with his own seal. For although the rest of the epistle had been written by another, these words to the end were written by himself. Estius.—All the civilities of this great doctor of grace terminate in wishing it to his friends. This is his genuine character, because it is the love and continual effusion of his heart. V.—*Amen.* This the congregation added after the epistle had been read, and from this circumstance alone has it found a place here. Polus synopsis Criticorum, p. 1003, vol. 4.

THE FIRST

EPISTLE OF S. PAUL, THE APOSTLE, TO TIMOTHY.

S. PAUL passing through Lycaonia, about the year 51, some of the brethren at Derbe or Lystra recommended to him a disciple, by name Timothy, who from his infancy had studied the Holy Scriptures. S. Paul took him, making him his companion and fellow-labourer in the gospel: and not to offend the Jews, who could not be ignorant that Timothy's father was a Gentile, he caused him to be circumcised. Afterwards he ordained him bishop of Ephesus. Wi.—S. Paul writes this epistle to his beloved Timothy, to instruct him in the duties of a bishop, both in respect to himself and to his charge; and that he ought to be well informed of the good morals of those on whom he was to impose hands: *Impose not hands lightly upon any man.* He tells him also how he should behave towards his clergy. This epistle was written about thirty-three years after our Lord's ascension; but where it was written is uncertain: the more general opinion is, that it was in Macedonia. Ch.—After his epistles to the Churches, now follow those to particular persons; to Timothy and Titus, who were bishops, and to Philemon. Timothy was the beloved disciple of S. Paul, whom he frequently styles his son; but it is not certain that they were at all related. After having accompanied the apostle in many of his travels, the latter at last ordained him bishop, and fixed him permanently at Ephesus. Shortly after he wrote him this epistle, to instruct him in the episcopal duties, as he was but young for those great functions. He might be then about thirty-five. He mentions, likewise, in short the chief heresies which were then making mischief at Ephesus, and gives regulations and instructions for different states of persons in the Church. S. Timothy, who had been so long the disciple of S. Paul, and who never left him except when ordered by his master, could not be ignorant of his duties, but it was destined for the use of bishops of every age. Hence S. Austin says that such as are destined to serve the Church, should have continually before their eyes the two epistles to Timothy and that to Titus.

CHAP. I.

He puts Timothy in mind of his charge: and blesses God for the mercy he himself had received.

PAUL, an apostle of Jesus Christ, according to the commandment of God our Saviour, and Christ Jesus our hope.

2 [a] To Timothy, beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 [b] Nor to give heed to fables and endless genealogies: which furnish questions rather than the edification of God, which is in faith.

5 Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray are turned aside to vain talk,

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 [c] But we know that the law is good, if a man use it lawfully:

[a] Acts xvi. i.—[b] Infra iv. 7. 2 Tim. ii. 13.

Titus iii. 9.—[c] Rom. vii. 12.

CHAP. I. VER. 1. *Of God, our Saviour.* God the Father is here called our Saviour, as also to Titus, (iii. 4.) being author of our salvation, as are all the three divine persons. Wi.—As this letter was to be read to the faithful, it was proper that S. Paul should speak with dignity and authority; and, as in the course of it he reproves false apostles who taught from themselves, he reminds them at the beginning of his letter, that he himself had entered the sacred ministry, and was an apostle by the command of God. Calmet.

VER. 2. *To Timothy, beloved son* in faith:* not that S. Paul first converted him, but that by his instructions he was settled in the principles of faith and of the Christian religion. Wi.

VER. 3. *Not to teach otherwise;*† i. e. than what I taught them. Wi.—The distinctive mark of a heretic, is the teaching differently from that which they found generally taught and believed in the unity of the Catholic Church before their time. The Greek word admirably expresses this; ἑτεροδιδασκαλεῖν. Had Luther and the other original reformers attended to this, the peace of the Church would not have been so disturbed.

VER. 4. *Nor to give heed to fables and endless genealogies,*‡ or disputes about pedigrees from Abraham and David, *which furnish questions rather than the edification of God,* or godly edification.§ In some Greek MSS. is read, *dispensation, or economy;* and so the sense may be, which contribute nothing to the explaining the dispensation of grace in the mystery of Christ's incarnation. The construction of this and the former verse is imperfect, when it is said, *as I desired thee,* nothing being expressed corresponding to the word *as.* Some understand it, *As I desired* before, *so now* in this epistle I desire it of thee again. The same difficulty occurs in the Greek as in the Latin text. Wi.—The Jews were accustomed to dispute and make endless questions concerning their origin from Abraham, Isaac, and other patriarchs, and concerning their different tribes, which their captivity had confounded together. Hence there was no end of their questions, how, when, why? which gave rise to many fables, to the great disturbance of the faithful. Whereas, they ought to have taken the shortest way to edification, which was to confine themselves to what was of faith. S. Ambrose.

VER. 5. *The end of the commandment.* By the precept many understand, as it were by way of a parenthesis, all that is here contained from the 3rd to the 18th verse, where *precept* is again repeated. We may understand by *the commandment,* the law of Moses in general, comprehending both the ceremonial part and the moral precepts, which are also the law of nature. The ceremonial part was designed to bring us to Christ by types and figures; and the moral precepts, which were also of the law of nature, or natural reason, were to bring men to observe them by punishments, and so were delivered against wicked criminals, *ungodly,* who worshipped‖ not God; against *the unjust,*¶ (in the Greek, lawless men) Sodomites, &c. Wi.

VER. 8. *The law is good.* Do not think I condemn the law of Moses, or those who observe it; it is good, if properly understood and rightly practised. I only blame those who make the law an occasion of disturbance; who, without understanding, pretend to be masters, and teach idle curiosities. Theodoret.

VER. 9. *The law is not,* &c. He means that the just man doth good, and

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked, and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them that defile themselves with mankind, for men-stealers, for liars, and for perjurers, and whatever else is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks to him who hath strengthened me, Christ Jesus our Lord, that he deemed me faithful, putting me in the ministry:

13 Who before was a blasphemer, and a persecutor, and contumelious: but I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptation: [a] that Christ Jesus came into this world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of those who shall believe in him unto life everlasting.

17 Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, son Timothy, according to the prophecies which went before on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith:

20 Of whom is Hymenæus and Alexander: whom I have delivered to Satan, that they may learn not to blaspheme.

CHAP. II.

Prayers are to be said for all men: because God wills the salvation of all. Women are not to teach.

I DESIRE, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings, be made for all men:

2 For kings, and for all who are in high station, that we may lead a quiet and peaceable life, in all piety and chastity.

3 For this is good and acceptable in the sight of God, our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who gave himself a redemption for all, a testimony in due times:

[a] Mat. ix. 13. Mark ii. 17.

avoideth evil, not as *compelled* by the law, and merely for fear of the punishment appointed for transgressors, but voluntarily, and for the love of God and virtue; and would do so, though there were no law. Ch.—If all men were just, the law would be unnecessary, as laws are made against transgressors. Calmet. —It is not the just, but the unjust, that the law threatens, binds, and chastises. The just man obeys it without violence or constraint; he fulfils it with pleasure. S. Augus. lib. de Spiritu. &c.

VER. 13. *Because I did it ignorantly in unbelief*, or in incredulity. Not that we can think it an invincible and altogether an inculpable ignorance, such as would have made S. Paul blameless in the sight of God. It was through his pure mercy that he called S. Paul, when his great sins and false zeal made him a greater object of the divine mercy: and God in him was pleased to make known to all men his wonderful patience, that no sinners might despair. The grace of God was superabounding, or exceedingly abundant in him. Wi.

VER. 15. *Christ Jesus*, the true son of God, *came into this world to save sinners, of whom* (says S. Paul) *I am the chief*, the first, the greatest. Wi.

VER. 18. *This precept I commend to thee.* Some understand it a precept of what follows, that he should wage a good warfare against the enemies of God and of his salvation. Others refer it to the precept mentioned before, v. 5, to wit, that Timothy should charge all the new converts not to give ear to new teachers.—*Prophecies.* He seems to mean some particular predictions made by some who had the gift of prophecies, and who foretold that he should be a great minister of God. Wi.—The apostle reminds his disciple that he did receive him in the number of his disciples, and ordained him a ruler of the Church, in consequence of a prophecy; that is, a particular inspiration and revelation of the divine will. S. Chrysostom.

VER. 19. An evil life is not unfrequently the leading principle of defection from the faith. The heart, not the mind, is generally the first corrupted.

VER. 20. *I have delivered to Satan;* whom I have excommunicated, that they may learn not to blaspheme, or speak against the truth of the faith. Theophylact.—The devil frequently, at that time, took possession of, or afflicted the excommunicated with diseases and other temporal evils. S. Chrysostom.

* V. 2. Dilecto, *γνησίῳ τέκνῳ*. Some MSS. *ἀγαπητῷ*.
† V. 3. Ne aliter docerent, *μὴ ἑτεροδιδασκαλεῖν*, aliud docere.
‡ V. 4. Interminatis, *ἀπεράντοις*, infinitis, sine fine.
§ Ibid. Ædificationem Dei, *οἰκοδομὴν Θεοῦ*; which, I think, might as well be translated, godly edification. Some few MSS. *οἰκονομίαν*.
‖ V. 5. Impiis, *ἀσέβεσι*, indevotis, non colentibus Deum.
¶ Ibid. Injustis, *ἀνόμοις*, sine lege.

CHAP. II. VER. 1. *Intercessions*, as in the Prot. translation. If men's intercessions to God in favour of others, are no injury to Christ, as our mediator, how can it be any injury to Christ for the Angels and saints in heaven to pray or intercede to God for us? Wi.—S. Austin writes thus on this verse: By *supplications* are meant what are said before the consecration. By *prayers*, what are said in and after the consecration and communion, at mass, including the Pater Noster; which S. Jerom also says, our Lord taught his apostles to recite at the daily sacrifice of his body. l. iii. cont. Pelag. c. 5. By *intercessions*, what are said after the communion: and by *thanksgivings*, what both priest and people give to God for so great a mystery then offered and received. ep. 50. ad Paulin. See S. Chrys. in hunc locum.

VER. 2. *For kings*, who were then heathens, this being in Nero's time. Wi. —Upon the happiness of the king generally depends that of his subjects. We pray for the emperors, says Tertullian, that God would grant them a long life, a secure throne, and a safe family, brave armies, a faithful council, and a just people. In fine, that he would grant them peace, and whatever else they could wish, either for themselves or their empire. Apologet. cap. 30.

VER. 4. *All men to be saved.* They contradict this, and other places of the Scripture, as well as the tradition and doctrine of the Catholic Church, who teach that God willeth only the salvation of the predestinated, of the elect, and as they say, of the first-begotten only: and that he died only for them, and not for all mankind. But if it is the will of God that all and every one be saved, and no one resists, or can frustrate the will of the Almighty, whence comes it that every one is not saved? To understand and reconcile divers places in the holy Scriptures, we must needs distinguish in God a will that is absolute and effectual, accompanied with special graces and assistances, and with the gift of final perseverance, by which, through his pure mercy, he decreed to save the elect, without any prejudice to their free will and liberty; and a will, which by the order of Providence, is conditional, and this not a metaphorical and improper will only, but a true and proper will, by which he hath prepared and offered graces and means to all men, whereby they may work their salvation; and if they are not saved, it is by their own fault, by their not corresponding with the graces offered, it is because they resist the Holy Ghost. Acts vii. 51. If in this we meet with difficulties, which we cannot comprehend, the words of S. Paul, (Rom. ix. 20.) *O man, who art thou, who repliest against God?* may be sufficient to make us work our salvation with fear and trembling. Wi.

VER. 5-6. *One mediator of God and men, the man Christ Jesus: who gave himself a redemption for all.* Take all these words together, and we may easily understand in what sense the apostle calls our Saviour Christ, the one or only mediator; that is, he is the only mediator, who at the same time is our Redeemer; the only mediator who could mediate betwixt God, the person offended by sin, and men the offenders; the only mediator who reconciled God to mankind by his incarnation and death, by the infinite price of his blood, by his own merits, independently of the merits of any other. All Catholics allow that the dignity and office of mediator in this sense belongs only to our Redeemer, Jesus Christ, the Son of God, made man to save us. The sense then of this place is, that as there is but *one* God, who created all, so there is but one mediator, who redeemed all. But yet the name of mediator is not so appropriated to Christ, but that in an inferior and different sense the Angels and saints in heaven, and even men on earth, who pray to God for the salvation of others, may be called mediators, intercessors, or advocates; and we may apply ourselves to them to pray, intercede, and mediate for us, without any injury to Christ, since we acknowledge that all their intercession and mediation is always grounded on the merits of Christ, our Redeemer. The same word for mediator, in the Greek as well as in the Latin, is given to Moses, God's servant. Gal. iii. 19. See also Deut. v. 5. The words of our Saviour himself, (Mat. xxiii.) taken according to the letter, contain an express prohibition of being called masters, or fathers; and this reason is given, because all men have one Father in heaven, and because Christians have one master, Christ. Yet no one can justly pretend

7 Whereunto I am appointed a preacher, and an apostle, (I say the truth, I lie not) a doctor of the Gentiles in faith and truth.

8 I will, therefore, that men pray in every place, lifting up pure hands without anger and strife.

9 [a] In like manner women also in decent apparel, adorning themselves with modesty and sobriety, and not with plaited hair, or gold, or pearls, or costly attire:

10 But as it becometh women professing piety, by good works.

11 Let the women learn in silence, with all subjection.

12 [b] But I permit not a woman to teach, nor to use authority over the man: but to be in silence.

13 [c] For Adam was first formed, then Eve:

14 [d] And Adam was not seduced, but the woman being seduced was in the transgression.

15 Yet she shall be saved by bearing children, if she continue in faith, and love, and sanctification with sobriety.

CHAP. III.

What sort of men are to be admitted into the clergy: the Church is the pillar of truth.

A FAITHFUL saying: If a man desire the office of a bishop, he desireth a good work.

2 [e] It behoveth, therefore, a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

3 Not given to wine, no striker, but modest; not quarrelsome, not covetous, but

4 One that ruleth well his own house, having his children in subjection with all chastity.

5 But if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil.

7 Moreover he must have a good testimony from them who are without, lest he fall into reproach, and into the snare of the devil.

8 Deacons in like manner chaste, not double-tongued, not given to much wine, not greedy of filthy lucre:

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved: and so let them minister, having no crime.

11 The women in like manner, chaste, not slanderers, sober, faithful in all things.

[a] 1 Pet. iii. 3.—[b] 1 Cor. xiv. 34.—[c] Gen. i. 27.

[d] Gen. iii. 6.—[e] Titus i. 7.

from thence, that in a different sense, a man may not be called father or master, without any injury to God, or to Christ. Wi.—Christ is the one and only mediator of redemption; who gave himself, as the apostle writes, a redemption for all. He is also the only mediator, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercessions, as well of the faithful upon earth, as of the saints and Angels in heaven, for obtaining mercy, grace, and salvation, through Jesus Christ. As S. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ. Ch.—If there be other mediators among the Angels and saints, they are only so in subordination to the first, who by themselves have no right to mediation or favours, and who cannot demand them but through the merits of him who is our only essential mediator. Estius, Menoch. &c. Consult. Judg. iii. 9. 2 Esd. ix. 17. Acts vii. 35.—*A redemption for all.* Not only for the predestinated, not only for the just, not only for the faithful, but for all Gentiles and infidels: and therefore he says again, (c. iv. 10.) that Christ is *the Saviour af all men, and especially of the faithful.* See S. Aug.* and S. Chrysostom.† Wi.

VER. 8. How beautifully does S. Paul teach that modesty and chastity are the greatest ornaments of the female sex, not only in the sight of God and of Angels, but also of men, who although by their own neglect they have not always grace and courage sufficient to be virtuous themselves, cannot help admiring virtue wherever they see it in others. Even the pagan fully acknowledges the native attractions of virtue. Virtus per se placet: Virtue pleases with unborrowed charms.

VER. 11. *In silence.* See 1 Cor. xiv. 34. See S. Chrys.‡ Wi.

VER. 12. S. Paul only means in public. See note on v. 11. of the next chapter. It would appear from this regulation of the apostle, as well as from the writings of the earliest fathers, that the practice and condemnation of women interfering at all in spiritual affairs, is not new. Tertullian says: We do not permit a woman to teach, to baptize, or to arrogate to herself any part of the duty which belongs to man. De Veland. Virg. cap. 9.—The woman has tried once to teach, when she persuaded Adam to eat the forbidden fruit, and has wofully failed. Let her now be content to remain in silence, and subjection to man; (S. Chrys. hic.) as appears also from the order of the creation. See v. 13. Seduction began with Eve, a subject of profound humiliation for women; but this ought not to deprive them of confidence in God's mercy, nor take from them the hope of salvation. V.

VER. 13–14. *Adam was first formed . . . and was not seduced.* That is, was not at least seduced first, as the woman. Wi.

VER. 15. *She shall be saved by bearing children,* &c. and performing other duties of a wife, with a due subjection to her husband, taking care to serve God, and bring up her children in the faith of Christ, in piety, &c. Wi.—This would perhaps be more properly rendered, from the Greek, by the *bringing up* of her children in faith, charity, and holiness. This is the duty of the woman; upon the faithful discharge or neglect of which she must expect her salvation, or reprobation, to hang. Thus repairing the evil which the first of all women brought upon man, by seducing him to evil. V.

* V. 6. See S. Aug. (l. de Spi. et Lit. tom. x. c. 33. p. 118) Vult Deus omnes homines salvos fieri . . . non sic tamen, ut eis adimat Liberum Arbitrium, quo vel bene, vel male utentes, justissimè judicentur. Quod cum fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt.

† Ibid. S. Chrys. (ὁμ. ξ. p. 277) καὶ ὁ μὲν Χριστὸς καὶ ἀπέθανεν ὑπὲρ ἁλλαύων . . πῶς οὖν, φησὶν οὐκ ἐπίστευσαν, ὅτι οὐκ ἠθέλησαν, τὸ δὲ αὐτοῦ μόρος ἐγένετω.

‡ V. 11. In silentio. S. Chrys. (λόγ. θ.) ἐδίδαζεν ἅπαξ ἡ γυνὴ, καὶ πάντα κατέστρεψε.

CHAP. III. VER. 1. *He desireth a good work.* No doubt but the work, or office, and charge of a bishop is good; but the motive of desiring to be a bishop not always good. However, in those days, the *desire* could scarce be grounded on temporal advantages. Wi.

VER. 2. *A bishop* (the same name then comprehended priest) *to be blameless,* as to life and conversation, adorned, (says S. Chrys.) with all virtues. See also S. Jerom in his letter to Oceanus.—*The* husband of one wife.* It does not signify, that to be a bishop or priest he must be a married man; nor that he must be a man who has but one wife at a time; but that he must be a man who has never been married but once, or to one wife: because to be married more than once, was looked upon as a mark of too great an inclination to sensual pleasures. It is true, at that time a man might be chosen to be a bishop or priest whose wife was living, but from that time he was to live with her as with a sister. This S. Jerom testifies as to the discipline of the Latin Church. Wi.—The meaning is not that every bishop should have a wife, (for S. Paul himself had none) but that no one should be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once. Ch.—*Sober.*† The Greek rather signifies *watchful.*—*Chaste.*‡ There is nothing for this in the Greek text at present, unless in some few MSS. Perhaps the ancient Latin interpreter added it, as being signified and comprehended in the other words.—*Teacher:* a doctor, as the Greek signifies. Wi.

VER. 3. *Not given to wine,* or a lover of wine. This, says S. Chrys. is less than to be a drunkard; for such are excluded from the kingdom of heaven, whoever they be. 1 Cor. vi. 10.—*No striker.* S. Chrys. understands not striving, fighting or quarrelling even with his tongue.—*Not covetous*§ of money, as appears by the Greek text. Wi.

VER. 4. *Ruleth well his own house,* &c. Before he is set over the Church, let him have given proofs of his talents for governing within his own house, by the regularity he has made all his dependants observe. In the infancy of the Church, it was frequently necessary to ordain the most regular fathers of families bishops, for want of others of a sufficient age who had observed perpetual continency.—*With all chastity.* The Greek implies, grave, sober, temperate; but as this seems to answer what is said Tit. i. 6. it seems to be properly understood of chastity. Wi.

VER. 6. *Not a neophyte.* Not one newly as it were *planted,* or newly instructed in the faith. Wi.—That is, one lately baptized, a young convert. Ch. —*He fall into the judgment* and condemnation *of the devil,* by returning to his evil habits he has so lately quitted. Wi.—*Devil;* i. e. into the same punishment to which the devil is condemned; (Theodoret) or into the power of the devil, who will accuse him at the judgment. Calmet.—Or again, seeing himself so soon after his conversion raised to the first dignities of the Church, might imitate in his pride the devil, who could not bear the weight of glory in which God had created him. V.

VER. 8. *Deacons,* &c. By the Greek, grave, sober, &c. But why does he pass from bishops to deacons, not naming priests? S. Chrys. answers, that priests were comprehended under the name of bishops, their functions being much the same, except as to the ordination of the ministers of God. Wi.—After speaking of bishops he passes on to deacons, because priests are included in the former title; and every thing that he has said of the first, is applicable to them. Estius.

VER. 11. *Women,* &c. By the Greek again, sober, grave, &c. By these women are commonly understood such as had made a vow of not marrying, and who assisted at the baptism of women; (Wi.) i. e. deaconesses, who were women charged with the assistance, and sometimes with the instruction, of persons of

12 Let deacons be the husbands of one wife: who rule well their children, and their own houses.

13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith, which is in Christ Jesus.

14 These things I write to thee, hoping that I shall come to thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And evidently great is the mystery of piety, which was manifested in the flesh, was justified in the spirit, appeared to Angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory.

CHAP. IV.

He warns him against heretics; and exhorts him to the exercise of piety.

NOW the Spirit manifestly saith, [a] that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils.

2 Speaking lies in hypocrisy, and having their conscience seared,

3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 Proposing these things to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine to which thou hast attained.

7 [b] But avoid foolish and old wives' fables: and exercise thyself to piety.

8 For bodily exercise is profitable to little: but piety is profitable to all things, having promise of the life that now is, and of that which is to come.

9 A faithful saying, and worthy of all acceptation.

10 For we labour for this, and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

11 These things command, and teach.

12 Let no man despise thy youth, but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

13 Till I come, attend to reading, to exhortation, and to doctrine.

14 Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.

[a] 2 Tim. iii. 3. 1 Pet. iv. 3. Jude 1, 18.

[b] Supra i. 4. 2 Tim. ii. 23. Titus iii. 9.

their own sex. V.—*Not given to detraction,* ‖ or calumnies, as in the Greek. A necessary admonition. Wi.

VER. 15. *The pillar and ground of the truth.* By the promises of Christ to direct his Church by the infallible spirit of truth; (see John xvi. 7. Mat. xxviii. 20. &c. Wi.) and, therefore, *the Church of the living God* can never uphold error, nor bring in corruptions, superstition, or idolatry. Ch.—That the Church, the pillar and ground of truth, is to be conducted by the constant superintendence and guidance of the Holy Spirit into all truth to the consummation of days, every one whose mind is not strangely prejudiced may easily discover in various places of the inspired writings.

VER. 16. *Mystery of piety,* meaning the mystery of the incarnation of the Son of God: and so in most Greek copies, and in S. Chrys. we read, *God appeared in the flesh.*¶—*Taken up into glory,* by Christ's glorious ascension into heaven. Wi.—After having spoken of the grandeur and infallibility of the Church, the apostle takes occasion from it to extol the great mystery of love, the incarnation and redemption of man. By this mystery the Second Person of the blessed Trinity became manifested in the flesh, justifying or proving his divinity by the virtue of the Holy Spirit appearing in his miracles, made known to the Angels, who were his messengers to bear the tidings to man, or assisting spirits to wait upon him, as at the nativity, in the desert, the agony, &c. preached to the world, and at length consummated to the world by his ascension into glory. Calmet et alii.

* V. 2. Unius uxoris virum, i. e. non bigamum. See S. Chrys. p. 285.
† Ibid. Sobrium, *νηφάλιον.* Vigilantem.
‡ Ibid. Pudicum: some Greek MSS. *σεμνόν.*
§ V. 3. Cupidum, *ἀφιλάργυρον.*
‖ V. 11. Non detrahentes, *μὴ διαβόλους.*
¶ V. 16. Quod manifestatum est; *Θεὸς ἐφανερώθη ἐν σαρκὶ.* See S. Chrys.

CHAP. IV. VER. 1. *In the last times.* Lit. *last days;* i. e. hereafter, or in days to come.—*To spirits of error and doctrines of devils;* or, to seducing spirits and doctrines of devils, as in the Prot. translation. The sense must be, that men shall teach false doctrine by the suggestion of the devil. Wi.

VER. 2. *Their conscience seared;* hardened: a metaphor from the custom of burning malefactors with a hot iron. Wi.

VER. 3. *Forbidding to marry, to abstain from meats,* &c. Here says S. Chrys.* are foretold and denoted the heretics called *Encratites,* the *Marcionites, Manicheans,* &c. who condemned all marriages as evil, as may be seen in S. Irenæus, Epiphanius, S. Aug. Theodoret, &c. These heretics held a god who was the author of good things, and another god who was the author or cause of all evils; among the latter they reckoned marriages, fleshments, wine, &c. The doctrine of Catholics is quite different, when they condemn the marriages of priests and of such as have made a vow to God to lead always a single life; or when the Church forbids persons to eat flesh in Lent, or on fasting-days, unless their health require it. We hold that marriage in itself is not only *honourable,* but a sacrament of divine institution. We believe and profess that the same only true God is the author of all creatures which are good of themselves; that all eatables are to be eaten with thanksgiving, and none of them to be rejected, as coming from the author of evil. When we condemn priests for marrying, it is for breaking their vows and promises made to God of living unmarried, and of leading a more perfect life; we condemn them with the Scripture, which teaches us that vows made are to be kept; with S. Paul, who in the next chap. (v. 12) teaches us, that they who break such vows incur their damnation. When the Church, which we are commanded to obey, enjoins abstinence from flesh, or puts a restraint as to the times of eating on days of humiliation and fasting, it is by way of self-denial and mortification: so that it is not the meats, but the transgression of the precept, that on such occasions defiles the consciences of the transgressors. "You will object, (says S. Chrys.) that we hinder persons from marrying; God forbid," &c. S. Aug. (l. 30. cont. Faustum. c. vi.) "You see (says he) the great difference in abstaining from meats for mortification sake, and as if God was not the author of them." We may observe that God, in the law of Moses, prohibited swine's flesh and many other eatables; and that even the apostles, in the Council of Jerusalem, forbad the Christians, (at least about Antioch) to eat at that time *blood and things strangled;* not that they were bad of themselves, as the Manicheans pretended. Wi.—S. Paul here speaks of the *Gnostics* and other ancient heretics, who absolutely condemned marriage and the use of all kind of meat, because they pretended that all *flesh* was from an evil principle: whereas the Church of God so far from condemning marriage, holds it to be a holy sacrament, and forbids it to none but such as by vow have chosen the better part: and prohibits not the use of any meats whatsoever, in proper times and seasons, though she does not judge all kinds of diet proper for days of fasting and penance. Ch.—We may see in the earliest ages of Christianity, that some of the most infamous and impure heretics that ever went out of the Church, condemned all marriage as unlawful, at the same time allowing the most unheard of abominations: men without religion, without faith, without modesty, without honour. See S. Clem. lib. 3. Strom.

VER. 5. *It is sanctified by the word of God, and prayer.* That is, praying that they may not, by the abuse we make of them, be an occasion to us of sinning and offending God. Wi.—The use of all kinds of meat is in itself good; but if it were not, it would become sanctified by the prayer which we usually pronounce over it, and by the word of Christ, who has declared that not that which enters the mouth defiles a man. Calmet.

VER. 7. *Old wives' fables.*† Some understand the groundless traditions of the Jews; others the ridiculous fictions of Simon Magus and his followers. In the Greek they are called *profane* fables. Wi.

VER. 8. Some think S. Paul alludes in this verse to the corporal exercises of the wrestlers, which procured them but a little short renown, whereas the works of piety have a more lasting reward. Menochius. Tirin.—Corporal exercises of temperance, mortification, &c. are good, but not to be compared with the spiritual virtues of charity, piety, &c. D. Bernard.

VER. 10. *Of all men,* and especially of the faithful, who have received the grace of faith. Wi.

VER. 12. *Let no man despise thy youth.* That is, let thy behaviour be such that no one can have occasion to despise thee. He seems then about the age of forty. Wi.

VER. 13. *Attend to reading,* &c. He recommends to him the reading of the Holy Scriptures; which, says S. Amb. (l. 3. de fid. c. vii.) is *the book of priests.* Wi.

VER. 14. *Neglect not the grace.* The Greek seems to imply the gifts of the Holy Ghost, given by the sacraments,‡ *by prophecy;* which may signify, when the gift of preaching or of expounding prophets was bestowed upon thee.—*With*

15 Meditate on these things: be wholly in these things: that thy proficiency may be manifest to all.

16 Attend to thyself and to doctrine. be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

CHAP. V.

He gives him lessons concerning widows; and how he is to behave to his clergy.

AN ancient man rebuke not, but entreat him as a father; young men, as brethren:

2 Old women, as mothers; young women, as sisters, in all chastity.

3 Honour widows, who are widows indeed.

4 But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her hope in God, and continue in supplications and prayers night and day.

6 For she that liveth in pleasures, is dead while she is living.

7 And this give in charge, that they may be blameless.

8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

9 Let a widow be chosen, not under threescore years of age, who hath been the wife of one husband,

10 Having testimony for good works, if she have educated children, if she have exercised hospitality, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

11 But the younger widows avoid: For when they have grown wanton in Christ, they will marry:

12 Having damnation, because they have made void their first faith.

13 And withal being idle, they learn to go about from house to house: not only idle, but tattlers also, and inquisitive, speaking things which they ought not.

14 I will, therefore, that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

15 For some are already turned aside after Satan.

16 If any of the faithful have widows, let him relieve them, and let not the church be burthened: that there may be sufficient for them who are widows indeed.

17 Let the priests who rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine.

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the imposition of the hands of the§ priesthood. Some expound it, when thou didst receive the order of priesthood, or wast made bishop: but the sense rather seems to be, when the hands of priests of the first order (i. e. of bishops) were laid upon thee, according to S. Chrysostom. Wi.—S. Austin sayeth that no man can doubt whether holy orders be a sacrament; and that no one may argue that he uses the term improperly, and without due precision, he joineth this sacrament in nature and name with baptism. Cont. Ep. Parmen. l. 2. c. xiii. S. Ambrose on this verse understands in the words *imposition of hands*, all the holy action and sacred words done and spoken over him when he was made a priest; *where by*, says the saint, *he was designed to the work, and received authority that he durst offer sacrifice in our Lord's stead unto God.*

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* V. 3. S. Chrys. ὁμ. ιβ. οὐ κολύομεν, μὴ γένοιτο. S. Hierom, (l. 1. cont. Jovinian. tom. 4. p. 156) Si nupserit Virgo, non peccavit ..... non illa Virgo, quæ se semel Dei cultui dedicavit; harum enim si qua nupserit, habebit damnationem. See S. Aug. (l. 30. cont. Faust. c. vi.) both as to marriage and meats.

† V. 7. Βεβήλους.

‡ V. 14. Gratiam, χαρίσματος.

§ Ibid. Presbyterii, τοῦ πρεσβυτερίου. See Luke xxii. 26. and Acts xxii. 5. where πρεσβυτέριον is taken for a number of Jewish priests.

CHAP. V. VER. 1. *An ancient man.** Here the word presbyter is not taken as in other places, for a bishop or priest, but for an elderly man, who is otherwise to be dealt with than young men. Wi.—We cannot sufficiently admire the tenderness and prudence of all this saint's counsels. Reproof, under any circumstances, is always sufficiently painful, without being accompanied by harsh and unfeeling words and manners. Age, though not exempt from fault, should always be treated with tenderness and respect.

VER. 2. A just medium must be observed in the guidance of the sex, avoiding equally an indiscreet severity and an affection too tender and bordering on sensuality. A just diffidence in self is the best security.—*All chastity* refers to the heart, eyes, ears, words, looks, with the precautions of times and places.

VER. 3. *Honour widows.* To *honour*, here means to relieve and maintain. Wi.

VER. 4. *Let her† learn first, &c.* He gives this as a mark to know if widows deserve to be maintained out of the common stock; if they have been careful of their own family, and to assist their parents, if yet alive. In most Greek copies, and in the Syriac, is read, *let them learn;* i. e. let the children and grandchildren learn to govern their family, and to assist their parents, when they are widows; that, as it is said v. 16. the Church may not be burthened with maintaining them. Wi.—Let her render to her children the same good services she has received from her parents, that she may also expect from them what is her due as mother. Theodoret.

VER. 5. *She that is a widow indeed, and desolate,* (destitute of help, as the Greek word implieth) may be maintained; and then let her be constant in prayers and devotions night and day. Wi.—Every Christian soul is a widow of Jesus Christ, who has been forcibly torn from her: and in her communications with heaven she ought to offer up an afflicted and humbled heart—the heart of a widow. It is thus she will avoid the dangers of the world, and secure true life in unchangeab.e felicity. A.

VER. 6. *For she that liveth in pleasures,* (i. e. that seeks to live in ease and plenty) *is dead‡ while she is living,* by the spiritual death of her soul in sin. See S. Chrys. with no less eloquence than piety, expounding this riddle, as he terms it, to wit, what it is to be at the same time alive and dead. Wi.

VER. 8. *He hath denied the faith,* (not in words, but in his actions) *and is worse than an infidel;* nay, even than brutes, that take care of their young ones. Wi.—Faith may be renounced either by words or by actions, when our conduct shews that in our hearts we really do not believe what would otherwise influence our lives. Calmet.—We have a horror of the name of apostacy, and fear not its works. Is not this to be a Christian in appearance, and an infidel in heart?

VER. 9. *Not under threescore years of age.* Some think he speaks only of such a widow as was placed over all the rest: but the common exposition is of all such widows as were maintained in that manner, who made a vow of chastity, who assisted the ministers of the Church in looking to the poor, and in the administering baptism to women.—*Who hath been the wife one husband;* i. e. hath never been married but once. Wi.

VER. 11. As for the *younger widows,*§ admit them not into that number; *for when they have grown wanton in Christ,* which may signify in the Church of Christ, or as others translate, *against Christ;* when they have been nourished in plenty, indulging their appetite in eating and drinking, in company and conversation, in private familiarities, and even sometimes in sacrilegious fornications against Christ and their vows, they are for marrying again. See S. Jerom. Wi.

VER. 12. *Having,* or incurring and making themselves liable to *damnation,* by a breach of their *first faith,* their vow or promise, (Wi.) by which they had engaged themselves to Christ. Ch.

VER. 13. *Idle, &c.* He shews by what steps they fall. Neglecting their prayers, they give themselves to idleness; they go about visiting from house to house; they are carried away with curiosity to hear what passes, and speak what they ought not of their neighbour's faults. Wi.—The young widow that bears a near resemblance with this portrait, is not less to be lamented on her own account than feared and shunned on account of others.

VER. 14. *The younger‖* (widows) *should marry.* They who understand this of a command or exhortation to all widows to marry, make S. Paul contradict himself, and the advice he gave to widows 1 Cor. vii. where he says, (v. 40.) *She* (the widow) *will be more happy if she so remain according to my counsel;* and when it is there said, *I would have all to be as myself.* [See the notes on those places.] He can therefore only mean such young widows, of whom he is speaking, that are like to do worse. Thus it is expounded by S. Jerom to Sabina:¶ "Let her rather take a husband than the devil." And in another epistle, to Ageruchia: "It is better to take a second husband than many adulterers." S. Chrys.** on this verse: I will, or would have such to marry, because they themselves will do it. See also S. Aug.†† de Bono viduitatis. c. viii. Wi.

VER. 15. *For some are already turned aside after Satan,* by breaking the vows they had made. "Yet it does not follow, (says S. Aug. in the same place) that they who abstain not from such sins may marry after their vows. They might indeed marry before they vowed; but this being done, unless they keep them they justly incur damnation." "Why is it, (says he again, on Ps. lxxv.) they made void their first faith? but that they made vows, and kept them not. But let not this (says he) make you abstain from such vows, for you are not to comply with them by your own strength; you will fall, if you presume on yourselves; but if you confide in him to whom you made these vows, you will securely comply with them." How different was the doctrine and practice of the first and chief of the late pretended reformers, who were many of them apostates after such vows? Wi.

VER. 17–18. *The priests,* or the ancient ministers, (i. e. bishops, priests, &c.

18 For the Scripture saith: [a]Thou shalt not muzzle the ox that treadeth out the corn. And: [b]The labourer is worthy of his hire.

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee, before God, and Christ Jesus, and the elect Angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest; and they that are otherwise cannot be hid.

CHAP. VI.

Duties of servants. The danger of covetousness. Lessons for the rich.

WHOSOEVER are servants under the yoke, let them count their masters worthy of all honour, lest the name and doctrine of the Lord be blasphemed.

2 But they who have believing masters, let them not despise them, because they are brethren: but serve them the rather, because they are faithful and beloved who are partakers of the benefit. These things teach, and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety:

4 He is proud, knowing nothing, but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be piety.

6 But piety with sufficiency, is great gain.

7 [c]For we brought nothing into this world: and certainly we can carry nothing out.

8 [d]But having food, and wherewith to be covered, with these we are content.

9 For they who wish to become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.

10 For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue justice, piety, faith, charity, patience, meekness.

[a] Deut. xxv. 4. 1 Cor. ix. 9.—[b] Mat. x. 10. Luke x. 7.

[c] Job i. 21. Eccli. 5. 14.—[d] Prov. xxvii. 26.

deserve ¤ *double honour;* i. e. to be more liberally supplied and maintained by the flock, especially when they labour in preaching the word.—*Thou shalt not muzzle,* &c. See 1 Cor. ix. 9. Wi.—It is the obligation of the faithful to provide a decent maintenance for their pastors, and the duty of pastors to be content with little. Happy the church where there is no further difference found than between the liberality of the former and the disinterestedness of the latter!

VER. 19. *Against a priest.* The word presbyter‡‡ is commonly here expounded of bishops and priests; though S. Chrys. understands it of men advanced in age.—*Receive not an accusation;* i. e. do not sit as judge, nor hearken to such informations. Wi.

VER. 20. *Them that sin,* so as to be public criminals, &c. Wi.

VER. 21. *Without prejudice*§§ for or against any one, not *declining to either side,* holding the scales of justice equally. Wi.

VER. 22. *Impose not hands lightly upon any man,* in promoting him to be a minister of God by the sacrament of orders, unless he be duly qualified.—*Neither* in this *be partaker of other men's sins,* as they make themselves who ordain others rashly. Wi.

VER. 24–25. *Some men's sins are manifest,* &c. These two verses seem connected with the admonition before given, as to ordaining ministers, some men's sins and evil life being so manifest, that they are certain to be rejected.—*And some men they follow after:* they appear not till after a trial and examination.—*In like manner also good deeds,* and good lives of some men, are so manifest, that they are easily admitted. And such as *are otherwise,* (that is, when they are desirous to conceal their virtues) they *cannot be hidden:* by an examination and trial they will appear. Wi.—This refers to what he had said before, that he ought not easily to ordain others, but pass his judgment with scrutiny and impartiality. But there are some whom the public voice already condemns; their crimes are manifest: and there are others, though bad, whose crimes cannot be proved without examination. Calmet.—S. Basil thinks it refers to the general judgment. Many both good and bad actions are at present manifest: others shall not be known till the day of judgment. Hypocrites are reserved to be judged by the Lord, as we cannot pronounce upon their actions. S. Basil, lib. de Virgin.

‡‡ V. 19. Adversus presbyterum, *κατὰ πρεσβυτέρου.* Et S. Chrys. (p. 313.) *τὴν ἡλικίαν.*

§§ V. 21. Sine præjudicio, *χωρὶς προκρίματος.*

CHAP. VI. VER. 1–2. *Lest the name and doctrine of the Lord be blasphemed,* or ill spoken of by infidels, when such as were converted refused to be servants.—*Let them not despise them,* &c. That is, they who were servants under Christian masters, ought to think themselves more happy on that account, being *brethren,* and partakers of the same benefit of faith and grace. Wi.—If servants be insolent and disobedient, their infidel masters will blaspheme the Christian religion, as if that were the cause of their disrespectful behaviour. And let them not be arrogant, or aspire to an equality with their Christian masters, under pretence that the profession of the same religion makes them brothers; but rather serve them with greater submission and affection, as partakers of the benefit of the same faith, the same baptism, the same hope, &c. Calmet.

VER. 4. *But sick about questions,* * unprofitable disputes, *blasphemies,* which may either signify against God, or railing one against another, *conflicts,* &c.† and dissensions *of men corrupted in* their minds: such is the character and description he gives of those ancient heretics, which applies to heretics in general. Wi.

VER. 5. *Supposing gain to be piety.*‡ The sense is the same, that they make a shew of piety only for gain-sake. Wi.

VER. 6. *But piety with sufficiency,* or when a man hath what is sufficient to support his necessities, is certainly *great gain,* is accompanied with the most valuable advantages, the treasure of a good conscience, peace of mind, the grace of God, and hereafter a recompense of eternal glory. Wi.—That man is certainly rich, however small his possession, if he desire nothing more below, and aspires eagerly after that blessing above, which alone can fill his heart. Mediocrity is an enviable state; it frees us from the dangers of riches, and from the temptations of extreme poverty: with this lot let us be content. Why should we fix our hearts on the fleeting possessions of the day: we had not them yesterday, and to-morrow they will not be ours; for as we were born so we must die.

VER. 9. *For they who wish to become rich.*§ He does not say, as S. Chrys. observes, they who are rich; as persons may be rich, and make good use of their riches to God's honour, and the good of others. But such as would be rich, who seek riches, and have their heart and affections upon riches, fall into various temptations of injustice, of pride, and vanity, into hurtful lusts, which drown and plunge‖ men into perdition, &c. Wi.

VER. 10. *The root of all evils* is covetousness,¶ or the love of money, as it is in the Greek; a covetous man being ready to sacrifice his soul for money. Wi.—This truth is verified and illustrated by the example of Judas, in the gospel; of Ananias and Saphira, in the Acts; of Demas, mentioned by S. Paul in his second epistle to Timothy; and many others, who have made shipwreck of their faith through eagerness to gain riches. Whoever seeks visible and terrestrial goods with great avidity, cannot be supposed to retain much faith in things that are celestial and invisible. He quits a future real and substantial good to seek for a delusive happiness that presents itself, but which will prove a source of present and future evils.

VER. 11. *But thou, O man of God.*** This, says S. Chrys. is one of the highest titles and commendations that can be given to any man. So are called Samuel, Elias, Eliseus. 1 K. ii. and ix. 3 K. xxxiii. Wi.

VER. 12. *Fight the good fight.* Lit. *strive*†† *a good strife.* S. Paul oftentimes

* V. 1. Seniori, *πρεσβυτέρῳ.*

† V. 4. Discat, in most Greek copies, discant, *μανθανέτωσαν.* Yet S. Chrys. in his commentary, (*λόγ. ιγ.*) expounds it of the widow.

‡ V. 6. S. Chrys. (*λόγ. ιγ.* p. 301.) *τοῦτό φυσιν αἴνιγμα,* &c.

§ V. 11. Cum luxuriatæ fuerint in Christo, *ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ.* See Apoc. xviii. 7, 9. It is a metaphor from horses not to be governed. See S. Hier. Ep. ad Ageruchiam. tom. iv. part 2. p. 741. *τοῦ Χριστοῦ,* i. e. contra Christum, say Erasmus and Arius Montanus. In injuriam viri sui Christi, says S. Jerom.

‖ V. 14. Volo juniores nubere, *βούλομαι νεωτέρας γαμεῖν.*

¶ Ibid. S. Hier. (Ep. ad Sabinam, t. iv. p. 2. p. 669.) maritum potius accipiat quam diabolum. Ibid. (Ep. ad Ageruchiam. p. 741.) multo tolerabilius habere secundum virum, quam plures adulteros.

** Ibid. S. Chrys. (*λόγ. ιε.* p. 311.) *βούλομαι, ἐπειδὴ αὗται βούλονται.*

†† Ibid. S. Aug. (de bono viduitatis, c. viii.) nubant antequam Deo voveant, quod nisi reddant, jure damnantur. And in Ps. lxxv. Quid est primam fidem irritam fecerunt? voverunt et non reddiderunt. And again S. Aug. Non sitis pigri ad vovendum. Non enim viribus vestris implebitis: deficietes, si de vobis præsumitis, si autem de illo cui vovistis, vovete, securi reddetis.



Timothy.

And because from thy infancy thou hast known the Holy Scriptures.

Timothy 3d Chap. 15 Ver.



12 Fight the good fight of faith, lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession:

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ:

15 Which in his times he shall shew, [b] who is the Blessed and only Mighty, the King of kings, and Lord of lords:

16 Who only hath immortality, and inhabiteth light inaccessible, [c] whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded, [d] nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy)

18 To do good, to be rich in good works, to distribute readily, to communicate.

19 To lay up in store for themselves a good foundation against the time to come, that they may obtain true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called,

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

[a] Mat. xxvii. 11. John xviii. 33, 37.—[b] Apoc. xvii. 14. and xix. 16.

[c] John i. 18. 1 John iv. 12.—[d] Luke xii.

brings this comparison of men striving for a prize.—*And hast confessed a good confession before many witnesses,* not only when baptized, not only when thou wast ordained a bishop, but by thy constancy and sufferings and persecutions, says S. Chrys. though we know not the particulars. Wi.—Timothy had made profession of his faith at his baptism, at his ordination, and during the whole course of a life which, through many labours and persecutions, had been dedicated entirely to promote the faith. D. Thomas.—Like him let us also combat, if we aspire after the same triumph and prize.

VER. 13. *Under Pontius Pilate,* &c. Some expound it of the words and particular testimony Christ gave when he said he was king, but not of this world, who came to teach the truth. We may rather understand it with others, of all Christ taught and suffered under Pilate, or whilst he was governor of Judea. Wi.

VER. 14. *That thou keep the commandment.* Some understand that of fighting manfully; others of loving God; others rather comprehend all that S. Paul had commanded him, and all the instructions given.—*Unto the coming of our Lord;* ‡‡which coming, he in due time will shew. This is the construction by the Greek. Wi.—This coming will be desirable for Christians who have preserved or recovered their baptismal innocence, and for pastors who have faithfully fulfilled their ministry; but terrible, in the extreme, for all who have lived in the constant neglect and omission of their duties.

VER. 16. *Who only hath immortality;* i. e. is immortal of himself, and by his own nature.—*Light inaccessible;* to human eyes or understandings. Wi.

VER. 17. *Charge the rich of this world* not to confide in such uncertain goods; to strive *to be rich in good works; to communicate*§§ in lending, assisting, giving to others, by which they will lay up an everlasting treasure. Wi.

VER. 20. *O Timothy, keep that which is committed*‖‖ *to thy trust.* He does not mean his charge of bishop, nor the graces of God, but the true and sound doctrine delivered to him either by writing or word of mouth, according to the common interpretation. See S. Chys. Vincentius Lirinensis, Commonitorii, c. xvii. This is confirmed by the following words, *avoiding the profane novelties*¶¶ *of words:* (in the Greek empty, vain, babbling). The apostle here condemns new words, which change the doctrine; but sometimes to express the ancient doctrine, new words may be found necessary, as those of trinity, incarnation, consubstantiality, transubstantiation, &c. as S. Athan. S. Aug. and others observed. See 2 Tim. i. 14.—*Oppositions of knowledge falsely so**** *called.* S. Chrys. understands in particular the errors of the Gnostics, so called from the same Greek word, who were the successors of Simon Magus. But they perhaps not having the name when S. Paul wrote, we may rather understand heretics in general, who all pretend to an uncommon knowledge in Scriptures, when they follow their own private judgment, and so *fall* from the faith. Wi.—Keep the deposit, viz. *of faith,* which has been committed to thee. Throughout this whole epistle the apostle beseeches Timothy, in the most earnest manner, as a guardian of the faith, to preserve it without change. He every where condemns sects, heresies, and changes in faith. It would be well for the modern religionists, to inform us and themselves, why S. Paul is so particular in insisting upon union of faith, under pain of damnation, if it was the intention of Christ that men *should* differ on questions of religion. Let them tell us what S. Paul means, or else say plainly that they differ from the apostle's religion, and have formed theirs upon a more liberal scale. A.

* V. 4. Languens, *νοσῶν.* Ægrotans; Erasmus, insaniens.

† Ibid. Conflictationes, *παραδιατριβαὶ,* exercitationes.

‡ V. 5. Existimantes quæstum esse pietatem, *πορισμὸν εἶναι τὴν εὐσέβειαν.* In the ordinary Greek copies follows, *ἀφίστατο ἀπὸ τῶν τοιούτων,* and so the Prot. translation, from which withdraw thyself. But Grotius and Dr. Wells leave them out, preferring those MSS. that agree with the Latin Vulgate and with the Syriac.

§ V. 9. Qui volunt divites fieri, *οἱ βουλόμενοι.* S. Chrys. (*λόγ. ιζ.* p. 321.) *οὐκ ἁπλῶς εἶπεν, οἱ πλουτοῦντες, ἀλλ' οἱ βουλόμενοι.*

‖ Ibid. Mergunt, *βυθίζουσι.*

¶ V. 10. Cupiditas, *φιλαργυρία,* amor pecuniæ.

** V. 11. O homo Dei. See S. Chrys. (*λόγ. ιζ.* p. 321.) *μέγα ἀξίωμα,* &c. magna dignitas, &c.

†† V. 12. Certa bonum certamen, *ἀγωνίζου τὸν καλὸν ἀγῶνα,* which may be by running as well as by fighting.

‡‡ V. 14. Usque ad Adventum Domini, quem, &c. *μέχρι τῆς ἐπιφανείας . . ἣν,* not *ὃν,* and so must agree with adventum.

§§ V. 17. Communicare, *κοινωνικοὺς.* See *κοινωνεῖν,* Rom. xii. &c.

‖‖ V. 20. Depositum custodi, *τὴν παρακαταθήκην φύλαξον.* See S. Chrys. on these words.

¶¶ Ibid. Profanas vocum novitates; though all the Greek copies have now *κενοφωνίας,* vocum inanitates: the Latin interpreter must have read, *καινοφωνίας.*

*** Ibid. Falsi nominis scientiæ, *ψευδωνύμα γνώσεως.* S. Chrys. (*λόγ. ιή.*) *τινὲς ἑαύτους ἐκάλουν τότε Γνωστικούς.*

THE SECOND

EPISTLE OF S. PAUL, THE APOSTLE, TO TIMOTHY.

THE main subject and design of this epistle is much the same as the former; in it the apostle again instructs and admonishes Timothy in what belonged to his office, and also warns him to shun the conversation of those who had erred from the truth, describing at the same time their character. He tells him of his approaching death, and desires him to come speedily to him. It appears from this circumstance, that he wrote this second epistle in the time of his last imprisonment at Rome, and not long before his martyrdom. See Euseb. S. Jerom, and others cited by Tillemont, and by P. Mauduit, (Diss. xi.) where this historical fact is discussed at large. Ch. Wi.

CHAP. I.

He admonishes him to stir up the grace he received by his ordination, and not to be discouraged at his sufferings, but to hold firm the sound doctrine of the gospel.

PAUL, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus:

2 To Timothy, most beloved son, grace, mercy, peace from God the Father, and from Christ Jesus, our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day.

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother, Lois, and in thy mother, Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the grace of God, which is in thee, by the imposition of my hands.

7 [a]For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me, his prisoner: but labour with the gospel, according to the power of God:

9 Who hath delivered us and called us by his holy calling, [b]not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the times of the world.

10 But now is made manifest, by the illumination of our Saviour Jesus Christ, who hath indeed destroyed death, and hath brought to light life and incorruption by the gospel:

11 In which [c]I am appointed a preacher and an apostle, and a teacher of the Gentiles.

12 For which cause I also suffer these things, but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed to him, against that day.

13 Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus.

14 Keep the good deposit by the Holy Ghost, who dwelleth in us.

15 Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the [d]house of Onesiphorus: because he hath often refreshed me, and was not ashamed of my chain:

17 But when he was come to Rome, he carefully sought me out, and found me.

18 The Lord grant to him to find mercy of the Lord in that day. And how many things, he ministered to me at Ephesus, thou very well knowest.

CHAP. II.

He exhorts him to diligence in his office: and patience in sufferings. The danger of the delusions of heretics.

THOU, therefore, my son, be strong in the grace which is in Christ Jesus:

2 And the things, which thou hast heard from me before many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ Jesus.

4 No man being a soldier to God, entangleth him-

[a] Rom. viii. 15.—[b] Titus iii. 5.

[c] 1 Tim. ii. 7.—[d] Infra iv. 19.

CHAP. I. VER. 3. *Whom I serve from my forefathers with a pure conscience.* That is, have always served and worshipped the one true God, as my forefathers had done, which was true, even when he persecuted the Christians; though this he did not with a pure conscience, but with a false mistaken zeal; and his ignorance could not excuse him, after he might have known Christ. Wi.

VER. 5. *Thy grandmother, Lois.* The principal intention S. Paul seems to have had in writing this second epistle to Timothy, was, to comfort him under the many hardships under which he laboured for the faith of Christ. To this end he endeavours first to strengthen his faith, by calling to his mind the example given him in his grandmother, as also in his mother, Eunice. Some likewise think S. Paul is here exhorting Timothy to a desire of martyrdom, in the perfect discharge of his ministry, by his own example; as the same writers think it most probable that he was confined in prison at Rome, or at Laodicea, at the time he wrote this epistle. Dionysius Carthus.—*Certain* that in thee also.* Wi.

VER. 6. *That thou stir up† the grace of God.* In the Greek is a metaphor for fire that is blown up again.—*Which is in thee by the imposition of my hands,* when thou wast ordained bishop. Wi.—The grace, which S. Paul here exhorts Timothy to stir up in him, was the grace he had received by imposition of hands, either in his confirmation, or at receiving the sacrament of orders, being a bishop. This verse seems to shew that the imposition of hands is used in these two sacraments, as the essential matter of the sacraments, being the instrumental cause of the grace therein conferred. Dion. Carthus.

VER. 7. *Of fear.*‡ Of a cowardly fear, and want of courage.—*Of sobriety.*§ Though the Protestants here translate of *a sound mind,* yet they translate the same Greek word by *sobriety* in divers other places, as Acts xxvi. 25. 1 Tim. ii. 9 and 15. and c. iii. 2. Tit. i. 8. &c. Wi.

VER. 8. *Labour with‖ the gospel.* That is, labour with me in preaching, &c. Or by the Greek, be partner with me in suffering. Wi.

VER. 10. *By the illumination of our Saviour.* That is, by the bright coming and appearing of our Saviour. Ch.

VER. 12. *I am certain that he* (God) *is able to keep that which I have committed to him¶ against that day.* That is, to the day of judgment. S. Paul here means that which he had committed, or as it were deposited in the hands of God; to wit, the treasure of an eternal reward, due in some measure to S. Paul for his apostolical labours. This treasure, promised to those that live well, the apostle hopes he has placed and deposited in the hands of God, who will reward him, and repay him at the last day. This is the common interpretation. Wi.

VER. 14. *Keep the good* (doctrine) *deposited* or committed** *in trust to thee.* This is different, though the word be the same, from what he spoke of, v. 12. There he mentioned what he had committed and deposited in the hands of God, here he speaks of what God hath committed, and deposited in the hands of Timothy, after it was delivered to him by S. Paul and the other preachers of the gospel: that is, he speaks of the care Timothy must take to preserve the same sound doctrine, and to teach it to others. See 1 Tim. vi. 20. Wi.

VER. 15. *All they who are in Asia, are turned away from me.* That is, all who are of Asia, or all the Asiatics now at Rome, where I am prisoner, have withdrawn themselves from me, now when I am in danger; but he excepts Onesiphorus, who sought him out, assisted and relieved him in his wants. Wi.—*Phigellus,* &c. These two, whom S. Paul says were the chief of those in Asia Minor, who had departed from the faith, had become his followers by deceit, in order to become acquainted with the mysteries of religion, taught by him, intending to make use of them, as affording them matter for calumniating him. Dion. Carthus.

VER. 16. *Onesiphorus.* This person, also an inhabitant of Asia, seems to have supplied S. Paul with necessaries, as well at Rome during his confinement, as at Ephesus. Timothy being with S. Paul at the latter place, knew better the charities of Onesiphorus there than at Rome, at which place he was not eye witness of them. Dion. Carthus.

* V. 5. Certus sum, *πέπεισμαι*, persuasum habeo.
† V. 6. Ut resuscites, *ἀναζωπυρεῖν*, quasi sopitum ignem excitare.
‡ V. 7. Timoris, *δειλίας*, timiditatis, it is not *φόβου.*
§ Ibid. Et sobrietatis, *καὶ σωφρονισμοῦ.*
‖ V. 8. Collabora, *συγκακοπάθησον.* Mala ferto mecum.
¶ V. 12. Depositum meum, *παραθήκην μου.* S. Chrys. (*λόγ. β.* p. 336) says it may be either what S. Paul committed to the trust of God, or what God committed to him: *ἢ ὁ Θεὸς αὐτῷ παρακατέθετο, ἢ ἣν αὐτὸς τῷ Θεῷ.*
** V. 14. Bonum depositum custodi; *τὴν καλὴν παρακαταθήκην φύλαξον.*

CHAP. II. VER. 1. *The grace which is in Christ Jesus;* i. e. which is in thee by Christ Jesus. Wi.

VER. 2. *Before many witnesses.* Some expound it, in the presence of many witnesses; others, of the witnesses and testimonies which S. Paul had brought out of the Scriptures, when he instructed Timothy. Wi.

VER. 3. *Labour.** The Greek word implies, take pains in suffering; as C. i. 8.—*As a good soldier,* &c. The apostle bringeth three comparisons: 1. of a soldier; 2. of one that strives and runs for a prize; 3. of a husbandman. Wi.

VER. 4. *No man . . . entangleth himself with worldly concerns:* with other af-

self with worldly concerns: that he may please him to whom he hath engaged himself.

5 For he also that striveth for the mastery, is not crowned, except he strive lawfully.

6 The husbandman, who laboureth, must first partake of the fruits.

7 Understand what I say: for the Lord will give thee understanding in all things.

8 Be mindful that the Lord Jesus Christ is risen from the dead, of the seed of David according to my gospel,

9 In which I labour even unto chains, as an evil doer: but the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory.

11 A faithful saying: For if we be dead with him, we shall live also with him:

12 If we suffer we shall also reign with him: [a] if we deny him, he also will deny us.

13 [b] If we believe not, he continueth faithful, he cannot deny himself.

14 Of these things put *them* in mind, testifying before the Lord. Contend not in words: for it is to no profit, but to the subversion of the hearers.

15 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.

16 But shun profane and vain speeches: for they grow much towards impiety:

17 And their speech spreadeth like a cancer: of whom are Hymenæus and Philetus,

18 Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm, having this seal: The Lord knoweth who are his; and let every one that nameth the name of the Lord, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honour, but some unto dishonour.

21 If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and follow justice, faith, charity, and peace with those who call on the Lord from a pure heart.

23 [c] And avoid foolish and unlearned questions: knowing that they beget strifes.

[a] Mat. x. 33. Mark viii. 18.—[b] Rom. iii. 3.

[c] 1 Tim. i. 4. and 7. Titus iii. 9.

fairs of the world: much less must the soldier of Christ, who *striveth*,† (better than *fighteth*) which belongs to the first comparison. Wi.

VER. 6. *The husbandman who laboureth*‡ *must first partake.* Both the Latin and Greek texts admit of two interpretations: the sense may either be, that it is fitting the husbandman partake first and before others of the fruits of his labours, or that he must first labour and then partake. Wi.

VER. 7. *The Lord will give thee understanding.*§ In some Greek copies, *may he give thee.* Wi.

VER. 8. *According to my gospel.* He seems to understand his preaching. Wi.

VER. 9. *In which I labour*, or suffer, by the Greek. Wi.

VER. 10. *The elect.* By the elect, we need not always understand those predestinated to eternal glory, but chosen or called to the true faith; and this must rather be the meaning of S. Paul in this place, who could not distinguish between those predestinated to glory and others. Wi.—Therefore I announce it with full liberty, suffering willingly all I have to endure for the sake of the elect.

VER. 11, &c. *If we be dead with him*, to sin, or as others expound it, by martyrdom, *we shall live also*, and reign with him in heaven. But *if we deny him*, by renouncing our faith, or by a wicked life, *he also will deny us*, and disown us hereafter. See Mat. x. 33. He continues always faithful and true to his promises. He is truth, and cannot deny himself. Wi.

VER. 13. *If we believe not;* i. e. if we refuse to believe in God, or if after having believed, we depart from our faith, the Almighty still continues faithful; he is still what he was. Our believing in him cannot increase his glory, nor can our disbelief in him cause any diminution thereof, since it is already infinite. Estius.—The sense may be: when we renounce God, and refuse to believe in him, will he be less powerful to punish us? or, will his menaces be less true or less efficacious? He will effect his work without us, for he will infallibly bring about the salvation of his elect. V.

VER. 14. Give this admonition to all, especially to the ministers of the gospel, that they may expose themselves willingly to suffer every thing for the establishment of the faith in Jesus Christ.—*Testifying.* Call God to witness the truths which you announce to the faithful; and for your part, do not amuse yourself with disputes about words. In the Greek it is thus translated by many: Warn them of these things, by conjuring them in the name of the Lord not to amuse themselves with disputes about words. Calmet.

VER. 15. *Thyself approved,*‖ or acceptable to God.—*Rightly handling.*¶ In the Greek, cutting or dividing the word of truth, according to the capacities of the hearers, and for the good of all. Wi.—The Prot. version has, dividing *the word of truth.* All Christians challenge the Scriptures, but the whole is in the *rightly handling* them. Heretics change and adulterate them, as the same apostle affirms, 2 Cor. xi. and 4. These he admonishes us (as he did before, 1 Tim. vi. 20.) to avoid, for they have a popular way of expression, by which the unlearned are easily beguiled. "Nothing is so easy," says S. Jerom, "as with a facility and volubility of speech to deceive the illiterate, who are apt to admire what they cannot comprehend." Ep. ii. ad Nepot. c. 10.

VER. 16. *Vain speeches*, or vain babbling.** He seems to hint at the disciples of the magician, and their fables. Wi.

VER. 17. *Like a cancer;*†† others say a canker or gangrene, a distemper that eats the flesh and parts affected. Wi.

VER. 18. *Saying: That the resurrection is past already.* It is uncertain what these heretics meant. Some say they held no resurrection, but that by which some died and some were born. Others that they admitted no resurrection but that by baptism from sin. Others that they called what is related in the gospel, that *many bodies of the saints rose*, at Christ's death, the only resurrection. Wi. —The fall of Hymenæus and Philetus, who seduced by the false reasonings of Simon Magus had abandoned the faith of the Church, convinced S. Paul of the great importance of opposing the profane novelties of heretics. It is for this that he insists so much on this subject, as well in this as in his first epistle to Timothy. The ancients expressly tell us, that Simon the magician did not believe in the resurrection of the body, but only that of the soul; meaning its resurrection from sin to grace. Epiphanius.

VER. 19. *But the sure foundation of God* and of the Christian faith standeth firm, though some fall from it, and will stand to the end of the world, the Church being built on a rock, and upon the promises of Christ, which cannot fail. *Having this seal: the Lord knoweth who are his.* The words are applied from Num. xvi. 5. The sense is, that the faith and Church of Christ cannot fail, because God has decreed and promised to remain with his Church, and especially to protect his elect, to the end of the world. *To know his*, here is not only to have a knowledge, but is accompanied with a love and singular protection over them, with such graces as shall make them persevere to the end.—*And let every one that nameth* (or invoketh) *the name of the Lord, depart from iniquity.* Several understand these words, which are similar to those Num. xvi. 26. *depart from the tents of these wicked men*, to be as it were a second seal, or part of the seal of God's firm decree, inasmuch as the elect by his grace, or when they are prevented and assisted by his grace, will always depart from iniquity; will remain firm in faith, and in the practice of good works: so that this may rather be an effect of the former seal, i. e. of God's decree to protect his elect, than a different seal. Wi.—Whatever efforts hell may make by its agents, the eternal edifice, of which the elect are the living stones, is immoveable, being founded on the immutable decree of divine election, and upon the efficacious and infallible means, which separate the children of the wicked Adam, to bring them and to unite them to Jesus Christ.

VER. 20. *In a great house there are*, &c. Though S. Chrys. by a great house, understands this world, and seems to think that in the Church there are none but precious *vessels of gold and of silver*, yet this is only true of the perfect part of the Church, as it comprehends the elect only. The common exposition, by the *great house*, understands the Catholic Church of Christ here upon earth, in which are mixed both vessels of gold and of earth, both good and bad; both the faithful that will be saved, and others that will be lost by not persevering in the faith and grace of Christ. Every one's endeavour must be to *cleanse himself from these*, to depart from the ways of iniquity, by the assistances of those graces which God offers him, that so he may be *a vessel unto honour*, not troubling himself about the mysteries and secrets of predestination, but believing and knowing for certain, that if he be not wanting on his part, he can never be lost: and therefore let him follow the admonition of S. Peter, 2 Pet. i. 10. "Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time." Wi.

VER. 21. Man, we see here, hath free-will to make himself a vessel of salvation or reprobation; though salvation be attributed to God's mercy, the other to his justice, neither repugnant to our free-will, but working with and by the same, all such effects in us, as to his providence and our deserts are agreeable. B.

24 But the servant of the Lord must not wrangle: but be meek towards all, fit to teach, patient,

25 With modesty admonishing those who resist the truth: if at any time God give them repentance to know the truth,

26 And they recover themselves from the snares of the devil, by whom they are held captives at his will.

CHAP. III.

The character of heretics of latter days: he exhorts Timothy to constancy. Of the great profit of the knowledge of the Scriptures.

KNOW also this, that, [a] in the last days, shall come dangerous times:

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of piety, but denying the power thereof. Now these avoid:

6 For of this sort are they who creep into houses, and lead captive silly women loaded with sins, who are led away with divers desires:

7 Always learning, and never attaining to the knowledge of the truth.

8 Now as [b] Jannes and Mambres resisted Moses: so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9 But they shall proceed no farther: for their folly shall be manifest to all, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience,

11 Persecutions, afflictions: [c] such as came upon me at Antioch, Iconium, and at Lystra: what persecutions I endured, and out of all the Lord delivered me.

12 And all who will live piously in Christ Jesus, shall suffer persecution.

13 But evil men, and seducers, shall grow worse and worse: erring, and driving into error.

14 But continue thou in the things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned.

15 And because from thy infancy thou hast known

[a] 1 Tim. iv. 1. 2 Pet. iii. 3. Jude 1, 18.

[b] Exod. vii. 11.—[c] Acts i. 4. et seq.

VER. 22. *Youthful desires* of any kind, not only of luxury and intemperance. Wi.

VER. 24. *Fit to teach*‡‡ and instruct others. Wi.

VER. 25. *If at any time*§§ God may touch the hearts of those who believe not, or who lead a wicked life. Wi.—In the Greek it is *μήποτε, lest;* that is, correct those who resist the truth, in hopes that God will some time bring them by repentance to the knowledge of the truth. The Greek does not express a fear that they will repent, but a certain doubt, mixed with strong hope and earnest desire of their conversion. Conversion from sin and heresy is the gift of God, yet we see good exhortations and prayers are available thereto; which would not be the case if we had not free-will. But these exhortations, to be profitable, must be made as the apostle says, *ἐν πραΰτητι*; i. e. with modesty and meekness. Si fortè det Deus illis meliorem mentem; i. e. ut perveniant ad agnitionem ejus veritatis, quam nunc oppugnant.

VER. 26. *By whom they are held captives*‖‖ *at his will:* for sinners wilfully put themselves under the slavery of the devil, and wilfully remain in it. The Greek signifies, that they are taken alive in the devil's nets. Wi.

* V. 3. *Κακοπάθησον*; and v. 9, for laboro, *κακοπαθῶ*.

† V. 4. Qui certat in Agone, *ἐὰν ἀθλῇ τίς*.

‡ V. 6. Laborantem Agricolam, oportet primùm de fructibus percipere. It has the same ambiguity in the Greek.

§ V. 7. Dabit *δώσει*, which Dr. Wells prefers, though in more Greek copies be found *δῶν*, det.

‖ V. 15. Probabilem, *δόκιμον*.

¶ Ibid. Rectè tractantem, *ὀρθοτομοῦντα*.

** V. 16. Vaniloquia, *κενοφωνίας*. See 1 Tim. vi. 20.

†† V. 17. Ut cancer, *ὡς γάγγραινα*.

‡‡ V. 24. Docibilem, *διδακτικόν*. See 1 Tim. iii. 2. which is there translated doctorem, and it signifies one fit to teach.

§§ V. 25. Ne quando, *μήποτε*, quasi, si quando.

‖‖ V. 26. Captivi tenentur, *ἐζωγρημένοι*.

CHAP. III. VER. 1. *Know.* Do not be troubled at the many evils, persecutions, and heresies, which rise up against the Church. There have ever existed such since the Church was first established, and such ever will exist. Did not Jannes and Mambres rise up against Moses? Calmet. See 1 Tim. iv. 1. 2 Pet. iii. 3. Jud. 18.—*That in the last days.* It only signifies hereafter. And the advice S. Paul gives to Timothy, (v. 5.) *now these avoid;* shews that some of those false teachers should come in S. Timothy's days. We may observe that few agree exactly in translating or expounding the sense of so many Greek or Latin words, which express the vices of such heretics; but the difference is so small, that it need not be taken notice of. Wi.

VER. 2. S. Cyprian, expounding these words, says: "Let no faithful man, who keepeth in mind our Lord's and apostle's admonition, marvel, if he see in latter times proud and stubborn men, enemies of God's priests, go out of the Church to attack the same, since both our Lord and his apostle have predicted that such things would be."

VER. 5. *Having an appearance indeed of piety,* in some things, as we may see heretics affect to be thought more exact than the Catholics in some things, by which the devil more easily deceives souls, but denying by their lives the power, virtue, and force of piety. Wi.—*These avoid.* S. Paul having in the preceding verses described the vices and enormities which were to reign in the world in the latter days, here warns Timothy, that already people given to such extravagancies were in the world, and that consequently in regard to Timothy, those days were already come. Chrysos. Theophyl. &c.—How many crimes are covered with the cloak of knowledge, and the exterior of piety, and what mischief arises to religion from such base and hypocritical conduct: it cannot be too severely attacked, as we see in Christ's comportment towards the Pharisees.

VER. 6. *Of this sort,* &c. Here S. Paul gives a true description of heretics, and evil men; such as they have existed in every age. For there never existed a time, either under the Old or New Testaments, in which such have not appeared. Even in the apostle's time, we behold heresies and disorders in the Church. We see them increase rapidly after their decease. Simon, the magician, seems to have been dead when S. Paul wrote this epistle, which was but a short time before his martyrdom. But he had left a great number of disciples behind him, known by the numerous sects, the Gnostics, the Simonians, the Encratians, &c. &c. into which, after the death of their master, they were split Calmet.—*Who creep* into houses and lead captive silly† women,* &c. That is the custom of almost all heretics. See S. Jerom to Ctesiphon, tom. iv. part 2. p. 477. Nov. edit. where he brings a number of instances, from Simon Magus to his time. Wi.

VER. 7. *Never attaining to the knowledge of the truth.* These words, in construction, agree with the aforesaid women. Wi.

VER. 8. *Jannes and Mambres.* The names of magicians, who in Egypt resisted Moses, says S. Chrys. and though not mentioned in the Scriptures, their names might be known by tradition. Wi.—Since the Old Testament does not mention these magicians of Pharao, who opposed Moses, it seems probable that S. Paul either learnt their names by a particular revelation, as S. Chrys. Theophyl. and Tirinus think, or by some tradition of the Jews, agreeably to the opinions of Theodoret, Grotius, Estius, &c. Others think he might have found their names in some ancient histories, which have not reached our time; or perhaps from the apocryphal book of Jannes and Mambres, mentioned by Origen and Ambrosiaster. Certain it is, that in S. Paul's time the names of these two famous magicians were very well known; thus it is by no means necessary in this instance to have recourse to a particular inspiration. The Orientals say there were many magicians who opposed Moses. Among others, they mention Sabous and Gadous, who came from Thebias; Graath and Mospha, from some other country. They wished, as they inform us, to imitate the miracle by which Moses turned his rod into a serpent, by throwing their canes on the ground, and ropes filled with quicksilver. These ropes began to move a little, one twisting with another, on account of the heat of the earth warmed by the sun. But the rod of Moses in a moment broke them to pieces. Calmet.—These magicians are called by different names. The Greek has Jannes and Jambres. Some ancient writers, Jannes and Mambres; as Cyprian, Optatus, (c. 7.) Born. &c. The Jews call that Joanne, or Johanna, whom the Greeks name Jannes; and that called by the Jews Jambres, the Greeks name Mambres. The Hebrews would have them to be the sons of Balaam, the soothsayer, and the masters of Moses in the sciences of the Egyptians. Calmet.

VER. 9. *But they shall proceed no farther.* How doth this agree with v. 13. where it is said, that *seducers shall grow worse and worse?* or with what he said in the last chapter, (v. 17.) that *their talk spreadeth like a cancer?* We may answer, that the heretics became worse, and seduced very many in all ages, but the providence of God always put a stop to their progress, so that they could never prevail against the Church, as they hoped and proposed to do. Wi.—S. Paul shews what will be the fate of all heresies; and the annals of the Church prove good his words, that they will appear to flourish for a time, and then will die away and be forgotten.

VER. 14. *But continue thou in the things which thou hast learned,* &c. S. Paul here gives particular advice to his disciple, S. Timothy, who had been long since instructed in all the truths and mysteries of the Christian faith, who had received the gifts of the Holy Ghost, of prophecy, of interpreting the Scriptures, who was a priest, a bishop of Ephesus, the metropolis of Asia, whose office it was to instruct, direct, and convert others. He tells this great bishop, that *the*

the holy Scriptures, which can instruct thee unto salvation, through the faith which is in Christ Jesus.

16 [a] All Scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in justice:

17 That the man of God may be perfect, furnished unto every good work.

CHAP. IV.

His charge to Timothy; he tells him of his approaching death, and desires him to come to him.

I CHARGE thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine.

3 For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears:

4 And will turn away indeed their hearing from the truth but will be turned to fables.

5 But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 For the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me on that day: and not to me only, but to them also who love his coming. Make haste to come to me quickly.

9 For Demas hath left me, loving this world, and is gone to Thessalonica:

10 Crescens into Galatia, Titus into Dalmatia.

11 [b] Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak, which I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

[a] 2 Pet. i. 20.—[b] Colos. iv. 14.

holy Scriptures are able, and may conduce or can *instruct* him *unto salvation*, (v. 15.) unto his own salvation and that of others. Wi.—The apostle here entreats his disciple, and in him all future Christians, to adhere to the true deposit of doctrine. He teaches with Catholics, that all Scripture is profitable; but not with Protestants, that Scripture alone is necessary and sufficient.

VER. 16. *All scripture divinely inspired is profitable to teach, to reprove, to correct*, or admonish, *to instruct* others *in justice*, and in the ways of virtue, that thus he who is a man of God, a minister of the gospel, may be perfect and instructed unto every good work. But when our adversaries of the pretended reformation, undertake from these four verses to shew, first, that every ignorant man or woman is hereby warranted to read and put what construction his or her private spirit, or private judgment, suggests upon all places of the holy Scriptures; and secondly, that the Scriptures alone contain all truths which a Christian is bound to believe; or at least, that the Scriptures teach him all things necessary to salvation, without regard to the interpretation and authority of the Catholic Church: I may at least say (without examining at present any other pretended grounds of these assertions) that these consequences are very remote from the text and sense of S. Paul in this place. As to the first, does this follow; the Scriptures must be read by Timothy, a priest, a bishop, a man of God, a minister of the gospel, whose office it is to instruct and convert others, therefore they are proper to be read and expounded by every ignorant man or woman? Does not S. Paul say elsewhere, (2 Cor. ii. 17.) that *many adulterate* and corrupt *the word of God?* does not S. Peter tell us also, (2 Pet. iii. 16.) that in S. Paul's epistles *are some things .... which the unlearned and unstable wrest, as also the other scriptures, to their own perdition?* See the preface to S. John, where reasons are brought for which it was requisite that the Church should put some restraint to the abuse which the ignorant made of reading the Scriptures in vulgar tongues. As to the second consequence, does it follow: every Scripture divinely inspired is *profitable* for S. Timothy, for a priest, a bishop, a man of God, a minister and preacher of the gospel, to teach and instruct, and conduce to bring both him and others to salvation; therefore they contain all things that a Christian need to believe? &c. Is not every Christian bound to believe that the books in the canon of the New and Old Testament are of divine authority, as in particular these two epistles of S. Paul to Timothy? Where does the Scripture assure us of this? But of this elsewhere. Wi.—Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, (that is, with the Old Testament alone) nor yet with the New Testament, without taking along with it the traditions of the apostles and the interpretation of the Church, to which the apostles delivered both the book and the true meaning of it. Ch.

* V. 6. Qui penetrant, ἐνδύνοντες.

† Ibid. Mulierculas, γυναικάρια: nunquam pervenientes, μηδέποτε δυνάμενα, which agrees with γυναικάρια.

CHAP. IV. VER. 1. *I charge thee* (lit. *testify* to thee) *before God and Jesus Christ, who shall judge the living and the dead;* i. e. all those that have been dead for so many ages since the beginning of the world; and the living, i. e. those who shall be found living at the end of the world, but who shall die, and be presently raised again. See 1 Cor. xv. 52.—*By his coming.** The sense by the Greek seems to be, who shall judge them *at* or *by* his coming, rather than *I charge thee by his coming*, as others translate. Wi.

VER. 2. *In season,† out of season;* i. e. whether the hearers are willing to hearken to thee or not. Or, as others understand it, whether it be convenient or inconvenient for thee to signify that the ministers of God must not desist from preaching, whatever troubles they are under. Wi.

VER. 3. *Having itching ears;‡* i. e. the hearers have such ears, running after novelties and such doctrine as favours their passions. Wi.

VER. 5. *Be thou vigilant,* &c. It may either be expounded, *watch in all things;* or, *take pains in all things.* The latter seems the true construction. Wi.—*An evangelist;* a diligent preacher of the gospel. Ch.—*Fulfil thy ministry.*§ So even Dr. Wells, in his amendments to the Prot. translation, which hath, *make full proof of thy ministry.* See Luke i. 1. See also S. Chrys. on this place.—*Be sober.* There is nothing for this in the Greek, nor in S. Chrysostom. The Latin interpreter seems to have added it, as being contained in the other Greek words in this verse. Wi.

VER. 6. *I am even now ready to be sacrificed.*‖ Lit. to be immolated. See Philip. ii. 17.—*The time of my dissolution* (lit. resolution) *is at hand.* This makes many judge that this letter was written during his last imprisonment; but the sense perhaps may be, that being old and worn out with labours, he could not live long. Wi.

VER. 7. *I have fought a good fight,* or *strived a good strife.*¶ The Latin and Greek may signify any kind of striving for a prize.—*I have kept the faith,* not only the Christian faith, but been faithful in my office. Wi.

VER. 8. *A crown of justice, which the Lord, the just judge, will render to me.* These words confirm the Catholic doctrine, that good works performed with the assistance of God's grace, deserve and are meritorious of a reward in heaven: it is what is signified, 1. by *a crown of justice*, 2. from *a just judge*, 3. which he will *render* or give as a *reward.* Yet we own with S. Aug. that we have no merit, but what is also a gift of God from his grace and mercy, and grounded on his promises. Wi.—"A crown of *justice*," which the Protestants translate, of righteousness; but let us see how the learned S. Austin, 1400 years ago, expounds the apostle's meaning: "How should he repay as a just Judge, unless he had first given as a merciful Father?" De grat. et lib. arb. c. vi. See Heb. vi. 10. *God is not unjust, that he should forget your works;* this the Protestants change into, God is not unrighteous.

VER. 9. *Demas hath,* &c. The Demas here mentioned, is the same that was at Rome with S. Paul in his first voyage, in 61 or 62, and of whom he makes mention in his epistle to the Colossians, (iv. 14.) also in that to Philemon, v. 24. He was perverted in this last voyage, in 65, and abandoned his master in the time of danger. It is not ascertained whether he entirely renounced his faith, or whether God gave him grace to rise from his fall; or whether the love of the world, with which S. Paul here reproaches him, was only a passing fault, and an effect of pure human infirmity. S. Epiphanius (hæres. 51.) presumes that he renounced the faith, and was engaged in the heresies of Cerinthus, Ebion, and others, who held Jesus Christ to be no more than a mere man. Many moderns, Grotius, Men. Cornel. &c. believed that he returned with S. Paul: and Estius himself seems to think that he was the same Demas of which S. Ignatius speaks, writing to the Magnesians, calling him *a worthy bishop of God.* But this is founded on the false supposition, that this letter was written during his first confinement at Rome, or at least before S. Paul wrote his epistles to the Colossians and to Philemon. Calmet.—*Loving this world;* i. e. his safety, and to avoid persecutions. Wi.

VER. 10. *Crescens into Galatia, Titus,* &c. These two did not abandon the faith, but only left S. Paul to preach the gospel, with his consent. Crescens went from Rome into Galatia, or into Gaul, as it is found written in the Greek. Theodoret, Eusebius, Epiphanius, &c. say that Galatia, in the Greek, is often put for Gaul, in profane authors. On this account it is said by some, that Crescens preached in Gaul. Adon makes him founder of the Church of Vienne, in Dauphiné; an opinion still prevalent in that city. The feast of S. Crescens is kept by the Latin Church, on the 27th of June. Calmet.—As to Titus, it cannot be doubted but he went into Dalmatia for the purpose of the ministry, and by the order of S. Paul. Thence it seems most probable that he went into Crete, where he governed the Church as bishop, and there died. Theod. S. Chrys. Theophyl. Est. &c.

VER. 11. *Luke.* S. Luke was always much attached to S. Paul. It is thought he accompanied him to the time of his martyrdom. When S. Paul says Luke *alone* was with him, we must understand that no other disciple was at that time with him; not that the faithful of Rome, whose faith was so lively and charity so ardent, had abandoned him in this time of danger. S. Chrys. hom. x. p. 610.—*Mark.* This is John Mark, cousin of Barnabas, of whom mention has been made, Acts xiii. 12. &c. also Coloss. iv. 10. He rather wavered in faith at the beginning, but was afterwards much attached to the apostle. Calmet.

VER. 12. *Tychicus.* Theodoret and some others have inferred from this verse, that Timothy was not at Ephesus at this time; otherwise S. Paul would

14 Alexander, the coppersmith, hath done me many evils: the Lord will render to him according to his works:

15 Whom do thou also avoid: for he hath greatly opposed our words.

16 At my first defence no man stood with me, but all forsook me: may it not be laid to their charge.

17 But the Lord stood by me and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered from the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, [a] and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

21 Make haste to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

[a] Supra i. 16.

have here said, *I have sent Tychicus to thee.* Timothy, in quality of bishop of Ephesus, had the inspection of the whole province of Asia; hence S. Paul might have presumed, that Tychicus would not be able to find him in that city. But these reasons do not appear sufficiently convincing. Tychicus might have been the bearer of this epistle; then S. Paul might say, I have sent him to carry it. Or S. Paul might have sent him before, and here tells Timothy of it; because, on account of the distance of Rome from Ephesus, he might not have yet heard of his arrival. Mention has been made of Tychicus before, Acts xx. 4. Ephes. vi. 71. Coloss. iv. 70. Calmet.

VER. 13. *The cloak** which I left at Troas.* It is expounded a cloak by S. Chrys. S. Jerom, &c. Others think he may mean some coffer, or trunk, in which were his books and some things that he valued. Wi.

VER. 14. *The Lord will render†† to him.* We read *shall render*, not only in the Latin and Syriac, but also in divers Greek MSS. which Dr. Wells again prefers before the ordinary Greek copies, in which we read, *The Lord render or reward him*, as in the Prot. translation. If that was the true reading, we must take the words by way of a prophecy, and not as an imprecation or curse. Wi.

VER. 16. *At my first defence*, or trial, when I appeared before Nero and my judges, *no man stood with me;* all, or almost all, abandoned me in that danger: *may it not be laid to their charge.* Wi.

VER. 17. *The Lord stood*, &c. All agree that Nero is here meant by the lion. S. Chrys. thinks that S. Paul was set at liberty after this first justification of his conduct, but that having afterwards converted the cupbearer of Nero, he was by him beheaded. S. Chrys. hom. x. p. 611.—But the Lord assisted and fortified me on this occasion by a vision, in which he assured me that he would prolong my life for the more perfect preaching of the gospel. V.—The times predicted by the apostle in this epistle, (v. 3. and 4.) are now arrived; and the warnings he gives to Timothy and to all preachers of the word, should be sedulously attended to: *preach the word: be instant in season and out of season; reprove, entreat, rebuke with all patience and doctrine.* There will arrive a time when men will not bear sound doctrine; eager in the extreme to hear what flatters, they will have recourse to a variety of teachers not lawfully sent or ordained, calculated to *tickle their ears:* Assentatores populi, multitudinis levitatem voluptate quasi titillantes. Cic. In the same sense Plutarch says: τὰ ὦτα ἀκονᾶλουσιν. It is yours, adds S. Paul, ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ, as a valiant soldier of Jesus Christ, to oppose yourself as a wall to all these evils, to attend to every branch of your ministerial duty, not to yield to either opponents or dangers, and to see that the gospel is both preached and practised in all its purity. Thus may the Church find in you, and in her other ministers, what she is soon to lose in me, knowing as I do that my course is nearly run.—*That by me the preaching may be accomplished,* (or fulfilled) *and that all the Gentiles may hear it.* This is an argument that he wrote this letter in his first imprisonment. —*And I was delivered from the mouth of the lion;* that is, according to the common exposition, from Nero. Wi.

VER. 22. *The Lord Jesus Christ be with thy spirit. Grace be with you.* These words are a fervent prayer, with which S. Paul divers times concludes his epistles; such is the prayer of the priest, when he turns about at mass, with *Dominus vobiscum*, the people answering, *et cum Spiritu tuo.* Wi.

* V. 1. Per adventum, κατὰ τὴν ἐπιφάνειαν.

† V. 2. Εὐκαίρως ἀκαίρως, Tempestivè, intempestivè.

‡ V. 3. Prurientes auribus, κνηθόμενοι; if it agreed with teachers, it should be κνηθομένους.

§ V. 5. Ministerium tuum imple, πληροφόρησον. S. Chrys. (λόγ. θ. p. 371.) τουτέστι, πλήρωσον; and so again, (v. 17) prædicatio impleatur, πληροφορηθῇ, τουτέστι, says C. Chrys. p. 376, πληρωθῇ. S. Chrys. doubtless understood Greek as well as Erasmus or Mr. Legh, who therefore need not have accused the Latin interpreter as if he knew not Greek, so as to distinguish betwixt πληροφορεῖν and πληροῦν.

‖ V. 6. Jam delibor, ἤδη σπένδομαι. See S. Chrys. (ὁμ. θ. p. 372) that σπονδὴ, libamen, is more than θυσία, hostia.

¶ V. 7. Certamen certavi, τὸν ἀγῶνα ἠγώνισμαι. It is not expressed by μάχομαι and μαχή.

** V. 13. Penulam, φελόνην, some MSS. φαιλόνην, and φαιλόνιν. S. Chrys. (ὁμ. 1. p. 375.) ἐνταῦθα τὸν ἱμάτιον λέγει; though he takes notice, that some understood γλωσσόκομον, ἔνθα τὰ βίβλια.

†† V. 14. Reddet, ἀποδώσει, in some MSS. though in more, ἀποδῴη. The commentary of S. Chrys. agrees with the Latin.

THE EPISTLE OF S. PAUL, THE APOSTLE, TO TITUS.

THE design of this epistle is much the same as in the two former to Timothy. He had made this his beloved son Titus, chief bishop of Crete; in which island were formerly a hundred cities, on which account it was called Hecatompolis. It is now called Candy. We have a commentary of S. Jerom on this epistle, tom. iv, p. 409. E. B. Wi.—Titus was an uncircumcised Gentile: we know not on what occasion he attached himself to S. Paul. It is however certain that he was of great utility to S. Paul in the government of the Church.—S. Paul having preached the faith in the island of Crete, left his beloved Titus there to finish the work which he had begun. Afterwards the apostle, on a journey to Nicopolis, a city of Macedonia, wrote this epistle to Titus; in which he directs him to ordain bishops and priests for the different cities, shewing him the principal qualities necessary for a bishop, also gives him particular advice for his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. It was written about thirty-three years after our Lord's ascension. Ch.

CHAP. I.

What kind of men he is to ordain priests. Some men are to be sharply rebuked.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the acknowledging of the truth, which is according to piety:

2 Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

3 But hath in due times manifested his word through

CHAP. I. VER. 1. *According to the faith of the elect of God;* that is, of the Christians, now the elect people of God. —*Truth, which is according to piety:* because there may be truth also in things that regard not piety. By *truth*, S. Chrys. here understands the truth of the Christian religion, as distinguished from

preaching, which is committed to me according to the commandment of God, our Saviour.

4 To Titus, my beloved son, according to the common faith, grace and peace from God, the Father, and from Christ Jesus, our Saviour.

5 For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee.

6 [a] If any be without crime, the husband of one wife, having faithful children, not accused of luxury, or unruly.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent,

9 Embracing that faithful word which is according to doctrine: that he may be able to exhort in sound doctrine, and to convince the gainsayers.

10 For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision:

11 Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them, a prophet of their own, said: The Cretians are always liars, evil beasts, slothful bellies.

13 This testimony is true: wherefore rebuke them sharply, that they may be sound in the faith,

14 Not attending to Jewish fables, and commandments of men, that turn themselves away from the truth.

15 [b] All things are clean to the clean: but to the defiled, and unbelievers, nothing is clean, but both their mind and their conscience are defiled.

16 They confess that they know God, but in their deeds they deny *him:* being abominable, and incredulous, and to every good work reprobate.

[a] 1 Tim. iii. 2.—[b] Rom. xiv. 20.

CHAP. II.

How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

BUT speak thou the things that become sound doctrine:

the Jewish worship, which consisted in a great measure in the figures and types of truth. Wi.

VER. 2. *Who* lieth not,* or who cannot lie, being truth itself.—*Hath promised;* that is, decreed to give life everlasting to his faithful servants.—*Before the times of the world.*† Lit. before secular times. Wi.

VER. 3. *Manifested his word.* S. Jerom understands the *word incarnate;* others, the word of God preached, which S. Paul says, *was committed to him,* &c. See S. Chrys. p. 383. Wi.

VER. 4. *To Titus, my beloved,* (in the Greek, my true and‡ genuine *son,* . . . *grace and peace.* In the present ordinary Greek copies is added *mercy,* which the Prot. translators followed; but it is judiciously omitted by Dr. Wells, as not found in the best MSS. nor in S. Chrys. Greek edition, nor in the ancient Greek and Latin Fathers. Wi.

VER. 5. *That thou shouldst,*§ &c. The sense cannot be, that he was to change any thing S. Paul had ordered, but to settle things which S. Paul had not time to do; for example, *to establish priests*‖ in the cities, that is to say, bishops, as the same are called bishops v. 7; and, as S. Chrys. and others observe, it is evident from this very place, that the word *presbyter* was then used to signify either priests or bishops. If S. Jerom here meant that bishops were only placed over priests by ecclesiastical and not by divine institution, as some have expounded his words, his singular opinion against so many others is not to be followed. Wi.—That the ordaining of priests belongs only to bishops, is evident from the Acts and from S. Paul's epistles to Timothy and Titus. It is true, S. Jerom seems to express himself as if in the primitive Church there was no great difference between priests and bishops, yet he constantly excepts giving holy orders, (ep. 85) as also confirming the baptized, by giving them the Holy Ghost by imposition of hands and holy chrism; (dial. cont. Lucif. c. iv.) which pre-eminence he attributes to bishops only. To assert that there is no distinction between a priest and bishop is an old heresy, condemned as such by the Church. See S. Epiphanius, hær. 75. S. Austin, hær. 53.

VER. 6. *Without crime.* See the like qualifications, 1 Tim. iii. Wi.—These words if taken in their strictest meaning, do not seem to have all the force S. Paul meant them to have. For it is not sufficient that a bishop be free from great crimes; he ought, moreover to lead such a life as to draw others by his example to the practice of virtue. Calmet.—If we consult all antiquity we shall find, that if in the early infancy of the Church some who had been once married were ordained to the ministry, we shall find that after their ordination they abstained from the use of marriage. See S. Epiph. l. iii. cont. hær. et l. ii. hæres. 59.

VER. 7. *Not proud.*¶ The Greek word is of an extensive signification, which the Protestants have translated *self-willed.* The Latin interpreter (2 Pet. ii. 10.) for the same Greek word has put, *pleasing themselves;* as it were never pleased with others, the unhappy disposition of a proud man. Wi.

VER. 8. *Continent:*** though both the Latin and Greek word signify in general, one that hath abstained, or contained, and overcome himself: yet it is particularly used for such as contain themselves from carnal pleasures. Wi.

VER. 10. *For there are also many.* S. Paul here alludes principally to the Jews, who were of the circumcision, from whom S. Paul suffered much during the greater part of his life. They constantly enforced the necessity of the new converted Gentiles observing the law of Moses, and of their being circumcised, if they wished to be saved. There were many Jews of this description in Crete; to resist whom, S. Paul here tells Titus he ought to appoint bishops remarkable for their zeal and learning. Josephus. Socrates, l. ii. c. 38. Hist. Eccles.—*Especially they who are of the circumcision;* which shews who were chiefly the false teachers. Wi.

VER. 12. *One of them, a prophet of their own.*†† He does not mean a true prophet, but as the pretended prophets of Baal were called prophets. S. Paul understands Epimenides, a poet of Crete, who by some pagan authors was thought to know things to come; but Aristotle says, he knew only things past, not to come. The ill character he gave of the Cretians was, that they were *always liars, evil beasts, slothful bellies,* addicted to idleness and sensual pleasures. Wi.

VER. 13. *This testimony,* or character, says the apostle, *is true,* by public fame of them, and therefore they *must be rebuked sharply,*‡‡ their condition and dispositions requiring it; which, therefore, is not contrary to the admonition he gave to Timothy, to be gentle towards all. 2 Tim. ii. 24. Wi.

VER. 14. *Jewish fables, and commandments of men.* False traditions of the Jewish doctors, which were multiplied at that time. Calvin pretended from hence, that holydays and fasting days, and all ordinances of the Catholic Church, were to be rejected as null, because they are the precepts of men. By the same argument must be rejected all laws and commands of princes and civil magistrates, as being the precepts of men. Fine doctrine! He might have remembered what S. Paul taught, (Rom. xiii.) that all power is from God; and what Christ said, (Lu. x. 16,) "He that hears you, hears me," &c. He might have observed that the men the apostle here speaks of, had *turned*§§ *away themselves* from the Christian *faith.* Wi.

VER. 15. *All things are clean to the clean.* That is, no creature is evil of its own nature; and the distinction of animals, clean and unclean, is now out of date, as are the other ceremonies of the Jewish law. And that to *these unfaithful, defiled men, nothing is clean,* because their consciences are defiled when they make use of them against their conscience. Wi.—S. Paul here tells Titus, to be particularly on his guard against those who wished to introduce among Christians a distinction of meats, and to preach up the necessity of divers purifications prescribed by the Mosaic law. All kinds of meats, he says, are clean to those who preserve their hearts free from sin; it is not what enters into the body defiles a man; it is from the heart that proceed wicked desires and wicked counsels: those defile a man. But to eat with unwashed hands; to eat swine's flesh, or meat that has been offered to idols: these things in themselves are indifferent actions, though particular circumstances may make them criminal. 1 Cor. viii. 4, 5, 6, &c. Calmet.—*But to the defiled,* &c. On the contrary, the man whose soul is defiled with sin, or who lives in infidelity, never can possess purity of heart; whatever legal washings or purifications, whatever sacrifices or ceremonies of the law he may make use of, all these cannot wash away the stains of the soul. Estius. Men. Tir.

VER. 16. *They confess that they know God.* He speaks not therefore of those who were properly infidels, without the knowledge of the true God; so that it is foolish to pretend from hence, that every action of an infidel must be a sin. Wi.

* V. 2. Qui non mentitur, ὁ ἀψευδής.
† Ibid. Ante tempora sæcularia, πρὸ χρόνων αἰωνίων.
‡ V. 4. Dilecto filio. Γνησίῳ τέκνῳ.
§ V. 5. Ut corrigas, ἐπιδιορθώσῃ, ut supercorrigas.
‖ Ibid. Per civitates presbyteros, πρεσβυτέρους. S. Chrys. (p. 387) τοὺς ἐπισκόπους.
¶ V. 7. Non superbum. S. Jerom says, non tumidum, μὴ αὐθαδῆ. See Corn. a Lapide and Legh's Critica. 2 Pet. ii. 10.
** V. 8. Continentem, ἐγκρατῆ. The Prot. translate the verb, (1 Cor. vii. 9.) If they cannot contain, let them marry.
†† V. 11. Universas domos, ὅλους οἴκους.
‡‡ V. 12. Propheta, προφήτης. Cretenses, semper mendaces, malæ bestiæ, ventres pigri; Κρῆτες, ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. Aristotle, l. iii. Rhetor. c. xvii. Epimenides ille de futuris non vaticinabatur: περὶ τῶν ἐσομένων οὐκ ἐμαντεύετο, ἀλλὰ περὶ τῶν γεγονότων.—Κρητίζειν was proverbially used for uttering falsehood, and it was a received adage, and very illiberal on the inhabitants of Crete, Cappadocia, and Cilicia.
Κρῆτες, Καππάδοκες, Κίλικες, τρία Καππὰ Κάκιστα.
§§ V. 13. Durè, ἀποτόμως; a metaphor from surgeons cutting.
‖‖ V. 14. Adversantium se a veritate, ἀποστρεφομένων.

CHAP. II. VER. 1. *Sound doctrine.* It is not sufficient to teach sound doc-

2 That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

4 That they may teach the young women prudence, to love their husbands, to love their children,

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed.

6 Young men in like manner exhort to be sober.

7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,

8 A sound speech, unblameable: that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 [a] Exhort servants to be obedient to their masters, in all things pleasing, not contradicting,

10 Not defrauding, but in all things shewing good fidelity: that they may adorn the doctrine of God, our Saviour, in all things.

11 [b] For the grace of God, our Saviour, hath appeared to all men,

12 Instructing us, that denying impiety, and worldly desires, we should live soberly, and justly, and piously in this world,

13 Waiting for the blessed hope, and coming of the glory of the great God, and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people acceptable, pursuing good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Other instructions and directions for life and doctrine.

ADMONISH them to be subject to princes, and powers, to obey at a word, to be ready to every good work:

2 To speak evil of no man, not to be litigious, but modest, shewing all meekness towards all men.

3 For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of our Saviour, God, appeared:

5 [c] Not by the works of justice, which we have done,

[a] Ephes. vi. 5. Coloss. iii. 22. 1 Pet. ii. 18.

[b] Infra iii. 4.—[c] 2 Tim. i. 9.

trine, says S. Jerom, if it be not at the same time taught in a manner worthy of itself; that is, if he who teaches it by his words belies it in his actions. S. Jerom.

VER. 2. *Be sober.* The Greek Fathers, Theodoret, and Theophylactus, translate the word, *sober, attentive,* or *vigilant.* But Latin interpreters understand it of sobriety, in the literal meaning of the word. Old men oftentimes under pretence of weakness, drink wine to excess. The ancients called wine the milk of old men; hence *aquilæ senectus* has passed into a proverb, to designate an old man who drinks much and eats little. Calmet.

VER. 3. *In holy attire.** See 1 Tim. ii. 9. The Greek word is sometimes used to signify the whole constitution, or state of a man's health in all the parts of his body: here it is taken for a woman's whole exterior carriage, her gait, gesture, looks, discourse, dress, that nothing appear but what is edifying. Wi.

VER. 4. *Love their husbands.* This is the first lesson he wishes to be given to young women; that they should always manifest a love, an attachment, respect and obedience to their husbands. But it must be a chaste love. Vult eas amare viros suos castè; vult inter virum et mulierem esse pudicam dilectionem. S. Jerom.

VER. 5. *Discreet, chaste, sober.* In the Greek is nothing for *sober.* The Latin interpreter seems to have added it, as another signification of one of the Greek words. See 1 Tim. iii. 2. Wi.

VER. 7. *In gravity:* to which is added in the Prot. *sincerity,*† from some Greek copies; but it is left out by Dr. Wells, as being not in the best Greek MSS. nor is it in the Amsterdam edition, (1711.) Wi.

VER. 9. *Servants to be obedient.* Servants owe respect and submission to their masters in every thing not contrary to the law, or the will of God. Hence they are strictly forbidden to murmur at their commands, to show any repugnance to obey them, or to censure their conduct. To avoid these evils, they ought to consider their masters as Jesus Christ himself, and their commands as those of God himself: which S. Paul often inculcates in other places in his epistles. Ephes. vi. 5, 6. Colos. iii. 23. S. Jerom.

VER. 10. *Not defrauding.*‡ S. Jerom puts, *not stealing.* The Greek signifies private thefts. Dr. Wells, *not by filching.—That they may adorn* (or give honour to) *the doctrine of God, our Saviour, in all things;* by whom we may understand God, i. e. Christ, God and Man, or God as common to the three divine persons. Wi.—Thus ought they to shew forth in their whole conduct that strict love of justice and sanctity which the Catholic faith inspires into those who profess it, and live up to the admirable rules it prescribes; thus alone can they be said to do honour to their religion, when they practically perform what they speculatively believe.

VER. 11. *For the grace of God, our Saviour, hath appeared to all men.* In the Greek: For the saving grace of God, &c. Wi.

VER. 12. *We should live soberly,*§ *and justly, and piously.* S. Jerom puts (as in other places for the same Greek word) *chastely, justly, and piously.* The words comprehend man's duty to himself, to his neighbour, and towards God. Wi.

VER 13. *Waiting for the blessed hope;* i. e. for the happiness of the blessed in heaven, promised and hoped for.—*And coming of the glory of the great God,*‖ *and our Saviour Jesus Christ.* The title of great God, says Dr. Wells, is here referred to our Saviour Jesus Christ, by Clem. of Alex. in protreptico, c. vi. He might have added, and by the general consent of the Greek and Latin Fathers. S. Chrys. here cries out: "where are now they who say that the Son is less than the Father?" S. Jerom in like manner: "where is the serpent Arius? where is the snake Eunomius?" And that this title of great God is here given to Jesus Christ, may be shewn from the text itself, especially in the Greek; for the *glorious coming, and appearance,* in other places of S. Paul, is always used to signify Christ's coming to judge the world. Secondly, inasmuch as one and the same Greek article falls upon the *great God,* and *our Saviour Christ;* so that even M. Simon, in a note on these words, says the construction is, *and the coming of Jesus Christ, the great God, our Saviour,* and blames Erasmus and Grotius for pretending that this place is not a confutation of the Arians. Wi.

VER. 14. *A people,* particularly *acceptable.*¶ S. Jerom translates an egregious or eminent people. He says in the Sept. it corresponds to *segula,* which signifies a man's *proper possessions,* which he has purchased or chosen for himself. Budeus says it signifies what is *rare* and *uncommon;* and it is well translated by the Protestants, *a particular people.* Wi.

* V. 3. In habitu sancto, ἐν καταστήματι ἱεροπρεπεῖ. Scapula, out of Dioscorus, says καστάστημα is *constitutio naturalis corporis.* See S. Jer. p. 426.

† V. 7. In some Greek is added ἀφθαρσίαν, sincerity.

‡ V. 10. Non fraudantes, μὴ νοσφιζομένους, non suffurantes.

§ V. 12. Sobriè, justè, et piè. S. Jerom in his commentary, *castè justè, et piè.* So he generally translates σώφρων, σωφρόνως, &c.

‖ V. 13. Adventum gloriæ magni Dei, et Salvatoris nostri Jesu Christi; ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. S. Chrys. (p. 401. lin. 43.) ποῦ εἰσιν οἱ τοῦ Πατρὸς, ἐλάττονα τὸν υἱὸν λέγοντες. S. Jer. "Ubi est serpens Arius? ubi est Eunomius coluber?" S. Paul uses ἐπιφάνειαν for the coming of Christ to judgment. The same Greek article is put thus, τοῦ μεγάλου Θεοῦ, καὶ Σωτῆρος, and not καὶ τοῦ Σωτῆρος.

¶ V. 14. Acceptabilem, περιούσιον a περίειμι. S. Jerom says, Egregium, præcipuum. See Deut. vii. 6. Exod. xix. 5. Psal. cxxxiv. 4. Israel in possessionem sibi. See also S. Chrys. λόγ. ι. p. 402. linea 4ta.

CHAP. III. VER. 1. *Princes and powers.* At the time S. Paul wrote this epistle to Titus, there were many Jews, particularly the disciples of Judas of Gaulan, who maintained that the Hebrews were under no obligation of obeying any other than God, or at most the rulers of their own nation. S. Paul here admonishes them, that in conformity with the example and instruction of our divine Saviour, they ought likewise to obey every other temporal prince set over them by the Almighty, provided they commanded nothing contrary to the law of God. S. Jerom. Estius. Menochius.—Piety teaches, and pastors should enforce three duties towards princes: submission to their authority, obedience to their laws, and a disposition of heart to meet all their just desires.

VER. 3. We may see in this portrait of a child of Adam, drawn by the hand of a master, what we should have been without Jesus Christ, and what we perhaps have been, as often as he has abandoned us to ourselves. Whoever cannot read in this his own depravity, has never studied as he ought his own heart.

VER. 4. *The goodness and kindness.* Lit. *humanity of our Saviour.* By *humanity** some expound Christ's appearing in his human nature, but by the Greek is meant the love of God towards mankind. Wi.

VER. 5. *Not by the works,* &c. S. Paul in this verse alludes to the sacrament of baptism. This text is brought by divines to prove that baptism, like every other sacrament, produces its effects by its own power, (or, as it is termed in the schools, ex opere operato) independently of any disposition on the part of the receiver. We are saved, says the apostle, not by the works of justice, or any good works we have performed, but our salvation must be attributed solely to the mercy of our Saviour, God, manifested to us by the *washing itself of regeneration and renovation of the Holy Ghost.—By the laver of regeneration,* &c.† That is, of baptism, by which we are born anew the adoptive children of God, by the grace *of the Holy Ghost, whom he hath poured,* &c. Wi.

VER. 6. All presumption of human merits, which have not the grace of Jesus

but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost,

6 Whom he hath poured forth upon us abundantly, through Jesus Christ, our Saviour:

7 That being justified by his grace, we may be heirs according to the hope of life everlasting.

8 It is a faithful saying: and concerning these things I will have thee to affirm earnestly: that they who believe in God, may be careful to excel in good works. These things are good and profitable to men.

9 *But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, avoid:

11 Knowing that he that is such a one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas, or Tychicus, make haste to come to me to Nicopolis: for there I have determined to winter.

13 Send forward Zenas, the lawyer, and Apollo, carefully, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

* 1 Tim. i. 4. and iv. 7. 2 Tim. ii. 23.

Christ for their principle, is here completely confounded; and the whole glory of our salvation is justly attributed to the mercy of God, through Jesus Christ. A new birth, new creature, new spirit. The effusion of the water upon the body in baptism, is a figure of the salutary effusion of the holy Spirit in the soul to renew it, and to make of it a child of God.

VER. 7. This admirable, and I may say divine adoption, is the sole foundation of a Christian's hope, as the eternal life of the blessed is the sole end of this adoption.

VER. 8. *It is a faithful saying.* He means what he has already said, of our being justified by the grace and mercies of God.—*And of these things I will have thee to affirm*‡ *earnestly.* The sense is not, *I would herein confirm thee,* (as Mr. N. translates, without attention to the Greek, which in so many places shews us the literal sense of the Latin text) but that he would have his disciple, Titus, to confirm and settle others in the belief of these truths, *that,* as it follows, *they may be careful to excel in good works.* Wi.

VER. 10. *A man that is,* &c. Many ancient copies have this passage thus, *Avoid a heretic after one reprehension.* S. Irenæus, Tertullian, S. Cyprian, Ambrose, &c. and many ancient Greek copies, omit a *second reprehension.* They thought once warning a heretic sufficient; a second correction only served to render him more insolent, and more obstinate in his false opinions. Certainly the faith of Christ has been so firmly established, that a man instructed in Scripture and tradition cannot conscientiously remain a heretic; he must be well aware of the crime of disunion; his own judgment, as S. Paul says, must condemn him.

VER. 11. *Knowing that he that is such a one is subverted:*‖ a metaphor, from a house that is thrown down, even to the foundation, by the Greek. He speaks of heretics whose obstinacy seems evident, for no one is properly a heretic but who is obstinate in his errors.—*And sinneth, being*§ *condemned;* or, condemned by his own *judgment,* when his ignorance cannot be a sufficient plea for him. Wi.—Other offenders are judged and cast out of the Church by the sentence of the pastors of the same Church. Heretics, more unhappy, run out of the Church of their own accord; and by so doing, give judgment and sentence against their own souls. Ch.

VER. 14. *Let our men* (that is, all Christians) *also learn to excel in good* and charitable *works,* by furnishing to others, for necessary uses, according to their wants. Wi.

VER. 15. There is no tie so tender or so strong as that of faith and charity. Nothing unites us truly together, but that which unites us all to God and to Jesus Christ, by an union of the same sentiments of faith, the same emotions of love, and the same inclinations of grace.

* V. 4. Benignitas et humanitas, χρηστότης καὶ φιλανθρωπία. See Estius.
† V. 5. Lavacrum, λοῦτρον. See Ephes. v. 26.
‡ V. 8. De his volo te confirmare, περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι: on which S. Chrys. says, (λόγ. στ' p. 406.) τουτέστι, ταῦτα διαλέγεσθαι; I would have to declare these things, &c.
‖ V. 11. Subversus est, ἐξέστραπται, eversus est.
§ Ibid. Proprio judicio condemnatus, αὐτοκατάκριτος.

THE EPISTLE OF S. PAUL, THE APOSTLE, TO PHILEMON.

PHILEMON was a rich man, of high birth. He had been converted by S. Paul, when he was preaching at Ephesus, or by his disciple Epaphras. His house was become not unlike a church. Onesimus, his slave, far from profiting by the excellent example set before him, became more wicked; he plundered his master, and flew to Rome, where S. Paul was detained in prison for the first time. He received the poor fugitive charitably, and wrote to his master in his behalf.—The letter seems to have been written in the year sixty-one, during S. Paul's first imprisonment at Rome. It contains, as S. Chrys. observes, divers profitable instructions, and marks of S. Paul's charity towards a poor fugitive servant. Erasmus says Cicero never wrote with greater eloquence. Wi.

CHAP. I.

He commends the faith and charity of Philemon; and sends back to him his fugitive servant, whom he had converted in prison.

PAUL, a prisoner of Christ Jesus, and Timothy, our brother: to Philemon, our beloved and fellow-labourer,

2 And to Appia, *our* dearest sister, and to Archippus, our fellow-soldier, and to the church which is in thy house.

3 Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

4 I give thanks to my God, always making a remembrance of thee in my prayers,

5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, which is in you in Christ Jesus.

CHAP. I. VER. 1. *Our . . fellow-labourer,* or coadjutor. He calls him so, because of the charity and zeal with which he promoted the gospel. Wi.

VER. 2. *And to the Church,* or congregation of the faithful *which is in thy house.* Wi.

VER. 5. *Thy charity and faith . . . in the Lord Jesus,** *and towards all the saints.* In the Greek is towards Jesus Christ, and towards all the saints. By the saints he seems to mean, as elsewhere, all Christians; so that the sense may be, of thy faith towards Christ, and of thy charity towards all the saints or Christians. Wi.

VER. 6. *That the communication.*† That is, charitable contributions, done with a lively *faith, may become evident,*‡ and the good works known, which are

7 For I have had great joy and consolation in thy charity: because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore, having much confidence in Christ Jesus to command thee that which is to the purpose:

9 For charity sake I rather beseech, thou being such a one, as Paul an old man, and now also a prisoner of Jesus Christ:

10 I beseech thee for my son, Onesimus, whom I have begotten in my chains,

11 Who heretofore was unprofitable to thee, but now profitable both to me and to thee.

12 Whom I have sent back to thee. And do thou receive him as my own bowels:

13 Whom I would have retained with me, that for thee he might have ministered to me in the bands of the gospel:

14 But without thy counsel I would do nothing, that thy good deed might not be as it were of necessity, but voluntary.

15 For perhaps he, therefore, departed for a season from thee, that thou mightest receive him for ever:

16 Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee, both in the flesh, and in the Lord?

17 If, therefore, thou count me a partner, receive him as myself:

18 And if he hath wronged thee in any thing, or is in thy debt: put it to my account.

19 I, Paul, have written with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also.

20 Yea, brother; may I enjoy thee in the Lord: refresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee: knowing that thou wilt do even more than I say.

22 But withal prepare me also a lodging: for I hope that through your prayers I shall be given unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, salutes thee,

24 Mark, Aristarchus, Demas, and Luke, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

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in you; that is, done among you. This seems the sense by the following verse, where S. Paul expresseth his joy in hearing of Philemon's charity towards the saints. Wi.

VER. 8. *Wherefore, though I might have much confidence,* &c. Now S. Paul disposeth Philemon to grant his request, I am persuaded I might command thee, and thou wouldst not take it amiss. Wi.—*To command thee,* &c. As an apostle of Jesus Christ, I have the power even of ordering thee to forgive Onesimus, and to receive him again into favour; likewise as Paul, the *aged,* respect and regard being always due in a particular manner to *old men;* or again, as a prisoner of Jesus Christ, suffering here out of love for Jesus Christ and the faithful: I might here make use of all these different reasons to induce thee to pardon a poor fugitive slave, but I will not; I merely as a poor humble suppliant, forgetting all the dignity due to my apostleship, my grey hairs, or my chains, beseech thee to pardon him. Nor can I for a moment doubt of obtaining my request, when I consider the great charity thou hast in Jesus Christ towards all the saints. Calmet. A.

VER. 9. *I rather beseech thee, thou being such a one,*§ *as Paul.* That is, united to him in spirit, by the same faith and charity; I am therefore confident thou wilt not refuse the request of Paul, now an aged man, and a prisoner, for the sake of Jesus Christ. Wi.

VER. 10. *I beseech thee,* &c. He at length tells Philemon what his request is, and names the person Onesimus, but in such terms as shew how much S. Paul has this affair at heart, and that he will look upon the favour he asks as done to himself. It is, that thou wilt pardon Onesimus, whom I look upon and love as *my son,* and a most dear son, *whom I have begotten,* a prisoner, and *in my chains.* Wi.—How great is the ingenuity shewn by S. Paul in this epistle, in obtaining for Onesimus the pardon of his master, Philemon. Having in the preceding verse endeavoured by every argument which a real tenderness and compassion could inspire, and making use of every expression that could conciliate the favour of Philemon, to obtain his charitable request, he in this verse for the first time dares mention *Onesimus* by name; a name which he was sensible must sound harsh in the ears of one who had received an injury from him. See how he endeavours to prevent so unhappy an effect, by adding to the name every epithet that could any way tend to soften all feelings of asperity, and excite compassion and pity. *I beseech thee then for my son, whom I have begotten, and that in my chains.* Calmet.—The pardon I crave is not for your *slave,* but for my *son.* If in all antiquity there be any thing in the persuasive kind of eloquence truly admirable, it is this short epistle in which there are contained almost as many arguments as words.

VER. 11. *Who heretofore was unprofitable to thee,* in taking and spending what belonged to thee, yet now, after a sincere conversion, *is profitable*‖ *both to me and thee; to me,* by the services he has done me in prison; and the joy I have had by his conversion; and also *to thee,* because I know thou wouldst have been glad to have rendered me all possible services thyself, and he has done them *for thee;* he hath supplied thy place. For these reasons I could have wished to have detained him with me: but I have sent him back, thou being his master, nor would I do any thing in regard of thy servant, without thy advice and consent, that if thou thinkest it fitting to send him back again to me, and to give him his freedom, it may be without any constraint upon thee, without any necessity, thy voluntary and charitable act and deed. Wi.—S. Paul here makes an allusion to the word *Onesimus,* signifying *useful* in the Greek. He was before unprofitable, he says, to thee, contrary to the import of his name; but now he is truly an Onesimus, or *useful,* both to you and to me; to you indeed, by his conversion, and the resolution he now makes to serve you faithfully the remainder of his life; to me also, by the services he renders me in my chains. Calmet.—S. Jerom observes that some hypercritics pretended that this subject was not deserving the solicitude of an apostle, and on that account questioned its author; but this reasoning is unworthy of those who adore a God who did not refuse to die for rebellious and impious slaves. It shews pastors how solicitous they should always be for the salvation of the meanest of their flock; yes, though they may appear obdurate, and dead and buried in the pit of sin.

VER. 12–15. *Do thou receive him as my own bowels.* That is, as myself. Perhaps by the permission of God's providence (who never permits evil, but for some greater good) he *departed* from thee for a little while,¶ *that thou mightest receive him for ever,* being now after his conversion in a way of being made partaker with thee of the same eternal happiness. Wi.

VER. 16. Receive him *not now as a servant,* but also as *a most dear brother, especially to me.* Nay I may say, how much more dear even to thee, both in the flesh, having been a Gentile as thou thyself wast, and having been also a servant in thy family. And secondly, he ought now to be dear to *thee in our Lord,* he who was thy servant, being now united to thee by the same faith, and by an union of charity. See Estius. Wi.

VER. 17. *If, therefore, thou count me a partner,*** as a brother in Christ, as a member of Christ with thee, *receive him as myself.* Wi.

VER. 18. *If he hath wronged thee in any thing,* as he confesses, *put it to my account,* to my debtor, *I will repay it,* and satisfy thee for it. Wi.

VER. 19. *I, Paul, have written,* and testified this *with my own hand.* Some think he wrote the whole letter with his own hand, to make it more acceptable to Philemon.—*Not to say to thee, that thou owest me thy own self,* the eternal salvation of thy soul, by thy conversion to the faith of Christ. Wi.

VER. 20. *Yea, brother: may I enjoy thee in the Lord,* enjoy the fruits of thy friendship and love for me, and rejoice with thee. In this *refresh my bowels* in the Lord, grant me this satisfaction. I have written freely, and with confidence in thy *obedience;* that is, ready compliance, in giving him and me more than I ask, to wit, his freedom. After this, he was made a deacon, and, as some say, a bishop and a martyr. See S. Jerom, and Tillemont in his art. 45. on S. Paul, and his notes 70, 71. Wi.

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* V. 5. Charitatem tuam et fidem, quam habes in Domino Jesu, et in omnes Sanctos; πρὸς τὸν κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἁγίους.

† V. 6. Ut communicatio, ἡ κοινωνία. See S. Paul, 1 Cor. i. 9. &c.

‡ Ibid. Evidens; most Greek copies, ἐνεργὴς, efficax, but in some, ἐναργής.

§ V. 9. Cum sis talis ut Paulus senex; τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης.

‖ V. 11. Ὀνήσιμος, utilis, but he useth ἀχρηστὸς and εὐχρηστός. See Corn. a Lapide.

¶ V. 15. A little while. Lit. ad horam, πρὸς ὥραν.

** V. 17. As a partner, ut socium, κοινωνόν.

THE EPISTLE OF S. PAUL, THE APOSTLE, TO THE HEBREWS.

THE Catholic Church hath received and declared this Epistle to be part of the Canonical Scriptures of the New Testament, though some doubted of it in the first ages, especially in the Latin Church, witness S. Jerom on the 8th chap. of Isaias; Luther and most of his followers reject it, but the Calvinists and the Church of England have received it. Others, who received this Epistle in the first ages, doubted whether it was written by S. Paul, but thought it written by S. Barnaby, or by S. Clement, or S. Luke, or at least that S. Paul only furnished the matter and the order of it, and that S. Luke wrote it, and S. Paul afterwards read it and approved it. It was doubted again, whether this Epistle was first written in Hebrew (that is, in Syro-Chaldaic, then spoken by the Jews) or in Greek, as Estius pretends. The ancient writers say it was written in Hebrew, but that it was very soon after translated into Greek either by S. Luke or S. Clement, pope and martyr. Cornelius a Lapide thinks the Syriac which we have in the Polyglot to have been the original; but this is commonly rejected. See Tillemont on S. Paul, Art. 46, and note 72; P. Alleman on the first to the Hebrews, &c. S. Paul wrote this letter about the year 63, and either at Rome or in Italy. See C. xii. 24. He wrote it to the Christians in Palestine, who had most of them been Jews before. This seems the reason why he puts not his name to it, nor calls himself their apostle, his name being rather odious to the Jews, and because he was chosen to be the apostle of the Gentiles. The main design is to shew that every one's justification and salvation is to be hoped for by the grace and merits of Christ, and not from the law of Moses, as he had shewn in his Epistles to the Galatians and the Romans, where we may observe this kind of difference: To the Galatians he shews, that true justice cannot be had from *circumcision* and *the ceremonies* of the *law:* to the Romans, that even the moral *precepts and works of the law* were insufficient without the grace of Christ: and in this to the Hebrews, he shews that our justice could not be had from *the sacrifices of the old law.* As to the chief contents: He exhorts them to the faith of Christ, by shewing his dignity and pre-eminence above the Angels, and above Moses, C. i, ii, iii.; that Christ's priesthood was above that of Aaron, from the 4th to the 8th chap. v. 6; that the new law and testament is preferable to the old, from thence to the middle of chap. x.; he commends faith by the example of the ancient Fathers, C. xi. and in the beginning of the twelfth; then he exhorts them to patience, constancy, brotherly love, &c. The like exhortations are mixed in other parts of this Epistle. Wi.—We must here remark, that our separated brethren, relying solely upon tradition, admit in general this Epistle into their canon of Scriptures, though they are necessitated to allow that for some centuries great doubts were entertained on the subject. According to Mr. Rogers, in his *Defence of the Thirty-nine Articles*, whilst several among the Protestants have rejected as apocryphal the Epistle to the Hebrews, that of James, the 2d and 3d of John, and Jude, others have as strenuously maintained that they ought to be admitted into the sacred canon. The Catholic Church admits them as deutero-canonical books, and of equal authority with the proto-canonical books. . . . After the arguments had been justly weighed on both sides, they seem to have been admitted by the general consent of the Latin Church, as they had all along been admitted by the Greek Church. The canon, as it now stands, both of the Old and New Testament, we find enumerated in Pope Innocent's letter to Exuperius, bishop of Toulouse, an. 405, in S. Austin, (l. ii. de doct. christ. c. viii.) and in the decrees of an African Council, an. 419, consisting of 217 bishops, who declare that in giving a catalogue of the Holy Scriptures, they only confirm and ratify what they had received of their Fathers. This canon is attributed to the third Council of Carthage, an. 397. Dr. Cosin, an eminent Protestant divine, tells us in his canon of Scripture, p. 4, "that to know the books of Scripture, there is no safer course to be taken than to follow the public voice and the universal testimony of the Church." The sixth of the thirty-nine articles gives a similar rule, which excludes private judgment. And "what is this," asks Hooker, "but to acknowledge ecclesiastical tradition?" The mind of man, naturally fickle and unsettled, stands in need of a guide in the road to eternal life. I shall never hesitate, says a spirited author, to take for my guide the Catholic Church, which contains in herself the authority of past and future ages. The Syriac version of the Old and New Testament, which is deservedly allowed to be of the greatest antiquity and authority, comprises the same deutero-canonical books as the canon of the Council of Trent; a convincing proof that the Church of Syria, immediately after the times of the apostles, considered them as part of the sacred canon, no less than the Catholics of the present day. For a very satisfactory account respecting the authenticity and inspiration of this Epistle, as also for an excellent commentary with notes moral, doctrinal, and critical, see a late work entitled, An Explanation of S. Paul's Epistle to the Hebrews, by the Rev. Henry Rutter.—What can be the reason why Protestants admit the deutero-canonical books of the New and reject those of the Old Testament?—This Epistle merits the particular attention of Christians of every denomination, since it points out to them their various duties in respect to the necessity of faith and the practice of a holy life. In opposition to the Socinians, it tends to shew not only the divinity of Jesus Christ, but also that his death was a true and real sacrifice of atonement for the sins of mankind. See C. i, v. 5, &c. In opposition to other sectarists, it proves that the bloody sacrifice of Christ, once offered on the cross, though a full, perfect, and sufficient sacrifice of redemption, does not exclude the unbloody sacrifice of the Mass, by which he is a *priest for ever, according to the order of Melchisedech.* See C. v, &c. It is no less applicable to Catholics, in order to confirm them in the faith once delivered to the saints, and to point out the dreadful consequences of abandoning that religion which Jesus Christ came to establish in the world. *The just man lives by faith; but if he draw back, my soul shall have no pleasure in him. Let us,* therefore, *hold fast the confession of our hope, without wavering,* or *forsaking our assembly,* the Catholic Church, as many have done to follow Luther, Calvin, Wesley, and other separatists. *But we,* says the apostle, *are not of them who draw back unto perdition, but of them who have faith unto the saving of the soul.* Heb. x. 39.

CHAP. I.

God spoke of old by the prophets, but now by his Son, who is incomparably greater than the Angels.

GOD having spoken at different times and in many ways, in times past, to the fathers, by the prophets: last of all,

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world:

3 [a] Who being the splendour of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high:

[a] Wisd. vii. 26.

CHAP. I. VER. 1. *At different times,* and in many ways.* The first word signifies that God revealed the incarnation of his Son, as it were, by parcels, and by degrees, at different times, and to different persons, to Adam, to Abraham, to Moses, to David, &c. The latter word expresseth the different ways and manners, as by angels, by immediate inspirations, and revelations, by types, figures, and ceremonies.†—*Last of all,* by his Son, his true, natural, eternal Son, of whom we must always take notice, that being both true God, and true man, by the union of the divine and human nature to one and the same divine person, S. Paul speaks of him sometimes as God, sometimes mentions what applies to him as man, sometimes as our Redeemer, both God and man. This must necessarily happen in speaking of Christ; but when we find things that cannot be understood of one that is a pure or mere man only, or that cannot be true but of him, who is truly God, these are undeniable proofs against the errors of the Arians and Socinians. Wi.

VER. 2. *Whom he hath appointed heir of all things.* Heir is here not taken for one that succeeds another at his death, but for the same as Master or Lord. And though Christ be inseparably God and man, yet this applies to him, as man, because, as God, he was not constituted in time, but was always from eternity, Lord of all things, with the Father and the Holy Ghost: *by whom also he made the world.* That is, all created beings, and in such a manner, that all creatures were equally produced by the three divine persons. See Jo. i. 3. and the annotations on that place. Wi.

VER. 3. *Who being the splendour,‡* or brightness *of his glory,* not as beams or rays are derived from a lightsome body, but by a necessary and eternal communication of the same substance, and of the whole light; in which sense the council of Nice understood the eternal Son of God to be *light of light.* This partly helps us to conceive the eternal generation of the Son from the Father, because the brightness is at the same time with the sun, though all comparisons

4 Being made so much better than the Angels, as he hath inherited a more excellent name than they.

5 For, to which of the Angels hath he said at any time: [a] Thou art my Son, this day have I begotten thee? And again: [b] I will be to him a Father, and he shall be to me a Son?

6 And again, when he introduceth the first begotten into the world, he saith: [c] And let all the Angels of God adore him.

7 And to the Angels indeed he saith: [d] He that maketh his Angels, spirits: and his ministers, a flame of fire.

8 But to the Son: [e] Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity: therefore, God, thy God, hath anointed thee with the oil of gladness above thy partners.

10 And: [f] Thou in the beginning, O Lord, hast founded the earth: and the heavens are the works of thy hands.

11 They shall perish, but thou shalt continue: and they shall all grow old as a garment:

12 And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.

13 But to which of the Angels said he at any time: [g] Sit on my right hand, until I make thy enemies thy footstool?

14 Are they not all ministering spirits, sent to minister for those, who shall receive the inheritance of salvation?

[a] Ps. ii. 7.—[b] 2 Kings vii. 14.—[c] Ps. xcvi. 7.—[d] Ps. ciii. 4.

[e] Ps. xliv. 7.—[f] Ps. ci. 26.—[g] Ps. cix. 1. 1 Cor. i. 25.

fall short of this mystery. Wi.—We may here observe the two natures of Christ. As God, he is the Creator of all things; as man, he is constituted heir of the goods of God. Not content to possess the inheritance of his Father in his own person, he will have us as coheirs to share it also with him. May we so live as to hear one day that happy sentence: *Come, ye blessed of my Father, &c.—And the figure of his substance.*§ In the Greek is the *character* of his substance; which might be translated, the *express image*. There are different ways by which a thing may be said to be *a figure* or image of another: here it is taken for such a representation of the substance of the Father, that though the Father and Son be distinct persons, and the Son proceed from the Father, yet he is such a figure and image, as to have the same nature and substance with the Father, as the Catholic Church always believed and declared against the ancient heretics, and particularly against the Arians. Their words may be partly seen in Petavius, l. ii. de Trin. c. 11. l. iv. c. 6. l. vi. c. 6. being too prolix for these short notes. And this may be understood by the following words concerning the Son: *and upholding* or preserving *all things by the word of his power.* As he had said before, that all things were made by him, so all things are preserved by him, equally with the Father. See Col. i. 16, 17. See also v. 10. of this chapter, and the annot. Jo. i. 3. Wi.—*Figure.* This does not exclude the reality. So Christ's body in the eucharist, and his mystical death in the mass, though called a figure, image, or representation of Christ's visible body and sacrifice upon the cross, yet may be and is the self-same substance. B.—*Sitteth on the right hand of the majesty on high.* This also may be taken to express the equality of the Son with the Father, if considered as God; but this *sitting on the right hand of God*, both here, in S. Mark, c. xvi. and in the apostles' creed, express what agrees with Christ, as our Redeemer, God made man by his incarnation, and who as man is made the head of his Church, the judge of the living and of the dead; and so S. Stephen said, (Acts vii.) *I see the heavens open, and the Son of man standing at the right hand of God.* Wi.

VER. 4. *Being made so much better, &c.* The Arians pretended from hence that Christ was *made*, or created. But the apostle speaks of Christ as man, and tells us that Christ, even as man, by his ascension was exalted above the Angels. —*As he hath inherited a more excellent name.* That is, both the dignity and name of the Son of God, of his *only Son*, and of his *true Son*. See 1 Jo. v. 20. Wi.

VER. 5. *Thou art my Son, this day have I begotten thee.* These words, though commonly expounded of the eternal generation of the Son of God in the day or moment of eternity, yet may be truly applied either to Christ made man by his incarnation, or to Christ risen from the dead, as they are used by S. Paul, (Acts xiii. 33.) because the same Christ both these ways is the Son of God. It was the only true and natural Son of God, who was made flesh, who was made man, who rose from the dead; and the eternal Father manifested his eternal Son by his incarnation, and shewed him triumphing over death by his resurrection.—*I will be to him a father, &c.* Although these words might be literally spoken of Solomon, yet in the mystical sense (chiefly intended by the Holy Ghost) they are to be understood of Christ, who in a much more proper sense is the Son of God. Wi.

VER. 6. *Let all the Angels of God adore him.* These words seem to be cited out of Ps. xcvi. 7. according to the Sept. And they seem to be an invitation, and a command to the Angels to adore Jesus Christ, when at the end of the world he shall come to judgment. This is one of the proofs which S. Paul here brings, to shew that the Angels are inferior to Christ, because they are commanded to adore him. Wi.—God shews the superiority of his divine Son over the Angels, in ordering the latter to adore him. Wherever the person of Christ is, there it ought to be adored by both men and Angels, therefore in the blessed sacrament.

VER. 7. *Maketh his Angels,‖ spirits: and his ministers, a flame of fire.* S. Aug. on Ps. ciii. and S. Greg. hom. xxxiv. in Evang. would have the sense and construction of the words to be, who maketh the blessed spirits to be also his Angels, or messengers to announce and execute his will: (messengers and Angels signify the same in the Greek) Calvin and Beza by *spirits*, here understand the *winds*, as if the sense was only, who maketh the winds and *flames of fire*, that is, thunder and lightning, the *messengers* and instruments of his divine will, in regard of men, whom he punisheth. But this exposition agrees not with the rest of the text, nor with the design of S. Paul, which is to shew Christ above all the Angels, and above all creatures. S. Paul therefore is to be understood of Angels or angelic spirits: but then the sense may be, who maketh his Angels like the winds, or like a flame of fire, inasmuch as they execute his divine will with incredible swiftness, like the winds, and with a force and activity not unlike that of fire. Wi.

VER. 8–9. *But to the Son.* That is, to his Son Jesus Christ, he saith, *Thy throne, O God, is for ever and ever*, and lasts for eternity.—*A sceptre*, or rod of equity, *is the sceptre of thy kingdom.* That is, O Christ, God and man, head of thy Church, judge of all mankind, thou shalt reward and punish all under thee with justice and equity, as *thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee.* Many here understand *God* first named, to be in the vocative case, and that the sense is: therefore *thee, O God, thy God*, hath anointed: thus Christ is called God. Others take God in both places to be in the nominative case, and to be only a repetition of God the Father; and the sense to be, thee Christ, *God, thy God, hath anointed thee with the oil of gladness, above them that are partakers with thee:* by which spiritual unction, some understand graces infused into Christ's soul at his incarnation, by a greater plenitude of graces than was ever given to any saints whom he made partakers of his glory in heaven; others expound it of an unction of greater glory given to Christ in heaven as man, because by his sufferings and merits he had destroyed and triumphed over sin. See Estius, A. Lapide, &c. Wi.

VER. 10, &c. *And* again: *thou in the beginning, O Lord, hast founded the earth, &c.* The text, as well as the authority of interpreters, shew these words to be still spoken of the Son of God, of Christ, who was both true God and man. And though part of Ps. ci. from which these words are taken, contain a prayer to God for the restoring of the city of Jerusalem, yet in this psalm is chiefly signified the glory of Christ, and of his Church, which will be spread over all nations. See S. Chrys. Estius, A. Lapide, &c.—*As a vesture shalt thou change them, &c.* The apostle, in the second verse of this chapter, had said that the world was made by the Son of God: now he tells us that all created things shall wax old like a garment, shall decay and perish, (at least from their present state and condition) shall be changed; but thou, who art both God and man, art always the same, without decay or change. Wi.—The apostle here applies the work of the creation to the Son of God, and thus furnishes a clear and striking proof of his divinity, against the Unitarians. To elude this proof, some of them pretend that these verses have been fraudulently added; but they are found in all the Greek copies, and in all ancient versions of this epistle. Others try to give forced interpretations to these verses, but the words are convincingly clear to all who do not purposely shut their eyes.

VER. 13–14. *Sit on my right hand, &c.* The ancient Jews themselves understood this 109th psalm of their Messias, nor could they answer Christ's words, (Matt. xxii. 45.) when he shewed them by these same words, that their Messias was not only the Son of David, but also the Lord of David, of whom it was said: *the Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool.* See also 1 Cor. xv. 25. and in this epistle, C. x. 13.—*Are they not all ministering spirits? &c.* The apostle, in this chapter, not only shews how much the dignity of Christ is superior to that of the highest Angels, but also his divinity; and that he is both true God and true man, as the ancient Fathers took notice against the Arians. Wi.—The holy Angels, says S. Austin, to whose society we aspire, help us without difficulty, because their notion is pure and free. De Civit. l. 11. c. xxxi. Having then Jesus Christ for our advocate and mediator at the right hand of God, and his Angels for our guardians, ministering spirits, what can we wish for more?

* V. 1. Multifariam, πολυμερῶς; which signifies, that God revealed the coming of his Son as it were by parts and parcels, or by degrees, first revealing some things and then others.

† Ibid. Novissimè, ἐπ' ἐχάτου, which reading Dr. Wells prefers before that in the ordinary Greek copies, which have ἐπ' ἐχάτων τῶν ἡμερῶν, followed by the Prot. translation and Mr. N.

‡ V. 3. Splendor gloriæ, ἀπαύγασμα, refulgentia, effulgentia, &c.

§ Ibid. Figura substantiæ, χαρακτὴρ τῆς ὑποστάσεως. Hypostasis signifies persona, subsistentia, and also substantia.

‖ V. 7. Ὁ ποιῶν τοὺς Ἀγγέλους αὐτοῦ πνεύματα, not τὰ πνεύματα, the Greek article being put before Angels, and not before spirits, may seem to favour that exposition, which compares Angels to the winds and to a flame of fire.

CHAP. II.

The transgression of the precepts of the Son of God is far more condemnable than of those of the Old Testament, given by Angels.

THEREFORE ought we more diligently to observe the things which we have heard: lest perhaps we should let them slip.

2 For if the word spoken by the Angels became steadfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape, if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed to us, by them that heard,

4 [a] God also bearing them witness by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

5 For God hath not put in subjection to the Angels the world to come, of which we speak.

6 But one in a certain place hath testified, saying; [b] What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou hast made him a little less than the Angels: thou hast crowned him with glory and honour: and hast set him over the works of thy hands.

8 [c] Thou hast put all things in subjection under his feet. For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

9 [d] But we see Jesus, who was made a little less than the Angels, for the suffering of death, crowned with glory and honour: that through the grace of God he might taste death for all.

10 For it became him, for whom *are* all things, and by whom *are* all things, who had brought many children into glory, to make the author of their salvation perfect by suffering.

11 For both he who sanctifieth, and they who are sanctified, *are* all of one. For which cause he is not ashamed to call them brethren, saying:

12 [e] I will declare thy name to my brethren: in the midst of the church I will praise thee.

13 And again: [f] I will put my trust in him: And again: [g] Behold I, and my children, whom God hath given me.

14 Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same: that, [h] through death, he might destroy him who had the empire of death, that is to say, the devil:

15 And might deliver them, who, through the fear of death, were all their lifetime subject to slavery.

16 For nowhere doth he take hold of the Angels: but of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like to his brethren, that he might become a

[a] Mark xvi. 20.—[b] Ps. viii. 5.—[c] Matt. xxviii. 18. 1 Cor. xv. 26.—[d] Philip. ii. 8.

[e] Ps. xxi. 23.—[f] Ps. xvii. 3.—[g] Isai. viii. 18.—[h] Osee xiii. 14. 1 Cor. xv. 51.

CHAP. II. VER. 1. *Lest perhaps we should let them slip* away,* or run out, like water out of leaking vessels, which is lost, and cannot be taken up again. According to the letter it is, *lest we run out;* the sense must be, lest we do not sufficiently attend to these truths. Wi.

VER. 2. *For if the word spoken by the Angels,* &c. That is, if the law delivered to Moses by Angels, became firm and was to be obeyed, and the transgressors punished, how much more is this true of the new law delivered by our Lord Jesus Christ himself, and preached by his disciples that heard him, and which hath been confirmed by so many miracles, and by so many gifts of the Holy Ghost, which the believers have received? Wi.

VER. 4. The miraculous powers the Almighty bestowed in the early ages of the Church, for the establishment and propagation of the faith, became afterwards less frequent, as there was less need of them; but they have never been totally withdrawn, as some pretend, nor has there passed a single age from that of the apostles down to the present time, in which several most evident and stupendous miracles have not been wrought in the Catholic Church.

VER. 5. *God hath not put in subjection to the Angels the† world to come.* By *the world to come,* is meant the Church of Christ to the end of the world, and succeeding to the state of those who served God under the old law. The former world, under the law of Moses, might be said to be subject to Angels, by whom that law was delivered; but the church of the new law is subject to Christ, its author and publisher. Wi.

VER. 6. *But one;* to wit, the author of the 8th Psalm said, *what is man,* &c. that is, man, or mankind, considered in his own frail nature, corrupted by sin, guilty of eternal death, that thou shouldst be mindful of him, restore him to thy favour, and bestow such graces upon him? But the words of the psalm, and of S. Paul in this place, though they may be understood of every man, yet are to be taken as particularly spoken of Christ as man, or of the human nature of Christ, exalted by the real union with the divine person of the Son of God. Wi.—If the sacred humanity of Jesus Christ spoke in this manner, when visited by the eternal word, with what humility ought a sinner to say: What is man?

VER. 7. *Thou hast made him a little less than the Angels.* Man's nature, even the human nature of Christ in itself, is inferior to the nature of Angels, though raised to a degree of dignity above other creatures. Wi.

VER. 8. *He left nothing not subject to him.* He speaks here of Christ, to whom God hath made all creatures subject, whether in heaven, earth, or hell; whether they have been, or shall be hereafter, as to the judge and the head of all.—*But now we see not as yet all things subject to him.* This will only be at the end of the world. At present the devils and the wicked make opposition against Christ and his elect. Wi.

VER. 9. *But we see* (by faith) *Jesus,* who as man, by his sufferings and death, was made less than the Angels, nay, despised as the last of men; now, by his glorious resurrection and ascension, and by the submission all nations pay to him, who believe in him and worship him, *crowned with glory and honour.* And he submitted himself willingly to all those sufferings, even to the death of the cross, that by *the grace of God he might taste death for all;* or, as we read in the Syriac version, for *every man:* therefore not only for the predestinate or the elect, who are saved. Wi.

VER. 10. *For it became him,* &c. He gives the reasons for which the Son of God would become man and suffer death, not that this was absolutely necessary, but a convenient means to manifest the goodness, the wisdom, and the justice of God, by the incarnation and death of his Son; that having decreed to bring many sons, or *children,* to eternal glory, he was pleased to send his divine Son to become man, and so to consummate the *Author‡* of man's *salvation by suffering;* i. e. to make him a perfect and consummate sacrifice of expiation for the sins of all men, and to satisfy the justice of God in the most perfect manner. Wi.—By *suffering,* Christ was to enter into his glory, (Luke xxiv. 26.) which the apostle here calls being made perfect. Ch.—In this and the above verses we may observe three different states of Jesus Christ. The first, that of his humiliation by his passion and death; the second, that of his glory at his resurrection and ascension into heaven; the third, that of his consummated glory in heaven after the last judgment. In his first state, viz. his passion, he was made not only less than the Angels, but as the last of men; novissimus virorum. In his second, all power was given to him in heaven and earth; but this power he will not fully exercise till after the general judgment, when all things, without exception, will be made subject to him; and this is the third state, the permanent state of his glory, which is never to end. To thy sovereign power, O divine Jesus, subject my mind, will, and heart, and make my hitherto rebellious heart in all things conformable to thy sacred and loving heart.

VER. 11. *For both he who sanctifieth,* (i. e. our Redeemer, who sanctifieth, or has obtained sanctification for all, by sacrificing himself on the cross) *and they who are sanctified,* are *all of one;* have the same human nature, and are from the same first parent Adam, whose Son, (Christ) as man, was; on which account he calls men his brethren. See Jo. xx. 17. and Psalm xxi. 23. in which is a clear prediction of Christ's sufferings, where it is said: I will declare thy name to my brethren, &c. Wi.

VER. 13. Christians are the disciples and children of Jesus Christ, begotten upon the cross, and offered with him and through him to his Father. Happy they who ratify this offering, and consummate this sacrifice, by works of mortification and penance!

VER. 14. *That, through death, he might destroy* the power of *him who had the empire of death,* who, by tempting men to sin, had made them slaves to him and to eternal death; so that they lived always slaves to the devil, under a miserable fear of death, and liable to eternal death. Wi.

VER. 15. The devil, by exciting men to sin, made them liable to a temporal and eternal death? he was, therefore, the prince of death, both as to soul and body. Jesus Christ, the life and the source of life, has by his death destroyed sin and vanquished the devil; he has, at once, triumphed over the prince of death, and death itself; and by the assurance which he has given us of eternal life, has delivered us from the terrible apprehensions of dying. To a good Christian, death is the termination of misery and the beginning of eternal happiness; why, therefore, should we be afraid to die? We ought rather, with S. Paul, to say: I desire to be dissolved, and to be with Christ.

VER. 16. *For nowhere doth he take hold of the Angels.*§ Lit. that he apprehendeth, or layeth hold on the Angels; that is, according to the common interpretation, we nowhere find that he hath united their nature to his divine person to save them, though a great part of them had also sinned and fallen from heaven. But he taketh *the seed of Abraham;* i. e. he became man of the seed or race of Abraham, to redeem or save mankind. Wi.—*Nowhere,* &c. That is, he never took upon him the nature of Angels, but that of the seed of Abraham. Ch.

merciful and faithful high priest with God, to expiate the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour those also who are tempted.

CHAP. III.

Christ is more excellent than Moses: and therefore we must adhere to him by faith and obedience.

WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our profession, Jesus:

2 Who is faithful to him who appointed him, as was also [a] Moses in all his house.

3 For he was deemed worthy of greater glory than Moses, by so much as he who hath built the house, hath greater honour than the house.

4 For every house is built by some man: but he who created all things, is God.

5 And Moses indeed was faithful in all his house, as a servant, for a testimony of those things which were to be spoken:

6 But Christ, as a Son in his own house: which house are we, if we retain firm the confidence, and the glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith: [b] To-day, if you shall hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the desert,

9 Where your fathers tempted me, proved, and saw my works,

10 Forty years: For which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways,

11 As I have sworn in my wrath: If they shall enter into my rest.

12 Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God:

13 But exhort one another every day, whilst to-day is named: lest any one of you be hardened by the deceitfulness of sin.

14 For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end.

15 While it is said: To-day, if you shall hear his voice, harden not your hearts, as in that provocation.

16 For some who heard did provoke: but not all who came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it not with those who sinned, [c] whose carcasses fell in the desert?

18 And to whom did he swear that they should not enter into his rest: but to them that believed not.

19 And we see that they could not enter in, because of unbelief.

CHAP. IV.

The Christian's rest: we are to enter into it through Jesus Christ.

LET us, therefore, fear, lest perhaps forsaking the promise of entering into his rest, any of you be thought to be wanting.

2 For to us also it hath been declared as well as to them, but the word of hearing did not profit them,

[a] Num. xii. 7.—[b] Ps. xciv. 8. Infra iv. 7.

[c] Num. xiv. 37.

VER. 17. *To be made like to his brethren* in all things; (sin always excepted) i. e. to be tempted, to suffer, to die, that having the true nature of a suffering man, he might become *a merciful high priest*, fit to compassionate us in our sins, in our temptations and sufferings. Wi.

* V. 1. Ne forte pereffluamus, *μήποτε παραῤῥυῶμεν.*

† V. 5. Orbem terræ futurum, *τὴν οἰκουμένην τὴν μέλλουσαν.*

‡ V. 10. Authorem salutis eorum per passionem consummare, not consummari, *τελειῶσαι.*

§ V. 16. Nusquam enim Angelos apprehendit, sed semen Abrahæ apprehendit, *ἐπιλαμβάνεται*, assumit, vel assumpsit.

CHAP. III. VER. 1. *The .. high priest of our profession.* That is, of the faith we confess, or profess. Christ is also here called our *apostle*, i. e. sent by his Father. Wi.—Jesus Christ is not only our apostle, he is the doctor, the legislator of the religion we profess. He is our high priest, who offered himself in sacrifice for the sanctification of his Church, and who is now exercising at the right hand of his Father the office of the priesthood in our behalf, both in heaven and on earth. We here see our dignity: we have a God for the apostle and high priest of our religion.

VER. 2. *Faithful to him, &c.* To be made, may apply to Christ as man; but here the sense is, who made him head over all his Church. Wi.

VER. 3. *Of greater glory, &c.* The apostle shews Christ to be greater than Moses several ways. 1. Christ is as much above Moses, as an architect above the house which he has made; for Christ (who, as God, made all things) is the builder of that very house, that is, of the house of Israel, of which Moses was only a part of a member. 2. Moses was only employed in the house, *as a servant*, to *give testimony* to others, as he was ordered. Wi.

VER. 6. *Christ, as a Son in his own house: which house*, or Church of the faithful *are we:* and Christ is our only Lord and Master, equally with the Father, and the Holy Ghost; but we are all members, and profitable members, *if we retain firm the confidence* in him, *and the glory of hope*, or a glorious hope *unto the end.* Wi.—Hitherto S. Paul endeavours to detach the Hebrews from Moses and the law, to attach them to Christ and his gospel. What follows, is an exhortation to persevere in the faith, lest we come to be cast off like the Jews.

VER. 8. This alludes to the 17th chapter of Exodus, where the history of the provocations and contradictions of the Israelites is related at large.

VER. 11. *As I have sworn in my wrath:* if they shall enter into my rest.* But *if* here implies the same as *they shall not.* See Mar. viii. 12. And that this is the sense here, appears by the 18th verse, where it is expressly said, *they should not enter into his rest;* i. e. to rest in the land of Chanaan, promised to them. Wi.

VER. 12. *Take heed, &c.* Not to imitate their incredulous obstinacy, lest you never enter into the place of eternal rest, by departing from God by sin. Wi.—To abandon Christ is to abandon God, since Christ is God. He who denies the Son, believes not the Father, who has wrought so many miracles to sanction his mission. 1 John ii. 23. It is of little consequence to eternity whether it be the doctrine of faith or the life of faith we reject, if persons are equally lost by either practical or speculative infidelity.

VER. 13. *To day.* The duration of the present life may be accounted but a day, which God destines for the trial of our faith and obedience; we ought, therefore, to labour hard during the short time of the present day, that we may live and reign with God for all eternity. We cannot too often entertain this truth in our hearts, if we wish to square our lives after the gospel. The heart of man becomes insensibly hardened to Christian truths, when its natural corruption is not courageously attacked.

VER. 14. You have already been *made partakers* of the benefits *of Christ*, at your conversion and baptism, to *the beginning of his substance,*† by which seems to be understood the faith of Christ. Wi.—If to subsist in Jesus Christ, to be washed in his blood, to be animated with his spirit, to be nourished with his flesh, is but a sketch, a seed of that union with him which on a future day is to be effected, how comes it that we are so attached to this earth, how can we hazard for such a mere trifle such immense felicity?

VER. 15. From the 6th and 14th verses we learn the great happiness conferred on us at baptism; but all this, happily, we are taught is dependent on faith, the foundation of our spiritual and divine being.

VER. 16. Let us not flatter ourselves with having quitted Egypt by our baptism, unless we also quit that opposition, and that disobedience of our heart to the laws and maxims of the gospel. The Israelites, under the guidance of Moses, left Egypt for the promised land, and after travelling in the desert for the space of two years, found themselves on the confines of the so much desired country; but the possession of it was denied them, and they were left to perish in the desert, because they distrusted God's promises, and were incredulous to his word. All that happened to this chosen people, says S. Paul, was a figure of what was to happen to us. Here then we may read our destiny, if, like them, we prove ungrateful to God.

VER. 17. *Whose carcasses were laid*, or buried *in the desert?* None of those who were reckoned up (Num. xiv.) entered the land of Chanaan, except Josue and Caleb; but then we may take notice, that none were there numbered under twenty years of age, nor the Levites, nor the women. Wi.

* V. 11. Si introibunt, *εἰ εἰσελεύσονται.*

† V. 14. Initium substantiæ ejus, *τὴν ἀρχὴν τῆς ὑποστάσεως.* See C. xi. 1. Est fides sperandarum substantia rerum, *ἐλπιζομένων ὑπόστασις.*

CHAP. IV. VER. 1. *Let us, therefore, fear, &c.* S. Paul continues his exhortation to them, not to be like the incredulous Jews, and so to be excluded from the place of eternal rest. Wi.

not being mixed with the faith of those things which they heard.

3 For we who have believed, shall enter into rest; as he said: [a] As I have sworn in my wrath: If they shall enter into my rest: and this when the works from the foundation of the world were finished.

4 For in a certain place he spoke of the seventh day thus: [b] And God rested the seventh day from all his works.

5 And in this *place* again: If they shall enter into my rest.

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter in because of unbelief:

7 Again he limiteth a certain day, saying in David: To-day, after so long a time, as it is above said: [c] To-day, if you shall hear his voice, harden not your hearts.

8 For if Jesus had given them rest, he would never have afterwards spoken of another day.

9 There remaineth, therefore, a rest for the people of God.

10 For he who is entered into his rest: he also hath rested from his works, as God from his.

11 Let us hasten, therefore, to enter into that rest: lest any man fall into the same example of unbelief.

12 For the word of God is living and effectual, and more penetrating than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart.

13 [d] Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is.

14 Having, therefore, a great high priest who hath penetrated into the heavens, Jesus, the Son of God, let us hold fast our confession.

15 For we have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

16 Let us go, therefore, with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

CHAP. V.

The office of a high priest. Christ is our high priest.

FOR every high priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them who are ignorant, and err: because he himself also is encompassed with infirmity:

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

4 [e] Neither doth any man take the honour to himself but he that is called by God, as Aaron was.

[a] Ps. xciv. 11.—[b] Gen. ii. 2.—[c] Supra iii. 7.

[d] Ps. xxxiii. 16. Eccli. xv. 20.—[e] Exod. xxviii. 1. 2 Par. xxvi. 18.

VER. 2. *To us . . hath been declared, as well as to them.* That is, as the riches of the country of Chanaan, was told by Josue and Caleb to the people, but they would not believe them; so the happiness of the kingdom of heaven has been preached by us to you: but the word they heard (lit. *the word of hearing*) *did not profit them*, not *being mixed*, or received *with faith:* let not this be your case. Wi.—As the want of a firm faith was the cause of the punishment of the Israelites, of their privation of a promised inheritance, so Christians will be eternally excluded from the kingdom promised them, unless they steadily believe and obey the gospel of Jesus Christ. The reason why so few profit of the word, is because few take care to meditate on it, to digest it, and as it were, incorporate it with themselves by proper considerations.

VER. 3, &c. It is faith that opens heaven; but faith animated by charity, nourished by good works, and perfected by mortification of the senses. God only enters into his rest after the accomplishment of his works, and shall we expect to enter before we accomplish what he has given us to do? Let us fear, but in hoping; let us hope, but in labouring.—*The works . . . . were finished.** This place is the same, and equally obscure in the Greek as in the Latin text. The apostle here examines what David, as a prophet, could mean, when he said of some: they shall not enter, or, *if they shall enter into my rest.* His argument is this: David could not prophesy of that *rest*, by which God, after he had created all things, (Gen. ii. 2.) is said to have rested *the seventh day*, when he had finished the works of the creation. Nor could David speak of that other time of *resting*, which was promised and given to the Israelites, when, having conquered all their enemies, they were introduced by *Jesus*, or Josue, into the promised land of Chanaan; for these two rests were passed long before his prophecy: therefore David must speak of some rest that was to come afterwards, when he said: *To-day, if you shall hear his voice, harden not your hearts*, &c. Therefore it must needs follow that some *day* of *rest*, some sabbatism, as he calls it, after his time, must remain for the *people of God*, that should not harden their hearts: and from hence he concludes that David had in view that eternal rest of happiness which the Messias was to obtain for us, a rest without end in the kingdom of heaven.—*Let us hasten, therefore*, or as it is in the Greek, *let us make it our endeavour*, to gain that place of *rest*, by our persevering in faith and good works, and take heed not to be excluded with the unbelievers. Wi.

VER. 12. *For the word of God is living*, &c. Some understand by *the word of God*, the eternal word, or Son of God: (to whom may apply all in the 12th and 13th verses) but others rather expound it of the words, promises, and menaces of God, either foretold by the prophets, or preached by the apostles. Wi.—All this language is metaphorical, but perfectly well understood by the Jews. In their sacrifices, the Levites made use of a two edged knife to separate from the victim what was for God, what was for the priests, and what was for the people. Thus in sacrificing sinners to the justice of God, Jesus Christ, like a two-edged knife, will separate what is for God, and what is for man; i. e. whatever is good or evil in the whole of man's conduct.

VER. 13. *In his sight*, or *to the eyes*, must signify in the sight of God. Wi.—If the word of God in Jesus Christ be so terrible, what will Jesus Christ be himself, when he comes to judge us according to the severity of his justice?

VER. 14. *Having, therefore*, as I told you before, *a great high priest*, Christ, who ascended into heaven, who can compassionate our infirmities, let us with a firm confidence approach the throne of grace, by faith, hope, charity, and good works. Wi.

VER. 16. Let us often contemplate Jesus Christ on his two thrones, that of his *mercy*, and that of his *justice;* of his mercy, where at present he is seated as our compassionate high priest, to bestow on us the riches of his grace; of his justice, where he will one day sit as judge, to examine most rigorously both our faith and our practice. Our separated brethren pretend to prove from this text that we need no help of saints to obtain any favour. But by this argument they may as well take away the helps and prayers of the living for one another. For we do not require the help of either the saints in heaven, or of our brethren on earth, through any mistrust of God's mercy, but on account of our own unworthiness, convinced that the prayer of a just man availeth more with Him, than the desire of a grievous sinner; and of a number making intercession together, rather than of one alone. This they cannot deny, except they deny the holy Scriptures. Neither do we come less to Him, or with less confidence, when we come accompanied with the prayers of Angels, saints, priests, or just men, with us, as they fondly imagine and pretend; but with much more confidence in his grace, mercy, and merits, than if we prayed ourselves alone. B.

* V. 3. Operibus ab institutione mundi perfectis, *καί τοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.*

CHAP. V. VER. 1. *Every high priest.* He speaks first of the office of priests in general, before he speaks of Christ's priesthood. A priest is chosen and preferred before other men, as qualified for the divine ministry, to offer up gifts, oblations, sacrifices, in order to obtain forgiveness of his own sins and those of the people, who, by the experience he has of his own infirmities, may *compassionate* others who offend through frailty or ignorance, every priest (excepting our Saviour, Christ) being a sinner. Nor must he take upon himself rashly and inconsiderately, for temporal motives, this sacred ministry, formidable (says S. Gregory) even for the shoulders of Angels; he must consult God by prayer, follow the advice of his spiritual guides and pious parents; by these means to know whether he has a call from God to this ministry, as Aaron had. Wi.—The priest and pastor should never forget that he is a man and a sinner; that he is honoured with this divine ministry, to offer sacrifice both for his own sins and for the sins of the faithful; that prayer should be his delight, the altar his centre, and the sacrifice of the body and blood of Christ his supreme felicity. "This sacrifice of the Eucharist," says S Austin, "has succeeded to all the ancient victims that were immolated of old, to signify the future sacrifice." l. 10. c. xx. de Civit. Dei. As to the word *mass*, it was in use to signify this holy sacrifice of the altar above thirteen hundred years ago. See the second C. of Carthage, can. 3. S. Jerom upon the Prov. c. xi. S. Ambrose, l. 2. ep. 14. Missam facere cœpi; I began to say mass. It was introduced into this country with Christianity itself. See V. Bede's history, c. xxvii. & b. 4. c. xiv.

VER. 4. See in 3 Kings xiii. 2 Paralip. xxvi. and 1 Kings xiii. the manifest punishments of the Almighty on laics that impiously and sacrilegiously attempted the ministry of priests. In the Christian dispensation, archbishop Cranmer, the very soul of the pretended reformation, dictatorially pronounces, "he

5 So also Christ did not glorify himself to be made a high priest: but he that said to him: [a] Thou art my Son, this day have I begotten thee.

6 As he saith also in another place: [b] Thou art a priest forever, according to the order of Melchisedech.

7 Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears to him, that was able to save him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And being consummated, he became the cause of eternal salvation to all that obey him,

10 Called by God a high priest, according to the order of Melchisedech.

11 Of whom we have great things to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters; you have need to be taught again what are the first rudiments of the oracles of God: and you are become such as have need of milk, and not of solid food.

13 For every one that is a partaker of milk, is unskilful in the word of justice: for he is a little child.

14 But solid food is for the perfect: for those who by use have their senses exercised to the discerning of good and evil.

[a] Ps. ii. 7.—[b] Ps. cix. 4.

that is appointed to be a bishop or priest, needeth no consecration:" words quoted by Dr. Stillingfleet from his own handwriting, in his Irenicum, p. 391, 2d ed. But the Catholic Church has given a very different decision, which is confirmed by the testimony of Scripture, apostolical tradition, and the unanimous consent of the Fathers. See Acts vi. 6. and xiii. 3. and xiv. 22. 1 Tim. iv. 14. &c. See in the history of Socrates, who lived in the fifth century, how the usurpation of Ischyras, in taking upon himself the name and office of a priest without receiving *holy orders*, was reprobated as a crime worthy of death. l. 1. c. xxvii. Ed. Val.

VER. 5. *So also Christ*, as man, *did not glorify himself*, by assuming this dignity of *high priest*, but had it conferred upon him by the divine decrees of his eternal Father, who said to him: Thou art my Son, and thou art a priest forever, &c. Wi.

VER. 6. Some may perhaps wonder why S. Paul does not dwell more in this epistle on the eucharistic sacrifice; but until the Hebrews understood the *bloody* sacrifice on the cross, they could not be supposed to understand the *unbloody* sacrifice of the altar. The holy Fathers observe, that the sacrifice of Melchisedech, (Gen. xiv. 18.) offered in bread and wine, prefigured the unbloody sacrifice offered by Jesus Christ at his last supper. See Clemens Alex. l. 4. Strom. c. viii. S. Cyp. l. 2. ep. 3. ad Cæcil. Euseb. of Cæsar. l. 5. Dem. Evang. c. iii. S. Jerom ad Marcel. S. Aug. ep. 95. ad Inn. Pap. S. Amb. Epip. Chrys. &c. apud Bellarm. l. 1. de missa. c. vi. Hence it follows, that the holy Eucharist is truly and properly a sacrifice as well as a sacrament, as the paschal lamb or passover of the old law was both a sacrament and sacrifice. For either our Saviour offered sacrifice at his last supper under the forms of bread and wine, or he cannot be called *a priest forever according to the order of Melchisedech*. For the different orders of priests are chiefly distinguished by their sacrifice; (see v. 1.) and if it be supposed that our Saviour only offered a bloody sacrifice, he would with more propriety have been called a priest according to the order of Aaron, and not of Melchisedech. See S. Aug. l. 16. de Civitat. Dei. c. xxii.

VER. 7. *Who in the days of his flesh*, of his mortal and suffering condition, even with strong and fervent crying out, and tears, offering up as man, *prayers and supplications to him*, to God, *who could save him from death;* to wit, in the garden of Gethsemani, and on the cross, yet with a perfect resignation and conformity of his human will to the divine will, *was heard for his reverence.** I leave this translation, which is in the Rhemes Testament, very literal from the Latin Vulgate, and which cannot be said to be any ways disagreeable to the Greek. As to the sense, there are two expositions in the best interpreters. S. Chrysostom and many others understand, that he was heard as to every prayer that he made absolutely, and not conditionally only, (as when he prayed that the cup of his sufferings might pass from him) and he *was heard for* that *reverence*, or reverential regard, and just consideration which the eternal Father had for him, who was his true Son. This interpretation agrees better with the Greek text, in which is left out the word *his*. Others by his *reverence*, understand that he was heard on account of that reverential fear, that respectful submission and piety, which he always had towards his eternal Father. And if it be asked in what Christ was not heard, and in what he was heard: he was not heard when he said, let this cup of sufferings, or this death, pass from me, because it was not what he asked and prayed for with an absolute desire, but only thereby expressed the natural fear which, as man, he had of death, and therefore presently added, but *not my will but thine be done*, expressing what he knew to be the divine will. And to shew this, S. Chrys. on these words, brings all those sentences by which our Saviour, Christ, had declared that he had power to lay down his life, and power to take it up again; that no one taketh it from him, but that he laid it down of himself. See John x. 18. and S. Chrys. hom. vii. p. 475. But Christ was heard in all he prayed for with an absolute will, according to what he said to his Father, *I know that thou always hearest me*. Jo. xi. 42. He was heard as to all that he asked with an absolute will, either for himself or his Church. Wi. —What excellent dispositions these of Jesus Christ in his sacrifice, which we learn from his apostles. How truly worthy are these tears both of our love and our adoration! Hence it appears, that Jesus Christ in his prayer both in the garden and on the cross shed tears, though the evangelists are silent on this head. Menochius.

VER. 8. He that was truly the Son of God, and knew all things, learnt practically, and taught us perfect obedience in suffering and dying a cruel death on the cross. Wi.

VER. 9. *And being consummated*, or perfected as man in all kinds of virtues, and at the same time true God by his divine person, became the author of salvation to all those who both believe in him and obey him. Wi.

VER. 10. There is but one eternal Pontiff, one universal Priest given by God; all others are his vicars, but not successors, whom he associates to his priesthood, to continue those same functions on earth which he himself exercises in heaven, and which had been prefigured in Melchisedech.

VER. 11. *Of whom*, i. e. of his high priesthood, according to the order of Melchisedech, we have mighty things to say, and very hard to be expounded or understood by you, at least many of you, who, though you ought to be masters after the gospel hath been so long preached, and even by the apostles of Christ, yet you are weak as to understanding it; (the Greek also signifies slothful and negligent) you stand in need of being taught the first elements and principles of the Christian faith, like children, who are rather to be fed with milk than with more solid meats. How many are there now in the like condition, who are for reading and expounding all the holy Scriptures according to their own way of thinking? Wi.

* V. 7. Exauditus est pro suâ reverentiâ, εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. Even the last Protestant translation, though much more exact than any of the former, puts, *and was heard in that he feared*. If the Rhemes translation, which I have not changed, be obscure, I much doubt whether theirs can be better understood. I will not suppose that they mean with Calvin, that Christ was so abandoned on the cross as to be driven to despair, and that he feared and felt the punishments of the damned, from which he begged to be freed, and was heard. Beza, says Calvin, was the first author of this exposition, that is, of this blasphemy. I will rather suppose that the Protestant translators only meant, that Christ, as man, feared death. How then *was he heard in that he feared?* not so as to be freed from death, which he willingly underwent, but was heard so as to triumph over death, and shortly after to rise and ascend triumphant into heaven. Dr. Wells, in his amendments to the Protestant translation, has changed it in this manner, *was heard* so as to be delivered from *his fear;* and in his paraphrase expounds it thus, *namely, by an Angel sent on purpose to strengthen him;* so that he expounds this text of the fear and prayer of Christ in the garden, from which *fear* he was freed at the appearing of the Angel. Luke xxii. 43. I pretend, notwithstanding, that the Protestant translation, *was heard in that he feared*, though we take it with the additions made by Dr. Wells, *was heard* so as to be delivered from *his fear*, is far from being exact, nor can it be looked upon as a proper and literal translation from the Greek text, ἀπὸ τῆς εὐλαβείας. First, where is there any thing in the Greek for *he feared*, or *his* fear? or that *he* was delivered from *his* fear? This is to add in the text itself a particular exposition, which at the same time is contrary to what divers interpreters take to be the literal sense of these words, ἀπὸ τῆς εὐλαβείας, who by εὐλαβείας understand that great respect and regard which was *in the Father* towards Christ, because he was his Son. S. Chrysostom understood the force of the Greek text as well as any one, and this seems the meaning of these his words: (λόγ. ἡ, p. 475, linea 20. Ed. Sav.) τοσαύτη ἦν αὐτοῦ ἡ εὐλαβεία, ὡς καὶ ἀπὸ τούτου αἰδεῖσθαι αὐτὸν τὸν θεόν. Nor does the Latin translator of S. Chrysostom, Mutius Scholasticus, in the edition of Fronto Ducæus, seem to have mistaken the sense of S. Chrysostom, where we find, (hom. viii. p. 1478) *tanta fuit ejus reverentia, ac pietas, ut ideò eum revereretur Deus*. Others indeed expound it of the reverential and godly fear, or piety, that was in Christ, as man, towards God, his Father, and that his prayers were heard on this account: but this will not justify the Protestant translation, *that he was heard in that he feared*, nor the paraphrase of Dr. Wells, *so as to be delivered from his fear*, as if by εὐλάβεια were understood merely a natural fear and apprehension. I find Mr. Legh, in his Critica Sacra, on the word εὐλάβεια, says that the Syriac version has *from fear:* but he is mistaken, as may be seen in Walton's Polyglot: the Syriac has only, *he was heard*, without any mention at all of any kind of fear, which is left out. Mr. Legh says, Nazianzen and Theodoret follow this sense. He cites not the words nor the places. It must be again his mistake. Theodoret has nothing like it in his commentary on this passage, nor S. Greg. (orat. xxxvi.) where he cites these words of S. Paul. It is true εὐλάβεια, especially in profane authors, has sometimes the same signification as *timor*, or *metus*. It is, says Scapula, timiditas circumspecta; but also, even in profane writers, the same as, religio, pietas in Deum. See also what examples Scapula brings on εὐλαβοῦμαι and εὐλαβὴς; of which he says, apud Ecclesiasticos Scriptores, et in Test. Novi libris, circumspectus et cautus circa ea quæ ad cultum divinum pertinent, religiosus, pius, ut Luc. 2. I know also, that in Heb. xi. 7. it is said of Noe, *metùens*, in the vulgar Latin, for εὐλαβηθεὶς; and Acts xxiii. 10. Tribunus timens, εὐλαβηθεὶς: but neither do these two examples shew that in this place, where mention is made of our Saviour Christ, εὐλάβεια can be properly and literally translated by *fear*, or that the sense is that Christ *was heard* so as to *be delivered from his fear*. For first, this exposition of fear and apprehension of death agrees not with the common exposition of the ancient Fathers, neither with S. Chrys. and those who follow him, nor with the others, as I have shewn already. Secondly, this translation agrees not with the Protestant translation in other places. As for the *substantive*, εὐλάβεια, it is only found in one other place in the New Testament, to wit, Heb. xii. 28. μετὰ αἰδοῦς, καὶ εὐλαβείας, where the Prot. translation has *with reverence and godly fear;* and for the adjective, εὐλαβὴς, where old Simeon is called εὐγαβὴς

CHAP. VI.

He warns them of the danger of falling by apostacy; and exhorts them to patience and perseverance.

WHEREFORE, leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and of the imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this we will do, if God will permit.

4 [a]For it is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away, to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs useful for them by whom it is tilled, receiveth blessing from God.

8 But that which bringeth forth thorns and briers, is rejected; and very near to a curse, whose end is to be burnt.

9 But my dearly beloved, we trust better things of you, and nearer to salvation: though we thus speak.

10 For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For God promising to Abraham, because he had no one greater by whom he might swear, swore by himself,

14 Saying: [b]Unless blessing, I will bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men swear by one greater than themselves; and an oath, for confirmation, is the end of all their controversy.

[a] Mat. xii. 45. Infra x. 26. 2 Pet. ii. 20.

[b] Gen. xxii. 16.

in the common Greek copies, (Luke ii. 25.) they have translated, a *devout* man. Acts viii. 2. the men that buried S. Stephen, *ἄνδρες εὐλαβεῖς*, are translated *devout men*, as also Acts ii. 5. Thirdly, the ancient Arabic version signifies *propter reverentiam ejus*, and the Ethiopic *ob justitiam ejus*, as they are in the translations of Walton, which agree with the Latin Vulgate, but not with that sense in which the English Protestants have translated the Greek. In fine, it must be observed that *ἀπὸ* here, according to these versions, bears the sense of *ob* or *propter*, and not of *ab* or *ex*, of which signification see many examples in Estius. Wi.

CHAP. VI. VER. 1–2. *Wherefore leaving the word*, &c. This is to be taken as connected with what he had said in the last chapter, (v. 12.) of the elements, or *rudiments* of Christian faith, concerning which, though some seemed not sufficiently instructed, yet he thinks it here enough to name them, and pass them over: to wit, 1. *Penance*, or the dispositions of a sincere repentance. 2. *Faith*, when they are come to the years of being instructed. 3. The *doctrine of baptisms*, which he expresseth in the plural number, either because all the faithful must be baptized once, if we speak of Christian baptism; or he means that persons ought to know they cannot receive Christ's baptism over again. Or, in fine, he means that the baptisms used by the Jews, which they so frequently repeated, could not make them justified. 4. The doctrine *of imposition of hands*, by which is commonly expounded that which was given in the sacrament of confirmation. 5. *Of the resurrection of the dead.* 6. *Of the judgment*, by which God would judge all mankind. Of these things he supposeth them already instructed. Wi.—We see here the order in which the apostles taught the Christian doctrine to the catechumens: 1. They excited them to sorrow for their sins. 2. They required of them acts of faith in God and his Son Jesus Christ. 3. They explained the nature of Christ's baptism, its virtue, and difference from the baptism of the Baptist and others. 4. After baptism, they laid their hands on them, that they might receive the strengthening grace of the Holy Ghost in confirmation; and finally, they excited them to perseverance, by the hope of a glorious resurrection, and of eternal life, and by setting before their eyes eternal damnation as the consequence of apostacy.

VER. 3. *And this we will do*, meaning what he said in the first verse, that his design was to proceed *to things more perfect*, which, after some admonitions, he comes to in the next chapter, when he speaks of the priesthood of Christ. Wi.

VER. 4. &c. *For it is impossible*,* &c. This is an obscure place, differently expounded, which shows how rash it is for the ignorant to pretend to understand the holy Scriptures. Many understand these words, *it is impossible*, &c. of the sacrament of penance, or of returning to God by a profitable repentance, especially after such heinous sins as an apostacy from the true faith. But then we must take the word *impossible*, to imply no more than a thing that is very hard to be done, or that seldom happens, as when it is said, (Matt. xix. 26.) that *it is impossible* for rich men to be saved: and (Luke xvii. 1.) *it is impossible that scandals should not come.* For it is certain that it is never impossible for the greatest sinners to repent by the assistances which God offers them, who has also left the power to his ministers to forgive in his name the greatest sins. But others (whose interpretation seems preferable) expound this of baptism, which can only be given once. The words here in the text very much favour this exposition, when it is said, *who were once enlightened.* For baptism in the first ages was called the sacrament of *illumination.* See S. Denis de cœlesti Hierar. c. iv. S. Greg. Naz. &c. The following words also agree with baptism, when they are said to have been *made partakers of the Holy Ghost;* to have *tasted the good word of God, and the powers of the world to come;* all which signify the interior graces, the miraculous gifts, and *power* of working miracles, which they who were baptized frequently received in those days.—They cannot be *renewed again unto penance.* That is, they cannot be *renewed* again by baptism, which is also called a *renovation.* Tit. iii. 5. Their sins may indeed be forgiven them in the sacrament of penance, but this is not *a renovation* like that in baptism, in which both the guilt, and all pain due to past sins, is remitted; whereas in the sacrament of penance, though the guilt, and the eternal punishments due to sins be remitted, yet many times, temporal punishments, to be undergone either in this world or the next, still remain due to such as have been great sinners, to them who by relapsing into the same sins, have crucified *again to themselves the Son of God, making a mockery of him;* i. e. who, insensible of the favours received, have ungratefully renewed sin; to take away which Christ suffered, was mocked, crucified, &c Wi.—Macknight observes that Beza, without any authority from ancient MSS. hath inserted in his version *Si, If they shall fall away*, that this text might not appear to contradict the Calvinistic doctrine of the assurance of salvation. The English translators have followed Beza. The biblical student will be glad to find Dr. Wells, in his elegant edition of the New Testament, frequently restoring and preferring those readings which agree with the Latin Vulgate. The same just tribute is paid to the Vulgate by Walton, Mills, Gerard, Griesbach, Harwood, and others. Indeed the Vulgate has been declared authentic in a general council, and probably expresses more of the true reading of the original or autograph, than any Greek edition that is now to be found, and certainly much more than modern versions, which are strained more or less by the preconceived sentiments of the translators.—*For the earth that drinketh in the rain*, &c. He bringeth this comparison, to give them a horror of abusing God's graces and favours, and of making themselves guilty of hell fire. Wi.

VER. 9, &c. *We trust better things of you*, &c. That is, though I have admonished you in this manner, I hope the best, especially knowing how charitable many of you have been to your Christian brethren. Wi.—Faith begins the work of salvation; good works from a principle of charity continue it; perseverance in virtue, and patience under afflictions complete it. To assert the contrary is not to derogate so much from the work of man, as from the grace of God, which is the cause and ground of all that is good in man. "Mark," says S. Austin, "that he to whom our Lord gave grace, hath our Lord also his debtor. He found him a giver in the time of mercy: he hath him his debtor in the time of judgment." In Ps. vi.—It is certain God, who is not unjust, will reward these good works, if you continue in the same, *to the accomplishing of hope even to the end*,† for the obtaining the happiness you hope for. Be not therefore *slothful*, and negligent; it is by *faith, patience*, and perseverance, that you will *inherit* God's *promises.* Wi.

VER. 13, &c. *For God promising to Abraham*, to bless all nations in his seed; i. e. by the coming of Christ, *swore by himself*, having no greater to swear by, &c. He shews them how certain they may be of eternal happiness, unless they be slothful. First, it is God himself, who hath promised to make them happy. Secondly, he promised it with an oath; and these are two unchangeable things in God, who cannot lie. And the oath was: *unless blessing, I will bless thee*, &c. The sense is, unless I give thee great blessings, let me not be esteemed the true God. By this God hath given the *strongest consolation* to us, who have fled from the imperfect works of the former law of Moses, by believing and hoping in Christ. This hope is as a *sure* and *firm anchor* of our souls, amidst all persecutions and dangers, which will make us enter in, *even within the veil*, as it were into that part of the temple called the holy of holies, which was a figure of heaven, into which Christ *Jesus* himself *entered* first, by his glorious ascension after his sufferings. He entered as our *high priest*, and to prepare us there a place. Wi.

17 Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge, to hold fast the hope set before us:

19 Which we have as an anchor of the soul, sure and firm, and which entereth even within the veil,

20 Where the forerunner, Jesus, is entered for us, made a high priest for ever, according to the order of Melchisedech.

CHAP. VII.

The priesthood of Christ, according to the order of Melchisedech, excels the Levitical priesthood, and puts an end both to that and to the law.

FOR [a] this Melchisedech, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all: who indeed first by interpretation is king of justice: and then also king of Salem, that is, king of peace,

3 Without father, without mother, without genealogy, having neither beginning of days, nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham, the patriarch, gave tithes out of the chief spoils.

5 And indeed they of the sons of Levi, who receive the priesthood, [b] have a commandment to take tithes of the people according to the law, that is, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him, who had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men who die, receive tithes: but there he of whom it is testified, that he liveth.

9 And (as it may be said) even Levi, who received tithes, paid tithes through Abraham:

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection were by the Levitical priesthood, (for under it the people received the law) what

[a] Gen. xiv. 18.

[b] Deut. xviii. 2. Josue xiv. 4.

* V. 4. Impossible, *ἀδύνατον*. See Corn. a Lapide and Estius, who say of this exposition of baptism, Sic omnes Græci, et Latinorum maxima pars. Baptism is often called, *φώτισμα*. See S. Greg. Naz. orat. xxxix. in Sta Lumina.

† V. 11. Ad expletionem spei usque ad finem, *πρὸς τὴν πληροφορίαν*. See the signification of this word, Lu. i. 1.

CHAP. VII. VER. 1. *This Melchisedech.* If we look for the construction, *Melchisedech* may be joined with what follows, (v. 3.) *continueth a priest for ever.* Wi.—The excellency of this personage was so transcendent, that some of the ancients took him to be an Angel, and some the Holy Ghost. This the Fathers condemn; for had he not been a man, a king, and a priest, he would not have been so worthy a type of our Saviour.

VER. 2. *King of justice*, according to the signification of the word *Melchisedech*, and *of peace*, signified by the place *Salem*, of which he was king. By *Salem* is commonly expounded Jerusalem, though S. Jerom thinks it was a town in Samaria afterwards called Sichem. This king was also a priest of the Most High; i. e. of the true God. He blessed Abraham, after he had defeated Chodorlahomor and the other kings; (Gen. xiv.) and Abraham gave him the tithes of all things which he had taken from his enemies. He is said (v. 3) to have been *without father, without mother, without any genealogy*, without *beginning of days* or *end of life*, inasmuch as we have no account in the Scripture of these particulars. He is said in Genesis to have brought out, inasmuch as he was a priest, that is, to have offered up a sacrifice to God of bread and wine. The apostle here shews two things, that Melchisedech was greater than Abraham, and that he is a figure of Christ, *who is a priest for ever, according to the order of Melchisedech.* Ps. cix. 4. Wi.

VER. 3. *Without father, &c.* Not that he had no father, &c. but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in Scripture. Ch.—Not that he was without father and mother, says S. Jer. (ep. cxxxvi.) for Christ himself was not without a Father according to his divinity, nor without a Mother in his humanity; but because his genealogy is not given in Genesis, as that of the other patriarchs is, but he is abruptly introduced without any mention of either his birth or death. In Melchisedech all was prophetical and figurative of Jesus Christ; and Abraham undoubtedly in this patriarch saw Jesus Christ in spirit, and exulted that all the nations of the earth were to be blessed in him. *Abraham*, your *father, greatly desired*, says our Lord to the Jews, *to see the day of my coming: he saw it, and was filled with joy.* Jo. viii. 56.

VER. 4. *Consider how great this man* (Melchisedech) *was*, and greater than our great patriarch, Abraham: 1. Because Abraham, of his own accord, paid tithes to this priest of all the chief things he had: which was to own himself inferior to him: as the rest of the Jewish people are inferior to the sons of Levi, the descendants of Aaron, who being raised to the dignity of the priesthood by the command of God, have a right to take tithes or tenths of the people; and so are honoured above the rest. 2. This Melchisedech blessed, or gave a benediction to our great father Abraham, to whom the promises of blessing all nations was made. Now he that gives a blessing to another, must be better or greater than he to whom the blessing is given; therefore Melchisedech was greater than Abraham. 3. To shew another pre-eminence of the priesthood of Melchisedech (which was a figure of the eternal priesthood of Christ) above the priesthood of Aaron, the apostle takes notice that the sons of Levi, the priests of the ancient law, to whom tithes were to be paid, were no more than mortal men, always dying, whereas the Scripture only witnesseth of Melchisedech that he liveth; he is represented as one that hath neither beginning nor end of his days. This agrees chiefly with Christ, who by the psalmist is called, a priest for ever. And, though Christ also died for us, for it was chiefly by his death that he offered his sacrifice, yet he presently rose again, and continues for ever a priest, without a successor as to his priesthood, and as to the sacrifice of expiation for the sins of mankind. His priesthood, his sacrifice, and oblation for our redemption, lasts for ever. 4. Another reason that shews the priesthood of Melchisedech (and of our Saviour, Christ) to be above the Aaronical priesthood, is, that not only Abraham, but even Aaron and Levi, and all their successors, may be said in the person of Abraham to have paid tithes to Melchisedech, because we may consider them as yet in the loins of Abraham, from whom they descended; though it cannot be said, in like manner, that Christ himself was in the loins of Abraham, because though he was Son of Abraham, yet his conception was not in the ordinary way of human generation, but by the operation of the Holy Ghost. See S. Aug. l. x. de Gen. ad lit. c. 20. tom. 3. p. 270. nov. edit. 5. S. Paul (v. 11.) brings another reason to shew that the priesthood according to the order of Melchisedech was more perfect, because true justice and sanctification could not be given either by the priesthood of Aaron or by the law of Moses, which began as it were together; for if the former law and sacrifices offered by the priests of Aaron, had been sufficient for man's justification and salvation, there would have been no necessity of a new priesthood according to the order of Melchisedech. Of this S. Paul speaks elsewhere to the Romans. And, as there is a new priesthood, so there is a new law, by which the former is no longer of force. 6. He takes notice of this difference from the former priesthood, that they were priests of the tribe of Levi, but that Christ, the priest according to the order of Melchisedech, is of the tribe of Juda. 7. Another difference is, that the former law, and all belonging to it, consisted of *carnal* precepts, (v. 16) in outward ceremonies and sacrifices, with promises of temporal blessings and a long life in this world; but the new law and sacrifice of Christ, is *according to the power of an indissoluble* and never-ending *life*, conferring inward graces, with the remission of sins, by which men are justified and saved, with promises of eternal happiness. 8. He tells us that Christ's priesthood was confirmed by God himself with an oath; not so the priesthood of Aaron. This second testament therefore is much better, and more excellent. 9. The former testament *brought nothing to perfection.* v. 19. It had nothing but types and figures of what was to be fulfilled under the priesthood of Christ. The priests died, and succeeded one to another; and there was need of different sacrifices, which they were to offer daily for their own sins and for the sins of the people; but Christ was *innocent, undefiled, separated from sinners*, (v. 26) could not sin, but by suffering once has redeemed all, has satisfied for the sins of all mankind, and by this one sacrifice can save all that come to him by faith, hope, and love; he lives for ever to make intercession for us, as our Mediator and Redeemer. As he remains for ever, he is a priest for ever; and by virtue of that one sacrifice on the cross, all that believe in him and obey him may be saved, and be happy for eternity. Christ's sacrifice and oblation on the cross, is that one sacrifice of the new law which remains and will be continued by his ministers, the priests of the new law, to the end of the world, the manner only being different, but not the sacrifice. This is the doctrine of the Catholic Church, delivered to the faithful in the Council of Trent,* (sess. 22. cap. 2.) where it is declared, that in the Mass is continued the same sacrifice and oblation which Christ offered, who is still the chief priest, in whose name only his ministers, the bishops and priests, speak and act as his instruments. The Victim that is offered is also the same, to wit, the body and blood of Christ, after a spiritual and unbloody manner, according to his command at his last supper. The oblation at the Mass is indeed a true and proper sacrifice, yet not a new or different sacrifice of expiation for the sins of mankind, but an application of Christ's satisfactions and merits, which, though of infinite value, and more than sufficient to satisfy for the sins of the whole world, yet by the will of God are to be applied to us by faith, by the sacraments, by the same sacrifice of Christ's body and blood, offered at the mass, &c. Wi.

further need was there that another priest should rise, according to the order of Melchisedech and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one gave attendance at the altar.

14 For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.

15 And it is yet far more evident: if, according to the similitude of Melchisedech, there arise another priest,

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:

17 For he testifieth: [a] Thou art a priest for ever, according to the order of Melchisedech.

18 There is indeed an abrogation of the former commandment, because of the weakness and unprofitableness thereof:

19 For the law brought nothing to perfection: but the introduction of a better hope, by which we approach to God.

20 And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath:

21 But he with an oath, by him that said to him: [b] The Lord hath sworn, and he will not repent: thou art a priest for ever:)

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because they were prevented by death from continuing:

24 But he, because he continueth for ever, hath an everlasting priesthood.

25 Whereby he is able also to save for ever them that approach to God by himself: always living to make intercession for us.

26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens:

27 Who needeth not daily as the priests, [c] to offer sacrifices first for his own sins, and then for the people's: for this he did once, by offering up himself.

28 For the law maketh men priests, who have infirmity; but the word of the oath, which is after the law, the Son who is perfected for evermore.

CHAP. VIII.

More of the excellence of the priesthood of Christ, and of the New Testament.

NOW of the things spoken, the sum is: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens;

2 A minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man.

[a] Psal. cix. 4.—[b] Psal. cix. 4.—[c] Lev. xvi. 6.

VER. 12. After giving a decided preference to Melchisedech, and his priesthood, over the Levitical priesthood, S. Paul proves the abrogation of the latter, and even of the law, by the introduction of a new priesthood, according to the order of Melchisedech.

VER. 20. The old law was good in itself, being established by God, who does nothing in vain; but it was weak and imperfect, and the shadow and figure of that which was to come. It was preparatory to a more perfect dispensation under Jesus Christ, who, as our new high priest, was to finish by the gospel what Moses began by the law.

VER. 23. *Many priests*, &c. The apostle notes this difference between the high priests of the law, and our high priest, Jesus Christ; that they being removed by death, made way for their successors: whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for ever with his ministers, the priests of the New Testament, in all their functions. Secondly, that no one priest of the law, nor all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest, Jesus Christ, has offered once and for ever. Ch.

VER. 25. *Make intercession.* Christ, as man, continually maketh intercession for us, by representing his passion to his Father. Ch.

VER. 27. Jesus Christ offered himself but once in a *bloody* manner on the cross; but, besides this bloody offering, he still continues to offer himself in an *unbloody* manner. This he does both in heaven and upon earth; in heaven, by presenting his sacred humanity continually to his Father; and on earth, by daily offering himself, under the appearances of bread and wine, on our altars. Hence this eucharistic sacrifice is both a commemoration and continuation of the sacrifice of the cross. To understand this, it must be observed, that the essence of a sacrifice includes several actions, the principal of which are the immolation of the victim, and the *oblation* of the victim when immolated. Now the sacrifice of Jesus Christ on the cross, ended only as to the *bloody* immolation; the same victim is still immolated mystically, by the separate consecration of the bread and wine, and continues as to the oblation. Jesus Christ, in quality of the eternal high priest, has carried his victim, i. e. his body, into heaven, and there offers it continually to his Father. He continues also his sacrifice here on earth, by the ministry of his priests: who to the end of time will offer to God the same immolated victim, present on our altars under the appearance of bread and wine—a sacrifice infinitely perfect, since a God is the priest, and a God the victim. The chief-priest who offers it is a God-man; the victim offered is a Man-God: a God the victim, offered by a God the priest! Behold a sacrifice truly worthy of God—a sacrifice capable of atoning not only for our sins, but for the sins of ten thousand worlds. What confidence then ought Christians to have in such a sacrifice! How solicitous ought they to be to assist daily at these awful, or, to use S. Chrysostom's expression, these tremendous mysteries! Let us now examine the sentiments of learned Protestant divines: "It is certain," says Dr. Grabe, "that Irenæus and all the Fathers, either cotemporary with the apostles, or their immediate successors, whose writings are still extant, considered the blessed Eucharist to be the sacrifice of the new law, and offered bread and wine on the altar, as sacred oblations to God the Father; and that this was not the private opinion of any particular Church or teacher, but the public doctrine and practice of the universal Church, which she received from the apostles, and they from Christ, is expressly shewn by Irenæus, and before him by Justin Martyr and Clement of Rome." Nota in Irenæum. p. 323.—"The elements being really changed from ordinary bread and wine into the body and blood of Christ, mystically present, as in a sacrament, and that by virtue of the consecration, not by the faith of him that receives, I am to admit and maintain whatsoever appears duly consonant with this truth, viz. that the elements so consecrated are truly the sacrifice of Christ upon the cross, inasmuch as the body and blood of Christ are contained in them. . . . . And the sacrifice of the cross being necessarily propitiatory, and impetratory both, it cannot be denied that the sacrament of the Eucharist, inasmuch as it is the same sacrifice with that upon the cross, is also both propitiatory and impetratory." Thorndike Epil. p. 44 and 46.—"The holy Fathers frequently say, that in the Eucharist is offered and sacrificed the very body of Christ, as is evident in almost innumerable places." Bp. Forbes' de Euch. l. iii. c. 2. sect. 10.—"The sacrifice of the supper is not only propitiatory, and may be offered up for the remission of our daily sins, but likewise is impetratory, and may be rightly offered for the obtaining all blessings. Although the Scripture does not plainly and in express words teach this, yet the holy Fathers with universal consent have thus understood the Scripture, as has been demonstrated by many; and all the ancient liturgies prescribe, that in time of the oblation, prayers be offered for peace, &c. as is evident to all." Id. Sect. 12.—"The Church, commemorating the sacrifice of Christ with the usual rites and words, in this also sacrificeth and offereth that which is her own, given to her by Christ; that she placeth before the eyes of God; by that she beseecheth God; and it is the same sacrifice that Christ offered; the same one, true, and singular sacrifice, as S. Austin calls it; a sacrifice of memory according to Eusebius; a spiritual sacrifice, according to others. After that the faithful offer themselves according to the example of Christ, &c. In all this what is there new, what deformed, what hurtful? But minds once distracted, distract all things into a depraved meaning, and then are glad to find a hint for it in any of the schools." Grotius of Christian sacrifice.—To these we may add the authority of Ed. Burke, in his speech to the electors of Bristol: "The mass is church service in the Latin tongue, not exactly like our liturgy, but very near, and contains no offence whatever against the laws of good morals." p. 29.

* V. 4. Una eademque est Hostia, idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, solâ offerendi ratione diversa. Sess. 22. c. 2. Can. 1. Si quis dixerit in missa non offerri verum et proprium sacrificium, &c. anathema. Can. 3. Si quis dixerit missæ sacrificium tantum esse laudis, et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium, vel soli prodesse sumenti, &c. Anathema sit.

CHAP. VIII. VER. 1. *Of the things spoken* the sum is.* This word *sum*, many expound, as if S. Paul said: I will sum up, and give you an abridgment or recapitulation of what I have said. But S. Chrys. and others, by the Greek would rather understand the chief, or greatest thing of all, when he adds, that Christ is our *high priest, who is set on the right hand of the throne of majesty in the heavens.* Wi.

VER. 2. *A minister of the holies.* Lit. *of the holy places, and of the true tabernacle:* he adds *true*, to signify that though he speaks with an allusion to the sanctuary, and the priests of the former law, yet that Christ hath now entered into the true holy of holies; that is, into heaven, of which the Jewish

3 For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer:

4 If then he were on earth, he would not be a priest: since there would be *others* who should offer gifts according to the law,

5 Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacles: See[a] (saith he) that thou make all things according to the pattern which was shewn thee on the mount.

6 But now he hath obtained a better ministry, by how much also he is the mediator of a better testament, which is established on better promises.

7 For if the former had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them, he saith: [b]Behold the days shall come, saith the Lord, when I will make a new testament with the house of Israel and with the house of Juda,

9 Not according to the testament which I made with their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: for they continued not in my testament: and I regarded them not, saith the Lord.

10 For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and I will write them in their heart: and I will be their God, and they shall be my people:

11 And they shall not teach every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me, from the least to the greatest of them:

12 Because I will be merciful to their iniquities, and their sins I will remember no more.

13 Now in saying a new, he hath made the former old. And that which decayeth and groweth old, is near its end.

[a] Exod. xxv. 40. Acts vii. 44.—[b] Jer. xxxi. 31.

CHAP. IX.

The sacrifices of the law were far inferior to that of Christ.

THE former indeed had also ordinances of worship, and a worldly sanctuary.

sanctuary was only a type or figure.—*Which the Lord hath pitched, and not man;* i. e. all the parts of the Jewish sanctuary was the work of men's hands; but heaven, the habitation prepared for the saints, is the work of God. Wi.—The Old Testament was a figure of the New; but the tabernacle of Moses, and the temple of Solomon, were in particular an image and figure of the Christian Church. v. 5. The Church triumphant in heaven is the true sanctuary; the Church militant on earth is the true tabernacle; and Jesus Christ is the sovereign priest of both the one and the other, and exercises his priesthood both in heaven and upon earth.

VER. 3. *For every high priest,* &c. That is, as all priests are ordained to offer up to God some gifts and sacrifices; so Christ, a priest for ever, has now in heaven *something to offer* to his eternal Father; to wit, the infinite merits and satisfactions of his death and passion. This he doth in heaven, and also by the ministry of his priests on earth, who offer the same in his name. Wi.—This is the daily sacrifice of Christians, foretold plainly by Malachy, c. i. 10. 11. This is also clearly mentioned by S. Justin, Dial cum Tryphone. Tert. co. M. l. iii. c. 21. Iren. l. iv. c. 32. Cyp. l. i. adv. Jud. Eus. l. i. Dem. Evan. Chrys. in Ps. xcv. Aug. l. xviii. de civ. Dei. c. 35, &c. &c. For authorities see annotations on chap. x. of this epistle. The apostate Courayer, who pretending to remain a Catholic, ended by becoming a Socinian or Unitarian, taught that persons were at liberty to deny the real presence, and admit with Catholics a *commemorative* or representative sacrifice, which applies to us the merits of Christ's death. But this system was condemned by the Gallican church, as contrary to the doctrine of the Council of Trent, which has defined the mass to be not merely a *commemorative* and *representative* sacrifice, but a true and real offering of a victim, really present, and actually offered to God by the priest. "By his *last sentiments,* (published by Dr. Bell) it appears, says the New Gen. Biogr. Dict. edited by Chalmers, an. 1814, vol. lxxx. art. *Courayer,* that although he professed to die a member of the Roman Catholic Church, he could not well be accounted a member of that, or of any other established Church. In rejecting the doctrine of the Trinity, he became nearly, if not quite, a Socinian, or modern Unitarian; he denied also the inspiration of the holy Scriptures, as to matters of fact; and as to baptism, seems to wish to confine it to adults. In 1811 a more full exposure of his sentiments was published by Dr. Bell, in a posthumous work of Courayer, *on the Divinity of Jesus Christ,* 8vo. a publication we have little hesitation in saying ought never to have appeared. It could not be wanting to illustrate the wavering, unsettled character of the author. The creed of innovators is never fixed; and when once they cast off the authority of the Church, they are carried about, like children, with every wind of doctrine."

VER. 4. *If then he were on earth, he would not be a priest.* He speaks of a priest according to the custom of the Jews, where none were priests but of the tribe of Levi, and Jesus Christ was of the tribe of Juda: and if the law of Moses was to continue, there would not be wanting priests to offer sacrifices according to their worship, though such priests were only employed about things that were types† and shadows of heavenly things in the new law after Christ's coming, and of the sacrifice by which he offered himself on the cross. And this God doubtless revealed to Moses, when he said to him: take heed "thou make all things according to the pattern which was shewn thee on the mount." Wi.—*Earth,* &c. That is, if he were not of a higher condition than the Levitical order of earthly priests, and had not another kind of sacrifice to offer, he should be excluded by them from the priesthood, and its functions, which by the law were appropriated to their tribe. Ch.

VER. 5. *Who serve unto,* &c. The priesthood of the law and its functions were a kind of an example, and shadow of what is done by Christ in his Church militant and triumphant, of which the tabernacle was a pattern. Ch.

VER. 6. *But now* Christ, the Messias, being come, hath ordained a more excellent ministry and priesthood, being the great Mediator betwixt God and man of a better and more excellent testament, accompanied with greater graces and blessings, and established with better and more ample promises, not of temporal blessings, as the former, but of eternal happiness. Wi.

VER. 7. *For if that first testament had been faultless:* if it had not been imperfect, and all those sacrifices and ceremonies insufficient for the justification, salvation, and redemption of mankind, there would have been no need of a second. Wi.

VER. 8. *For finding fault with them.* It is not said here, blaming the law, says S. Chrys. which in itself was good, just, and holy, (see Rom. vii. 12.) but blaming the breakers and transgressors of it; not but that men were saved in the time of the law, who by God's grace believed in their Redeemer that was to come, and lived well. And the mercies of God were so great, even towards sinners, that he made them a solemn promise, clearly expressed in the prophet Jeremy, (C. xxxi. 31. &c.) *The days shall come, saith the Lord, and I will make a new covenant, . . . not according to the covenant* (or not such a one) *as I made to their fathers,* at the time *when I took them* as it were *by the hand to lead them out of . . . Egypt,* &c. with signs and prodigies: I then made choice of them to be my people, but they were always transgressing against this testament, this covenant, which I had made with them: and for their transgressions I neglected them, punished them from time to time, and, what was the greatest punishment of all, permitted such ungrateful and obstinate offenders to run on in their own sinful ways to their own ruin. Wi.

VER. 10. *For this is the testament which I will make with the house of Israel,* and with all nations, as I promised to Abraham, I *will give* (lit. by giving) *my laws into their mind, and I will write* this new law, not as the former, in tables of stone, but in their hearts, and *to them I will be* a merciful *God,* and *they shall be my* elect *people.* Wi.—The Jews were like slaves, and God ruled them as a master; Christians are his children, and God rules them as a father: and so great is the efficacy of this divine teacher, that by means of a short and easy catechism, children are now taught to know God more perfectly than the first sages of antiquity by their abstruse and erudite disquisitions. We moreover observe under the new law the grace and spirit of love, engrafted in the hearts of the faithful by the Holy Ghost working in the sacraments and sacrifice of the new law to that effect. . . This covenant was made at the last supper, and ratified the next day by the death of the Testator on the cross, when he exclaimed, "consummatum est," all is consummated.

VER. 11. *They shall not teach,* &c. So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him. Ch.—*All shall know me,* &c. This seems to signify that by the truths which Christ preached, and which the apostles published to all nations, the faithful in the new law should have a greater knowledge of God, of the true manner of worshipping him, and of heavenly things, and also greater and more abundant graces than they had before Christ's coming. They shall also serve God with greater fidelity, by considering his mercy in sending them a Redeemer to free them from the slavery of sin and damnation, of which they stood guilty. Wi.

VER. 13. In calling this testament a *new* one, *he hath made the former old.* This is to put the Hebrews in mind that the former law, as to its ceremonies and sacrifices, is now to be laid aside, and the new law or testament to be received and complied with. Wi.—Thus the first alliance was to end according to the testimony of Scripture itself, and make place for the second, which is infinitely more perfect. To be fully satisfied of this, it is merely necessary to compare the one with the other. V.

* V. 1. Capitulum super ea quæ dicuntur, κεφάλαιον ἐπὶ τοῖς λεγομένοις. Beza and others reprehend here the ancient Latin interpreter. They have as much reason to blame the Greek original. S. Aug. observes that the Latin interpreter was more solicitous to follow exactly the sense than to write proper Latin.

† V. 4. Exemplari et umbræ deserviunt, ὑποδείγματι, καὶ σκιᾷ λατρεύουσι. It signifies, that they served God by those things that were *types* and *figures* of more perfect and *heavenly things.*

CHAP. IX. VER. 1. *The former.** In the ordinary Greek copies is ex

2 [a]For the first tabernacle was made, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy.

3 And after the second veil, the tabernacle, which is called the holy of holies:

4 Having the golden [b]censer, and the ark of the covenant covered about on every part with gold, in which was the golden urn that had the manna, and the rod of Aaron that had blossomed, and the [c]tables of the testament.

5 And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

6 Now these things being thus ordered: into the first tabernacle the priests indeed always entered, accomplishing the rites of the sacrifices:

7 But into the second, the high priest alone, [d]once a year; not without blood, which he offereth for his own, and the people's ignorance:

8 The Holy Ghost signifying this, that the way of the holies was not yet made manifest, whilst the former tabernacle was yet standing.

9 Which is a parable of the time then present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth only in meats and in drinks,

10 And divers washings, and carnal ordinances, enjoined until the time of correction.

11 But Christ coming, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation:

12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the sanctuary, having obtained eternal redemption.

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[a] Exod. xxvi. 1. and xxxvi. 8.—[b] Lev. xvi. Num. xxvi.

[c] 3 Kings viii. 9. 2 Par. v. 10.—[d] Exod. xxx. 10. Lev. xvi. 2.

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pressed the *former tabernacle;* but even the Prot. translators have abandoned that reading, and understand the former testament or *covenant*, which they have put in a different character.— *Worldly sanctuary*, or a temporal sanctuary, to last only for a time, like the things of this world. Wi.—The word ordinances (δικαιώματα) is frequently used for the laws and ordinances of God, because the observance of the laws is the justification of man; see particularly in the 118th Ps. the legal rites justified in regard to the outward policy of the Jews.

VER. 2. *First tabernacle.* By this word is signified, the sanctuary or place for worshipping God, ordained by Moses, which was an oratory to be moved from place to place with the Israelites, which they kept afterwards, and had a resemblance of it in the temple. This tabernacle consisted of two parts, which S. Paul here calls the first and second. The first part was called the *holy*, which was separated from the rest of the temple by a *veil.* In this first part were the *candlesticks*, i. e. one candlestick, as it is called, Exod. xxv. 37. having seven branches in which were placed lamps; and a *table*, on which were placed twelve loaves, according to the number of the Jewish tribes, to be changed every week. Wi.

VER. 3. *And after the second veil*, or partition, was the second or inward part, or that part called the holy of holies. Wi.—The first veil was at the entrance of the holy place, and separated it from the outward court; the second veil separated the holy place from the holy of holies.

VER. 4. *Having the golden censer.* What is meant by this is uncertain, no mention being made of a golden censer in either part of the tabernacle made by the order of Moses, which the apostle here speaks of. Some say that the high priest, when he entered once a year into the holy of holies, made use of a golden censer, which he left there: but this is merely a conjecture. Others think that by the golden censer is meant the altar of perfumes, or where perfumes were burnt, which was, as it were a large censer, and is called by the same Greek word by Josephus, the historian; but then there occurs this difficulty, that this altar was in that first part called the holy, not in the holy of holies, to which the same interpreters answer, that this altar was placed just at the entrance into the holy of holies, and so may be looked upon as belonging to the holy of holies: nor does the text say it was in the holy of holies, but only *having*, &c. as a town may be said to have fortifications which are not within the town itself.—*And the tables of the testament*, or covenant. The ark was certainly in the holy of holies, in which† was the golden urn, with a measure of manna, and Aaron's rod that budded, and the tables of the testament, or the tables of stone, on which were engraven the ten commandments. Nothing but these tables were within the ark: (see 3 K. viii. and 2 Par. v. 10.) so that when it is said, *in which was the golden urn and the rod of Aaron*, the meaning seems to be, that they were indeed in the holy of holies with the ark, but not within the ark. Wi.—In the Greek it is easy to confound the word θυσιαστήριον, which signifies altar, with θυμιατήριον, which means censer. It was placed adjoining the inward veil, so that the clouds of the incense filled the holy of holies; and hence it is mentioned by S. Paul as contained therein.—The apostle describes these things as they were in the tabernacle which Moses constructed in the desert. V.—We see with what great and continued respect and veneration the manna and Aaron's rod, &c. were kept by the Jews, and shall not Christians be allowed to preserve with equal respect the monuments of God's mercies, and the tokens of Christ's passion? See S. Cyril, (l. vi. cont. Julianum) where he defends against the apostate, the keeping and honouring the cross on which Christ died. See also in S. Jer. (ep. xvii. c. 5.) and in S. Paulinus, (ep. 11.) what reverence the faithful in those early periods of the Church paid to the sepulchres of Christ and his martyrs, as also to their relics. "We reverence and worship," says the latter, "the sepulchres of the martyrs; and, if we can, we apply the holy ashes to our eyes and mouth."

VER. 5. *And over it* (the ark) *were the cherubims of glory*, or glorious cherubims, (in what shape they were represented, is not certain) *overshadowing the propitiatory*, or seat of mercy, which was all of gold, of the same size as the ark, and like a cover to it. Just over this propitiatory were placed the two cherubs, spreading their wings looking towards one another, and upon the propitiatory. See Exod. xxxvi. and xxxvii. From this place God made known his presence, and the effects of his mercy to the people. Here he was said to be seated on the cherubims, and that the ark was his footstool. Ps. xcviii. *Adore his footstool;* i. e. prostrate before his ark. These two images of cherubs, shew that God did not absolutely forbid images at that time, when the people were so addicted to idolatry, but only to adore them. Wi.—How futile is it to object from the commandment that it is forbidden to use holy images in the Church, when we here behold even amongst the people most prone to idolatry, most gross in their ideas of spiritual things, and to whom the precept was specially given not to make any graven *idols*, the same God commanding these images of angels to be made and set in the most holy place of the tabernacle or temple.

VER. 6. *The rites of the sacrifices.* The priests, as he tells us, entered every day, that is, by turns, (see Luke i. 5.) to make the offering of incense morning and night, also to change the loaves, take care of the lamps, &c. But we must not think that they offered in that place victims or holocausts of sheep, lambs, oxen, &c. This was not done in any part of the sanctuary, neither before nor after the building of the temple, but in a place or court adjoining the tabernacle, upon a large altar of five cubits long and as many broad. See Exod. xxvii. and xxxviii. Wi.

VER. 7. *Into the second* part of the sanctuary, (i. e. the holy of holies) no one entered but the high priest, and he but once a year, on the feast called *of expiation*, to make an aspersion of blood upon the ark and round about, *which he offereth for his own and the people's ignorance*, or ignorances, as in the Greek; that is, for all his and their sins. See Lev. x. Wi.—He offered the blood of a calf for his own sins and those of his family, and the blood of a goat for the sins of the people. Lev. xvi.

VER. 8. *The Holy Ghost signifying this.* Here the apostle begins to tell us in what manner the sanctuary was a figure of things in the new law of Christ. The holy of holies was a figure of heaven, and this prohibition of any one going into it, was to signify that the way to heaven was not *to be made manifest*, nor to be opened, as long as the former tabernacle and law subsisted; that it was not to be opened till Christ, the high priest of the new testament, first entered, by shedding his blood on the cross, and by his glorious ascension. Wi.—But when Christ expired, the veil of the temple was rent asunder, to shew that the way to heaven was now laid open to mankind.

VER. 9–10. *Which is a parable of the time then present;* or, *unto the present time*, as in the Greek. By *the present time*, according to the common exposition, is not meant the time of the new law, as some would have it, but the time of the former law; so that the sense is, which parable or type was a representation of things as they were to be performed, and to last during the time of the law, which was before present.—*According to which.* Some understand, according to which time; others, according to which parable, type, or typical worship of the former law, *gifts and sacrifices* are (i. e. were, and are) still offered by those who adhere to the Jewish law and ceremonies, which cannot of themselves make such worshippers perfect in conscience; i. e. can never give true interior sanctification, being only in meats, and drinks, and baptisms, &c. These words must not be referred to gifts and sacrifices, but to the worshipper; (lit. server) and the sense is, that to the priests, who worshipped and served God in the sanctuary and in offering sacrifices, was not prescribed an interior purity and sanctity, as in the new law, but only that legal sanctity which consisted in abstaining from such meats or drinks as were called unclean, or made them unclean. See Lev. x. 9. where the priests are forbidden to drink wine when they were to enter into the tabernacle of the testimony.—*In divers washings*, &c. These precepts and ceremonies were only to last *till the time of* their *correction*, by the coming of Christ under the new and better law and testament. Wi.—*Of correction;* viz. when Christ should correct and settle all things. Ch.

VER. 11. *Christ coming*‡ is *a high priest of the good things to come;* of things which we hope for in heaven.—He has entered by a *more perfect tabernacle;* i. e. not passing, like the priests of the former law, into a tabernacle made by human art and hands, but by the tabernacle of his own body or flesh, says S. Chrys. framed by the Holy Ghost. Wi.

VER. 12. *By the blood of goats*, &c. This is another difference and pre-eminence of Christ above the priests of the law of Moses, that they could only offer the blood of beasts; but Christ entered into heaven by the effusion of his own precious blood in his sufferings, and on the cross, by this having found an eternal redemption for mankind, having satisfied for the sins of all men in the sight of God, which the former priests, with all their sacrifices, could not do. Wi.—*Eternal redemption.* By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and

13 [a] For if the blood of goats and of oxen, and the ashes of a heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14 [b] How much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God?

15 And, therefore, he is the mediator of the new testament: [c] that by means of his death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance.

16 For where there is a testament, the death of the testator must of necessity intervene.

17 For a testament is of force, after men are dead: otherwise it is not yet of force, whilst the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

20 Saying: [d] This is the blood of the testament, which God hath enjoined unto you.

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

22 And almost all things, according to the law, are cleansed with blood: and without the shedding of blood, there is no remission.

23 It is necessary, therefore, that the patterns of heavenly things should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

24 For Jesus hath not entered into the holies made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holies every year with the blood of others:

26 For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed for men once to die, and after this the judgment:

[a] Lev. xvi. 15.—[b] 1 Pet. i. 19. 1 John i. 7. Apoc. i. 5.

[c] Gal. iii. 15.—[d] Exod. xxiv. 8.

ransom of all mankind; which no other priest could do. Ch.—The force of the apostle's reasoning is to convince the Jews of the inefficacy of the legal sacrifices, and of the virtue of the Christian sacrifice.

VER. 13–14. *For if the blood of goats*, &c. Another main difference betwixt the sacrifices in the old, and that of Christ in the new law. Those imperfect carnal sacrifices could only make the priests and the people reputed clean, so that they were no longer to be treated as transgressors, and liable to punishments, prescribed and inflicted by the law: but the sacrifice of Christ has made our consciences interiorly clean, and sanctified them even in the sight of God. Having offered himself unspotted to God by the Holy Ghost, the divine Spirit of the Holy Ghost moving Christ as man to make this oblation of himself, though free from all sin, and incapable of sinning. And being this oblation, made by him, who was God as well as man, it was an oblation of infinite value, which repaired the injury done to God by sin, and redeemed mankind from the slavery of sin. Wi.—Here we have an abstract of the passion of Jesus Christ, or of the sacrifice of the cross. We see who is the priest, and who is the victim; we see the virtue and efficacy of this sacrifice, and why it was offered; also by what signs we may know whether we partake of it, viz. if dying to sin and to the world, we live to God, and serve him in spirit and truth. Calvin makes Jesus Christ a priest and mediator, according to his *divinity;* but in that case Christ would be inferior to his Father, not only as man, but according to his divinity: for the priest is inferior to the God to whom he offers sacrifice, which is an expression of supreme excellence. See Dr. Kellison's survey of the Protestant religion.

VER. 15. *And therefore he is the mediator of the new testament.* § The mediator, so as to be our Redeemer, which applies only to our Saviour, Christ. Moses is called a mediator betwixt God and his people. See Gal. iii. 19. and 1 Tim. ii. 5. &c. The saints in heaven, and men on earth, may be called mediators in an inferior and different sense: but Christ alone is the mediator who reconciled God to men, by satisfying for their sins, and by a redemption from the slavery of sin. This sense, in which Christ is the mediator of the New Testament, is expressed in these following words: *that by means of his death, for the redemption of those transgressions which were under the former testament, they who are called may receive the promise of eternal inheritance;* that is, Christ by his death, redeemed all men. He names in particular the sins of those under the former *testament*, to shew them that the sacrifices of the Mosaical law could not of themselves obtain a remission of sins, so that all saved from Adam, or that shall be saved to the end of the world, have their sins forgiven, and obtain salvation by virtue of Christ's sacrifice upon the cross. He paid the ransom of their sins, and is the Redeemer of all. Wi.

VER. 16. *For where there is a testament, the death of the testator*, &c. The same Greek word, corresponding to the Hebrew word *Berith*, is often used both in the books of the old and new Scriptures. The ancient Latin interpreter puts for it *testamentum*, a *testament:* but others would rather have the Hebrew and Greek word to signify any agreement, bargain, alliance, or *covenant*, which last word is generally put in the English Prot. translations, followed also by Mr. N. We do not deny but the Hebrew and Greek word have this signification, but not exclusively: this place of S. Paul shews evidently that they also signify what both in Latin and English is called a *testament* or *last will*, which is only of force by the death of the testator. The Protestants, therefore, here find themselves obliged to translate *testament*, contrary to their custom, and to apply this word not only to the promises and blessings God made to Christians, of which Christ is the mediator, and which were confirmed by his blood and by his death, but also to the former alliance and promises or blessings God made to the Israelites, when he chose them to be his elect people, and gave them his law and his commandments under Moses. It is true God is immortal in his own nature, cannot die, and therefore cannot make a testament that shall be confirmed by his own death. But as for the new alliance, or New Testament, as here it must be called, it was confirmed by the death of the Son of God; that is, of God made man, by which it is true to say that God died for us, though he did not die, nor could die, as God. And as for the former alliance, or *first testament*, as it is called here, (v. 18.) that, says S. Paul, (which was only a figure of the *second* or *new testament*) was not made nor ratified *without the blood* of so many victims as used to be offered and sacrificed. Wi.

VER. 20. *This is the blood of the testament, which God hath enjoined unto you;* (Exod. xxiv.) that is, this is to confirm that testament. Christ made use of the like words, when he bequeathed us the divine legacy of his Body and Blood, at his last supper, saying: (Mat. xxvi. 28.) *This is my blood of the new testament.* And as the words in Exodus were understood of the true blood of the victims offered, so the words of Christ signify the true blood of Christ, there really present in the sacrament, in a spiritual manner, and to be shed in a bloody manner upon the cross. Wi.—The correspondence of words, in dedicating both testaments, proveth the real presence of blood in the cup or chalice.

VER. 22. S. Paul speaks here of legal purifications and remissions, which (v. 10.) he calls *carnal justices* and *ordinances*, (v. 13.) *purifying the flesh.* How then, it may be asked, were sins remitted under the law? I answer, by true repentance, joined with faith and hope in the promised Messias. As to the cleansings and expiations of the Mosaic law, they were generally effected by water and animal blood, and were typical of the real cleansing of the conscience by the water of baptism, and by the blood of Jesus Christ. The flowing, therefore, of the pure water and blood from the wound in Christ's side, denoted that the real expiation was now complete, and the cleansing font set open; and on this account, they are appealed to by S. John, as two of the three terrestrial witnesses, whose testimony is so efficacious for the confirmation of our faith, that the crucified Jesus was the Christ foretold by the prophets. And thus "the old law confirms the new, and the new fulfils the old." S. Paulinus.

VER. 23. *It is*, or was *necessary that the patterns of heavenly things* (i. e. the former tabernacle and sanctuary) *should be cleansed with these;* that is, by the blood of such victims then offered.—*But the heavenly things themselves with better sacrifices.* By the heavenly things, may be understood the faithful, who are the members of Christ's Church, to whom heaven is prepared, and who must be cleansed by better sacrifices; that is, by the blood of Christ, and by his sacrifice on the cross. Wi.

VER. 25. *Should offer himself*, &c. He takes notice that Christ, by virtue of his sacrifice, and his dying once on the cross, satisfied for the sins of all men that ever were from the beginning of the world. It was decreed from eternity that the Son of God should come to redeem mankind: the ransom that was not yet paid was accepted; and all might be saved who believed in their Redeemer, who was to come, and who, by the graces that God offered and gave them, lived well. Wi.—Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it; since by that one sacrifice upon the cross, he has furnished the full ransom, redemption, and remedy for all the sins of the world. But this hinders not that he may offer himself in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls. Ch.

VER. 26. He came at *the end of the ages*, as it were in the last age of the world, to the putting away or abrogating of sin. Wi.—Though less, viz. a single tear, might have satisfied the justice of God, nothing less than his own precious blood could satisfy the charity of Jesus Christ. By his death, as S. Austin ob

28 [a] So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

CHAP. X.

Because of the insufficiency of the sacrifices of the law, Christ, our high priest, shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

FOR the law having a shadow of the good things to come, not the very image of the things: can never with those same sacrifices, which they offer continually every year, make the comers thereunto perfect:

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them a remembrance of sins is made every year.

4 For it is impossible that with the blood of oxen and goats sin should be taken away.

5 Therefore coming into the world, he saith: [b] Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me:

6 Holocausts for sin did not please thee.

7 Then said I: Behold I come: [c] in the head of the book it is written of me: that I should do thy will, O God.

8 In saying before: Sacrifices and oblations, and holocausts, for sin thou wouldst not, neither are they pleasing to thee, which are offered according to the law.

9 Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish the second.

10 In which will, we are sanctified by the oblation of the body of Jesus Christ once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins:

12 But he offering one sacrifice for sins, for ever sitteth on the right hand of God,

13 From henceforth expecting [d] until his enemies be made his footstool.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify to us. For after he said:

[a] Rom. v. 9. 1 Pet. iii. 18.—[b] Ps. xxxix. 7.

[c] Ps. xxxix. 8.—[d] Ps. cix. 2. 1 Cor. xv. 25.

serves, Christ has bound the devil in a chain, so that he can tempt us no further than we are able to resist: he may bark, he may tempt, he may solicit us; but he can bite none, except those that wilfully cast themselves within his reach. Serm. 1. post Trin.

VER. 28. *To exhaust the sins of many.* That is, of all, according to the style of the Scriptures. When he came first, he took upon him the load of our sins; but at his second coming, at the end of the world, he will come in a quite different manner, not as laden with our sins, not after the similitude of a sinful man, not to redeem us, but with great power and majesty to judge all men. Wi. —*To exhaust.* That is, to empty or draw out to the very bottom, by a plentiful and perfect redemption. Ch.

* V. 1. Habuit & prius, εἶχε ἡ πρώτη. Though almost all Greek copies have σκηνὴ, tabernacle: yet even the Prot. translators add in a different print, *covenant*, as if διαθήκη was understood. Ibid. Sanctum sæculare, κοσμικόν. This Greek word is only found in one other place in the New Testament, Tit. ii. 12. sæcularia desideria.

† V. 4. Habens thuribulum aureum, χρυσοῦν ἔχουσα θυμιατήριον. Josephus useth the same word for the altar of perfumes, lib. 6. de Bello. c. vi. and lib. 3. Antiq. c. vii. Ibid. In quâ, ἐν ᾗ. It may signify the same as cum quâ.

‡ V. 11. Christus assistens, παραγενόμενος, which may signify being come, and present. Ibid. Tabernaculum, σκηνῆς, by which S. Chrys. expounds his body or flesh, τὴν σάρκα ἐνταῦθα λέγει λογ. ις. p. 513.

§ V. 15. Novi Testamenti, διαθήκης καίνης. The Prot. translators here found it necessary to put, not covenant, as in other places, but testament, even when the apostle speaks of the first, or old διαθήκη, (V. 18. and 20.) might they not then as well have translated *Testament* in the last chapter, especially when mention was there made of the New Testament in the prophecy of Jer.? might they not as well have translated, (Gal. iv. 24.) *for these are two testaments*, as *these are two covenants?* and so in other places, where there is the same Greek word διαθήκη. Mr. N. has followed the Prot. translation. The Sept. put διαθήκη for the Hebrew word *Berith*, which indeed is expounded to signify *fœdus* or *pactum*; that is, any agreement, alliance, or covenant, which in the Greek is rather συνθήκη than διαθήκη. See Scapula. We may, I believe, safely say that Berith also signifies testament, or a last will and testament, till they who are translating it by covenant, can shew us some other Hebrew word for testamentum, which I think they have not hitherto done. I find that Mr. Legh, in his Crit. Sac. on the primitive Hebrew words, writes thus: Berith signifieth both συνθήκην, a compact or covenant between parties, as Aquila translateth; and διαθήκη, a testament, or disposition of one's last will, as the Sept. translate. He cites in the Margin Drusius and Mercerus.

CHAP. X. VER. 1. *The law having a shadow* of the good things to come.* The apostle continues till the 19th verse to shew the insufficiency of the former law, as to the redemption and salvation of mankind. By the *good things to come*, some understand heaven itself, and the happiness of the elect there, of which the law was but a shadow, whereas we have a much more perfect *image* and knowledge of heaven in the new law, than they who were under the former law. Others by *good things to come*, understand the blessings of interior graces, with a remission of our sins in the sight of God, and true sanctification, of which all the sacrifices and sacraments of the old law, without faith in Christ, were but a *shadow:* and now in the new law we have an express image of them, i. e. we have these blessings themselves. Wi.

VER. 2. *Then they would have† ceased to be offered.* That is, if they could have made the worshippers perfect; to wit, in such a manner as the one sacrifice of Christ, who was the Lamb of God that took away the sins of the world, by making a full reparation to the divine justice for the sin of Adam, and of all his offspring. For we must take notice that he compares the sacrifice of Christ, which wrought a general redemption, with the sacrifices of the former law, which could never make any sufficient atonement to the majesty of God offended by sin, and which, by the decree of heaven, were to cease as soon as Christ's sacrifice of a general redemption was made: for then the worshippers would be so cleansed from sin, that they would stand in need of no more, but that the merits and satisfactions of Christ, their Redeemer, should be applied to them, according to the order of God's providence; that is, by faith in Christ, by his sacraments, by a true repentance, and the practice of virtue and good works. Wi.—If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is, there would have been no occasion of so often repeating them; as there is no occasion for Christ's dying any more for our sins. Ch.

VER. 3–4. *But in them a remembrance of sins is made every year. For it is impossible that with the blood of oxen and goats sins should be taken away.* The sacrifices of the former law, even that great sacrifice on the day of expiation, when victims were offered for the ignorances or sins of the priests, and of all the people, were only types and figures of Christ's sacrifice upon the cross, it was impossible that they themselves should take away sins, like that one oblation of Christ, though in them was made a remembrance of sins, and of the same sins for which so many victims had been offered. Wi.

VER. 5–9. *Therefore*, Christ as it were, *coming into the world, he saith*, by the psalmist, (Ps. xxxix. 7. 8.) *Sacrifice and oblation thou didst not desire*, &c. That is, such sacrifices as were offered in the former law, they could not please thee, appease thy anger, nor make a sufficient reparation for sin.—*But a‡ body thou hast fitted to me.* Thou didst decree I should be made man, to suffer and die upon a cross to redeem mankind. And I as willingly undertook the work of man's redemption.—*Behold I come: in the head of the book it is written of me.*§ That is, in the volumes of the Scriptures.—*He taketh away the first, that he may establish the second.* That is, he taketh away what I first mentioned, the imperfect sacrifices of the law of Moses, that to them might succeed the sacrifice of Christ. Wi.

VER. 10. The source and primary cause of our sanctification is the will of God, *who so loved the world as to give us his only Son;* the *meritorious* cause of our sanctification is the voluntary oblation of Jesus Christ, sacrificed for us upon the cross. Methodists shamefully misrepresent the tenets of Catholics, as if we excluded Christ from the work of our salvation, or hoped to be saved not by the merits of Christ, but by our own.

VER. 14. *By one oblation‖ he hath perfected* or consummated *for ever them that are sanctified*, or justified, because this one oblation was sufficient to sanctify all men. He repeats this, to shew them the excellency of Christ's sacrifice above those of the former law. Wi.

VER. 15–18. *The Holy Ghost also doth testify to us*, and assures us of this, by the prophet Jeremy, (C. xxxi. 33.) in the words above cited, (C. viii, v. 8.) when he promises to give a new testament, and that he will remember no more their sins.—*Now where* there is *remission of these, there is no more an oblation for sin.* That is, there is no need of any other oblation to redeem us from sin, after the price of our redemption from sin is paid. There is no need of any other different oblation; all that is wanting, is the application of the merits and satisfactions of Christ. No need of those sacrifices, which were ordered in the law of Moses. To convince them of this, is the main design of S. Paul in this place. The pretended reformers, from several expressions of S. Paul in this chapter, think they have clear proofs that no sacrifice at all ought to be offered after Christ's one sacrifice on the cross; and that so many sacrifices and oblations of masses, are both needless and against the doctrine of the apostle, who says, that Christ by *one oblation hath perfected for ever them that are sanctified.* v. 14. And again, *that where there is a remission* of sins, now *there is no more an oblation for sin.* This objection, which is obvious enough, was not first invented by the

16 [a] And this is the testament which I will make unto them after those days, saith the Lord, I will give my laws in their hearts, and in their minds I will write them:

17 And their sins and iniquities I will remember no more.

18 Now where *there is* remission of these, there is no more an offering for sin.

19 Having therefore, brethren, a confidence in the entering into the sanctuary by the blood of Christ,

20 A new and living way, which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high priest over the house of God:

22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

23 Let us hold fast the confession of our hope without wavering (for he is faithful who hath promised),

24 And let us consider one another to provoke unto charity and to good works:

25 Not forsaking our assembly as some are accustomed, but comforting *one another*, and so much the more as you see the day approaching.

26 [b] For if we sin wilfully after having received the knoweldge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment and the rage of a fire, which shall consume the adversaries.

28 A man making void the law of Moses, dieth without any mercy under [c] two or three witnesses:

29 How much more, do you think he deserveth worse punishments, who hath trodden underfoot the Son of God, and hath esteemed the blood of the testament unclean, with which he was sanctified, and hath offered an outrage to the Spirit of grace?

30 For we know him who hath said: [d] Vengeance is mine, and I will repay. And again: The Lord shall judge his people.

31 It is a dreadful thing to fall into the hands of the living God.

[a] Jer. xxxi. 33. Supra viii. 8.—[b] Supra vi. 4.—[c] Deut. xvii. 6. Mat. xviii. 16.

John viii. 17. 2 Cor. xiii. 1.—[d] Deut. xxxii. 35. Rom. xii. 19.

Calvinists against them they nickname Papists: the same is found in the ancient Fathers; and by their answers, and what they have witnessed concerning the daily sacrifice of the mass, they may find their doctrine of a religion without a continued sacrifice evidently against the doctrine and practice of the Catholic Church from the first ages of the Christian religion, till they came to be reformers, not of manners, but of the Catholic belief. Hear S. Chrys. (hom. xvii.) in his commentary on this very chapter: "What then, saith he, do not we offer up (or make an oblation) every day? We offer up indeed, but with a remembrance of his death. And this oblation is one, and not many. How is it one, and not many? . . . because, as he that is offered many times, and in many places, is the same body, not many and different bodies, so is it one sacrifice. He (Christ) is our high priest, who offered this sacrifice, by which we are cleansed: we now offer up the same. . . He said: Do this in remembrance of me. We do not offer a different sacrifice, but the very same, as then our high priest." S. Chrys. here says, and repeats it over and over again, that we offer up *a sacrifice*. 2. That we offer it up *every day*. 3. That the sacrifice which we daily offer is *one and the same oblation*, one *and the same sacrifice*, which our high priest, Christ, offered. 4. That in offering this sacrifice, which in *all places, and at all times*, is the same body of Christ, and the same sacrifice, we do, and offer it, as he commanded us at his last supper, with a remembrance of him. Is this the practice, and is this the doctrine of our dear countrymen, the English Protestants? But at least it is the constant doctrine, as well as practice, of the whole Catholic Church. The council of Trent, as we have already cited the words, (c. vii.) teacheth the very same as S. Chrys. who never says, as some one of late hath pretended, that what we offer is a *remembrance only*. As the sacrament of the Eucharist, according to the words of Christ in the gospel, is to be taken with a remembrance of him, and yet is not a *remembrance only*, but is his *body and blood*, so the sacrifice is to be performed with a remembrance of his benefits and sufferings, by his priests and ministers, but at the same time is a true and propitiatory sacrifice, the priests daily sacrifice, and offer up the same sacrifice, the manner only being different. The sacrifice and mass offered by Peter, is not different in the notion of a sacrifice or oblation from that of Paul, though the priests and their particular actions be different; the same sacrifice was offered by the apostles, and in all Christian ages; and the same sacrifice, according to the prophecy of Malachy, (c. i, v. 11.) shall be offered in all nations to the end of the world. This doctrine and practice is not only witnessed by S. Chrys. but generally by the ancient Fathers and interpreters, as we have taken notice in short in the annotations on S. Matt. See S. Ignatius, in his epistle to the people of Smyrna; S. Justin, in his dialogue with Tryphon; S. Iren. l. 4. c. xxxii. and xxxiv.; Tertull. lib. de Velandis Virg. Euseb. l. 1. de demonst. Evang. c. ult. S. Jerom ep. ad Evangelum; S. Amb. in Ps. xxxviii. and on 1 chap. of S. Luke; S. Aug. l. 16. de civ. Dei. c. xxii. l. 1. cont. Advers. legis c. xx. and lib. ix. Confess. c. xii.; S. Chrys. hom. lx. ad Pop. Antiochenum. et hom. lxxii. in Matt. The first gen. coun. of Nice.—But from this *one oblation* on the cross and *remission of sins*, obtained by our Saviour Christ, will our adversaries pretend insisting on the bare letter, that Christ has done all for us, and that we need do nothing, unless perhaps endeavour to catch hold of the justifying cloak of Christ's justice by faith only? At this rate the love of God and of our neighbour, a life of self-denials, such as Christ preached to every one in the gospel, the practices of prayer, fastings, almsdeeds, and all good works, the sacraments instituted by our Saviour Christ may be all safely laid aside; and we may conclude from hence, that all men's sins are remitted before they are committed. Into what extravagances do men run, when their private spirit pretends to follow the letter of the Holy Scriptures, and when they make their private judgment the supreme guide in matters of divine faith? It is very true, that Christ hath paid the ransom of all our sins, and his satisfactions are infinite; but to partake of the benefit of this general redemption, the merits and satisfaction of Christ are to be applied to our souls, and this by the order of Providence is to be done not only by faith but by other virtues, by good works, by the sacraments, and by repeating the oblation and the same sacrifice, the manner only being different, according to the doctrine and practice of the Catholic Church from the apostle's time. Wi.—Where there is a full remission of sins, as in baptism, there is no more occasion for a *sin-offering* to be made for such sins already remitted; and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death. Ch.

VER. 19. *Having therefore, brethren, a confidence.* Here begins as it were the second part of this epistle, in which the apostle exhorts the Hebrews to the practice of Christian virtues, to a firm hope, and *confidence* of entering with Christ into the holy of holies; i. e. into heaven. Wi.

VER. 20. *A new and living way;* that is, having a new way, which he hath traced out and opened for us, by entering himself first into heaven, *through the veil*, i. e. through *his flesh*, or by taking upon him, our flesh or human nature. He speaks with an allusion and comparison with the high priest of the former law, who to enter into the sanctuary, was to pass through the veil of separation. He compares Christ's flesh or body to this veil, inasmuch as Christ entered into the sanctuary of heaven by his sufferings in the flesh, and by the death of his body on the cross; or, inasmuch as the divinity of Christ was hidden from us by the veil of his human nature, as the sanctuary was hidden from the people by its veils. Wi.

VER. 21. *And a high priest;* i. e. and having a great priest, to wit, Christ, *over the house of God*, that is, over the Church, or over all the faithful, both in the Church militant on earth and in the Church triumphant in heaven. Wi.

VER. 22. *Let us draw near* with a full and firm faith, our hearts being cleansed and *sprinkled* from sin. He again alludes to that ceremony, by which the high priest of the Jews on the feast, called of expiation, sprinkled the people with the blood of the victim offered. Wi.—Ἐν πληροφορίᾳ πίστεως. The Prot. version gives erroneously, *in full assurance of faith.* See Ward's Errata.

VER. 25. *Not forsaking our assembly.*¶ S. Chrys. understands the assemblies of Christians, where they met to celebrate the divine mysteries. Others expound it of not leaving the faith and communion of the Catholic Church by turning apostates: this is confirmed by the following words: *for if we sin wilfully, . . . there is now left no sacrifice for sins.* The Novatian heretics understood no pardon for sins after baptism. S. Chrys. and others understood no second baptism, wherewith to be cleansed in the same manner as before; but the most probable interpretation, and most agreeable to the text and doctrine of S. Paul, seems to be, that now remained no sacrifice for sins, i. e. no other sacrifice but that of Christ, which the apostate renouncing, by quitting and abandoning his faith, thereby cuts himself off from the very groundwork and foundation of salvation, as long as he continues in his apostacy. So that nothing remains for him but a dreadful expectation** of God's just and severe judgments. Wi.

VER. 26. *If we sin wilfully.* He speaks of the sin of wilful apostacy from the known truth; after which, as we cannot be baptized again, we cannot expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism; but we have rather all manner of reason to look for a dreadful judgment; the more, because apostates from the known truth seldom or never have the grace to return to it. Ch.

VER. 28–29. *A man making void, &c.* He brings this comparison from the manner that transgressors were dealt with under the law of Moses, to shew how much greater punishments Christians deserve when they are ungrateful to Christ after much greater benefits, when they may be said to have *trodden under foot the Son of God* by despising him, who was the author of their salvation, by shedding his blood upon the cross. Wi.—What is here said of the crime of apostacy, may in some measure be applied to every deadly sin committed after baptism or the sacrament of penance; for a Christian by returning to sin, treads under foot the Son of God, despises the adorable blood by which he was sanctified, and offers a henious affront to the spirit of grace. Apostacy, though enormous, like all other sins can be forgiven by true repentance; but the apostle declares, there is no victim for the guilt of a person who perseveres and dies in apostacy.

VER. 31. Man is mortal, and therefore cannot extend his vengeance beyond death; God is immortal, and, as he lives eternally, can punish eternally; and he

32 But call to mind the former days, wherein, being illuminated, you sustained a great conflict of afflictions,

33 And on the one part indeed, by reproaches and tribulations made a spectacle: and on the other, made companions of them that were so treated.

34 For you also had compassion on those who were in chains, and received with joy the plundering of your goods, knowing that you have a better and permanent substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you: that doing the will of God, you may receive the promise.

37 For yet a very little while, and he that is to come will come, and will not delay.

38 [a] But my just man liveth by faith: but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the salvation of the soul.

CHAP. XI.

What faith is: its wonderful fruits and efficacy, demonstrated in the fathers.

NOW faith is the substance of things to be hoped for, the evidence of things that appear not.

2 For by this the ancients obtained a testimony.

3 [b] By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made.

4 [c] By faith Abel offered to God a sacrifice exceeding that of Cain, [d] by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead, yet speaketh.

5 [e] By faith Henoch was translated, that he should not see death, and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him.

7 [f] By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his family, whereby he condemned the world: and was instituted heir of the justice which is by faith.

8 [g] By faith he that is called Abraham, obeyed, to go out into a place which he was to receive for an inheritance: and he went out not knowing whither he went.

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[a] Habac. ii. 4. Rom. i. 17. Gal. iii. 11.—[b] Gen. i. 4.—[c] Gen. iv. 4.—[d] Mat. xxiii. 35.

[e] Gen. v. 24. Eccli. xliv. 16.—[f] Gen. vi. 14. Eccli. xliv. 17.—[g] Gen. xii. 1.

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who during life despises a God who died for him, will at death experience the rigour of a God always living to punish him.

VER. 32. *But call to mind the former days, &c.* After having laid before them the severity of God's judgments, he comforts them with the hopes they may have of their eternal salvation, from what they had already suffered soon after they received the light of the gospel, and were *illuminated* by baptism. Wi.

VER. 36. He encourages them to *patience* in the short time of this mortal life. Wi.

VER. 37. *Yet a very little while,* and the judge that *is to come,* and who is to judge every one, *will come.* Wi.—Ὁ ἐρχόμενος, he who is coming. It is observed by commentators, that this is the appellation given by the Jews to the Messias. See Matt. xi. 3. and xxi. 9.

VER. 38. *But my†† just man,* he that liveth according to the doctrine I have taught, liveth by faith, which is the groundwork and foundation of a good life.—*But if he withdraw himself,* and fall from this faith of Christ, *he shall not please my soul.* It is a Hebrew way of speaking, and as it were in the person of God. Wi. —Luther and Calvin teach that faith alone is sufficient for justification, and they define this faith to be *an assured confidence that their sins are forgiven them wholly by Christ's passion.* No text, however, in Scripture teaches that a man is justified by faith *only.* In Romans, (ii.) Luther makes S. Paul say that a man is justified by faith *only,* without the works of the law: the authorized Protestant version has omitted the word *only,* foisted into the German translations. Solifidians vainly cite this text, as its obvious meaning is, that neither the works of the *written* law, done by the Jew, nor the works of the law of *nature,* done by the Gentile, before either of them believe in Christ, can without faith in Christ justify any one. Saving faith is a faith working through charity in Jesus Christ, a faith which includes hope, love, repentance, and the use of the sacraments. Hence S. James (C. ii.) declares, that a man may have faith but not works, but that faith without works will not save him. S. Paul teaches the same, 1 Cor. xiii. 2. "If I should have *all faith,* so as to move mountains, and have not charity, I am nothing;" where we should observe the word *all* faith.

VER. 39. *But we are not the children of withdrawing;‡‡* i. e. we are not such as withdraw ourselves in this manner from the true faith to perdition, but remain constant in the faith and law of Christ. Wi.

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* V. 1. Umbram, . . non ipsam imaginem rerum, *σκιὰν, οὐκ αὐτὴν τὴν εἰκόνα.* It seems hard to take *εἰκόνα* for the things themselves represented; but only to signify, expressam imaginem.

† V. 2. Alioquin cessassent offerri. In the ordinary Greek copies, *ἐπεὶ ἂν οὐκ ἐπαύσαντο προσφερόμεναι*; but in other MSS. *οὐκ* is left out.

‡ V. 5. Corpus autem aptasti mihi; *σῶμα δὲ κατηρτίσω μοι*; i. e. according to the Sept. but in the Heb *aures perfodisti,* or as in the Latin, (Ps. xxxix. 7.) perfecisti mihi. How these different expressions agree, see Estius, Corn. a Lapide, &c.

§ V. 7. In capite libri, *ἐν κεφαλίδι βιβλίου.* The Greek and Latin seems to signify no more than in the volume, or book itself; *κεφαλὶς,* says Suidas, *ὅπερ τινὲς ἄλεμα,* alicujus involucrum, ab *εἰλέω.* No need of translating, in the front of the book.

‖ V. 14. Unâ oblatione, &c. *μιᾷ προσφορᾷ.* See S. Chrys. (*λόγ.* ιζ. p. 523. lin. 20. et seq.) *τί οὖν ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μέν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ. καὶ μία ἐστιν αὕτη, καὶ οὐ πολλαί . . . τὸν γὰρ αὐτὸν ἀεὶ προσφέρομεν . . . ὥσπερ πολλαχοῦ προσφερόμενος ἓν σῶμά ἐστι. καὶ οὐ πολλὰ σώματα, οὕτω καὶ μία θυσία* (et unum, sive idem sacrificium) *ὁ Ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστι, ὁ τὴν θυσίαν καθαίρουσαν ἡμᾶς προσενεγκών. ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε προσηνεχθεῖσαν, &c.*

¶ V. 25. Non deserentes collectionem nostram, *μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν,* collectionem, congregationem.

** V. 27. Ignis æmulatio, *πυρὸς ζῆλος,* thus attributing zeal and rage to an inanimate thing.

†† V. 38. Justus meus, *δίκαιος*; in some Greek MSS. *μου,* as also in the Sept. Habac. ii. 4.

‡‡ V. 39. Non sumus substractionis filii, *οὐκ ἐσμὲν ὑποστολῆς,* subaudi *υἱοί.*

CHAP. XI. VER. 1. All this chapter is a commendation and recommendation of faith, which *is the substance* of things hoped for,* giving as it were a subsistence in our minds to such things as we are in hopes and in expectation of hereafter, and making them present to us before they come to pass.—It is also a sure *conviction†* of *things that appear not.* For when God has revealed things, and we believe them upon the divine and infallible authority of the revealer, we have a greater certainty of them than any demonstration can afford us. By this virtue of faith, they of old, our forefathers, *obtained‡ a testimony* from God that their actions were pleasing to him. Wi.—Faith is the basis, the foundation supporting our hope; for unless there be faith, there cannot possibly be any hope. Menochius.

VER. 3. The faith so highly commended here is not that *special* faith of sectarists, by means of which persons of various and contradictory tenets pretend to assure themselves that their sins in particular are pardoned for Christ's sake, but a firm and lively belief of all that God has revealed or promised.

VER. 4. *A sacrifice.*§ Lit. *a greater sacrifice* than his brother *Cain,* offering to God the best and fattest cattle he had, *by which he obtained a testimony* (a mark of God's approbation) *that he was just,* and his piety pleasing to God. S. Jerom, from a tradition among the Hebrews, thinks that this mark was, that fire descended from heaven upon Abel's sacrifice and not upon that of Cain.—*And by it, he being dead, yet speaketh. By it,* in construction, may be either referred to his faith or to his sacrifice. Some expound it, that by reason of his faith, or of his sacrifice, his memory still lives after his death, and he is commended by all good men. Others think that the apostle alludes to the words which God spoke to Cain, (Gen. iv. 10) "The voice of thy brother's blood crieth to me from the earth," and that in this manner he is said to have spoken after his death. Wi.—Men of all religions, whether true or false, have offered sacrifice, as being the supreme act of religion; and therefore we may conclude, that what is so general and universal, must have come from the instinct and light of our nature, and be a kind of first principle implanted in us by God himself.

VER. 5. *Henoch was translated,* so as not to die nor see death. In Ecclesiasticus (C. xliv.) he is said to be translated into paradise. By these words, *that he should not see death,* it is the general exposition of the ancient interpreters, that he is not dead; but in what place, or in what manner God preserveth him, we know not. See S. Aug l. de. pec. orig. c. xxiii. S. Chrys. &c. Wi.

VER. 6. He proves that Henoch was translated by faith, or on account of faith, thus: Henoch was translated because he pleased God; now he could not please God but by faith; therefore by faith he was translated. Menochius.

VER. 7. *Having received an answer, . . . moved with fear;‖* i. e. with a religious fear: by the Greek, prepared the ark, by which he condemned the rest of the incredulous world, who would not take warning nor believe. Wi.—Noe warned impenitent sinners of impending judgments; but unbelievers and scoffers, they only laughed at Noe's credulity: thus worldlings, who laugh at the simplicity of the few, who work out their salvation with fear and trembling, will one day see their error, when the former shall perish in their infidelity, and the latter shall triumph in the midst of a falling world.

9 By faith he dwelt in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city that hath foundations: whose builder and maker is God.

11 [a] By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised.

12 For which cause there sprung, even from one (and him as dead) as the stars of heaven in multitude, and as the sand which is by the sea-shore, innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing, that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return:

16 But now they desire a better, that is to say, a heavenly one. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 [b] By faith Abraham, when he was tried, offered Isaac; and he who had received the promises, offered up his only begotten son:

18 To whom it was said: [c] That in Isaac shall seed be called to thee:

19 Accounting that God is able to raise up even from the dead: from whence also he received him for a parable.

20 [d] By faith also Isaac blessed Jacob and Esau concerning things to come.

21 [e] By faith Jacob, when dying, blessed each of the sons of Joseph: [f] and worshipped the top of his staff.

22 [g] By faith Joseph, when dying, made mention of the going out of the children of Israel: and gave commandment concerning his bones.

23 [h] By faith Moses when he was born, was hid three months by his parents, because they saw he was a comely infant, [i] and they feared not the king's edict.

24 [k] By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter,

25 Choosing rather to be afflicted with the people of God, than to have the pleasure of sin for a time;

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians: for he looked to the reward.

27 By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible.

28 [l] By faith he celebrated the pasch, and the shedding of the blood: that he, who destroyed the first born, might not touch them.

29 [m] By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.

30 [n] By faith the walls of Jericho fell down, by the going round them seven days.

[a] Gen. xvii. 19.—[b] Gen. xxii. 1. Eccli. xliv. 21.—[c] Gen. xxi. 12. Rom. ix. 7. [d] Gen. xxvii. 27. 39.—[e] Gen. xlviii. 15.

[f] Gen. xlvii. 31.—[g] Gen. l. 23.—[h] Exod. ii. 2.—[i] Exod. i. 17.—[k] Exod. ii. 11. [l] Exod. xii. 21.—[m] Exod. xiv. 22.—[n] Josue vi. 20.

VER. 8. *By faith he that is called Abraham*, &c. He commends his faith, who believing God, left his own country, lived in Chanaan as in a strange country, waiting for the promises and for a city, whose builder and maker is God; i. e. for an habitation in the kingdom of heaven. Wi.

VER. 10. The Patriarchs, who lived to a great age, dwelt not in fixed dwellings, but in moveable tents, as pilgrims; whereas their descendants, the period of whose existence is greatly curtailed, pass their time in building and planning as if they were never to die. This earth is the place of our exile, heaven is our true country: let us then live here as strangers and pilgrims, looking forward with anxious desires for our true country, the land of the living, in the bosom of our God.

VER. 11. *By faith also Sara*, &c. Though Sara seemed at first incredulous, yet she presently believed, and conceived Isaac when she was past the age of having children. Wi.

VER. 12. *Him as dead:* dead in a manner in that respect, and incapable of having children by Sara. Wi.

VER. 13. *All these died* in the faith of God's promises; that is, of their posterity, being to be introduced into the promised land of Chanaan, but chiefly into the happy country of heaven. For had they only aspired and wished for the country of Chaldea, out of which Abraham came, they had time enough to have returned thither. Wi.—A metaphor taken from sailors, who, after a long and dangerous voyage, no sooner descry their native country, but they hail it with transports of joy: thus in Virgil:

Italiam, Italiam, primus conclamat Achates.

Thus the Patriarchs, when beholding at a distance, and through faith, their heavenly country, hailed it with joyous and repeated accents, eagerly desiring to reach the envied port.

VER. 17. *By faith Abraham . . . . offered up Isaac;* i. e. was ready and willing to do it, when Isaac was his only son, by whom God had promised to give him a numberless progeny, but by faith he considered that God, who had miraculously given him a son, could if he pleased raise him to life again. Wi.

VER. 19. *Whence also he received him for a parable.*** Some understand by this, that both Abraham and his son became hereby an example of a perfect obedience to God, which all nations should admire. S. Chrys. says, that Abraham received again his son safe in a figure, by being ordered to sacrifice for him a ram, which was a figure of Isaac. Others, that Abraham received again his son Isaac, who was a figure of Christ sacrificed on the cross, and risen again. Christ carried the cross on which he was to suffer, as Isaac carried the wood up to the mountain where he was to have been offered. Wi.—*Parable;* that is, as a *figure* of Christ slain and coming to life again. Ch.

VER. 21. *Jacob . . . worshipped the top†† of* Joseph's *rod*, or staff of command, or of his sceptre. See Gen. xlvii. Jacob, by bowing to Joseph and his sceptre, acknowledged and reverenced the power of Joseph, whom Pharao called the saviour of the world: and it is probable that Jacob, by the spirit of prophecy, knew Joseph to be a figure of Christ, and his power to be a figure of the spiritual power of the Messias. Wi.—The apostle here follows the ancient Greek Bible of the seventy interpreters, (which translates in this manner, Gen. xlvii. 31.) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff;* as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost: (Ch.) Besides, if Jacob's staff, and not Joseph's rod or sceptre, had been spoken of, the Greek would have been *abrov*, suæ, not *abrov*, ejus: but this relative honour or worship is not pleasing to them.

VER. 22. *Concerning his bones.* That is, that when the Israelites should leave Egypt, they should take with them his bones, to be buried in Chanaan with his ancestors. This shews he had faith in God's promises, that he would give the Israelites the land of Chanaan. Wi.

VER. 23. *By faith Moses . . . . was hid three months*, &c. It is not improbable what Josephus relates, (l. ii. Antiq. c. 5.) that the parents of Moses, by revelation from God, or by some extraordinary marks, were persuaded that he should deliver the Israelites from their slavery in Egypt, and conduct them into the land of promise. Wi.

VER. 24–26. *By faith Moses . . .* chose *rather to be afflicted with the people of God*, than to be honoured as the son of Pharao's daughter, and to enjoy short sinful pleasures in the court of the king.—*Esteeming the reproach of Christ:* by which seems to be signified, that Moses, to whom Christ and his sufferings were revealed, chose rather to endure such reproaches and contradictions from his brethren, the Israelites, as Christ was to suffer from the Jews, than to have all the short pleasures of what is called a happy life. See S. Chrys. hom. xxvi.—*For he looked unto the reward;* not any temporal reward or advantage in this life, but a reward from God in heaven, or rather where God himself would be his reward. Wi.

VER. 27. *He left Egypt.* Some understand this, when he fled to Madian, after he had killed the Egyptian; but it was rather fear than faith which made him flee at that time. We may rather expound it of his going away with all the people, when by faith he trusted that God would deliver him and the people from the known fierceness of king Pharao, as it also happened.—*For he endured, as seeing him that is invisible.*‡‡ That is, seeing by the eyes of faith the invisible God to be his protector, he endured and overcame all difficulties with courage and constancy. Wi.

VER. 30. The following examples are clear enough, if we look into the history and particular actions of those here named. It was a faith in God's mercies and promises that gave them courage, resolution, and perseverance amidst all dangers and difficulties, against all afflictions and persecutions, that made them despise the short happiness of this mortal life, in hopes of an immortal happiness

31 [a]By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say? For the time would fail me to tell of Gedeon, of Barac, of Samson, of Jephte, of David, of Samuel, and of the prophets:

33 Who by faith subdued kingdoms, wrought justice, obtained the promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness regained strength, became valiant in war, put to flight the armies of foreigners:

35 Women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection.

36 And others had trial of mockeries and stripes, moreover also of bands and prisons:

37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep skins, in goat skins, being in want, distressed, afflicted:

38 Of whom the world was not worthy: wandering in deserts, in mountains, and in dens, and in caves of the earth.

39 And all these being approved by the testimony of faith, received not the promise,

40 God providing something better for us, that they should not be perfected without us.

CHAP. XII.

Exhortation to constancy under their crosses. The danger of abusing the grace of the new testament.

AND therefore we also having so great a cloud of witnesses over us, [b]laying aside every weight, and the sin that surroundeth us, let us run by patience to the fight proposed to us:

2 Looking on Jesus the author and finisher of faith, who having joy proposed to him, underwent the cross, despising the shame, and sitteth on the right hand of the throne of God.

3 For reflect upon him who endured such opposition from sinners against himself: that you be not wearied, fainting in your minds,

4 For you have not yet resisted unto blood, striving against sin:

5 And you have forgotten the consolation which speaketh to you, as to children, saying: [c]My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.

6 For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth.

7 Persevere in discipline. God offereth himself to you as to sons: for what son *is* there, whom the father doth not correct?

8 But if you be without discipline, whereof all are made partakers: then are you bastards, and not sons.

9 Moreover we have had indeed for instructors, the fathers of our flesh, and we reverenced them: shall we not much more obey the Father of spirits and live?

10 And they indeed for a few days instructed us according to their own will: but he, for our profit, that we might be partakers of his holiness.

11 Now all discipline for the present indeed seemeth to bring not joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice.

12 Wherefore lift up the hands which hang down, and the feeble knees,

[a] Josue ii. 8. James ii. 25.—[b] Rom. vi. 4. Ephes. iv. 22.

Coloss. iii. 8. 1 Pet. ii. 1. and iv. 2.—[c] Prov. iii. 11. Apoc. iii. 19.

hereafter. Yet they who are so much commended and approved for their faith, received not the great promise of entering into the kingdom of heaven; and they who lived and died well, were indeed in a place of rest, but their souls were not admitted to the beatifical vision, to see and enjoy God in heaven, till our blessed Saviour, at his glorious ascension, entered first, and opened as it were heaven's gates for others to enter. In this God provided something better for us, who, after his coming, if we die without sin, and without any temporal punishments due to sin, our souls are presently happy with God in heaven. Wi.

VER. 37. *Μῆλον* signifies a sheep; *μηλωτὴ* signifies a sheep skin, with the wool on it. This, or a goat skin, was the usual covering of poor people, and as such was adopted by the ancient prophets, mortified to all the luxuries of life. Thus Elias is called *vir pilosus*, a hairy man, not for his beard or hair, but for his shaggy or hairy covering.

* V. 1. Substantia, *ὑπόστασις*, subsistentia.

† Ibid. Argumentum, *ἔλεγχος*. Convictio, ostensio. It does not seem well translated *evidence*, as by the Prot. and Mr. N. because faith is an obscure knowledge, though it be the most certain, because of the infallible authority of God, who has revealed those obscure mysteries.

‡ Ibid. *Ἐμαρτυρήθησαν*, testimonium consecuti sunt. This expression, which is repeated v. 4, 5, and 39, signifies an approbation or commendation.

§ V. 4. Plurimam hostiam, *πλείονα θυσίαν*, majorem.

‖ V. 7. Metuens, *εὐλαβηθείς*, which signifieth a fear with reverence. See Heb. v. 7.

¶ V. 12. Et hoc emortuo: the ordinary Greek copies have, *καὶ ταῦτα νενεκρωμένου*; i. e. secundum hæc, or in this respect dead, being incapable of having children by Sara.

** V. 19. Eum in parabolam accepit, *ἐν παραβολῇ*, in typo, in similitudine. S. Chrys. says, *τουτέστιν ἐν ὑποδείγματι*.

†† V. 21. Adoravit fastigium virgæ ejus, *προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ· ἐπὶ* does not change the signification. See S. Chrys. and Estius.

‡‡ V. 27. Invisibilem enim tanquam videns sustinuit: *ἐκαρτέρησε*, i. e. sustinuit non Deum, sed animositatem regis.

CHAP. XII. VER. 1. *Laying aside every weight;** i. e. all that may hinder us when we run in the way of virtue.—*To the fight proposed to us.* In the Greek it is more clear: *let us run the proposed race.* He compares the condition of Christians to those who run a race, who fight or strive for a prize in the Olympic games, who strip themselves, and make themselves as light as possible, the better to run and fight. Wi.—The Christian's life is both a race and a combat. In baptism we enter the lists; therefore we must fight in running to Jesus Christ, for he is the term, the goal, and the prize. To run well, we must be as light and disengaged as possible; and the same if we hope to combat with success. We should look up to the battles fought by our captain, Jesus Christ, and contemplate the glory he now enjoys on that account; for this he means to share with us, if we imitate his virtues: let us then rejoice to suffer with our Captain (*ἀρχηγὸν*) here, and we shall be glorified with him hereafter.

VER. 2. *Who having joy† proposed to him, underwent the cross.* The sense seems to be, who by reason of the joy he had to perform the will of his eternal Father, for which he knew he should be exalted above all creatures, underwent willingly the ignominy and death of the cross. Wi.

VER. 4. *You have not yet resisted unto blood.* Though you have met with some persecutions, you have not yet shed your blood for his sake who laid down his life, and shed every drop of his blood for you. Wi.

VER. 5. *You have forgotten the consolation,* &c. He puts them in mind, that it ought to be a subject of great comfort to them, that God calls them his children, *his sons*, and treats them as his true and legitimate children, when he admonished them to live under discipline and obedience to him, when, to correct their disobedient and sinful ways, he sends them afflictions and persecutions in this world, which they ought to look upon as marks of his fatherly tenderness; for this is what a prudent kind father does to his legitimate children, of whom he takes the greatest care: and not to use these corrections, is to neglect them, as if they were ‡illegitimate children. We *reverence* the *fathers of our flesh*, (v. 10.) our parents in this world, when they instruct and correct us, how much more ought we to *obey the Father* and Creator of spirits, (i. e. of our souls) that being truly sanctified by him, we may live and obtain life everlasting. Wi.

VER. 8. In these last four verses we may observe as many subjects of consolation under afflictions God, our Father, is the author of them; the chastisement he inflicts is the proof of his love; it is the sign or mark of our divine adoption; it is a necessary condition to our being adopted.

VER. 11. It is true all discipline, all corrections, and sufferings in this present life, are disagreeable to our nature, because they bring not joy, but trouble and grief with them; yet afterwards, they who have been exercised with them, will reap *the most peaceable fruit of justice*, eternal peace and happiness in heaven. Wi.—We must not judge of sufferings by the smart they occasion, but by the fruits of peace, justice, and eternal glory they produce in such as submit to them with patience.

VER. 12–14. *Wherefore lift up the§ hands,* &c. Be fervent in piety, walk firmly in the way of virtue, *make straight‖ steps*, without declining to one side or the other, without halting or going astray, and strive to be healed from your

13 And make straight steps with your feet: that no one halting may go astray, but rather be healed.

14 [a] Follow peace with all men, and holiness, without which no man shall see God:

15 Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be defiled.

16 Lest there be any fornicator, or profane person [b] as Esau: who for one mess sold his first birth-right:

17 For know ye that [c] afterwards when he desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it.

18 [d] For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them.

20 For they did not endure that which was said: [*] And if a beast shall touch the mountain, it shall be stoned.

21 And so terrible was that which was seen, Moses said: I am frightened, and tremble.

22 But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels,

23 And to the church of the first-born, who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect,

24 And to Jesus, the mediator of the new testament, and to the sprinkling of blood, which speaketh better than that of Abel.

25 See that you refuse not him who speaketh. For if they escaped not who refused him that spoke upon earth: much less we, who turn away from him that speaketh to us from heaven.

26 Whose voice then moved the earth: but now he promiseth, saying: [f] Yet once: and I will move not only the earth, but heaven also.

27 And in that he saith: Yet once: he signifieth the translation of the moveable things, as of things that are made, that those things may remain which are immoveable.

28 Wherefore receiving an immoveable kingdom, we have grace: whereby let us serve, pleasing God with fear and reverence.

29 [g] For our God is a consuming fire.

CHAP. XIII.

Divers admonitions and exhortations.

LET fraternal charity abide in you.

2 [h] And hospitality do not forget, for by this some, [i] being not aware of it, have entertained Angels.

3 Remember them that are in bands, as if you were bound with them: and them that are afflicted, as being yourselves also in the body.

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[a] Rom. xii. 18.—[b] Gen. xxv. 33.—[c] Gen. xxvii. 38.—[d] Ex. xix. 12. and xx. 21.—[e] Ex. xix. 13.

[f] Agg. ii. 7.—[g] Deut. iv. 24.—[h] Rom. xii. 13. 1 Pet. iv. 9.
[i] Gen. xviii. 3. and xix. 2.

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sins by his grace.—*Follow* and seek *peace*, as much as lies in you, with all men, and ¶*purity* of life, *without which no man shall see* and enjoy God. Wi.

VER. 15. *Be wanting to the grace of God*, by resisting and abusing his favours, or by falling from the grace of God received.—*Lest any root of bitterness*, &c. He means scandalous wicked persons, by whom others are infected, defiled, and corrupted. Wi.

VER. 16. *Or profane person, as Esau*, who had so little regard for the blessing and inheritance of his father, that he sold his right of first-begotten for one mess of broth, and afterwards *found no place for repentance, although with tears he had sought for it;* that is, he could not make his father repent or change what he had once done, though he endeavoured with his tears and lamentable outcries. Or if any one will have repentance referred to Esau himself, still the Novatian heretics can have no advantage in favour of their error, when they deny that sinners can repent, because Esau's tears might only be for a temporal loss, not for God's sake, nor for the guilt of his sins, so that he wanted the dispositions of a true penitent and of a contrite heart. Wi.—*Βέβηλος*, profane, like Esau, who for a trifling meal could forfeit his right of primogeniture, and the honour of priesthood thereto attached. Oh, how many give up all right to a heavenly and eternal inheritance for even a more trifling consideration! And how will they one day, with Esau, regret the same inflexibility on the part of God, their Father!

VER. 17. *He found*, &c. That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother, Jacob. Ch.

VER. 18. *For you are not come to a mountain,*** &c. That is, to a mountain on earth that can be touched; to wit, to Mount Sinai, where the law was given to Moses, where the mountain seemed all on fire, with dreadful thunder and lightning, whirlwinds, darkness, tempests, sounding of trumpets, voices, &c. which they who heard excused themselves, begging that Moses only, and not God, might speak to them, for they could not without exceeding consternation think of what was then said; that if any man, or even beast, should touch the mountain, he should be stoned to death. Ex. xix. 15. Nay Moses himself, trembling, was frightened. This particular is nowhere mentioned in the Scripture, but the apostle might know it by revelation, or by some tradition among the Jews. Wi.

VER. 22. *But you are come to Mount Sion*, where not a law of fear, like that of Moses, but a new law of love and mercy hath been given you, preached by our Saviour himself, and by his apostles, testified by the coming of the Holy Ghost, and by the effusion of God's spirit upon the believers. Here you are called to the city of the living God, (to the Christian Church on earth) and even to the celestial Jerusalem, there to be for ever happy in the company of many millions of Angels; *to the church of the first-born, who are written in heaven*, (v. 23.) to be happy with those who have been chosen by a special mercy of God, and blessed with an endless happiness; to be there in the presence of God, the judge of all men, with all the celestial spirits and souls of the just and perfect in the kingdom of God. Jesus Christ is the mediator of this new testament, the redeemer of mankind by his death on the cross, by the sprinkling and effusion of his blood, which speaketh better than that of Abel: the blood of Abel cried to heaven for vengeance, and the blood of Christ for mercy and pardon. Wi.

VER. 25. *Refuse not* then to hearken to him; for if the Jews escaped not God's severe judgments, for being deaf to his admonitions, given by an Angel to Moses on Mount Sinai, and by him to the people, much less shall we escape, if we turn away our minds, and harden our hearts against the instructions of our Redeemer, who came from heaven to speak to us, and teach us the way to our eternal salvation. Wi.

VER. 26. *Whose voice then moved the earth*, by such signs and prodigies on Mount Sinai: *but now he promiseth, saying* by the prophet Aggeus: *yet once; and I will move not only the earth, but heaven also.* These words of the prophet are commonly understood of Christ's first coming at his incarnation, when at his birth a star appeared, Angels were sent, and sung his praises, when the heavens opened at his baptism, when the earth trembled at his resurrection, when the sun and moon were darkened at his death, &c. Yet others expound these words of Christ's coming to redeem mankind, so as to comprehend all the time of the law of grace, and even his second coming to judge all men, at the end of the world, of which may particularly be understood those words, (v. 27.) of *the translation of the moveable things;* that is, of the elements, and of the heavens changed to a more perfect state. See here S. Chrys. S. Aug. l. 18. de civ. Dei. c. xxxv. p. 517. Nov. Editionis. Wi.

VER. 27. Some refer these words to the tabernacle, to the ark, the altar, and other parts of the Jewish religion; which, as figures were to be altered and to be replaced by the more lasting and more perfect dispensation of the gospel. Estius.

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* V. 1. Omne pondus, *πάντα ὄγκον*, omnem sarcinam.

† V. 2. Curramus ad propositum nobis certamen, *τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα*, without *πρὸς*, ad. Certamen is not only pugnando, but contendendo cursu, &c.

‡ V. 5. Ergo adulteri, et non filii, *ἄρα νόθοι ἐστὲ, καὶ οὐχ υἱοὶ*, adulterini, non germani filii.

§ V. 12–14. Remissas manus, *παρειμένας*, which signifies hands hanging down in a lazy posture.

‖ Ibid. Gressus rectos facite, *τροχιὰς ὀρθὰς ποιήσατε*, which is to advance in a straight line, not turning aside, nor tottering.

¶ Ibid. Sanctimoniam, *ἁγιασμόν*.

** V. 18. Ad tractabilem montem, *ψηλαφωμένῳ ὄρει*. palpabilem.

CHAP. XIII. VER. 2. *And hospitality do not forget, ... some being not aware* of it, have entertained Angels.* They imagined they received men, when they were Angels. The Latin interpreter followed exactly the Greek, though the expression be unusual in both languages. It is meant of Abraham, (Gen. xviii. 2.) and of Lot, Gen. xix. 1. Wi

VER. 3. *As being yourselves also in the body.* That is, liable to troubles and afflictions as long as you are in a mortal body. Wi.

VER. 4. *Marriage honourable in all.*† It is doubtful both in the Latin and

4 Marriage honourable in all, and the bed undefiled. For God will judge fornicators and adulterers.

5 Let your manners be without covetousness, contented with such things as you have: for he hath said: [a] I will not leave thee, neither will I forsake thee.

6 So that we may confidently say: [b] The Lord is my helper: I will not fear what man shall do unto me.

7 Remember your prelates, who have spoken to you the word of God: reflecting on the end of their conversation, imitate their faith.

8 Jesus Christ yesterday, and to-day, and the same for ever.

9 Be not led away with various and strange doctrines. For it is best to establish the heart with grace, not with meats: which have not profited those that walk in them.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 [c] For the bodies of those beasts, whose blood is brought into the sanctuary for sin by the high priest, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth, therefore, to him without the camp, bearing his reproach.

14 For we have not here a permanent city, but we seek one to come.

15 By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of lips glorifying his name.

16 And do not forget to do good, and to impart: for by such sacrifices God's favour is obtained.

17 Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you.

18 Pray for us: for we trust that we have a good conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,

21 Make you perfect in every good work, that you may do his will: working in you that which is well pleasing in his sight, through Jesus Christ: to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you suffer the word of consolation. For I have written to you in few words.

[a] Josue ii. 5.—[b] Ps. cxvii. 6.

[c] Lev. xvi. 27.—[d] Mich. ii. 10.

Greek, whether the sense be, marriage *is* honourable, or *let* it be accounted honourable, as it rather seems to be by the rest of the text. Again it may be doubted whether the sense be honourable in all persons, or in all things, and in all respects; as it seems to be the obvious signification that persons do nothing to dishonour their state, as they do who violate by adulteries the fidelity they owe to one another, who regard not the sanctity of this sacrament, who love not each other, who take not care of the education of their children. It does not follow from hence, that all persons without any exception, even those who have already made a vow to God to lead a single life, may lawfully marry. Such persons, by pretending to marry, incur their damnation. See 1 Tim. v. 12. Wi.—Or, *let marriage be honourable in all.* That is, in *all things* belonging to the marriage state. This is a warning to married people, not to abuse the sanctity of their state, by any liberties or irregularities contrary thereunto. Now it does not follow from this text that all persons are obliged to marry, even if the word *omnibus* were rendered, *in all persons*, instead of *in all things:* for if it was a precept, S. Paul himself would have transgressed it, as he never married. Moreover those who have already made a vow to God to lead a single life, should they attempt to marry, would incur their own damnation. Ch.—As marriage is a great sacrament, (Eph. v.) married persons should be careful to honour and respect it, by chaste and prudent behaviour; (see 1 Peter iii. and 1 Thess. iv.) but it too often happens that by criminal incontinence they change a great sacrament into a great sacrilege.

VER. 5. *I will not leave thee, neither will I forsake thee.* It is an exhortation to covetous persons not to be too solicitous, but to trust in Providence. Wi.

VER. 7. *Remember your prelates*, &c. who have been placed over you to be your guides and directors in what belongs to the service of God; he seems to mean the two SS. James, the apostles, who perhaps had already suffered martyrdom for the gospel. Wi.

VER. 8. *Yesterday, and to-day, and the same for ever.* That is, Christ is the same merciful and powerful advocate and protector, in regard of all that serve him faithfully to the end of the world. Wi.

VER. 9. *With various and strange doctrines.* Such as the disciples of Simon Magus had begun to teach; nor with the false doctrine of those among you, who would make you subject to the ceremonies and sacrifices of the former law, which never of themselves profit those who walk in them, so as to give true sanctification, and which now are no longer obligatory. Wi.—The grace of Jesus Christ is the true support of our hearts, and this grace is conveyed to us by means of the sacraments, especially the holy Eucharist. Hence S. Ignatius addresses the Ephesians as follows: "Brethren, stand fast in the faith of Jesus Christ; in his passion and resurrection; breaking that one bread, which is the *medicine* of immortality, the antidote against death, and *the means of living in God* by Christ Jesus; the *medicament* that expels all evil."

VER. 10. *We*, Christians, *have* at present *an altar*,‡ and consequently a sacrifice, *whereof they have no power to eat*, who serve the tabernacle, confiding in the law and in Moses, not in Christ and the gospel. He does not say, we had an altar. Wi.—S. Paul has often mentioned the high priest and victim; here he tells us we *have* an altar, and of course a sacrifice. Let us then go out of ourselves to offer to God by, with, and in Jesus Christ, this his beloved Son, in the holy Eucharist, for this is a victim of praise worthy of God, and let us not forget to offer ourselves to our eternal Father daily, in union with our great high priest and victim, Jesus Christ; 1st, on the cross; 2dly, in the Eucharist; and 3dly, in heaven, the immaculate Lamb slain as it were from the beginning before the throne of God.

VER. 11. This is commonly interpreted of the sacrifice of the Eucharist, by which is continued (though in a different manner) Christ's sacrifice on the cross, of which he speaks in the following words, telling them that *the bodies of those beasts*, with the blood of which the sanctuary was sprinkled on the feast of expiation, (see Levit. xvi. 29. and xxiii. 27. and Numb. xxix. 8.) were *burnt without the camp*, not eaten as the other victims. Wherefore Jesus, when he fulfilled this figure, and offered himself on the cross, a sacrifice of expiation for the sins of all mankind, and to obtain for them true *sanctification*, was pleased to *suffer* out *of the gate* of Jerusalem. Wi.

VER. 13. *Let us go forth, therefore, to him without the camp.* It is an exhortation to them to be willing to suffer with Christ reproaches, persecutions, and death itself, if they desire to partake of the benefit of Christ's redemption. Wi.—*Bearing his reproach.* That is, bearing his cross. It is an exhortation to them to be willing to suffer, with Christ, reproaches, persecutions, and even death, if they desire to partake of the benefit of his suffering for man's redemption. Ch.

VER. 14–15. *We have not a permanent city* in this world, but are like pilgrims or banished men, *seeking* for our happy country of heaven; but in the mean time must offer to God a sacrifice of praise and thanksgiving, which is done chiefly in the holy sacrifice of the Eucharist, also by confessing *his name*, and praying to him with our lips and hearts; and by a kind of sacrifice of charity, by *doing good* to every one, and of *communication* to others; lit. *of communion*, or union with our neighbours. Wi.—When we read in the psalms, and in the old Scripture, of a sacrifice of praise, we may look upon it as a prophecy of the Christian Eucharist or sacrifice of praise, of which S. Austin says: "What is a more holy sacrifice of praise, than that which consisteth in thanksgiving, which the faithful offer now in the sacrifice of the Church." l. 1. cont. Advers. leg. and proph. c. xviii. And again c. xx. "The Church from the time of the apostles, by an uninterrupted succession of prelates, offers to God in the body of Christ the sacrifice of praise."

VER. 16. *For by such sacrifices God's favour is obtained,*§ and a recompense or a reward from him. Wi.—In the Protestant version, God is well pleased: It God be well pleased and shew favour for them, then are they meritorious, and faith alone is not the sole cause of God's favour to man.

VER. 17–18. *Obey your prelates*, &c. Join the sacrifice of obedience to your bishops and pastors, whom God has placed over you, who must render an account even of your souls, i. e. whether they have discharged their duty towards you, and whether it be not by their neglect that you have remained in your sins. Follow their commands and instructions, with such a ready willingness, that you do not contristate them, but that you may be a subject of comfort and joy to them, in their heavy and dangerous employments.—Fail not to *pray for* me, who am such a minister of God. Wi.

VER. 20–21. *Who brought*, or raised *from the dead, the great pastor of the sheep*, of all the faithful, *Jesus Christ, in the blood of the everlasting testament:* in the testament that is to last for ever, not for a time, like the former testament made to the people of Israel. These words, *in the blood*, may either be joined with *brought from the dead his son*, as man, by the merits of his blood, which he had shed on the cross, as it is said Philip. ii. 8. Or they may be joined with the *great pastor*, and then the sense will be, that God raised Jesus Christ, who, by

23 Know ye that our brother, Timothy, is set at liberty: with whom (if he come shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren of Italy salute you.

25 Grace be with you all. Amen.

his blood shed on the cross, became the great shepherd of all the faithful. Working in you by his grace *every good work*, &c. Wi.

VER. 22. *Bear with the word of consolation*, with what I have written to exhort and comfort you in a very few words, considering the importance of the subject, and the sublime mysteries. Wi.

VER. 23. *Our brother, Timothy, is set at liberty.* From which we may conjecture that Timothy had been a prisoner, though it is not known where, nor on what occasion. Wi.

* V. 2. Per hanc enim latuerunt quidam Angelis hospitio receptis, *διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες Ἀγγέλους*, i. e. hospitio recipiendo Angelos. The Latin has exactly followed the Greek.

† V. 4. Honorabile connubium in omnibus, *τίμιος ὁ γάμος ἐν πᾶσι*.

‡ V. 10. Habemus altare, *θυσιαστήριον*, sacrificatorium: *θυσιαστήριον* is not used for the oblation itself.

§ V. 16. Promeretur Deus. This word is taken passively in several good Latin authors. See Grotius.

THE CATHOLIC EPISTLE OF S. JAMES, THE APOSTLE.

ON THE CATHOLIC EPISTLES.

THE seven following Epistles have been called *Catholic* or general, not being addressed to any particular Church or person, if we except the Second and Third of S. John. They are called also *Canonical*, having been received by the Church as part of the canon of the New Testament, and as writings of divine authority. It is a matter of fact allowed by every one, that five of these epistles, to wit, this of S. James, the Second of S. Peter, the Second and Third of S. John, that of S. Jude, as also the Epistle of S. Paul to the Hebrews, and the Apocalypse or Revelation of S. John, were doubted of, and not received *always* and every where in the three first ages, till the canon and catalogue of Scripture books was examined by tradition, and determined by the authority of the Catholic Church, the supreme judge of all controversies in matters of faith and religion, according to the appointment of our Saviour, Christ, expressed in many places in the holy Scriptures. But I could never learn upon what grounds they who deny the Catholic Church and General Councils to be of an infallible authority, and who deny Christ's promises to guide his Church in all truth to the end of the world, can be certain which Scriptures or writings are canonical, and which are not. I could never understand what construction to put on the sixth of the Thirty-nine Articles of Religion of the Church of England. We there meet with this declaration: *In*, or by *the name of the holy Scripture, we understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.* These I have mentioned were certainly for some time doubted of; they are still doubted of by some of the late reformers: Luther, the great doctor of the reformation, is not ashamed to say that this epistle of S. James is no better than *straw*, and *unworthy of an apostle.* These writings therefore, according to the said declaration, ought not to be accounted and received as canonical; and yet before the end of the said sixth article, it is again declared, that *all the books of the New Testament, as they are commonly received, we do receive and account canonical.* And in all New Testaments of the Church of England, all these are received for canonical in the same manner as the four gospels, without any remark or advertisement to the contrary.—The first of the seven epistles was written by S. James, surnamed the *lesser*, and *James of Alpheus*, (Mat. x. 3.) one of the twelve apostles, called the *brother of our Lord*, (Gal. i. 19.) who was made bishop of Jerusalem. His mother is thought to have been Mary, sister to the blessed Virgin Mary, and to have been married first to Alpheus, and afterwards to Cleophas; to have had four sons, *James*, *Joseph*, *Simon*, (or Simeon) and *Jude*, the author of the last of these epistles. All these four being cousins-german, are called *brothers of our Lord*, Mat. xiii. 55. How great a veneration the Jews themselves had for this apostle and bishop of Jerusalem, see not only Hegisippus apud Euseb. l. ii. hist. c. 23. and S. Jer. de viris Illustribus, also the same S. Jer. in Gal. i. 19. (tom. iv, p. 237, l. 1. cont. Jovin. tom. iv, part 2, p. 182.) but even Josephus, (l. xxviii. Antiq. c. 8.) where he calls him *the brother of Jesus, surnamed the Christ.* This epistle was written about the year 62. The chief contents are: 1. To shew that faith without good works will not save a man, as S. Aug. observed, l. de fid. et oper. c. iv.; 2. He exhorts them to patience, to beg true wisdom, and the divine grace; 3. He condemns the vices of the tongue; 4. He gives admonitions against pride, vanity, ambition, &c.; 5. To resist their disorderly lusts and desires, which are the occasions and causes of sin, and not Almighty God; 6. He publisheth the sacrament of anointing the sick with oil; 7. He recommends prayer, &c. S. Jerom, in a letter to Paulinus, (t. iv, part 2, p. 574.) recommends all these seven epistles in these words: James, Peter, John, and Jude, published seven epistles . . . both short and long, short in words, long as to the contents; *Jacobus, Petrus, Joannes, Judas, septem epistolas ediderunt . . . breves pariter et longas, breves in verbis, longas in sententiis.* Wi.—S. Gregory Nazianzen remarks, that the faithful were not agreed as to the number of these epistles; some admitted seven and some only three, viz. this of S. James, the first of S. John, and the first of S. Peter:

Καθολικῶν Ἐπιστολῶν
Τινὲς μὲν ἑπτὰ φάσιν, οἱ δὲ τρεῖς μόνας
Χρῆναι δέχεσθαι· τὴν Ἰάκωβου μίαν,
Μίαν δὲ Πετροῦ, τήντε Ἰώαννου μίαν.—Naz. Carm. de Script. Canon.

We shall state at the beginning of each epistle, the reason why they have been adopted into the canon of the Scripture. C.—The object of these epistles was, according to the remark of S. Augustine, to refute the rising errors of Simon Magus, the Nicolaites, and other such heretics, who abusing the liberty of the gospel, and perverting the meaning of S. Paul's words in his epistle to the Romans, pretended that faith alone, without good works, was sufficient for salvation; although S. Paul expressly requires of Christians, a faith working by charity, Gal. v. 6. and 1 Cor. xiii. where he uses these emphatic words: "If I should have all faith, so as to remove mountains, and have not charity, I am nothing." S. Aug. lib. de fide et operibus, c. xiv. C.—As to what regards the authenticity of S. James' epistle, although Luther with his usual boldness asserts that many with good reason denied this epistle to be canonical, and affirmed that it was unworthy the pen of an apostle, yet, admitting that some individuals in the first ages of the Church doubted of its authority, we are nevertheless assured from certain monuments that it was always considered as sacred and inspired both by the Latin and Greek Churches. This is evident from the sixtieth canon of the council of Laodicea; from the forty-seventh of the council of Carthage, in 397; from Origen, hom. vii, in Josue; from S. Athanasius in synopsi, Epiphanius hæresi 76; from S. Jerom, ad Paulinum Epis.; from S. Austin, lib. ii. de Doc. Chris. c. viii; from S. Gregory Nazianzen, tom. iii, p. 98; from Amphilochus, apud Greg. Nazian. tom. ii, p. 194; from Innocent I. Epis. ad Decentium; from Rufinus, Exposit. Symboli; and from Gelasius I. who in the fifth age, in a council of seventy bishops, at Rome, settled the canon of the genuine books of the holy Scripture, and distinguished them from what are spurious. Cal. et Habert de Sacr. Ext. Un.—S. Jerom and S. Austin quote frequently this epistle as the undoubted work of this apostle; and since their time, its authenticity has never been called in question by Catholics. It is believed S. James wrote this epistle in Greek, as he quotes the Scripture according to the version of the Septuagint, as C. iv. 6; and as this language was commonly spoken in the East by the dispersed Jews, to whom he wrote. His style is concise and sententious, like that of Solomon in his proverbs, and like the maxims of the Orientals even to the present day. C.

CHAP. I.

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger; and not hearers only, but doers of the word. Of bridling the tongue; and of pure religion.

JAMES, a servant of God, and of our Lord Jesus Christ, to the twelve tribes which are dispersed, greeting.

2 My brethren, count it all joy, when you shall fall into divers temptations:

3 [a]Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work: that you may be perfect and entire, deficient in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him.

6 [b]But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, that is moved and carried about by the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his exaltation:

10 But the rich, in his being low, [c]because as the flower of the grass he shall pass away:

11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways.

12 [d]Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say, that he is tempted by God: For God is not a tempter of evils: and he tempteth no man.

14 But every man is tempted, being drawn away by his own concupiscence, and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin: But sin, when it is completed, begetteth death.

16 Do not err, therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren: [e]And let every man be swift to hear; but slow to speak, and slow to anger.

[a] Rom. v. 3.—[b] Mat. vii. 7. and xxi. 22. Mark xi. 24. Luke xi. 9. John xiv. 13. and 16.

[c] Eccli. xiv. 18. Isai. xl. 6. 1 Pet. i. 24.—[d] Job v. 17.—[e] Prov. xvii. 27.

CHAP. I. VER. 1. *James, a servant of God, and of our Lord Jesus Christ.* Some have doubted whether the author of this epistle was S. James, the apostle, because he does not call himself an apostle. By the same weak argument we might reject all the three epistles of S. John and his Apocalypse, and the epistle of S. Jude. Nor does S. Paul give himself this title in those to the Thessalonians, to the Philippians, to Philemon, or to the Hebrews—*To the twelve tribes, which are dispersed.* Lit. *which are in the dispersion.* That is, to the Jews converted in all nations.—*Greeting.** Lit. *salvation.* Which comprehendeth much the same as, when S. Paul says, *grace, peace, mercy,* &c. Wi.

VER. 2. *Into divers temptations.* The word *temptation,* in this epistle, is sometimes taken for trials by afflictions or persecutions, as in this place; sometimes for a tempting, enticing, or drawing others into sin. Wi.

VER. 3–4. *The trying of your faith worketh patience.* S. Paul seems to assert the reverse: (v. 3.) when he says, *patience worketh a trial.* They are easily reconciled. Here S. James teacheth us, that patience is occasionally obtained, and strengthened by sufferings, the meaning of S. Paul is, that patience worketh, sheweth itself, and is found perfect in the sight of God by trials. Wi.

VER. 5. *And upbraideth not.* That is, God does not think much, nor reproach us with the multitude of his benefits and favours: and if he puts sinners in mind of their repeated ingratitude, it is for their good and conversion. Wi.

VER. 7. *Let not that man think that he shall receive.* He that has not a lively faith and firm hope, wavering with a distrust of God's power or goodness, must not imagine to receive what he so faintly asks. Wi.

VER. 8. Such a one, is as it were a *double-minded man,*† divided betwixt God and the world, halting betwixt two, and becomes *inconstant in all his ways,* always rising and falling, beginning and relapsing. Wi.

VER. 9–12. *The brother of low condition.* Lit. *humble.*‡ See Luke i. 48. The sense is, that a Christian, of never so low and poor a condition, may *glory,* and rejoice even in his poverty, that he is not only the servant, but even the adoptive son of God. *But the rich, in his being low.* Some word must be here understood to make the sense complete. If we understand, let the rich man glory, it must be expounded by irony, by what follows, of his passing away like a flower. But others rather understand some other word of a different signification; as, let the rich man lament the low condition that he must come to; for he must quickly fade away like grass.—*The beauty of the shape thereof*§ *perished.* So the Hebrews say, the *face* of the heavens, the *face* of the earth, &c. Wi.

VER. 13. *God is not a tempter*‖ *of evils, and he tempteth no man.* Here to tempt, is to draw and entice another to the *evil* of sin, which God cannot do. The Greek may also signify, he neither can be tempted, nor tempt any one. But every one is thus tempted by the evil desires of his corrupt nature, which is called *concupiscence,* and which is not properly a sin of itself, but only when we yield to it. Wi.

VER. 15 *When concupiscence hath conceived,* (man's free will yielding to it) *it bringeth*¶ *forth sin,* our perverse inclinations become sinful, and *when* any grievous *sin is completed,* or even consented to, it *begetteth death,* it maketh the soul guilty of eternal death. It may not be amiss here to observe with S. Gregory, &c. that there are three degrees in temptations; the first, by *suggestion only;* the second, by *delectation;* the third, by *consent.* First, the devil, or our own frail nature, tempts us by a suggestion of evil thoughts in our *imagination:* to have such thoughts and imaginations may be no sin at all, though the things and objects represented be never so foul and hideous, though they may continue never so long, and return never so often. The reason is, because we cannot hinder them. On the contrary, if our will remains displeased with them, and resist them, such a resistance is meritorious, and by the mercies of God will purchase us a reward. Second, these representations may be followed with a delight or delectation in the senses, or in the body only; and if by an impression made against the will, which we no ways consent to, there is again no sin. There may be also some neglect in the person tempted, by not using sufficient endeavours to resist and repel those thoughts, which if it be only some small neglect, the sin is not great: but if the person tempted hath wilfully, and with full deliberation, taken delight in evil thoughts, either of revenge, or of fornication, or adultery, or about any thing very sinful, such a *wilful delight* is a grievous and deadly sin, though he hath not had a will or design to perform the action itself. The reason is, because he then wilfully consents in mind and heart to a sinful delight, though not to the execution or action. And the sin may be great, and mortal, though it be but for a short time: for a temptation may continue for a long time and be no sin; and there may be a great sin in a short time. The reason again is, because we are to judge of sin by the dispositions and consent of the will, not by the length of time. Third, when the sinner yields to evil suggestions and temptations, so that his will fully consents to what is proposed, and nothing can be said to be wanting but an opportunity of putting his sinful desires in execution, he has already committed the sin; for example, of murder, of fornication, &c. in his heart, as our blessed Saviour taught us. Mat. v. 28. Wi.

VER. 16–17. *Do not err,* nor deceive yourselves by yielding to temptation; beg of God his supporting grace, for every good gift is from him. Wi.

VER. 18. *By the word of truth.* Some, with S. Athanasius, understand the eternal word made man. Others commonly understand the word of the gospel, by which we have been called to the true faith, &c.—*Some beginning*** *of his creatures,* (or as the Greek signifies) such a beginning as are the *first-fruits;* and perhaps S. James may so call the Jews, as being the first converted to believe in Christ. Wi.

VER. 19. *You know,* or you are sufficiently instructed in these things.—*Let every man be swift to hear* the word of God, *but slow,* or cautious in speaking, especially *slow to anger,* or to that rash passion of anger, which is never excusable, unless it be through a zeal for God's honour, and against sin. Wi.—S. James in this epistle does not aim at a regular discourse: he proposes a diversity of moral sentences, which have not much connection with each other. He here instructs the faithful how to behave in conversation. He recommends to them modesty and prudence in their discourses; and rather to be fond of hearing much, than of speaking much; and of practising the truth, than of preaching it to others. "For not those who understand the law, nor those who preach it, are justified before God, but the doers of the law shall be justified before God." Rom. c. ii. 13. C.—A wise man is known by the fewness of his words. Sapiens verbis innotescit paucis. Regl. S. Ben. c. vii. With hearing, the wise man will become wiser. Sen. lib. ii. de Irâ. c. 28.—Anger is a short madness. The best cure is to permit it to subside, and to let our reason have time to reflect upon the propriety of doing what we are at first inclined to. The first motions to anger are frequently indeliberate, and consequently not sinful; but we must be careful to resist as soon as we perceive them, lest they should become too violent, and obtain the consent of our will. C.—Learn of me, says our Saviour, because I am meek and humble of heart. Mat. c. xii. 29. If, says S. Francis de Sales, being stung and bit by detractors and enemies, we fly out, swell, and are enraged, it is a great

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of malice, with meekness receive the engrafted word, which is able to save your souls.

22 [a]But be ye doers of the word, and not hearers only, deceiving yourselves.

23 For if a man be a hearer of the word, and not a doer; he shall be compared to a man beholding his natural countenance in a glass:

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that shall look into the perfect law of liberty, and continue in it, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 But if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion, pure and immaculate with God and the Father, is this: To visit the fatherless and widows in their tribulation, and to keep one's self immaculate from this world.

[a] Matt. vii. 21. and 24. Rom. ii. 13.

CHAP. II.

Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

MY [b]brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

2 For if there come into your assembly a man having a gold ring, in splendid attire, and there come in also a poor man in mean dress,

3 And you fix your eyes on him that is clothed with the splendid robe, and say to him: Sit thou here in a good place: and say to the poor man: Stand thou there, or sit under my footstool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor. Do not the rich oppress you by might; and do not they draw you before the judgment-seats?

7 Do not they blaspheme the good name that is invoked upon you?

[b] Lev. xix. 15. Deut. i. 17. and 16. Prov. xxiv. 23. Eccli. xlii. 1.

sign that neither our humility nor meekness are true and sincere, but only apparent and artificial. It is better, says S. Austin, writing to Profuturus, to deny entrance to just and reasonable anger, than to admit it, be it ever so little; because, being once admitted, it is with difficulty driven out again; for it enters as a little twig, and in a moment becomes a beam: and if it can once but get the night of us, and the sun set upon it, which the apostle forbids, it turns into a hatred, from which we have scarcely any means to rid ourselves; for it nourishes itself under a thousand false pretexts, since there was never an angry man that thought his anger unjust. Introduction to a devout life, p. 3. c. viii.

VER. 20. *The anger of man*, &c. Let us not then be angry with each other on the way to eternal life, but rather march on with the troop of our companions and brethren meekly, peaceably, and lovingly; nay, I say to you absolutely and without exception, be not angry at all, if it be possible, and admit no pretext whatsoever to open the gate of your heart to so destructive a passion: for S. James here tells us positively, and without reservation, "the anger of man works not the justice of God." S. Francis, ibidem.—The patient man is better than the valiant; and he that ruleth his spirit, than he that taketh cities. Prov. c. xvi. 32. The anger of man is the daughter of pride, the mother of enmities, the enemy of peace and harmony, and the source of stubbornness and blindness of mind and heart. The justice of God is humility, meekness, charity, peace, docility, and forbearance. How great the contrast!

VER. 21. *All uncleanness.*† The Greek shews that hereby is meant a sordid, filthy uncleanness, infecting and defiling the soul.—*The engrafted*‡ *word.* The word and doctrine of Christ, by the labours of his preachers, and chiefly by his divine grace engrafted and fixed in your souls. Wi.

VER. 23. *He shall be compared to a man*, &c. The sense is, that it is not enough for a man to examine and look into his interior, and the state of his conscience in a negligent and superficial manner, no more than one that goes to a looking-glass, but does not take care to take away the dirt or spots which he might discover. Wi.

VER. 25. The law of Christ, called here *the perfect law of liberty*, as it is distinguished from the Jewish law of fear and slavery, is as it were a looking-glass, which may make us know ourselves, and discover and correct our failings. Wi.

VER. 26. *If any man think*, &c. He here blames those hot disputes, which seem to have been frequent amongst the converted Jews, concerning the necessity of observing the legal rites. In vain, says he, do you pique yourselves upon the rigorous observance of the law, and your zeal to unite its ceremonial rites with the practice of the gospel. If you be void of the essence of Christianity, which is charity, prudence, and moderation, your religion will avail you nothing. C.—This may also be understood of those devotees who are fond of making a parade of their virtues, and who, as S. Gregory says, (hom. xii. in Mat.) afflict their bodies indeed with fasting, but for this they expect to be esteemed by men. A.—A man must not imagine *himself to be religious*, and perfect in the way of virtue, unless he governs and bridles *his tongue* from oaths, curses, calumnies, detractions, lies, of which more in the third chapter. Wi.

VER. 27. *Religion pure and unspotted*, &c. S. James may use the word *pure*, as a proper admonition to the Jews, who were generally mostly solicitous to avoid *legal* uncleannesses, such as were incurred by eating meats forbidden in their law as unclean, by touching a dead body, &c. He therefore tells them that the Christian religion is known by acts of charity, by visiting and assisting widows, the fatherless, and such as are under afflictions, and in general by keeping our consciences interiorly clean, unspotted, and *undefiled from this world*, from the corrupt maxims and sinful practices so common in this wicked world. Wi.

* V. 1. Salutem, χαίρειν, salvari, salvos esse.

† V. 8. Duplex animo, ἀνὴρ δίψυχος, quasi habens duas animas, dubius, incertus, potius quam hypocrita.

‡ V. 9. Humilis, and in humilitate, ταπεινὸς, ταπεινώσει. See Luke i. 48.

§ V. 11. Decor vultus ejus, εὐπρέπεια τοῦ προσώπου; the Hebrews say, faciem, cœli, terræ, gladii, &c.

‖ V. 13. Deus enim intentator, i. e. non tentator; by the Greek, ἀπείραστος; which may signify intentabilis, qui non potest tentari.

¶ V. 15. Generat mortem, ἀποκύει θάνατον; ἀποκύειν is fœtum emittere, and generare, as it is also here again used v. 18.

** V. 18. Initium aliquod creaturæ ejus, ἀπαρχήν τινα. See Rom. xi. 16. 1 Cor. xv. 20. and xvi. 15. &c.

†† V. 21. Immunditiam, ῥυπαρίαν, from ῥύπος, sordes, spurcitia.

‡‡ Ibid. Insitum verbum, ἔμφυτον λόγον.

CHAP. II. VER. 1. *With respect of persons.* This partial respect of persons is several times condemned both in the Old and New Testament. S. James here speaks of it as it was committed in the *assemblies*, by which many understand the meetings of Christians, in* synagogues and places where they celebrated the divine service, or met to keep the charitable feast, called Agape. Others expound it of meetings where causes were judged. If it be meant of Church meetings, the apostle might have even greater reason to condemn such a partiality at that time than at present; for when the poorer sort of people, of which was the greatest number of converts, saw themselves so neglected and despised, and any rich man when he came thither so caressed and honoured, this might prove a discouragement to the meaner sort of people, and an obstacle to their conversion. But if we expound it of meetings where causes were judged betwixt the rich and others of a lower condition, (which exposition the text seems to favour) the fault might be still greater, when the judges gave sentence in favour of great and rich men, biassed thereunto by the unjust regard they had for men rich and powerful. This was a transgression of the law: (Lev. xix. 15.) *Respect not the person of the poor, nor honour the countenance of the mighty. But judge thy neighbour according to justice.* See also Deut. i. 17. Wi.—*Respect*, &c. The meaning is, that in matters relating to faith, the administering of the sacraments and other spiritual functions in God's Church, there should be no *respect of persons:* but that the souls of the poor should be as much regarded as those of the rich. C. i. 17. Ch.

VER. 4. *Are become judges of* (or *with*) *unjust thoughts,*† when against justice you favour the rich. Or, if in Church assemblies you discover a wrong and partial judgment in your minds and *thoughts*, by the high value and esteem you shew to the rich on account of their riches, and the contempt you have of poverty and of the poor, when they are perhaps more deserving in the sight of God, *who hath chosen* them who *are rich in faith*, whom he hath made his adoptive children, and heirs of his kingdom. These are much the greater riches: this is a dignity far surpassing that of the greatest king or emperor. And you have less reason to shew such distinguishing marks of honour and esteem for the rich of this world, since it is they who by might and violence oppress you, draw you to judgment-seats: and they are less worthy of your honour and esteem, when by their scandalous behaviour they blaspheme, or cause to be blasphemed and ill-spoken of, the good and holy name of God, which is invoked upon you. Wi.

VER. 8. *If then you fulfil the royal law, ... thou shalt love*, &c. *you do well.* By these words, the apostle explains what he had said before of the particular respect paid to rich and powerful men, that if these were no more than some exterior marks paid them without any injustice or interior contempt of such as were poor, so that they took care to comply with that royal precept given to every one by Almighty God, the King of kings, *thou shalt love thy neighbour*, that

8 If then you fulfil the royal law, according to the Scriptures: [a] Thou shalt love thy neighbour as thyself: you do well.

9 [b] But if you have respect to persons, you commit sin, being reproved by the law as transgressors.

10 [c] Now whosoever shall keep the whole law but offend in one *point*, is become guilty of all.

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill: thou art become a transgressor of the law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy, to him that hath not done mercy: and mercy exalteth *itself* above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 [d] And if a brother or sister be naked, and want daily food,

16 And one of you say to them: Go in peace, be you warmed and filled: yet give them not those things that are necessary for the body, what shall it profit?

17 Even so faith, if it have not works, is dead in itself.

18 But some men will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee my faith by works.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 [e] Was not Abraham, our father, justified by works, offering up Isaac, his son, upon the altar?

22 Seest thou that faith did co-operate with his works: and by works faith was made perfect?

23 And the Scripture was fulfilled, saying: [f] Abra-

[a] Lev. xix. 18. Mat. xxii. 39. Mark xii. 31. Rom. xiii. 9. Gal. v. 14.
[b] Supra 1. Lev. xix. 15.
[c] Deut. i. 18. Mat. v. 19.—[d] 1 John iii. 17.—[e] Gen. xxii. 9.
[f] Gen. xv. 6. Rom. iv. 3. Gal. iii. 6.

is, every one without exception, *as thyself;* in this *you do well;* and the respect of persons was less blameable. Wi.

VER. 10. *Is become guilty of all.* It is certain these words are not to be taken merely according to the letter, nor in the sense which at first they seem to represent, as if a man by transgressing one precept of the law transgressed and broke all the rest: this appears by the very next verse, that a man may commit murder by killing another, and not commit adultery. And it is certain, as S. Aug. observes, that all sins are not equal, as the Stoic philosophers pretended. See S. Aug. Epist. clxvii, (nov. ed. tom. 2, p. 595) where he consults S. Jerom on this very place out of S. James, and tells us that such a man may be said to *be guilty of all*, because by one deadly sin he acts against charity,‡ (which is the love of God and of our neighbour) upon which depends the whole law and all its precepts; so that by breaking one precept, he loseth the habit of charity, and maketh the keeping, or not breaking of all the rest, unprofitable to him. Secondly, it may be added, that all the precepts of the law are to be considered as one total and entire law, and as it were a chain of precepts, where by breaking one link of this chain the whole chain is broken, or the integrity of the law, consisting of a collection of precepts. Thirdly, it may be said, that he who breaks any one precept, contemns the authority of the lawgiver, who enjoined them all, and under pain of being for ever excluded from his sight and enjoyment. A sinner, therefore, by a grievous offence against any one precept, forfeits his heavenly inheritance, becomes liable to eternal punishments, as if he had transgressed all the rest: not but that the punishments in hell shall be greater against those who have been greater sinners, as greater shall be the reward in heaven for those who have lived with greater sanctity and perfection. Wi.—*Guilty*, &c. That is, he becomes a transgressor of the law in such a manner, that the observing of all other points will not avail him to salvation; for he despises the lawgiver, and breaks through the great and general commandment of charity, even by one mortal sin. Ch.

VER. 12. *By the law of liberty;* i. e. by the new law and doctrine of Christ. Wi.

VER. 13. *For judgment without mercy*, &c. It is an admonition to them to fulfil, as he said before, the royal precepts of the love of God and of our neighbour, which cannot be without being merciful to others. *Blessed are the merciful, for they shall obtain mercy.* Mat. v. 7.—*And mercy exalteth* itself *above judgment.* Some understand this as a confirmation of God's infinite mercies, out of Ps. cxliv. 9. where it is said that his "mercies are over all his works;" that is, though all his perfections be equally infinite, yet he is pleased to deal with sinners rather according to the multitude of his mercies than according to the rigour of his justice. Others expound these words of the mercy which men shew to one another, and that he exhorts them to mercy, as a most powerful means to find mercy; and the merciful works done to others will be beneficial to them, and make them escape when they come to judgment. Wi.—Similar to this are the words of old Tobias to his son: "Alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it." Tob. iv. 11, 12. "Blessed are the merciful," says our divine Judge, "for they shall obtain mercy." Mat. v. 7. C.—And the definitive sentence of Christians, at the day of judgment will be favourable or not, as they have complied in life with the calls of charity.

VER. 14, &c. *Shall faith be able to save him?* He now comes to one of the chief points of this epistle, to shew against the disciples of Simon, the magician, that faith alone will not save any one. We may take notice in the first place, that S. James in this very verse, supposes that a man may have faith, a true faith without good works. This also follows from v. 19. where he says: *Thou believest that there is one God: thou dost well.* And the same is evident by the words Jo xii. 42. where it is said, *that many of the chief men also believed in him*, (Christ) . . . *but did not confess* it, *that they might not be cast out of the synagogue.* Now that faith alone is not sufficient to save a man, S. James declares by this example: If any one say to the *poor* and *naked, go in peace, be you warmed and filled*, and *give* them nothing, what *shall it profit? Even so faith, if it have not works is dead*, &c. i. e. such a faith, though it be not lost and destroyed, yet it remains in a soul that is spiritually dead, when it is not accompanied with charity and grace, which is the life of the soul, and without which faith can never bring us to eternal life. In this sense is to be understood the 20th and 26th verses of this chapter, when faith is again said to be dead without good works. This is also the doctrine of S. Paul, when he tells us that a saving faith is a faith *that worketh by charity*, Gal. v. 6. When he says, that although faith were strong enough to remove mountains, a man is nothing without charity. 1 Cor. xiii. 2. When he teacheth us again, that *not the hearers of the law are just before God, but the doers of the law shall be justified.* S. John teacheth the same (1 Jo. iii. 14.) *He that loveth not, remaineth in death.* But of this elsewhere. Wi.—Grotius in this place makes a very candid and remarkable profession of his faith, very different from that of his associates in the pretended reformation, called Solifideans: "There are some who say, 'My works indeed are not as they ought to be,' but my faith is firm, my salvation is therefore out of danger. This opinion, which has sprung up in this our unhappy age, and recommends itself under the name of reformed doctrine, ought to be opposed by every lover of piety, and all who wish well to their neighbour's salvation . . . . no faith has ever availed any man, unless it were accompanied by such works as he had time and opportunity to perform." His words are: "Opera quidem mea non recta sunt, sed fides recta est, ac propterea de salute non periclitor . . . . . Renata est hoc infelici sæculo ea sententia et quidem sub nomine repurgatæ doctrinæ, cui omnes qui pietatem et salutem proximi amant, se debent opponere . . . . cæterum nulla cuiquam fides profuit, sine tali opere, quale tempus permittebat," &c. In vain do we glory in our faith, unless our lives and works bear testimony of the same. Faith without charity is dead, and charity cannot exist without good works. He who bears the fruits of Christian piety, shews that he has the root, which is faith; but the root is dead, when it affords no produce. Works are to faith what the soul is to the body. See the remainder of this chapter.

VER. 18. *Some men will say: Thou hast faith, and I have works. Shew me thy faith*, &c. He confutes the same error, by putting them in mind that one can shew that he has faith, which is an interior virtue, only by good works, and that good works in a man shew also his faith; which is not to be understood, as if good works were merely the marks, signs, and effects of faith, as some would pretend, but that good works must concur with faith to a man's salvation by an increase in grace. Wi.

VER. 19. *The devils also believe, and tremble.* S. James compares indeed faith without other virtues and good works, to the faith of devils: but comparisons must never be stretched farther than they are intended. The meaning is, that such a faith in sinners is unprofitable to salvation, like that of devils, which is no more than a conviction from their knowledge of God; but faith which remains in sinners, is from a supernatural knowledge, together with a pious motion in their free will. Wi.

VER. 21. *Was not Abraham . . . justified by works?* We may observe, that S. James here brings the very same examples of Abraham and Rahab, which it is likely he knew some had misconstrued in S. Paul, as if the great apostle of the Gentiles had taught that faith alone was sufficient to salvation. But S. Paul neither excludes good works done by faith, when he commends faith, excluding only the works of the law of Moses, as insufficient to a true justification. See Rom. iii. 27. And S. James by requiring good works does not exclude faith, but only teacheth that faith alone is not enough. This is what he clearly expresseth here in the 22d and in the 24th verse. *Man*, says he, *is justified, and not by faith only.* And (v. 22.) *seest thou that faith did co-operate with* Abraham's *works, and by works faith was made perfect.* In fine, we must take notice, that when S. James here brings the example of Abraham offering his son Isaac, to shew that he was *justified by works*, his meaning is not that Abraham then began first to be justified, but that he then received an increase of his justice. He was justified at least from his first being called, and began then to believe and to do good works. It is true his faith was made perfect, and his justice increased, when he was willing to sacrifice his son. Wi.

ham believed God, and it was reputed to him to justice, and he was called the friend of God.

24 Do you see that by works a man is justified, and not by faith only?

25 [a] And in like manner also Rahab, the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For as the body without the spirit is dead, so also faith without works is dead.

CHAP. III.

The evils of the tongue. Of the difference between the earthly and heavenly wisdom.

BE [b] not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.

4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nature, being set on fire by hell.

7 For every kind of beasts and of birds, and of serpents, and of the rest, is tamed, and hath been tamed by mankind:

8 But the tongue no man can tame: a restless evil, full of deadly poison.

9 By it we bless God and the Father; and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth through the same passage sweet and bitter water?

12 Can the fig-tree, my brethren, bear grapes, or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, diabolical.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom which is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy, and good fruits, without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace.

CHAP. IV.

The evils that flow from yielding to concupiscence, and being friends to this world. Admonitions against pride, detraction, &c.

FROM whence are wars and contentions among you? Are they not hence? from your concupiscences, which war in your members?

[a] Jos. ii. 4. Heb. xi. 31.—[b] Mat. xxiii. 8.

* V. 2. In conventum vestrum, *εἰς τὴν συναγωγὴν ὑμῶν*. Synagogue is also taken for a meeting of kings, judges, &c. See Mat. x. 17.

† V. 4. Judices cogitationum iniquarum: it is the same in the Greek, *κριταὶ διαλογισμῶν πονηρῶν*: the sense is, Judices inique cogitantes.

‡ V. 10–11. S. Aug. Ep. lxvii. num. 16. p. 600. An fortè quia plenitudo legis charitas est, qua Deus, proximusque diligitur, in quibus præceptis charitatis tota lex pendet et prophetæ, meritò fit reus omnium, qui contra illam facit ex qua pendent omnia.

CHAP. III. VER. 1. *Be not many masters*, teachers, and preachers. An admonition to all those who are not called, or not qualified to undertake this high ministry, lest they incur a greater condemnation. Wi.

VER. 2. *For in many things we all offend*,* fall into many, at least lesser failings.—*If any man offend not in word, the same is a perfect man.* He that in all occurrences can govern his tongue, has attained to a great degree of perfection.—*He is able also with a bridle to lead about the whole body.* He alludes to the comparison in the following verse; and the sense is, that when he has once perfectly subdued this unruly adversary, it may be presumed he can govern himself as to other passions, and *the whole body* of his actions. Wi.

VER. 3. *If we put bits*, &c. By the help of a bridle, a skilful rider can turn and guide horses never so headstrong and unruly. An experienced pilot sitting at the helm, steers the course of the vessel in a storm, turns and guides the ship what way he thinks most proper; so must a man learn, and use his utmost endeavours to bridle and govern his tongue. Wi.

VER. 5–6. *The tongue is indeed a little member*, yet doth *great things*:† causeth great evils and mischiefs, when it is not carefully governed; as a little *fire*,‡ it *kindleth* and consumeth *a great wood.* It is *a world of iniquity*, the cause of infinite evils, dissensions, quarrels, seditions, wars, &c. It defileth the whole body, even the body politic of kingdoms. This *fire*, kindled *by hell*, sets all in a flame during the course of our lives, (lit. *the wheel of our nativity*) from our cradle to our grave. Wi.

VER. 7. *Is tamed*, &c. The wildest *beasts* may be *tamed*, lions and tigers, and *the rest*,§ and so managed as to do no harm. Wi.

VER. 8. *But the tongue no man can tame*, without the special assistance of God. Wi.—Wherefore we are to understand, says S. Austin, that as no one is able of himself to govern his tongue, we must fly to the Lord for his assistance. S. Aug. ser. 4. de verb. Mat. vi.—It is an unquiet *evil*,‖ which cannot be stopt. It is full *of deadly poison*, which brings oftentimes death both to men's bodies and souls. Wi.

VER. 9–13. *By it we bless God*, &c. Such different effects from the same cause, as of *blessing God*, and *cursing* men, created to the likeness of God, seem contrary to the ordinary course of nature; for a *fountain* from the same source doth not *send forth* both *sweet* and *bitter* streams.—*Who is a wise man, and endued with knowledge among you?* &c. This seems to be connected with the admonition given at the beginning of the chapter, *be not many masters;* let none pretend to this but who have wisdom and knowledge, which also may be known by their prudent and *mild conversation.*

VER. 14–16. *But if you have bitter zeal.* He hints at that bitter, false zeal, which many teachers among the Jews, even after their conversion, were apt to retain against the converted Gentiles, pretending with *lies*, and against the truth of the Scriptures, that they are not to be made partakers of the blessings brought to all nations by the Messias.—*Glory not*, boast not in this pretended *wisdom*, which descendeth not *from above*, from God, but which is *earthly, sensual, diabolical*, from an evil spirit, which foments these jealousies and divisions; and where there are such emulations and divisions, there is nothing but *inconstancy*, and all kind of evils. Wi.

VER. 17–18. *But the* true *wisdom, which is from above, . . . is chaste*, and pure, *peaceable, modest*, free from such divisions, tractable, easy to be *persuaded*¶ of the truths foretold in the Scriptures, &c. Now the fruit and effect of such justice, piety, and sanctity, is sown in peace, with peaceable dispositions, in those who with sincerity seek true peace, and who hereby shall gain the reward of an eternal peace and happiness. Wi.—S. Paul gives a similar character of charity. 1 Cor. c. xiii. "Charity is patient, is kind, . . . is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, . . . believeth all things, hopeth all things, endureth all things."—*Easy to be persuaded.* A good lesson for those devotees, who are not few in number, who are so obstinate and so wedded to their own opinions and ways, as to be unwilling to be controlled, even by those whom God has placed over them, for the direction of their souls. A.—*Without judging.* That is, it does not condemn a neighbour upon light grounds, or think evil of him. It puts the best construction upon every thing he says or does, and never intrudes itself into the concerns of others. C.—"Judge not, and you shall not be judged," says the Saviour of our souls; "condemn not, and you shall not be condemned." S. Luke, vi. 37. "No," says the holy apostle, (1 Cor. iv. 5.) "judge not before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

* V. 2. Offendimus, *πταίομεν*, we stumble, rather than fall.

† V. 5. Et magna exaltat, *μεγαλαυχεῖ*; which is not only magnificè loqui et gloriari, but also magna facere.

‡ Ibid. Quantus ignis, for quantulus by the Greek, *ὀλίγον πῦρ*.

§ V. 7. Et cæterorum, by which the ancient interpreter had read *τῶν ἀλλῶν*, though in the present Greek copies we read, *καὶ ἐναλίων*, et Marinorum.

‖ V. 8. Inquietum malum; so in divers Greek MSS. *ἀκατάστατον*, though in others, *ἀκατάσχετον*, quod coerceri non potest.

¶ V. 17. Suadibilis, *εὐπειθὴς*; which may either signify easy to be persuaded, or who can easily persuade.

2 You covet, and have not: you kill, and envy, and cannot obtain; you contend and war, and you have not, because you ask not.

3 You ask, and receive not: because you ask amiss; that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world, becometh an enemy of God.

5 Or do you think that the Scripture saith in vain: To envy doth the spirit covet, which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith: [a] God resisteth the proud, and giveth grace to the humble.

7 Be subject, therefore, to God, but resist the devil, and he will fly from you.

8 Approach to God, and he will approach to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow.

10 Be humble in the sight of the Lord, and he will exalt you.

11 Detract not one another, brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, and judge, who is able to destroy and to deliver.

13 [b] But who art thou, who judgest thy neighbour? Behold now, you who say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make gain:

14 Whereas, you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will; and, if we shall live, we will do this or that.

16 But now you glory in your arrogancies. All such glorying is wicked.

17 To him, therefore, who knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

A woe to the rich that oppress the poor. Exhortations to patience, and to avoid swearing. Of the anointing the sick, confession of sins, and fervour in prayer.

GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

[a] Prov. iii. 34. 1 Pet. v. 6.

[b] Rom. xiv. 4.

CHAP. IV. VER. 1. *Whence are wars* and contentions,* in all kinds, but from your lusts and disorderly passions, coveting to have and enjoy what you have not, as to pleasures, riches, honours, &c. Wi.

VER. 2. *You covet, and have not.* Though God has promised that whosoever asks shall receive, (Mat. vii. 8.) yet no wonder you receive not, *because you ask amiss,* by asking such temporal things as would be prejudicial to your soul, or because you ask not with humility, devotion, and perseverance. Wi.

VER. 4. *Adulterers:* which is here taken in a figurative sense for those who love creatures more than God, the true spouse of their souls; who reflect not that the love and friendship of this world is an enemy to God, and the true manner of serving him. Wi.

VER. 5. *Do you think that the scripture saith in vain: To envy doth the spirit covet, which dwelleth in you?*† This verse is obscure, and differently expounded. By some, of an evil spirit in men, by which they covet and envy others for having what they have not. Others understand God's spirit inhabiting in them; and then it is an interrogation, and reprehension, as if he said: Doth God's spirit, which you have received, teach or excite you to covet and envy others, and not rather to love and wish their good? And to enable men to do this, God is not wanting, who gives us greater grace, especially to the humble that ask it, though he resists the proud. Wi.—It is not evident to what part of Scripture S. James here alludes, the exact words are nowhere in the sacred writings. That which seems the most like this text, and the most adapted to his subject, is a passage from Ezechiel, "I will set my jealousy against thee;" (Ezech. xxiii. 25.) i. e. I have loved thee with the love of jealousy, and I will revenge upon thee my slighted affections. C.

VER. 6. *But he giveth greater grace.* The Holy Spirit which dwelleth in you, giveth you graces in proportion to your fidelity in complying with them, and according to your humility and the love which you bear to your neighbour. C.—S. James may also mean by these two verses, to exhort the Jews and Gentiles, who were rather jealous of each other, to nourish no jealousy against one another, nor be troubled at the blessing which their neighbour enjoyed from the bountiful hand of the Almighty. Then will God deal to us with a more liberal hand, and will bestow upon us greater graces in proportion as we lay aside all ill-will towards our neighbour. But that he will withhold his hand from the envious man, because he resists the proud, and gives his grace to the humble. Glory is the exclusive property of heaven; whoever, therefore, assumes it to himself, makes God his enemy. There is nothing in man since his fall; there is nothing in holy writ which does not preach to us this truth.—N. B. These last words, "God resisteth the proud, and giveth grace to the humble," are only in the Septuagint edition. Prov. iii. 34. The Heb. and Vulg. read in this place, "He shall scorn the scorners, and to the meek he will give grace." C.

VER. 7. *Be subject therefore to God;* humble yourselves in his sight, considering your own nothing. Wi.

VER. 8. *Purify your hearts* from the love of creatures, so that your affections be not divided betwixt God and this world, like persons of *two minds*‡ or two souls. Wi.

VER. 9. *Be afflicted*§ *and mourn,* and deplore your sins against his divine majesty; punish yourselves, and think not that a mere change of life is sufficient after so many sins committed. Wi.

VER. 11. *Detract not one another,* (nor judge rashly) *brethren.* Though he spoke so much against the evils of the tongue, he gives them a special admonition against the vice of detraction, so common in the world, as also against rash judgments, which happen so frequently where there are dissensions and divisions. He that detracteth, judgeth, and rashly condemneth his brother, may be said to detract and judge the law, inasmuch as he seems to contemn and condemn the law, by which these sins are forbidden; when, instead of obeying and complying with the law, he rather takes upon himself to act as a judge,‖ without fear of the law and of God, the only lawgiver, who is to judge all our actions, and who alone is able to destroy, or to free us and deliver us from the punishments we have deserved. Wi.

VER. 13. *To-day or to-morrow,* &c. An admonition against that presumption, when persons forget the uncertainty of life, and the vanity of all things in this world, which vanish like a vapour, and can never be relied upon, so as to count upon years and the time to come. All things here appear and disappear in a moment. Take heed, therefore, not to *glory* or boast *in your arrogancies;* (v. 16.) lit. *pride;* like the rich man, (Lu. x.) who thought of nothing but a long and merry life, and was cut off that very night. And being now admonished, reflect that it is sinful to know what is good, what is your duty, and not to comply with it. Wi.

VER. 15. *For what is your life? it is a vapour.* We frequently meet with these beautiful comparisons in holy writ. "Remember that my life is but wind. . . . . As a cloud is consumed, and passeth away; so he that shall go down to hell, shall not come up." Job vii. 7, 9. "Man is like to vanity, his days pass away like a shadow." Ps. cxliii. 4. Similar expressions also frequently occur in profane authors.

Nemo tam Divos habuit faventes
Crastinum ut possit sibi polliceri. *Seneca.*

With reason then did our Saviour say, "Be you then also ready, for at what hour you think not, the Son of Man will come." Lu. xii. 40. C.

* V. 1. Unde bella et lites? πόλεμοι καὶ μάχαι, as also v. 2, litigatis et belligeratis, μάχεσθε, καὶ πολεμεῖτε. I see no reason to translate it, by lawsuits and pleadings, as Mr. N.

† V. 5. Ad invidiam concupiscit Spiritus, qui habitat in vobis: πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατώκησεν (habitavit) ἐν ὑμῖν. Ven. Bede expounds it, nunquid Spiritus Gratiæ . . . hoc concupiscit ut invideatis alterutrum?

‡ V. 8. Duplices animo, δίψυχοι.

§ V. 9. Miseri estote, ταλαιπωρήσατε.

‖ V. 11. Parens . . . exterminabitur, φαινομένη, ἀφανιζομένη.

CHAP. V. VER. 1–6. *Go* now *rich men,* &c. In the first six verses, he gives admonitions to those among the Christians who were rich, not to rely on riches, nor value themselves on this account. You must look upon your riches and treasures as if they were already *putrefied* and corrupted, your gold and silver eaten and consumed with rust: and their rust shall rise in *testimony* and judgment against you, for not making better use of them. As your coin is eaten with rust, so shall your bodies be hereafter as it were eaten and consumed by fire. You heap up to yourselves a treasure in the day of wrath, while through covetousness, and hard heartedness, you defraud *labourers* of their *hire,* living at the same time in feasting and luxury, as *in the day of slaughter.* That is, feasting as men are accustomed to do, on the days when victims are slaughtered, offered, and eaten with great rejoicing. Others expound it, as if you were feeding, and making yourselves fit sacrifices and victims for God's anger and indignation.

2 Your riches are corrupted and your garments are moth-eaten.

3 Your gold and silver is rusted: and the rust of them shall be for a testimony against you, and shall eat your flesh as fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped your fields, of which you have defrauded them, crieth out: and the cry of them hath entered into the ears of the Lord of sabaoth.

5 You have feasted upon earth, and in luxuries you have nourished your hearts in the day of slaughter.

6 You have condemned and put to death the just one, and he resisted you not.

7 Be patient, therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing till he receive the early and the latter rain.

8 Be you, therefore, also patient, and strengthen your hearts: for the coming of the Lord draweth near.

9 Murmur not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door.

10 Take, brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

11 Behold we account them blessed, who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, [a] swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be; yea, yea: no, no; that you fall not under judgment.

13 Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing.

14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord:

15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

[a] Matt. v. 34.

Wi.—*You have feasted,* &c. The Greek is, "you have lived in delicacies and debaucheries, and have feasted upon your hearts as for the day of sacrifice:" Ἐτρυφήσατε, καὶ ἐσπαταλήσατε ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. That is, you have fattened yourselves with good cheer and sensual pleasures, like victims prepared for a solemn sacrifice. C.—Others among you have unjustly oppressed, accused, and brought to condemnation *the just one,* by which seems to be understood just and innocent men, who are divers times deprived of their fortunes, and even of their lives, by the unjust contrivances of powerful wicked men. Wi.

VER. 7–11. *Be patient,* &c. He now in these five following verses turns his discourse from the rich to the poor, exhorting them to patience till the coming of the Lord to judgment, which *draweth near;* his coming to judge every one is at his death. Imitate the patience of the husbandman, waiting for fruit after that the earth hath received the timely and *early** rain soon after the corn is sown, and again more rain, that comes later to fill the grain before it comes to be ripe. This seems to be the sense by the Greek: others expound it, till he receive the early and latter fruits. Wi.—*Behold the judge standeth before the door.* This expression is synonymous with that in the foregoing verse. "The coming of the Lord is at hand." This way of speaking is not uncommon in Scripture. Thus God said to Cain: "If thou hast done evil, shall not sin forthwith be present at the door?" S. James is here speaking of the approaching ruin of Jerusalem, the destruction of the temple, and the dispersion of the Jews by the Romans. C.—Call to mind for your encouragement the trials and constancy† of *the prophets: the patience of Job,* after which God rewarded him with great blessings and property, and *you have seen the end of the Lord;* that is, what end the Lord was pleased to give to Job's sufferings. But S. Aug. Ven. Bede, &c. would have these words, *the end of the Lord,* to be understood of the death of our Lord Jesus Christ on the cross, for which God exalted him, &c. Wi.

VER. 12. *But above all things . . . swear not,* &c. This earnest admonition is against all kind of oaths in common conversation, (not against oaths made on just and necessary occasions) and in the very same words, as our blessed Saviour warned all people against this sin of swearing. Mat. c. v. How unaccountably is this commandment of God contemned? And what a dreadful account will some day be exacted for so many oaths, curses, and blasphemies, which are now so common, that we may rather wonder at the patience of God, and that already exemplary punishments have not fallen upon whole cities and kingdoms for this continued profanation of the holy name of God? Wi.—S. James here repeats the injunctions of our Saviour, *not to swear at all.* Mat. v. 34. See the annotations in that place.

VER. 14–15. *Is any man sick among you?* ‡ or in danger of death by sickness, *let him* call, or *bring in the priests of the Church,* &c. The apostle here enjoins the constant use of the sacrament, called extreme unction, or the last *anointing with oil,* instituted, (as were all the sacraments of the Church) by our Saviour Christ, and which is here fully and clearly delivered in plain words, expressing, 1. the persons to whom this sacrament is to be administered; 2. the minister; 3. the form; 4. the matter; 5. the effects. As to the first, *is any man sick among you?* This sacrament then is to be given to every believing Christian, who is in danger of death by sickness. 2. *Bring in the priests,* one or more, they are the ministers of this sacrament. The Protestant translation has the *elders;* yet in their book of common prayer, he who is called in to assist and pray with the sick, is called either the minister, the curate, or the priest, never the elder. Dr. Wells has not changed the word *elders* in his translation; but in his paraphrase he expounds it of those ministers of the church who are above deacons. 3. *And let them pray over him.* Besides other prayers, the form of this sacrament is by way of prayer, *let the Lord forgive thee,* &c. 4. *Anointing him with oil.* The oil with which he is anointed by the priest, is the outward visible sign, and the matter of this sacrament, as water is the matter of baptism. 5. *And the prayer of faith shall save the sick man,* &c. All the sacraments of the new law have their virtue from the merits of our Saviour, Christ, and therefore must be ministered and received with faith in our Redeemer. Wi.—*Is any man sick?* &c. The Greek expression in this place is equivalent to, "Is any one dangerously ill amongst you?" Ἀσθενεῖ τις ἐν ὑμῖν. The primary intention of this sacrament of extreme unction, is to confer a special grace upon the dying Christian, to strengthen him in his last and dreadful conflict, when the prince of darkness will exert his utmost to ruin his poor soul. But besides this, it was also intended to free man from venial sin, and likewise from mortal, if guilty of any, provided he were contrite and not able to have recourse to the sacrament of penance. But the sacrament of penance being the only regular means of obtaining pardon for mortal sin committed after baptism, a person must first have recourse to this sacrament, if he be able, as a necessary preparation for the sacrament of extreme unction. Other effects of this sacrament are, that it lessens the temporal punishment due to sin, and restores health to the worthy receiver, if it be expedient for the good of his soul. S. Aug. serm. 215. C. Theol. Petav. Habert. Bailly, &c. de Extrem. Unct.—How great then is the folly of such persons as are afraid to receive this sacrament, imagining it to be the irrevocable sentence of impending dissolution? whereas one of the very effects of this sacrament is to restore health, if it be expedient for the soul; and who would wish for health upon any other conditions? A.—The anathemas pronounced by the council of Trent against those who deny the existence of this sacrament, are sufficient to establish the belief of it in the minds of Catholics. See sess. 14. can. 1. 2. and 3. of the council of Trent. It may be proper, however, to observe, in confirmation of our belief of this sacrament, that whenever the ancient Fathers have had occasion to speak of extreme unction, they have always attributed to it all the qualities of a sacrament, as S. Chrys. who proves from this text of S. James the power which the priest has to forgive sins; (lib. 3. de Sacerdotio. S. Aug. ser. 215.) not to mention Origen, who wrote at the beginning of the third century, (hom. ii. in Levit.) enumerating the different ways by which sins are forgiven in the new law, says, "That they are remitted when the priests anoint the sick with oil, as is mentioned in S. James." When Decentius, bishop of Eugenium in Italy, in 416, wrote to Innocent I. upon this sacrament, he makes no question whether it was a sacrament, but only consults him concerning the manner of administering; whether a bishop could give it, or whether priests were the only administerers of this sacrament, as S. James says, "Let them call in the priests of the Church;" and whether it could be given to penitents before they had been reconciled by absolution. To the former question, the pope replied there could be no doubt, as S. James could never mean that bishops were excluded as being higher than priests; but that he supposed them to be taken up with other things. We might add to this, that the word presbyter was then used indiscriminately for both bishops and priests. A.—As to the next question, whether penitents could receive this sacrament before absolution, he answered in the negative. "For," says he, "can it be thought that this one sacrament can be given to those who are declared unworthy of receiving the rest?" Innocent I. in epist. ad Decent. c. viii. Habert. de Extre. Unct.—If it be objected that mention is not more frequently made of this sacrament in the writings of the ancients, we will answer with Bellarmin, that the most evident things were not always written, but only as occasion offered, that many of the mysteries were kept secret, to preserve them from the ridicule of the infidels. That in the times of persecution it was more difficult to administer this sacrament and less necessary, as the greatest part of Christians died not by sickness but by martyrdom. Theol. Petav. de Extre. Unc.—Ven. Bede in Lu. ix. speaketh thus: "It is clear that this custom was delivered to the holy Church by the apostles themselves, that the sick should be anointed with oil consecrated by the bishop's blessing."—*Let him bring in,* &c. See here a plain warrant of Scripture for the sacrament of extreme unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms. Ch.—And *the Lord,* by virtue of this sacrament, or if you will, sacramental prayer, *shall raise him up,* shall give him spiritual strength and vigour to resist the temptations which at that hour are most dangerous. He shall also

16 Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much.

17 [a] Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

[a] 3 Kings xvii. 1. Luke iv. 25.

18 And he prayed again: and the heaven gave rain and the earth yielded her fruit.

19 My brethren, if any of you shall err from the truth, and any one convert him.

20 He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

raise him up, by restoring him his corporal health, when God sees it more expedient for the sick man.—*And if he be in sins, they shall be forgiven him*, not merely by prayer, but by this sacrament. Wi.

VER. 16. *Confess, therefore, your sins*, &c. Divers interpreters expound this of sacramental confession, though, as the authors of the annotations on the Rheims Testament observe, this is not certain. The words *one to another*, may signify that it is not enough to confess to God, but that we must also confess to men, and not to every man, but to those whom God appointed, and to whom he hath given the power of remitting sins in his name. I cannot but observe that no mention at all is made, "in the visitation and communion of the sick," in the Prot. common prayer book, of this comfortable passage out of S. James, of calling in *the priests of the Church*, of their *anointing him with oil*... and that *his sins shall be forgiven him*. Perhaps having laid aside that sacrament, it seemed to them better to say nothing of those words. But such a confession as is practised by all Catholics, is at least there advised. "The sick person," saith the book of common prayer, "here shall be moved to make a special confession of his sins. ... After which confession, the priest shall absolve him, after this sort. Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, forgive thee ... and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father," &c. Here is a special confession, or a confession of particular sins; here is a power of forgiving sins in God's name, acknowledged to be given to the Church, and to priests; here are the very same words used by every Catholic priest in the sacrament of penance. This is clearly ordained in their liturgy: how far it is complied with, I know not. Wi.—*One to another*. That is, to the priests of the Church, whom (v. 14.) he had ordered to be called for, and brought in to the sick: moreover, to confess to persons who had no power to forgive sins, would be useless. Hence the precept here means that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name. Ch.—*Pray for one another*. Here is recommended prayer in general, as a most necessary Christian duty. He encourages them to it by the example of Elias. Wi.

VER. 20. *He who causeth a sinner to be converted*, &c. S. James concludes his epistle with a work of charity, one of the most acceptable to Almighty God, and most beneficial to our neighbour, when any one becomes instrumental in converting others from their errors, or from a wicked life; for it is only God that can convert the heart. But he who with a true and charitable zeal, animated with the love of God and of his neighbour, makes this the chief business of his life, has this comfort here given him, that this will *cover* in the sight of God *a multitude of sins*, which he may have contracted through human frailty. The Church of England, when they modelled the articles of their reformation, received this epistle of James as canonical. They profess to follow the holy Scriptures as the only rule of their belief: they find in the 14th and 15th verses of this chapter these words: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil ... and if he be in sins, they shall be forgiven him." In these words they find all that they themselves require, to be a sacrament of the new law; to wit, a precept or injunction, clear and unlimited as to time, a visible sign, with a promise of invisible grace, in remitting of sins, the minister of it, and the persons specified who are to receive it. They also found this practised at the time of the reformation by the Universal Church, by all Catholics, both in the east and west, both by the Latin and by the Greek Churches; and that all Christian Churches received it as a sacrament; and yet they thought fit to lay it quite aside, as if it was neither a sacrament nor a holy ceremony, nor a pious custom fit to be retained. They must have judged that they had convincing proofs both to contradict in other things the judgment and belief of the Catholic Church, and also in this particular; as to which latter case, I shall examine the reasons which they bring. I presume it may be needless to insist upon the groundless imagination of Wycliff, and some heretics about that time, who denied this to be a sacrament, fancying it was prescribed by S. James, because the oil of Palestine was a sovereign remedy to cure diseases. If so, any physician, any old woman or nurse to the sick, might have applied oil full as well, if not better than the priests. Calvin, and the reformation writers, give us the following reasons or conjectures, that this anointing, as well as that, (Mark vi. 13.) was only to be used for a time, by those who had the gift of curing diseases miraculously; so that like other miraculous gifts, (as the speaking of tongues, prophesying, &c.) it was but to last during the first planting of the Christian faith. Dr. Fulk, against the Rheims Testament, and Mr. Baxter, &c. affirm boldly, that Christ "appointed his apostles to anoint those with oil whom they cured." And Dr. Hammond says, "that the anointing with oil, was a ceremony used by Christ and his apostles in their miraculous cures." They assert this, as if it was taught by the Scripture itself. They are no less positive that this anointing soon ceased, and was laid aside with the gift of miraculous cures, given sometimes to the first Christians at their baptism, or when they received the Holy Ghost in the sacrament of confirmation. Dr. Fulk, besides this, is positive that "the Greek Church, never to this day received this anointing and praying over the sick as a sacrament." These are their arbitrary, groundless, and false expositions, which they bring against a clear text of the holy Scriptures. It might be sufficient to oppose the judgment and authority of the Church to their private judgment. But to answer in short each particular: we find by the evangelists, (Mat. x. 8. Mark vi. 13. Luke x. 9.) that Christ gave to his twelve apostles, and afterwards to his seventy-two disciples, in their first mission before his death, (which was only into the cities of Israel) a power of *casting out devils, of raising the dead*, of *curing diseases* in his name. And S. Mark tells us, *that they cast out many devils, and anointed many sick with oil, and cured them*. But when Dr. Fulk and others add, that our Saviour appointed, ordered, or commanded them to anoint with oil those whom they cured, no such thing is said, nor insinuated, neither by S. Mark nor by any of the evangelists, nor any where in the holy Scriptures. And how Dr. Hammond could tell us that this "anointing with oil was a ceremony used by Christ himself," I cannot imagine. As for the apostles and disciples, they might cure many, making use of oil, and many without it by laying hands upon them, by a prayer, or by calling upon the name of Jesus, as the seventy-two disciples returned to him with joy, (Luke x. 17.) saying, *Lord, even the devils are subject to us in thy name*. Neither is it judged probable by the interpreters that the apostles, in their miraculous cures, were tied up or confined to the use of oil: especially since we find that after Christ's resurrection, in their second mission to all nations, Christ foretells (Mat. xvi. 18.) that they who believe in him, shall have this miraculous gift of healing the sick, but mentions only the laying of hands upon them: *they shall lay hands on the sick, and they shall be well*. Besides had Christ appointed or given orders to his disciples to make use of oil in such miraculous cures, it would scarce have happened but we should have some examples of it in the Acts of the Apostles, where so many miraculous cures are related to have been done by S. Peter, by S. Paul, and others, but no mention of this ceremony of oil. We agree with our adversaries that this gift of miraculous cures, of which S. Paul speaks, (1 Cor. xii.) was common only for a short time, like the other gifts of the Holy Ghost, which were only necessary, as S. Aug. takes notice, at the first planting of the Christian faith; and so that anointing with oil, merely as it was made use of in miraculous cures of the body, soon ceased, perhaps even before our Saviour's death; but we believe as our Saviour appointed water to be the matter of the sacrament of baptism, so he would have oil to be the matter of the sacrament of extreme unction, which he instituted to strengthen the souls of the sick, against the dangers and temptations at the approach of death, and of which S. James here speaks near upon thirty years after Christ's ascension. And the anointing in S. Mark, used in corporal diseases, may be looked upon as a figure of the sacrament of extreme unction in S. James, as the frequent washings or baptisms, as they are called, of the Jews, and especially the baptism of S. John, was a figure of the baptism of Christ. The miraculous gift of healing, as well as other gifts of the Holy Ghost, was often given with the sacraments, which were to be always continued, and not to cease, with those gifts. We may also take notice, that neither they who had this gift of healing, had any command or advice to make use of it to all that were sick, nor were all that were sick ordered to seek for a cure of those who had this gift; whereas here S. James orders every one to send for the priests of the Church to anoint him, and pray over him for spiritual relief. S. Timothy had frequent infirmities, as we read 1 Tim. v. 23. nor yet did S. Paul, who had that gift, cure him. The same S. Paul *left Trophimus sick at Miletum*. 2 Tim. iv. 20. Epaphroditus, S. Paul's *companion in his labours*, was sick, when he had S. Paul with him, *even unto death*; that is, so as to be at the point of death (Philip. ii. 27.); nor yet did S. Paul, but God, restore him to his health. And if S. James had spoken of a miraculous restoring of corporal health by that anointing, he should rather have said: bring in those who have the gift of healing; for we may reasonably suppose that many had this gift who were not priests, and we have no reason to suppose that all priests had this gift. Our adversaries tell us with great assurance, that this anointing mentioned by S. James was soon laid aside; which, say they, we may gather from the silence of the writers in the three following ages. To this merely negative argument the Catholics answer: 1. That it is enough we have the tradition and practice of the Church, witnessed by the writers in the ages immediately succeeding. 2. That the greatest part of the writings in those ages are not extant. 3. The writers of those times seldom mentioned those things which were sufficiently known among the Christians by daily use, especially what related to the sacraments and mysteries of the Christian religion, which (as it appears by the writings that they were able to preserve) they made it their particular endeavour to conceal from the heathens, who turned them to derision and contempt. In the mean time, had not this anointing been always retained and continued, the ages immediately following would not have conspired every where to practise it, and to look upon it as a sacrament. Not to insist on the authority of Origen,§ in the beginning of the third age, (hom. ii. in Levit.) who numbering up the different ways by which sins are forgiven in the new law, says, that they were remitted when *priests anoint the sick with oil*, as in the epistle of S. James; S. Chrys.‖ in the end of the fourth age, (in his third book de Sacerdotio, tom. i. p. 384. Nov. Ed. Ben. written before the end of the fourth age, about the year 375) says, that *priests* (and his word expresseth sacrificing priests, not elders) *have now* a power to remit *sins*, which he proves from those words in S. James, *Is any man sick among you?* &c. This shews, as do also Origen's words, that this custom was then continued in the East, in the Greek Church, and that it was believed a sacrament, of which the priests only were the ministers. Innocent I.¶ in his answers to Decentius, bishop of Eugenium, in Italy, at the beginning of the fifth age, an. 416, calls this anointing and prayer over the sick, set down in S. James' epistle, *a sacrament* in the same sense as other sacraments in the new law. See Labbe's Councils, tom. ii, p. 1248. And as to what Innocent I. and Ven. Bede relate of a custom by which lay persons, when a priest could not be had, anointed and prayed over a person in danger, it was only to testify their desire of having the sacrament: as it was likewise a pious custom in some places

for sinners to make a confession to a layman, not that they then looked upon it as a sacrament, but only that they hoped God would accept of their private devotions and humiliation, when they could not have a priest to administer the sacraments to them. It is needless to mention authors in the following ages. S. Greg. (Sacramentarium. fer. 5. in Cœna Dni.) describes the ceremony of blessing oil to be used in the anointing of the sick. Theodore, made archbishop of Canterbury, an. 668, among other decrees, ordains that sick persons receive the holy unction, set down by S. James. The Capitularia of Charles the great, say that no one, when about to depart out of this world, ought to want the anointing of the sacrament of oil. The same is ordained in a council of Chalons, an. 813, can. 48; by a council at Aix la Chapelle, an. 830, can. 5; by the council of Mayence, an. 847, can. 26, &c. Now since we find this anointing made use of as a sacrament at least from the fourth age, let our adversaries tell us when this anointing prescribed by S. James was left off, and when and how it came to be taken up again. They have no manner of proofs for either; and yet we have a right, as the authors of the annotations on the Rhem. Testam. observe, to demand clear and convincing proofs in this case, when the Scripture seems so clear for us and against them. Dr. Fulk affirms boldly, that *this anointing was never to this day received in the Greek Church as a sacrament.* This only shews how little credit is to be given to him. He might have found great reason to doubt of his bold assertion, since neither Photius, in the ninth age, nor Michael Cerularius, in the eleventh, ever objected this difference betwixt their Greek and the Latin Church, at a time when they reckoned up even the most minute differences either in doctrine or discipline, so as to find fault with the Latins for shaving their beards. He might have found it by what happened at the time of the council of Lyons, in the thirteenth age, when the pope, in his letter to the emperor of Constantinople, wrote that the Latin Church, and all in communion with him, acknowledged seven sacraments, which the Greeks never blamed. He might have observed the same when the Greeks and Armenians came to an union in the council of Florence, in the fifteenth age. The same Dr. Fulk, who wrote about the year 1600, could scarce be ignorant of the ill success the *Augsbourg confession* met with among the Greeks, to whom, when the Lutherans had sent copies of their faith and of their reformation, Jeremy, the patriarch of Constantinople, with a synod of the Greeks, condemned their articles, and among other points, declared that they held "in the orthodox Catholic Church seven divine sacraments," the same as in the Latin Church, *baptism . . . and the holy oil.* Had Dr. Fulk lived a little longer, he must have been more and more ashamed to find other Greek synods condemning him and all the said reformers. For when Cyrillus Lucaris, advanced to the see of Constantinople by the interest of the French Calvinists, began to favour and support the doctrine of the Calvinists, the Greeks in several synods under their patriarchs, (an. 1639, 1642, 1671, and 1672) condemned Cyril and the new doctrine of the said reformers, and expressly declared that they held *seven sacraments.* See M. Arnauld, tom. iii. Perpetuitè de la Foy; and the dissertations of M. Le Brun, tom. iii. p. 34, and 572, dissert. 12, where he shews that all the churches of the East, and all the Christian churches of the world, though separated from the communion and subordination to the Pope, agree with the Latin Church, as to the sacrifice of the Mass, as to the real presence of Christ in the Eucharist, and as to the seven sacraments. Wi.—If, with holy Scripture, we must allow that charitable persons on earth may prove instrumental, under God, to their neighbour's salvation, why are we to deny this to the saints in heaven, whose charity for man is much greater?

* V. 7. Temporaneum et Serotinum. In most Greek MSS. *ὑετὸν πρώϊμον καὶ ὄψιμον*, pluviam priorem et posteriorem.

† V. 10. Exemplum accipite, exitus mali, et laboris, et patientiæ, *κακοπαθείας καὶ μακροθυμίας.* There is nothing in the Greek for laboris, which the Latin interpreter may have added to express the full sense.

‡ V. 14–15. Infirmatur, *ἀσθενεῖ τις*; infirmum, *κάμνοντα*, laborantem; alleviabit, *ἐγερεῖ*, suscitabit.

§ V. 20. Origen, in hom. ii, in Levit. (p. 68. Ed. Par. an. 1574) where he numbers the different ways by which sins are remitted in the new law, and speaking of penance, says, In quo impletur et illud quod Apostolus dicit, Si quis autem infirmatur, vocet presbyteros ecclesiæ.

‖ Ibid. S. Chrys. *ἱερεῖς . . . ἔχουσιν ἐξουσίαν*, habent potestatem.

¶ Ibid. Innoc. I. Pœnitentibus istud infundi non potest, quia genus est Sacramenti, nam quibus reliqua Sacramenta negantur, quomodo unum genus putatur concedi? By chrisma, Innocent I. understands, oleum ad ungendum.

THE FIRST EPISTLE OF S. PETER, THE APOSTLE.

This first Epistle of S. Peter, though brief, contains much doctrine concerning faith, hope, and charity, with divers instructions to all persons of every state and condition. The apostle commands submission to rulers and superiors, and exhorts all to the practice of a virtuous life, in imitation of Christ. This epistle is written with such apostolical dignity, as to manifest the supreme authority with which its writer, the prince of the apostles, had been invested by his Lord and Master, Jesus Christ. He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's ascension. Ch.—S. Peter, otherwise called Simon, son of John or Jonas, was from Bethsaida, a city of Galilee. He was married, and lived at Capharnaum, and was employed with his brother Andrew, as fishermen, when our Lord called them. S. Peter on every occasion testified a more than usual zeal for his Master, and hence our Lord shewed him a very particular and very marked attention. He would have Peter present at his transfiguration; (Luke ix. 28.) and at another time declared that he was a rock, upon which he would build his Church, against which the gates of hell should never prevail. Mat. xvi. 18. Although S. Peter had the misfortune or weakness to deny Jesus Christ in his passion, our Lord, after his resurrection, gave him fresh proofs of his regard. Mat. xvi. 7. He continued him in his primacy over all, and appointed him in the most explicit manner visible head of his Church, when thrice asking Peter: "lovest thou me more than these?" and S. Peter as often answering, Christ said to him: "feed my lambs, feed my sheep." John xxi. 15.—This epistle was always received in the Church as *canonical*, and as written by S. Peter, prince of the apostles. It is commonly agreed that it was written from Rome, which S. Peter calls Babylon, (C. v. 13.) and directed to those in the provinces of Pontus, Galatia, &c. (v. 1.) who were before Jews or Gentiles, and had been converted to the Christian faith. It is certain this letter was not written till after the true believers had the name of Christians. C. iv. 16. Many think it was written before the year 49; but this is not certain. Others judge not till after the year 60, and some not till a short time before he wrote his second epistle. See Tillem. t. i. Art. 31. on S. Pet. and tom. ii. on S. Mark, p. 89. The main design is to confirm the new converts in the faith of Christ, with divers instructions to a virtuous life. Wi.—Grotius, Erasmus, and Estius, discover in this epistle, a strength and majesty worthy the prince of the apostles. Est autem epistola profecto digna Apostolorum Principe, plena authoritatis et majestatis Apostolicæ: verbis parca, sententiis referta.

CHAP. I.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life; into which we are to enter by many tribulations. He exhorts to holiness of life, considering the holiness of God, and our redemption by the blood of Christ.

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,

2 According to the foreknowledge of God, the Father, unto the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 *Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead,

* 2 Cor. i. 3. Ephes. i. 3.

CHAP. I. VER. 1. *Peter, an apostle of Jesus Christ, to the strangers dispersed.* Lit. *of the dispersion;* i. e. to the Jews or Gentiles now converted, who lived dispersed in those countries, chosen or elected* according to the foreknowledge and eternal decrees of God unto *the sanctification of the spirit.* Wi.—*Asia* is taken for one of the four quarters of the globe, or for Asia Minor, or for that province of Asia Minor of which Ephesus is the capital. It is in this latter sense it appears here to be understood, since Pontus, Galatia, Cappadocia, and Bithynia are also contained in the provinces of Asia Minor. V.

VER. 2. *Unto the obedience and sprinkling of the blood of Jesus Christ;* i. e. to be saved by the merits of his death and passion. Wi.—All the three divine Persons conspire in the salvation of the elect. The Father as principle of their election, by his eternal prescience; the Son as victim for their sins, and the



ENGD BY J. SERJ.

CHRIST WALKING ON THE SEA.

New York Thomas Kelly



4 Unto an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you,

5 Who by the power of God are kept by faith unto salvation, ready to be revealed in the last time.

6 In which you shall greatly rejoice, now if ye must be for a little time, affected by divers temptations:

7 That the trial of your faith, much more precious than gold, (which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ:

8 Whom having not seen you love: in whom also now, though you see him not, you believe: and believing, shall rejoice with an unspeakable and glorified joy:

9 Receiving the end of your faith, even the salvation of your souls.

10 Concerning which salvation the prophets have inquired, and diligently searched, who prophesied of the grace to come in you:

11 Searching into what time, or manner of time, the Spirit of Christ should signify in them: foretelling those sufferings that are in Christ, and the glories that should follow:

12 To whom it was revealed, that not to themselves, but to you they ministered those things, which are now declared to you by those who have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the Angels desire to look.

13 Wherefore having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ:

14 As children of obedience, not conformed to the former desires of your ignorance:

15 But according to the holy one, who hath called you: be ye also holy in all conversation:

16 For it is written: [a] You shall be holy, because I am holy.

17 And if you call on the Father, who [b] without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here:

18 Knowing that you were not redeemed with corruptible things, gold or silver, from your vain conversation of the tradition of your fathers:

19 [c] But with the precious blood of Christ, as of a lamb unspotted and undefiled:

20 Foreknown indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God:

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible by the word of God, who liveth and remaineth for ever.

24 [d] For all flesh is as grass: and all the glory thereof as the flower of the grass: the grass is withered, and the flower thereof is fallen away.

25 But the word of the Lord endureth for ever: and this is the word which hath been preached unto you.

CHAP. II.

We are to lay aside all guile, and go to Christ, the living stone: and as being now his people, walk worthy of him, with submission to superiors, and patience under sufferings.

WHEREFORE, [e] laying aside all malice, and all guile, and dissimulations, and envies, and all detractions,

2 As new-born infants, desire the rational milk without guile: that thereby you may grow unto salvation:

[a] Lev. xi. 44. xix. 2. and xx. 7.—[b] Deut. x. 17. Rom. ii. 11. Gal. ii. 6. [c] 1 Cor. vi. 20. and vii. 23. Heb. ix. 14.

1 John i. 7. Apoc. i. 5.—[d] Eccli. xiv. 18. Isai. xl. 6. James i. 10.—[e] Rom. vi. 4. Ephes. iv. 22. Colos. iii. 8. Heb. xii. 1.

source of all merit; the Holy Ghost as the spirit of adoption and love, animating and sanctifying them, and leading them to glory.

VER. 4. *Reserved in heaven for you.* Lit. *in you;* that is, it is also in you by reason of that lively faith and hope, which is in you, of enjoying Christ. Wi.

VER. 7. *At the appearing of Jesus Christ.* Lit. *in the revelation;* i. e. when he shall be revealed, manifested, and appear at the day of judgment. Wi.

VER. 11. *Searching into what time, or manner of time.* The ancient prophets with longing and ardent desires, obtained to know of the Holy Ghost, the *spirit of Christ*, the time and the glory that followed those sufferings, by Christ's resurrection and ascension. All these were revealed to them, and they saw that they ministered things to you, not to themselves; that is, that these things they were ministers of, in prophesying about them, were not to happen in their time, but are now come to pass, as they have been preached to you. Wi.

VER. 12. *The Holy Ghost being sent down from heaven, on whom the Angels desire to look.*† This place is differently expounded. Some refer these words, *on whom the Angels desire to look*, to Jesus Christ, who was named in the foregoing verse; some to the Holy Ghost, who, being one God with the Father and the Son, the Angels are happy in seeing and loving him. See Estius and the Greek text. Wi.

VER. 13. *The loins of your mind girded.* It is a metaphor, to signify they must live in such a manner as to be always prepared for heaven, as persons used to gird their garments about them, when about to walk or run, or to undertake any labour. Wi.

VER. 14. *As children of obedience;* i. e. as obedient children. Wi.

VER. 18. *From your vain conversation of the tradition of your fathers.* S. Peter teacheth what S. Paul repeats in many places, that it was in vain for them to hope to be saved by the ceremonies and precepts of the former law, to which their forefathers had added many unnecessary and groundless traditions. They could only hope for salvation by believing in Christ, by the price of whose precious blood they were redeemed from their sins, as they had heard by the word of the gospel preached to them. His doctrine is the same with that of S. Paul, of S. James, of S. John, and of the other apostles, that to be saved it is not enough to have faith or hope in Christ, but it must be a faith joined and working by charity, obeying the law of Christ in the spirit of charity with a sincere and brotherly love of every one, without setting our hearts upon the vanities and corruptible things of this world, remembering that all flesh is as grass, or the flowers of the field, which wither and pass away in a very short time. Thus presently vanish all riches, honours, pleasures, and all the glory of this life, but the word of God and his promises will bring us to happiness which will last for ever. Wi.

VER. 23. Thus this new birth, common to you all, should form between you an union much more stable and solid than that formed in you by the ties of blood. V.

* V. 1. Electis, ἐκλεκτοῖς. It is certain this word does not only signify those who are predestinated to eternal glory, but those who are chosen or called to believe: as John vi. Christ says, that he had *elected* or chosen his twelve apostles, and yet one of them (Judas) was a devil. The Jews were called the elect people of God, as now are all Christians; nor can we think that all to whom S. Peter wrote, were predestinated to glory. Ibid. Advenis dispersionis; i. e. dispersis in Ponto, &c.

† V. 12. In quem desiderant Angeli prospicere. The Greek MSS. and copies at present have εἰς ἃ, in quæ, which is commonly expounded to agree with the mysteries revealed to the prophets, and which the Angels rejoiced and were delighted to see fulfilled by the coming of Christ. It seems as if the ancient interpreter had read εἰς ἅ, agreeing with πνεῦμα, spiritum; or perhaps εἰς ἅν, to agree with θεὸν, understood. These changes of a letter might easily happen. It appears that not only divers Latin interpreters, but also some of the Greek Fathers brought these words to shew the divinity of the Holy Ghost, as S. Athan. Epist. i. ad Serap. p. 653. Edit. Ben.

CHAP. II. VER. 1. *Wherefore laying aside all malice.* S. Peter having put them in mind of the great benefit of Christ's coming to redeem us from sin, exhorts them to avoid sin, to lead a life worthy of their vocation, to follow Christ's doctrine, and imitate his example. Wi.

VER. 2. *Desire the rational* milk without guile,* or deceit. Without guile, in construction, does not agree with *new-born children*, but with milk, as appears by the text. The sense is, follow the pure doctrine of the gospel, without mixture of errors. Wi.

VER. 3. Whoever has a relish for Jesus Christ, has also for his word; and such as have a relish for neither, are truly deplorable. Let us pray then that God would feed us with his word, and with the holy Eucharist, that contains his

3 If yet you have tasted that the Lord is sweet.

4 To whom approaching the living stone, rejected indeed by men, but chosen and honoured of God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture: [a]Behold I lay in Sion a chief corner-stone, elect, precious: And he that shall believe in him, shall not be confounded.

7 To you, therefore, that believe honour: but to them that believe not, [b]the stone which the builders rejected, the same is made the head of the corner:

8 And a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe whereunto also they are set.

9 But you *are* a chosen generation, a royal priesthood, a holy nation, a purchased people, that you may declare his virtues, who hath called you out of darkness into his admirable light.

10 [c]Who in time past were not a people: but are now the people of God: who had not obtained mercy, but now have obtained mercy.

11 [d]Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul,

12 Having your conversation good among the Gentiles: that whereas they speak against you as evil doers, considering you by *your* good works, they may glorify God in the day of visitation.

13 [e]Be ye subject, therefore, to every human creature for God's sake: whether it be to the king as excelling:

14 Or to governors, as sent by him for the punishment of evil doers, and for the praise of the good:

15 For so is the will of God, that by doing well you may silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak for malice, but as the servants of God.

17 Honour all men: [f]love the brotherhood: fear God: honour the king:

18 [g]Servants, be subject to your masters with all fear, not only to the good, and gentle, but also to the froward.

19 For this is praiseworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if sinning and being buffeted you suffer it: But if doing well you suffer patiently; this is praiseworthy before God.

21 For to this you have been called: because Christ also suffered for us, leaving you an example that you should follow his steps.

22 [h]Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly:

24 [i]Who his ownself bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed.

[a] Isai. xxviii. 16. Rom. ix. 33.—[b] Ps. cxvii. 22. Isai. viii. 14. Mat. xxi. 42. Acts iv. 11.—[c] Osee ii. 24. Rom. ix. 25.

[d] Rom. xiii. 14. Gal. v. 16.—[e] Rom. xiii. 1.—[f] Rom. xii. 10.—[g] Ephes. vi. 5. Colos. iii. 22. Tit. ii. 9.—[h] Isai. liii. 9.—[i] Isai. liii. 5.

body and blood, his soul and his divinity, that we may thereby grow up to salvation.

VER. 4. *The living stone, rejected,* &c. Christ is the chief foundation of his Church, the *corner-stone* of the building, whom the Jews, and other obstinate unbelievers, reject to their own condemnation and destruction. See Isai xxviii. 16. Mat. xxi. 42. Acts iv. 11. Rom. ix. 32. Wi.

VER. 5. *You also . . . a holy† priesthood;* and, as he saith again, (v. 9.) *a royal priesthood.* 1. Because they had ministers of God, who were truly and properly priests, of whom Christ is the chief. 2. Every good Christian in a less proper sense may be called a priest, inasmuch as he offers to God what in a less proper and metaphorical sense may be called sacrifices and oblations; that is, the sacrifice of an humble and contrite heart, (Ps. l.) the sacrifice of self-denials and mortifications, of prayer, almsdeeds, &c. And it is called a *royal priesthood,* as Christians may be called metaphorically kings, by governing their passions, or because they are invited to reign with Christ in his kingdom, to sit on his throne, &c. See Apoc. iii. 21. &c. Wi.

VER. 8. *Whereunto also they are‡ set,* or placed, i. e. by God's permission; not that God is the cause of their sins or damnation, (whose will is that every one be saved) but his justice has appointed and decreed punishments against those who, by their own wilful malice, refuse to believe and to follow his doctrine: their *stumbling* against this *stone* is wilful and obstinate. Wi.

VER. 9. *You are . . . a purchased people,* whom Christ purchased, bought and redeemed with the price of his precious blood.—*That you may declare his§ virtues;* i. e. the excellencies and perfections of God, who hath called you, and now made you his people, which you were not, at least in this matter before, neither you that were Jews, nor especially you that were Gentiles. Wi.

VER. 11. *I beseech you . . . to refrain,* &c. from all unlawful and disorderly passions, that the Gentiles not yet converted may have nothing to blame in your lives and conversation, but may be edified and induced to praise God. Wi.

VER. 12. *In the day of visitation.* God is said to visit his people, sometimes by afflictions and punishments, and sometimes by graces and favours. Some think S. Peter here, by the *day of visitation,* means the approaching destruction of Jerusalem by the Romans, and that the sense is, that the heathen Romans seeing your peaceable dispositions and pious conversations, may have a favourable opinion of the Christian religion, and be converted. Others, that you and they to whom the gospel is preached, may glorify God when he visits them with graces and favours, whether exterior or interior. Wi.—Be careful not to give occasion to scandal. Detraction is the life of the world, and piety is most exposed to its shafts, because it most condemns the maxims of its followers.

VER. 13. *To every human creature,‖* to every one whom the order of Providence has placed over you, whether it be to emperors or kings, who have the supreme power in kingdoms, or to governors of provinces; obey your temporal princes, though heathens and idolaters, (as the Roman emperors were at that time enemies to the Christian religion) in all that is not sinful and against the law of God: for this is the will of God, and all power is from God. See Rom. xiii. In like manner (v. 18) servants must be subject and obey their masters, though they be infidels. See 1 Cor. vii. By this you will silence the ignorance and calumnies of foolish men, who pretended that the Christian religion taught them to be disobedient to princes, and to be subjects of Christ only, their supreme spiritual king. Wi.

VER. 16. *As free;* to wit, from the slavery of sin, but take care not to make this Christian freedom and liberty *a cloak for malice,* as they do, who pretend that this makes subjects free from their obedience to temporal princes and magistrates; or servants free from the obedience due to their masters, even when they are *froward,*¶ ill-humoured, or cross to them. Wi.—There were some heretics in the days of S. Peter, as there are at present, who under pretext of evangelical liberty seek to be free from all even lawful subjection, and thus set themselves above the ordinances of both civil and ecclesiastical power.

VER. 19. Take notice that *this is praiseworthy,* an effect of God's grace, a thing acceptable to God, when you suffer injuries patiently; whereas it is no glory, nothing that deserves commendation or reward, either before God or man, to suffer for doing ill, as a malefactor, who deserves punishments. But it is glorious and meritorious for you to suffer as Christians, and for the Christian faith: be not then ashamed to suffer in this manner. These sufferings are marks of God's favour towards you, and you have the example of Christ, which you must imitate. Wi.

VER. 23. Christ, who was incapable of sinning, did not *revile*** them that reviled him; he suffered all with patience; he willingly gave himself up to Pontius Pilate, that judged him, and condemned him *unjustly*†† to the death of the cross: and remember that all he suffered was to satisfy for your sins, that he bore our sins in his own body on the tree of the cross. Remember always this great benefit of your redemption, and of your being called to believe in him, and to be eternally happy by following his doctrine; that all of you were as sheep going astray, lost in your ignorance and in your sins, but that by his grace and by his merits you are now called and converted to Jesus Christ, the great pastor and bishop of your souls. You are happy if you live under his care, inspection, and protection. Wi.

* V. 2. Rationabile sine dolo lac: τὸ λογικὸν ἄδολον γάλα: both the adjectives agree with milk.

† V. 5. Ἱεράτευμα ἅγιον βασίλειον. See S. Amb. in Psal. cxviii. S. Aug. l. x. de lib. c. 6. &c.

‡ V. 8. In quo et positi sunt: εἰς ὅ, in quod, ἐτέθησαν, which cannot agree with λόγος, or γίθος, but seems to agree with the whole sentence, which is to be understood of God's permission and punishment for their obstinacy.

§ V. 9. Virtutes ejus, τὰς ἀρετὰς, not δυνάμεις, and so should not be translated powers, as by Mr. N.

‖ V. 13. Omni humanæ creaturæ, κτίσει, which the Protestants here translate, to every ordinance; but they translated, creature, Mark xvi. 15. Col. i. 15.

25 For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls.

CHAP. III.

How wives are to behave to their husbands: what ornaments they are to seek. Exhortation to divers virtues.

IN [a] like manner also, let wives be subject to their husbands: that if any believe not the word, they may be gained without the word, by the conversation of the wives,

2 Considering your chaste conversation with fear.

3 [b] Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart, in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God:

5 For after this manner heretofore also the holy women, hoping in God, adorned themselves, being subject to their own husbands.

6 [c] As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any trouble.

7 [d] Ye husbands, likewise dwelling with them according to knowledge, giving honour to the woman, as to the weaker vessel, and as to the coheirs of the grace of life: that your prayers be not hindered.

8 And finally be ye all of one mind, having compassion one of another, loving the brotherhood, merciful, modest, humble:

9 [e] Not rendering evil for evil, nor railing for railing; but on the contrary, blessing: for unto this are you called, that you may inherit a blessing.

10 [f] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 [g] Let him decline from evil, and do good: let him seek peace, and pursue it:

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things.

13 And who is he that can hurt you, if you be zealous of good?

14 [h] But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terror, and be not troubled,

15 But sanctify the Lord Christ in your hearts, being always ready to satisfy every one that asketh you a reason of that hope which is in you.

16 [i] But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

18 [k] Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit.

19 In which also coming, he preached to those spirits who were in prison:

[a] Ephes. v. 22. Coloss. iii. 18.—[b] 1 Tim. ii. 9.—[c] Gen. xviii. 12.—[d] 1 Cor. vii. 3. [e] Prov. xvii. 13. Rom. xii. 17. 1 Thess. v. 15.—[f] Psal. xxxiii. 13.—[g] Isai. i. 16.—[h] Mat. v. 10.—[i] Supra ii. 12. [k] Rom. v. 6. Heb. ix. 28.

¶ V. 16. Dyscolis, *σκολιοις*, pravis, curvis, &c.

** V. 23. Cum malediceretur, non maledicebat, *λοιδορουμενος*, convitiis appetitus; improperly translated, cursed, by Mr. N.

†† Ibid. Judicanti se injustè. In the present Greek we read *δικαιως*, justè, as also some Latin Fathers read. S. Aug. (tract. 21. in Joan.) Commendabat autem judicanti justè; and so the sense is, that he commended and committed his cause to God, the just judge of all.

CHAP. III. VER. 1. *Let wives*, &c. In the first six verses he gives instructions to married women. 1. By their modest and submissive dispositions to endeavour to gain and convert their husbands, shewing them such a respect as Sara did, (whose daughters they ought to esteem themselves) who called Abraham her lord, or master; (Gen. xviii. 12.) 2. To be modest in their dress, without vanity; 3. That women take the greatest care of the *hidden man*, i. e. of the interior disposition of their heart, which he calls *the incorruptibility of a quiet and a meek spirit;* 4. *Not fearing any trouble*, when God's service or the duty to their husbands require it. Wi.

VER. 7. *Husbands*, &c. His advice to husbands: 1. To carry themselves towards their wives with knowledge, prudence, and discretion; 2. Not in any imperious manner, but treating their wives with respect and honour, though a wife be the weaker vessel both in body and mind; 3. Considering themselves and their wives to be joint heirs with them of God's graces and favours, both in this world and the next; 4. That their prayers and duty to God be not hindered, neither by too great a fondness and compliance, nor by disagreements and dissensions. Wi.

VER. 8. *Be ye all of one mind.* These instructions are not only for man and wife, but for every one, to whom in general these virtues are recommended. And every one's duty is comprised in these few words of Ps. xxxiii. "Turn away from evil, and do good. . . . The eyes of the Lord are upon the just. . . . But the countenance of the Lord is against them that do evil things," &c. Nothing can hurt you, and you need fear no menaces, no terrors, if with zeal you follow and adhere to what is good. Wi.

VER. 15. *Always ready to satisfy,** &c. S. Peter would have every Christian, according to his circumstances and capacity, ready to give general reasons of his faith and hope of salvation, both to infidels and heretics that refuse to believe. Wi.

VER. 18. *Christ . . . being put to death indeed in the flesh*, dying on the cross for our sins, *but brought to life by the spirit.*† By the *spirit* here some understand Christ's divine spirit, and power of his divinity, by which he soon raised himself again from death to an immortal life by his glorious resurrection. But others by the *spirit* rather understand Christ's soul, by which he never died, which always remained united to his divine person, and which the third day he again reunited to his body. Wi.

VER. 19. *In which* (te wit, soul or spirit) *also he came, and preached to those spirits who were in prison.* The true and common interpretation of this place seems to be, that the soul of Christ, after the separation from the body and before the resurrection, descended to a place in the interior parts of the earth, called *hell* in that which we call the apostles' creed, (sometimes called Abraham's bosom, sometimes Limbus Patrum, a place where were detained all the souls of the patriarchs, prophets, and just men, as it were in prison) and preached to these spirits in this prison; i. e. brought them this happy news, that he who was their Redeemer was now come to be their deliverer, and that at his glorious ascension they should enter with him into heaven, where none could enter before our Redeemer, who opened as it were heaven's gates. Among these were many who had been formerly at first incredulous in the time of Noe, who would not take warning from his preparing and building the ark, but it may be reasonably supposed that many of them repented of their sins when they saw the danger approaching, and before they perished by the waters of the deluge, so that they died at least not guilty of eternal damnation; because, though they were sinners, yet they worshipped the true God, for we do not find any proofs of idolatry before the deluge. These then, and all the souls of the just, Christ descended to free from their captivity, from their prison, and to lead them at his ascension triumphant with him into heaven. The Church of England cannot quarrel with this exposition, which seems altogether conformable to the third of their thirty-nine articles, which at present runs thus: "As Christ died for us, and was buried, so also it is to be believed that he went down into hell." It is thus expressed in the articles under queen Elizabeth, an. 1562; and in the articles put out ten years before, an. 1552, in the fourth year of king Edward the sixth, the words were: "that the body of Christ lay in the grave until his resurrection, but the spirit which he gave up was with the spirits which were detained in prison, or in hell, and preached to them, as the place in S. Peter testifieth." Dr. Pearson on the fifth article of the creed, writes thus: "There is nothing which the Fathers agree in more, than as to a local and real descent of the soul of Christ into the infernal parts, unto the habitation of the souls departed. . . . This was the general opinion of the Church, as may appear by the testimonies of those ancient writers, who lived successively and wrote in several ages, and delivered this exposition in such express terms as are not capable of any other interpretation." Thus Dr. Pearson. He cites the Fathers. See the edition, an. 1683, p. 237. Wi.

—*Prison.* See here a proof of a third place, or middle state of souls: for these spirits in prison, to whom Christ went to preach after his death, were not in heaven, nor yet in the hell of the damned; because heaven is no prison, and Christ did not go to preach to the damned. Ch.—S. Austin, in his 99th epistle, confesses that this text is replete with difficulties. This he declares is clear, beyond all doubt, that Jesus Christ descended in soul after his death into the regions below, and concludes with these words: Quis ergo nisi infidelis negaverit fuisse apud inferos Christum? In this prison souls would not be detained unless they were indebted to divine justice, nor would salvation be preached to them unless they were in a state that was capable of receiving salvation.

20 Who in time past had been incredulous, [a] when they waited for the patience of God, in the days of Noe, when the ark was a building: in which a few, that is, eight souls, were saved by water.

21 Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ.

22 Who is on the right hand of God, swallowing up death, that we might be made heirs of eternal life: he being gone into heaven, the Angels, and powers and virtues being made subject to him.

CHAP. IV.

Exhortation to cease from sin: to mutual charity; to do all for the glory of God; to be willing to suffer for Christ.

CHRIST, therefore, having suffered in the flesh, be you also armed with the same thought, for he that hath suffered in the flesh, hath ceased from sins:

2 [b] That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, blaspheming.

5 Who shall render an account to him, who is ready to judge the living and the dead.

6 For this cause was the gospel preached also to the dead: that they might be judged indeed, according to men in the flesh, but may live according to God in the Spirit.

7 But the end of all is at hand. Be prudent, therefore, and watch in prayers.

8 But before all things have constant mutual charity among yourselves: [c] for charity covereth a multitude of sins.

9 [d] Using hospitality towards one another [e] without murmuring.

10 [f] As every man hath received grace, ministering the same one to another, as good [g] stewards of the manifold grace of God.

11 If any man speak, as the words of God: if any man minister, as by the power which God supplieth: that in all things God may be honoured through Jesus Christ: to whom is glory, and dominion, for ever and ever. Amen.

12 Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you:

13 But partaking of the sufferings of Christ, rejoice that also in the revelation of his glory ye may rejoice with exultation.

14 If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a railer, or as coveting the goods of others.

16 But if as a Christian, let him not be ashamed: but let him glorify God in that name.

17 For it is time that judgment should begin at the

[a] Gen. vi. 14. and vii. 7. Mat. xxiv. 37. Luke xvii. 26.—[b] Ephes. iv. 28.—[c] Prov. x. 12.

[d] Rom. xii. 13. Heb. xiii. 2.—[e] Phil. ii. 14.—[f] Rom. xii. 6.—[g] 1 Cor. iv. 1.

VER. 21. *Baptism*, &c. That is, the ark was a figure of baptism, which saveth you from the death of the soul; and as no one was saved from the waters of the deluge but those few eight persons who were in the ark, so no one can enter into heaven if he hath not been baptized, or hath had a desire of it when come to the use of reason. And such persons as are capable of knowing what they receive, must come with the dispositions of faith and a true repentance, which is here called *the examination* (lit. *the interrogation*‡) *of a good conscience*, who therefore are examined whether they believe in one God and three Persons, &c. Wi. —Baptism is said to be of the like form with the water by which Noe was saved, because the one was a figure of the other.—*Not the putting away*, &c. As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt; but from its purging the conscience from sin: when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of Satan with all his works, and the obedience to God's commands. Ch.

VER. 22. Jesus now as our Redeemer, and as man, *sitteth on the right hand of God*, (see Mark xvi. 19. Coloss. i. Heb. i. 3. &c.) having swallowed up§ (devoured or destroyed) death; having conquered and triumphed over the devil, sin, and death, that by his grace and his merits we might become heirs of eternal life; and is gone into heaven, Angels, &c. being made subject to him. Wi.

* V. 15. Ad satisfactionem, *πρὸς ἀπολογίαν*, ad defensionem.

† V. 18. In quo (spiritu) *ἐν ᾧ* (*πνεύματι*) veniens *πορευθεὶς*, profectus. As to the different expositions of this place, see Estius, Corn. a Lapide, &c. which also Dr. Pearson sets down at large. The late Protestant writers, as may be seen in Dr. Hammond and Dr. Wells, expound this place so as to signify no real descent of Christ's soul into hell, or to any infernal place, but only that his divine spirit sent Noe to preach to the spirits in the prison of their body, (i. e. to those wicked men who lived in the days of Noe) to exhort them to repentance. But this exposition, as Dr. Pearson observed, is against the general opinion of the Church and the ancient Fathers; and of which S. Aug. said, (Epis. 163. tom. 2, p. 574) Quis nisi infidelis negaverit, fuisse apud inferos Christum?

‡ V. 21. Conscientiæ bonæ interrogatio, *ἐπερώτημα*. See Estius.

§ V. 22. Deglutiens mortem, ut vitæ æternæ hæredes efficeremur. These words, found in all Latin copies, and cited by the Latin Fathers, are scarce found in any Greek MS. and so are omitted in the Prot. translation.

CHAP. IV. VER. 1. *He that hath suffered in the flesh, hath ceased from sins.* Some expound these words of Christ: but he never had committed the least sin. The true sense is, that every one who suffers by Christ's example, leaves off a sinful life, so as not to fall into great sins. Wi.

VER. 3. *For the time past is sufficient*, &c. As if he said, you who were Gentiles, have already lived too long in vices before your conversion; so that they who are not yet converted, *admire** at the change they see in you, make a jest of you, talk against you for your not running on with them in the same wicked and shameful disorders: but they shall render an exact account of all to the just Judge of the living and the dead. For as I told you before, in the last chap. (v. 19.) for this cause (i. e. because Christ is judge of all) he descended to the place where the souls of the dead were, and preached to them, shewing himself their Redeemer, who judgeth and condemneth those who had lived according to the flesh, but gave life to those who had lived well, or done penance according to the spirit of God. Wi.

VER. 8. *Charity covereth a multitude of sins.* It is a great means to atone for them; or it may signify, that a charitable mind excuses many sins in others. Wi.

VER. 10. *As good stewards of the manifold grace of God.* An admonition to the ministers of the gospel, to employ well their talents and the graces received to the honor and glory of God. Wi.

VER. 12. *Think not strange*, &c. Be not surprised, nor discouraged that a hot and sharp persecution is come upon you at this time, as if it were a *new* and an extraordinary thing. It is what you must expect and be ready to receive with patience, and even with joy, when you suffer as Christ did before you, and for his sake: this is the way to eternal happiness in heaven. Wi.

VER. 14. *Which is of the honour, glory*, &c. He gives them the reason why they must rejoice and look upon themselves happy to suffer for the name of Christ, because to suffer for God's sake is glorious, is a mark that the glorious, the honourable, and the powerful spirit of God rests upon them: for as Paul said, (Heb. xii. 6.) "For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth." Nothing then is more honourable, nothing more advantageous, than to suffer for being a *Christian*. This word is only found here, and Acts xi. 26. Wi.

VER. 15. *Or a railer.*† The Greek here signifies one that does evil, or a malefactor.—*Or as coveting the goods of others.*‡ The Greek rather signifies one curiously prying into the affairs of others, which Protestants translate *a busy body*. Wi.

VER. 17. *The time is that judgment should begin at the house of God.* By *judgment* seems to be here understood afflictions, persecutions, and trials in this world; and the sense is, that the time of this life is a time of suffering.—*And if first at us.* That is, if the justice of God deal in this manner with his friends whom he loves, much greater will be hereafter the punishments of sinners, and of those who have refused to believe in Christ. Wi.

VER. 18. *Scarcely.* That is, not without much labour and difficulty. Ch.

house of God. And if first with us: what shall be the end of those who believe not the gospel of God?

18 [a] And if the just man shall scarcely be saved, where shall the wicked and the sinner appear?

19 Therefore let them who suffer according to the will of God, also commend their souls in good deeds to the faithful Creator.

CHAP. V.

He exhorts both priests and laity, to their respective duties, and recommends to all humility and watchfulness.

THE ancients, therefore, that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come.

2 Feed the flock of God which is among you, taking care *thereof* not by constraint, but willingly, according to God: nor for the sake of filthy lucre, but voluntarily:

3 Neither as domineering over the clergy, but being made a pattern of the flock from the heart.

4 And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory.

5 In like manner, ye young men, be subject to the ancients. [b] And do ye all insinuate humility one to another, [c] for God resisteth the proud, but giveth grace to the humble.

6 [d] Be you humbled, therefore, under the mighty hand of God, that he may exalt you in the time of visitation:

7 [e] Casting all your solicitude upon him, for he hath care of you.

8 Be sober, and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour:

9 Whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory, in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you, as I think, I have written briefly: beseeching and testifying, that this is the true grace of God, wherein you stand.

13 The church, which is in Babylon, co-elected, saluteth you: and my son, Mark.

14 Salute one another with a holy kiss. Grace unto you all, who are in Christ Jesus. Amen.

[a] Prov. xi. 31.—[b] Rom. xii. 10.—[c] James iv. 6.—[d] James iv. 10.

[e] Psal. liv. 23. Mat. vi. 25. Luke xii. 22.

* V. 3. In quo admirantur, ξενίζονται, from ξένος, hospes, peregrinus. The same word is used v. 12, nolite peregrinari in fervore, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει: in ustione, meaning the heat of persecutions.

† V. 15. Maledicus, κακοποιὸς, malefactor.

‡ Ibid. Alienorum appetitor, ἀλλοτριοεπίσκοπος, aliorum inspector.

CHAP. V. VER. 1. *The ancients, therefore, that are among you, I beseech, who am myself also an ancient,** &c. According to the letter, *the senior, I, a fellow senior;* or, *the elders, I, a fellow elder.* Mr. Nary, and also the French translators, commonly put, *the priest, I, your fellow priest.* Or even it might be, *the bishops, I, your fellow bishop.* The Latin word, *senior,* and the Greek word *presbyteros,* which here are in the text, if we should follow their derivation only, signify *elderly men,* or men advanced in years; but since by a received use, they signify and represent to us offices and dignities, either ecclesiastical or civil, either belonging to the Church or state, which in other languages are now generally known by other words, we may however be permitted to use, even in translating the holy Scriptures, those words and names by which now are represented to us those offices and dignities. It cannot be doubted but the Greek and Latin words, which we find in this verse, were applied, after the establishment of the new law of Christ, to signify such ministers of God and the Church which are now called priests and bishops: and it is for this reason that I judged it better to put the word *priest,* and *fellow priest,* (meaning priests of the higher order, commonly known by the name of bishops) than to use the words *seniors, elders,* or *presbyters.* I should not blame the Prot. translators for translating always the Greek word, *presbyter,* by the English word *elder,* nor the Rhemes translators for putting it here *senior,* if these words were sufficiently authorised by an ecclesiastical use and custom to signify priests or bishops; which I think can scarce be said, to say nothing that the word *elders* hath been used by fanatical men, who admit of no ordination of bishops or priests by divine institution, and who have affixed it to their *lay elders,* who are appointed and degraded as it seemeth good to their congregations. Though the Protestants of the Church of England always translate *elders* for *presbyters* in the New Testament, yet I do not find this word once used in their liturgy or common prayer book, when any directions are given to those that perform the church office, who are called priests, bishops, curates, or ministers.—*And a witness of the sufferings of Christ.* S. Peter being called and made the first or chief of the apostles soon after Christ began to preach, he was witness of what Christ suffered, both during the time of his preaching and of his passion.—*Glory.* Some think that S. Peter only means, that he was present at his transfiguration, where was shewn some resemblance of the glory which is to come in heaven. Others think, that he expresseth the firm hopes he had of enjoying the glory of heaven. Wi.

VER. 2. *Feed the flock.* This shews he speaks of bishops and priests, and not of elders in years only. Wi.

VER. 3. *Neither as domineering over the clergy.*† This may not only signify over the inferior ministers, who were subject to the bishops or priests, but also over the particular flocks which fell to their share, or to their lot to take care of. See the Greek. Wi.

VER. 5. *Ye young men,* not only younger in age, but employed in offices inferior to those of the bishops and priests, *be subject to the ancients.* But even all of you by your carriage insinuate, practise, and give examples of humility one to another: *for God resisteth the proud, and giveth grace to the humble.* S. James (C. iv. 6.) repeats the same doctrine and the same words. See also James ii. 12. Wi.

VER. 12. *I have written briefly,* considering the importance of such mysteries, and necessary instructions. Wi.

VER. 13. *The church, which is in Babylon,* (at Rome, say Euseb. S. Jerom, &c.) so called not only on account of the extent of its empire, but also for its idolatry and vices.—*Mark, my son:* generally thought to have been S. Mark, the evangelist. Wi.—See the unjust prepossession of certain seceders. In this text, where all the lights of antiquity understand Rome by Babylon, they deny it; and in the book of Revelations, where all evil is spoken of Babylon, there they will have it signify nothing else but Rome: yes, and the Church of Rome, not (as the holy Fathers interpret it) the temporal state of the heathen empire.

* V. 1. Seniores, πρεσβυτέρους; consenior, συμπρεσβύτερος. It is certain that in Hebrew, Greek, Latin, and in other languages, such as have a superiority and command over others, in the Church or in the commonwealth, have been called by words that by their derivation express men advanced in age and years; because men chosen to such offices were commonly, though not always, advanced in age. Yet whether old or young, we give them the names which use and custom hath affixed to their dignities; for example, in English, the chief magistrate of a town we call the *mayor* or *major,* not the *greater* of such a town; those who rule with him, we call the *aldermen,* not the *elderly men* according to the derivation. The like might be said of *senate, senators,* and many other names of offices and dignities; and, as the authors of the annotations on the Rhem. Test. observed, it would be ridiculous to translate such words according to their *etymologies.* We must not translate *pontifex,* a *bridge-maker; lapis,* a *hurt foot,* &c. Ἀπόστολος, by its derivation, signifieth only *one sent,* or *a messenger;* ἐπίσκοπος, an *overseer,* or *inspector;* διάκονος, a *servant,* or *waiter;* yet Protestants as well as Catholics translate, *apostles, bishops, deacons;* and where πρεσβύτεροι, or seniors, signify men now known by these words, priests or bishops, why may we not in translating give them these names? It is true a particular difficulty occurs, because (as S. Jerom, S. Chrys. and others have taken notice) the Greek word, ὁ πρεσβύτερος, is used in the New Testament sometimes for those who by their dignity were *priests* only, sometimes for *bishops,* and many times in the gospels for those who were governors among the Jews, or members of their great council or sanhedrim and sometimes only for those who by their age were elder or more advanced in years. This makes it impossible, in translating, to represent the signification of this Greek word always in Latin or in English by the same Latin or English word, which a translator should endeavour to do as much as possible. The Prot. translators have indeed always rendered the Greek πρεσβύτερος by the English word *elder;* they adhere to the derivation of the word without regard to the different offices signified by that one word, and for which we have different words in English. I take notice that the Latin interpreter of the old Vulgate, though generally very exact, has not followed this rule of translating πρεσβύτερος by the same Latin word: for example, Acts xv. 2. he puts *presbyteros,* and yet in the same chap. (v. 4, 6, 22, and 23) he puts *seniores.* Acts xx. 17. for πρεσβυτέρους he puts *majores natu;* and these same persons, by the 28th verse, are called *episcopi,* ἐπίσκοποι. In the epistles to Timothy and Titus, as also in those of SS. James, Peter, and John, for the same Greek word we sometimes find *presbyteri,* and sometimes *seniores.* A late English translation from the Latin, (an. 1719. by C. N.) for seniores and presbyteri sometimes puts *elders,* sometimes *priests,* whether it be seniores or presbyteri in the Latin; and when mention is made of the ministers of the gospel, (as Acts xv. 4.) for *seniores* he translates *elders,* and yet in the same chapter (v. 6, 22, and

23) for the same word he puts *priests*, &c. The translators of the Rhem. Testament were more exact, for generally speaking of *seniores* they put *the ancients*, when mention was made of those who were πρεσβύτεροι among the Jews; when *seniores* were applied to the ministers of the gospel, they put *seniors;* and for *presbyteri*, they translate *priests*. Yet they have gone from this in one or two places; for Acts xi. 30. where we read *mittentes ad seniores*, they put to the *ancients;* and also, Acts xvi. 4. for *senioribus* we again find *ancients*. For my part I judged it best, for distinction sake, to put *elders* in the gospels for *seniores*, or πρεσβύτεροι of the Jews. I had put in the Acts of the Apostles *seniors* where I found *seniores*, speaking of the ministers of the new law; and where I have found the Latin, *presbyteri*, I have translated *priests;* and Acts xx. 17. I have translated the *seniors*. I have also been in a doubt here in this place of S. Peter, and also in the 2d and 3d of S. John, whether to put seniors or priests: I have put *ancient priests*, not doubting but that S. Peter and S. John speak of themselves as priests of the first order, or as they were bishops.

† V. 3. In cleris, τῶν κλήρων. Though I have followed the Rhem. Testament, and translated *over the clergy*, I believe κλῆροι, in the plural number, is scarce used for clerici, or for men, but rather for *shares* and *parts* of Christ's flock, to signify that every bishop or priest should not domineer over those under him, whether inferior ministers or lay persons.

THE SECOND EPISTLE OF S. PETER, THE APOSTLE.

THIS Epistle, though not at first received as canonical, was acknowledged as such about the end of the fourth age. See Euseb. l. iii. Hist. c. 3. S. Jer. de Vir. Illust. Tillem. art. 38. The design, as it appears, C. i. 13. and C. iii. 1. was to give them admonitions and instructions against teachers of false doctrine, particularly against the *Simonites*. It seems to have been written a little before his martyrdom, about the year 66. Wi.—In this epistle S. Peter says, (C. iii.) "Behold this is the second epistle I write unto you:" and before, (C. i. 14.) "Being assured that the putting off of this my tabernacle is at hand." This shews that it was written a very short time before his martyrdom, which was about thirty-five years after our Lord's ascension. In this epistle he admonishes the faithful to be mindful of the great gifts they received from God, and to join all other virtues with their faith. He warns them against false teachers, by describing their practices and foretelling their punishments. He describes the dissolution of this world by fire, and the day of judgment. Ch.—This epistle may be considered as the spiritual testament or last will of the apostle, as it contains his last admonitions to the faithful. He first calls their attention to the care they should have of their sanctification and perfection, next to the perils that concern the Church on the part of heretics, those that menaced her in her infant state, and those that will assail her in the latter days, which includes an invincible proof of her perpetuity; for it is the same infallible and indefectible Church that is to encounter the latter as the former trials, but always with promised success. Hence the great S. John Chrysostom says: the same day that shall see the Church of God ended, shall see the end of the world; and to these continued struggles shall succeed perfect peace, to be enjoyed through a blissful eternity. If some are still found to object, that the present epistle was not written by S. Peter, on account of the marked difference of the style, S. Jerom removes this objection thus: S. Peter employed different interpreters, sometimes Glaucias, and sometimes S. Mark; hence the difference of the style, from the diversity of his scribes. S. Mark was with him when he penned the first, but was not with him when he dictated the present. The present epistle contains, as we said above, an account of the last dreadful trials that are to assail the faithful before the end of time; but all that faith teaches us on that subject is: first, That the world will have an end; secondly, that it will end by fire; and thirdly, that the world will not be destroyed, but changed and perfected. Hence all that is said with regard to the duration of the world; on the nature and quality of the fire that is to burn and purify the world; if it be to precede or follow the last judgment, all is problematical, all is doubtful. Hence the Christian knows a good deal, who knows how to entertain proper doubts.

CHAP. I.

He exhorts them to join all other virtues with their faith: in order to secure their salvation.

SIMON Peter, a servant and an apostle of Jesus Christ, to them who have obtained equal faith with us, in the justice of our God and Saviour Jesus Christ.

2 May grace and peace abound to you in the knowledge of God, and of Christ Jesus, our Lord.

3 According as all things of his divine power, which *appertain* to life and piety, are given to us, through the knowledge of him who hath called us by his own proper glory and virtue,

4 By whom he hath given us very great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

5 And you, giving all diligence, join with your faith, virtue, and with virtue, knowledge,

6 And with knowledge, abstinence, and with abstinence, patience, and with patience, piety,

7 And with piety, brotherly love, and with brotherly love, charity.

8 For if these things be with you, and abound, they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins.

10 Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 For which cause I will begin to put you always in remembrance of these things: though indeed you know them, and are confirmed in the present truth.

13 But I think it just as long as I am in this tabernacle, to stir you up by reminding you:

CHAP. I. VER. 1. *In the justice* (or by the justice) *of our God and Saviour, Jesus Christ.* As justice and sanctification are equally attributed to God and to Jesus Christ, it shews that the Son was equally and the same God with the Father. Wi.

VER. 3. *Glory and virtue.** By the Greek text, *virtue* is not here the same as power, as commonly in other places, but signifies God's goodness, mercy, and clemency. Wi.

VER. 4. *Partakers of the divine nature.* Divine grace infused into our souls, is said to be a partaking of the divine nature by an union with the spirit of God, whereby men are made his adoptive children, heirs of heaven, &c. Wi.

VER. 5. *Join with your faith, virtue:* think not that faith alone will save you without the practice of virtues and good works. By *abstinence* or temperance, is understood that virtue which helps to moderate the inordinate love of sensual pleasures, and to govern all disorderly passions and affections. Wi.

VER. 9. *Groping,*† like one that is blind. The Greek may signify one who hath his eyes shut, or that is like a blind mole. Wi.

VER. 10. *By good works you may make sure,* &c. without diving into the hidden mysteries of predestination, &c.—*You shall not sin at any time.* These words evidently suppose, that the graces and assistances of God will not be wanting; for it would be in vain to command, unless a man had both free will and capacity to perform. But, as it follows, these helps shall be *abundantly ministered to you.* Wi.

14 Being assured that the laying aside of *this* my tabernacle is at hand, even according as our Lord Jesus Christ hath [a]signified to me.

15 And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.

16 [b]For we have not by following artificial fables, made known to you the power, and presence of our Lord Jesus Christ; but we were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory; this voice coming down to him from the excellent glory: [c]This is my beloved Son, in whom I am pleased; hear ye him.

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the surer word of prophecy: to which you do well to attend, as to a light shining in a dark place until the day dawn, and the morning star rise in your hearts:

20 [d]Understanding this first, that no prophecy of the Scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost.

CHAP. II.

He warns them against false teachers, and foretells their punishment.

BUT there were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction.

2 And many shall follow their luxuries, through whom the way of truth shall be blasphemed:

3 And through covetousness with feigned words they shall make merchandise of you: whose judgment now of a long time ceaseth not, and their destruction slumbereth not.

4 [e]For if God spared not the Angels that sinned, but delivered them, drawn down with infernal ropes into hell to be tormented, to be reserved unto judgment.

5 And spared not the original world, [f]but preserved Noe, the eighth person, a preacher of justice, bringing in the deluge upon the world of the impious.

6 [g]And reducing the cities of the Sodomites, and of the Gomorrhites into ashes, condemned them to be overthrown; making them an example to those that should after act wickedly:

7 And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked:

8 For in sight and hearing he was just: dwelling among them, who from day to day tortured the just soul with wicked works.

9 The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented:

10 And especially those who walk after the flesh in the lust of uncleanness, and despise authority, audacious, self-willed, they fear not to bring in sects, blaspheming:

[a] John xxi. 19.—[b] 1 Cor. i. 17.—[c] Matt. xvii. 5.—[d] 2 Tim. iii. 16.

[e] Job iv. 18. Jude i. 6.—[f] Gen. vii. 1.—[g] Gen. xix. 25.

VER. 12. *I will begin.*‡ That is, by the Greek, I will take care. Wi.

VER. 13. *As long as I am in this tabernacle:* to wit, of the body, in this mortal life. Wi.

VER. 14. *The laying aside,*§ or dissolution; i. e. my death is at hand. Wi.

VER. 15. *That you frequently have after my decease,*‖ &c. Some expounded these words to signify: I will have you frequently in my thoughts, and remember you, praying for you after my death. But this does not seem the true and literal sense, nor do we need such arguments to prove that the saints pray for us. Wi.

VER. 16. *We have not by following artificial fables.* Lit. learned *fables,*¶ invented to promote our doctrine. *We,* I with others, *were eye-witnesses* of his glory on Mount Thabor. Wi.

VER. 19. *And we have the surer word of prophecy,* or to make our testimonies and preaching of Christ more firm. The revelations of God made to the prophets, and contained in the holy Scriptures, give us of all others the greatest assurance. Though the mysteries in themselves remain obscure and incomprehensible, the motive of our belief is divine authority. Wi.—If our testimony be suspicious, we have what you will certainly allow, the testimony of the prophets: attend then to the prophets as to a lamp that illumines a dark place, till the bright day of a more lively faith begins to illumine you, and the day-star arises in your heart: till this faith, which is like the day-star, give you a perfect knowledge of Jesus Christ. It is by the divine oracles you will acquire this knowledge, provided you peruse them with proper dispositions.

VER. 20. *No prophecy of the scripture is made by private interpretation;* or, as the Protestants translate it from the Greek, *is of any private interpretation,* i. e. is not to be expounded by any one's private judgment or private spirit. Wi.—The Scriptures cannot be properly expounded by private spirit or fancy, but by the same spirit wherewith they were written, which is resident in the Church.

VER. 21. *For prophecy came not by the will of man at any time.* This is to shew that they are not to be expounded by any one's private judgment, because every part of the holy Scriptures is delivered to us by the divine spirit of God, wherewith the men were inspired who wrote them; therefore they are not to be interpreted but by the spirit of God, which he left, and promised to his Church to guide her in all truth to the end of the world. Our adversaries may perhaps tell us, that we also interpret prophecies and Scriptures; we do so; but we do it always with a submission to the judgment of the Church, they without it. Wi.

¶ V. 16. Non doctas fabulas, *οὐ σεσοφισμένοις μύθοις.* Some copies had indoctas, on which account the Rhem. Testam. issued before the corrections of Sixtus V. and Clemens VIII. has *unlearned.*

CHAP. II. VER. 1. *Lying teachers among you,* some of which were already come, and many more were to follow, *who shall bring in sects,** (heresies) leading to *perdition, and deny the Lord who bought them,* denying the divinity of Jesus Christ, our Redeemer; such were the disciples of Simon, and many after them. Wi.—*Sects of perdition;* that is, heresies destructive of salvation. Ch.

VER. 2. *Many shall follow their luxuries,* or lasciviousness, such as are related of the Nicolaites and Gnostics, *by* reason of *whom the way of truth shall be blasphemed,* or ill spoken of, by those who made no distinction betwixt true and false Christians. Wi.

VER. 3. *They shall make merchandise of you,* preaching such lying doctrine as might please the people, but through a motive of covetousness, and for their own gain. Wi.

VER. 4. *If God spared not the Angels,* &c. S. Peter here brings these examples of God's justice. 1. Towards the rebellious angels that fell from heaven; 2. that of the general flood, or deluge; 3. when he destroyed Sodom and those other cities. First, *angels that sinned, God by his justice delivered them, drawn down with infernal ropes into hell to be tormented,* and to be *reserved* even for greater torments after the day of *judgment.* This seems to be the literal sense of this fourth verse, which is obscure, and has divers readings in the Greek. In the examples of the deluge and of Sodom, S. Peter shews not only the severity of God's judgments upon the wicked, but also his merciful providence towards the small number of the just, as towards Noe, a preacher of justice, the eighth and chief of those who were preserved in the ark, when he spared not the world that was of old, (lit. the original world) or wicked of those ancient times. When he delivered that just man, Lot, at the time he reduced Sodom and those other cities to ashes: for Lot was just both in sight and hearing, without being corrupted by what he saw and heard; chaste as to his eyes and ears, or as to all that could be seen or heard of him, when the wicked among whom he lived vexed and grieved his just soul by their impious deeds. God, therefore, who knows and approves the ways of the godly, preserves them by his providence amidst temptations. Wi.

VER. 9. *To reserve the unjust unto the day of judgment,* &c. That is, God many times does not punish the wicked in this life, he suffers them to run on in the ways of iniquity, with prosperity as to the enjoyment of a short and vain happiness in this world, but his judgments are most of all to be dreaded, when the punishments are *reserved* till the next life, as it will appear at the day of general judgment: and from the time of their death they shall be tormented in hell. Wi.

VER. 10. *Especially those who walk after the flesh,* &c. Such were the Gnostics, and divers of the first heretics, as well as many of them in after ages, who *despise authority,* contemn the laws, both of church and state; *self-willed,* full o

* V. 3. Et virtute, *καὶ ἀρετῆς.*

† V. 9. Manu tentans, *μυωπάζων.*

‡ V. 12. Incipiam, *οὐκ ἀμελήσω,* non omittam, non negligam, &c.

§ V. 14. Depositio, *ἡ ἀπόθεσις.*

‖ V. 15. Dabo operam et frequenter habere vos, post obitum meum, ut horum memoriam faciatis *ὑμᾶς . . . τὴν τούτων ἀνήμην ποιεῖσθαι.*

11 Whereas Angels, though they are greater in strength and power, bring not an execrable judgment against themselves.

12 But these men, as irrational beasts, naturally tending to the snare, and to destruction, blaspheming those things which they know not, shall perish in their corruption.

13 Receiving the reward of injustice, counting the delights of the day to be pleasure; stains and blemishes, flowing in delicacies, rioting in their feasts with you,

14 Having eyes full of adultery, and of never ceasing sin: alluring unstable souls, having their heart exercised with covetousness, children of malediction:

15 Forsaking the right way, they have gone astray, [a] having followed the way of Balaam, of Bosor, who loved the wages of iniquity:

16 But was rebuked for his insane folly: the dumb beast, subject to the yoke, [b] speaking with the voice of man, forbad the folly of the prophet.

17 [c] These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

18 For, speaking proud things of vanity, they allure in the desires of the flesh of lust, those who escape for a while such as live in error:

19 Promising them liberty, while they themselves are slaves of corruption: [d] for by whom a man is overcome, of the same also he is the slave.

20 For if flying from the defilements of the world through the knowledge of our Lord and Saviour Jesus Christ, [e] being again entangled in them, they are overcome: [f] their latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb hath happened to them: [g] The dog is returned to his own vomit, and the sow that was washed, to her wallowing in the mire.

CHAP. III.

Against scoffers, denying the second coming of Christ, he declares the sudden dissolution of this world; and exhorts to holiness of life.

THIS second epistle behold I write to you, dearly beloved, in which I excite by admonition your sincere mind:

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Knowing this first, [h] that in the last days there shall come scoffers with deceit, walking according to their own lusts,

4 Saying: [i] Where is his promise, or his coming? For, since the fathers slept, all things continue so from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water and through water, consisting by the word of God:

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens which now are, and the earth, by the same word are kept in store, reserved for fire unto

[a] Jude i. 11.—[b] Num. xxii. 28.—[c] Jude i. 12.—[d] John viii. 34. Rom. vi. 16. and 20.—[e] Heb. vi. 4.

[f] Mat. xii. 45.—[g] Prov. xxvi. 11.—[h] 1 Tim. iv. 1. 2 Tim. iii. 1. Jude i. 18.—[i] Ezec. xii. 27.

self-love, lovers of their own infamous pleasures; *blaspheming* against God, his ministers, and against those who serve God. Wi.

VER. 11. *Whereas angels*, &c. By comparing this place with what we read in S. Jude, (v. 9) he speaks of the good angels whom God employed to banish the rebellious angels out of heaven, and on other occasions, who, though they had greater strength and power given them by the Almighty, yet did not bear execrable judgment against themselves; i. e. one against another, or against those who at first had been happy spirits with them in heaven; did not exult over them with injuries and reviling reflections, but executed their commands in the name of God, saying, *let the Lord command you.* See Jude, v. 9. Wi.—*Bring not an execrable judgment*, &c. That is, they use no railing, nor cursing sentence; not even in their conflicts with the evil angels. Ch.

VER. 12. *But these men*, &c. These infamous heretics of whom he speaks, like brutes, void of reason, naturally following the disorderly inclinations of their nature corrupted by sin, tend, or run headlong into the snares of the devil, to their own destruction and perdition, blaspheming against the mysteries of religion, and against what they do not understand. Wi.

VER. 13. *Counting the delights of the day to be pleasure;* such is their impiety and their folly, that they have no regard to all the punishments they make themselves liable to, if they can but pass their days in this short life, or even one day, in shameful pleasures and delights. They may be called the *stains and blemishes*, the shame and disgrace of mankind, on account of the abominations they practise in their rioting and banquetings.‡ See what S. Epiphan. relates of Gnostics. Wi.—*Delights;* that is, the short delights of this world, in which they place all their happiness. Ch.

VER. 14. And what is still an aggravation to the weight of their sins, they entice and allure others, *unstable souls*, not sufficiently grounded in faith and virtue, by promising them liberty and happiness, though they themselves be miserable slaves to their passions. At the same time they make dupes of them out of covetousness, to get a share of their money and riches. Wi.

VER. 15. In this they are like *Balaam, of Bosor*, (a town of the Madianites) who coveting the reward promised him. (Judg. xi.) was willing, if God had permitted him, to have cursed the people of Israel: but God put a check to his madness, by making the ass which he rode upon speak with a human voice. Wi.

VER. 17. *These are fountains without water.* The like lively description is given of the manners of these heretics by S. Jude, so that the text of one of these apostles helps to expound the other. Wi.

VER. 20. *For if flying*, and been happily freed from the pollutions, the abominations, and corruptions of a wicked world, be upon your guard, and take great care not to be entangled again in these dangerous snares and nets, lest your latter condition (as Christ said, Matt. xii. 45.) be worse than the former, lest you be like a dog that returns to his vomit, or like a sow that is washed and wallows again in the mire. Wi.

* V. 1. Sectas introducere, *δόξας*, as this Greek word sometimes signifies; witness Aristotle, 4. Eth. where he puts as apposite, *κατὰ δόξαν, καὶ κατ' ἀλήθειαν.*

† V. 4. Rudentibus inferni detractos in tartarum tradidit cruciandos, in judicium reservari, *σειραῖς ζόφου* (some few copies, *ἅδου*) *ταρταρώσας, παρέδωκεν εἰς κρίσιν τετηρημένους*; other MSS. *τηρουμένους. Ταρταροῦ* must signify cast into a place, called *τάρταρος*, derived from *ταράττω*, turbo. The Rhem. Test. hath, with ropes of hell drawn down; but the sense rather seems to be, delivered into chains, or into prison. Some would have *ταρταρώσας* to signify, cast down into this region of the air. It is true divers of the ancient Fathers were of opinion, that devils are dispersed in the airy region, where they are punished and tormented; but these same Fathers do not deny, that there is in the inferior parts of the earth a place of torments for the devils and damned souls, into which (called also the abyss) the devils begged not to be sent and confined there. Lu. viii. 31. This is the place called hell, tartarus, &c.

‡ V. 13. In conviviis, *ἀγάπαις*, which reading Dr. Wells prefers before *ἀπάταις*, the common reading: in the Prot. translation, *with their own deceivings.*

CHAP. III. VER. 3. *Scoffers* with deceit*, (such as make a jest of all revealed religion) *walking according to their own lusts*, as if they might indulge themselves in every thing which their inclinations prompt them to, *saying: where is his promise, or his coming?* They have no belief nor regard for what has been revealed concerning the coming of Christ to judge every one, to reward the good, and punish the wicked. Such were the Sadducees, who believe not the immortality of the soul, nor the resurrection; such were at all times those atheistical men, who endeavoured to persuade themselves that all religion is no more than a human and politic invention; of this number are they who some in our days call free-thinkers. S. Peter here gives us the words of these unbelieving libertines, whom he calls scoffers: *where*, say they, *is his promise?* those pretended promises of God, those predictions and menaces in the Scriptures? what appearance of Christ's *coming* to judge the world? *for, since the Fathers slept*, ever since the death of the patriarchs and prophets, *all things continue.* Wi.

VER. 5. *For this they are wilfully ignorant of.* The ignorance of these unbelievers is wilful and inexcusable, when they question the existence of a Supreme Being, of a future state, wherein God will reward the good and punish the wicked; when they laugh at all the miracles, and all the extraordinary effects of God's power and justice, such as was the general flood or deluge, by which God destroyed the wicked by an inundation of waters. And as our blessed Saviour said of those, who would not believe in the days of Noe, "They were

the day of judgment, and of the perdition of wicked men.

8 But be not ignorant, my beloved, of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine: but acts patiently for your sake, not willing that any should perish, but that all should return to penance.

10 [a] But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth, and the works that are in it, shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness,

12 Expecting, and hastening unto the coming of the day of the Lord, by which the burning heavens shall be dissolved, and the elements shall melt with the heat of fire?

13 [b] But we look for new heavens and a new earth according to his promise, in which justice dwelleth.

14 Wherefore, dearly beloved, expecting these things, endeavour diligently, that you may be found before him spotless and blameless in peace,

15 [c] And account the long-suffering of our Lord, salvation: as also our most dear brother, Paul, according to the wisdom given him, hath written to you,

16 As also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition.

17 You therefore, brethren, knowing these things before, beware; lest, being led away by the error of the unwise, you fall from your own steadfastness.

18 But increase in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

[a] 1 Thess. v. 2. Apoc. iii. 3. and xvi. 15.

[b] Isai. lxv. 17. and lxvi. 22. Apoc. xxii. 1.—[c] Rom. ii. 4.

eating and drinking, marrying, and giving in marriage, . . . and they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be." Mat. xxiv. 38, 39. Wi.

VER 10. *The heavens*, &c. He puts the faithful in mind not to regard these profane scoffers, but to be convinced of the truths revealed, and that the world shall be destroyed a second time by fire. Reflect that the time of this life, and all the time that this world shall last, is nothing to eternity, which has no parts, no beginning, nor end; so that in the sight of God, who is eternal, a thousand years are no more to be regarded than one day, or one moment. The long time that hath hitherto passed, must not make you think that God is slack as to his promises, or that they shall not infallibly come to pass at the time and moment appointed by his divine providence. God's infinite mercy, and his love for mankind, bears patiently with the provocations of blind and unthinking sinners, not willing that any of them should perish, but that they should return to him by a sincere repentance and true penance, and be saved. But watch always, according to the repeated admonition of our blessed Redeemer. Mark. xiii. 37. &c. For both the day of your death, and the *day of the Lord* to judge the world, will *come like a thief*, &c. Wi.

VER. 11. *Seeing then that all these things are to be dissolved*, that the world, and all things in the world, shall pass in a short time, set not your affections upon them: let your life and conversation be holy. According to the divine promises, *look for new heavens, and a new earth*, where justice is to dwell, whither sinners shall not enter, but the just only, in a new state of never-ending happiness. Make it then your endeavour to be found in the sight of God *spotless and blameless;* and look upon the long forbearance of God, who defers to punish sinners as they deserve, to be an effect of his mercy, and for your salvation. Wi.

VER. 15–16. *As also our most dear brother, Paul, . . . hath written to you.* He seems to mean in his epistle to the Hebrews or converted Jews, (C. x. 37.) where he says: *yet a little while, ... and he that is to come, will come, and will not delay.—In which are some things hard to be understood*, especially by unlearned, ignorant people, *unstable*, inconstant, not well grounded in faith, and which they *wrest*,† *as* they do *also the other scriptures*, by their private interpretations, *to their own perdition.* Wi.

VER. 17. Being forewarned, therefore, and *knowing these things before*, take heed not to be *led away by the errors* of such false and *unwise* teachers, whatever knowledge they boast of, as did the Gnostics. But make it your serious endeavour to increase in grace by God's assistance, in the true knowledge of our Lord God and Saviour, Jesus Christ, to whom, as being one God with his eternal Father and the Holy Ghost, be glory now, and for all eternity. Amen. Wi.

* V. 3. In deceptione illusores; the true reading in the Greek is, as Dr. Wells has restored it, *ἐν ἐμπαιγμονῇ ἐμπαῖκται*, illusione illudentes.

† V. 16. Depravant, *στρεβλοῦσιν*, detorquent. It is a speech, says Mr. Legh, on *στρεβλόω*, borrowed from torturers, when they put an innocent man on the rack, and make him speak what he never thought. They deal, says he, with the Scriptures as chemists sometimes deal with natural bodies, torturing them to extract out of them what God and nature never put in them.

THE FIRST EPISTLE OF S. JOHN, THE APOSTLE.

THIS Epistle was always acknowledged for canonical, and written by S. John, the apostle and evangelist. At what time and place, is uncertain. It is sometimes called the Epistle to the Parthians, or Persians. The chief design is to set forth the mystery of Christ's incarnation against Cerinthus, who denied Christ's divinity, and against Basilides, who denied that Christ had a true body; with zealous exhortations to love God and our neighbour. Wi.—The same vein of divine love and charity towards our neighbour which runs throughout the gospel, written by the beloved disciple and evangelist, S. John, is found also in his epistles. He confirms the two principal mysteries of our faith: the mystery of the Trinity, and the mystery of the incarnation of Jesus Christ, the Son of God. The sublimity and excellence of the evangelical doctrine he declares: "And this commandment we have from God, that he who loveth God love also his brother;" (C. iv. 21.) and again, "For this is the charity of God, that we keep his commandments; and his commandments are not heavy." C. v. 3. He shews how to distinguish the children of God from those of the devil; marks out those who should be called antichrists; describes the turpitude and gravity of sin. Finally, he shews how the sinner may hope for pardon. It was written, according to Baronius's account, sixty-six years after our Lord's ascension. Ch.—The effect of all is to prove the certainty of the Catholic faith, and to renounce all heretics and schismatics, who entice persons from the true saving faith.

CHAP. I.

He declares what he has seen and heard of Christ, (who is the life eternal) to the end that we may have fellowship with God, and all good through him: yet so if we confess our sins.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life:

2 For the life was manifested: and we have seen, and do bear witness, and declare unto you the eternal life, which was with the Father, and hath appeared to us:

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son, Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you: [a] That God is light, and in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he also is in the light, we have fellowship one with another; [b] and the blood of Jesus Christ, his Son, cleanseth us from all sin.

8 [c] If we say that we have no sin: we deceive ourselves, and the truth is not in us.

9 If we confess our sins: he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned: we make him a liar, and his word is not in us.

CHAP. II.

Christ is our advocate: we must keep his commandments, and love one another. We must not love the world, nor give ear to new teachers, but abide by the Spirit of God in the Church.

MY little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the Just:

2 And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

3 And in this we know that we have known him, if we keep his commandments.

4 He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him the charity of God is truly perfect: and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment, which you had from the beginning: The old commandment is the word which you have heard.

8 [d] Again, a new commandment I write to you, which

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[a] John viii. 12.—[b] Heb. ix. 14. 1 Pet. i. 19. Apoc. i. 5.—[c] 3 Kings viii. 46. 2 Par. vi. 36. Prov. xx. 9. Eccle. vii. 21.—[d] John xiii. 34. and xv. 12.

CHAP. I. VER. 1. The first two verses and part of the third have a great conformity with the beginning of S. John's gospel. The construction is somewhat obscure, unless we observe that the second verse is to be taken by way of a parenthesis, and the sense is not complete till these words, *we declare to you*, &c. The whole may be expressed in this literal paraphrase: We *declare* and preach to you the eternal and always living *word*, which *was from the* beginning*, (for this word which was with the Father from eternity, *hath appeared*,† and manifested himself to us, when he took upon him our human nature, and was made flesh). This word I say, incarnate, *we have seen with our eyes*, we have *heard him* preach his gospel, *we have* touched his true body *with our hands*, as we witness and declare to you, *that you may have fellowship with us*, and be made partakers of the graces which God came from heaven to bestow upon mankind, to make us his adoptive sons and heirs of heaven. Wi.

VER. 5. *God is light*,‡ &c. We cannot have this fellowship with God the Father and his Son Jesus Christ, if we walk in the darkness of sin: we must walk as the children of light. Wi

VER. 8. Not that we *say* or pretend *we have no sin*;§ thus truth would not be in us, and we should even make God a liar, who has declared all mankind guilty of sin. We were all born guilty of original sin; we have fallen, and still frequently fall into lesser sins and failings. We can only except from this number our Saviour Christ, who, even as man, never sinned, and his blessed Virgin Mother, by a special privilege, preserved from all kind of sin: and of whom S. Aug.‖ says, "that for the honour of our Lord, when we speak of the holy Virgin Mary, he will have no mention at all made of any sin." Wi.

* V. 1. Quod fuit ab initio; in Greek, quod erat, ὃ ἦν ἀπ' ἀρχῆς. This answers to, in principio erat verbum.

† Ibid. Et vita manifesta est. This corresponds to, in ipso vita erat, and apparuit nobis to Verbum Caro Factum est. And it was true to say that they had seen the eternal word, not as God, but under the veil of human nature.

‡ V. 5. Deus lux est; (John i.) erat lux vera.

§ V. 8. Quoniam peccatum non habemus, &c. By which are confuted the errors of the Pelagian heretics, who denied original sin, and pretended that men by their natural strength could and did live free from all sins.

‖ Ibid. S. Aug. l. de Nat. et Gra. c. xxxvii. Excepta S. V. Maria, de qua propter honorem Domini, nullam prorsus, cum de peccato agitur, haberi volo mentionem.

CHAP. II. VER. 1. *That you may not sin*, or not lose the grace of God by any considerable sin.—*But if any man sin, we have an advocate with the Father, Jesus Christ*, the eternal Son of the Father, who being made man to redeem us from sin, is our great Advocate, our chief Mediator, and only Redeemer, by whose merits and grace we have been reconciled, after we had lost and forfeited the grace and favour of God by our offences. He is the only *propitiation* for the sins of the whole world; for, as S. Paul says, (Heb. x. 14.) Christ, by *one oblation* on the cross, *hath perfected for ever them that are sanctified*. All remission of sins, all sanctification, is derived from the merits and satisfaction of our Redeemer, Jesus Christ; not but that the Angels and saints in heaven, and virtuous persons upon earth, when they pray to God for us, may be called advocates, mediators, and intercessors (though not redeemers) in a different sense, and in an inferior manner, without any injury, but on the contrary with an honour done to Christ; because what they pray and ask for us, is only begged and hoped for through Christ, and by his merits. S. Aug.* in his commentary on this epistle, on these very words, *we have an advocate*, &c. prevents and answers this very objection of the late pretended reformers: (tom. iii, part 2. p. 831. Nov. Edit.) "Some one will say: therefore the saints do not ask for us, therefore the bishops and governors of the Church do not ask for the people." He denies that this follows, the saints being advocates in a different sense. Though God be our protector and defender from dangers, this does not hinder us from owning the Angels to be our defenders in an inferior manner under God, as the Church of England acknowledges in the common prayer book on the feast of S. Michael, and all Angels, which runs thus: "mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth through Jesus Christ, our Lord. Amen." Wi.—The calling and office of an advocate is in many things proper to Christ, and in every condition more singularly and excellently applying to him than to any Angel, saint, or living creature, though these also may be truly so called without any derogation from Christ. To him solely it belongs to procure us mercy before God, by the general ransom of his blood for our delivery; hence he is our only advocate of redemption, though others may be and are advocates of intercession. Hence Irenæus (l. iii. c. 33. et l. v. post med.) says: "the obedient Virgin Mary is made the advocate of the disobedient Eve." Our Saviour declares that Angels are deputed for the protection of infants; (Mat. xviii.) and frequent are the examples we find in the old Scripture, such as Gen. xlviii. 16. Tob. v. 27. and xii. 12. Dan. x. See also the common prayer book, in the collect of Michaelmas day.

VER. 3. *We have known him, if we keep his commandments.* He speaks of that *practical knowledge* by love and affection, which can be only proved by our keeping his commandments; and without which we cannot be said to *know* God, as we should. Ch.

VER. 4. *He that says he knoweth him*, &c. To *know*, in this and many other places, is not taken for a speculative knowledge alone, but is joined with a love of God, and an earnest desire of serving him and keeping his commandments. Wi.

VER. 5. *The charity of God is truly perfect.*† Notwithstanding his lesser failings, he retains the habit of charity and grace, by which he remains united to God.—*And by this we know that we are in him*; i. e. we are morally, though not absolutely, certain that we are in the state of grace. Wi.

VER. 7–8. *An old commandment* . . . . and *again, a new commandment.* He means the commandment of charity, or of the love of God and the love of our neighbour. This he calls both an *old* and a *new* precept. It may be called old, not only as being a precept of the law of nature, and always obligatory, but because S. John and the apostles had delivered it to them long ago, i. e. when these persons were first converted. It may also be called a new precept, S. John recommending it anew to them in this epistle, and declaring it to be enjoined in a particular manner by our Saviour Christ, after it had been misconstrued and neglected, especially as it regards our neighbour, that is, every one without exception; so that if any one *hate* another, it is in vain that he pretends to walk

thing is true both in him, and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [a] He that loveth his brother, abideth in the light, and there is no scandal in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes.

12 I write to you, little children, because your sins are forgiven you for his name's sake.

13 I write to you, fathers, because you have known him, who is from the beginning. I write to you, young men, because you have overcome the wicked one.

14 I write to you, infants, because you have known the Father. I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him:

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life: which is not of the Father, but is of the world.

17 And the world passeth away, and the concupiscence thereof. But he that doth the will of God, abideth for ever.

18 Little children, it is the last hour: and as you have heard that antichrist cometh, and now there are many antichrists: whereby we know that it is the last hour.

19 They went out from us, but they were not of us. For if they had been of us, they would certainly have remained with us: but that they may be manifest, that they are not all of us.

[a] Infra iii. 14.

20 But you have an unction from the Holy One, and you know all things.

21 I have not written to you as to those who know not the truth, but as to those who know it: and that no lie is of the truth.

22 Who is a liar, but he who denieth that Jesus is the Christ? He is antichrist, who denieth the Father, and the Son.

23 Every one that denieth the Son, hath not the Father either. He that confesseth the Son, hath the Father also.

24 Let that which you have heard from the beginning, abide in you: If what you have heard from the beginning abide in you, you also shall abide in the Son, and in the Father.

25 And this is the promise which he hath promised us, eternal life.

26 These things have I written to you concerning them that seduce you.

27 And let the unction, which you have received from him, abide in you. And you have no need that any one should teach you: but as his unction teacheth you concerning all things, and it is true, and is not a lie. And as it hath taught you: abide in him.

28 And now, little children, abide in him: that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know that he is just, know ye that every one also who doth justice is born of him.

CHAP. III.

Of the love of God to us: how we may distinguish the children of God, and those of the devil. Of loving one another, and of purity of conscience.

BEHOLD what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth us not: because it hath not known him.

2 Dearly beloved, we are now the sons of God: and

in the light of the gospel. Wi.—*A new commandment;* viz. the commandment of love, which was given in the old law, but was *renewed* and extended by Christ. See John xiii. 33. Ch.

VER. 12. *I write to you, little children,* &c. S. Aug. and divers others think that by these different words, he only means Christians more or less instructed and advanced in the knowledge and practice of the Christian faith. Others expound it with a regard also to their different ages and advancement in years. Wi.

VER. 15. *If any man love the world,* this wicked world, or any thing in it, as pleasures, riches, honours, so that his affections be more upon these than upon God, *the charity of the Father* (or of God) *is not in him.* Wi.

VER. 16–17. *All that is in the world, is the concupiscence of the flesh,* under which is comprehended all that pleaseth the senses, *or the concupiscence of the eyes;* i. e. a longing after such things which enter by the eyes, as of riches in gold and silver, in apparel, in houses and palaces, train and equipage, &c. curiosity as to vain arts and sciences; or, *the pride of life,* as to honours, dignities, and preferments. But *the world passeth away,* and all these things that belong to it.—*He that doth the will of God, abideth for ever,* with God in heaven. Wi.

VER. 18. *It is the last hour.* That is, according to the common interpretation, the last age of the world, from the coming of Christ to the day of judgment, and the end of the world, which S. Paul calls the end and consummation of ages. Heb. ix. 26.—*And as you have heard that antichrist* (the great antichrist) *cometh,* or is to come in this last age: *now there are* already *many antichrists;* i. e. as the word signifies, many adversaries to Christ, who are forerunners of the great and last antichrist. Wi.—*Many antichrists;* that is, many heretics, enemies of Christ and his Church, and forerunners of the great antichrist. Ch.—S. Cyprian says all are called antichrists that have divided themselves from the charity and unity of the Catholic Church. Ep. lxxvii. ad Magnum.—*Whereby we know that it is the last hour,* it being foretold that many false prophets should rise in the latter days. Mat. xxiv. 11. &c. Wi.

VER. 19. *They were not of us,* true and profitable members; though it can scarce be doubted but that some of them, at least for some time, truly believed: and by their going off, God was pleased to make it manifest that they were not of his faithful members. Such were Simon Magus, Cerinthus, Ebion, Nicolas of Antioch, &c. Wi.—*They,* &c. That is, they were not solid, steadfast, genuine Christians, otherwise they would have remained in the Church. Ch.—The true note or mark of heresy, is the going out of or leaving the Catholic Church. God permitteth some to go out, that the true and tried faithful may be known.

VER. 20. *You have an unction from the holy one.* You are sufficiently instructed by the grace and spirit of God against such false teachers. Wi.—*An unction,* &c. That is, grace and wisdom from the Holy Ghost. Ch.—*And you know all things,* as to what you ought to believe and practise, and therefore I have not written to you as to ignorant persons. Wi.—The true children of God's Church, remaining in unity, under the guidance of their lawful pastors, partake of the grace of the Holy Ghost, promised to the Church and her pastors; and have in the Church all necessary knowledge and instruction, so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members. Ch.

VER. 22–23. *He who denieth that Jesus is the Christ? He is antichrist:* is in a special manner an adversary to Christ and the Christian religion, when he denies Jesus to be the Messias, or to have been from eternity the true Son of God.—He who *denieth* him to be *the Son, neither hath he the Father.* He who denies either of these truths denieth both. He who denies the Son of God to be the eternal Son, denies the Father to be the eternal Father. Wi.

VER. 24. *Let that* (faith) *which you have heard from the beginning, abide in you:* when you received the Christian faith, and were baptized in the name of the three divine Persons. The promise which was then made to you, was life everlasting. Wi.

VER. 27. *You have no need,* &c. You want not to be taught by any of these men, who, under pretence of imparting more knowledge to you, seek to seduce you, (v. 26) since you are sufficiently taught already, and have all knowledge and grace in the Church, with the unction of the Holy Ghost, which these new teachers have no share in. Ch.—*His unction teacheth you concerning all things.* Unction here signifies the doctrine which they received together with the Holy Ghost or Spirit of God; in which he exhorts them to remain, as being sufficient for their instruction, and to make them avoid the new teachers of false doctrine. Wi.

* V. 1. Sed dicet aliquis, says S. Aug. on this place, ergo sancti non petunt pro nobis. Ergo episcopi et præpositi non petunt pro populo; sed attendite scripturas, &c.

† V. 5. Perfecta est, τετελείωται. This must only be understood of charity so perfected as to be true charity, but not a perfect degree of charity.

CHAP. III. VER. 1. *Behold what manner of charity* (or of love) *the Father*

it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4 Every one who committeth sin, committeth also iniquity: and sin is iniquity.

5 And you know that he appeared to take away our sins: [a] and in him there is no sin.

6 Whosoever abideth in him, sinneth not: and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no one deceive you. He that doth justice, is just: as he also is just.

8 [b] He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil.

9 Every one that is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil. Every one who is not just, is not of God, and he that loveth not his brother:

11 For this is the declaration, which you have heard from the beginning, [c] that you should love one another.

12 Not [d] as Cain, who was the wicked one, and killed his brother. And for what cause did he kill him? Because his own works were evil: and his brother's just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. [e] He that loveth not abideth in death:

15 Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 [f] In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 [g] He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight we shall persuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 [h] And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things that are pleasing in his sight.

23 [i] And this is his commandment: that we should believe in the name of his Son, Jesus Christ: and love one another, as he hath given commandment unto us.

24 [k] And he that keepeth his commandments, abideth in him, and he in him: and in this we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

What spirits are of God, and what not. We must love one another, because God has loved us.

DEARLY beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.

2 By this is the spirit of God known: every spirit which confesseth Jesus Christ to have come in the flesh, is of God:

[a] Isai. liii. 9. 1 Peter ii. 22.—[b] John viii. 44.—[c] John xiii. 34. and xv. 12. [d] Gen. iv. 8.—[e] Lev. xix. 17. Supra ii. 10.

[f] John xv. 13.—[g] Luke iii. 11. James ii. 15.—[h] Mat. xxi. 22.—[i] John vi. 29. and xvii. 2.—[k] John xiii. 34. and xv. 12.

hath bestowed upon us. S. John had said in the last verse of the foregoing chap. that *every one who doth justice, is born of him;* i. e. is the Son of God by adoption. But *the world knoweth us not,* nor esteems and values us as such: and no wonder, because they have not known, nor acknowledged, nor reverenced God as they ought. We indeed are the sons of God; we believe it, because God has assured us of it; *but it hath not yet appeared what we shall be,* (v. 2) to what glory or happiness we shall thereby be exalted hereafter, for neither the eye hath seen, nor the ear heard, nor hath it entered into the heart of man, what things God hath prepared for those who love him. 1 Cor. ix. 2. We only know this, that his elect shall be like to him, because they shall see him as he is, when they shall enjoy him in heaven. Wi.

VER. 4. *Committeth also iniquity.** By the Greek text, iniquity is here taken for a transgression or prevarication of the law, which makes the sense clearer. Wi.—*Iniquity;* (ἀνομία) transgression of the law. Ch.

VER. 6. *Whosoever abideth in him,* complying with his law, *sinneth not; and whosoever sinneth, hath not seen him, nor known him;* that is, with such a knowledge as is joined with love. Wi.—*Sinneth not;* viz. mortally. See C. i. 8. Ch.

VER. 8. *The devil sinneth from the beginning:* not that he was created in sin, but sinned soon after he was created. Wi.

VER. 9. *Doth not commit sin.* That is, as long as he keepeth in himself this seed of grace, and this divine generation, by which he is born of God. But then he may fall from this happy state by the abuse of his free-will, as appears from Rom. xi. 20. 21. 22. 1 Cor. ix. 27. and x. 12. Phil. ii. 12. Apoc. iii. 11. Ch.—*He cannot sin, because he is born of God.* The meaning of this can be no more, than that he cannot sin as long as the seed of grace remaineth in him, and as long as he is the adoptive son of God. But it is evident he may fall from this happy condition, and from the grace of God, otherwise S. John would not so often in this epistle have exhorted them not to sin. Wi.

VER. 14–15. *We know that we have passed from death to life;* i. e. from the death of sin to the life of grace: we know it by a moral certainty, when we experience in our heart a love of our neighbour.—*He that loveth not* God and his neighbour, *abideth in death.* He that *hateth his brother* with a mortal hatred, or to a considerable degree, *is a murderer.* Wi.

VER. 16. *The charity of God,† because he hath laid down his life for us.* Jesus Christ, therefore, who laid down his life for us, was God. It is true at present the words *of God* are wanting in most Greek MSS.: yet the Prot. translation has them. Wi.

VER. 19–20. *And in his sight we shall persuade our hearts.* That is, if we love God and our neighbour *in deed,* as he said before, we may rest satisfied in conscience that we follow the ways of truth, and may have a well-grounded confidence in God.—But *if our hearts reprehend us,* for not complying with this duty and precept of charity, *God is* still *greater than our heart;* i. e. he sees and knows the interior dispositions of our heart, even better than we know ourselves, and therefore we have more reason to fear him, especially when even our heart and conscience reprehend us. Wi.

VER. 24. *We know that he abideth in us, by the Spirit which he hath given us.* These words may be either referred to the body of the Church in general or to the apostles, or to every one in particular. It is certain that God gave his Spirit to his Church and to the apostles, by the coming of the Holy Ghost in a visible manner, and by the miraculous gifts bestowed upon the apostles; but every one in particular has only a moral certainty that he has the Spirit of God, and his sanctifying grace in his soul. Wi.

* V. 4. Et peccatum est iniquitas, *καὶ ἡ ἁμαρτία ἐστιν ἡ ἀνομία,* transgressio.
† V. 16. Charitatem Dei, *τοῦ Θεοῦ*: scarce in any MSS. nor read by S. Aug. in his commentary on this verse.

CHAP. IV. VER. 1. *Try the spirits;* i. e. every doctrine that you hear: for now are many false teachers, false doctors, and false prophets. Wi.—*Try,* &c. viz. by examining whether their teaching be agreeable to the rule of the Catholic faith and the doctrine of the Church. For, as he says, (v. 6) "He that knoweth God, heareth us: (the pastors of the Church) . . . by this we know the spirit of truth, and the spirit of error." Ch.—The Church only, not every private man, hath to prove and discern spirits.

VER. 2. *By this is the Spirit of God known.* He gives the new converts first this general mark, by which they might have good grounds to think that the teachers they met with in those days had a good spirit, and were of God, if they confessed and acknowledged Jesus Christ to have come from heaven and to have been made flesh, or made man; i. e. to be truly God and truly man. But if (v. 3) they met with teachers of such a spirit as *dissolveth Jesus,** by denying him either to be the Messias or to be truly God, or to be a true man, they might

3 And every spirit, that dissolveth Jesus, is not of God, and this is antichrist, of whom you have heard that he cometh, and he is now already in the world.

4 You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the world.

5 [a] They are of the world: therefore of the world they speak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: by this we know the Spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

9 [b] By this hath appeared the charity of God in us, because God hath sent his only begotten Son into the world, that we might live by him.

10 In this is charity: not as if we had loved God, but because he first loved us, and sent his Son a propitiation for our sins.

11 Dearly beloved, if God hath so loved us, we ought also to love one another.

12 [c] No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 By this we know that we abide in him, and he in us: because he hath given us of his Spirit:

14 And we have seen, and do testify, that the Father hath sent his Son, the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

18 Fear is not in charity: but perfect charity casteth out fear; because fear hath pain: and he that feareth is not perfect in charity.

19 Let us, therefore, love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?

21 [d] And this commandment we have from God, that he who loveth God, love also his brother.

[a] John viii. 47.—[b] John iii. 16.—[c] John i. 18. 1 Tim. vi. 16.

[d] John xiii. 34. and xv. 12. Ephes. v. 2.

conclude for certain that such men had not a true spirit, but were heretics, antichrists, and forerunners of the great antichrist. Such, even in S. John's time, was Simon the magician, who, according to S. Epiphan. (hær. xxi. p. 55. Ed. Petav.) pretended among his countrymen, the Samaritans, that he himself was God the Father, and among the Jews that he was God the Son, and that Jesus suffered death in appearance only. His disciple also, Menander, said he was sent from heaven for the salvation of men. See S. Epiphan. hær. xxii. p. 61. 3. Cerinthus, as also Carpocras, held that Jesus was a mere man, born of Joseph and Mary, and also different from Christ. See S. Epiphan. hær. xxxvii. and xxix. p. 102. and 110. 4. Ebion held much the same. See the same S. Epiphan. hær. xxx. p. 142. These heretics and divers of their followers divided Jesus, and destroyed the faith and mystery of the incarnation. Wi.—*Every spirit which confesseth*, &c. Not that the confession of this point of faith alone, is at all times and in all cases sufficient; but that with relation to that time, and for that part of the Christian doctrine, which was then particularly to be confessed, taught, and maintained against the heretics of those days, this was the most proper token by which the true teachers might be distinguished from the false. Ch.

VER. 3. *That dissolveth Jesus*, viz. either by denying his humanity or his divinity. Ch.—*This is antichrist*;† i. e. such is the spirit of antichrist, *of whom you have heard that he cometh*, or is to come in the latter times.—*And he is now already in the world*, not the chief and great antichrist, but his precursors, in whom he may be said to come. Wi.—*Ibid.* Not in his person, but in his spirit, and in his precursors. Ch.

VER. 4. *You . . . little children*, born anew in Christ by baptism, *have overcome him*, (i. e. every such antichrist) not by your own strength, but by the grace of Christ, *because greater is he that is in you than he that is in the world*; i. e. the Spirit of God in you is above all your enemies. Wi.

VER. 5. *They are of the world.* Such antichrists and heretics are guided by a worldly spirit, teaching men to follow the corrupt customs and inclinations of the world and the flesh, therefore *the world heareth them*, and men are more easily seduced by them. Wi.

VER. 6. *We* (Christians) *are of God*, have received the Spirit; we, the apostles of Christ, were lawfully sent by him.—*He that knoweth God, heareth us*, &c. That is, they who love and serve God, and comply with the doctrine of his Son, Jesus Christ, hear and follow the doctrine which we were commissioned by him to teach.—*He that is not of God, heareth us not.* They are not of God, who refuse to hear and obey the voice of the Church and those whom Christ appointed to govern his Church, as hath been observed elsewhere.—*By this we know the Spirit of truth and the spirit of error.* Here S. John gives them the second general mark and rule, to preserve them and all Christians from errors and heresies to the end of the world. He that knoweth God, heareth us Apostles, whom he sent, and heareth our successors, invested with the same mission and authority, whom Christ sent, as his heavenly Father sent him, whom he appointed to govern his Church, and with whom he promised to remain to the end of the world. Wi.

VER. 7. *Let us love one another.* This is the repeated admonition of S. John, the evangelist, both in this epistle and to the end of his life, as S. Jerom relates in his Epist. ad Galat. (cap. vi. tom. 4, part 1, p. 414) that the apostle being very old, and when carried to Church meetings of the Christians, being desired to give them some exhortation, he scarce said any thing, but "love one another;" and it being tedious to his disciples to hear always the same thing, they desired some other instruction, to whom (says S. Jerom) he gave this answer, worthy of S. John: that this was the precept of our Lord, and that if complied with, it was sufficient.—*Charity is of God*, is love, is the fountain and source of all goodness and mercy, infinitely good in himself, and in his love and mercy towards mankind. This love and charity of God hath appeared by his sending his only begotten Son into the world, that we might live through him. See Jo. i. 14.—Thus God having *first loved us*, (v. 10) when we were sinners, and his enemies, let us not be so ungrateful as not to love him, and to love one another after his example. Wi.

VER. 12. *No man hath seen God at any time.* No mortal man hath seen God and the perfections of his divine Majesty in such a manner as the blessed in heaven, but we have powerful motives to love and serve him, and to love our neighbour for his sake. Wi.

VER. 17. *The charity of God* (which may either signify the love by which we love God, or by which God loves us) *perfected with us*, or in us, and so possesseth our souls, as to give us an humble *confidence* of our salvation, when we shall appear before his tribunal at *the day of judgment: because as he is, we also are in this world.* These words are differently expounded. They may signify, that as God is always loving us, and giving us marks and effects of his love, so we in this world by his grace are always loving him and our neighbour, and increasing in this love, which gives us a confidence of our salvation. Or they may bear this sense, that as Jesus Christ was suffering in this world for us, so we are suffering for his sake. Wi.

VER. 18. *Fear is not in charity*, &c. By the *fear*, which a perfect charity and love of God excludes, we may understand a fear of temporal losses in this world, of the loss of goods, of banishment, of torments, of death itself, which the love of God made so many glorious martyrs contemn; or an anxious servile fear of punishment in the next world, for the more perfect charity and the love of God is, so much the more doth it banish this imperfect and servile fear; but as perfect charity does not exclude a love, and constant desire of loving God as our last end, for whose enjoyment we were created, so it does not exclude a fear of displeasing, offending, and losing him by sin. Wi.—Perfect charity, or love, banisheth *human fear*, that is, the fear of men; as also all *perplexing fear*, which makes men mistrust or despair of God's mercy; and that kind of *servile fear*, which makes them fear the punishment of sin more than the offence offered to God. But it no way excludes the wholesome *fear of God's judgments*, so often recommended in holy writ, nor that *fear and trembling* with which we are told to work out our salvation. Phil. ii. 12. Ch.

VER. 20. *He that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?* By this is signified, that it is more easy and natural to love the things that we see, and that enter by the senses. Pretend not then to love the invisible God, whose perfections are hidden from you in this life, unless you love your brother whom you see. But he adds another reason to prove that no man can love God unless he love his brother; because, saith he, (v. 21.) this is God's express command, *that he who loveth God love also his brother*: so that a man cannot love God unless he also love his neighbour. Wi.

* V. 2. *Qui solvit Jesum.* Καταλύει is read in some MSS. and must have been the reading which the Latin interpreter followed. We read the same in S. Iren. l. 3. c. xviii. p. 197. Ed. Feuardentii; in Tertul. l. 5. cont. Marcion. c.

CHAP. V.

Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name, and of sin that is, and is not to death.

EVERY one who believeth that Jesus is the Christ, is born of God. And every one that loveth him that begot, loveth him also who was born of him.

2 In this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the charity of God that we keep his commandments: and his commandments are not heavy.

4 For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

5 [a] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus Christ; not in water only, but in water and blood. And it is the spirit that testifieth, that Christ is the truth.

7 For there are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that give testimony on earth: the spirit, and water, and blood: and these three are one.

9 If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because he hath testified of his Son.

10 [b] He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life: he that hath not the Son, hath not life.

13 These things I write to you, that you may know that you have eternal life, who believe in the name of the Son of God.

14 And this is the confidence which we have in him: that whatsoever we shall ask, according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a sin *which* is not unto death, let him ask, and life shall be given to

[a] 1 Cor. xv. 57.

[b] John iii. 36.

xvi. p. 481. Ed. Rigaltii; in S. Aug. in his commentary on these words, trac. 6, p. 871.

† V. 3. Et hic est antichristus, καὶ τοῦτο (πνεῦμα) τὸ τοῦ ἀντιχρίστου. By the Greek *hic* cannot agree with the man, and so the construction in Latin must be, hic est ille spiritus antichristi.

CHAP. V. VER. 1. *That Jesus is the Christ*, the promised Messias, the Redeemer of the world, *is born of God*, is made his adoptive son by his grace in baptism. Wi.—*Is born of God;* that is, is justified, and become a child of God by baptism; which is also to be understood, provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions, which, by the word of God and his appointment, are also required for justification; such as a general belief of all that God has revealed and promised; hope, love, repentance, and a sincere disposition to keep God's holy law and commandments. Ch.—*Loveth him* that begot;* i. e. the eternal Father.—*Loveth him also who was born of him;* i. e. loveth him who is his only begotten and eternal Son. Wi.

VER. 2. *In this we know that we love the children of God*, (that is, all men, and especially the faithful, who are made his adoptive children) *when we love God, and keep his commandments*, for these two branches of charity, the love of God and of our neighbour, are inseparable: the one is known and proved by the other. Wi.

VER. 3. *And his commandments are not heavy;* not burdensome. Not but that they comprehend what seems hard to human frailty, and especially to men carried away with the love of vanities in this world, who think it hard to comply with Christ's doctrine of self-denials, of renouncing their inclinations, of suffering death, sooner than to sin against God, or to renounce their faith: but the love of God, and the promises of an eternal happiness in the next life, with the assistances which God gives them, make the yoke of Christ sweet, and his burden light. See Mat. xi. 30. How different is this doctrine from that of those late heretics, who pretend that God's commandments are impossible, even to just men, when they employ all their endeavours. See the first proposition of Jansenius, and this heresy of Calvin condemned by the council of Trent, sess. 6, cap. xi. can. 18. Wi.

VER. 4. *This is the victory which overcometh the world, our faith.* That is, a lively faith, working by charity, makes a man victorious over the greatest temptations, and over all the adversaries of his salvation. Wi.—*Our faith;* Not a bare speculative or dead faith, but a *faith working by charity.* Gal. v. 6. Ch.

VER. 6. *Came by water and blood.* The sense seems to be, by *water*, with which he ordered every one to be baptized and made Christians; 2ndly, by his blood shed on the cross for our redemption. Wi.—*Blood:* not only to wash away our sins by the *water* of baptism, but by his own *blood.* Ch.—*And it is the Spirit that testifieth that Christ† is the truth.* By the *Spirit*, which is not here called the *Holy Spirit*, or the Holy Ghost, as in the next verse, is either meant the Spirit or soul of Christ, which dying he recommended into the hands of his Father, and which shewed that he was truly man, against Cerinthus, and some heretics of those times; or else it may signify the spirit of grace, given in this world to the faithful, in the same sense as S. Paul says, (Rom. viii. 16.) that *the Spirit himself giveth testimony to our Spirit, that we are the sons of God:* and of which may be understood what is said here, (v. 10.) *He that believeth in the Son of God, hath the testimony of God in himself.* Wi.

VER. 7. *There are three that give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one:* i. e. one in nature, in substance, and in all perfections, in the same sense as when Christ himself said, (Jo. x. 30.) *I and the Father are one*, or one thing. The Socinians object that this verse is wanting in many Greek manuscripts; and even Erasmus in one edition, and Mr. Simon in his Critics, have questioned it, or rejected it, as a false reading, but without any sufficient proofs and grounds, as hath been shewn by many learned Catholics, and also by Protestant writers, who receive in their translations this verse as canonical. It is easy to account for the omission of this verse; for as both the seventh and eighth verse begin and end with the same words, this gave occasion to the oversight and omission of the transcribers, whereas it is not credible that such a whole verse could be added. And that it was only by the mistake and oversight of transcribers may further appear, because we find part of the seventh verse, to wit, *and these three are one*, cited by Tertul. l. cont. Praxeam. c. xxiii. p. 515. Ed. Rig. and twice by Cyprian, Epist 73. ad Jubaianum. p. 125. Ed. Rig. in the Oxford Edition, p. 310. and in his Treatise de Unit. Ecclesiæ, p. 181. Ed. Rigal. and in the Oxford Ed. p. 79, where also Dr. Fell defends this verse of S. John to be genuine. Tertul. and Cyp. wrote long before the dispute with the Arians. The Socinians also object that this passage is not brought by S. Athanasius and some other fathers against the Arians, which they could scarce have omitted had they read this verse, but this only proves that this omission had happened in some MSS. in their time, or, as some conjecture, that the Arians had corrupted some copies. S. Fulgentius made use of it against the Arians, and also others about that time. See the Benedictines of S. Maur against Mr. Simon, in the first tome of S. Jerom, p. 1670. Both Catholics and Protestants, after a diligent examination, have received this verse, which is found in the best MSS. See Greek Test. at Amsterdam, an. 1711. The three divine Persons, who are present everywhere, though said to be in heaven, gave testimony concerning Christ. The Father by a voice from heaven, both at his baptism (Mat. iii. 17.) and at his transfiguration, (Mat. xvii. 5.) saying: "This is my beloved Son, in whom I am well pleased, hear ye him;" and also by all the miracles wrought by the same power of all the three divine Persons. 2. The Son testified to the Jews on many occasions, that he was sent from God, that he was the only Son of God, that he and his Father were one, &c. as in the annot. on John iii. The Holy Ghost confirmed the same, particularly by coming down upon the disciples on the day of Pentecost, and inspiring them to teach the same doctrine concerning Jesus Christ. Wi.—An express proof of the three distinct persons and unity of nature and essence in the blessed Trinity.

VER. 8. *And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.*‡ This is a repetition of what was before said, v. 6, to be expounded in the same manner. But when it is added, *these three are one*, the sense is, that they witness one and the same truth. Wi.—As the Father, the Word, and the Holy Ghost, all bear witness to Christ's divinity; so the *spirit*, which he yielded up, crying out with a loud voice upon the cross, and the water and blood that issued from his side, bear witness to his humanity, and *are one;* that is, all agree in one testimony. Ch.

VER. 10. *He that believeth not the Son, maketh him* (God) *a liar*, by refusing to believe the testimonies given by the three divine Persons, that Jesus was the Messias and the true Son of God, by whom eternal life is obtained and promised to all that comply with his doctrine. In him we have also this lively confidence, that we shall obtain whatever we ask, according to his will, when we ask what is for our good with perseverance and in the manner we ought. And this we know and have experience of, by having obtained the petitions that we have made. Wi.

VER. 16. *A sin* which *is not unto death . . . . and life shall be given to him.* It is hard to determine what S. John here calls a *sin* which *is not unto death*, and a sin which is *unto death.* The difference cannot be the same as betwixt

him, that sinneth not to death. There is a sin unto death; I do not say that any one should ask for it.

17 All iniquity is sin: and there is a sin unto death.

18 We know that every one, who is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19 We know that we are of God; and the whole world is seated in wickedness.

20 And we know that the Son of God is come, [a] and hath given us understanding, that we may know the true God, and may be in his true Son. He is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

[a] Luke xxiv. 45.

sins that are called *venial* and *mortal;* for he says, that if a man pray for his brpther who commits a sin that *is not unto death, life shall be given to him:* therefore such a one had before lost the life of grace, and been guilty of what is commonly called a mortal sin. And when he speaks of a sin that is *unto death*, and adds these words, *I do not say that any one should ask for* that sin, it cannot be supposed that S. John would say this of every mortal sin, but only of some heinous sins which are very seldom remitted, because such sinners very seldom repent. By a sin therefore which is not unto death, interpreters commonly understand a wilful apostacy from the faith, and from the known truth, when a sinner hardened by his own ingratitude becomes deaf to all admonitions, will do nothing for himself, but runs on to final impenitence. Nor yet does S. John say that such a sin is never remitted, or cannot be remitted, but only has these words, *I do not say that any one should ask for* the remission of that sin; that is, though we must pray for all sinners whatsoever, yet man cannot pray for such sinners with such a confidence of obtaining always their petitions, as S. John said before, v. 14. Whatever exposition we follow on this verse, our faith teaches us from the holy Scriptures, that God desires not the death of any sinner, but that he be converted and live. See Ezech. xxxiii. 11. Though men's "sins be as the scarlet, they shall be made as white as snow." Isaias i. 18. It is the will of God that every one come to the knowledge of truth and be saved. See John vi. 40. There is no sin so great but which God is willing to forgive, and has left power in his Church to remit the most enormous sins; so that no sinner need despair of pardon, nor will any sinner perish but by his own fault. Wi.—*A sin unto death.* Some understand this of *final impenitence*, or of dying in mortal sin, which is the only sin that never can be remitted; but, it is probable, he may also comprise under this name the sin of apostacy from the faith, and some other such henious sins as are seldom and hardly remitted: and therefore he gives little encouragement to such as pray for these sinners, to expect what they ask. Ch.

VER. 17. *All iniquity*§ *is sin.* The sense here is, that sin is always an injury or an injustice done to God; but though every sin implies such an injury and an offence against God, yet there are different degrees in such injuries, which are not always such an injustice as S. John calls *the sin unto death.* Wi.

VER. 18. *Sinneth not.* See the annotation on chap. iii. 6. &c. Ch.—*The generation*‖ *of God preserveth him,* (i. e. the grace of adoption, as long as it remains in the soul; see C. iii. 9.) *and the wicked one* (i. e. the devil) *toucheth him not.* Wi.

VER. 19. *And the whole world is seated in wickedness;*¶ i. e. a great part of the world. It may also signify, is *under the wicked one;* meaning the devil, who is elsewhere called the prince of this world, that is, of all the wicked. Jo. xii. 31. Wi.

VER. 20. *And may be in his true Son.*** *This is the true God, and eternal life.* Which words are a clear proof of Christ's divinity, and as such made use of by the ancient Fathers.

VER. 21. *Keep yourselves from idols.* An admonition to the new converted Christians, lest, conversing with heathens and idolaters, they might fall back into the sin of idolatry, which may be the sin unto death here mentioned by S. John. Wi.

* V. 1. Eum qui genuit, *τὸν γεννήσαντα*, generantem; which, in English, may be translated, the Father.

† V. 6. Quoniam Christus est veritas; in most Greek copies is now read, *ὅτι τὸ πνεῦμά ἐστι ἡ ἀλήθεια*, quoniam Spiritus est veritas.

‡ V. 8. Hi tres unum sunt. Divers Greek copies, *εἰς ἓν εἰσιν*, in unum sunt: and so the Prot. translation hath, and these three agree in one; though in the seventh verse they follow the MSS. which there have, are one, *καὶ οἱ τρεῖς ἓν εἰσι.*

§ V. 17. Omnis iniquitas, *πᾶσα ἀδικία*, properly injustitia. It is not here *ἀνομία*, as C. iii. 4.

‖ V. 18. Sed generatio Dei: Some MSS. *γένεσις*; others, *ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ.* qui genitus est ex Deo.

¶ V. 19. In maligno positus est, *ἐν τῷ πονηρῷ κεῖται.*

** V. 20. In vero Filio ejus, hic est verus Deus, *ἐν τῷ ἀληθινῷ υἱῷ αὐτοῦ, οὗτός ἐστιν ὁ ἀληθινὸς Θεός*, with the Greek article. S. Athan. S. Amb. S. Hilar. S. Aug. S. Cyr. by this sentence prove Christ truly God. See Petavius, l. 2. de Trin. c. ix. num. 8.

THE SECOND EPISTLE OF S. JOHN, THE APOSTLE.

THIS Second and Third Epistles of S. John were not at first received as canonical by all Churches. See Euseb. and S. Jerom, in Catalogo, and Tillemont, art. 9, on S. John, p. 849. The style sufficiently shews they were written by S. John the evangelist. The time and place whence they were written is uncertain. The design in both is to exhort those he writes to, to stand firm in the faith of Christ against all seducing heretics, to love one another, &c. Wi.—But though these last two Epistles of the beloved apostle were frequently contested till the fourth or fifth century, from that period they have been regularly received; and even during the first ages, they were frequently cited by many of the holy Fathers as Catholic Scripture. This short Epistle may still be divided into two parts. The first, a congratulation to the lady he styles *Elect*, in which he felicitates her on account of the faith and virtue he had discovered in some of her children. He exhorts both them and their mother to be more and more confirmed in charity, as the essential and fundamental precept of Christianity, and of which the unequivocal mark is the observance of the other commandments. This part is from the beginning to v. 6, inclusive. The second, which begins with v. 7, and continues to the end, is to put them on their guard against the errors of Simon, of Cerinthus, of the Gnostics, and of Basilides, and prescribes the manner how they are to behave themselves towards these seducers. Though the time and place be uncertain, there is some appearance that it was written from Ephesus, when the apostle governed this Church and all the others of Asia.

He recommends walking in truth, loving one another, and to beware of false teachers.

THE ancient, to the lady Elect and her children, whom I love in truth, and not I only, but also all they who have known the truth,

2 For the sake of the truth, which abideth in us, and shall be with us for ever.

3 Grace, mercy, and peace be with you, from God the Father, and from Christ Jesus, the Son of the Father, in truth, and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as writing a new

CHAP. I. VER. 1. *The ancient* priest, or bishop. See 1 Pet. v. 1.—*To the lady Elect.* Some conjecture that *elect* might be the name of a family, or of a particular church; but the common opinion is, that it was the proper name of a virtuous lady.—*Whom I love in truth,* with a sincere Christian charity as well as *her children.* By reason of the truth, or the true faith, that abideth in us. Wi.

VER. 6. This is the rule of a Christian and Catholic to walk in that faith and worship which he hath received from the beginning, and which we now call according to the Scriptures, the *tradition of the apostles.* Thus shall the faithful avoid seducers that start up in every age, teaching new doctrines. B.

VER. 7. *Many seducers are gone out into the world;* antichrists, who confess

commandment to thee, but that which we have had from the beginning, [a] that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you should walk in it:

7 For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9 Every one who recedeth, and continueth not in the doctrine of Christ, hath not God: he that continueth in the doctrine, he hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, Hail.

11 For he that saith to him, Hail, communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13 The children of thy sister Elect salute thee.

[a] John xiii. 34. and xv. 12.

not Christ to have *come in the flesh*. These were the disciples of Simon, the Cerinthians, Ebionites, &c. See 1 John ii. 18. Wi.

Ver. 8–9. We here see the reward for adhering to the Catholic faith, and the condemnation for revolting from the received truth. The apostles, and their lawful successors in the ministry, determine the true doctrine in points which innovators call into controversy, which being once done and declared to the faithful, they need no other mark to know a false teacher, but that he cometh with another doctrine than that which has been delivered.

Ver. 10. *Nor say to him, Hail;* or peace be to you, God speed you, all hail; or use any form of saluting him, as you would a friend, much less *receive* or entertain him in your house: this admonition is in general to forewarn persons of the dangers which may arise from a familiarity with heretics, and such as teach evil doctrine. But by this is not forbidden civility, kindness, and a sincere charity for all men, by which we ought to wish and pray for the eternal salvation of every one. I translate *Ave* by peace be to you, because this was the usual salutation among the Jews, and in those times, as we see Luke xxiv. and John xx.

THE

THIRD EPISTLE OF S. JOHN,

THE APOSTLE.

S. John commends Gaius for his faith, charity, and hospitality towards strangers and the ministers of the gospel, to whom he would have every one to give a kind reception, and such charitable assistance as they can afford, and which others want. Wi.—Gaius, to whom this epistle is addressed, is apparently one of the two disciples of S. Paul, who bore this name. The best known is that of Corinth, with whom S. Paul lodged, and who had been converted and baptized by S. Paul. Others, with greater probability, suppose it was Gaius, of Derbe, mentioned in Acts xx. 4. All that we know for certain of this Gaius is, that he was a great friend of S. John, that he exercised hospitality with great zeal and generosity, notwithstanding the harshness and severity of Diotrephes, who appears to have been his bishop, and who was not willing that hospitality should be shewn to the brethren converted from Judaism. S. John promises to visit Gaius, and to reprimand Diotrephes. There is great probability that this letter was carried by the converted Jews, who travelled to diffuse the gospel, and who made a religious point not to enter among the Gentiles, and not to receive any thing from them. It may then be considered as a recommendatory letter in favour of these apostolic men. It appears that great pains were taken to remove the antipathy that existed between these two parties, even after their conversion. The same seeds of division are discernible in S. Paul's epistles between the Jews and the converted Gentiles: and one of the earliest concerns of this apostle was, to suppress in the Jews all sentiments of vanity and self-sufficiency, which made them prefer themselves to the Gentiles; and in Gentiles a different kind of pride, which caused them to despise the Jews. In the first part of this letter S. John congratulates Gaius on his good works, and recommends to him certain evangelical preachers, who were to deliver him this letter as they called upon him. v. 1, 8. In the second part he complains of Diotrephes, who affected independence, and proposes to Gaius the example of Demetrius, the faithful servant of Jesus Christ, v. 9. ad finem.

He praises Gaius for his walking in truth, and for his charity: complains of the bad conduct of Diotrephes, and gives a good testimony to Demetrius.

THE ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, concerning all things I make my prayer that thou mayest prosper, and enjoy health, as thy soul doth prosperously.

3 I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou walkest in truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou dost faithfully whatsoever thou dost for the brethren, and that for strangers,

6 Who have given testimony of thy charity in the sight of the church: whom, thou shalt do well, to bring forward on their way in a manner worthy of God.

7 Because, for his name's sake they went forth, taking nothing of the Gentiles.

8 We, therefore, ought to receive such: that we may be fellow-helpers of the truth.

9 I had written perhaps to the church: but Diotrephes, who loveth to have the pre-eminence among them, doth not receive us.

10 Wherefore, if I come, I will admonish his works

CHAP. I. Ver. 4. *No greater grace.* That is, nothing that gives me greater joy and satisfaction. Ch.

Ver. 7. *Taking nothing of the Gentiles.* These ministers and preachers of the gospel, whom S. John recommends, took care, as S. Paul did, not to take any thing of the Gentiles, to whom they preached, lest they should be thought to preach to get money by it. But he puts Gaius in mind, that by assisting such men, he would become a fellow labourer in the gospel, and have a share in their reward. Wi.

Ver. 9–10. *Diotrephes . . . doth not receive us,* nor those we recommend, but prattles and talks against me. We know no more of this man, nor of Demetrius,

which he doth, prating against us with malicious words: and as if these things were not enough for him, neither doth he himself receive the brethren: and those that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea, and we also give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

of whom S. John gives so favourable a character. Wi.—It seemeth, saith Ven. Bede, that he was an arch heretic, or proud sect master—*ὑπομνήσω*. I will rebuke them, and make them known to be wicked. Bede.

Ver. 14. This was a very usual salutation among the Jews, by which they wished every possible blessing might come upon their friends they thus saluted. Menochius.

THE CATHOLIC EPISTLE OF S. JUDE, THE APOSTLE.

This Epistle, as we find by Euseb. (l. iii. Hist. c. xxv.) and S. Jerom, (in Catal.) was not everywhere received as canonical till about the end of the fourth age. It is cited by Origen, hom. vii. in Josue; by Tertul. l. de cultu fœminarum; by Clem. Alex. l. iii. Pædag.; by S. Athan. in Synopsi; by S. Greg. Naz. Carm. xxxiv.; by S. Cyr. of Jerusalem, Catech. 4ta.; by the councils of Laodicea and the third council of Carthage; by S. Aug. l. ii. de Doct. Christiana, c. viii. See Tillemont, and Nat. Alex. in his preface to this epistle. The time when it was written is uncertain, only it is insinuated v. 17 that few of the apostles were then living, perhaps only S. John. The design was to give all Christians a horror of the detestable doctrine and infamous practices of the Simonites, Nicolaites, and such heretics, who having the name of Christians, were become a scandal to religion and to all mankind, as may be seen in S. Irenæus and S. Epiphanius. He copies in a manner what S. Peter had written in his third Epistle, C. ii. Wi.—S. Jude in the first part of his Epistle, (v. 1 to 16) writes against certain heretics of his day, known in history by the name of Gnostics, whose extravagant opinions and shameful and criminal disorders have been described by S. Epiphanius, S. Irenæus, and other Fathers. In the second part, he seems to have principally in view such as were to arise in the latter times; and he exhorts such of the faithful as should live to see those days, to remain firm in the faith which they had received, applying themselves to prayer, persevering in charity, and awaiting the mercy of our Lord Jesus Christ and eternal life, which He has promised them. S. Jude in thus exerting himself, like S. Peter, against the first and last heresies, has invincibly established the perpetuity of the Catholic Church. With regard to the doubts of certain authors relative to the authenticity of this Epistle, we can oppose Origen, who says that S. Jude wrote a letter, which in the few lines it contains, includes discourses full of force and heavenly grace—*Ιούδας ἐγραψεν ἐπιστολὴν ὀλιγοστιχον μεν, πεπληρομένην δε των τῆς οὐρανίου χαριτος ἐῤῥωμένων λόγων.*—And S. Epiphanius says, that he believed the Holy Ghost inspired S. Jude with the design of writing against the Gnostics in the letter he has left us. . . . We find it inserted in the ancient catalogues of sacred Scripture, as in that of the council of Laodicea, can. lx; of Carthage, can. xlvii: nor can there be any reasonable doubt at present for admitting it into the canon of Scripture. It is received by the Catholic Church, and has been received ever since the fourth age. What gave doubts relative to the authenticity of this Epistle, was the author's quoting a prophecy of Enoch, which seemed to have been taken from a spurious work published under the name of this patriarch, and a fact concerning the death of Moses, not found in the canonical books of the Old Testament; but the apostle might have cited the prophecy of Enoch, and the fact concerning Moses, on the faith of some ancient tradition, without a reference to any book. Eusebius (Hist. Eccles. l. iii. c. xxv.) bears testimony that this Epistle, though not frequently cited by the ancients, was publicly read in many Churches. Clement of Alexandria. Tertullian, and the later Fathers, have admitted it as a part of canonical Scripture. Hence Luther, the Centuriators of Magdeburg, and the Anabaptists, have no just reason to look upon this Epistle as doubtful. Le Clerc, in his Hist. Eccles. (an. 90.) acts more candidly in admitting it without any scruple. As for the exception Grotius takes from S. Jude not assuming the quality of apostle, and from its not being universally received in the first ages, we can answer, that S. Peter, S. Paul, S. John, did not take the title of apostles at the head of all their letters, and that some Churches have doubted at first of the authenticity of other writings, which have afterwards been universally acknowledged as authentic and canonical.

He exhorts them to stand to the faith first delivered to them; and to beware of heretics.

JUDE, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace and charity be fulfilled.

3 Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you: to beseech you to contend earnestly for the faith once delivered to the saints.

4 For there have crept in some men, (who were written of long ago unto this judgment) impious, turning the grace of our God into lasciviousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 But I will admonish you, that once knew all

CHAP. I. Ver. 1. *And brother of James*, the apostle and bishop of Jerusalem; he might have added, the brother of Christ, as he and the same S. James are so styled; i. e. cousin germans.—*And called.* That is, to all converted to the faith of Christ, whether they were Jews or Gentiles. Wi.

Ver 3. Being very solicitous to discharge my duty of an apostle, in writing and instructing you in the common concern of your salvation, I judge it necessary at present to write this letter, to exhort you *to contend earnestly*,* and stand firm in the Christian faith. Wi.

Ver. 4. *For there have crept in some men, impious* men, (who were of old† foretold that they should fall into this condemnation, by their own obdurate malice) the disciples of Simon, and the Nicolaites, who endeavour to turn *the grace of our God*, and the Christian liberty into all manner of infamous‡ *lasciviousness;* who, by their ridiculous fables, deny *the only sovereign Ruler, and our Lord Jesus Christ.* Some by *the only sovereign*, or master of all things, understand God the Father, and our Lord Jesus Christ, who, according to his divine Person, is the same God, Master, and Lord with him, and the Holy Ghost. But many interpreters think the true sense and construction is this, *denying* Jesus Christ, *our only sovereign master*,§ *and Lord.* The reasons for this exposition are: 1. That this verse of S. Jude seems correspondent to that of S. Peter, (2 Ep. ii. 1.) where he says of the same heretics, that they deny *the Lord who bought them*, or deny him that bought them, to be Lord. 2. Because the disciples of Simon denied Jesus Christ to be truly Lord God, but denied not this of the Father. 3. Because the Greek text seems to denote one and the same to be the sovereign master and the Lord. See Cornel. a Lapide. Wi.

Ver. 5. *But I will admonish you, that once*‖ (that is, some time ago, when you were converted and instructed) *knew all things* that were necessary as to the Christian faith, I will then put you in mind of the judgments and chastisements that such sinners may expect, *that Jesus*,¶ not as man, but as God, hav-

these things, that Jesus, having saved the people out of the land of Egypt: [a] did afterwards destroy those, who believed not:

6 And the angels, who kept not their principality, but forsook their own habitation, [b] he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner having given themselves over to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9 [c] When Michael, the Archangel, disputing with the devil, contended about the body of Moses, he durst not bring a judgment of blasphemy: but said: The Lord command thee.

10 But these men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Wo to them, for they have gone in the way of [d] Cain, and have poured out themselves after the [e] error of Balaam for a reward, [f] and have perished in the contradiction of Core:

12 These are spots in their banquets, feasting together without fear, feeding themselves, [g] clouds without water which are carried about by winds, trees of the autumn, unfruitful, twice dead plucked up by the roots,

13 Raging waves of the sea, foaming out their own confusion, wandering stars: to whom the storm of darkness is reserved for ever.

14 Now of these Henoch also, the seventh from Adam, prophesied, saying: [h] Behold, the Lord cometh with thousands of his saints,

15 To execute judgment upon all, and to reprove all the impious for all the works of their impiety, whereby they have done impiously, and of all the hard things which impious sinners have spoken against God.

16 These are murmurers full of complaints, walking according to their own desires, [i] and their mouth speaketh proud things, admiring persons for gain's sake.

17 But you, dearly beloved, be mindful of the words, [k] which have been spoken before by the apostles of our Lord Jesus Christ,

18 Who told you, that in the last time there should come mockers, walking according to their own desires in impieties.

19 These are they, who separate themselves, sensual men, having not the spirit.

20 But you, dearly beloved, building yourselves up on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

[a] Num. xiv. 37.—[b] 2 Pet. ii. 4. Gen. xix. 20.—[c] Zach. iii. 2.
[d] Gen. iv. 8.—[e] Num. xxii. 23.
[f] Num. xvi. 32.—[g] 2 Pet. ii. 17.—[h] Apoc. i. 7.—[i] Ps. xvi. 10.—[k] 1 Tim. iv. 2. 2 Tim. iii. 1. 2 Pet. iii. 3.

ing *saved* the *people* of Israel from their slavery in *Egypt, did afterwards* on several occasions punish and *destroy those* among them, *who believed not;* who were rebellious and incredulous to his promises. Wi.—The Greek, and after it the Protestant version, have the *Lord saved;* the Vulgate has *Jesus*, which signifies Saviour, and may in this place be understood of the Word, who from his incarnation took the name of Jesus. V.—Menochius says it means Josue, who is thus styled by the seventy interpreters.

Ver. 6–7. *Principality.* That is, the state in which they were first created, their original dignity. Ch.—*Having given themselves over to** fornication*, or to excessive uncleanness.—*Going after other flesh*, and seeking unnatural lusts, with those of the same sex. Wi.—Impurity punished by fire and sulphur. Fire is a punishment proportioned to the criminal passion of the voluptuous. That of Sodom was most dreadful, but then it was of short duration. There is another fire that will never be extinguished.

Ver. 8. *In like manner these men* (heretics) *also defile the flesh* with their horrid abominations, *despise* just *dominion*, all lawful authority, as well ecclesiastical as civil; *blaspheme majesty*, speak ill, and rail both against the majesty of God, and those whom he hath invested with power derived from him. Wi.—*Blaspheme*, &c. Speak evil of them that are in dignity; and even utter blasphemies against the divine majesty. Ch.—The justice of God generally punishes the pride of heart, by abandoning the body to shameful and humiliating abominations, and this we observe in the chief heresiarchs. Their pride makes them rebel against authority; and when once they have got free of this yoke, every other restraint is laughed at.

Ver. 9. *When Michael*, &c. We do not find this in any other canonical Scripture, so that S. Jude must either have had it from some tradition among the Jews, or from some writing which he, by the Spirit of God, knew to be true. It is not expressed on what account this *dispute* or strife was, betwixt S. Michael and the devil, about *the body of Moses.* The common interpretation is, that S. Michael conveyed the body of Moses out of the way, and from the knowledge of the Israelites, lest they should pay to it some idolatrous worship; whereas the devil, for that end, would have it buried, so that the people might know the place and adore it. See Deut. xxxiv. 6. where it is said, "and no man hath known of his sepulchre until this present day." Wi.—*Contended about the body*, &c. This contention, which is no where else mentioned in holy writ, was originally known by revelation, and transmitted by tradition. It is thought the occasion of it was, that the devil would have had the body buried in such a place and manner, as to be worshipped by the Jews with divine honours.—*Command thee;* or, *rebuke thee.* Ch.

Ver. 10. *These men blaspheme whatsoever things they know not*, as it is the custom of false and ignorant teachers: and as to things which they know by their senses, in *these they are corrupted*, following, like brute beasts, their natural lusts and appetites. Wi.

Ver. 11. *They have* imitated, or *gone in the way of Cain*, who murdered his brother; and they have a mortal hatred against the faithful. They have imitated *Balaam*†† and his covetousness, (see 2 Peter ii. 15.) *and Core*, (Num. xvi.) who with others opposed Moses; and as these sinners perished, so will they. Wi.—*Way*, &c. Heretics follow the way of Cain, by murdering the souls of their brethren; the way of Balaam by putting a scandal before the people of God, for their own private ends; and the way of Core or Korah, by their opposition to the church governors of divine appointment. Ch.

Ver. 12–13. *These are spots in their banquets;* (see 2 Pet. ii. 13.) in which they commit unheard of abominations, *twice dead*, which signifies no more than quite dead, *clouds without water*, &c. All these metaphors are to represent the corrupt manners of these heretics. Wi.

Ver. 14. *Enoch*, &c. Though the ancient writers mention an apocryphal book of Enoch's prophesies, yet S. Jude might know by tradition, or by the Spirit of God, what Enoch truly prophesied concerning God's coming with *thousands of his saints*, to judge, condemn, and punish the wicked for their impieties and blasphemies. Wi.—*Prophesied.* This prophecy was either known by tradition, or from some book that is since lost. Ch.

Ver. 15. Nothing more terrible than a God avenging in the majesty of his power his own cause. Then the impious libertine, in proportion as he has studied to extinguish in himself and to stifle in others the light of faith, the more shall he be confounded and overwhelmed with the glory of God in the day of just retribution.

Ver. 16. *Speaketh proud things, admiring persons for gain's sake.* It is a part of the character of these heretics to seem to *admire* and flatter others when they can gain by it. Wi.

Ver. 17. *Be mindful*, &c. He now exhorts the faithful to remain steadfast in the belief and practice of what they had heard from the apostles, who had also foretold that in after times (lit. in the *last time*,)‡‡ there should be false teachers, scoffing and ridiculing all revealed truths, abandoning themselves to their passions and lusts, who *separate themselves* from the Catholic communion by heresies and schisms; *sensual men*,§§ carried away, and enslaved by the pleasures of the senses. Wi.

Ver. 20–21. *Building yourselves.* That is, raising by your actions a spiritual building, founded 1. upon *faith;* 2. on the *love of God;* 3. upon hope, whilst you are *awaiting* for the *mercies* of God, and the reward *of eternal life;* 4. joined with the great duty of *prayer.* Wi.

Ver. 22. *And some indeed reprove, being judged.* He gives them another instruction to practise charity in endeavouring to convert their neighbour, where they will meet with three sorts of persons. 1. With persons obstinate in their errors and sins, these may be said to be already judged and condemned, they are to be sharply reprehended, reproved, and, if possible, convinced of their errors. 2. As to others, you must endeavour to save them, by snatching them as it were out of the fire, from the ruin they stand in great danger of. 3. You must have compassion on others in great *fear*, when you see them, through ignorance or frailty, in danger of being drawn into the snares of these heretics; with these you must deal more gently and mildly, with a charitable compassion, hating always, and teaching others to hate the carnal coat, which is defiled, their sensual and corrupt manners, that defile both the soul and body. Wi.

Ver. 24–25. *Now to him*, &c. S. Jude concludes his epistle with this doxology of praising God, and praying to *the only God, our Saviour*, which may either signify God the Father, or God as equally agreeing to all the Three Persons, who are equally the cause of Christ's incarnation and man's salvation *through Jesus*

22 And some indeed reprove, being judged.
23 But others save, snatching *them* out of the fire. And on others have compassion in fear: hating also the spotted garment, which is carnal.
24 Now to him, who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord Jesus Christ:
25 To the only God our Saviour, through Jesus Christ our Lord, *be* glory and magnificence, dominion and power before all ages, both now and for ever and ever. Amen.

Christ, our Lord, who being God from eternity, took upon him our human nature, that he might become our Redeemer. Wi.—To whom, O Lord, can we give the glory of our salvation, unless to thee, to whom all is due? To whom can we consecrate our hearts, but to to him who has redeemed them with his blood, sanctified them by his Spirit, and who is to make them happy by his glory? Reign there, O Lord, as on thy throne, now by thy love; that you may reign there hereafter with glory, magnificence, and sovereignty in heaven.

* V. 3. To contend earnestly, supercertari, which has an active sense, of which there are divers examples. See Estius and P. Alleman, ἐπαγωνίζεσθαι.

† V. 4. Who were foretold; præscripti, προγεγραμμένοι, prædicti. It is not well translated *appointed*, by Mr. N., especially since Calvin and Beza pretended, from this expression, that God was the cause of their resisting the truth.

‡ Ibid. Luxuriam, ἀσέλγειαν.

§ Ibid. Solum Dominatorem, & Dominum nostrum, Jesum Christum negantes. The ordinary Greek τὸν μόνον δεσπότην Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

‖ V. 5. Scientes semel omnia, εἰδότας ἅπαξ ἅπαντα. Semel, pro jamdudum, says Estius.

¶ Ibid. Quoniam Jesus, some would have here meant *Josue*: they seem not to reflect, that it was not Josue, but Moses that saved the people out of Egypt.

** V. 6–7. Given themselves over to fornication, exfornicatæ, ἐκπορνεύσασαι, excessive fornications, the signification being stronger, and increased by ἐκ.

†† V. 11. Errore Balaam mercede effusi sunt, ἐξεχύθησαν, decepti sunt simili avaritia & spe mercedis.

‡‡ V. 17. In novissimo tempore, ἐν ἐσχάτῳ χρόνῳ, i. e. in this last age of the world.

§§ Ibid. Animales, ψυχικοὶ, ab anima. Tertullian turned Montanist, called the Catholics, Psychicos.

THE APOCALYPSE OF S. JOHN, THE APOSTLE.

Though some in the first ages doubted whether this book was canonical, and who was the author of it, (see Euseb. l. 7. Histor. c. xxv.) yet it is certain much the greater part of the ancient fathers acknowledged both that it was a part of the *canon*, and that it was written by S. John, the apostle and evangelist. See Tillemont in his ninth note upon S. John, where he cites S. Justin, S. Irenæus, Clement of Alexandria, Tertull. S. Cyp. S. Athan. Eusebius, S. Amb. S. Jerom, S. Aug. &c. It was written in Greek to the churches in Asia, under Domitian, about the year 96 or 97, long after the destruction of Jerusalem, when S. John was banished to the island of Patmos, in the Ægean Sea. It is by some called the prophecy of the New Testament, and the accomplishment of the predictions of all the other prophets, by the first coming of Christ at his incarnation, and by his second coming at the end of the world. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient fathers, and late interpreters. Many think that most things set down from the fourth chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of an opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors. Of these interpretations, see Alcazar in his long commentary, the learned Bossuet, bishop of Meaux, in his treatise on this book, and P. Alleman, in his notes on the same Apocalypse, tom. xii, who, in his preface, says, that this in a great measure may be now looked upon as the opinion followed by the learned. In fine, others think that S. John's design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general; the eternal happiness and reward which God had reserved for the pious inhabitants of Jerusalem, that is, for his faithful servants, after their short trials and tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand; but we have no certainty, when we apply these predictions to particular events; for as S. Jerom takes notice, the Apocalypse has as many mysteries as words, or rather mysteries in every word. *Apocalypsis Joannis tot habet sacramenta quot verba . . . . . parum dixi, in verbis singulis multiplices latent intelligentiæ.* Ep. ad. Paulin. t. iv. p. 574. Edit. Benedict. Wi.—In the first, second, and third chapters of this book are contained instructions and admonitions which S. John was commanded to write to the seven bishops of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the Church of Christ, particularly towards the end of the world, in the time of antichrist. It was written in Greek, in the island of Patmos, where S. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's ascension. Ch.—This is the last in order of the sacred writings, and contains, in twenty-two chapters, revelations, as the name imports, extremely obscure it must be acknowledged, yet undoubtedly of the utmost importance to the Christian Church, if we may judge from the dignity of the author, who was the beloved disciple, or the grandeur and majesty of the ideas, which pervade every chapter of the work. Being a *sealed book*, or a hidden mystery, in the beginning of the Church, when nothing of this important prophecy had yet been fulfilled, it is no wonder we are deprived of the usual lights which we have hitherto followed in expounding the Scripture, viz. the works of the fathers. So little was it indeed understood at that time, that by many it was long considered as a *reverie*, and an extravagant composition, though the most learned always looked upon it as an inspired work. One reason, which may have led the faithful to class this among the apocryphal works, was the number of fables and illusions published by the misguided piety of the ignorant. We know at least, that on account of the heresy of Cerinthus, which was filled up with illusion and fanaticism, this book was not circulated among the faithful: a few copies were kept with care in the archives of the Churches, to be perused only by the bishop, or such as he thought not likely to abuse it. With regard to the interpretation of it, it will not be expected that it should be attempted in a work of this kind. We shall therefore only give a short account of the principal commentators, and their plans, that the enlightened reader may consult their works, if he wish to enter deeper into the subject. But it should never be forgotten, that the connection of sublime and prophetical ideas which compose this work, has at all times been a labyrinth, in which the greatest geniuses have lost themselves, and a rock on which most commentators have split, the great Sir Isaac Newton not excepted. Hence Scaliger's praise of Calvin; Calvinus sapuit, quia non scripsit in Apocalypsim. 1. The fathers living before the accomplishment of the events, have of course given us no interpretation. Those, therefore, who have written on it at all, have explained it in a mere moral sense, and drawn from it useful parables and instructions. None of them have given a regular systematic explanation. It must, however, be observed, as a circumstance of some moment, that many of them, particularly SS. Augustine and Jerom, thought the Apocalypse contained prophecies regarding the *whole time* of the existence of the Church of Christ, till its triumphant state in the new Jerusalem. 2. Among the moderns we have abundant interpreters of the Apocalypse in all the reformed Churches. It has indeed grown into a mania among them, the only difference being their respective degrees of absurdity. This has been to all of them the common quarry, whence they have hewn the stones to cast at their mother Church. For to this day they have continued to disgrace themselves and Christianity, by depicting the Church of Rome as the scarlet w——e of Babylon, popery the beast, and the pope antichrist. We must, however, except Grotius and Hammond, who have given historical interpretations, and some few others. 3. Among Catholic expositors stands eminently conspicuous the learned bishop of Meaux, Bossuet. This light of the Galican Church has improved upon and filled up the outlines which Grotius had only sketched. The first three chapters, according to him, regard only the Churches of Asia, to which they are addressed; the other chapters, to nineteen, have been fulfilled in the persecutions which the Church endured under

the pagan emperors. The last three are merely allegorical of the triumphs which the Church finally gained over her persecutors. 4. *Du Pin* has taken a wider range. The last three chapters regard the final judgment, and the establishment of the Church in heaven. And all the chapters between the first three and last three, are mere general descriptions of persecutions, fall of tyrants, heresies, &c. which shall happen in the Church; represented under the various figures which the rich imagination of S. John supplied. This system certainly removes all difficulties at once, by saving the trouble of comparing each figure with corresponding historical facts; but substitutes a vague and indeterminate sense, which we do not expect in a prophecy. 5. *Calmet* does not vary a great deal in the outlines with Bossuet; but their applications of the text to the history are in many points widely different. He conceives the intermediate chapters between the first three and last three to have been fulfilled in the general persecution begun by Diocletian, in 303, and the destruction of Rome, in 410, by Alaric. The last three chapters give the triumph of the martyrs at that period, as well as many things, which are to take place at the coming of antichrist, and the dissolution of the world. 6. Conceiving that all the above commentators had too much contracted the time for the accomplishment of the prophecy, by limiting it to the establishment of Christianity, *Monsieur de la Chetardie* established a new system, upon the supposition that the Apocalypse includes the whole history of Christ's Church upon earth. In doing this he had the authority of S. Austin, and other fathers. Observing, therefore, upon an attentive perusal of this work, that there were seven seals, seven trumpets, seven vials, and that at the opening of each seal a new revelation was made, he ingeniously concluded, that the history of the whole Church was divided into seven periods or ages, and that to each period belonged one seal, one trumpet, and one vial. Six of these periods he conceives to be already accomplished, the seventh yet remains concealed in the womb of futurity. 7. Ingenious as is this system of Chetardie, it was not adopted, since Calmet, who wrote after him, preferred his own, which resembled that of Bossuet. It has, however, been renewed by the late bishop Walmsley, under the name of Signor Pastorini, who has taken up the idea and general outline from Chetardie, but illustrated the same with his own interpretation and application to historical facts. The erudition with which the latter author has clothed this system, and the striking aptness of his comparisons of the words of the prophecy to the events which have passed, have gained a very general approbation, and he is almost exclusively followed in the interpretation of this sealed book. How far he has succeeded in his explanation of the seventh age of the Church, cannot be determined by us, since it is shut up in the dark recess of futurity. Posterity will decide. To him we refer the English reader for any further information on the subject, convinced that his researches will be amply gratified, his education wonderfully improved. For, says the illustrious prelate Bossuet, "notwithstanding the obscurities of this book, we experience in its perusal an impression so sweet, and at the same time so magnificent, of the majesty of God; such sublime ideas present themselves of the mystery of Jesus Christ, such noble images of his victories and his reign, and such terrible effects of his judgment, that the soul is quite moved and penetrated. All the beauties of the Scriptures are collected in this book. Whatever there is melting, lively, and majestic in either the law or the prophets, acquires in this book an additional lustre." O truly adorable truths contained herein! of which God is the plenitude and eternal source; of which Jesus Christ is the prophet, the teacher and master; truths which have the angels for servants and ministers; the apostles and bishops for witnesses and depositaries; and all faithful souls, v. 3. for children and disciples. Let us prepare our hearts to hear Jesus Christ arisen from the dead, discovering to us the mysteries of his kingdom, and the truths of the gospel of his glory. Let us hear his warning voice, and prepare for his speedy coming by a strict observance of every duty. Happy, thrice happy that Christian whom the death of sin, and the sleep of tepidity shall not render deaf to this voice!

CHAP. I.

S. John is ordered to write to the seven churches in Asia: the manner of Christ's appearing to him.

THE Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass: and signified, sending by his Angel, to his servant, John,

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy: and keepeth those things which are written in it: for the time is at hand.

4 John to the seven churches which are in Asia. Grace *be* unto you, and peace from him, [a] who is, and who was, and who is to come, and from the seven spirits which are before his throne:

5 And from Jesus Christ, who is the faithful witness, [b] the first begotten of the dead, and the prince of the kings of the earth: who hath loved us, and washed us from our sins [c] in his own blood,

6 And hath made us a kingdom, and priests to God and his Father: to him be glory and empire, for ever and ever. Amen.

7 [d] Behold, he cometh with the clouds, and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail themselves because of him: Even so: Amen.

8 [e] I am Alpha, and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John, your brother, and companion in tribulation, and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus:

10 I was in spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book: and

[a] Exod. iii. 14.—[b] 1 Cor. xv. 20. Coloss. i. 18.—[c] Heb. ix. 14. 1 Pet. i. 19. 1 John i. 7.—[d] Isai. iii. 13. Mat. xxiv. 30. Jude i. 14.—[e] Isai. xli. 4. and xliv. 6. and xlviii. 12. Infra xxi. 6. and xxii. 13.

CHAP. I. VER. 1–3. *The* Apocalypse, or *Revelation.* I rather prefer the word Apocalypse, which the Latin interpreter did not think fit to change.—*Of Jesus Christ .... by his Angel*, sent *to his servant John.* So that these things were immediately revealed to S. John by an Angel, who represented and spoke in the person of Christ.—*Which must shortly come;* and it is again said, (v. 3.) *the time is at hand.* This cannot be meant of all things in the Apocalypse, where mention is also made of the day of judgment, and of the glory of heaven at the end of the world. It can only mean, that some things were to happen shortly, i. e. what is said of the seven churches. C. ii. and iii. Or the persecutions foretold should begin shortly. Or else these expressions are only to signify, that all time is short, and that from the coming of the Messias, we are now in the last age, or the *last hour.* See 1 Jo. ii. 18. Wi.—S. John excites their attention by the most pressing motives, the approach of the events. Whatever explanation be given of this book, it is equally true in all, that the time is at hand, when it will begin to be accomplished. To find our consolation and happiness in this sacred book, according to the promise of the Holy Spirit, we must peruse it with faith and humility, receive the interpretation of the Church with submission and docility, and practise the truths contained with fidelity and promptitude. What is the life of man, since ages are but moments that escape us? Eternity is but a moment, but a moment that will never end.

VER. 4–6. *John to the seven churches,** afterwards named; and by them, to be understood of all churches, bishops, and people in the like dispositions.—*From him, who is, and who was, and who is to come.* As these words are only applied, and applicable to him, who is truly God and eternal, Alcazar (p. 176) applies them to God the Father. Others think them to be spoken of God, as the word God agrees to all the three divine persons, who are one and the same God. See Ribera.—*And from the seven spirits.* Alcazar understands them of seven of God's attributes, or perfections, but, by the common exposition, are meant seven of the chief created spirits, who in a special manner assist at the throne of God, employed to execute God's commands, as Raphael saith, (Tob. xii. 15.) *I am one of the seven who stand before God.* Wi.—*Spirits,* &c. Some understand this of the Holy Ghost, on account of his seven gifts; but the most literal interpretation is of the principal Angels, who always surround the throne of God, and are his ministering spirits. Calmet.—*And from Jesus Christ,*† made man, and the Redeemer of mankind, whom S. John here names after the seven spirits, because he continues his discourse about Christ, *who is the faithful witness;* testified and approved of God by so many miracles, prophecies, &c. He is the chief of the martyrs or witnesses, as the Greek word signifies.—*The first begotten of the dead,* both first in dignity, and first that rose to an immortal life.—*The prince of the kings of the earth,* whose power is infinitely greater than all theirs; and this to put the suffering Christians in mind, that they needed not to fear the persecuting emperors, who have no power after this life.—*And* Christ *hath made us a kingdom,* inasmuch as by his grace he has made us members of his true Church, called the kingdom of God, and promised us to reign with him in his glorious kingdom in heaven.—*And* hath made us *priests to God, and his Father,* to offer up spiritual sacrifices. See 1 Pet. ii. 9.—*To him be,* or is due, *glory and empire, for ever and ever. Amen.* That is, to Jesus Christ. Wi.

VER. 7. *Behold he cometh,* or is to come at the day of judgment. Wi.

VER. 8. *I am Alpha, and Omega.* These, the first and last letters of the Greek alphabet, signify the same as what follows, *the beginning, and the end,* the first cause and last end of all intelligent beings, *who is, and who was, and who is to come, the Almighty:* These words agree only to him, who is the true God, and here are applied to our blessed Redeemer, who is to come and judge all. Wi.

VER. 10. *On the Lord's day.*‡ Not on the Jewish sabbath, which is our

send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicia.

12 And I turned to see the voice that spoke with me: and being turned, I saw seven golden candlesticks,

13 And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a long garment, and girded about the paps with a golden girdle:

14 And his head and hair were white, like white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters:

16 And he had in his right hand seven stars: and from his mouth came out a sharp two-edged sword: and his face as the sun shineth in his strength.

17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not: *I am the first and the last,

18 And alive, and was dead; and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter.

20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks: the seven stars are the Angels of the seven churches, and the seven candlesticks are the seven churches.

* Isai. xli. 4. and xliv. 6. and xlviii. 12. Infra xxi. 6. and xxii. 13.

CHAP. II.

Directions what to write to the Angels or bishops of Ephesus, Smyrna, Pergamus, and Thyatira.

TO the Angel of the church of Ephesus write: These things, saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear the wicked: and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast endured for my name, and hast not fainted.

4 But I have against thee, that thou hast left thy first charity.

5 Be mindful, therefore, from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will remove thy candlestick out of its place, unless thou do penance.

6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the Angel of the church of Smyrna write: These things saith the First and the Last: who was dead, and liveth:

Saturday, but on the Christian sabbath, our Sunday, called the *Lord's day*. The Church, in the apostle's time, changed the day of rest, on which the Jews were commanded to rest and sanctify that day, from Saturday to Sunday, from the last day of the week to the first. They judged this only to be an indispensable precept, that some day or some time should be appointed, in a special manner, for God's service and worship, on which Christians should also abstain from servile works, that were not of necessity: as to the determination of such a day of the week, they judged that the Church had power to change the day. The late pretended reformers have all agreed with us in this change. And if they would have all that is expressed in this commandment, to be of an indispensable and unchangeable obligation, according to the letter of the law, they ought certainly to observe, to sanctify, and to abstain from all servile works on Saturdays, or on the Jewish sabbath.—*A great voice, as of a trumpet.* To signify the importance of things to be revealed. Wi.—*Voice,* &c. This was most likely S. John the Baptist, who calls himself the voice of one crying in the desert, and who in Malachy is called the Angel of the Lord, as he is also styled in the first verse of this chapter. Pastorini.

VER. 12. *I saw seven golden candlesticks,* which, by the last verse of this chapter, represented the seven Churches of Asia. We may suppose these candlesticks to have been shewn to S. John, like what is described, Exod. xxv. 31. For in these visions of S. John are frequent allusions to the former tabernacle, and to things relating to the service and worship of God, which Moses was ordered to make. Wi.

VER. 13. *And in the midst of the seven golden candlesticks,* i. e. *walking* among the candlesticks, like unto Christ, as he many times called himself the Son of man, and at other times told the Jews he was the Son, the only begotten Son of God. By this walking among the candlesticks is signified his providential care over all the particular Churches, which make up one Catholic Church.—*With a long garment,*§ and a *golden girdle,* with a resemblance of the habit of the priests. Wi.—Jesus Christ is in the midst of his Church to enlighten it, to defend and sanctify it, the true model of pastors, who should reside in the midst of their flock, be clothed with sanctity and justice, and girt with the golden girdle, i. e. with singular purity, always ready for combat and labour, by their charity and zeal.

VER. 15. *His feet like unto fine brass,* to signify the purity and steadfastness of his steps and actions.—*His voice as the sound of many waters,* the sound of his preaching by himself, and by his apostles, has been heard throughout all nations of the world. Wi.

VER. 16. *In his right hand seven stars,* which, as it is said (v. 20.) were the *Angels,* i. e. the bishops of the seven churches, by this comparison is expressed their dignity.—*And from his mouth came out a sharp two-edged sword.* The word of God preached is compared to a two-edged sword. Ephes. vi. 17. and Heb. iv. 12. It also signifies God's severity in punishing sinners. Wi.

VER. 17. *I am the first and the last.* These are the words of the Son of man, or of him that represented our Saviour, Christ, to S. John. To be the first and last, is another expression agreeing only to him who is the true God, as it is divers times applied by the prophet Isaias. Wi.—From the 12th verse to this place we have a description of the Son of man, i. e. Christ. The different emblematical descriptions of his countenance, his dress, &c. are similar to what are used by other prophets, and easily explained of his attributes, his eternity, vengeance, &c. &c. Omnes passim.

VER. 18. *And alive, and was dead;* always living as God, and as man was dead, died on the cross for the salvation of all men, rose again, triumphed over hell, death, and sin, and am living for ever and ever, and have the keys of death and of hell, power over all, all things being made subject to me, even as man, or as God and man. Wi.

VER. 20. *Angels.* These are the seven bishops of the churches. Christ's having them in his right hand, shews the care he takes of his Church. Calmet.

* V. 4. Ab eo qui erat, & qui est, & qui venturus est, ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, as if it was said, ἀπὸ τοῦ δς λέγεται ὁ ὢν, &c.

† V. 5. Qui est testis fidelis, ὁ μάρτυς ὁ πιστός. Martyr ille fidelis.

‡ V. 10. In Dominicâ die, ἐν τῇ κυριακῇ ἡμέρα.

§ V. 13. Vestitum podere, ἐνδεδυμένον ποδήρη. See Exod. xxviii. 51. Daniel x. v.

CHAP. II. VER. 1–7. *To the Angel of the church of Ephesus.* The great S. Timothy, who was bishop of Ephesus, died a glorious martyr about this time. But as for the admonitions and reprehensions given in these letters, we must take notice, that they are given to the faithful of each church, and not only to the bishops, as it appears by the words so often repeated. Wi.—*Angel.* This could have been no other than S. Timothy, who was then bishop of Ephesus. We must not suppose the faults, which are reproved by S. John, to belong individually to S. Timothy, but to some members of the Church. Bossuet, et alii. —*These things, saith he, who holdeth,* &c. That is, Christ, or the Angel who represented Christ, as appeareth by his titles repeated out of the last chapter.—*And hast not failed,* or fainted, in opposing the teachers of false doctrine.—*Thou hast left thy first charity,* or first fervour, a common, yet a very dangerous disposition, and especially in a bishop, charged with the care of those under him. —*Do penance . . .* practise *the first works,* return to thy first fervour, or *I will remove thy candlestick out of its place.* The church of Ephesus is threatened, as in danger to lose its faith, which faith should be transplanted and received in other places. It is what God has divers times permitted, that churches flourishing in the profession of the true Christian faith should be perverted by infidelity and heresy, while the faith hath been planted in other kingdoms of the world. I need not bring instances, where candlesticks have been removed out of their places. Wi.—The Nicolaites were an infamous sect, who disturbed the rising Church by the superstitions and all the impurities of paganism. See S. Aug. de hæresib.—*To him,* to every one *that overcometh, I will give to eat of the tree of life,* (that is, eternal happiness, differently expressed in these letters) *which is in the paradise of my God.* It is spoken in the person of Christ, as man. Wi.

VER. 8–11. *To the Angel of the church of Smyrna.* To S. Polycarp, or some bishop there before him. No reprehension is given to this bishop, or to his church, but a commendation for suffering in poverty and tribulation, when they were rich in grace. Wi.—*Poverty.* He was poor in temporal things, but rich

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by those who say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the Angel of the church of Pergamus write: These things saith he that hath the sharp two-edged sword:

13 I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. And in those days Antipas *was* my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee: because thou hast there them that hold the doctrine [a] of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat, and commit fornication:

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white stone; and in the stone a new name written, which no man knoweth but he that receiveth it.

18 And to the Angel of the church of Thyatira write: These things saith the Son of God, who hath eyes as a flame of fire, and his feet like fine brass:

19 I know thy works, and thy faith, and thy charity, and ministry, and thy patience, and thy last works which are more than the former.

20 But I have a few things against thee: because thou permittest the woman, Jezabel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and eat of things offered to idols.

21 And I gave her time to do penance: and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their deeds.

23 And I will kill her children with death, and all the churches shall know, [b] that I am he who searcheth the reins and hearts: and I will give to every one of you according to your works. But I say to you,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burden:

25 Yet that which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, I will give him power over the nations;

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

28 As I also received from my Father: and I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

[a] Num. xxiv. 2. and xxv. 2.

[b] 1 Kings xvi. 7. Psal. vii. 10. Jer. xi. 20. and xvii. 10. and xx. 12.

in grace and merits.—*Thou art blasphemed* by those false teachers, who call themselves Jews and Israelites, and the chosen people of God, waiting for the coming of the Messias, but are not to be looked upon as such; having refused to own their true Messias, Jesus Christ, they are *the Synagogue of Satan*, the greatest enemies of the true faith.—*You shall have tribulation ten days*, which several here understand for a long time, others for a short time, *ten times* being used in both senses. Wi.—The first death is that of the body, the second of the soul. Ven. Bede.

VER. 12–17. *To the Angel of the church of Pergamus.* This church is exhorted to *do penance*, and reprehended, as the seat or throne of Satan. It is only said, that the bishop lives where this satanical seat is, that he *had not denied* the *faith*, even under the persecution, when S. Antipas suffered martyrdom, of whom see Tillemont in the persecution under Domitian, tom. ii, p. 119, and note 523; and Bollandus, April 11th; though the acts themselves be not of great authority.—Thou hast *them that hold the doctrine of the Nicolaites*, which is compared to that of *Baalam*, who taught *Balac to cast a* scandal *before the children of Israel*, by which they were seduced by the women of the Moabites, and fell into the sin of fornication and idolatry. Num. xxiv. and xxxi. 16.—*To him that overcometh, I will give the hidden manna;* a happiness in heaven, which the eye hath not seen, &c.—And *a white* stone*, with *a new name written*, as a mark of the happiness promised to all those who shall conquer. An allusion to the custom of giving a white stone to those that were tried and acquitted, and also to persons promoted to a dignity; and a black stone to such as were found guilty. See Acts. xxvi. 10. Wi.—This new name is the eternal recompense, unknown and despised by worldlings, but esteemed by the faithful, who know the excellence of the rewards promised by God. Calmet.

VER. 18–29. *To the Angel of the church of Thyatira.* Here is first a commendation of their constancy in the *faith*, in good *works*, *charity*, *patience*, and *ministry*, which chiefly regards their bishop, whoever he was at that time. The heretics, called Alogians, who rejected the Apocalypse, (chiefly because of the clear proofs of the divinity of the Word, or Son of God) pretended that there was no church at Thyatira, when S. John is supposed to have written his Apocalypse. They have no proof of this. This same church was afterwards perverted by the Montanists. See S. Epiphan. hær. li. p. 455. Here follows a reprehension that they permitted *the woman*, (here called by the name of *Jezabel*,† as was called the wife of Achaz, who persecuted the true prophets, and protected the false ones, 3 Kings, xviii.) *to seduce* the *servants* of God, *to commit fornication*, and eat of things offered to idols. There is no probability that this Jezabel was wife to the bishop of that church. Had this bean true, the bishop would have deserved a reprehension much more severe than is here given him. Alcazar thinks that by this woman was meant some heretical sect, or the corrupt synagogue of the Jews; but interpreters commonly understand some powerful woman thereabout among the infamous Nicolaites, who by her authority and artifices, brought many to embrace that sect.—*I give her time to do penance; and she will not*, or would *not repent*. It is Christ who speaks as God, for who but God gives sinners time to repent?—*Behold, I will cast her into a bed*, &c. Some understand a bed of sickness, others of corporal death, others eternal torments in hell, where she, and *they* that sin *with her*, shall be *in very great tribulation, unless* first *they do penance.*—*All the churches shall know that I am he, who searcheth the reins and hearts*, which God alone can do. See Ps. vii. 10. Jer. xvii. 10. &c. It is God also who *will give to every one . . according to his works.* See Ps. lxi. 13. Prov. xxiv. 12. Rom. ii. 6. and in divers other places.—*I will not put upon you any other weight*, &c. That is, not the insupportable burden of the Jewish ceremonies, to which teachers of false doctrines would have you subject. Wi.—Whoever does not give in to this new doctrine of the Nicolaites and Gnostics, and does not approve the deep and abstruse doctrines of Satan, which they teach, shall have no new weight or punishment. Let them keep the doctrine once delivered. Calmet.—Yet in the faith which you have already learnt, remain steadfast, *till I come.*—To them who shall *overcome*, &c. *I will give power over* or above all *nations.* This shews that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations, and provinces, as patrons; and shall come with him at the end of the world to execute his will against those who have not kept his commandments. Ch.—*End.* This alludes to the day of judgment, when the faithful shall sit on thrones with Christ. And he shall inherit the morning star of perpetual bliss, that shall never set.—They shall triumph over all the wicked world, and under me *shall rule them*, as it were, *with a rod of iron*, being so much exalted above them.—As *the vessel of a potter*, shall all their present greatness *be broken.* To every such faithful servant, I will give *the morning star*, another expression to signify eternal light, or eternal happiness. Wi.

* V. 17. Calculum candidum, *ψῆφον λευκήν.* See Acts xxvi. 10.

† V. 20. Mulierem Jezabel, *τὴν γυναῖκα Ἰεζαβήλ.* Dr. Wells, in his amendments to the Prot. translation, has put thy wife, and in the Greek *γυναῖκά σου* which he says is found in the Alexandrian and several other MSS. But neither the Oxford edition of 1675, nor that at Amsterdam of 1711, take notice of this reading in any one MS. As for that one MS. of Alexandria, I guess by Walton's Polyglot, that it cannot well be read in that place. And though it is likely that

CHAP. III.

Directions what to write to Sardis, Philadelphia, and Laodicia.

AND to the Angel of the church of Sardis write: These things, saith he who hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive, and thou art dead.

2 Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind, therefore, in what manner thou hast received and heard; and observe, and do penance. If then thou shalt not watch, [a] I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

5 He that shall overcome, shall thus be clothed in white garments, and I will not blot his name out of the book of life, and I will confess his name before my Father, and before his Angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the Angel of the church of Philadelphia write: These things, saith the Holy One and the True One, [b] who hath the key of David: he that openeth, and no man shutteth: shutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee an open door, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will give of the synagogue of Satan, who say they are Jews, and are not, but do lie: Behold, I will make them to come and adore before thy feet: And they shall know, that I have loved thee.

10 Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth.

11 Behold I come quickly: hold fast that which thou hast, that no man take thy crown.

12 He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the Angel of the church of Laodicia write: [c] These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15 I know thy works: that thou art neither cold nor hot: I would thou wert cold or hot:

[a] 1 Thess. v. 2. 2 Pet. iii. 10. Infra xvi. 15.

[b] Isai. xxii. 22. Job xii. 14.—[c] John xiv. 6.

the author of the Syriac version may have found that reading, yet there is nothing for it in the Arabic or Ethiopic, nor in the vulgar Latin, which, as Dr. Wells himself takes notice on 1 Jo. v. 7. is more ancient than any other version or Greek MSS. And though we find uxorem tuam in S. Cyprian ad Antonianum, edit. Rig. p. 72, and in the edition of Dr. Fell, published at Amsterdam, an. 1701, p. 248, where he says in the note marked *a*, cui interpretationi favent illa Græca exemplaria, quæ legunt, γυναῖκά σου, but he did not think fit to tell us where any such MSS. were to be found, nor have I heard that they have been seen by any one. It is certain S. Epiphan. did not find σου, nor think this the true reading, when in the heresy of the Alogians, by Jezabel, he understands Maximilla, Priscilla, or Quintilla, in Marcion's time.

CHAP. III. VER. 1–6. *To the Angel of the church of Sardis.* He begins with this severe reprehension, *thou hast the name of being alive, and thou art dead,* which we may understand of the greatest part of them, and of being dead by the worst of deaths, which is that of sin. Wi.—In the style of the sacred writers, to live, is to be in the state of grace, and to bring forth good works, as, to be dead, is to live in sin, and in the neglect of Christian duties. Calmet.—Here we see that the opinion of men is no advantage to us, when our internal dispositions are not correspondent to our external appearance. For what we are in thy sight, O Lord, so much we are, and no more, says S. Austin.—The bishop is charged with this fault, that he did not watch and take care of his flock. He is admonished to repent, and to *strengthen* those that were not dead, but *ready to die.** Wi.—God does not seek to surprise us and lay snares for us. But when he tells us that he will come like a thief, it is only to admonish us not to slumber. Had he wished to take us unawares, he never would have admonished us beforehand. Calmet.—*But thou hast a few names,* &c. That is, a few persons not yet defiled, neither as to their consciences, souls, nor bodies.—*They shall walk with me in white* apparel, &c. It is a new way of expressing the happiness of heaven. Wi.—White is the color of joy, festivity, and triumph. The Angels always appeared clothed in white. Calmet.

VER. 7–13. *To the Angel of the church of Philadelphia.* There were several towns of this name; here is understood that which was near Sardis, in Lydia. Here is no more than an admonition to persevere, to hold that which thou hast. Christ takes the title of the *Holy One,* and *True One, who hath the key of David;* i. e. being the son of David, and the promised Messias, hath supreme power in the Church: who opens the gate of salvation, and no one shuts it against his elect. Wi.—By the key in this place may be understood either the key of the Church, or of the kingdom of heaven. Jesus Christ has both, he opens and shuts the heavens by his infinite power. But in the Church on earth he has entrusted this key (his power) to his apostles and ministers; whatever is bound or loosened by them is ratified by him in the kingdom of his glory. Calmet.—*I have* set *before thee a door* open, by giving thee graces to save thee, which no one shall be able to hinder, *because thou hast* of thyself *little* power or strength,† *and hast kept my word,* and not denied the faith. Wi.—I have sent you to preach, and have given my blessing to your labours. You shall, notwithstanding all your adversaries, eventually succeed. S. Paul makes use of the same manner of expression. 1 Cor. xvi. I see a great door is open to me, and at the same time many adversaries: and again, 2 Cor. ii. and Coloss. iv. On account of your little strength, your want of talents, eloquence, supernatural gifts, &c. I have not exposed you to great trials. Thus does the Almighty always proportion the trials he sends, and the temptations he permits in his servants, to the graces and strength he has given them.—Those who were neither Jews nor Christians, shall come and abjure at your feet their former errors, and shall evidently perceive that you are strengthened by me. Calmet.—Christ also promises that he will make the false abandoned Jews subject to the bishop and his Church, and to own them to be the beloved and chosen people. God promises to preserve them in *the hour* or time *of temptation* and persecutions, which should happen to all the inhabitants of the *earth.* Wi.—He here advertises him of the persecution which was about to take place, and by which he would try the fidelity of his servants. In v. 12. he relates the triumph and everlasting beatitude of the martyrs.—*He that* overcomes, *I will make him a pillar,* &c. so as to stand firm against his enemies, and to be secure of his endless happiness.—*I will write upon him the name of my God,* a subscribed citizen of the celestial Jerusalem, with *the new* name of Jesus, the Saviour and Redeemer of mankind. He alludes to the custom of writing names upon pillars, palaces, &c.—From the words *my God,* the Socinians pretend that Christ is not the true God, as we may find in the disputes which Servetus had with Calvin. Calvin answered the Socinians, as all Catholics do, that Christ was both God and man: this and divers things were spoken of Christ as he was man, but that many things in the Scriptures could not apply to him, unless he was also truly God. And by such places is clearly confuted the blasphemy and error of the Arians and Socinians. The argument concludes in the principles of the Catholics, who allow the authority of the Church in expounding the sense of the Scriptures; but the Calvinists, and all other pretended reformers, having shaken off that authority, and having allowed that the holy Scriptures are to be interpreted according to every man's private judgment or spirit, this set Calvin and Servetus, every Calvinist and Socinian, upon the same level. Wi.

VER. 14–22. The seventh and last letter is *to the Angel of the church of Laodicia.* Christ here takes the title of *the Amen,*‡ as if he said, I am the Truth.—*The beginning of the creation,* or of the creatures *of God,* to which is added in the first chapter, *the beginning and the end.*—*Thou art neither cold nor hot,* but *lukewarm.* A dreadful reprehension, whatever exposition we follow. According to the common interpretation, by the *cold* are meant those who are guilty of great sins; by the *hot,* such as are zealous and fervent in piety and the service of God; by the *lukewarm* or tepid, they who are slothful, negligent, indolent as to what regards Christian perfection, the practice of virtue, and an exact observance of what regards the service of God. On this account they are many times guilty in the sight of God of great sins, they forfeit the favour and grace of God, fancying themselves good enough and safe, because they live as others commonly do, and are not guilty of many scandalous and shameful crimes, to which they see others addicted.—*I would thou wert* either *cold or hot.* This is not an absolute wish, because the condition of the cold is certainly worse in itself; but it is to be taken with regard to the different consequences, which oftentimes attend these two states, and to signify to us that the lukewarm may be farther from a true conversion, inasmuch as they are less sensible of the dangers to which they remain exposed, than such as commit greater sins. Their careless indevotion becomes habitual to them, they live and die with a heart divided betwixt God

16 But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayest: I am rich, and made wealthy, and I have need of nothing: and thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be made rich, and mayest be clothed in white garments, and the shame of thy nakedness may not appear: and anoint thy eyes with eyesalve, that thou mayest see.

19 [a] Those whom I love, I rebuke and chastise. Be zealous, therefore, and do penance.

20 Behold, I stand at the door, and knock: if any man shall hear my voice, and open to me the gate, I will come in to him, and will sup with him, and he with me.

21 To him that shall overcome, I will give to sit with me on my throne: as I also have overcome, and have sat with my Father on his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. IV.

The vision of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER these things I saw: and behold a door opened in heaven: and the first voice which I heard, *was* as it were, of a trumpet speaking with me, saying: Come up hither, and I will shew thee the things which must come to pass hereafter.

2 And immediately I was in the spirit: and behold there was a throne set in heaven, and one sitting upon the throne.

3 And he that sat, was to the sight like the jasper and the sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments, and golden crowns on their heads.

[a] Prov. iii. 12. Heb. xii. 6.

and the world; whereas greater and more shameful sinners are not without an abhorrence of such vices which they commit; a fear of punishment, of hell and damnation, strikes them by the mercies of God offered even to sinners, and makes them enter into themselves like the prodigal son; they detest their past lives, and by the assistance of God's graces become both fervent and constant in the duties of a Christian life. Wi.—Tepidity in a Christian life, and in the service of God, is oftentimes more dangerous than absolute wickedness. The open sinner is easily made sensible of his danger; he experiences the stings and reproaches of conscience, whilst the tepid Christian lives without remorse, fear, or apprehension, and listens not to those who wish to shew him the danger of his situation. I dare venture to affirm, says S. Aug. that to fall into some public and manifest sin would be of advantage to the proud, that so those who by their self-complacency had so often fallen before, may now become displeased with themselves and humble. Calmet.—To the lukewarm it is said, *I will begin to vomit thee out of my mouth;* i. e. if thou continue in that state, I will permit thee to run on and be lost in thy sins. Thou blindly sayest within thyself, *I am rich*, &c. A false conscience generally attends a lukewarm soul and those who serve God by halves; they flatter themselves that all goes well enough with them, when they see they are not so vicious, as many others: but here the spirit of God, who penetrates the secret folds and windings of slothful souls, admonisheth them of their dangerous mistakes, that they are *wretched, poor, blind*, and *naked*, when God, by his grace, does not inhabit their souls, though they may have millions of gold and silver in this world. *I counsel thee to buy of me gold tried in the fire*, the love of God purified by trials and troubles in this life, to recover thy lost innocence, to be *clothed* with the habit of grace, to *anoint the eyes with eyesalve*, by a serious reflection on what regards thy eternal salvation.—I chastise *those whom I love*. He concludes all the former admonitions by telling them: first, that to be under trials and troubles, is a mark of God's favour and his paternal care; secondly, to hearken to the voice of God, when he knocks at the door of their heart; and thirdly, he promises them the reward of eternal happiness—he that overcomes, shall *sit with me on my throne:* though this does not imply an equality of happiness, not even to all the saints, much less with God himself, but only that the elect shall be in the throne as it were of heaven, and partakers of heavenly happiness according to their past good works.—I should not here mention the wild and ridiculous fancies of one Mr. Brightman, when he pretends to expound to all men these letters to the seven bishops of Asia, were it not to shew how the obscure predictions in S. John's revelation have been turned and abused by the loose interpretations of some of the late reformers, as may be seen more at large, when we mention their arbitrary fancies about the whore of Babylon and the popish antichrist. I shall here with Dr. Hammond, give the reader a taste of such licentious expositions of the divine oracles. The Calvinist, Mr. Brightman, pretended he had his expositions by divine inspirations, and so gave his commentary the title of *Revelation of the Revelation*. I shall quote his words out of Dr. Hammond. "Mr. Brightman assures his readers, that by the churches of *Sardis*, *Philadelphia*, and *Laodicia*, were meant Germany, France, and Britain. He says a most heavy trial was now suddenly to invade the Christian world . . . that the three said churches were most favourably admonished of this tempest by the epistles written to them *by name, nomination* . . . that he found and understood this to be so by divine inspiration, from the inscriptions of these letters, and so should be guilty of a sin against the Divine Majesty, if he concealed them." Not to tire the reader with his fancies about *Ephesus* and *Pergamus*, which may be seen in Dr. Hammond. Rev. ii. 13. "on those words, *in those days was Antipas*, &c. Mr. Brightman has this wanton fancy on the name Antipas, that it doth denote that the martyrs of his time (which was after Luther) should be antipapæ, or antipopes;" i. e. adversaries to the popes and popery. Dr. Hammond (p. 928) gives us Mr. Brightman's conceit on the name *Thyatira*, which must be taken for the same as *Thygatheira*, signifying a young daughter, and so denotes the growth of piety in the Church from the year 1300, from Wycliffe's time to 1520, that is, till it came to perfection in *Luther's* days. Page 932. note *a*, "*Sardis*, according to Mr. Brightman," says Dr. Hammond, "is the first reformed church in the antitype, to wit, that of Germany, which began at Wittenberg, by Luther, an. 1517. And the proof is, that Sardis is more to the south than Thyatira, and so must have more of truth in it; or, because there is no mention made of Balaam and Jezabel, which he resolved must signify the doctrines of Christian Rome, the absence of which must signify a breaking off from the Romish communion; or, that she (the German Church) had *a name to be living, but was dead*, by the doctrine of *consubstantiation* among the Lutherans, even after the reformation. This," says Dr. Hammond, "were a strange way of interpreting dreams, which no oneirocritic would allow, but a much stranger of explaining prophecies." Page 933, "*Philadelphia*, says Mr. Brightman, must needs be the Helvetian, Swedish, Genevan, French, Dutch, and Scotch reformed Churches. No reason again for it, but that the city of *Philadelphia* was yet farther south than *Sardis*, and so must needs signify more increase of reformation; 2. that the name of *Jezabel* was not in it; 3. that the word *Philadelphia*, signifying brotherly love, cannot be applied to any but this pattern of all piety (to which Mr. Brightman had so much kindness) the Church of Helvetia and Geneva. And the reformed Church of England must be that of *Laodicia*, ... because episcopacy was here retained, and so a mixture of cold with that of *heat*, and consequently is the *lukewarm* Church that is found fault with." O the profound interpretations and bright inventions of Mr. Brightman! Wi.

* V. 2. Et cetera quæ moritura erant, τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν, meaning persons, not things.

† V. 8. Virtutem, δύναμιν, strength.

‡ V. 14. Hæc dicit Amen; τάδε λέγει ὁ Ἀμήν. Ille qui est Amen.

CHAP. IV. VER. 1. No sooner had S. John received in the preceding vision the documents he was to transmit to the seven Churches of Asia, when, behold, a new scene displays itself. Heaven opens, and S. John is invited up thither by the voice which had spoken to him before, and is told he shall see what is to happen in future ages. On a sudden appears a throne, and the Almighty himself seated upon it. The rainbow which surrounds the throne, denotes the covenant of reconciliation and peace between God and man. Walmesley.—*Behold a door open.* Here begins what may be looked upon as the second part of the Apocalypse, and from hence to the two last chapters are contained wars and victories of the Church over all its enemies, the devil, Jews, heathens, and heretics. These visions are so differently expounded, when applied to different events, that this alone may convince us how uncertain are those various interpretations. The servants of God are taught that they must expect to meet with many trials, afflictions, and persecutions; but this ought to be a great subject of consolation to the faithful, that they are assured of victory if they fight manfully, and of a recompense of endless happiness for their short labours. Such visions and majestic descriptions shew that S. John was inspired by the same spirit of God, as the ancient patriarchs and prophets.—*I will shew thee the things that must come to pass hereafter;* i. e. after the things already revealed concerning the seven Churches, and therefore after the destruction of Jerusalem, which was about twenty years before S. John wrote this Apocalypse. Wi.

VER. 2. *I was in the spirit*, rapt as it were in an ecstacy into heaven, and saw a throne, and one sitting, representing God the Father. Wi.

VER. 3. *And he . . . was to the sight like the jasper,** or had the appearance of jaspers, as to the colours with which he appeared, &c. Wi.

VER. 4. *About the throne were four and twenty seats*, or lesser thrones, with twenty-four seniors or senators upon them, representing the illustrious saints both of the Old and New Testament, *clothed in white garments*, in token of their innocence, and crowns of gold, signifying the glory of the heavenly inhabitants. Wi.—These four and twenty elders sitting round the throne of God, represent the judgment which the Almighty was about to pass upon the enemies of his Church. Thus in Daniel, when he was about to pronounce sentence against Antiochus Epiphanes, "thrones were placed, and the ancient of days sat, . . . the judgment sat, and the books were opened." Dan. vii. 9, 10.

5 And from the throne proceeded lightnings, and voices, and thunderings: and seven lamps *were* burning before the throne, which are the seven spirits of God.

6 And before the throne there was as it were a sea of glass like crystal: and in the midst of the throne, and round about the throne *were* four animals full of eyes before and behind.

7 And the first animal *was* like a lion, and the second animal like a calf, and the third animal having the face as of a man: and the fourth animal was like an eagle.

8 And the four animals had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying, [a] Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.

9 And when these animals gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever,

10 The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

11 Thou art worthy, O Lord our God, to receive glory and honour and power: because thou hast created all things, and for thy will they were, and have been created.

[a] Isai. vi. 3.

CHAP. V.

The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

AND I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong Angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3 And no man was able neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much because no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath conquered to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne, and of the four animals, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent forth into all the earth.

7 And he came: and took the book out of the right hand of him that sat on the throne.

They represent kings and priests who attend on the Sovereign Judge. It appears as if God intended to designate by the number the ancient patriarchs and the twelve apostles, who judge with the Lord, and condemn the injustice of their persecutors. Calmet.

VER. 5. *Lightnings*, a symbol of God's majesty and power.—*Seven lamps burning*, which signify the seven spirits of God, the chief spirits that attend his throne. See C. i. 4. Wi.—The lightnings, loud voices, and thunders, which come from the throne of God, announce alarms and severe hardships, such as persecutions, heresies, calamities, &c. by which he tries the fidelity of his servants on earth. And the seven spirits of God, who appear under the form of burning lamps, are seven Angels, as before mentioned, (C. i. 4.) standing ready to execute the divine commands. Walmesley.

VER. 6. *A sea of glass, like crystal*, calm and transparent, and may signify that the saints had passed a boisterous sea of troubles in this world, which is now changed into everlasting tranquillity.—*Four living creatures*, or animals. Alcazar (p. 364) takes notice of thirty different expositions of these animals. He understands the apostles, bishops, and preachers of the Christian faith: others, four of the chief Angels or celestial spirits. Several others expound them of the four evangelists: yet this was before S. John himself had written his gospel. Wi.—The extensive sea of glass, here described transparent as crystal, represents what may be called the floor of heaven. Before the throne and round it stand four living creatures, of an extraordinary shape, which denote the four great prophets, Isaias, Jeremias, Ezechiel, and Daniel. Their bodies are described full of eyes, both before and behind, an emblem of their prophetic sight, that penetrates into all ages past, present, and to come. And their being also full of eyes within, indicates that their extensive knowledge arises from an interior divine inspiration. They have each six wings, in the same manner as the seraphim appeared to the prophet Isaias. C. vi. 2. Some have imagined these four symbolical animals to represent the four evangelists; but we think improperly, as S. John was still living and there present in person. The first animal is here said to resemble a lion, the king of beasts, because the prophet Isaias, represented by it, was descended of the royal race of David The second animal resembles a calf, and represents the prophet Jeremias in his character of priest; the calf, which was the principal victim in Jewish sacrifices, being on that account the emblem of the priesthood. The third animal, exhibiting Ezechiel, has the countenance of a man; because God, in speaking to that prophet, always addresses him by the name of son of man. The fourth animal, denoting Daniel, resembles a flying eagle, on account of the sublime oracles of this prophet, who soars to the highest objects, and views the succession of all the great empires that were to rise up in the world to the end of time. Probably these four principal prophets are to be understood to represent all the prophets of the old law. Walmesley.

VER. 7. *Like a lion, &c.* The qualities in these animals are observed to be courage and strength in the lion; profit to human life, by the calf; reason and wisdom, by the face of man: soaring high, and rapidity or swiftness, by the eagle: whether we understand those spiritual perfections to belong to blessed spirits, or to the apostles in general, or to the four evangelists. Wi.

VER. 8. *Each of them six wings.* See the like visions, Ezech. i. 4. Isai. vi. 2. These signify their swiftness in executing God's just commands.—*Full of eyes:* a symbol of knowledge and watchfulness.—*They rested not day and night.* There is no night in heaven; but hereby is signified, that they praised God without intermission for all eternity, saying: Thou art worthy, O Lord, our† God, &c. Wi.—They repeat the word *holy* three times, probably in honour of the blessed trinity. And the four and twenty elders prostrate before the throne, in token of their acknowledging all their happiness and pre-eminence to be his gift. Walmesley.

VER. 10. Nothing is so well adapted to give us an idea of the infinite majesty of God, and of the sovereign respect which is due to him, as this description. How ought Christians to appear in the presence of the God of armies, if what is most august and most elevated in heaven acknowledges its lowness and nothing before this tremendous Majesty? Calmet.

* V. 3. Similis erat aspectui jaspidis, ὅμοιος ὁράσει ἰάσπιδι.

† V. 11. Dignus est Domine Deus. God is wanting in many copies, but Dr. Wells restored it as the true reading.

CHAP. V. VER. 1. *A book written within and without.** Books were then skins, membranes, or parchments, and when written on both sides part of the writing appeared, though they were rolled up.—*Sealed with seven seals*, as containing mysteries and secrets of high importance. Wi.

VER. 3. *No man was able,*† &c. As to the contents, some understand the prophecies and mysteries both of the Old and New Testament; others, the events that should afterwards happen to the Church of Christ, as various persecutions against Christians. Alcazar would have the sense of these words to be, that only Christ and his Spirit could open the book to others, and make them believe and know the punishments prepared for the wicked, and the reward reserved for God's faithful servants. Wi.

VER. 5. *Behold the lion, of the tribe of Juda*, &c. viz. Jesus Christ, who was descended from that tribe, denominated a *lion* on account of his great power, by which title we find him designated also in the prophecy of Jacob. Gen. xlix. 9. Calmet.—It is he who has merited by his triple victory over death, sin, and hell, the great honour of opening the book, and revealing the secrets therein contained.

VER. 6. *I saw .... a lamb standing as it were slain*, with the prints and marks of its wounds. It was of this lamb (i. e. of our Saviour Jesus Christ) that S. John Baptist said: "Behold the Lamb of God, that taketh away the sins of the world." Jo. i. 29. Wi.—Here again Jesus Christ is plainly marked out, the Lamb of God, the victim of expiation, who by his death has reconciled us with his Father; and who, even in heaven, bears the marks of his passion, and by the wounds therein received continually inclines his Father to shew us mercy. He has seven horns, as so many crowns and marks of his omnipotence; and seven eyes, to represent his infinite knowledge and wisdom. Calmet.—*Having seven horns and seven eyes*, (to signify his power and his knowledge) *which are the seven spirits* subject to Christ. See C. i. 4. It is observed that in the Revelation of S. John, the number seven is divers times applied to signify a multitude, and a number implying perfection, and three and a half for a small number. Thus are represented the seven candlesticks, seven churches, seven spirits, seven seals, seven trumpets, seven vials, &c. Wi.

VER. 7–8. *He ... took the book,*‡ .... *and when he had opened* it, or was about to open it, (in the Greek is only, he took it: which was a sign that he would open it) ... *the four and twenty ancients fell down before the Lamb*, to adore him, as appears by what follows, v. 13.—*Having every one of them harps* to celebrate his praise, *and golden vials full of odours, which are the prayers of the saints:* which shews that the saints in heaven offer up before the throne of

8 And when he had opened the book, the four animals, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints:

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation:

10 And hast made us to our God a kingdom, and priests: and we shall reign on the earth.

11 And I saw, and I heard the voice of many Angels round about the throne, and the living creatures and the ancients: and the number of them was [a] thousands of thousands,

12 Saying, with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and the things that are therein, I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power for ever and ever.

14 And the four animals said: Amen: And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

CHAP. VI.

What followed upon the opening six of the seals.

AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four animals, saying, as with a voice of thunder: Come, and see.

2 And I saw: and behold a white horse, and he that sat on him had a bow, and a crown was given to him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second animal, saying: Come, and see.

4 And another red horse went forth: and it was given to him who sat thereon, to take away peace from the earth, and that they should kill one another, and to him was given a great sword.

5 And when he had opened the third seal, I heard the third animal, saying: Come thou, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four animals, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and hurt not the wine, and oil.

7 And when he had opened the fourth seal, I heard the voice of the fourth animal, saying: Come, and see.

[a] Dan. vii. 10.

the Divine Majesty the prayers of the faithful. Wi.—*Harps*, &c. These harps are symbols of the praise which good men render to God; and the vials full of odours, represent the prayers of the saints. In conformity with this idea, S. John wishes to represent these four and twenty ancients as so many senators, who present to the Almighty the prayers and homages of good men on earth. Estius. Clemens Alex.—This also is an imitation of what was practised in the temple, in which were always around the altar, in times of sacrifice, Levites with musical instruments, priests with vials to contain the wine and blood, and censers to hold the incense. Calmet.—*The prayers of the saints.* Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth. Ch.

Ver. 9. *They sung a new canticle*, &c. called *new*, as belonging to the New Testament or alliance of the new law of Christ. Wi.—*Canticle;* that is, *excellent.* The Scripture generally attaches the epithet *new* to canticles. New canticles are always more agreeable, says Pindar. Grotius.—*And hast redeemed*, &c. The twenty-four ancients here may well represent all, who are in possession of beatitude. They all acknowledge it is to Jesus Christ they are indebted for the felicity they enjoy; it is he that has assembled at the foot of God's throne all the nations of the world, faithful souls from every tribe and tongue, and people and nation, by his blood. Calmet.

Ver. 10. *And hast made us to our God*, &c. See 1 Pet. ii. 5, 9. Wi.—All Christians may justly be styled kings and priests of God, by the spiritual empire they possess over their passions and the world; and by the continual offering they make on the altar of their hearts, by means of the prayers they daily offer up to God. Origen.—Thus they say, we shall reign on the earth by the empire we shall exercise over our passions; and by the union we shall have with Jesus Christ and his Church, triumph over all who have persecuted us. Estius. Andræas.

Ver. 11. *The number of them was thousands of thousands.*§ In the Greek also, ten thousand times ten thousand. Wi.

Ver. 12. *The Lamb is worthy . . . to receive power and divinity,*‖ &c. The Socinians and new Arians from hence pretend that the Lamb, Jesus Christ, is not the same true God with the Father, but only deserved divinity, or to be made God in an inferior and an improper sense. The argument is of no force at all in the ordinary Greek, where for divinity is read *riches.* The sense is, thou art worthy to have thy *power and divinity* acknowledged and praised by all creatures both in heaven and earth: and the following words are a confutation of the Socinians, "I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever," where the same divine power is attributed to the Father and to the Son of God, Jesus, true God and true man. Wi.

* V. 1. Intus et foris, ἔσωθεν καὶ ὄπισθεν; on the back side.

† V. 3. Aperire librum, neque videre illum, βλέπειν καὶ ἀναγνῶναι, legere.

‡ V. 7–8. Cùm aperuisset: in the present Greek only, ὅτε ἔλαβε; and in one or two MSS. of the Marquis de Velez, ἤνοιξε.

§ V. 11. Millia millium, μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων.

‖ V. 12. Accipere virtutem et divinitatem: in the Greek, instead of divinitatem, πλοῦτον. In one or two MSS. of the Marquis de Velez, θεότητα.

CHAP. VI. Ver. 1. *I saw that the Lamb had opened one of the seven seals,* or the first seal. The interpreters are much divided in expounding what is to be understood by the sealed up contents, and in applying them to such and such persecutions, persons, and events, by all which it appears that there is no certainty as to such applications and expositions, even of particular ancient fathers; though at the same time it is both certain and evident that many pretended interpretations, (that is, arbitrary inventions, from the private spirit of heretics) are both false and groundless, *contradictory to the unexceptionable authority* (to use Dr. W.'s words) *of the primitive fathers, and inconsistent with the doctrine and belief of the Catholic Church*, as I may have occasion to shew that the ridiculous fable is of this number, of so many popes being antichrist, and the beast of this Apocalypse. I shall, for the satisfaction of the Christian reader, as I hinted in the preface of this book, give a short account of those expositions that are not improbable. Wi.

Ver. 2. *A white horse*, such as conquerors used to ride upon at a solemn triumph. This is commonly understood of our Saviour, Christ, who, by himself, and by his apostles, preachers, martyrs, and other saints, triumphed over all the adversaries of his Church. He had *a bow* in his hand, the doctrine of his gospel, piercing like an arrow the hearts of the hearers; and the *crown* given him, was a token of the victory of him who went forth *conquering, that he might conquer.* Wi.—He that sitteth on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishment, that were to fall on the enemies of Christ and his Church: the red horse signifies war; the black horse famine; and the pale horse (which has death for its rider) plagues or pestilence. Ch.—*White horse;* viz. Jesus Christ, who came to subdue all nations to the faith. The *bow* signifies the gospel, and the word of God, those powerful arms, of which S. Paul so often speaks, as being so necessary for all who are engaged in bringing souls to the faith of Christ. The *crown* marks the sovereign power of Jesus Christ, and the assurance of conquest. Cornelius. Bossuet. Du Pin.

Ver. 3–4. *Opened the second seal*, &c. portending wars and shedding of blood, and so he is said to have power *to take away peace from the earth.* Wi.—*Another red horse.* This red horse signifies the cruel persecutions, which the Roman emperors carried on against the Christian religion. For this end, it is said immediately after, one sat thereon, to take peace from the earth, and kill one another; for this purpose was a great sword given to him. Andræas. Menochius. Grotius.

Ver. 5. *The third seal . . . a black horse.* This is also commonly expounded of wars and persecutions, and particularly of famine, by the *scales* in the rider's hand, and by two pounds of wheat being sold for a penny: a great price, considering the value of money at that time. Wi.—The black horse represents the public miseries, famines, &c. which, particularly the latter, the Roman empire frequently experienced during the reign of the persecuting emperors. The *balance*, which the rider is said to hold in his hand, represents the strict manner in which people would measure out whatever they sold during the time of famine. Andræas. Hamm. Bossuet.

Ver. 7–8. *The fourth seal . . . . a pale horse*, the rider's name *death.* It is also expounded of trials, afflictions, persecutions, and especially of plagues, over *four parts of the earth*, by which may be denoted the great power and extent of the Roman empire. In the Greek we read, *over the fourth part of the earth;* which some reconcile, by observing that the Roman empire had dominions under it in all the four parts of the world, east, west, north, and south; and that its dominions might be said to comprehend the fourth part of the world. Wi.—By the

8 And behold a pale horse, and he that sat upon him, his name was death, and hell followed after him; and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And white robes were given, to each of them one: and it was said to them, that they should rest yet for a little time, till their fellow servants, and their brethren, who were to be slain even as they, should be filled up.

12 And I saw, when he had opened the sixth seal: and behold, there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind:

14 And the heaven withdrew as a book rolled up: and every mountain, and the islands were moved out of their places.

15 And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains:

16 And they say to the mountains and to the rocks: [a] Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17 For the great day of their wrath is come: and who shall be able to stand?

[a] Isai. ii. 19. Osee x. 8. Luke xxiii. 30.

CHAP. VII.

The number of them that were marked with the seal of the living God; and clothed in white robes.

AFTER these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2 And I saw another Angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea,

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads.

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pale horse, and the rider, death, who sat upon it, followed by hell, are meant that dreadful mortality which ever attends famines, &c. He had power to kill with sword, with famine, &c. All these evils came upon the Roman people, and history has preserved the memory of them, to shew the truth of the prophecy here delivered by S. John. Grotius. Calmet.

VER. 9, &c. After the opening of the fifth seal, the souls of the martyrs under the altar cried aloud for justice, saying, *how long*, &c. Out of zeal for God's honour, and the good of the Church, they pray that the enemies of Christ, and of the Christian faith, may be humbled, and that all may acknowledge and fear the justice of God, by the punishment of his enemies, and the reward of his faithful servants. S. Jerom, by *under the altar*, understands Christ himself, under whom, as under their head, are all the martyrs. Some who doubted or held that the blessed were not admitted to see God in heaven before the day of general judgment, have turned this expression, *under the altar*, or at least the expressions of some of the fathers upon these words, as if they were favourable to their error, which is sufficiently disproved, even by the words that follow, that *white robes were given to each of them one*, in which they are said to walk with him wherever he goeth. C. iii. 4. and C. xiv. 4. Wi.—*Under the altar.* Christ, as man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.—*Revenge our blood.* They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of all his elect. Ch.—These holy souls, who had been slain for the word of God, do not beg the Almighty to revenge their blood, through any hatred to their enemies, but through the great zeal with which they were animated, to see the justice of God manifested: that by this severity they might be moved to fear him, and be converted to him. Thus in the Scripture we often read of the prophets beseeching the Almighty to fill their enemies with confusion, to humble them, &c. Perer. Bossuet. Du Pin, &c.—*And white robes.* To console them, they each had given them a white robe, as a mark of their innocence, and as an assurance that on account of it they would in due time receive the full measure of beatitude. They should rest yet a little while, most probably to the day of final retribution, when the number of those destined to be their brethren in bliss should be completed. Then they should altogether receive full recompense, and their persecutors be covered with confusion. S. Aug. serm. xi. de sanctis Greg. Mag. lib. ii. Moral. cap. iv.

VER. 12. At the opening of the *sixth seal . . . . a great earthquake*, &c. Many think that these dreadful signs, of the sun turning black, &c. are not to happen till the time of antichrist, a little before the end of the world. See Matt. xiv. Luke xxi. Isaias xiii. and xxxiv. Ezec. xxxii. Dan. xii. &c. Others apply these prodigies to God's visible chastisements, on the heathen emperors and persecutors of the Christians, before the first Christian emperor, Constantine. Wi.—*And I saw.* The sixth seal being opened, S. John sees painted before him the severe and terrible manner in which the Almighty would revenge himself on his enemies. It may refer either to the time of Constantine, when we behold the Christian religion triumphing on the ruins of paganism, and after his death, and that of his sons, the empire of Rome given up a prey to barbarians, Rome itself taken and pillaged, and all the provinces thrown into dreadful disorder and consternation; or it may likewise refer to the day of general judgment, when the Almighty will make sinners drink the wine of his indignation, in presence of all the just; of which dreadful time of vengeance all other particular judgments are only imperfect figures. Victorin. Bede. Tichon.—S. John, in imitation of the ancient prophets, makes use of the earthquake, &c. hyperbolically, to mark more strongly the dreadful and horrible evils with which the Roman empire, and its persecuting emperors, were to be overwhelmed. Rome itself was filled with wars and seditions, both at home and abroad. The emperors were all destroyed by the Almighty in a most singular manner; witness Maxentius, who was thrown headlong into the Tiber; Maximin Jovius, who, under a horrible and incurable disease, owned the hand of the Almighty afflicting him; Maximin Daia, who, being overcome in battle, fled away in disguise, and at last, seized with a strange disease, his bowels were all consumed, he lost his eyes, and died reduced to a mere skeleton. Witness likewise Licinius, who, being engaged with Constantine, was always beaten, and at length strangled. Maximian also, the rival of Constantine, who strangled himself in Marseilles, where he had been confined. Calmet.

VER. 14. *And every mountain.* In the dreadful confusion of the Roman empire, in the time of Constantine, so great was the revolution, that mountains appeared, as it were, moved out of their places; islands shifted from their accustomed situations. We behold at one time seven persons, Maximin Galerius, Maxentius, Severus Cæsar, Maximin, Alexander, Maximin Hercules, and Licinius, all aiming at the empire. The first six perished in nine years, from 305 to 314: Licinius was strangled in 324. All these were enemies of the Christian religion. Constantine, who supported it, remained sole master of the empire. Calmet.

CHAP. VII. VER. 1. *I saw four Angels*, &c. Though some understand here evil spirits, whom God may make use of as instruments to punish the wicked, yet we may rather, with other interpreters, understand good angels sent from God to guard and protect his faithful servants both from evil spirits and wicked men. Wi.

VER. 2. *Having the seal.* This sign is generally supposed to be the sign of the cross. In the East, it was the custom to impress some indelible mark upon the soldiers. This sign amongst the ancient Christians was used on every occasion. Calmet.

VER. 3. *Hurt not the earth*, &c. Some understand Christ himself, who gives his commands in this manner to the Angels; others, an Angel of a higher rank or order.—*Till we seal the servants of our God in their foreheads*, which may be expounded, let not persecutions and trials come upon them till they are strengthened by the spirit and grace of God, with which S. Paul sometimes says the servants of God are *signed* and *sealed*. See 2 Cor. i. 22. Ephes. i. 13. He alludes to the passages of Ezech. (C. ix. 4.) where God bids an Angel mark with the letter Tau the foreheads of those who should not be hurt by the judgments that were to fall upon Jerusalem; so God would protect the faithful Christians, who believed and put their trust in Christ crucified, and who from the first ages, in testimony of this faith, used to sign themselves by making the sign of the cross on their foreheads, of which the letter Tau was a figure or resemblance. See Tertul. lib. de Corona militis. I beg the reader's patience, if I here set down what I find in the great Synopsis Papismi, in folio, put out by Mr. Andrew Willet, and dedicated first to queen Elizabeth, and afterwards to king James the first. Among his demonstrations, as he calls them, that the pope is antichrist, (Controv. iv. q. 10. p. 232 and 233) he tells us in plain terms, "that the sign of the cross is one of the visible signs of antichrist. And who," saith he, "hath taught the papists that the sign of the cross is to be borne or made on men's foreheads? And that with crossing the forehead we are preserved from dangers? The superstitious marks of the cross *had their beginning from the beast's name*, since the number of the beast's name in the Revelation of S. John is by these Greek letters, χξς. The first letter, χ, is a cross; the middle letter, ξ, (in Latin, X) is also a side long cross; and the last letter, ς, contains both ς and τ

4 And I heard the number of them that were sealed, an hundred forty-four thousand sealed, of all the tribes of the children of Israel.

5 Of the tribe of Juda, twelve thousand sealed: Of the tribe of Ruben, twelve thousand sealed: Of the tribe of Gad, twelve thousand sealed:

6 Of the tribe of Aser, twelve thousand sealed: Of the tribe of Nephthali, twelve thousand sealed: Of the tribe of Manasses, twelve thousand sealed:

7 Of the tribe of Simeon, twelve thousand sealed: Of the tribe of Levi, twelve thousand sealed: Of the tribe of Issachar, twelve thousand sealed:

8 Of the tribe of Zabulon, twelve thousand sealed: Of the tribe of Joseph, twelve thousand sealed: Of the tribe of Benjamin, twelve thousand sealed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

10 And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

11 And all the Angels stood round about the throne, and the ancients, and the four living creatures: and they fell down before the throne, upon their faces, and adored God,

12 Saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

[a] Isai. xlix. 10.—[b] Isai. xxv. 8. Infra xxi. 4.

13 And one of the ancients answered and said to me: Who are these that are clothed in white robes, and whence came they?

14 And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell over them.

16 [a] They shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, [b] and God shall wipe away all tears from their eyes.

CHAP. VIII.

The seventh seal is opened: the Angels with the seven trumpets.

AND when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven Angels standing in the presence of God: and to them were given seven trumpets.

3 And another Angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel.

of which the latter is called a headless cross:" and then Mr. Willet concludes in these words, "And thus it *plainly appears*, that the marks whereby the papists say they honour Christ, are rather a dishonour to him, and are *in very deed the cognizance of antichrist.*" Such an ingenious, and at the same time learned fancy, may perhaps outvie even those we have cited out of Mr. Brightman, and may be equally serviceable to any country parson on the fifth of November, or on any day when he shall think fit to hold forth against the pope or popery. I suppose that Mr. Willet did not know that the Christians in the first ages (as all Catholics to this day) made so frequent use of the sign of the cross, as it is witnessed by Tertullian above two hundred years before even any Protestant pretended that the popes began to be antichrists, or the great antichrist. And this, says he, they do by *a tradition* from father to son. *At every setting forward or going about any thing, at coming home or going out, at putting on our clothes, at going to bathe, to table, to light a candle, to bed, to sit down, to any thing, we make the sign of the cross on our foreheads. And this is a* TRADITION. The like is witnessed by S. Chrys. S. Cyril of Jerusalem, and many of the Fathers. At the same time that with our hand we make the sign of the cross, we say these words, "in the name of the Father, and of the Son, and of the Holy Ghost;" the words used when any one is made a Christian, according to the command of Christ. So that the action itself puts us in mind that Jesus Christ died for us on the cross; and by the words, we make a profession of our Christian faith, that we believe in one God and three Persons. Can we do this too often? Dare we be ashamed of doing it? Was ever any thing more ridiculous than to call this *in very deed the cognizance of antichrist?* What must Mr. Willet have thought of the Protestants, or what can they think of him, and such like folio scribblers, to prove the popes the beast in S. John's Revelation? What must, I say, Mr. Willet think of the public liturgy, or the book of common prayer, approved and used by the Church of England in his time, and which ordains that the *sign of the cross shall be made by the priest on the forehead of every one that is baptized?* This, according to Mr. Willet, is (when any one is made a Christian) to give him the badge and *visible sign of antichrist*, to the dishonour of Christ, and what *in very deed is the cognizance of antichrist.* Wi.

VER. 4. *I heard the number of them that were sealed.* By these determinate numbers need only be understood a great number of Jews converted and saved, though much greater was the number of the saved taken from among the Gentiles of all nations, of which it is said, *I saw a great multitude, which no man could number*, &c. Wi.—The number of one hundred and forty-four thousand is not to be taken in a literal and strict sense, but to express in general terms the great number of the elect; for it appears that the tribe of Dan, which certainly must have produced some elect, is not mentioned, and the tribe of Joseph is put in lieu of that of Ephraim: so that if it be supposed that these numbers must be taken literally, the tribe of Joseph would have produced a double number to that of any other tribe, since Manasses was his son, and the tribe of Dan would have produced none. Ven. Bede.

VER. 10. *Salvation to our God;* i. e. our salvation is from God, to whom be praise for ever, *Amen, benediction*, or blessings, *thanksgiving*, &c. Wi.

VER. 14. *White in the blood of the Lamb.* That is, they have been cleansed and purified from sin, by the death, merits, and grace of Christ crucified. Wi.—The whole of this verse must be understood in a mystical sense, for we are said to make our garments white in the blood of the Lamb, when we enter into his Church by baptism, or wash away our sins by penance or martyrdom. Calmet.

VER. 15. *Therefore they are before the throne of God . . . in his temple;* i. e. therefore are they now happy in heaven, where the temple was represented to be, as observed before.—*He that sitteth on the throne shall dwell*, or dwelleth *over them.* Wi.

VER. 17. *The Lamb which is in the midst of the throne*, God and man, *shall rule* them* as a shepherd does his flock. By the Greek, *And shall lead them unto fountains of living waters;*† lit. to the fountains of life of waters; shall bless them with everlasting happiness. Wi.—He represents the happiness of the saints, under the idea of being exempt from all the wants and evils of this life. For we are not able, according to truth itself, to conceive the happiness that is prepared for us; wherefore we must content ourselves with considering what it is not, rather than what it is. He, nevertheless, seems to compare heaven to a temple or palace, in which we observe ministers and servants all in their proper order, his counsellors (if we may be allowed the expression) and friends seated in presence of their prince, and the souls of the just singing the praises of the Most High. Car.

* V. 17. Reget eos, ποιμανεῖ, &c.

† Ibid. Ad vitæ fontes aquarum, ἐπὶ ζωῆς πηγὰς ὑδάτων; not ζώσας, as in some MSS.

CHAP. VIII. VER. 1. *There was silence in heaven:* which is to represent as it were a general consternation, and an expectation of dreadful events at the opening of the seventh seal, and when seven Angels stood prepared to sound seven trumpets. Wi.

VER. 3. *Stood before the altar, having a golden censer.* In the visions is an allusion to the tabernacle and its parts. The altar of perfumes was in the sanctum, hard by the entrance into the sanctum sanctorum, and here the golden altar is said to be before the throne of God. The incense from the censer is said to be the prayers of all the Saints, which the Angel offered up. The altar seems to signify our Saviour Christ, as the prayers of all the faithful are always made through the merits of Christ, our only chief Mediator or Redeemer. By the fire cast upon the earth, (v. 5.) is signified the fire of divine charity, now to be exercised by the ways of justice, to draw persons to their conversion by punishments. Wi.—We may observe both in this and other places of the Apocalypse, that S. John makes continual allusions to what was done in the temple of Jerusalem, for which he gives us symbolical reasons. Thus on the present occasion, the incense which was offered morning and evening in the temple, on the golden altar, is represented as done here in heaven. Calmet.

5 And the Angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunderings, and voices, and lightnings, and a great earthquake.

6 And the seven Angels who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first Angel sounded the trumpet, and there was hail, and fire mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood;

9 And the third part of those creatures died which had life in the sea, and the third part of the ships was destroyed.

10 And the third Angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12 And the fourth Angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and a third part of the day shined not, and of the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the three Angels, who are yet to sound the trumpet.

CHAP. IX.

Locusts come forth from the bottomless pit: the vision of the army of horsemen.

AND the fifth Angel sounded the trumpet: and I saw a star fall from heaven upon the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit ascended as the smoke of a great furnace: and the sun was darkened, and the air, with the smoke of the pit:

3 And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not

VER. 7. *The first Angel sounded,* &c. From this place to the eleventh verse of chap. xx, the visions are differently expounded. Some interpret them, without applying them to any particular events, as general comminations, in a mystical and allegorical sense of the many persecutions which God permits to happen to his Church. Others think that they are all predictions, which shall not happen till a little time before the end of the world, in antichrist's time, after which will follow the day of general judgment, the punishment of the wicked, and the reward of the just. But there are others, both ancient and later writers, as in particular Alcazar, the bishop of Meaux (Bossuet), Pere Alleman, to whom we may add among the Protestants, Dr. Hammond, whom the bishop of Meaux calls the most learned of all the English Protestants. According to the interpretations which these writers have followed, these predictions of S. John (except the last persecution, when the devil shall be let loose, C. xx, 7. in the time of the great antichrist) have already happened in the three first ages, during the persecutions of the heathen emperors, as I shall briefly take notice. *Hail* therefore, and *fire, blood, falling of stars,* &c. some look upon as mystical representations, to signify that a great many trials and persecutions shall happen to the good, and a great many punishments and chastisements shall fall upon the wicked; with this grand difference, that the sufferings of the good shall be short and momentary, and their reward a crown of endless glory; but the wicked, if any of them escape punishments in this world, can never escape eternal torments with the devils in the next. 2. It is also a very common opinion, that all these disasters shall happen in a great measure literally about antichrist's time, a very short time before the end of the world. 3. Others apply all these events to the judgments which God's justice exercised either upon the Jews, in the time of Trajan and Adrian, or upon the heathen Roman emperors, and upon the pagan city of Rome for persecuting the servants of God. Wi.—As these Angels with their trumpets, according to Pastorini, denote the sufferings of the Church during the seven ages that it lasts, it may not be improper to point out the time, according to his opinion, when each Angel sounded the trumpet. Thus the first trumpet denotes the persecutions of the first three centuries, in which the Christians suffered death by the sword, (denoted by blood) by being stoned, (denoted by the hail) and by fire, when the third part of the trees were burnt, that is, the third part of the clergy were destroyed. Pas.

VER. 8. The great mountain denotes the heresy of Arius, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.

VER. 10. *A great star fell.* The bishop of Meaux thinks this agrees very well to Cochebas, or Barcochebas, who in Adrian's time pretended to be the true Messias of the Jews: his name also signifying a star. He was the chief cause of those wars, and of the utter destruction of the Jews. Wi.—The third trumpet points out to us the punishment that falls upon the Roman empire, in its destruction by the northern nations. These people spread themselves over the third part of the rivers and provinces of ancient Rome. The star is called wormwood, from the bitter calamities and miseries which they inflicted on the Roman empire. Pas.

VER. 12. *The third part of the sun was smitten.* This may signify a third part of men killed in those wars, or (according to the opinion that refers all to antichrist's time) that in those days the sun and moon shall not give above a third part of their light. Wi.—Here we behold a noble figure of the Church, which whilst in its most flourishing state, like the sun, is suddenly obscured, and a third part extinguished by the heresy and schism of the Greeks, under Photius, which began in 866, and infected all orders of Christians, clergy and laity, princes and private individuals, signified by the sun, moon, and stars. Pas.

VER. 13. *The voice of one eagle:* in divers Greek copies, of an Angel, saying, *wo, wo, wo.* It is to foretell, in general, greater punishments and miseries. The Prot. translation has followed those Greek copies that read an *Angel;* but Dr. Wells, in his amendments, has restored that reading of an *eagle* which the ancient Latin interpreter had met with. Wi.—An eagle, on account of its swiftness, is here represented as chosen to announce by its cry of *wo* on the three succeeding ages of the Church, greater disasters to be sustained than in the preceding ages. Pas.

CHAP. IX. VER. 1. *The fifth Angel . . . and I saw a star,* &c. This again may be to represent the confusion of all things in antichrist's time, or it may signify the fall and apostacy of great and learned men from the Christian faith. Bossuet applies it to the fall of Theodotus, of Byzantium, towards the end of the second age; but certainly no great stress can be laid on such arbitrary applications, which it is no hard matter to invent, as may be seen by the different fancies we may meet with about the *locusts,* &c. Wi.—Here is a description of the rise and progress of the reformation. This trumpet begins with announcing to us the fall of a star from heaven; a very just emblem of the apostacy of Luther, who in quality of a priest and religious man is styled a star, but renouncing his faith and vows, may truly be said to have fallen from heaven upon the earth. Past. hic.—*To him* (i. e. to the Angel, not to the fallen star) *was given the key of the bottomless pit,* which properly signifies hell. Wi.

VER. 2. *And the smoke,* &c. Luther and his followers propagated and defended their new doctrines with such heat and violence, as to occasion every where seditions and insurrections, which they seemed to glory in. Luther openly boasted of it. "You complain," said he, "that by our gospel the world is become more tumultuous; I answer, God be thanked for it; these things I would have so to be, and wo to me if such things were not."—*The sun was darkened,* &c. The light of faith, which is the word of God, may well be represented by the sun, according to that of the Psalm cxviii. 105. "Thy word, O Lord, is a lamp to my feet, and a light to my paths." And as the air is the spring of man's respiration and life, it may be a just type of morality, which gives spiritual life and worth to all human actions. By the sun, therefore, and air being darkened, we are to understand faith and morality obscured and perverted by the novel doctrines of the reformers. Past. hic.

VER. 3. *There came out locusts;* devils, in antichrist's time, when the chief devil, *Abaddon, the destroyer,* shall be as it were let loose. Others by locusts, understand the Goths and those barbarous people that made an irruption into the Roman empire, in the time of Decius, about an. 250. Others again, by locusts, understand heretics, and especially those heretics that sprang from the Jews, and with them denied the divinity of our Saviour Christ, as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius, &c. These were the great enemies of the Christian religion, and instruments of the devil: they tormented and infected the souls of men, stinging them like scorpions with the poison of their heresies. They had power for five months, by which is signified for a short term, but had no power to hurt those who were sealed with the seal of God on their foreheads. God protected, at least from sin, his faithful servants. It is to no purpose to give the reader divers fancies and inventions about their shape, their heads, tails, hair, teeth, &c. nor is it worth my while to confute such writers as Mr. Willet, who, Brightman-like, makes Abaddon the pope, and the locusts to be friars mendicant. With this fifth trumpet ended the first of the three woes, as we are told v. 12. Wi.—The locusts are commonly understood of heretics. They are not able to hurt the green tree; that is, such as have a lively faith, working by charity; but only the reprobate. The latter are represented as *prepared to battle,* as being ever ready to contend; they wear counterfeit gold on their heads, for all is but pretence and fiction; in shape they are as *men,* in smoothness of speech as *women;* in fury and rage against all that opposes them,

hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads:

5 And it was given to them that they should not kill them; but that they should torment them five months: and their torment *was* as the torment of a scorpion when he striketh a man.

6 [a] And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 [b] And the shapes of the locusts *were* like to horses prepared for battle; and on their heads as it were crowns like gold: and their faces as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions:

9 And they had breastplates, as breastplates of iron, and the sound of their wings *was* as the sound of chariots of many horses running to battle:

10 And they had tails like scorpions, and stings were in their tails: and their power was to hurt men five months: and they had over them

11 A king, the Angel of the bottomless pit: whose name, in Hebrew, is Abaddon; and in Greek, Appollyon; in Latin, Exterminans.

12 One wo is past, and behold there come two woes more hereafter.

13 And the sixth Angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the eyes of God,

14 Saying to the sixth Angel, who had the trumpet: Loose the four Angels, who are bound in the great river Euphrates.

15 And the four Angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they who sat on them, had breastplates of fire, and

[a] Isai. ii. 19. Osee x. 8. Luke xxiii. 30.—[b] Wisd. xvi. 9.

as *lions;* their breasts and hearts are as hard as iron; they are full of noise and shuffling; the sting of their pestiferous doctrine is worse than that of a scorpion; but their reign is generally but for a short time. Ch.—Heretics are compared to locusts, says S. Jerom, because they are a species of insects extremely hurtful to mankind, as they occasion famine, eat up the harvest, and even strip the trees and the vines. With very great propriety then may the locusts here mentioned be understood of the first reformers, not only on account of their rapacity, but also for their number. Luther was their leader, by allowing every one to be his own interpreter of Scripture, the effects of which we have described by Dudithius, a learned Protestant divine, in his epistle to Beza. "What sort of people are our Protestants, straggling to and fro, and carried about with every wind of doctrine, sometimes to this side, and sometimes to that? You may, perhaps, know what their sentiments in matters of religion are to-day; but you can never certainly tell what they will be to-morrow. In what article of religion do these churches agree, which have cast off the bishop of Rome? Examine all of them from top to bottom, and you will scarce find one thing affirmed by one which is not immediately condemned by another for wicked doctrine." The same confusion of opinions is thus described by an English Protestant, the learned Dr. Walton: "Aristarchus heretofore could scarcely find seven wise men in Greece, but with us scarce are to be found so many idiots; for all are doctors, all are divinely learned; there is not so much as the meanest fanatic, or jack-pudding, who does not give you his own dreams for the word of God." Past. hic.

VER. 4. *Nor any green thing.* The Greek and Latin texts express it *every* green thing; meaning, that though the locusts, or the sects of Protestants, are allowed by the Almighty to seduce some of all sorts from the Church, yet that the generality of the faithful will be preserved unhurt. Past.

VER. 7. *And the shapes of the locusts.* We now come to the description of these locusts, which expresses the spirit of sedition and rebellion that animated the reformers and their proselytes. Luther proclaimed himself the leader in this as well as in other articles of the new discipline: see his works, particularly Contra statum Ecclesiæ et falsò nominatum ordinem Episcoporum, lib. contra Sylvest. Prieras, De Sæculari potestate et Contra Rusticos, &c. Erasmus thus describes the effects of the inflammatory doctrine of these ministers of evangelical liberty: "I saw them (the people) come forth from their sermons with fierce looks and threatening countenances," like men "that just come from hearing bloody invectives and seditious speeches." Accordingly, we found "these evangelical people always ready to rise up in arms, and equally as good at fighting as at disputing." The learned Protestant historian, Dr. Heylin, in his Cosmography, (B. i.) says of the Calvinists: "Rather than their discipline should not be admitted, and the episcopal government destroyed in all the Churches of Christ, they were resolved to depose kings, ruin kingdoms, and to subvert the fundamental constitutions of all civil states."—*And on their heads,* &c. These crowns shew clearly their general spirit of independence; and their faces being as the faces of men, indicate the presumption with which they announced themselves as teachers of orthodox and holy doctrine. Past. hic.

VER. 8. *And they had hair as the hair of women.* This latter allusion, unhappily for the sectaries, betrays too plainly their sensual disposition towards that sex, their shameful doctrine on that score, and the scandalous example of their practice. Luther, in despite of a vow he had solemnly made to God of observing continence, married; and married a nun, equally bound as himself to that sacred religious promise! But, as S. Jerom says, "it is rare to find a heretic that loves chastity." Luther's example had indeed been anticipated by Carlostadius, a priest and ringleader of the Sacramentarians, who had married a little before; and it was followed by most of the heads of the reformation. Zuinglius, a priest and chief of that sect which bore his name, took a wife. Bucer, a religious man of the order of S. Dominic, became a Lutheran, left his cloister, and married a nun. Œcolampadius, a Brigittin monk, became a Zuinglian, and also married. Cranmer, archbishop of Canterbury, had also his wife. Peter Martyr, a canon regular, embraced the doctrine of Calvin; but followed the example of Luther, and married a nun. Ochin, general of the Capuchins, became a Lutheran, and also married. Beza, the most celebrated minister in the Calvinistic party, being asked in his old age, by an intimate acquaintance of his, (Deshayes, governor of Montargis) what was the leading reason which connected him so closely with the Calvinists? Beza called in his mistress, a beautiful young girl who lived with him, and said: "That is the principal reason which convinces me of the excellence of my religion." Marsollier's life of S. Francis of Sales, book iii.—Thus the principal leaders in the reformation went forth preaching the new gospel, with two marks upon them—apostacy from the faith, and open violation of the most sacred vows. The passion of lust, it is also well known, hurried Henry VIII. of England, into a separation from the Catholic Church, and ranked him amongst the reformers. Past. hic.—*Teeth of lions.* What is more known than the truth of this representation? Did not the reformers, wherever they got footing, pillage the churches, seize the church possessions, destroy the monasteries, and appropriate to themselves the revenues? Such was the case in Germany, in Holland, in France, in Switzerland, in Scotland, and in England; what a scene of rapine! Let it suffice to say, that in the reign of Henry VIII. were suppressed not less than 645 monasteries, 90 colleges, 110 hospitals, and 2374 chantries and free chapels; (Baker's Chron.) the lands, &c. of all which were confiscated to the king. Is not this to devour with lions' teeth? The whole explication here given of the allegory of the locusts, we presume, appears so consonant with the history of the reformation, that the propriety will not be denied. The application is even so obvious, that the learned Protestant divine, Dr. Walton, used it for describing the multitudes of new sectaries that swarmed out of the English Church. Thus he speaks in the preface to his Polyglot: "The bottomless pit seems to have been set open, from whence a smoke has risen, which has darkened the heavens and the stars; and locusts are come out with stings, a numerous race of sectaries and heretics, who have renewed all the ancient heresies, and invented many monstrous opinions of their own. These have filled our cities, villages, camps, houses, nay our pulpits too, and lead the poor deluded people with them to the pit of perdition." Past. Apoc. ix.

VER. 10. *And their power was to hurt men five months.* The duration of their power is here limited, but we dare not venture to explain what is meant by the dark expression, five months; time to come must clear up the difficulty. A.

VER. 13. At the sounding of the sixth trumpet, are said to be loosed the four angels bound in the river Euphrates. By these four angels, and the two hundred millions of horsemen, many understand the devils and their instruments, men incited by them in antichrist's time, to make war and persecute the Church of Christ, who shall destroy a *third part,* that is, a great part of men then in the world. Divers others apply this to the Persians, the successors of the Parthians, who about the middle of the third age, in the time of Valerian, a great persecutor of the Christians, passed the Euphrates, which used to be the bounds of the Roman empire to the east, defeated, took, and kept Valerian prisoner, which by its consequences gave a great stroke to the Roman empire. See the bishop of Meaux, Pere Alleman, &c. Wi.

VER. 15. *And the four angels were loosed.* This seems to indicate the moment in which Satan himself is loosed from the abyss or hell, where, as we shall see Apoc. xx. 2. he was chained up for a thousand years. This is the time of antichrist, whose coming, as S. Paul says, is according to the working of Satan. 2 Thess. ii. 9. The antichristian period is described by the ancient Fathers as the most dreadful of all; and the Apocalypse plainly shews it to be so, as we shall see. But we have this comfort, that his time will be short. He must be loosed a little time. Apoc. xx. 3.

VER. 16. *Twenty thousand times ten thousand,* or two hundred millions. Such an immense multitude cannot be accounted for, but by supposing a great part of it to consist of the infernal beings in human form, as it is doubtful whether there be that number of men capable of bearing arms upon the whole globe of the earth.

VER. 17. *And thus I saw the horses in the vision.* The horsemen appeared to S. John with breastplates of fire, and of hyacinth, and of brimstone By this

hyacinth, and brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three plagues was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, having heads; and with them they hurt.

20 And the rest of the men, who were not slain by these plagues, neither did penance for the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21 Neither did they penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts.

CHAP. X.

The cry of a mighty Angel: he gives John a book to eat.

AND I saw another mighty Angel come down from heaven clothed with a cloud, and a rainbow upon his head, and his face was as the sun, and his feet as pillars of fire;

2 And he had in his hand a little book, open: and he set his right foot upon the sea, and his left foot upon the land:

3 And he cried out with a loud voice, as when a lion roareth. And when he had cried out, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken: and write them not.

5 [a] And the Angel whom I saw standing upon the sea, and upon the land, lifted up his hand to heaven:

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are therein; and the sea, and the things which are therein: That time shall be no longer:

7 But in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants, the prophets.

8 And I heard a voice from heaven speaking to me again, and saying: Go, and take the book, that is open, from the hand of the Angel standing upon the sea, and upon the land.

9 And I went to the Angel, saying unto him, that he should give me the book. And he said to me: [b] Take the book and devour it: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the Angel, and devoured it: and it was in my mouth sweet as honey: and when I had devoured it, my belly was bitter:

11 And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and to kings.

CHAP. XI.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod, and it was said to me: Arise, and measure the temple of God, and the altar, and them that adore in it.

[a] Dan. ii. 7.—[b] Ezech. i. 1.

expression is indicated the firing of carabines, or such firearms as cavalry use, which are applied to the breast when shot off. S. John took the fire that issued out of the muskets to come from the horsemen's breast, on which the muskets rested, and so thought the horsemen had breastplates of fire. The prophet here even describes to us the composition of gunpowder, with its three ingredients, viz. brimstone or sulphur, fire or charcoal, and hyacinth or saltpetre; because saltpetre, when set on fire, emits a flame of a fine purple colour, similar to the colour of the hyacinth stone. Here then we see revealed to S. John both the composition and use of gunpowder, to which he and all mankind at that time were strangers. Then it is said: *And the heads of the horses*, &c. Here is pointed out the artillery of the army, or cannon. He saw in this vision the whole army drawn up at a distance, and the artillery placed upon a line with the cavalry. He seemed to confound the cannon with the horses, and the cannons' mouths with the mouths of the horses, as the height of both from the ground is nearly the same. He describes the appearances as he saw in the vision, not the reality. When therefore he says, *the heads of the horses were as the heads of lions*, it is the same as if he said, the mouths of the cannon were as to the noise they made, like the mouths of roaring lions. Hence it appears that S. John, in this vision, both saw the fire of the cannon, and heard the explosion.

VER. 19. *For the power of the horses.* The power of the imagined horses or real cannon, lying in their mouths and in their tails, signifies that the mischievous *power* of the cannon is directed to the object by their *mouths*, but takes its birth in the *tail* or breech of the cannon, where the charge is lodged: whence the cannon's breach is here compared to the serpent's head, which contains its venom. Past. hic.

VER. 20. *The rest of men, who were not slain by these plagues*, which before are metaphorically called *fire, smoke*, and *brimstone*, did not for all that do penance, nor repent of their idolatrous worship of devils, and of idols of gold, silver, &c. nor for their sorceries of magic, nor for their fornication, nor for their thefts. This again may be either understood of what shall happen hereafter, a little before the end of the world (see a Lapide); or perhaps of the Roman heathen idolaters, who still persisted in their iniquitous practices. Dr. Hammond expounds it of the Gnostic heretics. But to apply it to popish Christians, is a groundless invention of the late pretended reformers, neither supported by any authority or reason; (though Dr. W. is pleased to join with them) whereas all Catholics (and as he calls them, papists) have constantly declared in their controversies, in all their catechisms, that they adore none but God alone. Of this more hereafter. Wi.

CHAP. X. VER. 1. *I saw another mighty Angel.* Some expound it of Christ himself: others of an Angel, representing the power of God over the sea and land. Wi.

VER. 3. *Seven thunders uttered their voices*, to signify the following approaching evils, which S. John is ordered not to write down, though they were shewn to him; and if he was not to write them, even in such a mystical and prophetical manner as he wrote the other things, who can pretend to know any thing of them? Wi.

VER. 4. *And when the seven thunders had*, &c. S. John is not permitted to write, but ordered to seal up the things which the seven thunders had spoken; which circumstance seems to insinuate, that the things spoken by the seven thunders were seven particulars of antichrist's persecution, as the word thunder is generally used in the Apocalypse to denote some disaster; and these seven particulars being most dreadful and severe, the Almighty chose to have them sealed up, or kept concealed, lest the foreknowledge of them should too much terrify and damp the human mind.

VER. 5–6. *The Angel . . . swore . . . that time shall be no longer.* This seems to favour very much the exposition of those interpreters who think that all these things are not to be fulfilled till some short time before the end of the world. Others (of which see Alcazar, &c.) take this to be a prediction of the ruin and destruction of the Jews, particularly under the emperor Adrian. Others (see the bishop of Meaux) understand by this, that the time was approaching when God, by his judgments, would put an end to the idolatry and heathen worship of pagan Rome, and that his providence would make the Christian faith triumph over all its adversaries, and his Church flourish, as foretold by the ancient prophets; that is, this should come to pass when the seventh Angel should sound his trumpet. Wi.

VER. 7. *Declared.* Lit. *evangelized*, to signify the *good tidings*, agreeable to the gospel, of the final victory of Christ, and of that eternal life which should be the reward of the temporal sufferings of the servants of God. Ch.

VER. 9–10. *Take the book, and devour it.* See Ezech. ii. and iii. It was sweet in my mouth; I was delighted to read and hear the victories and glory of God's faithful servants; but it became bitter in my belly, when I considered the judgments of God upon so many sinners, who by their own wilful blindness were lost for eternity. Wi.—This mysterious book presented to S. John precisely between the sound of the sixth and seventh trumpet, or rather between the irruption announced at the sound of the sixth trumpet, and the persecution which is then to follow and to precede the sound of the seventh trumpet, appears to represent the book of the gospel, which shall be given to the Jews at the end of the sixth age of the Church. This book will be then to them full of sweetness, because they will see in it the tender love of Jesus Christ; but at the same time it will cause bitterness, because they will see in it with grief their infidelity and that of their fathers. V.

VER. 11. *Thou must prophesy again:* we may understand what still follows in this Apocalypse, or his gospel written afterwards, or his preaching and instructing the Asiatic Churches. Wi.

CHAP. XI. VER. 1. The apostle is ordered to measure the temple. Two prophets are promised, to teach mankind. They are put to death, and in three

2 But the court, which is without the temple, cast out, and measure it not, because it is given to the Gentiles, and the holy city they shall tread under foot forty-two months:

3 And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks, standing before the Lord of the earth.

5 And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies: and if any man will hurt them, in this manner must he be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which is called spiritually Sodom, and Egypt, where also their Lord was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

10 And the inhabitants of the earth shall rejoice over them, and make merry: and shall send presents one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13 And at that hour there was a great earthquake, and a tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand; and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second wo is past: and behold the third wo will come quickly.

15 And the seventh Angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

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days and a half after they are raised to life, and ascend to heaven. A great earthquake follows. The seventh Angel sounds the trumpet. The elders give thanks to God.—*Measure the temple*, &c. This is to signify that divine Providence would always protect his faithful servants, who are called the temple of God; (1 Cor. iii. 17. and 2 Cor. vi. 16.) but by the *outward court* not to be measured, *because it is given to the Gentiles*, &c. (v. 2) is commonly understood idolaters, infidels, heretics, who are not in the temple of God, nor in his Church. It is an allusion to the Jewish temple, and the different divisions of it, the Gentiles not being permitted to enter into the temple itself, but only into that outward part called the court of the Gentiles. Wi.—The churches consecrated to the true God, are so much diminished in number, that they are represented by S. John as one church; its ministers officiate at *one altar;* and all the true faithful are so few, with respect to the bulk of mankind, that the evangelist sees them assembled in one temple, to pay their adorations to the Most High. Pastorini.

VER. 2. *The holy city they shall tread under foot forty-two months.** That is, Gentiles and Jews shall be permitted to persecute the Church and the faithful servants of God; but only for a short time, expressed by *forty-two months*, as elsewhere by *twelve hundred and sixty days*, and also by *a time*, and *times*, and *half a time*, which, as S. Jerom observes, is for a year, and two years, and half a year, which three different ways of speaking by years, by months, and by days, are only to signify that God never permits his faithful to be under any violent persecution for any long time. Wi.

VER. 3. *My two witnesses . . . . . shall prophesy twelve hundred sixty days.* It is a very common interpretation, that by these two witnesses must be understood Henoch and Elias, who are to come before the end of the world. It is true this is what we read in several of the ancient Fathers, insomuch, that Dr. Wells in his paraphrase, calls it the "consent of the primitive fathers," and in his notes says, it is of "unexceptionable authority." This opinion (at least as to Elias) is grounded on those words of the prophet Malachy, (C. iv. 5.) *behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord;* and also on the words of our Saviour, Christ, (Matt. xvii. 11.) where he tells his disciples: *Elias indeed shall come, and restore all things.* But I cannot say that the consent of the fathers is so unanimous as to Henoch: for we find by S. Hilary, that some thought Jeremy was to come with Elias, and he himself thought that with Elias would come Moses. See his commentary on Matt. p. 710, Nov. edit. Secondly, allowing it a received opinion that Henoch and Elias are again to come before the day of judgment, yet it is not the constant doctrine of the ancient fathers, that by these *two witnesses* in this place of the Apocalypse, must be understood Henoch and Elias. S. Cyprian expounds it of two sorts of martyrs for the Catholic faith; to wit, they who suffered death, and others who only suffered imprisonment, loss of goods, and the like. Others expound it of the testimonies concerning Christ and his Church, of which some are in the Old Testament, some in the New. To these we must join all those interpreters who expound all the visions and predictions in the Apocalypse, till the 20th chapter, of the persecutions raised by the Jews: or by the heathens against the Church, which have already happened. Of these, both as to ancient fathers and later interpreters, see Alcazar in his Prologomena, note 6, p. 33, and note 12, p. 48. Wi.—*Two witnesses.* It is commonly understood of Henoch and Elias. Ch.

VER. 4. *These are the two olive-trees*, flourishing with works of piety and mercy, *and the two candlesticks* shining with faith and good works. Wi.

VER. 5. *And if any man will hurt them*, &c. These two verses seem to signify both the miracles which God many times wrought by the prayers of his martyrs, as he had done formerly in the time of Elias, and the exemplary punishments with which from time to time he chastised those by whom they were persecuted, and that he will do the like by Henoch and Elias, when they shall come. Wi.—In this and the following verse are expressed the miraculous powers with which the two witnesses will be invested. These powers will be necessary to enable them to prove the truth of their doctrine. Every messenger who appears with a commission from God, is always furnished with means to prove it. Thus our Saviour and his apostles worked miracles in testimony of the Christian religion. And in the Old Testament, Elias convicted the false prophets by a miracle. See 3 K. xviii. Every new teacher consequently, who comes destitute of this sanction, can claim no credit, but is only to be considered as an impostor. Past.

VER. 7. *The beast*, &c. God, for the greater good and glory of his servants, permits the devil by antichrist, and such like instruments, to torment them, and put them to death; and yet by dying they conquer, to the eternal confusion of their persecutors, who shall behold them going up to heaven, to be there happy with God in his kingdom for ever. Wi.—Antichrist, impelled by Satan, shall kill them. Past.

VER. 8. *Their bodies shall lie in the streets.* It is what has often happened to the bodies of the martyrs, and may happen to Henoch and Elias, *for three days and a half*, for a short time.—*The great city.* Some understand any city where Christians are persecuted. Others by the following words, *where also their Lord was crucified*, will needs have to be understood Jerusalem, which they hold shall be rebuilt in the time of antichrist, and where by him shall be put to death Henoch and Elias. But others think it may be expounded of heathen Rome, which in a mystical sense might be called *Sodom* for its infamous crimes, and *Egypt* for its idolatries and superstitions, and where Christ might be said to be *crucified*, not as to himself, but in his members, according to what he himself said, Mat. xxv. 40. "inasmuch as you did it to one of these, my least brethren, you did it to me." Wi.—*City;* Jerusalem, which it is supposed will be the residence of antichrist, and filled with a great concourse of people. Menochius.

VER. 10. *The inhabitants of the earth shall rejoice*, &c. The persecutors rejoice and make merry for a while, when they seem to get the better of the Christians. Dioclesian caused pillars to be erected to him, as if he had destroyed the Christian religion; and when, by his cruelties he saw the faith of Christ, still increase more and more, he fell into a kind of madness, and laid down his empire. See Baron. ad an. Dni. 304, p. 771. Wi.

VER. 11. *The spirit of life from God entered into them*, &c. It is an allusion to a vision in the prophet Ezechiel, c. xxxvii. Wi.

VER. 13. *A great earthquake.* By which may be signified the consternation that fell upon the persecutors of Christians, when by God's visible chastisements, *seven thousand* (i. e. many of them) perished miserably; others were struck with fear, others converted. Wi.

VER. 14. These visions belonged to the second wo, and the third wo is at hand. Wi.—*Second wo;* the persecution of antichrist.—*Third wo*, or the day of judgment, is near at hand. Past.

VER. 15. *The seventh Angel*, &c. The saints and blessed spirits in heaven are represented praising God with loud voices, at the approaching of the kingdom of God; some understand at the end and consummation of the wicked world, after the destruction of antichrist, when the blessed shall reign in heaven: but others expound this of the triumph of the Christian faith and Church, when the providence of God putting an end to the persecutions against the Christian religion, by the miserable end of Dioclesian, Maximian, Maxentius, &c. made *the kingdom of this world* (the powerful Roman empire) become the kingdom of

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead to be judged, and to render a reward to thy servants, the prophets, and to the saints, and to them that fear thy name, little and great, and to destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

CHAP. XII.

The vision of the woman clothed with the sun; and of the great dragon, her persecutor.

AND there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And being with child, she cried travailing in birth, and was in pain to be delivered.

3 And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and on his head seven diadems,

4 And his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman, who was ready to be delivered, that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7 And there was a great battle in heaven: Michael and his Angels fought with the dragon, and the dragon fought, and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, the old serpent, who is called the devil, and Satan who seduceth the whole world, and he was cast forth unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the

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our Lord, by his raising Constantine the great to the empire, and under him making the faith of Christ triumph over all its persecutors and adversaries. Wi.

VER. 19. *The temple of God was opened . . . the ark of his testament was seen;* which P. Alleman applies to the cross that appeared in the air to Constantine. Such applications may be probable, but cannot be called certain. Wi.

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* V. 2, &c. Atrium autem quod est foris, *τὴν αὐλὴν ἔξωθεν*, not *ἔσωθεν*, as in some MSS.—Dr. Wells, when he tells us, on the third verse of this chapter, that the *consent* of *the primitive Church* and *their unexceptionable authority*, require that by the *two witnesses* we understand Henoch and Elias, seems to be convinced of it by the authority (as he imagines) of Dr. Grabe. This we find by his own words, (p. 79) "I shall here," saith he, "adjoin a note of the late most learned and pious divine, Dr. Grabe, in reference to this matter, in a passage of S. Irenæus, l. v, c. v. It is note 4, in p. 405, Oxon. Edit. and runs thus in the doctor's own words: Disputationem de loco in quam Deus transtulerit, et huc usque viventes conservarit Enochum et Eliam Augustinus indicavit ad fidem non pertinere, at cum hic Irenæus doceat Apostolorum discipulos et (N. B.) auditores dixisse, &c. And the note in Dr. Wells ends with these words: Plures alios legendo notes licet. After this Dr. W. adds: I have taken the pains to transcribe all these citations that the reader may see how generally the Fathers do agree in this matter. And the same Dr. Wells a little after: Whereupon, saith he, the good doctor (Grabe) adds in reference to himself: mihi parum tutum videtur aliter nunc sentire. And had all others the like due esteem for the *Fathers*, and the like modest *opinion* of *themselves*, there would quickly be taken away that great and unhappy difference of opinions, which is now in the Church, as to points of religion." I wish, no less than Dr. Wells, that all others had the like due esteem of the Fathers, and the like modest opinion of themselves as the author of this note, and he who writ, mihi parum tutum videtur aliter nunc sentire. By such dispositions of submission to the doctrine delivered or witnessed by the consent of the primitive Fathers, might be quickly taken away the unhappy differences in points of religion betwixt us, and all pretended reformers, who, by setting up their private judgment against the authority of the Catholic Church, have brought in these differences. Luther led the way: I care not, said he, if a thousand Cyprians, a thousand Augustines, are against me, &c. But I am fully persuaded that Dr. W. did not know that all this Latin note, with the citations of the Fathers, and with those words upon them, (mihi parum tutum videtur aliter nunc sentire) are not the words of the learned and pious divine, Dr. Grabe, but are found word for word in the third note of Franciscus Feuardentius, in his Paris edition of S. Irenæus, an. 1576, p. 322, from whence they were taken above a hundred years after by Dr. Grabe. Had Dr. W. taken notice that they were the words of so warm an adversary of the pretended reformation as Feuardentius, I doubt whether he would have given such high commendations of the true author, with an N. B. on those words of Feuardentius, mihi parum tutum videtur, &c. But I am glad that Dr. Grabe and Dr. Wells are of the same judgment with the author of the note.

CHAP. XII. VER. 1. *A woman clothed with the sun, and the moon under her feet.* By this woman, interpreters commonly understand the Church of Christ, shining with the light of faith, under the protection of the sun of justice, Jesus Christ. The *moon*, the Church, hath all changeable things of this world *under her feet*, the affections of the faithful being raised above them all.—*A woman:* the Church of God. It may also, by allusion, be applied to our blessed Lady. The Church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changeable things of the world, under her feet; and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions. Ch.—Under the figure of a woman and of a dragon, are represented the various attempts of Satan to undermine the Church.—*On her head . . . twelve stars*, her doctrine being delivered by the twelve apostles and their successors. Wi.

VER. 2. *With child*, &c. to signify that the Church, even in the time of persecutions, brought forth children to Christ. Wi.—It likewise signifies the difficulties which obstructed the first propagation of Christianity. Past.

VER. 3. *Another wonder in heaven;* that is, in the Church of Christ, though revealed to S. John, in the visions, as if they were seen in heaven.—*A great red dragon;* a fiery dragon, with *seven heads and ten horns;* i. e. many heads and many horns. By the dragon is generally understood the devil, (see v. 7 and 9) and by the heads and horns, kings and princes, who act under him, persecuting the servants of God. Wi.—*Dragon*, &c. the devil; and by the seven heads and ten horns, are meant those princes and governors who persecute the Church of Christ. Calmet.

VER. 4. *His tail drew the third part of the stars:* a great part of mankind. This is spoken with an allusion to the fall of Lucifer from heaven, with the rebellious angels, driven from thence by S. Michael. Wi.—According to Pastorini, this passage refers to the angels whom Lucifer drew after him by sin to the earth. Menochius interprets it of those bishops and eminent persons who fell under the weight of persecution, and apostatized.—*And the dragon stood before the woman*, &c. The devil is always ready, as far as God permits him, to make war against the Church and the faithful servants of God. The woman, the Church, brought forth *a man child*, or rather many men children, stout and valiant in the profession of the true faith, able to resist and triumph over the attempts of the persecutors in all nations, not of themselves, but by the grace and power of Jesus Christ, their protector, who is able to rule all nations as it were with a rod of iron, to frustrate all their attempts, and turn their hearts as he pleaseth. Wi.

VER 5. *A man child;* that is, a masculine race of Christians, willing to confess the name of the Lord, and *to fight his battles*, who, through the merits of Jesus Christ, should triumph over all the attempts of the world. Calmet.—*Her son* (or children) *was taken up to* heaven, guarded by the special favour of God. They always overcome the devil, and all their adversaries, by reason of *the blood of the Lamb*, by the merits of Christ. And they loved not the life of the body, so as to preserve it, by incurring the death of the soul. Wi.

VER. 6. *The woman fled into the wilderness.* The Church, in the times of persecutions, must be content to serve God in a private manner; but by divine Providence, such persecutions never lasted with violence only for a short time, signified by 1260 days, or as the same is expressed here, (v. 14) *for a time, and times, and half a time*, i. e. for a year, and two years, and half a year. Wi.—The Christians were accustomed to fly during the times of persecution into the deserts, to avoid the fury of the pagans. This was done by the greatest saints; and S. Jerom remarks that it was this which gave rise to the eremitical state of life.

VER. 10–12. *Now is come salvation . . . rejoice, O ye heavens.* The blessed in heaven rejoice for the victories of the faithful on earth, and also for the reward and glory which would shortly be given them in heaven. Wi.—*Wo to the earth*, &c. Both Pastorini and Calmet refer this wo to the persecution of

Lamb, and by the word of their testimony, and they loved not their lives unto death.

12 Therefore rejoice, O ye heavens, and you that dwell therein. Wo to the earth, and to the sea, because the devil is come down to you, having great wrath, knowing that he hath *but* a short time.

13 And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

14 And there were given to the woman, two wings of a great eagle, that she might fly into the desert to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth, after the woman, water, as it were a river: that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

CHAP. XIII.

Of the beast with seven heads: and of a second beast.

AND I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast which I saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw one of his heads as it were wounded to death: and his deadly wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

5 And there was given to him a mouth, speaking great things, and blasphemies: and power was given to him to act forty-two months.

6 And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation:

8 And all that dwelt upon the earth adored him: whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into captivity: [a]he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

[a] Gen. ix. 6. Mat. xxvi. 52.

Dioclesian. The dragon, the devil, is more irritated than ever against the Christians; he therefore stimulates the pagans to exercise their utmost cruelty against them, knowing that a Christian emperor (Constantine) would in a short time extend the reign of Jesus Christ over the whole world.

VER. 14. *There were given to the woman two wings of a great eagle.* By these two wings, some understand the love of God, and the fear of offending him; others, piety, prudence, &c. Wi.—The Church, on account of the severe pressure of the persecution, obtained from the Almighty a special protection and assistance. Past.

VER. 15. *The serpent* (the dragon, the devil) *came out of his mouth*, &c. He endeavoured to destroy the Christian religion; but the *earth*, that is, the princes of the earth, as God was pleased to turn their hearts, helped to turn away the persecutions. Wi.—As a last effort, the devil raises a more bloody persecution than was ever known before. See Euseb. Hist. Eccles.

VER. 16. *And the earth helped the woman.* A prince of the earth, Constantine, came to the succour of the Church, and caused the persecution to cease.

VER. 18. *And he stood upon the sand of the sea;** i. e. the dragon seemed to be at a stand, to rest a while, not being able to raise any more persecutions. Now as to the time that these things should come to pass, many by seven heads and ten horns understand many powerful wicked kings, who should persecute the good, especially about antichrist's time, when the faithful at different times should be oppressed, and forced to fly as it were into the wilderness to worship God in private. And when the end of the world seems to draw near, the devil with greater malice will persecute God's servants, his time being short. Others apply these predictions to the particular persecutions in the Church by the Jews, and by the heathen emperors in the first three Christian ages before Constantine's time, when idolatry was destroyed, when the face of the Church was changed, and when she became victorious, and publicly triumphed over her former enemies, the heathens; and by the man child, whom God took under his special protection, they will have to be understood Constantine himself. Wi.

* V. 18. Et stetit super arenam maris. The ordinary Greek copies, ἐστάθην, steti, which the Prot. translators followed, beginning chapter xiii. with these words, *and I stood upon the sand of the sea*, as if S. John spoke of himself. But Dr. Wells, in his amendments, has corrected the Prot. translation, and restored the reading ἐστάθη, stetit, as we find it in the Latin Vulgate. I have reckoned near upon a hundred places in the Apocalypse only, wherein Dr. Wells has preferred those readings in the Greek MSS. which are conformable to our Latin Vulgate.

CHAP. XIII. VER. 1. *I saw a beast coming out of the sea.* By this first beast several understand antichrist, as S. Iren. l. v, c. xxviii. and S. Greg. l. xxxi. Moral. c. xli. But this is not certain. By the *other beast* coming up out of the earth*, (v. 11) many understand antichrist's false prophet, some famous impostor and magician in antichrist's time, who will do great wonders and signs. The *seven heads and ten horns*, may again signify a great number of kings and princes, who shall be overcome by antichrist, and submit themselves to him. The *dragon*, or devil, gives that great power to antichrist, signified by the different parts of the beast, some like to a *leopard*, others to a *bear*, and others to a *lion*. The head *wounded to death* and cured, is either antichrist himself or some one of those heads or kings, cured by the devil and diabolical arts after a mortal wound. Wi.—This first beast, with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires; which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz. the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz. the empire of Rome: and the seventh and the chiefest was to come, viz. the great antichrist and his empire. The ten horns may be understood of ten lesser persecutors. Ch.

VER. 2. M. Bossuet, bishop of Meaux, observes in the emperors Maximian Herculeus, Galerius Maximin, and Dioclesian, the distinguishing characters of these three animals. The leopard represents Maximian, a changeable, restless, and cruel prince. The bear figures Galerius Maximin, a man from the north, of cruel and brutal disposition, terrible mien, and gigantic stature. Lactantius moreover informs us, that he took a pleasure in feeding bears, which bore so great a resemblance to him in size and brutality. The lion, in fine, is the symbol of Dioclesian, who was cruel and vehement against Christians. Calmet.—The whole of this is by Pastorini applied to the empire of Rome, which was composed of the territories of the three preceding empires, which are represented by Daniel under the figure of these animals. And as the body of the beast was like to a leopard, the centre and capital of the Roman empire, under antichrist will be the Grecian empire, denoted by the leopard, of which Constantinople became the capital. Various interpreters explain the whole of this vision in different ways. A.

VER. 3. *One of his heads*, &c. Some understand this of the mortal wound which the idolatry of the Roman empire (signified by the sixth head) received from Constantine: which was as it were healed again by Julian the apostate. Ch.

VER. 4. *They adored the dragon;* i. e. in antichrist's time, they will adore both antichrist and the devil, who will make war against the saints for forty-two months, i. e. a short time, signified also by 1260 days, and by three years and a half. Wi.

VER. 6. *His tabernacle*, &c. That is, his Church, and his saints. Ch.

VER. 8. *Slain from the beginning.* In the foreknowledge of God; and in as much as all mercy and grace, from the beginning, were given in view of his death and passion. Ch.

VER. 10. *Here is the patience*, &c. Here is the motive of the patience and the faith of the saints, or the servants of God in this world. By *faith* they rely on the promises of God for the reward of their *patience*, and leave him to vindicate as he may judge fit their cause with respect to their persecutors. Past.

VER. 11. *I saw another† beast*, &c. He had two horns like those of the Lamb, pretending to imitate Christ by an outward sanctity, and by working strange things. Wi.—This second beast with two horns, may be understood of the heathenish priests and magicians, the principal promoters both of idolatr and persecution. Ch.

12 And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose deadly wound was healed.

13 And he did great signs, so that he made even fire to come down from heaven upon the earth in the sight of men.

14 And he seduced them that dwell on the earth, by the signs, which were given him to perform in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak: and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a mark in their right hand, or on their foreheads.

17 And that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him reckon the number of the beast. For it is the number of a man: and his number is six hundred sixty-six.

VER. 12. *He executed all the power of the former beast in his sight*, or before him, doing great wonders, as Christ foretold should be done by false prophets, (Mat. xxiv. 24.) making even fire by lightning come from heaven, as the devil was permitted to do in the time of Job. C. i.—*He caused* men *to adore the first beast, whose deadly wound was healed*, and the image of the first beast, of antichrist, to be adored, and that no one should buy or sell any thing, unless he had on his forehead, or on his arm, some particular mark, called the *character* of this false Christ, or antichrist; or his name, or the number of his name, that is, his name which was made up of numeral letters, 666; but as S. Irenæus thinks, in Greek letters or characters, as S. John wrote his Revelation in Greek. According to the application made by the bishop of Meaux, &c. by the first beast with seven horns were signified the cruel persecutors of the Church, Dioclesian and other six persecuting emperors, to wit, Maximian Herculeus, Galerius Maximian, Constantius Chlorus, (father to Constantine) Maxentius, Maximinus, and Licinius. These they look upon to have been the seven heads of the first beast, and by this beast they understand the idolatry of the heathen Roman empire; and by the *ten horns*, a great many barbarous nations, who in their time made irruptions and pillaged the empire, and afterwards brought destruction upon the whole Roman empire, to wit, the Goths, Vandals, and the rest. The resemblances of a leopard, bear, and lion, are introduced with an allusion to what is written by the prophet Daniel, (C. vii.) meaning the four great empires: by the leopard, that of the Chaldeans; by the bear, that of the Persians; by the lion, that of the Grecians and of Alexander the great; lastly that of the Romans, which is not represented by any one beast, but as a compound of the others. When it is said that the beast had received a mortal wound, and was *cured again*, these interpreters understand the idolatry of the empire, which was in a great measure destroyed by Constantine, but which was again revived and renewed by Julian the apostate. He might well be said to have a *mouth speaking great things and blasphemies;* but his power lasted only for a short time, signified by forty-two months, though literally he did not reign so long. By the *other beast*, (v. 11) these interpreters, as also Dr. Hammond, understand the philosophers and magicians, with their auguries and pretended oracles of the heathen gods. For these men, under Dioclesian, and particularly under Julian, were constantly exciting the emperors and the people against the Christians, telling them that the gods required that the religion of the Christians should be utterly destroyed. We find in the histories of those times, that an *image* or statue was erected to Julian, together with Jupiter, Mars, and Mercury, and orders given to put to death all those who refused to adore that image. See S. Greg. Naz. Orat. 3. cont. Julianum, and Sozomen, l. v. Hist. c. xvii. Under Dioclesian, and also under Julian, meats offered to idols were thrown into fountains; and waters consecrated to idols, were sprinkled upon all things to be sold in the market, to the end that the Christians might be defiled by every thing that they bought or eat. As to the number of the name of the beast, 666, in these Greek letters, χξς, nothing can be produced but mere conjecture. S. Irenæus‡ (l. v. c. xxx. p. 371. Ed. Feuardentii) says, that according to the testimony of those who had seen S. John, the number of the beast was to be computed by Greek letters. He takes notice that this number of 666 may be found in several names. He produces some examples, and amongst others the word Lateinos; of which he says, it may seem very likely that this is the name, because the last of the four empires, which were spoken of by the prophet Daniel, was then extant, and had this name of the empire of the Latins. Take notice, that he has not a word that hints at the Latin Church, as some of the late pretended reformation would insinuate. But, says he, the word Teitan carries with it a greater probability. Yet, he concludes, that such expositions are uncertain, and he will not venture to say that this will be the name. The bishop of Meaux proposes, DIoCLesAVgVstVs: but this is to look for it in Latin letters. Others have produced other names. Such fancies and conjectures seem full as well omitted. Wi.

VER. 18. *Six hundred sixty-six.* The numeral letters of his name shall make up this number. Ch.

* V. 1. Though S. Irenæus, and also S. Greg. (l. xxxi. mor. c. xli.) by the first of these two beasts understand antichrist, and others would have antichrist to be meant by one of the two, yet this is not to be looked upon as absolutely certain, not being witnessed by the consent of the primitive Fathers. The ancient Fathers, especially in the exposition of obscure prophecies, many times give us no more than their private opinions, or suspicions and conjectures, as S. Aug. expressly takes notice in his 20th book de Civ. Dei, (c. xix. tom. 7. p. 597. Nov. Ed.) where he speaks of antichrist: so that though S. Irenæus had seen S. Polycarp, who was a disciple of S. John the evangelist, yet he delivers us divers things concerning antichrist, which are no more than his private opinions and conjectures, in which others do not agree with him, as that antichrist shall be of the tribe of Dan; that he shall sit in the temple of Jerusalem. He was also in an error as to Christ's reign of a thousand years upon the earth with his elect. Arethas, bishop of Cæsarea, in Cappadocia, in the sixth age, in his commentary on the Apocalypse, (tom. vi. Bib. Patrum. Edit. Colon) speaking of this opinion that some would have the first beast (Apoc. xiii. 1.) to be antichrist, and others the second beast, only says: quidam sic accipiunt, &c.

† V. 11. *Vidi aliam bestiam*, εἶδον ἄλλο θήριον. Another wild beast. S. Irenæus calls this second beast *armigerum primæ*, and takes notice that he is also called in other places of the Apocalypse (C. xvi. 13. and xix. 20. and xx. 10.) the false prophet, *pseudopropheta* of the first beast. By what is said in this chapter, this second beast must live and act at the same time with the first; for it is said, v. 12, that he exercised all the power of the former beast *in his sight*, ἐνώπιον αὐτοῦ; and again, v. 14, that he did *wonders in the sight of the* first beast, ἐνώπιον τοῦ θηρίου. 2. It is said that this second beast made all that *dwelt on the earth adore the first* beast. 3. That he made all persons make an *image of the first beast*, that was wounded and cured, and that they should be *slain who adored not that image*. 4. He caused that all persons should have the character of the first beast, and the *number of his name*, i. e. of the name of the first beast. All those who hold that the first beast in this chap. is antichrist, who is to come a little before the end of the world, hold in like manner that the second beast is not come, but will also come at the same time; and that he is to be a famous impostor and false prophet in antichrist's time. But they who hold the first beast not to be antichrist, but to be the idolatry of heathen Rome, by the second beast understand the philosophers and magicians, who were accustomed to raise the indignation of the pagan emperors against Christians. This exposition of the bishop of Meaux, and of divers Catholic interpreters, I shall here give in Dr. Hammond's words: "By the second beast is meant magic, auguries, and oracles of heathens, made use of to advance idol worship. This beast had two horns, two powers, with some resemblance of Christ, the Lamb; the power of doing some kind of miracles, even of making fire seem to come down from heaven, as Philostratus relates of Apollonius of Tyanea, (l. v. c. v.) and the pretended power of prophecy by dubious and obscure oracles; by which also they engaged the emperors to promote idolatry, and to make bloody edicts against Christianity, to force every one to join in their heathen worship, and to shew that they did so by exterior marks and signs, by tickets, to shew that they had sacrificed to idols, otherwise they should be incapable of buying and selling, i. e. of enjoying any particular advantages, or the common benefits of life." Dr. Hammond did not think it worth taking notice of, that so many writers of the pretended reformation would have the second beast to be a great many popes, whom they affirm to be the famous antichrist. Never was there a more groundless or a more malicious invention, without shadow of authority or reason, and evidently contradictory to both, which I may shew as occasion offers, and as far as these short notes will permit. Here I shall only touch upon what relates to that which is said in this chapter. 1. The late reformers, some of them, make the first beast the popish antichrist, (as we may see in the bishop of Meaux, and also in Dr. Wells) and some affirm this of the second beast. The two beasts are quite different: are they both the popish antichrist? 2. Some of them prove the popes to be the second beast, because the pope's mitre has a resemblance of his two horns: does this deserve an answer? See the bishop of Meaux. 3. Is it not as ridiculous to pretend that *by fire* coming *from heaven*, is meant the pope's excommunications? Is not the power of excommunication grounded in S. Paul? Do not the Protestants themselves own, and make use of this power? 4. Those Protestants who tell us the second beast is the popish antichrist, say that the first beast was the state of paganism in the Roman empire. This, as they own, was destroyed before the popes began to be antichrist: how does this agree with what is here said of the second beast, antichrist's armiger, that he exercised all his power in *the sight* and in the presence of the first *beast?* 5. How can they pretend that the popes ever ordered all to be slain who would not adore the first beast? (that is, heathen idols, or the images of heathen gods, of Jupiter, Mars, &c.) or who did not bear on his forehead or hand the *character*, the mark, or the *number* of some of their heathen gods or heathen emperors? 6. If the second beast be the popish antichrist, all those Protestants have been guilty of a grievous oversight, who have endeavoured to prove the popes antichrist by finding the number 666 in their names, or in the word Lateinos; for it is evident by this chapter, (v. 17) that the number of the name belongs to the first beast, and not to the second. 7. This contradicts what the Protestants teach with S. Paul, (2 Thess. ii.) that antichrist is to be *the man of sin*, who will make himself adored *above all that is called or worshipped as God;* whereas, in this place of the Apocalypse, the second beast does not make himself, but the first beast, to be adored. Therefore this second beast is not the popish antichrist. Of this more in the following chapters.

‡ Ibid. Est enim numerus hominis, et numerus ejus sexcenti sexaginta sex; ἀριθμὸς γὰρ ἀνθρώπου ἐστι, καὶ ὁ ἀριθμὸς αὐτοῦ χξς. S. Irenæus, (l. v, c. xxx. p. 370) numerus nominis bestiæ secundum Græcorum computationem per litteras quæ in eo sunt, sexcentos habebit et sexaginta et sex. Eusebius (l. v. Histor. c. viii.

CHAP. XIV.

Of the Lamb, and of the virgins that follow him: Of the judgments that shall fall upon the wicked.

AND I saw: and behold a Lamb stood on Mount Sion, and with him a hundred forty-four thousand having his name, and the name of his Father, written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, was as of harpers, harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four animals, and the ancients, and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God, and to the Lamb:

5 And in their mouth was found no lie: for they are without spot before the throne of God.

6 And I saw another Angel flying through the midst of heaven, having the eternal gospel, to preach to them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come: and adore ye him, [a] who made heaven, and earth, the sea, and the fountains of waters.

8 And another Angel followed, saying: [b] She is fallen, she is fallen, that great Babylon, which made all nations drink of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voice: If any man shall adore the beast, and his image, and receive his mark on his forehead, or in his hand:

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath, and he shall be tormented with fire and brimstone in the sight of the holy Angels, and in the sight of the Lamb:

11 And the smoke of their torments shall ascend up for ever and ever: neither have they rest day or night, who have adored the beast, and his image, and whosoever received the mark of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me: write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours: for their works follow them.

14 And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another Angel came out of the temple, crying with a loud voice to him that sat upon the cloud: [c] Put in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe.

16 And he that sat on the cloud, put his sickle into the earth, and the earth was reaped.

17 And another Angel came out of the temple, which is in heaven, he also having a sharp sickle.

18 And another Angel came out from the altar, who had power over fire: and he cried with a loud voice

[a] Psal. cxlv. Acts xiv. 14.

[b] Isai. xxi. 9. Jer. li. 8.—[c] Joel iii. 13. Mat. xiii. 39.

Ed. Valesii) citing the words of S. Irenæus, in Greek, p. 172: ὅτι ὁ ἀριθμὸς τοῦ ὀνόματος τοῦ θηρίου, κατὰ τὴν τῶν ἑλλήνων ψῆφον διὰ τῶν ἐν αὐτῷ γραμμάτων ἐμφαίνεται. But he declares it rash and dangerous to affirm any thing: ἡμεῖς οὖν οὐκ ἀποκινδυνεύομεν, &c. As for the name itself, he proposes first εὐάνθας; and then of Lateinos says, that valdè verisimile est quoniam novissimum regnum (to wit, of the four kingdoms, in Daniel) hoc habet vocabulum. It is evident he speaks of the empire, not of the Christian church of Rome. Latini enim sunt qui nunc regnant, sed non in hoc nos gloriabimur. Sed et Teitan . . . omnium nominum, quæ apud nos inveniuntur magis fide dignum est . . . but adds, nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus, &c. Dr. Wells in a note observes, that Mr. Mede and Mr. Whiston, without sufficient grounds, take notice of this conjecture of S. Irenæus, as favouring their notion of the pope to be antichrist.

CHAP. XIV. VER. 1. *Behold a Lamb*, by which is divers times represented our Saviour Christ. Wi.

VER. 3. *They sung as it were a new canticle.* In these visions, after persecutions, are sometimes introduced rejoicings to encourage the servants of God in their sufferings from the wicked world.—*No man could say* (or sing) *the canticle, but those hundred and forty-four thousand:* by which are signified the elect, *who were not defiled with women.* Some expound this literally of those who always lived virgins; others understand all those who lived or died with a pure and clean heart, exempt from the corruption of vices, and of whom it is said, (v. 5) that *in their mouth was found no lie,* and that they were without spot before the throne of God. Wi.

VER. 4. *These are they,* &c. In the style of the prophets, by fornication is meant idolatry, and virginity signifies cleanness from all sacrilegious worship. These, therefore, are virgins in this sense, who have not fallen into the impurities of creature worship. But others, as S. Augustine, understand it of persons who have lived in continency. The first, however, is the more literal sense. Calmet.

VER. 6–7. *Another Angel, . . saying: . . Fear the Lord.** By this Angel are represented the preachers of the gospel, exhorting all men to the true faith and a good life. Wi.

VER. 8. *Another Angel, . . saying: . . She is fallen, she is fallen, that great Babylon.* By Babylon, as observed before, may very probably be signified all the wicked world in general, whom God will punish and destroy after the short time of this mortal life: or may be signified every great city, and perhaps Rome returned to idolatry in the time of antichrist, a little before the end of the world, or may be signified the idolatry of heathen Rome, in the fourth age, when the Christian religion, under Constantine and his successors, began to triumph over paganism, i. e. according to those interpreters followed by Alcazar, Bossuet, P Alleman, &c. which exposition Dr. Hammond thus expresseth: "the whole impure city of heathen Rome, under the title of Babylon, that old idolatrous city that had lain so heavy upon the people of God . . . should speedily be destroyed, for advancing the heathen worship." Wi.—It is probable that here by the great Babylon is meant the city of the devil; that is, the universal society of the wicked: as Jerusalem is taken for the city and Church of God. Ch.

VER. 9–10. *The third Angel followed . . . if any man shall adore the beast, . . he also shall drink of the wine of the wrath of God, which is mingled with pure wine,* &c. That is, he shall drink of the bitter cup of God's indignation, not mixed with water, or any thing to diminish its force, but with wine and wine; i. e with punishments upon punishments for ever and ever. Wi.

VER. 12. *Here is the patience of the saints.* Here patience is necessary, so as not to be carried away with such pleasures and vanities as are offered in the wicked Babylon, and to remain firm under persecutions with the pious inhabitants of Jerusalem. Wi.

VER. 13. *Blessed are the dead* (all the dead) *who die in the Lord,* and not the martyrs only, for their works follow every one. Wi.—It is understood of the martyrs, who die for the Lord. Ch.—*For their works follow them.* It is just that they rest at length from their labours, and enjoy for eternity the recompense of their fidelity. They land on the shores of their native country, enriched with the treasures of the good works they have done in this lower world. This is said in express contradiction to those who denied the necessity of good works, and maintained the indifference of actions. This seems to have been the doctrine of the Nicolaites and other heretics of those times. Calmet.—The Holy Ghost confirms the sentence of their happiness, not only because at the moment of their departure their hard labours and penitential works cease, but their souls are admitted to a glorious immortality, the recompense of their good works. Past.

VER. 14–20. *Like to the Son of man.* That is, to our Saviour Christ, sitting on a white cloud, with a crown of gold, and in his hand a sharp sickle. And another Angel, desiring of him to do justice, by putting in his sickle, because the harvest of the earth was ripe, dry, and withered; i. e. the wicked, ripe for punishment. The like is again represented by the sickle, which is said to be put to the clusters of the vineyard: and they were cast into the great wine-press, or lake of the wrath of God, into hell, where the blood is said to come out *even up to the horses' bridles, for a thousand and six hundred furlongs:* a metaphorical way of expressing the exceeding great torments of the wicked in hell. But to pretend from hence to give the just dimensions of hell, is a groundless conjecture; of which see Corn. a Lapide. Wi.

to him that had the sharp sickle, saying: Put in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe.

19 And the Angel put his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great wine-press of the wrath of God:

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even up to the horses' bridles, for a thousand and six hundred furlongs.

CHAP. XV.

They that have overcome the beast, glorify God. Of the seven Angels with the seven vials.

AND I saw another sign in heaven great and wonderful, seven Angels having the seven last plagues: for in them is filled up the wrath of God.

* V. 6–7. I cannot but admire how Dr. W. after his *learned modern divines*, Mr. Mede and Mr. Whiston, could hook in the popish antichrist in so many places on this chapter, as v. 7, where it is said *fear God*, the Christians, says he are *forewarned not to fall into any corruptions the visible Church afterwards fell into, particularly popery.* According to a great many of our Prot. adversaries, the popes have been the great antichrist ever since the destruction of the heathen Roman emperors in the fourth age, and yet no man ever dreamt of it or suspected it. The Protestants tell the people, they need but open their Bibles and Testaments to see and find the monstrous popish antichrist, the frightful beast with seven heads and ten horns; and what is more strange than all the rest, not any one of the Latin or Greek Church for so many ages could ever see the least appearance of what to them is visible at the first sight. The Greek Church, by an unfortunate schism, was divided from the Latin in the ninth age: they wanted not learned men among them, well read in the Scriptures, who omitted nothing that could be alleged to justify their schism and separation from the pope of Rome. Is it possible that neither Photius nor any one among them should see this truth, so palpable that every Protestant presently discovers it at the opening of his New Testament? This at once would have justified their separation. This invention, which doubtless was suggested by the most subtle adversary of popery, first came, says the bishop of Meaux on the Apocalypse, from the late Manicheans, a sect among the Albigenses, as infamous for their errors as for their morals, (see Nat. Alex. tom. 6. Sæc. 11. et 12. p. 490. et tom. 7. Sæc. 13. p. 66) who, among other detestable blasphemies against God, against Jesus Christ and his blessed Mother, taught the people that pope Silvester in Constantine's time was antichrist, and the Church from that time was become *a den of thieves, and the harlot in the Apocalypse.* I scarce think the reasons they brought will be approved by the writers of the late reformation, inasmuch, said they, as the Church and ministers of the Church were then permitted to receive ecclesiastical benefices and revenues. These heretics were followed in some points by Wycliffe and his disciples; but perhaps upon a strict examination, they only meant that the pope and bishops taught antichristian doctrine, and so were to be esteemed adversaries of Christ and precursors of antichrist. We may look upon Luther, (though he denied the Apocalypse of S. John to be canonical Scripture) and the Lutherans and Calvinists, to be the true inventors of this empty and incoherent fable of the popish antichrist, twelve hundred years after the popes had successively one after another been the one, great, and famous antichrist. These lovers of novelty, liberty, and Church lands found the obscure revelations in the Apocalypse very convenient for their arbitrary fancies, where they could make the wicked Babylon not signify the heathen Roman empire, with S. Irenæus and the primitive fathers, but to be the Christian popish Rome; and the *scarlet whore* must be the popes and cardinals who wear scarlet and purple. An argument not inferior to that of Mr. Andrew Willet, who found out the pope to be the angel that opened with a key the bottomless pit, because, said he, *who gives the cross keys for his arms but the pope?* The last reformers of the faith found their ingenious expositions on the Apocalypse a fit means to stir up kings and princes, as well as the ignorant populace and unthinking mob against the tyranny of this Babylon: it is not my remark, nor that of the bishop of Meaux only, but of their learned Dr. Hammond, who, after he hath given us the extravagant and trifling ravings of Mr. Brightman, says, "that what such writers aim at, is to put the people in mind that they are to pull down antichrist. Nothing (says Dr. Hammond) can be more effectual towards the raising and fomenting of commotions." It is evident the country parson can never be at a loss, or want matter, to excite his parishioners (as occasion offers itself) to a detestation of popery and all papists, if he has but Mr. Brightman's revelations on the seven epistles in the second and third chapters of S. John's Apocalypse, written to the Protestant churches *by name.* See what we have cited on those chapters. If he keep by him Mr. Willet's expositions of the number of the name of antichrist, whereby he may prove that the three letters are each of them crosses, and that the sign of the cross, still retained by papists, is in very deed the cognizance of antichrist. He may confirm the same by Mr. Willet's evident *demonstration*, as he himself calls it. Take it in his own words, in his Synop. Papismi. Controv. 4. q. 16. "Antichrist, says he, is the great whore of Babylon, i. e. of Rome: and here, saith Willet devoutly, we are to note the singular providence of God, who suffereth not a *jot* of his word to fall to the ground: for even so verily, an. 853, next after Leo. IV. there was a right whore elected pope, called John, or if you will, Joan VIII. who fell in labour in the midst of a solemn procession: thus then by evident demonstration it appeareth that the pope is the whore of Babylon, and consequently antichrist." Is not this witty? No matter if by the same logic every whore that ever lived in Rome may be proved antichrist. But as for the story of pope Joan, David Blondel, a French hugonot, has shewn it to be a fable; for it neither was pope John, nor Joan, that succeeded Leo IV. an. 853. Leo IV. died in July 853, to whom succeeded, in August or September of the same year, Benedict III. so that no place is found for pope John, or Joan, to reign after Leo two years and five months, as the authors of that story pretend. The parson, if need be, may add the expositions on the seven vials of the learned and pious divine, Mr. Mede, as Dr. W. calls him: (though the bishop of Meaux looks upon him as a mere enthusiast) the effusion of the first vial, says Mede, was when the Waldenses and Albigenses, and the followers of Wycliffe, and Hus began to renounce popery. The second vial was completed by what is more eminently styled the reformation, begun by Luther, and carried on afterwards by many others. The third vial was completed partly by the laws made here in England in the reign of queen Elizabeth against popish priests, partly by the great overthrow given to the Spanish armada, an. 1588, and also to the Spanish forces in the Netherlands. See the rest in Dr. W. p. 127. But Dr. W. with Mr. Whiston, looks upon the vials to be *all still future.* I cannot think that the learned men among the Protestants believe the popes to be antichrist, especially since time, that discovers what is true as to matters of fact, that are pretended to be foretold, has confuted the conjectures of de Moulin, Jurieu, Mede, Whiston, &c. I must here do justice to divers learned men of the Protestant communion. Grotius, in a letter (epist. 557.) to the Protestant John Gerard Vossius, tells him, "that they who did not believe the popes to be antichrist, nevertheless judged it necessary to give such interpretations, for the public good of the Protestant religion." See Mons. de Meaux in his advertisement, num. 1. The same Vossius answers, (ep. 571.) "that he himself having told a certain minister of Dort, whom he calls thickscull, (lourde tete) that he should not impose on the people, even against popery, that minister presently asked him if he was for taking the papists' part, whom, said he, we cannot run down too much, that the people may the more detest their Church. This, adds Vossius, is much the same as some others said to me at Amsterdam: why should not we say the pope is antichrist? must we leave off saying so? and make the people leave our communion more and more, as if too many did not leave it already?" This was a secret that was not to be divulged. Of our English Protestants I have read Dr. Hammond's paraphrase and notes, on the second chapter of the Thessalonians; and on the Revelation or Apocalypse, he never pretends that the popes are antichrist. The predictions in S. John, of the *beasts*, of the *fall of Babylon*, of the *great harlot*, he expounds, as fulfilled already, by the destruction of pagan Rome, and of its idolatry, superstitions, auguries, under the heathen emperors, much after the same manner as Alcazar, and as the bishop of Meaux, and other Catholic writers. Mr. Richard Montague, in his Gag. p. 74, writes thus: "Whether the pope be that antichrist or not, the Church (of England) resolveth not, tendereth it not to be believed any way. Some, I grant, are very peremptory indeed that he is. He, for instance, who wrote and printed it, I am as sure the pope is antichrist, that antichrist spoken of in the Scripture, as that Jesus Christ is God: but they that are so resolute, peremptory, and certain, let them answer for themselves. The Church is not tied, nor any one that I know of, to make good their private imaginations. For myself, I profess ingenuously I am not of opinion that the bishops of Rome personally are that antichrist . . . . nor yet that the bishops of Rome successively are that antichrist," &c. He only holds the pope and papists to be antichrists improperly in the sense that S. John says, *there are many antichrists.* He cites for the same opinion Melancthon and others. Mr. Thorndike, in his just weights and measures, (c. ii.) speaking on these two points, that the *pope is antichrist*, and *papists idolaters.* "The truth, says he, is they of the Church of Rome have overcharged us, in calling us heretics . . . but they that would have *the pope antichrist, and the papists idolaters*, have revived it upon them, and taken their revenge beyond the bounds of blameless defence . . . *Let them not lead the people by the nose*, to believe that they can prove the supposition, *which they cannot*," &c. The same Mr. Thorndike, in chap. 19, p. 125, &c. shews more at large that their *reverencing images in churches is no idolatry.* And again, (p. 149) "*having shewed, says he, why the Church of Rome cannot be charged with idolatry, I may from hence infer that the pope cannot be antichrist.*" Yet Dr. W. on the Apocalypse, has another argument to prove that the pope is antichrist, that is, by a new invention, *the mystical antichrist*, foretold by S. John, and his reign to be twelve hundred and sixty years, only because he supposeth that the pope and papists give divine honour, the honour that is due to God alone, to images, saints, and Angels. This he continually repeats, and takes it for a thing granted. It seems very strange that so learned a doctor, after such mistakes have been canvassed and cleared, as appears by what hath been written by Mr. Thorndike on this subject, should still run on in this groundless supposition, contrary to all the protestations which the Catholics have constantly made. Every little papist boy or girl can assure the doctor, that they have been always taught to give divine honour and worship to God alone: they will recite to him the words of their catechism, *that they pray indeed before images, to put them in mind of things thereby represented, but they do not pray to them, because they know they can neither see, nor hear, nor help them:* they will tell him that the Angels and saints, even the blessed Virgin Mother of Christ, and the true mother of God made man, is no more than a creature below God, at an infinite distance; and so that the inferior honour that we pay to them, is nothing like to that supreme and divine honour, which we pay to God alone. In a word we know, and have always professed that images, Angels, and saints are but creatures; and as we are not such fools as to think them Gods, so neither are we so senseless as to pay them divine honour.

CHAP. XV. VER. 1. *I saw . . . seven Angels, having the seven last plagues.* Many by these understand chastisements that will fall upon the wicked a little before the end of the world, and so take these plagues and vials that are poured out, in the next chapter, mostly in a literal sense. Others apply them to different calamities that happened to heathen Rome; but the applications are so different, that they serve to convince us how uncertain they are. In the mean time S. John seems to repeat the same things in a different manner, and some times by way of anticipation, as here the saints are introduced rejoicing, in view

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

3 And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of ages.

4 [a] Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven Angels came out of the temple, having the seven plagues, clothed in clean and white linen, and girded about the breast with golden girdles.

7 And one of the four animals gave to the seven Angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

[a] Jer. x. 7.

CHAP. XVI.

The seven vials are poured out: the plagues that ensue.

AND I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a sore and most grievous wound upon the men, who had the mark of the beast; and upon them who adored his image.

3 And the second Angel poured out his vial into the sea, and there came blood as of a dead man: and every living soul died in the sea.

4 And the third poured out his vial upon the rivers, and the fountains of waters, and there was blood.

5 And I heard the Angel of the waters, saying: Thou art just, O Lord, who art, and who wast the holy one, who hast judged these things:

6 For they have shed the blood of the saints and prophets, and thou hast given them blood to drink; for they deserve it.

7 And I heard another from the altar saying: Yea, O Lord God Almighty, true and just *are* thy judgments.

8 And the fourth Angel poured out his vial upon the sun, and it was given to him to afflict men with heat, and fire:

of that happiness in heaven which is prepared for them. Wi.—Here is a new vision, great and wonderful, seven Angels holding the figurative symbols of seven plagues. They are called the last, because in them is completed the wrath of God, being inflicted on mankind in the last period of the world, the period of Christianity. The first of these scourges takes place shortly after the commencement of the Christian era, and the seventh puts an end to the world. Past.

VER. 2. *I saw . . . a sea of glass, mingled with fire:* by which are signified the storms and dangers which they had happily passed: now they are said to be singing the canticle of Moses after he had passed the Red Sea, *Cantemus Domino*, "Let us sing to the Lord," &c. As Moses was a figure of Christ, and the Israelites of the Christians, so it is now called the canticle of the Lamb. Wi.—By the sea of glass is meant the firmament that makes the floor of heaven, which is here said to be mingled with fire, in allusion to the troubles and persecutions which the faithful, who are standing on this sea, have sustained. The beast that is here mentioned, is in allusion to idolatry or heresy. Past.

VER. 3. *And singing.* This sea of glass and fire may also represent the sea which Moses passed in leaving Egypt; and the memory of this famous event, in every respect so similar to the deliverance of the saints from the persecutions to which they had been exposed during their lives, affords them the opportunity of singing the canticle of Moses, at the conclusion of which, they join in the praises of the Almighty for their own particular deliverance. Calmet.—*O King of ages.* In the common Greek is now read, O king of saints. Wi.

VER. 5. *And after these things.* Here the scene changes, and is carried back to the period of time that immediately precedes the seven plagues. This removal of the scene S. John insinuates by the unusual circumlocution, "after these things I beheld," and looked on the commencement of this scene. The temple opens, and the seven Angels with the seven plagues proceed from the sanctuary to execute the work they are charged with. Past.—One ought not to be surprised to see the good Angels employed in these kinds of offices, as justice is no less an attribute of the Deity than mercy, and therefore equally the object of the ministry of the Angels. Calmet.—*Behold, the temple of the tabernacle . . . in heaven, was opened.* We have before observed, that these visions were shewn to S. John as it were in a temple in heaven, and with an allusion to the sanctuary and its parts under Moses. The Angels are seen coming out with clean and white linen, and with golden girdles, being an allusion to the habits of the priests in the ancient law. Wi.

VER. 8. *The temple was filled with smoke*, &c. as in the time of Solomon. 2 Par. vii. Wi.—The vials are given to the Angels by one of the four animals, that is, by a prophet, because at that time the effects had not happened, but were to happen in time to come, and are therefore announced by way of prophecy; and the temple was filled with smoke, manifesting first the majesty of God, and secondly his power. Pastorini.

CHAP. XVI. VER. 1. *I heard a great voice.* Bossuet explains the pouring out of the seven vials in this manner. The five first he supposes to have taken place under the reign of Valerian and Gallien; the sixth he supposes to have been poured out during the reigns of Valerian, Dioclesian, and Julian; and the seventh under Honorius and the Alani. Bossuet.—All commentators, however, seem to agree that the great city mentioned in the 19th verse, is to be understood of Rome, and that the plagues which are here foretold, are denounced against her. Calmet, Pastorini, &c.—*Go and pour out the seven vials*, &c. According to the exposition followed by the bishop of Meaux, all these seven vials are already past, being punishments and judgments exercised against the heathen emperors, from the time of Valerian even to the time of Julian, at whose death it might be said, (v. 17.) *it is done.* Idolatry is destroyed, as to its public worship. Here in particular, by the drying up of the Euphrates, and by the armies of the East, these interpreters understand those of the Persians, who first gave the great shock to the empire in Valerian's time, and by whom afterwards Julian the apostate was defeated, and killed. By the great Babylon they also understood idolatrous Rome; and by the islands and mountains sunk by earthquakes, they understand the destruction of divers kingdoms. According to another interpretation, (which is very common) all these judgments are to come before the end of the world; and will be in a manner literally executed about antichrist's time. At the first vial, men shall be struck with ulcers and wounds, not unlike to the sixth plague of Egypt. At the second and third vial, the sea and fountains shall be turned into blood, as in Egypt. At the fourth vial shall be excessive scorching heats, tormenting men, and burning every thing for their use. At the fifth vial darkness, like that of Egypt. At the sixth vial, (v. 12.) the Euphrates dried up, to open a passage for the armies from the East, to come and join the forces of antichrist. And the three unclean spirits like frogs, may signify devils sent by the dragon, or chief of the devils, to excite the wicked to all manner of unclean abominations. They are here said to be gathered together in a place called Armagedon, perhaps with an allusion to Mageddon, in the tribe of Manasses, where the two kings of Israel, Ochozias and Josias, perished. 4 Kings ix. 21. And they are here brought in only to signify a place of great destruction. See also Zach. xii. 11. At the seventh vial, a voice, *it is done*, i. e. the reign of the wicked in general, and of antichrist, is at an end. Wi.

VER. 2. *And the first.* From hence it appears that the first vial was poured out indiscriminately upon the good equally with the wicked. But behold the different consequences that follow: those that have the mark of the beast are afflicted with a sore and grievous wound, which is said in allusion to the madness, fury, and despair with which the wicked were afflicted, whilst S. John's omitting to say any thing of the just, shews that they bore it with resignation and joy. Calmet.

VER. 3. *And the second.* On pouring out the vial follows the divine judgment. There appears blood, like that of a dead man. This passage, Pastorini is of opinion alludes to the Arian heresy, which, like blood, flowed in vigorous circulation whilst in health and strength, gradually retarded its motion, as in a dying man, and was at last totally lost and stopped, like the circulation in a dead man. Hence every living soul died in the sea. Pastorini.—Calmet interprets it as a prediction of the calamities which befell the Roman empire, during the invasion of the Persians on the east, and the Goths and other barbarous nations on the west.

VER. 4. *Upon the rivers.* That is, on the Roman provinces in Italy, and Rome itself. This is the last stroke employed by the Almighty for the total destruction of Rome. The divine judgment being executed, the Angel of the waters, that is, the Angel that presided over the Roman states, cries out, (v. 5. 6.) *thou art just*, &c. Pastorini.

VER. 8. *And the fourth Angel.* Here is the punishment of the Greeks during the siege of Constantinople by the Turks, where the fire engines, that were then made use of for the first time, so reduced the Grecian army, that the walls of the city were reduced to ashes, and the whole town to flames. Hence it appears how the Greeks were scorched with great heat; and how they blasphemed the name of God, appears too evident from the history of Notaros, admiral of the Constantinopolitan fleet. Past.

9 And men were scorched with great heat, and they blasphemed the name of God who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains, and wounds, and did not penance for their works.

12 And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty God.

15 [a] Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which is called in Hebrew Armagedon.

17 And the seventh Angel poured out his vial into the air, and a great voice came out of the temple from the throne, saying: It is done.

[a] Mat. xxiv. 43. Luke xii. 39. Supra iii. 3.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such as never hath been since men were upon the earth: such an earthquake, so great.

19 And the great city was made into three parts: and the cities of the Gentiles fell, and great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven upon men: and men blasphemed God, because of the plague of the hail: for it was exceeding great.

CHAP. XVII.

The description of the great harlot, and of the beast upon which she sits.

AND there came one of the seven Angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters.

2 With whom the kings of the earth have committed fornication: and they who inhabit the earth, have been made drunk with the wine of her prostitution.

3 And he took me away in the spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round about with purple and scarlet, and gilded with gold, and precious stones, and pearls, having a golden cup in her hand,

VER. 10. Calmet explains this passage of Rome the seat of idolatry, which was given up to the pillage of the barbarians under Alaric. Calmet.

VER. 12. *River Euphrates.* That is, a passage is laid open for the potentates of the East to lay their destructive hands upon the countries on this side the Euphrates. For they are the spirits of devils working signs, which are sent forth by the eastern princes, to oblige all to unite in arms against the great day of the Almighty God. Pastorini.

VER. 16. *Armagedon.* That is, the hill of robbers. Ch.

VER. 18. The seventh vial is poured out upon the air which lies between the earth and the heavens, to indicate that the judgments of God are going to fall upon the whole creation. After which follow these words, *it is done.* All is over, time is no more; upon which immediately follow lightnings, &c.

VER. 19. *Great Babylon came in remembrance before God.* The time of God's punishing the wicked world is approaching: for by a third interpretation, Babylon may signify metaphorically all the wicked in general. Wi.

VER. 21. *A great hail like a talent came down,* &c.* Which need not be taken literally, but only metaphorically, to signify the heavy weight of God's judgments upon sinners. Wi.

* V. 21. Et grando magna sicut talentum, ὡς ταλαντιαία, quasi talentaris. The Prot. and Mr. N. translate hail about the weight of a talent, as if every hailstone were of that weight.

CHAP. XVII. VER. 1. I must repeat what I have already taken notice of, both in the preface to the Apocalypse, and sometimes in the annotations, that there are three ways of expounding all the visions of this revelation, from the end of chap. iii. to the end of ver. 10. chap. xx. all of which seem grounded on the opinions of the ancient fathers. According to the first, all these visions are only to be fulfilled in antichrist's time, a little before the end of the world. According to the second, the visions may be applied to particular events, which happened in the first three or four ages, under the persecuting heathens, till by Constantine, and the succeeding Christian emperors, idolatry by degrees was extirpated, and the faith of Christ triumphed over all its enemies, whether Jews or pagans. According to the third, by the great city of Babylon, is mystically and metaphorically signified all wicked great cities in the world, all the multitude of the wicked dispersed in all nations, their short and vain happiness, their persecutions and oppressions of the good and faithful servants of God, who live piously in this world, and who are called to be citizens of the celestial Jerusalem in the kingdom of God, where he reigneth for ever with his Angels and saints, and where they all reign with him, happy in his sight and enjoyment. I am more and more inclined to this third exposition, by reading this 17th chapter, with the contents of the 18th, 19th, and 20th chapters, till the 11th verse, and by reading what S. Jerom says in general terms, in his epistle to Marcella, tom. 4, part 1, p. 166, Nov. edit. "*that all this book* (of the Apocalypse) *is either to be expounded spiritually, or if we follow a carnal interpretation, we must content ourselves with Jewish fables.* And especially by reading what S. Aug. has delivered us upon the chief difficulties of the Apocalypse, in his 20th book de Civ. Dei, from chap. vi. to chap. xvi. and from p. 578. to p. 594. tom. 7. Nov. edit. To expound then these chapters together according to this third interpretation. Wi.—*Of the great harlot.* Nothing can be better applied than this epithet to ancient Rome, which had conquered almost all the kingdoms of the known world, as it is said in ver. 18. she *is the great city, a kingdom which hath dominion over the kings of the earth;* ver. 9. it was built upon *seven mountains;* ver. 6. was watered with the blood of the saints and *martyrs of Jesus* Christ; and in fine, ver. 5. it was the great *Babylon,* as S. Peter, in his first epistle, pleases to call it. Calmet.—*Come, I will shew thee the condemnation of the great harlot,... Babylon.. the mother of the fornications.* By this *harlot,* and this *Babylon,* is signified the multitude of all the wicked of all times and places, who have abandoned themselves to sensual pleasures, and sought for their happiness in riches and worldly grandeur; for this reason she is said to carry on her forehead this inscription, *a mystery;* that is, to be understood in a mystical sense of all the wicked, who make up as it were one city, as S. Aug. observes, which may be called *Babylon,* the city of confusion, the city of idolatry, and of all manner of vices.—*The beast,* that is, the devil carries her, whose suggestions the wicked follow. He comes out from *the bottomless pit. He was,* i. e. had a much greater and more extensive power over the wicked world before Christ's coming and incarnation; *and he is not,* i. e. according to S. Aug. his power hath been much extenuated and lessened since that time. He is *bound* or chained up *for a thousand years,* as it is said, c. xx. 2. By which may be understood all the time from Christ's coming, and the establishing of his Christian Church, till the last and severest persecution under antichrist. See S. Aug. l. xx. de Civ. Dei. c. vii. And when he shall come again, and be let loose, as it were, in antichrist's time, he must continue a short while: for all the ancient fathers agree, by the interpretations they give to the Scripture, that antichrist, and consequently the devil with antichrist, must reign but a short time. The *scarlet coloured beast,* the devil, called the prince of this world, on whom the *harlot gilded with gold* sat; that is, all the wicked, and particularly all wicked kings and princes, with their worldly greatness, who were *drunk with the wine of her prostitution;* that is, who abandoned themselves, and indulged their passions with all sensual pleasures, and contented themselves with the vain and deceitful happiness of this life; to be convinced of which, the Angel is said to have taken S. John *in spirit into a wilderness* from the company of the wicked world, the better to see and contemplate the vanity of their short and false happiness. This *woman,* this *harlot,* this *Babylon,* this multitude of the wicked, especially the heathen persecuting emperors at Rome, and in all other places, (and they who acted against the Christians under them) are said to be *drunk with the blood of the saints, and the blood of the martyrs,* by putting the Christians, the Catholics and the servants of God to death, from the foundation of the world to its consummation, by the instigation of the *beast,* the devil. The *beast,* the devil, is represented with *seven heads* and *ten horns;* that is, with many heads and many horns, signified by the numbers *seven* and *ten.* See S. Aug. c. xxiii. p. 606.—*The seven heads,* as it is said, v. 9, are seven mountains, and seven kings, i. e. a great many. And also the *ten horns,* (v. 12.) are ten kings. Wi.

VER. 4. *Cup.... full of the abomination,* &c. These are common scriptural

full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications and abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I had seen her, I wondered with great admiration.

7 And the Angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, that was, and is not.

9 And here is the understanding, that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings.

10 Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

11 And the beast that was, and is not: the same is also the eighth: and is of the seven, and goeth into destruction.

12 And the ten horns, which thou sawest, are ten kings: who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one design, and their strength and power they shall deliver to the beast.

14 These shall fight with the Lamb, and the Lamb shall overcome them; [a] because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

[a] 1 Tim. vi. 15. Infra xix. 16.

expressions for the abominations of idolatry, with which ancient Rome had notoriously polluted herself. For not content with worshipping her own heathenish gods, she adopted those of all the countries and nations she had subdued. In Rome itself there were no less than 420 heathenish temples, so that one of their most famous poets, Ovid, (lib. i. Trist.) says:

Sed quæ de septem totum circumspicit orbem,
Montibus Imperii, Roma, Deûmque locus.

VER. 5. *A mystery.* That is, a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.—*Babylon.* Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome*, which then and for 300 years persecuted the Church, and was the principal seat both of empire and idolatry. Ch.

VER. 6. *Drunk with the blood of the saints.* Such was pagan Rome, for innumerable were the *martyrs* she put to death, both throughout the extent of her vast dominions, and even in her own bosom, the city itself. These were the victims of the ten persecutions raised by Rome against the Christians. Such was *the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.* Pastorini.

VER. 8. *The beast which thou sawest.* This beast, which supports Babylon, may signify the power of the devil; *which was, and is not*, being much limited by the coming of Christ, but shall again exert itself under antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen, as above, chap. xiii. ver. 1. The beast itself is said to be *the eighth, and is of the seven;* because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire distinct from them all. Ch.

VER. 9. *Seven mountains.* We have already observed that ancient Rome stood upon seven mountains. The same cannot be said of modern Rome, as some of the hills are not inhabited.—The *seven heads . . . are seven kings*, or seven Roman emperors, who were particularly distinguished as the chief supporters of idolatry, and the most virulent persecutors of the Christian religion. Their names were Nero, Domitian, Severus, Decius, Valerian, Dioclesian and Antichrist.—*Five* of them *are* fallen or gone, viz. Nero, Domitian, Severus, Decius, Valerian, who supported the idolatrous empire for a time; *one is*, viz. Dioclesian, with whom the reign of idolatry falls; and *the other is not yet come*, that is, antichrist.

VER. 10. *Five are fallen, one is, and the other is not yet.* The meaning of this is obscure. And perhaps it were better to own with S. Aug. that we do not know the meaning, than to advance suspicions and conjectures. But it is not improbable that by these seven kings may be understood the collection of kings, in what are called the seven ages of the world, from its creation to its consummation. The first age, is reckoned from Adam to Noe, and the deluge: the second age, from Noe to Abraham; the third, from Abraham to Moses; the fourth, from Moses to David; the fifth, from David to Christ. These five were past, and *fallen*, when S. John wrote. The sixth is, and is to last from Christ to antichrist. And another, the seventh, *is not*, being the time of antichrist, and only a short time. See A. Lapide on this verse. Wi.

VER. 11. *The beast that was, and is not:* is *the eighth: and is of the seven.* The devil reigns with the kings in all these ages: he is *of the seven*, because he is the prince under whom reign the wicked in all ages: he is also *the eighth*, inasmuch as he is their prince, and they are only his instruments. Wi.

VER. 12. *The ten horns*, or ten kings, *which thou sawest*, as yet have received no kingdom, *but shall receive power as kings, one hour after the beast;* or, as it is in the Greek, with the beast. According to the common interpretation, this must be referred to ten, or many kings, who are different from all the wicked kings that had been, and who should follow and live at the same time with *the beast*, by which here seem to be signified antichrist. Or, if by these ten kings we understand all the wicked kings, who were to come after S. John wrote, to the end of the world, they had not yet kingdoms, but the kingdoms which they should have, and all their vain happiness, would be very short, and at the same time they would be under the beast, and subject to him. Wi. —*Ten horns.* These denote ten kings, or ten powers; namely, Goths, Huns, Alans, Vandals, Saxons, Burgundians, Franks, Heruli, Suevi, &c. the chief of the Barbarians that invaded the Roman empire in the fifth century.—They *shall receive power as kings, one hour after the beast;* that is, they will serve under their own leaders, to assist pagan Rome a little against its enemies; and their *one design* is afterwards to take the fruitful provinces of Rome to themselves, which we know they did. Pastorini.—*Ten kings.* Ten lesser kingdoms, enemies also of the Church of Christ; which nevertheless shall be made instruments of the justice of God, for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarous nations that destroyed the empire of Rome. Ch.

VER. 13. *These have one design*, to make themselves as happy as they can in this world: and their *power they shall* give *to the beast*, being always slaves of the devil. Wi.

VER. 14. *These shall fight with the Lamb.* Their actions and affections being always led away with the love of this world, which is an enemy to Christ and his doctrine: but *the Lamb*, Christ, *shall overcome them*, and punish them, when he pleases: for he, Christ, God and man, *is Lord of lords, and King of kings:* and as S. John says again, (c. xix. 16.) has written on his thigh, the *King of kings, and Lord of lords*, to signify to us his divinity, or divine nature. Wi.—All these different people were either heathens or heretics, and of course were bitter enemies to the Catholic religion; *but the Lamb overcame them*, by turning their hearts, and converting them to Christianity.

VER. 15, &c. *The waters which thou sawest, where the harlot sitteth*, signify the different nations, in all which is a multitude of wicked, especially among the great ones of this world. Wi.—*And the ten horns . . . shall hate the harlot.* That is, ancient Rome; they *will make her desolate*, by laying waste all her provinces; they will *make her . . . naked*, by stripping her of her shining ornaments, her gaudy palaces, Egyptian obelisks, magnificent temples, theatres, triumphal arches, &c.—They will *eat her flesh*, by plundering her of her wealth and riches, with which she has fed herself by plundering the rest of the world; and lastly, they *will burn her with fire;* all which we know has been accomplished, even to a tittle. Past.—Alaric, the Goth, in 410, took the city, pillaged it, and delivered it over to fire and the plunder of his soldiers for three days. The only privileged places that escaped were the churches. Calmet.—Genseric plundered it for fourteen days, in 455, and set fire to it. Odoacer took it, and deposed the emperor in 476; and Totila, in 546, burnt it, and reduced it to a solitude. Procopius says he left not one human creature in the city. Past.—*These shall hate the harlot.* There is no true love or friendship among them: the wicked hate, envy, make war against the wicked, though they make alliances sometimes one with another.—*For God hath* put it *into their hearts*, permits them, and makes use of them as instruments of his justice, against one another: and they *give their kingdom to the beast:* the wicked reign under the prince of this world, the devil, as long as God pleases, and till his words and judgments be fulfilled. All the contents of the following chapters agree with this exposition. When the Angel cries, (c. xviii.) *Babylon the great is fallen, is fallen*, the false happiness of the wicked is come to its last period; though S. John speaks sometimes by anticipation, especially when the rejoicings of the saints are represented, and the miseries and consternation of the wicked, to encourage the servants of God to patience and perseverance under their trials and persecutions in this mortal life. Babylon will in a short time be the habitation of devils: and therefore the good are admonished by these words, *go out from her, my people*, avoid and detest her wicked ways. Almighty God hath remembered her iniquities, the provocations of the wicked, nor can they escape the hand of his justice. They lived as if they were never to be called to an account. Babylon, blinded with sensual delights, pride, and vanity, said in her heart, I sit as a queen above others, and sorrow I shall not see; like the wicked in the psalmist, *who is Lord over us?* Ps. xi. But all her *plagues* (c. xviii. 8.) *come in one day*, at the day of death, or the day of judgment. Then are represented the weeping and mourning of all the

16 And the ten horns, which thou sawest on the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, which hath dominion over the kings of the earth.

CHAP. XVIII.

The fall of Babylon: kings and merchants lament over her.

AND after these things I saw another Angel coming down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a strong voice, saying:

accomplices of the wicked, like the disappointment of merchants by the burning and destruction of a great city, where they found so great profit in disposing and selling their merchandise. After this, in the 19th chapter, the blessed in heaven sing *Alleluia*, &c. the *God Almighty hath reigned*, or is about to reign. At the latter end of the 19th chapter, v. 17, it is said, *I saw an Angel standing in the sun;* saying to all *the birds*, &c. Here are represented God's judgments on the wicked, as it were after a great battle, in which kings and many noblemen are slain, so that the birds are invited to drink of their blood.—*The beast was taken*, and *with him the false prophet.* We may take this as spoken by anticipation of antichrist, and his great impostor, or false prophet. For still after this, (c. xx. 7.) is foretold, according to S. Aug. the last persecution by the devil, and by antichrist with Gog and Magog; for it is then that fire came down from heaven, and was to devour them; and there it is expressed that the devil, who seduced them, and all the wicked, was cast into the lake of fire, into hell, where also the beast, antichrist, and the false prophet shall be tormented for ever and ever. Now to give a short account of the two other expositions. The first of them, followed by a great many, (as may be seen in Alcazar and A. Lapide) holds that all these visions will come to pass in the short reign of antichrist, a little while before the end of the world. These interpreters are divided about the signification of *Babylon:* some understand Babylon the metropolis of Chaldea, where they think that antichrist will begin to reign; others understand Constantinople, the seat of the Turkish empire, which is also built upon seven hills: but many understand Rome, not Christian Rome, but Rome that was a heathen city in the first ages, and which they think will be heathen Rome again in antichrist's time. See a great number of the fathers and interpreters for this opinion cited by A. Lapide. By the *beast* that carries her with her idolatry and vices, they understand the devil; and by the seven heads and ten horns, kings, who shall be in the time of antichrist, and submit themselves to him. All these kings and persecutors will receive their power one hour after, or with the beast, by which they rather understand antichrist, whose reign shall be short, as shall be that of the devil, who shall be let loose, and have greater power for a little while. By the eighth, who is of the seven, they understand the devil, because all the seven will be as it were his instruments. The same kings who committed fornication with the harlot, are also said to hate her, and burn her, says Gagneius, by being the cause of her damnation and destruction: for none are greater enemies than sinners' accomplices. As to the other exposition, (for which see Alcazar, the bishop of Meaux, &c.) they look upon all these visions till the last persecution under antichrist, (c. xx. 7. 10.) to be already fulfilled by the destruction of the heathen Roman empire, as they are also expounded by Dr. Hammond. Babylon is the ancient heathen Rome, mother of fornication, i. e. of idolatry and of all kind of vices, sitting upon a scarlet beast, supported by the pagan emperors in all their grandeur, pomp, and vanity. When it is said of her, *that she was, and is not*, this is not to be taken with a regard to the visions one after another represented to S. John, nor with a regard to the time when he wrote under Domitian. She is said to come again *out of the bottomless pit*, when the same heathen worship was again renewed by Julian the apostate, who had a design and endeavoured to destroy the Christian religion. The seven heads are ingeniously applied to Dioclesian, Maximian Herculeus, Constantius Chlorus, Maximus, and Maxentius, which in a vision of S. John, are said to be the five that are fallen. One, to wit, Maximinus, is the sixth, represented as then in being; and another, the seventh, it is said is not yet come; to wit, Licinius, whose persecution continued but a short time. The eighth, who is called also one of the seven, they take to be Maximian Herculeus, who had laid down the empire with Dioclesian, but took it up again, and so was the eighth, but of the seven mentioned before. The ten horns represented as not yet having a kingdom, but who are to receive power as kings, one hour after the beast, or at the fall of the empire, are those kings and princes by whom the Roman empire was destroyed; as the Goths, Vandals, Lombards, Burgundians, Franks, Huns, Alans, Suevi, also Persians and Saracens, who invaded and dismembered different parts of the empire: but no great stress need be laid on the exact number of *ten;* which, as S. Aug. says, may be taken for a great many. They all come with the same design, (v. 13.) to enrich and settle themselves in the dominions of the empire; yet afterwards they gave their power to the beast, by entering into alliances with the emperors, as Alaric, the Goth, and others did. They at first fought with the Lamb, being then heathens, and afterwards many of them Arians, till the Lamb overcame them, and brought them to the true Christian faith. They are said to have hated the harlot, making her destitute by pillaging Rome and divers other cities; they devoured her flesh, her treasures, God putting it into their hearts, making use of them as instruments to punish these wicked persecuting idolaters; yet they afterwards sometimes agreed to give her their strength by agreements and alliances, till the time that God decreed the empire should be in a manner destroyed. These interpreters conclude that by Babylon must necessarily be understood Rome, because it is said that seven heads, upon which the woman sitteth, are seven mountains; and it is well known that Rome is built upon seven hills; and secondly, because the woman is said to be the city, which hath dominion over the kings of the earth. But first, those seven mountains are also called seven kings; secondly, Constantinople is also built upon seven hills; thirdly, seven may be taken for many. And I cannot but take notice, that some expressions in this and in the next chapter, seem to agree better with that exposition, which takes Babylon for the multitude of all the wicked: as when we read (c. xviii. 3.) that *all nations have drunk of the wine of the wrath of her fornication;* (v. 23.) that *all nations* were *deceived by* her *sorceries;* (v. 24.) that *in her was found the blood of* the *prophets, and of* the *saints, and of all* that were *slain upon the earth.* For though the Roman empire was of so large an extent, yet a greater part of the world was never subject to the Romans: many apostles and martyrs were not put to death at Rome, nor by the Romans, but by the Persians, and in India, &c. so these general expressions are more easily expounded, if by the great city of Babylon we understand the multitude of the wicked in all parts of the world: not but that these visions may also regard heathen Rome as the chief place where such persecutions were acted, and where all kind of vices were practised.—N. B. Some have taken notice, that the English Protestants print the 5th verse of this chapter in capital letters: *Mystery Babylon the great, the mother of harlots, and abominations of the earth.* I will suppose that these words are only printed in this manner, because they contain an inscription; as when it is said, that he who was called the word of God, had written upon him, the *King of kings, and Lord of lords*, which words are also printed in great letters: but if our adversaries do this, to make the Church of Rome to be looked upon as the whore of Babylon, and the pope as antichrist, nothing can be more unfair, nothing more ridiculous, as I may shew on the following chapters. Wi.

CHAP. XVIII. In this chapter is a repetition of the fall of Babylon and the mourning of other nations, and their consternation for its sudden destruction, to which may be applied the three mentioned expositions. Among the sorts of merchandise, (v. 13.) are *mentioned slaves, and the souls of men.* Some of our Prot. adversaries (see Mr. Theophilus Higgons) tell us, that it is only Popish Rome that deals with this sort of merchandise. But I must needs say, our adversaries have the misfortune to betray a shameful ignorance, whensoever they undertake to bring proofs to shew the popes to be antichrist. Here it is so evident that by the *souls of men* are meant only bond slaves, which merchants used to bring and sell at Rome, that Dr. Wells instead of *slaves and souls of men*, in the amendments made to the Prot. translation, has translated *hired servants and bond servants*, as Dr. Hammond had before put in his paraphrase, and proved it in his notes. It is from the mysterious visions of these revelations, especially in the 17th and 18th chapters, that divers Prot. writers would make the people believe that all the popes for above twelve hundred and sixty years have been the detestable antichrist, the great whore of Babylon, the monstrous beast with seven heads and ten horns. This new invention, and their wild fancies upon it, are full as monstrous as the beast. The obscurity of the vision furnishes them with a more convenient handle for their main design, when it is to make the pope and popery odious to the people, where they can with less hazard advance their groundless and licentious expositions: and where the expressions are mystical and allegorical, it is no hard matter, said Dr. Hammond, *to transform any thing into any thing*, and thus to *lead the people by the nose*, said Mr. Thorndike on this very subject. Never was there a fable invented by men, that pretend to be interpreters of the holy Scriptures, so empty, so incoherent in its parts, so contradictory to the Scripture, and to the *unexceptionable authority of the primitive fathers*, to use the words of Dr. Wells, who therefore is pleased to own that he is not so *sanguine* as divers others of his communion, to think that the popes are the *great, literal, and famous antichrist, emphatically so called*, but by another new invention, as groundless and as frivolous as the former, he would have above two hundred popes for the same term of twelve hundred and sixty years, to have been the *mystical antichrist:* he does not only mean antichrist *improperly* and *metaphorically* so called, as are all heretics who teach false doctrine, and so are adversaries to Christ, of which S. John said, (1 Ep. ii. 18.) *they are become many antichrists.* The doctor's mystical antichrist, or antichrists, he pretends were foretold in this revelation of S. John, who were to reign for twelve hundred and sixty days, that is by a new exposition of his learned divines of the reformation, twelve hundred and sixty *years*, which no one dreamt of before them. I had designed and prepared an appendix to these annotations on the Apocalypse, with a confutation of their arbitrary expositions and groundless arguments; but by the advice of a learned friend, for whose judgment I have the greatest esteem, I shall only give the reader in short what I hope may be sufficient to shew that the popes can neither be that mystical antichrist, nor antichrist emphatically so called: and that both from the authority of the Scriptures and of all the primitive Fathers, both of the Greek and Latin Church, in which we find any thing concerning antichrist. It may be observed that the Fathers, or ancient interpreters, sometimes give us their private conjectures and opinions, as S. Augustine takes notice, in which others do not join with them, as that antichrist is to be of the tribe of Dan, a Jew, and chiefly to be acknowledged by the Jews, who will pretend to be their Messias, who is to sit in the temple rebuilt at Jerusalem, to overcome three kings, and seven others to submit to him, &c. These are the suspicions and opinions of some; though none of them favour their system of the popish antichrist. But whosoever consults the primitive Fathers, as I make bold to say I have done with all possible exactness, will find that the Scripture and Fathers unanimously agree in these three following points, (utterly destructive of their systems of the popish antichrist) to wit: 1. That antichrist must be one single man; 2. that he shall not come till about the end of the world; 3. that he shall but reign a very short time. In the holy Scriptures, we only find the word itself, antichrist, five times that is, in the 1st

[a]Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the

[a] Isai. xxi. 9. Jer. li. 8. Supra xiv. 8.

and 2nd Epistle of S. John. In four of these places, he only speaks of antichrists improperly so called, as being *seducers* and adversaries of Christ; and of the one proper antichrist he only says, (1 Ep. ii. 18.) *as you have heard that antichrist cometh*, or is to come. But it is generally agreed, even by Protestants, that S. Paul (2 Thess. ii.) speaks of the great antichrist; and there he is called *the man of sin, the son of perdition*, he *who opposeth and is lifted up above all that is called God, or that is worshipped*, &c. S. Paul also there adds, *then that wicked one shall be revealed*, (i. e. about the time of the day of judgment) *whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming;* from which it follows, both that antichrist is to be one man, and that his coming and the glorious coming of our Saviour shall concur together. If our adversaries will understand the predictions of the prophet Daniel, (C. vii, &c.) of antichrist, and not only of Antiochus, he must also be one particular king, who shall overcome other kings, that *little horn* that sprang up amidst other ten horns. In the Revelation or Apocalypse of S. John, we no where find the name of antichrist. Secondly, I take notice that divers of the ancient Fathers, as S. Chrys. S. Cyril of Jerusalem, Theodoret, &c. never bring any passages out of the Apocalypse when they speak of antichrist. Thirdly, nor is this to be wondered at, since divers of them by the *beast, Babylon*, and the *scarlet whore*, understood the devil, or heathen Rome with its heathen Roman emperors, and taught that all those visions till the 20th chapter are fulfilled already, before the coming of antichrist. Dr. Hammond gives their interpretations in these words, in his first note on the Revel. chap. xviii: "What is said of the fall of Babylon cannot belong to Christian Rome, neither to the emperor Honorius, who was then a Christian, and at Ravenna, nor to Innocentius, the pope or bishop of Rome, by the ordering of God's providence . . . rescued like Lot out of Sodom also at Ravenna, nor generally to the Christians, who survived to restore and re-edify the city, a more Christian city than before, *but to the heathen part of the city:* so that the sum *of the fall of Babylon* is the destruction of the wicked and *heathen*, and the preserving of the *pure and Christian Rome, and so in effect the bringing of that city and empire to Christianity.*" Thus Dr. Hammond. Nothing that the Protestants bring, as I think, has even the face or appearance of an objection, unless it be when they tell us, that by *Babylon* in S. John's Revelation is meant Rome; therefore, say they, the Church of Rome must be Babylon, and the scarlet whore that sitteth there must be the pope with his cardinals, clothed in scarlet and purple. I answer: All Catholics, and all men of sense, have reason to wonder and ask by what kind of logic they have hooked or drawn into the consequence the Church of Rome. There is not, as the bishop of Meaux desires the Protestants to take notice, in all these visions and predictions the least hint or insinuation of a fallen corrupted church, but of a heathen city and pagan empire. Many by Babylon understand the multitude of the wicked in general: but we will willingly allow that by Babylon was meant Rome, yet not Christian Rome or the Church of Rome, but heathen Rome and its pagan emperors, with their dress of purple and scarlet. Let me again cite to these our adversaries, the paraphrase of their learned Dr. Hammond, p. 985: "I will shew thee the vengeance that is ready to befal the imperial dignity of Rome, fitly styled the great whore . . . for their worship of many heathen gods. I saw a woman, that great whore, *the imperial power of heathen Rome, seated on an emperor in a scarlet robe, a great blasphemer against God*," &c.—Now as to the ancient Fathers, and what they have witnessed and delivered to us concerning the three above mentioned points. S. Irenæus, on whose testimony the Protestants seem to lay the greatest stress, tells us, (l. v. c. xxx, p. 361. Ed. Rig.) *that antichrist shall be a wicked king . . . who shall overcome ten other kings.* He also makes his conjecture on the number of the name of a single man. As to the time of his coming, he says, (p. 363) that it *shall be at the end of the world*, and *when the end of all things shall come. That he shall reign upon the earth three years and six months:* or, as he says again, for *forty-two months.* Rex impius et injustus . . . novissimo tempore . . . quoniam finis fiet . . . regnans annis tribus et sex mensibus, &c. S. Chrysostom: (tom. 6. Nov. Ed. Ben. p. 238) *What is the little horn? I say it is antichrist appearing among some kings, and that he is a man,* ἄνθρωπός ἐστι. See also his 3rd homil. on 2 Thess. *Who is antichrist? a certain man,* &c. ἄνθρωπός τις. And hom. iv. *Antichrist,* says he, *will be destroyed by Christ's coming,* &c. Theodoret, on Daniel, (C. vii. t. 2, p. 631. Ed. Par. 1642) *The little horn is antichrist,* &c. And C. xi. *He will glorify the god Maozim in this place:* which the Protestants may take notice of that he expounds thus: *Instead of the gods which his forefathers adored, he will set himself up for the strong and powerful god,* signified by the word *Maozim.* See on Thess. ii. tom. 3, p. 386. *Antichrist is called the man of sin, because by nature a man, who will call himself the Christ,* &c, *God hath decreed he shall* appear at the end of the world: παρὰ τὸν τῆς συντελείας καιρόν. S. Cyril of Jerusalem: (Cat. xv, p. 162. Ed. Par. 1640) *The devil will bring a certain man, a magician, falsely calling himself the Christ.* And this will come after the time of the Roman empire, and when the end of the *world shall approach:* τῆς τοῦ κόσμου συντελείας. He shall *be destroyed by the glorious coming of Christ.* He will act only *for three years and six months:* ἐπὶ τρία ἔτη μονα, καὶ μῆνας ἕξ. He brings proofs, p. 165 and 166, to shew that antichrist's reign will last but three years and a half, being also expressed by months. And these things, says he, we draw from the divine Scriptures, ἐκ θείων γραφῶν, yet does not bring any place out of the Apocalypse. I do not cite Hippolytus on the Apocalypse, because that book we now have with his name is thought not to be his. Theophylact, Œcumenius, and Euthymius, follow S. Chrysostom. In the BB. Patrum, (tom. 4. Ed. Colon. p. 517) we have a commentary on the Apoc. of Andreas, bishop of Cæsarea, in Cappadocia, and another (tom. 6. p. 59) of Arethas, bishop of the same city, which is in a manner an abridgment of the former. They both agree that the reign of antichrist will last but three years and a half, for which also they cite Hippolytus. S. John Damascen, in the eighth age, (l. 4. Orthod. fid. c. xxviii. Ed. Basil. p. 389) says that antichrist is to come *at the end of the world.* None of these writers dreamt that the bishops of Rome were antichrist. The Latin Fathers, upon antichrist, deliver us the very same truths. Tertullian, to omit other places, l. de Resur. carnis. c. xxvii. *Those,* saith he, *in antichrist's time at the end of the world,* &c. S. Cyprian, in the middle of the third age, (Ep. 56. Ed. Rig. and in other epistles) was apprehensive that the time of antichrist was then approaching, as divers of the Fathers feared the same in their time, but he always joins with antichrist *the end of the world.* Scire debetis et occasum sæculi, et antichristi tempus appropinquasse . . . prænuntiata sunt hæc futura in fine sæculi, deficiente jam mundo et antichristo propinquante. See Ep. 68. ad Clerum in Hispania, p. 115. See Lactantius, l. 7. div. Institut. c. xvii: *Antichrist,* says he, will come; *imminente jam temporem conclusione,* &c. S. Hilary (on Matt. xxiv. can. or cap. 26) tells us, that antichrist is to come when the *day of judgment is at hand.* See also can. 33. See S. Ambrose, (t. l. de ben. Prophet. c. vii. p. 523) where he also thinks that antichrist will be of the tribe of Dan. See t. 2. in Psal. xlv. p. 1028. S. Jerom (on Dan. vii. tom. 3, p. 1101. Nov. Ed.) says, that by the *little horn* is meant antichrist. "Let us say what all ecclesiastical writers have delivered to us, that *at the end of the world*, when the kingdom of the Romans is to be destroyed, there will be ten kings, who will divide among them the Roman world, and the eleventh will rise up, a little king, who will overcome three of those ten . . . and the other seven will submit to the conqueror." Take notice, that these words, "what all ecclesiastical writers have delivered to us," *quod omnes ecclesiastici scriptores tradiderunt, in consummatione mundi quando regnum est Romanorum,* &c. are not to be extended to every particular in this sentence, but only to what he and other ecclesiastical writers agreed in, to wit, that antichrist was not to come till about *the end of the world*, and that the heathen Roman empire was first to be destroyed. But it does not follow, that presently after the destruction of the Roman empire, both antichrist and the end of the world (which others also join together) should happen. This was indeed, for some time at least, the particular opinion of S. Jerom and of some other Fathers; but divers others hold that the Roman empire is now long ago destroyed, though antichrist be still to come. S. Jerom also tells us that ten kings shall divide the Roman world; but S. Augustine puts us in mind, that by *ten* may be signified *many.* And besides, there are other expositions on these kings and on Babylon, which are very probable, as shewn already. S. Jerom also (on Daniel, p. 1103) says, the reign of antichrist will last but *three years and a half.* On the 12th chapter, (p. 1133) he takes notice that the same short time is signified by 1260 days. P. 1127, he tells us Antiochus was a *figure* of antichrist, but that many things in that prophecy agree better with antichrist himself at the end of the world: *rectius in fine mundi hæc facturus est antichristus.* See also his Ep. to Algasia, tom. 4. part 1, q. 11, p. 200. S. Augustine began his learned work, *de Civ. Dei*, soon after the destruction of Rome by Alaric, about an. 410, as he tells us l. 2. retract. c. xliii, though he did not finish these books till about the year 427. He is far from finding any certainty of the approach of antichrist, as I shall have an occasion to shew on chap. xx. of this Apocalypse; and shall only here take notice, that he delivers it as a certain truth, that the reign of antichrist will last but *three years and a half,* (l. 20, c. xxiii) which he tells us we are the more certain of, the same short time being expressed in the Scriptures by years, by months, and by days: *tres annos et semissem, etiam numero dierum aliquando, et mensium numero declaratur.* S. Gregory, in his moral books on Job, (tom. 1) makes frequent mention of antichrist, little dreaming that his predecessors for almost two hundred years, that he himself and his successors for so many ages, were antichrist, foretold in the Apocalypse. L. 12, c. xv, p. 410, he says antichrist will be permitted to be exalted for *a little time;* parvo tempore. L. 13, p. 32, he calls him that *damnable man whom* the apostate angel will make use of *at the end of the world;* in fine mundi: and again, (l. 29, c. vii, p. 925) in mundi termino, &c.—Now to conclude from what has been said. The Scripture, and all both Greek and Latin Fathers, acknowledge no particular antichrist, properly so called, but him who shall be *one single man*, who is not to come till about *the end of the world*, who is *to reign but a short time.* Let our adversaries reconcile this doctrine with their systems of the popish antichrist, whether *emphatical* or *mystical.* They tell us that 1260 days, being prophetic days, must be taken for years; and that just so long must reign the popish antichrist. It is true we have two examples in Scripture, and only two, as the bishop of Meaux observes, in which days are put for years, to wit, Num. xiii. 34. and Ezech. iv. 5. and in both places we are admonished that days unusually stand for years. And certainly, unless we have particular proofs to the contrary, days even in the writings of the prophets are to be taken for days, months for months, years for years. Now in this place, since the same term of antichrist's reign both in Daniel (to whom S. John alludes) and in the Apocalypse is also expressed by as many years and months as come to no more than 1260 days, it is manifest that S. John by days means days, and not years. So divers other convincing proofs of this matter in the advertisement of the bishop of Meaux, num. 24. This the ancient Fathers saw very well, and so not one of them understood this of a number of so many years. Yet unless we allow this arbitrary and groundless exposition, that by 1260 days are meant years, the whole system of so many popes being antichrist is utterly destroyed. But let us see what pleasant work they can make of it, if we suppose days to be years; with a second supposition, that above two hundred men are one man; and with a third, that the end of the world, at which antichrist is to come, has now been ending for 1260 years. The popish antichrist, say they, is to last 1260 years and no longer: and they are certain that he began some time in the fifth age, as soon as the Roman empire was destroyed by ten kings; for the popish antichrist was to begin with those kings that began to reign *with the beast*, and the pope renewed heathenism and idolatry at that very time. From hence they have made different computations: 1. From the year 410, when Alaric, the Goth, pillaged and almost destroyed Rome; add to this number 1260 years, and the antichristian reign of the popes should have come to a period in 1670, or thereabouts. This by the event being found a mistake, others, as Jurieu and Mr. Whiston, found out a new epoch, and dated the beginning of the popish antichrist from the year 455 or 456, under the great, learned, and virtuous S.

wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have become rich by the strength of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached even to heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you: and double ye the double according to her works: in the cup, wherein she hath mingled, mingle unto her double.

7 As much as she hath glorified herself, and hath been in delicacies, so much torment and sorrow give unto her: because she saith in her heart: [a]I sit a queen, and am not a widow: and sorrow I shall not see.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with fire: because God is strong, who shall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing afar off for fear of her torments, saying: Alas! alas! that great city, Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her: for no man shall buy their merchandise any more:

12 Merchandise of gold, and silver, and of precious stones, and pearl, and of fine linen, and purple, and of silk, and scarlet, (and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and iron, and marble,

13 And cinnamon) and of odours and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits of the desire of thy soul are departed from thee, and all fat, and goodly things are perished from thee, and they shall no more find them.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,

16 And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilded with gold, and precious stones, and pearls:

17 For in one hour are so great riches come to nothing: and every ship-master, and every one that sails into the lake, and mariners, and they that work at sea, stood afar off,

18 And cried out, seeing the place of her burning, saying: What city *is* like to this great city?

19 And they cast dust upon their heads, and cried out, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, who had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles, and prophets: for God hath judged your judgment on her.

21 And a mighty Angel took up a stone, as it were a great mill-stone, and cast it into the sea, saying: With this violence shall Babylon, that great city, be thrown down, and shall now be found no more.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard in thee: and no craftsmen of any art whatsoever shall be found any more in thee: and the sound of the mill shall be heard no more in thee:

23 And the light of the lamp shall shine no more in thee; and the voice of the bridegroom and bride shall

[a] Isai. xlvii. 8.

Leo, when Genseric, the Vandal, again plundered Rome; adding the aforesaid number, and the reign of the popish antichrist was to end in 1715 or 1716. The author of a late book, entitled *Charity and Truth*, laughs at Mr. Whiston, that he has outlived his nine whimsical *demonstrations*, by which in his Essay on the Revelation he had shewn that the papacy was to expire in the year 1716. This term being also expired, and the popish antichrist going prosperously on at this present year, (1730) under Benedict XIII. whom even the Protestants themselves commonly allow to be a very holy and virtuous pope or antichrist, some have computed that the beginning of this popish antichrist may be dated from the year 475, when both the dignity and name of the Roman empire ceased under Augustulus: and thus they may hope for the destruction of antichrist, and (as I think they hold) of the end of the world, just five years hence, 1735. Luther, at the beginning of the reformation, made some pretence to prophecies, as the particulars are related by the bishop of Meaux in his excellent History of the Variations, and among the rest, that the antichristian reign of the popes should come to an end in two years time. Luther's preaching was to be looked on as the breath of Christ, by which the *man of sin*, the popish antichrist, should be destroyed, and that whilst *he drank his beer quietly at his fireside with his two friends, Amsdorf and Melancthon.* See the Hist. of Variations, l. i. and num. ix. if you can—*Spectatum admissi risum teneatis.* Wi.

VER. 2. *Babylon the great is fallen, is fallen.* Idolatrous Rome is fallen. That mighty seat of power and dominion is fallen. The long fixed abode of voluptuousness and luxury, for *the merchants of the earth have become rich by the strength of her delicacies*, and now the hand of God hath struck her. It is utterly destroyed; not a human being in it. Thus it is become an accursed place, given up for an *habitation of devils* and a *hold of every unclean spirit*, or of frightful spectres and ghosts, and *a hold of every unclean and hateful bird*, of owls, ravens, vultures, &c. &c. Past.

VER. 4. *Go out from her, my people.* The people of God, the Christians, are all here told to leave the falling city, lest they *be partakers of her sins, and receive of her plagues.* At the time of Alaric's sacking Rome, many fled away to S. Jerom, who was then in Judea; others fled into other parts, as many holy fathers testify. S. Jerom says, (Ep. vii) that S. Paula and several illustrious Christian families had left Rome as if by particular inspiration, and retired into Judea. The holy pope Innocent was drawn by a particular providence out of the city, as Lot out of Sodom, that he might not see the ruin of a guilty people, says Orosius, lib. 7. c. xxxix. We read likewise that Melania, as if she foresaw the approaching catastrophe, had prevailed upon many Christians to retire with her from a city doomed to destruction. Histor. Laus. c. cxviii. In fine, we all know that when the storm broke out, the Christians took refuge and were saved in the Churches of S. Peter and S. Paul, which Alaric had allowed to be places of safety. A.

VER. 10. *Alas! alas!* S. Aug. informs us, that the people of the eastern provinces, and the remotest cities, mourned in a public manner on this occasion. De Civ. Dei. l. 1, c. xxxiii.

VER. 13. We see here enumerated the articles of the luxury of the pagan Romans in dress, in ornaments, in furniture, in equipage, in the sumptuousness of their tables, &c. &c. Nothing is more remarkable than the extravagant luxury and profusion of some the Roman emperors at their tables. Caligula once spent (according to Seneca) for a supper, 150,000 crowns. Suetonius tells us, that the emperor Vitellius would feast himself thrice, and often four times, in a day, spending 10,000 crowns at each meal. But now they are all gone; they are now the fuel of fire, and *in one hour brought to nought.* A.

VER. 20. *Rejoice .. heaven*, the *holy apostles and prophets*, and all the holy ministers of the gospel: and holy men are invited here to rejoice, because the divine justice is accomplished in the ruin of that guilty city. Past.—By the words *prophets*, &c. are not meant those of the old law, as pagan Rome had not been the cause of their deaths, but here only includes all the prophets, saints, and martyrs, who had been put to death for Christ throughout the whole Roman empire. A.

be heard no more in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy sorceries.

24 And in her was found the blood of prophets and of saints: and of all who were slain upon the earth.

CHAP. XIX.

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast, and the kings of the earth.

AFTER these things I heard as it were the voice of many multitudes in heaven, saying: Alleluia: salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four animals, fell down and adored God, that sitteth upon the throne, saying: Amen: Alleluia.

5 And a voice came out from the throne, saying: Praise ye our God all his servants: and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia: for the Lord our God, the omnipotent, hath reigned.

7 Let us be glad and rejoice: and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And to her it is granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he said to me: Write: [a]Blessed are they who are called to the marriage supper of the Lamb: and he said to me: These words of God are true.

10 And I fell down before his feet to adore him. And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him, was called Faithful and True, and with justice he judgeth and fighteth.

12 And his eyes *were* as a flame of fire, and on his

[a] Mat. xxii. 2. Luke xiv. 16.

CHAP. XIX. VER. 1. Here we enter upon a new scene. Babylon the great is fallen. The saints are here represented rejoicing over *the woman* who was *drunk with the blood of the saints.* C. xvii. 6. Calmet.—*The voice of many multitudes . . . . saying: Alleluia.* In these visions, when the martyrs have triumphed and overcome persecutors, are sometimes represented their praises of God in heaven. Here in the Protestant translation, are retained both *Alleluia* and *Amen*, which, as S. Aug. takes notice, used not to be changed nor translated in any language. Wi.

VER. 6. *The voice of a great multitude.* Menochius applies this voice to the multitude of Angels and saints, which from its strength may be compared to the voice of many rushing waters, and because of the terror with which it strikes the wicked. Pastorini understands by this *voice of many waters*, the voices of many Angels that preside over nations, denoted by *waters*, which had all before groaned under the tyranny of antichrist; and the *voice of great thunders*, that of the Angel who presides over fire, which, as employed in military engines, by its explosion resembles thunder. It must be observed that the latter author refers it to the last stage of the world.

VER. 7. *For the marriage*, &c. In the New Testament, the word marriage points out the establishment of the Church, the vocation of different people to the faith, or the reign of the Messias. Calmet.

VER. 8. *Fine linen.* The symbol of justifications, or the good works and merit of her holy members; the most pleasing attire in which she can present herself to the Lamb. Her robe is *glittering and white*, because she has been purified as silver in the furnace, and washed *white* in the waters of tribulation and persecution. Pastorini.—The fine linen, or *byssus*, here mentioned, is, according to Calmet, a kind of silk produced by a shell-fish, called *pinna;* though the same learned commentator allows that the Greek authors use this word for *fine linen.*

VER. 10. *And I fell before his feet, to adore him.* They of the pretended reformation think they have here a clear proof that no veneration is due to Angels and saints, and that papists in so doing are idolaters. In answer to this: First, they make S. John the apostle guilty of that idolatry which they lay to our charge. For they must suppose and grant that S. John, as to the dispositions of his mind and will, was just ready, or rather falling down, did pay an idolatrous worship to the Angel; and what Christian can believe this of so great an apostle, that after he had been favoured with all those extraordinary visions, he should either be so very ignorant as not to know what was idolatry, or so impious as to become guilty of it, and give divine honour to any creature? And what makes S. John altogether inexcusable, (had it been idolatry) we find him doing the very same a second time, in the last chapter of the Apocalypse; (v. 7 and 8) that is, falling *down* at the Angel's feet to *adore.* Secondly, as it would be extravagantly unreasonable to suspect this apostle, this evangelist, this prophet of the new law, to be guilty of what every Christian, every Jew knows to be idolatry; to wit, to give the honour due to God alone to any creature whatsoever; so in reason we cannot but conclude that he was not for giving divine honour to any Angel, knowing them all to be God's creatures. If therefore he was about to pay divine honour, we must either say that he took him who then appeared to him to be our Saviour Christ, God and man, as some expound it; or, which seems more probable, he was only for offering an inferior honour and veneration to the Angel, such as he knew was lawful: and therefore he was for doing it afterwards a second time; though the Angel would not receive it from S. John, to make us the more convinced of the great dignity of this apostle and prophet, who should be raised in heaven to a degree of glory, not inferior to that of the Angels: and thus the Angel tells him, that he is his fellow creature, who with him must adore Almighty God, that by these prophecies they both bear testimony concerning Jesus Christ and his Church, the Angel by revealing them, and S. John by publishing them, which seems to be the sense of the following words, *for the testimony of Jesus is the spirit of prophecy:* or they may be expounded thus, for the testimony that we give concerning Christ and his Church, we both of us receive from the divine spirit of God, who reveals such truths to his prophets. Thirdly, the Protestants are for proving us idolaters from what S. John was about to do, or rather from what he did, expressed in these words, *and I fell before his feet to adore him;* or, as in the Prot. translation, *and I fell at his feet to worship him.* Now it is certain and evident that these words neither in the Latin nor in the Greek, express that divine worship and honour which is due, and which is given to God alone, whether we consult the Hebrew or the Sept. of the Old Testament, the very same words are many times used to signify no more than an inferior honour given to creatures. This is a thing well known, and agreed upon by every Protestant as well as Catholic, who has read the Scriptures, or who knows any thing of Latin, Greek, or Hebrew. Fourthly, it seems very strange, very unaccountable, that our adversaries will not understand the difference betwixt divine honour due to God alone, and an inferior honour, respect, or veneration given to Angels or saints, to their relics or images, which inferior honour may, in some sense, be called a religious honour, inasmuch as it is paid to persons or things that may be called sacred or holy. Is not honour or veneration certainly different, as the *objects* or things we pay honour to, and the intention of him that pays this honour, are different, though perhaps the exterior marks of bowing, of kneeling, of prostrating, of kissing, may be the same? We honour the king, and we also honour his courtiers, his officers, and such as are invested with dignities and authority from him: but shall any one think that we pay the same honour to all these persons or things belonging to them? though the eastern people kneel or prostrate themselves before kings or persons in dignities, they neither give nor design to give them divine honour. Why will our adversaries pretend to make us idolaters against our wills, minds, and intentions, when we have always protested that we give divine honour and supreme worship to God alone? that we honour, worship, serve and adore him only as the author of all things? that we never design to pay any thing but an inferior honour to the highest Angels or saints, or to their relics and images. We know, believe, and profess that there is an infinite distance betwixt God the creator, and the highest and most perfect of all created beings; so that the honour we give them is infinitely inferior, as they themselves are, to the honour that with our hearts and minds we pay to God: and must it be said that we give divine honour to creatures, and so become idolaters, when we never design it, when we design quite the contrary? This made Mr. Thorndike, in his book of just weights and measures, tell his Protestant brethren, that the Church of Rome cannot be charged with idolatry for their reverencing images, nor on any other account; and so exhorts them not to pretend to lead the people by the nose, to make them believe suppositions which they cannot prove. See C. ii. and xix. Wi.—*Fell before*, &c. S. Athanasius and S. Aug. think S. John took the Angel to be Jesus Christ, and as such was desirous of paying him the supreme homage, or λατρεια. Calmet.—S. John, in token of gratitude, offers to pay to the Angel such homage as is due to a being of his rank, which the Angel however refuses to accept, giving for reason, that he is *a fellow-servant* of the apostle, and of the apostle's *brethren*, who bear *testimony* to Jesus Christ. Pastorini. —This speech evidently agrees with the character of the Baptist, but not with that of a real Angel.—*Testimony of Jesus is the spirit of prophecy.* The testimony which you give to Christ, by suffering for his holy name and the profession of his doctrine, is of equal value with the *spirit of prophecy* which I possess. Past. Calmet.

VER. 11. *Behold a white horse.* The titles and character given to him that sat on this white horse, shew that hereby was represented Jesus Christ, called also here the *word of God*, v. 13; and v. 16, *and he hath on his garment and on*

head many diadems, having a name written, which no man knoweth but himself.

13 [a]And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD.

14 And the armies which are in heaven followed him on white horses, clothed in fine linen, white and clean.

15 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the Gentiles. [b]And he shall rule them with a rod of iron: and he treadeth the wine-press of the fury of the wrath of God the Almighty.

16 And he hath on his garment and on his thigh written: [c]King of kings, and Lord of lords.

17 And I saw an Angel, standing in the sun, and he cried with a loud voice, saying to all the birds that were flying through the midst of heaven: Come, and gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of little and great.

19 And I saw the beast, and the kings of the earth and their armies gathered together, to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet: who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the Church: the last judgment.

AND I saw an Angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years:

3 And he cast him into the bottomless pit, and shut

[a] Isai. lxiii. 1.—[b] Psal. ii. 5.

[c] 1 Tim. v. 15. Supra xvii. 14.

his thigh written: King of kings, and Lord of lords, &c. Wi.—*And he that sat,* &c. The heavens open and S. John sees Jesus Christ, the Son of God, descending, seated on *a white horse.* He is known by the peculiar appellations of *faithful and true.* Faithful, in protecting his servants; and true, by always keeping strictly true whatever he promises. Past.

VER. 12. *Flame,* &c. Which shews his indignation.—*Diadems;* the mark of power. So Ptolemy, the king of Egypt, after he had entered Antiochia, took two crowns, to signify that he was king of two countries, Syria and Egypt. Past. —*Which* (name) *no man knoweth but himself.* Some interpreters think S. John alludes to an ancient custom which still obtains among the Orientals, of having a secret name, which they discover to no one. Calmet.—Pastorini understands this to be the name of the *word of God,* as mentioned in the subsequent verse; which is so comprehensive in its meaning, that human reason cannot fathom it, *and no man knoweth but himself.*

VER. 13. *Sprinkled with blood,* &c. Which betokens the carnage made among his enemies.

VER. 14. *The armies,* &c. The celestial armies of saints follow the Son of God, as their captain and commander; they are all like him, mounted on *white horses,* and clothed in *fine linen, white and clean,* a symbol of their merit and glory. Past.

VER. 15. *Sharp two-edged sword.* The power which Christ exercises over the impious. Menochius.—*Wine-press,* &c. This painting corresponds to the triumph of Jesus Christ. Calmet.—Some of the attributes here mentioned are also ascribed to Christ, by the prophet Isaiah. C. lxiii. 2, 3. "Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel." Past.

VER. 17. *An Angel . . . in the sun, . . with a loud voice* invites all the birds of the air to a most plentiful entertainment which is preparing for them, where they may fill themselves with human flesh of all kinds; from that of *kings* to that of *bondmen;* (v. 18) and with the *flesh of horses* and that of *them that sit on them:* an expressive picture of the immense slaughter that is going to be made. It would seem that this bloody scene will terminate in the evening of the day, as the invitation is given to a supper. Past.

VER. 19. We have just now seen the heavenly captain on horseback, at the head of his holy troop, marching to battle; and now we see who are the enemies he comes to encounter. Here is the beast, or antichrist, with prodigious armies gathered from all parts of the earth, and headed by their kings and princes. Past.

VER. 20. *The beast,* &c. Antichrist is taken alive. Menochius.

* V. 10. Cecidi ante pedes ejus ut adorarum illum: ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ, προσκυνεῖν, as Mr. Legh shews out of other authors: promiscuè de Dei et hominum cultu apud LXX. usurpatur, cui respondet apud Latinos, adorare, quod est quasi ad aliquem orare, says Erasmus, capite vel corpore inclinato. We have very many examples in the holy Scripture, where both προσκυνεῖν and λατρεύειν signify not only divine honour, but also the honour paid to men. When God gave the ten commandments, (Ex. xx.) he forbad his people to adore strange gods; non adorabis ea, neque coles; οὐ προσκυνήσεις αὐτοῖς, οὐδὲ μὴ λατρεύσεις αὐτοῖς. Yet the same words are used in a great many places, where it is evident that no divine adoration or worship was designed, as we read of Abraham, (Gen. xxvii. 7.) adoravit populum terræ, προσεκύνησε τῷ λάῳ τῆς γῆς; Gen. xlii. 6. of Joseph's brethren, cum adorassent eum fratres sui, προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον. See also 1 K. xx. 41. where David is said to have adored Jonathas, cadens pronus in terram adoravit, ἔπεσεν ἐπὶ πρόσωπον καὶ προσεκύνησεν αὐτῷ τρίς. See likewise 3 K. i. 16. where Bethsabee is said to have adored old king David, adoravit regem, προσεκύνησε τῷ βασιλεῖ. Though in these and many other places be the same expressions as when S. John is here said to have fallen at the angel's feet to adore him, or worship him, yet no one can think that in these places is meant the supreme worship due to God alone: did Bethsabee take her old, decayed, dying husband, David, to be God, or design to pay him divine honour? Nothing then is more frivolous than such arguments drawn from the like words, which have different significations.

CHAP. XX. VER. 2. *And bound him for a thousand years.* I shall give the reader an abridgment of what S. Augustin has left us on this chapter, in his 20th Book de Civ. Dei. From the 5th to the 16th chap. (t. vii. p. 578 et seq.) he treats upon these difficulties: What is meant by the first and second resurrection; by the binding and chaining up of the devil; by the thousand years that the saints reign with Christ; by the first and second death; by Gog and Magog, &c. As to the *first resurrection,* c. vi. he takes notice on the 5th verse, that *resurrection** in the Gospels, and in S. Paul, is applied not only to the body but also to the soul; and the *second resurrection,* which is to come, is that of the bodies: that there is also a *death of the soul,* which is by sin; and that the *second death* is that of soul and body by eternal damnation: that both bad and good shall rise again in their bodies. On those words, (v. 6) *Blessed is he that hath part in the first resurrection; in these the second death hath no power.* Such, saith he, (c. ix.) as have risen from sin, and have remained in that resurrection of the soul, shall never be liable to the second death, which is damnation. Cap. vii. p. 580, he says that *some Catholics not understanding rightly the first resurrection,* have been led into *ridiculous fables,*† and this by the interpretation which they put on the *thousand years;* as if the first resurrection implied *a resurrection of the bodies* of the martyrs and saints, who should live *on the earth with Christ* for a thousand years before the general resurrection, in all *manner of delights.* This was the opinion of those called Millenarians: this, saith he, might seem *tolerable in some measure,*‡ if taken for spiritual delights, (for we ourselves were once in these sentiments) but if for carnal pleasures, it can only be *believed by carnal men.* He then expounds what may be understood by the *binding* and chaining of the devil for a thousand years; (Cap. vii & viii, p. 581) that the thousand years, meaning a long time, may signify all the time from Christ's first coming§ to his second at the end of the world, and to the last short persecution under antichrist. The devil is said to be *bound,* that is, his power much *lessened* and restrained, in comparison of the great and extensive power he had over all nations before Christ's incarnation; not but that he still tempts many,‖ and raiseth persecutions, which always turn to their greater good; and that towards the end of the world he shall be let loose, as it were, for a short time, and permitted with his infernal spirits to exercise his malice against mankind, to try the patience of the elect, and to shew the power of God's grace, by which his faithful servants shall triumph over the devil. N. B. What S. Augustine adds divers times in these chapters: "Let no one," says he, "imagine¶ that even during that short time, there shall be no Church of Christ on the earth: God forbid: even when the devil shall be let loose, he

him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished: and after that, he must be loosed a little time.

4 And I saw seats, and they sat upon them: and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast, nor his image, nor received his mark on their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: in these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth and seduce the nations which are over the four quarters of the earth, [a] Gog, and Magog, and shall gather them together to battle, whose number is as the sand of the sea.

8 And they ascended upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city.

9 And fire came down from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

10 And the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose countenance the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead, great and small, standing in presence of the throne, and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it: and death and hell gave up their dead that were in them: and they were judged every one according to their works.

14 And hell and death were cast into the pool of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the pool of fire.

[a] Ezech. xxxviii. 14.

shall not be able to seduce the Church." Cap. ix, p. 586, he expounds those words, (v. 4–5) *I saw the souls of them that were beheaded . . . and they lived and reigned with Christ a thousand years . . . This is the first resurrection:* i. e. the first resurrection is while the devil is chained up for the space of a thousand years. He takes notice that the *present state of the Church* is many times called *the kingdom of God*, and that the *Church of Christ reigns now with Christ*, both in the living saints and in those who are dead, in the souls of the martyrs, and of others, who having lived and died piously, now reign with Christ, not yet *in their bodies,** but their souls reign with him.* On those words of the 4th verse: *who had not adored the beast, nor his image, nor received his mark*, he only gives this exposition, as agreeable to the Christian faith, that by the *beast* may be understood the multitude of wicked sinners in general, and the *image of the beast*†† those who are of the Church in outward appearance and profession only, and not by their works. When it is said (v. 5) that the *rest of the dead lived not till the thousand years were finished:* they lived not, says he, as to their souls, when they should have lived; and therefore not being happy in heaven, when their *bodies shall rise, it shall not be to life, but to judgment and damnation, which is the second death.* Cap. xi, he expounds the 7th and 8th verses, where it is said that *Satan shall be loosed . . . and seduce the nations which are over the four quarters of the earth, Gog and Magog,‡‡ and shall gather them together to battle.* This, says S. Aug. will be *the last persecution* at the approach of the day of judgment, which the whole city, or the whole Church of Christ dispersed through the universe, will suffer from the whole city of the devil. Neither need Gog and Magog be taken for a particular§§ barbarous people, but such as are dispersed in a manner in every nation, and who shall then break out by the instigation of Satan into an open hatred and persecution against the faithful servants of God; as it is said, (v. 8.) *they ascended upon the breadth of the earth, and surrounded the camp of the saints*, where we cannot literally understand one camp, one city, or one place, but the Church every where dispersed. Cap. xii, he expounds the 9th verse, where he takes *fire* to signify, metaphorically, *the firm resistance* and constancy of the good, and the *fire*‖‖ of their zeal, which devoured as it were the wicked; or we may understand with others, the temporal *fire* of God's judgments in this world against the wicked, but not the last eternal fire; because the eternal fire comes *not down from heaven*, but the wicked are cast into it below. Cap. xiii, he teacheth that the last persecution¶¶ of antichrist, here mentioned, shall last but three years and six months; i. e. a little while. Cap. xiv and xv, he expounds the 10th and following verse, of the devil being cast into the lake of fire, after the last persecution of antichrist. By *the beast* he understands, as before, the city or multitude of all the wicked; and by the *false prophet*, either antichrist or the outward appearance of faith in them that have none. Then follows the last judgment, where it is said that *the books are opened*, and also that *another book was opened.* By the first book, may be understood men and their consciences; and by the *other book, the book of life*, that*** *of eternal predestination.* Thus far S. Augustine, where we see that he delivers the common Catholic doctrine, that by the thousand years, so often mentioned in this chapter, he understands all that time in which the souls of the martyrs, and of all other saints, reign happy with Christ in heaven, till after the general resurrection they receive a full and complete happiness, both as to soul and body. A false exposition of these *thousand years* gave occasion to the mistake, the error, and heresy of those called the Millenarians, which Mede and Dr. W. have followed. Papias, who lived soon after, or perhaps with S. John, was the chief promoter of this mistake; a man, says Eusebius, of "little judgment and capacity,"††† who misconstrued the discourses which he heard. He was followed by divers writers in the second, third, and fourth century, who did not hold with Cerinthus and his followers, that the saints should rise before the general resurrection, and reign with Christ on the earth for a thousand years in all manner of *sensual pleasures;* but in *spiritual delights*, in the city of Jerusalem, built anew after that glorious manner described in the next chapter. Now though this opinion had several considerable abettors, of which I find these seven: Papias, S. Justin, S. Irenæus, Tertullian, Nepos, (a bishop, in Egypt; in Euseb. l. vii. c. xxiv.) Victorinus Petabionensis, Lactantius, and Severus Sulpitius: yet were there always other learned Catholic writers who rejected it as a fable. Of this number was Caius, a priest, at Rome, about the end of the second age; Origen, in his prologue on the Canticles; S. Denys, of Alexandria, who in the third age wrote to confute Nepos; (see Euseb. l. vii. hist. c. xxiv. who treats it as *a fable*) S. Basil,‡‡‡ who calls it an *old wife's tale*, and a Jewish fiction, Epist. 293; S. Greg. Naz. Orat. 52; S. Epiphan. S. Jerom, Philastrius, Theodoret, who place this opinion among the heresies and heretical fables: so that this could never be looked upon as the constant doctrine and tradition of the Church. The bishop of Meaux takes notice, that Mede either mistook or falsified the text of S. Justin,§§§ who, in his Dialogue with Tryphon, holds that opinion of a *thousand years reign;* but adds, "I also told you, that many who are Christians of pious and sound sentiments do not own this to be true." Thus we read in the Greek, as well as in the Latin translation; but Mr. Mede quite changes the sense, by adding a negative in this manner: *but many who are* NOT *of this pure and holy doctrine*, &c. We may observe that S. Justin says in the next page, that they who own not the resurrection of the body, and say that souls go to heaven without any future resurrection, are not to be accounted Christians, but are to be looked upon as Sadducees and unbelievers. Which is very true. And he adds, that he, and others who *think right* with him, know that there will be a resurrection of the flesh, and a rebuilding of Jerusalem for a thousand years, which S. Justin himself judged grounded on the prophets, Isaias, Ezechiel, &c. So that not to make S. Justin contradict himself, he mentions three opinions: the first is the heresy of those who absolutely denied the future resurrection of the dead: these were not Christians, but unbelievers, Sadducees, &c. The second was of those who held that the martyrs and saints should rise, and reign for a thousand years in their bodies on the earth; this, which was his own opinion, he calls *the right and true doctrine.* But thirdly, he does not condemn those pious Christians who, as he had said before, disown this thousand years reign, for this would be to contradict himself. Wi.—In the above chapter, what man can reflect without trembling, that the devil has the rage of a dragon, the cunning of an old serpent, the malice of a calumniator, and that he is a most implacable enemy? On the other hand, what man is there that does not feel consolation in the reflection, that Jesus Christ has vanquished this savage fiend, and bound him in fetters, by limiting the exercise of his rage and malice? Some understand this chaining of the dragon of the reign of Constantine, and particularly after the defeat of Licinius; (see sup. c. xii. 18.) and the thousand years of the intermediate period between Constantine and antichrist, when the devil will again be let loose, but for a short time, only three years and a half. V.—*Bound him*, &c. The power of Satan has been very much abridged by the passion of Christ; for a thousand years; that is for the whole time of the new testament, but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the Church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the life of glory, as the second resurrection will be that of the body, at the day of general judgment. Ch.

* V. 2. S. Aug. c. vi. Prima animarum est.

CHAP. XXI.

The new Jerusalem described.

AND [a] I saw a new heaven and a new earth. For the first heaven and the first earth was passed away, and the sea is now no more.

2 And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God:

4 [b] And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more; for the former things are passed away.

5 And he who sat on the throne, said: [c] Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done: I am alpha and omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7 He that shall overcome, shall possess these things, and I will be his God, and he shall be my son.

8 But for the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone: which is the second death.

9 And there came one of the seven Angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain, and he shewed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and the light thereof like to a precious stone, as a jasper stone, as crystal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a measure, a golden reed, to measure the city and the gates thereof, and the wall.

16 And the city is situate four-square, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs: and the length, and the height, and the breadth of it are equal.

17 And he measured the wall thereof a hundred forty-four cubits, the measure of a man, which is of an Angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation, jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald.

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz:

[a] Isai. lxv. 17. and lxvi. 22. 2 Pet. iii. 13.—[b] Isai. xxv. 8. Supra vii. 17.

[c] Isai. xiii. 19. 2 Cor. iii. 17.

† Ibid. C. vii, p. 580. In quasdam ridiculas fabulas.

‡ Ibid. P. 581. Utcunque tolerabilis.

§ Ibid. Mille annòs pro annis omnibus hujus sæculi posuit, &c. C. viii, p. 583. A primo adventu Christi usque ad finem sæculi.

‖ Ibid. C. viii, p. 583. Alligatio diaboli est non permitti exercere totam tentationem, &c.

¶ Ibid. Ne quis existimet eo ipso parvo tempore, quo solvetur diabolus, in hâc terrâ ecclesiam non futuram, &c. Tales erunt, cum quibus ei belligerandum est, ut vinci tanto ejus impetu, insidiisque non possint, &c.

** Ibid. C. ix, p. 586. Quamvis ergo cum suis corporibus nondum, jam tamen eorum animæ regnant cum eo.

†† Ibid. P. 587. Quæ sit ista bestia . . . non abhorret a fide recta, ut ipsa impia civitas intelligatur, et populus infidelium contrarius populo fideli, et civitati Dei. Imago vero simulatio ejus mihi videtur . . . fallaci imagine Christiani.

‡‡ Ibid. C. xi, p. 589. De Gog et Magog: hæc erit novissima persecutio, novissimo imminente judicio, quam sancta ecclesia toto terrarum orbe patietur, universa scilicet civitas Christi ab universa diaboli civitate.

§§ Ibid. Gentes istæ, quas appellat Gog et Magog, non sic sunt accipiendæ, tanquam sint aliqui in aliqua parte terrarum barbari constituti . . . non utique ad unum locum venisse, vel venturi esse significati sunt, &c.

‖‖ Ibid. C. xii, p. 589. Bene intelligitur ignis de cælo de ipsa firmitate sanctorum, qua non cessuri sunt sævientibus, quoniam non poterunt attrahere in partes antichristi sanctos Christi.

¶¶ Ibid. C. xiii. Hæc persecutio novissima, quæ futura est ab antichristo (p. 590) tribus annis et sex mensibus erit . . . tempus exiguum, &c.

*** Ibid. C. xv, p. 593. Prædestinationem significat eorum, quibus æterna dabitur vita, &c.

††† Ibid. Eusebius (l. 3, c. xxxix) says of Papias, *ὀμίκρον ὢν τὸν νοῦν*; and that he followed *μυθικώτερα*.

‡‡‡ Ibid. S. Basil (tom. 3, p. 284) says, *γραιώδεις μύθους*.

§§§ Ibid. S. Justin, (Ed. Joachimi Perionii, p. 62.) multis autem eorum, etiam qui integræ, piæque sententiæ Christianæ sunt, hæc incognita (seu non agnita) esse tibi exposui. In the Greek of Rob. Stephen, out of a MS. in the king's library, an. 1551, p. 88, *πόλλους δ' ἄν, καὶ τῶν τῆς καθαρᾶς, καὶ εὐσεβοῦς ὄντων χριστιάνων γνώμης, τοῦτο μὴ γνωρίζειν, ἐσήμενά σοι.*

CHAP. XXI. From the seventh verse of the foregoing chapter, begins as it were the third part of the Apocalypse containing the coming of antichrist, the great day of judgment, the punishment of the wicked, and the eternal happiness of God's elect in heaven, or in the celestial Jerusalem, which S. John describes in this chapter as if it were like a large city, beautified and enriched with gold and all manner of precious stones, &c. Wi.

VER. 1. *New*, by their form and qualities, but not by their substance.—*The first heaven and first earth was passed away:* being changed, not as to their substance, but in their qualities. Ch.

VER. 2. *Coming down from God out of heaven.* By the city we must understand its citizens, the Angels and saints. Wi.—Justice, innocence, the good works of the saints, are the ornaments of the inhabitants of this new Jerusalem, the Church triumphant. If the world of the old Adam has appeared so beautiful, so magnificent, good God, what will be the riches of that which is made for Jesus Christ, the second Adam, and for his members! O Jesus! Father of the world to come, render us worthy of this new and everlasting world, and give us a disgust, a mortal hatred, for that which perishes, and which is the cause of our perdition.

VER. 3. *Behold the tabernacle of God with men*, inasmuch as God's elect shall there dwell with him for ever and ever. Wi.

VER. 6. *It is done.* The state of Christ's Church on earth, and in this world, is now finished; and the time is come to reward the good, and to punish the wicked in the lake burning with fire and brimstone, in hell, with the devils for all eternity. Wi.—This living water is God himself, of which the saints shall be inebriated at the source; i. e. in God himself. Enviable moment, when all the designs of God upon Jesus Christ and upon his Church will be accomplished: but how little thought of now! And how can we hope to be inebriated at this source of God above, if we do not aspire after it whilst we are in this dreary desert here below? He who begins and finishes gratuitously here below the work of our faith, crowns it still more liberally in heaven.

VER. 9. *I will shew thee the bride, the wife of the Lamb:* all the Church triumphant in heaven. Wi.

VER. 16. *The city is situate four-square;** and by what follows, so as to be a perfect square, though every thing that is quadrangular is not always a square, or perfect square. Wi.

the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each, and every several gate was of one several pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple in it. For the Lord God Almighty is the temple thereof, and the Lamb.

23 [a] And the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 [b] And the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter it any thing defiled, or any one that worketh abomination, or a lie, but they who are written in the book of life of the Lamb.

CHAP. XXII.

The water and the tree of life. The conclusion.

AND he shewed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2 In the midst of the street thereof, and on both sides of the river, *was* the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations.

3 And there shall be no curse any more: but the throne of God, and of the Lamb, shall be in it, and his servants shall serve him.

4 And they shall see his face: and his name shall be on their foreheads.

5 [c] And night shall be no more: and they shall not need the light of a lamp, nor the light of the sun; for the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his Angel, to shew his servants the things which must be done shortly.

7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel, who shewed me these things:

9 And he said to me: See thou do *it* not: for I am thy fellow-servant, and of thy brethren, the prophets, and of them who keep the words of the prophecy of this book: Adore God.

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly: and my reward is with me, to render to every man according to his works.

13 [d] I am alpha and omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without *are* dogs, and sorcerers, and the unchaste, and murderers, and those that serve idols, and every one that loveth and maketh a lie.

16 I, Jesus, have sent my Angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the Spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: [e] and he that will, let him take the water of life, gratis.

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[a] Isai. lxix. 19.—[b] Isai. lx. 11.—[c] Isai. lx. 20.—[d] Isai. xli. 4. and xliv. 6. and xlviii. 12. Supra i. 8. and 17. and xxi. 6.—[e] Isai. lv. 1.

VER. 17. *The measure of a man which is of an Angel.*† This seems, without doubt, the sense of it. Wi.

VER. 22. *No temple in it.* No need of a temple for divine worship, where God is in such a perfect manner present to all the blessed, where nothing can distract or divert their souls from endless adorations, praises, &c. Wi.

VER. 23. *Needeth not sun nor moon,* where there is no vicissitude or succession of day and night, the divine brightness always shining to them. Wi.

VER. 24. *The kings of the earth shall bring their glory;* the elect, of all states and conditions, shall now be exalted like kings, or rather infinitely above the glory that we can imagine of any kings in this world. Wi.

VER. 27. *There shall not enter it any thing defiled.* This is what we ought always to remember and have in our minds. Wi.

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* V. 16. In quadro, τετράγωνος, quadrangularis.

† V. 17. Mensura hominis, quæ est Angeli; μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

CHAP. XXII. VER. 1. *A river of water of life,* or of living water. It is spoken with allusion to the rivers of paradise and to the tree of life. Wi.

VER. 2. *For the healing of the nations,* or Gentiles, to signify the call of all Gentiles or nations to this heavenly happiness. Wi.

VER. 4. *They shall see his face.* Thus in a few words is expressed the happiness of the blessed in heaven; they shall *see* God, from which vision proceed love, joy, and everlasting praises of the divine Majesty. Wi.

VER. 6. *These words are most faithful.* Here begins the conclusion and close of all these revelations.—*The Lord God of the spirits of the prophets sent his Angel to shew,* &c. and in the 16th verse it is said: *I, Jesus, have sent my Angel to testify:* from whence we may understand that Jesus, as to his person, is the same Lord God with the Father, though as man he is the *root* of the offspring *of David,* of the race of David, as the Messias was to be. Wi.

VER. 7. *Behold I come quickly.* Man's life is short, and at his death he must give an account to God. All time is short, if compared with eternity. S. John (v. 8) was again for casting himself at the feet of the Angel, though here it is not expressed whether it were to adore God, or whether it were by an inferior veneration to the Angel, often expressed by adoration. Wi.

VER. 8–9. This is the second time the saint wishes to adore the Angel, but not with the supreme worship of *latria,* as he knew the object of his worship was only an Angel, and of course a mere creature; but the Angel, through respect for S. John, still refuses the proffered honour, (see C. xix. 10.) and to shew the holy society that was hereafter to exist between Angels and men, who were to compose but one and the same family. V.

VER. 10. *Seal not the words;* as not designed to be kept sealed or secret, but to be delivered to the faithful for their instruction, that they may be prepared to suffer persecutions; that their faith, hope, and charity, may be enlivened and increased by a firm expectation of their happiness in the next world, after short sufferings in this. Wi.

VER. 11. *He that hurteth,* (by living in sins against God, himself, and his neighbours) *let him hurt still:* i. e. he shall be permitted *and he that is just, let him be justified still,* and increase in virtues by God's assistance. Wi.—It is not an exhortation, or license to go on in sin, but an intimation that how far soever the wicked may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishments. Ch.

VER. 13. *I am alpha and omega.* See C. i. 8. Wi.

VER. 14. *That they may have a right* or power to eat of the *tree of life.* A right grounded on the promises of God and his graces. Wi.

VER. 15. *Without* are *dogs;* meaning unbelievers, and whosoever *loveth and maketh a lie,* i. e. all the wicked, who have not walked in the ways of truth. Wi.

VER. 17. *And the Spirit and the bride say: Come.* That is, the *Spirit* of God, who moves us to love and praise him; and the *bride,* i. e. the Church, the spouse of Christ, which earnestly desires to be happy in the enjoyment of God: and every one that heareth these divine promises, let him with all the affections of his soul, with his whole heart, *say: Come.* He that thirsteth after justice, the

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add upon him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book.

20 He that giveth testimony of these things, saith: Surely, I come quickly: Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

Author and Fountain of all justice, *let him come* and be filled *gratis* by the bounty and liberality of our merciful God. Wi.

VER. 18–19. *I*, John, *testify* and bear witness of all the truths contained in this revelation: *If any man shall add to these things*, he becomes guilty of sin, and makes himself liable to the punishments and *plagues* that are *written in this book*. Wi.

VER. 20–21. *He that giveth testimony of these things*, i. e. God, and Jesus Christ by an Angel, saith, *surely* (or even so, or truly these are certain truths) *I come quickly*, to reward the good and punish the evil. To which words S. John himself replieth with a zealous prayer and earnest desire, saying, *Amen*, let it be so. —*Come, Lord Jesus:* come, and remain always in my soul by thy grace, and make me partaker of thy glory for ever and ever. Amen. Wi.——CONCLUSION. The Church in sighs and groans, and by the mouth of her children, solicits the coming of Jesus Christ, her divine Spouse. The fruit to be drawn from the perusal of this sacred book, is ardently to desire the kingdom of God, to sigh after the day of eternity, to feel the weight of the yoke of the present life, and the disgrace of our exile, and to live here below as strangers. Enkindle in me, O Lord, this desire; enable my poor soul to join with the beloved disciple in this prayer: *Come, Lord Jesus*, that she may go and lose herself in Thee, who art her Centre, her God, her All.

AN HISTORICAL AND CHRONOLOGICAL INDEX

TO

THE NEW TESTAMENT.

A.D.	CHRONOLOGICAL INDEX, &c.
1	Our Lord Jesus Christ is born of the blessed Virgin Mary, at Bethlehem, and laid in a manger. Luke ii. 7.
	An Angel of God informs the shepherds of the birth of Christ. They go to Bethlehem, and adore him, &c. Luke ii. 10. 20. Mat. ii.
	After eight days he is circumcised, and called Jesus. Luke ii. 21.
	He is presented to the Lord, in the temple. Holy Simeon blesseth Mary and Joseph, and prophesies concerning Christ. Luke ii. 28, 34.
	The wise men come from the East to adore the new-born Saviour, at which Herod being troubled, sent them to search diligently for the child. They are directed by a star. But they receiving an answer in a vision, that they should not return back to Herod, pursue another way to their own country. Mat. ii. &c.
	An Angel of the Lord, appearing to Joseph, orders him to arise, and take the Child and his Mother, and flee into Egypt. Mat. ii. 13.
	Herod, perceiving that he was deluded by the wise men, orders his people to destroy all the male children in Bethlehem, and the confines thereof, under two years of age. Mat. ii. 16.
	Herod dies, and is succeeded by his son Archelaus, his other dominions being divided among the rest of his sons. Jos. Ant. l. 17. c. x.
	Joseph, with Jesus and his Mother, returns into the land of Israel; but hearing that Archelaus reigned in Judea, he retired into Galilee, and dwelt in Nazareth. Mat. ii. 21, 22, 23.
12	Joseph and Mary go up to Jerusalem, on the solemn day of the Pasch. Returning from thence, Jesus remains behind. They come back in search of him; when he is found in the temple, disputing with the doctors, who are astonished at the wisdom of his interrogatories and answers. Luke ii. 41, 46, 47.
26	At the close of this year, Pontius Pilate is sent procurator in place of Valerius. Jos. Ant. l. 18. c. iii.
28	About this time S. John the Baptist preaches and baptizes in the desert, thereby preparing the way of the Lord. God giveth him a sign, whereby he may know Christ: "He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost." John i. 33. Luke iii. 3.
30	Jesus, entering his thirtieth year, comes to the river Jordan, where he is baptized by John. A most illustrious manifestation is made of the blessed Trinity, by the descent of the Holy Spirit in the form of a dove, and the voice of the Father saying: "This is my beloved Son, in whom I am well pleased." John seeing this, bears record that Jesus is the Son of God. The latter returns from the Jordan, and is led into the wilderness; where he fasts forty days and nights, and is tempted by the devil. He returns into Galilee. Peter, Andrew, James, and John are called, and become his disciples. Mat. iii. and iv. Mark i.
	At a marriage feast, in Cana, Jesus turneth water into wine. John ii.
	Jesus coming to Jerusalem at the time of the Passover, scourgeth out of the temple the buyers and sellers. The Jews require a sign from him: Christ bids them destroy that temple, (meaning his body) and in three days he will raise it up. John ii.
	Herod casts John the Baptist into prison, for reprehending his incest with his brother's wife, and other evil deeds. Mat. xiv. Mark vi. 17, &c.
	Christ discovers himself to the woman of Samaria; goes through Galilee, teaching and working many miracles. John iv. &c.
31	Matthew called to be an apostle. Luke v. 27.—Jesus performs wonderful miracles on the sabbath day.
	He goes into a mountain, and there passes the whole night in prayer; after which he chooses his twelve disciples, Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Jude, and Judas Iscariot, the traitor: (Luke vi. 12. &c.) to these he principally directs his admirable sermon, on the mount. Mat. v. vi. and vii.
	Jesus raiseth to life the daughter of Jairus. Mat. ix. Mark v. Luke viii.
	Also the son of the widow of Naim. Luke vii.
	He calms the sea by his word. Mat. viii. Mark iv. Luke viii.
	He heals the man thirty-eight years ill of a palsy. John v.
	He sends his twelve apostles to preach, with the power of doing miracles. Mat x. Mark vi. Luke ix.
	He teacheth them to pray. Mat. vi. Luke xi.
	He makes choice of seventy-two disciples. Luke x.
32	John the Baptist, at the instigation of Herodias's daughter, is beheaded, and his head served up in a charger. Mat. xiv. 10.
	Christ reproveth the scribes and others. He cures the daughter of the woman of Chanaan, and performs several other miracles. He likewise feeds five thousand persons with seven loaves and a few fishes. Mat. xv.

A.D.	SACRED HISTORY.
32	Jesus being solicited by the Pharisees and Sadducees to shew them a sign from heaven, refuses them, displaying his divine wisdom in parables.—Our Saviour, knowing the vacillation of the apostles' opinions respecting him, asketh them whom do they think he is? When being answered by Peter, "Thou art Christ, the Son of the living God," he is rewarded with being made head of the one, universal, holy Church, in these emphatic words: "And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Mat. xvi. 18, 19.
	Jesus relates his parable of the sower and cockle, and that of the mustard seed. He likewise reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan. He also excuseth his disciples for plucking ears of corn on the sabbath day. Mat. xii. and xiii.
	Christ walketh on the sea. John vi. 19.
	He promiseth to his disciples to give them his body to be truly meat, &c. Many of them leave him, looking upon this doctrine as hard and harsh. John vi.
	He teacheth humility, to beware of scandal, and to flee the occasion of sin; to denounce to the Church incorrigible sinners, and to look upon such as refuse to hear the Church as heathens. He promiseth his disciples the power of binding and loosing, and that he will be in the midst of their assemblies to the end of the world: no forgiveness for them that will not forgive. Mat. xviii.
	Our Lord is transfigured on the mountain. Moses and Elias are seen to converse with him, and a voice from heaven heard saying: "This is my beloved Son," &c. He cures the lunatic child, foretells his passion, &c. Arriving at Capharnaum, he payeth the tribute by the miracle of the piece of money in the fish's mouth. Mat. xvii. 24, &c.
	A village of Samaria refusing Jesus and his disciples entertainment, the latter desiring fire from heaven to consume it, Christ severely reprimands them. Luke ix. 54.
33	Our Saviour instructs and sends forth his seventy-two disciples: he teacheth them to pray: raiseth Lazarus to life, who had been buried four days. Caiphas, the high priest, prophesies concerning Christ's death. The parable of the good Samaritan. Luke x. John xi.
	Mary, Lazarus's sister, anoints our Saviour's feet with costly spikenard, wiping them with her hair. John xii. 3.
	Zacheus, a publican, entertains Christ, and is converted. Our Saviour rides in triumph to Jerusalem, the multitude spreading their garments before him, and crying out, Hosanna! Coming near to the city, he weeps over it, and foretells its destruction; casts out the buyers and sellers, and heals the blind and lame. He curses the barren fig-tree, and next morning it is dried up. Luke xix. Mat. xxi. 17.
	In the beginning of the week that he died upon the cross, he went daily to the temple; and in the evenings retired to Bethania, to pray in the garden of Gethsemani. Luke xxii. &c.
	On Wednesday, Judas made a bargain with the chief priests to deliver him up to them for a sum of money. Mat. xxvi. 15.
	On Thursday he sent his disciples, in the afternoon, to bring the paschal lamb offered in the temple; which after sunset, he eat with his twelve apostles. Mat. xxvi.
	He washed their feet. John xiii.
	After supper he instituted the blessed sacrament and sacrifice of the holy Eucharist. Mat. xxvi.
	He gives his apostles those excellent instructions set down by S. John. C. xiv. to xvii.
	Christ's prayer in the garden three times repeated.
	He is there seized, being betrayed by Judas.
	He is led away to Annas, and then to Caiphas.
	He is condemned as guilty of blasphemy and death, for owning himself the Son of God. He is spit upon, buffeted, &c.
	On Friday morning they deliver him up to the Roman governor, Pontius Pilate, who sees and declares him innocent; yet fearing not to be thought a friend to Cæsar, condemns him to the death of the cross.
	He dies on the cross, and is buried. For the history of his passion, see Mat. xxvi. xxvii. xxviii. Mark xiv. xv. xvi. Luke xxii. xxiii. xxiv John xviii. xix. xx.
	The miracles at his death. Ibid.
	He riseth from the dead the third day. Ibid.

A.D.	SACRED HISTORY.
33	His different apparitions that very day, and others afterwards. Ibid. He gives his apostles power to forgive sins. John xx. 23. He gives to S. Peter the charge over his whole Church. John xxi. He promiseth to be with his Church to the end of the world. Mat. xxviii. 20. After forty days he ascends in their sight into heaven. Acts i. S. Matthias is chosen an apostle in the place of Judas, the traitor. Acts i. On the day of Pentecost, the Holy Ghost descends upon the apostles in the form of cloven tongues, enabling them to speak various languages. Acts ii. 3. A wonderful change wrought in the apostles by the coming of the Holy Ghost: their undaunted courage. At S. Peter's preaching, the same day of the descent of the Holy Ghost, numbers are added to the faith. The extraordinary piety of the first converts. Acts ii. The apostles preach the resurrection of Christ, the necessity of believing in him, and of repenting and doing penance. S. Peter heals a lame man: at which the rulers being offended, they cast him and John into prison. Upon questioning them, they avouch the cure to have been performed in the name of Jesus. After this, they are forbid to speak any more in that name: but they answer that it is fit they should obey God rather than man. They are released from prison by an Angel of the Lord; but being apprehended again, and brought before the council, by Gamaliel's advice they are again set at liberty. Acts v. The new Christians have all things in common, every one's necessities being supplied out of the general stock. Acts ii. 44. Ananias and Saphira, for reserving some part of the money of a field sold and for lying to the Holy Ghost, fall dead at S. Peter's feet. Acts v. The election of the seven deacons. Acts vi. Stephen, one of the seven deacons, having confounded some disputants, they falsely accuse him of blasphemy before the council; where, reprehending them for murdering Christ, they cast him out of the city, and stone him to death. Acts vi. and vii. A great persecution at Jerusalem follows this proto-martyr's death. Acts viii. 3. Philip, another deacon, converts many at Samaria; baptizes the eunuch. He likewise baptizes Simon the magician. The apostles at Jerusalem, upon Samaria believing, send Peter and John. They confer the Holy Ghost. Simon the magician offers money for this power, but is sharply reproved by Peter. Acts viii. 15.
34	Saul, a violent persecutor of the Christians, going to Damascus to apprehend all the faithful, and bring them bound to Jerusalem, is miraculously converted by a vision from heaven. Acts ix. He presently preacheth the faith. After preaching for some time, the Jews consulted together to kill him; He comes to Jerusalem, where seeing Peter and James, he abides with them fifteen days. He disputes with the Jews who spoke the Greek tongue. Acts ix. and xxii. S. Peter cures Eneas at Lydda, and raises to life Tabitha, at Joppa. Acts ix. The very shadow of his body cures all diseases. Acts v. 15.
39	He receives Cornelius, the centurion, and other Gentiles with him, into the Church. Acts x. S. Peter is thought to have gone about this time to Antioch, in Syria, and to have founded the episcopal see.
41	He preached in Pontus, Galatia, &c. S. Barnabas and S. Paul preach at Antioch, where the believers were first called Christians. Acts xiii. 26.
42	Herod Agrippa puts to death S. James, the brother of S. John, and imprisons S. Peter, who was miraculously delivered. Acts xii. About this time S. Matthew and S. Mark wrote their gospels. See pref. Herod, not giving honour to God, is struck by an Angel of the Lord, and eaten up by worms. Acts xii. 23.
43	SS. Paul and Barnabas sent to preach in Pamphylia, Pisidia, and Lycaonia. Afterwards in Pontus, Thracia, &c. Acts xiii. xiv.
48	About this time S. Peter wrote his first epistle. See pref.
49	A dispute takes place between S. Paul and some zealous converts that had been Jews, about the obligation of making even the Gentiles observe the Jewish laws. Acts xv. SS. Paul and Barnabas are sent to Jerusalem, to have this question decided by the apostles, &c. A council of the apostles and bishops decides the question: S. Peter speaking first, and S. James joining with him. The letter of the council to their brethren, the converted Gentiles. Acts xv.
51	S. Paul and S. Barnabas separate. Acts xv. The former goes with Silas into Asia. S. Timothy, and also S. Luke, become his companions. He goes to Philippi, in Macedonia, to Thessalonica to Berœa, to Athens. Finds there an altar dedicated to the unknown God. Acts xvii. 23. He is scourged at Philippi.—S. Paul and Silas are thrown into prison. At midnight the prison doors fly open, and their bands are loosed. The gaoler is converted. The magistrates pray them to depart. Acts xvi. S. Paul writes his epistle to the Thessalonians, and his second soon after.
52	He founds the Church of Corinth; and departs, after remaining there eighteen months. Acts xviii. 11.
54	He likewise establishes the Church at Ephesus. The tumult of the silversmiths. Acts xix.
55	After a short visit to the brethren at Jerusalem, he goes to Antioch; and from thence again into Galatia and Phrygia, and stays three years at Ephesus and thereabouts. Acts xix.
56	He writes to the Galatians. See pref. About this time, he likewise writes his first and second epistle to the Corinthians. See pref.
58	He also writes his epistle to the Romans. See pref. He goes up to Jerusalem. Acts xxi. 15. The Jews seize him in the temple. Being beaten, and in danger of being murdered by them, he is rescued by Lysias, the tribune, and his soldiers. Acts xxi. Lysias sends him to Felix, the governor of Judea, then at Cæsarea, where he was kept two years a prisoner. His discourse before king Agrippa, Felix, &c. Acts xxiv. xxv.
60	Having appealed to the tribunal of Cæsar, he is sent to Rome with other prisoners. Acts xxvii.
61	A description of his voyage and shipwreck on the coast of Malta. Every one in the ship are saved, being two hundred and seventy-six persons. Acts xxvii. 44. S. James about this time wrote his Catholic Epistle. S. Paul arrives at Rome. He is kept in custody for two years, with a soldier to guard him. Acts xxviii.
62	He converts Onesimus, and sends him with his letter to Philemon. He writes to the Philippians and Colossians. S. James, bishop of Jerusalem, there martyred. S. Paul being set at liberty, writes to the Hebrews.
66	He goes again into Asia; makes S. Timothy bishop of Asia, and went into Macedonia, from whence he wrote his first epistle to Timothy.
68	S. Peter about this time wrote his second epistle. About this time S. Peter and S. Paul came to Rome. See Tillemont, &c. Not long after they were both put in prison, and suffered martyrdom. S. John about this time came to live in Asia, and governed all those Churches for many years. He was put into a cauldron of boiling oil at Rome, under Domitian, and banished to the island of Patmos, where he had those wonderful visions of his Apocalypse. He returns to Ephesus, under the emperor Nerva.
96	He writes his gospel. He dies at Ephesus, under Trajan, about A.D. 100.

USEFUL

TABLE OF REFERENCES,

DIRECTING THE READER TO THE CATHOLIC TRUTHS HERE DEDUCED OUT OF THE HOLY SCRIPTURES.

A

Absolution of a priest—the excellency of his power above that of princes and angels—what it is to loose and bind. Matt. xvi. 18. 19.

Abstinence—See FASTING.

Adoration of God, *latria*—of creatures, *dulia*. Matt. iv. 10; Acts x. 26, and xiv. 14; Heb. xi. 21.
of the angel by S. John, explained. Apoc. xix. 10.
in spirit and truth, what it is. John iv. 23—*Reverence* to holy persons, even to kissing their feet. Luke vii. 44, and viii. 47.

Alms redeem sins. Luke iii. and xi. 41.
procure us patrons in heaven. Luke xvi. 9.
persons giving them are made happy. 2 Cor. ix. 10.
capable of doing great good to the departed faithful. Acts ix. 36.
and hospitality to the priesthood and to holy men. Matt. x. 42; 2 Cor. viii. 14, and ix. 6; Phil. iv. 18; 2 Tim. i. 19; Heb. xiii. 2.
the more able we are to give them, the more they are required of us. Mark xii.
when a person is bound to give them. 1 John iii. 17. See WORKS.

Altars, Heb. xiii. 10.
sanctified by the sacrifice of Christ's body. Matt. xxiii. 19.
dedicated or consecrated with the relics of saints. Apoc. vi. 9.

Angels always present with the Father. Matt. xviii. 10.
of Churches. Apoc. i. 20.
they help us. Heb. ii.
offer up prayers for us. Apoc. viii. 3.
S. Paul speaketh of them. Coloss. ii. 18.
peace from God and them. Apoc. i. 4.
nine orders of them. Ephes. i. 21.
S. Michael, the patron and guardian of the Church. Apoc. xii. 7.
fighting with the devil. Ibid.

Anointing. See EXTREME UNCTION.

Antichrist, where he shall sit. 2 Thess. ii. 4.
called the man of sin, the son of perdition. 2 Thess. ii. 3.
shall come near the end of the world. Matt. xxiv. 29.
his reign shall be short. Matt. xxiv. 22; Apoc. xx. 7.
shall bring great tribulation and distress with him. Matt. xxiv.
shall abolish mass. 2 Thess. ii. 4.
shall suffer no worship but that of himself. Ibid.
framing letters of him uncertain. Apoc. xiii. 18.
heretics the forerunners of him. 2 Thess. ii. 4, etc.
his persecution of the Church. Apoc. xii. 6, 15, and xiii. 8, and xx. 8.
cannot be the pope. 2 Thess. ii. 3; Apoc. xiv. 6, 7.
what sort of men shall follow him. 2 Thess. ii. 9, 10.

Apostles, their power. Matt. xiii. 11, and xviii. 18.
they receive their name. Luke vi. 13.
their number mystical. Mark iii. 14.
some higher in power than others. 2 Cor. xii. 12.
leave their wives. Luke iv. 38.
vowed poverty and perfection. Matt. xix. 29.
their learning, wisdom, and constancy. Acts ii., etc.
honour and dread of them among men. Acts v. 35, 38, 39.

Apostles, gifts and offices given them. The pope's office called his apostleship. Ephes. iv. 8.
traditions. See TRADITIONS.
precepts. 1 Cor. vii.
style of salutation. Rom. i. 7.
heretics usurp to seem like them. Ibid.
their salutation gives grace. Rom. xvi.
the glory of such as convert souls. 2 Cor. i. 14.

B

Babylon. See Apoc. xvii. 5, 18.

Baptism ordained by Christ. Matt. xviii. 19.
justifies us. Rom. vi. 3.
necessary to salvation. John iii. 5.
of infants, necessary. Rom. v. 12.
effects of it and confirmation differ. Acts viii. 17.
exorcisms and ceremonies of it. Mark vii. 33; Acts viii. 17; 1 Pet. viii. 21.
the character of. 2 Cor. i. 21.
John's inferior to Christ. Matt. iii. 11; Mark i. 8; John iii. 31.
names given in it. Luke i. 63.
the water at Jerusalem, a figure of it. John v. 2.

Beatitudes, eight. Matt. v.

Bishops, their spiritual power. Matt. xviii. 18.
their power to punish heretics. Matt. xviii. 17.
must be obeyed. Titus iii.
blessing. Matt. x. 12, and xix. 13; Heb. vii. 7.
they may deal in temporals. Luke xii. 14; 2 Tim. ii. 4.
superior to priests; distinct in office. Acts viii. 17; Phil. i. 1; Titus i. 5.
they only can consecrate priests, etc. Titus i. 5.
many worthy ones that cannot preach. 1 Tim. vi. 17.
special virtues required in them. Apoc. xxii.
of what quality they must be. 1 Tim. iii.

Blessing of creatures effectual and operative. Mark viii. 7; Matt. xxvi. 26; 1 Tim. iv. 4, 5.
of bishops and priests. Matt. xix. 15; Heb. vii. 7.
of parents. Ibid.
with the sign of the cross. Luke xxiv. 50; 1 Tim. iv. 5.
of little children by Christ. Mark x.
of his apostles. John xx.

C

Catholic parents are a great blessing. 2 Tim. i. 5.
faith is taken from countries for sin. Apoc. ii. 5.

Ceremonies used in the Church by Christ's example. John ix. 6.
external elements in the sacraments. Gal. iv. 3.

Charity, the greatest virtue, and more principal in our justification than faith. 1 Cor. xiii. 1.
how faith worketh by it. Gal. v. 6.

Chaste or **single life** angelical. Matt. xxii. 30.
it is not impossible. Matt. xix. 11.

Chastity of virgins, widows, and of married people, differ in dignity. Matt. xiii. 8.

Christ, our only mediator. 1 Tim. ii.
maketh intercession for us. Heb. vii. 26.

Christ, following of him differently. Luke v. 27, 28.
Messias, anointed, all one. John i. 41.
his wonderful grace in preaching. Luke iv. 15.
Christians, when received their name. Acts xi. 26.
Church, the spouse of Christ, with other titles. 1 Tim. iii. 15.
Christ's exceeding love and benefits towards her. Ephes. v. 25.
the wonderful union between them. 1 Cor. xii. 12.
she was built out of Christ's side. John xix. 34.
gathered out of all nations. Matt. xxviii. 19.
upheld by his continual protection. Matt. xiv. 31, and xxviii. 20; Apoc. ii. 1.
Catholic, why called so. Luke xxiv. 47; Rom. i. 5; Col. i. 6; 1 Tim. iii. 15; 1 John ii. 2.
the principal creature. Ephes. v. 29.
the pillar and ground of faith. 1 Tim. iii. 15.
it is more blindness not to see it, than not to believe in Christ. 1 Cor. x. 17.
heretics more blind than Jews. 2 Cor. iii. 14.
unity of it. Christ prayeth for that unity. John xvii. 11.
Christ's coat without seam, a figure of it. John xix. 23.
can never fail nor err. Matt. v. 23, and xxiv. 2; Luke xviii. 8; John vii. 68, and xiv. 17, and xvii. 17; Ephes. v. 24, 29; 2 Thess. ii. 3; 1 Tim. iii. 15; Apoc. xii. 6.
always visible. Matt. v. 15; Acts ii. 47, and xi. 24; 1 Tim. iii. 15; Apoc. i. 20.
Elias's words not contrary. Rom. xi.
her state in antichrist's time. Apoc. xii. 6.
small in the beginning, and growing great afterwards. Matt. xiii. 32, and xxiv. 14; Mark iv. 27, 31, 32; Luke v. 7, 8, 10, and xxiv. 46; Acts ii. 47.
her laws, customs, and governors, must be obeyed. Matt. xv. 9, and xviii. 17; Acts xv. 20; 1 Cor. xi. 16; 2 Cor. i. 24, and vi. 19; 1 Thess. iv. 8; 2 Thess. iii. 14; Heb. xiii. 17.
she only hath the true sense of the Scripture. 2 Cor. iii. 6.
she judges all, and is judged by none. 1 Cor. ii.
she judges between canonical and not canonical Scripture. Gal. ii. 1.
she consists of good and bad. Matt. iii. 12, and xiii. 30, and xxii. 10, and xxv. 32.
the camp of saints. Apoc. xx. 8.
proved by succession. John iv. 20; Ephes. iv. 13.
Christ left many things to be taught by her. Ephes. iv.
the custom of the, a good answer against heretical disputants. 1 Cor. xi. 16.
no salvation out of the. John xiii. 48; Ephes. v. 23; 1 John. i. 3.
Christ head of the. Ephes. ii. 22.
conduct of women towards her. 1 Cor. xiv. 34.
not to respect her, is to contemn Christ. John xv. 20.
militant resembles the triumphant in heaven. Apoc. xix. 4.
triumphant called the New Jerusalem. Its state and glory. Apoc. xxi. 10, 11.
not to be profaned. Mark xi. 15; John ii. 15.
God will be honoured in her rather than elsewhere. Acts vii. 48.
Clergy, their name. 1 Pet. v. 3.
different from the laity. Ibid.
manner and dignity of calling. Acts xiii. 4.
degrees of superiority among themselves, and over others. Luke xxii. 24; 2 Cor. xii. 11; 1 Pet. v. 3.
their good life very edifying. Matt. v. 17.
their exemption and privileges. Matt. xvii. 26; Rom. xiii. 6.
they are not to exercise holy functions for filthy lucre. 1 Pet. v. 2.
Commandments. Luke i.
possible to be kept. Matt. xii. 30; Luke x. 28; 1 John iii. 22, and v. 3.
profitable and necessary to salvation. Matt. v. 20; Luke x. 28; James ii. 10.
man is justified by keeping them. Luke i. 6.
of men, what they are; and that they make nothing against the apostles' and Church's traditions. Mark vii. 6. See TRADITIONS.
Commandments of men are heretical laws and doctrines. Matt. xv. 9; Mark vii. 7.
Communion, going to it against our conscience. 1 Cor. viii. 10.
receiving it unworthily. 1 Cor. xi. 30.
Community of life and goods among the primitive Christians. Acts ii. 44.
not a commandment, but a counsel. Ibid.
Concupiscence after baptism is of itself no sin without consent. Rom. vi. 12, and vii. 7; James i. 15; 1 John iii. 4.
taketh not away free-will. Rom. vii. 15.
Confession in particular. Matt. iii. 6; Mark i. 5; John xx. 23.
secret or auricular, to a priest. Luke xvii. 14; James v. 16.
of Christ and his religion highly rewarded. Matt. x. 32.
Confirmation, it is a sacrament. Acts viii. 17.
Conscience, acting against it. Matt. xxvii. 3; Mark viii. 36, and xv. 15.
horror of, at shedding innocent blood. Matt. xxvii. 3.
Contemplation, secret. Mark i. 35.
Continence, priests must be in that state. Titus i. 8.
of married people, for prayer-sake. 1 Cor. vii. 5.
perpetual, of man and wife. 1 Cor. vii. 29.
Councils, first one held. Acts xv. 6.
of what persons they consist. Ibid.
they represent the whole Church. Luke x. 16.
S. Peter and his successors *presidents* of them. Acts xv. 7.
of no force without their confirmation. Ibid.
controversies in religion to be decided by them. Acts xv. 2.
assisted by the Holy Ghost. Acts i. 2, and xv. 28; John xv. 26, and xvi. 13, and xx. 22.
of Christ. Matt. xviii. 20.
all good Christians rest upon their determination. Acts xv. 2, 31.
their decrees are diligently to be put in execution. Acts xv. 20.
heretics impiously abuse them. Acts xv. 5.
Cross, called the sign of the Son of man. Matt. xxiv. 30.
blessing with the sign of the. Luke xxiv. 50; Apoc. vii. 3.
why we make this sign on our forehead. Apoc. vii. 3.
called holy. John xix. 17.

D

Days, distinction of them. Rom. xiv. 5.
some more holy than others. See FEASTS.
Deacons, the election of the seven. Acts vi. 3.
their office. Ibid. See ORDERS.
Devotion, uttered by external signs. Luke xix. 4; Phil. ii. 10; Rom. xiv. 11; James v. 14.
God is served and adored in spirit, notwithstanding external devotion. John iv. 23; Rom. i. 8.
of holy women. Mark xvi. 1; Matt. xxviii. 1; Luke xxiv. 1; John xx. 1.
of Zacheus towards our Saviour. Luke xix. 4.
Doctors of the Church. Matt. xxiii. 10; John v. 34.
we must regard their doctrine. Heb. xiii. 7.
their crown in heaven. Phil. iv. 1; 1 Pet. v. 4.
Dulia. See ADORATION.

E

Ecclesiastical censures. 1 Cor. iv. 3, 4, 21.
power and jurisdiction. Matt. xvi. 19; John ii. 15; 1 Cor. x. 6.—See EXCOMMUNICATION, BISHOPS, CLERGY.
Elias, yet alive, and shall be the forerunner of Christ's second coming. Matt. xi. 14; Mal. iv. 5; Mark ix. 4; Apoc. xi. 3.—*Henoch* also yet liveth, and shall preach in antichrist's time with Elias. Apoc. xi. 3.
Eucharist, (blessed,) a sacrament. Matt. xxvi. 26. See BLESSED SACRAMENT.
Excommunication, a spiritual punishment; 1 Cor. v. 5; 2 Cor. ii. 6.
most terrible. Matt. xviii. 17; Acts v. 3; 1 Cor. v. 5; Gal. i. 8.
excommunicated persons to be avoided. 1 Cor. v. 11; 2 Thes. iii. 14.
Extreme unction, a sacrament. Gal. iv. 3; James v. 14.

F

Faith. See JUSTIFICATION, WORKS.
only does not justify. Matt. vii. 21, and ix. 28, and xxii. 40, and xxiii. 15, and xxv. 42; Mark xvi. 16; Luke i. 6, and vii. 50, and x. 28; Rom. i. 17, 18, and ii. 26, and vi. 3; Gal. iii. 11; 1 Tim. i. 5; Heb. v. 9, and xi. 33; 1 Pet. iv. 8; 1 John ii. 4, and iii. 22.
may be had and lost again. Luke viii. 13; Rom. xi. 20; Heb. iii. 15.
the apostle's *analogy*, or rescript *rule of faith*. Rom. xii. 6; Heb. vi. 1.
to hold fast that first received of the apostles and Fathers. Matt. xiii. 25; Rom. vi. 17, and xvi. 17; 2 Cor. xii. 12; Gal. i. 8; 1 Tim. vi. 20; 2 Tim. i. 5, 14.
reward in suffering for the. Mark viii. 35.
neuters, or indifferent men, not professing it. Matt. xii. 30; Apoc. iii. 16.
one man's obtains for another. Luke v. 20.

Fasts, or *fasting*, an act of religion. Luke ii. 37.
from certain kinds of meat. Matt. xv. 10, 18; Mark vii. 15; Acts xiii. 3; Rom. xiv. 2; 1 Tim. iv. 3, and v. 23.
of Lent, and its origin. Matt. iv. 2; Mark i. 13.
public ones. Matt. vi. 16.
of S. John Baptist and his disciples. Matt. ix. 14.

Fear, many kinds of it. 1 John iv. 18.
just men have. Ibid.
of hell profitable. Luke xii. 5.

Feasts, or *festival days*. Matt. ii. 16; John x. 22; Acts ii. 1, and xxii. 16; Gal. iv. 10; Heb. xiii. 7; 2 Pet. i. 15; Apoc. i. 10.

Free-will. Matt. xvi. 27, and xx. 16, and xxv. 34; Luke ii. 14; John i. 12, and vi. 44; Acts xxvii. 31; Rom. ii. 4, and vii. 15, 19, and ix. 14, 21, and x. 20; 1 Cor. xv. 10; 2 Cor. iii. 5, and vi. 1; Phil. ii. 13; 1 Tim. ii. 4; 2 Tim. ii. 21; James iv. 8; Apoc. ii. 21; John viii. 36.
of man worketh with God's grace. 1 Cor. xv. 10; 2 Cor. iii. 5.
predestination, reprobation, etc., taketh it not away. Acts xxvii. 31.
the blindness and reprobation of the Jews was owing to it. So was their crucifying Christ, and the treachery and treason of Judas. Acts ii. 23.

Final impenitence. Matt. xii. 31, and xxvii. 5. See IMPENITENCE.

G

God not the author of sin. Matt. vi. 13, and xiii. 15; Mark iv. 12; Luke ii. 24; Acts ii. 23; Rom. i. 26, and ii. 4, and iii. 5, and ix. 17, and xi. 8; Apoc. ii. 21. See REPROBATION and FREE-WILL.
how the death of Christ was by his determination. Acts ii. 23.
nothing impossible to him. Matt. xix. 26.
he is to be served before temporal princes. Mark xii. 17.
we must make a right use of his gifts. Matt. xxv. 29.

Gospel, the true liberty of it. 2 Cor. iii. 17; Gal. iv. 31, and v. 13; 1 Tim. i. 9; James i. 25; 1 Pet. ii. 16.
he suffereth for it, that suffereth for any article of faith. Mark viii. 35.
the law and the prophets join with it. Mark ix. 4.

Grace forces not free-will. 2 Cor. vi. 1. See FREE-WILL.
the value of merits proceed from it. See MERIT.

H

Hallowing, or sanctifying of creatures. 1 Tim. iv. 4, 5.

Heaven, the reward of good works. Matt. xxv. 34.
shut three years and six months. Luke iv. 25.
opened at the baptism of Christ. Matt. iii. 16.
difference of reward and merits there. Matt. xiii. 8, and xx. 1, 23; 1 Cor. iii. 8; Phil. iv. 1. See MERIT, REWARD, etc.

Hell, the reward of evil works. Matt. xxv. 41.
the fear of it profitable. See FEAR.
understood sometimes for *limbus patrum*. Luke xxvi. 22; Acts ii. 27.
Christ in soul descended into it. Acts ii. 27; 1 Pet. iii. 19.

Henoch. See ELIAS.

Heretics, they should be avoided. Titus iii. 10; 2 John i. 10.
marks to know them by. Matt. vii. 16; Acts xx. 29; 1 Tim. i. 7; 2 Tim. iii. 6, 9; 1 John iv. 6.
going out of the Church: their punishment. Luke xvii. 1, 2; Acts xv. 24; 1 Tim. iv. 1; 1 John i. 3, and ii. 19.
admonition to them, and sect makers. James iii. 1; Matt. xxiii. 10.
Nicolaites a pattern of them. Apoc. ii. 6.
their dissensions. Mark iii. 24; John iii. 26; Phil. iii. 15.
preaching against and contrary to the faith received. Gal. i. 8; 1 Tim. i. 3.
their hypocrisy and sweet words. Matt. xxiv. 4; Luke vi. 26; 2 Cor. xi. 3; 2 Tim. iii. 6; Rom. xvi. 18.
their vanity and vain-glory in preaching. Luke vi. 26.
their painted eloquence. 1 Tim. vi. 4.
teaching new doctrine. 1 Tim. i. 4; 2 John i. 7, 10.
their novelties to be avoided. 1 Tim. vi. 20.
their ignorance and shallow knowledge of the Scriptures. Luke vi. 2; John v. 39; Mark xii. 24; 2 Pet. ii. 12; Jude i. 10.
boasting of the spirit. 1 John iv. 1.
they corrupt the Scriptures. 2 Cor. ii. 17, and iv. 2.
their mockery of the doctors of religion. Acts xvii. 32.
their want of faith. John xiv. 10.
their inconstancy in faith. 2 Tim. iii. 13.
their voluptuousness. Rom. xvi. 18; Jude i. 4, 12.
secret conventicles of them. Matt. xxiv. 26; Mark iv. 11; Jude i. 19.
their clergy. 1 Tim. iii. 6.
how heresies benefit the Church. 1 Cor. xi. 19; 1 John ii. 19.
their doctrines, fables, etc. 1 Tim. i. 4.
may be forced to the Catholic faith. Luke xiv. 23.
heresy is denying Christ. Matt. x. 32; Mark viii. 38; Luke ix. 26, and xii. 8.
when and on what account you are to converse with them. 2 John i. 10; Rom. xvi. 17.
their books to be burnt. Acts xix. 19.
are already judged. John iii. 18.
who are easily seduced by them. Apoc. ix. 4.
women great promoters of heresy. 1 Tim. ii. 12; 1 Cor. xiv. 34.
Simon Magus the father of them all. Acts viii. 18.
Abaddon, their king. Apoc. ix. 11.
resembled to Cain, Balaam, and Core. Jude i. 11; Apoc. ii. 14.
resembled to the devil. John viii. 44.
forerunners of antichrist. Mark xiii. 5; 2 Thess. ii. 3, 8, 9, 10; Apoc. xx. 8; 1 John ii. 18.
are ravenous wolves. Matt. vii. 15; Acts xx. 29.
are thieves, not entering by the door. John x. 1.
prophesied of, and described in very lively colours, by S. Paul, S. Peter, S. Jude, and S. John. Acts xx. 29; 1 Tim. i. 3, and iv. 1; 2 Tim. iii., and iv. 3; 2 Pet. iii. 16; Jude i. 18; Apoc. ix.
the causes of men falling into heresy. 1 Tim. i. 19, and vi. 10.

Hermits, why so called. Matt. iii. 2.
commended by the example of Elias, S. John Baptist, and Christ himself. Matt. iv. 1, and xi. 7, and xiv. 13; Luke i. 80; and xxi. 37.

Holy places. 2 Pet. i. 18.
days. See FEASTS.
things not to be profaned. See SACRILEGE, PILGRIMAGE, CHURCH.

Hosanna. Matt. xxi. 9.

Hospitality towards the afflicted for religion. Matt. x. 41, 42; Gal. iv. 14.
towards your pastors and teachers: not doing so, is a heinous crime. Luke ix. 5. See ALMS.

Humility, innocence, and simplicity, commended to us in the state and person of a child. Matt. xviii. 4.

I

Jesus, his name. Matt. i. 16, 23, 24; John i. 41.
his name to be adored and reverenced. Phil. ii. 10, 11; Rom. xiv. 11.
in his name miracles are worked. Mark ix. 38; Acts iv. 10.
Idols, in all the Bible signify the false gods of the pagans.
they are not to be reverenced or adored. 1 John v. 21. See IMAGES.
those of the New Testament are heresies. 1 Cor. x. 21.
Images. Acts xvii. 29; 1 John v. 21.
in Solomon's temple were commanded by God. Heb. ix. 5.
one set up by the woman miraculously cured by our Saviour of an issue of blood, in honour of the event. Matt. ix. 20.
of the blessed Trinity. Acts xvii. 29.
one erected to Julian the apostate, with orders to put all to death who did not adore it. Apoc. xiii. 12.
Impenitence. See FINAL IMPENITENCE.
Imposition of Hands (taken from the use of the old law, Deut. xxxiv. and other places), used in blessing. Matt. xiii. 19; Mark x. 13, 16; Luke xviii. 15.
its effect in healing diseases, etc. Matt. xx. 34; Mark v. 41, and vi. 13, and viii. 25, and xvi. 18; Luke iv. 39, 40, and xiii. 13: Acts ix. 12, and xxviii. 8.
its effect in confirmation. John vii. 39; Acts ii. 4, and xix. 6.
its effect likewise in giving holy orders. Acts vi. 6, and xiii. 2, 3; 1 Tim. iv. 14, and vi. 22; 2 Tim. i. 6.
its effect also in extreme unction. Mark vi. 13; James v. 14.
Indulgences. See PARDONS.
Justification, or to be justified, what it means. Rom. ii. 13; Matt. vii. 21; James i. 22.
by works. Matt. vi. 1, 2; Luke i. 6.; Rom. ii. 13; James ii. 13, 22, 25, 26; 1 John iii. 7, 22; Apoc. xix. 8.
not by faith only. See FAITH.
what works justify not. Rom. iv. 1, 2, 5, and xi. 6; Gal. ii. 16; Heb. xi. 6, 33.
attributed to hope, charity, etc. Rom. viii. 24; Heb. xi. 23.
charity the principal virtue in it. Gal. v. 6; 1 Tim. i. 5.
why often attributed to faith. Rom. v. 2; Heb. xi. 5.

L

Lady, Our Blessed. Mark iii. 33.
her perpetual virginity. Matt. i. 23, 24.
she vowed virginity. Luke i. 34.
her life, etc. Acts i. 14.
her blessedness. Luke xi. 28.
her excellency, titles, and prerogatives. Luke i. 28, 42, 43, and xi. 28.
she is our Advocate. Acts i. 14.
and Christ save us. 1 John ii. 1.
holy Simeon prophesied of her sorrows. Luke ii. 35.
she was always partaker in Christ's sorrows. Ibid.
full of deep contemplation. Luke ii. 19.
Laymen are not to judge of Scriptures, their pastors, or religious questions. Acts xvii. 11.
must not receive the sacrament at their own hand, but from their clergy and pastors. Matt. xiv. 19. See PRIESTS, CLERGY.
Limbus Patrum, or Abraham's bosom. Luke xvi. 22; Acts ii. 27; Apoc. v. 5.
the souls of the saints, patriarchs, etc., were detained there till Christ's ascension. Luke xvi. 22.
Christ descended there at his death to deliver them. See APOSTLES' CREED. HEAVEN, HELL.

M

Mary. See OUR BLESSED LADY.
Marriage, a sacrament. Matt. xix. 6; Luke xvi. 18; John ii. 2; Ephes. v. 32.
honoured by Christ's presence. John ii. 2.
is indissoluble while the parties are living. Matt. v. 33, and xix. 9; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 11.
of priests and votaries unlawful. See PRIESTS, VOW.
Marriage, Catholics esteem marriage more than heretics. See CHASTITY, CONTINENCE.
Martyrs, true and false ones, Matt. v. 10; 1 Cor. xiii. 3.
their reward and glory. Apoc. ii. 9.
how they cry for revenge. Apoc. vi. 10.
their cheerful and constant countenance before persecutors. Acts vi. 15.
Their comfort at the very time of death. Acts vii. 55.
Mass, comparison betwixt the Christian host and the sacrifices of the Jews. 1 Cor. x. 21.
or liturgy of the apostles. Acts xiii. 2.
it is agreeable to Christ's institution. 1 Cor. xi. 23–26.
antichrist and his ministers shall abolish it. Matt. xxiv. 15; Mark xiii. 14; Dan. ix. 27; 2 Thess. ii. 4. See SACRIFICE.
Mediator. Christ is our only one. 1 Tim. ii. 5; 1 John ii. 1, 2. See SAINTS.
Merit of works, whence they arise. Rom. viii. 18, and xi. 6; 1 Cor. iii. 8; 2 Cor. i. 5.
difference of it. Matt. xiii. 8, and xx. 23; Luke xix. 17; 1 Cor. iii. 8; 2 Cor. ix. 6.
Miracles necessary to confirm new doctrine. Matt. x. 1; John xv. 24; Acts iii. 6; 2 Cor. xii. 12.
when heretics may work them. Mark ix. 38; Luke ix. 49.
forged or lying ones. Matt. xxiv. 24; 2 Thess. ii. 9.
wrought by application of the name of Jesus, the apostles, S. Peter's shadow, etc. Mark vi. 13, and ix. 38; John v., and xiv. 12; Acts iii. 6, and v. 15, and xii. 7, and xix. 12, and xxviii. 5.
by touching Christ and whatever belonged to him. Mark iii. 10, and vii. 33, and viii. 22.
in one place, and at one time more than another. Luke iv. 23; John v.; 1 Cor. xii. 28.
in the Church by imposition of hands. Mark xvi. 18.

N

Name of Christians, when first received. Acts xi. 26.
Neophytes. The term explained. 1 Tim. iii. 6.
Novelties of heretics in their words and phrases. 1 Tim. vi. 20.—See HERETICS.
Numbers, mystical. Mark iii. 14; Apoc. i. 4, and xiii. 17, 18.

O

Original Sin. See SIN.
Orders, (holy) a sacrament. 1 Tim. iv. 14.
instituted by Christ at his last supper. Luke xxii. 19, 20; 1 Cor. xi. 24, 25.
given by imposition of hands. Acts xiii. 3, and xiv. 22; 1 Tim. iv. 14; 2 Tim. i. 6.
to be given by a bishop, not by the people's voice. Acts xiv. 22. Titus i. 5.
prayer and fasting to be used at the time of conferring them. Acts xiv. 22.
Oaths that are unlawful, not to be kept. Matt. xiv. 9; Acts xxiii. 12.

P

Pardons, or *indulgences*, grounded upon Christ's own words. 2 Cor. ii. 10.
grounded on his own example. Matt. xxiii. 43.
practised by S. Paul. 2 Cor. ii. 6, 9–11.
are only a remission of temporal punishment due for sin. Ibid.
to whom the authority of giving appertaineth. Matt. xvi. 19; James iv.
all of them are given in the virtue and name of Christ. 2 Cor. ii. 10.
Parents, our duty towards them. Mark vii. 11. Luke ii. 51.
duty towards our spiritual. Philemon i. 19.
Penance, a sacrament. John xx. 23.
is perfect repentance; that is, not only amendment of life, but implying also confession, sorrowful contrition, and painful satisfaction. Matt. iii. 11.
S. Paul chastises his body by it. 1 Cor. ix. 27.
temporal pain remaineth due when sin is remitted. Heb. xii. 6.
works of. Matt. iii. 8; Luke iii. 8; Acts viii. 22; 1 Cor. xi. 31; 2 Cor. ii. 6, 7, and vi. 5; Heb. x. 31; Apoc. x. 9.

Penance, the contempt of it a sin against the Holy Ghost. Matt. xii. 31.
all sins may be remitted by this sacrament. Heb. vi., and x.
Perfection, double: one in this life, another in that to come. Phil. ii. 12.
Persecution. Comfort to the faithful during such dreadful times. Matt. x. 28; Luke vi. 22, 23, and xxii. 30; 1 Pet. iv. 17; Apoc. ii. 9, and xiii. 10.
a great one of the faithful, in the latter days. Mark xiii. 8; Luke xxi. 10; Apoc. xvi. 14. See ANTICHRIST.
Wise evasions to escape such dangers, by S. Paul's example. Acts xxi. 24, and xxiii. 6, and xxv. 11.
Peter, *Cephas*, *Rock*, all one. Matt. xvi. 18; John i. 42.
Christ, by giving him this name, designed beforehand, and promises to build his Church upon him. Matt. xvi. 18.
Christ prayed that his faith might not fail. Luke xxii. 32.
Christ blesseth him. Matt. xvi. 17.
his denial of Christ; his tears and repentance. Matt. xxvi. 72, 75; Mark xiv. 71, 72.
his manifold dignity and pre-eminence. Matt. x. 2, and xvii. 27, and xviii. 1; Mark iii. 16, and xvi. 7; Luke v. 10, and vi. 14, and viii. 45, and xxii. 31; John xxi. 15, 16; Acts xii. 4; 1 Cor. ix. 5; Gal. i. 18, and ii. 7.
S. Paul submitteth his doctrine to his approbation. Gal. ii. 2.
his ship signifieth the Church. Luke v. 3.
Pope, his place and dignity called his apostleship. 1 Cor. xii. 28; Ephes. iv. 11. See APOSTLES.
his supremacy. See PETER.
cannot be antichrist. See ANTICHRIST.
Prayer, long ones not forbidden. Matt. vi. 7.
of our Lord, or *Pater noster*. Matt. vi. 9; Luke xi. 2.
one for another, is of great effect. Rom. xvi. 30; Coloss. iv. 3; 2 Thess. iii. 1.
Public ones are more available than private. 2 Cor. i. 11.
Those of priests are still more so. Heb. v. 7.
Predestination and **reprobation.** The mystery of it is to be humbly reverenced. Rom. viii., and ix. 20.
No person must, by occasion of it, sink into a degree of apathy, and neglect his salvation. Rom. viii. 32, and ix. 14.
Good works must concur with God's predestination. 2 Pet. i. 10.
Priests, their office and vocation. Heb. v. 1.
their dignity. Heb. v. 5, 6.
they are called angels. Apoc. i. 20.
they are coadjutors with and under Christ, and act in his name. Mark ii. 10; Luke xvii. 14; 1 Cor. ix. 7; 2 Cor. ii. 10, and v. 19.
their authority to remit sins. See PETER, BISHOPS, CLERGY.
they (and not laymen) are the dispensers of Christ's mysteries. Matt. xiv. 19; Mark viii. 6; Acts x. 41; 1 Cor. xiv. 34; 2 Cor. v. 19.
he that despiseth them despiseth Christ. Luke x. 16.
hospitality and alms towards them. Luke ix. 5. Phil. iv. 15.
their perpetual continency requisite. Luke i. 23; 1 Cor. vi. 18; 1 Tim. iii. 2, and v. 11; 2 Tim. ii. 4; Titus i. 6.
Priesthood of Christ eternal; the excellency of it. Heb. vii. 1.
the honour of that office. Matt. xxiii. 13; Acts xxiii. 5; 1 Tim. v. 19.
Princes, how and wherein to be obeyed. Matt. xxii. 21; Mark xii. 17; Rom. xiii.; 1 Pet. ii. 13, 17.
Christ and his apostles charged with disobedience to them. 1 Pet. ii. 13; Rom. xiii. 1.
Peter and John disobeyed the magistrates who commanded them not to preach in the name of Jesus. Acts iv. 18, 19.
not to obey them in lawful things is a mortal sin. Rom. xiii.
themselves must obey and be subject in matters of faith. Heb. xiii. 17.
Procession on Palm Sunday. Matt. xxi. 8.
Purgatory. See LIMBUS PATRUM, HELL.

R

Reconciliation to the Catholic Church. Matt. v. 24; 2 Cor. i. 5.
Religion; persons not professing any are against Christ. Matt. xii. 30.
they are most happy who suffer any loss for it. Mark x. 29, 30.
Religious life. Their profession is according to Christ's counsel, and the apostles' example. Matt. xix. 27; Luke v. 28, and xviii. 22; Acts ii. 44.
Relics, the touching of them; their virtue, miraculous effect, etc. Matt. ix. 21; Mark v. 28; Acts viii. 2, and xix. 12.
the touching of Christ, or the hem of his garment, operated miraculously. Mark iii. 10.
Christ's sepulchre. Matt. xxviii. 1. See MIRACLES.
Reprobation. See FREE-WILL, GOD, PREDESTINATION.
Restitution of ill-gotten goods. Luke xix. 8.
Reward, what it signifieth. 1 Cor. iii. 8.
for confessing Christ openly. Matt. x. 32; Mark viii. 38; Luke ix. 26, and xii. 8.
difference of it in heaven. See HEAVEN.

S

Sacraments, seven. See BAPTISM, CONFIRMATION, EUCHARIST, PENANCE, EXTREME UNCTION, HOLY ORDERS, and MARRIAGE.
grace is given in and by them. John iii. 5, and iv. 23, and xv. 3, and xx. 22; Acts viii. 17, and xxii. 17; Rom. iv. 11; Gal. iii. 27; Ephes. v. 32; 1 Tim. iv. 14; 2 Tim. i. 6; Titus iii. 5; Heb. x. 1; James v. 14, 15; Mark viii. 13.
they flowed out of Christ's side, and thence derive their virtues. John xix. 34.
contempt of them damnable. Luke vii. 30; Acts x. 47.
Sacrament, (blessed) the great mystery and institution of it by our Saviour. Matt. xxvi. 20; Mark xiv. 22; Luke xxii. 15, 19, 20; 1 Cor. xi. 23–27; Heb. ix. 20, 21, and x. 5.
the angels are present at it. Apoc. iv. 8.
it is the supersubstantial bread desired in the Pater noster.
its pre-eminence above manna. John vi. 49, 58.
the wonderful effects of it in the receivers. John vi. 54.
the purity and preparation required to receive it worthily. John xiii. 5; 1 Cor. xi. 27–29.
confession of every mortal sin necessary before receiving it. 1 Cor. xi. 28.
the danger and punishment of receiving it unworthily. 1 Cor. xi. 23, 27, 32.
Sacrilege. Taking away holy things, or profaning them. John ii. 15, 16; Acts v. 2–4.
in what cases holy ornaments and jewels may be broken and otherwise employed. Matt. xxvi. 10; John xii. 3, 6; Mark ii. 25.
Saints, they know our actions and hearts, and hear our prayers. Matt. xxiv. 30; Luke xv. 10, and xvi. 28; 1 Cor. ii. 11, and xiii. 10.
they are as angels. Matt. xxii. 30; Luke xx. 36.
they may be present with the living. Matt. xvii. 3; Mark ix. 4.
they may be present at our altars, etc. Apoc. vi. 9.
praying to them, and that they pray for us. Luke xvi.; Acts v. 15, and vii. 35, 60; 2 Cor. i. 11; 2 Pet. i. 15; 1 John ii. 1; Apoc. vi. 9, 10.
they are our mediators and advocates. 2 Cor. i. 11.
Christ is our only Mediator and Advocate. 1 Tim. ii. 5; 2 John ii. 1. See CHRIST.
canonization of them. Matt. ii. 16.
the great honour of them, and that it is no derogation to Christ's honour. Matt. xix. 28; Acts xix. 15; 2 Thess. i. 5; 1 Tim. iv. 16; Philemon i. 5; James v. 20; Apoc. ii. 26, 28, and viii. 4, and xii. 7, and xxi. 12.
they are patrons of men and countries. Apoc. ii. 26.
they are called saviours, redeemers, etc., without derogation to Christ. Acts vii. 35; 1 Tim. ii. 5, and v. 16; James v. 20.
they are our joy and hope. 1 Thess. ii. 18, 19.
Salvation, no man sure of it but in hope. John xv. 4; Rom. v. 1, 2, and viii. 20, 38, 39; 1 Cor. ii. 12, and iv. 4, and ix. 27; 2 Cor. xiii. 5; Phil. ii. 12. See FAITH.
Satisfaction. Satisfactory works of one for another. 2 Cor. ii. 10; Coloss. i. 24.
enjoined. Luke iii. 8. See PENANCE.
Scandal. Mark ix. 42; Acts xxi. 24.
Schism prefigured in the Jews' schismatical temples. Luke ix. 53; John iv. 20; 1 Cor. x. 21.
contrary to the unity of the Church. 1 Cor. xii. 25; Gal. ii. 9; Ephes. iv. 5.

Schism, the cause which produces it. Rom. xvi. 18.
there is no work in it available to salvation. Matt. v. 24; John xv. 4; 1 Cor. xiii. 1. See CHURCH.
Schismatics, they are to be avoided. 2 Cor. vi. 14; 2 Tim. ii. 20, 21.
especially their communion. 1 Cor. viii. 10, and x. 18–21. See HERETICS.
Scriptures canonical and not canonical discerned and judged by the Church. Gal. ii. 1, 2.
private interpretation of them. 2 Pet. iii. 16.
heretics, and the devil himself, produce them in support of their heretical and diabolical doctrines. Matt. iv. 6, and v. 35, 39, and xii. 48; Luke iv. 10; John xiv. 28; Rom. viii. See HERETICS, etc.
women great tattlers and talkers of them. 1 Tim. ii. 11; 1 Cor. xiv. 34.
they are full of profound mysteries. John v. 39; Gal. v. 24.
hard to be understood. Luke vi. 1; Acts viii. 31; Heb. vi. 4; 1 Pet. iii. 19, and iv. 6; 2 Pet. iii. 16; Apoc. xx. 7.
The difficulty of the Apocalypse. Apoc. i.
they consist in the true sense of the gospel, which is only in the Catholic Church. 2 Cor. iii. 6; 2 Pet. i. 20.
the bare letter of them killeth both Jew and heretic. 2 Cor. iii. 6.
who are the little ones that best understand them. Matt. xi. 25; Luke x. 20.
humility of the ancient Fathers in reading and expounding them. 2 Thess. ii. 6.
the interpretation of them called prophecy. Rom. xii. 6.
when the same is according to the rule of faith. Heb. viii. 6.
we must neither add to nor diminish them. Apoc. xxii. 19.
they have not only a literal sense, but also a mystical and allegorical one. Matt. ii. 15; Gal. iv. 24; Heb. iv. 8; 1 John v. 7.
the people are not to judge of the sense of them, not of their pastor's expositions. Acts xvii. 11.
of the translating and reading them in the vulgar tongue, with what humility they ought to be read, and of many other points concerning them, see the general preface to the New Testament.
Simony, what it is, and why so called. Acts viii. 18.
a heinous sin. Acts viii. 22.
Sin, original and actual. Rom. v. 12; 1 John i. 8.
all are conceived and born in original sin, Christ and our blessed Lady excepted. Rom. v. 14.
no man liveth without it. Matt. vi. 12; 1 John i. 8.
mortal and venial. Matt. v. 23, and vi. 12; Rom. i. 32; James i. 15; 1 John i. 8.
not God, but the devil is the author of sin. See GOD.
the devil committed iniquity from the beginning. 1 John iii. 8.
concupiscence the cause of. James i. 4.
it all proceedeth from three special things, mentioned by S. John. 1 John ii. 16.
the law did not cause. Rom. v. 20.
mortal ones excludeth grace and justice. 1 John iii. 6.
venial ones consist with grace and true justice. 1 John i. 8.
examples of venial ones. Ibid.
how they are taken away without any sacrament. John xiii. 10.
how they may be forgiven after death. Mark iii. 28, 29.
all remission of them is by the passion of Christ. 1 John i. 7.
what is meant by sins covered and not imputed. Rom. iv. 7, 8.
against the Holy Ghost. Matt. xii. 31.
crying to heaven. James v. 4.
what is a sin unto death. 1 John v. 16.
The degrees of sins signified by the three dead persons raised to life by our Saviour. Mark v. 41.
Spirit. To adore God in spirit and truth. John iv. 23.
boasting of the. 1 John iv. 1.
not to credit every one relative to it, and how to try them. 1 Thess. v. 21.
the Church only hath the gift of discerning in these cases. 1 John iv. 1.
its testimony in us. Rom. viii. 16.
Supererogation. Matt. xix. 21; Luke x. 35, and xviii. 22; 1 Cor. ix. 16. See WORKS.
Superstition not allowed in the Catholic Church. Acts xvii. 22.
Supremacy of temporal princes in ecclesiastical affairs. See PRINCES.

T

Tithes, due to God and his priests. Heb. vii. 1, 2.
Touching, a profitable ceremony. See IMPOSITION OF HANDS, RELICS.
Traditions, (apostolical) not written. Matt. xv. 8, 9; Mark vii. 7; Rom. xii. 6; 1 Cor. xi. 23, and xii. 34, and xv. 3; 2 Cor. iii. 3; 2 Thess. ii. 15; 2 Tim. iii. 8; Heb. vi. 1; James v. 17; Jude i. 9. of the Fathers are called *the depositum.* 1 Tim. vi. 20.
Trinity, (holy and blessed) a glorious manifestation of it. Mark i. 10, 11.

V

Vigils and *Nocturns.* Matt. xxvi. 41.
Virginity better than marriage, and more meritorious and grateful to God, being fitter for his service. Matt. i. 23, and xix. 12; Acts xxi. 9; 1 Cor. vii. 28; Apoc. xiv. 4.
a counsel, not a command. 1 Cor. vii. 25. See MARRIAGE.
Visions recorded in Scripture. Acts ix. 3, and x. 11. 30, and xxvii. 23; 2 Cor. xii. 1. See also the Apocalypse.
Some have been lifted up to see the state of the next life. 2 Cor. xii. 2.
Unction. See EXTREME UNCTION.
Vow, an act of sovereign worship. Luke x. 40–42.
of virginity, or chastity, both lawful and possible. Matt. xix. 11, 12; 1 Tim. v. See CHASTITY, CONTINENCE.
Our blessed Lady vowed virginity. Luke i. 34. See BLESSED LADY.
The daughters of Philip, the deacon, were virgins by vow. Acts xxi. 9.
The apostles vowed poverty, and professed the religious state of perfection. Matt. xix. 21, 27.
the breach of one, damnable. Acts v. 4; 1 Cor. vii. 7, 9, 28; 1 Tim. v. 11.
It is breaking our first faith. 1 Tim. v. 12.
It is going after satan. 1 Tim. v. 15.
It is the highest kind of sacrilege. Acts v. 4.
Usury, not to be used among Christians. Luke vi. 35.

W

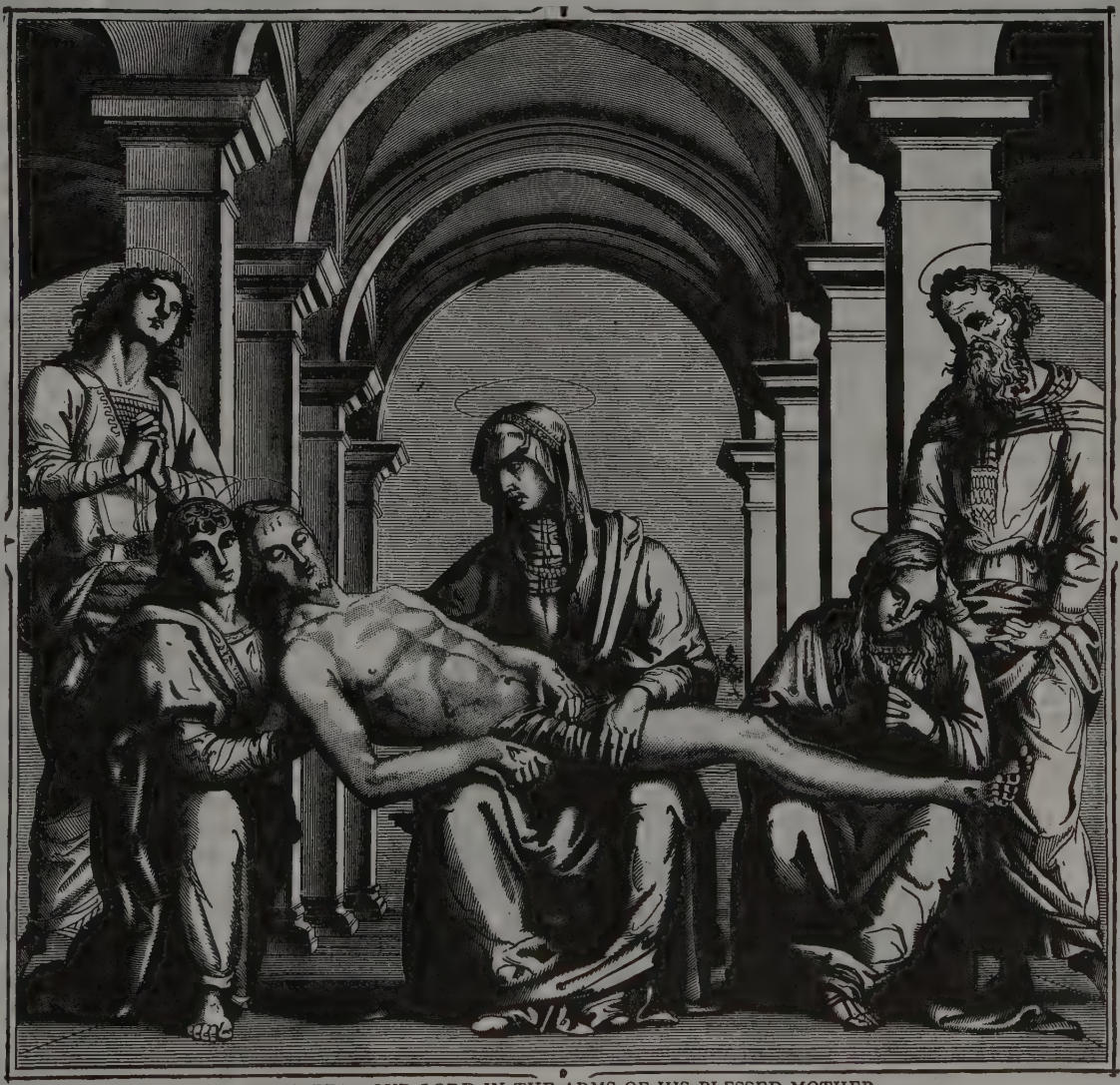
Works, meritorious of life everlasting. Matt. vi. 20; Luke xii. 21; Rom. ii. 6; 1 Cor. iv. 8; 2 Tim. iv. 8; Heb. vi. 10; Apoc. ii. 23.
none of themselves meritorious without faith and God's grace. 2 Tim. iv. 8.
We are not justified by faith only, but by faith and good works. See FAITH.
(good) before faith, though not meritorious, are preparatives still to the first justification. Acts x. 2.
That every man shall be rewarded according to his works, is a common phrase in Scripture. Matt. xvi. 27; Rom. ii. 6; 1 Cor. iii. 8; 1 Pet. i. 17; Apoc. xxii. 12.
all of a good kind are rewarded in heaven. Luke xviii. 30; Ephes. vi. 8; Coloss. iii. 24; 2 Tim. i. 12.
heaven is due for them, according to God's justice. 2 Tim. iv. 8; Heb. vi. 10.
they give great confidence before God. Heb. x. 34.
may be done in view of reward. Matt. vi. 4; 1 Cor. ix. 23.
of mercy how acceptable to God. Acts xvi. 33; 1 Pet. iv. 8.
satisfactory. See FAITH, JUSTIFICATION, MERIT, REWARD.
Heaven prepared only for those who deserve it by good works. Matt. xx. 23, and xxv. 34.
The book of every man's works opened at the day of judgment. Apoc. xx. 12.
Worldly friends. Mark iii. 33; Luke xii. 51.

Z

Zeal against heretics. Apoc. ii. 6. See HERETICS.
in God's cause. Apoc. iii. 16, and xx. 9.
in religion accounted madness. Mark iii. 21.
and fervour to hear and follow Christ. Mark viii. 2, 34, 35.
in saving souls. Luke v. 19, and xv. 4; Phil. ii. 17.
against sin. 1 Cor. v. 5.

AN ILLUSTRATED AND COMPREHENSIVE
CATHOLIC BIBLE DICTIONARY,
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THE PIETA. OUR LORD IN THE ARMS OF HIS BLESSED MOTHER.

AARON, son of Amram and Jochabed, and great-grandson of Levi (Ex. vi. 20); born 1570 B. C., and older brother of Moses (Ex. vii. 7). When God appeared to Moses in the burning bush, he directed him to put his words in the mouth of Aaron, who had come to meet him (Ex. iv. 15; vii. 1); he goes with Moses to Pharao, and is associated with him in delivering the children of Israel (Ex. v. 1; vi. 13; Mich. vi. 4); works signs before the people (Ex. iv. 30); casts his rod before Pharao, and it is turned into a serpent (Ex. vii. 9, 10); which devours those of the magicians (12); turns water into blood (Ex. vii. 20); brings the plague of frogs upon Egypt (Ex. viii. 8); brings the sciniphs upon Egypt (17); associated with Moses in freeing the people (Ex. vii. 11); the ministry in Aaron (Ex. vi. 16, 30; vii. 1, 2); receives with Moses the order to institute the Pasch (Ex. xii.); preserves some of the manna in a vessel (Ex. xvi. 34); holds up the arms of Moses, during the battle with Amalec (Ex. xvii. 12); ordered to go up Mount Sinai with Moses (Ex. xix. 24; xxiv. 1); remains with the people while Moses abides on the mountain (Ex. xxiv. 14); though selected for the priesthood by God, he makes a golden calf and altar for its worship (Ex. xxxii. 1–6); rebuked by Moses (21); selected for the priesthood by God, with his sons Nadab and Abiu, Eleazar and Ithamar (Ex. xxviii. 1; Num. iii. 9; Deut. xviii. 5; Heb. v. 4); God's perpetual covenant with him and his sons (Ex. xxix. 44; Ecclus. xlv. 19); the priestly vestments of Aaron and his sons instituted by God himself (Ex. xxviii. 1–43); made by Moses (Ex. xxxix. 1–30, 41); blessed by Moses (43); ritual for the consecration of Aaron prescribed by God (Ex. xxix. 1–35); consecrated by Moses (Levit. viii.); offers sacrifices for the people and blesses them, (ix;) Nadab and Abiu for offering incense when not commanded destroyed by fire

(Lev. x. 1, 2); Aaron forbidden to mourn for his sons (6); Core, Dathan, Abiron and Hon, swallowed up for attempting to usurp the priesthood (Num. xvi.); the priesthood confirmed to Aaron by the blooming of his rod (xvii. 1–8); the miraculous rod preserved in the tabernacle by God's order (10);



THE HIGH-PRIEST IN HIS VESTMENTS.

commanded to abstain from wine (Lev. x. 9); share of Aaron and the other priests and Levites in the sacrifices (12); Levites give tithes to the priests (Num. xviii.); incredulity of Aaron at the waters of contradiction, for which God excludes him from the promised land (Num. xx. 12, 24); Moses by command of God takes the insignia of the high-priesthood from Aaron at Mount Hor, and vests Eleazar with them (26, 28); Aaron dies on Mount Hor, aged 123 (xx. 24–30; xxxiii. 38); praised (Ecclus. xlv. 7); the priesthood not to be assumed by any man unless he is called by God as Aaron was (Heb. v. 4).

AARONITES, the descendants of Aaron (1 Paral. xxvii. 17).

ABAD'DON (the Destroyer), the Hebrew name of the king, the angel of the bottomless pit, who was over the locusts, after the fifth angel sounded his trumpet (Apoc. ix. 10, 11).

ABA'NA, one of the rivers of Damascus (4 Kings v. 12), apparently the Barrady, which rises in Mount Libanus, runs through Damascus and is lost in a marsh in the desert.

AB'ARON, a surname of Eleazar, brother of Judas Machabeus (1 Mac. ii. 5).

AB'ARIM, a mountain in Moab, facing Jericho, from which Moses beheld the promised land just before his death (Num. xxvii. 12, 14; Deut. xxxii. 49–52).

AB'BA, the Syriac word for Father; used by our Lord in the prayer in the garden (Mark xiv. 36); St. Paul says we utter it by the spirit of Christ in our hearts to show our adoption as sons (Rom. viii. 15; Gal. iv. 6).

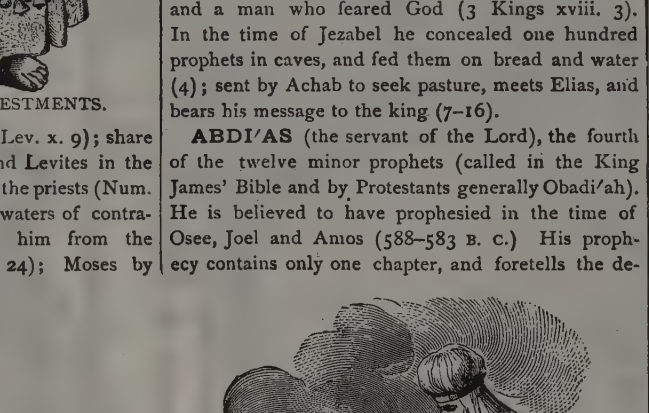
AB'BITAL, one of the wives of David, and mother of Saphathia (2 Kings iii. 4).

AB'DEME'LECH, an Ethiopian eunuch in the palace of king Sedecias. He speaks to the king in favor of Jeremias, and delivers the prophet from the pit (Jerem. xxxviii. 7–13); God rewards his work of mercy by announcing that he shall be delivered from the hands of the Chaldees (Jerem. xxxix. 16–18).

ABDENA'GO, the Chaldean name given by the master of the Eunuchs to Azarias, the companion of the prophet Daniel (Dan. i. 7). One of the youths of royal or princely race selected as attendants of king Nabuchodonosor (Dan. i. 3); abstained from forbidden food (14, 15); his wisdom (19, 20); set over the works of the province of Babylon (ii. 49; iii. 12); refuses to worship the heathen gods, or the statue of the king (iii. 12); his reply to the king (16–18); condemned to be thrown into the furnace (20); his prayer in the midst of the fire (25–45); saved by an angel (49); the canticle of the three (52–90); ordered by Nabuchodonosor to come forth (93); not a hair singed or garments altered (94); promoted by the king (97).

ABDI'AS, governor of king Achab's house, and a man who feared God (3 Kings xviii. 3). In the time of Jezabel he concealed one hundred prophets in caves, and fed them on bread and water (4); sent by Achab to seek pasture, meets Elias, and bears his message to the king (7–16).

ABDI'AS (the servant of the Lord), the fourth of the twelve minor prophets (called in the King James' Bible and by Protestants generally Obadi'ah). He is believed to have prophesied in the time of Osee, Joel and Amos (588–583 B. C.) His prophecy contains only one chapter, and foretells the destruction of Edom, and the return of the Jews from captivity. Abd.



THE ALTAR OF INCENSE.

AB'DON, son of Illel of the tribe of Ephraim, was the tenth of the Judges of Israel (Judg. xii. 13). He succeeded Ahialon (2840 B. C.), and judged Israel eight years. He was buried at Pharathon (15).

AB'DON. See ACHOBOR.

AB'DON, a city in the tribe of Aser (Jos. xxi. 30); allotted to the Levites of the family of Gerson (1 Par. vi. 74).

A'BEL, second son of Adam and Eve. Cain tilled the earth, and Abel had flocks of sheep. Each offered sacrifice to God. The Almighty accepted the sacrifice of Abel, a lamb of his flock, which was offered with a lively faith (Heb. xi. 4) and ardent charity, but he rejected that of Cain. Abel was then persuaded to go into the fields by Cain, who rose up



THE SACRIFICE OF ABEL.

against him and slew him (Gen. iv. 2–8). Our Lord calls Abel *the just*, and places him as the first of the martyrs (Matt. xxiii. 35; Luke xi. 51). His blood cried to heaven for vengeance (Gen. iv. 10); and St. Paul makes a comparison between it and that of Jesus (Heb. xii. 24).

A'BEL or **ABELA**, a town east of the Jordan in the half tribe of Manasses (Judg. xi. 33).

A'BEL, house of Ma'acha or Abela and Beth Ma'acha, a town in the tribe of Nephthali north of Damascus, between Libanus and Anti-Libanus; besieged by Joab (2 Kings xx. 14–18); taken by Benadad, king of Syria (3 Kings xv. 20); and by Theglathphalasar (4 Kings xv. 29). Called also Abel-maim (2 Paral. xvi. 4), and Abilina (Luke iii. 1).

A'BELME'HULA or **A'BELME'ULA**, a town in the valley of the Jordan. Near it Gedeon defeated the Madianites (Judg. vii. 23); placed by Solomon under the government of Bana (3 Kings iv. 12); the birthplace of the prophet Eliseus (3 Kings xix. 16).

A'BELSATIM, a place in the plains of the Moabites, to which the camp of Israel extended (Num. xxxiii. 49). Here the Israelites fell into fornication and idolatry (xxv. 1).

A'BENBOEN (the Stone of Boen), an enormous rock between Juda and Benjamin (Jos. xviii. 18).

ABES'ALOM, ambassador of Judas Machabeus to Lysias, general of the army of Antiochus Eupator (2 Mac. xi. 17).

AB'ESAN, of the tribe of Juda, the eighth of the Judges of Israel. He was of Bethlehem; he succeeded Jephte, governed seven years and was burried in Bethlehem (1170 B. C.; Judges xii. 8, 9).

ABI or **ABI'A**, daughter of Zacharias, the high-priest, and mother of Ezechias, king of Juda (4 Kings xviii. 2; 2 Paral. xxix. 1).

ABI'A, second son of Samuel, abuses his power so that the people asked for a king (1 Kings viii. 1–6).

ABI'A, ABI'AM or **ABI'AS**, son of Roboam, king of Juda, by Maacha. He succeeded his father (958 B. C.) He marched against Jeroboam, and was nearly defeated by him but delivered by God. He wrested several cities from Jeroboam. Abia reigned three years, and imitated the wickedness of his father (3 Kings xiv. 31; xv. 1–8; 2 Paral. xiii. 1–22; 1 Paral. iii. 10; Matt. i. 7).

ABI'A, a descendant of Eleazar, son of Aaron, and prince or head of the eighth of the twenty-four courses into which David divided the priests (1 Paral. xxiv. 10); Zachary, father of St. John the Baptist, belonged to this course (Luke i. 5).

ABI'ATHAR or **ACHIM'ELECH,** tenth high-priest of the Jews. He escapes from the massacre of the priests under Saul and joined David (1 Kings xxii. 20; xxiii. 6). He remained with him as high-priest, while Saul schismatically set up Sadoc (1 Paral. vi. 53). In the reign of Solomon Abiathar espoused the cause of Adonias (3 Kings i. 7); and was deprived of the high priesthood and banished to Anathoth by Solomon (3 Kings ii. 26); as had been foretold by the high-priest Heli (1 Kings ii. 32).

AB'IDAN, prince of the tribe of Benjamin when the Israelites left Egypt (Num. i. 11; x. 24); like the other princes he made offerings for the tabernacle (vii. 60–65).

A'BIEL, grandfather of Saul (1 Kings ix. 1).

ABIE'ZER, of the tribe of Benjamin, one of David's bravest champions, commanding 24,000 men (1 Paral. xi. 28; xxvii. 12).

ABIE'ZER, son of Galaad, and also called Jeser (Num. xxvi. 30; Jos. xvii. 2); his house was the first to join Gedeon, when he sounded the trumpet for the war against the Madianites (Judg. vi. 34).

AB'IGAIL, wife of the impious Nabal of Carmel, appeases David (1 Kings xxv. 14–36); becomes his wife after Nabal's death (40–42); and bore him a son, Cheleab or Daniel (2 Kings iii. 3; 1 Paral. iii. 1).

AB'IGAIL, sister of David, wife of Jether and mother of Amasa (1 Par. ii. 16, 17; 2 Kings xvii. 25).

ABILI'NA, a little province in Cœlo-Syria, between Libanus and Anti-Libanus, of which Lysinias was tetrarch (Luke iii. 1).

ABIM'AEL, son of Jectan (Gen. x. 28; 1 Paral. i. 22); generally regarded as the progenitor of an Arabian race.

ABIM'ELECH, king of Gerara, in the country of the Philistines, struck by the beauty of Sara, whom Abraham had represented as his sister, sought to marry her, but God threatened him with death, and struck his house with sterility, but cured them at the prayer of Abraham. Abimelech gave Sara a thousand pieces of silver for a veil, and allowed Abraham to settle many parts of his kingdom (Gen. xx.); he subsequently formed an alliance with Abraham (xxi. 22–34), 1801 B. C.

ABIM'ELECH, king of the Palestines at Gerara (Gen. xxvi. 1); receives Isaac, but finding that he grew too powerful asked him to depart 16); he afterwards makes an alliance with him (26–31).

ABIM'ELECH, son of Gedeon by a concubine, seized the government on his father's death, and was recognized at Sichem as king (Judg. ix. 6) or judge of Israel. He reigned three years over Israel (ix. 22); he put sixty-nine of his brothers to death (ix. 5); he defeated Gaal and destroyed the town of Sichem (ix. 39–45); but was killed under the tower of Thebes by a woman who threw a millstone down on his head (53; 2 Kings xi. 21).



THE BLESSED VIRGIN AND THE INFANT SAVIOUR.

ABIN'ADAB, a Levite, receives the ark of the covenant from the hands of the Philistines (1 Kings vii. 1); it remained in his house at Gabaa, a height near Cariathiarim, till David removed it (2 Kings vi. 3).

ABI'RAM, son of Hiel of Bethel, who attempted to rebuild Jericho, notwithstanding Josue's curse (Jos. vi. 26); he lost his eldest son Abiram when he laid the foundation, and his youngest Segub when he set up the gates (3 Kings xvi. 34).

ABI'RON, son of Eliab, of the tribe of Ruben, conspires with Core and Dathan against Moses and Aaron to usurp the priesthood, and is swallowed up by the earth with all his accomplices (Num. xvi.; xxvi. 8–11; Deut. xi. 6; Ps. cv. 17, 18; Ecclus. xlv. 22–24).

AB'ISAG, a native of Sunam in the tribe of Issachar, and exceedingly beautiful. David marries her, but does not know her (3 Kings i. 3, 4); after David's death Adonias asked her for his wife, on which account Solomon put him to death (ii. 17).

ABISA'I, son of Sarvia, sister of David. He was one of the bravest men of his time, and one of the highest generals of David's armies. He saved David's life by killing Jesbibenob, a giant of the race of the Rephaim (2 Kings xxi. 16); David prevented his killing Saul when they were in his tent (1 Kings xxvi. 9); he would have killed Semei, but for David (2 Kings xvi. 9–12); he aided in overthrowing Isboseth (2 Kings ii. 18, 24); defeated the Edomites in the valley of the salt-pits, killing 18,000 and making them tributary to David (2 Kings viii. 13, 14; 1 Paral. xviii. 12, 13); was sent against the Ammonites (2 Kings x. 10; 2 Paral. xix. 11); he commanded a division of David's army against Absalom (2 Kings xviii. 2); and was sent against Seba (xx. 6); he is said to have killed 300 enemies with his lance (2 Kings xxiii. 18, 19; 1 Paral. xi. 20, 21).

ABISU'E, son of Phinees (1 Paral. vi. 4, 50; Esd. vii. 5), and fourth high-priest.

ABI'U, son of the high-priest Aaron and Elizabeth was destroyed with his brother Nadab by fire coming out from the Lord, for offering strange fire before the Lord (Levit. x. 1, 2; xvi. 1; Num. iii. 4; xxvi. 61).

ABI'UD, son of Zorobabel, one of the ancestors of Christ according to the flesh (Matt. i. 13).

AB'NER, son of Ner, general of Saul's armies, preserved the crown for Isboseth and maintained him for seven years over eleven tribes against David, who reigned at Hebron (2 Kings ii. 8); defeated at the Pool of Gabaon by Joab (17); kills Asael, brother of Joab (23); Isboseth having offended him (iii. 7, 8) he went over to David (12–21); but was treacherously slain by Joab (27); David showed great grief, and made a touching lamentation over him (33).

ABOM'INATION. Shepherds were an abomination to the Egyptians (Gen. xlvi. 34); and Moses calls cattle and sheep abominations of the Egyptians (Ex. viii. 26).

ABOM'INATION means also all criminal

actions (Lev. xviii. 22, 25, 29; Isai. xli. 24; lxvi. 3; Jerem. vi. 15; vii. 10; Ezech. v., viii.; Mal. ii. 11; 1 Mac. i. 51; Apoc. xxi. 27); idolatry (Deut. xii. 31; 2 Paral. xxxiii. 2; Apoc. xvii. 4, 5; an idol, or false god (Deut. xxix. 17; 4 Kings xxiii. 13; Ezec. vii. 20; Ecclus xlix. 3; Zach. ix. 7).

ABOM'INATION of Desolation, foretold by Daniel (xi. 31), means according to the best commentators the idol of Jupiter Olympius placed in the temple of Jerusalem by Antiochus Epiphanes (1 Mac.



ABRAHAM'S OAK AT HEBRON.

vi. 7; 2 Mac. vi. 2); that in Dan. ix. 27 refers to the profanation of the temple before the capture by Titus (see Matt. xxiv. 15); that in Dan. xii. 11, to the time of antichrist.

A'BRAM, afterwards called A'braham, called by God to be the founder of his chosen people. He was a descendant of Sem and son of Thare (Gen. xi. 10–32); he was born in Ur of the Chaldees (xi. 26–31); he was called by God to leave his country and kindred and go into Chanaan, God promising that in him all the kindreds of the earth should be blessed (Gen. xii. 1–3); he set out with his wife Sarai and his nephew Lot, and entered Chanaan, but was forced by a famine to go into Egypt (xii. 10); but returned to Chanaan (xiii.); he rescued Lot and his flocks from the four kings (xiv. 14–16); and was blessed by Melchisedech, king of Salem, priest of the Most High God, to whom he paid tithes (xiv. 18–20); his wife had been barren, but God promised him seed more numerous than the stars (Gen. xv. 5); and God made a covenant with him (xv. 18; xvii. 2); and changed his name to Abraham, establishing circumcision as a sign of the covenant (10–14); the birth of his son Isaac by Sara was foretold, and the prophecy was renewed by three angels who visited him in the vale of Mambre (xvii. 19; xviii. 10); when they announced the destruction of Sodom and Gomorrah Abraham interceded for the guilty cities (Gen. xviii. 17–33); he then removed to Gerara, where Abimelech, the king, wished to take Sara as a wife (Gen. xx.); after the birth of Isaac, he sent off Agar and Ismael his son by her (Gen. xxi.); he made a league with Abimelech and sojourned for a long time in the land of the Palestines (Gen. xxi. 22–34); his faith and obedience were proved by his readiness to sacrifice his son Isaac at the command of God. As he put forth his hand to sacrifice his son, his hand was stayed by an angel. God again blessed him and renewed the promise that in his seed all the nations of the earth should be blessed (Gen. xxii. 1–19; 1 Mac. ii. 52); his wife Sara died at Arbee or Hebron, and he buried her in a cave which he purchased of the children of Heth (Gen. xxiii.); not wishing Isaac to marry any of the Chanaanites, he sent his servant to Mesopotamia to obtain Rebecca, granddaughter of his brother Nachor (Gen. xxiv.) He died at the age of 175, and was buried by his sons in the cave beside Sara (Gen. xxv. 9); Abraham had children by Cetura, whom he married after Sara's death (Gen. xxv. 1–4). Abraham is proposed as a model (Ecclus. xliv. 20; Isai. li. 2); called the friend of God (2 Paral xx. 7; Isai. xli. 8; James ii. 23); called the father of many nations and of all who believe (Gen. xvii. 5; Matt. iii. 9; Luke xix. 9; John viii. 39; Rom. iv. 11, 17); as to his posterity, see Jos. xxiv. 3; Isai. xli. 8; Ezech. xxxiii. 24; 2 Esd. ix. 7; Matt. viii. 11; Acts vii. 2, 16; Heb. xi. 17; who are his true children (John viii. 33; Rom. ix. 9; Gal. iii. 7). Jesus Christ the seed of Abraham in whom all the nations are blessed (Matt. i. 1, 2).

AB'SALOM, son of David by Maacha, daughter of Tholomai, king of Gessur. He had a sister Thamar, who was violated by her half-brother Amnon (2 Kings xiii. 1–19); in revenge Absalom caused Amnon to be killed by his servants at a sheep-shearing in Baalhasor, after which he fled to Gessur, where he remained three years (2 Kings xiii. 22–38), till Joab procured his pardon from David, when he returned, but for two years David would not see him (2 Kings xiv.) Immediately after his reconciliation he sought to ingratiate himself with the people, and acquired popularity by his beauty and pomp. At last he asked his father's permission to go and fulfil a vow in Hebron (xv. 7), and immediately set up a revolt, proclaiming himself king (10–13); David fled from Jerusalem, which Absalom entered, taking possession of his father's harem (xv., xvi.); after being solemnly anointed king (xix. 10) he marched across the Jordan to attack his father, but was defeated in the forest of Ephraim in a battle in which twenty thousand were slain (xviii. 7); Absalom fleeing from the field, caught by his head in a tree and was slain by Joab (14), contrary to David's orders (5); Absalom was buried in a pit, although he had erected a tomb for himself (17, 18); David mourned bitterly for his rebellious son (xviii. 33; xix. 4).

ABSTINENCE from articles of food is repeatedly enjoined in the Bible. God forbade Adam and Eve to eat the fruit of the tree of the knowledge of good and evil (Gen. ii. 17; iii. 11); the eating of flesh with its blood is forbidden in Gen. ix. 4; Deut. xii. 16, and in Acts xv. 29; the paschal lamb was not to be eaten raw or boiled (Ex. xii. 9); the use of leaven was forbidden during the pasch (xiii. 7); the flesh of an ox that had killed a man was not to be eaten (xxi. 28); no animal which had been partly eaten by wild beasts could be used (xxii. 31); the flesh of animals dying of themselves was forbidden (Lev. xxii. 8; Deut. xiv. 21); the flesh of a sacrifice or the bread offered with it could not be eaten on the following day (Ex. xxix. 34; Levit. vii. 18; xix. 7); nor sin-offerings (vi. 30); the flesh of all animals that had not the hoof cloven and that did not chew the cud was forbidden (Lev. xi.; Deut. xiv. 7); certain fish and birds forbidden (Deut. xiv. 9–18); consecrated things were not to be eaten by a person legally unclean (Lev. xxii. 3); nor out of the holy place (Num. xviii. 10); certain loaves were not to be eaten except by the priests (Lev. xxiv. 9; Matt. xii. 4); Nazarites could not drink wine or eat any product of the vineyard (Num. vi. 1–3); priests were forbidden to drink wine (Lev. x. 9; Ezech. xliv. 21); also the Rechabites (Jer. xxxv. 6); Tobias would eat nothing defiled (Tob. i. 12); nor Judith (Jud. xii. 2); nor Daniel and his companions (Dan. i. 8); nor the Machabees (2 Mac. vii. 1); Eleazar preferred to die rather than seem to violate the law (2 Mac. vi. 18); the abstinence of St. John the Baptist (Luke i. 15); lawful food to be abstained from, so as not to scandalize others (2 Mac. vi. 24; vii. 1, 2; Rom. xiv. 20, 21; 1 Cor. viii. 13).



THE PORT OF ACRE.

AC'CARON, a town of the Philistines, refuses to receive the ark (1 Kings v. 10); Beelzebub worshipped there (4 Kings i. 2, 3); its destruction foretold (Jerem. xxv. 20; Amos i. 8; Soph. ii. 4); given to Jonathan Machabeus by Alexander Bales (1 Mac. x. 89).

AC'CHO, a seaport in the tribe of Aser, north of Carmel and near the mouth of the river Belus (Judg. i. 31); it was captured, but the inhabitants were spared. Some identify it with Axaph (Jos. xix. 25); in the time of the Machabees it was called Ptolemais (1 Mac. v.; 2 Mac. xiii.) It is the modern Acre.

AC'COS, the prince or chief of the seventh course of priests established by David (1 Paral. xxiv. 10); his descendants unable to prove their genealogy were excluded by Esdras (1 Esd. ii. 61, 62; 2 Esd. vii. 63).

AC'CUB, a Levite (1 Paral. iii. 24); one of the porters of the temple appointed by David (1 Paral. ix. 17); one of his descendants who returned from the captivity with Zorobabel (1 Esd. ii. 42; 2 Esd. vii. 46), was also called Ac'cub, who was chief porter (2 Esd. xi. 19); who read the scriptures to the people (2 Esd. viii. 7–9).

A'CHAB, son of Amri, seventh king of Israel, reigned B. C. 918–896; he married Jezabel, daughter of Ethbaal, king of Sidon, and built a temple to Baal, where he worshipped that false god (3 Kings xvi. 28–33); he permits Jezabel to slay the prophets (xviii. 4); his kingdom is punished by a drought, from which the prophet Elias delivered it after confounding the priests of Baal by a miracle (xviii. 5–46); he twice defeated and at last captured Benadad, king of Syria, who had besieged Samaria (xx.); in order to obtain the vineyard of Naboth as grounds for his ivory palace (3 Kings xxii. 39) he countenanced Jezabel's murdering him and his sons (3 Kings xxi.; 4 Kings ix. 26), for which Elias denounced against him the vengeance of God (3 Kings xxi. 18–24); on his repentance the execution of the sentence was deferred (29); believing the false prophets rather than Micheas, he with Josaphat, king of Juda, attacked Ramoth-Galaad, then held by the Syrians (3 Kings xxii. 1–29); although he disguised himself, a chance arrow gave him a mortal wound, of which he died that day (30–35); his blood ran down into his chariot, and was licked up by dogs as the prophet Elias had foretold (3 Kings xxii. 38; xxi. 19).

A'CHAB, a false prophet who seduced the Israelites at Babylon (Jerem. xxix. 21, 22).

A'CHAD, a city built by Nemrod (Gen. x. 10).

ACHA'IA, a Roman province including the Peloponnesus and most of Hellas. This province and that of Macedonia in the New Testament comprise the whole of Greece. In the reign of Claudius it was governed by Gallio as proconsul (Acts xviii. 12). St. Paul preached in this province at Corinth, and was opposed by the Jews (Acts xviii. 12, 27); a fervent church was formed (Rom. xv. 26; 2 Cor. ix. 2); St. Paul took nothing from them for his support (xi. 9, 10); he addresses his second epistle to the Corinthians to all the faithful in Achaia (i. 1).

ACHA'ICUS, a disciple of St. Paul, whom the apostle commends to the Corinthians. He was one of those who carried the first Epistle of St. Paul to them A. D. 56 (1 Cor. xvi. 15, 17).

A'CHAN (or A'char, 1 Paral. ii. 7), son of Charmi of the tribe of Juda, through covetousness kept some of the spoils of Jericho contrary to the commandment of God (Jos. vi. 17; vii. 1). In consequence the Israelites were defeated at Hai (vii. 5). The sin was traced to Achan (18); who confessed his sin (20, 21); and was stoned with all his family, and all his possessions burned up in the valley of Achor.

A'CHAZ, eleventh king of Juda, son of Joatham, reigned 742–726 B. C. He was besieged in Jerusalem by Rasin, king of Syria, and Phacee, king of Israel (4 Kings xvi. 5; 2 Paral. xxviii.; Isai. vii. 1), and lost the port of Aila, on the Red Sea, and 200,000 of his people (2 Paral. xxviii. 8). In his distress he invoked the aid of Theglathphalasar, king of Assyria, sending him a large amount of treasure (2 Paral. xxviii. 21). Theglathphalasar took Damascus, killed Rasin, and carried off the people as captives. Achaz went to meet the conqueror in Damascus. Although the prophet Isaias foretold him from God the destruction of his enemies, and announced the birth of Emmanuel by a virgin mother (Isai. vii.), Achaz destroyed the sacred vessels, closed the temple (2 Paral. xxviii. 24, 25; 4 Kings xvi. 14, 17), and set up heathen altars, where he offered sacrifice (4 Kings xvi. 10, 15; 2 Paral. xxviii. 22, 23, 25). He died in Jerusalem, but was not buried in the sepulchre of the kings (2 Paral. xxviii. 27).

ACH'AZIB, a town in the tribe of Aser, and spared by that tribe (Judg. i. 31).

ACHI'AS, son of the high-priest Achitob, and his successor (1 Kings xiv. 3). During a battle with the Philistines he was ordered by Saul to bring forth the Ark of the Lord (18).

ACH'IMAAS, son of the high-priest Sadoc, announces to David the defeat of Absalom (2 Kings xviii. 19).

ACH'IMAAS, husband of Basemath, Solomon's daughter, was governor over Nephthali (3 Kings iv. 15).

ACH'IMAN, a giant of the race of Enac, lived at Hebron when the spies were sent into the land of Chanaan (Num. xiii. 23).

ACHIM'ELECH, son of Achitob, succeeded his brother Achias as high-priest. He resided at Nobe, where the tabernacle then was. When David fled from Saul, Achimelech gave him the loaves of proposition and the sword of Goliath (1 Kings xxi. 1–9); Saul summoned Achimelech before him, and though the high-priest averred that he supposed David to be a faithful servant of the king, Saul ordered him and all his father's house to be put to death. As the Israelites would not slay the priests, Doeg the Edomite killed eighty-five priests and destroyed Nobe (xxii. 9–19). His son Abi'athar escaped (20); Achim'elech himself is called Abi'athar (Mark ii. 26).

ACHIM'ELECH, a Hethite, one of David's officers (1 Kings xxvi. 6).

ACHINO'AM, a Jezraelitess, wife of David, and mother of Amnon, his first-born (1 Kings xxv. 43; 2 Kings iii. 2; 1 Paral. iii. 1). She was with him at Geth (1 Kings xxvii. 3); and at Hebron (2 Kings ii. 2). She was captured by the Amalecites in Siceleg (1 Kings xxx. 1–5); but was rescued by David (18).

A'CHIOR, of the tribe of Nephthali, captive in Ninive, relative of Tobias (Tob. xi. 20).

A'CHIOR, chief of the Ammonites, warns Holofernes not to attack the Israelites unless they had offended God (Jud. v. 5–25); but was by orders of that general bound hand and foot to a tree near Bethulia (vi. 9); he was taken into the town by the Israelites, and told them of the threats of Holofernes (12, 13); when Judith returned with the head of Holofernes, he blessed her (xiii. 31); and renouncing his idolatry, believed in God (xiv. 6).

A'CHIS, son of Ma'och, king of Geth. David fled to him from the anger of Saul, but as the king's officers menaced his life he feigned madness and fled (1 Kings xxi. 10); three or four years after Achis received David with the troops under him (xxvii. 2); and gave him the town of Siceleg (6); David with his troops marched under Achis, against Saul, but the princes of the Philistines compelled Achis to send him back (xxix.); Achis is called Achimelech (Ps. xxxiii. 1).

A'CHIS, son of Maacha, king of Geth, to whom the servants of Semei fled (3 Kings ii. 39–41).

ACH'ITOB I., son of Phinees II., succeeded Heli as high-priest (1 Kings xxii. 9; xiv. 3).

ACH'ITOB II., son of Amarias, of the race of Eleazar (1 Paral. vi. 7; 2 Kings viii. 17).

ACH'ITOB III., son of Amarias, prince of the house of God (1 Paral. vi. 11, 12; 1 Esd. vii. 2; 2 Esd. xi. 11).

ACHIT'OPHEL, a native of Gilo (2 Kings xv. 12). He was a counsellor of David and highly esteemed for his wisdom (xvi. 23); he deserted David and joined Absalom in Hebron (xv. 12); and accompanied him to Jerusalem (xvi. 15); where he gave Absalom the most shameful advice (21); David prayed to God to infatuate his counsels (xv. 31); and refers to his treachery in Ps. xl. 10; liv. 13, 14. When Achitophel saw that Absalom would not take his advice, but delayed in pursuing David, he lost all hope, and going home hanged himself (xvii. 23).

ACHO'BOR, son of Micha, an officer of king Josias, sent to consult Holda the prophetess in regard to the book of the law found by Helcias (4 Kings xxii. 12, 14). His son Elnathan was sent into Egypt by king Joakim (Jerem. xxvi. 22).

A'CHOR, a valley in the territory of Jericho, where Achan and his house were stoned (Jos. vii. 24).

ACH'SAPH, a city of Chanaan; its king defeated by Josue at the Waters of Merom (Jos. xi. 1–9; xii. 20); it fell to the tribe of Aser (xix. 25).

ACH'ZIB, a town in the tribe of Juda (Jos. xv. 44).

ACH'ZIBA (Jos. xix. 29) or Achazib (Judg. i. 31), a Phœnician city.

A'CRABA'THANE, a place near Edom, in what was called The Ascent of the Scorpion (Num. xxxiv. 4). Judas Machabeus defeats its inhabitants (1 Mac. v. 3).

ACTS of the **APOSTLES,** the, a canonical book of the New Testament written by St. Luke after his gospel. It embraces the earliest history of the church, and much of the ministry of St. Peter and St. Paul from the Ascension of our Lord till St. Paul's arrival in Rome, on his appeal to Cæsar, a period of twenty-eight or thirty years. It gives the acts of the Council of Jerusalem, held by the apostles, and many details of the journeys of St. Paul, whom St. Luke accompanied for some time. It was written in Greek, apparently at Rome, about A. D. 62, 63. From chapter xx. to xxv. the writer speaks as an eyewitness, so that he apparently joined St. Paul after his wintering at Corinth. The book is addressed to Theophilus (Acts i. 1).

A'DA, wife of Lamech and mother of Jabel and Jubal (Gen. iv. 19).

A'DA, daughter of Elon the Hethite, and wife of Esau, to whom she bore Eliphaz (Gen. xxxvi. 2, 4, 10, 16). She is called also Basemath (Gen. xxvi. 34).

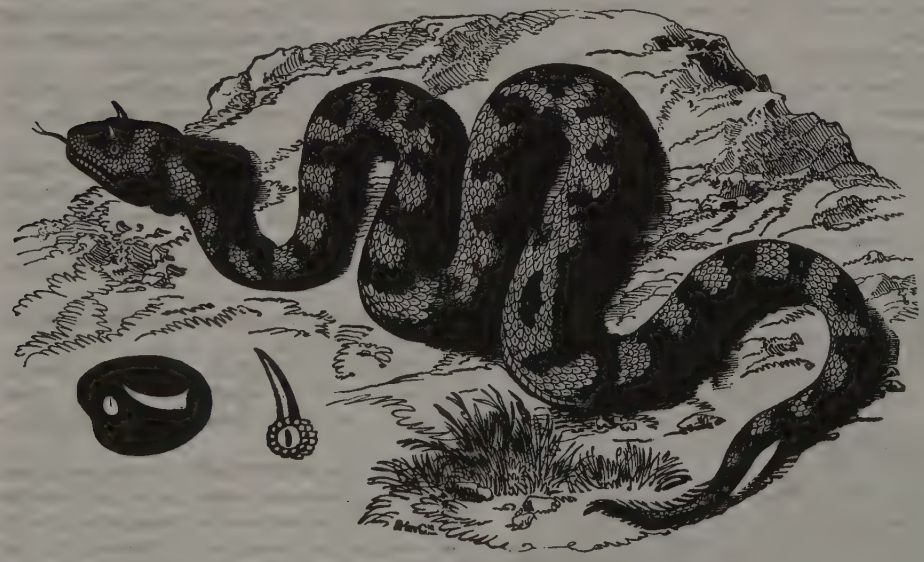
A'DAD, son of Badad, king of Edom, defeated the Madianites. His capital was Avith (Gen. xxxvi. 35; 1 Paral. i. 46).

A'DAD II. (or A'dar, Gen. xxxvi. 39), succeeded Balanan as king of Edon. His royal city was Phau (1 Paral. i. 50).

A'DAD, king of Edom, was saved when a child from Joab's slaughter of the royal family and people, and carried into Egypt, when Pharao gave him the queen's sister for a wife. On the death of David, he returned to his country with an army and harassed Solomon during his whole reign (3 Kings xi. 14–25).

AD'ADREM'MON, a place near Mageddo in the half tribe of Manasses, where the good king Josias of Juda was mortally wounded (4 Kings xxiii. 29; 2 Paral. xxxv. 22.) From this circumstance "The Lamentation of Adadremmon" became proverbial (Zach. xii. 11).

AD'AM (Gen. ii. 19), the first man created by God (Gen. i. 26, 27). As Adam in Hebrew means *red*, it is supposed by some that he was called so from the red earth of which he was made (ii. 7). The name also signifies man in general (Gen. v. 2). God breathed into his face the breath of life (ii. 7), and placed him in a paradise of pleasure (ii. 8); he gave him dominion over all animals, and brought them to Adam to name (ii. 19); he forbade Adam to eat of the tree of the knowledge of good and evil (ii. 17). Then God created Eve out of one of the ribs of Adam (21–24). Although in a state of perfect happiness, and in direct communion with God, Adam and Eve were led to transgress the only prohibition made. Eve, tempted by the serpent, who assured her that if they ate the fruit of the forbidden tree they should not die, but should become as gods, knowing good and evil, ate of the fruit and gave to Adam, who ate also (Gen. iii. 1–6); they felt at once a sense of shame of their nakedness, and made aprons of fig-leaves, and endeavored to hide from the presence of God (7, 8); Adam threw the blame of his transgression on Eve, who confessed: "The serpent deceived me and I did eat" (9–13); God cursed the serpent and promised to put enmities between it and the woman: "she shall crush thy head, and thou shalt be in wait for her heel" (15); woman was condemned to the pains of childbirth, and the earth was cursed, so that man should derive his sustenance from it only by toil, and the sweat of his face (16–19); Adam and Eve were cast out of paradise (23, 24). Adam lived to the age of 930 (Gen. v. 5); having begotten Cain, Abel, Seth, and other "sons and daughters" (Gen. iv.; v. 4). The serpent is regarded as the devil (John viii. 44; 2 Cor. xi. 3; Apoc. xii. 9).



CERASTES, THE HORNED ADDER.

AD'AM, the greatest among the Enacim, buried at Hebron (Jos. xiv. 15).

ADAM'A, one of the five cities of the plain, Sennaab being its king in the time of Abraham (Gen. xiv. 1, 8). It was destroyed with Sodom and Gomorrha (Deut. xxix. 23; Osee xi. 8).

AD'AMANT, used by the prophets as a symbol of hardness (Ezec. iii. 9; Zach. vii. 12); supposed to be corundum.

AD'AMI, a town in Nephthali (Jos. xix. 33).

A'DAR, king of Edom. See ADAD.

A'DAR, the twelfth of the Jewish months (1 Esd. vi. 15; Esth. iii. 7; viii. 12; 1 Mac. vii. 43; 2 Mac. xv. 37). The Phurim or feast of the deliverance from Haman occurred in this month.

A'DAR or **ADDAR,** a town in Juda (Num. xxxiv. 4; Jos. xv. 3).

ADARE'ZER, son of Rohob, and king of Soba, defeated by David, who took 21,700 prisoners (2 Kings viii. 3, 4) and great spoils (8); 1044 B. C. Seven years after Adarezer incited several princes to make war on David. David took the field against them, and crossing the Jordan defeated them at Helam, killing Sobach or Sophach, the general, and 40,700 men (2 Kings x. 16–18; 1 Paral. xix. 16–18). The subjects of Adarezer then submitted.

ADAR'SA or **ADAZER,** a place in the tribe of Ephraim near which Judas Machabeus defeated and killed Nicanor (161 B. C.; 1 Mac. vii. 40–45).

AD'BEEL, third son of Ismael and head of a tribe of Ismaelites (Gen. xxv. 13).

AD'DI, son of Cosan and father of Melchi, one of the ancestors of Christ according to the flesh (Luke iii. 28).

AD'DO, a prophet of the kingdom of Juda who wrote the history of the reigns of Roboam and Abia (2 Paral. xii. 15; xiii. 22); and prophecies against Jeroboam which contained part of the reign of Solomon (ix. 29).

AD'DO, one of the priests who returned from the captivity (2 Esd. xii. 4).

AD'DO, father or grandfather of the prophet of Zacharias (1 Esd. v. 1; vi. 14; 1 Zac. i. 1).

AD'DON (2 Esd. vii. 61) or **ADON** (1 Esd. ii. 59). The Jews who returned from captivity at, could not prove their genealogies.

AD'DUS, a city in Juda where Simon encamped to await Tryphon (1 Mac. xiii. 13).

A'DE'ODA'TUS (Elchanan), son of Forest (of Saltus), an embroiderer of Bethlehem, slew at



ATTITUDES OF PRAYER.

Gob Goliath the Gethite, or his brother, the shaft of whose spear was like a weaver's beam (2 Kings xxi. 19; 1 Paral. xx. 5; 2 Kings xxiii. 24).

ADIA'DA, a town built and fortified by Simon Machabeus in Sephela (1 Mac. xii. 38).

A'DIN, head of house of which 454 or 655 descendants returned from the captivity (1 Esd. ii. 15; 2 Esd. vii. 20; x. 16).

ADI'NA, prince of the Rubenites, one of David's heroes (1 Paral. xi. 42).

AD'ITHAIM, a city of Juda (Jos. xv. 36).

ADMA'THA, an officer of king Assuerus (Esth. i. 14).

ADOM'MIM, a mountain in the tribe of Benjamin (Jos. xv. 7; xviii. 18).

ADON'A-I, one of the names of God (Ex. vi. 3; Judith xvi. 16). The Jews employ it in all cases for the unpronounceable name.

ADONI'AS, David's fourth son by Haggith, was born at Hebron (2 Kings iii. 4); aimed at the crown (3 Kings i. 5–25); in consequence of which David, at Bethsabee's prayer, caused Solomon to be anointed king (39; 1 Paral. xxiii. 1); Adonias fled to the temple and took hold of the altar till Solomon promised not to kill him (3 Kings i. 50–52); after David's death he asked for Abisag the Sunamitess as his wife, for which Solomon ordered him to be put to death (3 Kings ii. 13–25).

ADONI'AS, a Levite, appointed by Josaphat, king of Juda, to instruct the people (2 Par. xvii. 8, 9).

ADONIBE'ZEC, king of Bezec, in the land of Chanaan. He had conquered seventy kings, cut off their fingers and toes, and made them gather their food under his table. The tribes of Juda and Simeon attacked him in Bezec, and when he fled overtook him, and treated him as he had treated others. He died in Jerusalem (Judg. i. 3–7).

ADONI'RAM, Solomon's superintendent over the workmen in Libanus (3 Kings v. 14).

ADO'NIS (in Hebrew Thammuz). Ezechiel in a vision sees women seated in the temple mourning for Adonis (Ezech. viii. 14).

ADONISE'DEC, king of Sedec or Jerusalem, hearing that the Gabaonites had made terms with the children of Israel, who had taken Jericho and Hai, excited several kings to join him in attacking Gabaon. Josue marched against them, cut them to pieces, and pursued them to Bethhoron (Jos. x. 1–10). It was in this battle that God sent down great stones from heaven on the enemy, and that Josue caused the sun

and moon to stand still (11, 12). Adonisedec and four other kings fled to a cave in Maceda, but were taken by Josue, who set his foot on their necks, slew them, and hung them on gibbets (16–26).

A′DOR, a town in the tribe of Juda (1 Mac. xiii. 20).

ADO′RAM or Adu′ram, son of Jectan, son of Heber, is supposed to have settled near the Persian gulf (Gen. x. 27; 1 Paral. i. 21).

ADO′RAM, son of Thou, king of Emath, sent to congratulate David on his victory over Aderezer (1 Paral. xviii. 10). In 2 Kings viii. 10 he is called Joram.

ADORE′, originally meant to raise the hand to the mouth in order to kiss it in token of reverence (Job xxxi. 26, 27; 3 Kings xix. 18). Used to mean *bow* (Gen. xviii. 2); to pay divine honors (Ex. xxxiv. 14); hence the prohibition to adore idols or false gods (Ex. xx. 5); and the command, The Lord thy God thou shalt adore (Luke iv. 8.)

ADRAME′LECH, a god to whom the Sepharvaim who colonized Samaria burned their own children (4 Kings xvii. 31).

ADRAME′LECH, son of Sennacherib, king of Assyria (Isai. xxxvii. 38; 4 Kings xix.); killed his father in the temple of Nesroch and fled to Armenia (4 Kings xix. 37; B. C. 710).

A′DRIA, the Sicilian and Ionian sea (Acts xxvii. 27).

ADRUME′TUM, a city of Libya in Africa (Acts xxvii. 2).

ADUL′LAM or Odollam, a city in the tribe of Juda (Gen. xxxviii. 1, 12, 20; Jos. xv. 35; xii. 15); restored and fortified by Roboam (2 Paral. xi. 7); reoccupied by the Jews after the captivity (2 Esd. xi. 30); Judas Machabeus encamped near it (2 Mac. xii. 38). The caves near it were the refuge of David (1 Kings xxii. 1; 2 Kings xxiii. 13; 1 Paral. xi. 15).

ADUL′TERY, a crime forbidden (Gen. xx. 2; xxvi. 11; Exod. xx. 14; Levit. xviii. 8; Deut. v. 18; Prov. v. 3, 8, 20; vii. 24–27; Matt. v. 27; xix. 9; 1 Cor. vi. 9; 1 Thess. iv. 3; Heb. xiii. 4); it was punished by death under the patriarchs (Gen. xxxviii. 24); by the Mosaic law (Lev. xx. 10; Deut. xxii. 22; Ps. lxxii. 27; Prov. vi. 32); it is punished on the offspring (Wisd. iii. 16; iv. 3); adultery seeks darkness (Job xxiv. 15); he who marries a divorced woman commits adultery (Matt. v. 32); Susanna falsely accused of adultery (Dan. xiii. 1–63); he who looks on a woman to lust after her commits adultery in heart (Matt. v. 28).

ADU′RAM, superintendent of the tributes under David (2 Kings xx. 24).

ADU′RAM, Roboam's treasurer, stoned by the people, exasperated at the exactions (3 Kings xii. 18).

ADU′RAM, a city in Juda fortified by Roboam (2 Paral. xi. 9).

AEN or Ain, a priestly city (Jos. xxi. 16; xv. 32; 1 Paral. iv. 32).

AFFLICTION, the lot of the children of God (Prov. iii. 11, 12; Wisd. xi. 10; Job i. 11; Matt. v. 10, 12); not a mark of sin (Eccles. viii. 14); should be borne patiently (Eccles. ii. 3; Isai. xxv. 9); afflictions come from God (Isai. xlv. 7; Osee vi. 2; Amos iii. 6; Judith viii. 21–27); there is no proportion between the afflictions of this life, and the glory to come (Rom. viii. 18).

AG′ABUS, a prophet among the primitive Christians in the time of the apostles, foretold a great famine over the whole earth (Acts xi. 28), which came to pass in the fourth year of the reign of Claudius (A. D. 44). In the year 58, when St. Paul landed at Cesarea in Palestine on his way to Jerusalem, Agabus bound the apostle's feet and hands with his girdle, and foretold that he should be thus bound by the Jews of Jerusalem, and delivered up to the Gentiles (Acts xxi. 10).

A′GAG, a king (Num. xxiv. 7).



"ADORE HIM ALL YOU HIS ANGELS."—Ps. xcvi. 8.

A′GAG, king of the Amalecites, spared by Saul with the best of his spoil (1 Kings xv. 8, 9, 20, 32); although he knew the destruction of the Amalecites was commanded (Exod. xvii. 14; Deut. xxv. 19). For this disobedience Samuel announced to Saul that he was rejected by God, and he hewed Agag to pieces (1 Kings xv. 8–33).

A′GAR, an Egyptian handmaid of Sarai, despises her mistress, and being afflicted ran away (Gen. xvi. 1–6); is directed to return by an angel who says that she shall bear a son, Ismael, who should be the father of a people in tents, whose hand should be against every man (7–14); she bore Ismael (A. C. 1911); Sara demands that she and her son be cast out (Gen. xxi. 10); she is sent away by Abraham, and is relieved by an angel in the desert of Bersabee. When Ismael grew up she took a wife for him from Egypt (14–21). Agar declared by St. Paul to be a figure of the Jews (Gal. iv. 24).

AG′ARENS (Ps. lxxxii. 7). Ag′arites (1 Paral. v. 10); the Ismaelites, defeated by the tribe of Ruben, Gad and Manasses during the reign of Saul, and driven out of the country east of Galaad (1 Paral. v. 18–20).

AG′ATE, a precious stone in the rational of judgment (Ex. xxviii. 19; xxxix. 12).

AGGEUS, the tenth of the lesser prophets, was born apparently at Babylon, and returned from thence with Zorobabel. The rebuilding of the temple was begun (1 Esd. iii. 8); but at the instigation of the enemies of the Jews was suspended by order of Cyrus and Cambyses. When Darius ascended the throne, God raised up Aggeus (1 Esd. v. 1, 2; Agg. i.), to exhort Zorobabel, prince of Juda, and the high-priest Jesus, son of Josedech, to resume the building of the temple. His reproaches were effectual; work was begun again (520 B. C.), sixteen years after their return from captivity (Agg. i. 14; ii. 1). Soon after the resumption of the building, Aggeus inspired by God announced to those who had seen the glory of the former temple, and might look with less reverence on this, what honor awaited it. "The desired of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." "Great shall be the glory of this last house, more than of the first, saith the Lord of hosts" (Agg. ii. 8, 10). The name of this prophet with that of Zacharias occurs in the title of Psalms cxi., cxlv.

AG′GI, second son of Gad, head of the Aggites (Num. xxvi. 15).

AG′ONY of our Lord in the garden of Gethsemani is described (Matt. xxvi. 38; Mark xiv. 34; Luke xxii. 42).

AG′RICULTURE. As the earth was cursed after the fall of our first parents, and man was condemned to make the earth fruitful by his labor, agriculture became the lot of a large part of the human race. It was practised by Adam (Gen. iii. 23); by Cain (iv. 2); by Noe (ix. 20); by the Egyptians (xlvii. 24). For the Mosaic laws in regard to agriculture see Exod. xxii. 5; xxiii.; xxxiv.; Deut. xiv.–xvi. Among the Jews land remained in the family, and if sold reverted to them in the year of the jubilee (Lev. xxv. 8, 16; 23–35). The grains raised by the Israelites were chiefly wheat (Gen. xxx. 14; Deut. viii. 8; Ps. lxxx. 17; Isai. xxviii. 25; Ezech. iv. 9); barley (Isai. xxviii. 25; Levit. xxvii. 16; Deut. viii. 8; Ruth ii. 17; 2 Kings xxi. 9; Judg. vii. 13; John vi. 9); millet (Isai. xxviii. 25; Ezech. iv. 9); they cultivated also beans, vetches, lentils, cummin, gith (Isai. xxviii. 25; Ez. iv. 9); cucumbers (Isai. i. 8); and had apple trees (Cant. ii. 3; viii. 5; Joel i. 12); olive, fig, pomegranate trees (Deut. viii. 8); the vine (Num. xiii. 24).

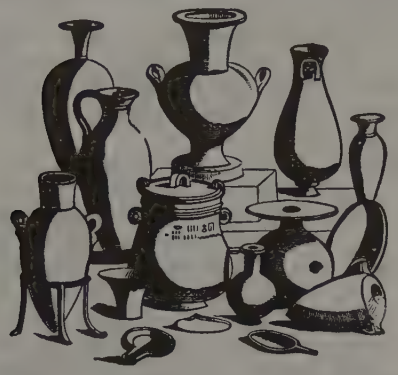
AGRIP′PA (Acts xxv. 13; xxvi.); see Herod Agrippa II.

AHA′RA or **AHI′RAM**, third son of Benjamin (1 Paral. viii. 1; Num. xxvi. 38).

AHA'VA, a river and locality in Babylonia where Esdras collected his companions before they set out for Jerusalem (1 Esd. viii. 15, 21, 31).

AHI'AM, the name of one of David's champions (2 Kings xxiii. 33; 1 Paral. xi. 34).

AHI'A, one of Solomon's scribes (3 Kings iv. 3).



ALABASTER VESSELS. (From the British Museum.)

AHI'ALON, of the tribe of Zabulon, one of the judges of Israel. He succeeded Abe'san. He judged Israel for ten years and was buried at Zabulon (1164 B. C.; Judges xii. 11, 12).

AHI'AS, a prophet of the Lord dwelling at Silo. He wrote the acts of Solomon's reign (2 Paral. ix. 29); he foretold to Jeroboam that God would give him ten of the twelve tribes (3 Kings xi. 29–31); and declared what God would do for his house if he proved faithful (38). When the son of Jeroboam fell ill, he sent his wife to Ahias, who declared that the house of Jeroboam should be destroyed (xiv. 1–16).

A'HICAM, the son of Saphan, was sent by Josias to consult Holda the prophetess in regard to the book of the law (4 Kings xxii. 11, 12). He saved the prophet Jeremias (Jere. xxvi. 24).

AHIE'ZER, son of Ammisadai, prince of the tribe of Dan, led 62,700 men of his tribe out of Egypt (Num. i. 38; ii. 25; x. 25). For his offering towards the tabernacle, see Num. vii. 66–71.

AHIMAN, of the race of Enac, driven from Hebron by Caleb (Jos. xv. 14; Judg. i. 10).

AHI'O, with his brother Oza, appointed to bring the ark from the house of Abinadab to the tabernacle in Jerusalem (2 Kings vi. 3, 4).

AHI'ON, city of Nephthali, taken from Baasa, king of Israel, by Benadad (3 Kings xv. 20; 2 Paral. xvi. 4).

AHI'RA, prince of the tribe of Nephthali, led 53,400 men of his tribe out of Egypt (Num. i. 15, 42; ii. 29; x. 27). For his offerings to the tabernacle, see Num. vii. 78.

AHI'UD, son of Salomi, of the tribe of Aser, appointed by Moses to partition the land of Chanaan (Num. xxxiv. 27).

A'HOD, third son of Simeon, went into Egypt (Gen. xlvi. 10).

A'HOD, of the tribe of Benjamin (1 Paral. viii. 6).

AHO'E, grandson of Benjamin (1 Paral. viii. 3, 4).

AHOHI'TE (2 Kings xxiii. 9, 28; 1 Paral. xi. 12, 29; xxvii. 4); according to Calmet, a descendant of Ahoe.

AI'ON, a town taken by Theglathphalasar, king of Assyria (4 Kings xv. 29).

AJALON, a city in tribe of Dan (Jos. xix. 42); assigned to the Levites of the family of Caath (Jos. xxi. 24). It lay between Bethsames and Thamnan (2 Paral. xxviii. 18); near it Josue defeated the five kings and arrested the sun (Jos. x. 12); Jonathan defeated the Philistines (1 Kings xiv. 31); it was fortified by Roboam (2 Paral. xi. 10); it was, however, taken by the Philistines in the time of Achaz (xxviii. 18). Being on the border, it is sometimes spoken of as in Dan, and at other times as in Ephraim, or Benjamin.

AL'ABAS'TER. When our Lord was at the house of Simon the leper in Bethany, a woman, generally regarded as identical with Mary Magdalene, came with an alabaster box of precious ointment, and poured it on his head (Matt. xxvi. 7; Mark xiv. 3); and his feet (Luke vii. 37). The breaking is supposed to be the breaking of the seal.

AL'CIMUS obtained the high-priesthood by the aid of Demetrius, son of Antiochus Epiphanes (1 Mac. vii. 20; 2 Mac. xiv. 3, 4); by presents (4); he had wilfully defiled himself by idolatrous acts (3); and gathered a force of apostates to oppose the Machabees (1 Mac. vii. 22–25; 2 Mac. xiv. 26). Judas for a time compelled him to retire, but he returned with the army under Bacchides (1 Mac. ix. 1); which defeated and killed Judas. In the year 160 B. C. Alcimus threw down the interior walls of the sanctuary and destroyed the works of the prophets, but was smitten with paralysis and died in great torment (1 Mac. ix. 54–56).

A'LEPH, the first letter of the Hebrew alphabet, used like the other letters as a numeral (Ps. cxviii. 1–8; Lament. i. 1; ii. 1; iii. 1; iv. 1).

ALEXAN'DER BA'LES claimed the throne of Syria 152 B. C.; obtained aid of Jonathan Machabeus against Demetrius (1 Mac. x. 18, 22, etc.; x. 48); he married the daughter of Ptolemy Philometor (1 Mac. x. 57); Jonathan and Simon defeated Demetrius Nicator (1 Mac. x. 69); Ptolemy, however, overran Syria; Alexander retired to Cilicia and raised an army, but was defeated, and fleeing to Arabia, was killed by Zabdiel, a prince, who sent his head to Ptolemy (1 Mac. xi. 4–17).

ALEXAN'DER, son of Simon the Cyrenian (Mark xv. 21).

ALEXAN'DER, a Jew of Ephesus who endeavored to appease the idolatrous mob (Acts xix. 33).

ALEXAN'DER, the coppersmith, excommunicated by St. Paul (1 Tim. i. 19, 20; 2 Tim. iv. 14).

ALEXAN'DRIA, a celebrated city of Egypt, founded by Alexander the Great, 331 B. C. It is mentioned, Nahum iii. 8; Jerem. xlvi. 25; Ezech. xxx. 14–16.

ALLELU'IA, a Hebrew expression, meaning Praise the Lord. It was chanted on occasions of joy. It opens many of the Psalms (civ.–cvi., cx.–cxviii., cxxxiv., cxxxv., cxlv.–cl.); Tobias foretold that it should be chanted again in the streets of Jerusalem (xiii. 22); St. John in the Apocalypse heard it chanted in heaven (Apoc. xix. 1–6).

ALLIANCE of the Lacedemonians and Romans with the Machabees (1 Mac. xii., xiv.); alliances with the enemies of God are hateful to him (3 Kings xi. 4).



PLAN OF ALEXANDRIA. (From Ebn.)

ALEXANDER THE GREAT, son of Philip, king of Macedon. He is designated in the prophecy of Daniel by a four-winged leopard (vii. 6); and by a goat which attacks and overcomes a ram (Darius), (viii. 4–7). His monarchy is the belly of brass in Nabuchodonosor's statue (Dan. ii. 39). After defeating Darius he overran Syria, and while besieging Tyre wrote to Jannus the high-priest to demand his submission. On his refusal Alexander marched against Jerusalem, but was appeased by the high-priest, who went out to meet him. His career is briefly sketched in 1 Mac. i. 1–8; and the division of his kingdom among his generals (7), as foretold by Daniel xi. 4.

ALMATH, a city of refuge in the tribe of Benjamin (1 Paral. vi. 60; vii. 8).

ALM'OND, a fruit (Gen. xliii. 11; Num. xvii. 8; Eccles. xii. 5).

ALMS; the obligation of giving alms is declared in many parts of the Scriptures (Ex. xxiii. 11; Lev. xxiii. 22; Deut. xv. 7–10; Tob. iv. 7–17; xii. 9; Job xxx. 25; Ps. xl. 1; lxxxi. 4; Prov. iii. 28; xi. 24; xxi. 13; xxii. 9; xxviii. 27; Ecclus. iv. 2; vii. 36; xii. 3; xxix. 12; Isaias lviii. 7; Ezech. xvi. 49; Amos viii. 4; Matt. x. 42; xix. 21; Luke iii. 11; vi. 35; xi. 41; xii. 33; xiv. 13; xvi. 9; Acts ix. 36; xi. 29; xx. 35; Rom. xii. 8, 22; 1 Cor. xvi.; 2 Cor. viii. 11; ix. 7–11; Eph. iv. 28; Heb. xiii. 16;

1 John iii. 17); a blessing pronounced on those who give alms (Prov. xiv. 21, 31; xxii. 9); alms given to the poor are lent to the Lord (Prov. xix. 17); alms-giving recommended (Prov. xvii. 5; Ecclus. vii. 36; 3 Kings xvii. 19). Its reward (Ecclus. xxix. 15; Tobias iv. 10; xii. 9). Alms-giving practised by the primitive Christians (Acts xi. 29, 30).

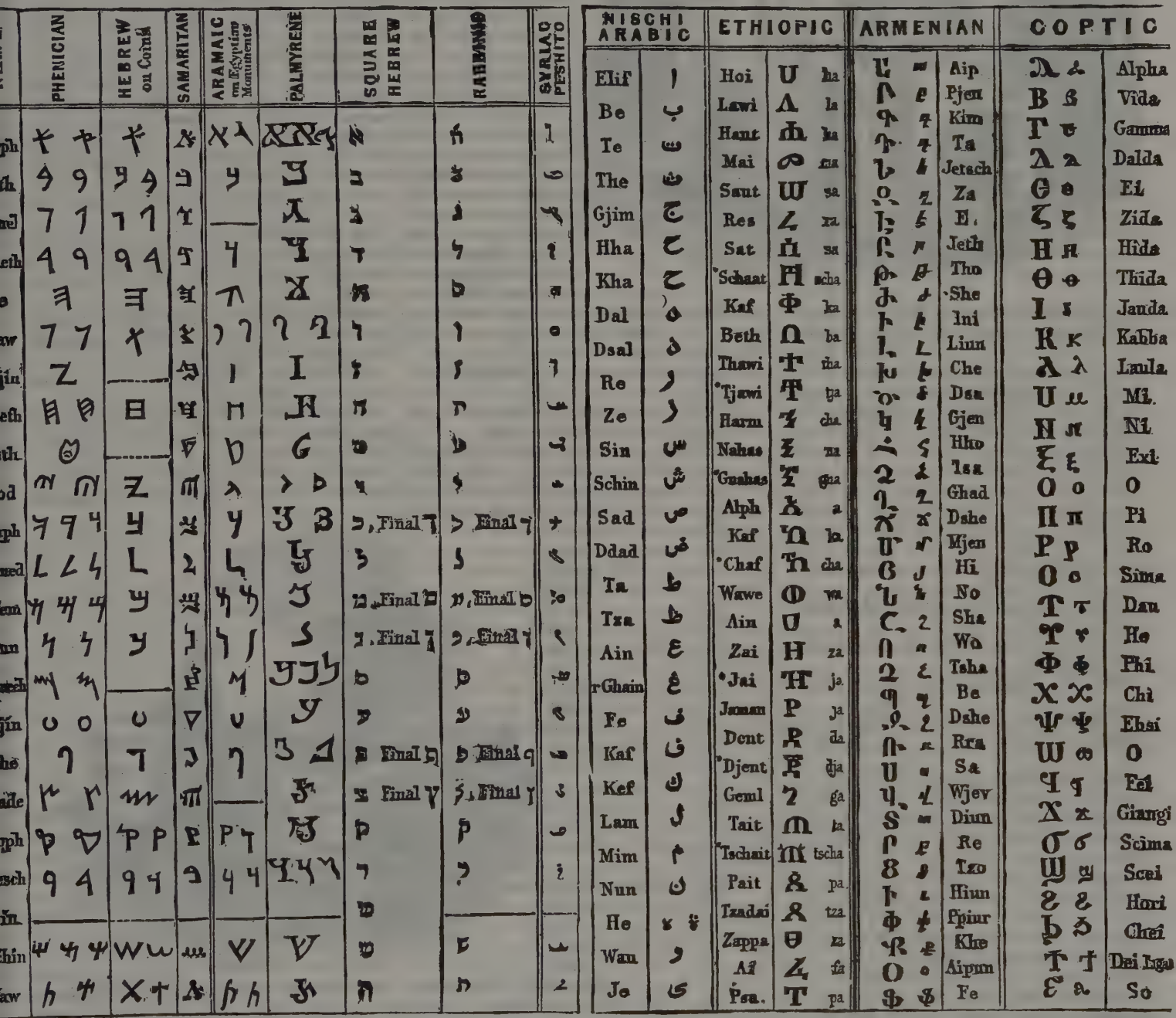
AL'OES, used by the Jews as a perfume (Prov. vii. 17; Cant. iv. 14); it was used also in embalming (John xix. 39).

ters are of Chaldee origin, and came into use after the captivity. In writing, most of the vowels were omitted. After the fall of Jerusalem and the revival of Jewish learning, the school of Masora introduced vowel points, hence called Masoretic. At this time the language was no longer generally spoken, and these rabbis read the Hebrew differently from those who had translated the Hebrew into Greek while the language was still a living tongue. Catholics have followed the Septuagint, which is older, and would

him with Cleophas (Luke xxiv. 18), believing that to be his Syriac and Alpheus his Greek name.

AL'PHEUS, father of Levi or St. Matthew (Mark ii. 14).

AL'TAR, essentially connected with the worship of Almighty God, from the days of the patriarchs (Gen. viii. 20); the Mosaic law (Ex. xx. 24); the Christian law (Heb. xiii. 10); in heaven (Apoc. vi. 9; viii. 3). The first altar named is that erected by Noe on leaving the ark (Gen. viii. 20); the first



ANCIENT ALPHABETS.

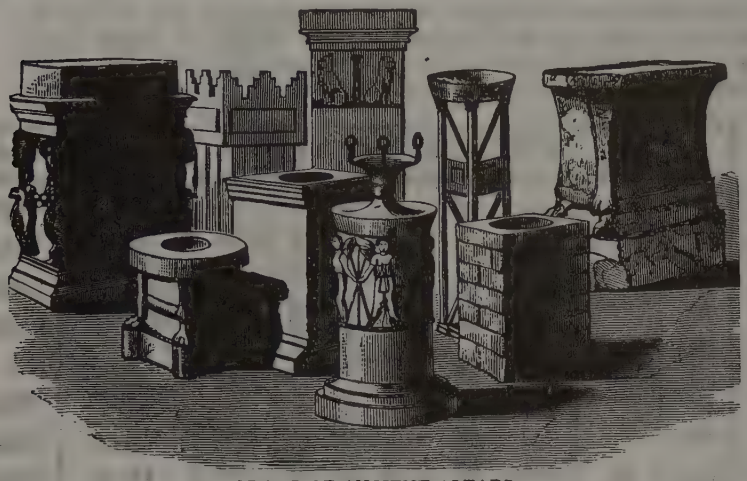
AL'PHA and OMEGA, the first and last letters of the Greek alphabet, used by our Lord in the Apocalypse to signify the beginning and the end (Apoc. i. 8, 17; ii. 8; xxi. 6; xxii. 13).

AL'PHABET. The Hebrew alphabet consists of twenty-two letters. The original Hebrew characters are those now called Samaritan, or which appear on Jewish coins. The present square characseem to be more correct; Protestants follow the later Jewish rendering. The letters of the Hebrew alphabet are used to mark divisions in Ps. cxviii.; Lament. i.–iv.

AL'PHEUS, father of St. James the Less, and husband of Mary, apparently sister of the Blessed Virgin (Matt. x. 3; Luke vi. 15); whence St. James is called the Brother of the Lord. Some identify

altars were apparently of undressed stone or earth. God so directed Moses to build them (Ex. xx. 24–26; Deut. xxvii. 5); Elias erected such an altar (3 Kings xviii. 32). When God gave the law to Moses, he directed two altars to be made, (1) the Altar of Holocausts, in the Tabernacle, was five cubits square and three high, hollow, made of planks of setim wood, with horns at the corners, all overlaid with brass. It

was carried by means of bars of setim wood, covered with brass, running through rings at the sides (Exod. xxvii., xxviii.; Num. vii.) The altar of holocausts in Solomon's temple was twenty cubits square and ten high, and all of brass (3 Kings viii. 64; 2 Paral. iv. 1; vii. 7). It was restored by Asa (2 Paral.



GROUP OF ANCIENT ALTARS.

xv. 8); profaned by Achaz (4 Kings xvi. 14). Of that in the second temple (1 Esd. iii. 2; vi. 16) there is no description. It was restored by Judas Machabeus (1 Mac. iv. 47, 53). A perpetual fire was kept on this altar by command of God (Levit. vi. 12, 13). (2) The Altar of Incense in the Tabernacle was a cubit square and two cubits high; also with horns, all of setim wood overlaid with gold (Ex. xxx. 1–6; xxxviii. 25; xl. 5); that in the temple was of cedar, overlaid with gold (3 Kings vii. 48; 1 Paral. xxviii. 18). Antiochus Epiphanes removed the altar of incense from the second temple, but Judas Machabeus restored it (1 Mach. i. 23; iv. 49). On this the incense was offered every morning and evening (Ex. xxx. 7, 8; Luke i. 9–11).

ALTAR to an unknown god erected at Athens (Acts xvii. 22, 23).

A'LUS, one of the encampments of the Israelites (Num. xxxiii. 13).

AMA'AD, a town of the tribe of Aser (Jos. xix. 26).

AM'ALEC, son of Eliphaz and Thamna, and grandson of Esau (Gen. xxxvi. 12, 16; 1 Paral. i. 36).

AMAL'ECITES, descendants of Amalec, occupied the country between the Dead and Red Seas, or between Hevila and Sur (1 Kings xv. 7). They attacked the Israelites in the desert of Raphidim and killed the stragglers (Ex. xvii. 8–14; Num. xiv. 43–45). Josue gave them battle and defeated them by the aid of the prayers of Moses (Ex. xvii. 8–14); 1491 B. C. In the days of the Judges the Amalecites joined the Moabites against the Israelites, and made them tributaries, till they were delivered by Aod (Judges iii. 13–30). They also aided the Madianites against the Israelites, but they were utterly defeated by Gedeon (Judges vi.; vii.); Saul also defeated them (1 Kings xiv. 48); and they were utterly destroyed with their king Agag (1 Kings xv.), as it had been foretold (Ex. xvii. 14; Num. xxiv. 20; Deut. xxv. 19). A part of the tribe captured Siceleg from David, but he pursued them and cut them to pieces, except four hundred, who escaped (1 Kings xviii. 8; xxx. 1, 9, 17).

AM'ALEC, a mountain in Ephraim where Abdon, one of the judges, was buried (Judges xii. 15).

A'MAM, a city of Juda (Jos. xv. 26).

AMAN, son of Amadathi, an Amalecite of the race of Agag (Esth. iii. 1); called also a Macedonian (xvi. 10); he was the favorite minister of Assuerus, but not receiving homage from Mardocheus, a Jew, sought to destroy him and his nation; Assuerus gave him power to do as he chose in regard to the Jews, and Aman appointed the thirteenth day of the month Adar for a general massacre. Esther, queen of Assuerus, who was a Jewess, after praying to God, ventured into the king's presence and pleaded for her own life, and the lives of her people. Assuerus asked who dared menace her life, and when she indicated Aman, his doom was sealed, and he was hanged on a gibbet which he had erected for Mardocheus (Esther i.–xvi.)

AMA'NA, a mountain near Libanus (Cant. iv. 8).

AMARI'A, one of the priests and Levites who returned from the captivity (2 Esd. xii. 2).

AMARI'AS, the name of several high-priests: (1) son of Meraioth (1 Paral. vi. 7); (2) a high-priest in the reign of Josaphat (2 Paral. xix. 11); (3) son of Azarias (1 Paral. vi. 11); and supposed to be the high-priest who resisted king Ozias when he wished to offer incense, for which he was struck with leprosy (2 Paral. xxvi. 16–21).

AMA'SA, son of Jether and of Abigail, David's sister. He commanded the army of Absalom, and was pardoned by David after the defeat by Joab (2 Kings xvii. 25; xix. 13); David sent him against Seba, but he was treacherously slain by Joab at Gabaon (xx. 4–12).

AMASA'I, a brave man who moved by the Spirit joined David in Hebron with thirty men (1 Paral. xii. 18).

AMASA'I, a priest and musician in the time of David (1 Paral. xv. 24).

AMASI'AS, eighth king of Juda, son of Joas (2 Paral. xxiv. 27; xxv. 1; 4 Kings xiv.) He ascended the throne at the age of 25, 839 B. C., and reigned twenty-nine years. He was one of the good kings, but did not abolish the high-places. He punished his father's murderers, and took a census of his people. He hired troops from the king of Israel, but on being reproved by a prophet sent them back (2 Paral. xxv. 7). He defeated the Edomites in the valley of the salt-pits (4 Kings xiv. 7). He then fell into idolatry and worshipped the gods of Edom, and though reproved by a prophet remained impenitent (2 Paral. xxv. 14). He made war on Joas, king of Israel, but was defeated at Bethsames, and fell into the hands of Joas, who then dismantled Jerusalem and plundered the temple. He reigned fifteen years more, but did not repent. A conspiracy being formed against him he fled to Lachis, but was pursued and assassinated, 810 B. C. He was buried in the city of David (17–28).

AMASI'AS, priest of the golden calves at Bethel in the reign of Jeroboam, opposed the prophet Amos, about 789 B. C. (Amos vii. 10–17).

AM'ATHITE, descendants of Amath, son of Chanaan (Gen. x. 18; see 1 Mac. xii. 25).

AMBIT'ION ruins many (Ecclus. ix. 16).

A'MEN' in Hebrew signifies true, faithful, certain. It was also used to affirm by our Lord. Amen, Amen, I say to you (John i. 51, etc.) It was also used for assent. "Be it so" (Num. v. 22; Deut. xxvii. 15); and to express belief (1 Cor. xiv. 16). The Greek and Latin churches retain the word to conclude their prayers, as in Tobias xiii. 23; Matt. vi. 13.

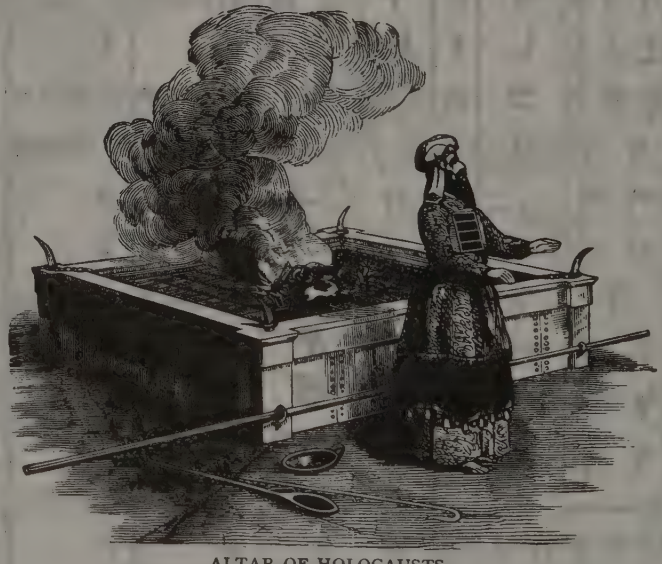
AM'ETHYST, a precious stone. It was in the third row in Aaron's Rational of Judgment (Exod. xxviii. 19; xxxix. 12). It bore the name of Issachar.

AMIN'ADAB, of the tribe of Juda, and son of Aram (Ex. vi. 23; Num. i. 7; Ruth iv. 19; 1 Paral. ii. 10; Matt. i. 4; Luke iii. 33).

AMIN'ADAB. His chariots are referred to, Cant. vi. 11.

AMIN'ADAB, a priest, chief of the sons of Oziel, selected to carry the ark (1 Paral. xv. 10); a Levite also selected (11).

AM'ITAL, wife of king Josias, and mother of Joachas and Sedecias, kings of Juda (4 Kings xxiii. 31).



ALTAR OF HOLOCAUSTS.

AM'MAUS or Emmaus, a town near the mountains of Juda, where Judas Machabeus defeated Gorgias and Nicanor (1 Mac. iii. 57; iv. 3; ix. 50).

AM'MIEL, son of Gemalli of the tribe of Dan, one of the spies sent by Moses into the land of Chanaan (Num. xiii. 13).

AM'MIEL, son of Obededom, porter of the temple (1 Paral. xxvi. 5).

AM'MON, grandson of Lot (Gen. xix. 34, 38).

AM'MONITES, descendants of Ammon. They destroyed the gigantic Zomzommim and oc-

cupied their country (Deut. ii. 20). God forbade Moses to attack them (Deut. ii. 19, 20). After the death of Othoniel, the Ammonites and Amalecites joined Eglon, king of Moab, in subduing the Israelites (Judg. iii. 13); in the time of Jephte, they again declared war on the Israelites, claiming the land that Moses had wrested from the Amorrhites, but Jephte defeated them at Aroer (Judg. x. 7–18; xi. 12–33), B. C. 1187. In the reign of Saul, Naas, king of the Ammonites, besieged Jabes of Galaad, but Saul relieved it (1 Kings xi. 11), B. C. 1095. David maintained friendly relations with the king of Ammon in his time, and on his death sent ambassadors to condole, but Hanon, the new king, treated the ambassadors ignominiously. David then conquered their country (2 Kings viii. 12; x. 1–14; xii. 26–31). They remained subject to the kings of Israel to the death of Achab, 897 B. C. (4 Kings i. 1). They invaded Juda, but were defeated by Josaphat (2 Paral xx. 1, 2); but after the fall of the kingdom of Israel, they occupied some of the territory of Ruben, Gad and Manasse (Jerem. xlix. 1). There are prophecies against them in Ps. lxxxii. 8; Jer. xlix. 1; Ezech. xxi. 20; xxv. 2–10; Amos i. 13; Soph. ii. 8). They were still cruel enemies of the Jews in the days of the Machabees (1 Mach. v. 6–43).

AM'NON, eldest son of David and Achinoam, dishonors his half-sister Thamar, and is assassinated in retaliation by her brother Absalom (2 Kings xiii. 1–28).

AMOC', one of the priestly families who returned from Babylon (2 Esdr. xii. 20).

A'MON, governor of Samaria under Achab, holds Micheas in prison (3 Kings xxii. 26).

A'MON, fourteenth king of Juda, son of Manasses and Messalemeth. He reigned twenty-two years, but only two in Jerusalem, 641–639 B. C.; he imitated his father's idolatry, and was killed by his own servants, and was buried in the garden of Oza (4 Kings xxi. 18–26; 2 Paral. xxxiii. 21–25).

AMORRHITES, a people descended from the fourth son of Chanaan, whose name was apparently Amor (Gen. x. 16). They first occupied the heights west of the Dead Sea (Gen. xiv. 7). They gradually drove the Moabites beyond the Arnon (Gen. xiv. 13; Num. xxi. 13, 26) and extended to Hermon (Deut. iii. 8; iv. 48). Moses conquered Sehon, king of the Amorrhites, whose capital was Hesebon, and occupied his territory on his refusing to permit the Israelites to pass through (Num. xxi. 21–31).

A'MOS, the third of the lesser prophets, was a herdsman. He lived in the time of Jeroboam II., 789 B. C., and for reproving the idolatry of Jeroboam II., and foretelling his death, was denounced by Amasias, priest of the golden calves at Bethel. He then retired to Thecue, in the tribe of Juda. His prophecies begin in the reign of Ozias, and announce God's judgments against the people of Israel and the neighboring nations. His prophecies comprise nine chapters (Amos i.–ix.) He is quoted by St. Stephen and St. James (Acts vii. 42; xv. 16).

A'MOS, one of the ancestors of our Lord (Luke iii. 25).

AMPHIP'OLIS, a city in Macedon, near Thrace. St. Paul and Silas passed by it after being delivered from prison at Philippi (Acts xvii. 1).

AMPLIA'TUS, a disciple mentioned by St. Paul (Rom. xvi. 8).

AM'RAM, eldest son of Caath, of the tribe of Levi; he married Jochabed, by whom he had Aaron, Mary, and Moses. He died in Egypt, aged 137 (Ex. vi. 20; Num. iii. 19; 1 Paral. vi. 2, 18; xxiii. 12).

AM'RAPHEL, king of Sennaar, with three others, made war on the kings of the Pentapolis, and carried off Lot and his possessions; but was forced by Abraham to give them up, 1912 B. C. (Gen. xiv. 1).

AM'RI was general of the armies under Ela, king of Israel. While besieging Gebbethon, he heard that Zambri had murdered Ela and usurped the throne. He attacked Zambri in Thersa, and forced him to burn himself up in his palace with all his family, after a reign of seven days. Part of the nation recognized Thebni, who reigned four years. Amri reigned six years at Thersa, and six at Samaria, which he built after purchasing the mountain of Someron (3 Kings xvi. 9, 10, 24). There he ended his wicked reign (xvi. 28; Mich. vi. 16), 918 B. C.

A'NA, son of Sebeon, mentioned as having discovered in the desert hot springs, which the King James Bible erroneously renders *mules*.

A'NA, a town apparently on the Euphrates, above Babylon, where the name remains (4 Kings xviii. 34; 4 Kings xix. 13; Isaias xxxvii. 13; Gen. xxxvi. 24).

AN'AMELECH, a heathen god whose cruel worship in which children were burnt was carried from the Euphrates to Samaria (4 Kings xvii. 31).

ANANI'A, a city of Benjamin, occupied by the Jews after the captivity (2 Esd. xi. 32).

ANANI'AS, one of the three princely companions of Daniel brought up at the court of Nabuchodonosor. He there received the name of Sidrach (Dan. i. 6, 7). They refused to eat forbidden food (8–16), and to adore the statue of Nabuchodonosor (iii. 12), for which the three were cast into a fiery furnace (iii. 21); but God sent an angel (iii. 92, 95) and saved them from the action of the fire (iii. 24, 91, 92). Amid the flames they chanted the Benedicite, a canticle used to this day in the services of the church (iii. 52–90). It is rejected by Protestants. Nabuchodonosor bade them come forth, and they did so, unharmed, and not even singed by the fire (iii. 93, 94). They were promoted and honored by the king (97).

ANANI'AS, son of the perfumer, rebuilt part of the wall of Jerusalem after the return from Babylon (2 Esd. iii. 8).

ANANI'AS, high-priest, before whom St. Paul was arraigned, A. D. 58, and who ordered him to be struck in the mouth. St. Paul, not recognizing the high-priest, answered indignantly, but apologized on learning his dignity (Acts xxiii. 1–5); when St. Paul was sent to Cæsarea, Ananias followed and accused him before Felix, the governor (xxiv.)

ANANI'AS, one of the first Christians of Jerusalem, with his wife, Saphira. The faithful at that time had all things in common, and those who had houses and lands sold them, and laid the price at the feet of the apostles to be distributed to every one as he had need. Ananias and his wife had a piece of land which they sold, but laid only part of the price at the feet of the apostles. St. Peter called him to account, telling him that he had lied not to men but to God. And Ananias fell dead on the spot. When Saphira came in, she, too, falsely misrepresented the price they had received, when she, too, fell dead (Acts iv. 32–37; v. 1–11).

ANANI'AS, a disciple living in Damascus, who was directed by our Lord in a vision to go to Straight Street to Saul, who had just been converted and had arrived in Damascus. Ananias, in astonishment, replied that he had heard of him as a great persecutor, but our Lord said: Go thy way, for this man is to me a vessel of election to carry my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. Ananias went to the house and laid his hands on Saul, who recovered his sight and received baptism (Acts ix. 10–18). There was no further mention of him in the Acts.

ANATH'EMA, a Greek word meaning set apart, separated, devoted. It is used especially to mark the absolute cutting off and separation of a man from the communion of the faithful, the number of the living or the privileges of society, or the devoting a person or thing to be destroyed by fire or otherwise. All were forbidden to have any idol in the house lest they should become an anathema like it (Deut. vii. 26); everything in idolatrous cities was to be destroyed. There shall nothing of that anathema stick to thy hand (Deut. xiii. 17). Jericho and all in it was to be an anathema (Jos. vi. 17; vii. 1, 11, 13; 1 Paral. ii. 7); God threatens to strike the earth with anathema, that is, with total destruction (Mal. iv. 6); St. Paul wishes to become an anathema for his brethren (Rom. ix. 3); anathema may be pronounced (Gal. i. 8; 1 Cor. xvi. 22); anathema incurred by nonfulfilment of a vow (Levit. xxvii. 29); place of Anathema (Judg. i. 17).

AN'ATHOTH, the city of Abiathar (3 Kings ii. 26); of the prophet Jeremias (Jer. i. 1; xi. 21; xxix. 27; xxxii. 7).

AN'CIENT OF DAYS, an expression used to designate God, in Dan. vii. 9, 13, 22.

AN'CIENTS OF ISRAEL, the heads of the twelve tribes and of the great families of Israel (Exod. iii. 16; iv. 29). Subsequently, Moses, by command of God, gathered unto him seventy men of the ancients of Israel, to whom God imparted some of the spirit he had conferred on Moses (Num. xi. 16, 17). The ancients continued under Josue (ix. 15; xxiii. 2; xxiv. 1; xxiv. 31).

AN'DREW, one of the twelve apostles of Jesus Christ, a native of Bethsaida, son of Jona, and brother of Simon Peter. He was a disciple of St. John, the Baptist, but followed our Lord when he was pointed out by the Precursor, and became the first disciple (John i. 39); then he took his brother, Simon, to him. They were with him at Cana, but then returned to their occupation as fishermen. While so engaged our Lord called them to become fishers of men, and they left everything and became his constant attendants (Matt. iv. 19). It was St. Andrew who gave him the five loaves and two fishes (John vi. 9). He appears also as introducing some Gentiles brought by St. Philip, and as asking when the destruction of the temple was to take place (John xii. 22). Eusebius, the earliest historian of the church, says he preached in Scythia. Others say that he preached also in Greece and was crucified at Patras, in Achaia.

ANDRONI'CUS, a nobleman left by Antiochus Epiphanes as his deputy at Antioch during his expedition to Cilicia. Manelaus, a false high-priest, bribed him with vessels stolen from the temple to put Onias, the real high-priest, to death, and Andronicus did so by treachery. Antiochus shed tears, remembering the modesty and sobriety of Onias, and caused Andronicus to be put to death where the sacrilegious wretch had committed the impiety against Onias (2 Mach. iv. 31–38).

ANER and **ESCHOL**, two Chanaanites who aided Abraham to retake Lot and his substance (Gen xiv. 13, 24).

ANGE, mountains of, on the left of Cilicia (Judith ii. 12).

AN'GELS, pure spirits created by God before man, and as it would seem from Job (xxxviii. 7) before the material world. Angel is from the Greek *angelos*, a messenger, the synonym of the Hebrew word *maleac*. God sends them to announce his will, to correct, punish, teach, rebuke, console (Ps. cii. 20; ciii. 4; Matt. iv. 1; xiii. 49; xxvi. 53). The mission and apparition of angels is constantly mentioned in Scripture. Different grades or choirs are named Seraphim (Isaias vi. 2, 6); Cherubim (Gen. iii. 24); Thrones (Col. i. 16); Dominations (Col. i. 16); Virtues (Rom. viii. 38; 1 Pet. iii. 22); Powers (1 Pet. iii. 22; Col. i. 16); Principalities (Col. i. 16); Archangels (Judei. 9); and Angels; some of the angels rebelled against God and fell (Job iv. 18; Isaias xiv. 9; Ezech. xxviii. 3, 14, 17; John viii. 44); and were cast out of heaven (Isai. xiv. 12; Luke x. 18); and condemned to hell (Apoc. xx. 7); (See DEVIL; SATAN); the angels see God (Isai. vi. 2; Matt. xviii. 10); they are called sons of God (Job i. 6; xxxviii. 7); they are the ministers of God's will (Ps. cii. 20; ciii. 4; Matt. iv. 1; xiii. 49; xxvi. 53); they aid those who fear God (Ps. xxxiii. 8; xc. 11; Bar. vi. 6); are guardians of countries (Dan. iv. 10, 20; x. 10, 13, 20, 21; Acts xvi. 9); and of individuals (Matt. xviii. 10); angels sent by God to assist Agar (Gen. xvi. 7; xxi. 17); Abraham (xviii.; xxii. 11); Lot (xix); Jacob (xxviii. 12; xxxii.); Elias (3 Kings xix. 5); the three children (Dan. iii. 49); Daniel (vi. 22); Tobias (Tob. v. 6–12); St. Peter (Acts x. 19; xii. 7–11); Cornelius (Acts x. 3; xi. 13); the eunuch of Queen Candace (viii. 26); to aid the sick (John v. 4); bear the just to Abraham's bosom (Luke xvi. 22); an angel appears to Moses in the burning bush (Ex. iii. 2); the law given through angels (Heb. ii. 2); an angel guides the people of Israel (xii. 22; Num. xx. 16); God promises to send an angel to his people (Ex. xxiii. 20; xxxiii. 2); sends an angel to prevent Balaam cursing his people (Num. xxii. 22); to Josue (Jos. v. 13); an angel rebukes the people (Judg. ii. 1–4); an angel directs Gedeon (vi. 11–40; vii. 1–7); an angel appears to Samson's mother (xiii. 3–21); to Zacharias (Zach. ii., iii., iv., v., vi.); an angel punishes David (2 Kings xxiv. 16; 1 Paral. xxi. 15); directs Elias (3 Kings xix. 5; 4 Kings i. 3, 15); defeats the Assyrians (xix. 35); angels explain visions (Dan. viii. 16; ix. 21; x. 5, 10, 16); an angel leads the army of the Machabees (2 Mach. xi. 6–11); angels punish Heliodorus (2 Mach. iii. 25–27); an angel appears to St. Joseph (Matt. i. 20; ii. 13, 19); to Zachary (Luke i. 11, 20); to the blessed Virgin Mary (i. 26–38); to the shepherds (ii. 9, 15); to our Lord in his agony (xxii. 43); to the disciples after the Resurrection (Matt. xxviii. 2); the disciples after the Ascension (Acts i. 10); to St. Paul (Acts xxvii. 23); reveal the Apocalypse to St. John (Apoc. i. 1; xix. 10; xxii. 8); angels revered by the patriarchs (Gen. xviii. 2; xix. 1; Num. xxii. 31); Gedeon (Judg. vi. 11); but superstitious honors not to be paid to (Col. ii. 18); woman to have her head covered because of the angels (1 Cor. xi. 10); angels desire to know the mystery of the gospel (1 Pet. i. 12); will summon



ST. ANNE, THE BLESSED VIRGIN AND THE INFANT JESUS.

men to judgment (Matt. xxiv. 31; 1 Thess. iv. 15; 1 Cor. xv. 52); know not the day (Mark xiii. 32); will come with Christ to judge mankind (Matt. xvi. 27; 2 Thes. i. 7). Doctors and preachers called angels (Mal. ii. 7; iii. 1; Gal. iv. 14; Apoc. i. 20). The Sadducees denied the existence of angels (Acts xxiii. 8).

ANGELS of the Devil (Matt. xxv. 41); of Satan (2 Cor. xii. 7); of the dragon (Apoc. xii. 7); wicked angels (Ps. lxxvii. 49; Prov. xvii. 11; 2 Pet. ii. 4; Apoc. ix. 11, 14, 15).

AN'GER, the evil effects of this deadly sin shown in Gen. iv. 5; Job v. 2; Prov. xii. 13; xiv. 3; xv. 18; xix. 19; xxvii. 3; xxix. 22; Eccles. vii. 10; Ecclus. xxv. 23; xxviii. 13; xxx. 26; Matt. v. 22; Luke iv. 28; Gal. v. 20.

AN'IMALS, created on the fifth day (Gen. i. 24, 25); receive their names from Adam (ii. 20); first



ANOINTING.

mention of their being offered in sacrifice to God (iv. 4); offered by Noe (viii. 20); by Abraham (xv. 9; xxii. 13); under the Mosaic law (Num. xv.; xviii. 9; xix. 3); animals distinguished as clean and unclean (Gen. vii. 2, 3; viii. 20; Deut. xiv.; xv. 22; xxi. 5; Lev. xi.); to be offered by women at their purification (xii. 6, 8); animals seen in a dream by Ezech. (i. 4); seen in a vision by St. Peter (Acts x. 12); cruelty to animals forbidden (Gen. xxiii.; Exod. xxiii. 12); Num. xxxii. 24; Deut. v. 14; Prov. xii. 10; Ecclus. vii. 24).

AN'ISE, an aromatic seed, of which the scrupulous Pharisees made it a point to pay tithes (Matt. xxiii. 23).

AN'NA, wife of Elcana of Ramathaimsophim, an Ephrathite, prayed at Silo to be delivered from barrenness (1 Kings i. 10), and made a vow to the Lord (11); bears a son Samuel, B. C. 1155 (20); offers a sacrifice of thanksgiving (24, 25); her canticle (ii. 1–10); she dedicates her son to the service of the Lord (11, 18, 19).

AN'NA, wife of the elder Tobias, of the tribe of Nephthali, a captive at Ninive (Tob. i. 1, 2, 9); supports her blind husband by weaving (ii. 19); reproaches him on occasion of a kid (22, 23); her grief on the departure of her son (v. 23–28); she watched by the way daily for his return (xi. 5); tells her husband of his approach (6); their joy (11); her death (xiv. 14).

AN'NA, wife of Raguel, cousin of Tobias, and mother of Sara, whom young Tobias married (Tob. vii. 2).

AN'NA, daughter of Phanuel, of the tribe of Aser, a prophetess. She was a widow, having lived seven years in the married state, and persevered in holy widowhood to the age of eighty-four, serving God in the temple by prayer and fasting. When the Blessed Virgin at her purification presented the Infant Jesus in the temple, she with Simeon praised God, and spoke of the Saviour to all who looked for the redemption of Israel (Luke ii. 36–39).

AN'NAS, high-priest, exercising the functions alternate years with his son-in-law, Caiphas. As he was to assume power after the Pasch, our Lord was first taken before him (Luke iii. 2; John xviii. 13); St. Peter and St. John were arraigned before him soon after (Acts iv. 6).

ANNUN'CIATION of the Blessed Virgin (Luke i. 26–38).

ANOINT'ING. Prophets were anointed for their mission (3 Kings xix. 16); priests (Ex. xxix. 29; xl. 13; Num. iii. 3; Levit. iv. 3; xvi. 32); kings (1 Kings ix. 16; x. 1; xvi. 13; 3 Kings i. 34, 39; xix. 16; 4 Kings xi. 12; 1 Paral. xvi. 22; Ps. civ. 15); things set apart for the divine worship were anointed: Jacob's pillar (Gen. xxxi. 13); the tabernacle and its furniture (Ex. xxx. 26–28). The apostles, by our Lord's mission, anointed the sick (Mark vi. 13); this sacramental anointing prescribed (James v. 14). Christ, in Greek, means the Anointed (see Ps. ii. 2; Dan. ix. 25, 26); his anointing is from the Father (Ps. xliv. 8; Dan. ix. 24; Luke iv. 18; Acts iv. 27; x. 38; Heb. i. 9); the faithful are anointed (2 Cor. i. 21; 1 John ii. 20, 27).

ANT, cited as an example of diligence (Prov. vi. 6); of wisdom (xxx. 25).



THE ANNUNCIATION.



ANTIOCH.

ANT'ICHRIST, the man of sin who is to precede the second coming of Christ (1 John ii. 18, 19; 2 Thess. ii. 3, 5; Apoc. xvi.–xix.); his defeat foretold (Isai. xi. 4); his conspiracy and fall (Ezech. xxxviii., xxxix.); his birth, progress and the fall of his empire foretold (Dan. vii. 8–26; 1 John ii. 18; 2 John i. 7; 2 Thess. ii. 3); his persecution (2 Thess. ii. 4; Apoc. xi. 2, 7).

ANT'IMONY, a preparation of the metal called in our translation stibic stone, was used for darkening the eye (4 Kings ix. 30; Jerem. iv. 30; Ezech. xxiii. 40); one of Job's daughters, Cornu Stibii, has a name meaning a vase of antimony (Job xlii. 14).

AN'TIOCH, capital of Syria, identified by St. Jerome with Reblat (Num. xxxiv. 11). It was the chief city of the kingdom of Syria (1 Mach. iii. 37; iv. 35; x. 68); Antiochus Eupator recaptures it (vi. 63; 2 Mach. xiii. 23, 26); Ptolemee crowned there (1 Mach. xi. 13); Jonathan sends troops to Antioch to support Demetrius (xi. 44); captured by Tryphon (1 Mach. xi. 56); the high-priest Onias concealed at (2 Mach. iv. 32, 36); the first Gentile church founded at Antioch (Acts xi. 20, 21); the disciples here first called Christians (xi. 26). St. Paul set out from Antioch on his journeys (Acts xi. 30; xiii. 4; xviii. 23).

AN'TIOCH in Pisidia. St. Paul at (Acts xiii. 14; xiv. 20; 2 Tim. iii. 11). It was also called Cæsarea.

ANTI'OCHIS, concubine of Antiochus Epiphanes, to whom that king gave Tharsus and Mallos, an act that led to a sedition (2 Mach. iv. 30).

ANTI'OCHUS II., Theos. His marriage and death foretold by Daniel (xi. 6).

ANTI'OCHUS IV., Epiphanes, son of Antiochus the Great, sent an envoy to Egypt to secure the regency, B. C. 173 (2 Mach. iv. 21); he then invaded

and reduced much of Egypt (v. 1); hearing of troubles at Jerusalem, he returned, took the city, killed 80,000, took prisoners and sold 40,000. He also, aided by Menelaus, false high-priest, plundered the temple and profaned the sacred vessels (11–21). After conquering Egypt he sent Apollonius with an army to Judea, who treacherously slew many thousand adults, selling the women and young as slaves (24–26); he issued an edict commanding all to embrace his state religion; he ordered the temple to be profaned, the sacrifices of the law to be stopped, forbade the Sabbaths and Mosaic rites to be observed. He erected idolatrous temples and altars, on which swine and other unclean animals were offered. The penalty for disobedience was death (1 Mach. i. 43–52); on the fifteenth of the month Casleu he set up the abominable idol of desolation (Jupiter Olympius) on the altar of God (57); many Jews perished sooner than obey: women were put to death with their infants hung about their necks for circumcising them (64, 65); Mathathias and his brethren retired to the mountains; the aged Eleazar and the seven Machabee brothers were martyred at Antioch (2 Mach. vi., vii.); Judas Machabeus took up arms and defeated several armies; Antiochus went to Persia, hoping to wrest great wealth from that country, but hearing of Judas's victories and his recovery of Jerusalem and dedication of the temple, while on his way to punish the Jews he was struck down by disease, and though he promised to become a Jew if his life was spared, he died in great torments, B. C. 164 (1 Mach. vi. 16; 2 Mach. ix. 28, 29).



BRONZE FIGURE OF APIS.

ANTI'OCHUS V., Eupator, son of Epiphanes, succeeded his father at the age of nine. Lysias commanding his armies besieged Jerusalem, and was about to take it when he found it necessary to march on Antioch, where Philip had obtained control. But Demetrius Soter, the real heir, returning from Rome raised an army, captured Lysias and Antiochus, and put both to death, B. C. 162 (1 Mach. vi., vii.; 2 Mach. xiii., xiv.)

ANTI'OCHUS VI., Theos, son of Alexander Balas, was set up 145 B. C. by Tryphon, who won the aid of Jonathan and Simon Machabeus by giving them great powers. Jonathan won several victories over the forces of Demetrius, but Tryphon resolving to usurp the throne enticed Jonathan into Ptolemais and kept him a prisoner. Simon with his army saved Jerusalem, but Tryphon put Jonathan to death, and soon after subjected Antiochus to an operation under which he died (1 Mach. xi. 39, 63, etc.; xiii. 21–31).

ANTI'OCHUS SIDETES, son of Demetrius Soter, induced Simon to espouse his cause against Tryphon (1 Mach. xv. 1–3) by declaring Jerusalem and the temple free, and permitting him to coin money in his own name; but as Tryphon's troops deserted him, Antiochus refused the army sent him by Simon, recalled his promises, and demanded the surrender of some towns. John Hircanus and Judas defeated the armies of Antiochus, but on the murder of Simon, Antiochus besieged Jerusalem, which was bravely defended by John Hircanus, but finally surrendered on favorable terms (1 Mach. xv. 25; xvi. 1–24).

AN'TIPAS, a faithful witness or martyr (Apoc. ii. 13).

ANTIP'ATER, son of Jason, one of the envoys of Jonathan Machabeus to Lacedæmon and Rome (1 Mach. xii. 16; xiv. 17–22).

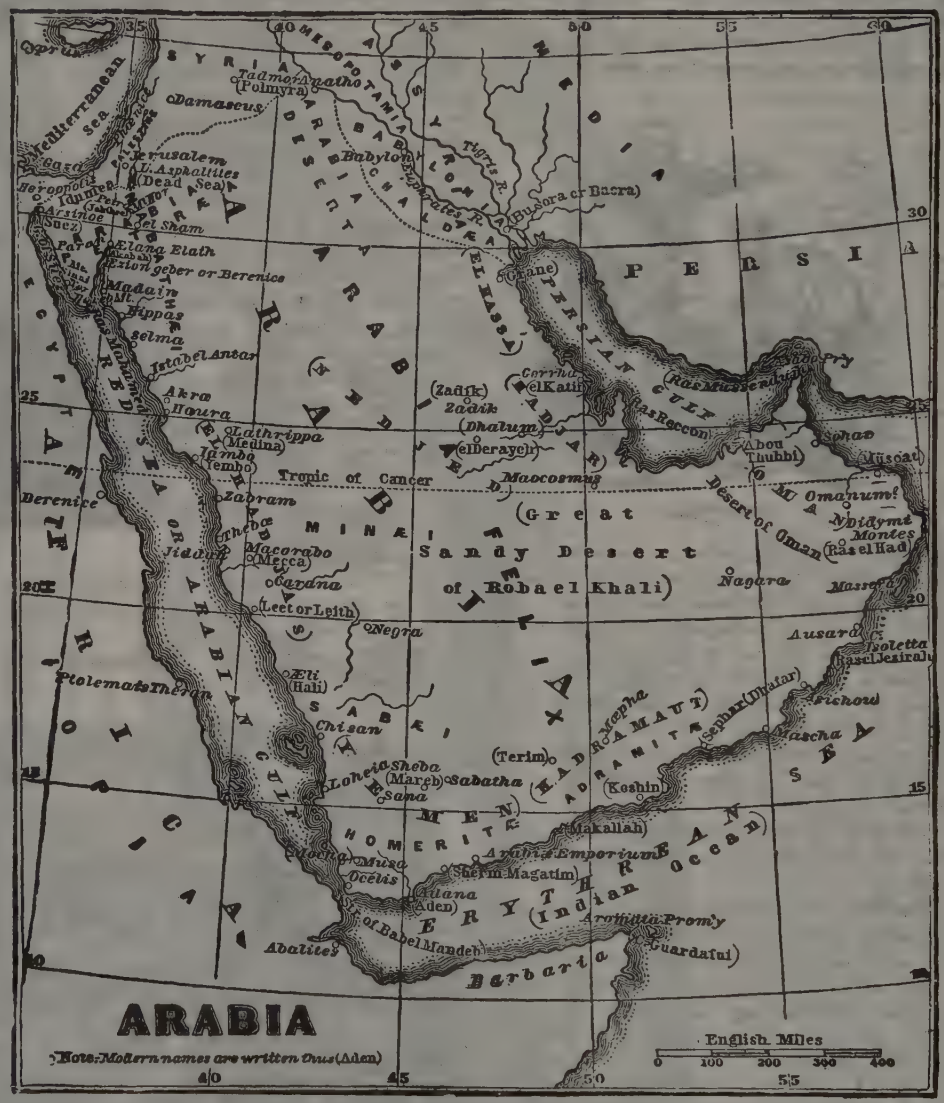
ANTIPA'TRIS, a town between Jerusalem and Cæsarea to which St. Paul was taken (Acts xxiii. 31).

APES, imported as curiosities by Solomon (3 Kings x. 22; 2 Paral. ix. 21).

APHERE'MA, a toparchy added to Judea by the Syrian kings (1 Mach. xi. 34).

APHARSI'TES, Apharsathachites (1 Esd. iv. 9); Arphasachites (v. 6), tribes who were sent by the Assyrians to colonize the cities of Samaria.

APH'EC, Apheca (Jos. xv. 53), a city in Chanaan, whose king was slain by Josue (xii. 18); the Philistines encamped here when the ark was brought from Silo (1 Kings iv. 1, 2, 3). 2. Aphec, in the valley of Jezrahel, where the Philistines encamped before the battle of Gelboe (1 Kings xxix. 1). 3. Aphec in Aser, near Sidon (Jos. xix. 30; xiii. 4).



A'OD, son of Gera, of the tribe of Benjamin, and judge of Israel, succeeded Othoniel. Having been sent with tribute to Eglon, king of Moab, who had oppressed Israel for eighteen years, he slew the tyrant, and calling the people to arms seized the fords of the Jordan, and cut off all the Moabites to the number of ten thousand, 1245 B. C. (Judges iii. 15–30).

APAD'NO, a term of disputed meaning mentioned by Daniel (xi. 45) in speaking of the tabernacle of Antichrist.

APELL'ES, mentioned by St. Paul (Rom. xvi. 10). Tradition makes him bishop of Smyrna.

4. Aphec in Syria, near which Achab and Benadad fought (3 Kings xx. 26).

APOC'ALYPSE means Revelation, and is the title of the last of the Canonical books of the New Testament. It was written by St. John the Evangelist about the years 95–97 on the island of Patmos, to which he had been exiled by Domitian. It is not in the catalogue drawn up by the council of Laodicea, nor in that of St. Cyril of Jerusalem, but is cited as one of the inspired books by St. Justin, St. Irenæus, Origen, St. Cyprian, St. Clement of Alexandria, Tertullian, and all the Fathers from the fourth century. It contains twenty-two chapters; three addressed to

seven bishops of cities in Asia Minor; fifteen on the persecutions of the church; four on the triumph of the church over its enemies, the marriage of the Lamb, and the happiness of the triumphant church.

APOC'RYPHA (concealed), a term applied to books not received in its canon by the church, namely, the prayer of Manasses, the third and fourth books of Esdras, the third and fourth books of Machabees, the Epistle of St. Barnabas, the book of Hermes and the 151st Psalm. Protestants apply the term Apocrypha to a large number of books received by the Latin and all Oriental Churches, and deny their inspiration.

APOL'LO, a Jew of Alexandria, came to Ephesus, and by his eloquence upheld the cause of Christianity, although he was only a catechumen and knew only the baptism of John. He was instructed by Aquila, and afterwards preached at Corinth. Some trouble arose, and he was with St. Paul at Ephesus, when he wrote his first Epistle to the Corinthians (Acts xviii. 24–26; 1 Cor. i.–iv.)

APOLLO'NIA, a city of Macedon (Acts xvii. 1).

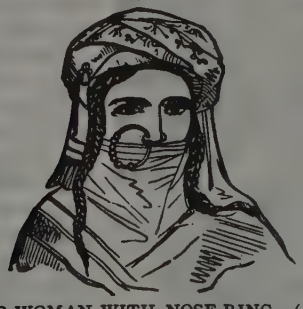
APOLLO'NIUS, governor of Samaria, sent by Antiochus Epiphanes to Jerusalem, treacherously slaughtered many thousand people (1 Mach. i. 30, 31; 2 Mach. v. 24, 25); defeated and killed by Judas Machabeus, 147 B. C. (1 Mach. iii. 10–12).

APOLLO'NIUS, governor of Cœlo-Syria, general of Demetrius Nicanor, challenges Jonathan to meet him in the field (1 Mach. x. 69); on which Jonathan captured Joppe (74–76), and defeated Apollonius with great slaughter at Azotus, destroying that and other cities, with the temple of Dagon (77–85).

APOLLYON, the Greek name of Abadon, the destroying angel of the bottomless pit (Apoc. ix. 11).

APOS'TASY, abandonment of the true faith. The term apostate is used in Job xxxiv. 18; Prov. vi. 12; a general apostasy one of the signs of the coming of the last judgment (2 Thess. ii. 3).

APOS'TLE, one who is sent. It is applied distinctively to twelve disciples whom our Lord selected to found his church, and whom he sent, after his resurrection, throughout the world, to preach the gospel, teach all nations and baptize them in the



ARAB WOMAN WITH NOSE-RING. (Ayre.)

name of the Father, Son and Holy Ghost. He invested them with power to perform all kinds of miracles and supernatural cures. He gave them no written law: they were to teach men "to observe all things whatsoever he had commanded them," promising to abide with them (Matt. xxviii. 19), and to send them the Holy Ghost (Acts i. 5). The twelve apostles were Simon, to whom our Lord gave the name of Peter or Rock; Andrew his brother; Philip; John, the Evangelist, son of Zebedee, and James his brother; Bartholomew, Thomas, Matthew, Simon, Jude or Thaddeus, James, son of Alpheus, and Judas Iscariot. After the resurrection and ascension of our Lord, Mathias was chosen instead of Judas. Paul is considered the apostle of the Gentiles. The vocation of the apostles (Luke vi. 13); they are sent into Judea (Matt. x. 5–42); excite the censure of the Jews by breaking off ears of wheat on the Sabbath day (Luke vi. 1); strive for pre-eminence (ix. 46); eat the Pasch with our Lord (Matt. xxvi. 20); sent into all the world (Matt. xxviii. 19; John xv. 16, 27; xx. 21; Acts i. 8; x. 42); they were guided by the Spirit of God (Mark xiii. 11; John xiv. 17; Acts i. 5; ii. 4; iv. 31; xix. 6; 1 Cor. ii. 12; 2 Cor. xiii. 3; 1 Pet. i. 11). The apostles hold a council at Jerusalem to decide questions as to Gentile converts (Acts xv. 4–22); their letter to the Gentiles (23–29); St. Paul commands the precepts of the apostles to be kept (41).



MOUNTAINS OF ARMENIA.

APPARIT'ION, of angels to Abraham (Gen. xviii. 2–22); of an angel to Jacob (Gen. xxxii. 24); of Samuel to Saul (1 Kings xxviii. 12); of a hand writing on the wall (Dan. v. 5); of an angel with the three children in the furnace (iii. 49); of an angel to Heliodorus (2 Mach. iii. 25); of angels at Jerusalem (v. 2); of many dead persons after the Crucifixion (Matt. xxvii. 53); of our Lord to Mary Magdalen (John xx. 16; Mark xvi. 9); to Peter (Luke xxiv. 34); to the disciples at Emmaus (Luke xxiv. 15); to the apostles (Mark xvi. 14; John xx. xxi; Acts i. 3, 4); to Thomas (John xx. 26); to the disciples (1 Cor. xv. 6); to Saul (1 Cor. xv. 8).

AP'PHUS, surname of Jonathan Machabeus (1 Mach. ii. 5).

AP'PII FO'RUM, a place near the port of Rome to which the Christians of Rome came to meet St. Paul (Acts xxviii. 15).

AP'PLE. The tree is mentioned in Cant. ii. 3; v. 1; viii. 5; Joel i. 12; the fruit in Prov. xxv. 11; Cant. ii. 5; vii. 8.

AQ'UEDUCT, or conduit of Ezechias, at Jerusalem (4 Kings xviii. 17; xx. 20; 2 Esdr. ii. 14; Isai. vii. 3; xxxvi. 2); the hill of the aqueduct is mentioned 2 Kings ii. 24. Aqueduct at Bethulia (Judith vii. 6).

AQ'UILA, a native of Pontus in Asia Minor, was converted with his wife Priscilla, by St. Paul (Acts xviii. 2); he was a tent-maker, and St. Paul lodged with him at Corinth (xviii. 3); he and his wife accompanied St. Paul to Ephesus, and risked their lives for him (Rom. xvi. 4); St. Paul in his second epistle to Timothy asks him to salute Aquila and Priscilla (iv. 19); mentions them (1 Cor. xvi. 19).

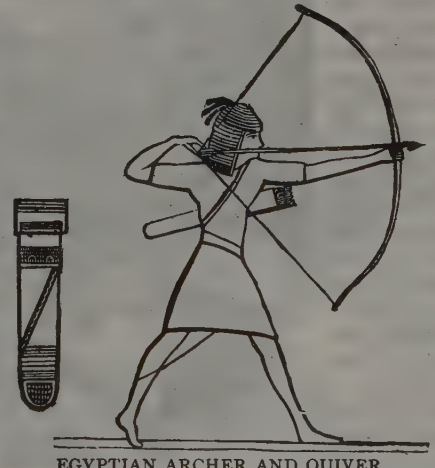
AR, a town in the land of Moab, destroyed by Moses (Num. xxi. 15, 28; Deut. ii. 18, 29); its desolation (Isai. xv. 1).

ARA'BIA, the country occupied by the Ismaelites, Edomites, people of Hor, Amalecites, etc. Mount Sina is mentioned as situated in Arabia (Gal. iv. 25); the name occurs in 3 Kings x. 15; 2 Paral. ix. 14; Ps. lxxi. 15; Isai. xxi. 13; Jerem. xxv. 24; Ezech. xxvii. 21; 1 Mach. xi. 16; the gospel was preached there by St. Paul (Gal. i. 17); the people under the general name of Arabians are mentioned, 2 Paral. xvii. 11; xxi. 16; xxii. 1; xxvi. 7; 2 Esd. ii. 19; iv. 7; vi. 1; Ps. lxxi. 10; Isai. xiii. 20; 1 Mach. v. 39; xi. 17, 39; xii. 31; 2 Mach. v. 8; xii. 10, 11; Acts ii. 11).

A'RAD, king of Chanaan, attacks the Israelites, but is defeated (Num. xxi. 1–3).

ARA'DA, the twenty-first camp of the Israelites (Num. xxxiii. 24).

ARA'DIAN, a branch of the descendants of Chanaan (Gen. x. 18; 1 Paral. i. 16).



EGYPTIAN ARCHER AND QUIVER.
(From Wilkinson.)

A'RAM, fifth son of Sem (Gen. x. 22).

A'RAM, the residence of Balaam (Num. xxiii. 7), apparently Mesopotamia.

A'RAN, son of Thares, and brother of Abraham (Gen. xi. 26); father of Lot (27); died before his father (28).

ARA'PHA, a race of giants (2 Kings xxi. 18).

AR'ARAT, king of, to oppose Babylon (Jerem. li. 27); Sennacherib's sons flee to (Isai. xxxvii. 38).

AR'BATIS, a town in Galilee taken by Simon (1 Mach. v. 23).

AR'BEE, the city of, a name of Hebron (Gen. xxiii. 2; xxxv. 27).

ARBEL'LA, the district of Masaloth (1 Mach. ix. 2).

ARCH of triumph, erected by Saul, at Carmel (1 Kings xv. 12).

ARCH'ELAUS, son of Herod the Great, reigned in Judea (Matt. ii. 22).

ARCHIP'PUS, mentioned by St. Paul (Coloss. iv. 17).

ARC'TURUS, a star in the constellation of the Great Bear (Job ix. 9).

AREOP'AGUS, the place of assembly of the great Judges of Athens. St. Paul preaches there (Acts xvii. 19).

AR'ETAS, king of Arabia, to whom Damascus was subject when St. Paul escaped from the city (Acts ix. 23, 24; 2 Cor. xi. 32).

AREU'NA or Or'nan. While the pestilence was ravaging Jerusalem (1 Par. xxi. 18; 2 Kings xxiv. 18) an angel of the Lord commanded Gad to tell David to come and erect an altar to the Lord, on the threshing-floor of Areuna. The angel stays the plague there (16); David purchased it of Areuna, and built an altar on which he offered holocausts (24, 25; 1 Paral. xxi. 18–26).

AR'GOB, a country in Basan (Deut. iii. 4, 14; 3 Kings iv. 13).

AR'GOB, a place in Samaria where Phaceia, king of Israel, was killed (4 Kings xv. 25).

ARIARA'THES, king of Cappadocia, written to by the Romans in favor of the Jews (1 Mach. xv. 22).

A'RIE, a town in Samaria (4 Kings xv. 25).

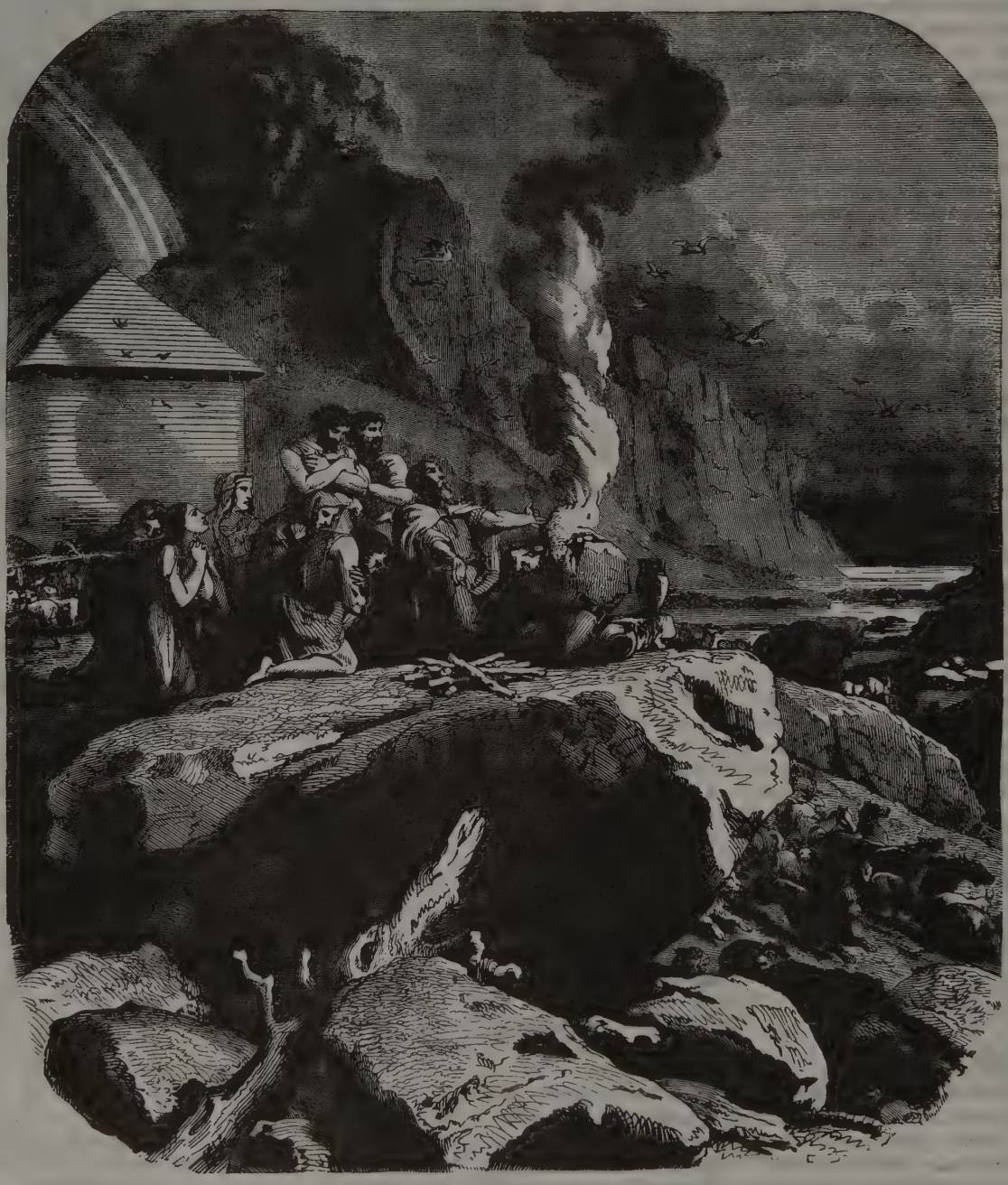
A'RIEL, son of Gad, father of the Arielites (Num. xxvi. 17).

A'RIEL, a term meaning lion of God, applied to Jerusalem by Isaias (xxix. 1, 2), and to the altar by Ezechiel (xliii. 15).

A'RIELS of Moab, slain by Banaias (1 Paral. xi. 22).

ARIMATHE'A, the place of Joseph, who received the body of Christ, and buried it in his own monument (Luke xxiii. 51–56).

A'RIOCH, king of Pontus, makes war on Sodom and Gomorrha (Gen. xiv. 1).



NOE'S SACRIFICE ON LEAVING THE ARK.

ARISTAR'CHUS, a Macedonian of Thessalonica, companion of St. Paul at Ephesus (Acts xix. 29); on his return to Macedonia (xx. 4); when he sailed to Italy (xxvii. 2); St. Paul mentions him as a fellow-prisoner in his Epistle to the Colossians (iv. 10), and as a fellow-laborer in that to Philemon (24).

ARISTOBU'LUS, a Jew of a priestly family and preceptor of King Ptolemee, addressed by the Jews of Jerusalem (2 Mach. i. 10).

ARISTOBU'LUS; his household saluted by St. Paul (Rom. xvi. 11).

ARK, God commands Noe to build an ark 300 cubits long, fifty broad and thirty high (Gen. vi. 14–16); and to enter with his family and pairs of all living creatures (18–21; vii. 1, 2); Noe obeyed, and entered the ark (vi. 22; vii. 5–16) the seventeenth day of the second month (vii. 11); and on the twenty-seventh day of the seventh month it rested upon the mountains of Armenia. In the King James Bible, this is rendered mountains of Ararat, but the term Mount Ararat is not even in the Protestant Bible. The account of the Ark and Deluge are referred to in Wisd. x. 4; xiv. 6; by our Lord (Matt. xxiv. 37; Luke xvii. 26, 27); by St. Peter (1 Pet. iii. 20, 21; 2 Peter ii. 5).

ARK OF THE COVENANT. God's directions for its construction (Ex. xxv. 10–22); to be made by Besaleel and Ooliab (xxxi. 1–7); it was made accordingly of setim wood, two and a half cubits long, a cubit and a-half in breadth and height, covered within and without with gold. It had four gold rings, through which setim wood bars plated with gold were passed to carry it. There was a crown of gold on the ark, and a golden propitiatory of the entire length and breadth, with two cherubim of beaten gold at its ends, facing each other and covering the propitiatory with their wings (xxxvii. 1–9); Moses placed the testimony or tables of the law in it (xl. 18; Deut. x. 2; 3 Kings viii. 9); and set it in the tabernacle, drawing the veil before it (Ex. xl. 3–19); Aaron's rod was also placed in the ark (Num. xvii. 10); and the Book of the Law (Deut. xxxi. 26); and a gomor full of manna (Exod. xvi. 33, 34;

Heb. ix. 3, 4); all but the priests were forbidden to touch it (Num. iv. 5); or even approach it (Jos. iii. 4). It was carried by priests when the army moved. It was set down in the middle of the bed of the Jordan (Jos. iii. 17). The ark remained at Silo, but was brought in the time of Heli, the high-priest, to be borne against the Philistines at the battle of Aphec (1 Kings iv. 3, 4). The Israelites were defeated and the ark taken and placed by the Philistines in the temple of Dagon in Azotus (v. 1, 2); it overthrew and broke the idol of Dagon, and gave rise to a



SCALE ARMOR.

plague (6–9); so that they sent it back in a cart drawn by kine which took it to Bethsames (vi. 1–15). For their irreverence many of the Bethsamites lost their lives; so that it was carried to Cariathiarim (vi. 19; vii. 2); it was removed by David to the house of Obededom (1 Paral. xiii. 5–13; 2 Kings vi. 2–11); and thence to Jerusalem (12); Oza being killed on the way for putting out his hand to hold it up (2 Kings vi. 7; 1 Paral xiii. 9, 10). When Solomon



THE ARK.

erected the temple the ark was placed in the Holy of Holies within it (3 Kings viii. 3–6); there it remained till the captivity, when it was hidden by Jeremias in a cave (2 Mach. ii. 5); seen by St. John in the temple of God in heaven (Apoc. xi. 19); it is spoken of as God's footstool (1 Paral. xxviii. 2; Ps. xcviii. 5; cxxxi. 7; Lam. ii. 1).

ARM, used as a symbol of power (Deut. v. 15; Ex. vi. 6; 1 Kings ii. 31; Ps. xvii. 35; Jerem. xvii. 5; Zach. xi. 17). It is also used for the shoulder of the victim (Ecclus. vii. 33; Lev. vii. 32; Exod. xxix. 22).

ARME'NIA. The ark rested on the mountains of Armenia (Gen. viii. 4).

AR'MONI, son of Saul, crucified by the Gabaonites (2 Kings xxi. 8).

ARNON, a torrent emptying into the Dead Sea on the east (Num. xxi., xxii.; Deut. ii., iii., iv.; Jos. xii., xiii.; Judges xi.)

AR'OER, a city of Gad, on the torrent of Arnon (Num. xxxii. 34; Deut. ii. 36; iii. 12; iv. 48; Jos. xii. 2).

ARPHAX'AD, son of Sem (Gen. xi. 10).

ARPHAX'AD, king of the Medes, built Ecbatana, defeated at Ragau (Judith i. 1–6).

AR'SA, governor of Thersa, in whose house Ela, king of Israel, was killed (3 Kings xvi. 10).

ARSA'CES, king of Persia, defeats and captures Demetrius Nicanor, 141 B. C. (1 Mach. xiv. 2, 3).

ARTAXERXES (Smerdis), king of Persia, received a letter of accusation against the Jews, and forbade them to build up Jerusalem (1 Esd. iv. 7–25).

ARTAXERXES (Longimanus) favors the Jews (1 Esd. vii., viii.); and permits them to rebuild the walls of Jerusalem (2 Esd. ii.)

ART'EMAS, a disciple of St. Paul sent by him to Crete, to replace Titus for a time (Titus iii. 12).

A'SA, son of Abia, king of Juda, and of Maacha; he succeeded to the throne 955 B. C. (3 Kings xv. 8; 2 Paral. xiv. 1, 2). He banished idolatry, and deprived his mother of all marks of royalty for setting up an idol, which he took and burned. He did not, however, abolish the high places (3 Kings xv. 10–14; 2 Paral. xv. 16); he fulfilled his father's vows by dedicating vessels in the temple (18); he fortified several cities (2 Paral. xiv. 6); being menaced by Baasa, king of Israel, he sent treasures from



THE ARK OF THE COVENANT.

the temple to Benadad, king of Syria, to secure his alliance, for which he was censured by Hanani the prophet; for God had previously given him victory over the Ethiopians and Libyans. Asa threw the prophet into prison, and falling sick did not seek the Lord (2 Paral. xvi. 1–12).

AS'AEL, son of Sarvia, David's sister, and brother of Joab, was slain by Abner, whom he was



LEATHER CUIRASS.

pursuing after the battle of Gabaon (2 Kings ii. 18); for which Joab afterwards killed Abner (2 Kings iii. 26, 27). Asael was remarkably fleet of foot.

A'SAPH, son of Barachias, of the tribe of Levi, and of the family of Gerson, was a famous musician in the town of David (1 Paral. vi. 39). Several of the Psalms (xlix., lxxii., lxxxii.) bear his name. Many of his descendants returned from the captivity with Zorobabel (1 Esd. ii. 41; 2 Esd. vii. 45).

AS'CALON, a city of the Philistines, taken by the tribe of Juda after the death of Josue (Judges i. 18). David refers to the city in his lament over Saul (2 Kings i. 20).



ASSYRIAN CUIRASS.

ASCEN'SION of our Lord. After his resurrection, Jesus Christ for forty days shewed himself to his disciples, appearing to them and speaking to them of the kingdom of God. He enjoined them not to depart from Jerusalem until they received power from the Holy Ghost (Acts i. 3–8); then he led them out as far as Bethania (Luke xxiv. 50); to Mount Olivet, a sabbath day's journey from Jerusalem (Acts i. 12); and lifting up his hands he blessed them (Luke xxiv. 50). Then while they looked on he was raised up, and a cloud received him out of their sight (Acts i. 9). Two angels appearing, declared to them: This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven (Acts i. 11; St. Mark xvi. 19). St. Helena erected a magnificent church of the Ascension on the spot.

ASEMO'NA or **HESMO'NA**, one of the stations of the Israelites in the desert (Num. xxxiii. 29, 30; xxxiv. 4, 5; Jos. xv. 4).

ASEN'APHAR, king of Assyria, who sent several nations to colonize Samaria. In their letter against the Jews, these people called him the great and glorious (1 Esd. iv. 10). He is supposed to be Salmanasar or Asor-Haddan.

AS'ENETH, daughter of Putiphare, and wife of the patriarch Joseph, to whom she bore Ephraim and Manasses (Gen. xli. 45, 50; xlvi. 20).

AS'ER, son of Jacob by Zelpha, hand-maid to Lia (Gen. xxx. 13); he had four sons, Jamne, Jesua, Jessui and Beria, and a daughter, Sara (Gen. xlvi. 17); Jacob's prophecy as to (xlix. 20).

AS'ER, one of the ten tribes descended from Aser, son of Jacob. They marched out of Egypt under Phegiel, son of Ochran, as their prince (Num. i. 13; ii. 27; vii. 72; x. 26); they numbered 41,500 (Num. i. 40, 41; ii. 28); they formed part of the camp of Dan on the north side (25–31); their offerings (vii. 72–77); they sent Sthur, son of Michael, to view the Promised Land (xiii. 14); Ahiud, son of Salomi, was appointed from Aser to divide the land (xxxiv. 27); in the census at Settim they numbered 53,400 (xxvi. 47); they stood on Mount Hebal to curse (Deut. xxvii. 13); Moses blesses the tribe (xxxiii. 24, 25); in the division they obtained the fifth lot—their territory (Jos. xix. 24–31); on the shore (Judg. v. 17; Ezech. xlviii. 2); failed to destroy the Chanaanites, and dwelt in their midst (i. 31, 32); keep the pasch (2 Par. xxx. 11).

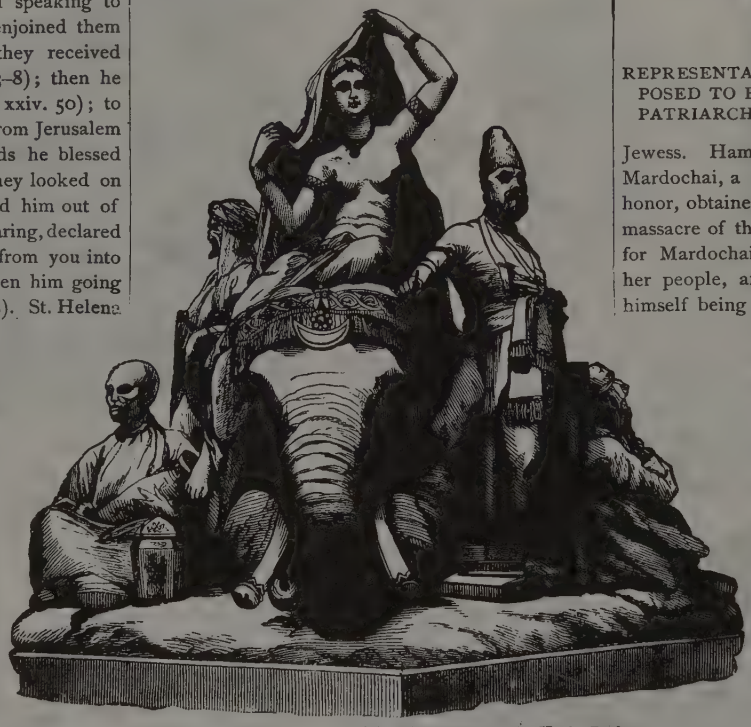
ASH'ES. The ashes of a red cow, burnt entire, were used in a water of aspersion to cleanse the unclean (Num. xix. 1, 13); ashes were put on the head as a sign of mourning (2 Kings xiii. 19).

A'SIA, as used in the Bible, applies not to the continent, but to the western part of Asia Minor, of which Ephesus was the capital (1 Mach. viii. xi.–xiii.; 2 Mach. iii. 3; Acts ii., vi., xvi., xix.–xx., xxiii., xxiv., xxvii.; Rom. xvi.; 1 Cor. xvi.; 2 Cor. i.; 2 Tim. i.; 1 Pet. i.; Apoc. i.)

AS'IMA, an idol made and worshipped by the men of Emath in Samaria (4 Kings xvii. 30).

A'SIONGABER, a port on the Red Sea, one of the stations of the Israelites (Num. xxxiii. 35; Deut. ii. 8); Solomon had a fleet there (3 Kings ix. 26); Josaphat also (xxii. 49).

ASMO'DEUS, a demon who obsessed Sara, daughter of Raguel, and killed those married to her (Tob. vi. 14; iii. 8); expelled by the angel Raphael (viii. 2, 3).



SYMBOLIC GROUP OF ASIA. (From Group in Hyde Park.)

ASMO'NEAN, a name given to the dynasty of the Machabees.

AS'OR, capital of king Jabin, taken by Josue after the great battle of Merom (Jos. xi. 1, 7–11).

ASORHADDAN, son of Sennacherib, king of Assyria (1 Esd. iv. 2); took Jerusalem (2 Paral. xxxiii. 11).

AS'PHAR. The Dead Sea is called the Lake of Asphar (1 Mac. ix. 33).

AS'PHENEZ, master of the eunuchs of Nabuchodonosor (Dan. i. 3); gives new names to Daniel and his three companions (7).

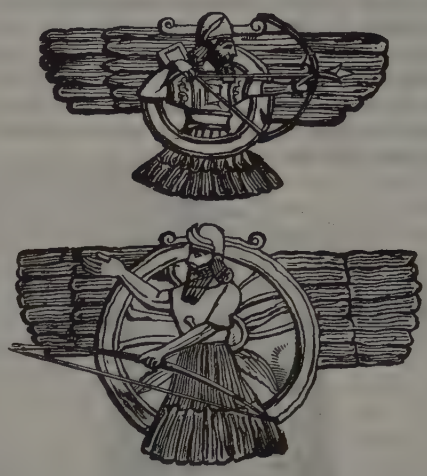
ASP, a poisonous serpent. The wicked are said to have the venom of asps under their tongues (Ps. cxxxix. 4); and to close their ears to truth, as the asp does to the charmer (lvii. 5).

ASSID'EANS, a class of Jews distinguished for valor and zeal for the law of the Lord (1 Mach. ii. 42; vii. 13; 2 Mach. xiv. 6).

AS'SOS, a port in Troas to which St. Paul went after raising Eutychus to life at Troas (Acts xx. 13, 14).

ASSUE'RUS or Astyages, last king of Media (Dan. ix. 1; xiii. 65).

ASSUE'RUS or Artaxerxes, king of Persia, divorced his queen Vashti, and married Esther, a



REPRESENTATIONS OF A WINGED DEITY, SUPPOSED TO BE THE GOD ASSHUR, THE DEFIED PATRIARCH OF ASSYRIA. (From Layard.)

Jewess. Haman, his prime minister, incensed at Mardochai, a Jew, for not rendering him sufficient honor, obtained of the king an edict for a general massacre of the Jews, and prepared a special gibbet for Mardochai. Esther interceded for herself and her people, and the Jews were delivered, Haman himself being put to death (Esther i.–xvi.)

ASSUE'RUS (Cambyses), king of Persia, before whom the Samaritans accused the Jews (1 Esd. iv. 6).

AS'SUR, son of Sem, founds the Assyrian empire (Gen. x. 22; 1 Paral. i. 17).

ASSYR'IA, ASSYR'IANS. The kingdom was on the Tigris (Gen. ii. 14); Balaam prophesies their overthrow by the Romans (Num. xxiv. 24); Phul, king of the Assyrians, invaded the kingdom of Israel, but Manahem by great tribute appeased him (4 Kings xv. 19); but Theglathphalasar, king of Assyria, took many cities of Israel, carrying off the people and the whole tribe of Nephthali to Assyria (29); B. C. 759; at the prayer of Achaz he laid waste Damascus (xvi. 9); Salmanasar, king of Assyria, overthrew the kingdom of Israel, and carried the rest of the ten tribes away as captives (xvii. 1–6); 730 B. C. Sennacherib, king of the Assyrians, invades Juda in the reign of Ezechias, but is defeated by an angel (4 Kings xviii. 13; xix. 35; 2 Paral. xxxii. 1–21); prophesies against the Assyrians (Isaias xiv. 25; xxx. 31; xxxi. 8).

AS'TAROTH or Astar'the, or Atergata, a goddess worshipped by the Sidonians (Judg. ii. 13; iii. 7; x. 6; 1 Kings vii. 3; xii. 10; xxxi. 10; 4 Kings xxiii. 13); Saul's armor hung up in the temple of Astaroth (1 Kings xxxi. 10); Solomon introduced her worship in Jerusalem (3 Kings xi. 5, 33); which Josias abolished (4 Kings xxiii. 13).

ATHA'LIA, daughter of Achab, or Amri, king of Israel (4 Kings viii. 18, 26), and wife of Joram, king of Juda. When Jehu put her son Ochozias to death, she killed all the princes of royal blood, in order to usurp the throne. Josaba, sister of Ochozias,

saved Joas, son of that king, and he was brought up in the temple for seven years, when the high-priest Joiada proclaimed the young king. Athalia hearing the shouts of the people, rushed to the temple, but was seized, carried out and executed, 878 B. C. (4 Kings xi. 1–15).

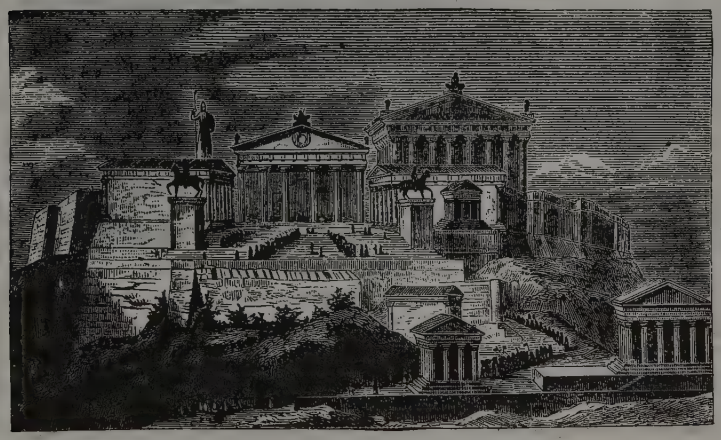
ATH'ENS, a famous city of Greece. St. Paul preaches there (Acts xvii. 19–33).

AV'ARICE, to be avoided (Isai. xxxiii. 15; Matt. vi. 19; Mark viii. 36; Luke xii. 15; Eph. v. 3; Col. iii. 5); Titus i. 7, 11; Heb. xiii. 5; the wretchedness of the avaricious (Eccles. v. 9–19; vi. 2); their punishment (Prov. xv. 16, 27; xxviii. 22; Eccles. ii. 26; Isai. v. 8; lvi. 11; Ezech xxii. 13; Amos viii. 4; Mich. vi. 10; Hab. ii. 9; Ecclus. xxxi. 3; 1 Cor. vi. 10; 1 Tim. vi. 9); they slay themselves and the poor (Prov. i. 19; Eccles. iv. 8; Ecclus. xiv. 3).



ASSYRIAN BATTLE-SCENE.

ATHERSA'THA, a name or office of Zorobabel (1 Esd. ii. 63; 2 Esd. vii. 65; 2 Esd. vii. 70); and of Nehemias (2 Esd. viii. 9).



THE ACROPOLIS AT ATHENS.

ATONE'MENT, Day of, one of the most solemn and holy days of the Jewish year, observed on the tenth day of the seventh month. They were to afflict their souls, offer a holocaust, and refrain from all servile work (Lev. xxiii. 27–32).

ATTA'LIA, a port of Pamphylia, visited by St. Paul and St. Barnabas (Acts xiv. 25).

ATT'ALUS (Philadelphus), king of Pergamos. The Romans commend the Jews to him (1 Mach. xv. 22).

AUGUSTUS, Cæsar, first of the Roman emperors, orders the whole world to be enrolled (Luke ii. 1).

AVENGER OF BLOOD, the kinsman of a murdered man was to kill the murderer as soon as he apprehended him (Num. xxxv. 19; Deut. xix. 6). Three cities of refuge were provided, to which those who committed involuntary homicide could flee (Deut. xix. 2); but if he was found outside those cities, the avenger of blood could slay him (Num. xxxv. 26, 27).

AXA, or Achsa, daughter of Caleb, promised by her father to the man who took Cariath Sepher and marries Othoniel (Jos. xv. 16, 17; Judg. i. 12, 13; 1 Paral. ii. 49).

AZARIAS, or Ozias, king of Juda, came to the throne 810 B. C. at the age of sixteen. He was the son of king Amasias and Jechelia. He was struck with leprosy for attempting to offer incense in the temple, and lived apart from men, his son Joathan acting as regent. He reigned from 810–758 B. C (4 Kings xv. 1–7; 2 Paral. xxvi. 1–21; Matt. i. 9).

AZARI'AS, high-priest after Achimaas (1 Paral. vi. 9).

AZARI'AS, high-priest who opposed Ozias (2 Paral. xxvi. 17).

AZARI'AS, high-priest in the time of Ezechias (2 Paral. xxxi. 10).

AZARIAS, a prophet, son of Oded (2 Paral. xv. 1); sent by the Lord to Asa after his victory over Zara, king of Chus, to promise him prosperity, if he remained faithful (2 Paral. xv. 2).

AZARI'AS, name taken by the angel Raphael (Tob. v. 18).

AZARI'AS, son of Ozaias, accuses the prophet Jeremias with deceiving the people (Jerem. xliii. 2).

AZARI'AS, one of three thrown into the fiery furnace by Nabuchodonosor (Dan. iii. 49); see Ananias.

AZARI'AS, an officer left by Judas Machabeus in Jerusalem, who attacked Georgias near Jamnia, and lost two thousand men, 163 B. C. (1 Mach. v. 56).

AZO'TUS, a city of the Philistines; the Ark of the Covenant taken to it (1 Kings v. 1); burned by Jonathan Machabeus (1 Mach. x. 84); the apostle Philip borne to (Acts viii. 40).

AZO'TUS, Mount, Judas Machabeus killed near (1 Mach. ix. 15).

AZYMES or Unleavened Bread, Feast of (Lev. xxiii. 6; Matt. xxvi. 17). See PASCH.

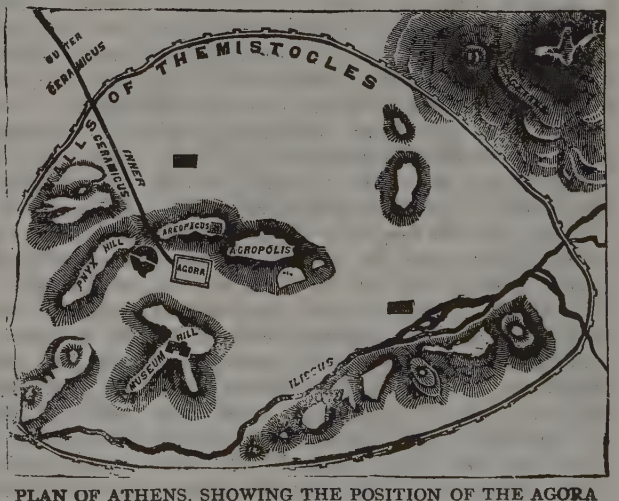
BA'AL or BEL, the god of the Phœnicians or Chanaanites, and apparently identical with the sun (4 Kings xxiii. 4, 11). The Jews frequently fell into the sin of worshipping Baal, and offered him human victims (Jerem. xxxii. 35; xix. 5; 4 Kings xvii. 16); erected altars to him in groves, on the high places, and on roofs of houses (3 Kings xvi. 31; 4 Kings xxiii. 4, 5, 12; 2 Paral. xxxiii. 3, 5; Jerem. xxxii. 29); they had priests for his worship (3 Kings xviii. 22; 4 Kings x. 19); this worship was attended with great impurity (3 Kings xiv. 24; xv. 12; xxii. 47; 4 Kings xxiii. 7; Osee. iv. 14). Gedeon destroyed the altar of Baal (Judg. vi. 26, 30); Elias slew the priests of Baal (3 Kings xviii. 40); Jehu burned the idol (4 Kings xx. 20–28); Josias also (xxiii. 5).

BAA'LA, another name for Cariathiarim (Jos. xv. 9, 10).

BA'AL BER'IT, god of Sichemites, worshipped by the Jews after the death of Gedeon (Judg. ix. 4).

BA'ALIM, plural of Baal, but used generally for false gods (Judg. viii. 33).

BA'ALIS, king of the Ammonites, who sent Ismael to kill Godolias, governor of the Jews (Jerem. xl. 14).



PLAN OF ATHENS, SHOWING THE POSITION OF THE AGORA OR "MARKET."

BA'AL PHAR'ASIM, scene of a battle where David defeated the Philistines (2 Kings v. 20).

BA'AL THAMAR, a place in the tribe of Benjamin, where the Israelites fought against that tribe (Judg. xx. 33).

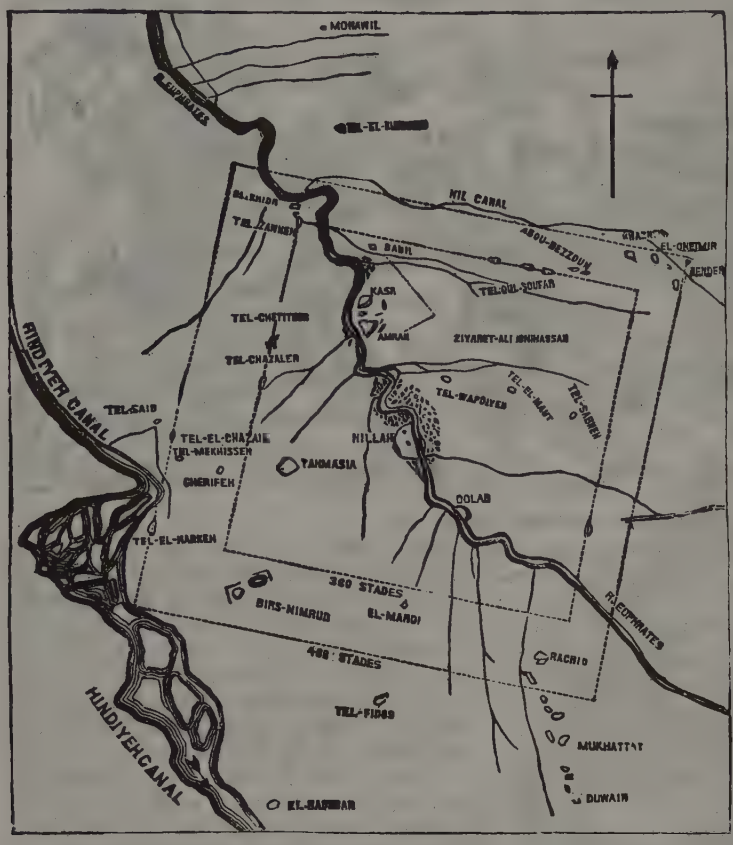


CHART OF THE COUNTRY ROUND BABYLON, WITH LIMITS OF THE ANCIENT CITY. (According to Oppert.)

BA'ANA and Rechab, officers of Isboseth, who treacherously slew their master, but were punished by David (2 Kings iv. 2–12).

BA'ASA, son of Ahias, and general of Nadab's army. He treacherously slew his master during the siege of Gebbethon (953 B. C.), and usurped the throne. He exterminated the race of Jeroboam. For his idolatry he was rebuked by Jehu the prophet, but put the envoy of God to death. Baasa died at Thersa after a reign of twenty-four years (3 Kings xv. 27–xvi. 7; 2 Paral. xvi. 1–6).

BA'BEL (confusion), a tower which the descendants of Noe began to build in the plain of Sennaar, intending to make it reach heaven. God confounded their language, so that they could not understand each other. Then they ceased to build the city, and scattered into all lands (Gen. xi. 1–9).

BAB'YLON, the capital of Chaldea, built by Nemrod (Gen. x. 10); it was included in the Assyrian empire when the kingdom of the ten tribes was overthrown, and people were sent from Babylon to Samaria (4 Kings xvii. 24); but in the reign of Ezechias, Baladan, king of Babylon, sent presents to the king of Juda, who indiscreetly displayed his wealth (4 Kings xx.); for which the prophet Isaias rebuked him, foretelling the woes Babylon was to bring on his kingdom (xx. 14–18; Isaias xxxix. 1–6); the captivity of the Jews at Babylon was predicted (Lev. xxvi. 31–41; Deut. iv. 27; xxviii. 36, 49; 4 Kings xx. 17; Isai. vi. 12; xxvii. 10, 11; xxxix. 6; Jerem. i. 16; vi. 21–23; Ezech. ii.; Osee v. 5; vi. 11; x. 11; Joel i. 15; ii. 1; Amos ii. 5; Mich. iii. 12; iv. 10; Hab. i. 6; Soph. i.–iii.) In the year 606 B. C. Nabuchodonosor marched on Jerusalem, and made king Joakim his servant (4 Kings xxiv. 1); but he revolted, and Nabuchodonosor, 599 B. C., carried off king Joachin with his nobles, soldiers and artificers as captives to Babylon. Sedecias, the next king, endeavored to revolt, but Nabuchodonosor returned 590 B. C., captured and destroyed Jerusalem with its temple, and overtaking Sedecias in his flight at Jericho, took him and put out his eyes (4 Kings xxiv., xxv.) Babylon was taken by surprise by the Medes and Persians under Cyrus, during a festival, as foretold (Jerem. li. 31–37; Isai. xxi. 1–9; Cyrus (536 B. C.) released the Jews from their captivity and permitted them to return to their country (1 Esd.; 2 Esd.) For prophecies against Babylon, see Ps. cxxxvi. 8; Isai. xiii., xiv.; xxi. 2; xlvii.; Jer. xxv. 12; l., li.; Baruch iv. 32; Mich. vii. 10; Hab. ii.) In the New Testament Babylon is applied to pagan Rome (1 Pet. v. 13; Apoc. xvii. 5; xviii. 2); as the capital of antichrist's kingdom (xiv. 8), and as a figure of the reprobate world (xvi. 19). In its prosperity Babylon was a city of fifteen miles square, lying on both sides of the Euphrates, connected by bridges, with a magnificent temple of Belus, palaces and hanging gardens, which were one of the wonders of the world.

BAC'CHIDES, general of Demetrius Soter, king of Syria, was sent against Judas Machabeus, and endeavored to entrap him He killed sixty priests and Assideans and left the high-priest Alcimus with an army. He returned with new troops and pursued Judas to Laisa. Judas routed his right wing, but Bacchides enveloped him with the rest of his army, and Judas was slain, 157 B. C. (1 Mach. vii. 8–20; ix. 1–18); he subsequently attacked Jonathan, but lost a thousand men (ix. 49). Some time after he besieged Jonathan and Simon in Bethbessen, but was repulsed and made terms with the Machabees (1 Mach. ix. 60–73; 2 Mach. viii. 30).

BAC'CHUS, the god of wine, in whose festivities Antiochus forced the Jews to take part (2 Mach vi. 7; xiv. 33).

BAG'ATHAN, an officer of the guards of king Assuerus, conspires against his master (Esth. ii. 21).



AN ASSYRIAN KING.

BA'LA, Rachel's handmaid, who bore to Jacob Dan and Nephthali (Gen. xxix. 29; xxx. 3, 5).

BA'LA or Segor, one of the five cities (Gen. xiv. 2, 8).

BA'LAAM, son of Beor, a Mesopotamian prophet on the Euphrates, summoned by Balac, king of Moab, to curse the Israelites. Warned by God he at first refused to go, but was at last permitted, yet was warned to act only by the divine command. An angel withstood him, and the ass he rode, beaten for not advancing, spoke. He was taken to the heights to curse the camp of Israel, but after offering sacri-



ANCIENT BANQUET.

fice he blessed them. He foretold the greatness of Israel, the overthrow of many nations, the coming of the Messias, the captivity, the Roman conquest and the fall of that empire (Num. xxii., xxiii.) He gave wicked advice to Balac, and was killed among the



FIGURE OF ASTARTE FOUND IN ETRURIA.
(From Rawlinson's Herodotus, ii. 449.)

Madianites (Num. xxv. 1; xxxi. 8; 2 Pet. ii. 15; Apoc. ii. 14).

BA'LAC, son of Sephor, king of Moab, summoned Balaam to curse the children of Israel, but God did not permit them to attack him (Num. xxii. 5; Jos. xxiv. 9; Judg. xi. 25; Mich. vi. 5; Apoc. ii. 14).

BAL'ANAN, son of Achobor, seventh king of Edom (Gen. xxxvi. 38; 1 Paral. i. 49).

BALD, children of Bethel destroyed by bears for mocking the prophet Eliseus, and calling him bald head (4 Kings ii. 23, 24); baldness a disgrace (Isai. iii. 17, 24; xv. 2; Jerem. xlvii. 5; Ezech. vii. 18); Israelites forbidden to shave the head (Levit. xxi. 5).

BALDAD, a descendant of Abraham and Cetura, and a friend of Job (Job ii. 11; Gen. xxv. 2).

BALM, an aromatic (Gen. xxxvii. 25; xliii. 11; Ecclus. xxiv. 20, 21; Jerem. viii. 22; xlvi. 11; li. 8; Ezech. xxvii. 17.

BAL'TAS'SAR, son of Evilmerodach, and grandson of Nabuchodonosor. At a great feast he used the sacred vessels of the temple of Jerusalem for himself and his guests to drink. Then a hand appeared writing on the wall. His magi could not interpret the words, but Daniel read, Mane, Thecel, Phares. Mane, God hath numbered thy kingdom and hath finished it; Thecel, thou art weighed in the balance and found wanting; Phares, thy kingdom is divided and given to the Medes and Persians. That very night Babylon was taken and Baltassar was slain, 538 B. C. (Dan. v. 1–31).

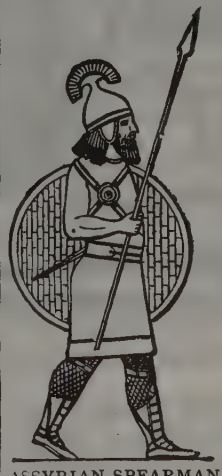
BANAI'AS, son of Joiada, captain of David's guards, the Cerethites and Phelethites (2 Kings xx. 23); he was David's counsellor (xxiii. 22; 1 Par. xi. 22); and famous for his exploits. He adhered to Solomon against Adonias, and was sent to execute Joab, whom he succeeded as general (3 Kings ii. 35).

BA'NI, a family that returned from captivity (1 Esd. ii. 10); a Levite (2 Esd. viii. 7).

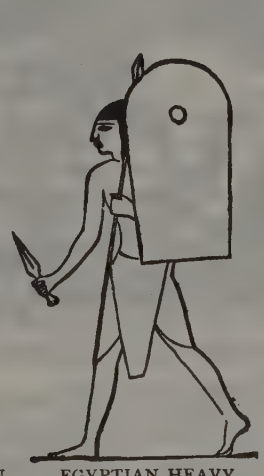
BAP'TISM of John. When St. John the Baptist began to preach penance, he instituted a baptism in the waters of Jordan. It did not remit sin, but disposed men to receive the real baptism to be instituted by Christ (Luke iii. 3; Matt. iii. 2, 11; xxi. 25; Mark i. 4–8). This baptism was continued by his disciples even after the death of our Lord (Acts xviii. 25; xix. 3).

BAP'TISM, a sacrament of the New Law instituted by Christ for the remission of sins (Matt. iii. 16; John iii. 5); and absolutely necessary for salvation (Mark xvi. 16; John iii. 5). Christ commanded his apostles to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost (Matt. xxviii. 19); regenerating men in the sacrament (John iii. 5). Baptism was prefigured in the passage of the Red Sea (1 Cor. x. 2); in the pool of Bethsaida (John v. 2); in the Deluge (1 Pet. iii. 20). It was administered by the apostles (John iv. 2; Acts ii. 38; viii. 12, 36; xix. 4; xxii. 16); the eunuch of Queen Candace was baptized (Acts viii. 38); Saul (ix. 18); Cornelius and his family (x. 48); Lydia (xvi. 15); the jailor at Philippi (33); Crispus and others (1 Cor. i. 14); baptism saves through the resurrection of Christ (1 Pet. iii. 21; Titus iii. 5); takes away all sin (Ezech. xxxvi. 25; Zach. xiii. 1; Mark i. 4; Col. ii. 13; Heb. x. 22); there is but one baptism (Eph. iv. 5); it cannot be repeated (Heb. vi. 6); it can be conferred on infants (Gen. xvii. 14; Ex. iv. 25; John iii. 5; Acts ii. 39; xvi. 33; 1 Cor. xv. 22; 1 Tim. ii. 4); clothes us in Christ (Gal. iii. 27); applies to us the merits of his death (Rom. vi. 3); makes all believers one body (1 Cor. xii. 13).

BAP'TISM in the name of Jesus Christ (Acts ii. 38) is more generally interpreted to mean by the authority of Christ, and not as modifying Matt. xxviii. 10.



ASSYRIAN SPEARMAN. (Fbn.)



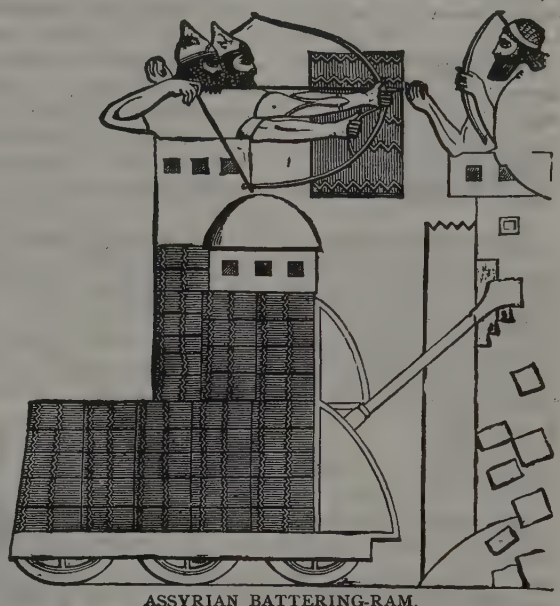
EGYPTIAN HEAVY-ARMED SOLDIER.

BAP'TISM with the Holy Ghost and with fire (Matt. iii. 11; Luke iii. 16).

BAP'TISM for the dead mentioned (1 Cor. xv. 29).

BA'RA, king of Sodom in the time of Abraham, who returned to him booty recaptured from Codorlahomor (Gen. xiv. 2, 17, 21).

BARAB'BAS, a noted robber, murderer, and rebel, whom the Jews preferred to our Lord when Pilate asked them which should be released (John xviii. 40).



ASSYRIAN BATTERING-RAM.



ROMAN BATTERING-RAM AND TOWER.

BAR'AC, son of Abinoem, chosen by God to deliver his people from bondage under Jabin, king of the Chanaanites, refused to obey the prophetess Debbora, but at last marched with her. He defeated Sisara near Mount Thabor. Sisara escaped, but was killed by Jahel, wife of Haber. Barac and Debbora, in a canticle, thanked God for the victory (Judges iv. v.); B. C. 1285.

BARJE'SU, or Elymas, a Jewish magician in the island of Crete, attached to the proconsul Sergius Paulus. He opposed Paul and Barnabas, but was reproached by St. Paul and struck with blindness (Acts xiii. 6).

BARJONA, son of Jona, St. Peter so called (Matt. xvi. 17).

BAR'NABAS, a disciple of Christ and companion of St. Paul in his apostolic labors. He was of the tribe of Levi, and born in Cyprus. He is also called Joseph. Barnabas introduced St. Paul to the apostles at Jerusalem (Acts ix. 26, 27). About the year 42 he was sent from Jerusalem to Antioch, and went to Tarsus to invite St. Paul to aid him (Acts xi. 22–26). The two saints visited Jerusalem with alms in the year 44 (Acts xi. 30). At Antioch they were directed by the Holy Ghost to be set apart for special work (xiii. 2). Their apostolic labors extended to Seleucia, Cyprus, Paphos, Perge, Antioch in Pisidia, Lystra, and Derbe. With St. Paul he opposed those who insisted on the circumcision of Gentile converts (xv. 2), and they were deputed to Jerusalem to have the point decided by the apostles

(xv. 22). From Antioch he proceeded to Cyprus again with his kinsman John Mark (xv. 39). He is said to have suffered martyrdom there. An epistle bearing his name is extant, and is very ancient, but has not been received as canonical.

BAR'SABAS, the surname of Joseph, one of the early disciples (Acts i. 23). He was apparently one of the seventy who had been witnesses of our Lord's ministry. He was proposed as successor of Judas Iscariot.

BAR'SABAS, surname of the apostle Jude (Acts xv. 22).

BAR'THOLOMEW, one of the apostles, was from Galilee (Matt. x. 3; Mark iii. 18; Luke vi. 14). He is said to have preached the gospel in India, Persia and Armenia. He is supposed by many to be identical with Nathaniel, Bartholomew being merely a patronymic. No evangelist speaks of both, and St. John (xxi. 2) seems to include Nathaniel among the apostles.

BAR'TIM'EUS, a blind man of Jericho, cured by our Lord while on his way to Jerusalem. When he heard that Jesus of Nazareth was passing, he began to invoke his aid, and could not be silenced (Mark x. 46–52; Matt. xx. 30).

BARUCH, the son of Nerias, was secretary and disciple of the prophet Jeremias. While that prophet was in prison, in the reign of Joakim, Baruch wrote down his prophecies and read them in the temple (Jerem. xxxvi. 4–10; 14–19); and he wrote them again after the king had destroyed the first roll (32). Jeremias consoled Baruch, who was afflicted at the sins of his countrymen (xlv). In the fourth year of Sedecias he went to Babylon with his brother Saraias, bearing a letter of Jeremias to the captive Jews (Jer. li. 59); he brought back a letter and alms (Baruch i.–v.) During the siege of Jerusalem he was imprisoned with Jeremias, till set free by Nabuzardan. He was accused of persuading Jeremias to oppose the emigration to Egypt (Jerem. xliii. 1–4), but went there with that prophet. His book is received as canonical by the church, but is rejected by Protestants.

BAS'AN, a kingdom east of the Jordan, extending to the desert between the river Jaboc and mount Hermon. Og was king when Moses defeated him near Edrai, and conquered the country (Deut. iii. 1–11.

BAS'EMATH. 1. Daughter of Elon, the Hethite, and wife of Esau (Gen. xxvi. 34). 2. Daughter of Ismael, third wife of Esau (Gen. xxvi. 2, 4, 10). 3. Daughter of Solomon, wife of Achimaas (3 Kings iv. 15).

BAS'ILISK, a kind of serpent (Ps. xc. 13).

BASK'ET for meal or bread (Gen. xl. 16; Exod. xxix. 3; Lev. viii. 2, 26; Num. vi. 15, 17, 19; Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13); for gathering grapes (Jer. vi. 9); for fruit (xxiv. 1, 2; Deut. xxvi. 2, 4); other articles (Ps. lxxx. 7; 4 Kings x. 7).



THE BURIAL OF JESUS. (After Quintin Matsys.)

BAT, classed among the unclean animals (Lev. xi. 19; Deut. xiv. 18).

BATE or Epha, a Hebrew measure containing the tenth part of the chore or gomar. It held, according to Josephus, eight and two-third gallons, though Rabbinists make it about one-half (3 Kings vii. 26; 2 Paral. ii. 10; 1 Esdr. vii. 22; Ezec. xlv. 10).

BATH, bathing. The Hebrews bathed on their housetops and in their gardens (2 Kings xi. 2; Dan. xiii. 15).

BATH'UEL, son of Nachor and Melcha, was a nephew of Abraham, and father of Rebecca (Gen. xxii. 23)

BDELL'IUM, the gum of a tree found in Arabia, also in the land of Hevilath (Gen. ii. 12); manna the color of bdellium (Num. xi. 7).

BE'AN, the children of, malicious enemies of the Jews (1 Mach. v. 4).

BEANS, a vegetable (2 Kings xvii. 28; Ezech. iv. 9).

BEAR, an animal still found in the mountains of Palestine (1 Kings xvii. 34; 2 Kings xvii. 8). The constellation of the Great Bear (Job ix. 9).

BEARD, Israelites forbidden to shave the beard (Lev. xix. 27; xxi. 5); shaving it off as an insult (2 Kings x. 4); touched in salutation (xx. 9); anointed (Ps. cxxxii. 2); neglected or torn out in grief (2 Kings xix. 24; Isai. vii. 20; xv. 2; Jerem. xli. 5; Baruch vi. 30). The beard of a leper shaved (Lev. xiv. 9).

BEASTS, Daniel's vision of four beasts (Dan. vii. 3); another (viii. 3); mentioned in the Apocalypse (xvii. 3).

BEAT'ITUDES, the eight, pronounced by our Lord (Matt. v. 3; Luke vi. 20).

BED. The bed was originally very simple, the robe worn by day being the covering at night (Deut. xxiv. 13); even later the bedstead was so light as to be portable (1 Kings xix. 13, 15); subsequently they were highly adorned (Judith xiii. 8; Esth. i. 6); the furniture of an ordinary bedchamber (4 Kings iv. 10). Bed is used for the couch on which guests reclined (Esth. i. 6; vii. 8).

BEE, frequently mentioned in the Bible (Deut. i. 44; Judges xiv. 8; Ps. cxvii. 12; Isai. vii. 18).

BE'ELPHE'GOR, god of the Moabites. The Israelites initiated into his worship (Num. xxv. 3; xxxi. 16; Ps. cv. 28; Osee ix. 10).

BE'ELSEPHON, a station of the Israelites, where they crossed the sea (Exod. xiv. 2, 6).

BEEL'ZEBUB, a god adored at Accaron. Ochozias, when wounded, sent to consult him (4 Kings i. 2); in the New Testament used as a name for the devil (Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15).

BE'HEMOTH, a monstrous animal supposed to be the hippopotamus (Job xl. 10).

BEL, first king of Babylon, worshipped as a god. The name is used sometimes to typify the kingdom (Isai. xlvi. 1; Jerem. li. 44); Baruch reproaches them with asking a dumb idol to cure the dumb (vi. 40); Daniel detected the frauds of the priests of Bel (Dan. xiv. 2).

BE'LA, son of Beor, king of Denaba (Gen. xxxvi. 32).

BE'LA, son of Benjamin (Gen. xlvi. 21; Num. xxvi. 38; 1 Paral. viii. 1).

BEL'GA, chief of one of the courses of priests (1 Paral. xxiv. 14).

BE'LIAL (without yoke), used to mean a wicked, worthless, insubordinate man (Judg. xix. 22; 1 Kings ii. 12); used also to express Satan (2 Cor. vi. 15).

BEL'LY. Some make a god of their belly (Phil. iii. 19; Rom. xvi. 18).

BEN'ABIN'ADAB, governor of Nephath Dor, married Tapheth, daughter of Solomon (3 Kings iv. 11).

BENAD'AD, king of Syria, aided Asa, king of Juda, against Baasa, king of Israel, 938 B. C. (3 Kings xv. 18).

BENAD'AD II., king of Syria, attacked Achao, king of Israel, 901 B. C., but was defeated; he resumed the war the next year, but his army was destroyed at Aphec. He sought his life at the hands of Achab, who spared him (3 Kings xx. 3). Twelve years after he made war on Joram, son of Achab, but Eliseus defeated his plans (4 Kings vi. 8); some years after he besieged Samaria, and reduced the people to a fearful famine, but God sent a panic into his army, so that it fled from its camp (4 Kings vii., viii.)

BENAD'AD III., was thrice defeated by Joas, king of Israel, and lost all the conquests made by Hazael (4 Kings xiii. 3, 24, 25).

BEN'JAMIN, son of Jacob and Rachel, and the youngest of his children. Rachel, dying in giving him birth, called him Benoni (son of my pain); but Jacob called him Benjamin (son of the right hand) (Gen. xxxv. 18). When Jacob sent his sons into Egypt, he retained Benjamin (xlii. 4); Joseph, not trusting them, detained them till they brought Benjamin (xlii. 15, 20, 34; xliii. 7); Jacob reluctantly allowed him to go (8–15); Joseph concealed his joy, and by stratagem put his cup in Benjamin's sack (29, 34; xliv. 2, 12); Juda pleaded for him (18–34); then Joseph declared who he was, and wept and embraced Benjamin (xlv. 14); Jacob's prophecy (xlix. 27).

BEN'JAMIN. The tribe of Benjamin descended from the youngest son of Jacob. In the exodus from Egypt, Abidan, son of Gedeon, was prince of the tribe of Benjamin (Num. i. 11; ii. 22), and it numbered 35,400 (ii. 23), and at Settim 45,600 (xxvi. 41) men able to go to war; they marched on the west of the tabernacle (ii. 18); their offerings (vii. 60–65); their spy, Phalti (xiii. 10); Elidad chosen to divide the land (xxxiv. 21). Moses prophesies concerning the tribe (Deut. xxxiii. 12); the land allotted to the tribe was south of Ephraim, and between it and Juda, bounded by the Jordan, Cariathiarim, and from the valley of Hinnon to Bethel. They were skilful archers (1 Kings xx. 20, 36; 2 Kings i. 22; 1 Paral. viii. 40; xii. 2; 2 Paral. xvii. 17). The tribe for a fearful crime drew on it the other tribes, who slew all but 600, who escaped to the rock of Remmon (Judg. xix., xx.) The tribe gave the first king in the person of Saul (1 Kings ix. 1), and it adhered to Isboseth, his son (2 Kings ii.); on the revolt of Jeroboam, it remained faithful to Roboam and his successors (3 Kings xii. 21) till the captivity. St. Paul belonged to this tribe.

BERE'A, a city in Macedonia, where St. Paul preached with great success (Acts xvii. 10, 13).

BER'ESCHIT (In the beginning), the Hebrew name for the book of Genesis.

BER'NICE, daughter of Agrippa the Great, and sister of the young Agrippa, with whom she listened to St. Paul's address to Festus (Acts xxv. 13–23).

BER'ODACHBAL'ADAN, king of Syria, condoles with Ezechias (4 Kings xx. 12).

BE'ROTH, a station of the children in the desert of Pharan (Deut. x. 6).

BER'SABEE, the Well of the Oath, where Abraham made a league with Abimelech (Gen. xxi. 31, 33). It was twenty miles south of Hebron, and one of the extreme points of the country, Dan being the other. Hence the expression, "from Dan to Bersabee" (2 Kings xvii. 11). It was in the tribe of Juda (Jos. xv. 28); and afterwards in Simeon (xix. 2).

BER'YL, a precious stone. The eighth jewel in the rational of the high priest was a beryl (Ex. xxviii. 20; xxxix. 13); an ornament of the king of Tyre (Ezech. xxviii. 13); in New Jerusalem (Apoc. xxi. 20).

BETHA'NIA, at the foot of Mount Olivet, fifteen furlongs east of Jerusalem (John xi. 18; Mark xi. 1; Luke xix. 29). It was the residence of Lazarus, Mary and Martha, and here our Lord raised Lazarus to life (John xi. 1–45).

BETHA'NIA, a place beyond the Jordan where St. John baptized (John i 28)

BETHA'VEN, in the mountains of Benjamin, east of Bethel (Jos. vii 2; xviii. 12).

BETHBES'SEN. a city of Juda, where Simon and Jonathan Machabeus were besieged by Bacchides (1 Mach. ix. 62, 64).

BETH'EL, a city west of Hai (Gen. xii. 8). It was called Luza, but Jacob fleeing from Esau having seen in sleep the vision of angels, consecrated the stone on which he had slept, and named it Bethel, House of God (Gen. xxviii. 19); he afterwards built an altar there (xxxv. 7); in the days of the judges it was a holy place (Judg. xx. 31; xxi. 2); Debbora dwelt near it (Jud. iv. 4, 5); the Ark of the Covenant was near it (xx. 26; xxi. 4); Samuel the prophet visited it (1 Kings vii. 16); here Jeroboam set up the golden calves (3 Kings xii. 28, 29); it was acquired by the kingdom of Juda (2 Paral. xiii. 19); Elias and other prophets were there (4 Kings ii. 2);



BETHLEHEM.

BERZEL'LAI, of Rogel in the land of Galaad, an aged friend of David, who brought him provisions at Mahaim, at the time of Absalom's rebellion (2 Kings xvii. 27, 28). He returned to Jerusalem with David, but declined to remain at his court (xix. 33, 34); his sons are commended to Solomon (3 Kings ii. 7). (2) Priests after the captivity rejected from the priesthood (1 Esd. ii. 62; 2 Esd. vii. 64).

BES'ECATH or **BEZEC** (4 Kings xxii. 1), a city near Sichem, of which Adoni-Besec was apparently king. Saul reviewed his army here (1 Kings xi. 8).

BES'ELAM MITHRIDATES, an officer of the king of Persia, writes to him to prevent Jews rebuilding Jerusalem (1 Esd. iv. 7).

BES'ELEEL, son of Uri, and Mary the sister of Moses. He was gifted by God with wonderful skill in the working of metals and in invention. He was employed by Moses in constructing the tabernacle and all the articles used in divine worship (Exod. xxxi. 1–6).

BE'SOR, a brook in the southern part of Juda (1 Kings xxx. 9, 10, 21).

there were priests there still later (4 Kings xvii. 28); Josias destroyed the heathen altars there (xxiii. 15–19). The prophets refer to it as a place of idolatry (Amos v. 5; Osee x. 15).

BETH'ER, a range of mountains (Cant. ii. 17).

BETH'IES'IMOTH, a town of Moab, assigned to Ruben (Jos. xiii. 20); its destruction foretold (Ezech xxv. 9).

BETH'LEHEM (House of Bread), a city of Juda, ordinarily called Bethlehem of Juda, to distinguish it from Bethlehem in Zabulon (Jos. xix. 15). It is also called Ephrata (Gen. xlviii. 7; Mich. v. 2; Ruth i. 2; 1 Kings xvii. 12); Booz, one of the ancestors of David, was born there (Ruth i. 2, 19, 22; ii. 4; iv. 11); and David also (Luke ii. 4); the prophet Micheas (v. 2; Matt. ii. 6) foretold that the Messias was to be born there, and this prophecy was recognized by the priests. Our Lord Jesus Christ was born here in a stable (Matt. ii. 1; Luke ii. 4, 7); and here the shepherds and the wise men came to adore him. When Herod found that the wise men did not return, he ordered a massacre of all the children at Bethlehem of two years old and under that

age (Matt. ii. 16, 18). Bethlehem is on a hillside, six miles south of Jerusalem. At the cave of the Nativity there is a convent and a church dating back to the reign of Justinian.



BACTRIAN CAMEL.

BETHO'RON, a town in the tribe of Ephraim, ceded to the Levites (Jos. xxi. 22); it is frequently mentioned (Jos. x. 10, 11; 1 Kings xiii. 18; 2 Kings ii. 29; 1 Paral. vi. 68; 2 Paral. xxv. 13; 1 Mach. iii. 16, 24; iv. 29; vii. 39; ix. 50); Bethhoron, the upper, is named (Jos. xvi. 5; 2 Paral. viii. 5); and the lower (Jos. xvi. 3; xviii. 13; 3 Kings ix. 17; 2 Paral. viii. 7).

BETH'PHAGE', a little village at the foot of Mount Olivet, between Bethania and Jerusalem. From it our Lord sent his disciples to procure the ass on which he rode into Jerusalem before his passion (Matt. xxi. 2; Luke xix. 29; John xii. 14).

BETH'SABEE, daughter of Eliam, wife of Urias, the Hethite. David seeing her bathing, was led by her beauty into the sin of adultery, and caused the death of Urias in order to marry her (2 Kings xi. 1–27); her child by this adulterous intercourse died, as the prophet Nathan foretold (xii. 18, 19); she subsequently bore him Solomon, Simmaa or Samua, Sobab, and Nathan (1 Par. iii. 5; 2 Kings v. 14); St. Matt. i. 6, 7, traces our Lord's descent from Solomon, and St. Luke (iii. 31) from Nathan. When Adonias, towards the close of David's reign, aspired to the succession, Bethsabee had Solomon crowned (3 Kings i. 34); after Solomon's accession, she asked him to give Abisag as wife to Adonias, which led to the death of the latter (3 Kings ii. 25). The thirty-first chapter of Proverbs is given as from Bethsabee.

BETHSA'IDA, the Hebrew name of a pool at Jerusalem, called also Probatica. It had five porches where the sick lay waiting for an angel to move the waters. The one who entered the water first after it moved was cured of his infirmity. Our Lord here cured a man helpless for thirty-eight years (John v. 1–9).

BETHSA'IDA, a city on the lake of Tiberias, near the Jordan. It was the birthplace of the apostles St. Peter, St. Andrew, and St. Philip (John i. 44; xii. 21). Our Lord frequently visited it. He cured a blind man there (Mark viii. 22); on account of the incredulity of the people to his miracles he denounced woe to it (Luke x. 13; Matt. xi. 21).

BIBLE. The books of the Old Testament were first collected and revised by the Sanhedrim in the time of Esdras. The later books written or translated in Greek after the version by the seventy, known as the Septuagint, were added to it, and the whole of the Old Testament in this form passed into the hands of the Christian Church. After the establishment of the church, with greater power conferred upon her than the Sanhedrim had enjoyed, she accepted from time to time as inspired, works written by the apostles, St. Matthew, St. John, St. James, St. Jude, by St. Paul, and by disciples like St. Mark and St. Luke. From the council of Carthage (A. D. 397) to the council of Trent (A. D. 1576) she has fixed and adhered to a canon defining for the Christian world what books are to be held as inspired Scripture.

BIGAMY, the having two wives at the same time. The first example is among the family of Cain (Gen. iv. 19).

BIRDS created (Gen. i. 22; vii. 14); offered in holocaust (Lev. i. 14); laws as to nests of (Deut. xxii. 6).

BISH'OPS, election and duties (Luke xxii. 26; John x. 4–14; xxi. 15; Acts i. 24; vi. 3; xiv. 22; xx. 28; Rom. xv. 16–25; 1 Cor. iv. 1; 2 Cor. iii. 6; iv. 5; Eph. i. 16; iii. 2; 1 Tim. iii. 1; iv. 6; 2 Tim. ii. 15–24; 1 Pet. v. 2).

BITHYN'IA, a province in Asia Minor (Acts xvi. 7; 1 Pet. i. 1).

BIT'TERN, a bird (Lev. xi. 18; Sophonias ii. 14); mistranslated cormorant in King James' Bible.

BIT'UMEN, the ark of Noe pitched with (Gen. vi. 14). The word is in the original Douay, but omitted in most editions of Challoner. Used for mortar in tower of Babel (xi. 3). Pits of, in the basin of the Dead Sea (Gen. xiv. 10). The mother of Moses smeared the basket with it (Ex. ii. 3). The Douay has *bitumen* in these places, but Challoner adopted from the King James Bible the indefinite expression *slime*.

BLAS'PHEMY, punished (Lev. xxiv. 11; 2 Esd. ix. 18; Tob. xiii. 16; Isai. i. 4; v. 24; xlviii. 11; lii. 5; Jerem. xxiii. 17; Ezech. xx. 27; 1 Mach. vii. 38; 2 Mach. viii. 4; xii. 14; xv. 24; Rom. ii. 24; 1 Tim. i. 20; Jude 8); against Jesus Christ (Matt. xxvii. 39; Luke xxiii. 39); against the Holy Ghost (Matt. xii. 31).

BLESSINGS, benedictions, Abraham is blessed by Melchisedec (Gen. xiv. 19); Jacob by Isaac (xxvii. 27; xxviii. 4); Jacob blesses his sons (Gen. xlviii., ix.); blesses Joseph's sons (xlviii. 15); the Israelites blessed by Aaron (Lev. ix. 22); by Balaam (Num. xxiii. 9); by Moses (Deut. xxxiii. 1); by Josue (Jos. viii. 33); by David (2 Kings vii. 8); by Solomon (3 Kings viii. 14); Josue blessed Ruben, Gad, and the half tribe of Manasses (Jos. xxii. 6); blesses Caleb (Jos. xiv. 13); Heli blesses Elcana (1 Kings ii. 20); Mathathias blesses the Machabees (1 Mach. ii. 69); David blesses spoils (1 Paral. xviii. 11); Simeon blesses the mother of our Lord (Luke ii. 34); Jesus Christ, our Lord, blesses the loaves and fishes before multiplying them (Matt. xiv. 19; Mark vi. 41; Luke ix. 16); he blesses the bread and wine at the moment when he institutes the Holy Eucharist (Matt. xxvi. 26; Mark xiv. 22); he blesses his disciples before ascending to heaven (Luke xxiv. 50, 51).

BLESS'ING of articles used in the divine worship—of Aaron's vestments (Ex. xxvii., xxviii.); of water for trial of jealousy (Num. v. 17); of an altar (Num. vii.; 2 Paral. vii.)

BLIND'NESS. The Sodomites blinded (Gen. xix. 11); Eliseus strikes the Syrians blind (4 Kings vi. 18); Tobias struck with blindness (ii. 11; xi. 15); the enemies of the Machabees (2 Mach. x. 30); Saul (Acts ix. 8, 18); Elymas (xiii. 11); blind men of Jericho (Matt. xx. 30); a man born blind (John ix. 1) and blind man of Bethsaida (Mark viii. 25) cured by our Lord. Spiritual blindness (Ps. lxviii. 24; cxlv. 8; Isai. xlii. 7–19; lix. 10; Wisd. ii. 21; Deut. xxviii. 28; Isai. vi. 10; John xii. 40; Rom. i. 21; xi. 10; Matt. xv. 14; Mark viii. 18; 2 Cor. iv. 4; Eph. iv. 18; 2 Pet. i. 9; 1 John i. 16; Apoc. iii. 17).



SKIN BOTTLES.

BLOOD. The effusion of blood was an essential part of sacrifice. "Without shedding of blood there is no remission" (Heb. ix. 22); the Old Testament dedicated with blood (18); the blood of the paschal lamb protects from death (Ex. xii. 7–23); the blood of a victim offered to God not to be poured upon leaven (Ex. xxiii. 18); blood of victims poured on the altar and sprinkled on the people (Ex. xxiv. 6, 8; xxix. 12, 20; Lev. i. 5, 11; iii. 2; iv. 7; v. 9, etc.; Heb. ix.) Blood being reserved especially to God, the Israelites were forbidden to eat it (Gen. ix. 4; Lev. iii. 17; vii. 27; xvii. 10, 12, 14; Deut. xii. 23; Acts xv. 20).

BLOOD OF CHRIST to be shed for the remission of sins (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; Acts xx. 28; Eph. i. 7; ii. 13; Coloss. i. 14, 20; Heb. ix. 7, 9, 12, 14–22; 1 Pet. i. 2, 19; 1 John i. 7; v. 6; Apoc. i. 5; vii. 14; xxii. 14); the bloody sweat in the garden (Luke xxii. 44); his blood actually shed on the cross (John xix. 34; 1 John v. 8); at the last supper he declares the chalice to be his blood (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25); he declares his blood to be drink indeed (John vi. 56); the drinking of it a condition of life everlasting (vi. 54–57); those who receive the Eucharist unworthily guilty of the Body and Blood of Christ (1 Cor. xi. 27); it pleads for us (Heb. xii. 24).

BLOOD, shedding of human. The first instance,



ANCIENT SARCOPHAGUS OR STONE COFFIN.

the murder of Abel (Gen. iv. 10); it cries to heaven for vengeance (iv. 10; Heb. xii. 24); man's blood not to be shed (Num. xxxv. 16–34; Ex. xx. 13; Matt. v. 21; Deut. v. 17; xix. 10); expiation of blood shed secretly (xxi. 1–9); the shedding of blood to be expiated by blood (Deut. xix. 13; Num. xxxv. 33); compensation for blood prohibited (31); cities of refuge provided for those who shed blood inadvertently (Num. xxxv. 6, 13, 15; Jos. xx. 2, 7, 9; Deut. xix. 4–7).

BLOOD, issue of, the menstrual discharge caused legal uncleanness (Lev. xv. 19–30; Matt. ix. 20; Mark v. 25; Luke viii. 43).

BLOOD, avenger of, the nearest relative of a murdered man, to kill the murderer (Num. xxxv. 19, 21); even an involuntary slayer, if found outside of city of refuge (27; Deut. xix. 6).

BOANER'GES, sons of thunder; the name given by our Lord to James and John, the sons of Zebedee (Mark iii. 17); as some think for the warmth of their zeal (Luke ix. 54).

BOC'CI, high-priest, son of Abisue (1 Paral. vi. 5).

BONDS AND CHAINS sent to various kings (Jer. xxvii. 2).

BONES, those of Joseph carried out of Egypt by Moses (Ex. xiii. 19); and buried in the land of promise (Jos. xxiv. 32); those of Saul and his sons buried by the Jabesites (1 Kings xxxi. 13; 1 Paral. x. 12); transferred by David to the sepulchre of Cis, in the land of Benjamin (2 Kings xxi. 12–14); a man raised to life by the bones of Eliseus (4 Kings xiii. 21); bones burnt by Josias on the heathen altars to defile them (4 Kings xxiii. 16; 3 Kings xiii. 2); the bones of a holy man respected (4 Kings xxiii. 18); Ezechiel's vision of the dry bones (Ezech. xxxvii. 1–14); bones of the paschal lamb not to be broken (Ex. xii. 46); accomplishment of this figure in the person of Christ (John xix. 33, 36).

BOOK OF LIFE (Ex. xxxii. 32; Ps. lxviii. 29; Philip. iv. 3; Apoc. iii. 5; xiii. 8; xx. 12; xxi. 27); in Zachary's vision (Zach. v.); book of the seven seals (Apoc. v.)

BOOKS, of Moses, found in the temple (4 Kings xxii. 8); of Jeremias burned (Jer. xxxvi. 23); holy, burned by Antiochus (1 Mach. i. 59).

BOOT'Y, division of (Num. xxxi.); booty taken from king Agag to be destroyed (1 Kings xv.)

BO'OZ, son of Salmon and Rahab, marries Ruth (Ruth i.-iv.); one of the ancestors of our Lord (Matt. i. 5).

BO'OZ, one of the two columns of brass, which Solomon set up in the porch of the temple (3 Kings vii. 21); the other pillar was called Jachin. They were together thirty-five cubits high (2 Paral. iii. 15; 3 Kings vii. 15; Jerem. lii. 21); Booz was on the left (2 Par. iii. 7).

BO'RITH, a cleansing herb (Jerem. ii. 22).

BO'SES, a rock scaled by Jonathan when he attacked the Philistines (1 Kings xiv. 4).

BO'SOR or **BOS'RA,** a city beyond the Jordan assigned by Moses to the tribe of Ruben (Deut. iv. 43); a city of refuge (Jos. xx. 8; xxi. 27, 36); the prophets menaced Bosra with woe (Isai. xxxiv. 6; Jerem. xlviii. 24; xlix. 13, 22); Judas Machabeus captured and destroyed it (1 Mach. v. 26–28).

BOS'PHORUS, some of the Jews captive in (Abdias i. 20).

BOT'TLE, a leathern vessel for liquids (Ps. cxviii. 83; Matt. ix. 17); also earthen (Jerem. xix. 1).

BRACE'LETS (Num. xxxi. 50).

BRAM'BLE, Joatham's parable of the bramble chosen by the trees to be their king (Judges ix. 8–15).

BRASS, used for buckles of the tabernacle (Ex. xxv. 3; xxvi. 11; xxxvi. 18); for the altar, socket of pillars (xxvii. 1–18; xxxviii. 1–7, 9–19), the laver (8); Moses made a serpent of, which he set up (Num. xxi. 9); castings of brass (3 Kings vii. 23; 2 Paral. iv.)

BRAZEN SERPENT, set up by Moses, at



ANCIENT EGYPTIAN FUNERAL PROCESSION. (From Calliaud. Fbn.)

God's command, by looking at which those bitten by fiery serpents were cured (Num. xxi. 6–9); Jesus Christ refers to it as a figure of himself (John iii. 14); it did not heal by its own power (Wisd. xvi. 7); as the Jews paid it idolatrous honor, calling it Nohestan, king Ezechias destroyed it (4 Kings xviii. 4).

BREAD. Jesus the bread which came down from heaven (John vi. 41; 1 Cor. x. 16; xi. 27). See EUCHARIST. Unleavened bread to be eaten with the paschal lamb (Ex. xii. 18); bread brought to Elias miraculously (3 Kings xvii. 6); loaves of bread multiplied by Christ (Matt. xiv., xv.; Mark vi. 41; viii. 20; Luke ix. 13; John vi. 11).

BRETH'REN IN CHRIST (Matt. xii. 49; xxviii. 10; John xx. 17; Heb. ii. 12).

BRU'CHUS, a devouring insect, apparently a young locust (Lev. xi. 22; Ps. civ. 34; Joel i. 4; ii. 25; Nahum iii. 15, 16). See CATERPILLAR.

BUSH. The burning bush seen by Moses (Ex. iii. 2).

BUY'ING AND SELLING. How it should be done (Levit. xix. 35; xxv. 14; Deut. xxv. 13; Prov. xi. 1; Ecclus. xlii. 7; Jerem. xxxii. 6; 1 Cor. vii. 30; example set by Abraham (Gen. xxiii. 9–14); Esau sells his birthright (xxv. 33); Achab wishes to buy Naboth's vineyard (3 Kings xxi.)

BRICKS. The making of bricks is mentioned in regard to the tower of Babel (Gen. xi. 3); the Egyptians compelled the Jews to make brick (Ex. i. 14; v. 7); brick-kilns are mentioned in David's time (2 Kings xii. 31); Isaias reproaches the Jews with offering sacrifice on bricks, contrary to the law (lxv. 3).

BRIDE. The new Jerusalem coming down out of heaven compared to a bride adorned for her husband (Apoc. xxi. 2); the Bride is the church, the



EASTERN MODE OF BURIAL.

wife of the Lamb (9); her invitation to the nations (xxii. 17); for the adornment of a Hebrew bride, see Ruth iii. 3; Ezech. xxiii. 40; Eph. v. 26; her veil

(Gen. xxiv. 65; xxxviii. 14; 1 Cor. xi. 10); her white dress (Apoc. xix. 8); her stomacher or girdle (Jerem. ii. 32); her jewels (Cant. ix. 18; lxi. 10; Apoc. xxi. 2); perfumes (Ps. xliv. 9).



ANCIENT HARBOR OF CÆSAREA.

BRIDE'GROOM. His reception mentioned (John iii. 29; Isai. lxi. 10; Cant. iii. 11). See Marriage.

BUL'RUSHES, basket made of (Ex. ii. 3).

BUR'IAL. The first burial described in the Bible is that of Sara in the cave purchased by Abraham (Gen. xxiii. 4–19); the only instance of cremation is that of Saul and his sons (1 Kings xxxi. 12); aromatics were used to embalm the body (2 Paral. xvi. 14; Mark xvi. 1; Luke xxiii. 56; xxiv. 1; John xix. 39, 40), and the body was wrapped in linen cloths (John xi. 44; xix. 40). They had cemeteries without the cities (Ez. xxxix. 15).

BUT'TER is mentioned Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; Job xx. 17; Isai. vii. 15, 22.

BURN'ING ALIVE, punishment of crime (Gen. xxxviii. 24; Levit. xx. 14).

BUF'FALO, used as food (3 Kings iv. 23).

CA'ATH, second son of Levi, and grandfather of Moses (Gen. xlvi. 11; Exod. vi. 18; Num. iii. 17). His family carried the ark of the covenant and the sacred vessels of the tabernacle (Num. iii. 17–31).

CABE, a measure, the sixth part of the seah, and the eighteenth part of the epha. During the siege of Samaria a cabe of the vegetable called pigeon's dung sold for five sicles (4 Kings vi. 25).

CAD'EMOTH, a wilderness from which Moses sent messengers to Sehon, king of Hesebon (Deut. ii. 26).

CA'DES, or **MISPHAT** (Gen. xiv. 7), a place in the desert of Sin, where Mary, the sister of Moses, died (Num. xx. 1), and where Moses struck the rock and made it yield water (11); this is "the water of contradiction" (13).

CA'DES, a town of which the king was killed by Josue (xii. 22); a town in the tribe of Juda (xv. 23); famous for its palm-trees (Ecclus. xiv. 18); a town in Galilee (1 Mach. xi. 63, 73).

CAD'UMIM, a torrent (Judges v. 21).

CÆSAR, or **CESAR,** the surname of Julius, applied generally to all the Roman emperors—to Tiberius (Matt. xxii. 21); to Nero (Acts xxv. 10).

CÆSARE'A, a port on the Mediterranean, built by Herod the Great. Herod Agrippa was struck here for his pride (Acts xii. 23); it was the residence of Cornelius, baptized by St. Peter (x. 1); St. Philip the deacon dwelt there (viii. 40); here Agabus predicted to St. Paul his bonds (xxi. 10, 11), and St. Paul was two years a prisoner here (xxiii.–xxv.)

CÆSAREA PHILIPPI, a city near Sidon and Damascus. Here Christ gave Simon the name of Peter, the rock on which he was to build his church, and promised him the keys of the kingdom of heaven (Matt. xvi. 13–19; Mark viii. 27); the woman cured of the issue of blood is said to have been of this place, and to have erected a statue of our Lord here.

CAGE, in the sense of a trap (Ecclus. xi. 32).

CAIN, the first-born of Adam and Eve (Gen. iv. 1); a husbandman (2); offered to the Lord fruits of the earth (3); but not acceptably (5); lures his brother Abel to the field and slays him (8); cursed by God (11); a mark set upon him (15); built a city called Henoch after his son (17); his descendants (17–24).

CAI'NAN, son of Enos (Gen. v. 9). Cai'nan, son of Arphaxad and father of Sale (Luke iii. 36).

CA'IPHAS, high-priest, son-in-law of Annas. When the council deliberated on the death of Christ, Caiphas said that it was expedient that one man should die, and that the whole nation should not perish. This he said not of himself, but because he was the high-priest of that year (John xi. 51, 52); when our Lord was arrested he was taken first to Annas, who came into office after the Pasch (Acts iv. 6), then to Caiphas (John xviii. 24); after hearing the witnesses, Caiphas adjured him to declare whether he was the Christ, the Son of God, and when Jesus declared that he was, the high-priest rent his garments, and declared him a blasphemer, and worthy of death. Caiphas again questioned him in the morning. He was with Annas in trying the apostles (Acts iv. 6).

CAI'US or **GAIUS,** a disciple of St. Paul; the host of that apostle at Corinth (Rom. xvi. 23), and accompanied him to Ephesus (Acts xix. 29); he is supposed to be the one to whom St. John addressed his third epistle (3 John i. 1).

CAL'AMUS, used in oil of unction (Ex. xxx. 23).

CA'LEB, son of Jephone of the tribe of Judas, one of the spies sent to examine the Promised Land (Num. xiii. 31); he and Josue reported favorably, and urged advancing into it, but the people, misled by the other spies, refused. God declared that none of them should enter it except Caleb and Josue (Num. xiii. 4–xiv. 30). When Josue entered the Promised Land, Caleb asked Hebron as his possession (Jos. xiv. 6–14); he conquered the sons of Enac, and gave Axa, his daughter, to Othoniel, for capturing Cariathsepher (xv. 13–19; xxi. 12; Judges i. 20).



THE CAMEL POST.

CALF, the golden, worshipped as an idol by the Israelites at Mount Sinai (Ex. xxxii. 4; Deut. ix. 16);

by the Israelites when set up by Jeroboam (3 Kings xii. 28; 4 Kings x. 29; xvii. 16; Ps. cv. 19; Osee viii. 5, 6).

CALLIS'THENES, an officer of the king of Syria; sets fire to the doors of the temple; is himself burnt in his house (2 Mach. viii. 33).

CAL'VARY, or **GOLGOTHA** (the place of the skull), the spot near Jerusalem where our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17); and placed in the sepulchre. Here St. Helena erected the church of the Holy Sepulchre, which has always been a place of pilgrimage.

CAM'EL, a domestic animal, used as a beast of burthen in the East (Gen. xii. 16; xxiv. 10; xxxvii. 25; Judges vii. 12; 1 Kings xxvii. 9; xxx. 17; 4 Kings viii. 9; 3 Kings x. 2; 2 Paral. xiv. 14; Job i. 3; xlii. 12; Matt. iii. 4; Mark i. 6).

CAM'ELOPARDALUS, the giraffe, classed among clean animals (Deut. xiv. 5).

CAMP, used for the place called Mahanaim (Gen. xxxii. 21; 2 Kings ii. 9, 12, 29; xvii. 24; xix. 32).

CAM'UEL, father of the Syrians (Gen. xxii. 21).

CA'NA in Galilee, where our Lord wrought his first miracle by changing water into wine at the marriage feast (John ii. 1; Jos. xix. 28).

CANDA'CE, queen of Ethiopia, whose eunuch, after visiting Jerusalem to worship God, was converted and baptized by St. Philip (Acts viii. 27).

CAN'DLESTICK, seven-branched, in the tabernacle (Ex. xxv. 31); with seven lamps (Zach. iv. 2). The word is misleading, as there were no candles; it was a lamp-stand.



THE SEVEN-BRANCHED CANDLESTICK, WITH ITS LAMPS.



ARABIAN CAMEL.

CAN'ON, CANONICAL. The books of the Bible form three divisions, the proto-canonical, comprising the Pentateuch, Josue, Judges, Ruth, Kings, Paralipomenon, Esdras, Job, Psalms, Proverbs, Ecclesiastes, Canticles, Isaias, Jeremias, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, forming the supposed canon of Esdras; the deutero-canonical books, Tobias, Judith, Esther, Wisdom, Ecclesiasticus, Baruch, parts of Daniel, Machabees, the books of the New Testament. The Catholic Church, from the Council of Carthage, A. D. 397, receives all; the Jews receive only the proto-canonical books, rejecting the deutero-canonical and the New Testament; Protestants agreeing with neither, reject the deutero-canonical books, except a part of Esther.

CAN'OPY, a rich one used by Holofernes (Judith x. 19, etc.)

CANT'ICLE OF CANTICLES, a mysterious canonical book of the Old Testament, describing the union of Christ and his church.

CANT'ICLES. Besides the Psalms and the Canticle of Canticles, there are in the books of the Bible several canticles or poetical portions. The Canticle of Moses after passing the Red Sea (Exod. xv.); his Canticle on the wonderful works of God (Deut. xxxii.); Jethro's on learning of God's wonderful works (Ex. xviii.); Debbora's on her victory over Sisara (Judges v.); that of Anna, mother of Samuel (1 Kings ii.); David's (2 Kings xxii.); Tobias' (Tob. xiii.); Judith's in thanksgiving (Judith xvi.); that of the three children in the fiery furnace (Dan. iii. 52); the Magnificat of the Blessed Virgin (Luke i. 46); Simeon's (ii. 29); Zachary's (i. 68); Canticles of Sorrow, David's lament for Saul and Jonathan (2 Kings i. 18); on the ruin of Tyre (Ezech. xxvii. 2); on Egypt (xxxii. 18); that of Jeremias on the ruin of Jerusalem (Lam.)

CAP, head covering (Dan. iii. 21).

CAPHAR'NAUM, a town on the lake of Genesareth (John vi. 17), and the chief residence of our Lord during the three years of his public life (Matt. iv. 13; Mark ii. 1); it is called his city (Matt. ix. 1); he called Matthew there (Matt. ix. 9); he preached here (Matt. iv. 17; Luke iv. 31); he reproached it with incredulity, and foretold its ruin (Matt. xi. 23).

CA'PER-TREE (Ecclesiastes xii. 5).

CAPH'TORIM, descendants of Mesraim, son of Cham (Gen. x. 14; 1 Paral. i. 12).

CAP'PADOCIA, the country between Mount Taurus and the upper Euphrates (Deut. ii. 23; Jerem. xlvii. 4; Amos ix. 7; Acts ii. 9; 1 Pet. i. 1).

CAPTIV'ITIES of the Jews. Phul, king of Assyria, and Theglathphalasar, king of Assur, carried away Ruben, Gad, and the half tribe of Manasses to Assyria, 750 B. C. (1 Paral. v. 26; 4 Kings xv. 19, 29); Salmanasar, after three years war, carried the rest of the ten tribes away, 721 B. C. (4 Kings xvii. 3, 6); Sennacherib, 713 B. C., carried off many captives from cities of Juda (4 Kings xviii. 13); Nabuchodonosor took Jerusalem and carried away king Joachin and 10,000 soldiers, besides artificers, 598 B. C. (Dan. i. 2); 4 Kings xxiv. 14; Nabuzardan, his general, again took Jerusalem, with king Sedecias, and carried off the rest of the people (xxv. 11; 2 Paral. xxxvi. 20; Jerem. lii. 28–30). The Babylonian captivity lasted till the return under Zorobabel, 535 B. C. (1 Esd. ii. 1–70; 2 Esd. vii. 7–69); Esdras, 467 B. C. (1 Esd. viii. 1–14); and Nehemias, 454 B. C. Those who remained (Esth. viii. 9, 11) were known as the Dispersion (John vii. 35; 1 Peter i. 1; James i. 1).

CARBUN'CLE, a precious stone, the fourth in the rational (Exod. xxviii. 18; xxxix. 11; Ezech. xxviii. 13).

CAR'CAA, a town in Juda (Jos. xv. 3).

CAR'EHIM, birthplace of Jesbaam (1 Par. xii. 6.)

CAR'ETH, a town on the borders of Zabulon (Jos. xix. 15).

CA'RIA, a province of Asia Minor, in the extreme southeast (1 Mach. xv. 23).

CAR'IATH, a town in Benjamin (Jos. xviii. 28).

CAR'IATH or **CAR'IATHAIM,** occupied by the Emim (Gen. xiv. 5); assigned to Ruben (Num. xxxii. 37; Jos. xiii. 19); menaced (Jerem. xlviii. 1, 23; Ezech. xxv. 9).

CAR'IATHAIM, Levitical city in Nephthali (1 Paral. vi. 76).

CAR'IATH'ARBE (Hebron), (Jos. xiv. 15).

CAR'IATHIARIM or **CARIATHBAAL** (Jos. xv. 60), a city of Juda where the Ark of the Covenant remained for seven years (1 Kings vi.)

CAR'IATH SE'PHER (city of letters), taken by Caleb (Jos. xv. 15; Judg. i. 10–13).

CAR'ITH, a torrent beyond the Jordan, where Elias was miraculously fed (3 Kings xvii. 3, 5).

CAR'MEL, a city in the tribe of Juda (Jos. xv. 55); residence of Nabal (1 Kings xxv. 2–7).

CAR'MEL (vineyard of God), a mountain between the plains of Saron and Esdraelon, in the tribe

of Aser (Jos. xix. 26). **Elias, on Mount Carmel,** defied the priests of Baal, and showed their impotence (3 Kings xviii. 19–45); while his sacrifice was consumed by fire from heaven. Eliseus also went to



MOUNT CARMEL AND ITS CONVENT.

Carmel (4 Kings ii. 25; iv. 25); its beauty is often referred to (4 Kings xix. 23, 24; Cant. vii. 5; Isai. xvi. 10; xxxv. 2; Jerem. xlvi. 18; Nahum i. 4).

CAR'PUS, disciple of St. Paul at Troas (2 Tim. iv. 13).

CARTHAGIN'IANS, inhabitants of the great city of Carthage, in the part of Africa now called Tunis (Ezech. xxvii. 12).

CAR'THA in Zabulon (Jos. xxi. 34), Carthan in Nephthali (32), Levitical cities.

CAS'LEU, a Jewish month, corresponding nearly to November (2 Esd. i. 1; Zach. vii. 1); on the 15th Antiochus Epiphanes profaned the temple (1 Mach. i. 57); Judas Machabeus purified and re-dedicated it on the 25th (2 Mach. i. 18); and established a festival observed by our Lord (John x. 22); and still kept by the Jews. The miraculous fire of Nehemias was also commemorated in this month (2 Mach. i. 18–22).

CAS'PHIN, a city taken with great slaughter by Judas Machabeus (2 Mach. xii. 13–16).

CAS'SIA, an aromatic used in the holy oil by Moses (Ex. xxx. 24); mentioned by David (Ps. xliv. 9).

CAS'SIA, Job's second daughter (xlii. 14).

CAST'ING OF METALS (2 Paral. iv. 17).

CAT, a domestic animal, mentioned only in Baruch (vi. 21).

CATERPILLAR (Bruchus), (2 Paral. vi. 28; Jer. li. 27).

CATHOLIC EPISTLES. That of St. James, the two of St. Peter, three of St. John, and one of St. Jude, are so called from being addressed to all the faithful. They refute the heresies of Simon, Nicolas, Cerinthus, and others.

CAVES, celebrated; that to which Lot retired (Gen. xix. 30); the double cave at Hebron, where Sara was buried (Gen. xxiii. 17); also Abraham (xxv. 9); the cave of Odollam, to which David fled (1 Kings xxii. 1; 2 Kings xxiii. 13; 1 Paral. xi. 15); the cave in the desert of Engaddi, where Saul was (1 Kings xxiv. 4).

CE'DAR, son of Ismael (Gen. xxv. 13; 1 Paral. i. 29); his descendants dwelt in tents (Cant. i. 4; Jerem. xlix. 28; Ps. cxix. 5; Isai. xlii. 11).

CE'DARS OF LI'BANUS (Judg. ix. 15; 4 Kings xiv. 9); employed in the temple of Jerusalem (3 Kings iv. 33; v., vii.–x.); used as symbols of beauty (Ps. xxxvi. 35; xci. 13; Cant. v. 15; Ecclus. xxiv. 17; Jerem. xxii. 7; Ezech. xxxi. 3, 8; Amos ii. 9).

CED'MONITES, inhabitants of Chanaan (Gen. xv. 19).

CED'RON, a torrent rising north of Jerusalem, and flowing between it and Mount Olivet into the Dead Sea (2 Kings xv. 23; 3 Kings xv. 13; 2 Paral. xv. 16; xxix. 16; xxx. 14; Jerem. xxxi. 40); crossed by our Lord (John xviii. 1).

CELESYRIA, the valley between Libanus and Anti-Libanus (1 Mach. x. 69; 2 Mach. iii. 5; iv. 4; viii. 8, 11).

CEL'IBACY, its excellence and advantages (1 Cor. vii. 7–9, 32, 34, 38).

CENCH'RA, the port of Corinth. St. Paul shaved his head here in fulfilment of a vow (Acts xviii. 18); he addresses the church there (Rom. xvi. 1).

CENDEBE'US, general of Antiochus Sidetes, who put him in command of the sea-coast, with orders to fortify Gedor and attack the Jews (1 Mach. xv. 38–41); Judas and John routed him near Modin (xvi. 1–10).

CEN'ERETH, a town in Nephthali (Jos. xix. 35; xi. 2; xii. 3; Deut. iii. 17); and a lake called also Genesar (1 Mach. xi. 67); also Genesareth, and Sea of Galilee (Matt. iv. 18).

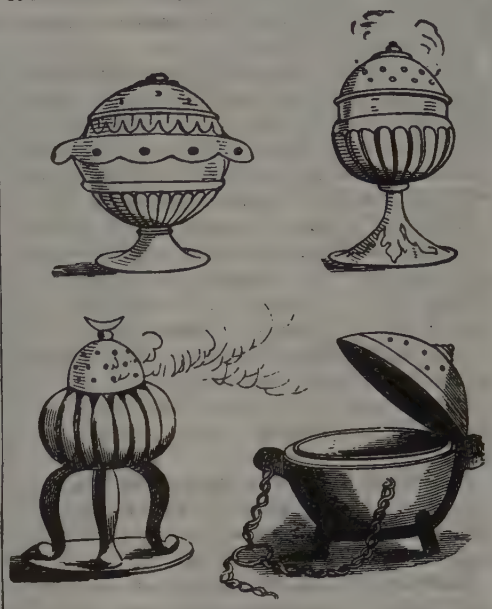
CEN'EZITES, ancient inhabitants of Chanaan (Gen. xv. 19).



AN EASTERN CARAVAN.

CEN'SERS, vessels used for burning incense (Lev. x. 1; xvi. 12; Num. xvi. 37; 3 Kings vii. 50; Heb. ix. 4; Apoc. viii. 3).

CENTU'RION, a Roman officer commanding a hundred men. One obtains of our Lord the cure of his servant (Luke vii. 6); his faith praised (9); another confesses the divinity of Christ (Mark xv. 39; Luke xxiii. 47).



CENSERS.

CE'PHAS, a Syriac word meaning rock, which our Lord gave to Simon as his name. The Greek word for rock, Petra, being feminine, the name became in that language Petros, in Latin Petrus, it being contrary to custom to give a feminine name to a man (John i. 42). St. Paul uses the name Cephas apparently for St. Peter (1 Cor. ix. 5; xv. 5); whether for him in Gal. ii. 9, 14, is disputed.

CE'PHAS, a disciple of St. Paul at Corinth (1 Cor. i. 12; iii. 22).

CERAS'TES, the horned adder. The word translated serpent, in Gen. xlix. 17, is in the Vulgate Cerastes, the name of a well-known and peculiar serpent, and the Hebrew word has the same meaning.

CER'EMONIES were connected with the divine worship, and at last prescribed in detail. Exterior worship (Gen. viii. 20) used by Melchisedec (xiv. 18); the ceremony of circumcision (xvii. 10); connected with the eating of the paschal lamb (Exod. xii., xiii; Lev. xxiii. 5); used in the consecration of priests (Lev. ix.; xiv.; xxiii.; Num. i. 50; iv.–ix; xv.); prescribed for the singers in the temple (1 Paral. xxiii.); at the dedication of the first temple (3 Kings viii.); of the second (1 Esd. vi.); used at prayer (3 Kings viii. 22; xvii.; 1 Cor. xi. 4); ceremonies are signs of things to come (Exod. xiii. 9; Num. xv. 39; Ezech. xx. 12; 1 Cor. x. 11; 2 Cor. iii. 13; Heb. vii.; viii. 5; ix. 1; x. 1).

CER'ETHI, supposed to be a tribe of Philistines (1 Kings xxx. 14); some of whom were in David's bodyguard (2 Kings viii. 18; xv. 18; xx. 7; 3 Kings i.; 4 Kings xi. 19; 1 Paral. xviii. 17).

CETH'IM, son of Javan (Gen. x. 4; 1 Paral. vii. 1); the term is used for Macedonia (1 Mach. i. 1; Isai. xxiii. 1, 12; Jer. ii. 10); and Ceteans for Macedonians (viii. 5).

CETU'RA, second wife of Abraham, who bore him Zamran, Jecsan, Madan, Madian, Jesboc, and Sue (Gen. xxv. 1, 2; 1 Paral. i. 32).

CHAB'UL, land of, a term given by Hiram, king of Tyre, to twenty cities in Galilee ceded him by Solomon (3 Kings ix. 13).

CHAB'RI and CHARMI, priests in Bethulia (Judith viii. 9).

CHAINS. Samson was taken to Gaza in chains (Judg. xvi. 21); Sedecias to Babylon (4 Kings xxv. 7); Manasses (2 Paral. xxxiii. 11); God took the chains off the neck of Israel (Lev. xxvi. 13); we are to put our neck into the chains of wisdom (Ecclus. vi. 25); Jeremias ordered to put chains on his neck (xxvii. 2).

CHAIN of gold as an ornament for the neck (Gen. xli. 42; Prov. i. 9; Dan. v. 7; Ezech. xvi. 11; Isai. iii. 19).

CHALAN'NE, a city in Sennaar built by Nimrod (Gen. x. 10).

CHALCED'ONY, a precious stone (Apoc. xxi. 19).

CHAL'DE'A, the southern part of Babylonia (Jer. l.; li.; Ezech. xi.; xxiii.) Abraham was born at Ur, in the land of the Chaldees (Gen. xi. 28).

CHAL'DEES, the people of Chaldea (Gen. xi.; xv.; 4 Kings xxiv., xxv.; 2 Paral. xxxvi.; 1 Esd. v.; 2 Esd. ix.; Isai. xiii.; xxiii.; xliii.; xlvii.–xlviii.; Jer. xxi.–xxii.; xxiv.–xxv.; xxxii.–xxxiii.; Ezech. i. 3, etc.; Dan. i. 4, etc.; Acts vii. 4).

CHAM, son of Noe (Gen. v. 31); his sin (ix. 22); Chanaan, his son, cursed (25); his posterity (x. 6–20); his sons were Chus, Mesraim, Phuth, and Chanaan (6); Egypt is called the land of Cham (Ps. lxxvii. 51; civ. 23; cv. 22).

CHA'MAAM, son of Berzellai, honored by David (2 Kings xix. 37–40).

CHAM'OIS, a clean animal, allowed to be eaten (Deut. xiv. 5).



THE VALLEY OF THE CEDRON.



CEDAR OF LEBANON.

CHA'MOS, a god of the Moabites (Num. xxi. 29); Solomon worshipped it in his old age (3 Kings xi. 17); Josias destroyed its temple (4 Kings xxiii. 13).

CHA'NAAN, grandson of Noe, cursed by him (Gen. ix. 25).

CHA'NAAN, land of, praised for its fertility (Deut. xi. 10; Exod. iii. 8); God promises it to Abraham and his seed (Gen. xii. 7; xvii. 8); renews the promise to Jacob (xxxv. 12); Moses leads the people out of Egypt to occupy it (Ex. xii.; Deut. xxxiv.); Josue and Caleb report in favor of it, but the people misled refuse to enter it, and die in the desert (Num. xiv. 6–38); Josue leads them into it (Jos. i.); divisions of (Gen. x. 19; Ex. xxiii. 31; Num. xxvi. 52; xxxiii. 54; xxxiv.; Josue xiii.–xix.; Ezech. xlvii. 13).

CHA'NAAN, woman of, obtains of our Lord the cure of her daughter (Matt. xv. 22).

CHANANE'AN, Simon, the, apostle (Matt. x. 4).

CHARACA, inhabited by Jews called Tabianites (2 Mach. xii. 17).

CHARA'DRION, a bird forbidden as food (Lev. xi. 19; Deut. xiv. 18).

CHA'RAN or **HARAN,** a city in Mesopotamia where Abraham resided after leaving Ur (Gen. xi. 31–32; Acts vii. 2); Jacob fled to it (Gen. xxvii. 43; xxviii. 10; Judith v. 9).

CHAR'CAMIS, on the Euphrates, battles at (Isaias x. 9; 2 Paral. xxxv. 20; Jerem. xlvi. 2).

CHAR'IOTS used in war, Pharao's, overwhelmed in Red Sea (Ex. xiv. 7); used by Chanaanites at Merom (Jos. xi. 9); armed with scythes (2 Mach. xiii. 2; Judg. i. 19); of iron (Jos. xvii. 16); Sisara had nine hundred (Judg. iv. 3); captured by David (1 Paral. xviii. 4; 2 Kings viii. 4); Solomon's (3 Kings ix. 19, 22; x. 26); Josias mortally wounded in his chariot, removed to another (2 Paral. xxxv. 24); Elias the prophet carried off in a chariot of fire (4 Kings ii. 11); chariots seen in visions (Ezech. x.; Zach. vi. 1–8).

CHAR'ITY, a summary of the law (Matt. xxii. 37–39); Rom. xii. 9); superior to faith (1 Cor. xiii. 13); superior to sacrifices (Matt. xii. 7); is the bond of perfection (Col. iii. 14); charity covers sins (Prov. x. 12); is the end of the commandments (1 Tim. i. 5).

CHAS'LUIM, son of Mesraim (Gen. x. 14).

CHAS'TITY praised (Tob. vi. 16; Judith xv. 11; xvi. 26; Prov. xxii. 11; Wisd. iii. 13; iv. 1; vi. 20; Ecclesiasticus vii. 28; xxvi. 20; Isai. i. 16; Zach. ix. 17).

CHEL'EAB, son of David by Abigail (2 Kings iii. 3); called Daniel (1 Paral. iii. 1).

CHEL'ION, son of Noemi (Ruth i. 1–9).

CHEL'MON, a city over against Esdraelon (Judith vii. 3).

CHER'OGRYLLUS, the rabbit or hedge-hog (Lev. xi. 5).

CHER'UBIM, an order of angels. They guard Paradise (Gen. iii. 24); represented on the ark of the covenant (Ex. xxv. 18; Ps. lxxix. 2; Ezech. xli. 18).

CHEST used for offerings for the reparation of the temple (4 Kings xii. 9, 10; Mark xii. 41).

CHILDREN of Hebrews drowned by Pharao (Ex. i. 22); the firstborn of the Egyptians struck dead (xi. 5); wicked children devoured by bears (4 Kings ii. 24); children of Bethlehem massacred by order of Herod (Matt. ii. 16); children blessed by our Lord (Mark x. 14; Luke xviii. 16); duty of children to parents (Gen. ix. 23; xxviii. 7; xxxvii. 14; Ex. xx. 12; xxi. 17; Levit. xix. 3; Deut. xxi. 18; xxvii. 16; Judges xiv. 1; 1 Kings ii. 22; xviii. 5; 3 Kings ii. 19; 4 Kings ii. 23; Ecclus. iii. 2; vi. 18; vii. 29; viii. 11; xxii. 3; xxiii. 18; xxv. 10; xxxii. 24; Tobias xiv. 5; Job viii. 4; Prov. i. 8; iv. 1; vi. 20; x. 1; xiii. 1; xv. 20; xix. 26; xxiii. 19; xxviii. 24; xxx. 17; Jer. xxxv. 16; Matt. x. 35; xix. 19; Mark x. 19; Luke ii. 51; Acts vii. 14; Col. iii. 20; 1 Peter v. 5).

CHIM'NEY (Ex. ix. 8) means rather the chafing dish used in warm countries; sinners shall pass like smoke out of a chimney (Osee xiii. 3).

CHLO'E, a Christian woman of Corinth, notifies St. Paul of the divisions there (1 Cor. i. 11).

CHO'BAR, a river of Assyria, on the banks of which Ezechiel received the message from God (Ez. i. 1).

CHOD'CHOD, the Hebrew name for some precious stone (Ezech. xxvii. 16); perhaps jasper (Isai. liv. 12).

CHODOR'LAHOMOR, king of the Elamites,



WAR CHARIOTS.

one of the four kings who attacked the Pentapolis, and were pursued by Abraham (Gen. xiv.)

CHOIRS (2 Kings vi. 12; 2 Esd. xii. 31).

CHONE'NIAS, chief of the Levites, a skilful musician, directed the music when the ark of the covenant was brought to Jerusalem (1 Paral. xv. 22).

CHRIST'IAN, a disciple of Jesus Christ. The name was first given at Antioch (Acts xi. 26); they called each other brethren (Acts x. 23); the faithful (Ephes. i. 1); the saints (Acts xxvi. 10); believers (Acts iv. 32).

CHRIST, the anointed one (1 Kings ii. 10); David the Christ of the God of Jacob (2 Kings xxiii. 1; Ps. ii. 2; lxxxiii. 10; Lament. iv. 20; Hab. iii. 13).

CHRIST JESUS, the name of our Redeemer, Jesus being the Hebrew for Saviour, and Christ a Greek word meaning anointed. He is truly God, Creator of all things (John i. 3; Eph. iii. 9; Col. i. 16; Heb. i. 2); eternal (John xii. 34); one with the Father (John x. 30; xiv. 10; xvii. 21); truly the Son of God (Matt. xiv. 33; xvii. 5; Mark i. 11; v. 7; ix. 6; xv. 39; Luke i. 32, 35; iii. 22; John i. 1–34; vi. 70; ix. 35; xi. 27; xix. 7); the Word made flesh and truly man (John i. 14; Col. ii. 9; 1 Tim. iii. 16; 1 John iv. 2; Matt. i. 23; Luke ii. 7); he is the mighty King of kings (Ps. ii. 6; xxi. 29; Ezech. xxxvii. 24; Col. ii. 10; 1 Tim. vi. 15; Apoc. i. 5; xvii. 14); all things have been subjected to him (Isaias ix. 6; Matt. xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Eph. i. 22). He is the Redeemer promised to Adam (Gen. iii. 15); to Abraham (Gen. xii. 3; xvii. 19; xxii. 18); to Isaac (xxvi. 4); to Jacob (xxviii. 14); to Juda (xlix. 10); foretold by Balaam (Num. xxiv. 17); by Moses (Deut. xviii. 18); by Anna (1 Kings ii. 10; by Nathan (2 Kings vii. 13); by David (Ps. ii., xxi., cix.); by Isaias (vii. 14; ix. 6; xi. 1; xxviii. 16; xl. 9; xlii. 1; xlv. 8; xlvi. 13; xlix. 1; lii. 10; liii.; lix. 20; lx. 1; lxii. 11; Jerem. xxiii. 5; xxx. 9; xxxi. 22; xxxiii. 15; Bar. iii. 38; Ezech. xxxiv. 23; xxxvii. 24; Dan. ii. 44; vii. 13; ix. 25; Osee iii. 5; Joel ii. 23; Amos ix. 11; Abdias i. 21; Jonas ii. 1; Micheas v. 2; Nahum i. 15; Habacuc iii. 13; Sophonias iii. 15; Aggeus ii. 8; Zacharias ii. 10; iii. 8; vi. 12; Malachias iii. 1). He was foretold not only in general, but in detail. He was to be born of a virgin (Isaias vii. 14); of the house of David (Isaias xi. 1); in Bethlehem (Mich. v. 2); his passion prefigured in Isaac (Gen. xxii. 2); foretold (Ps. xxi.; Isai. liii.; Dan. ix. 26); his resurrection foretold (Ps. xv. 10); prefigured (Jonas ii. 1); his ascension foretold (Ps. xlvi. 6; lxvii. 19); he was announced by an angel (Luke i. 31); born at Bethlehem (Matt. ii. 1; John vii. 42; Mich. v. 2); of the Virgin Mary (Matt. i. 23; Luke ii. 7); announced by angels to the shepherds (Luke ii. 9); circumcised (Luke ii. 21); presented in the temple and recognized as the Messias by Simeon (Luke ii. 30); St. John bears testimony to him (Matt. iii. 11; John i. 29); baptizes him (Luke iii. 21); God the Father acknowledges him (Luke iii. 22; Matt. xvii. 5); he confirms his mission and doctrine by miracles (Matt. iv. 23; viii. 16; Acts x. 38); (*see* Miracles); he humbled himself to the form of a servant (Phil. ii. 7); bears the sins of all (Isaias liii. 4; 2 Cor. v. 21; Heb. iv. 15; vii. 27; 1 John iii. 5); suffered for us (Matt. xvi. 21; xvii. 12; xx. 18; xxvi. 37; xxvii.; Mark viii. 31; ix. 30; xv.; Luke xvii. 25; xviii. 31; xxiii.; John xviii.–xix.; Acts iii. 18; viii. 32; xvii. 3; Rom. viii. 32; Heb. ix. 28; xiii. 12; 1 Pet. ii. 21; iv. 1); he is betrayed by Judas (Matt. xxvi. 14; Mark xiv. 10; Luke xxii. 3; John xiii. 2); condemned by Caiphas (Matt. xxvi. 65, 66; Mark xiv. 64; Luke xxii. 71); by Pilate (Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 24; John xix. 16); crucified and buried (Matt. xxvii. 35–49; Mark xv. 24–37; Luke xxiii. 32–46; John xix. 18–30; Acts ii. 23; iv. 10; xiii. 29; Rom. v. 6; vi. 10; viii. 34; xiv. 9; 1 Cor. ii. 2; xv. 3; 2 Cor. v. 15; xiii. 4; 1 Thess. v. 10); rose on the third day (Matt. xxviii. 6; Mark xvi. 6; Luke xxiv. 5; John xx. 9; Acts ii. 24; x. 40; xiii. 30; xvii. 31; Rom. iv. 25; viii. 34; xiv. 9; 1 Cor. xv. 4; 2 Tim. ii. 8); ascended into heaven (Mark xvi. 19; Luke xxii. 69; Acts i. 9; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 13; x. 12; xii. 2; 1 Pet. iii. 22); he will come again to judge the living and the dead (Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xvii. 24; xxi. 27; John v. 22; Acts i. 11; x. 42; Rom. ii. 16; 2 Cor. v. 10; 2 Tim. iv. 8; 1 Pet. iv. 5; Heb. ix. 28; Jude 1, 14; Apoc. i. 7; xxii. 12); he is the true light of the world (Isai. ii. 5; ix. 2; xlix. 6; lx. 1; Matt. iv. 16; Luke ii. 32; John i. 4; iii. 19; viii. 12; ix. 5; xii. 35; 1 John ii. 8).

CHRYS'OLITE, a precious stone, the tenth in the rational (Exod. xxviii. 20; xxxix. 13; Apoc. xxi. 20; Ezech. x. 9; Dan. x. 6).

CHRYS'OPRASE, a precious stone of greenish color (Apoc. xxi. 20).

CHUB, a land near Egypt (Ezec. xxx. 5).



CHALDEAN SCULPTURE. (Layard ii. 348.)

CHURCH, called the kingdom of heaven (Matt. iii. 2; iv. 17; v. 3, 10, 19, 20; x. 7; xiii.; xvi. 19); kingdom of God (Mark i. 15; iv. 11; x. 14; Luke vi. 20; vii. 10; ix.; xi. 20; xxi. 31; xvii. 21; Acts xix. 8); of the Son of man (Matt. xvi. 28); of Christ and of God (Eph. v. 5); the church is a mystical body (1 Cor. xii. 12, 27; Eph i. 22; iii. 6; iv. 15; v. 23; Col. i.; ii.); the spouse of Christ (1 Cor. xi. 3; 2 Eph. v. 23; Gal. iv. 26; Apoc. xix. 7; xxi. 9); purchased by his blood (Acts xx. 28; 1 Cor. vii. 23; Eph. ii. 13; Col. i. 14; 1 John i. 7; Apoc. i. 5); built on a rock (Matt. xvi. 18); Christ the foundation and corner-stone (Ps. cxvii. 22; Isaias xxviii. 16; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; 1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 6;) the apostles are under him the foundation (Eph. ii. 20; Apoc. xxi. 14); especially St. Peter (Matt. xvi. 18); it is the house of God, the pillar and ground of truth (1 Tim. iii. 15); the gates of hell shall not prevail against it (Matt. xvi. 18); Christ will always be with it (Matt. xxviii. 20); the Holy Ghost will abide with it forever (John xiv. 26); God protects it (Ex. xiii. 21;



CHRIST BEARING HIS CROSS.

xxix. 45; Lev. xxvi. 12; Deut. vii. 21; xxiii. 14; xxvi. 3; 3 Kings vi. 13; Ps. xc. 1; cxxxi. 13; Isai. xli. 10; Jerem. xlvi. 28; Matt. xxviii. 20; Luke xxi. 15; John xiv. 23; 2 Cor. vi. 16). The church as the assembly of pastors (Matt. xvi. 19; xviii. 17; John xx. 23); the church as the assembly of the faithful (Num. xix. 20; xx. 4; Ps. xxi. 26; xxv. 12; xxxiv. 18; cvi. 32; cxlix. 1; Matt. xvi. 18; Acts v. 11; viii. 1; xvi. 5; Rom. xvi. 16, 23; 1 Cor. vi. 4; xi. 16; xii. 28; xiv. 5; 2 Cor. viii. 18, 23; xi. 8; xii. 13; Eph. v. 23; Philip. iv. 15; 1 Tim. iii. 5; James v. 14; Apoc. i. 11; xxii. 16).

CHURCH'ES of Asia designated by seven candlesticks shown to St. John (Apoc. i. 20); what is written to them (ii., iii.)

CHUS, son of Cham and father of Nemrod (Gen. x. 4–8; 1 Paral. i. 8–10).

CHU'SA, Herod's steward, whose wife Joanna ministered to our Lord (Luke viii. 3).

CHUSA'I of Arach, a friend of David (2 Kings xv. 32).

CHU'SAN RASATH'AIM, king of Syria, overthrown by Othoniel (Judges iii. 10).

CIN'ITES, nation dwelling west of the Dead Sea (Judges i. 16; 1 Paral. ii. 55; Num. xxiv. 21); in the time of Saul they were mingled with the Amalecites (1 Kings xv. 6); they were made captives by the Assyrians (Num. xxiv. 22).



ST. BERNARD WRITING COMMENTARIES ON THE HOLY SCRIPTURES.

CIN'NAMON, a spice used in the holy oil of unction (Ex. xxx. 23); mentioned Cant. iv. 14.

CIRCUMCIS'ION, a rite ordained by God as a sign of his covenant with Abraham (Gen. xvii. 10; Acts vii. 8); every male child was to be circumcised on the eighth day on pain of death (Lev. xii. 3; John vii. 22, 23); slaves also were circumcised (Gen. xvii. 12, 13; Ex. xii. 44); Moses neglecting to circumcise his son was menaced with death (Ex. iv. 24); Achior is circumcised after the defeat of Holofernes (Judith xiv. 6); Antiochus forbids it (1 Mach. i. 51); women put to death for performing it (64; 2 Mach. vi. 10); it was performed with stone knives (Ex. iv. 25; Jos. v. 2); St. John Baptist circumcised (Luke i. 59); it was a symbol of mortification of the heart (Deut. x. 16; xxx. 6); Jer. iv. 4; vi. 10; ix. 26; Rom. ii. 25–29; iii. 1; iv. 9; 1 Cor. vii. 18, 19; Eph. ii. 11); some Jews endeavored to undo it (1 Mach. i. 16); our Lord submitted to be circumcised (Luke ii. 22), and the shedding of his blood is commemorated in a feast of the church; not necessary under the new law (Acts xv. 1–19; Gal. ii. 3; v. 2, 3; vi. 12; Phil. iii. 2, 3; Coloss. ii. 11); though St. Paul circumcised Timothy (xvi. 3).

CIRC'UMSPECTION recommended to Christians (Ephes. v. 15–21).

CIS, father of Saul (1 Kings ix. 1; Acts xiii. 21).

CIS'TERNS, for holding water (Gen. xxxvii. 20, 22, 24, 28, 29; Ex. xxi. 33); (in Challoner, *pit*), (Levit. xi. 36; Deut. vi. 11); a great one in Socho (1 Kings xix. 22); cistern of Sira (2 Kings iii. 26); of Bethlehem (xxiii. 15, 16, etc.); Jeremias compares false doctrines to broken cisterns that can hold no water (ii. 13).

CIT'IES, first built by Cain (Gen. iv. 17); Nemrod rules over many (x. 10; xi. 4, 8); cities first governed by kings (xiv. 1); four cities destroyed by fire from heaven (xix. 24); cities of refuge to which involuntary manslayers might fly, Sichem (1 Paral. vi. 67; Jos. xx. 7); Hebron (Jos. xx. 7; xxi. 13); Bosor, Ramoth, and Gaulon or Golan (Deut. iv. 43; Jos. xx. 8); Cedes (Jos. xx. 7); sacerdotal and Levitical cities (Jos. xxi. 2); cities cursed and given up to the Israelites to be destroyed (Deut. xx. 17); cities which refused passage to them (ii. 30); some preserved from destruction (ii. 19); cities divided by lot among the tribes (Jos. xiii.–xxii.)

CITTERNS, musical instruments (3 Kings x. 12).

CLAUD'IUS, Roman emperor, banishes the Jews from Rome (Acts xviii. 2); famine in his reign (xi. 28).

CLAUD'IUS LYSIAS, tribune at Jerusalem (Acts xxi. 31); rescues St. Paul (33); orders him to be scourged (xxii. 24); releases him on discovering him to be a Roman citizen (29); sends him to Felix at Cæsarea with a letter (xxiii. 23–30).

CLAU'DIA, a convert of St. Paul at Rome (2 Tim. iv. 21).

CLEAN of heart, blessed (Matt. v. 8).

CLEAN and unclean animals (Lev. xi. 2–31; Deut. xiv. 3–21; Acts x. 12); obligation not continued in the new law (Acts xv. 20).

CLEAN'NESS recommended (Matt. xxiii. 25; Luke xi. 39; 2 Cor. vii. 1).

CLEM'ENT, his name written in the Book of Life (Phil. iv. 3); generally regarded as the third successor of St. Peter.

CLEOPA'TRA, wife of Ptolomee Philometor (Esther xi. 1); (2) her daughter married Alexander Bales, king of Syria (1 Mach. x. 57, 58).

CLE'OPHAS, or Alphæus, father of James, Simon and Jude, the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13); his wife was one of the holywomen at the crucifixion (John ix. 25); our Lord appeared to him and another disciple on the way to Emmaus, the day of his resurrection (Luke xxiv. 18).

CLOUD. A pillar of cloud preceded the children of Israel in the desert (Ex. xiii. 21; xiv. 19; xl. 34; Num. ix. 17); it was a type of baptism, according to St. Paul (1 Cor. x. 2). Solomon's temple filled with a cloud, so that the priests could not stand (2 Par. v. 13, 14).

CO'A. Solomon imported horses from it (3 Kings x. 28; 2 Paral. i. 16).

COAT. Joseph's coat of divers colors (Gen. xxxvii. 3); his brethren dip it in blood and send it to Jacob (31, 32); if a man take away thy coat, let thy cloak go also (Matt. v. 40); the seamless coat of our Lord (John xix. 23).

COCK. A cock girded about the loins, cited as a thing that goes well (Prov. xxx. 31); Isaias foretells to Sobna that he shall be carried away as a cock is carried away (Isai. xxii. 17); Peter to deny his Lord before the cock crow (Matt. xxvi. 34; Mark xiv. 30); its crowing (xiii. 35).

COCKLE, a weed (Matt. xiii. 25).

COIN, of the tribute (Matt. xxii. 19).

COCY'TUS, a river, mentioned, Job xxi. 33.

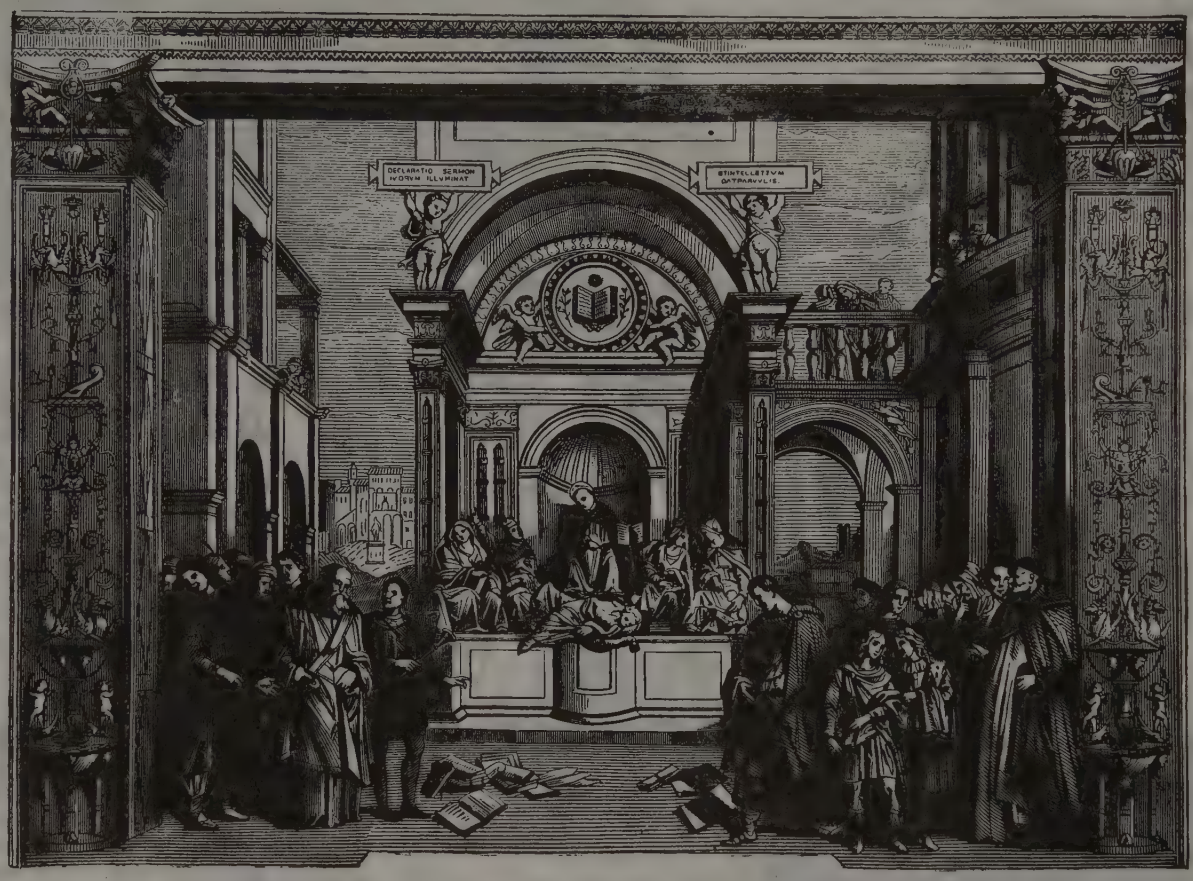
COLOSSE', a city in Phrygia. St. Paul, while a prisoner in Rome, wrote an epistle to the church there (Col. i. 2).

COLOSS'IANS, St. Paul's epistle to the, one of the canonical books of the New Testament (Colos.)

COM'BAT between two bands of twelve, who are all slain (2 Kings ii. 16).

COMMAND'MENTS of God, twice written on stone on Mount Sinai (Ex. xx., xxxi. 18; xxxiv. 28); the first tables broken by Moses on witnessing the idolatry of the people (xxxii. 19); the second tables placed in the ark (xl. 18). The ten commandments (Exod. xx. 1–17; Deut. v. 6–21); to be loved (Ps. cxviii. 40, 127, 131, 159); to be kept if we wish to be saved (Matt. xix. 17); all the commandments reduced to two (Matt. xxii. 40).

COMMENTA'TORS. As the church treasured and preserved the Bible, most of the early fathers wrote in explanation of the Scriptures. St. Pantænus, a Sicilian, at Alexandria, was the first who devoted himself entirely to it. St. Clement, of Alexandria, a pupil of Pantænus (A. D. 190). wrote eight books of commentaries. Among his successors were Origen, St. Hilary, St. Ambrose, St. Jerome, St. Augustine, St. John Chrysostom, St. Cyril, of Alexandria, Theodoret, St. Isidore, Cassiodorus, and St. Gregory the Great, who all flourished before the close of the sixth century. Among later commentators of much of the Bible are St. Bede, Walafrid Strabo, Theophylact, St. Thomas Aquinas, St. Bernard, Hugo de Sancto Caro, Nicolas de Lyra, Maldonatus, Cornelius a Lapide, Menochius, Picquigny, and Calmet.



THE DISPUTE OF ST. THOMAS AQUINAS, ONE OF THE COMMENTATORS. (After Raphael.)

CON'CUBINE, used in the sense of inferior wife (2 Kings iii. 7; xx. 3; 3 Kings xi. 3; 2 Paral. xi. 21).

CONCU'PISCENCE forbidden and punished (Ex. xx. 17; Num. xi. 33; xxi. 5; Jos. vii.; Ecclus. xviii. 30; xix. 1; xlii. 11; Job xxxi. 1; Prov. vi. 25; Matt. v. 28; Mark iv. 19; Gal. v. 16; Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 11; 2 Tim. ii. 22; 1 Cor. x. 6; 2 Pet. i. 4; 1 John ii. 16; James i. 14; iv. 1).

CONFESS'ION of sins (Gen. xli. 9; Lev. xvi. 21; xxvi. 40; Num. v. 7; Jos. vii. 19; 2 Kings xxiv. 17; 1 Esd. ix. 6; 2 Esd. ix. 2; Ps. xxxi. 5; xxxvii. 19; Prov. xvi. 3; xviii. 17; xxviii. 13; Ecclus. iv. 25, 31; v. 4; xxii. 27; Dan. ix. 5; Matt. iii. 6; xvi. 19; Luke xi. 4; xviii. 13; James v. 16; 1 John i. 8).

CON'FIRMATION, a sacrament, received by the Apostles at Pentecost (Acts ii.); conferred by them (viii. 17; Heb. vi. 2; Ephes. iv. 30). Its effects (1 Cor. xii., xiii.; Rom. xii. 6, 7; Eph. iv. 7).

CONFU'SION of tongues at Babel (Gen. xi. 9).

CON'SCIENCE, a good (Prov. xv. 15; Ecclus. xiii. 30; 2 Cor. i. 12; 1 John iii. 21); a guilty conscience (Wis. xvii. 10).

CO'OS, a port reached by St. Paul on his way to Jerusalem (Acts xxi. 1).

CONSUL'TING the Lord and his ministers (Gen. xxiv. 12; Ex. xi. 34; Lev. xxiv. 12; Num. ix. 8; xv. 34; xxvii. 4; Deut. v.; xvii. 8; Jos. ix. 14; Judg. i. 1; xviii. 5; xx. 18; xxi. 2; 1 Kings x. 22; xxiii. 4; xxx. 8; 2 Kings ii. 1; v. 19; xxi. 1; 3 Kings xiv. 2; xxii. 5; 4 Kings iii. 11; viii, 8; xxii. 13; 2 Paral. xviii. 4; xxxiii. 18; Ps. cxviii. 133; Isai. viii. 11; xxx. 1; xlv. 11; Jerem. xxxvii. 16; xlii. 2; Ezech. xiv. 1; Zach. vii. 2; Job xii. 13; Ecclus. xxviii. 19; Luke xvi. 29).

CONTRADICT'ION, water of (Num. xx. 7).

CONTRIT'ION for sin, its necessity (Jer. vii. 3; Matt. iii. 2; iv. 17; Luke xiii. 3; xxiv. 47; Acts ii. 38; iii. 19; viii. 22; xvii. 30; xx. 21; xxvi. 20; pardon promised to true contrition (Deut. iv. 29; xxx. 2; 1 Kings vii. 3; 2 Paral. vii. 14; xxx. 6; xxxiv. 27; Job xiii. 23; Prov. xxviii. 13; Ecclus. xvii. 23; Isai. i. 16; xxx. 18; lv. 7; lix. 20; Jer. iii. 17; xviii. 8; xxix. 12; xxxi. 18; Ezech. xviii. 21; Jon. iii. 9; Zach. i. 3; Acts iii. 19; xxvi. 18, 20).

CONVER'SION, of three thousand at Pentecost (Acts ii. 41); of five thousand (iv. 4); of the centurions after the crucifixion (Mark xv. 39; Luke xxiii. 47); of the thief crucified with our Lord (42); of Saul (Acts ix. 6); of king Manasses (2 Paral. xxxiii. 12).

CORBO'NA, Corban, gifts offered in the temple (Matt. xxvii. 6; Mark vii. 11).

CORE, a Hebrew measure equal to 75 gallons (Ezech. xlv. 14).

CORE, a Levite, revolts against the authority of Aaron: his punishment (Num. xvi.; xxvi. 10; Ps. cv. 18; Ecclus. xlv. 22).

CORIAN'DER, an aromatic seed, the manna resembled it (Exod. xvi. 31; Num. xi. 7).

COR'INTH, a city in Greece; visited by St. Paul, A. D. 52 (Acts xviii.); he lodged with Aquila and Priscilla, and preached to the Jews, but finding them obdurate, addressed the Gentiles. He remained here eighteen months, wrote two Epistles to the Thessalonians (Acts xviii. 18). After leaving them, he wrote two Epistles to them (1 Cor., 2 Cor.)

CORINTH'IANS, Epistles of St. Paul to the, canonical books of the New Testament.

COR'MORANT, a predatory bird (Lev. xi. 17; Deut. xiv. 17).

CORNE'LIUS, centurion of the Italian band stationed at Cæsarea, converted by a vision (Acts x. 1–3); instructed and baptized by St. Peter (34–48).

COR'NET, a musical instrument (1 Kings xviii. 6).

COR'NU STIB'II, a Latin translation of Kerenhappuch, the name of Job's third daughter (Job xlii. 14). It means Horn of Kohl, or stibic stone.

CORPSE, legal uncleanness incurred by touching (Num. xix. 16).

CORRECT'ION, fraternal, shown by example and precept (Gen. xxxvii. 21; Prov. ix. 8; x. 17; xii. 1; xiii. 1; xv. 31; xvii. 10; xxiv. 25; xxv. 12; xxvii. 5; xxviii. 23; Eccles. vii. 6; Ecclus. xx. 1; xxi. 7; Osee iv. 4; Matt. xviii. 15; Gal. ii. 11; 1 Tim. v. 20; 2 Tim. ii. 25; Heb. iii. 13; James v.

19); how it should be done (Matt. vii. 3; John viii. 7; Titus ii.)

COROZA'IM, a city in Galilee, on the west shore of the Lake of Tiberias. Jesus Christ wrought many miracles there, but reproaches it with incredulity (Matt. xi. 21; Luke x. 13).

CORRUP'TION. The body of Christ did not



CITY OF REFUGE.

undergo (Ps. xv. 10; Jon. ii. 7; Acts ii. 27, 31; xiii. 35, 37).

COUN'CIL OF JERUSALEM, held by the apostles to decide whether Gentile converts were required to observe the Mosaic law (Acts xv.)

COUN'CIL, Jewish court or Sanhedrim (Matt. v. 22; x. 17; Mark xiii. 9).

COUN'CIL of a Roman governor (Acts xxv. 12).

COUN'SEL of Tobias to his son (Tob. iv.); of the mother of the Machabees to her youngest son (2 Mach. vii. 27).

COURT, an open enclosure (Exod. xxvii. 9; xl. 31; Lev. vi. 16; 3 Kings vi. 36; vii. 12; 4 Kings xxiii. 12; 2 Paral. xxxiii. 5; Matt. xxvi. 58).



THE CREATION.

COV'ENANT of God with Noe (Gen. vi. 18; ix. 9); with Abraham (Gen. xv. 7; xvii. 2); with Isaac (Gen. xvii. 19; xxvi. 3); with Jacob (xxviii. 13); with the children of Israel (Ex. vi. 4; xix. 5; xxxiv. 27; Lev. xxvi. 1–42; Deut. v. 2; ix. 9; xxvi. 15).

COV'ETING forbidden (Ex. xx. 17; Deut. v. 21).

COV'ETOUSNESS. See AVARICE.

COW, sacrifice of a red cow for sin (Num. xix.; Heb. ix. 13).

COZ'BI, daughter of Sur, prince of the Madianites, killed with Zambri by Eleazar the priest (Num. xxv. 6–15).

CREA'TION of heaven and earth by God (Gen. i. 1; of man (26); of woman (ii. 21).



CORINTH.

CRES'CENS, a disciple of St. Paul, who mentions his going to Galatia (2 Tim. iv. 10).

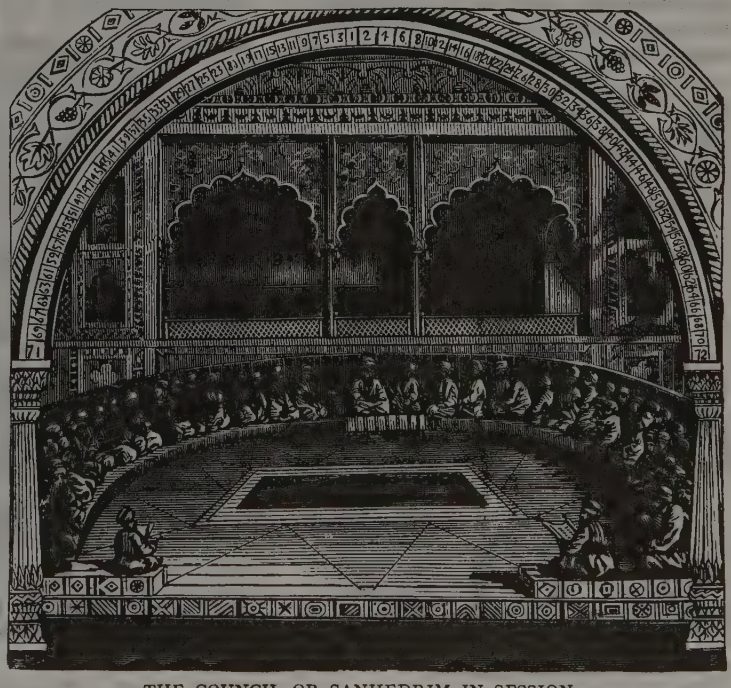
CRETE, an island in the Mediterranean now called Candia (1 Mach. x. 67); St. Paul touched it off Gnidus (Acts xxvii. 7); and ran along to Phenice (12). St. Paul apparently preached there subsequently, and sent Titus as bishop to the island (Titus i. 5).

CRETES, Cretans, inhabitants of Crete (Acts ii. 11); their bad character (Titus i. 12).

CROSS. Our Lord bids his disciples to take up the cross and follow him (Matt. x. 8; xvi. 24; Mark viii. 34; Luke ix. 23; xiv. 27); he foretells his own death on the cross (John xii. 33; Mark viii. 31, 34); he carries his cross to Calvary (Luke xxiii. 26; John xix. 17; Mark xv. 21); the title affixed to the cross (Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19); he dies on the cross (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

CROSS'ES and tribulations, the lot of all who wish to live piously (Ps. xxxiii. 20; Ecclus. ii. 1; Matt. xvi. 24; 1 Thess. iii. 3; 2 Tim. iii. 12); the folly of the cross (1 Cor. i. 18); crosses sent to us by God for our good (2 Cor. xi. 30; 1 Pet. iv. 17); crosses lead us to know God (Luke xxiv. 26, 46; John xii. 25; Acts xiv. 21; Rom. viii. 17; 2 Cor. iv. 8; v. 1; Phil. ii. 8; 2 Thess. i. 5; Heb. xii. 2); they are to be borne patiently and joyfully (Matt. v. 12; x. 26; James i. 2).

CROWN. There was a golden crown surmounting the Ark of the Covenant (Ex. xxv. 11); the high priest wore a crown of gold on his mitre, inscribed "Holiness" (Ecclus. xlv. 14; Wis. xviii. 24; Zach. vi. 11); David captured and wore a gold crown set with precious stones, weighing a talent, from Melchom, king of Ammon (2 Kings xii. 30; 1 Paral. xx. 2); Mardochai rides out wearing the crown of Assuerus (Esth. vi. 8; viii. 15); Ptolemee wore two crowns (1 Mach. xi. 13); Alexander Bales sent a gold crown to Jonathan (1 Mach. x. 20); Alcimus gives a gold crown to Demetrius (2 Mach. xiv. 4); idols were crowned (Baruch vi. 9); crowns of gold were placed on the front of the temple at its dedication (1 Mach. iv. 57); the ancients cast their crowns before the throne of God (Apoc. iv. 10).



THE COUNCIL OR SANHEDRIM IN SESSION.

CROWN of thorns placed on the head of our Lord (John xix. 5).

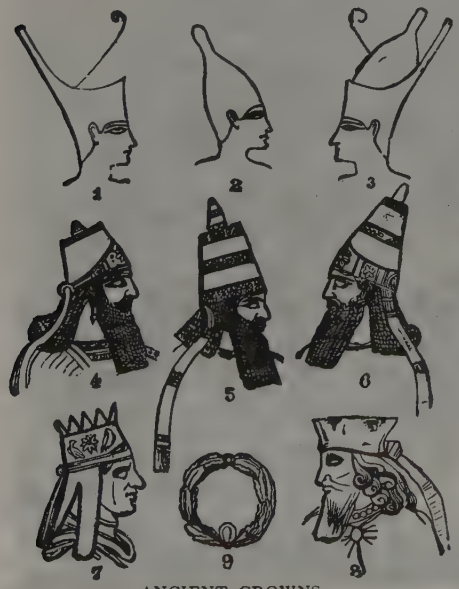
CRU'CIFIXION, a punishment in Egypt (Gen. xl. 19); Saul's descendants suffer it (2 Kings xxi. 6–13); it was abolished by Constantine.

CRU'CIFIXION of our Lord, preceded by scourging (Matt. xx. 19; Mark xv. 15); he bore his own cross (Mark xv 21 Luke xxiii. 26; John xix.



SACRIFICE OF A RED COW FOR SIN.

17); was stripped of his garments on which the soldiers cast lots (Matt. xxvii. 35); nailed to the cross and set up between two thieves (Isai. liii. 12); watched by a centurion and a band of soldiers (Matt. xxvii. 54; Mark xv. 45; Luke xxiii. 47; John xix. 23); he dies on the cross (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30); his legs were not broken (33); but his side was opened with a spear



ANCIENT CROWNS.

(34); the apostles preached Christ crucified (Acts ii. 36; iv. 10; 1 Cor. i. 23; ii. 2); sinners crucify the Son of God again (Heb. vi. 6); Jerusalem called Sodom and Egypt, because our Lord was crucified there (Apoc. xi. 8).

CRYS'TAL (Job xxviii. 17; Ezech. i. 22; Apoc. iv. 6; xxi. 11).

CU'BIT, a measure, about nineteen or twenty inches (Gen. vi. 15; Deut. iii. 11, etc.)

CU'CUMBERS, a vegetable for which the Israelites in the desert longed (Num. xi. 5).

CUM'MIN, a plant like fennel (Isai. xxviii. 25, 27; Matt. xxiii. 23).

CUP. Pharao's cup (Gen. xl. 11); Joseph's found in Benjamin's sack (Gen. xliv. 5); David takes away Saul's cup (1 Kings xxvi. 12); Babylon compared to a golden cup (Jerem. li. 7); golden cup of abominations (Apoc. xvii. 4).

CUPBEARER, an officer of rank in Eastern courts (Gen. xl. 11; 3 Kings x. 5); Nehemiah was cupbearer to Artaxerxes (2 Esd. i. 11; ii. 1).



ANCIENT CUPS.

CUP of God's wrath poured out on guilty nations (Is. li. 17, 21; Jerem. xxv. 15, 27; Ezech. xxiii. 31–34; Apoc. xiv. 10–19).

CUTH'ITES, people of Cutha sent by the king of Assyria to Samaria (4 Kings xvii. 30).

CUT'TING or tattooing the flesh forbidden (Lev. xix. 28); it was done in mourning (xxi. 5; Deut. xiv. 1); in heathen worship (3 Kings xviii. 28).

CYM'BALS, musical instruments struck together (2 Kings vi. 5; 1 Paral. xiii. 8; xv.; xvi.; xxv.; 2 Paral. v.; Ps. cl. 5; 1 Cor. xiii. 1). Egypt is called the land of the flying cymbal (Isai. xviii. 1); alluding to the winged disk so frequent on Egyptian buildings.

CY'PRESS, a tree (Ecclus. xxiv. 17; l. 11; Cant. i. 16).

CY'PRUS, an herb (Cant. i. 13; iv. 13).

CY'PRUS, an island in the Mediterranean. Jews resided there in the days of the Machabees (1 Mac. xv. 23); native place of Barnabas (Acts iv. 36); the gospel preached in (Acts xi. 19); St. Paul visits it A. D. 42 (Acts xiii. 4–13; xv. 39; xxi. 3; xxvii. 4).

CYRE'NE, a city in Africa (Acts ii. 10); a place in Assyria (4 Kings xvi. 9).

CYRENIAN, a native of Cyrene. Simon bore the cross of our Lord (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26); they had a synagogue at Jerusalem (Acts vi. 9); heard the apostles on Pentecost (ii. 10); helped to form the church at Antioch (xi. 20); Lucius, of Cyrene, one of the prophets and doctors there (xiii. 1); is venerated as the first bishop of Cyrene.

CYRI'NUS (Publius Sulpitius Quirinus) takes the census in Judea (Luke ii. 2).

CY'RUS, founder of the Persian monarchy, was announced by Isaias (xliv. 28; xlv. 1); he permits the Jews to return to Judea (2 Paral. xxxvi. 22; 1 Esd. i. 3; Dan. vi. 28; x. 1); he restores the sacred vessels of the temple (v. 7, 14).

DA'GON, the national god of the Philistines, represented as part man and part fish. His principal temples were at Gaza (Judges xvi. 21, 30); and Azotus (1 Kings v. 5, 6; 1 Paral. x. 10); the idol in the latter was overthrown when the Ark of the Covenant was placed in the temple (1 Kings v. 5); this temple was destroyed by Jonathan (1 Mach. x. 83; xi. 4).

DALAI'AS, counsellor of Joakim, tries to prevent the king from burning the prophecies of Jeremias (Jerem. xxxvi. 12, 25).

DAL'ETH, fourth letter of the Hebrew alphabet (Jerem. i. 4).

DALI'LA, a woman of the valley of Sorec, whom Samson loved, but who betrayed him to the Philistines (Judges xvi. 4–20).

DALMANU'THA, a place on the Sea of Galilee (Mark viii. 10).

DALMA'TIA, a province on the eastern shore of the Adriatic. St. Paul preached near it (Rom. xv. 19); and sent Titus there (2 Tim. iv. 10).

DAM'ARIS, an Athenian woman converted by St. Paul (Acts xvii. 34). St. Chrysostom records the tradition that she was the wife of Dionysius, the Areopagite.

DAMAS'CUS, one of the most ancient cities of Syria, watered by the Abana and Pharphar (Gen. xiv. 15; xv. 2); conquered by David (2 Kings viii. 5; 1 Paral. xviii. 5); in Solomon's time, Razon made himself king (3 Kings xi. 23, 24); it appears frequently in the wars of Israel and Juda (3 Kings xv. 18; 2 Paral. xvi. 2; 3 Kings xv. 20; 3 Kings xx. 26; 4 Kings vi. 24; vii. 6, 7; 4 Kings viii. 28; xiv. 28; xv. 37). Theglathphalasar slew Rasin, and laid Damascus waste, 742 B. C. (4 Kings xvi. 9; Isai. vii. 8; viii. 4; xvii.; Jerem. xlix. 23; Amos i. 5). In the time of the apostles, it was subject to king Aretas (2 Cor. xi. 32); Saul was proceeding to it to persecute the Christians, when he was arrested by our Lord. He was led blind to the Straight street in Damascus to the House of Judas, where Ananias cured and baptized him. The Jews sought his life for preaching Christ and he escaped from the wall in a basket (Acts ix. 1–25).

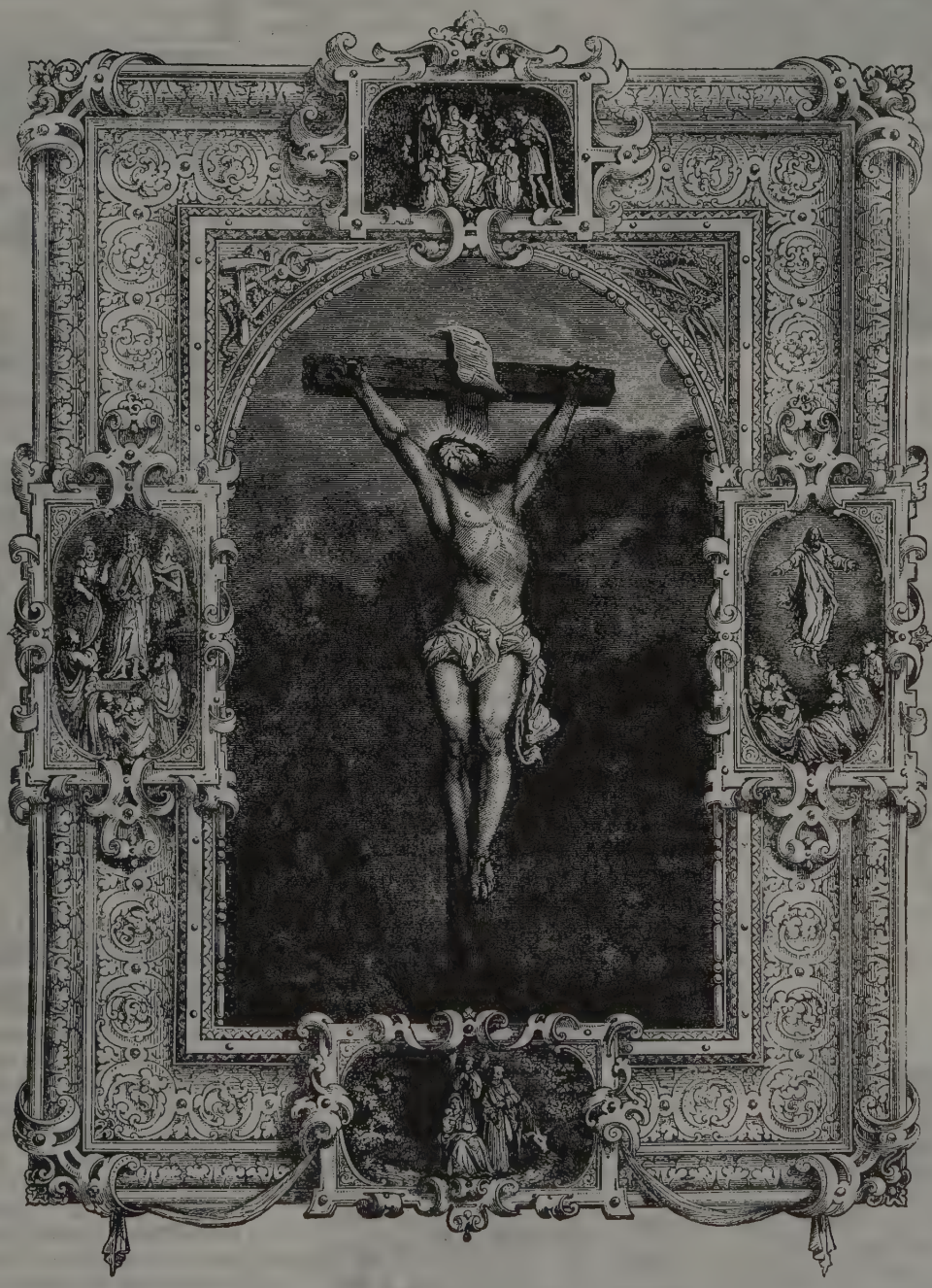
DAMNA'TION, eternal, prepared for the devil and the reprobate (Wis. v.; Job x. 22; Isai. xxiv. 22; xxx. 33; Dan. vii. 11; Matt. iii. 12; v. 29; xiii. 50; xxii. 13; Luke iii. 17; xvi. 23; Heb. x. 27; 2 Pet. ii. 4; Apoc. xix. 20; xx. 10; xxi. 8).

DAN, fifth son of Jacob (by Bala, Rachel's handmaid), (Gen. xxx. 6); he had but one son, Husim (xlvi. 23); Jacob's prophecies as to (Gen. xlix. 16.)

DAN, one of the twelve tribes. On leaving Egypt it numbered 62,700 fighting men, under their prince Ahiezer (Num. i. 12, 38, 39); they were on the north side (ii. 25); their offerings for the tabernacle (Num. vii. 66–71); they sent Ammiel to view the promised land (xiii. 13); Bocci was appointed from Dan to divide the land (xxxiv. 22); at Settim they numbered 64,400 (xxvi. 43); they stood on Hebal to curse (Deut. xxvii. 13); Moses' prophecy on (Deut. xxxiii. 22); their portion (Jos. xix. 40, 46, 47; Judg. xviii.); they capture the city of Lais and call it Dan (Judg. xviii. 28, 29); Samson was of Dan (Judges xiii.–xvi.); their territory was one extremity of the land, so that "from Dan to Bersebee" was used to express the whole country (Judg. xx. 1; 2 Kings xxiv. 2, 15; 1 Paral. xxi. 2; 2 Paral. xxx. 5); Jeroboam set up a golden calf in Dan (3 Kings xii. 29); the city Dan taken by Benadad (xv. 20; 2 Paral. xvi. 4). The tribe disappears in Bible records; there is no genealogy in 1 Paral. ii.–viii.; and in the Apocalypse none of the tribe are mentioned among the elect (Apoc. vii. 4–8).

DANCE, used in religious ceremonies, after the passage of the Red Sea (Ex. xv. 20); after David's victory over Goliath (1 Kings xviii. 6); on Solomon's accession (3 Kings i. 40); on the evil effects of dancing see Ex. xxxii. 6; Judg. xi. 34; xvi. 21; Matt. xiv. 6.

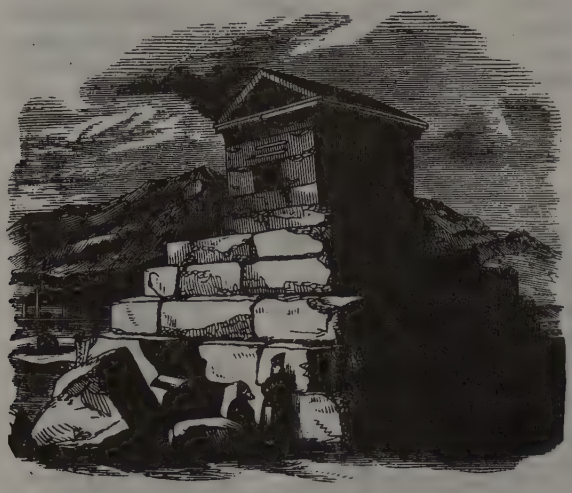
DAN'IEL, a prophet who flourished at Babylon during the captivity, and author of one of the canonical books. He was carried away captive in the fourth year of Joakim, king of Juda, 606 B. C., and was one of the young nobles brought up at the court of Nabuchodonosor (Dan. i. 2, etc.); while a youth he, by his wisdom, delivered the chaste Susanna, falsely accused (Dan. xiii.;) he explained the vision of Nabuchodonosor of a statue of various metals, representing the great monarchies (ii. 1–48); he explained another vision of a tree cut down, foretelling the seven years' madness of the king (iv. 1–34; in the reign of Balthasar he had a vision of four animals coming out of the sea, representing the empires of the Chaldees, Persians, Greeks and Romans (Dan. vii.); also the persecution of the Jews under Antiochus (21, 25); the overthrow of the Persians by Alexander (viii.); when Balthasar profaned the sacred vessels of the temple, Daniel read the words written on the wall by the mysterious hand, and announced the death of the king and the fall of the monarchy that very night (Dan. v. 1–3; ix.); Darius the Mede made Daniel ruler of one of the provinces (vi. 1); he was again cast to the lions on the accusation of his enemies, and miraculously preserved (vi. 16–24); he foretold the coming and death of the Messias in seventy weeks (ix. 21–27); the angel Gabriel revealed to him the reign of Alexander, the division of his empire, the persecutions of Antiochus (x.; xi.) under Cyrus; he unmasked the priests of Bel, and destroyed the temple (xiv.), and a dragon worshipped by the people, for which he was again cast to the lions (xiv. 30, 31); but refreshed by Habacuc and delivered (32–41); his wisdom was proverbial (Ezech. xxviii. 3; xiv. 14, 20); his prophecies have come down to us partly in Hebrew, partly in Chaldee, and partly in Greek; the last portion is rejected by the modern Jews, who refuse to accept the New Testament and all other Greek Scriptures, and by



THE CRUCIFIXION. (After the painting by Van Dyke.)

Protestants. Daniel died apparently during the captivity.

DAPH'CA, the ninth camp of the children of Israel in the desert (Num. xxxiii. 12).



TOMB OF CYRUS.

DAPH'NE, a place near Antioch where the high-priest Onias took refuge (2 Mach. iv. 33).

DAPH'NIS, a fountain (Num. xxxiv. 11).

DARI'US, the Mede, or Astyages (Dan. xiii. 65), uncle of Cyrus the Great, was the son of Assuerus (Dan. ix. 1); he overthrew his grandnephew Balthasar and began his reign at Babylon at the age of sixty-two, 538 B. C. (Dan. v. 31); he made Daniel governor of a province, and by an edict recognized the God of Daniel as "the living and eternal God" (vi. 2, 26).



DAGON, THE FISH GOD.

DARI'US (son of Hystaspes), renewed the order of Cyrus for the rebuilding of the temple (1 Esd. vi. 1).

DARI'US, the Persian (2 Esd. xii. 22), is supposed to be Dari'us Nothus, 425–404 B. C., or more probably Dari'us Codomanus, overthrown by Alexander (1 Mach. i. 1).

DARK CLOUD, God appears at Sinai in a (Ex. xx. 21).

DARK'NESS. Egypt struck with darkness for refusing to let the Israelites go (Ex. x. 21, 22); darkness over the whole earth at the crucifixion of our Lord (Matt. xxvii. 45); darkness is used for death (Job x. 21, 22); and for sin (John i. 5; iii. 19).

DA'THAN, son of Eliab of the tribe of Ruben, rebels with Core against Moses and Aaron, and is swallowed up by the earth (Num. xvi. 1–33; xxvi. 10; Deut. xi. 6; Ps. cv. 17; Ecclus. xlv. 22).

DATH'EMAN, a fortress besieged by Timotheus (1 Mach. v. 9).

DAUGH'TERS inherited in default of sons (Num. xxxvi. 6). The term daughter is used for any female descendant (Gen. xxiv. 3, 13; xxxi. 43); for women of a place or country (Gen. vi. 2; Num. xxv. 1; Deut. xxiii. 17; Luke xxiii. 28); for cities (Isai. x. 32; Jer. vi. 2; Zach. ix. 9).

DA'VID, son of Isai or Jesse, of the tribe of Juda, consecrated by Samuel as future king (1 Kings xvi. 13; 2 Kings ii. 4); he was renowned for valor, having slain a lion and a bear (1 Kings xvii. 34); he became Saul's armor-bearer and minstrel (1 Kings xvi. 21–23); when the giant Goliath defied the champions of Israel and no one dared accept the challenge, David met and slew him (49); Saul's son Jonathan and David became warm friends (xviii. 1, 3; xx. 8; xxiii. 18); Saul, jealous of David, attempted his life (xviii. 11); and sent him against the Philistines, promising his daughter Michol in marriage as a reward for victory; David's unexpected success embittered Saul, who showed such hostility to him that by Jonathan's advice he retired to Achis, king of Geth (xxi.); but there pretended insanity to avoid serving against his king and country (xxi. 13); he then retired to Maspha (xxii. 3); was delivered from Saul's pursuit (xxiii. 14); and spared the king when he was in his power (xxiv. 5; xxvi. 11); he married also Achinoam and Abigail, and resided at Siceleg; the Amelecites having captured the place and his family, he pursued and defeated them (xxx.); on the death of Saul at Mount Gelboe, he was anointed king at Hebron, and recognized by the tribe of Juda (2 Kings ii. 4, 10); the other tribes recognizing Isboseth, son of Saul (8–10); but David defeated him at Gabaon, and he was some time after assassinated by his own servants (2 Kings iv. 7); David was then, after seven years' reign at



DATES.

Hebron, anointed king of all Israel, and reigned thirty-three years at Jerusalem (v. 5); he brought the ark from Cariathiarim, and proposed to erect a temple (2 Kings vii. 2; 1 Paral. xvii.; xxiii.–xxvii.); but



THE THRONE OF CYRUS.

was told by the prophet Nathan that the work was for his son (2 Kings vii. 5–17); he freed Israel from paying tribute to the Philistines, defeated the Moabites, Adarezer, king of Soba, the Syrians, Edomites, and Ammonites (viii.; x.; xxi.); he fell into the sin of adultery, and to cover it contrived the death of Urias, for which he repented (xi.–xii. 13); his son Absalom rebels and forced David to flee from Jerusalem, but is defeated in battle and killed (xv.–xviii.); by numbering his people he draws down a pestilence (xxiv. 15); he caused Solomon his son by Bethsabee to be consecrated king (3 Kings i. 34); and died 1014 B. C. (3 Kings ii. 10); he composed Psalms, which form one of the canonical books, and have been used by the Jewish and Christian churches in divine worship; and in them he foretold of the Messias who was to be of his race; he is praised (Ecclus. xlvii. 2); our Lord is called the Son of David (Matt. i. 1; xv. 22; xxii. 45; Mark xii. 35; Luke xx. 41; Acts ii. 30); called a prophet (Acts ii. 30).

DEA'CONS, an order of clergy on the new law (Acts vi. 3); the qualities they should possess (1 Tim. iii. 8).

DEAD. How the dead are to be mourned (Lev. xix. 28; Deut. xiv. 1; xxxiv. 8; 2 Kings i. 11; iii. 32; x. 2; xii. 16; xiv. 2; xix. 1; xxi. 10, 13; Ecclus. xxii. 10; xxxviii. 16; 1 Mach. ix. 20; xii. 52; xiii. 26; Matt. ii. 18; Luke vii. 13; John xi. 33; Acts viii. 2; ix. 39; 1 Thess. iv. 12.)

DEAD SEA or Most Salt Sea (Lake Asphaltite), occupying the site of Sodom, Gomorrha, etc. (Num. xxxiv. 3, 12; Deut. iii. 17; Jos. xii. 3; xv. 5; xvi. 8).

DEAF MUTE cured by our Lord (Mark vii. 32).

DEATH is the penalty of sin (Gen. ii. 17; iii. 19; Rom. v. 12, 17; vi. 23; 1 Cor. xv. 21); sin causes a spiritual death (Eph. ii. 5; Coloss. ii. 13; 1 Tim. v. 6; James i. 15); all men are subject to death once (Jos. xxiii. 14; Job xiv. 5; Ps. lxxxviii. 49; Eccles. iii. 2; viii. 8; ix. 5; Ecclus. xvii. 3; xli. 1; John vii. 30; viii. 20; Heb. ix. 27); the hour of death is uncertain (Eccles. ix. 12; Matt. xxiv. 43; Luke xii. 40; 1 Thess. v. 2; 2 Thess. ii. 2; James iv. 13); Christ overcame death (Isaias xxv. 8; Osee xiii. 14; Rom. vi. 9; 1 Cor. xv. 54; 2 Tim. i. 10; Heb. ii. 14; Apoc. i. 18; xxi. 4).



THE PLAIN AND LAKES OF MODERN DAMASCUS.
(This Map is from Fairbairn's Imperial Bible Dictionary.)

DEB'BORA, a prophetess, wife of Lapidoth, governed Israel in the days of the Judges, dwelling under a palm tree between Rama and Bethel (Judg. iv. 4, 5); she sent Barac to raise an army and attack Sisara, general of king Jabin's army, and composed a canticle on the victory (v.) 1285 B. C.

DEB'ORA, Rebecca's nurse, buried under an oak at Bethel (Gen. xxxv. 8).

DEC'ALOGUE, the Ten Commandments (Exod. xx. 2–17; Deut. v. 6–21).

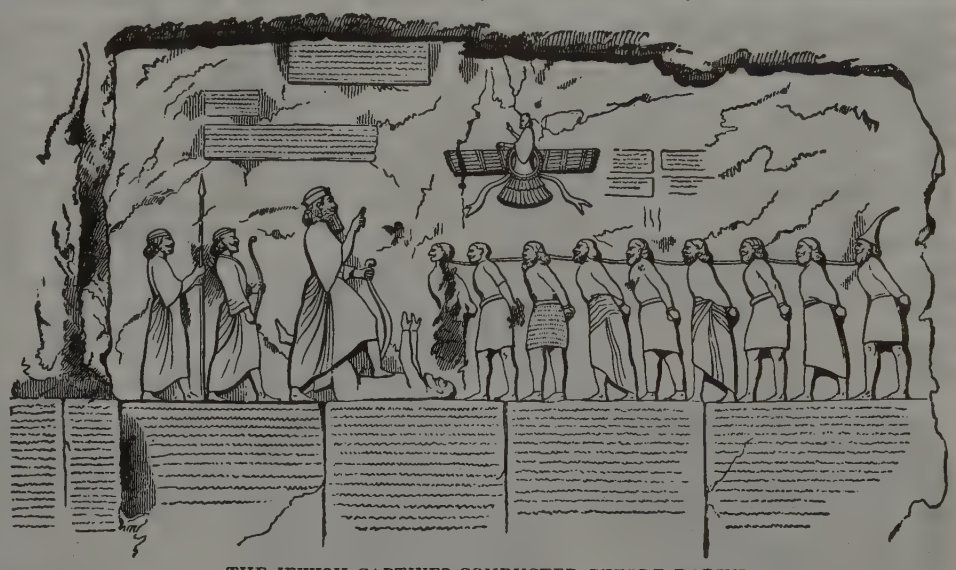
DE'DAN, a country (Jerem. xxv. 23; xlix. 8; Ezech. xxv. 13; xxvii. 15; xxxviii. 13).

DED'ANIM, a Gentile nation (Isai. xxi. 3).

DED'ICATION of the temple by Solomon (3 Kings viii.; 2 Paral. v. 6–vii. 9); by Judas Machabeus (1 Mach. iv. 56; 2 Mach. ii. 9); dedication of the walls of Jerusalem (2 Esd. xii. 27).

DEL'UGE, an overflowing of the earth with water, announced (Gen. vi. 17–viii. 4); it lasts 150 days, beginning the 17th day of the second month, 2348 B. C.; it is never to occur again (ix. 11).

DE'MAS, of Thessalonica, a disciple of St. Paul (Coloss. iv. 14); ministered to him during his imprisonment in Rome, but loving the world, left him and went to Thessalonica (2 Tim. iv. 9).



THE JEWISH CAPTIVES CONDUCTED BEFORE DARIUS.

DEME'TRIUS SOTER, king of Syria, son of Seleucus IV. He sent Bacchides against Judas Machabeus (1 Mach. vii.; 2 Mach. xiv.), and then Nicanor, who was defeated and slain (1 Mach. vii.; 2 Mach. xv.); but Bacchides sent again overwhelmed him. Demetrius was unable however to overthrow Jonathan, who sided with Alexander Balas against Demetrius (1 Mach. x. 1, 9), and Demetrius was killed, 150 B. C. (1 Mach. x. 49, 50).

DEME'TRIUS NICANOR, son of Soter, raised his standard in Cilicia (1 Mach. x. 67–69); won the favor of Ptolemy Philometor, who gave him his daughter Cleopatra in marriage and became king (x. 51–89; xi. 14–18); Jonathan Machabeus obtained his favor; Demetrius was finally driven out by Tryphon, was taken by the Parthians, but finally recovered his throne and was killed, 126 B. C. (1 Mach. xiii. 34–xiv. 38).

DEME'TRIUS, a silversmith of Ephesus, living by making little silver models of the temple of Diana, finding his trade injured by St. Paul, who converted the people to Christianity, raised a riot (Acts xix. 24).

DEME'TRIUS, a disciple praised by St. John (3 John 12).

DER'BE, a city in Lycaonia, to which St. Paul and St. Barnabas retired from Lystra (Acts xiv. 19); Gaius, a disciple, was a native of this place (xx. 4).

DES'ERT, or Wilderness of Sur, near the head of the Red Sea where Agar wandered (Gen. xvi. 7); —of Pharan, where Ismael took up his abode (Gen. xxi. 21); the Israelites wandered for a long time in this desert (Num. xiii. 1; Habac. iii. 3); of Sin, between Elim and Mount Sinai (Ex. xvi. 1; Num. xxxiii. 11, 12); another near Cadesbarné, also called of Cades (Ps. xxviii. 8; Num. xx. 1; xxxiii. 36); —of Sinai (Ex. xix. 2); of Cademoth (Deut. ii. 26); of Ziph, to which David fled (1 Kings xxiii. 15); of Maon (xxiii. 24); of Edom (4 Kings iii. 8); of Palmyra (2 Paral. viii. 4); of Egypt (Ezech. xx. 36); of Upper Egypt (Tobias viii. 3); of Deblatha (Ezech. vi. 14); where St. John preached (Matt. iii. 1); of Juda (Judges i. 16).

DESIR'ED of nations, the Messias (Agg. ii. 8).

DETRACT'ION, forbidden and punished (Ps. xiv. 3; c. 5; Prov. x. 18; xi. 13; xvi. 28; xx. 19;



CONVENT OF MAR SABA, AND THE DEAD SEA.

xxvi. 20; Eccles. x. 20; Rom. i. 30; 2 Cor. xii. 20; 1 Pet. ii. 1; James iv. 11).

DEUTERO-CANONICAL books of the Old Testament are those books not included in the first canon ascribed to Esdras, but received by the Jewish church in the time of our Lord, and by the apostles and primitive church. They are rejected with the New Testament by the Jews. They are Tobias, Judith, Esther, Wisdom, Ecclesiasticus, Baruch, a part of Daniel, and the two books of the Machabees.

DEUTORON'OMY, or the Second Law, called in Hebrew Elle Haddebarim. It repeats and inculcates the ordinances given on Mount Sinai, and is the fifth and last of the Pentateuch, or five books of Moses. It was written on stones by Josue (Jos. viii. 32).

DEV'IL, the name given to the chief of the fallen angels. Sin entered the world through his jealousy (Wisd. ii. 24). He is always seeking to injure men (Gen. iii. 1; 2 Paral. xviii. 21; Job i. 11; Zach. iii. 1; Matt. viii. 28; Luke viii. 12; Acts xiii. 8; Eph. vi. 11; Apoc. ii. 10; xii. 9); he tempted our Lord (Matt. iv.); he transforms himself into an angel of light to deceive men (2 Cor. xi. 14); he goes about like a roaring lion (1 Pet. v. 8); he can act only as God permits (3 Kings xxii. 22; 2 Paral. xviii. 21; Job i. 12; ii. 6; Matt. viii. 31; Eph. ii. 2; 2 Tim. ii. 26; Apoc. xx. 7); he is the father and prince of the world and of all the wicked (John viii. 44; xii. 31; xiv. 30; xvi. 11; Acts xiii. 10; 2 Cor. iv. 4; Eph. ii. 2; 1 John iii. 10); his empire was destroyed by Christ (Matt. viii. 16; Luke x. 18; xi. 22; John xii. 31; Col. i. 13; 2 Tim. i. 10; Heb. ii. 14; 1 John v. 18; Apoc. xx. 9).

DEV'ILS or demons, evil spirits. All the gods of the Gentiles were devils (Ps. xcv. 5); men offered them sacrifices even of their own children (Ps. cv. 37; Baruch iv. 7; Levit. xvii. 7; 4 Kings i. 2, 3); this was specially forbidden (Lev. xvii. 7; Deut. xxxii. 17; 2 Paral. xi. 15; Ps. cv. 37); they are driven out of possessed persons by our Lord (Matt. viii. 16, 31; ix. 33; xvii. 17; Luke iv. 35; viii. 2, 28; ix. 43; xiii. 11); they are subject to the disciples (Luke x. 17; Acts v. 16; viii. 7; xvi. 18); they recognize Christ (Matt. viii. 29; Mark iii. 11; v. 7; Luke iv. 33, 41; viii. 28; Acts xix. 15; James ii. 19).

DIAN'A, goddess of hunting, worshipped especially at Ephesus. Her idol there was believed to have fallen from heaven (Acts xix. 35), and was revered in all Asia Minor (27). St. Paul's preaching drew so many from idolatry, that Demetrius, a silversmith, who made silver temples as mementos, raised a riot (23–40).

DIDRACH'MA, a Greek piece of money (2 Mach. iv. 19; x. 20), and equivalent to the half-sicle which each Jew was obliged to pay annually to the temple (Matt. xvii. 23; Ex. xxx. 13).

DID'YMUS, the Greek name of Thomas (John xi. 16; xx. 24).

DI'ES (Jemima), the name of one of Job's daughters (Job xlii. 14).

DIE'VITES, one of the tribes sent to settle in the country of the ten tribes (1 Esd. iv. 9; 4 Kings xvii. 24).

DI'NA, daughter of Jacob and Lia (Gen. xxx. 21); ravished by Sichem, son of Hemor the Hevite, who then sought her in marriage; but Simeon and Levi treacherously captured the city and slew the people (xxxiv. 1–31).

DI'NITES, one of the tribes sent to settle the country of the ten tribes (1 Esd. iv. 9); oppose the Jews (ib.)

DIONYS'IUS, the Areopagite, an illustrious Athenian converted by St. Paul (Acts xvii. 34).

DIOT'REPHES, a disciple mentioned 3 John i. 9.

DIP'SAS, a serpent whose bite caused a violent thirst (Deut. viii. 15).

DISCI'PLES, seventy were sent out by our Lord, two by two, to preach in the cities of Judea (Luke x. 1); their instructions (3); they return and give an account of their mission (17).

DISPER'SION, Jews of the, were those who remained in foreign countries after the captivity (James i. 1; 1 Pet. i. 1).



DAMASCUS, SYRIA.

DISOBE'DIENCE punished (Lev. xxvi. 14; Deut. xi. 28; xvii. 12; xviii. 19; 1 Kings xii. 15; 3 Kings xx. 36; 2 Paral. vii. 19; Jer. xi. 8); the disobedience of Adam and Eve (Gen. iii. 16); of Lot's wife (xix. 26); of the sons of Aaron (Lev. x. 1); of the Israelites (Num. xiv. 41; 1 Kings xiii. 11; xiv. 24; xv. 24; 2 Kings vi. 7; Jer. xxv. 3; xxvi. 4; Acts vii. 39).

DIVINATION by arrows (Ezech. xxi. 21, 22).

DIVINE, Jews forbidden to divine (Lev. xix. 26).

DIVI'NERS, soothsayers, interpreters unable to explain Pharao's dreams (Gen. xli. 8); Nebuchodonosor's (Dan. ii. 10); Balthasar's vision (Dan. v.)

DIVI'NING cup of Joseph (Gen. xliv. 5).

DIVIS'ION of the Promised Land among the

ten tribes (Jos. xiii.); share of the tribes of Ruben and Gad (Num. xxxii. 33; Jos. xiii. 8); of Juda (xv. 20); of Ephraim (xvi.); of Manasses (Num. xxxii. 33; Jos. xviii. 7; xvii. 1–11); of Benjamin (xviii.); of Simeon (xix.); of Zabulon (xix. 10); of Issachar (17); of Aser (24); of Nephthali (32); of Dan (40); of Levi (xxi. 4).

DIVORCE' forbidden (Matt. v. 32); permitted to the Jews (Deut. xxiv. 1); God punishes it (Mal. ii. 14).

DOC'TORS of the law taught by our Lord in childhood (Luke ii. 46); doctors come from all the cities of Judea and Galilee to hear him (v. 17); rebuked by our Lord (xi. 39); their hypocrisy unmasked (Matt. xvi. 1); condemned (Luke xi. 46); they are confounded (Matt. xxi. 24; xxii. 15; Mark xii. 13); they were to be heard, not to be imitated (Matt. xxiii. 3–6; Mark xii. 40); jealous of distinction (Matt. xxi. 15); they conspire the death of our Lord (John xii. 10; Matt. xxvi. 4); they seek means to put him to death (Luke xix. 47); they fear the people (48); resisted his miracles (John ix. 24); their blindness (39); they denied his mission (Luke xx. 2–4); compared to the rebellious vine growers (Luke xx. 9); seek to ensnare our Lord in his words (20); silenced (40); unable to answer the questions of our Lord (Matt. xxii. 46); corrupt Judas (xxvi. 15); they seize our Lord (John xviii. 3; Mark xiv. 43); they assemble to put him to death (Matt. xxvii. 1); deliver him to Pilate (2).

DOC'TRINE and TRUTH (Urim and Thummim), words on the Rational of Judgment (Ex. xxviii. 30).



SAMUEL ANOINTING DAVID.

watching and guarding (Job xxx. 1; Is. lvi. 10); devour corpses (3 Kings xiv. 11; xvi. 4; xxi. 19; xxii. 38; 4 Kings ix. 10; Jer. xv. 3; Ps. lxvii. 24); as a term of hatred or contempt (Ps. xxi. 17; 1 Kings xxiv. 15; 2 Kings iii. 8, etc).

DOR'CAS or **TABITHA**, a Christian woman of Joppe, famous for her works of mercy (Acts ix. 36); restored to life by St. Peter (40, 41).

DOS'ITHEUS, a priest; took the book of Phurim or Esther to Egypt (Esth. xi. 1); an officer of Judas Machabeus (2 Mach. xii. 19, 35).



SOUTHERN END OF THE DEAD SEA.

DO'DANIM, son or descendant of Javan (Gen. 4; 1 Paral. i. 7).

DOG, an unclean animal (Is. lxvi. 3); used for

DO'THAIN, DO'THAN, a town in Samaria (Gen. xxxvii. 17; 4 Kings vi. 13; Judith vii. 3).

DOVE sent out by Noe (Gen. viii. 8); the Holy Ghost descends upon our Lord at his baptism in the form of a dove (Matt. iii. 16); we are to be as simple as doves (x. 16); a type of contemplation (Isai. xxxviii. 14; lix. 11); referred to (Ps. liv. 7; lxvii. 14; Jerem. xlviii. 28; Ezech. vii. 16; Osee vii. 11; Nah. ii. 7; Isai. lx. 8; Cant. i. 14; ii. 14).

DRACHM, a Greek coin (2 Esd. vii. 70–72; 2 Mach. xii. 43).

DRAG'ON, a creature of deserts like the ostrich (Job xxx. 29; Isai. xxxiv. 13; xliii. 20; Jer. ix. 11; x. 22; xiv. 6; xlix. 33; Micheas i. 8; Deut. xxxii. 33; Ps. xc. 13); a dragon worshipped at Babylon and killed by Daniel (Dan. xiv. 22); in the Apocalypse applied to the devil (Apoc. xii. 3); in Ezechiel to Pharao (Ezec. xxix. 3).

DRAG'ON, fountain at Jerusalem (2 Esd. ii. 13).

DRAUGHT of fishes, miraculous (Luke v. 6, 7).

DREAMS, God shows his will in (Gen. xlvi. 2; Num. xii. 6; 2 Kings vii. 4; Job iv. 13; vii. 14; xxxiii. 15; 1 Kings xxviii. 6; 2 Mach. xv. 11; Matt. i. 20; Acts xxiii. 11; xxvii. 23); they are not to be followed (Deut. xiii. 1; Eccles. v. 2; Ecclus. xxxiv. 1; Jerem. xxiii. 16; xxvii. 9; xxix. 8); impure dreams (Deut. xxiii. 10).

DRESS, vanity in dress reproved (Isai. iii. 18; Esth. xiv. 16; Matt. vi. 28; xi. 8; Mark xii. 38; Luke xvi. 19; 1 Tim. ii. 9; 1 Pet. iii. 3).

DROM'EDARY, an animal used as a beast of burden, swifter than the camel (Isai. lx. 6).

DROP'SY, our Lord cures a person afflicted with (Luke xiv. 2).

DROUGHT, in the kingdom of Juda, announced by Jeremias (Jerem. xiv. 3); in Israel by Elias (3 Kings xvii. 1–7; xviii. 2).

DRUNK'ENNESS and gluttony forbidden and punished (Prov. xxi. 17; xxiii. 1; Ecclus. xxiii. 6; xxxi. 12, 17; xxxvii. 32; Isai. xxii. 13; xxviii. 7; xlvi. 12; Ezech. xvi. 49; Joel i. 5; Mich. ii. 11; Hab. ii. 5; Wisd. ii. 7; Luke xii. 45; xxi. 34; Rom. xiii. 13; 1 Cor. v. 11)

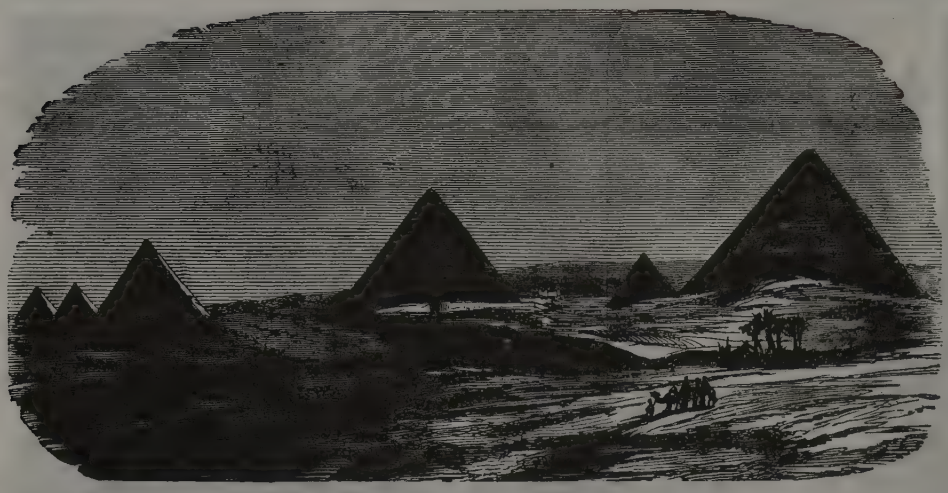
DRUSIL'LA, daughter of Herod Agrippa (Acts xxiv. 24).

DUMB devil expelled (Luke xi. 14; Mark vii. 32).

EA'GLE, classed among unclean birds (Lev. xi. 13; Deut. xiv. 12); the bald eagle (Mich. i. 16); referred to by our Lord (Matt. xxiv. 28; Luke xvii. 37); the parable of the two eagles (Ezech. xvii. 3–10); its strong flight (2 Kings i. 23; Job ix. 26; Prov. xxx. 19; Jerem. iv. 13; Lam. iv. 19; Abd. 4); one of the four creatures in Ezekiel's vision had the head of an eagle (x. 14); hence applied symbolically to St. John the Evangelist. The eagle of the Apocalypse (iv. 7; viii. 13; xii. 14.)

EARS OF WHEAT. The disciples rebuked by the Pharisees for breaking on the Sabbath (Luke vi. 1; Matt. xii. 1).

EAR-RINGS, Earlets, early in use and apparently superstitions (Gen. xxxv. 4); sent as presents (Gen. xxiv. 22, 47; Job xlii. 11); given to make golden calf (Ex. xxxii. 2); for the sacred vessels (xxxv. 22); allusions to their use (Judg. viii. 24–26;



THE PYRAMIDS OF EGYPT.

EARTH, the globe of the, Isai. xl. 22); created by God (Gen. i. 1; xiv. 19; Ex. xx. 11; xxxi. 17; 4 Kings xix. 15; Ps. cxiii. 15; cxx. 2; Prov. viii.; Esth. xiii. 10); suspended in space (Job xxvi. 7); covered with vegetation and animals (Gen. i. 10–12, 20–25); man created on earth (26, 27); cursed on account of Adam's sin (iii. 17, 18; iv. 2); overwhelmed with deluge on account of the sins of men (vii. 6, 10–12, 17); again peopled by Noe and his descendants (viii. 18); its final destruction (Apoc. xxi. 1).

EARTH'QUAKES, in the reign of Ozias (Zach. xiv. 5; Amos i. 1); at the crucifixion of our Lord (Matt. xxvii. 51); foretold (Apoc. vi. 12).

EB'ONY, imported into Tyre from Dedan (Ezech. xxvii. 15).

E'DOM, another name of Esau (Gen. xxxvi. 1); used frequently for the country of his descendants. Edom opposes the Israelites (Num. xx. 14); not to be abhorred (Deut. xxiii. 7); subdued by David (2 Kings viii. 14); revolts (4 Kings viii. 20); defeated (xiv. 7; 2 Paral. xxi.; Isai. xxxiv. 6); prophecy against (Num. xxiv.; Ps. cxxxvi.; Isai. xxxiv.; lxiii.; Jerem. xlix.; Lam. iv.; Ezech. xxv.; xxxii.; xxxv.; xxxvi.; Amos, Abdias).

EG'LA, sixth wife of David and mother of Jethraam (2 Kings iii. 5).

EG'LON, king of the Moabites, oppressed the Israelites for eight years, but was slain by Aod, 1405 B. C. (Judg. iii. 12.)

E'GYPT, a country in the northeast of Africa, called the land of Cham (Ps. cv. 22); being settled by his son Mesraim (Gen. x. 6, 13); Abram went down to (Gen. xii. 10); Joseph sold to Ismaelite merchants going to Egypt (xxxvii. 25); Joseph's life in Egypt (xxxix–xli.); Jacob sends his other sons to Egypt for grain (xlii.–xliii.); goes down with all his family (xlvi.); his descendants oppressed and reduced to bondage (Ex. i. 8); as had been foretold (Gen. xv. 13); Egypt smitten with plagues for refusing to let the Israelites depart (Ex. vii., viii., ix., x.); departure of the Israelites from (xii.; Deut. xvi.); Pharao pursuing is overwhelmed in the Red Sea (Ex. xiv.); the Israelites regret the food of Egypt (xiv. 11; xvi. 3; xvii. 3; Num. xi., xiv. xx); Solomon marries the daughter of Pharao, king of Egypt (3 Kings iii. 1); Jeroboam fled to Sesac, king of Egypt (xi. 40); Osee applies to Sua, king of Egypt, for aid (4 Kings xvii. 4); Josias, king of Juda, defeated and slain by Nechao, king of Egypt (4 Kings xxiii. 29; 2 Paral xxxv. 20–24); Egypt overthrown by king of Babylon (4 Kings xxiv. 7; Jerem. xlvi. 2); Ptolemee, king of Egypt, overthrown by Antiochus (1 Mach. i. 17–21); Alexander Bales sends ambassadors to (x. 51); Ptolemee gives him his daughter in marriage (57); Ptolemee conquers Alexander and assumes



WINGED CREATURE, WITH THE HEAD OF AN EAGLE.



DEER.

ECBAT'ANA, capital of the Medes (1 Esd. vi. 2; Tob. iii. 7; xv. 8; Jud. i. 1; 2 Mach. ix. 3).

ECCLE'SIASTES, one of the canonical sapiential books, written by Solomon, and called in Hebrew Coheleth or the Preacher (Eccles.)

ECCLE'SIAST'ICUS, one of the canonical sapiential books written by Jesus, the son of Sirach, and called in Hebrew Ben Sira. It was translated from the Hebrew by his grandson, and incorporated in the Septuagint.

ECH'O, rebounding from the mountains (Wisd. xvii. 18).

ECLIPSE' of the sun alluded to (Job xxxvi. 32; ix. 7; Ezech. xxxii. 7; Matt. xxvii. 45).

EDE'MA, a strong city in Nephthali (Jos. xix. 36).

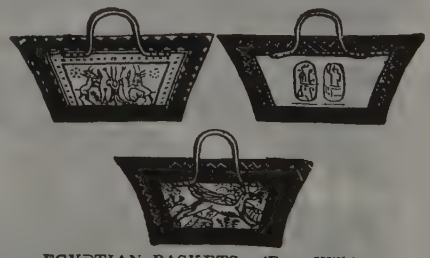
E'DEN, sons of (Isaias xxxvi. 1).

E'DEN, Cain dwelt east of (Gen. iv. 16).

EDIS'SA, the name of Esther in captivity (Esth. ii. 7).

ED'NA, apriest (1Esd. x. 30; 2Esd. xii. 15).

ED'NAS, warriors who joined the party of David (1 Paral. xii. 20); a general of the army of Josaphat, king of Juda (xvii. 14).



EGYPTIAN BASKETS. (From Wilkinson.)

Judith x. 3; Prov. xxv. 12; Isai. iii. 20; Ezech. xvi. 12; Osee ii. 13).

the crowns of Egypt and Asia (xi. 13); prophecies against (Isai. xix., xx.; Jerem. xliii., xliv., xlvi.); called the Land with the winged Cymbal (Isai. xviii. 1); Joseph and Mary flee to with the infant Saviour (Matt. ii. 13).

E'LA, son of Baasa, king of Israel, reigned two years at Thersa, B. C. 930; and was assassinated by Zambri (3 Kings xvi. 6–10).

E'LAM, eldest son of Sem (Gen. x. 22; 1 Paral. i. 17); also the country settled by his descendants (Gen. xiv. 1, 9; Is. xi. 11; xxi. 2; Jer. xxv. 25; xlix. 34; Ezech. xxxii. 24); occupying part of Persia.

E'LAMITES, inhabitants of Elam (1 Esd. iv. 9); prophesied against (Jerem. xlix.)

ELCA'NA, general of Achas, king of Juda, killed by Zechri (2 Paral. xxviii. 7).



THE FLIGHT INTO EGYPT.

ELCHA'NAN, a brave warrior; son of David's uncle (1 Paral. xi. 26).

EL'DAD, one of the seventy ancients of Israel; Josue wished Moses to stop his prophesying, but Moses would not (Num. xi. 26–29).

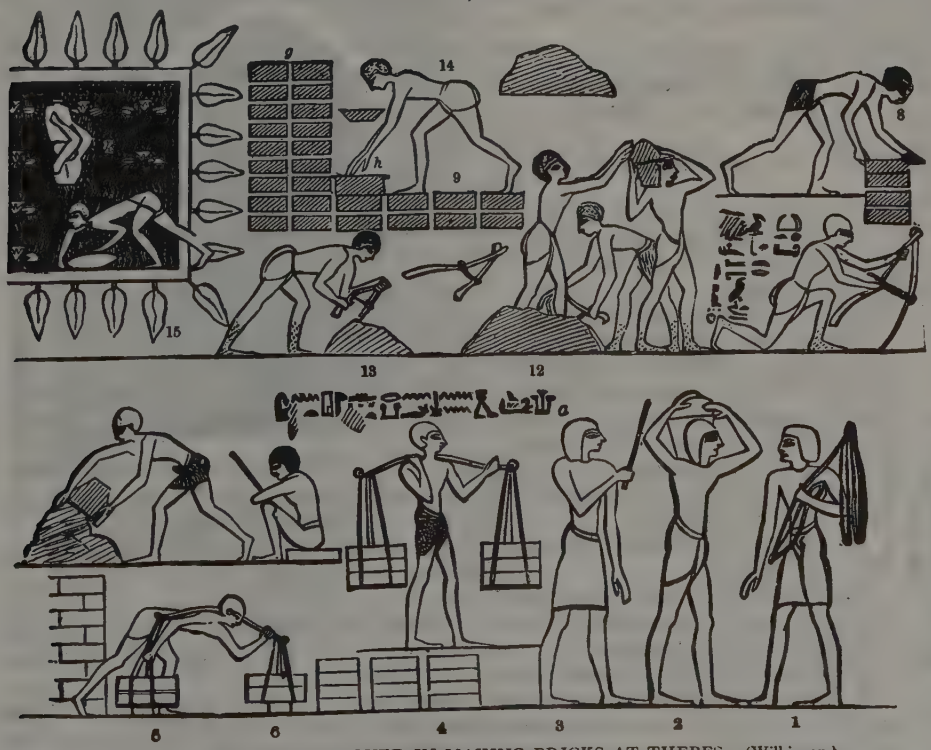
ELE'AZAR, third son of Aaron, succeeds him in the high-priesthood (Num. xx. 26); he entered the promised land with Josue and divides it (Jos. xiv. 1); he dies at Gabaath, and is succeeded by Phinees (xxiv. 33); his family retained the office of high-priest till the time of Heli, a descendant of Ithamar.

ELE'AZAR, son of Saura, dies bravely in battle against Antiochus (1 Mach. vi. 43–46).

ELE'AZAR, son of Aminadab, appointed to guard the ark (1 Kings vii. 1).

ELE'AZAR, a venerable old man of Jerusalem, one of the chief scribes, put to death by Antiochus for refusing to eat the flesh of swine in violation of the law, or even pretend to do so (2 Mach. vi. 18–31).

ELE'AZAR, one of those who brought water to David from the cistern of Bethlehem (2 Kings xxiii. 9; 1 Paral. xi. 16).



FOREIGN CAPTIVES EMPLOYED IN MAKING BRICKS AT THEBES. (Wilkinson.)

ELE'AZAR, one of the ancestors of our Lord (Matt. i. 15).

ELECT', their small number (Matt. xx. 16); evil days shortened and postponed for the sake of (Matt. xxiv. 22; Mark xiii. 20).

ELECT' or **ELECTA,** a lady at Ephesus to whom St. John addressed his second epistle. Some suppose it to be figurative for a church (2 John i. 1).



EGYPTIAN MUMMIES.

EL'EPHANT, used in war (1 Mach. i. 18; iii. 34; vi.; viii.; 2 Mach. xi., xiii., xiv.); elephants' teeth (ivory) (3 Kings x. 22).

E'LI, Eli, lama sabacthani, Hebrew words from

Ps. xxi. 1, meaning "My God, my God, why hast thou forsaken me?" uttered by our Lord on the cross (Matt. xxvii. 46).



EGYPTIAN HEAD-DRESSES.

ELI'ACIM, son of Helcias, "over the house," high-priest, as some suppose, in the time of king Ezechias (4 Kings xviii. 18); his glory (Isai. xxii. 20–25); high-priest (Jud. iv. 5; 4 Kings xxii. 4; 2 Paral. xxxiv. 9; Baruch i. 7); called Joakim (Jud. xv. 9).

ELI'ACIM, king of Juda, surnamed Joakim. He was son of Josias, succeeded his brother Jechonias; he was placed on the throne by Pharao Nechao, 609 B. C.; he reigned wickedly (4 Kings xxiii. 34; xxiv. 5); called Eliakim (2 Paral. xxxvi. 4).

ELIA'DA, general under king Josaphat (2 Paral. xvii. 17).

ELI'AKIM, one of the ancestors of our Lord (Luke iii. 30).

ELI'AS, a famous prophet, a native of Thesbe, dwelling at Galaad, shuts up the heavens from raining (3 Kings xvii. 1); fed by ravens (6); multiplies the corn and oil of the widow of Sarephta (9–16); restores her son to life (17–24); Achab summons him (xviii. 1–20); Elias challenges the priests of Baal, shows his divine mission, and puts them to death (21–46); fleeing from Jezabel, he is fed by an angel in the desert (xix. 1–7); instructed by the Lord, he anoints Hazael king of Syria, and Jehu and Eliseus



EGYPTIAN MONARCH IN HIS CHARIOT.

(8–21); rebukes Achab for killing Naboth (xxi. 17–29); at the command of an angel he stops the messengers sent by king Ochozias to consult Beelzebub, and announces his death (4 Kings i. 3–8); two officers and their men destroyed by fire from heaven for intending evil to him (9–16); walks through the Jordan (ii. 8); goes up to heaven in a whirlwind and a fiery chariot (11); present at the transfiguration of our Lord (Matt. xvii. 3); he is to come again (Mal. iv. 5; Ecclus. xlviii. 10; Matt. xvii. 11; Mark ix. 11).

ELI'ASIB, a priest who went up with Zorobabel (2 Esd. iii. 1); high-priest (xiii. 28).

ELIC'IANS, the nation of king Erioch (Judith i. 6); supposed to be the Elamites.

ELIE'ZER DAMASCUS, Abraham's servant (Gen. xv. 2); goes to Mesopotamia to seek a wife for Isaac (Gen. xxiv. 10); brings Rebecca (61).

ELIE'ZER, son of Moses (Ex. ii. 22; xviii. 4); circumcised by his mother when the angel threatened the life of Moses for her neglect (iv. 24, 25); Jethro brings him to his father (xviii. 1–6).

ELIE'ZER, son of Dodau, a prophet who foretold to Josaphat that his fleet fitted out to cooperate with Ochozias should be wrecked in Asiongaber (2 Paral. xx. 37).

ELIE'ZER, a deputy sent by Esdras to the Jews at Chasphia (1 Esd. viii. 15–20).

E'LIM, sixth camp of the Israelites in the desert (Ex. xv. 27; Num. xxxiii. 9).

ELIM'ELECH, husband of Noemi, Ruth's mother-in-law, who went to the land of Moab (Ruth i. 2, etc.)

ELIO'DA, a son of David (2 Kings v. 16).

ELIPH'ALETH, or **ELIPHALET**, two sons of David (2 Kings v. 16; 1 Paral. xiv. 7; 1 Paral. iii. 6; iii. 8).

EL'IPHAZ, one of the friends of Job (Job ii. 11).

ELISE'US, son of Saphat, disciple and successor of the prophet Elias. He was of Abelmeula (3 Kings xix. 19; Ecclus. xlviii. 13); anointed by Elias (3 Kings xix. 16); he crossed the Jordan by striking it with the cloak of Elias (4 Kings ii. 14); sweetens water (20); multiplies oil (iv. 1–6); raised to life the child of the Sunamitess (iv. 32); heals the leprosy of Naaman, the Syrian (v. 14); blinds the Syrians (vi. 18); foretells plenty (vii. 1); his death (xiii. 14); his dead body restores a murdered man to life (21 Ecclus. xlviii. 15).

ELI'U, one of Job's friends; his address to Job (Job xxxii.)

ELIZ'ABETH, daughter of Aminadab, and wife of Aaron; she was mother of Nadab, Abiu, Eleazar and Ithamar (Ex. vi. 23).

ELIZ'ABETH, wife of Zachary (Luke i. 5); her maternity foretold (13); visited by the Blessed Virgin (39); her salutation recognizing her as mother of the Lord (41–45); gives birth to St. John the Baptist (57).

E'LUL, one of the months of the Jewish year, nearly coinciding with August. The wall of Jerusalem was completed on the 25th (2 Esd. vi. 15; see 1 Mach. xiv. 27).

ELYMA'IS, a city in Persia, containing a temple of Nanea, which Antiochus endeavored to pillage (1 Mach. vi. 1–4; 2 Mach. i. 13).

EL'YMAS, or Barjesu, a magician who misled Sergius Paulus, governor of Cyprus, and was struck blind by St. Paul (Acts xiii. 7–9).

E'MATH, a city of Syria, assigned by Josue to the tribe of Nephthali (Jos. xix. 35); Thou, king of Emath, was on terms of amity with David (2 Kings viii. 9). It was taken by the kings of Juda and Israel (4 Kings xiv. 28); and by the Assyrians, who removed the people to Samaria (xvii. 24; xviii. 34).

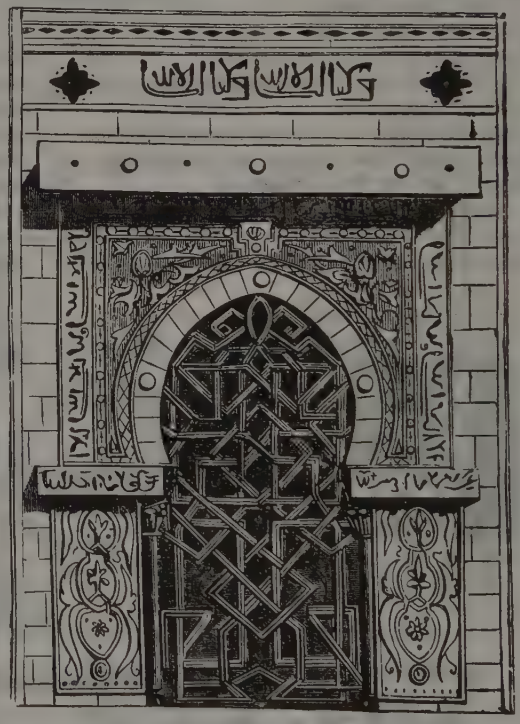
EMBALM'ING, in use among the Jews (Gen. l. 2, 3; Luke xxiv. 1; John xix. 40).

EM'ERALD, a precious stone in the rational (Ex. xxviii. 17; xxxix. 10); alluded to (Tob. xiii. 21; Jud. x. 19; Ecclus. xxxii. 8; Ezech. xxviii. 13); in the wall of the New Jerusalem (Apoc. xxi. 19).

EM'ISSARY GOAT, chosen by lot (Lev. xvi. 8), to be offered by the high-priest, who was to pray that the sins of the people should light on him, and then turn him into the desert (20–22).

EMMAN'UEL, God with us, the name of the Messias (Isai. vii. 14; viii. 8; Matt. i. 23).

EM'MAUS, a hamlet near Jerusalem. Our Lord



DOOR INSCRIBED WITH PASSAGES FROM THE KORAN.

revealed himself after his resurrection to two disciples on their way to Emmaus (Luke xxiv. 13).

EM'PIRES, visions concerning the rise and fall of empires (Num. xxiv.; Dan. iv.–v.; viii.; xi.; Hab. ii.; Apoc. xvii., xviii.)

E'NAC, ENA'CIM, a race of giants (Num. xiii. 23, 29, 34; Jos. xv. 13, 14; Judg. i. 20; Deut. i. 28; ii. 10, 11, 21; ix. 2).

EN'DOR, the witch of, visited by Saul (1 Kings xxviii. 7–20); she evokes Samuel (14).

ENE'AS, a man of Lydda, paralyzed for eight years, cured by St. Peter (Acts ix. 33, 34).

EN'EMIES to be prayed for (Num. xvi. 22;

Luke vi. 28; xxiii. 34; Acts vii. 59); and loved (Prov. xxv. 21; Matt. v. 44).

ENGAD'DI or **ASASONTHAMAR**, a city near the Dead Sea; David dwelt in its strongholds (1 Kings xxiv. 1); Josaphat's enemies advance to (2 Paral. xx. 2); famous for vineyards (Cant. i. 13).

EN'GINES of war, what wood to be taken for (Deut. xx. 20); details as to (2 Paral. xxvi. 15; 1 Mach. v. 30; vi. 20, 31; 2 Mach. xii. 15, 27).

EN'NOM, En'non, the valley of the son of, east of Jerusalem (Jos. xv. 8; xviii. 16; 2 Esd. xi. 30); Topheth, where Moloch was worshipped, was here till defiled by Josias (4 Kings xxiii. 10; Jerem. vii. 31, 32).

EN'NON, near Salim, where St. John baptized (John iii. 23).

E'NOS, son of Seth (Gen. iv. 26; v. 11).

EN'VY, examples of (Gen. iv. 5; xxvi. 14; xxx., xxxi.; Exod. i.)

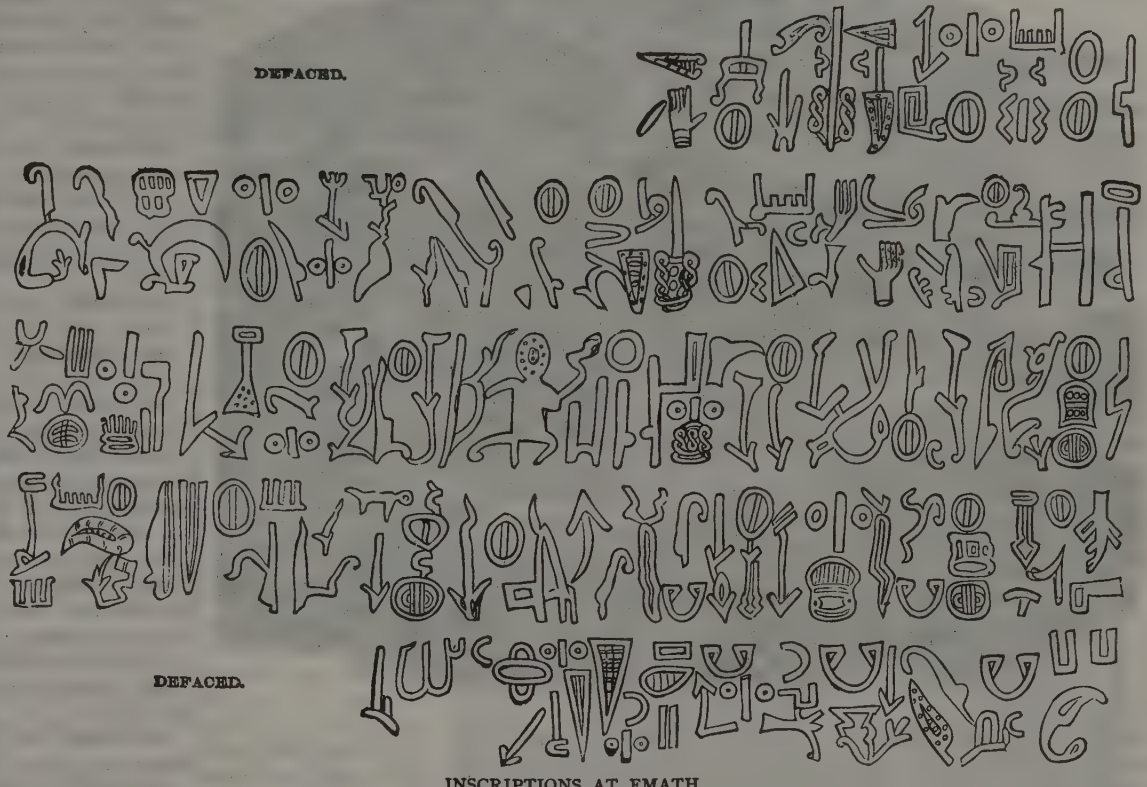
EPA'PHRAS instructs the Colossians (Coloss. i. 7); a fellow-prisoner with St. Paul in Rome (iv. 12; Philem. 23).

EPAPH'RODI'TUS, apostle of the Philippians (Phil. ii. 25); sent to Rome to minister to St. Paul (iv. 18).

EPENE'TUS, mentioned by St. Paul as the first-fruits of Asia in Christ (Rom. xvi. 5).

E'PHA or **BATH**, a Hebrew measure, holding, according to Josephus, a little more than eight gallons.

EPH'ESUS, a celebrated city in Ionia, Asia Minor. St. Paul visited it first A. D. 54 (Acts xviii. 19, 22); he soon returned and remained till 57, when Demetrius raised a riot which compelled him to retire; he was there again in 65; he wrote to the Christians of Ephesus from Rome (Eph.) Aquila, Priscilla, and Apollo also labored here (Acts xviii. 2–18; xviii. 24). St. Paul consecrated St. Timothy bishop of Ephesus (1 Tim. iv. 14; 2 Tim. i. 6). The bishop praised (Apoc. ii. 1); but reproached with the cooling of his charity (4, 5).



INSCRIPTIONS AT EMATH.

EPH'PHETA, a Hebrew word meaning *Be thou opened* (Mark vii. 32–34).

E'PHOD, a priestly vestment. That of the high-priest was of gold and violet, and purple and scarlet, and fine linen, with two onyxes on the shoulders engraved with the names of the twelve tribes (Ex. xxviii. 6–9); over it was the rational of judgment (15); it was worn on approaching the tabernacle (43); it was carried away by the high-priest Abiathar when he fled to David (1 Kings xxiii. 6; xxx. 7); an ephod made of the gold taken by Gedeon from the Ismaelites proves destructive to his house (Judg. viii. 27).

EPH'RAIM, second son of the patriarch Joseph by Aseneth. Jacob, in blessing the sons, placed his right hand on Ephraim (Gen. xli. 52; xlvi. 20).

EPH'RAIM, tribe of. During the stay of the Israelites in Egypt, the sons of Ephraim attacked Geth and were slain (1 Paral. vii. 21); his descendants increased in Egypt so that they formed one of the twelve tribes; at the Exodus they numbered 40,500 men able to bear arms, under Elisama (Num. ii. 18, 19); their camp was on the west side (Num. ii. 18); their offerings (vii. 48–53); to view the land they sent Osee (Josue) son of Nun (xiii. 9); at Settim they numbered 32,500 (xxvi. 37); Camuel was appointed to divide the land (xxxiv. 24); their territory (Jos. xvi.); Ammonites waste Ephraim (Judges x. 9); revolt against Jephte, defeated (Judges xii. 4); the fugitives detected at the ford of Jordan by the word Schibboleth (6); 42,000 of the tribe slain (6); formed part of the kingdom of Israel (3 Kings xii. 20; 2 Paral. x.); carried into captivity (4 Kings xvii. 5); Josue was of this tribe (1 Par. vii. 27).

EPHRA'TA, another name of Bethlehem (Gen. xxxv. 16, 19; xlviii. 7; Ruth iv. 11; Mich. v. 2).



SPECIMEN OF ANCIENT EGYPTIAN ART.



EGYPTIAN ENSIGNS OR STANDARDS. (Fbn.)
From Champollion, 1, 2, 3, 4. From Wilkinson, 5, 7, 8. From Rossellini, 6, 9.

EPH'RATHITES, natives of Bethlehem (Ruth i. 2; 1 Kings xvii. 12).

EPHRA'TA, used in Ps. cxxxi. for the territory of Ephraim, and Ephrathite for a man of the tribe of Ephraim (3 Kings xi. 26).

EPH'REE, Pharao, king of Egypt, his fall foretold (Jerem. xliv. 30).

EPH'RON, son of Seor, sells the double cave to Abraham (Gen. xxiii. 16, 17; xxv. 9; xlix. 29).



RUINS OF EPHESUS.

EPH'RON, a mountain north of Juda (Jos. xv. 9).

EPH'RON, a city east of Jordan, taken by Judas Machabeas (1 Mach. v. 46; 2 Mach. xii. 27).

EPICURE'ANS, Greek philosophers, dispute with St. Paul (Acts xvii. 18).

EPIS'TLES, letters addressed by the apostles, and received as canonical books of the New Testament. They are the Epistles of St. Paul to the Romans, Corinthians (2), Galatians, Ephesians, Philippians, Colossians, Thessalonians (2), Timothy (2), Titus, Philemon, and Hebrews, the Epistle of St. James, two Epistles of St. Peter, three of St. John, and one of St. Jude.



EUNICE, THE MOTHER OF TIMOTHY.

ERAS'TUS, treasurer of Corinth, a disciple of St. Paul (Rom. xvi. 23); follows him to Ephesus (Acts xix. 22); sent to Macedon; returns to Corinth (2 Tim. iv. 20).

ERIC'IUS, the hedgehog (Isai. xiv. 23; xxxiv. 11, 15; Soph. ii. 14); mistranslated bittern in the King James Bible.

ER'IOCH, king of the Elicians (Jud. i. 6).

E'SAU, son of Isaac and Rebecca (Gen. xxv. 25); sells his birthright to Jacob (xxv. 29–34); his wives (xxvi., xxviii., xxxvi.); sent out by Isaac to hunt for him (xxvii. 1–4); Jacob obtains his blessing by stratagem (5–30); he threatens Jacob's life (41); Jacob propitiates him (xxxii. 3–xxxiii. 3); their reconciliation (4).

ES'CHOL, an ally of Abraham at Mambre (Gen. xiv. 13, 24).

ES'COL, NEHEL-ESCOL, a vale in Juda where the spies cut an enormous bunch of grapes (Num. xiii. 24, 25; xxxii. 9; Deut. i. 24).

ES'DRAS, a holy priest raised up to effect the return of the Jews from Babylon. He is supposed to have returned first with Zorobabel, 536 B. C., of which he wrote a description. When the enemies of the Jews raised obstacles to the rebuilding of the temple he returned to Babylon, and was sent to Jerusalem by Artaxerxes, 467 B. C. (1 Esd. vii. 1); he set out with a large body, and at the river Ahara was joined by others from Chasphia. He carried back the sacred vessels and published a fast; he deposed priests and Levites who had married heathen women and would not dismiss them (1 Esd. ix.–x.); he governed the Jews till the arrival of Nehemias (2 Esd. i. 1); after the restoration of the temple he read the law to the people (viii.); and solemnly renewed the covenant (ix., x.); he was of the race of Eleazar (1 Esd. vii. 5).

ES'DRAS, two canonical books of the Old Testament, called the first and second of Esdras; the second being also called the book of Nehemias. They relate the return of the Jews from Babylon, the rebuilding of Jerusalem, and the temple (1 Esd., 2 Esd.)

ES'DRAS, a priest who read the law to the people before a battle with the Syrians (2 Mach. viii. 23).

ES'DRELON, a plain in the tribe of Issachar (Jud. i. 8; iv. 5; vii. 3).

ES'THER, or **EDISSA,** daughter of Abihail, of the tribe of Benjamin (Esth. ii. 7, 15); when Assuerus deposed Queen Vashti, Esther was one of the beautiful maidens gathered for him to select a new queen, and was chosen (ii. 9); Aman, the king's minister, in his anger at Mardochai, Esther's uncle, obtained orders for a general massacre of the Jews (iii.–xiii.); Esther interceded with Assuerus, her people were delivered and Aman was put to death (xiv.–xvi.); a feast was established called Phurim (xi.); which is still kept by the Jews.

ES'THER, a canonical book written by Mardochai (Esth.)

E'THAM, third station of the Israelites in the desert (Ex. xiii. 20; Num. xxxiii. 6).

E'THAN, the Ezrahite, one of the wisest men of his time (3 Kings iv. 31; 1 Paral. ii. 6); but excelled by Solomon.

E'THAN, the rivers of (Ps. lxxiii. 15).

ETH'ANIM, one of the Jewish months, afterwards called Tisri (3 Kings viii. 2).



EGYPTIAN MUMMY CASES.

ETHBA'AL, king of Sidon and father of Jezabel (3 Kings xvi. 31).

ETHIO'PIA, a country in Africa, the modern Abyssinia (Gen. ii. 13; 4 Kings xix. 9; Jud. i. 9; Esth. i., viii., xiii., xvi.; Job xxviii. 19; Ps. lxvii. 32; Isai. xi., xviii., xx., xxxvii., xliii., xlv.; Jerem. xlvi. 9, etc.)

ETHIO'PIAN, Sephora so called (Num. xii. 1); Zara king of the Ethiopians (2 Par. xiv. 8); Candace queen (Acts viii. 27).

EUBU'LUS, a disciple of St. Paul (2 Tim. iv. 21).

EU'CHARIST, Holy, figured by the manna (Ex. xvi. 15; Ps. lxxvii. 24; John vi. 31); promised (52); instituted by our Lord (Matt. xxvi. 26; 1 Cor. xi. 23; Mark xiv. 22; Luke xxii. 19).

EUME'NES, king of Bithynia and Pergamos, joins the Romans against Antiochus the Great, and receives India, Media, and Lydia (1 Mach. viii. 8).

EU'NICE, a Jewess, mother of St. Timothy (Acts xvi. 1, 2).

EU'NUCH. Castration forbidden (Lev. xxii. 24; Deut. xxiii. 1); eunuchs appear, however, in the time of the kings (4 Kings viii. 6; ix. 32; xx. 18; xxiii. 11; xxv. 19; Isai. lvi. 3; Jer. xxix. 2; xxxiv. 19; xxxviii. 7; xli. 16; lii. 25; Acts viii. 27). Our Lord speaks of those who, by chastity, make themselves eunuchs for the kingdom of heaven (Matt. xix. 12).

EU'PATOR, surname of Antiochus, son of the Illustrious (1 Mach. vi. 17).

EUPHRATES, a river of Mesopotamia (Gen. ii. 14; Deut. xi. 24; 2 Kings viii. 3; Jer. xiii. 4; Apoc. ix. 14).

EUPOL'EMUS, one of Judas Machabeus' ambassadors to Rome (1 Mach. viii. 17; 2 Mach. iv. 11).

EU'ROAQUILO, the northeast wind (Acts xxvii. 14).

EU'TYCHUS, a young man of Troas, killed by falling from a gallery, but raised to life by St. Paul (Acts xx. 10).

EVAN'GELIST, a bearer of good tidings, the title given to Philip the deacon (Acts xxi. 8); St. Paul places evangelists as clergymen under the apostles and prophets (Eph. iv. 11); he bids Timothy do the duty of one (2 Tim. iv. 5). The title now applied to the authors of the four gospels, St. Matthew, St. Mark, St. Luke, and St. John.

EVE, the first woman, made out of a rib of Adam (Gen. ii. 21); induced by the serpent to eat the forbidden fruit (iii. 6); persuades Adam to eat thereof (6); her sentence (16); God makes her a garment of skins (21); mother of Cain (iv. 1); of Abel (2); of Seth (25); and of daughters (v. 4).

E'VI, king of Madian, killed by Phineas (Num. xxxi. 8).

E'VILMER'ODACH, son and successor of Nabuchodonosor, takes king Joachin out of prison (4 Kings xxv. 27).

E'VIL, not to be returned for evil (Prov. xx. 22; xxiv. 29; Rom. xii. 14; 1 Cor. iv. 12; 1 Thess. v. 15; 1 Pet. iii. 9); we are to avoid evil (Prov. iii. 7; Isai. i. 16; Ezech. xviii. 21).

EVOCA'TION of the spirit of Samuel by the witch of Endor (1 Kings xxviii. 15; Ecclus. xlvi. 23).

EVO'DIA, a disciple mentioned by St. Paul (Phil. iv. 2).

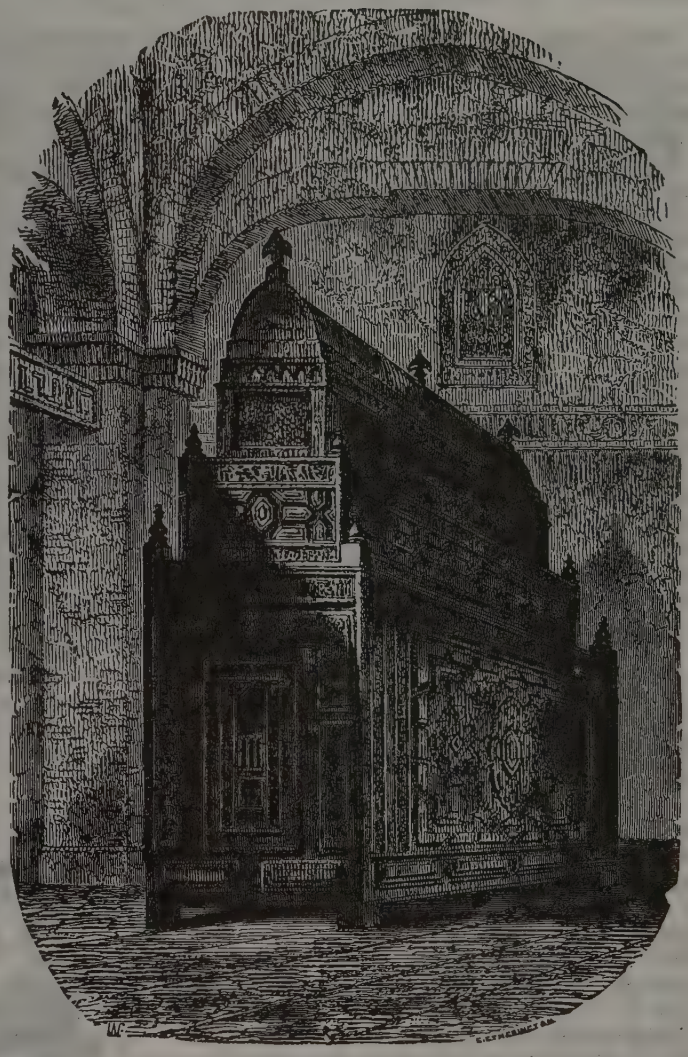
EXCOMMU'NICATION (Matt. v. 29; xvi 19; 1 Cor. v. 3; 2 Thess. iii. 6; 1 Tim. i. 20; 2 Tim. iv. 15; Tit. iii. 10).

EX'ODUS, the second of the five books of Moses, and called in Hebrew Veelle Semoth. It describes the departure of the Israelites from Egypt (Ex.)

EX'ORCISTS, men appointed to expel evil spirits (Matt. xii. 27); some Jews assumed to do so in the name of Jesus Christ (Mark ix. 37; Luke ix. 40); the sons of Sceva attempting it, maltreated by the possessed (Acts xix. 16).

EX'PIA'TIONS, or expiatory sacrifices prescribed by God (Lev. v. 2–18; xxiii. 27, 28, 36).

EX'PIA'TION, feast of, one of the solemn feasts of the Jews on the tenth day of the seventh month (Lev. xvi. 29–34).



THE TOMB OF ESTHER AND MORDECAI.



POOL OF EZECHIAS AT JERUSALEM.

EXTER'MINA'TION, God did not wish that of all the nations (Deut. xx. 10, 11); nations appointed to be destroyed (16, 17, 18).

EXTERM'INANS, the Latin name of the angel of the bottomless pit (Apoc. ix. 11).

EXTREME' UNCTION, the use of the sacrament enjoined (James v. 14).

EYE, a good eye or intention (Ecclus xxxv. 12); the light of the body (Matt. vi. 22); an evil eye (Gen. vi. 2; Prov. vi. 13; Eccl. iv. 8; Ecclus. xiv. 8; xxxi 14; Matt. vi. 23; Mark vii. 22; 1 John ii. 16); the eye causes sin (Gen. iii. 6; xxxiv. 2; xxxviii. 15; xxxix. 7; 2 Kings xi. 2; xiii. 1; Prov. xxiii. 26; Ecclus. ix. 5; xxv. 28; xli. 25; xlii. 12; Judith x. 18; xii. 16; Dan. xiii. 8; Matt. v. 28; 2 Pet. ii. 14).

EZECHI'AS, king of Juda (4 Kings xvi. 20; xviii. 1; 2 Paral. xxix. 1); he destroyed all idols and heathen worship, and restored religion (4 Kings xviii. 1; 2 Paral. xxix.); threw off the Assyrian yoke (7); defeated the Philistines (8); Sennacherib attacking him is defeated by an angel (xix. 35); his health miraculously restored (xx. 7); consults Isaias (7–18; Isai. xxxvi.–xxxix.); shows his treasures to the Babylonian ambassador; is reproved (Isai. xxxix.); makes an aqueduct (4 Kings xx.); his death (21; 2 Paral. xxxii. 33).

EZE'CHIEL, son of Busi, a priest and prophet, taken to Babylon (Ezech. i. 3); where he prophesied (ii. 3); praised (Ecclus. xlix. 10).

EZE'CHIEL, the canonical book containing the prophecies of Ezechiel, one of the four great prophets (Ezech.)

FACE. God promises that his face shall go before the Israelites (Ex. xxxiii. 14); Jacob said: "I have seen God face to face" (Gen. xxxii. 30); "Make thy face to shine upon thy servant" (Ps. xxx. 17).

FAIRS OF TYRE (Ezech. xxvii. 12).

FAITH, a theological virtue (Hab. ii. 4; Matt. viii. 13; ix. 22; Mark v. 34; Rom. iii. 22; iv. 3; v. 1); its efficacy (Matt. ix. 2; xxi. 22; Mark xvi. 16; Luke xviii. 42; John i. 12; iii. 15; vi. 35; vii. 38; xi. 25; xiv. 12; xx. 29; Acts iii. 16; x. 43; xv. 9; xvi. 5; Rom. i. 16; iii. 22; Gal. iii. 8; Eph. ii. 8; Heb. xi. 1–39); faith without charity is lifeless (1 Cor. xiii. 2; Gal. v. 6; James ii. 24); faith is one (Eph. iv. 5).

FAITH'FUL, are delivered from the fate of sinners (Gen. vi., viii., xix.; Ex. viii.–xi.; xiv.; Num. xvi.; 1 Esd. viii. 22; Esth. vii.; 2 Pet. ii. 7).

FALSE PROPHETS, we are to beware of them (Deut. xiii. 1; xviii. 20; 3 Kings xxii. 6; Prov. xxviii. 10; Is. xxviii. 7; lvi. 10; Ezech. xiv. 9; xxii. 25; xxxiv.; Amos vii. 10; Mich. iii. 5; Zach. xiii. 2; Matt. vii. 15; Acts xx. 29; Col. ii. 8; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John iv. 1; Jude 4, 8).

FAM'INES (Gen. xii. 10; xxvi. 1; xli.; Ruth i. 1; 2 Kings xxi. 1; 3 Kings xvii.–xviii.; 4 Kings vi. 25; 2 Esd. v.; Acts xi. 28).

FARM, the term used (Luke xiv. 18; xv. 15).

FAR'THING, used for the Latin *quadrans* (Matt. v. 26; Mark xii. 42); for the *as* (Matt. x. 29); for the *dipondium* (Luke xii. 6).

FAST'ING recommended (Joel ii. 12; Matt. vi. 16; Mark ii. 20; Acts xiii. 2; xiv. 22; Rom. xiii. 13; 2 Cor. vi. 5; 1 Thess. v. 6; 1 Pet. i. 13; v. 8); fasting is meritorious (Judith iv. 8; viii. 6; Tob. xii. 8; Jer. xxxv. 14; Jonas iii. 7; Matt. xvii. 20); the Jews fasted when mourning for the dead (1 Kings xxxi. 13; 2 Kings i. 12; iii. 35; 1 Paral. x. 12; among the examples of fasting see Ex. xxxiv. 28; Judg. xx. 26; 1 Kings vii. 6; 2 Kings xii. 16; 3 Kings xix. 4; Ps. xxxiv. 13; Dan. x. 3; Joel i. 14; Matt. iv. 2; Acts x. 10; 1 Kings xiv. 24; 2 Paral. xx. 3; Jonas iii. 5; 1 Esd. viii. 21; Esth. iv. 16; Jerem. xxxvi. 9; fasting avails not without proper dispositions (Is. lviii. 3; Mark ii. 18; Luke xviii. 12).

FASTS. The appointed fasts of the Jews were in the fourth month for the breaking of the tables (Zach. viii. 19); in the fifth month for the destruction of Jerusalem (Zach. vii. 3); in the seventh month (viii. 19); also on the day of the atonement in that month (Levit. xxiii. 27); and in the tenth month (Zach. viii. 19).

FAT OF ANIMALS was prohibited as food (Lev. vii. 23, 25).

FEAR. We are to fear God and to keep him always before our eyes (Ex. xx. 20; Deut. iv. 10; vi. 2, 13; x. 12; xiii. 4; Jos. xxiv. 14; 4 Kings xvii. 36; 2 Paral. xix. 7; Ps. xxvi. 1; xxxii. 8; Prov. iii. 7; xiv. 2; xxiv. 21; Eccles. xii. 13; Ecclus. ii. 7; vii. 31; Jer. x. 7; xxxii. 39; Matt. x. 28; Luke xii. 5; 1 Pet. ii. 17; Apoc. xiv. 7).

FEAR OF GOD is the beginning of wisdom (Prov. ix. 10); is not opposed to faith (Eccles. viii. 12; Ecclus. v. 5; Rom. xi. 20; Heb. iv. 1); it is the beginning of the love of God (Ecclus. xxv. 16; Prov. xiv. 27); it is praised (Gen. xx. 11; Deut. vi. 24; Job xxviii. 28; Ps. cii. 17; cx. 5; cxi. 1; cxxvii.; Prov. x. 27; xvi. 6; xxxi. 30; Ecclus. ii. 18–23; x. 23; xv. 1; xxxiii. 1; xxxiv. 16, 19; Bar. iii. 7; Acts viii. 2; ix. 31); God fills the wicked with fear (Gen. xxxv. 5; Ex. xxiii. 27; Lev. xxvi. 36; Deut. ii. 25; xi. 25; xxviii. 10, 65; Jos. ii. 9; x. 10; Judg. iv. 15; vii. 21; 1 Kings vii. 10; 4 Kings vii. 6; 2 Paral. xiv. 14; xvii. 10; xx. 29; Judith xiv. 14; xv. 1; Ps. ix. 20; Jer. xlix. 37; 2 Mach. iii. 24). Abraham feared God (Gen. xxii. 12); the midwives (Ex. i. 17); the Israelites (xiv. 31); Abdias (3 Kings xviii. 3); Tobias (i., ii.); Sara (Tob. iii. 18; ix. 12; Judith viii. 8); Job (i. 8; xxxi. 23); Eleazar (2 Mach. vi. 30); Cornelius the centurion (Acts x. 2, 35).

FEASTS observed by the Jews; the Pasch, or feast of the azymes or unleavened bread on the fifteenth day of the first month (Ex. xxiii. 15; Deut. xvi. 2; Matt. xxvi. 2; Mark xiv. 1; John xi. 55; Acts ii. 1; xx. 6); the feast of the First Fruits (Ex. xxiii. 16; Lev. xxiii. 15); the feast of Trumpets (Lev. xxiii. 24; 2 Paral. v. 3); feast of Atonement (Lev. xxiii. 27; Num. xxix. 7); feast of Tabernacles (Ex. xxiii. 16; Lev. xxiii. 34; Deut. xxxi. 10; 1 Esd. iii. 4; 2 Esd. viii. 15; 2 Mach. i. 9; x. 6); feast of Phurim (Esth. ix. 31); feast of the Dedication (1 Mach. iv. 56; John x. 22); on three great feasts of the year every male was required to appear before the Lord, by going up to the temple or tabernacle (Ex. xxiii. 17).

FE'LIX, governor of Judea, before whom St. Paul was brought at Cesarea, and who kept him two years in prison (Acts xxiii. 26, 27).

FES'TUS, governor of Judea, hears the cause of St. Paul (Acts xxiv. 27; xxv. 1–24).

FIGFAUNS, a desert creature (Jer. l. 39).



FIG—Ficus Carica. (Fbn.)

FIG-TREE, a common tree in Palestine (Deut. viii. 8; 3 Kings iv. 25; Micheas iv. 4; Zach. iii. 10); the barren fig-tree cursed by our Lord (Mark xi. 13–21); the parable of the fig-tree (Luke xiii. 6–9).

FIL'LET. The golden fillet (Eccles. xii. 6).

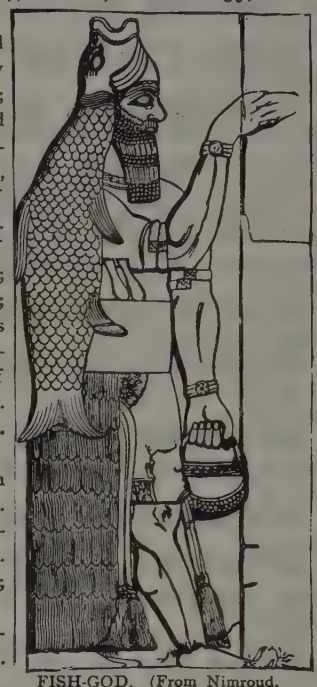
FIR-TREE (Isai. xiv. 8); fir-trees of Sanir (Ezech. xxvii. 5).

FIRE from heaven destroys Sodom and Gomorrah (Gen. xix. 24, 25, 28); kills Nadab and Abiu (Lev. x. 2; xvi. 1); destroys the rebellious Israelites (Num. xvi. 46, 49); descends on sacrifices (Judg. vi. 21; 3 Kings xviii. 38); destroys soldiers sent to seize Elias (4 Kings i. 10, 12); sacred fire found by the Jews after their return from Babylon (2 Mach. i. 19; ii. 1).

FIRST-BORN of the Jews consecrated to God (Ex. xiii. 2; xxii. 29; Num. iii. 13; 1 Kings i. 24; Luke ii. 23); the first-born of the Egyptians slain (Ex. xii. 29).

FIRST-FRUITS to be offered to the Lord and his priests (Ex. xxii. 29; xxiii. 19; Lev. xxiii. 10, 39; Deut. xviii. 4; xxvi. 2; 2 Esd. x. 35; Num. xviii. 11)

FISH created on the fifth day (Gen. i. 20, 21); all without fins and scales declared unclean (Lev. xi. 9, 10); worship of forbidden (Deut. iv. 18); mode of taking (Hab. i. 15; Ezech. xxvi. 5; xlvii. 10; Isaias xix. 8); miraculous draught of fishes (Luke v. 6).



FISH-GOD. (From Nimroud. Layard.)

FISH'-GOD. See DAGON.

FLAX grown in Egypt (Ex. ix. 31); in the Promised Land (Jos. ii. 6; Osee ii. 5, 9; Isaias xix. 9).

FLEA, an insect (1 Kings xxiv. 15; xxvi. 20).

FLIGHT of the Holy Family into Egypt (Matt. ii. 13).

FLIGHT recommended in persecution (Matt. x. 23).

FLINT, a hard rock (Job xxviii. 9; Ezech. iii. 9).

FLOCK-TOW'ER (Gen. xxxv. 21).

FLUTE, a musical instrument (Dan. iii. 5–15).

FLUX. Bloody flux, dysentery, a disease (Acts xxviii. 8), of which St. Paul cured Publius.

FLY, an insect. All kinds of flies brought upon Egypt (Ex. viii. 21, 31; Ps. lxxvii. 45; civ. 31); dying flies spoil ointment (Eccles. x. 1); fly of Egypt (Isai. vii. 18).

FOR'EST of Bethel (4 Kings ii. 24); of Haret (1 Kings xxii. 5); near Bethaven (xiv. 25); castles in forests (2 Paral. xxvii. 4); forest of Libanus (3 Kings vii. 2); forest of Carmel, figurative (4 Kings xix. 24; Isai. xxxvii. 24).

FORGIVE'. We are to forgive one another (Matt. v. 24; vi. 14; xviii. 21; Mark xi. 25; Luke xi. 4; xvii. 4; Eph. iv. 32; Col. iii. 13).

FORGIVE SINS. The Son of man had power on earth to forgive sins (Matt. ix. 6; Mark ii. 10); he delegated the power to the apostles (Matt. xvi. 19; xviii. 18; John xx. 23); the thought of the scribes that God alone can forgive sins declared evil (Matt. ix. 4), and refuted by a miracle (Matt. ix. 6; Mark ii. 10; Luke v. 24).

FORGIVE'NESS of injuries. By Joseph (Gen. l. 21); taught by our Lord (Matt. v. 44; xviii. 35); practised (Luke xxiii. 34).

FORNICA'TION provokes God's anger (Deut. xxii. 21; Num. xxv. 6; Osee iv. 14; 1 Cor. vi. 9; Heb. xiii. 4); occasions of the sin to be avoided (Ecclus.

ix. 4; xlii. 12); forbidden in thought or desire (Ex. xx. 17; Matt. v. 28); idolatry often styled fornication (Judg. viii. 27), etc.

FORTUNA'TUS, disciple of St. Paul (1 Cor. xvi. 15, 17).

FOR'TUNE, a goddess, to whom apostate Jews offered libations (Isai. lxv. 11).

FOUN'TAIN. The dragon-fountain (Esdras ii. 13); fountain of Siloe (Isai. viii. 6; John ix. 7, 11); mysterious fountain (Zach. xiii.); fountain of Daphnis (Num. xxxiv. 11); fountain sealed up (Cant. iv. 12); the fountain of gardens (iv. 15); fountain in Jezrahel (1 Kings xxix. 1); fountain of Misphat (Gen. xiv. 7); fountain Rogel (Jos. xv. 7; xviii. 16; 2 Kings xvii. 17; 3 Kings i. 9); Samson's fountain (Judg. xv. 19); fountain of the sun (Jos. xv. 7); fountain of Taphua (Jos. xvii. 7).

FOWL, fatted fowl (3 Kings iv. 23).

FOX'ES, sent by Samson among the corn of the Philistines (Judg. xv. 4).

FRANK'INCENSE, a resin burned in divine worship (Ex. xxx. 34–36; Isai. lx. 6; Jerem. vi. 20); offered to our Saviour by the wise men (Matt. ii. 11).

FRAUD condemned (Jerem. ix. 6; Ecclus. xxxiv. 25; Prov. xii. 17; Mark vii. 22; Acts v. 2; Rom. i. 29).

FRIEND, not to be listened to against God (Deut. xiii. 6; xxxiii. 9); a pretended friend (John xiii. 18); Joab's friendship (2 Kings iii. 27; xx. 9); Ethai's friendship for David (2 Kings xv. 19); the friendship of David and Jonathan (1 Kings xix. 1; xx. 2, 30); the rich have many friends (Prov. xiv. 20); a true friend loves one at all times (xvii. 17); tells the truth (xxiv. 26); better than a brother (xviii. 24; xxvii. 10); some persons not to be taken as friends (xx. 19; xxii. 24); he who gives has many friends (xix. 6); marks of a true friend (xvii. 17; xxiv. 26; Eccles. iv. 9; Ecclus. vi. 11).

FRINGES. God commanded the Jews to have fringes, with ribbands of blue (Num. xv. 38; Deut. xxii. 12) on the garment, translated cloak, but evidently the taleth or vestment of prayer still worn by the Jews; skirt (Zach. viii. 23). The Pharisees accused of wearing them very large out of ostentation (Matt. xxiii. 5); it was apparently the fringe of our Lord's taleth that the women touched (Matt. ix. 20; Luke viii. 44); and others (Matt. xiv. 36; Mark vi. 56). The word fimbria, kraspedon, translated *hem*, being that used for the *fringes*.

FROGS, one of the plagues of Egypt (Ex. viii. 2, 7).

FRUITS of the promised land, their extraordinary beauty (Num. xiii. 25, 27; Deut. i. 24, 25); laws and ordinances concerning their gathering, and the offering of the first-fruits (Lev. xix. 23, 25).

FRU'MENTY or **FUR'METY,** polenta (Lev. xxiii. 14; Jos. v. 11; Ruth ii. 14; 1 Kings xvii. 17).

FUR'NACE, the three children cast into the fiery furnace (Dan. iii. 19); delivered (93).

GA'AL, son of Obed, rebels against Abimelech (Judg. ix. 26).

GAB'AA, or **GAB'AATH,** a town in Benjamin (Jos. xviii. 28); a crime against the wife of a Levite here drew on the tribe of Benjamin a war in which it was nearly annihilated (Judg. xix.; xx.); the birthplace of Saul (1 Kings x. 26; xxvi. 1); called Gabaath of Saul (Isai. x. 29); taken by Jonathan (1 Kings xiii. 3).



TIBERIAS AND SEA OF GALILEE.

GAB'AON, a city in Chanaan, whose people obtained a pledge of safety from Josue by stratagem (Jos. ix. 3); Josue aided it against the Chanaanite kings (x. 3); and during this battle caused the sun to stand still (12, 13); the Gabaonites were made hewers of wood and drawers of water to the Israelites (ix. 23); Saul slew many of them (2 Kings xxi. 1); the country was punished by famine till David gave the Gabaonites seven sons and grandsons of Saul, whom the Gabaonites crucified (2 Kings xxi. 1–14).

GAB'AON, pool of (2 Kings ii. 13); combat at (14, 15).

GAB'BATHA, in Greek lithostrotos, a court in Pilate's palace paved probably with marble (John xix. 13).

GABE'LUS, of the tribe of Nephthali, living at Rages. Young Tobias was sent to obtain payment from him of ten talents of silver lent by his father (Tob. i.–ix.)

GA'BRIEL (power of God), one of the archangels, appears to the prophet Daniel (Dan. viii. 16; ix. 21); to Zachary, father of St. John the Baptist (Luke i. 11, 19); to the Blessed Virgin (26).

GAD, son of Jacob by Zelpha, Lia's handmaid (Gen. xxx. 9–11); he had seven sons (xlvi. 16); Jacob, in blessing him, announced that he was to lead the army (xlix. 19).

GAD, one of the twelve tribes, marched out of Egypt under Eliasaph, their prince (Num. i. 14; ii. 14); they numbered 45,650 (ii. 15); they were in the camp of Ruben on the south side (10–16); their offerings (vii. 42–47); their spy Guel (xiii. 16); numbered at Settim 40,500 (xxvi. 18); stood on Mount Hebal to curse (Deut. xxvii. 13); receives its share from Moses beyond the Jordan (Num. xxxii. 1–29; Deut. xxxiii. 20; Jos. xiii. 24); erect an altar which alarms the other tribes (Jos. xxii. 10); revolt under Jeroboam and form part of the kingdom of Israel; carried away captive by Theglathphalasar, king of Assyria (4 Kings xviii. 11).

GAD, a prophet and friend of David (2 Kings xxiv. 11; 1 Kings xxii. 5); he gave David his choice of the three punishments for his sin (2 Kings xxiv. 12, 13); and directs him to raise an altar on the threshing-floor of Areuna (17).

GAD'DI, son of Susi, of the tribe of Manasses, one of the twelve spies (Num. xiii. 12).

GAD'DIS, surname of John, the eldest son of Mathathias (1 Mach. ii. 2).

GAD'ER, a city of the Chanaanites. Its king taken and put to death (Jos. xii. 13).

GAD'EROTH, a city south of Juda (2 Par. xxviii. 18).

GAD'GAD, a mountain in the desert of Pharan, the 29th station of the Israelites (Num. xxxiii. 32).

GAI'US or **CAIUS,** a disciple of St. Paul (Acts xix. 29; xx. 4; 1 Cor. i. 14; 3 John i.)

GAL'AAD, son of Machir, and grandson of Manasses (Num. xxvi. 29–31).

GAL'AAD, a part of Palestine, east of the Jordan (1 Kings xiii. 7). The mountains of Galaad were the commencement of Libanus (Jerem. xxii. 6); Jacob passed by the mountains of Galaad (Gen. xxxi. 21); Galaad was famous for its balm (Jerem. viii. 22; Gen. xxxvii. 25); Jephte was of Maspha in Galaad, and was apparently buried there (Judg. xi. 34; xii. 7).

GALA'TIA, a province of Asia Minor, south of the Black Sea (Acts xvi. 6).

GALA'TIANS, the Celtic people of Galatia. St. Paul preached to them A. D. 51, 54 (Acts xvi. 6; xviii. 23); and St. Peter also, as he addresses his epistle to them (1 Pet. i. 1); an army of Galatians attacking Babylonia were routed by Jews (2 Mach. viii. 20).

GALA'TIANS, Epistle of St. Paul to the, one of the canonical books of the New Testament written from Ephesus, A. D. 56 (Gal.)

GALGAL, a district and place west of the Jordan. Josue conquered the king of the nations of Galgal (xii. 23); the Israelites encamped in Galgal after passing the river, and set up the stones from the

river bed (Jos. iv. 19, 20); here the people were circumcised (v. 2), and kept the Pasch (10); Saul made king at Galgal (1 Kings x. 8); Saul offered a holocaust in Galgal sinfully (xiii. 4–15); as the ark had rested there, it was a place of pilgrimage (Osee iv. 15; Amos iv. 4); idols also there (Judges iii. 19).

GAL'ILEE, under the Romans a large province. It included the cities given by Solomon to Hiram (Jos. xx. 7; 3 Kings ix. 11); so many strangers settled there that it was called Galilee of the Gentiles (Isai. ix. 1; Matt. iv. 15); in the time of our Lord it was one of the three Roman provinces, Judea and Samaria being the others (Luke xvii. 11; Acts ix. 31). Nazareth, Cana, Tiberias, Capharnaum were all in Galilee (Luke i. 26; John ii. 1; vi. 1; Matt. iv. 13; ix. 1). Our Lord frequently preached and wrought miracles here (Matt. iv. 12; Acts x. 37); the apostles were all Galileans (Acts i. 11; Matt. xxvi. 73). Our Lord called a Galilean (69).



SEA OF GALILEE, FROM THE NORTHWEST COAST.

GAL'ILEE, Sea of (Mark i. 16); called also, of Genesareth and Tiberias.

GALL, as an emblem of bitterness (Job xx. 14; Jerem. viii. 14); gall of a fish used by Tobias in a miraculous way (Tob. vi. 9; xi. 4, 8, 13); gall and vinegar offered to our Lord on the cross (Matt. xxvii. 34).

GAL'LEYS, Balaam foretells the coming of the Romans in galleys to overthrow Assyrian and Hebrew (Num. xxiv. 24).

GALL'IO, brother of Seneca, the philosopher, and proconsul of Achaia. He refused at Corinth to hear the complaints of the Jews against St. Paul (Acts xviii. 12, 13).

GAMA'LIEL, doctor of the law, a Pharisee, master of St. Paul (Acts xxii. 3); he advised the Pharisees not to molest the apostles (v. 34–38).

GAMA'RIAS, son of Helcias, sent to Babylon by king Sedecias (Jer. xxix. 3, 4); one of the counsellors of king Joakim (xxxvi. 12).

GAR'DEN is used also in the sense of orchard. Gardens of pleasure (Ezech. xxxvi. 35; Joel ii. 3); paradise of pleasure (Gen. ii. 8); the king's garden (4 Kings xxv. 4; 2 Esd. iii. 15; Jer. xxxix. 4; lii. 7); contained the tombs of the kings (4 Kings xxi. 18, 26); gardens were places of devotion (Matt. xxvi. 36; John xviii. 1); the Jews made them scenes of idolatry (Isai. i. 29; lxv. 3; lxvi. 17); the garden of Solomon is referred to in Cant. iv. 12, 15; v. 1; vi. 1, 10; viii. 13).

GAR'AZIM, a mountain near Sichem, in Samaria. God commanded six tribes to stand on Garazim to bless those who kept the law, and six on Hebal to curse those who violated it (Deut. xi. 29; xxvii. 12; Jos. viii. 33); a temple was erected here by the Samaritans, Manasses, grandson of the high-priest Eliasib (2 Esd. xiii. 28), being, according to Josephus, the first schismatical high-priest; it became a temple of Jupiter, and was destroyed, but rebuilt as a temple to the true God. The Samaritan woman asked our Lord which public worship was right, that on Garazim or at Jerusalem, and he told her that salvation was with the Jews (John iv. 20–22).

GAR'LIC, a vegetable (Num. xi. 5).

GAR'MENT, woman healed by touching the hem of our Lord's garment (Matt. ix. 20); the soldiers cast lots for his garments (John xix. 23, 24); parable of the wedding garment (Matt. xxii. 11).

GAR'MENTS given by God to Adam and Eve after the fall (Gen. iii. 21); the Jews were accustomed to rend their garments in affliction (Gen. xliv. 13; Jos. vii. 6; Judg. xi. 35; 1 Kings iv. 12; 2 Kings xiii. 31; 3 Kings xxi. 27; 4 Kings v. 7; vi. 30; xi. 14; xviii. 37; xix. 1; xxii. 11, 19; Esth. iv. 1; Jer. xxxvi. 24; Joel ii. 13; 1 Mach. ii. 14; iii. 47; iv. 39; xi. 71; Matt. xxvi. 65; Acts xiv. 13; xvi. 22).

GAR'TERS (Num. xxxi. 50); slops (Douay); ornaments for the legs (Chall.), (Isai. iii. 20); were apparently gold anklets or bangles, still worn in the East.

GATES, used to represent a city or power (Gen. xxii. 17; xxiv. 60; Judg. v. 8; Ruth iv. 11; Ps. lxxxvi. 2; Matt. xvi. 18). Gates were then used for judgment, reception of ambassadors, etc. (Deut. xvi. 18; xxi. 19; xxv. 7; Jos. xx. 4; Judg. ix. 35; Ruth iv. 1, 11; Ps. cxxvi. 5). Gates of Jerusalem (2 Esd. iii. 1–31; xii. 38); at the gate of the temple called Beautiful St. Peter and St. John cured a lame man (Acts iii. 2).

GATH'ERER, the son of Vomiter. Chapter xxx. of Proverbs is given as his words. In Hebrew, it is Agur, the son of Jakeh.

GA'ZA, one of the cities of the Philistines (Gen. x. 19); within the territory of Juda (Jos. xv. 47; Judg. i. 18; 1 Kings vi. 17); Samson carried off its gates (Judg. xvi. 3); taken by Solomon (3 Kings iv. 24); it fell into the hands of the Philistines, but seem to have been taken by Ezechias (4 Kings xviii. 8).

GEB'BETHON, or Gabathon (Jos. xxi. 23), a city in the tribe of Dan, where Baasa killed Nabad, son of Jeroboam (3 Kings xv. 27).

GED'EON, son of Joas, of the tribe of Manasses, judge of Israel. He was raised up by God to deliver his people from the Madianites (Judg. vi. 11–24); he destroys the altar of Baal, from which he derives the surname of Jerobaal (25–32); God attests his mission by the miracle of the fleece (37–40); with only three hundred men he defeats the Madianites (vii.); he defeats and captures Zebee and Salmana, kings of Madian (viii. 4–12); destroys Succoth and Phanuel, which refused him aid (15–17); made a golden ephod, which was worshipped at Ephra (27); died and was buried at Ephra (32).

GEHEN'NA, GEHENNON, the valley of Ennom, near Jerusalem, where Moloch was worshipped (Jerem. vii. 31); Josias defiled it to prevent the idolatry (4 Kings xxiii. 10; 2 Paral. xxxiv. 4); in the New Testament the word is used to mean *hell,* and is so translated (Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 42–46; Luke xii. 5; James iii. 6).

GE'HON, one of the rivers of Paradise, compassing all the land of Ethiopia (Gen. ii. 13); its overflow in the time of the vintage (Ecclus. xxiv. 37).

GEL'BOE, a mountain east of the plain of Esdraelon, where Saul was defeated and perished (1 Kings xxxi. 1–6; 2 Kings i. 6; xxi. 12; 1 Paral. x. 1).

GENEAL'OGIES of the descendants of Adam and Noe (Gen. x. 1, 5; 1 Paral. i. 4); of the descendants of Japheth (Gen. x. 1–5; 1 Paral. i. 5–7); of Cham (Gen. x. 6–20; 1 Paral. i. 8–16); of Sem down to Abraham (Gen. x. 21–29; xi. 10–32; 1 Paral. i. 17–27); of Esau (Gen. xxxvi. 10–43; 1 Paral. i. 35); of Abraham, Isaac, and Jacob (1 Paral. i. 34; ii. 1–55); of Juda and David (1 Paral. ii. 3–15); of other descendants of Juda (iv. 1–23); of the sons of Simeon (Gen. xlvi. 10; 1 Paral. iv. 24–37); of Ruben (Gen. xlvi. 9; 1 Paral. v. 1–8); of Gad (Gen. xlvi. 16; 1 Paral. v. 11–15); of Levi (Gen. xlvi. 11; 1 Paral. vi. 1–53); of Issachar (Gen. xlvi. 13; 1 Paral. vii. 1–5); of Nephthali (Gen. xlvi. 24; 1 Paral. vii. 13); of Manasses (Gen. xlvi. 20; 1 Paral. vii. 14–19); of Ephraim (Gen. xlvi. 20; 1 Paral. vii. 20–29); of Aser (Gen. xlvi. 17; 1 Paral. vii. 30–39); of Benjamin and Saul (1 Paral. viii. 1–40); of Jesus Christ (Matt. i. 1–17; Luke iii. 23–38).

GEN'ERATION used in the sense of creation (Gen. ii. 4); of genealogy (v. 1).

GENES'ARETH, lake of (Luke v. 1); or sea of Galilee (Matt. iv. 18; Mark vii. 31; John v. 1); or Sea of Tiberias (John vi. 1). It is called Sea of Cenereth (Num. xxxiv. 11); or Ceneroth (Jos. xii. 3). It is of oval shape, thirteen miles long, formed by the river Jordan. Much of our Saviour's public life was spent near it.

GEN'ESIS, the first book of the Pentateuch or Five Books of Moses. One of the canonical books of the Old Testament, and called in Hebrew Beresith. It contains the history from the Creation to the death of Joseph (Gen.)

GEN'TILES, a term used to express all other nations than the Jews (Ps. ii. 1, 8; ix. 6, 12, 21; Ezech. xxxvi. 6, 7, 23; Acts xvii. 4; 1 Cor. x. 32); conversion of the Gentiles (Gen. xlix. 10; Num. xxiv. 17; Deut. xxxii. 43; Ps. ii. 8; xxi. 28; lxvii. 32; lxxix. 1, 8; lxxxvi. 4; Is. ii. 2; xi. 10; Jer. ix. 26; Osee ii. 1; Mich. iv. 2; Soph. iii. 9; Zach. ii. 11; Matt. viii. 11; John x. 16; Acts viii. 26; 1 Cor. xii. 2).

GERA'RA, a city of the Philistines (Gen. x. 19); between Cades and Sur; Abraham abode at it (xx. 1); Isaac also (xxvi. 1, 6, 17); Asa king of Juda defeated the Ethiopians at Gerara (2 Paral. xiv. 13, 14).

GER'ASENS. The country of the Gerasens was on the Sea of Galilee. Our Lord here cured two men possessed by devils (Matt. viii. 28–34).

GER'GESITES, one of the seven nations of the land of Chanaan (Gen. xv. 21; Deut. vii. 1; Jos. iii. 10; xxiv. 11).

GER'SON, son of Levi and head of one of the great Levitical families (Gen. xlvi. 11; Ex. vi. 16; Num. iii. 21).

GESS'EN, a district of Egypt which Joseph assigned to his father and brothers (Gen. xlvi. 28; xlvii. 6); called also Ramesses (xlvii. 11); and Gosen (Jos. x., xi., xv.)

GES'SURI, a district near the Philistines (1 Kings xxvii. 8).

GESSU'RI, a district beyond the Jordan (Deut. iii. 14; Jos. xii. 5; xiii. 13); the people recognized Isboseth a king (2 Kings ii. 9).

GES'SUR of Syria, whose king's daughter David married, and who bore him Absalom (2 Kings xiii. 37; xv. 8; 1 Paral. ii. 23).

GETH, a city of the Philistines (1 Kings vi. 17); birth-place of Goliath (xvii. 4); it was taken by David (1 Paral. xviii. 1); rebuilt and fortified by Roboam (2 Paral. xi. 8); it was reconquered by Ozias (2 Paral. xxvi. 6); and by Ezechias; it was the most southerly town of the Philistines, as Accaron was the northern (1 Kings vii. 14; xvii. 52).

GETH'EPHER, or Geth in Opher (Jos. xix. 13); was the birth-place of the prophet Jonas (4 Kings xiv. 25).

GETH'SEM'ANI, a village on the Mount of Olives beyond the Cedron (John xviii. 1); to which our Lord retired to pray, and where he had the bloody sweat in the garden (Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39). A few olive trees still mark the spot near the tomb of the Blessed Virgin.



THE EMISSARY GOAT SENT INTO THE DESERT.

GI'ANTS; among the descendants of Cain (Gen. vi. 4); in Chanaan the Raphaim or Arapha (Gen. xiv. 5; Jos. xiii. 12; 2 Kings xxi. 18; 1 Paral. xx. 4); Enac, Enacim (Deut. i. 28).

GIB'BET, the king of Hai hung upon (Jos. viii. 29); Aman hanged on the gibbet he had prepared for Mardochai (Esth. vii. 10).

GIB'LIANS, people of Giblos prepared timber and stone for the temple (3 Kings v. 18).

GI'EZI, the servant of Eliseus (4 Kings v. 25); struck with leprosy for seeking a reward from Naaman (v. 26, 27).

GI'HON, a fountain west of Jerusalem, where Solomon was anointed king (3 Kings i. 33); Ezechias led its waters into Jerusalem to supply water in case of siege (2 Paral. xxxii. 30).



GARDEN OF GETHSEMANI.

GIR'DLE of the prophet Jeremias. its signification (Jer. xiii.); in the hands of the prophet Agabus (Acts xxi. 11).

GITH, a small grain raised in Palestine (Isai. xxviii. 25, 27).

GIVE. We are to give without accepting of persons, but especially to the faithful (Ecclus. iv. 36; vii. 36; Matt. v. 42; Luke vi. 30, 38; Rom. xii. 13; Gal. vi. 10); it is more blessed to give than to receive (Acts xx. 35).

GLASS. A sea of glass before the throne (Apoc. iv. 6; xv. 2); the golden walls of the New Jerusalem compared to (xxi. 18).

GLO'RY of God to be sought in all things (Jos. vii. 19; Ps. cxiii. (2) 1; Matt. vi. 9; John xvii. 4; Acts iii. 13; xii. 23; 1 Cor. vi. 20; x. 31; Philip. i. 20; Col. iii. 17; Tit. ii. 10).

GOATS. Ceremony of the emissary goat (Lev. xvi. 10); goats offered in sacrifice (ix. 3; xxiii. 19; Num. xv. 27; xxviii. 15, 22, 29; xxix. 16); wild goats (1 Kings xxiv. 3; Job xxxix. 1); goats as type of the wicked (Matt. xxv. 32, 33).

GOB, a place where two battles were fought with the Philistines (2 Kings xxi. 18); called Gazer in 1 Paral. xx. 4.

GOD, he is one in essence (Deut. iv. 35; vi. 4; xxxii. 39; 1 Tim. ii. 5; 1 Kings ii. 2; 2 Kings vii. 22; Wisd. xii. 13; Isai. xlv. 21; Mark xii. 29; John xvii. 3; 1 Cor. viii. 4, 6); in three divine persons (1 John v. 7; Matt. xxviii. 19; Mark i. 10, 11; ix. 6; Matt. iii. 16, 17; Luke iii. 22; ix. 35; John xiv. 26; xv. 26; 2 Cor. xiii. 13); eternal (Gen. xxi. 33; Ex. xv. 18; Job xxxvi. 26; Isai. xli. 4; lvii. 15; Dan. vii. 9; 2 Mach. i. 24; Rom. xvi. 26; Heb. i. 8; Apoc. xxi. 6); almighty (Gen. xvii. 1; xxxv. 11; xlviii. 3; 1 Kings xiv. 6; 2 Paral. xiv. 11; Wisd. xi. 23; Job xlii. 2; Isai. xl. 10; xlvi. 9; lix. 1; Jer. xxxii. 17, 27; Zach. viii. 6; 2 Mach. i. 24; Mark ix. 22; xiv. 36; Luke i. 37; xviii. 27; Eph. iii. 20; Apoc. xix. 6); omniscient and all seeing (Ex. iii. 19; Num. xii. 2; Deut. xxxi. 21; 1 Kings ii. 3; 2 Paral. xvi. 9; Job xiv. 16; xxviii. 24; xlii. 2; Ps. xxxii. 13; xxxvii. 10; Prov. xv. 3, 11; xxiv. 12; Isai. xxix. 15; xl. 27; xlviii. 4; Jer. i. 5; vii. 11; xvii. 10; xxiii. 24; xxxii. 19; Ezech. ii. 4; Wisd. i. 9; Ecclus. xvi. 16; xvii. 13; xxiii. 27; xxxix. 24, 29; 2 Mach. ix. 5; xii. 22; Matt. vi. 4; xxi. 2; Mark ii. 8; xiv. 13; John i. 48; xiii. 21; xvi. 30; xxi. 17; Acts ii. 23; xv. 8; Rom. viii. 27; 1 Thess. ii. 4; Heb. iv. 13; 1 John iii. 20); perfect (Matt. v. 48); infinitely good (2 Mach. i. 24; Matt. xix. 17; Luke xviii. 19); holy (1 Kings ii. 2; Apoc. xv. 4); just (2 Mach. i. 25); immortal (1 Tim. vi. 16); immense and not to be confined (3 Kings viii. 27; 2 Paral. ii. 6; vi. 18; Job xi. 8; Ps. cxxxviii. 8; Isai. lxvi. 1; Matt. v. 35); Creator and Lord of heaven and earth (Gen. i. 1; xiv. 19; 1 Paral. xxix. 11; Ps. lxxxviii. 12; cxiii. (2) 16; Isai. xxviii. 16; xl. 28; li. 13; Jer. x. 12; xxxii. 17; Bar. iii. 32; Jonas i. 9; Ecclus. xxiv. 12; 2 Mach. i. 24; Matt. xi. 25; John i. 3; Acts iv. 24; xvii. 24; 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16; Heb. i. 2, 10; iii. 4; xi. 3; Apoc. iv. 11; x. 6; xiv. 7); it is his right to be honored and glorified (Ps. cxiii. (2) 1; Isai. xlii. 8; 1 Tim. i. 17); to be served (Deut. vi. 13; x. 20; 1 Kings vii. 3; Matt. iv. 10; Luke iv. 8); it is his incommunicable right to be adored as God (Ex. xx. 5; Lev. xxvi. 1; Deut. v. 9; Matt. iv. 10); God governs all (Job xii. 10; Ps. cxiii. 3; cxxvi 1; Prov. xvi. 4, 9; Isai. xlviii. 7; Jer. xxvii. 5; Dan. ii. 21; Matt. xxv. 32; John v. 17; 2 Cor. iii. 5; Apoc. iv. 11); directs the ways of man (Prov. xx. 24; Jer. x. 23; Job xxxiv. 21); the heart of kings is in his hand (Prov. xxi. 1, 30); he gives power and glory (Dan. v. 18); he shows mercy to whom he pleases (Rom. ix. 15); works in us to will and to do (Phil. ii. 13; Heb. xiii. 21); God is the Father of all who obey him (Deut. xxxii. 6; Ps. cii. 13; Isai. lxiii. 16; Jer. iii. 4, 19; Mal. i. 6; ii. 10; Ecclus. xxiii. 1; Matt. xxiii.

9; Luke xi. 2; Rom. i. 7; viii. 15; 1 Cor. viii. 6; 2 Cor. vi. 18; Eph. iv. 6; 1 Thess. i. 3; 2 Thess. ii. 15); he is the Father of mercy and God of all comfort (2 Cor. i. 3); true, faithful and merciful (Ex. xxxiv. 6; Deut. vii. 9; xxxii. 4; Isaias xlix. 7; John iii. 33; Rom. iii. 4; 1 Cor. i. 9; 2 Thess. iii. 3; Tit. i. 2; Heb. x. 23; 1 John i. 9; Apoc. iii. 7, 14); no man can see God (Ex. xxxiii. 20; Deut. iv. 12; John i. 18; vi. 46; 1 Tim. vi. 16; 1 John iv. 12); neither God nor the things of God can be perfectly known or comprehended by the mind of man (Job xxxii. 8; Ps. xciii. 8; cxviii.; Isai. liv. 13; Matt. xiii. 11; xvi. 17; Luke viii. 10; x. 21; John i. 10; iii. 3; vi. 44, 64; xiv. 17; xvii. 6; Acts xvi. 14; Rom. i. 19; xi. 33; 1 Cor. ii.; Gal. i. 11; 1 Tim. vi. 16; Apoc. iii. 7); God is the protector of all who serve him (Gen. xvii. 1, 7; Ex. vi. 2; xx. 2; xxix. 45; Lev. xxvi. 11; Ps. xvii. 3; xlix. 6; Isai. xxx. 19; Jer. xxx. 22; xxxii. 38; Ezech. xxxvii. 23; John x. 28); God is the judge of all (Gen. xviii. 25; Deut. x. 17; Job xxxiv. 11; Ps. lxi. 13; xciii. 2; xcv. 10, 13; Ecclus. xxxv. 22; Isai. xi. 4; Jerem. xvii. 10; xxv. 14; Matt. xvi. 27; xxv. 31; 2 Tim. iv. 8; Heb. xii. 23); God is not the author of sin (Ex. xxiii. 7; 2 Paral. xix. 7; Judith v. 21; Job xxxiv. 10; Ps. xliv. 8; Prov. xv. 8; Ecclus. xv. 21; Rom. ix. 14; 2 Cor. vi 15); does not permit us to be tempted beyond what we are able (1 Cor. x. 13; James i. 13); punishes sin in this world (Deut. xxxii. 23; 3 Kings ix. 9; xxi. 29; Isai. xlv. 7; Jer. xi. 11; xxxii. 42; Baruch ii. 2; Amos iii. 6; Jonas iii. 10; Mich. i. 12; ii. 3); and eternally in hell (Ps. ix. 18; xxx. 18; Wisd. v. 14; Bar. ii. 17; Luke xvi. 22; 2 Pet. ii. 4; Matt. v. 29, 30; xviii. 9; xxiii. 33; Luke xii. 5; Apoc. xx. 9, 10).

GODO'LIAS, son of Ahican, left as governor in Jerusalem by Nabuchodonosor after the destruction of the city and temple (Jerem. xl.–xli.; 4 Kings xxv. 25). Killed by Ismahel, an emissary of Baalis, king of Ammon (Jerem. xli. 2).

GOG, prince of Mosoch and Thubal, in the land of Magog, announced by Ezechiel as a persecutor of the church (xxxviii.–xxxix.); also by St. John (Apoc. xx. 7).

GOLD, a precious metal, the first mentioned in the Bible as found in the land of Hevilath (Gen. ii. 11, 12); Solomon obtained gold from Ophir (3 Kings ix. 28) and Saba (x. 10); Jeremias mentions gold from Ophaz (x. 9); it was used for personal ornaments, and for the most sacred objects used in the public worship of God (Ecclus. xxxii. 7; Ex. xxv., xxviii., xxxvii.)

GOL'GOTHA, the Hebrew name of Calvary (Matt. xxvii. 33; Mark xv. 22; John xix. 17).

GOLI'ATH of Geth, a giant champion of the Philistines, who defied the armies of Saul (1 Kings xvii. 1–11); his height was six cubits and a span (10½ feet); David met him in the valley of Terebinth, armed only with a sling, and slew him (40–51).

GO'MER, son of Japheth (Gen. x. 2).

GO'MER, daughter of Debelaim, an unchaste or idolatrous woman, whom Osee was commanded to marry (Osee i. 2, 3).

GO'MOR, a Hebrew measure, the tenth part of the epha (Ex. xvi. 16–36).

GOMOR'RHA, one of the Pentapolis or five cities of the plain (Gen. x. 19); Bersa, its king, revolts against Chodorlahomor (xiv. 3, 4); but is defeated with his allies in the Woodland Vale (10); its wickedness provokes the divine vengeance (xviii. 20); destroyed by fire from heaven (xix. 24). The punishment of these guilty cities is frequently referred to (Deut. xxix., xxxii.; Isai. i., xiii.; Jer. xxiii., xlix., l.; Amos iv.; Sophon. ii.; Matt. x. 15; Rom. ix. 29; Jude i. 7; 2 Pet. ii. 6).

GOOD HAVENS, a port in Crete, near the city of Thalassa, reached by St. Paul on his way to Rome (Acts xxvii. 8).

GOOD'NESS of God (Ex. xxxiv. 6, 7; 2 Kings xxiv. 14; Wis. xi. 24; Ps. xxxv. 6; lxxxv. 5; cii.; cxxxv.; cxliv. 8; Luke vi. 36; John iii. 16; 1 Cor. i. 3; Eph. ii. 4; 1 Tim. ii. 4; Titus ii. 11; iii. 4).

GOR'GIAS, general of Antiochus Epiphanes, sent by Lysias against the Machabees (1 Mach. iii. 38); defeated by Judas, near Emmaus (iv. 13–22; 2 Mach. viii.); he defeats Joseph and Azarias near Jamnia (1 Mach. v. 59, 60); nearly captured by Dositheus (2 Mach. xii. 35).

GORTY'NA, a city of Crete (1 Mach. xv. 23).



GREEK SOLDIER.

GOS'PEL, applied to the books of the four evangelists, St. Matthew, St. Mark, St. Luke, and St. John; four canonical books of the New Testament, Matt., Mark., Luke, John; used in the Bible to mean the doctrine of Jesus Christ, the Messias (Matt. iv. 23; ix. 35; xxiv. 14; xxvi. 13; Mark i. 14, 15; viii., x., xiii., xiv., xvi.; Acts xv. 7; xx. 24; 1 Cor. iv., ix., xv.; 2 Cor. ii., iv., viii.–xi; Gal. i., ii.; Eph. i., iii., vi.; Phil. i., ii., iv.; Coloss. i.; 1 Thess. i., ii., iii.; 2 Thess. i., ii.; 1 Tim. i.; 2 Tim. i., ii.; Philem.; 1 Pet. iv. 17; Apoc. xiv. 6). The preaching of the gospel foretold (Gen. xxviii. 14; Is. lv. 5; lxi.); we must not be ashamed of the gospel (Mark viii. 38; Rom. i. 16; 2 Tim. i. 8); obligation of supporting the priests, ministers of the gospel (Deut. xii. 19; 1 Thess. v. 12).

GO'ZAN, a river or district to which the ten tribes were carried (4 Kings xvii.–xix.; 1 Paral. v. 26; Isai. xxxvii. 11).

GRACE, a gratuitous gift of God (1 Cor. xii.; Eph. iv. 7; 1 Pet. iv. 10); it is supernatural, and makes the soul pleasing to God (Luke i. 28; ii. 40; John i. 16; Rom. i. 7; 1 Cor. xvi. 23; 2 Cor. i. 12; Gal. v. 4; Heb. xiii. 9; James iv. 6).

"**GRACE** to you and peace from God, our Father, and from the Lord Jesus Christ," a salutation used by St. Paul and St. Peter (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Coloss. i. 3; 1 Thess. i. 2; 2 Thess. i. 2; Titus i. 4; Phil. 3; 1 Pet. i. 2; 2 Pet. i. 2); "Grace, mercy, and peace" (1 Tim. i. 2; 2 Tim. i. 2; see 2 John 3; Apoc. i. 4).

GRAPES, planted by Noe (Gen. ix. 20); in Egypt (xl. 10); not to be gathered in the year of jubilee (Lev. xxv. 5); could be eaten in another's vineyard but not carried away (Deut. xxiii. 24); Nazarites forbidden to eat (Num. vi. 3); immense clusters of grapes found in the Promised Land (xiii. 25); treading out grapes (Job xxiv. 11; Jer. xlviii. 33; Amos ix. 13). "Do men gather grapes of thorns?" (Matt. vii. 16).

GRAT'ITUDE recommended (Num. xv. 18; Deut. iv. 9; 2 Paral. xv. 11; Wisdom xviii. 2; Acts xxiv. 21; Eph. v. 20; Phil. iv. 6; Col. ii. 7; iii. 15).

GRASS, a type of man's short life (Ps. xxxvi. 2; lxxxix. 6; Isai. xl. 6; Matt. vi. 30; Luke xii. 28; James i. 10).

GREEKS, used for Hellenist Jews, that is, those who spoke Greek (Acts vi. 1; ix. 29).

GRIF'FON, a bird of prey, and therefore unclean (Deut. xiv. 12).

GROAT, an English coin, now obsolete, but used for the drachma, a coin worth about fifteen cents.

GROATS, our Lord's parable of the (Luke xv. 8, 9).

HAB'ACUC, a native of Bezocher, a prophet, carried by an angel to relieve Daniel in the lion's den (Dan. xiv. 32); he is one of the twelve lesser prophets, and foretold in Juda the invasion of the Chaldeans (Hab.)

HAB'ACUC, one of the canonical books of the Old Testament (Hab.)

HA'BER, the Cinite, husband of Jahel, who killed Sisara (Judg. iv. 11–22).

HA'BOR, a city of the Medes, on the river Gozan (4 Kings xvii.–xviii.; 1 Paral. v. 26), to which the ten tribes were carried.

HACEL'DAMA, the field of blood, the potter's field, bought as a burial-place for strangers by the chief priests, with the money Judas brought back (Matt. xxvii. 8; Acts i. 19).

HAG'GITH, wife of David, and mother of Adonias (2 Kings iii. 4; 3 Kings i., ii.)

HA'I, a city east of Bethel (Gen. xii. 8); besieged in vain (Jos. vii. 5); finally taken and destroyed with all its people (viii. 19–26; x. 1, 2; xii. 9); the king hanged on a gibbet (viii. 29).

HAIR, the Israelites not to cut the hair roundwise (Lev. xix. 27); Samson's strength lay in his hair (Judg. xvi. 19); Absalom noted for his beautiful hair (2 Kings xiv. 26); the hair was cut in time of sorrow (Isaias iii. 17, 24; xv. 2; Jerem. vii. 29); or torn (1 Esd. ix. 3); the hair was anointed in time of joy (Ruth iii. 3; 2 Kings xiv. 2; Ps. xxii. 5; xliv. 8; Eccles. ix. 8; Matt. vi. 17; xxvi. 7; Luke vii. 46). The women curled their hair (Isai. iii. 24), and plaited it (Judith x. 3).

HA'LA, a city of the Medes, to which the ten tribes were carried (4 Kings xvii. 6; xviii. 11).

HALL, used for court of the high-priest (Luke xxii. 55), and for Pilate's judgment-hall in Matt. xxvii. 27; John xviii. 28; court of the palace (Mark xv. 16).

HAN'ANEEL, the tower of, part of the wall of Jerusalem (2 Esd. iii. 1; xii. 38; Jerem. xxxi. 38; Zach. xiv. 10). It was near the Fish-Gate.

HANANI'AS, son of Azur, of Gabaon, a false prophet in the reign of Sedecias, king of Juda, who opposed Jeremias (Jerem. xxviii.) Jeremias foretold his death that year, which took place (16, 17).

HAND, ordered to be cut off (Deut. xxv. 12); hands of idol Dagon cut off (1 Kings v. 5); a mysterious handwriting on the wall (Dan. v. 5); the cure of the withered hand (Luke vi. 10).

HA'RAN, a town perhaps in Mesopotamia, to which Thare proceeded with Abram and Lot, and where he died (Gen. xi. 31, 32); Abram set out from it at the age of seventy-five, after being called by God (xii. 1–4); Jacob fled from Esau to his uncle Laban in Haran (xxvii. 43; xxviii. 10; xxix. 4).

HARD'ENING of the heart comes from the sinner alone, not from God (Ex. iv. 21; Deut. xv. 7; Ps. xciv. 8; Heb. iii. 8, 15; iv. 7).

HARD'NESS of heart punished (Job xx. 19; Prov. xxi. 10; Matt. xviii. 30, 34; xxv. 42; James ii. 16); examples (Ex. i. 13; Deut. xxiii. 4; Judges viii. 6; 1 Kings xxv. 10; Amos i. 6; Luke xvi. 21).

HARE, classed among unclean animals (Lev. xi. 6; Deut. xiv. 7).

HA'RIM, the third of the twenty-four priestly families (1 Par. xxiv. 8; 1 Esd. ii. 39; x. 21).

HAR'LOT, a warning against (Prov. v. 3; vi. 24–26; vii. 13–27); the law against (Deut. xxiii. 17).

HAR'MA or **HORMA,** a city in the tribe of Juda and afterwards of Simeon (Jos. xv. 30; xix. 4); it was captured by the Israelites (Num. xxi. 3); it was originally called Sephaath (Judg. i. 17); the Israelites bound themselves by vow to destroy all belonging to the king of Arad; and called it Horma, or the Anathema; Josue took the king of Herma (Jos. xii. 14).

HARP, invented by Jubal, son of Lamech (Gen. iv. 21); David played on the harp to free Saul from the evil spirit (1 Kings xvi. 23); used in weddings (Gen. xxxi. 27); in divine worship (1 Paral. xiii. 8; xv. 16, 21; xxv. 1; 2 Par. v. 12; Ps. xxxii. 2; xlii.; lvi., etc.; Amos v. 23); in the vision of St. John (Apoc. v. 8; xiv. 2; xv. 2).

HART, a kind of deer, reckoned among the clean animals (Deut. xii. 15; xiv. 5; xv. 22; 3 Kings iv. 23); used as a figure of fleetness (Gen. xlix. 21; 2 Kings xxii. 34; Ps. xvii. 34; xli. 1; Cant. ii. 7, 9; iii. 5; Hab. iii. 19).

HAR'VEST, the Mosaic law as to (Lev. xxiii. 22); mysterious harvest (Apoc. xiv. 15).



HOUSE WITH A PARAPET.

HAS'EROTH, one of the stations of the Israelites in the desert (Num. xi. 34; xiii. 1; xxxiii. 17, 18; Deut. i. 1).

HA'TRED forbidden (Lev. xix. 17); hatred of God's enemies (Ps. cxxxviii. 21); reconciliation with our enemies commanded (Matt. v. 23); the world's hatred of the disciples of Christ (Mark xiii. 13); hatred of evil (Ps. xcvi. 10; Amos vi. 8).

HAV'OTHJAIR, towns or hamlets beyond the Jordan conquered by Jair (Num. xxxii. 41; Deut. iii. 14; Judg. x. 4).

HAWK, a bird of prey, forbidden as food (Lev. xi. 16; Deut. xiv. 15; Job xxxix. 13, 26).

HAZ'AEL, king of Syria; Elias was directed to anoint him (3 Kings xix. 15, 16); Eliseus predicted his elevation to the throne (4 Kings viii. 13); he put Benadad to death, 884 B. C., and as king ravaged Israel during the absence of Jehu (4 Kings x. 32, 33); in the reign of Joas he attacked Juda, took Geth, and marched on Jerusalem; Joas purchased peace with the treasures of the temple, 839 B. C. (4 Kings xii. 17); his army the next year took Jerusalem, and put many of the princes to death (2 Paral. xxiv. 23); he also desolated Israel (4 Kings xiii. 3); he died about 839 B. C.

HEAD, directions as to covering the head in prayer (1 Cor. xi. 4–6).

HEART, the heart is purified and sanctified by God (Ps. l. 12; John xiii. 10; xv. 3; xvii. 19; Acts xv. 9; 1 Cor. vi. 11; Eph. v. 26; Heb. i. 3; ix. 14; x. 14; xiii. 12); God accepts a man's heart or good-will for the deed (Gen. iv. 4; xxii. 12; Ex. xxv. 2; xxxv. 5; Deut. xix. 5; Matt. xv. 8; Mark xii. 43; Luke xxi. 3; 2 Cor. viii. 12).

HEARTH, cakes baked on the hearth (Gen. xviii. 6); it is used in Jerem. xxxvi. 22 for brazier or chafing-dish.



HEBRON.

HEATH'ENS, used in the New Testament in the sense of Gentiles (Matt. v. 47; vi. 7; xviii. 17).

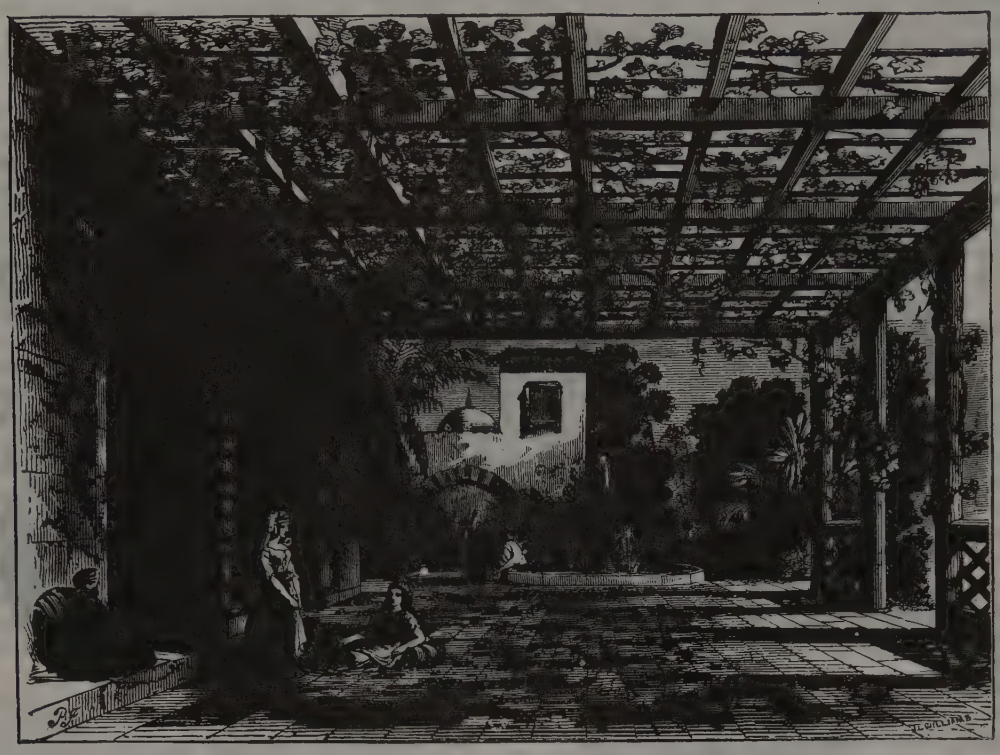
HEAVEN, the firmament, created by God (Gen. i. 7, 8; Ps. xxxii. 6; cxxiii.; cxxxiii.; cxlv.); it proclaims his glory (Ps. xviii. 2; cxlviii. 4); heaven and earth shall pass away (Matt. xxiv. 35); a new heaven and new earth (Isai. lxv. 17; 2 Pet. iii. 13; Apoc. xxi. 1); heaven the abode of God and his angels and saints (Deut. iv. 39; Jos. ii. 11; 3 Kings viii. 23–49; 2 Paral. vi.; 2 Esd. ix. 6; Ps. x. 5; xiii. 2; xxxii. 23; lii. 3; cii. 19; cxxii. 1; Lament. iii. 50; Matt. v. 16, 45; vi. 9; vii. 10, 21; x. 32, 33; xxii. 30; Mark xii. 25; xiii. 32; Luke xxii. 43); manna styled bread from heaven (Ps. lxxvii. 24; civ. 40; John vi. 31, 32); the Holy Eucharist the true bread from heaven (32–52); the kingdom of heaven the church (Matt. iii. 2; iv. 17; v. 18; xiii. 11–47; etc.)

HE'BER, son of Sale (Gen. x. 24; xi. 14).

HE'BREW, the language of the Israelites. It is one of the Semitic languages, allied to the Phœnician and Arabic. It was written at first with the letters now called Old Hebrew or Samaritan, but during the captivity the square characters now used were adopted. The vowels generally were omitted. In the revival of Hebrew learning after the establishment of Christianity, a school at Masora introduced vowel points to fix the reading then in use. This differed from that previously in vogue, even as late as the time of the Septuagint; but as the Hebrew was a living tongue when the seventy translated into Greek, their rendering of names must be of higher authority than that of the Masoretic rabbis when the language was a dead one.

HE'BREWS, Epistle of St. Paul to the, one of the canonical books of the New Testament (Heb.)

HE'BREWS, the descendants of Abraham, and especially of Jacob (Gen. xiv. 13); chosen by God and separated from the other nations in Abraham (xii. 2, 7; xiii. 15; xv. 13; xvii. 8); the sons of Jacob go down to Egypt and dwell there (xlvi. 6); their rapid increase (Ex. i. 7); they are persecuted by Pharao (10);



COURT-YARD OF AN EASTERN HOUSE.

they are led out of Egypt by Moses (xii. 37); they wander in the desert (xiii. 18); they walk through the Red Sea (xiv. 22); cross the Jordan dry foot (Jos. iii.); occupy the promised land (iv. 12); each tribe receives the portion assigned to it (xiii.; xxii.); governed by Moses, and then by Josue (Ex.; Deut.; Jos.); then by judges (Judg.); they ask a king (1 Kings viii. 5); consequences (2 Kings v. 2); on the death of Solomon the kingdom divided into Juda and Israel (3 Kings xii. 16–19); the kingdom of Israel overthrown, 730 B. C., by Salmanasar, king of the Assyrians, and never restored (4 Kings xvii. 1–6); the kingdom of Juda overthrown, 590 B. C.; Jerusalem and the temple destroyed, the king taken and the people carried to Babylon (xxv.); Cyrus permits them to return and rebuild their city (1 Esd. i. 1); they are persecuted under the tyrant Antiochus (1 Mach. i.–iv.); revolt under the Machabees (v.)

HE'BRON, one of the oldest cities in the world (Num. xiii. 23); called also Cariatharbe (Jos. xiv. 15); Abraham dwells there (Gen. xiii. 18); he, with Sara and Isaac, interred there (xxxv. 27–29); assigned to Juda (Jos. xiv. 13); Josue takes it and kills king Oham (x. 3, 23, 37); taken by Othoniel (Judg. i. 10); a city of refuge (Jos. xx. 7; xxi. 11, 13); David reigns there (2 Kings ii. 3); Absalom revolts at (xv. 7–10); called also Mambre (Gen. xxiii. 19).

HE'BRON or **HEBRONI,** third son of Caath, head of one of the priestly families (Ex. vi. 18; Num. iii. 19–27; 1 Paral. vi. 2, 18; xxiii. 12, 19).

HEBRO'NA, one of the stations of the Israelites in the desert (Num. xxxiii. 34).

HE'LAM, a place where David defeated the Syrians and captured their chariots and horses (2 Kings x. 17; 1 Paral. xix. 18).

HEL'CIAS, grandson of Sellum, high-priest during the reign of Josias. In his time the law was found in the temple, 624 B. C.; (4 Kings xxii.–xxiii.; 2 Paral. xxxiv.)

HEL'CIAS, father of preceding; he flourished in the time of Ezechias (Baruch i. 7; 4 Kings xviii. 18).

HE'LI, of the race of Ithamar, high-priest, judged Israel forty years, 1156–1116 B. C. He succeeded Abdon (1 Kings i. 3); threatened by God for permitting the misconduct of his sons (ii. 27; iii. 12); falls back and dies on hearing of the capture of the ark and the death of his sons (iv. 18).

HELIODO'RUS, prime minister of Seleucus Philopator, king of Syria (2 Mach. iii. 7); sent to carry off the treasures of the temple, but was chastised by angels and carried off insensible (v. 18); cured by the prayers of Onias the high-priest (iii. 33).

HELIOP'OLIS, a city of Egypt. Joseph marries Aseneth, daughter of Putiphare, priest of Heliopolis (Gen. xli. 45; xlvi. 20); Ezechiel foretells that its sons shall fall by the sword (xxx. 17).

HELL, the pains of hell (Deut. xxxii. 22; Job xxiv. 19; Ps. xx. 10; cxi. 10; Ecclus. xxi. 10; Isai. v. 14; xxxiv. 9, 10; Jer. xv. 14; Mal. iv. 1; Matt. viii. 12; Luke xiii. 28; Apoc. xiv. 10); the punishment proportioned to guilt (Wisd. xi. 17; Luke xvi. 25; Apoc. xix. 20); it is endless (Isai. lxvi. 24; Matt. xxv. 41; 2 Thess. i. 9).

HE'LON, a Levitical city of the tribe of Dan (1 Paral. vi. 69).

HEM. See FRINGES.

HE'MOR, prince of Sichem, sells land to Jacob (Gen. xxxiii. 19); his city taken and he is slain for the sin of his son (xxxiv.)

HE'NOCH, a son of Cain (Gen. iv. 17); and a city built by Cain and named after his son (17).

HE'NOCH, son of Jared, of the race of Seth (Gen. v. 18); father of Mathusala (21); he lived 365 years (23); "and he walked with God and was seen no more, because God took him" (24).

HER, eldest son of Juda, cut off prematurely on account of his wickedness (Gen. xxxviii. 7).

HER'CULES. Jason, a usurper of the high-priesthood, sends money for sacrifices to this demi-god (2 Mach. iv. 19).

HER'ESY, used by St. Luke for sect; heresy of the Sadducees (Acts v. 17); of the Pharisees (Ch. *sect*), (xv. 5; xxvi. 5); used for false doctrine by St. Paul (xxiv. 14; Acts xxiv. 5, Ch. *sect*; 1 Cor. xi. 19); foretold (1 Tim. iv.)

HER'ETICS, those who adhere to false doctrines. God permits them in order to try the faithful (1 Cor. xi. 19); there were heretics in the time of the apostles (1 Tim. i. 20; 2 Tim. ii. 18; 1 John ii. 18; 2 John 7; Apoc. ii. 15); it was foretold that there would be heresies (1 Tim. iv. 1; 2 Tim. iii.; 2 Peter ii., iii.; Jude 18); they and their favorers to be avoided (Matt. vii. 15; Rom. xvi. 18; 2 Thess. iii. 14; 2 Tim. ii. 16; iii. 5; Tit. iii. 10; 2 John 10).

HER'MA, or Horma, a city of Chanaan (Jos. xii. 14).

HER'MAS and **HER'MES,** disciples mentioned by St. Paul (Rom. xvi. 14). A work called the Shepherd is ascribed to Hermas.

HERMOG'ENES, a disciple who deserted St. Paul (2 Tim. i. 15).

HER'MON, a mountain in the northeast of Palestine (Deut. iii. 8; iv. 48; Jos. xi. 17; xii. 1; Ps. cxxxii. 3); called Sarion by the people of Sidon, and Sanir by the Amorrhites.

HER'MON, or **HERMO'NIIM,** a mountain in the tribe of Issachar (Ps. xli. 7).

HER'OD THE GREAT, son of Antipater, appointed tetrarch of Judæa by Antony, B. C. 41; but was expelled by Antigonus, and fled to Rome. Appointed king of Judæa he took Jerusalem, B. C. 37; our Lord was born during his reign (Matt. ii. 1); when baffled by the wise men he ordered the massacre of the children of Bethlehem (16); his death (19).

HER'OD ANTIPAS, son of Herod the Great, made by his father tetrarch of Galilee (Matt. xiv. 1; Luke iii. 19; ix. 7; Acts xiii. 1); unlawfully takes Herodias, his brother's wife (Mark vi. 17), and casts St. John the Baptist into prison for rebuking him (Matt. xiv. 3; Mark vi. 18; Luke iii. 19, 20), and put him to death at the request of her daughter (Matt. xiv. 4; Mark vi. 19–27); Pilate sent our Lord to him (Luke xxiii. 7); he died in exile at Lyons, A. D. 39.

HER'OD PHILIP, son of Herod the Great and Mariamne, married Herodias, who left him for Herod Antipas (Mark vi. 17). Herod Philip II., son of Herod the Great and Cleopatra. He was tetrarch of Iturea and Trachonitis (Luke iii. 1); he built Cesarea Philippi, called after him (Matt. xvi. 13; Mark viii. 27).

HER'OD AGRIPPA, son of Aristobulus, and grandson of Herod the Great. Caligula made him king. He killed James, the brother of John, with the sword (Acts xii. 2); and imprisoned St. Peter (3); but the apostle was delivered by an angel (4–18); Herod then put the keepers to death (19), and went to Cesarea. He was incensed at Tyre and Sidon, but they appeased him (20). The people hailed him as a god, but he was struck by an angel, and died eaten up by worms (20–23).

HER'OD AGRIPPA II., called king Agrippa, went to Cesarea to salute Festus (Acts xxv. 13); hearing of St. Paul he wished to see him, and the apostle was brought before him (23); St. Paul addressed him eloquently (xxvi. 2–23); the sequel (24–32).

HERO'DIANS, a sect or party among the Jews. With the Pharisees they sought to ensnare our Lord (Matt. xxii. 16; Mark iii. 6; xii. 13).

HERO'DIAS, daughter of Aristobulus. She married Herod Philip I., but left him for Herod Antipas, who, to gratify her, put St. John the Baptist to death (Matt. xiv. 8).

HERO'DION, a kinsman of St. Paul (Rom. xvi. 11).

HER'ON, a wading bird, classed among the unclean (Lev. xi. 19; Deut. xiv. 16).

HETH, second son of Chanaan (Gen. x. 15; 1 Paral. i. 13).

HETH'ITES, descendants of Heth. They were friendly to Abraham (Gen. xxiii. 3); they opposed the Israelites (Jos. ix. 1; xi. 3); their kings are referred to (3 Kings x. 29; 4 Kings vii. 6); tributary (2 Paral. viii. 7).

HET'THIM, a land in which Luza was built by the house of Joseph (Judges i. 26).

HEV'ILATH, a land watered by the river Phison (Gen. ii. 14).

HE'VITES, a nation of Chanaan (Gen. x. 17; Ex. iii. 8, etc.)

HI'EL, of Bethel, rebuilt Jericho in the days of Achab. His son Abiram died when he laid the foundation, and his son Segub when he set up the gates, as Josue had foretold (3 Kings xvi. 34).

HIERA'POLIS, a city near Colosse and Laodicea (Coloss. iv. 13).

HIGH'-PLACES, in Hebrew Bamoth. Idolatrous rites and sacrifices were offered on summits of hills and other elevated spots, and these high-places were constantly condemned, as well as those who tolerated them (3 Kings iii. 2, 4; xii. 32; xiii. 2; xiv. 23). They were suppressed by Ezechias (4 Kings xviii. 4, 22; 2 Paral. xxxi. 1); and by Josias (4 Kings xxiii.; 2 Paral. xxxiv. 3).

HIGH'-PRIEST. Aaron appointed high-priest by divine authority (Ex. xxviii.), and consecrated with especial ceremonies (xxix.); the dignity to descend in his family (xxviii.; Num. xx. 25); it descended first in the line of Eleazar to his son Phineas (Judges xx. 28); then to Heli, of the family



THE HIGH-PRIEST IN HIS SACERDOTAL VESTMENTS.

of Ithamar (1 Kings iv. 18), in which it remained till the reign of Solomon, when it passed from Abiathar to Sadoc, of the house of Eleazar (3 Kings ii. 26). It descended in his family to the time of Sarasias, who was put to death at Reblatha by the king of Babylon (4 Kings xxv. 18–21). His successor, Josedec, died in captivity, but Jesus, his son, with Zorobabel, restored the temple and worship of God (1 Esd. iv. 3; Agg. i. 1, 2; Zach. iii. 1; Ecclus. xlix. 14); in the persecutions of Antiochus, first to control, then to crush the Jewish church, the high-priesthood was degraded by Menelaus and Alcimus. The dignity was restored by the Machabees, priests of the course of Joiarib, and apparently of the house of Eleazar, and remained with them till Aristobulus was put to death by Herod. It was then sought by ambitious men, and in our Lord's time seems to have been held annually in turn by Annas and Caiphas (Matt. xxvi. 57; Luke iii. 2; John xviii. 13), who were succeeded by Theophilus (Acts ix. 1). The high-priesthood could not be instituted by man, but needed a divine vocation and installation (Heb. v. 4). God prescribed the vestments to be worn by the high-priest (Ex. xxviii., xxxix.) The high-priest alone could enter the Holy of Holies (Lev. xvi. 2). Jesus Christ the high-priest according to the order of Mechisedec (Heb. iv. 14; v.)



THE HOLY.

HILL OF THE FORESKINS (Jos. v. 3).

HIL'LOCK of Testimony (Gen. xxxi. 47).

HIN, a Hebrew measure, the sixth part of the bath (Ex. xxix. 40; Ezech. xlvi. 14).

HIND, the female of the stag, used as a figure of gentleness and affection (Prov. v. 19; Jer. xiv. 5).

HI'RAM, king of Tyre, a friend and ally of David (2 Kings v., vii.; 3 Kings v. 1); sent materials and workmen to erect David's palace (2 Kings v. 11; 1 Paral. xiv. 1); and also to erect the temple under Solomon (3 Kings v. 10; vii. 13; 2 Paral. ii. 13, 16); Solomon ceded twenty cities to him (3 Kings ix. 11); he aided in developing the commerce of the Jews (3 Kings ix. 27).

HO'BAB, son of Jethro, and brother-in-law of Moses, who persuaded him to accompany him (Num. x. 29).

HOLM TREE (Dan. xiii. 58).

HOLDA, a prophetess, wife of Sellum, consulted by king Josias and the high-priest Helcias, in regard to the book of the law (4 Kings xxii. 14).

HOLOCAUST, a sacrifice in which the whole animal was burnt on the altar, and no part eaten by the priest and offerer. Prescriptions in regard to them (Lev. vi. 9; vii. 8); the holocaust of a contrite heart (Ps. l. 21).

HOLOFER'NES, a Ninivite general, besieges Bethulia (Judith ii.–vii.); is visited and slain by Judith (xiii. 10).

HO'LY. God is essentially holy (Osee xi. 9; Apoc. iv. 8); men should be holy (Lev. xi. 44; xix. 2; Deut. xxvi. 19; Eph. iv. 24).

HO'LY! holy! holy! the perpetual praise in heaven (Apoc. iv. 8; Isai. vi. 3).

HO'LY, THE. The part of the tabernacle before the Oracle or Holy of Holies. In it stood the Altar of Incense, the Seven Branched Candlestick, and the Table of the Loaves of Proposition. (See TEMPLE.)

HO'LY OF HOLIES, the sanctuary or inmost part of the tabernacle and temple, where the Ark of the Covenant was kept behind the veil (Ex. xxv. 8; xxvi. 33; 3 Kings vi. 16); a sacrifice was to be offered by the high-priest annually before entering it (Lev. xvi. 2); a guard was kept constantly before it (Num. iii. 38).

HO'LY GHOST, the third person of the Blessed Trinity (Matt. xxviii. 19; 1 John v. 7; Ps. l. 13; Heb. ix. 14); proceeds from the Father (John xv. 26); and from the Son (xvi. 7, 14); he is the Paraclete (John xiv. 26); his mission (John xvi. 7); Mary, the Blessed Virgin, conceives by the Holy Ghost (Matt. i. 18, 20; Luke i. 35); he descends on Jesus at his baptism under the form of a dove (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32); our Lord commands baptism to be given in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19); the Holy Ghost promised to the apostles and to the church (Ezech. xi. 19; xxxix. 29; Joel ii. 28; Matt. iii. 11; John vii. 39; xvi. 7); given to the apostles (John xx. 22); descends on the apostles (Acts ii.); on Cornelius (x. 44); on the faithful at Antioch (xi. 15); of Corinth (xix. 6); presides in the Council of Jerusalem (xv. 28); forbids St. Paul to preach in Asia (xvi. 6); foretells his imprisonment in Jerusalem (xxi. 11); teaches and enlightens the faithful (Ex. iv. 12; Ps. xxxi. 8; Isai. liv. 13; Mark xiii.

11; John vi. 45; xiv. 16, 26; xvi. 3; 2 Cor. i. 22; Eph. i. 13; ii. 18; 1 John ii. 27); prays for us (Rom. viii. 26); quickeneth (John vi. 64); the Holy Scriptures inspired by (Mark xii. 36; Luke xii. 12; Heb. iii. 7; 2 Pet. i. 21; 2 Esd. ix. 30); fruits of the Holy Ghost (Gal. v. 22); gifts of the Holy Ghost (Isai. xi. 2); Elizabeth filled with the Holy Ghost (Luke i. 41); St. Peter (Acts iv. 8); Barnabas (xi. 24); blasphemy against the Holy Ghost (Mark iii. 29).



HIGH-PRIEST OFFERING SACRIFICES.

HO'LY WATER, its use prescribed (Num. v. 17).

HON'EY, the food laid up by the bee; sent by Jacob to Joseph (Gen. xliii. 11); abounded in Palestine (Ex. iii. 8, etc.; 1 Kings xiv. 25); sold to the Tyrian (Ezech. xxvii. 17); food of St. John the Baptist (Matt. iii. 4)); eaten by our Lord (Luke xxiv. 42).



HUSKS OR PODS OF THE CAROB TREE.

HOOPOE, a bird classed as unclean (Lev. xi. 19; Deut. xiv. 18).

HOR, the mountain on which Aaron died (Num. xx. 29); it was in the uttermost borders of the land of Edom (xxxiii. 37).

HO'RAM, king of Gazer, defeated by Josue, 1450 B. C. (Jos. x. 33).

HO'REB, a mountain in Arabia Petræa, west of Sinai. Here God appeared to Moses in a burning bush (Ex. iii.); and here Moses made water issue from a rock (xvii. 6); Elias fled to Horeb from Jezabel (3 Kings xix. 8); it is sometimes mentioned as the same as Sinai (Ecclus. xlviii. 7; Malachi iv. 4).

HOR'MA or **HERMA**, the place of the anathema (Num. xxi. 3).

HORN, used to signify strength and power (Deut. xxxiii. 17; 1 Kings ii. 1; Ps. xxi. 22; lxxiv. 5, 6, 11; lxxxviii. 18, 25; cxi. 9; Ecclus. xlvii. 13); the horns of the altar, projections at the four corners (Ex. xxvii. 2; xxix. 12; Lev. iv. 7; Judith ix. 11; Ps. cxvii. 27); Moses coming from Sinai appeared as with horns of light (Ex. xxxiv. 35); horn used as vessel for liquids (1 Kings xvi. 1).

HOR'NETS sent before the Israelites (Ex. xxiii. 28; Deut. vii. 20; Jos. xxiv. 12).

HORSE, mentioned as domestic animal in Egypt (Gen. xlvii. 17); Job describes the war horse (Job xxxix. 19); frequently alluded to as used in war and with chariots (Ex. xv. 1; Deut. xi. 4, etc.); no mention made of its use in agriculture.

HORSE-LEECH, used as a type of the insatiable (Prov. xxx. 15).

HOSAN'NA, the cry of the people to our Lord when he entered Jerusalem (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13); it was from Ps. cxvii. 25, 26).

HOS'PITALITY commended (Isai. lviii. 7; Luke xiv. 13; Rom. xii. 13; 1 Tim. iii. 2; 3 John 5); examples of (Gen. xviii.; xix.; xxiv.; Judg. xiii. 15; 3 Kings xvii. 10); want of hospitality punished (Judg. viii. 5; xix. 18; 1 Kings xxv.; Wisd. xix. 13).

HOUSE built on the rock shall stand (Luke vi. 48; Matt. vii. 24; xvi. 18. See 2 Cor. v. 1; 2 Pet. i. 14).

HUMIL'ITY commended, Ecclus. iii. 20; vii. 19; Matt. v. 3; xviii. 4; xxiii. 7; Mark ix. 36; Rom. xi. 20; xii. 16; Philip. ii. 3; Col. iii. 12; James i. 9; iv. 10); God exalts the humble (1 Kings ii. 8; 2 Kings vi. 22; 2 Paral. xxxii. 26; xxxiii. 13; xxxiv. 27; Judith ix. 16; Ps. xxxiii. 19; Prov. xvi. 19; xviii. 12; xxix. 23; Isai. lxvi. 2; Matt. xi. 29; 1 Pet. v. 5); taught by our Lord's example (John xiii. 5).

HUR, king of Madian, killed by Phinees (Num. xxxi. 8).

HUSKS, mentioned in Luke xv. 16, are perhaps the pods of the carob (*ceratonia siliqua*), used to feed animals, and in times of scarcity for human food.

HY'ACINTH, a precious stone, one of the foundations of the New Jerusalem (Apoc. xxi. 20).

HY'ADES, a constellation (Job ix. 9).

HYMENE'US, condemned by St. Paul for false doctrines, declaring the resurrection past already (1 Tim. i. 20; 2 Tim. ii. 17, 18).

HYMN, sung by our Lord at the Last Supper (Matt. xxvi. 30; Mark xiv. 26); commended (Eph. v. 19; Col. iii. 16).

HYPOC'RISY condemned and punished (Job viii. 13; xiii. 16; xv. 34; xx.; xxvii.; xxxiv.; Prov. xxx. 12; Ecclus. i. 37; xix. 25; Isai. xxix. 13; Jer. ix. 8; Ezech. xxxiii. 31; Mal. iii. 14; 2 Mach. vi. 24; Matt. vi. 2; vii. 5; xxii. 18; xxiv. 51; 1 Thess. v. 22; 1 Tim. iv. 2; 2 Tim. iii. 5; 1 Pet. ii. 1).



HYSSOP PLANT.

HYS'SOP, a plant growing on walls (3 Kings iv. 33); it was used in various religious ceremonies,

sprinkling the door-posts with the blood of the paschal lamb (Ex. xii. 22); in purifying lepers (Lev. xiv. 4, 51); in the sacrifice of the red cow (Num. xix. 6); hence David says, "Thou shalt sprinkle me with hyssop" (Ps. l. 9).

I'BEX, a mountain animal, mentioned in the Vulgate (1 Kings xxiv. 3; Job xxxix. 1); but translated wild goat.

I'BIS, a wading bird, common in Egypt. It is classed as unclean (Lev. xi. 17; Isai. xxxiv. 11). In Deut. xiv. 16 translated stork.

xvi. 38–42; xxv. 3; 2 Paral. v. 12; Ps. xxxviii.; lxi.; lxxvi.)

IDOL, an object set up to receive divine honors, either shapeless or the figure of an animal or false god; their making and adoration and service forbidden (Ex. xx. 4, 5; Deut. iv. 16); various idols are mentioned; Laban's (Gen. xxxi. 19); Moloch (Lev. xx. 2); the molten calf (Ex. xxxii. 4); Phogor (Num. xxv. 18); Baalim (Judg. x. 6); Dagon (1 Kings v. 4); Chamos (3 Kings xi. 7); two golden calves (3 Kings xii. 28); Astaroth (4 Kings xxiii. 13); idols set up by order of Antiochus (1 Mach. i. 57).

ILLYR'ICUM, a province on the Adriatic. St. Paul (Rom. xv. 19) says he preached from Jerusalem to Illyricum.

IMAGES forbidden to be made for worship (Ex. xx. 4; Levit. xxvi. 1; Deut. iv. 15); commanded to be made (Ex. xxv. 18–20; Num. xxi. 8); in Solomon's temple (3 Kings vi. 35; vii. 25; 2 Paral. iii. 10; iv. 3; v. 7); for Solomon's throne (ix. 18, 19).

IMPA'TIENCE punished (Ex. xiv. 11; xv. 24; xvi. 7; xvii. 2; Num. xi. 10; xiv. 1; xxi. 5; Job iii. 1; Prov. xii. 16; Ecclus. ii. 16).

IMPOSIT'ION of hands. Instances of (Gen.



IDOLS AND GODS OF EGYPT.

ICH'ABOD, son of Phinees, son of the high-priest Heli, born when the ark was taken (1 Kings iv. 19–22).

ICO'NIUM, capital of Lycaonia; St. Paul and Barnabas visit it after being driven from Antioch of Pisidia (Acts xiii. 51); converts made there forced to leave (xiv. 6; 2 Tim. iii. 11); revisited (Acts xiv. 20); the Christians there commend Timothy (Acts xvi. 1, 2).

IDITHUN, a Levite of the race of Merari, one of the four great leaders of the temple music (1 Paral.

IDOL'ATRY, the paying divine honors to idols or false gods a crime (1 Kings xv. 23); forbidden (Ex. xx. 4, 5; Deut. iv. 15); sin and folly of (Wisd. xiii.–xv.; Jer. x. 1–16; Isai. xlvi. 1); the Jews frequently fell into idolatry (Ex. xxxii. 4; Judges ii. 12; vi. 28; viii. 27; xiii. 1; xvii.; 3 Kings xi. 4–8; xii. 28; xiv. 9; xv. 13; xvi. 32; xviii.; xxi. 26; 4 Kings x. 18–28; xviii. 4; xxi. 2–7, 22; xxiii. 4–20; 1 Mach. i. 57).

IDUMEANS, Edomites, so called (Judith iii. 14; 2 Mach. x. 16).

xlviii. 14; Ex. xxix. 10; Lev. i. 4; Num. xxvii. 23; Dan. xiii. 34; Mark x. 16); used in the sacrament of confirmation (Acts viii. 17; xix. 6); in holy orders (vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6).

INCENSE, used in divine worship (Ex. xxx. 8; xxxvii. 29); the altar of incense (Ex. xxx. 1; xxxvii. 25); Nadab and Abiu slain for offering incense when not commanded (Lev. x. 1); Zachary offers (Luke i. 9); offered by angels in heaven, the prayers of the saints (Apoc. viii. 3); the incense offered to God was prepared by his command (Lev. xvi. 12). The

Jews offered incense in the high places sinfully, and to false gods (3 Kings xxii. 44; 4 Kings xii. 3; xv. 35; xviii. 3, 4); and to the brazen serpent (4 Kings xviii. 4).

IN'CEST, carnal union between those related within the prohibited degrees. Its enormity (Lev. xviii. 6; xx. 12; Deut. xxii. 30; 1 Cor. v. 1); punished by St. Paul with excommunication (1 Cor. v. 1).

IN'DIA, mentioned as part of the kingdom of Assuerus (Esth. i. 1); mentioned (Job xxviii. 16; 1 Mach. viii. 8).

INDUL'GENCE granted by St. Paul to the incestuous man on his penance (2 Cor. ii. 10).

INFIDEL'ITY and incredulity punished (Num. xi. 33; xiv. 12; xx. 12; Judg. ii. 2; vi. 8; 2 Paral. xxiv. 22; Ecclus. ii. 15; Matt. xvii. 19; Mark xvi. 16; Luke i. 20; John iii. 18; viii. 24; Rom. xi. 20; Heb. iii. 18; iv. 2; xi. 6; Apoc. xxi. 8).

INGRAT'ITUDE punished (Rom. i. 21; 2 Tim. iii. 2).



JACOB'S WELL.

INHER'ITANCE, Jewish law as to (Num. xxvii. 8; Lev. xxv. 30).

INN, term used for the caravanserai of the East (Gen. xlii. 27; xliii. 21; Ex. iv. 24; 3 Kings xviii. 27; Luke ii. 7; x. 34).

IN'NOCENT, innocence, frequently associated with *hands* (Gen. xxxvii. 22; Ps. xxv. 6; lxxii. 13; Jerem. xlix. 12).

IN'NOCENTS, Holy, name given by the church to the children slain at Bethlehem by Herod (Matt. ii. 16–18). Their feast is celebrated (Dec. 28).

IN'STRUC'TION to be received with joy (Prov. i. 2).

IO'TA, the letter I in the Greek alphabet, which being the smallest letter, is used in the form of "jot" (Matt. v. 18) to express the least possible.

I'RA, priest of David (2 Kings xx. 26).

I'RON, Tubalcain, the first worker in (Gen. iv. 22); its hardness alluded to (Lev. xxvi. 19); its weight (Ecclus. xxii. 18); iron miraculously floats on the water at the word of Eliseus (4 Kings vi. 6).

I'SAAC, son of Abraham and Sara. His birth foretold (Gen. xvii. 19; xviii. 10); born (xxi. 3); Abraham commanded to offer him in sacrifice (xxii. 2); laid on the altar (9); saved (12); Abraham sends to Mesopotamia to obtain a wife for him (xxiv.); he obtains Rebecca (51); marries her (67); she bears to him Esau and Jacob (xxv. 21–25); God promises that in his seed all nations shall be blessed (xxvi. 4); abode in Gerara (6); makes peace with Abimelech (31); blesses his sons, giving the blessing of the first-born to Jacob (xxvii.); sends Jacob to Mesopotamia (xxviii.); his death (xxxv. 28), 1716 B. C.

I'SAI, or Jesse, father of David (Ruth iv. 17, 22; 1 Paral. ii. 13; Matt. i. 5).

ISAI'AS, son of Amos, and the first of the four great prophets. He began to prophesy after the death of Ozias, 758 B. C., and prophesied during the reigns of Joatham, Achaz and Ezechias. He denounced the disorders of the Jews, and foretold the ruin of Judea, as well as Assyria, Babylon, Egypt, Moab, Tyre, etc. He announced the birth of the Messias under the name of Emmanuel (vii., viii.); he foretold the sufferings of the Messias, the call of the Gentiles, the rejection of the Jews, and the establishment of the church (xlix.–lvi. 8). He predicted the siege by Sennacherib and his defeat, the reign of Ezechias, and the reign of Cyrus. Isaias was consulted by Ezechias (xxxvii., xxxviii.); is praised by the son of Sirach (Ecclus. xlviii. 25); and is more frequently cited in the New Testament than any other prophet (Matt. iii., iv., viii., xii., xiii., xv.; Mark i., vii.; Luke iii., iv.; John i., xii.; Acts viii., xxviii.; Rom. ix., x., xv.) According to tradition he was sawn in two by king Manasses. He wrote also the acts of Ozias (2 Par. xxvi. 22).

ISAI'AS, one of the canonical books of the Old Testament (Isai.) From 4 Kings xviii. 13 to xx. 19 are nearly identical with Isai. xxxvi. to xxxix. 8.

ISBOSETH or **ISBAAL,** son of Saul, was recognized as king on his father's death by all but the tribe of Juda (2 Kings ii. 10); after Abner's desertion (iii. 12) his power declined, and he was murdered by two of his officers, who took his head to David (iv. 6, 7).

IS'MAEL, son of Abraham by Agar, an Egyptian (Gen. xvi. 15); expelled with his mother on account of Sara (xxi. 14); they are miraculously relieved in the desert (15–20); dwells in Pharan and marries an Egyptian (21); he had twelve sons (xxv. 13–16); and a daughter Basemath who married Esau (xxxvi. 3, 10); he and Isaac buried their father in the double cave (xxv. 9).

IS'MAEL, son of Nathanias, kills Godolias, whom Nabuchodonosor had left as governor of Judea (Jer. xli. 2).

IS'RAEL, the name given to Jacob by the angel with whom he wrestled (Gen. xxxii. 28); it is also used for the people and inheritance of the Lord (Ex. iii. 1; vi. 6; xix. 2; Lev. xx. 2; Deut. vi. 9; ix. 3; x. 12; xxxii. 8; 1 Kings x. 18; xii. 1; 2 Kings vii. 23; 3 Kings viii. 53; Isai. xix. 25; xliii. 1; Jer. xiii. 11); the kingdom of Israel is that founded by Jeroboam, and including the ten tribes (3 Kings xii. 3); as foretold by the prophet Ahias (xi. 29; 2 Paral. x. 15); its history is given in the third and fourth books of Kings, and incidentally in 2d Paralipomenon. In the reign of Phacee, king of Israel, the tribe of Nephthali and many of other tribes were carried captives into Assyria by Theglathphalasar (4 Kings xv. 29); in the reign of Osee, last king of Israel, Salmanasar, king of Assyria, took Samaria and carried all the people away captives and placed them in Hala and Habor (xvii. 6); the sins which brought this judgment on them (7–18). Their captivity had been foretold (Deut. iv. 27); the Levites and many who clung to the true faith went to Jerusalem (2 Par. xi. 13); some in captivity remained faithful (Tobias).

IS'SACHAR, fifth son of Jacob, by Lia (Gen. xxx. 18); he had four sons, Thola, Phua, Job and Semron (xlvi. 13); in Jacob's blessing he is said to occupy fertile land, and to become tributary (xlix. 14).

IS'SACHAR, tribe of. In the Exodus they numbered 54,400 fighting men, under Nathanael, son of Suar, and camped next to Juda (Num. i. 28, 29; ii. 5, 6); their offerings (vii. 18–23); their spy, Igal, son of Joseph (xiii. 8); their prince to divide the land, Phaltiel (xxxiv. 26); they numbered at Settim 64,300 (xxvi. 25); Zabulon and Issachar blessed jointly (Deut. xxxiii. 18, 19); his allotment of the Promised Land was in the valley of Jezrael, between the Mediterranean and the Jordan (Jos. xix. 17–23; the captains of Issachar with Debbora and Barac (Judges v. 15); Thola, son of Phua, of the tribe of Issachar, judged Israel twenty-three years (x. 1, 2); after the revolt of Jeroboam, Baasa, of the tribe of Issachar, made himself king of Israel (3 Kings xv. 27; xvi. 6); succeeded by his son Ela (6–9); many of the tribe ate the Pasch of Ezechias, but unduly (2 Paral. xxx. 18); carried captives by Salmanasar (4 Kings xvii. 6).

IS'SUE OF BLOOD, a woman long afflicted with an issue of blood, cured by touching the fringes or hem of our Lord's garment (Matt. ix. 22).

IT'ALY, Balaam foretells the coming of conquerors from Italy to overthrow the kingdoms of Asia (Num. xxiv. 24); Isaias foretells the sign of salvation set up in (lxvi. 19); mentioned (Ezech. xxvii. 6; Acts xviii.; xxvii.; Heb. xiii. 24).

ITAL'IAN BAND, Cornelius was centurion of it (Acts x. 1).

ITHA'MAR, fourth son of Aaron. The high-priesthood came into his family in the person of Heli, and continued to the deposition of Abiathar (Ex. vi. 23; xxviii. 1; xxxviii. 21; Num. iii. 2; 1 Paral. vi. 3).

ITURE'A, a small province lying along Mount Hermon. It was settled by Jethur, son of Ismael (Gen. xxv. 15; 1 Paral. i. 31); the Itureans aided Ruben and Gad against the Agarites (1 Paral. v. 19); Philip was tetrarch of Iturea in the time of St. John the Baptist (Luke iii. 1).

I'VORY, material of the tusks of elephants, imported by Solomon from Tharsis (2 Paral. ix. 21); he made a throne of it (3 Kings x. 18; 2 Paral. ix. 17); used in house adornings (3 Kings xxii. 39; Ps. xliv. 9; Amos iii. 15; vi. 4; Esth. i. 6; Ezech. xxvii. 6); Achaz used it so that his palace is called an ivory house (3 Kings xxii. 39).



JACOB RETURNING TO THE PROMISED LAND.

JA'BEL, son of Lamech and Ada, father of those who lodge in tents, and shepherds (Gen. iv. 20).

JA'BES, praised for his piety (1 Paral. iv. 9, 10); he is mentioned among the descendants of Juda, but nothing is known of him.

JA'BES GALAAD, a city in the tribe of Manasses, sacked by the Israelites for not joining in the war against Benjamin (Judges xxi. 8); besieged by Naas, king of Ammon, but relieved by Saul (1 Kings xi. 1); in gratitude they buried Saul and his sons honorably (1 Kings xxxi. 11, 12).

JA'BIN, king of Asor, alarmed at the conquests of Josue, united the various Chanaanite kings and met Josue at the waters of Merom with a host like the sands of the sea (Jos. xi. 4); but Josue routed them completely, pursuing them to Sidon. Then he took Asor and slew Jabin (6–10).

JA'BIN, another king of Asor (Jud. iv. 2); oppressed the Israelites for twenty years, but after the defeat of his army under Sisara, they overpowered and destroyed him (4–24).

JA'BOC, a ford where Jacob wrestled with an angel (Gen. xxxii. 22).

JA'CHANAN of Carmel, a city whose king was defeated by Josue (Jos. xii. 22). It became a Levitical city in the tribe of Zabulon.

JA'CHIN, one of the two bronze pillars on the porch of Solomon's temple. It means firmly established, and was on the right (3 Kings vii. 21).

JA'COB, son of Isaac and Rebecca, born 1836 B. C.; he was younger than his twin-brother Esau (Gen. xxv. 25); he bought Esau's birthright for a pottage of lentils (31); by his mother's aid he obtained his father's blessing as first-born by a stratagem (xxvii. 28); he fled to escape Esau's anger (42); and went to his uncle Laban (xxviii. 10); at Bethel he had a vision of angels, and God promised that in his seed all nations of the earth should be blessed (Gen. xxviii. 11–22); served Laban for seven years for Rachel, but is deceived with Lia (xxix. 1–24); he served seven years more for Rachel (28); obtains the better share of the flocks (xxx.); returns home (xxxi. 17); fears Esau (xxxii. 7); wrestles with an angel at the ford of Jaboc (xxxii. 24); receives the name of Israel (xxxii. 28; xxxv. 10; 3 Kings xviii. 31); meets Esau and is reconciled to him (Gen. xxxiii. 1); has Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and a daughter Dina by Lia; Joseph and Benjamin by Rachel; Dan and Nephthali by Bala, Rachel's handmaid; Gad and Aser by Zelpha, Lia's handmaid. He loved Joseph, and this excited the jealousy of his other sons, who proposed to kill him, but finally sold him to some merchants of Madian (Gen. xxxvii. 1–28); Jacob believes him dead (33); he sends his sons to Egypt in time of famine (xliii. 1); reluctantly allows Benjamin to go (13); his joy on learning that Joseph was alive and high in power in Egypt (xlv. 26–28); he goes down to Egypt with all his family (xlvi.; Deut. x. 22); adopts Joseph's two sons, Ephraim and Manasses (Gen. xlviii. 5); blesses his sons and dies (xlix.); he is buried with Abraham and Isaac (l. 7–13), as he had requested (xlix. 29); his praise (Ecclus. xliv. 25).

JA'COB'S WELL, near Sichar, where our Lord met the Samaritan woman (John iv. 5, 6).

JADA'SON, a river near which Nabuchodonosor vanquished Arphaxad (Judith i. 6).

JA'HEL, wife of Heber the Cinite, who slew Sisara, general of Jabin's armies, by driving a nail into his head while asleep in her tent (Judg. iv. 17).

JAHA'ZIEL, son of Zacharias, moved by the spirit of the Lord, promises king Josaphat victory (2 Paral. xx. 14–17).

JAIL'OR, or keeper of the prison at Philippi, converted and baptized by St. Paul and Silas (Acts xvi. 23–34).

JA'IR, son of Manasses, took the cities in the land of Argob, and called it Havoth Jair (Num. xxxii. 41; Deut. iii. 14); he is supposed to be merely a descendant of Manasses through his mother, and to be

JA'IR, son of Segub, of the tribe of Juda; he had twenty-three cities in the land of Galaad (1 Paral. ii. 22, 23).

JA'IR, the Galaadite, judge of Israel after Thola; he governed twenty-two years, and had thirty sons, princes of as many cities in the land of Galaad, called Havoth Jair. He was buried at Camon, A. M. 2817 (Judges x. 3–5).

JAIR'US, ruler of the synagogue at Capharnaum, besought our Lord to save his dying daughter; on the way our Lord cured the woman with an issue of blood, and word came that the girl was dead. Jesus said to Jairus, "Fear not, believe only and she shall be safe," and going to the house he raised her to life (Luke viii. 41–56).

JAMES the Greater, son of Zebedee and Salome, and brother of St. John the Evangelist (Matt. iv. 21); he was of Bethsaida in Galilee, and a fisherman (Mark i. 19); he and his brothers were partners with St. Peter (Luke v. 10); chosen one of the apostles (Matt. x. 3; Mark iii. 17); their mother asked the pre-eminence for them in our Lord's kingdom (Matt. xx. 21); he witnessed the transfiguration of our

Saviour (Matt. xvii. 2); and wished him to draw down fire from heaven on a Samaritan city (Luke ix. 54); he and his brother called Boanerges or sons of thunder (Mark iii. 17); he saw Jesus Christ at the sea of Galilee after his resurrection (John xxi. 2, etc.), and at his ascension (Acts i.); he was put to death by the sword by Herod, A. D. 42 or 44 (Acts xii. 1).

JAMES the LESS, son of Alpheus (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13); or Cleophas, and Mary, sister of the Blessed Virgin (John xix. 25), and hence called the Brother of the Lord (Gal. i. 19); our Lord appeared to him a week after his resurrection (1 Cor. xv. 7); he is considered the first bishop of Jerusalem; St. Paul went to him (Gal. i. 19); and at the Council of Jerusalem he made the final discourse (Acts xv. 13); he was regarded with great veneration by the Jews, but was killed in the temple at the instigation of the high-priest Ananus; he was thrown down from a gallery and beaten to death; one epistle by him is in the New Testament.

JAMES, EPISTLE OF, one of the Catholic Epistles written by St. James the Less; a canonical book of the New Testament, enforcing the necessity of good works (James).

JAM'BRI. The children of Jambri sally out from Madaba, and kill John, brother of Simon and Jonathan Machabeus; his brothers avenge him (1 Mach. ix. 36–42).

JAN'NES and **MAMBRES,** two magicians who resisted Moses in Egypt (2 Tim. iii. 8).

JA'PHETH, son of Noe, born when his father was five hundred years old (Gen. v. 31); he was older than Cham (ix. 24), and some suppose him older than Sem; his sons were Gomer, Magog, Madai, Javan, Tubal, Mosoc, and Thiras (x. 2); by these were divided the islands of the Gentiles in their lands (5); he honors his father (ix. 23); is blessed by Noe (27).

JAR'AMOTH, a Levitical city of refuge (Jos. xxi. 29).

JA'RED, son of Malaleel and father of Henoch (Gen. v. 15).

JA'SA or **JAS'SA,** a city beyond the Jordan near which Moses defeated Sehon (Num. xxi. 23; Deut. ii. 32); it was assigned to the tribe of Ruben (Jos. xiii. 18); a Levitical city (1 Paral. vi. 78).

JA'SON, son of Eleazar, sent to Rome by Judas Machabeus to renew the alliance, 162 B. C. (1 Mach. viii. 17).

JA'SON, a Jew of Cyrene, who wrote the history of the persecutions under Antiochus Epiphanes and Eupator in five books (2 Mach. ii. 24). The second book of Machabees is abridged from it.

JA'SON, high-priest, bribed Antiochus Epiphanes to depose his brother Onias III. (2 Mach. iv. 8); he did all he could to abolish the worship of God, and introduce Greek idolatry (10–20); Menelaus, by similar bribery, then obtained the office (24); and Jason fled to the Ammonites (26); he subsequently attacked Jerusalem (v. 5–7); but failing to take it fled, and was imprisoned by Aretas; then escaped to Egypt and finally to Lacedæmon, where he died (8–10).

JA'SON, St. Paul's host at Thessalonica, risking his life to save the apostle during a sedition (Acts xvii. 7). If he is the same mentioned by St. Paul (Rom. xvi. 21) he was his kinsman. The Greeks honor him as bishop of Tharsis in Cilicia.

JAS'PER, a precious stone. It was the sixth in the rational (Ex. xxviii. 18; xxxix. 11); the wall of the New Jerusalem was of jasper stone (Apoc. xxi. 18); and the first foundation was jasper (19); its brilliancy was such that the appearance of Him who sat on the throne is compared to it (iv. 3).

JA'VAN, fourth son of Japheth (Gen. x. 2).

JEAB'ARIM, one of the encampments of the Israelites in the land of Moab (Num. xxi. 11).

JEAL'OUSY, Trial of. The form of the trial before the priest (Num. v. 12–31).

JE'BUS, son of Chanaan and father of the Jebusites (Gen. x. 16; Jos. xv. 63).

JE'BUS, afterwards called Jerusalem, founded by Jebus (Jos. xv. 8; Judges xix. 10; 1 Paral. xi. 4).

JE'BUSITES, descendants of Jebus; they were warlike, and Israel could not destroy them (Judg. i. 21); they refused admission to David, who took the city (2 Kings v. 8); Solomon made them pay tribute (3 Kings ix. 20, 21; 2 Paral. viii. 7, 8).

JECHE'LIA, wife of Amasias, king of Juda, and mother of Azarias (4 Kings xv. 2).

JECHONI'AS, son of Josias (Matt. i. 11; Esther ii. 6); called Eliacim (4 Kings xxiii. 34, 35). Nechao made him king in place of his brother Joachaz, and called him Joakim (1 Paral. iii. 15; Jer. xxxvi. 1). He reigned eleven years under the domination of Nabuchodonosor, who carried him in chains to Babylon, but restored him (4 Kings xxiii. 36; xxiv. 1; 2 Paral. xxxvi. 5–8); he was a wicked prince; he threw the prophecies of Jeremias in the fire (Jer. xxxvi. 23); he revolted, and Nabuchodonosor besieged Jerusalem; Joakim was slain and buried like a dead ass, out of the city (Jer. xxii. 19).



JAIRUS' DAUGHTER RAISED TO LIFE.

JECHONI'AS, son of Joakim, is the name given by Jeremias (xxii. 24); to Joachin (4 Kings xxiv. 6; 2 Paral. xxxvi. 8).

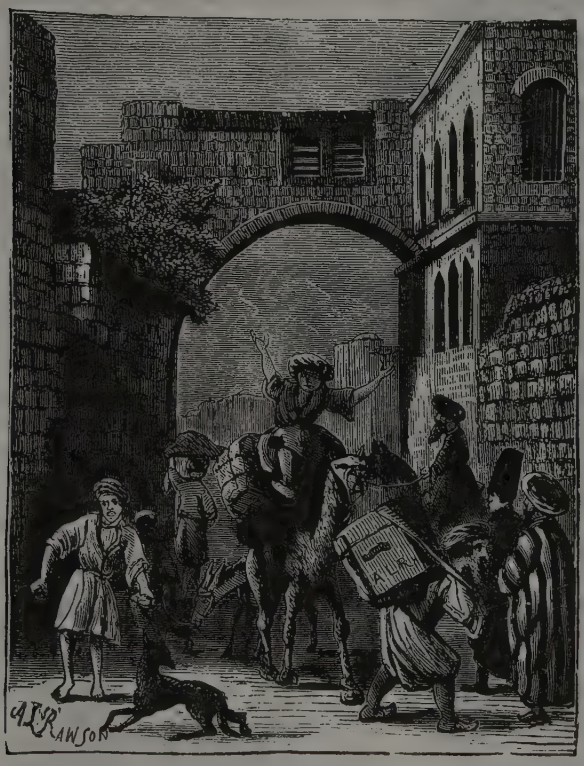
JEC'SAN, son of Abraham and Cetura (Gen. xxv. 2).

JEC'TAN, son of Heber; his descendants occupied from Messa to Sephar (Gen. x. 26, 30).

JEC'TEHEL, a rock taken by Amasias, and over which he threw ten thousand Idumean prisoners (4 Kings xiv. 7; 2 Paral. xxv. 12).

JE'HU, son of Hanani, a prophet, sent by God to Baasa, king of Israel (3 Kings xvi. 1); put to death by Baasa (7); and the prophet Jehu, son of Hanani, reproached Josaphat, king of Juda, for aiding a wicked prince (2 Paral. xix. 2).

JE'HU, son of Josaphat, king of Israel, consecrated by Eliseus (3 Kings xix. 16); by the hand of one of his disciples (4 Kings ix. 1); on which he slew Joram (24); put to death Jezabel (33); and the house of Achab (x. 7–11); he abolished the worship of Baal, but not the golden calves (18–29.) He died after a reign of 28 years, 850 B. C. (4 Kings x. 35, 36); the prophet Osee foretold that the blood shed by Jehu should be avenged (Osee i. 4, 5).



A STREET IN JERUSALEM.

JEM'INI, another name for Benjamin (Judg. iii. 15; 1 Kings ix. 1).

JEPH'TE, son of Galaad by a harlot, judge of Israel. Cast out of his father's house, he fled to Tob, and became the head of a predatory band (Judg. xi. 1–3). The people of Galaad promised to make him prince if he delivered them from the Ammonites (9, 10); he defeated them at Aroer (33); but he promised to offer as a holocaust the first that came out of the doors of his house when he returned (31), and the first was his only daughter; after she had mourned her virginity in the mountains with her companions for two months, Jephte "did to her as he had vowed" (39); the Hebrew maidens used annually to mourn her for four days (40); he defeated Ephraim at the fords of Jordan, killing 42,000 (xii. 6); he judged Israel six years, and was buried in Galaad, 1181 B. C. (xii. 7).

JEREMI'AS, son of Helcias, of a priestly family, was born at Anathoth, in the tribe of Benjamin; he was sanctified by God as a prophet in his mother's womb (Jer. i., xxix. 27); he prophesied from 629 to 586 B. C.; he is forbidden to pray for the people (vii. 16); asks why the wicked prosper (xii. 1); commanded to buy a linen girdle (xiii. 1); forbidden to marry (xvi. 2); persecuted (xviii. 19; xxvi. 8); imprisoned by Phassur, the priest (xx. 2); complains that he is a laughing-stock for announcing the words of God (7); has a vision of two baskets of figs (xxiv.); Ahicam saves him from being put to death under Joakim (xxvi. 24); Jeremias makes chains and sends them to several kings, as tokens of their coming bondage (xxvii.); he exhorts men to pray for Babylon (xxix. 7); he predicts the birth of the Messias of a virgin mother (xxxi. 22); imprisoned by king Sedecias for announcing the coming ruin of the city (xxxii. 3); tries the Rechabites to show the Israelites how they neglected their duty (xxxv.); dictates his prophecies to Baruch (xxxvi. 4); God conceals him with Baruch (19); dictates his prophecies a second time after their destruction by Joakim (32); again imprisoned by Sedecias at the instigation of the nobles (xxxvii. 15; xxxviii. 6); he is saved by Abdelmelech, the Ethiopian (xxxviii. 12); finds favor with Nabuchodonosor (xxxix. 11); treated as a liar (xliii. 2); carries off the tabernacle, the ark, and the altar of incense, and hides them in the mountain where Moses saw the inheritance of God (2 Mach. ii. 5); advises Jews to remain at Jerusalem (Jer. xlii. 10); goes to Egypt (xliii. 6, 7); reproves the Jews there (xliv. 1); prophesies against the city of Hai (xlix. 3).



JERUSALEM AND ITS VALLEYS.

JEREMI'AS, one of the canonical books of the Old Testament (Jerem.); Lamentations of Jeremias (Lament.) and the prophecy of Baruch (Bar.) are considered as one book with the prophecies of Jeremias.

JER'ICHO, a city in the tribe of Benjamin; the stream watering the valley was bitter (4 Kings ii. 19), till made sweet by Eliseus; Jericho was miraculously taken by Josue, who, after sending in spies, marched seven successive days around it, with the ark, blowing the trumpets, the walls fell, the city was taken and burnt (Jos. vi. 1–20); Josue cursed it (26); Hiel rebuilds it and incurs the curse (3 Kings xvi. 34); the scene of the good Samaritan is laid on the way to Jericho (Luke x. 33); called the city of the palm trees (Deut. xxxiv. 3; 2 Paral. xxviii. 15).



PLAIN OF JERICHO.

JEROBO'AM, son of Nabat, was an Ephrathite of Sareda; Solomon made him chief over the tributes of the house of Joseph (3 Kings xi. 28); Ahias the prophet foretold that he should rule over ten tribes (29–39); Solomon sought his life, but he fled to Egypt, where he remained till Solomon's death (40), and evidently fell into idolatry; returning, he put himself at the head of the discontented people (xii. 12); a revolt ensued, and ten tribes made Jeroboam king (20); to prevent the people from going up to Jerusalem, he set up a golden calf in Bethel, and another in Dan, for the people to worship, and instituted rites according to his own heart (27–33); he is reproved by a man of God (xiii.), and his hand withers when he tried to injure the prophet (xiii. 4), but is healed (6); Ahias prophesied the destruction of his family (xiv. 10); his death (20); his house destroyed (xv. 29); his idols continued, and constant reference is made to the sin of Jeroboam, son of Nabat, who caused Israel to sin (3 Kings xv.; xvi.; xxii. 53; 4 Kings iii.; ix.; x.; xiii.–xv.; xvii.; xxiii.)

JEROBO'AM II., son of Joas, made king of Israel (4 Kings xiii. 13; xiv. 16); Osee prophesies in the reign of (Osee i. 1); prophesies against him (Amos vii. 9); his death (4 Kings xiv. 29).

JER'UEL, Josaphat defeated the Ammonites, Moabites, etc., in the desert of Jeruel (1 Paral. xx. 16).

JERU'SALEM, called Salem (Gen. xiv. 18); called Jebus (Jos. xviii. 28); besieged and taken by the tribe of Juda (Judg. i. 8); David takes the castle of Sion from the Jebusites (2 Kings v. 7); God chooses it as his abode (2 Paral. vi. 6; vii. 16); the capital of David and Solomon (2 Kings), and of the kings of Juda; David flees from (2 Kings xv. 14); taken by Joas, king of Israel, who dismantles it, 827 B.C. (4 Kings xiv. 13); besieged by Rasin, king of Syria, and Phacee, king of Israel, A.M. 3263 (4 Kings xvi. 5); by Nabuchodonosor, 599 B.C. (xxiv. 10; xxv. 1); burnt and destroyed (9); rebuilt (2 Esd. iii.; vi. 15); prophesies against Jerusalem and its people (4 Kings xxi. 12; xxiii. 27; Isaias i. 8; iii. 1; xxii. 10, 18; xxix. 1, 7; lxiv. 10; Jer. iv. 3, 9; vii.; xiii.; xvii. 19; xix. 3; xxi. 3; xxiii. 39; xxv. 9; xxxii. 3, 28; xxxiv. 1; xxxviii. 3; xxxix. 8; Ezech. iii.–v.; x.); its destruction by the Romans foretold (Dan. ix. 26; Zach. xiv. 2; Luke xix. 43; xx. 16; xxi. 6; John xi. 48); described by Esdras (2 Esd. iii.); captured by Judas Machabeus (1 Mach. iv. 37); Jerusalem in an allegorical sense as Holy Church (Ps. cxxi. 3; Isai. xxxiii. 20; liv. 11; lx.; lxii.; lxv.; Tob. xiii. 19; Bar. v. 1, 5; Gal. iv. 26; Heb. xi. 10; xii. 22; Apoc. iii. 12); our Lord presented in the temple of Jerusalem (Luke ii. 22–38); found in the temple (46); our Lord's address to (Luke xiii. 34); he heals a man at the Probatica in Jerusalem (John v. 1); there at the Feast of Tabernacles (vii. 14); at the Feast of the Dedication (John x. 22); goes up to in triumph (Matt. xxi.; Mark xi.; Luke xix. 37; John xii. 12); weeps over it (Luke xix. 41); announces its destruction (Matt. xxiv. 15; Mark xiii.)

JESBIB'ENOB, a gigantic Philistine, slain by Abisai (2 Kings xxi. 16, 17).

JES'BOC, son of Abraham and Cetura (Gen. xxv. 2).

JESSE' or **ISAI,** father of David (Ruth iv. 29; Matt. i. 5; Luke iii. 32); Isaias announces a miraculous rod from the root of Jesse (Isai. xi. 1, 10; Rom. xv. 12).

JESUS CHRIST, the Messias. See CHRIST.

JE'SUS, or **JOS'UE,** son of Josedec, high-priest of the Jews after the Babylonian captivity; regulated the order and offices of the priests and Levites (1 Esd. iii. 3, 8); the prophet Aggeus urged him to hasten the rebuilding of the temple (Agg. i. 2); foretelling that the desired of nations should come (Zach. iii. 1–9); saw him in spirit crowned with a tiara, and also in iv. 2; vi. 11; associated with promises of the coming of the Orient or Messias. The son of Sirach praises him (Ecclus. xlix. 14).

JE'SUS, son of Sirach, author of the book of Ecclesiasticus (Ecclus., Prolog.)

JETH'RO, priest of Madian, father of Sephora, wife of Moses (Ex. iii. 1); called also Raguel (ii. 18); unless we are to consider him son of Raguel and identical with Hobab (Num. x. 29); Moses remained forty years with Jethro before he returned to Egypt, and after reaching that country he sent back his wife and children to Jethro. After the Israelites reached Mount Sinai he came to the camp with them (Ex. xviii. 1); he offered sacrifice (12); advises Moses to appoint judges (21, 22); Moses seems to have invited him to accompany the Israelites (Num. x. 29–31.

JE'SUS, called Justus, praised by St. Paul as a helper in the kingdom of God (Coloss. iv. 11).

JEW'ELS (Isai. iii. 21; lxi. 10; Apoc. xxi. 2).

JEWS, the name given first to the people of the kingdom of Juda, which consisted mainly of the tribe of that name; but after the captivity it was applied to all Israelites. Their history before the time of our Lord is given in Esdras and Machabees. Jews persecute the apostles (Acts v. 18); three thousand converted (ii. 41); five thousand (iv. 4); the Greek Jews murmur as to the alms (vi. 1); the Jews rise against St. Stephen (vii.); the gospel preached to (xi. 19); they resist St. Paul (xiii. 45); abandoned for the Gentiles (46); persecute St. Paul (50); they had received many privileges over the Gentiles (Rom. iii. 1); their incredulity opposed (21); the cross a scandal to the Jews (1 Cor. i. 23); their hearts veiled and their mind hardened (2 Cor. iii. 14); they were in tutelage under the law (Gal. iv. 2); their reprobation announced (Rom. x.); terrible judgment on that people (1 Thess. ii. 16); some saved (Rom. xi. 5); Christ promised to them (xv. 8); their future zeal (xi. 26).



JESUS CROWNED WITH THORNS.

JEZ'ABEL, daughter of Ethbaal, king of Sidon, and wife of Achab, king of Israel, a most impious woman (3 Kings xvi. 31); she and her husband maintained hundreds of idolatrous priests (xviii. 19); she kills many of the prophets of the Lord (4, 13); she menaced the prophet Elias with death (xix. 2); she employed false witnesses against Naboth in order to seize his vineyard, and compass his death (xxi. 7, 13); Jehu orders her to be cast down from a window, when the dogs devoured her (4 Kings ix. 33–36), as Elias had foretold (3 Kings xxi. 23). Her name has become proverbial for cruelty and wickedness. It is applied, in Apoc. ii. 20, to a false prophetess at Thyatira, who was leading the people to idolatry.

JO'AB, son of Sarvia, David's sister, and brother of Abisai and Azael, general of David's armies (2 Kings ii. 13); kills Abner treacherously after he had submitted to David (iii. 27); first to mount the walls of Sion when David took it (1 Par. xi. 6); reconciles Absalom and his father (2 Kings xiv.); kills Absalom contrary to David's orders (xviii. 14); his haughty bearing to David (xix. 5); assassinates his cousin Amasa (xx. 10); put to death by Solomon (3 Kings ii. 28, 34), pursuant to orders left by David (3 Kings ii. 6).

JO'ACHAZ, king of Juda. (See OCHOZIAS.)

JO'ACHAZ, son of Jehu, king of Israel (4 Kings x. 35; xiii. 1); his death (2).

JO'ACHAZ, son of Josias, king of Juda, called also Johanan (1 Paral. iii. 15; 2 Paral. xxxvi. 1; 4 Kings xxiii. 30); stripped of his kingdom by Nechao, and led prisoner to Egypt, where he dies (34; 2 Paral. xxxvi. 1, 4); his captivity foretold by Ezechiel (Ezech. xix. 4); succeeded by his brother Eliacim, or Joakim (4 Kings xxiii. 34; 2 Paral. xxxvi. 4).

JO'ACHIN, son of Joakim, by Nohesta, daughter of Elnathan (4 Kings xxiv. 8); reigns over Juda (2 Paral. xxxvi. 3); carried to Babylon by Nabuchodonosor (4 Kings xxiv. 12, 15; 2 Paral. xxxvi. 10); taken out of prison and restored to honor (xxv. 27); called Jechonias (Matt. i. 12; Jerem. xxiv. 1); succeeded by his uncle Mathanias, or Sedecias (4 Kings xxiv. 17).

JO'AKIM, son of Josias, brother of Joachaz, made king of Juda by Nechao, king of Egypt (4 Kings xxiii. 34; 2 Paral. xxxvi. 4); burns the books of Jeremias (Jerem. xxxvi. 23); his cruelty to the prophet Urias (xxvi. 20–23); conquered by Nabuchodonosor (4 Kings xxiv. 1); carried in chains to Babylon (2 Paral. xxxvi. 8); restored and rebels (4 Kings xxiv. 1); punished (2); his death (5); Jeremias prophesies that his body should be thrown out of Jerusalem unburied like an ass (Jer. xxii. 19); called also Eliacim.

JOAN'NA, wife of Chusa, Herod's steward, one

of the holy women, who ministered to our Lord of their substance (Luke viii. 3).

JOA'RIB, head of the first of the twenty-four priestly families established by David (1 Paral. xxiv. 7); the Machabees were descended from him (1 Mach. ii. 1).

JO'AS, son of Amalech, detained the prophet Micheas in prison by order of king Achab (3 Kings xxii. 26).

JO'AS, son of Ochozias; saved by his aunt Josaba when his grandmother Athalia slew all the children of Ochozias (4 Kings xi. 2); crowned king of Juda by Joiada, the high-priest; he repairs the temple (4 Kings xi. 12; xii. 4; 2 Paral. xxiii.; xxiv. 10); took all the treasures and precious vessels of the temple to purchase peace from Hazael, king of Syria (4 Kings xii. 18); kills Zacharias, the son of Joiada (2 Paral. xxiv. 22); slain by Josachar and Jozabad in the house of Mello (4 Kings xii. 20; 2 Paral. xxiv. 25); succeeded by Amasias (27; 4 Kings xii. 21).

JO'AS, son of Joachaz, king of Israel (4 Kings xiii. 10, 13).

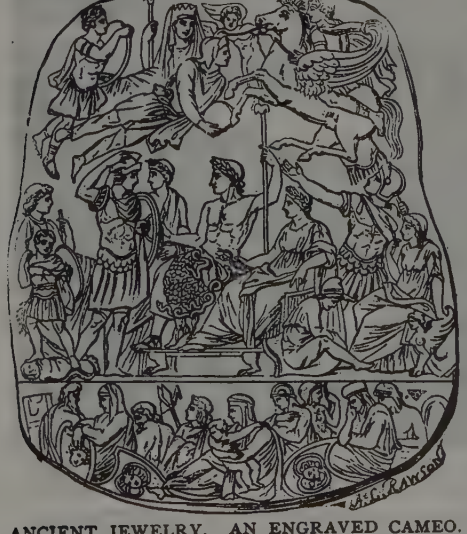
JO'ATHAM or **JO'ATHAN,** king of Juda (4 Kings xv. 5, 32; 2 Paral. xxvi. 21; xxvii. 1); his death (xxvii. 9); succeeded by his son Achaz (4 Kings xv. 38); the prophets Isaias, Osee and Micheas prophesied in his reign (Isaias i. 1; Osee i. 1; Mich. i. 1).

JO'ATHAM, youngest son of Gedeon. He escaped when his brethren were massacred by Abimelech. At the coronation of the latter, he stood on Mount Garizim, reproached the people, and foretold woe to Sichem and Abimelech (Judg. ix. 5–20).

JOB, an upright man in the land of Hus (Job i. 1); a model of patience; his prosperity (i. 1–5); God permits Satan to afflict him (6–19); ii. 1–8); his wife mocks his faith (9); visited by his friends Eliphaz, Baldad and Sophar (11); Eliphaz accuses him of impatience (iv., v., xv., xxii.); Job maintains his innocence (vi.); Baldad accuses Job (viii.; xviii.; xxv.); Sophar reproves Job (xi.; xx.) Job maintains his innocence. Eliu also blames him (xxxii.–xxxvii.); God interposes (xxxviii.–xli.); Job submits and prays for his friends, and is restored to wealth and prosperity (xlii.)

JOB, one of the canonical books of the Old Testament, describing the trials and patience of the holy patriarch Job (Job).

JO'EL, eldest son of the prophet Samuel, made judge by his father, but he rendered unjust judgments (1 Kings viii. 1, 2; 1 Paral. vi. 33).



ANCIENT JEWELRY. AN ENGRAVED CAMEO.

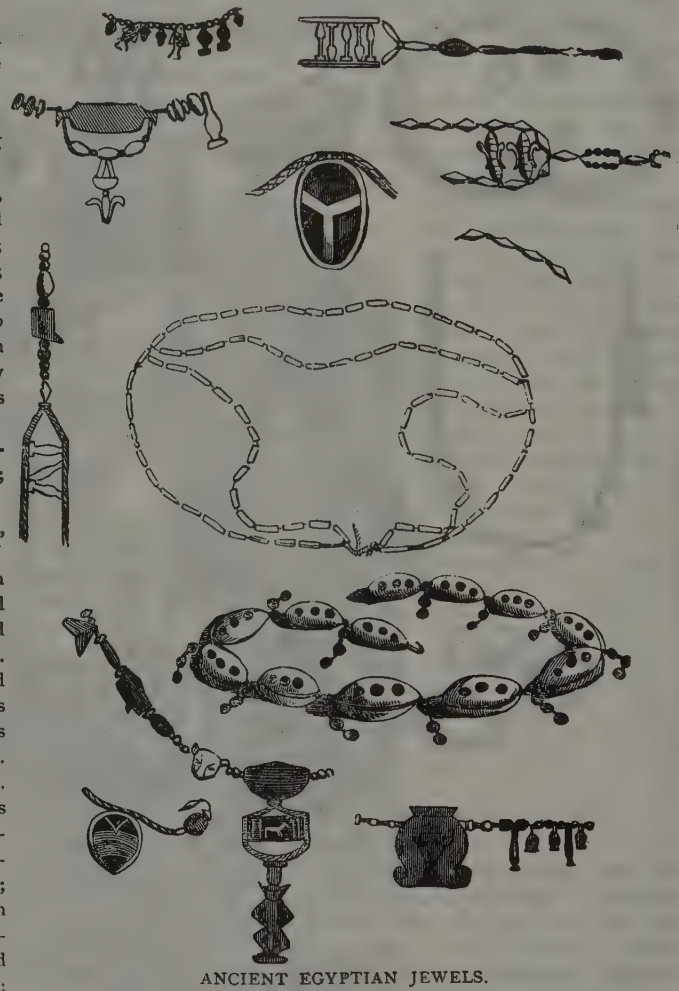
JO'EL, son of Phatuel, the second of the minor prophets. He prophesied in the kingdom of Juda, as Calmet thinks, in the reign of Josias. He exhorts the people to penance and foretells the coming miseries, and promises a teacher of justice (Joel).

JO'EL, a canonical book of the Old Testament, containing the prophecies of Joel.

JOHAN'AN, son of Caree, warned Godolias that Ismahel was sent to slay him (Jer. xl. 13); and offers to cut him off (15); after the death of Godolias, he marched against Ismahel, who fled (xli. 11–15); Johanan then led the people to Egypt by way of Bethlehem (16–18; 4 Kings xxv. 23–26).

JOHAN'AN or **JONATHAN** (2 Esd. xii. 11, 22); son of Joiada, and high-priest.

JOHN THE BAPTIST, precursor of our Lord, son of Zachary and Elizabeth, born (Luke i. 13, 57); circumcised (59); Zachary's speech restored (64); John's preaching (Matt. iii.); his food locusts and wild honey (Mark i. 6); he baptizes our Lord (Matt. iii. 16); points him out as the Messias (John i. 29); his humility (i. 19; iii. 28); sends his disciples to Jesus (Matt. xi. 2, 3); reproves Herod's sin (Mark vi. 18); Herodias lays snares for him (19); Herod casts him into prison (17); Herodias bids her daughter ask his head (24); Herod orders him to be beheaded (27); his martyrdom (Matt. xiv. 9; Mark vi. 27–29); called Elias (Matt. xi. 14; xvii. 12; Luke i. 17).



ANCIENT EGYPTIAN JEWELS.

JOHN THE EVANGELIST AND APOSTLE, son of Zebedee, his vocation (Matt. iv. 21); chosen to be one of the twelve (x. 3; Mark iii. 17; Luke vi. 14); the disciple whom Jesus loved (John xiii. 23; xix. 26; xx. 2; xxi. 7, 20); wrote what he saw (xix. 35; xxi. 24; 1 John i. 1; Apoc. i. 2); witnesses the transfiguration (Matt. xvii. 1); at the Last Supper (John xiii. 23); at the crucifixion (xix. 26); wrote one of the Gospels, three Epistles, and during his exile at Patmos the Apocalypse or Revelation.

JOHN, GOSPEL OF ST. One of the canonical books of the New Testament, written by the Apostle St. John (John).

JOHN, EPISTLES OF ST. Three epistles of St. John the Apostle, canonical books of the New Testament (1 John, 2 John, 3 John).

JOHN, APOCALYPSE OF ST. One of the canonical books of the New Testament, containing revelations made to St. John the Apostle, in the island of Patmos (Apoc.)

JOHN MARK, a disciple, cousin of St. Barnabas, son of a Christian woman named Mary, at whose house the faithful assembled. St. Peter went to it after his miraculous deliverance from prison (Acts xii. 12); John Mark accompanied St. Paul and Barnabas to Antioch (Acts xii. 25; xiii. 13); St. Paul did not wish him as companion in Asia (Acts xv. 37); he then went to Cyprus with St. Barnabas (39); with St. Paul in Rome (Coloss. iv. 10; Philemon 24); then with St. Timothy in Asia (2 Tim. iv. 11). He is believed to have died at Ephesus.

JOHN, kinsman of the high-priest (Acts iv. 6).

JOIA'DA, son of Eliasib, high-priest (2 Esd. xii. 20). His wife Josaba or Josabeth, sister of Ochozias, saved young Joas in a bedchamber. Joiada preserved him in the temple, and after seven years proclaimed him king, and put Athalia to death (4 Kings xi.; xii.; 2 Paral. xxiiii.; xxiv.); he overthrew the worship of Baal, and restored the temple of God; he died 844 B. C., aged one hundred and thirty (2 Paral. xxiv. 15).

JO'NADAB, son of Semmaa, and nephew of David, wickedly advised Amnon, and brought misery on the house of David (2 Kings xii. 3, etc.)

JO'NADAB, son of Rechab, chief of the Rechabites. Jehu takes him to witness his destruction of the house of Achab and of the priests of Baal (4 Kings x. 15, 16); forbids his followers to drink wine, plant fields or vineyards, or build houses (Jerem. xxxv. 6–10).

JO'NAS, son of Amathi, fifth of the minor prophets, was a Galilean, a native of Geth in opher (4 Kings xiv. 25); many have believed him to be the son of the widow of Sarepta raised to life by Elias (3 Kings xvii. 17); he lived in the reigns of Joas and Jeroboam II., kings of Israel. God ordered him to go and announce to Ninive its destruction (Jonas i. 1); he sought to avoid the mission by flight, and em-

barked at Joppe for Tharsis. A storm arising, the sailors cast lots to find who caused their peril. The lot fell on Jonas, who confessed who he was, and bade them cast him into the sea, and the sea would grow calm. A great fish swallowed Jonas, who was three days and nights in its belly. He cried to the Lord, who caused the fish to cast him on the shore. Then the Lord repeated his command to Jonas. He entered Ninive crying, "In forty days Ninive shall be destroyed." The king and his people were converted, and did penance in sackcloth and ashes, and God revoked the sentence against them. Jonas was grieved that his prophecy did not come to pass, and God made an ivy, which he had caused to grow up and shade the prophet, to wither away (Jonas i.–iv.); Jonas also foretold that Jeroboam II. would restore the ancient limits of the kingdom of Israel (4 Kings xiv. 25); our Lord refers to the preaching of Jonas (Matt. xii. 41; Luke xi. 32), and makes Jonas' three days' burial in the belly of the fish a type of his own burial and resurrection (Matt. xii. 39, 40; xvi. 4; Luke xi. 29–31); he was frequently painted in the catacombs as a type.



ANCIENT EASTERN JEWELS AND ORNAMENTS.

JON'ATHAN, a Levite, son of Gersam and grandson of Moses, became an idolatrous priest in the house of Michas, and then at Dan or Lais (Josue xvii. 7–xviii. 31).

JON'ATHAN, son of Saul and devoted friend of David. With no one but his shield-bearer, he attacked the Philistines at Machnas and caused a panic, in which they slew each other (1 Kings xiii.; xiv.); Saul, pursuing the enemy, cursed any one who ate before evening; Jonathan, ignorant of this, ate a little wild honey, and when it was disclosed by lot, Saul would have slain him, but the people interposed. Jonathan became attached to David from the time of his victory over Goliath (1 Kings xviii.), and sought to save him from his father's anger (xix.; xx.); he met David secretly in the desert of Ziph when Saul was pursuing him (xxiii.); he was killed with his father in the battle at Mount Gelboe (1 Kings xxxi. 1, 2); David composed a touching lamentation for him (2 Kings i. 18–27), and befriended his son Miphiboseth (2 Kings ix. 7; xxi. 7).

JON'ATHAN, son of the high-priest Abiathar, informs Adonias that David had proclaimed Solomon his successor (3 Kings i. 42, 43).

JON'ATHAN, high-priest, son of Joiada (2 Esd. xii. 11).

JON'ATHAN, scribe of king Sedecias, and persecutor of the prophet Jeremias (Jerem. xxxvii 14–19).

JON'ATHAN, surnamed Apphus, son of Mathathias and brother of Judas Machabeus (1 Mach. ii. 5), succeeds his brother as commander of the army of Israel (ix. 28, 29); defeats Bacchides near the Jordan, and crosses the river in safety, 161 B. C. (ix. 44); when Bacchides returned with a fresh army Jonathan retired to Bethbessen in the desert, where Bacchides besieged him, 158 B. C. (ix. 64), but failed to capture the place and subsequently made peace. He then governed the people at Machmas. Alexander Bales and Demetrius Soter both sought his friendship. He declared for Alexander, and in 152 B. C. assumed the high-priesthood (1 Mach. x.); Alexander treated him with great honor, but in 148 B. C. Demetrius Nicator sent Apollonius against him. Jonathan took Joppe and defeated Apollonius at Jamnia (1 Mach. x.); he besieged the citadel of Jerusalem, then held by Demetrius, but finally obtained it by aiding the king to reduce Antioch (1 Mach. xi.); Demetrius soon became hostile, when Jonathan espoused the cause of young Antiochus and renewed alliance with Sparta and Rome (1 Mach. xii.); he overawed the armies of Demetrius, and punished the Zabadean Arabs. Tryphon allured Jonathan to Ptolemais, threw him into prison and massacred his attendants (1 Mach. xiii.); Simon, his brother, sent a large ransom which Tryphon demanded, but the treacherous general put Jonathan and his sons to death at Bascama, 143 B. C. Simon buried him at Modin and erected a magnificent tomb (1 Mach. xiii. 27).

JON'ATHAN, son of Absalomi, one of the generals of Jonathan Machabeus, took Joppe (1 Mach. xiii. 11).

JOP'PE, a city and port of Palestine, on the Mediterranean, now called Jaffa. Hiram sends rafts of timber for Solomon to Joppe (2 Paral. ii. 16); Jonas embarked at (Jonas i. 3); St. Peter restores Dorcas to life at (Acts ix. 40); Cornelius by order of an angel sends messengers to St. Peter at Joppe (x. 5, 32)



THE JORDAN ON THE ROAD FROM NABULUS (ancient Sichem) TO ES-SALT (ancient Ramoth-galaad?).

JO'RAM, son of Thou, king of Emath in Syria, sent to congratulate David on his victory over Aderezer, king of Syria, 1004 B. C. (2 Kings viii. 10).

JO'RAM, son and successor of Josaphat, king of Juda (3 Kings xxii. 51; 4 Kings viii. 16); he married Athalia, daughter of Amri (2 Paral. xxii. 2), or Achab (4 Kings viii. 18; 2 Paral. xxi. 6); puts his six brothers to death (2 Paral. xxi. 4); the Edomites revolt, and though he defeated he could not subdue them (4 Kings viii. 20–22; 2 Paral. xxi. 8–10); Lobna also revolted (10), and his kingdom was ravaged by the Philistines and Arabs (16); he built high places, and encouraged idolatry (11); Elias wrote to rebuke him and announce his chastisement (12–15); he died miserably, and was not buried in the sepulchre of the kings (18–20); all his sons were killed by the Arabs except Ochozias, who succeeded him (xxii. 1).

JO'RAM, son of Achab, king of Israel (4 Kings i. 17; iii. 1); defeats Mesa, king of Moab (iii. 4–27); is saved by Eliseus, but tries to kill the prophet (4 Kings iii., vii.); makes war on Hazael, king of Syria, and is wounded at Ramoth-Galaad (4 Kings viii. 28, 29; ix. 14, 15); his wickedness (iii. 2, 3); he goes to meet Jehu at Jezrahel, who shoots him through the heart with an arrow (ix. 24); his body flung into Naboth's vineyard (25).

JOR'DAN, a river of Palestine, running from Anti-Libanus to the Dead Sea. There were fords opposite Jericho (Jos. ii. 7; Judg. iii. 28; xii. 5); at Bethbera or Bethabara (Gen. xxxii. 10; Judg. vii. 24; xii. 6); all the country beyond the Jordan selected by Lot (Gen. xiii. 10); villages beyond given to the Israelites (Num. xxxii.); Josue passes it miraculously with the children of Israel (Jos. iii. 15–17; iv. 1); sets up a monument in the bed (iv. 8); the waters of the Jordan divided by the prophet Elias (4 Kings ii. 8); by Eliseus, with the mantle of Elias (14); St. John the Baptist at (Matt. iii. 5); he baptizes our Lord in the Jordan (Luke iii. 21).



JOSEPH SOLD BY HIS BRETHREN.

JOS'ABA, daughter of Joram, and wife of the high-priest Joiada, saves Joas, the son of her brother Ochozias, when Athalia sought to murder all her grandsons (4 Kings xi. 2, 3).

JO'SACHAR son of Semaath, and Jozabad, son of Somer, kill Joas, king of Juda (4 Kings xii. 21).

JOS'APHAT, king of Juda, son of Asa, by his queen Azuba (3 Kings xv. 24; xxii. 41); he kept in check the king of Israel, fortified the cities of Juda, and those conquered by Asa from Israel; he abolished the idolatry in the high-places and groves. He sent Levites through his kingdom to instruct the people (2 Paral. xvii. 7); he made the Philistines and Arabs tributary. He made an alliance with the wicked king Achab to attack Ramoth, against the words of the prophet Micheas, and was nearly slain in battle (3 Kings xxii.; 2 Paral. xviii.) The prophet Jehu rebuked him (2 Paral. xix. 1, 2); the Moabites, Ammonites, and Meonians made war on him, but he was delivered by prayer (2 Paral. xx. 1–3); he agreed with Ochozias, king of Israel, to fit out a fleet at Asiongaber, but God defeated his design (2 Paral. xx. 35, 36); he died in Jerusalem, and was buried in the royal sepulchre 889 B. C., after a reign of twenty-five years (2 Paral. xxi. 1; 3 Kings xxii. 51).

JOS'APHAT, valley of. The Lord will assemble all nations there to judge them (Joel iii. 2, 12); some suppose it the Valley of Blessing, near the Dead Sea (2 Par. xx. 26), where Josaphat's enemies from Moab, Ammon and Mt. Seir slew each other (22); others think it the valley between Jerusalem and Mount Olivet.

JOS'EDECH, high-priest, succeeds his father Saraias (1 Paral. vi. 14, 15; 1 Esd. iii. 2); he apparently died in Babylon, and his son Jesus restored the temple.

JO'SEPH, son of Jacob and Rachel, born 1745 B. C. (Gen. xxx. 24); God favored him with prophetic dreams (xxxvii. 5); he denounced the wickedness of his brothers (Gen. xxxvii. 2, 4); out of jealousy and revenge they resolved to put him to death, but sold him to the Ismaelites (xxxvii. 28; Ps. civ. 17), who took him to Egypt and sold him to Putiphar; his mistress, failing to lead him to sin, accused him and had him imprisoned (xxxix. 17, 20); having shown his ability in interpreting dreams, he was sent for to explain a dream of king Pharao (xli. 24, 25); the king, admiring his wisdom, set him over all Egypt, and he married the daughter of Putiphar (45); his brethren sent down by their father in the time of famine to obtain food in Egypt, where Joseph had accumulated grain, bow down reverently to him without recognizing him (xlii. 6; xliii. 26); he detains Simeon, and compels them to bring his own brother Benjamin, and then discovers himself to them (xlv. 1); his two sons Ephraim and Manasses blessed and adopted by Jacob (xlviii. 5); Jacob's words as to Joseph (xlix. 22); his death (l. 24), 1635 B. C.; his bones carried out of Egypt as he had directed (Ex. xiii. 19); buried at Sichem (Jos. xxiv. 32); words of Moses as to Joseph (Deut. xxxiii. 13). There was no tribe of Joseph, but his sons Ephraim and Manasses, having been adopted by Jacob, the descendants of each formed a tribe.

JO'SEPH, son of Jacob (Matt. i. 16); or Heli (Luke iii. 23); spouse of the Blessed Virgin Mary (Matt. i. 16); called a just man (19); his anxiety relieved by an angel (20); his obedience (24); warned by an angel to fly into Egypt (ii. 13, 14); and subsequently to return (19, 20); dwells at Nazareth (23); working as a carpenter (xiii. 55).

JO'SEPH or **JOSE**, son of Mary of Cleophas (Mark xv. 40; Matt. xiii. 55; xxvii. 56). He was brother of St. James the Less.

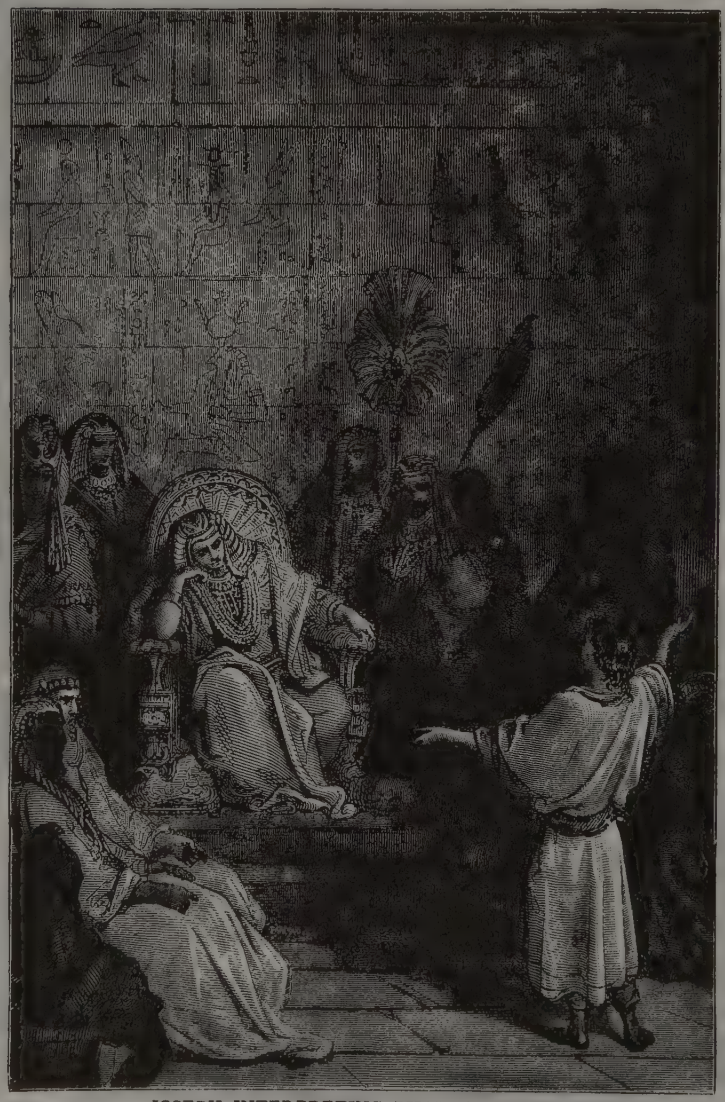
JO'SEPH BARSABAS, surnamed the Just, must have been one of the first disciples of our Lord, being one of those who companied with the apostles, begin-

ning with the baptism of John until the Ascension (Acts i. 21, 22); he and St. Mathias were proposed for the apostleship left vacant by the fall of Judas (23). According to Eusebius, he was one of the seventy disciples, and once having drunk poison was miraculously preserved.

JO'SEPH OF ARIMATHEA or **RAMATHA,** was a senator among the Jews and a secret disciple of Christ (John xix. 38). He took no part in the councils against our Lord (Luke xxiii. 51); and after his crucifixion went boldly to Pilate and asked for the body to inter it (Mark xv. 43; John xix. 38); he laid it in a new tomb which he had made for himself on Calvary, and closed it with a heavy slab prepared for the purpose (Matt. xxvii. 60; John xix. 40, 41).

JOSI'AS, son of Amon, king of Juda, and of Idida, daughter of Hadaiah, of Besecath (4 Kings xxii. 1, 2); he began to reign at the age of eight, 641 B. C. (4 Kings xxi. 24; xxii. 1); his birth foretold by a prophet (3 Kings xiii. 2); in his twentieth year he purified Juda and Jerusalem from high-places, groves, idols and superstitious figures (2 Paral. xxxiv. 1, 2, 3, etc.); he did so even in Ephraim, Manasses, Simeon, and Nephthali (6); he repaired the temple, and when the high-priest Helcias found the book of the law in the temple, he consulted the prophetess Holda, read the book to the people, made a covenant with the Lord, banished idolatry (4 Kings xxii., xxiii.; 2 Paral. xxxiii., xxxiv.); he celebrated the Pasch with solemnity (2 Paral. xxxv. 1; 4 Kings xxiii. 21); in 610 B. C., Pharao Nechao, king of Egypt, marching to attack Carchemis, on the Euphrates, wished to march across Juda, but Josias opposed him and was mortally wounded at Mageddo, near Mount Carmel. He died in Jerusalem of his wounds, 610 B. C. (4 Kings xxiii. 30; 2 Paral. xxxv. 23); Jeremias wrote a lamentation on his death (2 Paral. xxxv. 25); and the son of Sirach extols him (Ecclus. xlix.); the prophets Jeremias, Baruch, Joel, and Sophonias flourished in his reign.

JOS'UE, the son of Nun, or Nave (Osee, Num. xiii. 9, 17; Jesus, Ecclus. xlvi. 1), was of the tribe of Ephraim born 1544 B. C.; he is at first called the minister of Moses (Ex. xxiv. 13; Deut. i. 38); his servant (Ex. xxxiii. 11); defeated the Amalecites, 1491 B. C. (Ex. xvii. 9, 10); he remained on Mt. Sinai while Moses received the divine communications (xxiv. 13); he was constantly at the tabernacle (xxxiii. 11); in his zeal for Moses he wished to prevent others from prophesying (Num. xi. 28, 29); he was sent from Cadesbarne with other spies to examine the Promised Land (xiii. 17); but only he and Caleb recommended it (xiv. 6). When Moses was near his end, by command of God he imposed hands on Josue before Eleazar the priest (xxvii. 18-23); and Moses then announced to the people that he was to be their leader (Deut. xxxi. 3); and gave instructions to Josue (7); and God gave him a charge in the tabernacle of the testimony (14, 23); and repeated it after the death of Moses (Jos. i. 1–9); he sent spies to Jericho (ii.); crossed the Jordan (iii.); raised a monument to commemorate the miracle (iv.); is visited by an angel (v. 13); captures Jericho by the sound of his trumpets (vi.); takes the city of Hai (viii.); blesses the people (33); is deluded by the Gabaonites (ix.); aids them (x.); the sun and moon stop at his command during his battle with the five kings of the Amorrhites at Gabaon (x. 13); he defeats thirty-one kings (xii.); receives his share in the distribution of the land (xix. 49); assembles the princes of each tribe, gives them his last advice, and recalls God's benefits to them (xxiv. 1–24); dies at the age of one hundred and ten (29); and was buried at Thamnathsare, on Mount Ephraim (30; Judges ii. 8); his praise (Ecclus. xlvi. 1–10).



JOSEPH INTERPRETING PHARAO'S DREAM.

JOUR'NEY. The Sabbath day's journey was limited by the Jewish law to 2,000 paces from the walls of the place (Ex. xvi. 29; Acts i. 12).

JU'BAL, son of Lamech and Ada, "he was the father of them that play on the harp and the organ" (Gen. iv. 21).

JU'BILEE. The year of jubilee was the fiftieth, that after seven weeks of years (Lev. xxv. 8); during this year no ground was sown, or reaped, only what grew spontaneously was gathered; lands returned to their original owners; Hebrew slaves were liberated, with their wives and children (xxv. 9–34).

JU'DA, fourth son of Jacob and Lia, born in Mesopotamia, 1755 B. C. (Gen. xxix. 35); advised his brothers to sell Joseph, not kill him (xxxvii. 26); married Sue, a Chanaanite woman, who bore him Her, Onan and Sela. His two elder sons were punished by God. Juda had also by Thamar, widow of Her, Phares and Zara (xxxviii.); made himself responsible for the safety of Benjamin (xliii. 8, 9); his humble address to Joseph on Benjamin's arrest (xliv. 16–34); Jacob in his blessing foretold the royal power in the line of Juda, and that the sceptre should not be taken away from Juda till the Expectation of nations came (xlix. 8–12).

JU'DA. The tribe of Juda, descended from Juda, son of Jacob, marched out of Egypt with 74,600 fighting men under Nahasson, their prince (Num. i. 7, 27); they camped on the east (ii. 3, 4); first in rank among the tribes (Num. ii. 3; vii. 12; Judges i. 2); their offering (Num. vii. 12–17); Caleb was sent from Juda to view the Promised Land (xiii. 7); and to divide it (xxxiv. 19); at Settim they numbered 76,500 (xxvi. 19–22); Moses' blessing on Juda (Deut. xxxiii. 7); their share in the Promised Land (Jos. xv.); Achan, of the tribe of Juda, by his disobedience causes Israel to be defeated at Hai (Jos. vii.); the tribe could not destroy the Jebusites (xv. 63); with the tribe of Simeon it defeats the Chanaanite and Pherezite (Judg. i. 2–20); the Ammonites waste Juda (x. 9); deliver Samson to the Philistines (xv.); God appoints Juda the leader in the war against Benjamin (Judg. xx. 18); Booz, husband of Ruth, of the tribe of Juda (Ruth); David, his descendant, selected by God to succeed Saul (1 Kings xvi.); anointed king over Juda (2 Kings ii. 4); only the house of Juda followed David (10); becomes king of Israel and Juda (v. 5); all but Juda and Benjamin revolt from Roboam (3 Kings xii. 20, 23); the royalty remains in the house of David (2 Kings vii. 12; 1 Paral. xvii. 11; 2 Paral. vi. 6).

JU'DA. The kingdom of Juda is that governed by Roboam and his descendants, embracing the tribes of Juda and Benjamin, with the Levites. It lasted from 970 B. C. to 588 B. C.

JU'DAS MACHABE'US, son of Mathathias, a priest of the sons of Joarib (1 Mach. ii. 4); succeeded his father as leader of the faithful in their war against Antiochus Epiphanes (ii. 49, 70), B. C. 166; he defeated Apollonius (1 Mach. iii. 11); and Seron (13–23); Antiochus sent Gorgias against Judas, who defeated him at Emmaus (iv.); he then routed Lysias at Bethhoron (iv. 28, 29), 160 B. C.; he then went up to Jerusalem, purified the temple, restored the altar and sacred vessels, and on the 25th of Casleu, the ninth month, renewed the worship of God after the dedication of the temple (iv. 37–52); soon after he defeated Timotheus and Bacchides, and returned laden with booty (2 Mach. viii. 30; x. 24).

He fortified Bethsura to protect Jerusalem from the Idumeans (1 Mach. iv. 61); he took Bosor, and marched to the relief of Datheman, defeated Timotheus and laid Astaroth Carnaim in ashes (1 Mach. v.); he defeated Lysias at Bethsura (2 Mach. xi. 1–28); he chastised Joppe and Jamnia, and took the strong city of Ephron. At Odollam he found idols on the persons of some of his fallen soldiers, and sent to Jerusalem to have sacrifices offered for them, a testimony to the Jewish practice of prayer for the dead (2 Mach. xii. 40). Antiochus Eupator came in person with a large army and besieged Bethsura, and then Jerusalem, till domestic troubles compelled him to make peace (1 Mach. vi.; 2 Mach. xiii.) Demetrius, the next king, sent Bacchides against Judas. Bacchides entered Jerusalem, set up Alcimus as high-priest (1 Mach. vii.; 2 Mach. xiv.) Judas soon drove him out and made terms with Nicanor, the next general sent against him, till Demetrius ordered Nicanor to seize Judas. The war was renewed; Nicanor, repulsed at Caphar Salama, threatened to destroy the temple unless Judas was delivered up, but the valiant priest defeated and slew him at Bethoron, 161 B. C. Demetrius then sent Bacchides against him. Judas was at Bethel with 3,000 men, but alarmed at the force approaching, most of these deserted him. Judas, with only 800 men, attacked Bacchides and routed his right wing, but was surrounded by the main body, and after a desperate action slain. He was buried by his brothers in the sepulchre of the family at Modin (1 Mach. ix. 19).

JU'DAS ISCAR'IOT (probably of Iscarioth in the tribe of Ephraim), called to be an apostle (Matt. x. 4; Mark iii. 19; Luke vi. 16); entrusted with the money contributed (John xii. 6); yields to avarice and becomes a thief (6); betrays our Lord for thirty pieces of silver (Luke xxii. 4; Matt. xxvi. 21, 46, 49); a prey to remorse, he brought back the money to the chief-priests, hung himself with a halter, and burst asunder (Matt. xxvii. 4; Acts i. 18).

JU'DAS the Galilean, raises an insurrection, but his adherents are scattered (Acts v. 37).



JUDEA AS DEPICTED ON COINS STRUCK BY THE EMPEROR VESPASIAN.

JU'DAS, surnamed Barsabas, sent from Jerusalem to Antioch with St. Paul and Barnabas to convey the decision of the council (Acts xv. 22–33).

JUDE, surnamed Thaddeus, or Lebbeus (Matt. x. 3; Mark iii. 18), and Zelotes, sometimes called the brother of the Lord (Matt. xiii. 55; Mark vi. 3); brother of St. James the Less (Acts i. 13); one of the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 16). At the last supper he asked our Lord why he did not manifest himself to the world (John xiv. 22).

JUDE, Epistle of St., one of the canonical books of the New Testament, a Catholic epistle, written by the apostle St. Jude (Jude).

JU'DAS writes in the name of the senate and people of Jerusalem to Aristobulus, preceptor of king Ptolemee (2 Mach. i. 10).

JU'DAS, host of St. Paul at Damascus (Acts ix. 11).

JUDE'A, the name given after the Babylonian captivity to the part occupied by the Jews.

JUD'GES. These were leaders raised up by God to govern or deliver his people after the death of Josue (Judg. ii. 16); their rule continued till Saul was made king (1 Kings viii.) They were Othoniel, Aod, Debora and Barac, Gedeon (Abimelech), Thola, Jair, Jephte, Abesan, Ahialon, Abdon, Heli the high-priest, Samson, Samuel, 1434–1095 B. C.

JUD'GES, one of the canonical books of the Old Testament, written it is believed by the prophet Samuel, containing the history of the Israelites from death of Josue to the time of Heli (Judg.)

JUD'GES, instituted by Moses on the advice of Jethro (Ex. xviii. 25); their duties and functions (Ex. xxi.; xxii.; xxiii.; Lev. xxiv. 11; Deut. i. 13, 16; xvii.; xxv. 1.; xxvii. 19; 1 Kings viii. 3; xii. 5; 2 Paral. xix. 6; Ps. lxxxi. 2–8; Prov. xxviii. 21; Ecclus. iv. 5; x.; Isai. v. 16; x. 1–3; Jer. v. 1; Luke xviii. 2; xxiii. 13; John viii. 15; James ii. 4).

JUDG'MENT. We should examine before judging after the example of God himself (Gen. iii. 11; xi. 5; xviii. 21; Ex. iii. 8; xxiii. 2; Deut. xiii. 14; xvii. 9; xix. 18; Jos. vii. 19; xx. 1–5; Judg. xx



A ROMAN HALL OF JUSTICE.

3, 12; Prov. xviii. 13; 1 Mach. vii. 7); we must not judge others without authority (Ecclus. xi. 9; Luke vi. 37); nor judge according to appearance only (John vii. 24; Deut. i. 16); we must not judge rashly (Matt. vii. 1; xii. 7; Luke vii. 33; John ix. 16; Acts xxviii. 4; Rom. xiv. 4, 13; 1 Cor. iv. 5; 1 Tim. v. 21).

JUDG'MENT. The last judgment, foretold by our Lord, and reserved to him alone (John v. 22); described (Matt. xxv. 31–46; Apoc. vi. 17; vii.; xiv. 7).

JU'DITH, of the tribe of Ruben, daughter of Merari, and widow of Manasses. She lived in Bethulia, and passed her widowhood in holy seclusion (Judith viii. 4, etc.); when the city was besieged by Holofernes, and Ozias the ruler of the city promised to surrender if God did not send relief within five days (viii.), she rebuked them for tempting the Lord (viii. 11), and resolved to endeavor to save the city. She bade them pray for her (33); and putting on hair-cloth and ashes, implored the assistance of God (ix.); she then went with her handmaid to the camp of the Assyrians; Holofernes, taken by her beauty, gave her liberty to go forth each night to pray; and having invited her to a banquet, was overcome with wine. Then Judith, praying to God for strength, beheaded him with his own sword, and went forth, bearing his head to Bethulia (x.–xiii.); the Israelites attacked the Assyrians, who, finding their general slain, fled before the Hebrews (xiv., xv.); she praised God for his mercy in a canticle (xvi. 2–21); she died at the age of 105, and was buried in Bethulia (28).

JU'DITH, one of the canonical books of the Old

Testament, describing the deliverance of Bethulia by Judith (Judith).

JU'LIA, a Christian woman of Rome saluted by St. Paul (Rom. xvi. 15).



ANCIENT LAMPS.

JU'NIAS, kinsman and fellow-prisoner of St. Paul, "of note among the apostles" (Rom. xvi. 7).

JU'NIPER TREE. Elias rests under one near Bersabee when fleeing from Jezabel (3 Kings xix. 4).

JU'PITER, the chief deity honored by the Romans, and by the Greeks under the name of Zeus. Antiochus made the temple of Jerusalem a temple of Jupiter Olympius, and that in Garizim of Jupiter Hospitalis (2 Mach. vi. 2); when St. Paul and Barnabas cured the cripple at Lystra, the people took them to be gods, and wished to sacrifice to Barnabas as Jupiter (Acts xiv. 11, 12).

JUST, JUST'ICE. The perfection of justice cannot be attained in this life (Gen. vi. 5; Ex. xxxiv. 7; Num. xiv. 18; 3 Kings viii. 46; 2 Paral. vi. 36; Job iv. 17; ix. 2, 15, 20; xxv. 4; Ps. xiii. 1; l. 7; cxxix. 3; cxlii. 2; Prov. xx. 9; Eccles. vii. 21; Wis. xii. 10; Jer. xxx. 11; Mich. vii. 2; Nah. i. 3; Matt. vi. 12; Luke xvii. 10, 14; Rom. iii. 9, 23; vii.; Gal. iii. 22; Eph. ii. 3; 1 John i. 8). Increase in justice the fruit of good works (Ecclus. xviii. 22; Rom. ii. 13; James ii. 22, 24; Apoc. xxii. 11); who are truly just (Luke i. 6; John viii. 36; xvii. 17, 19; 1 Cor. vi. 11; Heb. xi.)

JUST, book of the, referred to (2 Kings i. 18; Jos. x. 13).

JUST'ICE, regulations for administering (Ex. xviii. 21–26; xxiii. 1; Deut. xix.; xxi.)

JUST'IFICATION attributed to faith and other virtues (Ex. xx. 6; Prov. x. 12; Wis. xi. 24; Ecclus. i. 27; Ezech. xviii. 21, 22; Matt. x. 28; Luke vii., xv., xviii., xix.; Rom. viii. 23; 1 Cor. xiii. 4; Gal. v. 6; 1 Pet. iv. 8; 1 John iv. 7); our merit comes from Jesus Christ, and there is no merit before the first justification and remission of sins (Gen. xv. 6; Isai. xlv. 26; liii. 8, 12; Jerem. xxiii. 6; xxxiii. 16; Dan. vi. 22; Hab. ii. 4; Zach. ix. 9; Acts x. 43; xiii. 39; Rom. vi. 16; x. 4, 10; 1 Cor. i. 30; Gal. ii. 16; v. 5; Phil. iii. 9; Tit. iii. 7; 1 Pet. iii. 18).

JUS'TUS, surname of Joseph, called Barsabas, (Acts i. 23); also of Titus, a Christian at Corinth, with whom St. Paul lodged (Acts xviii. 7); also of Jesus, a disciple of St. Paul (Col. iv. 11).

KEY, first mentioned (Judges iii. 25). The key of the house of David (Isai. xxii. 22; Apoc. iii. 7); our Lord gives St. Peter the keys of the kingdom of heaven (Matt. xvi. 19); the keys of death and hell (Apoc. i. 18; ix. 1; xx. 1).

KINE, fat and lean, seen in Pharao's dream (Gen. xli. 2).

KING'DOM OF HEAVEN (Matt. iii. 2); iv. 17; v. 3, 10, 19, 20; vii. 21; viii. 11; x. 7; xi. 11, 12; xiii. 11, 24, 31, 33, 44, 45, 47, 52; xvi. 19; xviii. 3, 4, 23; xix. 12, 14, 23, 24; xx. 1; xxii. 2; xxiii. 13; xxv. 1).

KING'DOM OF GOD (Matt. vi. 33; xii. 28; xiii. 38; xxi. 31, 43; Mark i. 14, 15; iii. 24; iv. 11, 26, 30; viii. 39; ix. 46; x. 14, 15, 23–25; xii. 34; xiv. 25; xv. 43; Luke i. 43; vi. 20; vii. 28; viii. 1, 10; ix.; x. 9, 11; xi.; xii. 13, 32; xiii.; xiv. 15; xvi. 16; xvii. 20, 21; xviii., xix., xxi., xxii., xxiii. 51; John iii. 3, 5; xviii. 36; Acts i. 3; viii. 12; xiv. 21; xix. 8).

KING'DOM (Matt. vi. 10; viii. 12; ix. 35; xiii. 19; xxiv. 14); "kingdom of my Father" (Matt. xxvi. 29; Mark xi. 10).

KING'DOM OF GOD, spiritual, interior and eternal (Gen. xlix. 10; Num. xxiv. 17; 1 Kings ii. 10; viii. 7; 1 Paral. xvii. 14; xxviii. 7; Ps. ii. 2, 6; ix. 8; xxi. 28; xliv. 7; lxxix. 2; cix.; cxliv. 11; Isaias ix. 6; xi.; xxxii.; xl. 9; xlii. 1; Jerem. xxiii. 5, 6; xxxiii.; Ezech. xxxiv. 23; xxxvii. 24; Dan. ii. 44; iv. 23; vii. 14, 27; ix. 24, 25; Osee iii. 5; Mich. iv. 1, 3; v. 1; Zach. ix. 9; Matt. xiii.; Luke i. 32; xxi. 31; xxii. 29; xxiii. 2; John vi. 15; xii. 14–34; xviii. 33–36; 1 Tim. i. 17; Heb. i. 8; ii. 9).

KING'DOM OF ISRAEL, comprising ten tribes, founded by Jeroboam (3 Kings xii. 3, 9, 16).

KING'DOM OF JUDA, comprising the tribes of Juda and Benjamin with the Levites.

KINGS AND PRINCES: their duty and authority (Deut. xvii. 19; 1 Kings viii.; 3 Kings ii. 2; x. 9; 2 Par. ix. 1; xix. 5; Job xxxiv. 30; Ps. ii. 10; Ps. c.; Prov. xiv. 28; xix. 12; xx. 8, 26; xxviii. 15; xxix. 4, 14; xxxi. 4; Wisd. vi. 10; Jer. xxii. 2). The heart of kings is in the hand of God (Prov. xxi. 1); kings first mentioned (Gen. xiv. 1, 2, 5, 6, 10, 18; xx.; xxvi. 1); the Israelites first have a king (1 Kings xi. 15).

KINGS, four canonical books of the Old Testament, called First and Second Kings or Samuel, the first written it is generally believed by the prophet Samuel and concluded by the prophets Nathan and Gad, who wrote the second also. The Third and Fourth of Kings called in Hebrew First and Second. These books contain the history of the Israelites from the time of Samuel to the commencement of the Babylonian captivity (1 Kings, 2 Kings, 3 Kings, 4 Kings).

KISS, a symbol of peace and charity (Gen. xxix. 13; xlv. 15; xlviii. 10; Ex. iv. 27; Luke xv. 20; Acts xx. 37; Rom. xvi. 15; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Peter v. 14); Joab's perfidious kiss (2 Kings xx. 9); Judas' (Matt. xxvi. 49).

KITE, a bird of prey, forbidden as unclean (Lev. xi. 14; Deut. xiv. 13).

KNEEL'ING IN PRAYER (3 Kings xix. 18; 2 Paral. vi. 13; xxix. 30; 1 Esd. ix. 5; Dan. vi. 10; Mich. vi. 6; Luke xxii. 41; Rom. xiv. 11; Philip. ii. 10).

KNOWL'EDGE of good and evil (Gen. ii. 9); knowledge of the holy (Prov. ix. 9, 10); knowledge puffed up (1 Cor. viii. 1); knowledge falsely so called (1 Tim. vi. 20).

LA'ABIM, third son of Mesraim, son of Cham (Gen. x. 13).

LA'BAN, son of Bathuel and grandson of Nachor. He receives Abraham's servant, who comes to ask Rebecca as a wife for Isaac (Gen. xxiv. 29); Jacob takes refuge with him in Mesopotamia (xxviii.); agrees to serve him seven years for his daughter Rachel (xxix.); is deluded with Lia (24, 25); serves him seven years more for Rachel (27); their agreement for the division of the flocks (xxx. 25–43); he pursues Jacob and charges him with stealing away his gods (xxxi. 30); he makes a covenant with Jacob (45–55).

LA'BOR as well as sorrow, common to all men (Gen. iii. 17; Ex. xx. 9; xxxiv. 21; Deut. v. 13; Tob. ii. 19; Ps. cxxvii. 2; Prov. vi. 6; x. 4; xiv. 4; xx. 4; Eccles. v. 11; Ecclus. xxix. 29; John xxi. 3; Acts xviii. 3; xx. 34; Eph. iv. 28; 1 Thess. ii. 9; iv. 11); labor does not enrich unless blessed by God (Gen. iii. 17; xxvi. 3, 12; xxx. 27; Deut. viii. 17, 18; Job xlii. 12; Prov. x. 22; Ecclus. xi. 6); the laborer is worthy of his wages (Lev. xix. 13; Deut. xxv. 4; Ecclus. vii. 22; xi. 18; Jerem. xxii. 13; Mal. iii. 5; Matt. x. 10; 1 Cor. ix. 9, 14; James v. 4); labor praised (Prov. xii. 11; xiii. 4; xiv. 23; xxiv. 27; xxviii. 19); labor forbidden at certain times (Ex. xvi. 23; xx. 10; xxxv. 2; Lev. xix. 3; xxiii. 3; xxvi. 2; Num. xv. 32; Deut. v. 12; 2 Esd. ix. 14; x. 31; xiii. 19; Matt. xii. 2).

LACEDEMO'NIANS, ancient allies of the Jews (1 Mach. xii. 5; see 2 Mach. v. 9).

LA'CHIS, a city of the Amorrhites, the king of Lachis, with others besieged Gabaon (Jos. x. 5, etc.);



THE LAVER.

but was taken and hanged (26); Josue then took the city and destroyed it (31–34); Roboam rebuilt and fortified it (2 Paral. xi. 9); Amasias fled to Lachis and was slain there (4 Kings xiv. 19; 2 Paral. xxv.

27); taken by Sennacherib in the reign of Ezechias (4 Kings xviii. 17); reoccupied after the captivity (2 Esd. xi. 30).

LAD'DER, Jacob's mysterious ladder (Gen. xxviii. 12).

LAKE AS'AN (1 Kings xxx. 30); probably near Asan, a town in the tribe of Juda (Jos. xv. 42); and later of Simeon (xix. 7).

LAKE AS'PHAR, the same as Lake Asphaltites or the Dead Sea. It was originally the Woodland Vale (Gen. xiv. 3)); the site of the Pentapolis, or the five Cities of the Plain, Sodom, Gomorrah, Adama, Seboim and Segor, which were almost entirely destroyed by fire from heaven (Gen. xix. 24, 25); and became the "Salt Sea" (Gen. xiv. 3); Jonathan and Simon encamped near it after the death of Judas (1 Mach. ix. 33).

LAKE OF TIBERIAS (see SEA OF GALILEE, or TIBERIAS).

LAHE'LA, a province beyond the Euphrates to which Theglathphalasar carried away the tribes of Ruben and Gad and the half tribe of Manasses (1 Paral. v. 26; 4 Kings xv. 19, 29).

LA'IS, a city in the land of Rohab, taken by the tribe of Dan and rebuilt under the name of Dan (Judg. xviii.)

LAI'SA, a place near Berea, where Judas Machabeus was defeated and killed by Bacchides and the apostate high-priest Alcimus (1 Mach. ix. 5).

LAMB, the young of the sheep offered in sacrifice by Abel, "firstlings of the flock" (Gen. iv. 4); given as a testimony (xxi. 28); used by Jacob in purchasing land at Sichem for an altar (xxxiii. 19); under the Mosaic law a lamb to be offered morning and evening (Ex. xxix. 38; Num. xxviii. 3); the rite of



THE BRAZEN LAVER.

the paschal lamb instituted to commemorate their deliverance from Egypt (Ex. xii. 5–46; Lev. ix. 3; xxiii. 12); it was a type and figure of our Lord (John xix. 36; 1 Pet. i. 19); our Lord called the Lamb of God (John i. 29, 36; Apoc. v. 6; xiii. 8; xiv. 1); he is followed by virgins (xiv. 4).

LAODICE'A, a city in Phrygia, on the river Lycus. The angel or bishop of the church of Laodicea blamed for lukewarmness (Apoc. iii. 15, 16);



RUINS OF LAODICEA.

LAME, any descendant of Aaron who was lame was not to act as priest (Lev. xxi. 18); firstlings, when lame, not to be sacrificed (Deut. xv. 21); lame persons cured by our Lord (Matt. xi. 5; xv. 30; xxi. 14; Luke vii. 22; xiv.); a lame man cured by St. Peter at the beautiful gate (Acts iii. 3–8); the lame cured by St. Philip (viii. 8); by St. Paul (xiv. 7).

LAM'ECH, son of Mathusael, of the race of Cain, father of Jabel, and Jubal and Tubalcain (Gen. iv. 18–22).

LAM'ECH, son of Mathusala, and father of Noe; he lived to the age of 777 years (Gen. v. 25–31.)

LAMENTA'TIONS OF JEREMIAS, a canonical book of the Old Testament, being the canticles of that prophet over the destruction of the holy city of Jerusalem and the temple of God (Lam.) His lamentations for king Josias were long preserved (2 Paral. xxxv. 25).

LAM'IA (Isai. xxxiv. 14); translated sea-monster (Lam. iv. 3).

LAMPS, vessels of pottery or metal in which oil was burnt to give light. Lamps were placed on the article improperly translated candlestick, placed before the veil of the tabernacle (Lev. xxiv. 2, 4); lamps in pitchers used by Gedeon in defeating the Madianites (Judg. vii. 16–20); Zacharias has a vision of a golden candlestick with seven lamps (Zach. iv. 2); seven lamps before the throne of God (Apoc. iv. 5); lamps borne in a wedding ceremony by virgins (Matt. xxv. 1). The word lamp is also used in the sense of flame (Gen. xv. 17; Job xli. 10; 1 Mach. vi. 39).

LAMP'SACUS, a city of Mysia. The consul Lucius writes to it in favor of Simon (1 Mach. xv. 16, 23).

LAM'UEL, king, author of ch. xxxi. Prov.; supposed to be a name for Solomon.

LAN'GUAGE of the whole earth confounded at Babel, giving rise to a diversity (Gen. xi. 9). The language in which most of the Old Testament was written was the Hebrew; part of Daniel in Chaldaic; Wisdom, Machabees, and the New Testament in Greek, except the gospel of St. Matthew, which some believe to have been written in Syriac.

his presumption (17); he may rise again by penance (19). The apostle St. Paul wrote an epistle to the church there (Col. iv. 16).

LAP'IDOTH, husband of the prophetess Debora (Judg. iv. 4).

LA'RUS, bird classed among the unclean (Lev. xi. 16; Deut. xiv. 15).

LAT'CHET, the strap of the shoe or sandal (Gen. xiv. 23; Luke iii. 16).

LAT'IN, the language of the Romans (Luke xxiii. 38; John xix. 20).

LAT'TICE, a screen to window or balcony (4 Kings i. 2; Prov. vii. 6; Cant. ii. 9).

LAUGH'TER, avoided (Eccles. ii. 2); turned into sorrow (James iv. 9).

LAVER, a vessel of brass in the tabernacle for the priests to wash their hands (Ex. xxx. 18); made of the metal mirrors of the women (xxxviii. 8); consecrated (Lev. viii. 10); in Solomon's temple (3 Kings vii. 26), (see SEA); Christ cleansed the church by the laver of water in the word of life (Eph. v. 26). He has saved us by the laver of regeneration (Tit. iii. 5).

LAW. The term is used to mean all that God commanded under the patriarchs and the Mosaic dispensation as contrasted with the gospel. First precepts imposed by God on Adam (Gen. ii. 16); violated (iii. 4, 6); the decalogue given to Moses (Ex. xx.; Deut. v.); the tables of the law given (Ex. xxxi. 18; Deut. v. 22); broken (Ex. xxxii. 19; Deut. ix. 17); second tables (Deut. x. 1); the law read to the people (xxxi. 9, 11; Jos. viii. 33; 4 Kings xxiii. 2; 2 Esd. viii. 8; ix. 4; 2 Mach. viii. 19, 23); the law gives only knowledge of sin (Rom. iii. 20; vii. 1, 7; Gal. iii. 19); produces wrath (Rom. iv. 15); makes sin abound (v. 20); good in itself (1 Tim. i. 8); ceremonial law abolished as impotent (Heb. vii. 18); the law of God cannot be fulfilled without the aid of his Spirit (Deut. v. 29; Ps. cxviii. 34; Luke xviii. 22; Acts xv. 10; Rom. viii. 2); Christ came to fulfil it (Matt. v. 17); he abolishes the ceremonies (Matt. xv. 20; Mark vii. 2; Acts x. 15; xv. 10; Rom. vi. 14; vii. 17; viii. 1, 3; Gal. iii. 13; iv. 5; Eph. ii. 13; 1 Pet. i. 11); the new law consists in

charity (Matt. v. 44; vii. 12; John xiii. 34; Rom. xiii. 10; Gal. v. 14; vi. 2; 1 Tim. i. 5).

LAW, doctor of the (Matt. xxii. 35).

LAWYER, used for one of the scribes (Mark xii. 28; Luke x. 25; xi. 45; Titus iii. 13).



THE LILY OF SYRIA.

LAY'MEN not to intrude into sacred things contrary to their duty (Lev. x. 1; Num. i. 51; iii. 10); nor rashly touch the sacred vessels (Num. i. 51; iv. 15, 19, 20; xviii. 7; 2 Kings vi. 6; 1 Paral. xiii. 10; 2 Paral. xxvi. 19).

LAZ'ARUS, the poor but just man at the door of the rich man (Luke xvi. 20).

LAZ'ARUS, brother of Martha and Mary (John xi. 1); they seem to have been children of Simon the leper of Bethania (Matt. xxvi. 7); he fell sick when our Lord was beyond the Jordan, and his sisters sent word to our Lord; but Lazarus died before he arrived and was buried. Jesus going to the tomb, called him, and he came forth alive (John xi. 1–45); our Lord entertained by them, and Mary anoints his head and feet (Matt. xxvi. 7; Luke vii. 37–50; John xi. 2; xii. 3); the chief priests think to kill Lazarus also (John xii. 10).

LEAGUE. God forbade the Israelites to form any league with the people of Chanaan (Ex. xxiii. 32); they are punished for disobeying (Judg. i. 24, 27; 2 Paral. xix. 2).

LEAV'EN (Lev. vii. 12; Deut. xvi. 3); used as a figure of corrupt doctrine (Matt. xvi. 6; 1 Cor. v. 6).

LEB'BEUS. See JUDE.

LEB'NA, a camp of the Israelites in the desert (Num. xxxiii. 21).

LEB'NA, a city besieged and taken by Josue (Jos. x. 29), and its king put to death (31).

LEEKS, a well-known vegetable (Num. xi. 5).

LE'GION, used to mean a large number (Matt. xxvi. 53; Mark v. 9; Luke viii. 30).

LEGS of persons crucified broken to hasten death (John xix. 31); our Saviour's were not broken on the cross, fulfilling a prophecy (Ex. xii. 46; Num. ix. 12).

LEND'ING commended (Deut. xxiii. 20; Ps. cxi. 5); usury forbidden (Ezech. xviii. 8).

LENT prefigured by the fast of Moses (Ex. xxiv. 18; xxxiv. 28); of Elias (3 Kings xix. 8); of our Lord (Matt. iv.)

LEN'TILS. Esau sells his birthright for a pottage of lentils (Gen. xxv. 33, 34).

LEOP'ARD, referred to for its fierceness (Isai. xi. 6; Jerem. v. 6; Osee xiii. 7); its spots (Jerem. xiii. 23); its swiftness (Hab. i. 8).

LEP'ERS excluded and kept in uninhabited places (Levit. xiii. 46; 4 Kings vii. 3; Luke xvii. 12); healed (4 Kings v. 14; Matt. viii. 2; Mark i. 40; Luke xvii. 14).

LEP'ROSY of men (Levit. xiii.); in houses (xiv. 34–48); of garments (xiii. 47–59); God strikes sinners with leprosy (Num. xii.; Deut. xxiv. 9; 4 Kings xv. 5); their dress prescribed (Lev. xiii. 45); sacrifices and rites for the cleansing of a leper (xiv. 2–32); for the purification of a house (48–53).

LE'SA, a town on the southern limit of Chanaan near the Dead Sea (Gen. x. 19).

LET'TER of the law killeth (2 Cor. iii. 6).

LET'TERS of the alphabet in Hebrew were twenty-two. See ALPHABET.

LET'TERS of Sennacherib to the king of Jerusalem laid before the tabernacle (4 Kings xix. 14); of the Samaritans to Artaxerxes accusing the Jews (1 Esd. iv. 11–16); reply (18); letter of the Jews to Darius (v. 6, 17); in form of edict, given by Artaxerxes to Esdras (vii. 11); of Jeremias to the captives (Baruch vi.); of the Machabees to the Lacedemonians (1 Mach. xii. 5); of the Jews in Jerusalem to those in Alexandria (2 Mach. i. 1–9); of the senate of Jerusalem and Judas to Aristobulus (i. 10–19); others (xi. 16, 22).

LE'VI, third son of Jacob and Lia, born in Mesopotamia, 1756 B. C. (Gen. xxix. 34); with his brother Simeon he massacres the Sichemites in revenge for the outrage on Dina (xxxiv. 25); Jacob's dying reproach (xlix. 5, 6); he went down into Egypt with his three sons, Gerson, Caath and Merari (Gen. xlvi. 11); he died aged 137; genealogy of the sons of (Ex. vi. 16).

LE'VI, tribe of, to be scattered among the other tribes (Gen. xlix. 7); Moses and Aaron of this tribe (Ex. ii.; iv. 14); selected by God for his special service (Num. viii. 6); they numbered 23,000 on leaving Egypt, but were not reckoned with the rest and received no possession (Num. xxvi. 62); Josue assigned them none (Jos. xiii. 33); Moses blesses the tribe (Deut. xxxiii. 8–11).

LEVI'ATHAN, a marine monster of great size (Job iii.; xl.) Leviathan, the bar serpent, and leviathan, the crooked serpent (Isai. xxvii. 1).

LE'VITES. Their zeal against the worshippers of the golden calf (Ex. xxxii. 26); God makes the Levites his ministers instead of the first-born of Israel (Num. iii. 12, 41; viii. 16); their abode, right, subsistence (Lev. x. 12; xxv. 32; Num. xviii. 21, 24; xxxv. 2–7; Deut. x. 8; xii. 12, 19; xiv. 27; xviii. 1; xxvi. 11; Jos. xiii. 14, 33; xviii. 7; xxi.; 2 Esd. x. 33, 37; xiii. 10; Ecclus. vii. 32; Ezech. xlviii. 13); their ministry (Num. i. 49; iii.; iv. 1; viii.; xviii. 2, 23; Deut. x. 8; Jos. iii. 6; 1 Paral. vi. 31; ix. 14; 2 Paral. xix. 8; Ezech. xliv. 10); cities assigned to the Levites in the various tribes (Jos. xxi.); Jeroboam expels them from their cities in the ten tribes (2 Paral. xi. 14); outrage committed against a Levite of Ephraim by the men of Gabaa (Judg. xix. 22); consequent destruction of the tribe of Benjamin (xx. 40–48).

LEVIT'ICUS, a canonical book of the Old Testament, one of the five books of Moses; it relates to the public worship of God, and is the ritual of the Mosaic law (Lev.)

LI'A, oldest daughter of Laban, imposed on Jacob as a wife by deceit (Gen. xxix. 23); she bore him six sons, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and a daughter Dina: she gave her handmaid Zelpha to Jacob as a wife. She died in the land of Chanaan, and was interred in the double cave (Gen. xlix. 31).

LIB'ANUS, a celebrated mountain, that separates Syria from Palestine (Deut. iii. 25; Jos. ix. 1; xi. 17; Judg. iii. 3; ix. 15); famous for its cedars (3 Kings iv. 33; 4 Kings xiv. 9; 2 Paral. ii. 8, 16; 1 Esd. iii. 7; Ps. xxxvi. 35; xci. 13; Cant. iii. 9; Ecclus. xxiv. 17; Isai. ii. 13).

LIBA'TION, or drink offering, a mode of sacrifice in which wine was poured out (Gen. xxxv. 14; Ex. xxix. 40; Num. xxviii. 7); not to be offered on the altar of incense (xxx. 9); David made a libation of the water of Bethlehem (2 Kings xxiii. 16); Achaz offered libations on the altar of Damascus (4 Kings xvi. 13; Jerem. i., vii., xi., xviii., xix., xxxii., xliv.; Ezech. xx. 28).

LIB'ERTY, evangelical (John viii. 32; Rom. vi. 18; viii. 2, 21; 1 Cor. vii. 22; Gal. v. 13; James i. 25; ii. 12; 2 Pet. ii. 19); evil and condemned liberty (Job xi. 12; Jer. xxxiv. 17; 1 Peter ii. 16).

LIB'ERTINES, a term meaning freedmen. There was at Jerusalem a synagogue of libertines, who procured the death of St. Stephen (Acts vi. 9).

LI'BRARY at Babylon (1 Esd. v. 17; vi. 1); of Nehemias at Jerusalem (1 Mach. ii. 13).

LIB'YA, an African province (Acts ii. 10).

LIGHT. Jesus Christ is the light of the world (Isai. ix. 2; xlix. 6; lx. 1, 19; John i. 5; viii. 12; ix. 5; xii. 36, 46; 1 John i. 5; ii. 8); how Christians are the light of the world (Prov. iv. 18; Isai. lxii. 1; Matt. v. 15; Rom. ii. 19; Phil. ii. 15).



LION.

LIL'Y. Parable of the lily (Matt. vi. 28; Luke xii. 27).

LI'NUS, a disciple mentioned by St. Paul (2 Tim. iv. 21); St. Irenæus, Eusebius, and other early writers attest that he succeeded St. Peter as bishop

of Rome. He is commemorated Sept. 23; and by the Greek church Nov. 5.

LI'ON, a wild animal of tropical countries, famous for its majesty and strength. Samson kills a lion (Judg. xiv.); David (1 Kings xvii.); a lion kills a prophet (3 Kings xiii.); lions destroy the colonists sent to the kingdom of Israel (4 Kings xvii. 25); Daniel cast into the lion's den (Dan. vi., xiv.); the devil compared to a roaring lion (1 Pet. 5, 8); Juda to a lion's whelp (Gen. xlix. 9); Israel to a lion and a lioness (Num. xxiii. 24); Dan to a lion's whelp (Deut. xxxiii. 22); its strength (2 Kings i. 23); its boldness (Wis. xi. 18); its ravages (Ezech. xxii. 25); its terrible roar (Amos iii. 8; Soph. iii. 3). The lion of the tribe of Juda (Jesus Christ) (Apoc. v. 5).

LITHOSTRO'TOS, a place paved with stones or mosaic; the place was Pilate's judgment-seat; was called in Hebrew Gabbatha (John xix. 13).

LITT'LE CHILDREN blessed by our Lord (Matt. xix. 14; Mark x. 14).

LIZ'ARD, forbidden as unclean food (Lev. xi. 30).

LOAVES OF PROPOSITION placed on the golden table every Saturday (Ex. xxv. 30; Lev. xxiv. 5–8); to be eaten only by the priests (9).

LOAVES, miraculously multiplied by our Lord (Matt. xiv. 19–21; xv. 32–38; Mark vi. 35–44; viii. 1–9; Luke ix. 13; John vi. 11).

LOB'NA, or **LABANA,** a city of Juda (Jos. xv. 42); given to the children of Aaron (Jos. xxi. 13); revolts from Juda (4 Kings viii. 22); besieged by Assyrians (xix. 8).

LO'CUSTS, a devouring species of grasshopper,



LOAVES OF PROPOSITION.

sent as a plague upon Egypt (Ex. x.); not forbidden to be used as food (Lev. xi. 22); their coming threatened as a punishment (Deut. xxviii. 38; Joel i. 4); the food of St. John the Baptist (Matt. iii. 4; Mark i. 6).

LO'IS, grandmother of Timothy (2 Tim. i. 5).



PLAGUE OF LOCUSTS BROUGHT UPON EGYPT.

LOST BOOKS of the Bible. Book of the patriarch Enoch (Jude 14); Book of the Covenant (Ex. xxiv. 7); Book of the Wars of the Lord (Num. xxi. 14); Book of the Just (Jos. x. 13; 2 Kings i. 18); Book of the Law of the Kingdom, by Samuel (1 Kings x. 25); Book of the Words of the Days of Solomon (3 Kings xi. 41); Book of the Words of the Days of the Kings of Juda (3 Kings xiv. 29; xv. 7, 23, etc.); Book of the Words of the Days of the Kings of Israel (3 Kings xiv. 19; xv. 31); Book of Samuel the seer; Book of Nathan the prophet; Book of Gad the seer (1 Paral. xxix. 29); Books of Ahias the Silonite (2 Par. ix. 29); Book of the Prophet Semeias (2 Par. xii. 15); Book of the Prophet Jehu (2 Par. xx. 34); Book of Mardochai (Esth. ix. 20); Words of Hozai (2 Par. xxxiii. 19); Parables of Solomon (3 Kings iv. 32); Poems of Solomon; Natural History (3 Kings iv. 33); the Predictions of the Prophet Addo (2 Paral. ix. 29; xii. 15); Acts of Ozias, by Isaias (2 Paral. xxvi. 22); Book of the Days of the Priesthood of John Hircanus (1 Mach. xvi. 24); Descriptions of Jeremias (2 Mach. ii. 1); History of the Jews by Jason of Cyrene (2 Mach. ii. 24); Epistle of St. Paul to the Laodiceans (Col. iv. 16).

LOST COIN, parable of the (Luke xv. 8).

LOT, son of Aran, and nephew of Abraham (Gen. xi. 27); leaves Chaldea with Abraham (31); they separate to avoid the collisions between their herdsmen (xiii. 11); taken prisoner, but rescued by Abraham (xiv.); escapes from the destruction of Sodom (xix. 17; 2 Pet. ii. 7); his wife changed into a pillar of salt for looking back (Gen. xix. 26; Wis. x. 7; Luke xvii. 32); dwells in a cave with his daughters (30); Moab and Ammon, his sons by them (37, 38).

LOTS, sometimes permitted to be cast (Lev. xvi. 8; 2 Esd. xi. 1; Prov. xvi. 33; xviii. 18; Ezech. xxi. 19; Jon. i. 7); the promised land divided by lot among the tribes (Num. xxvi. 55; xxxiii. 54; Jos. xviii. 10; xix.); Josue casts lots to discover Achan's crime (Jos. vii. 14); Samuel casts lots to discover whom God has chosen as king of his people (1 Kings x. 20); Saul casts lots to discover who had transgressed his command (xiv. 41); the apostles cast lots to select a successor to Judas (Acts i. 26); the soldiers cast lots on our Saviour's garments (John xix. 24).

LOVE. We are to love God above all things (Ex. xx. 6; Deut. v. 10; vii. 9; x. 12; xxx. 6; Jos. xxii. 5; Ecclus. vii. 32; Matt. x. 37; 1 Cor. ii. 9); love is the fulfilling of the law (Wisd. vi. 19).

LUC'IFER, the king of Babylon, symbolically the devil (Isai. xiv. 12).

LU'CIUS of Cyrene, one of the prophets of the church at Antioch (Acts xiii. 1).

LU'CIUS, a relative of St. Paul (Rom. xvi. 22).

LU'DIM, son of Misraim (Gen. x. 13).

LUKE, evangelist, physician, a disciple of St. Paul (Col. iv. 14); his companion on his journeys (Acts xx. 6; 2 Tim. iv. 11); writes one of the gospels and the Acts of the Apostles.

LUKE, ST., Gospel of, one of the canonical books of the New Testament, embracing the history of our Lord, with many details evidently from the Blessed Virgin, her canticle, Zachary's, etc. (Luke).

LU'NATIC cured by our Lord after his apostles had tried in vain (Matt. xvii. 14).

LUTE, a musical instrument (2 Kings vi. 5).

LU'ZA, the ancient name of Bethel (Gen. xxviii.)

LU'ZA, a town in Arabia Petræa, built by a man of Bethel (Judg. i. 25, 26).

LYC'AONIA, a province of Asia Minor, part of Cappadocia; St. Paul preached in Iconium and Lystra, cities of Lycaonia, A. D. 45 (Acts xiv.)

LYC'IA, a maritime province in Asia Minor. St. Paul landed at Lystra in Lycia on his way to Rome to appear before Nero, 60 A. D. (Acts xxvii. 5).

LY'DA (1 Mach. xi. 34); or Lydda, east of Joppe, founded by Samad (1 Par. viii. 12); St. Peter visited it (Acts ix. 32); and cured Eneas of the palsy (33, 34).

LYD'IA, a woman of Thyatira, a dealer in purple, residing at Philippi, in Macedonia; she was converted and baptized by St. Paul, with her whole family. The apostle, at her instance, took up his abode with them (Acts xvi. 14–40).

LYD'IA, a province of Asia Minor, settled by the descendants of Lud (Gen. x. 22; Isaias lxvi. 19).

LY'DIA, a province of Egypt, settled by Ludim, son of Misraim (Gen. x. 13; Jer. xlvi. 9; Ezech. xxvii. 10; xxx. 5).

LYRE, a musical instrument (Isai. v. 12).

LYSA'NIAS, tetrarch of Abilene, at the time when St. John the Baptist began to preach (Luke iii. 1).

LYS'IAS, general of the army of Antiochus Epiphanes, left by him as regent (1 Mach. iii. 32); he sent a powerful army under Ptolemee, Nicanor and Gorgias against the Machabees, but Judas defeated them. The next year Lysias took the field in person, but was routed (1 Mach. iv. 28, 29). After the death of Antiochus, he seized the regency and continued the war, and advanced to Bethsura and was defeated (2 Mach. xi.) He returned with Eupator and laid siege to Jerusalem, but as Philip was at Antioch to claim the regency, Lysias made terms with Judas, but treacherously broke down the wall (1 Mach. vi. 62; 2 Mach. xiii. 2); then he took Antioch and killed Philip, but was the next year defeated and killed by Demetrius, 162 B. C. (1 Mach. vii. 4; 2 Mach. xiv. 2).

LYSIM'ACHUS, son of Ptolemee, translated Esther into Greek (Esth. xi. 1).

LYSIM'ACHUS, brother of Menelaus, the high-priest, killed by the people while he was endeavoring to plunder the treasury of the temple (2 Mach. iv. 39).



THE ADORATION OF THE THREE KINGS.

LYS'TRA, a city in Lycaonia, where St. Timothy was born. St. Paul and St. Barnabas having preached here and cured a cripple, the people wished to offer them sacrifice as gods, but they soon after stoned them (Acts xiv.)

LYS'TRA in Lycia (Acts xxvii. 5); is in Greek called Myra.

MAA'CHA, or **MACHATI,** a province which Josue spared (Jos. xiii. 13); the king of Maacha aided the Ammonites against David (2 Kings x. 8, 9); Seba took refuge there (2 Kings xx. 15); the tribe of Manasse extended to (Deut. iii. 14; Jos. xii. 5).

MAA'CHA, son of Nachor (Gen. xxii. 24).

MAA'CHA, daughter of Tholmai, king of Gessur, and wife of David, to whom she bore Absalom and Thamar (2 Kings iii. 3; 1 Paral. iii. 2).

MAA'CHA, daughter of Abessalom (3 Kings xv. 2); wife of Roboam, king of Juda (Michaia, 2 Paral. xiii. 2); mother of Abia, and (grand) mother of Asa (3 Kings xv. 10, 13, 14).

MAA'RA OF THE SIDONIANS (Jos. xiii. 4).

MAASI'AS, son of Ananias, contributed to rebuild Jerusalem (2 Esd. iii. 23).

MAA'SIA, one of the priests who assisted Esdras in reading the law (2 Esd. viii. 4).

MACEDO'NIA, a Grecian kingdom; alms sent thence to the poor of Jerusalem (Rom. xv. 26; 2 Cor. viii. 1); St. Paul called to Macedonia (Acts xvi. 9).

MACH'ABEES, seven brothers of this name and their mother put to death at Jerusalem in presence of Antiochus Epiphanes; their heroic fortitude (2 Mach. vii.)

MACH'ABEES, two canonical books of the Old Testament, describing the attempt of Antiochus to force a state religion on the Jews, and the heroic resistance and triumph of the faithful under the brave priests of the house of Mathathias (1 Mach.; 2 Mach.)

MACHABE'US, surname of Judas, one of the sons of Mathathias (1 Mach. ii. 4).

MAC'ELOTH, one of the stations of the Israelites in the desert (Num. xxxiii. 25).

MACH'MAS, a place east of Bethaven (1 Kings xiii. 2).

MADA'BA, or **MEDA'BA,** a city beyond the Jordan in the tribe of Ruben (Jos. xiii. 16); the Moabites seized it (Isai. xv. 2); the people of

Madaba treacherously slew John Gaddes, brother of Judas Machabeus, and were punished (1 Mach. ix. 36.)

MAD'AI, third son of Japheth (Gen. x. 2).

MAD'AN, third son of Abraham and Cetura (Gen. xxv. 2; 1 Paral. i. 32).

MAD'IAN, fourth son of Abraham and Cetura (Gen. xxv. 2; 1 Par. i. 32).

MAD'IANITES, a people lying east of the Red Sea (Ex. ii. 15; Hab. iii. 7); and east of the Dead Sea, south of Moab. They were defeated by Adad, king of Edom (Gen. xxxvi. 35); Moses took refuge among them and married Sephora, daughter of Jethro (Ex. ii. 15–22); the Madianites led the Israelites into debauchery and the worship of their idol Phogor (Num. xxii. 4; xxv. 6, 15); God's sentence on them (17); an army under Phinees, son of the high-priest Eleazar, attacked them and destroyed all their cities. He killed five of their kings, Evi, Recem, Sur, Hur, and Rebe (xxxi. 2–8); the Madianites oppressed the Israelites in the days of the Judges and were defeated by Gedeon (Judges vi., vii.)

MAD'ON, a city of Chanaan; Jobab, its king, joined Jabin, king of Asor, against Josue, but he was taken and put to death and his city destroyed (Jos. xi. 1; xii. 19).

MA'ELETH, a term in the title of Ps. lii.; and meaning a musical instrument, or the dance.

MAG'ALA, the place where the Israelites were encamped when David slew Goliath (1 Kings xvii. 20).

MAG'DAL, a place in Egypt near the Red Sea where the Israelites encamped (Ex. xiv. 2). Jews dwelt there in the time of Jeremias (Jerem. xliv. 1).

MAG'EDAN, a district in the Sea of Galilee (Matt. xv. 39).

MAG'DALEN, MARY, was delivered from seven devils by our Lord, and afterwards ministered to him of her means (Luke viii. 2; Mark xv. 40); she did



MANDRAKES.

not desert him during his passion, but stood under the cross (John xix. 25); when the disciples discovered that the body was no longer in the sepulchre (Matt. xxviii. 5; Mark xvi. 5; John xx. 1) Mary remained there weeping (John xx. 11); our Lord appeared to her, though she did not at first recognize him (Mark xvi. 9; John xx. 15); he directed her to announce his resurrection to the other disciples (17). Some suppose her to be the sinful woman who anointed our Lord's feet at the house of Simon the Pharisee (Luke vii. 37); and others suppose her to be the sister of Lazarus.

MAG'ETH, a city beyond the Jordan taken by Judas Machabeus (1 Mach. v. 36).

MAGIC'IANS, God threatens those who resort to them (Lev. xx. 6). Saul put them out of the land (1 Kings xxviii. 3).

MAG'ISTRATES, obedience to (1 Pet. ii. 14).

MAGNIF'ICAT, or Canticle of the Blessed Virgin (Luke i. 46).

MA'GOG, son of Japheth (Gen. x. 2); the land of Magog (Ezech. xxxviii. 2; xxxix. 6); the nation (Apoc. xx. 7).

MAHANA'IM, or **MANAIM**, scene of Jacob's vision, called also "The camp" (Gen. xxxii. 2); Levitical city arose there in the tribe of Gad on the torrent Jaboc (Jos. xxi. 37; 1 Paral. vi. 89); it was Isboseth's capital (2 Kings ii. 8, 12); David took refuge there during Absalom's rebellion (2 Kings xvii. 24; xix. 32).

MA'HATH, son of Amasai, assists king Ezechias in purifying the temple (2 Par. xxix. 12).

MAH'ATH, an ancestor of our Lord (Luke iii. 26).

MA'HELETH, also called Basemath, daughter of Ismael, and wife of Esau (Gen. xxviii. 9).

MA'HELETH, a word in the title of Ps. lxxxvii.; the same as Maeleth.

MAIDEN. The ravishing of a maiden caused the destruction of Sichem (Gen. xxxiv.); the violation of a maiden punished by the law of Moses (Deut. xxii. 23); a maiden sacrificed by her father (Judges xi. 39); a maiden restored to life by our Lord (Luke viii. 54).

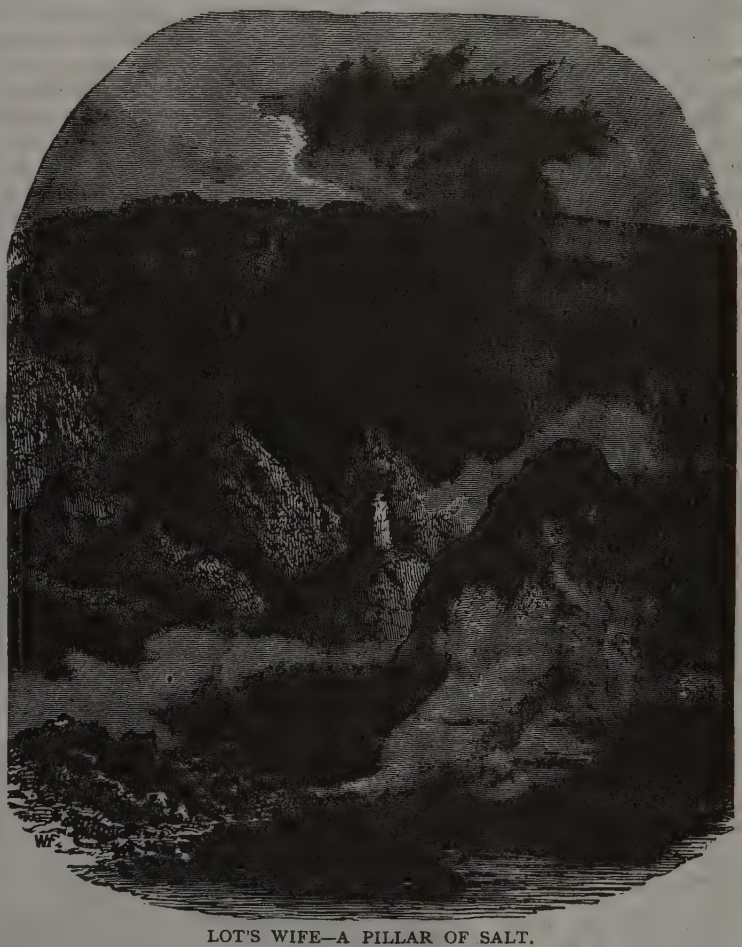
MALACHI'AS, the last of the twelve minor prophets. The name means Angel of the Lord. Nothing is known of him.

MALACHI'AS, one of the canonical books of the Old Testament containing the prophecies of Malachias. He foretells the coming of St. John the Baptist, the two advents of the Messias (Mal. iii. 1); the abolition of the ancient sacrifice, and the perpetual offering of a clean oblation (Mal. i. 11); it is cited (Mark i. 2; ix. 11; Luke i. 17; Rom. ix. 13).

MAL'ALEEL, son of Chanaan (Gen. v. 12). He lived 895 years.

MAL'ASAR, the officer appointed over Daniel, Ananias, and their companions (Dan. i. 11).

MAL'CHUS, servant of Caiphas, the high-priest; he was one of the party sent to seize our Lord. St. Peter cut off his ear, but our Saviour cured the wound (John xviii. 10).



LOT'S WIFE—A PILLAR OF SALT.

MAL'EDICT'ION, ceremonies of (Deut. xxvii. 15; xxviii. 16–68).

MAL'TA or **MELI'TA**, an island in the Mediterranean. St. Paul was shipwrecked there, A. D. 60. While taking up a bundle of sticks to make a fire, a serpent stung him. The people expected to see him die, but when he shook it into the fire, they regarded him as a divinity. The apostle cured Publius, the governor, of a fever, and remained there three months (Acts xxviii.)

MAM'BRE, an Amorrhite, an ally of Abraham, who aided him to pursue the victorious kings (Gen. xiv. 13).

MAM'BRE, Vale of, a valley near Hebron (Gen. xiii. 18; xiv. 13), where Abraham long dwelt, and where the three angels appeared to him (xviii. 1); he purchased a double cave that looked towards Mambre for a burial-place for Sara (xxiii. 19); Isaac and Esau bury Abraham there (xxv. 9); Isaac continued to dwell there (xxxvii. 27); Jacob returned to it (27).

MAM'BRE. The torrent of Mambre (Judith ii. 14).

MAM'BRES, one of the two magicians who opposed Moses in Egypt (2 Tim. iii. 8).

MAM'MON, a Syriac word meaning riches. Our Saviour says we cannot serve God and mammon

(Matt. vi. 24; Luke xvi. 13); and again he bids us make to ourselves friends of the mammon of iniquity, that is, make for ourselves friends in eternity by the riches which lead so many to sin (9).

MAM'UCHAN, one of the seven counsellors of king Assuerus (Esth. i. 14, 16).

MAM'ZER, a Hebrew term for bastard. They were not to be admitted to the church to the tenth generation (Deut. xxiii. 2).

MAN created to the image of God (Gen. i. 26; ii. 7; Ecclus. xvii. 1; Job x. 8; Ps. cxviii. 73; James iii. 9); created just and upright (Eccles. vii. 30); created immortal (Wis. ii. 23); cursed after his sin (Gen. iii. 17); blessed in Christ (xii. 3); he is dust and ashes, and will return to the earth; compared to grass (Gen. ii. 7; iii. 19; Job xxxiii. 6; Eccles. xii. 7; Ecclus. xxxiii. 10; xli. 13; Ps. lxxxi. 7; cii. 15; cxxviii. 6; cxliii. 4; Isai. xl. 6; xlv. 9); to a tent (Isai. xxxviii. 12; 2 Pet. i. 13); he is in the hands of God like clay in the hands of a potter (Ecclus. xxxiii. 13); his nothingness appears in his birth (Wis. vii. 1–3); wherein he is like unto the beasts (Eccles. iii. 19); his thoughts are timid (Wis. ix. 14); he is subject to error (Lev. x. 1; Num. xv. 39; Deut. xii. 8; 1 Kings xv. 9; 2 Kings vi. 6; Prov. xii. 15; xiv. 12; xxi. 2; Isai. v. 21; xiv. 13; lv. 8; Matt. iii. 14; xvi. 22; John xii. 5; xiii. 8); known by his words and actions (Ecclus. xix. 27; xxvii. 7; Matt. vii. 16; Luke xi. 33); the duty and authority of man towards his wife (Gen. ii. 23; iii. 16; Num. v. 12–18; xxx. 7–13; Deut. xx. 7; xxiv. 1, 5; Prov. v. 18; xviii. 22; xxxi. 10; Eccles. ix. 9; Ecclus. vii. 26; ix. 1; xv. 2; xxvi. 3; Mal. ii. 14, 16; 1 Cor. vii.; Eph. v. 22; Col. iii. 18; Tit. ii. 4; 1 Tim. ii. 11; 1 Pet. iii. 1); man must be born again in order to enter the kingdom of heaven (Matt. xviii. 3; John iii. 3; 1 Cor. iv. 15; Gal. iv. 19; Eph. iv. 22; Col. iii. 9; Tit. iii. 5; James i. 18; 1 Pet. i. 23; ii. 2).



MARY, MOTHER OF GOD.

MAN OF GOD. One who prophesied against Jeroboam (3 Kings xiii. 1–10); deceived by an old prophet, he ate and drank when God had forbidden him (18), and is killed by a lion (24); the prophet buries him (30); Josias spares his sepulchre (4 Kings xxiii. 18).

MAN'AHEM, son of Gadi, sixteenth king of Israel. He attacked and killed Sellum, who had slain Zacharias and usurped the throne, 771 B. C. He destroyed all the towns from Thapsa to Thersa, because they would not acknowledge him. He taxed his people very heavily in order to pay the tribute exacted by Phul, king of Assyria. He reigned ten years wickedly at Samaria (4 Kings xv. 14–22; 1 Paral. v. 26; Osee v. 13).

MAN'AHEN, foster-brother of Herod (Antipas) the tetrarch. He was one of the prophets at Antioch to whom the Holy Ghost revealed the mission of Saul and Barnabas (Acts xiii. 1, 2).

MANAS'SES, eldest son of Joseph (Gen. xli. 51; xlvi. 20); adopted by Jacob (xlviii. 5); Joseph tried to place Jacob's hand on the head of Manasses (17–19); Jacob's prophecy as to Manasses (19, 20).

MANAS'SES, tribe of, one of the twelve tribes of Israel. On going out of Egypt, its prince was Gamaliel, son of Phadassur (Num. i. 10); his fighting men numbered 32,200 (ii. 20); at Settim 52,700 (xxvi. 34); they marched on the west side. They made their offerings the eighth day (vii. 54); Moses assigned to Gad, Ruben, and the half-tribe of Manasses the kingdoms of the Amorrhites, or Galaad, and Basan, east of the Jordan (xxxii. 33), and they took possession (39–42; Jos. xiii. 29); Josue allots lands to the other half-tribe, west of the Jordan (Jos. xvii. 1–18); Gedeon, of the tribe of Manasses, delivers Israel from the Madianites (Judg. vi.); carried into captivity (4 Kings xv. 29; xvii. 6); some remained, who ate the Pasch proclaimed by king Ezechias, but not according to the law (2 Paral. xxx. 18); carried away captive with the rest of Israel (4 Kings xvii. 6).

MANAS'SES, son of Ezechias and of Haphsiba, and king of Juda, began to reign 698 B. C. (4 Kings xx. 21; xxi. 1; 2 Paral. xxxiii.) He plunged into every form of idolatry, restoring the old Chanaanite worship, setting up altars to Baal, groves and high-places, and in the very temple he set up altars to the host of heaven and an idol of the grove (Astarthe). He had his son passed through fire in honor of Moloch, and had recourse to all kinds of magic and superstition. He was cruel, and shed innocent blood (4 Kings xxi. 16); God by his prophets foretold the judgments to come on Juda and Jerusalem (10–15); Isaias is generally believed to have been one of these prophets, and to have been sawed in two by order of Manasses. In 676 B. C. the king of Assyria sent an army which carried Manasses a prisoner to Babylon (2 Paral. xxxiii. 11, 12). There he repented and prayed, and did penance. He was restored to his kingdom and abolished idolatry, doing much to restore the worship of the true God (12–17); his penitent prayer and the acts of his reign were written down by Hozai (19); a prayer bearing his name is extant, but has never been received as canonical. He restored the walls of Jerusalem, and died after a reign of fifty-five years (4 Kings xxi. 18; 2 Paral. xxxiii. 20).

MANAS'SES, husband of Judith, died of a sunstroke at Bethulia (Judith viii. 2, 3).

MAN'DRAKE, a plant to which important powers were ascribed. Ruben finds some, and obtains a favor for his mother (Gen. xxx. 14).

MA'NE, one of the three Chaldean words that appeared on the wall at Baltassar's feast (Dan. v. 25).

MAN'GER. Our Lord laid in a manger at Bethlehem (Luke ii. 7, 12).

MAN HU, Hebrew words meaning "What is this?" used by the Israelites on seeing manna, whence the name (Ex. xvi. 15).

MANIL'IUS, TITUS, Roman ambassador to the Jews 163 B. C. (2 Mach. xi. 34–38).

MAN'NA, or **MAN,** the food with which God nourished the children of Israel in the deserts of Arabia for forty years after the eighth encampment. The manna began to fall on Friday, the sixteenth day of the second month, 1491 B. C., and continued to fall every day except the Sabbath till they crossed the Jordan, 1451 B. C. It was small, like coriander seed, of the color of bdellium (Num. xi. 7); and as it were beaten with a pestle (Ex. xvi. 14); it had to be gathered before the sun rose (Ex. xvi. 21), a gomor for each person, and if more were gathered it measured no more (18); it was beaten or ground, then boiled and made into cakes (Num. xi. 8); if kept over for any day but the Sabbath, it swarmed with worms (Ex. xvi. 20); the book of Wisdom calls it "the food of angels, bread from heaven, prepared without labor, having in it all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20); it ceased after they ate the corn of the Promised Land (Jos. v. 12). Our Lord cites it as a figure of the Holy Eucharist (John vi. 31–35, 48–59); and St. John calls the Eucharist "a hidden manna" (Apoc. ii. 17).

MANU'E, of Saraa, in the tribe of Dan, father

of Samson. An angel appeared to his wife, and promised her a son, who was to be a Nazarite (Judg. xiii. 2–7); at Manue's prayer the angel reappeared, Manue offered a kid in sacrifice, and the angel ascended in the flame of the altar (8–20).

MA'ON, a city in the southern part of the tribe of Juda (Jos. xv. 55). Nabal dwelt near it, and David spent a long time in those parts.

MA'OZIM, a god whom Daniel foretold Antiochus was to worship (Dan. xi. 38, 39); together with a strange god whom his fathers knew not.

MA'RA, or bitterness. The first camp of the Israelites in the desert of Etham; Moses sweetened the waters with wood (Ex. xv. 23; Num. xxxiii. 8).

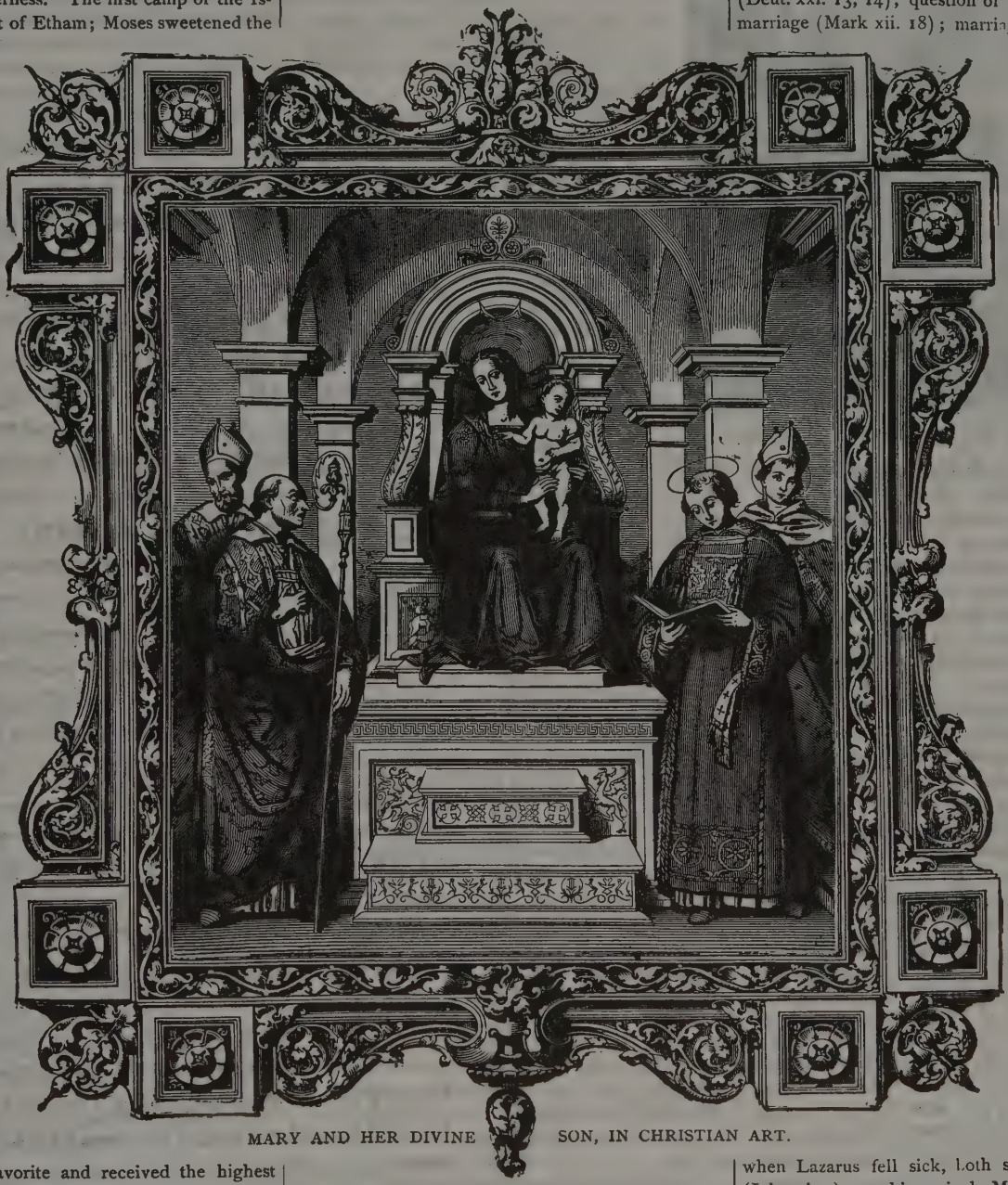
MA'RA, a name adopted by Noemi (Ruth 20).

MARAI'OTH, son of Achitob, and high-priest (1 Par. ix. 11; 1 Esd. vii 3).

MARANA'THA (The Lord cometh), an anathema or menace among the Jews (1 Cor. xvi. 22).

MARDO'CHAI, son of Jair, of the race of Saul and tribe of Benjamin. He was taken to Babylon with king Jechonias by Nabuchodonosor, 599 B. C. (Esth. ii. 5, 6), and is identified by some with the one in 1 Esd. ii. 2. On the deposition of Vashti, Mardochai's niece Esther was selected by Assuerus as his queen. While at the palace door Mardochai heard a plot formed by two eunuchs against the king's life. He gave information, and the conspirators were put to death (Esth. ii. 21); but he received no reward. Aman became the king's favorite and received the highest honors, but all was as nothing because Mardochai did not do him reverence. In revenge he obtained of the king an edict for a general massacre of the Jews. Mardochai urged Esther to ask the king to recall it. Meanwhile, the king, while sleepless, had the chronicle of his reign read to him. When they came to Mardochai's service, he asked what reward had been bestowed on him. Finding that none had, he summoned Aman and asked what should be done to the man whom the king wished to honor. Aman thinking it to be himself, said that he should be clothed in the royal robes and be led through the city splendidly mounted, his horse held by the highest noble. The king bade him do all this for Mardochai. Esther inviting the king to a banquet, confessed her origin and her relationship to Mardochai. She pleaded for her people, the edict was revoked, and Aman hung on the gibbet he had prepared for Mardochai (Esth. vii.–xii.) The book of Esther is usually ascribed to Mardochai.

MARE'SA, a city of the tribe of Juda (Jos. xv. 44); scene of Asa's victory over Zara (2 Par. xiv. 9); birthplace of Micheas (Mich. i. 15).



MARY AND HER DIVINE SON, IN CHRISTIAN ART.

MARK, ST., one of the four evangelists. He was a disciple of St. Peter (1 Pet. v. 13); he is believed to have accompanied the apostle to Rome, and to have written his gospel there. According to tradition, he was put to death at Alexandria, in Egypt, in the year 68.

MARK, ST., Gospel of, one of the canonical books of the New Testament (Mark).

MAR'RIAGE, instituted by God (Gen. i. 27; ii. 21–24); it is indissoluble (Gen. ii. 21; Matt. v. 32; xix. 7; 1 Cor. vii. 10); Mosaic law regarding marriage (Lev. xviii. 6); the brother in certain cases to marry the widow of his deceased brother (Deut. xxv. 5, 10); or the nearest kinsman if no brother survived (Ruth iii. 12; iv. 4–10); law for marriage of daughters inheriting on failure of sons (Num. xxxvi. 3, 4); form of marrying a captive woman (Deut. xxi. 13, 14); question of the Sadducees as to marriage (Mark xii. 18); marriage with unbelievers forbidden (Ex. xxxiv. 16; 2 Cor. vi. 14); holy virginity superior to marriage (1 Cor. vii. 27–40); but marriage not sinful (vii. 28, 36); those who forbade marriage condemned as heretics (1 Tim. iv. 3); marriage a figure of the union between Christ and his church (Cant. Eph. v. 32; Apoc. xix. 7).

MAR'RIAGE FEAST AT CANA honored by the presence of Jesus Christ and his first miracle (John ii.); the marriage feast of the Lamb (Apoc. xix. 7, 9); parable of the marriage feast (Matt. xxii. 2–14; Luke xiv. 7); parable of the wise and foolish virgins at the marriage feast (Matt. xxv.)

MAR'THA, sister of Lazarus and Mary, resided at Bethania. She complained to our Lord that Mary sat at his feet listening, while she had all the work to do, but he declared that Mary had chosen the better part (Luke x. 38–42); when Lazarus fell sick, both sisters sent to Jesus (John xi. 3); on his arrival, Martha went forth to meet him (20). She professed her belief in the resurrection (24); and in our Lord as the Christ the Son of God who had come into the world (22, 27). She told Mary of his arrival (28). Martha served at table to our Lord in the house of Simon, the leper (John xii. 2).

MA'RY, sister of Moses, watches him when exposed (Ex. ii. 4); her canticle (xv. 20); murmurs, and is struck with leprosy (Num. xii. 1–10; Deut.

xxiv. 9); Moses prays for her and she is cured after seven days (Num. xii. 13–15); a prophetess (Ex. xv. 20; Mich. vi. 4). She died at Cades in the desert of Sin, and was buried there (Num. xx. 1).



THE THREE MARYS AT THE SEPULCHRE.

MA'RY, mother of God, foretold and prefigured (Gen. iii. 15; Ps. xliv. 11; xlv. 5; lxxxiv. 2; lxxxvi. 3; cxxxi. 8; Prov. xxxi. 10, 29; Cant.; Ecclus. xxiv.; Isai. vii. 14; xi. 1; xix. 1; xlv. 8; Jer. xxxi. 22); called the mother of our Lord (Luke i. 43); the mother of Jesus (Matt. ii. 13; John ii. 3); the angel Gabriel sent to her to announce that she is to be the mother of the Messias by the action of the Holy Ghost (Luke i. 26); her love of holy virginity (34); her humility and obedience to the will of God (38); she learns of Elizabeth's miraculous pregnancy (36, 37), and proceeds to visit her (39, 40); at her coming, John the Baptist leaps in his mother's womb, and Elizabeth is filled with the Holy Ghost, and recognizes her as mother of her Lord, her wonder that she should visit her (41–45); Mary's canticle, the Magnificat (46–55); she remained three months with Elizabeth and returned to her own home in Nazareth (i. 26–56); Joseph relieved by an angel from his anxiety as to Mary (Matt. i. 18–25); she sets out with him for Bethlehem to be enrolled according to the decree of Cesar Augustus (Luke ii. 4, 5); she gives birth to our Lord in a stable at Bethlehem (Matt. i. 16; Luke ii. 7); she kept in her heart all that the shepherds told (Luke ii. 19); the wise men find Jesus with Mary, his mother (Matt. ii. 11); she presents him in the temple (Luke ii. 22); Simeon foretells her sufferings (34); by the warning of an angel she flees to Egypt with Joseph and the infant Saviour (Matt. ii. 20); returns to Nazareth after the death of Herod (23); she loses her divine Son and finds him in the temple with the doctors of the law (Luke ii. 42–51); at the marriage feast of Cana in Galilee (John ii. 1); followed him in his ministry (Mark iii. 31; Luke viii. 19); at the foot of the cross (John xix. 25) St. John given to her as a son (xxvi. 26); she remains with that apostle (27); receives the Holy Ghost with the apostles (Acts i. 14); declared to be blessed by the angel Gabriel (Luke i. 28); by St. Elizabeth (42, 45); by a pious woman (Luke xi. 27); she declares that all generations shall call her blessed (i. 48); as seen by St. John in the Apocalypse (xii. 1).

MA'RY, the sister of Lazarus, and Martha, at Bethania. She sat at the feet of Jesus (Luke x. 39); commended (42); sends for our Lord when Lazarus was sick (John xi. 3); beloved by our Lord (5); falls at the feet of Jesus (32); anoints his head and feet and wipes them with her hair (xii. 3; Matt. xxvi. 7); her memory to be preserved (Matt. xxvi. 13).

MA'RY, wife of Zebedee and mother of James and John (Matt. xxvii. 56); called also Salome (Mark xv. 40).

MA'RY, mother of John Mark. Her house was a place where the apostles and the faithful assembled (Acts xii. 12).

MA'RY of Cleophas (John xix. 25), supposed to be the mother of James the Less, Joseph, Simon and Jude (Matt. xiii. 55; xxvii. 56; Mark vi. 3); she followed our Lord to Calvary (John xix. 25), and prepared spices to embalm his body (Luke xxiii. 56); visits the sepulchre and learns that he is risen (Luke xxiv. 1); our Lord appears to her and the other women (Matt. xxviii. 9).

MA'RY, a convert who labored for the faith at Rome (Rom. xvi. 6).

MA'RY MAG'DALEN. See MAGDALEN.

MAS'AL, a city in the tribe of Aser, assigned to the Levites of the family of Gerson (Jos. xxi. 30; 1 Paral. vi. 74).

MASER'EPHOTH, the waters of, near Sidon. Josue pursued the Chanaanite kings to them (Jos. xi. 8; xiii. 6).

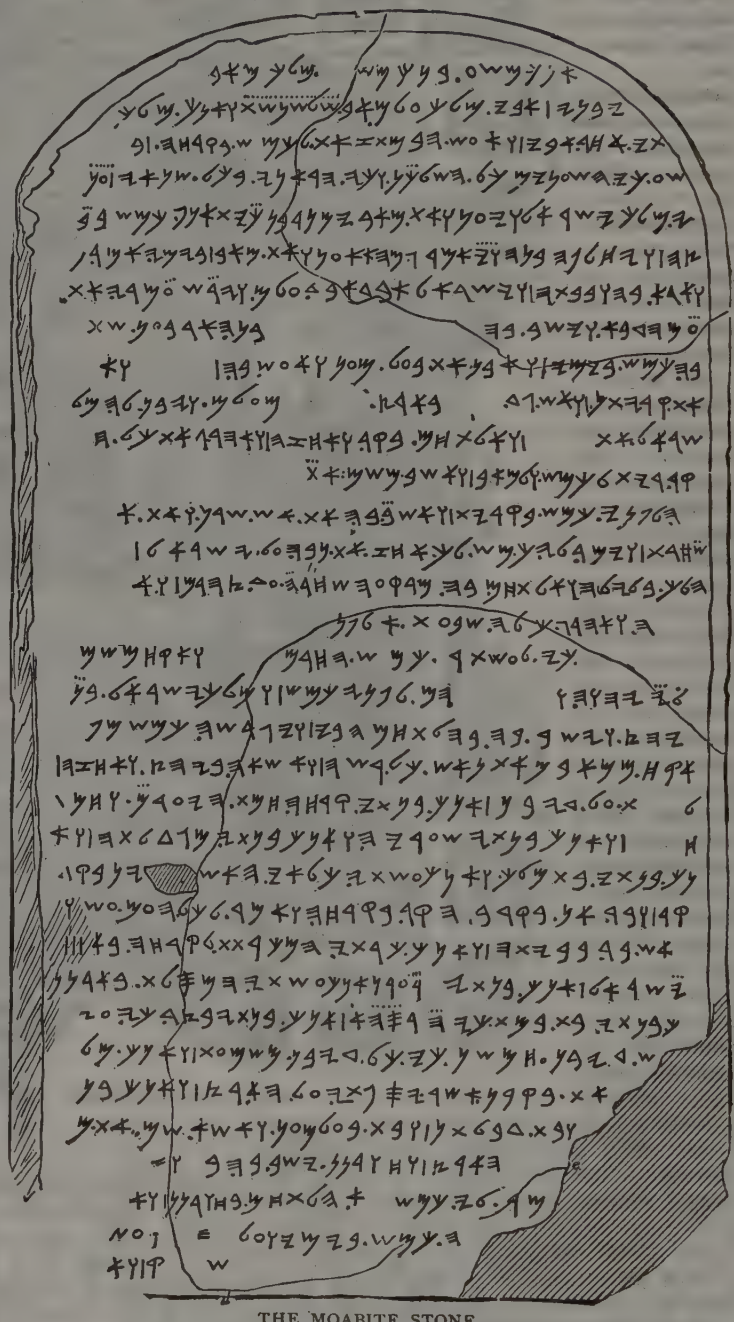
MAS'EPHA, a city in the tribe of Juda (Jos. xv. 38).

MAS'PHA, in the mountains of Galaad, in the tribe of Gad. Laban and Jacob make a covenant there (Gen. xxxi. 49); Jephte resided there (Judg. xi. 11, 29, 34); the Moabites were in possession of a place called Maspha (1 Kings xxii. 3).

MAS'PHA, a district at the foot of Mount Hermon, inhabited by the Hevites (Jos. xi. 3, 8).

MAS'SA, seventh son of Ismael (Gen. xxv. 14).

MASS. The holy sacrifice of the mass foretold in the Old Testament (Lev. xxvi. 9–12; Ps. xxii. 5; cix. 4; Isai. ii. 3; xix. 19; lvi. 7; lxi. 6; lxvi. 20; Jerem. xxxi. 31; xxxiii. 18; Dan. xii. 11; Am. ix. 11; Mal. i. 11); it is shown under various figures (Gen. xiv. 18; xv. 9; xxii. 13; Ex. xii. 5, 24; xxv. 30; xxix. 2, 15; Lev. ii. 11; 1 Kings xxi. 4; 3 Kings xix. 6; 4 Kings iv. 41; Dan. viii. 12); it is called the continual sacrifice (Dan. xi. 31; xii. 11); there shall always be priests to offer it (Jerem. xxxiii. 18, 21); it is instituted by Jesus Christ (Matt. xxvi. 26–30; Mark xiv. 22–26; Luke xxii. 17–20; 1 Cor. xi. 24); the place of offering is an altar (Heb. xiii. 10; 1 Cor. ix. 13).



THE MOABITE STONE.

MASSO'RA, a Hebrew word meaning *tradition.* It is applied to the traditional reading of the Hebrew,

and to the vowel points, accents, and punctuation introduced by Massoretic scholars.

MAS'TER and **MIS'TRESS.** Their authority and duty in regard to servants (Ex. xx. 10; xxi. 2, 20, 26; Lev. xxv. 48; Deut. v. 14, 21; Job xxxi. 13; Prov. xxix. 19; Jerem. xxxiv. 9, 14; Ecclus. vii. 22; xxxiii. 31; Eph. vi. 9; Col. iv. 1); masters, though wicked, to be obeyed (Matt. xxiii. 3; 1 Pet. ii. 18).

MAS'TIC TREE (Dan. xiii. 54).

MA'THAN, priest of Baal, slain at his altar by order of the high-priest Joiada (4 Kings xi. 18).

MA'THAN, son of Eleazar and father of Jacob (Matt. i. 15).

MATH'AT, son of Levi and father of Heli, one of the ancestors of our Lord (Luke iii. 23).

MATHA'TA, son of Nathan (Luke iii. 31).

MATHATHI'AS, sixth son of Idithun of the race of Core, head of the fourteenth family of Levites (1 Paral. xxv. 3).

MATHATHI'AS, son of John of the family of Joiarib. When Apollonius came to Jerusalem with the impious orders of Antiochus, he retired to Modin (1 Mach. ii. 1); the envoys of the king having reached Modin to establish idolatry, Mathathias protested, and slew a Jew who went to offer incense to an idol, and with him the king's officer (1 Mach. ii. 23–25). He overturned the altar and called on the faithful to follow him. He retired to the mountains with his five sons, John, Simon, Judas Machabeus, Eleazar, and Jonathan. Attacked by the idolaters on the sabbath day, they were massacred, not wishing to fight on that day (ii. 38); Mathathias then gathered the Assideans, punished idolaters, destroyed altars, and circumcised the people (45, 46); after beginning the war of liberation, he blessed his sons, exhorted them to observe the law (1 Mach. ii. 49–68), and died at Modin, 161 B. C. (1 Mach. ii. 69).

MATHU'SALA, son of Henoch (Gen. v. 22); he dies at the age of 969 years (27).

MAT'RIMONY, a sacrament (Eph. v. 22).

MATTHEW, ST., apostle and evangelist, called also Levi; was son of Alpheus (Mark ii. 14; Luke vii. 27); and a publican or tax-gatherer (Mark ii. 14). He was at his duties when our Lord called him (Matt. ix. 9; Mark ii. 14; Luke v. 27). He invited our Lord to his house, where Christ rebuked the Pharisees (Matt. ix. 10, etc.) The prevailing opinion is that he preached among the Parthians and died by martyrdom.

MATTHEW, Gospel of St., one of the canonical books of the New Testament, written by St. Matthew, and containing the earliest life of our Lord. It is by some said to have been written in Syriac, and by others in Greek (Matt.)

MATTHIAS, ST., apostle. He was one of those who had followed our Lord from his baptism by St. John (Acts i. 21, 22); after the ascension he was chosen to take the place of Judas Iscariot (23–26). He is supposed to have preached and died in Colchis.

MEAL, multiplied by the prophet Elias (3 Kings xvii. 16).

MEAS'URE (Metreta), (2 Par. ii. 10; iv. 5; John ii. 6).

MEAS'URE. With the same measure that men shall mete withal, it shall be measured to them again (Ex. xxi. 23; Judg. i. 7; 1 Kings xv. 33; 2 Kings xxii. 25; Prov. xxii. 23; Isai. xxxiii. 1; lxv. 6; lxvi. 4; Jer. l. 15, 29; li. 49; Ezech. xvi. 59; Joel iii. 7; Luke vi. 38); measures and weights must be just (Lev. xix. 35; Deut. xxv. 13; Prov. xvi. 11; xx. 10; Ezech. xlv. 10; Mich. vi. 11; Am. viii. 5).

ME'DAD and **EL'DAD,** two men whom God filled with his Spirit to aid Moses in governing his people (Num. xi. 26–30).

MEDES. The ten tribes of Israel removed as captives to the country of the Medes (4 Kings xvii. 6; xviii. 11; Tob. i. 16; v. 14); the Medes conquer Babylon (Dan. v. 31; Isai. xiii. 17, 18).

ME'DIA, the country of the Medes (Jerem. li. 28; 1 Mach. vi. 56; xiv. 1); Arsaces, king of Media and Persia (1 Mach. xiv. 2).

MEEK'NESS commended (Ecclus. i. 35; Matt. v. 4; Gal. vi. 1; Eph. iv. 2; Col. iii. 12; Tit. iii. 2); especially to ministers of the Lord (2 Tim. ii. 25); mildness is one of the fruits of the Holy Ghost (Gal. v. 23); we are taught meekness by the example of Josue (Jos. vii. 19); of David (1 Kings xxv. 32; 2 Kings xvi. 10); of our Lord (Matt. xi. 29).

MEGIL'LOTH, a name applied by the Jews to Ecclesiastes, Canticle of Canticles, Lamentations, Ruth, and Esther.

MEL'CHA, daughter of Aram, and sister of Lot. She married Nachor; her children were Hus, Buz, Camuel, Cased, Azau, Pheldas, Jedlaph, and Bathuel (Gen. xxii. 20; xxiv. 15).

MEL'CHI, son of Addi, one of the ancestors of our Lord (Luke iii. 28).

MEL'CHIAS, head of the fifth of the twenty-four priestly families (1 Paral. xxiv. 9).

MEL'CHIAS, son of Herem, aided in building the walls of Jerusalem (2 Esd. iii. 11).

MEL'CHIAS, son of Rechab, built the Gate of the Dunghill at Jerusalem (2 Esd. iii. 14).

MEL'CHIAS, son of a goldsmith, built part of the wall of Jerusalem (2 Esd. iii. 30, 31).

MEL'CHIAS, son of Amelech. Jeremias is cast into the dungeon of Melchias (Jerem. xxxviii. 6).

MELCHIS'EDECH, king of Salem, and priest of the Most High God (Gen. xiv. 18); his genealogy is not given (Heb. vii. 1); when Abraham pursued and defeated the kings who had carried off Lot and his goods (Gen. xiv. 17–19) Melchisedech met him in the vale of Save, bringing forth bread and wine, for he was the priest of God; he blessed Abraham and gave him tithes (18–20); a figure of Christ (Ps. cix. 4; Heb. vii. 1).

MELCHISU'A, third son of Saul, slain with his father at Gelboe (1 Kings xxxi. 2).

MEL'CHOM, god of the Ammonites (4 Kings xxiii. 13; Sophon. i. 5).

MEL'ITA, same as Malta (Acts xxviii. 1).

MEL'LO, a city near Sichem; the people of these two places made Abimelech, son of Gedeon, king (Judg. ix. 6, 20).

MEM'MIUS, QUINTUS, one of the Roman ambassadors to king Antiochus Eupator, wrote to the Jews, ratifying all the acts of Lysias (2 Mach. xi. 34–36).

MEMPHIS, a city of Egypt. The princes of Memphis deceive Egypt (Isai. xix. 13); Jews resided there in the time of Jeremias (xliv. 1; xlvi. 14; Osee ix. 6); its destruction foretold (Jerem. xlvi. 19; Ezech. xxx. 16); God will destroy its idols (Ezech. xxx. 13).

MEN'ELAUS, son of Simon, of the tribe of Benjamin, succeeded Jason as high-priest, 172 B. C., by usurpation and bribery. He betrayed his country and religion (2 Mach. iv. 24); and was put to death by Antiochus, 162 B. C. (xiii. 4–8).

MEN'NA, son of Mathatha, one of the ancestors of our Lord (Luke iii. 31).

MEN'NI, a kingdom invited to war on Babylon (Jer. li. 27).

MEPH'AATH, a city in the tribe of Ruben, given to the Levites of the house of Merari (Jos. xiii. 18; xxi. 36).

MERAI'OTH, son of Zaraias, one of the high-priests (1 Paral. vi. 6).

MER'CURY, a god worshipped by the Greeks and Romans as the god of commerce. Paul was taken for this deity by the men of Lystra (Acts xiv. 11).

MER'CY. We must show mercy to our neighbor (1 Kings xv. 6; 2 Paral. xxviii. 9, 15; Ps. cxi. 5, 8; Prov. xiv. 21, 22, 31; Osee vi. 11; Mich. vi. 8; Zach. vii. 9; Matt. v. 7; ix. 13; xii. 7; xxiii. 23; xxv. 42; Luke vi. 36; Rom. xii. 13; Gal. vi. 16; Col. iii. 12; 1 Tim. v. 10).

MER'IBBAAL, son of Jonathan, more generally called Miphiboseth (1 Paral. viii. 34; ix. 40; 2 Kings iv. 4).

MER'OB or **MICHOL,** eldest daughter of Saul, promised to David but given to Hadriel, son of Bezellai of Molathi (1 Kings xiv. 49; xviii. 17, 19); her six sons were crucified by the Gabaonites (2 Kings xxi. 8).

MER'ODACH, an ancient king of Babylon, worshipped as a god (Jer. l. 2).

MER'ODACH BALADAN, king of Babylon, hearing of the recovery of king Ezechias, sent to congratulate him (Isai. xxxix. 1).

MER'OM, waters of, Jabin and the other kings of Chanaan assembled here to resist Josue (Jos. xi. 5).

MER'OME, a district where the children of Zabulon and Nephthali exposed their lives (Judg. v. 18).

MER'OZ, a place near the torrent of Cison. The people of this place would not aid their brethren in the battle against Sisara, and were cursed (Judg. v. 23).

MER'RHA, a mercantile town or country (Bar. iii. 23).

MES or **MOS'OCH,** fourth son of Aram (Gen. x. 23; 1 Paral. i. 17).

ME'SA, king of the Moabites, rich in flocks. He paid a tribute of one thousand lambs and as many rams (4 Kings iii. 4). He revolted against Joram, king of Israel. Joram, with Josaphat, king of Juda, and the king of Edom, besieged him in his capital. Mesa offered his son in sacrifice on the wall, when they retired (iii. 5–27; 1 Paral. ii. 42).

MESOPOTA'MIA, a province between the Euphrates and Tigrus. It is famous in Scripture. Phaleg, Heber, Thare, Abraham, Nachor, Sara, Rebecca, Lia, Rachel, and the sons of Jacob were born there (Gen. xi.–xxx.)

MES'RAIM, son of Cham (Gen. x. 6); his descendants settled in Egypt.

MESSI'AS. He is promised to Adam (Gen. iii. 15;) to Abraham (xii. 3; xxi. 12; xxii. 18); he is to have a precursor (Mal. iii. 1); his birth of a virgin announced (Isai. vii. 14; Jerem. xxxi. 22); the time of his coming revealed to Daniel (Dan. ix. 24); the place of his birth designated (Mich. v. 2; Matt. ii. 6); his reign described (Jer. xxiii. 5); he is to enter the second temple (Agg. ii. 8; Mal. iii. 1); he is to abide among men (Isai. xii. 6); he is to be rejected by his people (xlix. 7, 9); he is called Jesus or Saviour (Matt. i. 21, 25); Christ, or the Anointed (Matt. xxvi. 68; John i. 41; iv. 25; vii. 41; xi. 27; Acts xvii. 3; xviii. 28); he is the Lamb of God (John i. 29, 36).

METH'CA, encampment of the Israelites in the desert (Num. xxxiii. 28, 29).

MEZ'UZOTH, name given by the Jews to Deut. vi. 4–9, written on parchment, and hung on the doors or worn.

MI'CHAEL, an archangel, fights against Satan for the people of God (Dan. x. 13; xii. 1; Jude 9; Apoc. xii. 7).

MI'CHAS, son of a widow of Ephraim, made a silver ephod, and set it up in his house, making his son priest, and afterwards a Levite. The tribe of Dan carried off idol and priest, and the worship was established at Lais or Dan. Jonathan, grandson of Moses, became priest. This idolatry continued till the fall of the kingdom of Israel (Judg. xvii., xviii.)

MICH'EAS, son of Jemla, a prophet, summoned before Achab and Josaphat (3 Kings xxii. 10; 2 Paral. xviii. 12); he announces their defeat (3 Kings xxii. 17; 2 Paral. xviii. 16); struck on the cheek by Sedecias (3 Kings xxii. 24; 2 Paral. xviii. 23); Achab orders him to be imprisoned; his prophecy fulfilled (2 Kings xxii. 26–38; 2 Paral. xviii. 25–34).

MICH'EAS of Morasthi, one of the twelve minor prophets. He prophesied in the days of Joathan, Achaz, and Ezechias, kings of Juda, and was a cotemporary of Isaias, using similar language (Isai. ii. 2; Mich. iv.; Isai. xxvi. 21; Mich. i. 3).



MILETUS.

MICH'EAS, one of the canonical books of the Old Testament, containing the prophecies of Micheas of Morasthi. He foretold the destruction of the ten tribes, and the destruction of Jerusalem. He foretold the coming of the Messias, his birth at Bethlehem, and the establishment of the church (Mich.)

MI'CHOL, daughter of Saul, promised to David (1 Kings xviii. 21); given to him in marriage (xviii. 27); saves him from Saul's anger by letting him down from a window and placing a figure in his bed (xix. 12); Saul afterward gave her as a wife to Phalti or Phaltiel (xxv. 44); David demands her from Isboseth, and she was restored to him (2 Kings iii. 13–16); she ridiculed David dancing before the ark of the covenant, and remains childless (vi. 16–23).

MID'WIVES, their courage saves the children of the Hebrews (Ex. i. 17).

MILE'TUS, a city of Ionia, St. Paul at (Acts xx. 15, 17); Trophimus left sick at (2 Tim. iv. 20).

MIL'ITARY MUSTERINGS among the Jews (Judg. vii. 1, 24; xii. 1; xix. 29; 1 Kings xi. 7, 9).

MIN'ISTERS OF THE GOSPEL, what is due them (1 Cor. iv.)

MIPHIB'OSETH, son of Jonathan and grandson of Saul (2 Kings iv. 4); David favors him on account of his father (ix. 7); a cripple (3, 13); his servant Siba calumniates him to David (xvi. 3); he alone of Saul's family escaped a violent death; he is called also Meribbaal (1 Paral. ix. 40); he justifies himself before David (2 Kings xix. 24–30).

MIR'ACLES, signs, prodigies, wonders decreed by God from all eternity, coeval with the laws of nature, and executed in time, to show his power, authority, or goodness. Moses works miracles to prove his mission (Ex. iv. 3, 9); he afflicts Egypt by a miracle with a series of plagues (vii.–ix., xiv.); he leads the Israelites through the Red Sea (xiv. 21); causes water to issue from a rock (xvii. 6).

MIR'ACLES OF ELIAS. He raises to life the son of the widow of Sarephta (3 Kings xvii. 17–24); draws down fire from heaven on his holocaust which he had soaked with water (xviii. 34–38); obtains rain (41–45); draws down fire from heaven on officers sent to arrest him (4 Kings i. 10); divides the water of Jordan and passes over on dry ground (ii. 8).

MIR'ACLES OF ELISE'US. He sweetens the waters of Jericho (4 Kings ii. 19–22); draws vengeance on disrespectful children (23, 24); multiplies the widow's oil (iv. 2–7); raises to life the child of the Sunamitess (iv. 18–37); cures Naaman's leprosy (v. 1–14); punishes Giezi's avarice and falsehood by leprosy (27); blinds the Syrians (vi. 18); his relics raise a dead man to life (xiii. 21).

MIR'ACLES OF JESUS CHRIST. He changes water into wine at the marriage feast of Cana in Galilee (John ii. 1–10); cures the sick and crippled (Matt. iv. 24; viii. 16; ix. 35; xi. 2; xiv. 14; xv. 30; Mark i. 34; vi. 5; Luke iv. 40; v. 15; vi. 18; ix. 11); cures the possessed (Matt. iv. 24; viii. 16; Mark i. 26–39; iii. 23; Luke iv. 41; vi. 18; xi. 15); the deaf, dumb, and blind (Matt. xi. 5; xv. 30); cleansed lepers (Matt. xi. 5; viii. 2; Mark i. 40; Luke v. 12). He heals the centurion's servant (Matt. viii. 5; Luke vii. 2); the mother-in-law of Peter (Matt. viii. 14); he stills the tempest on the Sea of Galilee (Matt. viii. 26; Mark iv. 39; Luke viii. 24); cures a possessed man and allows the devils to enter swine (Matt. viii. 28; Mark v. 1; Luke viii. 27); he heals a paralytic (Matt. ix. 1; Mark ii. 3; Luke v. 18); cures the woman suffering from an issue of blood (Matt. ix. 20; Mark v. 25; Luke viii. 43); raises to life the ruler's daughter (Matt. ix. 22; Mark v. 22; Luke viii. 41); heals two blind men (Matt. ix. 27); a dumb man possessed (Matt. ix. 32; Luke xi. 14); feeds five thousand people with five loaves and two fishes (Matt. xiv. 17; Mark vi. 35; Luke ix. 12; John vi. 5); he walks on the water (Matt. xiv. 26; Mark vi. 48); he heals the daughter of the woman of Chanaan (Matt. xv. 22; Mark vii. 24); he cures a deaf mute (Matt. ix. 32; Mark vii. 32; Luke xi. 14); feeds four thousand persons with seven loaves and a few fishes (Matt. xv. 34; Mark viii. 5); cures a blind man (Mark viii. 22); a deaf and dumb man possessed (Matt. xvii. 14; Mark ix. 16; Luke ix. 37); St. Peter by his direction obtains money from a fish (Matt. xvii. 26); he cures Bartimeus of blindness (Matt. xx. 30; Mark x. 46; Luke xviii. 35); he curses the barren fig tree and causes it to wither (Matt. xxi. 19; Mark xi. 13); he raises to life the son of the widow of Naim (Luke vii. 11); he heals a woman bent by infirmity for eighteen years (Luke xiii. 11); he cures a person of dropsy (Luke xiv. 2); he cleanses ten lepers (Luke xvii. 12); he restores the ear of Malchus which St. Peter had cut off (Luke xxii. 51); he gives sight to a man blind from birth (John ix. 6); he raises Lazarus to life (John xi. 44); he gives Peter and John a miraculous draught of fishes (xxi. 6); he strikes Saul with blindness (Acts ix. 8).

MIR'ACLES OF THE APOSTLES and Disciples of our Lord. Jesus Christ confers on them the power to work miracles (Matt. x. 1; Mark iii. 15; xvi. 17; Luke ix. 1); St. Peter and St. John cure a lame man at the Beautiful Gate (Acts iii. 1); St. Peter cures Eneas (ix. 33); he raises Tabitha to life (ix. 36); he cures many (Acts v. 12); he cures the sick by his shadow (15); St. Paul raises a young man to life (Acts xx. 9, 10); he heals a cripple (xiv. 9); works more than common miracles (xix. 11); cures the sick and possessed by handkerchiefs and aprons from his body (xix. 12); unharmed by the sting of a poisonous serpent; he cures Publius and all the sick of Melita (Acts xxviii. 5–9); strikes Elymas blind (Acts xiii. 6–11).

MIR'ACLES asked and refused (Mark viii. 11; Luke xxiii. 8).

MIR'ROR. The women of Israel give their mirrors (King James has absurdly looking-glasses) to make the laver of brass (Ex. xxxviii. 8). Wisdom is the unspotted mirror of God's majesty (Wisd. vii. 26). Looking-glass (Isai. iii. 23) and glass (1 Cor. xiii. 12; James i. 23) should also be mirror.

MI'SACH (Dan. iii. 12), or Misael (i. 7), one of the three companions of Daniel, the former being the Chaldean name given him. He was one of the three cast into the fiery furnace. See ANANIAS.

MIS'ERIES of human life (Job vii.; xiv.); they are the consequences of sin (Gen. iii. 16–19); described (Wisd. vii. 3; Eccles. iii. 19; ix. 3; Prov. xiii. 21; Ecclus. iii. 29).

MI'SOR, a city in the tribe of Ruben, given to the Levites of the family of Merari (Jos. xxi. 36); supposed to be Mephaath (1 Paral. vi. 78, 79).

MIS'PHAT, the fountain of Misphat, "the same as that of Cades" (Gen. xiv. 7). It is the same as the Water of Contradiction (Num. xx. 13).

MITE (Latin *minutum*), a coin, value 1½ cents. The widow throws her mites into the treasury (Luke xxi. 2).

MI'TRE, worn by Aaron (Ex. xxix. 6; Ecclus. xlv. 14), and his sons (Ex. xxix. 9; xxxix. 26, 30; Lev. viii. 13).

MITHRIDA'TES, the son of Gazabar. Cyrus delivered the vessels of the temple to prince Sassabasar, by the hand of Mithridates (1 Esd. i. 8).

MITHRIDA'TES. Beselam Mithridates writes against the Jews (1 Esd. iv. 7).

MIT'YLENE, capital of the island of Lesbos, visited by St. Paul on his way from Corinth to Jerusalem, A. D. 58 (Acts xx. 14).

MNA, fifteen sicles make a mna (Ezech. xlv. 12); the word is translated pound (3 Kings x. 17, etc.)

MO'AB, son of Lot and his eldest daughter (Gen. xix. 31–37).

MO'AB, the country of the Moabites, beyond the

Jordan and the Dead Sea, on the banks of the river Arnon; prophecies against it (Num. xxi. 29; xxiv. 17; Ps. lix. 10; cvii. 10; Isai. xv. 1–9; Jerem. xlviii. 1; Ezech. xxv. 8; Amos ii. 1; Soph. ii. 8).

MO'ABITES, a people descended from Moab, son of Lot. The Amorrhites conquer part of their country (Judg. xi. 13), which Moses conquered and gave to the tribe of Ruben. Moses spared the Moabites, and the Israelites were forbidden to attack them (Deut. ii. 9); Balac bribes Balaam to curse the Israelites (Num. xxii. 5; xxiii.); excluded from the temple (Deut. xxiii. 3); under Eglon they oppress the Israelites (Judg. iii. 12); David makes them tributary (2 Kings viii. 2); under Mesa they shake off the yoke of the kings of Israel (4 Kings i. 1; iii. 5); delivered into the hands of Israel (4 Kings iii. 24); make incursion into the land of Israel (xiii. 20); excluded from dignities (Deut. xxiii. 3; 2 Esd. xiii. 1); Ruth, a Moabitess (Ruth).

MO'DIN, a city in the tribe of Dan, on a mountain of the same name. It was the residence of Mathathias (1 Mach. ii. 1); near the sea (xiii. 29); Judas wins a victory near Modin (2 Mach. xiii. 9–14); the tombs of the Machabees at (1 Mach. ii. 70; ix. 19; xiii. 25, 30; xiv. 4).

MO'LOCH, god of the Ammonites (Lev. xviii. 21; xx. 2); called also in some places Melchom (4 Kings xxiii. 13; 1 Paral. xx. 2; Jer. xlix. 1; Amos i. 15; Soph. i. 5); the Israelites forbidden to consecrate their children to Moloch (Lev. xviii. 21; xx. 2–5); children were sacrificed to it (4 Kings xvii. 31; Ps. cv. 37; Isai. lvii. 5; Ezech. xvi. 21; xxiii. 39); David captured a rich crown used on the idol (1 Paral. xx. 2).

MON'EY struck in Judea (1 Mach. xv. 6); silver weighed passed as money (Gen. xxiii. 15, 16; xxxvii. 28; xliii. 21; xxiv. 22).



MOLOCH.

MONTHS of the Jewish year: Nizan or Abib (Ex. xiii. 4; 2 Esd. ii. 1), corresponding nearly to March; Zio (April), (3 Kings vi. 1); Sivan (May), (Bar.. i. 8); Thammuz (June); Ab (July); Elul (August), (1 Mach. xiv. 27); Ethanim (September), (3 Kings viii. 2); Bul (October), 3 Kings vi. 38); Casleu (November), (2 Esd. i. 1; 2 Mach. i. 9); Thebat (December); Sebat (January); Adar (February), (Esther iii. 7; 1 Mach. vii. 43).

MORI'A, a mountain on which Solomon's temple was built (2 Paral. iii. 1).

MORTIFICA'TION of the flesh inculcated (Rom. vi. 12; viii. 12; Gal. v. 16; Eph. iv. 22; Col. iii. 5; Tit. ii. 12; 1 Pet. ii. 1; iv. 6; Heb. xii. 1; 1 Cor. ix. 27).

MO'SA, son of Caleb (1 Paral. ii. 46).

MO'SA, son of Zamri, descendant of Jonathan (1 Paral. viii. 37; ix. 42, 43).

MO'SEL, a city mentioned by Ezechiel (xxvii. 19).

MOS'ERA, an encampment of the Israelites near Mount Hor, where Aaron died (Deut. x. 6).

MOS'EROTH, an encampment of the Israelites (Num. xxxiii. 30).

MO'SOCH, sixth son of Japheth (Gen. x. 2).

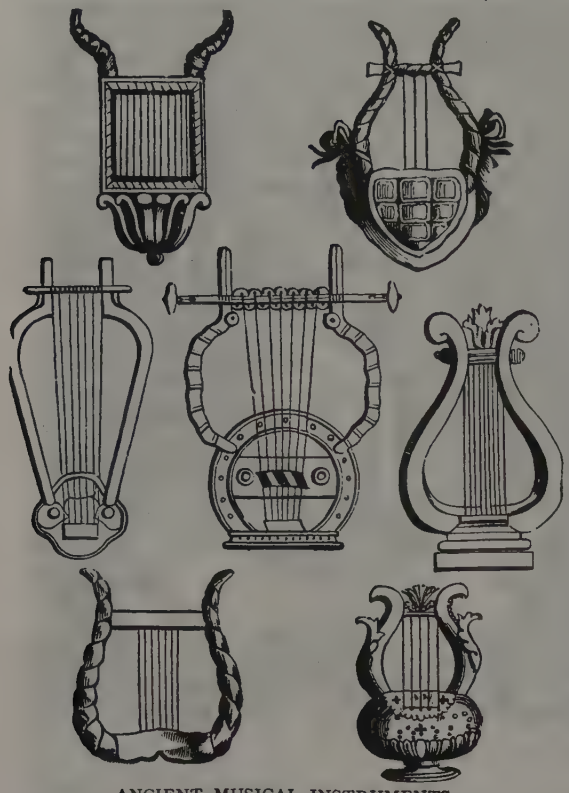
MO'SES, son of Amram and Jochabed, of the tribe of Levi, was born in Egypt, 1571 B. C. His sister Mary and his brother Aaron were older than he. Some time before his birth Pharao, king of Egypt, ordered all male Hebrew children to be killed at their birth (Ex. i. 16); his mother concealed him for three months (ii. 2); and then placed him in a basket of bulrushes and laid it in the river Nile. The daughter of Pharao going to bathe saw the child, and compassionately resolved to adopt it. A Hebrew woman was called to nurse it, and was really Jochabed herself (9); the princess after three months took him and gave him the name Moses, and he was brought up at court and instructed in all the wisdom of the Egyptians (Acts vii. 20–22); when he was forty years old he slew an Egyptian who was oppressing an Israelite (Ex. ii. 11, 12; Acts vii. 23, 24); afterwards when endeavoring to prevent two of his countrymen from quarreling, he was reproached with



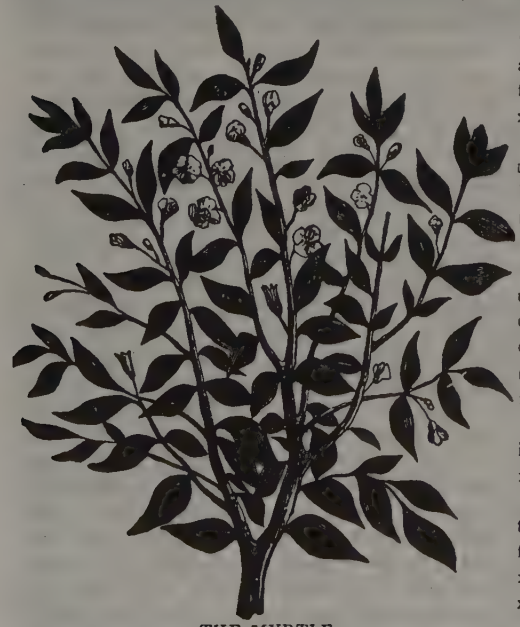
MOSES' ROD CHANGED TO A SERPENT.

the death of the Egyptian (Ex. ii. 13, 14; Acts vii. 26–28); Moses then fled to Madian, and after defending the daughters of Raguel or Jethro, a priest, remained with him and married his daughter Sephora, who bore him two sons, Gersam and Eliezer (Ex. ii. 22); God appeared to him in a burning bush on Mount Horeb, and commanded him to assemble the ancients of Israel, and go with them to the king of Egypt and demand the release of his people (Ex. iii.); God gave him miraculous powers, and associated Aaron with him (Ex. iv.); Pharao refused to let the Israelites go, and oppressed them more grievously (Ex. v.); on which Moses smote Egypt with nine plagues, and finally with the death of their first-born (Ex. vii.–xii.); the Israelites escaped by observing the rite of the paschal lamb then instituted (Ex. xii.); he then led the Israelites out of Egypt after they had been there 430 years (xii. 40), to return to the land of Chanaan which God promised them (Ex. iii. 8; xiii. 5); he led them by the way of the desert, God showing the way by day in a pillar of cloud and by night in a pillar of fire (xiii. 18, 21); Pharao pursued them and overtook them at the Red Sea, which divided when Moses stretched forth his hand, allowing the children of Israel to pass through, but overwhelmed the Egyptian army when it followed (Ex. xiv.); Moses composed and sang a canticle to praise God (xv.); the people murmured for food, and God sent quails, also manna, a food which lasted for forty years (xvi.); when they murmured for water at Raphidim, Moses struck the rock and water came forth, but as he showed doubt, God declared that he should not enter the promised land (Ex. xvii.; Num. xx.); the Amalecites attacked them here but were defeated by the prayer of Moses (xvii. 8–14); Jethro here brought to Moses Sephora and her children (xviii. 5); Moses appointed judges over the people (25); he went up Mount Sinai, and received from God the

ten commandments on two tables of stone and directions for the government of the people, the worship of God and the ministry (Ex. xix.–xxxi.; Levit. i.–xxvii.; Deut. i.–xxxii.); during his stay on the mountain the people induced Aaron to make a golden calf, which they worshipped. Moses descending threw down the tables of the law and broke them. Then, at the head of the Levites, he cut his way through the idolaters, killing 23,000 men (Ex. xxxii. 1–28); Moses then hewed two tables, on which God inscribed the commandments (Ex. xxxiv.; Deut. x.); the altars, lavers, and table, as well as the vestments for Aaron and his sons, to be made as God had directed (Ex. xxxvi.–xxxix.; Num. viii.–x.); when the tabernacle was set up God filled it with his majesty (xl.); the people frequently murmured against Moses, and even Aaron and Mary joined, but God justified his servant (Num. xi.–xii.); when they approached the Promised Land, Moses sent spies from each tribe to reconnoitre the land, but they all except Josue and Caleb spoke so strongly against it that the people refused to advance; in consequence the people were condemned to wander in the desert for forty years, and of all who came out of Egypt only Josue and Caleb lived to enter the Promised Land (Num. xiii.; xiv.); Moses condemned Core, Dathan, and Abiron, who rebelled against Aaron, and they were swallowed up alive (Num. xvi.); he defeated Arad, king of Chanaan, at Horma (Num. xxi. 3); Sehon, king of the Amorrhites, at Jasa (23); Og, king of Basan, at Edrai (33–35); the king of Moab, and the kings of the Madianites (xxii.; xxxi. 8); when the people were bitten by fiery serpents, he set up a brazen serpent, and all who looked on it were cured (Num. xxi. 9); Moses allotted lands to the tribes of Ruben, Gad, and half of Manasses, on the east side of Jordan (Num. xxxii.); he blessed the people, and having seen the Promised Land from Phasga, on Mount Nebo, and died there at the age of 120 (Deut. xxxiii.–xxxiv.); he was buried in the valley of Moab over against Phogor (xxxiv. 6); and his burial-place is unknown to man. The archangel Michael disputed with the devil for his body (Jude 9); Moses prayed constantly for his people (Ex. xiv. 15; xvii. 4, 11; xxxii. 11, 13, 31; Num. xi. 2; xiv. 13, 17; xxi. 7; Deut. ix. 18, 26); he is praised (Deut. xxxiv. 7, 8, 10; Ecclus. xlv. 1); he appears with Elias at the Transfiguration of our Lord (Matt. xvii. 3); he is the first of the inspired writers, having prepared the Pentateuch, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.



ANCIENT MUSICAL INSTRUMENTS.



THE MYRTLE.

MOUNT AB'ARIM, one of a chain of mountains connected with Phasga and Nebo, extending from the mountains of Galaad to the plains of Moab (Num. xxvii. 12–14; Deut. xxxii. 49–52).

MOUNT of AM'ALECH, in the tribe of Ephraim (Judg. xii. 15).

MOUNT CAL'VARY, the place of our Lord's crucifixion (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17).

MOUNT CAR'MEL, on the Mediterranean, between Dora and Ptolemais, in the tribe of Aser (Jos. xix. 26); Elias confounds the priests of Baal at Mount Carmel by drawing down fire from heaven (3 Kings xviii.); Eliseus goes to Mount Carmel (4 Kings ii. 25); its beauty a type (Amos i. 2; ix. 3).

MOUNT EPHRAIM (Jos. xxiv. 30; Judges ii. 9; 2 Paral. xix. 4).

MOUNT ENGAD'DI, near the Dead Sea (Jos. xv. 62).

MOUNT GA'AS, in the tribe of Ephraim (Jos. xxiv. 30; Judg. ii. 9).

MOUNT GAR'AZIM, where the Samaritans had their temple.

MOUNT GEL'BOE, in the plain of Jezrael, where Saul and his sons perished in battle (1 Kings xxxi. 1; 1 Paral. x. 1; 2 Kings i. 6).

MOUNT HE'BAL, near Garizim, curses invoked at (Deut. xi. 29; xxvii. 13); Josue built an altar there (Jos. viii. 30).

MOUNT HER'MON, beyond the Jordan, near Libanus (Deut. iii. 8; Jos. xi. 3; xii. 4; xiii. 5; Judg. iii. 3; 1 Paral. v. 23; Ps. lxxxviii.; cxxxii. 3; Cant. iv. 8).

MOUNT HOR, in Edom or Idumea (Num. xx. 22); the Israelites at (xx.; xxi.); Aaron dies there (xxxiii. 38; Deut. xxxii. 50).

MOUNT HO'REB, near Sinai, in Arabia Petræa. God appears to Moses in a burning bush on (Ex. iii. 1; Deut. i. 2); the Israelites at (Ex. xxxiii.; Deut. i., iv., xviii.; 3 Kings viii., xix.); Moses draws water from the rock (Ex. xvii. 6); God makes a covenant with the Jews at (Deut. v. 2); Elias reaches it by miraculous food (3 Kings xix. 8).

MOUNT'AINS OF JUDA, the mountains in the south of their territory tending to Idumea (Luke i. 39, 65).



THE MUSTARD OF PALESTINE.

MOUNT LIB'ANUS (Deut. i. 7; Jos. i. 4; Judg. iii. 3; 3 Kings iv. 33; 4 Kings xiv. 9; 2 Paral. ii. 8; 1 Esd. iii. 7, etc.) See LIBANUS.

MOUNT MORI'A, on which the temple was built (2 Paral. iii. 1).

MOUNT NE'BO, part of the mountains of Abarim. Moses died there (Num. xxxii. 3; Deut. xxxiv. 1).

MOUNT OF OL'IVES or **OLIVET,** near Jerusalem (Zach. xiv. 4); our Lord arrives at (Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John viii. 1); while sitting on he foretells the destruction of Jerusalem (Matt. xxiv. 3; Mark xiii. 3); he passes the night on (Luke xxi. 37); received with hosannas and palms on descending from it (Luke xix. 37); he went to it after the Last Supper (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39); ascends to heaven from (Acts i. 12).

MOUNT PHA'RAN, in Arabia Petræa (Gen. xiv. 6; Deut. i. 1).

MOUNT PHAS'GA, beyond the Jordan (Num. xxi. 20); Deut. xxxiv. 1).

MOUNT SEIR or **EDOM** (Gen. xiv. 6).

MOUNT SEMERON, on which Samaria was built (2 Paral. xiii. 4).

MOUNT SI'NAI, in Arabia Petræa (Deut. xxxiii. 2), where Moses received instructions and the tables of the law from God. Spiritual meaning of (Gal. iv. 24).

MOUNT SI'ON, on which the city of David was built (Deut. iv. 48).

MOUNT THA'BOR, in upper Galilee, north of the Great Plain (Judg. iv. 6); it is generally regarded as the scene of the transfiguration of our Lord; it was in the tribe of Zabulon (Jos. xix. 22; 1 Paral. vi. 77); Barac defeats Sisara there (Judg. iv. 14); referred to (Ps. lxxxviii. 13; Jerem. xlvi. 18; Osee v. 1).

MOUNT'AIN, our Lord's sermon on the (Matt. v.–vii.); our Lord is tempted by Satan on a mountain (Matt. iv. 8); he is transfigured on a mountain (Matt. xvii. 1; Mark ix. 1); he retires on a mountain to pray (Matt. xiv. 23; Mark vi. 46; Luke vi. 12); he enters Jerusalem in triumph from Mount Olivet (Luke xix 37); he is crucified on the mountain (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17); ascends to heaven from a mountain (Acts i. 12).

MOURN'ING OF EGYPT, a place so called (Gen. l. 11).

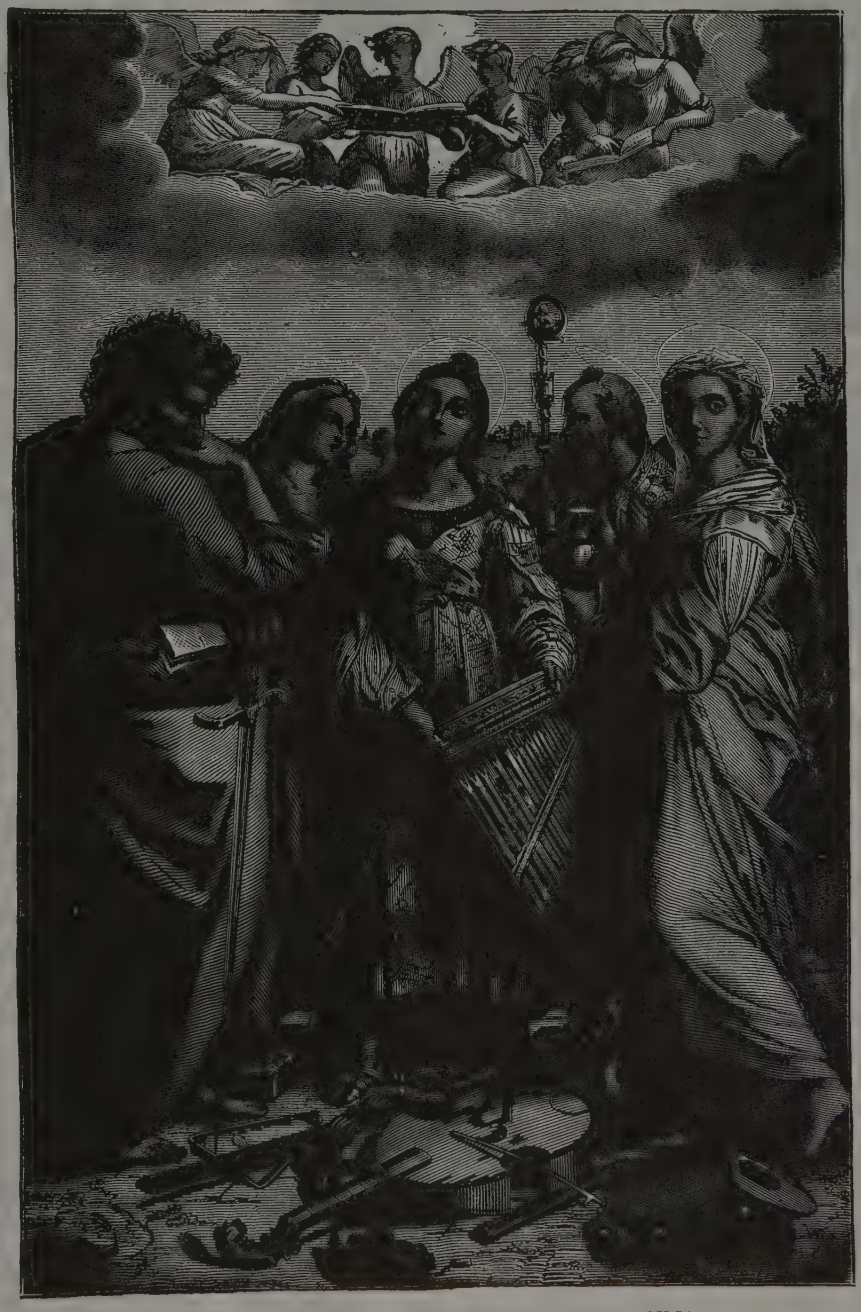
MOUSE, MICE, rodent animals, classed as unclean (Lev. xi. 29); Azotus overrun with mice (1 Kings v. 6); the Philistines send to the Israelites golden mice according to the number of their cities in order to be delivered (vi. 18); Israelites compared to mice (Judith xiv. 12); those who ate them to be consumed (Isai. lxvi. 17).

MUR'DER, forbidden, committed, punished (Gen. iv.; ix. 5, 6; xxxvii. 18; Ex. xx. 13; Lev. xxiv. 17; Deut. xix. 11; xxvii. 24; 2 Kings iv. 7, 12; 3 Kings ii. 5; 4 Kings xxi. 16; Prov. vi. 17; xxviii. 17; Ecclus. xxxiv. 27; Lam. iv. 13; Ezech. xi. 6; xxii. 2; xxiv. 6; Osee iv. 2; Matt. xix. 18; xxiii. 35; John viii. 44; Rom. xiii. 9; Gal. v. 21); the law permits killing a night robber (Ex. xxii. 2); law as to involuntary killing (Deut. xix. 4; Jos. xx. 3); concealed murders (Deut. xxi. 1).

MUR'MURERS, their guilt and punishment (Ex. xiv. 11; xv. 24; xvi. 2–8; xvii. 3; Num. xi. 1; xii. 1, 9, 10; xiv. 2, 20; xvi. 3; xvii. 13; xx. 2; xxi. 5; Deut. i. 27; Jos. ix. 18; Wisd. i. 11; Matt. xx. 11; Luke xv. 2; xix. 7; John vi. 41; Acts vi. 1; 1 Cor. x. 10; Jude 16).

MU'SICAL INSTRUMENTS, the harp and organ invented (Gen. iv. 21); trumpets used in divine worship (1 Paral. xvi. 42); psalteries, harps, cymbals (xv. 16–21; 2 Paral. xxix. 25; Ps. xxxii. 2; xci. 4; cvii. 3; cl. 3–5); timbrel (Ex. xv. 20; Ps. lxxx. 3); flute, sackbut and symphony (Dan. iii. 5).

MUS'TARD SEED, parable of the (Matt. xiii. 31; Luke xvii. 19; Mark iv. 31); faith as of a mustard seed (Matt. xvii. 19; Luke xvii. 6).



SACRED MUSIC AND ITS PATRONESS—SAINT CECILIA.

MYRRH, used in sacred oils (Ex. xxx. 23); as a perfume (Esth. ii. 12; Ps. xliv. 9; Cant. i. 12;) one of the gifts offered to our Lord by the wise men (Matt. ii. 12); offered to our Lord on the cross (Mark xv. 23); used in embalming him (John xix. 39).

MYRTLE TREES, vision of the (Zach. i. 8).

MYS'IA, a province in Asia Minor. St. Paul preached there (Acts xvi. 7, 8).

MYS'TERY of the kingdom of God confided to the apostles only (Matt. xiii. 11; Mark xiv. 11; Luke viii. 10); the apostles made the dispensers of the mysteries of God (1 Cor. iv. 1); the mystery of faith (1 Tim. iii. 9); the mystery of God complete (Apoc. x. 7).

NA'AMA, an Ammonitess, wife of Solomon, and mother of Roboam (3 Kings xiv. 21; 2 Paral. xii. 13).

NA'AMAN, general of the armies of Benadad, king of Syria, highly esteemed, but a leper (4 Kings v.); one of his slaves, a Jewish girl, induces him to go to the prophet Eliseus, who bade him bathe seven times in the Jordan. He did it reluctantly, but was cured. He became a worshipper of the one true God. His leprosy passed to Giezi, the prophet's servant, in punishment of his avarice and falsehood (4 Kings v.; Luke iv. 27).

NA'AMATHITE, Sophar, one of Job's friends, is called "the Naamathite," but whether from the name of a tribe or town is unknown (Job ii. 11; xi. 1; xx. 1; xlii. 9).

NA'ARATHA, a city in the tribe of Ephraim (Jos. xvi. 7).

NAA'RIA, fifth son of Sechenias (1 Paral. iii. 22); he was one of the leaders of the 500 Simeonites who extirpated the Amelecites of Mount Seir (iv. 41).

NA'AS, king of the Ammonites, besieged Jabes, of Galaad (1 Kings xi. 1), and demanded that every man should put out one eye. They sent for aid to Saul, who by threat of extirpation to all who did not rally to him, raised an army and cut the Ammonite army to pieces (1 Kings xi. 1–11); Naas subsequently

showed kindness to David (2 Kings x. 2), so that on his death David sent ambassadors to his son Hanon to condole with him (x. 1, 2).



MOUNT NEBO

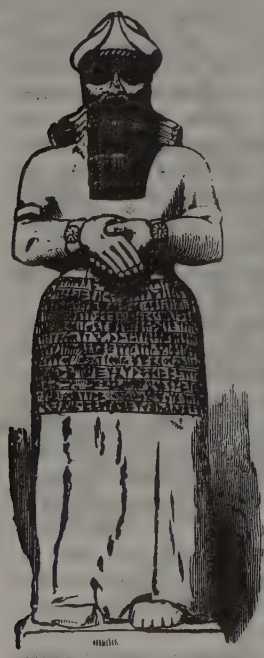
NA'AS, father of David, Abigail and Sarvia (2 Kings xvii. 25); the same as Isai or Jesse (2 Kings xvii. 25; 1 Par. ii. 13).

NAAS'SON, a place in the tribe of Nephthali (Tob. i. 1).

NAB AJOTH, oldest son of Ismael (Gen. xxv. 13; xxviii. 9; xxxvi. 3; 1 Par. i. 29; Isai. lx. 7).

NA'BAL, a rich man of the tribe of Juda, and house of Caleb, living in the wilderness of Maon. He refused provisions to David, and escaped David's vengeance by the intercession of Abigail. He died soon after apparently of fright at the danger he had incurred (1 Kings xxv. 2–38).

NA'BO, an idol of the Babylonians (Isai. xlvi. 1; Jerem. xlviii. 1).



NABO.—Assyrian Statue in British Museum.

NA'BOTH, an Israelite of Jezrahel. He refused to sell his vineyard to king Achab. Jezabel had Naboth falsely accused of blasphemy and treason, unjustly condemned and put to death. Achab then seized the vineyard, but Elias denounced the judgments of God on Achab and Jezabel (3 Kings xxi. 1–24).

NAB'UCHODONOSOR (Saosduchin), king of Ninive, defeats Arphaxad, king of the Medes (Judith i. 5); sends Holofernes to reduce the nations to him (ii. 1); his army defeated beforeBethulia (xv. 1).

NAB'UCHODONOSOR, king of Babylon. He reconquered Charcamis from Nechao, king of Egypt, and took Jerusalem, carrying away captive Joakim, whom Nechao had put on the throne (2 Paral. xxxv.; xxxvi. 4–6); he left him, however, as tributary, and on his rebellion three years after, sent roving tribes against him, 603 B. C. (4 Kings xxiv. 2); in the second year of his reign he had a mysterious dream, which Daniel, a captive, interpreted (Dan. i. 1–44); Joachim, king of Juda, having revolted, Nabuchodonosor besieged and took Jerusalem, and carried off the king, and all but the poorest of the people, and all the treasures and vessels of the temple, 599 B. C. He left Sedecias as king, but he too revolted, and Nabuchodonosor again besieged the city, and after suspending the siege to meet and defeat Pharao Ephree, took Jerusalem,and destroyed the city and temple, 588 B. C. (4 Kings xxv. 11; Jerem. xxxix. 10). He reduced Sidon, Moab, Ammon, Edom and Tyre (Jerem. xlviii., xlix.; Ezech. xxvi.; Isai. xiv. 2, 8); he conquered Egypt, 571 B. C. (Ezech. xxix. 17–20); Daniel explained another mysterious dream (Dan. iv. 1); in 569 B. C. he was stricken with insanity, and ate grass like a beast, and was not restored for seven years (Dan. iv. 26–30); on his recovery he erected a golden statue, and cast the three Hebrew children into a fiery furnace for refusing to worship it (Dan. iii.) He died 562 B. C.

NAB'UTHEANS, a tribe in the desert, friendly to the Machabees (1 Mach. v. 25; ix. 35).

NAB'UZARDAN, general of Nabuchodonosor, destroyed the temple and walls of Jerusalem, and carried off the remnant of the people (4 Kings xxv. 8; Jerem. xxxix. 9, 11); on the death of Godolias, he ravaged Judea, and reduced the Ammonites (Jer. lii. 30).

NA'CHON. Oza was struck for his rashness at the floor of Nachon (2 Kings vi. 6).

NA'CHOR, son of Sarug, and father of Thare (Gen. xi. 22).

NA'CHOR, son of Thare (Gen. xi. 27).

NA'DAB, eldest son of Aaron, struck dead for offering fire not taken from the altar, 1490 B. C. (Lev. x. 1–3; Num. iii. 4).

NA'DAB, son of Jeroboam, king of Israel. He reigned two years, B. C. 954–2, and was assassinated by Baasa, at the siege of Gebbethon (3 Kings xiv. 20; xv. 25–28).

NAHA'LIEL, one of the encampments of the Israelites in the desert (Num. xxi. 19).

NAHAS'SON, son of Aminadab (Ruth iv. 20); prince of the tribe of Juda on leaving Egypt (Num. i. 7; ii. 3; vii. 12).

NA'HUM, the Elcesite, the seventh of the twelve minor prophets. He was a native of Elcese or Elcesai, supposed to be a town in Galilee. He prophesied after the captivity of the ten tribes, and foretold the destruction of Ninive.

NA'HUM. One of the canonical books of the Old Testament,containing the prophecies of Nahum (Nah.)

NA'IM, a village in Galilee, near Hermon, where our Lord raised to life the widow's son, whom they were carrying to the grave (Luke vii. 11–18).

NA'JOTH, a place near Ramatha. David fled to it from Saul (1 Kings xix. 19); Samuel dwelt there with the sons of the prophets (23).

NA'KED. It is an obligatory work of mercy to clothe them (Isai. lviii. 7; Ezech. xviii. 7; Tob. i. 20; Matt. xxv. 36, 38).

NAME. The name of God to be reverenced, and not taken in vain (Ex. xx. 7; Deut. v. 11; xxviii. 58; Ps. cx. 9; Mich. iv. 5; 1 Tim. vi. 1).

NAME of Jesus announced by an angel (Matt. i. 21; Luke i. 31); given to him at his circumcision (Matt. i. 25; Luke ii. 21); the power of the name of Jesus (Phil. ii. 9, 10); miracles wrought in the name of Jesus (Acts iii. 6; iv. 10; xix. 13); all our works to be done in the name of (Col. iii. 17); baptism in the name of (Acts viii. 12, 16).

NANE'A, a Persian goddess. Antiochus Epiphanes endeavored to plunder her temple at Elymais, but his emissaries with their leader were entrapped and slain (2 Mach. i. 13–16; 1 Mach. vi. 1–4).

NARCIS'SUS, St. Paul mentions his household as converts (Rom. xvi. 11).

NA'THAN, a prophet; sent to David to prevent his building the temple (2 Kings vii. 4; 1 Paral. xvii. 1); reproves him for his adultery and murder (2 Kings xii. 4;); induces David to anoint Solomon as king (3 Kings i.); wrote an account of the reigns of David and Solomon (1 Paral. xxix. 29; 2 Paral. ix. 29; xxix. 25).

NA'THAN, son of David and Bethsabee (2 Kings v. 14); and father of Mathatha (Luke iii. 31).

NA'THAN, brother of Joel, one of David's bravest warriors (2 Kings xxiii. 36; 1 Paral. xi. 38).

NA'THAN, one of the leading Jews who returned with Esdras from Babylon, and was sent by him to Eddo (1 Esd. viii. 16).

NATHAN'AEL, prince of the tribe of Issachar in the exodus (Num. i. 8; vii. 18).

NATHAN'AEL, fourth son of Jesse, and brother of David (1 Par. ii. 14; 1 Kings xvi. 6, 8, 9).

NATHAN'AEL, a doctor of the law, sent by Josaphat through his kingdom to instruct the people (2 Paral. xvii. 7).

NATHAN'AEL, a disciple of our Lord. Philip told him that they had found the Messias, and our Lord showed his knowledge of him (John i. 45–49); our Lord appeared to him after his resurrection (xxi. 2). Many think him to be the same as Bartholomew, which is only a patronymic name.

NATHANMELECH, eunuch of king Manasses, having charge of the chariots consecrated to the sun (4 Kings xxiii. 11).

NATHIN'ITES, men given by David and the princes for the service of the Levites (1 Esd. viii. 20; ii. 58).

NAZ'ARETH, in Galilee, in the tribe of Zabulon, on the side of Thabor. Here our Lord resided most of his life, from his return from Egypt to the commencement of his public ministry (Luke ii. 51; iv. 16); he preached in the synagogue (iv. 16); the people would not hear him, but attempt to kill him (30). In the inscription placed by Pilate on the cross, he is called of Nazareth (John xix. 19).

NAZ'ARITES, persons bound to God by vows (Gen. xlix. 26; Num. vi. 18–21; Judg. xiii. 5, 7; xvi. 17; Matt. ii. 23; Acts xviii. 18); abstinence practised by them (Judg. xiii. 7; Amos ii. 12; Num. vi. 3).

NEAP'OLIS, a city in Macedonia, visited by St. Paul (Acts xvi. 11).

NEB'AHAZ, god of the Hivites (4 Kings xvii. 31).

NE'BO, a mountain in Moab where Moses died (Deut. xxxiv. 1).

NECHA'O, king of Egypt, conquered Carchamis, and killed Josias, king of Juda, in battle at Mageddo 610, B. C. (4 Kings xxiii. 29, 30; 2 Paral. xxxv. 20); he deposed Joachaz at Rebla, and made Eliacim king, calling his name Joakim (4 Kings xxiii. 33–35; 2 Paral. xxxvi. 3, 4); he is defeated by Nabuchodonosor (4 Kings xxiv. 7).

NE'HELES'COL, the torrent of the cluster of grapes, the point reached by the spies, and called so from the immense cluster they found (Num. xiii. 25).

NEHEMI'AS, son of Helchias, born at Babylon during the captivity. He was of a priestly family (2 Mach. i. 18, 21; 2 Esd. i. 1; x. 1); he is called Athersatha (1 Esd. ii. 63; 2 Esd. vii. 65); he fasted, prayed, and humbled himself before the Lord to obtain from the king permission to rebuild Jerusalem. King Artaxerxes noticing his sadness, asked the reason, and granted his request. He went to Jerusalem, and finding the people well disposed, showed his authority, and they began to rebuild the walls. Sanaballat, and other enemies of the Jews, endeavored to thwart the plan and kill him; but the work was completed (2 Esd. i.–vi.); the walls and gates were then dedicated, and the Feast of Tabernacles celebrated (viii., xii.); as much of the city within the walls was unoccupied, he drew many into the city, and corrected many abuses (xi.); he compelled those who had married heathen women to dismiss them, provided for the maintenance of the priests, and the observance of the Sabbath, and all the people publicly renewed the covenant with the Lord (ix., x., xiii.); the fire of temple had been hidden in a well; water poured from this by Nehemias on the altar restored the sacred fire (2 Mach. i. 18); he also collected the sacred books (ii. 13, 14); he returned to Babylon to obey the king's orders (2 Esd. v. 14; xiii. 6), but is said to have died at Jerusalem, 424 B. C. The second book of Esdras bears the name of Nehemias, and seems drawn from the commentaries of Nehemias mentioned in 2 Mach. ii. 13.)

NEIGH'BOR. Who is our neighbor? (Luke x. 29); we are to love our neighbor as ourself (Matt. v. 43; xxii. 39; Mark xii. 31; Rom. xiii. 9); he that loveth his neighbor fulfilleth the law (Rom. xiii. 8); we are not to judge our neighbor (James iv. 13).

NEM'ROD, son of Chus, a stout hunter before the Lord (Gen. x. 8, 9); he founded the kingdom of Babylon (x.); it included Arach, Achad, and Chalanne in the land of Sennaar.

NE'OPHYTE, one newly converted, not to be made a bishop (1 Tim. iii. 6.)

NE'PHI, or **NEPHTHAR,** the place where the fire from the altar had been hidden, and whence the water rekindled the fire at the prayer of Nehemias (2 Mach. i. 36).

NEPH'THALI, sixth son of Jacob, born of Bala, Rachel's handmaid (Gen. xxx. 8); his sons were Jasiel, Guni, Jeser, and Sallem (Gen. xlvi. 24); Jacob, in blessing him, says: Nephthali, a hart let loose and giving words of beauty (Gen. xlix. 21).

NEPH'THALI, the tribe of. On leaving Egypt it numbered 53,400, and at Settim 45,400, men able to bear arms (Num. i. 42, 43; xxvi. 50). Their prince was Ahira, the son of Enan (Num. ii. 29); the Promised Land was viewed by Nahabi, son of Vapsi (xiii. 15); Moses promised it abundance, and the possession of the sea and the south (Deut. xxxiii. 23); its share in the Promised Land was the sixth lot, on the Jordan, bounded by Zabulon on the south, Aser on the west, and Juda on the east (Jos. xix. 32); they failed to exterminate the Chanaanites (Judg. i. 33); with Zabulon they defeat Jabin's army under Sisara (Judg. iv. 6); they were the first to be carried captives to Assyria (4 Kings xv. 29); Isaias predicted that they should see the light of the Messias (Isai. ix. 1); and our Lord preached frequently in the territory of Nephthali (Matt. iv. 13, 15). See TOBIAS.



NAZARETH.

NE'REUS, a disciple of St. Paul (Rom. xvi. 15).

NER'GEL, a god of the Cuthites, worshipped at Samaria (4 Kings xvii. 30).

NER'EGEL and **SERESER,** mentioned among the princes of Babylon (Jer. xxxix. 3, 13).

NE'RO, Roman emperor, some of his household received the faith (Phil. iv. 22). St. Paul appealed to him when arrested in the temple of Jerusalem (Acts xxv. 10–12); and appeared before him (2 Tim. iv. 16, 17). According to tradition, Nero put St. Peter and St. Paul to death.

NES'ROCH, a god of the Assyrians, in whose temple Sennacherib was slain by his own sons (4 Kings xix. 37; Isai. xxxvii. 38).

NET. The parable of the net (Matt. xiii. 47); the net is mentioned in Exodus xxvii. 4; the apostles leave their nets (Matt. iv. 18, 20; Mark i. 18); their nets breaking at the miraculous draught of fish (Luke v. 6).

NETTLES, a stinging plant (Prov. xxiv. 31; Isai. xxxiv. 13; Osee ix. 6).

NEW MOON. The Hebrew months were lunar and began with a new moon. Sacrifices were appointed for this time (Num. xxviii. 11–15; x. 10; 1 Paral. xxiii. 31; 4 Kings iv. 23; Ezech. xlv. 17; that of the month Tizri was most solemn (Lev. xxiii. 24; Num. xxix. 1); God rejected the new moons on account of their sins (Isai. i. 14); Judith did not fast on the new moons, being holidays (Judith viii. 6).

NEW TEST'AMENT, the new covenant in the blood of our Lord, foretold (Jer. xxiii. 3); Christ the intermediator by his blood (Matt. xxvi. 28; Heb. ix. 15; xii. 24; xiii. 20). The term is used to comprise the collected canonical books since the birth of Christ, namely, the four gospels, the Acts of the Apostles, Epistles of St. Paul, St. James, St. Peter, St. John, St. Jude, and the Apocalypse.

NICA'NOR, son of Patroclus (2 Mach. viii. 9); commander of the elephants under Antiochus Epiphanes, made governor of Judea (xiv. 12); sent into Judea by Lysias (1 Mach. iii. 38, 39; 2 Mach. viii. 9, 10); but was defeated by Judas with the loss of 9,000 men (2 Mach. viii. 24); Nicanor was sent again about four years later, and endeavored to entrap Judas, but was again routed at Capharsalama (1 Mach. vii. 26–32); he threatened to destroy the temple if Judas was not given up (33–35); being reinforced, he again met Judas at Adarsa, where he was defeated and slain (39–43) 161 B. C.

NICA'NOR, one of the seven deacons appointed at Jerusalem soon after the descent of the Holy Ghost (Acts vi. 5, 6).

NICODE'MUS, a Pharisee and disciple of Christ. He is called by St. John "a ruler of the Jews" (John iii. 1); and by our Lord "a master in Israel" (iii. 10); he came to our Lord by night and was instructed by him (iii. 1–21); when the Pharisees sent ministers to arrest our Lord, Nicodemus protested against judging any one unheard (vii. 50); they asked him whether he was a Galilean (52); after our Lord's crucifixion, he took a mixture of myrrh and aloes and went with Joseph of Arimathea, took down his body, bound it with spices, and laid it in the sepulchre (xix. 39–42).

NICOLA'ITES, early heretics mentioned by St. John (Apoc. ii. 6, 15).

NIC'OLAS, a proselyte (that is, a Gentile converted to Judaism) of Antioch. He was one of the

seven deacons chosen at Jerusalem after the descent of the Holy Ghost (Acts vi. 5).

NICOP'OLIS, a city of Epirus, where St. Paul passed the winter of A. D. 64, and to which city he summoned Titus (Tit. iii. 12).

NI'GER, surname of Simon, one of the prophets and doctors at Antioch (Acts xiii. 1).

NILE, the famous river of Egypt (Gen. xv. 18; 3 Kings viii. 65; 4 Kings xxiv. 7; Amos ix. 5); Isaias alludes to its fertilizing the country (xxiii. 3); Josue calls it the troubled river that watereth Egypt



THE NILE AT LUXOR.

(xiii. 3); Jeremias speaks of the troubled water of Egypt (ii. 18). The name Nile is in Isaias xxiii. 23.

NIN'IVE, a great city of Assyria, built by Assur (Gen. x. 11); it does penance at the preaching of Jonas (Jon. iii. 5); Sennacherib slain in (4 Kings xix. 36; Isai. xxxvii. 37); Nabuchodonosor reigns in (Judith i. 5); the Israelites were taken to as captives (Tob. i.); its destruction or desolation foretold (Tob. xiv. 5; Nah. i.; Soph. ii. 13); on the day of judgment it will condemn the Jews (Matt. xii. 41).

NI'SAN, one of the months of the Jewish year, called in the earlier books Abib; but Nisan in 2 Esd. ii. 1; Esther iii. 7, 12; xi. 2.

NI'TRE, an alkali mentioned (Prov. xxv. 20; Jerem. ii. 22).

NOADI'AS, a false prophet, who endeavored to thwart Nehemias (2 Esd. vi. 14).

NOBE, a priestly city. David here received from Achimelech loaves of proposition and the sword of Goliath (1 Kings xxii. 9; xxi. 1).

NO'DAB aided Ruben, Gad and Manasses against the Agarites (1 Paral. v. 19).

NO'E, son of Lamech, born 2948 B. C. (Gen. v. 28, 29); he begat Sem, Cham, and Japheth (v. 31; vi. 10); in the general wickedness, Noe found grace before the Lord (vi. 8); he was a just and perfect man, and walked with God (9); by God's command he built an ark, and entered it with his wife, his sons and their wives, and a certain number of all animals and birds (vi. 13–22; vii. 1–16); and they were preserved from the deluge which covered the whole earth (vii. 17–24); when the ark rested on the mountains of Armenia, he sent out a raven, and then a dove, but waited for God's direction to leave the ark. His first act was to build an altar, and offer a sacrifice to God (viii. 16–22); God blessed Noe, gave him certain precepts, and established a covenant with him (ix. 1–17); Noe cursed Chanaan, son of Cham, for disrespect to him when unwittingly overcome with wine (ix. 25); he lived 350 years after the flood, and died at the age of 950 (28, 29); St. Peter calls him a preacher of divine justice (2 Pet. ii. 5); and the son of Sirach praises him (Ecclus. xliv. 17).

NOE'MA, sister of Tubalcain; is one of the four antediluvian women mentioned by name (Gen. iv. 22).

NOE'MI, a Moabitess, widow of Elimelech, and mother-in-law of Ruth (Ruth i. 2–iv. 17).

NOHEST'A, daughter of Elnathan, wife of king Joachim, and mother of king Joachin (4 Kings xxiv. 8).

NOHEST'AN, the name given in the days of king Ezechias to the brasen serpent made by Moses (Num. xxi. 8), and which he destroyed, as it was worshipped (4 Kings xviii. 4).

NO'PHE, a city of the Moabites (Num. xxi. 30).

NO'PHETH, a province (Jos. xvii. 11).

NORTH, a Jewish priest making offerings was required to face the north (Lev. i. 11).

NOV'ELTY. We are to fly novelty, and adhere to the doctrine of the elders (Prov. xxii. 28; Ecclus. viii. 11; Jer. vi. 16; Rom. xvi. 17; Gal. i. 6–8; 1 Tim. vi. 20; 2 Tim. iv. 3; 2 Pet. iii. 17; 1 John ii. 24; 2 John 7; Jude 17–20).

NUM'BERING AND GENEALOGY of the descendants of Adam (Gen. v. 1); of the descendants of Sem, Cham and Japheth (x. 1); of Nachor (xxii. 20); of Abraham by Cetura (xxv. 1); of Ismael (xxv. 12–17); of Jacob and his sons when he went to Egypt (xlvi. 8); of the Israelites in Egypt (Ex. i. 1); of the princes of Israel (vi. 14); of the articles intended for the worship of God (xxxix.); of men able to bear arms (Num. i. 1–46); of the tribe of Levi (iii. 1; iv. 2; xxvi. 57); of the heads of families at Mount Sinai (x. 13); of men twenty years old and over (xxvi. 4); of booty taken (xxxi. 26); of kings conquered by the people of God (Jos. xii. 1); of cities captured (xv.); the numbering of the people by David is punished by God (2 Kings xxiv.; 1 Paral. xxi. 5); of Asa's officers and troops (2 Paral. xiv. 8); of the people of the kingdom of Juda carried captive to Babylon (4 Kings xxiv. 14–16; xxv. 11; 2 Paral. xxxvi. 20); of those who returned from Babylon to Jerusalem under Cyrus (1 Esd. ii. 1–62); of those with Esdras under Artaxerxes (viii. 1–16); of those who married heathen women (x. 17, 44); of those who rebuilt the walls of Jerusalem (2 Esd. iii. 1); of those who returned with Zorobabel (vii. 6); of those who renewed the covenant (ix. 1); of those who settled in Jerusalem (xi. 3); a census of all nations under the Roman sway ordered by Augustus (Luke ii. 2); mysterious numbering of the elect (Apoc. vii. 4–8).

NUM'BERS, canonical book of the Old Testament, one of the five books of Moses (Num.)

NUNC DIMITTIS, the canticle of the holy old man Simeon in the temple at the Presentation of our Lord (Luke ii. 29).

OAK OF WEEPING. Debora, nurse of Rebecca, buried under it (Gen. xxxv. 8); Josue renews the covenant of the people with God under the oak of Sichem (Jos. xxiv. 26); the oak of Basan (Ezech. xxvii. 6).

OATH. Covenant between Isaac and Abimelech bound by oath (Gen. xxvi. 31); the force of an oath (Ex. xxii. 11; Lev. v. 4; vi. 3; Num. xxx. 3; Deut. i. 35; vii. 8; Jos. ii. 17; vi. 22). The oath of the children of Israel at Maspha (Judg. xxi. 1, 18); the breaking of an oath punished (3 Kings viii. 31).

O'BED, son of Booz and Ruth, and grandfather of David (Ruth iv. 21, 22); one of the ancestors of our Lord (Matt. i. 5).

OBED'EDOM, son of Idithun, a Levite (1 Paral. xvi. 38); after the death of Oza, David placed the Ark of the Covenant in the house of Obededom (2 Kings vi. 10–12; 1 Paral. xiii. 13); God blessed him with a numerous family (1 Paral. xxvi. 4); Obededom and his sons were appointed doorkeepers of the temple (1 Paral. xv. 18, 21).

OBE'DIENCE to God rewarded (Gen. xii. 4; xvii. 9; xxvi. 5; Ex. i. 17; xix. 5; xx. 6; xxiii. 22, 25; Lev. xx. 22; xxvi. 3; Deut. iv. 40; vii.; xi.; xiii. 4; xvii. 19; xviii. 15; xxiv. 8; xxvii. 10; xxviii. 1, 12; Jos. xxi. 43; 1 Kings xii. 14; 4 Kings x. 30; 2 Paral. vii. 17; Prov. i. 8, 33; xv. 31; Ecclus. xxxv. 7; Isai. i. 19; xlviii. 18; lv. 2; Jer. vii. 23; xi. 4; xvii. 24; xxxv.; Dan. iii.; 2 Mach. vii. 30; Matt. iv. 19; vii. 24; viii. 21; xv. 3; Luke v. 4; x. 16; John ii. 7; Acts iv. 19; v. 29; Rom. xvi. 19; Phil. ii. 8, 12; 1 Thess. iv. 1; 1 Pet. i. 14; Jam. i. 22).

OBE'DIENCE to superiors (Prov. xxi. 28; xxv. 12; Ecclus. iii. 7; Rom. i. 30; Eph. vi. 1, 5; Coloss. iii. 20, 22; 2 Tim. iii. 2; Heb. xiii. 17). Our Lord's example (Luke ii. 51; Phil. ii. 8).

O'BOL, the twentieth part of the sicle (Ex. xxx. 13).

O'BOTH, one of the encampments of the Israelites in the desert (Num. xxi. 10; xxxiii. 43).

OCHO'ZATH, friend of Abimelech, who accompanied him to Isaac (Gen. xxvi. 26).

OCHOZI'AS, king of Juda, son of Joram and Athalia, began to reign 885 B. C., at the age of twenty-two (4 Kings viii. 24) or forty-two (2 Paral. xxii. 2); he was a wicked prince; he joined Joram, king of Israel, in a war against Syria. Joram was wounded in battle, and Ochozias visited him at Jezrahel, when Jehu approached. They went to meet him, and Jehu shot Joram with an arrow. Ochozias fled, but was struck by Jehu's servants and died at Mageddo (4 Kings ix. 21–27; 2 Paral. xxii. 9); Athalia, his mother, killed all his sons but one, and Jehu slew all his brothers' sons (8, 10).

OCHOZI'AS, son of Achab, king of Israel (3 Kings xxii. 40); he served Baal (54); he and Josaphat, king of Juda, built ships in Asiongaber to go to Tharsis (2 Paral. xx. 36); he fell through the lattices of his upper chamber, and sent to consult Beelzebub, the god of Accaron, whether he should recover (4 Kings i. 2); Elias met the messengers and told them that he should die (4); then Ochozias twice sent officers and soldiers, but they were destroyed by fire (9–12); a third officer begged the prophet to spare his life and go with him. Elias went to Ochozias and told him he was to die, and he did, 896 B. C. (13–16).

O'DED, a prophet of the Lord. When Phacee, king of Israel, had slain 120,000 of the people of Juda, and carried away 200,000 as captives to Samaria, Oded reproached him with his cruelty, urged them to

release the captives. Some of the chief men of Israel seconded him, and the captives were released and clothed and taken back to Jericho, 741 B. C. (2 Paral. xxviii. 6–15).

ODOL'LAM, ODULLAM, the king of Odullam was slain by Josue (Jos. xii. 15); and David fled to the cave of Odollam (1 Kings xxii. 1).

OF'FERINGS of Cain and Abel (Gen. iv. 3, 4); of Noe (viii. 20); of Melchisedech (xiv. 18); sin offerings (Ex. xxix. 36); the evening and morning offerings (39, 41; xxx. 7, 8, 20; Num. xxviii. 3–8); offerings made by the people to construct the tabernacle, the Ark of the Covenant, etc. (Ex. xxv. 2, 3; xxx. 12, 16; xxxv. 5–9; Lev. i. 2–15; ii. 1–13; iii. 3–8; iv. 3–28; v. 6–18; vi. 6–26; vii. 3–38; viii. 14, 22; ix. 7–18; xii.; xv.; Num. vii.; xviii.; Deut. xii.; Jos. viii. 31; xii.)

OG, king of Basan; he was the last of the race of giants, his iron bed long preserved in Rabbath measuring nine cubits long and four broad (Deut. iii. 11). When the Israelites had conquered the Amorrhites, Og marched with all his people to Edrai, but Moses defeated him, slaying him, his sons, and his people (Num. xxi. 33–35; Deut. xxix. 7; xxxi. 4; Ps. cxxxv. 20).

O'HAM, king of Hebron, one of the five who besieged Gabaon; he was defeated, taken, and hanged by Josue (Jos. x. 3–26).

OIL, the purest and clearest oil of olives was to be burned in the sanctuary (Ex. xxvii. 20; Lev. xxiv. 2); oil was used in anointing and consecrating (Ex. xxx. 24; Ex. xl. 11; Lev. viii. 2, 10; xiv. 26); the prophet Elias by a miracle causes the cruse of oil of the widow of Sarephta not to be diminished (3 Kings xvii. 14); Eliseus multiplies the oil of the widow of the prophet (4 Kings iv. 4); in the sacrament of extreme unction, the sick are anointed with oil in the name of the Lord (James v. 14).

OIL OF UNCTION, divine injunctions as to its importance, and the manner of making it (Ex. xxix. 7, 21; xxx. 25, 31; xxxi. 11; xxxv. 15; xl. 9, 11; Lev. viii. 2, 10; x. 7; xxi. 10, 12; Num. iv. 16).



OLIVE FRUIT.

OINT'MENT, use of among the Jews (Ex. xxv., xxx., xxxv., xxxvii., xxxix.; 4 Kings xx. 13; 1 Paral. ix. 30; Judith xvi. 10; Esth. xiv. 2; Ps. cxxxii. 2; Eccles. vii. 2; Ezech. xxiii. 41; Cant. i. 2; Dan. x. 3; Amos vi. 6; Matt. xxvi. 7, 12; Mark xiv. 3; Luke vii. 37; John xi. 2; xii. 3).

OLD MAN. The old man—meaning our sinful life—to be put away (Eph. iv. 22; Col. iii. 9); to be crucified with Christ (Rom. vi. 6).

OL'IVE. The dove let out by Noe brings him a branch of olive (Gen. viii. 11); our Lord on the Mount of Olives (John xviii. 1); the church compared to an olive tree (Rom. xi. 17, 24). See OIL.

OL'IVET. Mount Olivet, or of Olives, the scene of the agony of our Lord, and his betrayal, and his seizure by his enemies (Zach. xiv. 4; Matt. xxi. 1; xxiv. 3; xxvi. 30; Mark xi. 1; xiii. 3; Luke xxii. 39; John viii. 1).

OLYM'PIAS, one of the early Christians saluted by St. Paul (Rom. xvi. 15).



OXEN TREADING OUT CORN.

OLYM'PIAN JOVE, a deity of Greece and Rome. His statue set up in the temple of Jerusalem by Antiochus Epiphanes (2 Mach. vi. 2; 1 Mach. i. 62), where it remained three years, till Judas Machabeus restored the worship of God, 161 B. C. This idol was the abomination of desolation spoken of by Daniel (ix. 27).

O'MAR, second son of Eliphas, and grandson of Esau (Gen. xxxvi. 11, 15).

ONES'IMUS, a Phrygian, slave to Philemon, and subsequently a disciple of St. Paul, who converted him, and sent him back to his master (Philem. 10); he was sent to Colosse (Col. iv. 9).

ONESIPH'ORUS, served the church greatly in Asia, and came to Rome in the year 65, where he found St. Paul in prison and almost forsaken, and relieved him to the best of his power (2 Tim. i. 16–18).

ONI'AS, high-priest of the Jews to whom Arius, king of the Spartans, wrote a letter (1 Mach. xii. 20).

ONI'AS, high-priest of the Jews when Heliodorus was sent by Seleucus to plunder the temple, but was chastised by an angel. He recovered by the prayers of Onias (2 Mach. iii. 1–40); Simon, of the tribe of Benjamin, accused him as a traitor (iv. 2), but Onias went to Antioch and justified himself (4, 5); his brother Jason induced Antiochus, the Illustrious, by money to confer the high-priesthood on him, and did all in his power to introduce idolatry (7–22), till he was set aside for Menelaus, the brother of Simon. That wicked man sold the sacred vessels of the temple, and Onias who was at Antioch rebuked him. Andronicus, at the instigation of Menelaus, lured Onias from his sanctuary by a false oath and slew him (23–34). Antiochus mourned his death and punished his murderer (37, 38); his eulogy (2 Mach. iii. 1, 2.)

ON'YCHA, an aromatic (Ex. xxx. 34); said to be a sea-shell.

ON'YX, a precious stone. There was one in the fourth row on the rational of judgment (Ex. xxviii. 20).

OO'LIAB, son of Achisamech, of the tribe of Dan, appointed with Beseleel to manufacture the tabernacle and its contents (Ex. xxxv. 34).

OOL'IBA and **OOLLA,** names employed in Ezechiel to represent the kingdoms of Jerusalem or Juda, and Samaria or Israel (Ezech. xxiii. 4).

OOLIBA'MA, wife of Esau, and daughter of Ana, a Horrite (Gen. xxxvi. 18); she is called Judith (xxvi. 34); she bore three sons, Jehus, Ihelon, and Core (xxxvi. 18). Two of her descendants (xxxvi. 25), one of them a duke of Edom, bore the same name (41; 1 Paral. i. 52).

O'PHEL. The wall of Ophel was part of the walls of Jerusalem. Joathan built much on it (2 Paral. xxvii. 3); Manasses built a wall from the Fish-gate to Ophel (xxxiii. 14); after the return from Babylon, the Nathinites dwelt there (2 Esd. iii. 26; xi. 21).

O'PHER, second son of Madian, and grandson of Abraham and Cetura (Gen. xxv. 4).

O'PHER, a city, whose king was slain by Josue (Jos. xii. 17).

OPHIO'MACHUS, a kind of edible locust (Lev. xi. 22).

O'PHIR, one of the sons of Jectan (Gen. x. 29; 1 Paral. i. 23).

O'PHIR, a port or region from which the Jews in the days of Solomon received gold and thyine wood (3 Kings ix. 28; x. 11; xxii. 49; 1 Paral. xxix. 4; 2 Paral. viii. 18; ix. 10).

OPH'NI and **PHINEES,** sons of Heli, the high-priest, called children of Belial, that is, wicked men (1 Kings ii. 12); they robbed the sacrifices (13–17), and committed sins of impurity in the very temple (22); Heli rebuked, but feebly (23–25); their death foretold (34); both killed in battle by the Philistines (iv. 4, 11, 17).

OR'ACLE, the propitiatory on the Ark of the Covenant (Ex. xxv. 18, 20; xxxvii. 6; xl. 18; Lev.

xvi. 2, 13, 15); in Solomon's temple the term is applied to the inner temple, or holy of holies (3 Kings vi. 5–31; vii. 49; viii. 6, 8; 2 Paral. iii. 6; iv. 20; v. 7, 9). Moses consulted the oracle and God answered him from the propitiatory (Num. vii. 89); David consulted the oracle (2 Kings xxi. 1).

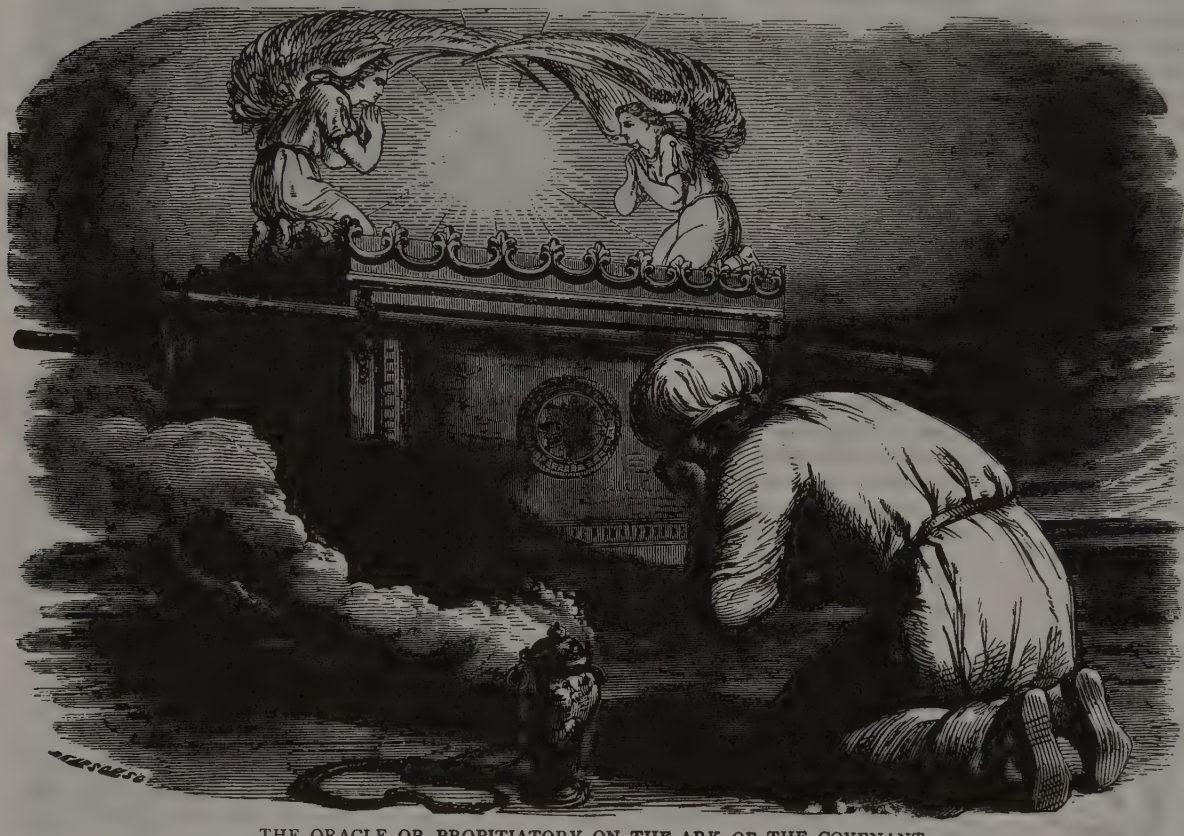
OR'DERS, a sacrament (Luke xxii. 19; John xx. 22; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6; Tit. i. 5).

OR'DINA'TION of priests in the primitive church one of the cares of the apostles (Acts xiv. 22).

O'REB and **ZEB,** princes of the Madianites. They were taken by the tribe of Ephraim at the fords of the Jordan, while fleeing from Gedeon, and put to death, 1245 B. C. (Judg. vii. 24, 25).

O'RIENT, one of the names of the Messias (Zach. vi. 12; Luke i. 78).

ORIG'INAL SIN, the sin of Adam and Eve in eating the forbidden fruit (Gen. iii. 6); by reason of it all men are conceived in sin (Job xiv. 4; Ps. l. 7; Rom. v. 12; 1 Cor. xv. 21; Eph. ii. 3); Jeremias sanctified in his mother's womb (Jer. i. 5); St. John the Baptist (Luke i. 41, 44); Mary, mother of God, alone being conceived without sin (Gen. iii. 15).



THE ORACLE OR PROPITIATORY ON THE ARK OF THE COVENANT.

ORI'ON, a constellation mentioned by Job (Job ix. 9); and by Amos (v. 8).

OR'NAN, the Jebusite, owned the threshing-floor over which the angel appeared threatening Jerusalem for David's sin in numbering the people (1 Paral. xxi. 15–26); David bought the spot, and as directed by God, erected an altar there, and offered a sacrifice (2 Kings xxiv. 24). Ornan is also called Areuna. The site was afterwards taken for Solomon's temple.

ORONA'IM, a place in Moab (Isai. xv. 5).

OR'PHA, a Moabitess, wife of Chelion, son of Elimelech and Noemi (Ruth i. 4); she remained in the land of Moab (14).

OR'PHANS, to be cared for as a work of mercy (Ex. xxii. 22; Deut. x. 18; xxiv. 17; xxvii. 19; Job xxii. 9; xxxi. 17; Prov. xxiii. 10; Isai. i. 17, 23; James i. 27). They are under the protection of God (Ps. ix. 14, 18; lxvii. 6; cxlv. 9; Prov. xxiii. 10).

ORTHO'SIAS, a sea-port in Phœnicia to which Tryphon fled (1 Mach. xv. 37).

OR'YX, an animal mentioned (Deut. xiv. 5; Isai. li. 20); correctly translated in the Douay, but Challoner introduced "wild goat" and "wild ox" from the King James.

O'SEE, the original name of Josue (Num. xiii. 9, 17).

O'SEE, son of Beeri, the first of the twelve minor prophets. He prophesied in the kingdom of Israel, in the reign of Jeroboam II., while Ozias, Joathan, Achaz and Ezechias reigned in Juda. He denounced the idolatry and vice of the ten tribes, and foretold their captivity.

O'SEE, one of the canonical books of the Old Testament, containing the prophecies of Osee (Os.)

O'SEE, son of Ela. He conspired against Phacee, son of Romelia, killed him, and made himself king of Israel, 739 B. C. (4 Kings xv. 30); he was wicked, but not one of the worst (4 Kings xvii.); he sought the aid of Sua, king of Egypt, to throw off the Assyrian yoke, but Salmanasar, after three years' siege, took Samaria, slaughtered the people, and destroyed the city (Osee xiv. 1; Mich. i. 6); the ten tribes were then carried captive to Assyria.

OS'PREY, a bird of prey, forbidden as unclean (Lev. xi. 13; Deut. xiv. 12).

OS'TRICH, a tall bird of the desert, forbidden as unclean (Lev. xi. 16; Deut. xiv. 15). The King James erroneously translates it owl. It is referred to as dwelling in deserts (Job xxx. 29; Isai. xxxiv. 13; xliii. 20); her mode of laying her eggs in the sand and her speed are mentioned (Job xxxix. 13–18); (King James has peacock) (Lam. iv. 3).

OTHO'NIEL, son of Cenez, of the tribe of Juda. Caleb promised his daughter Axa to the man who took Cariathsepher. Othoniel undertook it and succeeded, 1445 B. C. (Jos. xv. 15–17). After Josue's death, the Israelites fell for eight years under the sway of Chusan Rasathaim, king of Mesopotamia, but Othoniel defeated him, and delivered Israel, which enjoyed peace for forty years (Judg. iii. 8–11).

OVERREACHING or **CIRCUMVENTING** in business forbidden (1 Thes. iv. 6).

OWL, a nocturnal bird, classed as unclean (Lev. xi. 16, 17; Deut. xiv. 15).

OX, OXEN (Gen. xii. 16; xx. 14; xxi. 27, etc.); ox treading out the corn not to be muzzled (Deut. xxv. 4); an ox goring a man to be put to death (Ex. xxi. 28–31); the theft of an ox (xxii. 1); to rest on the Sabbath (xxiii. 12); cut in pieces by Samuel and sent to the tribes (1 Kings xi. 7); sacrifices of (Levit. i. 2; iii. 1; xxii. 19; Num. vii. 23; 2 Kings vi. 13; 3 Kings viii. 63; xviii. 23).

O'ZA, son of Abinadab, drives the cart containing the Ark of the Covenant (2 Kings vi. 3); takes hold of it at the floor of Nachon (6); struck dead (7); the place called the "Striking of Oza" (8).

O'ZI, son of Bocci, high-priest (1 Paral. vi. 5; 1 Esd. vii. 4).

OZI'AS, king of Juda, called also Azarias (4 Kings xv. 1); son of Amasias and Jechelia (2 Paral. xxvi. 1, 3; Matt. i. 9); ascended the throne at the age of sixteen, 900 B. C., and reigned fifty-two years (1 Paral. xxvi. 3); he built Ailath (2), and towers in Jerusalem and the wilderness (9, 10); and towns in the Philistine country (6); he defeated the Philistines, Arabians and Ammonites (7); encouraged agriculture (10); sought the Lord in the days of Zacharias (5); but, under Azarias, attempted to offer incense in the temple and was struck with leprosy and remained so till death, dwelling apart, his son Joatham being regent (4 Kings xv. 5; 2 Paral. xxvi. 4, 16–22); he was buried in the field of the royal sepulchres (23); he is reproached also with not abolishing the high-places (4 Kings xv. 4).

OZI'AS, son of Micha, prince of Juda (Judith viii. 34), and one of the ancients of Bethulia, receives Achior (Judith vi. 19); is rebuked by Judith for setting a time as a limit to God's mercy (viii. 10–27); he approves her plan (28–34); he praises her for her courageous act in killing Holofernes (xiii. 23–25).

O'ZIEL, son of Caath and grandson of Levi (Ex. vi. 18); he was brother to Amram, father of Moses and Aaron (20); his sons were Misael, Elisaphan and Sethri (22); his descendants (Num. iii. 27; 1 Paral. vi. 2).

PAINT'ING the eyes with stibic stone (kohl), a practice among Oriental women (4 Kings ix. 30; Jer. iv. 30; Ezech. xxiii. 40). Some editions of

Challoner have incorrectly "paint the *face*," instead of "the *eyes*," an error adopted from King James.

PAINT'INGS on the walls among the Chaldeans (Ezech. xxiii. 14).

PAL'ACE OF KING SOLOMON, built in thirteen years (3 Kings vii. 1; ix. 10; x. 4); with a second or inner palace called "the house of the forest of Libanus" (vii. 2–12).

PAL'ESTINE, the country of the Palestines or Philistines (Jerem. xlvii. 1).

PAL'ESTINES, people of Palestine or Philistines (Gen. xxi. 33, 34; xxvi.; Ex. xxiii. 31; Amos ix. 7); the Sea of the Palestines (Ex. xxiii. 31).

PALM-TREE OF DEBBORA, where that prophetess judged Israel, between Rama and Bethel, in the mountains of Ephraim (Judg. iv. 5); the just man compared to a palm-tree (Ps. xci. 13); wisdom compared to (Ecclus. xxiv. 18).

PALM-TREES. The children of Israel encamped at Elim, where there were seventy palm-trees (Ex. xv. 27; Num. xxxiii. 9); Jericho called the city of the Palms (Deut. xxxiv. 3; Judg. i. 16; iii. 13; 2 Paral. xxviii. 15); in the decorations of Solomon's temple (3 Kings vi., vii.); in Ezechiel's (Ezech. xl., xli.); branches of palms borne as a sign of joy, and used in the Feast of Tabernacles (2 Esd. viii. 15; 1 Mach. xiii. 51; 2 Mach. x. 7; xiv. 4); the people of Jerusalem receive our Lord with branches of palms (John xii. 13); the elect seen by St. John with palms in their hands (Apoc. vii. 9).

PALM'ER-WORM (Joel i. 4; ii. 25; Amos iv. 9).

PALMI'RA, or **PALMYRA,** a city in the wilderness built by Solomon (3 Kings ix. 18; 2 Paral. viii. 4). It was in a desert on the confines of Arabia Deserta. It was called Tadmor in Hebrew.

PAL'SY, a disease. Our Lord cured several afflicted with it (Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3; Luke v. 18); the apostle cures several in Samaria (Acts viii. 8); St. Peter cures Eneas (ix. 33).

PAMPHYL'IA, a province in Asia Minor, west of Cilicia and bordering on the Mediterranean (1 Mach. xv. 23); St. Paul and St. Barnabas preached in Pamphylia (Acts xiii. 13; xiv. 23); John Mark left them in Pamphylia (xv. 38); the sea of Pamphylia (xxvii. 5).

PA'PER. The term is used in Tob. vii. 16, 2 John 12, and was writing material made of papyrus or some similar substance.

PA'PHOS, in Cyprus. St. Paul there struck Elymas blind and converted Sergius Paulus (Acts xiii. 7–12).

PAR'ABLES. Apologues used to convey instruction. In the Old Testament: Balaam's (Num. xxiii. 18; xxiv. 5); Joatham's parable of the trees electing a king (Judg. ix. 7–15); Nathan's parable of the one ewe lamb (2 Kings xii. 1–4); that of the woman of Thecua (2 Kings xiv. 5–7); that of the prophet to Achab (3 Kings xx. 39); that of the thistle and the cedar (4 Kings xiv. 9); Isaias' parable of the vineyard (Isai. v. 1–6); Solomon composed three thousand (3 Kings iv. 32).

PAR'ABLES OF OUR LORD. That of the house built on the rock and the house built on sand (Matt. vii. 24; Luke vi. 48); that of the unclean spirit (Matt. xii. 43); the parable of the sower (Matt. xiii. 3; Mark iv. 1; Luke viii. 5); the parable of the good seed and the cockle (Matt. xiii. 24); the kingdom of heaven likened to a mustard-seed (Matt. xiii. 31; Mark iv. 31); to leaven (Matt. xiii. 33); to a hidden treasure (44); to a pearl of great price (45); to a net (47); the parable of the blind leading the blind (Matt. xv. 14; Luke vi. 39); the parable of the lost sheep (Matt. xviii. 12; Luke xv. 4); the parable of the unforgiving servant (Matt. xviii. 23); the parable of the laborers in the vineyard (Matt. xx. 1–16); the parable of the two sons (Matt. xxi. 28–30); the parable of the husbandmen (xxi. 33–41); the parable of the King's marriage-feast for his son (Matt. xxii. 2–14; Luke xiv. 16); the parable of the evil servant (Matt. xxiv. 43–51; Luke xii. 37); parable of the wise and the foolish virgins (Matt. xxv. 1–12); the parable of the talents (Matt. xxv. 14–30; Luke xix. 12–27); the parable of the vineyard and the husbandmen (Mark xii. 1–10; Luke xx. 9–16); the parable of the Good Samaritan (Luke x. 30–37); the parable of the importunate friend (Luke xi. 5–9); the parable of the rich man taken suddenly away (Luke xii. 16–21); the parable of the great supper (Luke xiv. 16–24); parable of the lost groat (Luke xv. 8, 9); the parable of the prodigal son (Luke xv. 11–32); the parable of the unjust steward (Luke xvi. 1–9); parable of the rich man and Lazarus (Luke xvi. 19–31); parable of the unprofitable servants (Luke xvii. 7–10); parable of the unjust judge (Luke xviii. 2–7); the parable of the Pharisee and the publican (Luke xviii. 10–14).

PAR'ACLETE', a Greek word meaning comforter, applied by our Lord to the Holy Ghost (John xiv. 16, 26; xv. 26; xvi. 7).

PAR'ADISE OF PLEASURE, God places man in (Gen. ii. 8); casts Adam and Eve from it (iii. 23, 24); a heavenly paradise promised (Luke xxiii. 43); called by St. Paul the third heaven (2 Cor. xii. 2, 4).

PARALIPOM'ENON or **CHRONICLES,** two canonical books of the Old Testament, being a supplement to the books of Kings (1 Paral., 2 Paral.)

PAR'ASCEVE', a Greek word meaning preparation, and applied by the Jews to Friday as the day when preparation was made for the Sabbath. Our Lord was crucified on the parasceve of the Pasch (John xix. 11, 31, 41); and St. Matthew calls the next day the day that followed the day of preparation or Parasceve (Matt. xxvii. 62).



THE PALMER-WORM.

PARCH'MENT. Skin dressed for writing material. St. Paul refers to his parchments (2 Tim. iv. 13).

PAR'DON. We are to pardon those who sin against us (Ecclus. xxviii. 8; Matt. v. 23; xviii. 22, 35; Luke xvii. 3; Eph. iv. 32).

PA'RENTS. The duties of parents to their children declared (Gen. xviii. 19; xxi. 19; xxiv. 2; xxv. 6; xxxiv. 4, 30; xlix.; Ex. x. 2; xii. 26; xiii. 14; xxi. 9; Lev. xix. 29; Num. xxx. 6; Deut. iv. 9; vi. 7, 20; xi. 19; xxi. 18; xxii. 15, 19; xxxii. 46; Jos. iv. 21; 1 Kings ii. 23; iii. 13; 3 Kings ii. 1; Tob. i. 10; iv.; x. 13; xiv. 5, 12; Job i. 5; Ps. lxxvii. 5; Prov. i. 8; iv. 1; v. 7; xiii. 1, 24; xix. 18; xx. 7; xxii. 6, 15; xxiii. 13; xxix. 17; Ecclus. iv. 23; vii. 25; viii. 11; xvi. 1; xxv. 10; xxvi. 13; xxx. 1, 11; xxxiii. 22; xlii. 5; Dan. xiii. 3; 1 Mach. ii. 49, 64; 2 Mach. vi. 24, 28; vii. 1–41; Matt. x. 37; Eph. vi. 4; Col. iii. 21; 2 Tim. iii. 15; Tit. ii. 4).

PAR'MENAS, one of the first deacons appointed by the apostles (Acts vi. 5).

PAR'OS. David prepared a great quantity of marble of Paros for the building of the temple (1 Paral. xxix. 2).

PARTH'IANS, people of ancient Persia, mentioned in Acts ii. 9.

PAR'TRIDGE, hatches eggs she does not lay (Jerem. xvii. 11); hunted in the mountains (1 Kings xxvi. 20); caged (Ecclus. xi. 32).

PASCH, a Hebrew word meaning passage, and applied to the greatest holiday of the Jews, instituted to commemorate their deliverance from Egypt when the angel of death passed over their houses sparing their first-born. Its institution, and the eating of the paschal lamb (Ex. xii. 43; xxiii. 15; Lev. xxiii. 5; Ezech. xlv. 21); it was kept on the tenth day of the first month of the Jewish year (Ex. xii. 18); it was celebrated in the desert (Num. ix. 2–5); regulation as to those unable to eat it from uncleanness (10–12); penalty on those who wilfully neglect it (13); the Pasch kept at Galgal (Jos. v. 10); in the time of Josias, king of Juda (4 Kings xxiii. 21); in the time of king Ezechias (2 Paral. xxx. 1–27); in the time of Esdras (1 Esd. vi. 19); the Pasch celebrated by our Lord, the first time (John ii. 13); the second (v. 1); the third (vi. 4); the last (Matt. xxvi. 17).

PAS'CHAL LAMB, directions as to the mode of eating (Ex. xii. 7–11); it was a figure of our Lord (John i. 36; Apoc. v. 6; xxi. 9, 14, 22, 27; xxii. 3, 14).

PAS'SION, a term applied to the sufferings of our Lord. His passion was foretold by Isaias (Isai. lii. 14; liii.; lxiii. 1–6); foretold by himself (Matt. xx. 18, 19; Mark xiv. 18, 21, 27; Luke ix. 22; xxii. 15, 21, 22; John xiii. 21); passion according to St.

Matthew (Matt. xxvi., xxvii.); according to St. Mark (Mark xiv., xv.); according to St. Luke (Luke xxii., xxiii.); according to St. John (John xviii., xix.)

PAS'TORS. Duties of pastors, teachers, and other superiors, their authority (Ex. xviii. 13; Lev. xxiv. 22; Num. xi. 16, 24; xxv. 4; Deut. i. 13, 17; x. 1; xiii. 1; xvii. 9; xviii. 8; xix. 11; Acts xx. 28, 31; Rom. ix. 3; xii. 8; xiii. 1; 1 Cor. iv. 14; 2 Cor. xi. 28, 29; Tit. ii. 1; iii. 1; Heb. xiii. 17; 1 Pet. ii. 13).

PA'TIENCE OF GOD towards men (Gen. vi. 3; Ex. xxxiv. 6; Num. xiv. 18; Ps. lxxxv. 15; cii. 8;



Jos. i. 10; 1 Kings viii. 11; 3 Kings iii. 9; 2 Paral. xix. 6; Ps. lxxxi.; Prov. xx. 8; xxvii. 24; xxix. 4; 14; xxxi. 4; Wisd. i. 1; vi.; Ecclus. vii. 6; x. 1, 24; Isai. i. 23, 26; x. 1; xxxii. 1; Jerem. xxii. 2; xxvii.; Ezech. xxii. 6, 12; xxxiv. 4; xlv. 9; Osee xiii. 10; Mich. iii. 9; Matt. xviii. 12; xxii. 21; xxiv. 45; John cxliv. 8; Eccles. viii. 12; Wisd. xi. 24; xv. 1; Isai. xxx. 18; Joel ii. 13; Jon. iv. 2; Nah. i. 3; Matt. xviii. 27; Rom. ii. 4; 1 Tim. i. 16; 2 Pet. iii. 9).

PA'TIENCE IN AFFLICTIONS (Gen. xl., xli.; Job ii. 9; vii. 2; Prov. xv. 18; xvi. 32; xxv. 15; Ecclus. i. 29; Tob. ii. 12; Matt. v. 39; Rom. v. 3; xii. 12; xv. 4; 2 Cor. vi. 4; Gal. v. 22; Eph. iv. 2; 1 Thess. v. 14; 1 Tim. vi. 11; 1 Peter ii. 20; 2 Pet. i. 6; Heb. xi. 25; James v. 7).

PA'TRIARCHS. This name is applied to the heads of families before the time of Moses, who worshipped the true God: Adam, Lamech, Noe, Sem, Phaleg, Heber, Abraham, Isaac, Jacob and his twelve sons. (See 1 Paral. viii. 28; Tob. vi. 20; Acts ii. 29; vii. 8, 9; Heb. vii. 4).

PATRO'BAS, a Christian of Rome, saluted by St. Paul (Rom. xvi. 14).

PAUL, ST., apostle of the Gentiles. His original name was Saul (Acts vii. 59; ix. 1; xiii. 1); he was of the tribe of Benjamin (Rom. xi. 1; Phil. iii. 5), born at Tarsus in Cilicia, and a Roman citizen by birth (Acts xxii. 3, 28); he was a Pharisee, brought up at the feet of Gamaliel (Acts xxii. 3); at first a fierce persecutor of the church at Jerusalem, dragging away men and women to prison (Acts viii. 3; xxii. 4); he obtained of the high-priest letters to Damascus to do the same there (ix. 2; xxii. 5); near Damascus he was surrounded by a bright light, and fell to the ground, when our Lord asked him, "Why persecutest thou me?" He asked, "Who art thou, Lord?" and was answered, "I am Jesus, whom thou persecutest." He at once yielded to grace, and was led blind to Damascus (ix. 4–9); Ananias, warned supernaturally, went to him, restored his sight, and baptized him (10–18; xxii. 6–16); he preached at Damascus, visiting Arabia for a time (Gal. i. 17), till the Jews sought his life, when he was let down from the wall in a basket, and he returned to Jerusalem (Acts ix. 20–26; 2 Cor. xi. 33); he labored there among Jews and Gentiles, till he received while in a trance in the temple a special call to the Gentiles (Acts xxii. 21; Rom. xi. 13; xv. 16; Gal. ii. 2, 8; 2 Tim. i. 11); he was then sent to Tarsus, by way of Cesarea (Acts ix. 30); St. Barnabas took him from Tarsus to Antioch, where they converted so many that the disciples were first called Christians (Acts xi. 25, 26); they took the alms of the faithful to Jerusalem in the time of famine (30); the Holy Ghost renews his vocation to the Gentiles (xiii. 2, 4), and he with Barnabas went to Seleucia, and then to Cyprus (4); there he struck blind Elymas, or Barjesu, a magician, who diverted people at Paphos, from the faith (6–11); converted the proconsul Sergius Paulus (7–12); from this time he is called Paul (xiii. 9, 13); he then preached in Perge, in Pamphylia (13), at Antioch, in Pisidia (14–50), at Iconium (xiii. 51–xiv. 5), at Lystra, where he cured a cripple, and where Sts. Barnabas and Paul were taken for Jupiter and Mercury, but where St. Paul was soon after stoned (6–18); at Derbe (19); thence they returned to Perge, and by way of Attalia to Antioch (20–25); they go to Jerusalem to consult the apostles on questions that had arisen (xv. 2); return with the decision of the council of Jerusalem (22, 30); St. Paul and St. Barnabas then separated, St. Paul visiting the churches in Syria and Cilicia to enforce the decree of the council (xv. 41; xvi. 4); at Derbe took Timothy as his associate (xvi. 1–3), and preached in Phrygia, Galatia, and Mysia (xvi. 6, 7); at Troas he was called in a vision to Macedonia (9), and sailed to Samothracia, Neapolis, Philippi (11, 12); converts Lydia (14); delivers a girl from an evil spirit (16–18); he and Silas condemned to be beaten and cast into prison; an earthquake followed, and the keeper was converted; set free by the magistrates (22–40); preaches at Thessalonica, Berea, and at Athens, in the midst of the Areopagus, con-

verting Dionysius and Damaris (xvii.); preaches at Corinth, residing with Aquila and Priscilla a year and a half (xviii. 1–11); brought before the proconsul Gallio (12–16); Paul then sailed to Syria, went to Ephesus, Ceserea, and Jerusalem to fulfil a vow (18–22); then to Antioch, Galatia, and Phrygia (23); miracles wrought by him in Ephesus (xix. 11, 12); sends Timothy and Erastus to Macedonia (xix. 22); paganism declines so that Demetrius raises a riot against him (23–40); preaches at Troas, and restores Eutychus to life (xx. 6–12); returns to Jerusalem by way of Assos, Mitylene, Samos, and Miletus, whence he sent for the ancients of the church of Ephesus (13–17); his address to them (18–35); then by way of Coos, Tyre, Ptolemais (xxi. 1–7); stays with St. Philip, the evangelist, one of the seven deacons at Ceserea (8), and is warned by Agabus, the prophet, of his coming imprisonment (10–14); reports to St. James the result of his missions (18); goes to the temple with four men who had a vow on them (26); seized and dragged out of the temple and beaten, but is rescued by the tribune (xxi. 29–37); he addresses the people (xxii. 1–22); the tribune orders him to be scourged, but he claims to be tried as a Roman citizen (24–29); brought before Ananias, the high-priest, and the council (xxii. 30; xxiii. 1, 2); his address (xxiii. 3–6); a plot formed to kill him (12–15); sent by the tribune to the governor Felix, at Ceserea (22–35); accused by Ananias; his defence (xxiv. 1–21); Portius Festus, his successor, asks St. Paul to go to Jerusalem to be tried (xxv. 9); he appeals to Cesar (11); appears before king Agrippa (xxv. 22–xxvi. 32); sent to Rome under Julius, the centurion, sails to Lystra, thence in an Alexandrian ship; at Good Havens, in Crete (xxvii. 1–8); keeping on against St. Paul's advice, they are wrecked on Melita; he is unharmed by the sting of a serpent, cures Publius, and all the sick on the island; after three months' stay, continue the voyage to Syracusa, Rhegium, Puteoli (xxviii. 1–13); reaches Rome. where he is allowed to dwell by himself with a soldier as guard (16); his address to the Jews (17–28); remains two years there (29–31); he wrote from Rome the Epistles to Philemon, to the Colossians, Ephesians, and Philippians (Philem.,Col., Eph.,Phil.), and also, as is most probable, the Epistle to the Hebrews (Heb. xiii. 24), after the release of Timothy, who joined him in the Epistle to the Philippians (Heb. xiii. 23); he may have carried out his promise to visit the Jewish converts in Palestine (Heb. xiii. 23); but he went to Ephesus, and left St. Timothy there (1 Tim. i. 3); preached in Crete, and made St. Titus bishop (Tit. i. 5), and visited Macedonia, as he had promised (Phil. ii. 24; i. 25, 26); the first Epistle to St. Timothy is supposed to have been written at this time from Macedon; he wrote an Epistle to Titus, apparently from Nicopolis; he preached at Troas, and left some books and clothes with Carpus (2 Tim. iv. 13); then visited St. Timothy at Ephesus (2 Tim. i. 4), and went to Miletus, where he left Trophimus sick (2 Tim. iv. 20); his various sufferings (2 Cor. xi. 23–27); after this he returned to Rome, where he converted some of Nero's household, and was thrown into prison. Onesiphorus with difficulty found him (2 Tim. i. 16); when he wrote, St. Luke alone was with him (iv. 11); he appeared before Nero (iv. 16, 17); he urged St. Timothy to come to him quickly (8, 21), as he expected to be put to death (6, 7); according to the constant tradition of the church, he was beheaded June 29, A. D. 66, at Rome, and buried on the Ostian way. St. Paul labored with his hands so as to be a burthen to none (Acts xx. 33; 2 Cor. xi. 9, 11; xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8).

PAUL. Epistles of St. Paul. Fourteen epistles of St. Paul are held by the church as canonical Scriptures of the New Testament—one to the Romans (Rom.); two to the Corinthians (1 Cor.; 2 Cor.); one to the Galatians (Gal.); one to the Ephesians (Eph.); one to the Philippians (Phil.); one to the Colossians (Col.); two to the Thessalonians (1 Thess.; 2 Thess.); two to Timothy (1 Tim.; 2 Tim.); one to Titus (Tit.); one to Philemon (Phil.), and one to the Hebrews, or Jewish Christians in Palestine (Heb.)

PAULUS, SERGIUS, converted by St. Paul at Paphos. He was Roman pro-consul of Cyprus, and styled a prudent man (Acts xiii. 7–12).

PEACE offered to the cities of Chanaan before attacking them (Deut. xx. 10).

PEACE, temporal and spiritual (Gen. xiii. 6, 8; xxvi. 22; xlv. 24; Lev. xxvi. 6; Num. vi. 27; Eccl. xxv. 2; xxviii. 15; Jer. xxix. 7; Matt. v. 9; Mark ix. 49; Luke xiv. 32; Acts ix. 31; Rom. xii. 18; 1 Cor. xiv. 33; Eph. iv. 3; 2 Tim. ii. 22; 1 Pet. iii. 11; Heb. xii. 14; James iii. 18; Apoc. vi. 4); interior peace between God and those who love him (Isai. ii. 4; ix. 7; xi. 7; lxvi. 12; Osee ii. 14, 20; Mich. iv. 3; Zach. ix. 10; Luke ii. 14; xxiv. 36; John xiv. 17; xvi. 33; xx. 19; Acts x. 36; Rom. v. 1; Eph. ii. 14; Phil. iv. 7); false teachers and worldlings promise peace when there is no peace (Jer. vi. 14; viii. 8–11; xiv. 13; xxiii. 17; Ezech. xiii. 10, 16; Mich. iii. 5; John xiv. 27; 1 Thess. v. 3).

PEACE be to this house, a salutation prescribed by our Lord (Matt. x. 12; Luke x. 5); Peace be to you, a salutation used by our Lord (Luke xxiv. 36; John xx. 21, 26).

PEACE'MAKERS blessed (Matt. v. 9; James iii. 18).

PEACE-OFFERINGS, directions in regard to (Lev. iii. 1; vii. 11); the portion of the priest (28).

PEACOCKS brought by Solomon's ships every three years from Tharsis (3 Kings x. 22; 2 Paral. ix. 21).

PEARL, used in comparison (Prov. xxv. 12); cast not pearls before swine (Matt. vii. 6); the pearl of great price (xiii. 45, 46); worn by women (1 Tim. ii. 9); in the gates of the New Jerusalem (Apoc. xxi. 21).

PEL'ICAN, a bird used in a simile in Ps. ci. 7.

PELU'SIUM, a city called the strength of Egypt, Ezechiel's prophecy against (Ezech. xxx. 15, 16). It is the modern Damietta.

PEN. David compares his tongue to the pen (calamus) of a scrivener (Ps. xliv. 2); Job wishes his words written with an iron pen (stylus) (Job xix. 24); a man's pen (stylus) (Isai. viii. 1); the lying pen of scribes hath wrought falsehood (Jer. viii. 8); the pen of iron with the point of a diamond (xvii. 1).

PEN'ANCE. The penance of Adam (Gen. iii. 17, 23); the Ninevites do penance at the preaching of Jonas (Jon. iii.; Matt. xii. 41); the penance of the Jews under Esdras (1 Esd. iii. 12, 13); penance preached by St. John the Baptist (Matt. iii. 2, 11; Mark i. 4; Luke iii. 3); by our Lord (Luke xiii. 3); baptism of penance (Mark i. 4).

PEN'ANCE and satisfaction for sin (Ps. vi. 7; 2 Cor. vii. 10).

PEN'CIL, a style for writing (4 Kings xxi. 13).

PEN'NY, used in English translations for the Roman silver coin denarius (value fifteen cents) (Matt. xx. 2; Mark vi. 37; xii. 15; Luke xx. 24; John vi. 7; Apoc. vi. 6).

PENTAP'OLIS, the five cities of the Plain, Sodom, Gomorrha, Adama, Seboim and Segor (Wisd. x. 6).

PENTATEUCH, the Greek name (meaning five books) commonly applied to the five books written by Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Called "The Book of the Law of Moses" (2 Paral. xxv. 4; 2 Esd. viii. 1); "the book of Moses" (2 Paral. xxxv. 12; 1 Esd. vi. 18; 2 Esd. xiii. 1); "the law of Moses" (1 Esd. vii. 6); "the book of the law of the Lord by the hand of Moses" (2 Paral. xxxiv. 14).

PENTE'COST, a great Jewish feast kept on the fiftieth day after the Pasch, hence its Greek name. It is called the feast of the first-fruits (Ex. xxiii. 16; Lev. xxiii. 15–21); feast of weeks (Ex. xxxiv. 22); Pentecost (2 Mach. xii. 32; Acts ii. 1).

PER'FUMES (Ps. xliv. 9; Cant. iv. 11; Prov. xxvii. 9; vii. 17; Isai. iii. 24).

PER'GE, a city of Pamphylia, where St. Paul and St. Barnabas preached (Acts xiii. 14; xiv. 24).

PER'GAMUS, a city of Mysia. Antipas, a faithful witness of Christ, martyred there (Apoc. ii. 13); the Nicolaites there (15); some who advised eating things offered to idols (14); called a place where Satan dwelleth (13); the angel or bishop urged to do penance (16).

PER'JURY, law relating to (Lev. v. 4; xix. 12); committed and punished (3 Kings viii. 31; Jer. vii. 9; Zach. v. 3; Mal. iii. 5; 1 Tim. i. 10); the perjury of Pharao (Ex. viii. 8, 15, 28); of Saul (1 Kings xix. 6); of Eupator (1 Mach. vi. 62); of Alcimus (vii. 15, 18); of Demetrius (xi. 53); of Trypho (xiii. 15, 19); of Andronicus (2 Mach. iv. 34); of the people of Joppe (xii. 3).

PERSECUTION. The persecution of Antiochus (2 Mach. vi., vii.); Saul's persecution at Jerusalem (Acts ix. 1; 1 Tim. i. 13); Herod's (Acts xii.); persecutions foretold by our Lord (Luke xxi. 12; Mark xiii. 9).

PERSEP'OLIS, a city of Persia; Antiochus Epiphanes defeated in an attempt to rob the temple (2 Mach. ix. 2).

PERSEVERANCE. The necessity of (1 Paral. xxviii. 7; Job ii. 3; Prov. iv. 13; xxiii. 17; Ezech. xviii. 24; Ecclus. ii. 3; xi. 21; xxv. 5; Matt. x. 22; xv. 22; xxiv. 13; Luke ix. 60; John vi. 65; Acts i. 14; ii. 42; xi. 23; xiii. 43; Heb. iii.; 2 Pet. ii. 20; 1 John ii. 24; Apoc. ii. 16).

PERSIA, a powerful kingdom in Asia. Daniel predicts three kings in Persia, and then a mighty one who shall make war on Greece (Xerxes), (Dan. xi. 2); Antiochus goes to levy tribute in Persia (1 Mach. iii. 31); Antiochus attempts to plunder the temple of Nanea, at Elymais, in Persia (1 Mach. vi. 1, 5, 56; 2 Mach. i. 12–16; ix. 1, 21); Jews led to Persia (i. 19); Nehemias sent by king of Persia (20); Arsaces, king of Persia and Media (1 Mach. xiv. 2). See ELAM.

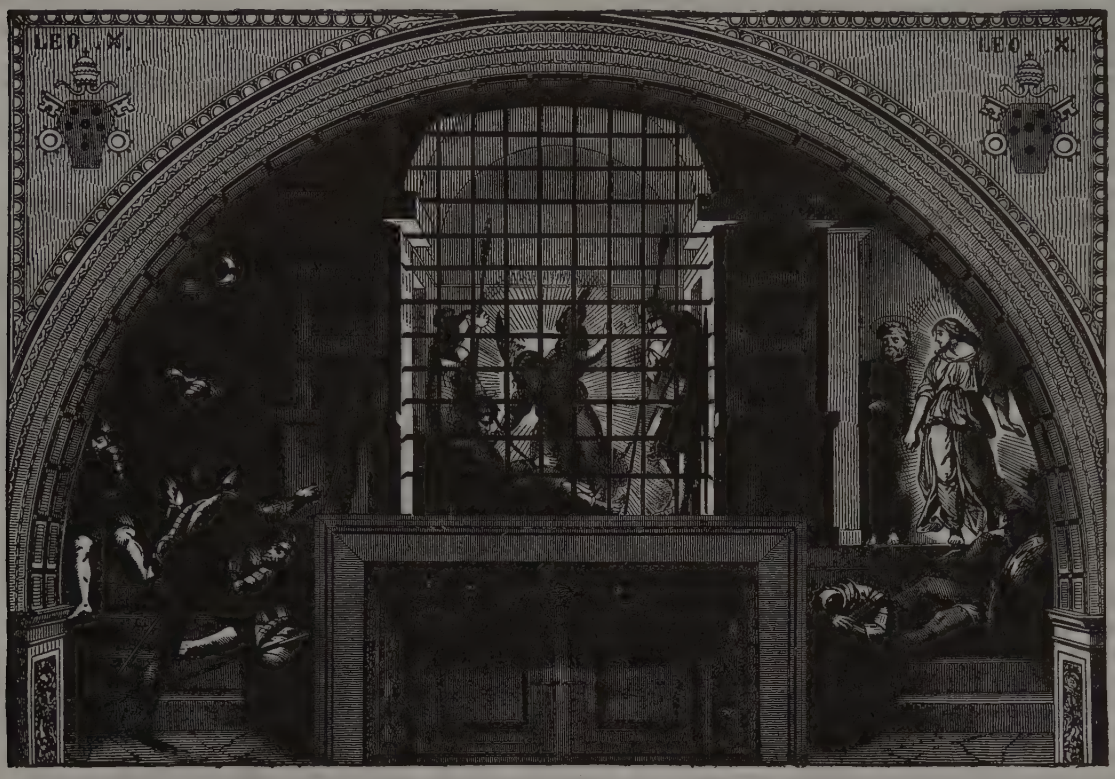
PER'SIANS, people of Persia (Ezech. xxvii. 10; xxxviii. 5; Judith xvi. 12). See ELAMITES, PARTHIANS.

PER'SIS, a Christian woman of Rome saluted by St. Paul as "the dearly beloved who hath much labored in the Lord" (Rom. xvi. 12).

PERSONS. Respect of persons condemned (Jas. ii. 1; Rom. ii. 11; Col. iii. 25; Eph. vi. 9; 2 Paral. xix. 7).

PESTILENCE sent to punish the sin of David (2 Kings xxiv. 15).

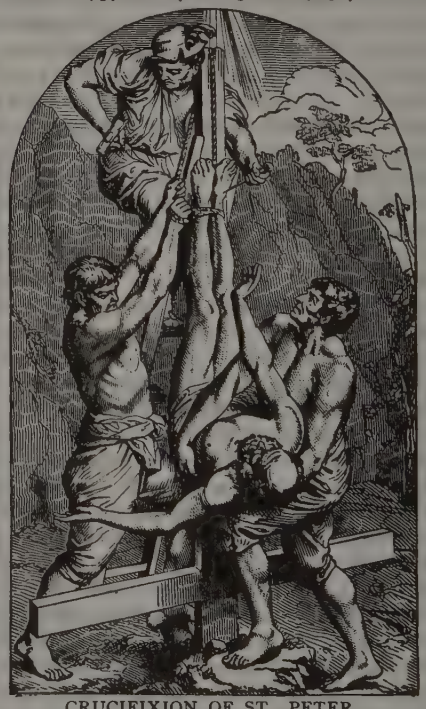
PETER, ST., called originally Simon (Matt. iv. 18; x. 2); Barjona (Matt. xvi. 17), son of John or



ST. PETER SET FREE BY AN ANGEL.

Jona (John i. 42; xxi. 15–17); our Lord bestows on him the surname Cephas (Rock), (John i. 42); a Syriac term, rendered into Greek and made masculine by the word Petros, Peter (Mark iii. 16); whence he is constantly styled Simon Peter (Matt. xvi. 16; Luke vi. 14; ix. 20; John vi. 8, 69; xx. 2, 6); and so styles himself (2 Pet. i. 1); he was a native of Bethsaida, and brother of Andrew (John i. 44); Andrew, a disciple of St. John the Baptist, on the testimony of St. John that Jesus was the Lamb of God, told his brother Simon, "We have found the Messias," and brought him to Jesus (John i. 29–42); he afterwards called them while casting their nets into the sea (Matt. iv. 18; Mark i. 16); he cured Peter's wife's mother of a fever (Matt. viii. 14, 15; Luke iv. 38, 39); our Lord teaches from his ship (Luke v. 3); after the miraculous draught of fishes, Peter left all and followed him (Luke v. 2–11); the reward promised him (Mark x. 28–30); he names Peter the first of his twelve apostles (Matt. x. 2; Mark iii. 16; Luke vi. 14); walks on the water at the command of Jesus (Matt. xiv. 23–31); asks an explanation of a parable (xv. 15; Mark vii. 17); acknowledges Jesus as the Christ, the Son of the living God, by revelation from the father (Matt. xvi. 16, 17); our Lord blessed him, declared him to be the rock on which he should build his church, and that he would give him the keys of the kingdom of heaven with power to bind and loose (18, 19); rebuked for urging our Lord not to undergo his passion and death (23; Mark viii. 32, 33); his answer at Capharnaum (John vi. 69); witnesses the Transfiguration (Matt. xvii. 1–9; Mark ix. 1–8; Luke ix. 28–36); obtains the tribute-money from a fish (Matt. xvii. 23–26); asks about forgiving injuries (xviii. 21; Luke xvii. 4); asks about the destruction of Jerusalem (Mark xiii. 3, 4); at the Last Supper refuses to let Christ wash his feet (John xiii. 6–10); declares that he will not be scandalized (Matt. xxvi. 33); his denial of Christ foretold (34, 35; Mark xiv. 29, 30); he takes a sword (Luke xxii. 38); with our Lord in the garden of olives (Matt. 36–40); cuts off the ear of Malchus (51; John xviii. 10); denies Christ, is converted, and weeps bitterly (Matt. xxvi. 69–75; Luke xxii. 55–62; John xiii. 37, 38; xviii. 15–27); after the resurrection the holy women directed by the angel to tell St. Peter of it (Mark xvi. 7); Magdalen tells him (John xx. 2); he goes to the sepulchre (Luke xxiv. 12; John xx. 6); our Lord appears to him (Luke xxiv. 34; 1 Cor. xv. 5); at the Sea of Galilee, St. Peter casts himself into the water in order to reach our Lord quickly (John xxi. 7); draws in the net (11); our Lord questions him, and commissions him to feed his sheep and his lambs, and foretells the manner of his death (15–19); Peter inquires in regard to John (21); after the ascension he perseveres with the rest in prayer (Acts i. 13, 14); says that one must be made a witness in the place of Judas (16–22); after the descent of the Holy Ghost preaches (ii. 14–40); three thousand are baptized that received his word (41); Peter and John cure the lame man at the Beautiful Gate (iii. 1–8); addresses the people (12–26); they are apprehended (iv. 1); Peter's address to the high-priest and ancients (8–12); forbidden to speak or teach in the name of Jesus (18); their reply (19, 20); Peter condemns the sin of Ananias and Saphira (v. 1–10); his shadow cures the sick (15); the answer of Peter and the apostles to the high-priest after the angel delivered them from prison (29); Peter and John go to Samaria (viii. 14); Peter's answer to Simon Magus (20–23); Peter healeth Eneas at Lydda (ix. 32–35); raises Tabitha to life at Joppe (36–43); receives Cornelius, the centurion, into the church in consequence of a vision (x. 1–48); justifies it (xi. 5–17); arrested by Herod (xii. 3); miraculously delivered (4–19); presides in the council at Jerusalem (xv. 7–29); St. Paul tarried with him fifteen days at Jerusalem (Gal. i. 18); the gospel of the circumcision committed to Peter (ii. 8); addresses an epistle to the faithful in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1 Pet. i. 1); and also a second (2 Pet. iii. 1). According to the uninterrupted tradition of the church, he was put to death at Rome, at the same time as St. Paul, to whom he alludes in his second epistle, and he there (2 Pet. i. 14) says that our Lord had signified his approaching death to him. For his primacy, see Matt. x. 2; xvi. 18; Mark iii. 16; Luke vi. 14; his commission to confirm the faith as infallible guide (Luke xxii. 32); as pastor of pastors (John xxi. 17).

PHA'CEE, son of Romelia, king of Israel, kills Phaceia, and usurps his throne, 759 B. C. (4 Kings xv. 25, 27); made war on Jerusalem (Isai. vii. 1; 2 Paral. xxviii. 6); in one day he slew 120,000 men of Juda, and carried away 200,000 women, boys and girls, and immense booty (6–8), but releases his prisoners at the prayer of the prophet Oded (9–15); Theglathphalasar carried off the tribe of Nephthali and many others, and Phacee was slain by Osee, who formed a plot against him, 739 B. C. (4 Kings xv. 29, 30).



CRUCIFIXION OF ST. PETER.

PHACE'IA, king of Israel, succeeds his father Manahem, 761 B. C. (4 Kings xv. 23); after a wicked reign of two years, he was killed by his captain Phacee, in Samaria, in the tower of the king's house near Argob (24, 25).

PHAL'TI, son of Raphu, one of the twelve spies sent to view the promised land (Num. xiii. 10).

PHAL'TI or **PHALTIEL**, son of Lais. Saul gave Michol, David's wife, to him, but David demanded her from Isboseth, and Phalti gave her up with grief (1 Kings xxv. 44; 2 Kings iii. 15).

PHAN'UEL, the name given by Jacob to the place where he wrestled with the angel (Gen. xxxii. 30); a city of the same name was afterwards built there, but Gedeon, after the defeat of the Madianites, destroyed the tower and the people, for refusing to join him (Judges viii. 8, 17); Jeroboam, son of Nabat, rebuilt it (3 Kings xii. 25).

PHA'RAM, king of Jerimoth, ally of Adonibesec, put to death and hanged by Josue (Jos. x. 3, 24–26).

PHA'RAN, a desert in Arabia Petræa. Codorlahomor ravaged the country up to it (Gen. xiv. 6); Agar fled to it with Ismael (xxi. 21); the Israelites marched to it from Sinai (Num. x. 12); spies sent from it (xiii. 3, 27); Sinai called the mountain of Pharan (Deut. xxxiii. 2; Hab. iii. 3); David retires to it (1 Kings xxv. 1, 2); Adad taken there (3 Kings xi. 18).

PHA'RAO, a name common to several kings of Egypt. The first mentioned in the Bible lived in the days of Abraham; struck with ulcers for carrying off Sara (Gen. xii. 17). The second in the time of Jacob (Gen. xxxix. 1); his dreams interpreted by Joseph (xli. 16, 25); appoints Joseph minister (40); sends the people to Joseph for bread (55); receives Jacob and his sons, and gives them the care of his flocks (xlvii. 6, 7), and the land of Ramesses (11); acquires all the land of Egypt (20, 21); permits Joseph to go to Chanaan to bury his father (l. 6). The third oppresses the children of Israel (Ex. i. 8, 11); orders the male children to be destroyed (22); his daughter saves Moses (ii. 5–10); he seeks to kill Moses (15); refuses to allow the Israelites to depart (v. 2); his hardened conduct punished by a series of plagues (vi.–x.); the death of his firstborn (xii. 29); he allows the Israelites to depart (xii. 31; xiii. 17); and then pursues them (xiv. 5, 6); enters the Red Sea, which closes on him and his army (23–28). The fourth mentioned is the one whose daughter Solomon married (3 Kings iii. 1). The fifth, Pharao Nechao, conquered Carchemis, killed Josias, king of Juda, and deposed Joachaz, but was defeated by Nabuchodonosor (4 Kings xxiii.–xxiv.; 2 Paral. xxxv.–xxxvi.) Against the sixth, Ephree, Jeremias prophesied (Jer. xliv. 30).

PHAR'ATHON, a place in the mountain of Amalec, in the tribe of Ephraim; birthplace of Abdon, judge of Israel, who was buried there (Judg. xii. 15); called Phara (1 Mach. ix. 50).

PHA'RES, son of Juda and Thamar (Gen. xxxviii. 29); his sons were Hesron and Hamul (Num. xxvi. 21).

PHA'RES, one of the words written on the wall during the sacrilegious banquet of Balthasar, and explained by Daniel (Dan. v. 28).

PHAR'ISEE and **PUBLICAN**, the parable of (Luke xviii. 10); a Pharisee invites Jesus to dine (Luke vii. 36); scandalized that he allows a sinful woman to approach him (39); our Lord proposes a parable to him.

PHAR'ISEES, a strict sect of the Jews, censured by our Lord (Matt. iii. 7; vii. 29; xvi. 6, 11, 12; xxiii.; Luke xi. 42, 43; xii. 1; Mark ii. 18; viii. 15; John viii. 15); conspire against him (Matt. xxvi. 4; Luke xxii. 2; John xi. 47); St. Paul appeals to their doctrinal pride (Acts xxiii. 6).

PHAR'PHAR, one of the rivers of Damascus, referred to by Naaman (4 Kings v. 12).

PHARU'RIM, a locality near the entrance of the temple (4 Kings xxiii. 11).

PHASE (passage), another name for the Pasch (Ex. xii. 11; Lev. xxiii. 5; Num. ix. 2).

PHAS'ERON. The children of Phaseron struck in their tents by Jonathan (1 Mach. ix. 66).

PHAS'GA, a mountain beyond the Jordan in the land of Moab, whence Moses saw the promised land (Deut. iii. 27; xxxiv. 1); Moses dies there (5); Balaam builds seven altars on it (Num. xxiii. 14).

PHAS'SUR, son of Emmer, a priest, prince of the house of the Lord, struck Jeremias and put him in prison (Jerem. xx. 1–3); the prophet announced that he would die a captive in Babylon (xxi. 1); Sedecias sent him to Jeremias (xxxviii. 1).

PHATU'RES, a city and district of Egypt (Jer. xliv. 1, 15; Ezech. xxix. 14; xxx. 14).

PHAU, a city in Idumea, of which Adar was king (Gen. xxxvi. 39; 1 Paral. i. 50).

PHE'BE. St. Paul mentions her as in the ministry of the church that is in Cenchre (the port of Corinth) (Rom. xvi. 1); asks the Romans to receive her, as she had assisted many and him also (2).

PHEG'IEL, son of Ochran, prince of the tribe of Aser (Num. vii. 72).

PHEL'ETHI, guards of David (2 Kings viii. 18; xx. 23; 3 Kings i. 38; 1 Paral. xviii. 17).

PHEL'TIAS, son of Banaias, prince of the people; Ezechiel sees him in a vision, as an announcement of his death (Ezech. xi. 1–4).

PHENENNA, second wife of Elcana (1 Kings i.)

PHENICE', a port in the island of Crete. St. Paul advised wintering there (Acts xxvii. 12).

PHER'EZITES, people of the land of Chanaan (Gen. xiii. 7); Josue told the tribe of Ephraim to attack them (Jos. xvii. 15); Solomon subjugated them (3 Kings ix. 20); in the time of Esdras some Jews had married among them (1 Esd. ix. 1).

PHERMES'TA, son of Aman, put to death with his father (Esther ix. 9).

PHESDOM'IM, a place in the tribe of Juda. The Philistines defeated at (1 Paral. xi. 13, 14); the borders of Dommim are mentioned (1 Kings xvii. 1).

PHETE'IA, the nineteenth course of priests (1 Paral. xxiv. 16).

PHET'RUSIM, son of Mizraim (Gen. x. 14).

PHI'COL, general of the army of Abimelech, king of Gerara, in the time of Abraham (Gen. xxi. 22); also in the time of Isaac (xxvi. 26).

PHIGEL'LUS, a disciple who abandoned St. Paul at Rome (2 Tim. i. 15).

PHIHI'HAROTH. The children of Israel ordered to encamp over against it (Ex. xiv. 2).

PHILADEL'PHIA, a city of Mysia in Asia Minor. The bishop is praised for his zeal (Apoc. iii. 7, 9).

PHILAR'CHES, a wicked associate of Timotheus, slain in battle by Judas Machabeus (2 Mach. viii. 32).

PHIL'EMON, a rich man of Colosse, converted with his wife Appia by Epaphras, a disciple of St. Paul (Coloss. iv. 12; i. 7, 8). Onesimus, one of his slaves, robbed him and fled to Rome, where he was converted by St. Paul. The apostle sent him back to his master with an epistle (Philem.)

PHIL'EMON, St. Paul's Epistle to, one of the canonical books of the New Testament (Philem.)

PHILE'TUS, an early heretic condemned by St. Paul. He taught that the resurrection was already past, and subverted the faith of some (2 Tim. ii. 17, 18).

PHIL'IP, foster-brother of Antiochus Epiphanes, was a Phrygian (1 Mach. vi. 15, 55; 2 Mach. ix. 29); he was made governor of Jerusalem (2 Mach. viii. 8; v. 22); he used every means to force the Jews to renounce their faith (2 Mach. vi. 11). Antiochus at his death made him regent, but Lysias seized the government, and Philip went to Egypt for aid (2 Mach. ix. 29); he seized Antioch, but Lysias retook it and put Philip to death (1 Mach. vi. 55–63).

PHIL'IP, son of Herod the Great, and brother of Herod, tetrarch of Galilee. He was tetrarch of Iturea and the country of Trachonitis (Luke iii. 1); his wife Salome was the daughter of Herodias, who asked the head of John the Baptist (Matt. xiv. 6–11).

PHIL'IP, otherwise Herod Philip, son of Herod the Great and Mariamne II., daughter of Simon the high-priest. He married Herodias, who bore him Salome (see last article) (Mark vi. 17; Matt. xiv. 3).

PHIL'IP, ST., one of the twelve apostles, a native of Bethsaida in Galilee. Our Saviour called him by saying "Follow me" (John i. 43); Philip told Nathanael that he had found the Messias, and took him to Jesus (45–51); the next year he was made one of the apostles (Luke vi. 14; Matt. x. 3); at the feeding of the five thousand our Lord asked Philip, "Whence shall we buy bread that these may eat?" (John vi. 5–7); he introduced some Gentiles to our Lord (John xii. 20, 22); at the Last Supper he asked to see the Father, and our Lord declared that he and the Father were one (John xiv. 8, 10). He is said to have preached in Phrygia.

PHIL'IP, ST., the deacon. He was the second of the seven deacons chosen by the apostles (Acts vi. 5); he resided at Cesarea in Palestine, where his four daughters, virgins, were endowed with prophecy (xxi. 8, 9); he preached in Samaria (Acts viii. 5); expelled unclean spirits, cured the palsied and lame (7, 8); baptized many (12); among other Simon Magus (13); at the bidding of an angel he went to the road from Jerusalem to Gaza (viii. 26); met and converted the eunuch of Candace, queen of the Ethiopians (27–39); Philip was then taken to Azotus, and preached as he returned to Cesarea (40); in the year A. D. 58 St. Paul tarried for some days with St. Philip at Cesarea (Acts xxi. 10).

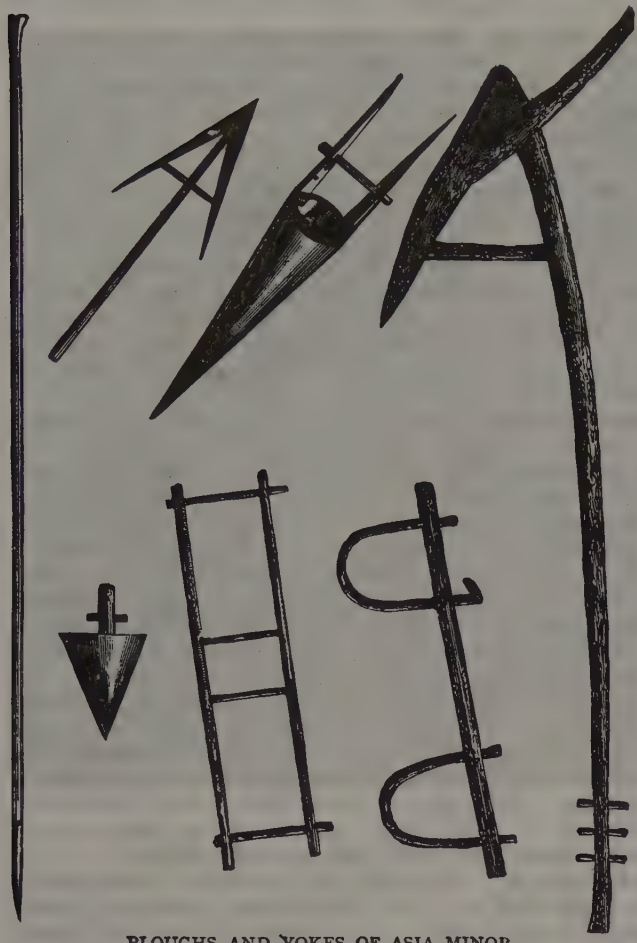
PHILIP'PI, a city of Macedonia. St. Paul preached there, A. D. 52 (Acts xvi. 12, 13); converted Lydia, and delivered the pythonical girl (14–18); was scourged and imprisoned, but the jailer is converted by a heavenly light (22–33); the magistrates alarmed (35–39); the faithful there relieved St. Paul on several occasions (Philip. iv. 16); they sent money to him in Achaia, and sent Epaphroditus to him in Rome (Philip. iv. 16, 18).

PHILIP'PIANS, Epistle to, written by St. Paul. One of the canonical books of the New Testament (Philip.)

PHIL'ISTIA, PHIL'ISTHIIM, the country of the Philistines, Palestine (Ex. xv. 14; Isai. xiv. 31).

PHIL'ISTINES, a people from the island of Cappadocia (Amos ix. 7; Jerem. xlvii. 4); they expelled the Hevites (Deut. ii. 23); they persecute the Israelites (Judg. iii. 3; x. 7; 1 Kings iv.; v.; xiii. 5; xvii.; xxiii. 1; xxix. 1; xxxi. 1; 2 Kings v. 17, 22; xxi.

15, 18); they are defeated (Judg. iii. 31; xv. 9; 1 Kings vii. 11; xiv.; xviii. 27; xix. 5; xxiii. 5; 2 Kings viii. 1; 4 Kings xviii. 8); prophecies against



PLOUGHS AND YOKES OF ASIA MINOR.

the Philistines (Isai. xiv. 29; Jerem. xlvii. 1, 4; Ezech. xxv. 15; Amos i. 8; Soph. ii. 5; Zach. ix. 6; Joel iii. 4); their country assigned to the tribe by Josue (Jos. xiii. 2, 3); oppress the Israelites in the times of Samgar (Judg. iii. 31); Samson (Judg. xv., xvi.); Samuel (1 Kings vi.); and Saul (1 Kings xiii.); and disarm them (1 Kings xiii. 19); reduced by David (2 Kings v. 17; viii. 1); revolt against Joram (2 Paral. xxi. 16; xxvi. 6, 7); ravaged Juda in the days of Achaz (2 Paral. xxviii. 18); reduced by Ezechias (4 Kings xviii. 8).

PHILOL'OGUS, saluted by St. Paul (Rom. xvi. 15).

PHILOS'OPHERS, their false wisdom shown by their crimes (Rom. i. 21, 24; iii.)

PHIN'EES, son of Eleazar, and grandson of Aaron, third high-priest of the Jews, B. C. 1433–1414 (Ex. vi. 25; Judges xx. 28); by his zeal against the idolatry of the Madianites, he appeases the wrath of God (Num. xxv. 7; Ps. cv. 30); the priesthood promised to him (Num. xxv. 12); is sent to the tribes of Ruben and Gad, and half-tribe of Manasses (Jos. xxii. 13); his address to them (16–20); their reply (21–28); declares them not guilty of revolt (31); he is praised (Ecclus. xlv. 28–31); his family retained the high-priesthood till the time of Heli.

PHIN'EES, son of the high-priest Heli, united with his brother Ophni in wickedness (1 Kings i. 3); slain with him in punishment of his sins (iv. 11).

PHI'SON, one of the four great rivers that watered Paradise; it compassed all the land of Hevilath, where gold groweth (Gen. ii. 11).

PHI'THOM, a city in Egypt, built for Pharao by the Israelites (Ex. i. 11).

PHLEG'ON, a convert mentioned by St. Paul (Rom. xvi. 14).

PHO'GOR, a mountain beyond the Jordan, near Nebo and Phasga (Num. xxiii. 28; Deut. xxxiv. 6).

PHO'GOR, an idol of the Madianites (Num. xxv. 18; xxxi. 16); the Israelites encamped in the valley opposite the temple of Phogor (Deut. iii. 29; iv. 46).

PHRYG'IA, one of the provinces of Asia Minor; people from it at Jerusalem on Pentecost (Acts ii. 10); St. Paul passes through (xvi. 7); confirming the disciples (xviii. 23).

PHU'A and **SEPH'ORA,** midwives of the Israelites in Egypt (Ex. i. 15, 16), disobey the king's cruel order, and are rewarded by God (18–21).

PHUL, king of Assyria (4 Kings xv. 19), came into the land of the kingdom of Israel, at the prayer of king Manahem (Osee v. 13; 4 Kings xv. 19; 1 Paral. v. 26).

PHU'NON, one of the stations of the Israelites in the wilderness (Num. xxxiii. 42, 43).

PHU'RIM, meaning lots, the name of a solemn feast among the Jews, in honor of their delivery from Aman (Esth. ix. 26, 28, 31).

PHUTH, third son of Cham (Gen. x. 6).

PHYLAC'TERY, rolls of parchment, containing words of the law, worn on the forehead and left wrist, based on Ex. xiii. 9; our Lord reproached the Pharisees with making them wide out of ostentation (Matt. xxiii. 5).

PI'ETY. True piety to God recommended (Ex. xii. 24; xx.; xxiii. 25; Deut. v. 11; x. 12; Jos. xxii. 5; Ps. ii. 11; xlix. 14; Zach. viii. 16; Rom. xii.–xiv.); includes obedience (1 Kings xv. 22; Ps. xxxix. 7; Prov. iii. 1; John xii. 26); serves God in spirit (Philip. iii. 3); flies evil (Isai. i. 16; lviii. 6; Jer. xxii. 3; Ezech. xviii. 6; Zach. vii. 9); does mercy (Mich. vi. 8); leads to reconciliation with our brother (Matt. v. 24); removes causes of scandal (29); causes us to offer the other cheek to the smiter (39); to give what we have (Luke iii. 11); to feed the hungry (Matt. xxv. 35; 1 Kings xxi. 6; 2 Kings xvi. 1); God punishes those who have no piety (Deut. xxiii. 4; Judg. viii.; 1 Kings xxv.)

PIG'EONS offered in sacrifice (Gen. xv. 9; Lev. i. 14; xii. 6; xiv. 22; xv. 14, 29; Num. vi. 10; Luke ii. 24).

PI'LATE. Pontius Pilate, governor of Judea for the Roman emperor. Christ was brought before his tribunal (Luke xxiii. 1; Mark xv. 1; Matt. xxvii. 2); does not answer (14); warned by his wife not to condemn the just man (Matt. xxvii. 19); asks whether he is king of the Jews (Mark xv. 2; Luke xxiii. 3; John xviii. 33); finds no cause in him (Luke xxiii. 4); sends him to Herod (7); seeks to release him (John xix. 12); asks what is truth, but does not wait to hear (John xviii. 38); washes his hands, but condemns our Lord for fear of the Jews (Matt. xxvii. 24; Luke xxiii. 24); causes him to be scourged and delivered to them (Matt. xxvii. 26; Mark xv. 15; John xix. 1); his soldiers crown Jesus with thorns (Matt. xxvii. 29; John xix. 2); writes the inscription (John xix. 19); his answer to the Jews (22); Joseph of Arimathea asks him for our Lord's body (Matt. xxvii. 58; John xix. 38); the Pharisees ask him for a guard for the sepulchre (Matt. xxvii. 62–65).

PIL'GRIMAGES, their utility, when made with devotion (3 Kings viii. 41; 4 Kings v. 5; Acts viii. 27).

PIL'GRIMS or strangers to be received kindly (Ex. xii. 4, 49; xxii. 21; xxiii. 9; Lev. xix. 33; xxiii. 22; Num. xxxv. 15; Deut. i. 16; x. 18; xxiv. 14, 17; xxvi. 11; Ezech. xlvii. 22; Zach. vii. 10; Heb. xiii. 2); we are all pilgrims and strangers in this world (Gen. xv. 13; xxiii. 4; xlvii. 9; 1 Paral. xxix. 15; Ps. cxviii. 19; Phil. iii. 20; Heb. xiii. 14; 1 Pet. ii. 11).

PIL'LAR OF CLOUD AND FIRE guiding the Israelites in the desert (Ex. xiii. 21).

PINE TREE, mentioned by Isaias xliv. 14.

PIN'NACLE OF THE TEMPLE. The devil places our Lord on (Matt. iv. 5).

PISID'IA, a province of Asia Minor, north of Pamphylia. St. Paul preached at Antioch, in Pisidia (Acts xiii. 14; xiv. 23).

PITS OF SLIME (Gen. xiv. 10) were pits of bitumen, and the word is so in the Douay and in correct Bibles.

PLAGUES. Egypt is struck with a series of plagues for the obstinacy of Pharao (Ex. vii.–ix.; xiv.); plague brought on the people of Israel by the vain glory of David (2 Kings xxiv. 15).

PLAIN OF ESDRELON (Judith i. 8); of Jordan (Deut. iii. 10); of the wilderness (Deut. iii. 17).

PLEDGE, certain things not to be taken in (Deut. xxiv. 6).

PLEI'ADES, a constellation named in the book of Job (Job xxxviii. 31).

PLOUGH'SHARE. Samgar slays six hundred men with a ploughshare (Judg. iii. 31); the Israelites sharpen them for weapons (1 Kings xiii. 20). The King James has goad, but incorrectly.

POME'GRANATES, a fruit. The Israelites complain in the desert of Sin that they had none (Num. xx. 5); ornaments like the fruit were on the hem of the high-priest's ephod (Ex. xxviii. 33, 34); on



PILLAR OF FIRE.

the tops of the pillars in Solomon's temple (3 Kings vii. 18, 20); a paradise of pomegranates (Cant. iv. 13; vi. 10; vii. 12).

PONT'US. Arioch, king of Pontus, an ally of Codorlahomor, against the kings of the Pentapolis (Gen. xiv.) This Pontus, in Hebrew Ellasar, is supposed by some to have been in Arabia.

PONT'US, a province of Asia Minor, mentioned in the account of Pentecost (Acts ii. 9); St. Peter addresses his first epistle to the Christians there (1 Pet. i. 1); Aquila was of Pontus (Acts xviii. 2).

POOL OF BETHSAIDA or **PROBATICA,** at Jerusalem (John v. 2); miraculous cures when an angel stirred the water (4); Christ heals a man there who had been thirty-eight years infirm (8).

POOL OF EZECHIAS, at Jerusalem (2 Esd. iii. 16).

POOL OF FIRE (Apoc. xix. 20; xx. 9; xxi. 8).

POOL OF SILOE (Sent: John ix. 7), (2 Esd. iii. 15); flows silently (Isai. viii. 6); our Lord cures a blind man by sending him to wash in it (John ix. 7, 11).

POOR. God's commandments as to the poor (Ex. xxii. 22–26; xxiii. 3–11; Lev. xiv. 21; xix. 10; xxiii. 22; Deut. xv. 8–11); the Lord is a refuge for the poor (Ps. ix. 10); he hears the poor (lxviii. 34); he lifts up the poor man (cxii. 7); the poor man better than a vain-glorious man (Prov. xii. 9); better than a perverse rich man (xix. 1; xxviii. 6); better a poor, wise child than a foolish old king (Eccles. iv. 13); he who giveth to the poor shall not want (Prov. xxviii. 27); we are to give alms to the poor (Ecclus. iv. 1); blessed are the poor in spirit (Matt. v. 3; Luke vi. 20); the poor have the gospel preached to them (Matt. xi. 5; Luke iv. 18; vii. 22); our Lord tells us that we have the poor always with us to relieve (Mark xiv. 7; John xii. 8; Matt. xxvi. 11); no distinction between rich and poor is to be made in the church (James ii. 2–6).

POPE, or **CHIEF BISHOP.** St. Peter, by Christ's ordinance, was raised to this dignity (Matt. xvi. 18, 19; Luke xxii. 31, 32; John xxi. 15; Matt. x. 2; Acts v. 29; Gal. ii. 7, 8).

PORCH, before Solomon's temple (3 Kings vi. 3; 1 Paral. xxviii. 11; 2 Paral. iii. 4; viii. 12; xv. 8; xxix. 17; John x. 23; Acts iii. 11; v. 12); in Ezechiel's (Ezech. xlii., xlvi.); in Solomon's palace (3 Kings vii. 6); at the Probatica (John v. 2).

PORPHIR'ION, a river bird, apparently the purple gallinule, classed among the unclean birds (Lev. xi. 18; Deut. xiv. 17).

POS'IDO'NIUS, an officer sent by Nicanor to Judas Machabeus (2 Mach. xiv. 19).

POST (messenger) (Esth. iii. 13); couriers (15); runners (Prov. xxiv. 34); posts sent with letters (2 Paral. xxx. 6, 10); my days have been swifter than a post (Job ix. 25).

POT, full of flesh and bones, a figure used by the prophet Ezechiel (Ezech. xxiv. 3).

POTT'AGE (4 Kings iv. 39).

POTTER, referred to (Jerem. xviii. 3; Ecclus. xxxviii. 32, 33); man is in the hand of God as clay in the hand of a potter (Ecclus. xxxiii. 13); the clay cannot dictate to the potter (Rom. ix. 21); Judas' money used to buy a potter's field (Matt. xxvii. 7, 10).

POUND, the word used in English translations for the Greek mna, a coin worth $15 (1 Esd. ii. 69; 2 Esd. vii. 72; Luke xix. 13, 25); also a weight (3 Kings x. 17; 1 Mach. xiv. 24; xv. 18).

POW'ER, in the sense of veil (1 Cor. xi. 10).

POW'ERS, every soul to be subject to the high powers (Rom. xiii. 1, 3; 1 Pet. ii. 13–16).

POW'ERS, an order of angels (Col. i. 16).

PRAISE. We are under obligation to chant the praises of God (Ps. xlvi. 2; cxlvi. 7; cxlix. 1; Isai. xii. 4; Eph. v. 19; Col. iii. 17; Heb. xiii. 15; James v. 13); we cannot do it worthily (Ps. xci. 2; cv. 2; cxviii. 164; cxliv. 3; Ecclus. xliii. 2); to be chanted from the heart (Ps. lxxxiii. 3; Ecclus. xliii. 32; Col. iii. 16).

PRAY'ER. Conditions of a good prayer (Num. xi. 16, 24; Deut. iv. 7; Judg. x. 10, 15; 1 Kings i. 11; 2 Kings xxii. 2, 7; 3 Kings iii. 7; Tob. iii. 11; Judith iv. 12; Ecclus. xxxv. 26; Isai. lxv. 24; Amos vii. 2; Matt. vi. 5, 9; vii. 7; xviii. 19; xx. 20; xxvi. 39; Mark xiii. 33; Luke xviii. 1; xxii. 40; John iv. 23; xv. 7; xvi. 23; Acts i. 14; ii. 42; iv. 24, 31; Rom. viii. 26; xii. 12; 1 Cor. xiv. 13; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17; 1 Tim. ii. 1; Heb. xiii. 18; 1 Peter iii. 12; 1 John vi. 4; James iv. 3; v. 13; Apoc. xix. 5; xxii. 9); prayers duly made are heard (Gen. xvi. 11; xxi. 17; Ex. ii. 24; iii. 7; vi. 5; xxii. 23, 27; Deut. iv. 7; xv. 9; 1 Kings iii. 9, 10; ix. 16; xii. 18; 3 Kings xiii. 6; xvii. 22; xviii. 36; 4 Kings xiii. 23; xx. 5; 2 Paral. xxxii. 24; xxxiii. 13; Tob. iii. 24; Ps. iii. 5; iv. 4; ix. 13; xvii. 7; xxi. 25; xxxiii. 7; xlix. 15; liv. 17; cxvii. 5; cxix. 1; cxliv. 19; Prov. xv. 29; Ecclus. iv. 6; xxi. 6; xxxv. 16–21; xlviii. 22; Isai. xxx. 19; xxxvii. 15, 21; lv. 6; Jer. xxix. 12; Lam. iii. 56; Dan. xiii. 44; Jon. ii. 3; Zach. xiii. 9; 2 Mach. iii. 22; John ix. 31; Acts x. 4); why some prayers are not heard by God (Deut. i. 45; xxxi. 18; Judg. x. 10; 1 Kings viii. 18; Ps. xvii. 42; Prov. i. 28; xxi. 13; xxviii. 9; Ecclus. xxxiv. 29, 31; Isai. i. 15; Jer. vii. 16; xi. 11; xiv. 12; xv. 1; Ezech. viii. 18; xiv. 16, 20; Mich. iii. 4; Zach. vii. 13; 2 Mach. ix. 13; Heb. xii. 17); examples of the prayers of saints (Gen. xxxii. 9; Ex. xxxii. 11, 13; Num. xiv. 19; Deut. ix. 26; 3 Kings viii. 15; 2 Paral. vi. 16; xiv. 11; xx. 6, 12; 1 Esd. ix. 6; 2 Esd. i.; Tob. viii. 7; xiii. 1; Judith ix. 2; xvi.; Esth. xiv. 3; Wisd. ix.; Ecclus. xxiii. 1; xxxvi. 1–11; li.; Isai. xxxiii. 2; lxiv.; Jer. x. 24; xvii. 13, 14; xviii. 19; xxxii. 16; Lam. v.; Bar. i. 17, 21; ii. 6; iii. 1, 9; Dan. ix. 4; xiii. 42; Jon. ii.; Hab. iii.; 1 Mach. vii. 37; 2 Mach. vi. 30; Acts iv. 24); praying in the name of Jesus (John xiv. 13; xv. 16; xvi. 23, 26; 1 John v. 14); of ourselves we cannot pray as we ought (Matt. xx. 20; Mark x. 35; Rom. viii. 26; James iv. 3); we must pray without ceasing (Ps. cxviii. 62; Matt. vii. 7; Luke xi. 9; xviii. 1; Acts x. 2; Col. iv. 2; 1 Thess. iii. 10; v. 17; 1 Tim. v. 5; 2 Tim. i. 3); we are bound to pray for those who preach (Eph. vi. 19); we are bound to pray for one another (Jer. xlii. 2, 20; Bar. i. 13; 2 Mach. i. 6; 1 Thess. v. 25; 1 Tim. ii. 1; James v. 16); prayers for the dead holy and wholesome (2 Mach. xii. 43).

PRAY'ER. A Jewish house of prayer (Acts xvi. 13).

PREACH THE GOSPEL. The apostles are commanded by our Lord to preach the gospel to all nations (Matt. xxviii. 19; Mark xvi. 15; Luke ix. 60; xxiv. 47; Acts ii. 14; iii. 12; iv. 8; x. 42; xiii. 16).

PREACH'ER (1 Tim. ii. 7; 2 Tim. i. 11).

PREDES'TINATED. Those whom God foreknew, he also predestinated (Rom. viii. 29); whom he predestinated, them he also called (30); God hath predestinated us unto the adoption of children (Eph. i. 5, 11).

PRES'ENCE OF GOD (1 Paral. xvi. 27; Ps. xv. 11; xvii. 7; lxvii. 9; Isai. lxiv. 1; Jer. v. 22; Ezech. i.; Dan. vii. 9; Nah. i.; Hab. iii.; Apoc. i.)

PRESENTA'TION, applied especially to the offering of the first-born son to God in the temple (Ex. xiii. 2; xxii. 29; Num. iii. 13); our Lord was presented in the temple by the Blessed Virgin (Luke ii. 22).

PRES'ENTS, bribes. God is not to be gained by bribes (Deut. x. 17); judges are forbidden to receive bribes (Ex. xviii. 21; xxiii. 8; Num. xxxv. 31; Deut. xvi. 19; xxvii. 25; Job xxxvi. 18; Ecclus. iv. 36); those who receive bribes shall be punished (Job xv. 34; Ps. xxv. 10; Isai. i. 23; v. 23; Ezech. xiii. 19; xxii. 12; Mich. iii. 11); he who hates bribes shall live (Prov. xv. 27; Isai. xxxiii. 15); they pervert the order of justice (Prov. xvii. 23; xxviii. 21); they blind the judges (Ecclus. xxix. 31); they make room for a man before princes (Prov. xviii. 16); many are the friends of him that giveth gifts (xix. 6); a secret present quencheth anger (xxi. 14); he that maketh presents shall purchase victory, but carrieth away souls (xxii. 9); Abraham refuses presents from the king of Sodom (Gen. xiv. 22); Jacob sends presents to Esau (Gen. xxxii. 13–21); Balaam refuses the presents of Balac (Num. xxii. 18); Samuel's sons, Ophni and Phinees, corrupted by presents (1 Kings viii. 3); Samuel never took a bribe (1 Kings xii. 3); a prophet refuses the presents of Jeroboam (3 Kings xiii. 8); Eliseus refuses the presents of Naaman (4 Kings v. 16); Daniel refuses the gifts of Balthasar (Dan. v. 17); those are happy who receive no bribes (Ps. xiv. 5; Isai. xxxiii. 15; xlv. 13; Acts xx. 35); the high-priesthood obtained by Jason through bribery (2 Mach. iv. 8); by Menelaus (24); Judas bribed to betray our Lord (Matt. xxvi. 15; Mark xiv. 10).

PRI'APUS, an obscene idol. Maacha, mother of king, was priestess of Priapus (3 Kings xv. 13); Asa abolished the worship, broke the idol in pieces, and burnt it (13; 2 Paral. xv. 16).

PRIDE forbidden and punished (Gen. iii. 17; xi. 5, 7; Ex. v. 2; xiv. 26; 1 Kings xvii.; 4 Kings xviii. 19; xix. 35; Tob. iv. 14; Judith ix. 16; xiii.; Prov. vi. 17; xi. 2; xiii. 10; xv. 25; xvi. 5, 18; xviii. 12; xxv. 6; xxix. 23; Ecclus. x. 9–16; xxv. 4; Isai. iii. 15–17; ix. 9; x. 9; xiv. 9; xxxvi.–xxxvii.; xlvii. 8; Jer. xlviii. 29; xlix. 16; Ezech. xvi. 49; xxviii. 2; xxxi. 10; Dan. iv. 19, 27; v. 22; Abd. i. 3; Mal. i. 4; 2 Mach. ix. 4, 6; Luke i. 51; x. 15; xiv. 7, 11; xviii. 11; xxii. 24; Acts xii. 21; Rom. i. 30; xi. 20; 2 Tim. iii. 2; 1 Pet. v. 5; 2 Pet. ii. 10; Jude 16; Apoc. xviii. 1–24).

PRIESTS under the patriarchal law, Melchisedec (Gen. xiv. 18); Raguel or Jethro (Ex. ii. 16; xviii. 12); under the Mosaic law, confined to the family of Aaron; their duty and office (Ex. xxix. 44; xxx. 7; Lev. x. 1, 6; xxi.–xxii.; xxiv. 3; Num. iii. 10; iv. 5, 11; x. 8; xviii. 1, 7; Deut. xxi. 5; 1 Kings ii. 28, 35; 1 Paral. vi. 49; 2 Paral. xxvi. 17; Ezech. xliv. 15, 20; Heb. v. 7; x. 11); entitled to tithes (Num. xviii. 26–28); special tithes every third year (Deut. xiv. 28; xxvi. 12); the redemption money for the firstborn of man or beast (Num. xviii. 15, 16); to a portion of the spoil taken in war (Num. xxxi. 28); to the loaves of proposition, and parts of animals offered in sacrifice (Num. xviii.; Lev. vi., vii., x.); to the first fruits (Ex. xxiii. 19; Lev. ii., x., xxii.; Deut. xxvi.); after entering the promised land, thirteen cities were assigned to the priests, viz.: Hebron, Lobna, Jether, Estemo, Holon, Dabir, Ain, Jera, Bethsames, Gabaon, Gabae, Anathoth, Almon (Jos. xxi. 13–18); in the time of David the priests numbered 38,000 (1 Paral. xxiii. 3), and were divided by him into twenty-four courses (1 Paral. xxiv. 1–19; 2

Paral. xxiii. 8), each of which served in turn for a week, the duties being assigned by lot (Luke i. 9); after the captivity only four courses could be found (1 Esd. ii. 36–39); punishment of wicked priests (Num. xvi.; 1 Kings ii. 22; iii. 17; 3 Kings ii. 26; Isai. i. 11; Jer. ii. 8; viii. 10; Osee iv. 6, 9; v.; Mal. i., ii.; 1 Mach. vii. 5, 9, 21); the priest was the judge of difficult questions (Deut. xvii. 9, 12; Mal. ii. 7); of leprosy (Levit. xiii.)

PRIESTS under the new law. Jesus Christ, priest forever, according to the order of Melchisedech (Ps. cix. 4); our high-priest (Heb. v. 6; x. 21); there are priests of God and of Christ (Apoc. xx. 6); we have an altar, and priests who serve at it (Heb. xiii. 10; 1 Cor. ix. 13); priests ordained by the apostles (Acts xiv. 22), and by Titus, under the authority of St. Paul (Tit. i. 5); St. Paul consults the priests at Jerusalem (Acts xv. 2); priests are to rule well (1 Tim. v. 17); accusations against a priest to be under two or three witnesses (19); priests to be called in in time of sickness (James v. 14).

PRIEST'HOOD in the old law. Laws relating to it (Lev. viii., xvi., xxi., xxii.); its insufficiency (Heb. ix., x.); the priesthood of Melchisedech (Heb. vii. 1–14); the excellence of the priesthood of Christ (Heb. vii. 19); the priesthood of the new law (1 Tim. iv. 14).



THE RETURN OF THE PRODIGAL SON.

PRINCE OF DEVILS (Matt. ix. 34; xii. 24); Beelzebub (Luke xi. 15), prince of this world (John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 6, 8).

PRINCE of the kings of the earth, Jesus Christ (Apoc. i. 5).

PRIN'CES of the twelve tribes (Ex. vi.; Num. i., vii.; John vii. 48; Acts iv. 8; xiv. 5).

PRINCIPAL'ITIES, an order of angels (Col. i. 16).

PRIS'CA or **PRIS'CILLA,** wife of Aquila, early converts. They were compelled to leave Rome when Claudius expelled all Jews (Acts xviii. 2), and settled in Corinth (1); St. Paul remained with them, as they were tent-makers (2); they went with St. Paul to Ephesus (18); they returned to Rome, where St. Paul salutes the church in their house (Rom. xvi. 5); calls them his helpers in Christ (3), and says that they laid down their own necks for his life; and that not only he but all the churches of the Gentiles thank them (4).

PRIS'ONERS, Abraham delivers Lot when a prisoner (Gen. xiv. 16); David rescues the prisoners taken at Siceleg (1 Kings xxx. 18); Abdemelech delivers Jeremias when a prisoner (Jer. xxxviii. 10); an angel delivers St. Peter (Acts xii. 7); we should visit the prisoners (Tob. i. 15; Matt. xxv. 36; 2 Tim. i. 16; Heb. xiii. 3); God does not forsake (Gen. xxxix. 21; Wis. x. 13; Isai. xlii. 7; Acts v. 19; xii. 7; xvi. 26).

PROBAT'ICA, a pool at Jerusalem, called also Bethsaida, with five porches (John v. 8). See POOL OF BETHSAIDA.

PROCHO'RUS, one of the seven deacons first appointed by the apostles at Jerusalem (Acts vi. 5).

PROCON'SUL, a governor of a province, appointed by the Roman senate. Sergius Paulus, proconsul of Cyprus (Acts xiii. 7–12); Gallio, proconsul of Achaia (xviii. 12); at Ephesus (xix. 38).

PROD'IGAL SON, the parable of the (Luke xv. 11).

PROFANE'. Esau called profane for selling his birthright (Heb. xii. 16); the Jews considered it profane to eat with Gentiles (Gen. xliii. 32); one who did not eat of the peace-offering in season deemed profane (Lev. xix. 7); forbidden food styled profane (Isai. lxv. 4).

PROM'ISED LAND, God's promises in regard to it (Gen. xii. 7; xiii. 15; xv. 7, 8; xxii. 17); renewed to the Hebrew people (Ex. xiii. 5; xxxiii. 2); shown to Moses (Deut. xxxiv.); though he is not allowed to enter; its remarkable fruits (Lev. xxvi. 4, 5; Deut. i. 21, 25; iii. 25; xi. 10, 14); its limits (Num. xxxiv. 2); described (Jos. xiii.–xix.; Ex. iii.); portioned beyond the Jordan among the tribes of Ruben, Dan, and the half-tribe of Manasse (Num. xxxii. 1); among the other tribes (Jos. xiii.–xxi.)

PROM'ISES. God makes promises subject to conditions (Deut. xviii. 8, 9; xxviii.; Lev. xxvi.; 1 Kings ii. 30; Ezech. xviii.; xxxiii. 15, 19; Mark xvi. 16; John iii. 16, 36; vi. 47; viii. 31; xiii. 17; xv. 7, 14; Rom. viii. 17; Col. i. 23; Heb. iii. 14; 2 Pet. i. 4; Apoc. ii.–iii.; xxi. 7).

PROPH'ECIES. The use to be made of prophecies (2 Pet. i. 19; 1 Cor. xii. 10; 1 Thess. v. 20); of the Apocalypse (Apoc. i. 3; xxii.)

PROPH'ET, from a Greek word, means one who foretells. The Jews called them first Seers (1 Kings ix. 9); also men of God (4 Kings vi. 6); their disciples were called Sons of the Prophets (4 Kings ii. 3); Aaron is called the prophet, that is, the spokesman of Moses (Ex. vii. 1); Abraham is called a prophet (Gen. xx. 7); a prophet is promised by Moses (Deut. xviii. 15); alluded to afterwards (John i. 25; vii. 40); really our Lord Jesus Christ (Matt. xxi. 11; Mark i. 15; John iv. 19); no prophet arose like unto Moses (Deut. xxxiv. 10); a prophet sent to the Jews in the days of Gedeon (Judg. vi. 8); Samuel a prophet (1 Kings iii. 20); the prophet Gad (1 Kings xxii. 5; 2 Kings xxiv. 11); the prophet Nathan (2 Kings vii. 2; xii. 25; 3 Kings i. 8–45; 1 Paral. xvii. 1); the prophet Ahias, the Silonite (3 Kings xi., xiv.); an old prophet slain for disobedience (xiii.); the prophet Jehu (3 Kings xvi.); Elias, the prophet (3 Kings xviii., etc.; Ecclus. xlviii. 1); Eliseus (3 Kings xix. 16); the prophet Jonas (4 Kings xiv. 25; Jonas; Matt. xvi. 4); the prophet Isaias (4 Kings xix. 2; 2 Paral. xxvi. 22; Ecclus. xlviii. 23; Isaias; Matt. viii. 17; Mark ii. 2; vii. 6; John xii. 38; Acts viii. 28, 30); the prophet Semeias (2 Paral. xii. 15); the prophet Addo (2 Paral. xiii. 22); the prophet Azarias (2 Paral. xv. 8); the prophet Hanani (2 Paral. xvi. 7); the prophets Asaph, and Heman, and Idithum (2 Paral. xxxv. 15); the prophet Jeremias (2 Paral. xxxvi. 12; Jer.; Lam.; Bar.; 2 Mach. ii.; xv.; Matt. xvi. 14); the prophet Aggeus (1 Esd. v. 1; Agg.); Zacharias (1 Esd. v. 1; Zach.); Noadias (2 Esd. vi. 14); the prophet Amos (Tob. ii. 6; Amos); Baruch (Bar.); Ezechiel (Ezech.); Daniel (Dan.; Matt. xxiv. 15); Habacuc (Dan. xiv. 32; Hab.); Osee (Os.); Micheas (Mich.); Sophonias (Soph.); Zacharias (Zach.); Malachias (Mal.); Joel (Acts ii. 16; Joel); St. John the Baptist, a prophet and more than a prophet (Matt. xi. 9); a prophet of the Most High (Luke i. 76); he himself humbly says he is not the prophet (John i. 21); the prophet Agabus (Acts xi. 28; xxi. 10); prophets from Jerusalem (Acts xi. 27); at Antioch (xiii. 1); all the prophets and the law bear testimony to Christ (Matt. xi. 13); many prophets wished to see him (Luke x. 24); the city of Jerusalem reproached with slaying the prophets and then building them honorable tombs (Matt. xxiii. 37; Luke xiii. 34).

PROPH'ETS, false; our Lord warns us against them (Matt. vii. 15); it is foretold that there will be many (Matt. xxiv. 11, 24; Mark xiii. 22; Luke vi. 26; 2 Peter ii. 16; 1 John iv. 1); Hananias (Jerem. xxviii.); Barjesu (Acts xiii. 6).

PROPH'ETESSES, Mary, sister of Moses (Ex. xv. 20); Debbora (Judg. iv. 4); Holda (4 Kings

xxii. 14; 2 Paral. xxxiv. 22); Anna (Luke ii. 36).

PROPIT'IATORY, otherwise called the Oracle. It was the cover of the Ark of the Covenant; it was of gold, with two cherubim at each end, facing, and their wings touching. From this God gave his oracles when consulted by Moses or the high-priest (Ex. xxv. 22; Num. vii. 89).

PROP'OSIT'ION, LOAVES OF. They were the twelve loaves which the priest of the week placed every Sabbath, that is Saturday, on the golden table in the Holy before the Lord. They represented the twelve tribes. When the fresh loaves were placed, those of the previous week were removed and could be eaten by the priests only. The offering was accompanied with incense and salt (Lev. xxiv. 5–9; Num. iv. 7; Heb. ix. 2); David, when pressed by hunger, ate the loaves of proposition (1 Kings xxi. 4; Matt. xii. 4).

PROS'ELYTE, a Gentile who was received into the Jewish church (1 Paral. xxii. 2; 2 Paral. ii. 17; xxx. 25; Tob. i. 7; Ezech. xiv. 7; Matt. xxiii. 15; Acts ii. 11).

PROV'ERBS, one of the canonical books of the Old Testament written by Solomon (Prov.) Chapter xxx. is given as the words of Gatherer, the son of Vomiter, in Hebrew of Agur, the son of Jakeh. Chapter xxxi., the words of king Lamuel, Prov. i. 16, is cited, Rom. iii. 15; iii. 7; Rom. xii. 16; iii. 11, 12; Heb. xii. 5, 6; Apoc. iii. 19; iii. 34; James iv. 6; x. 12; 1 Pet. iv. 8; xi. 31; 1 Pet. iv. 18; xvii. 13; Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9; xvii. 27; James i. 19; xx. 9; 1 John i. 8; xx. 20; Matt. xv. 4; Mark vii. 10; xxv. 21, 22; Rom. xii. 20; xxvi. 12; 2 Pet. ii. 22; xxvii. 1; James iv. 13, 14.

PSALMS, one of the canonical books of the Old Testament, called in Hebrew Tehillim, that is, hymns of praise. The author of a great part of them was king David, while some are supposed to have been composed by those whose names they bear. They are one hundred and fifty in number, and are divided by the Hebrews into five books. In numbering the Psalms, the Hebrew makes two of what is Ps. ix. and Ps. cxiii. in the Vulgate, and in our English Catholic Bibles; and of what is Ps. cxiv. and cxv., and Ps. cxlvi., cxlvii., they make one. The Psalms are greatly used in the Jewish forms of prayer, whole psalms and verses said responsively, and the usage passed to the Catholic church, which uses them in the same way in her mass and office.



A WOMAN'S PURIFICATION AFTER CHILDBIRTH.

PSALMS, GRADUAL. The Gradual Psalms are cxix. to cxxxiii. They are so called either from the fifteen steps by which the people ascended to the temple, or that the voice in singing was raised by certain steps.

PSALMS, PENITENTIAL (Ps. vi., xxxi., xxxvii., l., ci., cxxix., and cxlii.) are so called as they all express sorrow and contrition.

PTOLEMA'IS, a city of Phœnicia, on the Mediterranean (Accho, Judg. i. 31), (1 Mach. v. 15); Simon pursued the enemy to the gates of Ptolemais (22, 55); taken by Alexander Bales (x. 1); Demetrius allots it to the Jews (x. 39); Ptolemee and Alexander meet there, and Jonathan also (56–60); Demetrius at (xi. 22, 24); Jonathan entrapped into Ptolemais by Tryphon, and slain there (xii. 45, 48); Antiochus made Machabeus governor from Ptolemais to the Gerrenians (2 Mach. xiii. 24, 25); St. Paul stopped there on his way to Jerusalem (Acts xxi. 7).

PTOL'EMEE, a name born by the kings of Egypt, from Ptolemee, son of Lagus, to the conquest of the country by the Romans.

PTOL'EMEE, PHILOMETOR, son of Ptolemee Epiphanes. He was attacked by Antiochus Epiphanes, king of Syria (1 Mach. i. 19); forms an alliance with Alexander Bales (x. 51); makes war on him, takes Antioch, and assumes the crown of Syria (xi. 13); defeats Alexander in battle (15); dies (18).

PTOL'EMEE MACER, governor of Cyprus for king Ptolemee Philometor, went over to Antiochus, the Illustrious (2 Mach. x. 13); bribed by Menelaus to obtain the favor of Antiochus (2 Mach. iv. 45, 46); Philip seeks his aid, but Judas defeated his troops (viii. 8; 1 Mach. iii. 38, 39); just to the Jews (2 Mach. x. 12); accused to Eupator, poisons himself (13).

PUB'LICANS, farmers or gatherers of taxes. They were despised among the Jews (Matt. v. 46; ix. 11; xi. 19; xviii. 17; xxi. 32; Luke iii. 12); St. Matthew, the apostle, was one when our Lord called him (Luke v. 27); several converted by our Lord (Matt. xxi. 32; Luke v. 27; vii. 29; xv. 1); Zacheus, the chief of the publicans at Jericho, converted (xix. 1–10); our Lord's parable of the publican and the Pharisee (Luke xviii. 10).

PUB'LIUS, chief man of the island of Malta, received St. Paul into his house after his shipwreck (Acts xxviii. 7); St. Paul cures his father of a fever and dysentery (8).

PU'DENS, a disciple mentioned by St. Paul in his second Epistle from Rome to Timothy (2 Tim. iv. 21). He is supposed to have been a Roman senator, converted by St. Peter.

PU'PIL OF THE EYE, often referred to as a symbol of something to be carefully guarded (Deut. xxxii. 10; Ps. xvi. 8; Prov. vii. 2; Ecclus. xvii. 18; Lam. ii. 18; Zach. xii. 8).

PURG'ATORY. Passages proving its existence (2 Mach. xii. 43, 46; Matt. v. 25; xii. 32; 1 Cor. iii. 15; Phil. ii. 10; 2 Tim. i. 18; 1 Pet. iii. 19; 1 John v. 16; Apoc. v. 3, 13; xxi. 27).



RACHEL'S TOMB.

PURIF'ICATION. Purification a legal ceremony, to be performed by a woman after the birth of her child (Lev. xii. 6); the Blessed Virgin obeys the law (Luke ii. 22); purification part of the ceremonial of one who made a vow (Acts xxi. 25).

PURIF'ICATIONS, law relative to (Lev. xii. 4, 5; xiv. 23, 49; xv. 28; 1 Paral. xxiii. 28); purification of the temple after the heathen rites (1 Mach. i. 18, 36; ii. 20; x. 5; 2 Mach. x. 3, 6); water-pots for purifying according to the manner of the Jews (John ii. 6); dispute between John's disciples and the Jews concerning purifications (iii. 25).

PU'RITY, cleanness of heart and body recommended (Matt. xxiii. 25; Luke xi. 39; 2 Cor. vii. 1).

PUTE'OLI, a city of Italy, reached by St. Paul on his way to Rome, A. D. 61 (Acts xxviii. 13); finding brethren there, he remained several days (14).

PUT'IPHAR, a eunuch, chief captain of the army of Pharao (Gen. xxxvii. 36); he purchased Joseph, and made him steward of his house (xxxix. 4); his wife tempts Joseph (7), and being repulsed falsely accused him (8–18); Putiphar believing his wife cast Joseph into prison (20).

PUTIPHA'RE, priest of Heliopolis. His daughter Aseneth was given to Joseph as his wife by Pharao (Gen. xli. 45).

PYGARG', an animal with a white rump, a species of antelope, allowed to be eaten (Deut. xiv. 5).

PYG'MEANS, are said to have hung their quivers on the walls of Tyre, and perfected its beauty (Ezech. xxvii. 11).

PYR'AMIDS, Simon set up seven pyramids at Modin, for his father, mother and four brethren (1 Mach. xiii. 28).

PYTHON'ICAL SPIRIT. A girl with a pythonical spirit at Philippi, whose divinings were a great gain to her master, was delivered from the spirit by St. Paul (Acts xvi. 16).

QUAILS, a well-known bird. God sent flocks of them to feed the Israelites in the desert (Ex. xvi. 13; Ps. civ. 40; Wis. xvi. 2); they gathered and dried them (Num. xi. 32), but were punished by a plague (33).

QUARTUS, a Christian at Corinth (Rom. xvi. 23).

QUAR'RELS, to be avoided (Ecclus. viii. 2, 4, 19; Phil. ii. 15; iii. 6; 1 Thess. ii. 10; iii. 13; v. 23).

QUARTERS OF JERUSALEM, after the return from Babylon, named in 2 Esd. iii. 3.

QUEEN OF SABA, comes to visit Solomon (3 Kings x. 13; 2 Paral. ix. 1, 9, 12); the queen of the south will rise in judgment against the Jews (Luke xi. 31). Queen, used to mean the mother of the reigning king, who in the East exercised greater influence than the wife (4 Kings x. 13; 2 Paral. xv. 16; xxii. 10).

QUEEN OF HEAVEN, the goddess Astarte, or the moon. Hebrew women offered cakes to her (Jer. vii. 18; xliv. 17–19, 25).

QUESTIONS. Useless questions to be avoided (Gen. iii. 1, 6; Prov. xxv. 27; Eccles. vii. 11; Ecclus. iii. 22; Matt. xxiv. 3; John xxi. 21; Acts i. 6; 1 Tim. i. 4; vi. 3; 2 Tim. ii. 16; Tit. iii. 9).

RABBA, Rabbath of the children of Ammon, a strong place east of the Jordan, the chief town of the Ammonites. The iron bed of Og was preserved there (Deut. iii. 11); David sent Joab to besiege it (2 Kings xi. 1); they made frequent sallies (17); finally taken by David (xii. 26–31); Moloch was worshipped there in the days of Amos (Amos i. 14); still important in the days of Nabuchodonosor (Jerem. xlix. 2, 3; Ezech. xxi. 20).

RABBI', Rabboni, a term signifying master, applied to our Lord (Matt. xxiii. 7, 8; xxvi. 25, 49; Mark ix. 5; xi. 21; xiv. 45; John i. 38, 49; iii. 2, 26; iv. 31; vi. 25; ix. 2; xi. 8; Mark x. 51; John xx. 16).

RAB'SACES, general of the army of Sennacherib, king of the Assyrians; his horrible blasphemies (4 Kings xviii. 17; Isai. xxxvi., xxxvii.)

RAB'SARES, a prince of the court of Nabuchodonosor, at Babylon (Jerem. xxxix. 3).

RA'CA, a term of contempt (Matt. v. 22).

RA'CHEL, youngest daughter of Laban, feeds her father's flocks (Gen. xxix. 9); Jacob meets her and kisses her (10, 11); she announces his arrival (13); Jacob being in love with her offers to serve seven years for her (18); is deceived with Lia, but serves seven years more for Rachel, and marries her (28); Laban gives her Bala for her servant (29); she remained barren (31); her grief (xxx. 1); gives Bala to Jacob as a wife (3); Rachel bears Joseph (22–24); she steals her father's idols (xxxi. 19); and hides them (34); bears Benjamin near Ephrata or Bethlehem (xxxv. 16–18); dies and is buried there (19); Jacob erects a pillar over her sepulchre (20).

RAGAU (1 Paral. i. 25; Luke iii. 35), or Reu (Gen. xi. 18, 19); son of Phaleg.

RAGAU, a place where Nabuchodonosor, king of Ninive, defeated Arphaxad, king of the Elamites (Judith i. 5, 6).

RAGES, a city of Media, situated in the mountains of Ecbatana. Gabelus, to whom the elder Tobias had lent money, resided here, and he sent his son to obtain it (Tob.)

RAG'UEL, or Jethro, father-in-law of Moses. See JETHRO.

RAG'UEL, father of Sara, who married the younger Tobias. He lived at Rages, a city of the Medes (Tob. iii. 7); he had one daughter Sara (vi. 11); he receives Tobias and the angel (vii. 1); as instructed by the angel (vi. 13). Tobias asks Sara as his wife (vii. 10); Raguel gives her (15, 16); digs a grave for Tobias (viii. 11); blesses the Lord for his safety (16); gives Tobias half his possessions (24); sends Tobias and Sara home (x. 10–13).

RA'HAB, a woman of Jericho, entertains Josue's spies (Jos. ii. 1; Heb. xi. 31; James ii. 25); conceals them from the officers of the king (Jos. ii. 3–5); she recognized the true God (11); makes the spies swear to show mercy to her father's house, and give her a token (13); lets them down from a window (15); a scarlet cord made a sign of safety to her (18); Josue orders her and her family to be spared (vi. 17); she is saved with her kindred and goods (23); she married Salmon, prince of Juda (Matt. i. 5); to whom she bore Booz, great-grandfather of David (Ruth iv. 21, 22; 1 Paral. ii. 11).

RA'HAB, a city or country, by some supposed to be Egypt (Ps. lxxxvi. 4).

RA'HUEL, son of Esau and Basemath, daughter of Ismael (Gen. xxxvi. 4, 17).

RAIN'BOW, God set a rainbow in the sky as a sign of his covenant with Noe (Gen. ix. 12; Ezech. i. 28).

RAISINS, dried grapes (1 Kings xxv. 18; xxx. 12; 2 Kings xvi. 1).

RAM. Eliu is said to have been of the kindred of Ram (Job xxxii. 2); apparently the same as Aram.

RAM, the male of the sheep, offered in sacrifice by Abram, as directed by God (Gen. xv. 9); one given as a substitute for Isaac (xxii. 13); ram skins used in the tabernacle (Ex. xxv., xxvi., xxix., xxxv., xxxvi., xxxix.); offered in sacrifice under the law (Levit. v., vi., viii., ix., xvi., xix., xxiii.; Num. vi., vii., xv., xxiii., etc.); seen in a vision by the prophet Daniel (Dan. viii. 3).

RA'MA, a city of Benjamin (Jos. xviii. 25); between Gabaa and Bethel (Judg. iv. 5; xix. 13); Jeremias restored to liberty at Rama (Jerem. xl. 1–3); Rachel mourning for her children at Rama (Jerem. xxxi. 15); applied to the massacre of the innocents (Matt. ii. 8).

RA'MA, a wooded height near Gabaa (1 Kings xxii. 6; 1 Esd. ii. 26; 2 Esd. vii. 30; Isai. x. 29; Osee v. 8).

RAMATH (Jos. xix. 21); Beer-Ramath (xix. 8); Ramoth to the south (1 Kings xxx. 27); a city in the tribe of Simeon.

RAMA'THA, a town in Samaria, given by Demetrius to Jonathan (1 Mach. xi. 34).

RAMATHAIMSOPHIM, in Mount Ephraim, the home of Elcana, father of Samuel (1 Kings i. 1).

RAM'ATHLE'CHI (The lifting up of the jawbone), the place where Samson slew a thousand Philistines with the jawbone of an ass (Judg. xv. 14–17).

RAMES'SES, a city built by the Hebrews during their bondage in Egypt (Ex. i. 11).

RAMES'SES, a district of Egypt assigned to Jacob and his family when they went to Egypt (Gen. xlvii. 11). The Israelites set out from it under Moses (Ex. xii. 37; Num. xxxiii. 3).

RAM'ETH (Jos. xix. 21), Ram'oth (1 Paral. vi. 73), a Levitical city in the tribe of Issachar.

RAMOTH GALAAD, a city in the tribe of Gad (Jos. xiii. 26); a city of refuge (Deut. iv. 43; Jos. xx. 8); given to the Levites (Jos. xxi. 37; 1 Par. vi. 80); it became a source of contest between the kings of Israel and Syria (3 Kings xxii.); Joram, king of Juda, grievously wounded while besieging (4 Kings viii. 28, 29; 2 Paral. xxii. 5); Jehu consecrated king there (4 Kings ix.); Achab killed in battle with the Syrians before Ramoth (2 Paral. xviii.)

RAN'SOM OF LANDS AND HOUSES regulated by express law (Lev. xxv. 23–31).

RAPE, the law against (Deut. xxii. 28, 29).

RAPH'AEL, son of Semeias, a valiant man (1 Paral. xxvi. 7); a Levite and porter of the temple.

RAPH'AEL, one of the seven angels constantly before the throne of God (Tob. xii. 15); he appeared in human form (v. 5), and guided young Tobias to Ecbatana, expelled the devils who beset Sara, obtained her in marriage for Tobias (vi.–viii.), received the money from Gabelus (ix.), guided him safely home, and cured the blindness of the elder Tobias (Tob. xi.)

RAPH'AIM, a race of gigantic men in Chanaan. Chodorlahomor and his allies smite them in Astaroth-carnaim. Their territory promised to the descendants of Abraham (xv. 20); in Moses' time, Og, king of Basan, ruled over the remnant of the race (Jos. xii. 3); they were overthrown and destroyed by Moses (xiii. 12). The valley of Raphaim kept the name to the time of Isaias (Jos. xv. 8; 2 Kings v. 18; 1 Paral. xiv. 9; Isai. xvii. 5); Saphai, of the race of the Raphaim, was a Philistine champion, and was slain by Sobochai (1 Paral. xx. 4), as were Goliath and his brother (5, 6).

RAPH'IDIM, the encampment of the Israelites after leaving the desert of Sin (Ex. xvii. 1); there was no water there, and Moses obtained water by striking the rock (1–6; Num. xxxiii. 14, 15); they set out from it for Sinai (Ex. xix. 2).

RAPH'ON, a city beyond the Jordan, near Carnaim. Judas Machabeus defeated Timotheus there (1 Mach. v. 37).

RAPT TO THE THIRD HEAVEN, St. Paul was (2 Cor. xii.)

RAS'IN, king of Syria, with Phacee, king of Israel, invades Juda, and besieges Achaz in Jerusalem (4 Kings xv. 37, 38; xvi. 5, 6); Rasin also took Aila (4 Kings xvi. 6), and carried away great booty to Damascus (2 Paral. xxviii. 5); Theglathphalasar, king of the Assyrians, to protect Achaz, took Damascus, and slew Rasin (4 Kings xvi. 9).

RAT'IONAL OF JUDGMENT, a precious, embroidered vestment, worn on the breast of the high-priest, with four rows of precious stones, on each of which was graven the name of one of the twelve tribes (Ex. xxviii. 15–28).

RAZI'AS, one of the ancients of Jerusalem, called the "Father of the Jews," accused to Nicanor of observing the law (2 Mach. xiv. 37); 500 soldiers sent to seize him (39); strikes himself with his own sword (41–46).

RAZON, son of Eliada, fled from his master Aderezer, king of Soba (3 Kings xi. 23); became captain of a band of robbers, and finally king of Damascus (24); hostile to king Solomon (25).

REAP'ING, directions as to (Lev. xxiii. 22).

RE'BE, one of the five princes of the Madianites, slain by Phinees, son of Eleazer (Num. xxxi. 8; Jos. xiii. 21).

REBEC'CA, daughter of Bathuel, and wife of Isaac. Abraham sent Damascus Eliezer to Haran to obtain a wife for Isaac of his kindred (Gen. xxiv. 1–14); Rebecca met him at the well, and gave him to drink, and watered his camels (15–20); receives presents and reports his coming (22–28); Rebecca asked as wife to Isaac (49); Laban and Bathuel give her (51); she goes with her maids (58–62);

meets Isaac at the Well of the Living and Seeing, and becomes his wife (62–67; xxv. 20); she bears Esau and Jacob (25); with Isaac at the court of Abimelech in Gerara (xxvi. 8); aids Jacob to deceive Isaac and supplant Esau (xxvii. 1–41); advises him to flee to Laban (42, 43); complains of the daughters



THE RATIONAL OF JUDGMENT.

of Heth, whom Esau married (46); buried in the double cave (xlix. 31).

REBLA'THA, a city in the land of Emath in Syria; Rebla was on the boundary of the promised land, over against the fountain of Daphnis (Num. xxxiv. 11); Pharao Nechao fined and bound Joachaz in Rebla (4 Kings xxiii. 33); Sedecias was brought before the king of Babylon and blinded in Reblatha (xxv. 6; Jerem. xxxix. 5, 6; lii. 9, 10); Saraias, the high-priest, and others, put to death there (lii. 24–27).

RE'CEM, one of the princes of Madian, put to death by Phinees, after the abomination of Beelphegor (Num. xxxi. 8).

RE'CHAB and **BAANA,** assassins of Isboseth, son of Saul (2 Kings iv. 2); put to death by David (12).

RECH'AB, father of Jonadab, founder of the Rechabites (4 Kings x. 15, 23); Calor (Chamath) is given as the father of the house of Rechab (1 Paral. ii. 55).

RECH'ABITES, were Cinites, descendants of Jethro (1 Paral. ii. 55); they were employed in the service of the temple; they dwelt in tents (Jer. xxxv. 6, 7); they were to drink no wine, build house, sow seed, or plant vineyard, or have any (6, 7); their head in the time of Jeremias was Jezonias (3); he tempted them to drink wine (5); they refused to disobey the commands of Jonadab (6–10); and their fidelity was cited to the Jews to their confusion (11–18); and the promise made that there shall not be wanting a man of the race of Jonadab standing before the Lord forever (19). Melchias, apparently a Rechabite, aided in building the wall of Jerusalem after the captivity (2 Esd. iii. 14).

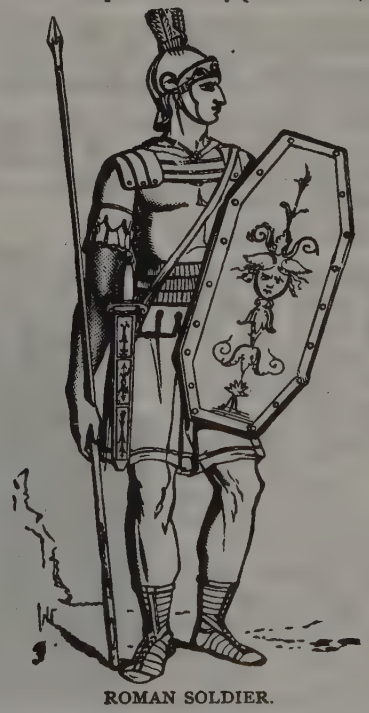
REC'OMPENSE due to works (Gen. iv. 7; xv. 1; Ps. cxviii. 112; Prov. xi. 18; Wis. v. 16; Ecclus. ii. 8; xi. 24; xviii. 22; xxxvi. 18; li. 30, 38; Isai. iii. 10; Jerem. xxxi. 16; Matt. v. 12; xx. 8; John iv. 36; Rom. iv. 4; 1 Tim. v. 18).

REC'REATION, when becoming, permitted (1 Paral. xxix. 9; 2 Esd. xii. 42; Ps. lxvii. 4; Luke i. 14; 1 Thess. v. 16); not to be indulged in after the manner of the heathen (Eccles. ii. 2; vii. 3; Osee ix. 1; Amos vi.; Prov. ii. 14; James iv. 9).

REDEEM', REDEMP'TION. Land among the Jews could not be sold forever. The owner who was forced to sell could always redeem, and in the year of jubilee, when all that was sold returned to the owner, except houses in cities. The houses of Levites in cities could always be redeemed (Lev. xxv. 23–32). Nothing consecrated to the Lord could be redeemed, except unclean beasts (xxvii. 28–33).

REDEEM'ER, a name applied especially to Jesus Christ, who has redeemed us from the bondage of Satan. Job declares his faith in a Redeemer to come (Job xix. 25); David (xviii. 15; lxxvii. 35); Isaias xli. 14; xliii. 14; xliv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; liv. 5, 8; lix. 20; lx. 16; lxiii. 16; Jerem. l. 34; Lam. iii. 58.

REDEMP'TION, Christ came to give his own blood as a redemption for many (Matt. xx. 28; Mark



ROMAN SOLDIER.

x. 45); we have redemption through him (Col. i. 14); he gave himself for our redemption (1 Tim. ii. 6).

RED SEA, between Egypt and Arabia. Moses leads the Israelites to it (Ex. xiii. 18); the Israelites traverse it on foot through the bed miraculously (xiv. 20); Pharao and his host are overwhelmed in it (Ex. xv. 4; Ps. cv. 7, 9; cxxxv. 15; 1 Mach. iv. 9; Acts



COLOSSEUM AT ROME.

vii. 36; Heb. xi. 27); the Israelites march from the banks of the Red Sea (Ex. xv. 22); designated as a boundary (xxiii. 31). Solomon had ports on the Red Sea (3 Kings ix. 26).

REED, placed in the hands of our Lord in mockery instead of a sceptre (Matt. xxvii. 29).

REEDS, valley of (Josue xvi. 8).

REE'MA, or **REGMA,** son of Chus (Gen. x. 7). His descendants sent spices, gold, and precious stones to Tyre (Ezech. xxvii. 22).

REF'UGE, cities and places of, assigned for cases of involuntary shedding of human blood (Ex. xxi. 13; Deut. iv. 41; xix. 2, 7; Jos. xx.; 3 Kings i. 50; ii. 28).

REGEN'ERATION, necessary for salvation (John iii. 5); it changes earthly to spiritual affections (Rom. viii. 5, 13); it makes men pass from infidelity to faith (John i. 12; Gal. iii. 16; 1 John v. 1); it is a renewal of the heart by the Holy Ghost (Titus iii. 5; Gal. iv. 6); it is a participation in the Divine nature (2 Pet. i. 4; Col. ii. 11); it is the justification of the sinner (1 Cor. vi. 11; Eph. v. 8); the regenerate must lead an entirely new life (Rom. vi.; vii. 6; xii. 1; Eph. iv. 22; Col. iii. 9; 1 Cor. v. 7; 2 Cor. v. 15; 1 Pet. iv. 1).

RE'I, one of David's counsellors who did not join the party of Adonias (3 Kings i. 8).

REINS, kidneys. The Hebrews regarded them as the seat of joy, grief, pleasure. God is called searcher of the heart and reins (Ps. vii. 10; Wis. i. 6; Apoc. ii. 23; Jerem. xvii. 10; xx. 12; xi. 20); Try me, burn my reins and my heart (Ps. xxv. 2).

REL'ICS. Virtue possessed by the relics and garments of the saints, and miracles wrought by their means exemplified in the mantle of Elias, dividing the waters of Jordan so that Eliseus passed over on foot (4 Kings ii. 14); in the bones of the prophet Eliseus which raised to life a man slain by robbers (xiii. 21); in the hem (fringe) of our Lord's garment (Matt. ix. 20; xiv. 36); in the handkerchiefs and linen of St. Paul (Acts xix. 12); in the shadow of St. Peter (v. 15).

REM'MON, a town in the tribe of Simeon (Jos. xix. 7; xv. 32; 2 Esd. xi. 29; Zach. xiv. 10).

REM'MON, a rock to which the remnant of the tribe of Benjamin escaped (Judg. xx. 45; xxi. 13).

REM'MON, AMTAR, a city or cities in the tribe of Zabulon (Jos. xix. 13).

REM'MON PHARES, an encampment of the Israelites in the desert (Num. xxiii. 19).

REM'MON, an idol worshipped at Damascus.



ROME—THE OSTIAN GATE.

Naaman obliged to visit a temple of Remmon, with the king of Damascus, his master (4 Kings v. 18).

REM'PHAN. St. Stephen citing (Amos v. 25–27); speaks of "the star of your god Remphan," but the name is not now in Amos (Acts vii. 43).

REND'ING of garments a sign of grief (Gen. xxxvii. 30; 2 Paral. xxxiv. 27; 1 Esd. ix. 3; Job i. 20; ii. 12); we are to rend our hearts and not our garments (Joel ii. 13).

REPENT'ANCE, see PENANCE.

REPROBA'TION of the Jews, leads to the salvation of the world (Rom. xi. 1).

REPU'DIATION of a wife permitted among the Jews; the manner in which it was performed (Deut. xxiv. 1, 3; Jer. iii. 8; Matt. v. 31; xix. 7).

REP'UTATION preferable to riches (Prov. xxii. 1; Ecclus. xli. 15, 16); it is lawful to defend our reputation and innocence against accusations (Jos. xxii. 22; 1 Kings i. 15; 3 Kings xviii. 18; Jerem. xxxvii. 13; John xviii. 23; Acts ii. 15; vi. 14; vii. 2; xxviii. 17).

REPU'TED unto justice (Rom. iv. 3–6; Gen. xv. 6).

RE'SA, son of Zorababel, one of the ancestors of our Lord (Luke iii. 27).

RE'SEN, a city of Assyria, built by Assur, between Ninive and Chale (Gen. x. 12).

RE'SEPH, a city of Syria (4 Kings xix. 12; Isai. xxxvii. 12).

RESPECT' of persons forbidden. There is none with God (Lev. xix. 15; Deut. i. 17; x. 17; 1 Kings xvi. 7; Prov. xviii. 5; xxviii. 21; Isai. xi. 3; Mal. ii. 9; Matt. xxii. 16; Gal. ii. 6; Eph. vi. 9; James ii. 9; 1 Pet. i. 17).

RES'PHA, daughter of Aia, concubine or inferior wife of Saul. She is abused by Abner (2 Kings iii. 8). Saul had on some occasion put to death a number of Gabaonites (1 Kings xxi.); God punished the crime by a three years' famine. David summoned the Gabaonites to know what they demanded. They asked seven sons or grandsons of Saul. David gave up Respha's two sons, and five sons of a daughter of Saul (xxi. 8); the Gabaonites crucified them (9); Respha watched the bodies, protecting them against the birds and beasts of prey, from the beginning of the harvest till the water dropped out of heaven (10).

RES'SA, a station of the Israelites in the desert (Num. xxxiii. 22).

REST of God promised to his people (Heb. iv. 9); the just have assured rest and peace (Wis. iii. 3; iv. 1; Isai. lvii. 2; Luke xvi. 22; Apoc. xiv. 13); to find rest for the soul (Jer. vi. 16; Matt. xi. 29); the day of the rest of the Lord (Ex. xxiii.); sabbath rest consecrated by law (Lev. xxiii. 3).

RES'URRECTION. The resurrection of Jesus Christ foretold by the prophets (Ps. iii. 6; ix. 15; xv. 10; xxi. 31; xl. 11; Osee vi. 3; Isai. liii. 10–12; Zach. vi. 12, 13); foretold by himself (Matt. xxvi. 61; Mark xiv. 58; John ii. 19); it is the foundation of our faith (1 Cor. xv. 14, 17, 20; 2 Cor. v. 15; 1 Thess. iv. 13; 2 Tim. ii. 8).

RES'URRECTION of the dead (Ex. iii. 6; Job xiv. 12; xix. 25, 26; xxi. 30; Isai. xxvi. 19; lxvi. 14; Ezech. xxxvii. 1–10; Daniel xii. 2; Jonas ii. 11; Soph. iii. 8; 2 Mach. vii. 9; xii. 44; Matt. xxii. 23, 31; Luke xx. 35; John v. 21, 28; vi. 39; xi. 24; Acts xxiv. 15; 1 Cor. xv.; 2 Cor. iv. 14; v.; Coloss. iii. 4; Phil. iii. 21; iv. 3; 1 Thess. iv. 13, 16; 2 Tim. ii. 11; Apoc. xx. 12).

RETH'MA, an encampment of the Israelites in the desert (Num. xxxiii. 18).

REU or **RAGAU,** son of Phaleg. He died 1974 B. C., aged 239 (Gen. xi. 18, 20; 1 Paral. i. 25; Luke iii. 35).

REUM BELTEEM writes to the king to oppose the rebuilding of Jerusalem (1 Esd. iv. 8–23).

REV'ELATIONS and visions (Jos. v. 13; 1 Kings xxviii. 14; 2 Mach. iii. 24; v. 2; x. 29; xi. 8; Apoc.)

REVIEW' of the army of Israel by Saul (1 Kings xi. 8).

RHEG'IUM, a port in southern Italy. St. Paul arrives there on his way to Rome (Acts xxviii. 13).

RHINOCEROS. Strength of Egypt compared to (Num. xxiv. 8).

RHODE, a damsel at the house of John Mark (Acts xii. 13); in her amazement at the appearance of St. Peter she omits to open the gate (14).

RHODES, St. Paul reaches on his way to Rome (Acts xxi. 1).

RHOD'OCUS, a traitor in the army of Judas Machabeus; he is discovered and imprisoned (2 Mach. xiii. 21).

RICH. How the rich should treat the poor (Lev. xxv. 35; Deut. xv. 7, 10; Job xxxi. 16; Ps. lxi. 11; Prov. xiv. 31; xix. 17; xxi. 13; xxii. 7; xxviii. 27; Eccles. xi. 1; Ecclus. iv. 4; vii. 36; xxix. 12; xxxi. 8; Matt. vi. 19; xix. 21; Luke xiv. 13; xvi. 9; xvi. 25; xviii. 22; Acts ii. 45; iv. 34). The vanity of riches, and contempt for them; we are not to put our trust in them (Ps. xxxviii. 7; xlviii.; li. 9; Prov. x. 2; xv. 16; xviii. 11; xxii. 16; xxiii. 4; xxviii. 11; xxx. 8; Eccles. v. 9, 12; vi. 2; Ecclus. x. 10; xiv. 3; xxxi. 3; Isai. ii. 7; Jerem. xvii. 3, 11; xxii. 13; Ezech. vii. 19; Luke viii. 14; 1 Tim. vi. 9; James i. 11); riches called unjust (Ecclus. v. 10); the wicked rich are cursed (1 Kings xxv. 2; Job xx. 19; xxvii. 19; Jer. xv. 13; Am. vi. 1; viii. 4; Hab. ii. 6; Luke vi. 24; xvi. 19; James v. 1).

RICH MAN AND LAZARUS, a parable of our Lord (Luke xvi. 19–31).

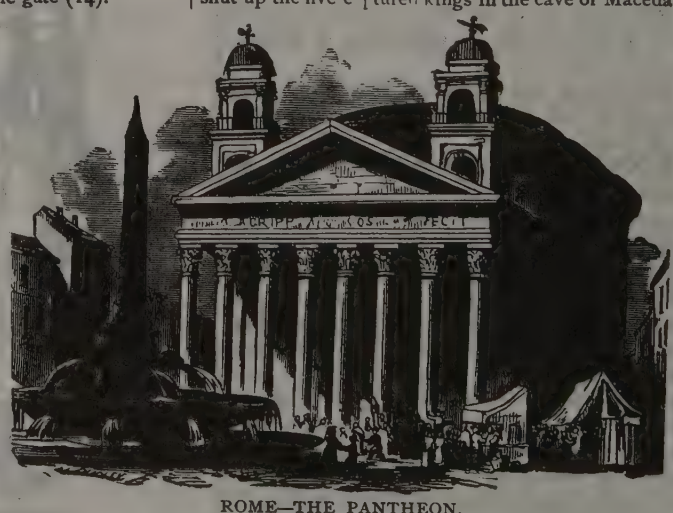
RIN'NA, son of Simeon (1 Paral. iv. 20); compare Gen. xlvi. 10.

RIPH'ATH, second son of Gomer, and grandson of Japheth (Gen. x. 3; 1 Paral. i. 6).

RIV'ERS. Four rivers, Phison, Gehon, Tigris and Euphrates, water Paradise (Gen. ii. 11–14); rivers represented as exulting, clapping their hands at the coming of Christ to judge the earth (Ps. xcvii. 8); the waters of the Nile turned into blood (Ex. vii.); the Euphrates mentioned (Gen. ii. 14; Deut. i. 7; 2 Kings viii. 3; 4 Kings xxiii.; 1 Paral. v. 9); the Abana and Pharphar, rivers of Damascus (4 Kings v. 12); the Tigris (Gen. ii. 14; Tob. vi. 1); Ezechiel at the river Chobar (Ezech. i. 3; iii. 15); our Lord baptized in the river Jordan. See JORDAN.

ROBO'AM, son of Solomon, by Naama, an Ammonite woman (3 Kings xiv. 21), began to reign 1014 B. C., at the age of 41; after Solomon's death he went to Sichem to be installed king (xii. 1); the people demanded a diminution of the taxes, but influenced by bad advisers, he answered roughly (xii. 11, 13); all the tribes except Juda and Benjamin revolt, and follow Jeroboam, and make him king (19, 20); God forbids Roboam to make war on Israel (2 Paral. xi. 3); Sesac, king of Egypt, made war on Roboam; took Jerusalem, and plundered the temple and palace (xii. 2–9); Roboam replaced the golden shields of Solomon with shields of brass (10); his death—he is succeeded by his son Abiam (16); Roboam's wife was Maacha, the daughter of Abessalom (3 Kings xv. 2).

ROCK, struck by Moses, gives water in abundance (Ex. xvii. 6); and the rock was Christ (1 Cor. x. 4); the remnant of the tribe of Benjamin flee to the rock of Remmon (Judg. xx. 47); Samson held the rock of Etam (xv. 8); David pursued by Saul, took refuge in caves in the rocks at Maon (1 Kings xxiii. 25, 28); at Odollam (1 Kings xxii. 1) Engaddi, there were caves to hold all his men, and where Saul abode for a time (1 Kings xxiv. 2, 5); Josue shut up the five captured kings in the cave of Maceda (Jos. x. 16); during the Madianite oppression, the Jews took refuge in caves in the rocks (Judg. vi. 2); the Cinites dwelt in the hollows of the rocks (Num. xxiv. 21); Oreb slain at the rock Oreb (Judg. vii. 25);



ROME—THE PANTHEON.

xvii. 32; xxxi. 3); the rock of salvation (Deut. xxxii. 13); the apostle Simon is called Cephas, Peter, that is, the rock: "Thou art Peter, and on this rock I will build my church" (Matt. xvi. 18); a rock of offence (Rom. ix. 33); the sepulchre in which our Lord was laid was hewn out of a rock by Joseph of Arimathea (Mark xv. 46); at the crucifixion, the rocks were rent by an earthquake (Matt. xxvii. 51).

ROD. The rod of Moses was changed into a serpent near the burning bush (Ex. iv. 3); it was again changed before Pharao (vii. 10); Aaron's devours rods which the magicians had changed into serpents (12); it changes water into blood (20); Moses directed to lift up his rod, and stretch his hand over the Red Sea to divide it (xiv. 16); strikes the rock Horeb, and obtains water for the Israelites (xvii. 5, 6); the rod of Aaron blossoms, to prove the divine institution of his priesthood (Num. xvii. 8); God orders it to be kept in the tabernacle of the testimony (10).

ROD, as an instrument of correction (Prov. x. 13; xiii. 24; xxii. 8; xxvii. 15; Acts xvii. 22; 2 Cor. xi. 25).

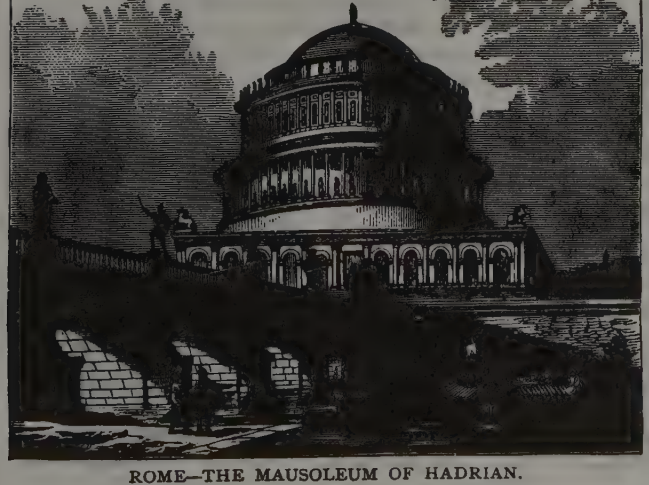
ROE, used (Deut. xii., xiv., xv.; 2 Kings ii. 18; 3 Kings iv. 23; 1 Par. xii. 8; Cant. ii., iv.; vii., viii.; Ecclus. xi., xxvii.), evidently for an antelope, and probably the gazelle. The original Douay has *doa* in Deut.

RO'MA, concubine or inferior wife of Nachor (Gen. xxii. 24).

ROMANS, their fame (1 Mach. viii. 1); form an alliance with the Jews (1 Mach. viii. 17, 27, 29); their republican form of government praised (1 Mach. viii. 2, 14, 16); Roman Christians (Rom. i. 8); predictions that the Romans were to destroy Jerusalem and the temple of the Lord (Num. xxiv. 24; Isai. v. 26; vi. 11; Dan. ix. 16; Luke xix. 41; xxi. 20; John xi. 48); Judea subject to the Romans in the time of our Lord (Luke iii. 1).

ROMANS, Epistle to the, written by St. Paul, one of the canonical books of the New Testament (Rom.)

ROME. Judas Machabeus sends Eupolemus and Jason as ambassadors to Rome (1 Mach. viii. 17); the treaty (23–28); a second embassy (xii.); Jonathan's death heard in Rome (xiv. 16); strangers from Rome at Jerusalem on the day of Pentecost (Acts ii. 10); Jews expelled from Rome by the emperor Claudius (xviii. 2); St. Paul at Rome (xxviii. 16, 30, 31).



ROME—THE MAUSOLEUM OF HADRIAN.

ROS, son of Benjamin (Gen. xlvi. 21).

ROSE, wisdom compared to a rose-plant in Jericho (Ecclus. xxiv. 18; xxxix. 17; l. 8); used for crowns (Wisd. ii. 8).

RU'BEN, eldest son of Jacob and Lia, born (Gen. xxix. 32); commits incest with Bala, his father's concubine (xxxv. 22), therefore not accounted the first-born (1 Par. v. 1); endeavored to deliver Joseph out of the hands of his brethren (xxxvii. 21, 22); rends his garments on not finding him in the cistern (29, 30); makes himself responsible for the safe return of Benjamin (xlii. 37); not blessed on account of his sin (xlix. 3, 4); his sons, Henoch, Phallu, Hesron, and Charmi (xlvi. 9).

RU'BEN, tribe of, numbered 46,500 fighting men when they came out of Egypt (Num. ii. 10, 11), and 43,730 at Settim (xxvi. 7); they were under their prince Elisur, son of Sedear (i. 5; ii. 10); his gifts to the tabernacle (vii. 30–35). They ask lands beyond the Jordan (Num. xxxii. 1–5); the reply of Moses (6–15); their promise (16–19); Moses gives Ruben, Dan, and the half-tribe of Manasses Galaad, the kingdoms of Sehon and Og (29, 33; Deut. iii. 12; xxix. 8; Jos. iv. 12; xiii. 23); the children of Ruben built Hesebon, Eleale, Cariathaim, Nabo, Baalmeon, and Sabama (Num. xxxii. 37); last words of Moses as to Ruben (Deut. xxxiii. 6); the tribe erect an altar, and are called to account (Jos. xxii. 10); they fight against the Agarites (1 Paral. v. 19), and took great booty (21), and occupied their land (22); join David (xii. 37); Adina, son of Siza, their prince (xi. 42), and afterwards Eliezer, son of Zechri (xxvii. 16); Theglathphalasar, king of Assyria, carries them away into captivity, when Beera was prince (v. 6, 26; 4 Kings xv. 29); Judith was of the tribe of Ruben (Judith viii. 1).

RUE, a bitter herb. The Pharisees were so exact as to pay their tithe of it (Luke xi. 42).

RU'FUS, son of Simon, the Cyrenian (Mark xv. 21); supposed to be the one saluted by St. Paul (Rom. xvi. 13).

RU'IN. Temporal chastisements often foretold in the Scriptures (Ex. xxxiv. 12; Lev. xxvi. 30; Judg. viii. 27; 2 Kings xv. 14; Ps. cv. 29; cix. 6; Prov. xii. 13; xxix. 16; Ecclus. xxxi. 38); they are often announced by the prophets (Isai. iii. 6; viii. 14; xxiii. 13; lxiv. 11; Jer. vi. 21; Bar. iv. 31; Ezech. xxvi. 15; xxxi. 16; Os. ix. 8); the ruin of Jerusalem foretold (Luke xix. 41; xx. 16; xxi. 6; John xi. 48); the ruin of Jerusalem visited by Nehemias (2 Esd. ii. 13, 15).

RUTH, a Moabitess, marries Chelion, son of Elimelech and Noemi (Ruth i. 2–4); when Noemi, after the death of her husband and sons, resolved to return to the land of Israel, Ruth would not leave her (5–17); gleans in the fields of Booz (ii. 1–8); she is favored by him (8–18); claims him as a husband by the law of affinity (iii.); on refusal of a nearer kinsman to marry her and take the field of Elimelech, Booz marries her (iv.); Isai, father of David, was their grandson (iv. 22).

RUTH, a canonical book of the Old Testament, giving the history of Ruth, and placed between Judges and Kings (Ruth).



ROME—THE MODERN CAPITOL.

SAA'NANIM, a city of the tribe of Nephthali (Jos. xix. 33).

SAA'RIM (1 Paral. iv. 31); or **SARAIM** (Jos. xv. 36), a city of the tribe of Juda, and then of Siméon.

SA'BA, son of Chus (Gen. x. 7); a son of Rhegma (x. 7); a son of Jectan (x. 28); a son of Jecsan (xxv. 3).

SA'BA, the queen of (3 Kings x.); the queen of the south (Matt. xii. 42; Luke xi. 13); having heard the fame of Solomon, she came to Jerusalem with a rich retinue and presents (3 Kings x. 1–3) she tried him with hard questions, but he answered all (1–3); she acknowledged his greatness and his wisdom: "the half hath not been told me; thy wisdom and thy works exceed the fame which I heard" (7); she blessed God who had raised him to the throne (8), and made him rich presents of gold, spices and precious stones (10; 2 Paral. ix. 1–9); the kings of Saba shall bring gifts to the Lord (Ps. lxxi. 10; Jerem. vi. 20; Isai. lx. 6); Saba sold gold, precious stones and spices to Tyre (Ezech. xxvii. 22, 23).

SABACTHA'NI, a Hebrew word that occurs in Ps. xxii. 2; cited by our Lord on the cross, and meaning "thou hast abandoned me" (Matt. xxvii. 46; Mark xv. 34).

SAB'AIM (Isai. xlv. 14), apparently Sabeans.

SABA'MA, a city of the tribe of Ruben (Num. xxxii. 38; Jos. xiii. 19); taken by the Moabites after the tribe of Ruben was carried off (Isai. xvi. 8; Jerem. xlviii. 32); Saban (Num. xxxii. 3) is probably the same place; famous for its vineyard (Isai. xvii. 8, 9).

SAB'AOTH, a Hebrew word meaning hosts, armies, and retained in the expression Lord God of Sabaoth, or Lord God of Hosts (Jerem. xi. 20; Rom. ix. 29; James v. 4).

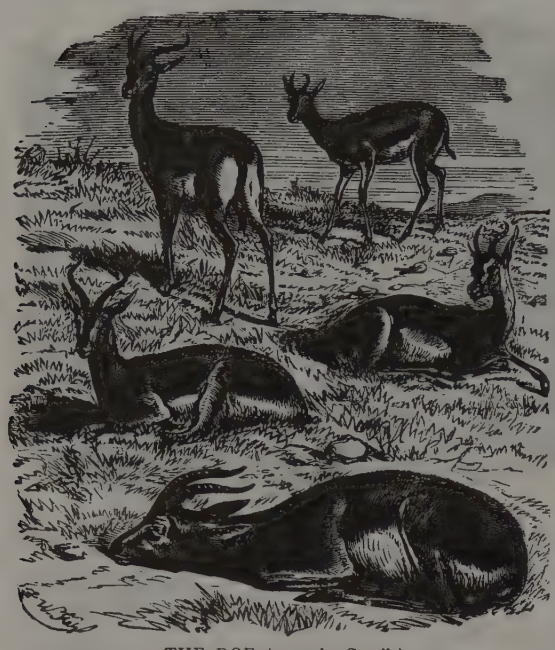
SAB'ARIM, a place near Hai and Bethel, to which Josue pursued the enemy after his miraculous victory (Jos. vii. 5); a frontier town (Ezech. xlvii. 16).

SABA'THA, third son of Chus (Gen. x. 7).

SABATHA'CA, fifth son of Chus (Gen. x. 7).

SAB'BATH, a Hebrew word meaning rest; God created the world in six days, and rested on the seventh, which is the Sabbath or rest. Hence, the seventh day of the week or Sabbath, our Saturday, was commanded to be kept holy by rest from all work (Gen. ii. 2, 3). Its sanctification commanded

(Ex. xvi. 23; xx. 8–10; xxlii. 12; xxxi. 14–17; xxxiv. 21; xxxv. 2; Lev. xix. 3; xxiii. 3, 15; xxv. 4; Num. xv. 32; xxviii. 9; Deut. v. 12–14: 2 Esd. xiii. 16–22; Isai. lvi. 2, 4; lviii. 13; lxvi. 23; Jer. xvii. 21–27; Ezech. xx. 12; xxii. 8; 1 Mach. i. 48; ii. 32, 41; 2 Mach. xv. 1; Matt. xii. 1, 10; Mark ii. 23; iii. 2; vi. 2; Luke iv. 16, 31; vi. 1; xiii. 10, 14; xiv. 1; John v. 10; vii. 22; ix. 14; Acts xiii. 14–27, 44; xv. 21; xviii. 4; Heb. iv. 10); violation of the commandment by doing work on the Sabbath day to be punished by death (Ex. xxxi. 14; xxxv. 2); a man detected gathering sticks on that day put to death by order of God (Num. xv. 32–36); journey which it was lawful to make on the Sabbath (Acts i. 12); our Lord accused of violating the Sabbath, and allowing his disciples to do so (Matt. xii. 1, 11; Mark ii. 23, 27; Luke xiii. 15; John vii. 23); he is Lord of the Sabbath (Matt. xii. 8).



THE ROE (properly, Gazelle).

SABE'ANS, carry off the flocks of Job (Job i. 15); children of Tyre to be sold by the Jews to the Sabeans (Joel iii. 8).

SACHA'CHA, a city of Juda (Jos. xv. 61).

SACKBUT, a musical instrument (Dan. iii. 5, 7, 11).

SACKCLOTH, worn by the orientals in time of mourning and penance (Gen. xxxvii. 34; Job xvi. 16; 2 Kings iii. 31; 3 Kings xx. 31; Esth. iv. 1–3; Ps. xxix. 12; Jonas iii. 5; Isai. xx. 2; Zach. xiii. 4; Matt. xi. 21).

SAC'RIFICE to be offered to God alone (Ex. xxii. 20; Lev. xvii. 3, 5, 8); victims offered to God to be without blemish (Lev. i. 3; iii. 1; xxii. 19; Num. xxviii. 3, 31; Deut. xv. 21; Ezech. xliii. 23; Mal. i. 8, 14); God shows by fire from heaven and otherwise what sacrifices please him (Gen. iv. 4; viii. 20; xv. 17; Lev. ix. 24; Judg. vi. 21; xiii. 19; 3 Kings xviii. 38; 1 Paral. xxi. 26; 2 Paral. vii. 1; 2 Mach. i. 22; ii. 10); the daily sacrifice under the Mosaic law (Ex. xxix. 38; Num. xxviii. 3; 1 Esd. iii. 2); the various sacrifices of the Mosaic law: 1. Holocaust, in which the whole animal was consumed on the altar (Gen. viii. 20; xxii. 2; Ex. x. 25; xviii. 12); there was a special altar of holocaust (Ex. xxxviii. 1); how and when offered (Lev. i. 1–17). 2. Peace offerings (Lev. iii.), in which certain parts, the fat, kidneys, etc., were burnt on the altar (iii. 9, 16), the rest eaten by the priests and offerer. 3. Sin offering, in which the same parts were burned on the altar, and the rest on a pile of wood without the camp (iv.); God forbids the sacrifices of children (Lev. xviii. 21; Deut. xii. 31; xviii. 10; Judg. xi. 38; 4 Kings iii. 27; xvi. 3; xvii. 17; xxi. 6; 2 Paral. xxviii. 3; Ps. cv. 37; Ez. xxiii. 37); the sacrifices of the wicked rejected by God (Gen. iv. 5; 1 Kings xv. 21; Ps. xxxix. 7; xlix. 8; l. 18; Prov. xv. 8; xxi. 27; Ecclus. xxxv. 15; Isai. i. 11; xliii. 23; lxi. 8; lxvi. 3; Jer. vi. 20; vii. 21; xiv. 12; Osee v. 6; viii. 13; ix. 4; Amos v. 22; Mich. vi. 7; Mal. i. 7, 13; Matt. x. 13; Mark xii. 33; Heb. x. 5); the sacrifices and feasts, in which the victims were eaten, were to be celebrated with joy (Gen. xxxi. 46; Ex. xviii. 12; xxxii. 6; Num. xxv. 2; Deut. xii.; xxvii. 7; 1 Kings i. 4; ix. 12; xvi. 5; 2 Kings xv. 12; 3 Kings i. 9; iii. 15; 1 Paral. xxx. 21).

SAC'RIFICE of the new law announced by Malachias (Mal. i. 11); called the continual sacrifice (10); to be offered till our Lord comes to judge the world (1 Cor. xi. 6); sacrifice offered for the dead (2 Mach. xii. 43).

SACRILEGE committed in the temple by Lysimachus at the advice of Menelaus (2 Mach. iv. 39); St. Paul accuses the Jews of (Rom. ii. 22).

SADDUCEES, a sect among the Jews, so called from Sadoc, their founder. They denied the existence of angels, and the resurrection of the body (Matt. xxii. 23; Mark xii. 18; Luke xx. 27; Acts xxiii. 8; iv. 1); they persecute the apostles (Acts iv. 1–3; v. 17); divided against the Pharisees (xxiii. 6, 8).

SADNESS. The sad countenance of the just corrects the sinner (Prov. xxv. 23; Eccles. vii. 4); the heart of the wise is saddened at the sight of evil (5); the sadness of Jesus Christ in the garden of olives (Matt. xxvi. 38).

SADOC, high-priest of the race of Eleazar, made high-priest after Saul put Achimelech to death (1 Kings xxii. 17, 18); he followed David with the ark on the revolt of Absalom (2 Kings xv. 24); sent to by David (xix. 11, 12); did not join the adherents of Adonias (3 Kings i. 8); anoints Solomon king (39).

SAINTS. They are to pray for us (Jerem. xv. 1; 2 Mach. xv. 14; Apoc. v. 8; viii. 3); God confers grace on us, in view of their prayers and merits (Gen. xxvi. 5, 24; Exod. xxxii. 13, 14; 3 Kings xi. 12, 13, 32–34; xv. 4, 5; 4 Kings xix. 34; xx. 6; Isa. xxxvii. 35; Ecclus. xliv. 24); prayer to the saints does not dishonor the Mediator (Rom. xv. 30; Col. iv. 3; Eph. vi. 19; 1 Thess. v. 25; 2 Thess. iii. 1; Heb. xiii. 18); they offer our prayers to God (Tob. xii. 12; Apoc. v. 8; viii. 3); they reign with Christ in heaven (2 Cor. v. 8; Philip. i. 23; Apoc. iv. 4); it is praiseworthy to call them to mind (Ecclus. xliv.; John xii. 26; Ps. cxxxviii. 17); God is praised in his saints (Ps. cxlix. 5); they perform miracles in life and after death; they shall judge the world (Wis. iii. 8; v. 1; Matt. xix. 28; Jude 14); they shall be like angels of God (Matt. xxii. 30).

SALAM'IEL, son of Surisaddai, prince of the tribe of Simeon (Num. i. 6); his offerings (vii. 36 37; x. 19).

SALAMI'NA, a city of Cyprus, visited by St Paul and St. Barnabas (Acts xiii. 5).

SALA'THIEL, son of Jechonias or of Neri (1 Paral. iii. 17); he died at Babylon during the captivity; he descended from Solomon through Roboam.

SA'LA, son of Cainan and grandson of Arphaxad (Gen. xi. 12–15; Luke iii. 35). He died at the age of 433.

SALE and purchase of land. The earliest recorded is that of the double cave bought by Abraham for a burial-place (Gen. xxiii. 16). Sale of his birthright by Esau (Gen. xxv. 29–34); sale of inheritance could not be perpetual among the Jews (Lev. xxv. 28).

SAL'EBIM, a city in the tribe of Dan (Jos. xix. 42; 3 Kings iv. 9; Judg. i. 35). It is mentioned in connection with Bethsames and Ajalon.

SALE'CHA, a city in Basan, in the half tribe of Manasses, beyond the Jordan (Deut. iii. 10; Jos. xii. 4; xiii. 11).

SA'LEM, one of the names of Jerusalem. It means peace, and is so translated in Ps. lxxv. 3; Melchisedech was king of Salem (Gen. xiv. 18; Heb. vii. 1, 2).

SA'LEM, a city of the Sicheonites, at which Jacob arrived on his return from Mesopotamia (Gen. xxxiii. 18).

SA'LEPH, second son of Jectan (Gen. x. 26).

SA'LIM, the district in which Saul sought the lost asses (1 Kings ix. 4).

SA'LIM, a place on the Jordan where St. John the Baptist baptized (John iii. 23).

SALI'SA, the land of Salisa was near Mount Ephraim (1 Kings ix. 4).

SAL'LEM, fourth son of Nephthali (Gen. xlvi. 24).

SAL'MA or **SAL'MON,** son of Naasson (1 Paral. ii. 11; Ruth iv. 20; Matt. i. 4.); called the father, that is, founder of Bethlehem (1 Paral. ii. 51, 54). His son Booz married Ruth (Ruth iv. 10).

SALMA'NA, one of the princes of the Madianites defeated by Gedeon (Judg. viii. 5).

SALMANAS'AR, king of Assyria (Salmana, Osee x. 14); he invades the kingdom of Israel (Tob. i. 2); subdued it and compelled Osee, son of Ela, to pay him tribute (4 Kings xvii. 3); when Osee sought the aid of Sua, king of Egypt, Salmanasar besieged Osee, bound him, and cast him into prison (4); he besieged Samaria three years, and carried Israel or the Ten Tribes away, and placed them in Hala and Habor, cities of the Medes (6; xviii. 9–11); Tobias enjoyed the favor of Salmanasar (Tob. i. 14).

SAL'MON, the same as Salma.

SALMO'NA, one of the encampments of the Israelites in the desert (Num. xxxiii. 41).

SALMO'NE, a port in the island of Crete, reached by St. Paul on his way to Rome, A. D. 60 (Acts xxvii. 7).



SACKCLOTH.

SALO'ME, is the name of the daughter of Herodias, who danced before Herod, and asked the head of St. John the Baptist (Mark vi. 17–24; Luke iii. 19).

SALO'ME, wife of Zebedee, and mother of St. James the greater, and St. John, the evangelist (Matt. xxvii. 56; Mark xv. 40); she was one of the pious women who followed our Lord

to minister to him (Matt. xxvii. 56); on one occasion she asked that her sons might sit at his right and left hand in his kingdom (Matt. xx. 20–22); she remained with the Blessed Virgin under the cross (Mark xv. 40; Matt. xxvii. 55, 56); she was one of those who bought spices to anoint Jesus, and went early on Sunday morning to the sepulchre (Mark xvi. 1, 2); and were met by Jesus as they returned to Jerusalem (Matt. xxviii. 9, 10).

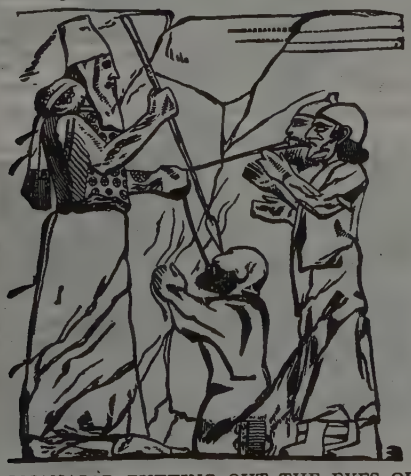
SAL'PHAAD, son of Hepher, of the tribe of Manasses. He died without male issue, leaving five daughters, but they received their share in the promised land, with the rest of the tribe (Num. xxvi. 33; xxvii. 1, 2; Jos. xvii. 3).

SALT. Lot's wife is changed into a pillar of salt (Gen. xix. 26); salt was required to be offered with all oblations (Lev. ii. 13; Mark ix. 48); it was the symbol of a covenant with God (Num. xviii. 19); the city of salt (Jos. xv. 62); Abimelech sowed salt on the site of Sichem, after destroying it (Judg. ix. 45); the prophet Eliseus sweetens the waters of Jericho by putting salt in them (4 Kings ii. 20–22); its use as a seasoning (Job vi. 6); its weight referred to (Ecclus. ii. 18); frost compared to it (xliii. 21); new-born children washed with salt (Ezech. xvi. 4); the apostles called by our Lord the salt of the earth (Matt. v. 13); salt worthless if it lose its savor (Matt. v. 13; Mark ix. 49; Luke xiv. 34); used in the sense of discretion and wisdom (Col. iv. 6).

SALT SEA. The Dead Sea called the most Salt Sea (Num. xxxiv. 3, 12; Deut. iii. 17; Jos. xii. 3; xv. 2, 5; xvi. 8; xviii. 19).

SALT WATER cannot yield sweet (James iii. 12).

SAL'UMITH, daughter of Dabri, of the tribe of Dan. Her son, by an Egyptian, blasphemed the name of God, and was stoned by order of God (Levit. xxiv. 10–23).



SALMANASAR PUTTING OUT THE EYES OF CAPTIVES.

SALUTA'TION. The angelical salutation, that of the angel Gabriel to the Blessed Virgin (Luke i. 29).

SALUTA'TIONS of St. Paul to various Christians (Rom. xv. 33; xvi. 3–16; Coloss. iv. 15; 2 Tim. iv. 19); general salutations (1 Cor. xvi. 19, 20; Phil. iv. 21; Coloss. iv. 15; 1 Thess. v. 26).



SAMARIA.

SALVA'TION is the one thing necessary (Luke x. 42); to be worked out with fear (Phil. ii. 12); was with the Jews and not with the Samaritans; comes from the Jews (John iv. 22); the salvation of the world is the work of Jesus Christ alone (Matt. i. 21; Luke iii. 6; John iv. 42; Acts iv. 9–12; xi. 14, 17; Rom. xi. 14, 26; 1 Cor. i. 18, 21; iii. 15; ix. 21, 22; x. 33; 1 Tim. i. 15; ii. 4; Tit. iii. 5).

SA'MA, a city of the tribe of Juda (Jos. xv. 26).

SAMA'A, brother of David, and father of Jonathan, one of his heroes (2 Kings xxi. 21; 1 Paral. xx. 7).

SAMA'A and **SAMAIAS** join David when he was persecuted by Saul (1 Paral. xii. 3, 4).

SAMA'OTH OF JEZER, commander of an army under David and Solomon (1 Paral. xxvii. 8).

SAM'ARITE. The Samarite is given as the tenth son of Chanaan (Gen. x. 18).

SAMA'RIA, a city built by Amri, king of Israel, on Mount Someron, which he bought for two talents of silver (3 Kings xvi. 24); it became the capital of the Ten Tribes, which Sichem and Thersa had been. Besieged by Benadad, king of the Syrians (3 Kings xx. 1); again by Benadad, king of Syria (4 Kings vi. 24); besieged for three years by Salmanasar, who took it after three years, and carried off all the people (xvii. 6); the prophets frequently foretold its ruin (Isai. vii. 30; Ezech. xxiii.; Osee viii.; xiv.; Amos iii. 12; Mich. i. 5); the king of the Assyrians sends colonies to occupy cities of Samaria (4 Kings xvii. 24); a priest carried captive came to teach them to worship the Lord (28); they worshipped him as well as their various false gods (29–34); these Samaritans opposed the rebuilding of Jerusalem by the Jews (1 Esd. iv.; 2 Esd. iv.); a city of the Samaritans refused to receive our Lord, because he was going to Jerusalem (Luke ix. 52, 53); our Lord passed through Samaria, and stopped at Sichar (John iv. 5); Philip preached Christ in the city of Samaria (Acts viii. 5); performs great miracles (6–8, 13); converts many, among others Simon Magus (9–13); the apostles send St. Peter and St. John to Samaria to confirm the converts (14–25).

SAMAR'ITANS, heathen nations sent by the king of Assyria to occupy Samaria (4 Kings xvii. 24); adopt the worship of the true God (29–34); had a temple on Mount Garizim (John iv. 20); oppose the rebuilding of Jerusalem (1 Esd. iv.; 2 Esd. iv.); one of their cities refuses to receive our Lord (Luke ix. 52, 53); our Lord converts a Samaritan woman at Jacob's well near Sichar (John iv. 5–38); abides there two days, and converts many (39–42); Philip preaches to the Samaritans (Acts viii. 5–13); St. Peter and St. John confirm them (14–25); they preach the gospel to many countries of the Samaritans (25); the parable of the good Samaritan (Luke x. 33).

SAM'GAR, son of Anath, third judge of Israel. He slew six hundred Philistines with a ploughshare, and defended Israel (Judg. iii. 31).

SA'MIR, a city in the tribe of Ephraim, residence of Thola, judge of Israel (Judg. x. 1).

SA'MOS. The Romans wrote to the governor of Samos in favor of the Jews in the time of Simon Machabeus (1 Mach. xv. 23); St. Paul lands there on his way to Jerusalem (Acts xx. 15).

SAMOTHRA'CIA, an island in the Egean Sea. St. Paul touched there on his way from Troas to Macedonia (Acts xvi. 11).

SAM'SAI, one of those who wrote to king Artaxerxes against the Jews (1 Esd. iv. 8, 9, 17, 23).

SAM'SON, judge of Israel, son of Manue, of the tribe of Dan (Judges xiii. 2–4); his birth foretold to his mother by an angel (3); he was to be a Nazarite (5); Manue himself sees the angel (11–14); Manue offers a kid to the Lord, and the angel went up in the smoke of the sacrifice (20). Samson is born A. M. 2849 (24); the spirit of the Lord comes upon him (25); tears a lion to pieces (xiv. 5); eats a honeycomb from the mouth of the dead lion (9); his riddle to the Philistines (14); his wife seeks the solution and reveals it (17); slays thirty men (19); his wife given to another (20); destroys the corn, vineyards, and oliveyards of the Philistines with fire (xv. 1–6); the Philistines kill his wife and her father (7); he makes a great slaughter of them (8); dwells in a

cavern of rock Ectam (8); the Philistine army against Juda encamps at Lechi (9); he is bound and delivered to the Philistines, but bursts his bonds and



SAMSON'S RIDDLE.

kills one thousand men with the jaw-bone of an ass (13–17); refreshed by a spring from a tooth in the jaw-bone (19); carries off the gates of Gaza (xvi. 1–3); his love for Dalila (4); she seeks to learn the secret of his strength, and discovers it (5–17); she betrays him, cuts his hair, and gives him up to the Philistines (18–20); they blind him, and put him in a prison to grind (21); after his hair had grown they took him into a temple of Dagon, to make sport for them (22–25); he pulls away the pillars, and the temple fell on the multitude, killing more in death than he had done in life (26–30); his burial (31). He judged Israel twenty years (xv. 20; xvi. 31).

SAMUEL, judge of Israel, son of Elcana and Anna; his mother's grief at her barrenness, and her prayers (1 Kings i. 1–19); birth of Samuel (20); she dedicates him to God at Silo (24–28); he ministers before the Lord, and becomes great (ii. 18, 21); he slept in the temple (iii. 3); receives a message from God for the high-priest Heli (4–18); Samuel recognized as a faithful prophet (20, 21); after the death of Heli, he addresses the people, and becomes judge (vii. 3–6); abolishes idolatry (3, 4); the Philistine army overthrown by thunder at Masphath (10, 11); recovers the cities from Accaron to Geth (14); dwells at Ramatha (17); appoints his sons Joel and Abia judges (viii. 2); the people ask a king (5); Samuel's reply by direction of God (6–18); the people insist (19); God reveals to him the coming of the man he had chosen (ix. 15, 16); Samuel anoints Saul (x. 1); he calls the people together in Maspha (17), and announces that God had chosen Saul (24); he writes the law of the kingdom (25); Samuel's address to the people (xii.); he rebukes Saul for offering sacrifice (xiii. 13); he rebukes him for keeping booty of the Amalecites, and slays Agag (xv. 12–35); consecrates David as king (xvi. 13); dies, and is buried in Ramatha (xxv. 1; xxviii. 3); he appears to Saul, evoked by the witch of Endor (xxviii. 15; Ecclus. xlvi. 23); his praise (xlvi. 16; Jerem. xv. 1; Acts iii. 24; xiii. 20).

SANABALL'AT, governor of the Samaritans, and an enemy of the Jews. He was a native of Horon, in the land of Moab (2 Esd. ii. 10); he taunts Nehemias (19); his anger at the rebuilding of the walls of Jerusalem (iv. 1, 7); forms a league against the Jews (vi. 2); writes to Nehemias (5–7); he gains a false prophet, Semeias (12–14); during the absence of Nehemias, he induced Manasses, grandson of the high-priest Eliasib, to marry his daughter, but Nehemias expelled him (xiii. 28).

SANC'TUARY. The Holy, or part of the tabernacle or temple before the veil (Ex. xxvi. 33; 3 Kings viii. 8). See HOLY.

SAND, used as a type of great number. God promises Abraham a posterity as numerous as the sand of the sea, which cannot be numbered (Gen. xxxii. 12); the harvest of Egypt compared to it (Gen. xli. 49); the armies of the Chanaanites (Jos. xi. 4); the camels of Madian (Judg. vii. 12); the Philistine armies (1Kings xiii. 5); as a symbol of weight (Prov. xxvii. 3; Ecclus. xxii. 18); a grain of sand as the most insignificant thing, "As a pebble of the sand, so are a few years compared to eternity" (Ecclus. xviii. 8); instability, the house built on the sand (Matt. vii. 26).

SAN'DALS, a usual protection for the feet in warm countries (Judith x. 3; xvi. 11; Mark vi. 9).

SAPH or **SAPHAI,** of the race of giants, killed by Sabochai (2 Kings xxi. 18; 1 Paral. xx. 4).

SA'PHAN, the scribe, informs king Josias of the finding of the law of the Lord in the temple (4 Kings xxii. 10; 2 Paral. xxxiv. 20).

SAPHATHI'A, son of David and Abbital (2 Kings iii. 4; 1 Paral. iii. 3). He is mentioned as the fifth son, but no more is recorded of him or his mother.

SAPHATI'A, one of the sons of king Josaphat (2 Paral. xxi. 2).

SAPHATI'A, son of Mathan, accuses the prophet Jeremias of discouraging the people by his predictions (Jerem. xxxviii. 1).

SAP'PHIRE, a precious stone. It was in the second row of gems in the rational (Ex. xxviii. 18); Job mentions it (Job xxviii. 6, 16; Cant. v. 14; Ezechiel i., x., xxviii.); it is referred to as the first foundation of the new Jerusalem (Tob. xiii. 21; Isai. liv. 11; Apoc. xxi. 19).

SAPHI'RA, wife of Ananias, falls dead on hearing of the death of her husband (Acts v.)

SA'RAI, daughter of Thare, and wife of Abraham (Gen. xi. 29; xx. 12); she married him in the land of Ur (xi. 31); passes as his sister (xii.); Pharao takes her, but is punished (xii. 15–17); gives her handmaid Agar to Abraham (xvi. 3), but afflicts her so that she runs away (6); overhears the angel promise Abraham a son by her and laughs (xviii. 10); she denies it (15); her name changed to Sara (xvii. 15); Abimelech, king of Gerara, takes her (xx. 2); bears Isaac (xxi. 2, 3); asks to have Agar and Ismael cast out (10); she died in Hebron at the age of 127 (xxiii. 1, 2); Abraham buys the double cave, and inters her in it (3–20).

SA'RA, daughter of Raguel. She had been given to seven husbands, who were killed by a devil named Asmodeus (Tob. iii. 8); taunted by her maid-servant (7, 9, 10); her prayer (11–23); the angel Raphael tells Tobias to ask her hand (vi. 13); he does so (vii. 10); she marries him (15, 16); the devil is exorcised (viii.); she sets out with Tobias (x. 10); she bore him seven sons in Ninive (xiv. 5); they return to her father from Ninive after the death of the parents of Tobias (xiv. 14).



RUINS OF SARDIS.

SARA'A, a city of Juda, fortified by Roboam (2 Paral. xi. 10).

SARA'A, in the tribe of Dan, birthplace of Samson (Judg. xiii. 2).

SARAI'A, the last high-priest of the Jews before the captivity. He was taken by Nabuzardan, and taken to Reblatha, where Nabuchodonosor put him to death, 588 B. C. (Jerem. lii. 24–27; 4 Kings xxv. 18–21).

SARAI'A, son of Helcias, high-priest (2 Esd. xi. 11).

SARA'IAS, brother of Baruch, went to Babylon with king Sedecias (Jerem. li. 59); he bore a letter from Jeremias.

SAR'ASAR, second son of Sennacherib, assassinates his father in the temple of Mesroch (4 Kings xix. 37; 2 Paral. xxxii. 21; Tob. i. 24; Isai. xxxvii. 38).

SAR'DIS, a city in Asia Minor. The angel or bishop of Sardis is blamed for his works (Apoc. iii. 1, 2); the faithful of the church of Sardis who persevere in good are praised (4).

SAR'DIUS STONE, a precious stone, in the first row on the rational (Ex. xxviii. 17); mentioned by Ezechiel (xxviii. 13; Apoc. xxi. 20).

SAR'DONYX, a precious stone (Job xxviii. 16).

SARE'A, a city in the tribe of Juda (Jos. xv. 53).

SARE'DA, a city in the tribe of Ephraim, birthplace of Jeroboam, son of Nabat (3 Kings xi. 26).

SAREDA'THA, a city in the tribe of Ephraim (2 Paral. iv. 17).

SAREPH'TA, or **SAREPTA** (Luke iv. 26), a city of the Sidonians. Elias is sent there (3 Kings xvii. 9); he is received by a widow woman, whose meal and oil he makes inexhaustible till rain fell (10–16); he raises her son to life (17–24); Sarepta mentioned (Abd. xx.)

SA'RID, a city of Zabulon (Jos. xix. 10).

SARO'HEN, a city of the tribe of Simeon (Jos. xix. 6).

SA'RON, a district beyond the Jordan in the tribe of Gad (1 Paral. v. 16; xxvii. 29); its fertility was proverbial (Isai. xxxiii. 9; xxxv. 2).

SA'RON, a city whose king was taken and slain by Josue (Jos. xii. 18).

SA'RON, a place near Lydda (Acts ix. 35).

SARSA'CHIM, one of the Babylonian generals (Jer. xxxix. 3).

SAR'THAN, a city on the Jordan, to which the waters rolled back when Josue crossed it (Jos. iii. 16); Solomon cast vessels for the temple near Sarthan (3 Kings vii. 46).

SA'RUG, son of Reu or Ragau (Gen. xi. 20–22); he died at the age of two hundred and thirty, 1955 B. C.

SAR'VIA, sister of David and mother of Joab, Abisai and Asael (2 Kings ii. 18; 1 Paral. ii. 16).

SAS'SABAS'AR, prince of Juda. Cyrus delivered to him the vessels of the temple of Jerusalem (1 Esd. i. 8); the name is probably the Babylonian term for Zorobabel; the foundation of the temple is ascribed to both (Zach. iv. 9; 1 Esd. v. 16).

SA'TAN, the devil, tempts Job (Job i. 6; ii. 1; xii. 7); tempts David to number his people (1 Paral. xxi. 1); opposes Jesus the high-priest (Zach. iii. 1); tempts our Lord (Matt. iv. 10; Mark i. 13); seeks to tempt the apostles (Luke xxii. 31); enters into Juda (Luke xxii. 3; John xiii. 27); taketh the good seed out of hearts (Matt. iv. 15); tempts Ananias (Acts v. 3); sinners will be delivered to (1 Cor. v. 5; 1 Tim. i. 20); transfigures himself into an angel of light (2 Cor. xi. 14); the devil (Apoc. xii. 9; xx. 2); loosed from prison (xx. 7).

SAUL, son of Cis, of the tribe of Benjamin, first king of the Israelites. He goes to seek his father's asses (1 Kings ix. 3); resolves to consult Samuel (9); God reveals to Samuel that he was to be the king (15); anointed king by Samuel (x. 1); he prophesies (11); Samuel presents him to the people (24); some of the army join him (26); others deride him (27); he sets out from Gabaa to relieve Jabes of Galaad besieged by Naas (xi. 1–6); summons the people and raises an army of 330,000 men (8); slaughters the Ammonites (11); he is made king in Galgal (15); he waits in Galgal for Samuel, and as he delayed he offers sacrifice (xiii. 9, 10); is rebuked (13, 14); Jonathan attacks the Philistines and throws them into confusion, so that they slay each other (xiv. 14); the rash curse of Saul (24); he defeats Moab, Ammon, Edom, the king of Soba, and the Philistines (47); and Amalec (48); he had three sons, Jonathan, Jessui and Melchisua, and two daughters, Merob and Michol. His wife was Achinoam (49, 50); he is sent to destroy Amalec, but spares Agag the king and saves much booty; he is rebuked by Samuel, who hewed Agag to pieces (xv.); Saul is troubled by an evil spirit (xvi. 14, 15); David, by the music of his harp, relieves him from it (23); Goliath, the champion of the Philistines, defies the army of Saul, but is slain by David (xvii. 1–51); the Philistines are defeated (51, 52); the praise of David excites the anger and jealousy of Saul (xviii. 5–9); but he gives him his daughter Michol to wife on his slaying two hundred Philistines (17–27); he attempts to pierce David with his spear (xviii. 10; xix. 10); he pursues him (xx.–xxiii.); Doeg the Edomite, by his orders, slays the high-priest Achimelech and eighty-five priests, and destroyed Nobe, their city (xxii. 18, 19); the Ziphites tell him of David's abode (xxiii. 19); pursues him to the desert of Maon (25); recalled to meet the Philistines (28); accidentally places himself in the power of David, who cut off the hem of his robe (xxiv. 5); David then addressed him (9–16); he is reconciled to David, who promised not to destroy his seed (22); he again pursues David (xxvi. 1–3); David enters his tent at night, and carried off his spear and cup of water, but would not let Abisai hurt him (3–13); he is again reconciled to David (17–25); he puts away all the magicians and soothsayers out of the land (xxviii. 3); when the Philistines invade the land, he camped at Gelboe (4); saw that his army was discouraged (5); consults the Lord in vain (6); goes to a woman with a divining spirit at Endor (7); she evokes Samuel, who tells him that he and his sons are to die the next day (15–19); defeated by the Philistines (xxxi. 1); his sons, Jonathan, Abinadab and Melchisua, slain (2); Saul himself wounded by arrows (3); falls on his sword (4); his head cut off (9); his armor put in the temple of Astaroth (10); his body hung on the wall of Bethsan (10); the men of Jabes Galaad recover the bodies of Saul and his sons and bury them (12, 13); his children by Respha crucified (2 Kings xxi. 9).



THE MOLTEN SEA.

SAVE, a vale where Abraham defeated Chodorlahomor and his allies and rescued Lot (Gen. xiv. 17).

SA'VIOUR, our Lord Jesus Christ. See CHRIST.

SA'VIOUR OF THE WORLD, Pharao gives Joseph an Egyptian name with this meaning (Gen. xli. 45).

SA'VIOUR, Othoniel called a Saviour (Judg. iii. 9); Aod (15; 2 Esd. ix. 27).

SA'VIOUR, Almighty God, Saviour of Israel (1 Kings xiv. 39; 4 Kings xiii. 5); David invokes God as his Saviour (2 Kings xxii. 2, 3; Ps. xvii.; 1 Paral. xvi. 35); Esther (Esth. xv. 5).

SCAN'DAL. We are not to scandalize our neighbor by our life or words (Lev. iv. 3; Num. xxxi. 16; 2 Kings xi. 14; 1 Esd. viii. 22; Prov. xxviii. 10; 2 Mach. vi. 24; Matt. xvii. 26; xviii. 6; Mark ix. 41; Luke xvii. 2; Rom. xiv. 13, 21; 1 Cor. viii.; x. 32; 2 Cor. vi. 3; 1 Thess. v. 22); we are obliged to flee from all that may prove a scandal to us (Ex. xxxiv. 12; Deut. vii. 2, 16; xiii.; Matt. v. 29; xvi. 22; Mark ix. 42; Rom. xvi. 17).

SCENOPEG'IA, the Greek term for the Jewish feast of tabernacles (1 Mach. x. 21; 2 Mach. i. 9, 18; John vii. 2).

SCEP'TRE, not to pass from Juda till the coming of the Messias (Gen. xlix. 10).

SCE'VA, a Jewish priest. His sons attempt to exorcise an evil spirit in the name of Christ, but are put to flight by the demons (Acts xix. 11–16).

SCHIB'BOLETH, an ear of corn. The Ephraimites after their defeat by Jephte detected at the ford of Jordan by this word (Judg. xii. 6).

SCIN'IPHS. Insects sent as a plague on Egypt (Ex. viii. 16–18).

SCOR'PION, a venomous insect (Deut. viii. 15; Ezech. ii. 6; Ecclus. xxvi. 10; Apoc. ix. 3, 5).

SCOR'PION, the ascent of the (Num. xxxiv. 4; Jos. xv. 3).

SCOR'PIONS, scourges with sharp metal points, Roboam threatens his people with (3 Kings xii. 11, 14; 2 Paral. x. 11, 14).

SCOURG'ING. This punishment inflicted on our Lord (Matt. xx. 19; Mark xv. 15); on the apostles (Acts v. 40; xvi. 22; 2 Cor. xi. 25).

SCREECH OWL, forbidden as unclean (Lev. xi. 17).

SCRIBES, doctors of the law among the Jews (2 Kings viii. 17; xx. 25; 4 Kings xii. 10; 1 Paral. xxiv. 6; 2 Paral. xxxiv. 13; 2 Esd. viii. 1; Jer. xx. 36; 1 Mach. v. 42; vii. 12; 2 Mach. vi. 18); they and the Pharisees oppose and persecute our Lord (Matt. v. 20; vii. 29; xvi. 21; xvii. 10; xx. 18; xxiii. 2, 13, 14; xxvi. 57; xxvii. 41; Mark i. 22; ii. 6, 16; iii. 22; vii. 1, 6; viii. 31; ix. 10, 13; x. 33; xi. 18, 27; xii. 28, 32, 35, 38; xiv. 1, 43, 53; xv. 1, 31; Luke v. 21, 30; vi. 7; ix. 12; xv. 2; xx. 1, 19, 39, 46; xxii. 2, 66; xxiii. 10; John viii. 3; Acts iv. 5; vi. 12).

SCRIP, David puts stones in a shepherd's scrip to fight Goliath (1 Kings xvii. 40); the apostles forbidden by our Lord to carry a scrip for a journey (Matt. x. 10; Mark vi. 8; Luke ix. 3).

SCRIP'TURES. The origin of the Holy Scriptures, and how they are to be used (Ex. xvii. 14; xxxiv. 27; Deut. xvii. 18; xxxi. 9; Jos. i. 8; 2 Esd. viii. 3; Isai. xxx. 8; xxxiv. 16; Jer. xxx. 2; xxxvi. 2, 10; Bar. i. 14; Dan. x. 21; Matt. iv. 4; Luke xvi. 29; John v. 39; Acts xv. 21; xvii. 11; Rom. iv. 23; xv. 4; 1 Cor. ix. 9; x. 11); God gives the true understanding of them (2 Pet. i. 20); some abuse the difficult things therein (iii. 16); the apostles have not written all things (John xxi. 25; 1 Cor. xi. 34; 2 Thess. ii. 14; 2 John 12; 3 John 13); the priests are the depositaries and interpreters of the Scriptures (Deut. xxiv. 8; Ezech. xliv. 24; Mal. ii. 7).

SCULP'TURE, or graven image to the likeness of anything, expressly forbidden to the Jews, and why (Ex. xx. 4; Lev. xxvi. 1; Deut. iv. 16; Jos. xxiv. 14; Ps. xcvi. 7); sculptured figures in the tabernacle (Ex. xxxvii. 7, 8, 9); precious stones cut and engraved (xxxix. 6).

SCYTH'IANS mentioned as types of barbarity, scalping men (2 Mach. iv. 47); mentioned Col. iii. 11.

SEA, created (Gen. i. 10, 22); Job's description of the sea (Job vi. 3; vii. 12; ix. 8; xi. 9; xiv. 11; xxvi. 12; xxviii. 14; xxxvi. 30; xxxviii. 8–16; xli. 22); David's (Ps. viii. 9; xxiii. 2; xxxii. 7; lxiv. 6, 8; lxviii. 3; ciii. 25; cxxxiv. 6); Solomon's (Prov. viii. 29); the sea receives all the waters (Eccles. i. 7; Lam. ii. 13; Ezech. i. 16; xxvi. 3); Jesus stills the sea (Matt. viii. 26); he walks on the sea (Matt. xiv. 24; Mark vi. 48).

SEA, THE MOLTEN, set up in Solomon's temple instead of the laver, five cubits high and thirty in circumference, made of brass captured from Aderezer (1 Paral. xviii. 8). It stood on twelve oxen, resting on bases; and the whole had wheels to move it (3 Kings vii. 33–37); Achaz took the sea down and placed it on a stone pavement (4 Kings xvi. 17); it was finally broken up by the Chaldeans (xxv. 13).

SEA OF THE DESERT, the Dead Sea, so called (Deut. iii. 17; Jos. xii. 3).

SEA OF GALILEE (which is that of Tiberias) (John vi. 1; xxi. 1); Jesus walking by the Sea of Galilee calls Peter, Andrew, James, and John (Matt. iv. 18–22; Mark i. 16); he stills the tempest on the sea (Matt. viii. 24–27; Mark iv. 1–40; Luke viii. 25); the swine rush into the sea in the country of the Gerasens (Matt. viii. 28–34; Mark v. 13); teaches by the sea (Matt. xiii. 1; Mark v. 1–12); walks on the sea (Matt. xiv. 26–28; Mark vi. 47–49; John vi. 1–25); multiplies loaves on a mountain by the sea, and crosses to Magedan (Matt. xv. 29–39; Mark vii. 31); Peter obtains money from a fish in the Sea of Galilee (Matt. xvii. 36); Jesus teaches the multitudes near the sea, and calls Levi (Mark ii. 13, 14); appears to his disciples after his resurrection at the Sea of Galilee (John xxi.)

SEAL, Aman seals the orders of Assuerus with the king's ring (Esth. iii. 12); the priests of Bel ask king Nabuchodonosor to seal the temple door with his ring (Dan. xiv. 10); put me as a seal upon thy heart, and a seal upon thy arm (Cant. viii. 6); a sealed fountain (iv. 12); God's sealed treasures (Deut. xxxii. 34); Job says God has sealed up his offences (Job xiv. 17); Jeremias seals a deed for land (Jer. xxxii. 10); St. John sees in the Apocalypse a book with seven seals (Apoc. v.)

SEAT OF MAJESTY, the Son of Man sitting upon as judge (Matt. xix. 28; xxv. 31; Heb. viii. 1; xii. 2; Apoc. xxii. 3).

SE'BA, son of Bochri, of the tribe of Benjamin, revolts against David after the overthrow of Absalom (2 Kings xx. 1, 2); Joab besieges him in Abela beth Maacha (xx. 15); the people cut off his head and throw it over the wall (22).

SE'BAT, one of the months of the Jewish year.

SEBE'NIAS, a priest in the time of David who sounded the trumpet before the ark (1 Paral. xv. 24).

SEB'EON, the Hevite. Esau marries his granddaughter (Gen. xxxvi. 2); his sons (24).

SEB'IA, of Bersabee, wife of Ochozias, king of Juda, and mother of king Joas (4 Kings xii. 1; 2 Paral. xxiv. 1).

SEB'OIM, one of the cities of the Pentapolis, destroyed by fire from heaven (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Osee xi. 8); the valley of Seboim (1 Kings xiii. 18); a city in the tribe of Benjamin (2 Esd. xi. 34).

SE'CHEM, of the tribe of Manasses, son of Galaad, and father of the Sechemites (Num. xxvi. 31; Jos. xvii. 2; 1 Paral. vii. 19).

SECHE'NIAS, son of Obdia, of the race of David (1 Paral. iii. 21–24).

SECHE'NIAS, head of the tenth family of priests (1 Paral. xxiv. 11; 1 Esd. viii. 3, 5).

SECHE'NIAS, son of Jehiel, advises the sending away of Gentile wives (1 Esd. x. 1–4).

SECHRO'NA, a city in the tribe of Juda (Jos. xv. 11).

SE'CRET OF A KING. It is good to hide (Tob. xii. 7).

SECTS, numbered among the works of the flesh (Gal. v. 20); originated by lying teachers, who bring upon themselves swift destruction (2 Pet. ii. 1); authors of described (10).

SECUN'DUS, a disciple of St. Paul. He was of Thessalonica, and followed St. Paul from Greece to Asia (Acts xx. 4).

SECURE' (JOAS), one of the descendants of Juda (1 Paral. iv. 22).

SEDA'DA, a city of Syria, on the frontier of the promised land (Num. xxxiv. 8; Ezech. xlvii. 15).

SEDECI'AS, called also Matthanias. He was uncle of Joachim, king of Juda, whom Nabuchodonosor deposed and carried away to Babylon (2 Paral. xxxvi. 11; Jer. xxxvii. 1; 4 Kings xxiv. 15); setting Matthanias on the throne, and calling him Sedecias (17); he was then twenty-one (18); his reign was wicked (19); he revolted against the king of Babylon, who besieged Jerusalem, and reduced it to terrible distress (xxiv. 20; xxv. 4); when the walls were breached Sedecias fled, but was overtaken, defeated, and taken in the plains of Jericho (5); he was carried to Reblatha, where Nabuchodonosor slew his sons, put out his eyes, and then took him in chains to Babylon (6, 7; 2 Paral. xxxvi. 11–20); all this had been foretold by the prophets Jeremias and Ezechiel (Jer. xxvii. 22; xxxvii. 16; Ezec. xiii. 3; xvii. 16; xx.) He reigned eleven years, and the kingdom of Juda ended with him.

SEDECI'AS, son of Chanana, a false prophet in Samaria (3 Kings xxii. 11; 2 Paral. xviii. 10); another false prophet burned alive by the king of Babylon (Jer. xxix. 22).

SEDIT'ION punished (Num. xvi. 31).

SEDUCE'. We are warned not to allow evil teachers to seduce us (Matt. xxiv. 4–11; Mark xiii. 5–12; Luke xxi. 8; Rom. xvi. 18; 1 Cor. iii. 18; xv. 33; Eph. v. 6; 2 Thess. ii. 3); Satan seduceth the whole world (Apoc. xii. 9).

SEED. Parable of the seed (Matt. xiii. 24–30; Mark iv. 3–9).

SE'GOR, one of the cities of the Pentapolis, situated at the south end of the Dead Sea, preserved for the sake of Lot (Gen. xix. 22); called also Bala (Gen. xiv. 2).

SE'GUB, son of Hial, of Bethel, died when his father hung the gates of Jericho, having rebuilt it in defiance of Josue's prophetic curse (3 Kings xvi. 34; Jos. vi. 26).

SE'HON, king of Hesebon, defeated the king of Moab, and took much territory (Num. xxi. 26); commanded the Amorrhites beyond the Jordan; Moses sent to him to ask permission to pass through his territory (Num. xxi. 21; Deut. ii. 26); he refused (Num. xxi. 21; Deut. ii. 30), raised an army to oppose them, and marched into the desert; gave them battle at Jasa (Num. xxi. 23; Deut. ii. 32); was defeated and slain (Num. xxi. 24; Deut. i. 4).

SE'HON, the city of Hesebon (Num. xxi. 27, 28; Jer. xlviii. 45).

SE'IR, the Horrite; his descendants (Gen. xxxvi. 20–30; 1 Paral. i. 38, 39).

SEIR, MOUNT, a range east and south of the Dead Sea (Deut. i. 2); mentioned (Gen. xiv. 6; Jos. xxiv. 4; Deut. ii. 5; 2 Paral. xx. 10; Ezech. xxxv. 2).

SE'IR, a mountain on the frontiers of the tribes of Juda and Dan (Jos. xv. 10).

SE'IRA, the mount or country of Seir, inhabited by the Edomites (4 Kings viii. 21).

SEI'RATH, a place to which Aod went after killing Eglon, king of Moab (Judg. iii. 26).

SE'LA, son of Juda by Sue (Gen. xxxviii. 5); his posterity (1 Paral. iv. 21).

SE'LA, a place in the tribe of Benjamin (Jos. xviii. 28).

SEL'CHA, a city in the kingdom of Og, beyond the Jordan (Deut. iii. 10; 1 Paral. v. 11).

SEL'EBIN, a city in the tribe of Dan (Jos. xix. 42).

SE'LEC, an Ammonite; one of the heroes of David's army (2 Kings xxiii. 37; 1 Paral. xi. 39).

SELE'MIAS, a priest appointed to receive the tithes and first-fruits (2 Esd. xiii. 13).

SELE'MIAS, son of Abdeel, sent by king Joakin to arrest Jeremias (Jer. xxxvi. 26).

SELE'MIAS, Juchal, son of, sent by king Sedecias to ask the prayers of Jeremias (Jer. xxxviii. 1, 3).

SELE'MITH, son of Zechri, a descendant of Moses, guardian of the treasures of the temple (1 Paral. xxvi. 26).

SELEU'CIA, a city of Syria, situated on the Mediterranean at the mouth of the Orontes. Ptolemee Philometor extends conquests to it (1 Mach. xi. 8); St. Paul and St. Barnabas embarked there to go to Cyprus (Acts xiii. 4).

SELEU'CUS (surnamed Philopator, son of Antiochus the Great), king of Asia, allowed out of his revenues the cost of the sacrifices in the temple of Jerusalem (2 Mach. iii. 3); sends Heliodorus to plunder the temple (7–40); called by Daniel "one most vile and unworthy of kingly honor" (Dan. xi. 20); the prophet foretold his death: "in a few days he shall be destroyed, not in rage nor in battle" (20); he was assassinated by Heliodorus.

SE'LIM, a city in the tribe of Juda (Jos. xv. 32.)

SEL'LA, wife of Lamech, and mother of Tubalcain and Noema (Gen. iv. 21, 22).

SEL'LA, the descent of. Joas, king of Juda, assassinated by his servants in the house of Mello, in the descent of Sella (4 Kings xii. 20).

SEL'LAI, one of the chief priests who returned from the captivity with Zorobabel (2 Esd. xii. 6, 20).

SEL'LEM, son of Nephthali (Num. xxvi. 49).

SELLERS and **BUYERS** driven out of the temple by our Lord (John ii. 14–16).

SEL'LUM, son or native of Jabes, conspired against Zacharias, king of Israel, and slew him publicly (4 Kings xv. 10); he usurped the throne, but reigned only one month in Samaria, 771 B. C. (4 Kings xv. 13).

SEL'LUM, son or native of Thecua, husband of the prophetess Holda, in the days of Josias, king of Juda (4 Kings xxii. 14).

SEL'LUM, fourth son of Josias, king of Juda (1 Paral. iii. 15; Jer. xxii. 11); he is the same as Joachaz, who was carried into Egypt (4 Kings xxiii. 30–34).

SEL'LUM, son of Nephthali (1 Paral. vii. 13; Gen. xlvi. 24).

SEL'LUM, son of the high-priest Sadoc, and progenitor of the high-priest Helcias (1 Paral. vi. 12, 13); called also Mosollam (ix. 11).

SEL'LUM, son of Core (1 Paral. ix. 19, 31); apparently escaped when the rest were swallowed up (Num. xxvi. 11).

SEL'LUM, son of Cholhoza, restored the gate of the fountain, and the wall to the pool of Siloe (2 Esd. iii. 15).

SEL'LUM, Ezechias, son of, induces the Israelites to treat the people of Juda humanely (2 Paral. xxviii. 12).

SEL'LUM, son of Alohes, lord of half the street of Jerusalem, with his daughters built part of the wall (2 Esd. iii. 12).

SEL'MON, a mountain near Sichem. Abimelech's stratagem at (Judg. ix. 48); mentioned by David (Ps. lxvii. 15).

SEL'MON, an Ahohite, one of David's heroes (2 Kings xxiii. 28).

SEM, son of Noe, born 2646 B. C., apparently younger than Japheth, and older than Cham (Gen. vi. 10); entered the ark with his father; blessed by Noe for not treating him with disrespect, like Cham (ix. 26); his sons were Elam, Assur, Arphaxad, Lud, and Aram (x. 22); he lived to the age of 600 (xi. 10, 11); Abraham descended from Sem through Arphaxad (11–27). He is the ancestor of the Semitic family of nations.

SEMAI'A, a false prophet gained by Tobias and Sanaballat, endeavors to alarm Nehemias (2 Esd. vi. 1–14).

SE'MATHITES, a tribe allied to Cariathiarim (1 Paral. ii. 53).

SEME'BER, king of Seboim, one of the allies of the kings of the Pentapolis (Gen. xiv. 2).

SEM'EGARNABU, general of Nabuchodonosor (Jerem. xxxix. 3).

SEM'EI, second son of Gerson and grandson of Levi (Ex. vi. 17; Num. iii. 18; 1 Paral. vi. 17; xxiii. 7); head of the family of Semeites (Num. iii. 21; 1 Paral. xxiii. 7, 10; Zach. xii. 13).

SEM'ERON, a city of the Chanaanites (Jos. xi. 1; xii. 20).

SEM'LA, king of Masreca, in Idumea (Gen. xxxvi. 36).

SEM'MA, of Arari, son of Age, one of David's champions (2 Kings xxiii. 11); he defeats the Philistines (12); brings to David water from the cistern of Bethlehem (16).

SEM'MAA, brother of David, and father of Jonadab (2 Kings xiii. 3).

SEM'RAN, son of Issachar (Num. xxvi. 24).

SEN. Samuel set up the Stone of Help between Masphath and Sen, to commemorate a victory over the Philistines (1 Kings vii. 12).

SEN'AA. The children of Senaa were a body of 3950, who returned from Babylon (2 Esd. vii. 38).

SENE', steep cliffs like teeth between Machmas



RABSACES BEFORE SENNACHERIB.

SEM'EI, son of Gera, a kinsman of Saul, cursed and stoned David, as he left Jerusalem, at the time of Absalom's rebellion (2 Kings xvi. 5, 13); after his return he seeks and obtains pardon (2 Kings xix. 16, 17); David charges Solomon not to let him go unpunished (3 Kings ii. 9); Solomon ordered him to build a house in Jerusalem, and not to go out of it, under pain of death, if he passed Cedron (37); three years after he went to Geth in pursuit of runaway servants (40); and he was put to death (46).

SEMEI'AS, a prophet sent to Roboam, king of Juda, to forbid him to make war on the Ten Tribes (3 Kings xii. 22; 2 Paral. xi. 2; xii. 5, 7).

SEME'IAS, a Levite sent by king Josaphat to instruct the people (2 Paral. xvii. 8).

SEME'IAS OF NEHELAM, a false prophet at Babylon, wrote to Jerusalem against Jeremias (Jerem. xxix. 24–32).

SE'MER, sold Mount Somer or Semeron, on which Amri, king of Israel, built Samaria (3 Kings xvi. 24).

SEM'ERON or **SOMER**, the mountain on which Samaria was built (2 Paral. xiii. 4); a battle had been fought there between Abia, king of Juda, and Jeroboam, in which Abia was victorious (2 Par. xiii.)

and Gabaa; Jonathan and his armor-bearer crept by it to attack the Philistines (1 Kings xiv. 4).

SEN'NA, a city in the south of the promised land (Num. xxxiv. 4).

SEN'NAAB, king of Adama, one of the cities of the Pentapolis, defeated by Amraphel and his allies (Gen. xiv. 2).

SEN'NAAR, a country of Babylonia. Calanne was built here by Nemrod (Gen. x. 10); here the descendants of Noe began to build the tower of Babel (Gen. xi. 2); Amraphel, king of Sennaar, was powerful in the time of Abraham (xiv. 1); the name is given to the country of Babylon (Dan. i. 2; Zach. v. 11).

SENNACH'ERIB, king of Assyria, son and successor of Salmanasar, reigned 714–704 B. C. Ezechias, king of Juda, threw off the yoke of the Assyrians (4 Kings xviii. 7), which Theglathphalasar had imposed on Achaz (4 Kings xvi. 10; 2 Paral. xxviii. 20, 21); Sennacherib marched against him, and took all the strong cities of Juda (4 Kings xviii. 13; 2 Paral. xxxii. 1); while besieging Lachis, he received proposals of submission from Ezechias, but he demanded 300 talents of silver and thirty talents of gold (4 Kings xviii. 14); Ezechias paid it, strip-

ping the very doors of the temple (16), but Sennacherib, instead of retiring, sent a part of his army under Tharthan, Rabsares, and Rabsaces, to demand



CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

the surrender of the city (17); they met envoys of Ezechias, and not only insulted them, but blasphemed the God of Israel (19–35); Sennacherib then besieged Lobna (4 Kings xix. 8), and wrote a letter to Ezechias in the same strain of insult and blasphemy (10–13; Isai. xxxvi. 1); hearing of the advance of Tharaca, king of Ethiopia, he advanced to meet him, and never invested the city of Jerusalem (4 Kings xix. 32), an angel of the Lord having slain 185,000 men in his camp in one night (35; Isai. xxxvii. 36; 1 Mach. vii. 41; 2 Mach. viii. 19; Tob. i. 21; Ecclus. xlviii. 24); Sennacherib then returned to Ninive (4 Kings xix. 36), and was assassinated in the temple of Nesroch by his two sons Adramelech and Sarasar, as Isaias had foretold (Isai. x. 33; xxxi. 8; xxxiii. 1).

SENSEN'NA, a city in the tribe of Juda (Jos. xv. 3).

SE'ON, a city in the tribe of Issachar (Jos. xix. 19).

SEO'RIM, the fourth of the twenty-four courses of priestly families (1 Paral. xxiv. 8).

SEPH'A'ATH, a city in the tribe of Simeon (Judg. i. 17).

SEPHA'MA, a city of Syria, on the frontiers of the promised land (Num. xxxiv. 10, 11).

SEPH'AMOTH, David sent there the spoils he took from the Amalecites (1 Kings xxx. 28).

SEPH'AR, a mountain in the East, apparently in or near Armenia (Gen. x. 30).

SEPHARVA'IM, a tribe or people sent by Salmanazar to colonize the kingdom of Israel after the removal of the ten tribes (4 Kings xvii. 24, 31); they were perhaps from the Sephar mountains (Gen. x. 30); they were idolaters, and worshipped Ana and Ava as their gods or kings (4 Kings xviii. 34; Isai. xxxvii. 13; 4 Kings xix. 13); they offered their children in sacrifice to these gods (4 Kings xvii. 31); when they settled in Samaria many were destroyed by lions (xvii. 25, 26), and to propitiate the god of the country, a Jewish priest was sent to them (28), after which time they worshipped both the true God and their old divinities (33).

SEPHA'TA, a valley near Maresa (2 Paral. xiv. 10), where Asa defeated Zara.

SEPHE'LA, a district in which Simon built and fortified Adiada (1 Mach. xii. 28).

SE'PHER, one of the encampments of the Israelites in the desert (Num. xxxiii. 23).

SEPH'ET, a city in the tribe of Nephthali (Tob. i. 1).

SEPH'ORA, one of the seven daughters of Raguel, priest of Madian (Ex. ii. 16–21); driven away from the well by shepherds, but protected by Moses (16, 17); marries Moses (21); bears Gersam and Eliezer (22; xviii. 3, 4); went with him to Egypt, but on the way circumcised her son with a very sharp stone, when the Lord would have killed Moses for his negligence (iv. 25); sent back to Madian by Moses (xviii. 2); she and her two sons brought to Moses in Raphidim, by Jethro her kinsman (5); Aaron and Mary call her an Ethiopian (Num. xii.)

SEPH'ORA, one of the mid-wives of the Israelite women in Egypt, who saved the children (Ex. i. 15).

SEP'TUAGINT. The ancient Greek version of the Old Testament, made in Egypt, as is generally stated, in the reign of Ptolemy Philadelphus, by seventy-two learned Jews, and the translation took the name Septuagint, meaning seventy, from this fact. As Greek became the prevailing language through Asia Minor, Palestine, and Egypt, this version came into general circulation. It was used by our Lord and his apostles, as is evident from places where it is cited in the New Testament, and does not correspond with the modern Hebrew text. The Septuagint version of Deut. vii. is cited (Matt. iv. 4); of Deut. vi. 16 in Matt. vi. 7; of Osee vi. 6 in Matt. ix. 13; of Lev. xix. 18 in Matt. xix. 19; of Ps. viii. 2 in Matt. xxi. 16; of Ps. cxviii. 22, 23, in Matt. xxi. 42; of Ex. iii. 6 in Matt. xxii. 32; of Ps. cx. 1 in Matt. xxii. 44; of Zach. xiii. 7 in Matt. xxvi. 31.

SEP'ULCHRE, HOLY. The tomb in which our Lord was laid on Mount Calvary. It had been hewn in the rock by Joseph of Arimathea, for his own use (Matt. xxvii. 60); our Lord's body was laid there by Joseph and Nicodemus (Matt. xxvii. 57–60; Mark xv. 43–46; Luke xxiii. 50–53; John xix. 38–42); the sepulchre was sealed and guarded at the desire of the Jewish priests (Matt. xxvii. 60, 66); Mary Magdalen and the other Mary, mother of Joseph, sat over against it (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55); the same with Salome, went to the sepulchre early on the first day of the week. The stone rolled back by an angel who sat on it, terrifying the guards (Matt. xxviii. 1–4; Mark xvi. 4; Luke xxiv. 2; John xx. 1); they entered (Mark xvi. 5); but found not the body of the Lord (Luke xxiv. 3); but saw angels who told them that the Lord had risen (Matt. xxviii. 5, 7; Mark xvi. 5–7; Luke xxiv. 4–8); they went out of the sepulchre, and ran to tell the disciples (Matt. xxviii. 8; Mark xvi. 8); going back they told them (Luke xxiv. 9); St. Peter and St. John went to the sepulchre and entered it (Luke xxiv. 12; John xx. 3–8); our Lord appears to Mary Magdalen at the sepulchre (Mark xvi. 9; John xx. 11–17); Isaias predicts that his sepulchre shall be glorious (Isai. xi. 10).

SEP'ULCHRE of David (Acts ii. 29).

SEP'ULTURE. It is one of the works of mercy to bury the dead (Gen. xxiii. 19; xxv. 9; xxxv. 19, 29; Num. xx. 1; Deut. x. 6; xxi. 23; Jos. xxiv. 30; Judg. xii. 7; 1 Kings xxv.; 2 Kings ii. 32; 3 Kings ii. 10, 34; xi. 43; xiii. 30; xiv. 31; 4 Kings xiii. 20; 2 Paral. xvi. 14; xxiv. 16; xxxv. 24; Tob. i. 20; ii. 4, 7; iv. 3, 18; viii. 14; xii. 12; xiv. 12, 16; Ecclus. vii. 37; xxxviii. 16; Matt. xiv. 12; xxvii. 58; John xix. 39; Acts viii. 2; xiii. 29; 1 Cor. xv. 4).

SER, a city in the tribe of Nephthali (Jos. xix. 35).

SER'APHIM, an order of angels, seen by Isaias in a vision; they had six wings, covering their faces with two, their feet with two, and flying with two (Isai. vi. 2).

SERGIUS PAULUS, proconsul or governor of the island of Cyprus, converted by St. Paul (Acts xiii. 7). See PAUL.

SER'MON of our Lord on the Mount (Matt. v. 3, 12; Luke vi. 20); sermon or discourse to Nicodemus (John iii. 3); on his divinity (John v. 17–32); on St. John the Baptist (33, 35; Matt. xi. 2, 19; Luke vii. 24–35); on the incredulity of the Jews (Matt. xi. 20); on the bread from heaven (John vi. 26); on humility (Matt. xviii. 1, 5); on correction and fraternal charity (15–22); on purity of heart (xv. 8; Mark vii. 6); on the cross (Matt. xvi. 24); on the love of God (Luke x. 27); on prayer (i. 13); before and after the Last Supper (Matt. xxvi.; Mark xiv.; Luke xxii.; John xiii. 12–38; xiv.–xvi.); sermon of St. Peter on Pentecost (Acts i. 16; ii. 14); of St. Paul in the synagogue (xiii. 16); before the Areopagus (Acts xvii. 22); before Felix, the pro-consul (xxiv. 10).

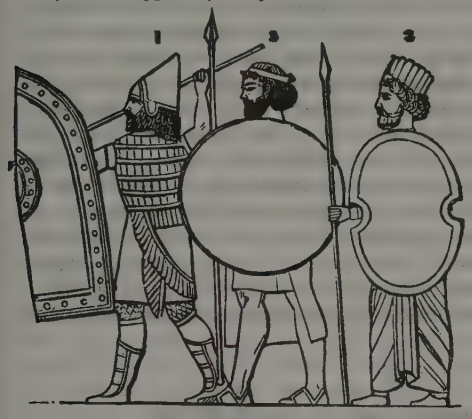


THE BIRTH OF OUR SAVIOUR ANNOUNCED TO THE SHEPHERDS BY ANGELS.

SE'RON, general of the army of Antiochus Epiphanes (1 Mach. xiii. 13, 23); he undertook to overthrow Judas Machabeus, but was routed at

Bethoron, and his army fled to the territory of the Philistines.

SER'PENT. The devil, under the figure of a serpent, seduces Eve (Gen. iii. 1, 5); it is cursed (14); prediction that the woman shall crush his head (iii. 15); miraculous serpent produced by the rod of Moses (Ex. iv. 3, 4; vii. 10); imitated by Pharao's magicians, who make their rods turn into serpents (12); that of Aaron devours those of the magicians (12); Moses sets up the brazen serpent in the wilderness (Num. xxi. 8); did not heal by its own power (Wisd. xvi. 7); was a figure of Jesus Christ (John iii. 14); worshipped by the Jews under the name of



SHIELDS.
1. Assyrian. 2, 3. Persian. (From Layard, Ker Porter. Fbn.)

Nohestan, till destroyed by king Ezechias (4 Kings xviii. 4).

SERPENT WORSHIP (Wis. xi. 16; Dan. xiv. 22–26).

SE'RUG, son of Ragau, and father of Nachor (Gen. xi. 20; 1 Paral. i. 26).

SER'VANTS and HANDMAIDS. Their duty (Gen. xxiv.; xxxi. 39; Ex. xxii. 28; 4 Kings v. 20, 25; Prov. xiv. 35; xix. 10; xxix. 19; Ecclus. x. 28; Luke xii. 37, 45; 1 Cor. vii. 21; Col. iii. 22; 1 Tim. vi. 1; Heb. xiii. 17; 1 Pet. ii. 18); how they should be treated by their masters (Deut. v. 14; xii. 12).

SER'VITUDE or BONDAGE. Law limiting the time during which a Hebrew might remain in bondage (Lev. xxv. 39, 40); the Hebrews rebellious to God's commandments, are reduced to servitude by Theglathphalasar, king of Assyria (4 Kings xv. 29); by Salmanasar (xvii. 6; xviii. 11); those who violate the law of God are under the servitude of sin (John viii. 34; Rom. vi. 17, 20).

SE'SAC (SESONCHIS), king of Egypt, declared war on Roboam, king of Juda, in the fifth year of Roboam's reign, 971 B. C. He took the strong places, and advanced to Jerusalem (3 Kings xiv. 25; 2 Paral. xii. 2); his army consisted of 1,200 chariots, 60,000 horsemen, and footmen beyond number (2 Paral. xii. 3); he took the strongest cities of Juda (4); he captured Jerusalem and plundered the temple and the palace (3 Kings xiv. 26; 2 Paral. xii. 9).

SE'SAC, a term in Jer. xxv. 26; li. 41, used apparently for Babylon.

SE'SAI, one of the three brothers, giants of the race of Enac, whom Caleb drove out of Hebron (Jos. xv. 14).

SETH, son of Adam and Eve, born after Cain and Abel. He died at the age of 912, 2962 B. C. (Gen. v. 3–8); his descendants long have served the true religion, and are called the sons of God (vi. 2); father of Enos (iv. 26; v. 6).

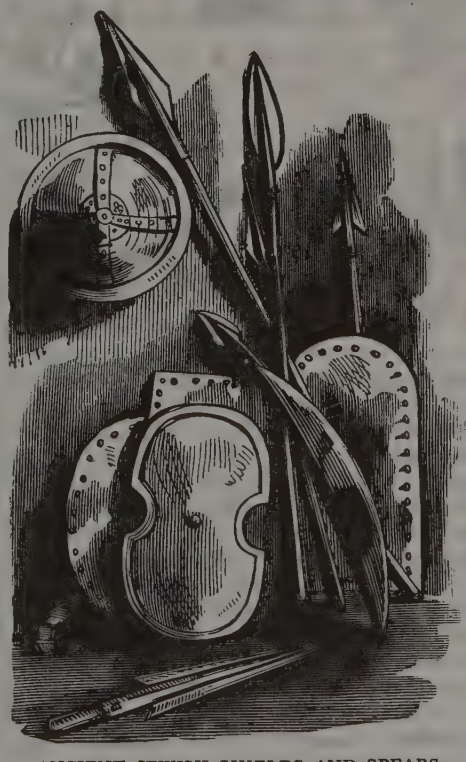
SET'IM WOOD, supposed to be the acacia or locust. The Ark of the Covenant was made of it (Ex. xxv. 5, 10; Deut. x. 3).

SEX'TARY, a measure (Lev. xiv. 10).

SHEEP, parable of the lost sheep (Luke xv. 4; Matt. xviii. 12); seven sheep offered by Abraham (Gen. xxi. 29); Jacob's sheep (Gen. xxx. 38); sheep offered in sacrifice (Lev. iii. 6; iv. 32; xiv. 10; Num. vi. 14; xv. 4); our Lord compares the good to sheep (Matt. xxv. 32, 33); his sheep know him (John x. 27), and hear his voice (x. 3); he gives his life for his sheep (x. 11); he had other sheep, but would bring all into one sheepfold (x. 16); he commands Peter to feed his sheep and his lambs (xxi. 17).

SHEET, containing mysterious animals seen in a vision by St. Peter (Acts x. 11).

SHEP'HERD, THE GOOD. A figure of Christ (John x. 2); he lays down his life for his sheep (John x. 11); he seeks the lost sheep (Luke xv. 4; Matt. xviii. 12); leaving this world after his resurrection, he commissions Peter to feed his sheep

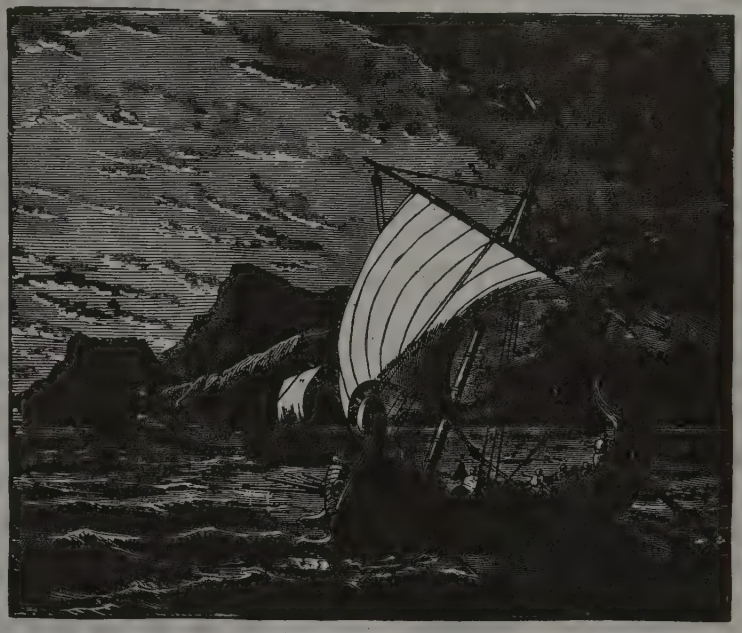


ANCIENT JEWISH SHIELDS AND SPEARS.

and his lambs (John xxi. 17); his birth first revealed to shepherds (Luke ii. 8).

SHEPHERD'S ROD, the prophet Zacharias has a vision of shepherds' crooks (Zach. xi. 7).

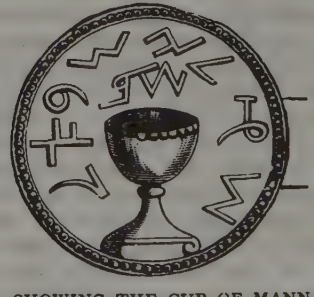
SHIPS. Men trust their lives even to a little



AN ANCIENT SHIP.

wood, and passing over the sea by ship are saved (Wis. xiv. 5); the course of a ship through the waves a type of earthly things (v. 10); the ark (Gen. vi.); Zabulon in the road of ships (Gen. xlix. 13); Dan applied himself to ships (Judg. v. 17); Solomon built a fleet of ships at Asiongaber, near Ailath, on the Red Sea (3 Kings ix. 26); Josaphat built ships at the same place, but as he did it in conjunction with the wicked king of Israel, they were destroyed (3 Kings xxii. 49; 2 Paral. xx. 36, 37); Jonas thrown into the sea from a ship (Jon. i. 5); ships on the Sea of Galilee (Matt. iv. 21; Mark i. 19); Jesus preaches from a ship (Mark iv. 1; Luke v. 3); Jesus in a ship during a storm on the Sea of Galilee (Mark iv. 37; vi. 47); St. Paul's voyages in ships from Philippi to Troas (Acts xx. 6); from Coos to Rhodes and Patara (xxi. 1); thence in another vessel to Tyre (3); on a ship of Adrumetum to Lystra in Lycia (xxvii. 5); then in a ship of Alexandria, which was wrecked off Melita (xxvii. 6; xxviii. 10); then in the Castors, an Alexandrian ship, to Puteoli (11–13).

SHOE, meaning of the custom of taking off a shoe and presenting it to another (Deut. xxv. 9; Ruth iv. 7, 8); St. John the Baptist declares himself unworthy to loose our Lord's shoe (Matt. iii. 11; Mark



SICLE, SHOWING THE CUP OF MANNA PRESERVED IN THE ARK.

i. 7; John i. 27); the apostles directed not to carry shoes (Matt. x. 10; Luke x. 4); Moses commanded to take off his shoes, as the ground whereon he stood

was holy (Ex. iii. 5); those eating the paschal lamb to have shoes on their feet (xii. 11); the shoes of the Israelites did not wear out in the desert (Deut. xxix. 5); the shoe of Aser to be iron and brass (Deut. xxxiii. 25).

SHOUL'DER OF VICTIMS OFFERED IN SACRIFICE. Directions as to (Ex. xxix. 22; Lev. vii. 34; x. 14; Num. vi. 19).

SI'BA, Saul's servant, appointed to take care of Miphiboseth (2 Kings ix. 9); he slanderously accuses his master of ingratitude and treachery to David, and obtains his property (xvi. 2); he goes to David, and proves his innocence (xix. 17); David restores half his property (29).

SIC'ELEG, a city in the tribe of Simeon (Jos. xix. 5), given to David by Achis, king of Geth (1 Kings xxvii. 6); in David's absence the Amalecites took and burned it, and carried off David's wives and children (xxx. 1, 2); he pursued them, and recovered what he lost (18, 19).

SI'CHEM, son of Hemor, ravishes Dina (Gen. xxxiv. 2); killed by Simeon and Levi (26).

SI'CHAR or **SI'CHEM,** a city near which Jacob bought a field (Gen. xxxiii. 19); Joseph's bones laid there (Jos. xxiv. 32; Acts vii. 16); our Lord converts the Samaritan woman there (John iv. 5).



ANCIENT SHIPS.

SI'CLE, a Hebrew weight (10 dwts.), and also a coin, 46 cents (Gen. xxiii. 15; 1 Mach. x. 40).

SIC'YON, a city of Peloponnesus, to which the Romans wrote in favor of the Jews (1 Mach. xv. 23).

SIDE, a port in Pamphylia, to which the Romans wrote in favor of the Jews (1 Mach. xv. 23).

SI'DON, a famous city of Phœnicia, on the limits of the Promised Land (Gen. x. 19); and of Zabulon (xlix. 13); Josue pursued Jabin and his allies after the battle of Merom as far as great Sidon (Jos. xi. 8); the land of Aser extended to (xix. 28); but Aser could not take it (Judg. i. 31); the Jews worship the gods of Sidon (x. 6); Lais at a distance from Sidon (xviii. 7); the census takers of David go to Sidon (2 Kings xxiv. 6); its destruction foretold (Isai. xxiii.; Jer. xxvii. 3; xlvii. 4; Ezech. xxviii.; Joel iii. 4, 8); our Lord declares that if he had wrought his miracles in Tyre and Sidon they would have been converted (Matt. xi. 21, 22; Luke x. 13, 14); he visits the coast of (Matt. xv. 21; Mark vii. 24); reaches Sidon (31); the people of Sidon come to hear him (Luke vi. 17); St. Paul visits (Acts xxvii. 3).

SIDO'NIANS, people of Sidon. They called Mount Hermon Sarion (Deut. iii. 9); Maara, one of their cities (Jos. xiii. 4); left by the Lord that by them he might instruct Israel (Judg. iii. 1–3); oppressed the Israelites (x. 11, 12); their easy mode of living (xviii. 7); worshipped the goddess Astarthe, or Astaroth, as Solomon did also (3 Kings xi. 5; 4 Kings xxiii. 13); they were great workers in wood (3 Kings v. 6); Jezabel, daughter of Ethbaal, king of the Sidonians (xvi. 31).

SI'DRACH, the Chaldean name of Ananias (Dan. i. 7).

SIEGE of Bethulia by Holofernes (Judith vii.); of Bethsura (1 Mach. xi. 65); of Gabaa by the tribes of Israel (Judg. xx. 19, 43); of Gaza (i. 18; Amos i. 6, 7; 1 Mach. xiii. 43); of Hai (Jos. vii. 5; viii. 1–26); of Jebus by David (1 Paral. xi. 5); of Jericho by Josue (Jos. vi. 1–21); of Jerusalem by the children of Juda (Judg. i. 8); by those of Benjamin (21); by David (1 Paral. xi. 5); by the Philistines and Arabians, 886 B. C. (2 Paral. xxi. 16); by Joas, king of Israel, 839 B. C. (2 Paral. xxv. 23, 24); by the king of Egypt (2 Paral. xxxvi. 3); by Nabuchodonosor, 607 B. C. (2 Paral. xxxvi. 6); 597 B. C. (4 Kings xxv. 1); by Nabuzardan, B. C. 586 (4 Kings xxv. 8, 9); by Antiochus Epiphanes, 170 B. C. (1 Mach. iii. 45; vi. 62); by Judas Machabeus (2 Mach. x. 1; 1 Mach. iv. 37); that by Titus foretold by our Lord (Luke xix. 43); of Rabba by Joab (2 Kings xi. 1); of Samaria (3 Kings xx.; 4 Kings xviii. 9, 10); of Sichem and Thebes by Abimelech, 1235 B. C. (Judg. ix. 26–50); of Tyre (Ezech. xxvi. 4).

SIGNS of things to come. The rainbow a sign of God's covenant with Noe (Gen. ix. 12); circumcision a sign of God's covenant with Abraham (Gen. xvii. 11); the Sabbath a sign of God's covenant with the Israelites (Ex. xxxi. 13); a scarlet cord a sign of Josue's covenant with Rahab (Jos. ii. 18); the death of Ophni and Phinees a sign that the priesthood was to pass from the house of Heli (1 Kings ii. 34); Samuel anointed and kissed Saul as a sign that God had anointed him to be prince over his inheritance (x. 1); the sound of one going on the tops of the pear trees a sign that God gave David victory over the Philistines (2 Kings v. 24); the destruction of Sennacherib's army a sign to Ezechias (4 Kings xix. 29); the shadow turning back on the dial of Achaz a sign that Ezechias would recover, and he and Jerusalem be delivered from the king of the Assyrians (Isai. xxxviii. 8); the swaddling clothes and manger a sign that the infant is the Saviour, Christ the Lord (Luke ii. 11, 12). Signs and monuments in memory of things past: the paschal lamb a memorial of the deliverance of the Israelites from Egypt (Ex. xii. 1–14); the fringes or hem worn by the Jews a memorial of the commandments of God (Num. xv. 38, 39); the censers of Core, Dathan, and Abiron beaten into plates and nailed on the altar as a sign that no stranger should offer incense (xvi. 38–40); Aaron's rod that blossomed kept as a token of the rebellious children of Israel (xvii. 10); twelve stones set up by Josue as a sign of the miraculous crossing of the Jordan (Jos. iv. 6); God sends signs to show his omnipotence, his truth, his justice, and his goodness: the changing of Moses' rod into a serpent (Ex. iv. 2–6); the turning of the waters of Egypt into blood (vii. 17); the sending of quails and manna to the Israelites (xvi.); the dividing of the waters of the Jordan (Jos. iii. 10–17); the rending of the altar, a sign that Josias would immolate heathen priests there (3 Kings xiii. 1–5); the widow's pot and cruse a sign (xvii. 14); the fire consuming the sacrifice of Elias (xviii. 38); Achab's miraculous victory over the Syrians (xx. 13–29); the cure of Naaman's leprosy (4 Kings v. 14); the going back of the shadow on the dial of Achaz (xx. 9); Christ stilling the sea (Matt. viii. 26); the cure of the palsy a sign of the forgiveness of sin (ix. 2); Peter's walking on the water a sign that the vision was really our Lord (xiv. 28); our Lord reproaches the people that unless they saw signs and wonders they did not believe (John iv. 48); the scribes and Pharisees ask a sign from him (Matt. xii.

38; Mark viii. 11; Luke xi. 16); no sign to be given that generation but the sign of Jonas, the prophet (Matt. xii. 39; Mark viii. 12; Luke xi. 29); the Pharisees and Sadducees ask a sign (Matt. xvi. 1); the sign of the prophet Jonas again said to be the only one to be given (4); the sign of his second coming (xxiv. 3–51; Mark xiii. 4–37; Luke xxi. 7–36); the sign of the Son of man in heaven (Matt. xxiv. 30); signs shall follow them that believe (Mark xvi. 17); the Lord confirmed the work of the apostles with signs that followed (20); our Lord a sign which shall be contradicted (Luke ii. 34); signs in the sun and moon (xxi. 25); Herod hoped to see some sign wrought by our Lord (Luke xxiii. 8); the Jews ask a sign, and he replied, "Destroy this temple, and in three days I will build it up," speaking of the temple of his body (John iii. 18–21); many believed, seeing the signs he did (23); the word sign used for miracle in John iii. 2; iv., vi., vii., ix.–xii., xx.; Acts ii. 22, 43; iv., v., vii., viii., xiv., xv.; 2 Cor. xii. 12; 2 Thess. ii. 9); the sign of the living God (Apoc. vii. 2; ix. 4); signs in heaven (xii. 1, 3; xv. 1).

SI'HOR, a place in the tribe of Aser (Jos. xix. 26).

SI'LAS or **SYLVANUS**, one of the chief men among the brethren (Acts xv. 22), sent by the apostles with Judas to Antioch, with the decrees of the council of Jerusalem (27); after Barnabas parted from him, St. Paul chose Silas, who accompanied him to Syria and Cilicia (40, 41), then to Lystra, Phrygia, and Galatia, and finally to Macedonia (xvi. 1–12); at Philippi they were beaten and imprisoned (22, 23); while praying and praising God at midnight, an earthquake shakes the prison (25, 26); the jailer falls at the feet of Paul and Silas (29), and is baptized (33); at Thessalonica (xvii. 1); sent away to Berea (10); remains there with Timothy (14); apparently the same as the Sylvanus in whose name as well as those of Paul and Timothy, the two epistles to the Thessalonians are written (1 Thess. i. 1; 2 Thess. i. 1); and the one mentioned in 2 Cor. i. 19.

SI'LENCE, usefulness of (Prov. xvii. 28; Eccles. iii. 7; Ecclus. xx. 6; xxxii. 12).

SILK, worn by Mardochai (Esth. viii. 15); merchants of silk mourn the destruction of Babylon (Apoc. xviii. 12).

SI'LO, a famous city in the tribe of Ephraim (Jos. xviii.), not far from Sichem. The tabernacle of the testimony was set up here, B. C. 1444 (Jos. xviii. 1); lots cast here to divide the land among the tribes (10; xix. 51); the ark remained there till it was taken by the Philistines (Judg. xviii. 1; 1 Kings iv. 17); Israel assembled at Silo to fight against the tribes beyond the Jordan, who had erected an altar (Jos. xxii. 12); they went to Silo to consult the Lord as to the war against Benjamin (Judg. xx. 18); they returned to Silo to mourn over the destruction of the tribe of Benjamin (xxi. 2–25); Elcana went up on the appointed days to adore and to offer sacrifice to the Lord of Hosts in Silo (1 Kings i. 3). Anna brings Samuel to the house of the Lord in Silo (24); the Lord appeared to Samuel in Silo (1 Kings iii. 21); the Ark of the Covenant taken from Silo to the camp of Israel (iv. 3, 5); Heli falls dead in Silo (18); Jeroboam's wife goes to the prophet Ahias in Silo (3 Kings xiv. 2–4); the Almighty bids the Jews see what he had done in Silo (Jerem. vii. 12, 14); and the destruction of the temple to be like that of Silo (xxvi. 6, 9); men came from Silo after the death of Godolias (xli. 5).

SILO'E (Sent), a fountain at the foot of the walls of Jerusalem, on the east side, between the city and the brook Cedron, supposed to be the same as Rogel (Jos. xv. 7; xviii. 16; 2 Kings xvii. 17; 3 Kings i. 9); the waters flowed silently (Isai. viii. 6); the Jews represented as rejecting them (6); after the captivity, Sellum, son of Cholhoza, built the walls of the pool of Siloe unto the king's garden (2 Esd. iii. 15); our Lord sent a blind man, telling him go, wash in the pool of Siloe, and when he did so he saw (John ix. 1–41).

SIL'OE, a tower which fell and crushed eighteen men (Luke xiii. 4).

SIM'EON, son of Jacob and Lia, born 1757 B. C. (Gen. xxix. 33; xxxv. 23); he, with Levi, avenges the violence done to Dina by the slaughter of the Sichemites (xxxiv. 25–31); taken and bound by Joseph in Egypt (xlii. 25, 36); Jacob, in his prophetical words, calls Simeon and Levi vessels of iniquity waging war (xlix. 5); and he cursed their fury and wrath (6, 7); his sons were Jamuel, Jamin, Ahod, Jachin, Soar, or Zare, and Saul (Ex. vi. 15; Num. xxvi. 12–14).

SIM'EON, one of the twelve tribes of Israel. When they left Egypt their prince was Salamiel, the son of Surisaddai (Num. i. 6; x. 19); and they numbered 59,300 fighting men, in the camp of Ruben, on the south side (ii. 13); and at Settim, 22,200 (xxvi. 14); the offerings of the tribe (vii. 36–41); Saphat, the son of Huri, was sent by Moses from this tribe to view the land (xiii. 6); Zambri, son of Salu, prince of the tribe of Simeon, slain by Phinees for sinning with Cozbi, a Madianite, when the people fell into idolatry and vice (xxv. 6–18); in the division of the land their representative was Samuel, son of Ammiud (xxxiv. 20); they were among the tribes on Garizim, to bless the people (Deut. xxvii. 12); the lands allotted to Simeon in the possession of Juda (Jos. xix. 1–9); Simeon and Juda attack the Chanaanites and Pherezites, and slew 10,000 in Bezee, capturing Adonibezec, cutting off his fingers and toes (Judges i. 3–7); Simeon, with Juda, defeated the Chanaanites of Sephaath, and captured Horma (17); 7,100 of the tribe of Simeon joined David in Hebron (1 Paral. xii. 25); Ozias, of the tribe of Simeon, one of the rulers in Bethulia (Judith vi. 11); twelve thousand of the tribe signed in the Apocalypse (Apoc. vii. 7).

SIM'EON, son of Ruben, one of the ancestors of Judith (Judith viii. 1; ix. 2).

SIM'EON, grandfather of Mathathias, of the house of Phinees, the high-priest (1 Mach. ii. 1).

SIM'EON, a just and devout man in Jerusalem, waiting for the consolation of Israel (Luke ii. 25); the Holy Ghost promised that he should not see death before he had seen the Christ of the Lord (26); at the time of the purification of Mary, and the presentation of the child Jesus, he came by the spirit into the temple (27); he took the child into his arms and uttered the canticle "*Nunc Dimittis*" (29–32); blessed Joseph and Mary, foretold that the child is for the fall and the resurrection of many (34), and told Mary that a sword should pierce her own heart (35).

SIM'EON, son of Juda, one of the ancestors of our Lord (Luke iii. 30).

SIM'ERON, fourth son of Issachar (1 Paral. vii. 1). See SEMRON.

SIM'MAA (**SAMUA**, 2 Kings v. 14; 1 Paral. xiv. 4), son of David and Bethsabee (1 Paral. iii. 5).

SI'MON, cousin of our Lord (Matt. xiii. 55; Mark vi. 3), son of Cleophas and Mary, one of the twelve apostles of our Lord. He was surnamed the Chananean (Matt. x. 4), or Cananean (Mark iii. 18), or Zelotes (Luke vi. 15; Acts i. 13); according to Eusebius, he was crucified by Atticus, governor of Palestine, in the reign of Trajan, A. D. 107.

SI'MON, son of Ozias, high-priest of the Jews; he founded the height of the temple, the double building, and the high walls (Ecclus. l. 2); he enlarged the entrance and the court (5); his eulogy (6–23).

SI'MON MACHABEUS, surnamed Thasi, son of Mathathias, prince and high-priest till 135 B. C. His father commended him as a man of counsel (1 Mach. ii. 65); he commanded 1,500 men in the successful battle against Nicanor, 166 B. C. (2 Mach. viii. 22); in 163 B. C., with 3,000 men, he fought many battles in Galilee, killed 3,000 of the enemy, delivered the Jews there, and returned with them and rich spoils (1 Mach. v. 17–23); he joined battle with Nicanor in 161 B. C., although surprised at the sudden coming of his superior forces (2 Mach. xiv. 17); in 148 B. C. he aided Jonathan to take Joppe (1 Mach. x. 74–76), and to defeat Apollonius at Azotus (82); young king Antiochus made him governor from Tyre to Egypt (xi. 59); he took Bethsura (65), and Joppe (xii. 33), and built Adiada in Sephela (38); on the arrest of Jonathan by Tryphon, he exhorted the people, and was hailed as leader (xiii. 8); he marched to Addus to meet Tryphon (13), and sent money and hostages to obtain the release of Jonathan (19); he followed Tryphon closely (20), buried Jonathan in Modin (25), and set up seven pyramids (27–30); fortifies and provisions the towns (33); sends to king Demetrius, who confirms him in his possessions (34–41), and people began to write: "The first year under Simon, the high-priest, the great captain and prince of the Jews" (42); he took Gaza (43–48), and made it his habitation, after cleansing it from idols (65); the castle of Jerusalem surrenders to him (49, 50); he enters it 142 B. C., with great solemnity (51); fortifies the mountain, and dwells there (53); rules in peace (xiv. 1–15); renews alliance with Rome and Sparta (16–49); Antiochus, son of Demetrius, confirms his authority (xv. 1–9); Simon aids him (26), but Antiochus refused aid, and demanded Joppe, Gazara, and Jerusalem (27–31); Simon offers him a hundred talents (35), but Antiochus sent Cendebeus against him (38, 39); Simon's sons defeat him (xvi. 8); Ptolemee his son-in-law slays Simon and his sons at Doch (11–16).

SI'MON, of the tribe of Benjamin, overseer of the temple, quarrels with Onias, the high-priest, tells Apollonius, governor of Celesyria, that there was great wealth in the temple, and induced king Seleucus to send Heliodorus to seize it (2 Mach. iii. 4–7); calls Onias a traitor (iv. 2).

SI'MON, THE CYRENIAN, forced by the Jews to carry the cross of our Lord (Matt. xxvii. 32), as he was coming out of the country (Mark xv. 21); he was apparently a disciple, for he is mentioned as father of Alexander and Rufus (21).

SI'MON, THE PHARISEE, desired our Lord to eat with him (Luke vii. 36); while our Lord was at meat, a sinful woman anointed his feet, washed them with her tears, and kissed them (37, 38); Simon's reflections (39); the lesson taught him by our Lord (40–50).

SI'MON, THE LEPER, resided at Bethania, near Jerusalem (Matt. xxvi. 6; Mark xiv. 3; John xi., xii.); he invites Jesus to his table; Lazarus, Mary and Martha are there, and a woman anoints our Lord's head (Matt. xxvi. 7; Mark xiv. 8); and

Mary anoints his feet, and wipes them with her hair (John xi. 2; xii. 1–3).

SI'MON BARJONA, or son of John. See PETER.



MOUNT SION

SI'MON NIGER, a prophet at Antioch (Acts xiii. 1); one of those who imposed hands on St. Paul and Barnabas (3).

SI'MON, a tanner at Joppe. St. Peter abode many days with him (Acts ix. 43) in his house by the sea (x. 6); here Peter had a vision, and is called to visit Cornelius the centurion (19–23).

SI'MON MAGUS, converted at Samaria by Philip, the deacon, after he had seduced the people and bewitched them with his magical practices (Acts viii. 9–13); when he saw the gifts of the Holy Ghost, after the imposition of hands by the apostle, he offered St. Peter money to obtain the power (18); St. Peter bid him keep his money to perish with him, for imagining that the gift of God could be purchased with money (20), and exhorted him to penance (22, 23); Simon asked the apostle to pray for him (24), but he fell away. From him any sale of ecclesiastical functions is called Simony.

SIM'ONY. It is forbidden to sell the gifts of God (4 Kings v. 22, 26; Dan. v. 17; Matt. x. 9; Acts xx. 35; 1 Cor. ix. 15; 2 Cor. xi. 9; xii. 13).

SIMPLE OF HEART. God reveals himself to them (Isai. xxix. 18, 24; xxxii. 4; Eccles. ix. 15; Matt. xi. 25; Luke ii. 9; v. 8; x. 21; Acts iv. 13; 1 Cor. i. 26; ii. 1); simplicity and uprightness of heart commended (Gen. xx. 6; Job i. 8; Matt. x. 16; Acts ii. 46; Rom. xvi. 18; Eph. vi. 5; Col. iii. 22.)



ROMAN SLINGER. (From Column of Antoninus. Fbn.)

SIN. Its origin (Gen. ii. 17; iii. 6; Rom. v. 12; 1 Cor. xv. 21). Original sin, of our first parents, through which we are conceived and born in sin (Job xiv. 4; xv. 14; Ps. l. 7; Rom. iii. 9, 23); effects of sin (Gen. viii. 21; Ecclus. xvii. 30; Rom. vi. 23; vii. 8, 11, 13, 21; Gal. v. 17; Eph. ii. 3); sin is taken away by Jesus Christ (John i. 29; Rom. v. 9–19; vi. 3; vii. 24; viii. 1, 2; Gal. iii. 22); God alone remits sin by his own authority (Ex. xxxiv. 7; Ps. xviii. 13; xxxi. 5; cii. 12; Isai. xliii. 25; xliv. 22; Jer. xxxi. 34; xxxiii. 8; Mich. vii. 18; Matt. xviii. 18; John xx. 23); Christ had power to forgive sins (Matt. ix. 6; Mark ii. 10; Luke v. 24); he delegated the power to the apostles (Matt. xvi. 19; xviii. 18; John xx. 23); all sin is remitted through the merits of Christ (Isai. liii.; Dan. ix. 24; Matt. i. 21; ix. 2; xi. 27; xx. 28; xxvi. 28; Luke xxiv. 47; Acts ii. 38; x. 47; xiii. 38; Rom. iv. 25; 1 Cor. vi. 11; xv. 3; 2 Cor. v. 15; Gal. i. 4; Eph. i. 7; Col. i. 14; 1 Tim. i. 15; Tit. ii. 14; Heb. i. 3; ix. 12–14; 1 Pet. i. 19; iii. 18; 1 John i. 7; ii. 12; iii. 16; Apoc. i. 5).

SIN against the Holy Ghost (Mark iii. 29; Luke xii. 10; Heb. vi. 6); sin which cries to heaven for vengeance (Gen. iv. 10; xviii. 20; Ex. xxii. 23, 27; Ecclus. xxxv. 18; James v. 4); it frequently occurs that many are punished for the sin of one (Gen. iii.; Num. xvi. 21; Jos. vii.; Judg. xix. 25; 2 Kings xxiv.); sin against nature (Gen. xix.; Judg. xix. 22; Lev. xx.; Rom. i. 27; 1 Cor. vi. 10; 1 Tim. i. 10); sin of ignorance (Lev. iv. 2; v. 15; Num. xv. 27; Luke xxiii. 34; John ix. 41; xv. 24; Acts iii. 17; 1 Tim. i. 13); sin committed through malice (Num. xv. 30; Ecclus. x. 14; Matt. xxviii. 13; John xi. 53; Acts iv. 18; v. 3; Heb. vi. 5; x. 6); confession of sins (Gen. xli. 9; Lev. xvi. 21; xxvi. 43; Num. v. 7; Jos. vii. 19; 2 Kings xxiv. 17; 1 Esd. ix. 6; 2 Esd. ix. 2; Ps. xxxi. 5; xxxvii. 19; Prov. xvi. 3; xviii. 17; xxviii. 13; Ecclus. iv. 25, 31; vii. 34; xvii. 27; Dan. ix. 5; Matt. iii. 6; xvi. 19; Luke xi. 4; xviii. 13; James v. 16; 1 John i. 8); the penalty of sin is not always remitted although the sin is forgiven (Num. xiv. 20; 2 Kings xii. 14; xxiv. 12–25; 1 Paral. xxi. 10); the sinful woman at the feet of our Lord (Luke vii. 37).

SIN, a desert south of the Promised Land, in Arabia Petræa, near Edom (Num. xxxiv. 3); the Israelites reached it after crossing the Red Sea, between Elim and Sinai (Ex. xvi. 1; xvii. 1; Num. xxxiii. 11, 12); here the Israelites murmured (Ex. xvi. 2); and God sent manna (xvi. 4–35); they left it and advanced to Raphidim (xvii. 1); Moses obtains water for them by striking a rock in the desert of Sin (Deut. xxxii. 51; Num. xxvii. 14); the spies viewed the land from the desert of Sin to Rohob (Num. xiii. 22); it was one of the limits of the Promised Land (Num. xxxiv. 3).

SI'NA or **SI'NAI**, a mountain in Arabia (Gal. iv. 25; Heb. xi. 18); the Israelites reached it after leaving Raphidim (Num. xxxiii. 15; Ex. xix. 2); God commands Moses to sanctify the people, promising to come down on Mount Sinai on the third day (11); every one touching the mountain menaced with death (12); the Lord comes in a cloud with fire and smoke, and the sound of a trumpet (18, 19); he calls Moses into the mount (20); God gives the law to Moses (xx.–xxxi.); Moses, Aaron, Nadab, Abiu, and seventy ancients of Israel go and behold the God of Israel (xxiv. 9, 10); Moses was there forty days and forty nights (18); and received the two tables of stone engraved by the hand of God (xxiv. 12; xxxii. 15, 16); during his absence the people fall into idolatry (xxxii.); their punishment (xxxii. 28); the tables are renewed (xxxiv. 1); the tabernacle set up (xl.); the people are numbered at Sinai (Num. i. 1); they march from Mount Sinai (x. 33).

SINCER'ITY commended (1 Cor. v. 8; 2 Cor. i. 12; ii. 17; Phil. i. 10, 17; ii. 20; 2 Pet. iii. 1).

SIN'EW. Jews forbidden to eat the sinews of the legs of animals (Gen. xxxii. 32).

SIN'ITE, eighth son of Chanaan (Gen. x. 17).

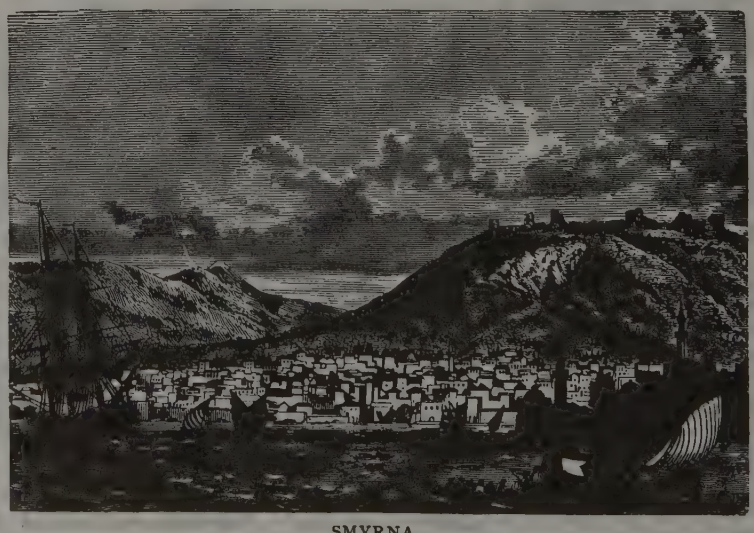
SI'ON, the mountain in Jerusalem on which the temple was built. David's city was north of the ancient one (Ps. xlvii. 3; 2 Kings v. 7); David captures the castle of Sion (2 Kings v. 7; 1 Paral. xi. 5); the ark of the covenant carried to (2 Kings vi.); hence it is called the holy mountain (Ps. ii. 6); and God is said to dwell there (Ps. ix. 12; xix. 3; lxxiii. 2; lxxv. 3; cxlv. 10; Ecclus. xxiv. 15; Joel iii. 21); and to love it (Ps. lxxvii. 68; lxxxvi. 2; cxxxi. 13); Jerusalem called the Daughter of Sion (Ps. ix. 15; lxxii. 28; Cant. iii. 11; Isai. i. 8; iii. 16; x. 32; xvi. 1; Jer. iv. 31; vi. 23; Lam. i. 6; Mich. iv. 10; Soph. iii. 14; Zach. ii. 10; ix. 9); salvation to come from Sion (Ps. xiii. 7; lii. 7; Isai. xxxvii. 32).

SI'ON. Mount Hermon also so called (Deut. iv. 49; Ps. cxxxii. 3; Ecclus. xxxiv. 17).

SI'OR, a city in the tribe of Juda (Jos. xv. 54).

SI'RA. Abner was brought back from the cistern of Sira, before Joab slew him (2 Kings iii. 26).

SIRACH, father of Jesus, the author of Ecclesiasticus, who is often called merely the son of Sirach, Ben-Sira (Ecclus. l. 29; li. 1).



SMYRNA.

SI'RENS, to dwell in the ruined temples of pleasure in Babylon (Isai. xiii. 22).

SIS, an ascent near Jerusalem (2 Paral. xx. 16).

SI'SAI, a giant of the race of Enac (Num. xiii. 23; Jos. xv. 14).

SIS'ARA, general of the army of Jabin, king of Asor, sent against the army of Barac and Debbora, on Mount Thabor, composed of the men of Nephthali and Zabulon (Judg. iv. 1–6); he marched from Haroseth of the Gentiles, his abode (iv. 2), with 900 chariots (13); defeated by Barac, and leaping from his chariot, fled on foot (15); came to the tent of Jahel, wife of Haber, the Cinite (17), who drove a nail into the temple of his head, as he lay asleep (21); he had oppressed the Israelites for twenty years (3).

SI'VA, secretary of King David (2 Kings xx. 25).

SI'VAN, one of the months of the Jewish year (Bar. i. 8).

SLIME. Man formed out of the slime of the earth (Gen. ii. 7). In most editions of Challoner's Bible, slime, adopted from the King James Bible, is incorrectly used for bitumen, the correct word in the old Douay, in Gen. vi. 14; xi. 3; xiv. 10; Ex. ii. 3.

SLING, or **SLING'ER,** one of the earliest weapons used to throw stones. The tribe of Benjamin were so expert in its use that they could hit even a hair (Judges xx. 16). David used it in defeating Goliath (1 Kings xvii. 40–50); slingers in the war with Moab (4 Kings iii. 25).

SLOTH, SLOTH'FULNESS, causes David to fall into sin (2 Kings xi.); produces poverty (Prov. x. 4; xx. 13; xxviii. 19); casteth into a deep sleep (xix. 15); it led to the iniquity of the people of Sodom (Ezech. xvi. 49); teaches much evil (Ecclus. xxxiii. 29).

SLOTH'FUL, SLUG'GARD. The sluggard referred to the ant (Prov. vi. 6, 11); compared to vinegar and smoke (x. 26); a fool (xii. 11); always poor (xxi. 5); willeth and willeth not (xiii. 4); cast down by fear (xviii. 8); will not bring his hand to his mouth (xix. 24); toils not in spring; begs in summer (x. 5; xx. 4; xxvi. 15); hideth his hand under his armpit (xxvi. 15); saith "There is a lion in the way" (13); is wiser in his own conceit than seven men that speak sentences (16); his path a hedge of thorns (xv. 19); the sluggard is pelted with a dirty stone (Ecclus. xxii. 1); if any man will not work, neither let him eat (2 Thess. iii. 10).

SMYR'NA, a city of Asia Minor, on the Archipelago. The church in Smyrna is one of the seven to which our Lord sent messages (Apoc. i. 10); the message (ii. 8–11).

SO'BA, a kingdom in the land of Hemath, in Syria (1 Paral. xviii. 3); Saul defeated the king of Soba (1 Kings xiv. 47); David defeated Aderezer, son of Rohob, king of Soba (2 Kings viii. 3; 1 Paral. xviii. 3, 4); the Syrians of Damascus attempted to aid Aderezer, but were also defeated (1 Paral. xviii. 5; 2 Kings viii. 5); David took great spoil, especially brass, out of Bete and Beroth (8, 12); cities of Soba, Thebath, and Chun (1 Paral. xviii. 8); the Syrians of Soba aid the Ammonites against David (2 Kings x. 6–8; 1 Paral. xix. 6); but he defeats them at Helam (2 Kings x. 17, 18). Razon fled from Aderezer, king of Soba (3 Kings xi. 23); Solomon's brazen sea and pillars made of brass captured from Soba (1 Paral. xviii. 8).

SO'BAB, son of David and Bethsabee (2 Kings v. 14; 1 Paral. iii. 5; xiv. 4).

SO'BACH, general of Aderezer's army from beyond the Euphrates; defeated by David and mortally wounded at Helam, 1036 B. C. (2 Kings x. 16, 17).

SO'BAL, the same as Soba (Judith iii. 14).

SO'BI, son of Naas, of Rabbath, brings provisions to David during his flight from Absalom (2 Kings xvii. 27).

SOB'NA, scribe of king Ezechias (4 Kings xviii. 18); he was sent to Rabsaces, to hear Sennacherib's terms (19–27); he was a priest, and had charge over the temple (Isai. xxii. 15, 19); had prepared a magnificent sepulchre for himself (16); to be deposed from the ministry (19); carried off like a cock (17); die in exile (18).

SO'BOCHAI, of Hurathi, one of David's heroes, slew the giant Saph, at Gob (2 Kings xxi. 18; 1 Paral. xx. 4).

SOBRI'ETY and **TEMPERANCE** commended (Tob. vi. 17; Eccles. v. 11; Ecclus. xxxi. 9, 32–41; Dan. i. 8, 11; Rom. xiii. 13; xiv. 17; 1 Cor. vii.; Gal. v. 23; 1 Tim. iii. 2; 2 Tim. i. 7; Tit. i. 8; ii. 6, 12; 1 Pet. i. 13; 2 Pet. i. 6).

SOC'COTH, a city beyond the Jordan, between the torrent Jaboc and the river. Jacob returning from Mesopotamia pitched his tents there, and built a house, called it Socoth (Gen. xxxiii. 17); the people of Soccoth refuse provisions to Gedeon (Judg. viii. 5); he takes and destroys it (16, 17).

SOC'COTH, a station of the Israelites in the desert. They marched to it from Ramesse (Ex. xii. 37; Num. xxxiii. 5); the sacrifice of the paschal lamb, enjoined annually, and the consecration of the first-born to God (Ex. xiii.); they marched thence to Etham (xiii. 20; Num. xxxiii. 6); guided by the pillar of cloud and of fire.

SO'CHOTHBE'NOTH, a god worshipped by the Babylonian colonists sent to Samaria (4 Kings xvii. 30).

SO'DI, a river of Babylon (Bar. i. 4).

SOCI'ETY. We are to seek the company of the good and fly that of the wicked (Gen. xix. 15; Lev. xiv.; Num. xvi. 25; xxv. 2; Jos. xxiii. 7; 2 Paral. xix. 2; Tob. i. 5; Job xxxi. 1; Ps. xxv. 4, 8; xxxvi. 1; Prov. i. 10; iv. 14; vi. 25; xiii. 20; xx. 19; xxii. 10, 24; xxiii. 6, 17; xxiv. 1, 21; xxix. 27; Ecclus. vi. 35; viii. 1, 18; ix. 21; xii. 10; xiii. 1, 20; Jer. xvi. 8; 2 Tim. iii. 5; iv. 14; 1 John iii. 10; 2 John i. 11; Apoc. xviii. 4).

SOD'OM, the chief city of the Pentapolis, situated in a beautiful and fertile plain, like the paradise of the Lord (Gen. xiii. 10); Lot, Abraham's nephew, resided there (xiii. 12); the people exceedingly wicked (13); it is sacked by Chodorlahomor and his allies (xiv. 11); the king of Sodom went out to meet Abraham after his victory in the vale of Save (17); God threatens its destruction (xviii. 20–22); Abraham intercedes for it (23–33); angels received by Lot in Sodom (xix. 1); they bid Lot leave the city with his wife and daughters (15); God rains brimstone and fire on Sodom and Gomorrha (Gen. xix. 24; Deut. xxix. 23; Wis. x. 6, 7); pride, fulness of bread, abundance, idleness, and cruelty to the poor led to her destruction (Ezech. xvi. 49).

SO'HAR, fifth son of the patriarch Simeon, son of Jacob (Gen. xlvi. 10; Ex. vi. 15); called Zara, Zare (Num. xxvi. 13; 1 Paral. iv. 24).

SOLEM'NITY, a great holiday (Ex. x. 9; xiii. 6; xxiii. 15; Lev. xxiii. 6; Num. xxviii. 17; Deut. xvi.; 2 Paral. vii., viii.; 1 Esd. iii. 4); the solemnities of the old law rejected (Mal. ii. 3).

SOLIC'ITOUS. We are not to be too solicitous for the goods of this world (Ex. xxxiv. 21; Lev. xxv. 20; Deut. viii. 3; Job v. 5; Ps. liv. 23; cxliv. 15, 16; Prov. x. 3; xiii. 25; Matt. vi. 25; x. 9, 29; xiii. 22; xvi. 7; Luke viii. 14; xii. 22; xiv. 18; xxi. 34; Philip. iv. 6; Heb. xiii. 5; 1 Pet. v. 7).

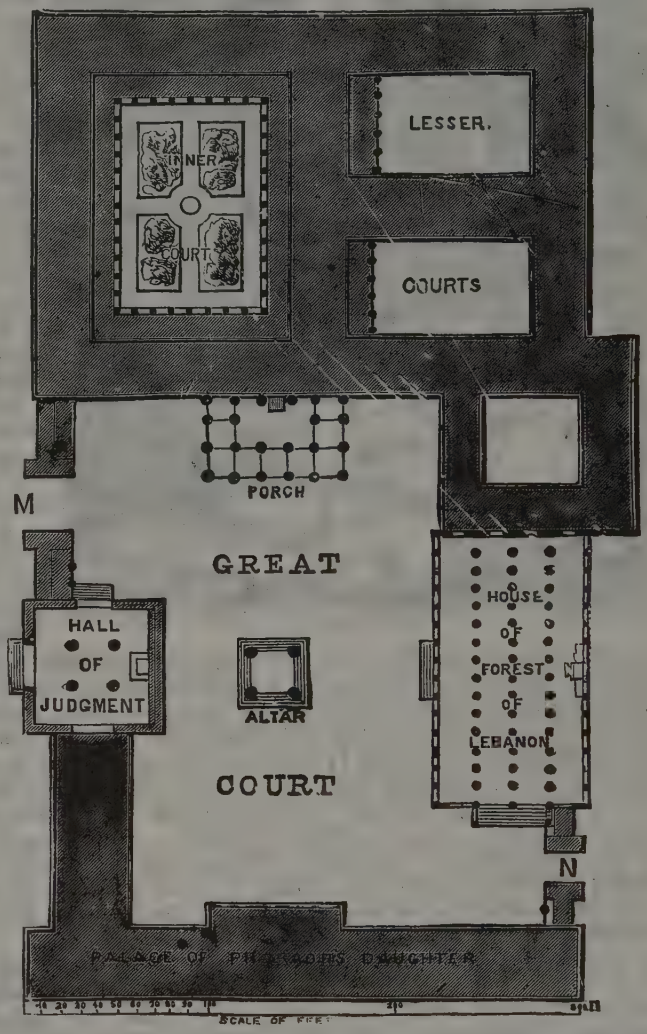


DIAGRAM PLAN OF SOLOMON'S PALACE. By J. Fergusson, Esq.

SOLID, a coin; the word in Hebrew seems to be the Persian daric. The princes of the people, in the time of David, offered 10,000 silver solids for the erection of the temple (1 Paral. xxix. 7); after the captivity the heads of families contributed 60,000 solids of gold (1 Esd. ii. 69; viii. 27); the borrower will pay only one-half solid (Ecclus. xxix. 7).

SOL'OMON, king of Israel, son of David and Bethsabee, born 1033 B. C.; his birth foretold (2 Kings vii. 12); his birth (xii. 24); David swears to Bethsabee that her son Solomon shall succeed him (3 Kings i. 17); Adonias seeks to be proclaimed king (i. 5); David renews his promise to Bethsabee (28); Solomon is anointed king in Gihon, by Sadoc,



THE SOWER.

the high-priest (39); he receives the last charge of David (ii. 1–9); he succeeds to the throne (12); put his brother Adonias to death (25); deposed Abiathar from the high-priesthood (27); makes Sadoc high-priest (35); puts Joab to death (34); his judgment on Semei (36–46); marries Pharao's daughter (iii. 1); offers sacrifice at Gabaon (2 Paral. i. 3); asks of the Lord wisdom; God's promise (3 Kings iii. 11–14; 1 Paral. 7–12); judgment as to the child claimed by two women (3 Kings iii. 16–28); his riches and wisdom (3 Kings iv.; x. 4, 24; 2 Paral. ix.; Luke xi. 31); Hiram, king of Tyre, agrees to furnish material and workmen for the temple (3 Kings v.; 2 Paral. ii.); Solomon builds the temple (3 Kings vi.; 2 Paral. iii., iv.); he erects palaces for himself and his queen (3 Kings vii.); he dedicates the temple (viii.; 2 Paral. v.–vii.); the Lord appears to him (3 Kings ix. 1–9); he gives Hiram, king of Tyre, twenty cities (12); he built Gazer, Bethhoron, Baalath, and Palmyra (3 Kings ix. 17, 18; 2 Paral. viii. 4, 5); the queen of Saba visits him; his commerce and riches (3 Kings x.; 2 Paral. ix.; Luke xi. 31); the Chananites made tributary (1 Paral. viii. 7); anointed king the second time (1 Paral. xxix. 22); married women of idolatrous nations (3 Kings xi. 1); had seven hundred wives, and three hundred concubines (3); led by his wives to idolatry, he worshipped Astarthe and Moloch (5); and built a temple for Chamos and Moloch (7, 33); God declares that in punishment he will take the kingdom out of his son's hand, and give ten tribes to Jeroboam (35); the peace of his kingdom troubled by Adad, Razon, and Jeroboam (14–40); Solomon seeks the life of Jeroboam (40); Solomon died 975 B. C., after reigning forty years (3 Kings xi. 43; 2 Paral. ix. 30, 31).

SO'MER, sold to Amri, king of Israel, the village and mountain where Samaria was built (3 Kings xvi. 24).

SOMO'RIA, son of Roboam and Abihail (2 Paral. xi. 18, 19).

SON' OF MAN. The Messias so called by the prophet Daniel (Dan. vii. 13); our Lord constantly so styled himself (Matt. viii. 20; ix. 6; xi. 19; xii. 32, 40); the term used by St. Luke and St. John (Acts vii. 55; Apoc. i. 13; xiv. 14).

SONS' OF GOD, the descendants of Seth so called (Gen. vi. 2); they are corrupted by intermarriage with the descendants of Cain (Gen. vi. 2).

SOOTH'SAYERS. It is forbidden to ask anything of soothsayers, to be defiled by them (Lev. xix. 31); Saul put all the magicians and soothsayers out of the land (1 Kings xxviii. 3); the Jews reproached with resorting to soothsayers like the heathen (Isai. ii. 6); the soothsayers of Nabuchodonosor cannot explain his dream (Dan. ii. 27); the soothsayers of Baltassar cannot explain the mysterious handwriting on the wall (v. 7, 11).

SO'PATER, son of Pyrrhus, of Berea, set out from Ephesus, and stayed for St. Paul at Troas (Acts xx. 4); he is supposed by some to be identical with Sosipater, spoken of by St. Paul as a kinsman (Rom. xvi. 21).

SO'PHACH, general of Adereezer's army (1 Paral. xix. 16).

SO'PHAR, the Naamathite, one of the friends of Job (Job ii. 11); reproves Job for justifying himself (xi.); Job's reply (xii.); Sophar declares the shortness of the prosperity of the wicked, and their sudden downfall (xx.); Job's answer (xxi.); Sophar is refuted by God himself (xxxviii.); he went and did as the Lord had spoken to him (xlii. 9).

SOPHONI'AS, son of Maasias, second priest next to Saraias, the high-priest (4 Kings xxv. 18); he is sent on several occasions to the prophet Jeremias, by king Sedecias (Jer. xxi.; xxix.; xxxvii.; lii.); after the capture of Jerusalem by the Chaldees, he was sent to Reblatha, where Nabuchodonosor put him to death (4 Kings xxv. 21).

SOPHONI'AS, son of Chusi, and grandson of Godolias, one of the twelve minor prophets. His name means watchman of the Lord, or The Hidden of the Lord. According to common opinion he was a native of Sarabatha, and of the tribe of Simeon. He prophesied in the reign of Josias, king of Juda (Soph. i. 1); he announced the coming judgment on the kingdom of Juda for its sins; the captivity and return; the destruction of Ninive; and judgments on the Philistines, Moab and Ammon.

SOPHONI'AS, one of the canonical books of the Old Testament (Soph).

SO'REC, a torrent in the tribe of Dan. Dalila, the betrayer of Samson, dwelt there (Judg. xvi. 4).

SOR'ROWFUL. Men to be made sorrowful to lead them to penance (2 Cor. vii. 9).

SOS'IPATER and **DOSITHEUS,** two captains under Judas Machabeus, defeat ten thousand men of the army of Timotheus, left in a hold (2 Mach. xii. 19); they capture Timotheus himself, but release him on his promise to set free the Jews in his hands (24, 25).

SOS'IPATER. See SOPATER.

SOS'THENES, ruler of the synagogue at Corinth, beaten before Gallio's judgment seat (Acts xviii. 17).

SOS'THENES, a Christian whose name is joined with St. Paul's as addressing the Corinthians (1 Cor. i. 1).

SOS'TRATUS, governor of the castle built by the Greeks in the upper city at Jerusalem, demands of Menelaus the money he had promised Antiochus Epiphanes (2 Mach. iv. 27, 28); both summoned before the king (28); made governor of the Cyprians (29).

SOUL. God breathed into man's face the breath of life, and he became a living soul (Gen. ii. 7). The soul is immortal (Eccles. xii. 7); he that gaineth it is wise (Prov. xi. 30); the Lord loveth souls (Wis. xi. 27); God wishes our whole soul (Isai. xxviii. 20); what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? (Matt. xvi. 26; Mark viii. 36, 37); we are to love the Lord with our whole soul (Deut. vi. 5); the souls of the just are in the hand of God (Wis. iii. 1); the souls of the just dwell with God after death (2 Cor. v. 8; Phil. i. 23; Apoc. xiv. 13).



WOMEN WITH THE DISTAFF SPINNING.

SOW'ER, parable of the sower (Matt. xiii. 3; Mark iv. 3; Luke viii. 5).

SPAN, a measure (1 Kings xvii. 4; Ex. xxviii. 16).

SPARROW. Not a sparrow falls to the ground without God's will (Matt. x. 29); we are not to fear, as we are of more value than many sparrows (Luke xii. 6, 7); sparrows offered as a sacrifice (Lev. xiv. 4).

SPARTANS, Arius, king of the Spartans, forms an alliance with the high-priest Onias (1 Mach. xii. 20); claims to be of the stock of Abraham (21); Jonathan renews the alliance (6); his death lamented at Sparta (xiv. 16).

SPEAK. There is a time to speak (Prov. xv. 23; Eccles. viii. 5; Ecclus. xi. 8; xx. 6; xxxiii. 9; xxxiii.); how we are to speak (Job vi. 29; Prov. xv. 4; xvi. 20, 23; xxix. 11; Ecclus. iii. 24; v. 16; vi. 5; Col. iv. 6; James v. 12); we are not to speak rashly, but to examine what is said (Ps. cxi. 5; Prov. xx. 15; xxi. 23; Eccles. xii. 10; Ecclus. xxiii. 7; xxviii. 29; xxxii. 16; James i. 19; iii. 7).

SPICES', use of (Ex. xxv. 6; xxx. 23, 34; Cant. iv. 16; vi. 1; Luke xxiii. 56).

SPIDER'S WEB. The hypocrite's trust compared to (Job viii. 14; Isai. lix. 5).

SPIES. Twelve men, one from each tribe, sent by Moses to view the Promised Land; all but Caleb and Josue exaggerate the dangers of attempting to conquer it (Num. xiii.; xiv. 6; Deut. i. 22).

SPIK'ENARD, an aromatic (Cant. i. 11; iv. 13, 14; Mark xiv. 3).

SPIN'NING, mentioned (Ex. xxxv. 25; Prov. xxxi. 19; Matt. vi. 28).

SPIR'IT. God a spirit (John iv. 24; 2 Cor. iii. 17; Gen. i. 2; Job xxvi. 13; xxxiii. 4; Ps. cxxxviii. 7; Ecclus. i. 9).

SPIRIT in the sense of life (Job xii. 10; Ezech. xxxvii. 8).

SPIR'IT to be tried (1 Cor. xiv. 32; 1 Thess. v. 21; 1 John iv. 1).

SPONGE, a sponge full of vinegar was raised to our Lord on the cross (Matt. xxvii. 48; Mark xv. 36; John xix. 29).

SPRINK'LING of blood (Ex. xii. 22; Heb. ix. 19; Lev. xvi. 14); sprinkling with hyssop (Ps. l. 9); with water (Num. viii. 7; xix. 12); of the blood of Jesus Christ (1 Pet. i. 2).

STACH'YS, a disciple of St. Paul, saluted by him (Rom. xvi. 9).

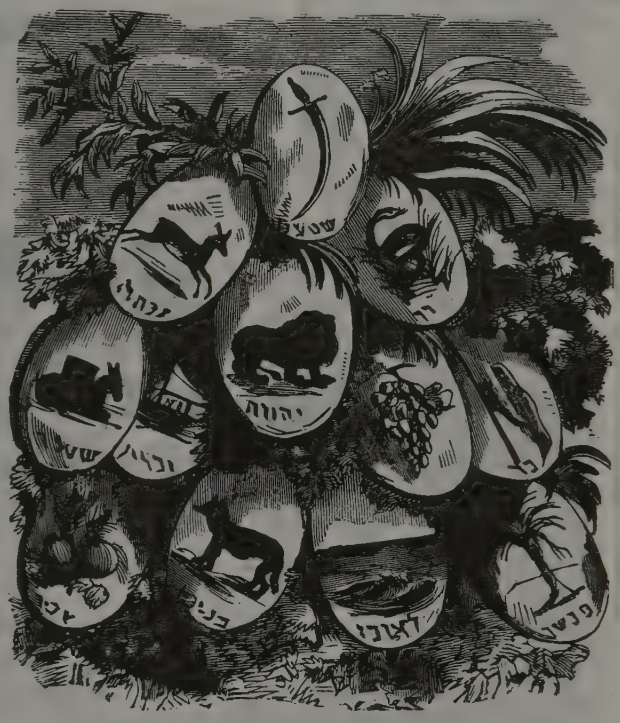
STAC'TE, a precious gum used in compounding the holy incense (Ex. xxx. 34); mentioned (Gen. xxxvii. 25; xliii. 11; Ezech. xxvii. 19).

STARS, names of remarkable stars, Arcturus, Orion, the Hyades (Job ix. 9); Arcturus, Pleiades (xxxviii. 31); Joseph sees himself worshipped by eleven stars (Gen. xxxvii. 9); a star shall rise out of Jacob (Num. xxiv. 17); the morning stars praised God (Job xxxviii. 7); the wise men led by a star to Bethlehem (Matt. ii. 2); the woman in the Apocalypse crowned with stars (Apoc. xii. 1).

STATER, a coin (46 cents) (4 Kings vii. 1; xvi. 18; Jer. xxxii. 9; Ezech. iv. 10); found miraculously in the mouth of a fish caught by St. Peter at our Lord's direction (Matt. xvii. 26).



ANCIENT SWORDS.



EMBLEMS ON THE STANDARDS OF THE TRIBES.

STA'TIONS or **ENCAMPMENTS** of the Israelites in the desert (Num. xxxiii. 1–49).

STAT'UE OF SALT. Lot's wife changed into a statue or pillar of salt (Gen. xix. 26); a mysterious statue seen by Nabuchodonosor (Dan. ii. 31–36); its meaning explained by Daniel (37–45); a golden statue erected by Nabuchodonosor for all to adore (iii. 1–15).

STEALING forbidden (Ex. xx. 15).

STELLIO, a kind of lizard, reckoned unclean (Lev. xi. 30); in kings' houses (Prov. xxx. 28).

STEPHEN, ST., protomartyr. One of the seven deacons first chosen by the apostles at Jerusalem (Acts vi. 5); a man full of faith and the Holy Ghost (5); ordained by imposition of hands (6); full of grace and fortitude, he did great wonders and signs among the people (8); Jews of various synagogues dispute with him, but are unable to resist the wisdom and spirit that spoke (9, 10); false witnesses suborned to accuse him of blasphemy against Moses and God (11); brought before the council (12); false witnesses (13, 14); his face like the face of an angel (15); his reply to the high-priest (vii. 2–53); the Jews gnash their teeth at him (54); looking up he saw the glory of God and Jesus standing at the right hand of God, and so declared (55); they rushed upon him, dragged him out of the city and stoned him, laying their garments at the feet of Saul (57); his last words: Lord Jesus, receive my spirit (58); Lord, lay not this sin to their charge (59); Saul consented to his death (59).

STERIL'ITY in Egypt foretold by Joseph (Gen. xli. 30); in Israel foretold by Eliseus (4 Kings vi. 25).

STERIL'ITY in a wife, a disgrace among the Jews, as in Sarai (Gen. xi. 30); Rebecca (xxv. 21); the wife of Manue (Judg. xiii. 2); Anna (1 Kings i. 2); Michol (2 Kings vi. 23); God promises his faithful freedom from it (Deut. vii. 14; Ps. cxii. 9; Cant. iv. 2); in view of the woes to befall Jerusalem our Lord pronounces the barren blessed (Luke xxiii. 29).

STEPHANAS, one of the first converts at Corinth, baptized with his whole family by St. Paul, A. D. 52 (1 Cor. i. 16); he went to Ephesus to meet St. Paul, A. D. 56 (xvi. 17); and apparently was one of the bearers of the first epistle to the Corinthians to the faithful there.

STHARBUZANAI, an officer of the Persian kings, demands of the Jews their authority for rebuilding the temple and walls of Jerusalem (1 Esd. v. 3); he writes a letter to king Darius (6); the letter (7–17).

STIB'IC STONE (kohl), a preparation of antimony used in the East by women to paint the eyes (4 Kings ix. 30; Jer. iv. 30; Ezech. xxiii. 40). The Douay has paint the *eyes;* many editions of Challoner, following King James', incorrectly altered it to face. Job's daughter, Cornu Stibii (Heb. Keren happuch), means a horn of Stibic stone (Job xlii. 14).

STING OF THE FLESH (2 Cor. xii. 7).

STOMACHER or **GIRDLE** worn by women (Jer. ii. 32).

STONE, set up as a title by Jacob (Gen. xxviii. 22; xxxi. 45, 46, 51, 52); Hebrews ordered to set up stones after passing the Jordan and to inscribe the commandments on them (Deut. xxvii. 2, 4); Josue renews the order (Jos. iv. 5); stones set up in Galgal (Jos. iv. 19); Josue sets up a great stone under the oak that was in the Sanctuary of the Lord (Jos. xxiv. 26, 27); Samuel sets up the Stone of Help (1 Kings

vii. 12); a mysterious stone, figure of the church, seen by Daniel in a vision (Dan. ii. 35); Chanaanites slain by stones from heaven (Jos. x. 11); altars built of untrimmed stones (Deut. xxvii. 5).



THE TABERNACLE IN THE WILDERNESS.

STONE OF BOSRA, son of Ruben, one of the bounds of Juda (Jos. xv. 6); the Stone of Help (1 Kings iv. 1; v. 1; vii. 12); Adonias gives a feast at the stone of Zoheleth (3 Kings i. 9); David and Jonathan at the stone Ezel (1 Kings xx. 19); Christ, the corner-stone (Eph. ii. 20); the stone rejected (Ps. cxvii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17).

STONE KNIVES, used in circumcision (Ex. iv. 25; Jos. v. 2).

STONES, PRECIOUS (3 Kings vii. 9, 11; 1 Paral. xxix. 2; 2 Paral. xxxii. 27); two onyxes engraved in the ephod (Ex. xxxix. 6); twelve stones in the rational of judgment, viz.: Sardius, topaz, emerald, carbuncle, sapphire, jasper, ligurius, agate, amethyst, chrysolite, onyx and beryl (10–13; xxviii. 17–20); amethyst (Apoc. xxi. 20); beryl (Ex. xxviii. 20; Ezech. xxviii. 13; Apoc. xxi. 20); carbuncle (Ex. xxviii. 18; Ecclus. xxxii. 7; Ezech. xxviii. 13); chrysolite (Ezech. x. 9; xxviii. 13; Dan. x. 6; Apoc. xxi. 20); chrysoprase (Apoc. xxi. 20); emerald (Tob. xiii. 21; Judith x. 19; Ecclus. xxxii. 8; Ezech. xxviii. 13; Apoc. xxi. 19); jasper (Isai. liv. 12; Ezech. xxviii. 13; Apoc. iv. 3; xxi. 11, 18, 19); onyx (Gen. ii. 12; Ex. xxv. 7; xxviii. 9, 20; xxx. 34; xxxv. 9, 27; xxxix. 6, 13; 1 Paral. xxix. 2; Ezech. xxviii. 13); sapphire (Tob. xiii. 21; Job xxviii. 6, 16; Cant. v. 14; Isai. liv. 11; Lam. iv. 7; Ezech. i. 26; x. 1; xxviii. 13; Apoc. xxi. 19); sardius (Ezech. xxviii. 13; Apoc. xxi. 20); topaz (Job xxviii. 19; Ps. cxviii. 127; Ez. xxviii. 13; Apoc. xxi. 20).

STO'NING, a punishment among the Jews (Lev. xx. 2, 7; xxiv. 14, 16, 23; Num. xv. 35; Deut. xiii. 10; xxii. 21, 24; 3 Kings xxi. 13; Acts vii. 58).

STORK, forbidden as food (Deut. xiv. 16).

STORM, stilled by our Lord on the Sea of Galilee (Matt. viii. 26; Mark vi. 51; Luke viii. 24); St. Paul wrecked by a storm on Melita (Acts xxvii. 41).

STO'RAX, Jacob sends some as a gift to Joseph (Gen. xliii. 11).

STRIFE forbidden (Prov. xxvi. 20; xvii. 14; xxv. 8; xxvi. 17; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 20; Philip. ii. 3; 2 Tim. ii. 23; Tit. iii. 9; James iii. 14).

STRIPES, when inflicted (Deut. xxv. 2); stripes inflicted on St. Paul (2 Cor. xi. 24; Acts xvi. 23).

STUB'BORNNESS (2 Paral. xxx. 8; Ps. xciv. 8; Heb. iii. 13).

STUMB'LING-BLOCK, Christ a stumbling-block to the Jews (1 Cor. i. 23; Isai. viii. 14; Rom. ix. 32; 1 Pet. ii. 8).

SUB'URBS of the cities of refuge assigned to the Levites (Num. xxxv. 3–5).

SU'A, king of Egypt (Sevechos); his aid is sought by Osee, king of Israel (4 Kings xvii. 4), 717 B. C.

SU'AL. The Philistines made an irruption into the land of Sual (1 Kings xiii. 17).

SU'BA, a kingdom of Syria (2 Paral. viii. 3). See SOBA.

SUB'AEL, son of Amram, head of a family of Levites (1 Paral. xxiv. 20).

SUB'AEL, eldest son of Gersom, son of Moses (1 Paral. xvi. 24).

SUB'AEL, son of Heman, a Levite (1 Paral. xxv. 20).

SUB'UEL, son of Gersom, and grandson of Moses (1 Paral. xxiii. 16).

SUE, sixth son of Abraham and Cetura (Gen. xxv. 2).

SUE, daughter of a Chanaanite, and wife of Juda (Gen. xxxviii. 2); she bore Her, Onan and Sela.

SU'HITE. Baldad, one of the friends of Job, was a Suhite (Job ii. 11); supposed to mean a descendant of Sue, son of Abraham.

SULAMI'TESS, a name given to the spouse in the Canticles (vi. 12; vii. 1).

SUN, created (Gen. i. 16; Job ix. 7; xxxi. 26; xli. 21; Ps. ciii. 19); seen in a dream (Gen. xxxvii. 9); stopped in its course by Josue (Jos. x. 13); its motion (Eccles. i. 5, 6); worshipped by the heathens (Wis. xiii. 2; Job xxxi. 26; 4 Kings xxiii. 5–11); darkened at the death of Christ (Luke xxiii. 45); at the last judgment (Matt. xxiv. 29; Luke xxi. 25; Apoc. vi. 12; ix. 2); the Sun of Understanding (Wis. v. 6).

SU'NAM, a city in the tribe of Issachar (Jos. xix. 18); the Philistines encamped there (1 Kings xxviii. 4); Eliseus raised to life the child of his hostess at Sunam (4 Kings iv. 8).

SUNAMI'TESS, a woman of Sunam. Abisag, wife of David, is so called (3 Kings i. 3, 15; ii. 17–22); the hostess of Eliseus (4 Kings iv. 12–36).

SUN-DIAL of Achaz. The shadow moves back on it at the prayer of Isaias (4 Kings xx. 11).

SUPERSTIT'ION. Festus applies the term to the Jewish faith (Acts xxv. 19); St. Paul applies it to heretical ideas (Col. ii. 23); he calls the Athenians too superstitious (Acts xvii. 22).

SUPH, a Levite, ancestor of Elcana, and founder of the family of Suphim or Sophim (1 Kings i. 1; 1 Paral. vi. 35); the land of Suph was named from him (1 Kings ix. 5).

SU'PHAM, son of Benjamin (Num. xxvi. 39); called Mophim (Gen. xlvi. 21).

SUP'PER, the Paschal, or last celebrated by our Lord (Luke xxii. 14).

SUR, a city in Arabia Petræa, giving name to the desert of Sur (Gen. xvi. 7; Ex. xv. 22; 1 Kings xv. 7; xxvii. 8).

SUR, the gate of Sur was one of the gates of the temple (4 Kings xi. 6).

SURISAD'DAI, father of Salamiel, prince of the tribe of Simeon in the exodus (Num. i. 6).

SU'SA, scribe of David (1 Paral. xviii. 16).

SU'SA or **SU'SAN,** capital of Persia (Dan. viii. 2); its castle (2); here Daniel had the vision of the ram and the goat (viii.); it is the scene of the events recorded in the book of Esther (Esth.); Nehemias



PERSIAN SWORD, OR ACINACES.

was at Susan when he obtained permission to rebuild the walls of Jerusalem (2 Esd. i. 1).

SUSAN'NA, daughter of Helcias, and wife of Joakim, of the tribe of Juda, during the captivity of Babylon. She was falsely accused of adultery by two impious and impure judges, but her innocence was shown by Daniel (Dan. viii.)

SUSAN'NA, one of the holy women who followed our Lord and ministered to him (Luke viii. 2, 3).

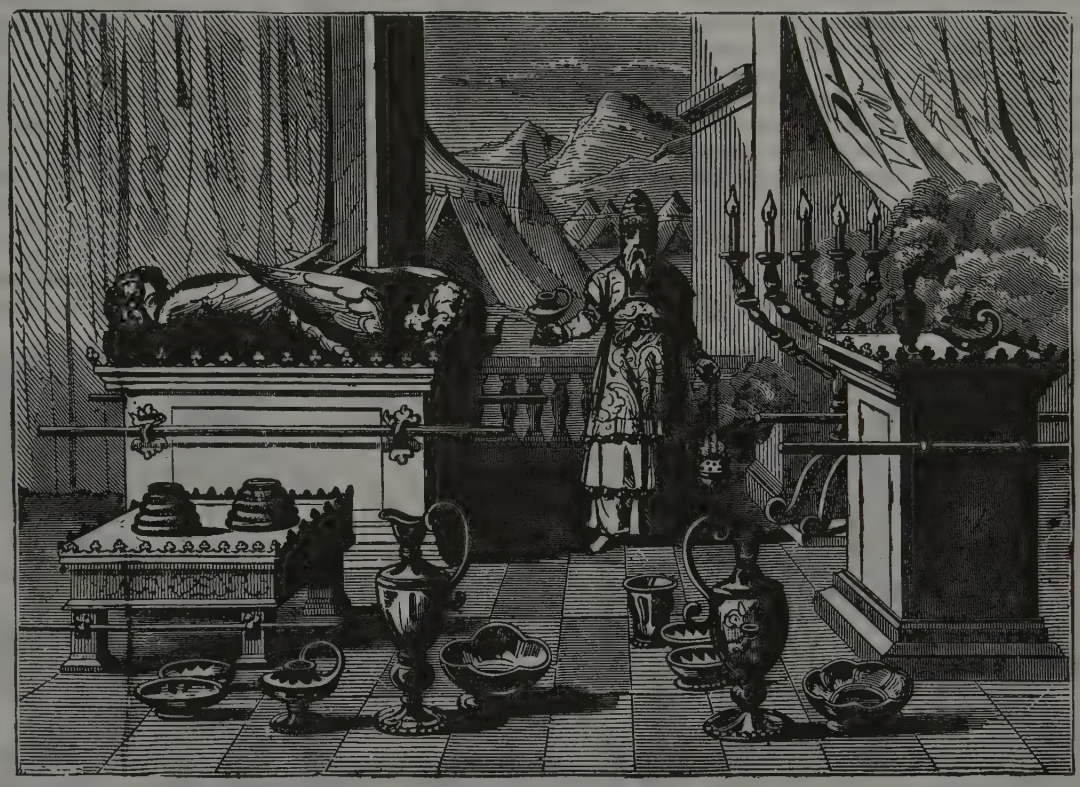
SWALLOW alluded to (Isai. xxxviii. 14; Jer. viii. 7; Bar. vi. 21; Tob. ii. 11).

SWEAR. When and under what conditions it is lawful to swear (Gen. xiv. 22; xxi. 24; xxii. 16; xxiv. 2; xxvi. 31; xxxi. 53; xlii. 15; xlvii. 31; Ex. xxii. 11; Lev. v. 4; Num. xiv. 21; xxx.; Deut. vi. 13; Jos. ii. 12; 1 Kings xix. 6; xxiv. 23; xxx. 15; 2 Kings iii. 35; xix. 7; 3 Kings i. 29; 2 Paral. xv. 14; 1 Esd. x. 5; Job xxvii. 2; Ps. xiv. 4; xxiii. 4; Ecclus. xxiii. 9, 12; Isai. xiv. 24; xlv. 24; Jer. iv. 2; xii. 16; li. 14; Heb. vi. 13, 17; Apoc. x. 6); unlawful oaths forbidden (Gen. xxv. 33; Ex. xx. 7; xxiii. 13; Jos. ix. 15; xxiii. 7; Judg. xxi. 1, 7, 18; 1 Kings xiv. 24; xxviii. 10; 3 Kings xix. 2; Jer. v. 2, 7; Soph. i. 5; Zach. viii. 17; Matt. xxiii. 16–22); we should not swear without due cause (Matt. v. 34; James v. 12).

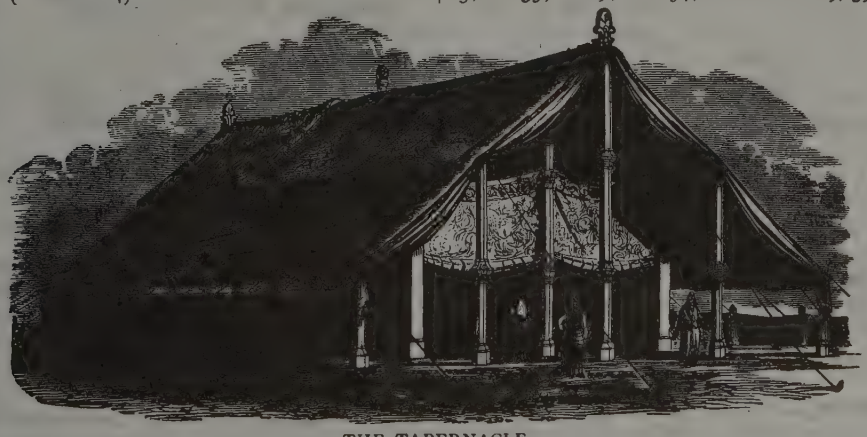
SWEAT. Man condemned to eat his bread in the sweat of his face (Gen. iii. 19); our Lord's bloody sweat in the Garden of Olives (Luke xxii. 44).

SWORD, a flaming sword placed before the paradise of pleasure (Gen. iii. 24); Abraham carried one when going to sacrifice Isaac (xxii. 6); Esau to live by the sword (xxvii. 40). The ordinary swords had apparently only one sharp edge, as two-edged swords are specially alluded to (Heb. iv. 12; Apoc. i. 16); figuratively, the Sword of the Spirit, which is the Word of God (Eph. vi. 17).

SYCAMORE, a tree growing in the plains (3 Kings x. 27; 2 Paral. i. 15; ix. 27; Isai. ix. 10); Zacheus ascended a sycamore tree in order to see our Lord (Luke xix. 4).



THE ARK OF THE COVENANT, THE ALTARS, TABLE OF LOAVES OF PROPOSITION, AND OTHER FURNITURE OF THE TABERNACLE.



THE TABERNACLE.

SYLVANUS (see SILAS), a disciple of St. Paul, preaches to the Corinthians (2 Cor. i. 19); joins in the address of the Epistle to the Thessalonians (1 Thess. i. 1); St. Peter sends his first Epistle by him (1 Pet. v. 12).

SYN'AGOGUE, or Assembly of the Ancients (Num. iv. 34; xxxi. 13; Luke viii. 41, 49); it persecutes Jesus Christ (John ix. 22); gives letters to Saul to persecute the church (Acts ix. 2); accursed (Apoc. ii. 9; iii. 9). The word is sometimes rendered Congregation.

SYNAGOGUE, place where Jews met on the Sabbath to read the law and pray. There were at Jerusalem, besides those of the ordinary residents, synagogues of the libertines or freedmen, Cyrenians, Alexandrians, Cilicians (Acts vi. 9); the presiding officer of a synagogue called a ruler (Luke viii. 41; John iv. 46; Acts xviii. 8, 17); our Lord habitually taught in the synagogues (John xviii. 20; Matt. iv. 23; ix. 35; xii. 9; xiii. 54; Mark i. 21–29, 39; iii. 1; vi. 2; Luke iv. 15–44; vi. 6; xiii. 10; John vi. 60); St. Paul preaches in (Acts ix. 20; xiii. 5, 14; xvii. 1, 10, 17; xviii. 4, 19; xix. 8); the centurion whose servant our Lord healed, had built a synagogue for the Jews at Capharnaum (Luke vii. 5). The Pharisees sought the first seats in (Matt. xxiii. 6).

SYRACUSE', a city in Sicily, at which St. Paul touched on his way to Rome (Acts xxviii. 12).

SYRIA. Mesopotamia of Syria, between the Euphrates and Tigris (Gen. xxviii. 2, 5, 6; xxxiii. 18; xxxv. 9, 26; xlvi. 15); Syria of Damascus (2 Kings viii. 5); Syria of Soba or Celesyria (Judith iii. 1; 1 Mach. x. 69; 2 Mach. iii. 5, 8; iv. 4; viii. 8); Benadad, king of Syria (2 Kings xx.; 4 Kings vi.); Rasin, king of Syria (Isai. vii.)

SYRIANS, become tributary to David (2 Kings viii. 6); Syrians of Soba, Rohob, Istob and Maacha, join the Ammonites against David (x. 6, 8); defeated (13, 18); the Syrians, under Benadad, besiege Samaria, and are defeated (3 Kings xx.); again at Aphec (26–30); war against Israel (4 Kings vi. 8); blinded and led into Samaria (vi. 18); under Benadad besiege Samaria (vi. 24); panic-struck they raise the siege (vii. 6, 7); conquered and led away captive by the Assyrians (4 Kings xvi. 9); their desolation and ruin foretold (Isai. xvii. 1; Jer. xlix. 23; Amos i. 3).

SYROPHŒNICIAN WOMAN, her daughter cured by our Lord (Mark vii. 25).

TAB'EEL, one of those who opposed the rebuilding of the temple (1 Esd. iv. 7).

TAB'EEL, Rasin, king of Syria, and Phacee, king of Israel, conspire to make the son of Tabeel king of Israel (Isai. vii. 1, 6).

TAB'ERNACLE, the tent in which the worship of God was conducted before the erection of the temple. Its construction and adornment prescribed by God (Ex. xxvi. 1–35); it was rectangular, thirty cubits long, ten wide, and ten high, with curtains at the sides (1–6); the roof of goats' hair, and a second one of rams' skins (7, 14); it was upheld by boards

of setim wood, mortised and joined (15–29); it was divided into two parts (1), the holy, twenty cubits long and ten wide. In this stood the table of the loaves of proposition, the seven-branched candlestick, and the altar of gold, on which incense was burned (xxvi., xl.) Within was (2) the sanctuary or holy of holies, ten cubits square, containing the ark of the covenant. It was separated from the outer part by a precious veil hung on four columns of setim wood, plated with gold (xxvi. 36); and a similar curtain was at the entrance of the holy. Around the tabernacle was a court, one hundred cubits long, and fifty wide, enclosed by curtains hanging from silver-plated setim pillars, in brass sockets (xxvii. 9–18); the altar of holocaust stood in this court, opposite the entrance to the holy (xl. 6); it was made and set up as God had commanded, and he filled it with his majesty (xl. 32); it was carried by the Levites (Num. i. 50, 53); the various vessels and articles used there are described (Num. iv. 5–14); its ministers or servants (iv. 15–28; xviii. 2, 3, 5, 7).



REARING THE TABERNACLE.

TAB'ERNACLES, Feast of, or Scenopegia; a feast during which the Jews lived in tents or booths, made of bough, in memory of their wandering in the desert (Lev. xxiii. 34–42); our Lord observed the feast (John vii. 2).

TABITHA, a pious widow of Joppe, called in Greek, Dorcas. She was full of good works, clothing the widows (Acts ix. 36, 39); she fell sick and died (37); but the disciples sent for St. Peter, who was at Lydda (38); he went and saw the evidence of her good works (39); then kneeling down he prayed, and said: "Tabitha, arise," and she sat up (40).

TABLE FOR THE LOAVES OF PROPOSITION. It was of setim wood, two cubits long, one broad, and one and a half high, overlaid with the purest gold, with a golden ledge, having a golden crown, and a smaller crown above. It had four gold wings at the corners under the crown, and was carried by gold-plated setim wood bars, passed through the rings (Ex. xxv. 23–28).

TABLES OF STONE. God gave to Moses two tables on Mount Sinai, of testimony written with the finger of God (Ex. xxiv. 12; xxxi. 18); as he came down from the mountain, seeing the idolatry of the people, being very angry, threw the tables out of his hand, and broke them at the foot of the mount (xxxii. 19); then God commanded him: Hew thee two stables of stone like unto the former, and I will write upon them the words which were in the tables which thou brokest (xxxiv. 1); Moses cut the tables, such as had been before (4); and God wrote upon the tables the ten words of the covenant (28); and when he came down he held the two tables of the testimony (29); these were deposited in the ark of the covenant (xl. 18); and remained there till the destruction of the temple and city of Jerusalem, when the ark was removed by the prophet Jeremias (2 Mach. ii. 5).

TAD'MOR, a city built by Solomon; called also Palmyra (3 Kings ix. 18; 2 Paral. viii. 4).

TAL'ENT, a weight used in computing money (Ex. xxv. 39; xxxviii. 24, 27; 2 Kings xii. 30; 3 Kings xvi. 24; xx. 39; Matt. xviii. 24; xxv. 15). The talent of silver was worth $1,663; the talent of gold $26,608.

TAM'ARICK, a plant in the desert (Jer. xvii. 6).

TALITHA CUMI, Syriac words, meaning "My daughter, arise," used by our Lord (Mark v. 41).

TAN'IS, an ancient city of Egypt, built seven years after Hebron (Num. xiii. 23); miracles wrought there by Moses (Ps. lxxvii. 12, 43); Isaias reproaches its princes with folly (Isai. xix. 11, 13); the Jews send for aid to Tanis (xxx. 4).

TAPH'ETH, daughter of Solomon, and wife of Ben Abinadab (3 Kings iv. 11).

TAPH'NES, queen of Egypt. Pharao gave her sister in marriage to Adad, son of the king of Edom (3 Kings xi. 19, 20).

TAPH'NIS, a city of Egypt (Jer. ii. 16; xliii. 7–9); xliv. 1; xlvi. 14); some of the Jews retire to it contrary to the voice of the Lord (xliii. 7); Jeremias hid stones in the vault under the brick wall at the gate of Pharao's house in Taphnis (9), and foretold that Nabuchodonosor would set his throne there (10); the sceptres of Egypt to be broken there (Ezech. xxxi. 18); Jeremias is said to have been buried there.

TAPH'SAR, a word used in Jer. li. 27, and supposed to mean Satraps.

TAPH'UA, a city on the border of Manasses (Jos. xvi. 8; xii. 17); also a city in the tribe of Juda (Jos. xv. 34).

TAPH'UA, a fountain, the land of that name (Jos. xvii. 7).

TAPH'UA, a district on the borders of the half tribe of Manasses, but belonging to the tribe of Ephraim (Jos. xvii. 8).

TAR'SUS, capital of Cilicia, spoken of by St. Paul as "no mean city" (Acts xxi. 39). He was born and long resided there (Acts ix. 11; xxi. 39; xxii. 3); St. Barnabas preaches in (xi. 25).

TEB'BATH, the Madianites, after their defeat by Gedeon, fled to Tebbath (Judges vii. 23).

TE'BETH, fourth month of the civil year of the Jews (Esth. ii. 16); the feast of the dedication of the temple (1 Mach. iv. 59; John x. 22) fell in this month.

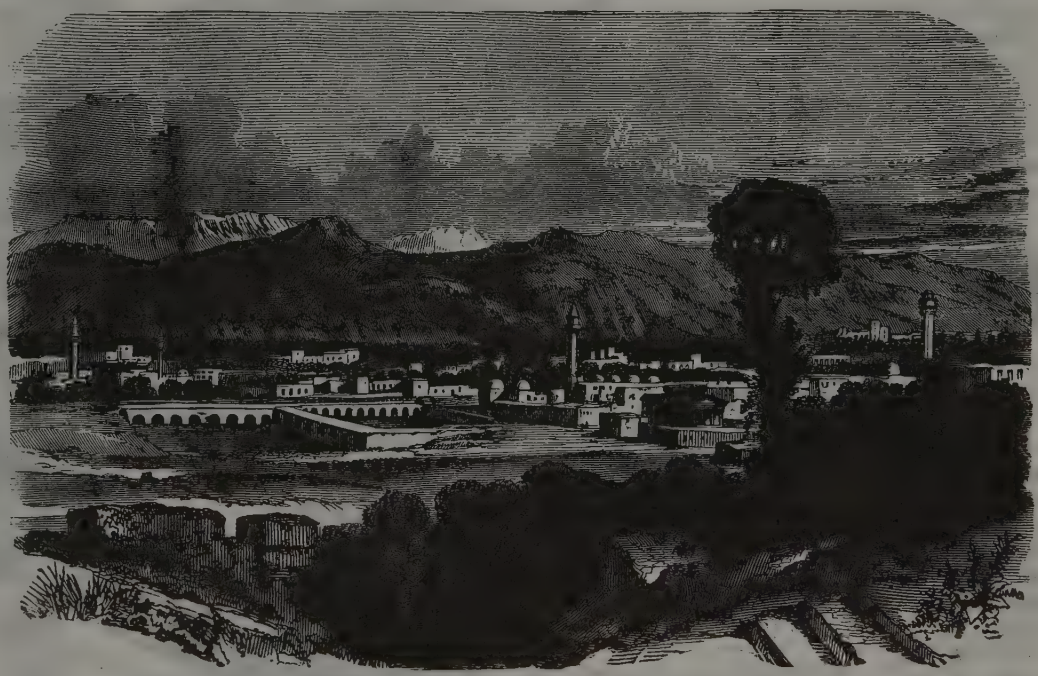
TEHIN'NA, father of the city of Naas; one of the men of Recha (1 Paral. iv. 12).

TE'LEM, a city of the tribe of Juda (Jos. xv. 24).

TEMPEST on the sea of Galilee stilled by our Lord (Matt. vii. 26; Mark vi. 51; Luke viii. 24).

TEMPLE OF JERUSALEM. God forbids David to build it (2 Kings vii. 5–12); he foretells that Solomon shall build it (13); Solomon agrees with Hiram for materials and workmen (3 Kings v. 1–18); he began it in the month Zio, the 480th year after their departure from Egypt (vi. 1), 1003 B. C.; it was sixty cubits long, twenty cubits broad, and twenty cubits high, with a porch in front ten cubits deep (2, 3); the front of the porch was supported by

two great pillars of brass called Jachin and Booz, with lily work at the top (3 Kings vii. 21). The door-posts were of olive wood, and the doors of fir, with cherubim and palm trees in high relief plated with gold (vi. 33, 34); the holy was forty cubits long by twenty broad (vi. 17); beyond that was the oracle or holy of holies, twenty cubits square (20); the walls of the temple were of stone cut and dressed before they were brought there (3 Kings vi. 7); the holy and holy of holies or oracle were wainscoted with cedar, wrought and carved (18); the ceiling of deal (2 Paral. iii. 5); the floors of precious marble (6), overlaid with gold (3 Kings vi. 30); the inner walls were covered with plates of gold (3 Kings vi. 21; 2 Paral. iii. 5); these gold plates were carved with divers figures and carvings, cherubim, and palm trees in relief (3 Kings vi. 29), and little chains interlaced one with another (2 Paral. iii. 5); at the entrance to the oracle were little doors of olive wood, with pentagonal posts, and doors of olive wood, with cherubim and palm trees in high relief, all overlaid with gold (3 Kings vi. 31, 32); before it hung a veil of silk, wrought with cherubim in colors (2 Paral. iii. 14). In the holy of holies were two cherubim of olive wood ten cubits high, their wings touching the opposite wall; these were overlaid with gold (3 Kings vi. 23–28); and the ark was placed so that they covered it with their wings (2 Paral. v. 7, 8). The temple was finished in Bul, the eighth month in the eleventh year, the work having lasted seven years (3 Kings vi. 38); it was dedicated in Ethanim, the seventh month, 1003 B. C., and the ark carried to its place (3 Kings vii. 1–9; 2 Paral. vii. 10); a cloud filled the house of the Lord, the glory of the Lord filled it (2 Paral. v. 14; 3 Kings viii. 11); Solomon addressed the assembly of Israel (12–21); his prayer (23–61; 2 Paral. vi.); after the prayer fire from heaven consumed the immense number of holocausts offered (vii.); the ceremonies lasted for seven days (3 Kings viii. 65; 2 Paral. vii. 8, 9); God appeared to Solomon and declared that he had chosen that as a place of sacrifice (12–22); Achaz profanes the temple, stripping it to give to the king of the Assyrians (xxviii. 21); he took away all the vessels and broke them and closed the temple (24); he removed the brazen altar and set up a heathen one (4 Kings xvi. 15); Ezechias reopened it and restored the service of God (2 Paral. xxix.); it is profaned by Manasses, who set up heathen altars and a molten statue in it and in the courts (xxxiii. 4, 5, 7); but, repenting, removed them (15); the ark removed by Jeremias (2 Mach. ii. 4); Solomon's temple burned down by Nabuchodonosor (4 Kings xxv. 9). SECOND TEMPLE: God chargeth Cyrus to build him a house in Jerusalem (1 Esd. i. 2); the Jews contribute means (5, 6); Cyrus restores the vessels of the temple (7–11); Josue, the son of Josedec, collects material and workmen (iii. 8); the foundations laid with hymns (10, 11); enemies oppose the work and it is suspended till the second year of the reign of Darius (iv. 1–25); it was then resumed by his order to be sixty cubits long and sixty high (vi. 3); it was completed the third day of the month of Adar, in the sixth year of Darius, 515 B. C., and was dedicated with great solemnity (15–22); it was plundered by Antiochus, the Illustrious (1 Mach. i. 23, 24); profaned by heathen altars and idols, and immolation of unclean beasts (49, 50); Judas Machabeus, after defeating Lysias, restored the temple and altars, and adorned the front of the temple with crowns of gold and escutcheons, and celebrated the dedication with great pomp (1 Mach. iv. 38–58; 2 Mach. x. 1–8); and instituted the yearly feast of the dedication in the month Casleu (1 Mach. iv. 59; 2 Mach. x. 8); the temple was adorned with rich presents (2 Paral. i.–v.; 2 Mach. iii. 2); prophesies against the temple (Lev. xxvi. 31; 3 Kings ix. 7; 4 Kings xxi. 12; Ps. lxxiii. 7; Is. lxvi.; Jer. vii. 4, 30; xxvi. 6, 12; Dan. ix. 26; Am. ix. 1; Mich. iii. 12; Zach. xi. 1; Matt. xxiv. 2); profaners of the temple punished (Isai. lxvi. 3; 2 Mach. iii. 25, 26; Matt. xxi. 12; John ii. 15); the spiritual temple and house of God (2 Kings vii. 13; Prov. ix. 1; Agg. ii. 8; Matt. vii. 24; xvi. 18; John ii. 19; 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 20; 1 Tim. iii. 15; Heb. iii. 6; 1 Pet. ii. 5); the temple is the house of prayer, God hears those who pray there (Isai. lxvi. 7; Matt. xxi. 13; 3 Kings ix. 3; viii. 29; 2 Paral. vi. 19); Jesus and his disciples often went up to the temple to pray (Matt. xxiv. 1; Mark xi. 11; xii. 35; Luke ii. 27; Acts ii. 46; iii. 11; v. 20, 21, 25; xxii. 17); God needs no temple to serve as his abode; the prophet Ezechiel sees in a vision the temple rebuilt, and describes it in detail (Ezech. xl.–xlviii.)



TARSUS.

TEM'PLE, schismatic, erected by the Samaritans on Mount Garizim (2 Mach. v. 23); under the reign of Antiochus, Jupiter Hospitalis worshipped there (vi. 2); although the worship of the true God was restored there, our Lord condemned it (John iv. 22).

TEM'PLES. Many heathen temples are mentioned; that of Dagon at Gaza (Judg. xvi. 23); at Azotus (1 Kings v. 2; 1 Mach. x. 84); of Astaroth (1 Kings xxxi. 10); of Baal at Samaria (3 Kings xvi. 32); of Remmon at Damascus (4 Kings v. 18); of Chamos and Moloch erected by Solomon on the hill over against Jerusalem (3 Kings xi. 7); of Nesroch at Ninive (Isai. xxxvii. 38); of Bel at Babylon (Dan. xiv. 9); temple of Babylon (Dan. i. 2); of Nanea in Persia (2 Mach. i. 13).

TEMPT. It is forbidden to tempt God (Ex. xiv. 11; xvii. 2; Deut. vi. 16; Judith viii. 11; Matt. iv. 7; 1 Cor. x. 9); how God tries and tempts his own (Gen. xxii. 1; Ex. xv. 25; xvi. 4; xx. 20; Deut. viii. 2; xiii. 3; Judg. ii. 22; iii. 1; 2 Paral. xxxii. 31; Tob. ii. 12; Job i. 12; Wisd. iii. 5; Ecclus. ii. 4; xxxii. 18; Zach. xiii. 9; Rom. v. 4; 1 Cor. x. 13; 2 Pet. ii. 9; Apoc. ii. 10).

TENT. Jabel the father of such as dwell in tents (Gen. iv. 20); the Lord appeared to Abraham as he was sitting in the door of his tent at Mambre (xviii. 1); he pitched his tent at Bersabee (xxvi. 25); the Israelites pitch their tents at Sinai (Ex. xix. 2).

TEPID'ITY in the service of God, terrible warning against (Apoc. iii. 15, 16; Luke ix. 62).

TER'EBINTH, valley of the (1 Kings xvii. 2; xxi. 9).

TER'PHALITES, one of the nations sent to occupy the country of the ten tribes (1 Esd. iv. 9).

TER'TIUS, the secretary of St. Paul, who wrote the epistle to the Romans (Rom. xvi. 22).

TERTUL'LUS accuses St. Paul before Felix (Acts xxiv. 2–9).

TEST'AMENT, the Old and the New (Gal. iv. 24; Heb. ix. 15; xiii. 20).

TEST'AMENT, OLD, the collection of inspired books written before the coming of our Lord.

TEST'AMENT, NEW, the collection of inspired books written since the coming of our Lord.

TEST'IMONY, false testimony forbidden (Ex. xx. 16; xxiii. 1; Deut. v. 20; Ps. xxvi. 12; xxxiv. 11; Prov. xix. 5, 9; xxi. 28; xxiv. 28; xxv. 18; Matt. xix. 18; Rom. xiii. 9); false testimony given against Naboth (3 Kings xxi.); against Susanna (Dan. xiii. 34); against Jesus (Matt. xxvi. 59; xxviii. 13); against St. Stephen (Acts vi. 11); against St. Paul (Acts xxi. 28); a faithful witness (Apoc. ii. 13); no one is to be condemned on the testimony of a single witness (Num. xxxv. 30; Deut. xix. 15; John viii. 17; 1 Tim. v. 19; Heb. x. 28).

TET'RARCH, the ruler of the fourth part of a country. Herod called tetrarch of Galilee (Matt. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1); Philip, tetrarch of Iturea and Trachonitis (Luke iii. 1); Lysanias, tetrarch of Abilina (Luke iii. 1).

THA'BOR, a mountain of Galilee, on the borders of Issachar (Jos. xix. 22); Debbora and Barac assembled their army on Thabor (Judg. iv. 6); Osee reproaches the princes of Israel for spreading a net upon Thabor (Osee v. 1); it is by tradition regarded as the place of our Lord's transfiguration.

THA'BOR, the oak of, on the way to Bethel (1 Kings x. 3).

THA'DAL, king of the nations, one of the kings allied against the Pentapolis (Gen. xiv. 1).

THAD'DEUS, surname of the apostle St. Jude (Mark iii. 18).

THA'HATH, one of the encampments of the Israelites in the desert (Num. xxxiii. 26).

THALAS'SAR, a province of Asia; Rabsaces, officer of Sennacherib, alludes to it (Isai. xxxvii. 12); written Thelassar (4 Kings xix. 12).

THALAS'SA, a city in Crete (Acts xxvii. 8).

THA'MAR, wife of Her, and then of Onan, sons of Juda (Gen. xxxviii. 6); returns to her father's house (11); tempts Juda (13–18); bears him Phares and Zara (27; xlvi. 12).

THA'MAR, daughter of David, by Maacha, daughter of Tholmai, king of Gessur; she is violated by her brother Amnon (2 Kings xiii. 14).

THA'MAR, daughter of Absalom, remarkable for her beauty (2 Kings xiv. 27).

THA'MAR, a city of Judea (Ezech. xlvii. 19; xlviii. 27).

THAM'NA or **THAMNA'THA,** a city of the Philistines (Jos. xv. 10, 57); where Samson married a wife (Judg. xiv. 1, 2, 5; 1 Mach. ix. 50).

THAM'NA, concubine of Esau, and mother of Amalec (Gen. xxxvi. 12).

THAM'NA, duke of Edom, after Adad (1 Paral. i. 51; Gen. xxxvi. 40).

THAM'NAN, a city near Ajalon (2 Paral. xxviii. 18).

THAM'NATHSARA (Jos. xix. 50) or **THAM'NATHSARE',** a city in the tribe of Ephraim, where Josue was buried (Jos. xxiv. 30).

THA'NAC, a city in the half tribe of Manasse beyond the Jordan (Jos. xxi. 25).

THAN'ATHS'ELO, a city of Ephraim (Jos. xvi. 6).

THANKSGIV'ING, enjoined (2 Cor. ix. 12; Philip. iv. 6; Col. ii. 7; iv. 2; Apoc. vii. 12).

THAP'SA, a city in the tribe of Ephraim, taken by Manahem, king of Israel, who perpetrated horrible cruelties there (4 Kings xv. 16, 17).

THAP'SA, an important city near the Euphrates (3 Kings iv. 24).

THA'RA, a eunuch who conspired against Assuerus (Esth. xii. 1).

THARA'CA, king of Ethiopia, marches with a large army to support king Ezechias against Sennacherib (4 Kings xix. 9; Isai. xxxvii. 9).

THARE', son of Nachor, and father of Nachor, Aran, and Abram. He went with Abram from Ur of the Chaldees, to Haran in Mesopotamia, and died there (Gen. xi. 31, 32); he fell into idolatry (Jos. xxiv. 2, 14).

THARE', a camp of the Israelites in the desert (Num. xxxiii. 27).

THARE'LA, a city in the tribe of Benjamin (Jos. xviii. 27).

THA'RES (Esth. ii. 21; vi. 2). See THARA.

THAR'SIS, second son of Javan (Gen. x. 4).

THAR'SIS, one of the highest satraps in Persia (Esth. i. 14).

THAR'SIS, a country to which Solomon sent his fleets (3 Kings x. 22; 2 Paral. ix. 21); Holofernes pillaged the children of Tharsis (Judith ii. 13); silver in plates was imported from Tharsis (Jer. x. 9); the kings of Tharsis mentioned (Ps. lxxi. 10); Jonas fled to (Jon. i. 3).

THAR'THAC, a false god of the Hevites (4 Kings xvii. 31).

THAR'THAN, one of the officers sent by Sennacherib to Ezechias (4 Kings xviii. 17).

THA'SI, the surname of Simon Machabeus (1 Mach. ii. 3).

THATHAN'AI, governor of Samaria, opposes the rebuilding of Jerusalem (1 Esd. v. 6); writes against the Jews to king Darius (7); he is ordered to leave them in peace (vi. 6); obeys (13).

THAU, the last letter of the Hebrew alphabet; in the ancient character it had the form of a cross. It is the sign put on the forehead of God's elect (Ezech. ix. 4, 6).

THE'ATRE, a place of public amusement or assembly (Acts xix. 29).

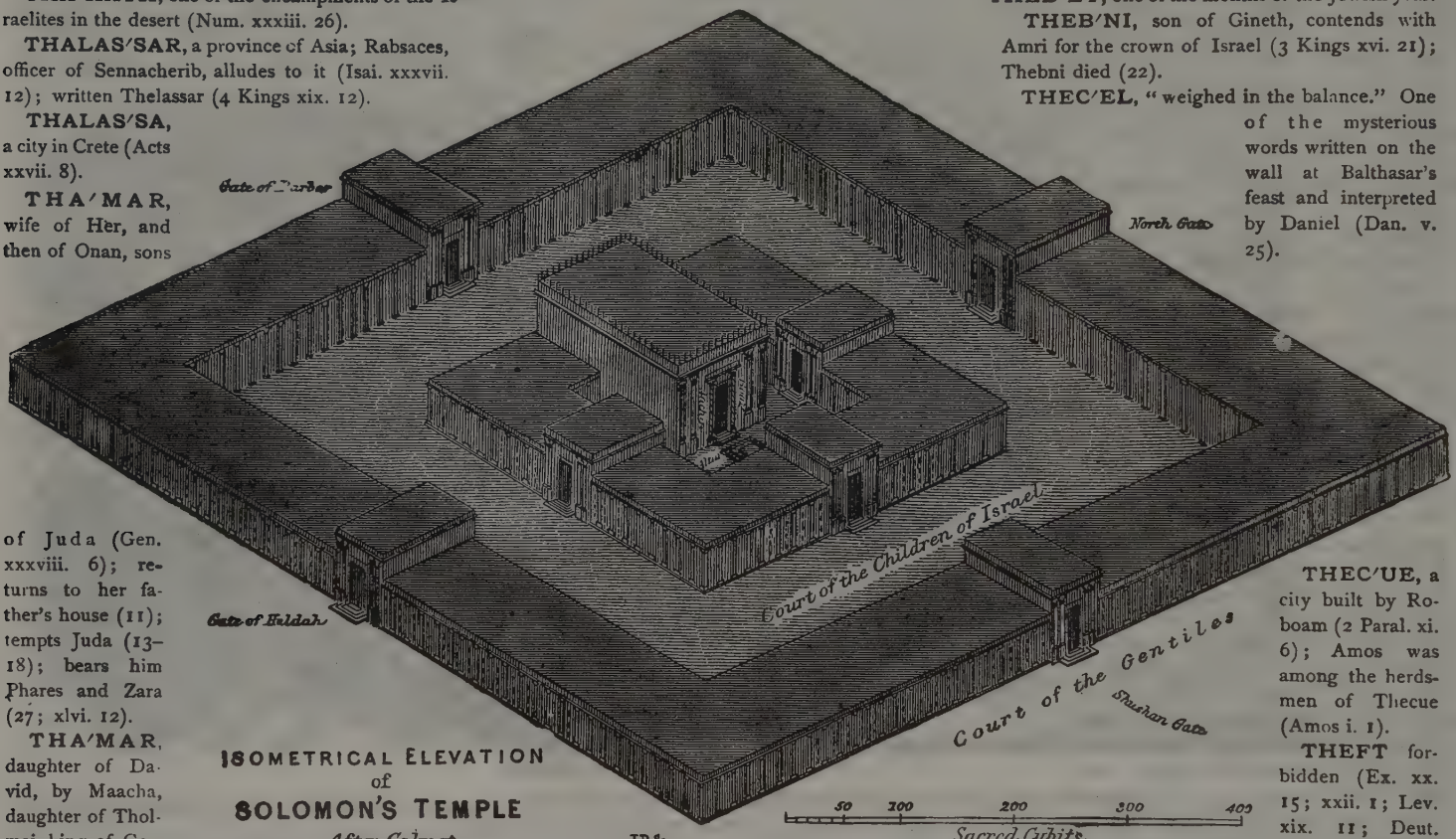
THE'BATH, a town of Syria, taken by David (1 Paral. xviii. 8).

THEBES, a city in the tribe of Ephraim. Abimelech killed by a woman while besieging it (Judg. ix. 50; 2 Kings xi. 21).

THEB'ET, one of the months of the Jewish year.

THEB'NI, son of Gineth, contends with Amri for the crown of Israel (3 Kings xvi. 21); Thebni died (22).

THEC'EL, "weighed in the balance." One of the mysterious words written on the wall at Balthasar's feast and interpreted by Daniel (Dan. v. 25).



ISOMETRICAL ELEVATION of SOLOMON'S TEMPLE
After Calmet.

THEC'UE, a city built by Roboam (2 Paral. xi. 6); Amos was among the herdsmen of Thecue (Amos i. 1).

THEFT forbidden (Ex. xx. 15; xxii. 1; Lev. xix. 11; Deut. xxiv. 7; Jos. vii.; Tob. ii. 21; Prov. vi. 30; Osee iv. 2; 2 Mach. xii. 40; Matt. xix. 18; John xii. 6; 1 Cor. vi. 10.; Apoc. ix. 21); laws relative to restoration (Ex. xxii. 4); relative to a stolen deposit (7); a night robber breaking into a house may be slain (32); cannot be killed by day without homicide.

THEG'LATHPHALASAR, king of the Assyrians, defeats the Assyrians, and carries off most of the ten tribes to Assyria (4 Kings xv. 29).

THELHAR'SA and **THEL'MALA,** Babylonian cities (1 Esd. ii. 59).

THE'MA, son of Ishmael (Gen. xxv. 15; Job vi. 19).

THE'MAN, son of Eliphaz and grandson of Esau (Gen. xxxvi. 11).

THE'MANITES, land of (Gen. xxxvi. 34).

THE'ODAS, a man who rose up according to Gamaliel, affirming himself to be somebody; but he was slain, and those who believed in him, some 400 were scattered (Acts v. 36).

THEODO'TIUS, a Syrian, one of the deputies sent by Nicanor to Judas Machabeus to treat of peace (2 Mach. xiv. 19).

THEOPH'ILUS, the person to whom St. Luke addressed his gospel, and the Acts of the Apostles.

THER'APHIM, "that is to say, idols" (Judg. xvii. 5; xviii. 14; Osee iii. 4).

THER'SA, a city whose king was slain by Josue (Jos. xii. 24); it became a city in the kingdom of Israel. Jeroboam made it his abode (3 Kings xiv. 17); it was also the capital under Baasa (xv. 21, 33); under Ela (xvi. 9); under Zambri (15); under Amri (23), till he built Samaria (24); Manahem went from Thersa to Samaria to slay Sellum and usurp his throne (4 Kings xv. 14).

THER'SA, youngest of the five daughters of Salphaad (Num. xxvi. 33; xxvii. 1; xxxvi. 2, 3; Jos. xvii. 3).

THES'BE, a city in Galaad beyond the Jordan, the native place of the prophet Elias, who is called Elias the Thesbite (3 Kings xvii. 1; 4 Kings i. 3, 8; ix. 36).

THESSALONI'CA, capital of Macedonia; St. Paul preached Christ in the synagogue there, A. D. 52; converting many Jews and Gentiles (Acts xvii.); the Jews raised a riot, and failing to seize St. Paul and Silas, dragged Jason and others to the rulers. The faithful sent St. Paul and Silas away by night (Acts xvii. 1–10); St. Paul thanks the Philippians for sending twice to Thessalonica means for his use (Phil. iv. 16); mentions Demas going there (2 Tim. iv. 9); with Sylvanus and Timothy wrote two epistles from Corinth to the faithful at Thessalonica (1 Thess.; 2 Thess.)

THESSALO'NIANS', two Epistles of St. Paul to the; canonical books of the New Testament (1 Thess., 2 Thess.)

THIEVES, those who corrupt the Word of God called thieves (Jer. xxiii. 30; John x. 1).

THIGH, touched in taking an oath (Gen. xxiv. 2, 9; xlvii. 29).

THI'RAS, seventh son of Japheth, son of Noe (Gen. x. 2).

THOBADO'NIAS and **THOBIAS,** Levites sent by king Josaphat through the cities of Juda to instruct the people in their religion (2 Paral. xvii. 8).

THO'CHEN, a city of Simeon (1 Paral. iv. 32).

THOGOR'MA, third son of Gomer (Gen. x. 3; 1 Paral. i. 9).

THOGOR'MA, a country that sent horses and mules to Tyre (Ezech. xxvii. 14); it lay in the north (xxxviii. 6).

THO'HU, grandfather of Samuel (1 Kings i. 1; 1 Paral. vi. 34).

THO'LA, eldest son of Issachar (Gen. xlvi. 13; Num. xxvi. 23; 1 Paral. vii. 1, 2).

THO'LA, tenth judge of Israel, son of Phua, the uncle of Abimelech (Judg. x. 1); he was of the tribe of Issachar, and dwelt at Samir, in Mount Ephraim (1); he judged Israel twenty-three years, and was buried at Samir (2).

THO'LAD, a city in the tribe of Simeon (1 Paral. iv. 29).

THOL'MAI, son of Enach, of the race of giants; he was slain by the Israelites (Num. xiii. 23; Jos. xv. 14).

THOL'MAI (2 Kings iii. 3); or Tholomai (2 Kings xiii. 17). He was son of Ammiud, king of Gessur, and father of Maacha, wife of David (2 Kings iii. 3; 1 Paral. iii. 2); Absalom, after killing his brother Amnon, fled to his grandfather Tholmai in Gessur (2 Kings xiii. 37).



PRIEST. HIGH PRIEST. LEVITE.

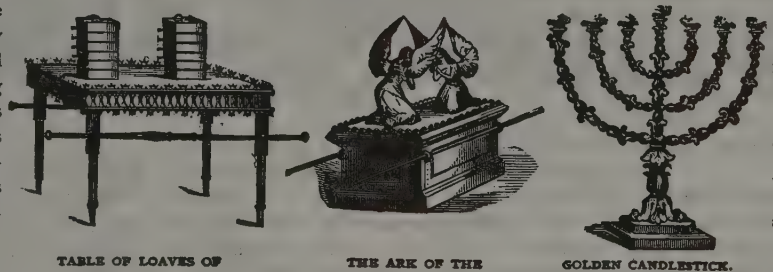


TABLE OF LOAVES OF PROPOSITION. THE ARK OF THE COVENANT. GOLDEN CANDLESTICK.



ALTAR OF INCENSE. ALTAR OF HOLOCAUSTS. LAVER.

DRESS OF PRIESTS AND FURNITURE OF THE TEMPLE.

THOM'AS, SAINT, one of the twelve apostles, called also Didymus (John xx. 24), the name meaning twin; he was called to the apostleship (Luke vi. 13–15); on hearing of the death of Lazarus, he said, "Let us go and be with him" (John xi. 16); at the Last Supper he said to Jesus: "Lord, we know not whither thou goest, and how can we know the way?" (John xiv. 5); after the resurrection, when told that our Lord had appeared to the other apostles, he refused to believe, unless he actually saw and touched him (John xx. 25); eight days after, our Lord appearing again, made him place his finger and hand in the wounds, and reproached him with his incredulity (27); St. Thomas exclaimed: "My Lord and my God" (28); our Lord replying, said: "Blessed are they that have not seen, and have believed" (29).

THO'PHEL, a place beyond the Jordan on the borders of the wilderness (Deut. i. 1).

THO'PO, a fortified city (1 Mach. ix. 50).

THORNS, part of man's punishment (Gen. iii. 18); a figure of the cares of life (Matt. xiii. 22; Mark iv. 19); our Lord crowned with thorns (Matt. xxvii. 29; Mark xv. 17; John xix. 2); earth bringing forth thorns and briars is reprobate (Heb. vi. 8).

THOU, king of Emath, in Syria, sent his son Joram to congratulate David on his victory over Aderezer, and to offer him vessels of gold, silver and brass (2 Kings viii. 8–11).

THOUGHTS, God abhors wicked thoughts (Matt. xv. 19; Mark vii. 21; Zach. viii. 17; Prov. vi. 18); God knows the thoughts of the heart (3 Kings viii. 39; 2 Paral. vi. 30; Job xlii. 2; Ecclus. xlii. 20; Isai. xxix. 15; Matt. ix. 4; John ii. 25; Heb. iv. 12); known to those to whom God reveals them (4 Kings v. 26; vi. 12; Dan. ii. 29).

THRAC'IANS, in the army of Gorgias, one saves him (2 Mach. xii. 35).

THREE TAV'ERNS, St. Paul arrives at a place so called near Rome (Acts xxviii. 15).

THRESHING-FLOOR of Areuna, or Ornan, the Jebusite; the angel of Lord sent to strike the people for David's sin stood by it (2 Kings xxiv. 16; 1 Paral. xxi. 15); the angel commanded Gad to tell David to build an altar there (18; 2 Kings xxiv. 18); David bought it of Areuna, and built an altar there (24, 25; 1 Paral. xxi. 25, 26); the temple of Solomon was erected there. Oza killed at the threshing-floor of Chidon (1 Paral. xiii. 9).

THRONE. Description of Solomon's throne (3 Kings x. 18); of the mysterious throne of the Lord (Apoc. iv. 2–10).

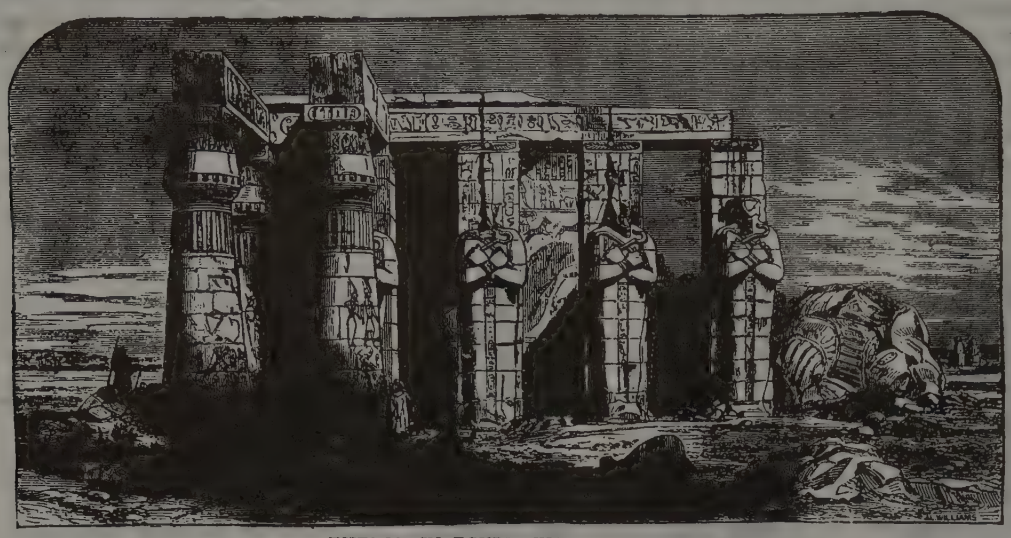
THRONES, an order of angels (Coloss. i. 16).

THU'BAL, fifth son of Japheth (Gen. x. 2; 1 Paral. i. 5; Ezech. xxvii., xxxii., xxxviii., xxxix.)

THUN'DER, in Egypt (Ex. ix. 23); at Mount Sinai (xix. 16); in Mardochai's dream (Esth. xi. 5); in Job (xxvi., xxxviii.); voice like thunder in testimony of our Lord (John xii. 29); in the Apocalypse (Apoc. iv., vi., viii., x., xiv. 2; xv., xix. 6).

THYATI'RA, a city on the borders of Mysia and Lycia. The church there was one of the seven in Asia, to whom bishops are sent in the Apocalypse

(Apoc. i. 11); the bishop praised for his faith, charity and patience (ii. 19); reproached with allowing a woman to spread false doctrines (20–24).



THEBES, IN EGYPT—THE RAMESSEION.

THY'INE TREES brought from Ophir (3 Kings x. 11); the rails of Solomon's temple and palace, citterns and harps made of it (12).

TIBE'RIAS, sea of, the sea of Galilee so called (John vi. 1; xxi. 1).

TIBE'RIAS, a city on the sea of Galilee (John vi. 23).

TIBE'RIUS, adopted son and successor of Augustus. St. John the Baptist began his preaching in the fifteenth year of his reign (Luke iii. 1).

TI'CHON. The prophet Ezechiel speaks of the house of Tichon, which is by the border of Aaran (Ezech. xlvii. 16).

TI'GRIS, one of the four great rivers of Paradise (Gen. ii. 14); Tobias reaches it (vi. 1); Nabuchodonosor defeated Arphaxad near it (Judith i. 5, 6); the son of Sirach alludes to its floods in the days of the new fruits (Ecclus. xxiv. 35); Daniel has a vision near the Tigris (Dan. x. 4).

TILL'AGE of the soil a penalty imposed on the human race (Gen. iii. 17).

TI'GER, a wild animal mentioned (Job iv. 11).

TIM'BREL, a musical instrument (Gen. xxxi. 27; 1 Kings xviii. 6; Isaias v. 12; 1 Mach. ix. 39).

TIME. Things should be done in their time (Eccles. iii. 2; viii. 5; Ecclus. xx. 6; xxxii. 29; Rom. xiii. 11); the seventh angel in the Apocalypse declares that Time shall be no longer (Apoc. x. 6). Time used in Daniel for year (Dan. iv. 13).

TIMON, one of the first seven appointed deacons (Acts vi. 5).

TIMOTHEUS, general of king Antiochus Epiphanes, defeated by Judas Machabeus, with the loss of 20,000 men (2 Mach. viii. 30); again beyond the Jordan (1 Mach. v. 6, 7); killed at Gazara (2 Mach. x. 37).

TIMOTHEUS, another general under the same king, and governor of the countries beyond the Jordan, defeated by Judas and Jonathan (1 Mach v. 11, 12; 2 Mach. xii. 20); flees to Carnion (21); falls into the hands of Dositheus and Sosipater, who spare his life (25).

TIMO'THY, SAINT, a disciple of St. Paul, son of Eunice, a Jewess, and a pagan father (Acts xvi. 1); he was born at Derbe or Lystra. St. Paul praises the piety of Eunice and her mother Lois (2 Tim. i. 5); St. Paul circumcised him before taking him to aid him in the ministry (Acts xvi. 3); he was ordained with imposition of the hands of the priesthood (1 Tim. iv. 14; 2 Tim. i. 6); he accompanied St. Paul to Macedonia (Acts xvi. 12); Philippi, Thessalonica and Berea (Acts xvii. 1–14); he remained at Berea till St. Paul summoned him to Athens (15); he was then in Corinth (xviii. 5); and from Ephesus St. Paul sent him again to Macedonia (xix. 22); St. Paul, in writing to the Thessalonians, joins St. Timothy and St. Silas with himself (1 Thess.; 2 Thess.); he labored at Corinth (1 Cor. iv. 17; 2 Cor. i. 19); he was with St. Paul in Macedonia when he wrote his second Epistle to Corinthians (2 Cor. i.); he salutes the Romans (Rom. xvi. 21); St. Timothy accompanied St. Paul on his way to Jerusalem (Acts xx. 4); and was with him, A. D. 60–62, when he wrote to the Philippians, the Colossians and to Philemon; the next year St. Paul mentions that St. Timothy was out of prison (Heb. xiii. 23); in A. D. 64, he left him at Ephesus (1 Tim. i. 3, 4); of which city he is always reckoned the first bishop. The bishop of Ephesus reproached in the Apocalypse (Apoc. ii. 1–3); is by some supposed not to be St. Timothy.

TIM'OTHY, St. Paul's two Epistles to; canonical books of the New Testament (1 Tim.; 2 Tim.)

TISRI', the first month of the civil year, and the seventh of the ecclesiastical year.

TITAN. Judith, in her canticle, says of Holofernes: "Neither did the sons of Titan strike him" (Judith xvi. 8).

TITHES, first paid by Abraham to Melchisedech (Gen. xiv. 20); Jacob promises to offer tithes to the Lord (xxviii. 22); prescribed by the law of Moses (Ex. xxii. 29; Lev. xxvii. 30–34).

TITLE, used in the sense of a monument (Gen. xxviii. 18; xxxi. 45; xxxiv. 14; xxxv. 20; Levit. xxvi. 1; 2 Kings xviii. 18).

TI'TUS, a disciple of St. Paul, a Gentile by birth (Gal. ii. 3); converted by St. Paul who calls him his son (Tit. i. 4); St. Paul took him to Jerusalem, A. D. 51 (Gal. ii. 1); he would not consent to be circumcised; he was sent to Corinth to still the troubles there, A. D. 56 (2 Cor. xii. 18); he joined St. Paul in Macedonia (2 Cor. vii. 6, 15); he set out for Corinth (2 Cor. viii. 5–17); carrying St. Paul's second Epistle to the Corinthians. He was made bishop of Crete, A. D. 63 (Tit. i. 5); and St. Paul summoned him to Nicopolis (Tit. iii. 12). He is said to have died and been buried in the island of Crete.

TI'TUS. St. Paul's Epistle to, one of the canonical books of the New Testament (Tit.)

TI'TUS JUSTUS, St. Paul abides with him at Corinth (Acts xviii. 7).

TOB, a country beyond the Jordan (Judg. xi. 3, 5); called Tubin (1 Mach. v. 13); suffering of Jews there (13); Judas among them (2 Mach. xii. 17).

TOBI'AS THE ELDER, of the tribe of Nephthali (Tob. i. 1); faithful to the Lord (6); marries Anna (9); his works of mercy, especially burying the dead (19, 20); fled during persecution of Sennacherib (23); buries a dead man (ii. 1–9); blinded by dung from a swallow's nest (11); his patience (12–23); his instructions to his son (iv.); sends his son to collect money of Gabelus at Rages (v.); the angel Raphael sent as a guide (v. 5, 6); cured of his blind-



THESSALONICA.

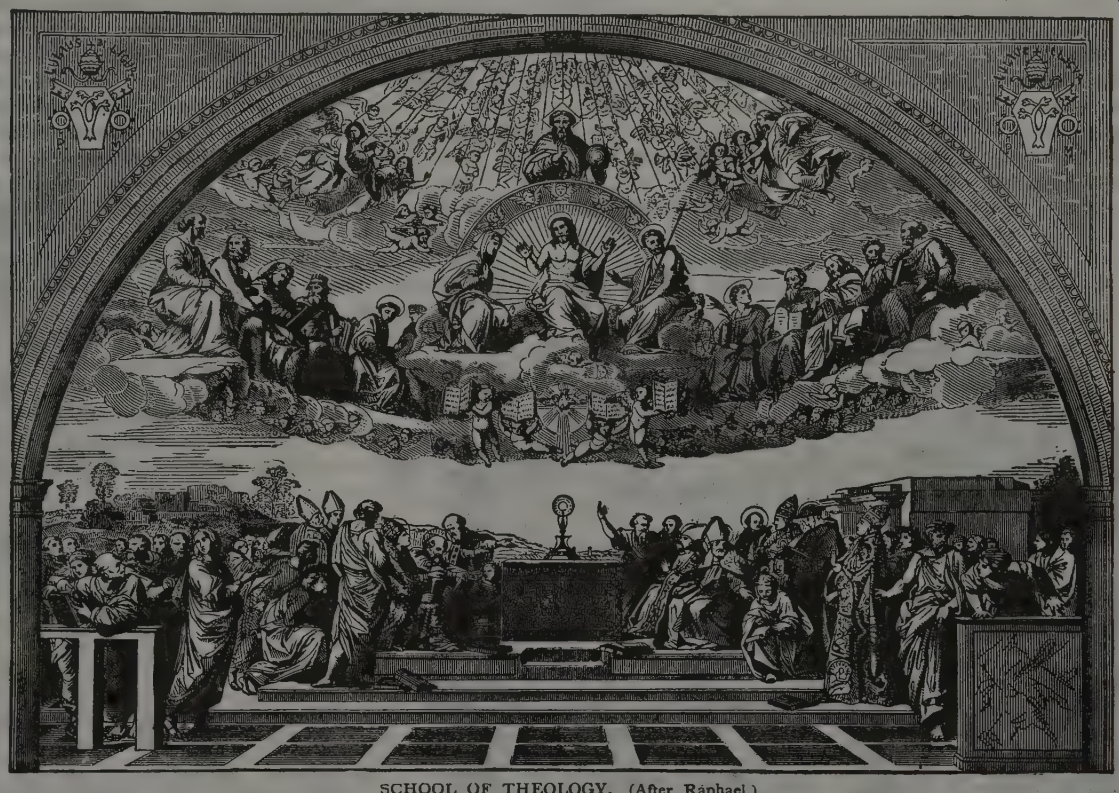
ness by Raphael's directions (xi. 8–15); seeks to reward the guide (xii.); praised by Raphael (xii. 12, 13); his canticle (xiii.); died at Ninive, aged 102 (xiv. 2).

TOBI'AS THE SON. Instructions given him by his father (Tob. iv.); sent to Rages to collect money of Gabelus (Tob. v.); the angel Raphael becomes his guide (22–28); takes a fish in the Tigris (2–4); keeps parts by command of the angel (4, 8, 9); is directed by him to marry Sara (12); entertained by Raguel (vii. 1–9); he asks Sara as his wife (10); their marriage (15, 16); exorcises the devil who had afflicted her by following the angel's directions (viii.); asks Azarias to go to Gabelus (ix. 1); sets out for his father's home (10, 11); his parents long for him (x. 1–7; xi. 5, 6); he reaches home and cures his father's blindness (9–17); buries his parents and leaves Ninive (xiv. 14); his death (16).

TOBI'AS, one of the canonical books of the Old Testament, containing the history of Tobias (Tob.)

TOBI'AS, one of the four from whom God orders the prophet Zachary to receive gold and silver for a crown for Jesus, the high-priest (Zach. vi. 10, 14).

TOMB, bought by Abraham in the land of Hebron (Gen. xxiii. 16); Sara buried there (19); Rachel's tomb erected near Bethlehem (xxxv. 20; xlviii. 7); Jacob's tomb in the land of Hebron (xlvii. 30); Joseph's tomb at Sichem, in land bought by Jacob (Jos. xxiv. 32); Aaron's tomb on Mount Hor (Num. xx. 29); tomb of Moses in the valley of Moab, unknown to men (Deut. xxxiv. 6); Josue's tomb at Thamnathsare (Jos. xxiv. 30); Samson's (Judg. xvi. 31); that of Absalom (2 Kings xviii.); that of Ochozias at Jerusalem (4 Kings ix. 28); Judith's at Bethulia (Judith xvi. 28); tombs of the Machabees at Modin (1 Mach. xiii. 25, 29); tomb of our Lord sealed and guarded (Matt. xxvii. 60, 66).



SCHOOL OF THEOLOGY. (After Raphael.)

TONGUE. We are to beware of an evil tongue (Lev. xix. 16; Job v. 21; Ps. li. 4; cxxxix. 4, 12; cxl. 3; Prov. iv. 24; xv. 2; xvi. 28; xvii. 20; xviii.; xxi. 23; xxx. 11.; Eccles. v. 2; Wis. i. 11; Ecclus. v. 16; xxv. 11; xxviii.; 1 Cor. xv. 33; James i. 19; iii. 5, 8); the tongue is to be bridled (Prov. xii. 14; xiii. 2, 3; xvii. 27; xviii. 21; Ecclus. xiv. 1; xx. 5; xxii. 33; xxiii. 17; Matt. xii. 36; Luke vi. 45; 1 Pet. iii. 10).

TONGUES, confusion of tongues at Babel (Gen. xi. 7, 9); the apostles and primitive Christians receive the gift of tongues (Acts ii. 4; x. 46; xix. 6); gift of tongues useless without that of interpretation (1 Cor. xiv. 13).

TO'PAZ, a precious stone (Ex. xxviii. 17; xxxix. 10; Job xxviii. 19; Ps. cxviii. 127; Ezec. xxviii. 13; Apoc. xxi. 20).



TIBERIAS.

TO'PHETH, a place near Jerusalem, in the valley of the son of Ennom, where the Jews passed their children through fire to Moloch (4 Kings xxiii. 10; Jerem. vii. 31); defiled by king Josias (4 Kings xxiii. 10); a place of burial (Jer. vii. 32; xix. 11); unclean (13); used as a figure of hell (Isai. xxx. 33); to be called the Valley of Slaughter (Jer. vii. 32; xix. 6).

TOR'MENTS, endured by the seven brethren (2 Mach. vii.); inflicted on the just (Wis. ii. 19); of the wicked (Wis. iv. 19; v.; xi. 10; Luke xvi. 23, 28; Apoc. xiv. 11; xviii. 7).

TOR'RENTS. The torrent of Arnon (Num. xxi. 14); torrent of Besor (1 Kings xxx. 9, 21); torrent Cadumim (Judg. v. 21); torrent of Carith near Socoth (3 Kings xvii. 3); torrent of Cedron (2 Kings xv. 23; 3 Kings xv. 13; 4 Kings xxiii. 12; Jerem. xxxi. 40; John xviii. 1); of Cison (Judg. iv. 7, 13); torrent of the Cluster (Num. xiii. 24, 25); torrent of Egypt (Num. xxxiv. 5; Jos. xv. 47); torrent of Ephraim (Jos. xvii. 9); torrent of Gaas (2 Kings xxiii. 30; 1 Paral. xi. 32); torrent of Gerara (Gen. xxvi. 17); torrent of Jeboc (Deut. ii. 37; iii. 16); torrent of Thorns (Joel iii. 18); torrent of Zared (Num. xxi. 12; Deut. ii. 13, 14).

TOR'RENT, or **GREAT WATERS,** taken figuratively to mean great joy or deep sorrow (2 Kings xxii. 5; Job xx. 17; Ps. xvii. 5; xxxv. 9; cix. 7; cxxiii. 5; cxxv. 4; Isai. viii. 7, 8).

TOR'TURERS (Matt. xviii. 34); leave St. Paul, finding him to be a citizen (Acts xxii. 29).

TOW'ER OF BABEL. The descendants of Noe attempt to erect it (Gen. xi. 4); the tower of Thebes and Sichem (Judg. ix. 49, 53); tower of the flock (Mich. iv. 8); tower of the watchmen (4 Kings xvii. 9); the tower that fell in Siloe (Luke xiii. 4).

TOW'ERS of the city of Jerusalem; tower of Hananeel (2 Esd. iii. 1; xii. 38); great tower (iii. 27); of the furnaces (xii. 37); of Emath (38).

TOWN-CLERK (Douay, Scribe), used by Challoner in Acts xix. 35 from the King James.

TRADIT'ION. We are to preserve the traditions of the apostles (2 Thess. ii. 14; iii. 6; 1 Cor. xi. 2; 2 Tim. i. 13; ii. 2; iii. 14); the apostles did not commit to writing all the instructions of our Lord (John xxi. 25).

TRANSFIGURA'TION. Our Lord took Peter, James and John into a high mountain apart to pray. They fell asleep, and on awaking he was transfigured before them; his face shone like the sun, and his garments became white as snow. Moses and Elias in glory appeared, speaking to him of his death to be accomplished in Jerusalem. St. Peter, in holy joy, wished to remain, and proposed erecting three tents, but a voice from a cloud declared, "This is my beloved Son, in whom I am well pleased; hear ye him." The disciples fell on their faces in terror, and when aroused by our Lord, saw no one but him (Matt. xvii. 1–9; Mark ix. 1–7; Luke ix. 28–36). St. John alludes to his transfiguration in John i. 14, and St. Peter in 2 Pet. i. 16, 17. According to the constant tradition, the scene was Mount Thabor.



THE VALLEY OF TOPHETH.

TRANS'LATION, of Henoch (Gen. v. 24; Heb. xi. 5); of the prophet Elias (4 Kings ii. 11).

TRANS'MIGRA'TION OF BABYLON, the captivity so called in some Catholic Bibles (Matt. i. 11).

TRANS'SUBSTAN'TIATION. The real presence of our Lord in the Eucharist evident from Matt. xxvi. 26; Mark xiv. 22–24; Luke xxii. 19; John vi. 51; 1 Cor. x. 16; xi. 24–29.

TREACH'ERY, in Joseph's brethren (Gen. xxxvii. 17–36); in Simon, overseer of the temple (2 Mach. iii. 4; iv. 1); in Rhodocus (xiii. 21); in Judas Iscariot (Matt. xxvi. 48; xxvii. 5).

TREAS'URE. Where our treasure is, there is our heart (Matt. vi. 21; xix. 22).

TREASURY OF THE TEMPLE. Sesac carries away the treasures of the temple (2 Paral. xii. 9; 3 Kings xiv. 26); Asa took from the treasures of the temple to send to Benadad (2 Paral. xvi. 2); Joiada made a chest for the offerings of the people for the temple and set it by the altar (4 Kings xii. 9–11; 2 Paral. xxiv. 8–11); Ezechias gave all the silver in the house of the Lord to the Assyrians (4 Kings xviii. 15); Josias orders the treasure of the temple to be applied to its restoration (xxii. 4); the treasures of the temple carried off by Nabuchodonosor (xxiv. 13); our Lord approves the widow's contribution to it (Mark xii. 41; Luke xxi. 2); Jesus spoke in the treasury of the temple (John viii. 20).

TREE of the knowledge of good and evil in Paradise (Gen. ii. 17); prohibition against planting trees around the altar of the Lord (Deut. xvi. 21); Joatham's parable of the trees choosing a king (Judg. ix. 7–15).

TREMBLING. We are to work out our salvation with fear and trembling (Phil. ii. 12).

TRESPASS OFFERINGS (Lev. v. 6).

TRI'ALS allowed by God to test the fidelity of the Israelites (Judg. iii. 1).

TRIBES. The twelve tribes of Israel descended from Ruben, Simeon, Juda, Issachar, Zabulon, Benjamin, Dan, Aser, Gad and Nephthali, sons of Jacob, and from Ephraim and Manasses, sons of Joseph, adopted by Jacob (Num. i. 5–15); first census of their numbers (20–46); second census (xxvi. 5–51); the tribes are blessed by Moses before his death with prophetic words as to each (Deut. xxxiii. 6–25); the Levites, or descendants of Levi, not numbered in the first census (Num. i. 47–49); counted in the second (xxvi. 62); the Promised Land allotted to the tribes (Num. xxxii. 33–42; Josue xiii.–xix.); the twelve tribes remain united under the Judges and Saul, Jos., Judges, 1 Kings, 2 Kings i.; David, king of Juda (2 Kings ii.); Isboseth for two years king of the other tribes (2 Kings ii. 8–11); David and Solomon, kings of the twelve tribes (2 Kings v.–3 Kings xii. 20); Roboam remains king of Juda and Benjamin only, forming the kingdom of Juda (3 Kings xii. 21); Jeroboam becomes king of the other ten tribes, known as the kingdom of Israel (3 Kings xii. 20); the kingdom of Israel overthrown, 730 B. C., by Salmanasar, king of Assyria, and the ten tribes carried away into captivity (4 Kings xvii. 6); the kingdom of Juda overthrown by Nabuchodonosor and Juda, Benjamin and Levi carried away to Babylon (4 Kings xxv. 11).

TRIB'ULATION, God our refuge in (Gen. xxxv. 3; 2 Kings xxii. 7; 2 Paral. xx. 9; Ps. iv. 2; xvii. 7; xxxi. 7; xlv. 2; lxiii. 9; lxxvi. 3; xc. 15); to be gloried in (Rom. v. 3); work patience (ib.)

TRIBUNES at Herod's supper (Mark vi. 21); at our Saviour's mocking (John xviii. 12); Lysias, a tribune, arrests St. Paul (Acts xxi. 33); about to scourge him (xxii. 24); rescues him (xxiii. 10); provides for his safety (23).

TRIB'UTES paid to the kings of Egypt by their subjects (Gen. xlvii. 20); the obligation to pay tribute to the ruling powers (Matt. xvii. 24; xxii. 17; Rom. xiii. 7).

TRINITY. The mystery of the Holy Trinity prefigured (Gen. i. 26; xviii. 2; Ex. iii. 6, 15, 16; iv. 5; Ps. xxxii. 6; Ecclus. i. 9; xxiv. 5; Isai. vi. 3; xxxiv. 16; xlviii. 16; lxi. 1); declared explicitly (Matt. iii. 16; x. 20; xvii. 5; xxviii. 19; Luke iv. 18; John iii. 35; xiv.; xv. 26; xvi.; 1 John v. 7; 2 Cor. xiii. 13).

TRIP'OLIS, a city of Phœnicia, on the Mediterranean. Demetrius, son of Seleucus, enters the haven with a fleet and army, 162 B. C. (2 Mach. xiv. 1).

TRO'AS, a city of Phrygia or Mysia, on the Hellespont. St. Paul was in Troas in A. D. 52, when he had a vision of a man calling him to Macedonia (Acts xvi. 8); he preaches to the faithful assembled to break bread (xx. 6, 7); raises Eutychus to life (9, 10); another visit to Troas is alluded to (2 Cor. ii. 12); he left a cloak and books there (2 Tim. iv. 13).

TROG'LODYTES, cave-dwellers (2 Paral. xii. 3).

TROPH'IMUS, a disciple of St. Paul. He was a Gentile and a native of Ephesus. He accompanied him to Corinth and Jerusalem (Acts xx. 4); St. Paul was seized for having, as the Jews supposed, taken Trophimus into the temple (Acts xxi. 29); in his second epistle to Timothy, written from Rome not long before his death, St. Paul says he left Trophimus sick at Miletus (2 Tim. iv. 20).

TRUMPETS. God directed Moses to make two trumpets of beaten silver in order to call the people together when the camp was to be removed (Num. x. 1, 2); at one blast, the princes were to come to the tabernacle (4); at a long broken blast, the tribes on the east side were to march (5); at the second sound, those on the south (6); when the sound was plain, all the people were to gather (3, 7); they were to sound for a foreign war (9); at banquets and on festivals (10); none but the priests of the house of Aaron could sound them (8); they were to be sounded on the first day in the seventh month of the year of the feast of trumpets (Lev. xxiii. 24); and on the tenth day of the seventh month in the year of jubilee (xxv. 9); at Jericho the priests sounded the seven trumpets, as in the year of jubilee, going before the Ark of the Covenant seven times around the city each day for seven days (Jos. vi. 4–16); at the last blast of the trumpets and shout of the people the walls fell (20); the holy trumpets used by the Machabees in battle (1 Mach. xvi. 8); on the day of judgment the last trumpet shall sound and the dead shall rise again (1 Cor. xv. 52); in the Apocalypse seven angels sound trumpets—after the first to fifth, scourges came upon the earth (Apoc. viii. 6–13; ix. 1–21); when the seventh begins to sound the trumpet the

mystery of God shall be finished (x. 7); the sounding of the seventh (xi. 15).

TRUTH. Isaias complains that it is forgotten (Isai. lix. 15); Jesus was full of grace and truth (John i. 14); grace come through Jesus (John i. 17); the truth will set us free (John viii. 32); Jesus Christ is the truth (xiv. 6); Pilate asks our Lord: "What is truth?" (John xviii. 38); the Holy Ghost to teach the apostles all truth (John xvi. 13); every one should speak according to the truth (Eph. iv. 25); if we say we have not sin, the truth is not in us (1 John i. 8).

TRYPHE'NA and TRYPHO'SA, converts at Rome, whom St. Paul salutes as laboring in the Lord (Rom. xvi. 12).

TRY'PHON, king of Syria. He had been an adherent of Alexander Bales; finding the army murmur against Demetrius, he espoused the cause of young Antiochus (1 Mach. xi. 39, 40); crowns him and proclaims him king (54); defeats Demetrius and takes Antioch (56); Tryphon then aspired to the throne (xii. 39); he treacherously entraps Jonathan (40–48); sent an army into Galilee (49; xiii. 1); obtains money and hostages of Simon, but lied and did not let Jonathan go (19); slew Jonathan and his sons (23); slew young Antiochus while journeying with him (31); put the crown of Asia on his own head (32); ravaged the country (34); Antiochus, son of Demetrius, claims the throne, and the forces go over to him (xv. 10); Tryphon fled to Dora (11); besieged by Antiochus (13, 14, 25); he fled by ship to Orthosias (37); pursued by Antiochus (39).

TU'BALCAIN, son of Lamech and Sella (Gen. iv. 22); a hammerer and artificer in every kind of brass and iron (22).

TU'BIANITES, Jews of Characa so called (2 Mach. xii. 17).

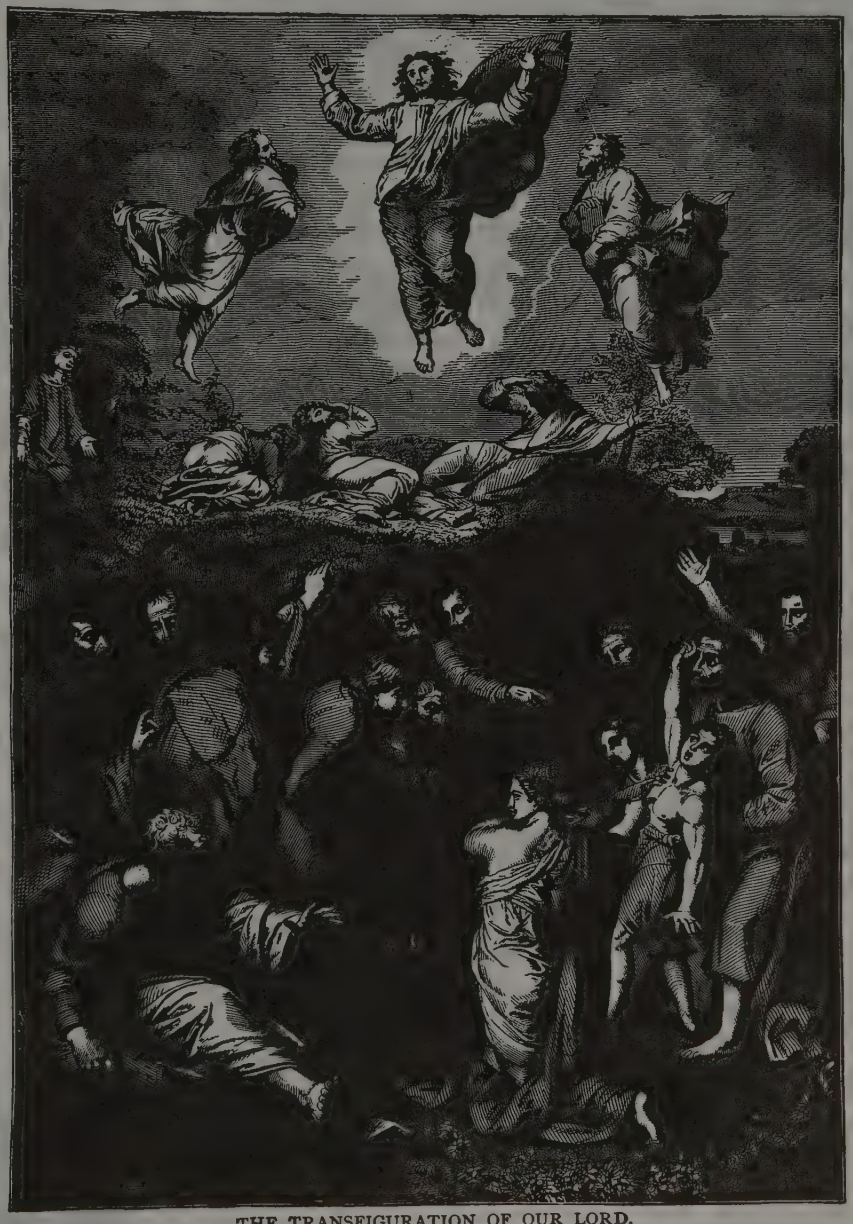
TU'BIN, Jews mentioned as slain in the places of Tubin (1 Mach. v. 13).

TURPENTINE. Jacob buries idols under a turpentine tree (Gen. xxxv. 4); Jacob sends turpentine as a gift to Joseph (xliii. 11); a prophet under a turpentine tree (3 Kings xiii. 14); wisdom compared to one (Ecclus. xxiv. 22; Isai. vi. 13); heathen rites under (Osee iv. 13).

TURTLE' DOVE to be offered in sacrifice (Gen. xv. 9; Lev. i. 14; v. 7; xii., xiv., xv.; Luke ii. 24; Num. vi. 10); referred to (Ps. lxxxiii. 4; Cant. i. 9; ii. 12; Jer. viii. 8).

TYCH'ICUS, a disciple of St. Paul, often employed by the apostle to bear his letters. He was a native of the province of Asia, and accompanied St. Paul from Corinth to Jerusalem (Acts xx. 4); he was the bearer of the Epistle to the Colossians, A. D. 61 (Coloss. iv. 7); that to the Ephesians, A. D. 65 (Ephes. vi. 21; 2 Tim. iv. 12); he calls him his dear brother, a faithful minister, and his companion in the service of God; he proposed to send him to Crete to replace Titus (Titus iii. 12).

TYRE, a famous commercial city of Phœnicia; a strong city (Jos. xix. 29); Hiram, king of Tyre, an ally of David (2 Kings v. 11; xxiv. 7); of Solomon (3 Kings v. 1; vii. 13; ix. 11; 1 Paral. xiv. 1; 2 Paral. ii.); mentioned (Ps. xliv.; lxxxii.; lxxxvi.); her merchants princes, her traders the nobles of the earth (Isaias xxiii. 8); its luxury and commerce with different nations described eloquently (Ezech. xxvii. 1–34); the destruction foretold by Isaias, to come in seventy years (Isai. xxiii. 15); its proud king to be cast down, and to die by the hand of strangers (Ezech. xxviii.); its total destruction by Nabuchodonosor foretold (Ezech. xxvi.); to become like a naked rock, a drying place for nets (5, 14); never to be built up again (14; xxvii. 36); description of the fall (xxvi. 15–21; xxvii. 26–36; Amos i. 10; Osee ix. 13; Joel iii. 4; Zach. ix. 2); games held at under Antiochus (2 Mach. iv. 18); Antiochus, there (44); our Lord alludes to the destruction of Tyre and Sidon (Matt. xi. 21, 22; Luke x. 13, 14); people from Tyre and Sidon came to hear him (Mark iii. 8; Luke vi. 17); he himself went into the coasts of Tyre and Sidon, and cured the possessed daughter of a Chanaanite or Syrophœnician woman (Matt. xv. 21–28; Mark vii. 24–30); St. Paul on his way to Jerusalem landed at Tyre, as the ship was to unlade there (Acts xxi. 3, 7).



THE TRANSFIGURATION OF OUR LORD.

UBIL, an Ismahelite, superintendent of David's camels (1 Paral. xxvii. 30).

U'LAI. Daniel had a vision when over the gate of Ulai, that is, the gate facing that river (Dan. viii. 2).

U'LAM, of the tribe of Manasses (1 Paral. vii. 16, 17).

UNBELIEF, sinfulness of (John iii. 18; xvi. 9; Rom. xi. 32; Heb. iii. 12; Tit. i. 15; 1 John v. 10).

UNCLEANNESS, legal purifications enjoined for (Lev. xi. 24, 25, 32–40; xv. 1–33; xvi. 16).

UNCLEAN ANIMALS, those that chew the cud, but divide not the hoof (Lev. xi. 4–7; Deut. xiv. 7); things bred in the waters that have not fins and scales (Lev. xi. 10–12; Deut. xiv. 10); unclean birds (Lev. xi. 13–19; Deut. xiv. 12–18); flying or hopping quadrupeds (Lev. xi. 20, 21); quadrumana (Lev. xi. 27); other unclean animals (Lev. xi. 30, 41, 42; Deut. xiv. 19).

UNC'TION, anointing, prescribed by law (Ex. xxix. 7, 21; xxx. 25, 31; xxxi. 11; xxxv. 15; xl. 9, 11; Lev. viii. 2, 10; x. 7; xxi. 10, 12; Num. iv. 16); the unction of the Holy Spirit (1 John ii. 20, 27); the sacrament of Extreme Unction, the anointing of the sick (James v. 14).

U'NITY OF THE CHURCH (Cant. vi. 8, 9; John x. 16; xvii. 12–14; Eph. iv. 4, 5); unity of Christians in the Eucharist (1 Cor. x. 17).

UN'KNOWN GOD. An altar in Athens erected to the Unknown God. St. Paul uses the fact in argument (Acts xvii. 23).

UNLEAV'ENED BREAD. See AZYMES.

UR, a city of the Chaldees, native place of Thare and Abraham. God orders Abraham to leave it, and proceed to the land of Chanaan (Gen. xi. 31; xv. 7).

UR, father of Eliphal, one of David's champions (1 Paral. xi. 35).

URBA'NUS, a convert whom St. Paul salutes as his helper in Christ Jesus (Rom. xvi. 9).

U'RI, father of Beseleel (Ex. xxxi. 2).

URI'AS, a Hethite, a brave and faithful soldier in

David's army, besieging Rabba (2 Kings xi. 1, 6); his wife, Bethsabee, seen and seduced by David (2–5); David sends for Urias, and endeavors to conceal



GREEK AND ROMAN BOXES.

his sinful act, but is baffled by the soldierly pride of Urias (7–13); sends him back to the army with a letter to Joab, directing him to put Urias in the post of danger (14, 15); he is killed (17); Bethsabee mourns for him (26).

URI'AS, high-priest of the Jews, builds an altar by order of King Achaz, like one at Damascus (4 Kings xvi. 10, 11); offers holocausts and libations on it by order of the king (15, 16).

URI'AS, a prophet of the Lord, son of Semei, of Cariathiarim (Jerem. xxvi. 20); prophesied at the same time as Jeremias, and predicted similar woes to Jerusalem and the country as that prophet (20); Joakim, king of Juda, sought to put him to death, but he fled to Egypt (21); the king sent to Egypt for him, and slew him with the sword, casting his dead body into the graves of the common people (23).

UR'IEL, of Gabaa, father of Michaia, wife of Roboam (2 Paral. xiii. 2).

US, son of Aram (Gen. x. 23).

US'URY forbidden (Ex. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19; 2 Esd. v. 7; Ps. xiv. 5; Prov. xxii. 16; xxviii. 8; Jer. xv. 10; Ezech. xviii. 8, 13; xxii. 12; Luke vi. 34; xix. 8).

UZAL, sixth son of Jectan (Gen. x. 27); called Huzal (1 Paral. i. 21).

VAGA'O, eunuch of Holofernes, directed by him to summon Judith (Judith xii. 10, 12); closes the doors (xiii. 1); discovers his master's death, and Judith's flight (xiv. 13–16).

VALE, the Woodland Vale, which now is the Salt Sea (Gen. xiv. 3); vale of Mambre, where Abram dwelt (Gen. xiv. 13; xviii. 1); vale of Save, which is the king's vale (Gen. xiv. 17); the noble vale (Gen. xii. 6); vale of Gad (2 Kings xxiv. 5); vale of Sephata (2 Paral. xiv. 10); vale of Tabernacles (Ps. cvii. 8).

VALECASIS, a city (Josue xviii. 21).

VALLEY OF THE CLUSTER (Num. xxxii. 9); valley of Seboim (Gen. x.; 1 Kings xiii. 18); valley of Achor (Jos. vii. 24, 26; Isai. lxv. 10; Osee ii. 15); valley of the Reeds (Jos. xvi. 8; xvii. 9); valley of Jephtahel or Jephthael (Jos. xix. 14, 27); valley of Sorec (Judg. xvi. 4); valley of Sennim (Judg. iv. 11); valley of Raphaim (2 Kings v. 18; xxiii. 13); valley of Terebinth (1 Kings xvii. 2); valley of Blessing (2 Paral. xx. 26); valley of the Salt Pits (2 Kings viii. 13; 4 Kings xiv. 7); valley of Josaphat (Joel iii. 12); valley of the Artificers (1 Paral. iv. 14; 2 Esd. xi. 35); valley of Tears (Ps. lxxxiii. 7); valley of Vision (Isai. xxii. 1); valley of Topheth, or of the Son of Ennon, or of Slaughter (Jerem. vii. 32), or of Dead Bodies (xxxi. 40); valley of the Passengers—valley of the Multitude of Gog (Ezech. xxxix. 11); valley of Cedron (4 Kings xxiii. 4); valley of Gihon (2 Paral. xxxiii. 14).

VAN'ITY OF EARTHLY THINGS (Eccles. i. 1).

VAP'SI, a Nephthalite (Num. xiii. 15).

VASH'TI, wife of Assuerus, refuses to obey his order to appear in the banquet to show her beauty to all the people and the princes (Esth. i. 10–12); had made a feast for the women (9); Assuerus consults what sentence should be passed upon her (12–15); by the advice of Mamuchan, Assuerus repudiates and deposes her, lest by her example wives of princes slight the commands of their husbands (16–22); Assuerus repents, remembering Vashti, what she had done, and what she had suffered (ii. 1).

VASSE'NI, eldest son of the prophet Samuel (1 Paral. vi. 28).

VEIL, separating the oracle, or holy of holies, from the rest of the tabernacle; its form, material and color (Ex. xxvi. 31, 32); how hung and fastened (33); it was under the care of the family of Gerson (Num. iii. 23, 25, 31; iv. 24–26); another veil in the entry that was before the tabernacle (Ex. xxxviii. 18; Num. iv. 25, 26); the veil before the oracle in Solomon's temple wrought with cherubim (2 Paral. iii. 14); Antiochus carried off the veil of the second temple (1 Mach. i. 23); Judas restores both veils (iv. 51); the veil of the temple rent at the death of our Lord (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45).

VEIL, a sign of woman's dependence (Gen. xx. 16; xxiv. 65; xxxviii. 14; 1 Cor. xi. 10; Isai. iii. 23).

VEIL, Moses kept his face veiled at the request of the people, after descending from Sinai (Ex. xxxiv. 33).

VEN'GEANCE belongs to God alone, and his ministers, and is forbidden to others (Gen. xv. 14; Lev. xix. 18; Deut. xxxii. 35; Judg. viii. 19; xvi. 30; Ps. vii. 7; ix. 13; xciii. 1; Prov. xxiv. 29; xxix. 22; Ezech. xxv. 12, 14; Nah. i. 2; Matt. v. 39; Luke xvii.; ix 54; 1 Thess. v. 15; 2 Tim. iv. 14; James v. 4; Apoc. vi. 10).

VERMIL'ION, a red coloring material (Wisd. xiii. 14).

VERSIONS OF THE SCRIPTURES. The Old Testament down to the time of the captivity was written in Hebrew; some portion was then written in Chaldaic, and after the conquests of Alexander the Great, all these portions were translated into Greek, and are known as the Septuagint. Later books were written in Greek; and, as is generally believed, the whole of the New Testament. In the early period of Christianity Greek was spoken from the mouth of the Rhone to the banks of the Jordan and the Nile. As the use of the language declined, the whole Bible was translated into Latin, and this version is known as the Vetus Itala. St. Jerome, a learned and holy priest, who had retired to the Holy Land, there with the aid of Jewish and other scholars, revised this old Latin translation by the Hebrew. His version or revision is known as the Vulgate, and it has ever since been in use in the Catholic church. The Psalms alone belong to the earlier version. See Introduction.

VES'SEL, parable of the potter's vessel broken (Jer. xix. 11).

VES'SELS of the temple of Jerusalem transported to Babylon (Jer. xxvii. 19–22; 4 Kings xxv. 13–16); put by Nabuchodonosor in the temple of his god (1 Esd. i. 7); profaned by Balthasar (Dan. v. 2); restored by Cyrus (1 Esd. i. 8–11); carried off by Antiochus (1 Mach. i. 23); new vessels made by Judas Machabeus (iv. 49).

VESTIBULE, the altar of holocausts, in the entry or vestibule of the tabernacle (Ex. xl. 27); victims immolated there (Lev. iii. 8).

VEST'MENTS of the Jewish priests (Ex. xxviii.; xxix. 5–9).

VETCHES, a legume (Isai. xxviii. 25; Ezech. iv. 9).

VIAL, Samuel took a little vial of oil to anoint



THE VEIL WORN IN THE EAST.

Saul (1 Kings x. 1); vials full of odors (Apoc. v. 8); vials of God's wrath (xv. 7; xvi.)

VICTIMS, qualities required in victims to be offered to God (Lev. xxii. 19.)

VIC'TORY comes from God (Ex. xvii. 9; Deut. vii. 18; Jos. xi. 6; Judg. vii. 7; 1 Kings xiv. 6; xvii. 45; 2 Paral. xiv. 11; xvi. 8; xxiv. 24; xxv. 8; Judith ix. 15; Ps. cxvii. 16; Prov. xxi. 31); God enables a few to overcome powerful armies (Gen. xiv. 14; Judg. vii. 2; 2 Paral. xiii. 14; 1 Mach. iii. 16, 22); rejoicings over victory (Num. xxxi. 54; Judg. xi. 34; 1 Kings xviii. 6); Christ's victory over death (1 Cor. xv. 54).

VIGILANCE. We are always to watch and to pray (Ps. lxii. 2; ci. 8; Prov. viii. 17; Cant. v. 2; Wis. vi. 15, 16; Ecclus. xiii. 17; xxxii. 18; xxxix. 6; Isai. xxix. 20; Jer. i. 11, 12; Matt. xxiv. 42; xxv. 13; xxvi. 38; Mark xiii. 13–37; xiv 38; Luke xii. 37; xxi. 36; Acts xx. 31; 1 Cor. xvi. 13; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 6, 10; 1 Pet. iv. 7; Apoc. iii. 3).

VILLAGES (Jos. xiii. 17; xv. 32, 44-47, 51, 57, 59, 60, 62; xviii. 24, 28; Esth. ix. 19; Mark vi. 36, 56; Luke viii. 34; ix. 12).

VINE, planted by Noe (Gen. ix. 20, 21); generally cultivated in Egypt and Palestine (Gen. xl. 9; xlix. 11); vines with prodigious clusters (Num. xiii. 23); for every one to dwell under his own vine and fig-tree, a type of peace and happiness (3 Kings iv. 25; Mich. iv. 4); a wife compared to a fruitful vine (Ps. cxxvii. 3); choice vines (Isai. v. 2, 4); Israel a vine full of branches (Osee x. 1); our Lord compares himself to a vine, and his apostles to the branches (John xv. 1); the church compared to a vineyard (Ps. lxxix. 9; Cant. ii. 15; Isai. v. 2; Jer. ii. 21; xii. 10; Matt. xx. 1; Mark xii. 1; Luke xx. 9).

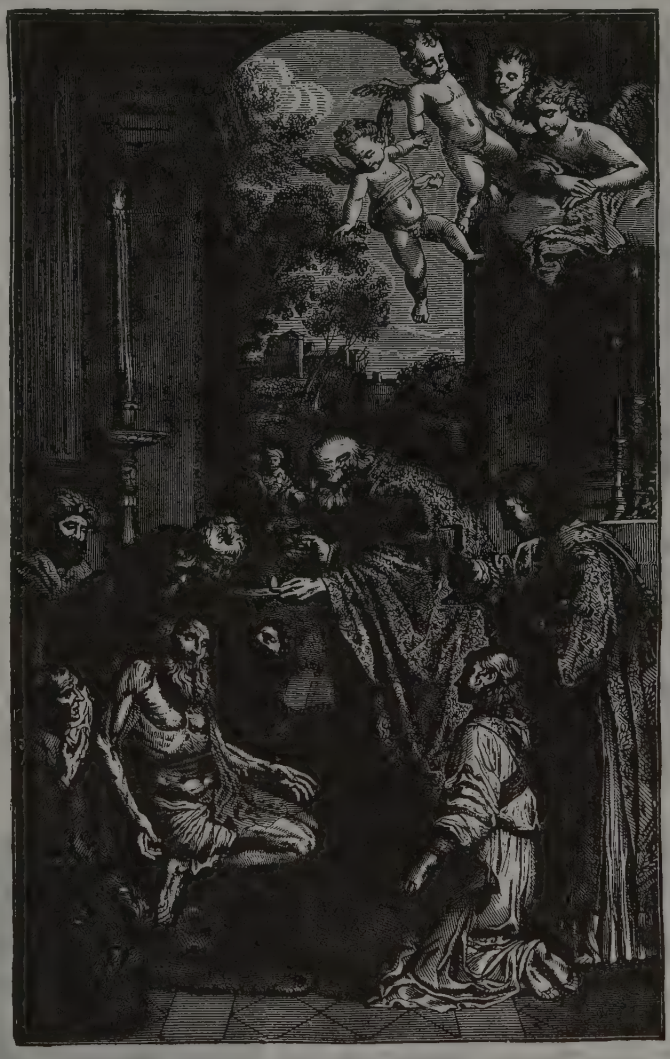
VIN'EGAR. Nazarites forbidden to drink (Num. vi. 3); Booz gives Ruth bread and vinegar (Ruth ii. 14); used as a type of sourness (Prov. x. 26); vinegar on nitre (xxv. 20); vinegar on a sponge given to our Lord on the cross (Matt. xxvii. 48; Mark xv. 36; Luke xxiii. 36; John xix. 29, 30).

VINE'YARD, the first mentioned is that planted by Noe (Gen. ix. 20); our Lord, in the person of Juda, represented in Jacob's blessing as "tying his foal to the vineyard, and his ass to the vine" (Gen. xlix. 11); law as to injury to vineyard (Ex. xxii. 5); grapes that fall in vineyard, or are left ungathered, not to be gathered, but left for poor (Deut. xxiv. 21; Lev. xix. 10); vineyard not to be pruned in the seventh year (xxv. 4); Nazarites to eat nothing coming from the vineyard (Num. vi. 4); Israelites promise not to touch the vineyards of the nations on their march (Num. xx., xxi.); vineyards enclosed by walls (xxii. 24); a person going into a neighbor's vineyard might eat but not carry away (Deut. xxiii. 24); vines of the vineyard of Sodom (xxxii. 32); God gave the Israelites vineyards they had not planted (Jos. xxiv. 13); Sichemites trample down vineyards (Judg. ix. 27); Samson destroys the vineyards of the Philistines (Judg. xv. 5); Achab kills Naboth to obtain his vineyard (3 Kings xxi. 1–16); vineyards referred to (Ps. lxxvii. 47; lxxix. 9; civ. 33; cvi. 37; Cant. i. 5; ii. 13; vi.–viii.); our Lord's parable of the vineyard (Matt. xx. 1); parable of the laborers in the vineyard (Luke xx. 9; Matt. xxi. 34; Mark xii. 2); mysterious gathering of the vineyard of the earth by the son of man (Apoc. xiv. 18).

VI'PER, a venomous serpent (Job xx. 16; Isai. xxx. 6).

VIR'GIN. Isaias prophesies clearly that the Messias is to be born of a Virgin (Isai. vii. 14); the angel Gabriel announces to the Blessed Virgin Mary that she is to be the mother of the Messias (Luke i. 26); Elizabeth hails her as mother of her Lord (43).

VIRGIN'ITY recommended (Matt. xix. 12; 1 Cor. vii. 25; Apoc. xiv. 4); preferred by St. Paul to marriage (1 Cor. vii. 38, 40); vow of virginity evidently made by the Blessed Virgin (Luke i. 34); the violation of the vow of chastity draws down God's anger (1 Tim. v. 12).



THE LAST COMMUNION OF ST. JEROME, WHO PREPARED THE VULGATE OR REVISED LATIN VERSION OF THE BIBLE.

VIR'GINS. In the slaughter of the Madianites only virgins are spared by God's order (Num. xxi. 18); the virgins of Jabes in Galaad and Silo carried off by the Benjamites (Judg. xii. 21, 23; xxi.); some virgins shut up in the days of the Machabees (2 Mach. iii. 19); our Lord's parable of the wise and the foolish virgins (Matt. xxv. 1–13); virgins prophesying (Acts xxi. 9); virgins who follow the Lamb (Apoc. xiv. 4).

VIR'TUES, one of the choirs of angels (1 Pet. iii. 22).

VIR'TUES OF SOLOMON (2 Paral. ix. 5).

VIR'TUOUS WOMAN, Ruth declared to be (Ruth iii. 11).

VIS'ION, land of. Abraham is ordered to go into the Land of Vision to sacrifice Isaac (Gen. xxii. 2).

VIS'IONS, the most remarkable: Abraham's vision of the destiny of his posterity (Gen. xv. 12, 17); Jacob's vision of the ladder (Gen. xxviii. 12); vision of an angel with whom he wrestles (Gen. xxxii. 24); Joseph's vision of the sheaves of his brethren bowing to his sheaf (xxxvii. 5–9); Pharao's vision of the fat and lean kine, the full and blasted ears (xli.); Nabuchodonosor's vision of a statue of metals and clay (Dan. ii. 31–45); Nabuchodonosor's vision of a tree (iv. 7–14); its interpretation (16–24); Daniel's vision of the four beasts (vii. 1–28); his vision of the ram and the he-goat (viii. 3–27); his vision of an angel (x., xi.); Ezechiel's vision of the four living creatures (Ezech. i. 4–28); vision of the sins of Jerusalem (viii.); vision of the dry bones (xxxvii. 1–14).

VISIT, St. Paul desires to visit the saints (Rom. i. 11; xv. 23, 32; Gal. iv. 20; 1 Thess. ii. 17).

VOCA'TION of the Jewish people in Abraham (Gen. xii.); of the Gentiles instead of the ungrateful Jews (Acts xviii. 6); vocation of the twelve apostles (Matt. x. 2); we are to make our calling (2 Pet. i. 10).

VOICE OF GOD to be hearkened to (Ex. xv. 26; xix. 5; Num. xiv. 22; Deut. v. 25; viii. 20; xiii. 18; xxviii. 1; 1 Kings xii. 15; 4 Kings xviii. 12; Ps. lxxx.; Prov. v. 13; viii. 4; Isai. lxvi. 6–8; Jerem. iii. 13; vii. 29; xxvi. 13); the voice of many waters (Ps. xli. 8; xcii. 3; Apoc. i. 15); voice of one crying in the wilderness (Isai. xl. 3, 6; Matt. iii. 3; Mark i. 2, 3, 4; Luke iii. 4; John i. 23); the voice of ruins (Jer. xlix. 21).

VOW AND PROMISE to be made to God (Gen. xxviii. 20; Lev. xxvii. 2; Num. vi.; xxi. 2; xxx.; Deut. xxiii. 21; Judg. xi. 31; 1 Kings xiv.; 2 Kings xv. 8; Ps. lxxv. 12; Eccles. v. 4; Baruch vi. 34; Matt. xiv. 7; Acts xviii. 18; xxi. 23; xxiii. 12).

VULTURE, a bird of prey (Job xxviii. 7); forbidden as unclean (Lev. xi. 14; Deut. xiv. 13).

WA'FERS used in the divine worship (Ex. xxix. 2, 23); unleavened (Lev. ii. 4; vii. 12; Num. vi. 15).

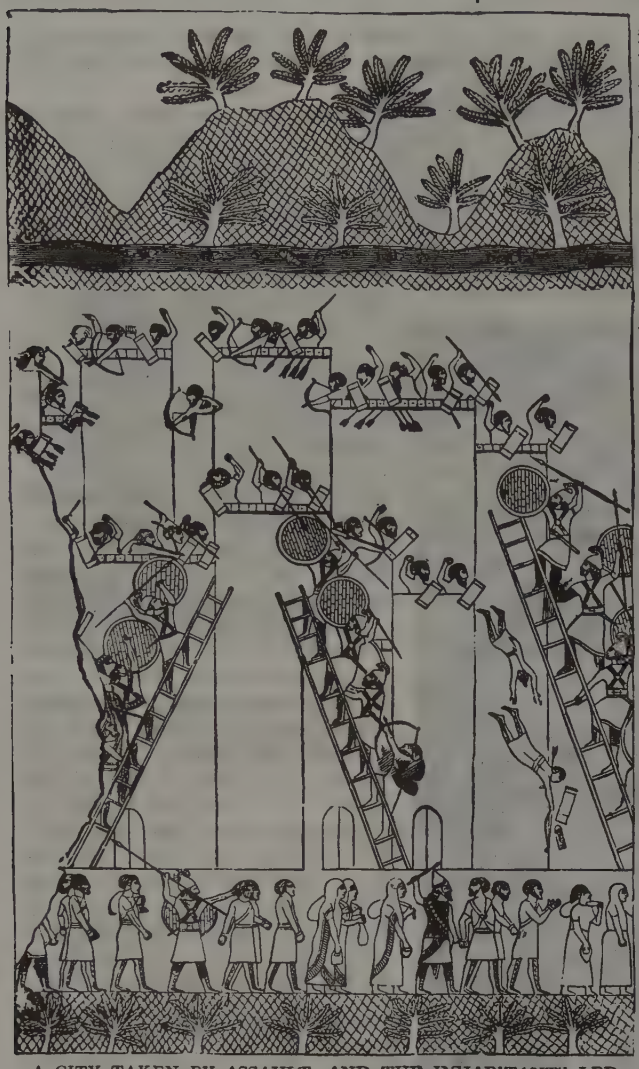
WA'GES of the hired servants not to be detained (Deut. xxiv. 14; Tob. iv. 15); wages promised to the mother of Moses (Ex. ii. 9); wages of a hireling (Deut. xv. 18); illgotten wages not to be offered to God (xxiii. 18); the wages of iniquity (2 Pet. ii. 15).

WALL, St. Paul calls the high-priest a whited wall (Acts xxiii. 3).

WAN'DERING of the Israelites in the desert, its length (Ex. xiii. 17).

WAR, the penalty of sin (Lev. xxvi. 25; Deut. xxviii. 36; Judg. ii. 14; iii. 8; iv. 2; vi. 1; x. 7; xiii.; Isai. v. 25; Jer. v. 15); Abraham makes war in order to rescue Lot (Gen. xiv. 14); Israel makes war to avenge the wrong done a Levite (Judg. xx.);

Josue makes war by order of God (Jos. vi.; vii. 11–viii. 30; x.–xii.); David makes war on the Amalecites (1 Kings xxx.); conduct to be observed in war (Deut. xx. 1–20); prayer offered to God in battle by Moses (Ex. xvii. 8–12); David's trust in God before his combat against Goliath (1 Kings xvii. 45); Asa's prayer to God in war against the Ethiopians (2 Paral. xiv. 11); Josaphat's prayer (xx. 6–12; Ezechias' (xxxii. 20); Judith's prayer (Judith viii.–ix.); prayer of the Machabees (1 Mach. iii. 21; iv. 10; 2 Mach. viii. 16, 19); God fights in behalf of his own (Ex. xiv. 14; Deut. i. 30; iii. 22; 1 Kings xvii. 46; 2 Paral. xx. 15; Ps. xvii. 35; cxliii. 1; Isai. xxx. 15).



A CITY TAKEN BY ASSAULT, AND THE INHABITANTS LED AWAY CAPTIVE. From Kouyunjik. (Layard's Nineveh, ii. 285.)

WARLIKE ENGINES, not to be made of fruit trees (Deut. xx. 19, 20); engines to shoot arrows and great stones (2 Paral. xxvi. 15; 1 Mach. vi. 20); engines to attack walls (1 Mach. v. 30; vi. 31; 2 Mach. xii. 15); on elephants (1 Mach. vi. 37); engines of war (2 Mach. xii. 27).

WARRIORS, names and exploits of the greatest warriors in David's army (2 Kings xxiii. 8–39; 1 Paral. xii. 1–37; xxvii. 2–15).

WASH. Our Lord washes his apostles' feet (John xiii. 5); washing of feet an oriental act of hospitality (Gen. xviii. 4; xix. 2; xxiv. 32; xliii. 24; Luke vii. 44; 1 Tim. v. 10).

WASH. Scruples of Pharisees in regard to washing the hands rebuked (Matt. xv. 2, 20; Mark vii. 2, 3); our Lord washes his disciples' feet (John xiii. 5); Pilate washes his hands to show that he took no part in the death of Christ (Matt. xxvii. 24).

WATCH. The night divided into watches (Ps. lxxxix. 4); the beginning of the watches (Judg. vii. 19; Lam. ii. 19); the second watch, third watch (Luke xii. 38); the fourth watch (Mark vi. 48); the morning watch (Ex. xiv. 24). The shepherds kept the night watch over their flocks (Luke ii. 8); watching vain without God's aid (Ps. cxxvi. 1).

WATCH, our Lord often enjoins on us to watch and pray (Matt. xxiv. 42, 43; xxv. 13; xxvi. 40, 41; Mark xiii. 33, 35; xiv. 37, 38; Luke xii. 37, 39; xxi. 36; 1 Cor. xvi. 13; 1 Pet. v. 8; Apoc. xvi. 15).

WATCHERS, angels so called (Dan. iv. 10, 14).

WATCHING, devotional (Ps. lxii. 2; ci. 8; 2 Cor. vi. 5; xi. 27); in the temple (1 Kings ii. 22; Luke ii. 37; Prov. viii. 34).

WA'TERS, their creation (Gen. i. 2); they are divided (6, 7); the lower waters gathered together and called seas (10); the waters bring forth the creeping creature having life, and the fowl that fly (20); the waters of the sea filled (22); God declares that he will bring the waters of a great flood upon the earth (vi. 17); they burst forth (vii. 11–24); they retire (viii. 3–13); water changed into blood in Egypt (Ex. vii. 17–22; Wis. xi. 7); waters of the Red Sea divided by Moses (xiv. 21–31); waters of the Jordan divided by Josue (Jos. iii. 13–17); by Eliseus (4 Kings ii. 13, 14); made sweet by Moses (Ex. xv. 25); by Eliseus (4 Kings ii. 19–22); Moses makes water flow from a rock (Ex. xvii. 6; Wis. xi. 4). Our Lord changes water into wine, at the wedding feast in Cana, of Galilee (John ii. 1–11); water that washes away the sins of the world (Matt. iii. 16; xxviii. 19; Luke iii. 21; John iii. 5; Ezech. xxxvi. 25; Zach. xiv. 8; Mark i. 4; Col. ii. 12; Heb. x. 22); water walked upon (Matt. xiv. 26; Mark vi. 48); inexhaustible (John iv. 14); many waters signify persecution (Ps. lxviii. 16; cxliii. 7; Cant. viii. 7; Matt. vii. 25; Apoc. xii. 15); water a figure of the knowledge of God, and of the gifts of the Holy Ghost (Isai. xi. 9; xii. 3; xxxiii. 16; xliii. 20; xliv. 3; Ezech. xlvii. 1–12; Zach. xiv. 8).

WAX formed by bees (Ps. xxi. 15; lxvii. 3; xcvi. 5; Mich. i. 4).

WAY. What should be the way of the true faithful (Ps. cxviii. 5; Prov. iii. 6, 17; xvi. 5, 17; Ecclus. v. 12; Isai. xxvi. 7; xxx. 21; xxxiii. 16; xxxv. 8; lx. 3; Jer. xxxi. 21; Osee xiv. 10; 1 Thess. iv. 1; Heb. xii. 13); the Lord guides the way of the just (Tob. iv. 20; Ps. xvi. 5; xxiv. 4; cxviii. 35; Prov. iv. 12, 18; xiii. 6; xvi. 9; xx. 24; Isai. xlviii. 17; Jer. x. 23; Mich. iv. 2); what is the way of the wicked, and the end thereof (Job vi. 18; Ps. i. 6; cxviii. 3; Prov. iv. 19, 27; xii. 15; xiv. 12; xxi. 2; xxii. 5; xxviii. 18; Ecclus. ii. 16; xxi. 11; Isai. lvii. 10; Jer. ii. 36; iv. 18); there is a way which seemeth just to a man, but the end thereof leads to death (Prov. xiv. 12).

WEDDING. The riddle proposed at Samson's wedding (Judg. xiv. 14); wedding and marriage of Esther (Esth. ii. 18); description of a wedding (1 Mach. ix. 37, 39); we are to be like men who wait for their Lord when he shall return from the wedding (Luke xii. 36); we are not to take the first place at a wedding (xiv. 8). See MARRIAGE.

WEIGHTS. False weights and measures forbidden (Deut. xxv. 13, 14).

WEIGHTS AND MEASURES.

10 ghras	make	1 beka	5 dwts.
2 bekas		1 sicle	10 "
60 sicles		1 mna	2 lbs., 6 oz.
50 mnas		1 talent	125 lbs.

HEBREW MEASURE.

4 digits	1 palm	3.6 inches.
3 palms	1 span	10.9 "
2 spans	1 cubit	1 ft. 9.8 "
4 cubits	1 fathom	7 ft. 3.5 "

LONG MEASURE.

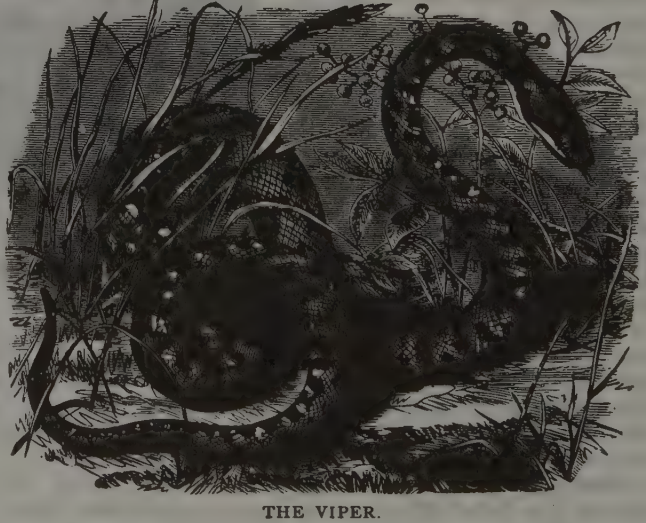
400 cubits	1 stadium or furlong	729.6 feet.
5 furlongs	1 Sabbath-day journ.	3648 "
2 Sabbath-day journ.	1 mile	1 mile, 2016 "
3 miles	1 parasang 4 "	768 "
8 parasangs	1 day's jour. 33 "	864 "

LIQUID MEASURE.

1⅓ caphs	1 log or rebah	.833 pints.
4 logs	1 cabe	3.333 "
3 cabs	1 hin	1 gal., 1 qt.
2 hins	1 satum or measure	2 gal., 3 qts.
3 sata	1 bate or ephi	7 gal., 2 "
3 ephi	1 nebel	22 gal., 2 "
10 ephi	1 core	75 gal.

DRY MEASURE.

20 gachals	1 cabe	2.83 pints.
36 gachals	1 omer	5.1 "
3⅓ gomor	1 satum	1 peck, 1 pt.
3 sata	1 ephi	3 pecks, 1 qt., 1 pt.
5 ephis	1 letech	2 bushels.
2 letech	1 core	4 "



THE VIPER.

COINS.

20 obols	1 sicle	46.19 cents.
60 sicles	1 mna	$27.7
60 mnas	1 talent	$1663.02

WED'DING GARMENT. The man who had not on a wedding garment cast out into exterior darkness (Matt. xxii. 11–13).

WELL OF AGAR (Gen. xxi. 19), dug by Abraham (xxi. 25–30); called Well of Bersabee, or of the Oath (31); Well of the Living and Seeing, where Isaac dwelt (Gen. xxv. 11); Well of Bethlehem (1 Paral. xi. 17); Jacob's well near Samaria, where our Lord converted the Samaritan woman (John iv. 6–12).

WHALE, mentioned by Job (Job vii. 12); by Isaias (Isai. xxvii. 1); swallows the prophet Jonas (Jon. ii. 1–11; Matt. xii. 40).

WHEAT and **COCKLE,** our Lord's parable of the (Matt. xiii. 24).

WHELPS, parable of the lion's whelps (Ezech. xix. 2–9; Nah. ii. 11, 12).

WHIRL'WIND, the Lord answered Job out of a whirlwind (Job xxxviii. 1).

WICK'ED LIFE is worse than death (Ecclus. xxii. 12); the wicked court death (Wis. i. 16); the punishment of the wicked (Wis. v. xvi.; xix.); it is eternal (Matt. iii. 12; xxv. 41, 46; Mark ix. 43–48; Luke iii. 17; 2 Thess. i. 7–9; Jude 6, 7; Apoc. xiv. 10, 11; xx. 10; Isai. xxxiii. 14).

WID'OW of Sarephta entertains and lodges the prophet Elias (3 Kings xvii. 10); our Lord raises to life the son of the widow of Naim (Luke vii. 11–18); our Lord praises the charity of the widow who gave her mites to the temple (Mark xii. 42; Luke xxi. 2); under the law, a brother married the widow of a brother dying without issue (Gen. xxxviii. 8; Deut. xxv. 5, 10); the obligation of assisting widows (Ex. xxii. 22; Deut. xvi. 14; xxiv. 17, 19; xxvi. 12; xxvii. 19; Judith ix. 3; Job xxiv. 3; xxxi. 16; Ecclus. iv. 10; Isai. i. 17; Jer. xxii. 3; Zach. vii. 10; Mal. iii. 5; Matt. xxiii. 14; 1 Tim. v. 3, 16; James i. 27); God will not despise the prayer and complaint of a widow (Ecclus. xxxv. 17); the tears from her cheek go up even to heaven (18); how widows should live and employ their time (1 Tim. v. 3, 9, 16); examples of holy widows: the widow of Sarephta (3 Kings xvii. 10); Judith (Jud. viii. 4); the mother of the Machabees (2 Mach. vii.); Anna (Luke ii. 37); Tabitha or Dorcas (Acts ix. 36, 39).

WILL, the will of God should be the rule of ours (1 Kings iii. 18; 2 Kings x. 12; xv. 20; 1 Mach. iii. 60; Matt. vi. 10; xxvi. 39; Acts xxi. 14; 1 Cor. iv. 19; Heb. vi. 3; James iv. 15); we are to do the will of God in all things (Matt. vii. 21; xii. 50; Mark iii. 35; Rom. xii. 2; Eph. v. 17; Col. i. 19; 1 Thess. iv. 3; 1 John ii. 17); it is the will of God that all men should be saved (Ezech. xviii. 23; John vi. 39; 1 Tim. ii. 4; 2 Pet. iii. 9); God accepts the sincere will for the act desired (2 Kings vii.; Gen. xxii. 16); free will remained in man after and in spite of Adam's fall (Gen. iv. 7; Deut. xxx. 19; Jos. xxiv. 15; Ps. xxiv. 12; Wis. ix. 10; Ecclus. xv. 18; xxxi. 10; 1 Cor. iii. 8; vii. 37); the will of man co-operates with the grace of God (1 Kings vii. 3; 2 Paral. xii. 12; Ps. ix. 17; lxi. 13; Prov. xvi. 1, 5, 9; Ecclus. ii. 20; Isai. i. 16; xl. 3; xlvi. 8; lv. 6, 7; Jer. iii. 1–22; iv. 3–14; xxv. 5; xxvi. 13; Ezech. xviii. 21–32; Zach. i. 3; Mal. iii. 7; Matt. vi. 23; xi. 21; John vi. 37; Acts iii. 19; viii. 22; ix. 6; Rom. x. 13; 1 Cor. iii. 9; xv. 10; 2 Cor. vii. 1; Eph. v. 14; Phil. ii. 12, 13; iv. 13; Col. i. 29; iii. 10; 1 Tim. iv. 16; 2 Tim. ii. 21; Heb. iv. 16; xii. 12; James iv. 8; 1 Pet. i. 22; 1 John iii. 3; Apoc. iii. 20).



EASTERN WINDOW AND CASEMENT.

WIL'LOW, a tree; willows of the brook (Lev. xxiii. 40; Job xl. 17; Isai. xliv. 4); torrent of the willows (Isai. xv. 7); willows of Babylon (Ps. cxxxvi. 2).

WIN'DOWS (Cant. ii. 9; Judg. v. 28; Prov. vii. 6).

WINDS, the east wind (Job i. 19); the north wind (Ecclus. xliii. 22; Prov. xxv. 23); the east northeast wind (*Euro Aquilo*), (Acts xxvii. 14); the west wind (Ex. x. 19); the south wind (Ezech. xxvii. 26; Acts xxvii. 13); a burning wind (Gen. xli. 27; Ex. x. 13; Job xxvii. 21; Jer. iv. 11; xviii. 17; Ezech. xvii. 10; xix. 12; Osee xiii. 15; Agg. ii. 18); the four winds (Ez. xxxvii. 9; xlii. 20; Dan. vii. 2; viii. 8; xi. 4; Zach. ii. 6; vi. 5; Matt. xxiv. 31; Apoc. vii. 1); the wings of the wind (2 Kings xxii. 11); the winds and the sea obey our Lord (Matt. viii. 26, 27; Mark iv. 39, 40; Luke viii. 24, 25).

WINE, first recorded to have been made by Noe (Gen. ix. 21); Jewish priests forbidden to use (Lev. x. 9); Nazarites forbidden (Num. vi. 3); Rechabites forbidden by their founder, Jonadab (Jer. xxxv. 6); cautions as to the use of wine (Prov. xx. 1; xxi. 17; xxiii. 20, 31; Ecclus. xix. 2; xxxi. 38; Joel i. 5); the use of wine in moderation not forbidden (Ecclus. xxxi. 32, 35; 2 Mach. xv. 40; John ii. 3; 1 Tim. v. 13); use of wine in the worship of God (Ex. xxix. 40; Num. xv. 5); used in the institution of the holy Eucharist (Matt. xxvi. 27; Mark xiv. 23; Luke xxii. 20; 1 Cor. xi. 25); wine of the wrath of God (Jer. xxv. 15; Apoc. xiv. 10; xvi. 19; xix. 15); wine of Libanus (Osee xiv. 8); wine which maketh virgins to spring forth (Zach. ix. 17); water changed into wine by our Lord (John ii. 1–11).

WINE-PRESS, used in crushing the grapes to make wine (Num. xviii. 27; Deut. xv. 14; xvi. 13; Judg. vi. 11; vii. 25; 4 Kings vi. 27; 2 Esd. xiii. 15; Job xxiv. 11); the word is used in a figurative sense (Isai. lxiii. 3; Matt. xxi. 33; Apoc. xix. 15).

WIN'TER, one of the seasons (Gen. viii. 22); a season of rain (Job xxxvii. 6); its departure (Cant. ii. 11); our Lord directs his disciples to pray that their flight from Jerusalem be not in winter (Matt. xxiv. 20; Mark xiii. 18).



WASHING OF HANDS IN THE EAST.



WINE-PRESS.

WIS'DOM, one of the canonical books of the Old Testament, written by Jesus, the son of Sirach (Wis.)

WIS'DOM. Divine wisdom, its origin, properties (Deut. iv. 6; xxxiv. 9; Job xxviii. 20; xxxii. 7; Eccles. vii. 12; ix. 13; Wis. vi., vii., viii., ix., x., xi., xii.; Ecclus. i., iii.; iv. 12, 29; xxi. 13; xxiv.; xxxix. 1–14; Luke xxi. 15; Rom. x. 33; 1 Cor. i. 17; ii. 6, 10; iii. 19; Col. ii. 3; James i. 5; iii. 15); human wisdom rejected by God (1 Cor. i. 19); Jesus Christ our wisdom (1 Cor. i. 30); the wisdom of the philosophers exposed by St. Paul in the crimes they perpetrated (Rom. i. 21–24; iii.); wisdom granted to Solomon to other gifts (3 Kings iii.); our faith not to rest on human wisdom, but on the power of God (1 Cor. ii. 5); the foolishness of God is wiser than man (1 Cor. i. 25); the wisdom of the flesh is an enemy of God (Rom. viii. 7).

WISE MEN came from the East to Jerusalem when Jesus was born in Bethlehem (Matt. ii. 1); saying that they had seen his star in the East, and had come to adore him (2); Herod inquired the time of the appearing of the star (7); and sent them to Bethlehem, as the chief priests and scribes said that Christ was to be born there (3, 4); the star went before them till it stood over where the child was, they entered and adored him, offering gifts (9–11); warned in sleep they returned to their country by another way (12).

WITCH OF ENDOR, evokes Samuel by order of Saul (1 Kings xxviii. 15; Ecclus. xlvi. 23); a pythonical girl delivered from the devil by St. Paul (Acts xvi. 18).

WIT'NESS. False witness forbidden (Ex. xx. 16; Prov. vi. 16, 19; xix. 5, 9, 28; xxi. 28; xxv. 18).

WIT'NESSES. Two witnesses required (Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19).

WIZ'ARD. The Jews forbidden to go aside after wizards (Lev. xix. 31).

WO. Why God menaces men and kingdoms with wo (Joel i. 15; Amos v. 18; Apoc. viii. 13; wo to Moab (Num. xxi. 29; Jer. xlviii.); wo to him that is alone (Eccles. iv. 10); wo to the land whose king is a child (Eccles. x. 16); wo to the Jews, the sinful nation (Ecclus. xli. 11; Isai. i. 4, 24; xvii. 12; xxiv. 16; xxix.–xxxi.; xlv. 10; Jer. xiii. 27; Ezech. ii. 9; xvi. 23; Osee vii. 13; Mich. ii. 1; Soph. ii. 5; iii. 1); wo to him who is hardened in evil (Isai. iii. 9, 11); to those who seek only to lay up goods (v. 8, 18; Amos vi. 1; Hab. ii. 6–12; Luke vi. 24); wo to him who speaks not when he should (Isai. vi. 5; 1 Cor. ix. 16); wo to unjust judges (Isai. x. 1; Jer. xxii. 13); wo to Ethiopia (Isai. xviii. 1); wo to the proud and the drunkard (xxviii. 1); wo to Sennacherib (xxxiii.); wo to pastors (Jer. xxiii.; Ezech. xxxiv. 2); to false prophets (Ezech. xiii. 3, 18; Jude 11); wo to Egypt (Ezech. xxx.); wo to Ninive (Nah. iii. 1); wo to the double heart (Ecclus. ii. 14); wo to impenitent cities (Matt. xi. 21); wo to him who gives scandal (xviii. 7); wo to the world on account of scandal (xviii. 7); wo to the scribes and Pharisees (xxiii. 13); wo to Babylon (Apoc. xviii. 10).

WOLF, its ferocity (Gen. xlix. 27; Ezech. xxii. 27; Hab. i. 8; Matt. vii. 15); its nocturnal habits (Jer. v. 6; Soph. iii. 3; Hab. i. 8); attacking sheep and lambs (Matt. x. 16; Luke x. 3; John x. 12); under the Messias the wolf shall lie down with the lamb (Isai. xi. 6; lxv. 25); cruel persecutors compared to wolves (Matt. x. 16; Acts xx. 29).

WOLF IN SHEEP'S CLOTHING, a well-known apologue, cited Matt. vii. 15.

WOM'AN. Eve, the first woman, formed from a rib taken from the side of Adam (Gen. ii. 22); created for him (1 Cor. xi. 9); subject to man (Gen. iii. 16; Eph. v. 22); seduced by the serpent (Gen. iii. 1–6); leads man to sin (6); under the Jewish law a woman could not make a vow without her husband's consent (Num. xxx. 13); forbidden to wear the dress of a man (Deut. xxii. 5); duties of a married woman (Tob. x. 13; 1 Cor. vii.; 1 Tim. iii. 11; v. 10; Tit. ii. 3, 4); her modesty elevates her in glory (Prov. xi. 16); vigilance renders her the crown of her husband (xii. 4); woman to have her head covered in prayer (1 Cor. xi. 5); to listen in silence (1 Tim. ii. 11); captive women and strange women sent away (1 Esd. x.)

WOM'AN (individuals), a woman condemned to have her hand cut off (Deut. xxv. 11); a wise woman saves Abela, and causes Seba to be beheaded (2 Kings xx. 16–22); Respha watches the bodies of her sons (2 Kings xxi. 8, 10); Debbora judges Israel and defeats Sisara (Judges iv.); Jahel, wife of Haber, kills Sisara with a nail (iv. 21); Abimelech killed by a woman (ix. 53); Judith slays Holofernes (Judith xiii. 10); Esther saves the Jewish nation (Esth.); women endowed with the spirit of prophecy: Mary, sister of Aaron (Ex. xv. 20); Holda (4 Kings xxii. 14); Anna (Luke ii. 36); the daughters of St. Philip (Acts xxi. 9); our Lord converts the Samaritan woman (John iv. 7); cures the daughter of the Syrophœnician woman (Mark vii. 26); the woman with the issue of blood (Matt. ix. 20); pardons the sinful woman (Luke vii. 48); the woman taken in adultery (John viii. 11). Woman in visions: woman seated in the midst of a vessel (Zach. v. 7); woman pursued by a dragon (Apoc. xii. 13); woman seated on a beast (xvii. 3).

WON'DERFUL WORKS OF GOD (Acts ii. 11; 1 Paral. xvi. 12; Tob. xii. 20, 22; Job xxxvii. 14; Ps. xxxix. 6; cxliv. 5).

WON'DERS, miracles (Ex. iii. 20; xv. 11; Jos. iii. 5; Judg. xiii. 19; 1 Paral. xvi. 9, 12, 24; 2 Esd. ix. 17; Ps. lxxxviii. 6, etc.; Dan. vi. 27; xiv. 42; Matt. xxi. 15; Luke v. 26; Mark xiii. 22; John iv. 48).

WORD. Jesus Christ, the Word of the Father, made flesh (John i. 14).

WORD OF GOD. We should always have it before our eyes (Deut. iv. 1; vi. 6, 17; xi. 18; Num. xv. 39; Ps. i. 2; Prov. iii. 1; iv. 1; vi. 20; vii. 1); we are not to depart from the Word of God (Deut. v. 32; xxviii. 1; Jos. i. 7; xxiii. 6; Prov. iv. 27; Isai. xxx. 21); the Word of God to be heard and practised (Deut. v. 1, 27; vi. 1; xxxi. 12; Isai. xxix. 13; Ezech. xxxiii. 31; Matt. v. 19; vii. 24; xv. 8; xix. 20; Luke vi. 47; xi. 28; xii. 47; John xiii. 17; Heb. iv. 2; James i. 22); contempt of the Word of God punished (3 Kings xiv. 10; 4 Kings xvii. 14, 19; 2 Paral. xxx. 6, 10; xxxvi. 15; Prov. i. 24, 28; xxviii. 9; Isai. xxviii. 14; xxx. 9, 14; lxv. 11; lxvi. 4; Jer. ii. 5; v. 12, 22; vii. 13; xvi. 9; xix.; xxv. 4; Ezech. xxxiii. 31; Matt. x. 14; xi. 20; Luke x. 10; Acts xiii. 45; xvii. 6; Rom. i. 20, 32; 2 Thess. ii. 10; Heb. ii. 3); the word of God remains forever (Num. xxiii. 19; Tob. xiv. 6; Ps. xxxii. 11; cxvi. 2; cxviii. 89; Isai. xl. 8; li. 6; liv. 10; Matt. v. 18; xxiv. 35; Mark xiii. 31; Luke xvi. 17; xxi. 32; 1 Pet. i. 25); its efficacy (Gen. i.; Ps. xxxii. 9; Job xxxviii. 11; Isai. xxvi. 12; lv. 11; Matt. viii. 13, 26; Mark i. 27; Luke v. 13, 24; viii. 24; xviii. 42); the word of God is the nourishment of the soul (Deut. viii. 3; Wis. xvi. 26; Jer. xv. 16; Ezech. iii. 3; Matt. iv. 4; Luke iv. 4); the word of God is precious (1 Kings iii. 1; Ps. xviii. 11; Prov. iii. 15; Wis. vii. 9); compared to a sword (Isai. xi. 4; xxvii. 1; xxxi. 8; xlix. 2; lxvi. 16; Eph. vi. 17; Heb. iv. 12; Apoc. i. 16; xix. 15).

WORK'MEN, appointed by God himself for the construction of the tabernacle (Ex. xxxv. 30, 34); inspiration given them (31, 35); special laws for the payment of workmen (Deut. xxiv. 14; 3 Kings v. 6; Tob. iv. 15).

WORKS. Good works have merit, and will be rewarded (Gen. iv. 7; Ps. cxviii. 112; Prov. xi. 18; Ecclus. xxxvi. 18; li. 30, 38; Matt. v. 12; x. 42; xvi. 27; xxv. 34; Rom. ii. 6; 1 Cor. xv. 29; 2 Cor. v. 10; 2 Tim. iv. 8; Heb. vi. 10; x. 35; xi. 26; James ii. 24; Apoc. xx. 13; xxii. 7); good works agreeable to God and merit reward (Gen. iv. 4, 7; v. 24; vi. 8, 9; viii. 20, 21; xx. 7; xxii. 16; xxvi. 4, 5; xxix. 32; Ex. i. 20; xx., xxiii. 22, 25; Lev. xi. 43–45); it is not forbidden to do good works for the sake of the reward (Ps. cxviii. 112; Matt. v. 12; 2 Tim. iv. 8; Heb. xi. 26); man does not sin in all his works (2 Pet. i. 10; 1 John iii. 6, 9; v. 18); God regards as done to himself the good works done to our neighbor (Isai. xxxvii. 23; Jer. i. 19); evil works displease God, and deserve punishment (Gen. iii. 11; iv. 7; vi. 3–6; vii. 4; ix. 6; xi. 4; xvii. 14; xviii. 20; xix. 11, 24–26; xx. 3; xlii. 21; xliv. 16; Ex. iii. 9; vii., xii., xiv., xx., xxi., xxii.; xxxi. 13; xxxii.; Lev. xi. 44); men will be judged according to their works (Apoc. xx. 12).

WORLD created (Gen. i., ii.); overwhelmed by the deluge (vii. 21); condemned by Christ on account of its scandals (Matt. xviii. 7; John xii. 31; xv. 18; xvi. 8, 11); its end foretold by our Lord (Matt. xxiv. 29; Luke xxi. 9); the time hidden from us (Mark xiii. 32).

WORM. Manna kept over became full of worms (Ex. xvi. 20); vineyards wasted by worms as a punishment (Deut. xxviii. 39); bodies consumed by worms (Job xxi. 26; xxiv. 20; Isai. li. 8); the worm of the sinner shall not die (Is. lxvi. 24; Mark ix. 43–47; Ecclus. vii. 19); Herod devoured by worms (Acts xii. 23); worm used as a term of humility (Ps. xxi. 7; Isai. xli. 14).

WORM'WOOD. The harlot's end is as bitter as wormwood (Prov. v. 4); God threatens to feed his people with wormwood (Jerem. ix. 15; xxiii. 15; Lam. iii. 15, 19); a star called wormwood falls from heaven, and waters become wormwood (Apoc. viii. 10, 11).

WOR'SHIP OF GOD. Besides the exterior act, God requires the affection of the heart (Deut. v. 32; vi. 5; x. 12; xxvi. 16; xxviii. 47; xxx. 2; Jos. xxii. 5; 1 Kings xii. 20; Ecclus. vii. 31; Isai. xxix. 13; John iv. 23); God requires an exterior worship, adoration and service rendered to himself (Gen. iv. 3–5; viii. 20; Ex. xxiv. 5; xxv.–xxxi.; xxxvi.–xl.; Lev. i.–ix.); and forbids such adoration of false gods or idols (Ex. xx. 3–5; Deut. v. 9); or worship of himself in a form not appointed (John iv. 22).

WOR'SHIPPER. The city of Ephesus called a worshipper of Diana (Acts xix. 35).

WRANG'LING to be avoided as contrary to charity (2 Tim. ii. 24; Tit. iii. 9).

WRATH OF GOD on him that believeth not in the Son (John iii. 36).

WREST'LING, Jacob's mysterious wrestling with an angel (Gen. xxxii. 24).

WRITE, WRITING, Moses commanded to write in a book (Ex. xvii. 14); God writes the commandments on tables of stone (xxiv. 12; Deut. ix.

10); the law to be written on stone (xxvii. 8); writing on plates of lead (Job xix. 23, 24); on wood (Ez. xxxvii. 20); on writing table or tablet (Luke i. 63); an altar at Athens, on which was written: "To the Unknown God" (Acts xvii. 23); St. John commanded to write what he had seen (Apoc. i. 19); he wrote the gospel, and his testimony is true (John xxi. 24); he is commanded to write to the seven churches (Apoc. ii. 1–22); Jesus writes on the ground (John viii. 6, 8); the apostles did not write all things (John xxi. 25; 1 Cor. xi. 34; 2 Thess. ii. 14; 2 John 12; 3 John 13); the gospel written that you may believe that Jesus is the Christ, the Son of God (John xx. 31); written not with ink, but with the Spirit of the living God, on the fleshy tables of the heart (2 Cor. iii. 2).

XAN'THICUS, a month, referred to, 2 Mach. xi. 30–38.

XER'XES, king of Persia, not named, but is the fourth king spoken of in the prophecy of Daniel (Dan. xi. 2); his war against Greece (2).

YEA. Let your speech be: yea, yea (James v. 12).

YEAR, the beginning of the Jewish year (Ex. xii. 2; Lev. xxiii. 5); the months of the Jewish Ecclesiastical year, beginning in March: Nisan, Jiar, Sivan, Thammuz, Ab, Elul, Tizri, Marschebhon, Casleu, Thebet, Sebat or Sabat, Adar. Of the civil year, beginning in September: Tizri, Marschevan, Casleu, Thebet, Sebat, Adar, Nisan, Jiar, Sivan, Thammuz, Ab, Elul. Feasts of the Jewish year: Pasch, 14, 15 Nisan; Pentecost or Feast of Weeks, fifty days after the Pasch; Feast of Trumpets, 1 Tizri; Feast of Expiation, 10 Tizri; Feast of Tabernacles, 15 Tizri; Feast of Phurim or the Lots, 14, 15 Adar; Feast of the Dedication of the Temple or Encœnia, 25 Casleu.

YEAR OF JUBILEE (Lev. xxv. 10).

YES'TERDAY. A thousand years in God's sight are but as yesterday (Ps. lxxxix. 4); Jesus Christ yesterday, and to-day, and to-morrow (Heb. xiii. 8).

YOKE, used metaphorically. An iron yoke upon thy neck (Deut. xxviii. 48; Jer. xxviii. 14); used in this sense in 3 Kings xii. 4, 9–11; Isai. ix. 4; Jer. v. 5; xxviii. 11; yoke used on animals (Num. xix. 2; Deut. xxi. 3; 2 Kings xxiv. 22); in the sense of authority or law (Judg. xix. 22; 3 Kings xii. 4; 2 Paral. x.; Ecclus. li. 34; Lam. iii. 27); our Lord declares his yoke to be easy (Matt. xi. 29, 30; 1 John v. 3); in the sense of a pair of oxen (Job i. 3; xlii. 12; 1 Kings xiv. 14; Luke xiv. 19); metaphorically of marriage: Bear not the yoke with (2 Cor. vi. 14).

YOUTH. We are to serve God from our youth (Ps. lxx. 5, 17; Prov. xxii. 6; Eccles. xi. 9; xii. 1; Wis. viii. 2; Ecclus. vi. 18; xxx. 12; xlvii. 15; Matt. xix. 20; Luke xviii. 21; Lam. iii. 27; 1 Tim. iv. 14); the sins of youth (Job xiii. 26; xx. 11; Ps. xxiv. 7).

YOUNG. The young should cultivate silence (Ecclus. xxxii. 10); fortitude in young men (2 Mach. vi. 28; vii.); young men to be subject to the ancients (1 Pet. v. 5); St. John expressly addresses young men (1 John ii. 13).

ZABADI'A, son of Asael, grand-nephew of David, and one of his generals (1 Paral. xxvii. 7).

ZABADE'ANS, an Arabian tribe defeated by Jonathan Machabeus (1 Mach. xii. 31).

ZAB'DI, grandfather of Achan (Jos. vii. 17, 18). In many Catholic Bibles there is an omission here.

ZAB'DIEL, father of one of David's champions (1 Paral. xxvi. 2).

ZAB'DIEL, leads back some from the captivity (2 Esd. ii. 14).

ZAB'DIEL, the Arabian, killed Alexander Bales, who had fled to him for protection, and sent his head to Ptolemee Philometor, king of Egypt (1 Mach. xi. 17).

ZAB'UD, son of Nathan, an officer of king Solomon (3 Kings iv. 5).

ZAB'ULON, sixth son of Jacob and Lia, born 1748 B. C. (Gen. xxx. 20; 1 Paral. ii. 1); his sons were Sared, Elon, and Jahelel (Gen. xlvi. 14); Jacob blessing him before his death said: "Zabulon shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon (Gen. xlix. 13).

ZAB'ULON, tribe of, descended from Zabulon. When it left Egypt its prince was Eliab, son of Helon (Num. i. 9; ii. 7; x. 16); and it numbered 57,400 men able to go to war (i. 31); they formed part of the camp of Juda, on the east side (ii. 7, 8); their offerings for the tabernacle (vii. 24–29); its representative among those sent to view the Promised Land, was Geddiel, son of Sodi (xiii. 11); in the census at Settim they numbered 60,500 (xxvi. 26, 27); Elisaphan was chosen for Zabulon, to divide the land (xxxiv. 25); it was one of the tribes that stood on Hebal to curse (Deut. xxvii. 13); in blessing the tribes Moses said: "Rejoice, O Zabulon, in thy going out" (xxxiii. 18); in dividing the third lot fell to Zabulon (Jos. xix. 10–16); it destroyed not the inhabitants of Cetron and Naalol (Judg. i. 30); they, with the tribe of Nephthali, under Barac, defeated Sisara (iv. 6–22); it furnished leaders of the army (v. 14); respond to the call of Gedeon (vi. 35); Ahialon, one of the judges, was of Zabulon (xii. 11, 12); fifty thousand join David's army (1 Paral. xii. 33); revolt from Roboam to form kingdom of Israel (3 Kings xii. 20); a few only went to Jerusalem to celebrate the pasch under king Ezechias (2 Paral. xxx. 10, 11); carried away captive (4 Kings xv. 29; xvii. 6).

ZAB'ULON, a city (Jos. xix. 27); Ahialon was buried there (Judg. xii. 12).

ZACHARI'AS, son of Barachias, grandson of Iddo (1 Esd. v. 1; vi. 13), one of the twelve minor prophets. He was a priest, and with Aggeus labored to restore religion after the captivity (1 Esd. vi. 14); his vision of the four horns (Zach. i. 18, 19); on Jerusalem (ii. 2); of the two candlesticks (iv. 2); of the winged book (v. 2); of the four chariots (vi. 1); of the winged woman (vii. 9); of the Messias (the Orient) (iii. 8; vi. 12; ix. 9; xiv.)

ZACHARI'AS, one of the canonical books of the Old Testament (Zach.)

ZACHARI'AS, king of Israel, succeeded his father Jeroboam II., 772 B. C. (4 Kings xiv. 29); he continued the wicked career of his predecessors, but after six months was struck publicly and killed by Sellum, who conspired against him (xv. 9); with him ended the fourth generation prophesied to the house of Jehu (12).

ZACHARI'AS, the high-priest, the son of Joiada. When Joas fell into idolatry, the Spirit of the Lord came upon Zacharias, and he publicly rebuked the people (2 Paral. xxiv. 20); Joas, unmindful of what he owed to Joiada, ordered him to be put to death (22), and he was stoned in the court of the temple (21); his dying words were: "The Lord see and require it" (22).

ZACHARI'AS, one of the princes of Ruben (1 Paral. v. 7).

ZACHARI'AS, a prince sent by king Josaphat to teach in the cities of Juda (2 Paral. xvii. 7).

ZACHARI'AS understood and saw God (2 Paral. xxvi. 5).

ZACHARI'AS, a priest next to Helcias, in the days of Josias (2 Paral. xxxv. 8).

ZACHARI'AS, son of Barachias, called by Isaias as a faithful witness (Isai. viii. 2).

ZACHARI'AS, son of Barachias, killed by the Jews between the temple and the altar (Matt. xxiii. 35; Luke xi. 51). There is much uncertainty as to the person intended, whether the prophet or the one mentioned by Isaias, while many think him to be the son of Joiada.

ZACH'ARY, priest of the course of Abia, husband of St. Elizabeth, and father of St. John the Baptist (Luke i. 5); while offering incense in the temple, the angel Gabriel announced to him that he was to have a son, to be named John, who was to go before the Lord in the spirit of Elias (9–18); he was struck dumb for his incredulity (18–22); on writing his name John he recovered his speech (63, 64), and uttered the canticle *Benedictus* (68–79).

ZACH'EUS, a corrupt officer of Judas Machabeus (2 Mach. x. 19).

ZACH'EUS, a rich man, chief of the publicans at Jericho (Luke xix. 1, 2); being short, but anxious to see our Lord, he climbed a tree. Our Lord bade him come down, as he would abide with him (3–6); some murmured, but Zacheus promised half his goods to the poor, and full restitution to all whom he had wronged (8); our Lord declared that salvation had come to his house (9).

ZAM'BRI, son of Salu, and prince of the tribe of Simeon, slain by Phinees the priest, while sinning with Cozbi, a Madianite (Num. xxv. 14).

ZAM'BRI, captain of half the horsemen of Ela, king of Israel, killed that monarch while drunk in the house of Arsa, governor of Thersa, 930 B. C. (3 Kings xvi. 10; 4 Kings ix. 31); he reigned only seven days (3 Kings xvi. 15); the army at Gebbethon made Amri king, and Zambri, besieged in Thersa, burnt himself in the palace (16–18).

ZAM'BRI, a country mentioned by Jeremias in connexion with Persia and Media (Jer. xxv. 25).

ZAM'RAM, oldest son of Abraham by Cetura (Gen. xxv. 2).

ZANO'E, a city of Juda (Jos. xv.; 2 Esd. iii.)

ZA'RA, grandson of Esau (Gen. xxxvi. 13).

ZA'RA, son of Juda (Gen. xxxviii. 28, 30).

ZA'RA, son of Simeon (Num. xxvi. 13).

ZA'RA, king of Ethiopia (2 Paral. xiv. 9); he attacked Asa, king of Juda, with an army of a million men, but was utterly defeated in the vale of Sophata, near Maresa, 941 B. C. (2 Paral. xiv. 9–15).

ZA'RED, a torrent (Num. xxi. 21).

ZA'RES, wife of Aman, advised her husband to put Mardochai to death (Esth. v. 10, 14).

ZEAL of the sons of Jacob to avenge the deflowering of their sister Dina (Gen. xxxiv. 2, 25, 27); of Moses against the worshippers of the golden calf (Ex. xxxii. 19, 27); of Phinees, against immorality (Num. xxv. 7); of the tribes of Israel, occasioned by the wrong done the Levite (Judg. xx.); of Saul against the Ammonites (1 Kings xi. 6); of Samuel against Saul (xv. 32); of Elias against the prophets of Baal (3 Kings xviii. 40); of Elias against Israel (xix. 10); of Jehu against the house of Achab and the worshippers of Baal (4 Kings x.); of Mathathias (1 Mach. ii. 24); of our Lord against those who profaned the temple (Matt. xxi. 12).

ZEB and **OREB**, princes of Madian, taken by the tribe of Ephraim, and put to death, Zeb in the

press of Zeb, and Oreb in the rock of Oreb (Judg. vii. 24, 25).

ZEB'EDEE, husband of Salome, and father of the apostle St. James and St. John (Matt. iv. 21; x. 3; xx. 20; xxvi. 37; xxvii. 56; Mark x. 35; Luke v. 10; John xxi. 2).

ZEB'EE, king of the Madianites. He and Salmana opposed Gedeon (Jos. viii. 5–10); fled and are pursued (12); they had slain Gedeon's brothers on Thabor (18); he slew them (21).

ZEB'IDA, mother of Joachim, king of Juda. She was daughter to Phadaia, of Ruma (4 Kings xxiii. 36).

ZE'BUL, made governor of Sichem, by Abimelech (Judges ix. 28); he informed Abimelech of Gaal's revolt (31) and drove Gaal out of the city (41).

ZECH'RI, a powerful man of the tribe of Ephraim, under Phacee, king of Israel, slew Maasias, son of Achaz, king of Juda, with Ezrica, governor of the palace, and Elcana, who was next to the king (2 Paral. xxviii. 7).

ZELO'TES or **CANANEUS,** a surname of the apostle St. Simon (Luke vi. 15; Acts i. 13).

ZEL'PHA, hand-maid of Lia, given to Jacob by Lia, and bears him Gad and Aser (Gen. xxx. 9–13; xlvi. 16–18).

ZE'NAS, a lawyer and disciple of St. Paul. The apostle asks Titus to send Zenas to him (Tit. iii. 13).

ZEPHRO'NA, a city north of the Promised Land (Num. xxxiv. 9).

ZETHU'A, leads back 940 Jews from the captivity (1 Esd. ii. 8).

ZI'O, second month of the Jewish Ecclesiastical year (3 Kings vi. 1).



THE ANGELS OF THE APOCALYPSE WITH THE VIALS.

ZIPH, a city in the tribe of Juda (Jos. xv. 24); apparently named after Ziph, son of Jalaleel (1 Paral. iv. 16).

ZI'ZA, son of Roboam, king of Juda, by Maacha (2 Paral. xi. 20).

ZO'HELETH. Adonias gave a banquet at the stone of Zoheleth, near the fountain Rogel (3 Kings i. 9).

ZOMZOMIM, ancient gigantic inhabitants of the country of the Ammonites (Deut. ii. 20).

ZO'OM, son of Roboam by Abihail, daughter of Eliab (2 Paral. xi. 19).

ZORO'BABEL, son of Salathiel, of the royal race of David (2 Esd. xii. 1; Matt. i. 13; Luke iii. 27); or he may have been the son of Phadaia (1 Paral. iii. 19); and grandson of Salathiel. Cyrus delivered to him the sacred vessels of the temple (1 Esd. i. 11); and he was prince of those who returned (ii. 2; iii. 8; v. 2); he laid the foundations of the temple (1 Esd. iii. 8, 9; Zach. iv. 9); and restored the worship of God, and the accustomed sacrifices. After the interruption of the work the prophets Aggeus and Zacharius were inspired to encourage Zorobabel to continue the work (Agg. i. 1; ii. 3; Zach. iv. 6, 7; 1 Esd. v. 1–3); Zacharias had a vision of two olive trees by the golden candlestick, supplying the lamps with oil, and was told by the angel that they were Zorobabel and the high-priest Jesus (Zach. iv. 6–8). Zorobabel had seven sons, Mosollam, Hananias, Hasaba, Ohol, Barachias, Hasadias, and Josabhesed, and one daughter, Salomith (1 Paral. iii. 19); one of these sons is called by St. Matthew Abiud (Matt. i. 13); and by St. Luke, Resa (iii. 27).

ZU'ZIM, giants beyond the Jordan conquered by Chodorlahomor (Gen. xiv. 5).

A COMPREHENSIVE HISTORY
OF THE BOOKS OF
THE HOLY CATHOLIC BIBLE,
WRITTEN EXPRESSLY FOR THIS EDITION

BY

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The Whole Beautifully Illustrated with Appropriate and Select Scripture Subjects.

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INTRODUCTORY.

MOST dear to the hearts of children in a family blessed with the best of parents and brought up to the practice of all that is most ennobling, is every monument of the dead or absent father's love.

Were it so to happen that such a father, whose whole life had been one of self-sacrifice and incomparable devotion to the interest of his dear ones, should bequeath them in dying, not only a share forever in his wealth and honor, but his last will and testament to be kept continually before their eyes in the home he had created for them—how would they not reverence this ever-present memorial of their worshipped parent's loving care? How would they not, in perusing every line and word of this last declaration of a father's tender forethought, find their own hearts moved by its undying eloquence—as if a hidden fire lived in each word to warn their own souls to gratitude, to generosity, and to all nobleness of life? This is precisely what we have in that Book of books, the BIBLE.* What we know of God's dealings with man proves Him to be much more of the parent than of the lord and master. Indeed when the Son came down in person to redeem and to teach the world, He taught us to call the Infinite God, with whom He is eternally one in the unity of the Godhead, by the sweet and endearing name of FATHER.

This was only restoring the supernatural relation which existed between God and man from the beginning of the latter's creation. For it is a doctrine of the Catholic faith, that Adam was raised by his all-bountiful Creator to the divine rank of adopted child of God. This rank with its privileges and prospective glory Adam forfeited by his sin; and this rank Christ, the Second Adam, restored to us, thus repairing the ruin caused by our first parent.

And because the Heavenly Father's purpose was, from the beginning, to raise us all up in Christ to the dignity from which we had fallen in Adam, therefore His wisdom provided means by which Adam and his descendants could still recover a claim to their lost rank and inheritance. A Saviour was promised them in Christ; and they were required to believe in that Saviour, to hold fast to that promise, to profess that faith openly, and fulfil all the other conditions required by their Divine Benefactor as distinguishing those who were to have a share with the future Redeemer and Restorer.

This new covenant or testament, made by our merciful Father between Himself and Adam with his posterity, was preserved and cherished among the descendants of Seth, who were, in view of their living faith in the one true God and the promised Saviour, called 'the Sons of God" in the midst of a sinful world. It was this same living faith that saved Noe and his sons from the flood which swept their guilty brethren off the face of the earth. And when they came forth from the Ark, or ship, in which the hand of God had guarded them, their Preserver renewed His covenant with them, and once more enjoined, with increased solemnity, the duty of holding on invincibly to the Faith of Adam, of Abel, of Seth, and of Henoch.

When, in the course of time, the great bulk of mankind, now spread over the earth, forgot God and the faith in His most merciful Promise, Abraham was raised up as Noe had been to keep that faith alive in his family and descendants. To that family, become a people—God's own chosen people—the covenant was renewed more solemnly than ever before on Mount Sinai; and Moses, the deliverer and guide of that people, was inspired to write, for the instruction of all future time, the story of the creation of the world, of man's origin, of his elevation and fall, and of the Promise thus successively committed, like God's will and testament, to Adam, to Seth, to Noe, to Abraham, and to Moses in behalf of our fallen and disinherited race.

To the five books (Pentateuch) left us by Moses others were added age after age, completing the story of God's dealings with mankind, till God's own Son at length came down on earth, uniting our human nature with His Godhead, and to all who receive him as their Redeemer He giveth "power to be made the Sons of God."

Of Him—the Saviour, the Promised One—the Old Testament is full as well as the New. What wonder, then, seeing that God's faithful servants under the law of nature, and God's chosen people under the Mosaic law, were alike, upon earth, the Family of the Almighty Father—what wonder, if in that family, men and women, generation after generation, loved to make of the Sacred Scriptures the subject of devout and most profitable meditation?

Before the coming of Christ, how believing and yearning souls were wont to weigh the words of the oft-repeated Promise, and to

* The word "bible" is of Greek origin. The Egyptian reed papyrus (ancient Egyptian *papu*) was called βίβλος, *byblos*, by the Greeks, and from its innermost bark or cuticle, covering the pith, was made the papyrus or paper which, when written upon, was denominated βίβλος. A bundle of these scrolls was given the name of βιβλίον—and the nominative plural βιβλία, was adopted by the Latins, and employed to designate what we now call the BIBLE, that is, the collection of inspired books of both the Old and the New Testaments.

feed their hopes upon the study of the succession of events which, each as it happened, foreshadowed His redemption, and made the heart, sick with the spectacle of contemporary degeneracy, look forward to the establishment of the Kingdom of God, to His sweet sovereign sway over the spirits and lives of all men!

And since His coming and His return to Heaven, how earnestly do His followers the whole world over bathe their souls in the light of that everlasting glory into which He has entered to prepare us a place, and the ravishing perspectives of which lift man heavenward and enable him to bear every most bitter trial, to undertake the most arduous labor, and to fulfil the most painful sacrifices in view of the eternal reward and of the Infinite Love which bestows it!

In the immense Christian family, spread all over the earth, there is not a household in which "the words of eternal life" (St. John vi. 69) do not thus furnish sweetest food to the souls of young and old. For it is most sweet for enlightened and pious Christian parents to select from the Prophetical Books of the Old Testament the passages in which, so many centuries in advance, the Holy Spirit had prompted the inspired writers to describe the manner of Christ's coming, His sacred person, the labors, persecutions and death by which He was to redeem the world; His miracles, His wisdom, and the immortal society He was to found. It is still, as it ever has been, most sweet to contemplate in the mighty events recorded in the Historical Books, the types of the great realities to be accomplished in the life of Christ, or in that of His church. Even the personages whose characters and deeds are recorded therein, when viewed with the eye of faith, all seem to point to Christ, whom they resemble in many wondrous ways, while still preserving their own identity, their own littlenesses and weaknesses.

Nor is it less delightful and refreshing to the soul to take up any one of the merely didactic or moral Books. Job still teaches the world and stirs the soul of every reader from amid the ruins of his home and the utter wreck of all his greatness and prosperity. Solomon still instructs princes and peoples, the highest and the lowliest, in the pregnant works which reflect his wisdom, and contain the manifold lessons of his long experience, of his days of innocence and wide-spread earthly dominion, and of his maturer years obscured by ingratitude to God, by boundless sensuality, and that worship of self which so easily leads to the worst forms of heathenish idolatry.

The author of Ecclesiasticus, Jesus, the son of Sirach, sings a hymn in praise of all the virtues, private and public, most dear to the heart of God, and sets before us, in succession, the images of the godlike men, who, since Adam, have glorified the Creator of mankind as well as human nature itself.

But sweeter than all the other inspired writers of the Old Law is the King-Prophet, David, the ancestor of Mary and her Divine Son, "the sweet singer of Israel." The church, spread all over the earth, uses his Psalms of prayer and praise in her solemn offices; and her children, in their private devotions, ever find in these heart-cries of the much-tried David the very sentiments and words most suited to their needs in good and ill fortune, in trial and in temptation.

And so has the word of God, coming to us through the inspired books of the Old Testament, borne to every household, and to every soul within it, both during our darkest and during our sunniest days, comfort and peace, light, and warmth, and unfailing strength from the all-loving heart of our Father in Heaven!

But, oh, what shall we say of the books of the New Testament? Of the Gospels, which set before us the simple and soul-stirring narrative of Christ's incarnation, birth, labors, miracles, sufferings and death? Of the Acts of the Apostles, relating the birth of Christ's Church, and the struggles, sufferings, labors and triumphs of His two chief apostles, Peter and Paul? And finally, of the other divinely beautiful instructions left to the Christian world by these same Apostles, its glorious parents under God, the fathers of the new "people of God," to be made up of all the tribes of earth gathered together and held in the bonds of a true brotherhood by the one faith in Christ and the all-pervading love of the Father?

Do we not all remember, we children of Christian parents, how we hung in childhood and youth on the lips of father and mother as they read to us the sublime story of Christ's life and death? how we fancied ourselves to be kneeling with the Shepherds around His crib, or travelling with Him and His parents across the desert to Egypt and back again to Nazareth? How we loved to behold Him in imagination as He grew up in the carpenter's shop—the lovely child, the graceful and modest youth, the son lovingly obedient to Mary and Joseph during all these years of obscure toil and patient preparation for His great missionary work? And then how we followed the Mighty Teacher, during the three years of His public life, as He ran His giant race—preaching, healing, enlightening the whole land as with the steady, but brief splendors of a heaven-sent meteor, till the young life was quenched amid the dark and shameful scenes of Calvary?

Have we not, in our turn, read to our dear parents in their hour of darkness and trial—in poverty, or sickness, or when the shadow of death was over the home—some one sweet passage, more pregnant with heavenly light and consolation than the others, which made once more sunshine in their souls, which lifted up the fainting heart, which filled the spirit of our sorely-tried dear ones with renewed hopes and strength to do and to endure, which enabled them to bear the bitter pang of present losses in view of the eternal reward—or which made the passage from this life to the next bright, lightsome, joyous and exultant, like the blessed bridals of the children of God?

And see how wonderfully that all-wise Providence, which clearly seeing things from end to end ordereth all things sweetly and surely, has taken means for preserving these sacred writings amid the rise and fall of kingdoms and empires, amid the revolutions, the destruction and the decay, which lift one hitherto obscure or barbarous race into power and long rule, while other races, till then prosperous, irresistible and enlightened, disappear forever from history.

Here we have, at this very moment, the same Hebrew descendants of Abraham, to whom Moses committed, with the Tables of the Law delivered on Sinai, the Pentateuch or five volumes written by himself, subsisting in our midst, clinging to their ancient faith with heroic tenacity, and cherishing not only the five books of Moses, but what they conceive to be the original Hebrew Scriptures with a religious fervor that will tolerate no change in substance or in letter.

Have we often reflected on the miraculous co-existence, side by side, and in every part of the globe, of the children of the Synagogue and of those of the Church—the former bearing undying testimony to the divinity of the Old Testament Scriptures—the latter vouching for the authority of the New? Only think of the singular phenomenon which the presence of Abrahamite Hebrews amid the peoples of Christendom offers to the historian and philosopher! They remain distinct from all other peoples while living among them; mingling with Europeans, Africans, Asiatics and Americans in every walk of life and field of industry, and yet preserving their own national characteristics and physical type as clearly and persistently as they preserve their ancient religious faith and time-honored customs. In the tents of the Mohammedan Bedaween they protest against the monstrous reveries of the Coran and the pretensions of the Arabian visionary; amid the crowded cities of China and India they uphold, as against idolatry, the doctrine of the one living God; and in our midst, in the temple of Christian civilization, they bear witness unceasingly to the divinity of the Old Testament Scriptures.

and to the abiding faith of their ancestors and themselves in the promised Redeemer.

The conquering and widely dominating races of Babylon, Nineveh, Persia, and Egypt have utterly disappeared from the face of the earth. We can dig up from the Mesopotamian plains gigantic statues—the ornaments of palaces and temples contemporary with Heber and Abraham—and we discover far beneath the surface of the ruin-strewed earth whole chambers crowded with inscribed bricks and cylinders, the fragmentary annals of kingdoms grown old before Rome had been founded. But the wild nomadic tribes who aid the discoverer in his researches are not the descendants of the mighty races who ruled there upward of three thousand years ago. These have left upon earth no lineal heirs to the land, to its ruins, or to its glories.

So is it with Egypt. Modern curiosity and modern science have found their way into the very heart of the Pyramids, and rifled the tombs of the monarchs who built them; we have penetrated the deepest cave-sepulchres of the Valley of Kings at Thebes the Magnificent and Incomparable. But the sordid Arab and ignorant Fellah, who serve as guides and workmen to the explorer, have no thought of claiming descent from or kinship with the ancient people who inhabited the Nile Valley in its days of surpassing glory.

The descendants of Joseph and Aaron do, indeed, still live and thrive amid the modern cities along the shores of the great river; but of the warlike people who went forth under the Pharaohs to enslave the surrounding nations, no trace is left save in the tombs where the mummies of princes, priests, and warriors have slept for three thousand years beside the remains of the dumb animals they had, in life, worshiped in place of the living God!

Even so is it in the once imperial Rome. Not even the proudest of her living nobles, much less the lower and middle classes of her actual population, can establish any claim to direct descent from the families who dwelt there under the consuls or under the emperors.

Thus, in every civilized country beneath the sun, and every day on which that sun rises, we have these two immortal societies standing before us, side by side—the Jewish synagogue and the Catholic Church—and presenting to us the Old and the New Testaments as the Revealed Will of the one true and living God who is the Creator and the Judge of the whole race of man. For the divinity of the Old Testament Scriptures and the faith in the Promised Messiah the Jewish race has borne unfaltering and heroic witness for three thousand years; to the divinity of the New Testament and the fulfillment of all these promises in the person of Christ Jesus the Catholic Church has borne her witness during eighteen centuries. And this twofold testimony fills all historic time with a light as self-evident as the radiance of the noonday sun. What a spectacle to the religious mind! What a consolation to the Christian who sets more store on the promises of the eternal life and the glories of Christ's everlasting kingdom than on all the greatness and the glories, the possessions and the enjoyments of time!

THE OLD TESTAMENT.

Of the inspired writings thus committed to the care of the people of God before the birth of Christ the first in importance, as well as in the order of time, are five books of Moses, therefore called THE PENTATEUCH* or THE LAW. Then come the historical books, comprising: *Josue*, *Judges*, *Ruth*, the four *Books of Kings*, first and second *Paralipomenon*, first and second *Esdras*, first and second *Machabees*, together with *Tobias*, *Judith*, and *Esther*. Next in order are the doctrinal or didactic books: *Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Canticle of Canticles*, *Wisdom*, and *Ecclesiasticus*. Lastly we have the prophetical books, which are subdivided into the greater and the lesser prophets.

* From the Greek word τεῦχος, a vessel. The designation arose, most probably, from the fact that the ancient manuscripts or rolls of writing were placed in cylinders or vessels when not in use.

Anciently the Jews divided these books into "the Law and the Prophets." Down to the time of our Lord the Jewish teachers had devised various arbitrary divisions of the Old Testament books. They were agreed in giving to the Pentateuch, or five books of Moses, the appellation of *Torah*, "the Law." But under the designation of "The Prophets" they included, together with the twelve lesser prophets and the three greater (Isaias, Jeremias, and Ezechiel), Josue, Judges, and the Four Books of Kings. Under the designation of *Hagiographa* (Hebrew, *Chetubim*, "writings") they classed all the other Scriptures of the Hebrew canon, whether historical, prophetical, didactic, or poetical.

The Jewish authors of the Greek or Septuagint version of the Old Testament deviated from this classification, giving the books of Scripture in the order which we have them both in the Latin Vulgate and in the Douay Bible.

However, as modern biblical scholars have agreed to treat of these venerable books in the more convenient order of

THE PENTATEUCH, THE HISTORICAL BOOKS, THE PROPHETS, THE POETICAL BOOKS,

We shall follow this classification in our remarks.

I. THE PENTATEUCH.

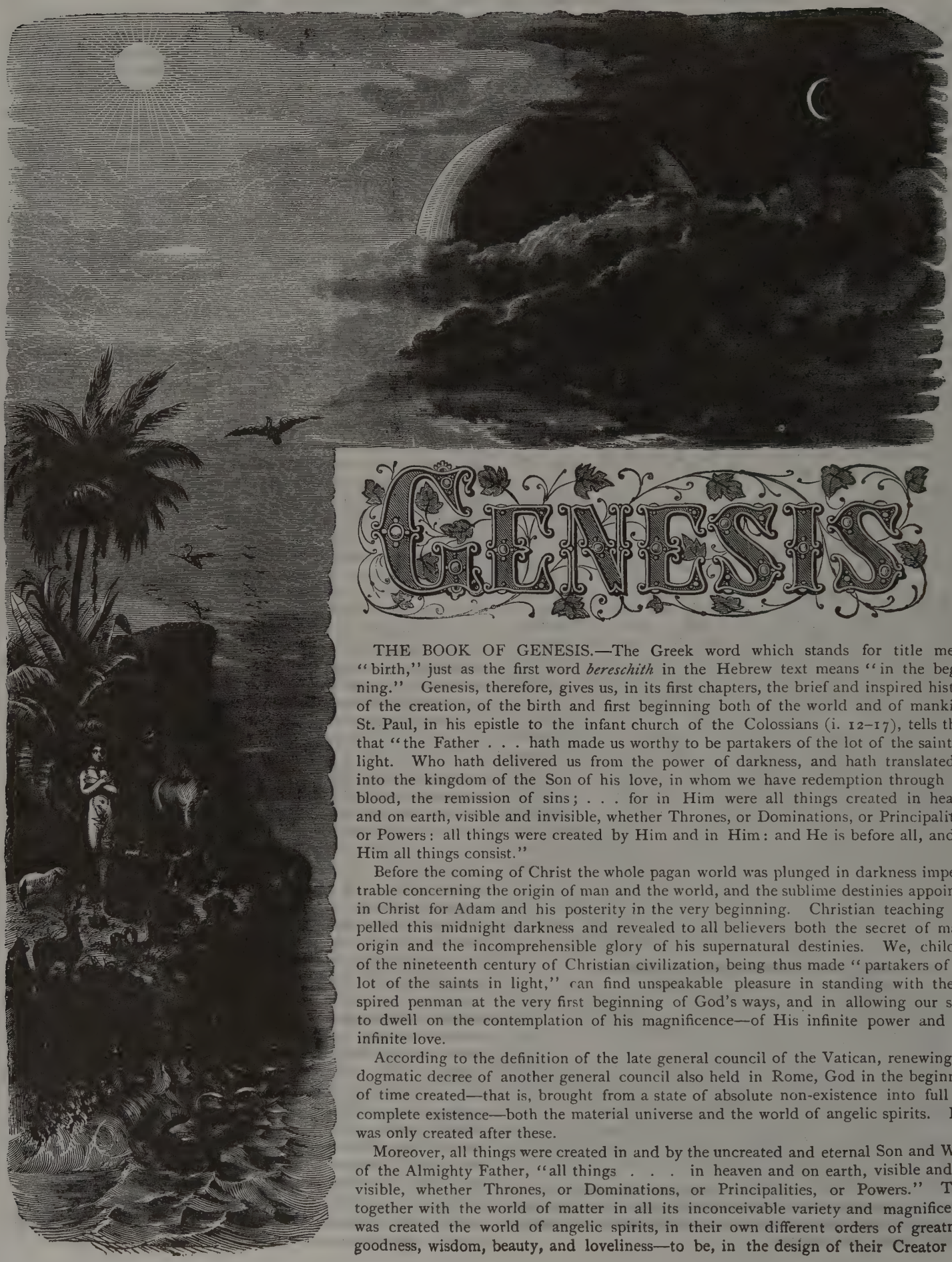
It is most probable that these "five books" formed in the original Hebrew only one volume or roll of manuscript. The present title—ἡ πενταΐτευχος (βίβλος), "the fivefold book"—was bestowed on it by the Greek translators. To them also may be, in all likelihood, attributed the division of the books as each now stands, together with the Greek titles which distinguish them. In the Hebrew manuscripts the only division known was that into small sections called *parshiyoth* and *sedarim*, which had been adopted for the convenience of the public reader in the synagogue.

Of all books ever written, this fivefold book of Moses is the only one that enlightens us with infallible certainty on the origin of all things in this universe, visible and invisible; on the creation of mankind and their destinies; on their duties, during this life, toward their Almighty Creator and toward each other, and on the rewards and punishments of the eternal life hereafter.

In its first pages we see how our Divine Benefactor prepares this earth to become the blissful abode of our first parents and their descendants. We read of the compact or covenant which He makes with Adam and Eve; then comes the violation of that compact; and then the fall and banishment of the transgressors from their first delightful abode. We see the human race, divided into faithful servants of God, on the one hand, and despisers of his law, on the other, spreading themselves over the face of the globe, while wickedness goes on increasing to such a pitch that the offended Creator destroys the entire race, with the exception of one good man and his family.

With this man, Noe, and with his three sons, God once more renews the covenant made in the beginning. They are the parents of the human family as it now exists. But their descendants, counting, probably, on the long life of many centuries hitherto enjoyed by mankind as a privilege not to be taken away from themselves, soon fall into the old self-worship, the abominable sensuality, and the demon-worship begotten of pride, and following it as its sure chastisement. God, to preserve as a living faith the Promise in the Redeemer, and to secure a nation of faithful worshipers of his holy name, separates from the sinful crowd Abraham; and from his grandson, Jacob or Israel, spring the twelve patriarchs, the fathers of God's people. Of the history of this chosen race, their captivity in Egypt, their sufferings, their miraculous deliverance, the new covenant made with them by their divine Deliverer, down to the death of Moses and their arrival on the confines of the national territory reserved to them, the Pentateuch tells in detail.

It is a wonderful story. But let us glance rapidly at it, as we review in succession each of these five books.



GENESIS

THE BOOK OF GENESIS.—The Greek word which stands for title means "birth," just as the first word *bereschith* in the Hebrew text means "in the beginning." Genesis, therefore, gives us, in its first chapters, the brief and inspired history of the creation, of the birth and first beginning both of the world and of mankind. St. Paul, in his epistle to the infant church of the Colossians (i. 12–17), tells them that "the Father . . . hath made us worthy to be partakers of the lot of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through His blood, the remission of sins; . . . for in Him were all things created in heaven and on earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers: all things were created by Him and in Him: and He is before all, and by Him all things consist."

Before the coming of Christ the whole pagan world was plunged in darkness impenetrable concerning the origin of man and the world, and the sublime destinies appointed in Christ for Adam and his posterity in the very beginning. Christian teaching dispelled this midnight darkness and revealed to all believers both the secret of man's origin and the incomprehensible glory of his supernatural destinies. We, children of the nineteenth century of Christian civilization, being thus made "partakers of the lot of the saints in light," can find unspeakable pleasure in standing with the inspired penman at the very first beginning of God's ways, and in allowing our souls to dwell on the contemplation of his magnificence—of His infinite power and His infinite love.

According to the definition of the late general council of the Vatican, renewing the dogmatic decree of another general council also held in Rome, God in the beginning of time created—that is, brought from a state of absolute non-existence into full and complete existence—both the material universe and the world of angelic spirits. Man was only created after these.

Moreover, all things were created in and by the uncreated and eternal Son and Word of the Almighty Father, "all things . . . in heaven and on earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers." Thus, together with the world of matter in all its inconceivable variety and magnificence, was created the world of angelic spirits, in their own different orders of greatness, goodness, wisdom, beauty, and loveliness—to be, in the design of their Creator and



King, associated afterward with man and his heavenly destinies. They, too—before man appeared on earth—had their own eventful history. They were created free—free to love their Divine Benefactor and to consecrate to Him in dutiful and devoted service the life and exalted powers He had given them—or free to refuse such service to the Highest.

Many chose to serve their own pride, and were forever separated from God and from the glorious abode of everlasting bliss, where He reveals His inmost being and shares His inmost life with His faithful ones. Many more yielded rapturous submission and lowly service to their most loving and magnificent Lord and Father, and they were forthwith exalted to the unchangeable possession of Himself and His Kingdom.

So, in these first verses and pages of Genesis—the Book of Origins—we are treading on abysses of revealed truth—of truth which explains to us both the world beneath and around us, and that unmeasured world which extends on all sides above and beyond our little globe, both the world we can see with the bodily eye and touch with this hand of flesh, and the unseen realities of that world far otherwise glorious, in which the Lord of Hosts Himself is the central Sun of spiritual beings innumerable, whose brightness and glory is shadowed forth dimly in the starry hosts of the firmament above our heads.

Man was made "a little less than the Angels" in natural excellence; but he was at the same time raised by the divine adoption to the supernatural rank and destiny of the Angels. He, too, was created free to choose between good and evil: between a loving submission and devoted service to his Maker, and obedience to his own weak will. Raised so high, surrounded with such lavish wealth of gifts and graces, "crowned with glory and honor, and set over the works" of God's hands here below, he too freely disobeyed and sinned, and was separated from the Most Holy God.

Not separated hopelessly and forever; for the merciful Son, whose work man was, took on Himself to expiate, in His own good time, the awful guilt of man's ingratitude and disobedience.

The promise that He would do so was deposited in the sorrowing hearts of our first parents, when they were justly banished from their beautiful abode in the earthly paradise. This is the Promise and the Hope kept alive in the long line of patriarchs extending from Abel and Seth to Abraham.

Genesis, from the end of the third chapter to its close, is but the history of this immortal Hope, and the other books of the Pentateuch do but describe the national institutions, political and religious, by and through which this Hope was to be preserved undimmed among the universal darkness of Heathendom, till the Star of Bethlehem warned Israel that the Light of the World was come.

THE BOOK OF EXODUS.—The title is a Greek word, meaning "a going out" or "departure," because its chief purpose is to describe the miraculous means by which God enabled Moses to lead the people of God out of Egypt in order that He might, in the wilderness of Mount Sinai, renew more solemnly His covenant with them, and give them such national laws and institutions as would distinguish them from all other peoples.



The sacred historian describes the wonderful increase of the descendants of Israel in the land of the Pharaohs, which had been saved from utter ruin by the genius of Joseph, Israel's youngest son. Then, after the death of the wise minister, the hatred of the idolatrous Egyptians against the worshipers of the one true God was aroused by the spectacle of the latter's wonderful increase in numbers. Egypt was full of enslaved foreign races whom their pitiless masters forced to work both in cultivating the land and in building the beautiful cities and stupendous monuments whose ruins survive to this day. To this slavery the Israelites were condemned one and all; and to check effectually their further increase —indeed, to extinguish the race altogether—the male children were ordered to be strangled at their birth.

Here comes in the story of Miriam or Mary, a little Hebrew maiden, who succeeds in saving from destruction her infant brother, ever afterward known as Moses, the most illustrious figure of our Lord, and the destined deliverer of his race. Adopted as her own son by Pharaoh's daughter, Moses is brought up amid the splendors of the Egyptian court and in all the varied learning of its schools, till he is old enough to prefer openly God's cause to the service of Pharaoh. He does not hesitate to cast his lot with his down-trodden brethren, but is repelled with unnatural ingratitude by them. After forty years of exile, he is commanded to return to "the House of Bondage," clothed with authority from on high and commissioned to lead his people forth free in spite of every obstacle.

The central fact and miracle in the book is the passage of the Red Sea—so strikingly typical of Christ's passion in Jerusalem, and of the manner in which the Cross wrought our redemption. The paschal lamb, whose blood on the Hebrew door-posts saved the believing households from the visit of the devastating angel, had its counterpart in the mystic oblation of Christ on the very eve of His death, and in the divine and ever-present reality of the commemorative sacrifice He then instituted for all coming time. "This is My Blood of the new testament which shall be shed for many unto remission of sins" (Matt. xxvi. 28), clearly points out the identity of the Victim, and of the redeeming Blood, both in the eucharistic celebration and in the fearful consummation of Calvary. The Cross was the instrument of victory used by the Redeemer in His supreme struggle; it was symbolical of the extremity of weakness and shame in the Sufferer—the Almighty Power thus shining forth in this very extremity. Even so did the aged Aaron's staff in the hand of Moses open a pathway through the waves for God's people in their dire need, and overwhelm in utter destruction Pharaoh and his pursuing hosts.

The fatal tree had been in the Garden the occasion of Adam's downfall and of the ruin of his posterity; a feeble staff in the hands of Moses works out the liberation of the chosen race and effects the destruction of their enemies: even so did our Divine Deliverer tread the Red Sea of His passion with all its abysses of shame and degradation, dividing the waves of the sanguinary multitude by His cross of ignominy, and allowing Himself to be nailed to the accursed Tree and to hang therefrom in death as the true fruit of saving Knowledge and eternal Life for the nations.

The Law afterward given to Israel on Mount Sinai, together with the detailed legislation concerning the chosen people's religion and government, all foreshadowed the more perfect Law to be given by Christ to His church and for the benefit of the whole world. Equally typical and prophetic of the sacraments and graces of the New Law were the manna, the water from the rock, the brazen serpent, and, indeed, all the incidents of the people's life during the forty years' wandering in the wilderness.

The whole of Exodus must be read in the light of the Christian revelation to be understood and appreciated.

THE BOOK OF LEVITICUS.—This book is so called because it chiefly treats of the ceremonies of divine worship to be performed under the direction of the Levites, the priestly order among the Jews. It is the detailed Ritual of the Jewish church.

It must never be forgotten, both in studying the solemn religious worship of the Jewish sanctuary and temple, and in assisting at the sacrificial service of the Christian church, that what God commanded to be done on earth is only the shadow, the preparation, and the foretaste of what takes place in the Heavenly City above, in that divinest of sanctuaries, where He receives unceasingly the worship of Angels and Saints, and in return eternally pours out on them the flood of His blissful love.

The Christian temple with its altar, its one sacrifice, its unchanging Victim, and its adorable and unfailing Presence, is but the lively image of that supernal Holy of Holies, in which the Lamb ever slain and ever immortal is the central object of praise and love and adoration (*Apocalypse*, chapters iv., v., and following). Thus the sweet and ever-abiding Presence in our tabernacles and the Communion in which in the Gift we receive the Giver, are but the foretaste and the pledge of the unchangeable union of eternity, and of that ineffable Possession destined to be the exceeding great reward of all the faithful children of God.

This blissful life of Angels and men, made perfect by charity in the City of God on high, being the END for which we are created, has, on earth, its nearest resemblance in the Church. But inasmuch as the Hebrew people of old were the forerunners of the Christian people, God so ordained it that the Jewish ritual and worship should be a preparation for the Christian liturgy.

Hence, the Mosaic sanctuary, first, and the Temple of Solomon, afterward, were, each in its turn, THE HOUSE OF GOD, in which He dwelt in the midst of His people—having, between the Cherubim of the Ark, His throne, on which He received their adorations, their hymns of praise, and their petitions, as well as His Mercy Seat for granting special favors in dire need.

Thus the Temple, the House of God, was also the house of the nation, who were God's family, just as every family dwelling in Israel was, in God's thought, and in the belief of the people, to be hallowed as God's own house and kept pure from moral evil. Wherefore, holiness in the heavenly as well as in the earthly temple, spotlessness and perfection in the principal sacrificial victims that typified the Lamb of God immaculate; purity in the pontiffs, priests, and inferior Levites who ministered at the altar, and purity also in the people who offered the victims for sacrifice or assisted at its celebration; all these are inseparably connected with the notion of worship; all these form the subject of the various ordinances of Leviticus; and all point most significantly to the far greater moral perfection and far higher purity of heart and hand required of the priests and people of the New Law, when they approach its altar.

THE BOOK OF NUMBERS.—It is so named from the double numbering or census of the Israelites mentioned, the first, in chapters i.–iv., and, the second, in chapter xxvi. It contains, moreover, the history of their wanderings in the desert, from their departure from Sinai till their arrival on the confines of their promised national territory, in the fortieth year of the Exodus. Both the census and the history are interspersed with various ordinances and prescriptions relating to the divine service and the moral purity of the nation.

Among the remarkable incidents which stand out in the narrative are: the sin and punishment of Aaron and his sister Mary (chap. xii.), and their death (chap. xx.); the prophecy of Balaam (chaps. xxii.–xxiv.); and the appointment of Josue as lieutenant to Moses.

THE BOOK OF DEUTERONOMY.—The title comes from a Greek word, meaning "a republication of the Law," because in it

Moses promulgates anew, with extraordinary solemnity, the law delivered on Mount Sinai. The adult people whom he had brought forth from "the house of bondage" had all died in the wilderness in punishment of their repeated sins and forgetfulness of the divine power and goodness shown in their deliverance. Of the "Three Deliverers," Aaron and Mary had been called to their rest; even Moses, because he had once publicly doubted the power of his good God, was not to set foot within the promised land.

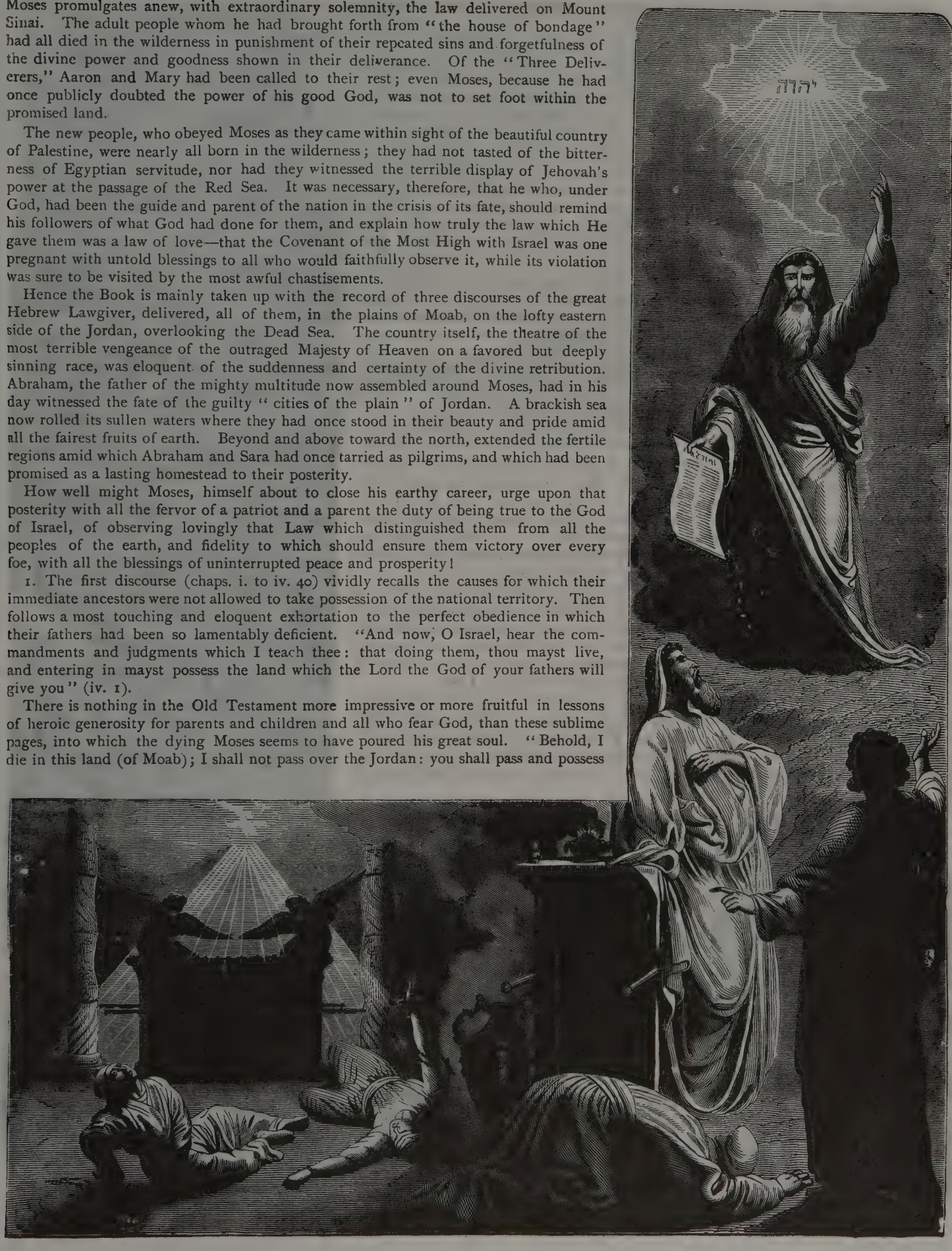
The new people, who obeyed Moses as they came within sight of the beautiful country of Palestine, were nearly all born in the wilderness; they had not tasted of the bitterness of Egyptian servitude, nor had they witnessed the terrible display of Jehovah's power at the passage of the Red Sea. It was necessary, therefore, that he who, under God, had been the guide and parent of the nation in the crisis of its fate, should remind his followers of what God had done for them, and explain how truly the law which He gave them was a law of love—that the Covenant of the Most High with Israel was one pregnant with untold blessings to all who would faithfully observe it, while its violation was sure to be visited by the most awful chastisements.

Hence the Book is mainly taken up with the record of three discourses of the great Hebrew Lawgiver, delivered, all of them, in the plains of Moab, on the lofty eastern side of the Jordan, overlooking the Dead Sea. The country itself, the theatre of the most terrible vengeance of the outraged Majesty of Heaven on a favored but deeply sinning race, was eloquent of the suddenness and certainty of the divine retribution. Abraham, the father of the mighty multitude now assembled around Moses, had in his day witnessed the fate of the guilty "cities of the plain" of Jordan. A brackish sea now rolled its sullen waters where they had once stood in their beauty and pride amid all the fairest fruits of earth. Beyond and above toward the north, extended the fertile regions amid which Abraham and Sara had once tarried as pilgrims, and which had been promised as a lasting homestead to their posterity.

How well might Moses, himself about to close his earthy career, urge upon that posterity with all the fervor of a patriot and a parent the duty of being true to the God of Israel, of observing lovingly that Law which distinguished them from all the peoples of the earth, and fidelity to which should ensure them victory over every foe, with all the blessings of uninterrupted peace and prosperity!

1. The first discourse (chaps. i. to iv. 40) vividly recalls the causes for which their immediate ancestors were not allowed to take possession of the national territory. Then follows a most touching and eloquent exhortation to the perfect obedience in which their fathers had been so lamentably deficient. "And now, O Israel, hear the commandments and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you" (iv. 1).

There is nothing in the Old Testament more impressive or more fruitful in lessons of heroic generosity for parents and children and all who fear God, than these sublime pages, into which the dying Moses seems to have poured his great soul. "Behold, I die in this land (of Moab); I shall not pass over the Jordan: you shall pass and possess



the goodly land. Beware lest thou ever forget the covenant of the Lord thy God which He hath made with thee!" iv. 22, 23.

2. The second discourse, beginning with the fifth chapter, is, properly, the solemn and renewed promulgation of the Law. One feels the fire of divine inspiration glowing in every page of these soul-stirring chapters. "Hear, O Israel: the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength" (vi. 4, 5)! He reminds this singularly privileged people that God's severe dealings with themselves and their parents was the wise love of a father seeking to restrain the waywardness of an unruly child. "He afflicted thee with want, and gave thee manna for [thy] food, which neither thou nor thy fathers knew: to shew that not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn; lo! this is the fortieth year! That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord God hath trained thee up" (viii. 3, 4, 5).

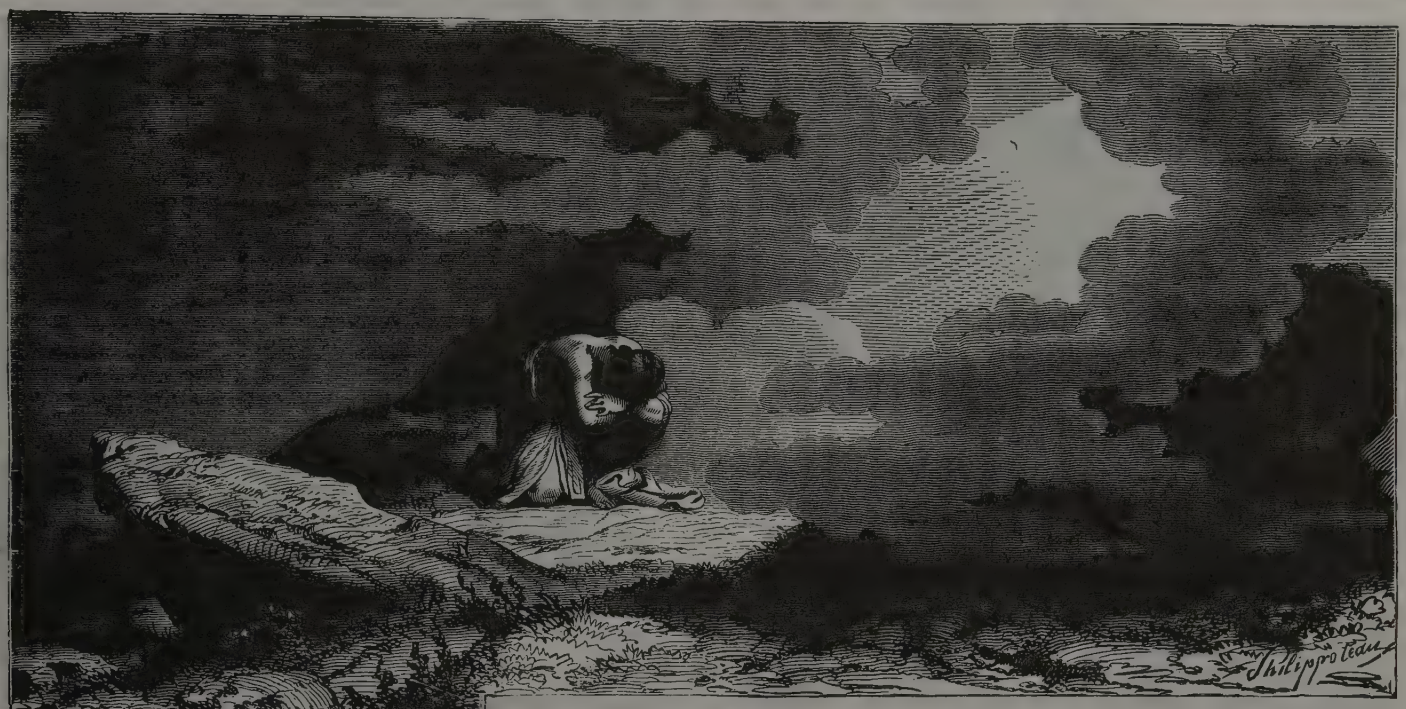
3. The third discourse (chaps. xxvii.–xxx. 20) enjoins on those who are to lead and govern the people after Moses the duty of binding the whole nation, when in possession of the land of Chanaan, to give themselves a solemn sanction to this covenant with God, by the alternate blessings on the obedient observers and curses on the transgressors, to be uttered near the grave of Joseph in the Valley of Sichem. The entire ceremonial to be observed in this memorable national solemnity is minutely detailed by the legislator.

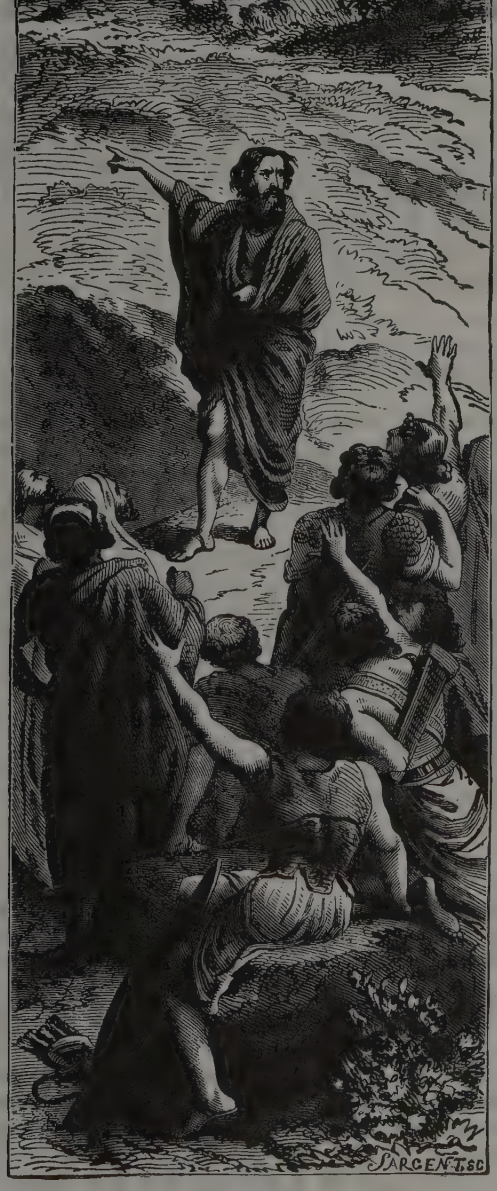
God's grace, vouchsafed abundantly even then to His children in view of the future merits of His incarnate Son, will not fail the subjects of this law. "This commandment that I command thee this day, is not above thee, nor far off from thee. Nor is it in heaven, that thou shouldst say, 'Which of us can go up to heaven to bring it unto us, and we may hear and fulfill it in work?' Nor is it beyond the sea, that thou mayst excuse thyself and say, 'Which of us can cross the sea and bring it unto us, that we may hear and do that which is commanded?' But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it. . . . I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live" (xxx. 11–19)!

There is not a family in which these inspired lessons should not still be repeated by parents to their children. The Spirit of God, who spoke by Moses, is ever near at hand to give efficacy to the dear voice of father or of mother, rehearsing these immortal teachings, and faithfully laboring to bring down on their loved ones the blessings promised by the Almighty Father, and to turn away from their homes the terrible curses sure to follow on the neglect of God and the contempt of His Law.

4. Most beautiful, too, and most touching is what is related in the concluding chapters of the parting of Moses with his people; of the sublime Canticle or hymn which he composed for them, and which is still one of the most triumphant songs of the Christian Church; of his going up to the summit of Mount Nebo to have a first and last look at the Promised Land, where it lay in all its beauty, across the Dead Sea and







the Jordan; of the prophetic words of blessing poured in turn on each of the Tribes of Israel encamped below on the plains of Moab, and, finally, of his holy and mysterious death.

One is forcibly carried forward to another age, when He of whom Moses was only a figure and precursor was to tread these same plains, and to prepare the way for the foundation of another kingdom, and then, after having tasted of the bitterness of the most awful death, to appear before His own with His person all transformed by the glories of a heavenly existence, with His transpierced heart all aglow with divinest charity, to ascend to Heaven while blessing them and filling their souls with undying faith and all-embracing love.

II. THE HISTORICAL BOOKS.

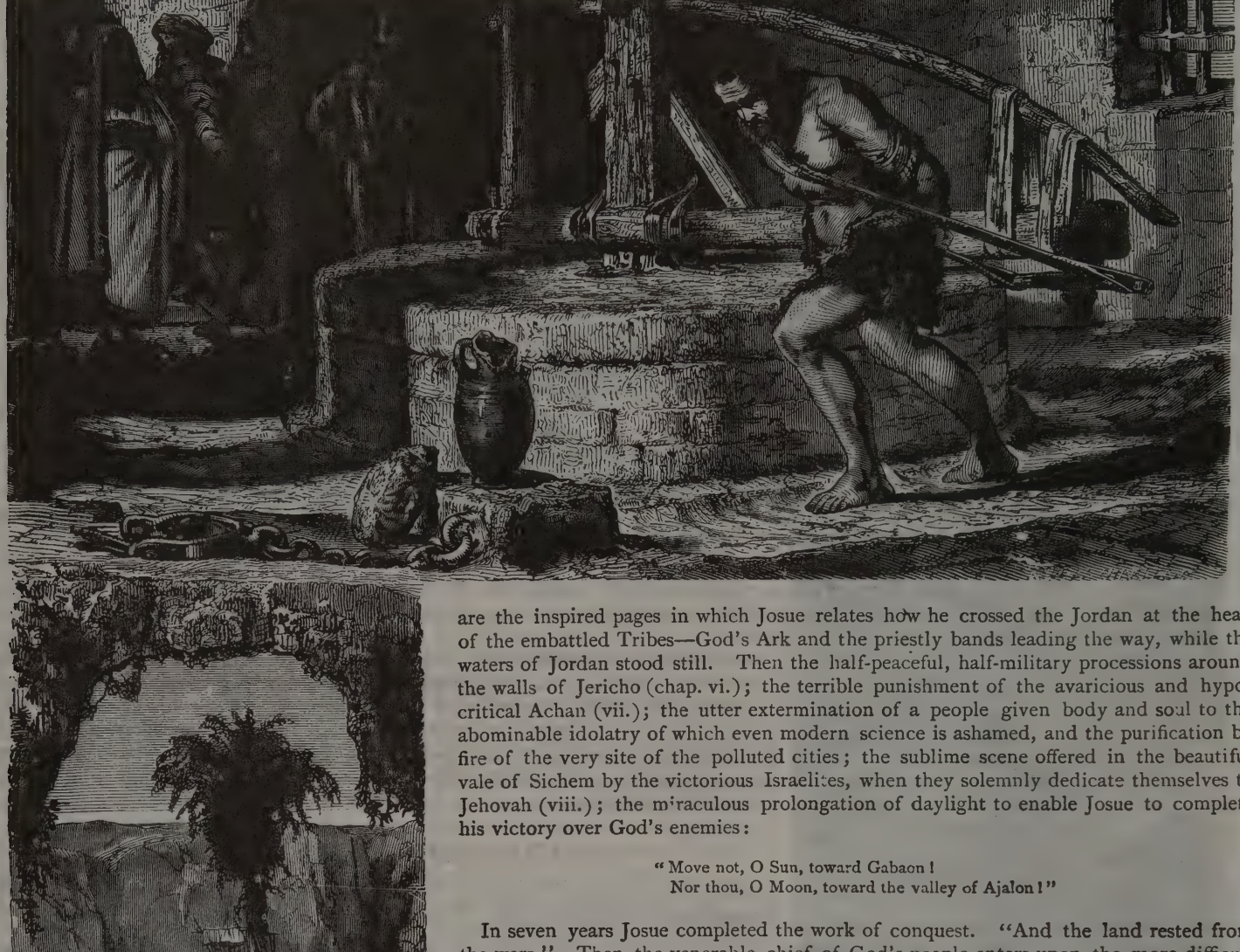
THE BOOK OF JOSUE.—The title of this book is derived both from its being most generally believed to have been written by the great man whose name it bears, and from its containing a faithful record of his government of God's people.

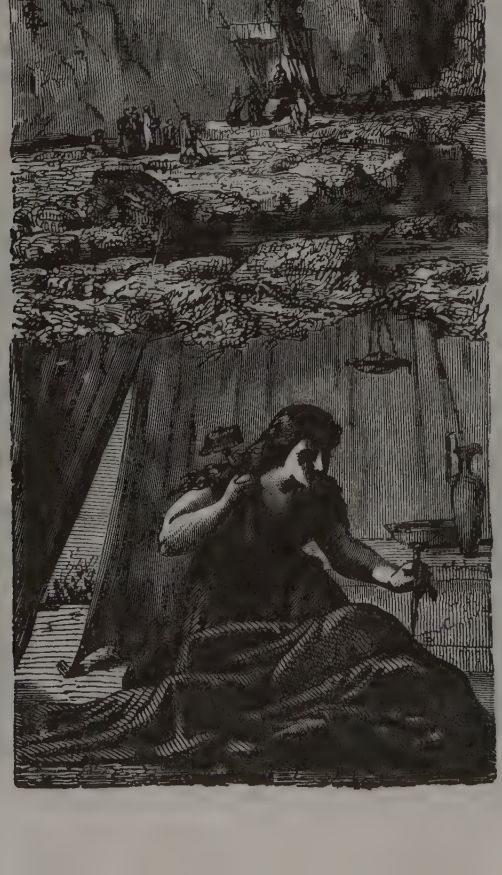
The name itself (Hebrew, *Jehoshuah, i. e.*, "God the Saviour") is identical with the adorable Name of our Lord. Hence, in the Septuagint Greek and in the early Latin version, this book is called "the Book of Jesus the Son of Nave."

The blameless man chosen to be the successor of Moses, to lead the Israelites into the Promised Land, to defeat the combined armies of the heathen Canaanites, to divide the national territory thus conquered among the Twelve Tribes, and to leave them in secure possession of their independence, was a fit type of the Redeemer to come, who could alone reconquer for all our race the forfeited inheritance of eternity, who alone could introduce us into His Kingdom, and share its glories with us. And the personal character of the man could sustain the burthen of the Name which is above all names, so that the virtues of the great leader, as well as his achievements, made him worthy to bear the name and the figure of Jesus.

Called at first "Osea," or, rather, Hosea the Son of Nun, his name was changed into Jehoshuah or Jesus by Moses, when the latter chose him as one of the explorers of the land of Chanaan—most probably the leader of the exploring expedition. It was a most befitting occasion for the change. The exploration was but a prelude to the conquest. In this Josue was to be the chief actor. The prophetic change of name is presently justified by Josue's heroic courage and truthfulness. When the explorers return and give the most discouraging accounts of the Chanaanites, who are to be dispossessed, of their giant stature and impregnable strongholds, the people revolt against Moses and murmur openly against the Lord Himself. Caleb and Josue, on the contrary, oppose the popular clamor and flatly contradict the exaggerations of their associates. "Be not rebellious against the Lord!" they say to the craven multitude. . . . "And fear ye not the people of this land . . . All aid is gone from them. The Lord is with us; fear ye not!" The two heroic leaders would have been stoned on the spot had not God then and there saved them by a miracle.

Well worthy, therefore, of the attentive and devout perusal of all Christian families





are the inspired pages in which Josue relates how he crossed the Jordan at the head of the embattled Tribes—God's Ark and the priestly bands leading the way, while the waters of Jordan stood still. Then the half-peaceful, half-military processions around the walls of Jericho (chap. vi.); the terrible punishment of the avaricious and hypocritical Achan (vii.); the utter extermination of a people given body and soul to the abominable idolatry of which even modern science is ashamed, and the purification by fire of the very site of the polluted cities; the sublime scene offered in the beautiful vale of Sichem by the victorious Israelites, when they solemnly dedicate themselves to Jehovah (viii.); the miraculous prolongation of daylight to enable Josue to complete his victory over God's enemies:

> "Move not, O Sun, toward Gabaon!
> Nor thou, O Moon, toward the valley of Ajalon!"

In seven years Josue completed the work of conquest. "And the land rested from the wars." Then the venerable chief of God's people enters upon the more difficult task of allotting to each tribe a portion of the national territory. Here occurs a heroic incident deserving of everlasting remembrance. Caleb demands that Hebron and its territory be allotted to him in fulfillment of a previous promise made by God through Moses, and because the city itself and the mountainous district around it were then the abode of a race of gigantic warriors (*Anakim* or *Enachim*), giants not only in stature but in wickedness. He takes on himself and his sons the task of driving out this evil brood, three tribes or families of whom held the place and seemed to render it impregnable. "Give me therefore this mountain, which the Lord promised, in thy hearing also, . . . if so be the Lord be with me. And Josue blessed him and gave him Hebron in possession. And from that time Hebron belonged to Caleb, . . . until this present day: because he followed the Lord the God of Israel."

Josue himself emulated this splendid example of his friend: he asked and received from the nation another of these mountain-strongholds, situated on the confines of the hostile heathen nations who held the sea-coast, the possession of which must oblige his posterity to be perpetually in arms for the defence of their country and their religion.

His last solemn appearance before assembled Israel was in the Vale of Sichem, near the tomb of Joseph, on the spot hallowed so long before by Abraham and Jacob, looked upon not only as the birthplace of the nation but as "the sanctuary of the Lord" (xxiv. 26). To the people over whose welfare he has watched so long and so faithfully the venerable leader, now one hundred and ten years old, delivers a prophetic message from the Most High, rehearsing briefly the History of His own providence over Abraham and his descendants, from the calling of the great patriarch in Chaldæa to the present hour of triumph and blissful security amid their predestined inheritance. Again this most privileged race are challenged by their Divine Benefactor to use their free will. "Now therefore fear the Lord and serve Him with a perfect and most sincere heart . . . But if it seem evil to you to serve the Lord, you have your choice . . .

And the people answered and said: God forbid we should leave the Lord, and serve strange gods!"

"Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem. And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord" (xxiv. 14–26).

The power to serve the Lord freely or freely to turn their backs on Him, so clearly set forth in this striking passage of Holy Writ, was, as Josue foresaw and foretold, to be time and again most shockingly abused. How often was this same lovely vale to witness the dreadful retribution brought down on Israel by its incurable fickleness and ingratitude, till He whose Name Josue bore and honored by his glorious life came Himself to make another and an everlasting Covenant with mankind! On that same spot, seated, footsore and weary, at noontide by the side of Jacob's well, the Good Shepherd was one day to address to the Samaritan Woman—the type of erring humanity—the creative words that were to renew her soul and to renew the face of the earth as well.

THE BOOK OF JUDGES.—The engraving on page 10 is but too eloquent an illustration of the sad fate of those who, chosen to be God's children and His privileged instruments for good, forget Him, are shorn of all their glory, and become the thralls and playthings of His enemies. Behold one of the Judges of Israel, the mighty Samson, condemned to do the work of a brute beast and grind corn in a mill!

But what and who were the Judges of Israel? They were men raised up from time to time, during a period of about three hundred and forty years, to deliver the recreant Hebrews from the foreign oppression brought on them by their own sins, and to rule the land under the immediate direction of the Most High. Under Moses and Josue, and till the election of Saul, the Hebrew commonwealth was a theocracy, or a republic with God as its real head, and chosen leaders under Him to rule the people and secure the execution of His laws. Of these deliverers and rulers, called Judges, however, only a few are mentioned in Scripture. In ordinary times, and when no foreign yoke weighed on the whole people, they were governed by their tribal princes, elders, and chief-priests.

Thus we see Josue before his death (xxiv. 1) calling together "the ancients, and the princes, and the judges, and the masters." He chose no one to succeed to his office; nor did God appoint any one to be his successor. Of the people, after his death, it is said (Judges ii. 7–14): . . . "They served the Lord all his (Josue's) days, and the days of the ancients that lived a long time after him, and who knew all the works of the Lord, which He had done for Israel . . . And all that generation was gathered to their fathers: and there arose others that knew not the Lord, and the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and they served Baalim. . . . And the Lord being angry against Israel, delivered them into the hands of plunderers, who took them and sold them to their enemies that dwelt round about."

The first chapters in the book clearly account for this state of things. Thus, in chap. i., we see the joint efforts made by the neighboring tribes of Juda and Simeon, who held an extreme position in the south, to exterminate or expel the Chanaanites. Each of the two tribes acts as sovereign within its own territory, and invokes the aid of the other as that of a co-sovereign power. They gave no quarter to their foes and made no truce with them

Not so with the other tribes mentioned in the sequel of the chapter. "The sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem." "Manasses also . . . And the Chanaanites began to dwell with them." So with the other tribes on both sides of the Jordan. Even in Egypt the seductions of idolatry amid the splendors of a superior civilization had been too much for the early Hebrews, the immediate progeny of the twelve patriarchs. It required the hardships of slavery and all the wrongs of the most pitiless oppression to make the poor victims hate the gods as well as the persons of their oppressors.

But in the enchanted land of Palestine, with its lovely climate and its teeming soil, there were in the pleasant lives of the heathen population a thousand things capable of turning the brain and perverting the heart. God had made there the earth a paradise; and God's capital Enemy, the Devil, had turned it into a scene of perpetual riotousness and debauchery.

The bitter waters of the Dead Sea only covered up a few of the more guilty cities: others not less sinning against God and nature flaunted their iniquity all over the land. Even modern scholars do not dare to fathom the dark depths of this idolatry, or care to reveal the hateful mysteries of what they have fathomed. No wonder that He who is the Creator of man, and the lover of the soul and its purity, should have decreed the extermination of this gigantic wickedness and forbidden all intercourse with neighbors whose very breath was contamination.

Of the thirteen Judges whose names are mentioned in this book, the record is as follows: Othoniel, a younger brother of the great Caleb, chap. iii. 7–11; Aod and Samgar, iii. 12–31; Debbora and Barac, iv. and v.; Gedeon, vi.-ix; Abimelech, son of Gedeon, ix.; Thola and Jair, x. 1–5; Jephte, x. 6–18; xii 7; Abesan, Ahialon, and Abdon, xii. 8–15; finally, Samson, xiii.–xvi.

The remaining five chapters are a fearful story of the degeneracy of the tribe of Dan—the open practice of idolatry under the cover of the name of the true God beginning with one house and then adopted by the whole tribe; fast upon the heels of this apostasy comes a terrible outrage committed by the inhabitants of one Benjamite city, Gabaa, of which the entire tribe of Benjamin assume the responsibility, and which leads to a war of extermination waged against the offenders by the other tribes.

Some portions of this record of three centuries and a half are deserving of a close study. The deliverance wrought by Debbora, and the glorious hymn in which she pours forth her feelings of thanksgiving and triumph, recall the dark days of Egyptian servitude and the heroic part played by Mary, the sister and saviour of Moses. Then we come upon Gedeon and his chosen band of warriors—men who could refuse to drink even their fill of water from the brook; examples of heroic temperance in an age when unbridled sensuality reigned supreme over their own countrymen; men worthy to achieve the liberation of their people from the twofold slavery of vice and idol-worship; what a lesson for all future time!

More forcible still is the lesson taught by Samson in his incomparable strength and resistless prowess while faithful to his Nazarite vows and observant of the divine law, as well as by the extremity of his weakness when yielding to pleasure and preferring self-indulgence to the heroic abstemiousness and unwearying zeal demanded of God's representative and the champion of Israel. The lively image of Christ who fought single-handed the battle of our salvation and triumphed by his infinite self-abasement over Lucifer and all the hosts of pride—Samson, by his single arm, defeated the embattled Philistines, and, blind and degraded, brought down destruction on his oppressors, triumphing in death over the enemies of his God and of his people.

"Samson hath quit himself
Like Samson, and heroically hath finished
A life heroic, . . .
To Israel
Honor hath left and freedom, . . .
To himself and father's house eternal fame;
And, which is best and happiest yet, all this
With God not parted from him, as was feared
But favoring and assisting to the end."

THE BOOK OF RUTH.—This book, received as canonical, by both Jews and Christians, formed, in early times, a portion of or an appendix to the preceding book of the Judges. The Talmud ascribes its authorship to Samuel. The Septuagint makes it a separate book; and in this, as well as in placing the Book of Ruth between Judges and the four Books of Kings, the Latin Vulgate and the English Version have followed the Septuagint.

It tells with exquisite and most touching simplicity the story of a young Moabite woman, the widow of a Jewish exile, who will not forsake her poor mother-in-law, Noemi, when the latter, having lost everything and every one dear to her, sets out on her return to her native city of Bethlehem. Ruth's devotion to her forlorn parent not only leads her to forsake country, relatives, and friends for Noemi's sake, but to support the latter by such labor as the very poorest had recourse to in an agricultural country. This heroic devotion, as well as the young woman's native grace and modesty, win the respect of Booz, a rich kinsman of her deceased husband's, who marries her.

From this auspicious union springs Obed, the father of Jesse, and the ancestor of King David and of the Redeemer Himself. Thus the purpose of the author was to point out clearly the genealogy of the Prophet-King and the descent from him of Mary and her Divine Babe. The Holy Spirit also intended to show how tenderly Providence watches over the souls of those who put their whole trust in Him, and give up for Him all earthly affections and possessions. The Holy Fathers have seen in Ruth the figure of the Church of the Gentiles whose heart was solely set upon faith and hope in Jesus, the blessed fruit of life and salvation borne by the stem of Jesse.

Moreover, the book itself is a sweet picture of rural home-life among the people of God. Our hearts, while reading it, are deeply touched by Noemi's yearning for Bethlehem, her native spot; for the religious atmosphere of her early home, and the companionship of her own kindred; by the single-mindedness of Ruth, her self-sacrificing attachment to her poor, lone kinswoman; her generous determination to support the latter by her own toil, and the docility, simplicity, and modesty which characterize her whole conduct in the most difficult and delicate circumstances; and by the manly piety and conscientious uprightness of Booz.

It is a lovely page of Holy Writ, full of precious teaching, from parents to children, when the former have applied both mind and heart to glean the precious ears of truth from a field that has given abundant harvest of edification to Jews and Christians for thousands of years. (See also the story of Ruth and Noemi in HEROIC WOMEN OF THE BIBLE AND THE CHURCH, chap. x. p. 103.)

THE FOUR BOOKS OF KINGS.—This portion of the historical books of the Old Testament is so called, because it describes the rise of the kingly dignity in the person of Saul, and gives the history of all those who ruled as kings over God's people both while Israel formed one kingdom and after its division into two. In the Hebrew text the two first Books of Kings formed but one and was called the Book of Samuel, the third and fourth also forming one single volume called the Book of Kings or Kingdoms. In the Septuagint Greek all four were designated as the Books of Kings or Kingdoms; and this was adopted by the early Latin translators and is followed in the Vulgate—Protestants affecting and preferring in this as in other things to follow the Hebrew text and the Jewish authorities.

The first book contains the history of Samuel down to his death, in the beginning of chap. xxv. Hence the first twenty-four chapters are generally attributed to him; and as he had anointed both Saul and David to be kings over Israel, these two first books, which narrate the history of their reigns, may seem a continuation of the record begun by Samuel. The continuators are thought to be the Prophets Nathan and Gad, as one may gather from 1 PARALIPOMENON xxix. 29: "Now the acts of King David, first and last, are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer."

FIRST AND SECOND KINGS.—As we travel down the road of history from the days of Samson and the other Judges, we come upon the grand figure of Samuel, one which arrests our attention and challenges our admiration equally with the sublime personages of Josue and Moses. Samson died gloriously, and by his heroic death expiated the sad weaknesses which marred his career and prevented him from effecting the complete independence of his people and reigning in undisputed power over a united and regenerated Israel.

There are no such weaknesses to dim the lustre of Samuel's saintly life. His birth is a boon granted to the prayers and tears of his pious mother, Anna. By her he is consecrated to God from the first instant of his existence, and placed from childhood in the sanctuary as a thing that exclusively belongs to the Most High and Most Holy. Even at that tender age, he is the privileged organ of the divine Will toward the aged and over-indulgent High Priest Heli, announcing to him, who was both the secular and religious head of the nation, the terrible judgments brought down on Israel by his sacrilegious and tyrannical sons.

There is no break in the beautiful life thus begun in the sanctuary. The soul nurtured and kept pure by the deep spirit of prayer, increases constantly in strength and holiness, till we find Samuel, now arrived at the age of manhood, delivering to guilty and oppressed Israel solemn exhortation couched almost in the last words of Josue: "If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth; and prepare your hearts unto the Lord and serve Him only, and He will deliver you out of the hand of the Philistines" (1 vii. 3). Would you know the secret of that resistless energy with which the Son of Anna thenceforward to his dying day sought to promote the cause of God and the cause of His people? Listen to the adjuration which the Israelites in their despair, and surrounded by their cruel foes, address to Samuel: "Cease not to cry to the Lord our God for us, that He may save us out of the hand of the Philistines! . . . And Samuel cried to the Lord for Israel, and the Lord heard him." Then comes the great victory for Israel on the spot made memorable by former disastrous defeat; and there too a monument is set up called *Eben-ezer* or "The House of Help."

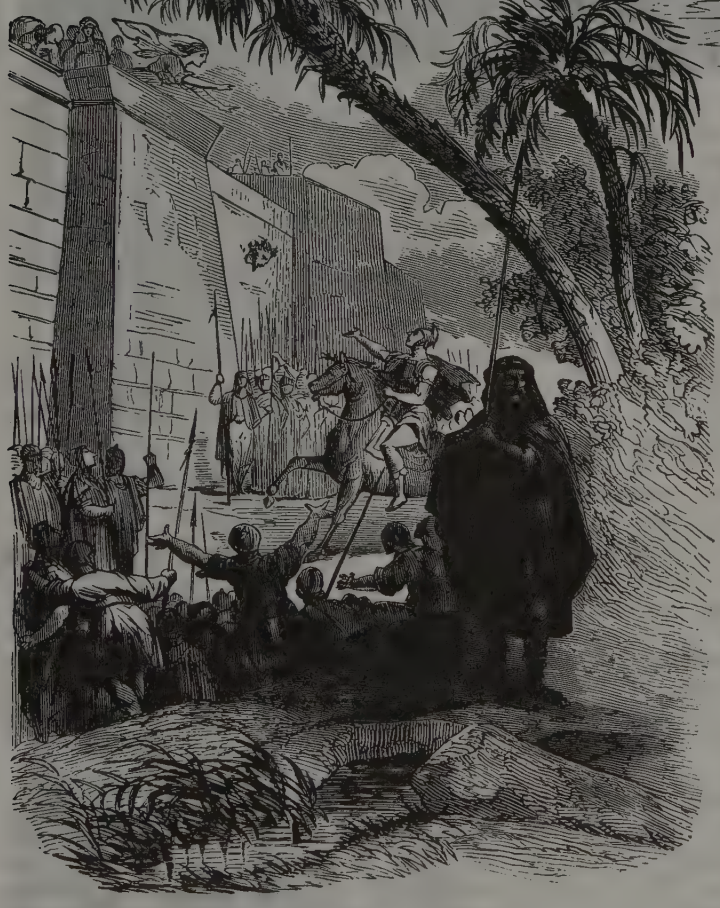
The man of prayer, of good counsel, and unsleeping energy, thus goes on from victory to victory: "And the hand of the Lord was against the Philistines all the days of Samuel."

It is most touching to read of the humility of this illustrious man, who, when his people reject him and demand a king to rule over them, submits like a little child to the divine will, anoints Saul for the kingly office, without ever ceasing to direct and counsel him, or to guide both prince and people in the faithful observance of the law of God. "Far from me be this sin against the Lord, that I should cease to pray for you; and I will teach you the good and right way. Therefore fear the Lord, and serve Him in truth and with your whole heart . . . But if you will still do wickedly, both you and your king shall perish together" (xii. 23–25).

Alas, both king and people do forget the "great works" done among them by their Divine Benefactor, and forget, as well, the fatherly counsels of Samuel, and go on from bad to worse till Saul and Jonathan and the strength of Israel go down together in one common ruin on the red field of Gilboe!

David, who had been anointed king in the life-time of Saul, does indeed profit by the terrible examples of the divine justice, bringing on himself and his people blessings in proportion with his fidelity. Most gifted himself—poet, musician, brave warrior and wise statesman, fitted by all these gifts to shine in peace as well as in war—David makes of Israel a united, prosperous, and mighty nation.





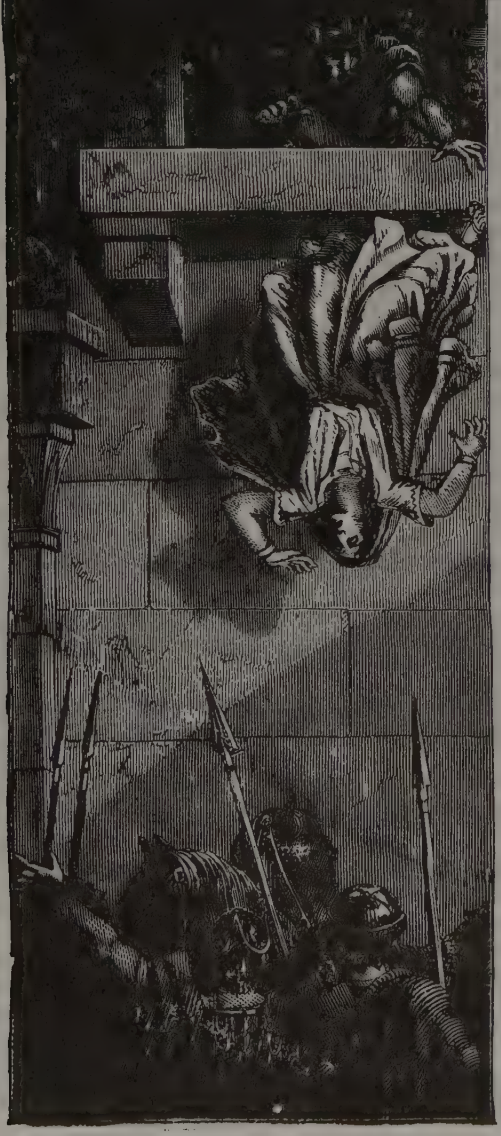
But he too forgets God in the intoxication of prosperity and power; he sins, sacrificing to the gross sensuality prevailing in the nations round about, and brings on his house, his people, and himself the terrible retribution which never fails to overtake the man who is placed on high to shine by his great virtues, and whose dark deeds are an incitement to evil in those beneath him.

But David, when guilty and visited with punishment for his guilt, differed from Saul in this: that, whereas the latter's proud self-will refused to bend beneath the chastising hand, or to confess his sin and make atonement for it, David put on sackcloth and ashes, invoked the spirit of repentance, sent up to the God of his heart continual cries for forgiveness, and watered his couch by night with the bitter tears wrung from him by his grief. David was a man after God's own heart, because, even in his fall, he forgot not the God of his youth; and the sense of his guilt only made him seek to serve the Divine Majesty with tenfold fervor and increased humility. Saul, guilty, turned his back on God and sought from demons the knowledge of his own future and of the fortunes of his house. David, guilty, prostrated himself in the dust and sent up his heart-cries to heaven for mercy on his people and on himself. "The Lord is my Rock, and my strength, and my Saviour; God is my strong One: in Him will I trust: my shield and the horn of my salvation. He lifteth me up and (is) my refuge: my Saviour! And thou wilt deliver me from iniquity" (2 Kings xxii. 2, 3).

THIRD AND FOURTH BOOKS OF KINGS.—More terrible even than the end of Saul is that of the wise and magnificent Solomon, David's son. God lavished on this prince the rarest gifts of mind and heart, together with the undisputed possession of his father's kingdom. To him whose reign was "established in peace," and who was the illustrious figure of the Prince of Peace, Christ, it was given to build the first glorious temple ever erected for the worship of the one true God. His reign forms a central point toward which all preceding events in Sacred History seemed to tend, and whose surpassing glories were to be reflected downward on succeeding ages till He appeared who was to fulfill all promises in His person, and to eclipse all glories in the divine achievements of His humility and His charity. And yet the student of the Bible is filled only with sadness, and something like discouragement, in seeing this most wise prince become the most besotted and depraved of sensualists—an object of contempt and loathing to all true manhood, while the early piety which impelled him to build the most magnificent of temples to the God of his fathers is forgotten in the disgusting and insatiable appetite for pleasure, which with pagan wives brings into the City of David the fearful scandal of the idol-worship of the Egyptians and Chanaanites.

To this most foolish and most guilty king succeeds a son who inherits some of his father's worst vices without any of his great





qualities. And then the curse of Heaven falls on Israel in the form of irremediable political division. Ten of the Twelve Tribes fall away from Roboam, and constitute an independent kingdom which is to have gods of its own. Thus, divided, Israel—divided in religious belief and political allegiance—goes on, reign after reign, with the consuming cancer of idolatry, and of the fearful immorality it begets, fastened on the majority of the nation, while the minority in the southern kingdom are ruled by a few good princes, whose reforms and examples are neutralized by the pagan vices of their successors. At length both kingdoms are blotted out and their people scattered abroad in captivity.

We see, during the period covered by these two last books—427 or 405 years—we see a people of brothers, instead of remaining united in the one religious faith and under one strong government, forming two rival and hostile nationalities, each of which, when the other prevails, calls in the aid of the stranger and the heathen to help restore the balance. A fatal mistake against sound policy—that is, against the laws of nature. But amid the gloom and the guilt of that long period grand figures loom up: the men of God, the prophets commissioned to keep alive the true faith among populations given over to doubt, to ignorance, to idolatry, and manifold corruption; or sent to save the national life from utter extinction: Elias, and Elisæus, and Jeremias, who wrote these same two last books of Kings, what names and what undying glory are theirs! No less illustrious and combining with the prophetic gifts of the others the glory of being, like Jeremias, an historical writer, Isaias has, moreover, the honor of being numbered among the martyrs of the Old Testament. But although living under several of the princes whose reigns are chronicled in the Books of Kings, this great Prophet-Martyr's name is not mentioned therein.

PARALIPOMENON OR CHRONICLES.—The original Hebrew title of these two books literally means "daily records," because they contain the substance of journals kept by the official annalists of the two kingdoms of Juda and Israel. In the Septuagint they are called "The First and Second Book of Paralipomenon," or of things overlooked in the Books of Kings. The books of Paralipomenon are therefore supplementary to the preceding historical works of the Bible. The title "Chronicles," adopted in the Protestant version, was suggested by St. Jerome. The books themselves are considered to be the work of Esdras, the restorer of the temple and of Jewish worship after the captivity. He evidently made use of documents prepared by others and dating from previous times.

One of his main objects, if not his chief purpose, seems to have been to place on record a series of genealogies which might assist the rulers of the restored remnants of tribes toward giving to each Jewish family the inheritance of its fathers, as allotted under Josue. As, moreover, the perfect regulation of divine worship in the Temple was in his eyes and those of the nation a matter of the most practical importance, he



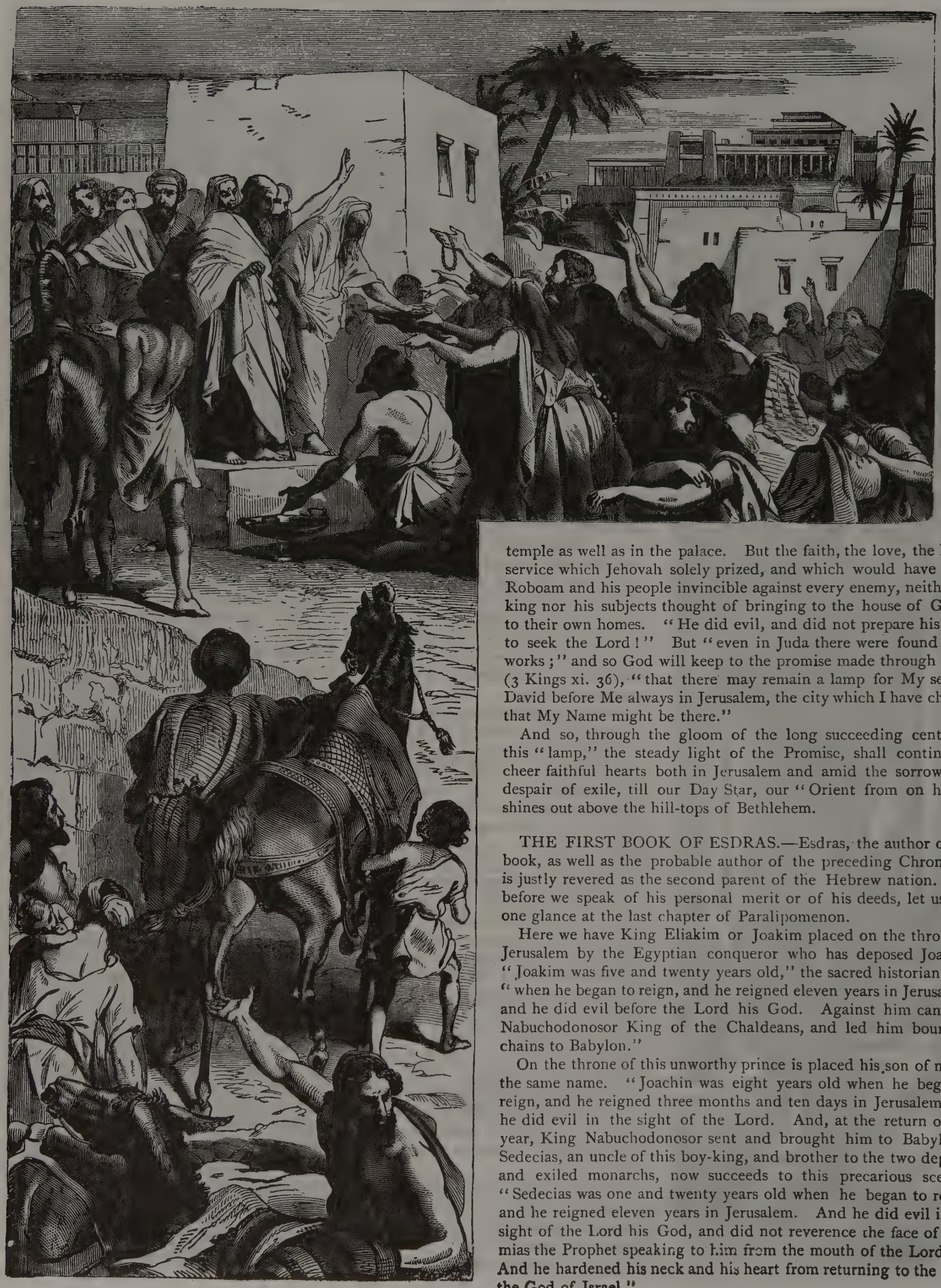


drew up also genealogies of the priestly and levitic families, so that they might perform their functions in the order and with the regularity prescribed under David and Solomon. These families had to live on the tithes and offerings given them while discharging their sacred functions, each in their turn, in Jerusalem. It thus became imperative to have a public and authentic list of these families and their numbers, so as to secure perfect regularity and discipline in the successive bands of priests and levites called to minister in the sanctuary. This Esdras did, as may be seen in the books themselves.

As to the purely historical portion of the books, it contains what is the very heart of the national life—the detailed story of David's glorious reign, the great promise and performance of Solomon's youth, together with the incredible splendor and luxury that were to be his bane. Of his licentiousness and open encouragement of idolatry within his own capital and household, there is no mention here. The writer refers us back on this subject to the Second Book of Kings. The inspired Chronicler, however, is careful to describe Solomon's stolid and vicious son in such a way, that we are forced to behold in this precocious despot's conduct the natural result of the paternal training and examples.

Roboam had for mother an Ammonite princess, one of those women which God had so often and so solemnly forbidden his people to connect with themselves by marriage. What the influence of this idolatrous woman over the perverted and prematurely old monarch (he died at sixty) may have been, we know not from authentic history. The mere fact that her son became Solomon's successor allows us to suppose that she ruled supreme over the silly, pleasure-seeking king. Her son, as well as "the young men . . . brought up with him in pleasures," and his evil counselors from the beginning of his reign, had not more of faith than he had of kingly prudence. Even after the disruption of his kingdom, he refuses to profit by the terrible prophetic lessons delivered to Jeroboam during Solomon's lifetime (3 Kings xi. 29). "When the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him." And what is the consequence? "In the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem (because they had sinned against the Lord." . . . There is terror and a show of that kind of repentance which is begotten of mortal fear. "The Lord is just!" both prince and people exclaim in their extremity. But the Lord, who is ever more merciful than just, will not allow the Egyptian to exterminate the guilty ones. They become vassals and tributaries of their old-time foes and oppressors. "So Sesac king of Egypt departed from Jerusalem, taking away the treasures of the house of the Lord, and of the king's house" (2 Paral. ii. 9).

The gold with which Solomon had so magnificently enriched the Sanctuary had been, every bit of it, the gift of David, the fruit of his conquests and pious economies. The lavish profusion of gold and silver with which Solomon had adorned and enriched his own palaces and harems, had been ground out of his impoverished and over-taxed people. All is now swept into the coffers of the Egyptian! Brass replaced gold in the



temple as well as in the palace. But the faith, the love, the heart-service which Jehovah solely prized, and which would have made Roboam and his people invincible against every enemy, neither the king nor his subjects thought of bringing to the house of God or to their own homes. "He did evil, and did not prepare his heart to seek the Lord!" But "even in Juda there were found good works;" and so God will keep to the promise made through Ahias (3 Kings xi. 36), "that there may remain a lamp for My servant David before Me always in Jerusalem, the city which I have chosen, that My Name might be there."

And so, through the gloom of the long succeeding centuries, this "lamp," the steady light of the Promise, shall continue to cheer faithful hearts both in Jerusalem and amid the sorrows and despair of exile, till our Day Star, our "Orient from on high," shines out above the hill-tops of Bethlehem.

THE FIRST BOOK OF ESDRAS.—Esdras, the author of this book, as well as the probable author of the preceding Chronicles, is justly revered as the second parent of the Hebrew nation. But before we speak of his personal merit or of his deeds, let us give one glance at the last chapter of Paralipomenon.

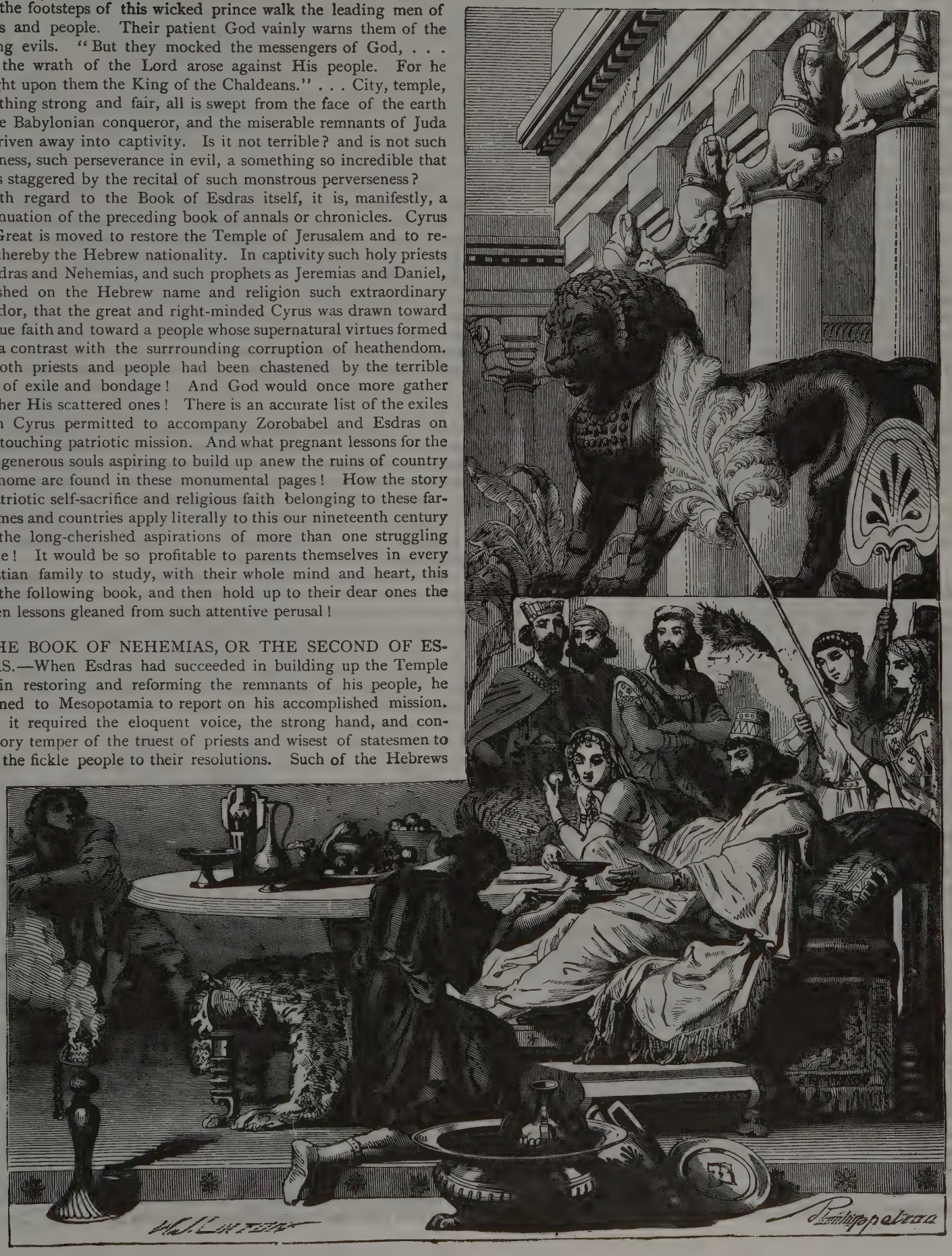
Here we have King Eliakim or Joakim placed on the throne of Jerusalem by the Egyptian conqueror who has deposed Joachaz. "Joakim was five and twenty years old," the sacred historian says, "when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord his God. Against him came up Nabuchodonosor King of the Chaldeans, and led him bound in chains to Babylon."

On the throne of this unworthy prince is placed his son of nearly the same name. "Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord. And, at the return of the year, King Nabuchodonosor sent and brought him to Babylon." Sedecias, an uncle of this boy-king, and brother to the two deposed and exiled monarchs, now succeeds to this precarious sceptre. "Sedecias was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem. And he did evil in the sight of the Lord his God, and did not reverence the face of Jeremias the Prophet speaking to him from the mouth of the Lord . . . And he hardened his neck and his heart from returning to the Lord the God of Israel."

In the footsteps of this wicked prince walk the leading men of priests and people. Their patient God vainly warns them of the coming evils. "But they mocked the messengers of God, . . . until the wrath of the Lord arose against His people. For he brought upon them the King of the Chaldeans." . . . City, temple, everything strong and fair, all is swept from the face of the earth by the Babylonian conqueror, and the miserable remnants of Juda are driven away into captivity. Is it not terrible? and is not such blindness, such perseverance in evil, a something so incredible that one is staggered by the recital of such monstrous perverseness?

With regard to the Book of Esdras itself, it is, manifestly, a continuation of the preceding book of annals or chronicles. Cyrus the Great is moved to restore the Temple of Jerusalem and to revive thereby the Hebrew nationality. In captivity such holy priests as Esdras and Nehemias, and such prophets as Jeremias and Daniel, had shed on the Hebrew name and religion such extraordinary splendor, that the great and right-minded Cyrus was drawn toward the true faith and toward a people whose supernatural virtues formed such a contrast with the surrrounding corruption of heathendom. So, both priests and people had been chastened by the terrible trials of exile and bondage! And God would once more gather together His scattered ones! There is an accurate list of the exiles whom Cyrus permitted to accompany Zorobabel and Esdras on their touching patriotic mission. And what pregnant lessons for the most generous souls aspiring to build up anew the ruins of country and home are found in these monumental pages! How the story of patriotic self-sacrifice and religious faith belonging to these far-off times and countries apply literally to this our nineteenth century and the long-cherished aspirations of more than one struggling people! It would be so profitable to parents themselves in every Christian family to study, with their whole mind and heart, this and the following book, and then hold up to their dear ones the golden lessons gleaned from such attentive perusal!

THE BOOK OF NEHEMIAS, OR THE SECOND OF ESDRAS.—When Esdras had succeeded in building up the Temple and in restoring and reforming the remnants of his people, he returned to Mesopotamia to report on his accomplished mission. Alas, it required the eloquent voice, the strong hand, and conciliatory temper of the truest of priests and wisest of statesmen to keep the fickle people to their resolutions. Such of the Hebrews



as had been living in Judæa before the arrival of Esdras and his colony of exiles had either become as heathenish and corrupt as the neighboring Chanaanites, or had made of the little religion they retained a mixture of idolatrous practices and Hebrew superstitions. They were, at best, but poor auxiliaries to Esdras and his zealous band of restorers. But what shall we say of the non-Hebrew populations, the old enemies of God and of his people? They used every exertion and every artifice to prevent the restoration of Jerusalem and the rebuilding of the Temple. When force and fraud failed, they tried on the faithful Israelites the old fascination of their idolatrous customs, of their licentious celebrations, and pompous pagan festivals. And they succeeded.

Nehemias had to return with Esdras to Jerusalem to begin anew this unfinished labor of social and religious reform and material reconstruction. The story grows in interest from chapter to chapter, as the two great men, brother priests laboring together with one mind and one heart, rekindle by voice and example the faith and zeal of their fellow-countrymen. They proclaim the Law anew, and induce the people to celebrate with extraordinary fervor and solemnity the Feast of Tabernacles (2 Esdras viii. and ix.) With one voice priests, princes, and people confess God's infinite goodness in their behalf and their own inconceivable ingratitude. "Our kings, our princes, our priests, and our fathers have not kept Thy law . . . And they have not served Thee in their kingdoms, and in Thy manifold goodness, . . . and in the large and fat (wide and fruitful) land which Thou deliveredst before them . . . Behold, we ourselves this day are bondmen: and the land, which Thou gavest our fathers, . . . we ourselves are servants in it! . . . And because of all this we ourselves make a covenant, and write it, and our princes, our Levites, and our priests sign it" (Ibid. ix. 34–38).

THE BOOK OF TOBIAS.—We have, in the saintly man after whom this book is called, another illustrious instance of the living faith and heroic virtue displayed in exile by so many of God's people. No book in the Old Testament affords such touching examples of filial piety, domestic simplicity and purity, and that unflinching devotion to one's brethren in their darkest days of suffering and oppression. The virtues which shine forth in the life and home of Tobias are those which must be eternally the very soul of domestic happiness and public welfare. The morality of the whole book is a most beautiful commentary on the law of life delivered through Moses; a splendid mirror in which even Christians may see what they ought to be and are not, as compared with the saintly men and women of twenty-six hundred years ago.

Tobias was born in Cades (Kedesh)-Nephtali, in the northern part of Galilee. It was the native city of Barac, in which Debbora had organized the little army that was to prove victorious over the proud hosts of Jabin and Sisara. From time immemorial the place was a famous stronghold, one of the "cities of refuge" established by Josue. Near it Jonathan the Machabee fought against the treacherous generals of Demetrius, changing a disastrous defeat into a glorious victory. Beneath its very walls was shown the spot where the stout-hearted Jael completed Debbora's triumph by slaying with her own hand the cruel Sisara.

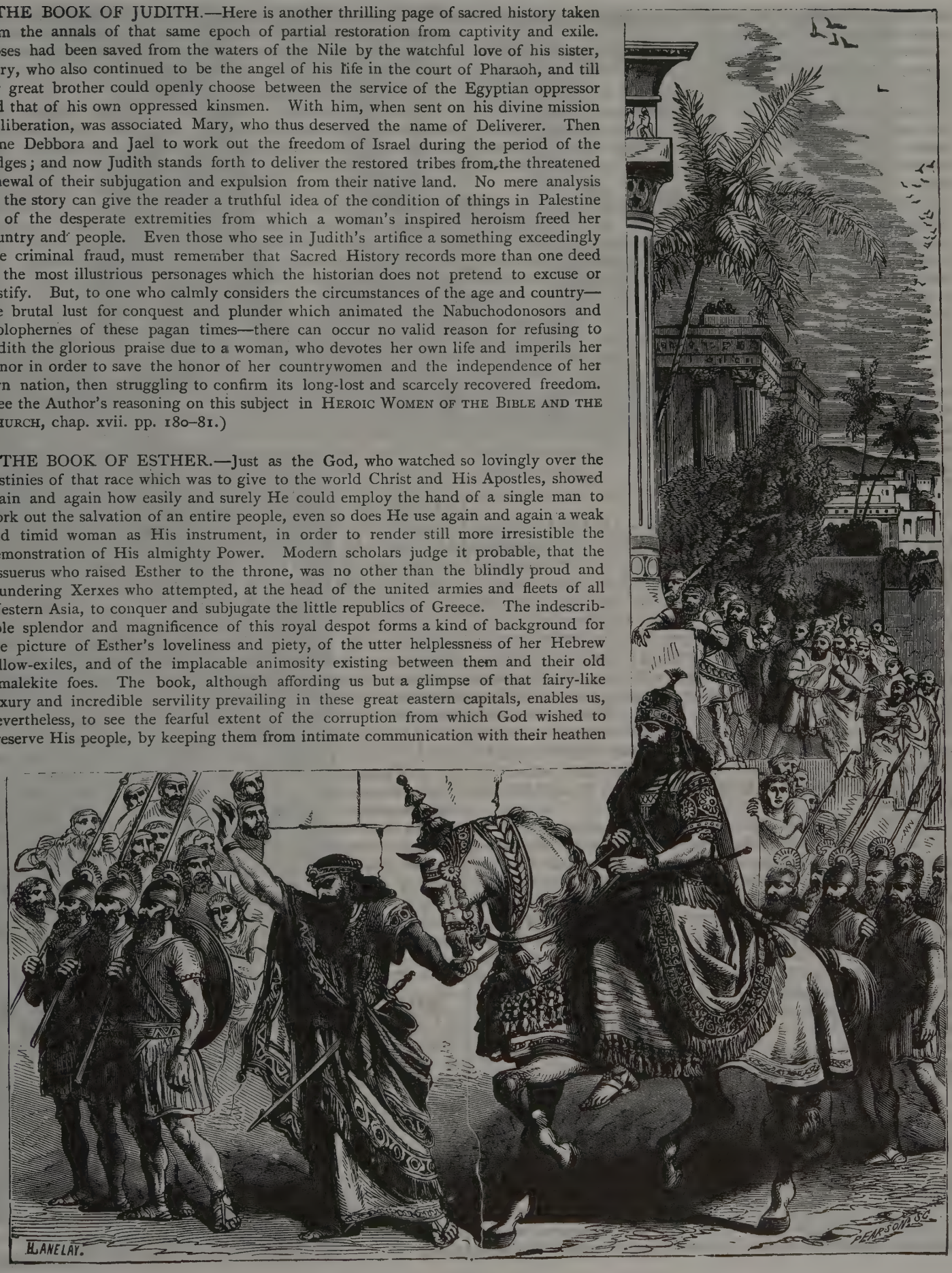
Tobias, nurtured in this eagles' nest, displayed from earliest boyhood qualities far superior to those of the soldier and conqueror. He learned even when a child in years, to do "no childish thing in his work," and when his fellow-countrymen and townsmen "all went to the golden calves" of Jeroboam in Samaria, "he alone fled the company of all, and went to Jerusalem to the temple of the Lord." He appears to have been a wealthy youth who delighted in devoting generously his wealth to the support of the true religion. What he had been in childhood and youth he continued to be in manhood and all through life. "He took to wife Anna of his own tribe, and had a son by her whom he called after his own name; and from his infancy he taught him to fear God and to abstain from all sin." Carried with his wife and child into captivity by Salmanasar (Shalman-Ezor) IV., King of Assyria, Tobias shone so pre-eminently above his fellow-captives and the Assyrian nobles and courtiers at Niniveh that he attracted the notice and won the favor of the monarch himself, and was by him loaded with honor and wealth. For in the midst of this idolatrous and sensual race, when his Hebrew fellow-captives shared in the forbidden rites and pleasures of their captors, Tobias "kept his soul and never was defiled," being ever "mindful of the Lord with all his heart."

The book, from the first chapter to the end, reads like a glorious epic in praise of exalted piety and patriotism. Two kindred families, bound still more closely together by the same deep, practical faith, are the principal personages, while evil spirits and God's own archangel display respectively their baneful influences and healing power. What a picture is that household in the mighty Niniveh, in which the now poor and sightless Tobias is made the butt of his wife's unfeeling sarcasm and headlong temper! He had risked and spent everything on his persecuted countrymen; and now as he sits at home, blind and destitute of all earthly comfort, a woman's foolish tongue ceases not to lash him. "Where is thy hope, for which thou gavest alms, and buriedst the dead?" It was in vain that he replied, "We are the children of the saints, and look to that life which God will give to those that never change their faith from Him." The pitiless tongue ceased not for all that to scourge him with the reproof: "It is evident thy hope is come to nothing, and thy alms now appear!" And the poor, helpless sufferer, seeing no further aim in life, would lift his soul to God on high: "Thou art just, O Lord, and all Thy ways mercy and truth and judgment! . . . Command my spirit to be received in peace; for it is better for me to die than to live."

At the same hour, in the city of Northern Ecbatane, a dear friend and kinsman of Tobias, Raguel by name, was suffering deep affliction in the person of his only child, Sara. This man was both virtuous and wealthy. But, through some mysterious dispensation of Providence, evil spirits were allowed to persecute him and his. Every one who had till then sought the hand of his innocent and pious daughter had fallen a victim to the Evil One. This drew suspicion on Sara, so much so, indeed, that even her servant maid openly and bitterly taunted her with being a murderess. Prostrate before the Divine Majesty in the privacy of her own chamber, the distressed girl was sending up her heart-cry for help: "I beg, O Lord, that Thou loose me from the bond of this reproach, or else take me away from the earth." But Northern Ecbatane (the capital of Cyrus) is on the road to Rages (the modern *Rhey*, a few miles southeast of Tèheran); and in this last city lived one of Tobias' tribesmen, Gabelus, to whom in the days of his great prosperity the former had lent a large sum of money. This sum, before dying and in the interest both of his wife and of his son, Tobias is now anxious to recover. And here comes in the sweet and loving providence of the Father. The succor needed by the two suffering families will not be delayed. Then is told the marvelous story of the Archangel Raphael's undertaking to guide the younger Tobias all the way to the distant home of his kinsman, where God was keeping in store for him the spotless soul of a true woman as well as part of the riches which were to raise his aged parents once more to affluence. To his father also the angelic guide, on their joyful return to Niniveh, restores the sight so long lost. How magnificent is the hymn of prophetic praise and exultation which goes up from this tried and grateful soul! "I and my soul will rejoice in Him. Bless ye the Lord all His elect; keep days of joy, and give glory to Him. Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands. Give glory to the Lord for thy good things, and bless the God eternal; that He may rebuild His tabernacle in thee, and call back thy captives to thee, and thou mayst rejoice for ever and ever!"

THE BOOK OF JUDITH.—Here is another thrilling page of sacred history taken from the annals of that same epoch of partial restoration from captivity and exile. Moses had been saved from the waters of the Nile by the watchful love of his sister, Mary, who also continued to be the angel of his life in the court of Pharaoh, and till her great brother could openly choose between the service of the Egyptian oppressor and that of his own oppressed kinsmen. With him, when sent on his divine mission of liberation, was associated Mary, who thus deserved the name of Deliverer. Then came Debbora and Jael to work out the freedom of Israel during the period of the Judges; and now Judith stands forth to deliver the restored tribes from the threatened renewal of their subjugation and expulsion from their native land. No mere analysis of the story can give the reader a truthful idea of the condition of things in Palestine or of the desperate extremities from which a woman's inspired heroism freed her country and people. Even those who see in Judith's artifice a something exceedingly like criminal fraud, must remember that Sacred History records more than one deed of the most illustrious personages which the historian does not pretend to excuse or justify. But, to one who calmly considers the circumstances of the age and country—the brutal lust for conquest and plunder which animated the Nabuchodonosors and Holophernes of these pagan times—there can occur no valid reason for refusing to Judith the glorious praise due to a woman, who devotes her own life and imperils her honor in order to save the honor of her countrywomen and the independence of her own nation, then struggling to confirm its long-lost and scarcely recovered freedom. (See the Author's reasoning on this subject in HEROIC WOMEN OF THE BIBLE AND THE CHURCH, chap. xvii. pp. 180–81.)

THE BOOK OF ESTHER.—Just as the God, who watched so lovingly over the destinies of that race which was to give to the world Christ and His Apostles, showed again and again how easily and surely He could employ the hand of a single man to work out the salvation of an entire people, even so does He use again and again a weak and timid woman as His instrument, in order to render still more irresistible the demonstration of His almighty Power. Modern scholars judge it probable, that the Assuerus who raised Esther to the throne, was no other than the blindly proud and blundering Xerxes who attempted, at the head of the united armies and fleets of all Western Asia, to conquer and subjugate the little republics of Greece. The indescribable splendor and magnificence of this royal despot forms a kind of background for the picture of Esther's loveliness and piety, of the utter helplessness of her Hebrew fellow-exiles, and of the implacable animosity existing between them and their old Amalekite foes. The book, although affording us but a glimpse of that fairy-like luxury and incredible servility prevailing in these great eastern capitals, enables us, nevertheless, to see the fearful extent of the corruption from which God wished to preserve His people, by keeping them from intimate communication with their heathen



neighbors, and binding them to his own service by inviolable fidelity within their own national territory.

Their existence as a free people in Palestine was to be the consequence of this fidelity to the law of Jehovah. His overshadowing protection secured them from disaster, defeat, and subjugation, so long as they served Him with their whole heart. And in their exile among the nations, while they were taking to heart the bitter lessons of experience, He ever showed Himself ready and prompt to assist them and to protect them from utter extinction, when the cry of their heart went up to Him.

Aman, the all-powerful favorite of Assuerus, has taken every means to annihilate the scattered remnants of the Hebrew race by one fell blow, and throughout the vast Persian empire. The young Hebrew Empress knows, as well as her uncle and foster-father, Mardochæus, that the hand of God alone can arrest the blow about to fall, and that united prayer to Him can make Him stretch forth His arm to save the innocent and strike down the guilty aggressor. Trusting in the intervention of that Power and Goodness which will have us entreat it in our direst need, Esther employs meanwhile all the means which human prudence suggests to enlighten the Emperor on his favorite's character and designs. Woman's wit comes to the aid of woman's loveliness and patriotism; iniquity falls into the net it had itself spread for the guiltless, and cruelty perishes by its own devices. These are pages to be read again and again, as one reads the most enchanting tale of eastern romance. For here no romance can come up to the reality.

FIRST AND SECOND MACHABEES.—The two books bearing this title contain the history of a heroic family of priests who conquered the national independence under the Greek kings of Syria, and were also the successful champions of religious liberty. The surname of "Machabee," first borne by Judas, son of the priest Mathathias, arose, according to some, from a Hebrew word signifying "hammer"—both the father and his sons having been in the hand of God a hammer for shattering the might of their oppressors. Others, on the contrary, derive the appellation from the initial letters of the Hebrew sentence in Exodus xv. 11: "Who is like to Thee among the strong, O Lord?" These letters, it is said, were inscribed by Judas on his victorious banners: and hence the surname. The name is bestowed not only on Judas and his brethren, but on a generous widow and her seven sons most cruelly put to death in Antioch by the pitiless tyrant Antiochus Epiphanes.

The first book of Machabees—a manuscript copy of which in Hebrew, or, rather, in the popular Syro-Chaldaic of the Machabean age, was seen by St. Jerome—is the history of forty years, from the beginning of the reign of Antiochus Epiphanes to the death of the High Priest Simon Machabee. The second book is the abridged history of the persecutions under Antiochus Epiphanes and Ptolemy Eupator, his son, being compiled from a full and complete history of the same in five books, written by Jason, and now lost. This abridgment describes in detail many of the principal occurrences related in the first book. Both historians, however, seem to have written independently of each other, neither having seen the other's work.

No history, ancient or modern, contains a more vivid and thrilling story of living faith and heroic valor.

THE PROPHETS.

We must not, if we would form a correct conception of Sacred History, separate the Prophets and their utterances from their proper connection in the series of contemporary events. They, their prophecies, and their lives, form an integral portion of the annals of the epoch in which they lived. The very historical books we have been just passing in review are incomplete, and, in some parts, incomprehensible, if severed from the words and actions of such men as Isaias, Jeremias, Ezechiel, Haggæus, and other prophets, who acted such an important part under the Kings of Jerusalem and Samaria, while striving, under divine inspiration, to correct and convert bad sovereigns and their sinful people, or to direct and encourage the good.

The name of prophets is sometimes given in Scripture to persons who had no claim to prophetic inspiration. In classic Greek, the word προφήτης, "prophet," designates any person who speaks for another, especially one who speaks in the name of the Godhead, and thus declares or interprets His will to men. The primary meaning of the word prophet is, therefore, that of an interpreter. In the Bible the word has several significations: 1st. It applies to all persons of superior learning or uncommon intellectual gifts, whether their knowledge regards divine or human things. Thus in 1 Corinthians xiv. 6, "prophecy" means the supernatural knowledge of divine things bestowed as a gift on certain persons, and in the infancy of the Church, to enable them to teach others; whereas, in Titus i. 12, "a prophet of their own," means a Cretan author who had accurately described his own countrymen as "always liars, evil beasts, etc." 2d. He is called a prophet who has either of things past or present a knowledge exceeding the power of nature. Thus Elisæus knew that his servant Giezi had secretly obtained rich presents from Naaman. Thus also when the soldiers buffeted our Lord the night before his death, they asked Him to "prophesy" who had struck Him. 3d. Again, a man is said to be a prophet when he is inspired to say what he does not understand, as Caiphas (St. John xi. 51) "prophesied that Jesus should die for the nation." 4th. In the proper and primitive sense of the word, Aaron is to be the "prophet;" that is, the interpreter, of his brother Moses (Exodus vii.) Hence both our Lord and St. Stephen upbraid the Jews with having persecuted all the prophets; that is, all those who had been sent to declare to them the will of God. 5th. The designation of prophets was also given to all those who sang hymns or psalms with extraordinary enthusiasm, so as to seem beyond themselves. In 1 Kings x. 12, Saul meets a troop of these singers, joins them, is seized with their divine enthusiasm, and it is therefore said: "Is Saul also among the Prophets?" This same meaning applies on several occasions to David and Asaph and to the young men trained as singers for the temple, and who are therefore called "the sons of the prophets." 6th. The word "to prophesy," again, is understood of the power of working miracles. Hence (Ecclesiasticus xlviii. 14) it is said of Elisæus: "After death his body prophesied," because the contact with the holy man's corpse raised a dead man to life. 7th. But this gift of miracles was the seal which stamped with the divine authority the utterances of the Prophet properly so called; that is, the man to whom God has revealed and enjoined to announce to the world future events which no created mind could of itself have foreseen. (See Bergier, *Dictionnaire de Théologie.*) Such are the divinely commissioned men whose books we are now to consider.

THE FOUR GREAT PROPHETS.

ISAIAS.—By the universal consent both of the Jewish Church and of the Christian, Isaias is given precedence in rank over the other prophets, though he cannot claim priority in time. He was of royal birth, and the elevation and beauty of his style are in keeping with his high rank and nobility of soul. He is by far the most eloquent of the Prophets. Besides, he describes so minutely the person of Christ and His sufferings, as well as the birth and destiny of the Christian Church, that one might think he was recording past events or describing what was present before his eyes, rather than announcing to the world what was still hidden in the night of ages, and could only be the secret of the divine mind and power. For this reason the book of Isaias has been called a fifth Gospel, so clearly does he perform the task of an evangelist.





The prophetic mission of this great man and great saint runs through the reigns of four kings of Juda—Ozias, Joathan, Achaz, and Ezechias, his life having been gloriously crowned with a cruel martyrdom under Manasses. Like the Prophet Elias before him, and like John the Baptist long ages after him, Isaias in performing his sublime mission wore the penitential garb of the Nazarites, the long blackish-gray tunic of haircloth fastened round the loins with a rope or girdle of camel's hair. Thus habited, the man of God would, most probably, go into one of the spacious courts of the Temple, while the people were flocking in to some solemn sacrifice, and from one of the lofty flights of steps leading up to the altar of burnt offerings, would pour forth the words of his divine message on the multitude beneath and around. The very first words of these inspired oracles still thrill the coldest reader with emotion: "Hear, O ye Heavens! and give ear, O Earth! For the Lord hath spoken. I have brought up children and exalted them; but they have despised Me. The ox knoweth his owner, and the ass his master's crib. But Israel hath not known Me, and My people hath not understood!"

No words could more aptly state God's case as against His blind and ungrateful people under the Old Law, as well against the professed or nominal followers of Christ under the New Law of Grace. We are, all of us who believe in Christ and through Him in the Father, the adopted children, the family of God. How He has exalted the sons of Adam! How tenderly He has provided for the bringing up of the human race to a God-like resemblance with their all-bountiful Parent and Benefactor! And is not our life one long act of contempt of that Adorable Majesty?—one long and persistent ignoring and misunderstanding of that ever-present and patient Goodness?

To understand even the literal sense of these most pregnant chapters, it will be necessary to read not only the history of the four kings under whom Isaias preached and taught and performed miracles, but also the two preceding reigns of Amasias and his father Joas. Joas, saved in infancy, and by a miracle, from the slaughter of all the male descendants of David, and brought up by his aunt Josabet in the very sanctuary of the Temple, would, one might think, be sure to be worthy of David and lovingly faithful to God his Protector. And yet, in the very flower and pride of his manhood, he introduces among his people the abominable worship of Baal and Ashtarte—murders in the very sanctuary which had sheltered his infancy and childhood his cousin and foster-brother, the High Priest Zacharias, and runs, uncontrolled, his race of wickedness, till he is himself cut off by the hand of a murderer. Not much better is his son Amasias. He was a cruel king: he caused 10,000 Edomite prisoners to be cast, in cold blood, headlong from the cliffs of Petra, while he hesitated not in the hour of victory to cause sacrifices to be offered in honor of the idols worshiped by his victims. A cruel soldier is rarely a brave man; and a coward is always a vain one. So Amasias provokes his father's namesake, Joas, King of Samaria, to war; is shamefully beaten, taken prisoner, brought in chains to Jerusalem, which is partially dismantled by the victor, and at length, like his father, is cut off by the red hand of murder. There is no use in teaching or warning these purblind princes, in whose veins the heroic blood of David is changed into mud: they will neither be taught, nor enlightened, nor warned. Such were

the men who had ruled the Kingdom of Juda immediately before the birth of Isaias.

Now read in the first five chapters the prophetic denunciations and warnings which apply to the latter part of the long reign of Ozias. Like Solomon, he began his reign young—at the age of sixteen—and by his piety and his genius raised the Kingdom of Juda to a height of glory it had not known since Solomon. Though he did not end his long reign like this prince, so unwise with all his wisdom, Ozias forgot himself in his old age, and, like Saul, attempted to usurp the functions of the priestly office. He was stricken with leprosy at the very altar, and had thenceforward to yield his kingly functions to his son Joathan, and live in the rigorous seclusion imposed on lepers. That there was degeneracy in the body of the nation, as well as in the ruler himself, we may well believe. And in this light we can understand the denunciations of the first five chapters of Isaias. "O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps (that is, 'lead thee along the way to destruction.'). The Lord standeth up to judge, and He standeth to judge the people." Listen to the fearful description, at the end of the fifth chapter, which he gives of the coming of the Babylonians and Assyrians to chastise the insolence and ingratitude of this wilfully blind people. The hostile armies coming on from the shores of the Persian Gulf are like a mighty tidal wave which rises and advances swiftly, bearing down all resistance. "And they shall make a noise against them that day like the roaring of the sea. We shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof!"

2. With chapter vi. begins another series of prophetical teachings. "In the year that King Ozias died, I saw the Lord sitting upon a throne high and elevated; and His train filled the temple." The dead monarch had dimmed the glory of his long reign and splendid services to religion and country, by an obstinate attempt to thrust himself into the sanctuary and to offer with hands unanointed incense upon the altar. In contrast with this sacrilegious presumption stands out the shrinking humility of Isaias—called and chosen, as he knew himself to be, to the sublime and perilous functions of the prophetical office. "And I said, 'Woe is me . . . because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the KING the Lord of Hosts.'"

Touched by the terrors of the prophet's humility, one of the attendant Seraphs takes a live coal from the altar of the heavenly temple, and touches therewith the lips which are to speak such mighty things to the world. The reign of Joathan was a continuation of the best traditions of the preceding reign. In one particular only did the son of Ozias fail in magnanimity and firmness of purpose. "The high places he took not away: the people still sacrificed and burnt incense in the high places" (4 Kings xv. 35). Had the people of Juda, then, become so addicted to these clandestine practices of idolatry that the very best princes dared not attempt their suppression? This was, therefore, the sin of the people, and argues to what extent the abominable idol-worship of Palestine and Syria had taken hold of the popular heart in Jehovah's special inheritance. This fact will furnish a key to the most terrible denunciations and predictions of the first chapters in the book, particularly to that uttered by the prophet after his lips had been purified by the sacred fire. "Go and say to this people, 'Hearing hear, and understand not! And see the vision and know it not!' . . . And I said: 'How long, O Lord?' And He said: 'Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.'"

This brief and magnificent vision of the Heavenly Temple on high, and of the enthroned Majesty of the infinite God, was, doubtless, proclaimed in the temple of Jerusalem to the assembled multitude of tepid, half-hearted worshipers. It reminded them that the splendors of God's earthly house was but a faint image of the everlasting, and that the holiness demanded of both priests and people was only a preparation for the perfection of the beatified state. This sublime revelation, together with the clear and definite announcement of coming ruin to both temple and nation, hung over Juda and its rulers like a cloud big with coming storm during the entire reign of Joathan.

3. The prophecies in the three following chapters, vii., viii., and ix., were delivered during the reign of Joatham's successor, the weak-minded and unprincipled Achaz. The league formed against Jerusalem by the Kings of Israel and Syria had always been baffled by the unflinching and prudent policy of Joathan. His son inherited none of his religious faith or statesmanship; and, threatened as he was by the allied armies, he bethought him of calling in to his aid the King of Assyria. Besides, one chief purpose of the King of Israel was to dethrone the descendants of David and set up a Syrian to rule in Jerusalem. This moved to its depths the patriotic soul of Isaias. He knew that the Kingdom of Juda had nothing to fear from the designs or power of the allied kings; and he scorned the idea of invoking the aid of the foreigner and the heathen to fight the battles of Jehovah and to protect the throne of David. The enemy is already in the neighborhood of Jerusalem, and it becomes a matter of life or death to prevent him from cutting off its supply of water. So Achaz marches out to protect the Upper Pool whence the chief supply was derived. Thereupon Isaias is bidden to take his son Sheas-Jashub ("Remnant shall Return") and to confront Achaz with these words: "See thou be quiet. Fear not, and let not thy heart be afraid! . . . " Speaking of the formidable league and its designs against the House of David, the divine oracle is most emphatic: "It (the league) shall not stand, and this shall not be!"

But the unbelieving and timid Achaz cannot set aside either his terrors at the sight of the hostile armies, or his doubts about the victory promised by Isaias. Here comes in the famous prophesy about the Deliverer to be born of a Virgin-Mother: "Hear ye, therefore, O house of David! Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called EMMANUEL (God with us)." It was in vain that the prophet had assured Achaz that "within three score and five years Ephraim (that is, the Ten Schismatic Tribes forming the Kingdom of Israel under the leadership of the powerful tribe of Ephraim) shall cease to be a people." The young king will not believe and will not be dissuaded from calling in the Assyrians. Then comes the bitter reproof and the renewal of the glorious Promise made in the Garden to Eve and Adam guilty: "Behold a Virgin shall conceive," and God shall become Man, *Our God*, "God with us" for ever—the Son of David of whose Kingdom there shall be no end.

Let this unbelieving king, who will not trust to Jehovah's power and protection, call in the Heathen from the banks of the Tigris, and let his idol-worshiping people become the allies of the worst enemies of God. "The Lord shall bring upon thee (Achaz), and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda, with the King of the Assyrians." And all through the desolation and the long captivity of these coming years, there is for Juda a twofold consolation, like a twin beacon to light its path through the gloom: their "Remnant shall Return," and in the fulness of time Emmanuel shall be born to them. As for the prophet himself, with the clear foresight both of the devastation that is soon to come, and of the future Redemption of Israel and the entire race of man, he will put his sole trust in the Lord: "Behold, I and my children whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in Mount Sion . . . I will wait for the Lord who hath hid His face from the house of

Jacob, and I will look for Him!" His two sons as they grow up and walk by his side in Jerusalem and through the land shall be "a sign," and a standing prodigy or "wonder" sent to Israel from the Lord of hosts. We have seen that the elder *Shear-Jashub*, or "Remnant shall Return," was an ever-present warning, by the very name he bore, both of the coming desolation and exile and of the restoration of a remnant of the race. The boy, therefore, was a sign of the Divine justice as well as of the Fatherly mercy soon to be displayed. In chapter viii. the birth of another son is described as attended with extraordinary solemnities. Isaias is commanded to set up a large scroll or tablet bearing the words, *Maher-Shalal-Hash-Baz;* that is, "Hasten, Booty, Speed, Spoil;" and when his younger son is born he is bidden to call him by this prophetic name so full of terrible significance to the kingdom of Juda. Already the King of Assyria had come down with an army on his allied enemies, the Kings of Damascus and Samaria, and had depopulated not only a portion of Syria but the valley of the Jordan around the Lake of Galilee, carrying the inhabitants away into exile. This does not make King Achaz heed any the more the warnings and exhortations of Isaias; this prince more than ever courts an alliance with the Assyrian. The people, however, without ceasing to cling to their vices and their idolatry, are frightened into favoring a league with Damascus and Samaria. This only hastens the coming of the Assyrian. It is in vain that the great prophet tries to fire the national heart with the only flame that should burn therein, the love of their fathers' God and the love of their fatherland. Vainly does he exhaust himself in repeating that no enemy can harm Juda and Jerusalem so long as they repose a loving trust in Jehovah. "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be a sanctification to you" (viii. 13, 14). . . . "By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother" (ix. 19). "What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory? . . . As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem and of Samaria. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?" (ix. 3–11). Then will come the turn of the Assyrian empire itself. "Shall the axe boast itself against him that cutteth with it? . . . As if a rod should lift itself against him who taketh it up!" And again, after repeating for the twentieth time His promises of mercy and final restoration, the Lord adjures Jerusalem in these touching words: "Therefore, thus saith the Lord the God of hosts: O, my people, that dwellest in Sion, be not afraid of the Assyrian. He shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt. For yet a little and a very little while, and My indignation shall cease, and My wrath shall be upon their wickedness. And the Lord shall raise up a scourge against him."

Meanwhile, in favor of the "true Israelites," the men of pure lives, unfaltering faith, and unshaken hope in the promises, the Prophet ever holds up their sure fulfillment. "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him" (xi. 1, 2).

Surely it was the same Spirit who rested upon the patriot prophet himself.

3. Chapters xi. and xii. form one of these exultant hymns which we conceive Faith to be wont to sing amid the darkness of the densest idolatry and the wrecks of home and country. "And it shall come to pass in that day, that the Lord shall set His hand the second time to possess the remnant of His people, which shall be left from the Assyrians. . . . And thou shalt say in that day: I will give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour, I will deal confidently and will not fear: because the Lord is my strength and my praise, and He is become my salvation."

Then come, under the designation of "burdens," the prediction of the terrible retribution which is to be dealt out on each of the enemies of God and His people—on Babylon, the Philistines, the Moabites, on Damascus, Samaria, the Assyrians and Egyptians. He pauses, in chapter xxii., while describing the devastation of Juda, to utter against Sobna, one of the blind and vicious counselors of blind and vicious princes and people, the divine judgment gone forth against him. "Thou hast hewed thee out carefully a monument in a high place, a dwelling for thyself in a rock. Behold the Lord will cause thee to be carried away, as a cock is carried away, and He will lift thee up as a garment. He will toss thee like a ball into a large and spacious country."

Nor shall the maritime powers of that age be spared by the scourge of divine justice. Tyre and Sidon shall fall. "The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the mighty ones of the earth. . . . The earth is infected by the inhabitants thereof; because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant. Therefore shall a curse devour the earth, and the inhabitants thereof shall sin. . . . It shall be thus in the midst of the earth, in the midst of the people, as if a few olives that remain should be shaken out of the olive-tree, or grapes, when the vintage is ended. . . . With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved." This moral and social convulsion, like the mighty upheavals that are recorded in geology, is now a matter of history. And how very nearly its terrible teachings come home, at this hour, to the guilty Christendom of the nineteenth century, with the decline of faith, the weakening of all authority, human and divine, the spread of intellectual and moral corruption, and the breaking up of the whole order of society in opposition to the laws of nature and the solemn ordinances of nature's God!

Together with this breaking up of the old Pagan order there is present to the eye of the prophet the end of all things, the final judgment and doom; the wicked ones both of heaven and of earth "gathered together as in the gathering of one bundle into the Pit," and the eternal reign of God with His faithful servants in the heavenly Jerusalem. At this prospect the rapt soul of Isaias bursts forth into a shout of triumphant song: "O Lord, Thou art my God, I will exalt Thee, and give glory to Thy name; For Thou hast done wonderful things. Thy designs of old faithful, Amen! . . . Therefore shall a strong people praise Thee, the city of the mighty nations shall fear Thee. Because Thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. . . . And they shall say in that day: Lo, this is our God; we have waited for Him, and He will save us: this is the Lord, we have patiently waited for Him, we shall rejoice and be joyful in His salvation."

From this vision of the Eternal Rest on high which thrills the soul of the prophet, he passes to the return of Israel from captivity, and the heart of the patriot bursts forth into a still more lofty strain, because with the vision of his restored people is mingled that of the glory of the Christian church. "Sion, the city of our strength—a Saviour! A wall and a bulwark shall be set therein. Open ye the gates, and let the just nation that keepeth the truth enter in! The old error is passed away: Thou wilt keep peace, peace, because we have hoped in Thee! You have hoped in the Lord for evermore, in the Lord God mighty for ever. . . . And in the way of Thy judgments, O Lord, we have patiently waited for Thee: Thy name and Thy remembrance (are) the desire of the soul!"

Full of divinest eloquence, most sublime poetry, of tender piety

that stirs every pulse of the reader's heart, the stream of Isaias' inspiration flows onward in its rapid and majestic course, unlike anything else in sacred or profane literature,—the glory of the Hebrew intellect, the wonder and light of the Christian church.

The above beautiful canticle may have been written and uttered when Jerusalem, during the invasion of Salmanasar (Shalmanezer) IV., was preserved from capture and spoliation, while Samaria fell into the hands of the invader. This was during the reign of the incomparable Ezechias, the most perfect prince who ever sat on the throne of David, and who was of one mind and one heart with his kinsman, the great prophet of Juda. Ezechias had made a clean sweep of the "high places," and of every other relic of idolatry within his kingdom. Without positively neglecting what is called political prudence in his dealings with other sovereigns, he placed his whole trust in Jehovah alone, and spurned every alliance that might imperil the faith or weaken the proud self-reliance under God with which he inspired his people. There were, however, those among them, Sobna (Shebna), the high treasurer, for instance, who hankered for a close union with Egypt as a means of resisting Assyria. But neither the prophet nor the king showed any mercy to these politicians. We have seen above how Sobna was disgraced, and can judge from his case how it fared with all those of his class. "Woe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many; . . . and have not trusted in the Holy One of Israel! . . . Egypt is man, and not God, and their horses flesh, and not spirit: and the Lord shall put down (stretch out) his hand, and the helper shall fall, and he that is helped shall fall, and they shall be confounded together" (xxxi. 1–3). Formidable and resistless as then appeared the power of the Assyrians, their utter defeat is announced repeatedly and with such detailed circumstances as could not but challenge the attention of the whole people. "Behold the NAME of the Lord cometh from afar, His wrath burneth. . . . You shall have a song as in the night of the sanctified solemnity. . . . And the Lord shall make the glory of His voice to be heard. . . . For at the voice of the Lord the Assyrian shall fear being struck with the rod" (xxx. 27–31). But with these notions and predictions of deliverance from temporal evils and earthly foes are always mixed up visions of the Divine Liberator and of the long-delayed Redemption. "Behold a king shall reign in justice!" (xxxii. 1); and the Spirit is "poured upon us from on high" (xxxii. 15).

Meanwhile the flood-gates of the Assyrian invasion are opened, and the mighty hosts of Sennacherib inundate Syria and Palestine. Jerusalem, at length, is beset by the victorious host. To the faithful and brave-hearted King Isaias, in this extremity, utters messages of the most cheering import. "Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the King of the Assyrians have blasphemed Me. . . . I will send a spirit upon him, . . . and I will cause him to fall by the sword in his own country." When the invader concentrates at length all his forces round the beleaguered city, Ezechias, in answer to his blasphemous insolence, challenges the fatherly love of Jehovah for His people: "O Lord our God, save us out of his hand, and let all the kingdoms of the earth know that Thou only art the Lord!" (xxxvii. 20). While still kneeling before the Mercy Seat, Ezechias receives through Isaias the answer to his prayer. It is Jehovah who speaks to the proud and blasphemous Assyrian: . . . "I will put a ring in thy nose and a bit between thy lips, and I will turn thee back by the way by which thou camest" (xxxvii. 29). That very night, . . . "The angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand."

This miraculous deliverance had been the great event toward which all the preceding prophecies, all the denunciations, and all the unceasing activity of Isaias pointed. From the very first page he knew what was to be the dreadful fate of the schismatic and idolatrous Ten Tribes forming the Northern Kingdom, that of Israel or Samaria. They were to be swept away by the hand of the Assyrian, and for them, as a nation or a body politic, there was to be no restoration. To avert from the Kingdom of Juda and Jerusalem, its capital, a similar fate, was the cherished purpose for which Isaias lived, labored, wrote, and prophesied. To inspire his people and their rulers with an absolute and unwavering trust in Jehovah,—in His love, His willingness and power to protect and shield them from all dangers, he bent all the resources of his genius and influence, and discharged most faithfully the duties of his recognized calling as a Seer and Prophet. When the epoch of the dreaded Assyrian invasion was near at hand, God sent to his people a perfect king in Ezechias, and to the Prophet a most zealous auxiliary in his mission of religious reformation and patriotic revival. Even the wretched remnants of the Ten Tribes which had escaped the sword or the greed of the Assyrian, understood the lesson which both Isaias and their own prophets Micheas, Osee, and Amos had vainly taught them throughout all these years of delusion and guilt. When they found the glory of Samaria gone, and their country wasted like a stubble-field over which the fire had passed, they turned their eyes and their hearts to Jerusalem and its God, and sought with them an asylum in their utter despair.

But history tells us that the turn of Juda and Jerusalem was yet to come. The Babylonian captivity awaited them. This God had revealed in advance to Isaias,—and this forms the subject of the last twenty-seven chapters of this book. Chapters xxxviii. and xxxix. are out of their place in the order of time; the sickness of Ezechias happened before the deliverance of Jerusalem and the flight of Sennacherib. But as the Prophet's soul was occupied with this central event in his life, he postponed what related to the illness and cure of the holy king to the thrilling recital of Jehovah's victory. This illness had occurred two years before the siege of Jerusalem by the Assyrians, and fifteen years before the close of the royal life. But connected with the King's restoration to health is an incident which had great influence on the events that were soon to follow on the flight of the Assyrian host.

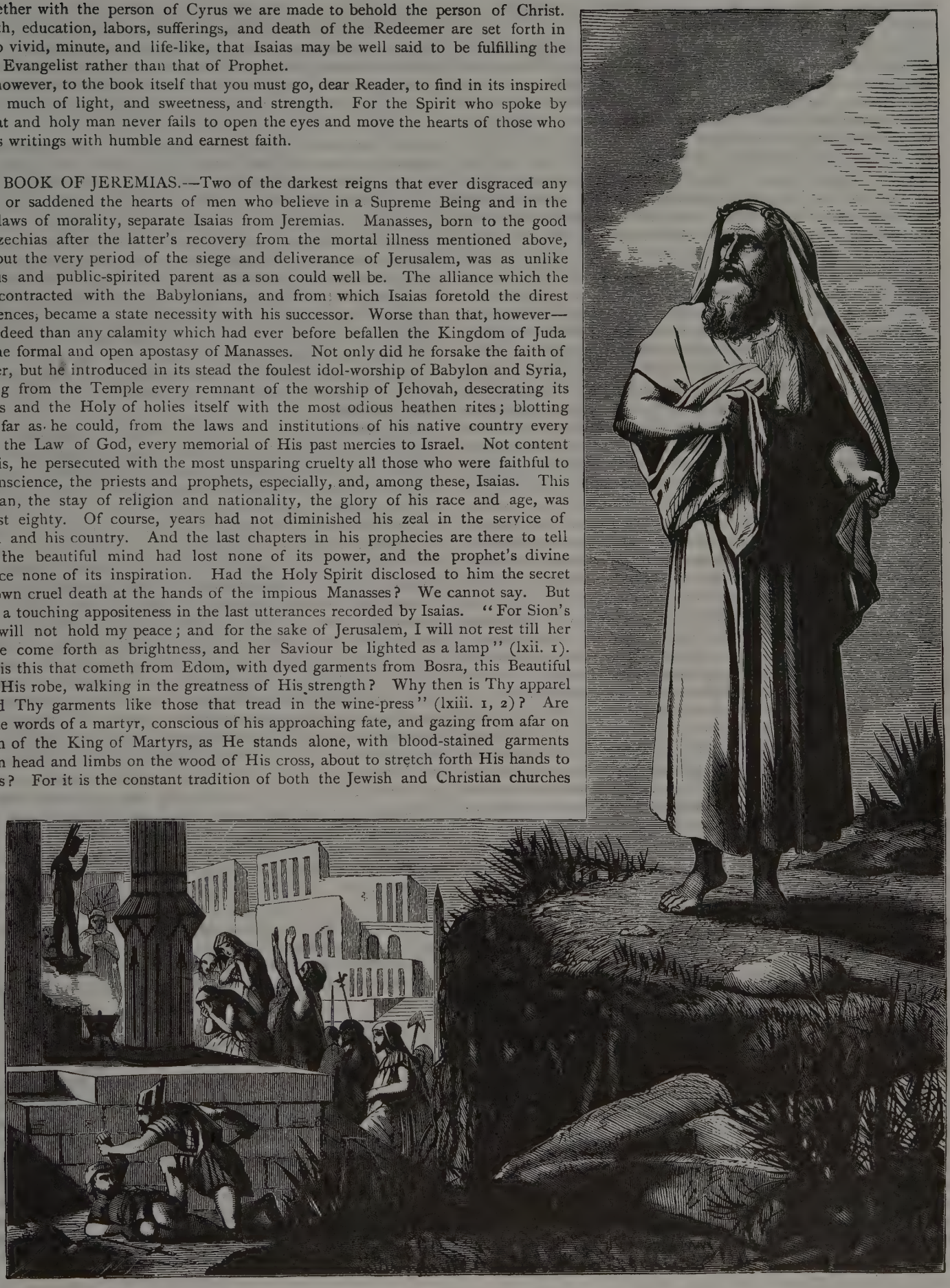
Merodach-Baladan IV., King of Babylon, anxious to cultivate friendly relations with the enemies of the Assyrians, had sent ambassadors to compliment the King of Juda on his recovery. "Ezechias rejoiced at their coming, and he showed them the storehouse of his aromatical spices, and of the silver, and of the gold, . . . and all things that were found in his treasures. There was nothing in his house nor in all his dominion that Ezechias showed them not." It was a display prompted by a vanity unworthy of so great a character, and condemned by sound policy as well as by sound sense. Forthwith the divine messenger is at hand to question the imprudent sovereign, and to receive a frank answer. "And Isaias said to Ezechias: Hear the word of the Lord of hosts. Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away unto Babylon. There shall not be anything left, saith the Lord. And of thy children that shall issue from thee, . . . they shall take away, and they shall be eunuchs in the palace of the King of Babylon."

4. This Babylonian captivity and the means to be employed by Providence to restore Juda become henceforth to the prophet not only a subject of continual and absorbing interest, but one which he speaks of as present. Cyrus, the destroyer of the Babylonian power, though yet unborn, is mentioned by name again and again, and the providential mission that he is to fulfill is clearly sketched out. But the crimes which bring on Juda this visitation, and the manifold evils of exile and bondage which are the chastisement of these crimes,—only remind the Prophet of the sad condition of the entire race of man, miserably degraded by the captivity of sin and serving false gods in their degradation. Side by side with the restoration by Cyrus is described the Redemption by the Messiah;

and together with the person of Cyrus we are made to behold the person of Christ. The birth, education, labors, sufferings, and death of the Redeemer are set forth in colors so vivid, minute, and life-like, that Isaias may be well said to be fulfilling the office of Evangelist rather than that of Prophet.

It is, however, to the book itself that you must go, dear Reader, to find in its inspired pages so much of light, and sweetness, and strength. For the Spirit who spoke by this great and holy man never fails to open the eyes and move the hearts of those who study his writings with humble and earnest faith.

THE BOOK OF JEREMIAS.—Two of the darkest reigns that ever disgraced any country, or saddened the hearts of men who believe in a Supreme Being and in the eternal laws of morality, separate Isaias from Jeremias. Manasses, born to the good King Ezechias after the latter's recovery from the mortal illness mentioned above, and about the very period of the siege and deliverance of Jerusalem, was as unlike his pious and public-spirited parent as a son could well be. The alliance which the former contracted with the Babylonians, and from which Isaias foretold the direst consequences, became a state necessity with his successor. Worse than that, however—worse indeed than any calamity which had ever before befallen the Kingdom of Juda—was the formal and open apostasy of Manasses. Not only did he forsake the faith of his father, but he introduced in its stead the foulest idol-worship of Babylon and Syria, banishing from the Temple every remnant of the worship of Jehovah, desecrating its precincts and the Holy of holies itself with the most odious heathen rites; blotting out, so far as he could, from the laws and institutions of his native country every trace of the Law of God, every memorial of His past mercies to Israel. Not content with this, he persecuted with the most unsparing cruelty all those who were faithful to their conscience, the priests and prophets, especially, and, among these, Isaias. This great man, the stay of religion and nationality, the glory of his race and age, was now past eighty. Of course, years had not diminished his zeal in the service of his God and his country. And the last chapters in his prophecies are there to tell us that the beautiful mind had lost none of its power, and the prophet's divine eloquence none of its inspiration. Had the Holy Spirit disclosed to him the secret of his own cruel death at the hands of the impious Manasses? We cannot say. But there is a touching appositeness in the last utterances recorded by Isaias. "For Sion's sake, I will not hold my peace; and for the sake of Jerusalem, I will not rest till her Just One come forth as brightness, and her Saviour be lighted as a lamp" (lxii. 1). "Who is this that cometh from Edom, with dyed garments from Bosra, this Beautiful One in His robe, walking in the greatness of His strength? Why then is Thy apparel red, and Thy garments like those that tread in the wine-press" (lxiii. 1, 2)? Are these the words of a martyr, conscious of his approaching fate, and gazing from afar on the form of the King of Martyrs, as He stands alone, with blood-stained garments and torn head and limbs on the wood of His cross, about to stretch forth His hands to the nails? For it is the constant tradition of both the Jewish and Christian churches



that Manasses caused the great-souled prophet to be inclosed in the trunk of a tree and sawn in the middle.

It was the privilege of Jeremias to be called to fulfill his prophetic mission during the reign of Josias, the grandson of Manasses and the son of a father who rivaled Manasses in impiety and wickedness. During the reign of the saintly Josias and till the destruction of Jerusalem by the Chaldæans—that is, during a period of forty years—Jeremias continued to discharge the duties of his sacred office with a heroism and eloquence that make him rank only after Isaias. Like St. John the Baptist, he was sanctified before his birth for the sublime mission to which he was destined. And he needed all the extraordinary graces of which this first one was a pledge. For to none of the prophets or of the saints of the Old Law was assigned a mission so barren in consolation, so full of that intense bitterness which arises from the spectacle of prolonged national degeneracy and apostasy, and from the utter ruin of the dearest hopes of the priest and the patriot. It was a life-long martyrdom. When he first heard the Divine Voice calling him to his long struggle with ignorance and iniquity—a woman Holda (Huldah) was the sole organ of the divine will in all Juda. Though afterward he was to have as his auxiliaries in the prophetic office not only Holda and his disciples, the brothers Baruch and Saraias, but Sophonias, Habacuc, and Urias, still, scattered as were the remnants of God's people both in Egypt and Mesopotamia, utterly desolate as was the land of Juda and Israel, and obstinately perverse as his countrymen and their leaders continued to be, Jeremias encountered nothing but contradiction, hatred, and persecution. He is imprisoned by his countrymen during the siege of Jerusalem, because he counsels them to make terms with the enemy, knowing supernaturally, as he does, that on a conditional surrender depends the preservation of the city and the Temple, as well as immunity from the frightful evils of a place carried by storm. He opposed, as did Isaias before him, every alliance with foreigners, and advocated as the only safeguards to national independence a total reform in manners and religion and unbounded loyalty to Jehovah. Even the good King Josias was continually hesitating between an alliance with Babylon and a league with Egypt. In spite of Jeremias' earnest remonstrances, the prince did attach himself to the Chaldæans, and perished by the hands of the Egyptians whom he persisted in attacking without cause. Thus the Prophet was assailed with equal hostility by both political parties in Jerusalem who happened to incline either for the Babylonian alliance or for the Egyptian. After the death of Josias began that succession of deplorable reigns each of which recalled the worst crimes of Manasses and Amon—princes and people continuing in exile and slavery what they had been in their own country, God-defying and God-forsaken.

As to the order in which these prophecies were given and consigned to writing, we are informed that, up to the fourth year of Joakim, King of Juda, Jeremias had not recorded his prophecies in writing. He, therefore, by divine command commits to writing "all the words" that he had spoken from the Lord "against Israel and Juda, and against all the nations." In this task his disciple Baruch fills the office of secretary. This first volume is destroyed in the wicked King's own chamber, and Jeremias is bidden to write another volume. This contains all that had been put down in the first "besides many more words than had been before" (chap. xxxvi. 1–32).

We can thus take these first thirty-six chapters as containing the first and principal portion of the prophecies of Jeremias, as well as the chief incidents of his own personal history as given by himself. Chapters xxxv. and xxxvi., however, interrupt the chronological order, the first to set forth the heroic fidelity of the Rechabites as a lesson to a sensual and faithless generation, and the other to give a history of the book itself, as well as to warn more solemnly both the nation and its King that the Babylonian captivity so long threatened was near at hand.

In chapter xxxvii. the prophet resumes the account of his mission under King Sedecias just where his narration ended in chapter xxxiv. At this point we find the Babylonians besieging Jerusalem, and the recreant King and his counselors send, in their terror, to consult Jeremias about the final issue. For the enemy had withdrawn his forces momentarily to meet the Egyptians advancing to the rescue. There is but one answer—the prediction so often repeated in vain: "The Chaldæans shall come again, and fight against this city, and take it, and burn it with fire." He cannot deliver to them a false message from the God of truth; and they will not bring themselves to believe in the destruction of Jerusalem as foretold. So, he is cast into prison, first, and then the Egyptian faction demand that he shall be put to death (xxxviii. 4). The King consents, and the prophet is cast into the worst of dungeons as a preliminary to his execution. Saved from this peril by an Ethiopian slave, he is pressed more vehemently by Sedecias to tell him, the King, the truth as he desires it. "And Jeremias said to Sedecias, Thus saith the Lord of hosts the God of Israel: If thou wilt take a resolution and go out to the princes of the King of Babylon, thy soul shall live, and this city shall not be burnt with fire; and thou shalt be safe and thy house." Of course the King would not assent.

And then the end came (xxxix). The remaining chapters, as far as xlv., recount the taking of Jerusalem and the evils which followed. The Prophet remains among the ruins of his country still bent on helping the miserable remnants of his people left behind by the conqueror to return sincerely to the God of their fathers. He knows what the Almighty can do with a few faithful, repentant, and resolute hearts to build up even a destroyed nationality. And so his crushing grief is lightened in the endeavor to make of the few who remain of Juda and Israel true worshipers and true citizens. But political division and party rivalries, the bane of falling commonwealths and the curse of such as strive to rise, set the Jews against each other; caused one faction to massacre the leaders of the other, and then to seek a refuge in Egypt against the vengeance of the Babylonians. The Prophet and his disciple, Baruch, are compelled to follow them thither. In vain did Jeremias announce that Egypt should not protect them; and equally in vain, during his captivity in that land, did he try to convert these men from their evil ways. The very accomplishment of the prophecies which they had so often derided before the event, only made them the more bitterly hostile to him, and only rendered more intolerable his denunciation of the crimes which his fellow-exiles in Egypt added to all their former wickedness. At length—so the most ancient and venerable traditions say—they put him to death, in order to silence forever the voice which no bribe could buy and no fear intimidate. But they could not thereby still the voice of their own conscience nor remove from above their own heads the Almighty Hand and the sword of the divine justice toward which Jeremias had so often directed their eyes in vain.

The remaining chapters of the book must be read in the light of contemporaneous history and with the aid of the most scholarly critics.

THE PROPHECY OF BARUCH.—All agree that the illustrious man, who has given his name to this book, was the disciple, secretary, and associate of Jeremias. His noble birth and powerful connections were so well known, as well as the esteem in which he was held by his master, that the court party under Joakim attributed to Baruch's persuasion the great prophet's constancy in proclaiming the certain destruction of Jerusalem by the Chaldæans. Both were imprisoned together, and both would have doubtless perished together had not the bad King's fears caused them to be reprieved; the taking of Jerusalem found them still in prison. The conquerors spared them. But their fate, according to the most ancient traditions, united them in life and death. They both died together

in Egypt, witnessing to the end to the truth of Jehovah's prophecies. So must you, dear reader, study the writings and the lives of these two heroic men as one inseparable whole, full of elevating examples and divinest teachings.

EZECHIEL.

EZECHIEL, the son of Buzi, was of a priestly family, a contemporary of the two preceding prophets, and carried off a prisoner to Babylonia by Nabuchodonosor, together with King Jechonias, eleven years before the final capture and destruction of Jerusalem. He tells us that he was called to fulfill his prophetic mission "in the thirtieth year." And it has puzzled scholars not a little to find out from what event he reckons these years up to the "thirtieth." Be that event what it may, we know that the *thirtieth year* here mentioned coincided with the fifth of the captivity of Jechonias, as well as the fifth of the reign of his son, Sedecias. During the twenty years which followed Ezechiel did not cease to fill his sacred office. His chief purpose is to confirm in the faith his fellow-captives in Chaldæa. They despaired, in their bondage, of ever seeing their race restored to Palestine, many and clear as had been the declarations of Jeremias on this subject. What this great prophet had so often announced in his own country, what indeed he continued to predict in Jerusalem all through these first years of the captivity, Ezechiel was called to proclaim on the banks of the Euphrates. So that these two illustrious contemporaries were like two inspired singers taking up alternately the burden of the same song, the one in the far northeast amid the splendors of Babylonia, the other in the southwest and among the blindly-sinning multitudes of fore-doomed Jerusalem.

No other prophet has clothed his predictions and teachings under such varied and striking forms. Sometimes he gives his utterances the shape of distinct predictions (vi., vii., xx., etc.); sometimes they are proposed as allegories (xxiii., xxiv.); again as symbolical actions (iv., viii.), or similitudes (xii., xv.), or parables (xvii.); or as proverbs (xii. 22; xviii. 1 and following); or, finally, as visions (viii.–xi.) "The book," says Dr. Smith (*Dictionary of the Bible*, art. "Ezekiel"), "is divided into two great parts, of which the destruction of Jerusalem is the turning-point; chapters i.–xxiv. contain predictions delivered before that event, and xxv.–xlviii. after it, as we see from xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.–xxxii.) contains a group of prophecies against seven foreign nations."

Another very convenient grouping of the prophecies, according to the same author, is that of Hävernick, who divides the book into nine sections, as follows: I. Ezechiel's call, i.–iii. 15. II. The general carrying out of the commission, iii. 16–vii. III. The rejection of the people because of their idolatry, viii.–xi. IV. The sins of the age rebuked in detail, xii.–xix. V. The nature of the judgment and the guilt which caused it, xx.–xxiii. VI. The meaning of the now commencing punishment, xxiv. VII. God's judgment denounced on seven heathen nations: Ammonites, xxv. 1–7; Moab, 8–14; the Philistines, 15–17; Tyre, xxvi.–xxviii. 19; Sidon, 20–24; Egypt, xxix.–xxxii. VIII. Prophecies after the destruction of Jerusalem concerning the future condition of Israel, xxxiii.–xxxix. IX. The glorious consummation, xl.–xlviii.

One most touching incident in the prophet's life deserves especial mention. During the ninth year of his captivity, his wife died at the very time that Jerusalem was sorely pressed by Nabuchodonosor. "Son of man, write thee the name of this day on which the King of Babylon hath set himself against Jerusalem. . . . Woe to the bloody city of which I shall make a great bonfire. . . . I will judge thee according to thy ways, and according to thy doings, saith the Lord. And the word of the Lord came to me, saying: I take from thee the desire of thy eyes with a stroke; and thou shalt not lament, nor weep; neither shall thy tears run down. Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners. So I spoke to the people in the morning, and my wife died in the evening; and I did in the morning as He had commanded me. And the people said to me: Why dost thou not tell us what these things mean that thou doest? And I said, The word of the Lord came to me, saying, Speak to the house of Israel: Thus saith the Lord God, 'Behold, I will profane My sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons and your daughters shall fall by the sword.' And you shall do as I have done; you shall not cover your faces, nor shall you eat the meat of mourners. You shall have crowns on your head, and shoes on your feet" (xxiv. 1–23).

Alas, grievous as was the lot of these poor wrong-headed exiles in Babylonia at the moment of this particular prediction, it was to become incomparably worse after the return of Nabuchodonosor. They were to be separated and scattered through the length and breadth of the empire, most of them to perish through misery and hardship. This is the reason why the latter misfortune is so great as compared with the former, that even the loss of the nearest and dearest, and the annihilation of the most cherished national hopes are as nothing compared with the intolerable bitterness of their coming ills.

DANIEL.—While the Hebrews were enduring all the humiliations and hardships of captivity and exile under the yoke of their Assyrian masters, Providence was preparing avengers for all the impiety and cruelty displayed in Palestine and elsewhere by Sennacherib and his successors. The Chaldæans had ever borne with impatience the rule of Nineveh; and before this proud city fell forever Babylon began to reassert its own independence and superiority. Nabopolassar, the father of Nabuchodonosor, firmly established the Babylonian supremacy, and with the assistance of the Medes under Cyaxares effected the utter and final destruction of Nineveh.

For the exiled Hebrews the annihilation of the Assyrian power only meant a change of masters, not freedom from the yoke or restoration to their native land. The most extravagant despotism and the most repulsive forms of idolatry marked the new Chaldæan empire, as we may judge not only from the Book of Daniel, but from the very annals which are daily brought to light from the ruins of the Babylonian cities.

Daniel too, like Isaias, was of the royal race of David, was carried away into captivity in the third year of King Joakim, and with three young companions was brought up as a page in the royal palace. As the idolatrous practices of the Chaldæans demanded that all animal food served on the royal tables should have been previously offered to the gods, to partake of them implied a participation in this idol-worship. This to the worshipers of the true God was a defilement and an abomination. And such meats Daniel and his companions refused to touch, preferring to feed exclusively on vegetable food. On this fare they grew up to robust and comely manhood. And, as had long before happened to Joseph in the house of Putiphar, heroic temperance brought them supernatural wisdom. Though scarcely emerged from boyhood, Daniel, as the story of Susanna proves, was known among his fellow-captives to be possessed of a knowledge all divine. In the fourth year of the noble youth's exile happened the famous vision sent to the king of the statue made of divers metals, and the stern interpretation given of the monarch's dream by Daniel. The despot is awed for the moment into acknowledging the God of Israel as the only living God. But his subsequent career of con-





quest turns his head, and he, too, will have himself worshiped after the manner of his ancestor Bel or Baal. Then comes a second terrific dream (iv. 8–27) which Daniel also explains, and is followed by the proud king's salutary expiation. Finally, under Baltassar (Belshazzar), a third fearful vision is sent, prophetic of the impending doom of the empire itself. Daniel is again sent for to read "the hand-writing on the wall;" and that very night Babylon is taken by Cyrus and his Persians, and by Darius and his Medes.

The seven first chapters of the Book of Daniel are partly historical and partly prophetical, while the four following relate to the rise and fall of the great empires which are to rule the earth, and among which shall be cast the lot of the children of God till the end of time. In chapter ix. occurs the celebrated prophecy of the "seventy weeks of years" after the expiration of which Christ the Messiah was to consummate the work of redemption. In the last two chapters, xiii. and xiv., are found the story of Susanna and that of Bel and the Dragon.

THE TWELVE MINOR PROPHETS.

All the writers, who in the Old Testament are designated under the title of Prophets, lived within the period elapsed from the year before Christ, 784 to 445, the date of Nehemias' governorship over Judæa, a space, therefore, of about three hundred and forty years. Of the Four Greater Prophets we have already spoken. But, as the Twelve Lesser Prophets have lived at the same time with their more illustrious brethren in the prophetic office, giving to these, under God's inspiration and direction, the aid of their ministry, so it seems but rational to group them together in the order in which they lived. Thus we shall have four groups: 1st. Osee, Amos, Jonas, Michæas, and Nahum, who were contemporaries of Isaias. 2d. Sophonias, Joel, and Habacuc, who belong to the epoch of Jeremias. 3d. Abdias, who lived during the period of the captivity, thus is a contemporary of Daniel and Ezechiel. 4th. Aggias, Zacharias, and Malachias belong to the time of the Restoration, extending from Zorobabel in 546 to Nehemias in 445.

So, dear reader, it will help you not a little toward the understanding of what is most important in each prophecy, if you will go to the table on page oo, and then read a brief summary of the reigns of the contemporary kings whether of Israel or Juda. Thereby you will be better able to see the drift of the prophecy and to compare each prediction with what is contained in the book of the Greater Prophet, who lived at the same epoch, and for whose assistance God inspired and sent the Minor Prophets of his age.

Another advice we must here give parents or others who are desirous or accustomed to read for the young and innocent select passages from the Scripture, is—to be very careful not to allow their pure-minded and unsuspecting charge to read for themselves and without discrimination the books of the prophets. There are passages in them which might and would disedify or shock the sense of English readers.

Eastern nations, in the days of Isaias and Daniel, were anything rather than refined in their manners, their sentiments, or their language, although they were far advanced in the arts of mere material civilization. Even in Palestine, all through the centuries over which extended the lives and teachings of the prophets, there existed a sensuality in manners, derived from the too common practice of the abominable idolatry of their Chanaanite and Babylonian neighbors, and a corresponding coarseness of language, of which but few among us, happily, have any conception.

Hence it is, that the prophets sent to rouse men steeped in vice and almost brutified by the prevailing idol-worship from their deep sleep of forgetfulness or insensibility to divine things, use figures, comparisons, parables, allegories, expressions which to us are most shocking, but which conveyed the truth in the only form calculated to strike and startle the God-forgetting generations among whom they lived. Over these passages the guides of youth will pass to find what is edifying and beautiful and instructive in these inspired writings.

I. OSEE, AMOS, JONAS, MICHÆAS, AND NAHUM.—1. OSEE began his mission most probably in the last year of Jeroboam II., King of Israel (died B. C. 784), and continued his labors during sixty years down to the reign of Ezechias, King of Juda. He with his brother prophets in the northern kingdom did for the enlightenment and salvation of the Ten Tribes what Isaias was at the same time doing for the Kingdom of Juda. Jeroboam II. had been the most fortunate of all the rulers of the northern kingdom; had wrested from the surrounding Pagan nations not only the territories belonging to his own subject tribes, but also that which belonged to Juda and Benjamin and which had been long held by their enemies. This restoration of the entire patrimony of God's people had been the subject of more than one prophecy, and the restorer had even been designated as a deliverer in the inspired utterances. However Jeroboam II. was not the man to unite piety toward the true God with the courage of the soldier and the wisdom of the statesman. He could not or would not understand that unity of belief and worship was the great secret of national strength, prosperity, and invincibility. In religious matters he was the worthy successor of Jeroboam I. and of Jehu, favored idolatry to the exclusion of the worship of Jehovah, and allowed himself and his people to float unresistingly down the stream of drunkenness and licentiousness. As we shall see, Amos (vii. 9) predicted the utter overthrow of this prevaricating dynasty.

The first three chapters of Osee are filled by one terrible allegory full of light and menace for both kingdoms. God again and again in Scripture speaks of His love for this chosen race as that of a husband for the woman whom he has made his wife, choosing her from among all living women. The favors conferred on Israel He continually likens to the extraordinary proofs of affection, tenderness, and profuse liberality, which the most devoted of husbands never wearies in bestowing on the bride of his choice. It was the divine purpose to make of the privileged people a queen among nations. This purpose had been thwarted by the incurable perversity of the chosen one, and all the divine liberality and magnificence made the occasion of the foulest guilt. What reason would not favored Israel have of accusing the Most High of being untrue to His covenant, if He had neglected His own people despite their inviolable fidelity and heroic devotion, and lavished on the idolatrous nations round about the favors promised exclusively to His own? What if all the transgressions and the odium of faithlessness and inconstancy could be laid to His account? This is what is implied in the fearful allegory of these first chapters. Their thought, imagery, and expressions, are borrowed from the life and language of a people lost to all sense of guilt and shame, and accessible only to the terrible threats implied in the converse of the above supposition, and suggested by the awakened consciousness of a nation that had so often in the past experienced the prodigies of Jehovah's love, and which is now threatened with the extremity of His vengeance. "The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar. . . . And after this the children of Israel shall return, and shall seek the Lord their God, and David their King: and they shall fear the Lord and His goodness in the last days" (iii. 4, 5). This first portion may well apply to the close of Jeroboam's brilliant reign, while the troublous interregnum of eleven years which followed on his death may have filled the popular mind with serious apprehensions about the near fulfillment of the prophet's threat.

The succeeding chapters strike the reader of biblical history with the same feeling of singular aptness, when one remembers that the popular leaders in the northern, as well as in the southern kingdom were always hankering after an alliance with the Egyptian or the Mesipotamian kings, while they and the blind multitude they misled were plunging deeper every day into the criminal excesses reproved by the divine law. "Ephraim saw his sickness and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king. And he shall not be able to heal you, neither shall he be able to take off the band from you. For I will be like a lioness to Ephraim and like a lion's whelp to the house of Juda: I will catch, and go: I will take away, and there is none that can rescue" (v. 13–15). "Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned. . . . They called upon Egypt and went to the Assyrians" (vii. 8–11). . . . "Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles. The days of visitation are come, the days of repaying are come: Know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness. . . . My God shall cast them away, because they hearkened not to him: and they shall be wanderers among the nations!" (ix. 6–17.)

So Osee in Samaria, as Isaias in Jerusalem, was looked upon by the scheming politicians as a madman, and by the pleasure-seeking populace as a fool, because he dared threaten the nation in the noonday of its prosperity and pride with defeat and dispersion. And yet the burthen is laid on them both to proclaim the coming doom to every prince who ascended the throne, and to the daily crowd who rushed to the groves and high places, to the altars of Ashtarte and haunts of forbidden pleasure.

But these incorruptible and fearless men, in whose hearts the love of country and race was inseparable from the love of their Master, ceased not to bear their witness in the midst of the sinful crowd. "Ephraim feedeth on the wind, and followeth the [changes of the] heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt. Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: He will render to him according to his ways, and according to his devices. . . . Therefore turn thou to thy God: Keep mercy and judgment, and hope in thy God always" (xii. 1–6).

Would you, dear reader, understand both the purpose and the mission of such prophets as Osee, then go back to 2 Paralipomenon xviii., and peruse the entire chapter carefully. Few scenes in sacred or profane history are so full of salutary instruction, or so powerfully drawn as that in which the wily and impious Achab and the pious but inconsistent Joshaphat are placed, in presence of the population of Samaria, directly beneath the successive influence of the lying prophets of Baal and the cruelly-treated minister of Jehovah. Samaria is the capital of "Ephraim" or the Kingdom of Israel. From the perusal of that single chapter you can understand what enemies the worshipers of the true God found among their own brethren, the descendants of Jacob, the descendants even of Ephraim, the favored son of Joseph.

2. AMOS.—This man of God had not been trained in the schools of the prophets, and, as we may judge from his style, knew little, if anything, of book-learning. He was by profession a dresser of sycamore or wild fig trees, and one of the numerous "herdsmen of Thecua," alternately pasturing his flocks or dressing his trees on the hills that stretch around his native town between Hebron and the Dead Sea. He was older than Osee, and exercised the prophetic office before him, about the middle of the reign of Jeroboam II.; that is, about the year 800 before Christ. If you have read, as we suggested, of the visit paid to the idolatrous Samaria and its dissolute court by the good King Josaphat, you may begin to have some conception of the dreadful apostasy of Ephraim or the Northern Kingdom. Not content with the Egyptian idols—the images of the ox worshiped on the banks of the Nile, and which Jeroboam I. had solemnly set up in the sanctuary of Bethel—Achab had filled Samaria with the abominable statues of Baal, and its palaces and temples with hundreds upon hundreds of priests, magicians, and prophets devoted to the service of the Sidonian god. These were the sights and this the worship with which Josaphat did not fear to defile his own soul and those of his followers in visiting the beautiful city where reigned Achab and Jezabel. But the power and splendor of Jezabel, Achab, and the First Jeroboam were cast into the shade by the military genius, the conquests, and the prudent administration of the Second. Israel (Ephraim) was then at the very highest point of glory, and with the prosperity of the Kingdom had increased the splendor of idolatry, the corruption of all classes, and the uncontrolled oppression of the poor by the rich.

Just when Samaria was thus steeped in sensual pleasure, and intoxicated with its recent greatness and glory, God sent the poor, illiterate herdsman of Thecua all the way to Samaria and Bethel to rebuke the prince, the priests, and the people for their crimes, and to announce the approach of the Assyrians with chains and a yoke . . . "Hear ye this word, ye fat kine that are in the mountains of Samaria—you that oppress the needy, and crush the poor. . . . Come ye to Bethel and do wickedly; to Galgal, and multiply transgressions; and bring in the morning your victims, your tithes in three days . . . I destroyed [some of] you, as God destroyed Sodom and Gomorrha, and you were as a firebrand plucked out of the burning: yet you returned not to Me, saith the Lord . . . Hear ye this word which I take up concerning you for a lamentation. *The House of Israel is fallen, and it shall rise no more*" (iv., v.)! "And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword" (vii. 9).

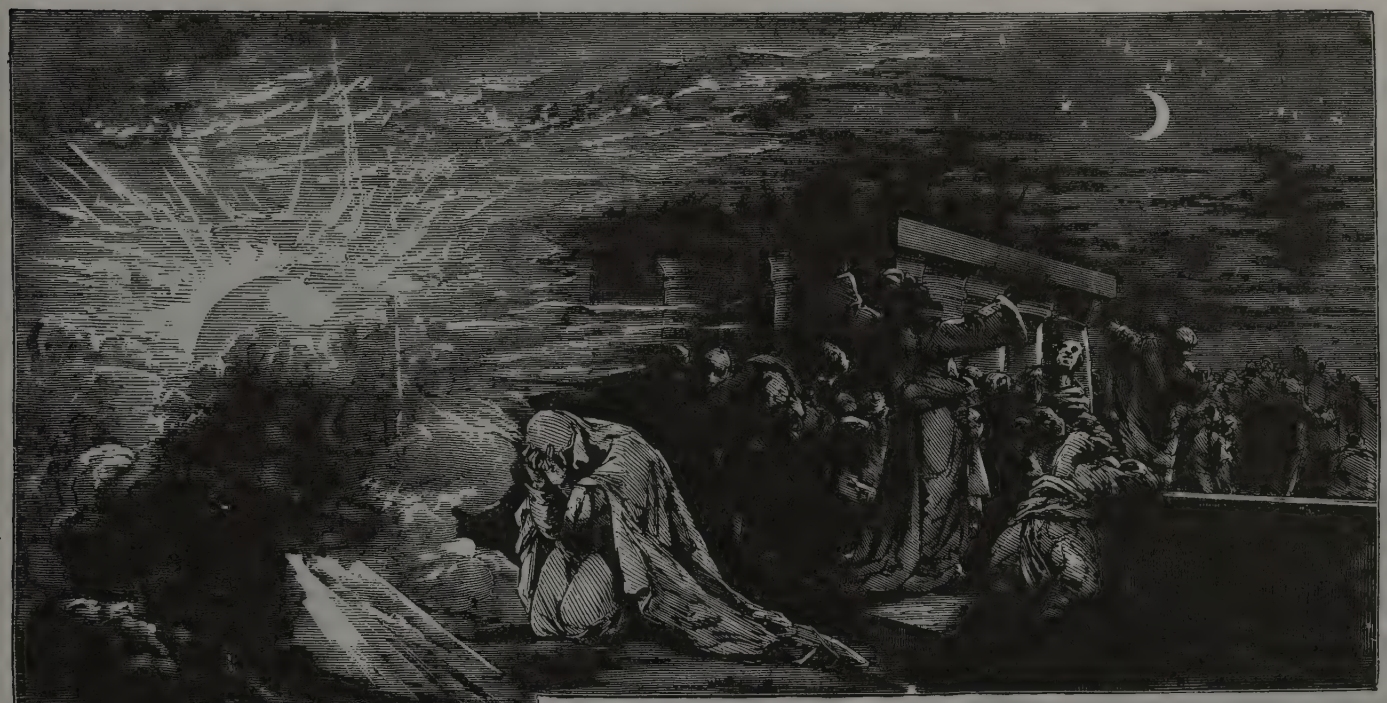
Thereupon Amasias the High Priest of Bethel expels the prophet from the land. But the fearless Seer, ere he departs, declares to Israel one last vision, in which the terrible justice which strikes the unrepentant is blended with the tender mercy that will spare and not destroy utterly. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord. For behold I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground" (ix. 8, 9).

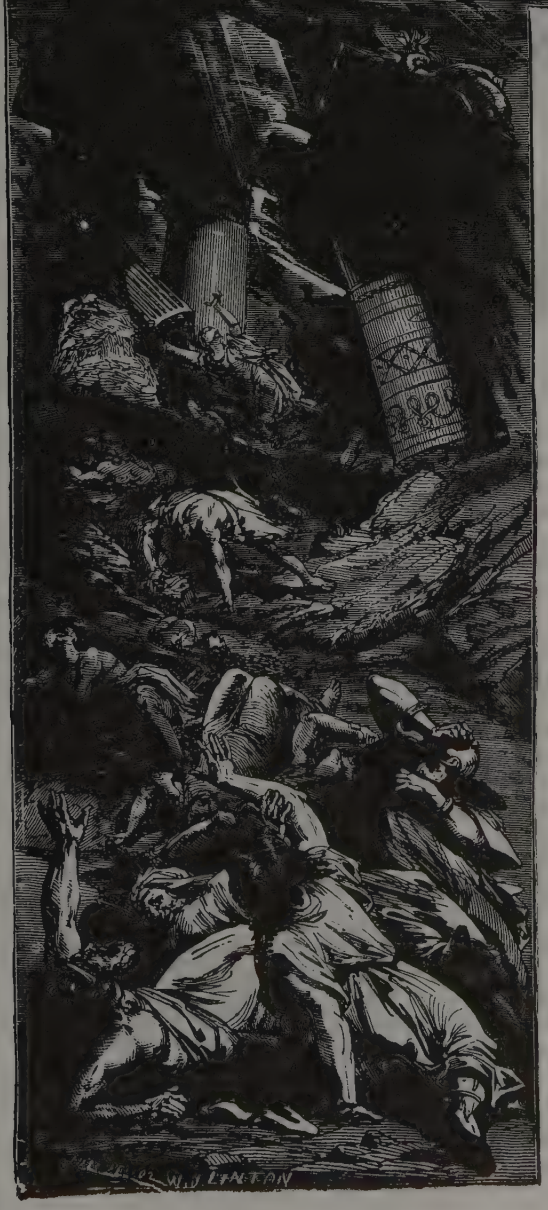
3. JONAS.—It is a not improbable opinion among biblical scholars that Jonas was anterior in time to both Amos and Osee. He is generally thought to have exercised his ministry during the reigns of Joas, King of Israel, and of his son, Jeroboam II. He is the representative of our Lord both in His death and in His glorious resurrection. The mission on which the prophet was sent—that of procuring the conversion and the salvation of an entire people; his being cast into the sea during a storm to save the remaining ship's crew from perishing; the miracle by which his life is preserved amid the depths of the sea, and he is cast ashore the third day to continue his journey and perform the errand on which he is divinely sent; all this is most wonderful, even in the history of that people whose life was a series of stupendous miracles, and whose existence down to the present day is a miracle that arrests the attention of all serious-minded persons. The resurrection of Christ—the basis of the Christian's faith and highest hopes—is the great central miracle in the history of Revealed Religion. The conversion of the pagan world hinged on a belief in it. The men who proclaimed it, and who had witnessed it, sealed their testimony both by miracles and their own blood. It was a supernatural fact, supernaturally proven to the world. The miracle of Jonas, which prefigured it, was also a supernatural fact to which God's people bore constant witness. The Divine Power which shone forth so transcendently on Calvary, shone also with surpassing evidence in the case of him who bore the figure of Christ buried in the sepulchre and arisen on the third day. To one who believes in the Living God and in His omnipotence, it is worse than folly to question the power of preserving life amid the most terrible dangers, and where no hope of escape appears to the eye of mere reason. If I believe in that Fatherly Hand which saved Daniel in the Lions' Den, and his three young companions amidst the flames of the Chaldæan furnace, why should I hesitate to believe that the same Hand could shield from harm in the deepest depths of ocean—the servant, albeit a momentarily recreant one—on whose mission a nation's welfare depended?

We cannot measure by the rule and square the power of Him who made the heavens and the earth, and with whom alone are the incommunicable secrets of life and death.

4. MICHEAS.—He was a native of Morasthi or Maresheth, a village in the southwestern part of the territory of Juda, and a contemporary of Isaias, whose phraseology he sometimes borrows (compare Micheas iv. 1–13; Isaias ii. 2, and xli. 15). During the reign of Ezechias, as we learn from Jeremias xxvi. 6–18, Micheas prophesied the chastisements about to befall both the northern and the southern kingdom. He foretells the coming of Salmanazar, the ruin of Samaria, which shall be made to resemble "a heap of stones in the field when a vineyard is planted." Then he predicts the evils which the invasion of Sennacherib will bring on Juda and Jerusalem. "I am filled with the strength of the Spirit of the Lord, with judgment and power, to declare unto Jacob his wickedness, and to Israel his sin. Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel; you that abhor judgment, and pervert all that is right . . . Because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the Temple as the high places of the forests" (iii. 8–12). By the side of these clear and stern denunciations of coming woe and dispersion, are found no less clear and comforting promises of redemption from captivity, especially of the universal Redemption to be wrought by Christ. "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall He come forth unto Me that is to be the Ruler in Israel: and His going forth [is] from the beginning, from the days of eternity" (v. 2). Then come touching adjurations in which the Most High recalls to his ungrateful people the miracles performed of old for their deliverance, and the worthlessness of their present sacrificial worship, while they themselves lack all the virtues which are alone pleasing to the Deity. "I will show thee, O man, what is good, and what the Lord requireth of thee: Verily, to do judgment, and to love mercy, and to walk solicitous with thy God!" Such are the divine lessons of righteousness and piety which these inspired men ceased not to teach, not for their own generation only, but for all time.

5. NAHUM.—He prophesied under Ezechias; and the desolation which had befallen the northern kingdom, as well as the destruction



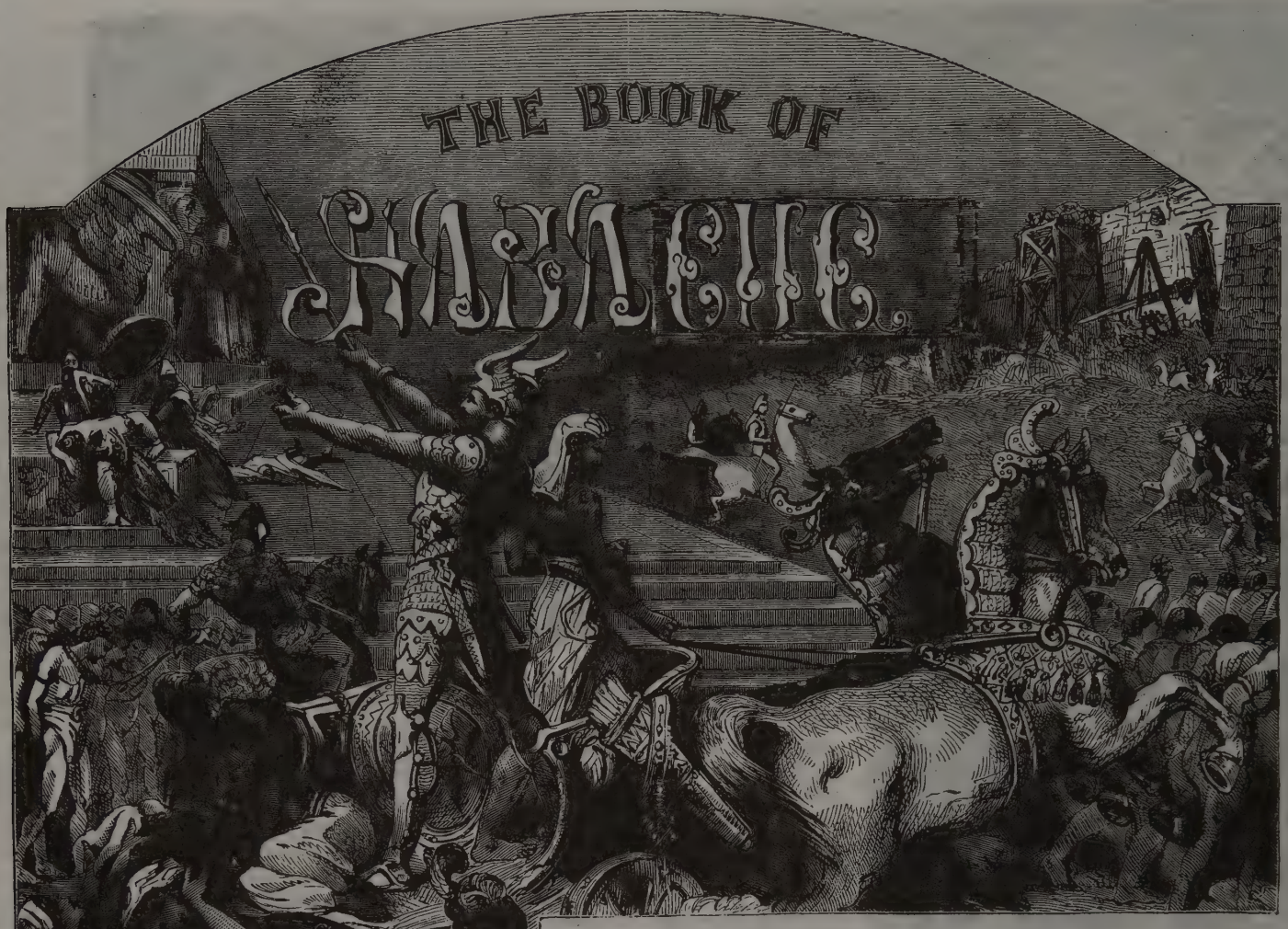


which had been wrought in the Kingdom of Juda by the mighty and pitiless hosts of Sennacherib had fired the prophet's soul against the Assyrians. The downfall of their power and the utter ruin of Nineveh, their capital, form the subject of Nahum's three magnificent chapters. "The burden of Ninive!" he begins, one may imagine after the sudden and miraculous overthrow of Sennacherib's army before Jerusalem. The entire prophecy is colored by the spectacle of this terrible rout of the Assyrians. "The Lord is patient, and great in power, and will not cleanse and acquit [the guilty]. The Lord's ways [are] in the tempest and a whirlwind, and clouds [are] the dust of His feet. He rebuketh the sea and drieth it up: and bringeth all the rivers to be a desert." One may almost see the breath of the divine vengeance blowing on the countless army of horsemen, spearmen, and chariots that encompassed Jerusalem, like a surging tide which had hitherto overborne everything in its course. And lo! Jehovah blows upon it and it disappears with the morning light, living wave impelling living wave before it, and leaving the land covered far and wide with the wreck of chariots, horsemen, and infantry! "Who can stand before the face of his indignation? and who shall resist the fierceness of His anger?" Then comes the prophecy of the fall of Nineveh—the mistress and corruptor of all Asia, at the zenith of her glory and power when the Seer pronounced her doom. "Woe to thee, O city of blood, all full of lies and violence! Rapine shall not depart from thee. The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse, and of the running chariot, and of the horsemen coming up: and of the shining sword, and of the glittering spear, and of a multitude slain, and of grievous destruction! . . ."

Compare these pregnant chapters with the accounts given in our own days of the ruins of Nineveh and her palaces, and of the monuments and annals that had lain buried for thousands of years in this vast grave of a pitiless despotism.

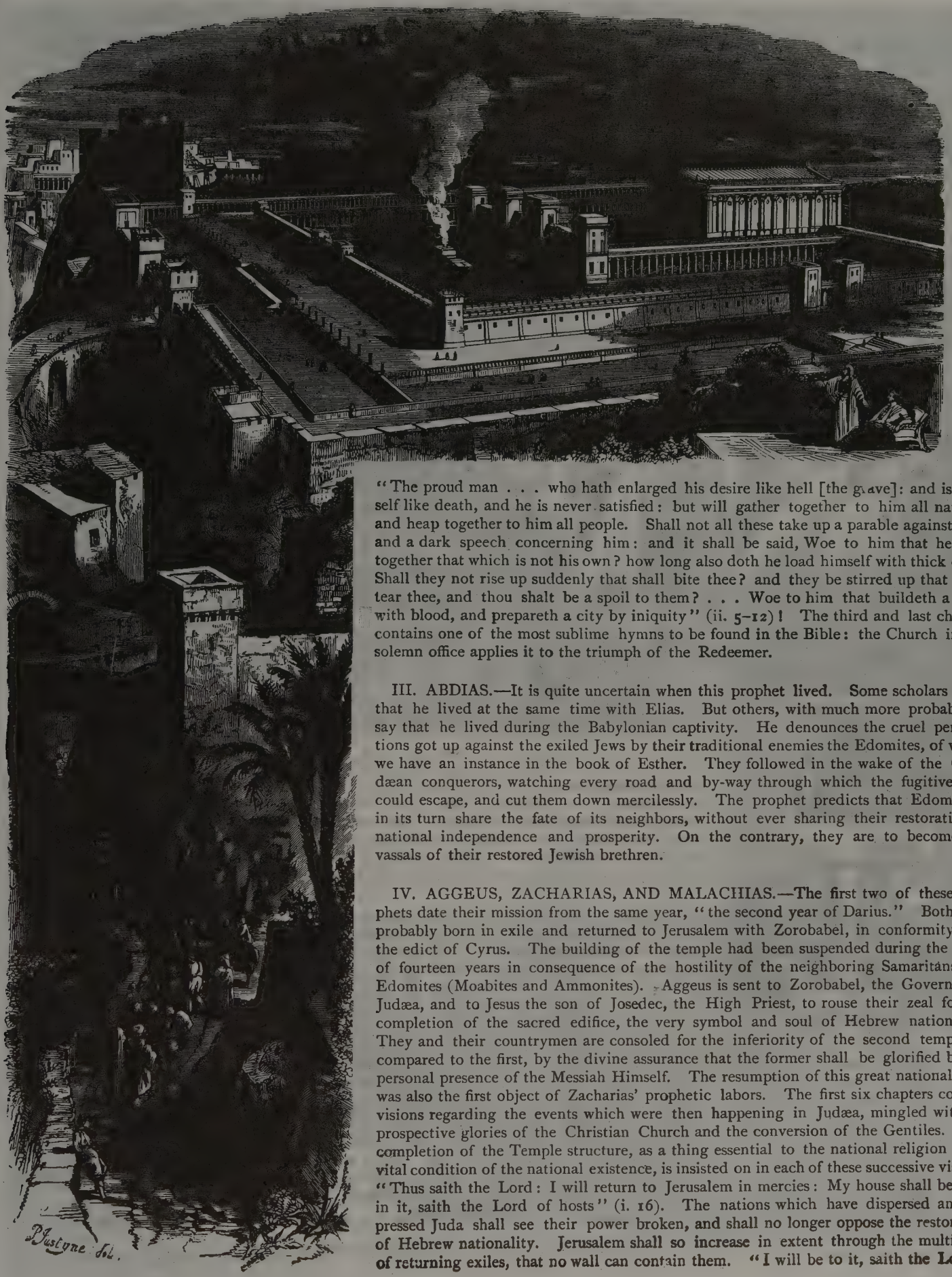
II. SOPHONIAS, JOEL, AND HABACUC.—1. Sophonias.—He lived in the reign of Josias, King of Juda, and was, it is thought, descended from the holy King Ezechias. He began his prophetic office some time before Jeremias entered on his, and also before Josias had seriously begun to reform the abuses and corruptions which Sophonias so bitterly denounces. There are but three chapters, the first of which sets forth the national sins and the certain retribution they shall bring on Juda. The Church has embodied in her liturgic hymns some of the sublime and terrible imagery of the prophet. "The great day of the Lord is near, it is near and exceeding swift: The voice of the day of the Lord is bitter . . . That day [is] a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, a day of the trumpet and alarm against the fenced cities, and against the high bulwarks." The Chaldæans are to be the instrument of the divine wrath in chastising all Palestine; and then the hand of the Lord shall fall heavily on both Nineveh and Babylon. The remnants of Israel shall be gathered together and the Gentiles themselves shall find salvation.

2. Joel.—Some weighty Jewish and Christian authorities make this prophet a con-



temporary of Joram, son of Achab, and King of Israel, who died in the year 889 B. C. For the mention by Joel of a great famine similar to that which occurred during the reign of that prince afforded a foundation for their opinion. If, however, this famine is identical with that mentioned by Jeremias (viii. 13), then this as well as other reasons allow us to make Joel a contemporary of the latter prophet. Jeremias says: "There is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are passed away." Joel, on the other hand, says: "That which the palmer-worm hath left, the locust hath eaten: and that which the locust hath left, the bruchus (cankerworm) hath eaten: and that which the bruchus hath left, the mildew hath destroyed." This plague, however, is only sent in mercy to rouse men to do penance for their sins. "Because the Day of the Lord is at hand, and it shall come like destruction from the mighty." The description of this dreadful day reminds one forcibly of that given in the prophecy of Sophonias, as quoted above. From this twofold picture of the temporal visitation of famine and the terrible judgment of the Last Day, Joel turns to the first coming of Christ—the "Teacher of Justice, and He will make the early and the latter rain to come down to you as in the beginning." Thus with the visions of judgment, and rigorous judgment, are always blended visions of mercy and reconciliation; and with the calamities and miseries of the present are mixed the glorious perspectives of future redemption and everlasting peace.

3. HABACUC.—The Rabbinical traditions assign the reign of Manasses as the time of this prophet's mission. The latest researches, however, place him with Sophonias in the reign of Josias, thereby making him contemporary with the beginning of Jeremias' career. He and his two brother-prophets, Joel and Nahum, are looked upon by Hebrew scholars as classical models of diction. He predicts the downfall of the Chaldæan empire, brought on by the national vices, insatiable ambition, greed, cruelty, drunkenness, and manifold idolatry. How aptly the prophet's description and denunciation of all and each of these vices apply to the conquerors, statesmen, and politicians of our own day! . . .



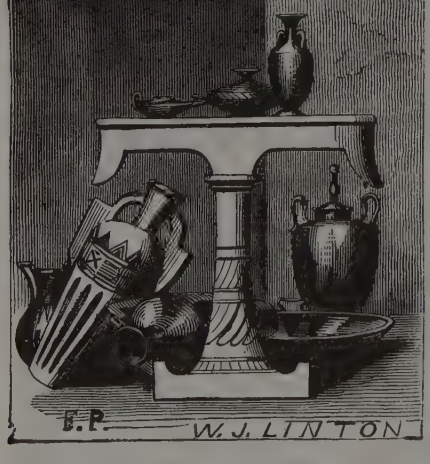
"The proud man . . . who hath enlarged his desire like hell [the grave]: and is himself like death, and he is never satisfied: but will gather together to him all nations, and heap together to him all people. Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said, Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee? and they be stirred up that shall tear thee, and thou shalt be a spoil to them? . . . Woe to him that buildeth a town with blood, and prepareth a city by iniquity" (ii. 5–12)! The third and last chapter contains one of the most sublime hymns to be found in the Bible: the Church in her solemn office applies it to the triumph of the Redeemer.

III. ABDIAS.—It is quite uncertain when this prophet lived. Some scholars think that he lived at the same time with Elias. But others, with much more probability, say that he lived during the Babylonian captivity. He denounces the cruel persecutions got up against the exiled Jews by their traditional enemies the Edomites, of which we have an instance in the book of Esther. They followed in the wake of the Chaldæan conquerors, watching every road and by-way through which the fugitive Jews could escape, and cut them down mercilessly. The prophet predicts that Edom shall in its turn share the fate of its neighbors, without ever sharing their restoration to national independence and prosperity. On the contrary, they are to become the vassals of their restored Jewish brethren.

IV. AGGEUS, ZACHARIAS, AND MALACHIAS.—The first two of these prophets date their mission from the same year, "the second year of Darius." Both were probably born in exile and returned to Jerusalem with Zorobabel, in conformity with the edict of Cyrus. The building of the temple had been suspended during the space of fourteen years in consequence of the hostility of the neighboring Samaritans and Edomites (Moabites and Ammonites). Aggeus is sent to Zorobabel, the Governor of Judæa, and to Jesus the son of Josedec, the High Priest, to rouse their zeal for the completion of the sacred edifice, the very symbol and soul of Hebrew nationality. They and their countrymen are consoled for the inferiority of the second temple, as compared to the first, by the divine assurance that the former shall be glorified by the personal presence of the Messiah Himself. The resumption of this great national work was also the first object of Zacharias' prophetic labors. The first six chapters contain visions regarding the events which were then happening in Judæa, mingled with the prospective glories of the Christian Church and the conversion of the Gentiles. The completion of the Temple structure, as a thing essential to the national religion and a vital condition of the national existence, is insisted on in each of these successive visions. "Thus saith the Lord: I will return to Jerusalem in mercies: My house shall be built in it, saith the Lord of hosts" (i. 16). The nations which have dispersed and oppressed Juda shall see their power broken, and shall no longer oppose the restoration of Hebrew nationality. Jerusalem shall so increase in extent through the multitudes of returning exiles, that no wall can contain them. "I will be to it, saith the Lord, a



THE BOOK OF MALACHIAS



wall of fire round about" (ii. 4). The zealous priests who devote themselves to this great work of reconstruction shall be divinely protected against the calumnies of their enemies and the disfavor of the Chaldæan Kings. Jesus the son of Josedec, to whom this personally applies, brings, by his very name, the vision of the future JESUS before the prophet's mind. "Hear, O Jesus, thou High Priest, thou and thy friends that dwell before thee, . . . behold, I WILL BRING MY SERVANT THE ORIENT" (iii. 8). And so the prophetic visions continue, consoling and encouraging the toilers under Zorobabel, and strengthening their faith with the reiterated promise of His coming, who should reign over the whole earth. "Thou shalt take gold and silver, and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec the High Priest. And thou shalt speak to him, saying: Thus saith the Lord of hosts, . . . BEHOLD A MAN, THE ORIENT IS HIS NAME . . . He shall build a temple to the Lord: and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne" (vi. 11–13).

To the zealous men who desire to see the great ordained fasts kept solemnly as a means of propitiating the divine favor, Zacharias gives a reasonable answer. In the days of their former prosperity, the solemn fasts were kept in a narrow and selfish spirit. God had commanded them, while they fasted, "Judge ye true judgment, and show ye mercy and compassion every man to his brother. And oppress not the widow, and the fatherless, and the stranger and the poor; and let not a man devise evil in his heart against his brother" (vii. 9, 10). Now that they and their fathers have paid so dearly for the violation of these divine precepts, the new generations must observe the spirit of the law while attending to the letter. "These then are the things which ye shall do. Speak ye truth every one to his neighbor: judge ye truth and judgment of peace in your gates. And let none of you imagine evil in his heart against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord" (viii. 16, 17). Let true religion but shine forth in these godly virtues, "And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem. . . . In those days . . . ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: 'We will go with you; for we have heard that God is with you'" (viii. 22, 23). Are we not made to assist at the preaching of the Twelve Fishermen of Galilee among the proud nations of the Roman Empire?

The three succeeding chapters, ix.–xi., are different in character from the preceding. They contain threatening prophecies against

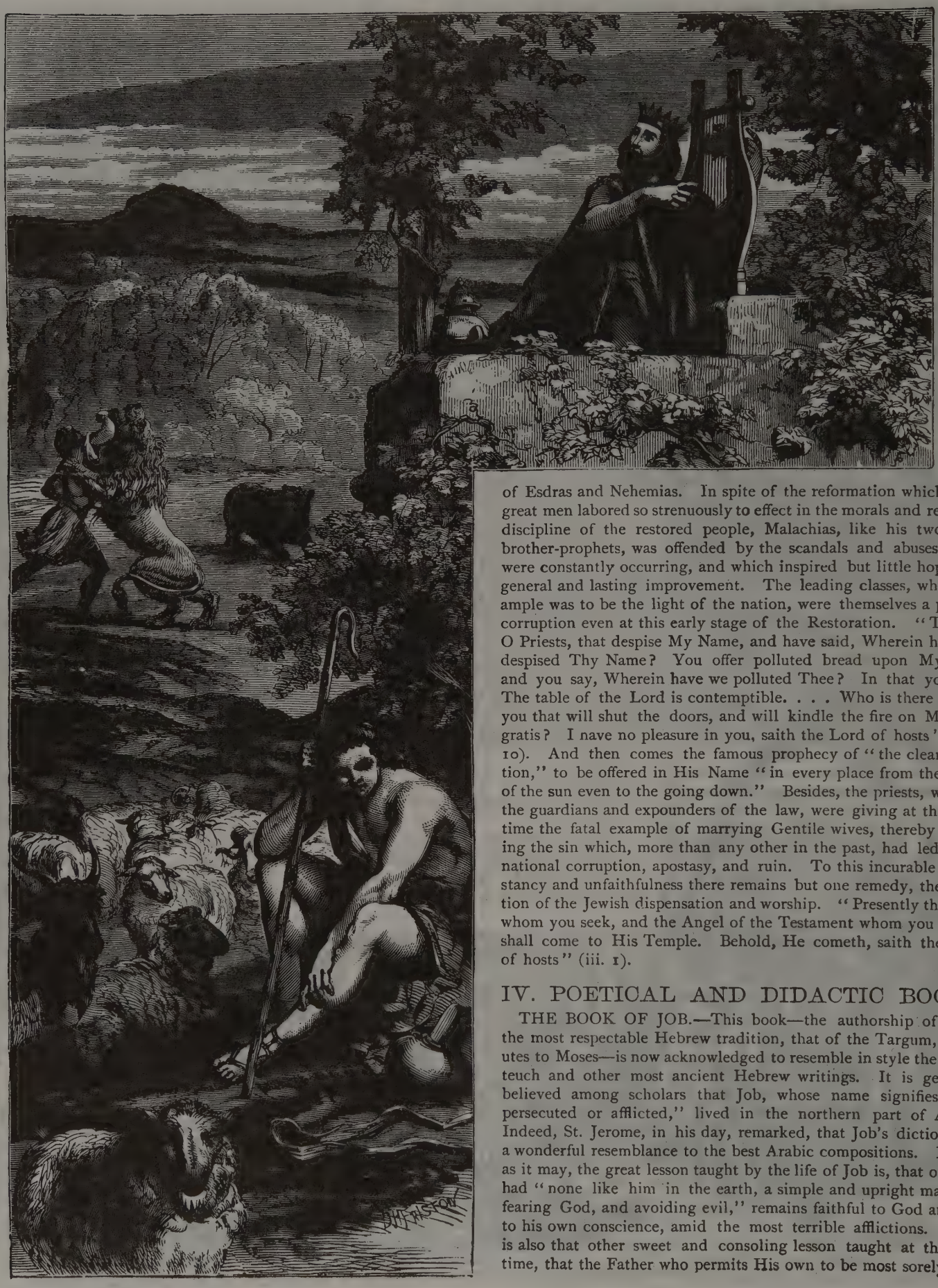


the cities of Syria, Phœnicia, and the Philistine seaboard—threats which soon afterward found their realisation through the arms of Alexander the Great. Juda is comforted with the assurance that, meanwhile, no harm shall befall its children. These prophetic utterances, however, are in many cases only applicable to the epoch of the Messiah; for here we find the very words which the Evangelist St. Matthew applies to our Lord on his last entrance into Jerusalem: "Rejoice greatly, O daughter of Sion! shout for joy, O daughter of Jerusalem! BEHOLD THY KING will come to thee, the Just and Saviour: He is poor and riding upon an ass, and upon a colt the foal of an ass" (ix. 9)! There are menaces against guilty priests; a glowing description of the triumphs of Christianity; a distinct prediction of the final destruction of Jerusalem and the Temple under the Romans, and of the rejection of the Jews. The three last chapters, xii.–xiv., have for heading "The burden of the word of the Lord upon Israel." The events of the life of Christ, and the characters of His Person and sufferings, are portrayed with extraordinary vividness. A few pregnant sentences point out the trials of His church: xiii. 8, 9.

Zacharias is the most diffuse and obscure of all the Minor Prophets.

MALACHIAS, the last of these inspired men, has been thought by some scholars to be an angel in human form—the name itself meaning in Hebrew "a messenger of Jehovah," *Malachijah*. Some writers have identified him with Esdras. What, however, seems most probable is that he lived after Aggeus and Zacharias, and during the rule





of Esdras and Nehemias. In spite of the reformation which these great men labored so strenuously to effect in the morals and religious discipline of the restored people, Malachias, like his two elder brother-prophets, was offended by the scandals and abuses which were constantly occurring, and which inspired but little hope of a general and lasting improvement. The leading classes, whose example was to be the light of the nation, were themselves a prey to corruption even at this early stage of the Restoration. "To you, O Priests, that despise My Name, and have said, Wherein have we despised Thy Name? You offer polluted bread upon My altar, and you say, Wherein have we polluted Thee? In that you say, The table of the Lord is contemptible. . . . Who is there among you that will shut the doors, and will kindle the fire on My altar gratis? I nave no pleasure in you, saith the Lord of hosts" (i. 9, 10). And then comes the famous prophecy of "the clean oblation," to be offered in His Name "in every place from the rising of the sun even to the going down." Besides, the priests, who are the guardians and expounders of the law, were giving at that very time the fatal example of marrying Gentile wives, thereby renewing the sin which, more than any other in the past, had led to the national corruption, apostasy, and ruin. To this incurable inconstancy and unfaithfulness there remains but one remedy, the rejection of the Jewish dispensation and worship. "Presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to His Temple. Behold, He cometh, saith the Lord of hosts" (iii. 1).

IV. POETICAL AND DIDACTIC BOOKS.

THE BOOK OF JOB.—This book—the authorship of which the most respectable Hebrew tradition, that of the Targum, attributes to Moses—is now acknowledged to resemble in style the Pentateuch and other most ancient Hebrew writings. It is generally believed among scholars that Job, whose name signifies "one persecuted or afflicted," lived in the northern part of Arabia. Indeed, St. Jerome, in his day, remarked, that Job's diction bore a wonderful resemblance to the best Arabic compositions. Be that as it may, the great lesson taught by the life of Job is, that one who had "none like him in the earth, a simple and upright man, and fearing God, and avoiding evil," remains faithful to God and true to his own conscience, amid the most terrible afflictions. There is also that other sweet and consoling lesson taught at the same time, that the Father who permits His own to be most sorely tried,



never allows the trial to be too much for the sufferer. His own Divine Spirit is ever nigh flooding the soul with light from above, even when the night of suffering is darkest, and always warming the heart to love, to bear, to hope, when all human joys fail and all earthly affection is turned into bitterness. He who marks out for each star its fixed orbit in the heavens, and who sets to the ocean the limits beyond which its fury cannot prevail, also knows how to limit our misfortunes, to revisit us even here below with hours of sunshine and felicity that give us an earnest of the eternal joys. Read for yourselves, O children of God, and learn from Job how to bear, and how to hope in the Living God.



THE BOOK OF PSALMS.—David, "the sweet singer of Israel," is not only the great national poet of the chosen race, but the loved songster of the Christian church, whose words of prayer, praise, and triumph all true Christian homes and hearts have ever made their own. These inspired songs reflect the whole personal history of David from the time that he was secretly anointed King by Samuel, called to become the defender of the Kingdom against Goliath and his Philistines, obliged to charm with the sweet sounds of harp and voice the evil spirit of jealousy that possessed Saul, tried by persecution, exile, and treachery all through the remaining years of Saul's ill-starred reign, down to the dark days of Gilboe. The shepherd-lad of Bethlehem, the young conqueror of the Philistines, the son-in-law of Saul, the fugitive among the desert places of Israel, was still the man whose heart "thirsted after God," and whose frequent songs breathe the faith and hope and fervent love of these chequered years. How he delighted, when in possession of the throne, to form bodies of singers for the service of the Tabernacle, and to compose the most thrilling hymns for the solemn feasts of the nation! When he brought, at length, the Ark in triumph to the city of David, he would himself be foremost among the singers, casting aside the warrior's armor and the kingly robes, to sing and dance in a simple linen tunic before the Ark—the visible resting-place of his loved and adored Jehovah in the midst of the people. And when the Queen ridiculed her royal husband for what she thought so unseemly an exhibition, how David's indignation breaks forth! "Before the Lord who chose me rather than thy father (Saul) and than all his house, . . . I will both play, and make myself meaner than I have done: and I will be little in my own eyes." . . . David is still in heart the shepherd-lad of Bethlehem, whom God had so often protected against the assault of beasts of prey prowling in the night, and whose soul even then delighted in singing the praises of his Almighty Protector. So will he continue to the end. His one dreadful fall in the heyday of his power, only creates in his repentant soul a deeper humility, and calls forth those penitential psalms which are the comfort of all souls acquainted with sin and sorrow.

To the people whom he had made so great and so happy his psalms continued to be the cry of the national heart on all solemn festivals. Even in captivity they found in these inspired and prophetic strains incentives to sincere repentance for their past ingratitude, and the most cheering promises of future restoration to country and freedom. The Christian Church, ever since the day of Sion's final destruction, has

continued to make of David's psalms her own book of praise and prayer. Around the altar of the Lamb in Jerusalem, as well as around every altar where He abides from the rising to the setting sun, we sing evermore the canticles of Sion's prophet-King. Other Hebrew poets, inspired like David himself, have added song after song to his immortal book; theirs, however, are only a few. David is still rightly called the PSALMIST.

THE BOOK OF PROVERBS.—This is the production of King Solomon. The first nine chapters excel the remainder of the book in poetic beauty of diction as well as in continuity of thought. The next twelve chapters are composed of separate and, apparently, independent maxims. Chapters xxv.–xxix. were composed under the reign of the best and greatest of Solomon's successors, the saintly King Ezechias, who collected the scattered maxims and utterances of his ancestor and added them to Solomon's book. The last two chapters are of uncertain authorship.

THE BOOK OF ECCLESIASTES.—This is also the work of Solomon, who throughout the book speaks of himself as the *Koheleth*, "preacher," *ecclesiastes* in Greek. We know from sacred history how wisely Solomon began his reign, and with what shameful folly and guilt he tarnished its premature close. This book is the composition of a man who has had his fill of worldly greatness and enjoyment, who has drunk to the dregs the cup of life, and found only bitterness and weariness at the bottom. It is as if the Spirit of God had forced the guilty King to confess that all is "vanity of vanities," save to fear God from one's youth and inviolably to keep His commandments. "And all things that are done God will bring to judgment!" What must have been, at its latest hour, the terrors of that soul so privileged and so guilty!

SOLOMON'S CANTICLE OF CANTICLES.—The God of Israel had designed that the chosen nation should be, under Solomon (Hebrew, *Shelōmōh*, peaceful, pacific), a living and ravishing picture of the state of the Christian people under the Redeemer, the Prince of Peace. Solomon, on whom had descended in youth the spirit of supernatural wisdom as well as prophecy, afterward proved utterly unfaithful to the graces lavished on him. Still, just as the unworthy Balaam was forced by the Divine Spirit to prophesy the blessedness and final triumph of the Church, even so was the apostate soul of Solomon forced to sing in this Song the undying mutual love which binds the true Solomon to His Bride, the Church, and the Church to Him through all the struggles and persecutions of ages.

THE BOOK OF WISDOM.—The author of this book has for his chief object to teach rulers, statesmen, and judges. By many scholars the work is ascribed to Solomon. The authorship, however, remains uncertain. The first six chapters are a compendium of the first nine chapters of Proverbs. In vii., viii., ix., the writer describes the road by which he attained the possession of Wisdom, as well as her innate excellences. From the tenth chapter to the end a series of examples are quoted from sacred history to demonstrate the manifold utility of Wisdom, to show the wickedness of sin, the blissful reward of faithful souls, the undying punishment of the wicked.

THE BOOK OF ECCLESIASTICUS.—This book is also entitled "The Wisdom of Jesus the Son of Sirach," or "Ecclesiasticus," *i. e.*, preacher. Like the book of Ecclesiastes, the present work contains a body of moral precepts and exhortations tending to enforce the practice of all virtue and to exalt the excellence of wisdom. The author would appear to have aimed at following the plan of the three preceding books in composing his own. Hence we have first a body of maxims in imitation of the Proverbs, then a series of reflexions somewhat in the style of Ecclesiastes, and finally a long poetical panegyric of great and holy men, recalling the style of the Canticle of Canticles. It was written in the second century before Christ under the Asmonean or Machabean dynasty. It gives a very high idea of the culture of the Jewish schools of the period. Some passages recall the poetry and eloquence of Isaias.

THE NEW TESTAMENT.

MOST fittingly does the word "testament" apply to the body of inspired writings which contain the record of His death and last will, who is the great "Father of the world to come." From the lamb, the firstling of his flock, offered up in sacrifice by the martyred Abel in the first age of human history, and whose blood was mixed with the life-blood of the holy priest himself, all the victims offered to God by the patriarchs before Moses and by the sons of Aaron after him, only pointed to the one infinite and all-atoning Victim, CHRIST JESUS, "the Lamb of God who taketh away the sins of the world." He came as our true brother, flesh of our flesh and bone of our bone, to teach us how to sanctify the present life by labor and suffering and God-like charity, in order thereby to make ourselves worthy of the eternal life to come and the everlasting Kingdom that He reconquered for His own redeemed. From His blood sprang up an immortal and world-wide society, the Church, which He made the heir to His Kingdom, the unfailing depositary of His power, the infallible interpreter of His last Will and Testament for the sanctification and salvation of the nations.

So, then, as the Old Testament was the Will of God solemnly and repeatedly expressed to send us a Saviour and sanctifier, even so is the New Testament this same Will carried out in the death of the Saviour and in the ordinances by which the fruit of His redemption, the means of salvation and sanctification, are secured to the entire race of man in all coming ages. The Second Adam, the Father of the new life, has left us a Mother upon earth to hold His place, to love us, to teach us, to train us to walk in the royal road of generosity and holiness marked out for us by the precepts and examples of God made Man.

"The Old Testament," says Cardinal Erra, "shows God creating the universe by a word; the New, on the contrary, shows God repairing the world by His death. The former, by repeating the promises relating to a future Redeemer, kept alive, without satisfying them, the ardent hopes of mankind, while shadowing forth dimly the design of Redemption. But no sooner has Christ come into the world, and the new covenant taken the place of the old, than the former obscurities disappear in the light of His coming, and all the ancient figures, all the predictions of the Prophets are verified in His Person. The covenant made on Mount Sinai was only in favor of the single house of Israel; the covenant signed on Calvary regards all mankind. The one was sealed with the blood of goats and oxen, the other with the blood of God's own Son. The spirit of the Old Law was one of fear and bondage; the glory of the New is the Spirit of Love and adoption. The one was the covenant of a brief period of time; the other is to be everlasting. Christ's Gospel promises rewards that are to be perpetual, infinite, spiritual, and heavenly; the law of Moses only held out a perishable, limited, visible, and earthly recompense. The Jews did, indeed, hope for the life to come; but they could only attain to its unspeakable felicity through faith in Christ." (*Historia utriusque testamenti*, lib. xi., chap. 1.)

The New Testament writings contain twenty-seven books, divided by biblical scholars as follows:

Five Historical Books; namely, the four Gospels and the Acts of the Apostles. *Fourteen Epistles of St. Paul. Seven Catholic or General Epistles. The Apocalypse or Revelation of St. John.*



I. THE FIVE HISTORICAL BOOKS.

THE GOSPEL ACCORDING TO ST. MATTHEW.—Independent of all the curious learning which fill the books published in our day about the distinctive characters of each of the four Gospels, is the exquisite pleasure which the devout Christian mind never fails to find in reading and meditating the history of our dear Lord's life and death. The naked text of St. Matthew, or of any one of his brother Evangelists—take it up wherever you will—affords to the soul athirst for Him who is the Life of our life so much of sweet instruction, so much of consolation and strength, that one arises from the study of the chosen page with a great desire to return to it again. To all who sincerely and humbly seek to know Christ more and more, and to become more and more like to Him in thought and word and deed, God never fails to open, in every page of the Gospels, and sometimes in every verse, springs of thought so abundant, so unfailing, so refreshing, that one can scarcely tear one's lips away from these living waters. St. Ignatius Loyola was but a young and half-educated soldier, when he shut himself up behind the bushes and brambles of the Cavern of Manresa to study the mysteries of eternal life with only two books, the New Testament and the "Imitation of Christ." While there, as he afterward was impelled to declare for our edification, he learned more in a single hour spent alone with God in meditating on the life of our Lord, than years spent in listening to the most learned theologians could have taught him. And ever since his day, all who take up the Mysteries of Christ's life, passion, and resurrection, as laid down in the Saint's book of Spiritual Exercises, and meditate them reverently and humbly as he did, will learn more of Christ and of heavenly things than a lifetime of study could impart. "Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?" said the two disciples of Emmaus to each other, when Christ had disappeared from their sight. To you, dear Reader, remembering our own sweet and frequent experience, we can only say: "Oh, taste and see that the Lord is sweet: blessed is the man that hopeth in Him!"

Let a modern writer, one—we would venture to affirm—who has drawn from this same source his deep knowledge of the Gospel and of its divine doctrines, instruct us on what distinguishes St. Matthew in particular. His Gospel, Father Coleridge says, "is penetrated from beginning to end with the thought that in our Lord were fulfilled all the types, all the anticipations, all the prophecies of the older dispensation. This and other features lie on the surface of St. Matthew's Gospel. It is not so obvious, but it seems equally true, to say that it is penned with a carefulness of design which makes it almost as much a treatise as a narrative: with a distinct





purpose of embodying our Lord's general teaching to an extent and with a completeness which can be asserted of no other of the Gospels. It alone contains the Sermon on the Mount, and it gives us a far greater number of the parables and of the teachings of our Lord as to the counsels of perfection than any other. To these purposes St. Matthew has frequently, as might be expected in the writer of such a treatise, made the order of time subservient. . . . The plan of this Gospel is very simple and very obvious, and explains in a manner quite sufficiently satisfactory that apparent neglect of order which is, in truth, the faithful adherence to an order of a higher kind than that of mere historical sequence."

The sections into which St. Matthew's Gospel may be naturally divided are as follows: I. The birth, infancy, private life of Christ at Nazareth; the mission and preaching of the Precursor; the baptism of our Lord, with His fasting and temptation; chaps. i.–iv. 11. II. The first mission of our Lord in Galilee, together with the pregnant summary of His doctrine, known as the Sermon on the Mount; chaps. iv. 11–vii. III. The seal of our Lord's divine mission in the various displays of His miraculous power; chaps. viii., ix. IV. The mission of the Apostles and the instructions delivered to them by the Master and destined for all future apostolic laborers; chap. x. V. St. John Baptist sends his disciples to Christ, and Christ's formal recognition of the Precursor's holiness, as well as the responsibility incurred by rejecting both the Precursor and the Messiah; chap. xi. VI. The doubts and opposition which neutralized the effects of Christ's miracles and preaching; chap. xii. VII. Christ's teaching by parables; chap. xiii. VIII. The missionary work in Galilee described, as well as the miracles with which it was accompanied, and the opposition of Christ's enemies; chaps. xiv., xv., xvi. 12. IX. The confession of Peter in Northern Galilee, and the solemn announcement of the Passion; xvi. 13. X. The Transfiguration and the preaching of the mystery of the Cross; xvii.–xx. XI. Christ enters Jerusalem on the Day of Palms, and His teaching in that city till the beginning of His Passion; xx. 17; xxv. XII. The Passion; chaps. xxvi., xxvii. XIII. The Resurrection; chap. xxviii.

THE GOSPEL ACCORDING TO ST. MARK.—It is thought that Mark the Evangelist is the same person as "John who was surnamed Mark" (Acts xii. 12). In this case his mother, Mary, is one of the most illustrious and blessed women of the early Church. For, beside being the sister of St. Barnabas, her son would thus have the twofold privilege of being an Evangelist and the associate of St. Paul in his apostolic labors. It is, moreover, a most venerable tradition, dating from the infancy of the Church, that St. Mark the Evangelist was even more closely bound to St. Peter by constant companionship; and that the Gospel which bears his name was written in Rome under the direction of the Prince of the Apostles, and at the request of the Roman Christians. Hence it is that St. Irenæus calls St. Mark "the interpreter and disciple of Peter," *interpres et sectator Petri*. St. Mark was, therefore, the son of the heroic and generous woman whose home in Jerusalem was not only that of Peter and his fellow-laborers, the asylum of the faithful in the first persecution, but the house which was the very first temple of the Christian religion in the City of David. It



is no wonder that the son of such a mother should have been the loved and trusted companion of the two great Apostles.

The Gospel itself, as compared with that of St. Matthew, is more simple and elementary in its character. Some scholars have even considered it to be only an abridgment of the latter. Nevertheless, although St. Mark omits much of our Lord's teaching, whether discourses or parables, he dwells at greater length upon His miracles, as being more fitted to strike the pagan mind. "He drops the incidents and sayings which require special knowledge of the Jewish system or customs . . . The departures from the chronological order, which St. Matthew has made . . . are usually corrected by St. Mark" (Father Coleridge).

He begins with the missionary labors of John the Baptist, and his baptism of our Lord, the Temptation, and the first preaching in Galilee. At the close of the second chapter we have, in the controversy about the Sabbath, a key to the opposition which the Pharisees are getting up against the Master and His teaching. In the third chapter Christ's labors and miracles are at once introduced; then the selection of the Apostles. The multitude drawn by the new Teacher and His wondrous cures is such, and the labor of the little band of workmen is so unceasing and overwhelming, "that they could not so much as eat bread." The Scribes from Jerusalem declare the miracles to be the effect of Satanic power. There is a mighty fermentation of opinion and a passionate contention among the masses. There is such danger, too, in the bold speeches of Jesus, that "when His friends heard of it, they went out to lay hold on Him. For they said, He is become mad." Presently His mother and His near relatives or "brethren" appear on the scene, anxious about His safety. But He, who knows that His time of suffering has not yet come, and who is solely anxious to impress upon His hearers the divine value of His own message to them, and the renovating virtue of the supernatural truth and grace He brings to His nation, only answers: "Who is My Mother and My brethren? . . . Whosoever shall do the will of God, he is My brother, and My sister, and Mother." With the fourth chapter begins the teaching by parables, which, however, is but briefly dwelt on, the Evangelist insisting chiefly in the four following chapters on Christ's labors and miracles in Galilee. The tenth chapter describes the Divine Master's work in Peræa or "Judæa beyond the Jordan." The remainder of the book, from the eleventh chapter inclusively, recounts our Lord's teaching, trials, and sufferings in Jerusalem down to His death, resurrection, and ascension.

THE GOSPEL ACCORDING TO ST. LUKE.—St. Luke wrote his Gospel at a time when the faith had spread, and several attempts had been made to compose a satisfactory history of its Author, its origin, and its progress. He had been the companion of St. Paul, as he relates himself in the Acts of the Apostles, which he also wrote. It has been the constant tradition, both of the eastern and the western churches, that St. Luke was by profession a physician. Another but less accepted tradition attributes



to him some skill as a painter. He remained the associate of St. Paul till after this apostle's first imprisonment in Rome; and obtained himself the crown of martyrdom like his beloved master. St. Irenæus, Tertullian, Origen, and Eusebius bear witness to the general and early belief that he wrote his Gospel under the direction of St. Paul, as St. Mark had written his under that of St. Peter.

Being a native of Antioch, Luke was familiar with the Greek language and culture. Hence the superior purity of his diction. "His work," says Father Coleridge, "is more like a regular history than that of the other Evangelists. He covers the whole ground from the Annunciation to the Ascension, and there is no prominent or important feature in the whole series of the mysteries and actions of our Lord's Life which he has left untouched. At the same time, his Gospel is to a great extent new—new either in the events which it relates or in the fresh incidents which it adds to the history of what has been already related, and he seems to make it his rule to supply omissions, and to illustrate the method and principles of our Lord's conduct by anecdotes or discourses, which resemble very much those which others have inserted, but which are not the same . . . If we consider St. Matthew as addressing himself primarily to the Hebrew Christians, or rather to their teachers, and St. Mark as turning upon the direct converts from heathenism, we may look upon St. Luke as the Evangelist of the Churches in which the Jewish element had been more or less absorbed by the larger influx of Gentiles . . . He dwells with particular care upon the sacerdotal character of our Lord, upon the healing and compassionate aspect of His life, upon His love for penitents and sinners, and the like. . . ."

The first section, chaps. i., ii., supplies the omissions of the other Gospels, giving the history of the conception and birth of our Lord and John Baptist, together with His presentation in the Temple, His hidden life at Nazareth, and His appearing among the Doctors in Jerusalem at the age of twelve. The incidents of this early portion of Christ's career mentioned by the two preceding Evangelists are passed over by St. Luke. The second section comprises chaps. iii., iv. and v., bringing the narrative down to the first preaching in Galilee. Chaps. vi.–ix. 20 give the entire second period of our Lord's life down to the Confession of St. Peter. From chap. ix. 21 to chap. xviii. 30 St. Luke relates what regards the doctrine of the Cross, the Transfiguration and our Lord's labors in Judæa, a portion of his life—the last year—not mentioned in the other Gospels. From chap. xviii. 31 to chap. xix. 27 are detailed the occurrences and sayings that took place between Christ's leaving Peræa and His arrival in Jerusalem. The remaining chapters are the history of His labors and sufferings in Jerusalem, of His resurrection, His manifestation to His disciples, and His ascension.

THE GOSPEL ACCORDING TO ST. JOHN.—John, as well as James the Elder or Greater, was by his mother, Mary-Salome, the first cousin of our Lord; James the Less or Younger and Jude or Thadæus being the sons of another sister—all four, on account of their near relationship, being designated in Jewish phrase as the brothers of our Lord. John was especially dear to Him; and this special affection has ever been attributed in the Church to John's virginal purity of heart. Of the life of this

Evangelist we shall speak more fully when we treat of his Epistles. At present it is very important that the reader should have a clear notion of what is distinctive in his Gospel.

St. Irenæus states that John published his Gospel while he was residing in Ephesus. St. Jerome says that he wrote it at the request of the Asiatic bishops, who besought him to treat in a special manner of the divinity of Christ. It is thought that this Gospel, although completed and published in Ephesus, was chiefly, if not wholly, written in the isle of Patmos, and, not improbably, after the destruction of Jerusalem.

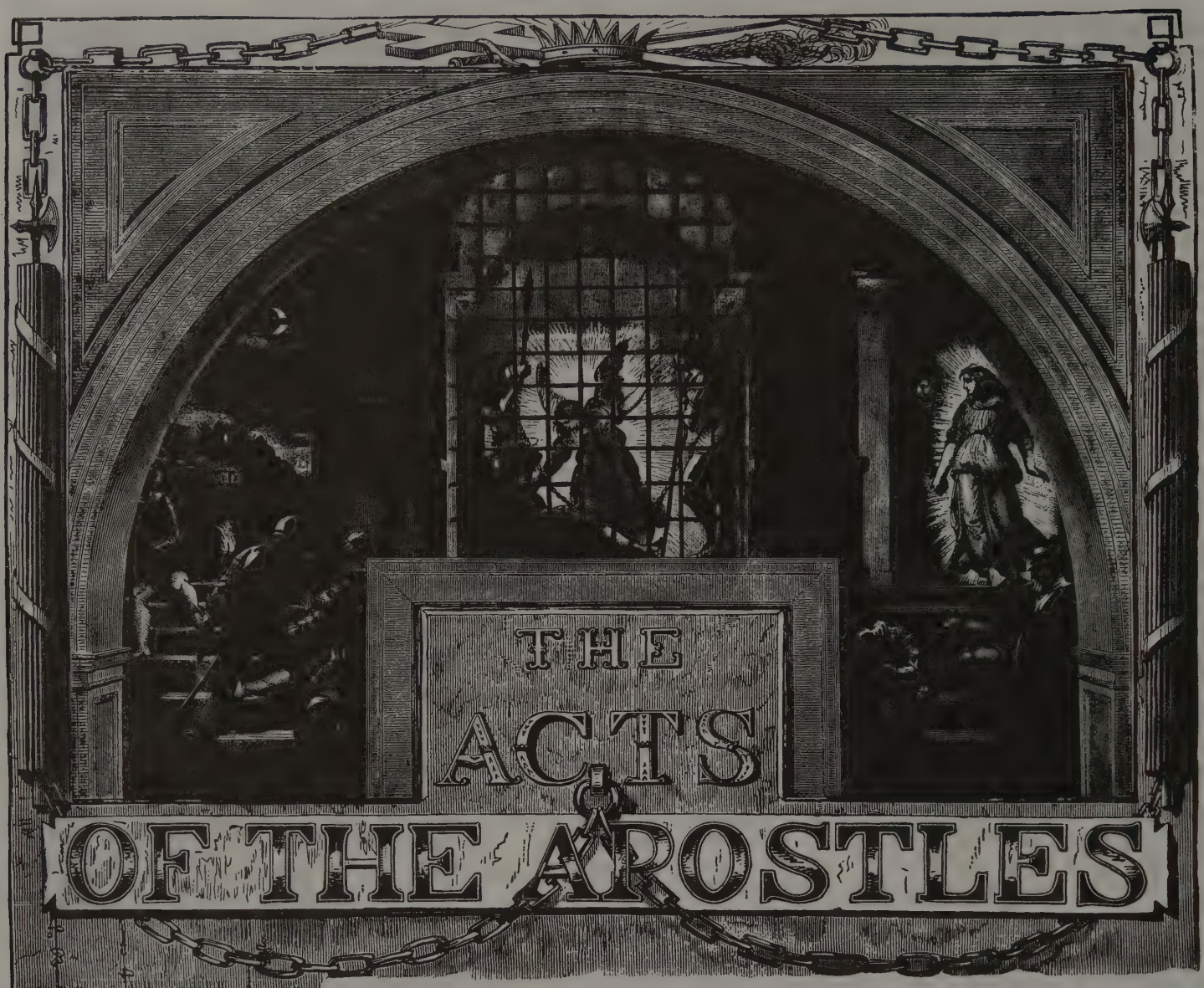
In its contents and scope it is evidently supplementary to the three other Gospels. "In truth, St. John's Gospel touches the others only at one single point before he comes to the last few days of our Lord's Life, and even as to those, nine-tenths of what he relates are altogether supplementary. St. John is distinguished for the great length at which he relates the words of our Lord, and the large space which he spends upon single incidents or occasions. Thus no Gospel is so easily broken up into its component parts as this; its arrangement becomes perfectly simple as soon as its supplementary character is recognized." Such is the judgment of Father Coleridge.

The book may be divided into two very distinct parts; the first part embracing eleven chapters ending with the recalling Lazarus to life; and the second, ten chapters, the incidents and discourses pertaining to the Last Supper, the Passion, the Resurrection, and the Ascension. The first part comprises two sections: I. Chaps. i.–iv. describe incidents and events of which nothing is said by the other Evangelists. The time they cover extends from Christ's baptism to the beginning of his first missionary tour through Galilee. The occurrences take place alternately in Judæa—on the banks of the Jordan, in Jerusalem or the adjacent territory—and in Galilee. II. The scene of the next six chapters, v.–x., is mostly in Jerusalem. Chapter v. recounts the healing on the Sabbath of the man sick for thirty-eight years, and the assertion by Christ of His own divinity during the public discussion occasioned by this miracle. Chapter vi. describes the multiplication of the loaves and fishes in Galilee, just before the second Pasch of Christ's public ministry, together with the discussion relating to the Manna and the Bread of Life figured by the Manna. The next four chapters, vii.–x., relate our Lord's sayings and doings during the last year of His Life, at the Feast of Tabernacles in the beginning of October, and at the Feast of the Dedication of the Temple in the December following. III. This section, comprising the eleventh chapter, gives an account of the miracle performed in favor of Lazarus. The Second Part of this Gospel gives, chapter after chapter, the Evangelist's additions to what had been already recorded in the other Gospels.

To the attentive and devout student of the New Testament, St. John's Gospel will give much light to understand the Life of our Lord as a whole, and much food for pious contemplation. The Beloved Disciple has been called "the Theologian" by the early Church Fathers, because he alone affirms again and again the divinity of our Lord. He knew him to be true man, born of his own near kinswoman, reared in his own country among his own kinsfolk, and, during the last period of the life ended so tragically, admitted into the closest companionship and loving intimacy with Him who was the true Son of God as well as the true Son of the Virgin Mary. It is the Divine Sonship of the Master that John proclaims in the very preface to his Gospel, lifting our souls up to these eternal splendors amid which the Word dwells evermore in the bosom of the Father.

THE ACTS OF THE APOSTLES.—This book, which is also the work of the Evangelist St. Luke, is the only inspired history—even though a very partial one—of the infancy of the Christian Church. The events which it records cover a space of about thirty years. As the very title, "Acts," indicates, it is the record of an eye-witness. Still it is not, and does not purport to be, a full and complete history of the acts or labors of all the Apostles during that period. It relates, in the first part, principally the labors of St. Peter, and those of St. Paul in the second. Around these two great figures, indeed, are grouped subordinate laborers; these two, nevertheless, stand out in the narration as the central personages.

We see, in the very first chapter, the promise of Christ about the coming of the Holy Spirit fulfilled, and the timid Galilæan fishermen transformed into the dauntless and eloquent apostles of their crucified Master. Peter and John, the first in authority and the foremost in love, are also the boldest in confessing Him before the very people who had put Him to death. "Immediately after the Ascension," writes the Protestant Henry Alford, "St. Peter, the first of the Twelve, designated by our Lord as the Rock on which the Church was to be built, the holder of the Keys of the Kingdom, becomes the prime actor under God in the founding of the Church. He is the centre of the first group of sayings and doings. The opening of the door to the Jews (chap. ii.) and Gentiles (chap. x.) is his office, and by him, in good time, is accomplished." Let us listen to the great Bossuet as he resumes the belief of the Church on this point. "Peter appears as the first (among the apostles) in every way: the first to confess the faith (St. Matt. xvi. 16); the first in the obligation of exercising brotherly love (St. John xxi. 15 and following); the first of all the apostles who saw Christ risen from the dead (1 Cor. xv. 5), as he was to be the first to bear witness to the Resurrection in presence of the whole people (Acts ii. 14); the first to move in filling up the vacant place among the apostles (Acts i. 15); the first to confirm the faith by a miracle (*Ib.* iii. 6, 7); the first to convert the Jews (*Ib.* ii. 14); the first to admit the Gentiles (*Ib.* x.); the first in everything." Hear him again tracing out the design of Providence in the career of the two great Apostles. "Christ doth not speak in vain. Peter shall bear with him, whithersoever he goeth, in this open confession of the faith (St. Matt. xvi. 16), the foundation on which stand all the churches. And here is the road the Apostle has to follow. Through Jerusalem, the holy city in which Christ manifested Himself; in which the Church was to "begin" (St. Luke xxiv. 47), before continuing the succession of God's people; in which consequently Peter was to be for a long time the foremost in teaching and in directing; whence he was wont to go round about visiting the persecuted churches (Acts ix. 32), and confirming them in the faith; in which it was needful for the great Paul—Paul come back from the third heaven—to go "to see Peter" (Galat. i. 18), not James, though he, so great an apostle, the "brother of the Lord," the Bishop of Jerusalem, surnamed the Just, and equally revered by both Jews and Christians, was also there. But it was not James that Paul was bound to come "to see." He came to see Peter, and to see him, as the original text suggests, as a thing full of wonders and worthy of being sought after. He came to contemplate and study Peter, as St. John Chrysostom hath it (*in Epist. ad Gal.*, c. i., n. 11): to see him as some one greater and older than himself: to see Peter, nevertheless, not to be instructed by him, for Christ instructed Paul by a special revelation; but in order to leave a model to future ages, and to establish, once for all, that no matter how learned a man might be, no matter how holy—were he even another Paul—he must go to see Peter. . . . Through this holy city, then, and through Antioch, the metropolitan city of the East, . . . far more than that, the most illustrious church on earth, since in it the Christian name arose; . . . through these two glorious cities, so dear to the Church, and distinguished by such opposite features, Peter had to come to Rome—Rome still more illustrious, the head of Paganism and of the Empire, and which to seal the triumph of Christ over the world, is predestined to be the capital of religion, the head of the Church, Peter's own city Thither was he per force to come by Jerusalem and Antioch. But



why do we see St. Paul in it? The mysterious design would take long to explain. Only bear in mind the great division of the world between Peter and Paul, in which Peter, though given the whole world in charge in consequence of his primacy, and charged by an express command (Acts x.) to have a care of the Gentiles whom he admitted in the person of Cornelius the Centurion, did, nevertheless, take on himself the special care of the Jews even as Paul took a special care of the Gentiles (Galat. ii. 7, 8, 9). As a division was necessary, it was fitting that the first of the apostles should have the first-born among the peoples (the Jews); that he who was the head, and to whom all the rest must be united, should have the nation on which the others must be grafted, and that the Vicar of Christ should have Christ's own share. That, however, is not enough: Rome itself must fall to Peter's share. For, although, as the capital of Paganism, Rome belonged in a special manner to Paul, the Apostle of the Gentiles, nevertheless, it was in Rome that Peter, the head of Christendom, was bound to found the Church. Nor is this all: the extraordinary commission of St. Paul must die there with him, and thus returning to the supreme Chair of Peter, to which it was subordinated, the power of Paul must raise the Roman church to the highest point of authority and splendor" (Sermon on the Unity of the Church).

THE FOURTEEN EPISTLES OF ST. PAUL.

In the Acts of the Apostles St. Luke describes the first growth of the Church in Jerusalem and throughout Palestine, and, outside of Palestine, in various countries of Western Asia and Eastern Europe. A society arises and rapidly increases around the teaching and ruling body of Apostles so carefully chosen, trained, and instructed by our Lord Himself. They and their successors after them to the end of time were to teach the nations of earth "to observe all things whatsoever" the Master had revealed as the law of life for mankind (St. Matt. xxviii. 19, 20). This immortal society thus springing into existence beneath the shadow of the Cross of Calvary, was not only to teach with the fulness of Christ's

own authority, but to baptize and administer to the faithful all Christ's saving and sanctifying ordinances; and on the human race who hear this preaching and this call to baptism and newness of life is imposed the necessity of complying under pain of eternal loss. "He that believeth and is baptized shall be saved: but he that believeth not, shall be condemned" (St. Mark xvi. 16). Baptism is but the door by which one enters into this Society: it is the indispensable initiatory rite and new birth in which the children of the fallen Adam are born again of the blood of the Second—the blood of a God. Other divine ordinances, sacraments of heavenly origin, and pregnant with divine virtue, are administered in due course, and according to the soul's needs, to maintain, renew, increase, and perfect the supernatural life bestowed in the new birth of Baptism.

And so this Society divinely commissioned to teach, to regenerate, and govern the race of man in all things pertaining to eternal salvation, stands forth in the full consciousness of its power, and speaks to Jerusalem and to the world by the mouth of Peter, its visible chief, on the day of the first Christian Pentecost. Three thousand men baptized and admitted forthwith into fellowship with the preacher and his associates, attest the might of the Spirit who moves both the speaker and his hearers. Thenceforward the mighty movement is propagated far and wide. They teach—these fathers of the new moral world which Christ came down to create—they baptize, they govern their flocks, with unquestioned authority, both the rulers and the subjects in the infant Church appreciating sensibly and to the full the last utterance of Christ: "Behold, I am with you all days even to the consummation of the world" (St. Matt. xxviii. 20).

In every one of the following epistles or letters addressed by St. Paul to the churches which he had founded or visited, or to the bishops he had set over them, the consciousness of this divinely-given authority is evident in the writer, and evidently supposed in the persons to whom they are written. He is in prison at Rome, and from there writes four of these touching letters, to Philemon, to the Colossians, the Philippians, and to the Ephesians. Just listen to some of the divine lessons of the imprisoned Apostle. To the noble Philemon whose forgiveness and brotherly charity he bespeaks for the fugitive slave Onesimus: "Though I have much confidence in Christ JESUS, to command thee that which is to the purpose, for charity sake I rather beseech, whereas thou art such an one, as Paul an old man, and now a prisoner also of Jesus Christ: I beseech thee for my son, whom I have begotten in my bands, Onesimus . . . Trusting in thy obedience, I have written to thee, knowing that thou wilt also do more than I say." Thus does apostolic charity address itself to the work of abolishing the inveterate evil of slavery along with the manifold corruptions of the Pagan world.—To the Colossians: "We (Timothy and Paul) . . . cease not to pray for you and to beg that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding . . . If so ye continue in the faith, grounded, and settled, and immovable from the hope of the Gospel which ye have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister. Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for His body, which is the Church . . . If you be risen with Christ, seek the things that are above where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God . . . Mortify therefore your members which are upon the earth . . . uncleanness, lust, evil concupiscence, and covetousness . . . Stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of Him that created him." This God-like virtue was the new wine which could not be held in old vessels: all had to be divine in the Christian man.—To the Philippians, who were especially dear to Paul: "My dearly beloved, my joy, and my crown: so stand fast in the Lord, my dearly beloved! . . . Let your modesty be known to all men . . . Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame—if there be any virtue, if any praise of discipline—think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye! and the God of peace shall be with you!"—Finally, to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings . . . in Christ. As He chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity . . . I bow my knees to the Father of our Lord Jesus Christ, . . . that He would grant you, . . . to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God."

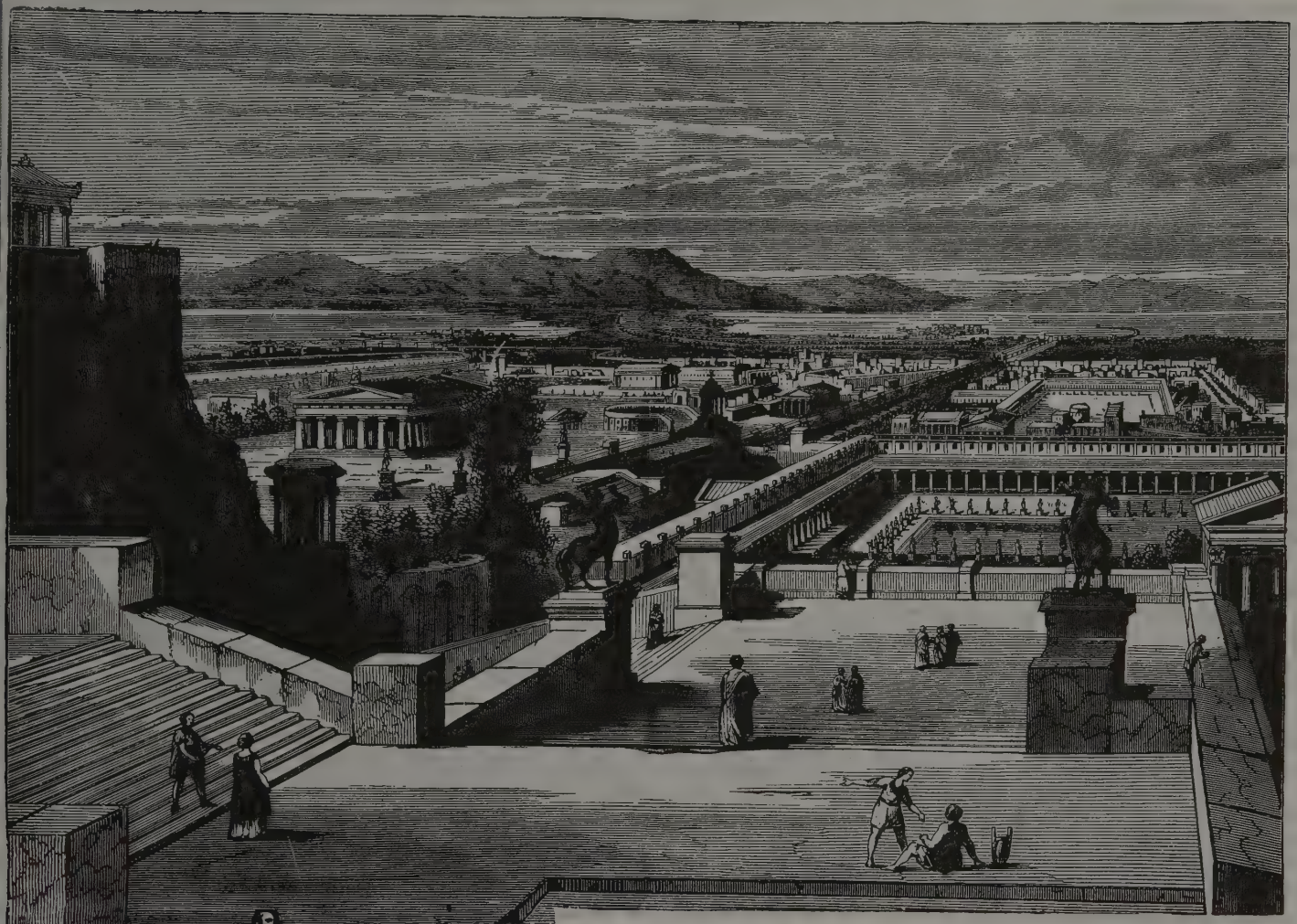
"Any one, in reading the Epistles of St. Paul," says Bergier, "must see that they were written on the spur of some particular occurrence, to clear up some question put to the writer, to correct some dangerous abuse, to inculcate some special duties; that his purpose, in no one of these letters, was to draw up for the faithful a profession of faith, or an exposition of all the doctrines of Christian belief, or of all its moral duties; that, while writing to one Church, he never prescribes that his letter shall be communicated to all the others. It is, therefore, perverse obstinacy in Protestants to maintain that whenever St. Paul preached or taught by word of mouth, he confined himself to repeating the instructions contained in some one of his letters; and that no truth which is not laid down in writing can belong to the Christian doctrine." On the contrary, it is evident from a cursory glance at the Epistles themselves, that St. Paul refers to a previous body of truths delivered by oral teaching, and to the acknowledged fact that the members of each church had been thoroughly grounded by such teaching in the great truths of the new Revelation.

THE EPISTLE TO THE ROMANS.—This was, most probably, written from Corinth, in the 58th year after the birth of Christ, two years before St. Paul went to Rome, and twenty-four years after his conversion. During this quarter of a century the Christian faith had grown wonderfully in the capital of the Roman Empire. The church there, as in most other cities of the empire, was composed of Jewish and Gentile converts, among whom a discussion arose as to their relative claims to the esteem of the great body of believers throughout the world. The Jews prided themselves on their being the descendants of Abraham, on their ancestors having lived under a theocracy governed by a system of law and religion solemnly revealed to their own nation, while the rest of the human race remained in the darkness and horrid corruptions of idolatry. The converted Gentiles, on the other hand, nursed the belief that they had obtained the grace of conversion as a reward of their fidelity to the law of nature, and pointed out the many great and pure names of their philosophers, warriors, and statesmen. Thus the Jewish Christians seemed to think that their faithful observance of the Mosaic law had deserved the grace of the divine adoption and justification in Christ, while their Gentile brethren attributed their possessing a like privilege to their having followed the guidance of the natural light of reason. St. Paul, who had been specially chosen to teach the Gentile world, wrote this Epistle to convince both these classes of converts of their serious error, by showing that the supernatural grace of our adoption as children of God, and the whole subsequent train of graces which lead the soul to believe and to be justified, are bestowed on us



gratuitously, as the effect of God's pure mercy, without any previous merit of our own. To stop the vain boasting of both Jew and Gentile, St. Paul shows how both were the slaves of sin, and, therefore, unable to merit the gift of justification by their own good deeds. The condition of the people of God was, indeed, attended with many singular spiritual advantages and privileges, as compared with that of the pagan world. Nevertheless, neither Jew nor Pagan could by their own merits lift themselves up to the supernatural rank and regenerated condition of the Christian people. In order to convey a conviction of this truth to the minds of the faithful at Rome, St. Paul begins by exposing the horrible crimes committed among Pagans even by the most enlightened philosophers—chap. i. In chap. ii. he enumerates the transgressions of the Jews; and concludes, in chap. iii., that in as much as both were thus subject to sin, so the justification vouchsafed them in Christ must be absolutely gratuitous, the effect of grace and not of legal justice or natural virtue, and therefore to be attributed to supernatural faith, which is a gift of God. This position is confirmed and illustrated by the example of Abraham's heroic faith and justification, chap. iv. In chap. v. is set forth the excellence of this grace of Christ; in chap. vi. the Christian soul is urged to preserve, cherish, and increase this priceless gift. In chap. vii. he teaches that even in the Christian, after baptism and justification, the evil forces of nature still remain with the low animal appetites (concupiscence) that drag the soul down toward sensual gratification: this concupiscence is a force which rebels against the restraints of the Mosaic law or the law of nature, without being put down by them, the victory over it being reserved to the grace received through Christ. St. Paul then proceeds to enumerate the fruits of faith, chap. viii.; shows in chaps. ix., x., xi., that the grace of justification was bestowed on the Gentiles in preference to the Jews, because the former readily submitted to the preaching of the Gospel, while the latter rejected Christ; that, whereas the supernatural gift of faith was a thing not due to either Jews or Gentiles, the promises made to Abraham and his posterity do not therefore fail, nor can the divine justice be impugned. In chaps. xii.–xvi., the Apostle inculcates the cardinal precepts of morality so necessary to all who believe in the Gospel (see Picquigny's Commentary on the Epistle to the Romans).

Vainly have those who reject the infallible authority of the Catholic Church endeavored to build on the words of St. Paul a system of blind and fatal predestination, alike injurious to the divine goodness and destructive of man's free will under the action of divine grace. From the passage, chap. ix. 13, "Jacob I have loved, but Esau I have hated," we must not conclude that our good God, without any regard to the merits of men and independently of His foreknowledge of their good and evil deeds, predestines some to be the objects of His hate and others to be the objects of His love. On the contrary, we are to believe that this predestination in its twofold aspect is based on the foreknowledge God must needs have of the good or evil deeds of every human being. Even so the words, "I will have mercy on whom I will have mercy," etc. (Ibid. 15), are not to be construed into an absolute election of a certain class of persons destined to everlasting happiness, independently of all prevision of their good or evil deeds. They simply imply that the almighty



goodness is ever free to grant the grace of faith and justification to whomsoever it pleases. It is a supernatural gift, one not due to nature or natural merits. Hence St. Paul says (Ibid. 16): "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. . . . Therefore He hath mercy on whom He will; and, whom He will, He hardeneth;" that is, He allows the hard and rebellious heart to persist in its rejection of His graces, as He did in the case of Pharaoh and in that of the apostate Judas. So "to harden" is not to predestine to eternal damnation, any more than "to show mercy" or "to have mercy" is to predestine to eternal bliss.

Let us Catholics rest sweetly in the assurance that we have in the living voice of the Church an infallible interpreter of the dead letter of Scripture, whether it be the writings of St. Paul or any other book of the Old or New Testament.

I. AND II. TO THE CORINTHIANS.—Corinth, situated on a narrow neck of land that separated the Ægean from the Mediterranean Sea, was thus the central point on the very highway of commerce between Italy and Asia. The city was rich and beautiful, and the climate lovely. When it first fell beneath the arms of the Roman Republic, the seduction of its evil arts on that hitherto austere commonwealth was such, that from that time dates the decline of Roman virtue and liberty. The city had been visited by St. Peter before St. Paul came there, and the Christian faith had made such rapid conquests, and operated so extraordinary a change in the manners of the local Christian society, that it was the wonder of all Greece. Still, both because of the great mental activity which prevailed among Corinthians of all classes, and because of the concourse of strangers from the East and the West who met here like two adverse tides, there was a great diversity of opinion and sentiment among the faithful. St. Peter had left there as elsewhere the impress of his authority and the memory of his virtues. After him St. Paul had come, and the eloquence of the Apostle of the Gentiles had, not improbably, cast into the shade the preaching of the poor fisherman of Galilee; then had come from Alexandria Apollos, more eloquent even than Paul, and one who had the secret of all the philosophies of Egypt, Asia, and Greece. And so, as was the wont in the East, these cultured Christians would discuss the respective merits of their teachers, as the university students in Athens and Alexandria criticised the eloquence and doctrines of their rhetoricians and philosophers. This was one source of contention. Another came from their very imperfect acquaintance with the moral law of the Gospel—the Jewish converts, probably, contending for the maintenance of Jewish customs, while the Gentile proselytes refused to be governed by the

prescriptions of the Mosaic law. The Corinthians themselves had, besides, written to St. Paul, begging to be instructed on several matters of doctrine and discipline. This letter is an answer to this prayer, as well as a general admonition to the church of Corinth to discountenance unwise and uncharitable discussions, and to cherish, above all things, union of souls by firm faith and inviolable charity. "Every one of you saith: I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ. Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?" Such are the words of weighty remonstrance with which the Apostle begins his instruction, and they let us into the secret of these lamentable divisions. To the proud and vain Greeks, who sought and prized philosophical wisdom above all else, the Apostle declares that he knows but one wisdom: that by which God has redeemed and is converting the world through the mystery of the Cross, and the humiliations of the Crucified—a means of all the most inadequate according to the judgment of the worldly-wise. "But we have the mind of Christ," he declares, as the sole rule and measure of our judgments in things spiritual.

Wherefore, as the merits of their teachers did not bring about the change of heart wrought in the converts, but the hidden virtue of the Cross and the grace of the Crucified, so the labors of Apostolic men had been barren of all heavenly fruit without that same grace. "Let no man therefore glory in men. For all things are yours . . . And you are Christ's: and Christ is God's." It is worse than folly, then, to dispute about the personal qualities or merits of the Apostle through whom one has received the word of salvation, seeing that the Church and the whole body of the divine ordinances are God's gift to man in Christ, and that one ought to look to the Almighty Giver and the priceless gift rather than to the earthly channel through which it is communicated. Nevertheless, as the Apostles are the workmen and servants of the Master, to Him alone are they amenable in judgment. Hence, chap. iv., the severe reproof given to all who permit themselves to arraign the conduct of God's ministers.

To humble these vain-glorious and self-sufficient Corinthians, the Apostle, in chap. v., touches on the festering sore both of Pagan and Christian society in the beautiful city—unbridled licentiousness. A Christian man had forgotten himself so far as to marry his own stepmother. Him the Apostle excommunicates, and then comes the solemn admonition to the young Church of the place: "Your glorying is not good. Know ye not that a little leaven corrupteth the whole lump? Purge out the old leaven, that you may be a new paste . . . Put away the Evil One from among yourselves!"

Then follow authoritative admonitions against the unbrotherly practice of bringing their wrongs for judgment before the Pagan tribunals, and against those sins of impurity that are so opposed to the ideal of Christian holiness, chap. vi.; lessons on marriage, virginity, and celibacy, chap. vii.; on abstinence from meats offered to idols, chap. viii.; on his own voluntary poverty, his working at a trade, and his bodily austerities, chap. ix.; on the abstinence from certain meats to be observed by the faithful, x.; on the dress and functions of women in the church-services, and the celebration of the Holy Eucharist, xi.; on the divine economy in the distribution of extraordinary gifts and graces, xii.; on the incomparable excellence of charity as the great central virtue to be sought and practiced by all, xiii.; on the preference to be given to the gift or talent of prophesying; that is, of understanding and expounding divine things, xiv. In the xvth chapter he answers the last question put to him by the Corinthians on the final resurrection, concluding, in the last chapter, with directions about collecting alms for the needy churches, and various farewell words of admonition and blessing.

The Second Epistle, written a few months after the First, was penned by the Apostle to relieve the excommunicated Corinthian of his heavy censure, and to encourage the prompt good-will of all those who had profited by the reproofs and teachings detailed above. St. Paul once more reasserts his apostolic independence of all earthly praise and commendation. The Judaïzing faction, instead of yielding to Paul's appeal in favor of union and charity, still persisted in accusing him of undue leaning to the Gentiles and of defaming Moses and the law. They evidently went so far as to deny him the rank and quality of a true Apostle, thereby belittling his ministry and destroying his influence with a great number of people. These factious intrigues had, perhaps, induced the Corinthians to draw up letters commendatory of Paul and his labors. At any rate, he declines any such commendation, affirms the independence of the ministers of the New Testament, exalts the mission entrusted to himself and his associates (chap. iv.); urges them to be liberal in their charity toward the needy sister churches; and exhorts them to make a good use of God's liberality toward themselves. From chapter x. to the end he nobly defends himself and his labors against the detractors who had been so busy among the Corinthians.

EPISTLE TO THE GALATIANS.—This Epistle was written from Ephesus, according to the opinion of the best biblical scholars. The Galatians were the Gauls or Celts of Western Asia; they had been instructed in the faith by St. Paul, but, in his absence, had been, like the Corinthians, sadly disturbed by Judaïzing mischief-makers, who persuaded them of the necessity of conforming to the law of circumcision and to other Jewish observances, depreciating at the same time the apostolic rank and services of Paul. He therefore writes to undo what these false teachers and pernicious zealots had been doing among the fervent, hot-headed, and impulsive Galatians. He establishes his own claim to the Apostolate by relating the fact of his miraculous conversion and his special mission to the Gentiles, a mission received immediately from Christ, and expressly approved by the body of the Apostles and by Peter in particular. He shows, moreover, that Peter as well as his colleagues had sanctioned the stand that he (Paul) had taken on the questions arising about the Mosaic Law, and the free and sinless intercourse of converted Jews with their Gentile brethren and others. He solemnly rejects the obligation which Judaïzing Christians sought to impose on the Church of submitting to the prescriptions of the ceremonial law of Moses; and asserts the freedom from that law of servitude as the spiritual birthright of Christians. He, therefore, exhorts them to free themselves from the bondage of sensual superstitions to which both the modern Jews and the Gentiles were slaves, and to serve Christ in that lofty freedom of soul into which the apostolic teaching and the infallible guidance of the Church were sure to lead them. "Stand fast, and be not held again under the yoke of bondage. Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing . . . You are made void of Christ, you who are justified in the law: you are fallen from grace . . . You did run well: who hath hindered you, that you should not obey the truth? This persuasion is not from Him that calleth you."

THE EPISTLE TO THE EPHESIANS.—The city of Ephesus has many claims on our veneration. It became, after the destruction of Jerusalem by Titus, the chief residence of the Apostle St. John, and the residence as well to the end of her life of the Blessed Virgin Mary. There, also, as tradition hath it, her blessed body was buried during the brief interval between her death and her assumption into heaven. Ephesus, moreover, was at that time not only the great stronghold of Pagan superstition—containing the incomparable Temple of Diana—but the great intellectual centre of Western Asia. Its schools rivaled in influence those of Alexandria and Athens, while its philosophers boasted of possessing



all the secrets of the most ancient philosophies of the East. During the first seven centuries of Christianity Ephesus held a commanding place among the Asiatic churches, and was the scene of events and discussions famous in ecclesiastical history. Even when it fell into the hands of the Mohammedans, its traditions and monuments secured to the remnants of its Catholic population unusual protection and privileges.

As St. Paul had repeatedly visited Ephesus and labored there with extraordinary zeal and success, he could not but feel a most fatherly interest in the prosperity of a church holding such a position, and destined to wield such a powerful influence on the sister-churches of Asia Minor. There is a most touching passage in Acts xx. 15–38, describing Paul's interview at Miletus with the clergy of the Church of Ephesus. The beautiful farewell discourse which the Apostle addresses to them ought to be read in conjunction with this Epistle, written during Paul's first imprisonment at Rome, in the year 62.

The Epistle itself is one of the most sublime productions of the Apostle of the Gentiles. To the infant and persecuted Church of Ephesus, surrounded by schools in which were taught all the systems of Grecian and Asiatic philosophy, all the seductive theories of Persian Gnosticism, St. Paul exposes in this letter the whole scheme of God's supernatural providence in the Incarnation, the Redemption, and the establishment of the Church, the great instrument by which the human race, through all succeeding generations, might become incorporated into one undying Society under Christ as Head, and thus be made sharers of all the temporal and eternal benefits of His redemption. The Christian family are thus "the adopted children of God," i. 5, under Christ, the God-Man, elevated in Heaven above all created beings, and being made "Head over all the Church, which is His body, and the fulness of Him, who is filled all in all," i. 20–23. In Him, in this blessed society which is His mystic Body, all the social barriers established by oriental castes and prejudices are broken down; there is neither Greek nor Barbarian, nor slave nor free, nor Jew nor Gentile: "the Gentiles" are "fellow-heirs and copartners of His promise in Christ Jesus by the Gospel," iii. 6; Paul hath been sent to preach "the unsearchable riches of Christ, and to enlighten all men," without distinction, on the merciful design of the eternal God, iii. 8–21. The remainder of the epistle is a most eloquent exhortation to the God-like virtues becoming such a divine rank.

THE EPISTLE TO THE PHILIPPIANS.—Of this sufficient mention was made in the section on the "Fourteen Epistles of St. Paul." It is the sweet and affectionate expression of the Apostle's gratitude and fatherly tenderness toward a church which sent him in his dire need substantial proofs of love, and which gave, amid continual persecutions, evidence of heroic constancy and piety.





THE EPISTLE TO THE COLOSSIANS.—Colossæ was a beautiful and flourishing city, situated inland from Ephesus, on the head-waters of the Mæander and near the high-road from Ephesus to the Euphrates. Colossæ was thus exposed to the same dangerous influences against which St. Paul wished to guard the Ephesians in the Epistle addressed to them. There is a striking resemblance both in the doctrinal lessons he gives to the Colossians and in the practical virtues which he recommends to them, and the substance of his great Epistle to the Ephesians. The letter to the Church of Colossæ was also written by the Apostle from his prison in Rome, and sent by Tychicus, Epaphras, and Onesimus, the two latter being themselves Colossians by birth, and Epaphras having been, moreover, the first to preach the Gospel in his native city. In the first, or doctrinal portion, St. Paul clearly warns the Colossians against the Gnostic theories, as well as the narrow exclusiveness of the Judaïzing preachers. We have been "translated (by God the Father) into the Kingdom of the Son of His love, . . . who is the first-born of every creature: for in Him were all things created in Heaven and on earth, visible and invisible," i. 13–16.

The whole "mystery" of the Christian dispensation, the whole purpose of Christ's work and government, is to present the Christian man "holy and unspotted and blameless before Him," i. 22. It is to attain this end that Paul labors and suffers: "We preach admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus," i. 28. They are to glory in Christ as being the infinite God and the infinite Wisdom. "As therefore you have received (been taught) Jesus Christ, walk ye in Him," ii. 6. They are not to go back to the imperfect and now empty forms and observances of Judaism, ii. 16–23. They are to shine forth in supernatural newness of life, iii., iv.

THE FIRST EPISTLE TO THE THESSALONIANS.—St. Paul had a special and well-merited affection for the churches of Thessalonica and Philippi. In both these cities the Gospel had been received willingly, and its professors there had shown themselves worthy followers of Paul and of his Master, Christ. There, however—throughout all Greece, indeed, as well as in Asia Minor—the Jews had shown themselves the bitter and unscrupulous opponents of the Apostles, and the unrelenting persecutors of all who embraced the Christian faith. Through their misrepresentations Paul had to fly from Philippi, and had been assailed in Thessalonica with still greater violence. Nevertheless, a flourishing church had sprung up there, composed principally of converts from Paganism. After St. Paul's departure, the Jewish Synagogue in Thessalonica—powerful even then, and comprising at present fully one-third of the entire population—employed its whole influence in shaking the fidelity of the new Christians, and in persecuting all those whose constancy remained proof against persecution. St. Timothy, Paul's indefatigable companion, had been sent to comfort the Thessalonians in their distress and to inquire carefully into their spiritual progress. On his return, he reported most favorably to his master. Thereupon St. Paul wrote to Thessalonica. It is the letter of a true fatherly, apostolic heart, written, most probably, from Corinth in the last months the year 52. After expressing his devout gratitude for their progress and perseverance in virtue and piety, he replies to the personal use heaped on him by the Jews by recalling to the minds of his converts with what heroic zeal and disinterestedness he had labored among them, supporting himself the while by the work of his own hands. They have not, therefore, any cause to blush for their spiritual father. In the impossibility of returning to their city, he beseeches them to increase their fidelity and fervor; praises their extraordinary charity; urges them to attend, in all peacefulness and quietness, to their respective avocations, and to those steady habits of industry which secure independence. They are not to mourn hopelessly for their dead. They are destined to share in Christ's glorious resurrection. Being certain that this Great Day of awakening shall come for all, "Let us not sleep as others do; but let us watch and be sober . . . And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak be patient towards all men."

THE SECOND EPISTLE TO THE THESSALONIANS.—This was also written from Corinth very soon after the First, and for a like purpose. He particularly instructs them not to be alarmed by the predictions of some false teachers who went about announcing that the end of the world was near at hand. "Therefore, brethren, stand fast! and hold the traditions which you have learned, whether by word, or by our epistle."

THE FIRST AND SECOND EPISTLE TO TIMOTHY.—This faithful companion and fellow-laborer of St. Paul was a native of Derbe or Lystra in Lycaonia, the son of a Greek father, and of a Jewish mother, Eunice, to whose careful training as well as to that of his grandmother, Lois, he owed not only his knowledge of the Old Testament writings, but his conversion to Christianity. From his first meeting with Paul at Lystra, the Apostle's soul was drawn to the heroic youth in whom he discovered all the great qualities that go to make the apostolic missionary and ruler of God's church. This was during St. Paul's first missionary tour, when Timothy was only a stripling. Seven years afterward, during Paul's second tour, Timothy was set apart and ordained for the apostolic ministry. Thenceforward he became Paul's right hand in his gigantic labors, going whithersoever the latter would, to confirm and console the faithful of Europe or Asia, following his master to Rome and sharing, it is thought, his first imprisonment there. After their liberation, Paul and his companion revisited Asia together, Timothy being placed in charge of the Church of Ephesus, while St. Paul went over to Macedonia.

The First Epistle, written at some uncertain date after the separation, is, manifestly, an instruction on the duties of the pastoral office, every line of which has been for eighteen centuries the delightful spiritual food of bishops and priests all over the world. The Second Epistle was written from St. Paul's prison in Rome, and most probably a very short time before his death. "I have a remembrance of thee in my prayers, night and day, desiring to see thee, being mindful of thy tears, that I may be filled with joy; calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also" (i. 3–5). Thus does the fatherly heart of the aged Apostle go out to the young bishop, touching and moving powerfully every heroic fibre in it, before he lays before him the details of the high and holy duties which are incumbent on him. It is like the eagle encouraging its young to try the loftiest flights.

"Only Luke is with me," the imprisoned Apostle says in concluding; "take Mark and bring him with thee . . . The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments." Such is the poverty of this glorious apostle of Jesus of Nazareth! Would you see a further resemblance of Paul with his Master, listen to what the apostle says of his first appearance before the Roman magistrates, probably of his first trial by torture: "At my first answer no man stood with me, but all forsook me: may it not be laid to their charge! But the Lord stood by me and strengthened me," 2 Tim. iv. 16, 17.

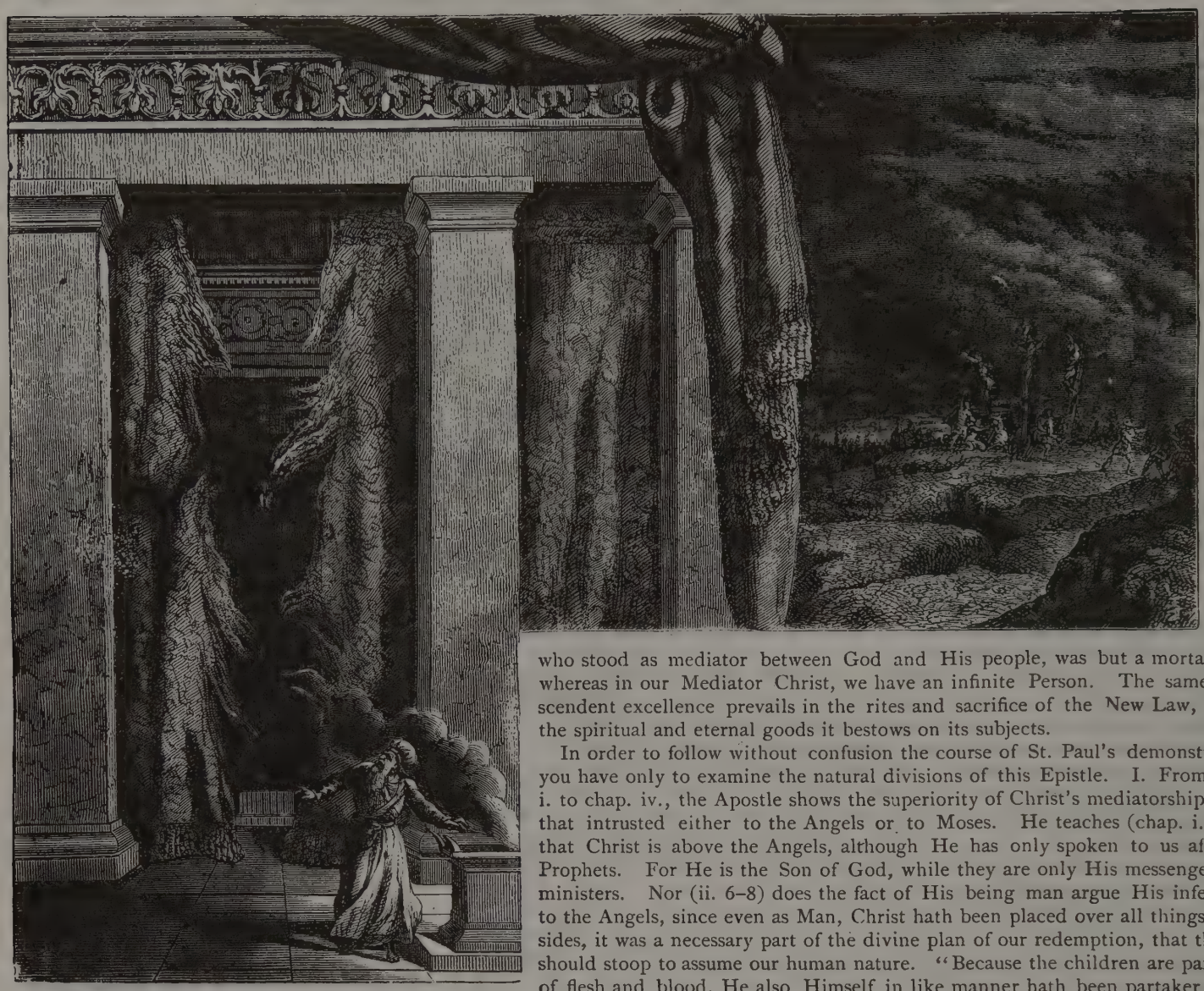
THE EPISTLE TO TITUS.—Titus was the son of Greek parents, by birth a Gentile, consequently. He was a fellow-laborer of St. Paul and Barnabas at Antioch, and assisted with them at the Council of Jerusalem, in which it was decided that the Gentile converts should not be compelled to receive circumcision. He was employed by St. Paul on various missions to the churches, such as were intrusted to Timothy, and, like the latter, was appointed by the Apostle to discharge the episcopal functions. In the interval between St. Paul's first and second imprisonment at Rome, he visited Crete in company with Titus, and left the latter in the island after him to govern the church there. The Epistle addressed to Titus from Nicopolis (in Epirus, probably, where St. Paul was afterward arrested and carried a prisoner to Rome), after enumerating the chief virtues that should adorn a bishop, points out those which Titus is to insist on among the people he has to govern.

THE EPISTLE TO PHILEMON.—This is a touching plea for a fugitive slave, Onesimus, whom St. Paul had converted in Rome, whom he found a useful auxiliary in his ministrations, and whom he sends back to his native city, Colossæ, where he expects Philemon to receive him as a brother.

THE EPISTLE TO THE HEBREWS.—The constant belief of the Catholic Church ascribes the authorship of this most beautiful epistle to St. Paul. The doubts which modern critics have endeavored to cast on its authenticity are of too evanescent a nature to cloud the faith of the true Christian scholar. It was probably written from Rome, and in the year 63. It was addressed, not so much to the Hebrew race in general, as to the Hebrew Christians of Palestine, and, particularly, those of Jerusalem. For many years before this Jerusalem had been held in terror by an organized band of assassins (the *Sicarii*), and in the year 62 the new High Priest Annas, or Ananus II., a rigid Sadducee, began a formidable persecution against the Christians, and summoned before the Sanhedrim St. James, Bishop of Jerusalem, and other leading Christians. The other James had, several years before, been put to death by order of Herod Agrippa, and since then, as if in atonement of this innocent blood, the Sicarii, with the connivance of Felix, the Roman Governor, had killed the High Priest Jonathan at the altar and in the very act of sacrificing. Everything in Judæa portended the near accomplishment of our Lord's prediction—the utter destruction of Jerusalem and the Temple, and the final dispersion of the Jewish nation. It was thus a period of terrible and manifold trial for the Christian Hebrews of Palestine. What was to compensate them for the loss of their nationality, the destruction of the Holy City, the blotting out of the national sanctuary, and the cessation of the worship of their forefathers?

No one better than St. Paul could lift up the soul of these suffering Christians, confirm their faith by showing how the ancient promises were all fulfilled in Christ, how the trials of the Hebrews of old should animate their descendants to heroic constancy, and sustain their hopes by laying before them in the glorious spectacle of Christ's universal Kingdom and everlasting priesthood—the consummation of their most patriotic aspirations? To understand, therefore, both the purpose and the scope of this epistle, we must recall to mind the objections which non-believing Jews were continually making against the Christian religion and its Founder. Christ, they said, the author of this new faith, was a man put to the most shameful death by a solemn sentence of the magistrates and the people, whereas the Jewish religion could boast of a Law delivered to their nation by Angels acting in God's name, and promulgated by Moses, the holiest and most illustrious of men. Moreover, the Christians, instead of the glorious Temple of Jerusalem, the splendid sacrificial ritual ordained by Moses, the uninterrupted succession of priests and Levites descended from Aaron, and the sacred and solemn yearly festivals which assembled the Hebrew people around the altars of the living God, had only obscure and mysterious rites celebrated in holes and corners, without any hereditary priesthood or recognized public temple. Where could the Hebrew people go, as of old, in their manifold needs, in their consciousness of sin, to find the Mercy Seat on which Jehovah dwelt, or the altar of holocausts on which to offer the atoning victims of their guilt?

St. Paul purposes to show that the Christian Religion is incomparably above the Jewish, in this, that its Author and Lawgiver is Christ, the Son of God and very God Himself, as superior to the angels and to Moses as the Creator is to His creatures. Moses,



who stood as mediator between God and His people, was but a mortal man, whereas in our Mediator Christ, we have an infinite Person. The same transcendent excellence prevails in the rites and sacrifice of the New Law, and in the spiritual and eternal goods it bestows on its subjects.

In order to follow without confusion the course of St. Paul's demonstration, you have only to examine the natural divisions of this Epistle. I. From chap. i. to chap. iv., the Apostle shows the superiority of Christ's mediatorship above that intrusted either to the Angels or to Moses. He teaches (chap. i. 1–14) that Christ is above the Angels, although He has only spoken to us after the Prophets. For He is the Son of God, while they are only His messengers and ministers. Nor (ii. 6–8) does the fact of His being man argue His inferiority to the Angels, since even as Man, Christ hath been placed over all things. Besides, it was a necessary part of the divine plan of our redemption, that the Son should stoop to assume our human nature. "Because the children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the same, that through death He might destroy him who had the empire of death, that is to say, the Devil."

Again (chaps. iii., iv.), Moses did not build the house in which he was a minister, whereas our Great High Priest is the builder and the master of God's House and Kingdom here below—a house and kingdom indeed which are only the figure of the heavenly and eternal. Moses, though faithful and true in his ministry, offended, and so did the people he guided, and they entered not into the rest of the Promised Land. Hence we Christians should take warning, and yearn for the eternal repose into which our Divine Leader hath already entered. "We have not a High Priest who cannot have compassion on our infirmities; but one tempted in all things, like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid" (iv. 15, 16). In these two last chapters the Apostle, with the art of a true orator, presses upon his afflicted and wavering brethren the danger and fearful consequences of apostasy or falling away from the faith. Those who followed Moses out of Egypt, who heard the word of the Lord in the wilderness and beheld His wonderful ways, wavered and failed in their faith; therefore did they not enter into the promised rest. How many perished in the desert! Even under Josue (*Jesus* iv. 8) they did not, in the land of Chanaan, obtain that divine and everlasting repose, which it belongs to the true Jesus, the only Saviour, to bestow. But firm faith in Him is already the beginning of possession, the anticipated enjoyment of that rest which gives God to the soul and the soul to God. Let us then give to Him through that living faith our whole heart and soul. "Having therefore a great High Priest that hath passed into the heavens, JESUS the Son of God, let us hold fast our confession."

II. St. Paul now proceeds to discuss the dignity and prerogatives of Christ's priesthood and the infinite virtue of His sacrifice, as the One Victim and oblation prefigured by the sacrificial offerings of the Old Law. In chap. v. 1–11, St. Paul proves that Christ performed the functions of the priestly office by offering up "gifts and sacrifices for sins." Moreover, He closed His earthly career by fulfilling in His own person and by His last acts the prophecy which likened Him to Melchisedech. "And being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a High Priest according to the order of Melchisedech."

As if the Reality prefigured in the sacrifice of Melchisedech, and consummated in the Bread and Wine offered up by Christ, recalled some formidable practical difficulties, the Apostle here turns aside (v. 11; vi. 20) to solve them for his readers. "Of whom (Melchisedech) we have much to say, and hard to be intelligibly uttered, because you are become weak to bear. . . . Strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil." The Apostle is unwilling to rehearse for these vaccilating Christians the elementary truths delivered to catechumens. And then comes the terrible warning to

those who allow their first fervor to cool during a time of persecution and their faith to waver, who have abused the most precious graces, and by this abuse placed themselves on the road to apostasy. "It is impossible for those who were once illuminated, have tasted also the heavenly Gift, and were made partakers of the Holy Ghost, have, moreover, tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again to penance!" . . . Woe to "the earth that drinketh in the rain which cometh often upon it . . . but . . . . bringeth forth thorns and briars!" . . . "It is reprobate and very near to a curse . . ." Then come words of generous praise for their former noble deeds of piety and charity, and a most beautiful exhortation to constant and increasing carefulness under present trials. Theirs must be the invincible patience and living faith of Abraham, who was rewarded after so much suffering and waiting. Even so must they anchor their faith and hope in Heaven, "Where the forerunner Jesus is entered for us."

Taking up the thread of his argument where he had left it at the mention of Christ's priesthood in connection with that of Melchisedech, the Apostle proceeds to show that even as the typical Melchisedech, the King-priest of Salem, was superior in dignity to Abraham, and to Levi descended from Abraham with his sacerdotal progeny, so and far more so He who is "a Priest forever according to the order of Melchisedech," transcends both the priest-King of Salem and the Levitical priesthood. "By so much is Jesus made a surety of a better testament," vii. 22. "We have such an High Priest, who is set on the right hand of the throne of majesty in the Heavens, a minister of the Holies and of the true tabernacle, which the Lord hath pitched, and not man," viii. 1, 2. This High Priest, this Priesthood, this Tabernacle, this sacrificial worship, are that most perfect and divine exemplar which all preceding types and systems copied and foreshadowed.

The blood which flowed in the manifold Mosaic sacrifices was figurative of the blood of the One Infinite Victim; the sacrifices were many and daily renewed because of themselves inefficacious toward atonement or sanctification, ix. 1–10. "But Christ being come an High Priest of the good things to come, . . . by His own blood entered once into the Holies, having obtained eternal redemption," ix. 11, 12.

The national Jewish religion with its gorgeous worship was thus only "a shadow of the good things to come, not the very image of the things," x. 1—could "never make the comers thereunto perfect." Now we have in the Lamb of God the victim of infinite price and merit; and, therefore, "we are sanctified by the oblation of the body of Jesus Christ once," x. 10. So, "this [great High Priest] offering one sacrifice for sins, for ever sitteth at the right hand of God . . . By one oblation He hath perfected for ever them that are sanctified," x. 12, 14. Thus by the application to us of the infinite atoning merits of this one bloody sacrifice of Calvary is the guilt of all sin remitted, and through that Blood applied to our souls in every sacrament and every individual grace, are we enabled to go on from degree to degree of spiritual perfection and holiness. O Jews, wherefore, then, do ye weep over the prospect of the near destruction of your Temple and the coming ruin of your Sion? Wherefore refuse to be comforted because with the Temple shall cease forever the sacrificial worship of your forefathers? Look up to Jesus promised by Moses and the Prophets, prefigured by Melchisedech and his oblation. He, the Great High Priest of the perfect and everlasting Covenant, hath fulfilled both the unbloody oblation of the King-Priest of Salem and the bloody expiation foreshown by the Levitic sacrifices. Our Divine Melchisedech sits forever at the right hand of the Father, offering evermore for all succeeding generations His Body and Blood as the price of their ransom and the source of all saving and sanctifying graces. And on earth, even when your Temple disappears, and not one drop of blood shall redden the spot where it now stands, there shall continue all over the earth from the rising to the setting sun the Everlasting Commemoration of Christ's bloody sacrifice, the unbloody offering of Melchisedech. Thus heaven and earth shall ever unite in the divine and perfect offering of Him who is a Priest forever according to the order of Melchisedech.

Having thus established the superiority of the New Covenant over the Old, St. Paul once more appeals to his Hebrew coreligionists to continue steadfast in the faith, x. 19–30. "Let us consider one another to provoke unto charity and good works." The Christian Church may not punish with death apostates and transgressors, as was the wont of the Jewish (x. 28); but the spiritual and unseen punishment reserved to the apostate from Christianity is not the less terrible or uncertain, because unseen. "It is a fearful thing to fall into the hands of the living God!" The bitter trials which the Church has to endure will soon be ended. Meanwhile her sons must arm themselves with faith and the heroic patience faith begets.

III. The three remaining chapters are taken up with a description of that living faith—the mightiest of moral forces—and its wonderful effects, as exemplified in their own illustrious ancestors (chap. xi.); with a stirring exhortation to his Christian brethren to emulate such glorious examples (chap. xii.), and to devote themselves to the practice of brotherly charity and its kindred active virtues—the most efficacious preservative against human respect and loss of fervor (chap. xiii.)

III. THE SEVEN CATHOLIC EPISTLES.

THE EPISTLE OF ST. JAMES.—Although some writers have attributed the authorship of this Epistle to St. James the Elder, the brother of St. John, the great majority of biblical scholars ascribe it to St. James the Less or the Younger, Bishop of Jerusalem, and brother of St. Jude. The former was put to death by Herod Agrippa in the year 44, and the latter suffered martyrdom about 62 or 63 by order of the High Priest Annas or Ananus II. It is thought that he wrote this Epistle in the year 59, some three years before his death. This glorious relative of our Lord was one of those to whom He deigned to show Himself in a special manner after the resurrection (1 Cor. xv. 7). He had his residence in Jerusalem, where he was looked upon as a pillar of the Church, and where he was visited by St. Paul soon after the conversion of the latter (Galat. i. 18); and where also he assisted at the council held by the Apostles, and pronounced a discourse to which the others assented. From his coreligionists, fellow-citizens, and contemporaries he received the surname of "the Just," and was, besides, popularly designated as "Oblias" or "the bulwark of the people," on account of his extraordinary devotion to prayer and his influence with the Divine Majesty. St. Epiphanius says that he was appointed by our Lord Himself to govern the Church of Jerusalem.

In his Epistle, which he addressed to all the Christian Churches, St. James insists on the necessity of good works as the proper fruits of a soul filled with a living and active faith. He insisted on this in order to confute the erroneous interpretation given in many places to the doctrine of St. Paul, on the inadequacy of works performed in fulfillment either of the Law of Moses or the Law of Nature to merit or effect justification: this was to be the effect of divine grace alone. The false interpreters of St. Paul affirmed that the works performed by charity were not necessary to salvation; that faith alone sufficed. Hence the declaration of the Apostle: "Be ye doers of the word, and not hearers only, deceiving your own selves" (i. 22). "If then you fulfill the royal law, according to the Scriptures, *Thou shalt love thy neighbor as thyself*, you do well" (ii. 8). "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" (ii. 14). "For even as the body without the spirit is dead;

so also faith without works is dead" (ii. 26). Both St. Paul and St. James taught that in the Christian soul supernatural faith and charity should go hand in hand working out man's salvation under the guidance of the Spirit of God, and producing deeds worthy of an adopted child of God. Both the one and the other taught that supernatural faith and charity, and all the divine forces that lift the soul of the sinner or the natural man to the state of grace or justification, are the free gift of God through Jesus Christ. Man's part in the vital acts which enter into the process of justification consists in yielding a free assent to the light vouchsafed him and obeying the impulse of the Spirit who moves his heart.

In this Epistle St. James, as is the common opinion, promulgated the doctrine relating to Extreme Unction, which had been instituted by our Lord, and which He taught His disciples to practice as is hinted in St. Mark vi. 13.

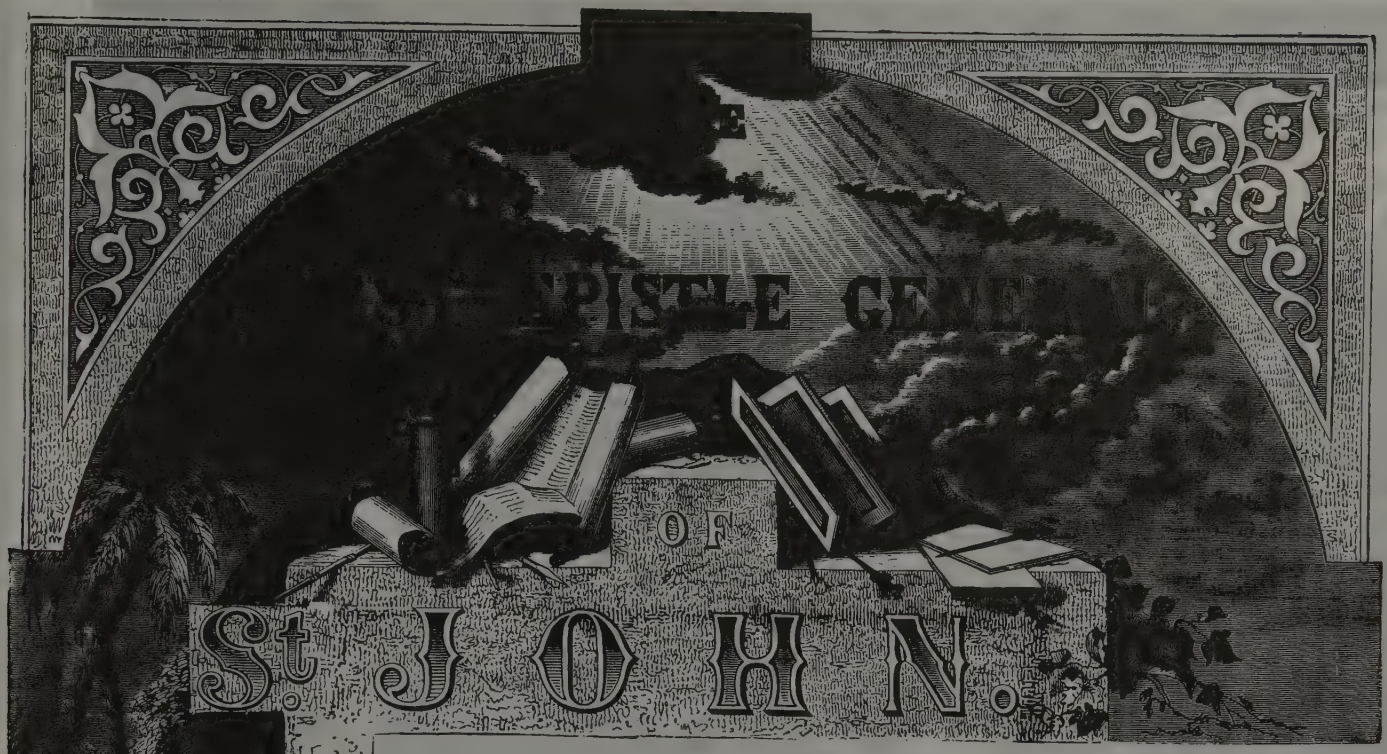
THE FIRST AND SECOND EPISTLES OF ST. PETER.—These are also termed "Catholic," because addressed to the faithful at large. The First Epistle is dated from "Babylon;" that is, Rome, according to the common interpretation of Catholics. Its substance, form, and tone remind one forcibly of the doctrinal encyclicals of the Roman Pontiffs, Peter's successors. Its purpose evidently is to instruct the Hebrew converts of Asia Minor, while edifying also those of other nationalities. He bids them adorn their Christian profession by holiness of life. Like St. Paul, Peter lifts the souls of his readers to the contemplation of the unchangeable Kingdom which is to be their inheritance in heaven, as the adopted children of the Father in Christ. This, however, is only the prize to be won by long-suffering patience here. This glorious and fruitful trial of their faith, as well as its unspeakable reward, has been the subject of the Prophecies so familiar to the Jews and now not unknown to their Gentile fellow-believers; for this trial they have been also prepared by the ministers of the Gospel (i. 1–12). Purchased from sin by an infinite price, "the precious blood of Christ, as of a Lamb unspotted and undefiled," let them be holy even as He is holy (13–25). In chap. ii. the Apostle continues to describe in fuller detail the means by which Christian humanity, regenerated or born anew of the blood of a God, may form a society of God-like brothers. Laying aside all the passions that are born of pride and selfishness, they are to be "as new-born babes" desiring earnestly the milk of this heavenly truth which feeds and elevates their rational nature, that thereby they may "grow unto salvation." Nay, more than that, the members of this society are likened to "living stones built up, a spiritual house" (ii. 5), the "chief corner-stone" of which is Christ. Anxious to see this glorious edifice brought to perfection and filling the earth, Peter, who is, under Christ, the Rock and foundation on which the whole structure reposes, addresses the faithful on the virtues that are most conducive to edification. "Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation (manner of living) good among the Gentiles: that, whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation" (11, 12). And so, throughout the remainder of the Epistle, he continues to inculcate the practice of the private and public virtues that are ever sure to win Christians the love and reverence of mankind.

In the Second Epistle, written, most probably, from prison and shortly before his death, St. Peter insists on the divine rank to which regenerated man is lifted in Jesus Christ. This great and fundamental truth must be, for converted Jews and Gentiles, like a beacon-light placed on high above the road of life and guiding all the followers of Christ to the loftiest aims and the noblest deeds. "All things of His divine power, which appertain to life and godliness, are given us through the knowledge of Him who hath called us by His own proper glory and virtue. By whom He hath given us most great and precious promises; that by these you may be made PARTAKERS OF THE DIVINE NATURE, flying the corruption of that concupiscence which is in the world" (i. 3, 4).

The supernatural knowledge of Christ, and of the Christian's sublime destinies in Him, is not only light in the mind but fire in the heart, purging it from the dross of all earthly and impure affections. This sacred fire cannot be concealed within the soul, but must needs break forth in one's whole outward life, enlightening all who come within its reach, and communicating to them the ardor of that heavenly charity which is as inseparable from the words and deeds of the true Christian as the sun's radiance and warmth are from the sun itself. Ponder every line and word throughout these too short chapters, and see how the inspired admonitions of the first Roman Pontiff are fitted to the needs of our own nineteenth century, warning us against the apostate Christians who put away Revealed Truth from them, because they, too, have "eyes full of adultery and of sin that ceaseth not" (ii. 14); . . . "Speaking proud words of vanity, they allure by the desires of fleshly riotousness those who for a little while escape, such as converse in error: promising them liberty, whereas they themselves are the slaves of corruption" (18, 19).

And how touching is the allusion to the Apostle's own death, so near at hand and so clearly revealed to himself! "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, being assured that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me" (ii. 13, 14). The truth which this man, who is already in chains for his faith, and who is about to crown his apostleship by martyrdom and thus to seal his witness by his own blood, has preached throughout the Roman Empire and planted in Rome itself, is neither fiction nor imposture. "For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ: but having been made eye-witness of His majesty . . . And we have the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the Day-Star arise in your hearts: understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost. But there were also false prophets among the [Jewish] people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them . . . And many shall follow their riotousnesses, through whom the WAY OF TRUTH shall be evil spoken of" (ii. 16–21; iii. 1, 2).

THE THREE EPISTLES OF ST. JOHN THE APOSTLE.—The first of these bore anciently the title of "Epistle to the Parthians," and was therefore supposed to have been addressed to such Jewish Christians as resided within the Parthian Empire. It is directed against the followers of Simon Magus, Cerinthus, and of Gnosticism. Simon maintained that Christ was not the Messiah, and claimed for himself the glory which he denied to Jesus, affirming that He only bore the semblance of our humanity, and that the body nailed to the Cross was not a substantial body. This was also, to a certain extent, the error of the Gnostics and the Docetæ, who denied the reality of Christ's birth and death. Finally, Cerinthus taught that Jesus was nothing but an ordinary man, the real son of Joseph, on whom, at His baptism by John, the Holy Ghost or Christ descended in the form of a dove, forsaking Him during His death agony. Thus, all of these agreed in denying the divinity of Christ. Against them all, and in favor of the One true Messiah whom he knew to be both very God and very man, John wrote. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life; for the



life was manifested; and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared unto us" (i. 1, 2). "Every spirit which confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that dissolveth Jesus, is not of God" (iv. 2, 3). On the necessity of good work, especially of brotherly charity and its fruits, St. John insists with the other Apostles, Peter, Paul, and James, while inculcating a firm faith, invincible patience and spotless purity of life.

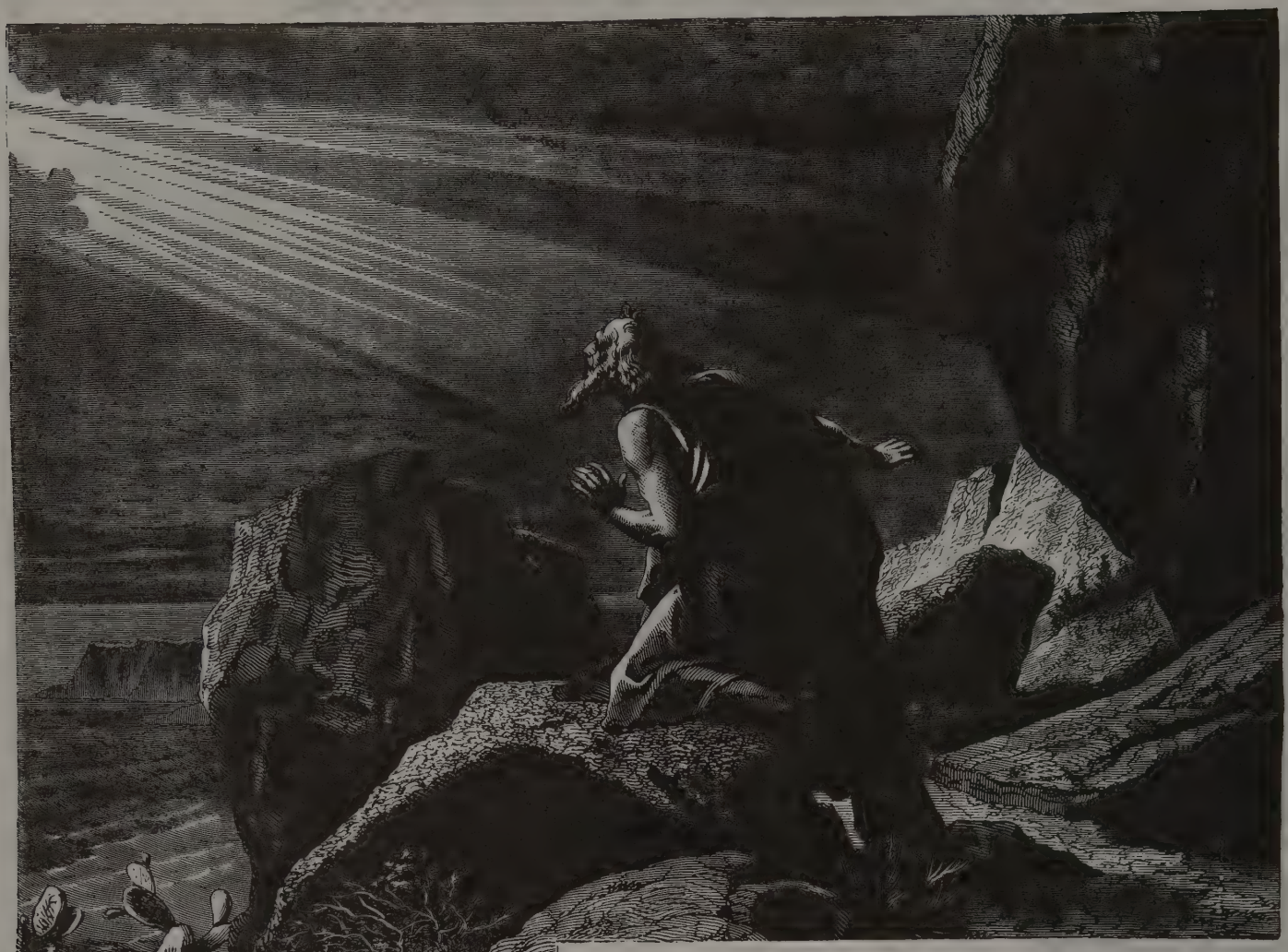
The authenticity of the Second and Third Epistles was denied by some scholars. They belong, however, to the canon received by the Church, and bear intrinsic evidence of St. John's authorship, besides the external weight of authority which ascribes these two letters to him.

THE EPISTLE OF ST. JUDE THE APOSTLE.—Jude was the brother of St. James the Younger or the Just, Bishop of Jerusalem. He was, consequently, a son of Alpheus or Cleophas, and a near relative of our Lord. It is not known when and where this epistle was written. It warns the faithful against following certain false teachers and sharing their awful doom. The reader will perceive, on an attentive perusal, how closely it resembles the Second Epistle of St. Peter.

THE APOCALYPSE OF ST. JOHN THE APOSTLE.—The Greek word *Apocalypsis* means "an unveiling;" hence the Protestant translators have called it *The Revelation* of St. John. It is thought to have been written about the year of our Lord 95 or 97, and, most likely, in the Island of Patmos. It is the only prophetic book among the New Testament Scriptures, and its inherent obscurity has exercised, during more than eighteen hundred years, the ingenuity of the most eminent biblical scholars and theologians.

It may suffice, however, to take up the text of the Apocalypse, and to find in the natural sequence of the chapters themselves the light which will enable one to understand more clearly the history of the Christian Church in the past, to appreciate her struggles in the present, and to look forward with the eye of exultant hope to her certain victories in the future, as well as to that Supreme Day of Judgment which will vindicate the whole mysterious order of God's providence.

We can divide the whole matter of this sublime book into two parts. In the first, embracing the first three chapters, St. John addresses himself in particular to the faithful of Proconsular Asia, who were his special charge, and reproves what he finds censurable in the seven dioceses or churches within the Proconsulate. This portion, therefore, is strictly ethical and historical. The second and prophetical portion embraces the remainder of the book from chap. iv. to the end, and describes, under various allegorical and mystical forms, the stages through which the Church has to pass, especially the last period of her existence, the times of Antichrist. Such is the view presented by the learned and saintly Cornelius à Lapide. The purpose of the Apostle, according to this author, is to animate the faithful of the apostolic age and of all future times to invincible constancy in the faith, to the highest forms of holiness, and more particularly to strengthen the martyrs in the days of persecution to bear their witness with unflinching firmness. Let me add here to the learned Jesuit's thought, that St. John regarded in a special manner the condition and the needs of the numerous Jewish Christians at the close of the first century. St. Paul, in almost every one of his epistles, shows them in the magnificent realities promised in the Gospel a compensation for their loss of caste among their non-Christian countrymen, and a sublime consolation for the dispersion of their race, the destruction of Jerusalem, and the annihilation of their national worship. The spectacle disclosed to the Apostle of the Eternal Temple on high, the Throne with its ineffable splendors, the seventy Elders on their royal seats, the twelve times twelve thousand from the Tribes of Israel forming the glorious nucleus of the beatified multitude which no man could



number, and the Altar with its Lamb ever sacrificed and ever immortal—all that went home to the hearts of the poor down-trodden Jewish exiles; all that was calculated to make them find in the daily *Agapæ* or celebrations of the Eucharistic sacrifice a significance, a divine and blissful Reality that could well make them feel that Heaven was not far from earth, and that the earthly house of God, though but a corner in the Catacombs, had some of the intense and unspeakable enjoyments of the Eternal Home. And so the seed of Abraham continued to be, among the Gentiles, the fruitful seed of Christianity, thanks to the skilful and loving husbandry of Peter and Paul and John and James and Jude.

Besides, all throughout Asia Minor, during the age of St. John and long afterward, such heretics as Cerinthus and Ebion denied openly, and in Ephesus itself, the divinity of Christ, although they persisted in calling themselves His followers, as do to this day among ourselves Sects that we need not name. They also taught that Christ, even as the Son of God, had no existence before the Blessed Virgin Mary. As it was to prepare an antidote to this heretical poison that St. John wrote his Gospel, and proclaimed "In the beginning was the Word, etc., ..." so in the Apocalypse he makes Christ Himself declare: "I am Alpha and Omega, the beginning and the end, . . . who is, and who was, and who is to come, the Almighty" (i. 8). Others, again, never ceased to say, amid the horrible and unceasing persecutions with which the young Christian Church was assailed, that she must of a necessity be crushed by the irresistible might of the hostile powers, and that there could be no reward for the Confessors and martyrs of Christ. John shows, on the contrary, that the tree of the Church waxes strong amid all the fury of the tempest, and that for those who struggle here for the good cause there is laid up an eternal reward. It is this triumph of the just which he describes in chaps. xxi. and xxii.





















